

Uttara Gita translated by B.K. Laheri, F.T.S.

Uttara Gita
or The Initiation of Arjuna by Sri Krishna into Yoga and Jnana
English Translation and Notes by B.K. Laheri, F.T.S.

T.P.H. Oriental Series No. 9
Theosophical Publishing House, Adyar, Madras, India
1933

Publisher's note

The Uttara Gitā, as its name implies, and as the first few lines of Chapter I explain, is the subsequent instruction, coming after that set forth in the Bhagavad-Gitā.

Those who have not read carefully the Bhagavad-Gitā, (Text in Devanagiri and Translation in English by Dr. Annie Besant, Popular Edition published by the Theosophical Society) should do so before starting upon the study of the Uttara Gitā. They will then perceive how the latter amplifies and gives practical details upon points which the former, in its intention of only setting forth the broad outlines of instruction, passes over with merely a general reference.

This translation of Babu Rai Baroda K.Laheri, F.T.S., appeared in *Lucifer*, November and December, 1892.

CHAPTER I

ARJUNA, after the successful issue of the battle of Kuruksetra, amidst the pleasures of rank, riches, and prosperity, had forgotten the priceless instructions imparted to him by Sri Krishna, on the eve of that memorable battle. He now asks Kesava again to propound to him the secrets of the Brahma-jnana.

ARJUNA ASKED:

1, 2 & 3.

O Kesava, [Kesava means the manifested Logos, the union of Visnu, Brahmā and Mahesvara, or the combined Sattva, Rajas, and Tamas Gunas. The word "Kesava" is from Ka-isa-va] tell me the knowledge of that Brahman that is One, and without its like and rival, without Upādhi (attributes) beyond the Akāsa, source of all purity, that which cannot be approached by argument, or reached by conception, the unknowable and the unknown, and that which is absolutely free from births and deaths. O Kesava, impart to me the knowledge of that which is Absolute, the only above ode Eternal Peace and Purity, the Instrumental (Nimitta) and Material (Upādāna) cause of the Universe, though itself causeless and free from all connection. Tell me, O Kesava, the knowledge of that which dwells in every heart, and that which combines the fact of knowledge and the thing knowable in Itself.

SRI BHAGAVAN SAID:

4. O thou long-armed one, thou who art the crest-jewel of the Pandu dynasty, O Arjuna, thou art most intelligent, because thou hast asked me a question which is at once most sublime and magnificent - to attain the knowledge of the boundless Tattvas. Hear, therefore, O Arjuna, attentively what I wish to say on the matter.

5. He is called Brahman, who, devoid of all desires, and by the process of Yoga, sits in that state of meditation in which he assimilates his own Self-mantra (Pranava or Aum) with the Hamsa (Paramātma).

6. For the human being, the attainment of the state of Hamsa (I am He), within his own limits, is considered the highest jnana. That which remains merely a passive witness between the Hamsa and Non-Hamsa, *i.e.*, the Paramātman and the destructible portion of the human being, is the Aksara Purusa in the form of Kutasha-Caitanya (Atma-Buddhi). When the knower finds and sees this Akara Purusa in him, he is saved from all future troubles of birth and death in this world.

7. The word "Kākin" is the compound of *ka* + *aka* + *in*. The first syllable *Ka* means happiness, the second *Aka* means misery, and the third *In* denotes possessing: therefore one that possesses happiness and misery - the Jiva - is called "Kākin". Again the vowel *a* at the end of the syllable *Ka* is the conscious manifestation of Mula-Prakrti or the Jiva form of the Brahman; therefore when this *a* disappears, there remains only the *K*, which is the One great indivisible Bliss - Brahman.

8. He who is always able to retain his life-breath (Prānavāyu) within himself, both at the time of walking and rest, can extend the period of his life over a thousand years.

9. Conceive so much of the manifested Akāsa (sky) as can be brought within the range of one's own mental view, as one undivided Brahman then merge the Atman into it, and it, into your own self; this done, *i.e.*, when the Atman is made one with the Akāsa, think of nothing else - as moon, stars, etc. - in the sky. [This is the Nirvikalpa Samādhi - the subjective concentration of the mind, in which both the mind and life-breath become still like a flame without air.

There are two well-known processes of practising Yoga: *viz.*, to concentrate the mind (a) at the point where the nose ends, and (b) where the root of the nose begins. The result in both cases is the same as are the further processes of practice, but in either case the instruction of a Guru is necessary, otherwise it is absolutely impossible to succeed.]

