

# Bhagavad Gita - Chapter Six

*Dhyāna-yoga*

*Dhyāna-yoga*

## Section-I – Advancing in Yoga through Detached Work (1-4)

॥ 6.1 ॥

śrī-bhagavān uvāca  
anāśritaḥ karma-phalam  
kāryam karma karoti yaḥ  
sa sannyāsī ca yogī ca  
na niragnir na cākriyaḥ

The Supreme Personality of Godhead said : He who performs his work out of duty (**kāryam karma karoti yaḥ**) while not seeking results (**anāśritaḥ karma-phalam**) is a sannyāsī and yogī (**sa sannyāsī ca yogī ca**), not one who lights no fire and performs no work (**na niragnir na cākriyaḥ**).

## SVCT

- In the sixth chapter, the method of controlling the fickle mind, achieved by the yogī who has controlled the senses through the process of aṣṭāṅga-yoga, is described.
- In commencing the practice of aṣṭāṅga-yoga, one should not suddenly give up niṣkāma-karma-yoga which purifies the heart.
- He who performs actions prescribed by the scripture as inescapable duty (kāryam karma) without expectation of results (anāśritaḥ karma-phalam) is called a sannyāsī, since he renounces the results of his actions.

## SVCT

- He is called a yogī because his mind does not dwell on the enjoyment of objects of the senses.
- A person who merely renounces actions such as the fire sacrifice is not called a sannyāsī.
- Nor is one who merely half closes his eyes without external bodily activity (akriyah) called a yogī.

## Srila Prabhupada

- In this chapter the Lord explains that the process of the eightfold yoga system is a means to control the mind and the senses.
- However, this is very difficult for people in general to perform, especially in the Age of Kali.
- Although the eightfold yoga system is recommended in this chapter, the Lord emphasizes that the process of karma-yoga, or acting in Kṛṣṇa consciousness, is better.
- Everyone acts in this world to maintain his family and their paraphernalia, but no one is working without some self-interest, some personal gratification, be it concentrated or extended.

## Srila Prabhupada

- The criterion of perfection is to act in Kṛṣṇa consciousness, and not with a view to enjoying the fruits of work.
- To act in Kṛṣṇa consciousness is the duty of every living entity because all are constitutionally parts and parcels of the Supreme.
- The parts of the body work for the satisfaction of the whole body.
- The limbs of the body do not act for self-satisfaction but for the satisfaction of the complete whole.
- Similarly, the living entity who acts for satisfaction of the supreme whole and not for personal satisfaction is the perfect sannyāsī, the perfect yogi.

## Srila Prabhupada

- The sannyāsīs sometimes artificially think that they have become liberated from all material duties, and therefore they cease to perform agnihotra yajñas (fire sacrifices), but actually they are self-interested because their goal is to become one with the impersonal Brahman.
- Such a desire is greater than any material desire, but it is not without self-interest.
- Similarly, the mystic yogī who practices the yoga system with half-open eyes, ceasing all material activities, desires some satisfaction for his personal self.
- But a person acting in Kṛṣṇa consciousness works for the satisfaction of the whole, without self-interest.

## Srila Prabhupada

- A Kṛṣṇa conscious person has no desire for self-satisfaction.
- His criterion of success is the satisfaction of Kṛṣṇa, and thus he is the perfect sannyāsī, or perfect yogī.
- Lord Caitanya, the highest perfectional symbol of renunciation, prays in this way:
- "O Almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of Your devotional service in my life, birth after birth." (**na dhanam na janam na sundarim**)



## Section-I – Advancing in Yoga through Detached Work (1-4)

॥ 6.2 ॥

yaṁ sannyāsam iti prāhur  
yogaṁ taṁ viddhi pāṇḍava  
na hy asannyasta-saṅkalpo  
yogī bhavati kaścana

O son of Pāṇḍu (**pāṇḍava**), know that the meaning of sannyāsa is the same as the meaning of yoga (**yaṁ sannyāsam iti prāhur yogaṁ taṁ viddhi**). One who has not given up desire in his actions (**asannyasta-saṅkalpo**) is never a yogī (**na hy yogī bhavati kaścana**).

## Baladeva

- “The word sannyāsa means to be fixed in jñāna characterized by stopping the functions of all the senses. The word yoga refers to controlling the internal functions (citta vṛtti nirodha).
- You have said that a person is practicing jñāna and yoga by performing karma yoga, whose essence is employing the senses.
- What sense (vṛtti) of the words jñāna and yoga produces this statement?”
- “O Pāṇḍava, know that the karma yoga (yoga) which the knowers of meaning call sannyasa (jñāna yoga) is none other than āṣṭaṅga yoga (tam). ”

## Baladeva

- “We call a man a lion because of similarity in qualities such as bravery. But what is the similarity here?”
- “One who has not renounced desires for the fruits of actions (sannyasta saṁkalpaḥ) cannot be either a jñāna yogī or aṣṭāṅga yogī.
- Only one who has given up those desires can be either type of yogī.
- Because of similarity in giving up the desire from results of action in jñāna, and similarity in stopping the internal functions in the form of thirst for enjoyment in yoga, both terms are used in describing the karma yogī, by taking a secondary sense of the words (gauṇa vṛtti).”

## Srila Prabhupada

- Real sannyāsa-yoga or bhakti means that one should know his constitutional position as the living entity, and act accordingly.
- The living entity has no separate independent identity. He is the marginal energy of the Supreme.
- When he is entrapped by material energy, he is conditioned, and when he is Kṛṣṇa conscious, or aware of the spiritual energy, then he is in his real and natural state of life.
- Therefore, when one is in complete knowledge, one ceases all material sense gratification, or renounces all kinds of sense gratificatory activities.
- This is practiced by the yogīs who restrain the senses from material attachment.

## Srila Prabhupada

- But a person in Kṛṣṇa consciousness has no opportunity to engage his senses in anything which is not for the purpose of Kṛṣṇa.
- Therefore, a Kṛṣṇa conscious person is simultaneously a sannyāsī and a yogī.
- The purpose of knowledge and of restraining the senses, as prescribed in the jñāna and yoga processes, is automatically served in Kṛṣṇa consciousness.
- If one is unable to give up the activities of his selfish nature, then jñāna and yoga are of no avail.

## Srila Prabhupada

- The real aim is for a living entity to give up all selfish satisfaction and to be prepared to satisfy the Supreme.
- A Kṛṣṇa conscious person has no desire for any kind of self-enjoyment.
- He is always engaged for the enjoyment of the Supreme.
- One who has no information of the Supreme must therefore be engaged in self-satisfaction, because no one can stand on the platform of inactivity.
- All purposes are perfectly served by the practice of Kṛṣṇa consciousness.

## Section-I – Advancing in Yoga through Detached Work (1-4)

॥ 6.3 ॥

āruruṣor muner yogaṁ  
karma kāraṇam ucyate  
yogārūḍhasya tasyaiva  
śamaḥ kāraṇam ucyate

For the sage wishing to attain yoga (**yogaṁ āruruṣor muner**), action is said to be the cause of elevation (**karma kāraṇam ucyate**). For the sage who has already attained yoga (**yogārūḍhasya**), cessation of action is said to be the cause of maintaining that state (**tasya eva śamaḥ kāraṇam ucyate**).

## SVCT

- “But then the practitioner of aṣṭāṅga-yoga would have to practice niṣkāma-karma-yoga for his whole life.”
- This verse therefore speaks of the limits of karma-yoga.
- The practitioner of yoga (muneh), desiring to rise to the stage of steady meditation (yogam), produces his elevation by prescribed action, karma, because that purifies his heart.
- One who has attained steadiness in meditation (yogārūḍhasya) maintains that level by cessation (samaḥ) of all actions which produce agitation.
- In other words, the aspirant for steady meditation does not have complete purity of heart.



## Srila Prabhupada

- The process of linking oneself with the Supreme is called yoga.
- It may be compared to a ladder for attaining the topmost spiritual realization.
- This ladder begins from the lowest material condition of the living entity and rises up to perfect self-realization in pure spiritual life.
- According to various elevations, different parts of the ladder are known by different names.
- But all in all, the complete ladder is called yoga and may be divided into three parts, namely jñāna-yoga, dhyāna-yoga and bhakti-yoga.
- The beginning of the ladder is called the yogāruruṅṣu stage, and the highest rung is called yogārūḍha.

## Srila Prabhupada

- Concerning the eightfold yoga system, attempts in the beginning to enter into meditation through regulative principles of life and practice of different sitting postures (which are more or less bodily exercises) are considered fruitive material activities.
- All such activities lead to achieving perfect mental equilibrium to control the senses.
- When one is accomplished in the practice of meditation, he ceases all disturbing mental activities.
- A Kṛṣṇa conscious person, however, is situated from the beginning on the platform of meditation because he always thinks of Kṛṣṇa.
- And, being constantly engaged in the service of Kṛṣṇa, he is considered to have ceased all material activities.

## Section-I – Advancing in Yoga through Detached Work (1-4)

॥ 6.4 ॥

yadā hi nendriyārtheṣu  
na karmasv anuṣajjate  
sarva-saṅkalpa-sannyāsī  
yogārūḍhas tadocyate

When a person has no attachment (**yadā hi na anuṣajjate**) to the sense objects or to action to attain them (**indriyārtheṣu karmasu**), having renounced all desires (**sarva-saṅkalpa-sannyāsī**), he is called yogārūḍha—one who has attained steady meditation (**yogārūḍhas tadocyate**).

## SVCT

- This verse speaks of the characteristics of the person who has attained steady meditation (yogārūḍhaḥ), one who has a completely pure heart.
- He is not attached either to the sense objects such as sound, nor to actions for attaining enjoyment of the objects of the senses (karmaṣu).

## Srila Prabhupada

- When a person is fully engaged in the transcendental loving service of the Lord, he is pleased in himself, and thus he is no longer engaged in sense gratification or in fruitive activities.
- Otherwise, one must be engaged in sense gratification, since one cannot live without engagement.
- Without Kṛṣṇa consciousness, one must be always seeking self-centered or extended selfish activities.
- But a Kṛṣṇa conscious person can do everything for the satisfaction of Kṛṣṇa and thereby be perfectly detached from sense gratification.
- One who has no such realization must mechanically try to escape material desires before being elevated to the top rung of the yoga ladder.

## Section-II – The Yogarudha Stage – Giving up of Prescribed Duties (5-9)

|| 6.5 ||

**uddhared ātmanātmānam  
nātmānam avasādayet  
ātmaiva hy ātmano bandhur  
ātmaiva ripur ātmanaḥ**

One should deliver the soul by the mind (**uddhared ātmanā ātmānam**), not degrade it (**nātmānam avasādayet**). The mind is the friend of the soul (**ātmaiva hy ātmano bandhur**) and its enemy as well (**ātmaiva ripur ātmanaḥ**).

## SVCT

- Since the soul has fallen into the well of saṃsāra by attachment to objects of the senses, with effort one should deliver that soul.
- One should deliver the soul (ātmānam) by the mind which is devoid of attachment to objects of the senses (ātmanā).
- One should not let the soul fall into the well of saṃsāra by the mind which is attached to objects of the senses.
- Therefore, the mind (ātmā) is both the friend and enemy of the soul.

## Srila Prabhupada

- The word ātmā denotes body, mind and soul—depending upon different circumstances.
- In the yoga system, the mind and the conditioned soul are especially important.
- Since the mind is the central point of yoga practice, ātmā refers here to the mind.
- The purpose of the yoga system is to control the mind and to draw it away from attachment to sense objects.
- It is stressed herein that the mind must be so trained that it can deliver the conditioned soul from the mire of nescience.
- In material existence one is subjected to the influence of the mind and the senses.



## Srila Prabhupada

- In fact, the pure soul is entangled in the material world because the mind is involved with the false ego, which desires to lord it over material nature.
- Therefore, the mind should be trained so that it will not be attracted by the glitter of material nature, and in this way the conditioned soul may be saved.
- One should not degrade oneself by attraction to sense objects.
- The more one is attracted by sense objects, the more one becomes entangled in material existence.
- The best way to disentangle oneself is to always engage the mind in Kṛṣṇa consciousness.

## Srila Prabhupada

- The word hi is used for emphasizing this point, i.e., that one must do this. It is also said:

**mana eva manuṣyāṅām  
kāraṇam bandha-mokṣayoḥ  
bandhāya viṣayāsaṅgo  
muktyai nirviṣayaṁ manaḥ**

"For man, mind is the cause of bondage and mind is the cause of liberation. Mind absorbed in sense objects is the cause of bondage, and mind detached from the sense objects is the cause of liberation."  
(**Amṛta-bindu Upaniṣad 2**)

- Therefore, the mind which is always engaged in Kṛṣṇa consciousness is the cause of supreme liberation.

## Section-II – The Yogarudha Stage – Giving up of Prescribed Duties (5-9)

|| 6.6 ||

**bandhur ātmātmanas tasya  
yenātmaivātmanā jitaḥ  
anātmanas tu śatrutve  
vartetātmaiva śatru-vat**

The mind is a friend of that soul (**bandhur ātmā ātmanas tasya**) which has conquered the mind (**yena ātmaiva ātmanā jitaḥ**). The mind is an enemy of that soul which has not controlled the mind (**anātmanas tu ātmaiva śatru-vat śatrutve varteta**).

## SVCT

- The mind is whose friend and whose enemy?
- This verse answers.
- The mind (ātmā) is a friend, causing benefit, to that jīva who has conquered the mind.
- The mind acts as an enemy, causing harm, to that jīva who does not control the mind (anātmanah).

## Srila Prabhupada

- The purpose of practicing eightfold yoga is to control the mind in order to make it a friend in discharging the human mission.
- Unless the mind is controlled, the practice of yoga (for show) is simply a waste of time.
- One who cannot control his mind lives always with the greatest enemy, and thus his life and its mission are spoiled.
- The constitutional position of the living entity is to carry out the order of the superior.
- As long as one's mind remains an unconquered enemy, one has to serve the dictations of lust, anger, avarice, illusion, etc.

## Srila Prabhupada

- But when the mind is conquered, one voluntarily agrees to abide by the dictation of the Personality of Godhead, who is situated within the heart of everyone as Paramātmā.
- Real yoga practice entails meeting the Paramātmā within the heart and then following His dictation.
- For one who takes to Kṛṣṇa consciousness directly, perfect surrender to the dictation of the Lord follows automatically.

## Section-II – The Yogarudha Stage – Giving up of Prescribed Duties (5-9)

॥ 6.7 ॥

jitātmanah praśāntasya  
paramātmā samāhitah  
śītoṣṇa-sukha-duḥkheṣu  
tathā mānāpamānayoh

The yogī who has conquered the mind (**jitātmanah**) and is devoid of all attachments (**praśāntasya**) has his soul situated in deep trance (**ātmā param samāhitah**)—in all conditions of heat and cold, happiness and distress (**śītoṣṇa-sukha-duḥkheṣu**), and honor and dishonor (**tathā mānāpamānayoh**).

## SVCT

- Three verses show the qualities of the person who has attained steady meditation (yogārūḍha).
- The yogī who has controlled the mind (jitātmanaḥ), who is devoid of attachment to objects (praśāntasya), has his soul (ātmā) completely (param) situated in samādhi (samāhitaḥ), in all conditions of duality—heat and cold, happiness and distress, respect and disrespect.



