

Śrīmad Bhagavad-gītā

with the

Sārārtha Varsīṇī commentary

by

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Chapter-6

Dhyāna-yoga

Section - I

Advancing in Yoga through
Detached Work (1-4)

Real sannyasa
 is a detachment from the
 internal desires of
 not external duties
 or fruits.

beginning of AY → do
 not suddenly give up NKRY

śrī-bhagavān uvāca
anāśritaḥ karma-phalam
kāryaṁ 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 (kāryaṁ 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).

→ Karma → rituals → according to VA

→ Occupational duties.

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.

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.

6.2

yam sannyāsam iti prāhur
yogam tam viddhi pāṇḍava
na hy asannyasta-saṅkalpo
yogī bhavati kaścana

ॐ क्व च → प्रिय
अतः → Free of desires for
fruits of actions

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

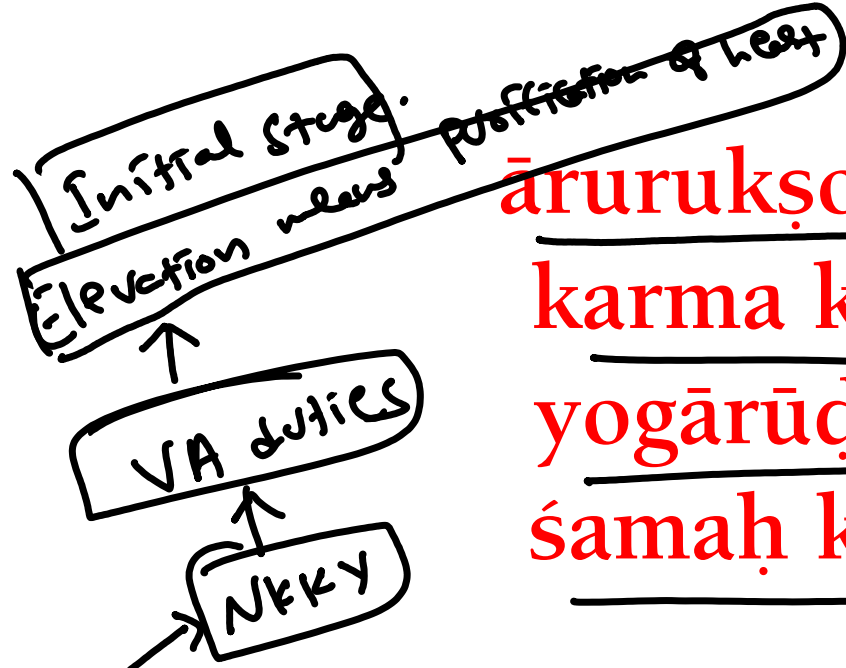
Sannyāsa means to renounce the results of ones actions.

Yoga means to have a mind which is not agitated by the desire to enjoy sense objects.

Therefore it should be understood that both words mean the same thing.

He who has not given up the desire to enjoy objects (asannyasta-saṅkalpaḥ) is not called a yogī.

6.3



āruruksor muner yogam
karma kāraṇam ucyate
yogārūḍhasya tasyaiva
śamaḥ kāraṇam ucyate

Purified heart

For the sage wishing to attain yoga (yogam āruruksor 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 (tasya eva śamaḥ) is said to be the cause of maintaining that state (kāraṇam ucyate).

Question.

“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 (samah) of all actions which
produce agitation.

In other words, the aspirant for steady meditation does not have
complete purity of heart.

6.4

When
a) No attachment to sense objects
b) No attachment to karmē
no desires.
yogārūḍha
fit to give v?
karmē

yadā hi nendriyārtheṣu
na karmasv anuṣajjate
sarva-saṅkalpa-sannyāsi
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-sannyāsi), he is called yogārūḍha—one who has attained steady meditation (yogārūḍhas tadocyate).

This verse speaks of the characteristics of the person who has attained steady meditation (yogārūdhah), 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).

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

of Critique of
mind.

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).

mind

soul

mind only

soul

Since the soul has fallen into the well of saṁsāra 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 saṁsāra by the mind which is attached to objects of the senses.

