

CHAPTER 6

|| DHYANAYOGA ||

Then *Sanjaya* said to *king Dhritarashtra*, “O King, kindly listen to the import of Yoga, which Lord Krishna will impart to Arjuna. The Lord had arranged a feast of enlightenment, which I happened to attend as an uninvited guest. what luck! It is as if a thirsty man drank what he thought to be water and found after tasting it, that it was nectar. By a happy chance, we have indirectly received the benefit of this doctrine of *Brahman*, to which *Dritarashtra* said, ‘I never asked you to tell me all this’. When he said this, *Sanjaya* guessed that the king’s mind was fully occupied with the fate of his sons (1-5). He smiled and said to himself, “This old man is accursed with infatuation, but the discourse has been excellent so far. But how can he appreciate it? How can one blind from birth, see the dawn?” He was afraid that his frank talk would attract his wrath. He hailed the conversation between the Lord and Arjuna and was transported with joy in his heart. Now, with a mind serene and full of joy, he will recount to the King respectfully what the Lord said. This is an endearing occasion in the Sixth Chapter of *Gita* like sweet nectar found in churning the *Sea of Milk* (6-10). This chapter is the essence of the meaning of the *Gita*, the farther shore of the sea of discriminating knowledge, and the open mine of *yogic* treasures. It is the resting-place of *Adimaya*, before whom even the *Vedas* remain mute. This *Gita* is like a creeper, which provides shoots in the form of doctrines.

This sixth chapter will be told in a literary style, to which you should listen with rapt attention. I shall choose such beautiful diction of the local language (Marathi) that it will easily win by its sweetness, a wager with nectar. Its melodious words will outshine musical notes and in their presence even fragrance will lose its sweetness (11-15). The ears will put out tongues to savour their taste and the senses will quarrel as to who should first enjoy them. Though the words are naturally the object of ears, the tongue will stake its claim to taste their flavor and even the nose would like to enjoy their fragrance. What is more marvelous than this? The eye, comforted by its poetic style, will aver that it is a mine of beautiful forms. When the Lord utters a complete sentence, the mind moves out to embrace it with open arms. So the senses will enjoy this chapter according to their natures, but it will gratify them equally like the sun, which singly awakens the world (16-20). Know that the word possesses such extraordinary pervasive power that one who comprehends its meaning finds in it qualities of a philosopher’s stone. I have served the juice of liberation in the dish of poetry and offered a feast for those who have renounced desire. It will be of avail only to those who, using the light of the self, will partake of it without the knowledge of the senses. The listeners will have to make do without the ears and enjoy this discourse only with the aid of the mind. Removing the outer rind of words, they should go straight to the core of *Brahman* to enjoy its bliss (21-25). If you develop this lightness of touch, it will become fruitful; otherwise it will be the case of a mute talking to the deaf.

But it is not necessary to tell you who are qualified to hear it, as you are free from desire and have forsaken this world and the heaven for the sake of wisdom. Others, however, will not be able to appreciate the sweetness of this talk. Even as the crow does not know the moon, ordinary

men will not understand this text. But as the same moon provides food to the *chakora* birds, so this text is a refuge to the wise and out of bounds to the ignorant. There is therefore, nothing more to be said about this subject (26-30). But I said it casually for which I crave your indulgence, O wise men.

Now I shall proceed to relate the conversation of the Lord with Arjuna. It is difficult to comprehend its meaning and to express it in words, but I hope to perceive it in the light of *Shri Nivritti's* compassion. If one achieves the power of super sensuous knowledge, one is able to perceive even that which is beyond the reach of sight; for if the philosopher's stone comes to hand through good fortune, one can turn iron into gold which even the alchemist cannot achieve. So if one receives the compassion of his *Guru*, what can he not achieve? *Jnanadeva* says, "I have received this compassion in abundant measure (31-35). By virtue of that I shall give form to the formless and tender for the enjoyment of the senses that which is beyond their grasp." The blessed Lord in whom dwell the six great attributes, namely success, grace, munificence, wisdom, dispassion and prosperity, and who is the friend of all who are not attached to the world, said to Arjuna, 'Give your attention to what I say'.

The blessed Lord said:

1. *Whoever performs his duty without desire for its fruit, is a true renouncer and yogi, and not one who does not kindle the sacred fire and performs other's duties.*

Know that renunciation and Yoga are non-different. If you reflect upon them, you will find them one and the same. If you discard the apparent difference based on two different names, you will see that Yoga is renunciation and not different from the standpoint of true knowledge (36-40). Just as the same person is known by two different names or the same place can be reached by two different paths, or the same water is filled in different pots, know the Yoga and renunciation differ in the same way. Arjuna, all are agreed that he alone is *yogi* who performs actions but is not attached to their fruits. Just as the earth produces plants without any self-sense and does not expect the reward of fruits given by them, so by aid of his wisdom and according to his caste (41-45), he performs properly, actions which come his way without egoistic feeling and without hankering after their fruit, O Partha believe me, he is a renouncer as well as a great *yogi*. Otherwise, whoever thinks of renouncing his lawful duties as leading to bondage and embarks upon other actions, becomes distracted in vain like a person who, out of obduracy, washes one stain only to soil himself again. Though the householder's lot has fallen upon him, he gives it up and takes on the burden of a renunciate (46-50). Therefore, when a person does not cross the boundary of action by performing sacrificial rites, the joy of Yoga greets him of its own accord.

2. *That which they call renunciation, know that to be Yoga, O son of Pandu, For no one who has not renounced volition can ever become a yogi*

In this world many other scriptures have unfurled the banner of identity between renunciation and the Yoga. It is known from experience that the essence of Yoga is attained only when volition stops after it is renounced.

3. *For a sage who wishes to ascend yoga, action is said to be the means. But for one who has ascended Yoga, self-control is said to be the means.*

He who wishes to climb the summit of Yoga should not spurn the easy steps of the way of action. After reaching the foot-hill through the practice of rules of restraint of senses and the mind (*yama-niyama*), he should take the foot-path of *yogic* postures and climb the cliff of breath control (51-55). Then he reaches the precipice of self-control, where even the intellect slips and the *Hathayogis* too give up their wager of climbing it. But through the force of practice, he should fix his fingernails of dispassion on the edge of the precipice of self-control, where even the intellect slips and the *Hathayogis* too give up their wager of climbing it. Thus, from the plateau of breath control, he takes the path of fixed attention (*dharana*) and climbs until he reaches the summit of meditation. When his spiritual practice reaches the goal of the union with *Brahman*, the ascent stops and his craving for action also ceases. Then the *yogi* remains steady in the plane of *Samadhi* in which there is no further journey and no recollection of past practice (56-60). Now I shall describe to you the characteristics of the *yogi*, who has ascended Yoga by these means and attained perfection.

