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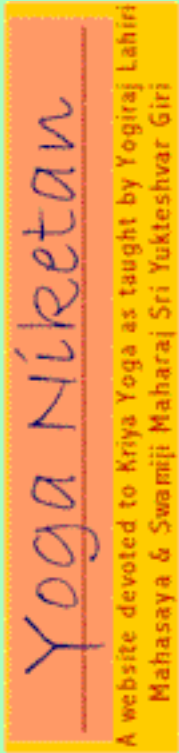
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Translation note: The translated books maintain that an almost literal translation of the Bengali words of the original author best serves both seekers and Kriyavans. No attempt has been made for the translations to be poetic or interpretive for the above mentioned reason. If the reader notices irregular English grammar (including non-traditional sentence structure, punctuation, etc.), please understand that it is intentional. The translator has tried as best as he could to keep the work as close to the Bengali phrasing in the original without it being unreadable or incomprehensible.

Pranam, The Translator: Yoga Niketan Team



SRIMAD BHAGAVAD GITA

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SPIRITUAL COMMENTARY BY SWAMI SRIYUKTESHVAR GIRI

"The true meaning and significance of the Gita has always been passed on orally through the lineage of guru and disciple. This cannot be understood except by the Sadguru-initiated sadhakas - not just scholars. Now, with the permission of Sri Sri Bhagavan His Holiness [The Yogiraj Sri Sri Lahiri Mahasay], and according to His instructions, I present this treasure of the supremely holy hearts of yogis, the Srimad Bhagavad Gita."

-- Swami Sri Yukteshvar Giriji Maharaj

"As each part would be printed, he [Sri Yukteshvar] would take it to his Guru every time, and would receive his Guru's support of this essential writing, and taking his Guru's blessings upon his head, would return with new enthusiasm."

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-- from the biography of Swami Sriyukteshvar Giri Maharaj
by his direct disciple, Swami Satyananda Giri

This translation maintains that an almost literal translation of the Bengali words of the original author best serves both seekers and Kriyavans. No attempt has been made for the translation to be poetic or interpretive for the above-mentioned reason. If the reader notices irregular English grammar (including non-traditional sentence structure, punctuation, etc.), please understand that it is intentional. The translator has tried as best as he could to keep the work as close to the Bengali phrasing in the original without it being unreadable or incomprehensible.

Pranam,

The Translator: Yoga Niketan Team
Yoga Niketan
November 12, 2001

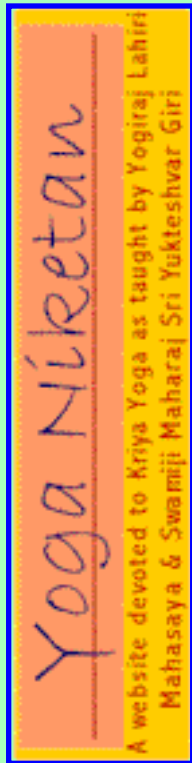
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with special thanks to Swami Vidyabhaskarananda Saraswati
for translation of sanskrit slokas.

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SRIMAD BHAGAVAD GITA Spiritual Commentary

by Swami Sriyukteshvar Giri

English Translation by Yoga Niketan Team

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PREFACE

Swami Maharaj Sri Yukteshvar Giri (Sriyukteshvar Giri) was a highly favored and revered disciple of the Yogiraj Sri Sri Lahiri Mahasay of Varanashi. The Yogiraj had ordained the Swami Maharaj as Kriya Yoga Guru in his own right after the Swami ("Priya Nath Karar" at the time) became a fully Realized Kriya Yogi. It was the mysterious Guru of Lahiri Mahasaya, the revered "Holy of Holies," the Mahamuni Babaji Maharaj, who had bestowed on Sri Yukteshvar (still Priya Nath Karar at the time) the title of "Swami Maharaj" at their meeting at the Kumbha Mela in year 1894 just months prior to the passing of the Yogiraj Sri Sri Lahiri Mahasay (in September 1895).

It is proclaimed in Introduction to Pranab Gita (the Gita commentary of Lahiri Mahasay's disciple Swami Pranabananda which was recorded and published by his dear disciple Sri Jnanendranath Mukhopadhyay) that the Gita is all things to all people. To the Yogi it is Yoga Shastra, to the Astrologer it is astrological treatise, for a scientist Gita is Science Manual etc. Hence, Gita is capable of endless, infinite and different meanings and interpretations (even different interpretations in the light of Kriya Yoga!). All of them being equally correct. So also with Kriya Science. Each individual disciple came to Lahiri Baba and each was taught Kriya in light of their natural inclination, tendency, and interest. To the Vaishnava devotee, Kriya was taught in light of Vaishnism. To the Shaivite, it was taught in that light. To the medical man it was taught in light of traditional medicinal science and healing (and even healing treatment was recommended such as the famous Neem of Lahiri Baba and the herbal treatments given through the Arya Mission Institution of Sri Panchanon Bhattacharya founded by him at Calcutta by the command and order of the Yogiraj). And to the lover of the Tantra Shastra, the Kriya was presented as a vast science of nadis and chakras and such. And so the many facets of Kriya are carefully handed down through this day by the various branches tracing back in unbroken line to the Yogiraj Lahiri Mahasay.

The revered Swami Sri Yukteshvar Giri was a natural born Yogi as well as

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astrologer of great repute. To him in his meditations and his discussions with Yogavatar Lahiri Baba, the Kriya science was contained within the vast cyclic movements of the Yugas and the planets and stars and their relation to the subtle system of the body with its nadis and chakras.

Swami Sri Yukteshvar Giri had written his Gita Commentary basically on the talks and insights of his own Guru, the Yogiraj Sri Sri Lahiri Mahashaya. Putting these Gita notes and discussions into written form, he used to carry them with him on his visits to Lahiri Mahasay in Varanashi. He would present this Gita to his Gurudev on each visit and the Guru would carefully go through it, and the two would have many private talks on these matters and go into great detail on these intricate matters of Kriya Yoga.

In this regard Sri Yukteshvar's eminent disciple Swami Satyananda Giriji Maharaj has written----

"As each part would be printed, he [Sri Yukteshvar] would take it to his Guru every time, and would receive his Guru's support of this essential writing, and taking his Guru's blessings upon his head, would return with new enthusiasm."

Swami Sri Yukteshvar himself writes--

"Showing every section to Him (Lahiri Mahasay), I received His direct blessing and also His approval."

The tremendous significance of this Gita cannot be overstated. During his time of studentship under the Yogiraj Sri Sri Lahiri Mahasay, the Swami Maharaj (then Priyanath Karar) had written those Gita interpretations with Yogiraj's blessing and encouragement and had printed them for quiet distribution. (First nine chapters only. The final nine chapters are only brief notes made from the talks of the Yogiraj.) Swami Sriyukteshvar had briefly printed the Gita Interpretation but then he had let it fall into "out of print status." Some years later, before the Swami Maharaj's passing from this earth, Swami Satyananda and a few other beloved disciples had approached the Swami Maharaj and requested to have permission to re-print this Gita commentary. The Swami Maharaj had gladly given this permission to Satyananda ji. And so Swami Satyananda ji was placed in charge of the Gita by the Swami Sri Yukteshvar himself.

The Swamiji Maharaj had many disciples who themselves became revered due to their own accomplishments in Kriya. Among them the names Paramhansa Yogananda Giriji Maharaj who joyously spread Kriya science worldwide east and west comes to mind, as well as other prominent and revered Acharya disciples such as, Swami Satyananda Giriji Maharaj, Swami Bhabananda Giriji Maharaj; as well the eminent householders such as Sri Matilal Mukherjee ("Moti Babu" or "Motilal Thakur"), Sri Amulaya Charan Shantha Mahasay, Sailendra Bijoy Dasgupta, to name a few, and many other

prominent and sacred names.

In his book "Paramhansa Swami Yogananda: Life-portrait and Reminiscences" [Yoga Niketan 2006] Sri Sailendra Bejoy Dasgupta himself narrates the events surrounding the discovery of Sriyukteshvarji's handwritten notes for the final nine chapters of His Gita (along with a treasured discovery of an actual piece of correspondence between the Swami Maharaj and the Divine Lord Yogiraj Sri Sri Lahiri Mahasaya).

The events took place one evening after the demise of the illustrious Swami Maharaj. The beloved disciples Swami Satyananda Giri and Sri Sailendra Bejoy Dasguptaji were tending to matters at Sriyukteshvarji's "Priyadham" (Sriyukteshvarji's ancestral home in Serampore).

The sacred room in which Sriyukteshvarji gave Kriya initiation over the years contained an iron safe. Sri Dasgupta Mahasay himself describes the wondrous events-

"In the evening, Satyanandaji took the writer with him into the room, locked the doors, and opened the safe. There was nothing much within the vault, just a small stack of papers bundled together with a small paper wrapper. That bundle was given to the writer [Sri Dasguptaji] and the safe was again locked.

One day at midday at the Calcutta center, the writer found himself both astonished and ecstatic at the same time, when he discovered that the aforementioned wrapped bundle contained a letter that Gurudev had written to the Lord Sri Sri Lahiri Mahasaya, as well as a stack of papers containing abbreviated commentary notes on Chapters 10 through 18 of the Srimad Bhagavad Gita, written in Sriyukteshvarji's own handwriting. The Lord Sri Sri Lahiri Mahasaya's protocol was to return the letters back to the original writer with His answer written on the same pages, along with His signature. The Lord's answer in this letter contained a verse from the Atharva Veda on Shambhavi Mudra. The book of spiritual commentary on the Gita that Gurudev had published during the time the Lord was still playing out His human drama was completed up to the ninth chapter. For the last nine chapters, Sriyukteshvarji had written commentary material in the form of short notes, as mentioned above. In the 1940's, when Sevayatan ashram reprinted and republished Gurudev's Gita*, due to the insistence of this writer, the final nine chapters were added to this reprinted version, without adding, taking away or editing the text in any way or form." (from Chapter 5 of "Paramhansa Swami Yogananda: Life-portrait and Reminiscences" [Yoga Niketan 2006])

[*Note: Swami Satyananda had received permission and blessings from Sriyukteshvar to re-publish and re-print his Gita and was in charge of it.]

This 2002 English Edition is placed as an offering at the lotus feet of Swami

Sri Yukteshvar Giri ji Maharaj , and as blessings from him, to the feet of all Swami Maharaj's spiritual children, grandchildren and great grandchildren worldwide, be it the spiritual children of the Paramhansa Yogananda, or those of Swami Satyananda Giri Maharaj, or all the other equally revered spiritual descendents of the Swami Maharaj.

This 2002 English Edition belongs to no particular group, rather, it is owned equally by all the spiritual descendents of the Swami Maharaj, be it East or West.

We take the dust of the feet of these great ones.

Aum-Amen

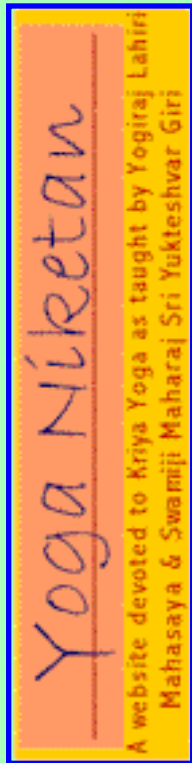
n.w. ("kashi")

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SRIMAD BHAGAVAD GITA Spiritual Commentary

by Swami Sriyukteshvar Giri

English Translation by Yoga Niketan Team

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NOTES FOR CLARIFICATION AND EXPLANATION OF CERTAIN MATTERS IN THE ENGLISH TRANSLATION OF SRIYUKTESHVAR GIRI MAHARAJ'S COMMENTARIES ON THE SRIMAD BHAGAVAD GITA

The reader is asked to kindly read this section so that there may be a clearer understanding of some of the peculiarities of this translation.

It can be generally stated that all material in parentheses - "()" - including the parentheses themselves, are from the original text, unless specifically noted to be otherwise; whereas all material in brackets - "[]" - are of the translator's for the purpose of clarifying context, connotations and definitions of words. All footnotes and the text of footnotes are translated directly from the original text. There are no annotations by the translator in regards to these footnotes from the original. The notes by the translator have been clearly stated with the term, "Translator's note:", and these notes are only for clarification and do not attempt to explain the work of the author.

Clarification of certain words:

The word "Consciousness," with an upper case "C", is used to translate the word "Chaitanya," which refers to Supreme Consciousness or Supreme Beingness. The word "consciousness" with a lower case "c" is used to define "chitta," or consciousness in the human being as part of the entire mental construct. Where "chitta" [consciousness] and "mana" [mind] have been used to mean the same thing and when either word has been in close physical proximity in the written text with the word "Chaitanya" [Consciousness], the word "mind" has been used in the translation in order to not cause confusion. For example: "consciousness becomes absorbed in Consciousness." That type of

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passage would be translated as "mind becomes absorbed in Consciousness." In general, the word "mind," as used in this translation, is in reference to the entire mental faculty, including human consciousness. When either term - mana or chitta - has been spoken of as a specific part of the whole mental faculty,! it has been translated as such (showing the specificity).

This use of upper and lower case is intentional throughout the translation and includes other words such as "self" and "Self," etc.

The word "karma" as used in the Gita, and in Hindu society, has always meant "work," "act," "action," or some complex variations of such. Unlike the popular understanding of the word "karma" prevalent today, the word as used in the Gita DOES NOT mean some kind of principle of retribution and reward according to merit. The issue of fruits of actions ["karmaphala"] is different and separate from the meaning of the word "karma." The most obvious example is in the term "karma yoga" or "karmayoga." This refers to yoga [union] through some act or action. It has nothing to do with any reciprocating law or judgment. It would be more accurate to use the word "prarabdha" if one wants to refer to fruits of actions carried over from the past. It is essential to NOT think of the word "karma" as a principle of retribution and reward in order to understand many passages in the Gita. In many sections of this translation, the various definitions of the word "karma" have been provided! in brackets, such as: "karma [work]...", or "karma [action]...."

The word "samsara" in this translation basically refers to "life in the world," or "worldly existence." Again, unlike some interpretations of the word in the present day which give it a negative connotation, in Bengali, this is not so. It simply means "worldly existence and the matters associated with it." It is neither good nor bad.

Sometimes, certain terms such as "vashikar avastha" [separate words] appear also as "vashikaravastha," [compound word] and both are used in the same chapter. The two versions have the same meaning. In Sanskritic languages two words can become compounded into one word for various literary reasons. However, those reasons cannot be transmitted via a translation. But for the sake of accuracy and in keeping with the letter of the original text, words with these seeming discrepancies in their appearances have been transliterated as they appear in the original, in whichever form that may be.

"Brahman, Brahma, brahmin" - The spellings of "Brahman" and "Atman" - terms referring to the Absolute Being are from standard transliterations of those words by luminaries of the past. In some translations and transliterations of the present day, the spelling for "Brahman" is written as "Brahma," or "Brahm." This translation has chosen to not go in that direction for several reasons:

This translation does not use phonetic symbols, which would be necessary to differentiate between "Brahma" - the Absolute - which uses a very short "a" at the end of the word [pronounced like "Brahm (a)"], and "Brahma" - the creator aspect of the Supreme - which uses a long "a" at the end of the word [pronounced like, "Brahmaa"]. The spelling "Brahm" has not been used because that form of the word does not exist in Bengali or Sanskrit [with no continuation of the "m" at all], although it is used in modern Hindi. In Sanskrit and Bengali, the pronunciation is always with a short "a" at the end, slightly continuing the "m." This translation has tried to stay closer to the Sanskrit and Bengali in its transliterations as that is the source for this work. This translator has found it easiest to use the terms "Brahman" [where the "n" is only a nasality and not a letter] for the Absolute, and "Brahma" for the creator aspect.

The word "brahmin" with a lower case "b" and the letter "i" in the word refers to the scholarly or priestly caste of Hindu society. In Bengali, it is really pronounced as "braahmon." [In spiritual philosophy the caste system is not physical, as has been explained in the commentaries of the holy and revered author.]

For these reasons, standard spellings as used by past luminaries have been the simplest to use, especially because this translation does not use phonetic symbols.

Transliteration of Sanskrit slokas: The transliteration of the Sanskrit slokas have been left in their simplest forms because this translation does not use phonetic symbols.

With few exceptions, where it would otherwise be impossible to make sentence sense, the translation tries to reflect the length, the terminology used within, and the cadence of the old-style, literary Bengali sentences of the revered author. (However, the basis for punctuation in the translation is from modern English.) What may seem unusual in terms of the structure and cadence is there to reflect

the original Bengali. The translation maintains that to do otherwise would be to take liberties on the original intention as expressed in the rhythm and shape of the writing of the revered author, and thus meddle into interpretation, which is contrary to the purposes of this translation. The interpretations are left to the readers and practitioners.

It is well worth stating that the Bengali in the Gita - both Swami Satyanandaji's and Swami Sriyukteshvar Giriji Maharaj's - is of a very old and formal style. No one speaks Bengali in that way; no one even writes in Bengali in that way any more. That was the style from the late nineteenth century and used up until the middle of the twentieth century. The translator had to stay true to what was being written, as well as HOW the phrasing was. Otherwise, it would have been easy to fall into interpreting the work, instead of simply translating it.

Here is a simple example [this is more exemplary of the body of the Gita]. There is a difference between saying, "That Consciousness is Brahman," and "That Consciousness - That is the One Who is Brahman." The second statement, if read correctly, is more emphatic, telling the reader to understand that that Consciousness is Itself Brahman and nothing else. In Bengali, one can make that change with one letter!!! The translator has tried to stay true to those types of things, even though they do not necessarily read like proper English. Other translations might simply say it in the first way, because it is written in more "correct" English, and it's easy to put aside the emphasis made by that one Bengali letter.

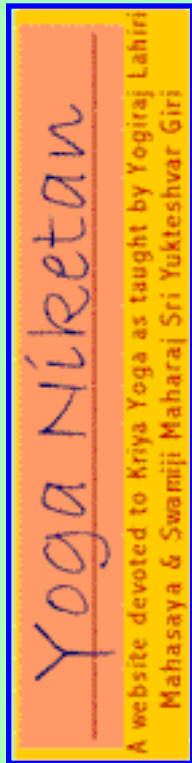
The dashes and double dashes, the redundant usage of words - such as in the phrase: "The one who focuses in Atman -- he is...." instead of the more "correct": "One who focuses in Atman is...etc. etc." (without the second "he"), and all such things are completely intentional. The translator is aware of how it might look, but there is no other way to get the emphasis on to the English language and be true to the Bengali at the same time. The translator is aware that the sentences might seem awkward.

As far as meanings being cryptic, the translator has left what seems to be mysterious just as it was written.

This explanation of the English translation to Sriyukteshvar Giri Maharaj's commentaries on the Srimad Bhagavad Gita may be updated to include other issues of clarification that the readers may have.

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by Swami Sriyukteshvar Giri

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PREFACE TO THE NEW EDITION

*mukam karoti vachalam pangum lamghayete girim
yatkripa tamaham vande paramanandamadhavam*

By the Grace of Supremely Compassionate Lord of Lords, and after having traversed many obstacles and conflicts, the Srimad Bhagavad Gita, with commentary by His Holiness Swami Sriyukteshvar Giri Maharaj, is thus being presented. Almost 65 years ago, having received Grace and initiation from Guru Yogiraj Sri Sri Shyamacharan Lahiri Mahasaya, the sadhaka Sri Priyanath (as Swamiji Maharaj was known at that pre-monastic time) established the "Gita Sabha" [congregation for discussions on the Srimad Bhagavad Gita] in Srirampur of the Hoogly district with certain sadhakas, where he, by Guru's grace and spiritual Light, and with his own experiences from sadhana and analysis, held discussions on the Gita; it is that which he confined to paper, and with Sriguru's [Yogiraj Sri Sri Shyamacharan Lahiri Mahasaya's] blessings - on section after section - he was able to present up to the ninth chapter in book form. Swamiji Maharaj [Swami Sriyukteshvar Giri Maharaj] used to say, "Sitting ! at His feet in Kashi [Benares], I used to listen to His beautiful experiential discussions on the Gita. Sometimes His condensed expository language seemed complex to understand. Through applicable questions when I presented myself in person to Him, and from time to time via the use of letters, I resolved many issues. What I have been able to realize by my own understanding about the scientific and philosophical perceptions pertinent to the age is what I have written; and, having shown every section to Him, I received His direct blessing and also His approval. But whether I have been successful in this work at adopting Gurudeva's [Yogiraj Sri Sri Shyamacharan Lahiri Mahasaya's] total essence - that kind of surety I cannot claim. What I have understood myself by having had His Presence is what I have written. If there are imperfections or if there is incompleteness, then I am the one who is responsible for that."

A few years ago, when we proposed to Swamiji Maharaj to republish his

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commentaries on the Gita, he elatedly gave us his permission. As the subject would arise, he would say that before publishing this book again, the language and style of exposition of the previously written commentaries needed to be presented in an even more simple and explanatory way, because some complexities due to the language of that time still remained. Later, whatever attempts had been started on this aspect of the work can be said to have been insignificant.

He left his body almost twelve years ago; thus, in his absence, the previously published version authored by him up to the ninth chapter is being presented again in exactly the same form as before, and what was discovered later - a very abbreviated version of the tenth through the eighteenth chapter written in his own handwriting on a few pieces of paper - is being presented unaltered from the original and thus completing the book.

Scripture is boundless and eternal; its understanding is also ever-new. From the realizations of innumerable sadhakas and great beings of wisdom, we have received great joy from the radiance of the many perspectives of the Gita-scripture. That this beautiful spiritual writing with analysis from philosophical treatises lit by the Consciousness-Flame of the supremely great guru Swamiji Maharaj will give guidance on the path to help the progress of the Kriyavan sadhakas and provide joy and enthusiasm, there is no doubt.

After having to go past many obstacles such as retrieving the text from the out-of-print book whose pages were being eaten away by insects and recompiling the manuscript, problems with the printing press, the expense of paper etc., this longed-for book for many years is being published. That a precious photograph of Swamiji Maharaj from that time has been presented with this edition is also a matter of joyful and sacred remembrance. The devotion, work and perseverance of the servants of Sevayatan headed by the very dearest Swami Premananda, and the enthusiasm of certain Kriyavan sadhakas have made the realization of this project possible. It is their very self-giving that will bring them the blessings of Sriguru for their beneficence.

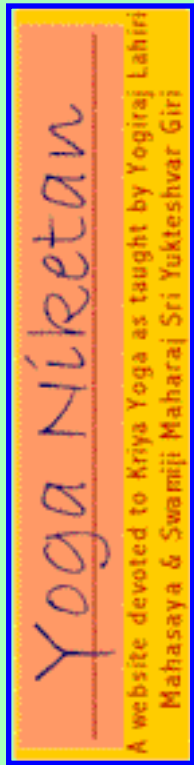
salutations,

Swami Satyananda Giri

Kojagari Purnima, 1355 [Bengali calendar], 248 Dvapara

Sevayatan -- Yogamandir
Jhargram (Medinipur)

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SRIMAD BHAGAVAD GITA Spiritual Commentary

by Swami Sriyukteshvar Giri

English Translation by Yoga Niketan Team

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INTRODUCTION

Purnamadah purnamidat purnat purnamudachyate
Purnasya purnamadaya purnamevavashishyate
Shantih shantih shantih

Sri Sri Guruveh namah

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(Translator's Note----all parentheses and the text within them in the book are from the original and not the translator's, unless specifically noted.)

Satchitananda-filled Brahman-Consciousness is All and Everywhere. This phenomenal world is all His, filled with innumerable names, forms, world-activities all in Him. This Consciousness and the phenomena-filled Brahmanda [Universe in different levels] has arisen from the Absolute Brahman. Therefore, discarding the denotation of "manifested" from this Consciousness-pervading phenomena-filled Brahmanda, that Eternal Knowledge-Essence-Feeling-Being Itself, the Par-Brahman remains. Having surrendered and received Peace from that Absolute Brahman - Sri Sri Gurudev's Lotus Feet, in Peace and for the sake of spreading Peace, I invoke the sacred singing of this book in this introduction.

With mantra, brahmins and upanishads, Maharshi Krishnadvaipayana Vedavyas compiled the four divisions of the Vedas - Rg, Sama, Yajur and Atharva; and seeing that Sudras did not have any right to these, he composed the fifth Veda, the Mahabharata, on their behalf. Therefore, this is esteemed among the Vedanta scriptures, as in:

*vedanto nam upanishad pramanam tadupkarini
sharirak sutradinicha -- (from Vedantasar - 2nd sutra)*

*The Upanishads, named 'the Essence of the Vedas', are the foundation;
and the 'Aphorisms on the Self' (the Brahma-Sutras) are their accessory.*

The goal of the treatises of Vedanta philosophy is the allaying of ignorance

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or illusion and the revelation of knowledge. But scientific thinking is of absolute necessity for the study of the shastras. The knowledgeable ones compare the study of the shastras as akin to butter churning. Just like the food that may actually be appropriate for the sustenance of life, when curdling, brings on rheumatism, lameness, colds, coughs and finally the oncoming of death from the exhaustion of life -- but if, by using a churning stick, one can discard the worthless part and separate the cream as a new substance from the churning, then one has contentment, strength and long life -- it is in this way, that although it is necessary to obtain knowledge of the shastras, studying the scriptures with blind belief causes the growth of restlessness, pride, vanity, unnecessary arguments and anger, which eventually leads to the loss of knowledge and the stupor of ignorance. But churning those shastras with the stick of scientific thinking, if one can leave the useless part and take up the part of wisdom, then contentment and peace arise and the radiance of knowledge is manifested, destroying ignorance. Therefore, it is not appropriate to study the shastras by only trusting the reputation of their creators and without using logic, because sages can make mistakes as well. Addressing this, philosophical authorities have said that if the words of even a child is logically sound, then it is our duty to receive it and deem it worthy; but if talk of Brahman Itself is unscientific, then it should be considered worthless chaff and abandoned. One should not make discernments about anything without using scientific thinking and just relying on the scriptures; this is unrighteous, as in:

*yuktiyuktamupadeyam vachanam balakadapi
anyam trinamiva tyajyampyuktam padajanmana*

*A statement endowed with reason (logic) is acceptable even by a child.
One that is not is abandoned as worthless, even if spoken by a noble person.*

*kevalam shastramasritya na kartabyo binirnayah
yuktiheena vicharetu dharmahanih prajayate*

*One shouldn't make decisions only on the authority of the scriptures;
for ideas that are devoid of reason (logic) cause the destruction of Dharma.*

To study the shastras one must be aware of four things: what is the subject written about, what is our relationship to that, what is our need for that and who has the right to this shastra. These four are considered inseparable, as in:

tatranubandho nam adhikari vishaya sambandha prayojanani
-- (from Vedantasar - 4th sutra)

From the aforementioned aggregate of four - subject, relationship, and need - these three are described in the Vedanta scriptures as:

vishayah jiiva-brahmaikyam shuddha-caitanyam prameyam tatraiva

vedaantam taatparyaat.

*sambandhastu tadaikya-prameyasya tat-pratibodhakopanishat-pramaanasya
ca bodhya-bodhaka bhaava-lakshanah.*

*prayojanastu tadaikya-prameya-gata-jnaana-nivrittih tat-svaruupaananda-
vyaaptish ca*

*tatari shokam aatmavid ityaadi-shruteh brahmavid brahmaiva bhavati
ityaadi-shrutesh ca*

The subject is the Oneness of the soul and the Absolute, pure Consciousness, the essence of the Vedanta, which is to be established. [In other words: the subject which the text under scrutiny tries to establish, which is the essence of the Vedanta is: the Oneness of the soul and the Absolute]

The connection [of the subject with the text] is thus: a relationship of 'what is to be known' and 'what makes it known' exists between the Oneness to be established and the Upanishads which elucidate it. [In other words: the Oneness of the soul and the Absolute is explained by the Upanishads, hence a connection exists between the Upanishads and the subject, the Absolute.]

And the purpose is the attainment of the knowledge of that Oneness to be established, which is pervaded by the Bliss of the true Self. This is expressed the scriptural passages: "the knower of the Self passes beyond all sorrow" and "the knower of the Self verily becomes the Self." [In other words: the purpose of presenting the text is to obtain the knowledge of Oneness]

-- (from Vedantasara - 10th sutra)

Realization of the jiva to be the one and the same as Brahman, the pure Supreme Consciousness, is the aim and the same Supreme Consciousness is also the subject matter of Vedanta. The jiva is also the inseparable expresser of Brahman, the Perfect Consciousness perceivable by us, meaning, the knowable substance and the proof of Upanishad is indicative of that Brahman-Consciousness. That which is knowable from this and the awareness of the feeling of Its significance is called relationship. The realization by said jiva of the knowledge of the oneness of the Pure Consciousness of Brahman, thereby destroying ignorance, and the attainment of the manifested bliss of the aforementioned knowable substance is called need. It is said in aural wisdom that those cultivators of Soul-substance who know Brahman go beyond suffering and become Brahman Itself, etc.

Finally, the inextricable point of having the right, meaning, who has the right to this Srimad Bhagavad Gita and facing the profound necessity of that will be revealed in its due place. For the time being, I will explain why Sudras have no right to the Vedas.

A Sudra does not have the ability to utter the Pranava [Divine Sound], and if the Divine Sound is not uttered, it is forbidden to recite the Vedas. Hearing this statement, ordinary people decide upon the apparent

crookedness of the creators of the Shastras, thereafter ridiculing and condemning them. However, the brahmins of Vedic times were very simple; they did not even know what crookedness was. They were steadfast in spreading knowledge for the eradication of ignorance. Later, being misunderstood, that very ignorance became the norm. And so, this highest knowledge of Brahman was not revealed to the Pranava-less.

A possible interpretation of Pranava is that it is just a word. It can be pronounced by any human being by just wishing it. But this is not so. This cannot be pronounced by the mouth. In reply to this, the Lord Sri Krishna said in the Gita that no part of the Pranava can be expressed by the mouth. It is indivisible like the flow of oil, and the sound is eternally sustaining like the long resonance of a bell. Upon experiencing this, the knowledge of the Vedas become manifest. As in:

*taila-dhaaraam ivaacchinnam deergha-ghantaa-ninadavat
avaachya-pranavabyangam yastam veda sa vedavit*

He who knows That, the unblemished, indescribable Pranava (Om), like an unbroken flow of oil, like the long sound of a bell, he indeeds knows the [true meaning of the] Vedas.

The type of sound that is heard by the ears after the second quarter of the night, when all is silent - ch(n)ooooooooo,* through the special practice of Kriya by the Grace of Sadguru, when, being filled with inner experience, consciousness is stilled, that kind of an unearthly sound - O(N) OOOOOOOOONG** - is heard. This is the evidence of the stilling of consciousness. When this is sounded within, certain mudras, meaning, indications appear outside. Seeing these, sages recognize each other. These signs are extremely secret. One can become aware of them through Guru. Without such stilling of consciousness, manifesting Supreme Awareness and the consequent growth of the power of internal knowing, the meaning of the Vedas are not internalized in the heart.

*The (n) symbolizes a nasal sound and is not actually pronounced as an "n".

**Same as the previous asterisked note.

Knowledge is of two types: indirect and direct. The type of incomplete knowledge that is born of description - that is called indirect knowledge. And that which is born of one's own experience - that is called direct knowledge. Like the "Darimba" [ordinary pomegranate] - whose character is that the taste is at first sour and then it changes to honey-sweet and finally it is astringent. At the mature stage this fruit is called "Bedana" [the best variety of pomegranate]. It is true that this kind of description can bring about a certain type of knowledge but it is very incomplete, because if one says that the Darimba is deliciously sweet, it can easily be mistaken for a Bedana. This is called indirect knowledge. But when one actually sees and

tastes a Bedana, there is no possibility of delusion in the knowledge born of that. This is called direct knowledge or experience. It is true that indirect knowledge helps somewhat in the understanding of external things, but it has no place in the internal field. For example: winter, summer, happiness, sorrow, bitter, sweet, etc. - without a direct experience of these things, nothing is understood by indirect knowledge, meaning description. The recitation of books and listening to lectures, which are the means of gaining knowledge these days - they are prone to this kind of error. Because of this, in Vedic times such things were not even accepted as knowledge. There is very little of indirectly received knowledge in the Vedas; one can even say that it is not really there at all. These are completely filled with internal knowing. Nothing can be internalized in the heart without the experience of direct knowledge. Let us not even talk about the Vedas; everyone is quite aware of the fact that if the mind is not steadied, then it is not possible to even understand anything of some inconsequential subject from a simple book, regardless of reading it over and over.

It is not only so that the Vedas cannot be internalized in the heart if the mind is restless, but the consequential arising of aberrant thinking can cause great danger when baseless meanings according to one's own liking are given to these Vedas containing the highest inspiration of the Knowledge of Brahman. I will give a small example of this below in relation to the Vaishnava's book, Manabhanjan.

It is written in the Manabhanjan that Radhika became extremely desperate at her separation from Sri Krishna, and was feeling so hurt that no matter how much Sri Krishna fell at her feet and tried to comfort her, she kept her face turned away and did not want to look at Him, no matter what. But once the eyes meet, nothing of the suffering remains and all is flooded with the ocean of Bliss. This is its significance: being a Vaishnava is to be know that Sri Krishna is the Brahman-Consciousness manifesting in the human body, and Radhika is the three-guna-filled Nature manifesting in the human body. It can be understood that when this feeling is not present, Nature without Brahman-Consciousness is feeling rejected and has turned her face away, meaning - the attention is turned outside, and is experiencing who knows how much of the suffering of the world; and that All-pervading Eternal Consciousness is the way of liberation from this suffering, present within everyone. But Nature's feeling of rejection has become so maddeningly intense that She will not turn around and look even once. Once the attention is turned inwards, that Eternal Consciousness is experienced and this impermanent worldly suffering is dispelled, after which the mind becomes completely filled with Bliss.

But what bizarre and distorted thinking! Seeing this as a love-affair between a woman and a man, with the true perspective having become subject to worldly dogma, the Love of the Full-Brahman Sri Krishna towards the Trigunamayi Radhika, has been replaced with the disgusting lust between a

harlot and her paramour. And even more incredible is that certain ignorant Vaishnavas from certain sects try to attain that Full-Brahman Sri Krishna by this method. Their way of worship is also very strange. The men - forcibly wearing tight underpants, putting on women's clothes and jewelry, making all kinds of gestures of love - try to live with the Lord. I have heard that sometimes they even menstruate. What a terribly sad thing! These infinitely powerful souls who are part of that Infinite Consciousness, who, if they wanted, could possess an infinite number of universes in the palms of their hands -- what stupor of ignorance has taken them, and what suffering they are experiencing from the fault of distorted thinking! When one sees the workings of this kind of dogmatic, aberrant thinking, one can clearly understand how benevolent it was to prohibit the restless-minded, Pranava-less Sudras from touching the Vedas.

Now, in order to determine who has the right to the Srimad Bhagavad Gita, it is necessary to know something about Krishnadvaipayan Vedavyas. There was a king named "Das". One of the things he did was catch fish. One day, he caught a fish, from whose womb emerged two children. One of the children was Birat; he was the king of the world of fishes. The other child was a supremely beautiful girl. Because she had inextricable fish-scent on her body, she was named Matsyagandha. The king Das took his daughter by boat to the banks to do good for the passers-by, with the intention and hope of finding a great soul who might be able to free his daughter from this fish-scent. After staying at the riverbank for a while in this way, there was a meeting with Parashar, the son of Shakti. He graced them, and created a mist in the river in order to keep them protected from the sight of others, and to steady the boat he created a dark island [krishnadvipa], in which, after bestowing lotus-scent on Matsyagandha, he presented his own seed in the fully youthful yoni of her tiny body. It is from this that Vedavyas was born on that "krishnadvipa," and because of that, became known as Krishnadvaipayan. At that time, Maharshi Parashar instructed the girl in mantra and methods of worship and said that worshipping in this manner, she will eventually become married to the main king of the earth.

There is a fable like this in the Mahabharata. All have a right to this Mahabharata - Sudras, Brahmins, Vaishnavas. No one is prohibited to recite it as well. It is created in such a way that everyone can gain some wisdom from it. In all of the stories of the Puranas, there are three types of commentaries - adhibhautic [physical], adhidaivic [subtle] and adhyatmic [spiritual]. I will explain below the three types of commentaries in relation to the aforementioned story.

For the physically enmeshed, steeped in ignorance Sudras the commentary is given that, in order to free her of the fish-scent, the king Das took Matsyagandha, the child he reared, and went to the riverbank to serve travelers and in doing so, by the grace of Maharshi Parashar, she was bestowed the smell of lotus-scent and then became the queen of the main

king. Therefore, it is one's duty to humbly serve everyone. In this way, it is possible to please some great saint. This is the adhibhautic explanation.

For the steady minded Brahmins, whose awareness of the subtle body has revealed the eye of knowledge - for them, this type of commentary is prevalent: docking at the shore is pilgrimage. This is not a riverbank but the pilgrimage site established at the shore of worldly life. In this place, all knowledgeable and ignorant people are milling about. The ignorant ones come here to attain knowledge, and the knowledgeable ones come here from time to time to bestow wisdom. The king Das asked the child he reared to go on a pilgrimage. Thereafter, upon meeting the Shakti-endowed Maharshi Parashar and receiving his grace, she became lotus-scented, learned the ways of worshipping the gods and became the queen of the main king. Therefore, it is important to go on pilgrimages. Many saints gather about in these places. Receiving the grace of someone in an unseen way, this type of great beneficence is possible. This is the adhidaivic explanation.

But the God-united Vaishnavas, who have become aware of the Supreme Substance of Vishnu, say that this type of external explanation of the story never occurs to knowledgeable Soul-culturists and those established in Soul-Consciousness. It is impossible that there is anything in this but the subject of the elevation of Soul-Consciousness. If one reads with a little earnestness of mind, the hidden significance is understood. The servant - "Das" - carrying out the work of the individual soul, represents the senses. During his rulership, meaning in a capable state the catching of fish - Matsya (Mad sya) [fn 1] - meaning, one of the things that happen from desire is obsessive addiction. In this way, the manifestation of desires one after another eventually leads to a mad addiction from which the great - "Birat" - kingdom of the world is born, meaning, the attention goes to this world in the midst of infinite universes. And along with that, the desire of this kingdom arises and the inner senses are driven by the mind. Even though this desire is beautiful, it has a fish-scent, meaning the sense of obsessiveness. To destroy this sense, it imperative to go on a pilgrimage. The subject of pilgrimage has already been mentioned. [Translator's note: see the previous paragraph.] Great saints walk about in this place all the time. When the unseen is pleased, the son of Shakti - Parashar's - meaning, the kundalini shakti, which is a part of the Primordial Shakti, unites with Consciousness - doing which, there is someone who has the seed of Purusha - it is possible at this time to meet this type of great saint. Then the teaching and technique of those types of great saints is told: a fog in order to shut out the sight of the outside world is created along with a dark island, where the Pure Yoni (because this body is created from that)[fn 2] is revealed and it is there that the fire of the Supremely Awakened Kundalini Shakti is offered. This technique is called "Yonimudra" in the shastras (meaning the symbol of the Mother of the Universe)[fn 3]. Being a sadhaka is being aware of this. From the fire of Sadguru, this is what is experienced first. Then the addictive madness is removed and gradually one by one the lotus-experience appears. From this,

Vedavyas (Vid -knowledge of substance; vyas - to know the substance specifically and in detail)[fn 4], meaning, the knowledge insight arises. This is also written about in Tulsidas's couplets, as in:

Sadguru pave, ved batave
Jnan kare upadesh
tab koyelake mayla cchute
Jab aag kar prabesh

[English translation of the Hindi: One finds a Sadguru. He is given insight, instruction and knowledge. Then the darkness of the coal disappears when fire enters it.]

Revealing Yonimudra in this way, Maharshi Parashar gave instruction on mantra (that which rescues the mind)[fn 5], meaning connecting the breath with Consciousness, and said that remaining fixed in the practice of this kriya one will become united with the Main King of the Universe, the Satchitananda-filled Par-Brahman. This is the adhyatmic explanation. This is the yoga-technique of the yogis and the Consciousness-revealing kriya. There is this type of example in Tantra, as in -

*brahmaadi-krimi-paryantam praaninaam praana-vartanaa
nishvaasah sva-saruupena mantr'o'yam vartate priye*

*From Brahma down to the smallest creature, all beings live by Prana.
The breath, which has the form of a Mantra, is always present, O beloved.*

Mahadeva said to Parvati: The breath, which holds the prana of living things, even down to the worm, is called mantra.

*mantraartham mantra-caitanyam yoni-mudraam na vetti yah
shata-koti-japen nityam tasya siddhir na vidyate*

*Unto him who knows neither the meaning of the Mantra, nor the
consciousness of the Mantra, nor Yoni-Mudra, Siddhi (perfection) shall not
come even by constantly repeating it a hundred million times.*

The appropriate meaning of mantra is breath, and the method to unite it with Consciousness is pranayam (kevalikumbhak)[fn 6], and without knowing Yonimudra, millions of japas do not bring success.

[fn 1- 6: All of these parentheses and the text within them are in the original.]

Being aware of this type of spiritual significance in relation to Vedavyas and saying that this Vedavyas' composed the Mahabharata with the Srimad Bhagavad Gita, one can clearly understand that without having received the Sadguru-graced initiation into the Knowledge of Insight and its

establishment, one cannot properly understand the true meaning and spiritual significance of these books. Therefore, the Sadguru-initiated sadhakas are the rightful ones for these scriptures, but there is no salvation even in that. Through that Knowledge of Insight, Dhritarashtra (dhritam rashtram yena),* meaning mind, and Pandu (without description and pure), meaning the intelligence, are perceived. Later, Kunti (that which calls the substance)** - the field of that intelligence, meaning the three above the navel able to call the Divine Fire in the spine, and Madri (Madayate ity),*** meaning the two below the navel - with the presence of these five elements, the nature of mind via different faculties becomes fraught with great danger. Because of that, some elements become distorted and consequently, physical and mental illnesses arise. With the help of the physician's medicine and Guru-given techniques respectively, it is possible to be rescued from that. But when those five elements become engrossed in the fire of delusion and become ready to surrender the very Soul, then there is no possibility. Even the strictest meditators and great yogis fall from their ever-practiced yogic state.

[*, **, *** - These parentheses and the text within are in the original.]

To provide salvation from this horrific condition, the Srimad Bhagavad Gita, containing all of the Shastras in the form of an Upanishad, was created in the midst of the fifth Veda, the Mahabharata. The liberation from this terrible predicament is why this scripture is of the utmost necessity. One who is perfectly aware of the true meaning and significance of this shastra - there is no shastra unknown to that person. Addressing this, great saints have said that it is one's duty to keep lovingly in mind the Gita that emerged from the Fire of Brahmin connecting with the lotus of the navel. After this, there is no need for any other shastra.

*giitaa sugiitaa kartavyaa kim anyaih shaastra-samgrahaih
yaa svayam padma-naabhasya mukha-padmaad vinihsritaa*

*What with all the other Scriptures? The Gita, the lovely
Gita, should one recite, which flowed directly from the
lotus-mouth of the Lord Padmanaabha (Sri Krishna).*

The true meaning and significance of the Gita has always been passed on orally through the lineage of guru and disciple. This cannot be understood except by the Sadguru-initiated sadhakas - not just scholars. Now, with the permission of Sri Sri Bhagavan His Holiness, and according to His instructions, I present this treasure of the supremely holy hearts of yogis, the Srimad Bhagavad Gita, with simplified Sanskrit explanation and, in order to make memorization easier, the poems of Vaishnavas, and the explanation of the Gita's secret spiritual significance, paralleling it with treatises of this country and the West. If by this even one devotee is able to become ecstatically immersed in the awareness of the Full-Brahman Sri Krishna, then I will know that this effort was successful.

The publisher*[fn 1]

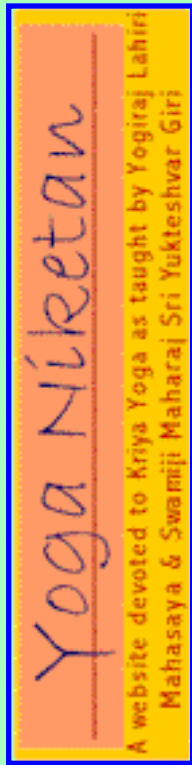
*The author of the commentaries, Swamiji Maharaj himself, was the publisher of the first edition.[fn 2]

[fn 1 and fn 2 - This asterisk and the explanatory footnote above is in the original.]

END OF INTRODUCTION

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SRIMAD BHAGAVAD GITA Spiritual Commentary

by Swami Sriyukteshvar Giri

English Translation by Yoga Niketan Team

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CHAPTER ONE

SEEING AND NAMING THE SOLDIERS

Dhritarashtra said:

**dharmakshetre kurukshetre samaveta yuyutsavah
mamakah pandavashchaiva kimakurvata sanjaya - 1 -**

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Poetically:

Dhritarashtra said, "Listen, O Sanjaya!"
The hundred with Duryodhana of mine
With Yudhishthira the five sons of Pandu
To fight they've come together
What do they do in Dharmakshetra and Kurukshetra
Tell me in detail all that is happening

Commentary:

It is written in the Mahabharata that Dhritarashtra, Pandu etc. were all from the lineage of the Maharaja Santanu. He had two wives - Ganga and Satyawati. Eight sons were born in the womb of Ganga. From which Ganga destroyed seven of them in the flow of her own waters immediately after birth, and the eighth was left and Ganga united with her own flow and disappeared. The name of this eighth son was Devabrata. He was supremely powerful and mighty. It is through the fire of this Devabrata, or Bhishma, that this kingdom of Bhaarat was to be saved. It is true that he settled to fight on behalf of the sons of Dhritarashtra, but he never lost himself in the work or enjoyment of the kingdom. And Satyawati, who was formerly known as Matsyagandha, in whose womb the Maharshi Vedavyas fathered by the Maharshi Parashar was born - having become lotus-scented, she was immersed in the mantra-practice which she received from Maharshi Parashar to become the queen of the main king. Maharaja Santanu, seeing the lotuses resulting from her worship floating in blue waters, became enraptured by her

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beauty and proposed to marry her, and then withdrew his proposal after seeing that Devabrata was the rightful king. When he saw the despondent Santanu, Devabrata renounced his ownership of any kingdom, and in case a son would be born of him and cause problems in this, he vowed to remain unmarried in his natural life, and thereafter, to the great joy of Maharaja Santanu, he brought forth Satyavati and united Maharaja Santanu and her in marriage. Two sons were born to Maharaja Santanu from Satyavati: Chitrangada - the oldest, and Vichitravirya, the youngest. The oldest became corrupted in demonic warfare, and Vichitravirya remained as himself on his own. For the marriage of Vichitravirya, Devabrata-Bhisma brought forth Amba, Ambika and Ambalika, three daughters of the king Kashi. In this, because Amba desired to marry Madraraj, Devabrata let her go and married Vichitravirya to the two others.

Vichitravirya, enjoying his wives, became ill and died. Later, fathered by Vedavyas - the son of Parashar who was born in the womb of Satyavati - Pandu was born of Ambalika and Dhritarashtra was born of Ambika. Because Ambika closed her eyes upon seeing Vyasdeva, her conceived son was born blind, and because Ambalika was indifferent, her conceived son was born as Pandu [pale]. When Pandu found out that he was cursed and that he would die if he had intercourse with his wives, he renounced all desire of enjoyment and went to live in the woods. He had two wives: Kunti and Madri. Kuntidevi knew a mantra that could attract gods. To test this mantra, when she was unmarried, she called forth the sun god, Surya. Karna was born, fathered by Suryadeva. With the permission of her husband, Kuntidevi used the attraction-mantra on the lord of righteousness, Yama, from whom the righteous son Yudhisthira was born. Thereafter, calling forth the supremely mighty and powerful wind-god, Pavandeva brought about the birth of the frighteningly powerful Bhima, and attracting the supremely fiery Indra who contained all qualities, brought forth Arjuna, who was excellent in all things. Later, at the request of her husband, Kuntidevi taught that mantra to Madri, after which, Madri called to her the god of twins, Ashwinikumar. From that the twin sons Nakula and Sahadeva were born. Pleased at all of this, one day in springtime, Maharaj Pandu went for a private walk with Madri and having become stricken with the arrow of love, embraced Madri. This resulted in his death. Madri also killed herself feeling that she was the cause of her husband's death. Thereafter, Kuntidevi returned to her husband's kingdom with the previously mentioned five children. Later, those five Pandavas, along with their older cousin Duryodhana and his one hundred brothers, were educated by Kripacharya and Dronacharya. At that time, Arjuna went and learned from many places and became extremely powerful. Then, when the five Pandavas were expressing their power, Karna arrived and prostrated to them. But Duryodhana and the one hundred brothers tricked the five Pandavas about the problems of their kingdom and took Karna to their side, and having his strength which made them very powerful, tried many ways to ruin the five Pandavas. Falling prey to many of these trickeries, the Pandavas were forced to live in exile for twelve years

in the woods, and one year in total anonymity in the kingdom of Birat. Later, they were found out and tried to regain their kingdom with the help of Sri Krishna. Now, let us see how we can understand this subject through spiritual scriptures.

If we research into the subject of creation in the philosophical treatises, we find that this immense Universe is created out of two fundamental substances. One is consciousness-substance and the other is matter-substance. ParaBrahman is beyond this creation, tranquil and One. Transcending all of the conditions of creation and becoming only Soul, in the state of kaivalya one experiences this Brahman-Consciousness. The previously mentioned consciousness and matter are not separate from ParaBrahman, but are two types of nature being created from ParaBrahman. In philosophy, this ParaBrahman beyond creation is called Parampurush, the consciousness substance in creation is called Purush and the matter substance is called Prakriti. This is explained in detail in the seventh chapter of this book.

The above mentioned Prakriti is unconscious, but because of the presence of Parampurush, as a magnet can magnetize a piece of metal, some consciousness becomes present in Prakriti, causing a transmutation. This transmutation is called Mahattatva [great substance].

satsannidhanakadhistatritvam manivat
-- Kapila sutra 1/99

The presence of this consciousness in Prakriti, bringing about Mahattatva, causes the arising of self-rulership in oneself. This feeling of self-rulership is called Ahamkara. Because of this, one thinks that one is his own lord. But it is that Mahattatva that is the unseen ruler. Due to this demonic thinking, the quality of Mahattatva eventually disappears and Ahamkara is established. In Ahamkara, there is no sense of the present. This is a god-like Ahamkara. This world is created through many permutations of its power. Because of the presence of Purush in this created substance, the infinite Universe, united with consciousness, is appearing.

The cultivators of scripture saw this Universe to have manifested in three levels: physical, subtle and causal. This visible world that is evident through the senses of cognition - that is called the physical universe. The inner subtle elements (electricity)* that are present in every molecule and atom, and are carrying out the work of creation, preservation and transformation - this represents the subtle body of the Universe. The cause of these elements, Nature with Her tamas, rajas and sattva gunas, is the causal body of the Universe. This subject is focused upon in the 4th chapter of this book.

*The parentheses and the text in English are in the original.

In the scriptural treatises, there is the use of the words "samasti" and "vyasti". "Samasti" means totality and "vyasti" refers to the individual things within the totality, as in - the whole forest relates to samasti and every tree spread out within that forest relates to the concept of vyasti. Samasti is the consciousness prevailing in the maya of the causal body of the Universe, called "Ishvar," and the vyasti condition is the consciousness presiding unawares in the causal body of every created thing, called "prajna." Samasti is the consciousness present in the maya of the subtle body of the Universe, called "hiranyagarbha," and vyasti is the consciousness present unawares in the subtle body of every created thing, called "taijas." In the samasti condition, consciousness prevailing in the physical body of the Universe is called "birat," and in the vyasti state, consciousness present in the physical body of every created thing is called "vishva." The presiding consciousness is the same in samasti and vyasti. Manifesting as samasti in maya it is Ishvar, hiranyagarbha and birat, and residing unawares as vyasti, it is prajna, taijas and vishva.

This Consciousness-filled world is manifesting in these six ways. To reveal this, Consciousness is present in another two ways. In that, one is "Abhaschaitanya" or "Chidabhas" and the other is "Kutasthachaitanya" or "Sakshichaitanya." I am bringing forth an example from the eighth chapter of Panchadashi in order to explain this matter. Just as in a dance-theater the light at once illuminates the proprietor, the audience and the dancer/actors in the same way but is not involved in anything that they are doing, and remains the light whether they are there or not, so is Kutasthachaitanya, Who remains apart from the sensory work of seeing, hearing, etc. and all of their objects and is uninvolved in ego, intellect etc. He simply reveals the truth of them with His own Light, and remains the same Self-Effulgent One whether they are there or not. Whatever is thought of by the human mental-intelligence, this Kutasthachaitanya is the witness to that, therefore Its name is "Sakshichaitanya." And It Itself is uninvolved with any work, thing or authority, not part of any of these states, and is completely incorruptible and totally in the present. Because of this, Its name is "Kutasthachaitanya." Kutabinnikarane sthiti ity kutastha, meaning, the word "kuta" is the goldsmith's anvil. Regardless of all the gold and other materials that are transformed from their convoluted states into beautiful things, He remains unchanged and in the present, like the goldsmith's anvil. This Light of Consciousness lives with all souls and reveals all about their minds, but mind is not able to know Him. The smallest thing is appearing because of Kutasthachaitanya, but the individual soul is not able to know that. And the jiva also has a natural internal light. When, because of the jiva's mind, that light falls upon some thing, then that thing is revealed double its existence, and the knowledge of its function in the jiva happens. This internal light of the jiva is also seen under the Light of Kutasthachaitanya. This internal light of the jiva is only a reflection of that Light of Kutasthachaitanya. Its existence is in the Existence of Kutasthachaitanya. Does that mean that there is no light of the jiva itself? Of course there is. But that light has only the

quality of reflection. Without the Light of Kutasthachaitanya, it is darkness. Just as without external light no knowledge of anything is possible with one's own light, in the same way, unless all things are revealed unknowingly by the Light of Kutasthachaitanya, no thing could be revealed by the mind of the jiva. That internal light is called "Abhaschaitanya" or "Chidabhas." In the maya and unawareness of creation, Consciousness is present in this way, represented by these eight names. In that, seven of those, being indistinguishable in the Infinite-Consciousness-Nature, is not experienced in separate forms. Only the Abhaschaitanya or Chidabhas is experienced because it happens to work with the constructs of the mind. This Abhaschaitanya is not enmeshed in the workings of worldly life nor its enjoyment.

It can clearly be understood now that Santanu (samam vikarashunyam tanuryarsya)[fn 1] is the Unchanging, beyond creation, Brahman-Consciousness. He has two (wives)[fn 2] Prakriti. Ganga is the Consciousness-Prakriti (gang brahmandam gacchati ity)[fn 3] and Satyavati is the Matter-Prakriti (satyam chaitanyam vidyate adhitisthati yasyam)[fn 4]. From the above-mentioned Consciousness-Prakriti, the eight children are born: Ishvar, Vaishvanar, Birat, Praajna, Taijas, Vishva, Kutasthachaitanya and Abhaschaitanya - these eight rays of Consciousness appear. In these, seven are not perceived (they are immersed in the waters of Ganga)[fn 5] - immersed in the flow of Consciousness. When the eighth (Devabrata)[fn 6], Abhaschaitanya, appears, then (Ganga)[fn 7] the Consciousness-Prakriti Herself disappears, uniting with her own flow. That Abhaschaitanya is now present as the supremely mighty one in this body (kingdom)[fn 8]. Even though he works with the constructs of the mind, he does not rule over nor is he enmeshed in any of the enjoyment. The entire world (kingdom)[fn 9] is manifested because of the light of this Abhaschaitanya (the power of Bhisma) [fn 10].

[fn 1 - 10: All of the parentheses and the text within are in the original.]

The aforementioned three-guna-filled Matter-Nature (Satyavati)[fn 1], the one who was spoken about in the introduction of this book, the one who by the Grace of Sadguru received his fire and perceived in Yonimudra the Penetrating Knowledge which was established there, renounces the mad addiction and in order to unite with the Main King of the Universe, the beyond-creation, Satchitananda-filled, Brahman-Consciousness, she becomes immersed in the practice of the Guru-instructed Kriya. By that Kriya, she experiences through the flow of Consciousness in the spine the revelation of the six lotus-chakras located there (she meets Santanu)[fn 2]. But because of the Abhaschaitanya (Devabrata Bhisma)[fn 3] still turning toward worldly enjoyment, she is unable to meet Him. Then, upon seeing the disappointment of the Brahman-Consciousness (Santanu's disappointment)[fn 4], the Abhaschaitanya (Devabrata Bhisma)[fn 5] renounces all worldly enjoyments and to prevent the disruption of this

renunciation, decides to remain unattached (unmarried)[fn 6] from all physical shakti. In this way, the Abhaschaitanya (Devabrata Bhisma)[fn 7] turns Nature (Satyavati)[fn 8] inward and unites her with Brahman-Consciousness (Santanu)[fn 9] and expresses his joy in that. When one turns the mind in this way by the Sadguru-instructed Kriya and, being established in renunciation, one directly experiences the eternal joyfulness of Brahman-Consciousness. When human nature is united with Consciousness, then the part of foundation of the appearing body of creation called Mahattatva (Chitrangada)[fn 10] is known, and along with that a sense of self-rulership arises, which is called Aishwarik Ahamkara (Vichitravirya)[fn 11]. Then one sees oneself as the lord of creation, preservation and transformation of this Universe. When this realization was complete in Rajarshi Janaka, he said, "Oh, how incredible I am!! I bow to myself. There is no one equal to me. Without touching it with my body, I am containing this world." As in -

aho aham namasyaham daksho nastiha matsamah
asamsprishya sharirena maya vishvam chiram dhritam
-- [Ashtavakrasamhita - 2nd part - 13][fn 12]

[fn 1 - 11: All of the parentheses and the text within are in the original.

fn 12: The brackets and the reference within are in the original.]

From this inner realization, the sense of Mahattatva eventually disappears and the feeling of that god-like Ahamkara remains. This sense is not revealed in the jiva. To experience the individual part of that Aishwarik Ahamkara (bringing forth a son)[fn 1], the daughters of the knowledge-race of the king Kashi (ranjan kashate ity Kashiraj, meaning, knowledge, revealing everything, by which he rules): amba - sense of experience, ambika - sense of questioning or doubt, and ambalika - sense of certainty -- these three things come to being through the Chidabhas (Devabrata Bhisma) [fn 2]. In that, amba - the sense of experience, desiring to unite with the fire in the area below the navel (Madraraj - mad ra: madra)[fn 3], leaves these other two to unite with that Aishwarik Ahamkara. The union with the senses of doubt and certainty causes the Aishwarik Ahamkara to be lost. Then by the Guru-given Knowledge of Insight (by Vedavyas)[fn 4], the Dhritarashtra-mind (dhritam rashtram yena)[fn 5] is experienced from the sense of doubt. But inner doubt puts itself in sight of the eyes all the time - this is why the mind also becomes restless and therefore cannot observe anything with steadiness. Seeing the mind being in a blind condition, by that Knowledge of Insight, the Pandu-perception (non-descriptive, transparent)[fn 6] is born out of the sense of certainty. This perception can steadily observe all things; no thing can color it. It is always clean (Pandu)[fn 7], description-less.

[fn 1 - 7: All of these parentheses and the text within are in the original.]

Because of the difference in qualities, sadhakas have divided this body into

these four parts: upper, lower, front and back. The upper part is the northern division, full of divine power and revealer of divine manifestations; the lower part is the southern division and the cause of delusionary madness. The front part is the eastern division causing the pravritti-oriented involvement and enjoyment of worldly things, and the back is the western division, the nivritti-oriented renouncer of worldly enjoyment and the bestower of liberation. Even being blind, the mind still moves towards pravritti-driven pleasures of worldly life and is in the front (kingdom)[fn 1] of the body. And intellect, fearful of its own destruction if it mingles with any physical forces remains detached and in the back of the body (away from the kingdom)[fn 2]. This intellect's field (wives)[fn 3] is the sushumna power located in the spine which is divided in two parts. The section above the navel has the ability to call forth divine forces - her name is Kunti (kun dhatu ahvane)[fn 4] - and the segment below the navel has the power to cause delusionary intoxication - her name is Madri (mad dhatu matta kara) [fn 5]. Before Kunti is united with intellect (married to Pandu)[fn 6], she calls forth the sun-god Surya by her ability, from which the very powerful Karna is born, settling between the eyebrows representing the door of the sushumna and ruling over the pravritti-causing front part of the body. Then, having united with intellect and now on the path revealed through intellect (her husband's permission)[fn 7], because of having no relations, she calls forth the king of righteousness Yama and gives birth to the steady and righteous ether-element (Yudhisthira)[fn 8] in the area of the throat in the Vishuddhakhya lotus; then she calls to her the force of the incredibly mighty wind-god Pavana, which gives birth to the frighteningly powerful air-element (Bhima)[fn 9] in the Anahata lotus in the heart; and then by the seed of the supremely fiery, containing all qualities Indra, the fire-element (Arjuna)[fn 10] is born, the one excellent in all talents, in the lotus named Manipura, located in the area of the navel. Later, when by intelligence that shakti goes below the navel area (teaching the mantra to Madri at her husband's request)[fn 11], with the seed of the extremely beautiful Ashwinikumar, at once the water-element (Nakula)[fn 12] is born in the Swadhisthana chakra in the area of the sex organ, and the earth element (Sahadeva)[fn 13] takes birth in the Muladhara chakra located in the area of the anus. Enjoying the beauty of these five elements in his field (his wives) [fn 14], because of the power of delusionary intoxication under the navel (in Madri)[fn 15], the intellect embraces her and according to natural ways (because of the previous curse)[fn 16], intellect is destroyed, and the delusionary power (Madri seeing herself as the cause of the her husband's death)[fn 17], dies herself with intellect (sahamrita)[fn 18]. In this way, after the destruction of the delusionary power through her union with intellect, the five elements establish themselves as rulers of their individual chakras, from the Muladhar to the Vishuddha with their specific divine powers.

Then, the five elements (returning to the kingdom)[fn 1] becoming present in the body, with the characteristics of mind including vanity etc.(the sons of Dhritarashtra as in Duryodhana - durdu-stam yudham yasya - the ability to

fight in an evil way)[fn 2], and accompanied by grace (kripa)[fn 3] and its kin shakti (kripipati)[fn 4], come to know the particulars - samskaras - of bodily life. These particulars are extremely powerful and very important in worldly life. Under these particulars, people do every kind of work. No one can do any work beyond these. But when the element of highest importance, fire (Arjuna)[fn 5] is revealed, through his fire and by the many Guru-given methods one can become more powerful than these samskaras. When this fire element (Arjuna)[fn 6] is about to realize its fire, the duties of worldly life (Kuntidevi's illegitimate son Karna)[fn 7] appear at his side (the pravritti part of the nivritti side)[fn 8]. The mental ways with vanity etc. (Duryodhana and his group)[fn 9] then take the power of Karna and in order to cause trouble in one's duty (the obtaining of the kingdom)[fn 10], apply many kinds of trickeries.

[fn 1 - 10: All of these parentheses and the text within them are in the original.]

In this way, the five elements, having lost to the pravritti side - meaning the power of Karna, their own brother at the front-facing twin-petaled lotus, whose power is being used by the constructs of the mind - spend twelve very difficult years in brahmacharya, studying etc. Then for one more year, they spend time immersed in the godly Consciousness present in maya (anonymously in the kingdom of Birat)[fn 1], meaning remain in the sadhana for liberation from Birat. Then after coming out, they try to reclaim their own kingdom with the help of Sri Krishna. Now, the Supreme Person in this scripture is Sri Krishna Chaitanya. Meditating on Him, it is known that He resides in the bosom of Radha. Sa, ra and ee - the word "sri" is sounded by these three letters. And "Krishna" is a separate word. Sa - beneficent, ra - seed of fire, ee - shakti and Krishna is dark. When these are put together it can be understood that the fire element, meaning the dark form that is revealed by the beneficent power of fire in the bosom of the lightning/ electric form of Radhika - that is Sri Krishna. In other words, when one takes the fire filled with the sattvic guna up to a place between the eyebrows (it can be known from the mouth of Guru)[fn 2], the physical lightning (animal electricity)[fn 3] collects in stillness and becomes like a flame and instantly a dark circle appears in the middle of that lightning. That is called Sri Krishna or the third eye. The Consciousness that is present there is called by saints as Kutasthachaitanya or Sri Krishna Chaitanya. The entire Universe is in this Kutasthachaitanya. When this is established, this infinite Universe is experienced as if in the palm of one's own hand and nothing remains unknown.

[fn 1 - 2: The parentheses and the text within are in the original.]

fn 3: The parentheses and the text within in English are in the original.]

Now, this first sloka is like this: as in - After having established the Knowledge of Insight from Sadguru and having taken the help of

Kutasthachaitanya (Sri Krishna)*, what are the mental constructs and the five elements from the field of intellect who have come together in this field of the body doing? To observe this, the king of the imagination of this world, mind, is using his own divine sight.

*The parentheses and the text within are in the original.