10. Such a seeker of Brahman, after fixing his mind as aforesaid, and shutting himself out of all objective knowledge (Ajñāna), should hold fast the support of unchangeable Jñāna, and think of the One Indivisible Brahman in the inner and outer Akāsa, that exists at the end of the nose, and into which the life-breath merges.

11. Freed from both nostrils where the life-breath disappears, there (*i.e.*, in the heart) fix thy mind, O Pārtha, [another name of Arjuna.] and meditate upon the All-Supreme Isvara.

12. Think of the Siva, there, as devoid of all conditions of life, pure but without lustre (Prabhā), mindless, Buddhi-less.

13. The signs of Samādhi are the negation of all positive conditions of life and the complete enthrallment or subjugation of all objective thoughts.

14. Although the body of the meditator may now and then become somewhat unsteady at the time of meditation, yet he is to consider that the Paramātmā is immovable. This is the sign of the Samādhi.

15. He that considers the Paramātmā as without *Mātra*, *i.e.*, neither short nor long in metre, soundless, unconnected with vowels, and beyond the *Bindu*, (Point) *i.e.*, Anusvara, (which produces a nasal sound), beyond the *Nāda*, *i.e.*, the voice that rises from the throat, etc., and beyond the *Kalās*, *i.e.*, the different phases of this sound, is the real knower of the Vedas.

16. He that has acquired Vijnāna, (the Supreme Knowledge) by the aid of Jnana, *i.e.*, the knowledge derived from books of Philosophy and instruction from a Guru, and has learned to place the object of this knowledge in his heart, and he that has acquired peace of mind, such a person requires no Yoga for further practice, and no meditation for further conception.

17. The syllable (Aum) with which the Vedas begin, which figures in the middle of the Vedas, and with which the Vedas end, unites Prakṛti with its Own Self; but that which is beyond this Prakṛti-united-Pranava is Mahesvara.

18. A boat is necessary until one gets to the other side of the river, but when a man once crosses the stream, the boat is no longer necessary for his purpose.

19. As a husbandman throws away the husks, after thrashing out the corn, so does also an intelligent person give up the study of books after he has attained knowledge from them.

20. As light is necessary to find the wished-for object in a dark chamber, but when once the object is found, the light is put aside as unnecessary: so also when the Object of the Supreme Knowledge, that is kept hidden by the illusions of Maya, is once found out by the torch of Knowledge, the Knowledge itself is afterwards put aside as unnecessary.

21. As milk is not necessary for a person who is already satisfied with the drink of nectar, so also Vedas are not required for man who has already known the Supreme Deity.

22. Thrice fortunate is the Yoga who has thus satiated his thirst by the nectar of knowledge; he is henceforth bound to no Karma, as he has become the knower of the Tattvas.

23. He that has known the unspeakable Pranava as the one continuous sound of a big gong, or like one unbroken thread (Dhārā) of oil, without division and separation, understand the real meaning of the Vedas.

24. He, that uses his own Atman as one *Arani* (a piece of wood that produces fire when rubbed), and Pranava as the other and constantly rubs the two together, he will very soon see the hidden fire thus produced by the friction of the two, even as he produces the fire that is hidden in the bosom of the Arani

25. As long as one does not see within himself that sublime Rupa which is purer than purity itself, and which beams forth like a smokeless light, he should continue his meditations with a steady mind, fixing his thoughts upon that Rupa (form).

26. The Jīvātman, although (considered to be) very distant from Paramātman, is still very near to it; and although it has a body, still it is without body; the Jīvātman itself is pure, omnipotent and self-evident.

27. Although it (Jīvātman) is (considered to be) in the body, still it is *not* in the body; it is not affected by any change of the body, nor does it take part in any enjoyment appertaining to the body nor can it be bound down or conditioned by anything that binds the body.

28 & 29. All oil exists in the seed (*i.e.*, pervading the whole of it) and butter (Ghrta) in cheese (Ksīra, *i.e.*,

milk boiled and thickened). As smell exists in the flower, and juice in fruits, so does the Jīvātman which permeates the whole universe, also exists in the human body. Like the fire hidden in the bosom of wood, and like the air that pervades the whole limitless Akāsa, Atman, the dweller in the caves of Manas, unseen and unperceived, becomes its own expressor, and walks in the Akāsa of the human heart.

30. Though the Jīvātman dwells in the heart, yet it has its abode in the mind; and though dwelling in the heart it is itself mindless. The Yogî, who sees such an Atman in his own heart through the help of his own mind, gradually becomes a Siddha himself.