## Srila Prabhupada

- Actually, every living entity is intended to abide by the dictation of the Supreme Personality of Godhead, who is seated in everyone's heart as Paramātmā.
- When the mind is misled by the external, illusory energy, one becomes entangled in material activities.
- Therefore, as soon as one's mind is controlled through one of the yoga systems, one should be considered to have already reached the destination.
- One has to abide by superior dictation.
- When one's mind is fixed on the superior nature, he has no alternative but to follow the dictation of the Supreme.

## Srila Prabhupada

- The mind must admit some superior dictation and follow it.
- The effect of controlling the mind is that one automatically follows the dictation of the Paramātmā, or Supersoul.
- Because this transcendental position is at once achieved by one who is in Kṛṣṇa consciousness, the devotee of the Lord is unaffected by the dualities of material existence, namely distress and happiness, cold and heat, etc.
- This state is practical samādhi, or absorption in the Supreme.

## Section-II – The Yogarudha Stage – Giving up of Prescribed Duties (5-9)

॥ 6.8 ॥

jñāna-vijñāna-tr̥ptātmā  
kūṭa-stho vijitendriyaḥ  
yukta ity ucyate yogī  
sama-loṣṭrāśma-kāñcanaḥ

He who is satisfied by scriptural teachings and realization (**jñāna-vijñāna-tr̥ptātmā**), who is pervaded by one nature (**kūṭa-sthah**), completely in control of the senses (**vijitendriyaḥ**), and who considers a lump of earth, stone and gold as the same (**sama-loṣṭrāśma-kāñcanaḥ**), is called a yogī (**yukta ity ucyate yogī**).

## SVCT

- He is devoid of desires, being satisfied by knowledge attained by teachings (jñāna) and realization (vijñāna).
- He remains situated in one nature at all times (kūṭa-sthaḥ).  
[Note: He does not change but remains fixed in ātmā.]
- Since he has no attraction for any object, he sees as equal a lump of dirt (loṣṭa), rock and gold.

## Srila Prabhupada

- Book knowledge without realization of the Supreme Truth is useless. This is stated as follows:

**ataḥ śrī-kṛṣṇa-nāmādi  
na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau  
svayam eva sphuraty adaḥ**

"No one can understand the transcendental nature of the name, form, qualities and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, qualities and pastimes of the Lord revealed to him." (**Bhakti-rasāmṛta-sindhu 1.2.234**)

## Srila Prabhupada

- This Bhagavad-gītā is the science of Kṛṣṇa consciousness.
- No one can become Kṛṣṇa conscious simply by mundane scholarship.
- One must be fortunate enough to associate with a person who is in pure consciousness.
- A Kṛṣṇa conscious person has realized knowledge, by the grace of Kṛṣṇa, because he is satisfied with pure devotional service.
- By realized knowledge, one becomes perfect.
- By transcendental knowledge one can remain steady in his convictions, but by mere academic knowledge one can be easily deluded and confused by apparent contradictions.

## Srila Prabhupada

- It is the realized soul who is actually self-controlled, because he is surrendered to Kṛṣṇa.
- He is transcendental because he has nothing to do with mundane scholarship.
- For him mundane scholarship and mental speculation, which may be as good as gold to others, are of no greater value than pebbles or stones.

## Section-II – The Yogarudha Stage – Giving up of Prescribed Duties (5-9)

॥ 6.9 ॥

suhṛn-mitrāry-udāsīna-  
madhyastha-dveṣya-bandhuṣu  
sādhuṣv api ca pāpeṣu  
sama-buddhir viśiṣyate

He is better (**viśiṣyate**) who sees the natural well wisher, the friend, the neutral person (**suhṛn-mitrāry-udāsīna**), the mediator, the enemy, and the relative (**madhyastha-dveṣya-bandhuṣu**), the sinner and pious person (**sādhuṣv api ca pāpeṣu**) as the same (**sama-buddhir**).



## SVCT

- He who sees friends and enemies as equal is superior (viśiṣyate) to the yogī who sees stone and gold as one.
- A suhrt is one who by his very nature desires another person's benefit. Mitra is one who actually does beneficial acts for another person out of affection. Ari is one who desires another's misfortune, due to not having affection.
- Udāsin is one who is neutral to two arguing parties. Madhya stha is one who attempts to stop the dispute. Dveṣya is one who deserves to be hated because of his desire to injure another person.
- Bandhu is a person who desires one's benefit because of a family relationship. The sadhu is one who follows dharma. The pāpa is one who does not follow dharma.

## Section-III – Further Stages in the Practice of Yoga (10-32)

॥ 6.10 ॥

yogī yuñjīta satatam  
ātmānaṁ rahasi sthitaḥ  
ekākī yata-cittātmā  
nirāśīr aparigrahaḥ

The yogārūḍha (**yogī**) should always absorb his mind in samādhi (**ātmānaṁ yuñjīta satatam**), living alone in a solitary place (**ekākī rahasi sthitaḥ**), being controlled in mind and body (**yata-cittātmā**), without desire, and without possessiveness (**nirāśīr aparigrahaḥ**).

## SVCT

- The yogī performs yoga with its aṅgas.
- That descriptions starts with this verse and ends with sa yogī paramo mataḥ in verse 32.
- He who has attained the stage of yogārūḍha, the stage of steady meditation (yogī), should remain engaging the mind (ātmānam) in samādhi (yuñjita).

## Srila Prabhupada

- Kṛṣṇa is realized in different degrees as Brahman, Paramātmā and the Supreme Personality of Godhead. Kṛṣṇa consciousness means, concisely, to be always engaged in the transcendental loving service of the Lord.
- But those who are attached to the impersonal Brahman or the localized Supersoul are also partially Kṛṣṇa conscious, because the impersonal Brahman is the spiritual ray of Kṛṣṇa and the Supersoul is the all-pervading partial expansion of Kṛṣṇa.
- Thus the impersonalist and the meditator are also indirectly Kṛṣṇa conscious.
- A directly Kṛṣṇa conscious person is the topmost transcendentalist because such a devotee knows what is meant by Brahman and Paramātmā.
- His knowledge of the Absolute Truth is perfect, whereas the impersonalist and the meditative yogī are imperfectly Kṛṣṇa conscious.

## Srila Prabhupada

- Nevertheless, all of these are instructed herewith to be constantly engaged in their particular pursuits so that they may come to the highest perfection sooner or later.
- The first business of a transcendentalist is to keep the mind always on Kṛṣṇa. One should always think of Kṛṣṇa and not forget Him even for a moment.
- Concentration of the mind on the Supreme is called samādhi, or trance.
- In order to concentrate the mind, one should always remain in seclusion and avoid disturbance by external objects.
- He should be very careful to accept favorable and reject unfavorable conditions that affect his realization.
- And, in perfect determination, he should not hanker after unnecessary material things that entangle him by feelings of possessiveness.

## Srila Prabhupada

- All these perfections and precautions are perfectly executed when one is directly in Kṛṣṇa consciousness, because direct Kṛṣṇa consciousness means self-abnegation, wherein there is very little chance for material possessiveness.
- Śrīla Rūpa Gosvāmī characterizes Kṛṣṇa consciousness in this way:
- "When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation." (Bhakti-rasāmṛta-sindhu 1.2.255–56)

## Srila Prabhupada

- A Kṛṣṇa conscious person well knows that everything belongs to Kṛṣṇa, and thus he is always free from feelings of personal possession.
- As such, he has no hankering for anything on his own personal account.
- He knows how to accept things in favor of Kṛṣṇa consciousness and how to reject things unfavorable to Kṛṣṇa consciousness.
- He is always aloof from material things because he is always transcendental, and he is always alone, having nothing to do with persons not in Kṛṣṇa consciousness. Therefore a person in Kṛṣṇa consciousness is the perfect yogī.

## Section-III – Further Stages in the Practice of Yoga (10-32)

॥ 6.11-12 ॥

śucau deśe pratiṣṭhāpya  
sthiram āsanam ātmanaḥ  
nāty-ucchritam nāti-nīcam  
cailājina-kuśottaram

tatraikāgram manah kṛtvā  
yata-cittendriya-kriyaḥ  
upaviśyāsane yuñjyād  
yogam ātma-viśuddhaye

Establishing his own solid āsana (**ātmanaḥ sthiram āsanam pratiṣṭhāpya**) in a clean place (**śucau deśe**), not too high and not too low (**nāty-ucchritam nāti-nīcam**), with kuśa, then deer skin, and cloth on top (**caila-ajina-kuśottaram**), sitting on the āsana (**tatra upaviśya āsane**), concentrating the mind on one point (**ekāgram manah kṛtvā**), controlling the activities of the mind and senses (**yata-cittendriya-kriyaḥ**), he should engage in yoga (**yogam yuñjyād**) for purification of consciousness (**ātma-viśuddhaye**).



## SVCT

- Two verses speak of the sitting place.
- The yogī should establish the āsana in a naturally pure place, such as the pure bank of the Gaṅga or a mountain cave, and in a place cleaned by himself.
- The āsana should be stable, not moving, and not too high or too low, with kuśa grass over which (uttara) soft cloth (caila) and soft deer skin (ajina) are placed.
- This āsana is for ones own use only (ātmanah).
- It is forbidden to use another person's seat, as that is unfavorable for yoga practice due to uncertainty of another's consent to use their seat.

## SVCT

- One should sit rather than stand or lie on that asana which has been established, since the vedānta says āsīnaḥ sambhavāt: one should sit, because then meditation is possible. (Vedānta Sūtra 4.1.7)
- Having restrained the activities of the mind and senses ((yata cittendriya kriyaḥ), making his mind free of disturbance (ekāgram), he should practice concentration or samādhi (yoga yuñjan).
- This is for purification of the antaḥkaraṇa, since by being pure and fine, it is qualified to perceive the ātmā.
- The śruti says:  
**dr̥śyate tv agryayā buddhyā sūkṣmayā sūkṣma-darśibhiḥ**

The seers of the subtle see the ātmā by concentrated, fine intelligence.  
**Kaṭha Upaniṣad 1.3.12**

## Srila Prabhupada

- "Sacred place" refers to places of pilgrimage.
- In India the yogīs—the transcendentalists or the devotees—all leave home and reside in sacred places such as Prayāga, Mathurā, Vṛndāvana, Hṛṣīkeśa and Hardwar and in solitude practice yoga where the sacred rivers like the Yamunā and the Ganges flow.
- But often this is not possible, especially for Westerners.
- The so-called yoga societies in big cities may be successful in earning material benefit, but they are not at all suitable for the actual practice of yoga.

## Srila Prabhupada

- One who is not self-controlled and whose mind is not undisturbed cannot practice meditation.
- Therefore, in the Bṛhan-nārādīya Purāṇa it is said that in Kali-yuga (the present yuga, or age), when people in general are short-lived, slow in spiritual realization and always disturbed by various anxieties, the best means of spiritual realization is chanting the holy name of the Lord.
- "In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."  
(**harer nāma harer nāma**)

## Section-III – Further Stages in the Practice of Yoga (10-32)

॥ 6.13-14 ॥

**samaṁ kāya-śiro-grīvaṁ  
dhārayann acalaṁ sthiraḥ  
samprekṣya nāsikāgraṁ svaṁ  
diśaś caṇavalokayan**

**praśāntātmā vigata-bhīr  
brahmacāri-vrate sthitaḥ  
manaḥ saṁyamya mac-citto  
yukta āsīta mat-paraḥ**

Keeping the body, hand and neck straight and motionless (**samaṁ kāya-śiro-grīvaṁ acalaṁ dhārayann**), having firm determination (**sthiraḥ**), gazing at the tip of the nose (**samprekṣya nāsikāgraṁ svaṁ**), without looking in other directions (**diśaś caṇavalokayan**), with peaceful mind (**praśāntātmā**), fearlessness (**vigata-bhīr**) and celibacy (**brahmacāri-vrate sthitaḥ**), he should sit (**yuktaḥ āsīta**), withdrawing his mind from sense objects (**manaḥ saṁyamya**), while meditating on Me (**mac-cittah**), with Me alone as the goal (**mat-paraḥ**).

## SVCT

- Kāya refers to the middle section of the body.
- One should hold the middle of the body, the head and neck straight without movement.
- Withdrawing the mind from objects (manaḥ saṁyamya—pratyāhāra), the yogī remains thinking of Me, the beautiful form with four hands (mac-cittaḥ), absorbed in devotion to Me (mat-parāyaṇaḥ).
- [Note: As with jñāna, as mentioned in BG 5.17, yoga must also include bhakti, in order to realize Paramātmā.]

## Srila Prabhupada

- The goal of life is to know Kṛṣṇa, who is situated within the heart of every living being as Paramātmā, the four-handed Viṣṇu form.
- The yoga process is practiced in order to discover and see this localized form of Viṣṇu, and not for any other purpose.
- The localized viṣṇu-mūrti is the plenary representation of Kṛṣṇa dwelling within one's heart.
- One who has no program to realize this viṣṇu-mūrti is uselessly engaged in mock yoga practice and is certainly wasting his time.
- Kṛṣṇa is the ultimate goal of life, and the viṣṇu-mūrti situated in one's heart is the object of yoga practice.

## Srila Prabhupada

- To realize this viṣṇu-mūrti within the heart, one has to observe complete abstinence from sex life; therefore one has to leave home and live alone in a secluded place, remaining seated as mentioned above.
- One cannot enjoy sex life daily at home or elsewhere and attend a so-called yoga class and thus become a yogī.
- One has to practice controlling the mind and avoiding all kinds of sense gratification, of which sex life is the chief.
- In the rules of celibacy written by the great sage Yājñavalkya it is said:

"The vow of brahmacarya is meant to help one completely abstain from sex indulgence in work, words and mind—at all times, under all circumstances, and in all places."



## Srila Prabhupada

- No one can perform correct yoga practice through sex indulgence.
- Brahmacharya is taught, therefore, from childhood, when one has no knowledge of sex life.
- Children at the age of five are sent to the guru-kula, or the place of the spiritual master, and the master trains the young boys in the strict discipline of becoming brahmachārīs.
- Without such practice, no one can make advancement in any yoga, whether it be dhyāna, jñāna or bhakti.
- One who, however, follows the rules and regulations of married life, having a sexual relationship only with his wife (and that also under regulation), is also called a brahmachārī.

## Srila Prabhupada

- Such a restrained householder brahmacārī may be accepted in the bhakti school, but the jñāna and dhyāna schools do not even admit householder brahmacārīs. They require complete abstinence without compromise.
- In the bhakti school, a householder brahmacārī is allowed controlled sex life because the cult of bhakti-yoga is so powerful that one automatically loses sexual attraction, being engaged in the superior service of the Lord. In the Bhagavad-gītā (2.59) it is said:

“Whereas others are forced to restrain themselves from sense gratification, a devotee of the Lord automatically refrains because of superior taste. Other than the devotee, no one has any information of that superior taste.” (**viṣayā vinivartante**)

## Srila Prabhupada

- Vigata-bhīḥ. One cannot be fearless unless one is fully in Kṛṣṇa consciousness.
- A conditioned soul is fearful due to his perverted memory, his forgetfulness of his eternal relationship with Kṛṣṇa. The Bhāgavatam (11.2.37) says, bhayaṁ dvitīyābhiniveśataḥ syād īśād apetasya viparyayo 'smṛtiḥ.
- Kṛṣṇa consciousness is the only basis for fearlessness. Therefore, perfect practice is possible for a person who is Kṛṣṇa conscious.
- And since the ultimate goal of yoga practice is to see the Lord within, a Kṛṣṇa conscious person is already the best of all yogīs.
- The principles of the yoga system mentioned herein are different from those of the popular so-called yoga societies.