4. *When one is not attached to actions, or to the objects of senses, and has renounced all volition, then he is said to have ascended Yoga.*

When the *yogi* remains in the linear chamber of wisdom, the sense objects do not enter the region of the senses. His mind does not become agitated by pleasure and pain and conscious of the sense-objects even if they are present before him. Even when his organs of actions become active and undertake actions, his mind does not hanker after their fruit. Even if he remains awake in his body, he is as if dead to the world; know then without doubt that he has ascended Yoga (61-65). Then Arjuna said. "Lord, I am surprised to hear all this. Please tell me who gives him this capacity."

5. *He should raise himself up through the self (mind) and never debase himself; for verily mind alone is his friend, and mind alone is his enemy.*

Lord Krishna said with a smile, "I am surprised at your talk. In this non-dual state, who can give what and to whom? When the embodied self sleeps on the bed of delusion in ignorance, he experiences the bad dream of life and death. When he suddenly wakes up, this dream vanishes and he apprehends the reality as nothing else but his own self. Therefore, O Arjuna, one brings about his own doom by identifying oneself falsely with his body (66-70).

6. *The mind is a friend to him who has controlled it by himself, but for one who has not mastered his mind, (this) very mind becomes hostile like a foe.*

When a person renounces his ego through reflection, he becomes the existent *Brahman* and attains the supreme good. But he who regards the decked body as the Self becomes his own enemy like the silkworm. This is just like a luckless person, who feeling like one blind shuts his eyes, when prosperity is at the corner, or like a person who, out of delusion, looks upon himself to be lost and remains under this mistaken fantasy all the time. Otherwise the embodied self is *Brahman* itself, but he does not realize this truth. Do you think that one can really die of wounds inflicted in a dream (71-75)? It is like the parrot that sits on a pipe hung from a tree, and when it starts moving fast, he does not fly away but grips it out of fear. It then aimlessly turns its neck round, draws in its legs close to the heart and remains holding the pipe firmly in its beak. It falls into the trap under the mistaken notion that it is bound and

its legs, although free, get entangled more and more in the pipe. Even if it were cut in the middle, it would not let go the pipe. When it is caught like this needlessly, can one say that somebody has bound it to the pipe? Likewise, he who increases his desires becomes his own enemy. Therefore, O friends, he alone is enlightened who does not falsely regard himself as bound (76-80).

7. *Of him who has subdued his mind and is tranquil, his higher (embodied) self becomes poised in heat and cold, pleasure and pain, as also in honour and dishonour.*
8. *He who is satisfied with wisdom and knowledge, who has steadily subdued his senses, who regards a clod, a stone and a gold bar the same, that yogi is said to be absorbed in Yoga.*

To him who has subdued his mind and stilled his desires, the Supreme Self is not distant as to others. As with the separation of baser metal, gold becomes pure, so in the absence of desire the embodied self becomes one with *Brahman*. When the pot is destroyed, the space therein does not have to go to another place to merge with the *akasha*, so when the ego is destroyed root and branch, the embodied self remains in his pristine all-pervasive form. Then the sensations of cold and heat or thoughts of pleasure and pain or words of praise and blame do not affect him (81-85). Wherever the sun moves, all the paths become lighted; so he regards all things which he sees as non-different from him. When the clouds send showers, they do not prick the sea; likewise the good and evil deeds do not affect the *yogi*. When he reflects on worldly knowledge, he realizes its inadequacy, and when he seeks wisdom, he apprehends that he himself is that.

Then he begins to ponder over whether he is all-pervasive or limited; but all such speculation stops when dualistic thought ceases, When a person conquering his senses even while in the body, has measured up to the level of the Supreme Self (86-90) and does not entertain such distinctions as small and great, in short, when he has subdued his senses, he becomes endowed with Yoga. He treats equally the *Meru* Mountain of pure gold and clod of earth and is so indifferent to the world that he regards a precious jewel of greater worth than the earth, as nothing better than a stone.

9. *He excels who has equal consideration for well wishers, friends, foes and the neutral, for mediators, for hateful men and relations, and for good men and sinners too.*

Then how will he believe in the strange distinction between an ally and an enemy, an indifferent person and a friend? When he realizes that he is one with the world, then who is whose brother and who is whose enemy (91-95)? How can he view anything as petty or grand? How can the touch of the philosopher's stone produce different qualities of gold? Just as it will produce only pure gold, his intellect will find unity in animate and inanimate things.

Even as different ornaments are fashioned out of gold, all worldly things having different shapes have emerged from *Brahman*. When this full knowledge is attained by him, he is not deceived by the diversity of creation. Just as a close look shows that cloth is made of yarn, he perceives nothing but *Brahman* in this world (96-100). He attains equanimity when he reaches this conviction on the basis of experience, which is true knowledge. He is a prince among holy men whose sight gives satisfaction and whose company grants *Brahmahood* even to the deluded. His words enliven religion, his mere glance produces miraculous powers, and heavenly pleasures

etc. are mere toys, which he can gift away. A person who remembers him by chance receives this capability from him. In short, to praise and honour him confers great benefit.

10. *The yogi should meditate constantly remaining alone in solitude, controlling his mind and body, and having no desires and possessions.*

When the sun of non-dualism rises in him never to set again, he remains whole in his pristine nature (101-105). He is non-dual who discriminates in this way, and is without worldly possessions, O Partha. Thus Lord Krishna described with greater consideration than to himself the special characteristics of an enlightened person. The Lord said: He is the teacher of the enlightened - nay the light in their eyes, the Lord whose Will has created this world. The fine literary garment of the *Vedas* spun in the mart of the sacred syllable **Om** could not sufficiently cover his glory. His physical lustre sustains the activities of the sun and the moon; how then can the world function without this support (106-110)? When even the heavens seem insignificant when his name is uttered, how can you grasp his attributes one and all? Enough of this praise! I do not know how to describe his characteristics, but felt like telling them to you. (*Shri Jnanadeva* says), the Lord thought that if he were to disclose the knowledge of self which destroys the notion of duality, he would miss the affection of his dear Arjuna. He therefore spoke, screening that knowledge from Arjuna, and kept his mind separate in order to enjoy their mutual friendship. He said to himself, let not those who have almost reached the state of union with God and pining for liberation cast an evil eye on his affection (111-115). If he were to lose his ego-sense and become myself, then what shall I do alone without his company? Then who will be there, by seeing whom I can cool my eyes, with whom I can talk to freely and hug closely? If I were to attain oneness with Arjuna, whom can I tell my intimate thoughts which I cannot hold in my mind. With an aching heart, therefore, the Lord of the world described to Arjuna the enlightened man and avoided the communion of their minds.