Sanjay said:

**dristvatu pandavanikam byudham duryodhanastada
acharyamupasangamya raja vachanamabrabit - 2 -
pashyaitam panduputranamacharyamahatim chamum
byudham drupadapudtrena taba shishyeana dhimata - 3 -**

Poetically:

These words did Sanjay hear from the king
With respectfulness to Dhritarashtra said he
In the line of battle do I see the Pandavas and Duryodhana
To the acharya then they went and spoke
The pandava soldiers are a great many
Look at the battlefield acharya
Your servant the magnanimous Dhrishtadyumna
Now will take care of the story of the battlefield

Commentary:

The events surrounding Dhrishtadyumna's birth in the Mahabharata is written in this way: Because of Drona humiliating the king Drupada through Drona's disciples, the king Drupada invited several sages and performed a fire ritual to kill Drona. From that, one son and one daughter came about. The daughter's name was Draupadi, and the son's name was Dhrishtadyumna. The spiritual significance of this is (krip's sister's husband is Drona; the substance of krip is imagination; with kin shakti the result is fire) that when one is enslaved by samskaras, and by the quickening force of the Consciousness-revealing Kriya (drupada) disrespect to the king is born in the jiva, then it is necessary to take the company of saints; because, by that, the speedy force again takes place and establishes Kriya in order to destroy samskaras. By that, restlessness is subdued and a Consciousness-Light is revealed, and right alongside that the kundalini shakti is experienced. This kundalini shakti is Draupadi and this Consciousness-Light is Dhrishtadyumna (dharshanena dyuh jyotih vidyate yasya). Now, the meaning of the sloka is like this, as in:

In this way, through divine sight, mind observes that: the primary element of the pravritti side, vanity/egoism, upon seeing the happenings on the back part of the body, meaning, the happenings on the nivritti side by the power of

Kriya with the six chakras, five elements and the rest of the company of nivritti, feels that without samskaras no one can ever do any work. Methods or techniques are all learned via the particulars of living in the world. This world-guru is samskara-educated (disciple of Drona). After the subjugation of restlessness via the fast, quickening force of the Consciousness-revealing Kriya, by the Tranquil Light (the son of Drupada, Dhristadyumna) the six chakras are revealed, and the five elements with their company are in their places. - 2 and 3 -

**atrashuramaheshvasa bhimarjunasama yudhi
yuyudhano birataashcha drupadashcha maharathah - 4 -
dhrishtaketushchekitanah kashirajashcha viryaban
purujit kuntibhojashcha shayvyashcha narapungavah -5 -
yudhamanyushcha vikranta uktamoujashcha viryavan
soubhadro draupadeyashcha sarva eva maharathah - 6-**

[no poetical version in the original]

Commentary:

It is written in the Patanjali shastra that those who, through the power of discrimination, see the world as an illusion and keep themselves in only Soul-Consciousness, and those who, experiencing the Universe as the Brahman-Itself, experience themselves as pervading the Universe - the sages in these states attain Kaivalya by themselves, without the aid of anyone or anything. But for the ordinary rest, in order to attain that state it is necessary to have the help of reverence, vigor, memory, absorption, inner knowledge and such methods, and by using speedy force to manifest these, the work is accomplished rapidly. As in -

In the Patanjali Yogasutra Samadhipada:

bhavapratyayo videhaprakritilayanam - no. 19

sraddhavyasmritisamadhiprajanapurvakamitaresham - no. 20

tivrasambegamasannah - no. 21

Along with these: yama, niyama, asana, pranayam, pratyahara, dharana, dhyana, samadhi - when the impurity-dispelling knowledge is illuminated through the technique of this eight-limbed yoga, discrimination is established and the cause of all harm - ignorance - is destroyed, and by this Kaivalya is attained. As in -

In Patanjali Yogasutra Sadhanapada:

tasya heturvidya - no. 24

tadbhavat samyogobhavo hanantadrishyeh kaivalyam - no. 25

vivekakhyaatirviplava hanopaya - no. 26

yoganganushthanajashuddhikshaye jnanadiptiravivaka khyateh - no. 28
 yamaniyamasana-pranayama-pratyahara-dharana-dhyana-
 samadhayorshtavangani -no.29

Now, if we leave the outer form, the methods mentioned by Patanjal is revealed in these three slokas. As in -

yuyudhan (in the battle, meaning the desire to do the Consciousness-revealing Kriya) reverence.
 uttamouja (excellent vigor, meaning fire-endowed) vigor.
 chekitan (consciousness, the substance of which is knowing) memory.
 birat (to prevail in the Soul, meaning becoming immersed) absorption.
 kashiraj (the one who is revealed after having revealed the world) inner knowledge.
 drupada (endowed with fast motion) speedy force.
 dhristaketu (technique to destroy harm) yama.

ahimsasatyasteya brahmacharyaparigraha yama. -- Patanjal Sadhanapada - no. 5

When ahimsa [physical and mental non-meanness or non-violence (mental and physical)] is manifested, meaning when no meanness ever arises in ones mind, then these types of people have no enmity with anyone. Violent and aggressive animals such as tigers and bears remain docile towards these beings. When meanness and aggression are forgotten for life, a beautiful radiance arises whose qualities of trustworthiness and deep contentment are seen in the eyes of and experienced by even violent and aggressive animals. Thus, not even a hint of aggression arises in their minds. This is written in the Mahabharata. As in -

abhayam sarvabhutebhyo datva yashchayate munih
 na tasya sarvabhutetya bhayamutpadyate kvachit

shaiva (the beneficent) niyama.

shouchasantoshatapah svadhyayeshvana pranidhanani niyamah

kuntibhoja (the state in which one can attract divine powers) asana.
 yudhamanyu (battle, meaning the one whose Kriya is the revelation of Consciousness) pranayama.
 purujit (meaning the one who is victorious over the god of the senses) pratyahara.
 soubhadra abhimanyu (the revealer of all divine manifestations) the union of dharana, dhyana and samadhi, meaning samyama.

trayamekatra samyama -- Patanjal Bibhutipada - no. 4

And the kulakundalini shakti, united with the five elements manifests the five points, by which the mind becomes absorbed. These extremely powerful faculties, as in the air element, fire element and such, in steadfast faith are presiding with great might. - 4, 5, and 6 -

**asmakantu vishishta ye tannibodha dvijottam
nayaka mama sainyasya samjnanartham tan brabimi te - 7 -
bhavan bhismashcha karnashcha kripashcha samitinjayah
ashvatthama vikarnashcha soumadattirjayadratha* - 8 -**

[*Translator's note: In some versions of the Gita, the last line of sloka eight reads: "ashvathvama vikarnashcha soumadattis tathaiva cha." The version being translated here mentions "Jayadratha." The footnoted version just mentioned does not.]

Poetically:

The greatest of our soldiers
Listen guru to their names
The primary charioteers of our soldiers
I present them for you to hear -7-
You and Bhishma, Karna, Krip - great warriors
The son of Drona, Vikarna, Jayadratha and Bhurishrava -8-

Commentary:

The five kleshas [troubles], karma and its detrimental consequence - samskara, and ambition, meaning desires -- these ones are the great obstacles on the path of liberation. Regarding this, it is written in the Patanjali philosophical treatises that the one who cannot be touched by the five kleshas -- namely avidya [ignorance/illusion], asmita [egoism], raag [passion], dvesh [hatred] and abhinibesh [attachment], as well as karma with its detrimental consequences -- is God. As in -

avidyasmitaragadveshacinibeshah panchakleshah -- Sadhanapada - no. 3
kleshakarmavipakashaiyeraparamristah purushavishesha ishvarah --
Samadhipada - no. 24

Now, if we leave the outer form, these eight great obstacles on the path of liberation mentioned by Patanjali will be revealed in these two slokas. As in -

Krip (krip whose essence is to imagine) - This imagination is the foe of knowledge and is the source of all of the kleshas. By this, the one is deluded into perceiving the finite as infinite, the impure as pure, misery as happiness, the non-soul as soul. This is the primary klesha of the five kleshas mentioned by Patanjali. Its name is "avidya." As in -

anityashuchiduhkhanatmasu nityashuchisukhatmakhyatirvidya --
Sadhanapada - no.5

It has been clearly shown in the commentary to the first sloka that Bhisma (Chidabhas) is a type of consciousness, the observer of this world and the inner light of a jiva, without which nothing can be seen by the jiva. Therefore he is the power of perception. In this consciousness both of the qualities of observation and perception are existent. Because of this, the jiva is entrapped in the worldly matters. This is the second klesha mentioned by Patanjali. Its name is "asmita." As in -

drikadarshanashaktorekatmataivasmita -- Sadhanapada - no.6

Karna (kri-na): dutiful work. One can have sublime happiness in worldly life if one can do this dutiful work. Because of this, the mind has great affection for it. This is the third klesha mentioned by Patanjali. Its name is "raag." As in -

duhkhanushayi raagah -- Sadhanapada - no. 7

Vikarna (vi-kri-na): work that is not one's duty. Because of this, one has to suffer much in worldly life. Therefore, the mind quite detests it. This is the fourth klesha mentioned by Patanjali. Its name is "dvesh." As in -

duhkhanushayi dveshah -- Sadhanapada - no. 8

Jayadratha (residing in affection with doership) - he is "Sindhuraj," the king of the ocean of the world, meaning the primary reason for being enchained to worldly life. Great knowledgeable beings do not want to leave the body because of this inclination; they want to remain bound to the body. This is the fifth klesha mentioned by Pantanjali. Its name is "abhinibesh." As in -

svarasabahividushopi tamvanubandhohbhinibeshah -- Sadhanapada - no. 9

The son of Somadatta, Bhurishrava (who is continuously deteriorating): karma. About this subject, here is what is written in the book, "Atmajnana Nirnaya": Whether it is good or bad, if at one point karma is not finally worn away and finished, the jiva will not be liberated, not in innumerable ages. As in -

yavanna kshiyate karmashubhanchashubhameva ba
tavanna jayate mokshah nrisham kalpashatairapi

The union of Drona (the liquid form of karma, meaning samskara) and the power of imagination (Kripi) give rise to desire. It is this bondage to samskara (the detrimental consequence of karma) that causes the jiva to

travel from womb to womb and acquire lifespan and pleasure accordingly.
In Patanjali, this is what is written about the subject: as in -

satimule tadvipako jatyaurbhogah -- Sadhanapada - no. 13

Ashvatthama (that which is stored and is not destroyed with the body):
desire. It is because of this desire that the body of a jiva is created again.
Even at the end of ages there is no destruction of it. The world appears
because of the presence of desire in the three-guna-filled Prakriti. It is
referred to as "anadi" in Patanjali. As in -

tasamanaditvanchashishe nityatvat -- Kaivalyapada - no. 10

These faculties, as significant characters on the side of the worldly life of
pravritti, are standing as adversaries to nivritti, meaning the forms of
obstacles to liberation. - 7 and 8 -

**anye cha bahavah shura madarthe tyaktajivitah
nanashastrapraharanah sarve yuddhavisharadah - 9 -**

Poetically:

Many others of eminence and valor
Doing everything possible because of me
Numerous weapons and mastery of them
All great mighty ones supremely skilled at war -9-

Commentary:

There are many who are ready to surrender their lives in order to rescue ego/
vanity on the side of pravritti. They are skilled at destroying the side of the
five elements via many different methods. - 9 -

**aparyaptam tadasmakam balam bhismabhirakshitam
paryaptam tvidametesham balam bhimabhirakshitam - 10 -**

Poetically:

Bhisma's is the power for my soldiers
But these soldiers seem weak
The Pandavas' strength lies in Bhima
They seem ready to triumph -10-

Commentary:

Even though powered and protected by the frightening Abhaschaitanya, it seems that the side of body/ego is not formidable enough against the side of the five elements. It also seems that the Consciousness-revealing side of the elements, protected by the power of the tremendous air element, will be triumphant. -10-

**ayaneshu cha sarveshu yathabhagamavasthitah
bhismamevabhirakshantu bhavantah sarva eva hi - 11 -**

Poetically:

Let us take our own places to fight
Protect Bhishma everyone
With Bhishma fight them in the battle
See that no one strikes Bhishma in the back -11-

Commentary:

When all of these things are experienced, a desire arises in the body/ego that all of the different faculties should take their battlestations in the senses and protect the primary character, the terribly mighty Chidabhas. -11-

**tasya samjanayan harsham kurubriddhah pitamahah
singhanadam vinadyocchaih shankham dadhmou pratapaban -12 -**

Poetically:

To please the king, Bhishma stands valorous
Deafeningly sounds the battle cry and trumpets conch shells -12-

Commentary:

Experiencing all of this things, in order to keep the supreme body/ego happy, the Abhaschaitanya resounds a battle cry like a lion to show its might. -12-

**tatah shankhashcha bheryashcha panavanakagomukhah
sahasaivabhyahanyanta sa shabdastumulohabhavat -13-**

Poetically:

Then conch shells, kettledrums and all kinds of drums
All sounded together in one huge noise -13-

Commentary:

At this, many sounds arise from the side of the senses and the faculties of mind and the whole body rings with its noise. -13-

**tatah shvetairhayairyukte mahati syandane sthitou
madhavah pandavashchaiva divyou shankhou pradadhmatuh -14-**

Poetically:

The white form is on top of the horse-chariot
Madhava and Arjuna trumpet the divine conch shell -14-

Commentary:

When this happens, then, in the white form and special path of the immersed yogis' bodies, with the fire element and Kutasthachaitanya - the supreme sound, Omkar, is experienced. -14-

**panchajanyam hrishikesho devadattam dhananjayah
poundram dadhmou mahashankham bhimakarma brikodarah -15-
anantavijayam raja kuntiputro yudhisthirah
nakulah sahadevashcha sughoshamanipushpakou -16-
kashyashcha parameshvasah shikhandi cha maharathah
dhrishtadyumno biratashcha satyakishchaparajitah -17-
drupado draupadeyashcha sarvashah prithivipate
soubhadrashcha mahabahuh shankhan dadhmuh prithak prithak -18-**

Poetically:

Sri Krishna sounded His conch shell, "Panchajanya"
Falguni [Arjuna] sounded his conch shell, "Devadatta"
The conch named "Poundra" which was great in size
Was sounded by Bhimsen [Bhima] on whom is this great task -15-
Yudhisthira Maharaj, the son of Kunti
Trumpeted fully the conch shell "Anantavijaya"
Nakula blew the one called "Sughosh"
Sahadeva sounded the "Manipushpa" conch shell -16-
The mighty Kashiraj, the strong Shikhandi
Dhrishtadyumna, Birat and Satyaki - extraordinarily powerful -17-
Drupada, and the sons of Draupadi, the valorous son of Subhadra
All blew their respective conches, O king -18-

Commentary:

From the earth element presiding in the Muladhar, the Pranava is

experienced as the sound of mad bumblebees. When this is heard, sadhakas know that attunement has happened in that area. In this state, the questioning faculty of mind is dominant, and therefore, the question "Is this Pranava or not?" is present. It is because of this that this state is called "Savitarka [in argument] Samprajnata Samadhi."

After the attainment of the aforementioned sound of bumblebees, from the water element presiding in the Svadhisthana a sound like that of a flute is experienced. This is the sign of the state known as "Savichar [observation with enquiry] Samprajnata Samadhi." When the absorbed state of sadhakas elevates a little and the doubting faculty has been destroyed, from the faculty of certainty arises the enquiry, "What type of a thing is this Pranava?"

From the fire element presiding in the Manipura, the Pranava is experienced like that of the delightful sound of a vina (Indian stringed lute). This is the sign of "Sananda [joyful] Samprajnata Samadhi." When the absorption of sadhakas has elevated to this state, the faculties of doubting and certainty are dissolved, and by experiential consciousness one experiences the meaning of Pranava and an unspeakable bliss arises.

Through focused Kriya, from the air element presiding in the Anahata lotus, a profound sound like that of a long-sustaining bell is experienced. In this Pranava all of these internal faculties are dissolved and, because of the still remaining Ahamakara, by Asmita is this God-spoken Pranava-resonance experienced. Hearing this, sadhakas know that they have ascended to "Sasmita [blossoming] Samprajnata Samadhi."

From the ether element in the all-important sushumna, victorious over all faculties, the Pranava expresses Itself like that of the sound of thunder. In this sound, even Asmita is annihilated and the entire Universe is experienced as filled with Brahman and the perception of separateness in Nature is at once dissolved. When this arises, sadhakas know that they have arrived at samadhi's highest, seedless state, or Asamprajnata Samadhi. When one ascends to this state, no form of samskara can emerge.

Then, the mad bumblebees, flute, vina, long-sustaining bell and thunder - these five types of sound become one, and from that all-revealing Kutasthachaitanya an unspeakable resonance of Pranava rises and from the consciousness presiding in the different main nadis, many different types of sound spring forth.

The above-mentioned states of Asamprajnata and the four types of Samprajnata samadhis, the sushumna nadi etc., the six chakras and their respective elements, and the many different types of Pranava-sound -- these are all matters of direct experience; they cannot be acquired by indirect knowledge. It is useless to try to make one understand this through writing or any other method. Without experiencing this oneself, there is no way of

understanding it. However, some help in awareness may be possible by the shastras, as I will explain below.

On the subject of the six chakras, studying the science of physiology from this country and the West one comes to know that the brain, meaning the Sahasradal lotus, is the place of Total Consciousness. Under the brain and above the spinal column, there is a nadi (medulla) located between the eyebrows formed like the shape of the back of a tortoise. When one has total absorption - samyama - in that tortoise-nadi, then immediately restlessness is eradicated and a tranquil Light prevails. About this subject, here is what is written in the Patanjal philosophical treatises: as in -

kurmanadyam sthairyam -- Bibhutipada - no. 32

It is signified by being two-petaled (pons varoli). This the Ajna Chakra. Through this, the mind enters the sushumna. This is the door of the sushumna. As in -

dhyanatma sadhakendra bhavatiparpure ityadi -- Shatachakra - no. 35

Like a string, that tortoise-nadi extends through the center of the spinal column to the area of the anus. That is called "sushumna" (spinal cord). To the left of it, one named "ida," and to the right of it, one named "pingala" (gangliatid cords of sympathetic nerves) -- two very powerful nadis on either side of the spinal column extend from the area of the anus up to the back of the area of the eyes. The consciousnesses present in these two nadis (the presiding gods Moon and Sun, respectively) are responsible for the functioning of blood circulation, digestion, the intake of physical substances, urination and excretion, breathing etc. These consciousnesses are only a reflection of the Moon and Sun forms in the sushumna. Because of the Primordial Shakti Kulakundalini being asleep at the bottom of the sushumna, the aforementioned blood circulation, digestion, breathing etc. are works that are not under the control of the jiva. The jiva is not able to willfully stop or start those functions. Mind is unable to enter the sushumna via the two-petaled lotus and therefore faces front. Because of this neither the sushumna nor any of the sixty-thousand nadis extending from it are under the control of the jiva. They are operated by their own gods that preside within them, and the jiva controls by his own will the nadis in the front. This is why in the scriptures, the saints call the back part "purusha" and the front part "prakriti." That prakriti, being dominant, tries always to cover up the jiva's consciousness. When this prakriti finds the jiva's consciousness to be weak for any reason and veil it, through the united power of the all samskaras (resultant force), the jiva again takes birth according to where that samskara-power is attracted. In this way, the jiva, who is a part of that Infinite All-Powerful Satchitananda-filled Brahman-Consciousness, goes through endless suffering through birth, death etc. This behavior of prakriti is called "stree" [wife or woman]. Now, with the spiritual sense destroyed, the sense

that -- when a daughter is born from the marriage and physical union of man and woman, and the daughter is preferred over the husband - "the daughter is more important" -- this sensibility is shown. But if even through the veil of this body the purusha catches the beneficent glance of prakriti, then the eyes meet and become mesmerized. Filled with this feeling, the visionary Vaishnavas sing:

Oh behold, eyes

The delight of the lovers - Radha and her Beloved

Oh behold, eyes

The Dark One - the new rain-cloud, and Radha, His lightning

Now, when this type of beneficent glance occurs, prakriti gives up her need and reason to be dominant and, renouncing her behavior, becomes enraptured in ecstasy. It is in this that union of prakriti and purusha happens. This is what is called "yoga." With the Sadguru-graced Kriya, the mind, in a subtle form, passes through that door-like Ajna chakra and enters the sushumna by which the Kulakundalini Shakti is awakened. That sushumna functions in five divisions. Through the Kriya of the Sadguru-initiated sadhakas, the five distinctions in the sushumna are eventually and gradually experienced as five lotuses in the forms of chakras. At the area of the anus at the bottom of the spinal column - the four-petaled lotus Muladhar, at the root of the sex organ - the six-petaled lotus Svadhisthana, at area of the navel - the ten-petaled lotus Manipura, in the heart - the twelve-petaled lotus Anahata and the sixteen-petaled lotus in the area of the throat -- these chakras along with their respective elements: earth, water, fire, air and ether -- the awakened Kulakundalini experiences them when they are revealed. When that Primordial Shakti is awakened in the Muladhar, the mad buzzing of bumblebees is heard and the state of absorption comes into being, and when that chakra is pierced, the sound is heard like that of a flute upon arriving at the Svadhisthana. In this way, as the sadhaka's states of samadhi evolve from one to another, piercing through the chakras one by one, through the different sounds of the Pranava the mind, intellect, small consciousness and ego are eventually dissolved. These states have been expounded upon previously. Thus, the jiva-consciousness becomes free of the body of five elements and becomes completely purified. This process is called "Bhuta-shuddhi." Later, when by the practices under Guru's instructions those sixty-thousand nadis' gods come under control, one can leave the workings of the body to them, meaning that one can become detached and separate oneself while keeping the body awake and alive and reside in God. Then, after leaving the sushumna and arriving at the Sahasradal lotus - the place of Total Consciousness - one becomes united with the Satchitananda-filled Brahman-Consciousness and the Self-Knowledge "This Infinite Universe is Me" is revealed. Therefore, there being nothing that exists separately to experience, Pranava, life, nothing is experienced. -15, 16, 17 and 18-

**sa ghosho dhartarashtranam hridayani vyadarayat
nabhashcha prithivinhaiva tumulohabhyanunadayan -19-**

Poetically:

Immense - that sound filling earth and sky
Tearing hearts of Duryodhana's side -19-

Commentary:

From the earth element in the Muladhar to the space element presiding in the throat, all of these sounds come together and tear apart the congregation of mental constructs. -19-

**atha vyavasthitan dristva dhartarashtran kapidhvajah
pravritte shastrasampate dhanurudyamya pandavah -20-
hrishikesham tada vakyamidamaha mahipate**

Arjuna said:

senayorubhayormadhye ratham sthapaya mehachyuta -21-

yavadetan niriksheham yoddhukamanvasthitan

kairmaya saha yoddhavyamasmin ranasamudyame -22-

yotsyamananavekshyehaham ya etehatre samagatah

dhartarashtrasya durbuddheryuddhe priyachikiryavah -23-

Poetically:

Arjuna, seeing the Kauravas on the battlefield
With their weapons -- picked up his own bow and arrow -20-
Said he this, O king, to Krishna,
Lord, please stop this chariot between the two armies -21-
All these noblemen ready for war
Let me observe who they all are
With whom will I be engaged in this confrontation
Let me see all of them at the onset of this battle -22-
These valorous ones who are here to fight
Are here because of Duryodhana's malintention
They have come here to this battle site
Let me observe all of these mighty ones -23-

Commentary:

In this way, sensing the positions of the mental faculties, by the power of the fire element at the two-petaled lotus in the middle of the eyebrows which reveals the bow/lingam of Mahadeva, transcending the spinal column

(gandiva - ganda iva - like a knot) by Kriya, this type of desire occurs - that "let me once see with full consciousness the evil-minded side of ego/vanity (otherwise, the need for Kriya is not there for the Eternally Awakened Jiva)." Who have come here against the five elements, during the practice of his [the sadhaka's] beloved work? -20, 21, 22 and 23-

**evamukto hrishikesho gudakeshen bharata
senayorubhayormadhye sthapayita rathottamam -24-
bhismadrona pramukhatah sarvoshancha mahikshitam
uvaca partha pashyeitan samavetan kuruniti -25-**

Poetically:

Sanjay said, now listen, O king
These words of Arjuna did the Lord hear
The best and most excellently made,
In the midst of the two armies, this chariot He placed -24-
Bhisma, Drona, so many more noblemen
The chariot was positioned in front of them
"Look, Dhananjaya!" said the Lord
"At the Kaurava military assembled" -25-

Commentary:

When, with this type of desire, the force of that delusion-vanquishing fire element situates itself within these parties, Chidabhas and samskara - the world's guru - are experienced as the primarily presiding ones along with the others of the opposition in the Presence of Kutasthachaitanya. -24 and 25-

**tatrapashyatasthitan partha pitrinath pitamahan
acharyanmatulan bhratrin putran pauTRAN sakhimstatha*
shashuran suhridaschaiva senayorubhayorapi -26-**
tan samikshya sa kaunteyah sarvan bandhunabsthitan
kripaya parayavishto vishidannidamabrabit -27-**

Arjuna said:

**drishtveman svajanan krishna yuyutsun samavasthitan
sidanti mama gatrani mukhancha parishushyati -28-
vepathushcha sharire me romaharshashcha jayate
gandivam sramsate hastat tvak chaiva paridhyate -29-
na cha shaknomyavasthatum bhramativa cha me manah
nimittani cha pashyami viparitani keshava -30-**

[*Important note: The numbering of the slokas in this chapter from this

point on can differ in various renditions of the Gita. In some popular versions, the asterisked point marks the completion of the 26th sloka. In this version of the Gita, the sloka is not completed until the next line. Therefore, in some Gitas, the total number of slokas in the first chapter is 47, whereas in this version of the Gita, the total number of slokas is 46. However, the total text in either type of the Gita is the same. There are no omissions. The apparent unevenness of this sloka 26 is balanced out in sloka number 36, being another three-line sloka. It is necessary to point this out since readers might be following this translation with either the Sanskrit or transliterations of other versions of the scripture and the numbers may not coincide.

**In some Gitas, this line is the first line of sloka 27, as previously mentioned.]

Poetically:

Among those soldiers were many of the paternal side
Grandfathers, teachers and maternal uncles
Nephews, grandsons, companions, in-laws and others of one's own
In that place did Arjuna see -26-
Arjuna, observing his friends present there
Said with much compassion and pathos -27-
I see all have come desiring war
Paralyzed is my body and dry is my mouth -28
My body trembles with hair standing on end
The bow slips from my hand and my skin is burning -29-
I am unsteady, my mind feels this is a mistake
Krishna, the reason for this I see as gravely contradictory -30-

Commentary:

The cause of the endless appearances of births is represented by the father figure Bhurishrava/karma, along with the Abhaschaitanya as the grandfather, samskaras as guru, the maternal uncles being the faculties of attachment and obsession from Madraraj, vanity/ego being like brothers, race/class-consciousness as sons, grandsons being offsprings of that race/class-consciousness, the elders/Ashvatthama representing desires, Drupada, the father of the Kundalini Shakti Draupadi, as the father-in-law, meaning the speedy force, and many other benevolent faculties are present among this opposing side. When this is experienced in the energy of the fire element, one succumbs to maya, becomes depressed and dry-mouthed while the body is rendered not wanting to do anything. The body shakes and chills run through it leading to the feeling that the body is on fire. The spinal column is not accessible. Even the patience to sit still is shattered and the stability of mind is ruined. These types of troublesome signs point to a lower state of being. -26, 27, 28, 29 and 30-

na cha sravyahanupashyami hatva svajanamahave
na kankhe vijayam krishna na cha rajyam sukhani cha -31-
kim no rajyen govinda kim bhogeirjivitena va
yeshamarthe kankhitam no rajyam govinda kim bhogeirjivitena va -32-
ta imehavasthitayuddhe pranastyakta dhanani cha
acharyah pitarah putrastathaiva cha pitamahah -33-
matulah svashurah pautrah shyalah samvandhinastatha
etanna hantumicchami ghnatohapi madhusudan -34-

Poetically:

I do not see any benefit in killing my own in this war
 I do not want the glory of victory and the kingdom, O Lord -31-
 What is the use of enjoying the kingdom or even life
 Krishna, the reason for the pleasures of the kingdom -32-
 They are present here ready to sacrifice life and wealth
 Teachers, uncles, sons, grandfathers -33-
 Maternal uncles, father-in-law, brother-in-law and their children
 These noble relations, Sri Madhusudhan [Krishna]
 If they wish to kill me
 I have no desire to prevent them -34-

Commentary:

The faculties that we need for our satisfaction, enjoyment of life and the embodiment of this form, those samskaras, karma, vanity/ego etc. of the Abhaschaitanya's family as well as the other closely related faculties are ready to die for their cause and have presented themselves here. If we destroy them by this Kriya, what is the point in our happiness, enjoyment, body and even the necessity of living itself? Even if we die from continuously serving them, we do not want to destroy them. -31, 32, 33 and 34-

api trailokyarajasya hetoh kim nu makrite
nihatyadhartarashtran nah ka priti syajjanardana -35-

Poetically:

I will not kill them even for the kingdom of the three worlds
 How can I kill them for a kingdom on earth
 Destroying the lives of the sons of Dhritarashtra
 What happiness could we possibly get, Janardana [Krishna] -35-

Commentary:

Neither for this microcosmic universe of the body, nor for this world manifesting in the infinite macrocosmic Universe do we want to destroy these clans of the mind and ego. If they are destroyed, we have no possibility of any pleasure. -35-

**papamevashrayedasman hatvaitanatatayinah
tasmannarha vayam hantum dhartarashtran sabandhavan
svajanam hi katham hatvah sukhinah syama madhava -36-**

Poetically:

Killing these atatayis [criminals] of Kaurava
Only sin will come and take our shelter
Like our friends the Kauravas are
Therefore we cannot destroy them
In what way, by hurting our own
Will we be happy, tell me Krishna -36-

Commentary:

Those who burn homes, poison people, take up weapons to kill, plunder and steal wealth, land or wives -- they are called "atatayi." There is no justification needed to kill these types of people, because there is no wrong in killing atatayis. As in -

agnido garadashchaiva shastrapani dhanapahah
kshetradarapahari cha shadete atatayinah
atatayinamayantam hanyadeva vicharayan
natatayi badhe dosho hanturbhavati kashchan

It is true that scholars of the shastras have said this type of thing, but still, if we destroy the clans of mind and ego and the faculties who are their comrades, it will actually destroy us. Because -- in what way can we have the enjoyment of happiness if we eradicate these eternally revered faculties of mind? Therefore, destroying these mental constructs cannot be justified as a good thing. -36-

**yadyapyete na pashyanti lobhopahatachetasah
kulakshayakritam dosham mitradrohe cha patakam -37-
katham na jneyasmabhih papadasmannivartitum
kulakshayakritam dosham prapashyadvirjanardana -38-**

Poetically:

Knowingly killing friends brings disgrace

Although they are ready to murder, blinded by greed -37-

How, being aware of the evil of killing kin

Can I not turn away Lord, from this sin -38-

Commentary:

Although the ego/vanity and mental constructs are of a murderous consciousness full of greed and do not feel anything about the killing of family and friends, and are ready to destroy the experience of the five elements, still, even after seeing all of the wrong of the family, how can I not turn away from this harmful act (eliminating the group of ego/vanity and mental constructs). -37 and 38-

**kulakshyaye pranashyanti kuladharmah sanatanah
dharme nashte kulam kritsnamadharmohabhibhavatyuta -39-
adharmabhibhavam krishna pradushyanti kulastriyah
strishu dushtashu varshneya jayate varnasankarah -40-
sankaro narakayeva kulaghnanam kulasya cha
patanti pitarojhyesham luptapindodakakriyah -41-**

Poetically:

Killing kin will bring the death of all virtue

Killing virtue leads all lineages to immoral ways -39-

The sin of family will corrupt the women of the line

When the women are evil then half-breeds will be born, O Lord -40-

The family and those who slay kin

For this, all, with their half-breeds, go to hell

No more the offerings of food to them

Their forefathers fall from grace -41-

Commentary:

The slaying of kin brings about the destruction of the forever practiced universal codes of familial behavior, meaning the end of the enjoyment of physical things experienced by sight, touch, etc. The presiding family will be overcome with that which is outside the codes and the physical experience will be nothing. When the physical experience becomes nothing, those powers of sight and touch will become corrupt and many kinds of delusionary experiences will arise. Because of these delusionary occurrences, the five elements who are responsible for the destruction of sensory experience face grave danger from mind, intellect, karma etc. having lost the things that kept them alive. -39, 40 and 41-

**dosheiretaih kulaghnanam varnasankarakaih
utsadyante jatidharmah kuladharmashcha shashvatah -42-**

Poetically:

The sins of illegitimacy will bring ruin
To race and the universal virtues of family -42-

Commentary:

When the virtues of family are destroyed like this, the ever-prevalent codes of race, meaning "ashram-dharma" -- all become extinct. -42-

**utsannakuladharmanam manushyanam janardana
narake niyatam vaso bhavatityanushushrum -43-**

Poetically:

Krishna, those whose family virtues are destroyed
They perpetually dwell in hell I have heard -43-

Commentary:

It has been heard that when ashram-dharma is no longer, then time is passed eternally in suffering. -43-

**ahobat mahat papam kartum vyavasita vayam
yadrajyasukhalobhena hantum svajanamudyatah -44-**

Poetically:

Alas, oh in great sin what we are about to commit
For the sake of kingdom and pleasure we are ready to kill our own -44-

Commentary:

Alas, alas! Ready to kill our relatives for the greed of kingdom and pleasure, what an unholy work we are about to do! -44-

**yadi mamapratikaramashastram shastrapanayah
dhartarashtra rane hanyustanme kshemataram bhavet -45-**

Sanjay said:

**evamuktarjunah samkhye rathopastha upavishat
visrija sasharam chapam shokasavingnamanasah -46-**

Poetically:

Lifeless, weaponless, in this way am I
 Even if the armed Kauravas kill me
 With that I will be supremely blessed
 Because in that no sin occurs -45-
 Described Sanjay to Dhritarashtra
 Thus did Arjun speak in the battlefield
 Took his seat in the chariot
 In despondent sorrowful heart, abandoning bow and arrow -46-

Commentary:

Bearing arms, meaning the skillful and powerful clans of the mind and ego with their faculties -- if they can destroy this fire element in this state while it has turned away and is Kriya-less, it would be a good thing indeed. Thinking in this way, the fire element renounced his power and sat downheartedly and impotently in the body. -45 and 46-

ity srimadbhagavadgitayam padabodhinee vrittou prathamohadhyah

[End of first chapter]

SUMMARIZED DESCRIPTION:

The usual practice is that things that are necessary to know in the beginning without which a book may be difficult to understand are often stated in the "introduction" section in the book. But this practice is not common in Sanskrit scriptures. The Sanskrit scholars presented those matters in the first chapter. Following this custom, the first chapter of the Srimad Bhagavad Gita is an introduction only. The kind of state in which it becomes necessary to read this Gita is what is written in this first chapter.

When Kutasthachaitanya is established through the practice of Sadguru-instructed Kriya, one no longer wishes to partake in societal functions which are full of disease, uncertainty, confusion, indolence, illusion, the ceaseless nature of it all, and throwing away all of these, he has no more desire to take part in winter, summer, sorrow etc. and the innumerable conflicts and endless suffering because of them. Wanting to leave these things behind, one desires to immerse oneself to attain the Endless Universe of that Infinite, All-Powerful, Infinite Knowledge and Eternally Blissful Brahman.

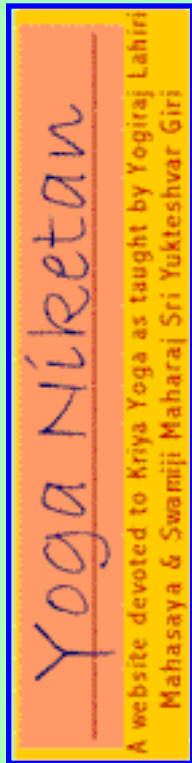
For this reason, to become aware of the faculties of pravritti and nivritti in the body, the sadhakas use mental divine sight, meaning the eye of wisdom and see that the five elements on the nivritti side, having been educated by the world-guru samskara, are revealed by the disturbance-vanquishing

Tranquil Light to be presiding in the six chakras, and are beckoning with their mighty and powerful comrades: reverence, creative energy, memory, absorption, wisdom, quickening, yama, niyama, asana, pranayama, pratyahara, dharana, samadhi, samyama and the Kundalini Shakti awakened by the power of the five elements giving rise to the five points etc. On the pravritti side, the clans of mind and ego along with their faculties - ignorance, conceit, passion, hatred, attachment, karma, samskara, desires and other such primary ones are positioned to stand in the way of liberation, ready to use many kinds of methods and tricks. Even so, the pravritti side is well aware of their inferiority in power in comparison to the abilities of the nivritti side, and thereby carefully placing themselves in their own stations of strength in the senses, along with self-consciousness and ego are making the body ring with their own sounds. At this, on the nivritti side, from the Muladhara the earth element's mad buzzing of bees, from the Svadhisthana the water element's flute, from the Manipura the fire element's vina, from the Anahata the air element's long-sustaining bell, from the Vishuddha the ether element's thunder, and from the Kutasthachaitanya the five Pranava sounds -- all unite and an unspeakably beautiful sound arises, along with different sounds from different nadis, and by this, mind, intellect, small consciousness, ego and their cohort faculties are being decimated. When this experience happens, for the vanquishing of the pravritti side, by the power of the fire element Mahadeva appears in the middle of the eyebrows and upon ascending the spinal column and ready to apply Kriya, a desire comes up to observe the ones on the opposing side. Thus, revealed by the Kutasthachaitanya, one sees that the opposing side is Chidabhas, samskara, karma, desire, vanity etc. who have been lifelong companions; seeing which the fire element becomes heart-broken, the mouth becomes dry, chills run through the body, and sweating and trembling, the spinal column wilts and the mind becomes restless and impatient. Even if one dies by the hands of these lifelong companions who have given one sensory pleasures, one cannot destroy or abandon them. They are the foes of this Kriya. What of rulership of this small body, even for rulership of this Universe in the midst of Infinity we do not think it right to destroy or renounce this worldly happiness. If they are destroyed, what is the need of our rulership at all, and what is the need of life even? We cannot possibly become happy in any way by this and there is significant danger in that as well. Destroying the always prevalent sensory experience or renouncing it can bring about delusions by the corrupted imagination of the powers of sight, touch and other sensual faculties and that will result in deprivation of food for the five elements, mind, intellect etc., which will bring about their ruin. Although these virtues of race and religion are not a concern of the murderous side of the ego, having experienced all this via the five elements, how can we proceed with this kind of work? Alas, alas! What a terribly unholy work we were prepared to do! "Let these five elements be destroyed." Thinking thus, in this despondent state of the fire element, the sadhakas settle themselves, renouncing Kriya.

Thus ends the first chapter of the yogashastra upanishad Srimad Bhagavad Gita with analysis via various scriptures of this country and the West, along with spiritual commentary.

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SRIMAD BHAGAVAD GITA Spiritual Commentary

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English Translation by Yoga Niketan Team

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CHAPTER TWO

SAMKHYAYOGA

Sanjay said:

**tam tatha kripyavishtamasrupurnakulekshanam
vishadantamidam vakyamuvacha madhusudanan -1-**

Sri Bhagavan said:

**kutastva kashmalamidam vishame samupasthitam
anaryajushtamasvargyamakirtikaramarjuna -2-**

Poetically:

Sanjay said, listen O king
Immersed in compassion was Dhananjaya
Broken-hearted and overcome, eyes filled with tears
To him this said the Lord -1-
Why has this delusion befallen you in the midst of war
That which is done be the lowly and ignorant
Illusion of this kind destroys virtue
And brings disgrace, listen O son of Kunti -2-

Commentary:

In this state, through the eye of wisdom, one becomes aware that as the fire element of the sadhakas, despondent over the destruction of the familial mental faculties, is filled with compassion for them, at that time, this type of understanding emerges from the Kutasthachaitanya - that it is undutiful to turn away from the Consciousness-revealing Kriya because of the terrible enemies residing in the body; these who are ignorant and unrighteous wrong-doers. -1 and 2-

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**klaivam masma gamah partha naitat tvayuppadyate
khudram hridayadourbalam taktvottishtha paramtapa -3-**

Poetically:

Do not become weak O son of Kunti
Never is this befitting you
Trivial it is, this weakness of mind
Abandon it Partha, and get up and fight -3-

Commentary:

It is not befitting for this highest-of-all human life to succumb to slavery under the senses and become like an animal by destroying one's soul-consciousness. One's duty is to abandon this trivial weakness of the heart and perform the Consciousness-revealing Kriya. -3-

Arjuna said:

**katham bhishmaham samkhye dronancha madhusudan
ishubhih pratiyotsyami pujarharvarisudan -4-**

Poetically:

Arjuna said, Sri Madhusudan listen
The venerable Bhishma, Drona and others are here
How can I fire my arrows in this battle Lord
Great is the sin even with these clever words -4-

Commentary:

When this type of awareness occurs, it is again experienced by the fire element that: under the power of Chidabhas we are existing in this form of jiva, and by the power of the samskara we have become as mighty as we are; now, how can we go on to destroy by Kriya the highly revered Chidabhas and samskara? -4-

**gurunahatva hi mahanubhavan
sreyo bhoktum bhaikshyamapihaloke
hatvarthakamamstu gurunihaiva
bhunjia bhogan rudhirapradigdhan -5-**

Poetically:

These gurus of nobility I will not kill
 Better to eat by begging I feel
 By killing gurus, wealth and pleasure
 Will be enjoyed and eaten with blood -5-

Commentary:

Instead of destroying this immensely powerful Abhaschaitanya and other venerable ones like samskara and living in this world in disgrace, it is more proper to live with whatever they decide to give as alms, life after life. -5-

**na chaitadvidmah katarannogariyo
 yadva jayema yadi va na jayeyuh
 yaneva hatva na jijirvashamas
 tehavasthitah pramukhe dhartarashtrah -6-**

Poetically:

I do not see benevolence in what will happen to us
 Whether victorious over Kuru or Kuru is victorious
 Those without whom I do not want my own life
 All these wise Kurus in front of us -6-

Commentary:

We do not see anything all that great either in becoming a siddha by this Kriya or not becoming one. Because the method by which perfection will be attained will destroy the clans of mind and ego and their faculties at the very beginning, without whom this life itself is pointless. -6-

**karpanyadoshopahatasvabhavah
 pricchami tvam dharmasammudhachetah
 yacchreyah syannishchitam bruhi tanme
 shishyastehaham shadhi mam tvam prapannam -7-
 na hi prapashyami mamanupadyat
 yacchokamucchoshanamindriyanam
 avapya bhumavasapatnamriddham
 rajyam suramapi chadhipatyam -8-**

Poetically:

I am overcome by the power of pity and guilt
 Confused about dharma I ask You
 What is truly best please tell me
 Teach me, your disciple who has taken refuge in You -7-

I cannot see any way, thus I turn away
 In this grief by which my senses run dry
 It matters not if I receive the whole world over
 Uncontested kingdom and rulership over gods -8-

Commentary:

In sorrow, the power to do work has lost its energy. Uncontested/
 unhampered, meaning without obstacles and able to anything, meaning the
 strength of the elemental physical body or even lordship over the entire
 subtle body will not relieve me of this grief it seems. Therefore, O
 Kutasthachaitanya! My character has been tainted by the flaw of pity,
 meaning that I am unable to do any harm even though I might gain
 immensely by doing so, and my consciousness is devoid of Brahman-
 Consciousness. I take refuge in You with all that I can do. Please teach me
 what is truly for my good. -7 and 8-

Sanjay said:

**evamukta hrishikesham gudakeshah paramtapah
 na yotsye ity govindamuktva tushnim babhuva ha -9-**

Poetically:

Sanjay said, hear, hear O king
 These words he said to Govinda
 I will not fight, listen Madhava
 And saying so became silent, the valorous Pandava -9-

Commentary:

It is experienced through the eye of wisdom that it is necessary for that
 delusion-vanquishing, enemy-burning energy of the fire element, meaning all
 work done with rajoguna, to renounce all of that and in stillness rely upon
 Kutasthachaitanya (Sri Krishna). -9-

**tamuvacha hrishikeshah prahasanniva bharata
 senayorubhayormadhye vishidantamidam vachah -10-**

Poetically:

Pleased, so said Krishna, O king
 To Partha encircled by the two armies -10-

Commentary:

It is written in the Patanjali philosophical treatise that when stillness manifests out of the openness of sadhakas, the Soul-Consciousness Itself becomes satisfied. As in -

nirvicharavaisharadyehadhyatmaprasadah -- Samadhipada - no. 4

When Soul-Consciousness becomes thus contented, then imaginary falsehoods disappear and the Truth, unmanufactured by imagination, is revealed to the faculty of inner sight. As in -

ritambhara tatra prajna -- Samadhipada - no. 48

By this, it can be known that when the fire element in the midst of the families of pravritti and nivritti becomes sullen, meaning when the rajoguna becomes low and is incapable of doing what needs to be done, then the sadhakas, having arrived at the navel-lotus, awaken the Kundalini Shakti by the Guru-instructed Kriya and become still and open. In that, Kutasthachaitanya (Sri Krishna) becomes pleased and through the inner wisdom-sight, Truth, unmanufactured by imagination, is experienced in these ways. -10-

Sri Bhagavan said:

**ashochyananvashochastvam prajnavadamshcha bhashase
gatasunagatasumshcha nanushochanti panditah -11-**

Poetically:

The Lord said to Arjuna
For the unworthy do you grieve
As a wise man speak Partha
Like the unwise are you becoming deluded
Whether friends are dead or alive
For them grieve not the wise -11-

Commentary:

Divinity, creative energy, glory, beauty, knowledge and non-attachment - together these six are called "bhaga." As in -

aishvarya samagrasya viryasya yashasah shriyah
jnanavairagyayoshchaiva yannam bhaga ity smritam

From the Divine Kutasthachaitanya endowed with these six qualities, this type of experience happens: that being a wise and discriminating person, it

is not proper to grieve over unworthy things, because scientifically knowledgeable beings are not remorseful over the presence or absence of anything in this ever-changing world.

**na tvevaham jatu nasam na tvam neme janadhipah
na chaiva na bhavishyamah sarve vayamatahparam -12-**

Poetically:

The Supreme Lord, Myself, these persons of royalty
And you, it was never that we did not exist
That we will not be in the future
For that to happen is impossible
The Blissful Consciousness Paramatman is eternal
Neither is He born and nor does He ever die
Only because of this strife this appearance and disappearance
It is not possible to grieve over this -12-

Commentary:

Before commenting on this sloka, it is necessary to clarify what the substance of these matters are.

Tattva, meaning karan (cause) -- sattva (neutral), raja (positive) and tama (negative) -- these three gunas working together are called Trigunamayi Prakriti. The gunas themselves are the cause of creation. As in -

sattvarajastamasam samyavastha prakritih prakrtermahan mahato ityadi -- K. Su. - 1:61

It is written in the Patanjali philosophical treatises that the three gunas mentioned above, the five elements and the eleven sensory faculties form the scenery of purush or jivachaitanya. The jiva enjoys objects through these and when awareness manifests about their behavior, it is also by these that liberation is attained. Among the above-mentioned three gunas, the sattva guna is tranquil and still in an awakened state, while the tama guna is inert with stupor. Only the rajoguna is ever-moving, meaning operative. As in -

prakashkriyasthitishilam bhutendriatmakam bhogapavargartham drishyam -- Sadhanapada - no. 18

The above-mentioned raja guna being the one with the capacity for action, is mixed with the sattva guna and tama guna giving rise to two different forms - rajasik sattva and rajasik tama. By the Guru-instructed Kriya, in the Kutasthachaitanya the sadhakas experience the gunas of Nature as these five types. As in -

darpane samalokya tatra shvasam vinikshipet -- Svarodaya

"Darpan" (drp-un)[mirror]: that by which the forms of all things are illuminated, meaning that by which things are reflected. With the exception of physical objects, what is ordinarily called "darpan" does not reflect mind, intellect or any such internal things. For this reason, that darpan is only a model and does not convey the complete function of darpan. It has been touched upon previously and it is also written in every other scripture that this body is the place of all pilgrimages, the place of all gods, and all knowledge is present in it. One becomes aware of this through the teachings of Guru. As in -

dehasthah sarvavidyashcha dehasthah sarvadevatah
dehasthani cha tirthani guruvakyena labhyate

Thus, in this body itself there is a place where by the experience of Kutasthachaitanya the physical, subtle and the subtlest of subtle qualities of Nature are experienced. The scriptural scholars have stated this as the true darpan. Because Kutasthachaitanya is experienced here, this is also called "Kutastha."

kutasthe kalpita buddhistatrachitprativimbakam -- Panchadashi

The saints knowledgeable in yogic scriptures have referred to the above-mentioned five types of states which represent the cause of Nature as the five elements. In the clear mind of the field of Pandu - the sushumna - these five elements are experienced in their pure states. This is why the Mahabharata has called these the five Pandavas, the doubt-ridden and blind mind Dhritarashtra, and the different types of quantelemental and sensory internal faculties and elements as the sons of Dhritarashtra. The five elements: earth, water, fire, air and ether are referred to as places of emergence (cause) and these five are mentioned as "earth-element," "water-element," "fire-element," "air-element" and "space-element." All of these elements are always dutifully abiding in the whole of human nature and exists in it inextricably. Sadhakas can become aware of this through the practice of Guru-instructed Kriya. If one is able to be aware of this, then no other instruments or mechanisms are necessary to help one know things. Without being aware of this, astrological work cannot be carried out correctly. There is a saying by Mahadeva about this subject: astrology without awareness of svara - meaning the five elements along with the substance of breath - is like a house without a lord, a speaker without wisdom and a body without nerves, and it fails. As in -

svarahinohadha daivajno nathadinam yatha griham
shastrahino yatha vakta shirohinancha yadvapuh

Through the experience of these elements, past, future, present - all can be known exactly. With this no other astrological treatises are necessary. This is why the great sages of Vedic times ascertained that it was impossible to attain wisdom through books. Cultivating the Practice of Brahman by the sadhana of Sadguru-given Kriya, they attained the all-containing Knowledge of Brahman and acquiring omniscience, they had this Infinite Universe as if in the palms of their hands. Therefore nothing remained unknown to them. Because of the emergence and the disappearance of the above-mentioned five elements, the arising of the many different substances with different qualities establishing themselves in the subtle body (electric body) and working in the physical body (material body) as the perceptual and experiential powers of mind along with physical matter, many types of things happen in relation to us in greater or lesser ways. I will give a description below about how the above-mentioned elements are experienced.

During the emergence of the earth element, without touching either side of the nose, breath flows exactly through the middle in 12 finger-lengths. A honey-liquid is experienced in the throat, giving birth to an addiction to the honey-liquid. The feeling of yellow forms rises in the mind and a desire to see yellow forms is born. A four-sided yellow form appears in the Kutastha. In a pure state, human nature remains in this condition for 50 pala, meaning 20 minutes.

During the emergence of the water element, breath flows through the lower part of the nose in 16 finger-lengths. An astringent-liquid is experienced in the throat giving birth to an addiction to the astringent-liquid. The feeling of white forms arises in the mind and a desire to see white forms is born. A white half-moon form appears in the Kutastha. In a pure state, human nature stays in this condition for 40 pala, meaning 16 minutes.

During the emergence of the fire element, breath flows through the upper part of the nose in 4 finger-lengths. A bitter-liquid is experienced in the throat, giving birth to an addiction to the bitter-liquid. The feeling of red forms arises in the mind and a desire to see red forms is born. A red triangle appears in the Kutastha. In a pure state, human nature remains in this condition for 30 pala, meaning 12 minutes.

At the time of the air element, breath flows through the side of the nose in 8 finger-lengths. A tart-liquid is experienced in the throat giving birth to an addiction to the tart-liquid. The feeling of blue forms arises in the mind and a desire to see blue forms is born. A blue circular form appears in the Kutastha. In a pure state, human nature remains in this condition for 20 pala, meaning for 8 minutes.

At the time of the space element, breath flows through the nose without any force/pressure. A pungent-liquid is experienced in the throat giving birth to an addiction to the pungent-liquid. The feeling of dark purple forms arises in

the mind and a desire to see dark purple forms is born. In the dark purple of the Kutastha, many kinds of forms appear like points. In a pure state, human nature remains in this condition for 10 pala, or 4 minutes.

One equally sees the above-mentioned elements, the divine consciousness presiding in the main nadis, and the Kutasthachaitanya all as eternal substances, meaning not created by the world and not destroyed even at the time of total dissolution. -12-

**dehino hasmin yatha dehe kaumaram yauvanam jara
tatha dehantarapraptidhirastatra na muhyati -13-**

Poetically:

As the body in childhood, youth and old age
Without attention goes, not making a sound
The same, after death another body acquired
By that the wise are not deluded -13-

Commentary:

Just as the embodied souls naturally and gradually change physical states of childhood, youth, old age etc. yet the consciousness remains the same, in the same way, also naturally, one body is discarded after death and another body is taken. The Soul is not destroyed by that. The wise ones are not deluded in any way by all of these changes. -13-

**matrasparshastu kaunteya shitoshnasukhaduhkhadah
agamapayinohanityastam stitikshasva bharata -14-**

Poetically:

Through sensory faculties in the physical realm
Comes the experience of cold, heat, pleasure and sorrow at different times
Over and over they come and go never are they still
Know this Dhananjaya and endure them -14-

Commentary:

Because of the senses, everyone experiences cold, heat, pleasure, sorrow etc. All of these remain only for a while. Therefore one should endure them. -14-

yam hi na vyathayantyete purusham purusharshabha

samaduhkhasukham dhiram sohamritatvaya kalpate -15-

Poetically:

The one to whom these do not bring distress
Pleasure and sorrow are the same in that freedom -15-

Commentary:

Those who are not distressed by all of these sensory experiences, those that perceive happiness and unhappiness as the same, those intelligent ones are qualified for the path of liberation. -15-

**nasato vidyate bhavo nabhavo vidyate satah
ubhayorapi drishto hantastrinayostatvadarshibhih -16-**

Poetically:

Cold, heat and such are ever of the world
Which has no Soul-dharma or Truth
The Truth Itself means the presence of Soul
The wise know the discernment of these two -16-

Commentary:

There is no permanence in these fleeting things and the Permanently Eternal Consciousness has no death. The seers, being aware of the irrefutable fact of these two, learn to endure. -16-

**avinashi tu tadviddhi yena sarvamidam tatam
vinashamavyasyasya na kashchit kartumarhati -17-**

Poetically:

The One who pervades all Universes
Know Him as deathless, O Falguni
This indestructible Soul, Dhananjaya
No one is capable of killing It -17-

Commentary:

This world-pervading Consciousness is indestructible; nothing at all can destroy it. -17-

**antavanta ime deha nityasyoktah sharirinah
anashinohaprameyasya tasmad yudhyasva bharata -18-**

Poetically:

Atman cannot be divided or destroyed
But this body in which It resides, is not true
This the wise ascertain
Therefore fight, O son of Kunti -18-

These fleeting things are only the elemental and physical statement of the indestructible and boundless Eternal Consciousness. Therefore, if these are destroyed, the destruction of that Consciousness is not possible. Instead, the existence of these things happens because of Its Presence. Therefore, one should practice Kriya without fear. -18-

**ya enam vetti hantaram yashchainam manyate hatam
ubhou tou na vijanitou nayam hanti na hanyate -19-**

Poetically:

The one who believes that Atman is being killed
Or the one who thinks that Atman is killing him
Neither of these know the truth of Soul
Atman is neither the slayer nor the slain -19-

Commentary:

Those who discern that the Eternal Consciousness in this body is the slayer or the slain, they are injudicious and devoid of Soul-Knowledge because He is immutable, and therefore cannot be slain by any means; and He is non-doing, therefore He slays no one. -19-

**na jayate mriyate va kadachit
nayam bhutva bhavita va na bhuyah
ajo nityah shvashvatohayam purano
na hanyate hanyamane sharire -20-**

Poetically:

No birth, no death, nor will It cease after birth
Devoid of erosion, extension and without corruption
Atman is untouched by these six faults
Never is It destroyed when the body is slain -20-

Commentary:

This Eternal Consciousness never has birth or death. He neither manifests nor presides, nor is He non-existent and non-manifesting. He is Eternal, without birth, immutable, from time immemorial He is ever-new, meaning forever existing as He is. Even the destruction of this body cannot bring about His death. -20-

**vedavinashinam nityam ya enamajamavyayam
katham sa purushah partha kam ghatayati hanti kam -21-**

Poetically:

Atman has no erosion, birth, extension or death
The one who believes this Partha
How can he kill anyone here
Or how can he cause anyone to be killed -21-

Commentary:

The one who knows the Atman to be birthless and deathless, ever-existing and indestructible, how can he be deluded into thinking "I am killing someone," or "I am causing someone to be killed?" -21-

**vasamsi jirnani yatha vihaya
navani grihnati narohaparani
tatha sharirani vihaya jarna-
nyanyani samghati navani dehi -22-**

Poetically:

Discarding old clothes and putting on the new
The way that everyone does
Atman discards the worn-out body
And naturally takes a new body -22-

Commentary:

Just as human beings discard worn-out clothes and put on new ones, in the same way this embodied Consciousness discards the body when it is worn out and again embodies Itself in a new one. -22-

nainam chidanti shastrani nainam dahati pavakah

na chainam kledayantyapo na shoshayati marutah -23-

Poetically:

Weapons cannot cut this Atman
No one has the power to burn it
Atman cannot be sodden by water
Cannot be dried up by the strongest wind -23-

Commentary:

Because this Consciousness has no form, no weapon can pierce it, fire cannot burn it, water cannot make it sodden and air cannot dry it up. -23-

**acchedyohayamadahyohayamakledyohashoshya eva ch
nityah sarvagatah sthanurachalohayam sanatah -24-**

Poetically:

Atman cannot be pierced or burned
Unable to be wetted and cannot be dried
Because this Atman is Eternal and All-pervading
Universal, immovable and unchanging -24-

Commentary:

This Consciousness is impenetrable, inflammable, cannot be made wet, cannot be dried up, cannot be eroded, always present and is inextricably existing within everything in the world. -24-

**avyaktohayamachintohayamavikaryohayamuchyate
tasmadevam viditvaina nanushochitumaharsi -25-**

Poetically:

Not seen by the eyes, beyond the mind
Not held by hand this is the truth
Therefore know Atman in this way
It is not proper for you to grieve -25-

Commentary:

This Consciousness cannot be experienced by the senses of perception, nor can one become aware of It through the mind. He is not corrupted by the organs of action. When one becomes aware of Consciousness in this way,

then nothing is left about which to grieve. -25-

**atha chainam nityajatam nityam va manyate mritam
tathapi tvam mahavaho naivam shochitumaharsi -26-**

Poetically:

If you say that Atman is takes birth and dies again and again
Then Arjuna, why lament -26-

Commentary:

When you ascertain that Consciousness takes birth and dies with these
faculties over and over endlessly, then renouncing these faculties should not
be a cause for any kind of grief. -26-

**jatasya hi dhruvomrityu dhruvam janma mritasya cha
tasmadapariharyeharthe na tvam shochitumaharsi -27-**

Poetically:

The one who is born must die and after dying must be born
Therefore do not mourn unjustifiably -27-

Commentary:

If there is birth, then there is for certain death, and if there is death, then
there is birth for certain. This has been profoundly established with proof by
all types of scriptures. Therefore, it is not appropriate to become saddened at
abandoning these faculties which follow this inevitable process. -27-

**avyaktadini bhutani vyaktamadhyani bharata
avyakta nidhananyeva tatra ka paridevana -28-**

Poetically:

In the beginning It was in unmanifest form
The one who is Supreme in the scriptures
Then having become manifest will be unmanifest again
Why be distressed over the destruction of this body -28-

Commentary:

This entire elemental world is born of the Nature of that unknowable,

subtlest of subtle substance, and again it merges back into That. In between, it only appears for a little while. Therefore, what is the reason to bewail this dream-like Prakriti's illusory workings? -28-

**ashcharyavat pashyati kashchidenam
ashcharyavad vadati tathaiva chanyah
ashcharyavachchainamanyah shrinoti
shrutvapyenam veda na chaiva kashchit -29-**

Poetically:

Some receive knowledge of the substance of Atman
Seeing the wonder are captivated
Some speak of the wonder, some hear
Even hearing most do not know It -29-

Commentary:

Some (initiated by Sadguru) upon seeing this Eternal-Knowledge-Bliss Form become stupefied; some rapturously describe That; some listen in wonderment; and some, even after studying many types of shastras and receiving wisdom from sages and hearing about this Brahman-Consciousness again and again, still cannot understand the matter, being under the power of an opposing mind. -29-

**dehi nityamavadhyohayam dehe sarvasya bharata
tasmāt sarvāni bhūtāni na tvam śhochitumaharṣi -30-**

Poetically:

In every body is Atman universal
Never is He able to be killed
Thus, for all Dhananjaya
Grief and sorrow are not proper -30-

Commentary:

The form of this elemental world, meaning the body - destruction of this does not destroy the embodied Eternal-Consciousness. Therefore, in order to experience this Eternal Consciousness Para Brahman, it is not right to be sorrowful over the abandonment of these insignificant, dream-like and ever-changing things. -30-

svadharmāpi chāvekṣhya na vikampitumaharṣi

dharmyaddhi yuddhacchreyayohanyat kshatriya na vidyate -31-

Poetically:

Inappropriate to tremble in this righteous war

Nothing is higher than the righteous war for a Kshatriya -31-

Commentary:

This Kshatriya, meaning that for the embodied one there is no higher work than performing the Consciousness manifesting Kriya. Therefore, one should not be fearful of performing the Soul-Consciousness revealing Kriya. -31-

**yadricchaya chopapannam svargadvaramapavritam
sukhinah kshatriyah partha labhante yuddhamidrisham -32-**

Poetically:

A gift not prayed for is this war, Partha

The happy Kshatriya has an open door to heaven -32-

Commentary:

The heaven-like sushumna's door opens effortlessly to the embodied ones who have this Kriya. They are supremely happy, meaning fortunate. -32-

**atha chettvamimam dharmyam samgramam na karishyasi
tatah svadharmam kirtincha hitva papam vyapsyasi -33-**

Poetically:

If you do not fight this righteous battle

Your duty, your reputation - these you will lose -33-

Commentary:

Having received this Kriya and neglecting it can cause the ruin of one's Atman-dharma, meaning the [ruin of the] manifestation of Eternal Satchitananda, and [the ruin of] Krita-dharma, meaning the Consciousness revealed by Kriya, as well as many kinds of harm. -33-

**akirtinchapi bhutani kathayashyanti tehavyayam
sambhavitasya chakirtirmaramadatirichyate -34-**

Poetically:

Endlessly will people call you disgraceful
It is better for the honorable to die than have dishonor -34-

Commentary:

Being without Kriya and failure in Atman-dharma will be a tremendous disrespect to embodiment, meaning one will suffer much. For one who is a part of the Omnipotent Brahman-Consciousness, it is better to die than fail at Atman-dharma and eternally suffer as a slave to the elemental substances. -34-

**bhayadranaduparatam mamsyante tvam maharathah
yeshancha tvam bahumato bhutva yasyasi laghavam -35-**

Poetically:

Leaving this war in fear, the warriors will all say
Having been highly esteemed, contemptible you will be -35-

Commentary:

Being fearful and not taking care of performing Kriya for the sake of Satchitananda and attaining Realization, even if one is extremely powerful one will become lowly and suffer greatly in the enslavement of vanity, lust etc. -35-

**avachyavadamshchavahun vadishyanti tavahitah
nindantastava samarthyam tato duhkataram nu kim -36-**

Poetically:

Enemies from the other side will speak words unbecoming you
They will speak dishonorably of you, tell me what else is suffering -36-

Commentary:

When there is no success in the realization of this All-Pervading, Omniscient, Omnipotent, Lord of Creation, Preservation and Destruction - Atman - then it is possible to have many vain and erroneous feelings rise in the mind, such as "Atman is insubstantial" or "It is just another quality of the phenomenal world", like the Buddhists or agnostics. -36-

**hato va prapsyasi svargam jitva va bhakshyase mahim
tasmaduttishtha kaunteya yuddhaya kritanishchayah -37-**

Poetically:

Dying you will have heaven, in victory the earth
Therefore, get up Partha and put yourself in the fight -37-

Commentary:

Engaged in the Soul-Consciousness revealing Kriya, dying brings the heavenly pleasures of the highest samskara, and victory, meaning attaining perfection through Kriya, reduces this entire elemental world into a game of dolls. Therefore, it is one's duty to resolutely perform Kriya with all-out effort in the power of the fire element. -37-

**sukheduhkhe same kritva labhalabhou jayajayou
tato yuddhaya yujyasva naiva papamavapsyasi -38-**

Poetically:

Happiness, unhappiness, gain, loss
Fight knowing them to be the same; there is no sin in this -38-

Commentary:

Not giving attention to gain, loss, attainment, failure, happiness, unhappiness etc., it is appropriate only to do the Consciousness-revealing Kriya. -38-

**esha tehabhilita samkhye buddhiryoge tvimam shrinu
buddhya yukto yaya partha karmabandham prahasyasi -39-**

Poetically:

This wisdom of Soul I have said to you
In case this does not lead you to Brahman
Then listen to attain God about Karmayoga
The karma that destroys the binding of all karma -39-

Commentary:

The sages are of this view that in order to attain Knowledge, one should be immersed in the Consciousness-revealing Kriya, because by that one can be free from the enchainment of all karma. -39-

**nehabhikramanashohasti pratyavayo na vidyate
svalpamapyasya dharmasya trayate mahato bhayat -40-**

Poetically:

Karma without desire is never unsuccessful
The breaking of body does not bring it harm
Very little of desireless karma it takes
To ever save one from great fear -40-

Commentary:

The performance of Kriya is never in vain, and in that there is no possibility of harm. Even performing Kriya a small amount can deliver one from the greatest fear. -40-

**vyavasayatmika buddhirekeha kurunandan
bahushakha hyanantashcha buddhayohavyavasayinam -41-**

Poetically:

Of course one must be in devotion to God
This wisdom is known in the desireless karma
In karma wishing for result there is no wisdom, Partha
Which is why many karmas are with many cravings -41-

Commentary:

Professionalism in the path of yoga, meaning resoluteness, requires only one focus, but being unprofessional about Atman-dharma, meaning the endless enslavement of endless cravings on the side of external orientation requires many types of thinking; peace is never found. -41-

**yamimam pushpitam vacham pravakandyavipashcitah
vedavadaratah partha nanyadastiti vadinah -42-
kamatmanah svargapara janmakarmaphalapradam
kriyavisheshabahulam bhogaishvaryagatim prati -43-
bhogaishvarjyaprasaktanam tayapahritachetasam
vyavasayatmika buddhi samadhou na vidhiyate -44-**

Poetically:

Listening to Vedas for gain - like a poisonous vine

In the end is of no good, for the moment satisfying
 Ignorant persons are captivated by those words
 Saying realization comes from studying that
 And they say that there is nothing else beside this
 Filled with desires, their craving minds
 Heaven, the land of gods, they deem as the highest
 And are reborn according to the karma they followed
 The karma that keeps them in greed and pleasures of senses
 The teachings for the attainment of such, they call the best -42 and 43-
 Those whose minds are on karmakanda [rituals] and words of the Vedas
 Only addicted to pleasure, always, they are
 The Face of the Lord is All
 They certainly do not realize that by this -44-

Commentary:

The ignorant persons who cannot even conceive of the existence of higher work other than the acquisition of pleasure - as taught by flowery words, through which they aim to fulfill all kinds of desires and wish to acquire heavenly enjoyments as mentioned in the Vedas; those who have succumbed to desire and perceive as the highest thing the attainment of heaven through the good karmas of birth and work, as well as perform all kinds of actions in order to get many kinds of pleasures and wealth -- the minds of those addicted to enjoyments and riches are always pulled by such things; because of which, their minds cannot become resolutely steady in the absorption of Soul-Consciousness, and they are not able to attain samadhi. -42, 43 and 44-

**traigunyahavishaya veda nistraigunyo bhavarjuna
 nirdvandvo nityasatvastho nir yogakshema atmavan -45-**

Poetically:

For those seeking good works is the cause of pravritti
 Karmakanda is described in the Vedas
 O Partha, be free of desire
 In stillness endure pleasure, pain, heat, cold
 Acquiring what one does not have, protecting what one already has
 With careful mind be without such wants -45-

Commentary:

For persons willing to fulfill desires, many kinds of rituals based on the three gunas - sattva, raja and tama - are described in the Vedas. But one should go beyond these three gunas and endure pleasure, pain and conflicts, meaning - have profound patience, and renounce the desire to acquire what one does not have and the concern to protect what one does have, and be calm,

meaning - be at peace. -45-

**yavanartha udapane sarvatah samplutodake
tavan sarveshu vedeshu brahmanasya vijanatah -46-**

Poetically:

The usefulness of a little water in a well
And that which is for all from a great lake
In that way whatever is in the whole of the Vedas
The Brahman-absorbed wise ones have all of that -46-

Commentary:

The way that all the services of a well or a small reservoir are more than provided for by a great lake, in the same way all of the temporary fulfillments of desires described in the Vedas are always there for those resolutely and completely residing in the Bliss of Brahman. -46-

**karmanyavadhikaraste ma phaleshu kadachana
ma karmaphalaheturbhumate sangohastvakarmani -47-**

Poetically:

Only to karma is there the right
Not to its results for you
In desireless karma never is there fruit
No need to do forbidden work -47-

Commentary:

Everyone has the rightful authority to karma [action] only, but on the fruits of action no one has authority of control. Therefore, it is inappropriate to be engaged in karma desiring its fruits, and should not abandon karma upon perceiving a delay in the manifestation of its fruits. -47-

**yogastha kuru karmani sangam tyaktva dhananjaya
siddhasiddhou samou bhutva samatvam yoga ucchyate -48-**

Poetically:

Being in the Lord, O Dhananjaya
Renouncing attachment do karma properly
Whether the results of action are successful or not

Seeing them as the same is called yoga -48-

Commentary:

Therefore, one should perform Kriya with all attention, renouncing attachment and perceiving success or failure as the same. The wise ones call this type of knowledge yoga. -48-

**durena hyvaram karma buddhiyogaddhananjaya
buddhou sharanamanviccha kripanah phalahetavah -49-**

Poetically:

The practice of Truth is devoid of desire
The wretched is accompanied by want
In knowledge doing karma, steadying the mind
This wisdom is lost to the minds of those craving results -49-

Commentary:

Performing all actions - other than Kriya - with nischayatmika [sense of certainty] is very inferior. Therefore, one should perform Kriya having taken refuge in indubitable wisdom, because all action enmeshed with the desire for results are lowly. -49-

**buddhiyukto jahatiha ubhe sukritaduskrite
tasmad yogaya yujyasva yogah karmasu kaushalam -50-
karmajam buddhiyukta hi phalam tyaktva manishinah
janmabandhavinirmuktah padam gacchantyanamayam -51-**

Poetically:

Those who do karma with God intention
In scriptures it is called "buddhiyoga"
Those who do karma with God in mind
Destroy all their good and sin in this life
Therefore take care and do yoga with intensity
With the technique of yoga wisdom is born in action -50-
Having knowledge, do karma without results
Attain liberation, cutting the shackles of life -51-

Commentary:

When the mind is stilled by Kriya, all work of heavenly pleasures and all work of hellish suffering are destroyed. In this way, having eradicated all

fruits of karma and being devoid of all sense enjoyments, Kriyavan sages are liberated from the chains of life and attain supreme peace. Therefore, one should perform this Kriyayoga, the highest of all actions. -50 and 51-

**yadi te mohakalilam buddhirvatitarishyati
tada gantasi nirvedam shrotavyasya shrutasya cha -52-**

Poetically:

In the body the Atman-buddhi is in the forest of delusion
But when such buddhi goes beyond that
At that time whatever you have heard or will hear
In the two there will be great detachment born -52-

Commentary:

When the buddhi transcends delusion and its danger, a non-attachment manifests about what is heard and what will be heard. -52-

**shrutivipratipanna te yada sthasyati nishchala
samadhavachala buddhistada yogamavapsyasi -53-**

Poetically:

Secular and religious talk is of many kinds
Which your confused mind hears
When that buddhi is stilled in God
Knowledge of All you will receive -53-

Commentary:

The mind is confused by all kinds of secular and religious matters. When the mind detaches itself from those things and becomes absorbed and tranquil, it becomes united with Consciousness. -53-

**Arjuna said:
sthitaprajnasya ka bhasha samadhisthasya keshava
sthitadhih kim prabhasheta kimasita brajet kim -54-**

Poetically:

Arjuna said Lord, please tell me
Whom shall I call steadfast in mind, absorbed in Brahman
How do they speak these wise ones

How do they sit and how do they walk -54-

Commentary:

Experiencing all of these things, questions arise in the energy of the fire element: who are the sthitaprajna*; how do they hold themselves and even, how do they move? -54-

[*Translator's note: "Prajna" is the conglomeration of mind, consciousness, intellect, discrimination and wisdom. "Sthitaprajna" is the merged and still "prajna." Because there is no adequate parallel in English, this definition is necessary.]