## Section-III – Further Stages in the Practice of Yoga (10-32)

|| 6.15 ||

**yuñjann evaṁ sadātmānaṁ  
yogī niyata-mānasaḥ  
śāntiṁ nirvāṇa-paramāṁ  
mat-saṁsthāṁ adhigacchati**

Constantly engaging the mind in meditation (**yuñjann evaṁ sadā ātmānaṁ**), because his consciousness is devoid of sense objects (**niyata-mānasaḥ**), the yogī (**yogī**) attains (**adhigacchati**) destruction of bondage (**śāntiṁ**) —the platform where liberation and realization of the impersonal Brahman can be attained (**nirvāṇa-paramāṁ mat-saṁsthāṁ**).

With unwavering consciousness (**niyata-mānasaḥ**), offering his ātmā daily (**yuñjann evaṁ sadātmānaṁ**), the yogī (**yogī**) attains (**adhigacchati**) the additional bliss of siddhis (**śāntiṁ nirvāṇa-paramāṁ**), which are dependent on Me (**mat-saṁsthāṁ**).

## SVCT

- Continually engaging the mind (ātmānam yuñjan) in dhyāna-yoga because the consciousness is devoid of sense objects (niyata-mānasaḥ), he then attains the dissolution of saṃsāra (śāntim), in which supreme liberation (nirvāṇa) can be attained, and in which he attains continuous existence in Me as the nirviśeṣa Brahman (mat-saṃsthām).

## Baladeva

- What then happens to the person sitting in this manner?
- The yogī who daily (sadā) offers his ātmā (ātmānam yuñjan), who has unwavering consciousness because of purification from contact with Me (niyata mānasaḥ), attains bliss (śāntim) described as nirvāṇa paramām, which is dependent on Me (mat samsthām).
- The śruti says tam eva veditvātimṛtyum eti: knowing Him, one surpasses death. (**Śvetāśvatara Upaniṣad 3.8**)
- Nirvāṇa paramam śāntim means the additional (paramām) happiness (śāntim) in liberation (nirvāṇa), indicating the siddhis or supernatural powers which are results of yoga.

## Srila Prabhupada

- The ultimate goal in practicing yoga is now clearly explained.
- Yoga practice is not meant for attaining any kind of material facility; it is to enable the cessation of all material existence.
- One who seeks an improvement in health or aspires after material perfection is no yogī according to Bhagavad-gītā.
- Nor does cessation of material existence entail one's entering into "the void," which is only a myth.
- There is no void anywhere within the creation of the Lord.
- Rather, the cessation of material existence enables one to enter into the spiritual sky, the abode of the Lord.

## Srila Prabhupada

- The abode of the Lord is also clearly described in the Bhagavad-gītā as that place where there is no need of sun, moon or electricity.
- All the planets in the spiritual kingdom are self-illuminated like the sun in the material sky.
- The kingdom of God is everywhere, but the spiritual sky and the planets thereof are called param dhāma, or superior abodes.
- A consummate yogī, who is perfect in understanding Lord Kṛṣṇa, as is clearly stated herein by the Lord Himself (mat-cittaḥ, mat-paraḥ, mat-sthānam), can attain real peace and can ultimately reach His supreme abode, Kṛṣṇaloka, known as Goloka Vṛndāvana.



## Srila Prabhupada

- In the Brahma-saṁhitā (5.37) it is clearly stated, *goloka eva nivasaty akhilātma-bhūtaḥ*: the Lord, although residing always in His abode called Goloka, is the all-pervading Brahman and the localized Paramātmā as well by dint of His superior spiritual energies.
- No one can reach the spiritual sky (Vaikuṅṭha) or enter into the Lord's eternal abode (Goloka Vṛndāvana) without the proper understanding of Kṛṣṇa and His plenary expansion Viṣṇu.
- Therefore a person working in Kṛṣṇa consciousness is the perfect yogī, because his mind is always absorbed in Kṛṣṇa's activities (*sa vai manaḥ kṛṣṇa-pādāravindayoḥ* [SB 9.4.18]).

## Srila Prabhupada

- In the Vedas also (Śvetāśvatara Upaniṣad 3.8) we learn, tam eva viditvāti mṛtyum eti: "One can overcome the path of birth and death only by understanding the Supreme Personality of Godhead, Kṛṣṇa."
- In other words, perfection of the yoga system is the attainment of freedom from material existence and not some magical jugglery or gymnastic feats to befool innocent people.

## Section-III – Further Stages in the Practice of Yoga (10-32)

|| 6.16 ||

nāty-aśnatas 'tu yogo 'sti  
na caikāntam anaśnataḥ  
na cāti-svapna-śīlasya  
jāgrato naiva cārjuna

Yoga is not possible for one who eats too much (**na aty-aśnatas 'tu yogo 'sti**), or who does not eat (**na ca ekāntam anaśnataḥ**), for one who sleeps too much (**na ca ati-svapna-śīlasya**), or does not sleep, O Arjuna (**jāgrato na eva ca arjuna**).

## Baladeva

- Two verses describe the restrictions for the person practicing yoga.
- For one eating too much and not eating enough, sleeping too much and not sleeping enough, yoga is not possible.
- This includes the items in the next verse such as recreation.
- Thus a person who has too much recreation which is unfavorable to yoga, or too little recreation favorable to yoga, and too much or too little effort, cannot be a yogī.

## Srila Prabhupada

- Regulation of diet and sleep is recommended herein for the yogīs.
- Too much eating means eating more than is required to keep the body and soul together.
- There is no need for men to eat animals, because there is an ample supply of grains, vegetables, fruits and milk.
- Such simple foodstuff is considered to be in the mode of goodness according to the Bhagavad-gītā.
- Animal food is for those in the mode of ignorance.

## Srila Prabhupada

- Therefore, those who indulge in animal food, drinking, smoking and eating food which is not first offered to Kṛṣṇa will suffer sinful reactions because of eating only polluted things.
- *Bhuñjate te tv agham pāpā ye pacanty ātma-kāraṇāt.* Anyone who eats for sense pleasure, or cooks for himself, not offering his food to Kṛṣṇa, eats only sin. One who eats sin and eats more than is allotted to him cannot execute perfect yoga.
- It is best that one eat only the remnants of foodstuff offered to Kṛṣṇa.
- A person in Kṛṣṇa consciousness does not eat anything which is not first offered to Kṛṣṇa.

## Srila Prabhupada

- Therefore, only the Kṛṣṇa conscious person can attain perfection in yoga practice.
- Nor can one who artificially abstains from eating, manufacturing his own personal process of fasting, practice yoga.
- The Kṛṣṇa conscious person observes fasting as it is recommended in the scriptures.
- He does not fast or eat more than is required, and he is thus competent to perform yoga practice.

## Srila Prabhupada

- One who eats more than required will dream very much while sleeping, and he must consequently sleep more than is required.
- One should not sleep more than six hours daily.
- One who sleeps more than six hours out of twenty-four is certainly influenced by the mode of ignorance.
- A person in the mode of ignorance is lazy and prone to sleep a great deal.
- Such a person cannot perform yoga.



## Section-III – Further Stages in the Practice of Yoga (10-32)

|| 6.17 ||

yuktāhāra-vihārasya  
yukta-ceṣṭasya karmasu  
yukta-svapnāvabodhasya  
yogo bhavati duḥkha-hā

If one has regulated eating, regulated walking/recreation (**yukta āhāra-vihārasya**), regulated use of organs in both material and spiritual activities (**yukta-ceṣṭasya karmasu**), regulated sleep and regulated waking (**yukta-svapna avabodhasya**), his yoga destroys all suffering (**yogo bhavati duḥkha-hā**).

## Srila Prabhupada

- Extravagance in the matter of eating, sleeping, defending and mating—which are demands of the body—can block advancement in the practice of yoga.
- As far as eating is concerned, it can be regulated only when one is practiced to take and accept prasādam, sanctified food.
- Lord Kṛṣṇa is offered, according to the Bhagavad-gītā (9.26), vegetables, flowers, fruits, grains, milk, etc. In this way, a person in Kṛṣṇa consciousness becomes automatically trained not to accept food not meant for human consumption, or not in the category of goodness.

## Srila Prabhupada

- As far as sleeping is concerned, a Kṛṣṇa conscious person is always alert in the discharge of his duties in Kṛṣṇa consciousness, and therefore any unnecessary time spent sleeping is considered a great loss.
- Avyarthā-kālatvam: [Cc. Madhya 23.18-19] a Kṛṣṇa conscious person cannot bear to pass a minute of his life without being engaged in the service of the Lord. Therefore, his sleeping is kept to a minimum.
- His ideal in this respect is Śrīla Rūpa Gosvāmī, who was always engaged in the service of Kṛṣṇa and who could not sleep more than two hours a day, and sometimes not even that. Ṭhākura Haridāsa would not even accept prasādam nor even sleep for a moment without finishing his daily routine of chanting with his beads three hundred thousand names.

## Srila Prabhupada

- As far as work is concerned, a Kṛṣṇa conscious person does not do anything which is not connected with Kṛṣṇa's interest, and thus his work is always regulated and is untainted by sense gratification.
- Since there is no question of sense gratification, there is no material leisure for a person in Kṛṣṇa consciousness.
- And because he is regulated in all his work, speech, sleep, wakefulness and all other bodily activities, there is no material misery for him.

## Section-III – Further Stages in the Practice of Yoga (10-32)

॥ 6.18 ॥

yadā viniyataṁ cittam  
ātmany evāvaṭiṣṭhate  
niṣpraḥṣaṅ sarva-kāmebhyo  
yukta ity ucyate tadā

When the controlled consciousness (**yadā viniyataṁ cittam**) fixes itself in the self alone (**ātmany eva avatiṣṭhate**), free from desires for all objects of enjoyment (**niṣpraḥṣaṅ sarva-kāmebhyo**), one is said to be perfect in yoga (**yukta ity ucyate tadā**).

## Baladeva

- When will that person accomplish yoga?
- When the consciousness of the person practicing yoga, fully under control (vinayatam), always remains firmly situated only in his own ātmā, and the person is devoid of all desires other than ātmā, the yoga is said to be complete (yuktaḥ).

## Srila Prabhupada

- The activities of the yogī are distinguished from those of an ordinary person by his characteristic cessation from all kinds of material desires—of which sex is the chief.
- A perfect yogī is so well disciplined in the activities of the mind that he can no longer be disturbed by any kind of material desire.
- This perfectional stage can automatically be attained by persons in Kṛṣṇa consciousness, as stated in the Śrīmad-Bhāgavatam (9.4.18-20) (**sa vai manaḥ kṛṣṇa-padāravindayor**)

## Srila Prabhupada

- This transcendental stage may be inexpressible subjectively by the followers of the impersonalist path, but it becomes very easy and practical for a person in Kṛṣṇa consciousness, as is apparent in the above description of the engagements of Mahārāja Ambarīṣa.
- Unless the mind is fixed on the lotus feet of the Lord by constant remembrance, such transcendental engagements are not practical.
- In the devotional service of the Lord, therefore, these prescribed activities are called arcana, or engaging all the senses in the service of the Lord.



## Srila Prabhupada

- The senses and the mind require engagements.
- Simple abnegation is not practical.
- Therefore, for people in general—especially those who are not in the renounced order of life—transcendental engagement of the senses and the mind as described above is the perfect process for transcendental achievement, which is called yukta in the Bhagavad-gītā.

## Section-III – Further Stages in the Practice of Yoga (10-32)

|| 6.19 ||

yathā dīpo nivāta-stho  
neṅgate sopamā smṛtā  
yogino yata-cittasya  
yuñjato yogam ātmanah

The motionless consciousness of the yogī (**yogino yata-cittasya**) engaged in meditation on the self (**yuñjato yogam ātmanah**) is considered exactly similar to a flame (**yathā dīpo sa upamā smṛtā**) which does not move (**na iṅgate**), being placed in a windless place (**nivāta-sthah**).

- A truly Kṛṣṇa conscious person, always absorbed in transcendence, in constant undisturbed meditation on his worshipable Lord, is as steady as a lamp in a windless place.

## Baladeva

- How do we describe that perfected yogī?
- The flame (saḥ dīpaḥ) in a windless place does not flicker but remains glowing. Those knowledgeable of yoga consider (smṛtā) the flame to be exactly similar (yathāvat upamā) to the meditating yogī.
- The word upamā (comparison) here stands for upamāna (object of comparison).
- What is it similar to?
- It is similar to the yogī whose internal functions have been completely stopped (yata citta), who performs meditation (yogam) on the ātmā.
- This yogī whose knowledge has awakened, whose internal functions have ceased in relation to all objects except ātmā, is similar to a motionless, glowing flame.

## Section-III – Further Stages in the Practice of Yoga (10-32)

|| 6.20-23 ||

yatroparamate cittam niruddham yoga-sevayā  
yatra caivātmanātmānam paśyann ātmani tuṣyati

sukham ātyantikam yat tad buddhi-grāhyam atīndriyam  
vetti yatra na caivāyam sthitaś calati tattvataḥ

yam labdhvā cāparam lābham manyate nādhikam tataḥ  
yasmin sthito na duḥkhena guruṇāpi vicālyate

taṁ vidyād duḥkha-samyoga- viyogam yoga-samjñitam  
sa niścayena yuktavyo yogo 'nirviṇṇa-cetasā

Wherein the consciousness, completely controlled (**yatra uparamate cittam**), becomes inactive by the practice of yoga (**niruddham yoga-sevayā**); wherein, seeing the Paramātmā with the aid of Paramātmā (**yatra ca eva ātmanā ātmānam paśyann**), the yogī is satisfied in the self (**ātmani tuṣyati**); wherein he knows extreme bliss through spiritual intelligence (**vetti ātyantikam sukham yat tad buddhi-grāhyam**), but not through material senses (**atīndriyam**); and wherein he does not move from his true spiritual nature (**yatra sthitaḥ ayam na ca eva tattvataḥ calati**); wherein he considers (**manyate**), having obtained this (**yam lābham labdhvā**), nothing more can be attained thereafter (**aparam nādhikam tataḥ**), and being so situated (**yasmin sthitaḥ**), is not disturbed by the greatest calamity (**na guruṇāpi duḥkhena vicālyate**)—know such a state, separated from all misery (**taṁ vidyād duḥkha-samyoga- viyogam**), to be yoga (**yoga-samjñitam**). This yoga must be practiced with determination (**sa yogo niścayena yuktavyo**), devoid of depression (**anirviṇṇa-cetasā**).

## SVCT

- In verse 16 and the verses following, the word yoga referred to being situated in samādhi.
- Samādhi is of two types: samprajñata and asamprajñata.
- Samprajñata-samādhi has many types according to differences of savicāra and savitarka.
- [Note: These are described in Patañjali's Yoga Sūtras. Samprajñata-samādhi involves meditation on objects. If the objects are gross, it is called savitarka. If the objects are subtle, then it is called savicara. Asamprajñata-samādhi is meditation with no object at all.]

