

## Ganesha Gita

### From Ganesha purana

Varenya said, 'In the world of birth and death many difficulties arise, and they are very hard to endure. Remover of obstacles, kindly show me the path to liberation now. How can there be bondage in the realization of You, Dvirad?nana? Declare to me that teaching by which I will attain liberation, that yoga through which I will give up desire, anger and the fear of death.'

Brahma said, "After having listened to this speech, Gajanana kindly sat Varenya on a comfortable seat and placed his hand on his head. Then he began to teach him the Ganesha Gita, casting away all his doubts by presenting His universal form. As soon as he understood the essence of the Gita from Ganesha's instruction and having transferred the kingdom to his ministers, he went to the forest. Filled with detachment, the accomplished King meditated on Gajanana, fixed on nothing else, and always preached the Gita. Just as water thrown into water stays only as water, so he came to consist of Him by meditating on Him.'

Vyasa said, 'Four-faced one, Lord of the gods, recite the Ganesha Gita with the highest compassion. For it removes all ignorance.'

Brahma said, "This very thing was previously requested by the great Saunaka Rsi. The sage recited the Gita as he had heard it from Vyasa's mouth."

### Chapter 1

Saunaka said, 'You have tasted this nectar which is told in the eighteen Puranas. I also wish to drink this supreme nectar that has an extraordinary taste, with which a man, having been filled with this nectar attains the Supreme Brahman. Blessed one, tell me compassionately about that nectar of this yoga.'

Vyasa said, 'Herewith I will tell you that Gita which presents the path of yoga. Saunaka, it was entrusted to that inquisitive king by the elephant-faced God.'

Varenya said, 'Lord of obstacles, mighty-armed God, who is skilled in all the sciences, and who knows the true meaning of all the sacred texts, please tell me about this yoga.'

Gajanana said, 'O King, your intention has been well determined through my favour. I am going to tell you that Gita which consists of the nectar of yoga. They say that this yoga is not the yoga of prosperity, nor obtainable through the objects of the senses, nor obtainable through the material elements either. The union of mother and father is not yoga, overlord of men, nor is the union with sons, kinsmen and

others, nor is it the yoga with its eightfold mystic powers. It is not the yoga of union with women as stated in the sutras. Nor is it the yoga of sovereignty over a kingdom, nor the yoga of controlling elephants and horses, nor the union with Indra's world, nor the yoga loved by those whose goal is yoga, nor do I consider that yoga union with the heavenly realms. Yoga is not union with Siva's abode, nor with the abode of Visnu. This yoga does not pertain to Surya, Chandra, nor Kubera, nor Vayu, nor Agni, nor to become immortal, nor to surpass time, nor to become Varuna or Nirriti, nor to reign over the entire earth. Those without true spiritual knowledge practice yoga, Protector of the earth, which is of various kinds.

In the world those who have truly attained yoga have overcome hunger, thirst and the desire for progeny. They purify all the worlds and have brought the three worlds under their control. Their hearts are filled with compassion and they enlighten everyone. They are liberated whilst alive and are immersed in the pool that has the form of the highest bliss. After closing their eyes they see the Supreme Brahman in their heart. They meditate on the Supreme Brahman who has appeared in their heart by this yoga. They consider all beings to be identical with their own self. With their hearts filled with compassion, they wander on the Earth irrespective of whether anyone cuts or strikes them, whether anyone is attracted to them or whether anyone seeks refuge with them. For the purification of all living beings, their anger and senses conquered, they merely carry their bodies. Protector of the earth, a mound of dirt and gold are the same to them. Those who come into contact with such a rare soul are very fortunate, dearest one.

I will tell you about this excellent yoga. Listen attentively, for hearing about it a man is released from evil acts and from the ocean of material existence.

Any yoga involving a fixed mind resting on Siva, Visnu, Shakti, Surya and on me, protector of men, is the right yoga in my opinion. I alone, having taken various forms, create, protect and destroy the world for my own play. I alone am Maha Visnu, I alone am Sadashiva, I alone am the great Shakti, I alone am Aryaman, dear one. I alone am the Lord of men who previously appeared as the five principle incarnations.