Sri Bhagavan said:

**prajahati yada kaman sarvan partha manogatan
atmanyevatmana tushtah sthitaprajnastadochyate -55-
dukkheshvanudvignamanah sukhesu vigatasprihah
vitaragabhayakrodhah sthitadhirmuniruchyate -56-
yah sarvatranabhisnahastattat prapya shubhashubham
nabhinandati na dveshti tasya prajna pratishthita -57-
yada samharate chayam kurmohanganiva sarvashah
indriyanindriyarthebhyastasya prajna pratishthita -58-**

Poetically:

The Lord to Arjuna said
When in the Bliss of Atman one is absorbed
All desires of mind will be discarded by him
Then he will be called "sthitaprajna" -55-
The ones without anxiety and sorrow in mind
Being in this bliss do not care about such
In whose consciousness there is no infatuation, anger or fear
All scriptures call that sage "sthitaprajna" -56-
He who has affection to nothing
Does not coddle himself in excessive pleasure
Receiving great suffering does not hate
His mind is established [in Brahman] the scriptures say -57-
The way a tortoise with all its limbs
The same way the senses from its objects
Those who effortlessly draw them within
Know that his mind is established [in Brahman] -58-

Commentary:

When the mind becomes concentrated in the Kutasthachaitanya, the experience happens that those who renounce all mental cravings and remain

content in themselves; those who are devoid of enmity in suffering, devoid of envy in pleasure and free from all obsession, fear and anger; those who do not have particular affection for anything; those who do not experience satisfaction from propitious matters, and do not experience dissatisfaction from unpleasant matters; and those who, like the tortoise that withdraws its limbs, effortlessly withdraw their senses from their objects of sight, sound, touch etc. and reside in Atman -- their prajna is established and they are called sthitaprajna. -55, 56, 57 and 58-

**vishaya vinivartante niraharasya dehinah
rasavarjam rasohpyasya param dristva nivartate -59-**

Poetically:

Those who fast for them the bodily experience
Is eliminated but greed remains in the mind
The sage, attaining the Bliss of Para Brahman
All cravings of the heart are extinguished, Falguni -59-

Commentary:

It is true that for the ignorant and body-obsessed persons the senses become weakened through fasting and for a while they are able to turn away from external things; but because the mind itself does not turn away from worldly desires, once the senses regain their strength, they again become engaged in their objects. The sthitaprajna ones, being in the experience of the Supreme Substance, remain apart from these meaningless desires. -59-

**yatatohyapi kaunteya purushasya vipashchitah
indriyani pramathini haranti prasabham manah -60-**

Poetically:

The senses perceive the objects
For even the carefully discriminating
The senses cause all unhappiness
With their power they draw the mind -60-

Commentary:

The agitating senses can capture the mind of even the most carefully discriminating persons. -60-

tani sarvani samyamya yukta asita matparah

vashe hi yasyendriyani tasya prajna pratishthita -61-

Poetically:

Defeating those senses
Remain immersed in yoga
The one whose power steadies all the senses
That one's mind is always still -61-

Commentary:

For this, the Kriyavan sadhakas gather themselves within and bring all the senses under complete control. Those under whose power these senses have succumbed are called "sthitaprajna." -61-

**dhyayato vishayan pumsah sangasteshupajayate
sangat samjayate kamah kamat krodhohabhijayate -62-
krodhadbhavati sammohah sammohat smritivibhramah
smritibhramshad buddhi nasho buddhi nashat pranashyati -63-**

Poetically:

Those who always think of sense objects
Become addicted to those objects, O Pandava
With that comes much obsession
When indulgence ends anger arises -62-
In anger and frustration is delusion born, and delusion kills memory
If memory goes, so does reason, when reason goes all is lost -63-

Commentary:

Continuously thinking about things of sense perception, one becomes obsessed with that, and from that a craving, meaning excessive obsession, for those objects manifests. When such enjoyment is disrupted, anger emerges. Anger gives rise to delusion. Delusion destroys reason, and destruction of reason causes total stupor in ignorance and one becomes as if dead. -62 and -63-

**ragadveshashavimuktaistu vishayanindriyaishcharan
atmavashaividheyatma prasadamadhigacchati -64-**

Poetically:

From like and dislike those whose senses are free
Have them ever in control under the power of Atman

Those who partake with senses like this
Enjoy, and attain peace -64-

Commentary:

Thus, those whose senses are under the control of Atman conduct themselves with equipoise in their work, and with their senses devoid of the root of the previously mentioned sensory concerns - affection and hatred - they receive the Sacrament of Atman. -64-

**prasade sarvaduḥkhaṇam hanirasyopajayate
prasannachetaso hyaśu buddhiḥ parjyavatishtate -65-**

Poetically:

When there is tranquility all sorrow is destroyed
The mind in blissful consciousness is ever still
Naturally is the consciousness blissful
The stilled mind in God ascends -65-

Commentary:

Upon the attainment of such Atman-Bliss, all sorrows and afflictions are extinguished and soon after that viveka [discrimination through spiritual awareness] is manifest. -65-

**nastibuddhiryuktasya na chayuktasya bhavana
na chabhavayataḥ śāntirāśāntasya kutaḥ sukham -66-
indriyaṇam hi charatam yaṇmanohanuvidhiyate
tadasya harati prajñam vāyurṇavamivambhaśi -67-**

Poetically:

Those who cannot remain, being under the control of the senses
His mind cannot be in the Atman
Who is not in the Soul has no peace
How can the restless have the Bliss of Brahman -66-
In the middle of the senses is the mind
Undisciplined, it roams about
Its intellect easily becomes ineffective
The way the wind tosses about a boat in the water -67-

Commentary:

It is written in the Patanjali philosophical treatises that the wisdom that

becomes illuminated by the impurity-eroding performance of yoga is called "viveka." As in -

yoganganushthanadashuddhikshaye jnanadiptiravivekakhyateh --
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Therefore, without the erosion of impurity by performing Kriya, viveka does not become manifest. When viveka is not present in this way, there is no stillness in meditation. And when there is no stillness in meditation, one cannot attain tranquility. And without attaining tranquility by turning consciousness away from sensory objects, happiness can never be experienced. Because, if the senses are restless, the mind follows them and like an incompetent sailor whose boat is at the mercy of the wind on the ocean, it engages the intellect in the sense objects. -66 and 67-

**tasmad yasya mahabaho nigrihitani sarvashah
indriyanindriyarthebhyastasya prajna pratishthita -68-**

Poetically:

Therefore those whose senses
Desist from sense enjoyments through great strength
Under the control of Atman do the senses stay
Their minds are ever still -68-

Commentary:

Therefore, those whose senses have subjugated all sense pleasures and are under the control of Atman are sthitaprajna. -68-

**ya nisha sarvabhutanam tasyam jagarti samyami
yasyam jagrati bhutani sa nisha pashyato muneh -69-**

Poetically:

It is night for all elements when in Atman
In that awakens the sagacious and knowledgeable being
When people are awake in physical affairs
That is night for the sage, nothing is seen -69-

Commentary:

When the sense-oriented elemental world is extinguished, the focused Soul then attains awakenedness. And when the sense-oriented world is awake then the Knowledge of Atman dissolves. -69-

**apuryamanamachalapratishtham
samudramapah pravishanti yadvat
tadvat kama yam pravishanti sarve
sa shantimapnoti na kamakami -70-**

Poetically:

In the calm and immensely complete ocean
All waters enter there in undisturbed ways
Those whose sense matters are as this
These unattached ones attain liberation
But one whose mind is anxious in enjoyment of the world
Does not receive the Supreme Kaivalya, know that -70-

Commentary:

Just as the sea, already full of water, remains calm regardless of rivers and streams entering it, in the same way, those who, even being filled with the Bliss of Brahman, can partake in sense matters in an unperturbed and desireless manner, meaning as if done by an unseen doer -- they are the ones who live liberated from the imprisonment of this material world.

In previous slokas, it was stated that because of the emergence of anger from desire, the jiva becomes as if dead, enveloped in the stupor of ignorance. Therefore, one should cut the root of this desire. Then it was stated in this sloka [70] that partaking without desire will liberate one from this material enchainment. There is a possibility of misunderstanding these statements. Therefore, it is appropriate to explain what type of thing this desire is.

The matters of the three gunas of Prakriti - the cause of creation - were spoken about in the twelfth sloka of this chapter. The sadhakas using the operative power of rajoguna, experience these in five forms, and scriptural scholars have called each of the residing places of the five subtle elements, meaning substance (cause) - earth-element, water-element, fire-element, air-element and ether-element, and they have also said that all three gunas - sattva (neuter), raja (positive) and tama (negative) - are magnetized to those subtle elements present in Nature.

It is written in the Vedanta shastras that all organs of perception (sensory organs) in the Universe were created from the experiential part (sentient part) of those great elements' aspect of sattva guna, and the five types of sattva guna respective to the elements from those organs of perception brought about the all-experiencing, meaning all-knowing (omniscient), mind. And the operative aspect - the rajoguna aspect - of all of those great elements created the organs of action (motor organs), and the conglomeration of the

rajoguna aspects of those five elements from all of the organs of action brought about the creation of the all-powerful (almighty) prana (magnetism or vital fluid). And the inert tamoguna aspect of those great elements, mixing with together created the scenery of this Universe in its physical form.

If Prakriti were not filled with these three gunas, then none of these substances would manifest. Because Prakriti is the root cause of this creation, It is called the causal body of Brahmanda [Universe in all levels]. From the great elements, sattva and raja guna-manifested prana and other subtle substances comprise what is called the subtle body; and the tamoguna-manifested visible, material and form-oriented scenery of planets and satellites and the entire physical world comprise what is called the material body. It is the subtle body that is operating the entirety of atoms and sub-atoms etc. necessary for the creation, preservation and destruction of all planets, satellites and solar worlds.

All of manifested creation is a part of this immense Brahmanda. Therefore, all three bodies, material, subtle and causal, are present in everything, some parts evident and some parts hidden. With the erosion of impurities, all of these bodies, and eventually five levels, are revealed. Because of this the Vedanta scholars have called this Universe "panchakoshamaya" [with five covers]. Fearing excessiveness, I am unable to elucidate about these in detail here. But it is important to say this much: that the human body is also a part of this Immense Brahmanda and all - mind, prana, senses and everything else - are present here in their highest forms.

Because this all-pervading mind was born of the all-revealing and all-experiencing aggregate of the sattvic elements, it is omniscient. When there is a lack perceived in the organs of perception, this completely immersed in sattva guna (neutralized) mind becomes desirous and slightly diverted which gives rise to sattva and rajoguna (polarized). The way that, if in the midst of innumerable magnetic compasses, one magnet of sattva guna (neutralized magnet) becomes somehow influenced by raja or tamoguna (polarized), all of those innumerable magnetic compasses will in the sympathizing process become attracted to that and cause a corrupted condition, in the same way, when the sattva guna-filled mind becomes desirous, sensing lack in some sense, and gets slightly corrupted, it becomes attached to raja and tamoguna (polarized). And by this, as the pranas become gradually attracted, this entire world and universe is under the force of prana. This prana, being created from the operative quality of the collective rajoguna, is all-powerful. Therefore, all things present in the Brahmanda are under its control. Endowed with the above-mentioned force, this all-powerful prana, by the organs of action (motor fluid or organs of motion) makes possible the enjoyment of those corrupted things desired by the mind through the organs of perception (sensory fluid or organs of sense) and by thus satisfying the mind, returns it to its natural state.

The organs of perception in this Immense Brahmanda (motor electricity) is experiencing everything by themselves and because no substance exists without them, they have no need for the enjoyment of anything. Thus, the senses being satisfied in every way (in full satisfaction), the mind, which is born of them, resides in a still, undisturbed and unaffected state. In this way, with the mind ever-remaining in its natural condition, prana does not get agitated and therefore, the organs of action dependent upon it remain ever-dormant. Thus unhindered in any way, the prana of this Immense Brahmanda (universal magnetism vitality), in its all-powerful form (with almighty power), operates, like Its blood and guts, this Infinite Universe with its planets and satellites according to the course of natural law. The Overlord Consciousness of this Immense Brahmanda is called by the scriptural scholars as Paramatman or Parampurush. Being in the state of non-doing and tranquility, He is ruling over the world and Brahmanda by prana in the awakened condition. The individualized parts of Him are called Jivatman or Purush.

In the course of natural law, the jiva matures from knowing only its annamaya kosha [food covering] to the realization of the pranamaya kosha [prana covering], and, further within that, when it is able to realize the manomaya kosha [mind covering], impurity is gradually diminished and the jiva acquires many types of sub-human bodies, going progressively higher until the jnanamaya kosha [knowledge covering] is prevalent, which is when the jiva takes a human form. When the jiva completes the fulfillment of body and mind with its senses through the miraculous power of yoga, having experienced all mind, prana, senses etc. of this Immense Brahmanda as its own body, the jiva realizes the anandamaya kosha [bliss covering]. In this way, one attains Parampurush or Paramatman.

Having attained this wholeness, if at some moment it cannot experience the Universe, desires for enjoyment arise in the jiva's mind, one after another. Once the jiva's mind moves from its natural state even a little, prana becomes attracted to that and calls forth the force of the all-powerful prana-air - prana vayu - of this Brahmanda. Thus, that corrupted substance which should be avoided appears in order to satisfy the craving of the jiva. By partaking in those objects of desire, the jiva pacifies the mind or returns it to its natural state. The mind being natural and peaceful, the jiva's prana-vayu (vitality or animal magnetism) becomes completely without force, and having its full strength, meaning being its awakened state, continues to operate all things in their normal ways. When one can keep his own prana in its awakened state, at the emergence of any desire in the mind, the object of that desire immediately appears in order to appease the jiva. This omniscient, omnipotent, omnipresent mind is so great that no thing and no power in this Universe can tolerate its unhappiness. This Infinite Universe is waiting with extreme eagerness to satisfy the mind. No matter what is necessary to fulfill the mind's desires, even if the thing does not exist in the Brahmanda - it is immediately created to quell the mind's craving. In this

way, this solar system/universe in the Infinite Universe is a servant of the jiva's will power, and is existing to fulfill its desires and bring it peace.

But, being small-minded and restless, one desire is immediately followed by another in the jiva's mind and it is always perturbed and distorted. Because of this, the prana-vayu's force is working with many different objects and, not being able to apply its power into anything in a focused way, a very fragmented and scattered state manifests. The prana-vayu cannot properly work with the prana of the Brahmanda in this corrupted condition, and because the force is being used for all kinds of conflicting thoughts, nothing is able to manifest. And by this the body begins to not function properly and eventually becomes useless. When the present body is destroyed, because the force of those numerous types of desires were not renounced, the jiva has to take another body appropriate to the aggregate power of those forces (resultant force). Therefore, because of all of the accumulated desires, the jiva has to again take birth and be bound to this worldly life. Thus, without their fulfillment, the jiva has no way out. About this subject, it is written in Tantra that the good and bad karma of human beings, meaning the matters of desire, must be fulfilled. There is no diminishing of this without fulfillment. Until all of the these good and bad karmas are completely eliminated, the jiva has no possibility of peace or liberation.

ma bhukta kshiyate karma kalpakoti shatairapi
avashyameva bhoktavyam kritam karma shubhashubam
yavanna kshiyate karma shubhanchashubhameva va
tayanna jayate moksham nrinam kalpashatairapi

All of these accumulated desires are what the scriptural scholars call "adrishta" [unseen fate].

For this reason, in order to renounce the desires of adrishta, it has been stated in the previous slokas that one should be detached from its roots of affection and dislike. And in this sloka, because there is no other way than to fulfill the accumulated desires of adrishta, it has been taught that one should in an unaffected way, meaning without creating any new adrishta, return the mind to its natural state and make it tranquil by the fulfillment of the previously accumulated adrishta.

When by yogakriya the foundation of desire - like and dislike - is extinguished, the revelation of Divinity fulfills all matters of desire, upon which the mind returns to its natural state and becomes tranquil. And experiencing all mind, prana and senses of this Immense Brahmanda as one's own body and pervading throughout the Universe, the jiva becomes the Total Consciousness of the Universe - Parampurush or Paramatman. Thus, there being nothing else existing in the Universe other than the Self, the scriptural saints have called this attainment "Kaivalyapada." -70-

**vihaya kaman yah sarvan pumamshcharati nisprihah
nirmamo nirahamkarak sa shantimadhigacchati -71-**

Poetically:

One who is unperturbed and without ego
Whose heart is devoid of attachment
Fulfills his resultant destiny from the past
He extinguishes himself in the Supreme -71-

Commentary:

Those who fulfill in desireless, unaffected, egoless and unattached ways all that is left to be fulfilled, they attain Tranquility. -71-

**esha brahmi sthitih partha nainam prapya vimuhyati
sthitvasyamantakalehapi brahmanirvanamricchati -72-**

Poetically:

Listen about devotion to this Knowledge of Brahman, Dhananjaya
Once this is attained, never is one captivated again
If at the time of death this Knowledge of Brahman manifests
One who dies in Its refuge merges into the Infinite -72-

Commentary:

It is this that is known as devotion to Brahman, meaning residing in Atman-Consciousness. When this is attained, the jiva is never captivated again. If one is in this state at the time of death, he merges into Brahman. -72-

SUMMARIZED DESCRIPTION OF CHAPTER 2:

In this chapter, it has been expressed that when conflict disappears, an understanding happens in the Kutasthachaitanya that residing in this body of carnal passions and turning away from performing Kriya is not proper. Thus, doing Kriya intensely with the fire element is proper [1 - 3]. But in the rajoguna, this type of discernment appears that - it is from the venerable and guru-like Chidabhas and samskara that we exist in this elevated state; therefore, to maintain this repulsive lordship, one should follow them birth after birth instead of destroying them. Without them, our lives are meaningless [4 - 6]. As such, I cannot see anything that great or that wrong in performing or not performing Kriya. I am unable to perceive; I am unable to do little harm for great gain; I have become powerless; I am unable to

perform Kriya; I have no power of discrimination. So, O Kutasthachaitanya, I take refuge in You. Please teach me what is dutiful and what is not [7 - 9]. When this condition of openness occurs, Kutasthachaitanya is pleased and through inner perception, this type of unmanufactured truths are experienced [10]. Just as the physical body naturally goes through the manifestations of childhood, youth and old age, in the same way, the subtle body also naturally takes up another body after death. But Consciousness is never destroyed, and that which is without a beginning is never born also. The wise ones are never deluded by all these matters of birth and death. Therefore, it is not right to just listen to clever sayings and become engaged in that. Kriya should be taken up [11 - 13]. The one who is not distressed by the fleeting objects of pleasure and pain is the one who is qualified for the path of liberation. Therefore, learning to endure these things is imperative [14 - 15]. This body and its faculties exist in appearance only; they remain only for a while and are impermanent. The All-Pervading Consciousness is Eternal Substance; it is not destroyed by anything. Therefore, one should destroy even this impermanent name along with the appearance of faculties and perform the Consciousness-revealing Kriya [16 - 18]. "This Causeless, Infinite, Eternal and ever-existing-as-Itself Atman is never destroyed with the body. Only in ignorance is It perceived to be the slayer or the slain." Understanding this statement, no one endeavors to meaningless killing [19 - 21]. This Eternal, All-pervading, Universal Atman-substance cannot be corrupted by air, fire, water or weapons. As if casting off worn-out clothing, He discards a body that no longer works and thereafter takes a new body. Upon experiencing this Consciousness-substance, which is beyond the organs of perception, the organs of action and inner organs [mind], one should not grieve over the loss of these insignificant mental propensities etc. [22 - 25] If one is deluded and ascertains that the Atman has birth and death, even then it is certain that if birth happens then there must be death, and if death happens then there must be birth. It is not appropriate to lament over this unavoidable matter [26 -27]. This Eternal Consciousness cannot be killed. From the unmanifest Nature of this Consciousness was this elemental world created, remaining in which - in the manifested state for a while - It merges back into Itself at the time of dissolution. Therefore, why be sad over this? When prajna is established by the Sadguru-graced Kriya, one is awed by experiencing all this; one is also at wonderment while speaking about this and listening to this, but unless the consciousness is stilled, it is not understandable, even upon hearing this over and over [28 - 30]. There is no other way for the embodied to be liberated besides this effortless Atman-dharma, by which one acquires the highest - the Bliss of Brahman [31 -32]. Turning away from this revelation of Consciousness causes doubt even in the existence of oneself and one falls into great delusion. Then one becomes enslaved to the elemental world's and the ego's faculties and must go through great suffering [33 - 36]. But one acquires the Brahmanda with successful practice. If one dies while practicing, then one dies without suffering and goes to the most excellent place as prescribed by the samskaras. Therefore, gain and loss are the same. Having such knowledge,

one should endure impermanent pleasure and pain and be immersed in performing the Consciousness-revealing Kriya [37 - 38]. This is the jnanayoga of the wise ones. It is imperative to do this yogakriya for the realization of this Knowledge. The practice of this does not require all kinds of mental processes; self-discipline is enough. Therefore, there is no possibility of any obstacles as well. It is never unsuccessful. Just a little performance of it destroys the suffering of the mind and brings contentment [39 - 41]. The Vedas and such treatises are filled with tempting methods to fulfill all kinds of desires based on sattva, raja and tama gunas. Therefore, one should renounce the cravings for enjoyment, endure pleasure and pain, go beyond the three gunas, and reside in Tranquility, because those who are content in the Bliss of Brahman have no lack of happiness [42 - 46]. Therefore, yogakriya is the highest karma, not the trivial, result-hankering Vedic acts. One should in no case disregard the practice of this [yogakriya]. No one has control over the result of any action; thus one should not be anxious over that. Therefore, one should know success and failure as the same and be immersed in Kriya [47 - 49]. By knowing the method of this yogakriya, sages extinguish the perception of both good and wrong acts, liberate themselves from the bindings of this worldly life and attain Kaivalyapada [50 - 51]. The mind is captivated by many religious and secular matters. When one goes beyond this fort of delusion, a non-attachment about all things manifests and a tranquil prajna is realized [52 - 53]. Upon having this experience, a certain enquiry arises in the rajoguna that: who are called sthitaprajna; how do they teach; how do they reside; and how do they move? [54] Then it is experienced in the Kutasthachaitanya that -- withdrawing the senses as a tortoise pulls in its limbs, being without fear and anger, discerning happiness and unhappiness as the same, being without desires of the mind and without affection or dislike for anything, and remaining content within oneself - are the signs of sthitaprajna [55 -58]. It is true that by fasting the senses become listless and turn away from sense pleasures, but the cravings do not end. This is proved when the senses return to their healthy states and again capture the minds of even the most careful and highly knowledgeable ones. Therefore, one should completely control the juggernaut of senses and reside in the Self. This is the teaching of the ones with sthitaprajna [59 - 61]. Thinking about sense objects causes a liking for them which leads to obsession with having them. At the lack of such things, anger arises which gives birth to delusion. Delusion destroys memory and it prevents self-knowledge which makes one as if dead. There is no possibility of tranquility without the revelation of Knowledge by yogakriya, and without tranquility happiness is difficult to attain. When the senses are restless from thinking about sense objects, the mind follows them, and is like a boat at the mercy of winds on the sea, and thus wisdom is lost. For this reason the ones with sthitaprajna detach themselves from the objects of sight, sound, touch etc., fulfill the partaking of sense objects without affection or hatred, eradicate pleasure and sorrow, and by doing so, live in divine cheerfulness with the mind at peace [62 - 68]. Not turning their attention to the things of sight, sound, touch etc. that stir the senses,

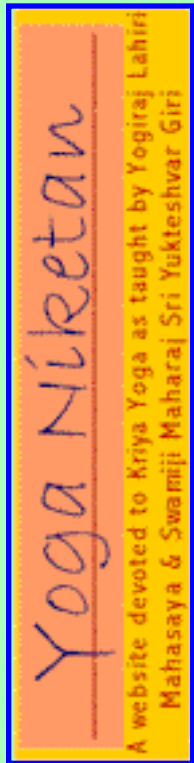
completely filled with the Bliss of Brahman as the sea is filled with water, residing in an awakened state in the Kutastha which is inaccessible by the knowledge from the elemental world, renouncing attachment, desire and ego, fulfilling all of the resultant predestiny caused by the past like the rivers and streams gathering all their water and flowing into the sea, the ones with sthitaprajna are liberated from the entrapment of samsara. Thus, they "move into"* Kaivalyapada. Because of unending desires, those who are desirous take birth again and again and remain bound to this worldly life [69 - 71]. This [the state of the ones with sthitaprajna] is called residing in Atman-Consciousness, which is the death of all delusion. If the jiva can be in this state at the time of death, it merges into the Supreme Vishnu and attains Kaivalyapada [72].

[*The quotation marks and the translated text within are in the original, defining how the ones with sthitaprajna move.]

Thus ends the second chapter of the yogashastra upanishad Srimad Bhagavad Gita with analysis via various scriptures of this country and the West, along with spiritual commentary.

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SRIMAD BHAGAVAD GITA Spiritual Commentary

by Swami Sriyukteshvar Giri

English Translation by Yoga Niketan Team

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CHAPTER THREE

KARMAYOGA

Arjuna said:

**jayasi chet karmanaste mata buddhirjanardana
tat kim karmani ghore mam niyojayasi keshava -1-**

Poetically:

Hearing the wisdom of the second chapter
Requested Partha to Govinda
If jnana is greater than karma, Lord
The why give me the order to be in this intense fight -1-

Commentary:

After examining all of these things, a question arises in the rajoguna that - O Consciousness, if jnana [knowledge/wisdom] is the most superior thing, then why should I become engaged in this intense Kriya? -1-

**vyamishreneva vakyana buddhim mohayasiva me
tadekam vada nishchitya yena shreyohhamapnuyam -2-**

Poetically:

One time you say that jnana is superior
Then again you praise karma
It makes me confused, these two
With whichever I will attain the highest, tell me the resolution -2-

Commentary:

Knowledge or action - whenever I look at one or other, that one seems the

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best. Thus, my intellect is stupefied. Explain to me now which is the best for me. -2-

Sri Bhagavan said:

**lokehasmin dvididha nishtha pura prokta mayanagha
jnanayogena samkhyanam karmayogena yoginam -3-**

Poetically:

Two forms of paths in this plane
I have said to you before, Dhananjaya
One whose consciousness has been purified
Listening to Atman is the way for that mind
One whose consciousness is not pure and wanting jnana
Desirelessly should do karma sadhana -3-

Commentary:

After thinking like this, when the consciousness is completely focused in the Kutastha, His answer can be heard, meaning that an experience occurs which expresses: it has already been established that the discipline is of two types. Those with purified consciousness attain liberation through jnanayoga. But those without purified consciousness, in order to acquire such Knowledge [jnana], must engage themselves in the performance of Kriya yoga. -3-

**na karmanamanarambhannaishkaryam purushohshnute
na cha sannyasanadeva siddhim samadhigacchati -4-
na hi kashchat kshanamapi jatu tishthatyakarmakrit
karyate hyavashah karma sarvah prakritijairgunai -5-**

Poetically:

Without karma [action] people cannot have knowledge
Without knowledge one cannot attain liberation in sannyas -4-
Without action the jnani or the ignorant
Cannot remain even for a moment, not even the wise
Because of the natural impulse of affection and hatred
Powerlessly are they doing karma -5-

Commentary:

Without attaining Knowledge through the performance of Kriya yoga, just abandoning all types of karma [actions] and taking up sannyas will not bring that [Knowledge] without work, because the knowledgeable and ignorant alike cannot exist even for a moment without karma. Thus, if one does not

do the karma of the Purusha-guna that reveals Consciousness, one falls under the stupor of the Prakriti-qualities of sattva, raja and tamoguna, and being enslaved by affection, hatred, wants etc., one becomes involved in an unaware state with the workings of worldly life. -4 and 5-

**karmendriyani samyamya ya aste manasa smaran
indriyarthan vimudhamtma mithyacharah sa ucchyate -6-**

Poetically:

Hands, feet - physical organs such as these
Controlling them and always thinking about things
One shows people "I meditate on Brahman"
But that deceiver is a liar -6-

Commentary:

Those who want to be free of work in worldly life and live without doing anything, for which purpose they forcefully subjugate all of the organs of action such as hands, feet, speech etc., and try to be mute and inanimate, they are very ignorant; because their minds, ever-bound to habit, is always involved in thinking about sense matters. Therefore, due to their lack of inner stillness, all of their efforts are useless. -6-

**yastvindriyani manasa niyamyarabhateharjuna
karmendriyah karmayogamashaktah sa vishishyate -7-**

Poetically:

By karma the senses are controlled
Those who use the body for action thus
But without a taste for the results of action if they do
They become the greatest, listen Savyasachi -7-

Commentary:

Those who renounce all attraction towards sense-things by controlling the mind and all of the organs of action through the performance of yogakriya and fulfill the karma [work] at hand in this way, they are the great ones. -7-

**niyatam kuru karma tvam karma jyayo hyakarmanah
sharirayatrapa cha te na prasiddhyedakarmanah -8-**

Poetically:

Therefore, perform your eternal duty
 Action, instead of inaction, is proven by this
 If you abandon all karma
 The body itself cannot be maintained -8-

Commentary:

Therefore, jivas should be ever-engaged in the performance of the
 Consciousness-revealing Kriya, because without being involved in action,
 one cannot even maintain one's body. -8-

**yajnarthat karmanohnyatra lokohayam karmabandhanah
 tadartam karma kaunteya muktasangah samachara -9-**

Poetically:

The karma that does not please the Lord
 That karma enchains people, Partha
 Therefore, pray to please the Lord
 Do work renouncing desires of its fruits -9-

Commentary:

The action that is performed with the intention of the revelation of
 Consciousness is called yajna. Besides that, performance of any karma of
 worldly desire causes one to remain bound to samsara for the fulfillment of
 its results. Therefore, one should do work that is devoid of the desire for the
 enjoyment of its fruit, meaning only the desireless practice of yogakriya. -9-

**sahayajnah prajah srishtva purovacha prajapatih
 anena prasavishyadhvamesha vohstvishta kamadhuk -10-**

Poetically:

The Creator created Its subjects with yajna
 In the Lotus Seat did He say at the beginning of creation
 By yajna you will acquire the Immense
 This yajna will be the fulfillment of your desires -10-

Commentary:

At the very beginning, before giving initiation, the operator of this
 consciousness, meaning the Full Consciousness-united Gurudev, teaches that
 the body of providence will be elevated by this Kriya and by the

manifestation of the miraculous Divine, all desired objects will be acquired.
-10-

**devan bhavayatanen te deva bhavayantu vah
parsparam bhavayantah shreyah paramavapsyatha -11-**

Poetically:

By homa [yajna] are the gods benefited
Doing them you are benefited
Like rain will the gods bless you
By helping one another you will greatly prosper -11-

Commentary:

By the elevation of the body of providence itself does one have improvement in oneself. By helping each other in this way, one attains Kaivalyapada. -11-

**ishtan bhogan hi vo deva dasyante yajnabhavitah
tairdattanapradayaibho yo bhungkte stena eva sah -12-**

Poetically:

Having been worshipped, like rain the gods will
Give you the desired objects
Offer that divine thing
Without doing so and enjoying is the same as being a thief -12-

Commentary:

When the body of providence is felicitated by yajna, and by which, when all desired objects are acquired by the manifestation of miraculous Divinity, if one does not use them for further advancement of the body of providence and thereby for the reduction of prarabdha [resultant manifestations due to the past], and only use them for even more enjoyment of the senses, one actually destroys oneself. -12-

**yajnishishtashinah santo muchyante sarvakilvishaih
bhunjate te tvagham papa ye pachantyatmakaranat -13-**

Poetically:

Those who eat of the divine yajna

From the sins of the five gunas are they freed
 The sinners who for themselves eat
 Those persons eat only sin -13-

Commentary:

Attaining the nectarous Tranquility after Kriya, sadhakas are liberated from all pains of worldly life. But those who do Kriya for the sake of sense enjoyments - those soul-destroyers suffer greatly in the end. -13-

**annadbhavanti bhutani parjanyaadannasambhavah
 yajnadbhavati parjanyo yajnah karmasamudbhavah -14-**

Poetically:

From food are all jivas born
 That food is born of the clouds, Dhananjaya
 The clouds are born of the presence of yajna
 That yajna exists because of the Kriya by the performer of yajna -14-

Commentary:

Food, meaning the ever-sustaining nectarous thing that is the object of all desires -- from that all of the elements in the body are nourished and content. This nectar emerges from the Sahasrara, the spiritual cloud. And that thousand-petaled lotus is revealed in full bloom by yajna. This yajna happens by the Guru-given Kriya. -14-

**karma brahmodbhavam viddhi brahmaksharasamudbhavam
 tasmāt sarvagatam brahma nityam yajne pratishthitam -15-**

Poetically:

This work is spoken of in the Vedas
 The cause of the Vedas is the Eternal Incorruptible Brahman
 Thus, always is the Para Brahman everywhere
 By yajna this is attained, the Lord of the yajna -15-

Commentary:

This Guru-given yogakriya has come from the Kutasthachaitanya, and this Kutasthachaitanya is from that Infinite Consciousness Para Brahman. Thus, by yajna, meaning yogakriya, sadhakas attain the Eternal Consciousness, Paramatman-ness. -15-

**evam pravartitam chakram nanuvartayatiha yah
aghayurindriyaramo mogham partha sa jivati -16-**

Poetically:

This wheel of karma is of the law of God
The one who abstains from its work
And enjoys for himself only
He lives in vain in this sinful world -16-

Commentary:

Those on this plane who do not follow this kind of yogakriya, living meaninglessly addicted to the senses, they suffer throughout life. -16-

**yastvatmaratireva syadatmatriptashcha manavah
atmanyeva cha santushtastasya karyam na vidyate -17-
naiva tasya kritenartho nakriteneha kashchan
na chasya sarvabhuteshu kashchidarthavyapashrayah -18-**

Poetically:

The one whose pleasure is only in Atman
In the experience of Atman whose heart is in bliss
To the one in whose mind enjoyment of cravings never occurs
Over that one karma has no right -17-
He is not sanctified by doing holy work
If he does not work, no sin he incurs
In the three worlds there is not for that Atman-residing one
Any dependence on anything -18-

Commentary:

Those who have renounced the thirst for all things and upon attaining the Bliss of Atman-experience have become satisfied; those whose passion and pleasure is in Atman alone, and who are content in Atman Itself -- they do not need to perform any action. Because what can these Atman-realized beings who have the Bliss of Brahman gain by performing any karma [action]? It means that there is nothing to gain. And it is written in the Patanjal philosophical treatises that "vyadhi," meaning physical incapability, "styan," meaning mental incapability, "pramad," meaning intoxication, "alasya," meaning laziness, "avirati," meaning lust, "bhrantidarshan," meaning delusionary knowledge, "alabdhabhumikatva," meaning incapability of getting results, and "anavasthitachittatva," meaning restlessness -- the Bliss of Brahman is prevented by these scattering the

mind. But the revelation of the Knowledge of Atman annihilates all of these things mentioned above. As in -

tatah pratyakchetanadhigamohapantarayabhavashcha -- no. 29
vyadhistyanasamshayapramadalasyaviratibhrantidarshanalabdha
bhumikatvanavasthitatvani chittavikshepastehantarayam -- no. 30 -
Samadhipada

Therefore, if the Atman-realized beings, because they always remain in Atman-Consciousness, do not perform the all-obstacle-free Kriya, there is no wrong. And because they always reside in the Bliss of Brahman, they do not have to even think about taking the slightest refuge in Brahman in order to be protected from the enslaving desires of the sattva, raja and tamogunas of Prakriti. -17 and 18-

**tasmadasaktah satatam karyam karma samacharah
asakto hyacharan karma paramapnoti purushah -19-**

Poetically:

Therefore perform your eternal duty
Without searching for the fruits of karma in your mind
Performing work with results renounced
Doing so the purush finds the Supreme Absolute -19-

Commentary:

Therefore, one should renounce the anxiety for results and perform the eternal yogakriya, because by discarding all obsession and continuously doing Kriya, sadhakas become liberated from the bindings of karma and attain Kaivalyapada. -19-

**karmanaiva hi samsiddhimasthita janakadayah
lokasamgrahamevapi sampashyam kartumaharsi -20-**

Poetically:

Janaka realized Oneness by action
For the salvation of people perform action -20-

Commentary:

The sages such as Janaka attained perfection, meaning the attainment of liberation, by yogakriya, and yogakriya is also necessary to bring our outgoing faculties [pravritti], which have gone astray, into the path of Truth.

Therefore, for no reason should one abandon Kriya. -20-

**yad yadacharati shreshthastattadevetarojanah
sayat pramanam kurute lokastadanuvartate -21-**

Poetically:

The manner in which the great ones behave
That do the ordinary emulate
That which will be proved by the great ones
That will be followed by ordinary people -21-

Commentary:

Except rajoguna, there is no guna in Prakriti in the area of Kriyashakti.
Thus, this is the highest of all karmas. By this, whatever work is done, the
ordinary faculties take on that good character, and whatever is decided upon
by this, all of the faculties follow that path. -21-

**na me parthasti kartavyam trishu lokeshu kinchana
nanavaptamavaptavyam varta eva cha karmani -22-**

Poetically:

Thus the one who is on the path of Atman
Nothing he does not acquire in the three worlds
For that to acquire will I endeavor
So in all work I reside -22-

Commentary:

There is nothing in these physical, subtle and causal bodies that
Consciousness does not possess nor is anything unattainable for It; therefore,
It does not even need to perform any type of action in order to acquire
anything. Thus, Consciousness-Shakti is present in all karma [work]. -22-

**yadi hyaham na varteyam jatu karmanya tandritah
mama vartmanuvartante manushyah partha sarvashah -23-
utsideyurime loka na kuryam karma chedaham
samkarasya cha karta syamupahanyamimah prajah -24-**

Poetically:

Because, and even though, I am beyond the senses

I do not ever stop practicing karmayoga
 Everyone seeing me renounce work
 Will renounce work as well, listen O Arjuna -23-
 If I do not practice eternal karma
 These subjects will be ruined, devoid of action
 Then I will be the cause of confusion
 All of these subjects I will dishearten -24-

Commentary:

If Consciousness would not remain even for a moment as Its beyond-the-senses awakened state, then this entire world and Brahmanda at once would become motionless and inert, and the pravritti ones would take the evil path and stupefy the prajna in ignorance, making it live in a disheartened state. By this, many kinds of delusionary knowledge would arise. -24-

**saktah karmanyavidvamso yatha kurvanti bharat
 karyadvidvamstathasaktashchikirshulokasamgraham -25-**

Poetically:

The way with desire and results of karma
 Thus they perform acts, the ignorant ones
 For the welfare of those, will the knowledgeable ones
 Do all karma, son of Pandu -25-

Commentary:

In this Brahmanda, there is no one who has the capability to prevent the force of the accumulated desires, meaning the prarabdha-bound fulfillment of karma. Without their completion, the mind can not be natural in any way. The ignorant, liking some of those enjoyments at the time of the fulfillment of prarabdha, desire for more of the same in the future, and disliking some things in which they must also partake, desire to be freed of that, which is another desire. In this way, again and again, by their own design, they continue to create prarabdha like a silkworm and remain enmeshed in samsara. But the wise ones renounce these types of likes and dislikes and fulfill prarabdha karma desirelessly in order to bring the pravritti elements who have taken the wrong road on to the path of Atman, and thereby return the mind to its natural state. -25-

**na buddhibhedam janayedajnanam karmasanginam
 yojayet sarvakarmani vidvan yuktah samachan -26-**

Poetically:

The ones who are attached to working in ignorance
 The wise do not force wisdom upon them
 Instead, they do their own work with care
 Inspire the others in the practice of karma as such -26-

Commentary:

Therefore, one should reside in Atman-Consciousness and take up the karma at hand, and fulfill the partaking prescribed by prarabdha, without endeavoring to judge in any way the ignorant who are addicted to enjoyments. -26-

**prakriteh kriyamanani gunaih karmani sarvashah
 ahamkaravimudhatma kartahamiti manyate -27-**

Poetically:

The organs of action, the organs of perception - that are in the body
 All of the numerous types of work are done by them
 One whose wisdom is tattered by ego
 In vanity, thinks of himself as the lord and doer -27-

Commentary:

The material jiva is inert. All work is executed by Prakriti's sattva-, raja-, and tamoguna-based senses. Entangled in ignorance, the jiva discerns the sense oriented ego-substance to be the Atman and being captivated by that, ascertains "I am the one who is doing." -27-

**tatvavittu mahavaho gunakarmavibhagayoh
 guna gunashu vartanta iti matva na sajjate -28-**

Poetically:

But the one who knows the True Form of Atman
 He remains apart from the karma of the gunas
 Partha, he does not think himself as the doer in vanity
 He knows that the enjoyment of the senses are such -28-

Commentary:

But the knowledgeable, wise ones who have realized themselves as being beyond the twenty-four substances of the Prakriti-gunas, understand that the guna-born cause-oriented senses are the ones who are engaged in the guna-

born action-oriented things, and thus they do not see themselves as the doers of any action. -28-

**prakritergunasammudhah sajjante gunakarmasu
tankritsnavido mandan kritsnavinna vichalayet -29-**

Poetically:

The deluded person is bound by maya's illusion
Believing Atman to be doing the sensory work of the senses
That ignorant and wrong perception should never
Be reason for the wise to display his wisdom -29-

Commentary:

With the Prakriti-guna-based senses being deluded in ego, ignorant persons think themselves to be the doer of all work actually being done by the senses. Self-realized beings should not be distressed by such short-sighted mentality. Otherwise, there will be disrespect for work, and lacking knowledge, very destructive and corrupted possibilities will arise. -29-

**mayi sarvani karmani samnyasyadhyatmachetasa
nirashirnirmamo bhutva yudhyasva vigatajvarah -30-**

Poetically:

Offering all work to me
Knowing oneself, engaged in God
Desirelessly, renounce all attachment
Fight, Dhananjaya, abandoning grief -30-

Commentary:

All work is being done according to the law of the Consciousness-God present in the Universe. We need not make any effort in this. With a mind devoid of desire and attachment, meditating completely in God and abandoning all lamentation, one should perform one's own Atman-Kriya. -30-

**ye me matamidam nityamanutishthanti manavah
sharaddhavantohanasuyanto muchyante tehpi karmabhih -31-**

Poetically:

Those who listen to My words reverently
 In sorrow-filled karma remain without grudge
 Take refuge always in this way
 They are eventually liberated from karma -31-

Commentary:

Being devoid of thinking "this work is laborious" or "this is not right" etc. and not taking part in any kind of blame, those who perform Atman-Kriya with reverence are the ones who are liberated from the shackles of karma. - 31-

**ye tvetadabhyasuyanto nanutishthanti me matam
 sarvajnanavimudhamstan viddhi nashtana chetasah -32-**

Poetically:

Those do work begrudgingly
 Do not take up My teaching
 Know him to be without discrimination, Partha
 Deluded by ignorance, without any knowledge -32-

Commentary:

Those who endeavor to perform Kriya yet thinking that it is too laborious, they lose all knowledge and eventually ruin their own consciousness. -32-

**sadrisham cheshtate svasyah prakriterjnanavanapi
 prakritim yanti bhutani nigraha kim karishyati -33-
 indriyasyendriyasyarthe ragadveshou vyavasthitou
 tayornavashmagacchet tou hyasya paripanthinou -34-**

Poetically:

The samskara that is born of ancient karma
 According to nature it is say the shastras
 Following one's nature as it is
 Helplessly even the wise do karma
 In meaningless karma all jiva's are bound by their nature
 So what will you do by restraining the senses -33-
 Getting that which the senses favor
 As satisfaction is born, turn away from it then
 In the same way, when unfavorable things one gets
 Turn away from the hatred arising because of them
 Do not be enslaved by like and dislike, Dhananjaya

Cultivating these cause vices to rise -34-

Commentary:

Not to even mention ordinary people, even knowledgeable persons habitually engage themselves in sense-oriented karma according to their personal nature, which is the result of previously created samskara from past actions. Thus, it is in the nature of the senses to have affection for favorable things and repulsion for unfavorable things, which are both from previous samskara. This like and dislike are the obstacles to liberation. One should not be subjugated by them. There is no need to restrain the senses; that is unnatural; because this entire world and Brahmanda is under the rule of samskaras; no one is beyond it. -34-

**shreyan svadharmo vigunah paradharmat svanushthitat
svadharme nidhanam shreyah paradharmo bhayavahah -35-**

Poetically:

Baseless work of one's own nature is true
It is superior to high work of others' nature
Dying in one's own work is best
Know that following others nature is a horror -35-

Commentary:

Therefore, although the Consciousness-revealing Atman-Kriya is formless, it is supreme, as opposed to all work that has beautiful form and desired results. Because action with desire is a tremendous horror; it is by this that the jiva remains bound to this mundane world and experiences this immense suffering. -35-

**Arjuna said:
atha kena prayuktohayam papancharati purushah
anicchannapi varshneya baladiva niyojitah -36-**

Poetically:

Arjuna asked the Lord
Engaging in what does the wise incur sin
Even though he has no desire for sin
Is forced into committing sin -36-

Commentary:

Experiencing this, the question arises in the energy of the fire element that -- even without desiring, it seems that the jiva is forced into committing sin. What is the cause of this? -36-

Sri Bhagavan said:

**kama esha krodha esha rajogunasamudbhavah
mahashano mahapapna vidhyenamiha vairinam -37-**

Poetically:

Hearing this, said Govinda to Arjuna
With unsatisfied desire immediately rises anger
Thus anger is born of desire
Which is born from rajoguna
This terrible desire has no satisfaction
Know it to be the enemy on the path of liberation -37-

Commentary:

In the Kutasthachaitanya, the experience arises that -- it is desire itself that changes into anger. It emerges from rajoguna, is very evil and nothing ever satisfies it. Know this to be the enemy in this worldly life. -37-

**dhumenavriyate vahnirshathadarsho malena cha
yatholvenavrito garbhastatha tenedamavritam -38-**

Poetically:

Just as smoke envelopes fire
The way a mirror is covered by dust
As the embryo is covered by membrane in the womb
In that way is Knowledge in us covered -38-

Commentary:

Just as fire by smoke, a mirror by dust, and the embryo-child by the amnion are all covered, in the same way, discrimination is covered in this worldly life by desire. -38-

**avritam jnanametena jnanino nityavairina
kamarupena kaunteya dushpurenanalena cha -39-**

Poetically:

The eternal enemy of the sage is this desire unsatisfied
Like fire it gives much sorrow and pain
This evil desire covers
Reason in people, listen son of Kunti -39-

Commentary:

The eternal enemy of the wise, the insatiable desire, keeps Knowledge covered in the great heat of its fire. -39-

**indriyani manobuddhirasyadhishtanamuchyuta
etaivimohayatesha jnanamavritya dehinam -40-**

Poetically:

Eyes, ears and such senses of this form
Are the cause of all desires
In desire, the mind and intellect are under the senses
Destroying knowledge and giving birth to delusion -40-

Commentary:

The desire within the body controls the areas in which it appears - the mind, intellect and senses - and covering up Knowledge, it keeps the jiva in delusion. -40-

**tasmat tvamindrinyadou niyamyā bharatarshabha
papnanam prajahi hyenam jnanavijnananashanam -41-**

Poetically:

Therefore, before becoming captivated
Control the senses as instructed
The one who destroys Atman-Knowledge and knowledge of scriptures --
Destroy this sinner - desire -41-

Commentary:

Therefore, at the very beginning, by controlling the senses along with mind and intellect and by doing Kriya according to the rules, one should destroy this Atman-Knowledge and Guru-given-wisdom-destroying, tremendously evil, insatiable and sinful desire. -41-

indriyani paranyahurindriyebhyah param manah

manasastu parabuddhiryobuddheh paratastu sah -41-

Poetically:

In the body the senses are superior
From the senses the mind is greater
From the mind the intellect is superior and should be cared for
Beyond the intellect is the Atman as the witness -41-

Commentary:

This physical-world-revealing senses are superior to the body; the subtler-than-the senses and subtle-world-revealing mind is greater than that; greater than the mind is the doubt-free, all-revealing intellect; and the One who is greater than this intellect -- That is Atman. -42-

**evam buddhehparam buddha samstabhyatmanamatmana
jahi shatrum mahavaho kamarupam durasadam -43-**

Poetically:

Knowing the Atman beyond the intellect
By intellect keeping the mind disciplined
The enemy, desire, whom you can know in sorrow
For its destruction engage yourself, Dhananjaya -43-

Commentary:

In this way, realizing the Atman beyond the intellect, keeping oneself separate from all of the senses, mind, intellect etc. and abiding in Consciousness only, one should destroy this evil enemy - desire, who is difficult to capture, right at the beginning. -43-

SUMMARIZED DESCRIPTION OF CHAPTER 3:

Listening to the matters of karma [action] and jnana [knowledge] in the previous chapter, this type of experience occurs in the rajoguna that - if knowledge is greater than action, then what is the need for this intense work (battle)? In this way, seeing its intellect as being deluded, it relies upon the Kutasthachaitanya [1 - 2]. There, the awareness emerges that discipline is of two types. The ones of jnana practice jnanayoga in a state of non-doing, and because of that Knowledge itself, sadhakas have to perform yogakriya. Without the performance of yogakriya, not even for a moment can one reside in the state of non-doing; instead, one does karma in an unaware way, being enslaved by the usual likes and dislikes, and by only forcing the organs of

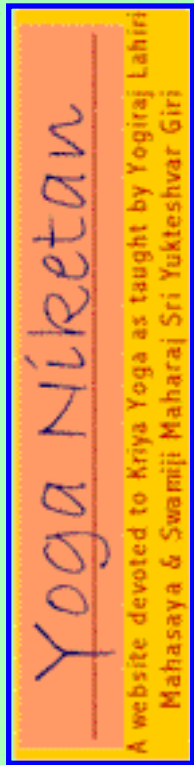
action to be subjugated like the sannyasis do, one cannot achieve non-doing, because the mind, in its perpetual habit, constantly remains engaged in sense objects. Without work, even the body cannot be maintained; therefore it is superior to do work [Kriya] than not. It is true that by all kinds of karma one is bound to this worldly life, but only by the performing the Consciousness-revealing Kriya [work] does the jiva attain liberation. Therefore, keeping the organs of perception controlled by the mind, one should use the organs of action with continuous desireless awareness and perform yogakriya [7 -9]. Saints have perceived through prajna that by nourishing the body of providence through Kriya as the desires of mind come up and pacifying the body of providence by fulfilling such through Kriya, the jiva tastes the Immortal Nectar and attains liberation. But if the jiva does not do so and uses the manifestation of miraculous Divinity for further enjoyment of sense-pleasures, then there is a possibility of great detriment [10 - 13]. By the Eternally-present Form of Brahman-Consciousness - Kutasthachaitanya - performing yogakriya causes the manifestation of Ambrosia from the Sahasrar [14 -15]. Those who do not endeavor in this type of practice in this body - the lives of those sense-addicted persons are in vain, and their life-span passes in great suffering [16]. Those who remain in the Self in satisfaction and contentment, they do not need to perform any karma, because they have no diminution or expansion; they also do not have to take refuge in anything for any reason. Therefore, in order to attain this Supreme Substance, one should always desirelessly perform Kriya [17 -19]. Sages such as Janaka have attained Kaivalyapada by this yogakriya. Rajoguna is supreme in Kriya; whatever is established by this is followed by the other faculties. Therefore, if only for the purpose of keeping the faculties of pravritti - which have taken the evil road - on the path of Atman, one should perform Kriya [20 -21]. There is nothing that Consciousness does not possess in the Universe, and nothing is unattainable for It. If Consciousness did not remain present and beyond the senses, meaning if It were even slightly in stupor, then by the arising of many kinds of delusionary knowledge, all jivas would become devoid of knowledge and become as if dead [22 - 24]. The ignorant act under the power of desire and its enjoyment. The wise do not behave like the ignorant, and to gather the faculties of pravritti which have taken the wrong road on to the path of Atman, they perform yogakriya with a consciousness devoid of desire and its need for enjoyment [25 - 26]. The senses act on things. The ignorant, believing the Atman to be the sense-based ego substance, think themselves to be the doers of all those karmas. But the wise remain tranquil, knowing the Atman to be uninvolved and beyond all twenty-four matters of the senses; they do not engage themselves in any kind of judgment of the ignorant with little understanding [27 - 29]. The senses of even the knowledgeable can - because of habit and the influence of their personal samskaras - express affection towards favorable things, and hatred toward unfavorable things. They do not have a reason to become involved with that enemy of Knowledge. Therefore, one should remain unaffected by like and dislike, renounce all perception of blame, and surrendering all with desireless

consciousness to Atman, become engaged in Atman-Kriya. One should not turn away from this because of many different kinds of doubts. If that happens, one becomes enveloped in ignorance and has to live in samsara in an unaware state. Even though Atman-Kriya is without form, it is superior to actions of desire that have beautiful form, because the jiva becomes bound and has to go through this horrific suffering due to these actions of desire [30 - 35]. After this type of experience, a question arises in the fire element that - who forces the jiva into destroying itself, even though it does not want to? [36] Then, when consciousness is focused in the Kutasthachaitanya, the experience occurs that - just as fire by smoke, a mirror by dust and the embryo-child by the amnion are covered, in the same way, the eternal enemy of Knowledge - the insatiable fire of desire, and anger, which is born of it, by delusion envelope the knowledge present in the senses, mind and intellect and lead one to self-destruction [37 - 40]. Therefore, one should control the senses and destroy this knowledge- and wisdom-destroying evil desire right at the beginning [41]. The senses are supreme in this body; greater than that is the mind and even greater is the intellect. But one should reside in the awakened awareness of Atman - Who is the Greatest of All, and eradicate this very evasive enemy in the form of desire [42 - 43].

Thus ends the third chapter of the yogashastra upanishad Srimad Bhagavad Gita with analysis via various scriptures of this country and the West, along with spiritual commentary.

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SRIMAD BHAGAVAD GITA Spiritual Commentary

by Swami Sriyukteshvar Giri

English Translation by Yoga Niketan Team

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CHAPTER FOUR

JNANAYOGA

Sri Bhagavan said:

**imam vivasvate yogam proktavanahamavyayam
vivasvan manave praha manurikshvakavehabravat -1-
evam paramparapraptamimam rajarshayo viduh
sa kaleneha mahata yogo nashtah paramtapa -2-**

Poetically:

The Lord again spoke to Arjuna
I taught this Eternal Knowledge to the Sun-god
The lord of the day taught it to the god of obsequies, Manu
Manu taught it to Ikshvaku -1-
Through lineage sages attained perfection through this yoga's method
That lineage-bestowed yoga disappeared -2-

Commentary:

By scientific research in both this country and the West, it has been thoroughly proven that the sun is an incredibly powerful sphere of electrical conduction (powerful electric conductor). From its electricity, the creation, sustenance and dissolution work of this world is being accomplished. The light that is radiating all around it is only pure, condensed electricity. The saintly scriptural scholars have analyzed the subtle body's source as "suksham bhuta," "mahabhuta" or "tanmatra." And that, by focusing steadily, the blue sphere that can be seen in the middle of the sun is from where that "mahabhuta" (electricity) emerges and dissolves. This place is hidden from all of the senses, and as such, it is empty and dark, which is why it appears as a blue form. All of the sukhsham bhutas [electricity] arise from that and accomplish the works of creation, preservation and dissolution. The scriptural scholars have said that blue form in the sun is the cause of this world-Brahmanda and thus called it the three-guna-endowed Prakriti

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[Trigunamayi Prakriti]. All of these suksham bhutas (electricity) emerge from that and manifest themselves as many conditions of existence, the mixing of which creates the appearance of this physical world, and flooding the world internally, pervading everything, they are perpetually eroding and doing the work of destruction. Because all of these mahabhutas (electricity) are coagulated, meaning condensed, around the sun, they are visible to the senses, but because they are in a rarefied state in other things of the world, one cannot even perceive their existence. The saintly scriptural scholars have called this aggregate of different kinds of suksham bhutas pervading the inner workings of everything and operating the creation, preservation and dissolution of all as the "subtle body" of the world. The mixing of these suksham bhutas (by five elemental ways) give rise to this visible world of material substances which the scholars have called the "physical [or material] body." A sun and its planets and satellites can be called a "solar system" or Brahmanda. All of the stars that we see in sky are other suns, most of which are many times larger than our sun. They also have planets and satellites orbiting them; each of them is also a solar system or Brahmanda. There are infinite numbers of Brahmandas in this Universe, and throughout the every Brahmanda are the three bodies - physical, subtle and causal - present, which comprise the Universe. All matter in the world is a part of this Brahmanda; therefore, the three bodies - physical, subtle and causal - are present in everything, partly visible and partly invisible. With the diminution of impurity, these bodies gradually reveal themselves. This subject has been explained extensively in sloka 70 of the second chapter. After traveling through eight million four hundred thousand yonis, the jiva is purified and attains the highest physical form in this Brahmanda as a human being, in which all of these bodies are fully revealed. Because the above-mentioned three bodies, sun, moon, stars etc. - everything in the Brahmanda as mentioned are present in this body, the saintly scriptural scholars call this the "miniature Brahmanda." By the Sadguru-graced Kriya, when the mind is stilled, one experiences the above-mentioned sun, moon etc., all in full form in the body. This cannot be acquired by indirect knowledge; it can only be known by one's direct experience. Without the sacrament of the Holy Feet of Sadguru, this direct knowledge cannot be experienced.

From the sacrament of Sadguru, one can also become aware that among the nadis present in this body, there are three which are primary - ida, pingala and sushumna. Ida is on the left side, pingala is on the right and the sushumna is in the middle of the body. Ida is like a door of meditation. By it, the mind can rid itself of unhappiness and become cheerful. For this reason, the saintly scriptural scholars call the presiding god in it, "Chandra [moon]" (chad - the substance of delight). By the Guru-instructed Kriya, sadhakas experience this moon as a comely, snowy sphere in front of them. Pingala is like a door of knowledge. When the mind is stilled by this, knowledge is revealed. For this reason, the scriptural saints call its presiding god, "Surya [sun]" (sri - substance of motion and knowledge). The sadhakas by Guru-instructed Kriya experience this in the as a fiery sun in the back. By

singing, "The right-side air; in the back country beneficence, etc.," in his world-renown song, the great sadhaka Ramprasad gave a hint of the method of the practice to call forth the presiding god of the impurity eroding, knowledge-revealing pingala. Meditation, knowledge, renunciation and tranquility are the first, second, third and fourth levels, respectively, of gradual progress on the path of sadhana. When the mind eventually becomes happy through meditation, knowledge becomes necessary for its steadfastness. In this way, as the mind attains happiness and steadiness by meditation and knowledge, it is then understood that -- all of the things about which I was so concerned saying, "Mine, mine" - none of it, not even the body is owned by the jiva.. Thus, as a jiva I own nothing in this world-Brahmanda, or, All is Mine as this World-Pervading Consciousness. If I were not here, then none of all this could be here. This world and Brahmanda are existing in Me. The king-sage Janaka expressed this, after having received Knowledge-initiation from his gurudev, Maharshi Ashtavakra. As in -

yatha prakashayamyekam dehamenam tatha jagat
ato mama jagat sarvamathava cha na kinchana -- Ashtavakra Samhita 2:2.

When knowledge is established, all desires are renounced at once, and in this way, when meditation, knowledge and renunciation are established, the mind moves into the sushumna and procures tranquility. This sushumna is a place filled with peace. When the mind is pacified by it, the Eternal Consciousness Itself is revealed. For this reason, the saintly scriptural scholars call the Lord of All, world-ruling, Triguna-owning Consciousness as the presiding God of the sushumna. It is from these three nadis that the sixty thousand nadis have arisen and are actively present throughout the body. Maharshi Vedavyas wrote about these three in the Mahabharata as the moon-family, the sun-family and the "vrishni"-family (vrish-ni: "vrish" - being the lord; ruling) as primary families.

When one becomes aware of all this by acquiring Sadguru's teaching, one can explain these two slokas as such: when by the previously mentioned way the evasive desire is eradicated and the Supreme Self-Substance is realized, gradually the causal body in the form of the sun appears between the eyebrows in this miniature Brahmanda-body, the place of manifestation. And by that, it can be clearly known that this causal body, or the sun, is united with Consciousness by the union with the Kutasthachaitanya. And from this sun, the electricity radiating from all around it having attained Consciousness is existing as Manu, the source of the human body. And it is from this, having attained Consciousness, the ajna chakra is existing as the primary door to the wisdom of nivritti. And from this the chakras such as Muladhar etc. are residing in the significant parts of the body, prevailing in Consciousness-union. Finally, this Consciousness is spread out all throughout the sixty thousand nadis in such a way that even Its existence cannot be readily known. -1 and 2-

**sa evayam maya tehdyā yogah proktah puratanah
bhaktoḥsi me sakha cheti rahasyam hyetaduttamam -3-**

Poetically:

Hidden was that ancient yoga for a time
Now I teach this to you again
You are my friend and disciple
For this reason I tell you this most high affair -3-

Commentary:

Now, with the devoted mind being concentrated in the Kutastha and with the condensing of that awakenedness usually spread throughout the sixty thousand nadis, I have become awakened and I am comprehending this highest mystery. -3-

Arjuna said:

**aparam bhavato janma param janma vivasvatah
kathametadvijaniyat tvamadou proktavaniti -4-**

Poetically:

Arjuna said, Lord this is most extraordinary
You were born after the sun which was born before
So how is it possible, may I know
That You revealed this Knowledge to the sun before -4-

Commentary:

When all this is revealed in the Kutasthachaitanya, the experience occurs in the fire element that -- first, the sadhakas experience the sun through Kriya; then when there is stillness in the sun, the Kutasthachaitanya is revealed. Thus, how is it that I am seeing the sun before the revelation of the Kutasthachaitanya, and then the sun united with Consciousness in the Kutasthachaitanya. -4-

Sri Bhagavan said:

**bahuni me vyatitani janmani tava charjuna
tanyaham veda sarvani na tvam vettha paramtapa -5-**

Poetically:

Govinda said, your births and mine
 What can I say, there have been many
 Because of knowledge, I know all of them
 Helpless in ignorance you do not know, Falguni -5-

Commentary:

When the mind is concentrated in the Kutastha, the experience happens that -- this Kutasthachaitanya has revealed Itself with the five elements in a body many times; being under the power of ignorance,, the jiva cannot experience that. But when maya is vanquished by the concentration of mind in the Kutastha, all of these things are experienced. -5-

**ajohapi sannavyayatma bhutanamishvarohpi san
 prakritim swamadhishthaya sambhavamyatmamaya -6-**

Poetically:

Because I am without birth or death
 All samsara is under My power
 Still I take on a form of Nature
 Within My own maya, I take a body -6-

Commentary:

Although Kutasthachaitanya is free of birth and death, and is the Lord of all Brahmandas, even up to the highest level, still, remaining the Lord of Prakriti, He reveals Himself in this world-Brahmanda through the maya-caused body. -6-

**yada yada hi dharmasya glanirbhavati bharata
 abhyutthanamadharmasya tadatmanam srijamyaham -7-**

Poetically:

When sin is rampant and virtue [dharma] is not
 Then I manifest Myself, Dhananjaya -7-

Commentary:

It is necessary to know what is "dharma" before commenting on this sloka. I will try my best to explain this subject below.