## SVCT

- What is asaṃprajñata-samādhi like?
- Three and a half verses answer.
- In that state of asaṃprajñata-samādhi, the consciousness does not touch any objects at all (cittam uparamate), because of complete stoppage (niruddham).
- As Patañjali's sūtra says: *yogaś citta-vṛtti-nirodhaḥ* : yoga means stopping the functions of the consciousness. (Yoga Sūtra 1.2)
- The word *yatra* (in which state) extends its meaning to verse 23.

## SVCT

- In that samādhi, the yogī, seeing the Paramātmā (ātmānam) by his internal organ (ātmanā) which takes the form of Paramātmā, is satisfied.
- [Note: The yogī sees the ātmā by the internal organ in the form of Paramātmā. Since the functions of mind etc. have stopped, and ātmā is not realized, the Paramātmā must function at this time to give him awareness of his own self and Paramātmā.]
- In that state of samādhi, he then experiences extreme bliss, which is comprehended by intelligence in the form of the soul (buddhyā), devoid of contact with material senses and sense objects.
- [Note: Since he has realized the soul, it functions with its own intelligence, not material intelligence, which has stopped.]

## SVCT

- Then, in that state he does not move from the true state of the ātmā, his true form (tattvataḥ).
- Having attained that state, he does not consider attaining anything else.
- In that state, he is separated from all contact with suffering. One should know that state of samādhi as yoga.
- “Though I cannot attain it quickly, certainly I can attain this yoga.”
- By such certainty (anirviṇṇa cetasā) one should practice.
- One should not be discouraged, saying, “After such a long time, I have not achieved perfection. What is the use of all this hard work?”
- One should practice with mind convinced, “What is it to me? Let me attain perfection in this life or in the next.”



## SVCT

- There is a story to explain this.
- The ocean stole with its strong waves the eggs of a bird which were situated on the ocean's shore.
- Determined to dry up the ocean, the bird took one drop of water at a time using its beak.
- The ocean, being emptied of many drops by the bird's beak, was not at all affected.
- Though discouraged by Nārada, who happened to come there, the bird again made the promise in front of him.
- “In this life or the next, I will dry up the ocean.”

## SVCT

- Then merciful Nārada, by the will of the Lord, send Garuḍa to help the bird, saying “The ocean has disrespected you by offending your relative, this small bird.”
- The ocean, becoming dried up by the wind coming from Garuḍa’s flapping wings, became frightened, and then returned the eggs to the bird.
- Thus one should be convinced that the Lord will bestow His mercy on the resolute person who enthusiastically begins yoga, jñāna or bhakti with faith in the words of scripture.

## Srila Prabhupada

- By practice of yoga one becomes gradually detached from material concepts.
- This is the primary characteristic of the yoga principle.
- And after this, one becomes situated in trance, or samādhi, which means that the yogī realizes the Supersoul through transcendental mind and intelligence, without any of the misgivings of identifying the self with the Superself.
- Yoga practice is more or less based on the principles of the Patañjali system.
- Some unauthorized commentators try to identify the individual soul with the Supersoul, and the monists think this to be liberation, but they do not understand the real purpose of the Patañjali system of yoga.

## Srila Prabhupada

- There is an acceptance of transcendental pleasure in the Patañjali system, but the monists do not accept this transcendental pleasure, out of fear of jeopardizing the theory of oneness.
- The duality of knowledge and knower is not accepted by the nondualist, but in this verse transcendental pleasure—realized through transcendental senses—is accepted.
- And this is corroborated by Patañjali Muni, the famous exponent of the yoga system.
- The great sage declares in his Yoga-sūtras (4.34): puruṣārtha-śūnyānām guṇānām pratiprasavaḥ kaivalyaṁ svarūpa-pratiṣṭhā vā citi-śaktir iti.

## Srila Prabhupada

- This citi-śakti, or internal potency, is transcendental.
- Puruṣārtha means material religiosity, economic development, sense gratification and, at the end, the attempt to become one with the Supreme.
- This "oneness with the Supreme" is called kaivalyam by the monist.
- But according to Patañjali, this kaivalyam is an internal, or transcendental, potency by which the living entity becomes aware of his constitutional position.
- In the words of Lord Caitanya, this state of affairs is called ceto-darpaṇa-mārjanam [Cc. Antya 20.12], or clearance of the impure mirror of the mind.

## Srila Prabhupada

- This "clearance" is actually liberation, or bhava-mahā-dāvāgni-nirvāṇam.
- The theory of nirvāṇa—also preliminary—corresponds with this principle.
- In the Bhāgavatam (2.10.6) this is called svarūpeṇa vyavasthiḥ. The Bhagavad-gītā also confirms this situation in this verse.
- After nirvāṇa, or material cessation, there is the manifestation of spiritual activities, or devotional service to the Lord, known as Kṛṣṇa consciousness.
- In the words of the Bhāgavatam, svarūpeṇa vyavasthiḥ: this is the "real life of the living entity."

## Srila Prabhupada

- Māyā, or illusion, is the condition of spiritual life contaminated by material infection. Liberation from this material infection does not mean destruction of the original eternal position of the living entity.
- Patañjali also accepts this by his words *kaivalyaṁ svarūpa-pratiṣṭhā vā citi-śaktir iti*.
- This *citi-śakti*, or transcendental pleasure, is real life.
- This is confirmed in the *Vedānta-sūtra* (1.1.12) as *ānanda-mayo 'bhyāsāt*.
- This natural transcendental pleasure is the ultimate goal of yoga and is easily achieved by execution of devotional service, or *bhakti-yoga*. *Bhakti-yoga* will be vividly described in the Seventh Chapter of *Bhagavad-gītā*.

## Srila Prabhupada

- In the yoga system, as described in this chapter, there are two kinds of samādhi, called samprajñāta-samādhi and asamprajñāta-samādhi.
- When one becomes situated in the transcendental position by various philosophical researches, he is said to have achieved samprajñāta-samādhi.
- In the asamprajñāta-samādhi there is no longer any connection with mundane pleasure, for one is then transcendental to all sorts of happiness derived from the senses.
- When the yogī is once situated in that transcendental position, he is never shaken from it.
- Unless the yogī is able to reach this position, he is unsuccessful. Today's so-called yoga practice, which involves various sense pleasures, is contradictory.



## Srila Prabhupada

- A yogī indulging in sex and intoxication is a mockery.
- Even those yogīs who are attracted by the siddhis (perfections) in the process of yoga are not perfectly situated.
- If yogīs are attracted by the by-products of yoga, then they cannot attain the stage of perfection, as is stated in this verse.
- Persons, therefore, indulging in the make-show practice of gymnastic feats or siddhis should know that the aim of yoga is lost in that way.
- The best practice of yoga in this age is Kṛṣṇa consciousness, which is not baffling.
- A Kṛṣṇa conscious person is so happy in his occupation that he does not aspire after any other happiness.

## Srila Prabhupada

- There are many impediments, especially in this age of hypocrisy, to practicing haṭha-yoga, dhyāna-yoga and jñāna-yoga, but there is no such problem in executing karma-yoga or bhakti-yoga.
- As long as the material body exists, one has to meet the demands of the body, namely eating, sleeping, defending and mating.
- But a person who is in pure bhakti-yoga, or in Kṛṣṇa consciousness, does not arouse the senses while meeting the demands of the body.
- Rather, he accepts the bare necessities of life, making the best use of a bad bargain, and enjoys transcendental happiness in Kṛṣṇa consciousness.

## Srila Prabhupada

- He is callous toward incidental occurrences—such as accidents, disease, scarcity and even the death of a most dear relative—but he is always alert to execute his duties in Kṛṣṇa consciousness, or bhakti-yoga.
- Accidents never deviate him from his duty.
- As stated in the Bhagavad-gītā (2.14), āgamāpāyino 'nityās tāms titikṣasva bhārata.
- He endures all such incidental occurrences because he knows that they come and go and do not affect his duties.
- In this way he achieves the highest perfection in yoga practice.

## Section-III – Further Stages in the Practice of Yoga (10-32)

॥ 6.24-25 ॥

saṅkalpa-prabhavān kāmāms tyaktvā sarvān aśeṣataḥ  
manasaivendriya-grāmaṁ viniyamya samantataḥ

śanaiḥ śanair upamed buddhyā dhṛti-grhītayā  
ātma-samstham manaḥ kṛtvā na kiñcid api cintayet

Giving up completely (**tyaktvā aśeṣataḥ**) all sense objects as well as impressions arising from desire (**sarvān saṅkalpa-prabhavān kāmāms**), controlling all the senses completely (**indriya-grāmaṁ viniyamya samantataḥ**) by the mind (**manasā eva**) by concentrated intelligence (**buddhyā dhṛti-grhītayā**), having the mind meditate on ātmā (**ātma-samstham manaḥ kṛtvā**), gradually one should remain in samādhī (**śanaiḥ śanair upamed**). One should then not think of anything at all except ātmā (**na kiñcid api cintayet**).

## Baladeva

- In this 24 the preliminary activities in the initial stage of yoga are described. The final actions are described in verse 25.
- Having given up all sense objects (sarvān kāmān) which are born from decision to enjoy certain objects, which are contrary to yoga, along with their vāsanās (aśeṣataḥ), completely controlling all the senses by the mind which sees the fault of the sense objects, gradually, step by step, by practice, not suddenly, by the fully concentrated (dhṛti gr̥hītayā) intelligence (buddhyā) (dhāraṇa), having the mind meditate on the ātmā (ātmā samstham manaḥ kṛtvā) (dhyāna), he should remain in samādhi (uparamet).
- He does not think of anything except the ātmā.

## Srila Prabhupada

- The yoga practitioner should be determined and should patiently prosecute the practice without deviation.
- One should be sure of success at the end and pursue this course with great perseverance, not becoming discouraged if there is any delay in the attainment of success.
- Success is sure for the rigid practitioner.
- Regarding bhakti-yoga, Rūpa Gosvāmī says:

**utsāhān niścayād dhairyāt  
tat-tat-karma-pravartanāt  
saṅga-tyāgāt sato vṛtteḥ  
ṣaḍbhir bhaktiḥ prasidhyati**

"One can execute the process of bhakti-yoga successfully with full-hearted enthusiasm, perseverance, and determination, by following the prescribed duties in the association of devotees and by engaging completely in activities of goodness." (**Upadeśāmṛta 3**)

## Srila Prabhupada

- As for determination, one should follow the example of the sparrow who lost her eggs in the waves of the ocean.
- A sparrow laid her eggs on the shore of the ocean, but the big ocean carried away the eggs on its waves.
- The sparrow became very upset and asked the ocean to return her eggs. The ocean did not even consider her appeal.
- So the sparrow decided to dry up the ocean.
- She began to pick out the water in her small beak, and everyone laughed at her for her impossible determination.
- The news of her activity spread, and at last Garuḍa, the gigantic bird carrier of Lord Viṣṇu, heard it.

## Srila Prabhupada

- He became compassionate toward his small sister bird, and so he came to see the sparrow.
- Garuḍa was very pleased by the determination of the small sparrow, and he promised to help.
- Thus Garuḍa at once asked the ocean to return her eggs lest he himself take up the work of the sparrow.
- The ocean was frightened at this, and returned the eggs. Thus the sparrow became happy by the grace of Garuḍa.
- Similarly, the practice of yoga, especially bhakti-yoga in Kṛṣṇa consciousness, may appear to be a very difficult job.
- But if anyone follows the principles with great determination, the Lord will surely help, for God helps those who help themselves.



## Srila Prabhupada

- By proper conviction and intelligence one should gradually cease sense activities. This is called pratyāhāra.
- The mind, being controlled by conviction, meditation, and cessation from the senses, should be situated in trance, or samādhi.
- At that time there is no longer any danger of becoming engaged in the material conception of life.
- In other words, although one is involved with matter as long as the material body exists, one should not think about sense gratification.
- One should think of no pleasure aside from the pleasure of the Supreme Self.
- This state is easily attained by directly practicing Kṛṣṇa consciousness.

## Section-III – Further Stages in the Practice of Yoga (10-32)

॥ 6.26 ॥

**yato yato niścalati  
manaś cañcalam asthiram  
tatas tato niyamyaitad  
ātmany eva vaśam nayet**

Restraining the fickle, unsteady mind (**etad cañcalam asthiram manah niyamyā**) from wherever it wanders (**yato yato niścalati**), the yogī, keeping it under control, makes it obedient to the self (**ātmany eva vaśam nayet**).

## Baladeva

- If sometimes the mind becomes disturbed by subtle sinful tendencies of previous lives, he should withdraw the mind from those thoughts.
- Withdrawing the mind (niyamyā—pratyāhāra) from whichever object the mind approaches, the yogī should make it obedient to the ātmā alone (ātmani vaśam nayet), by reflecting on the intense happiness of realizing ātmā.

## Srila Prabhupada

- The nature of the mind is flickering and unsteady.
- But a self-realized yogī has to control the mind; the mind should not control him.
- One who controls the mind (and therefore the senses as well) is called gosvāmī, or svāmī, and one who is controlled by the mind is called go-dāsa, or the servant of the senses.
- A gosvāmī knows the standard of sense happiness.
- In transcendental sense happiness, the senses are engaged in the service of Hṛṣīkeśa, or the supreme owner of the senses—Kṛṣṇa.
- Serving Kṛṣṇa with purified senses is called Kṛṣṇa consciousness.
- That is the way of bringing the senses under full control. What is more, that is the highest perfection of yoga practice.

## Section-III – Further Stages in the Practice of Yoga (10-32)

॥ 6.27 ॥

praśānta-manasaṁ hy enaṁ  
yoginaṁ sukham uttamam  
upaiti śānta-rajasam  
brahma-bhūtam akalmaṣam

Supreme bliss comes to that yogī (enaṁ yoginaṁ sukham uttamam) with mind fixed on the soul (praśānta-manasaṁ), becomes devoid of passion (upaiti śānta-rajasam), free of desires (akalmaṣam), and then directly experiencing ātmā (brahma-bhūtam).

## Baladeva

- Endeavoring in this way, the yogī will again experience the bliss of samādhi.
- The greatest happiness of realizing ātmā (sukham uttamam) (subject of the sentence) spontaneously comes to the yogī whose mind is fixed on ātmā (praśānta manasam), whose ancient, subtle sinful inclinations are consequently destroyed (akalmaṣam), and therefore is free of passion (śānta rajasam), and who directly experiences the ātmā which appears with eight distinct qualities (brahma bhūtam).
- [Note: The soul is sinless, ageless, deathless, without grief, without hunger, without thirst, blissful, and fulfills his promises.]

## Srila Prabhupada

- Brahma-bhūta is the state of being free from material contamination and situated in the transcendental service of the Lord.
- Mad-bhaktim labhate parām (Purport. 18.54).
- One cannot remain in the quality of Brahman, the Absolute, until one's mind is fixed on the lotus feet of the Lord.
- Sa vai manaḥ kṛṣṇa-pādāravindayoḥ [SB 9.4.18].
- To be always engaged in the transcendental loving service of the Lord, or to remain in Kṛṣṇa consciousness, is to be factually liberated from the mode of passion and all material contamination.

## Section-III – Further Stages in the Practice of Yoga (10-32)

॥ 6.28 ॥

yuñjann evaṁ sadātmānam  
yogī vigata-kalmaṣaḥ  
sukhena brahma-saṁsparśam  
atyantaṁ sukham aśnute

Thus constantly experiencing ātmā (yuñjann evaṁ sadā ātmānam), the yogī, free of all sin (yogī vigata-kalmaṣaḥ), easily attains (sukhena aśnute) the unlimited bliss (atyantaṁ sukham) of experiencing paramātmā (brahma-saṁsparśam).