Therefore, the mind (ātmanā) is both the friend and enemy of the soul.

6.6

bandhur ātmātmanas tasya
yena ātmaivātmanā jitaḥ
anātmanas tu śatrutve
vartetātmaiva śatru-vat

The mind is a friend (ātmā bandhuh) of that soul (tasya ātmanah) 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).

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).

योगसूत्र
description

6.7

Tolerance → body
→ mind
→ FE

jitātmanah praśāntasya
paramātmā samāhitah
śītoṣṇa-sukha-duḥkheṣu
tathā mānāpamānayoh

Free of attachments

conquered his mind.

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 māna apamānayoh).

Three verses show the qualities of the person who has attained steady meditation (yogārūḍha).

The yogī who has controlled the mind (jitātmanah), who is devoid of attachment to objects (praśāntasya), has his soul (ātmā) completely (param) situated in samādhi (samāhitah), in all conditions of duality—heat and cold, happiness and distress, respect and disrespect.”

Further description
Q Yogesin the stage

6.8

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

lack of attachment

He who is satisfied by scriptural teachings and realization (jñāna-vijñāna-trptātmā), 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).

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.”

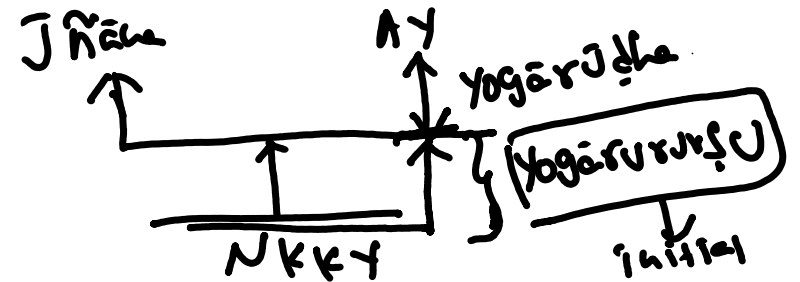
6.9

suhṛn-mitrāry-udāsīna-
madhyastha-dvesya-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-dvesya-bandhuṣu), the sinner and pious person (sādhuṣv api ca pāpeṣu) as the same (sama-buddhir).

The yogī sees equally the person who wishes one well (suhṛt) by his nature, one who actually does good out of affection (mitra), the killer (ari), one who is neutral in times of conflict or honor (udāsīna), the mediator who tries to resolve conflict between the two sides (madhyastha), the person who deserves hatred because he harms one (dveṣya), the relative (bandhu), the follower of dharma and the follower of adharma.