The Western scholars had deduced that heat and force constituted the life-energy in this world. The great scientist Tyndal concluded that heat is also a

type of force or shakti in motion. Now, in all scientific treatises of this country and the West, it has been extensively proven that shakti (force) is the life of the Universe, and that it is indestructible; it never ceases to exist. When shakti engages any inert matter, it remains present there eternally. This solar system is endlessly orbiting with its planets and satellites because of this law. From this a question can appear that if shakti uses a stone and that stone travels endlessly in space without stopping, then what stops it, and how, if shakti does not diminish, does it cease? It has been concluded in science that for the stone to travel on its own, shakti employs the gravitational force of the earth and the air. When force is used in this way, the stone becomes forceless and stops. That is not the diminution of shakti; it is only a transfer of power from one object to another. Therefore, shakti is infinite and thus unborn. It is this shakti that rules in all matter as the forces of attraction and repulsion, by which It is making the existence of innumerable designs of matter and scenarios possible, through birth and death, again and again. These two types of shakti is in every atom of the world. The attraction aspect of the shakti in atoms and molecules is called "anavik asakti" (molecular attraction), and the repulsion aspect is called "abhyantarika taap" (latent heat). Because of the shakti of molecular attraction, the atoms and molecules are bound to each other and are perpetually manifesting this world-Brahmanda. And because of that heat or repulsion shakti, the atoms and molecules have divided and created the different and separate forms of this world-Brahmanda. It is by the power of this shakti of Prakriti that all molecules take on the five states - kshiti (solid), ap (liquid), teja (subgaseous), marut (gaseous) and vyoma (ethereal).^{*} The scholars of shastra have called these "suksham bhutas" or "mahabhutas." It is they who, by mixing with one another, are appearing as this physical world. Their abilities are amazing. They are breaking down this material world and again reconstructing everything appropriate for the existence of the jiva. By these, all jivas are designed according to what is appropriate in terms of the materials necessary for existence, and after the leaving the body, again by them does the jiva take a new form as necessary and reenter samsara. In this way, it is by their power that all matter in this world is created, sustained and dissolved, and it is because of their presence that this world-Brahmanda is existing.

[*Translator's note: kshiti, ap, teja, marut and vyoma are also the Sanskrit names of the five elements - earth, water, fire, air and ether, respectively.]

The neutralized state of these forces of attraction and repulsion is the unmanifest potential condition of the world. Just as when a neutralized magnet is altered for some reason it becomes imbued with the three gunas sattva (neuter), raja (positive) and tama (negative) and manifests attractive and repulsive forces, in the same way, when the neutralized Infinite Brahman-Consciousness' unmanifest potential condition, meaning the condition of Prakriti is altered in the slightest, the three gunas sattva (neuter), raja (positive) and tama (negative) appear, spawning attractive and repulsive

forces which create the world in its many forms. The neutralized state of the sattva, raja and tamogunas born of the world-creating Shakti is called the unmanifest potential state, the revealed condition or Prakriti of that Infinite Brahman-Consciousness. As in-

sattvarajastamasam samyavastha prakritirityadi -- ka. su. 1:61

When this gunas of Prakriti rest even for a moment, this vast solar system dissolves with its planets and satellites, and this Universe at once disappears. Creation is existing by holding the revealed condition or Prakriti of this Infinite Consciousness. That which can be held on to is called "dharma" (dhri - holding). Therefore, the only "dharma" in this vast solar system and this Universe is the realization of this Eternal Brahman-Consciousness.

Now, this sloka can be explained as such: when the revealed condition of this Eternal Brahman-Consciousness, meaning Prakriti's quality-less or neutralized or inner-directed state-dharma, is altered, then the outer-directed, Consciousness-hidden "adharma" [non-dharma] state manifests, giving rise to the three gunas with the forces of attraction and repulsion, by which that Eternal Consciousness plays out Its own "sport" [lila] in innumerable ways, meaning that via the vehicles of different bodies, It appears as this visible world. -7-

**paritranya sadhunam vinashaya cha dushkritam
dharma-samsthapanarthaya sambhavami yuge yuge -8-**

Poetically:

I save the persons of dharma
Evil people are the cause of everyone's demise
And to establish universal [sanatan] dharma
I take birth age [yuga] after age -8-

Commentary:

To comprehend this sloka, it is important to first understand the meaning of the word "yuga" and find out the reason for its repeated use. Thus, I will explain the matter below.

One meaning of yuga is time divided in four parts, as in - Satya Yuga, Treta Yuga, Dvapara Yuga and Kali Yuga. These divisions of yugas have been so named because of the condition of dharma at the time; meaning that when all four parts of dharma - complete - manifest, the age is named Satya; when only three parts manifest, it is Treta; when two, it is Dvapara and when only one part of dharma manifests, the yuga is called Kali. In the previous sloka it has been extensively addressed that only the Eternal Brahman-

Consciousness is sustaining this vast solar system and this Universe, and the realization of this Satchitananda-filled Brahman-Consciousness is the only dharma. That Eternal Consciousness can be perceived in this creation in three forms: one form being the tama-ruled physical cosmos; another form is the raja-ruled subtle state of molecules as the holder of the physical world, and the third form is the atomic level as the creator of the world and the cause of emergence and dissolution.

Conditions always change in creation; no condition is permanent. When creation transforms from Eternal Consciousness into physical matter, in order to again return progressively on the path of Consciousness, it continuously transmutes all forms of life, mind etc. from their present states. For this reason, the saintly scriptural scholars have said that the tama-ruled physical part is the destroyer/transformer; the raja-ruled subtle part is the cause of the accomplishment of the creation of the physical part, and thus has been called the creator, and the sattva-ruled causal part has been called the holder/sustainer. These forms of the lords of creation, sustenance and destruction have been named in Tantra as Brahma, Vishnu and Maheshvara [respectively]. Consciousness is the only One who is present in all three as named in creation; therefore, these three are just that One Brahman-Consciousness.

Perceiving these three parts in the Consciousness-prevailing creation, the saintly philosophical scholars have said that the fourth part, being beyond name, form, the hierarchal structure of the three conditions [previously mentioned in this and the previous paragraph] and creation itself, is still presiding inseparably and behind everything in the manifested world. They have called that "Turiya Brahman-Consciousness."

At the time when the jiva in any planet or satellite perceives only the first part of consciousness - the physical world, that time for that planet or satellite is called "Kali Yuga." When, by the evolution of the jiva's experiential powers, the jiva can perceive the second part of Consciousness - the subtle world, which is the creator of the physical world, that time is called "Dvapara Yuga." At the time when the jiva's purification allows the perception of the third part of Consciousness - the causal form, which is sustaining and holding creation, that time is called "Treta Yuga." And the time when the jiva is completely purified and awakened in Truth, and thus perceives the Satchitananda-filled Turiya Brahman-Consciousness, that time is called "Satya Yuga." The saintly scriptural scholars have also called the same progressive states in this miniature Universe of the human body as such, meaning: experiencing one part of Eternal Consciousness is the state of being called Kali Yuga [kali yugavastha], experiencing two parts constitute the state of being called Dvapara Yuga [dvapara yugavastha], experiencing three parts comprise the state of being called Treta Yuga [treta yugavastha], and the realization of the complete four parts of the Satchitananda-filled Turiya Brahman-Consciousness is the state of being

called Satya Yuga [satya yugavastha].

Because of perpetually transforming into different forms, in accordance with physical law, the previous forms of all matter in this body gradually decay. And by sweat, respiration, urination etc., the waste from such decay are expelled from the body. One has to eat every day in order to compensate for this erosion. Food is assimilated and spread throughout the body by blood, filling the place left by the cleaning out of waste products brought about by decay, and thus the body is sustained. In this way, old fluids and blood in the body are transformed into new fluids and blood. The daily gradual decay of the old and replenishing with the new accumulates into changing all of the muscle and fat of a person into all new muscle and fat in the span of a lunar month. In this way, in one solar year, all of the veins, arteries and nerves, and thereby even the ten senses and five pranas of the subtle body are completely transformed into new creation. For this reason, one year of this physical world has been said to be one day in the plane of the gods or the body of the subtle world. In three solar years (which is 39 lunar months, when calculated with the intercalary month, the beginning and end), sperm, marrow etc., and thereby even the mind and intellect and all subtle elements are completely transformed into new creation. These three years are referred to by some as one "khanda yuga." In four of these khanda yugas, meaning in twelve solar years - according to Western physiology, in seven solar years - the entire natural body, including even consciousness and the causal body - all three bodies, are completely changed and the human being takes a completely new natural form. In this way, in 12 years, all parts of a human being are transformed, and with new nature, intellect, mind, prana, senses etc., a new human body and being are created.

The jiva eats many kinds of food, but not all of them are appropriate for the maintenance of the body. Because of cultural habits and the norms of the company one keeps, affinity for certain things and repulsion toward certain things arise in the subtle body. Thus, the subtle body maintains the body by eating the foods with which it has affinity, and unknowingly leaves out food which it dislikes. In this way, according to its habits and desires due to samskaras, the body gradually changes into a completely new thing in 12 years. For this reason, although meat and milk are both excellently nourishing foods, neither the meat-eating person relying on milk, nor the milk-consuming person relying on meat can properly maintain the health of their respective bodies. According to the jiva's nature and samskara-based desires, it maintains its body with either with "high quality" foods, meaning that which aids in the revelation of Consciousness, or "low quality" foods, meaning that which is bound to the material world and keeps one in ignorance. This means that when sense-desires are predominant, one will consume foods that are appropriate for that, and when the desire for the realization of Consciousness is predominant, the jiva will take consciousness-based foods and maintain its body in that way. Thus, according to either the improvement or decline of habits and samskara-based desires of the jiva, in

the previously mentioned 12 years, either a completely new god-nature or animal-nature prevails in the body, by which, one is transformed into the form of a new jiva. For this reason, the saintly scriptural scholars have called these 12 years as one yuga.

It is written in the Vedanta as well as explained in the commentary on sloka 70 of the third chapter of this book that when the jiva's capacity of awareness evolves, and by which when it is able to realize the vital force within the material body and then the mind within that, eventually evolving to possess the ability to operate intellectually, it assumes a human form. In this way, up to the time of acquiring the human body, there is no possibility of the progress of the jiva to go awry in any way, because without having the ability to function intellectually, there is no type of desire that the jiva wants to fulfill; therefore, Consciousness reveals Itself consistently, and the jiva attains a more evolved state of existence according to natural law. But what a terrible condition befalls the jiva when it becomes aware of the jnanamaya cover! The acquisition of freedom in the power of desire causes the jiva to become involved in habitual indiscretions, and not to speak of natural evolution, from time to time, being bound to one's own engagements by that power of desire, the jiva falls and again reincarnates in the form of insects and such. If the human being does not use the intellect, or if one does not possess that power, then step by step, in 12,000 years the full four-fold realization of Consciousness will manifest and thereby the jiva can possess a new body of complete bliss. This subject of evolution in time of the material world along with the creation of maya to the presiding of only the Kaivalya of Brahman-Consciousness is written in the Manu Samhita. As in -

pitryeratrahanimasah pravibhagastupakshayoh
 karmacheshta svahah krishnah shuklah svapnaya sharvari
 daive ratra hani varham pravibhagastayoh punah
 ahastatrodagayanam ratrih syaddakshinayanam
 chatvaryahuh sahasrani varshanantu kritam yugam
 tasya tavacchati sandhya sandhyamshashcha tathavidhah
 itareshu sasandheshu sa sandhyamsheshu cha trishu
 ekapayena vartante sahasrini shatani cha
 yadetat parisamkhyatamadadeva chaturyugam
 etaddvadasahasram devanam yugamuchyate
 daivikanam yuganantu sahasram parisamkhyaya
 brahmamekamaharjneyam tavati ratrireva cha

One lunar month is one "aho ratri" of the plane of the father, meaning this physical body given by the father. Within that, the dark fortnight is the day, meaning that this physical body is awake and active, and the bright fortnight is night, meaning that only that which is necessary to function does so in a way that is like sleep. This matter can be clearly understood by observing the work of honey-bees. They have no intellectual capacity; they accomplish everything bound to natural law. They rest during the bright fortnight and

once the full moon has passed, they return to work. And they work tremendously throughout the dark fortnight. Once the new moon passes, they return to their abodes for rest. And they only maintain the minimal functioning of their lives - only eating and such - throughout the bright fortnight.

In this way, 12 orbits around the sun, meaning one solar year is one aho ratri in the plane of the gods, meaning the body of providence or the subtle body. Within that, the summer solstice marks the day of the subtle body, meaning the time of awakened activity, and the winter solstice marks the night, meaning the state of sleep and the time of rest, when only minimal functioning is maintained.

Kulukabhatta, the primary interpreter of the Manu Samhita, has explained the word "varsha" [year] as "daiva varsha" [year of the subtle body], but one can see no reason for this. There is no mention of "daiva varsha" anywhere in this, instead it seems to clearly indicate the physical year. Therefore, I will explain the meaning of this sloka as would be naturally understood.

4,000 solar years make one Satya Yuga. Its dawn, meaning the transitional period of its beginning is 400 years, and its dusk, meaning the transitional period of its end is 400 years. In this way, 4,800 years comprise one Satya Yuga. The Treta Yuga and the others and their dawns and dusks are comprised of the number of years calculated by progressively subtracting one from the digit in the "thousands" and "hundreds" place, respectively, as delineated to the Satya Yuga and its transitional periods. This means that Treta Yuga is 3,000 years in duration and its dawn is 300 years long, as well as its dusk also being 300 years in length. Dvapara Yuga has 2,000 years, its dawn being 200 years and its dusk at 200 years in length. Kali Yuga consists of 1,000 years and its dawn is 100 years and its dusk is 100 years. Thus, along with the transitional periods, one complete Treta Yuga is 3,600 years long; the time of Dvapara Yuga is 2,400 years; and the time of Kali Yuga is 1,200 years. The above-mentioned 12,000 years comprising the four yugas make one yuga for the gods, meaning the body of providence or the subtle body, meaning that one part, two parts, three parts and eventually all four parts of Consciousness are gradually realized and the entire subtle body dissolves mind, intellect etc. and resides in a blissful state. In this way, one thousand maha yugas in the time of the subtle body, meaning 12,000,000 years - by progressive elevation, even the causal body and maya are dissolved and the Kaivalya-form, or only the Pure Brahman-Consciousness Form is existent. These 12,000,000 years of evolutionary time together are called one "day of Brahma." Having attained the state of Kaivalya and at the same time being devoid of Maya, the time of complete rest naturally occurs, and as no action is performed to maintain the Self, gradually maya manifests, and in 12,000,000 years again the material existence becomes predominant. For this reason, these 12,000,000 years together are called one "night of Brahma." This is what is known as one "aho ratri" of Brahma, or total

dissolution and creation.

But what misfortune for the human being and what trickery by God! Without the help of this knowledge, there is no possibility of realizing the anandamaya covering, and this knowledge is itself the step to bliss [ananda]. So is it the way of things that the human within the jiva is worthless and the capacity to operate intellectually is just some ironic mockery? That can never be, because the jiva acquires this human body endowed with this high knowledge after traveling through eight million four hundred thousand yonis. It is only the misuse of this high knowledge with selfish desires that causes the jiva to be bound like a silkworm endlessly spinning its own suffering. If one knows the proper use of this knowledge then one can go beyond this horrific vaishnavi chakra maya, meaning that one can successfully go beyond even the laws of one's nature. The progress mentioned above which would take 12,000 years -- that complete four-fold realization of Consciousness, the revelation of the anandamaya kosha and Kaivalya or Full God-ness,, pervading the Universe, can be attained in a short time through sadhana. This subject has been extensively explained in the sloka 70 of the third chapter of this book.

Now the significance of the mentioning of the word "yuga" twice shall be explained. One mentioning of "yuga" is to explain at what kind of time or in what kind of condition this Brahman-Consciousness is fully manifest. The reason for the other mentioning of "yuga" is to explain what kind of work leads to the emergence of that Consciousness. About the first - as to the matter of the condition in which Consciousness manifests - it has been commented upon as thoroughly as possible. For the moment, the second significance, meaning - what kind of method can the jiva use by which it can go beyond the vaishnavi chakra maya and thereby attain Consciousness-manifesting Full Brahman-ness in a short time, is being explained below.

Besides the above-mentioned definition of "yuga," there is another meaning. In that, "yuga" refers to "yugma," meaning - pair (yugmantu yugalam yugam ityamarah). Now, one needs to see the meaning of "yugakriya" as "yugmakriya" or paired kriya. This is what the Supreme Vishnu-seeing vaishnavas have called the practice of "yugal [paired] mantra." "Mana trayate ity mantra" -- that by which the mind is liberated from maya is called "mantra." This subject has been written about in the introduction of this book. This type of meaning for the word "mantra" is also written in Tantra. As in -

brahmadi krimi paryantam praninam pranavartanam
nishvasashvasarupena mantrohayam vartate priye

At the Divine Goddess' question, Lord Shiva says, "Beloved! The in-breath and out-breath, which together hold the life of all living things of Brahman, even that of a worm, are called 'mantra'."

Now it can be clearly understood that this pairing of in-breath and out-breath is the "yugal [paired] mantra." No one can live in this world by only taking the in-breath or only expelling the out-breath. This Universe is manifesting bound to this yugal mantra. Its absence causes the world-Brahmunda to disappear. Therefore, the way to dissolve this world-Brahmunda in the mind, and even further, to merge the mind and intellect into the Self, meaning Atman, is the awakening through the practice of this yugal mantra in the form of the in-breath and the out-breath. This subject is written about in every book of the vaishnavas. It is because of the need to be aware of this mantra that the jiva again and again travels through birth after birth in one body after another, leaving behind the conditions of ignorance and fulfilling the total force of the acquired samskaras (resultant force), and eventually becomes aware of mantra. Awakening this mantra in a certain way, by practicing according to the instructions of Sadguru, and establishing it in stillness, the entire Universe, including mind and intellect, dissolves and the Pure, Complete Consciousness-state is realized. The saintly scholars of yogic scriptures call this practice the "kriya of pranayam." It is also written in the Patanjali Yoga Sutras that -- the stilling of the movement of this yugal mantra of in-breath and out-breath, meaning the stilling of restlessness, is called "pranayam." As in -

shvasaprashvasayorgati vicchedah pranayamah -- Sadhanapada - no. 49

In this way, ending the restlessness of mantra and establishing pranayam causes all mechanisms of the body to be united with Consciousness, and when that happens, the jiva can leave the functioning of the body to those limbs and organs on their own, and the jiva as the Self can exist separate from the body. This type of existence is what is called the "jivanmukta" state [liberated while having a body]. Teaching his disciple King Janaka about the matter of this liberation, Maharshi Ashtavakra said the same thing. As in -

na prithvi na jalam nagni na vayu dourna va bhavan
esham shakshinamatmanam chidrupam viddhi muktaye
yadi deham prithakakritya chiti vishramya tishthami
adhunaiva sukhi shanta bandhomukta bhavishyasi -- Ashtavakra Samhita -
1 pra/ 3/4

"You are not made of earth, water, fire, air, ether - any such elemental matter. If you desire liberation, then become aware of the Witness of all of these elements, meaning the One in whose vision all work and the appearance and disappearance of these elements are happening, that Consciousness - Atman - the Self. If you can know the Self in this way and, being unattached to these quintessential physical phenomena, if you can reside separately from the body in the Atman as Consciousness, meaning resting self in the Self, then, filled with Tranquility and Supreme

Contentment, you will instantly be liberated from the bindings of samsara."

Now, I will explain below about the practice of yugal mantra, meaning the kriya [technology] of pranayam and how, by such, it is possible to go beyond the vaishnavi chakra maya, meaning -- how to do the work that will in a short time actualize the four-fold, complete awareness of Consciousness that is realized in the normal course in the span of 12,000 years, meaning also -- how to realize the Kaivalya, or Consciousness-alone, state which in the usual course of time takes 12,000,000 years.

Because of the special quality of power in 12 places of the orbit around the sun, those places and the stars corresponding to it have been designated as the 12 signs of the zodiac by astrological scholars, and they ascribed the qualities of certain earthly creatures and other things to those signs and called them the sign of the ram [Aries], the sign of the bull [Taurus] etc. In that cycle of the zodiac, the moon, beginning on the first day of the bright fortnight, travels through six signs of the zodiac until the full moon, when the moon is at its furthest point away from the sun. And again, beginning on the first day of the dark fortnight, it goes through the other six signs until the new moon, when the moon is at its closest point near the sun. This moving away to the furthest point and moving back to the closest point to the sun, having gone through all 12 signs of the zodiac, is called one lunar month. In this way, the movement of 12 signs of the zodiac with the sun, beginning with one and ending back at that same one, constitutes one solar year. In one solar year, some of the 12th lunar month is left over, because of which, in three years, an extra lunar month is born. The ephemeris scholars call this the intercalary month. Thus, 37 lunar months comprise three solar years. It is written in astrological treatises that if the sun is beneficent at the time of one's birth, meaning if the human being who is born into the body is carrying the good parts of the solar materials, then that being will be of great nobleness and wisdom. If the sun is maleficent during the time of one's birth, meaning if the human being who is born into the body is carrying the bad parts of the solar materials, then that being will be tremendously egotistical and devoid of responsible behavior. In this way, observing the relationship of the good parts of solar materials to knowledge, or consciousness, and seeing that completely the same exact connection and results are true pertaining to yogakriya and the emerging sun within the body by it as to the realization of Knowledge, or Consciousness, along with much other evidence, the saintly yogic scholars have stated that the sun arising by Kriya within the miniature Universe of the body is a part of the sun in the cosmos and they have called it the human consciousness. In the same way, if the moon is beneficent at the time of one's birth, meaning if the human being born into the body is carrying the good parts of the lunar materials, then that being has a calm and steady nature, and he or she is of a happy mind, pleasant to people, and passes life always in the company of good persons. If the moon is maleficent at the time of one's birth, then that person is of a restless nature and is always unsatisfied, a nuisance to people, and he or she passes life in the company of

bad persons. Thus, observing the relationship of the good parts of the lunar materials to the state of mind and its exact representation in the relationship of the moon in the body, emerging from yogakriya, to the state of mind - meaning the restlessness of the moon is the restlessness of the mind, and the stillness of the moon is the stillness of the mind and much other evidence - the saintly yogic scholars have stated that this moon in the miniature Brahmanda of this body revealed through yogakriya is a part of the external moon of the cosmos and they have called this the human mind. Observing the sushumna as the path of consciousness, and six special locations of power within the sushumna manifesting the radiance of consciousness all around those spots as lotus-like petals - from which consciousness spreads and presides as different gods in the sixty thousand nadis fulfilling every task in the body - the saintly yogic scholars have termed the likenesses of those special places in the sushumna as four-petaled, six-petaled, ten-petaled, twelve-petaled, sixteen-petaled and two-petaled lotuses; and they have understood that the sushumna is the path of the orbit of the jiva-consciousness sun and the lotuses are the points of the zodiac.

The Supreme Yogi Lord Shiva and other great beings have taught that, according to Sadguru's instructions, uniting the moon-like sattvic mind to the totality of rajoguna manifesting in the prana vayu [prana airs] and working this united form within the sushumna, traveling the six lotuses from the two-petaled to the Muladhar, the furthest point from the Sun - the jiva-Consciousness revealed in the Sahasrara - and again traveling through the six lotuses from the Muladhar to the two-petaled lotus - the nearest point to the Sun revealed as Consciousness - one month's work [evolution] is accomplished. This means that within this short time all blood and flesh in the body is purified of material coagulation; thus, related addictions are also purified and the body begins to be prepared for the Holy Consciousness-substance. In this way, shooting the prana united with mind to the Muladhar and again drawing it from there is called one "kriya of pranayam" in yogic scriptures. By this, samskaras are removed from consciousness and happiness is maintained. In the Patanjali Yoga Sutras it is also written that joy at the time of pleasure for the jiva, compassion at the time of sorrow, satisfaction at doing good work and rejection of wrong work bring cheerfulness of mind. But that is external and remains only for a while, because the mind, within a short time, being a slave to the previous samskaras, becomes unhappy again. Therefore, in order to have happiness for a long time, one should cheer up one's inner being by the samskara-purifying Kriya. By the Kriya of throwing, meaning shooting of the prana vayu downward and again drawing it, or yugal mantra, the samskaras are removed and this happiness remains for a long time. As in -

maitrakarunamuditopekshanam sukhaduhkha punyapunyavishayanam
bhavanashchittaprasadanam - no. 33
pracchardanaavidharanyabhyam va pranasya - no. 34 -- Samadhipada

Practicing yugal mantra, or the kriya of pranayam at one sitting, including its dawn and dusk, 12 times, meaning 14 times, accomplishes the work of one solar year. This means that the material coagulation concerning arteries, veins and nerves, and thereby also the material coagulation of the body of providence or the subtle body and its ten senses and five pranas are cleared. Thus, their addictions are also purified and the body is prepared to receive the Holy Consciousness-substance. This is called "jada shuddhi." With its dawn and dusk, doing this Kriya 37 times, meaning 39 times [at one sitting] accomplishes the work of three solar years, meaning the work of one "khanda yuga." Thus, the material coagulation in sperm, marrow, all physical elements and thereby the material coagulation in mind and intellect are also purified, and the body is further prepared for the realization of the Holy Consciousness-substance. This is called "khanda shuddhi" or "nadi shuddhi." And doing this Kriya, with its dawn and dusk, 148 times, meaning 150 times, accomplishes the work of 12 solar years. This means that the material coagulation of even the consciousness-nature, or the causal body, is cleared. Thus, purified of all addictions, the body begins to realize the longed-for, highest Holy Consciousness-substance. This is referred to as "bhuta shuddhi" in all Tantric scriptures. By this, the work of the twenty-four elements are fulfilled in a short time and it becomes possible to reside in bliss even while in this elemental body. Performing bhuta shuddhi just once this way brings complete happiness to the mind and that happiness remains for a long time. If there are no changes in the normal course, then, within a short time, no kind of unhappiness can come to the mind.

It has been discovered in the scientific world that if electrical waves travel around all sides of an object, then that object becomes imbued with the qualities of attraction and repulsion and is transformed into the form of a magnet, and that the electrical waves do not enter the object; instead, they remain floating above it. The work of the telegraph is carried out by this method. One can observe by an electrometer that when an electrical conductor is heated from one side, from the other side, an electrical flow occurs and moves in the direction of the heated side. The earth is a massive electrical conductor. Whichever side the sun is on is heated. Therefore, from the other side of the earth an electrical flow moves towards the heated side. And because the earth is rotating towards the east, that heated section is continuously going west. Therefore that electrical flow is also encircling the earth in a westward direction. In this way, because electricity is perpetually spinning around the globular earth, the earth is imbued with the qualities of attraction and repulsion and is existing as a giant, highly powerful magnet. For this reason, the magnetic needle of a compass is always attracted towards the north and south.

This electrical flow around the earth does not always travel with the same force. Its intensity decreases and increases. At midday, when the sun is directly above the head and at midnight, when the sun is directly below -- at these times, because of the heated areas of the earth being directly above and

directly below, the enjoined electrical flow cannot have much intensity in the direction of east or west; but, because the earth is perpetually turning eastward and thereby the heated section is always moving westward, the electrical flow around the earth also maintains motion towards the west. At prangnatakā, meaning the time from midnight until midday, when the earth is being heated on the easterly side, there is another flow of electricity in that direction, and thus the above-mentioned perpetual flow of electricity connected with the rotation of the earth towards the west is diminished, and it continues its westward flow with very low intensity. And at the time of pashchannatakā, meaning the time from midday until midnight, the earth is heated in the westerly side and there is an electrical flow in that direction, causing the above-mentioned perpetual electrical flow connected with the rotation of the earth to move westward with double the intensity.

Thus, because of an electrical flow perpetually moving westward around the earth and thereby causing the earth to behave like a magnet, the great sages of India forbid lying down with the head pointed towards the north or the west. As in -

prakshiro bhavati vidya valamayushcha dakshine
pashchime pravaḥ chinta hani mrityumathottare

Lying down with the head towards the east brings about knowledge and wisdom; lying with the head to the south increases strength; lying with the head towards the west causes turbulence in thought; and lying with the head towards the north brings death closer. The reason for this is that lying with the head towards the west causes the perpetually westward moving electrical flow to draw all of the impurities of the body to the head, which is the primary place of consciousness, and thereby all of these together cause the consciousness to become impure by which it falls into a stupor of ignorance or unawareness. Because of that, meaningless imaginary things arise in the head and the jiva becomes immersed in turbulent thoughts. But lying with the head pointing east causes the opposite action to happen and the primary place of consciousness - the head - is cleaned of impurities, and wisdom or knowledge is revealed. Similarly, because the section north of the equator is predominant in magnetic attraction flowing towards the north, lying with the head towards the north causes all of the airs to rise to the head depleting one of strength, and thereby, the body gradually becomes weak and problems arise within it, and death comes ever closer. But lying with the head towards the south causes the opposite action to take place, meaning the airs move downward which increases one's strength, making the body robust and giving it long life.

In this way, the decrease and increase of intensity of the electrical flow around the earth during the prangnatakā and pashchannatakā brings about significant change in the enjoined subtle world. And the physical world is also similarly changed significantly according to the changes in the degree of

heat during the day and night. Thus, from 66/30 north of the equator to 66/36 south, covering 133 parts in this middle section of the earth, in a span of 24 hours, meaning one aho ratri, the physical part and the subtle part of everything, both go through a change twice - the total being four times. The plane of the gods, meaning the northern part of the world from 23/30 in the north and the plane of the monsters, meaning the southern 23/30 have six months of day and six months of night; the condition of the physical things presiding there do not go through any change within 24 hours; only the subtle bodies of those things go through a change only twice because of the decrease and increase of the intensity of the electrical flow during the prangnatakāl and the pashchannatakāl; and because there is no increase or decrease in the electrical flow or in the heat inside the earth, no change takes place in any matter present there.

Therefore, the best and most pure place to practice this yogakriya is the asana within a cave. The next best place for asana is in the plane of the gods in the northern part. The southern part is filled with water, so the point is moot. And there are very few places that are pure for asana in the middle section on the earth. For this reason, even a little of the kriya practiced in other places has to be done by those residing in the middle section on the earth with great care and much effort in regards to the asana -- in a place not too hot, not too cold, not draughty, on a deerskin upon which there should be a cloth with a material that is a non-conductor etc. Therefore, the particulars of Kriya for the residents of the middle section on the earth, where there are not many pure places for asana, are being explained in a condensed manner.

If the residents of earth's middle section do bhuta shuddhi once at dawn, then they do not need to do any more purifying Kriya during the prangnatakāl, meaning the time from when the sun is low in the east until midday, because there is no change in natural states at this time. Therefore, unless one makes oneself impure, no impurities will be born on their own. Because of the above-mentioned reason, if one does bhuta shuddhi at midday, then there is no need to do any purifying Kriya until dusk. In this way, if one does bhuta shuddhi once at dusk, then there is no need to do any purifying Kriya until midnight, meaning the time when the sun is low in the west. And if one does bhuta shuddhi once at midnight, then there is no need to do any type of purifying Kriya until dawn. Unless one makes oneself impure, there is no possibility of any kind of impurity arising on its own at this time. Thus, the yogis of the earth's middle section have to do bhuta shuddhi four times a day. But for householders, the prescript is for Kriya at dawn, midday and dusk only. Kriya at midnight is not as imperative. The reason for this is that householders have to labor at many different kinds of work during the day and need more rest at night. Otherwise, it is possible that the body will become weak, giving rise to disease and making the mind depressed. And if at the time of complete rest one can have sound sleep, then no natural change can touch their minds. But, if there is not that much labor, or if the consciousness is at peace causing very little depletion from the body, and

thus if it is not necessary to get as much rest, or if one for some reason is remains awake at night, then Kriya at midnight is also very necessary. Thus, if the householder life requires a good amount of labor and rest, one should perform bhuta shuddhi Kriya at the three transitional periods of dawn, midday and dusk every day. In this way, doing Kriya at the three transitional periods regularly every day, in a little more than a lunar month - in 34 days - and even if Kriya is not done one or two times because of important occasions or some events in householder life then in 36 days, one completes 100 bhuta shuddhi Kriyas. It has already been shown that the amount of evolution in the realization of Consciousness that would take 12 physical years can be accomplished by one bhuta shuddhi Kriya. Therefore, completing 100 [bhuta shuddhi] Kriyas in 36 days accomplishes the work of one Kali Yuga's length of 1,200 years. Then the Dvapara yugavastha is attained and one can perceive the existence of the subtle body, the second aspect of Consciousness. In this way, the work of four yugas of Consciousness-realization that would normally take 12,000 years are accomplished by sadhakas in 360 days or one solar year, by which all four aspects of the beyond-creation Brahman-Consciousness is fully realized. Later, according to Sadguru's instructions, by Omkar Kriya etc. one can realize the different luminous levels of Consciousness in 3 years or 39 lunar months, and thereafter accomplish the work of 12,000,000 years or one kalpa in 12 years, attaining Kaivalya, or seeing the Self as pervading all things of the Cosmos, and thus realizing Brahman. The saints have said that if sadhakas do not go astray in a wrong direction, even progressing in Kriya slowly can bring the attainment of Kaivalya or Brahman in 36 years, or 39 years if some occasions or events of householder life hinder progress. But diligent sadhakas can also complete this work and attain Kaivalya or Brahman at a high speed of even less than 12 years.

Once sadhakas attain this all-pervading, all-powerful, all-knowing state, they have nothing in the Cosmos that they lack or that they want. If in this state one remains without doing Kriya, then ignorance and delusion gradually emerge again and cover up the revelation of Consciousness. This has been stated in the 24th sloka of the third chapter of this Srimad Bhagavad Gita. Therefore, even after the attainment of this Kaivalyavastha or Brahman, in order to preserve oneself, one must perform Kriya regularly.

Now, if one can understand that one meaning of the word "yuga" is the condition of Satya, Treta etc., and that the other definition of the word is the way of attaining those conditions via yugal mantra, and if one can understand that it is for the reason of instructing in the two meanings that this word "yuga" is mentioned twice in this sloka, then it does not take long to understand the actual meaning of this sloka. Then the meaning becomes thus: destroying the evil tendencies in sadhakas, in order to establish dharma, meaning the revelation of Consciousness, by the practice of yugal mantra, meaning pranayam, by which, upon gradual attainment of the states of Satya, Treta etc., the Brahman-Consciousness fully reveals Itself. -8-

**janma karma cha me divyamevam yo vetti tatvatah
tyaktvadeham punarjanma naiti mameti soharjuna -9-**

Poetically:

Those who about My creation and work
Understand, are saved by that knowing
Dying they are not reborn
They attain Me, listen prince of Kunti -9-

Commentary:

The manifestation of this visible world from that Infinite Consciousness, meaning the creation element mentioned in the seventh sloka of this chapter, and the method to realize this Consciousness, meaning the way to go beyond this vaishnavi chakra maya and attain Brahman as stated in the eighth sloka of this chapter -- the one who has become aware of all of this perfectly by his own realization does not have to take another body upon discarding the present one. He can maintain the body and be beyond all desire. Thus he is filled with Pure Consciousness and merges himself in this all-pervading Infinite Consciousness and attains Brahman. -9-

**veetaragabhayakrodha manmaya mamupashritah
bahavo jnanatapasa puta madbhavamagatah -10-**

Poetically:

Knowing thus My creation and work
Renouncing affinity, fear and anger
Many surrender their minds in Me
In my refuge they remain always
In the practice of Knowledge given by Me
They have become purified and have merged into Me -10-

Commentary:

Being a householder itself means that there will be great affinity towards sound, touch, form, taste, smell and such sense-oriented things, and because there is a lack of enjoyment of those things in the path of Knowledge, a great deal of anger towards that, and in order to be pacified, people of the world remain fearfully bound to the enjoyment of sense-objects. But sadhakas renounce the above-mentioned affinities, fear and anger, and remain one-pointedly in the Kutastha, discerning all these worldly enjoyments to be trivial; and by attaining Knowledge by the Consciousness-revealing Kriya, filled with Full-Consciousness, they are merged in Brahman-Consciousness. -10-

**ye yatha mam prapadyante tam stathaiva bhajamyaham
mama vartmanuvartante manushyah partha sarvashah -11-**

Poetically:

As one meditates upon Me
So I give accordingly
Thus the perspectives of people are many, Partha
But all are worshipping Me -11-

Commentary:

In accordance with the reverence and devotion with which one performs Kriya will be the quality of the revelation of Consciousness. The great Sadguru-initiated sadhaka Tulsidas' couplets also contain this statement. As in -

[Hindi]

Ram jharokhe bayeth kar savko majura ley
jaysa jako chakri taysa tako dey

[Lord Ram sits at the window receiving all workers
As one's work is, so is the remuneration is given]

The all-pervading Consciousness resides within everyone as the Witness and bestows realization according to the work done.

Surrendering life and mind to the Kutasthachaitanya and keeping in mind this understanding of Atman-Consciousness, the sadhakas take refuge in this Consciousness-revealing Kriya yoga. -11-

**kangkshyantah karmanam siddhim yajanta iha devatah
kshipram hi manushe loke siddhirbhavati karmaja -12-**

Poetically:

Praying for fruits of desire
The human beings worship the gods
Thus the fruits of their work
Are acquired quickly, listen mighty one -12-

Commentary:

Pleasure is experienced from sense enjoyments immediately, but very quickly after that, the pleasure is beset by endless suffering. Ordinary persons, being short-sighted and not understanding that, remain engaged in

the service of the senses in the lust for those easily acquired, momentary pleasures. -12-

**chaturvarnyam maya srishtam gunakarmavibhagashah
tasya kartaramapi mam vidhyakartaramavyayam -13-**

Poetically:

With sattva, raja and tama gunas, and karma
I created the four varnas*
While being the Creator, I am not the Creator
Know this -- I have no attachment -13-

[*Translator's note: "varnas" in this case refers to what is usually understood as class or caste divisions in Hindu society]

Commentary:

According to the prarabdha acquired because of seeking different kinds of happiness, human beings become imbued with sattva, raja etc. and many qualities and are thereby separated into the four varnas [forms] of "brahmin," "kshatriya," "vaishya," and "sudra." As in - human beings dominated by sattva guna and living in the state of Eternal Consciousness are called "brahmin"; sattvic-rajoguna-predominant human beings who are engaged in battle of performing the evil-tendency-destroying, Consciousness-revealing Kriya are called "kshatriya"; tamasic-rajoguna-predominant human beings, who are concerned with the upliftment of the bodily field and thus are involved in scriptural study and following rituals, are called "vaishya"; and tamoguna-predominant human beings, the ignorant ones always in the service of the senses, are called "sudras." Although it is because of the quest of Consciousness-ecstasy that such conditions occur, Consciousness does not preside more or less over any such states. Consciousness is Eternal-Substance and is present the same in every place and condition. And neither is the Supreme Consciousness the Creator of these small sovereignties -- it is only because of the fluctuations of the external dressing that make it seem as if the Consciousness is manifesting more or less and thus giving emergence to the many different varnas. Just as the phantasmagoric shadow play [cinema] from the increase and decrease of light seems to cause many kinds of events, the light or lamp is not involved in any of the action and cannot be called as their creator - the many different, changing conditions of the covering in front of the light is making the events seem to happen - in the same way, although these varnas have come about because of the gradation of Consciousness-realization, that Eternal Consciousness is not their Creator. This is happening because of the fluctuations in the covering over Consciousness in the form of ignorance and unawareness. -13-

**na mam karmani limpanti na me karmaphale spriha
ity mam yohabhijanati karmabhirna sa badhyate -14-**

Poetically:

The one who knows me in this way, Dhananjaya
That one is never bound by the fruits of karma -14-

Commentary:

Because of no desire or attachment arising in Atman-Consciousness, one cannot be bound by any karma in that state. The one who can perform all work while being aware of Atman, meaning knowing oneself to be Atman-Consciousness, can see that all work is being done by vaishnavi maya chakra or natural law; and knowing the Self to be uninvolved from all action [karma], he desirelessly performs Atman-Kriya. He does not again have to be reborn because of the bindings of karma. -14-

**evam jnatva kritam karma purvairapi mumukshubhi
kuru karmaiva tasmattvam purvaih purvataram kritam -15-**

Poetically:

Do karma having discarded the ego
Not doing so is the cause of imprisonment to karma
Knowing this in the past desiring liberation
Is how the sages were in the sadhana of karma -15-

Commentary:

One can attain liberation by doing Kriya while being ego-less, meaning knowing oneself as Consciousness and being uninvolved in all karma. Having known this, sages such as Janaka who desired liberation performed karmayoga in that way and acquired the fruit desired-for. Therefore, one should perform karmayoga in the ego-less manner that sages such as Janaka have done, because by that, the jiva can be easily liberated from the sufferings of samsara and attain Kaivalyapada. -15-

**kim karma kimakarmeti kavayohpyatra mohitah
tatte karma prakshami yajnatva moksheshshubhat -16-**

Poetically:

Wanting to know the distinction between karma and akarma [inaction]
Many analysts have become confused by this
What that is I will tell you, listen Falguni
Which will free you from samsara -16-

Commentary:

Even great pundits become confused trying to discriminate between which karma is dutiful and which is not dutiful, and are unable to so discern. Therefore, one should remain absorbed in the Kutastha with a still mind and become aware of the distinction between these dutiful and non-dutiful actions. Understanding the secret matter of this and practicing regularly, the jiva can be liberated from the bindings of this worldly life. -16-

**karmanohyapi boddhavyam boddhavyancha vikarmanah
akarmanashcha boddhavyam gahana karmano gatih -17-**

Poetically:

One should know the essence of karma according to establishment
Should know what karma is not of that
Knowing akarma in that way
The reason karma moves the same -17-

Commentary:

Being free of doubt and focused in the Kutastha in this way, when one wants to know about karma and akarma, one becomes aware of: the karma to perform which is according to the rules of the sadhana of liberation and what its form is; the action that is forbidden; and what is the renunciation of karma. One should be particularly aware of the secret of this. One should not base one's discernment on popular theories prevalent, because the hidden truths of karma according to established rules, forbidden karma and the renunciation of karma are quite unknown. Not to speak of ordinary people, even great pundits are unable to understand these matters. This has been stated in the previous sloka. -17-

**karmanyakarmayah pashyedakarmani cha karma yah
sa buddhiman manushyeshu sa yuktah kritsnakarmakrit - 18-**

Poetically:

The ignorant's renunciation of karma is the cause of enchainment
Therefore take up karma
Knowing this matter, the one who becomes steadfast
Worshipping the Lord is taken up -18-

Commentary:

The one who, upon experiencing himself as separate from the quantelemental body and seeing that he is uninvolved in the work being done by the body

and the senses, observes himself to be a non-doer who is satisfied and detached to the action performed by the body and the senses, and who understands this non-doing and satisfied detachment as one's true state of work in which he performs Kriya, he is the highest among human beings who truly understands the workings of things. He can live always united with Consciousness - meaning being in samadhi while awake - while performing all action and remaining uninvolved from all karma. -18-

**yasya sarve samarambhah kam samkalpa varjitah
jnanagnidagdhah karmanam tamahuh panditam budhah -19-**

Poetically:

The one whose actions are not attached to results
Dutiful work free from ambition
In the fire of Knowledge the one who burns karma
I save him and he is known as a sage -19-

Commentary:

The one who performs Atman-Kriya desirelessly and free of ambition has all of his karma burned in the fire of Knowledge begat of Kriya, meaning that the jiva as a non-doer does not have to be bound to reaping the fruits of karma. The knowers of Brahman refer to these types of Kriyavans as all-knowing sages. -19-

**tyaktva karmaphalasangam nityatripto nirashrayah
karmanyabhipravrittohi naiva kinchit karoti sah -20-**

Poetically:

Renouncing attachment to karma and the fruits of karma
In the bliss of Knowledge are the content, who need no shelter
Even if it happens as he performs that karma
His karma remains always the same -20-

Commentary:

The one who, having renounced karma and its fruits, remains in the contentment of Eternal Bliss and does not take refuge in any matter of the body or the senses - meaning that he is uninvolved in body-oriented subjects, even though his body or senses are engaged fully in all kinds of karma - does not perform action, meaning that because he is separate from all of those bodily senses, he resides in detachment and satisfaction. -20-

nirashiryatachittatma tyaktasarvaparigraha

shariram kevalam karma kurvannapnotikilvisham -21-

Poetically:

Renouncing all desire and keeping the mind for the function of body only
Discarding affinity for all things
Working to only keep the body maintained
Doing this one does not incur karmic fruits -21-

Commentary:

The one whose mind and spirit are disciplined and desireless and, by which, has renounced all cravings, doing only the necessary karma for the maintenance of the body, there is no possibility of harm coming to him, because by non-doing, there is no relationship to the future fruits of those actions, and thus he is not bound to the fulfillment of results. -21-

**yadricchalabhasantushto dvandvatita vimatsarah
samah siddhavasiddhou cha kritvapi na nibadhyate -22-**

Poetically:

The one who is satisfied with whatever he gets
Withstands cold and heat and is no one's enemy
Success and failure are the same to him
He is not bound and performs karma -22-

Commentary:

The one who is completely satisfied with whatever comes to him easily, the one who is not distressed by cold, heat, sorrow etc., the one who has no enmity towards anyone, the one who is neither elated by success nor despondent in failure and remains the same always, he is not bound to the fruits of any karma, because even though he is engaged in every kind of worldly action, he is in a state of non-doing and resultlessness. -22-

**gatasangasya muktasya jnanavasthita chetasah
yajnayacharatah karma samagram praviliyate -23-**

Poetically:

Without lust, free of affection
The one whose mind is in Knowledge alone
Performing karma as such is refuge for people
The one whose karma is the same for everyone -23-

Commentary:

Establishing the mind in Knowledge and performing Atman-Kriya in a state of a non-doing, and being free of dutifulness, non-dutifulness, dharma and non-dharma, all prarabdha karma is gradually eroded away and completely dissolved. -23-

**brahmarpanam brahmahavi brahmagnou brahmanahutam
brahmaiva tena gantavyam brahmakarma samadhina -24-**

Poetically:

Brahman is the oblation, Brahman is the fire, Brahman is the clarified butter
Brahman is the one for whom the priest worships
The one who knows that Brahman is in all action
He will attain Para Brahman -24-

Commentary:

Having observed the world-Brahmanda as filled with Infinite Consciousness, meaning filled with Brahman, the all-perceiving sages discerned that elements of a yajna [fire sacrifice worship] - the clarified butter, the fire, the performer of the fire incantations, the offering and the act - are all Brahman. In this way, the ones who are performing action in the state of samadhi in Brahman have no desire for any kind of result, and experiencing Brahman in everything, by this itself they remain merged in the Supreme Substance of Brahman. -24-

**daivamevapare yajnam yoginah paryupasate
brahmagnavapare yajnam yajnaivopajuhvati -25-**

Poetically:

The yajna that is worship to the gods
Those who act do that practice
Knowing Brahman the same as the fire
The wise ones sacrifice the fire itself -25-

Commentary:

Hatha yogis, capturing the gods who preside in the senses, acquire the power over all senses by the various yogic methods. Jnana yogis, by yogakriya, surrender all to the Kutasthachaitanya revealed in yonimudra, and become merged in samadhi. -25-

**shrotradinindriyanyanye samyamagnishu juhvati
shabdadin vishayananya indriyagnishu juhvati -26-**

Poetically:

All senses such as hearing in the fire of discipline
 The celibate monks subjugate them by the power of Knowledge
 The united householder offers the senses
 Control in all things by Knowledge -26-

Commentary:

Brahmacharis [celibate monks], by methods of withdrawal such as pratyahara, bring all the senses under control and live unaffected by the work of the senses. Householders fulfill all matters present in a state of being free of like and dislike and without attachment to anything, and thereby they wear away prarabdha.

Mentioning "grihashrami[s]" [resident[s] of the ashram of the home] immediately brings the worldly life to mind, but there are many differences between worldly life and grihashram[s] [home as ashram[s]]. Through evolution and the gradual revelation of prana and mind, the jiva progresses into plants, animals, birds and many such forms. Then, when the power of intellect is realized, it transforms into the form of a human being. Until this [human] state finds refuge, up to that time it takes birth again and again due to the intellect-generated prarabdha of many kinds causing the need to fulfill desires, and according to the fluctuations of mind in oneself, the jiva is bound to the manifestations of those tendencies as laughter, tears, running around etc. by which it is ever anxiously engrossed in passing life in this way, eventually ending in the jaws of time. Some think of themselves as worthless and are engaged in satisfying others such as wife, children etc., whom they believe to have power over them. Some think themselves to be the ones with power and become greatly involved in showing themselves off. Some see themselves as kings and rulers and spend time in war and strife. Some think of themselves as clever ministers of government and pass their lives in mental pursuits in order to rule the world-Brahmanda. But the strange thing is that throughout time, those who wear the outfits of lordship never take a look at themselves. That I am floating in the current of prarabdha, that I have no place to stand, that if this body is destroyed right now, who knows what will happen to this costume and power and who knows where prarabdha will take one and throw one into who knows what kind of great convulsion - not even once do they look at all these things. Thus, because of this kind of lack of self-examination causing one to exist in a state of being without a spiritual home and thereby being always engaged in work towards others, the scriptural scholars have called this condition "nirashraya" [without refuge].

Once observation falls upon oneself, the jivas look to take refuge in order to be rescued from this ocean of prarabdha. These shelters - ashrams - are of four types: brahmacharyashram, grihashthashram, banaprasthashram and

sannyasashram. In times past, care would be taken to start the son of a householder in the practice of brahmacharya once the age of seven had passed. If the child was well-mannered, calm, good at studies, and able to leave his mother and father to live in an acharyashram, then he would be enrolled in an acharyashram. A sacred thread was given to the children at the time of leaving for the acharayashram, signifying their purity. This sacred-thread ceremony is called "upanayan." Living in an ashram such as this, children would study the Brahman-Knowledge-illuminating Vedas etc. according to the instructions of the acharya, and would spend the days in the discipline of brahmacharya with its various edicts and formalities. Not to speak of the company of women or of blindly ignorant sudras, there was no chance of even seeing them. This is called "brahmacharyashram." The eighth year was understood to be the best time for a child to attain "brahminness." Even the ages of up to nine or ten years were considered suitable for children to receive the education of brahmins. But if the tenth year had passed and upanayan was performed on the eleventh year, the acharyas would not teach that child the Vedas and such scriptures; instead, the education appropriate for kshatriyas - the political, governmental and military education - was given for the sustenance of livelihood. If the eleventh year had passed and upanayan was performed on the twelfth year, then instead of teaching the child the subtle and intricate intellectual matters of governmental work, the education appropriate for vaishyas - commerce and trade - was given for the sustenance of livelihood. But if the child had not been enrolled in an acharyashram within the twelfth year, then the maturation of sperm would cause the senses to become restless and the child would become devoid of patience, and therefore it would not be possible for the to acquire knowledge. This is called "the death of Savitri," and because of this, one would not be accepted in an acharyashram once the twelfth year had passed. As in -

garbhadharnadashtame janmato va, moujibandhah sashyate brahmananam
rajanyanamnuynamkadashehabde vaishyanantu dvadashehabde vadanti

The eighth year from the day of birth is the suitable time for upanayan for brahmins, meaning the suitable time for the child to have the upanayan ceremony in order to acquire brahminness - the eleventh year for kshatriyas and the twelfth year for vaishyas.

In this way, according to individual capacity - some in three years, some in twelve - children would gain knowledge from the acharya and become fit to live in a disciplined, steadfast and desireless way in the temptation-filled society, and understanding that by living with and taking care of mother, father and relations, and leading the happy, married life of a householder, the jiva could wear away prarabdha and attain peace very easily, they would once again return home. This is called "samavartan." Thus, having acquired special knowledge as to one's personal vocation, the youth would take up the making of a livelihood and the work of a householder while practicing the guru-instructed methods such as "sandhya vandana." Those who wear away

their prarabdha in this way by fulfilling the matters of desire while being engaged in the work of the householder are called "grihasthashrami[s]."

Thus, the twice-born would leave the brahmacharyashram, marry at the age of twenty-four and have a child by the age of twenty-five. The child would be raised and educated, and would go through the upanayan ceremony. And when the child was ready after having been trained in a brahmacharyashram, the man would oversee his son's marriage in his son's twenty-fourth year and would stay one more year to see the birth of his grandson, after which, at around the man's fiftieth year, he would renounce the household and leave to live in the forest. This is called "banaprastha ashram." In this way of life, people would often leave the jungle in search of a Sadguru and travel from pilgrimage to pilgrimage. Then, if they were able to obtain the grace of some saint, they would renounce all restlessness and try to establish themselves in Atman-Consciousness. This is what is called "sannyasashram." People in this ashram completely renounce the body, senses, prana-substances and all fluctuations of consciousness, and thus attaining Supreme Tranquility, they merge with the Brahman-Substance.

Those who would not have had the upanayan service done for them would be work as ignorant sudras in the service of the three varnas of brahmins, kshatriyas and vaishyas. Then, if a son or daughter of the family or such someone would be able to take over the householder duties, they would also for the sake of their own liberation seek out the refuge of some saint and go on pilgrimages; and when the Unseen would be pleased and they would receive the grace of some saint, by performing many kinds of yogakriyas, they would control their minds, and upon achieving that, they would merge with that Supreme Brahman-Substance.

The "grihasthashram" that was mentioned previously is not the worldly life. This ashram is the second type of the four types of ashrams. It is in the refuge of this that jivas are able to live in great happiness and complete the fulfillment of the terrible prarabdha and thus ascend to Supreme Tranquility. This is the highly excellent path to take for the elimination of prarabdha. - 26-

**sarvanindriyakarmani pranakarmani chapare
atmasamyama yogagnou juhvatijnanadipite -27-**

Poetically:

Intellect is the dharma by which the listeners listen
The organs of action are of the speakers' speech
Prana is the matter of the airs flowing within
The serpent, the external airs and expulsion
Burn in the fire of Knowledge and self-discipline
The meditating yogis sacrifice all of this -27-

Commentary:

By the self-discipline of dharana, dhyana and samadhi, through which one lights the fire of discriminating knowledge, and being immersed in the experience of the object of meditation - the Supreme Brahman-Substance, the devoted meditators dissolve sight, sound etc. of the organs of perception, speech etc. of the organs of action, and even the work of inhalation and exhalation of pranic functions, and thus eradicate all restlessness of the body and senses. -27-

**dravyayajnaastaposhajna yogayajnaastathapare
svaddhyajnanayajnaashcha yatayah samskritavratam -28-**

Poetically:

Some give things in yajna
Some burn their austere practices
Yogis do the yajna of kevala samadhi
Brahmins offer recitation of Vedas
In that some do the yajna of knowledge arising
These difficult things have the name of yajna -28-

Commentary:

With steadfast determination and great care, the sadhakas free their bodies of ailments through medicinal things, and following edicts and difficult practice, stabilizing themselves in yogakriya by which all fluctuations of consciousness are stopped, and studying the scriptures of liberation, they realize Knowledge. -28-

**apane juhvati pranam pranohpanam tathapare
pranapanagati ruddhah pranayama parayanah -29-
apare niyataharah pranam praneshu juhvati
sarvehpriyete yajnavido yajnakshayita kalmashah -30-
yajnashishtamritabhujanti yanti brahma sanatanam
nayan lokahstyayajnyasya kutohnyahh kurusattam -31-**

Poetically:

Offering apana into the prana at the time of purak
At the time of rechak offering prana into apana
In kumbhak the movement of prana and apana stop
Some do this yajna of pranayam -29-
Eating little and weakening the senses
Some do sacrifice in prana like this
The wisdom of yajna is because of yajna

Destroying all sins and attaining Vishnu -30-
 Finishing yajna they drink immortal ambrosia
 Easily they realize the Universal Para Brahman
 This plane is not for the one who does not do yajna
 Listen great one, what more can I say to people -31-

Commentary:

By rechak Kriya, sadhakas take the pranavayu residing above in the sushumna and offer it as oblation into the apanavayu residing at the bottom of the spine, and again by purak Kriya they lift the apanavayu from below and merge it into the pranavayu above. This has been mentioned in the yogashastras as "kevali pranayam." By this, the movement of prana and apana stops naturally and on its own, stilling the mind and all prana, manifesting eternal happiness and illuminating the lamp of Knowledge. When the mind and prana are still in this way, the inhalation and exhalation of the physical airs, speech, body, sight - all of these things - also become still. One can ascertain the level of consciousness-absorption by these physical signs. This matter is written about in the yogic scriptures. As in -

yatha yatha sadabhyasanmanasah sthirata bhavet
 vayu, vakkaya drishtinam sthiratashcha tatha tatha

Extinguishing all such internal and external restlessness and attaining stillness, all hindrances and problems disappear within, and the eternal happiness of consciousness is manifested; and by the revelation of all awareness, the knowledge of discrimination is brilliantly illuminated.

Some sadhakas practice disciplines regarding food and they merge the pranic faculties into each other by that practice. These matters of food are particularly expounded upon in the yogic scriptures. Here, one or two of the things about this written in the Mahabharata as part of a conversation with Bhishma is shown below. As in -

kanam takshaneyuktah pinyakasya cha bharata
 snehanam varjaneyukto yogi balamavapnuyat
 bhunjanoyavakam ruksham dirghakalamarindam
 ekaharo vishuddhatma yogibalamavapnuyat
 panchan masan ritumshchaiva samyatsavanahastatha
 apah pitva payomishram yogibalamavapnuyat

Putting aside oily/fatty food that may be dear, for the sake of purification at the end of the day, yogis gain yogic power by eating ground cereal in a paste. Yogis also gain yogic power by drinking milk mixed with water every day for one fortnight, one month, one season - meaning two months - or one year.

Although every sadhaka does not have to follow the rules of eating in the manner mentioned above, still, everyone who wishes to practice the

Consciousness-revealing Kriya must use temperance in food - become "mitahari[s]" - in order to eliminate impurities in the mind. Just a little bit of negligence in this causes the appearance of many kinds of diseases and negativity in the mind, by which Consciousness becomes covered up and one falls from practicing Kriya. This has been specifically stated in yogic scriptures. As in -

mitaharam vinayastu yogarambhancha karayet
nanaroga bhavettasya kinchidyoga na siddhati

Many types of ailments arise in the yogi who performs any kind of yogakriya without being a mitahari, and none of his work is successful. Now, the teaching in regards to the matter of mitahar [eating temperately] as given in yogic scriptures is expressed below. As in -

annena purayetardham toyena tu turiyakam
udarasya turiyam samrakshayet vayuchalane
shuddham sumadhuram snigdam udaradhvana varjjitam
bhujiyate surasam pritya mitaharamimam viduh

Food such as rice should occupy half of the stomach (medham havishyamityuktam prashastam sattvikam laghu), meaning sacredly prepared sattvic and light substances; one-fourth of the space should be for liquids, and one-fourth should be empty so that air may breathe. The food to eat should be pure, tasty, sweet, gentle and by which air does not spread in the belly, and should be eaten in a peaceful state of mind. This is called mitahar.

The previously mentioned Kriyavan sadhakas of all types destroy all tendencies of self-ruin by the path of Kriya as directed by their individual Gurus, and attaining nectarous Tranquility at the end of Kriya, they remain absorbed in the Eternal Universal Brahman-Substance. But the persons without Kriya - not to speak of the afterworld, meaning the Greatest Infinite Spiritual Happiness of the Bliss of Brahman - are not even able to obtain the little happiness of the human world, meaning that they are not able to have happiness in the matters of the body. In the Patanjali philosophical treatises this subject is written about in this way, as in -

yogashchitta vritti nirodhah - no. 2
tadadrastu svarupahavasthanam - no. 3
vritti svarupyamitaratra - no. 4 -- Sadhanapada

The ending of the fluctuations of consciousness is what is called "yoga." By this, sadhakas residing in its still and tranquil state are able to clearly and deeply know the nature of all things in the world. In other cases, human beings become tremendously involved in the manifestations of the fluctuations caused by restlessness. The fulfillment of prarabdha, meaning the fulfillment of desires associated with the fluctuations, meaning that if the fluctuations are of an unpleasant nature, then immediately despondency sets

in and one becomes filled with anxiety and sorrow; and when those matters of fulfillment are of a pleasant nature then a great attraction comes and all those prarabdha karmas are enjoyed through dancing, laughter etc., and one is not even aware of how it is happening. And one does not understand all of the changes that are taking place because of partaking in those things; one only is totally involved in the indulgence of physical enjoyments like an animal. The significant thing here is that because lower life-forms do not possess the power of intellect, they steadily evolve into higher and higher states according to natural law. But these people go beyond natural law by the use of intellect; some evolve higher, and some fall and again have take to take the forms of insects etc. For them nothing is stable. -29, 30 and 31-

**evam bahuvidha yajna vitata brahmano mukhe
karmajan viddhitan sarvanevam jnatvavimokshyase -32-**

Poetically:

Thus there are many ways of performing yajna
Numerous forms explained in the Vedas
All yajna is performed due to karma, know that, victorious one
Knowing you will certainly be liberated -32-

Commentary:

The wise, Brahman-realized beings have spoken about many types of methods of yajna - meaning the matters of yogakriya. Knowing all of these things and performing yajna according to injunctions, the jiva can be free from this worldly life. -32-

**shreyan dravyamayadayajnaja jnanayajnah parantapa
sarvakarmakhilam partha jnane parisamapyate -33-**

Poetically:

Better than the offering of things in yajna
Is the offering of knowledge, O son of Kunti
With the fruits, all karmas dissolve
In Brahman-Knowledge, listen Dhananjaya -33-

Commentary:

Jnanayoga is the highest of all yogas of kriya [using technique], higher than yogas of kriya based on material things. It is so because all kinds of yogas of kriya are only necessary so that one may realize Knowledge. And when Knowledge is revealed in Its Highest Form, meaning when prajna [aggregate of faculties of inner wisdom] becomes still, no type of yogas of kriya are necessary. All kriyas [techniques/processes] end in that prajna and one

attains the immortally nectarous Tranquility. -33-

**tadviddhi pranipatena pariprashnena sevaya
upadekshyanti te jnanah jnaninastattvadarshinah -34-**

Poetically:

Go to the wise, Partha
With single-mindedness, humbly inquire
In initiation you will become disciplined in Brahman
Easily you will have the Knowledge of Para Brahman -34-

Commentary:

One should do reverent service to those wise ones who are Self-realized and Brahman-realized, and humbly ask them questions in regards to Atman, meaning questions such as - "What is Atman? To what are we bound? And how can we be free of this imprisonment?" and other inquiries such as these; and they will teach the way of liberation in the form of all these yogas of kriya. -34-

**yaja jnantva na punarmohamevam yasyasi pandava
yena bhutanyasheshena drakshyasyatmanyatho mayi -35-**

Poetically:

Knowing such you will never again be deluded
You will see all as Me -35-

Commentary:

When prajna is established by this yogakriya, one is never again under the stupor of ignorance. After understanding the nature of all things of creation, through this prajna, as being in the Self, the jiva realizes that the Self is the Infinite Consciousness, and the Creator and Sustainer of the Universe, and thus it attains liberation from being bound to earthly existence. -35-

**apichedasi papebhyah sarvebhyah papakrittamah
sarvam jnanaplavenaiva vrijinam santarishyasi -36-
yathaidhamsi samiddhohagnirbhasmasat kurutehrjuna
jnanagnih sarvakarmani bhasmasat kurute tatha -37-**

Poetically:

If one is the worst of all sinners
By the boat of Knowledge he can cross to the other shore -36-

The way blazing fire burns wood to ashes

The fire of Knowledge burns away the body of sin in the same way -37-

Commentary:

Even the worst sinners can be easily liberated from imprisonment of earthly existence by establishing prajna through the Guru-instructed yogakriya. Just as the blaze of fire burns all wood to ashes, in the same way, by the revelation of Knowledge, through which one experiences the world-Brahmanda in oneself and all creation of Brahman as if in the palm of one's hand, and because of the tranquility of consciousness and the state of desirelessness attained by that, like burned seeds, all karmas become devoid of all germinating power. Thus, because no fruits are born from those karmas to be fulfilled in the future, the jiva is no longer bound to take birth again and again in samsara. -36 and 37-

**nahi jnanena sadrisham pavitraniha vidyate
tat svayam yogasamsiddhah kalenatmani vindati -38-**

Poetically:

For purification, nothing is higher than Knowledge

The blessed attain perfection through yoga in the course of time -38-

Commentary:

There is nothing more sacred than the supremely purifying Knowledge for the revelation of Consciousness residing in the body. This Knowledge, via the Sadguru-initiated Kriya, ends the fluctuations of consciousness and reveals the Self. -38-

**shraddhavana labhate jnanam tatparah samyatendriyah
jnanam labdha param shantimachirenadhigacchati -39-**

Poetically:

One whose mind is one-pointed and victorious over the senses

That one becomes the vessel of Knowledge -39-

Commentary:

The sadhakas who are reverent, Kriyavans, and victorious over the senses are the ones who are able to realize this Self-Knowledge. When Self-Knowledge is established, the jiva is liberated from the bindings of mundane existence and attains Supreme Peace. -39-

**ajnashchashraddadhanashcha samshayatma vinashyati
nayam lokohsti na paro na sukham samshayatmanah -40-**

Poetically:

One who is looking outwards and full of doubt
The two worlds are ruined for him - he has no happiness -40-

Commentary:

For the persons without Kriya who are always thinking of receiving initiation from Guru at some convenient time in the future, or the ones who have been initiated but are not reverent towards the practice, or the ones who are reverent but are doubtful of the possibility of success by the practice - for them all work is corrupted; no work is successful. The doubtful persons are not able to understand the matters of the physical and subtle bodies through the experience of Supreme Bliss of Brahman within. Those who are engaged in such doubtfulness remain bound to the pleasures of ordinary things such as food etc. -40-

**yogasamnyastakarmanam jnana samechinna samshayam
atmavantam na karmani nivadhnanti dhananjaya -41-**

Poetically:

Surrendering karma to God is sannyas
One who does so quickly passes through karma
The one who is disciplined in Atman and without doubt
How can the ashes of karma bind him -41-

Commentary:

Therefore, if the jiva can, by the Guru-instructed Knowledge of liberation as stated in the scriptures, tear up all doubt and, by the performance of yogakriya with certainty of mind, eliminate all karma - meaning all restlessness of the senses and pranic faculties - and reside contentedly in Atman-Consciousness, then the jiva is not bound to any type of karma of the body or of the senses. -41-

**tasmadajnana sambhutam hritstham jnanasinatmanah
chhittvainam samshayam yogamatishthottisshtha bharata -42-**

Poetically:

Therefore, when doubt appears towards Knowledge
Cut it by the sword of discrimination of the Atman in the body
Listen Bharata, perform karma

Get up and fight now, virtuous and wise one -42-

Commentary:

Therefore, discarding laziness and cutting up all doubt in the heart by the sword of the Sadguru-initiated Knowledge, one should perform yogakriya. -42-

SUMMARIZED DESCRIPTION OF CHAPTER 4:

According to the teaching of the preceding chapter, experiencing the Atman-Consciousness and focusing the mind with devotion in That, it can be understood that the all-pervading Eternal Consciousness is within the human body firstly as the sun-consciousness, by which It becomes present at the door of sushumna in the Ajna chakra, from the Ajna chakra It is then present in the other chakras existing in the sushumna, and from them It is spread in the subtlest of ways within the nadis throughout the body, and is manifesting the body as it appears. Later, it becomes known in the fire element that when the sun is revealed by the practice of Kriya, by that the Kutasthachaitanya is experienced. Thus - how is it possible that the sun is present due to the Kutasthachaitanya? Then it is experienced in the Kutasthachaitanya that although Consciousness is without birth or death and is the ruler of the Universe, because of Its presence in Prakriti, It reveals Itself with the elements again and again in the body. Ordinary people are not aware of this. But once Kutasthachaitanya is established, then all is experienced. When unawareness of Consciousness covers Prakriti, it faces outward and the world-Brahmanda is created within. Through pranayam, all of those faculties are extinguished and by the gradual evolution of the condition of being, the Infinite Consciousness is revealed within and one merges into the Brahman-Substance. One no longer has to take birth in this samsara again and again. Whatever type of karma [action] one does yields that type of result. Not being able to understand the consequences in the future, ordinary people become engaged in the service of the senses, lusting after the acquisition of instantaneous pleasure. But, understanding the eternity of the Bliss of Brahman, sadhakas renounce like and dislike and by fearless and one-pointed practice of meditation, they attain the Knowledge of Atman and remain in a state of oneness with the Brahman-Substance. It is true that the four varnas such as "brahmins" etc. are created because of gradation of the manifestation of Consciousness, but Consciousness is never less in some place nor more in another; It is present the same everywhere. This idea of the manifestation of Consciousness as being more in one place and less in another is not created by Consciousness; this idea exists because of ignorance. In this way, all karma is of ignorance, and understanding that Atman-Consciousness is completely uninvolved in that [karma], the sages of the past attained liberation. Therefore, one should desirelessly remain unattached from all types of karma. Among karma [action], some should be

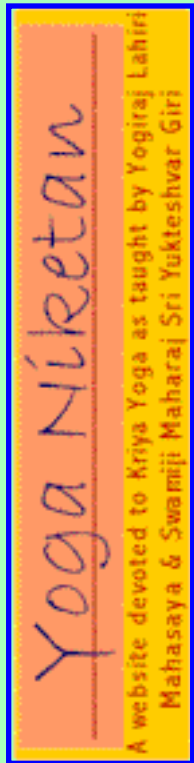
done and some should not be done -- the understanding of this and the way of residing in non-attached tranquility from all karma -- the secrets of these are very difficult to know. Even very great and knowledgeable beings are unable to comprehend these things. Therefore, instead of relying upon ordinary intellect, one should discern among these things from a state of mind that is completely controlled and focused. The one who knows heat and cold or success and failure to be the same, who is not a slave to any senses of the body, who has renounced all cravings and is satisfied with whatever comes effortlessly, who works to simply maintain the workings of the body with disciplined mind, desirelessly and without confusion and doubt, all of this person's work is devoid of the bindings of future results and [his work] is transformed into "akarma" [non-action]. And the one with akarma, meaning the one with the purpose of having no attachment to results of any karma, who takes up yogakriya in the Kutastha with disciplined and focused mind, is the truly intelligent being. Even while engaged in all types of work, he remains in samadhi of the Consciousness of the Self. The seers of Oneness know this world-Brahmanda to be completely filled with Brahman, and thus, they practice experiencing Him in all types of work. Hatha yogis practice the control of the senses by certain techniques. Jnana yogis surrender every karma to Kutasthachaitanya and try to live in non-attached tranquility. Brahmacharis try to pacify the senses by pratyahara [withdrawal] etc. Those disciplined in meditation practice the surrender of the work of all senses and even the workings of prana itself to Kutasthachaitanya. Asectics take extreme vows and by the use of medication and difficult practices, try to steady the body, and by certain yogic practices and studying scriptures of liberation, they try to illuminate knowledge within themselves. Other yogis practice the stillness of knowledge by rechak and purak of pranayam, stopping the movement of prana and apana. And some others try to extinguish the outgoing faculties by disciplined eating. The fruits of all of these yogic practices can be successfully attained by Kriya, and when Knowledge is illuminated by this, all kriyas [methods] are finished. After reverently serving and asking questions regarding these things to the wise ones of Self-Knowledge, when one receives the answers and practices accordingly, one can no longer be stupefied by maya. By this, sadhakas become free of everything and sinless, aware of all things in the Universe within themselves, and finally seeing themselves as the Infinite Consciousness, they attain the Infinite Bliss of the Brahman-Substance. But those without Kriya are not able to be successful in acquiring even the happiness of the physical world, far be it to speak of the spiritual Bliss of Brahman. There is nothing more pure and higher than Knowledge in this world; this Knowledge of the Self is revealed by yogakriya. Just as the blaze of a fire burns dry wood all into ashes, in the same way this Knowledge burns the seeds - rendering them fruitless for the future - of all karma of even the worst of sinners, and thus liberating them from the ocean of samsara. The reverent, one-pointed and disciplined sadhakas in yogakriya gain Knowledge and attain liberation, and all work of the ignorant ones practicing yogakriya with irreverence or with doubt

become corrupted. The apprehensive ones engaged in doubt have to remain bound to all kinds of physical, subtle and other kinds of ordinary pleasures. With the sword of Sadguru-initiated Knowledge cutting apart all doubt in the heart, and residing non-attached and contentedly in Atman-Consciousness through the performance of yogakriya, jivas can become liberated from all karma. Therefore, one should abandon all laziness and, with a mind that is free of doubt, perform this yogakriya.