Because they are ignorant they do not know me as the cause of the cause of the world. I am considered to be fire, water, earth and I am considered to be ether and air, Brahma, Visnu, Rudra, the world protectors and all the directions, the Vasus, the Maruts, the cows, the sages and the animals, rivers, oceans, yaksas, trees and flocks of birds, and the twenty-one heavens, the snakes and the seven forests, humans, mountains, the siddhas, perfected beings and hosts of raksasas. I am the witness, the eye of the world, untouched by all actions, the unchangeable, the immeasurable, I am the un-manifest, omnipresent and imperishable. I alone am the Supreme Brahman who possesses everlasting bliss, King.

My power of maya deludes all these excellent men. The material elements are

perceived by the six senses. A person should always concentrate intensely on Me, after gradually leaving behind the veil of illusion over many births. After becoming indifferent to the objects of the senses, one should know Brahman through right knowledge. Brahman cannot be cut by strokes of a sword, nor burnt by fire, nor can it be made wet by living creatures, nor dried up by the wind. Nor can it be killed, even when the body is destroyed, Protector of men.

Those ignorant people who are obsessed with the Vedas praise the flowery words uttered in the Vedas and think of nothing other than that. They always engage in activities that produce birth and death as its result. They are obsessed with power and heaven, their minds are scattered and their intellect absorbed in carnal enjoyment. They produce their own bondage by themselves, Protector of the Earth. Those ignorant men obsessed with activity are joined to the wheel of samsara. One engaged in activity should do it and offer the results to Me, because the huge sprouts of the seeds of karma will be cut off for him. His mind will be greatly purified. and he will gain spiritual knowledge. The Supreme Brahman is known (by the sages) through this knowledge. Therefore, Overlord of men, one should perform actions with the intellect absorbed in Me.

But nobody should not act and abandon his own duty. If one gives up actions, then one will not find success. Initially he has no command over knowledge and it is appropriate to focus on action. One whose heart is purified by action achieves a unified intellect. Moreover, that yoga is declared to be conducive to the state of immortality.

I will describe another yoga. Hear about it, Protector of the Earth, as it is superb. A man should see with equal vision an animal, a son, a friend, an enemy, kinsman and a good friend. With detachment he should have the same attitude towards joy, pain, patience, elation and fear, sickness, carnal enjoyments, victory and defeat, acquisition and loss of wealth. In gain and loss and in death, he is the same and sees Me within and outside all things. Who sees Me always in Surya, Soma, water, fire, Siva, Shakti, in the heavenly musicians, humans and the lower creatures, he is the knower of yoga, it is said. And within the brahmin, in the heart, in the great river, in the sacred ford, in the sacred place, in the removal of evil, in Visnu, in all the gods, and Yaksas and Uragas.

After comprehensively removing the senses from their own objects by means of discrimination, the intellect assumes impartiality in regard to everything. I consider this to be yoga, Protector of the Earth. Through the discrimination of the self by the self the intellect of that man, attached to his own duty, emerges by the power of providence. Hence it is that yoga that is said to be real yoga. United with the intellect, a man now abandons both action and non-action. After that, he should continually practice yoga. Yoga is prosperity in what is enjoined in the sastras.

After giving up the results both action and non-action, a man of integrity, his senses

conquered, is freed from bondage and birth and goes to the salubrious place. When a man's intellect will overcome the turbidity of ignorance, then he gradually becomes dispassionate towards the words of the Vedas and so forth. When the intellect of that person whose mind diverges from the three Vedas becomes stable and rests on the Supreme Self, then he attains yoga. When a wise man gives up all the desires in his mind, dear king, wholly satisfied with himself in his own self, then his intellect is said to be firm.