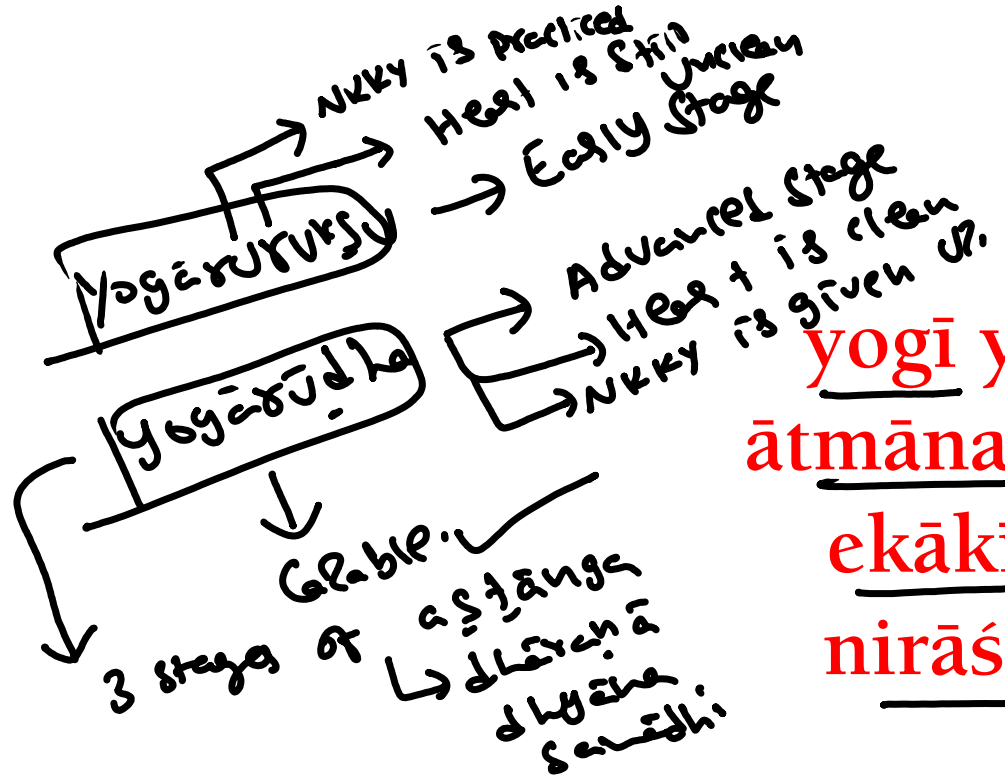
↓ Emotions



This position is superior to that of seeing dirt and gold as the same.

Section - III

Further Stages in the Practice of Yoga (10-32)



6.10

yogī yuñjīta satatam
ātmānam rahasi sthitah
ekākī yata-cittātmā
nirāśīr aparigrahaḥ

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

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).

6.11-12

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

āsana

tatraikāgram manah krtvā
yata-cittendriya-kriyah
upaviśyāsane yuñjyād
yogam ātma-viśuddhaye

Further yoga practices
in the early stage
for purification.

Establishing his own solid āsana (ātmanah 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 krtvā), controlling the activities of the mind and senses (yata-cittendriya-kriyah), he should engage in yoga (yogam yuñjyād) for purification of consciousness (ātma-viśuddhaye).

He establishes his own āsana which has kuśa on the bottom, then deer skin, and finally cloth on top.

The yogī engages in meditation for purification of the inner organ or consciousness (ātma-visuddhaye)

This freedom from disturbance, which makes the internal organ very subtle, is suitable for the direct realization of Brahman.

The śruti says, dṛśyate tv agryayā buddhyā sukṣmayā sukṣma darśibhiḥ: paramātmā is seen by fine, concentrated intelligence by the seers of the subtle.
(Kāṭha Upaniṣad 1.3.12)

6.13-14

(samam kāya-śiro-grīvam)
dhārayann) acalam sthirah
samprekṣya nāsikāgram svam
(diśaś cānavalokayan)

(praśāntātmā) (vigata-bhīr)
(brahmacāri-vrate sthitah)
manah samyamyā mac-citto
yukta āsīta (mat-parah)

(Keeping the body, hand and neck straight) (motionless) and (firm), (gazing at the tip of the nose) (without looking in other directions), (with peaceful mind), (fearlessness) and (celibacy) (withdrawing his mind from sense objects, meditating on Me, the yogī remains absorbed in devotion to Me.

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—⁵pratyāhāra), the yogī remains thinking of Me, the beautiful form with four hands (mac-cittaḥ), absorbed in devotion to Me (mat-parāyaṇaḥ).