This may seem somewhat odd, but you must remember that Arjuna was the very embodiment of the happiness of Lord Krishna (116-120). When a woman thought to be barren gives birth to a child late in her life, she becomes the very embodiment of affection and dances around it. Similar was the state of Lord Krishna. I would not have mentioned this, but for the fact that I saw his excessive affection for Arjuna. How wonderful! How marvelous! The instruction was as memorable as the occasion. Lord Krishna danced around Arjuna like a marionette. What can one say of a fondness which is bashful, of a hobby which is tiresome and a craze which is not infatuating? What I mean to convey in this is that Arjuna is the abode of Lord's friendship, the very mirror of his mind filled with happiness (121-125). So blessed was Arjuna, pure and holy, the perfect soil for the seed of devotion, that he became the fit recipient of the Lord's grace. Partha was the presiding deity of friendship, which is anterior to the ninth form of devotion, namely self-surrender to God. Instead of praising the Master, I have praised in his presence the qualities of his pal Arjuna, so dear to Krishna. You see, does not the faithful wife who serves her husband with devotion and is also respected by him, receives more praise than him? Therefore, I thought it better to praise Arjuna specially because he became the sole beneficiary of good fortune in the three worlds (126-130). Because of his fondness for Arjuna, the formless God assumed form and though self-sufficient he longed for the company of Arjuna.

Then the hearers said: 'How lucky we are! What superb diction! Its elegance exceeds even the melody of seven notes of music'. Is it not amazing that this diction in the local language should leave on the mind an impress of the seven sentiments (*rasas*)? The knowledge embodied in it shines like the moonlight and the import of the verses pleases like the night-blooming lotuses. It made even the saintly hearers full of desire so that they became enrapt with inner bliss and began to reel (131-135). Perceiving their state of mind, *Jnanadeva*, the disciple of *Nivritti* said, 'Please listen, the sun in the form of Lord Krishna shed light on the *Pandavas*. *Devaki* bore him in her womb, *Yashoda* reared him with great effort, but ultimately he went to the aid of the *Pandavas*'. Arjuna was so fortunate that he did not even have to serve him for long. Then the hearers said, 'Enough of this digression, continue the story'. Then *Jnanadeva* continued: Arjuna, thereafter, accosted Lord Krishna thus: "O Lord, I do not possess these characteristics, but I could attain that capability through your instruction (136-140). If you show me your kindness, I shall even attain union with *Brahman*. No matter what you tell me, I shall gladly practise it. Even though I have not fully comprehended your talk, I immensely value it and shall be thrilled to attain that greatness. Lord, will you extend me this favour and make me fit for it?" The Lord smiled and said, 'Yes, I will do that for you'. Until one attains bliss, one experiences sorrow now and then, but after its attainment, what else would he want? Moreover, a servant of God can easily become one with *Brahman*. See how fortune has brought abundant harvest to Arjuna (141-145).

He, whom *Indra* and other gods could not attain even after thousand births, has become amenable to Arjuna that he will not deny him anything. When Arjuna said that he would like to become one with *Brahman*, the Lord heard it all. He thought to himself, 'Since Arjuna is longing to become *Brahman*, dispassion has entered his understanding'. Just as a tree not fully grown bends with a profusion of blooms in spring, so Arjuna is sure to blossom into the state of oneness with *Brahman*. Lord Krishna was convinced that Arjuna had become so full of dispassion that he would attain before long union with *Brahman* (146-150). He said to himself, 'Whatever he does now, he will reap its fruit. If I instruct him in the practice of Yoga, it will not go waste'. With this thought, Lord Krishna said on that occasion: Arjuna, listen very carefully to this royal path. In this path, the tree of activity is laden with thousand fruits of inactivity. *Lord Shiva* is still a pilgrim treading this path. Some *yogis*, taking the bypath, they came to this straight path of knowledge and made great strides therein (151-155).

The great sages also traversed this path and became adepts (*siddhas*) and becoming enlightened they attained eminence. Those who tread this path, forget hunger and thirst, and do not know when the day ends and the night comes and vice versa. Wherever they step, they find an open mine of salvation, and even if they go off the path, they gain happiness in heaven. By taking the path of activity, they reach the path of inaction and continue their steady progress on this path. When they reach the goal, they come to realize that they are the goal. But why should I tell you all this? You will come to know it by and by (156-160). Then Partha said, "O Lord, when will you explain this Yoga to me and rescue me from this sea of anxiety in which I am plunged." The Lord replied : Why are you talking so impatiently? I was on the point of explaining it to you when you asked me.

11. He should set up in a clean place a firm seat for himself, neither too high nor too low, made of cloth, deer skin and kusha grass, one below the other.

I shall tell you this Yoga in detail, but it becomes fruitful with practice. Firstly, you must choose a proper spot for practice. That spot should be so pleasant that no one should think of leaving it and that its very sight should redouble dispassion. It must have been occupied by saints before, so that it should make you happy, enthused and firm in your vow (161-165). The place should be so pleasant that one should be able to practise Yoga with ease and gain spiritual experience there. Even, if a skeptic, O Partha, passes by that place, he should feel like doing penance at that spot. The place should be such that even if a person arrived there by chance, he should forget the purpose for which he had undertaken the journey. It should be able to detain a person who wishes to leave, to make a wanderer remain there and promote dispassion. Even if a voluptuous prince were to see that spot, he should feel instantly that he should renounce his kingdom and stay there in seclusion (166-170).

That spot should be so pleasant and pure that its sanctity should be apparent to anyone. It must be further borne in mind that it should have been inhabited by spiritual aspirants and not frequented by common people. It should have dense fruit-bearing trees, having roots as sweet as nectar. It should also have pure water here and there even outside that rainy season, especially of natural springs, easy of access. There should be a mild sun and a cool breeze (171-175), not much of noise and no movement of animals, though there may be a few parrots and bees. It may have a few ducks, some swans and two or three crows and it does not matter if a *cuckoo* visits the place sometime or the other. If a few peacocks come there occasionally, we will not raise any objection to it.

O Arjuna, the aspirant should find a spot of this description and locate therein a secret cave of *Shiva* Temple. He should choose whichever he finds congenial, and remain seated there in a secluded place (176-180). After seeing whether he can keep his mind steady there, he should select a suitable seat. Then he should place one below the other a clean cloth, a deer skin and a mat of *kusha grass*. The *kusha grasses* must be soft and similar and they should be so joined that they keep together. If the seat is too high, the body will feel shaky and if it is too low, it will be affected by the defects of the ground (such as dampness, insects etc.). It should therefore, be placed at a reasonable height and the seat should be as described above (181-185).

12. *Seated there in that seat, making his mind one-pointed, and controlling the functions of his mind and senses, he should practise meditation for the purification of the mind.*

Then he should concentrate his mind after remembering the *Guru*. When he remembers the *Guru* with reverence, his mind becomes full of *sattva* quality and his egoism loses its strength. He will then be oblivious to the sense-objects, his senses will lose their vigour, and the mind will settle down in the heart. He should remain on that spot until the mind becomes united with the heart, and when he becomes conscious of it, he should take the seat. Then when he holds his body erect and controls his breath, he gains superb experience (186-190). When he becomes seated and his activity ceases, he easily achieves concentration and becomes proficient in Yoga.