The man who has no desire in respect of any of his friends and who is not agitated when encountering pain, and who is without fear, pain or passion, is then said to have a firm intellect. Just as the tortoise contracts its limbs, so too should a person absorbed in yoga withdrawal his own senses from their objects. The objects of the senses disperse for the embodied person who fasts. He comes to be without passion and when passion disappears he will see Brahman.

On assuming the steadiness of the yogi, the learned person always strives for yoga (because the senses which become agitated can at any time forcibly draw away the mind). The man who is self-controlled and has brought the senses under control will always be absorbed in Me. Whoever has their senses restrained is considered to be one who has attained intelligence.

For the person who reflects on the objects of the senses, attachment to them arises. Desire then arises and anger increases from that. From anger ignorance arises, then loss of memory. From loss of memory, there is a failure in correct thinking. From that, his spiritual life is ruined.

Without hatred, passion and the objects of the senses, that man should act through the senses. The heart, which is free from the control of the senses, increases its satisfaction. When one is satisfied there will be a casting away of the three kinds of pain. And the person who has situated himself within wisdom will have a peaceful heart. Without peace, there is no correct thinking. And without that, there is no contemplation, there is no peace, and without peace where does happiness come from? Since the mind follows the senses, which are like horses wandering after their objects, it will, therefore, destroy correct thinking, like the wind destroys a boat in water.

What is night for all beings, he never slumbers. What is day for all beings, that is his night, Protector of the earth. Just as rivers come to the ocean from everywhere, so one who has material desires will never have peace. Therefore, after the man has completely blocked the senses from everything in the world, they flee from their objects and his intellect is then firm. After giving up all thoughts of 'Me-ness' and 'I-ness', he should give up all his desires and should then focus on intuitive knowledge. From intuitive knowledge he will become liberated.

Protector of the Earth, you are he who knows the wisdom of Brahman because of

fate, and after obtaining yoga you will become liberated by your nature."

Om. This is the truth. This is called 'The Essence of Sankhya Yoga' in the conversation between Lord Ganesha and King Varenya in the Uttarakhanda of the blessed and great Ganesha Purana in the learned treatise on the immortality of yoga, in the blessed Ganesha Gita which is the essence of the Upanisads.'

## Chapter 2

Varenya said, 'Lord, you have declared yoga in knowledge and yoga in activity as being two spiritual paths . After contemplating the two, tell me which one produces the best result.'

Gajanana said, 'In this world of moving and non-moving beings these two were initially declared by me, dear King, in respect to the yoga of the intellect for those of the Sankhya school and the yoga of prescribed actions for those who discharge duties in the world. By not undertaking prescribed actions a man becomes inactive. He gains no success simply by abandoning his duties, King. No one ever remains inactive even for a moment. He is subject to the cosmic forces produced from nature and is compelled to act. But by continually restraining the senses, the man who performs actions remains fixed in consciousness. But because of one's attachment to sense objects, the fool declares this as stupid behavior.

Having first restrained all of the senses with the mind, he should undertake his duties as the yoga of action by means of the senses. Because he has no material desires, he is superior, King. Action, done without attachment, is superior to non-action. Even the maintenance of the body will not be achieved by inaction. And those who have not offered the results of their actions to Me are bound by them. The imperishable soul should, without attachment, always perform his duties and offer the results to Me. Then any actions performed for Me will never bind one to this world. Action contains unconscious psychic impressions and forcibly binds the embodied soul.

After having produced the social classes, I first explained the sacrifices, dear King. One should continually perpetuate the sacrifices as they satisfy all desires like the wish-fulfilling tree. You must act to please the gods and they will in return please you. By pleasing each other you will permanently obtain the highest goal. The chosen gods, when well satiated, will give to you your desired corporeal enjoyments. A man who consumes what has been given by the gods, without offering back to them, is a verily a thief. Those who eat the remains of what has been offered as a sacrifice will be freed from all reactions. Those who cook for themselves without offering back to the gods eat selfishly. Beings arise from food. The origin of food is from the gods and the origin of the gods is from the prescribed sacrifices. The prescriptions originate from Brahma and Brahma originates from Me. Hence, Protector of the earth, know that I am present in all sacrifices.