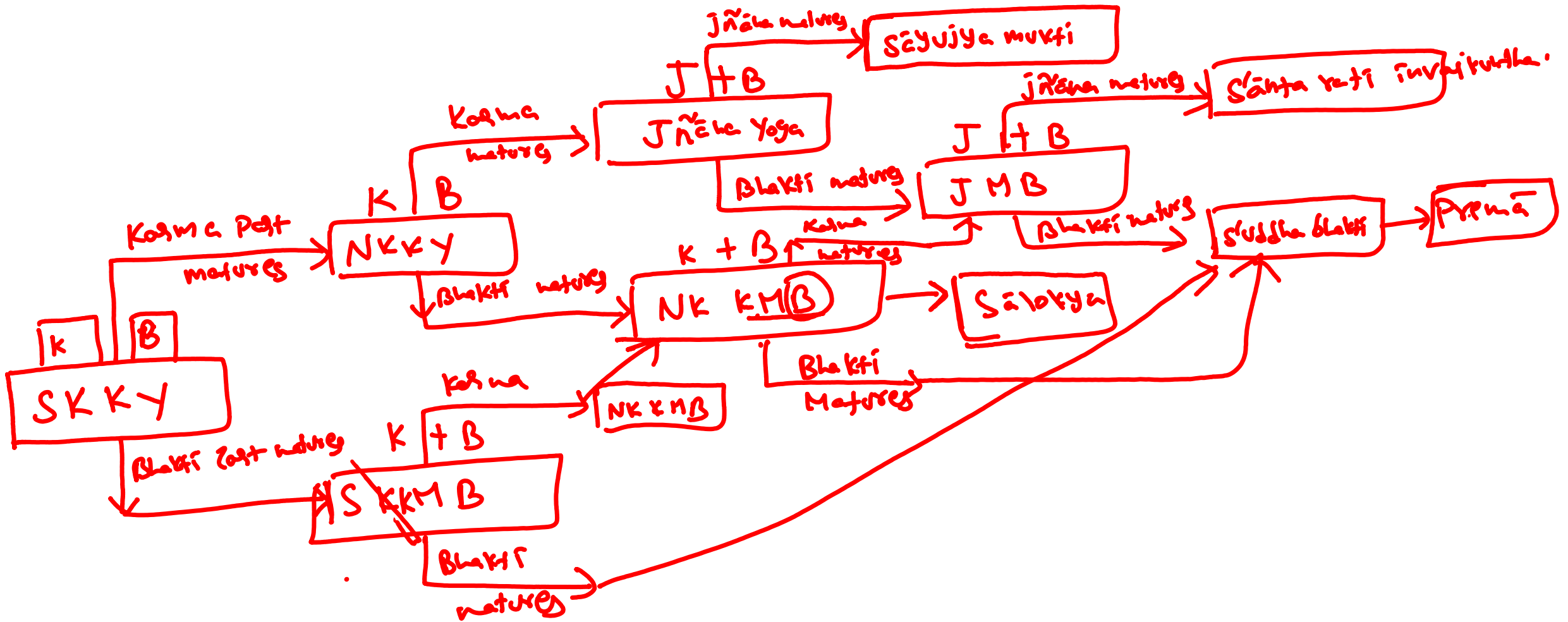
[Note: As with jñāna, as mentioned in BG 5.17, yoga must also include bhakti, in order to realize Paramātmā.]

6.15

yuñjann evaṁ sadātmānam
yogī niyata-mānasah
śāntim nirvāṇa-paramām
mat-samsthām adhigacchati

Constantly engaging the mind in meditation (yuñjann evaṁ sadā ātmanam), because his consciousness is devoid of sense objects (niyata-mānasah), the yogī (yogī) attains (adhigacchati) destruction of bondage (śāntim) — the platform where liberation and realization of the impersonal Brahman can be attained (nirvāṇa-paramām mat-samsthām).

Continually engaging the mind (ātmānaṁ yuñjan) in dhyāna-yoga^{A-y}
because the consciousness is devoid of sense objects (niyata-
mānasaḥ), he then attains the dissolution of saṁsāra (śāntim), in
which supreme liberation (nirvāna) can be attained, and in which he
attains continuous existence in Me as the nirviśeṣa Brahman (mat-
samsthām).



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).

Two verses describe the rules for making practice of yoga steady.

One who eats too much is not a yogī.

It is said:

pūrayed aśanenārdham trīyam udakena tu
vāyoḥ sañcaraṇārtham tu caturtham avaśeṣayet

One should fill the stomach half with food (pūrayed aśanena ardham), one quarter with water (trīyam udakena tu), and one quarter (caturtham) for the movement of air (vāyoḥ sañcaraṇārtham avaśeṣayet).