I shall now describe to you an excellent *mudra*. First he should sit folding the legs on the corresponding thighs placing the left leg obliquely over the right. Then pressing firmly the right heel against the sphincter of the anus, and keeping it on the ground, he should press

it against the pubic bone so that the right heel perches on the left heel. Of the space of four fingers between the anus and the male organ he should leave the space of one and half fingers above and below (191-195) and press by the upper part of the heel the middle space one finger wide. Then balancing the body, as if lifting the lower part of the spinal column, he should keep the two ankles straight. Now the whole body, O Partha, remains steady on the two heels, Arjuna, this is the characteristic of the *mudra* known as *mulabandha*, also known as *vajrasana*, the diamond posture. When he achieves this *mudra*, the in-breath, with its downward passage blocked, begins to move backwards (196-200).

13. *Holding the body, head and neck erect and steady without motion, he should fix his gaze on the tip of his nose, without looking around.*

Then he should place both his palms on the left knee, so that the shoulder blades are raised up. Since the shoulders are lifted up, the head becomes buried (in the chest) and the eye-lashes begin to close. The upper eye-lash remains steady and the lower one spreads out so that the eyes look half-closed. In this way, the vision remains inwards and even if it tries to go out, it remains confined to the region of the nose-tip. Thus this half-closed sight remains centered inwards and unable to go outwards, rests on the nose-tip (201-205). Then all desire to look in all directions or to wait until the activity of various form to impinge on the sight naturally ceases. Thereafter the adam's apple is pushed back and the chin is tightly set against the jugular notch pressing against the chest. When the adam's apple disappears from sight, the *bandha* so formed, O Arjuna, is known as *Jalandhara* (chin-lock). Then the navel comes up, the belly becomes deflated and inside the diaphragm rises up. This *bandha* which is formed above the lowest nerve center and below the nerve-center at the naval is known as *Udiyana*. When the Yoga proceeds in this manner in respect of the parts of the body, then it reduces the grip of the mental functions.

14. *Then with a serene mind, and becoming fearless and firm in the vow of chastity, the yogi should control his mind, thinking of Me and remain devoted to Me.*

Then the volition subsides, activity becomes calm, and the functions of the body and the mind stand still. Then thoughts of hunger and sleep do not bother him and he does not even remember them. The in-breath which was confined by the anal constriction (*mulabandha*) moves backwards and being excited and puffy, it grows in its place of confinement and bangs at the naval centre (*manipura*). Then this expanded in-breath churns the belly from all sides and removes the impurities collected therein from childhood. But instead of rolling at the bottom, it enters the belly and destroys the bile and phlegm therein. It overturns the seven humors without leaving a trace, pulverizes the rolls of fat and draws out the marrow of the bones. It calms the nerves and making the limbs loose, frightens the spiritual aspirant, but he should not waver. It gives rise to illness, but cures it also instantaneously and mixes together the liquid (bile, phlegm etc.) and solid (flesh, marrow etc.) parts of the body (216-120).

O Arjuna, next the heat generated by the posture wakes up the serpent power known as *Kundalini* like a young serpent bathed in red pigment (*kumkuma*) resting twisted round itself, this small serpent power, the *Kundalini*, is asleep with mouth downwards in three and a half coils. She is like a streak of lightening or a fold of flame, or a polished band of pure gold. This *Kundalini* sitting crowded at the naval center wakes up, when she gets pushed up by the anal contraction

(*mulabandh*) (221-225). Now as though a star has fallen or the sun's seat has broken loose or the seed of lustre, which has been planted, has produced a sprout, so this serpent power is seen to uncoil herself and stand up relaxing her body on the naval center. She has been hungry for long, and by reason of her being woken up, she opens her mouth wide and forcefully raises it up. Arjuna, then she embraces the in-breath collected under the lotus of the heart, and begins to bite the upper and lower flesh (226-230). She easily swallows the flesh wherever she can find it, and then she takes one or two mouthfuls of the heart's flesh also. Then she searches for the soles of the feet and palms of hands, and piercing their upper parts she shakes up all the limbs and joints. Thereafter without leaving her place, she draws out the core of the finger-nails, and cleansing the skin, clings to the skeleton. She cleans up the bones and scrapes the fibres of muscles, so that the growth of the hair-roots of the body begin to wither. Then she quenches her thirst by lapping up the seven humours, and makes the body completely dried up all over (231-235). Then she draws in forcibly the out-breath, flowing outwards from the nostrils to a distance of twelve fingers. She thereafter pulls up the in-breath and pulls down the out-breath, and when they meet, only the sheaths of nerve-centers remain. Both the breaths would have mingled at that time; but the *Kundalini*, being uneasy for a moment, asks them to keep away. O Arjuna, this serpent power eats up all the solid stuff in the body, and leaves nothing of the watery parts also. When she eats these solid and liquid parts of the body, she becomes satisfied and remains calm in the spinal cord (236-240).

In this state of satiation, the venom she spits, turns into nectar and sustains life. The fiery venom which comes out cools internally the body, which regains once again the strength which it had lost. The nervous flow stops and the nine life-breaths except *prana* cease and then the body too loses its functions. Then the breaths flowing through the left and right nostrils mingle, the knots of the three lower nerve-centers become loose, and the six nerve-centers become disjoined. The sun and moon currents of breath, which flow through the nostrils, are so subtle that they are not felt on the fibre held before them (241-245). The sparkle of intellect then ceases and the fragrance in the nose, along with the serpent power, enters the spinal cord. The cask of moon-nectar situated above, tilts on one side, and the nectar begins to flow into the mouth of the *Kundalini*. The nectar fills her and then spreads to the whole body and is soaked therein by the aid of the *prana*. As wax, placed in a red-hot mold melts and fills it up, so the body looks as if lustre covered by skin, has descended in the human form (246-250). As the sun, hidden behind the cloak of a cloud, comes out in full splendour when the cloud is scattered, so the scales of skin, which seemed dry, fall off like husk, and then the body assumes a complexion so comely as though it is fashioned out of crystal or has sprouted from a gem, or dressed up with the red hue of the evening sky, or it is the figure taken on by the inner light. Then his body looks as if it is filled with red pigment and nectar or it appears as though it is peace incarnate (251-255). It is like a picture of delight, or a form of great happiness, or a full-grown bush of contentment, or a bud of gold-flowered *champak* (*michelia Champaca*) or a burst of nectar or an orchard laden with tender leaves, or like the moon embellished with the autumnal dew, or like a statue made of lustre sitting on a seat, when the *Kundalini* drinks the moon elixir. Then even Death-god stands in awe of that figure.

Then old age recedes, youthfulness takes a leap backwards, and the childhood which had long past, returns (256-260). Even though he looks so young, he performs great feats and his courage is equally great and unexcelled. Even as sparkling buds come out from the leaves

of the golden tree, new lustrous finger-nails come out of his body. He also gets new teeth, but they are so small, that they look like two rows of pearls set in the mouth. Like the broken bits of atom-sized rubies, tips of hair grow on his whole body. The palms of the hands and the soles of the feet become red like red lotuses and how can one describe his clear eyes (261-265)? Just as the shell cannot contain the pearl when it swells and becomes oversize, and its seam gives way and begins to open, so the sight, instead of being held within the eye-lashes, goes out far and wide and pervades the whole heaven. O Arjuna, the body takes on a golden colour but possesses the lightness of wind, having lost the liquid and solid parts of matter.

