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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

Sacred Essential and Spiritual Commentary

by

YOGIRAJ SRI SRI SHYAMACHARAN
LAHIRI MAHASAYA

English Translation by Yoga Niketan Team
for Yoga Niketan Library

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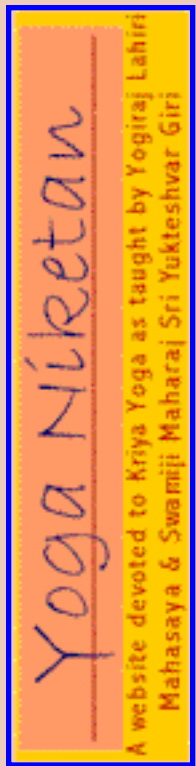
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ANNOUNCEMENT

"Ioukikanam hi sadhunamartham vaganusarati
 rishinam punaradyanam vachamarthohnudhavati"

The true spiritual commentary on the Bhagavad Gita is hereby published. We have no desire at all to publish this in the ordinary circles [of people]; instead, our desire is rather to keep it secret from the ordinary [circles of people], because it is possible that this could be harmful to ordinary people. Other than Kriyanvitas, no one else will be capable of understanding this, the reason being that from the beginning to the end, Kriya and the states of Kriya are described here. In many places, through the disguise of illustrative examples and instructional comments, there are feelings and matters written here in such a way that they would not even seem to have any basic meaning at all to the limited pedantic mind. Therefore, those for whose benefit this is published -- they will not be endeared by many others. Actually, endearment is a distant matter -- if ordinary people read this, because of their incapability in grasping its true meanings, they can create opposite meanings, by which many kinds of conflicts can arise even in the minds of Kriyavans, because of which they will try to show their scholarship on subject after subject, and, only paying attention to the words and language, will create all kinds of complicated argumentations; thus, not understanding the essence of this, they will go about with nothing but the words. But for aware and devoted Kriyavans, this is a jewel of the heart. As they progress in Kriya - in the same way will they easily be able to discern its [the work's] true significance. And those who are not that advanced in Kriya -- they, instead of feeling that this [work] is insubstantial or unworthy, can also eventually come to know its [the work's] meanings, and along with the aid of gradual advancement, they will be able to understand even on their own. For this reason, the Great Being by Whose Grace we have received these commentaries -- without paying attention to language, in whatever form we heard the commentaries from His mouth, we are publishing it unaltered and exactly in that form. Whoever can express whatever opinions they have about this [work]; we

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will not feel any degradation in that.

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FOREWORD

I. TEN IN THE EAST - PRAVRITTI [OUT-GOING] - OF BAD ACTION - FIRST: THE WORK OF THE ORGANS OF ACTION, THEN THE WORK OF ITS OWN ORGANS OF PERCEPTION

1. Duryodhana -- uninterested in hearing about Kriya - in the ear - enslaved by ignorance - 1.
2. Yuyutsu -- meaning of the word "yuddharthi" [one who wants to fight]; with ego - enslaved by that ignorance - 1.
3. Duhshasana -- power of lust - deluded by tamasic touch, lusting - 2.
4. Duhsaha -- anger, the thirst of lust; being deluded by touch - 2.
5. Duhshala -- in restless anger, in raja guna, revealed through eyes - 3 - in a maddened state.
6. Jalasandha -- greed - expectant desire after seeing beauty - 3 - that.
7. Sama -- Desire - by the tongue - in bhoga [worldly enjoyment/partaking], with laziness - 4.
8. Saha -- power from derision and sarcasm and that - 4.
9. Vinda -- desire to be worthy -- by deluded breath - 5 - attached to sleep.
10. Anubinda -- by the feeling in the mind of derision behind one's back - 5 -

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that.

II. TEN IN THE WEST - NIVRITTI [IN-GOING] - IN GOOD ACTION

1. Duddharsha -- laziness -- hearing words/sounds in the ear while having taken up tamas guna - 6.
2. Subahu -- arrogance -- expressing ego via words sounds - that - 6.
3. Dushpravashana -- vanity -- by such nature, being taken over by desire in one's own body -- showing to the eyes - 7.
4. Durmashana -- Bad intention - via touch, lustful thirst - 7 - via the body.
5. Durmukha -- unfit for consumption - looking with begging and hungry eyes while taken over by rajoguna - 8 - like a hungry ghost.
6. Dushkarna -- Evil talk - desiring to hear - looking for whoever can be told - 8 - that.
7. Karna -- desiring to hear bad talk while thinking of the enjoyment of good fruits of lust/desire - 9.
8. Vivimshati -- delusion -- sexual and lustful knowledge with force - 9.
9. Vikarna -- Trouble-filled intellect - thinking wrong as right via arrogance and delusion -10.
10. Shala -- Evil intellect -- establishing good as bad, with vanity -10.

III. SOUTH - IN THE ACTION OF CARELESS AND INEBRIATED CONFUSION

1. Satva -- recipient of sense objects - being intoxicated in that upon hearing by the ears - 11 - with irreverence.
2. Sulochana -- seeing good in evil, with ego - by hearing -11- that.

3. Chitra -- thinking wrong as right - by touch - blinded by lust - 12 - for amandra.
4. Upachitra -- imposed thinking of wrong as right - via touch, while taken over by the thirst of lust -12- for amandra.
5. Chitraksha -- deluded perception, taken over by rajoguna and anger -13- being egotistical.
6. Charuchitra -- deluded perception with good intention - form of anger and desire -13.
7. Sharasana -- restless consciousness -- enjoyment through the tongue -14- with good works.
8. Durmada -- inebriation with power - the liquid taste.
9. Durvisaha -- with delusion of corrupted mind, being internally arrogant - 15 - for honor.
10. Vivitsu -- deceit - expressing the mind's delusion - 15.

IV. NORTH - TEN PERFORMING ACTION IN DELUSION

1. Vikatanana -- Subjugator - being drunk with pride upon hearing via ear - 16 - performing action for the sake of being worshipped.
2. Urnanabha -- Maya - egotistical upon hearing, others are shown work - 16.
3. Sulabha -- Unnecessary desire, without which everything is fine - following that, inflicting sorrow via touch - 17.
4. Nanda -- Being thoroughly afflicted with thirst from touch - 17.
5. Upananda -- Maddened - enveloped in rajoguna and blinded by anger - 18 - not seeing the place.
6. Chitravana -- Seeing delusionary beauty -18 - that.

7. Chitravarma -- Thinking of the inauspicious as auspicious -- taste, with force - 19 - at the wrong time.
8. Suvarma -- Thinking of the extremely bad as good -- taste, willfully - 19 - at the wrong time.
9. Durvilochana -- Blind while having sight - giving while being enraptured by pride and arrogance - 20 - giving to inappropriate recipients.
10. Ayobahu -- Vanity - doing with mental arrogance - 20 - that.

V. TEN IN THE SOUTHEAST PERFORMING IMPURE ACTION

1. Mahabahu -- Extremely vain - becoming blinded with pride upon hearing by the ears - 21 - giving with feelings of contempt.
2. Chitranga -- Ego blinded with delusion and expressing from that state with words - 21 - that.
3. Chitrakundala -- Ensnared in delusion - staying in tamas in the form of lust via touch - 22 - with irreverence.
4. Bhimavega -- Erratic daring - lust - touch of thirst - 22 - that.
5. Bhimabala -- Ruthless - vision blinded by anger in rajoguna - 23 - with vanity.
6. Balaki -- Krituma, filled with desire, changing visage - 23 - that.
7. Balavardhan -- Praising oneself - one being satisfied with one's own enjoyment - 24 - arrogance.
8. Ugrayudha -- Headstrong (excessive)* - tasting with force - 24 - that.
9. Bhimakarma -- Performing evil deeds while mesmerized by egotism - 25 - with worry.
10. Kanakayuh -- Indulgent evil work - makes others experience such through vanity and worry.

[*Translator's note: The parentheses and the text within them are in the original.]

VI. TEN IN THE SOUTHWEST PERFORMING UNHOLY ACTION

1. Dridhayudha -- Extremely set in determined resolve (obstinate)* - being blinded by vanity and pride upon hearing via ears - 26 - not doing good for others.

[*Translator's note: The parentheses and the text within them are in the original.]

2. Dridhavarma -- Doer of intensely odious action -- doing with ego, upon hearing - 26 - that.

3. Dridhakshatra -- Unaware and ignorant - blinded by lust, upon experiencing via touch -27 - giving to afflictions of the flesh.

4. Somakirti -- Taken over by worry - desire for lustful acts via touch - 27 - that.

5. Anudara -- Searching for faults - in rajoguna, looking for imperfections via desire - 28 - with arrogance.

6. Dridhasandha -- Gratification in anger and the desire for any such action - 28 - that.

7. Jarasandha -- Ever craving -- endless desire for enjoyment of the tongue - 29 - with addictive attachment.

8. Satvasandha -- Inclined to greed - for the sake of taste, eating profusely - 29 - that.

9. Sadahsuvak -- Speech that is always catering - the kind of talk by which mind becomes deluded by ego and rage - 30 - with anger.

10. Ugrashrava -- Lustful -- enjoying lust with vanity - 30 - that.

VII. TEN IN THE NORTHWEST* PEFORMING ACTION IN UNTRUTH

[*Translator's note: The word "Marut" is used here, which can also mean "air."]

1. Ugrasana -- Extreme disrepute - in the blindness of vanity and pride, one does not hear even though one can hear it - 31 - desire.
2. Senani -- Fickle - upon hearing, being of restless heart in egotism - 31 - that.
3. Dushparajaya -- Lascivious - being blinded by lust via touch - 32 - thinking that bitter is sweet.
4. Aparajita -- Alcohol [distilled spirit] - thirst for the lustful via touch - 32 - bitter.
5. Kuntasai -- Giver of evil advice - blinded by anger in rajoguna - seeing evil as good - 33 - salt.
6. Vishalakshya -- Seeking out in other's lands - desire from anger - seeing wrong in good - 33 - that.
7. Duradhara -- Impatient - cannot remain if the tongue cannot eat/taste - 34 - hot.
8. Dridhahasta -- Miserly -- forcibly and completely holding on to the marrow of things - 34 - that.
9. Suhasta -- Misuse - filled with arrogance - squandering [what one has] in delusion - 35 - sharp.
10. Vatavega -- Insane -- being vain and being like a mad person - 35 - that.

VIII. TEN IN THE NORTHEAST PERFORMING ACTION WITH UNGODLY KNOWLEDGE

1. Suvarchana -- Excessively talkative - becoming blinded by vanity and pride upon hearing by ear and talking too much - 36 - rough.
2. Aditaketu -- Ignorance - with egotism, saying words without knowing -36 - that.
3. Bahvasha -- No ability to discern between ahead and behind - performing action via touch, blinded by lust - 37 - in greed.
4. Nagadatta -- Stupid - thirst for lust via touch - 37 - that.
5. Agrajaha -- Evil thinking - being blinded by anger in rajoguna - seeing with evil vision - 38 - pravritti.
6. Kavachi -- Loves stories/gossip - willfully accepting false words and feeling them -38 - that.
7. Nisandhi -- Does whatever one wishes - whatever the tongue wants to enjoy - doing that - 39 - craving for the fruits of actions.
8. Kunti -- Sinner - being willfully afflicted with tasting by tongue - 39 - that.
9. Kuntadhara -- Keeper of evil advice - arrogance and delusion - 40 - sorrow.
10. Dhanurdhara -- Evil character - happens if one is vain - 40 - that.

IX. TEN THAT ARE ABOVE - PERFORMING ACTION OF EVIL DESIRE FROM ABOVE

1. Ugra -- Blinded by vanity and pride - upon hearing via ear, blind in vanity and pride - 41 - attending to preserve/protect oneself [or one's group].
2. Bhimaratha -- Coward - hearing words in egotism, praying that one will not be subjugated [or - humbled] - 41 - that.
3. Virabahu -- Evil engagement -- putting mind in evil directions upon being blinded by lust via touch - 42 - grief.
4. Alolupa -- Ruthless - performing action from the thirst of lust via touch -

42.

5. Abhaya -- Intoxicated - remaining blinded in anger in rajoguna - 43 - in thirst.

6. Raudrakarma -- Killer of the pious - performing action from whatever one wishes upon becoming the form of anger - 43 - that.

7. Dridharatha -- Godless heretic - enjoying unwholesome food via tongue - 44 - in despondency.

8. Anamrishya -- Evil intellect - with power - taste - thinking in [terms of] bad actions - 44 - that.

9. Kundabhodi -- Hellish reprobate - enveloped in the delusion of arrogance, always remaining in an unwell state [or - in unhappiness] - 45 - slothful.

10. Rirathi -- Death -- dying from vanity of evil actions breaking up [bursting] - 45 - that.

X. TEN FROM BELOW - PERFORMING HATEFUL ACTION

1. Dirghalochana -- Terrifying -- fear with egotism upon hearing - 46 - illness [or - unhappiness].

2. Pramatha -- Sacrifice - via ego and with words [sound], showing might - 46 - that.

3. Pamathi -- Established in the feeling sensation, being blinded by lust via that and staying with that - 47 - killing mentality.

4. Dirgharoma -- Stubborn -- not having the power to renounce the thirst for lust via touch - 47 - that.

5. Dirghabahu -- Evil hopes -- being blinded by anger, hoping for that which should not happen - 48 - bishma.

6. Mahabahu -- Tremendously greedy - extreme expectations in desire - 48 - that.

7. Budharu -- Rude arrogance - extreme desire to taste via the tongue - 49 - petty.
8. Kanakadhavaja -- Envy - willfully - taste - doing it within one's mind - 49 - that.
9. Kundasi -- Great sinner -- performing unholy action from the delusion of arrogance - 50 - taking pleasure in that.
10. Viraja -- In boastfulness -- performing action with vanity - 50.

ALL OF THESE NAMES ARE THERE IN THE FIRST SECTION.*

[*Translator's note: It is presumed that the "First Section" refers to the first section of the "Mahabharata," the Indian epic in which the Bhagavad Gita occurs.]

THE GROUP OF THE FIVE PANDAVAS - THE GITA'S ALLEGORY

Ganga -- sushumna

Bhishma -- Fear of performing the work of dharma

Kuru -- Action for sense-matters/objects with desire

Pandu -- The five elements of the Earth [the planet, not the substance]

Kunti -- Shakti/Power

Yudhishthira -- Space - meaning, Still consciousness in battle

Bhima -- Vayu/air, prana

Arjuna -- Fire in the belly

Nakula -- Water, blood

Sahadeva -- Earth [the substance, not the planet], flesh

Kaurava -- All sense-matter/object oriented work with the desire for the

fruits of action

Duryodhana -- Evil-mindedness

Duhshasana -- Evil minded [alt. meaning - dull minded]

Dhritarashtra -- The sense of the personal self, mind as such

Sanjaya -- The total vision of this mind

Drupada -- Quick movement - meaning, inner-beingness

Dhrishtadyumna -- The wondrous sights in the Kutastha

Maheshvasa -- Meaning, carrier of a great arrow; one of good faith

Satyaki -- Beneficent thought

Virat -- What is intended - all that is shown in front of Kutastha

Dhrishtaketu -- The experience of the revelation of the Self

Chekitana -- Resounding sound of Omkar

Kashiraja -- Great Light

Shikhandi -- Knowledge of the doership/lordship of Shakti

Purujita -- Obstruction

Kuntibhoja -- Bliss

Shaivya -- Knower of Brahman

Yudhamanyu -- Transition

Uttamouja -- Primordial Shakti

Subhadra -- One who can bestow beneficence

Abhimanyu -- Being beyond desiring from the heart

Dronacharya -- Braggart, fraud

Karna and Vikarna -- Faith and unbelief [respectively]

Kripa -- Grace

Ashvatthama -- Wish-fulfilling tree [alternate meaning - greatly generous]

Somadatta -- Delusion

Bhurishravya -- All conflict

Jayadratha -- Daredevil mentality

Sri Krishna -- Kutastha

Shvetashvayuktaratha -- White form that is seen in the front

Panchajanya -- Buzzing of bees, flute, lute, bell, sound of thunder

Devadatta -- Sound of the extended sustain of a bell

Poundra -- Sound of a lion

Anantavijaya -- Unbroken and ceaseless sound of Pranava

Sughosha -- Beautiful sound

Manipushpaka -- Pure sound

Gandiva dhanu -- The rising of sushumna from the spine to the back section of the throat

Jitanidra -- Supreme Consciousness

OM

Almost all of the writing has been like the language of Sridharswami and Shankaracharya. They [the previous writers] wrote all from outward vision. If at first there is no outward vision, how can there be inward vision. From outward vision, gradually inward vision happens by itself. But the hidden inward vision - that can be revealed upon receiving initiation via the teaching of Guru; it is about that matter - whatever was possible - that has been written [here].

THE ESSENCE OF THE ENTIRE GITA

Samkhya Yoga - meaning, having performed pranayam, when one has become peaceful and steady, remain seated and contemplate the Formless -- Immovable Stillness. That is the expansion of Kriya, the happening of which brings about the stopping of the desires for the fruits of actions, after which one sees all in tranquility in Yonimudra and thus destroying all lustful actions, one naturally discards any desire in the present even before it happens, and after doing so, because spontaneously there is no thought, one becomes immersed in dhyanyoga upon the Unthinkable Brahman, upon which one goes completely to that abode, where there is no light of sun, moon and fire, yet everything can be seen, after which, experiencing the star via Brahmayoga, the extremely secret and unspeakable yogic original revelation - all things are seen -- in Him all that is greatest in all things can be seen, after which whoever has whatever form in mind - all of those forms are seen in front of Kutast! ha, by which, upon having faith in the teaching of Guru and upon seeing the five elements, mind, intellect, ego and the Supreme Person in Full Form, no desire happens in any direction; thus, the divisions of the three gunas having become unified and upon having darshan [witnessing the divine] of Purushottama abiding in the sushumna, one can discriminate between good and evil, and when, with the highest reverence, the breath is Still, liberation is attained.

1) Pranayam; 2) seeing Yonimudra in the Eye; 3) tongue going to the head; 4) staying in the Bindu and listening to the Sound; 5) keeping the star from the throat to the forehead

OM NAMO BHAGAVATE VASUDEVAYA

The Form of Omkar in this body

[Translator's note: In the following charts, the Sanskrit terms have been left as they are, because the terms may have multiple meanings in the context of these charts. In keeping with the goal of keeping this translation of Yogiraj

Sri Sri Lahiri Mahasaya's Gita commentaries as close to the original as possible - as free of any interpretation whatsoever by the translator(s) as possible, we have felt it best to leave areas of multiple meanings as they are, and only transliterated the Sanskrit terms in the English alphabet. In this way, the readers who either know the different possible meanings of the terms, or who are inclined to find them out through dictionaries and such, are free to interpret these charts according to their own understandings.]

Brahman	Kutastha	Ajna	Niranjana	Paravyoma
[Chandrabindu - the crescent with star of the OM symbol]	Sadashiva	Vishuddhakhya	Vyoma	Akash
m	Ishvar Rudra	Anahata	Marut	Vayu
u	Rudra	Manipur	Teja	Agni
a	Vishnu	Svadhistan	Ap	Mutra
	Brahma	Muladhar	Kshiti	Bishtha

Brahmarandhra	Brahman	Brahman	Brahman
---------------	---------	---------	---------

Kantha	e ["eh" sound]	Unmani 5	Punyadravin
Hridaya	i ["ee" sound]	agochari 4	Outapitak
Nabhi	m	khechari 3	Gohrat
Lingamula	u	chanchri 2	Trihata
Guhyadvara	m	bhuchari 1	Trikuta

Nihshabda	Avachya	Videha
Paraparavak	Kaivalyavastha	Kaivalyajnana deha
Paravacha	Turyavastha	Mahakarana deha
Pashyanti	Suyptavastha	Karana deha

Madhyavak	Svapna	Linga deha
Vak vaikhari avastha	Jagrata	Sthula deha

Agochara	Avaruddha Rupa	Anubhava Bindu
Sukshmadeva	Amatra	Bindu
Atharva Veda	Punya Giryarddha Matra	Ardha Chandra
Sama Veda	Pluta Matra	Kundali
Yajurveda	Dirgha Matra	Dantaka
Rigveda	Hra sva Matra	Taraka

Sahasrar	Paramatma	Disha Svarupa
Peetapankaja	Chandra	Urdha
Nilapitadi Pankaj	Surya	Uttar
Shyam Pankaj	Mrityu	Dakshin
Shveta Pankaj	Sthiti	Paschim
Rakta Pankaj	Srijan	Purva

Nirakar	Sarvashuddhatita	Soham Brahman
Aghora	Agochar Shunya	Dipakam
Isha	Hridayakash	Masur Matra

Tatpurush	Madhyashunya	Purvarddha
Vamadeva	Urdha Shunya	Angushthamatra
Sadyojata	Adhah Shunya	Sthula Sharira 3 1/2 hands

Akash	Vayu	Agni	Ap	Prithivi
Purna	Aja	Adahya	Akrindhama	Ashosha
Asanga	Acchidra	Urdhapada	Jivan	Pavan
Vyapaka	Parapara	Prakash	Jyoti	Karan
Jiva	Nirmal	Chaitanya	Amrita	Samriddha
Akhanda	Nitya	Anagha	Karan	Adhar

Nirgandha	Brahmarandhra
Gandha	Nasa
Rasa	Jihva
Rupa	Chakshu
Sparsha	Tvacha
Shabda	Karna



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CHAPTER 1

Dhritarashtra said:

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

[Commentary:]

1) Dharma kshetre = Meaning, dharma is compassion towards the elements, through which the jiva is saved. This karma [work] is called "Akarmokarma" [action by non-doing] -- proof - "karmanyakarma yah. sa buddhiman manushyeshu sa yuktah kritsna karmakrit." Meaning, the action that is done without desire for results, that work which is received from Guru; because of this, life is lengthened and therefore the body is saved; this is called compassion. By first saving one's own body, one gets the ability to save others' bodies. This form is Dharmakshetra. Kshetra = the body - the proof of this is in this Gita itself (idam shariram kaunteya kshetramityabhidhiyate). Meaning, this body which is for doing Kriya, where the jivatman (individual soul) and the Paramatman (Supreme Soul) manifesting in full Grace and Glory and the five elements are on one side - meaning the five Pandavas - Yudhisthira, Bhima, Arjuna, Nakula, Sahadeva - meaning space, air, fire, water, earth. Yudhisthira, being space, for this reason merged this ether into the beyond-ether, meaning, went to heaven while in the body. Bhima is air. The proof is in the Mahabharata (khacharasya sutasya sutah khacharah,...khachari parirotiti ha khachar). Arjuna is Indra's son. "i" = power. "ndra" = fire. The one whose power is like fire. This is why lightning is called Indrayudh. [Nakul =] Na kul [banks] shores - shores cannot be found in water. Sahadeva is the son of Earth. For this reason, he is aged in the Vedic scriptures - this is mentioned in the Mahabharata.

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Kurukshtre -- In the field of this body are five senses of perception and five senses of action. These ten senses going in ten directions are the mind's one hundred children. Their names are explained extensively in the first section and written within the body, in the line of battle. The meanings of their names and their related activities represent that they are all working towards things of wicked propensity. From below the navel to the Muladhara is descent. The inert, hence Kuru = on the wicked side - what is my group - Maya, the five elements as Pandavas - doing? Sanjaya -- the definition of Sanjaya is - subtle inner sight - meaning, what is the experience from meditating on Brahman - this the mind wants to know. Whatever is being revealed by subtle inner sight, he is stating that in stillness.

Sanjaya said:

**drishta tu pandavanikam byudham duryodhanastada
acharyamupasangamya raja vachanamabrabeet -2-**

[Commentary:]

2) The soldiers of this body -- soldiers are: forehead, face, breast, fingers, muscular folds in the belly and throat, ears, thigh, hair, flank, mouth, neck, navel, eyes, arms, nails, buttocks, back, nose, womb, feet, vagina, throat, chin, breath, knee, shank, eyebrows, the place between the eyebrows, ankle, hair, neck, skull, hand, windpipe, speech, teeth, flesh, skin, bones, veins and nerves, all nadis [meridians] -- among these there are twelve main nadis: Hastini - in the right ear; in the left ear - Gandhari. Alambusha - in the right eye; in the left eye - Pushpanasha. On the right Pingala, in the middle Sushumna, on the left Ida, in the tongue Saraswati, in the lingam = Baruni in the Muladhara, Kuhu at the door of the anus -- the currents of all these nadis are the forms of soldiers -- if there is no river, what kind of current is possible; their names as mentioned in the scriptures and such - I am writing sequentially. 1: Ida - Ganga -- 2: Pingala - Yamuna -- 3: Gandhari - Kaveri -- 4: Hastini - Sindhu -- 5: Pusha - Tamraparni -- 6: Alambusha - Gautami -- 7-8: Sushumna - Saraswati -- 9: Kuhu - Narmada -- 10-11: Baruni - Gomati -- 12: Payasvini - Punpuna. Seeing all this, Duryodhana - the one who does not want to perform Kriya, who is enslaved by ignorance, who thinks of himself as the greatest by hearing by the ears -- the acharya Dronacharya - he sees only one way, meaning determined to do whatever has been handed down by lineage and only that -- the intelligence close to this [witnessing this] and

moving about internally, understood this and let it be known.*

*[Translator's note: The repetitions of the names of the body parts in the first part of the commentary to sloka 1:2 are in the original.]

**pashaitam panduputranamacharya mahatim chamum
budhyam drupadaputrena tava shyshyena dhimata -3-**

[Commentary:]

3) See the great contingent of the five elements -- the inner intelligence of the one dwelling within - he is also the disciple of one strike, meaning Hatha.

**atra shura maheshvasa bhimarjuna-samayudhi
yuyudhano viratashcha drupadashcha maharathah -4-**

[Commentary:]

4) Here the good and trustworthy Shura = air (prana) - Agni [fire] (jatharagni) - are the same caliber of warriors -- whatever is wished is fulfilled -- like the one dwelling within has become a great fast-moving charioteer.

**dhrishtaketushchekitanah kashirajashcha viryaban
purujit kuntibhojashcha shayvyashcha narapungavah -5-**

[Commentary:]

5) Some are experiencing Self-Revelation, some are listening to the Omkar Sound, some are in the revelation of Supreme Light, some are sitting after having performed the act, some are sitting intoxicated and immersed in the Bliss of the Self in themselves, some - with mind stilled in Brahman - are seeing everything -- they are the greatest among all human beings.

**yudhamanyushcha vikranta uktamoujashcha viryavan
soubhadro draupadeyashcha sarva eva maharathah -6-**

[Commentary:]

6) Some are particularly under illusion, some are worshipping the

Primordial Shakti, some have the capability of beneficence -- all are becoming great charioteers.

**asmakantu vishishta ye tannibodha dvijottam
nayaka mama sainyasya samjnanartham tan bravimi te -7-**

[Commentary:]

7) Discern and name those who are the greatest among us, that which has come through lineage.

**bhavan bhismashcha karnashcha kripashcha samitinjayah
ashvatthama vikarnashcha soumadattisthaiva cha* -8-**

*[Translator's note: In some versions of the Gita, the last segment of sloka 1:8 ends thus: "soumadattirjayadratha."]

[Commentary:]

8) One's own kind of dharma, meaning the fear of doing Kriya, taking a thing on faith, to bestow grace, wishing like the desire-fulfilling tree, unbelief in all things, the aggregate of delusions, overboldness or overdaring in all work.

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

[Commentary:]

9) Many other valiant ones under the power of ignorance - not wanting Kriya - only hearing by ears - the wish to even discard life. Learned ones using arguments as weapons in war.

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

[Commentary:]

10) Those on our side are being sustained by great might and fear. The opposition are not many in number - they are being sustained by prana-vayu.

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

[Commentary:]

11) Do all in your own way out of fear.

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

[Commentary:]

12) Everyone from these sides made sounds that elatedly said, "We will destroy all."

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

[Commentary:]

13) Then tremendous sounds arose - of horns, of drums.

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

[Commentary:]

14) Divine conch-shell sounds went on sounding from the five elements.

**panchajanyam hrishikesho devadattam dhananjayah
poundram dadhmou mahashankham bhimakarma vrikodarah -
15-**

[Commentary:]

15) Bumble-bees, flute, lute, bell and the sound of clouds went on sounding being in the Kutastha. In the heat of the body - a sound like a long-sustaining bell - the lion's roar by the vayu.

**anantavijayam raja kuntiputro yudhisthirah
nakulah sahadevashcha sughoshamanipushpakou -16-**

[Commentary:]

16) The unbroken stream of Pranava Sound from the ether element, vayu going into blood and flesh causing beautiful and severe sounds.

**kashyashcha parameshvasah shikhandi cha maharathah
dhrishtadyumno viratashcha satyakishchaparajitah -17-**

[Commentary:]

17) Far inside the Great Light - knowledge of the Source of the Power of the Light as the Great Chariot, wondrous scenes in Kutastha, seeing the totality of all in Kutastha and true understanding - these are all invincible.

**drupado draupadeyashcha sarvashah prithivipate
soubhadrashcha mahabahuh shankhan dudhmuh prithak
prithak -18-**

[Commentary:]

18) The one dwelling within, and the pure ones in the heart around and about - all of them are established in Muladhar -- the one who has put breath in the head - his sound is like this - ten different kinds of Unstruck Sound went on sounding.

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

[Commentary:]

19) The Sound by which the heart is pierced - that tremendous Sound went on sounding from the Muladhar to the Brahmarandhra.

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

[Commentary:]

20) The fire-energy of the body upon whom is vayu. With the thought "I will do Kriya" [and] before the commencement of pulling vayu, he said through his mind to Kutastha.

Arjuna said:

senayorubhayormadhye ratham sthapaya mehchyuta -21-

[Commentary:]

21) It is being known in the mind via the fire element - let me stop Kriya in the midst of the two sides and see.

**yavadetan nirikshehham yoddhukamanvasthitan
kairmaya saha yoddhavyamasmin rana samudyame -22-**

[Commentary:]

22) Who will I fight among those who are ready for battle?

**yotsyamananavekshyehham ya etehre samagatah
dhartarashtrasya durbuddheryuddhe priyachikirshavah -23-**

[Commentary:]

23) The ones with whom I am to fight - their minds are restless and thus none of them are stable, and therefore loving and desiring war.

Sanjaya said:

**evamukto hrishikesho gudakeshen bharata
senayorubhayormadhye sthapayita rathottamam -24-**

[Commentary:]

24) It is being known by the subtle perception -- in this way, the energy of the body went to the middle of the two groups and stopped the Kutastha-revealed supremely excellent Kriya.

**bhismadrone pramukhatah sarvoshancha mahikshitam
uvacha partha pashyaitan samavetan kuruniti -25-**

[Commentary:]

25) One's own force of will and fear are right in front of one's face -- they are manifesting as many soldiers.

**tatrapashyat sthitan partha pitrinath pitamahan
acharyanmatulan bhratrin putran pautran sakhimstatha*
shashuran suhridaschaiva senayorubhayorapi -26-****

[*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.]

[Commentary:]

26) The energy of the body is seeing little fear and great fear, customs carried out throughout lineage, desire in all things, hatred towards others, imagining about all things beforehand, resolve to remain bewildered in Maya, lies on top of lies, evil tendencies [and acts], ridiculing and such -- the opposite of these on the other side -- these are the two parties [for battle].

**tan samikshya sa kaunteyah sarvan bandhunavasthitan
kripaya parayavishto vishidannidamabraveet -27-**

[Commentary:]

27) Seeing all this - that it's one's own people who are engaged [for

war] - he became overcome with illusion, and with astonishment, expressed this feeling.

Arjuna said:

**drishtveman svajanan krishna yuyutsun samavasthitan
sidanti mama gastrani mukhancha parishushyati -28-**

[Commentary:]

28) It is being revealed via the fire-energy that all of the people who are present for battle - I am seeing that they are all my own - my body has become despondent; because of this my mouth is becoming dry.

**vepathushcha sharire me romaharshashcha jayate
gandivam sramsate hastat tvak chaiva paridahyate -29-**

[Commentary:]

29) I am seeing that my body is going into danger - because of this tension and fear are acting up - breath has become sloppy - body has been lit on fire.

**na cha shaknomyavasthatum bhramativa cha me manah
nimittani cha pashyami viparitani keshava -30-**

[Commentary:]

30) I am not able to remain still - I am caught in delusion - I am seeing terrible omens.

**na cha srayohnupashyami hatva svajanamahave
na kankhe vijayam krishna na cha rajyam sukhani cha -31-**

[Commentary:]

31) All the kin of one's own from so long ago - I do not see anything great in slaying them -- I do not particularly want to be victorious over everyone, and I do not want to experience the pleasures of the kingdom by keeping everyone under control.

**kinnorajyena govinda kim bhogeirjivitenava
yeshamarthe kankhitam no rajyam bhogah sukhani cha -32-**

[Commentary:]

32) What need do I have for the kingdom - what is the use of enjoyment even - what gain is there in even staying alive -- killing those [very ones] because of whom one enjoys the pleasures of the kingdom.

**ta imehvasthitayuddhe pranastaktva dhanani cha
acharyah pitarah putrastathaiva cha pitamahah -33-**

[Commentary:]

33) Wealth, meaning the pleasures of the senses, life - the desire for pleasure from the senses - renouncing both one is desiring for war - characteristics and tendencies from long past, restless nature, hatred and envy - the fear of doing the work of dharma.

**matulah svashurah pautrah shyalah samvandhinastatha
etannahantumicchami ghnatohipi madhusudan -34-**

[Commentary:]

34) Desire in all things, evil intentions, excessive fear, ridicule, respectability - even if I die because of them, still I can neither renounce nor kill them.

**api trailokyarajasya hetoh kinnumahikrite
nihatya dhartarashtrannah ka priti syajjanardana -35-**

[Commentary:]

35) Even if one acquires the lordship of the three worlds, what is there to gain and what happiness can come from killing the hundred children of mind.

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

[Commentary:]

36) I am feeling in myself that this is sin, and because of this I do not want to slay mind's kin and friends - in what way can I be happy by slaying one's own kin.

**yadyapyete na pashyanti lobhopahatachetasah
kulakshyakritam dosham mitradrohe cha patakam -37-**

[Commentary:]

37) Utterly confused by greed, I am not able to see this -- the sin of destroying the clan and violence against friends.

**katham na jneyasmabhih papadasmannivartitum
kulakshyakritam dosham prapashyadvirjanardana -38-**

[Commentary:]

38) I am seeing that it is wrong to destroy family.

**kulakshyaye pranashyanti kuladharmah sanatanah
dharma nashte kulam kritsnamadharmohbhibhavatyuta -39-**

[Commentary:]

39) Destroying the clan will cause the ruin of the universal virtue of family - if that happens, [things will] be overcome by unrighteousness.

**adharmabhibhavat krishna pradushyanti kulastriyah
strishu dushtashu varshneya jayate varnasankarah -40-**

[Commentary:]

40) The women of the clan will become involved in unrighteousness. Being involved in unrighteousness, the caste will be corrupted by half-breeds.

**sankaro narakayeva kulaghnanam kulasya cha
patanti pitarohyesham luptapindodakakriyah -41-**

[Commentary:]

41) If the caste is corrupted one will go to hell - whoever has destroyed the clan will also go to hell, and the rituals of offering sanctified food and water to the forefathers will disappear from their paternal side.

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

[Commentary:]

42) With the wrongfulness of corrupting caste - race, family, religion - all will go.

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

[Commentary:]

43) Because of destroying the dharma of family, one will eternally live in hell.

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

[Commentary:]

44) It is not right to commit such a great sin for the greed of the pleasures of the kingdom -- the slaying of kin and friends.

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

[Commentary:]

45) Even if I am unarmed, and even if I am killed by a weapon from someone's hand, even that I perceive as beneficent for me.

Sanjaya said:

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

[Commentary:]

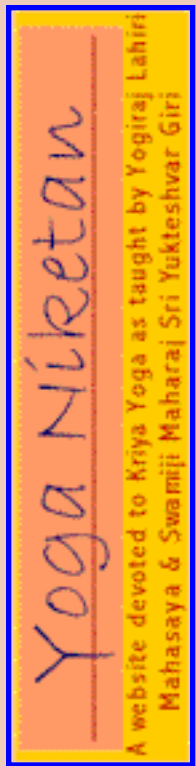
46) Feeling this way, he let himself go in grief and became completely taken over by his anxiety-ridden mind.

**ity srimadbhagavadgitasupanishatsu brahmavidyayam
yogashastre srikrishnarjunasamvade
arjunavishadayogo nama prathamohdhyayah**

Thus ends the First Chapter.

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SRIMAD BHAGAVAD GITA Spiritual Commentary

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CHAPTER 2

Sanjaya said:

**tam tatha kripyavishtamasrupurnakulekshanam
vishidantamidam vakyamuvacha madhusudanah -1-**

[Commentary:]

1) The experience continued through the subtle perception: Then the energy of the body, feeling and expressing sympathy towards himself, remained in his mind and went on analyzing [about the merit of] slaying the long-standing relatives and family [which are] sense-activities and such, through whom oneself has enjoyed so much so thoroughly. Because of this, he became sorrowful within and his eyes became filled with tears, by which - in shambles from melancholy - he began to express himself internally to Kutastha Brahman, the destroyer of this kind of demon of Maya.

Sri Bhagavan said:

**kutastvakashmalamidam vishame samupasthitam
anaryajushtamasvargyamakirtikaramarjuna -2-**

[Commentary:]

2) It is being revealed via Kutastha: By looking at things everywhere else and being attached to that, this tremendous sin that has come upon you -- this is not the work of those who abide in Brahman, and there is no happiness in this [attachment to senses etc.] either. Not abiding in Kutastha will cause whatever malevolent things to happen.

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**klaivyam masma gamah partha naitat tvayupadyate
khudram hridayadourbalam taktvottishtha paramtapa -3-**

[Commentary:]

3) Like a eunuch, neither on this side nor on that side, meaning not even being only covered in samsara, because from time to time even extreme evil-doers think about God, and neither being in Atman all the time - not being like that also, because from time to time the attention goes out to worldly attachment -- for you this is not appropriate action -- those who are of low character and those who have no desire to anything good - they are the ones who act in this way -- therefore renounce this - renouncing it, remain above -- when that happens, that is when you will always abide in Kutastha.

Arjuna said:

**katham bhishmaham samkhye dronancha madhusudana
ishubhih pratiyotsyami pujarharvarisudana -4-**

[Commentary:]

4) The fire of the body is saying: What kind of perpetual fear - that rises by itself - engaging in which men can be killed - and what father and grandfather have always done - how can I be without that - those whom I have honored at all times -- but You are the True destroyer of the side of the enemies comprised of the senses and such.

**gurunahatvahi mahanubhavan
sreyo bhoktum bhaikshyamapihaloke
hatvarthakamamstu gurunihaiva
bhunjiabhogan rudhirapradigdhan -5-**

[Commentary:]

5) Killing those whom I have perceived as good - because of attaining some future happiness - this is not correct action in my judgment.

**na chaitadvidmah katarannogariyo
yadva jayema yadiva no jayeyuh
yaneva hatva na jijirvashamas**

tehavasthitah pramukhe dhartarashtrah -6-

[Commentary:]

6) I do not see good in either victory or defeat - all those that are alive in front of me - I do not wish to kill them and live. Dhartarashtrah - meaning: senses etc. (10 senses, going in 10 directions, 10 x 10 = 100 children, see illustrated commentary).*

[*Translator's note: The parentheses and the translated text within them are in the original.]