Those who are intelligent will easily cross the ocean of material existence. But the ignorant man who dallies with the senses and happily enjoys them will not. The man who is delighted with the inner self, who rejoices in the self, who enjoys everything, who is satisfied with the self, has no material desires at all.

He does not acquire the good and evil (results) of those who do what should and should not be done. Amongst all men he really accomplishes nothing at all.

Therefore, with an attitude of non-attachment, Protector of the Earth, men should undertake action in non-action. One who is attached to the results of his actions, does not obtain the path, but such a man never obtains Me. Previously, sages who were kings and brahmins obtained the highest perfection. So one should undertake such activity for the benefit of all the worlds. Because the prosperous person engages in action, so should every man. Since he considers that the standard, therefore he also should follow that. In the world there is no goal at all that is to be accomplished by Me, Overlord of men. Though I do not need anything that should be gained, I too engage in action. But if, individualistic and prompted by laziness, I do not engage in action, all the social classes will follow my example, Oh intelligent King. Then that world will fall in ruination. I will become known as the destroyer of that world and the cause of collapse of the social classes.

Those who have material desires always perform action ignorantly through desire. The wise man, his mind detached, will act for the benefit of all the worlds. One should not associate with ignorant materialists. Absorbed in yoga, one who engages in action should offer all the results to Me.

Absorbed in ignorance with lust, anger and greed as his companions, a person performs actions tirelessly. His intellect contaminated by the ego, he has said, 'I am the doer.'

But he who knows the truth of the self, and has conquered his senses and action, is detached, thinking, 'Action has occurred in the field of the senses.'

Those who are infatuated by the senses perform action for a result. The person who has realized the self should not associate with those who are unreceptive towards their own self and who are lacking in faith. Accordingly, the wise man should offer the continual and occasional results of sacrifice to Me. After giving up the idea of "I" and "mine", he will obtain My Supreme Abode.

All those without envy who possess devotion and practice righteous activity, as I have described, are liberated through all their actions. But those whose minds are dominated by what is inauspicious and do not practice this, know these envious, foolish, ruined people, to be my enemies. In like manner a person who has knowledge engages in activity due to the influence of cosmic nature. However, one

who stubbornly engages in activity selfishly is considered to do so in vain.

Desire and anger originate in the objects of the senses, but those in knowledge do not work under the influence of either, since they destroy him.

One's own dharma whether it is done imperfectly is better than the perfect duty of another. When one stays within one's own duty then liberation is awarded at death. The other produces fear in the other world.'

Varenya said, 'When a man commits evil acts, by what is he urged, even against his own will? Though he may not wish it, Heramba, he is impelled on as if by force.'

The illustrious Gajanana said, 'Anger and desire are huge evils which arise from two of the cosmic strands - passion and ignorance. Both cause bondage in the world. Know them both to be the worst enemies. Just as illusion covers the world, just as steam covers water, just as a rain cloud covers the sun, so do desire and anger cover everything. The intuitive knowledge of one who is in illusion is always covered by hatred, itself filled with desire, energetic, difficult to nourish and impetuous. He exists with the mind and the intellect depending on the pull of the senses. When wisdom is covered by anger and desire, it confuses the person who would otherwise possess intuitive knowledge.

Hence, after first restraining the senses, a man conquers his mind. Evil arises from the mind and brings an end to intuitive and discriminating knowledge. The senses are superior to the intelligence, yet the mind is superior to that. The intellect is superior to the mind and the self is superior to the intellect. After understanding the self by the self and having steadied the self by the self, and after slaying the enemy which takes the form of desire, he attains the highest peace."

Om. This is the truth. This is called 'The Yoga of Action'. It is the second chapter in the conversation between Ganesha and Varenya in the Uttarakhanda of the illustrious and great Ganesha Purana in the learned treatise on the immortality of yoga, in the illustrious Ganesha Gita which is in the essence of the Upanisads.