31. He that has been able to make his mind entirely unsupported and one with the Akāsa, and to know the unchangeable One, his state is called the state of Samādhi.

32. Though living upon air he that daily practises Samādhi to make himself happy with the drink of the Yoga-nectar, becomes able to destroy the destroyer.

33. He that contemplates the Atman as No-thing above, No-thing below, No-thing in the middle, and No-thing all round, his state is called the state of Samādhi. (That is Nirālamba, non-supported or self-supported samādhi) The Yogî who thus realizes the No-thingness of the Atman becomes free from all virtues and vice.

ARJUNA ASKED:

34. Tell me, O Kesava, how Yogîs should meditate upon the colourless and formless Brahman, when the mind is unable to think upon that which it has never seen, and that which can be seen is material, and consequently subject to destruction (change)?

SRI BHAGAVAN SAID:

35. That which is full above, full below, full in the middle, and full all round, is the All-full Atman and he that contemplates the Ātman thus, is said to be in the state of Samādhi.

ARJUNA ASKED:

36. Tell me, O Kesava, how the Yogî is to practise meditation when the Sālamba which thou has just described is unreal and that which is Nirālamba means No-thingness?

SRI BHAGAVAN SAID:

37. He who, after purifying his mind, contemplates the pure Paramātman, and looks unto his own Self as

he one vast undivided whole of the manifested universe, becomes happy by knowing the Brahman.

ARJUNA ASKED:

38. All the letters have long and short metrical sound, they (letters) are also joined by the Bindu (Anusvāra-point) and the latter (Bindu) when disjoined, merges itself into the Nāda (sound), but where does the Nāda merge.

SRI BHAGAVAN SAID:

39 & 40. Light exists in the voice of the ceaseless Sound, and Manas (thought) in that light; the Space where the Manas disappears (merges in itself) is the Supreme Foot of Visnu. Aiming at the unknowable, where the Sound of the Pranava, led up on high by the Life-Air, disappears, that Space is called the Supreme Foot of Visnu.

ARJUNA ASKED:

41. Tell me, Okesava, when the Life-Breath leaves this body of five elements, and the tenement itself is again reduced to them (the elements), where do the virtue and vice of the man go, and who do they accompany?

SRI BHAGAVAN SAID:

42 & 43. The destiny produced by the result of virtue and vice, the Essence of the five Bhūtas - the mind (lower mind), the five senses, and the controlling genii (Devatas) of the five organs of Karma, all these by reason of the Ahankāra (personality) of the mind accompany the Jīva as long as it remains ignorant of the knowledge of the Tattvas.

ARJUNA ASKED:

44. O Krishna, the Jīva, in the state of Samādhi, leaves all the movable and immovable objects of the world, but what is it that leaves the Jīva so as to remove the nāma of Jīvaship?

SRI BHAGAVAN SAID:

45. The Prāna Vāyu always passes between the mouth and the nostrils; the Akāsa drinks (absorbs) the Prāna (*i.e.*, when the Jīva leaves the body, after acquiring the knowledge of the Tattvas); thus when the Prāna is once absorbed the Jīva does not figure again as Jīva in the arena of this world.

ARJUNA ASKED:

46. The Ākāśa that pervades the whole Universe also encompasses this objective world. It is therefore both in and out of everything. Now tell me, O Krishna, what it is that is beyond this Ākāśa.

SRI BHAGAVAN SAID:

47. O Arjuna, the Ākāśa is called Sūnya (vacuum), because it means the want or absence of things or anything. This Ākāśa has the quality of Sound, but that which gives it the power of Sound (as emptiness cannot produce any sound), though itself Soundless, is the unknown and unknowable Brahman.

ARJUNA ASKED:

48. It is evident that the letters are pronounced by means of the teeth, lips, palate, throat, etc.; therefore how can they (letters) be termed indestructible (Nitya), when their destructibility is apparent on their very face?

SRI BHAGAVAN SAID:

49. That letter is called indestructible which is self-pronunciation, *i.e.*, without the effort of any pronunciation, which is neither vowel nor consonant, which is beyond the eight places of pronunciation, which is not subject to long or short accents, and which is thoroughly devoid of the Usma Varnas (*i.e.*, the four letters, S'a, Sa, Sa, Ha, called Usma on account of their pronunciation depending greatly on the help of Vāyu or air - meaning, therefore, subject to no air or breath).