**karpanyadoshopahatasvabhavah
 pricchami tvam dharmasammudhachetah
 yacchreyah syannishchitam bruhanme
 shishyastehham shadhi mam tvam prapannam -7-**

[Commentary:]

7) I am very miserly, because I crave results from every action. I do not give one penny to anyone without expectation of something, thus, the actualization of craving results - which is the mind being attentive elsewhere, meaning that I have destroyed the absorption in Atman, meaning Stillness, thus I cannot know what type of thing dharma is -- for this reason I am asking - similar to a stupid (good)* person - stupid because of this: I cannot keep the mind steady in the chitta within -- what is good amongst these, meaning remaining with the senses or vanquishing them - tell me that which is good, meaning make me experience it, because I am a disciple, meaning that I always perform Kriya, and I lay always at Your Feet, meaning Kriya itself.

[*Translator's note: The parentheses and the translated text within them are in the original.]

**na hi prapashyami mamanupadyat
 yacchokamucchoshanamindriyanam
 avapya bhumavasapatnamriddham
 rajyam suramapi chadhipatyam -8-**

[Commentary:]

8) Even being without attachment to anything, I am not sensing any good at first.

Sanjaya said:

**evamuktva hrishikesham gudakeshah paramtapah
na yotsya ity govindamuktva tushnim babhuvaha -9-**

[Commentary:]

9) It is being experienced by the subtle perception: The energy of the body expressed this feeling to Kutastha and sat down, saying, "I will not perform Kriya."

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

[Commentary:]

10) Kutastha ecstatically spoke out. During this time before the commencement of Kriya with the thought occurring - should I do or should I not, both of them were in the midst of the two sides.

Sri Bhagavan said:

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

[Commentary:]

11) No one should not grieve over matters which are not worthy of grief -- this is what the wise ones have said. Knowledgeable ones do not grieve over that which is gone, neither do those who see with clarity and impartiality.

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

[Commentary:]

12) Neither is there death for you, nor is there death for me - meaning that Kutastha is as He is, because He is Eternal. Matter and Nature are also Him, and He is that Brahman Being; He also has no birth or death. Therefore, all these royalty (senses and such)* that you see -

they are also Brahman and without birth and death. What you are seeing is not what it is -- this is only bubbles forming in water. Water is like Brahman; the bubble also exists from that water as a mutation caused by a quality called air. In this way know all beings - nothing is happening - beyond this all things are Brahman.

[*Translator's note: The parentheses and the translated text within them are in the original.]

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

[Commentary:]

13) Who is the Dweller in the body but Kutastha - The One Who is Kutastha Brahman, as He is, so He is. The body is going through childhood, adulthood and old age - similar to a water-bubble's beginning condition, middle condition, and destruction at the final condition. Those who are abiding with still minds in that water-illustrated Brahman - they do not become deluded by such mutations.

**matrasparshastu kaunteya shitoshnasukhaduhkhadah
agamapayino'nityastam stitikshasva bharata -14-**

[Commentary:]

14) The quintelemental body, meaning, earth, water, fire, air, ether, Muladhara, Svadhishthana, Manipura, Anahata, Vishuddhakhya, the "A", the "U", the "M", Nada, Bindu. Touch, meaning experiencing these by vayu - and being in existence and dissolution, beyond these is Kutastha Brahman - where the Ajna Chakra is - when vayu is stilled - boundless - sound stopped - Bindu, Nada, quarter-moon-zodiac-time-all aspects of things, future and the Beyond is known -- it is He about Whom the scriptures such as the Vedas speak. There is a kind of Bliss there [Supreme Bliss] which is called Paramananda, immersing in which there is profound intoxication -- thus, when one does not contact the limited [sense-world etc.], one is without pleasure and pain; when one contacts the limited, one is with pleasure and pain. It is by this contact one experiences; observe this (titikshu = look).

**yam hi na vyathayantyete purusham purusharshabha
samaduhkhasukham dharam so'mritatvaya kalpate -15-**

[Commentary:]

15) That is the "rishi", meaning the Supreme Person Brahman - He is beyond all - the vayu is still there - one who has attained the Still Vayu, meaning dead body - no pain happens to that. In that way, no pain happens to that Kutastha at all - and a dead body has no pleasure or sorrow, is lying still - in that way, Kutastha also has no pleasure or pain - Still!!! but Immortal!!! Those who have attained this are called "gods." Thus, gods are immortal. One whose third eye, meaning Divine Eye, has merged in Kutastha - they are the ones who are "jivanmukta" while in this body, and therefore immortal.

**nasato vidyate bhavo nabhavo vidyate satah
ubhayorapi drishtohtastvanayostatvadarshibhih -16-**

[Commentary:]

16) If, in the body - which is the manifestation of Omkar, one does not perform pulling and dropping, he is not able to know Stillness. One who does not have this condition - he does not stay in his own body; thus whether at home or abroad, there is trouble (you can plainly see it). The state beyond these two - then there are no words - going beyond matter one becomes the witness of the Supreme Substance, meaning - one becomes a knower of Brahman.

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

[Commentary:]

17) Tat is but Kutastha - He is Indestructible - no one is capable of destroying Him, because He is Omnipresent - who will destroy whom - because of Whom this entire existence is.

**antavantaimedeha nityasyoktah sharirinah
anashinohprameyasya tasmad yudhyasva bhārata -18-**

[Commentary:]

18) The body has its demise just as a bubble also has its demise. As long as there is air, there is existence - then death - but the water-

exemplifying Brahman has no death because He is Indestructible - and there is no comparison to Him either. If there were some substance other than Brahman, then there could be comparison, isn't it? Thus, that which is your work to perform, go on doing it.

**ya enam veti hantaram yashchainam manyate hatam
ubhou tou na vijanito nayam hanti na hanyate -19-**

[Commentary:]

19) The One that you are perceiving as the slayer - He is Kutastha Brahman! The One you are imagining to be slain - He is also Brahman!! You do not know these two things -- no one slaying at all, no one is being slain at all.

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

[Commentary:]

20) He has no birth because he is Eternal, all-pervading - where is there any place to be born -- where is death for Eternal Substance? All is Brahman!! Then how can one thing be changed [mutated or affected] by another thing? This can never happen -- that which you are seeing as happening - that is just a image-form which is false - that will also dissolve into Brahman. Being and not being for that are the same; when being and not being are the same, and even has not been, then how can it be? Nothing has happened from anything. Because the Unborn/Self-Born Brahman is the Eternal Primordial Person - He Himself does not slay - because by what shall He slay? That by which He will slay - in that is also Brahman - the One He will slay - He is also Brahman - therefore, how will Brahman kill Brahman? This body - its destruction is continuously happening, but how can the destroyable destroy the Indestructible?

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

[Commentary:]

21) Veda, meaning that by which one can know; they have said - the Indestructible, meaning that the one who has known, has known the Indestructible and has gone to the Eternal Substance - Brahman. He has no birth, nor death -- how can one kill Him - by saying "I will kill"?

**vasamsi jirnani yatha vihaya
navani grihnati narohparani
tatha sharirani vihaya jirna-
nyanyani samghati navani dehi -22-**

[Commentary:]

22) The Supreme Person discards old clothes in the form of this body and puts on new clothes in the form of [another] body.

**nainam chidanti shastrani nainam dahati pavakah
na chainam kledayantyapo na shoshayati marutah -23-**

[Commentary:]

23) There is no possibility of cutting Kutastha with a weapon, because the Void that emerges from That - nothing is cut by flailing a sword at that -- in that way, vayu becomes still in the body - Kutastha -- how can He be cut? That Kutastha cannot be burned by fire, cannot be wetted and soiled by water, cannot be dried by air; this is clear -- the realization of this can come about by taking initiation in Kriya! (It can be known by the Grace of Guru.)

**acchedyohyamadahyohyamakledyohashosha eva cha
nityah sarvagatah sthanurachalohyam sanatana -24-**

[Commentary:]

24) Thus It is impenetrable, inflammable, cannot be wetted and soiled, cannot be dried, Eternal, lying within all, meaning - is residing in the form of the essence - unmoving - the Universal Form.

**avyaktohyamachintohyamavikaryohyamuchyate
tasmadevam viditvainam nanushochitumarhasi -25-**

[Commentary:]

25) One cannot speak about Him by the mouth - can only realize by oneself. There is no way of thinking [about That] because if that happens, then there is two -- there is no possibility of change [mutation] because He is in all -- knowing this, there is no need to grieve over anything.

**atha chainam nityajatam nityam va manyase mritam
tathapi tvam mahavaho nainam shochitumarhasi -26-**

[Commentary:]

26) If you know that the Eternal is born and the Eternal is dying - then there is no need for any grieving.

**jatasya hi dhruvo mrityurdhruvam janma mritasya cha
tasmadapariharyehrthe na tvam shochitumarhasi -27-**

[Commentary:]

27) When there is birth, there is death; when there is death, there is birth; thus there is no need for grieving.

**avyaktadini bhutani vyaktamadhyani bharata
avyaktanidhananyeva tatra ka paridevana -28-**

[Commentary:]

28) The Inexpressible - in the body is the Expressible Ishvar - but when the body is destroyed, Ishvar is not destroyed - thus, what is this worry.

**ashcharyavat pashyati kashchidena-
mashcharyavadvadati tathaiva chanyah
ashcharyavachchainamanyah shrinoti
shrutvapyenam veda na chaiva kashchit -29-**

[Commentary:]

29) Some see this as wondrous; [they] speak, listen -- even after listening, some do not have a desire to know.

**dehi nityamavadhyohyam dehe sarvasya bhārata
tasmāt sarvaṇi bhūtaṇi na tvam śhochitumarhasi -30-**

[Commentary:]

30) Kutastha - the dweller in the body, Eternal, Immortal - and in this body is the Entire (Universe); knowing this, there is no need at all to grieve about anything.

**svadharmāpi chāvekshya na vikampitumarhasi
dharmyaddhi yuddhacchreyohnyat kshatriyasya na vidyate -31-**

[Commentary:]

31) One's own dharma, meaning Kriya - pay steady attention to that, because there is no dharma other than Kriya for a kshatriya.

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

[Commentary:]

32) One acquires Supreme Bliss by performing Kriya -- those in the field that are happy - they get (attain)* Kriya like this.

[*Translator's note: The parentheses and the translated text within them are in the original.]

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

[Commentary:]

33) If you do not do Kriya like this, then sin will be incurred because of not being in Kutastha Brahman.

**akirtinchapi bhutani kathayashyanti tehvayam
sambhavitasya chakirtirmaranadatirichyate -34-**

[Commentary:]

34) Everyone will say that one is not in Brahman, then it is better to

die than that -- "akirti" meaning - not being in Kutastha.

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

[Commentary:]

35) If you do not do Kriya, then people will say whatever is on their minds; thus you will be demeaned.

**avachyavadamshcha vahun vadishyanti tavahitah
nindantastava samarthyam tato duhkataram nu kim -36-**

[Commentary:]

36) They will speak lies of you and degradingly of you - those who are not beneficent, meaning the senses and such - meaning that they will say, "How was your trip? See, we brought you back, huh?" They will deride your capability - there is no sorrow other than this.

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

[Commentary:]

37) Be assured and do Kriya; if perfection is attained, then that is good; if perfection is not attained [now], then there will be happiness later.

**sukheduhkhe same kritva labhalabhau jayajayou
tato yuddhaya yujyasva naivam papamavapsyasi -38-**

[Commentary:]

38) Pleasure, pain, gain and loss - keep them the same and perform Kriya; then you will reside in Brahman.

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

[Commentary:]

39) Being still and stuck in Brahman, you will be free of the binding grip of results-craving oriented karma.

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

[Commentary:]

40) Even if you do a little Kriya, you will be delivered from great fear.

**vyavasayatmika buddhirekeha kurunandana
bahushakha hyanantashcha buddhayohvyavasayinam -41-**

[Commentary:]

41) You will be bound if you act while craving results.

**yamimam pushpitam vacham pravadantyavipashcitah
vedavadaratah partha nanyadastiti vadinah -42-**

[Commentary:]

42) The scholars - for adulation, speak pleasing words - leaving aside the real work which is mind in Brahman without desire for results - [leaving that] and arguing about the words in the Vedas -- there is nothing of the real subject.

**kamatmanah svargapara janmakarmaphalapradam
kriyavisheshabahulam bhogaishvaryagatim prati -43-**

[Commentary:]

43) Working only from desire and craving for results -- to become lost in the luxury of sense-enjoyments (for pleasure).*

[*Translator's note: The parentheses and the translated text within them is in the original.]

**bhogaishvarjyaprasaktanam tayapahritachetasam
vyavasayatmika buddhih samadhou na vidhiyate -44-**

[Commentary:]

44) Those for whom, because of desire for opulent sense-enjoyments, there is no conscious abiding in Brahman - the one who is engaged in this kind of endeavor - how can his self abide in Atman and perform pranayam twenty thousand seven hundred thirty six times? This does not come to their minds at all.

**traigunyavishaya veda nistraigunyo bhavarjuna
nirdvandvo nityasatvastho niryogakshema atmavan -45-**

[Commentary:]

45) When Ida, Pingala and Sushumna are active, engagement in things and Vedas and all such happens. Being beyond the three gunas, meaning being still, these do not remain; therefore the state which is beyond the three gunas - attain that state -- meaning the paravastha of Kriya.

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

[Commentary:]

46) Brahman is in all.

**karmanyavadhikaraste ma phaleshu kadachana
ma karmaphalaheturbhurmate sangohstvakarmani -47-**

[Commentary:]

47) Do all work, but do not desire the fruits.

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

[Commentary:]

48) Remain in the paravastha of Kriya and do all work; know the perfected and the imperfect as the same; this is what is called yoga.

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

[Commentary:]

49) Keeping intellect stilled - whatever has to happen, let it happen -- those who are miserly - they crave the fruits.

**buddhiyukto jahatiha ubhe sukritadushkrite
tasmata yoga yujyasva yogah karmasu kaushalam -50-**

[Commentary:]

50) Reside in the paravastha of Kriya and let go of the desires of good and bad work. For that, remain in the paravastha of Kriya and do all work, because the work of yoga is of extremely fine skill, meaning keeping the eye in the head, keeping breath still in the breast and doing all work.

**karmajam buddhiyukta hi phalam tyaktva manishinah
janmabandhavinirmuktah padam gacchantyanamayam -51-**

[Commentary:]

51) One attains Brahman-Substance by doing work without desire for the fruits.

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

[Commentary:]

52) When you will have gone out of delusion, then there will be no pain in hearing good and bad words.

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

[Commentary:]

53) Remaining always and constantly in the Omkar Sound, one is

stilled and attains yoga -- therefore, just listen to the Omkar Sound.

Arjuna said:

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

[Commentary:]

54) The fire of the body is saying: sthitaprajna,* samadhi, sthidadhi, what are all of these?

Sri Bhagavan said:

**prajahati yada kaman sarvan partha manogatan
atmanyevatmana tushtah sthitaprajnastadochyate -55-**

[Commentary:]

55) It is being experienced via Kutastha: All desires in the mind, all wrongs - renouncing these and thereafter being still through doing Kriya is called "sthitaprajna."

**dukkheshvanudvignamanah sukhesu vigatasprihah
vitaragabhayakrodhah sthitadhirmuniruchyate -56-**

[Commentary:]

56) Residing in the par avastha of Kriya - mind is not anxious about sorrow, also does not have a desire for pleasure - desires are not - fear and anger are not -- this is called "sthidadhi."

**yah sarvatranabhisnahastattat prapya shubhashubham
nabhinandati na dveshti tasya prajna pratishthita -57-**

[Commentary:]

57) Knowing good and bad as the same -- his prajna* is settled.**

[*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.

** The word "settled" in this case refers to the merged and still condition of "prajna."

**yada samharate chayam kurmohnganiva sarvashah
indriyanindriyarthebhyastasya prajna pratishthita -58-**

[Commentary:]

58) One who does not look even while looking -- his prajna is settled.

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

[Commentary:]

59) Working without craving results -- eating without tasting -- seeing ParaBrahman and being still.

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

[Commentary:]

60) Even if one performs strict discipline and abstinence, the senses still catch even the good mind.

**tani sarvani samyamy yukta asita matparah
vashe hi yasyendriyani tasya prajna pratishthita -61-**

[Commentary:]

61) Controlling all senses - remaining stuck in Brahman -- one whose senses have been brought under one's power in this way - his prajna is settled.

**dhyayato vishayan pumsah sangasteshupajayate
sangat samjyate kamah kamat krodhohabhijayate -62-**

[Commentary:]

62) When there is desire - when lust arises at women - the body becomes

hot after that - one becomes mesmerized -- one forgets who he is.

**krodhadbhavati sammohah sammohat smritivibhramah
smritibhramshadbuddhinasho buddhi nashat pranashyati -63-**

[Commentary:]

63) The intellect is lost -- there is destruction when the intellect is not steadfast and still.

**ragadveshahaviyuktaistu vishayanindriyaishcharan
atmavashairvidheyatma prasadamadhigacchati -64-**

[Commentary:]

64) It is by doing Kriya that the mind remains contented.

**prasade sarvaduhkhanam hanirasyopajayate
prasannachetaso hyashu buddhih parjyavatishthate -65-**

[Commentary:]

65) When the mind is content, all sorrow is destroyed and the intellect remains steadfast and still.

**nastibuddhiryuktasya nachayuktasya bhavana
nachabhavayatah shantirashantasya kutah sukham -66-**

[Commentary:]

66) Without the par avastha of Kriya there is no possibility of intelligence -- he is not intelligent - the one to whom the par avastha of Kriya has not happened. He has no loving feeling; if that is not there, then there is no peace; if there is no peace, then where is happiness?

**indriyanam hi charatam yanmanohnuvidhiyate
tadasya harati prajnam vayurnavamivambhasi -67-**

[Commentary:]

67) If the senses are moving about, then the intellect is not steady. Then the

wind-like senses blow about the water-like prajna and take it -- solemnity is destroyed.

**tasmadyasya mahabaho nigrihitani sarvashah
indriyanindriyarthebhyastasya prajna pratishthita -68-**

[Commentary:]

68) Thus, the senses are doing their work -- do not become captured by this. When there is this type of condition - the prajna is settled.

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

[Commentary:]

69) Focused and remaining in the par avastha of Kriya -- that state is the state of a waking dream -- it is in this meditation that the yogis abide -- that state is one of darkness and sleep for all of the phenomenal world, and that state which all people who are looking with attachment and perceiving as the waking state - the "munis" [sages], meaning those who have spontaneously become "mouni" [mute] - who do not have the desire to say anything - they see them [people of worldly perspective] as being in darkness, meaning asleep.

**apuryamanamachalapratishtam
samudramapah pravishanti yadvat
tadvatkama yam pravishanti sarve
sa shantimapnoti na kamakami -70-**

[Commentary:]

70) When desire has gone - nothing is mine; I am also nothing -- when there is this type of state, there is Peace.

**vihaya kaman yah sarvan pumamshcharati nisprisah
nirmamo nirahamkarah sa shantimadhigacchati -71-**

[Commentary:]

71) This Kriya of being in Brahman - not having this, all are completely enraptured [in illusion].

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

[Commentary:]

72) Attaining this, remaining until the end - dissolving in Brahman, one attains the Still Brahman-Substance.

**ity srimadbhagavadgitasupanishatsu brahmavidyayam yogashastre
srikrishnarjuna samvade samkhyayoga nama dvitiahdhyayah**

Thus ends the Second Chapter.

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CHAPTER 3

Arjuna said:

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

[Commentary:]

1) It is being experienced via the energy of the body -- if staying in the par avastha of Kriya is a type of act [karma], then the intense karma [action] which is performing Kriya, why is this being propounded as such a good thing?

**vyamishrenaiva vakyena buddhim mohayasiva me
 tadekam vada nishchitya yena shroyohhamapnuyam -2-**

[Commentary:]

2) My intellect is confused by such lofty words; therefore tell me of one which will be beneficial -- meaning, should I perform Kriya or should I abide in the par avastha of Kriya.

Sri Bhagavan said:

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

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3) It is being experienced via Kutastha -- two types of stillness [abiding/resting] have been spoken about previously. Resting after seeing, hearing and understanding by oneself, or the spontaneous peaceful abidance from performing Kriya.

**na karmanamanarambhannaishkarmyam purushohshnute
na cha samnyasanadeva siddhim samadhigacchati -4-**

[Commentary:]

4) First: the restfulness without performing Kriya, meaning that without Kriya, one cannot abide in the Supreme Person, and if that does not happen, then desires for superfluous things also do not end -- without the ending of desire, there is no fulfillment [completion/realization] of everything, meaning that it is when desire ends that all is fulfilled [perfected]. From such realization, mind becomes contented -- it is when desire ends that this mind is contented.

**na hi kashchit kshanamapi jatu tishthatyakarmakrit
karyate hyavashah karma sarvah prakritijairgunaih -5-**

[Commentary:]

5) No one remains even for a moment without karma [act]. Performing all karma [acts] while being in the dutiful karma - that is the karma that is happening -- because its doer is Brahmasutra Sushumna - within whom is the entire Cosmos/samsara - He is the Primal Person - all-pervading. The five elements, mind, intellect, ego - all perform karma under the power of these -- sattva, rajah, tamah -- by ida, pingala, sushumna's gunas [effecting qualities].

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

[Commentary:]

6) Whoever abides in one's own heart while being devoid of the craving for the results of actions -- he is the one who is good; and being made stupid by the senses looking to acquire pleasure, not giving attention to Atman, all behavior of that [type of] person -

meaning living with mind elsewhere - all of it is false.

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

[Commentary:]

7) Whoever takes the senses with the mind and, remaining in the par avastha of Kriya, performs all karma [actions] -- all actions being performed by the organs of action - but not doing anything with attachment -- he is the one who is good.

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

[Commentary:]

8) Remaining in the par avastha of Kriya always and in all situations, performing karma [in this way] without craving results -- if one does not act, the workings of the body cannot be maintained.

**yajnarthatkarmanohnyatra lokehyam karmabandhanah
tadartham karma kaunteya muktasangah samachara -9-**

[Commentary:]

9) Perform all action without desire.

**sahayajnah prajah srishuva purovacha prajapatih
anena prasavishyadhvamesha vohstvishtakamadhuk -10-**

[Commentary:]

10) Brahman made action [acts] at the time of creation.

**devan bhavayatanena te deva bhavayantu vah
parasparam bhavayantah shreyah paramavapsyatha -11-**

[Commentary:]

11) Whichever god is thought of by one, that particular god thinks of him also. In this way, through the manifestation of such mutual feelings, one gets beneficence.

**ishtan bhogan hi vo deva dasyante yajnabhavitah
tairdattanapradayaibhyo yo bhunkte stena eva sah -12-**

[Commentary:]

12) When making an offering of food for a cherished god - if one eats that sacrament thinking that he is eating and Brahman is not eating -- he is a thief.

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

[Commentary:]

13) It is by abiding in the par avastha of Kriya that one is liberated from all sins -- one who eats for his own reason (meaning for the nourishment of the body - with ego)* - he eats sin.

[*Translator's note: The parentheses and the text within them are in the original.]

**annadbhavanti bhutani parjanyadannasambhavah
yajnadbhavati parjanya yajnah karmasamudbhavah -14-
karma brahmodbhavam viddhi brahmaksharasamudbhavam
tasmāt sarvagatam brahma nityam yajne pratishthitam -15-**

[Commentary:]

14 - 15) The existence of all phenomena has been born of Brahman. Food is appearing because of rain; clouds appear because of yajna; yajna is happening because of karma [work] -- thus Brahman is in everything. Brahman is from the Unmanifest; thus Brahman is in yajna itself (in all karma [work]).*

[*Translator's note: The parentheses and the text within them is in the original, except for the bracketed word, which is there for clarification.]

evam pravartitam chakram nanuvartayatiha yah

aghayurindriyaramo mogham partha sa jivati -16-

[Commentary:]

16) This type of wheel -- one who does not stay in this [yoga], and does all karma [work] for the sake of the senses -- his life is meaningless.

**yastvatmaratirevasyadatmatriptashcha manavah
atmanyeva cha santushtastasya karyam na vidyate -17-**

[Commentary:]

17) In the par avastha of Kriya, even dutiful karma does not remain.

**naiva tasya kritenartho nakriteneha kashchana
na chasya sarvabhuteshu kashchidarthavyapashrayah -18-**

[Commentary:]

18) Even if he does bad karma, or does not do anything at all, while being in all things, does not do anything.

**tasmadasaktah satatam karyam karma samachara
asaktohyacharan karma paramapnoti purushah -19-**

[Commentary:]

19) Performing Kriya without the desire for results, one attains the Supreme Person.

**karmanaiva hi samsiddhimasthita janakadayah
lokasamgrahamevapi sampashyan kartumarhasi -20-**

[Commentary:]

20) Rishis such as Janaka have performed karma -- thus for the maintenance of people's lives, it is one's duty to perform all karma [acts] without the desire for results.

**yadyadacharati shreshthastattadevetarajanah
sa yat pramanam kurute lokastadanuvartate -21-**

[Commentary:]

21) As good people behave, lower people follow them accordingly as well.

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

[Commentary:]

22) Nothing should be done; when acquired, the desire for acquisition does not remain; but there is no way of being without doing karma.

**yadi hyaham na varteyam jatu karmanyatandritah
mama vartmanuvartante manushyah partha sarvashah -23-**

[Commentary:]

23) Whatever is done by whoever -- still he is traveling on My road.

**utsideyurime loke na kuryam karma chedaham
samkarasya cha karta syamupahanyamimah prajah -24-**

[Commentary:]

24) If karma is not done, then Mahadeva will destroy all subjects of the kingdom -- Mahadeva - meaning breath -- Kutastha Brahman.

**saktah karmanyavidvamso yathakurvanti bharata
kuryadvidvamstathasaktashchikirshurlokasamgraham -25-**

[Commentary:]

25) People with attachments -- for the maintenance of life should perform karma without the desire for results.

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

[Commentary:]

26) Do not show up the faults of the intelligence - meaning looking down at

the intelligence - of someone who does not perform Kriya -- perform all karma while remaining in the par avastha of Kriya.

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

[Commentary:]

27) All karma [work] that is done imbued with the five elements, mind, intellect, ego and the three-gunas - being enraptured and engaged by ego - not remaining in Atman - stupidly - with attachment to the work -- the whole of that is false.

**tattvavittu mahabaho gunakarmavibhagayoh
guna guneshu vartanta iti matva na sajjate -28-**

[Commentary:]

28) Whoever always abides in Kutastha - he understands the differences in gunas and karmas, and he does Kriya, and does not worry [think] about anything.

**prakritergunasammudhah sajjante gunakarmasu
tankritsnavidan mandan kritsnavinnavichalayet -29-**

[Commentary:]

29) Those who are bad people - they become mesmerized by Prakriti's gunas and perform all karma [in this way].

**mayi sarvani karmani samnyasyadhyatmachedasa
nirishirnirmamo bhutva yudhyasva vigatajvarah -30-**

[Commentary:]

30) Surrendering all karma in Me and performing Kriya -- one casts off laziness.

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

[Commentary:]

31) One who follows this teaching of Mine, remaining in Brahman -- he is liberated from all sins.

**ye tvetadabhyasuyanto nanutishthanti me matam
sarvajnanavimudhamstan viddhi nashtanachetasah -32-**

[Commentary:]

32) One who does not follow My teaching is ruined, because of not abiding in Brahman.

**sadrisham cheshtate svasyah prakriterjnanavanapi
prakritim yanti bhutani nigraha kim karishyati -33-**

[Commentary:]

33) If one is always in the five elements with the mind scattered about how can there be control? Meaning how can it be possible to continuously do Kriya?

**indriyasyendriyasyarthe ragadveshou vyavasthitou
tayorna vashmagacchettou hyasya paripanthinou -34-**

[Commentary:]

34) Sense-karma is being performed by the senses; do not be in their power, because they take the (mind)* self to things other than Atman.

[*Translator's note: The parentheses and the text within them is in the original.]

**shreyan svadharmo vigunah paradharmat svanushtitat
svadharme nidhanam shreyam paradharmo bhayavahah -35-**

[Commentary:]

35) Abiding in the par avastha of Kriya is good -- to look or be looking elsewhere with attachment is death.

Arjuna said:

**atha kena prayuktohyam papam charati purushah
anicchannapi varshneya baladiva niyojita -36-**

[Commentary:]

36) It is being experienced via the energy of the body: then how is the Supreme Person incurring sin -- being forced to be engaged although not desiring such.

Sri Bhagavan said:

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

[Commentary:]

37) It is being experienced via Kutastha: desire and anger, which arise from rajoguna - these are enemies and great sinners.

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

[Commentary:]

38) Desire is like fire covered by smoke; anger is like a mirror is covered by dust -- with infusion of a little wind they powerfully reveal themselves.

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

[Commentary:]

39) Kriyanvita people's fire of desire is shrouded within; getting a little bit of a strong breeze - lights up immediately - and the intellect becoming ego-centric and such, is angered.

**indriyani mano buddhirasyadhishthanamuchyate
etaivimohayatyasha jnanamavritya dehinam -40-**

[Commentary:]

40) Does not let one stay in Atman all the time. Through the senses and full of attachment, becomes deluded at seeing some object.

**tasmattvamindrinyadou niyamyā bhāratarshabha
pap manam prajahi hyenam jnanavijnananashanam -41-**

[Commentary:]

41) Therefore, first control and extinguish the sensory side and vanquish these two aforementioned sinners -- these who do not allow one to perform Yonimudra and Kriya.

**indriyani paranyahurindriyebhyah param manah
manasastu parabuddhi ryobuddheh paratastu sah -42-**

[Commentary:]

42) All senses are under the power of mind -- that mind becomes still and is intelligence/intellect -- after that, abiding in the par avastha of Kriya is Brahman.

**evam buddheh param buddha samstabhyatmanamatmana
jahi shatrum mahabaho kamarupam durasadam -43-**

[Commentary:]

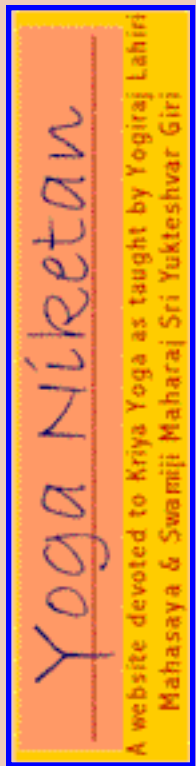
43) In this way, remaining in the par avastha of Kriya, stillness comes by itself. When the mind will be stilled, you will be able to be victorious over the notorious Kama [desire-craving-lust].

**ity srimadbhagavadgitasupanishatsu brahmavidyayam yogashastre
srikrishnarjunasamvadekarmayogonama tritiyahdhyayah**

Thus ends the Third Chapter.

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CHAPTER 4

Sri Bhagavan said:

**imam vivasvate yogam proktavanahamavyayam
 vivasvanmanave prahamanurikshvakavehbravit -1-**

[Commentary:]

1) It is being experienced via Kutastha: First I initiated the Sun in this yoga; the Sun initiated Manu -- Manu initiated King Ikshvaku.

**evam paramparapraptamimam rajarshayo viduh
 sa kaleneha mahata yoga nashtah paramtapa -2-**

[Commentary:]

2) In this way, through such lineages [of teacher and disciple], the rajarshis [royalty who were also sages] received it. Those days having passed, this Supreme Yoga has been destroyed [ruined/corrupted].

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

[Commentary:]

3) I am speaking to you of that ancient yoga today, because you are [My] devotee and friend; for this reason I tell you this secret matter.

Arjuna said:

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**aparam bhavato janma param janma vivasvatah
kathametad vijaniyam tvamadou proktavaniti -4-**

[Commentary:]

4) It is being experienced via the energy of the body: how could You have given initiation to the Sun -- the Sun whose birth was before Yours?

Sri Bhagavan said:

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

[Commentary:]

5) It is being experienced via Kutastha: you - like Me - have also taken birth many times -- I know all of those; you do not know any of them.

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

[Commentary:]

6) I do not have birth, nor death -- the Lord of all -- taking the recourse of Prakriti, I take birth.

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

[Commentary:]

7) When Kriya is lost, then I manifest Myself from Myself.

**paritranaya sadhunam vinashaya cha dushkritam
dharmasamsthapanarthaya sambhavami yuge yuge -8-**

[Commentary:]

8) For the deliverance of sages, and for the destruction of those who think in directions other than Brahman, I take birth from yuga to yuga [age to age].

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

[Commentary:]

9) My birth and work is like space -- one who knows this, and knowing such, performs Kriya, he does not again take birth.

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

[Commentary:]

10) Stopping desire, casts off fear and anger -- it is Atman which pervades all - makes Atman the Beloved -- carefully seeing and listening much -- always abiding in Kutastha -- becoming sanctified -- goes to the par avastha of Kriya.

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

[Commentary:]

11) Whoever worships Me in whichever way, I also think of him in the same way -- it is on My path that all human beings [walk].

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

[Commentary:]

12) Gods are worshipped for the sake of desires for results -- working without desire for results, fulfillment [realization/completion] happens quickly, meaning desire is stopped.

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

[Commentary:]

13) I have created the four types of varnas;* I am also their Lord.

[*Translator's note: The word "varna" as used in this case, is commonly

taken to mean groupings of people; it can have subtler meanings.]

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

[Commentary:]

14) I am not enmeshed in any karma, nor do I have the desire for any results; one who knows Me in this way (meaning, One's Self)** - he is not bound to any karma.

[**Translator's note: The parentheses and the text within them is in the original.]

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

[Commentary:]

15) For this reason, perform Kriya, as people previously have done.

**kim karma kimakarmeti kavayohpyatra mohitah
tatte karma pravakshyami yajjnatva mokshsehshubhat -16-**

[Commentary:]

16) Karma and akarma - even the scholars do not understand these -- therefore, I am telling you what is called "karma," knowing which, liberation is properly attained.

**karmano hyapi boddhavyam boddhavyam cha vikarmanah
akarmanashcha boddhavyam gahana karmano gatih -17-**

[Commentary:]

17) Karma is the way for human beings; therefore, karma, akarma, [and] vikarma must be understood.

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

[Commentary:]

18) Karma [action] that is performed with the desire for results is "akarma" [corrupt action]. Karma [action] that is performed without the desire for results is "karma" [purest action], meaning Kriya, doing which people become intelligent and remain tranquilly still in the par avastha of Kriya -- he is the one who has done all [true] karma [work] of the earth.

**yasya sarve samarambhah kamasamkalpavarjitah
jnanagnidagdha karmanam tamahuh panditam budhah -19-**

[Commentary:]

19) Devoid of desire while performing meaningless actions -- one who has burned all karma in the present situation and in the future in this way - he is a pandit [scholar]. The pandits of today are the opposite - [saying] recite the Chandi [a mystical scripture] and you will get such and such.

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

[Commentary:]

20) Having stopped desires for results, resting in eternal satisfaction, even while performing all karma [actions], he is not doing anything at all.

**nirashiryatachittatma tyaktasarvaparigraha
shariram kevalam karma kurvannapnotikilvisham -21-**

[Commentary:]

21) Having ended expectations, keeping oneself in Kutastha, not going into anything else and only performing Kriya in the body -- no sin remains.

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

[Commentary:]

22) Whatever others desire, content with whatever is gained by that, without inner conflict, without ego, same in both attaining and not attaining -- one who performs karma in this way is not bound by anything, even while doing all karma [actions].

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

[Commentary:]

23) Without desire and remaining in Atman -- sees Brahman in all karma [acts/work].

**brahmarpanam brahmahavirbrahmagnou brahman ahutam
brahmaiva tena gantavyam brahmakarma samadhina -24-**

[Commentary:]

24) Offering [oblation] is also Brahman -- food is Brahman -- the fire in the heart - He is Brahman -- lifting food to the mouth - that is also Brahman -- the purpose is to go to Brahman -- the reason for the completion of karma is Brahman.

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

[Commentary:]

25) The Vision [Darshan] of Kutastha is also a Kriya -- it is He whom yogis worship -- Omkar Kriya -- the oblation of yajna by yajna itself (Thokar with sealed breath).*

[*Translator's note: The parentheses and the text within them are in the original.]

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

[Commentary:]

26) Listening to the Omkar Sound.

**sarvanindriyakarmani pranakarmani chapare
atmasamyamayogagnou juhvati jnanadipite -27-**

[Commentary:]

27) Performing Kriya is better -- than -- waiting for the totality of [completion] of sense-karma, meaning looking at Kutastha.

**dravyayajnaposhajna yogayajnapathapare
svaddhyayajnanayajnapashcha yatayah samshritavratah -28-**

[Commentary:]

28) It is better to look in Kutastha than performing oblations on the leaf of a "bel" tree -- the par avastha of Kriya is better after that -- where nothing remains.

**apane juhvati pranam pranohpanam tathapare
pranapanagati ruddhah pranayama parayanah
apare niyataharah pranam praneshu juhvati -29-***

[*Translator's note: The divisions - or numbering of lines - of the Sanskrit slokas from 4:29 through 4:31 in this version of the Gita are different from most versions. However, the text and the sequence of the lines are still the same as in all versions, and the differences of line division end at the completion of 4:31. Thereafter, the line divisions are the same as in most other Gitas.]

[Commentary:]

29) Pulling and dropping -- Kriya of Omkar -- offering the oblation of prana into prana - Kriya of Thokar.

**sarvehyete yajnavido yajnakshayitakalmashah
yajnapashishtamritabhujo yanti brahma sanatanam -30-**

[Commentary:]

30) Goes to Immortal Brahman after performing Kriya, meaning the par avastha of Kriya.

nayam lokohstyayajnyasya kutohnyahh kurusattam -31-

[Commentary:]

31) The par avastha of Kriya.

**evam bahuvidha yajna vitata brahmano mukhe
karmajan viddhi tan sarvanevam jnatva vimokshyase -32-**

[Commentary:]

32) There are many Kriyas like this -- attaining the Knowledge of Brahman by which there is liberation, meaning Stillness!!!

**shreyan dravyamayadyajnajjnanayajnah paramtapa
sarvam karmakhilam partha jnane parisamapyate -33-**

[Commentary:]

33) The yajna of Knowledge is greater than all yajnas -- all cause is karma performed with the desire for results -- they are ended in the par avastha of Kriya.

**tadviddhi pranipatena pariprashnena sevaya
upadekshyanti te jnanah jnaninastattvadarshinah -34-**

[Commentary:]

34) If asked with full prostrations and with service, realized beings tell [reveal] this [wisdom].

**yajjnatva na punarmohamevam yasyasi pandava
yena bhutanyasheshena drakshyasyatmanyatho mayi -35-**

[Commentary:]

35) Knowing which there will be no delusion and Atman will seen [revealed].

**api chedasi papibhyah sarvebhyah papakrittamah
sarvam jnanaplavenaiva vrijinam santarishyasi -36-**

[Commentary:]

36) Even if one is a great sinner, one will be liberated from all sins.

yathaidhamsi samiddhohgnirbhasmasat kurutehrjuna

jnanagnih sarvakarmani bhasmasat kurute tatha -37-

[Commentary:]

37) All sins are burned to ashes in the par avastha of Kriya.

**na hi jnanena sadrisham pavitramiha vidyate
tatsvayam yogasamsiddhah kalenatmani vindati -38-**

[Commentary:]

38) Continuing to abide in the par avastha of Kriya, one becomes purified in the course of time, and witnessing Atman, all is perfected [or, fulfilled/realized] automatically [or, by itself].