## Baladeva

- After directly realizing his own ātmā, he then directly realizes the paramātmā.
- Experiencing his own ātmā by the yoga method described above (ātmānam yuñjan), with all faults burned up by this method (vigata kalmasaḥ), the yogī easily (sukhena) attains the unlimited happiness (sukham), the realization of paramātmā (brahma saṁsparśam).

## Srila Prabhupada

- Self-realization means knowing one's constitutional position in relationship to the Supreme.
- The individual soul is part and parcel of the Supreme, and his position is to render transcendental service to the Lord.
- This transcendental contact with the Supreme is called brahma-saṁsparśa.

## Section-III – Further Stages in the Practice of Yoga (10-32)

॥ 6.29 ॥

**sarva-bhūta-stham ātmānam  
sarva-bhūtāni cātmani  
īkṣate yoga-yuktātmā  
sarvatra sama-darśanaḥ**

The yogī in perfect samādhi (**yoga-yuktātmā**) who sees paramātmā as equal to all (**sarvatra sama-darśanaḥ**) realizes (**īkṣate**) the paramātmā as the controller of all living entities (**sarva-bhūta-stham ātmānam**) and as the resting place of all living entities (**sarva-bhūtāni cātmani**).

The yogī whose consciousness has become Brahman (**yoga-yuktātmā**) realizes (**īkṣate**) the Paramātmā as the indweller of all living entities (**sarva-bhūta-stham ātmānam**) and as the resting place of all living entities (**sarva-bhūtāni cātmani**). He sees everything as Paramātmā (**sarvatra sama-darśanaḥ**).

## Baladeva

- This yogī who has achieved samādhi (yoga yuktātmā), seeing both his ātmā and paramātmā, realizes that paramātmā is all pervading (sarva bhūta stham), that all living beings including Śiva are under His shelter (sarva bhūtāni ātmani), and that paramātmā is without prejudice, equal to all (sama darśanaḥ).
- The person who has achieved samādhi (yoga yuktātmā) sees the Supreme Lord (ātmānam).
- The Supreme Lord is called ātmā because He is pervading everywhere and knows everything.

## Baladeva

- That paramātmā is referred to in this verse is understood clearly from the next verse as well.
- The person in samādhi sees the paramātmā dwelling within all living entities (sarva bhūta satham) as antaryāmī.
- He sees paramātmā as the shelter of all jīvas (ātmani sarva bhūtāni).
- He sees paramātmā as equal to all, devoid of injustice (sama darśiṇaḥ) to all living entities (sarvatra), who are given high or low bodies according to their karmas.

## SVCT

- This verse shows the jīvan-mukta's direct experience of Brahman.
- He, whose consciousness has taken the form of Brahman (yoga-yukta ātmā), realizes by spiritual perception (ikṣate) the Paramātmā who resides in all entities (sarva-bhūta-stham ātmānam), and is the resting place of all entities (ātmani sarva-bhūtāni).
- Thus He sees everything as Brahman (sama-darśinaḥ).

## Srila Prabhupada

- A Kṛṣṇa conscious yogī is the perfect seer because he sees Kṛṣṇa, the Supreme, situated in everyone's heart as Supersoul (Paramātmā).
- Īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati.
- The Lord in His Paramātmā feature is situated within both the heart of the dog and that of a brāhmaṇa.
- The perfect yogī knows that the Lord is eternally transcendental and is not materially affected by His presence in either a dog or a brāhmaṇa.
- That is the supreme neutrality of the Lord.

## Srila Prabhupada

- The individual soul is also situated in the individual heart, but he is not present in all hearts.
- That is the distinction between the individual soul and the Supersoul.
- One who is not factually in the practice of yoga cannot see so clearly.
- A Kṛṣṇa conscious person can see Kṛṣṇa in the heart of both the believer and the nonbeliever.
- In the smṛti (Sātvata-tantra 3.49) this is confirmed as follows: ātatatvāc ca māṛṭtvād ātmā hi paramo hariḥ. The Lord, being the source of all beings, is like the mother and the maintainer.
- As the mother is neutral to all different kinds of children, the supreme father (or mother) is also.
- Consequently the Supersoul is always in every living being.



## Srila Prabhupada

- Outwardly, also, every living being is situated in the energy of the Lord.
- As will be explained in the Seventh Chapter, the Lord has, primarily, two energies—the spiritual (or superior) and the material (or inferior).
- The living entity, although part of the superior energy, is conditioned by the inferior energy; the living entity is always in the Lord's energy.
- Every living entity is situated in Him in one way or another.

## Srila Prabhupada

- The yogī sees equally because he sees that all living entities, although in different situations according to the results of fruitive work, in all circumstances remain the servants of God.
- While in the material energy, the living entity serves the material senses; and while in the spiritual energy, he serves the Supreme Lord directly.
- In either case the living entity is the servant of God.
- This vision of equality is perfect in a person in Kṛṣṇa consciousness.

## Section-III – Further Stages in the Practice of Yoga (10-32)

|| 6.30 ||

**yo mām paśyati sarvatra  
sarvaṁ ca mayi paśyati  
tasyāhaṁ na praṇaśyāmi  
sa ca me na praṇaśyati**

He who sees Me everywhere (**yo mām paśyati sarvatra**) and sees everything in Me (**sarvaṁ ca mayi paśyati**), never loses sight Me (**tasya ahaṁ na praṇaśyāmi**), nor do I lose sight of him (**sa ca me na praṇaśyati**).

## Baladeva

- Expanding on the previous verse, this verse then explains the result for one who can see in the way described above.
- I, paramātmā, do not become invisible to that yogī (na praṇaśyāmi).
- That yogī also does not become invisible to Me.
- We both see each other at all times.

## Srila Prabhupada

- A person in Kṛṣṇa consciousness certainly sees Lord Kṛṣṇa everywhere, and he sees everything in Kṛṣṇa.
- Such a person may appear to see all separate manifestations of the material nature, but in each and every instance he is conscious of Kṛṣṇa, knowing that everything is a manifestation of Kṛṣṇa's energy.
- Nothing can exist without Kṛṣṇa, and Kṛṣṇa is the Lord of everything—this is the basic principle of Kṛṣṇa consciousness. Kṛṣṇa consciousness is the development of love of Kṛṣṇa—a position transcendental even to material liberation.

## Srila Prabhupada

- At this stage of Kṛṣṇa consciousness, beyond self-realization, the devotee becomes one with Kṛṣṇa in the sense that Kṛṣṇa becomes everything for the devotee and the devotee becomes full in loving Kṛṣṇa.
- An intimate relationship between the Lord and the devotee then exists.
- In that stage, the living entity can never be annihilated, nor is the Personality of Godhead ever out of the sight of the devotee.
- To merge in Kṛṣṇa is spiritual annihilation. A devotee takes no such risk. It is stated in the Brahma-saṁhitā (5.38):  
(**premañjana-cchurita-bhakti-vilocanena**)

## Srila Prabhupada

- At this stage, Lord Kṛṣṇa never disappears from the sight of the devotee, nor does the devotee ever lose sight of the Lord.
- In the case of a yogī who sees the Lord as Paramātmā within the heart, the same applies.
- Such a yogī turns into a pure devotee and cannot bear to live for a moment without seeing the Lord within himself.

## Section-III – Further Stages in the Practice of Yoga (10-32)

|| 6.31 ||

sarva-bhūta-sthitam yo mām  
bhajaty ekatvam āsthitaḥ  
sarvathā vartamāno 'pi  
sa yogī mayi vartate

The yogī (**sah yogī**) who meditates on Me as one (**yah mām ekatvam āsthitaḥ bhajaty**), though situated in all entities (**sarva-bhūta-sthitam**), exists in Me (**mayi vartate**), no matter whether he performs prescribed duties or not (**sarvathā vartamāno 'pi**).



## Baladeva

- This yogī, experiencing My inconceivable svarūpa śakti, becomes very dear to Me. The verse is spoken with this intention.
- I, the size of seven inches, with four arms holding cakra, conch, club and lotus, with complexion of the atasī flower, reside in the hearts of all jīvas. [**Note: The size of the Lord is one pradeśa**]
- The yogī who meditates (bhajati) on Me situated in the hearts of all, understanding that all My numerous forms are one (by acintya śakti), whether he performs or neglects his prescribed duties during unfavorable times (sarvathā vartamaṇḥ), resides in Me.
- That means the yogī, whose fault of sensuality has been burned up by the great influence of realizing My quality of possessing inconceivable śakti, enjoys liberation in the form of closeness to Me, rather than experiencing saṁsāra.

## Srila Prabhupada

- A yogī who is practicing meditation on the Supersoul sees within himself the plenary portion of Kṛṣṇa as Viṣṇu—with four hands, holding conchshell, wheel, club and lotus flower.
- The yogī should know that Viṣṇu is not different from Kṛṣṇa.
- Kṛṣṇa in this form of Supersoul is situated in everyone's heart.
- Furthermore, there is no difference between the innumerable Supersouls present in the innumerable hearts of living entities.
- Nor is there a difference between a Kṛṣṇa conscious person always engaged in the transcendental loving service of Kṛṣṇa and a perfect yogī engaged in meditation on the Supersoul.

## Srila Prabhupada

- The yogī in Kṛṣṇa consciousness—even though he may be engaged in various activities while in material existence—remains always situated in Kṛṣṇa.
- This is confirmed in the Bhakti-rasāmṛta-sindhu (1.2.187) of Śrīla Rūpa Gosvāmī: nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate.
- A devotee of the Lord, always acting in Kṛṣṇa consciousness, is automatically liberated.
- In the Nārada Pañcarātra this is confirmed in this way:  
"By concentrating one's attention on the transcendental form of Kṛṣṇa, who is all-pervading and beyond time and space, one becomes absorbed in thinking of Kṛṣṇa and then attains the happy state of transcendental association with Him."

## Srila Prabhupada

- Kṛṣṇa consciousness is the highest stage of trance in yoga practice.
- This very understanding that Kṛṣṇa is present as Paramātmā in everyone's heart makes the yogī faultless.
- The Vedas (Gopāla-tāpanī Upaniṣad 3.2) confirm this inconceivable potency of the Lord as follows: eka 'pi san bahudhā yo 'vabhāti. "Although the Lord is one, He is present in innumerable hearts as many."
- Similarly, in the smṛti-śāstra (Matsya Purāṇa) it is said:

"Viṣṇu is one, and yet He is certainly all-pervading. By His inconceivable potency, in spite of His one form, He is present everywhere, as the sun appears in many places at once."

## Section-III – Further Stages in the Practice of Yoga (10-32)

|| 6.32 ||

ātmaupamyena sarvatra  
samaṁ paśyati yo 'rjuna  
sukhaṁ vā yadi vā duḥkhaṁ  
sa yogī paramo mataḥ

O Arjuna (**arjuna**), I consider him to be the topmost yogī (**sa yogī paramo mataḥ**) who sees everywhere (**yaḥ sarvatra paśyati**) the happiness and distress of others (**sukhaṁ vā yadi vā duḥkhaṁ**) as his own (**ātmaupamyena samaṁ**).

## Baladeva

- Previously the Lord said *sarva-bhūta-hite rataḥ*: the yogīs are engaged in the welfare of all beings. (BG 5.25) This verse further elaborates the point.
- He sees in any circumstance both happiness and distress of others as if it were his own.
- As he desires happiness for himself, he desires happiness for others, and not distress.
- I consider this yogī who is merciful to all, seeing others' happiness and distress as his own, to be the best.
- Though a person may be knowledgeable of the truth, if he sees others unequal to himself, then he is not considered the best yogī.

## Srila Prabhupada

- One who is Kṛṣṇa conscious is a perfect yogī; he is aware of everyone's happiness and distress by dint of his own personal experience.
- The cause of the distress of a living entity is forgetfulness of his relationship with God.
- And the cause of happiness is knowing Kṛṣṇa to be the supreme enjoyer of all the activities of the human being, the proprietor of all lands and planets, and the sincerest friend of all living entities.
- The perfect yogī knows that the living being who is conditioned by the modes of material nature is subjected to the threefold material miseries due to forgetfulness of his relationship with Kṛṣṇa.

## Srila Prabhupada

- And because one in Kṛṣṇa consciousness is happy, he tries to distribute the knowledge of Kṛṣṇa everywhere.
- Since the perfect yogī tries to broadcast the importance of becoming Kṛṣṇa conscious, he is the best philanthropist in the world, and he is the dearest servitor of the Lord. Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ (Purport. 18.69).
- In other words, a devotee of the Lord always looks to the welfare of all living entities, and in this way he is factually the friend of everyone.
- He is the best yogī because he does not desire perfection in yoga for his personal benefit, but tries for others also.



## Srila Prabhupada

- He does not envy his fellow living entities.
- Here is a contrast between a pure devotee of the Lord and a yogī interested only in his personal elevation.
- The yogī who has withdrawn to a secluded place in order to meditate perfectly may not be as perfect as a devotee who is trying his best to turn every man toward Kṛṣṇa consciousness.

## Section-IV – The Necessity of controlling the turbulent mind (33-36)

|| 6.33 ||

arjuna uvāca

yo 'yaṁ yogas tvayā proktaḥ  
sāmyena madhusūdana  
etasyāhaṁ na paśyāmi  
cañcalatvāt sthitim sthirām

O Madhusūdana (**madhusūdana**), I do not see (**ahaṁ na paśyāmi**) that this yoga with equal vision (**ayaṁ sāmyena yogah**) that you have described (**yaḥ tvayā proktaḥ**) can be lasting (**sthitim sthirām**), because of the fickle mind (**etasya cañcalatvāt**).

## SVCT

- Seeing that it would be difficult to attain such equal vision, Arjuna speaks.
- “I do not see the permanence of this yoga which has achieved equal vision. This yoga will not last forever. This state will last for three or four days.
- Why?
- Because the mind is unsteady (cañcalatvāt).
- You spoke of seeing the happiness and distress of all living entities of the world as ones own happiness and distress. One can maintain such equal vision for friends or neutral persons, but it is not possible to maintain equal vision for enemies, who wish to cause you harm, for those who hate you or criticize you.

## SVCT

- It is not possible for me to see as equal, at all times, the happiness and distress of Yudhiṣṭhira and Duryodhana.
- Even if by intelligence you see equally the jīva, Paramātmā, prāṇas , senses and bodily elements of oneself and ones enemies, that lasts only for two or three days, because the fickle mind is stronger than the discriminating intellect.
- One sees that the mind, attached to material enjoyment, overcomes the intellect.”

## Srila Prabhupada

- The system of mysticism described by Lord Kṛṣṇa to Arjuna beginning with the words śucau deśe and ending with yogī paramaḥ is here being rejected by Arjuna out of a feeling of inability.
- It is not possible for an ordinary man to leave home and go to a secluded place in the mountains or jungles to practice yoga in this Age of Kali.
- The present age is characterized by a bitter struggle for a life of short duration.
- People are not serious about self-realization even by simple, practical means, and what to speak of this difficult yoga system, which regulates the mode of living, the manner of sitting, selection of place, and detachment of the mind from material engagements.