ARJUNA ASKED:

50. Tell me, O Krishna, how, by closing their external senses and knowing that Brahman, which lies concealed in every matter and every substance, the Yogins realize Nirvāna Mukti (*i.e.*, absolute freedom from every kind of bondage)?

SRI BHAGAVAN SAID:

51. The Yogins see the Atman within (them: this they do) when they shut out all their external senses (not by any physical action); for such a person when he leaves his body, his Buddhi [Students must distinguish between the Vedāntic use of this term and the significance assigned to it in the Esoteric Philosophy.] (*i.e.* material intelligence) dies away, and with the death of his Buddhi his ignorance also dies away (*i.e.*, he becomes spiritual).

52. As long as the Tattvas are not known to a person, so long it is necessary for him to practise

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concentration of mind by shutting out external senses, but once he thoroughly attains the knowledge of the Tattvas he identifies himself with the Universal Soul.

53. From the nine openings (portals) of the body, the waters of knowledge always pass out; consequently one cannot know the Brahman unless he becomes as pure as the Brahman Itself. (Meaning, the powers of mind should be concentrated within, and not allowed to dwell upon external objects through the nine openings.)

54. Thy body itself is exceedingly impure, but that which takes a body (Jîvâtman) is purity itself; he that has known the difference of the real nature of these two never troubles himself with the question of purity; for, whose purity, should he search after? (The Jîvâtman is always pure.)

CHAPTER II

ARJUNA ASKED:

1. Tell me, Okesava, what is the evidence when one, knowing the Brahman as the all-pervading and all-knowing Paramesvara, believes himself to be one with It?

SRI BHAGAVAN SAID:

2. As water in water, milk in milk and (clarified) butter in butter, so the Jīvātman and Paramātman become one in union without any distinction and difference.

3. He who with undivided attention endeavours to unite the Jīvātman with the Paramātman according to the manner prescribed by the Sāstras (*i.e.*, Rsis) to him the all-pervading and universal Light shows itself in due time.

ARJUNA ASKED:

4. When, by acquiring knowledge, the knower becomes the object of knowledge itself, then he frees himself from all bondage by the virtue of his knowledge, and what need is there for practice of Yoga or meditation?

SRI BHAGAVAN SAID:

5. He, in whom the light of knowledge always shines forth, has his Buddhi constantly fixed on the Brahman, and with the fire of supreme knowledge he is able to burn down the bonds of Karma.

6. Such a knower of the Tattvas, by the realization of the Paramātman that is pure as the spotless Akāsa and without a second, lives in it (*i.e.*, Paramātman) without any Upādhi (*i.e.*, being free from all attributes), as water enters into water.

7. Atman is Sūkṣma like Akāsa, and therefore it cannot be seen by the eyes, nor can the inner Atman, which is like the Vāyu (air) be seen either; but he who has been able to fix his Inner-Atman by the Nirālamba Samādhi, and has learned to direct the course of his external senses inward, can know the unity of the Atman and Antarātman (Inner Soul or Mind).

8. Wherever a Jñānin may die, and in whatever manner his death may happen, he becomes one with Atman when he leaves his body, even as the Akāsa in the pot becomes one with its parent Akāsa when

the pot is broken, matters not where nor how it breaks.

9. Know by the process of Anvaya and Vyatireka that the Atman which pervades the whole body is beyond the the three states of consciousness - waking, dreaming and dreamless sleep.

[In the state in which although the material consciousness is absent, still the presence of the Atman is perceived as a witness to that state, this process is called the Anvaya; whereas the ignorance by which the man in the Sthula Sarîra, does not perceive the presence of the Atman, although it is ever-present, is called Vyatireka. This twofold process exists in each of the above-mentioned three states of consciousness.

10. He who has been able to dwell with his mind for one moment on a single point (*i.e.*, to perceive the Light of Caitanya) frees himself from the sins of his past hundred births. [This probably means that the "vision of the fields of eternity" can never be attained until a person is purified from the "sins" of past births.]

11. On the right side spreads the Pingalā Nādi (*i.e.*, from the sole of the right foot right up to the top of the head where the Sahasrāra exists), [For clairvoyant description of the six centres in the human body please see "Chakras" with Illustrations, by C.W.Leadbeater] it is bright and shining like a great circle of Fire (or the Sun); this product of virtue (Pingalā) is called the vehicle of the devas. (Meaning, that those who can fix their mind in this Nādi, can journey through the sky like Devas; therefore it is called the "Deva-Yāna" or the vehicle of the Devas.)