**shraddhavan labhate jnanam tatparah samyatendriyah
jnanam labdha param shantimachirenadhigacchati -39-**

[Commentary:]

39) Controlling the senses and performing Kriya with reverence and abiding in the par avastha of Kriya - I am nothing, neither is anything mine -- this state is attained quickly.

**ajnashchashraddadhanashcha samshayatma vinashyati
nayam lokohsti na paro na sukham samshayatmanah -40-**

[Commentary:]

40) Ignorant, irreverent persons -- remain in conflict - there is neither happiness in this world nor in the world beyond.

**yogasamnyastakarmanam jnanasamcchinnasamshayam
atmavantam na karmani nivadhnanti dhananjaya -41-**

[Commentary:]

41) Abiding in the par avastha of Kriya, one is not bound to any karma at all.

**tasmadajnanasambhutam hritstham jnanasinatmanah
chhittvainam samshayam yogamatishthottisshta bhārata -42-**

[Commentary:]

42) Therefore, stay in Atman, and continuously and always perform Kriya.

**ity srimadbhagavadgitasupanishatsu brahmavidyayam yogashastre
srikrishnarjunasamvade jnanavibhagayogonama chaturthohdhyayah**

Thus ends the Fourth Chapter.

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CHAPTER 5

Arjuna said:

**sannyasam karmanam punaryogancha shamsasi
 yacchreya etayorekam tanme bruhi sunishchitam -1-**

[Commentary:]

1) It is being experienced via the energy of the body: sannyas karma [practice of renunciation] -- and yogakarma [practice of yoga] -- tell [me] which of these is good.

Sri Bhagavan said:

**sannyasah karmayogashcha nihshreyasakaravubhau
 tayostu karmasannyasat karmayogo vishishyate -2-**

[Commentary:]

2) It is being experienced via Kutastha: sannyas and yoga, both are good -- yoga is especially good.

**jneyah sa nityasannyasi yo na dveshti na kankhati
 nirdvandvo hi mahabaho sukham bandhat pramuchyate -3-**

[Commentary:]

3) The true sannyasi is one who does not have violence -- and does not have desire -- being without conflict, is liberated from the bindings of pleasure.

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**samkhyayogou prithagbalah pravadanti na panditah
ekamapyasthitah samyagubhayorvindate phalam -4-**

[Commentary:]

4) The ignorant say that "Samkhya" and "Yoga" are different; [but] abiding in either one of the two begets the results of both -- because pranayam is spoken about in both.

**yat samkheyaih prapyate sthanam tadyogairapi gamyate
ekam samkhyancha yogancha yah pashyati sa pashyati -5-**

[Commentary:]

5) That the par avastha of Kriya is also Samkhya - stillness - it is the same for Yoga -- both Yoga and Samkhya are the same - those who can see this, see it.

**sannyasastu mahabaho dukhamaptumayogatah
yogayuktomunirbrahma na chirenadhigacchati -6-**

[Commentary:]

6) If there is no yoga, then there is sorrow in the practice of renunciation [sannyas] -- being united in yoga, one goes quickly to Brahman -- because when one casts off one thing from the mind, another thing appears. Through yoga, the mind is stilled, and thus that [appearance of endless things to renounce] cannot again happen.

**yogayukto vishuddhatma vijitatma jitentriyah
sarvabhutatmabhutatma kurvannapi na lipyate -7-**

[Commentary:]

7) Remaining entrenched in yoga -- oneself becomes pure and completely embedded in Atman, and vanquishing all senses, one sees that the Self in all things is One's Self -- he is not enmeshed in anything, even while performing all karma [actions].

**naiva kinchit karomiti yuktomanyata tattvavit
pashyan shrinvan sprishan jighrannashan gacchan swapan shvasan -8-
pralapan visrijan grihnannunmishannimishannapi**

indriyanindriyartheshu vartanta iti dharayan -9-

[Commentary:]

8 - 9) I do not do anything at all -- I remain always stuck in Brahman -- in the par avastha of Kriya, I see, hear, touch, sleep, inhale and exhale, shout crazy things, take, smell, blink and unblink -- the senses do the work of the senses -- this kind of state.

**brahmanyadhaya karmani sangamtyaktva karoti yah
lipyate na sa papena padmapatramivambhasa -10-**

[Commentary:]

10) Meditating upon Brahman, I perform all karma [actions] without desiring results; thus, I am not bound by any sins -- as the essence of Brahman is extremely subtle, likened to the essence of the lotus leaf, know this. And the essence of water is likened to worldly existence. Thus, just as water floats on top of the lotus leaf*, in the same way, all karma floats around on top of the essence of Brahman -- even while doing all worldly karma is not bound.

[*Translator's note: Normally, the analogy given is one of the lotus (flower or leaf) floating on top of the water, but in this case, Yogiraj's comments are about water on top of the leaf. There is a lesser known analogy of the lotus leaf and water, and that is one of water - sometimes dewdrops - ON the lotus leaf. The dewdrop or water being neither one with nor separate from the lotus leaf .]

**kayena manasa buddhya kevalairindriyairapi
yoginah karma kurvanti sangam tyaktvatmashuddhaye -11-**

[Commentary:]

11) By the body, by the mind and intellect, by only the eye - yogis perform karma -- meaning - perform Kriya while being devoid of desire, for the sake of keeping oneself in Brahman.

**yuktah karmaphalam tyaktva shantimapnoti naishthikim
ayuktah kamakarena phale sakto nibaddhyate -12-**

[Commentary:]

12) Remaining still in the par avastha of Kriya -- being without the fruits of actions -- neither am I anything, nor is anything mine -- remaining in this type of consciousness, one attains an extraordinary type of Tranquility. Whoever is not stuck in Brahman and performs karma with the craving for results -- he becomes suffocated in bondage.

**sarvakarmani manasa samnyasyaste sukham vashi
navadvare pure dehi naiva kurvan na karayan -13-**

[Commentary:]

13) Renouncing all karma from mind --(here karma means unnecessary/meaningless action)*-- residing in happiness -- bring everything under [your] power. Kutastha is in the body; its [the body's] nine doors are open -- neither does He [Kutastha] do anything nor does He cause any doing.

**na kartritvam na karmani lokasya srijati prabhuh
na karmaphalasyogam svabhavastu pravartate -14-**

[Commentary:]

14) "I am doing" - Kutastha does not say this type of thing -- neither does He perform any action with the desire for results -- but He is creating everything - and He is manifesting as the Highest -- He has no connection with the fruits of actions -- He is residing in Himself in His own "Bhava." "Bhava" - meaning the Tranquil Stillness beyond the three gunas - after Kriya.

**nadatte kasyachitpapam na chaiva sukritam vibhuh
ajnänenavritam jnanam tena muhyanti jantavah -15-**

[Commentary:]

15) He did not bestow sin or beneficence on anyone at all -- one becomes crystallized with sin and beneficence by not staying in the Self and looking elsewhere with attachment; thus one remains mesmerized in that -- Self-awareness does not happen.

**jnanena tu tadajnanam yesham nashitamatmanah
teshamadityavaj jnanam prakashayati tatparam -16-**

[Commentary:]

16) Abiding in Atman causes the end of being in non-Atman, meaning looking elsewhere. After that, continuing to remain in Atman one sees Kutastha like the sun, and His Radiant Self-Revealed True Form is manifested -- this is experienced.

**tadbuddhayastadatmanastannishthastatparayanah
gacchantyapunaravrittim jnananirdhutakalmashah -17-**

[Commentary:]

17) Keeps intellect stilled in Kutastha, keeps oneself also there, in breathless stillness just lays there in That Itself -- if this happens, there is no rebirth -- if one always remains in Atman, one is absolved from all sins incurred by looking elsewhere.

**vidyavinayasampanne brahmane gavi hastini
shuni chaiva shvapake cha panditah samadarshinah -18-**

[Commentary:]

18) The rice of the good, educated and humble brahmin holding his container of holy water and holy grass -- and the food of one who has killed a dog for his meal -- seeing who these two pandits [knowledgeable ones] are as the same -- meaning, for him [the sage] both are same, because, like a drunkard, no analyzing of any thing in the world remains in the par avastha of Kriya.

**ihaiva tairjitah svargo yesham samye sthitam manah
nirdosham hi samambrahmatasmad brahmani te sthitah -19-**

[Commentary:]

19) Happiness is in this samsara itself -- for one who has found equanimity/oneness -- this type of consciousness is Brahman -- he has no blame -- same in all -- his tranquil abidance is always in the Brahman-Yoni.

**na prahrishyet priyamprapya nodvijet prapyachapriyam
sthirabuddhirasamudho brahmaavid brahmani sthita -20-**

[Commentary:]

20) Intellect is steadfast -- is not stupid in anything -- meaning from time to time attention goes in other directions -- knowing Brahman, sees Brahman in all things; thus no thing is either dear or undesirable -- thus there is also no mirth or anxiety.

**bahyasparseshvasaktatma vindatyatmani yat sukham
sa brahmayogayuktatma sukhamakshyamashnuhte -21-**

[Commentary:]

21) The air from outside remains outside -- it is this kind of victorious Soul who experiences such great happiness -- One Bliss of Brahman -- it is in That that one is embedded, with dharana, dhyana and samadhi -- and goes on through time in such happiness - a happiness which has no diminution or end [indestructible] -- other pleasures have certain demise.

**ye hi samsprashaja bhoga duhknayonaya eva te
adyantavantah kounteya na teshu ramate budhah -22-**

[Commentary:]

22) Because of "bhoga" [partaking or enjoyment of sense-matters] -- that momentary bhoga that happens from engaging the mind in a direction other than vital air -- before and after that bhoga is sorrow -- as in sexual intercourse -- birth, death -- at the beginning and at the end - in both there is sorrow -- wise ones do not indulge these types of karmas [partakings].

**shaknotihaiva yah sodhum prak shariravimokshanat
kamakrodhodbhavam vegam sa yukta sa sukhi narah -23-**

[Commentary:]

23) The person who can withstand [contain] the force of lust and anger before it flows out of the body -- know that that is the person who is embedded in Brahman and because of that, is supremely happy.

**yohntahsukshohntararamastathantarjyotireva yah
sa yogi brahmanirvanam brahmabhutohdhigacchati -24-**

[Commentary:]

24) One who in his heart has attained stillness through always performing

Kriya, and in whom there is a kind of Light [Jyoti] - One which is neither darkness nor light - where all manifestations are revealed (Yonimudra)* -- this type of yogi, abiding in Brahman, attains Nirvana, meaning the Everlasting -- continuously abiding in Brahman, mind becomes stilled in Brahman Itself.

[*Translator's note: The parentheses and the text within them are in the original.]

**labhante brahmanirvanamrishayah kshinakalmashah
chinnadvaidha yatatmanah sarvabhutahite ratah -25-**

[Commentary:]

25) This Nirvana -- sages become free of sin -- meaning attention does not go in directions other than Brahman -- therefore, the differentiation of "two things" does not remain -- Atman becomes the One Guru -- because of this happening, this kind of wish comes: that all beings become benefited by this, meaning receive this Kriya.

**kamakrodha vimuktanam yatinam yatachetasam
abhito brahmanirvanam vartate viditatmanam -26-**

[Commentary:]

26) Not abiding in anger and lust -- that sage - meaning always immersed in Brahman Itself -- He remains Tranquil - in Brahman. Knowing all to be in Atman, meaning performs Kriya. Addicted to pranayam -- disposed to Kriya.

**sparshan kritva bahirbahyamshchakshushchaivantare bhruvouh
pranapanou samou kritva nasabhyantaracharinou -27-**

[Commentary:]

27) The air from outside will remain outside -- eye[s] will stay amidst the eyebrows (will not blink)* -- prana (pulling)** and apana (dropping)*** - both will remain equal -- vayu will move in the nose.

[*, **, *** Translator's note: All of these parentheticals and the text within them are in the original.]

**yatendriyamanobuddhimunirmokshaparanah
vigatecchabhayakrodho yah sada mukta eva sah -28-**

[Commentary:]

28) During all work, senses will remain controlled -- mind and intellect -- they will also be controlled -- those people who are like this - they are united to liberation and are non-doers -- this is what is called "jivanmukti" - liberation while alive in the body. One who lives devoid of desire, devoid of fear and anger -- he is ever free.

**bhoktaram yajnatapasam sarvalokamaheshvaram
suhridam sarvabhutanam jnatva mam shantimricchati -29-**

[Commentary:]

29) The Lord of doing all karma [work] is Kutastha Brahman -- He is the One who is the Enjoyer -- He is the One who remains as Himself in Himself -- this is what is known as "tapasya" -- meaning remaining in Kutastha -- He is in every person -- being a jiva itself means that -- for this reason, in a different form It is Maheshvar -- residing in all beauty in the heart of everyone (prana itself)* -- knowing this, one attains Peace, remaining in the par avastha of Kriya - meaning, neither am I anything, nor is anything mine.

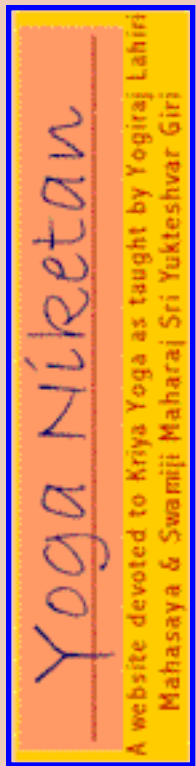
[*Translator's note: The parentheses and the text within them are in the original.]

**ity srimadbhagavadgitasupanishatsu brahmavidyayam yogashastre
srikrishnarjunasamvade karmasannyasayoganama panchamohdhyayah**

Thus ends the Fifth Chapter.

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CHAPTER 6

Sri Bhagavan said:

**anashritah karmaphalam karyam karma karoti yah
 sa sannyasi cha yogi cha na niragnirnachakriyah -1-**

[Commentary:]

It is being experienced via Kutastha --

1) Being devoid of desire for the fruits of actions and always performing dutiful karma -- that is the one who is a sannyasi - that is the one who is a yogi. Saying "I haven't touched fire and I haven't done any karma" -- is neither a sannyasi nor a yogi.

**yam sannyasamiti prahuryogam tam biddhi pandavah
 na hyasannyastasamkalpo yogi bhavati kashchan -2-**

[Commentary:]

2) The one who is called "sannyasi" is also the one who is called "yogi." The sannyasi is without desire for the meaningless in the present, and the yogi is devoid of desire for the future as well. The sannyasi who cannot stop desires for the future -- he cannot ever be a yogi.

**arurukshormuneryogam karma karanamuchyate
 yogarudhrasya tasyaiva shamah karanamuchyate -3-**

[Commentary:]

3) One who, after continuously performing Kriya, becomes still in the par

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avastha of Kriya and automatically [spontaneously, by itself] has no desire to speak -- he is called "muni." But one who at the beginning of Kriya [thinks] "something good will happen" -- [and] does not perform karma without this kind of mind -- one who does it with the wish of that karma coming out well -- he is called "arurukshu." When performing karma in this way - whatever is to happen, let it happen -- some fruits are attained, meaning when mind is blissful -- then he continues to perform karma without desire -- he is called "yogarudha."

**yada hi nendriyartheshu na karmasvanushajjate
sarvasamkalpasannyasi yogarudhrastadochyate -4-**

[Commentary:]

4) Not for any of the senses -- meaning - "tell me I am good" - one who does not perform Kriya with this kind of intention -- continues to perform Kriya while being devoid of any sense-world desires -- he is the one who is called "yogarudha."

**uddharedatmanatmanam natmanamavasadayet
atmaiva hyatmano bandhuratmaiva ripuratmanah -5-**

[Commentary:]

5) Rescuing the self by the Self, meaning keeping stillness in the head - that happens via Kriya -- not doing that results in descending movement, meaning one becomes engaged in tamasic karma. Thus, one's friend is oneself and one's enemy is oneself.

**bandhuratmanastasya yenatmaivatmana jitah
anatmanstu shatrutve vartetatmaiva shatruvat -6-**

[Commentary:]

6) One who, by Kriya, has been able to still oneself - he is his own friend, and one who does not keep himself in Atman, meaning does not perform Kriya - he is his own enemy -- know that that is verily oneself -- because if one does not constantly perform Kriya, there will be death. What enemy is there other than death?

**jitamanah prashantasya paramatma samahitah
shitoshnasukhadukheshu tatha manapamanayoh -7-**

[Commentary:]

7) Having conquered oneself and having truly received Peace, meaning abiding in the par avastha of Kriya and being still in Paramatman Kutastha -- cold, heat, pleasure, sorrow, respect and shame - nothing at all remains -- because none of these things remain for drunkards.

**jnanavijnanatriptatma kutastho vijitetindriyah
yukta ituchyate yogi samaloshtrashmakanchanah -8-**

[Commentary:]

8) What is Jnana [Knowledge] but the vision of Kutastha [Kutstha Darshan] -- Vijnana [Wisdom, beyond Knowledge], meaning when one's self abides in the par avastha of Kriya and is supremely fulfilled - abiding in Kutastha - victorious over all senses -- this is called "remaining locked in Brahman" -- yogis say this -- when a clod of earth and gold are realized to be the same - like the way it is to a drunkard.

**suhrinmitraryudasinamadhyasthadveshyabandhushu
sadhushvapi cha papeshu samabuddhirvishishyate -9-**

[Commentary:]

9) At that time, suhrit (one who has a beautiful heart),* friend - meaning one who partakes in pleasure and sorrow, udasina [aloof] - meaning one who, via vayu, is sitting on top of the head, and middle-of-the road people, and enviously violent, and bandhav [friend/companion] - one who desires goodness -- and one who performs Kriya -- saint and sinner -- he sees all of these beings as the same.

[*Translator's note: The parentheses and the text within them are in the original.]

**yogi yunjita satamatmanam rahasi sthitah
ekaki yatachittatma nirashiraparigrahah -10-**

[Commentary:]

10) The yogi - remaining in the par avastha of Kriya -- always and continuously performs Kriya -- the mystery of Atman - meaning secret -- every form - [all of] which are seen in the state of Vijnana - where there is no night or day - remaining in that itself -- devoid of expectation of any

thing of the world -- even while in the midst of everyone, is alone -- one's self does not look elsewhere -- does not go to any house other than Atman.

**shuchau deshe pratishthapya sthirasanamatmanah
natyucchritam natinicham chelajinakushottaram -11-**

[Commentary:]

11) The Pure Land, meaning remaining in Brahman -- stuck -- being still in the seat of the heart -- (keeping Self, sitting in the abode)* -- neither too low, nor too high, meaning staying in the middle place - the heart -- the holy grass [kusha], meaning Brahma,** whose place is the Muladhar -- deer-skin - that which has skin on top of it - Krishna, gracefully abiding in the root of the lingam in the Svadhithana. Soft cloth [chel], meaning silk, which - when rubbed in a dark room in the winter - gives off a light like fire. That is Rudra, royally abiding in the area of the navel, Manipura -- above that, you will take your seat upon the asana of the heart.

[*Translator's note: The parentheses and the text within them are in the original.]

[**Translator's note: "Brahma" [pronounced "Brahmaa"] is the name of the creator aspect of the Supreme, as opposed to "Brahman" [pronounced "Brahm(a)" - very short "a"; "n" is only a nasality] which is the symbolic word for the Absolute Supreme.]

**tatraikagram manah kritva yatachittendriyakriyah
upavishyasane yunjadyogamatmavishuddaye -12-**

[Commentary:]

12) Keeping mind in that place of the One Brahman, stilling consciousness, and subduing all senses -- sitting in asana in this way -- you will perform Kriya for the purification of yourself and to keep yourself in Brahman.

**samam kayashirogrivam dharyannachalam sthirah
samprekshya nasikagram svam dishashchanavalokayan -13-**

[Commentary:]

13) Keeping body and neck straight -- stilling vayu, you will look at the sights at the place before the nose (after knowing from the mouth of Guru).*

[*Translator's note: The parentheses and the text within them are in the original. The phrase "mouth of Guru" comes from the Bengali "guru mukhe," which refers to direct and personal initiation and transmission from Guru.]

**prashantatma vigatavibrahmacharivrate sthitah
manah samyamy macchitto yukto asita matparah -14-**

[Commentary:]

14) Then, seeing very clearly that: neither am I anything, nor is anything mine - abiding in this kind of state, you will ceaselessly roam in Brahman (travel)* - immersing mind within, meaning remaining stuck in the par avastha of Kriya -- there is nothing at all other than Me -- this state will come.

[*Translator's note: The parentheses and the text within them are in the original.]

**yunjannevam sadatmanam yogi niyatamanasah
shantim nirvanaparamam matsamsthamadhigacchati -15-**

[Commentary:]

15) Always performing Kriya in this way, extinguishing and immersing all forms -- neither am I anything, nor is anything mine -- being tranquilly still in this way -- stilling all in My Supreme Substance -- via intelligence -- later you will go beyond intelligence [parabuddhi].

**natyashnatastu yogohsti na chaikantamashnatah
na chatisvapnashilasya jagrato naiva charjuna -16-**

[Commentary:]

16) If one eats too much, there cannot be yoga; if one does not eat at

all, there cannot be yoga -- sleeping too much and staying awake [unhealthily] - there cannot be yoga in this way either.

**yuktaharaviharasya yuktacheshtasya karmasu
yuktasvapnavabodhasya yogo bhavati dukkhaha -17-**

[Commentary:]

17) Remaining in the par avastha of Kriya, eat, enjoy recreation -- lie down -- make effort -- work -- yoga does not happen if this is not done; if this is done, then no problems occur in yoga.

**yada viniyatam chittamatmanyevavatishtate
nisprihah sarvakamebhyo yukta ityuchyate tada -18-**

[Commentary:]

18) This is called "remaining stuck [locked]" -- when consciousness will be completely immersed and dissolved -- and in the Atman itself will the self remain stuck - in the par avastha of Kriya -- then desire will not go towards any sense-matter; this is called "yukta" [united].

**yatha deepo nivatastho nengate sopama smrita
yogino yatachittasya yunjato yogamatmanah -19-**

[Commentary:]

19) Yogis of the Self perform Kriya -- the way a lamp burns with no presence of wind - in the same way, the selves of yogis abide in Stillness.

**yatroparamate chittam niruddham yogasevaya
yatra chaivatmanatmanam pashyannatmani tushyati -20-**

[Commentary:]

20) Remaining in the par avastha of Kriya -- consciousness having attained the state beyond Knowledge [Vijnana] - where there is no night -- sees all -- with vayu stilled via Kriya. Where One, seeing

One's Self, is supremely fulfilled in Oneself.

**sukhamatyantikam yattadbuddhigrahyamatindriyam
vetti yatra na chaivayam sthitashchalati tattvatah -21-**

[Commentary:]

21) Where there is no end to happiness - that happiness which cannot be grasped by the intellect - and neither by the senses -- remaining in the par avastha of Kriya -- this Substance is This - !!! It cannot be known by saying this -- however, vayu [vital air] remains still - yet is functioning in the five elements - meaning, Muladhara, Svadhisthana, Manipura, Anahata, Vishuddhakhya -- because if that were not so, then one would die.

**yam labdha chaparam labham manyate nadhikam tatah
yasmin sthito na dukhena gurunapi vichalyate -22-**

[Commentary:]

22) Gaining which, one does not feel [the acquiring] of anything else as gain, meaning Supreme Gain -- this is what is called "attainment" [prapti] -- this is the reason that all scriptures ("apti" [obtainment] -- in truth, apti is prapti)* say that the words of the truly aware should be honored -- where, when all eight parts of the day and night are stilled, even when there is tremendous sorrow, that attainment, meaning gain, is not affected -- (meaning even if I am terribly distressed, I do not let go of Kriya).**

[*Translator's note: The parentheses and the text within them except for the bracketed word are in the original. The bracketed word is the translator's, for the purposes of clarification.]

[**Translator's note: The parentheses and the text within them are in the original.]

**tam vidyaddukhasamyogagamviyogam yogasamjnitam
sa nishchayena yoktavyo yogohirvinnachetasa -23-**

[Commentary:]

23) This spiritual Knowledge is what is known as knowledge -- Kriya is itself Knowledge -- with this, yoga in its full form happens while [one is] in numerous types of sorrowful situations, meaning - there is attainment. Staying completely and properly stuck in this is what is called yoga. Thus, having faith in the words of Guru, one should confidently perform Kriya, without attachment to other directions.

**samkalpaprabhavan kamamstyaktva sarvanasheshatah
manasaivendriyagramam viniyamya samantatah -24-**

[Commentary:]

24) I will do this - renounce this type of desire - renounce this thoroughly and continuously -- having silenced and subdued mind and all senses.

**shanaih shanairupamedbuddhya dhritigrihitaya
atmasamstham manah kritva na kinchidapi chintayet -25-**

[Commentary:]

25) Ascend upwards gradually and being in stillness, see all forms - dharana -- what happens spontaneously in the par avastha of Kriya - that Itself will expand. Being completely still in Atman in the par avastha of Kriya, think of nothing else in the mind -- by itself, thought does not happen.

**yato yato nishcharati manashchanchasamasthiram
tatastato niyamyaitadatmanyeva vasham nayet -26-**

[Commentary:]

26) Bring the mind back by your power from wherever the mind runs and subdue it in Atman.

**prashantamanasam hyenam yoginam sukhamuttamam
upaiti shantarajasam brahmabhutamakalmasham -27-**

[Commentary:]

27) Day and night - neither am I anything, nor is anything mine - fully remain in par avastha of Kriya -- with dharana, dhyana, samadhi, abide in Supreme Happiness -- then, in the par avastha of Kriya - I am nothing, nothing is mine - if one stays in this state, attention with attachment will not

go in other directions -- therefore, "sarvam brahmamayam jagat" [all that is - is Brahman; or, the entire creation is filled with Brahman] -- being Brahman - one is sinless - meaning mind will not go to other things.

**yunjannevam sadatmanam yogi vigatakalmashah
sukhena brahmasamsparsamatyantam sukhamashnute -28-**

[Commentary:]

28) In this way, performing Kriya always and continuously, being united in dharana, dhyan and samadhi, giving no attention with attachment to other directions, with the Happiness of "sarvam brahmamayam jagat," happening by itself while residing in the par avastha of Kriya, in Brahman -- immense Happiness is attained.

**sarvabhutasthamatmanam sarvabhutani chatmani
eekshyate yogayuktatma sarvatra samadarshanah -29-**

[Commentary:]

29) I am in all phenomena, meaning all (jivas)* phenomena -- the Self of all phenomena is seen in this Self (jiva's),** by performing dharana, dhyan, samadhi and abiding in the par avastha of Kriya. Then, "sarvam brahmamayam jagat," - thus all is seen as the same.

[*, ** Translator's note: The parentheses and the text within are in the original.]

**yo mam pashyati sarvatra sarvancha mayi pashyati
tasyaham na pranashyami sa cha me na pranashayti -30-**

[Commentary:]

30) Whoever sees Me in this way in everything - seeing that all is Me, neither does he "end" Me [in himself] - meaning, does not see in anything other than Me - I also see him - meaning other than him, I do not see anything - [thus] nor do I "end" him.

**sarvabhutasthitam yo mam bhajatyekatvamasthitah
sarvatha vartamanohpi sa yogi mayi vartate -31-**

[Commentary:]

31) Whosoever does it in this way - seeing Me in all things -- making all one, meaning attaining the Tranquil State in the par avastha of Kriya -- he, even while remaining in the midst of all things, resides in Me.

**atmoupamyena sarvatra samam pashyati yohrjuna
sukham va yadi va dukham sa yogi paramo matah -32-**

[Commentary:]

32) If one sees all as oneself -- pleasure and sorrow -- he is the supreme yogi.

Arjuna said:

**yohyam yogastvaya proktah samyena madhusudana
etasyaham na pashyami chanchalatvatsthitim sthiram -33-**

[Commentary:]

33) It is being experienced via the energy of the body: this yoga about which you spoke -- I did not understand this -- because my mind is very restless -- I could not comprehend with a steady intellect.

**chanchalam hi manah krishna pramathi balavaddhridham
tasyaham nigrham manye vayoriva sudushkaram -34-**

[Commentary:]

34) The mind is very restless, agitated - like the churning of buttermilk -- forcefully pulls one to another direction -- whatever it thinks, it ends up doing -- it is impossible put it out of one's house -- like vayu - impossible to oust from one's house.

Sri Bhagavan said:

**asamshayam mahabaho mano durnigrahacham chalam
abhyasena tu kaunteya vairagyena cha grihyate -35-**

[Commentary:]

35) It is being experienced via Kutastha: what you are saying is correct --

by practice, and stopping meaningless desires, one can capture it (mind).*

[*Translator's note: The parentheses and the text within them are in the original.]

**asamyatatmana yogo dushprapa ity me matih
vashyatmana tu yatata shakyohvaptumupayatah -36-**

[Commentary:]

36) One whose mind does not become disciplined - yoga does not happen for him -- happens with great pain. Through continuous discipline it becomes possible to subjugate the mind.

Arjuna said:

**ayatih shraddhayopeto yogacchalitamanasah
aprapya yogasamsiddhim kam gatim krishna gacchati -37-**

[Commentary:]

37) It is being experienced via the energy of the body: if one is not able to steady the mind -- in yoga, meaning in dharana, dhyana, samadhi - no attainment in anything -- and dies -- what will be his destiny?

**kacchinnobhayavibhrashtashchhinnabhramiva nashyati
apratishtho mahabaho vimudho brahmanah pathi -38-**

[Commentary:]

38) Moving like the fragment of a cloud -- he does not abide in Brahman and remains ignorant -- what is his destiny?

**etanme samshayam krishna chettumarhasyasheshatah
tvadanya samshayasyasya chetta nahyupapadyate -39-**

[Commentary:]

39) Please resolve these concerns; later, resolve other concerns.

Sri Bhagavan said:

**partha naiveha namutra vinashastasya vidyate
nahi kalyanakrit kashchiddurgatim tata gacchati -40-**

[Commentary:]

40) It is being experienced via Kutastha: there never demise for him; if one performs good karma, condemnation never comes upon him.

**prapya punyakritamlokanushitva shashvatih samah
shuchinam srimatam gehe yogabhrashtobhijayate -41-**

[Commentary:]

41) Fallen yogis, having strayed from yoga, take birth in houses of sanctified souls, of brahmins, of beneficent ones.

**athava yoginameva kule bhavati dhimatam
etaddhi durlabhataram loke janma yadidrisham -42-**

[Commentary:]

42) Or they take birth in the houses of yogis -- this type of birth is extremely precious.

**tatra tam buddhi samyogam labhate paurvadehikam
yatate cha tato bhuyah samsiddhou kurunandana -43-**

[Commentary:]

43) After that, according to the samskaras [tendencies] carried over from the previous life, he becomes careful and disciplined in the new life; thereafter, continuing to do such, attains full realization [or, perfection].

**purvabhyasena tenaiva kriyate hyavashohpi sah
jijnasurapi yogasya shabdabrahmativartate -44-**

[Commentary:]

44) Gripped by the practice done previously, he continues to perform Kriya. "What is Brahman?" He asks this -- and via the Word [Shabda] -- via the teachings of Guru -- attains.

**prayatnad yatamanastu yogi samshuddha kilvishah
anekajanmasamsiddhastato yati paraam gatim -45-**

[Commentary:]

45) Becoming more and more submerged like this, not looking at anything other than Brahman, after many births, the yogi becomes fully realized [or, perfected] -- the Supreme Destiny, meaning Stillness after Kriya happens.

**tapasvibhyohdhiko yogi jnanibhyopimatohdhikah
karmibhyashchadhiko yogi tasmadyogi bhavarjuna -46-**

[Commentary:]

46) Abiding in the par avastha of Kriya is better than remaining in Kutastha -- abiding in the par avastha of Kriya is better than staying in Yonimudra -- abiding in the par avastha of Kriya is better than performing Kriya -- therefore, become a yogi.

**yoginamapi sarvesham madgatenantaratmana
shraddhavan bhajate yo mam sa me yuktatamo matah -47-**

[Commentary:]

47) Abiding in the par avastha of Kriya -- one whose mind is always in Brahman -- he will come to know Me -- it is by knowing Me that all senses will be subdued.

**ity srimadbhagavadgitasupanishatsu brahmavidyayam yogashastre
srikrishnarjunasamvade abhyasayoga* nama shastohdhyayah**

[*Translator's note: This chapter is also known as "dhyanyoga."]

Thus ends the Sixth Chapter.

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CHAPTER 7

Sri Bhagavan said:

**mayasaktamanah partha yogam yunjanmadashrayah
 asamshayam samagram mam yatha jnasyasi tacchrinu -1-**

[Commentary:]

1) It is being experienced via Kutastha: entering Me, meaning residing in the par avastha of Kriya -- one who takes refuge in Atman Itself and performs Kriya -- he attains Stillness -- and I am telling you how he sees Me as all in front of him - listen.

**jnanam tehham savijnanamidam vakshyamyasheshatah
 yaj jnatva neha bhuyohnyajjnatavyamavashishyate -2-**

[Commentary:]

2) Jnana [Knowledge] - Yonimudra -- Vijnana [beyond Knowledge] - the par avastha of Kriya -- I am telling you extensively - knowing which, nothing else will remain to be known.

**manushyanam sahasreshu kashchid yatati siddhaye
 yatatamapi siddhanam kashchinmam vetti tattvatah -3-**

[Commentary:]

3) There are a few among a thousand human beings who take care to stop desire in non-essential karma, and among these disciplined types

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of persons, some perform Kriya -- doing so, they go to ParaBrahman Kutastha.

**bhumirapohnalo vayuh kham manobuddhireva cha
ahamkara itiyam me bhinna prakritirashtadha -4-**

[Commentary:]

4) Earth, water, fire, air, ether - Muladhar, Svadhishtana, Manipura, Anahata, Vishuddhakhya - and mind and Kutastha -- and I AM Sri Krishna -- these eight aspects -- after this all these things exist- in subtle form - Para Prakriti.

**aparayemitastvanyam prakritim viddhi me param
jivabhutam mahabaho yayedam dharyate jagat -5-**

[Commentary:]

5) That Para Prakriti Brahmasutra - which is within the sushumna and is the Cosmos-samsara-pervading, world-pervading Mahadeva Linga in the form of jiva -- is manifesting as the form of Brahma which is sustaining this active samsara.

**etadyonini bhutani sarvanityupadharaya
aham kritsnasya jagatah prabhavah pralayastatha -6-**

[Commentary:]

6) All phenomena arise from the Brahman-Yoni -- I am the One from Whom they arise -- it is in Me that they dissolve.

**mattah parataram nanyat kinchidasti dhananjaya
mayi sarvamidam protam sutre manigana iva -7-**

[Commentary:]

7) There is nothing other than Me -- like the fiber in a lotus-stalk, I am the subtle Brahman - visible as the jiva -- I am residing in all phenomena like the thread in a garland of jewels.

**rasohhamapsu kaunteya prabhahsmi shashisuryayoh
pranavah sarvavedeshu shabdah khe pourusham nrishu -8-**

[Commentary:]

8) In the form of the liquidity of water, as the rays of the sun, the moon's as well -- the way that I am residing in Prakriti, it is manifesting in that way. The good in good people -- the bad in bad ones -- as the power of the sun clearly shows on water - the image of the sun - and on leaves or on the earth one cannot see that image of the sun -- only one aspect of it is seen -- thus fire is purer than water -- many things are being revealed in [by] that light -- purer than that is air [vayu] - by which even more pure forms are being revealed [manifested] -- after that is space whose stillness is the cause -- the Immutable [Immovable] Form of Brahman -- Kutastha's -- the Darshan [beatific experience] of Brahman is happening. Thus, the radiance of the three - water, sun, moon - are My form Itself.

**punyo gandhah prithivyam cha tejashchasmī vibhavasou
jivanam sarvabhuteshu tapashchasmī tapasvishu -9-**

[Commentary:]

9) The beautiful scent of a flower from the earth also has no form, yet, coming into Prakriti, it is manifesting itself as a scent -- that is also My form. The heat of the sun, which is coming from space - one is not able to see it in space, but taking recourse in Prakriti, it is being known in its form of heat -- in that way, one is not seeing anything of the Formless Brahman in the body -- but the energy of that Shakti - abiding at the Manipura - is manifesting through speaking -- life [jivan], meaning Mahadeva, who is kshetrajna* - no one is seeing Him - Who can be known through the teachings of Guru -- through all His acts, meaning through movement etc. - His manifestation is evident in all jivas residing in Prakriti. All is seen in Tapoloka, meaning in Kutastha. That which no one can see, but is actually within all. Thus, He is the One who is Brahman - My True Form.

[*Translator's note: "kshetrajna" is the immortal Soul in every individual.]

**bijam mam sarvabhutanam viddhi partha sanatanam
buddhirbuddhimatamasmi tejastejasvinamaham -10-**

[Commentary:]

10) All phenomena arise from Brahman-Yoni Itself -- the intelligence of the intelligent, meaning the par avastha of Kriya -- the power in all energies, meaning Kutastha Brahman, without Whom no power can come about.

**balam balavatamasmi* kamaragavivarjitam
dharmaviruddho bhuteshu kamohsmi bharatarshabha -11-**

[*Translator's note: The first line of sloka 7:11 in some renditions of the Bhagavad Gita is written as: "balam balavatam chaham kamaragavivarjitam."]

[Commentary:]

11) The strength of the mighty, meaning the power of yoga -- devoid of lust and attachment -- performing Kriya is My form -- dharma, meaning performing Kriya -- opposing, meaning not performing Kriya -- non-opposing, meaning performing Kriya -- the desire to perform Kriya = (kamosmi)* - My form.

[*Translator's note: The parentheses and the text within them are in the original.]

**ye chaiva sattvikabhava rajasastamasashcha ye
matta eveti tanviddhi na tvaham teshu te mayi -12-**

[Commentary:]

12) Those who are remain enjoined to rajoguna, tamoguna, sattvaguna -- they are also Me, but I am not them -- but still they are Me -- meaning they are not in Me -- but I am in them. The way that Kutastha - all human beings are not in that Kutastha - but I am in every human being in the form of Kutastha.

tribhirgunamayairbhavairebhih sarvamidam jagat

mohitam nabhijanati mamebhyah paramavyayam -13-

[Commentary:]

13) All are captivated in looking at this active world through the eyes of attachment via the three gunas -- verily, everyone is mesmerized. The fact that I am the Immortal Indestructible beyond all - no one at all knows this.

**daivi hyesha gunamayi mama maya duratyaya
mameva ye prapadyante mayametam taranti te -14-**

[Commentary:]

14) Divine, meaning - continuously abiding in Kutastha Brahman, divine qualities are attained -- My maya is in Atman -- looking at another thing, cannot see anything but Brahman -- meaning, can see if remaining in Atman. If distant from Atman, cannot see. Whosoever abides in My Self at all times -- he is the one who rises above my maya, meaning goes on performing Kriya.

**na mam dushkritino mudhah prapadyante naradhamah
mayayapahritajnana asuram bhavamashritah -15-**

15) Those who are "dushkrita" [wrongdoers] meaning - not "sukrita" [doers of the right thing] = "su" = "Brahman" = "Atman" = those who do not abide in That - they are ignorant. They do not truly prostrate at My Feet, meaning Soul - (the Soul is Itself the [Lord's] Feet, because the Soul goes from this body to another body -- feet also go from one place to another)* - meaning they do not perform Kriya. They are human of course, but "adham" [base person]. The meaning of the word "adham" -- "a" = jeweled - Kutastha; "adhah" - below. Because they remain below Kutastha and do not ascend above, they are "adham." Looking elsewhere with attachment, they lose their attention from Atman. And always focusing attention on Atman = this "sura's" [demigods] - devata's - duty -- "a" = the opposite of that -- meaning remains engaged in works of "asuras" [demons].**

[*Translator's note: The parentheses and the text within them are in the original.]