6.17

yuktāhāra-vihārasya
yukta-cestasya 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-cestasya karmasu), regulated sleep and regulated waking (yukta-svapna avabodhasya), his yoga destroys all suffering (yogo bhavati duḥkha-hā).

Yukta here means “controlled.”

One who controls eating and walking (ahāra, vihārasya), and controls actions such as speech (ceṣṭasya) during execution of both material and spiritual duties (karmaṣu), performs yoga which destroys suffering.

6.18

yadā viniyatam cittam
ātmany evāvaṣṭhate
nisprahaḥ sarva-kāmebhyo
yukta ity ucyate tadā

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

When does the yogī perfect that yoga?

This verse describes that situation.

When the consciousness stops all movement (viniyatam cittam), and is firmly fixed without distraction in the self alone (ātmani avatiṣṭhate), it is said to be perfect yoga.

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**).

It is considered exactly (yathā) similar (upamā) to a lamp, which does not move (na iṅgate) when in a windless place (nivāta-sthaḥ).

The elision of sa with upamā to form sopamā is according to the rule so'ci lope cet pāda-pūraṇam [Note: The normal form would be sa upamā, but according to the rule, it can be sopamā for metrical reasons.] (Aṣṭādhyāyī, Pāṇini 6.1.134)

What is the comparison?

That lamp is compared to the consciousness of the yogī , devoid of movement.

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

tam 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 sthitah 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 sthitah**), 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**).

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.]

What is asamprajñata-samādhi like?

Three and a half verses answer. In that state of asaṁprajñata-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.

In that samādhi, the yogī, seeing the Paramātmā (ātmānam) by his internal organ (ātmanā) which takes the form of Paramātmā, [Note: There seems to be two versions here.

In one version, ātmānam means paramātmanam.

Thus by the internal organ which takes the form of paramātmā, the yogī sees Paramātmā.

In the other version 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.] is satisfied.

In that state of samādhi, he then experiences extreme bliss, which is comprehended by intelligence in the form of the soul (buddhyā), [Note: Since he has realized the soul, it functions with its own intelligence, not material intelligence, which has stopped.] devoid of contact with material senses and sense objects.

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.”

Gauḍapāda has given an example:

**utseka udadher yadvat kuśāgreāika-bindunā
manaso nigrahas tadvad bhaved aparikhedataḥ**

One should gradually control the mind without complaining, though it is like taking drops of water from the ocean to dry it up with a tip of a kuśa.

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.”

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.

6.24-25

saṅkalpa-prabhavān kāmāms tyaktvā sarvān aśeṣataḥ

manasaivendriya-grāmaṁ viniyamyā samantataḥ
śanaiḥ śanair upamed buddhyā dhṛti-grhītayā
ātma-saṁsthaṁ 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 viniyamyā samantataḥ**) by the mind (**manasā eva**) by concentrated intelligence (**buddhyā dhṛti-grhītayā**), having the mind meditate on ātmā (**ātma-saṁsthaṁ 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**).

In such practice of yoga, the first and last actions are mentioned in two verses (24-25).

The first action is to give up desires and the last action is not to think of anything at all.

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 should keep it under control makes it obedient to the self (**ātmany eva vaśam nayet**).

If the mind, contacting the mode of passion, happens to become unsteady due to the appearance of previous attachments, one should again practice yoga.

6.27

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

Supreme bliss (**sukham uttamam**) comes (**upaiti**) to that yogī who has pacified mind (**praśānta-manasaṁ hy enaṁ**), is devoid of passion (**śānta-rajasam**), free of sin (**akalmaṣam**), and thus on the level of realization of Brahman (**brahma-bhūtam**).

Then, as previously, the yogī again will enjoy the happiness of samādhi. Sukham is the subject of the sentence.

Description of
Yogēśvara Stage

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).

Then, he attains success. Attaining bliss means he becomes jīvan-
mukta, liberated even in this life.

What is realizing
the Paramātmā?