## Srila Prabhupada

- As a practical man, Arjuna thought it was impossible to follow this system of yoga, even though he was favorably endowed in many ways.
- He belonged to the royal family and was highly elevated in terms of numerous qualities; he was a great warrior, he had great longevity, and, above all, he was the most intimate friend of Lord Kṛṣṇa, the Supreme Personality of Godhead.
- Five thousand years ago, Arjuna had much better facilities than we do now, yet he refused to accept this system of yoga.
- In fact, we do not find any record in history of his practicing it at any time.
- Therefore this system must be considered generally impossible in this Age of Kali.

## Srila Prabhupada

- Of course it may be possible for some very few, rare men, but for the people in general it is an impossible proposal.
- If this were so five thousand years ago, then what of the present day?
- Those who are imitating this yoga system in different so-called schools and societies, although complacent, are certainly wasting their time. They are completely in ignorance of the desired goal.

## Section-IV – The Necessity of controlling the turbulent mind (33-36)

|| 6.34 ||

cañcalaṁ hi manaḥ kṛṣṇa  
pramāthi balavad dṛḍham  
tasyāhaṁ nigrahaṁ manye  
vāyor iva su-duṣkaram

The mind is fickle (**cañcalaṁ hi manaḥ kṛṣṇa**), agitating, strong and firm (**pramāthi balavad dṛḍham**). I think (**ahaṁ manye**) it is more difficult to control than the wind (**tasya nigrahaṁ vāyor iva su-duṣkaram**).



## SVCT

- In this verse Arjuna explains about the mind. The mind by nature is fickle.
- “But here is an objection. The śruti says:

**ātmānam rathinam viddhi śarīram ratham eva ca  
buddhim tu sārathim viddhi manaḥ pragraham eva ca  
indriyāṇi hayān āhur viśayāms teṣu gocarān  
ātmendriya-mano-yukto bhoktety āhur manīṣiṇaḥ**

Know that the ātmā is the passenger (**ātmānam rathinam viddhi**), and the body is the chariot (**śarīram ratham eva ca**). Know that the intelligence is the driver (**buddhim tu sārathim viddhi**) and the mind is the reins (**manaḥ pragraham eva ca**). The senses are called the horses (**indriyāṇi hayān āhur**) and the sense objects are called the pasturing grounds (**viśayāms teṣu gocarān**). The wise say (**manīṣiṇaḥ āhuh**) that the enjoyer is the ātmā (**ātmā bhoktā ity**) connected with the senses and the mind (**indriya-mano-yukto**). **Kaṭha Upaniṣad 1.3.3**

## SVCT

- Here it is said that the mind is controlled by the intelligence. Therefore it is possible to control the mind by the discriminating intelligence.”
- “No, the mind is a harasser (pramāthi). It harasses even the discriminating intelligence.
- Why? Because it is strong (balavat). It is like a strong disease that gives no regard to the medicine which is supposed to alleviate the disease.
- Moreover it is firm (dr̥ḍham). Like iron it cannot be pierced by the discriminating intelligence.
- Therefore I think that the mind is as difficult to control as the wind, even by the process of yoga.
- It is not possible to hold the wind in ones hand. Please tell me the method for controlling the mind.”

## Srila Prabhupada

- The mind is so strong and obstinate that it sometimes overcomes the intelligence, although the mind is supposed to be subservient to the intelligence.
- For a man in the practical world who has to fight so many opposing elements, it is certainly very difficult to control the mind.
- Artificially, one may establish a mental equilibrium toward both friend and enemy, but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind.

## Srila Prabhupada

- In the Vedic literature (Kaṭha Upaniṣad 1.3.3-4) it is said:

"The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. So it is understood by great thinkers."

- Intelligence is supposed to direct the mind, but the mind is so strong and obstinate that it often overcomes even one's own intelligence, as an acute infection may surpass the efficacy of medicine.
- Such a strong mind is supposed to be controlled by the practice of yoga, but such practice is never practical for a worldly person like Arjuna.

## Srila Prabhupada

- And what can we say of modern man?
- The simile used here is appropriate: one cannot capture the blowing wind.
- And it is even more difficult to capture the turbulent mind.
- The easiest way to control the mind, as suggested by Lord Caitanya, is chanting "Hare Kṛṣṇa," the great mantra for deliverance, in all humility.
- The method prescribed is sa vai manaḥ kṛṣṇa-pādāravindayoḥ: [SB 9.4.18] one must engage one's mind fully in Kṛṣṇa. Only then will there remain no other engagements to agitate the mind.

## Section-IV – The Necessity of controlling the turbulent mind (33-36)

|| 6.35 ||

śrī-bhagavān uvāca  
asamśayaṁ mahā-bāho  
mano durnigrahaṁ calam  
abhyāsenā tu kaunteya  
vairāgyeṇa ca gr̥hyate

The Lord said: O Mighty-armed (**mahā-bāho**), certainly (**asamśayaṁ**) the mind is difficult to control and fickle (**manah durnigrahaṁ calam**). But it can be controlled by repeated practice and by detachment (**abhyāsenā tu kaunteya vairāgyeṇa ca gr̥hyate**).

## SVCT

- Accepting what Arjuna has said, Kṛṣṇa gives a conclusion.
- What you have said is certainly true.
- But though a disease may be very serious, by taking the right medicine according to the doctor's prescription repeatedly, after a long time the disease gets cured.
- Similarly, though the mind is difficult to control, it is possible to control it by repeated practice according to the direction of the guru, by constant application of the process of meditation on the Supreme Lord (abhyāseṇa) and by dissociation from the objects of enjoyment (vairāgyeṇa).
- Patañjali says in his sūtras, abhyāsa-vairāgyābhyām tan-nirodhaḥ (Yoga Sūtras 1.12): the mind is controlled by practice and detachment.

## SVCT

- Since you defeated many great warriors in battle (mahā-baho), and even defeated Lord Śiva, can you not defeat the mind?
- If you are able to defeat the soldier called the mind by the weapon of the great process of yoga, then you can be called “mighty-armed.”
- O Kaunteya, you should not fear: as you are the son of My aunt Kuntī, it is proper that I help you.



## Srila Prabhupada

- The difficulty of controlling the obstinate mind, as expressed by Arjuna, is accepted by the Personality of Godhead.
- But at the same time He suggests that by practice and detachment it is possible. What is that practice?
- In the present age no one can observe the strict rules and regulations of placing oneself in a sacred place, focusing the mind on the Supersoul, restraining the senses and mind, observing celibacy, remaining alone, etc.
- By the practice of Kṛṣṇa consciousness, however, one engages in nine types of devotional service to the Lord. The first and foremost of such devotional engagements is hearing about Kṛṣṇa.

## Srila Prabhupada

- This is a very powerful transcendental method for purging the mind of all misgivings.
- The more one hears about Kṛṣṇa, the more one becomes enlightened and detached from everything that draws the mind away from Kṛṣṇa.
- By detaching the mind from activities not devoted to the Lord, one can very easily learn vairāgya. Vairāgya means detachment from matter and engagement of the mind in spirit.
- Impersonal spiritual detachment is more difficult than attaching the mind to the activities of Kṛṣṇa.
- This is practical because by hearing about Kṛṣṇa one becomes automatically attached to the Supreme Spirit.

## Srila Prabhupada

- This attachment is called pareśānubhūti, spiritual satisfaction.
- It is just like the feeling of satisfaction a hungry man has for every morsel of food he eats. The more one eats while hungry, the more one feels satisfaction and strength.
- Similarly, by discharge of devotional service one feels transcendental satisfaction as the mind becomes detached from material objectives.
- It is something like curing a disease by expert treatment and appropriate diet.
- Hearing of the transcendental activities of Lord Kṛṣṇa is therefore expert treatment for the mad mind, and eating the foodstuff offered to Kṛṣṇa is the appropriate diet for the suffering patient. This treatment is the process of Kṛṣṇa consciousness.

## Section-IV – The Necessity of controlling the turbulent mind (33-36)

|| 6.36 ||

asam̐yatātmanā yogo  
duṣprāpa iti me matiḥ  
vaśyātmanā tu yatatā  
śakyo 'vāptum upāyataḥ

It is My opinion (**me matiḥ**) that yoga is not possible (**yogah duṣprāpah**) for one whose mind is without practice and detachment (**asam̐yatātmanā**). But it is possible to attain (**avāptum śakyah**) for one who endeavors and controls the mind (**vaśyātmanā tu yatatā**) by the intense practice (**upāyataḥ**).

## SVCT

- The Lord cites His own conclusion.
- Yoga is difficult for a person whose mind is not controlled by practice and detachment (asam̐yata ātmanā).
- Yoga or samādhi, characterized by stopping the mind, can be attained after a long time by a person who makes effort with the mind controlled (vaśyātmanā), because of intense practice (upāyataḥ).

## Srila Prabhupada

- The Supreme Personality of Godhead declares that one who does not accept the proper treatment to detach the mind from material engagement can hardly achieve success in self-realization.
- Trying to practice yoga while engaging the mind in material enjoyment is like trying to ignite a fire while pouring water on it.
- Yoga practice without mental control is a waste of time.
- Such a show of yoga may be materially lucrative, but it is useless as far as spiritual realization is concerned.

## Srila Prabhupada

- Therefore, one must control the mind by engaging it constantly in the transcendental loving service of the Lord.
- Unless one is engaged in Kṛṣṇa consciousness, he cannot steadily control the mind.
- A Kṛṣṇa conscious person easily achieves the result of yoga practice without separate endeavor, but a yoga practitioner cannot achieve success without becoming Kṛṣṇa conscious.

## Section-V – Destination of an Unsuccessful Yogi (37-45)

|| 6.37 ||

arjuna uvāca

ayatiḥ śraddhayopeto

yogāc calita-mānasah

aprāpya yoga-saṁsiddhim

kām gatiṁ kṛṣṇa gacchati

Arjuna said: O Kṛṣṇa (**kṛṣṇa**), what is the destination of one (**kām gatiṁ gacchati**) who, though having faith (**śraddhayā upeto**), does not continue the endeavor (**ayatiḥ**), because of unsteady mind (**yogāt calita-mānasah**), and does not attain the goal of yoga, samādhi (**aprāpya yoga-saṁsiddhim**)?



## SVCT

- You have said that yoga can be attained by a person who endeavors through practice and detachment.
- What happens to the person who does not endeavor, who does not practice, and does not have detachment? He puts in only a little effort (ayatih).
- He starts the practice of yoga with faith in the yoga scriptures, and is therefore not an imposter.
- But, he deviates from yoga, for his mind turns to objects of enjoyment because of lack of practice and detachment.
- Thus he does not attain complete perfection (samsiddhim).
- But he has attained some results, since he has begun the first stage of progressing in yoga, after the stage of aspiring for yoga.

## Srila Prabhupada

- The path of self-realization or mysticism is described in the Bhagavad-gītā.
- The basic principle of self-realization is knowledge that the living entity is not this material body but that he is different from it and that his happiness is in eternal life, bliss and knowledge. These are transcendental, beyond both body and mind.
- Self-realization is sought by the path of knowledge, by the practice of the eightfold system or by bhakti-yoga.
- In each of these processes one has to realize the constitutional position of the living entity, his relationship with God, and the activities whereby he can reestablish the lost link and achieve the highest perfectional stage of Kṛṣṇa consciousness.

## Srila Prabhupada

- Following any of the above-mentioned three methods, one is sure to reach the supreme goal sooner or later.
- This was asserted by the Lord in the Second Chapter: even a little endeavor on the transcendental path offers a great hope for deliverance.
- Out of these three methods, the path of bhakti-yoga is especially suitable for this age because it is the most direct method of God realization.
- To be doubly assured, Arjuna is asking Lord Kṛṣṇa to confirm His former statement.
- One may sincerely accept the path of self-realization, but the process of cultivation of knowledge and the practice of the eightfold yoga system are generally very difficult for this age.

## Srila Prabhupada

- Therefore, despite constant endeavor one may fail, for many reasons.
- First of all, one may not be sufficiently serious about following the process. To pursue the transcendental path is more or less to declare war on the illusory energy.
- Consequently, whenever a person tries to escape the clutches of the illusory energy, she tries to defeat the practitioner by various allurements. A conditioned soul is already allured by the modes of material energy, and there is every chance of being allured again, even while performing transcendental disciplines. This is called *yogāc calita-mānasaḥ*: deviation from the transcendental path. Arjuna is inquisitive to know the results of deviation from the path of self-realization.

## Section-V – Destination of an Unsuccessful Yogi (37-45)

|| 6.38 ||

**kaccin nobhaya-vibhraṣṭaś  
chinnābhram iva naśyati  
apraṭiṣṭho mahā-bāho  
vimūḍho brahmaṇaḥ pathi**

Does he who is bewildered about the method of achieving Brahman (**kaccid vimūḍho brahmaṇaḥ pathi**), who fails in both ways (**ubhaya-vibhraṣṭah**), not having achieved the goal (**apraṭiṣṭhah**), not disappear like a fragmented cloud (**na chinnābhram iva naśyati**)?

## SVCT

- Kvacit indicates only a question.
- Having failed on both sides, having given up the path of karma and taken completely to the path of yoga, and having given that up also, does he not disappear like a cloud which separates from the original cloud and does not become another cloud, but instead disappears in the middle of the sky?
- The difficulty is that from having entered the path of yoga, one develops a desire of give up enjoyment of material objects, and because of lack of real detachment also, has a desire to enjoy those objects.

## SVCT

- Because of not doing activities leading to Svargaloka and also not completing the practice of yoga leading to liberation, he attains neither Svarga nor liberation.
- Thus, becoming bewildered in the method of attaining Brahman, not having achieved the goal (apratisthaḥ), does he get destroyed or not? This I ask You.

# Srila Prabhupada

- There are two ways to progress.
- Those who are materialists have no interest in transcendence; therefore they are more interested in material advancement by economic development, or in promotion to the higher planets by appropriate work.
- When one takes to the path of transcendence, one has to cease all material activities and sacrifice all forms of so-called material happiness.
- If the aspiring transcendentalist fails, then he apparently loses both ways; in other words, he can enjoy neither material happiness nor spiritual success.



## Srila Prabhupada

- He has no position; he is like a riven cloud.
- A cloud in the sky sometimes deviates from a small cloud and joins a big one.
- But if it cannot join a big one, then it is blown away by the wind and becomes a nonentity in the vast sky.
- The brahmaṇaḥ pathi is the path of transcendental realization through knowing oneself to be spiritual in essence, part and parcel of the Supreme Lord, who is manifested as Brahman, Paramātmā and Bhagavān.

## Srila Prabhupada

- Lord Śrī Kṛṣṇa is the fullest manifestation of the Supreme Absolute Truth, and therefore one who is surrendered to the Supreme Person is a successful transcendentalist.
- To reach this goal of life through Brahman and Paramātmā realization takes many, many births (bahūnām janmanām ante[Purport. 7.19]).
- Therefore the supermost path of transcendental realization is bhakti-yoga, or Kṛṣṇa consciousness, the direct method.

## Section-V – Destination of an Unsuccessful Yogi (37-45)

|| 6.39 ||

etan me samśayaṁ kṛṣṇa  
chettum arhasy aśeṣataḥ  
tvad-anyaḥ samśayasyāsyā  
chettā na hy upapadyate

You should fully destroy (**chettum arhasy aśeṣataḥ**) my doubt (**etan me samśayaṁ**), O Kṛṣṇa (**kṛṣṇa**). No one can be the destroyer (**chettā na hy upapadyate**) of this doubt (**asya samśayasya**) except You (**tvad-anyaḥ**).