[**Translator's note: The common definitions of "dushkrita" - wrongdoers, "sukrita" - right-doers, "adham" - base person, "sura" - demigod, and "asura" - demon, are given in brackets only to contrast the common meanings to the deeper spiritual meanings conveyed by His Supreme Holiness Yogiraj Sri Sri Shyamacharan Lahiri Mahasaya. It is hoped that providing these definitions will help the non-Bengali reader to better grasp what was originally written in Bengali in the commentary to this sloka. This contrast of meanings - common and spiritual - is very evident in the original and thus the effort was made to make it as evident as possible in this English version, without changing the wording of the original.]

**chaturvidha bhajante mam janah sukritinohrjuna
arto jijnasurarthartha jnani cha bharatarshabha -16-**

[Commentary:]

16) There are four kinds of good people that worship Me -- being Vyas - what is Brahman? One who searches for this -- one who prays for money, or prays for some desire -- and the wise one who resides in the par avastha of Kriya -- these four types.

**tesham jnani nityayukta ekabhaktirvishishyate
priyo hi jnaninohtyarthamaham sa cha mama priyah -17-**

[Commentary:]

17) Because of this, one who abides in the par avastha of Kriya is great -- he always resides in Me, with faith in the teachings of Guru -- he is the highest among all -- abiding in the par avastha of Kriya, just as he is dear to Me, I am also dear to Him, because then the two have become One.

**udarah sarva evaite jnani tvatmaiva me matam
asthitah sa hi yuktatma mamevanuttamam gatim -18-**

[Commentary:]

18) All doors are open to him -- whosoever remains stuck [or, lodged] in the par avastha of Kriya in this way -- My Highest Way is verily his

-- within the atom in the back -- moving.

**bahunam janmanamante jnanavan mam prapadyate
vasudevah sarvamiti sa mahatma sudurlabhah -19-**

[Commentary:]

19) Continuing to do in this way through many births, he stays surrendered at My Feet -- what he wishes -- he knows that that is being done by Brahman -- to how many saints does this realization of the all-pervading Brahman happen -- it is very rare and precious.

**kamaistaitairhitajnanah prapadyantehnyadevatah
tam tam niyamamasthaya prakritya niyatah svaya -20-**

[Commentary:]

20) [One who] lusts, worships other gods, and thus does not abide in Atman -- those kinds of practices -- he remains in these eight aspects, meaning - takes birth.

**yo yo yam yam tanum bhaktah shraddhayarchitumicchati
tasya tasyachalam shraddham tameva vidaddhamyaham -21-**

[Commentary:]

21) Whoever meditates upon whomever [deities], through that very one do I bestow the wisdom of steadfast reverence.

**sa taya shraddhaya yuktastasyaradhanamihate
labhate cha tatah kaman mayaiva vihitan hitan -22-**

[Commentary:]

22) If he performs that type of karma reverently, meaning performing karma with surety of heart, I give him that type of fruit, because He is in all.

**antavattu phalam tesham tadbhavatyalpamedhasam
devan devayajo yanti madbhakta yanti mamapi -23-**

[Commentary:]

23) But those fruits have an end [or, a limit] -- I am the Endless [Infinite] Brahman, My Fruits are Endless [Infinite] -- meditating upon Me, they get Me.

**avyaktam vyaktimapanam manyante mamabuddhayah
param bhavamajananto mamavyamanuttamam -24-**

[Commentary:]

24) Those persons who - not remaining in the Unmanifest Brahman - exist for the sake of this body, meaning that they perform karmas of sin and good - they do not know the experience in the par avastha of Kriya. That Eternal Brahman.

**naham prakashah sarvasya yogamayasamavritah
mudhohyam nabijanati loko mamajamavyayam -25-**

[Commentary:]

25) I am not revealed to everyone; because everyone has their attention filled with attachment on other things -- they remain covered by that -- for this reason, they are ignorant, and therefore, not residing in Atman, do not know me. Neither do I have birth, nor do I have an end -- that is this par avastha of Kriya -- he will not know anything about when it comes and when it goes.

**vedaham samatitani vartamanani charjuna
bhavishyani cha bhutani mam tu veda na kashchana -26-**

[Commentary:]

26) I know the past, future, present - all -- of course He will know because all is Brahman -- but unless one becomes Brahman, one cannot know Brahman.

**icchadveshasamutthena dvandvamohena bharata
sarvabhutani sammoham sarge yantiparantapa -27-**

[Commentary:]

27) Desiring -- being spiteful and malicious -- being in conflict -- being deluded -- everyone desires happiness.

**yesham tvantagatam papam jananam punyakarmanam
te dvandvamohanirmukta bhajante mam dridhabratah -28-**

[Commentary:]

28) Those who do not look elsewhere and who are not filled with attachment - they, because of such, abide in Atman -- [they] perform good karma, meaning perform Kriya. He extinguishes conflict and delusion, becomes freed from them, and goes beyond the Indestructible, meaning becomes Stilled after Kriya.

**jaramaranamokshaya mamashritya yatanti ye
te brahma tadviduh kritsnamadhyatmam karmachakhilam -29-**

[Commentary:]

29) Performing spiritual karma - Kriya - one has refuge in Me and is liberated from the death of the body -- abiding in Brahman.

**sadhibhutadhidaivam mam sadhiyajnam cha ye viduh
prayanakalehpi cha mam te viduryuktichetasah -30-**

[Commentary:]

30) Sadhibhuta, adhidaiva, adhiyajna -- one who knows these particular things at the time of death, he is locked in Me -- in the Supreme Soul -- he attains Brahman-Substance.

**ity srimadbhagavadgitasupanishatsu brahmavidyayam yogashastre
srikrishnarjunasamvade jnanayogo* nama saptamahdhyayah**

[*Translator's note: This chapter is also called "jnanavijnanayoga."]

Thus ends the Seventh Chapter.

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CHAPTER 8

DISCOURSE ON TARAKABRAHMA YOGA

Arjuna said:

**kim tadbrahma kimadhyatmam kim karma purushottama
 adhibhutanacha kim proktamadhidaivam kimuchyate -1-**

[Commentary:]

1) It is being experienced via the energy of the body -- (1) "Brahman," (2) "adhyatma karma," (3) "adhibhuta" -- what are these?

**adhiyajnah katham kohtra dehehsmin madhusudana
 pryanakale cha katham jneyohsi niyatatmabhiih -2-**

[Commentary:]

2) What is "adhiyajna"? How does one remember You at the time of the death of this body?

Sri Bhagavan said:

**aksharam brahma paramam svabhavohdhyatmamuchyate
 bhutabhavodbhavaakaro visargah karmasamjnitah -3-**

[Commentary:]

3) It is being revealed via Kutastha -- Kutastha is the Formless ParaBrahman (1) -- performance of Kriya is called "adhyatma" (2),

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meaning (adhi = intellect [mind]) keeping intellect [mind] stilled in Atman, going beyond the three gunas after the performance of Kriya and knowing the Wondrous Self free from the imprisonment of ida, pingala, sushumna -- this is what is known as "adhyatma."

**adhibhutam ksharo bhavah purushashchadhidaivatam
adhiyajnohamevatra dehe dehabhritam varah -4-**

[Commentary:]

4) (3) "Adhibhuta" - keeping mind with the five elements in the Formless Kutastha, an intoxicating experience happens -- meaning - remains Still in That Itself -- after that, the Supreme Person is seen -- He is also Formless like the sky -- keeping mind stilled in Him is called "adhidaiva" -- the One Who has put on the dress of this body of skin and such -- pervading all of this world and all of the Cosmos - Brahmasutra - which is known through the transmission by Guru -- He is the One Who is performing all karma -- keeping mind in Him while engaged in all action and performing karma in this way is called "adhiyajna" (4).

**antakale cha mameva smaranmuktva kalevaram
yah prayati sa madbhavam yati nastyatre samshayah -5-**

[Commentary:]

5) At the time of death, whosoever leaves the body while surrendered in Kutastha - because he has kept his mind in Me - it is My Essence - meaning, it is in Me that he is Still and is liberated -- there is no questioning this -- the Oneness/Dissolution that Kriyanvita persons are experiencing every day.

**yam yam vapi smaranbhavam tyajatyante kalevaram
tam tamevaiti kaunteya sada tadbhavabhavitah -6-**

[Commentary:]

6) Whatever state of being one is in at the time of death, he is born again in that state of being.

**tasmat sarveshu kaleshu mamananusmara yudhya cha
majyarpitamanobuddhirmamevaishyasyasamshayah -7-**

[Commentary:]

7) For this reason, always be surrendered to that One Who ever-lives in that Atman - Brahman Itself, meaning Paramatman, and go on doing Kriya.

**abhyasayogayuktena chetasa nanyagamina
paramam purusham divyam yati parthanuchintayan -8-**

[Commentary:]

8) Gradually, through the continuous practice of Kriya, accomplishing dharana, dhyana and samadhi, and thus being lodged in Atman -- the par avastha of Kriya -- as the mind, by itself, will not go in any other direction -- then, like the sky itself, the human-shaped Supreme Person -Who is the Lord of the world -- one is able to see with continuous focus in the Atom of Brahman.

**kavim puranamanushasitara-
manoraniyam samanumared yah
sarvasya dhataramachintyarupa-
madyavarnam tamasah parastat -9-**

[Commentary:]

9) He is the Composer -- the Primal Person -- the Atom of the atom -- (the particles of earth dissolve into the particles of water -- the particles of water into the particles of fire -- the particles of fire into the particles of air -- the particles of air into the particles of space -- the particles of space into the Particle of Brahman -- from one part of the Particle of Brahman - the three worlds, as Mahadeva - is One Brahman). All creation is manifesting from that Brahman -- there is no way to attain Him by thinking - because unless there is two, there can be no thought, and Brahman is One -- thus, without abiding in the par avastha of Kriya and becoming One, it does not happen. For this reason, the scriptures say "Ekam Brahman" -- how is He - like Space as the Sun -- after that is Tama (darkness)* form (Yonimudra)* -- He is Kutastha Brahman, about Whom all Vedas and Vedanta speak -- this is attained through the teaching of Guru.

[*Translator's note: The parentheses and the translated text within them are in the original.]

**prayanakale manasachalena
bhaktya yukto yogabalena chaiva
bhruvornadhye pranamaveshya samyak
sa tam param purushamupaiti divyam -10-**

[Commentary:]

10) At the time of death, with the mind having faith in the teachings of Guru, remaining embedded in Atman, with dharana, dhyan, samadhi, with power, if one enters completely in the prana-vayu in the middle of the eyebrows, then - Sat - one sees the Supreme Person -- (attained through the teaching of Guru)*. Doing so in this way, Bhishma and such have cast off life, meaning - performing Omkar Kriya in one breath twenty-thousand seven-hundred thirty-six times (20,736)* bursts the Brahmarandhra -- doing so, one attains the Supreme Substance - which is attained through transmission by Guru.

[*Translator's note: The parentheses and the translated text within them are in the original.]

**yadaksharam vedavido vadanti
vishanti yadyatayo vitaragah
yadicchanto brahmacharyam charanti
tatte padam samgrahena pravakshye -11-**

[Commentary:]

11) Those who know Kutastha as Veda have said -- devoid of desire, this Substance is attained -- abiding always in Brahman, it is in This that they abide -- the way of that which is Above -- I am telling you completely:--*

[*Translator's note: The conclusion of 8:11 is punctuated in this way [":--"] in the original.]

**sarvadvarani samyamy mano hridi niruddhya cha
murdhnadhyatmanah pranamasthito yogadharanam -12-**

[Commentary:]

12) Close all doors -- arrest the mind and extinguish it in the heart -- take your own prana to the head and meditate -- in that meditation itself, perform the Kriya of Omkar -- remaining there -- being absorbed in samadhi, do the dharana of yoga, meaning Yonimudra.

**omityekaksharam brahma vyaharanmamanusmaran
yah prayati tyajandeham sa yati paramam gatim -13-**

[Commentary:]

13) OM -- the form of this body -- then Kutastha -- He is Brahman Itself!!!

With the utterance, surrendering to the Atom of Brahman -- OM bhuh - Muladhar, meaning earth -- OM bhuvah - Svadhisthan - water, meaning urine; OM mahah - Maharloka -- Manipura (A) the region of the navel - that which rules within everyone in the form of Rudra - the secret place of this mind (accessible to yogis) -- OM svah - from which all is born, meaning Anahata in the heart (B) - the abode of Mahadeva - takes birth by Himself -- OM janah - the place from which all sounds arise - "a, aa, i, ee, ang, ah" - the sixteen letters [vowels] because of which - the sixteen-streamed Vishuddhakhya (C) - the abode of Shiva - the white manifestation of the form of Mahadeva -- after that is Kutastha.

(A) All speech/words arise because of vayu being in the energy of Manipura. (B) That aforementioned fire becomes illuminated, settles in the heart, burns away all food and merges [dissolves] fire-energy into vayu. (C) That vayu, going to the throat, merges into space and manifests as sixteen types of breath. At the end of that sixteen-fold form -- the Still subtle form -- the revelation of Kutastha Itself -- in the two-petaled Ajna Chakra, the revelation of Brahman Itself.

Thereafter, one who, upon entering that Atom of Brahman, leaves the body while doing Omkar Kriya 3,456 times in every chakra in one breath -- the Supreme Way that is attained - this is what is known as leaving life through yogic power. And one who cannot do this - if he meditates upon Kutastha of those four chakras and leaves life while surrendered to the Atom of Brahman - doing this also brings attainment of the Supreme Way. (If correctly done, no questions remain.)*

[*Translator's note: All parentheses - () - and the text within them in the commentary to this sloka 8:13, are in the original. Only the word within brackets - [] - are the translator's for the purposes of clarification. Within the commentary itself are footnotes provided by Yogiraj, which in the Bengali are delineated by letters that are literally "k", "kh," and "g" - the first three letters of the consonant section of alphabets in the Sanskrit family. Because these particular letters were assigned as symbols for footnoted commentary, the corresponding letters that would normally be used for footnotes in English - "A", "B", and "C" have been used in this translation.]

**anannyachetah satatam yo mam smarati nityashah
tasyaham sulabhah partha nityayuktasya yoginah -14-**

[Commentary:]

14) Does not see in other directions - anything other than Atman - meaning - one who meditates while always abiding in Kutastha -- always -- beautifully he attains Brahman -- the person who is always stuck in the par avastha of

Kriya -- with dharana, dhyana, samadhi -- in 12 pranayams is pratyahara -- in 144 pranayams is dhrarana -- in 1728 pranyams is dhyana -- samadhi happens if one does 20,736 pranayams -- remaining unmoving in this samadhi is called "yoga." If one does 1728 pranayams for twelve days, then only the number-count for samadhi happens, but samadhi does not happen. Performing all karma, always doing pranayam internally, where inside one who always has a constant pull from the Muladhara up to the head -- he is said to be in "Chaitanya Samadhi"; this is everyone's duty. Other samadhi is like a physical event, and thus that is called "Jada Samadhi." But doing 1728 pranayams - that which may take place spanning from dawn to 10 p.m. at night -- doing this sometimes during every season -- the nature of this Earth is seen and experienced -- and whatever you wish to see, you can see -- if you perform pranayam with total focus of consciousness. Performing pranayam ceaselessly and exclusively in this way, when the mind becomes still by itself [naturally], Truth is known (if one practices unceasingly for six months),* but it does not happen if one makes strenuous effort to do it.

[*Translator's note: The parentheses and the text within them is in the original.]

**mamupetya punarjanma dukkhalayamashashvatam
napnuvanti mahatmanah samsiddhim paramam gatah -15-**

[Commentary:]

15) Attaining Me, birth does not happen again - that birth which is the house of nothing but sorrow - that also does not remain forever. Attaining that Substance, meaning - being completely one with the par avastha of Kriya - that small self - I am this -- going to Brahman one is the Great Self, meaning - "all is Brahman" - being like this, the completion of all things is attained, meaning - no desire arises for anything -- necessity/meaning does not remain - especially for superfluous things -- continuing to abide in this state - the Supreme Way, meaning from the Yoni to the head vayu is stilled and one is merged.

**abrahmabhuvanallokah punaravartinohrjuna
mamupetya tu kaunteya punarjanma na vidyate -16-**

[Commentary:]

16) All worlds that have been created from Brahman have their death and birth -- attaining Me, meaning becoming Still -- abiding in the par avastha of Kriya, birth does not happen again.

**sahasrayugaparyantamaharshad brahmano viduh
ratrim yugasahasram tam tehhoratra vido janah -17-**

[Commentary:]

17) For great sages, pulling and dropping happens one thousand times during the day -- it happens like that at night also -- those to whom this happens are the ones who can be called "brahmin" -- meaning - those for whom, from the continuous practice of pranayam, one pull and drop generally takes 44 seconds to happen.

**avyaktadvyaktayah sarvah prabhavantyaharagame
ratryagame praliyante tatreivavyaktasamjnake -18-**

[Commentary:]

18) When day and night - meaning that ida and pingala are still, and the movement is in sushumna - then this type of state is attained -- he always resides in the state of Vijnana [beyond Knowledge] -- where there is no day and night -- yet the revealing Light like that of the day - like that - all forms that he sees, even the holes/cavities in them can be seen. When one is not in this state - then nothing at all can be seen -- that is what is known as "night" -- when the sight, filled with attachment, verily goes to other things instead of Brahman -- then it is "avyakta" - meaning - cannot comprehend anything at all.

**bhutagramah sa evayam bhutva bhutva praliyate
ratryagamehvasah partha prabhavatyaharagame -19-**

[Commentary:]

19) All phenomena -- having been created, become completely dissolved -- if one stays in a different direction -- that by which all have to remain in a paralyzed condition - those who do not perform Kriya -- when Kriya is again performed, out from the darkness, the True Revelation of the True Self is attained.

**parastasmattubhavohnyohvyaktohvyaktatsanatanah
yah sa sarveshu bhuteshu nashyatsu na vinashyati -20-**

[Commentary:]

20) After this, remaining in the par avastha of Kriya -- there is no

"vyakta" [speakable or knowable] or "avyakta" [unspeakable or unknowable] -- he - abiding always in Brahman, in the end merges in the Universal Brahman -- one in whose phenomenal being this Knowledge has happened - he - though destructible, has no destruction -- "indestructible": does not at all have any destruction - meaning: remains as the Form of Brahman, like a particle in-between. In that Form, whatever he wishes is fulfilled even before it is wished, or he can do so. This is self-evident and perceivable -- "the one who does, sees; whoever is seeing is seeing" - saying such, no one will believe it -- do it and see!!!

**avyaktokshara ityuktastamahuh paramam gatim
yam prapya na nivartante taddham param mama -21-**

[Commentary:]

21) The Unspeakable Kutastha is Imperishable - thus, what has been written [here] is transmitted by Guru!! -- the cause of that Stillness - after going to which place and being Tranquil, one does not want to disengage from the par avastha of Kriya -- meaning, the mind does not go in other directions!!! That is My Supreme Abode - meaning, it is there where I remain ensconced.

**purushah sa parah partha bhaktya labhyastvananyaya
yasyantahsthani bhutani yena sarvamidam tatam -22-**

[Commentary:]

22) After that a certain Person can be seen - meaning after Kutastha -- that which is within all phenomena - it is He who is Ishvar - Brahman -- from whom all of this -- that which you are seeing -- has come about.

**yatrakale tvanavrittimmavrittimm chaiva yoginah
prayata yanti tatkalam vakshyami bharatarshabha -23-**

[Commentary:]

23) The time of death when there is no rebirth, and the time of death when there is birth -- to the yogis - meaning, persons who are in samadhi -- I am speaking about that -- those who truly want to go to Brahman, at the time of death, they will go at the time written about below.

**agnirjyotirahah shuklah shanmasa uttarayanam
tatra prayata gacchanti brahama brahmavido janah -24-**

[Commentary:]

24) Like blazing fire all around, all directions will be aflame -- in that, lightning will manifest -- in that, there will light like daylight -- white -- a manifestation as if millions of suns and millions of moons have risen together -- this will manifest in front of one after continuous practice of Kriya, day and night, for six months -- those who reside in that and are in samadhi -- these esteemed persons who are knowers of Brahman, like Bhisma and such -- leaving the body.

**dhumo ratristatha krishnah shanmasa dakshinayanam
tatra chandramasam jyotiryogi prapya nivartate -25-**

[Commentary:]

25) When the yogi is disengaged from Kriya - meaning, attention filled with attachment is in other things, not meditating upon Atman, deluded as if in a dark night, like a small amount of moonlight -- covered in the pleasures of samsara - the pleasure that does not remain forever -- because the moon does not remain in the same state, and neither is its light like the sun -- like that, the world contracts and expands -- in this state - meaning staying in momentary pleasure - to the Winter Solstice -- meaning, with effort, do not die in the house of death - meaning, they do not go there. Performing Kriya a little bit at a time for six months -- and ordinarily, sadhus almost always in the southern direction - when the sun remains for six months -- they do not die then. And when the sun is in the northern direction, it is in that that they die. At first, performing Kriya for six months, they see the moon -- after that, they see Kutastha in Yonimudra -- then again after another six months -- with intense Light -- they die then. That, after many days -- meaning - they can see after almost one year of work -- then, with the utterance, in Yonimudra - Omkar Kriya -- which has been expounded upon in sloka 12.

**shuklkrishne gati hyete jagatah shashvate mate
ekaya yatyanavrittinanyayavartate punah -26-**

[Commentary:]

26) White and black -- this is the endless motion of the world. White - meaning day; black - meaning night, which has been expounded upon in sloka 24. But in the day -- meaning in the Summer Solstice with intense Light - dying while seeing this - there is no engulfment - meaning rebirth does not happen -- and dying while only seeing the moon, rebirth will happen -- the sadhus who die while seeing the Light of millions of moons and millions of suns, lightning within fire all around, and after that Kutastha Brahman Purushottama -- those sadhus to whom this happens, they are sitting in front of Kutastha even though death has happened -- the people who perform this Kriya properly, for many of them, they have had darshan of all sadhus in Yonimudra. Thus, they have attained the Supreme Abode --

many have seen this.

**naite sriti partha janan yogi muhyati kashchana
tasmat sarveshu kaleshu yogayukto bhavarjuna -27-**

[Commentary:]

27) Yogis are never mesmerized -- meaning, when they are in samadhi, attention never goes toward other things -- for this reason, go into samadhi and remain lodged in Brahman.

**vedeshu yajnashu tapahsu chaiva
daneshu yat punyaphalam pradishtam
atyeti tatsarvamidam veditva
yogi param sthanamupaiti chadyam -28-**

[Commentary:]

28) Seeing and hearing all -- totally performing Kriya -- seeing all people via Kriya in Kutastha and always abiding there - the result that comes about from this -- transcending all of these - in Yonimudra seeing all sadhus in Kutastha sitting in front - there is fruition. Later, continuing to perform Kriya, from time to time performing pranayam twenty thousand seven hundred thirty six (20,736)* times in one sitting - gradually continuing to practice this, one attains "ekasana" in this way - meaning remains always in the state that is after Kriya -- after which there is no abode - meaning the Supreme Abode - Brahman. One remains merged in That - meaning, attainment of Brahman happens -- the One Who is the Primal Source of All.

[*Translator's Note: The parentheses and the text within them are in the original.]

**ity srimadbhagavadgitasupanishatsu brahmavidyayam yogashastre
srikrishnarjunasamvade aksharabrahmayogonama ashtamohdhyayah**

Thus ends the Eighth Chapter.

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CHAPTER 9

Sri Bhagavan said:

**idantu te guhyatamam pravakshyamyanusuyave
 jnanamvijnanasahitam yajjnatva mokshasehshubhat -1-**

[Commentary:]

1) It is being experienced via Kutastha -- now, I am speaking to you on Jnana Vijnana, knowing which you will - in the highest way and easily - attain Sacred Liberation.

**rajavidya rajaguhyam pavitramidamuttamam
 pratyakshavagamam dharmyam susukham kartumavyayam -2-**

[Commentary:]

2) The Royal Knowledge -- secret; Great Knowledge - greatly secret; going where the mind, abiding in Brahman, becomes pure [sanctified] -- fixing Kutastha in front of the eye, easy realization of dharma is happening without desire. Meaning - Kriya, which is transmitted via Guru and in wonderful ease and happiness -- can be done in Kali.

**ashraddadhanah purusha dharmasyasya parantapa
 aprapyamam nivartante mrityusamsaravartmani -3-**

[Commentary:]

3) The person who does not abide in Brahman and does not perform this Kriya -- thus does not attain me - not attaining, becoming disengaged from Atman, putting attachment-filled attention on other things, for the sake of

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the enjoyment of sensory objects - meaning, performing action with the craving for results and doing such business of give and take -- for the fulfillment of such enjoyment, birth and death happens to him.

**maya tatamidam sarvam jagadavyaktamurtina
matsthani sarvabhutani na chahamteshvavasthitah -4-**

[Commentary:]

4) Then he cannot comprehend anything at all of this world -- at that time, I am in all -- it is in Me that they reside -- I do not reside in all - meaning, they are in Me, but I am not in them. In the way that [it is true that] all reside in Atman, for sure -- but not seeing Atman, they are not in It. Because attention is on other things -- not on the breath.

**na cha matsthani bhutani pashya me yogamaishvaram
bhutabhunna cha bhutastho mamatma bhutabhavanah -5-**

[Commentary:]

5) My Form is Ishvar -- looking elsewhere instead of towards Him -- put your sight above this itself -- so that this type of thing does not happen -- meaning, do not look elsewhere -- even while residing in the midst of all -- in all conditions and circumstances -- all phenomena are presently existing, yet not in Me -- the restless mind is engaged in looking elsewhere instead of toward Atman.

**yathakashashthito nityam vayuh sarvatrago mahan
tatha sarvani bhutani matsthanityupadharaya -6-**

[Commentary:]

6) Likened to air, I am all-pervading and I reside in all phenomena.

**sarvabhutani kaunteya prakritim yanti mamikam
kalpakshaye punastani kalpadou visrijamyaham -7-**

[Commentary:]

7) All phenomena go via the eight aspects -- as soon as any karma is completed, they again become engaged in other karma.

**prakritim svamavashtabhya visrijami punah punah
bhutagramamimam kritsnamavasham prakritervashat -8-**

[Commentary:]

8) Caught in those aspects -- again and again, meaning - desire happens -- for this reason, birth and death occur again and again -- but the sense organs of the five elements - those elements are bound by those sense organs -- in the case of all of the sense organs -- Prakriti, meaning - while residing in the body, it is extremely difficult to keep under control that which keeps the body itself completely bound -- therefore, all the sense organs from that very house - they also do not remain under control -- but if Kriya is performed, they do [remain under control].

**na cha mam tani karmani nibadhnanti dhananjaya
udasinavadasinamasaktam teshukarmasu -9-**

[Commentary:]

9) All karma of Prakriti is also happening under the control held by the sense organs -- but I am apart from all such karma -- all such karma cannot bind Me -- because I am residing in My Self Itself - sitting on top of the head -- or - sitting there and not having attention in other directions like everyone else, there is no attachment to other things -- I am residing in Atman Itself -- thus, attached to Atman.

**mayadhyakshena prakritih suyate sacharacharam
hetunanena kaunteya jagadviparivartate -10-**

[Commentary:]

10) I, with intelligence -- in this body -- meaning - with attention on Prakriti, am in the mobile and the immobile -- thus, the world is moving in the road going in the opposite direction -- the cause of such is this: the branches and leaves are below -- the root is on top of the head.

**avajananti mam mudha manushim tanumashritam
param bhavamajananto mama bhutamaheshvaram -11-**

[Commentary:]

11) The ignorant ones have absolutely concluded that I am human, [without knowing] My Supreme Essence - meaning, without knowing the Stillness of

Kriya -- I am the Supreme Substance, Brahman Itself. There is no destruction of Me and neither do I have birth!!!

**moghasha moghakarmano moghajnana vichetasah
rakshasimasurim chaiva prakritim mohinim shritah -12-**

[Commentary:]

12) He is the one who wastes action - whoever does not abide in Atman and does not witness Kutastha -- seeing a very little bit, is greedy after other things -- does not perform Kriya and goes on being obstinate. (Kutastha is Itself - Purusha; the Manifest Light).*

[*Translator's note: The parentheses and the text within them are in the original.]

**mahatmanastu mam partha daivim prakritimashritah
bhajantyananyamanaso jnatva bhutadimavyayam -13-**

[Commentary:]

13) One to whom this type of Knowledge has happened -- that all creation is filled with Brahman and that Prakriti is within Brahman - meaning, the work of the five elements -- it is to This that they keep refuge. At the beginning of all phenomena - meaning, the six chakras - is Brahman-- knowing the Indestructible.

**satatam kirtayanto mam yatantashcha dhriravratah
namasyantashcha mam bhaktya nityayukta upasate -14-**

[Commentary:]

14) Devotional songs which are verily Mine [alt.: verily to Me] - meaning Kriya -- shutting eyes and ears, being totally absorbed, prostrating to me by Omkar Kriya, having faith in the teachings of Guru and always remaining ensconced -- sitting above.

**jnanayajna chapyanye yajanto mamupasate
ekatvena prithaktvena bahudha vishvatomukham -15-**

[Commentary:]

15) Some perform both Yonimudra and Kriya -- both are one -- many types of Kriya -- the purpose of all of them is one.

**aham kraturaham yajnah svadhahamahamushadham
mantrohamahamevajyamahamagniraham hutam -16-**

[Commentary:]

16) (Aham krtu and aham yajna)* verily, I am the doer -- the doer of yajna -- to do yajna -- the act of yajna is also verily Me -- I am also the par avastha of Kriya -- I am medicine also, because in that there is Brahman -- there is no other medicine besides abiding in Brahman. I am mantra - meaning, it is when oneself remains in the Self that the mind finds life -- that possibility comes through transmission via Guru. The ghee for oblation is Me -- I am fire -- It is to Me that oblation is done.

[*Translator's note: The parentheses and the text within them are in the original.]

**pitamahasya jagato mata dhata pitamahah
vedyam pavitramomkar rik sama yajureva cha -17-**

[Commentary:]

17) I am the Grandfather Brahman -- the world's - meaning, all active things - all of those have emerged from Me and I am sustaining them, and I am everyone's Grandpa, [the knowledge of] which is transmitted via Guru -- I am that which is to be known -- on the earth there is nothing comparable that is as pure as Me -- It is with Me that Omkar is the form of this body. Rik, Sama, Yaju -- the three becoming together make Atharva. These four directions are My Form.

**gatirbharta prabhuh sakshi nivasah sharanam suhrit
prabhavah pralayah sthanam nidhanam bijamavyayam -18-**

[Commentary:]

18) I am the Way -- I am the Lord of life maintenance -- I have become a single person in My small part -- It is in Me that everyone resides -- I am the one that everyone is to remember - meaning, everyone should meditate upon Me -- when the body is beautifully proper, there is revelation -- It from Me that everyone is manifesting completely - meaning, arising is from My Mind and complete dissolution is in That Itself -- "nidhanam" = the place for everyone to be in their Tranquil True Self -- the place of emergence for all -

meaning, the Seed Brahman. That has no destruction.

**tapamyahamham varsham nigrihnamyutsrijami cha
amritam chaiva mrityushcha sadasacchahamarjuna -19-**

[Commentary:]

19) [Not] by desire - meaning not doing it continuously in the mind, creation happens -- when persons come upon this kind of ability -- then the sight is upon Immortality. That is Itself Brahman!!! Dying is My form -- because there is no liberation unless there is dying while being alive. I am the good, and I am the bad as well.

**traividya mam somapah putapapa
yajnairishtva svargatim prarthayante
te punyamasadya surendraloka
mashnanti divyandivi devabhogan -20-**

[Commentary:]

20) In this body - the form of Omkar -- the three "vidyas" [wisdoms or sciences] -- knowing -- the Form is Mine. The tongue-knot, heart-knot -- Muladhar knot - piercing [breaking or cutting] and the vision of the full moon - that is also My Form -- the place where if one goes, one is purified - this yajna is [true] yajna -- going here is the Path of Truth -- in that sanctity -- performing the good karma of oneself, the sense - meaning the eye, who [which] is premier among all - it is He who is Kutastha - becoming oneself, witnesses the star in Himself, by which many kinds of Divine Revelations and enjoyment of Bliss are happening in this body.

**te tam bhuktva svargalokam vishalam
kshine punye martalokam vishanti
evam trayidharmamanuprapanna
gatagatam kamakama labhante -21-**

[Commentary:]

21) After the rewards of good are used up, they again return from the heavenly plane to the earthly plane -- in this way, practicing the give-and-take dharma of religion, material wealth and physical pleasure, whatever is desired by whoever, they acquire such.

ananyashchintayanto mam ye janah paryupasate

tesham nityabhiyuktanam yogakshemam vahamyaham -22-

[Commentary:]

22) Whoever remains in Atman without putting attention in other directions -- remaining lodged every day -- that which will bring about beneficence from their samadhi - I make that arise spontaneously within.

**yehpyanyadevata bhakta yajante shraddhayanvithah
tehpi mameva kaunteya yajantyavidhipurvakam -23-**

[Commentary:]

23) Whoever meditates reverently upon other gods besides Atman - without completely stilling oneself -- it is upon Me that he meditates -- because the attention of his mind is for a while upon that god itself -- but does not completely still his mind and remain -- "vidhi" - meaning, perfectly remaining in intelligence is called "vidhi."

**aham hi sarvayajnanam bhokta cha prabhureva cha
na tu mamabhijananti tatvenatashchyavanti te -24-**

[Commentary:]

24) I am the enjoyer of all yajnas -- "yajna" meaning karma [actions]. It is I who am truly manifesting -- those who do not perform Kriya -- meaning - not being in the five elements and not abiding in the sixth chakra -- they cannot completely know Me.

**yanti devavrata devan pitrinyanti pitavratah
bhutani yantibhutejya yanti madyajinohpimam -25-**

[Commentary:]

25) If one meditates upon gods, one attains gods -- if one meditates upon the subtle plane, one attains the subtle plane -- if one meditates upon the phenomenal plane, one attains the phenomenal plane -- if one meditates upon Me, one attains Me.

**patram pushpam phalam toyam yo me bhaktya prayacchati
tadaham bhaktyupahritamashnami prayatatmanah -26-**

[Commentary:]

26) The leaf of the "bel" tree -- flowers, fruits, water - whosoever offers such to Me with faith in Guru's words, I receive all of that - but offering while completely in samadhi -- knowing the false as true - as when trying to get rid of an ailment one says, "say it is not there," and again, "say it is not there" - but the one who is saying such is saying so knowing that it is false, but with the intention of making it true - in that way, knowing all of the works of this world (worship, almanacs)* to be false, they call it true and do such.

[*Translator's note: The parentheses and the text within them are in the original.]

**yat karoshi yadashnasi yajjuhoshi dadasi yat
yattapasyasi kaunteya tat kurushva madarpanam -27-**

[Commentary:]

27) Whatever you are consuming, whatever you are giving and the rites that you are performing, offer all of it to Me - meaning, Brahman is Itself doing the acts of Brahman -- I am not doing it -- this is what is known as offering ["arpan"]. Not knowing all of the time that I am that Brahman - meaning, if Knowledge of this type which comes about spontaneously from continuous performance of Kriya is not there - then offering of this type does not happen -- who -- offers to whom -- Brahman offers to Brahman Itself - meaning, Eternal Stillness Manifested.

**shubhashubhaphalairvam mokshase karmabandhanaih
sannyasayogayuktatma vimukto mamupaishyasi -28-**

[Commentary:]

28) Doing so in this way, one becomes liberated from the results of good and bad -- meaning - one is no longer in the bondage of performing actions with the desire for results -- not desiring any thing when attention falls upon it, being in samadhi -- remaining lodged -- being completely liberated - meaning, being Still, worships Me - meaning, abides on top of the head.

**samohham sarbhuteshu na me dveshyohsti na priyah
ye bhajanti tu mam bhaktya mayi te teshu chapyaham -29-**

[Commentary:]

29) I preside in all phenomena equally -- the way that the thread is the same throughout the garlanded bunch -- neither do I hate anything, nor do I love anything -- one who meditates upon Me with devotion -- meaning, performs Kriya -- I also meditate upon him -- meaning, abiding within him, I also perform Kriya.

**api chet suduracharo bhajate mamanyabhak
sadhureva sa mantavyah samyagvyavasito hi sah -30-**

[Commentary:]

30) Not abiding in the Infinite Brahman -- one who performs evil practices -- if he abides in Atman with one pointed mind -- he should be regarded as a sadhu - thoroughly persevering - meaning, even if he performs acts with the craving for results.

**kshipram bhavati dharmatma shashvacchantim nigacchati
kaunteya pratijanihi na me bhaktah pranashyati -31-**

[Commentary:]

31) He will quickly become "dharmatma" - meaning, will perform Kriya -- and residing in the par avastha of Kriya, will attain Peace. I am telling you with My promise that whoever has faith in the words of Guru and always performs Kriya properly -- he will never perish.

**mam hi partha vyapashritya yehpi syuh papayonayah
striyo vaishyastatha shudrastehipi yanti param gatim -32-**

[Commentary:]

32) Taking refuge in Atman -- no matter from what imperfect source -- women -- vaishyas -- sudras -- they also attain the Supreme Way -- meaning, Tranquil Stillness happens after Kriya.

**kim punarbrahmanah punya bhakta rajarshaystatha
anityamasukham lokamimam prapya bhajasva mam -33-**

[Commentary:]

33) Brahmins, benevolent ones, good king-sages -- what is there to be said

about them? This moving world is temporary -- not even in one thing is there any happiness -- except in the contemplation of the Self and Kriya -- obtaining these, perform Kriya and go on.

**manmana bhava madbhakto madyaji mam namaskuru
mamevaishyasi yuktaivatmanam matparayanah -34-**

[Commentary:]

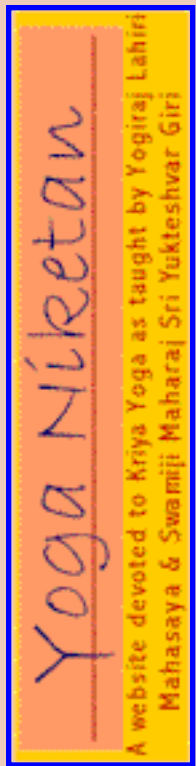
34) Having faith in the words of Guru, remain in Atman Itself -- perform Kriya -- perform the Kriya of Omkar -- remaining lodged -- you will be Mine if you go on performing Kriya.

**ity srimadbhagavadgitasupanishatsu brahmavidyayam yogashastre
srikrishnarjunasamvade rajavidyarajaguhayayogonama
navamohdhyayah**

Thus ends the Ninth Chapter.

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CHAPTER 10

Sri Bhagavan said [sribhagavanuvacha]:

**bhuya eva mabaho shrinu me paramam vachah
yattehham priyamanaya vakshyami hitakamyaya -1-**

[Commentary:]

Vibhuti Yoga

"Sribhagavanuvacha": "sha" -- the sound represents this breath which has gone up to the head -- "ra" - the fire seed, eye -- "ee" - Shakti -- taking this breath up to the head with the eye and that Shakti and keeping it there is called "Sri" [alt.spelling "Shri"] -- this Sri-endowed Bhagavan [Divinity] -- meaning, endowed with the glory of the six -- at Muladhar - the Eternal Substance; at Svadhistan - Peace; at Manipura - full active force; at Anahata - Form of the Self; at Vishuddhakhya - Contentment; at Ajna Chakra - Light; One Who is the embodiment of these qualities - He is speaking - meaning, with Tranquil Stillness from the skull to the root, it is being experienced via Kutastha.