Thus ends the fourth chapter of the yogashastra upanishad Srimad Bhagavad Gita with analysis via various scriptures of this country and the West, along with spiritual commentary.

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SRIMAD BHAGAVAD GITA Spiritual Commentary

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English Translation by Yoga Niketan Team

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CHAPTER FIVE

SANNYASYOGA

Arjuna said:

**sannyasam karmanam punaryogancha shamsasi
yacchreya etayorekam tanme bruhi sunishchitam -1-**

Poetically:

Arjuna said I beseech You Krishna
Previously You described sannyas
Then again You spoke about karmayoga
I cannot understand what You are saying
Make me certain for once
Taking which path I may cross over -1-

Commentary:

When all that is explained in the previous chapter is experienced via the Kutasthachaitanya, a question arises in the force of the fire element: "O Kutasthachaitanya! Once I see that all karma must be equally extinguished; then again I see that performing Kriya in order to stop the fluctuations of consciousness is the imperative duty. Therefore, please show me with certainty which is the best of the two." -1-

Sri Bhagavan said:

**sannyasah karmayogashcha nihshreyasakarabubhau
tayastu karmasannyasat karmayogo vishishyate -2-**

Poetically:

Govinda said listen attentively Partha
The renunciation of karma and the doing of karma
For liberation, there is no conflict between the two

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From sannyas, again karma is greater
 Devotion is related to desireless karma
 As instructed in the scriptures for the purification of consciousness
 Therefore, karma is greater than jnana
 Without the purification of consciousness there is no jnana -2-

Commentary:

When the mind is fixed in the Kutasthachaitanya, an experience occurs that eradicating karma equally, and the performance of karma [action] in order to stop the fluctuations of consciousness are both great and will bestow liberation. In that, the consciousness-fluctuation-stopping performance of karma [action] in the form of Kriya yoga is the greatest. -2-

**jneyah sa nityasannyasi yo na dveshti na kankhati
 nirdvandvo hi mahabaho sukham bandhat pramuchyate -3-**

Poetically:

Without dislike and without craving
 Feeling cold, heat, pleasure, sorrow as the same
 That true sannyasi is spoken of in the Vedas
 Effortlessly untangling the bindings of life -3-

Commentary:

The one who lives in peaceful non-attachment and whose consciousness is beyond all conflicts of dislike and want, pleasure and sorrow etc., and who performs all karma [action] with the physical organs in order to simply maintain the normal functioning of the body from that state of being -- he is the true sannyasi, meaning a renunciate of all types of karma, and he can easily and in great happiness become liberated from the world. -3-

**samkhyayogou prithagbalah pravadanti na panditah
 ekamapyasthitah samyagubhayorvindate phalam -4-
 yat samkheyaih prapyate sthanam tadyogairapi gamyate
 ekam samkhyancha yogancha yah pashyati sa pashyati -5-**

Poetically:

The ignorant say the sannyas and karmayoga are different
 Performing one, one gets the fruit of both
 The fruits of karma bring corruption to the purification of consciousness
 Destroying pravritti one becomes united -4-
 That which is of the sannyasi is the path of the yogi
 The great ones know the methods to be the same samkhyayoga -5-

Commentary:

The sannyasyoga of the discipline of knowledgeable ones, meaning the yoga of non-doing, and the Kriya yoga of kriyavans -- performing either one completely can lead to the attainment of Kaivalyapada and Tranquility. The knowledgeable ones ascertain that both are the same. The childish and ignorant see them as different. By both - the performance of the consciousness-fluctuation-stopping Kriya yoga, or residing in the state of tranquil non-attachment from the renunciation of all karma - one can experience Full Consciousness and be liberated from enchainment of the world. Because they yield the same result, they are the same thing. The one who has understood this is a true jnani and judicious. -4 and 5-

**sannyasastu mahabaho duhkhamaptumayogatah
yogayuktomunibrahma nachirenadhigacchati -6-**

Poetically:

The one who does sannyas without doing karma
Disaster befalls him in sorrowful partaking
Yogis surrender karma to God
Being wise, it is he who ascends samsara -6-

Commentary:

Trying to renounce all karma equally and thus trying to reside in non-attached tranquility without purifying consciousness by the consciousness-fluctuation-stopping Kriya only causes sorrow. But purifying consciousness by yogakriya and thereby achieving steadiness of mind, one can easily eradicate all karmic restlessness, and by experiencing Full Consciousness in oneself, one can attain Kaivalyapada. -6-

**yogayukto vishuddhatma vijitatma jitentriyah
sarvabhutatma bhutatma kurvannapi na lipyate -7-**

Poetically:

By taking up karma [action], consciousness is gradually purified
The body of senses is then under its power
His Atman, knowing all karma
He does not stop normal activities -7-

Commentary:

Those who by yogakriya become self-purified and bring the body and senses, etc. under complete control and reside separately from them as the Self, and those who realize the Consciousness pervading the Universe into Brahman

Itself to be undifferentiated from the Atman-Consciousness in oneself -- they, even though they perform all kinds of karma for the maintenance of physical life, are unattached to any of their results; they are not enmeshed in them. -7-

**naiva kinchit karomiti yuktomanyata tattvavit
pashyan shrinvan sprishan jighrannashan gacchan swapan shvasan -8-
pralapan visrijan grihnan unbishannimishannapi
indriyanindriyartheshu vartanta iti dharayan -9-**

Poetically:

The knowledgeable do and say there is no doer
I am separate from sensory matters -8-
The organs of perception work the organs of action
They do their own work as proper
Never be attached to any action
Those who can discern this -9-

Commentary:

Seeing, hearing, touching, smelling and tasting comprise the functions of the five organs of perception. Speaking, holding, moving, urinating and excreting comprise the functions of the five organs of action. Pranic work such as inspiration, expiration etc. comprise the functions of the five airs. Steadfastness, unfolding etc. are the functions of the inner senses of mind, and dreaming etc. are of the intellect. Because kriyavan sadhakas reside separately from the body and senses, they experience that the ten sense-organs of the body, the five pranas, mind and intellect are carrying out all the work mentioned above via the seventeen forms in the subtle body; the Self is not involved in any of this. -8 and 9-

**brahmanyadhyaya karmani sangam tyaktva karoti yah
lipyate na sa papena padmapatramibanbhasa -10-**

Poetically:

Doing karma surrendered to Brahman
Uninvolved in sin or beneficence, this is the truth
As water does not touch the lotus petals
In that way no sin touches him -10-

Commentary:

All work in this worldly life is being carried out according to the law of that Infinite Consciousness. Unless by one's own desire, one takes it upon oneself, no one has to partake in the results of such work. Understanding

this, the wise renounce all desire for results and do work desirelessly. Because of this, like lotus petals above water, they are not caught up in any sinful or beneficent results of the liberation-obstructing karma done by the body and senses. -10-

**kayena manasabuddhya kevalairindriyairapi
yoginah karma kurvanti sangam tyaktvatmashuddhaye -11-**

Poetically:

Karma such as bathing and cleansing is of the body
In mind contemplation is done on forms of worship
Always doing what should be done with non-attachment to the form
The consciousness is purified and quickly all misery is gone -11-

Commentary:

With the erosion of prarabdha and in order to purify the consciousness of oneself, Kriyavan sadhakas, by the process mentioned previously, simply carry out all actions of the body, mind and intellect with no craving for their results. -11-

**yuktah karmaphalam tyaktva shantim apnoti naishtikim
ayuktah kamakarena phale sakto nibaddhyate -12-**

Poetically:

Devoted to the Lord and renouncing all fruits
With love and devotion, these two take one beyond samsara
Chasing after enjoyments of fruits of the external
To fulfill that again and again one is in the lower realm -12-

Commentary:

Kriyavan sadhakas perform Kriya desirelessly, and by the erosion of prarabdha they are purified in consciousness and thus they attain Tranquility. Those who are unconnected - "ayukta" - meaning those without Kriya - see themselves as the doers of all the work done by mind, intellect, body and senses. Being bound to the dream and desire of acquiring their fruits, they again take birth in this worldly life. -12-

**sarvakarmani manasa samnyasyaste sukham vashi
navadvare pure dehi naiva kurvan na karayan -13-**

Poetically:

Victorious over the senses and all karma, doing sannyas
 In the city of nine doors - the body - one lives in happiness
 Remaining as the Knower of All within always
 No vanity of "I do" or "I cause it" is there -13-

Commentary:

By the previously mentioned way, those who are victorious over the senses realize themselves to be apart from the senses of the body. They renounce all karma equally in their minds and reside happily in the bodily city of nine doors -- mouth, dual openings of the nose, dual openings of the eyes, dual openings of the ears, and the urinary and excretory openings. Such a being as Self is not engaged in any karma, and nor does he cause the body and senses to become engaged in any work. -13-

**na kartritvam na karmani lokasya srijati prabhuh
 na karmaphalasamyogam svabhavastu pravartate -14-**

Poetically:

The doership of the jiva and karma of sin and beneficence
 Involvement in pleasure and pain and such ways
 The high ones in the Lord, do not do these
 Without cause it is done in ignorance -14-

Commentary:

Atman-Consciousness, the Lord of this miniature world of the body, as the Self does not perform any work. Also, It does not cause the body, mind, intellect and the senses etc. to be engaged in any work, nor does It desire to enjoy the fruits of any karma. All work is done by nature in ignorance. -14-

**nadatte kasyachit papam na chaiva sukritam vibhuh
 ajnanenavritam jnanam tena muhyanti jantavah -15-**

Poetically:

Following the karma according to what one does
 The Lord of All, God bestows
 Enclosed by ignorance there is no devotion
 In the delusion of samsara, people cannot find the way out -15-

Commentary:

By researching the science of creation one can know that from the gods to mobile and immobile matter, all things are following their own nature and are being created accordingly in new and different forms. And being bound

to such nature, one form is being discarded and again a new one is being created. But Atman-Consciousness is eternal and immutable, and is present in the same way everywhere. This has been clearly explained in previous slokas of this book. Now, it is being revealed in sloka that the beneficent or maleficent works by the Prakriti-deviation-culture of body, mind, intellect and sensory functions are affecting in their various ways only the nature of jivas. No diminution or expansion happens to the Atman-Consciousness by this. It is eternal and immutable. Ignorance, meaning Prakriti, is not in Consciousness and is engaged in acquiring externally. From such deviation many types of things have arisen and they are keeping the Consciousness in the form of Knowledge in jivas covered in stupor. Because of this, jivas have become deluded, and unable to realize this, they are bound to this worldly life. -15-

**jnanena tu tadajnanam yesham nashitamatmanah
teshamadityavajjnanam prakashayati tatparam -16-
tadbuddhayastadatmanastannishthastat parayanah
gacchantyapunaravrittim jnananirdhuta kalmashah -17-**

Poetically:

One whose ignorance is destroyed by this Knowledge
He is revealed the God-Substance
As the rising sun dispels darkness
In the same way their bindings are destroyed -16-
One who absorbs mind and intellect in that
Firmly and solely are they in the Refuge
Extinguishing all sin by Knowledge
Ending birth and death, they leave -17-

Commentary:

What attachment to partaking/enjoyment [bhoga] and salvation, meaning liberation, are -- if they are not clearly explained, then there is a significant possibility of confusion arising in trying to understand several circuitous slokas of this chapter. Therefore, what is written in Patanjali Darshan about the aforementioned bhoga and salvation from it are being explained below.

Purusha, meaning jivatman, is the immutable Consciousness-Substance. Prakriti, being in the presence of this Consciousness and being Its mirror, creates a new type of substance, as iron is energized in the presence of a magnet, and by this manifests as the numerous elemental and sensory objects and their workings. All of these elemental and all internal and external sensory matter - up until the Absolute - are imbued with the three gunas: revelatory sattva, active rajas, and veiling and inertia-producing tamas. These comprise what is called "drishya" [scene, or that which is seen/perceived]. In this way, Prakriti, a reflection of Consciousness manifesting as the

innumerable things, is experienced in the jiva-consciousness. This is why the jiva-consciousness is usually called "drashta" [perceiver/witness]. When in order to perceive these perceptible things [drishya padartha] the jiva-consciousness joins Prakriti-Shakti, sound, touch, sight, taste, scent, pleasure and pain etc. manifest as the innumerable things and are experienced by the jiva. This is what is called the jiva's "bhoga."

In this way, all of these perceptible things or the matters of bhoga are only mutations of Consciousness by the Prakriti-Shakti union. Thus, this Consciousness is the Soul-Self of these innumerable perceptible things. Just as the intoxicated state of mind caused by drinking liquor seems to be pleasure to the drinker of liquor, in the same way, the state caused by partaking [bhoga] in sensory matters seems to be pleasure for the undiscriminating. But if one does a little thoughtful analysis, one can see that it is because of being under the power of this need to partake/enjoy [bhoga] that jivas are unable to have peace. Just as throwing clarified butter in fire causes the fire to burn more instead of extinguishing it, in the same way, instead of peace, the partaking/enjoying causes desire and cravings to grow, and by that jivas become intensely engaged in fulfilling desires, incurring great suffering. ("na jatu kamah kamanamupabhogena samyati. habishakrishnavartmaiva bhuya evabhivardhate.") Thus, sorrow is the end result of all bhoga. One suffers greatly by constantly thinking about and trying to maintain and protect the things to be enjoyed [matters of bhoga]. Thus, this bhoga is accompanied by sorrow, or suffering. The samskaras [tendencies] that are born of this bhoga are also full of suffering. For example, the samskara arising from becoming attached to the bhoga of seating in a plush velvet seat in a beautifully perfumed place causes displeasure at sitting in any other condition in the world. Staying even a moment at any place causes great suffering. Because these momentary and fleeting enjoyments are imbued with the sattva, rajas and tamas gunas, they are often at odds with each other and this also brings tremendous suffering to the jiva. Knowing all bhoga to be filled with sorrow because of these reasons, the discriminating ones take care to renounce all partaking/enjoyment of sense objects.

By delusion, ignorance and unawareness, the five kleshas [afflictions] with affinity, hate etc. arise in the perceptible matters of the jiva, and in order to fulfill the experiences of partaking accordingly, the jiva-consciousness remains in a distorted state, bound to the power of Prakriti. Stilling the fluctuations of consciousness by yogakriya and thereby being the perceiver/witness, the source of the five kleshas, meaning the field of ignorance, delusion or Prakriti, from which all bhoga has arisen, is revealed, and experiencing the Substance hidden within all bhoga, or that Consciousness as the Self in them, jivas are no longer bound to Prakriti for the purpose of bhoga. In this way, when ignorance is destroyed and attachment is no more, all distortion vanishes, and the entire Cosmos is revealed as the Jiva-Consciousness-Self. This is what is called salvation or liberation in the

scriptural treatises.

Therefore, those who can understand the secret matter of these things that are perceptible -- which act as the provider of bhoga for the indiscriminating ones -- those discriminating ones are prepared for the gift of liberation. In this way, jivas experience themselves as the Self in all things in the world-Brahmāṇḍa and realize themselves as pervading all things in the Universe. Therefore, in the Cosmos, there is no experience of a second anything separate from the Self. This type of state is called the Puruṣa's or jiva's "kevalatva" or "Kaivalya" state of existence. When this state is attained, then all bhoga and desires are devoid, and jivas do not ever again have to take birth in this saṁsāra.

"prakashakriyasthitishilam bhutendriyatmakam bhogapavargartham drishyam" - 2-18

"drashadrishimatrah shuddhohpi pratyānupāshyah" - 2-20

"swaswamishaktyah swarupopalabdhīhetuḥ samyogah" - 2-23

"tadārtha eva drishyatma" - 2-21

"parinama tapasamskāra duḥkaigūṇavṛttivirodhaccha sarvameva duḥkham vivekakinah" - 2-15

"tasya heturavidyah" - 2-24

"yogashchittavṛtti nirodhah" - 1-2

"tadādrashtuḥ svarūpehvaśthanam" - 1-3

"avidyākshetramuttāreṣam prasupta tanuvicchinnoḍāyanam" - 2-4

"anītyaśhuchiduhkhanātmasu nītyaśhuchi sukhatma khyatirvidya" - 2-5

"tadabhavat samyogabhabvohanam tadvasheḥ kaivalam" - 2-25

Now, it can be clearly understood in these two slokas that as jivas gradually realize Atman-Consciousness by the Sadguru-instructed Kriya and thereby eradicate the manifestation of this greatly destructive unawareness, meaning ignorance, that all-revealing Knowledge like the sun reveals this infinite Universe and the entire Cosmos, and thus they gradually experience that Supreme Substance Infinite Consciousness. In this way, having eliminated the presence and effect of ignorance, when by doubt-free and steady perception that Infinite Consciousness is experienced, the wise and discriminating sadhakas, remaining self-disciplined and keeping the consciousness engaged in Atman and apart from all bhoga, take refuge in that Infinite Consciousness and become liberated from this horrific, destructive suffering of saṁsāra. These types of "jīvanmukta" [liberated while alive in the body] sadhakas never again have to be bound to take birth in the world. -16 and 17-

**vidyavinayasampanne brahmane gavi hastini
shuni chaiva shvapake cha paṇḍitah samadarśanah -18-**

Poetically:

The humble, the wealthy, the brahmin, knowing the four Vedas
 The one who does not see any difference in the outcast
 Elephant, cow, dog, and such - sees them as the same
 He is the wise scholar with pure nature -18-

Commentary:

Although a cow, an elephant, a dog and such classes of nature, the highest brahmin of yogakriya with supreme knowledge, the humble and the wealthy, and low beings of inferior activities, have tremendous differences even in one race or class because of diverse tendencies, the wise understand that all these are only variants of Prakriti, and, experiencing that all-pervading Consciousness as the Soul-Self equally in all perceptible things, they consider all of them to be the same. -18-

**ihaiva tairjitah svargo yesham samye sthitam manah
 nirdosham hi samam brahma tasmadbrahmani te sthitah -19-**

Poetically:

In this body while alive he is victorious over samsara
 The one whose behavior is unchanging everywhere
 The flawless, same Brahman is spread throughout all
 He is the form of Brahman, the one who has this equanimity of intelligence -
 19-

Commentary:

If Prakritic distortions do not arise in the mind, meaning that if jivas do not become corrupted by uniting with Prakriti-Shakti, then jivas experience all things in the Universe as equal, and attaining that unalloyed, equanimous, supreme condition of Brahman, they gain victory over birth and death even while in the body, meaning that birth and death come under their power and become slaves to their whim. This is called "jivanmuktavastha." -19-

**na prahrishyet priyam prapya nodvijet prapyachapriyam
 sthirabuddhirasamudho brahma vid brahmanisthita -20-**

Poetically:

No contentment from gaining the thing loved
 No sorrow from getting the unwanted
 Knowing the Brahman-Substance with still consciousness, devoid of delusion
 The yogi to whom the great and dear is Param Brahman -20-

Commentary:

Those who have stilled their minds in the aforementioned way, and who, by experiencing Consciousness as the same and immutable in all things in the Universe, have attained the Brahman-condition -- they are liberated from the many types of delusionary kleshas such as affinity, hatred, etc. These types of jivanmukta siddhikas are not elated at gaining any pleasurable things, nor are they despondent over getting something that is unwanted. -20-

**bahyasparsheshvasaktatma vindatyatmani yat sukham
sa brahmayogayuktatma sukhamakshyayamashnuhte -21-**

Poetically:

Unattached from physical things
Tasting supreme happiness within
Mind solely in Brahman
Enjoying eternally the indestructible supreme happiness -21-

Commentary:

Those who, by not having become corrupted by attachment to physical things, have kept in the state of the Consciousness-Self -- they experience that Tranquility-filled Soul-happiness and finally merge into the Supreme Brahman, and thereby attain that indestructible Peace and Supreme Happiness of Kaivalya. -21-

**ye hi samsprashaja bhoga duhknayonaya eva te
adyantavantah kounteya na teshu ramate budhah -22-**

Poetically:

The enjoyment of things is the cause of pleasure and sorrow
Affinity, hatred, jealousy, intoxicants are one and the same
It happens, it goes, there is no permanence
Therefore, the wise do not indulge in these -22-

Commentary:

All of the bhoga-oriented pleasures that arise from the union with sensory things are the source of all of the types of suffering. They manifest as sorrow; even at the time of enjoyment there is sorrow and misery; even the samskaras [tendencies] because of these are filled with suffering. And because the minutely manifesting sattva, rajas and tamas guna-connected characteristics are fighting with each other, these pleasures remain only for a minute amount of time. It is for this reason that the discriminating wise ones never are attracted to these. It is expressed in this way in the Patanjali philosophical treatise: as in -

*parinamatapa samskara duhkhaairgunavrittibirodhaccha
dukhkamevasarvavivekinah - Sadhanapada - no. 15-*

This has been clearly explained in the commentary to slokas 16 and 17 of this chapter. It is unnecessary to mention it further here. Thus, only the sutra is being stated. -22-

**shaknotihaiva yah sodhum prak sharira vimokshanat
kamakrodhodbhavam vegam sa yukta sa sukhi narah -23-**

Poetically:

The force that arises from lust and anger
The one who is stern in withstanding that force
That yogi, shedding the body at the end-time
Effortlessly receives liberation, so says wisdom -23-

Commentary:

The one who after death, meaning that the one who is as a dead body even before death, meaning that the one who resides separately from the mind-, intellect- and sense-connected body and who is not perturbed by the lust- and anger-force-connected pleasures or sorrows of any type -- he is said to be the one who is united with the Self, and he is the one who attains that indestructible-Peace-filled, Supreme Happiness-filled Kaivalyapada. Maharshi Vashishthadeva has also expounded upon this. As in -

*prane gate yatha dehah sukha duhkham na bindati
tatha chet prahayuktehpi sa kaivalyashrame baset*

As a dead body while alive, the ones who are unmoved by any pleasure or sorrow of the mind, intellect, body and the senses, are the ones who are said to be residing in the house of Kaivalya. -23-

**yohntah sukshohntararamastathantarjyotireva yah
sa yogi brahmanirvanam brahmabhutoh dhigacchati -24-**

Poetically:

Those who have seen the Soul within
Are happy within, taking care within
Renouncing material things, those great yogis
Becoming as Brahman, attain Para Brahman -24-

Commentary:

Those who have received initiation from Sadguru and have renounced all

enjoyment of material things and have experienced Atman-Consciousness in the form of Light within, and those who engage in the performance of Kriya with inner joy and practice poise at the end of Kriya -- those Kriyavan sadhakas by this type of Kriya eradicate all samskaras and attain the state of asamprajnata samadhi. Having attained the highest state of samadhi in this way, finally they merge into that Brahman-Substance and realize Kaivalyapada. About this, it is written thus in Patanjali philosophy: as in -

viramapratyayabhyasapurvah samskarasheshohanyah - Samadhipada - no. 18 -

By the practice of the mind/intellect-ceasing poise, all samskaras are eradicated and one can attain asamprajnatastha, the highest state of samadhi. -24-

**labhante brahmanirvanamrishayah kshinakalmashah
chinnadvaidha yatatmanam sarvabhutahite ratah -25-**

Poetically:

Realizing the form of Brahman within, gaining liberation
Abandoning duality, are engaged in doing good for all -25-

Commentary:

Those sadhakas, who by having eliminated all doubt, and by the aforementioned yogakriya have destroyed ignorance, or unawareness, and thereby who experience the Consciousness-Self, by which who are united with the Self and perceive the oneness of things - up to the Ultimate - and are always present for works of the good -- they are the ones who are merged in that Brahman-Substance. -25-

**kamakrodha vimuktanam yatinam yata chetasam
abhito brahmanirvanam vatrata viditatmanam -26-**

Poetically:

Devoid of lust and anger, the one whose mind is pure
Who can be in judgment of his liberation in the after-world
The relationship to unawareness while there is life
As Brahman and jivanmukta, is not bound by karma -26-

Commentary:

If sadhakas can be liberated from the lust- and anger-force connected pleasure and sorrow in the previously mentioned way, then they can at any time, meaning even in this alive state, attain Kaivalyapada. This is what is

called the jivanmuktavastha. -26-

**sparshan kritva bahirbahyamshchakshushchaivantare bhruvouh
pranapanou samou kritva nasabhyantaracharinou -27-**

**yatendriyamanobuddhi munirmokshaparanah
vigatecchabhayakrodho yah sada mukta eva sah -28-**

Poetically:

Do not ever keep the mind in material things
Half-closed eyes look at one point
Prana and apana, above and below, the two are spread
Bring them together in the middle of the nose -27-
Control yourself the senses, intellect and mind
Renouncing the pleasure of heaven, leading to liberation
The one who is ever without desire, fear, anger
He is eternally free, know that he has attained -28-

Commentary:

Those sadhakas, having taken up the path of liberation, who have renounced all sensory bhoga of sound, touch etc. and who by focusing on the connecting point of the eyebrows equalize prana and apana within the nose, who have immersed the senses, mind and intellect into the Atman, and who are devoid of all distortions of Consciousness, such as desire, fear and anger -- they, at all times, attain liberation even in this alive state. Sadhakas call that type of state jivanmuktavastha. -28-

**bhoktaram yajnatapasam sarvalokamaheshvaram
suhridam sarvabhutanam jnatva mam shantimricchati -29-**

Poetically:

Knowing the Lord of All as receiver of yajna and all good work
Realize Me and quickly attain liberation -29-

Commentary:

By the aforementioned Kriya, when sadhakas see Infinite Consciousness as being in everything - up to the Ultimate - as the receiver of all yajna, spiritual practices, etc. Who is residing as the liberation-bestowing Lord in the form of Paramatman -- when this is realized, they see all things of the Cosmos as the Self. Thus, they have the Universe-pervading experience that there is nothing other than Atman-Consciousness in the Universe. This is what the great sages have called "Kevalatva" or "Kaivalyapada." -29-

SUMMARIZED DESCRIPTION OF CHAPTER 5

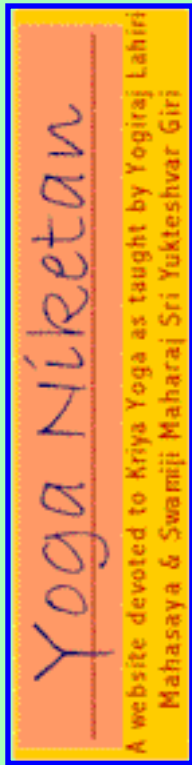
When sadhakas are in the state of absorption in the Kutastha, many wonderful facets of the yoga of performing Kriya and the yoga of renouncing all action, as expressed in previous chapters, are experienced; then a desire to know which is the greater of these occurs in the energy of the rajoguna. At this, an experience happens by Kutasthachaitanya that performing yogakriya and renouncing all karma by residing in a state of non-doing - when either is practiced with complete focus - one can attain Kaivalyapada. The wise see both as of the same stature; only the immature and ignorant think that these two are different. Even if the organs of perception - sight, hearing, touch, smell, and taste, the organs of action - speech, receiving, motion, excretion and urination, the inner organs - mind, observation, understanding, intellect and dreams are all engaged in their respective work, Kriyavan sadhakas as Atman-Consciousness reside separately from the sense-body in tranquil non-attachment. This is because they are devoid of conflicts brought about by affinity and dislike etc., and they are not attached to those works. Therefore, even though they work, they are renunciates of all work and ever the sannyasis. In this way, the condition of sannyas can be attained with ease. But trying to attain this state without yogakriya leads only to suffering. Therefore, although either the performance of Kriya or the renunciation of all action are both liberation-endowing, the performance of Kriya is better. Atman-Consciousness, the Lord of this miniature Cosmos of the body is not involved in any work. It does not cause any other to be involved, nor does It have any craving to enjoy any karmic bhoga. Therefore, no diminution or expansion happens to Atman-Consciousness due to the routine workings of the body; only the prakriti of the jiva is affected. Atman-Consciousness is eternally immaculate and eternally immutable. All worldly work is being done by Its natural law through Maya. Other than partaking due to one's own desire, no one has to be a recipient of its fruits. By ignorance or unawareness, wisdom is veiled, and because jivas are connected to that and enraptured by that, they cannot understand this. By yogakriya this ignorance is destroyed and when the all-exposing sun-like Knowledge of Atman-Consciousness is revealed, all of these things are understood. Then sadhakas, by having worn away prarabdha, for the sake of self-purification having renounced all desires to partake/enjoy, being united and immersed in Atman-Consciousness, residing in Supreme Happiness in the city of nine gates or the body, not being enmeshed as the Self during all works of the world nor causing anyone to be enmeshed in such, having renounced all karma, and accomplishing all work at hand by the body, mind, intellect and the senses alone, live liberated from the sufferings of samsara. But jivas without Kriya, being under the stupor of ignorance, see themselves as doing all the works by the body etc., and thereby desiring to enjoy the fruits of such work, remain bound to this samsara. When Self-Knowledge is revealed, the differences in a cow, an elephant, a dog and such classes of nature, or the differences between a highly educated and humble Kriyavan brahmin or a low-kriya

[disrespectful action] oriented base person and the differences even within one class with the innumerable permutations of Prakriti manifesting -- despite the differences, the sadhakas experience the Self in all things as the unalloyed and immutable Brahman-Consciousness existing everywhere equally. Thus, they are not overly elated at gaining something desirable, nor are they despondent over having gotten something undesirable. In this way, having destroyed all distortions and ideas of dissimilarity in the mind, with steadiness of perception, sadhakas are freed from all delusions in the world, and having eradicated and become victorious over birth and death, they attain that immutable and all-pervading state of equanimity of the Brahman-State. The wise know that all of these fleeting and momentary pleasures of bhoga, which are of the sense-objects, are the wellspring of all suffering, and they are not attracted by them. If attachment to all these lust- and anger-force-produced desires of bhoga can be checked and ended, then jivas can gain happiness within, and being immersed in Atman-Consciousness, in the end, having become one with that Infinite Consciousness, attain the indestructible happiness of Tranquility. Understanding all this, Kriyavans and sadhakas who know the Self eliminate all conflict and doubt, renounce all partaking/enjoyment associated with sense-objects, discipline the mind, intellect and the senses, become free from the forces of lust, anger etc. by having attained liberation, with a consciousness devoid of desire, fear and anger, focus wholly within where the eyebrows unite and where Consciousness in the form of Light is revealed, equally still prana and apana, gain complete steadfastness within, attain the highest samadhi of asamprajnata state, eradicate the greatly destructive ignorance and all samskaras, and realizing oneself to be that Infinite Consciousness in all elements as the Self who is enjoyer of all spiritual work, they become one with all things, pervading all in the Cosmos and attain the indestructible Supreme Happiness of Kaivalyapada.

Thus ends the fifth chapter of the yogashastra upanishad Srimad Bhagavad Gita with analysis via various scriptures of this country and the West, along with spiritual commentary.

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SRIMAD BHAGAVAD GITA Spiritual Commentary

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English Translation by Yoga Niketan Team

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CHAPTER SIX

DHYANAYOGA

Sri Bhagavan said:

**anashritah karmaphalam karyam karma karoti yah
sa sannyasi cha yogi cha na niragni rnachakriyah -1-**

Poetically:

Doing dutiful karma, not paying attention to the fruits of karma [action]
That is the sannyasi yogi who knows the essence of all things
All fruits of all yajna, are his that Kriyavan
Renouncing, karma yoga - is all the same to him -1-

Commentary:

As consciousness stays immersed in Kutasthachaitanya, even more is experienced - that:
the one who, having renounced all craving for all types of results, continues to do all
karma [action] -- he is the definitive sannyasi, and he is also the definitive yogi. Yajna by
fire, or renouncing different kinds of work annd being without action and sitting under a
tree does not make a sannyasi or yogi. -1-

**yam sannyasamiti prahuryogam tam biddhi pandavah
na hyasamnyastasamkalpo yogi bhati kashchan -2-**

Poetically:

Know this word to be verily true, son of Pandu
What is a yogi who cannot renounce the fruits -2-

Commentary:

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Renouncing all human and physical karma and the craving for their fruits equally, no types of concern arise in the mind; therefore, there are no corruptions of consciousness. That is what is called the cessation of fluctuations in consciousness [chittavritti nirodha]. As in -

shlokarddhantu prakshyami yaduktam tatvadarshibhih
sarovachinta parityage nishchinto yoga ucchyate - Jnanasamkalinitantra -no. 61-

"yogashchittavrittinirodhah" - Patanjalarshane Samadhipadah -no. 2-

In the yogic scripture of Hara Gauri Samvad, to the Divine Goddess' question of "What is yoga?" - the Lord Mahadeva has said that I am only speaking half of what the seers of essence and realized in this subject of yoga - listen. Having abandoned all thought and being in the state of tranquility is called yoga. It has also been stated in the Patanjalarshan that yoga is the state of the cessation of the fluctuations in consciousness.

Therefore, the renunciation of all karma, and yoga, or the cessation of the stopping of the fluctuations in consciousness, are both the same thing. Not renouncing all types of karma enjoined with the craving of results and performing action with all kinds of strong desires cannot in any way bring about the cessation of the fluctuations in consciousness. Therefore, it is not possible for these types of renunciation-less sadhakas to have yogic union, or to be in samadhi. -2-

**aruruksho muneryogam karmakaranamuchyate
yogarudhrasya tasyaiva shamah karanamuchyate -3-**

Poetically:

The one who wants to ascend in yoga
Desireless action is his way
Ascending will bring him liberation
Remaining in God only, the great bridge to Tranquility -3-

Commentary:

Sadhakas wishing to stop fluctuations in consciousness should perform the Sadguru-instructed yogakriya. But when the cessation of fluctuations in consciousness has been attained, in order to extinguish all those causes of fluctuations in consciousness, they should remain in the highest unknowable samadhi and by that practice non-attachment again and again, and end all types of physical and human karma. As in -

"viramapratyayabhyaspuvah samskarasheshohanyah" - Patanjalarshane Samadhipadah -no.18-

Practicing supreme non-attachment again and again, which is the form of the means of coming to rest and thereby ending all samskaras, that highest of all asamprajnata samadhi

state becomes present. -3-

**yada hi nendriyartheshu na karmasvanuyajjate
sarvasamkalpasannyasi yogarudhrastadochate -4-**

Poetically:

Not addicted to things, mind devoid of want
One can say this when firmly established in yoga -4-

Commentary:

All those sadhakas who do not become addicted to sense-objects and sense-actions -- they are the renunciates of all types of desires who reside quietly as sannyasis, and it is their fluctuations of consciousness that have ceased. - 4-

**uddharedatmanatmanam natmanamavasadayet
atmaiva hyatmano bandhuratmaiva ripuratmanah -5-**

Poetically:

His own salvation will be done by the jiva himself
By not being in the destructive lie of delusion -5-

Commentary:

In this Universe, one is one's own friend, meaning benefactor, and one is one's own enemy, meaning malefactor. Without effort by oneself, no one can do good or harm to anyone. Therefore, to save oneself from this endless, suffering-laden sorrow of life in the world, one has to make the effort oneself. One should not in any way become weary in the matter of Atman-Consciousness.

This matter is very clearly expressed in a song by the Baul sect of the Vaishnava side. A section of it is presented below. As in -

"(Come brother) see one's own form by oneself
Oneself has to cross over by oneself being the boatman
Oneself is the criminal, oneself is the lord, oneself is intelligence and might
(If one can) oneself goes (if not) oneself is does not go
(O brother) oneself is all
(See brother) oneself is Brahman, oneself is Shambhu, oneself is Srihari
(Come brother) see one's own form by oneself"

-5-

**bandhuratmanastasya yenatmaivatmana jitah
anatmanstu shatrutve vartetatmaiva shatruvam -6-**

Poetically:

The one who can be victorious over oneself
Know certainly, that one's Atman is friend
The one who cannot win over himself
He becomes his own enemy, son of Pandu -6-

Commentary:

The one who has saved himself from being enslaved by mind, intellect, senses etc., and who is free and established in Atman-Consciousness, meaning the one who has been able to be successful in maintaining one's true identity -- that one is the supreme benefactor of himself and his own friend, and the one who, by having broken away from Atman-Consciousness, is controlled by tendencies under the enslavement of all types of desire-filled mind, intellect, senses etc. -- these types of beings, who have resigned to make effort in the attainment of Atman-Consciousness, are themselves their own malefactors and their own supreme enemy. -6-

**jitamanah prashantasya paramatma samahitah
shitoshnchasukhaduhkheshu tatha manapamanayoh -7-**

Poetically:

Keeping unattached from the influence of things
The one whose mind is eternally on Paramatman
Cold, heat, pleasure, sorrow, eminence, shame
When any happens, there is no birth of want; all are same -7-

Commentary:

When cold, heat, pleasure, sorrow, eminence, shame etc. and many such types of suffering-causing matters of the world - appear -- those who maintain themselves in their true identity and are established in Atman-Consciousness -- those sadhakas, who are devoid of like and dislike and in tranquil consciousness, do not thereby partake in any type of corruption and thus are able to directly attain the incorruptible state of Paramatman. -7-

**jnanavijnanatriptatma kutastho vijitetindriyah
yukta ituchyate yogi samaloshtrashmakanchana -8-**

Poetically:

Knowledge, Science [beyond knowledge], certainty in doing the two

Uncorrupted consciousness, senses in control
 The one who is called a liberated yogi
 A clod of earth, a stone, gold are all the same to him -8-

Commentary:

Knowledge, meaning knowing about things in treatises by the proofs realized by others, and Science, meaning experiencing by oneself beyond all those attained proofs and knowing by oneself -- the one who has satisfied oneself by such, the one who has brought the five organs of perception, the five organs of action, mind and all of these senses under one's own power, and the one to whose mind gold, a clod of earth, a stone etc. - all things to whom are the same - meaning discerning them as only permutations of manifesting Consciousness, and therefore, the one whose consciousness is not the slightest bit perturbed by all kinds of things happening in the present -- it is that sadhaka whose fluctuations of consciousness have ceased. -8-

**suhrinmitrariyurdasinamadhyasthadveshyabandhushu
 sadhushvapi cha papeshu samabuddhirvishishyate -9-**

Poetically:

The good-hearted, the boon companion, the non-caring, and friend
 The centrist, the hateful, and enemy
 The sage always remains in one's own dharma
 The great sinner abandons the path of righteousness
 The one to whom all of these are the same
 That venerable yogi is filled with the Supreme -9-

Commentary:

The good-hearted [suhrida], meaning naturally well-wishing, the boon companion [mitra], meaning well-wishing because of affection, "ari", meaning enemy, the non-caring [udasina], meaning one who is not either in good or non-good, the centrist [madhyastha], meaning one who is in the middle of both good and bad, the hateful [dveshya], meaning one who is habitually wishes malefaction, the friend [bandhu], meaning one who wishes beneficence through relationship, the sage [sadhu], meaning one who is a virtuous Kriyavan of scriptural edicts, and the sinner [papi], meaning one who indulges in depravity -- the one to whom all of the many such types of human beings are known as the same, meaning the one in whom not even the slightest affinity or repulsion arises in regards to all these -- he is the supremely great master yogi.

The matter written about in the aforementioned three slokas are expressed by Vaishnavas as "the net of illusory magic [kuhakjal]," and they say that the beings of Self-knowledge whose minds are profoundly deep and steadfast, whose selves are immersed in the Self and who are wandering about in the Unfathomable Infinite Consciousness cannot even be touched by this kuhakjal. But the human beings of limited understanding who are under

the power of like- and dislike-joined greed, and who are immersed in the ocean of desire-fulfillment become caught in the hooks and webbings of this net of Maya and have to partake in the endless suffering of samsara. To show how the Vaishnavas of the Baul sect express this, part of a song of theirs is presented below.

"In the waters of the world, so terrifying is the kuhakjal

O brother, the big fish with teeth
Not for it is it so

In the waters of the world, so terrifying is the kuhakjal

O brother, the fish that moves in the unfathomable waters
Does it die by this?
Once it finds small fish, Maya's hooks
Immediately bind it

In the waters of the world, so terrifying is the kuhakjal

O brother, the bait of greed in the ocean of bhoga
The one who lusts for it
He is pierced by the fish-hook, caught in the webbings
Strung up in humiliation

In the waters of the world, so terrifying is the kuhakjal"

-9-

**yogi yunjita satamatmanam rahasi sthitah
ekaki yatachittatma nirashiraparigraha -10-**

Poetically:

Think always of the longed-for Lord
Always be by yourself in a solitary place
Keep consciousness and mind under the power of Atman
Renounce all want; do not take anyone's wealth -10-

Commentary:

With non-attachment and devoid of accepting anything, and disciplining the mind in Atman, in a solitary and silent place, Kriyavan sadhakas are continuously engaged in Self-Kriya. -10-

shuchau deshe pratishthapya sthirasanamatmanah

**natyucchritam natinicham chelajinakushottaram -11-
 tatraikagram manh kritva yatachittendriyakriyah
 upavishyasane yunjad yogamatmavishuddaye -12-
 samam kayashirogrivam dharyannachalam sthirah
 samprekshya nasikagram svam dishashchanavalokayan -13-
 prashantatma vigatavibrahmacharivrate sthitah
 manah samyamya macchitto yukto asita matparah -14-**

Poetically:

Solitary; take your body
 Sit in a purified place
 Under skin, spread a seat of kusha grass
 On top of that spread a soft piece of material
 Keep mind and senses one-pointed
 Sitting in asana you will later know Atman
 Body, neck, head and such - do not move anything
 Focus your sight at the root of the nose; do not look in any direction
 Be in profound peace and in a chaste way
 Both mind and consciousness in Me -11, 12, 13 and 14-

Commentary:

What are the aspects of Kriya yoga in these four slokas? How does one practice them, and in what ways can one be careful about the obstacles associated with these? These have been subtly indicated here. Thus: what is known is yoga; what are known as its aspects; and which are its obstacles as well as how can one save oneself from those obstacles -- understanding all of these makes it easier to clearly comprehend these slokas. For that reason, before explaining these slokas, I present below in a condensed manner what is written about those subjects in the supremely high yogic treatise, Patanjali Yogasutra, as well as in other primary and important scriptures.

Shiksha, Kalpa, Vyakarana, Nirukta, Cchanda, Jyotish - having studied these six Vedic aspects and thereby having become prepared to recite the Vedas, when one analyzes the profound statements made in them such as "tattvamasi," "sohham," "ekamevadvitiam," "sarvakhalvidam brahman" etc., one comes to know that, just as the one water element in the creation, meaning liquid substances, by being mixed with complementary qualities mutate and appear as oil and many such types of substances, in the same way, only the one Brahman-Consciousness, meaning Paramatman, mutates through Maya and appears as this whole creation with its beings that are of the land, of the air, of the water etc. along with streams and rivers, oceans, mountains etc. - as this infinite Universe. And just the same as when those oil-like substances mix with water, instead of permeating the water remain separate, similarly the Maya-enjoined creation-substances are always in the Infinite Brahman-Consciousness, although mixed with It, they cannot permeate the entire Universe, and thus, discerning themselves to be a tiny part of creation, they remain as separate things in creation. Just as by applying some appropriate method to medicine such as liquor potass, or other such substance, the compound liquid can be broken up and

immediately it will permeate all of the water, similarly, if by some technique, among all things in this infinite Universe, the fluctuations of consciousness is stopped and the influence of Maya is destroyed, then, mixing with this Infinite Consciousness, one pervades the entire Cosmos, becoming omniscient and omnipotent, and attaining Kaivalya or Brahman. In this way, the cessation of Maya-caused fluctuations of consciousness, meaning ordinary actions, like the union of the oil-like substance with water like liquor potass etc, is for the union of all things in the Universe with that Infinite Consciousness, meaning the reason for yoga, which is why the great scriptural saints call the cessation of the fluctuations in consciousness "yoga" [union], and the techniques/methods that one needs to apply to stop those fluctuations in consciousness are called the "anga" - body, limbs or parts - of yoga. As in -

yogashchittavritti nirodhah - Samadhipada - no. 2

Although the above-mentioned limbs or parts of yoga to be practiced in order to stop the fluctuations in consciousness are of many types, in the Patanjali philosophical treatises those have been divided into eight parts and given these eight names: yama, niyama, asana, pranayam, pratyahar, dharana, dhyana and samadhi. Among these, the last - dharana, dhyana and samadhi - having nothing to do with external sadhana, are called internal parts. As in -

yamaniyamasanapranayamapratyaharadharanadhyanasamadhiyohashtavangani - Sadhanapada - no. 29

Now, I present below the manner in which the above-mentioned parts of yoga are written about in the book named "Yogasutra" by Maharshi Patanjali:

ahimsasatyasteyabrahmacharyaparigraha yamah - Sadhanapada - no. 30
 shouchasantoshatapasvadyayeshvarapranidhanani niyamah - Sadhanapada - no. 32
 sthirasukhamasanam - Sadhanapada - no. 46
 tatah dvandanavaghata - Sadhanapada - no. 48
 svasvavishayasamprayoge chittasya svarupanukara ivendriyanam pratyaharah - Sadhanapada - no. 54
 tasmin sati shvasaprashvasayorgatirvicchedah pranayamah - Sadhanapada - no. 49
 tatah kshiyate prakashavaranam - Sadhanapada - no. 52
 dharanashu yogyata manasah - Sadhanapada - no. 53
 deshabandha chittasya dharana - Bibhutipada - no. 1
 tatrapratyayenaikatanata dhyanam - Bibhutipada - no. 2
 tadevarthamatranirbhasam swarupashunyamivasamadhih - Bibhutipada - no. 3
 trayamekatra samyama - Bibhutipada - no. 4
 ayamantaranga purvebhyah - Bibhutipada - no. 7

Renouncing envy, greed, taking things of others and such things that cause mental restlessness, being on the path of truth in chastity, and thereby extinguishing the perturbations in consciousness is called "yama." By this method, all destructive tendencies are eradicated. This matter has been explained in the fourth, fifth and sixth slokas of the first chapter of this book.

If, after experiencing Consciousness-Self, the human consciousness is unable to attain the Bliss of Atman, then, as the joys of bhoga are now scattered about, it adopts many types of tendencies. This condition produces physical ailments, "styan" - meaning mental problems, confusion/doubt - meaning the inability to discern between good and bad, inadvertence - meaning the non-caring aloofness of mind and the lack of enthusiasm, laziness - meaning the lack of activity, incessant worry over this or that happening, envisioning imaginary things - meaning delusion, a scenario of not being able to attain - meaning a type of insufferable condition that says "something seems to be obviously available but I can't seem to get it," unsettledness - meaning the lack of stability -- many types of sufferings such as these become present. In the book named "Yogasutra" by Maharshi Patanjali, these have been called obstacles, meaning impediments. It is also written in the aforementioned book that the threefold suffering - meaning the physical suffering caused by the shock or attack from humans or animals or some other physical thing, the suffering of the subtle level caused by the corruption of the subtle body due to lapse in proper discipline, and spiritual suffering associated with the experience of [not fully attaining] the Bliss of Atman - causes depression, meaning despondency associated with unfulfilled desire, "angamejayatva," meaning the shakiness of body and limb, along with inhalation and exhalation, and by these things the human consciousness remains in a disturbed state. Thus, to eradicate all of these, one should practice "ektattva" [one unified thing]. As in -

byadhityanasamshayapramadalasyabiratibhrantidarshanalabdhabhumikatvanavasthitatvani
chittavikshepasteshantarayah - Samadhipada - no. 30

dukhkhaaurmanasyangamejayatvashvasaprashavasa vikshepasahabhuvah - Samadhipada
- no. 31

tatpratishedhartamekatattvamabhyasah - Samadhipada - no. 32

Now, what is this which is called "ektattva," and how one can practice it, is being explained. To speak about this, first it is necessary to speak about the nature of mind, meaning its character. By nature, the mind cannot just reside in a condition of emptiness without holding on to something, and it loves bliss so much that it does not hold on to anything that does not give it any joy. If for some reason it has to hold on to such a thing, that is for only a short while. As quickly as it can, it will abandon it and run after another thing that will be joyful. Knowing these two characteristics, it can clearly be understood that if it is possible to keep the mind happy in something, something from which there can be no fear of unhappiness, then it remains in that thing in bliss, and no longer does it try to go after other things. As soon as the mind is no longer restlessly going from one thing to another thing, and is steadily holding on to one thing by which it is happily residing, ektattva is being practiced. For the practice of this ektattva, two slokas about keeping the mind happy and five slokas about keeping the mind steadfast - these seven sutras are written in the Patanjali philosophical treatises. As in -

maitrikarunamuditopekshanam

sukhaduhkhapunyapunyavishayanambhavanashchittaprasadanam - Samadhipada - no. 33

pracchardanavidharanabhyam va pranasya - Samadhipada - no. 34

The human consciousness of the jiva is happy at merriment in pleasure, pathos in sorrow, enthusiasm for beneficent work, and rejection of maleficent work, but these external joys remain only for a very short time. The reason for this is that because of being attached to previous samskaras [acquired tendencies], the consciousness, immediately afterwards, again gradually becomes unhappy. Therefore, in order to make the happiness just mentioned long-lasting, one must practice a kriya [technique/work] that purifies samskaras and creates inner happiness. When, by Sadguru's instructions, the flinging out, meaning shooting out, of prana-air, and again its drawing back, meaning attraction -- by the Kriya of this rechak and purak, there is samskara-purification, and happiness remains for a long time. This subjectt has been explained in the eighth sloka of the fourth chapter. These sutras teach on the way of keeping the mind happy, while the latter five slokas teach on how to keep the mind from going after things and thereby cast off restlessness, and thus remain in steadfastness. As in -

vishayavati va pravrittirutpanna manasah sthiti nibandhini - Samadhipada - no. 35

vishoka va jyotismati - Samadhipada - no. 36

vitaraḡa vishayam va chittasya - Samadhipada - no. 37

svapnīdrajanālambanam va - Samadhipada - no. 38

yathābhīmatādhyānat va - Samadhipada - no. 39

Keeping the mind happy by the above-mentioned type of technique, the all-pervading Sound of Space, the touch of the prana-air within, the sight of the inexhaustible Light, the Nectarous Ambrosia flowing from the Sahasrara, inner divine scent etc. - when any such type of inner experience arises in consciousness, the mind no longer goes after external things and remains steadily in that. Among these, one of the highest methods is this: coming to the place of ahamkara through the door of sushumna by Sadguru's instruction, here one experiences: from the plane of the sun - an incredibly powerful, and from the plane of the moon - an incredibly lovely, and together - a Light of such sublime beauty that experiencing it casts away all types of suffering and grief from the mind. For this reason, this has been called by great saints as "vishokajyoti" [the Light that ends grief]. If this vishokajyoti is revealed and consciousness is surrendered in it, then the mind becomes completely steadfast and still.

Having explained in these two sutras [Samadhipada - no. 35 and 36] about the method by which the mind can be tied to a certain thing and thereby gain steadiness, it is being instructed in the next two sutras [Samadhipada - no. 37 and 38] on how one can disengage the mind from things and keep it still. By determining between imperishable and perishable things and allowing non-attachment to arise in relation to things of sound, touch, sight, taste, smell etc., and disengaging the mind from all those things, the mind naturally becomes still by itself. The way to make this condition more permanent is this: by the aforementioned technique received from Sadguru, the mind becomes happy and wisdom is established revealing: "there is no existence of anything in this Universe other than Infinite Consciousness, but because jivas are covered in ignorance and are living as if asleep, it is being imagined that there are many kinds of things that have subsistence and are being experienced." Realizing this experience with certainty, the mind becomes

unwaveringly still. Having instructed these four sutras to the Sadguru-graced sadhakas, in the fifth sutra [Samadhipada - no. 39], teaching is being given on what to do to attain stillness of mind in sadhana if it is not possible to acquire the grace of Sadguru or the aforementioned method. If one is not successful at being able to have the aforementioned type of technique, then enjoining the mind's focus on any one thing which can be deemed appropriate according to one's country, time and personal condition will also make the mind still. In this way, stilling the mind by some method and practicing keeping it in equipoise is called "practicing ektattva" in yogic scriptures. It has been expressed as "doing sadhana with a unified mind" in the Srimad Bhagavad Gita.

Now, if one reads these four slokas [Gita 6:11 through 6:14] intently, it can be clearly understood that He has instructed to practice all of the aforementioned parts of yoga altogether at the same time in the manner of ektattva which is antidote to the obstacles to yoga. The aforementioned four slokas are being explained below.

By practicing ektattva, the counteraction to the obstacles to yoga - such as physical and mental problems, confusion etc. - unifying the mind, renouncing envy, fear etc., eliminating restlessness of mind through chastity, devoting oneself to God with a tranquil mind, disciplining oneself in cleanliness and such other niyamas, seating oneself in a sanctified place on a seat which has kusha grass as its base, on top of which there is skin of deer or such animal, and on top of which there is some good quality cloth, sitting not too high and not too low, using a method of sitting that will keep the body, head and neck without movement and balanced as well as in comfort, withdrawing sight from all sides and putting it at the root of the nose, extinguishing all restlessness of the senses, preparing the mind for concentration by purifying oneself, practicing the yogic technique of pranayam for the elimination of ignorance which covers Consciousness, concentrating the mind in Kutasthachaitanya and intently remaining enjoined in Its meditation, consciousness becomes one with It. When by this type of absorption wisdom is realized, sadhakas experience the Consciousness-Self as the Supreme Being, and live in Total Awakenedness united with that Atman-Consciousness. -11, 12, 13 and 14-

**yunjannevaṃ sadatmanam yogi niyatamanasah
shantim nirvanaparamam matsamsthamadhigacchati -15-**

Poetically:

In devotion keeping mind on Me
Effortlessly that yogi will cross the ocean of samsara -15-

Commentary:

By the completely focused practice of the aforementioned parts of yoga, sadhakas continuously remain in union with Atman-Consciousness, and thus becoming permeated

in the Infinite Brahman-Consciousness, attain the form the Supreme Nirvana, the Abode of Tranquility - Kaivalya. -15-

**natyashnatastu yogohsti na chaikantamashnatah
na chatisvapnashilasya jagrato naiva charjuna -16-**

**yuktaharaviharasya yuktacheshtasya karmasu
yuktasvapnavabodhasya yoga bhavati duhkaha -17-**

Poetically:

Eating too much or not eating

Excessive sleep or keeping awake [without much sleep], yoga is not for him -16-

Food, recreation, or sleeping or being awake

Other types of activities, or moving about

Performing all these in moderation

That one attains yoga siddhi - the Supreme Nirvana -17-

Commentary:

Those who either eat too much or constantly fast, as well as those who sleep excessively or generally remain without much sleep are not able to have the revelation of Consciousness. Therefore, to unite with Consciousness, things such as eating, recreation, sleep, being awake, and all present work to be done, should be carried out in an orderly, moderate and balanced manner. If one is in Self-Kriya being able live in this moderate and balanced way, then all suffering is destroyed and consciousness becomes one with Atman-Consciousness. -16 and 17-

**yada viniyatam chittamatmanyevavatishtate
nispriah sarvakamebhyo yukta ityuchyate tada -18-**

Poetically:

The one whose consciousness is stilled in Atman

He is called in the scriptures as a yogi who is devoid of lust and desire -18-

Commentary:

The state of being where consciousness is devoid of all types of wanting for desirable things, and is completely absorbed and stilled in Atman-Consciousness is what is called by the great saints as "the condition of being seated in yoga" [yogarudhavastha]. -18-

**yatha deepo nivatastho nengate sopama smrita
yogino yatachittasya yunjato yogamatmanah -19-**

Poetically:

The way a lamp burns in a place devoid of wind
Stays steady and does not waver
The one whose mind is steady in the same way
His yoga will bring him his salvation -19-

Commentary:

The saints who are knowledgeable in yoga compare the consciousness of a sadhaka seated in yoga [yogarudha] to a lamp, the flame of which burns steadily and without perturbation in a place devoid of wind. This means that as the lamp remains steady and without perturbation in a place devoid of wind, the consciousness of sadhakas seated in yoga and united with Atman-Consciousness also reside in that state of motionless steadiness. -19-

**yatropraramate chittam niruddham yogasevaya
yatra chaivatmanatmanam pashyannatmani tushyati -20-
sukhamatyantikam yattadbuddhigrahyamatindriyam
veti yatra na chaivayam sthitashchalati tattvatah -21-
yam labdha chaparam labham manyate nadhikam tatah
yasmin sthito na duhkkena gurunapi vichalyate -22-
tam vidyadduhkhasamyogagamviyogam yogasamjnitam
sa nishchayena yoktavyo yogohnirvinnachetasa -23-**

Poetically:

The place where yogic service is done with steadfast consciousness
In that place effortlessly Atman is seen -20-
The one with no danger of wanting pleasure
The senses are under his power
Surrendering mind and intellect to the Atman
That one sees the True Eternal Form of Atman -21-
The one who realizes Atman's True Form
Other acquisitions, heat, cold, he does not need
There is no relationship to pleasure and sorrow
Know that this is the sign of yoga as decreed -22-
That with which there is no connection of sorrow
The unengaged consciousness certainly attains that yoga -23-

Commentary:

The state where consciousness, by the performance of yogakriya, arrests its own fluctuations and transcends all things; the state where sadhakas, experiencing their own Consciousness-Self, are content in That Itself, and thereby attain the Eternally Permanent Bliss of Brahman which is beyond the senses and even the intellect's grasp; compared to Which any joy of the highest nature of the world cannot be considered as any kind of joy

at all; the state, if attained, where no profound suffering that may be present can unnerve the mind, and no other sorrow can even appear -- this state of being is what is called yoga. To attain this state, one should, with an assured intellect and an unrelenting consciousness, perform Kriya as instructed by Sadguru. -20, 21, 22 and 23-

**samkalpaprabhavan kamamstyktva sarvanasheshatah
manasaivendriya gramam viniyamya samantatah -24-
shanaih shanairupamed buddhya dhritigrihitaya
atmasamstham manah kritva na kinchidapi chintayet -25-**

Poetically:

The sadhana of that yoga will not be fruitless
In renunciation, all wants are cast off -24-
Subjugate all senses within
Little by little, let go of relationship to things
Keep the mind in Atman, do not think about anything
Stay wholly desireless always -25-

Commentary:

Renouncing with resolve and extinguishing all desires that arise, drawing within and completely controlling all functions of the sense-body, being patient and steadfast of mind and ending connection with all worldly things little by little, establishing the mind in Atman-Consciousness and thereby casting off all thought, reside securely in contentment. -24 and 25-

**yato yato nishchalati manashchanchasamasthiram
tatastato niyamya itadatmanyevam vasham nayet -26-**

Poetically:

Whatever place the restless and unsettled mind goes
Bring it back with surety and subjugate it in Atman -26-

Commentary:

When the mind by its nature is influenced by the restless aspect of rajoguna and is thereby unsettled, with wherever things it faces and becomes distracted, one should, by the Sadguru-instructed Kriya, withdraw the mind from those things and bring it under the control of the Self. -26-

**prashantamanasam hyenam yoginam sukhamuttamam
upaiti shantarajasam brahmabhutamakalmayam -27-**

Poetically:

Erosion of sins in rajoguna, tranquil becomes the mind
In that yoga is found the eternal happiness -27-

Commentary:

By the practice of such withdrawal of the senses, when the mind attains tranquility and the purity of the sattvic condition by having become free of the scattered-ness arising from rajoguna and the sleepy, drowsy/laziness arising from tamoguna, sadhakas become able to live in Supreme Bliss. -27-

**yunjannevam sadatmanam yogi vigatakalmashah
sukhena brahmasamsparshamatyantam sukhamashnute -28-**

Poetically:

By becoming sinless the mind is brought under control
Liberated while alive, the yogi crosses over -28-

Commentary:

By the continuous and gradual practice of the restful poise of the aforementioned method as received from Sadguru, and thereby being able to remain one with Atman-Consciousness, sadhakas experience all of the created Cosmos up to the Ultimate as the form of that Infinite Brahman-Consciousness and effortlessly attain the beyond-immense Bliss of Brahman. -28-

**sarvabhutasthamatmanam sarvabhutani chatmani
eekshyate yogayuktatma sarvatra samadarshanah -29-**

Poetically:

In all elements is Atman, the elements are in Atman
The yogi witnesses them as the same -29-

Commentary:

In this way the sadhakas established in Consciousness-Self, experiencing that Infinite Consciousness as completely in everything in the Universe, experience the subsistence of all things in this Immovable Brahman-infused world as of the Consciousness-Self and in the Consciousness-Self. -29-

**yo mam pashyati sarvatra sarvancha mayi pashyati
tasyaham na pranashyami sa cha me na pranashayti -30-**

Poetically:

I am in everything, everything is in Me
The one who sees for him I am there verily -30-

Commentary:

Those who in this way experience the existence of all created things of the world as Atman-Consciousness's and in Atman-Consciousness, those eternally merged sadhakas' consciousnesses are always in an awakened state. They are never outside of Consciousness, meaning they are never "un-"conscious. They live ever-awakened. -30-

**sarvabhutasthitam yo mam bhajatyekatvamasthitah
sarvatha vartamanohpi sa yogi mayi vartate -31-**

Poetically:

I am always in every element
The one who meditates upon me in this way
Renouncing all other work, if he does
He becomes enraptured with Me -31-

Commentary:

Those who by Sadguru's instructions take refuge in the immovable, this Brahman-embodied-in-all elements, Universe-pervading Consciousness and reside in that, they, no matter where they are in whatever way they are, are always residing in the Consciousness-State. Nothing of creation is able to make them unconscious. -31-

**atmoupamyena sarvatra samam pashyati yoharjuna
sukham va yadi va duhkham sa yogi paramo matah -32-**

Poetically:

The way one's own pleasures and sorrows are
So are the pleasures and sorrows of others
The one who knows them as the same, Dhananjaya
He is the supreme yogi, and becomes the greatest of all -32-

Commentary:

Those who, experiencing this world-Brahmanda as Consciousness-filled, and not being dismayed by the ever-present, innumerable pleasures and sorrows associated with birth and death, see all created matter as the same, those sadhakas are considered by the beings of wisdom as the greatest of all. -32-

Arjuna said:

**yohyam yogastvaya proktah samyena madhusudana
etasyaham na pashyami chanchalatvat sthitim sthiram -33-
chanchalam hi manah krishna pramathi balavaddhridham
tasyaham nigraham manye vayoriva sudushkaram -34-**

Poetically:

Arjuna said, listen Sri Madhusudan
With equipoise, the yoga about which You spoke now
I cannot see patience coming because of restlessness
Who has the capacity to perform such a yoga -33-
The cause of want in body and senses
Who has the power to win this with steady mind
As a pot cannot hold the wind
Similarly, the mind cannot be kept at bay -34-

Commentary:

When all this is experienced in Kutasthachaitanya, an experience happens in the energy of the fire element that: although it is true that in the momentary tranquility attained by the after-effect poise [par avastha] of different types of Sadguru-instructed Kriya one experiences the Universe as the form of that Infinite Consciousness, one cannot see the naturally restless mind, not being able to be still in one way for any length of time, as being steadfast for an extended period. Therefore, O Chaitanya!! [Consciousness] I consider the complete focusing of this sense-desirous, naturally restless, uncontrollable mind for an extended period of time as impossible as stopping inhalation and exhalation. - 33 and 34-

Sri Bhagavan said:

**asamshayam mahabaho mano durnigrahachanchalam
abhyasena tu kaunteya vairagyena cha grihyate. -35-**

Poetically:

Govinda said, listen to what I say, Dhananjaya
What you are saying is all true
The turbulent and uncontrollable mind is very restless
Who has the power to coerce it back in
Wherever the mind goes whether true or false
Bring it back from those places and establish it in Me
By non-attachment become disinterested in things
By these two is the power to control the mind -35-

Commentary:

It is necessary to clearly explain the matters of practice [abhyas] and non-attachment [vairagya] which are mentioned in this sloka, because these two are the primary aspects of

yogic methods, or it can be said that all yogic methods are only the body and limbs of these two. Therefore, some of what has been said about these two subjects by the most esteemed sages is being explained below.