### Chapter 3

The illustrious Ganesha said, 'Formerly, at the time of creation, having produced three bodies relating to creation, maintenance and destruction, I described the supreme yoga to Visnu. He told it to Aryaman and he to Manu, his own son. From him the great sages knew it as it had come from their lineage. But after a long time, it will be destroyed in the final cosmic period, because it will not be fit for funerary rites, it will not be trusted and will be sung imperfectly, King.

You have heard from my mouth this yoga which originated in the past. It is more secret than any secret, it is the secret of the Vedas, supreme and auspicious.'

Varenya said, 'Gajanana, being born into this world, how did you first tell this superb yoga to Visnu?'

Gajanana said, 'Both you and I have had many past births. I remember them all. You cannot remember any of them. Great-armed king, the gods led by Visnu, were born from Me alone and after the cosmic destruction, everything is again absorbed in me alone. I alone am the Supreme Brahman and I alone am the Great Rudra. And I alone am this world and its moving and immovable things. I am unborn, imperishable, the elemental self, having no beginning, the Lord. Though my illusory energy, between the creation, maintenance and destruction of the worlds, I am born within many wombs. When there is an increase in irreligion and a decrease in religion, I am reborn to protect the good and to anilate the miscreants. Having destroyed the evil ways, I will re-establish true religious principles, and, happily engaging in divine pastimes, I will kill the malevolent and the demons.

Taking many forms I preserve the social classes, the ashrams, and the good. He who knows those divine births of mine millennium after millennium, all my actions, heroic deeds and diviner forms, and gives up the ideas of "I and Mine", he is not reborn in this material world.

Without desire, without fear and without anger are they who take refuge in Me, who are absorbed in Me. Many who are purified by austerities in the form of discriminating knowledge have approached me. With whatever form of conviction, those excellent men worship Me, the imperishable, I award them the corresponding result of their devotion. There will be other men, King, who follow my other paths and in that manner alone they conduct their daily business with self-interest and by helping others. Desiring the fruit of their actions they please various deities. In this world they quickly obtain the result that is derived from such acts.

From portions of rajas, sattva and tamas and from the portions of the results of past actions, the four social classes were created by Me in the world of mortals. The wise know me as both doer and non-doer, without beginning, the Lord, constant, untouched by the qualities which arise from actions.

Karma certainly does not bind him who knows the absence of desire. Having first understood this, those who want liberation perform action. Understanding this, a man is freed from all bondage to ignorance that is certainly caused by connection with the psychic traces from earlier actions, from what is eaten, and by transmigration in the world. Hence I will now tell you about action and non-action, in respect of which the sages who have understanding become free from delusion.

The truth of action and non-action are realized by a person who seeks liberation. The path of those who are profound comprises three kinds of actions in the world, dear one.

Whoever has knowledge of inaction in action and the understanding of action in inaction, will be liberated in this mortal world while performing all his actions. Without the fruition of past actions what man would begin any actions. The wise declare the intelligent man as one whose actions are consumed by a vision of the truth. After giving up the desire for results of one's present activities, he will always be satisfied, even without striving. Though ready to undertake activity, he does nothing at all. Without desire, self-controlled, given up possessiveness, doing only those duties required for his maintenance, he does not fall from his position. Having adopted the view that there are no opposites, being without greed and having the same attitude towards success and failure, very happy in the world because he has attained such a state, he engages in activity and is not bound. He who possesses intuitive and discriminating knowledge is freed from all sense-objects. All the karmic results of activity he engages in for the sake of sacrifice is destroyed.

Thinking, 'I am fire, the oblation, the offered, the burnt offering and I am offered to You,' he should realize Brahman, since he is devoted to Brahman alone. Some yogis speak that karmic destiny is the sacrifice. Others think that the fire of Brahman is the sacrifice. Others offer the senses into the fire of restraint, Protector of the earth. Others offer the sense objects, sound etc., into the fires of the sense organs.