1) Again listen to My Supreme words -- I love you because you are the great arm of power - meaning, fire manifested - you have the power to burn up all -- thus, for your good, I am speaking.

**na me viduh suraganah prabhavam na maharshayah
ahamadirhi devanam maharshinam cha sarvashah -2-**

[Commentary:]

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2) All those persons who are performing Kriya do not know Me -- the great sages -- Marichi -- Atri -- Angirasa -- Pulasta -- Pulaha -- Krtu -- Pracheta -- Vashishta -- Bhrigu -- Narad; these ten great sages - they do not know Me -- all of the great sages are worshippers of Brahman -- thus, I am before all [adi*] -- all the gods that exist are all worshippers of Brahman -- thus, I am before all.

[*Translator's note: The spiritual meaning of the word "adi" is complex to translate. In this context, its meaning is a combination of: before, the beginning, the Original, the Primal, beyond everything. The translator has chosen to use the English word "before" for the sake of simplicity and because it is the most open expression of the compound meaning.]

**yo mamajamanadincha vetti lokamaheshvaram
asammudhah sa martyeshu sarvapapaih pramuchyate -3-**

[Commentary:]

3) One who knows that I have no birth and no beginning, and that I am the Ishvar of all people -- as soon as the breath stills - is Maheshvar -- he, not at all mesmerized by the earthly plane -- all sins -- meaning, mind does not go in directions other than Brahman -- therefore, if one always abides in Brahman one-pointedly, there will be liberation.

**buddhirjnanamasammoha kshama satyam damah shamah
sukham dukham bhavohbhavo bhayam chabhyameva cha -4-**

[Commentary:]

4) Always keeping mind stilled in Brahman and experiencing via that is called "jnana" -- if that happens, one is not deluded into other things -- therefore, if one is not deluded, there is forgiveness - meaning, forgiveness comes from that by itself -- one stays in Brahman for the necessity of doing so -- afterwards, all sensory issues are extinguished and ceased, as well as pleasure and sorrow, occurrence and non-occurrence, fear and fearlessness.

ahimsa samata tushtistapo danam yashohyashah

bhavanti bhava bhutanam matta eva prithagvidhah -5-

[Commentary:]

5) Not having aggression [envy] -- seeing all as Brahman and thereby remaining at peace -- abiding in Kutastha and initiation of That -- japa and ajapa via That -- all are entranced in the weight of the feelings of the five elements -- true intelligence is happening apart from such.

**maharshyah saptapurve chatvaro manavastatha
madbhava manasa jata yesham loka imah prajah -6-**

[Commentary:]

6) The seven great sages and four Manus -- with My Essence within is their birth, by whom - all people that you see - it is they [the sages and Manus] who have actually taken birth.

**etam bibhutim yogam cha mama yo veti tattvatah
sohvikampena yogena yujyate natra samshayah -7-**

[Commentary:]

7) In this way, abiding with stilled mind in samadhi by these Kriyas -- in the sixth chakra beyond the five elements - meaning, one who knows the Tranquil Form in the Ajna Chakra - he is wholly devoid of desires for the future and devoid of doubt, and thus remains connected with a completely secure state of being.

**aham sarvasya prabhavo mattah sarvam pravartate
ity matva bhajante mam budha bhavasamanvitah -8-**

[Commentary:]

8) It is actually from Me that all are being manifested, and it is actually in Me that they presently exist -- one who meditates within in this way, witnessing Brahman everywhere, with mind in equipoise -- the bhava [essence/feeling/being] that is after Kriya - he remains united to that bhava.

**macchitta madagataprana bodhayantah parasparam
kathayantashcha mam nityam tushyanti cha ramanti cha -9-**

[Commentary:]

9) Keeping constant attention on the bindu within the middle of the eyebrows, settling prana verily into Me, there will be the realization of the heart as one with Brahman; thus, it is about Me that one will speak in all matters, and will have profound contentment, and thereby, one will become blissful.

**tesham satatayuktanam bhajatam priti-purvakam
dadami buddhi-yogam tam yena mam upayanti te -10-**

[Commentary:]

10) In this way, one who always remains lodged in Atman completely and without breath, with all desires ceased - the state that happens after Kriya -- one who meditates like this, knowing that there is nothing at all other than Kriya - I unite him in samadhi with stilled mind -- by which the ability to be aware of the extraordinary and wondrous experience is attained.

**teshamevanukamparthamahjanajam tamah
nashayamyatmabhavastho jnanadipena bhasvata -11-**

[Commentary:]

11) To all of those persons - continuing to abide in Brahman, continuing to search out Brahman - they come to know all of the wondrous experiences of Para Buddhi -- not being involved in any other experiences besides That, the Unknown Self destroys darkness -- abiding in Atman in the par avastha of Kriya -- by abiding in the subtle body, via the Knowledge from the Revelatory Light.

Arjuna said:

**param brahma param dhama pavitram paramam bhavan
purusham shashvatam divyam adidevamajam bibhum -12-**

[Commentary:]

12) It is being experienced via the energy of the body -- the state which is after Kriya - that ParaBrahman is the Supreme Abode as well -- meaning, completely secure - there is no abode beyond That -- it is there that the mind becomes holy -- it is You who is beyond all - it is You who is the Supreme Person - Eternal, Space-like - the Space of all space, meaning Supreme Space; You have no birth -- You are Reality.

**ahustvamrishayah sarve devarshirnaradastatha
asitodevalo vvasah svayam chaiva bravishi me -13-**

[Commentary:]

13) It is You that all sages call the Manifestation of Infinite Space; Narad also says so; Asit, Deval, Vyas and You too have said so.

**sarvametadritam manye yanmam vadasi keshava
nahi te bhagavanvyaktim vidurdeva na danavah -14-**

[Commentary:]

14) Whatever You say, I believe all of it to be true; gods, demons -- none of them are able to speak to You, nor are they able to truly know You.

**swayamevatmanatmanam vettha tvam purushottama
bhutabhavana bhutesha devadeva jagatpate -15-**

[Commentary:]

15) By personally performing Kriya, the Supreme Person manifesting within oneself is known automatically -- You are the Essence of all phenomena - meaning, the state which is after Kriya -- the Creator of all phenomena - meaning, all phenomena have sprung forth from Brahman.

vaktumarhasyasheshena divya hyatmavibhutayah

yabhirvibhutibhirlokanimamstvam vapyatishthasi -16-

[Commentary:]

16) You are the One, about Whom all that is worthy of speaking is spoken -- by Atman - all Space-Forms which are completely in You -- all of those Wondrous Manifestations - You are omnipresent in all persons and are residing in Your Tranquil Form.

**katham vidyamaham yogimstvam sada parichintayan
keshu keshu cha bhaveshu chintyohsi bhagavanmaya -17-**

[Commentary:]

17) How do yogis know you and continuously contemplate upon You, and how should I contemplate?

**vistarenatmano yogam vibhutim cha janardana
bhuyah kathaya triptirhi shrinvato nasti mehmritam -18-**

[Commentary:]

18) Please speak of that which can be seen via the extensive performance of Self-Kriya and via the Tranquil Stillness in samadhi -- other than this, nothing gives such nectarous satisfaction.

Sri Bhagavan said:

**hanta te kathayishyami divya hyatmavibhutayah
pradhanyatah kurushreshtha nastyanto vistarasya me -19-**

[Commentary:]

19) It is being experienced via Kutastha -- I am telling you about all of the Wondrous Divine Revelations of Atman -- I am telling you of the primary ones -- My Revelations have no end.

**ahamatma gudakesha sarvabhutashayasthitah
ahamadishcha madhyam cha bhutanamanta eva cha -20-**

[Commentary:]

20) I am Breath Itself; it is in This that all phenomena become Still -- this Atman is at the beginning - meaning, in the father, in the duration - meaning, as long as one is alive; this Breath is also there in the rebirth [new body].

**adityanamaham vishnurjyotisham raviramshuman
marichirmarutamasmī nakshatranamaham shashi -21-**

[Commentary:]

21) Among all the lights that exist, the Tranquil Light Manifested - that is Me -- meaning, the state which is after Kriya -- the Particle of Brahman is inside the particle of the sun -- the subtle vayu that is within energy -- that is itself My Form -- the Particle of Brahman is within all -- among the stars that can be seen, the Great Moon is My Form.

**vedanam samavedohsmi devanamasmī vasavah
indriyanam manashchasmī bhutanamasmī chetana -22-**

[Commentary:]

22) The Omkar Resonance, which can be heard when experiencing the West side of the body -- all of the spaces/skies that are seen - among that is Para Vyoma Brahman - from whom all things can be acquired without prayer - the Still Vayu and Bindu - these are My Forms.

**rudranam shankarashchasmī vittesho yaksharakshasam
vasunam pavakashchasmī meruh shikharinamaham -23-**

[Commentary:]

23) The Still Vayu in the navel is called Ekatva Pavak -- the crowned form of Vasu can be seen in the Kutastha -- that which is seen within the Moon, like Kutastha yet like the triangular peak of a mountain -- these are all My Forms.

purodhasancha mukhyam mam viddhi partha brihaspatim

senaninamaham skandah sarasamasmi sagarah -24-

[Commentary:]

24) Brihaspati, meaning Brahman -- all six chakras are merging in Brahman.

**maharshinam bhriguraham giramasmyekamaksharam
yajnanam japayajnohsmi sthavaranam himalayah -25-**

[Commentary:]

25) The Eternal Kutastha -- performing Kriya -- the cool vayu moves within and outside the spine.

**ashvatthah sarvabrikshanam devarshinam cha naradah
gadhrarvanam chitrarathah siddhanam kapilo munih -26-**

[Commentary:]

26) Like the ashvattha tree - reversed - seen in-between the eyebrows -- Narad being in front of Kutastha can be seen -- the innumerable visions in front of Kutastha are the Forms of Purushottama Itself.

**ucchaih shravasamashvanam viddhi mamamritodbhavam
airavatam gajendranam naranam cha naradhipam -27-**

[Commentary:]

27) Horse can be seen -- He is Fire Manifested -- elephant can be seen -- Kutastha in the middle of Vast Light.

**ayudhanamaham vajram dhenunamasmi kamadhuk
prajanashchasmi kandarpah sarpanamasmi vasukih -28-**

[Commentary:]

28) The play of lightning can be seen -- cow can be seen -- Kama without desire -- which happens by itself -- the Snake can be seen.

anantashchasmi naganam varuno yadavamaham

pitrinamaryama chasmi yamah samyamataham -29-

[Commentary:]

29) Ananta Naga is seen -- the Causal Water -- "richa" - meaning, from the throat to the eyebrows -- the Tranquility of breath and samyama -- meaning pranayam, pratyahara, dharana, dhyan, samadhi.

**prahladashchasmi daityanam kalah kalayatamaham
mriganam cha mrigendroham vainateyashcha pakshinam -30-**

[Commentary:]

30) There is True Bliss for one who always keeps vayu stilled in the head -- lion can be seen -- bird can be seen.

**pavanah pavatamasmi ramah shastrabhritamaham
jhashanam makarashchasmi srotasamasmi jahnavi -31-**

[Commentary:]

31) Vayu without desire -- can be seen -- the force of vayu in the "janu."*

[*Translator's note: The modern meaning of "janu" is knee. One of the old implications of "janu" is "palate."]

**sarganamadirantashcha madhyam chaivahamarjuna
adhyatmavidya vidyanam vadah pravadatamaham -32-**

[Commentary:]

32) The beginning, end and middle of Space -- the Tranquil state after Kriya -- one who can stop [questioning] by the answer.

**aksharanamakarohsmi dvandvah samasikasya cha
ahamevakshayah kalo dhataham vishvatomukhah -33-**

[Commentary:]

33) Kutastha -- two -- Still -- Brahman is the place of emergence -- Face in all directions.

**mrityuh sarvaharashchahamudbhavashcha bhavishyatam
kartih shrirvak cha narinam smritirmedha dhritihkshama -34-**

[Commentary:]

34) Death - the slayer of all -- has come about from Brahman and will come about -- the acts, beauty and speech of woman, and memory, intelligence, resolve, forgiveness - [My] Form.

**brihat sama tatha samnam gayatri cchandasmaham
masanam margashirshohhamritunam kusumakarah -35-**

[Commentary:]

35) Enormous Resonance of Omkar -- Omkar Kriya -- Muladhar and Sahasrar becoming the same -- the feeling of eternal spring.

**dyutam cchalayatamasmi tejastejasvinamaham
jayohsmi vyavasayohsmi sattvam sattvavatamaham -36-**

[Commentary:]

36) Cleverness -- fiery energy -- victory -- work -- Truth -- [are] Me.

**vrishninam vasudevohsmi pandavanam dhananjayah
muninamapyaham vyasah kavinamushanah kavih -37-**

[Commentary:]

37) Desire -- the knower of Brahman -- speaker -- Supreme Person.

**dando damayatamasmi nitirasmi jigishatam
mounam chaivasmi guhyanam jnanam jnavatamaham -38-**

[Commentary:]

38) Sentence [justice] -- morality -- mute -- witnessing Kutastha -- and the awareness of Self.

**yacchapi sarvabhutanam bijam tadahamarjuna
na tadasti vina yat syanmayabhutam characharam -39-**

[Commentary:]

39) I am the Seed of all -- there is nothing other than Me.

**nantohsti mama divyanam vibhutinam paramtapa
esha tuddeshatah prokto vibhutervistaro maya -40-**

[Commentary:]

40) There is no end to My Divine Manifestations. I have told you about only these.

**yad yad vibhutimatsattvam shrimadurjitameva va
tattadevavagaccha tvam mama tejohmshasambhavam -41-**

[Commentary:]

41) These are of Shambhavi Mudra's Power -- know that.

**athava bahunaitena kim jnatena tavarjuna
vishtabhyahamidam kritsnamekamshena sthito jagat -42-**

[Commentary:]

42) No need arises to say very much; the atom of dust enters the atom of water -- water's into fire -- fire's into air -- air's into space -- space's into Brahman -- know that the world is in one fragment of the Particle of Brahman.

**ity srimadbhagavadgitasupanishatsu brahmavidyayam yogashastre
srikrishnarjunasamvade vibhutiYGONAMA dashamohdhyayah**

Thus ends the Tenth Chapter.

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CHAPTER 11

Arjuna said:

**madanugrahaya paramam guhyamadhyatmasamjnitam
 yattvayoktam vachastena mohohyam vigato mama -1-**

[Commentary:]

1) It is being experienced by the energy of the body -- all delusion has been cast away by what You have said -- the secret spiritual science -- that which is transmitted via Guru's teaching.

**bhavapyayou hi bhutanam shrutou vistarasho maya
 tattvah kamalapatraksha mahatmyamapi chavyayam -2-**

[Commentary:]

2) After hearing so much from You, I understand You to be the Immortal, Indestructible, Great Divinity -- O Kamalapatraksha -- lotus-like Eye.

**evametadyathattha tvamatmanam parameshvara
 drashtumicchami te rupamaishvaram purushottama -3-**

[Commentary:]

3) By [this] science, I wish to see the Cosmic Form of Atman.

**manyase yadi tacchakyam maya drashtumiti prabho
 yogeshvara tato me tvam darshayatmanamavyayam -4-**

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[Commentary:]

4) If You think that I can see -- then, via Kutastha, he began to see the Indestructible Form of Self.

Sri Bhagavan said:

**pashya me partha rupani shatashohtha sahasrashah
nanavidhani divyani nanavarnakritini cha -5-**

[Commentary:]

5) It is being experienced via Kutastha -- see the hundreds of thousands of Forms; the many kinds of substances -- I am residing in the atoms of the many colors.

**pashyatityanvasunrudranashvinou marutastatha
bahunyadrishtapurvani pashyashcharyani bharata -6-**

[Commentary:]

6) Surya -- Ashtvasu -- Rudra -- Ashvinikumar -- Marut -- see all this -- My Astonishing and Wondrous Forms.

**ihaikesthm jagat kritsnam pashyadya sacharacharam
mama dehe gudakesha yacchanyaddrashtumicchasi -7-
na tu mam shakyate drashtumanenaiva svachakshusha
divyam dadami te chakshu pashya me yogamaishvaram -8-**

[Commentary:]

7) All of these mobile and immobile [phenomena] are actually My Manifestations -- that other kind of Manifestation that you wish to see in this body -- That --

8) you cannot see with these eyes; I will give you a space-like Eye -- by that, through yoga, you will be able to see the Cosmic Form.

Sanjay said:

evamukta tato rajan mahayogeshvaro harih

darshayamasa parthaya paramam rupamaishvaram -9-

[Commentary:]

9) It is being known via the subtle perception -- like this, Kutastha began to show His Form to the energy of the body.

**anekavaktranayanamanekadbhutadarshanam
anekadivyaabharanam divyanekodyatayudham -10-**

[Commentary:]

10) Many people are sitting in front of Kutastha -- many eyes are looking at Kutastha -- many incredible Forms -- many weapons from many Skies/Spaces - in innumerable hands.

**divyamalyambaradharam divyagandhanulepanam
sarvashcharyamayam devamanantam vishvatomukham -11-**

[Commentary:]

11) The Garland of Space -- the Scent of Space -- all are astonishing -- in this way, he went on witnessing the Divine Kutastha. Infinite Cosmos -- the eyes of people living in samsara -- those who have become perfected -- all of them are gazing at Kutastha -- which of course means that they are the Manifestations of Kutastha Itself; there is nothing there other than Kutastha.

**divi suryasahasrasya bhaved yugapadutthita
yadi bhah sadrishi syadbasastasya mahatmahah -12-**

[Commentary:]

12) That Great Spirit Kutastha's -- like millions of suns - much more than that - this kind of Power splendorously radiating everywhere.

**tatraikastham jagatkritsnam pravibhaktamanekadha
apashyaddevadevasya sharire pandavastada -13-**

[Commentary:]

13) One is seeing the entire world there -- all are many different

manifestations of Kutastha -- in one's own body (Pandavas')* he went on seeing -- one's own body is itself the five Pandavas.

[*Translator's note: The parentheses and the text within them are in the original.]

**tatah sa vismayavishto hrishtaroma dhananjayah
pranamy shirasa devam kritanjaliirabhashata -14-**

[Commentary:]

14) Awestruck, with hairs standing on end, he began to say -- while doing pranam.

Arjuna said:

**pashyami devamstava deva dehe
sarvamstatha bhutavisheshasamghan
brahmanamisham kamalasanastha-
mrishimshcha sarvanuragamshcha divyanam -15-**

[Commentary:]

15) It is being experienced by the energy of the body -- spontaneously by itself, he continued to see that in this body itself, in Kutastha (deva = space)* all phenomena exist completely -- Brahma**-- Vishnu -- Mahesh; sages -- all -- birds.

[*Translator's note: The parentheses and the text within them are in the original. The word "akash" was translated as "space." The word "deva" was left in Sanskrit, because it is the word being defined from the first line of the sloka as equivalent to "akash," or "space."]

[**Translator's note: "Brahma" refers to one aspect of the Divine. This should not be confused with "Brahman," the Absolute, which is beyond all aspects. This differentiation in spelling is used throughout this translation.]

**anekabahudaravaktranetram
pashyami tvam sarvatohnantarupam
nantam na madyam na punastavadim
pashyami vishveshvara vishvarupam -16-**

[Commentary:]

16) I am seeing the many arms of everyone -- many bellies of many people -- many mouths of many people -- many eyes of many people; I am seeing You everywhere - the Infinite Form -- there is no end -- as far as I can see - I am seeing [Your Form] -- there is no end to seeing -- because there is no end, there is no middle -- therefore there is no beginning either -- for this Lord of all the world and the Cosmos.

**kiritinam gadinam chakrinam cha
tejorashim sarvato diptimantam
pashyami tvam durnirikshyam samantad
diptanalarkadyutimaprameyam -17-**

[Commentary:]

Description of Kutastha

17) On Your Form is the Crowned Form everywhere -- six Manifestations with the Mace - pervading everywhere -- round like a wheel -- the Power is also immense (Infinite)* -- Endless Light -- like fire -- like the sun -- like lightning -- like nothing else -- this Light does not need to be proved -- the world is lit by the Light of that Kalachand [Sri Krishna] -- no one ever has seen this kind of Light (boundless)* -- (the blessed go there; what to talk of humans being able to go).**

[* and ** Translator's note: The parentheses and the text within them are in the original.]

**tvamaksharam paramam veditavyam
tvamasya vishvasya param nidhanam
tvamavyayah shashvatadharmagopta
sanatanastvam purusho mato me -18-**

[Commentary:]

18) It is You Who is the Eternal Kutastha -- That is what is worthy of Knowing -- You are Supreme -- You are beyond all - all Cosmos and samsara -- beyond all - the Abode of Tranquility where all is extinguished -- You are the Indestructible, Eternal Protector of the Secret Dharma = Kriya -- that which is secret is acquired through the

teaching of Guru -- the Eternal Being. This is my experience - meaning, this is manifesting within.

**anadimadhyantamanantavirya-
manantabahum shashisuryanetram
pashyami tvaam diptahutashavaktram
svatejasa vishvamidam tapantam -19-**

[Commentary:]

19) There is no beginning, end, middle -- because by becoming One, nothing remains -- endless arms are His very arms -- moon, sun, Eye -- sun on the right -- moon on the left -- burning like fire -- mouth -- the entire Cosmos and samsara are aflame in Fire - meaning, I am not able to quench this Fire.

**dyavaprithivivyoridamantaram hi
vyaptam tvayaikena dishashashcha sarvah
drishtvadbhutam rupamugram tavedam
lokatrayam pravyathitam mahatman -20-**

[Commentary:]

20) All that exists in earth and heaven and the heart within are thoroughly imbued with Light (abiding)* -- oh, it's happening - all directions are Light upon Light -- seeing this intense Form of Yours - in the three worlds, there is hurt in my mind - meaning, heaven, earth, the netherworld - the inattentiveness of this body itself -- no awareness of this remains in the end -- it is experienced in the end state after Kriya.

[*Translator's note: The parentheses and the text within them are in the original.]

**ami hi tvaam surasamgha vishanti
kechidbhitah pranjalayo grinanti
svastityuktva maharshisiddhasamghah
stuvantitvaam stutibhi pushkalabhih -21-**

[Commentary:]

21) Everyone witnesses - the Eye is Still!!! Some are afraid and are

there with folded hands [hands in form of prayer]. The perfected persons -- they are saying, "be at peace, be at peace"; "calm down, calm down" -- the perfected persons and great sages - "calm down" -- some are gazing -- singing the true hymns within.

**rudraditya vasavo ye cha sadhya
vishvehshvinou marutashchoshmapashcha
gandharvayakshhasurasiddhasamgha
vikshante tvaam vismitashchaiva sarve -22-**

[Commentary:]

22) Rudra -- Aditya -- Ashtavasu -- sadhaka -- Vishvadeva -- Ashvinikumar -- Marut and such others -- Gandharvas -- Yakshas -- Asuras -- perfected persons -- upon seeing, all of them are awestruck -- how strange and incredible!

**rupam mahatte bahuvaktranetram
mahabaho bahubahurupadam
bahudaram bahudamshtrakaralam
drishtva lokah pravythitastathaham -23-**

[Commentary:]

23) That colossal Form of Kutastha of Yours - in front of that - many mouths, many eyes, many arms, many Forms - becoming Primal - all are in front - many bellies -- many people with huge and enormous teeth -- seeing and hearing all of this, my heart is greatly troubled.

**nabhahsprisham diptamanekavarnam
vyattananam diptavishalanetram
drishtva hi tvaam pravyathitantaratma
dhritim na vindami shamam cha vishno -24-**

[Commentary:]

24) Many, many kinds of Light are manifesting -- such are pervading throughout all of space -- the mouth is big -- meaning, Light is splendorously radiating all around Kutastha - the immense Eye in the middle is like a dark eye. Oh, I am hurting within -- I cannot hold myself and find rest.

**damshtarakaralani cha te mukhani
drishtaiva kalanalasannibhani
disho na jane na labhe cha sharma
prasida devesha jagannivasa -25-**

[Commentary:]

25) One who sees this -- with whatever purpose -- in that way, he can see all within that Kutastha. You are showing this Form in Your Mouth, in the middle of that Purushottama Kutastha -- huge and enormous teeth -- like swords - a Form like Death at the end of time -- like blazing Fire, everything all around is aflame and I cannot perceive any directions -- my heart is in turmoil -- O God of gods! Kutastha!!! Please pacify Yourself altogether. It is You That is the Abode of the world's existence!!!

**ami cha tvaam dhritarashtrasya putrah
sarve sahaivavanipalasanghah
bhisma dronoh sutaputrastathasou
sahasmadiyairapi yodhamukhyaih -26-**

[Commentary:]

26) Bhishma, Drona, Karna and great and mighty warriors and the hundred sons of Dhritarashtra.

**vaktrani te tvaramana vishanti
damshtarakaralani bhayanakani
kechidvilagna dashanantareshu
samdrishyante churnitairuttamangaih -27-**

[Commentary:]

27) All are going into Your Mouth; some are lodged on the sides of the teeth - You are eating them, crunching and chewing the heads.

**yatha nadinam bahavohmbuvegah
samudramevabhimukha dravanti
tatha tavami naralokavira
vishanti vaktranyabhivijvalanti -28-**

[Commentary:]

28) As all rivers are rushing to the sea, in that very same way, heroic beings are falling into Your Mouth.

**yatha pradiptam jvalanam patanga
vishanti nashaya samriddha vegah
tathaiva nashaya vishanti loka-
stavapi vaktrani samriddhavegah -29-**

[Commentary:]

29) As moths, having gone into a lamp, quickly burn and die, in the same way, all (human plane),* going into Your Mouth, are burning and dying.

[*Translator's note: The parentheses and the text within them are in the original.]

**lelihyase grasamanah samanta-
llokan samagranvadanairjvaladbhih
tejobhirapurya jagat samagram
bhasastavograh pratapanti vishno -30-**

[Commentary:]

30) Tongue is licking and lapping -- all are going and falling into that; Fire all around - such an incredibly intense Form of Yours.

**akhyahi me ko bhavanugrarupo
namohstu te devavara prasida
vijnatumicchami bhavantamadyam
na hi prajanami tava pravrittim -31-**

[Commentary:]

31) Will You please tell me who You are, Sir? Such an intense Form -- O You, the Greatest of gods -- I bow to You -- I want to know Your Reality -- what happened from what -- I have not been able to understand this properly -- here I was seeing Kutastha -- now what is this thing that has happened.

Sri Bhagavan said:

**kalohsmi lokakshyakrit pravriddho
lokan samahartumiha pravrittah
ritehpi tvaam na bhavishyanti sarve
yehvasthitah pratyanyikeshu yodhah -32-**

[Commentary:]

32) It is being experienced via Kutastha -- I am become Time; the time engaged in the destruction of people; breath is moving 21,600 times during the day and night; by extending the prana-vayu, yogis keep that time stilled from the small samadhi to the Great Samadhi. Then the Eternal and Still Form of Brahman becomes the Death of Time -- engaged in this one act -- no one will survive except you - all of the warriors that are there.

**tasmat tvamuttishtha yasho labhasva
jitva shatrun bhunkshvarajyam samriddham
mayaivaite nihatah purvameva
nimittamatram bhava savyasachin -33-**

[Commentary:]

33) Therefore, go on performing Kriya -- only, you are just a reason -- all are already dead.

**dronancha bhishmancha jayadrathancha
karnam tathannyanapi yodhaviran
maya hatamstvam jahi ma vyathishtha
yudhyasva jetasi rane sapatnan -34-**

[Commentary:]

34) (See this example)* one deceiver is fear -- [or] being overly daring -- belief from hearing -- I have already killed them all -- only waiting for you to perform Kriya have I kept them this way [seeming to be] -- with Prakriti.

[*Translator's note: The parentheses and the text within them are in the original.]

Sanjay said:

**etacchrutva vachanam keshavasya
kritanjalirvepamanah kiriti
namaskritva bhuya evaha krishnam
sagadagadam bhitabhita pranamya -35-**

[Commentary:]

35) It is being experienced via the subtle perception -- hearing all of this and experiencing via Kutastha, the energy of the body is overcome with feeling and is doing pranam with humility.

Arjuna said:

**sthane hrishiksha tava prakirtya
jagat prahyashyatanurajyate cha
rakshamsi bhitani disho dravanti
sarve namasyanti cha siddhasamghah -36-**

[Commentary:]

36) The energy of the body is saying -- Sir, please save me -- everything has caught on Fire all around -- oh, all directions are going, going -- all realized beings are bowing to You, with fear.

**kasmaccha te na nameranmahatman
gariyase brahmanohpyadikartre
ananta devesha jagannivasa
tvamaksharam sadasat tat param yat -37-**

[Commentary:]

37) It is You Who is the Infinite God; it is You Who is beyond truth and non-truth, the Abode of the world's existence; it is You Who is the Indestructible Kutastha.

**tvamadidevah purushah purana-
stvamasya vishvasya param nidhanam
vettasi vedyam cha param cha dhama
tvaya tatam vishvamantarupa -38-**

[Commentary:]

38) You are the Primordial God -- You are the Most Ancient Person --
You are the Abode where the Cosmos and samsara are extinguished --
You are the Substance to be known -- it is You Who can know -- the
Supreme Abode -- it is from You that all of the endlessly manifesting
Cosmos and samsara have come about.

**vayuryamohgnirvarunah shashankah
prajapatistvam prapitamahashcha
namo namastehstu sahasrakritvah
punashcha bhuyohpi namo namaste -39-**

[Commentary:]

39) Vayu, Yama, Agni, Chandra, Varuna, Brahma -- I bow a thousand
times -- again I bow -- I bow.

**namah purastadatha prishthataste
namohstu te sarvata eva sarva
anantaviryamita vikramastvam
sarvam samapnoshi tatohsi sarvah -40-**

[Commentary:]

40) I bow to Your front -- I bow to Your back -- I bow to all of You --
the Infinite Seed Power -- the Almighty's, of course -- there is no end -
meaning, Kutastha has no boundaries -- jiva everywhere, Kutastha
everywhere!!!! Gradually expanding, how far can You expand - even
that has no end.

**sakheti matva prasabham yaduktam
he krishna he yadava he sakheti
ajanata mahimanam tavedam
maya pramadat pranayena vapi -41-**

[Commentary:]

41) I was like an insane man when I previously addressed You with
the word "sakha" [friend/companion] -- but without knowing that You
are the Great Omnipresent One -- but it is out of love that I said such.

yacchavahasarthamasatkritoysi

**viharashayasanabhojaneshu
ekohtavapyachyuta tatsamaksham
tat kshamaye tvamahamaprameyam -42-**

[Commentary:]

42) All of the joking around that I did -- sporting, sleeping, sitting, eating -- O Immortal One!!! Meaning - Your Seed Kutastha never perishes -- and there is no one equal to You either.

**pitasi lokasya characharasya
tvamasya pujoyashcha gururgariyan
na tvatsamohstyabhyadhikah kutohnyo
lokatrayerhpyapratimaprabhavah -43-**

[Commentary:]

43) You are the Father of all people - meaning, the Creator of mobile and immobile things -- You can bring [the jiva] from the darkness of the Cosmos and samsara into Light -- I am directly witnessing that -- it is You Who is "pujaniya" [worthy of worship] ("pa" = Yoni Muladhar, "u" = endowed with Shakti, "ja" = abiding in Kutastha = it is this that is called "puja" [worship] - meaning, puja must be performed with prana -- [the knowledge of] which is transmitted via Guru)* -- there is no one equal (second)** to You -- how can there be something greater. No one at all of these three worlds can create an image of You -- because nothing at all can be like You.

[*Translator's note: The parentheses and the text within them are in the original, except the bracketed term "worship," which has been used for the purpose of clarification.]

[**Translator's note: The parentheses and the text within them are in the original.]

**tasmat pranamyā pranidhaya kayam
prasadayē tvamahamishamidyam
piteva putrasya sakheva sakhyuh
priyah priyayarhasi deva sodhum -44-**

[Commentary:]

44) For these reasons, I am doing pranam to You, stilling the body

without breath -- now please become calm and happy -- because You are the Lord.

**adrishtapurvam hrishitohsmi drishtva
bhayena cha pravyathitam mano me
tadeva me darshaya deva rupam
prasida devesha jagannivasa -45-**

[Commentary:]

45) "Adrishtapurva" - meaning: it is because I did not ever see this Form before that I am experiencing fear -- for this reason, please show me Your Form from before -- by Your Mercy.

**kiritinam gadinam chakrahasta-
micchami tam drashtumaham tathaiva
tenaiva rupena chaturbhujena
sahasrabaho bhava vishvamurte -46-**

[Commentary:]

46) You were four-armed - after that You took on this Universal Form -- please show me that Form.

Sri Bhagavan said:

**maya prasannena tavarjunedam
rupam param darshitamatmayogat
tejomayam vishvamanantamadyam
yanme tvadanyena na drishtapurvam -47-**

[Commentary:]

47) It is being experienced via Kutastha -- by performing the Yoga of Atman, you were able to see this Form -- That which is greater than all, and this I have shown you because I am pleased [or, satisfied] -- you have seen the All Energy-embodied Form (the Light-Self Manifested)* - the Cosmos-samsara - infinite Form -- you have neither beginning nor end -- the Form which no one other than you has seen before.

[*Translator's note: The parentheses and the text within them are in the original.]

**na vedayajnadhyayanairna danairna
cha kriyabhirna tapobhurugraih
evam rupah shakya aham nriloke
drashtum tvadanyena kurupravira -48-**

[Commentary:]

48) The Form which you have seen -- by reading the Vedas, performing yajnas, performing intense austerities, charity and all rites -- this Form has not been seen amongst human beings.

**ma te vyatha macha vimudhabhavo
drishtva rupam ghoramidrishmamedam
vyapetabhiih pritamanah punastvam
tadeva me rupamidam prapashya -49-**

[Commentary:]

49) Your heart should not be afraid from having seen this Form -- for this reason, without fear, look at this All-pervading Form properly.

Sanjay said:

**ityarjunam vasudevastathoktva
svakam rupam darshayamasa bhuyah
ashvasayamasa cha bhitamenam
bhutva punah soumyavapurmahatma -50-**

[Commentary:]

50) Subtle perception-experience is happening -- having said thus, [the Lord] again assumed the Peaceful Form.

Arjuna said:

**drishtedam manusham rupam tava soumyam janardana
idanimasmi samvrittah sachetah prakritim gatah -51-**

[Commentary:]

51) It is being experienced via the energy of the body -- now, seeing Your human Form, my mind [heart] came into a natural state - meaning,

awakenedness has been attained.

Sri Bhagavan said:

**sudurdarshamidam rupam drishtavanasi yanmama
deva apyasya rupasya nityam darshanakankhinah -52-**

[Commentary:]

52) It is being experienced via Kutastha -- witnessing this Form can happen after much struggle -- that which you have seen - even gods [devatas] - meaning, Kriyanvita persons - always wish that they will be able to see this Form.

**naham vedairna tapasa na danena na chejyaya
shakya evamvidho drashtum drishtavanasi mam yatha -53-**

[Commentary:]

53) Whoever, having thoroughly known, offers Kriya -- performs Omkar Kriya -- abiding in Kutastha -- no one can see this Form - That which you have seen.

**bhaktya tvananyaya shakyah ahamevamvidhoharjuna
jnatum drashtum cha tatvena praveshtum cha parantapa -54-**

[Commentary:]

54) By working with single-pointed devotion -- meaning - by always abiding in Atman, with faith in Guru's teachings - one can see this Form, one can know It -- he can see It - "tattvena" - meaning being in the five elements -- by performing Kriya and thus truly entering in.

**matkarmakrinmatparamo madbhaktah sangavarjitah
nirvairah sarvabhuteshu yah sa mameti pandava -55-**

[Commentary:]

55) Do My actions - meaning Kriya, which is transmitted via Guru -- for Me verily -- abiding in Kutastha -- examining thoroughly and having faith in Guru -- therefore, seeing this Form, desires do not go to other things -- residing always in the Pure Brahman, when you see all as the same, then

wrongful feelings [and behavior] can never manifest -- whosoever stays in this state - he attains Me - meaning, the Self remains in the Self -- which is the par avastha of Kriya.

**ity srimadbhagavadgitasupanishatsu brahmavidyayam yogashastre
srikrishnarjunasamvade vishvarupadarshanam nama
ekadashohdhyayah**

Thus ends the Eleventh Chapter.

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CHAPTER 12

Arjuna said:

**evam satatayukta ye bhaktastvam paryupasate
 ye chapyaksharamavyaktam tesham ke yogavittamah -1-**

[Commentary:]

1) The energy of the body is saying -- those who are always locked [stuck] in this way -- having performed Kriya and having had faith in Guru's teaching -- and those who worship Kutastha, meaning perform Yonimudra -- what that is, there is no way of saying -- among them, who is the superior yogi?

Sri Bhagavan said:

**mayyaveshya mano ye mam nityayukta upasate
 shraddhaya parayopetaste me yuktatama matah -2-**

[Commentary:]

2) It is being experienced via Kutastha -- the mind becomes enraptured after Kriya -- by being always lodged in Tranquility -- worships -- one who remains lodged -- it is he who is good.

**ye tvaksharamanirdeshyamavyaktam paryupasate
 sarvatragamachintyam cha kutasthamachalam dhruvam -3-**

[Commentary:]

3) Those who abide in Kutastha -- wherever he goes, he sees Kutastha in

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that very place, and in all matters, contemplates the Inconceivable Brahman in the form of Kutastha -- being still and with complete certainty.

**sanniyamyendriyagramam sarvatra samabuddhayah
te prapnuvanti mameva sarvabhutahite ratah -4-**

[Commentary:]

4) Controlling all senses by extinguishing, and keeping everything in equilibrium -- sees -- keeping intellect stilled -- he certainly attains Me, and he does that which benefits all beings - meaning teaches Kriya -- it is in this that his mind always dwells.

**klेशhohdhikatarasteshamavyaktasaktachetasam
avyakta hi gatirduhkham dehavadbhiravapyate -5-**

[Commentary:]

5) One who does not abide in Kutastha - he becomes very afflicted -- because the Unmanifest Brahman is attained by embodied beings through struggle.

**ye tu sarvani karmani mayi sannyasya matparah
ananyenaiva yogena mam dhyayanta upasate -6-**

[Commentary:]

6) Those who have extinguished all actions and the desire for their fruits in Me -- it is My Kriya, verily -- knowing via the transmission of Guru, abides in Me -- not putting attention elsewhere, becoming immersed in samadhi, does My Kriya - meaning, doing pranayam 1728 times, worships.

**teshamaham samuddharta mritusamsarasagarat
bhavami na chiratpartha mayaveshitachetasam -7-**

[Commentary:]

7) I take him from the death-samsara and, with Tranquility, I lift him up on top of the head -- quickly, he becomes "I" - those who abide in the paravastha of Kriya and remain lodged.

mayyeva mana adhatsva mayi buddhim niveshaya

nivasishyasi mayyeva ata urdham na samshayah -8-

[Commentary:]

8) It is Me where the mind should be kept - meaning, having stilled the intellect in the par avastha of Kriya, enter it with extinguished silence -- after penetrating with extinguished silence in this way he will definitely become "I" -- with infallible certainty -- and will go above - meaning, he will abide sitting on top of the head -- there is no doubt about this.