Maharshi Patanjali has written about this subject in the book named "Yogasutra" in this way: that just as when a certain type of substance is mixed with a different type of substance, a change occurs in the natural condition of the original substance and thereby that substance transforms to a mutated state, in the same way, when consciousness mingles with external matters of sound, touch, sight, taste and sound etc., it becomes attached to them and a change of its natural condition occurs, because of which it then exists in a distorted condition. Thus, if it is not able to abstain from all those things, consciousness can never reside in its natural state.

If consciousness is able to abstain from things in order to remain in its natural state, then gradually, four states of being, one after another, arise in consciousness. First, by discerning the transitory nature of things and becoming aware of its own corrupted condition, an effortful state emerges within consciousness, with consciousness wanting to attain its natural state of being. The scriptural saints call this effortful condition the "yataman avastha" of consciousness. After this, consciousness gradually continues to discard the causes of its distortions. This type condition of consciousness in the scriptures is called "vyatirek avastha." Then, the distorted conditions in consciousness that still occur because of attachment to previous tendencies [samskaras] from time to time even after having eradicated all causes [of corruption] are brought into awareness, and the state attained by consciousness from wanting to achieve peace from that is called in the scriptures as "ekindriyavastha." After that, when all distortions and even their samskaras are eliminated, a type of peaceful state of being is obtained where any types of matters relating to visible things or supernatural intimations -- no kinds of desires for anything can arise. Always, consciousness remains in its natural state. This is what the scriptural saints have called as the "vashikar avastha" of consciousness. Maharshi Patanjali has called this vashikar avastha as having the same meaning as "vairagya" [non-attachment]. As in -

"drishtanushavikavishayavitrishnasya vashikarasamjnya vairagyam" - no. 15 - patanjali yogasutre samadhipadah

Just as when many children recite loudly and in unison, the recitations of those whose voices are more physically strong are able to be heard, and those whose voices are subtle, meaning mellow, are not able to be heard at all, in the same way, because mind experiences many types of physical things and remains engaged in their momentary and miniscule happiness, it is unable to experience that extremely subtle and internal, Eternal Knowledge and Bliss. Thus, not attaining purity because of the mind totally being in the experience of happiness from all kinds of material and physical things, that extremely subtle, Infinite Knowledge and Consciousness-Self in the Form of Bliss is not experienced. Therefore, not being immersed in the corruption-causing external things and remaining in its natural state, consciousness is able to experience that infinite and eternal knowledge and the Consciousness-Self in the Form of Bliss. In this way, practicing residing in the state of that Eternal and Infinite Form of Knowledge-Bliss of the Atman-Consciousness is what is referred to in the Patanjali Yoga Sutra as "abhyas" [practice]. As

in -

"tatra sthita yatno habhyasah" - Samadhipada - no. 13

In this way, experiencing Atman-Consciousness, and continuously practicing residing in the Bliss of Self-Knowledge, the desire for happiness connected with the enjoyment of physical things is gradually eliminated, and consciousness resides in a state of "vashikar" [independent/sovereign], which is the emergence of what is synonymously known as vairagya [non-attachment]. And if one can become devoid of the desire for happiness connected with the enjoyment of physical things, meaning if the aforementioned state of "vashikar", or the emergence of what is synonymously known as vairagya, occurs, then that Infinite Consciousness is experienced. Thus, without the practice of experiencing Atman-Consciousness for a while, the emergence of vairagya is impossible, and without such vairagya, the experience of Atman-Consciousness is also impossible; therefore, both are unattainable. To resolve this unattainable condition it is essential to take refuge in the Lotus Feet of Sadguru. With regular and disciplined practice of their directives, as instructed in the 10th through the 14th slokas of this chapter, and engaging in the performance of yogakriya, in the state at the end of Kriya, more or less, little by little, Atman-Consciousness is experienced for moments at a time. In this way, experiencing Atman-Consciousness, mind attains stillness in the Bliss of Self-Knowledge. When mind is filled with the Bliss of Atman in such moments, it recognizes the momentary enjoyment of happiness connected with physical things as extremely trivial. If one can practice this experience of Atman-Consciousness ceaselessly for a long time while being fully disciplined, chaste, reverent, devoted and doing good works with non-attachment, then the state of the Bliss of Self-Knowledge becomes eternally present. Maharshi Patanjali has also written on this matter. As in -

"sa tu dirghakalanairantaryasatkarasevito dridhrabhumih" - no. 18 - patanjali yogasutrasamadhipadah

With the aforementioned Atman-Bliss-filled state at the end of the yogakriya acquired through the grace of Sadguru, having left behind the happiness connected with the enjoyment of physical things, by which a type of care arises whereby the "yatamanavastha" is attained - the thread of vairagya appears in consciousness. If one does not attempt to corrupt consciousness again by thoughts of things associated with sound, touch, sight, taste, smell, etc., and many such types of associations with bad company such as these, then by this type of practice, the second level of vairagya gradually arises in consciousness in the form of "vyatirekavastha," and progressively, after the third level in the form of "ekendriyavastha" emerges, consciousness attains the ultimate end of vairagya - the "vashikaravastha." It is written in the Patanjali Yoga Sutra that it is in this "vashikaravastha" that the knowledge of Purusha, meaning the incisive vision of Purusha-Prakriti, is born in the jiva, and from the understanding of that Prakriti-Purusha, the spoken and the unspoken, meaning creation and destruction, or even the desire to be embodied are extinguished, the jiva attains that Eternal, filled with the Bliss of Knowledge, Brahman-ness. As in -

"tat param purushakhyatergunavaitrishnyam" - Samadhipada - no. 16

Now, the meaning of this sloka is this: even if mind is brought into stillness momentarily by yogakriya, the always-restless consciousness of the matter-oriented mind again assumes its former condition; therefore, to quell the mind, meaning destroying this restless nature of mind, establishing stillness and experiencing the omnipresence of Total Brahman is tremendously difficult - there is no doubt about this. But by attaining the stillness at the end of the yogakriya acquired by Sadguru's grace, and continuously practicing the experience of Atman-Consciousness with reverence and pure work, the state of Bliss of Self-Knowledge is realized, and the enjoyment of happiness connected with physical things is understood as extremely trivial, and as the ultimate end of vairagya - "vashikaravastha" - becomes present, one becomes effortlessly aware that all of the Cosmos is filled with Total Brahman-Consciousness. -35-

**asamyatatmana yogo dushprapa ity me matih
vashyatmana tu yatata shakyohvaptumupayatah -36-**

Poetically:

Controlling the mind without yoga is never successful
When the mind is under control this kind of wisdom comes
One who takes care to control the mind
That one finds the path and way in yoga -36-

Commentary:

It has been clearly explained in the commentary to the previous sloka that if wants to control oneself, four states of being gradually arise in consciousness which are named, "yataman," "vyatirek," "ekindriya" and "vashikar." Among these states mentioned, Maharshi Patanjali has referred to the state named "vashikar" as being synonymous in meaning to "vairagya" [non-attachment]. Now, in this sloka, the matters on that which have been expressed as "vashyatma" or "samyatma" - which have been stated in regards to the sadhakas whose consciousnesses are absorbed the condition of "vashikaravastha" - are being explained below.

In the state of the Self-revealed Consciousness, it can be known that those who are immersed in vairagya, meaning those whose consciousnesses have attained "vashikaravastha" -- by performing with great care the Sadguru-given way of yogakriya, they realize the Self-revealed Consciousness state and are able to live filled with the form of the Eternal Bliss of Knowledge. But those who are not adjoined in vairagya, meaning those whose consciousnesses are inclined towards material things -- for them the aforementioned state of being is ever unattainable. -36-

**Arjuna said:
ayatih shraddhayopeto yogacchalitamanasah
aprapya yogasamsiddhim kam gatim krishna gacchati -37-**

**kacchinnobhayavibhrashtashchhinnabhramiva nashyati
apratishtho mahabaho vimudho brahmanah pathi -38-**

Poetically:

Arjuna said, If you please, Yadupati
Not victorious over the senses are the reverent great ones
If divine beings fall from the path of yoga
Not successful, then what way can they find -37-
This world, the next world, are not
What suffering they experience, having fallen in hell
As clouds going in many directions by the force of wind
In this way they wander about in samsara -38-

Commentary:

It has concluded in sloka no. 70 of the second chapter of this book that: being bound to desire and in order to enjoy the fulfillment of the matters of desire, jivas take birth again and again; and in this chapter this type of essence has been expressed which says that when Atman-Consciousness is experienced by the reverent performance of Sadguru-instructed yogakriya, mind becomes filled with the Bliss of Self-Knowledge and wants to leave behind the pleasures connected with the enjoyment of external things. Upon this, this type of doubt arises in the fire element that: there are those who acquired the Bliss of Atman by the Sadguru-graced yogakriya, and by being enjoined in reverence of Atman-Consciousness, they wished to leave behind the paltry, momentary happiness connected with the enjoyment external things; but because of the state of vairagya in the mind becoming disrupted repeatedly, not being able to remain in Atman-Consciousness, they became faulty in their taking care, lackadaisical in their practice and never were they able to reside in the state of the Bliss-filled Eternal Knowledge. O Kutasthachaitanya! What will be the way for them? Will these types of sadhakas who could not realize that Supreme Brahman-Substance and who, by having desisted sense-enjoyment, cannot take birth in the desire-oriented creation be eternally in a delusion-drenched state, like broken clouds floating in space until they are destroyed at the time of Final Dissolution? -37 and 38-

**etanme samshayam krishna chettumaharsyasheshatah
tvadanya samshayasyasya chetta na hyupapdyate -39-**

Poetically:

One who is restless on the path of Brahman, who is in a stupor
Can he be reprieved of again being in samsara
This doubt in mind is my ruin
Who else but You can cut through this doubt -39-

Commentary:

O Kutasthachaitanya! Without You, there is no possibility of ending this conflict; thus, You are the One Who is able to expel this doubt of mine in every way -- meaning that when this type of doubt rises up in the fire element, in order for it to be removed, sadhakas trust Kutasthachaitanya in this way . -39-

Sri Bhagavan said:

**partha naiveha namutra vinashastasya vidyate
nahi kalyanakrit kashchiddugatim tata gacchati -40-**

Poetically:

Govinda said, Partha listen to this wisdom
Not in this world, nor in the next is he destroyed
How can one who is on the path of sannyas be destroyed
Ever he is who believes -40-

Commentary:

Upon trusting Kutasthachaitanya, this type of experience happens: those who for their own beneficence, meaning for the revelation of Atman Consciousness, have become immersed in the Sadguru-given yogakriya and have been able to experience even a little experience of Consciousness -- there is never condemnation for them. That Consciousness-experience of theirs cannot - not in this body, nor after the body, nor by anything - be destroyed. -40-

**prapya punyakritam lokanushitva shashvatih samah
shuchinam srimatam gehe yogabhrashtohbhijayate -41-
athava yoginameva kule bhavati dhimatam
etaddhi durlabhataram loke janma yadidrisham -42-**

Poetically:

Performing this yoga regularly
Even if one cannot do that, it is greater than other things
Living in the land of gods for eternity
Is born in the house of the pure and holy -41-
The engaged yogi's path is thus
Listen now to what I say in the middle of all this
After living in heaven, birth takes place in the house of yogis
This the priceless birth in this world -42-

Commentary:

Because of not being able to practice residing for long periods of time in the Bliss of the Atman-Self and not being able to fully realize vairagya, meaning that because their consciousnesses were not yet able to renounce the tendencies and inclinations of external matter and thereby were not able to attain the vashikaravastha and were not able to eternally experience the infinite Bliss of Knowledge-filled Brahman-Consciousness all at once, according to each one's greater or lesser experiences of Consciousness, some such sadhakas take birth in houses of high beings who are pure of mind, successful in living without lack, and are fit for the yoga of Consciousness; some take birth in the houses of Sadguru-graced Kriyavan sadhakas, and some take birth in the houses of those wise ones who are filled with Eternal Bliss and are absorbed in the yoga of Consciousness. Such types of births in this physical world are extremely precious. -41 and 42-

**tatra tam buddhisamyogam labhate paurvadehikam
yatate cha tato bhuyah samsiddhou kurunandana -43-
purbabhyasena tenaiva kriyate hyavashohpi sah
jijnasurapi yogasya shabdabrahmativartate -44-**

Poetically:

Acquiring wisdom from the previous body
By the habit of past practice, yoga is done bound to that -43-
Those whose minds enquire into the path of yoga
He claims nothing in karmayoga
With great care he meditates with determination
No connection to sin remains in his body -44-

Commentary:

Having taken birth in these types of situations, fixing the mind to Consciousness because of yogic habits from the previous body, they again take care to ascend in the yoga of Consciousness; and some, without effort and by themselves, go beyond all Vedic rituals, and enquiring into the techniques of yoga in order to become united with the Eternal, Bliss of Knowledge-filled Brahman-Consciousness, become engaged in the performance of yogakriya as was practiced in the previous body. -43 and 44-

**prayatnad yatamanastu yogi samshuddha kilvishah
anekajanmasamsiddhastato yati paraam gatim -45-**

Poetically:

The yogi who with great effort takes care in yoga
Purified and without sin
After many births that human being becomes perfected
Then goes to attain the All -45-

Commentary:

Through many births in this way, gradually ascending with great care along with practicing self-discipline, after all impurities of mind are eliminated, such yogis reside in the ultimate end of vairagya - vashikaravastha - and attain the Supreme Way, meaning the form of the Eternal, Bliss of Knowledge-filled Brahman-Substance. -45-

**tapasvibhyohdhikoyogi jnanibhyopi matohdhikah
karmibhyashchadhikoyogi tasmadyogi bhavarjuna -46-**

Poetically:

The one who performs severe austerities of the body
The yogi is greater than that ascetic
The yogi is beyond the scholars and those who perform actions
Therefore, be a yogi, Dhananjaya -46-

Commentary:

Thus, as yogis are superior to the austerity performing ascetics, the scriptural scholars with knowledge from outside sources, or the fire-ceremony-performing Vedic ritualists, one should take refuge in the Lotus Feet of Sadguru and, with the aid of the fire element, perform yogakriya. -46-

**yoginamapi sarvesham madgatenantaratmana
shraddhavan bhajate yo mam sa me yuktatamo matah -47-**

Poetically:

Yogis who are devoted to other gods
Taking the mind from there and establishing it in Me
Absorbed in reverence, the one who always meditates on Me
He is known as the greatest yogi in the three worlds -47-

Commentary:

Those who surrender mind, intellect etc. and the inner senses in Atman, and practice residing in Consciousness-Self with reverence, they very quickly attain that Infinite, Bliss of Knowledge-filled Brahman-Substance. This is what is experienced in the Most Supreme Kutasthachaitanya. -47-

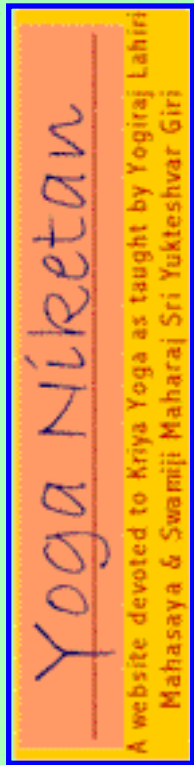
SUMMARIZED DESCRIPTION OF CHAPTER 6

If the mind stays immersed in Kutasthachaitanya in the aforementioned manner, then even more is experienced, such that: when the cessation of the fluctuations of consciousness is experienced via the practice of yogakriya, the very practice that yogis should do is to prevent the reemergence of that [the fluctuations] and rest in that state [of tranquility]. In this perspective, yoga and sannyas are not different. Those who are not attracted to the sense-oriented things of sound, touch etc. or sense-oriented acts, who have renounced the desire for their fruits and who have fulfilled only what needs to be dutifully done, those who have renounced all desire and doubt of body, mind and even up to speech -- they are the ones who are yogis, and they are the ones who are sannyasis or renunciates. Without this kind of renunciatioon there is no becoming a yogi or a sannyasi by just renouncing according to the methods of the Vedas or society [1 - 4]. In this world, one is one's own friend and one is one's own enemy. When one can remain enjoined in Kutasthachaitanya, one can rescue oneself as one's own friend from all sorrows of the world; this is what the jiva should do; the jiva should not instead break off from Consciousness and become enveloped by the sorrows of the world [5 - 6]. Kutasthachaitanya sadhakas, who are victorious over their senses, experience in this way the Substance beyond scriptural knowledge, become fully content, and residing completely and in profound Tranquility in union with the Supreme Substance, know gold, earth, stone etc. as undifferentiated Consciousness, and thereby are unperturbed by [the seeming differentiations of] friend, enemy, saint, wicked, cold, heat, pleasure, sorrow, honor, shame etc. [7 - 9]. With one-pointed focus of mind, alone in a solitary place, following the practices of not taking from anyone, chastity, continence, cleanliness etc., sitting on a seat of grass, skin and cloth, keeping body, neck and head still and steadfastly concentrating by techniques such as focusing at the root of the nose, and thereby withdrawing all senses and their associations, fastening consciousness in Kutasthachaitanya, and continuously remaining engaged in Its meditation, become one with that Supreme Nirvana-Form in the Abode of Tranquility, the Infinite Consciousness [10 -15]. This type of yogakriya is not within the capacity of those who overeat or fast, or those who oversleep or do not sleep at all. If one can perform this while maintaining eating, recreation, sleeping, waking, work, effort etc. with regularity, then all sorrow is eradicated [16 - 17].

Thus ends the sixth chapter of the yogashastra upanishad Srimad Bhagavad Gita with analysis via various scriptures of this country and the West, along with spiritual commentary.

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SRIMAD BHAGAVAD GITA Spiritual Commentary

by Swami Sriyukteshvar Giri

English Translation by Yoga Niketan Team

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CHAPTER SEVEN

VIJNANAYOGA

Sri Bhagavan said:

**mayasaktamanah partha yogam yunjanmadashrayah
asamshayam samgram mam yatha jnasyasi tacchrinu -1-**

Poetically:

Mind attached always to Me
Doing yoga with refuge in Me
There is no doubt, listen to this wisdom
In that you will know the Supreme of all -1-

Commentary:

If consciousness is immersed in Kutasthachaitanya in the previously-mentioned way, even more is experienced, such that: residing in Consciousness-Self and performing yogakriya with mind deeply absorbed in the Atman, the all-pervading Infinite Consciousness with Its glorious, miraculous, mighty power is revealed in complete clarity. -1-

**jnanam tehham savijnanamidam vakshyamyasheshatah
yajajnatva neha bhuyohnyaj jnatavyamavashishyate -2-**

Poetically:

I will tell you the highest knowledge of the matters in scriptures
Knowing which, there is nothing left to be known in the world -2-

Commentary:

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In this way, if one is successful in experiencing the knowledge of Infinite Consciousness as mentioned in the scriptures, then nothing remains to be known in creation; the Cosmos is acquired, as if in the palm of one's hand. - 2-

**manushyanam sahasreshu kashchid yatati siddhaye
yatatamapi siddhanam kashchinmam vetti tattvatah -3-**

Poetically:

Among thousands and thousands of people who is fortunate
Engaged in the Knowledge of Brahman with care
In thousands of those, some know me
The Lord of All, the refuge of All, the Supreme God -3-

Commentary:

Among thousands and thousands of human beings, rarely is there one who takes care to seek on the matters of Consciousness, and, even among the many of these types of human beings who know the Consciousness-Substance through their search, rarely is there anyone who, through Spiritual Knowledge [tattvajnana], is able to experience this all-revealing Kutasthachaitanya. -3-

**bhumirapohnalo vayuh kham manobuddhireva cha
ahamkara itiyam me bhinna prakritirashtadha -4-
aparayemitastvanyam prakritim viddhi me param
jivabhutam mahabaho yayedam dharyate jagat -5-**

Poetically:

Earth, water, fire, air, space
Mind, intellect, ego - these eight
This is called Prakriti, say all the Vedas
What is beyond this, I will tell you - listen of that which penetrates Prakriti
Para Prakriti it is called, know this
That which is holding samsara -5-

Commentary:

The two fundamental aspects which compose this Cosmos, by which the Cosmos exists, comprise the subject that is being elucidated in this sloka.

Now, discussing how this matter has been analyzed in philosophical treatises will make it possible to clearly understand this subject; for this reason, those

analyses are being explained below in a condensed form.

In the philosophical and scientific treatises of this country and the West, it has been concluded that this Cosmos with its innumerable solar systems has been created by two fundamental substances. One is material-substance (matter), and the other is Consciousness-Substance (Spirit). Brahman-Consciousness (God the Father), or the part/piece of Brahman-Consciousness (Son), or Its Cosmos-revealing Kutasthachaitanya (the Holy Ghost), is the Eternal Substance beyond and before creation (ever existing). Brahman-Consciousness, or Its part - jiva, or Its revelatory aspect - Kutasthachaitanya (God, Son, and Holy Ghost) - these three substances are not different things; they are one thing only; and, the fundamental causes of creation - matter and Consciousness (matter and Spirit) - these two are also not separate things from That; they are only Its two Prakriti-aspects, or Its Shakti.

Although this material-Prakriti (matter) is not able to do the work of creation completely on its own, because of its proximity to Param Purush, like iron in the proximity of a magnet, it becomes imbued with Consciousness (spirited) and is transformed into a new type of substance. This new substance is that which is the primary cause of creation - known as "mahat tattva." For this reason, the saintly scriptural scholars refer to this as "mahattattva." As in Samkhyadarshan -

"sattvarajastamasam samyavastham prakritiprakritermahan" etc. -- no. 59
 "tat sannidhanadadhishthattritvam manivat" -- no. 94 ity vishayadhyah

Material-Prakriti itself, having been imbued with Consciousness and transformed into the form of mahattattva, moves towards Consciousness as iron in the proximity of a magnet, and in the process of transforming into Consciousness, an effort-quality or energetic quality arises. The saintly scriptural scholars call this energy/effort-endowed part of the mahattattva "buddhi" [loosely - intellect]. Its function is dharma. That which is known as "dharma" while residing in the state of the revelation of Consciousness-Self has been explained in the commentary to the fifth sloka of the fourth chapter of this book. It is with the help of this energetic-quality-endowed part of mahattattva - the action of the buddhi - that the revelation of Consciousness, meaning Kaivalyapada, is attained. Because of the solidifying of the previous samskaras [inclinations or impressions] of this very mahattattva, the other parts become somewhat colored and become transformed to work counter to that [the actions of buddhi], meaning "adharma" [not-dharma], which becomes the manifestation of the many types of created forms of things. It is this contrary functioning part that the saintly scriptural scholars call "mana" [loosely - mind]. In this way, the same Consciousness-imbued material-Prakriti, or mahattattva, is itself referred to by the two names of "buddhi" when enjoined with the effort-energetic quality, which is dharmic or holy, and when solidified and colored as "mana," which is non-dharmic or

the created form. As in Samkhyadarshan -

"adhyavasayo buddhih" -- no. 13

"tatkaryam dharmah" -- no. 14

"mahaduparagadviparitam" -- no. 15 -- ity pradhana karyadhyayah

"mahadadyam karyam tanmanah" -- no. 69 -- ity vishayadhyayah

When material-Prakriti becomes imbued with Consciousness and is thus transformed into the aforementioned form of mahattattva, a type of self-consciousness - "I am a separate thing" - arises. The saintly scriptural scholars call this extreme type of self-conscious vanity or such transformation of material-Prakriti as "ahamkar." As in Samkhyadarshan -

"charamohamkarah" -- no. 70 -- ity vishayadhyayah

"abhimanoohamkarah" -- no. 16 -- ity pradhana karyadhyayah

[Translator's note: In the next paragraph, as well as throughout the body of the book, there are differently written variations of the gunas commonly written as "rajas" and "tamas" and their extensions such as "rajaguna" or "rajoguna." These variations have been transliterated as they have appeared in their various forms, including their expressions as multiple words or as one compound word.]

In this way, from a state in which the three gunas are in a neutralized* condition, Prakriti becomes polarized,* and transformed into the dharmic- and non-dharmic-elements-embodying ahamkar, and because of this, sattva (neuter), raja (positive) and tamah (negative) - these three gunas arise; and this rajoguna is endowed with the capacity of action and is mixed with sattva and tama gunas. In this way, the one polarized Prakriti, transformed into the dharmic- and non-dharmic-elements-embodying form of ahamkar, is imbued with sattva, rajasic sattva, raja, rajasictama and tama, and because of the imbuing by these five types of gunas, the saintly scriptural scholars refer to each guna-embodying part with individual and separate names; meaning: the tamaguna-embodying part is called "kshiti" or "bhumi" [earth]; the rajasic tamaguna-embodying part is "ap" [water or liquid]; the rajaguna-embodying part is called "teja" or "anel" [energy/fire]; the rajasic sattvaguna-embodying part is called "marut" [air]; and the sattvaguna-embodying part is called "vyom," "akash" or "kha" [ether or space]. They have delineated [these parts] by these five names. In Vedantadarshan, these have been expressed as the five elements.

[*Translator's note: The words "neutralized" and "polarized" are in English in the original, but are enclosed in parentheses, indicating them to be definitions of their Bengali counterparts. The parenthetical occurrences - () - in the previous paragraph of this translation are in the original and the words within them are in English in the original. The bracketed words in the previous paragraph - [] - are the translator's, and they are explanations of the Sanskrit words appearing before them.]

This Universe is built from this permutation of ahamkar, or the five elements which have themselves been converted into the five subtle elements. Beyond the aggregate of the five sattvic parts of these five subtle elements is the eleventh sense - mind; and everyone's five sattvaguna parts spawn the five organs of perception, and the five rajoguna parts create the five organs of action; and in everyone, the five tamaguna parts create the five matters, or just the five working in five ways with each other, manifesting as the physical elements in the form of that which can be partaken of for the purpose of the aforementioned eleventh sense's partaking, and thus, these [together] make up the construction of the Cosmos in its many different forms. As in -

"tatkaryatvamanyeyam" -- no. 71 -- ity samkhyadarshane vishayadhyayah
 "ekadasham panchatanmatram tatkaryam" -- no. 17
 "sattvikamekadashakam pravartate vaikritadahamkarat" -- no. 18
 -- ity samkhyadarshane pradhana karyadhyayah

"gunabhavadvyajamano mahana pradurvabhuvaha" -- ity vayupurane

"sattvamshaih panchabhishesham kramaddhindriyapanchakam
 shrotravagakshirasana ghranakyamupajayate" -- no. 19
 "rajohmshaih panchabhishesham kramat karmendriyanitu
 vakpanipadapayupasthabhidhanani jajnire" -- no. 21
 "tadbhogaya punarbhogya bhogayatanajanmane
 panchikaroti bhagavan pratyekam vishayadikam" -- no. 26
 -- ity panchadashyam tattvavivekah

In this way, from the state of the neutralized condition of the three gunas, the one material-Prakriti itself, having become enjoined with Consciousness, is endowed with an effort/energy quality by which it becomes the dharmic "buddhi," then the manifestation-oriented [adharmic] "mana," and thereafter the combination dharma and adharma - "ahamkar"; and due to the permutation of the three gunas mentioned, and the active capacity of the energy of rajoguna, "kshiti" [earth or solid], "ap" [water or liquid], "teja" [fire or heat], "marut" [air or gaseous] and "vyom" [ether or space] - these eight forms [including "buddhi," "mana," and "ahamkar"] are imbued with the gunas, and by their manifested work has this world-Brahmanda been constructed. But it is because of the presence of the aforementioned Consciousness-Power [Chaitanyashakti] that all of creation, even atomic particles, are alive, and thus continue to properly sustain this Universe. A momentary lack of this Chaitanyashakti results in all atomic particles in the world-Brahmanda to become devoid of power, whereupon this vast Brahmanda contracts and the Cosmos becomes completely non-existent. Therefore, this infinite Cosmos with Brahmanda has only been constructed by the previously-mentioned permutation of the physical-Shakti enjoined with the eight qualities, but it is existing in living form upon having taken recourse in this Consciousness-Power. The way that Maharshi Vyasdev has

expressed the above-mentioned spiritual essence in these two slokas is being explained below.

Earth, water, fire, air, and space, and mana [mind], buddhi [intellect] and ahamkar [ego] - these eight-essence-enjoined material-Prakriti, by whose permuted substance this world-Brahmanda is comprised -- that is only a small physical-Shakti of Infinite Consciousness; but there is another Consciousness-Power - Chaitanyashakti - because of taking recourse in which this Cosmos is existing in a living form -- that is what is known as the Supreme Power of the Universe-pervading Infinite Consciousness. -4 and 5-

**etadyonini bhutani sarvanityupadharaya
aham kritsnasya jagatah prabhavah pralayastatha -6-
mattah parataram nanyat kinchidasti dhananjaya
mayi sarvamidam protam sutre manigana iva -7-**

Poetically:

Listen - the elements that arise from this
In Me dissolve these three worlds -6-
There is nothing greater than Me
Know this with certainty, Dhananjaya
Strung to Me are the three worlds
The way that jewels are strung to thread -7-

Commentary:

The material-Prakriti [physical-Nature], by whose mutation all things of this Universe have arisen, and that which, having taken recourse in Consciousness-Nature [Chaitanyaprakriti], is existing filled with life -- both are only the Power of that Infinite Consciousness; therefore, that Infinite Consciousness is that which is the place on which this world-Brahmanda emerges, and if this Prakriti-mutation is destroyed either because of the passage of the ages or by some other cause, then this world-Brahmanda dissolves in that very Infinite Consciousness; thus, this all-pervading Infinite Consciousness is also this vast Cosmos' place of dissolution. Therefore, nothing in this Cosmos is greater than this all-pervading Infinite Consciousness. Like jewels strung to thread, this immense Cosmos with Brahmanda is existing because of the Presence of that Infinite Consciousness. -6 and 7-

**rasohhamapsu kaunteya prabhasmi shashisuryayoh
pranavah sarvavedeshu shabdah khe pourusham nrishu -8-
punyo gandhah preithivyancha tejashcasmi vibhavasou
jivanam sarvabhuteshu tapashcasmi tapasvishu -9-
bijam mam sarvabhutanam viddhi partha sanatanam**

buddhirbuddhimatamasmi tejastejasvinamaham -10-

Poetically:

I am the liquidity of water, the radiance of the sun and moon
 Listen, O Pandava, I am the glowing essence in human beings
 In the four Vedas, I am in the form of the Pranava [OM]
 In the form of sound I am in space -8-
 The austere happiness of the ascetics austerity on Earth
 I am the heat in fire, the life in all -9-
 I am the intelligence in the intelligent, the Cause of All
 The brilliance of the brilliant, I am Eternal and Beginningless -10-

Commentary:

All things and even all aspects of those things - internal and external - of the aforementioned enormous Brahmanda-Cosmos and its miniscule part, the microcosmic form of the body, are existing as manifested because of the all-revealing Kutasthachaitanya. This Kutasthachaitanya is present as the all-pervading, Self-Knowledge-revealing Pranava [OM], as Life in all creatures including human beings, and as the Radiance of the lords and gods of the subtle world - sun, moon etc. In physical creation, this Kutasthachaitanya is present as the sound which is manifesting the very subtle (rarified) all-pervading space, as the energy/heat-essence which is manifesting the fire-like substances, and the pure fragrance which is the essence of the hard (solid) Earth. This Kutasthachaitanya is present as the life-force in all living creatures, as austerity in the ascetic with the capacity to withstand cold, heat, conflict etc., as wisdom in the intelligent, as brilliance in the brilliant ones, and even as the Cause of the reemergence of this Cosmos after its dissolution - even in that, It Is. -8, 9 and 10-

balam balavatasmi* kamaragavivarjitam
dharmaviruddho bhuteshu kamohsmi bharatarshabha -11-
ye chaiva sattvika bhava rajasastamasashcha ye
matta eveti tan biddhi na tvaham teshu te mayi -12-

[*Translator's note: The first line of sloka 7:11 in some renditions of the Bhagavad Gita is written as: "balam balavatam chaham kamaragavivarjitam"]

Poetically:

The strength of the strong that is beneficent
 I am the lust where there is nothing adulterous -11-
 The essences - sattva, rajas and tamas
 From Me do all of them emanate
 I am not in them; I am beyond all gunas
 From Me do all things come into being -12-

Commentary:

The desire and the pure, unattached, sattvic strength of the powerful ones, and the natural ways of all creatures which are necessary for the maintenance of the body, such as the desire for food etc., and even all of the sattvic, rajasic and tamasic qualities by which this Universe is appearing -- all of these are existing as manifested because of having taken recourse in Kutasthachaitanya; but Kutasthachaitanya is eternally and gracefully existing by Itself, with no dependence on anything. -11 and 12-

**tribhirgunamayairbhavairebhih sarvamidam jagat
mohitam nabhijanati mamebhyah paramavyayam -13-**

Poetically:

Because of the nature of the three gunas, all is forgotten by the world
Do not know Me; I am beyond the three gunas -13-

Commentary:

Because all creatures of the world-Brahmanda are absorbed in the delusion caused by the previously-mentioned triumvirate of sattva, raja and tamogunas, they are not able to experience that Immutable, Eternal Consciousness-Substance beyond the three gunas. -13-

**daivi hyesha gunamayi mama maya duratyaya
mameva ye prapadyante mayametam taranti te -14-
na mam dushkritino mudhah prapadyante naradhamah
mayayapahritajnana asuram bhavamashritah -15-**

Poetically:

Who can cross beyond My guna-filled Maya
The one who one-pointedly meditates on me crosses over -14-
The great sinners, basest of human beings and ignorant ones
Do not remember Me and do not meditate
Their awareness is taken away by Maya
With the character of demons they wander about in this world -15-

Commentary:

The ignorant, indiscriminating, evil-doing, sin-enmeshed and base human beings, having been stupefied by the sattva-, raja- and tamoguna-filled, supernatural-power-endowed Maya, acquire many types of demonic qualities such as egotism etc. and are thus bound by ego-self-consciousness. Although this three-guna-filled, supernatural-power-endowed Maya is extremely

difficult to traverse, those who have taken up the path of Consciousness and who are performing the Sadguru-given Kriya are able to easily cross beyond this Maya and experience that Eternal, Bliss-of-Knowledge Form of Atman-Consciousness. -14 and 15-

**chaturvidha bhajante mam janah sukritino hrjuna
arto jijnasurartharthi jnani cha bharatarshabha -16-**

Poetically:

The virtuous and ones of pure character in the world
Those who meditate upon Me are of four kinds
The desperate devotee is one, the seeker is another
The one who earns money and the fortunate one who is wise -16-

Commentary:

The ones afflicted with disease, those attached to partaking in the material world [bhoga], the seeker of Truth, and the wise -- in human beings, these four virtuous types take up the path of Consciousness. -16-

**tesham jnani nityayukta ekabhaktirvishishyate
priyo hi jnaninohtyarthamaham sa cha mama priyah -17-
udarah sarva evaite jnani tvatmaiva me matam
asthitah sa hi yuktatma mamevanuttamam gatim -18-**

Poetically:

In sorrow or peace, those who meditate
They are devoted in the Self
In this are eminent devotee sages
Seekers of liberation - these saintly ones such as Sanak -17-
Those who live in desire of wealth
Greater among them is Dhruva Mahasaya
The one whose mind is fixed always on Me
That is who is called the realized liberated devotee
Beloved to devotees, I am greatest to them
They have no one more dear to them
My devotees are all the highest
The realized devotee, free of desire, merged in the Total Self -18-

Commentary:

Because they take up the path of Consciousness - the most excellent thing of life - these four types of sadhakas are the highest. But among them, the one who, upon having listened to, thought about, and intensely meditated upon the matters of Atman from the scriptures and the words of Sadguru, acquires

non-experiential knowledge of the Self from others and thus takes up the path of Consciousness -- he, knowing Atman-Consciousness as the only substance of devotion and the Supreme Way, offers all his affection to It with great love, and always taking refuge in It, residing with mind merged in It, attains the realization of that Infinite Consciousness. -17 and 18-

**bahunam janmanamante jnanavan mam prapadyate
vasudevah sarvamiti sa mahatma sudurlabhah -19-**

Poetically:

After many lifetimes is one wise and gets Me
In all, I am in the whole creation
Thus the supremely intelligent devotee is rare in this world
Who among people, entranced with things, can understand -19-

Commentary:

Because of the power of many lifetimes of sadhana, in the aforementioned way jivas understand from outside sources that this Universe, mobile and immobile, is filled with only the one Brahman-Consciousness, and thus they take up the Sadguru-graced path of Consciousness. This type of great saint is truly very rare in this world. -19-

**kamaistaihratajnanah prapadyantehnyadevatah
tam tam niyamamasthaya prakritiya niyatah svaya -20-**

Poetically:

Wanting wealth and children the mind is corrupted
The jiva takes care to devote himself to other gods
Sacrifice, ritual, fasting - different rules for different ways
They do, being bound to previous religious ways, even up to life -20-

Commentary:

Because of being under the power of each one's individual samskara [acquired inclinations]-bound character, the intellects of jivas become weakened by the many types of desires arising from such character, and to fulfill all those wants, they take up many types of practices with great care in order to manifest some miniscule merriment of the body as demanded by certain senses, or some small experience of a part of Consciousness. -20-

**yo yo yam yam tanum bhaktah shraddhayarchitumicchati
tasya tasyachalam shraddham tameva vidaddhamyamam -21-
sa taya shraddhaya yuktastasyaradhanamihate**

labhate cha tatah kaman mayaiva vihitan hi tan -22-

Poetically:

In whatever form, whichever devotee meditates upon Me
Intensely desiring [Me] always
When reverence is born in his steadfast mind
With that reverence he worships -21-
I am within all those gods
Thus, I am the fruit of all -22-

Commentary:

In this way, when the minds of jivas, to obtain the fruits of each one's own desire, wish to manifest some senses-ruled bodily joy, or wish to manifest happiness through devotion to some part of Consciousness, meaning - when the mind's sattvic condition (neutralized state) is transformed and becomes active (polarized) with a guna such as rajas, by Kutasthachaitanya, the proper reverence appears in jivas' minds, and upon having the enjoyment of that miniscule part of Consciousness, jivas are bestowed capability. In this way, having obtained some capability from Kutasthachaitanya, the rich rewards that jivas receive from having executed such work are also for the purpose of satisfying jivas' minds, meaning - for the purpose of establishing the mind again in its natural state, and such happens also by Kutasthachaitanya. The extensive description of this appears in the commentary to the 70th sloka of the second chapter of this book. -21 and 22-

**antavattu phalam tesham tadbhavatyalpamedhasam
devan devayajo yanti madbhaktya yanti mamapi -23-**

Poetically:

Those foolish ones who do not meditate upon Me
They all receive temporary and insignificant fruits
Whichever god is worshipped by one, is the god he gets
The one who meditates upon Me, goes to My abode -23-

Commentary:

All these desire-addicted jivas attain heavenly abodes suited for each one according to one's desires of pleasure, meaning - limited bodily merriment dominated by some sense, or finite pleasure from being in some other part of Consciousness; by completing such actions, when one becomes happy from partaking in such wished-for enjoyments, only a short while afterwards, all pleasures occupying the body, or the powers of gods, become disarrayed and again the jiva becomes immersed in the ocean of sorrow. But the desireless sadhakas established in Atman-Consciousness, because of the revelation of

the Eternal, Bliss-of-Knowledge-filled Infinite Consciousness, harmoniously fulfill the totality of all joys of all senses of the body and other demi-god consciousnesses situated in other areas, and reside eternally in Endless Bliss; there is no possibility that remains of destroying this Bliss. -23-

**avyaktam vyaktimapanam manyante mamabuddhayah
param bhavamajananto mamavyamanuttamam -24-**

Poetically:

All of little intelligence think that I, the Unmanifest
Incarnate in manifest form and they worship
Listen attentively to the reason for this
My Supreme Essence they never know -24-

Commentary:

Not being able to experience the Supreme, Ever-present Essence of Infinite Consciousness, ignorant human beings think that Consciousness is sometimes manifest and sometimes unmanifest. -24-

**naham prakahah sarvasya yogamayasamavritah
mudhohyam nabijanati loko mamajamavyayam -25-**

Poetically:

In manifested form I am within the devotee
In the presence of others I am also openly there
I am without birth, diminution or expansion
Caught in the power of Maya, in illusion they are unable to know -25-

Commentary:

Because that Infinite Consciousness is hidden by the many types of created things arising from being enjoined with Maya, ignorant people are not able to experience Its Imperishable Presence and Ever-beingness. -25-

**vedaham samatitani vartamanani charjuna
bhavishyani cha bhutani mam tu veda na kashchana -26-**

Poetically:

I know the past, future, present
No one knows Me, listen Balaram -26-

Commentary:

It is that Infinite Consciousness which is carrying out the work of all creation and dissolution by the elements - in the past, future and present; because of that, none of them can experience this Infinite Consciousness. -26-

**icchadveshasamutthena dvandvamohena bharata
sarvabhutani sammoham sarge yanti parantapa -27-**

Poetically:

In the physical body is pleasure born
All jivas become attached because of desire
In those things from sorrow is loathing born
With self-effort, Knowledge destroys pleasure, sorrow, afflictions
In this net of delusion is one happy or miserable
Caught in illusion, the jiva is taken by Time -27-

Commentary:

Possessing a physical body in creation, because of affection towards favorable matters and repulsion towards unfavorable matters regarding that body, jivas remain entranced by the many types of afflictions such cold, heat, pleasure, sorrow, etc. -27-

**yesham tvantamatam papam jananam punyakarmanam
te dvandvamohanirmukta bhajante mam dridhatah -28-**

Poetically:

That sanctified person who has no sin
Without sin, cold, heat, pleasure, sorrow
In steadfast devotion, he meditates upon Me
Easily he goes to the Supreme Abode -28-

Commentary:

Among the Sadguru-initiated Kriyavan sadhakas, those who have been able to tear away the veil that covers Consciousness -- they are the ones who become liberated from the above-mentioned problems of cold, heat, pleasure, sorrow, etc., and with oone-pointed mind, establish themselves in that Infinite Consciousness. -28-

**jaramaranamokshaya mamashritya yatanti ye
te brahma tadviduh kritsnamadhyatmam karmachakhilam -29-**

Poetically:

To conquer birth, old age and death
 Always they meditate, contemplate upon Me
 Later, gradually knowing Para-Brahman
 Effortlessly they know all, having become Self-Realized -29-

Commentary:

Those who, in order to attain liberation from the many types of distressing sufferings of samsara such as old age, death etc., take refuge in that Eternal, Bliss-of-Knowledge-filled Infinite Consciousness and reside in That -- gradually becoming purified in heart and experiencing Brahman-Consciousness as the Soul of this entire Universe, as a result of that sadhana, they come to know all workings of the Universe. -29-

**sadhibhutadhidaivam mam sadhiyajnancha ye viduh
 prayanakalehpi cha mam te viduryuktichetasah -30-**

Poetically:

In gods and yajna and all elements
 It is Me they know in those different forms
 Owing nothing at the time of their death
 Easily they find Me in all -30-

Commentary:

In this way, those who are able to experience that Eternal Bliss-of-Knowledge-filled Infinite Consciousness as the Lord of the quintessential physical body, the subtle body and all works -- they are the ones who, because of always residing in Atman-Consciousness, experience that Infinite Consciousness at the time of leaving the body and remain filled with Eternal Bliss. -30-

SUMMARIZED DESCRIPTION OF CHAPTER 7

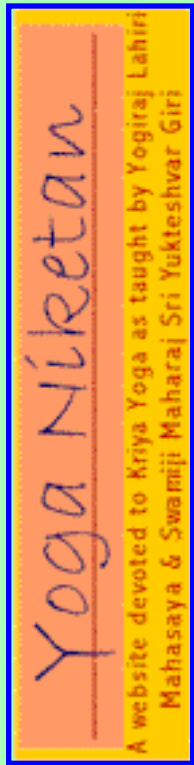
If mind is absorbed in Kutashta in the previously mentioned way, it is known that there are very few people in the world who take care to attain the revelation of Consciousness-Self; rarely is there one who is able to do that. How that person comes to know that Glorious Infinite Consciousness and thereby becomes aware of all things in the Universe is being explained [1-3]. Creation, samsara - all - having been constructed by a small, material-Prakriti aspect - these eight types of essences: earth, water, fire, air, ether, mana, buddhi and ahamkar - of that Infinite Consciousness, are existing as alive because of being imbued with another Supremely High Prakriti of Consciousness. Both of these Prakritis have emerged from that Infinite Consciousness, and they also dissolve in That; there is nothing greater in the Cosmos beyond That; like jewels strung on thread, this Cosmos is existing

on That [4-7]. This Kutasthachaitanya makes all physical elements appear in creation. It is present in that as sound, as radiance in the presiding lords of the subtle world, such as the sun and moon, as life in living creatures, as might in the mighty, as the wish for jivas to create bodies, meaning the life-force, as the humanhood in human beings, and as OM, the revealer of Self-Knowledge; even at the culmination of dissolution, it is That who exists as the Seed for the reemergence of the Cosmos. This cause of creation, preservation and dissolution - the sattva, raja and tamagunas - is also emanating from Kutasthachaitanya, but It is gracefully residing as Eternal and Immutable [8-12]. Ignorant human beings, being entranced by the Mayic three gunas, remain bound, with demonic nature, in the experience of ego-self-consciousness. Even though this three-guna-filled Maya is difficult to traverse, by the performance of Sadguru-initiated Kriya, it can be easily crossed [13-15]. The sick, those who crave material enjoyments, the seekers of Truth and the wise -- these four types of human beings are of the highest; they take up the path of Consciousness. Among them, the wise ones are the highest of all; this type of birth is priceless in this world. After many lifetimes of accumulating good samskaras, by always remaining absorbed in Consciousness-Self with complete love and devotion, they easily attain the realization of Infinite Consciousness [16-19]. Being infatuated with each one's own samskara-bound desires and in order to fulfill them, jivas accomplish the very temporal enjoyment of bodily pleasure ruled by some sense, or some other small part of Consciousness through reverence to ego-self-consciousness, and because of that, they experience the joy of that. In that, the inner power of the body becomes scattered and soon, one has to be immersed in the ocean of sorrow. But, upon the revelation of Atman-Consciousness, all enjoyment of the body, senses and all parts of Consciousness are fulfilled in their totality, and the Bliss of Knowledge manifests as Eternal and Endless [20-23]. Being with a body made by the Maya-united created-substances, human beings become stupefied by the favorable and unfavorable matters - like and dislike - concerning that body, and because of that, unable to experience that Immutable Infinite Consciousness upon which all elements of the present, past and future appear and disappear, they deem it to be unmanifested and manifested [24-27]. Those Kriyavan sadhakas whose Consciousness-covering veil has been torn off -- they, in order to be liberated from the sufferings of samsara such as old age, death, etc., take refuge in Atman-Consciousness with one-pointed and fully engrossed mind, and going above the physical aspect, the subtle aspect, and yajna, they come to know that Brahman-Consciousness, all spiritual things, and all the workings of the Cosmos by meditating upon them, and thus they discard their bodies while being merged in the Eternal, Bliss of Knowledge [28-30].

Thus ends the seventh chapter of the yogashastra upanishad Srimad Bhagavad Gita with analysis via various scriptures of this country and the West, along with spiritual commentary.

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SRIMAD BHAGAVAD GITA Spiritual Commentary

by Swami Sriyukteshvar Giri

English Translation by Yoga Niketan Team

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CHAPTER EIGHT

TARAKABRAHMA YOGA

Arjuna said:

**kim tadbrahma kimadhyatmam kim karma purushottama
adhibhutancha kim proktamadhidaivam kimuchyate -1-
adhiyajnah katham kohtra dehehsmin madhusudana
prayanakale cha katham jneyohsi niyatatmabhih -2-**

Poetically:

What kind of thing is Brahman, what is Spirit
What is karma, what is "adhibhut"
What is called "adhidaiva," O Merciful One
Sir, bestow me with Your Grace, teach me -1-
Knowing You with still mind at the time of death
How can one do that, please tell me -2-

Commentary:

When the previously-mentioned things are experienced by abiding in Kutasthachaitanya, these types of questions arise in the fire element: What is known as Brahman in this all-pervading Infinite Consciousness? What is the spiritual nature of the Ruler of the Universe? Who is the presiding god of the aggregate of the physical elements or, who is the presiding god of the subtle, supernatural energies? What is the type of sadhana necessary to know all these things, or who is the doer of all those sadhana practices, or the bestower of its fruits? How does he reside in this body, and in what way do the mind-absorbed, immersed sadhakas leave their bodies while filled with the Eternal, Bliss of Knowledge? -1 and 2-

Sri Bhagavan said:

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**aksharam param brahma svabhabohdhyatmamuchyate
bhutabhavodbhavakarovisargah karmasamjnitah -3-
adhibhutam ksharobhavah purushashchadhidaivatam
adhiyajnohamevatra dehe dehabhritam varah -4-**

Poetically:

Hearing this, the Lord spoke
Gradually I will tell you Partha, listen attentively
The Immutable, Param Brahman, who cannot be destroyed
The sustainer of the Cosmos, all-pervading, revealed Self
All bodies are Its part, the same as fire
It is known as Spirit
The different ways God presides in creatures
That is known as "adhibhut" -3-
The ruler of all gods in the sun world
The one who is there is known as "adhidaiva"
In all bodies within, fruits come by yajna
Thus I am the One that is called "adhiyajna" -4-

Commentary:

The types of realizations that come to be, if one's mind remains focused in Kutasthachaitanya when these types of questions arise in the energy of fire element, is what is being presented in these slokas. To understand this, it is necessary to explain what is "Pranava"; that is being elucidated below.

OM - this sound is called "Pranava." "A" + "U" + "M" -- the union of these three sounds comprise this word. "A" means Brahma,* "U" means Vishnu, "M" means Maheshvara. "A" + "U" = "O" and the "chandrabindu" (a phonetic symbol drawn as a crescent with a dot above it - see the OM symbol) takes the place of "M" to represent the nasal sound; as when - "bangsha" [bamboo] becomes "ba(n)sh," "hangsa" [swan] becomes "ha(n)s" etc.** [The "OM" sound is not written in Sanskritic languages with an "M", but the above-mentioned "chandrabindu" - as it is in the Bengali text in this Gita as well - and is often pronounced as "ONG", where the "G" is never completed.] Thus, the union of Vishnu, Brahma and Maheshvara is the meaning of this OM sound. Now, what this aggregate of Brahma, Vishnu and Maheshvar is, and what the condition is when they are one -- that needs to somewhat expounded upon.

[*In the sections marked "Poetically" and "Commentary" in this translation, "Brahma" always means the Creator aspect of the Trinity [Creator, Sustainer, Destroyer], and "Brahman" always means the Supreme Absolute, which is beyond all and is the Source of the Trinity. In many translations, the transliteration "Brahma" is used to represent both the Absolute as well as the Creator aspect, the two being distinguished from each other by phonetic marks representing a short "a" in the end of the word for the Absolute, and a

long "a" at the end of the word for the Creator aspect. Not using phonetic markings in the English parts of this translation, the traditional unmarked transliterations for those two words have been used, as explained above in this footnote. The Sanskrit slokas, however, have been transliterated without consideration of such distinctions.

**The "n"s in parentheses are not pronounced as consonants. They indicate a slightly overt nasal sound.]

In the first sloka of the first chapter of this book it has been explained that in this creation, Consciousness (Spirit) is referred to by these eight names: Vishva, Birat, Taijas, Hiranyagarbha, Prajna, Ishvar, Chidabhas and Kutasthachaitanya. In them, the first six mentioned are presiding in the functions of action, and the last two mentioned are existing as two types of revelatory aspects. Among the first six states of Consciousness, Vishva and Birat - meaning the tamas-dominated ones - are existing as the physical form of Consciousness, which, because of their nature to transform/destroy, are constantly changing. The one who has been referred to as the Lord of Destruction/Transformation, or Maheshvar, in the commentary to the eighth sloka of the fourth chapter -- that destruction aspect of Consciousness is called "adhibhut." Taijas and Hiranyagarbha - meaning the rajas-dominated oness - are the subtle aspects of Consciousness presiding within all physical elements. That which has been called the Lord of Creation, or Brahma -- that is who is the being within the abode of physical creation, and is called the creation-causing, demi-god-energy endowed "adhidaiva." And Prajna and Ishvar - meaning the sattva-dominated - are the aspects of Consciousness presiding in causal form - the one who has been referred Vishnu, the sustainer/holder of the world. Being self-revealed, he is the one who is called "adhyatma."

By the practice of Sadguru-instructed Kriya and by the study of the matters of Self, with mind completely focused, sadhakas gradually come to know their own physical bodies to be the aggregate of the Cosmos, or Birat - meaning the "adhibhut" Mahaeshvar; having done so, they experience the form of the subtle body within that [the physical body] - Taijas's sum total form of Hiranyagarbha - meaning Brahma, that "adhidaiva" by whom all physical aspects of creation are appearing; after which, sadhakas experience its [the physical and subtle aspects'] sustainer/holder - the causal body's sum total, known as Ishvar-consciousness. That Ishvar-consciousness is manifesting all aspects of both the physical and subtle aspects of creation. In this state, sadhakas experience the aforementioned "Pranava" with complete clarity. For this reason, this [Pranava] is call "Ishvar-vachak" [the Word pertaining to Ishvar]. For the sake of explanation, this is what the saintly scriptural scholars have described as the simultaneously arising OM Pranava sound as the united condition of the aforementioned Brahma-, Vishnu- and Maheshvar-knowing three letters of A, U, M. The highest purpose of Pranava, because mind comes near to the Lord by its experience, is

"Ishvarpranidhan" [meditating on Ishvar]. By it, the subconscious becomes exposed, all obstacles are destroyed, and mind easily becomes absorbed in the Divine. For this reason, it is this subconscious-exposing Omkar Sound, or Pranava, that they call the Religion of the Self ["atmadharma"]. This state is the highest. If one can abide in this state, then nothing remains unknown in creation - physical, subtle, etc., and even when Brahma and all the others are destroyed in the time of dissolution, this state never ends. As in Patanjali -

ishvara pranidhanadva -- no. 23

tasya vachakah pranavah -- no. 23

tajjapastadarthabhavanam -- no. 28

tatah pratyakchetanadhigamohpantarayabhavashcha -- no. 29

tatraniratishayam sarvajnabijam -- no. 25

sa esha purveshamapi guruh kalenanavacchedat -- no. 26 ity samadhipadah

Thus, this creation is existing due to the conglomeration of adhibhūt, adhidaiva and adhyatma, and only by the Atman-Kriya Pranava is the Essence of Consciousness manifest in the elements. But none of the above-mentioned in creation is self-manifesting; therefore, even Pranava is not self-revealing, and neither is the Essence of Consciousness manifesting in all elements by it. Chidabhas and Kutasthachaitanya are present in creation to reveal all of them; this has already been previously explained. In that, the Abhaschaitanya [Chidabhas] is only the reflection of Kutasthachaitanya; this has been explained in the first sloka of the first chapter. Therefore, only Kutasthachaitanya is the revealer of all creation, and thereby also the revealer of the Atman-Kriya Pranava. By the Sadguru-graced techniques, taking recourse in Kutasthachaitanya Itself, gradually becoming purified, and realizing Pranava, sadhakas experience the entire adhibhautik [physical essence], adhidaivik [subtle essence] and adhyatmik [causal essence] comprised creation. It is this Kutasthachaitanya that is every yajna, meaning the Lord of the Consciousness-revealing Kriya; it is by taking recourse in This and by This, being engaged in Kriya, that sadhakas experience the whole of creation as revealed within themselves. It is this Kutasthachaitanya that is present as the Supreme in all creation, and therefore also in the bodies of the embodied.

That Boundless, Infinite Consciousness Who is Above All, and is gracefully abiding as Immutable and Eternal -- That is what is known as Brahman. -3 and 4-

antakale cha mameva smaranmuktva kalevaram

yah prayati sa madbhavam yati nasyatre samshayah -5-

yam yam vapi smaran bhavam tyajatyante kalevaram

tam tamevaiti kaunteya sada tadbhavabhavitah -6-

Poetically:

One who remembers Me at the time of death
 Leaves the body and attains that sacred thing
 If there is desire of devotion he receives Nirvana, liberation
 If he is a devotee, of course he comes to My abode -5-
 Whatever feelings occur in mind at the time of death
 That is what one attains, not any other -6-

Commentary:

Because of the united power (resultant force) of the sum total of the fluctuations of consciousness at the time of leaving this present physical body, whatever feelings arise in the consciousness of the jiva that are felt at that time, previously powerless, become powerful because of the adjoining lack and need of fulfillment, and therefore that jiva thinks of his state of being as that [particular] condition; thus, the jiva assumes another body also based upon that discernment. This subject has been explained in the 70th sloka of the second chapter. For this reason, one who, having stopped all fluctuations of mind, abides in Atman Consciousness -- he, even though he discards the unreliable body, because there are no causes of permutation of creation left, attains with certainty that all-pervading Infinite Consciousness-Beingness. There is not a bit of doubt about that. -5 and 6-

**tasmat sarveshu kaleshu mamananusmara yudhya cha
 majyarpitamanobuddhirmamevaishyasyasamshayam -7-**

Poetically:

Therefore, constantly remember Me
 Fight on, know that there is no death in this
 Surrendering mind and intellect in Me
 You will get Me; nothing wrong will happen -7-

Commentary:

Therefore, one should always be attentive to Kutasthachaitanya and practice the Religion of Self - practice the Sadguru-given Kriya; by this, the doubting mind and the endeavoring intellect become merged in Atman-Consciousness, and one can reside in Atman-Consciousness with certainty. -7-

**abhyasayogamuktena chetasa nanyagamina
 paramam purusham divyam yati parthanuchintayan -8-**

Poetically:

Relinquishing all concerns of the mind
 Contemplate - you will attain liberation by being one -8-

Commentary:

By the Sadguru-given method in the energy of the fire element, if one can abide in the meditation of Kutastha with one-pointed mind, gradually consciousness is purified and one can attain that Supreme Luminous Infinite Abode. -8-

**kavim puranamanushasitara-
manoraniyam samanushmared yah
sarvasya dhataramachintyarupa-
madityavarnam tamasah parastat -9-
prayanakale manasachalena
bhaktya yukto yogabalena chaiva
bhruvormadhye pranamaveshya samyak
sa tam param purushamupaiti divyam -10-**

Poetically:

The Supreme Being who was before all
The Lord of All, much subtler than the subtlest
The Lord of the Universe whose Form is not revealed and beyond
Para-Brahman, the Force behind Prakriti -9-
With still mind, contemplating at the time of death
Unite prana-vayu between the eyebrows
Keep bhakti yoga in this way in mind
Attain Param Purush, renouncing samsara -10-

Commentary:

The one who, with unwavering mind and filled with devotion, having taken up the Sadguru-bestowed yogic method, equalizes prana between the eyebrows and thereby abides in that Omniscient, Beginningless and Perfect, Cosmos-governing, Supremely Subtler than the subtlest, Lord of All, beyond the mind and intellect, Self-revealed, beyond Prakriti, Supreme Infinite Consciousness -- he attains that Luminous Beingness of Infinite Consciousness. -9 and 10-

**yadaksharam vedavido vadanti
vishanti yadyatayo vitaragah
yadicchanto brahmacharyam charanti
tatte padam samgrahena pravakshye -11-**

Poetically:

The One Who is called Para-Brahman by Vedic scholars
That, in which all enter
The One for whom people practice brahmacharya

I will tell you of that way; listen Kuruvirya -11-

Commentary:

To realize That which has been understood as the Inexhaustible by sadhakas who are devoid of like and dislike etc, and who are disciplined and versed in the Vedas, such sadhakas take up many types of processes such as living with Guru etc., along with brahmacharya, and giving up the body thereafter, they attain Ecstatic Union. That matter of attaining Nirvana is being explained in a summarized manner. -11-

**sarvadvarani samyamyamano hridi niruddhya cha
murdhnadhyatmanah pranamasthito yogadharanam -12-
omityekaksharam brahma vyaharan mamanusmaran
yah prayati tyajan deham sa yati paramam gatim -13-**

Poetically:

Stilling prana-vayu between the eyebrows
Sit with patience, do yoga -12-
Sound the Pranava, the Form of Brahman
Attention on Me, what else is there
The human being who leaves the body in this way
His is the Abode of Para-Brahman; this is for certain -13-

Commentary:

The one who, stills the mind from its movements by withdrawing the senses from their self-concerning things through the use of the Sadguru-bestowed yogic method, and who upon equalizing the prana-vayu between the eyebrows does tranquil japa of Omkar, and who thereby continuously meditating on the physical-subtle-causal-encompassing, all Cosmos-pervading Infinite Consciousness, leaves the body in this way -- he attains that Supreme Nirvana. -12 and 13-

**anannyachetah satatam yo mam smarati nityashah
tasyaham sulabhah partha nityayuktasya yoginah -14-**

Poetically:

Those who renounce thoughts other than Me
Who ceaselessly remember Me
Those eternally united in yoga, listen Dhananjaya
Easily and happily they attain Me -14-

Commentary:

The one who with undistracted mind ceaselessly remains always absorbed in the meditation of Consciousness-Self -- that always-immersed yogi is able to easily realize Supreme Consciousness. -14-

**mamupetya punarjanma duhkhalayamashashvatam
napnuvanti mahatmanah sam siddhim paramam gatah -15-**

Poetically:

Attaining Me, one does not take birth again
Easily he attains Supreme Perfection -15-

Commentary:

Such types of great saints realize Supreme Consciousness and thereby attain the Supremely Perfect Liberation. They do not ever have to take birth in this temporal samsara, the abode of sorrow. -15-

**abrahmabhuvanallokah punaravartinohrjuna
mamupetya tu kaunteya punarjanma na vidyate -16-**

Poetically:

Even after attaining Brahmaloaka one must return
Attaining Me, there are no births again -16-

Commentary:

Even after attaining Brahmaloaka, souls have to take birth again in order to fulfill the lack of satisfaction from unfinished desires; but once that Beingness of Eternal Consciousness is attained, they never again have to take birth in samsara. -16-

**sahasrayugaparyantamaharshadbrahmanoviduh
ratrim yugasahasrantam tehhoratravido janah -17-**

Poetically:

Four thousand years, one day of Brahma
The night is that long know the scripturally wise -17-

Commentary:

After one goes beyond the Wheel of Maya upon having taken up the Sadguru-bestowed Kriya, the way that the evolution of twelve thousand earth years - meaning one Daiva Yuga - can be completed in this elemental body, and the way that one day's work - meaning the dissolution of mind, intellect

and even ego has been clearly explained in the eighth sloka of the fourth chapter. Now, the significance of this sloka is this: those who, in the above-mentioned way by the Grace of Sadguru, have gone beyond the Wheel of Maya and completed one kalpa - meaning the Kriya of one day of Brahma - in their own elemental bodies, and thereby experienced the dissolution of each one's mana, buddhi, chitta and ahamkar, and then inverting it, have been able to be again present in a body-form -- they are the ones that the saintly scriptural scholars call "ahoratrajna" [knower of "aho ratri"]. -17-

**avyaktadvyaktayah sarvah prabhavantyaharagame ratryagame
praliyante tatreivavyaktasamjnake -18-**

Poetically:

From a particular Prakriti is all created
When night comes again taken by the Prakriti -18-

Commentary:

When the day of Brahma arrives - meaning that when the elemental aggregates awaken from union - the elemental body appears out of Prakriti, and when night arrives - meaning when union happens - all sensory elemental forms dissolve in that inexpressible causal body. -18-

**bhutagramah sa evayam bhutva bhutva praliyate
ratryagamehvasah partha prabhavatyaharagame -19-**

Poetically:

When night comes again there is dissolution
Unseen, this happens again and again -19-

Commentary:

In the day of the elemental aggregates - meaning when the union is broken - there is action with external subjects; and when night arrives - meaning that when there is union - again everything dissolves into Prakriti. In this way, becoming active again and again, [manifestation] is never completely withdrawn. -19-

**parastasmattubhavonyohvyaktohvyaktat sanatana
yah sah sarveshu bhuteshu nashyatsu na vinashyati -20-**

Poetically:

The cause of creation is the inexpressible

The Eternal Highest of the High is doing that
 With the destruction of creation - that Eternal Supreme Lord
 Is never destroyed, always Is -20-

Commentary:

Even beyond the causation of creation-aspect of the inexpressible Prakriti, and beyond the mind/intellect which is supreme in the Cosmos, there is present an Eternity; even when the totality of elements is annihilated, It is never destroyed. -20-

**avyaktokshara ityuktah tamahuh paramam gatim
 yam prapya na nivartate taddham param mama -21-**

Poetically:

The Inexpressible Form of Brahman is the Beloved Lord of All
 All Vedas speak of that goal beyond goals
 Attaining It there is no rebirth
 So, know that Form of Mine -21-

Commentary:

That Inexpressible, Imperishable Essence beyond mind and intellect is Itself the Supreme Nirvana of Infinite Consciousness; That is what is the ultimate aim of the jiva. Attaining That, one does not again have to take birth in samsara. -21-

**purushah sa parah partha bhaktya labhyastvananyya
 yasyantahsthani bhutani yena sarvamidam tatam -22-**

Poetically:

The One who pervades all creation
 On Whom the world is spread
 Param Purusha - He is Most Merciful
 Devotion to Him and no other - attains Him, Dhananjaya -22-

Commentary:

The One Who is residing as Omnipresent in this creation and Cosmos, the One with whose recourse the totality of all elements up to the ultimate exists -- that Complete Infinite Consciousness can be attained by one-pointed devotion; there is no other way to experience That. --22-

yatra kale tvanavrittimavrittinchaiva yoginah

prayata yanti tatkalam vakshyami bharatarshabha -23-

Poetically:

The way of death in which the yogi is never reborn
Dying in the way when there must again be rebirth
I will you the difference in them; listen, great one of Bharat
Dying remembering Me is always the same -23-

Commentary:

The kind of way that yogis are once and for all liberated from samsara, and the kind of way by which they have to again take birth in samsara is being explained in summarized form. -23-

**agnirjyotirahah shuklah shanmasa uttarayanam
tatraprayata gacchanti brahama brahmavidjojanah -24-
dhumoratrishatha krishnah shanmasa dakshinayanam
atra chandramasam jyotiryogi prapya nivartate -25-**

Poetically:

In the bright fortnight during the day of the summer solstice
Close to fire and in the presence of the sun
The one who discards life by yoga
Knowing Brahman, attains Brahman -24-
In the dark fortnight at night in a dark place
If in the winter solstice the karmi releases life
For a long time enjoys heavens and chandraloka and such
Then again takes birth in this samsara -25-

Commentary:

In previous commentaries it has been explained that sadhakas call the upper part of this body as "north" and the lower part of this body as "south"; and in the 69th sloka of the second chapter it has been stated that because at the time of the awakened state of the phenomenal world - meaning the day-part of Brahma - Atman-Consciousness is covered by a corrupted state, the sadhakas of Self-Knowledge perceive that time to be "night"; and at the time which is the night-part of Brahma - because at this time the entire phenomenal world is dissolved and Atman-Consciousness is revealed in Totality, the sadhakas of Self-Knowledge perceive this time as "day." Now the meaning of this sloka is this: the time when Consciousness-Self, as Fiery Energy and as Radiant Light, having annihilated the elemental aggregates, pierces through the six chakras and rises above -- that is the time which is the most excellent. It is at that time that Brahman-realized sadhakas discard their bodies and become the Beingness of Infinite Consciousness. All those

sadhakas who, being attached to the fulfillment of desire, have been unable to dissolve the aggregate of elements and thus have been unable to realize Atman-Consciousness -- they become covered with the darkness of illusion, and at the time of leaving the body, unconsciously descend through the six chakras, because of which thoughts of sense-objects arise, and they again take birth in samsara. -24 and 25-

**shuklakraishne gati hyete jagatah shashvate mate
ekaya yatyanavrittimanyayavartate punah -26-**

Poetically:

Whoever is a sinner always goes to hell
Devotees always get Me
The white and black ways are always in this world
By one path there is liberation, in the other not -26-

Commentary:

For all phenomena of this world up to the ultimate, there always exists two types of paths: white - meaning higher - and black - meaning inferior. By taking one of these paths sadhakas attain Nirvana once and for all; and by taking the other path, they have to again take birth in samsara. -26-

**naite sriti partha janan yogi muhyati kashchana
tasmad sarveshu kaleshu yogayukto bhavarjuna -27-**

Poetically:

Those who know these two paths, Partha
Such yogis are never deluded
Discard all other karma for good
Take up yoga; be liberated by that -27-

Commentary:

Being established in Atman-Consciousness, if sadhakas are able to become aware of both of these white and black paths, then nothing can delude them in this world; therefore, to attain liberation from the sufferings of samsara, one should always abide in Atman-Consciousness. -27-

**vedeshu yajnashu tapahsu chaiva
daneshu yat punyaphalam pradishtam
atyeti tat sarvamidam veditva
yogi param sthanamupaiti chadyam -28-**

Poetically:

The recitation of the Vedas, penance, yajna offerings - the fruits of each of these

Now you know that the yogi wins over all these

Before All, Eternal - the Highest is My Abode

He attains it easily and is not reborn -28-

Commentary:

Whatever beneficence and joy can be obtained by studying all the Vedas, performing all types of yajnas, all types of austere penances, and all types of renunciation -- the sadhakas established in Atman-Consciousness experience all that in the Supreme Atman-Bliss, which is beyond all those practices, and in the end, they even go beyond Prakriti and attain the Highest Nirvana and Brahman-ness. -28-

SUMMARIZED DESCRIPTION OF CHAPTER EIGHT

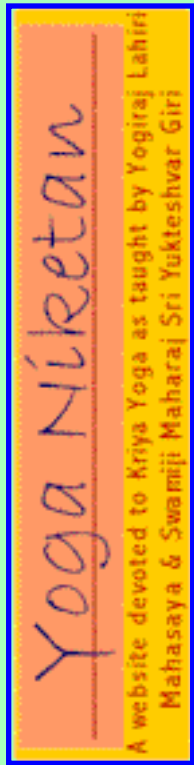
After the previously-mentioned type of experience in Kutasthachaitanya, this type of question arises in the energy of the fire element: what are Brahman, adhyatma, adhidaiva, adhibhutkarma and adhiyajna? And in what way do they exist in this body? And how do sadhakas with absorbed minds, filled with the total realization of Brahman, leave their bodies? [1 - 2] Answering that, this type of experience happens in the Kutasthachaitanya of sadhakas: The Imperishable Infinite Consciousness which is beyond creation is what is known as Brahman; and within creation, His causal-body-based life-element without permutation is adhyatma; the ever-transforming form of this Cosmos is His physical essence adhibut; and His inner-residing, Lord of creation form as the subtle essence is called adhidaiva. The sum total of this phenomena, rising out of the Consciousness-Being - the Omkar Sound - is the only Self-Kriya; and the One, taking Whose recourse brings about the emergence of that Omkar Sound -- that Kutasthachaitanya is the One Who is adhiyajna. He abides in this Cosmos as the Highest of All [3 - 4]. At the time of leaving the body, the thoughts that become established in the mind of the jiva because of the united power of many types of samskaras -- attached to and according to that conglomeration, the jiva takes birth in samsara. Therefore, if Brahman-realization is established at that time, then Brahman-ness is what is attained. There is absolutely no uncertainty about this. Therefore, one should always remain in Kriya with mind surrendered in Kutasthachaitanya [5 - 7]. The one who, by yogic practice, with devoted heart and by the Sadguru-bestowed method, holds prana between the eyebrows and abides in that Omniscient, Ruler of All, Lord of the Universe, beyond the buddhi and even the supremely subtle Prakriti, the Supreme, Beginningless, Perfect, Self-Revealed Infinite Consciousness, and leaves his body thus -- he becomes Brahman [8 - 10]. The practitioners who are devoid of affinity etc., withdraw their senses, still the fluctuations of mind, merge

prana into the Brahmarandhra with certain dharana methods, and by constantly meditating on the all-Cosmos-pervading, sum total of the physical, subtle, causal phenomena, the Ishwar-Consciousness Word of OM -- they leave their bodies and attain that Abode of Kaivalya, the Immutable subject spoken of by the realized ones [11 - 13]. Even after attaining Brahmaloaka, because of Supreme Contentment being still unsatisfied, such jivas again and again take birth in creation; but the sadhakas who with one-pointed mind remain engrossed in the meditation of Atman-Consciousness and thus attain that Beingness of Eternal Consciousness -- they never again have to return to this samsara, the abode of sorrow [14 - 16]. The Cosmos manifests for millions of years in the day of Brahma and for millions of years it remains in a dissolved state in the Inexpressible Nature during the night of Brahma. The sadhakas who, having crossed over the Wheel of Maya through the sacrament of Sadguru and with one-pointed devotion, have experienced that All-pervading Supreme Substance of Atman Consciousness - the One Who is Immutable throughout the repeated creation and destruction of the phenomenal aggregate, and the Sustainer of the entire Cosmos -- they never again have to become slaves to creation [17 - 22]. Because they are deluded with the fulfillment of desire, inferior jivas are unconscious, due to which they become attached to sense-objects and thereby have to come back to samsara; and elevated sadhakas, because they remain in the Fiery and Powerful, Radiantly Effulgent, Self-Revealed Atman Consciousness, they fully satisfy all sensory desire and having no need to come back to samsara, they abide in the Indestructible Peace. These two types of good and evil ways are always present in the world [23 - 26]. The little bit of joy that is obtained through the study of the Vedas, yajna, austere penance, charity etc. -- because sadhakas by the Sadguru-graced method reside in that Atman Consciousness - the abode of the totality of all those joys, nothing is able to delude them [27 - 28].