Others offer the actions of their vital breaths and sense organs in the fire of the joy of their own Self kindled with knowledge or with the austerity as the substance of recitation of the sacred texts to oneself.

Ascetics sacrifice to Me with severe vows and knowledge. They cast their outgoing breath into their incoming breath and their incoming breath into their outgoing breath. And after suppressing the movements of both, they focus on restraint of the breath. Once he has conquered the breaths, he offers the movements of the breath into them. In this way, devoted to various sacrifices, their evil actions are destroyed by the sacrifice. Those who eat the nectar of the remains of the sacrifice proceed to the eternal Brahman. This world is not for the man who does not sacrifice. Whence where will there be another world for him? By knowing, Protector of the Earth, that all these sacrifices, which are of three kinds - pertaining to the body and the rest, are grounded in the Vedas, you will become free of any attachment. Of all sacrifices, the sacrifice of knowledge is considered the best. All results of actions are dissolved in knowledge that leads to liberation.

True knowledge, O tiger of men, can be known by humbly questioning and serving the self-realized soul. Those who are enlightened will speak only truth. A man who, due to many attachments, does not hear from self-realized soul, will, in consequence, act in the world of transmigration and enter material bondage. Through attachment to the good soul there arises good qualities and the disappearance of misfortunes. This sort of good fortune is gained in this world and in the next. Material fortune is easy to obtain, King, but association with the good soul

is difficult to find.

Once he knows what should be known he is not reborn here or there. Then he sees all beings as his own self, that same man intent upon committing sin is freed from even that.

Different kinds of actions are instantly burnt in the fire of knowledge. Just as a fire that has been started does not instantly turn everything to ashes, other purifications, King, are not identical with knowledge.

In time yogis realize the self through yoga. The devotee who conquers the senses and concentrates the mind on the Self, he will obtain divine knowledge. After gaining That, which is Supreme, he becomes liberated after a short time. But the person who has no devotion, who has no faith and always doubts, he has no discriminating knowledge that is a refuge here or in other worlds. There are those who the results of actions have been destroyed by yoga, who are intent upon knowledge of the self, and whose doubts are destroyed through knowledge. These actions do not bind. Therefore, having forcibly cut the doubts in the heart, which have arisen by ignorance, by the sword of knowledge, a man should stay fixed in yoga."

Om. This is the truth. This is called 'The Attainment of Knowledge'. It is the third chapter in the conversation between Ganesha and Varenya in the Uttarakhanda of the illustrious and great Ganesha Purana in the learned treatise on the immortality of yoga, in the illustrious Ganesha Gita which is in the essence of the Upanisads. .

#### Chapter 4

Varenya said, 'You have described renunciation and the yoga of action. But of these two, tell me Lord, which one is certainly the best.

Gajanana said, 'The yoga of action and the renunciation of action are both practices for liberation. Between these two the yoga of action is distinguished from the renunciation of action. That person who is not affected by duality, who does not hate and desires nothing, renounces and is instantly and easily freed from bondage. They say that the acceptance of action and the renunciation of action have two different results. With just incomplete knowledge influenced by attraction for that yoga, the wise man attaches him self to one. Whatever is gained by renouncing the result of action is the fruit of yoga. Whoever knows this yoga as the acceptance of action, knows truly.

Only the wise know that renunciation is not the abandonment of action. The yogi in action who acts without desire becomes situated in Brahman. Pure, with his self and mind restrained, his senses conquered, he is completely absorbed in yoga. Whilst seeing the self in all beings, he acts without being tainted. The one who knows the truth and whose self is controlled by yoga, does not think, 'I am acting'. They regard

the eleven senses as the enumeration of actions.

He who acts should offer all actions to God and is not tainted by evil or merit, in the same way as the light of the sun, which moves, truly is not affected by which it touches. After giving up desire - pertaining to the body, speech, intellect, the senses and the mind - for the purification of consciousness, those who know yoga perform actions. One who is not situated in yoga who simply desires the fruits of action, is bound by the seeds of action. This eventually becomes one's unhappiness.