**atha chittam samadhatum na shaknoshi mayi sthiram
abhyasayogena tato mamicchaptum dhananjaya -9-**

[Commentary:]

9) If not able to still the mind in Me, then you should desire to practice - meaning, increase Kriya.

**abhyasehpyasamarthohsi matkarmaparamo bhava
madarthamapi karmani kurvan siddhimavapsyasi -10-**

[Commentary:]

10) If you do not have the strength or time to practice, then perform My karma [act] - meaning, action without the desire for its fruits - meaning, as one continues with the performance of Kriya, desire for all things will end -- that is what is known as the attainment of "siddhi."

**athaitadapyashaktohsi kartum madyogamashritah
sarvakarmaphalatyagam tatah kuru yatatmavan -11-**

[Commentary:]

11) If you cannot become immersed and do even this, then perform all of the different kinds of actions -- but without the desire for results, and enjoined with Atman - meaning, being in dharana, dhyana and samadhi.

**shreyo hi jnanamabhyasajjnanaddhyanam vishishyate
dhyanam karmaphalatyagastyagacchantiranantaram -12-**

[Commentary:]

12) Besides Yonimudra, doing pranayam 1728 times is good; other than that, always performing Kriya without the desire for results is good; and beyond that, neither am I anything, and nor is anything mine -- that which happens in the par avastha of Kriya -- good.

**adveshta sarvabhutanam maitrah karuna eva cha
nirmamo nirahamkarah samaduhkhasukhah kshami -13-**

[Commentary:]

13) Do not hate anyone - what is enmity for drunkards? See everyone as yourself in the form of the Kutastha and do that which will elevate Kriya -- I am nothing, nothing is mine -- just by the work of staying in the par avastha of Kriya, the ego is not there at that time -- sorrow and happiness are known as the same in intoxication -- if someone says something, he is forgiven by stating "let him say it" -- meaning, does not care about it, like a door squeaking "k(n)yatch k(n)oatch."*

[*Translator's note: The "n"s in the last two words indicate the nasal quality of the squeaking door, and these words are transliterations from the original.]

**santushtah satatam yogi yatatma dridhanishchayah
mayarpitamanobuddhiryo me bhaktah sa me priyah -14-**

[Commentary:]

14) Always -- content at heart -- spontaneously by itself in the abidance in the par avastha of Kriya -- because oneself is lodged completely and securely -- whoever has stilled his mind after Kriya and has surrendered it to Me - meaning, does not put attachment-filled attention on other things -- that state, which happens by itself -- where he stills and surrenders the intellect -- which also happens by itself - one whose faith in the teachings of Guru has become like this -- he is dear to Me - meaning, besides this, he absolutely knows nothing else at all.

**yasmannodvijate loko lokannodvijate cha yah
harshamarshabhayodvegairmukto yah sa cha me priyah -15-**

[Commentary:]

15) The one from whom no harm comes to any person -- and the one by whose work people are not disturbed -- sorrow and pleasure, fear and anxiety - which never at all happens to drunkards -- in that way, the "jivanmukta" person who resides in the par avastha of Kriya -- the one who

remains as the Self in the bliss of the Self is the Self who is dear to the Self.

**anapekshah shuchirdaksha udasino gatavyathah
sarvarambhaparityagi yo madbhaktah sa me priyah -16-**

[Commentary:]

16) Does not look in any other direction -- does not have desire for that either -- always remains in Brahman -- abiding in the paravastha of Kriya, sees Kutastha in all and as the expert in every kind of work -- sitting on top of the head and abiding there, remains devoid of any kind of affliction. When there is desire for non-essential karma [action] -- at the very beginning of that desire, because of abiding in Brahman -- via the absolute intoxication -- [the desire] is discarded by itself [automatically], because those pleasures are momentary, after which there is no happiness -- abiding in the par avastha of Kriya -- is partaking -- one who has attained the state of being at this kind of level via the teaching of Guru - he is the Self through whose own actions is dear to the Self.

**yo na hrishyati na dveshti na shochati na kankshati
shubhashubhaparityagi bhaktiman yah sa me priyah -17-**

[Commentary:]

17) The one who, abiding in the par avastha of Kriya, is not pleased at anything -- is not hateful about anything -- does not desire -- renouncing both good and bad -- which happens automatically to drunkards -- having received this type of Kriya via the teaching of Guru -- in the work of the Self Itself -- the Self is dear to Itself.

**samah shatrou cha mitre cha tatha manapamanayoh
shitoshnasukhaduhksheshu samah sangavivarjitah -18-**

[Commentary:]

18) Like a drunkard residing in the par avastha of Kriya, is not aware of anyone being an enemy or friend -- honor and dishonor is also not there for him -- cold, heat, pleasure, sorrow - all are just the same; desire does not go to any matters of the senses.

**tulyanindastutinmouni santushto yena kenachit
aniketah sthiramatirbhaktimanme priyo narah -19-**

[Commentary:]

19) Condemnation and praise - both of these do not happen without petitioning - therefore, knowing both as the most trivial and lowest, does not desire to say any words at all -- whatever has happened or been received - is content with just that -- does not reside in his own home - meaning, resides in Brahman -- inclinations become Tranquil automatically in the par avastha of Kriya - having received this type of Kriya via the teaching of Guru, completely becoming Still by itself [automatically], is dear to Brahman.

**ye tu dharmyamritamidam yathoktam paryupasate
shraddadhana matparama bhaktastehtiva me priyah -20-**

[Commentary:]

20) This dharma - meaning Kriya without desire -- it is in this that you will receive Immortal Substance -- the one who performs Kriya in this way and resides above -- abiding in Brahman -- only Atman Itself is beyond everything -- knowing this very thing - meaning having been initiated in Kriya via the teaching of Guru, and doing it [practicing] with faith -- the one who comes to know this Supreme Substance automatically by himself, resides in secure Tranquility in the Bliss of Brahman. Thus, the one who wishes to attain the Knowledge of Brahman - he should perform this Kriya.

**ity srimadbhagavadgitasupanishatsu brahmavidyayam yogashastre
srikrishnarjunasamvade bhaktiyogonama dvadashohdhyayah**

Thus ends the Twelfth Chapter.

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CHAPTER 13

Arjuna said:

**prakritim purusham chaiva kshetram kshetraajnameva cha
 etadveditumicchami jnanam jneyam cha keshava***

[*Translator's note: This sloka above, concerning questions about the "field", has no number designated to it. There is also no commentary on this sloka by Sri Sri Shyamacharan Lahiri Mahasaya in the original, although the sloka itself is there.]

Sri Bhagavan said:

**idam shariram kaunteya kshetramityabhidhiyate
 etadyo vetti tam prahuh kshetraajna ity tadvidah -1-**

[Commentary:]

1) It is being experienced via Kutastha -- this body is the field manifested - one who farms on this - he is called "kshetraajna" [knower of the field] - meaning Kriya.

**kshetraajnam chapi mam viddhi sarvakshetreshu bharata
 kshetrakshetraajnorjnanam yattajjnanam matam mama -2-**

[Commentary:]

2) The one who is kshetraajna is in the region of the navel - He is actually My Form -- attained via the teaching of Guru -- He is in all bodies.

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**tatkshetram yaccha yadrik cha yaddvikari yatashcha yat
sa cha yo yatprhavashcha tatsamasena me shrinu -3-**

[Commentary:]

3) That body - which is in its own form - and which, when mutated, [is] whatever kinds of forms in the phenomenal world -- is hidden in all people -- meaning Kriya -- always residing in Atman -- this is called "kar" [the original] -- "vikar" [mutation] is putting attachment-filled attention elsewhere, by which there is the mutation of mind and manifestation -- listen about all of this.

**rishibhirbahudha gitam cchandobhirvidhaih prithak
brahmasutrapadaishchaiva hetumadbhirvinishchitaih -4-**

[Commentary:]

4) All Forms such as Kali -- They are able to be seen in this Kutastha -- They are the ones who are the Sages -- this evidence is stated in Tantra as Kalika Rishi -- the many types of hymnal cadences can be seen [known] in the Kutastha -- there are different threads [pathways] of Brahman in the spine -- inside Which, is the Cosmos-samsara -- that can also be seen via Kriya -- the One Who, from the Muladhar to the Brahmarandhra, presides as Kutastha-Self - it is He Who is the Cause of this body -- it has been spoken of beautifully and conclusively in all of the scriptures.

**mahabhutanyahamkaro buddhiravyaktameva cha
indriyani dashaikam cha pancha chendriyagocharah -5-**

[Commentary:]

5) That, from Which the most subtle aspect of the five great elements - Brahman being the atom-like essence of the five elements - is known, and [from Which] Knowledge such as "soham Brahman" [I am That Brahman] is experienced via Kriya - becoming Still in That, via Kriya, one also experiences the Unmanifest Substance. From That - the five organs of perception and the five organs of action - via these ten, all phenomena become apparent.

**iccha dvesham sukham dukkham samghatashchetana dhritih
etatkshetram samasena savikaramudahritam -6-**

[Commentary:]

6) Then, if one puts attachment-filled attention on some thing, desire manifests -- if that desire is not fulfilled, hatred/malice manifests -- the desire of hatred/malice is simply because of the pleasure-wish -- if it is unfulfilled, there is sorrow -- in sorrow is death -- if there death, there is birth -- if there is birth, there is living for a while -- all with the mutation of this body, I have told you.

**amanitvamadamhitvamahimsa kshantirarjavam
acharyopasanam shoucham sthairyamatmavinigraha -7-**

[Commentary:]

7) It happens by abiding in the par avastha of Kriya, devoid of honor and dishonor -- "dambha" [egotism as a whole] - meaning, moving about with pride, puffing up one's chest with arrogance and vanity - meaning, having heard from others, ennobling oneself, or, if discredit happens to such honor, thinking of oneself as dishonorable -- devoid of "dambha" -- non-aggressiveness [ahimsa] or aggressiveness [himsa] - neither are there -- forgiveness -- uprightness - meaning, being simple and clear -- "arjavam sarala" - meaning, whatever is in the heart, that is what is said -- worship of Guru - meaning, being Tranquil through the performance of Kriya - keeping oneself in Brahman.

**indriartheshu vairagyamanahamkara eva cha
janmamrityujaravyadhidukhadoshanudarshanam -8-**

[Commentary:]

8) Not having sense-caused desires -- searching out about egotism in the mind, birth, death, old age, disease, sorrow and wrongness.

**asaktiranabhishvngah putradaragrihadishu
nityam cha samachittatvamishtanishtopapattishu -9-**

[Commentary:]

9) Devoid of desire [attachment] in the company of one's progeny and members of the household -- contemplating both good and bad as the same.

**mayi chananyayogena bhaktiravyabhicharini
viviktadeshasevitvamaratirjanasamsadi -10-**

[Commentary:]

10) Just by abiding in the par avastha of all Kriya, it will happen by itself -- keeping mind on Kriya and not putting attachment-oriented attention elsewhere is what one should do -- attachment-oriented - meaning, just putting attention elsewhere besides Atman - thus, all miscreants and wrongdoers are those who are not in Atman -- always [doing] Self-Kriya, the contemplation of Self, attention to Self, Self-Knowledge - that happens by the work itself. In the midst of all being naked, one wears a cloth -- he is the one who is ignorant. Solitude - meaning, not putting attachment-filled mind in any other direction and not looking at people with attachment [conditionally].

**adhyatmajnananityatvam tattvajnanarthadarshanam
etajjnanamiti proktamajnanam yadatohnyatha -11-**

[Commentary:]

11) Performing Kriya in Atman Itself -- which is acquired via the teaching of Guru -- the meaning of "tattvajnana" [Knowledge of the Substance] is just this - knowing and seeing the Revelation in Kutastha via Kriya -- this is what known as "Knowledge" [jnana] -- other than this, looking elsewhere with attachment is called "ignorance" [ajnana].

**jneyam yattam pravakshyami yajjnatvahmritamashnute
anadimatparam brahma na sattannasaduchyate -12-**

[Commentary:]

12) "Jneya" - meaning that thing which is to be known -- Kutastha Brahman -- I am speaking about That in depth -- knowing which, one attains My Substance -- That, which has no beginning - meaning, the intoxication -- of the par avastha of Kriya -- one does not know when it began; then there is no "me" in the Self; He is ParaBrahman; the Eternal Certainty beyond all -- then truth and untruth both -- are absent - meaning neither the seen nor the seer are there.

**sarvatah panipadam tatsarvatohkshishiromukham
sarvatah shrutimalloke sarvamavritya tishthati -13-**

[Commentary:]

13) It is in that state that one can go anywhere one wishes -- as intoxication remains in the subtle body throughout the eight sections of time [throughout

the day and night], whatever is wished - one can see that within and have - meaning, one sees that in front of the eye -- one can go to inaccessible places and see -- one can experience everything -- one can taste everything -- one can know what amount of what is in what substance (mixed)* -- because then he becomes Brahman Itself -- Brahman is hidden in all things - although one is sitting in one place.

[*Translator's note: The parentheses and the text within is in the original.]

**sarvendriya gunabhasam sarvendriya vivarjitam
asaktam sarvabhucchaiva nirgunam gunabhoktri cha -14-**

[Commentary:]

14) The qualities of all senses manifested in form -- like: sight in the eyes, sound in the ears, ability to smell in the nose, taste in the tongue, feeling in the touch - He is in all these qualities [functions] - this itself is His Form -- the experience of this is known by yogis through practice, one by one, through the teachings of Guru. That, through which if one sees, hears, smells, eats, touches is devoid [of those qualities] -- completely -- meaning, one does not put attachment-filled attention on anything at all -- He is maintaining and nurturing all - meaning, He is eating His own food. It is He Who is feeding, and He Who is eating as well -- devoid of attachment-filled qualities - meaning, that happens when breath is still, beyond the three gunas; and He is the enjoyer of all gunas.

**bahirantashcha bhutanamacharam chameva cha
sukshmatvattadavijnyeam durastham chantike cha tat -15-**

[Commentary:]

15) The outside and inside of all phenomena, which the Kriyanvita persons are seeing -- in the inanimate and animate -- which is unveiled when there is the Knowledge of Brahman -- thus, one can see all -- inside the house and outside. Extremely subtle; the Atom of Brahman is subtle; which is why one cannot know it very well very easily -- You are both far away and within as well.

**avibhaktam cha bhuteshu vibhaktamiva cha sthitam
bhutabhartri cha tajjneyam grasishnu prabhavishnu cha -16-**

[Commentary:]

16) In all things and phenomena, there is but one Substance, Brahman -- and at the same time, It is existing separately also -- He is manifesting -- the Sustainer is He; the Destroyer is He; and He is the Creator as well.

**jyotishamapi tajjyotistamasah paramuchyate
jnanam jneyam jnanagamyam hridisarvasyadhishthitam -17-**

[Commentary:]

17) The Light of all light - meaning, there is no other light like Him -- after, it is His Darkness; Brahman - Kutastha Manifest; this is what is called Knowledge; it is He Who is the thing to be known -- it is by knowing This that one can know -- residing Tranquilly in the hearts of all.

**iti kshetram tatha jnanam jneyamchoktam samasatah
madbhakta etadvijnaya madbhavayopapadyate -18-**

[Commentary:]

18) I have spoken all about this body itself and the thing that is to be known. One who is My devotee - meaning, one who has faith in the teachings of Guru - upon knowing this, remains lodged in the par avastha of Kriya.

**prakritim purushamchaiva viddhyanadi ubhavapi
vikaramshcha gunamshchaiva viddhi prakritisambhavan -19-**

[Commentary:]

19) The body and the Person who is the knower of the field - meaning Kutastha - both of these two are without beginning -- ida, pingala, sushumna -- by this action -- remain looking elsewhere with attachment-filled attention -- which happens from abiding in the quintelemental body.

**karyakaranakatritve hetuh prakritiruchyate
purushah sarvadhukhanam bhoktrive heturuchyate -20-**

[Commentary:]

20) The five elements [and] mind, intellect and ego -- residing in this, one can see the cause behind duty-bound karma. Performing karma upon the arising of such cause, the doer feels his sense of ego etc. and becomes attached to all sensory matters - meaning, becomes engaged in the

performing of action with the desire for results. Maheshvara is the One Who is Tranquilly residing in this body in the Form of Kutastha -- Who can be seen clearly and perfectly after Kutastha, upon devotedly performing Kriya -- He is devoid of pleasure and sorrow -- not abiding in Him - meaning, when oneself does not abide in the Self - upon acquiring by putting attachment-filled attention elsewhere, one thinks of himself as being happy. There is sorrow in not having, but the root phenomenal cause of these (of pleasure and sorrow)* is that Supreme Person Himself. Because if He is not there, then who experiences all of these things? Therefore, the cause of the experiencing of pleasure and sorrow is He.

[*Translator's note: The parentheses and the text within them is in the original.]

**purushah prakritistho hi bhunkte prakritijan gunan
karanam gunasangohsya sadasadyonijanmasu -21-**

[Commentary:]

21) Purusha becomes Prakriti-ized in particular ways; the three gunas which are born of Prakriti - meaning, ida, pingala, sushumna - partaking in them, mounted on the machine of the three gunas, putting attachment-filled attention in other directions, He experiences [partakes] in that way. That Prakriti's qualities are what is everything - whoever is performing whatever kinds of actions with the desire for results, they are experiencing [partaking] through [birth in] good and bad yonis.

**upadrashtanumanta cha bharta bhokta maheshvarah
paramatmeti chapyukto dehehsmin purushah parah -22-**

[Commentary:]

22) That Maheshvara is Himself Guru; that country which cannot be found can be seen through the teachings of Guru -- it is when Stillness occurs in that Particle of Brahman that one can see the Infinite, Cosmos-pervading, Universal Form of Brahman. It is He who is the Lord of Sustenance for all - meaning, the Lord of Sustenance for oneself is the Self Itself -- even after knowing this, like fools, people say, "Oh God, oh God! How can I can carry on in this samsara," and uselessly pass through time in this way. People think, "I am eating from having earned it." But one is obviously and clearly seeing -- which people do not see even after looking - that a dead person does not eat -- He is residing in me, and thus it is He who is eating; and that the One who is eating is also the One who is eating all things in all places, having taken the form of jiva -- there is a bug in the teeth of even the exemplary [even seers do not see/no set precedents show perfection]; He is

the One Brahman in all phenomena and in jivas, and is spoken about as Maheshvara, Jaganmay, Jagannath, Brahmamay in all scriptures. If one abides in Him, one becomes He Himself -- that, which even though known in the par avastha of Kriya, cannot be found by anyone -- therefore: Avyakta [undefinable, unspeakable]. Only - after 1728 pranayams, yogis are on the way of dhyān. It is He Who is the Kutastha after Self. It is in this very body that one can see One Supreme Person after Kutastha, via knowing Kriya through the teachings of Guru (in this body).*

[*Translator's note: The parentheses and the text within them are in the original.]

[A reminder to the readers: all bracketed - [] - statements are from the translator, unless otherwise noted, and are used for the purposes of clarification, whereas all statements within parentheses - (), unless otherwise noted, including the parentheses themselves, are in the original commentaries.]

**ya evam veti purusham prakritimcha gunaih saha
sarvatha vartamanohpi na sa bhuyobbhijayate -23-**

[Commentary:]

23) One who knows this Supreme Person in this way - meaning, he is witnessing that in the five elements, [in the] mind, intellect, ego, [and in] the superior, mediocre and inferior qualities - that the Atom of Brahman-Being is in all -- even if he does not abide all of the time in that Purusha, rebirth does not happen for him, and even if it has happened, it has not happened, because he has become That Brahman-Being.

**dhyānenatmani pashyanti kechidatmanamatmana
anye samkhyena yogena karmayogena chapare -24-**

[Commentary:]

24) After the performance of 1728 pranayams, one can see the Pure Atom of Brahman-Self. Some, upon the continued performance of innumerable pranayams, can spontaneously and naturally see Atman; other people become disengaged with everything else, and not putting mind on attachment-filled directions elsewhere, simply by abiding in the Self, see the Atman automatically -- that which is called Samkhya yoga -- that is also the purpose of this Kriya; other people, devoid of the craving for results, completely engaged in dharana, dhyān, samadhi, perform this Kriya (which is transmitted via Guru)* and automatically and naturally see Atman.

[*Translator's note: The parentheses and the text within them are in the original.]

**anye tvevamajanantah shrutvanyebhya upasate
tehipi chatitarantyeva mrityum shrutiparayanah -25-**

[Commentary:]

25) Listening to all this - meaning, listening about appropriate action - they take some particular thing which they steady in the mind and sit; they too, not having received anything else, simply listen to the Omkar Sound and stay in repose; they also cross over - meaning, the Tranquil Stillness from the performance of Kriya is experienced. -25-

**yavat samjayate kinchitsatvam sthavarajangamam
kshetrakshetrajnasyogattadviddhi bharatarshabha -26-**

[Commentary:]

26) All that has happened which you see -- immobile and mobile -- in all of these is Sat-Brahman; and He is also the manifested form of all - the field, in the Form of Prakriti; and He is also in all as the knower of the field - the form of jiva - the Supreme Person, Brahman-Being, All-pervading One - He Is. Thus, upon seeing that One Purusha, abiding single-mindedly in that One Purusha, the One is Itself One - meaning, in Brahman is Brahman. Then, nothing else remains to be known or acquired.

**samam sarveshu bhuteshu tishthantam parameshvaram
vinashyatsvavinashyantam yah pashyati sa pashyati -27-**

[Commentary:]

27) In this way, when all phenomena become one and the same, and there is Still, locked abidance in all phenomena -- in the Heart of that One Brahman Parameshvara - meaning, in Kutastha -- at the end of the complete extinction of destructible matter, one who is witnessing ParaBrahman; that That has no destruction -- the one who is seeing this is verily the one who is seeing.

**samam pashyan hi sarvatra samavasthitamishvaram
na hinasyatmanatmanam tato yati param gatim -28-**

[Commentary:]

28) In this way (as the same),* one who sees Brahman established in everything everywhere -- he, with Self by the Self - not ruining - meaning, not attending in other directions - performs Kriya, which is transmitted via the teaching of Guru; after that, he attains "Paragati" [the Way which is Beyond] (meaning, the Stillness after Kriya).**

[* and **Translator's note: The parentheses - () - and the text within them are in the original. The bracketed - [] - statement in the commentary to sloka 13:28, is the translator's, provided for the purposes of clarification.]

**prakrityaiva cha karmani kriyamanani sarvashah
yah pashyati tathatmanamakartaram sa pashyati -29-**

[Commentary:]

29) Via the gunas of Prakriti, does all karma [work], but keeping attention on Atman -- thus, he is "akarta" [non-doer] -- always resides in Brahman.

**yada bhutaprithagbhavamekasthamanupashyati
tata eva cha vistaram brahma sampadyate tada -30-**

[Commentary:]

30) When in the Knowledge of Brahman all separate and different phenomena become one, and [it is known] that all are residing within that One Brahman-Atom -- thus, all of this extensive samsara then becomes Brahman. In One Atom is All, All is in One Atom; then there is nothing other than Brahman.

**anaditvannirgunatvat paramatmayamavyayah
sharirasthohpi kaunteya na karoti na lipyate -31-**

[Commentary:]

31) Therefore, in One is all, in all is One; then where is Its beginning? Then, where are the gunas even? Because gunas have all become Brahman -- they have merged in Brahman in the place after Kriya -- in the par avastha of Atman, Stillness has been attained -- That which is Infinite even though Settled; where is any destruction for That? He - meaning, the one to whom this type of Knowledge has happened -- even while residing in the body, is not doing anything -- anything is Brahman -- doing is also Brahman!!

Therefore, he is not doing anything -- if there were another substance, then he could become enmeshed; all is Brahman; thus he is "nirlipta" [non-enmeshed, non-engulfed].

**yatha sarvagatam soukshmyadakasham nopalipyate
sarvatravasthito dehetathatma nopalipyate -32-**

[Commentary:]

32) In the way that space moves in subtle form throughout all in the immense Universe - meaning, stillness -- its function is stillness and movement both!! In the path of the subtle is Stillness, in the path of the physical is movement!!! But subtleness is functioning as non-enmeshed [nirlipta]. In that way, the microcosm, in atomic form, is in all bodies - Brahman is pervading but in Stillness. In that way, the Self in the body - which is the microcosmic Brahman - is residing in all places. Movement is happening, yet there is Stillness!! As soon as there is Stillness there is Nirlipta Brahman -- That Stillness is the par avastha of Kriya -- one who does not have It is residing in the world - meaning, from the time of birth onward, is only living in movement. The way to stop the movement of the Universe is just this Kriya -- which is transmitted via Guru and can be done with ease. Only having a bit of priority to keeping attention in this direction [is needed] and "one will be pulled along by the current only"* -- grab hold of a pillar [post] which is within you.

[*Translator's note: The quotation marks and text within them is in the original.]

**yatha prashayatyekah kritsnam lokamimam ravih
kshetram kshetri tatha kritsnam prakashayati bharata -33-**

[Commentary:]

33) Just as one sun illuminates the entire earth, in the same way the Embodied One illuminates this body -- (Note)* -- as long as there is darkness - meaning, oneself's attention, filled with attachment, is elsewhere, and the Atman's sun-like illumination via Kutastha is not being revealed.

[*Translator's note: The parentheses and the text within them is in the original. The parenthetical is in English in the original.]

**kshetrakshetrajnayorevamantaram jnanachakshusha
bhutaprakritimokshamcha ye viduryanti te param -34-**

[Commentary:]

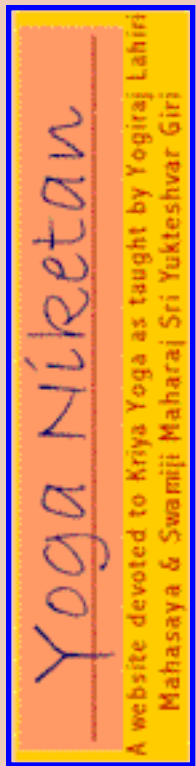
34) The field and the knower of the field - meaning, the body and the embodied - are known as soon as the Knowledge-Eye Kutastha is revealed - meaning, Yonimudra - mind does not go in other directions and stays only in that Divine Sight -- which is transmitted via Guru's teaching! The five elements - Muladhar, Svadhisthan, Manipura, Anahata, Vishuddhakhya - these five elements - the Self-linga -- intercourse is done by the linga in the linga -- when mind is stilled, there will be intelligence -- after intelligence is Parabuddhi [Intelligence which is Beyond] - meaning, the Purusha after Prakriti - that is Itself Me-Brahman!! It functions like -- Prakriti, in the Mighty Form of Kali -- mounted on top of Maheshvara is slaying everyone in Her own maya. Mahadeva takes Her back in His very own Form. Once taken, attention is no longer in other directions -- the Self remains in the Self -- that is the par avastha of Kriya, and beyond all -- merging in that - this is what is known as Moksha [liberation]. This itself is the Supreme Thing, this itself is the Supreme Thing.

**ity srimadbhagavadgitasupanishatsu brahmavidyayam yogashastre
srikrishnarjunasamvade kshetrakshetrajanavibhagayogonama
trayodashohdhyayah**

Thus ends the Thirteenth Chapter.

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SRIMAD BHAGAVAD GITA Spiritual Commentary
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CHAPTER 14

Sri Bhagavan said:

**param bhuyah pravakshyami jnananam jnanamuttamam
yajjnatva munayah sarve param siddhimito gatah -1-**

[Commentary:]

1) It is being experienced via Kutastha: The Supreme Knowing of all knowing -- knowing which, automatically and naturally there is no desire to speak anything -- the sages who are like this - they have received this Kriya (which is transmitted via the teaching of Guru)* [and attained] the Supreme Perfection [parasiddhi], which is beyond all perfections [siddhis] - meaning Brahman -- without desire, yet even without desire happening, all happens by itself -- it happens exactly like this -- this is not just some talk!! These are [valuable] words of work!! Exactly!!! I plead to You!!! Beyond which there is nothing at all.

[*Translator's note: The parentheses and the text within them are in the original.]

**idam jnanamupashritya mama sadharmyamagatah
sargehpi nopajayante pralaye na vyathanti cha -2-**

[Commentary:]

2) Knowing This, that which is no karma [act] at all - yet one karma [act]!! That, coming into one's own dharma - meaning, when there is Stillness - even in pleasure, That is not destroyed -- even if one goes in other directions significantly, That has no destruction!! Meaning, the Stillness after Kriya.

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**mama yonirmahadbrahma tasmin garbham dadhamyham
sambhavah sarbhutanam tato bhavati bhārata -3-**

[Commentary:]

3) That which is My Yoni, "All is Brahman, pervading all creation"* - that Brahman - Its Atom, one enters into That - meaning, the Stillness after Kriya -- in the subtle Form of the Atom of Brahman -- going where, one cannot speak anything at all -- even if asked, one says "That is what It is!!!!!!!"**

[*Translator's note: The quotation marks and the text within them is in the original.]

[**Translator's note: The quotation marks are provided by the translator in order to mark the spoken statement.]

**sarvayonishu kaunteya murtayah sambhavanti yah
tasam brahma mahadyoniraham bijapradah pita -4-**

[Commentary:]

4) All of those yonis from which all forms are coming about - those are singular and separate yonis -- in those yonis too is Brahman; they also emerge from Brahman -- but I am That individualized and Unified Great Yoni [Mahadyoni] -- I am verily Its Seed, the Atom of Brahman Itself, and "pra" = in True Form -- in the "da" sound is Yoni; it is in That that I keep It - meaning, I keep Self in the Self -- which is the par avastha of Kriya -- again, I am [also] the Father - meaning, endowed with Shakti, bringing My Form from within Me -- the Form of Kutastha -- Brahman!!! Meaning, Son -- meaning, Father; the Father is Himself the Son!!! The Son is Himself the Father!!!

**sattvam rajastama iti gunah prakritisambhavah
nibadhnanti mahabaho dehe dehinamavyayam -5-**

[Commentary:]

5) Sattva, rajah, tamah, the forms of ida, pingala, sushumna - mounted on the machine, they, with the five elements, mind, intellect and ego, looking with attachment-filled attention in directions other than Atman [or] Brahman, have [seemingly] bound the embodied - the Indestructible Atman, Kutastha Brahman!! It is upon the liberation from that bondage that He is the Pure Free Buddha Being -- the Form of Stillness after Kriya - the drum-stick will fall with a bang.

**rtatra sattvam nirmalatvat prakashakamanamayam
sukhasangena badhnati jnanasangena chanagha -6-**

[Commentary:]

6) There - meaning in the par avastha of Kriya – the five elements, mind, intellect, ego - it is in these that there is impurity -- being without these and abiding in Atman is Purity. Kutastha Brahman!! When any thing becomes pure, Light is attained -- the sword that has become rusted, if one cleans that via Kriya-- which is transmitted via the teachings of Guru -- such a Light manifests on that sword that one is able to see one's own face. It is this that Patanjali has called in the Sutras as "Svarupa Darshanam" (meaning, in the natural mirror, the Self can see OneSelf)* - when the Self sees OneSelf and OneSelf becomes Brahman, then All is Brahman! And one sees All; thus the Light Itself is the Form -- of Brahman! It is this that is spoken about in Vedanta as "Svapakashasvarupa" [Light of Self-Revelation]. When all have become one thing, then how can there be any kind of destruction and another thing with an end -- therefore - "avinashi" [indestructible] -- devoid of mutation -- if desiring attachment-filled pleasure from other things, He resides suffocated and bound in that. Leaving that and residing as the Self in Atman - meaning, performing Kriya - there is liberation - meaning the par avastha of Kriya.

[*Translator's note: The parentheses - () - and the text within them are in the original. The bracketed - [] - text is provided by the translator for the purposes of clarification.]

**rajo ragatmakam viddhi trishnasangasamadbhuvam
tannibadhnati kaunteya karmasangenadehinam -7-**

[Commentary:]

7) "Rajah" - meaning ida; attachment-filled desire in some other thing -- if it happens via Atman, it happens -- if one prays for, wishes for and looks at that thing for a long time, one has the desire to have that thing with great expectation, which, when one does not get it, causes one to become extremely desperate. That is what is known as "trishna" [thirst]; that thirst has bound you up quite well and is making you stand with hands joined together [in the form of prayer].

Because, by that thing, "my mind will have the fruit of satisfaction for a little while." In this way, that standing form is fulfilling karma in desire -- within this body in the Form of Kutastha - meaning, Mahadeva's -- like some person standing in front of a confectioner's shop.

**tamastvajnanajam viddhi mohanam sarvadehinam
pramadalsyanidrabhistanibadhnati bharata -8-**

[Commentary:]

8) Not residing in Atman -- putting attachment-filled attention in other things is called "tamoguna" - meaning, pingala - all embodied ones - meaning, Mahadeva - have been kept mesmerized; otherwise the jiva itself is Shiva - meaning, performance of Kriya, which is transmitted via the teaching of Guru. All of these acts by which He is being bound - with complete attachment in those, with chitta gone in that direction, full of expectation, like a drunken fool, what He says to whomever - false, and cannot pursue things -- not being able to do so, He is agitated by His own heat [madness] and thus is madly dancing in many forms, and is passing through time in this way. And He says "I have no time for anything" -- and what He does, that He also does not know, because He is drunk!!!! When opportunity for some good karma [action] comes in front of Him, to that He says, "I will do it later" -- that "later" becomes later and later, and after that is sleep!!!!!!!! OM. As much as there is no priority, it is even more than that - meaning - even after having gone to bed in the early evening, rising late in the first part of the day - laziness - how many days like this? Without a [physical] jail -- even if it is said, it will not be heeded -- what strange bondage without any binding - meaning, oneself is bound by oneself - meaning, no one even says "you should go to sleep" -- "prostitute yourself" and such things.

**sattvam sukhe sanjayati rajah karmani bharata
janamavritya tu tamah pramade sanjayatyuta -9-**

[Commentary:]

9) If one always abides in Atman - meaning, performs Kriya, happiness arises in all ways - abiding automatically and naturally in happiness, one attains the Supreme Bliss of the par avastha of Kriya.

The Bliss about which no one has the ability to speak - the reason why it is “avyakta” [unspoken] -- known by oneself -- later cannot make anyone know. The temporary fruits which come about through rajoguna with its desire for results - meaning, “this land is mine for a hundred years and there is no assurance as to whose it will be after that -- the land is ten hands long, three and one-half hands wide, for which ten people will be murdered and how much will be the profit?” The one who, by berating over and over about this becomes poor -- this type of hobbyist-poor is the worker of rajoguna. It is in this type of karma [action] that so many people are caught up -- and who is this “I”? And what is Atman? That, even by mistake, does not come to mind from the time of birth until death -- yet there is the sound of “gyan-gyan, ghan-ghan” [noisy bleating of pseudo-knowledge]; telling people “because I am rich, I will be wise,” and being like this. Thus, filled with attachment, he pretty much spends all of his time on other things and discussions and such. Whatever is left -- that is lost in the snores of sleep, hidden every day in undisciplined state, and he lays fallen in deep darkness -- therefore, it is because there is no Light that one has to live in darkness. The Light which one must search for with self-effort. Even knowing and hearing about that, he says things like, “I love to stay in that darkness” -- “I have money, I’m eating, enjoying, shitting fluidly, I’m quite fine.” Living in this type of indulgent darkness of falsehood and being intoxicated in this for a short time, death comes and grabs him like a bug.

**rajastamashchabhibhuya sattvam bhavati bhārata
rajah sattvam tamashchaiva tamah sattvam rajastatha -10-**

[Commentary:]

10) First, one kills a person -- having killed, he begins to grieve; in this way, covered by rajah and tamoguna, he takes up sattva guna - meaning, he comes to Benares [Varanasi] and becomes a Brahmachari [celibate monk] -- because he has killed, he wails “oh! oh!” -- from rajo guna, he comes to sattva guna, and then again he begins to say, “What will wailing do? I killed. So - fine. I did” -- he comes to tamoguna from sattva guna; later he thinks that “What I did was not very good” -- and again he comes to sattva guna from tamoguna. Now, the one whom he had killed - people come again to fight on that person’s behalf -- thus, from sattva guna, again he comes to rajoguna -- death takes away these types of “palm-leaf soldiers” with the blow of one breath.

**sarvadvareshu dehehsmin prakasha upajayate
jnanam yada tada vidyadvivridham sattvamityuta -11-**

[Commentary:]

11) If attention is there, then the Light of Atman can take birth in all of the senses [gates] of this body. That Knowledge of Kriya is happening, which is transmitted via the teaching of Guru. That "vidya" [knowledge] is truly vidya; all else is "avidya" [ignorance/not-knowledge] - meaning, knowing that is truly knowing, and all else is not-knowing. When that Kriya expands is when one resides in sattva guna.

**lobhahpravrittirarambhah karmanamashamah spriha
rajasyetani jayante vivridhe bharatarshabha -12-**

[Commentary:]

12) The preliminary state of the condition in which one's heart goes in the direction of one's desire-filled, thoroughly attachment-filled attention on some sense-object is called "lobha" [greed]. "Pravritti" -- to completely keep mind on that thing constantly and always, becoming like that thing is called "pravritti" [engagement]; thoroughly eyeing something with attachment and suddenly taking action for it is called "arambha" [starting]; performing action with the craving for its fruits is called "karma." Not stopping desire in all ways - meaning, "I lost at this door; I'll go to another door" - meaning, the lowest court of justice, small court of justice, superior court of justice etc. -- these are all acts of rajoguna, the acts from the expansion of rajoguna.

**aprakashohpravrittishcha pramado moha eva cha
tamasyetani jayante vivridhe kurunandana -13-**

[Commentary:]

13) Putting attachment-filled attention in directions other than Atman, residing in tamoguna, and pravritti -- when the heart, filled with attachment, completely goes in that direction - meaning becoming that itself -- being thoroughly drunk with that, entering that and being enraptured with that -- these are all acts from the expansion of

tamoguna.

**yada sattve pravriddhe tu pralayam yati dehabhrit
tadottamavidam lokanamalan pratipadyate -14-**

[Commentary:]

14) True expansion in sattva guna will occur when one abides in the par avastha of Kriya and merge there -- then, that which is called "supreme" - meaning, Kutastha Brahman of the Cosmos, traveling to the Plane of Brahman -- residing there -- where there is no impurity of any kind -- meaning, residing in the Pure Brahman.

**rajasi pralayam gatva karmasangishu jayate
tatha pralinastamasi mudhayonishu jayate -15-**

[Commentary:]

15) When one goes and becomes thoroughly merged in rajoguna, then one performs actions with the craving for results -- and when one becomes thoroughly merged in tamoguna, then one attains a state which is like that of an ignorant person -- like an idiot!!!! Awakened idiot (Brahman)* - is wanton in Brahman. That is -- he knows everything, yet he does not know. Unconscious idiot (Brahman)** - is wanton with prostitutes -- "does not know anything at all, yet says I know everything."***

[* and ** Translator's note: The parentheses and the text within them are in the original.]

[***Translator's note: The quotation marks [in the positions seen] and the text within them are in the original.]

**karmanah sukritasyahuh sattvikam nirmalam phalam
rajasastu phalam duhkhamajnanam tamasah phalam -16-**

[Commentary:]

16) That act, which mind takes up without the desire for results -- that is this Kriya, which is acquired through the teachings of Guru -- this virtuous work of Truth, this sattvic karma [action] - its pure fruit is

Brahman, which happens in the par avastha of Kriya. The fruit of rajoguna - meaning, doing action with the desire for results itself causes sorrow -- keeping attachment-filled attention elsewhere and residing in tamoguna -- who is this "I" - that thing one cannot know - thus, he is unconscious -- the result of tamoguna -- like when some gentleman goes to a house of ill-repute and he himself forgets who he is.