Thus ends the eighth chapter of the yogashastra upanishad Srimad Bhagavad Gita with analysis via various scriptures of this country and the West, along with spiritual commentary.

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SRIMAD BHAGAVAD GITA Spiritual Commentary

by Swami Sriyukteshvar Giri

English Translation by Yoga Niketan Team

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CHAPTER NINE

RAJAGUHYAYOGA

Sri Bhagavan said:

**idantu te guhyatamam pravakshyamyanusuyave
jnanam vijnanasahitam yajjnatva mokshasehshubhat -1-**

Poetically:

I say to you, when empty of seeing blame is one wise
With devotion, the Knowledge of Self
Says Govinda this is deeply hidden
Knowing it you will cross the impure, material world -1-

Commentary:

When sadhakas, by complete absorption of the heart in Kutastha, become empty of hate, condemnation and such evil tendencies, thereby attaining the experience of that Infinite, Incomprehensible, Supreme Consciousness-Substance written about in scriptures -- when this direct Knowledge is realized, they are able to be liberated from the life- and death-oriented, suffering-filled ssamsara. -1-

**rajavidya rajaguhyam pavitramidamuttamam
pratyakshavagamam dharmyam susukam kartumavyayam -2-**

Poetically:

With devotion, the Knowledge of Self
Of all secrets this is the highest of great wisdom
It is known clearly, with easy practice
Imperishable fruit it gives, the highest of dharma -2-

Commentary:

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This Infinite, Incomprehensible experience of Atman-Consciousness is the greatest of all knowledge and the bestower of the highest Bliss; It is attained with easy practice; It's fruit is directly experienced and permanent. -2-

**ashraddhahah purusha dharmasyasya parantapa
aprapya mam nivartante mrityusamsaravartmani -3-**

Poetically:

The one who has no reverence for this incomparable dharma
Not attaining Me, he gets the falseness of samsara -3-

Commentary:

Human beings who are irreverent, devotion-less, engaged in evil doings, being devoid of the Eternal Bliss-of-Knowledge from the experience of Atman-Consciousness, and being enmeshed in the craving for pleasure and enjoyment, are again and again enslaved by life and death in this samsara. -3-

**maya tatamidam sarvam jagadvyaktamurtina
matshtani sarvabhutani na chaham teshvavasthitah -4-**

Poetically:

From Inexpressible Form - I have created
The expanse of samsara in expressible form
All work of Mine are in Me
Like the sky, I am not in them -4-

Commentary:

Beyond the senses, Consciousness-Self is pervading this entire Cosmos; the totality of the Cosmos is existing, up to the ultimate, because of being in this Atman-Consciousness; Atman-Consciousness' existence is not by being in any created thing. -4-

**na cha matsthani bhutani pashya me yogamaishvaram
bhutabhunna cha bhutastho mamatma bhutabhavanah -5-**

Poetically:

Look, Pandava, nothing is in Me
My Glory is causing all happenings
All are obeying My Being

Not being in anything nor holding anything -5-

Commentary:

The mystery of creation is such that, even though that Infinite Consciousness is the Self in all created things and is manifesting them by holding them and ruling over them, It is not bound to the created things and is residing as not in them; and even though these created things are internally and externally soaked in Consciousness, they become un-Conscious and endlessly travel through samsara via birth and death. -5-

**yathakashashtito nityam vayuh sarvatrago mahan
tatha sarvani bhutani matsthanityupadharaya -6-**

Poetically:

As air is in the sky and everywhere
In that way are all things in Me -6-

Commentary:

Just as air within the omnipresent sky can travel everywhere and is powerful, but exists separately and unmixed with anything, in that way, this Universe, although residing in that Unattached Infinite Consciousness, is bound by un-Consciousness and existing in that way. -6-

**sarvabhutani kaunteya prakritim yanti mamikam
kalpakshaye punastani kalpadou visrijamyaham -7-**

Poetically:

At the time of dissolution, all things dissolve in Me
At the beginning of Kalpa, I create them again -7-

Commentary:

At the end of the Kalpa - meaning at the time of dissolution after thousands of Maha Yugas - all created things existing in this Universe, up to the ultimate, with the three gunas equalized, dissolve into that Infinite Nature of Infinite Consciousness, and at the beginning of the Kalpa - meaning at the time of creation - the three gunas become distinguished from each other and are transformed into the innumerable forms of created things. -7-

**prakritim svamavashtabhya visrijami punah punah
bhutagramamimam kritsnamavasham prakritervashat -8-**

Poetically:

Ruling Prakriti while unseen
I create all things again and again -8-

Commentary:

In this way, all things existing in the Universe, up to the ultimate, because they are bound by the power of previous samskaras, adopt the three gunas according to their particular conditions, and again manifest in the form of created things. -8-

**na cha mam tani karmani nibadhnanti dhananjaya
udasinavadasinamasactam teshu karmasu -9-**

Poetically:

Indifferent, I am not attached to anything
For this reason, no one can bind Me -9-

Commentary:

Because Consciousness is not attached to anything in all of this creation, Consciousness resides as not in it and abides in aloofness. -9-

**mayadhyakshena prakritih suyate sacharacharam
hetunanena kaunteya jagadviparivartate -10-**

Poetically:

As many mobile and immobile creatures as there are in the world
Because of My proximity are brought forth by Prakriti
For this reason, listen son of Kunti
Effortlessly the Cosmos is created again and again -10-

Commentary:

Simply because of Consciousness' presiding, by the three gunas of Prakriti, this Cosmos of mobile and immobile creatures, even though they are dissolved over and over, are created again and again. -10-

**avajananti mam mudha manushim tanumashritam
param bhavamajananto mama bhutamaheshvaram -11-
moghasha moghakarmano moghajnana vichetasah
rakshasimasurinhaiva prakritim mohinim shritah -12-**

Poetically:

I have taken on the human body
 For this reason the ignorant disregard Me
 They do not know that I am the Lord of All
 They are without devotion, all is My play -11-
 Quickly the ignorant will receive the result of his indulgence
 Serving other gods than Me, his hopes are useless
 Like demons and monsters, deluded
 Whatever he does is contrary to happiness -12-

Commentary:

Those human beings who have become stupefied by the want of enjoyment because of their nature being permeated with affinity and repulsion etc., who are engrossed in the activities that bring about the useless hopes of happiness and useless partaking in samsara, and who have become unconscious by the useless arguments of scriptural knowledge -- those unwise ones, not being able to experience the Supremeness of Atman-Consciousness - meaning that only Consciousness exists indivisibly as this entire Cosmos and the world-Brahmanda up to the ultimate, think that the abidance of Infinite Consciousness in the human body is insignificant and do not give that any attention. -11 and 12-

**mahatmanastu mam partha daivim prakritimashritah
 bhajantyananyamanaso jnatva bhutadimavyayam -13-**

Poetically:

Partha, those who are the sattvic great saints
 Knowing the Lord of the Universe, meditate upon Me -13-

Commentary:

Knowing that only Consciousness-Self is the Indestructible and Eternal Substance and the Cause of the totality of all things up to the ultimate, the great saints take refuge in Its elevated prana-of-the-world-form astral nature and worship [upasana] with one pointed devotion while abiding in the Self. -13-

**satatam kirtayanto mam yatantashcha dhriravratam
 namasyantashcha mam bhaktya nityayukta upasate -14-
 jnanayajnena chapyanye yajanto mamupasate
 ekatvena prithaktvena bahudha vishwatomukham -15-**

Poetically:

Some worship Me through chanting
 Some worship Me with many rites

To know Me they take steadfast care
 They devote themselves and prostrate themselves -14-
 Knowing the Universal Form of Vasudeva
 Thinking as separate or thinking as one
 In this way, many devotees worship
 Some in sensory ways, some with service -15-

Commentary:

In these two slokas, the practice of "upasana" [commonly: worship], as has been understood by great knowledgeable saints, towards that Infinite Consciousness has been written about .. Therefore, what "upasana" is, who is decreed to be worshipped, and what is even the need for it -- these matters should be addressed first. "Upasana" - this word is comprised of "up" and "aas." "Up" means "nearness" and "aas" is used to mean "establishing." Thus, the meaning of the word "upasana" can be understood to be: "being near." Now, who should be worshipped and for what reason or its necessity etc. is being gradually explained.

The only necessity for the jiva, meaning the being, is the cessation of all types of sorrows from the adhibhautic [physical], adhidaivic [subtle] and adhyatmic [causal] essences. For this reason, the extinguishing of this threefold sorrow is what has been called in Samkhyadarshan as the purpose, or necessity, of the being. As in -

trividhaduhkhanivrittirartha purushanam - 1:1

To negate adhibhautic sorrow, the jiva again and again partakes in the usage of cuisine, haberdashery etc.; to end adhidaivic sorrow, it partakes again and again in the desirable things of sound, touch, sight, taste, smell etc.; and to stop adhyatmic sorrow, the jiva again and again engages in activities such as being in the company of the opposite sex. Because all these sorrows are temporarily ended by partaking in these desired things, these enjoyments are thought to be accomplishments necessary for the being's life-purpose. But the wise have said that no type of sorrow born of desire is permanently extinguished through the partaking of things of desire; whatever [cessation] happens stays only momentarily; immediately afterwards, like the ghee oblation in fire, the sufferings burst afire again, this time with twice the force. As in -

"na jatu kamah kamanamupabhogena shamyati
 havisha krishnavartmaiva bhuya evabhivardhate"

If the jiva knew that by the partaking of these things of desire the force of the triumvirate of sorrows would increase twofold, then it would never be engaged in that. The jiva does not want this kind of way of being. The type of negation of the triumvirate of sorrows that it wants is such that they can never appear again. The jiva prays for the supreme substance of cessation,

meaning the Supreme Nirvana. In Samkhyadarshan it has also been stated that the total ending of these three sorrows is the most important goal of the being or jiva. This supreme purpose of the being is the jiva's prayer. As in -

tribidhaduhkhatyantanimivritti paramapurusharthah - 1:2

In all types of philosophical scriptures, this has been concluded with certainty: that if one dies, then one must take birth, and if one takes birth, one will surely die. Therefore, the jiva, bound in this creation-samsara, cannot attain the Supreme Nirvana or the highest purpose of being while being enslaved by birth and death. To attain this, it is necessary to be liberated from life and death. As in Samkhyadarshan -

na drishta drishtat tat siddhih nivrittehpanurattidarshanat - 1:3

utkaryadapi mokshasya sarotkarshah shrute - 1:5

It has also been concluded by all types philosophical scriptures that: if the jiva cannot abide in Kaivalyapada by not establishing himself in that Infinite Consciousness beyond creation, then he cannot ever attain that supreme purpose - meaning the complete cessation of all types of adhibhautic, adhidaivic and adhyatmic sorrows - that Supreme Nirvana. Therefore, to accomplish this highest purpose, it is extremely necessary to do upasana of Consciousness - meaning being near to Spirit. The eminent sages have decreed this upasana of Consciousness as the only process to attain the highest purpose. Maharshi Vedavyas, in the 35th sloka - pertaining to karmayoga - of the third chapter of this book, has also said this: that it is good to die during doing upasana of Consciousness; one should not do upasana to anything else; that is extremely dangerous.

It is by taking up the paths of devotion [bhakti] and wisdom/knowledge [jnana] that one can practice upasana of Atman-Consciousness. In these two slokas, Maharshi Vedavyas has taught us in one sloka the practice of upasana by the way of devotion, and in the other, the way of wisdom/knowledge.

The sadhakas on the path of bhakti, after having become devoid of restlessness, having become steadfast, with one-pointed devotion and heart completely engrossed, and always being engaged in the discussion of Spirit, stop being externalized and turn towards Atman, and thus always abide in that Consciousness-Self. -14-

The sadhakas on the path of jnana, take their personal realizations - greater or lesser - revealed by yogic methods, where some experience the existence of Atman-Consciousness as separately residing in all the created things in the forms of Brahma, Rudra etc., some experience the existence of the only worshippable thing as Infinite Consciousness and oneself as the worshipper, and some experience even oneself to be a part of that All-pervading Consciousness, and thereby knowing all things of creation to be unsubstantial and experiencing that only Atman-Consciousness exists, do

upasana to that Infinite Consciousness. -15-

**aham kraturaham yajnah svadhahamamahamoushadham
mantrohamahamevajyamahamagniraham hutam -16-**

Poetically:

Listen, O Arjuna, to My words
The description that I am All
The fire rituals, pancha yajna and all
The nectar, the panacea are all My Form
Mantra, ghee, fire, oblation are My Form
Knowing this one escapes the dark well of the world -16-

Commentary:

That Infinite Brahman-Consciousness is Itself the fulfilling medicinal things of this world such as food etc., the fulfilling funeral of the ancestral world, and the fulfilling works of oblation and its ritual procedures - such as fire, mantra and burnt offerings - of the subtle world, and It is even present as all types of Vedic fire-practice- and conception- based yajna etc. -16-

**pitamahasya jagato mata dhata pitamahah
vedyam pavitramomkar rik sama yajureva cha -17-**

Poetically:

The father, grandfather and mother of the world
All these are Me, the bestower of the fruits of yajna
I am the Pure Pranava of Knowledge
I am all of the Vedas, listen O Pandava -17-

Commentary:

That Infinite Consciousness is this Universe's father, mother, grandfather and Lord, and it is He Who is the Vedas - Rik, Sama, Yaju etc. and what is to be known from them - Param Brahman, and the destroyer of all sins - the Pranava - the mighty resonance of Omkar - are simply Its Being. -17-

**gatirbharta prabhuh sakshi nivasah sharanam suhrit
prabhavah pralayah sthanam nidhanam bijamavyayam -18-**

Poetically:

In the world of the fruits of karma, I am the governor
I see good and evil and keep order

In the place of enjoyment I am all goodness
 I create the world and again destroy it
 I am the seed of all, the supporter of the Cosmos
 There is nothing besides Me in the three worlds -18-

Commentary:

That Infinite Consciousness is Itself the savior, supporter and Lord of goodness of all jivas up to the ultimate; It is He Who is the Witness of all fruits of good and bad karma and their fulfillment; it is He Who is the Cause of this Cosmos' and samsara's creation, preservation and destruction. More than that, it is He who is the profound Cause of this Cosmos' appearance and its dissolution. -18-

**tapamyahamham varsham nigrihnamyutsrijami cha
 amritachnaiva mrityushcha sadasacchahamarjuna -19-**

Poetically:

I am the heat as the sun, the rain of the clouds
 Sometimes attraction, sometimes creation
 The life in all, and the destruction
 In every place I am in the physical and subtle forms -19-

Commentary:

That Infinite Consciousness Itself cools the world by rain from clouds, and it is He Who magnetizes as the sun and heats the world; it is He Who is the life and death, Lord of creation and Lord of destruction of this world; more than that, it is only He Who is residing in this unsubstantial, temporary and insignificant created matter which has emerged from that Beginningless, Eternal Substance. -19-

**traividya mam somapah putapapa
 yajnairishtva svargatim prarthayante
 te punyamasadya surendraloka
 mashanti divyan divi devabhogan -20-**

Poetically:

The brahmin studies Rik, Yaju, Samavedas
 They take up formal rituals
 Wanting bhoga they pray after performing yajna
 They do not stay in heaven forever and get suffering -20-

Commentary:

The soma-juice drinking brahmins who have studied the Rik, Sama and Yajurvedas, by their Vedic rituals and worship of many sense-oriented types of gods, pray to Infinite Consciousness for heaven. After leaving the body, they acquire heaven and according to their karma, they satisfy the high types of heavenly bhoga. -20-

**te tam bhuktva svargalokam vishalam
kshine punye martalokam vishanti
evam trayidharmamanuprapanna
gatagatam kamakama labhante -21-**

Poetically:

Thus enjoying much after a long time
Benefits gone, again they are born on earth
Following the Vedas, all these desirous ones
Come and go again and again from birth to birth; the enchainment remains -
21-

Commentary:

After enjoying immense amounts of heavenly pleasures, once the benefits of good works are gone, the aforementioned brahmins who subscribe to the three Vedas again return to the mortal realm. The Vedic ritualists, bound to desire, continue forever to come and go in samsara again and again. -21-

**ananyashchintayanto mam ye janah paryupasate
tesham nityabhuyuktanam yogakshemam vahamyaham -22-**

Poetically:

Those who know that there is no one but Me
Worship and contemplate Me
The true yogi for whom there is nothing else
I make the effort to bring that one to Union
I take care of his needs present
Destroy his sorrows, and more, I give him the treasure of liberation -22-

Commentary:

All those sadhakas who with one-pointed heart only do upasana on Atman-Consciousness -- their Consciousness-Self Itself manifests and preserves their Awakened State; thus they are always united with Spirit. -22-

**yehpyanyadevata bhakta yajante shraddhayanvitah
tehpi mameva kaunteya yajantyavidhipurvakam -23-**

Poetically:

Those who worship other gods
They also worship Me, this is truly said
Without the prescript of liberation attainment those people worship
Thus contrary to the rules they worship -23-

Commentary:

All those reverent devotees who do upasana of other gods and not
Consciousness -- it is the Atman [to Whom they worship], Who is not bound
to rules, meaning that they also worship the Self. -23-

**aham hi sarvayajnanam bhokta cha prabhureva cha
na tu mamabhijananti tatvenatashchya vantite -24-**

Poetically:

I am the enjoyer of all yajna, the Lord of all forms
Those who do not have the special Knowledge of Me
Doing penance and yajna they still descend
In the illusory dreadful samsara, and do not find the way -24-

Commentary:

The Self is the Lord of all rituals and methods, and It is their enjoyer. It is
because of not knowing the Truth of the Self through Knowledge that jivas
again and again come and go in the creation-samsara. -24-

**yanti devavrata devan pitrin yanti pitavratah
bhutani yanti bhutejya yanti madyajino hpi mam -25-**

Poetically:

Worshipping gods, one goes to the realm of the gods
Worshipping the ancestral realm, one goes to the realm of the ancestors
Worshipping ghosts, one goes to the realm of ghosts
Doing upasana on Me, one gets Me -25-

Commentary:

Those who are devoted to ancestral rituals attain the subtle ancestral realm
from which this elemental world of ancestors has emerged. Those who are
attached to rituals of gods, attain the overlords of this Universe. But those
who do upasana of Atman-Consciousness, become filled with Spirit, merge
into that Infinite Consciousness and thereby attain Brahman. -25-

**patram pushpam phalam toyam yo me bhaktya prayacchati
tadaham bhaktyupahritamashnami prayatatmanah -26-**

Poetically:

One who gives leaf, flower, fruit, water as offerings
Because of his devotion I receive them -26-

Commentary:

Those who with devotion use leaf, flower, fruit, water etc. to please Atman-Consciousness -- those heart-immersed sadhakas' Spirit, being satisfied with that, manifests Itself to them. -26-

**yat karoshi yadashnasi yajjuhoshi dadasi yat
yattapasyasi kaunteya tat kurushvamadarpanam -27-**

Poetically:

Whatever you do, O Partha, whatever you eat
Oblation, penance, whatever charity
Offering all those to Me
Burn away the forest of sins with the fire of Knowledge -27-

Commentary:

All those things such as Vedic oblations or tantric practices or any types of human endeavors that can be carried out, and the good and bad karmic results that must be fulfilled because of them -- all of those should be performed with the intention to please Atman-Consciousness. -27-

**shubhashubhaphalairivam mokshase karmabandhanaih
sannyasa yogayuktatma vimuktomamupaishyasi -28-**

Poetically:

Renouncing sinful things through sannyas yoga
You will attain Me, crossing the terrible samsara -28-

Commentary:

Sadhakas who use the particular methods of renunciation, by practicing such, become freed from the bindings of the fulfillment of good and bad results of karma and attain the Beingness of Consciousness. -28-

samohham sarbhuteshu na me dveshyohsti na priyah

ye bhajanti tu mam bhaktya mayi te teshu chapyaham -29-

Poetically:

That Which is present equally and always in all things
The one who knows Me with ceaseless devotion
He is in me, I am also in him
The supreme mystery, is what I tell you -29-

Commentary:

Consciousness-Self is residing equally in all things. Nothing is repulsive or dear to It. Whoever does upasana to Consciousness-Self with devotion -- it is by that that his Consciousness is manifested, and thus, he is able to live in the Awakened State. -29-

**apichet suduracharo bhajate mamanyabhak
sadhureva samantavyah samyagvyasito hi sah -30-**

Poetically:

One who is seen by everyone as of very bad character
If he singularly meditates upon Me
He is a great saint, regard him as such
Who meditates upon Me is the one who is fulfills all righteousness -30-

Commentary:

Even a person of the most base character who meditates with one-pointed heart upon Atman-Consciousness should be regarded as a sadhu because he has taken up the Supreme Path. -30-

**kshipram bhavati dharmatma shashvacchantim nigacchati
kaunteya pratijanihi na me bhaktah pranashyati -31-**

Poetically:

Those who are devoted to the way of sattva
With steady mind and perseverance attained
Many kinds of things are sounded in the enemy's camp
Bursting forth with praise, take a vow to that
Destroy the Kauravas in this way
My devotee never has to fear -31-

Commentary:

Because sadhakas absorbed in Infinite Consciousness abide in the dharma of

Atman, they are never destroyed. Completing the fulfillment of their own prarabdha within a short time, they attain Infinite Peace. -31-

**mam hi partha vyapashritya yehpi syuh papayonayah
striyo vaishyastatha shudrastehpi yanti param gatim -32-
kim punah brahmanah punya bhakta rajarshaystatha
anityamasukhamlokamimam prapya bhajasva mam -33-**

Poetically:

Low caste vaishyas, sudras, women and all
Taking shelter in Me will cross over samsara -32-
Brahmins, royal sages and all holy people
What to say, will easily attain nirvana
You are also a royal sage, son of Kunti
Renounce everything else and meditate upon Me -33-

Commentary:

What to say of the sanctified souls of brahmins and devoted kshatriyas? The samsara-immersed vaishyas, or ignorant sudras, or women, or no matter any type of sinner -- taking refuge in Atman-Consciousness also attain Kaivalya easily. Therefore, having come to this strife-causing and unstable samsara, realizing Atman-Consciousness is absolutely imperative. -32 and 33-

**manmana bhavamadbhakto madyaji mam namaskuru
mamevaishyasi yuktaivamatmanam matparayanah -34-**

Poetically:

Always fix your mind only on Me
With devotion, worship Me alone
Do worship to Me in this way, Partha
You will have Me, and all suffering of samsara will be gone -34-

Commentary:

Enjoying that Infinite Consciousness Itself, being devoted to It and humbling themselves to It, sadhakas surrender as offerings their minds and lives to Spirit by the Consciousness-revealing Kriya and live filled with Atman-Consciousness. -34-

SUMMARIZED DESCRIPTION OF CHAPTER 9

Keeping the mind absorbed in Kutastha in this way and becoming empty of hatred and condemnation, this supreme happiness-giving, directly obtained,

highest of all, extremely secret, and greatest wisdom which is Spirit is experienced. Jivas are liberated by It from the sufferings of samsara. And lacking It, the irreverent ones are repeatedly enslaved by life and death [1 - 3]. Like air in the sky, Infinite Consciousness unabsorbedly pervades created things and thus sustains and governs them. But the strange mystery is this: even though it is existing in Consciousness, the phenomenal world is abiding un-Consciously [4 -6]. The Consciousness-imbued Prakriti keeps this three-guna-entranced phenomenal world under the power of ever-repeating creation and dissolution; but Infinite Consciousness, being aloof and detached from the works of creation, is not enmeshed in that [7 -10]. Stupefied by the hope of useless pleasure, or useless enjoyments of indulgences, or useless argumentative scriptural knowledge, the ignorant ones acquire demonic characteristics, and not being able comprehend the Supremeness of Infinite Consciousness, perceive It in the form of created things [11 - 12]. But the ones of wisdom, knowing Infinite Consciousness as being before creation and Imperishable, take refuge in the subtle nature and do upasana - some in the dvaita [dualistic] form, some in the advaita [monistic] form, and some in many different ways. And devotees remain steadfast and engrossed, humbly worship That and do upasana while singing Its praises [13 -15]. Infinite Consciousness Itself is the fulfilling wealth for this realm, the fulfilling funerals for the realm of the ancestors, and the fulfilling oblations and the articles of ritual for the realm of the gods; It is the mother, father, grandfather and Lord of this world; It is the Knowledge of Pranava, and It is the three Vedas providing the way to that Knowledge, and It is That Which is to be Known. It is in Him that this world's creation, preservation and destruction take place, and He is the Primordial Seed of all. It is He Who is the giver of heat and the creator of cold; and it is He Who is residing as the Creator and as the created things [16 - 19]. The brahmins who perform Vedic rites perform yajna with the desire to attain the realm of heaven; attaining which, they partake in enjoyments in the manner of the gods, and after the benefits of good works end, they again acquire a physical body. In this way, they are trapped over and over in samsara [20 - 22]. Infinite Consciousness is the Lord of all rites and It is their enjoyer. No matter what god is worshipped by one, beyond the rules, he is actually worshipping that Infinite Consciousness. Whatever aspect to which one does upasana, whether gods, subtle aspects, physical aspects, ghosts etc. -- one attains that state of being. One who with one-pointed heart does upasana of Consciousness -- his finds his Spirit Self-revealed and is bestowed that state of being. It is because jivas do not know this that they are repeatedly bound by samsara [23 - 25]. Whoever uses whatever for the sake of Consciousness, by that itself Spirit is pleased; therefore, if one can submit all works of the world to Spirit, then by that Spirit is pleased and one can attain the Beingness of Consciousness. Thus, one no longer has to be trapped by the fruits of good and bad karma [26 -27]. Even persons of the most vile character, by doing upasana to Consciousness, within a short time become righteous in Atman and attain Infinite Peace; in this type of condition, they should be considered as the highest of sages, because by them abiding in

Consciousness, even though Infinite Consciousness is Omnipresent, It reveals Itself to them [28 - 31]. What to say of the sanctified souls of brahmins and devoted royal sages, even the greatly downtrodden uneducated and farm laborers attain that Supreme Substance by taking up refuge in Consciousness. Therefore, one should know Infinite Consciousness as the Supreme Substance, and with one-pointed mind and devotion, humbly bowing to It and doing upasana to It, attain that Infinite Consciousness-filled Brahman [32 - 34].

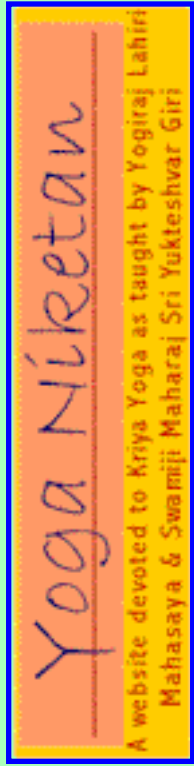
Thus ends the ninth chapter of the yogashastra upanishad Srimad Bhagavad Gita with analysis via various scriptures of this country and the West, along with spiritual commentary.

OM Shantih OM Shantih OM Shantih

OM Harih OM Harih OM Harih

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SRIMAD BHAGAVAD GITA Spiritual Commentary

by Swami Sriyukteshvar Giri

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CHAPTER TEN

VIBHUTIYOGA

[Editor's Note-----These last nine chapters of commentary consist of short, abbreviated notes which were done in Swami's own handwriting and found after his passing. They were added to the later 1948 edition]

Sri Bhagavan said:

**bhuya eva mabaho shrinu me paramam vachah
yattehham priyamanaya vakshyami hitakamyaya -1-**

Commentary:

It is being experienced from Kutasthachaitanya: Again I speak to you who are dear to Me for your welfare. -1-

**na me viduh suraganah prabhavam na maharshyah
ahamadirhi devanam maharshinancha sarvashah -2-
yo mamajamanadincha vetti lokamaheshvaram
asammudhah sa martyeshu sarvapapaih pramuchyate -3-**

Commentary:

Many practitioners do not know; great sages do not know that I am the Source of all gods and great sages - that the one who is not ignorant and knows Me as Beginningless and All that is God-like, meaning the one who abides in Consciousness -- he is the one who becomes liberated from all sins. -2 and 3-

**buddhirjnanamasammoha kshama satyam damah shamah
sukham duhkham bhavohbhavo bhayanchabhyameva cha -4-**

Commentary:

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Intelligence, knowledge, not being deluded by anything, forgiveness, truth, breath, mental restraint, pleasure, the occurrence of sorrow, its non-occurrence, fear, fearlessness. -4-

**ahimsa samata tushtistapo danam yashohyashah
bhavanti bhava bhutanam matta eva prithagvidhah -5-**

Commentary:

Non-violence, equanimity, contentment, austerity - meaning meditating upon Kutastha - charity, fame, disrepute - all these qualities happen to the five elements; My Essence is different from these. -5-

**maharshyah saptapurve chatvaro manavastatha
madbhava manasa jata yesham loka imah prajah -6-**

Commentary:

The seven great sages (Marichi, Atri, Angira, Pulastya, Pulaha, Kratu, Pracheta) and the four Manus (Sanak, Sanatan, Sananda, Sanatkumar), by whom all this is, have been born from My Mind. -6-

**etam bibhutim yogancha mama yo veti tattvatah
sohvikampena yogena yujyate natra samshayah -7-**

Commentary:

By this Knowledge, the one who knows My bibhutyoga -- he is the one who performs yoga. -7-

**aham sarvasya prabhavo mattah sarvam pravartate
ity matva bhajante mam budha bhavasamanvitah -8-**

Commentary:

I am the Lord of All, the Enjoyer, the Doer; all dissolves in Me; by [knowing] this one also knows My Essence - meaning stillness. -8-

**macchitta madagataprana bodhayantah parasparam
kathayantashcha mam nityam tushyanti cha ramanti cha -9-**

Commentary:

When their minds have gone forth to Me, and when their prana vayus have

gone forth to Me - meaning have become still - then they understand amongst each other and they speak of Me with contentment and delight. -9-

**tesham satatayuktanam bhajatam priti-purvakam
dadami buddhi-yogam tam yena mam upayanti te -10-**

Commentary:

One who is always united with Me (see 6:18) and who meditates upon Me with love -- I bestow him with buddhi-yoga - meaning stillness - by which, he is the one who attains Me. -10-

**teshamevanukamparthamah-jnanajam tamah
nashayamyatma-bhavadistho jnanadipena bhasvata -11-**

Commentary:

Whoever contemplates upon Atman has Grace bestowed upon him, by which tamasic ignorance is destroyed and the Light of Knowledge illuminates. -11-

Arjuna said:

**param brahma param dhama pavitram paramam bhavan
purusham shashvatam divyam adidevam aham bibhum -12-**

Commentary:

The energy of the body is saying, "You are the Param Brahman and the Supreme Abode," meaning beyond Which there is no abode, and, "You are the One who is Purusha and Eternal," meaning the Divine Brahman, meaning the Great Void, the Primordial God Who is without birth. -12-

**ahustvamrishayah sarve devarshirnaradastatha
asitodevalo vyasah svayamshchaiva bravishi me -13-**

Commentary:

The divine sage Narada and other great sages such as Asita, Devala, Vyas, and You - Sri Krishna - meaning Kutastha - have said so. -13-

**sarvameta-dritam manye yanmam vadasi keshava
na hi te bhagavan vyaktim vidurdeva na danavah -14-**

Commentary:

I believe all that You have said is the Truth -- that neither gods nor demons know You. -14-

**swayamevatmanatmanam vettha tvam purushottama
bhutabhavana bhutesha devadeva jagatpate -15-**

Commentary:

By Atman Itself You have shown the Self that You are the Lord of all phenomena and it is You Who is the Beloved Lord of the world of the gods -- Purushottama. -15-

**vaktumaharsyasheshena divyahyatmabibhutayah
yabhirbibhutibhirlokanimamstvam vapy tishthasi -16-**

Commentary:

The miraculous visions that can be seen in the Sky/Space, that pervade all of this plane, tell me of this. -16-

**katham vidyamaham yogimstvam sada parichintayan
keshu keshu cha bhaveshu chinthyohsi bhagavan maya -17-**

Commentary:

In what way do yogis know You, and contemplate upon You, and in what way can I contemplate? -17-

**vistarenatmano yogam bibhutincha janardana
bhuyah kathaya triptirhi shrinvato nasti mehmritam -18-**

Commentary:

Please speak extensively to me again about the revelations that manifest due to Self-yoga, beyond the immortality of which there is nothing to be comprehended. -18-

Sri Bhagavan said:

**hanta te kathayishyami divya hyatmabibhutayah
pradhanyatah kurushreshtha nasyanto vistarasya me -19-**

Commentary:

It is being experienced via Kutastha: I will tell you the primary ones; if I

Speak of these extensively, then there will be no end to it. -19-

**ahamatma gudakesha sarvabhutashayasthitah
ahamadishcha madhyancha bhutanamanta eva cha -20-**

Commentary:

Atman is the very First - It's miraculous revelations - therefore Kriya is duty
- I am the beginning, middle and end of all phenomena. -20-

**adityanamaham vishnurjyotisham raviramshuman
marichirmarutamasmi nakshatranamaham shashi -21-**

Commentary:

Vishnu among the sons of Aditi, meaning stillness, the radiance of the sun
among the luminous, meaning Brahman, the air within Marichi, the moon
among the stars. -21-

**vedanam samavedohsmi devanamasmi vasavah
indriyanam manashchasmi bhutanamasmi chetana -22-**

Commentary:

The Sama Veda among Vedas, meaning abiding within the spine, the desire
within the gods, the mind among senses, meaning Brahman, consciousness
within phenomena. -22-

**rudranam shankarashchasmi vittesho yaksharaksharasam
vasunam pavakashchasmi meruh shikharinamaham -23-**

Commentary:

Shankara [Shiva] among Rudras, meaning Kriya, Vittesha among the Yaksas
and demons, the purifying fire among Vasus, the summit among mountains.
-23-

**purodhasancha mukhyam mam viddhi partha brihaspatim
senaninamaham skandah sarasamasmi sagarah -24-**

Commentary:

Brihaspati among the gods, Skanda among generals, meaning the six-
aspected Kriya, the ocean among rivers [bodies of water]. -24-

**maharshinam bhriguraham giramasmyekamaksharam
yajnanam japayajnohsmi sthavaranam himalayah -25-**

Commentary:

Bhrigu among the great sages, meaning Kutastha, ajapa japa among yajnas, the Himalaya among immovable things. -25-

**ashvatthah sarvabrikshanam devarshinancha naradah
gadhrarvanam chitrarathah siddhanam kapilo munih -26-**

Commentary:

The Ashvattha among all trees, Narada among illumined sages, Chittraratha among Gandharvas, the sage Kapila among perfected beings [siddhas]. -26-

**ucchaih shravasamashvanam viddhi mamamritodbhavam
airavatam gajendranam naranancha naradhipam -27-**

Commentary:

Ucchaihshrava among horses, Airavat among elephants, the king among human beings. -27-

**ayudhanamaham vajram dhenunamasmi kamadhuk
prajanashchasmi kandarpah sarpanamasmi vasukih -28-**

Commentary:

The thunderbolt among weapons, Kamadhenu among cows, Vasuki among serpents. -28-

**anantashchasmi naganam varuno yadavamaham
pitrinamaryama chasmi yamah samyatamaham -29-**

Commentary:

Ananta among the Nagas, Yadav within Varuna, Arjuna among the heavenly forefathers, samyamah among yamas, meaning dhyana, dharana, samadhi. -29-

**prahladashchasmi daityanam kalah kalayatamaham
mriganancha mrigendroham vainateyashcha pakshinam -30-**

Commentary:

Prahlada among the Daityas, kalaya within kala, among deers - meaning among four legged mammals - the lion, Garuda among birds. -30-

**pavanah pavatamasmi ramah shastrabhritamaham
jhashanam makarashchasmi srotasamasmi jahnavi -31-**

Commentary:

The wind among purifiers, Parashuram among weapon-bearers, the Makar among Jhashas, and Jahnavi among currents. -31-

**sarganamadirantashcha madhyamchaivahamarjuna
adhyatma vidya vidyanam vadah pravadatamaham -32-**

Commentary:

I am within the beginning and end of all - adhyatma vidya, meaning - the mind abiding always in Atman is what is known as vidya [knowledge]. The answer within the question. -32-

**aksharanamakaroahsmi dvandvah samasikasya cha
ahamevakshayah kalo dhataham vishvatomukhah -33-**

Commentary:

Among letters I am "A," the dual compound among compound words, I am endless time, I am the Sustainer, I am happiness in the samsara of the Cosmos. -33-

**mrityuh sarvaharashchahamudbhavashcha bhavishyatam
kartih shrirvak cha narinam smritirmedha dhritih kshama -34-**

Commentary:

The Lord of death, the Lord of all destruction, the Lord of creation and the Lord of the future, glory, countenance, the speech of women, memory, intelligence, resolve, forgiveness. -34-

**brihat sama tatha samnam gayatri cchandasadamaham
masanam margashirshohhamritunam kusumakarah -35-**

Commentary:

The Brihat Sama of the Sama Veda, meaning exhalation for a long time; the Gayatri among metric cadences, meaning Omkar Kriya; the Agrahayan [November-December] month among months, the spring among seasons. -35-

**dyutam cchalayatamasmi tejastejasvinamaham
jayohsmi vyavasayohsmi sattvam sattvavatamaham -36-**

Commentary:

The cleverness in gambling, the fire of the fiery beings, victory, industry, the goodness of the good. -36-

**vrishninam vasudevohsmi pandavanam dhananjayah
muninamapyaham vyasah kavinamushanah kavih -37-**

Commentary:

Vasudeva in the Brishni lineage, Dhananjaya among Pandavas, Vyas among sages, Ushana among poets. -37-

**dando damayatamasmi nitirasmi jigishatam
mounam chaivasmi guhyanam jnanam jnanavatamaham -38-**

Commentary:

The sentence and morality in ruling, silence among secrets, the knowledge of the knowledgeable. -38-

**yacchapi sarvabhutanam bijam tadahamarjuna
natadasti vina syanmaya bhutam characharam -39-**

Commentary:

The seed of all. All animate and inanimate phenomena arise from Me. -39-

**nantohsti mama divyanam bibhutinam parantapa
esha tuddeshatah prokto bibhutervistaro maya -40-**

Commentary:

There is no end to My divine revelations/manifestations. -40-

**yadyad bibhutimat sattvam shrimadurjitameva va
tattadevavagaccha tvam mama tejohmshasambhavam -41-**

Commentary:

All has happened from my Shambhavi Teja. Shambhu Trinetra, meaning Kutastha. -41-

**athava bahunaitena kim jnatena tavarjuna
vishtabhyahamidam kritsnamekamshena sthito jagat -42-**

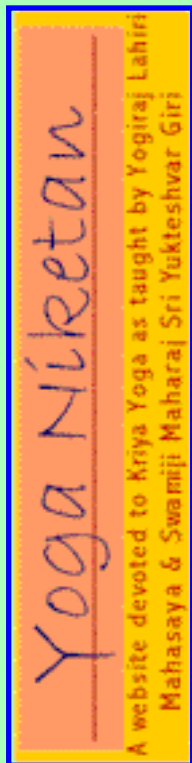
Commentary:

How much more should I say? This world is existing in the atom of Brahman. -42-

Thus ends the tenth chapter named "Bibhutyoga."

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CHAPTER ELEVEN

VISHVARUPADARSHANAYOGA

Arjuna said:

**madanugrahaya paramam guhyamadhyatmasamjnitam
yat tvayoktam vachastena mohohyam vigato mama -1-**

Commentary:

It is being experienced in the fire element of the body: By Your speaking out of mercy about the secret spirituality, my delusion has gone. -1-

**bhavapyayou hi bhutanam shrutou vistarasho maya
tattvah kamalapatraksha mahatmyamapi chavyayam -2-**

Commentary:

I listened much about the power of the five elements and the Indestructible. -2-

**evametad yathattha tvamatmanam parameshvara
drashtumicchami te rupamaishvaram purushottama -3-**

Commentary:

This Atman is Itself the Supreme God. The longing to see the Cosmic Form of the Lord. -3-

**manyase yadi tacchakyam maya drashtumiti prabho
yogeshvara tato me tvam darshayatmanamavyayam -4-**

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Commentary:

If You think that I am worthy of seeing, then show me the Eternal Form. -4-

Sri Bhagavan said:

**pashya me partha rupanishatashohtha sahasrashah
nanavidhani divyani nanavarnakritini cha -5-**

Commentary:

It is being experienced via Kutastha: Look at My hundreds of thousands of Forms, innumerable types of things, innumerable depictions. -5-

**pashyatityan vasun rudranashvinou marutastatha
bahunyadrishtapurvani pashyashcharyani bharata -6-**

Commentary:

Surya, Vasu, Rudra, Ashvini, Marut, all these you have seen. Behold all the wonders. -6-

**ihaikestham jagat kritsnam pashyadya sacharacharam
mama dehe gudakesha yacchanyad drashtumicchasi -7-**

Commentary:

The One Brahman is within all creation, and you are longing to see this in your own body. -7-

**na tu mam shakyate drashtumanenaiva svachakshusha
divyam dadami te chakshu pashya me yogamaishvaram -8-**

Commentary:

These eyes are not capable of seeing; I am revealing you the divine eye, meaning Kutastha, by which you can see my Divine Form. -8-

Sanjay said:

**evamukta tato rajan mahayogeshvaro harih
darshayamasa parthaya paramam rupamaishvaram -9-**

Commentary:

It is being experienced by the subtle perception of the mind: In this way, he

[Arjuna] began to see the Form of God via Kutastha. -9-

**anekavaktranayanamanekadbhutadarshanam
anekadivvyabharanam divyanekodyatayudham -10-**

Commentary:

Many mouths, meaning - there are many people in front of Kutastha [wearing] numerous ornaments and holding numerous weapons. -10-

**divyamalyambaradharam divyagandhanulepanam
sarvashcharyamayam devamanantam vishvatomukham -11-**

Commentary:

[Arjuna] began to see wondrous bodies - and the Form in Space adorned with divine garlands, divine clothing and [emanating] divine perfume - and continued to see more forms. -11-

**divi suryasahasrasya bhaved yugapadutthita
yadi bhah sadrishi syadbasastasya mahatmahah -12-**

Commentary:

In space, even greater than the splendor of thousands of suns at the time of the Great Dissolution. -12-

**tatraikastham jagat kritsnam pravibhaktamanekadha
apashyaddevadevasya sharire pandavastada -13-**

Commentary:

He continued to see many different worlds in that place, separately and together in the bodies of the Pandavas. -13-

**tatah sa vismayavishto hrishtaroma dhananjayah
pranamya shirasa devam kritanjalarabhashata -14-**

Commentary:

Awestruck and with hairs standing on end, he [Arjuna] bowed prayerfully with folded hands. -14-

Arjuna said:

**pashyami devam stava devadehe
sarvamstatha bhutavisheshasamghan
brahmanamisham kamalasanastham
rishimshcha sarvanuragamshcha divyan -15-**

Commentary:

The fire energy of the body is saying: I see all phenomena in Your Body -
Brahma, Vishnu, Maheshvara - all in the form of revelatory space. -15-

**anekabahudaravaktranetram
pashyami tvam sarvatohnantarupam
nantam na madyam na punastavadim
pashyami vishveshvara vishvarupam -16-**

Commentary:

Many arms, abdomens, Infinite Form - all in front [of me]. There is no
beginning, middle, end. You are the Universal Form. -16-

**kiritinam gadinam chakrinancha
tejorashim sarvato diptimantam
pashyami tvam durnirikshyam samantad
diptanalarkadyurtimaprameyam -17-**

Commentary:

Wearing a crown and holding a mace, immense energy from the spinning
discus, brilliant radiance all over - [so much that] it is difficult to look at
You. There is no light even beyond fire and sun that can even come close to
measuring up. -17-

**tvamaksharam paramam veditavyam
tvamasya vishvasya param nidhanam
tvamavyayah shashvatadharmagopta
satatanastvam purusho mato me -18-**

Commentary:

You are the Indestructible, the Supreme to be realized, the resort of the entire
Cosmos and samsara. You are the Immortal, Eternal Absolute, and the Secret
Dharma - Primordial Person. -18-

**anadimadhyantamanantaviryam
anantabahum shashisuryanetram**

**pashyami tvaam diptahutashavaktram
svatejasa vishvamidam tapantam -19-**

Commentary:

Without beginning, middle, end, the Eternal Cause, eyes of moon and sun,
with fiery blaze coming from Your mouths - scorching the inflamed
manifested Cosmos and samsara. -19-

**dyavaprithiviyoridamantaram hi
vyaptam tvayaikena dishashashcha sarvah
drishtvadbhutam rupamugram tavedam
lokatrayam pravyathitam mahatman -20-**

Commentary:

Heaven, earth, space in all of which the fire pervades and in all directions -
the three worlds and myself are in tremendous fear seeing this incredible and
intense form of Yours - the three worlds - meaning from the foot to the navel
- the underworld; the navel to the throat - the mortal world; and the throat to
the head - heavenly world. -20-

**ami hi tvaam surasamgha vishanti
kechidbhitah pranjalyo grinanti
svastityukta maharshisiddhasamghah
stuvantitvaam stutibhi pushkalabhih -21-**

Commentary:

The gods are singing Your praises and hailing You. The perfected sages are
also singing Your praises abundantly. -21-

**rudraditya vasavo ye cha sadhya
vishvehshvinou marutashchoshmapashcha
gandharvayakshasurasiddhasamgha
vikshante tvaam vismitashchaiva sarve -22-**

Commentary:

Rudras, Adityas, Sadhus, Ashvins, Maruts, Gandharvas, Yakshas, Suras,
Siddhas -- all are beholding You. -22-

**rupam mahat te bahuvaaktranetram
mahabaho bahubahurupadam
bahudaram bahudamshtarakaram**

**drishtva lokah pravythitastathaham -23-
nabhah sprisham diptamanekavarnam
vyattananam diptavishalanetram
drishtva hi tvaam pravyathitantaratma
dhritim na vindami shamancha vishno -24-**

Commentary:

The immensely radiant Form, many mouths, eyes, arms, bellies, legs, teeth --
beholding which the many great beings and myself have become terrified.
Seeing the intense effulgence and huge eyes, my mind cannot hold itself. -
23 and 24-

**damshtarakaralani cha te mukhani
drishtaiva kalanalasannibhani
disho na jane na labhe cha sharma
prasida devesha jagannivasa -25-**

Commentary:

All sense of direction is lost in the Fire of the Light. -25-

**ami cha tvaam dhritarashtrasya putrah
sarvesahaivavanipalasamghaih
bhishmo dronoh sutaputrastathasou
sahasmadiyairapi yodhamukhyaih -26-**

Commentary:

All the sons of Dhritarashtra, Bhishma, Drona, Karna - all are entering into
Your mouth. -26-

**vaktrani te tvaramana vishanti
damshtarakaralani bhayanakani
kechidvilagna dashanantareshu
samdrishyante churnitairuttamangaih -27-**

Commentary:

Stuck and hanging in the large teeth in the mouths, You are even crunching
and chewing the heads of some. -27-

**yatha nadinam bahavohmbuvegah
samudramevabhimukha dravanti
tatha tavami naralokavira**

vishanti vaktranyabhivijvalanti -28-

Commentary:

As all rivers fall into the sea, in that way are all valiant warriors falling into Your mouths. -28-

**yatha pradiptam jvalanam patanga
vishanti nashaya samriddha vegah
tathaiva nashaya vishanti loka-
stavapi vaktrani samriddhavegah -29-**

Commentary:

As moths die in the flame of a lamp, in that way all soldiers and falling into the torrent. -29-

**lelihyase grasamanah samasta-
llokan samagran vadanairjvaladbhih
tejobhirapurya jagat samagram
bhasastavograh pratapanti vishno -30-**

Commentary:

Blazing, licking tongue is seen in the Face, and terribly intense, fiery Light. -30-

**akhyahi me ko bhavanugrarupo
namohstute devavara prasida
vijnatumicchami bhavantamadyam
na hi prajanami tava pravrittim -31-**

Commentary:

Who are You? I bow down to You. O Lord of lords, I do not know from where You begin or Your intention. -31-

Sri Bhagavan said:

**kalohsmi lokakshyakrit pravridhdho
lokan samahartumiha pravrittah
ritehpi tvaam na bhavishyanti sarve
yehvasthitah pratyanyikeshu yodhah -32-**

Commentary:

It is being experienced via Kutastha: Behold My Form as Time/Death, the Lord of Destruction. All of the valiant ones are being dissolved in Me. -32-

**tasmat tvamuttishtha yasho labhasva
jitva shatrun bhunkshva rajyam samriddham
mayaivaite nihatah purvameva
nimittamatra bhava savyasachin -33-**

Commentary:

For this reason, get up and gain victory; enjoy the prosperity of the kingdom. I have already killed everyone. You are just an excuse [for that to happen]. (In this way, it is first experienced here that all those fears and trials have already been ended; they are only delusions.) -33-

**dronancha bhishmancha jayadrathancha
karnam tathannyanapi yodhaviran
maya hatam stvam jahi ma vyathishtha
yudhyasva jetasi rane sapatnan -34-**

Commentary:

Drona, Bhishma, Jayadratha, Karna, and all the great warriors -- I have killed them all, along with their wives. -34-

Sanjay said:

**etacchrutva vachanam keshavasya
kritanjalirvepamanah kiriti
namaskritva bhuya evaha krishnam
sagadagadam bhitabhitah pranamya -35-**

Commentary:

It is being experienced in the subtle perception: in this way it is experienced in the Kutastha that prostration is happening over and over again with fear and overwhelmed heart choked with feeling. -35-

Arjuna said:

**stane hrishikesha tava prakirtya
jagat prahyashyatyanurajyate cha
rakshamsi bhitani disho dravanti
sarve namasyanti cha siddhasamghah -36-**

Commentary:

It is being experienced in the energy of the body: All are terrified by Your Light. All directions are being dissolved, and even perfected beings are as if afraid, it seems. -36-

**kasmaccha te na nameran mahatman
gariyase brahmanohpyadikartre
ananta devesha jagannivasa
tvamaksharam sadasat tat param yat -37-**

Commentary:

You are the God of gods. You are the abode [of all], beyond truth and the world. -37-

**tvamadidevah purushah purana-
stvamasya vishvasya para nidhanam
vettasi vedyancha parancha dhama
tvaya tatam vishvamantarupa -38-**

Commentary:

You are the Primordial God. You are the Most Ancient Person, the Greatest of all existence. You are the foundation of all. You are that which is to be known, and You make Yourself known. You are that which should be known and You are the Supreme. You are the Infinite Existence. -38-

**vayuryamohgnirvarunah shashankah
prajapatistvam prapitamahashcha
namo namastehstu sahasrakritvah
punashcha bhuyohpi namo namaste -39-**

Commentary:

You are wind, death, fire, the ruler of the sea, the moon, Brahma [the creator], the grandfather. I prostrate to You thousands and thousands of times. Again and again I give my salutations to You. -39-

**namah purastadatha prishthataste
namohstu te sarvata eva sarva
anantaviryamita vikramastvam
sarvam samapnoshi tatohsi sarvah -40-**

Commentary:

I bow to Your front. I bow to Your back. I bow to You and I bow to all who are Yours [alt: all that is Yours]. Infinite valor, infinite might -- all are You.
-40-

**sakheti matva prasabham yaduktam
he krishna he yadava he sakheti
ajanata mahimanam tavedam
maya pramadat pranayena vapi -41-**

Commentary:

As a friend I have called You - O Krishna, O Yadava, O friend - without knowing this magnificence, I have addressed You out of carelessness and affection. -41-

**yacchavahasarthamasatkrito hsi
viharashayasanabhojaneshu
ekothavapyachyuta tatsamaksham
tat kshamaye tvamahamaprameyam -42-**

Commentary:

In whatever way I may have disrespected You - in playfulness, while sitting, while at meals, while lying down - please forgive all of that. -42-

**pitasi lokasya characharasya
tvamasya pujoyashcha gururgariyan
na tvatsamohstyabhyadhikah kutohnyo
lokatrayehpyapratimaprabhava -43-**

Commentary:

You are the Father. In the world of mobile and immobile, You are the One to be worshipped and the Guru of gurus. There is no one equal to You and no one can be more than You in these three worlds. -43-

**tasmat pranamya pranidhaya kayam
prasadaye tvamahamishamidyam
piteva putrasya sakheva sakhyuh
priyah priyayarhasi deva sodhum -44-**

Commentary:

Because of that, I fully prostrate to You. You are the Supreme.

[IMPORTANT NOTE: From this point in sloka 11:44 through sloka 11:49,

there seems to have been an editing error in the published Bengali printing transcribed from the original handwritten text. The printed commentaries are displaced - they do not concord with the appropriate slokas from this point in 11:44 through 11:49. Upon examination, it can be found that by aligning the commentaries correctly with their respective slokas, there should have been no commentary for sloka 11:49 in the published Bengali print. This translation presents the material in the manner in which the commentaries correspond accurately to their respective slokas and indicates that there is in actuality no commentary for sloka 11:49 in the published Bengali print. No liberties have been taken with the actual translation of the Bengali. The commentaries have been merely lined up. The reader is asked to understand that this part of the Gita, through the conclusion of the book, was found as a set of! handwritten notes by Swami Sriyukteshvar Giri Maharaj and was not intended for publishing, and mistakes such as these by the printer could have occurred due to the difficulty in transferring the original handwritten text to the printed medium.]

You are father, son, friend, beloved, god. -44-

**adrishtapurvam hrishitohsmi drishtva
bhayena cha pravyathitam mano me
tadeva me darshaya deva rupam
prasida devesha jagannivasa -45-**

Commentary:

I have never seen this Form of Yours, and because of this, there is fear in my mind. Therefore, [please] show me Your Form. -45-

**kiritnam gadinam chakrahasta-
micchami tam drashtumaham tathaiva
tenaiva rupena chaturbhujena
sahasrabaho bhava vishvamurte -46-**

Commentary:

I want to now see Your crowned, mace-bearing, discus-bearing Form, from which You have assumed this Universal Form. -46-

**Sri Bhagavan said:
maya prasannena tavarjunedam
rupam param darshitamatmayogat
tejomayam vishvamanantamadyam
yanme tvadanyena na drishtapurvam -47-**

Commentary:

It is being experienced via Kutastha: Being pleased, I have revealed to you in the Yoga of Atman this Powerful, Universal, Infinite, Beginningless Form -- that which you have never seen. -47-

**na vedayajnadhyayanairna danai-
rna cha kriyabhirna tapobhurugraih
evam rupah shakya aham nriloke
drashtum tvadanyena kurupravira -48-**

Commentary:

No one can be witness to that terribly intense Form [even by the study or practice of] Veda, yajna, charity, works or austerities. -48-

**ma te vyatha macha vimudhabhavo
drishtva rupam ghoramidringmamedam
vyapetabhuh pritamanah punastam
tadeva me rupamidam prapashya -49-**

Commentary:

[THERE IS NO COMMENTARY IN THE PUBLISHED BENGALI PRINTING FOR SLOKA 11:49. PLEASE SEE NOTE WITHIN THE COMMENTARY SECTION OF SLOKA 11:44.]

Sanjay said:

**ityarjunam vasudevastathoktva
svakam rupam darshayamasabhuyah
ashvasayamasa cha bhitamenam
bhutva punah soumyavapurmahatma -50-**

Commentary:

It is being experienced in the subtle perception: Kutastha again assumed His Form. -50-

Arjuna said:

**drishtedam manusham rupam tava soumyam janardana
idanimasmi samvrittah sachetah prakritim gatah -51-**

Commentary:

It is being experienced in the energy of the body: Seeing this human form,

my mind became composed and satisfied, and I returned to my natural state.

-51-

Sri Bhagavan said:

**sudurdarshamidam rupam drishtavanasi yanmama
deva apyasya rupasya nityam darshanakankhinah -52-**

Commentary:

It is being experienced via Kutastha: No one is able to witness this Form.
Even gods desire to see this Form. -52-

**naham vedairna tapasa na danena na chejyaya
shakya evamvidho drashtum drishtavanasi mam yatha -53-**

Commentary:

Not by Vedas, not by austerities, not by charity, not by yajna can this Form
be seen -- which you have seen. -53-

**bhaktya tvananyaya shakyah ahamevam vidhoharjuna
jnatum drashtumcha praveshtumcha parantapa -54-**

Commentary:

By single-minded devotion can this Form be seen. -54-

**matkarmakrinmatparamo madbhaktah sangavarjitah
nirvairah sarvabhuteshu yah sa mameti pandava -55-**

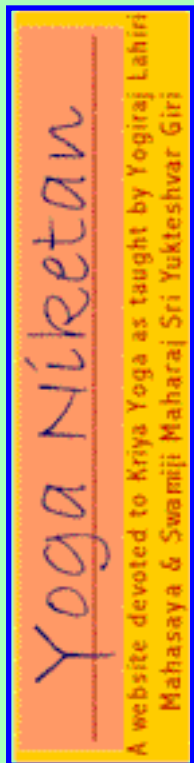
Commentary:

Do My work, meaning - do Kriya. Remain always in Me. Be devoted to Me
without desire. Do not make enmity with anyone. If this is done, you will get
Me. -55-

Thus ends the eleventh chapter named "Vishvarupadarshanayoga."