6.29

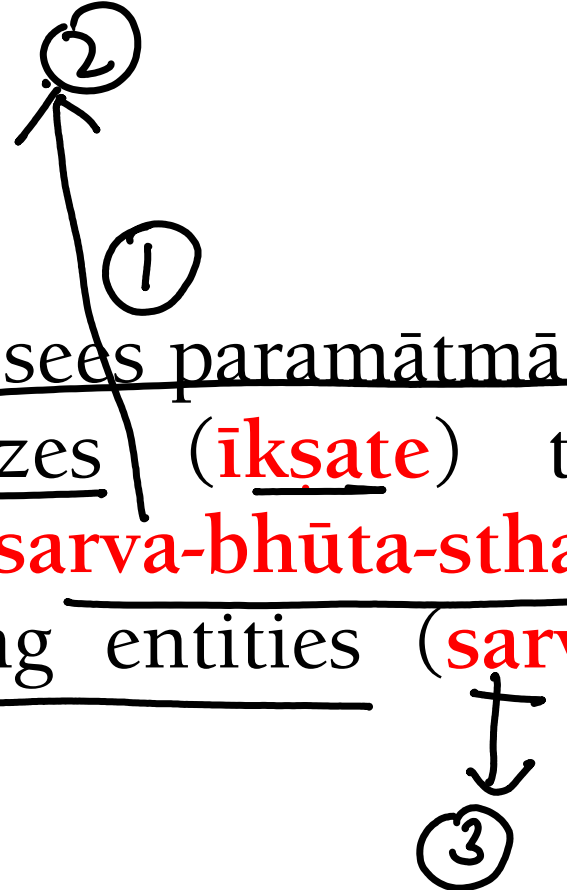
sarva-bhūta-stham ātmānam

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).



This verse shows the jīvan-mukta's direct experience of Brahman.

Brahma-bhūta → Jīvan-mukta
↳ Sthitā-prajñā

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).

Result of the realization
mentioned in 6.29

6.30

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

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

The result of this spiritual realization is stated.

I, the Brahman, never become invisible to that person (na praṇaśyāmi).

Since I am continually present before him, the yogī (sa), My worshipper, is never lost to Me.

6.31

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

→ further clarification
that even @ the
stage of being such
mukta a yogi
should not give
BY

The yogī (yogī) who worships Me (yah mām bhajaty) as the one living being (ekatvam āsthitah) who is the cause of all (sarva-bhūta-sthitam), exists in Me (sah mayi vartate), no matter what his manner of worship (sarvathā vartamānah api).

The yogī who worships Me as Paramātmā situated everywhere, even before
direct realization, is beyond the rules.

↳ rules of dharma-śāstrēs

He who, acknowledging that the Paramātmā alone exists, since He is the
cause of all (ekatvam āsthitaḥ), worships Me through hearing and
chanting, resides in Me, not in saṃsāra, whether performing the acts
indicated in the scriptures or not (sarvathā vartamāno 'pi).

Concluding verse describing
one who has reached the
stage of liberation through A-1

6.32

→ Pinnacle of perfection of equal vision
is the vision of emptiness

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

I consider (mataḥ) that practicing yogī (yah yogī) who sees equally everything (samaṁ paśyati) as equal to himself (ātma aupamyena) in all circumstances (sarvatra), whether in happiness or suffering (sukhaṁ vā yadi vā duḥkhaṁ), to be the topmost yogī (sah paramah).

Moreover, it has been stated that even the yogī at the stage of sādhanā should have equal vision everywhere.

This verse explains the most important type of equal vision.

He sees what is good for himself and what is bad for himself as equally applicable to all others; he desires happiness for all others, and does not desire suffering for anyone.

That yogī I consider the best.

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 (yah tvayā proktaḥ) can be lasting (sthitim sthirām), because of the fickle mind (etasya cañcalatvāt).

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.

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, prānas, 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.”

6.34

cañcalam hi manaḥ kṛṣṇa
pramāthi balavad dr̥ḍham
tasyāham nigrahaṁ manye
vāyor iva su-duṣkaram

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

In this verse, Arjuna speaks of the fickle mind.

“But Arjuna, it is possible to control the mind by the discriminating intellect, according to the scriptures.