**sattvat sanjayate jnanam rajaso lobha eva cha
pramadamohou tamaso bhavatohjnanameva cha -17-**

[Commentary:]

17) After abiding in sattva guna - meaning, after performing Kriya, the Still Substance of the Knowledge of Brahman is known in the par avastha of Kriya. Rajoguna - meaning, when one is in ida, then, because of the heart going in the direction of performing action with the craving for results, one desires the attainment of that in every way -- this is what is known as yoga -- staying in pingala causes one to be thoroughly maddened, intending to kill one person, kills another - being mesmerized towards that thing -- oneself not knowing OneSelf - thus, unconsciousness happens in tamoguna.

**urdhvam gacchati sattvastha madhye tishthanti rajasah
jaghanyagunavrittistha adho gacchanti tamasah -18-**

[Commentary:]

18) Continuously performing Kriya, goes to the top of the head -- intoxication happens immediately upon going there -- he enjoys that Bliss always -- fighting and boasting is done in the middle region by strong-arming -- which is the work of rajoguna -- and base acts, residing below and traveling in the underworld, which is the work of tamoguna -- which is extremely bad.

**nanyam gunebhyah kartaram yada drashtanupashyati
gunabhyashcha param vetti madbhavam sohdhigacchati -19-**

[Commentary:]

19) In the par avastha of Kriya - when ida, pingala, sushumna - who look in other directions -- by which one's attention is being constantly kept in that Atman -- then, one goes beyond the three gunas, resides in ParaBrahman, and attains My Essence - meaning, becoming One, he automatically and spontaneously moves beyond intellect and goes to the Supreme Intelligence-Brahman.

**gunanetanatitya trindehi dehasamudbhavan
janmamrityujaraduhkhairvimuktohmritamashnute -20-**

[Commentary:]

20) Going beyond these three gunas, that Mahadeva resides in the par avastha of Kriya, who has risen from this body - meaning, Kutastha Himself has come -- attaining the Supremely Tranquil Substance, becoming liberated from birth, death, old age and disease - [He enjoys] the Ambrosial Substance -- meaning, He enjoys Immortality.

Arjuna said:

**kailingaistningunanetanatito bhavati prabho
kimacharah katham chaitamstringunanativartate -21-**

[Commentary:]

21) The energy of the body is saying -- what are the signs of these three gunas? And in what way can one be beyond them? And in what way are these three gunas? And in what way are people residing in these? O Lord! You are the One truly manifesting in this body - meaning, the Supreme Person - please speak.

Sri Bhagavan said:

**prakasham cha pravrittim cha mohameva cha pandava
na dveshti sampravrittani na nivrittani kangkshati -22-**

[Commentary:]

22) It is being experienced via Kutastha -- there is a certain kind of Revelatory Light in the par avastha of Kriya, where there is neither

day nor night -- it is in that Light where the heart goes completely; being imbued with that Essence one is like a thoroughly inebriated drunkard, having turned the heart from all other directions and being enraptured by That Substance; thus, all of the desire to stay in That - neither is that [desire] there, nor is the desire to not stay [in That] there -- mounted on top of the head and sitting there, as if: who knows who is sitting there -- sitting there like this - these three gunas - meaning, ida, pingala, sushumna - are not actually operating - meaning, in the subtle form in the Brahman Nadi, these gunas are in this kind of oneness in the par avastha. One who knows this - it is he who goes to My Essence -- meaning, however much it is possible, the par avastha of Kriya is being described (which is transmitted via the teaching of Guru -- the sign of "ru" is Total Stillness).*

[*Translator's note: The parentheses and the text within them are in the original.]

**udasinavadasino gunairyo na vichalyate
guna vartanta ityeva yohvatishthati nengate -23-**

[Commentary:]

23) All of the gunas are there just as they are -- vayu is still, like an unlit lamp.

**samaduhkasukhah svasthah samaloshtrashmakanchanah
tulyapriyapriyo dhirastulyanindatmasamstutih -24-**

[Commentary:]

24) Residing in OneSelf - sorrow and pleasure are both verily the same - at that time, gold and a clod of earth, condemnation and praise are both [all] verily the same; the way that a drunkard is the same in both the desirable and the undesirable; seeing from the Supreme Intelligence [which is] beyond intellect.

**manapamanayostulyastulyo mitraripakshayoh
sarvarambha parityagi gunatita sa uchyate -25-**

[Commentary:]

25) Honor, disgrace, enemy, friend, loss - all of these are the same as they are for a drunkard. Even before the beginning of these, he is sitting there having renounced these -- does not even want to begin - meaning, does not want to perform any karma in the par avastha of Kriya; it is this that is called "gunatita" [beyond the gunas].

**mamcha yohvyabhicharena bhaktiyogena sevate
sa gunan samatityaitan brahmabhuyaya kalpate -26-**

[Commentary:]

26) "Mamcha" - to Me - meaning, one who performs Kriya -- not putting attachment-filled attention in other directions (mind)* - meaning, being "Sati" -- keeping singular focus towards Kutastha, abiding in Atman, not looking with attachment on other things -- one who performs Kriya with dharana, dhyana, samadhi and faith in the teachings of Guru -- which is transmitted via the teachings of Guru -- abiding in that par avastha of Kriya, going beyond the three gunas, being Still in Equipose at all times of the day and night, one knows My Essence - meaning, "I have become the One Brahman" or "I am going to [become]" -- this is realized -- OM.

[*Translator's note: The parentheses and the text within them are in the original.]

**brahmano hi pratishthahamamritasyavyayasya cha
sashvatasya cha dharmasya sukhasyaikantikasya cha -27-**

[Commentary:]

27) When, from the continuous performance of Kriya, there is True Stillness in that Brahman, then one attains Immortality, and Nectar falls - meaning, one becomes the One Brahman -- then of course, One is the Immortal Indestructible -- because, when all becomes Brahman, that which will be destroyed is also Brahman; if it [all] is One Substance without end, how can there be destruction? If one always stays in that state - meaning, resides in that state in all parts of the day and night - he also becomes Brahman -- this is what is known as "dharma" -- performing Kriya without the desire for results is called "dharma," which is transmitted via the teachings of Guru -- residing

where, there is one Happiness - meaning, one eternally resides in that One State of Supreme Bliss; which is experienced in the par avastha of Kriya by all those who perform Kriya, more or less -- and it is for this Happiness that everyone is slaving for others, and murdering while "mahasaya, mahasaya" [respected sir] is said!! But that rare Mahasaya - about whom Ashtavakra has spoken - meaning, the one who is always, constantly and totally lodged in Kutastha by Divine perception and with the Power of Self, and who does not see anything other than That Substance - it is he who is "Mahat" [great] or "Mahasaya" -- that is who is a great person -- whatever is given, there is happiness for a little while after having that; but the Happiness which has no end - no one at all wishes to attain that kind of Happiness -- all people of all kinds must desire this Happiness!!!

**ity srimadbhagavadgitasupanishatsu brahmavidyayam
yogashastre srikrishnarjunasamvade gunatrayavibhagayogonama
chaturdashohdhyayah**

Thus ends the Fourteenth Chapter.

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CHAPTER 15

Sri Bhagavan said:

**urdhamulamadhahshakhamashvattham prahuravyayam
 chandami yasya parnani yastam veda sa vedavit -1-**

**adhoshchorddhvam prasitastasya shakha
 gunapravridha vishayapravalah
 adhashcha mulanyanusantatani
 karmanubandhini manushyaloke -2-**

[Commentary:]

1) It is being experienced via Kutastha -- the root is above, branches are below -- the head is above, arms/hands and legs/feet are below - in this way is the banyan tree-like human body; the poetical meters are reversed - meaning, all those bushes and sticks that can be seen in Kutastha - those leaves; one who knows Kutastha in this way is the one who truly knows the Vedas; and again --

2) The branches from below - meaning, nadis, all of which have gone above - meaning, to the head; gunas - meaning, that ida, pingala and sushumna have become fully extended -- all the sprouting that can be seen in Kutastha (deep blood)* - it is they who can be seen as rishis in the star within the Light of Kutastha -- trying to go above from below - they begin to perform karma [action] with the desire for results and thus, human beings become bound by their very own actions [karma].

**na rupamasyeha tathopalabhyate
 nanto na chadirna cha sampratishtha**

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**ashvatthamenam suvirudhamula-
masangashastrena dridhena chhittva -3-**

[Commentary:]

3) No phenomena can attain This -- This neither has beginning nor end -- because, "sarvam brahmamayam jagat" [all creation is filled with Brahman, or, all is Brahman] -- [the body] is not in a completely permanent state - it is gradually going. Mounted firmly on the head, which is the root of this tree-like body - meaning, not going because of being bound by some cause, yet continuing on with Kriya with faith in the teaching of Guru and without desire -- the very powerful weapon which is coming into being, without desire, cutting into the root with that weapon - meaning, performing Kriya, which is transmitted via the teaching of Guru.

**tatah padam tatparimargitavyam
yasmin gata na nivartanti bhuyah
tameva chadyam purusham prapadye
yatah pravrittih prasrita purani -4-**

[Commentary:]

4) After that -- the Substance -- meaning "tat" after performing Kriya - meaning, one should enter the Particle of Kutastha Brahman and go on -- going where, one does not return back ever again - meaning, the par avastha of Kriya; "tamevachadyam" [written as two words in the sloka above] - it is He Who is the Primordial Person after Kutastha - Who can be seen - Whose Feet - meaning, abiding completely in Kriya -- from where, when mind turns its attachment-filled attention significantly enough to other things, it becomes like those things -- in this way, all manifestation of the things of creation have happened.

**nirmanamoha jitasangadosha
adhyatmanitya vinivrittakamah
dvandvairvimuktah sukhaduhkhasamjnair-
gacchantyamudhah padamavyayam tat -5-**

[Commentary:]

5) Devoid of pride - meaning, not having this desire: "someone will

speak well of me" -- not knowing "my", "mine" -- without desire -- without inner conflict -- without desire of pleasure or pain, abiding in the par avastha of Kriya in all the parts of the day and night -- the ignorant people are those who do not perform Kriya -- they [ones who perform Kriya], having performed Kriya, attain the Eternal, Indestructible Substance - meaning the Stillness after Kriya.

**na tadbhasayate suryo na shashangko na pavakah
yadgatva na nivartante taddhama paramam mama -6-**

[Commentary:]

6) That is an incredibly wondrous place -- which actually many Kriyanvita persons are seeing, which is transmitted via the teaching of Guru - but upon hearing, people will mockingly laugh at that, because of not knowing -- the sun's rays are not there -- the moon's beams are not there -- the fire's flame is not there -- going where, one does not return back again -- That is what My Supreme Abode is - meaning, the par avastha of Kriya.

**mamaivamsho jivaloke jivabhutah sanatanah
manahshashthanindriyani prakritisthani karshati -7-**

[Commentary:]

7) It is in a fragment of My Atom that all living people exist as jivas, becoming Shiva Himself, Eternally Present, but the five senses and mind - these six -- the body's five elements, mind, intellect, ego - that, by whose nature this is happening - in that itself, with oneself not abiding in the Self - meaning, not performing Kriya -- becoming bound by the gunas of Prakriti, being attracted and filled with attachment to other things - meaning, in the direction of sense matters - mind pulls forth that with desire, and makes it present.

**shariram yadavapnoti yacchapyutkramatishvarah
grihitvaitani samyati vayurgandhanivashayat -8-**

[Commentary:]

8) What one gets, what one lets go -- the body -- focusing in the heart,

with attachment to sense matters, with desire -- unknowingly, like when people's noses suddenly sense a scent, but because of what was that able to be experienced - people do not meditate upon that, yet the scent has come by that vayu - and some scents are expelled and some scents are received -- like that, going to another thing with attachment; it is desire itself that is the root phenomena of that - meaning, the restless mind -- by oneself not staying in the Self and going for a trip, one is bound because of oneself!!! Like this: a bird on a riverside is filled with thirst and desires to drink water from a birdfeeder - he takes up this kind of wish -- on two sides of the birdfeeder are two sticks, and on top is the birdfeeder; that birdfeeder is in a cone; as soon as the bird sat to begin to drink the water in the way he wanted, he immediately spun around -- flailing with force, he again got up there, and again fell trying to drink the water; doing this over and over in this way, the bird-hunter came and easily captured him -- in the same way, becoming covered in samsara with the thirst of desire, flailing as one sits on the two sticks of ida and pingala -- enveloped by karma -- Death came and grabbed him.

**shrotram chakshuh sparshanam cha rasanam ghranameva cha
adhishthaya manashchayam vishayanupasevate -9-**

[Commentary:]

9) First, people hear that there is much fun in this -- then they see -- then they touch -- then they lick -- smell -- in the beginning of all these actions, the stilled mind, consciousness, intellect - all together leave the true service - Kriya - and with the craving for results, perform pseudo-service - meaning, by a false trickery, they fall to a short-lasting hoax -- how many of these types of hoaxes did he take in -- but the naive child in oneself - how many times did he continue to be that naive child.

**utkramantam sthitam vapi bhunjanam va gunanvitam
vimudha nanupashyanti pashyanti jnanachakshushah -10-**

[Commentary:]

10) Since having taken birth, [he] has only been continuously performing actions with the desire for results, and steadfastly going on and going on, is remaining [here] for a few days, and he is reaping

according to the gunas predominating the particular acts -- if one lets go of gunas and lives in non-guna [nirguna], It happens -- but that he does not do -- one has one guna only - that he cannot ever let go, like a fool -- therefore, partaking in the results of actions performed with the craving for its fruits, he discerns that which is sorrow as pleasure, and that which is false - meaning, discerning it to be true because of its presence for a few days - one is actually not being able to see anything at all -- yet the thing to be seen, as if covered (mack),* is in the middle of the body - upon knowing from the teaching of Guru and verily performing Kriya, one is able to see that [thing to be seen] via the knowing faculty of the divine sight of Kutastha. Not one's own good but other's good -- all is ruined in this detrimental concept -- bound [in this], such is happening to people.

[*Translator's note: The parentheses and the word within them - "mack" - are in the original. An alternate spelling could be "mac." "Mack" or "mac" is an obsolete British abbreviation for "mackintosh" which is a type of overcoat or water-proof raincoat commonly used in the 1800s.]

**yatanto yoginashchainam pashyantyatmanyavasthitam
yatantohpyakritatmano nainam pashyantychetasah -11-**

[Commentary:]

11) Enjoined with dhyana, dharana, samadhi - meaning, remaining lodged - oneself abiding in one's Heart (that which people do not do; because of which sorrow manifests above*),** [one] can see via Divine Sight upon performing the Kriya of Atman (which is transmitted via the teaching of Guru)*** and attaining the state of Stillness - meaning remaining lodged in the par avastha of Kriya; he is simply pulling the mind and bringing it into Atman - meaning, making beginning efforts; he cannot see Atman -- because one has not remained lodged in the Awakened Consciousness of Kutastha Brahman -- this is what is known as "akritatma" - meaning, continuing to do it for a while, it will happen.

[*Translator's note: The word "above" in the parenthetical refers to the surface condition of a being.]

[**and ***Translator's note: The parentheses - () - and the text within them are in the original. The bracketed - [] - term is the translator's, used for the purposes of clarification.]

**yadatiyagatam tejo jagatbhasayatekhilam
yacchandramasi yacchagnou tattejo viddhi mamakam - 12-**

[Commentary:]

12) The power of the sun, which has come from the sun - all is seen by that -- in the same way, the power of Kutastha being in the body, is revealing Itself in the body -- that very power is the Form of Brahman -- which has come from space -- but nothing at all is being able to be seen in space; yet in the middle of that space itself, in subtle form, the Supreme Ether Manifest - in each single atom are many Forms of Brahman's Particles; within them there are many universes -- among those universes, you are one person -- you cannot figure out for yourself how small a being you are! You have absolutely no end to your boasting; what you are, you yourself cannot say! In this way, in the atoms of the energy of the moon and the sun are verily My Form -- when this is able to be seen is when the Knowledge of Brahman happens. It will not do to speak of the experience of this type of state without performing Kriya -- when there will be experience, there will be understanding - meaning, the par avastha of Kriya.

**gamavishya cha bhutani dharayamyahamojasa
pushnamichoushadhih sarvah somo bhutva rasatmakah -13-**

[Commentary:]

13) By the rays of this world's moon, entering as the essence-fluid in all plant life, I am nourishing in the form of medicine -- which - the yogis, with will and strength, keep their own life-force stilled in the head and enter the guna of a substance -- the yogi who stays in this state - his Kriya does not happen very well, because Brahman is infinite -- the qualities of Brahman are also infinite -- it is not enough that there is an infinity -- the infinity is again itself infinite; going there, there is no way of finding His end -- he himself [the yogi] forgot himself.

**aham vaishvanaro bhutva praninam dehamashritah
pranapanasamayuktah pachamyannam chaturvidham -14-**

[Commentary:]

14) As fire in the body - upon equalizing prana and apana in My Body and remaining lodged there is when the four categories of food happen -- "cha" -- "charvya" [food that is chewed], "choshya" [food that is sucked], "lehya" [food that is licked], "peya" [food that is drunk] -- I digest; as long as that fire is in the body, a person is alive for that long;

as soon as life is gone, fire is gone (one is dead -- people say that one has become cold),* but fire in this form in this body is blazing even in Kriya -- in contemplation of the Self -- careless - if one is not careful even with the lighting of fire, then let it catch on to what it may.

[*Translator's note: The parentheses -()- and the text within them are in the original. The bracketed -[]- comments are the translator's, used for the purposes of clarification.]

**sarvyasya chaham hridi sannivishito
mattah smritirjnanamapohanam cha
vedeishcha sarvairahameva vedyo
vedantakridvedavideva chahm -15-**

[Commentary:]

15) That which is established in Pure Silence in the heart of all people, which is in Yonimudra (transmitted via the teaching of Guru)* -- still, one puts an amulet around the neck and goes around elsewhere, beating one's drum and shouting. The Stillness that is in the par avastha of Kriya is also in the heart -- that is what is known as "jnana" [Divine Knowledge] -- if you want to know everything -- then stay in the par avastha of Kriya (Stillness).** Because, then no desire for any sense objects remain there -- the desire to know does not remain either -- no other thing besides you remains at all, and when all have become one, and that One is You, then All have verily become One. Thus, everything is verily known. To know and know, people murder; that knowing, that which is worthy of knowing - if you but abide in the par avastha of Kriya, you will be able to know!!! Knowing -- there is no knowing unless there are two things -- one person will know, and will know one thing. In the par avastha of Kriya, all become one; two does not exist then; thus, just by two not being there, the end to knowing has been brought about. Therefore, the state that must be attained after having read and heard Vedanta - all of that knowing is completely finished by Him in one moment's abidance. OM OM OM knowing that -- or that which should be known - that can also be known automatically and spontaneously in the par avastha of Kriya. Veda -- knowledgeable matter -- knowing - that Veda, if Guru bestows Grace - meaning, if you yourself bestow Grace, you can know in one moment's abidance. OM - people are going on, turned away from this Supreme Thing.

[* and **Translator's note: The parentheses -()- and the text within them are in the original. The bracketed -[]- comment is the translator's, used for the purposes of clarification.]

**dvamimou purushou loke ksharashchakshara eva cha
ksharah sarvani bhutani kutasthohkshara uchhyate -16-**

[Commentary:]

16) In this person are two beings, one destructible and one indestructible -- the one who is residing with attachment-filled other attention [on other things] - he is destroyed; and the one who is residing in Kutastha - he is "akshara" - meaning without destruction; for this reason, all people are destructible; only those who are in Kutastha all parts of the day and night - it is they who cannot be destroyed -- the One Who is established in Trikuti, the One Whom no one can see, only transmitted via the teaching of Guru -- can be seen via the Eye of Guru -- unless shown, cannot see.

**uttamah purushastvanyah paramatmetyudahritah
yo lokatrayamavishya bibhartyavya ishvarah -17-**

[Commentary:]

17) Continuing to look at that Kutastha, one later sees one Supreme Person -- Who is called by the scriptures as Paramatman; Who is heaven, earth, underworld - the three worlds which are in this body (from the big toe to the navel are the seven underworlds; from the navel to the throat are the seven "dvipa vasundhara" - earth and the physical/mortal planes; from the throat to the Brahmastrandha are the seven heavens)* - entering this, putting on a skin shirt, is looking after one's own maintenance fully - meaning, whose mind - whatever it wants to eat, that it eats -- He is Eternal Indestructible; because He is all-pervading in the subtle-form - if there were some other substances besides It, then there could be change; when all is verily One, then for whom is there destruction -- it is He Who is Ishvara -- Lord; is doing everything everywhere in the form of jiva, yet is not doing anything at all in the Form of Subtle Brahman -- the doing, am I doing - know that such is in the physical form only; that is not Eternal. OM.

[*Translator's note: The parentheses and the text within them are in

the original.]

**yasmatskharamatitohhamaksharadapi chottamah
atohsmi loke vede cha prathitahpurushottamah -18-**

[Commentary:]

18) Thus, in Kutastha, what is beyond the destructible can be seen in You yourself; thus, beyond the Indestructible - Supreme - meaning, a Person can be seen -- which has been written about by noble beings, after knowing thoroughly -- that is what is known as Veda -- OM -- that Veda was birthed from Omkar, and that Omkar is in the form of this body -- that which can be known via this body is called Veda OM OM OM -- therefore, knowing thoroughly, the subject of Purushottama has been spoken about in all scriptures -- Yaba is of one's own house; that is called Indrayaba, knowing which one can know like Yaba; not knowing which, who knows how big Indrayaba will be!!! Meaning, knowing via the transmission of the teachings of Guru, everything is easy -- and Ramachandra Himself is attained in Sahaj Kriya (which is transmitted via the teaching of Guru).*

[*Translator's note: The parentheses and the text within them are in the original.]

**yo mamevamasammudho janati purushottamam
sa sarvavidbhajati mam sarvabhavena bharata -19-**

[Commentary:]

19) Whosoever meditates upon Me (meaning, performs Kriya by the teaching of Guru, having had initiation)* - being unaware of every other thing - meaning, never forgets at all - it is he who knows Purushottoma - meaning, sees -- he knows everything -- and in every essence - meaning, in whatever he puts his mind, he sees Purushottama in that very thing - meaning, seeing Brahman verily everywhere, by abiding constantly in the par avastha of Kriya.

[*Translator's note: The parentheses and the text within them are in the original.]

**iti guhyatamam shastramidamuktam mayanagha
etadbuddhva buddhiman syatkritakriyashcha bharata -20-**

[Commentary:]

20) This extremely secret scripture - that I have spoken -- establishing this [within] and abiding in the par avastha of Kriya, be intelligent (one who does not abide in the par avastha of Kriya does not become intelligent)* and be one who has accomplished - meaning, having performed Kriya, abide in the par avastha of Kriya.

[*Translator's note: The parentheses ()- and the text within them are in the original. The bracketed -[]- comment is the translator's, used for the purposes of clarification.]

**ity srimadbhagavadgitasupanishatsu brahmavidyayam
yogashastre srikrishnarjunasamvade purushottamayogonama
panchadashohdhyayah**

Thus ends the Fifteenth Chapter.

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CHAPTER 16

Sri Bhagavan said:

**abhayam satvasamshuddhirjnanayogavyavasthitih
 danam damashcha yajnashcha svadyhyayantapa arjavam -1-**

[Commentary:]

1) It is being experienced via Kutastha -- the fear of death - that gradually goes away upon abiding in the par avastha of Kriya -- abiding always in the sushumna, by the pure intelligence in all types of things and ways, all is seen; "jnana" [Divine Knowledge] -- abiding in Yonimudra; doing dharana, dhyan, samadhi - after doing, there is complete Stillness; the offering of Kriya, the vanquishing of senses and such, and performing Kriya, and Tranquilly residing in the Supreme Intelligence beyond intelligence, residing in Kutastha - being simple - as long as there is desire for any sense objects, there is never simplicity, and envy/aggression cannot be stopped as well - which should happen -- if oneself does not see OneSelf, how can one see another; one who will see Himself - he will see everyone as the same. If one resides in the par avastha of Kriya, because of all becoming one, oneself is completely content in OneSelf, which Kriyanvita persons are witnessing.

**ahimsa satyamakrodhantyagah shantirapaishunam
 daya bhutesvaloluptam mardavam hrirachapalam -2-**

[Commentary:]

2) If there is no envy/aggression, desire does not remain -- if one does

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not reside in the par avastha of Kriya, desire is not destroyed -- all of the things that you are seeing - absolutely all are false, because you are seeing verily everything; in the par avastha of Kriya, nothing at all can be seen -- therefore, Truth is that Brahman; in the par avastha of Kriya, this type of feeling: I exist - is not felt; when oneself is not, then the other is also not; in what way can anger remain and for whom? In the par avastha of Kriya, no desire for sense objects remain; therefore if there is no desire itself, then what of its fruits? In the par avastha of Kriya - neither am I anything, nor is anything mine -- I myself am not; with whom will I do malice -- I will be immersed in joy, and I will let others be immersed in joy - this is what is called mercy. There is no other thing besides Brahman - in what shall I have greed -- trumped above the words of everyone -- wisdom words soaked and heavy - meaning words and wisdom of value which should be applied - does not come out of the mouth of anyone at all, that which happens in the par avastha of Kriya -- then, no restlessness remains.

**tejah kshama dhritih shouchamadroho natimanita
bhavanti sampadam daivimabhijatasya bharata -3-**

[Commentary:]

3) Power - meaning the power of mind, by which all is seen and done -- not paying attention to any sense objects, bestows mercy -- remains Tranquil in OneSelf; always resides in Brahman -- does not knowingly cause harm to others -- does not have lust for great honor; what little [honor] there is, is natural and appropriate -- all these - continuously abiding in the par avastha of Kriya, residing always in Brahman, all of these states of being are attained equally. This is what is known as "daivi sampad" [Divine Qualities/Possessions].

**dambhodarpohbhimashcha krodhah parushyameva cha
ajnanam chabhijatasya partha sampadamasurim -4-**

[Commentary:]

8) Internally boasting as one of high caste/class -- going about puffing out one's chest [throwing around one's weight] because one has strength -- praying for more honor than what is natural and appropriate -- remaining angry all the time -- saying cruel words -- and not abiding in Atman - meaning not performing Kriya -- these are all "asuri

sampad" [demonic qualities/possessions] - meaning, those who do not perform Kriya - for them, this type of character and behavior happen automatically.

**daivi sampadvimokshaya nibandhayasuri mata
ma shuchah sampadam daivimabhijatohsi pandava -5-**

[Commentary:]

5) Daivi sampad, about which I have spoken above - these are especially of liberation, upon abiding in the par avastha of Kriya; and the demonic mode of being - meaning, the suffocating bondage because of not performing Kriya -- putting attachment-filled attention on other things, one becomes owned by those things.

**dvou bhutasargou lokesmindaiva asura eva cha
daivo vistarahah prokta asuram partha me shrinu -6-**

[Commentary:]

6) Two types of people, one divine, one demonic -- I have spoken much about the subject of the divine person; now I am speaking about those who do not perform Kriya and who keep their minds on other things.

**pravrittim cha nivrittim cha jana na vidurasurah
na shoucham napi chacharo na satyam teshu vidyate -7-**

[Commentary:]

7) Thinking one time "I will do" and then again thinking "I will not do" -- those who do not perform this Kriya, they get these kinds of feelings -- they do not remain in Brahman - meaning, there is no certainty in any matter -- do not remain in any one character of behavior -- lying only, cannot speak the truth -- Truth is not with them at all.

**asatyamapratishtham te jagadahuranishvaram
aparasparasmbhutamkimanyat kamahetukam -8-**

[Commentary:]

8) It is falsehood that they have set upon [established] -- in this world, they say that there is no one as God; it has happened on its own -- their minds are comparable to prostitutes, and there is nothing else.

**etam drishtimavashtabhya nashtatmanohlpabuddhayah
prabhavyugrakarmanah kshayaya jagatohhitah -9-**

[Commentary:]

9) Keeping attention in this way -- those who do not themselves abide in the Self - meaning, do not perform Kriya -- they cannot keep their intellect steadfast on anything -- despicable deeds, killing etc. - for this reason the world is destroyed -- that which causes malice to others - that they do.

**kamamashritya dushpuram dambhamanamadanvitah
mohadgrihitvasadgrahan pravartanteshchivratih -10-**

[Commentary:]

10) Having sexual intercourse is what is good - they boast about this itself -- chest puffed up with delusion, do not take up the things of Truth - meaning, they have totally eradicated Truth. The things other than Brahman - they are engaged [involved] with those very things -- OM OM.

**chintamaparimeyam cha pralayantamupashritah
kamopabhogaparama etavaditi nishchitah -11-**

[Commentary:]

11) There is no end to worry - the type of thought at the time of the Great Dissolution, that type -- they know eating and having sexual intercourse -- nothing else at all is good, this is certain.

ashapashashatairbaddhah kamakrodhaparayanah

ihante kamabhogarthamanyanarthasanchayan -12-

[Commentary:]

12) Bound by many types of hopes -- they earn money through hundreds and hundreds of wrongdoings - meaning, they even kill someone and take money -- locked in only lust and anger -- taking that money, they have sexual intercourse and eat.

**idamadya maya labdhamimam prapsye manoratham
idamantidamapi me bhavishyati punardhanam -13-**

[Commentary:]

13) Today, I got 25 [rupee or other money]; I will get another 50 if I kill a person -- here is now 75 -- I will get another 25; won't I get another 25? If that happens then there will be 100.

**asou maya hatah shatrurhaniye chaparanapi
ishvarohahamham bhogi siddhohham balavan sukhi -14-**

[Commentary:]

14) This time I really killed the enemy -- any more buggers that come, I will kill them too -- I am the one who is God; I am the one who is the enjoyer; I am the one who is realized; I am the one who is mighty, happy.

**adhyobhijanavanasmi kohnyohsti sadrisho maya
yakshye dasyamimodishya ityajnanavimohitah -15-**

[Commentary:]

15) I am greater than everyone; I have plenty of people; there is no one who can be compared to me -- being deluded in this kind of ignorance.

**anekachittavibhranta mohajalasangavritah
prasaktah kamabhogeshu patanti narakehshuchou -16-**

[Commentary:]

16) Being covered by the net of delusion and all kinds of afflictions of the heart [chitta] -- being addicted to lust and worldly enjoyment [bhoga] -- falls and remains in hell - meaning, becomes one who is in misery.

**atmasambhavitah stabdha dhanamanamadanvitah
yajante namayajnaiste dambhenavidhipurvakam -17-**

[Commentary:]

17) Boasting about whatever one owns; lounging pridefully on a dais -- does some one or other type of puja for the sake of name, without the mind being steady at all.

**ahamkaram balam darpanam kamam krodham cha samshritah
matmaparadeheshu pradvishantohbhyasuyakah -18-**

[Commentary:]

18) Ego, might, arrogance, lust, anger - taking recourse in these, is aggressive and envious towards other people.

**tanaham dvishatah kruran samsareshu naradhama
kshipamyajasramandabhanasurishveva yonishu -19-**

[Commentary:]

19) I throw these types of vicious people into those demonic births, those who among humans are "adham" [basest] -- the "m" sound is for the jeweled Kutastha; whoever resides below that - meaning, one who does not reside in Kutastha - it is he who is "adham"!!!

**asurim yonimapanna mudha janmani janmani
mamaprapyaiva kaunteya tato yastyadhamam gatim -20-**

[Commentary:]

20) Continuing to take these types of demonic births, [that being] later becomes a lowly person.

**trividham narakasyedam dvaram nashnamatmanah
kamahkrodhastatha lobhastasmadetattrayam tyajet -21-**

[Commentary:]

21) Lust, anger and greed - it is by staying in these three that one is not able to abide in Atman; therefore, these should be renounced [tyaga] -- the meaning of "tyaga" is - being without the desire for results.

**etairvimuktah kaunteya tamodvaraistribhirnarah
acharatyatmanah shreyastato yati param gatim -22-**

[Commentary:]

22) Discarding these three, abiding constantly in Atman, and performing Kriya by [according to] the teaching of Guru, one attains the Supreme Way.

**yah shastravidhimutsrija vartate kamacharatah
na sa siddhimavapnoti na sukham na param gatim -23-**

[Commentary:]

23) Scriptural injunctions - meaning, complete Stillness via Kriya - one who is not in this, and whatever work [that] one does with the desire for its fruits - he does not realize perfection -- he does not attain happiness and the Supreme Way -- the Supreme Way - meaning Stillness.

**tasmacchastram pramanam te karyakaryavyavasthitou
jnatva shastravidhanoktam karma kartrimeharhasi -24-**

[Commentary:]

24) Therefore, as has been spoken about in the scriptures, becoming completely Still in the Supreme Intelligence beyond intelligence, one

should do one's dutiful work - meaning Kriya -- being completely established in Stillness, which is the par avastha of Kriya.

**ity srimadbhagavadgitasupanishatsu brahmavidyayam
yogashastre srikrishnarjunasamvade
dvaivasurasampadvibhagayogonama shorashohdhyayah**

Thus ends the Sixteenth Chapter.

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CHAPTER 17

Arjuna said:

**ye shastravidhimutsrija yajante shraddha yanvitan
 tesham nishtha tu ka krishna satvamaho rajastamah -1-**

[Commentary:]

1) It is being experienced via the energy of the body -- whosoever does not abide by the scriptural injunctions - meaning, does not abide in the par avastha of Kriya - and performs acts in this way with the desire for results - [instead of] extinguishing this in Stillness - how are sattva, rajah, tamah in different types of acts?

Sri Bhagavan said:

**trividha bhavati shraddha dehinam sa svabhavaja
 sattviki rajasi chaiva tamasi cheti tam shrinu -2-**

[Commentary:]

2) It is being experienced via Kutastha -- there are three kinds of "shraddha" [reverence] -- sattviki, rajasic, tamasic.

**sattvanurupa sarvasya shraddha bhavati bharata
 shraddhamayohyam purusho yo yacchraddhah sa eva sah -3-**

[Commentary:]

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3) In sattva guna - meaning, having performed Kriya - and residing in the Atom of Brahman - this Purushottama - it is He Who is All Brahman -- the one who resides in the par avastha of Kriya - it is He Who is Brahman.

**yajante sattvika devanyaksharakshamsi rajasah
pretan bhutaganamshchanye yajante tamasa janah -4-**

[Commentary:]

4) [Worship of a] divine personage - meaning, the worship of Kutastha is done by those endowed with sattva guna -- in rajoguna, worship is of wealth -- and bhoga [worldly enjoyment/partaking], death and the five elements are worshipped in tamoguna.

**ashastravihitam ghoram tapyante ye tapo janah
dambhahankarasamyuktah kamaragabalanvitah -5-**

[Commentary:]

5) One who does not perform Kriya and performs intense austerities such as "panchatapa,"* egotistically boasting with desire and anger, and does so with force.

[*Translator's note: "Panchatapa" refers to performing severe austerities under the hot sun along with large fires burning on all four sides.]

**karshyantah sharirastham bhutagramamachetasah
mam chaivantahsharirastham tanviddhyasuranishchayan -6-**

[Commentary:]

6) Dehydrating the body, making all of the senses unconscious - meaning, not abiding in Kutastha - and thinking, "It is I who am in this body" - one who performs austerities with this kind of affliction - that is demonic practice - meaning, it is not good -- desirous act.

aharastvapi sarvasya trividho bhavati priyah

yajnastapastatha danam tesham bhedamimam shrinu -7-

[Commentary:]

7) Food, yajna, spiritual practice/austerities [tapasya] and charity are of three kinds - I am speaking about this.

**ayusattvabalarogyasukhapritivivardhanah
rasyah snigdha sthira hridya aharah sattvikapriyah -8-**

[Commentary:]

8) Longevity is increased with kheer [milk pudding]; sattva guna with ghee [clarified butter]; strength with milk; immunity with bitter foods; happiness with honey; affection with rice pudding -- juicy things - coolness; calmness/steadiness -- boiled, sunned rice; loving nature -- rice pudding, ghee and honey mixed together -- these are sattvic foods.

**katumlalavanatyushnatikhnarukshavidahihah
ahara rajasasyeshta dukkha shoka mayapradah -9-**

[Commentary:]

9) Astringent, tart, salty, hot, spicy, rough and dry - all substances that cause these - chillies, pepper -- these are rajasic foods -- eating such causes sorrow and grief -- very much.

**yatashamam gatarasam puti paryushitam cha yat
ucchishtamapi chamedhyam bhojanam tamasapriyam -10-**

[Commentary:]

10) Very overcooked rice, rotten [food], stale [food], food left on the plate after another's eating, impure [unclean] -- these are all of the tamasic [type of] eating.

**aphalakankhikshabhiryajno vidhidrishto ya ijjate
yashtavyameveti manah samadhaya sa sattivkah -11-**

[Commentary:]

11) Performing Kriya while being without the desire for results -- fully keeping mind stilled - being so after Kriya, saying [knowing] that it is dutiful duty - being this way in mind, one who does [acts/yajna] united with dharana, dhyan and samadhi - he is sattvic.

**abhisandhaya to phalam dambharthamapi chaiva yat
ijyate bharatashreshtha tam yajnam viddhi rajasam -12-**

[Commentary:]

12) One who does [acts/yajna] like this with the desire for results and with arrogance - that is called rajasic yajna.

**vidhihinamasrishtannam mantrahinamadakshinam
shraddhavirahitam yajnam tamasam parichakshate -13-**

[Commentary:]

13) Not stilling mind fully in the [state] after Kriya, and not performing Kriya, and not performing Omkar Kriya - whatever is done - all are tamasic karma [acts/yajna] - meaning, acquire Kriya via the teaching of Guru and perform all acts [from that], otherwise it is all useless [meaningless].

**devadvijaguruprajnapujanam shouchamarjavam
brahmacharyamahimsa cha shariram tapa uchyate -14-**

[Commentary:]

14) Meditating upon the God Kutastha, going to Kriyanvita persons, residing in Atman, going to someone to whom full awakening has happened from Kriya, "pujanam" - performing Kriya -- abiding in Brahman; "arjavam" - being simple - meaning speaking what is in the mind; "brahmacharya" - residing in Brahman only; not being saddened because good has happened to someone else; these are "sharirik tapasya" [tapasya of the body].

**anudvegakaram vakyam satyam priyahitam cha yat
svadhyayabhysanam chaiva vangmayam tapa uchyate -15-**

[Commentary:]

15) By which no offense is caused to anyone else - speaking like this -- Truth -- loving and beneficial words -- "svadhyaya" [study of scriptures] - performing Kriya with intelligence; these are called "vangmaya tapasya" [tapasya of speech].

**manahprasadah soumyatvam mounamatmavinigraheh
bhavasamshuddhirityetattapo manasamuchyate -16-**

[Commentary:]

16) Attaining contentment of mind upon abiding in the par avastha of Kriya, being Still, remaining satisfied, residing by locking oneself in Brahman; these are "manas tapasya" [tapasya of mind].

**shraddhaya paraya taptam tapastatrividham naraih
aphalankhikshabhiryuktaih sattvikam parichakshate -17-**

[Commentary:]

17) In this way, [this state of] staying in Brahman in the par avastha of Kriya and remaining lodged without the desire for results is called sattvic.

**satkaramanapujartham tapo dambhena chaiva yat
kriyate tadiha proktam rajasamchelamadhravam -18-**

[Commentary:]

18) Good karma [acts] for the sake of honor, and worshipping with pride - one who does tapasya like this -- he is rajasic.