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CHAPTER TWELVE

BHAKTIYOGA

Arjuna said:

**evam satatayukta ye bhaktastvam paryupasate
ye chapyaksharamavyaktam tesham ke yogavittamah -1-**

Commentary:

It is being experienced in the energy of the body: The one who, being constantly immersed in this way (see 6:38), worships with devotion, and the one who meditates upon the Inexpressible and Imperishable Kutastha -- who among these knows the highest yoga? Which is better among these - the samadhi state after Kriya [Kriyar par samadhi avastha] - or Yoni Mudra? -1-

Sri Bhagavan said:

**mayyaveshya mano ye mam nityayukta upasate
shraddhaya parayopetaste me yuktatama matah -2-**

Commentary:

It is being experienced via Kutastha: The one who whose mind enters Me and reverently worships Me while remaining there eternally is the one with the highest union. -2-

**ye tvaksharamanirdeshyamavyaktam paryupasate
sarvatragamachintyamcha kutasthamachalam dhruvam -3-**

Commentary:

Those who worship towards the Indestructible Kutastha. -3-

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**samniyamyendriyagramam sarvatra samabuddhayah
te prapnuvanti mameva sarvabhutahite ratah -4-**

Commentary:

Maintaining equipoise in all circumstances, and always doing good in everything, they attain Me. -4-

**kleshohdhikatarasteshamavyaktasaktachetasam
avyakta hi gatiduhkham dehavadbhiravapyate -5-**

Commentary:

Those whose minds are fixed on the Unmanifest -- their difficulty. -5-

**ye tu sarvani karmani mayi samnyasyamatparah
ananyanaiva yogena mam dhyayanta upasate -6-**

Commentary:

The way that one practices with works by which all dissolves into Atman. -6-

**teshamaham samuddharta mrityusamsarasagarat
bhavami na chirat partha mayyaveshitachetasam -7-**

Commentary:

I swiftly save him from the death of samsara - the one whose heart is fixed on me. -7-

**mayyeva mana adhatsva mayi buddhim niveshaya
nivasishyasi mayyeva ata urddham na samshayah -8-**

Commentary:

Still your mind upon Me and enter; place your intellect upon Me. If this happens, without a doubt you will ascend. -8-

**atha chittam samadhatum na shaknoshi mayi sthiram
abhyasayogena tato mamicchaptum dhananjaya -9-**

Commentary:

If you cannot do this, then remain still in Me, meaning do Kriya of samadhi. -9-

**abhyasehpyasamarthohsi matkarmaparamo bhava
madarthamapi karmani kurvam siddhimavapsyasi -10-**

Commentary:

If you cannot practice, then do My work, meaning do Kriya. With that also will you be perfected. -10-

**athaitadapashaktohsi kartum madyogamashritah
sarva karmaphalatyagam tatah kuru yatatmavan -11-**

Commentary:

If you cannot even take refuge in yoga, then renounce the fruits of all action by remaining in Atman, meaning by doing Kriya. -11-

**shreyo hi jnanamabhyasaj jnanaddhyanam vishishyate
dhyanat karmaphalatyagastyagacchantiranantaram -12-**

Commentary:

Dhyan [meditation/contemplation] is greater than jnana [knowledge]. The fruit of action is greater than dhyan. Greater than that is Tranquility. -12-

**adveshta sarvabhutanam maitrah karuna eva cha
nirmamo nirahamkarah samaduhkhasukhah kshami -13-**

Commentary:

Do not envy anyone; do not keep friendship with anyone; do not even be favorable to anyone. Nothing at all is mine; I am also nothing; knowing pleasure and sorrow [as the same], be of a forgiving nature. -13-

**santushtah satatam yogi yatatma dridhanishchayah
mayyarpitamanobuddhiryo madbhaktah sa me priyah -14-**

Commentary:

The one who becomes steadfast and certain by the eternally content Atman, and who surrenders mind and intellect in Me -- that devotee is also dear to Me. -14-

**yasmannedvijate loko lokannodvijate cha yah
harshamarsha bhayodvagairmukto yah sa cha me priyah -15-**

Commentary:

One who does not cause anxiety in others, and who does not become anxious because of others, one who is free of joy, despondency, fear and anxiety, he is dear to Me. -15-

**anapekshah shuchirdaksha udasino gatavyathah
sarvarambhaparityagi yo madbhaktah sa me priyah -16-**

Commentary:

Not contemptuous toward anyone, always being pure, competent in all action, being seated while keeping air above the head, no pain remains, whatever is happening is renounced before and after it happens -- the one who is a devotee such as this is the one who is dear to Me. -16-

**yo na hrishyati na dvashti na shochati na kankshati
shubhashubhaparityagi bhaktiman yah sa me priyah -17-**

Commentary:

One who does not rejoice, does not hate, does not grieve, does not desire, one who renounces both good and evil, who has faith in the words of Guru -- this type of person is the one who is dear to Me. -17-

**samah shatrou cha mitre cha tatha manapamanayoh
shitoshnasukhaduhkhesu samah sangavivarjitah -18-**

Commentary:

Enemy and friend are the same, and respect, disgrace, cold, heat, pleasure, sorrow are the same; desire is absolutely ended. -18-

**tulyanindastutirmouni santushto yena kenachit
aniketah sthiramatirbhaktiman me priyo narah -19-**

Commentary:

Seeing them as the same, does not wish to speak in condemnation or praise; content with whatever is there; does not abide at a home - meaning always abides in this place; steady mentality; devoted -- that human being is the one who is dear. -19-

**ye tu dharmamritamidam yathottam paryupasate
shraddadhana matparama bhaktastehtiva me priyah -20-**

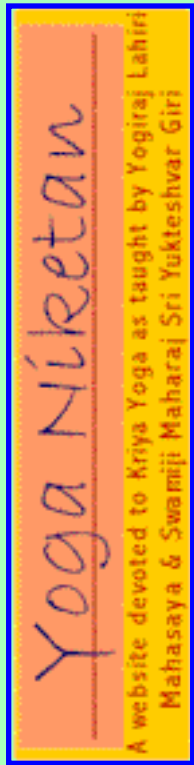
Commentary:

The one who worships in the way of the dharma about which I have spoken to you, with reverence - meaning always abiding in Brahman - this type of devotee, meaning abiding with faith in Guru's word -- he is the one who is very dear. -20-

Thus ends the twelfth chapter named "Bhaktiyoga."

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CHAPTER THIRTEEN

PRAKRITI PURUSHA VIVEKA YOGA*

*[Translator's note: In some versions of the Gita, Chapter 13 is titled "Kshetrakshetrajnavibhagayoga."]

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Arjuna said:

**prakritim purushanchaiva kshetram kshetrajnamevacha
etadveditumicchami jnanam jneyamcha keshava -1-****

**[Translator's note: In certain versions of the Gita, this sloka (13:1) is omitted; in certain other versions, this sloka is presented but left unnumbered, and the numbering begins with the next sloka. Thus, because of either the omission of the first sloka or not numbering it, some versions of the Chapter 13 in different Gitas have only 34 slokas (actual or numbered) instead of 35.]

Commentary:

Arjuna said, "O Keshava! What is the 'field' [kshetra]? Who is the knower of [or knowledgeable about] the 'field' [kshetrajna]? And what are 'Prakriti,' 'Purusha,' 'Knowledge' [jnana] and that which is to be 'Known' [jnaya]? Tell me all of this. I will listen." -1-

Sri Bhagavan said:

**idam shariram kaunteya kshetramitrabhidhiyate
etad yo vetti tam prahuh kshetrajna iti tadvidah -2-**

Commentary:

It is being experienced via Kutastha: This body is what is called the

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'field' [kshetra]. The one who knows this is the knower of [or knowledgeable about] the 'field' [kshetrajna]. -2-

**kshetrajnamchapi mam viddhi sarvakshetreshu bharata
kshetrakshetrajnayanorjnanam yattajjnanam matam mama -3-**

Commentary:

It is Me that the knower of the field knows. I am in all fields - meaning breath. Knowing the body and field is what is called "Knowledge" [jnana]. -3-

**tat kshetram yaccha yadrik cha yad vikari yatashcha yat
sa cha yo yat prabhavashcha tat samasena me shrinu -4-**

Commentary:

I am telling you of its mutations and their manifested effects. Listen. -4-

**rishibhirbahudha gitam chandobhirvividhah prithak
brahmasutrapadashchaiva hetumadbhirvinishchitaih -5-**

Commentary:

"Rishi" - meaning Kali and Mahadeva etc. "Cchanda" - meaning Kutastha -- the Light moving/culminating in the middle -- "Brahmasutra" - meaning sushumna. It is He Who is the cause of them. -5-

**mahabhutanyahamkaro buddhiravyaktamevacha
indriyani dashaikamcha pancha chendriyagocharah -6-**

Commentary:

The five elements and the five super-elements (objects of the senses)***, ego, intellect and the Inexpressible, and the ten sense-organs -- each organ of perception and each organ of action. -6-

***The parentheses and the text within them are in the original.

**iccha dveshah sukham dukham samghatashchetana dhritih
etam kshetram samasena savikaramudahritam -7-**

Commentary:

Desire, dislike/hatred, pleasure, sorrow, consciousness, resolve -- [are] the

permutations of this field. -7-

**amanitvamadambhitvamahimsa kshantirarjavam
acharyopasanam shoucham sthairyamatmavinigraha -8-**

Commentary:

Absence of demonic egotism of the mind -- absence of arrogance --
[observing] non-violence, forbearance, uprightness, reverence to Guru,
purity, steadiness -- especially drawn to Atman. -8-

**indriyartheshu vairagyamanahamkara eva cha
janmamrityujaravyadhiduhkhadoshanudarshanam -9-**

Commentary:

Non-attachment to the senses, mind, ego, life, death, old age, disease,
reflection upon conflict/suffering. -9-

**asaktiranabhishvangah putradaragrihadishu
nityamcha samachittatvamishtanishtopapattishu -10-**

Commentary:

No addiction to any desire; always even-minded, equanimity with the
desirable and undesirable. -10-

**mayi chanannyayogena bhaktiravyabhicharini
viviktadeshasevitvamaratirjanasamsadi -11-**

Commentary:

Being exclusively fixed on Me -- faith in the word of Guru -- abiding in a
solitary place - meaning that when one remains in oneself, one is in a place
without anyone -- "aratijanassamsadi" - meaning having a heart non-attached
to others. -11-

**adhyatmajnananitatvam tattvajnanarthadarshanam
etajjnanaamiti proktamajnanam yatatohnyatha -12-**

Commentary:

Keeping the intellect stilled in oneself -- sky Knowledge-essence --
Knowledge-filled Form -- the cause of this -- this is what is called
Knowledge. All other than this is ignorance/unconsciousness. -12-

**jneya yat tat pravakshyami yajjnatvamritamashnute anadimat param
brahma na sat tannasaduchyate -13-**

Commentary:

I am telling you about the matter which is to be known, knowing which one imbibes immortal nectar -- all other things besides Me -- Param Brahman is neither truth nor untruth. -13-

**sarvatah panipadam tat sarvatohkshishiromukham
sarvatah shrutimalloke sarvamavritya tishthati -14-**

Commentary:

His Feet are in every place. He can hear all that is said. He is in every place. -14-

**sarvendriyagunabhasam sarvendriyavivarjitam
asaktam sarvabhucchaiva nirgunam gunabhoktri cha -15-**

Commentary:

The practice of the gunas of all sense organs -- the detachment from all sense organs -- infused in all elements -- beyond qualities -- Immortal -- the enjoyer of all gunas. -15-

**bahirantashcha bhutanamacharam chameva cha
sukshatvat tadavijneyam durastham chanti ke cha tat -16-**

Commentary:

Outside and inside, and in all creation, Brahman is in His extremely subtle Form. Because of this such is not experienced. Being far, He is near. -16-

**avibhaktamcha bhuteshu vibhaktamiva cha sthitam
bhutabhatri cha taj jneyam grasishnu prabhavishnu cha -17-**

Commentary:

In separate and different forms am I, and I am the planets. -17-

**jyotishamapi tajjyotistamasah paramuchyate
jnanam jneyam jnanagamyam hridi sarvasya vishthitam -18-**

Commentary:

The Light of all lights -- I am beyond all darkness -- knowledge, the object of knowledge, the direction of knowledge - at the source of all is Kutastha, meaning Is. -18-

**ity kshetram tatha jnanam jneyamchoktam samasatah
madbhaktah etadvijnaya madbhavayopapadyate -19-**

Commentary:

This field, Knowledge, that which is to be known -- know, being My devotee -- in My Essence am I attained -- "gunebhyashcha param vetti madbhavam sadhi gacchati." -19-

**prakritim purushamchaiva viddhyanadi ubhavapi
vikaramscha gunamshchaiva viddhi prakritisambhavan -20-**

Commentary:

Prakriti, Purusha, the Beginningless, Kutastha -- mutations - Prakriti's and gunas'. -20-

**karyakaryakaranakartritve hetuh prakritiruchyate
purushah sukhaduhkhanam bhoktritve heturuchyate -21-**

Commentary:

Activity, cause, doership emerges from this Prakriti. Because of this, Purusha is the partaker of pleasure, sorrow. -21-

**purushoh prakritistho hi bhungkte prakritijan gunan
karanam gunasangohsya sadasadyonijanmasu -22-**

Commentary:

Imbued with Prakriti, Purusha partakes in the experience and enjoyment of all of the gunas of Prakriti. Being attached to gunas, birth takes place in good and evil wombs. -22-

**upadrashtanumanta cha bharta bhokta maheshvarah
paramatmeti chapyukto dehehsmi purushah parah -23-**

Commentary:

Witness,* patron, lord, enjoyer - all of these are Brahman. He is the One Who is called Paramatman, meaning [the One Who is] called Kutastha. In this body is Kutastha -- Purusha is there after that. -23-

*[Translator's note: The word "witness" is the translation of the word "upadrashta," which is the first word of sloka 13:23. In the published Bengali print, there seems to have been a printing error and the word "upadeshta" is written in the commentary part, even though that is not the word in the sloka. If "upadeshta" were to be the word in the commentary section, it would be defined as "preceptor" instead of "witness." Both definitions are thus given here for the sake of the reader.]

**ya evam veti purusham prakritimcha gunaih saha
sarvatha vartamanohpi na sa bhuyohbhijayate -24-**

Commentary:

One who knows this Purusha as being permeated with the gunas of Prakriti has no death or fear, even while abiding in the midst of everything. -24-

**dhyanenatmani pashyanti kedidatmanamatmana
anye samkhyena yogena karmayogena chapare -25-**

Commentary:

Abiding in Atman via meditation - meaning pranayam 1728 times -- some with the Kriya of Atman - see Atman.

[IMPORTANT NOTE: The last part of the commentary to this sloka 13:25 - beginning at this point - becomes misaligned and is mistakenly printed under sloka 13:26 in the published Bengali print. Upon examination, it seems that the displacement continues through sloka 13:27 and that there seems to be in actuality no commentary for 13:27. This translation presents slokas 13:25 through 13:27 in the manner where the alignment has been adjusted according to the aforementioned discernment of the translator. If this is a mistake, then the translator takes full responsibility for it.]

Some by Samkhya - meaning see Him via jnana yoga, whose work is Yonimudra. -25-

**anye tvevamajanantah shrutvannyebhya upasate
tehipi chatitarantyeva mrityum shrutiparayanah -26-**

Commentary:

Absent of craving for results, he can see by Kriya. -26-

**yavat samjayate kimchit sattvam sthavarajangamam
kshetrakshetrajnasamyogat tad viddhi bharatarshabha -27-**

Commentary:

THERE SEEMS TO BE NO COMMENTARY FOR SLOKA 13:27.

**samam sarveshu bhuteshu tishthantam parameshvam
vinashyatsvinashyantam yah pashyati sa pashyati -28-**

Commentary:

Brahman exists equally in all things. That which is destructible is being destroyed. Whoever is seeing this is the one who is seeing. -28-

**samam pashyan hi sarvatra samavasthitameshvaram
na hinastyatmanatmanam tato yati param gatim -29-**

Commentary:

Whoever sees the Lord present equally in all -- he, by seeing Atman by Atman attains Param Gati - meaning the Stillness after movement. -29-

**prakrityaiva to karmani kriyamanani sarvashah
yah pashyati tathatmanamakartaram sa pashyati -30-**

Commentary:

Everyone is acting because of Prakriti -- whoever has seen Atman becomes his own lord. -30-

**yada bhutaprithagbhavamekasthamanupashyati
tata eva cha vistaram brahma sampadyate tada -31-**

Commentary:

When all things are seen as the same - meaning the Knowledge of Brahman is known everywhere, that is when Brahman is attained. -31-

**anaditvannirgunatvat paramatmayamavyayah
sharirasthohpi kaunteya na karoti na lipyate -32-**

Commentary:

Beginningless, beyond qualities, the Supreme Soul, Immutable,
Indestructible -- being in the body - does not do anything and is not enjoined
with anything. -32-

**yatha sarvagatam soukshyadakasham nopalipyate
sarvatravasthito dehe tathatma nopalipyate -33-**

Commentary:

Just as space, though everywhere, is not enjoined with anything, in the same
way, Brahman, even though in every body, in its subtlety is not enjoined. -
33-

**yatha prakashayatyekah kritsnam lokamimam ravih
kshetram kshetri tatha kritsnat prakashayati bharata -34-**

Commentary:

Just as the sun illuminates everything, in the same way the dweller of the
field reveals the field. -34-

**kshetrakshetrajnayorevamantaram jnanachakshusha
bhutaprakritimokshamcha ye viduryanti te param -35-**

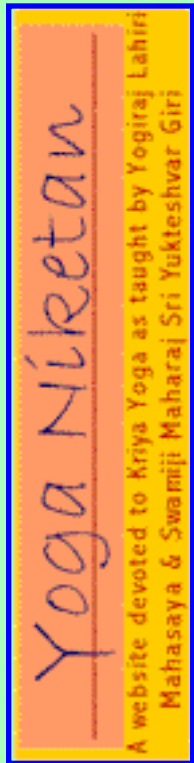
Commentary:

One can know of the field and the knower of the field by the Eye of
Insightful Knowledge -- whoever sees the elements, Prakriti and Atman - he
is supreme. -35-

Thus ends the thirteenth chapter named "Prakriti Purusha Viveka Yoga."

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CHAPTER FOURTEEN

GUNATRAYAVIBHAGAYOGA

Sri Bhagavan said:

**param bhuyah pravakshyami jnananam jnanamuttamam
yajjnatva munayah sarve param siddhimito gathah -1-**

Commentary:

It is being experienced via Kutastha: Again I am telling you of the Supreme Knowledge among all knowledge, knowing which, all sages attain the Supreme Destiny. -1-

**idam jnanamypashritya mama sadharmyamagatah
sargehpi nopajayante pralaye na vyathanti cha -2-**

Commentary:

Taking recourse in this Knowledge, if people come to My Dharma, in that heaven there is no Grand Dissolution. -2-

**mama yonirmahad brahman tasmin garbham dadhamyaham
sambhavah sarvabhutanam tato bhavati bharata -3-**

Commentary:

My Yoni is the Supreme Brahman. I give in that Womb, from Which everything has become. -3-

**sarvayonishu kaunteya murtayah sambhavanti yah
tasam brahman mahadyoniraham bijapradah pita -4-**

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Commentary:

All forms have come from that Brahman-Yoni. Thus, I am Progenitor of the Seed in Brahman-Yoni; I am the Father. -4-

**sattvam rajastama ity gunah prakritisambhava
nibadhnanti mahabaho dehe dehinamavyayam -5-**

Commentary:

Sattva, rajas, tama - these three are the gunas of Prakriti. [These have] bound the embodied - [which is] the Indestructible - in the body. -5-

**tatra sattvam nirmalatvat prakashakamanamayam
sukhasangena badhnati jnanasangena chanagha -6-**

Commentary:

Sattva is endowed with purity, it illuminates and binds the Indestructible [within the body] and binds It to happiness, and no binding happens with Knowledge. -6-

**rajo ragatmakam viddhi trishnasangasamudbhavam
tannibadhnati kaunteya karmasangena dehinam -7-**

Commentary:

Rajo guna is born out of desire -- desire is born out of thirst -- those karmas cause the craving for the fruits [of desire] -- because of this, the embodied becomes bound. -7-

**tamastvajnanajam viddhi mohanam sarvadehinam
pramadalasyanidrabhistannibadhnati bharata -8-**

Commentary:

Tama emerges from ignorance/unconsciousness. Deluding all embodied beings, it binds them through carelessness, laziness, sleep. -8-

**sattvam sukhe sanjayati rajah karmani bharata
jnanamavritya tu tamah pramade sanjayatyuta -9-**

Commentary:

From sattva comes happiness, from raja comes the desire for the fruits of action, keeping wisdom covered causes tama guna - meaning careless intoxication - whose extreme representation is liquor. -9-

**rajastamashchabhibhuya sattvam bhavati bharata
rajah sattvam tamashchaiva tamah sattvam rajastatha -10-**

Commentary:

When raja and tama gunas are absent, sattva guna is illuminated -- sattva after raja, tama after sattva, sattva after tama -- raja after sattva -- that form -- ida, sushumna, pingala before -- ida again after sushumna -- meaning after scuffling and fighting -- after mercy and forgiveness - tama -- meaning after the noisy aggressiveness - peacefulness -- after peacefulness, again fighting. -10-

**sarvadvareshu dehehsmin prakasha upajayate
jnanam yada tada vidyad vividdham sattvamityuta -11-**

Commentary:

When Knowledge is illuminated through all doors, then one knows, and sattva guna emerges. -11-

**lobhah pravrittirarambhah karmanamashamah spriha
rajasyetani jayante vividdhe bharatarshabha -12-**

Commentary:

Greed, addiction to extroverted action -- the work of rajaguna. -12-

**aprakashohpravrittishcha pramado moha eva cha
tamasyetani jayante vividdhe kurunandana -13-**

Commentary:

Unawareness, inaction, carelessness, delusion -- the work of tamaguna. -13-

**yada sattve praviddhe tu pralayam yati dehabhrit
tadottamavidam lokanamalan pratipadyate -14-**

Commentary:

When engaged in sattva guna, then one becomes an excellent person -- attains purity of heart. -14-

**rajasi pralayam gatva karmasangishu jayate
tatha pralinastamai mudhayonishu jayate -15-**

Commentary:

In rajoguna, there is craving for the fruits of action. If one is immersed in tamoguna, then birth takes place in the womb of an ignorant being. -15-

**karmanah sukritasyahuh sattvikam nirmalam phalam
rajasastu phalam dukkhamajnanam tamasah phalam -16-**

Commentary:

If one performs good actions, then sattvic and pure results are produced. The result of rajaguna is sorrow. Tama is the fruit of ignorance. -16-

**sattvat samjayate jnanam rajaso lobha eva cha
pramadamohou tamaso bhavatohjnanameva cha -17-**

Commentary:

In sattva guna there is knowledge/wisdom. In raja, there is greed. Negligence, delusion are in the ignorance of tama. -17-

**urdhve gacchanti sattvastha madhye tishthanti rajasah
jaghanyagunavrittistha adho gacchanti tamasah -18-**

Commentary:

One ascends in sattva guna, is in the middle with rajoguna and descends with tama - meaning: air goes to the head -- a battle occurs in the heart with the energy of air -- below intercourse happens with the sexual organ. -18-

**nanyam gunabhyah kartaram yada drasthanupashyati
gunebhyashcha param vetti madbhavam sohdhigacchati -19-**

Commentary:

When one goes beyond the three gunas, one then attains My Essence. -19-

**gunanetanatitya trin dehi dehasamudbhavan
janmamrityujaraduhkhairvimuktohmritamashnute -20-**

Commentary:

It is the three gunas by which the embodied is bound -- the one who is absolutely free from old age, death, birth, sorrow -- he is the one who drinks the immortal nectar. -20-

Arjuna said:

**karlingastrin gunanatito bhavati prabho
kimacharah katham chaitam strin guna nativartate -21-**

Commentary:

It is being experienced in the energy of the body: What are the signs of a person who has gone beyond the three gunas? How is his behavior? -21-

Sri Bhagavan said:

**prakashamcha pravrittimcha mohameva cha pandava
na dveshti sampravrittani na nivrittani kamkhati -22-**

Commentary:

It is being experienced via Kutastha: When illumination, activity, delusion present themselves, he neither hates them nor desires for them. -22-

**udasinovadasino gunairyo na vichalyate
guna vartanta ityevam yohvatishtathi nengate -23-**

Commentary:

Abides above -- is unmoved by the three gunas -- remains still in this way. -23-

**samaduhkhasukhah svasthah samaloshtashmakanchanah
tulyapriyapriyo dhirastulyanindatmasamstutih -24-**

Commentary:

Knowing sorrow and happiness as the same -- in the same way with a lump of earth and gold -- steady in both dear and non-dear -- silent in condemnation or praise. -24-

**manapamanayostulyastulyo mitraripakshayoh
sarvarambhaparityagi gunatitah sa ucchyate -25-**

Commentary:

The same in respect and disgrace -- the same in friendship and enmity -- renouncing everything right at their starting. This is called "[being] beyond the gunas." -25-

**mamcha yohvyabhicharena bhaktiyogena sevate
sa gunan samatityaitana brahmabhuyaya kalpate -26-**

Commentary:

The one who is proper and lawful in conduct and practices bhaktiyoga - meaning has faith in the word of Guru -- he is the one who goes beyond the gunas and becomes Brahman. -26-

**brahmano hi pratishthahamamritasyavyayasya cha
shashvatasya cha dharmasya sukhasyaikantikasyacha -27-**

Commentary:

Being completely established in Brahman, knowing the Eternal, Nectarous Knowledge, devoted to Brahman-Dharma, one becomes Brahman by such absorbed single-mindedness. -27-

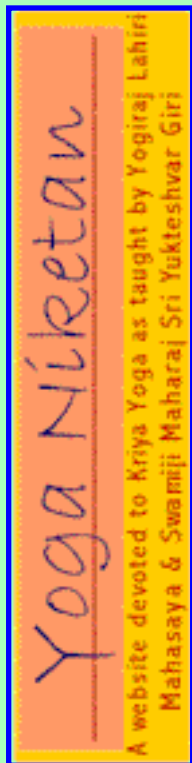
Thus ends Gunatraya Vijnana Yoga* - the fourteenth chapter.**

*[Translator's note: In the statement of conclusion to this Chapter 14, the author has used a variation of the title of the Chapter. The title of Chapter 14 at the beginning is "Gunatrayavibhagayoga" which means: "the yoga of distinguishing the distinction between the three gunas." The concluding statement uses the title "Gunatraya Vijnana Yoga," which means: "the yoga of the science of the three gunas."]

**[Translator's note: The author has used a different format for the concluding statement of Chapter 14 than the one followed from Chapter 10 through 13.]

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CHAPTER FIFTEEN

PURUSHOTTAMA YOGA

Sri Bhagavan said:

**urdhvamulamadhahshakhamashvattham prahuravyayam
cchandamsi yasya parnani yastam veda sa vedavit -1-**

Commentary:

It is being experienced via Kutastha: Head is above, hands and feet are below - meaning the One Brahman in the Cosmos is envisioned as Its roots above and leaves and branches below -- the One Who is this Ashvattha Tree - He is the Eternal and Indestructible. "Cchanda" [cadences] - meaning the many types of clusters and bushes in Kutastha -- their leaves -- the one who knows in this way is the knower of the Vedas [vedavit]. -1-

**adhashchordhvam prasritastasya shakha
gunapravridha vishayapravalah
adhashcha mulanyanusantatani
karmanubandhini manushyaloke -2-**

Commentary:

All the temple places in the body - meaning the pathway that, after coming to the scrotum -- again above - meaning has risen again to the head -- all of its branches -- along with gunas -- meaning three breaths -- when fully extended all sages can be seen -- blocking with extreme effort and those who meditate below fall into the binding of karma. -2-

**na rupamasyeha tathopalabhyate
nanto na chadirna cha sampratishtha**

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**ashvatthamenam suvirudhamula-
masangashastrena dridhena cchittva -3-**

Commentary:

The Eternal Indestructible has no form -- It is not found in end, beginning, or Its entirety. The one who is the Ashvattha Tree in this way -- mounted on its root -- meaning staying in the head without desire. -3-

**tatah padam tat parimargitavyam
yasmin gata na nivartanti bhuyah
tameva chadyam purusham prapadye
yatah pravritti prasrita purani -4-**

Commentary:

It is necessary to go on that road, going where one does not comes back again. The Param Purusha is attained after that. -4-

**dvandvairvimuktah sukhaduhkhasamjnai-
gacchintyamudhah padamavyayam tat -5-**

Commentary:

Without pride, without delusion, without desire -- keeping intellect in Atman -- without lust, without doubt -- disinterested in pleasure or sorrow -- attains the Eternal Subbstance. -5-

**na tadbhasayate suryo na shashanko na pavakah
yadagatva na nivartante taddhama paramam mama -6-**

Commentary:

Where there is no existence of sun, moon, fire -- going where there no returning again -- that is My Supreme Abode. -6-

**mamaivamsho juvaloke jivabhutah sanatanah
manahyashthanindriyani prakritisthani karshati -7-**

Commentary:

Jivas are a part of Me -- mind, five senses. -7-

**shariram yadavapnoti yacchapyutkramatishvarah
grihitvaitani samyati vayurgandhanivashayat -8-**

Commentary:

I attract by being Prakriti, the way air attracts scent. -8-

**shrotram chakshuh sparshanamcha rasanam ghranameva cha
adhishthaya manashchayam vishayanupasevate -9-**

Commentary:

Hearing, sight, touch, taste, smell -- the ruler is the mind -- it thinks of their [the senses'] matters as important. -9-

**utkramantam sthitam vapi bhunjanam va gunanvitam
vimudha nanupashyanti pashyanti jnanachakshushah -10-**

Commentary:

Moving, remaining still, eating, and other things -- being guna-based, the stupid perceive. -10-

**yatanto yoginashchainam pashyatmanyavasthitam
yatantohpakritatmano nainam pashyantyachetasah -11-**

Commentary:

Whoever steadfastly abides in Atman -- but the True Atman - meaning if one is not still -- just bringing the mind and keeping it in oneself -- cannot see because the heart is not still. -11-

**yadadityagatam tejo jagadbhasayatekhilam
yacchandramasi yacchagnou tat tejo viddhi mamakam -12-**

Commentary:

As the world is illumined by the energy of the sun -- and as are the powers of the moon and fire -- know that that is Mine. -12-

**gamavishya cha bhutani dharayamyahamojasa
pushnami choushadhih sarvah somo bhutva rasatmakah -13-**

Commentary:

By becoming the moon I produce the elixir in medicine. -13-

**aham vaishvanaro bhutva praninam dehamashritah
pranapanasamayuktah pachamyannam chaturvidham -14-**

Commentary:

By becoming fire, I reside in the bodies of living beings -- uniting and equalizing prana and apana, I digest the four types of food. -14-

**sarvasya chaham hridi sannivishto
mattah smritirjnanamapohanamcha
vedaishcha sarvairahameva vedyo
vedantakrid vedavideva chaham -15-**

Commentary:

Residing in the same way in the hearts of all beings, I know all, and I am the One to be Known, and the end of knowing is Me, and the Vedas - I know. -15-

**dvavimou purushou loke ksharashchakshara eva cha
ksharah sarvani bhutani kutasthohkshara ucchyate -16-**

Commentary:

The perishable and the Imperishable -- both -- all phenomena of samsara are perishable, and Kutastha is Imperishable. -16-

**uttamah purushastvanyah paramatmetyudahrithah
yo lokatrayamavishya bibhartavyaya ishvarah -17-**

Commentary:

The Supreme Person is another -- He is called Paramatman -- the One Who, being present in the three worlds is maintaining and supporting them -- He is the Eternal Lord. -17-

**yasmat ksharamatitohhamaksharadapi chottamah
atohsmi loke vede cha prathitah purushottamah -18-**

Commentary:

Those who -- the Indestructible beyond the destructible -- superior to even that -- because of this people and the Vedas call Him Purushhottama. -18-

yo mamevama sammudho janati purushottamam

sa sarvavidbhajati mam sarvabhavena bharata -19-

Commentary:

One who always knows - he, knowing every kind of thing, meditates upon Me completely in all ways. -19-

**ity guhyatamam shastramidamuktam mayanagha
etad buddhva buddhiman syat kritakrityashcha bharata -20-**

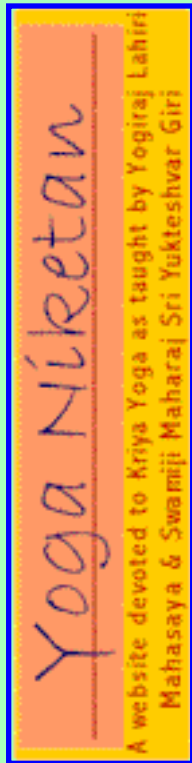
Commentary:

Understand with your intelligence this most secret science that I have explained to you and become wise, and thereupon be successful in all your duties . -20-

Thus ends the fifteenth chapter named “Purushottamayoga.”

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CHAPTER SIXTEEN

DAIVASURASAMPADA YOGA*

*[Translator's note: In some versions of the Gita, the title for Chapter 16 is "Daivasurasampadavibhagayoga." Even though the title at the beginning of Chapter 16 of the published Bengali print - to which this translation tries to remain true - is as the transliteration above - "Daivasurasampada Yoga," the concluding reference to the title at the end of Chapter 16 is "Daivasura Sampada Vibhagayoga," which is a more or less uncompounded variant of the aforementioned usage of the title as in some other versions of the Gita (see first sentence of this note).]

Sri Bhagavan said:

**abhayam sattvasamshuddhvirajnanayogavyavasthiti
danam damashcha yajnashcha svadhyayastapa arjavam -1-**

Commentary:

It is being experienced via Kutastha: Fearlessness and in the purity of sattva guna -- persevering wholly in knowledge and yoga -- charity, control, performing yajna and studying, and being upright. -1-

**ahimsa satyamakrodhastyagah shantirapaishunam
daya bhuteshvaloluptam mardavam hrirachapalam -2-**

Commentary:

Non-violence, truthfulness, non-anger, renunciation, peace, not being mean, compassion for all beings, not being greedy, soft-heartedness, not being fickle. -2-

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**tejah kshama dhritih shouchamadroho natimanita
bhavanti sampadam daivimabhijatasya bharata -3-**

Commentary:

Power, forgiveness, strength in self, cleanliness, absence of malice, absence of egotism -- know that all these are possessions/qualities of the divine. -3-

**dambho darpohbbhimana cha krodhah parushyamevacha
ajnanam chabhijatasya partha sampadasurim -4-**

Commentary:

Conceit, arrogance, vanity, anger, harshness, and ignorance/unconsciousness -- all these are possessions/qualities of the demonic. -4-

**daivi sampadvimokshaya nibandhayasuri mata
ma shuchah sampadam daivimabhijatohsi pandava -5-**

Commentary:

The possessions of divine character lead to liberation and the possessions of the demonic lead to suffocating bondage. You have been born with divine possessions. -5-

**dvou bhutasargou lokehsmin daiva asura eva cha
daivo vistarashah prokta asuram partha me shrinu -6-**

Commentary:

I have said much about possessions of the divine; now listen about the possessions of the demonic. -6-

**pravrittimcha nivrittimcha jana na vidurasurah
na shoucham napi chacharo na satyam teshu vidyate -7-**

Commentary:

In the character of the demonic, neither pravritti [engagement] nor nivritti [withdrawal] -- do not care about purity or conduct. Their words are lies -- besides that, they have no truth at all. -7-

asatyamapratishtham te jagadahuranishvaram

aparasparasambhutam kimanyat kamahaitukam -8-

Commentary:

All is false -- there is no God -- everything has happened by happenstance -- there is nothing but sexual lust. -8-

**etam drishtimavashtabhya nashtatmanohlpabuddhayah
prabhavantyagrakarmanah kshayaya jagatohhitah -9-**

Commentary:

Degrading Atman, and with limited intellect, they do base and disgusting things -- the reason for destructiveness and evil in the world. -9-

**kamamashritya dushpuram dambhamanamadandvatah
mohad grihitvahsadgrahan pravartanteshchuchivratah -10-**

Commentary:

Taking recourse in lustfulness, drunken with a conceited mind, they are swallowed by the crocodile-like delusion, and thus they act with impure intention. -10-

**chintamaparimeyamcha pralayantamupashritah
kamopabhogaparama etavaditinishchitah -11-**

Commentary:

Until the time of their total dissolution, they constantly think of the pleasures of lust -- being certain that that is the ultimate. -11-

**ashapashashatairbaddhah kamakrodhaparayanah
ihante kamabhogarthamanyayenarthasanchayan -12-**

Commentary:

Bound all around by hundreds of ties, devoted to lust and anger, they obtain wealth unlawfully for the enjoyment of lustful pleasures. -12-

**idamadya maya labdhamimam prapsye manoratham
idamastidamapi me bhavishyati punardhanam -13-**

Commentary:

Today, this was able to be acquired -- and thinking that I will get even more -- I have acquired this, I am acquiring this, and I will get this. -13-

**asou maya hatah shatrurhanishye chaparanapi
ishvarohhamaham bhogi siddhohham balavan sukhi -14-**

Commentary:

This time I have killed the enemy; I will kill another enemy -- I am Lord, enjoyer, perfected/realized, mighty and happy. -14-

**adhyohbhijanavanasmi kohnyohsti sadrisho maya
yakshye dasyami modishya ityajnanavimohitah -15-**

Commentary:

I am the greatest and wealthy -- no one is equal to me -- they remain deluded in this type of ignorance. -15-

**anekachittavibhranta mohajalasamavritah
prasaktah kamabhogeshu patanti narakehshuchou -16-**

Commentary:

Mind confused by many things, enmeshed in the net of delusion, addicted to the enjoyment of lustful pleasures, they fall to hell due to the enjoyment of lustful pleasures. -16-

**atmasambhavitah stabdha dhanamanamadanvitah
yajante namayajnaiste dambhenavidhipurvakam -17-**

Commentary:

Intoxicated by ego, they boast of wealth, and for egotistical reasons of self-renown, they perform yajnas which disregard scriptural edicts. -17-

**ahamkaram balam darpam kamam krodhamcha samshritah
mamatmaparadeheshu pradvishyantohbhyasuyakah -18-**

Commentary:

Taking recourse in ego, might, arrogance, lust and anger, they hate others. -18-

**tanaham dvishatah kriuran samsareshu naradhaman
kshipamyajasramashubhanasurishvevayonishu -19-**

Commentary:

They are sub-human, cruel -- I quickly set them into demonic births. -19-

**asurim yonimapanna mudha janmani janmani
mamaprapaiva kaunteya tato yantyadhamam gatim -20-**

Commentary:

Giving them demonic births again and again, I make them go on the path of descent. -20-

**trividham narakasyedam dvaram nashanamatmanah
kamah krodhastatha lobhastasmadetatrayam tyajet -21-**

Commentary:

Lust, anger and greed - these three destroy the door to Atman -- thus, renounce them. -21-

**etairvimuktah kaunteya tamodvaraistribhirnarah
acharatyatmanah shreyastato yati param gatim -22-**

Commentary:

Renouncing these and performing the Kriya of Atman, one attains Paragati [beyond the path] - meaning Tranquility/Stillness. -22-

**yah shastravidhimutsrija vartate kamakaratah
na sa siddhimavapnoti na sukham na param gatim -23-**

Commentary:

One who acts under lust and not according to scriptural wisdom -- he does not attain perfection and the Supreme Destiny. -23-

**tasmacchastram pramanam te karyakaryavyavasthitou
jnatva shastravidhanoktam karma kartumiharhasi -24-**

Commentary:

Therefore, one should perform the dutiful act as concluded upon by the

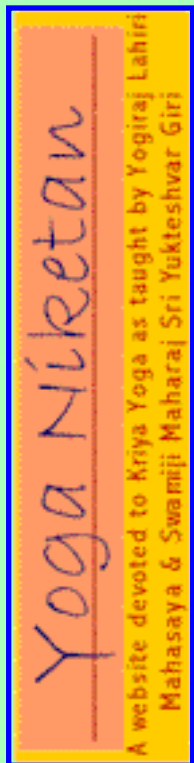
scriptures. -24-

Thus ends the sixteenth chapter named "Daivasura Sampada Vibhagayoga."*

*[Please see note at the beginning of Chapter 16.]

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SRIMAD BHAGAVAD GITA Spiritual Commentary

by Swami Sriyukteshvar Giri

English Translation by Yoga Niketan Team

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CHAPTER SEVENTEEN

SHRADDHATRAYA YOGA*

*[Translator's note: In some versions of the Gita, Chapter 17 is titled "Shraddhatrayavibhagayoga."]

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Arjuna said:

**ye shastravidhimutsrija yajante shraddhayanvitah
tesham nishthha tu ka krishna sattvamaho rajastamah -1-**

Commentary:

It is being experienced in the energy of the body: That which is done - not according to scriptural injunctions yet with reverence -- those who do that -- their karma -- sattva, raja, tama. -1-

Sri Bhagavan said:

**trividha bhavati shraddha dehinam sa svabhavaja
sattviki rajasi chaiva tamasi cheti tam shrinu -2-**

Commentary:

It is experienced via Kutastha that there are three types of embodied behavior: sattvic, rajasic and tamasic. -2-

**sattvanurupa sarvasya shraddha bhavati bharata
shraddhamayohyam purusho yo yacchraddhah sa eva sah -3-**

Commentary:

The [type of] reverence which corresponds with sattva -- that person is the

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one who is reverent, and reverence itself is the form of God. -3-

**yajante sattvika devan yaksharakshamsi rajasah
pretan bhutaganamshchanye yajante tamasa janah -4-**

Commentary:

Sattvic persons are gods, rajasic persons are yakshas - meaning ego -- demons - meaning delusion, spirits and ghosts - meaning tama-dominated people. -4-

**ashastravihitam ghoram tapyante ye tapojanah
dambhahamkarasamyuktah kamaragabalanvitah -5-**

Commentary:

Austerities which are severe and not according to scriptural edicts, filled with haughtiness and pride, desires of the present -- lust and vile things -- and with the desires of the future, and with force. -5-

**karshayantah sharirastham bhutagramamachetasah
mamchaivantah sharirastham tan viddhyasuranishchayan -6-**

Commentary:

The frictions of the body - meaning bringing about afflictions -- beings unconscious of Me -- do such things in the body -- know them to be of demonic nature. -6-

**aharastvapi sarvasya trividho bhavati priyah
yajnantapastatha danam tesham bhedamimam shrinu -7-**

Commentary:

Food is of three types. Yajna, austerity, charity -- there are also differences among these -- [now] hear about that. -7-

**ayuhsttvabalarogasukhapritivivardhanah
rasyah snigdham sthira hridya aharah sattvikapriyah -8-**

Commentary:

That which promotes longevity, sattva, strength, prevention of disease, happiness and delight, is juicy and smooth, enhances peacefulness in the heart -- the things that are of these types -- those are sattvic and dear foods --

ghee [clarified butter] increases lifespan, boileed sunned rice and ghee increases sattva guna, strength by milk, prevention of disease by bitter [foods], emblica increases sperm/virility, salt/alkaline increases delightfulness, whey with sea-salt and mung bean soup -- gentleness -- rice pudding, rock candy increases [the breadth of] the heart. -8-

**katvamlavanatyushna tikshnarukshavidahinah
ahara rajasasyeshta duhkhashokamayapradah -9-**

Commentary:

Pungent - meaning sour, salt, hot, sharp, overly dry, that which is burning to the body -- these types of foods are rajasic. Grief and sorrow are increased by these. -9-

**yatatamam gatarasam putiparyushitamcha yat
ucchishtamapi chamedhyam bhojanam tamasapriyam -10-**

Commentary:

Lifeless, cold, and stale and impure -- all these foods are tamasic. -10-

**aphalakankhibhiryajno vidhidrishto ya ijjate
yashtavyameveti manah samadhaya sa sattvikah -11-**

Commentary:

The yajna which is performed without wanting results, is according to injunctions, which bring the mind to samadhi -- that is sattvic. -11-

**abhisandhaya to phalam dambharthamapi chaiva yat
ijjate bharatashreshttha tam yajnam viddhi rajagam -12-**

Commentary:

One who performs yajna with pride and arrogance is rajasic. -12-

**vidhihinamasrishtannam mantrahinamadakshinam
shraddhvirahitam yajnam tamagam parichakshate -13-**

Commentary:

The yajna which is [performed] without adhering to injunctions, without mantra, without offering, without reverence - that is tamas. -13-

**devadvijaguruprajnapujanam shouchamarjavam
brahmacharyamahimsa cha shariram tapa uchyate -14-**

Commentary:

The worship of gods, brahmins, guru, wise persons, and being of a character which is pure and upright in Brahman -- non-violence -- these are bodily austerities. -14-

**anudvegakaram vakyam satyam priyahitamcha yat
svadhyayabhyasanam chaiva vangmayam tapa uchyate -15-**

Commentary:

The type of speech which does not cause agitation, true, loving, beneficent words, and the practice of study -- these are austerities of speech. -15-

**manahprasadah soumatvam mounamatmavinigraha
bhavasamshuddhiritetap tapo manasamuchyate -16-**

Commentary:

Joy in mind, stillness, and silence, self-control, purity in thought and feeling -- these austerities of mind - meaning sanctified happiness of mind - meaning the state of being that follows Kriya [Kriyar paarer je avastha] - that is Bliss, Stillness, Silence etc. -16-

**shraddhara paraya taptam tapastat trividham naraih
aphalakankshibhiryuktaih sattvikam parichakshate -17-**

Commentary:

Reverence is of three types -- being without desire for results and united (see 6:18) -- that is sattvic reverence. -17-

**satkaramanapujartham tapo dambhena chaiva yat
kriyate tadiha proktam rajasam chalamadhruvam -18-**

Commentary:

One who performs austerities proudly, [wanting] to gain respect and adulation for having done charitable works -- that is rajasic reverence. -18-

mudhagrahenatmano yat pidaya kriyate tapah

parasyotsadanartham va tat tamasamudahritam -19-

Commentary:

One who performs rituals to bring about good or evil for others -- that is tamasic reverence. -19-

**datavyamiti yaddanam diyatehnupakarine
deshe kale cha patre cha taddanam sattvikam smritam -20-**

Commentary:

One who gives charity in which there is no expectation of anything in return, and performs charity with due respect to - and proper analysis of - place, time and personage -- that is sattvic charity. -20-

**yattu pratyupakarartham phalamuddishya va punah
diyate cha pariklishtam taddanam rajasam smritam -21-**

Commentary:

Charity that is given with the intention of receiving something in return, yet given unwillingly/contemptuously as well, is rajasic charity. -21-

**adeshakale yaddanamapatrebhyashcha diyate
asatkritamavajnatam tat tamasamudahritam -22-**

Commentary:

Charity given to evil places, for the wrong kinds of people, at the wrong time is tamasic. -22-

**OM tatsaditi nirdesho brahmanastrividhah smritah
brahmanastena vedashcha yajnashcha vihitah pura -23-**

Commentary:

OM Tat Sat is used in three types of work [ritual or spiritual work]. -23-

**tsmadomityudahritya yajnanadanatapahkriyah
pravartante vidhanoktah satatam brahmavadinam -24-**

Commentary:

OM is used in yajna, charity, austerity, Kriya. -24-

**tadityanabhisandhyaya phalam yajnatapahkriyah
danakriyashcha vividhah kriyante mokshakankhibhih -25-**

Commentary:

Those who perform works desiring results use the "tat" substance. -25-

**sadbhave sadhubhave cha sadityet prayujyate
prashaste karmani tatha sacchabdah partha yujyate -26-**

Commentary:

Sadhus use "sat" in doing works of beneficence. -26-

**yajne tapasi dane cha sthitih saditi chochyate
karmachaiva tadathiyam sadityevabhidhiyate -27-**

Commentary:

Usage [of such] in yajna, charity and austerity is for the attainment of the Omkar Substance. -27-

**ashraddhaya hutam dattam tapastaptam kritamcha yat
asadityuchyate partha na cha tat pretya no iha -28-**

Commentary:

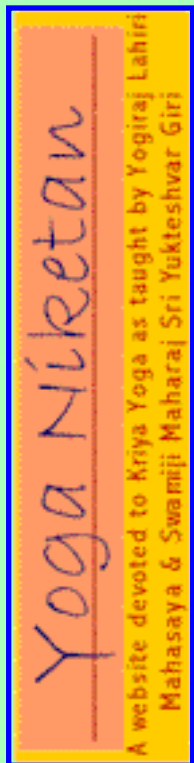
Those who offer oblations, give charity and perform austerities without reverence -- they [and their works] are called "asat" [with no basis on Truth or goodness]. -28-

Thus ends the seventeenth chapter named "Shraddhatrayayoga."*

*[Translator's note: The author has used a less compounded form of the title at the beginning of the chapter.]

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CHAPTER EIGHTEEN

MOKSHAYOGA*

*[Translator's note: In some versions of the Gita, Chapter 18 is titled "Mokshasannyasayoga."]

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Arjuna said:

**sannyasasya mahabaho tattvamicchami veditum
tyagasya cha hrishikesha prithak keshinisudana -1-**

Commentary:

It being experienced in the energy of the body: What is the difference between "sannyas" and "tyaga"? -1-

Sri Bhagavan said:

**kamyanam karmanam nayasam sannyasam kavayo viduh
sarvakarmaphalatyagam prahustyagam vichakshanah -2-**

Commentary:

It is being experienced via Kutastha: The extinguishing of desire for any object immediately in the present is called "sannyas." The abandonment of all fruits from all actions is called "tyaga." -2-

**tyajyam doshavadityeke karma prahurmanishinah
yajnadanatapahkarma na tyajyamiti chapare -3-**

Commentary:

All work should be done; abandoning them causes wrong. Yajna, charity,

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austerities should not be abandoned. -3-

**nishchayam shrinu me tatra tyage bharatasattama
tyago hi purushavyaghra trividhah samprakirtitah -4-**

Commentary:

The "tyagi" person is powerful like a tiger. Just as a tiger devours an animal when it gets near him, in the same way [the tyagi] destroys all unworthy desires. As [the tyagi] continues to destroy [desires] in this way, no desires come within his proximity in the future. That is of three types. -4-

**yajnanadanatapahkarma na tyajyam karyameva tat
yajno danam tapashchaiva pavanani manishinam -5-**

Commentary:

Yajna, charity, austerities purify. -5-

**etanyapi ti karmani sangam tyaktva phalani cha
kartavyaniti me partha nishchitam matamuttamam -6-**

Commentary:

Accompanied with the renunciation of all desire for results, these must be performed. This is of the highest perception. -6-

**niyatasya tu sannyasah karmano nopapadyate
mohat tasya parityagastamasah parikirtitah -7-**

Commentary:

The sannyasi [is one] who extinguishes all and with steadfast discipline renounces all desire in the present condition itself. A sannyasi renouncing out of delusion is performing tamasic action. -7-

**duhkhametyeva yat karma kayakleshabhayam tyajet
sa kritva rajasam tyagam naiva tyagaphalam labhet -8-**

Commentary:

Sorrow - meaning one who abandons action out the fear of physical afflictions -- that is rajasic tyaga. -8-

**karyamityeva yat karma niyatam kriyatehrjunah
sangam tyaktva phalamchaiva sa tyagah sattviko matah -9-**

Commentary:

One who performs actions without judgment and free of craving for results -- that is what is known as sattvic tyaga. -9-

**nadveshtyakushalam karma kushale nanushajjate
tyagi sattvasamavishto medhavi cchinnasamshayah -10-**

Commentary:

There is no hatred for bad work; there is also no desire for good work -- the tyagi is established in sattva guna -- intelligent -- free of doubts. -10-

**na hi dehabhrita shakyam taktyum karmanyasheshatah
yastu karmaphalatyagi sa tyagityabhidhiyate -11-**

Commentary:

Embodying a physical form, one is not able to renounce endless action. -11-

**anishtamishtam mishramcha trividham karmanah phalam
bhavatyatyaginam pretya na tu sannyasinam kvachit -12-**

Commentary:

Undesirable, desirable, mixed -- three types of results of action -- only tyagis can do this -- this never happens to sannyasis. -12-

**panchemani mahabaho karanani nibodha me
samkhye kritante proktani siddhaye sarvakarmanam -13-**

Commentary:

These have five causes -- in Samkhya and Yoga -- all actions are for the sake of attaining perfection. -13-

**adhishtthanam tatha karta karanamcha prithagvidham
vidhashcha prithak cheshta daivamchaivattra panchamam -14-**

Commentary:

The dwelling or place [of action], the doer, action, the numerous types of

efforts/impulses, deities. -14-

**shariravangmanobhiryat karma prarabhate narah
nyayam va viparitam va panchaite tasya hetavah -15-**

Commentary:

Body, speech -- the actions from the mind that human beings begin -- appropriate or harmful -- they are so because of the five. -15-

**tatraiva sati kartaramatmanam kevalantu yah
pashyatyakritabuddhitvanna sa pashyati durmatih -16-**

Commentary:

[Seeing] only karma in the Self -- that is what is misfortune in action -- employing an incapable intellect - meaning not being able to go beyond intellect -- cannot see. -16-

**yasya nahamkrito bhavo buddhiryasya na lipyate
hatvapi sa imamlokan na sasti na nibadhyate -17-**

Commentary:

One who does not have ego and one whose intellect is not enmeshed in the karma -- one who even while killing people does not kill and is not bound. -17-

**jnanam jneyam pariijnata trividha karmachodana
karanam karma karteti trividham karmasamgrahah -18-**

Commentary:

Beyond knowledge and the known is the Knower -- three types of causes -- the doer of action. -18-

**jnanam karma cha karta cha tridhaiva gunabhedatah
prochyate gunasamkhyane yathavacchrinu tanyapi -19-**

Commentary:

Knowledge, action and doer -- their gunas have three types of distinctions -- listen to what has been said in Samkhya. -19-

**sarvabhuteshu yenaikam bhavamavyaikshate
avibhaktam vibhakteshu tajjnanam viddhi sattvikam -20-**

Commentary:

One who sees the Eternal-Indestructible equally in all things, in undivided and divided forms -- that knowledge is sattvic knowledge. -20-

**prithaktvena tu yajjnanam nanabhavan prithagvidhan
vetti sarveshu bhuteshu tajjnanam viddhi rajasam -21-**

Commentary:

One who sees the separate types in all things as separate -- that is rajasic knowledge. -21-

**yat tu kritsnavadekasmin karye saktamahaitukam
atattvarthavadalpamcha tat tamasamudahritam -22-**

Commentary:

One who is attached to work and is unaccountable, one who acquires knowledge knowing it to be worthless -- that is tamasic knowledge. -22-

**niyatam sangarahitamaragadveshatah kritam
aphalaprepsuna karma yat tat sattvikamucchyate -23-**

Commentary:

One who performs action without desire, having renounced like and dislike, having renounced the desire for results -- that is sattvic karma [action]. -23-

**yat tu kamepsu na karma sahamkarena va punah
kriyate bahulayasam tadrajasamudahritam -24-**

Commentary:

One who performs action with desire -- with ego -- by great effort -- that is rajas karma. -24-

**anubandham kshayam himsamanapeksha cha paurusham
mohadarabhyate karma yat tat tamasamuchyate -25-**

Commentary:

One who performs actions which are bound up, destructive, aggressive/ violent, inconsiderate, selfish and out of delusion -- that is tamas. -25-

**yuktasangohnahamvadi dhrityusaha samanvitah
siddhyasiddhyonirvikarah karta sattvic uchyate -26-**

Commentary:

One who performs action without desire, without ego, with enthusiasm -- unmoved by success or failure -- that is one who is a sattvic doer. -26-

**ragi karmaphalaprepsurlubdho himsatmakohshuchih
harshashokanvitah karta rajasah parikirtitah -27-**

Commentary:

Caught up in desire and the desire for the fruits of actions, one who with impurity performs actions imbued with pleasure and sorrow -- that is one who is a rajas doer. -27-

**ayuktah prakritah stabdhah shatho naishkritikohlasah
vishadi dirghasutri cha karta tamasa uchyate -28-**

Commentary:

One who is not mentally engaged and is stupidly silent in the situation, deceitful, lazy, a procrastinating depressive, slothful -- that is tamas. -28-

**buddherbhedam dhriteshchaiva ginatastrividham shrinu
prochyamanamasheshena prithaktvena dhananjaya -29-**

Commentary:

The distinctions of intellect and resolve are of three types. -29-

**pravrittimcha nivrittimcha karyakarye bhayabhaye
bandham mokshamcha ya vetti buddhih sa partha sattviki -30-**

Commentary:

One who knows engagement and withdrawal, work and work not to be done, fear and non-fear, bondage and liberation -- this type of intellect is sattvic. -30-

**yaya dharmadharmamcha karyamchakaryameva cha
ayathavat prajanati buddhih sa partha rajasi -31-**

Commentary:

Dharma and non-dharma, work and work not to be done, like this and like that -- intellect which is of this type -- he has rajasic intellect. -31-

**adharmam dharmamiti ya manyate tamasavrita
sarvarthan viparitamshcha buddhih sa partha tamasi -32-**

Commentary:

One who perceives un-dharma as dharma, who, being obscured by darkness, always ascertains contrarily to what [should be] understood -- tamasic intellect. -32-

**dhritya yaya dharayate manah pranendriyakriyah
yogenavyabhicharinya dhriti sa partha sattviki -33-**

Commentary:

Concentrating mind and senses by Kriya and becoming steadfast in yoga -- this type of resolve is called sattvic. -33-

**yaya tu dharmakamarthan dhritya dharayatehrjuna
prasangena phalakankshi dhritih sa partha rajasi -34-**

Commentary:

Resolve which is for dharma and desire -- related in any way to the attachment for the craving of results -- that is rajasic resolve. -34-

**yaya svapnam bhayam shokam vishadam madameva cha
na vimunchati durmedha dhritih sa partha tamasi -35-**

Commentary:

Dream, fear, grief, depression, intoxicants -- sorrow by these -- resolve while not being very composed -- that is tamasic resolve. -35-

**sukham tvidanim trividham shrinu me bharatarshabha
abhyasad ramate yatra duhkhamtamcha nigacchati -36-**

Commentary:

Pleasure is of three types -- where sorrow ends by practice -- that is pleasure -- that is of three types. -36-

**yattadagre vishamiva parinamehmritopamam
tat sukham sattvikam proktamatmabuddhiprasadajam -37-**

Commentary:

First like poison, in the end like the nectar of immortality -- that is sattvic pleasure -- stilling the mind in Atman -- it is attained by His Grace Itself. -37-

**vishayendriya samyogad yattadagrehmritopamam
pariname vishamiva tat sukham rajasam smritam -38-**

Commentary:

That which is attached to the senses and sense-objects, which seems at the beginning to be ambrosia but at the end feels like poison -- that is rajasic pleasure. -38-

**yadagre chanubandhe cha sukham mohanamatmanah
nidralasyapramadottham tat tamasamudahritam -39-**

Commentary:

That which binds and deludes me right at the beginning -- sleep, laziness, negligence -- this is tamas pleasure. -39-

**na tadasti prithivyam va divi deveshu va punah
sattvam prakritijairmuktam yadebhih syat tribhirkuaiah -40-**

Commentary:

There is no freedom from sattva and the three gunas of Prakriti on this earth or in heaven. -40-

**brahmanakshatriyavisham shudranamcha parantapah
karmani pravibhaktani svabhavaprabhavaairgunaih -41-**

Commentary:

Brahmin, kshatriya, vaishya, shudra are differentiated by the qualities of action/work. -41-

**shamodamantapah shoucham kshantirarjavamevacha
jnanam vijnanamastikyam brahmakarma svavajam -42-**

Commentary:

Calmness, discipline, austerity, purity, tolerance, uprightness, knowledge, beyond knowledge, and faith in God -- these are characteristics of Brahman*-action/work. -42-

*[Translator's note: The author has used the term "Brahman" [Divine] here and not the term "brahmin" [name of caste], even though it refers to the work of "brahmins." It is understood that a true "brahmin" is one who lives in "Brahman" - a philosophy that supersedes the system of familial lineage which is commonly followed in India.]

**shouryam tejo dhritirdakshyam yuddhe chapyalayanam
danamishvarabhavashcha kshatram karma svabhavajam -43-**

Commentary:

Valor, vigor, resolve, skillfulness, not fleeing in battle, charity, thinking of God -- these are kshatriya-actions/work. -43-

**krishigourakshyavanijyam vaishyakarma svabhavajam
paricharyatmakam karma shudrasyapi svbhavajam -44-**

Commentary:

Farming, cattle raising, trade -- vaishya-action/work. To serve Atman is shudra-action/work. -44-

**sve sve karmanyabhiratah samsiddhi labhate narah
svakarmaniratah siddhim yatha vindati tacchrinu -45-**

Commentary:

One attains full perfection by tending to one's natural work. -45-

**yatah pravrittirbhutanam yena sarvamidam tatam
svakarmana tamabhyarchya siddhim vindati manavah -46-**

Commentary:

By performing action appropriate to each being in the place from where all

phenomena emerge, human beings attain perfection. -46-

**shreyan svadharma vigunah paradharmat svanushthitat
svabhavanityatam karma kurvannapnoti kilbisham -47-**

Commentary:

Remaining in one's inferior path is better than performing acts on a path belonging to another. There is no sin incurred if one performs work natural to oneself. -47-

**sahajam karma kaunteya sadoshamapi na tyajet
sarvarambha hi doshena dhumenagnirivavrita -48-**

Commentary:

Easy work - meaning Kriya, do not abandon even if with faults -- in the sphere of smoke, there is fire. -48-

**asaktabuddhih sarvatra jitatma vigatasprihah
naishkarmyasaddhim paramam sannyasenadhigacchati -49-**

Commentary:

Mind free from attachment in all things, victorious over oneself - meaning being still, without desire and without craving results -- Supreme Perfection is attained by sannyas. -49-

**siddhim prapto yatha brahma tathapnoti nibodha me
samasevaiva kaunteya nishtha jnanasya ya para -50-**

Commentary:

I am telling you how Brahman is attained by devotion with Knowledge. -50-

**buddhya vishuddhaya mukto dhrityatmanam niyamy cha
shabdadin vishayamstyaktva ragadvesha vyudasya cha -51-**

Commentary:

Having purified the intellect, being concentrated and united in Atman, being completely focused -- given up sound and such objects of the senses -- like and dislike. -51-

**viviktasevi laghvashi yatavakayamanasah
dhyanyogaparo nityam vairagyam samupashritah -52-**

Commentary:

Solitude, eating lightly, disciplined in speech, body, mind -- always in meditation and yoga -- and devoid of desire -- one who takes refuge in this way. -52-

**ahamkaram balam darpam kamam krodham parigraham
vimuchya nirmamah shanto brahmabhuyaya kalpate -53-**

Commentary:

[Abandoning] ego, might, arrogance, anger, lust, relinquishing wealth somewhere else -- being completely composed -- nothing at all is mine -- later, after having attained Tranquility, the idea of being Brahman happens. - 53-

**brahmabhutah prasannatma na shochati na kankshati
samah sarveshu bhuteshu madbhaktim labhate param -54-**

Commentary:

Being Brahman, the delighted Atman neither grieves over anything nor desires -- the same in all things -- attains My Para-Bhakti. -54-

**bhaktya mamabhijanati yavan yashchasmi tattvatah
tato mam tattvato jnatva vishate tadanantaram -55-**

Commentary:

By devotion knows Me -- by the Knowledge/Essence - meaning by Kriya. - 55-

**sarvakarmanyapi sada kurvano madvyapashrayah
matprasadadavapnoti shashvatam padamavyam -56-**

Commentary:

Do all work while being in My refuge -- by My Blessing You will receive the Everlasting, Eternal Substance. -56-

**chetasa sarvakarmani mayi samnyasya matparah
buddhiyogamupashritya macchittah satatam bhava -57-**

Commentary:

Dedicate all action to Me from the heart, extinguish wholly, be devoted to Me, take recourse in buddhi-yoga and keep your consciousness always on Me. -57-

**macchittah sarvadurgani matprasadat tarishyasi
atha chet tvamahamkaranna shroshyasi vinankshyasi -58-**

Commentary:

If that happens, you will cross over all afflictions by My Blessing. But if you are egotistical and do not listen to My words, then there will be destruction. -58-

**yadahamkaramashritya na yotsya ity manyase
mithyaiva vyavasayaste prakritistvam niyokshyati -59-**

Commentary:

If, taking recourse in ego, you do not do Kriya -- your result-craving actions are false -- by nature, you will remain devoted. -59-

**svabhavajena kaunteya nibaddhah svena karmana
kartum necchasi yanmohat karishyasyavashohpi tat -60-**

Commentary:

People, are imprisoned by delusion because of each one's own nature and thereby each one's actions. If you desire to not act, then, having become compelled, you will have to act. -60-

**ishvarah sarvabhutanam hriddesheharjuna tishthati
bhramayan sarvabhutani yantrarudhani mayaya -61-**

Commentary:

The Lord is in the heart of all things and is traveling about, having mounted all things to the machinery of His own maya. -61-

**tameva sharanam gaccha sarvabhavena bharata
tatprasadat param shantim sthanam prapsyasi shashvatam -62-**

Commentary:

Take refuge in Him in all ways. By His Blessing you will attain Brahman,
the Abode of Supreme Peace. -62-

**ity te jnanamakhyatam guhyad guhyataram maya
vimrishyaitedasheshena yathechchasi tatha kuru -63-**

Commentary:

I have told you this deep secret -- now do whatever you wish. -63-

**sarvaguhyatamam bhuyah shrinu me paramam vachah
ishtoysi me dridhamiti tato vakshyami te hitam -64-**

Commentary:

I will tell you even more of such secret, because you are My friend and I am
your Benefactor. -64-

**manmana bhava madbhakto madyaji mam namabhuru
mamevaidsyasi satyam te pratijane priyohsi me -65-**

Commentary:

Keep mind on Me - meaning, perform Kriya. Believing in the words of Guru,
meditate on Me and bow. You will certainly be Mine. I tell you truly. I give
you My vow -- because you are My beloved. -65-

**sarvadarman parityajya mamekam sharanam vraja
aham tvam sarvapapebhyo mokshayishyami ma shuchah -66-**

Commentary:

Renounce all dharma and surrender directly to Me - meaning perform Kriya
-- I will liberate you from all sins. -66-

**idam te natapaskaya nabhaktaya kadachana
na chashushrushave vachyam na cha mam yohbhyasuyati -67-
ya idam* paramam guhyam madbhakeshvabhidhasyati
bhaktim mayi param kritva mamevaishyatyasamshayah -68-**

*[Translator's note: In some versions of the Gita, "imam" is used instead of
"idam" at this place in sloka 11:68]

Commentary:

This supreme secret should be told to My devotee -- if he devotes himself to Me, he will get Me. -67 and 68-

**na cha tasmanmanushyeshu kashchinme priyakrittamah
bhavita na cha me tasmadanyah priyataro bhuvi -69-**

Commentary:

No one is more dear to Me than the devotee - there has not been, neither will there be. -69-

**adhyashyate cha ya imam dharmyam samvadamavyoh
jnanayajnena tenahamishtah syamiti me matih -70-**

Commentary:

One who listens to our conversation -- [Divine] Knowledge will manifest in him. -70-

**shraddhavananasuyashcha shrinuyadapi yo narah
sohpi mukta shurbhallokan prapnuyat punyakarmanam -71-**

Commentary:

The one who listens with reverence -- he is the one who is a good person -- will attain and do beneficent works. -71-

**kacchidetam shrutam partha tvayaikagrena chetasa
kacchidajnanasammohah pranashtaste dhananjaya -72-**

Commentary:

The one who will not listen with reverence -- he will be ruined. -72-

**Arjuna said:
nasto mohah smritirlabdha tatprasadatanmayachyta
sthitohsmi gatasandehah karishye vachanam tava -73-**

Commentary:

The energy of the body says: My delusion and shame are gone because of Your Grace -- now I am still -- my doubts are gone -- whatever You say, that I will do. -73-

Sanjay said:

**ityaham vasudevasya parthasya cha mahatmanah
samvadamimamashroushamadbhutam lomaharshanam -74-**

Commentary:

The total perception of mind is saying: Listening to this conversation between these great beings is causing my hairs to stand on end. -74-

**vyasaprasadat shrutavanimam guhyamaham param
yogam yogeshvarat krishnat sakshat kathayatah svayam -75-**

Commentary:

Via Kutastha Itself was all this experienced. -75-

**rajan samsmritya samsmritya samvadamimamadbhutam
keshavarjunayoh punyam hrishyami cha muhurmuhuh -76-**

Commentary:

Remembering - became contented - (mind)*. -76-

*[Translator's note: The parentheses and the text within are in the original.]

**taccha samsmritya samsmritya rupamatyadbhutam hareh
vismayo me mahan rajan hrishyami cha punah punah -77-**

Commentary:

Remembering the Incredible Form - became contented - (mind)**. -77-

**[See note accompanying sloka 18:76.]

**yatra yogeshvarah krishno yatra partho dhanurdharah
tatra shrirvijayo bhutirdhruva nitirmatirmama -78-**

Commentary:

Where there is Kutastha and where the energy of the body is performing Kriya, there, in that place, is and will be the highest form of Sacred Prosperity -- this is my deepest conviction. -78-

Thus ends the eighteenth chapter named "Mokshayoga."

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“Dadu”

Acharya Sri Sailendra Bejoy Dasgupta
(1910-1984)

Exalted direct disciple of Swami Sriyukteshvar Giriji Maharaj

Dadu,
We are your children surrendered at your feet. Thank you for guiding us with your light.
Please accept our quiet offering.