Then the *yogi* can see beyond the seas, hear the sounds of heaven, and comprehend the desire of an ant. He can ride on the wind, walk on water without wetting his feet, and in this way he acquires many miraculous powers (266-270). Holding the hand of *prana* and climbing the steps in the region of hearts, the *Kundalini* reaches the heart center through the spinal cord. This *Kundalini* is the mother of the world, who illumines the self and gives shade to the sprouted seed of the universe. It is the embodiment of the formless *Brahman*, the cask of *Lord Shiva*, the main spring of the sacred syllable *Om*. When this youthful *Kundalini* enters the heart-center, she begins to utter unbeaten sounds. The sounds fall slightly on the ears of intelligence, which is very close to the serpent power (271-275). In the cubicle from which these sounds emanate, they manifest themselves as figures as if drawn on the lines of *Om*. This can be known only by imagination, but where to find one who possesses it? No one knows what rumbling goes on in the region of the heart. I forgot to mention, O Arjuna, that so long as *prana* remains, these subtle sounds are produced in the region of the heart. When the latter resounds with these sounds resembling the rumbling of clouds, then the window to the *Brahmarudhra* readily opens. There is another great region resembling the calyx of a lotus, in which the self resides aloft (276-280). The supreme *Kundalini* then enters this abode of the self and offers him the victuals of her lustre. She indeed offers intelligence as a vegetable dish to him and does it in such a way as to leave no trace of dualism. Then the *Kundalini* gives up her fiery complexion and remains in the gaseous state. You might as well ask how she looks at that time. She dissolves herself in this gaseous form and keeps aside her garment of golden stripes. Even as the light is extinguished by the touch of the wind, or the lightning flashes and disappears in the sky (281-285), so when the *Kundalini* enters the lotus of the heart center she looks like a gold-chain or like water flowing from a spring of light. Then all of a sudden she subsides into the calyx of the heart, and her form merges into the formless *Shakti*. Although she is called *Shakti*, she is still in the form of gas (*Vayu*). At that time one is not aware of the *Nada*, or the *Bindu* or of the *Kalajyoti*. Then the conquest of mind, the support of breath-control and resort to meditation do not survive, and thought and its absence come to a stop. So she is the crucible in which the gross elements crumble (286-290). That the body should be swallowed by the body is the *Natha* creed and its purport is disclosed here by Lord Krishna, the incarnation of *Vishnu*. Untying the bundle of that purport and unfolding the truth, I have presented it before you, who are its clients.

15. *By applying himself thus constantly the self-controlled yogi attains peace consisting of infinite bliss, that abides in Me.*

Arjuna, when the *Shakti* loses her power, the body becomes bereft of form and becomes invisible

to the world. But then the body looks like a banana tree which, shedding its outer skin stands bare in its core or like the sky which has put forth limbs (291-295). When the body assumes this form, the *yogi* is called the sky-rover. When he attains to his state, his body works wonders in the world. When he walks leaving a trail behind him, then the eight miraculous powers wait upon him at every step. But of what avail are these powers to us? O Arjuna, the elements of earth, water and fire get dissolved in the body. the earth is dissolved by water, water by fire, and the wind dissolves the fire in the heart. Then the wind alone remains, but in the form of the body; and that too becomes absorbed in the sky of the *Brahmarandhra* (296-300). She retains her *shakti* form until she becomes one with *Brahman*.

Now she is not known as *Kundalini*, but takes on the name 'aerial' (*maruta*). Then leaving the *jalandhara bandha* and breaking open the end of the *sushumna nadi* she enters the *cidakasha* of *Brahmarandhra*. Placing her foot on the back of *Om*, she then crosses the second stage of speech known as *pashyanti*. Then she pierces the half crescent *mantra* of *Om* and enters the *cidakasha*, as the river enters the sea. Making herself steady in the *Brahmarandhra* with the conviction that 'I am *Brahman*' she opens her arms and embraces the *Brahman* there. Then with the destruction of the veil of the five great elements results the union of *Shiva* and *Shakti*. And she along with the *cidakasha* becomes merged in the bliss of *Brahman*, just as the sea water being transformed into clouds (by the process of evaporation) and the clouds pouring down into the rivers, ultimately rejoin the sea, in the same way the embodied self, by means of the human body, enters the abode of *Brahman* and becomes united with it.

At this stage all doubt or discussion whether there is duality or unity comes to an end. When a person experiences this state in which the *cidakasha* becomes merged in *akasha*, he becomes one with it (306-310). This state cannot possibly be expressed in words so that it can be explained in conversation. O Arjuna, even *Vaikhari*, the fourth form of speech which boasts of its power of expressing a thought remains mute in this case. Even the *makara*, (the third syllable of *Om*) finds it difficult to enter the region behind the eyebrows. Similarly, the vital breath *prana* experiences difficulty in entering the *cidakasha*. When it gets merged in the *cidakasha*, the expressive power of words comes to an end, and then even the *akasha* becomes attenuated, so that one finds it difficult to trace it in the deep waters of the unmanifest state of the Absolute. Of what avail are words then (311-315)? This state cannot be certainly brought within the scope of words or of hearing: this is the absolute truth. If fortune favours a person and he cares to experience it, he becomes one with it. Then nothing remains to be known, O archer, and any further talk about it would be fruitless. It is a state from which words turn back, in which desire ends and which is beyond pale of thought. This is the beautiful state of mental absorption, the youthful state of *samadhi* in which the *yogi* becomes one with *Brahman*. It is beginningless and unfathomable (316-320). It is the origin of the universe, the fruit of the Yoga-tree and the very sentience of bliss. It is that in which the state of emancipation, all beginning and end get merged. This *Brahman* is the origin of the five great elements, the light of light, in short, O Partha, it is my own essence. When the non-believers persecuted the band of my devotees, I became incarnate and assumed the beautiful human form with four arms. In order to attain the indescribable bliss of this form men strove ceaselessly and became full of bliss (321-325). Those who practised this method of Yoga described by me became purified and achieved a capability equal to mine. Their bodies appear brilliant, as

if they are fashioned out of the essence of the Supreme Spirit, cast in the mould of the human form. Once such experience illumines the mind, the entire world of appearance vanishes.

Then Arjuna said, "O Lord, what you say is all true; by following the path preached by you, one clearly goes to the abode of *Brahman*. I have now come to realize from your talk that those who practise this Yoga assiduously, surely attain to *Brahman* (326-330). This realisation has dawned on me after hearing you. Then how can one who has actually experienced it not become one with it? There is nothing strange about it, but please listen for a moment to what I have to say. The Yoga described by you certainly appeals to my mind; but I may not be able to practise it for want of competence. I shall faintly follow that path, if I could pursue it to the end with all the strength at my command. But if you feel that this Yoga is beyond my capacity then tell me a path which is well within my limited capacity (331-335). With this thought uppermost in my mind, I asked you about this. I have listened carefully to the Yoga which you have preached. But is it possible for anyone to practise it or only one with requisite capacity can follow it?