12. On the left side stretches forth the Ida (*i.e.*, from the sole of the left foot up to the Sahasrāra at the top of the head), the brightness of this Nādi is comparatively less, like the disk or circle of the Moon; it dwells with the breath of the left nostril and it is called the vehicle of the Pitrs. (Meaning, that those who can fix their mind in this Nādi, can ascend the Pitr Loka and no further; hence it is called "Pitr-Yāna" or the vehicle of the Pitrs.)

13 & 14. Like the backbone of a Veena, or harp, the long tract of bone with many joints that stretches from the seat right up to the head of a human being is called the Meru-Danda (spinal cord). There is a minute aperture or hole that passes right through this Meru-Danda from the Mulādhāra to the head; it is through this hole that there passes a Nādi which the yogis called the Brahma-Nādi or Susumnā.

15. Susumnā is a fine nerve that passes between the Idā and Pingalā. From this Susumnā all the Jnāna-Nādis (sensory nerves) take their birth: hence it is called the Jnāna-Nādi.

[That Nādi that takes its origin from the Sahasrāra, and growing gradually finer, descends through the canal of the spinal column, is called the Susumnā. At first nine sets of smaller Nādis spring from it and spread towards the eyes and other organs of sense, etc.: afterwards from each joint of the spinal column to which the pairs of ribs are attached, one on either side, and underneath each rib, there are successively stretched thirty-two sets of Nādis, with innumerable branchlets covering the whole body like

a network; these produce the sense of touch and perform other necessary work requisite for the upkeep of the Sthula Sarīra. These Nādis are so fine in their texture that if 400 of them be collected and tied together, still they cannot be seen by the naked eye; thou so fine, still they are, like pipes, hollow and in this space there exists a certain substance, like oil, in which the Caitanya reflects; for this reason the Rsis call the Susumnā the parent of all these smaller Nādis, the Jñāna-Nādi, and consider it to be just like a tree with its innumerable branches covering the whole of the human body, the root being upwards - at the Sahasrāra - and the branches downwards.]

16. The Sun, the Moon, and the other Devatas, the fourteen Lokas of Bhur, Bhuvar, etc., the ten directions, East, West, etc., the sacred places, the seven oceans, the Himālaya and other mountains, the seven Islands of Jambu, etc., the seven sacred rivers, Gangā, etc., the four Vedas, all the sacred philosophies, the sixteen vowels and twenty-four consonants, the Gāyatri and other sacred Mantras, the eighteen Purānas and all the Upa-Purānas included, the three Gunas, Mahat itself, the root of the Jīvas, the Jīvas and their Atman, the ten breaths, the whole world, in fact, consisting of all these, exists in the Susumnā.

[As all outward objects that are cognizable by the human senses are reflected in the Susumnā Nādi, therefore the Rsis call this body the "microcosm". For instance, when you see the sun, moon, or the stars, you do not actually go near to them in order to see, but you see them because they are reflected in your Susumnā Nādi. If your mind had the power to go out of your body, in order to see them, then you would be able to see all and everything that lies in the "Royal Road", and in such a case you would know all and every occurrence that takes place in every quarter of this globe, nay, and somewhere else, in this vast universe.]

17. As various Nādis have sprung up from the Susumnā, the receptacle of the Inner soul of all Jīvas - and are stretched out in all directions of the physical body, therefore it is considered like a huge tree reversed. The Tattva-Jñānins alone are able to walk on every branch of this tree by the help of Prāna-Vāyu.

18. In this human body there exist seventy-two thousand Nādis which admit of sufficient space for entrance into them through Vāyu; the Yogins alone become acquainted with the true nature of these Nādis by the virtue of their Yoga-Karma.

19. Having closed up the nine portals of the body, and being acquainted with the source and nature of the Nādis that stretch up and down the seats of the several organs of sense, the Jīva, rising to the state of superior knowledge with the aid of the Life-Breath, attains Moksa.

20. On the left side of this Susumnā, and near the point of the nose, there exists the Indra-Loka by name called Amarāvati; and the bright luminous sphere that exists in the eyes is known by the name of Agni-Loka.

[Of the nine sets of nerves springing from the Susumnā, at first one set enters into the organ of sight, but it forms into a circle before branching out and entering into both the eyes, this circle is called Agni-Loka. Similarly the circle which the second set of the nerves make before entering into the nostrils, is known by

the name of Amarâvatî or the capital of Indra-Loka.]

21. Near the right ear exists the Yama-Loka (the place of death) known by the name of Samyamanî, and on its side exists the sphere of the Nairrta Deva, called by the name of Nairrta-Loka.