The śruti says:

ātmanāṃ rathināṃ viddhi śarīraṃ ratham eva ca

The soul is the passenger, and the body is the chariot. **Kaṭha**
Upaniṣad 1.3.3

The smṛti says:

āhuḥ śarīraṁ ratham indriyāṇi
hayān abhīṣūn mana indriyeśam
vartmāni mātṛā dhiṣanām ca sūtam
sattvaṁ bṛhad bandhuraṁ īśa-sṛṣṭam

The jñānīs say (āhuḥ) that the body is a chariot (śarīraṁ ratham). The senses are the horses (indriyāṇi hayān); the mind (manaḥ), the master of the senses (indriya īśam), is the reins (abhīṣūn); the objects of the senses (mātṛā) are the destinations (vartmāni); intelligence is the chariot driver (dhiṣanām sūtam); and consciousness (sattvaṁ), which spreads throughout the body (bṛhad), made by the Lord (īśa-sṛṣṭam), is the seat for the charioteer (bandhuraṁ). **SB 7.15.41**

“But the mind very strongly agitates the intellect (pramāthi) [Note: Pra stands for prakarṣeṇa, very strongly. Math means to churn.]”

“How can that happen?”

“Just as a strong disease does not recognize the medicine which is supposed to cure it, the strong mind by its very nature ignores the discriminating intellect (balavat).”

Moreover, the mind is very firm, like iron which is impossible to pierce by the fine needle of intellect (dr̥dham).

I consider it is difficult to overcome the mind by astāᅅga-yoga.

That is like trying to control the violent wind in the sky by stopping the breath with kumbhaka.”

6.35

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

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 (tu grhyate) by repeated practice (abhyāsenā) and by detachment (vairāgyeṇa ca).

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 (abhyāsenā) and by dissociation from the objects of enjoyment (vairāgyeṇā).

Patañjali says in his sūtras, abhyāsa-vairāgyābhyām tan-nirodhaḥ (Yoga Sūtras 1.12): the mind is controlled by practice and detachment.

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.

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**).

The Lord cites His own conclusion.

Yoga is difficult for a person whose mind is not controlled by practice and detachment (asaṁyata 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).

Section - V

Destination of an
Unsuccessful Yogi (37-45)

6.37

arjuna uvāca
ayatiḥ śraddhayopeto
yogāc calita-mānasah
aprāpya yoga-saṁsiddhim
kāṁ gatim kṛṣṇa gacchati

Arjuna said: O Kṛṣṇa (**kṛṣṇa**), what is the destination of one (**kāṁ gatim 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**)?

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 (ayatiḥ).

[Note: The prefix a in the word ayatiḥ indicates “a little” rather than “no”, as in a phrase like “colorless porridge,” which actually means “porridge with insufficient color.”]

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). [Note: Sam stands for samyak, complete.]

But he has attained some results, since he has begun the first stage of progressing in yoga, after the stage of aspiring for yoga.

6.38

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

Does he not disappear (**kaccin na naśyati**) like a fragmented cloud (**chinnābhram iva**), the yogī who fails in both ways (**ubhaya-vibhraṣṭaś**), not having achieved the goal (**apraṭiṣṭhaḥ**), and bewildered (**vimūḍhaḥ**) about the method of achieving Brahman (**brahmaṇaḥ pathi**)?

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.

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 (apratīṣṭhaḥ), does he get destroyed or not?

This I ask You.

6.39

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

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

6.40

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

O son of Pṛthā (**pārtha**), he does not meet destruction (**na eva tasya vināśah vidyate**) in this life or the next (**iha amutra**). One who has done the auspicious work of yoga (**kalyāṇa-kṛt**) does not meet an unfortunate end (**na hi kaścid durgatiṁ gacchati**), O My son (**tāta**).

He does not have destruction in this life (iha) or the next (amutra).

Having performed yoga which gives auspiciousness (kalyāṇa-kṛt), he does not attain a destination of suffering.

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**).

Then what destination does he attain?

He attains the planet where those who perform aśvamedha sacrifices go (puṇya-kṛtān lokān).