Then Shri Krishna replied, O Arjuna, what a question to ask! The practice of this Yoga conduces to liberation. But even in the case of any ordinary work, can one perform it without capacity on his part? One can assess the capacity of a person only from the success of his undertaking. Only if there is such ability, the work undertaken is completed (336-340). But this capacity is not a thing which can be had merely because it is desired. Tell me, is there a mine of ability from which you can extract it? Only a person who performs his prescribed duty with disinterestedness can attain this capacity, is it not so? You yourself could acquire this capacity by following this device. In this way Shri Krishna cleared Arjuna's doubts. He further said, O Partha, there is, however, one rule about this capacity, that it cannot be attained by one who does not perform his prescribed duty.

16. *Yoga is not for him who eats too much, nor for him who eats too little, nor for him who indulges in too much sleep and surely not for him who keeps awake (too long).*

One who is a slave to his palate or given to sleep is not considered qualified for the study of Yoga (341-345), nor he who starves himself by suppressing his hunger and thirst nor one who deprives himself of sleep. If a person behaves thus through obstinacy, even his body does not remain under his control; then how can he succeed in Yoga? Therefore, one should avoid excessive enjoyment of sense-objects; one should neither spurn it nor restrain one's natural impulses.

17. *He who is moderate in eating and movement, in exertion and in work, in sleep and wakefulness, to him accrues Yoga which destroys sorrow.*

A person should eat to live, and so he should eat wholesome food in moderation. Whatever work he undertakes, he should also do it in moderation. He should be moderate in his speech and in walks and go to sleep at a fixed hour (346-350). If he has to keep awake, he should do so for a limited period. By means of such a regulated life, he is able to maintain the seven primary fluids of the body in due proportions. If senses are kept satisfied by providing them their sense-objects in a regular way, the mind also remains contented.

18. *When his mind well controlled rests in Self alone, he becomes indifferent to all enjoyments; then*

he is said to be yukta i.e. absorbed in Yoga.

When the external senses are so regulated, the internal organs become full of happiness. In this way the *yogi* attains to Yoga, without any effort. Just as when fortune smiles at a person, prosperity walks to his door-step without much effort on his part, in the same way when one practices Yoga with ardour, one attains self-realisation (352-355). Therefore, O Arjuna, the fortunate person who has mastered the art of self-restraint, adorns the throne of emancipation.

19. *Like a lamp kept in a windless place that flickers not, this metaphor is thought of in the case of the mind of the yogi who has controlled it by practicing meditation on the Self.*

When regulated food is combined with the practice of Yoga, their happy conjunction becomes like *Prayaga*, the confluence of three rivers. He, whose mind remains steady in that state till the end, like a monk who remains permanently at a holy place, he is entitled to be called a *yogi*. Now remember that his mind is then comparable to a lamp kept in a windless place. Now reading your mind, I shall do some plain speaking, which you should bear in mind. You wish for success in the practice of Yoga, but you are not giving as much attention to it as you ought. Are you afraid that this practice of Yoga is difficult to undertake (356-360)? But, O Arjuna, if you entertain such a fear in your mind, know that these cunning senses are ever creating goblins out of simple things to frighten you. O Arjuna, though medicine postpones death and increases longevity, does not the palate regard it as an enemy? Even so, the senses always find such actions troublesome as conduce to the supreme good. Otherwise, is there any method as simple as Yoga?

20. *That in which his mind finds peace, restrained by the practice of Yoga and in which he, seeing the Self by the mind, rejoices in the Self,*
21. *That in which he experiences absolute bliss, which can be grasped by the intellect, but is beyond the senses and in which, being established, he swerves not, in truth, from it,*

If this Yoga is practiced by adopting a steady posture, then it will bring about restraint of the senses. Only when the senses become restrained through the practice of Yoga, the mind, of its own accord, realizes the Self (361-365). When the mind turns away from the sense-objects and becomes introspective, it perceives the Self and identifies itself with the Self. Thereafter it experiences the kingdom of permanent bliss and become one with the self. Then the mind abides in the self beyond which there is nothing which is beyond the senses.

22. *That by gaining which, he thinks no greater gain beyond it and in which being established, he is not shaken by sorrow, however great,*

Then even if mountains of misery bigger than the *Meru* come down crashing upon him, his mind is not shaken. Nor does his mind, which is reposing in the Supreme bliss, become agitated, even if his body is cut with a weapon or falls into fire (365-370). When the mind is absorbed in the bliss of Self, it does not remain conscious of the body, and having attained this indescribable bliss, forgets all things which affect the body.

23. *That one should know by the name Yoga, which is detachment from the bond of pain, that Yoga*

should be practiced with conviction and with undespairing mind.

When the mind has savoured of this bliss of Self, it forgets all desires and withdraws itself from the worldly life. This bliss is the grace of Yoga, the kingdom of contentment and the experience of wisdom. This bliss is realised directly through the practice of Yoga and one who realizes it, becomes one with it.

24. *Abandoning without exception all desires born of volition, and restraining on every side all the senses by the mind alone.*

Nevertheless, O Arjuna, this Yoga is a simple path in one way. This Yoga is easy to attain, if one (destroys desire) and so makes volition mourn the death of its child (371-375). When volition realizes that with the elimination of the sense-objects the activities of the senses are completely brought under control, it will die of a broken heart. When dispassion fills every pore of the body and mind, then volition stops functioning and the intellect dwells happily in the mansion of fortitude.

25. *Gradually he should cease from action by means of his intellect sustained by steadiness; and fixing the mind on the self, he should think of nothing else.*

26. *From wherever the mind wanders, fickle and unsteady, by restraining it there from, he should bring it under his control.*

If the intellect has the strong support of fortitude, it brings the mind gradually on the path of self-realisation and establishes it in the temple of the Supreme Self. If this cannot be done, then I shall tell you another easy way, please listen. We should first make a rule and resolve not to deviate from it (376-380). If the mind becomes steady by means of this rule, then it has served its purpose. If this does not happen, the mind should be left to itself. Wherever then this uncontrolled mind wanders, it should be arrested from there and brought back. In this way, it will gradually become steady of its own accord.

27. *Supreme bliss comes to the yogi whose mind is at peace, whose passion has subsided and who is stainless and has become one with Brahman.*

When the mind remains steady for a long time, it gets near the Self and when it perceives the true Self, becomes one with it. Then the duality merges into unity, and all the three worlds become radiant in the light of this unity. As when the clouds scatter, there remains the all-pervading sky (381-385), so when the mind becomes merged in the Self, the whole world becomes permeated by the radiant light of the Self. By this way, it is possible to achieve self-realisation without much effort.