[Yama-Loka means the sphere of Death, because there exists such a delicate place near the ear that slight injury is likely to cause death to a person; hence this sphere is called Yama-Loka.

Nairrta-Loka is also called Rākso-Loka. At the side of Yama-Loka there exists a place the nerves of which enable a person to masticate hard things such as meat, etc.; hence this place is known by the name of Nairrta-Loka or Rākso-Loka]

22. On the west (*i.e.*, of the Susumnã),and situated in the back, there exists the sphere of Varuna called by the name of Vibhâvari: and on the side of the ears, the sphere is known as Gandhavatî This is the seat of the Vāyu.

[There is a certain place in the back of a man which the ordinary people of the Hindus touch with their wet fingers at the time of performing the halting ceremony. This place is called Vibhâvari, because here the nerves are so sensitive, that no sooner one fixes his attention there than he becomes covered with Mâyã and falls into sleep. The term Vibhâvari means night or darkness.

Similarly the place beside the ears, whence the air carries the smell, is called Gandhavatî, meaning the place of smell; the place which starts the air to carry the smell into the nostrils is called the Vāyu-Loka.]

23. On the north side of Susumnã, extending from the throat up to the left ear, and in the sphere of Kubera, known by the name of Pushpavatî, exists the Candra-Loka.

[Kubera is the god of riches of the Hindu Mythology; his place is called Puspavatî, meaning place of golden flowers.]

24. In the left eye and in connection with the Isānya direction exists Siva-Loka, known by the name of Manonmanî; the Brahma-purî that exist in the head should be considered as the microcosm in the human body (because it is the root and origin of the Jnāna-Nādi Susumnã, therefore called Manomaya-Jagat, or the world of mind).

25. Like the dreadful fire at the time of Pralaya, the eternal dwells at the sole of the feet; the same all-pure eternal imparts blessing, both above, below, in the middle, in and out (of the body).

[When one dwelling in Susumnã, drinks the nectar of happiness, then whatever obstacles may appear to him both from above, below, or the middle of his body,they instantly disappear no sooner the mediator fixes his mind on the eternal dwelling at the sole of his feet.] [Referring to the direction of certain

magnetic currents.]

26. The lower portion, or the sole of the foot, is called Atala; the upper portion, or the top, is called Vitala; the upper part of the joint between the leg and foot (*i.e.*, the ankle) is called Nitala, and knee (Jangha) is called Sutala.

27. The lower portion of the thigh (Jānu) is called Mahātala; the upper portion of it (Uru) is called Rasātala, and the loin (Kati) is termed Talātala. In this way it is proper to know the seven Pātālas that exist in the human body.

28. In the Pātālas where the serpents live in coils, and below the navel, is the place known by the name of Bhogīndra; this dreadful place, like a burning Hell and Doomsday Fire, is termed Mahāpātāla; in this sphere, the eternal known by the name of Jīva, displays itself in serpentine coils like a circle.

29. Bhur-Loka exists in the navel; in the armpit [This localizes a great nervous and magnetic centre that directs every motion of the arms.] exists the Bhuvar, while the Svarga-Loka, with the sun, moon and stars, dwells in the heart.

30. The Yogis realize perfect bliss by imagining the seven Lokas, the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, and innumerable other Lokas like Dhruva, etc., in the heart.

31. In the heart (of the person who thus imagines) dwells the Mahar-Loka, the Jana-Loka exists in the throat, the Tapo-Loka between the two eyebrows, while the Satya-Loka exists in the head.

32 & 33. This Brahmānda shaped Earth [That is, like the egg of Brahmā.] dissolves itself into Water, the Water is dried up by fire, the Air swallows up the Fire, and the Akāsa drinks the Air in turn; but the Akāsa itself is assimilated in the Mind, the Mind in Buddhi, the Buddhi in Ahankāra, the Ahankāra in Citta, and the Citta in Ksetrajna (*i.e.*, Atman or Spirit).

[Ahankāra here means "self-consciousness", Mahat, or the Third Logos; it corresponds to the Mind in the human principles. Citta means the "abstract consciousness", the Second Logos, corresponding to Buddhi of the human principles. Ksetra-jna, or the knower of the planes, means the Spirit or the First Logos, corresponding to the Atman of the human principles of the exoteric Theosophy. Mind here means the Kāma Mind, and Buddhi means the faculty of ascertaining truth.