After mentally renouncing all action within the mind the yogi becomes happy. Neither acting for his own enjoyment, nor causing others to act in the same way, he rejoices in any condition either good or bad.

Neither action nor the vehicle of action is created for anyone by Me. There is no interference and every action is done automatically through My energy. King, I do not cause the good or evil reactions for anyone. Those who have a poor fund of knowledge, their intellect covered by maya, are perplexed. Of those whose ignorance is destroyed by the self through discrimination of the self, their excellent knowledge shines like the sun. Those who are absorbed in Me, those whose minds definitely rest in Me, whose thoughts are on Me, who are fixed on Me, having discriminating knowledge, they are not reborn, their karmas destroyed. Those great munis who see with equal vision a dog, a dog eater, cows and elephants and all living creatures, and a brahmin who has discriminating and intuitive knowledge, always experiences the world as heaven. Seeing all equally, they are liberated whilst alive. Since Brahman is pure and equal, It is therefore perceived by them. After having experienced what is considered pleasant or unpleasant, they are neither elated nor distained. Resting in Brahman, in full knowledge, they know Brahman, regarding all things as the same spirit.

Varenya said, 'What happiness is there in the three worlds when one is born as a demigod or a heavenly musician? Kindly, tell me Lord, as you are skilled in all knowledge.'

Ganesha said, 'The man who delights in his own self and is attached to his own self, attains bliss and eternal happiness, for there is no happiness in the realm of the senses. Enjoyments which arise from the objects of the senses are the causes of misery and are connected to birth and death. The wise man is not attached to them. Given that desire and anger have a cause, he is able to conquer them by leaving aside worldly aspirations and he thus attains lasting happiness. Absorbed in the soul, emanating in the soul, happy in the soul, he who delights in the soul, and is the well-wisher of all living beings, will certainly gain the imperishable Brahman. They conquer the six enemies and are tranquil and controlled

Listen! For those who know their own self Brahman emanates everywhere. Seated in yogic asanas having controlled the mind through detachment from the objects of the

senses. After concentrating the mind in the center of the brow, he sits, focused on breath control, which is the suspension of the inward breath. The insightful sages declare it to be of three kinds. Understand the division to be of weak, middle and highest standard. Pranayam is said to be the weakest because it has twelve vowels. It is declared to be middle because it has twenty-one vowels. It is declared to be at the highest standard when it has thirty-six light vowels. Just like a lion or a tiger is compared to a furious elephant in weakness, so are ordinary living beings compared to the yogi. A person should control outward breath and the inward breath. One does not hurt animals nor people who have come under their auspices, King, just as air which is controlled burns away one's karma, but not one's body.

In whatever way a man might climb the stairs, so the yogis will bring the breath and the downward-moving-breath under control. After that the man should practice the drawing up of air, the stopping of breath and breathing out through one nostril. After that he will become one with the world and will know the past and the future. The concentration of the mind is considered to be the result of the excellent twelve-vowel exercise of hatha yoga.

There is yoga that encompasses two acts of concentration. The master of yoga should always practice one. Whoever does this, lord, comes to know the three worlds. The triple-world will effortlessly come under his control, king. He sees the world in his own self under the form of Brahman.

In this way yogic asanas or renunciation of action give the same result to the person who does good for people and is not attached to the results of his action. After he knows Me as the mighty Lord of the triple-world, he gains liberation.

Om. This is the truth. This is called 'The Two-fold Yoga and Renunciation'. It is the fourth chapter in the conversation between Ganesha and Varenya in the Uttarakhanda of the illustrious and great Ganesha Purana in the learned treatise on the immortality of yoga, in the illustrious Ganesha Gita which is in the essence of the Upanisads.