28. *Constantly applying his mind thus, the yogi who is free from stain, enjoys with ease the infinite bliss of contact with Brahman.*

In this way, several persons have, by adopting this method of Yoga and renouncing desire, attained self-realisation and oneness with *Brahman*. Just as salt having come into contact with water cannot be separated from it, such is the state achieved by the embodied Self when he becomes one with *Brahman*. Then he feels as if the world is the temple of unity and the people are celebrating the festival of lights. In this manner, one should turn one's face in the

reverse direction towards one's original state (the Self). But if you find this also difficult, then please listen; I shall tell you another way (386-390).

29. *Absorbed in meditation, he sees the Self in all beings and all beings in the Self and sees the same everywhere.*

30. *He who sees Me everywhere and sees all beings in Me - I am not lost to him nor is he lost to Me.*

Entertain no doubt about the fact that I dwell in all bodies and that all beings also live in me. You must grasp the notion that this world and all the beings therein are mutually connected. So my devotees, O Arjuna, see Me in all creatures with the feeling of unity and worships Me with equanimity. He sees me alike in all beings without distinction, although these seem many and different. Then it becomes needless to say that he and Myself are one (391-395). Just as the lamp and its light are one, so he exists in me and I exist in him. Just as there is fluidity in water or vacuity in the sky, such a *yogi* abides in a form like Mine.

31. *He who worships Me in all beings established in unity, in whatever condition he lives, that yogi dwells in Me.*

He sees me everywhere with the feeling of unity like yarn in cloth. Just as the ornaments of different forms are made of gold only, he has a steady conviction that all things in this world are one. Or just as although the leaves are different they belong to a single tree, in the same way when the sun of non-dualism dawns, the night of ignorance vanishes (396-400). How then can the *yogi* dwelling in a body made up of the five elements remain confined in it? For he has attained to equality with Me because of his experience of the Self. When he has realised My all-pervasive nature through his experience, he naturally becomes all pervading without My saying so. Even though he dwells in the body, he does not feel any attachment towards it. How can this thing be made clear through the medium of words?

32. *He who, in comparison with himself, O Arjuna, sees alike (as his own) the happiness or sorrow of every being is deemed the best yogi.*

This much should suffice in the matter. He ever views the universe, both movable as well as immovable, as himself and does not make any distinction between emotions such as pleasure and pain, or between actions as good and bad (401-405). He regards all odd and even feelings and multiform things as his limbs form one body. In short, he experiences that he is all the three worlds and although he is regarded by the people according to their popular usage as possessing a body, he is still of the very form of *Brahman* because of his experience. Therefore, O Arjuna, you should develop in your self equanimity, by which you will view the entire universe as yourself. For this reason, I have been stressing time and again that there is not better thing in this world than equanimity (406-410).

Arjuna said:

33. *This Yoga, which you have declared as equanimity, O killer of Madhu (Krishna), I do not see how it can remain stable owing to our fitfulness.*

34. *For the mind is fickle, O Krishna, impetuous, strong and stubborn; I think its control to be as difficult as that of the wind.*

There upon Arjuna said, "O lord, you have disclosed to me the path of Yoga out of affection, but owing to the fickle nature of the mind it will not endure. If we ponder over this mind, how it is and of what kind, we are unable to fathom its nature. Even the three worlds are not sufficient for it to wander in. Could a monkey go into *samadhi* or the tornado ever become tranquil? This mind torments the intellect, makes determination unsteady and gives the slip to courage. It confounds right thought, makes contentment dance round it and makes a person though sitting, wander in all directions (411-415). If it is curbed, it runs riot, but if it is restrained, it comes to our aid. How can such a mind give up its fickle nature? Therefore, it is not possible to make the mind steady and acquire equanimity.

The blessed Lord said:

35. *Without doubt, O mighty-armed Arjuna, the mind is fickle and hard to curb. Yet, O son of Kunti, by constant practice it is held in check.*

There upon the blessed Lord said, O Arjuna, what you say is indeed true. The mind is by nature fickle. But it is possible to make it steady after sometime, if one takes recourse to dispassion and directs the mind to the path of Yoga. It is the quality of the mind that if it takes a liking for a thing, it forms an attachment of it. You should, therefore, create a liking in it for the experience of Self (416-420).

36. *I agree that Yoga is hard to achieve by a person who has not subdued his mind. But this can be achieved by the right means by a self-controlled person who makes the effort.*

I concede that those who are not indifferent to the world and do not practise Yoga cannot possibly control the mind. But if we do not proceed along the path of self-control, never even remember what dispassion is, but keep on plunging in the waters of sense-objects and do not apply the cane of self-restraint, how can you make the mind still? Therefore, adopt the means by which you can restrain the mind and then let us see how the mind does not become steady. Do you think that the path of Yoga which has been laid down is all empty talk? The most that you can say is that you are unable to practise Yoga (421-425). if you acquire the strength of *yogic* discipline, how can the mind remain fickle? Will you not be able to bring with the aid of Yoga the great principle (*mahat*) and others under your thumb? Then Arjuna said, "O God, what you say is true. The strength of the mind is feeble before the power of Yoga. So far I had not known what this Yoga is and how one can practise it. I, therefore, thought that it is difficult to control the mind. It is only now, for the first time, in my life, that I have come to know, through your grace, O Supreme person, what Yoga means."

Arjuna said:

37. *(If) he who is unrestrained but has faith, with his mind wandering from Yoga, fails to achieve perfection in Yoga, what state does he reach, O Krishna?*
38. *Fallen from both, does he not perish like a rent cloud, lacking firm support, O mighty armed Krishna, bewildered in the path of Brahman?*
39. *Pray, dispel fully this doubt of mine, O Krishna, for there is none other than you to resolve this doubt.*

But O Lord, I have another doubt which none but yourself will be able to resolve (426-430).

Therefore, O *Shri Govinda* (Krishna) enlighten me on this. Suppose, there is a man full of faith, who wanted to attain liberation without the practice of Yoga. Leaving the place of senses, he proceeded along the path of faith with the object of reaching the state of self-realisation. But he could not reach the destination of liberation nor could he retrace his steps (and enjoy the sense-objects). In this condition the sun of his existence set (and he got stranded). Just as a thin unseasonal cloud does not last nor gives rain, in the same way both the paths were closed to him. While the attainment of liberation remained distant, he was also deprived of sense enjoyment which he had left behind out of faith (431-435). In this way, when he loses both even when he remains full of faith, what state does he attain?

The blessed Lord said:

40. *Neither here nor hereafter, O Partha, is there doom for him, for no one who does good, dear friend, treads the path of evil.*

Then Lord Krishna said, "O Partha, how can one who longs for the bliss of liberation, reach any destination other than liberation? what happens is this that he has to take respite in his journey. But the happiness which he attains in that state is not available even to gods. Had he pursued the practice of Yoga at a quicker pace, he would have attained liberation even before the end of his life span. But as he was lax in his effort, he had to tarry in the midst of his journey. But he is destined to reach the state of liberation in the end (436-440)."