According to the definition given by Sri Sankarāchārya in his *Viveka-Chudāmani* [Text in Devanagiri and Translation in English by Mohini Mohan Chatterji.], the Mind, Buddhi, Ahankāra, and Citta are the four handmaids of Antahkarana; the quality of Mind is to doubt, that of Buddhi is to ascertain, Citta retains or keeps, while Ahankāra, expresses its self-consciousness or shows "I-am-ness". The place of the mind is the throat, that of Buddhi the mouth, Citta dwells in the navel, while Ahankāra resides in the heart.] [All the explanations in brackets are mere translations, except this portion, which I have simply explained

from the teachings of "H.P.Blavatsky" and "Sri Sri Sankarāchārya]

34. The Yogins who contemplate *me* with one mind as "I am he" are saved from the sins collected during a hundred millions of Kalpas.

35. As the Akāsa of the pot is absorbed in the Mahākāsa when the pot is broken, so also the ignorance-bound Jīvātman is absorbed in the Paramātman when ignorance is destroyed.

36. He who has been able to acquire the knowledge of the Tattvas that the Jīvātman is absorbed in the Paramātman, even as the Akāsa of the Pot is absorbed in the Mahākāsa, becomes undoubtedly free from the chain of ignorance, and goes into the sphere of the Light of Supreme Knowledge and Wisdom.

37. If a man practise asceticism and severe austerity for a thousand years, standing on one leg only, he cannot realize one-sixteenth part of the benefit gained by Dhyāna Yoga (meditation).

Those that constantly chant the four Vedas and read other religious works and yet fail to realize "I am that Brahman", they are like the spoons that are used for every cooking operation, but yet remain without a single taste of the foods they prepare.

As the ass bears the burden of sandal (wood), whereby he feels only the weight of the load and not the virtue of the sandal, even so is the case of the (nominal) readers of the many Sāstras, because they do not understand the *real* meaning of them, but carry them about like the beast of burden.

38. As long as one does not acquire the knowledge of the Tattvas, so long should he attentively perform all good acts, observe purity of body and mind, perform religious sacrifice, and acquire experience and wisdom by visiting sacred places.

39. At the time when the body oscillates backward and forward, the Brāhmana who hesitates to believe that he is Brahman fails to understand the great subtle Atman, even if he be conversant with the four Vedas.

[At the time of practising meditation, when the Susumna commences dancing up and down the spinal cord by the force of the uprising Fire of Brahmā, then the Linga Sarīra within begins to move, which necessarily moves or swings the physical body; if at such a time one fails to consider himself "I am That" his study of the Vedas and Sāstras is simply useless.

Linga is from the word *Līna* , which means to unite. As it makes possible the union with Brahman or Atman, therefore it is called Linga; Sarīrā is from the root ISri, I to emaciate, as it emaciates itself with the belief that "I am Brahman" therefore it is called Sarīra. Therefore Linga Sarīrā means that body which emaciates itself and finally enables the Jīva to unite with Atman. Linga Sarīrā is increased by constant

talking and other actions, therefore the less is spoken, etc., the better; it is no good increasing the Linga Sarîrã.]

40. Although the cows may be of different colours, but the colour of their milk is one and the same; even so in the case of the Jîva, the bodies may look different, but the Atman is one and the same in all.

41. Food, sleep, fear, and sexual desire men have in common with brutes; it is the addition of knowledge (*i.e.*, the faculty of knowledge of Buddhi) only that makes him a man; if, therefore, he is devoid of this he is but equal to a brute.

42. In the morning a man performs the necessities of life, in the middle of the day he fills his stomach with food, in the evening he satisfies the cravings of his sexual desire, and afterwards falls into the embraces of deep sleep- such is the case with the beasts also.

43 & 44. That hundred millions of Jîva and thousands of Nâda-Bindus [See the *Voice of the Silence* by H.P.Blavatsky for the Explanation of Nâda. Bindu is the point where the Nâda ends and is absorbed in the eternal; Bindu, therefore, is the mediatrix, the lady in the *Bhâgavata* who acted as a go-between between Krishna, the Atmã, and Râdhã, the Manas.] are constantly destroyed and absorbed in that All-Purity, therefore the *firm conviction* that "I am Brahman" is known to be the only cause of Moksa for Great Souls (Mahâtma).

45. Two words bind and liberate the Jîvas respectively, the firm belief of "I" and "mine" (*Mama*) holds fast and binds the Jîva down, and the absence or want of the same (*Nirmama*) liberates him from all bondage.