## Chapter 5

Gajanana said, 'My dear King, not desiring the results of one's activities, whether they be termed transcendent or ritualistic, the yogi is recommended to perform his duties, not by ceasing action, but from a reliance on yoga. Mighty-armed King, I consider that devotional service alone is the cause for attaining yoga. Peacefulness and restraining the senses are considered the causes for success in siddha-yoga. Focusing on the objects of the senses is considered the enemy of oneself. The yogi who ignores the craving of the senses gains success.

One's own self exists only through the self. We do not exist as separate from the self. Whether in friendship, or enmity, in freedom or imprisonment, in honor,

disgrace, unhappiness and happiness, or with a close friend or amongst the good, in a friend, in an enemy, in indifference and hatred, sees iron and gold, the person who has conquered the self, who has discriminating knowledge, intuitive knowledge and continually has control over the senses, maintains the same equanimity. He becomes highly controlled when he practices yoga continually. Whether he is distressed, exhausted, confused, hungry, agitated in his thoughts, whether in time, in excessive cold, excessive heat or a mass of wind, fire and water, when quiet, very old, in a cow pen, in fire, near water, in a pool or in a hole, in a cemetery, on the bank of a river, near an old wall, near a funeral monument which has an anthill, in a country abounding in demons, etc., the knower of yoga, who is dedicated to meditation and yoga, should not practice yoga in inaction alone

Forgetfulness, being dumb, deaf, drunk, feverish and stupid always occur. They are flaws that arise through separation from knowledge. These flaws must be completely eradicated by one who habitually practices yoga, because a lack of diligence in respect of yogic practice, loss of memory and the rest certainly occur.

The yogi, never eating too much, but not eating too little, does not sleep excessively, nor does he remain awake to excess. He achieves success, Protector of the Earth, always practicing yoga. He should give up intentional desires and when restrained in eating and sleeping, after controlling all the senses, he should slowly withdraw the senses by means of the intelligence. He should withdraw the fickle consciousness away from whatever it dwells on and, after concentrating the mind, he should diligently bring it under control of the self. Doing this always, the yogi attains the highest bliss and perceives his own self in everything and everything in his own self.

Whoever approaches me through yoga, I respectfully approach him also. I will liberate him, yet he should never abandon Me or I cannot free him. A person who has the same attitude in happiness, pain, exaltation, hatred, satiation and in thirst knows Me as omnipresent and knows all beings through the identity of the self. Liberated whilst alive, he is the lord of yogi's because he is only attached to me. And he will be praised by the demigods led by Brahm?.

Varenya said, 'I think this yoga must be considered as having two kinds, since the mind is bad, fickle and difficult to hold, Lord.'

The illustrious Gaj?nana said, 'Whoever restrains the mind, which is difficult to control, is liberated from the wheel of existence which is like a machine for raising water. I created the solid wheel with saws which are the sense objects. A man cannot split it when it is completely covered by the spokes of karma. Austerity, dispassion, absence of desire in regard to corporeal enjoyments, the blessings of a guru, association with the good: these are the instruments for victory over samsara. Or, through yoga, he should bring the mind under control for its success. Varenya, this yoga is difficult to gain without victory over the mind.'

Varenya said, 'What is the world for a man who has fallen away from yoga? What is his opinion and what will the result be? Lord, you are omniscient, so resolve this doubt which carries with it the wheel as the intellect.'

The illustrious Gaj?nana said, 'A man who has a celestial body and has fallen away from yoga after he has enjoyed superb enjoyments in heaven, will be born in the family of a yogi, in the family of those who are pure. This yogi is reborn again due to the mental formations produced by prior karma, for one who has accumulated merit never reaches hell. By being fixed in knowledge, fixed in intellect, fixed in austerities and fixed in right action, overlord of men, he becomes the best yogi. Amongst them, the very best is the yogi who is devoted to me.'

Om. This is the truth. This is called 'The Yoga which concerns the Application of Yoga'. It is the fifth chapter in the conversation between Ganesha and Varenya in the Uttarakhanda of the illustrious and great Ganesha Purana in the learned treatise on the immortality of yoga, in the illustrious Ganesha Gita which is in the essence of the Upanisads.