41. *Having attained the worlds of the virtuous and living there for many years, he who has strayed from the path of Yoga is born in the house of the pure and prosperous.*

It is a wonder that this seeker easily attains the (celestial) world, to attain which even *Lord Indra* has to exert himself (by performing hundred sacrifices). While he is enjoying these elysian pleasures, he feels remorse and says 'O God, why has this obstacle come in my way?' Then he is reborn in this mortal world into a virtuous family. Just as the plants which are reaped during harvest give out profuse shoots, in the same way his wealth increases. All members of his family tread the path of virtue, speak the truth with frankness and follow the code of conduct laid down in the scriptures (441-445). In this family the *Vedas* are his living deity, his sense of duty provides the code of conduct and discriminative thought is his adviser; God is the only object of contemplation and family-deity bestows prosperity. In this manner, the person who has strayed from the path of Yoga takes birth on the strength of his merit, in a prosperous family that provides him worldly pleasures.

42. *Or may be, even in the family of yogis possessed of wisdom, it is indeed very difficult to attain in this world a birth of this kind.*
43. *There he regains the knowledge acquired in the former body and thence he strives evermore for perfection, O Scion of the Kuru race.*

Or he who has strayed from Yoga takes birth in the family of those *yogis* who perform knowledge-sacrifice, who are well-versed in the subject of the Self, who are the hereditary enjoyers of Self-bliss, who have mastered the secret of the great doctrine and have attained the kingdom of heaven, who are the *cuckoos* singing in the forest of contentment (446-450), and who sit at the foot of the tree of discriminating knowledge. When he is born, the knowledge of the Self dawns upon him. Just as light spreads out all around before the rise of the sun,

so omniscience weds him in his childhood without waiting for him to become a youth. Then the intelligence and all the lore's acquired in the previous birth attend upon him and all the scriptures issue from his mouth. This *yogi* takes birth in such a noble family, desiring which the denizens of heaven mutter prayers, perform sacrifices (451-455) and sing praises of this mortal world like bards,

44. *For by that very former practice, he is pushed forward involuntarily; a mere seeker of Yoga too transcends the Vedic ritual.*

Then he acquires the wisdom which he had attained at the end of his previous birth. Just as a fortunate person born with the legs foremost is able to discover, by applying antimony to his eyes, and underground treasure, in the same way his intellect is able to grasp abstruse philosophical doctrines without receiving instruction of a teacher. His hitherto unbridled senses come under his control, the mind merges in the life-breath (*prana*) and the *prana* along with the mind merges in the *cidakasha* (456-460). One knows not how, but Yoga accrues to him without any effort on his part and *samadhi* comes in search of him. Then he appears as if he is *Lord Shiva (Bhairava)* on the seat of Yoga, of the glory of the commencement of Yoga of the experience of dispassion become visible in a human form. Or this *yogi* becomes the measuring rod of worldly existence or the island of the eight branches of Yoga. Just as fragrance takes the form of sandalwood, it looks as if contentment has taken on his form. His spiritual excellence displays itself in the stage when he is yet a seeker, as though he has emerged from the treasure-house of perfection.

45. *But the yogi who strives with assiduity is purified from sin; being perfected through many births he reaches the Supreme goal.*

For he has now reached the shore of self-realisation after overcoming the obstacles of thousand lives in millions of years (461-465). Because of this, all the means of emancipation follow him automatically and he occupies the royal throne of discriminating knowledge. The knowledge, which transcends all thought, recedes and he becomes merged in *Brahman*, which is beyond the reach of all thought. Then the mental clouds melt away, the windiness of wind (*prana*) comes to an end and the *cidakasha* becomes merged in the half syllabic bliss and espouses silence. He thus becomes the very embodiment of the *Brahmic* state, which is the highest goal (466-470). He has already swept off completely all dirt in the water in the form of crazy notions accumulated in the previous births. So as soon as he is born, the auspicious hour fixed for the wedding approaches and he is wedded to the *Brahmic* state and becomes one with it. Just as the cloud vanishes and becomes one with the sky, so he becomes merged while in his body with *Brahman* which is the origin and dissolution of the universe.

46. *The yogi is thought to be greater than the ascetics, greater than even the men of knowledge, greater than also the men of action. Therefore, be a yogi, O Arjuna.*

With the desire to attain *Brahman*, the men of action, trusting in courage, take a dip in the current of six duties (appropriate to a *Brahmin*). With the same object, knowers wearing the armour of knowledge, grapple with worldly existence (471-475). With the same aim the ascetics try to climb the broken, difficult and slippery cliff in the form of austerities. The *Yogi* becomes one with *Brahman* which is the object of devotion and the God of sacrifice and so worthy of being worshipped by all. For this reason he is worthy of being adored by the men of action,

fit to be known by the men of knowledge and is an eminent ascetic among ascetics. When his self merges in the Supreme Self, he attains to its greatness even while he is in this body (476-480). I have, therefore, been telling you with all my heart that you should yourself become a *yogi*.

47. *And among all the yogis too, he who, full of faith, worships Me, with his inner Self absorbed in Me, is deemed by Me to be the best of yogis.*

Know ye that this *yogi* is the God of gods, My sole happiness - nay My very life. He has the uninterrupted experience that I am the triad of the means of devotion, namely the devotee, devotion and the object of devotion. Moreover, it is difficult to describe in words the affection which subsists between Me and My devotee. The only simile which can describe our loving union, is to say that I am the body and he is the soul in it (481-485).

Sanjaya said to *Dhritarashtra*, "Thus spoke Shri Krishna, who is the moon that gladdens the *chakora* birds in the form of devotees, who is the ocean of all the best qualities and the sovereign of all the three worlds. The lord of the *Yadus* realised that the desire of Arjuna to listen to his teaching had now redoubled. Shri Krishna was overjoyed to see that Arjuna's face revealed, as in a mirror, whatever he taught. In the excitement of this joy, he would now relate the story further. The next chapter will display the sentiment of serenity and open the bag containing the seeds of knowledge. Then the downpour of righteous feelings will soften the minds of the hearers, which will then become ready beds for sowing the seeds of knowledge (486-490). When the ground is steamed with the warmth of attention, *Shri Nivrittinath* longed to sow the seeds of doctrines. My *Guru* has used me as the funnel for sowing the seeds and has placed the seeds in my mind after placing his palm on my head. Because of this, whatever words will come out of my lips will penetrate directly the hearts of the saints. This apart, I shall now relate what the Lord said to Arjuna. Please listen to it with rapt attention, think over it with your understanding and try to apprehend its import with your mind. Then store this talk in your heart, so that it will gratify the minds of all you saintly people (491-495). This talk will benefit everyone, will lead to the fulfillment of life's goal and conduce to great happiness. Now I shall describe in the *Ovi* metre the clever and comely conversation which Lord Krishna had with Arjuna (496-497).