**mudhagrahenatmano yatpidaya kriyate tapah
parasyotsadanartham va tattamasasamudahritam -19-**

[Commentary:]

19) One who does karma [rites] by torturing oneself (fasting etc.)* -- for the sake of others -- these are known as tamasic rites.

[*Translator's note: The parentheses -()- and the text within them are in the original. The bracketed -[]- comment is the translator's, used for the purposes of clarification.]

**datavyamiti yaddanam diyatehnupakarine
deshe kale cha patre cha taddanam sattvikam smritam -20-**

[Commentary:]

20) By which one will get no benefit to oneself, giving upon having examined place, time and recipient is called sattvic charity -- like giving Kriya.

**yatri pratyupakarartham phalamuddishya va punah
diyate cha pariklishtam taddanam rajasam smritam -21-**

[Commentary:]

21) Giving for one's own benefit in return, and with the desire for its fruits - given at the time with afflictions -- that is called rajas charity -- like giving to a prostitute.

**adeshakale yaddanamapatrebhyashcha diyate
asatkritamavajnatam tattamasamudahritam -22-**

[Commentary:]

22) Giving without examining place and time, to inappropriate recipients and with evil action -- that is tamas charity -- like giving money to kill someone.

**OM tatsaditi nirdesho brahmanastrividhih smritah
brahmanastena vedashcha yajnashcha vihithah pura -23-**

[Commentary:]

23) OM tatsat - the three abodes of Brahman: (1) Omkar -- the form of this body; (2) tat -- Kutastha; (3)* sat -- Brahman - meaning, one who will abide in Brahman; he will first perform Kriya in the body, which is called "yajna." Charity [offering] -- offering mind after performing Kriya - meaning Stillness - residing in TapoBrahman. It is upon doing Kriya that one is "brahmin" -- it is when Stillness happens upon the performance of Kriya that one is able to know; that knowing is called "Veda" -- merging oneself in Brahman is called "yajna" - meaning, the Stillness after Kriya.

[*Translator's note: All of the parentheses -()- and the numbers -1, 2, 3- within them are in the original. The bracketed - [] - comment is the translator's, used for the purposes of clarification.]

**tasmadomityudahrita yajnanadanatapahkriyah
pravartante vidhanoktah satatam brahmavadinam -24-**

[Commentary:]

24) Thus, if you perform Self-Kriya via this very body, you will see that oneself has spontaneously become Still after Kriya, and oneself has surrendered to Brahman, and has established Itself as the Form of Its True Self in Kutastha Brahman - meaning, the par avastha of Kriya -- those who are of Brahman, abide constantly and everywhere in this type of karma [action/work].

**tadityanabhisandhaya phalam yajnatapahkriyah
danakriyashcha vividhah kriyante mokshakangshibhih -25-**

[Commentary:]

25) Entering Kutastha, performs Kriya without the desire for results -- abiding in Brahman -- charity and many types of events by the persons longing for liberation -- perform Kriya.

**sadbhave sadhubhave cha sadyetaprayujyate
prashaste karmani tatha sacchabdah partha ujyate -26-**

[Commentary:]

26) In the Truth Essence, simply remains locked in Brahman alone -- stays at the sadhana of Kriya ceaselessly - it is they who become merged in Brahman from the continuous practice of Kriya. Completely residing in the par avastha of Kriya, no karma remains at all in the state of Peace; thus, nothing at all engages the mind except Brahman.

**yajne tapasi dane cha sthitih saditi chochyate
karma chaiva tadarthiyam sadityevabhidhiyate -27-**

[Commentary:]

27) Only Brahman is the intended at the time of performing Kriya, at the time of abiding in Kutastha and at the time of giving Kriya. In this kind of Still abidance in Brahman always and everywhere - the one who is - [and] remains - it is He Who is Brahman Itself; or any action that he does, seeing that Brahman Itself and intending Him verily; Brahman Himself keeps one in the Still Intelligence - meaning, the par avastha of Kriya.

**ashraddhaya hutam dattam tapastaptam kritam cha yat
asadityuchyate partha na cha tatpretya no iha -28-**

[Commentary:]

28) Performing oblation (Kriya of Omkar)* without abiding in Brahman, giving (giving Kriya),** performing tapasya - meaning, abiding in Kutastha -- it is non-truth [asat] when doing such without abiding in Brahman; there is no beneficence for that person in either this world or the next.

[* and **Translator's note: The parentheses -()- and the text within them are in the original. The bracketed -[]- comment is the translator's, used for the purposes of clarification.

**ity srimadbhagavadgitasupanishatsu brahmavidyayam
yogashastre srikrishnarjunasamvade
shraddhatrayavibhagayogonama saptadashohdhyayah**

Thus ends the Seventeenth Chapter.

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CHAPTER 18

Arjuna said:

**sannyasasya mahabaho tattvamicchami veditum
 tyagasya cha hrishikesha prithakkeshinisudana -1-**

[Commentary:]

1) It is being revealed via the energy of the body -- what is the difference between “sannyas” and “tyaga”?*

[*Translator’s note: Generally speaking, both of these terms refer to renunciation - the renunciate life and renouncing itself, respectively. However, the true spiritual meanings of these terms are far deeper than the definitions that are usually understood.]

Sri Bhagavan said:

**kamyam karmanam nyanam sannyasam kavayo viduh
 sarvakarmaphalatyagam prahustiyagam vichakshanah -2-**

[Commentary:]

2) It is being revealed via Kutastha -- stopping desire in the present state is called “sannyas,” and stopping the desire for future fruition is called “tyaga” - of all acts.

**tyajyam doshavadityeke karma prahurmanishinah
 yajnadanatapah karma na tyajyamiti chapare -3-**

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[Commentary:]

3) Yajna, charity, tapasya are dutiful work. These should not be renounced - meaning, offering Kriya and abiding always in Brahman are musts.

**nishchayam shrinu me tatra tyage bharatasattama
tyago hi purushavyaghra thrividhah samprakirtitah -4-**

[Commentary:]

4) The renunciate person has eaten up [eradicated] verily all desires of the present and future; thus he is tiger-like person. That is of three kinds.

**yajnanadanatapah karma na tyajyam karyameva tat
yajno danam tapashchaiva pavanani manishinam -5-**

[Commentary:]

5) Kriya, giving Kriya, residing in Brahman -- dutiful work; mind is sanctified by these.

**etanyapi tu karmani sangam tyaktva phalani cha
kartyavyaniti me partha nishchitam matamuttamam -6-**

[Commentary:]

6) All of these karmas [acts] are dutiful, being without the desire for their fruits; this is My advice.

**niyatasya tu sannyasah karmano nopapadyate
mohattasya parityagastamasah parikirtitah -7-**

[Commentary:]

7) Absolutely in dharana, dhyana and samadhi, becoming devoid of desire automatically - that is called "sannyas." Renouncing in a

deluded state is tamas renunciation - meaning, [because] everyone has died, coming to Benares and becoming a sannyasi because of that delusion.

**dukkhamityeva yatkarma kayakleshabhayajnet
sa kritva rajasam tyagam naiva tyagaphalam labhet -8-**

[Commentary:]

8) One who [thinks] that to perform action causes great pain, makes great trouble for the body -- and in the fear "how can I even be able to do it" -- one who renounces in this way - that is rajasic renunciation -- that renunciation has no fruit.

**karyamityeva yatkarma niyatam kriyatehrjuna
sangatyektva phalam chaiva sa tyagah sattviko matah -9-**

[Commentary:]

9) Dutiful work, all those must be done -- do without desire and with absolute control -- do all -- this is called sattvic tyaga.

**na dveshtyakushalam karma kushale nanuyajjate
tyagi sattvasamavishto medhavi chhinnasamshayah -10-**

[Commentary:]

10) Does not hate to do good work -- does not desire to good work either -- in verily every act, does without the desire for their fruits -- being of steady intelligence in this way, with dharana within and abiding as locked, does all work without inner conflict.

**nahi dehabhrita shakyam tyaktum karmanyasheshatah
yastu karmaphalatyagi sa tyagityabhidhiyate -11-**

[Commentary:]

11) Having taken up this body, one cannot be completely without performing karma [action] -- doing all karma [work], being without

the desire for results - one who does all karma like this - it is he who is called "tyagi" -- with Still mind -- other people who do not renounce with Still mind, and are fixed in restless character and influencing as such, again take up [the previously renounced things].

**anishtamishtam mishram cha trividham karmanah phalam
bhavatyatyaginam pretya na tu sannyasinam kvachit -12-**

[Commentary:]

12) Good, bad, and good and bad mixed - three kinds of fruits of actions -- those who have renounced all three of these verily -- one who is a renunciate of the present condition and the future -- it is he who can renounce these three; but sannyasi, who has only renounced the present condition - he can never renounce those three -- because his desire for liberation and such in the future is there.

**panchaitani mahabaho karanani nibodha me
sankhyekritante proktani siddhaye sarvakarmanama -13-**

[Commentary:]

13) Now, all the karma [action] that everyone does - it has been said that there are five causes for their occurrence; due to those causes, all karma are being done in order to attain their fulfillment.

**adhishthanam tatha karta karanam cha prithagvidham
vidhashcha prithak cheshta daivam chaivatra panchamam -14-**

[Commentary:]

14) First, one fixes an action in the mind - thinking that he is himself the doer, he fixes it [in mind] -- upon fixing it [in mind], he lets it begin -- upon beginning, he makes many kinds of efforts -- so what if he does so -- whatever is to happen, happens because of subtle forces -- therefore: intellect, having ego, many kinds of efforts and the subtle forces - these are the causes of every karma [action which must be fulfilled]. But the cause of all karma is mind itself; if one just stills that mind via Kriya, then there is no karma with the desire for results at all.

**shariravangmanobhiryat karma prarabhate narah
nyayam va viparitam va panchaite tasya hetavah -15-**

[Commentary:]

15) The reasons for all of these causes are five. Because this body is here, mind fixes attention in other directions -- that attention, upon hearing through speech -- such and such thing is like this -- it is quite well; one is well; let one remain well -- but not thinking in that way, [instead thinking] "I will be the lord of that thing" - meaning, "that thing belongs to me" -- after that, mind goes forward to get that thing -- in order to go, shoes, clothes, shawl are taken, and the feet take to the road -- go up to the shop -- going there, [one asks] "Is there any 'ledikeni'?" "Unfortunately, there is no ledikeni" -- this is troublesome karma. Instead of taking this, one can take some other thing -- therefore, by body, speech and mind, whether it is proper karma or troublesome karma -- these five are the reasons for all karma.

[*Translator's note: "Ledikeni" is a type of sweet.]

**tattraivam sati kartaramatmanam kevalam tu yah
pashyatyakritabuddhitvanna sa pashyati durmati -16-**

[Commentary:]

16) The Lord of all of these karmas is Atman -- it is He Who can be seen via Kriya, can be held, in the par avastha of Kriya -- whosoever does not do the Kriya of Atman - he cannot see such -- so therefore, the attachment-filled mind goes in other directions away from Atman.

**yasya nahahamkrito bhavo buddhiryasya na lipyate
hatvapi sa imamlokanna hanti na nibadhyate -17-**

[Commentary:]

17) In the par avastha of Kriya, when, even though one is staying in the Self, one is not -- staying in that incredible condition, the Still Intelligence does not get engulfed with attachment to any other thing -- even if he kills all people, he does not kill -- nor can he be bound

because of killing -- because: he was not in himself -- he was in the intoxication of Brahman, like a drunkard in the intoxication of liquor.

**jnanam jnyeam pariijnata trividha karmachodana
karanam karma karteti trividhah karmasamgrahah -18-**

[Commentary:]

18) Knowing -- the Substance to be known is Brahman -- and the one who will know is this Atman -- these three acts have been spoken about - meaning, performing Kriya and attaining the Knowledge of Kutastha Brahman -- becoming the Self's verily, meaning - the par avastha of Kriya; this is [true] work. Cause means performing Kriya; work is performing Kriya and going to Kutastha Brahman - the One Whom that Self knows as Lord.

**jnanam karma cha karta cha tridhaiva gunabhedatah
prochyate gunasamkhyane yathavacchrinu tanyapi -19-**

[Commentary:]

19) Knowledge, action, doer -- three types in three gunas - how each of their qualities are - that I am telling you.

**sarvabhuteshu yenaikam bhavamavyamikshate
avibhaktam vibhakteshu tajjnanam viddhi sattvikam -20-**

[Commentary:]

20) One who performs Kriya and sees the One Eternal, Indestructible Kutastha Brahman in all phenomena -- even in separated conditions sees as one, and sees that all of the different jivas are Brahman everywhere -- this is what is called "sattvic jnana" [sattvic knowledge] - meaning, this Knowledge happens in the par avastha of Kriya.

**prithaktvena tu yajjnanam nanabhavan prithagvidhan
vetti sarveshu bhuteshu tajjnanam viddhi rajagam -21-**

[Commentary:]

21) Seeing as separated with attachment-filled attention, yet still seeing One Brahman -- that is rajasic jnana.

**yattu kritsnavadekasmim karye saktamahaitukam
atattvarthavadalpam cha tattamasamudahritam -22-**

[Commentary:]

22) For no reason, puts attachment-filled attention on some act -- that is tamasic.

**niyatam sangarहितamaragadveshatah kritam
aphalaprepsuna karma yattatsattvikamuchyate -23-**

[Commentary:]

23) Being devoid of desire -- with dharana, dhyana, samadhi, being devoid of the desire for results; without aggression/envy -- action which like this is called "sattvic action," - meaning, going on with the performance of Kriya.

**yattu kamepsuna karma sahamkarena va punah
kriyate bahulayasam tadrajasamudahritam -24-**

[Commentary:]

24) Performing action with great effort, with the desire for its fruits and boastful pride -- rajasic action.

**anubandham kshayam himsamanapekshya cha pourusham
mohadarabhyate karma yattattamasamuchyate -25-**

[Commentary:]

25) Like the way of being mentally tied up before falling asleep -- in this level of karma, in which there is destruction -- and cannot see others' good -- "anapeksha" = has no regard for others - meaning, does not act with awareness of what is all around -- showing off this kind of

manliness, in delusion, begins action in this way -- this is called "tamas action."

**muktasangohnahamvadi dhrityutsahasamanvitah
siddhyasiddhyonirvikarah karta sattvika uchyate -26-**

[Commentary:]

26) Without desire - Brahman is doing - the Stillness after Kriya - always remains Tranquil within. "Utsaha" -- with the upper - meaning, in Kutastha, enjoined all the time; if some sense thing is spontaneously seen, or if something happens or does not happen -- in both of these, he is Still, abiding in the par avastha of Kriya -- there is no mutation in mind -- this type of doer is called "sattvic doer."

**ragi karmaphalaprepsurlubdho himsatmakohshuchih
harshashokanvitah karta rajasah parikirtitah -27-**

[Commentary:]

27) With desire, the craving for results, greed, aggression, uncleanness, in pleasure and in sorrow - one who is a doer of this sort is a "rajas doer."

**ayuktah prakritah stabdhah shatho naishkritikohlasah
vishadi dirghasutri cha karta tamasa uchyate -28-**

[Commentary:]

28) Does not stay in the par avastha of Kriya -- without staying locked, becomes stuck in any or another thing; being stuck, like a helpless doll, consciousness is hit with confusion and such -- cannot perform a single act -- cheating with verily everyone -- always in laziness only -- mind always heavy with sorrow -- so if not today, I will do it tomorrow -- after this, when I am old, I will think about dharma and good works -- this type of condition is of a "tamas doer."

**buddherbhedam dhriteshchaiva gunatastrividham shrinu
prochyamanamasheshena prithaktvena dhananjaya -29-**

[Commentary:]

29) "Buddhi" [intellect/intelligence] and "dhriti" [resolve, or holding fast, as in "dharana"] are of three kinds -- I will speak of their qualities separately.

**pravrittim cha nivrittim cha karyakarye bhayabhaye
bandham moksham cha ya vetti buddhih sa partha sattviki -30-**

[Commentary:]

30) One should fully stay in this act - meaning Kriya; one should not stay without doing Kriya -- Kriya is what is to be done [karya] -- not doing it is being useless [akarya]; if Kriya is not done, there is fear; if Kriya is done, there is no fear -- if Kriya is not done, there is bondage; if Kriya is done, there is liberation -- this type of buddhi - this happens from doing Kriya - meaning, if one remains in sushumna, buddhi is sattvic.

**yaya dharmadharmam cha karyam chakaryameva cha
ayathavat prajanati buddhih sa partha rajasi -31-**

[Commentary:]

31) Doing this Kriya is dharma -- not doing this Kriya is non-dharma [adharmam]; doing Kriya is work -- not doing Kriya is uselessness -- one who does not know the meanings of such things in this way, buddhi which is established in this [unknowing] way is called rajasic buddhi.

**adharmam dharmamiti ya manyate tamasavrita
sarvarthan viparitamshcha buddhih sa tamasi -32-**

[Commentary:]

32) [The one for whom] not doing Kriya is dharma -- attention on all things, yet Brahman, who is in all - does not put attention on Him -- buddhi that is like this is called "tamasic buddhi."

**dhritya yaya dharayate manahpranendriyakriyah
yogenavyabhicharinya dhritih sa partha sattviki -33-**

[Commentary:]

33) In the par avastha of Kriya, when dharana happens automatically, and mind and prana-vayu and the awareness of the ten organs [of perception and action] are all stopped -- Still with dharana, dhyana, samadhi -- then, one will remain in OneSelf; there will be no attachment-filled attention in other directions then -- this type of dharana - it is this that is called "sattvic dharana."

**yaya tu dharmakamarthan dhritya dhavayatehrjuna
prasangena phalakankhi dhritih sah partha rajasi -34-**

[Commentary:]

34) [When] dharma = work with the desire for its fruits, and all other actions done with the desire for their fruits - dharana that is like this is "rajasic dharana."

**yaya svapnam bhayam shokam vishadam madameva cha
na vimushnati durmedha dhritih sa partha tamasi -35-**

[Commentary:]

35) Dream, fear, despondency, arrogance - dharana in work that is like this is tamasic.

**sukham tvidanim trividham shrinu me bharatarshabha
abhyasadramate yatra dukhantam cha nigacchati -36-**

[Commentary:]

36) Happiness of three kinds -- via practice; the place that one reaches upon doing Kriya - such beautiful happiness is there - upon abiding in the par avastha of Kriya and witnessing the Supreme Sky -- of distance - meaning sorrow - looking at other things with attachment -- "duhkha" [sorrow] is what but of distance - "kha" = emptiness;

looking at the empty colorful and shiny forms of the five elements, being stuck to those very things, people become encumbered; this is what is called "duhkha" -- this is happening all the time to everyone, but this duhkha is ended in the par avastha of Kriya.

**yattadagre vishamiva parinamehmritopamam
tatsukham sattvikam proktamatmabuddhiprasadajam -37-**

[Commentary:]

37) In the beginning, the way that there is inflammatory pain from poison, in that way, the advice of those of Truth, or listening about Kriya - one becomes enveloped by ego and almost never does the mind give in to caring about that -- but if one once lowers one's head, has faith in Guru's teaching, and becomes engaged in the practice of Kriya - "nectar, nectar" - everyone has certainly heard, but no one has seen it, nor has anyone experienced it -- after Kriya, upon having received initiation with the teaching of Guru, that can be experienced -- upon receiving that infinite happiness, one attains the Immortal -- which, by abiding in sushumna - that Kriya happens -- for this reason, that is called "sattvic happiness." One simply stills mind in Atman via Kriya -- by the Grace of Atman Itself, one attains Supreme Bliss.

**vishayendriyasamyogadyattadagrehmritopamam
pariname vishamiva tat sukham rajasam smritam -38-**

[Commentary:]

38) Sense objects and the senses - meaning, upon looking with attachment with the desire for results, it first seems that "I am saved; such an excellent thing I got" -- saying such, one goes on with sexual intercourse; but fixing the mind thus that: "I am immortal; I won't die; will I die?" "One who tells me 'die', let him die" -- one who does not ever think about death, he will die, and the one who says "die", how can it be that he will stay alive? Meaning, both fall in the jaws of death; nevertheless, like children, they think of false talk as true; thus the talk itself is evil, which they cannot stop speaking -- but in the par avastha of Kriya, one automatically becomes mute [silent]. In the end, after that sexual intercourse, putting the penis in some rotten vagina, a flaming irritation like poison comes about -- this is what is known as "rajasic happiness."

**yadagre chanubandhe cha sukham mohanamatmanah
nidralasyapramadottham tattamasamudahritam -39-**

[Commentary:]

39) Right at the beginning, the mind is tied up; for the sake of little momentary pleasure, one is deluded -- it is felt first in that sleep -- like when someone interrupts sleep, then it is felt. It is the same in laziness. And in passion also, or being infatuated with some sense object and giving attention, filled with attachment -- this is called "tamasic happiness" - meaning, cannot see anything at all.

**na tadasti prithivyam va divi deveshu va punah
tattvam prakritijairmuktam yadebhih syattribhirgunaih -40-**

[Commentary:]

40) The gods - meaning Kriyanvita persons - in the heaven in the earth -- in this Prakriti are three gunas - ida, pingala, sushumna -- sattva, rajah, tamah [not respectively in this case] -- who is liberated from these - there is no one like him.

**brahmanakshatriyavisham shudranam cha parantapa
karmani pravibhaktani svabhavaprabhavaairgunaih -41-**

[Commentary:]

41) Brahmin, kshatriya, vaishya, shudra -- whatever action everyone performs - for each of them the appropriate classes have been designated -- "svabhava" - meaning, being locked in Atman - the par avastha of Kriya - whoever has whatever kinds of qualities by this - he is put into that kind of division [grouping].

**shamo damastapah shoucham kshantirarjavameva cha
jnanam vijnanamastikyam brahmakarma svabhavajam -42-**

[Commentary:]

42) Now I am speaking about everyone's karma [type of work] specifically -- "shama" = the par avastha of Kriya; seeing everyone as the same, and vanquishing the six senses; abiding in the Kutastha Sky -- "shoucha" = residing in Brahman; from all sense objects - meaning, refraining from action with the desire for its fruits -- speaking only what is in mind -- "jnana" = seeing in Yonimudra -- upon seeing, remaining in the par avastha of Kriya, where there is no day or night or anything - seeing everything there - [that there is] something, or that there is God, Brahman - one who knows in this way is the one who verily does the work of a brahmin -- oneself abiding in Stillness in the Self in the par avastha of Kriya.

**shouryam tejodhritirtakshyam yuddhe chapyalayanam
danamishvarabhavashcha kshatram karma svabhavajam -43-**

[Commentary:]

43) "Shouryam" = performing Kriya = by that, showing one's abilities; "dhriti" = spontaneously abiding in the par avastha of Kriya; "dakhyam" - meaning, always performing Kriya, which is acquired through the teaching of Guru -- does not move from doing Kriya - meaning, does Kriya day and night; gives Kriya; always establishes in Stillness in the Heart after Kriya -- this is the work of kshatriyas, abiding in this par avastha of Kriya.

**krishigorakshyavanijyam vaishyakarma svabhavajam
paricharyatmakam karma shudrasyapi svabhavajam -44-**

[Commentary:]

44) Only performs Kriya, the "go" sound refers to the tongue; keeps that raised to the top and performs Kriya with the desire for results; those who act while staying in the par avastha of Kriya in this way - they are "vaishya." And those who simply abide in Atman for the sake of having this very worthy Kriya and perform action in this way are of the "shudras" -- abiding in that Atman Itself, they abide Tranquilly.

**sve sve karmanyabhiratah samsiddhim labhate narah
svakarmaniratah siddhim yatha vindati tacchrinu -45-
yatah pravrittirbhutanam yena sarvamidam tatam**

svakarmana tamabhyacchya siddhim vindati manavah -46-

[Commentary:]

45) One who always keeps attention on one's own work of the Self, gradually, that person attains perfection in all things - meaning, upon abiding in the par avastha of Kriya, there is no desire for anything; staying continuously with one's own work, and going on fully with the practice of Kriya, desire is stopped. I am speaking of that; listen:--

46) The place from where all are becoming - meaning, that self-attention being in other directions filled with attachment -- which, when not there, one is becoming Mahadeva -- [then] never is there a possibility of attention falling on any thing, because there is no jiva-pleasure in a corpse; for this reason, there is nothing in him -- therefore, the jivatma is itself the cause of all substances; thus, "svakarma" - meaning one's own work -- Kriya without the desire for its fruits -- doing this affectionately, with devotion and in all ways is called "archana"* -- in this way, having received Kriya via the teaching of Guru, human beings attain the fulfillment of all things -- meaning, the thing for which there is desire, once one gets that thing, desire no longer remains -- in that way, when oneself resides in the Self Itself in the par avastha of Kriya, then, the way that [all] desires are stopped if one gets all things, that is the state that happens. Like, the satisfaction that comes from eating a mango; when someone gets that same satisfaction without eating [the mango], then why would he look at the mango - meaning, why would he try to get a mango. All of that is experienced in the par avastha of Kriya, which is transmitted via the teaching of Guru.

[*Translator's note: Sanskrit transliterations may sometimes write "archana" as "arcana", but then we would have to use other phonetic symbols, which we are not using. To avoid any misunderstanding, also please note that here we are not using the western word "arcana." The "archana" we are using is a Sanskrit word.]

**shreyan svadharmo vigunah paradharmat svanushtitat
svabhavaniyatam karma kurvannapnoti kilvisham -47-**

[Commentary:]

47) If from time to time mind goes in other directions while

performing Kriya, that is also all right, but keeping attention completely in another thing (another besides Atman)* with expectations and the desire for results - in that there is the fear of death, because if there is no death, who will enjoy that fruit. If, upon continuously doing Kriya, the Immortal Substance - meaning the Stillness after Kriya in all parts of the day and night - does not happen and death itself comes, that is also good -- but putting attention in other directions besides Atman with the desire for results - there will certainly be death, but in order to fulfill the enjoyment of the results, the fear of birth and death remains - meaning, just doing Kriya for a short while causes desire to stop -- gradually, that is being experienced by everyone - meaning, Kriyanvita persons -- it is unnecessary to write -- abiding in the par avastha of Kriya with dhyān, dharana, samadhi -- attachment-filled attention does not go in other directions; thus, no sin is incurred either.

[*Translator's note: The parentheses and the text within them are in the original.]

**sahajam karma kaunteya sadoshamapi na tyajet
sarvarambha hi doshena dhumenagnirivavritah -48-**

[Commentary:]

48) The work that has happened along with birth - meaning Kriya (which is only acquired via the teaching of Guru)* - that is what is duty, in every way (mercy, mercy)** -- trying to do that in the beginning, does not quite happen completely - meaning, one cannot do Kriya very well, but one should not discard it just because of that -- like when starting a fire, first smoke gets in the eyes and causes a little discomfort - afterwards, one cooks, eats and is filled with satisfaction -- in that way, in the beginning, there is a little discomfort in keeping mind in Atman, but after eating and becoming filled with satisfaction, that discomfort from smoke is no longer felt; forgetting that, one instead receives satisfaction in abundance.

[* and **Translator's note: The parentheses and the text within them are in the original.]

**asaktabuddhih sarvatra jutatma vigataspriha
naishkarmyasiddhim paramam sannyasenadhigacchati -49-**

[Commentary:]

49) Do not put attachment-filled attention on any sense objects in the present condition and in the par avastha of Kriya - always abiding in Atman, via Atman, fight with Kriya and be victorious - meaning, when desires for all sense-things stop upon abiding in the par avastha of Kriya, then no karma with the desire for their fruits remain -- when there is no desire for any sense-object, which used to be acquired through desire - thus, all things are acquired, which is called "siddhi" - so that is Supreme - meaning, when - beyond all - Brahman Is - the way that He is the Non-doer, yet the Doer - in the same way, without desire, all desires are fulfilled (without having desire)* -- this is what is called "siddhi" and "sannyasi" - meaning, whatsoever is desired in the present condition - one does not do with non-dutiful work -- this type of Still Intelligence happens in the par avastha of Kriya.

[*Translator's note: The parentheses and the text within them are in the original.]

**siddhim prapto yatha brahma tathapnoti nibodha me
samasenaiva kaunteya nishtha jnanasya ya para -50-**

[Commentary:]

50) In this way, having attained Brahman, one receives all siddhis - in the way that it is done, understand that -- absolutely extinguished in Stillness, and Brahman Darshan - the par avastha of Kriya upon abiding in Brahman - that is what is "para" - meaning, beyond which, there is nothing at all except Brahman.

**buddhya vishuddhaya yukto dhrityatmanam niyamy cha
shabdadinvisayamstyaktva ragadveshou vyudasya cha -51-**

[Commentary:]

51) Keeping mind Still in the par avastha of Kriya, abiding as locked in Brahman, and abiding automatically in Stillness in Atman is called - with dharana, dhyan and samadhi, disregarding words and such of desire for the fruits of actions -- desire and aggression, which automatically do not remain in the par avastha of Kriya.

**viviktasevi lagvashi yatavakayamanasah
dhyanyogaparo nityam vairagyam samupashritah -52-**

[Commentary:]

52) Always resides by oneself in the Self, eats little, keeps control of speech, thinks of oneself as small in a body, does not go about with arrogance, without taking mind in other directions and thinking oneself as small, abides in the Self - meaning, performs Kriya -- which is transmitted via the teaching of Guru -- does 1,728 pranayams every day, and does 21,736 pranayams from time to time - meaning, does pranayam day and night and always - meaning, always resides in this only -- which happens automatically from continuously doing Kriya -- when abiding in the Self at all times, having this kind of practice, then no desire in directions other than Brahman happens in any way -- this is what is known as "vairagya" [non-attachment]; one who has this is the one who is "vairagi."

**ahamkaram balam darpam kamam krodham parigraham
vimuchya nirmamah shanto brahmabhuyaya kalpate -53-**

[Commentary:]

53) Ego, might, arrogance - meaning, going about with one's chest puffed up, desire, anger, someone else's house - meaning, not putting mind on other things except Brahman - from all of these - upon abiding in the par avastha of Kriya fully, one is freed from all of these aforementioned sense-matters; in that par avastha of Kriya, neither is there "me", nor is there "mine" -- which all Kriyanvita persons are experiencing; this is called Peace - meaning the end of Kriya itself -- continuing to do this for a long time, one becomes Brahman Himself.

**brahmabhutah prasannatma na shochati na kankhati
samah sarveshu bhuteshu madbhaktim labhate param -54-**

[Commentary:]

54) Becoming Brahman, just by its happening, oneself is in delight, because he does not at all put attachment-filled attention on other things besides Brahman; when he does not put attachment-filled attention on any thing, then there is no regretful grief about that other

thing; it is when attachment-filled attention is given that one desires to acquire that [thing] -- when there is not even attention on any other thing besides Brahman, then consequently, there is no craving for that either -- sees Brahman in verily all phenomena, mobile and immobile; then all experiences happen spontaneously by themselves -- having faith in the teaching of Guru, he resides as Himself in the Self and always performs Kriya, and thinks of that itself as fortune gained, the attainment which is the Wisdom above all.

**bhaktya mamabhijanati yavanyashchasmi tattvatah
tato mam tattvato jnatva vishate tadanantaram -55-**

[Commentary:]

55) In this way, with devotion, one can reverently know what this "I" is; all that there is, is Me, and whoever there is, is Me -- "tattvatah" - meaning, having done Kriya and having become Brahman, after that, knowing who I Am, it is in Me, verily, that Divine Union happens then.

**sarvakarmanyapi sada kurvano madvyapashrayah
matprasadaavapnoti shashvatam padamavyayam -56-**

[Commentary:]

56) He does all work and resides in My shelter - meaning, performs Kriya, residing in Atman -- upon continuously doing this Kriya of the Self, attaining Bliss, and residing always and constantly in the par avastha of Kriya, he becomes the Indestructible One in Brahman.

**chetasa sarkarmani mayi sannasya matparah
buddhiyogamupashritya macchittah satatam bhava -57-**

[Commentary:]

57) Because Brahman Himself is doing all work via consciousness, knowing this ends all karma; because another person is performing whatever action; if you are not doing that karma [action], then for you that karma is eradicated -- "matparah" = remain always in Atman and perform Kriya; through intelligence - meaning, via Stilled consciousness and abiding in the par avastha of Kriya, you will

automatically do all work, which is the peculiar condition of sages, which automatically happens from the continuous practice of Kriya.

**macchittah sarvadurgani matprasadattarishyasi
atha chettvamahamkaranna shroshyasi vinankhasi -58-**

[Commentary:]

58) Keeping consciousness always on Me - meaning performing Kriya, which is transmitted via the teaching of Guru - among all enemies, the ones that fall into the fort - the mind will be freed from them. If [one says], "I am a powerful person," with ego, and "if you don't listen to me, then you'll die" - meaning, "you will be thrown out of your situation" -- [then] one will have to take birth again -- listen to My words; listen to the mad drunkard's words.

**yadamkaramashritya na yotsya iti manyase
mithyaiva vavasayante prakritistvam niyokshyati -59-**

[Commentary:]

59) If you arrogantly do not do Kriya, saying, "I am a great person. What need have I to do Kriya?" -- yet, with the desire for fruits of actions, "I am going to heaven; I am going to Kailaspur" -- "let this happen to me, let that happen to me, all this is a lie"; but conducting oneself in that kind of falsehood, one will again have to take birth; and consequently, later, one will inevitably have to do this very Kriya, when one will not see anything but sorrow and no permanence of pleasure in anything.

**svabhavajena kaunteya nibaddhah svena karmana
kartrim necchasiyanmohat karishyashyasyavashohpi tat -60-**

[Commentary:]

60) One's own self is suffocatingly bound in one's own karma - like: if you abide in Brahman, then you will go to Brahman; if you put attachment-filled attention in another direction, then you will go there -- perform Kriya well; you will receive excellent fruits; if you are deluded and have put attachment-filled attention in other things and do

not abide in Atman -- then, after going through birth, death and suffering, becoming powerless and coming to peace, you will have no choice but to do this Kriya -- because there is no way other than this.

**ishvarah sarvabhutanam hriddeshehrjuna tishthati
bhramayansarvabhutani yantrarudhani mayaya -61-**

[Commentary:]

61) The Lord is established in the heart - in the par avastha of Kriya - in absolutely all phenomena, in the mobile and immobile - in the Form of Brahman; to all phenomena via the machines of ida, pingala and sushumna - meaning those that have happened and those that will happen, covered in that -- "arudha" - meaning, [mounted] on other things which are false, thinking them to be true - traveling -- "maya" - meaning, attachment-filled attention is being given.

**tameva sharanam gaccha sarvabhavena bharata
tatprasadat paramshantim sthanamprapsyasi shashvatam -62-**

[Commentary:]

62) That One Who has taken up the three gunas - it is He Who is the Self - remember Him verily. Having received Kriya via the teaching of Guru, seeing Brahman in all things in the par avastha of Kriya - continuously practicing Kriya in this way, residing in the par avastha of Kriya and attaining Bliss - after which there is no more - you will attain this Peace-Substance quickly, and through Intelligence, you will be able to know with absolute certainty that other than this, there is no other path to Peace -- this understanding will be there always.

**iti te jnanamakhyatam guhyadguhyataram maya
vimrishyaitadasheshena yathecchasi tatha kuru -63-**

[Commentary:]

63) Now I have spoken to you all Wisdom -- now go on and do whatever you wish -- that which is the most hidden of secrets -- what I have told you is extremely hidden.

**sarvaguhyatamam bhuyah shrinu me paramam vachah
ishtohsi me dridhamiti tato vakshyami te hitam -64-**

[Commentary:]

64) Again I am speaking of that which is extremely hidden -- because I fully know that you are the Lord's friend; I am speaking for your beneficence.

**manmana bhava madbhakto madyaji mam namaskuru
mamevaishyasi satyam te pratijane priyohsi me -65-**

[Commentary:]

65) Keep your mind in Me verily - meaning, perform Kriya; worship Me verily - meaning, perform Kriya; "namaskuru" - meaning, do Kriya of Omkar -- which is transmitted via the teaching of Guru -- truly, I tell you that you will be Mine -- I am promising you -- because you are dear to Me.

**sarvadarman parityajya mamekam sharanam vraja
aham tvam sarvapapebhyo mokshayishyami ma shuchah -66-**

[Commentary:]

66) Do not look in any direction with attachment; only keep mind in Atman, and having received Kriya via the teaching of Guru, go on doing it -- go on with remembrance -- OM -- with the continuous practice of this Kriya, I will liberate you from looking in other directions with attachment-filled attention - meaning, in the paravastha of Kriya, attention does not go in other directions at all; for this reason, do not worry about anything.

**idante natapaskaya nabhaktaya kadachana
na chashushrushave vachyam na cha mam yobhhyasuyati -67-**

[Commentary:]

67) Do not speak of Kriya to anyone who hates Me or speaks badly of

Me.

**ya idam paramam guhyam madbhakteshvabhidhasyati
bhaktim mayi param kritva mamevaishyatyasamshayah -68-**

[Commentary:]

68) One who receives this Kriya -- he will become Mine verily.

**na cha tasmanmashyeshu kashchinme priyakrittamah
bhavita na cha me sasmadanyah priyatara bhuvi -69-**

[Commentary:]

69) If one performs this Kriya, he will be very dear to Me. There is no one in the world who is better than that person.

**adhyeshyate cha ya imam dharmyam samvadamavayoh
jnanayajna tenahamistah syamiti me matih -70-**

[Commentary:]

70) Good will happen to one who listens to these words.

**shraddhavananasuyashcha shrinuyadapi yo narah
sohpimuktahshubhamllokanprapnuyatpunyakarmanyam -71-**

[Commentary:]

71) If he listens with reverence, he will also be liberated.

**kacchidedatshrutam partha tvayaikagrena chetasa
kacchidajnanasammohah pranastaste dhananjaya -72-**

[Commentary:]

72) All ignorance is destroyed if one listens to this.

Arjuna said:

**nashto mohah smritirlabdha tvatprasadanmayachyuta
sthitohsmi gatasandehah karishye vachanam tava -73-**

[Commentary:]

73) It is being said via the energy of the body -- my delusion and doubts have all gone -- whatever You say, I will do.

Sanjaya said:

**ityaham vasudevasya parthasya cha mahatmanah
smvadamimamashroushamadbhutam romaharshanam -74-**

[Commentary:]

74) Via divine perception -- this message [or, dialogue] here - it is wondrous.

**vyasaprasadacchrutavanetadguyamaham param
yogam yogeshvaratkrishnatsakshatkathayatah svayam -75-**

[Commentary:]

75) By the grace of Vyasa, [the wisdom of] this yoga was heard.

**rajan samsmritya samsmritya samvadamimamadbhutam
keshavarjunayaoh punyam hrishyami cha muhurmujuh -76-**

[Commentary:]

76) My heart is very contented upon hearing these words.

**taccha samsmritya samsmritya rupamatyadbhutam hareh
vismayo me mahan rajan hrishyami cha punah punah -77-**

[Commentary:]

77) Again and again, I am so very happy.

**yatra yogeshvarah krishno yatra parthye dhanurdharah
tatra shrirvijayo bhuti dhruva nitirmatirmama -78-**

[Commentary:]

78) The side in which Krishna is - that side is victorious [or, wherever there is Krishna, there is victory] - meaning, victory is Kutastha's Itself.

**ity srimadbhagavadgitasupanishatsu brahmavidyayam
yogashastre srikrishnarjunasamvade mokshayogonama
ashthadashohdhyayah**

Thus ends the Eighteenth Chapter.

Faith and reliance in the Feet of Sri Guru.

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