## Srila Prabhupada

- Kṛṣṇa is the perfect knower of past, present and future. In the beginning of the Bhagavad-gītā, the Lord said that all living entities existed individually in the past, they exist now in the present, and they continue to retain individual identity in the future, even after liberation from the material entanglement.
- So He has already cleared up the question of the future of the individual living entity.
- Now, Arjuna wants to know of the future of the unsuccessful transcendentalist.

## Srila Prabhupada

- No one is equal to or above Kṛṣṇa, and certainly the so-called great sages and philosophers who are at the mercy of material nature cannot equal Him.
- Therefore the verdict of Kṛṣṇa is the final and complete answer to all doubts, because He knows past, present and future perfectly—but no one knows Him.
- Kṛṣṇa and Kṛṣṇa conscious devotees alone can know what is what.

## Section-V – Destination of an Unsuccessful Yogi (37-45)

|| 6.40 ||

śrī-bhagavān uvāca  
pārtha naiveha nāmutra  
vināśas tasya vidyate  
na hi kalyāṇa-kṛt kaścid  
durgatiṁ tāta gacchati

The Lord said: O son of Pṛthā (**pārtha**), he does not fail to attain material or spiritual goals (**na eva iha na amutra vināśas tasya vidyate**). One who has done the auspicious work of yoga (**kalyāṇa-kṛt**) is not deprived of the benefits (**na hi kaścid durgatiṁ gacchati**), O My son (**tāta**).

## Baladeva

- Such a yogī has no loss of the happiness of svarga in the material world or seeing paramātmā in the spiritual world.
- It is certain that eventually he will attain all of this, for (hi) one who begins this performance of yoga, which is the correct method for attaining the highest benefit (kalyāṇa-kṛt), is not deprived of either the material or spiritual benefits (durgatim).
- Kṛṣṇa addresses Arjuna as tāta to express affection, because He regards him as His son.
- Tata means father. Lengthening the first syllable so that it becomes tāta indicates “someone dear to the father.”
- The father or senior addresses the junior son or pupil as tāta out of mercy.

## Srila Prabhupada

- In the Śrīmad-Bhāgavatam (1.5.17) Śrī Nārada Muni instructs Vyāsadeva as follows:

"If someone gives up all material prospects and takes complete shelter of the Supreme Personality of Godhead, there is no loss or degradation in any way. On the other hand a nondevotee may fully engage in his occupational duties and yet not gain anything."  
(**tyaktvā sva-dharmam**)

- For material prospects there are many activities, both scriptural and customary.
- A transcendentalist is supposed to give up all material activities for the sake of spiritual advancement in life, Kṛṣṇa consciousness.



## Srila Prabhupada

- One may argue that by Kṛṣṇa consciousness one may attain the highest perfection if it is completed, but if one does not attain such a perfectional stage, then he loses both materially and spiritually.
- It is enjoined in the scriptures that one has to suffer the reaction for not executing prescribed duties; therefore one who fails to discharge transcendental activities properly becomes subjected to these reactions.
- The Bhāgavatam assures the unsuccessful transcendentalist that there need be no worries.

## Srila Prabhupada

- Even though he may be subjected to the reaction for not perfectly executing prescribed duties, he is still not a loser, because auspicious Kṛṣṇa consciousness is never forgotten, and one so engaged will continue to be so even if he is lowborn in the next life.
- On the other hand, one who simply follows strictly the prescribed duties need not necessarily attain auspicious results if he is lacking in Kṛṣṇa consciousness.
- The purport may be understood as follows.
- Humanity may be divided into two sections, namely, the regulated and the nonregulated.
- Those who are engaged simply in bestial sense gratifications without knowledge of their next life or spiritual salvation belong to the nonregulated section.

## Srila Prabhupada

- And those who follow the principles of prescribed duties in the scriptures are classified amongst the regulated section.
- The nonregulated section, both civilized and noncivilized, educated and noneducated, strong and weak, are full of animal propensities.
- Their activities are never auspicious, because while enjoying the animal propensities of eating, sleeping, defending and mating, they perpetually remain in material existence, which is always miserable.
- On the other hand, those who are regulated by scriptural injunctions, and who thus rise gradually to Kṛṣṇa consciousness, certainly progress in life.

## Srila Prabhupada

- Those who are following the path of auspiciousness can be divided into three sections, namely (1) the followers of scriptural rules and regulations who are enjoying material prosperity, (2) those who are trying to find ultimate liberation from material existence, and (3) those who are devotees in Kṛṣṇa consciousness.
- Those who are following the rules and regulations of the scriptures for material happiness may be further divided into two classes: those who are fruitive workers and those who desire no fruit for sense gratification.
- Those who are after fruitive results for sense gratification may be elevated to a higher standard of life—even to the higher planets—but still, because they are not free from material existence, they are not following the truly auspicious path.

## Srila Prabhupada

- The only auspicious activities are those which lead one to liberation.
- Any activity which is not aimed at ultimate self-realization or liberation from the material bodily concept of life is not at all auspicious.
- Activity in Kṛṣṇa consciousness is the only auspicious activity, and anyone who voluntarily accepts all bodily discomforts for the sake of making progress on the path of Kṛṣṇa consciousness can be called a perfect transcendentalist under severe austerity.
- And because the eightfold yoga system is directed toward the ultimate realization of Kṛṣṇa consciousness, such practice is also auspicious, and no one who is trying his best in this matter need fear degradation.

## Section-V – Destination of an Unsuccessful Yogi (37-45)

|| 6.41 ||

prāpya puṇya-kṛtām lokān  
uṣitvā śāśvatīḥ samāḥ  
śucīnām śrīmatām gehe  
yoga-bhraṣṭo 'bhijāyate

After attaining the worlds of the pious (**prāpya puṇya-kṛtām lokān**) and living there for long years (**uṣitvā śāśvatīḥ samāḥ**), the fallen yogī (**yoga-bhraṣṭah**) is born in the house of the religious and wealthy (**śucīnām śrīmatām gehe abhijāyate**).

## Baladeva

- This verse speaks of the fallen yogī's acquisition of material happiness.
- Becoming lax in performance of his dharma because of material desires, he attains and enjoys those desirable objects, the worlds of those who offer horse sacrifices (puṇya kṛtām lokān), through the power of his execution of his niṣkāma dharma aiming at the ātmā.
- Staying on those planets many years (śāśvatīḥ samāḥ usitvā), enjoying until his desire for enjoyment ceases, that fallen yogī, with no more desires, going from those planets, is born in the house of a wealthy person (śrīmatām) who engages in dharma, suitable for yoga practice (śucīnām), by the power of his incomplete yoga practice.
- This verse shows the result for the yogī who fell after practicing for a very short time.

## Srila Prabhupada

- The unsuccessful yogīs are divided into two classes: one is fallen after very little progress, and one is fallen after long practice of yoga.
- The yogī who falls after a short period of practice goes to the higher planets, where pious living entities are allowed to enter.
- After prolonged life there, one is sent back again to this planet, to take birth in the family of a righteous brāhmaṇa vaiṣṇava or of aristocratic merchants.



## Srila Prabhupada

- The real purpose of yoga practice is to achieve the highest perfection of Kṛṣṇa consciousness, as explained in the last verse of this chapter.
- But those who do not persevere to such an extent and who fail because of material allurements are allowed, by the grace of the Lord, to make full utilization of their material propensities.
- And after that, they are given opportunities to live prosperous lives in righteous or aristocratic families.
- Those who are born in such families may take advantage of the facilities and try to elevate themselves to full Kṛṣṇa consciousness.

## Section-V – Destination of an Unsuccessful Yogi (37-45)

॥ 6.42 ॥

atha vā yoginām eva  
kule bhavati dhīmatām  
etad dhi durlabhataram  
loke janma yad īdrśam

Or, if he has practiced a long time (**atha vā**), he is born in the family of intelligent yogīs (**dhīmatām yoginām kule bhavati**). Such a birth (**yad īdrśam janma**) is more difficult to obtain (**durlabhataram**) in this world (**etad hi loke**).

## Baladeva

- This verse describes the result of the yogī who fell after practicing a long time.
- He is born in a family of yoga teachers (dhīmatām), in a family which practices yoga (yogīnām).
- He then praises these two types of birth.
- Such a birth in a family suitable for yoga (previous verse) or in a family practicing yoga, because of the strength of impressions of previous yoga practice, is very rare for normal men.

## Srila Prabhupada

- Birth in a family of yogīs or transcendentalists—those with great wisdom—is praised herein because the child born in such a family receives a spiritual impetus from the very beginning of his life.
- It is especially the case in the ācārya or gosvāmī families.
- Such families are very learned and devoted by tradition and training, and thus they become spiritual masters.
- In India there are many such ācārya families, but they have now degenerated due to insufficient education and training.

## Srila Prabhupada

- By the grace of the Lord, there are still families that foster transcendentalists generation after generation.
- It is certainly very fortunate to take birth in such families. Fortunately, both our spiritual master, Om Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, and our humble self had the opportunity to take birth in such families, by the grace of the Lord, and both of us were trained in the devotional service of the Lord from the very beginning of our lives.
- Later on we met by the order of the transcendental system.

## Section-V – Destination of an Unsuccessful Yogi (37-45)

|| 6.43 ||

**tatra tam buddhi-samyogam  
labhate paurva-dehikam  
yatate ca tato bhūyaḥ  
samsiddhau kuru-nandana**

In those two situations (**tatra tam**), he attains the state of his previous birth and a relation with ātmā and paramātmā (**labhate paurva-dehikam**) using his intelligence (**buddhi-samyogam**), and strives again for complete perfection (**tato bhūyaḥ samsiddhau yatate**), O son of the Kurus (**kuru-nandana**).

## Baladeva

- The Lord then speaks of the sādhana caused by practice in his previous birth, in order to speak about his attainment of spiritual happiness.
- In both types of birth, he attains the state of his previous birth; and by his intelligence he develops a connection with yoga, his own ātmā and paramātmā (buddhi saṁyogam).
- He tries even harder to attain perfection in the form of seeing ātmā and paramātmā in his pure heart (saṁsiddhau), as if waking up from sleep, in order that he will not fall down again.

## Srila Prabhupada

- King Bharata, who took his third birth in the family of a good brāhmaṇa, is an example of good birth for the revival of previous transcendental consciousness.
- King Bharata was the emperor of the world, and since his time this planet has been known among the demigods as Bhārata-varṣa.
- Formerly it was known as Ilāvṛta-varṣa.
- The emperor, at an early age, retired for spiritual perfection but failed to achieve success.



## Srila Prabhupada

- In his next life he took birth in the family of a good brāhmaṇa and was known as Jaḍa Bharata because he always remained secluded and did not talk to anyone.
- And later on he was discovered as the greatest transcendentalist by King Rahūgaṇa.
- From his life it is understood that transcendental endeavors, or the practice of yoga, never go in vain.
- By the grace of the Lord the transcendentalist gets repeated opportunities for complete perfection in Kṛṣṇa consciousness.

## Section-V – Destination of an Unsuccessful Yogi (37-45)

॥ 6.44 ॥

pūrvābhyāsenā tenaiva  
hriyate hy avaśo 'pi saḥ  
jijñāsur api yogasya  
śabda-brahmātivartate

Definitely, he is attracted to that previous practice (**tenaiva hy pūrvābhyāsenā saḥ hriyate**) even without effort (**avaśah api**). Inquisitive about yoga (**jijñāsur api yogasya**), he surpasses the materialistic path of the Vedas (**śabda-brahma ativartate**).

## Baladeva

- This verse explains the reason for his intense effort.
- Through his practice of yoga in the previous life, this yogī is attracted to yoga, even against his will, with some opposition (avaśo'pi).
- Hi (certainly) indicates that the power of yoga is an accepted fact.
- He is inquisitive about yoga, and inclined to practice, and surpasses (ativartate) the materialistic aspects of the Vedas (śabda brahma).
- He does not have faith in those aspects of the Vedas

## Srila Prabhupada

- Advanced yogīs are not very much attracted to the rituals of the scriptures, but they automatically become attracted to the yoga principles, which can elevate them to complete Kṛṣṇa consciousness, the highest yoga perfection.
- In the Śrīmad-Bhāgavatam (3.33.7), such disregard of Vedic rituals by the advanced transcendentalists is explained as follows:  
"O my Lord! Persons who chant the holy names of Your Lordship are far, far advanced in spiritual life, even if born in families of dog-eaters. Such chanters have undoubtedly performed all kinds of austerities and sacrifices, bathed in all sacred places, and finished all scriptural studies." (**aho bata śva-paco 'to garīyān**)

## Srila Prabhupada

- The famous example of this was presented by Lord Caitanya, who accepted Ṭhākura Haridāsa as one of His most important disciples.
- Although Ṭhākura Haridāsa happened to take his birth in a Muslim family, he was elevated to the post of nāmācārya by Lord Caitanya due to his rigidly attended principle of chanting three hundred thousand holy names of the Lord daily: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
- And because he chanted the holy name of the Lord constantly, it is understood that in his previous life he must have passed through all the ritualistic methods of the Vedas, known as śabda-brahma.
- Unless, therefore, one is purified, one cannot take to the principles of Kṛṣṇa consciousness or become engaged in chanting the holy name of the Lord, Hare Kṛṣṇa.

## Section-V – Destination of an Unsuccessful Yogi (37-45)

|| 6.45 ||

**prayatnād yatamānas tu  
yogī saṁśuddha-kilbiṣaḥ  
aneka-janma-saṁsiddhas  
tato yāti parām gatim**

That yogī (**yogī**), more than in previous life striving with full effort (**prayatnād yatamānas tu**), becoming purified of his faults (**saṁśuddha-kilbiṣaḥ**), and reaching full perfection after many births (**aneka-janma-saṁsiddhas**), finally attains the supreme goal (**tato yāti parām gatim**).

## Baladeva

- The cause of falling from the path is lack of effort.
- That has been mentioned before: though he has faith, he puts forth little effort (ayatih).
- It has been mentioned that the fallen yogī with lax practice attains the practice of yoga again in the next life.
- However, he does not attain perfection.
- That will only be attained after many births when his practice becomes mature.
- But he does not become lax in the yoga practice, and cannot be called a fallen yogī.

## Baladeva

- The perfection takes place only after many births of practice. Kardama Muni says:

**bahu-janma-vipakvena samyag-yoga-samādhinā  
draṣṭuṁ yatante yatayaḥ śūnyāgāreṣu yat-padam**

After many births, mature yogīs, by complete trance in yoga, endeavor in secluded places to see the lotus feet of the Supreme Personality of Godhead. **SB 3.24.28**

- Thus it is mentioned in this verse that he does not attain perfection in one birth. He makes great effort (prayatnād yatamānaḥ) in this life, in contrast to his previous life (tu), and burns up all faults, but even then he does not attain perfection in one life. Finally, he attains liberation (parām gatim).