The result of yoga is both liberation and material enjoyment.

In this case, the imperfect yogī, having desire for enjoyment, having fallen from yoga, attains material enjoyment.

The perfected yogī however, because of not having desires for material enjoyment, attains liberation.

Some yogīs, even though perfected, by fate have a desire to enjoy, and then accept such enjoyment.

Examples are Kardama Muni and Saubhari.

Such fallen yogīs (after enjoying materially) are born in the houses of those performing proper religious acts (śucīnām) and who are wealthy merchants or kings (śrīmatām).

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**).

The destination of yogīs who fell after doing a little practice has been described in the previous verse.

This verse describes the different destination of yogīs who fell after practicing for a long time.

They are born in the families of yogīs such as Nimi.

6.43

tatra taṁ buddhi-saṁyogaṁ
labhate paurva-dehikam
yatate ca tato bhūyaḥ
saṁsiddhau kuru-nandana

In those two situations (**tatra taṁ**), he attains the state of his previous birth (**labhate paurva-dehikam**) along with faith in Paramātmā (**buddhi-saṁyogaṁ**), and strives again for complete perfection (**tato bhūyaḥ saṁsiddhau yatate**), O son of the Kurus (**kuru-nandana**).

In these two types of birth (tatra), he attains the state of mind of his previous life (paurva-dehikam) with faith in the Paramātmā (buddhi-samyogam).

6.44

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

He is attracted (**saḥ hriyate**) to that previous practice (**tenaiva pūrva abhyāsenā**) even against his will (**avaśah api**). Inquisitive about yoga (**jijñāsur api yogasya**), he surpasses the materialistic path of the Vedas (**śabda-brahma ativartate**).

Attracted by previous practice, he becomes inquisitive about yoga and
surpasses the path of karma mentioned in the Vedas (śabda-brahma),
but this time remains fixed on the path of yoga.

6.45

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

That yogī (**yogī**), unlike before (**tu**), striving with full effort (**prayatnād yatamānaḥ**), becoming purified of his faults (**saṁśuddha-kilbiṣaḥ**) and reaching full perfection after many births (**aneka-jaṅma-saṁsiddhaḥ**), finally attains (**tato yāti**) the supreme goal of liberation (**parām gatim**).

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.

The perfection takes place only after many births of practice.

Kardama Muni says:

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

The yogīs (yatayaḥ) attempt to see (draṣṭum yatante) your impersonal feature (yat-padam) in solitary places (śūnya āgāreṣu) by complete samādhi through yoga (samyag-yoga-samādhinā), but this realization is achieved only after many births (bahu-janma-vipakvena). 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).

6.46

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

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

Among those practicing karma, jñāna, tapas and yoga, who is the best?

It is My opinion that the yogī, worshipper of Paramātmā, [Note: However, many end up merging into the impersonal Brahman as stated in verse 15.] is better than the performers of austerities such as the difficult cāndrāyaṇa vrata, [Note: This is a fast in which every day food is decreased by a mouthful during the waning phase of the moon, and increased by a mouthful per day during the waxing phase.] and is better than the jñānīs worshipping Brahman.

If the yogī is better than the jñānīs, it goes without saying that he is better than the karmīs.

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**).

Then is there no one better than the yogī?

No, that cannot be said. In this verse the possessive case of yoginām stands for the ablative as in the previous verse as it is more suitable to the context.

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.

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.

As it is said in Bhāgavatam:

|| 6.14.5 ||

muktānām api siddhānām
nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ praśāntātmā
koṭiṣv api mahā-mune

O great sage (mahā-mune)! Greater than those who are jīvanmukta and greater than those who attain liberation (muktānām api siddhānām) is the devotee of Lord Nārāyaṇa (nārāyaṇa-parāyaṇaḥ). Such a devotee, who is in śānta or other rasas (praśāntātmā), is very rare (su-durlabhaḥ), even among ten million people (koṭiṣv api).

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.

The commentary on the sixth chapter for the joy of the devotees has
been completed by the mercy of the ācāryas.