46. When the Mind becomes free from all desires and passions, then only the idea of duality ceases. When there arises that state of Advaita feeling (al in One and One in all), there dwell the supreme Feet of the Brahman.

47. As an hungry person imply wastes his energy in vain when he strikes the air with blows for food, so also a reader of the Vedas and others Sâstras simply wastes his time and energy, if, notwithstanding his study, he fails to realize that "I am Brahman".

CHAPTER III

1. Sāstras are innumerable, and again it takes a long time to understand their real meaning (even if one succeeds in going through them); life is short, but the obstacles are many; therefore the intelligent should only take the real meaning of them as a Hamsa (swan) separates the milk only out of milk-mixed water.

2. The Purānas, the Bhārata, the Vedas, and various other Sāstras, wife, children, and family are simply so many obstacles on the path of Yoga-practice.

[This is not intended either for beginners or for ordinary people; it is intended for those only who have risen very high, *i.e.*, above the world of matter.]

3. Dost thou desire to know all by thy own experience - that this is *knowledge*, and that is *worth knowing*, etc., - then thou shalt fail to know the end of the Sāstras even if thine age be over a thousand years.

4. Considering life to be very impermanent, try to know only the indestructible Sat, give up the unnecessary reading of books, and worship Truth.

5. Out of all the beautiful objects that exist in this world, most are intended either to please the tongue or give pleasures to sex: if you can relinquish the pleasures of both these, then where is the necessity of this world for you. (Meaning that these two constitute the essence of selfishness in a man's mind; discard them, and you get rid of the selfish feeling, thereby living for virtue and the good of humanity alone.)

6. The sacred rivers after all are but waters and the idols worshipped are nothing but either stones, metals, or earth. Yogis go neither to the former nor worship the latter, because within themselves exist all sacred places and the synthesis of all idols.

7. Agni or Fire is the god of the twice-born who are given to sacrifice; the Munis call the Atman within them their god, the less intelligent portion worship the idols, but the Yogis see Brahman equally everywhere - both in the fire, within themselves, in idols, and all around.

8. As a blind man cannot see the sun although it lightens the whole world, so those blind of knowledge, or the spiritually blind, also cannot perceive the Omnipresent Eternal Peace that encompasses the whole universe.

9. Wherever the Mind (of a Tattvajnānin) goes, it sees the Paramātman there because all and everything is full with the One Brahman.

10. As the serene bright sky is observable with all its panorama of forms, names, and colours, so he who

is able to realize the idea that "I am Brahman" - in spite of all forms, names, and colours - alone can see the eternal Paramātman actually.

11. The Yogi, while meditating, should contemplate that "I am the whole universe"; in this manner he shall see that Paramātman - the Abode of Supreme Bliss - with the eyes of his knowledge. As long as he shall think of the Akāsa and identify himself with it, so long shall he consider the All-pervading Paramātman like Akāsa itself, for the Great Subtle Production from the Portal of Moksa, the All-full Abode of Nirvāna, the Eternal Paramātman dwells in the heart of all Jīva, in the form of the Ray of Knowledge - the Spiritual Soul - in man; this Paramātman should be known as the Brahmātman of the Paramātman-knowing Yogis.

12. He who has been able to identify himself with the whole universe - as the One Brahman - should carefully avoid the desire of eating every man's food and selling all kinds of things.

[There would be no difference between a man and a dog, if he takes impure food and eats every body's bread. Impure trade also destroys the purity of a man's mind.

13. Where the Yogis stay for one second or even half a second, that place becomes sacred like Kuruksetra., Prayāga and Naimisāranya because the thought of Spirituality for one brief second has a greater effect than one thousand millions of sacrifices.

14. The Yogi who considers this universe as nothing but the One Brahman, at once destroys both virtue and vice; consequently for him there is neither friend nor enemy, happiness nor misery, gain nor loss, good nor bad, honour nor dishonour, praise nor blame; all these become alike to him.

15. When a patched-up cloak with a hundred holes in it, is able to keep off the summer's heat and winter's cold, then what is the necessity for wealth and riches for a man whose heart is devoted to the worship of Kesava (Brahman).

16. O Arjuna, the Yogi should not think about or concern himself for his maintenance; if, however, such a thought is necessary at all, then let him beg for alms simply to maintain his body, and protect himself from cold by the clothes of charity; to him diamond and stones, green vegetables and coarse rice, and all other objects in this world, are of equal value (*i.e.*, he becomes indifferent to all).

17. O Arjuna, he who does not covet material objects, never takes birth again in this world.