## Srila Prabhupada

- A person born in a particularly righteous, aristocratic or sacred family becomes conscious of his favorable condition for executing yoga practice.
- With determination, therefore, he begins his unfinished task, and thus he completely cleanses himself of all material contaminations.
- When he is finally free from all contaminations, he attains the supreme perfection—Kṛṣṇa consciousness.
- Kṛṣṇa consciousness is the perfect stage of being freed of all contaminations. This is confirmed in the Bhagavad-gītā (7.28):  
"After many, many births of executing pious activities, when one is completely freed from all contaminations, and from all illusory dualities, one becomes engaged in the transcendental loving service of the Lord." (**yeṣāṁ tv anta-gataṁ pāpaṁ**)

## Section-VI – The Topmost Yogi (46-47)

|| 6.46 ||

tapasvibhyo 'dhiko yogī  
jñānibhyo 'pi mato 'dhikaḥ  
karmibhyaś cādhiko yogī  
tasmād yogī bhavārjuna

According to Me (**matah**), the yogī is better than the tapasvī (**tapasvibhyo adhikah yogī**), better than the jñānī (**jñānibhyo api adhikaḥ**), and better than the karma yogī (**karmibhyaś cādhiko yogī**). Therefore, be a yogī, Arjuna (**tasmād yogī bhavārjuna**).

## Baladeva

- Niṣkāma karma yoga which gives rise to jñāna and culminates in aṣṭāṅga yoga is the cause of liberation.
- This is the final result for the fallen yogī. Having indicated this, the present verse praises the yogī.
- I consider this yogī who practices the yoga described by Me to be superior to those dedicated to austerities, to the jñānis who are knowledgeable of the meaning of scriptures, and to the followers of karma who perform pious acts and sacrifice with personal desire.
- Having attained liberation through the appearance of ātmā jñāna, he is superior to the performers of austerity, the jñānīs and karmīs, who have not attained liberation because of lack of ātmā jñāna.

## Baladeva

- Note: The jñānī and karmī mentioned, who are inferior to the yogī, are not the niṣkāma karma yogī or the jñānī who is the result of niṣkāma karma and realized ātmā.
- They are those who do engage in those practices but devoid of niṣkāma karma and devoid of worship of the Lord as prescribed by the Lord in the first six chapters.
- The niṣkāma karma yogī, the ātma jñānī and the aṣṭāṅga yogī are all part of the same process, culminating in realization of paramātmā.

## Srila Prabhupada

- When we speak of yoga we refer to linking our consciousness with the Supreme Absolute Truth.
- Such a process is named differently by various practitioners in terms of the particular method adopted.
- When the linking process is predominantly in fruitive activities it is called karma-yoga, when it is predominantly empirical it is called jñāna-yoga, and when it is predominantly in a devotional relationship with the Supreme Lord it is called bhakti-yoga.
- Bhakti-yoga, or Kṛṣṇa consciousness, is the ultimate perfection of all yogas, as will be explained in the next verse.

## Srila Prabhupada

- The Lord has confirmed herein the superiority of yoga, but He has not mentioned that it is better than bhakti-yoga.
- Bhakti-yoga is full spiritual knowledge, and therefore nothing can excel it. Asceticism without self-knowledge is imperfect.
- Empiric knowledge without surrender to the Supreme Lord is also imperfect.
- And fruitive work without Kṛṣṇa consciousness is a waste of time.
- Therefore, the most highly praised form of yoga performance mentioned here is bhakti-yoga, and this is still more clearly explained in the next verse.

## Section-VI – The Topmost Yogi (46-47)

॥ 6.47 ॥

yoginām api sarveṣām  
mad-gatenāntar-ātmanā  
śraddhāvān bhajate yo mām  
sa me yuktatamo mataḥ

But I consider (**me mataḥ**) he who worships Me with faith (**yah śraddhāvān mām bhajate**), with mind attached to Me (**mad-gatena antar-ātmanā**), to be greater than all types of yogīs (**yoginām api sarveṣām yukta tamah**).

## SVCT

- Then is there no one better than the yogī?
- No, that cannot be said.
- He who worships Me with faith is greater than all the yogīs, who are greater than the jñānīs, tapasvīs and karmīs.
- The devotee is not just superior to one type of yogī, but is superior to all types of perfected yogīs—those in samprajñata-samādhi and those in asamprajñata-samādhi.



## SVCT

- Or another meaning is: Among all the processes (yoga) such as karma-yoga, jñāna-yoga, tapa-yoga, aṣṭāṅga-yoga and bhakti-yoga, he who worship Me, he who is My devotee, has the best process (yuktātmā).
- The karmīs, tapasvīs and jñānīs are considered yogīs.
- The aṣṭāṅga-yogī is a better yogī.
- He who practices bhakti with hearing and chanting however is the best yogī.

## SVCT

- As it is said in Bhāgavatam:

**muktānām api siddhānām nārāyaṇa-parāyaṇaḥ  
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune**

O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare. SB 6.14.5

## SVCT

- This verse, a concise statement of bhakti which will be defined in middle six chapters, is the thread-like ornament on the neck of the devotees.
- The first chapter introduces the dialogue in the Gītā.
- The second, third and fourth chapters deal with niṣkāma-karma.
- The fifth deals with jñāna and sixth with aṣṭāṅga-yoga.
- But the main topic of the first six chapters is karma-yoga.

## Baladeva

- Thus in the first six chapters, the Lord has explained the process of niṣkāma karma which contains within it jñāna, and which culminates in aṣṭāṅga yoga, for the saniṣṭha devotee. [Note: The saniṣṭha devotee is a person who follows prescribed duties without personal attachment, as an offering to the Lord, by which he attains ātmā jñāna and may practice aṣṭāṅga yoga.]
- In the middle six chapters, He will explain the process of direct surrender to bhagavān meant for the pariniṣṭhita devotee.
- In this verse He introduces this idea in abbreviated form (sutra) by announcing the superiority of this devotee to all others.

## Baladeva

- The meaning would not be “Among all yogīs he who worships Me I consider the best.”
- This would indicate that the devotee would be included among those who do austerity, vedic study and yoga.
- Though there is superiority and inferiority in that group, they are all inferior and therefore equal.
- The devotee is like a golden mountain while the others are just high and low mountains.
- The meaning is therefore, “He who worships Me I consider to be better than all the yogīs (niṣkāma karma yogīs, jñāna yogīs and aṣṭaṅga yogīs).”

## Baladeva

- He who has firm faith in the words of śruti which indicate devotion to Me (śraddhavān), whose mind (antar ātmanā) is completely attached to Me alone (mad gatena), indicating that he cannot tolerate separation from Me for a fraction of second, serves Me (bhajate mām) through the devotional processes such as hearing.
- He serves Me—that form with the complexion of a blue lotus, with thick arms reaching the knees, with lotus eyes opened by the hands of the sun, with cloth shining like lightning; that form brilliant with forest garland, crown, earrings, bracelets, armlets, necklaces, kaustubha jewel and anklets, which destroys darkness in all directions with his effulgence.

## Baladeva

- He serves Me, the original bhagavān, the lord of all beings, with eternal forms such as Nṛsimha and Rāma; the supreme lord full of knowledge and bliss in human form, who drinks milk from the breast of Yaśodā, who is addressed by such names as Kṛṣṇa; that form filled with jewel-like qualities of beauty, sweetness and charm, with such qualities as affection, which take shelter of My form which is omniscience, omnipotence, satya saṅkalpa śakti (His will is always fulfilled) personified.
- My devotee (pariniṣṭhita), who is dedicated only to Me, is considered to be superior to all of the different types of persons like tapasvīs and others (karmīs, jñānis, and even the niskāma karma yogis, jñāna yogīs and aṣṭaṅga yogīs,) by Me, who see all things simultaneously side by side.

## Baladeva

- The verse is also explained as follows.
- “But no particular yogī is superior to the others.” This verse is recited to defeat the idea that.
- From comparing the successive yogas, karma yogīs are plentiful.
- Among all of them, he who has attained the level of meditation is considered proper (yuktaḥ).
- He who attains samādhi is better (yuktatarah).
- But one who has devotion, expressed in hearing, chanting and other processes, is the best (yuktatamaḥ).



## Baladeva

- The word bhakti indicates service. The smṛti says:

**bhaja ity eṣa vai dhātuḥ sevāyām parikīrtitaḥ  
tasmāt sevā budhaiḥ proktā bhakti-śabdena bhūyasī**

Since the root bhaj indicates service, the intelligent say that the word bhakti indicates service. **Garuḍa Purāṇa**

- The śruti also explains about this bhakti:

**śraddhā-bhakti-dhyāna-yogād avehi**

One brings the Lord close by faith, bhakti and meditation.  
**Kaivalya Upaniṣad 2**

## Baladeva

**yasya deve parā bhaktir yathā deve tathā gurau  
tasyaite kathitā hy arthāḥ prakāśante mahātmanah**

One should have as much devotion in guru as one does in the Lord. The recited subjects of the Vedas are revealed to that great person. **Śvetāśvatara Upaniṣad 6.23**

**bhaktir asya bhajanam tad-ihāmutropādhi-nairāsyenāmuṣmin  
manah-kalpanam etad eva naiṣkarmyam**

Bhakti is worship of the Lord, concentrating the mind on Him, by renouncing all material desires for enjoyment (upādhi) in this world and the next. It alone does not accrue karmas. **Gopāla Tāpaṇi Upaniṣad 1.14**

Baladeva

**ātmānam eva lokam upāsīta**

One should worship this Supreme Lord (ātmā) alone as the object. **Brhad Āraṇyaka Upaniṣad 1.4.15**

**ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo  
maitreyi**

This Lord, ātmā, should be seen, heard about, contemplated and should become the object of intense meditation, O Maitreyi. **Brhad Āraṇyaka Upaniṣad 2.4.5, 4.5.6**

## Baladeva

- It should be understood that this bhakti arises from the Lord's svarūpa śakti.

**vijñāna-ghanānanda-ghanā sac-cid-ānandaika-rase bhakti-yoge  
tiṣṭhati**

That form filled with spiritual knowledge and bliss is present in bhakti yoga which is also filled with eternity, knowledge and bliss. **Gopāla Tāpaṇi Upaniṣad 2.79**

- Thus service of hearing and chanting within bhakti will reveal the face and beautiful locks of hair as well as other features of the lord of all beings, who is the very form of knowledge and bliss.

## Baladeva

- However, the knowledge and bliss aspects within bhakti's forms of hearing, chanting and other processes will be realized gradually, just as the sweetness of sugar candy can be experienced by continually eating it, as it destroys jaundice.
- The first chapter summarized the story surrounding the Gītā.
- In the second, third and fourth chapters, Mukunda spoke of karma yoga without desire for results.
- In the fifth chapter He explained how karma yoga contains within it jñāna.
- In the sixth chapter Mukunda spoke of the illuminating nature of aṣṭāṅga yoga.

## Srila Prabhupada

- The word bhajate is significant here.
- Bhajate has its root in the verb bhaj, which is used when there is need of service.
- The English word "worship" cannot be used in the same sense as bhaj.
- Worship means to adore, or to show respect and honor to the worthy one. But service with love and faith is especially meant for the Supreme Personality of Godhead.
- One can avoid worshiping a respectable man or a demigod and may be called discourteous, but one cannot avoid serving the Supreme Lord without being thoroughly condemned.

## Srila Prabhupada

- Every living entity is part and parcel of the Supreme Personality of Godhead, and thus every living entity is intended to serve the Supreme Lord by his own constitution.
- Failing to do this, he falls down.
- The Bhāgavatam (11.5.3) confirms this as follows:

**ya eṣāṁ puruṣaṁ sākṣād  
ātma-prabhavam īśvaram  
na bhajanty avajānanti  
sthānād bhraṣṭāḥ patanty adhaḥ**

"Anyone who does not render service and neglects his duty unto the primeval Lord, who is the source of all living entities, will certainly fall down from his constitutional position."

## Srila Prabhupada

- In this verse also the word bhajanti is used.
- Therefore, bhajanti is applicable to the Supreme Lord only, whereas the word "worship" can be applied to demigods or to any other common living entity.
- The word avajānanti, used in this verse of Śrīmad-Bhāgavatam, is also found in the Bhagavad-gītā. Avajānanti mām mūḍhāḥ: [Purport. 9.11] "Only the fools and rascals deride the Supreme Personality of Godhead, Lord Kṛṣṇa." Such fools take it upon themselves to write commentaries on the Bhagavad-gītā without an attitude of service to the Lord.
- Consequently they cannot properly distinguish between the word bhajanti and the word "worship."



## Srila Prabhupada

- The culmination of all kinds of yoga practices lies in bhakti yoga.
- All other yogas are but means to come to the point of bhakti in bhakti-yoga.
- Yoga actually means bhakti-yoga; all other yogas are progressions toward the destination of bhakti-yoga.
- From the beginning of karma-yoga to the end of bhakti-yoga is a long way to self-realization.
- Karma-yoga, without fruitive results, is the beginning of this path.
- When karma-yoga increases in knowledge and renunciation, the stage is called jñāna-yoga.
- When jñāna-yoga increases in meditation on the Supersoul by different physical processes, and the mind is on Him, it is called aṣṭāṅga-yoga.

## Srila Prabhupada

- And when one surpasses the aṣṭāṅga-yoga and comes to the point of the Supreme Personality of Godhead Kṛṣṇa, it is called bhakti yoga, the culmination.
- Factually, bhakti-yoga is the ultimate goal, but to analyze bhakti-yoga minutely one has to understand these other yogas.
- The yogī who is progressive is therefore on the true path of eternal good fortune. One who sticks to a particular point and does not make further progress is called by that particular name: karma-yogī, jñāna-yogī or dhyāna-yogī, rāja-yogī, haṭha-yogī, etc.
- If one is fortunate enough to come to the point of bhakti-yoga, it is to be understood that he has surpassed all other yogas.
- Therefore, to become Kṛṣṇa conscious is the highest stage of yoga, just as, when we speak of Himālayan, we refer to the world's highest mountains, of which the highest peak, Mount Everest, is considered to be the culmination.

## Srila Prabhupada

- It is by great fortune that one comes to Kṛṣṇa consciousness on the path of bhakti-yoga to become well situated according to the Vedic direction.
- The ideal yogī concentrates his attention on Kṛṣṇa who is called Śyāmasundara, who is as beautifully colored as a cloud, whose lotuslike face is as effulgent as the sun, whose dress is brilliant with jewels and whose body is flower-garlanded.
- Illuminating all sides is His gorgeous luster, which is called the brahma-jyoti. He incarnates in different forms such as Rāma, Nṛsimha, Varāha and Kṛṣṇa, the Supreme Personality of Godhead, and He descends like a human being, as the son of mother Yaśodā, and He is known as Kṛṣṇa, Govinda and Vāsudeva.
- He is the perfect child, husband, friend and master, and He is full with all opulences and transcendental qualities. If one remains fully conscious of these features of the Lord, he is called the highest yogi.

## Srila Prabhupada

- This stage of highest perfection in yoga can be attained only by bhakti-yoga, as is confirmed in all Vedic literature:

**yasya deve parā bhaktir  
yathā deve tathā gurau  
tasyaite kathitā hy arthāḥ  
prakāśante mahātmanāḥ**

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." [ŚU 6.23]

## Srila Prabhupada

**bhaktir asya bhajanam tad ihāmutropādhi-nairāsyenāmuṣmin  
manah-kalpanam, etad eva naiṣkarmyam.**

"Bhakti means devotional service to the Lord which is free from desire for material profit, either in this life or in the next. Devoid of such inclinations, one should fully absorb the mind in the Supreme. That is the purpose of naiṣkarmya." (**Gopāla-tāpanī Upaniṣad 1.15**)

- These are some of the means for performance of bhakti, or Kṛṣṇa consciousness, the highest perfectional stage of the yoga system.