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श्रीमद्भगवद्गीता  
अथ षष्ठोऽध्यायः

## Shreemad Bhagavad Geeta Chapter 6

अतीतानन्तराध्यायान्ते ध्यानयोगस्य सम्यग्दर्शनं प्रत्यन्तरङ्गस्य सूत्रभूताः श्लोकाः 'स्पर्शान्कृत्वा बहिः' ( गी. ५.२७ ) इत्यादय उपदिष्टास्तेषां वृत्तिस्थानीयोऽयं षष्ठोऽध्याय आरभ्यते। तत्र ध्यानयोगस्य बहिरङ्गं कर्मेति यावद्भयानयोगारोहणासमर्थस्तावद्गृहस्थेनाधिकृतेन कर्तव्यं कर्मेत्यतस्तत्तौति।

In the concluding three verses of the preceding chapter beginning with the verse, 'abandoning the objects of senses' (5.27), the Lord has sermonized the dictum as regard the 'Yoga of meditation' (dhyana yoga) that forms the contiguous discipline leading to the revelation of Truth. The present chapter elaborates further on the subject moralized in these three verses. Preliminary to 'Yoga of meditation' is the practice of 'Yoga of action', which should be continued by the eligible householder till one achieves dexterity in the practice of 'Yoga of meditation'. Therefore the Lord extols the 'Yoga of action'.

ननु किमर्थं ध्यानयोगारोहणसीमाकरणं, यावताऽनुष्ठेयमेव विहितं कर्म यावज्जीवम् ?

**Opponent:**

Why is the limit, in the form of dexterity in the 'Yoga of meditation', being set contrary to the injunction of the scriptures to continue performing obligatory actions like 'Agnihotra' (the fire sacrifice) etc. till the end of one's life time?

न; 'आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते' ( गी. ६.३ ) इति विशेषणादारूढस्य च शमेनैव संबन्धकरणात्। आरुरुक्षोरारूढस्य च शमः कर्म चोभयं कर्तव्यत्वेनाभिप्रेतं चेत्स्यात्तदाऽऽरुरुक्षोरारूढस्य चेति शमकर्मविषयभेदेन विशेषणं विभागकरणं चानर्थकं स्यात्।

**Vedaantin:**

This is not correct. It is clearly stated that 'for those desirous of ascending the Yoga of meditation (aarurukshu), the practice of Yoga of action is a mandatory preliminary' (6.3), but for those adept in the Yoga of meditation (aaruda) is advocated absolute tranquility i.e. withdrawal from all actions only. If for both - those desirous and the

others adept in the Yoga of meditation – would have been intended the compulsion of action as well as tranquility, then it would be futile to categorize the two distinctively as has been done by the Lord in the aforementioned verse.

तत्राऽऽश्रमिणां कश्चिद्योगमारुरुक्षुर्भवत्यारूढश्च कश्चिद्, अन्ये नाऽऽरुरुक्षवो न चाऽऽरूढास्तानपे-  
क्ष्याऽऽरुरुक्षोरारूढस्य चेति विशेषणं विभागकरणं चोपपद्यते एवेति चेत्।

**Opponent:**

Amongst people at various life stages there are some who are desirous of pursuing the Yoga of meditation and others who are adept in this Yoga; and different from these two are those of a third category also, who are neither desirous nor adept in this Yoga. It is with a view to separate them from this third category that the first two have been classified distinctively as ‘desirous of ascending the Yoga of meditation’ and ‘adept in the Yoga of meditation’ in the aforesaid verse (6.3).

न, तस्यैवेति वचनात्। पुनर्योगग्रहणाच्च योगारूढस्येति य आसीत्पूर्वं योगमारुरुक्षुस्तस्यैवाऽऽरू-  
ढस्य शम एव कर्तव्यं कारणं योगफलं प्रत्युच्यते इति। अतो न यावज्जीवं कर्तव्यत्वप्राप्तिः कस्यचि-  
दपि कर्मणः। योगविभ्रष्टवचनाच्च। गृहस्थस्य चेत्कर्मिणां योगो विहितः षष्ठेऽध्याये, स योगविभ्रष्ट-  
ेऽपि कर्मगतिं कर्मफलं प्राप्नोतीति तस्य नाशाशङ्कानुपपन्ना स्यात्। अवश्यं हि कृतं कर्म काम्यं  
नित्यं वा मोक्षस्य नित्यत्वादनारभ्यत्वे स्वं फलमारभते एव। नित्यस्य कर्मणो वेदप्रमाणावबुद्धत्वात्फ-  
लेन भवितव्यमित्यवोचाम, अन्यथा वेदस्यानर्थार्थत्वप्रसङ्गादिति। न च कर्मिणां सत्युभयविभ्रष्टवचनम-  
र्थवत्कर्मिणो विभ्रंशकारणानुपपत्तेः।

**Vedaantin:**

This is not correct because of the mention of the word ‘tasaeva’ (for that person alone) there in that verse, and also because of the repeated mention of the word ‘Yoga’ (Yoga of meditation). The one who was an aspirant of this Yoga, when becomes adept in it, then, for that person alone is recommended the obligatory renunciation of all actions, which is the fruit of Yoga of action. Thus the performance of action is not an obligatory recommendation throughout one’s lifetime. Moreover, one comes across the mention of those who have fallen from the path of Yoga, where also, the one being referred to is the person who has relinquished all actions for the attainment of heavens etc. and taken to the path of Yoga of meditation, but has not been able to excel in that path. If it be that the Yoga of meditation has been intended for a householder, then in that case even though he were to fall from that Yoga, he would still get the fruits of the desire-prompted or obligatory actions, and therefore any qualm as regard the ruin of such one is not rational. The emancipation, being eternal, cannot be attained through any actions, and the obligatory actions being Vedic in their prescription, certainly bear

fruit as has also been explained by Shankaraacharya in the prologue commentary of the third chapter. If the scriptural prescribed obligatory actions are assumed to have no fruit, then the rationality of Vedas becomes dubious. If an aspirant, who is a householder, is engaged in the practice of Yoga of meditation along with performance of apposite actions, then on his fall from this Yoga, he may be declared to be divested of the fruit of this Yoga, but certainly cannot be declared to be deprived of the fruit of other actions like obligatory etc. Therefore he cannot be declared to have dithered from both paths.

कर्म कृतमीश्वरे संन्यस्येत्यतः कर्तरि कर्म फलं नाऽऽरभते इति चेत् ।

**Opponent:**

If it were argued that those actions of the householder, having since been offered at the feet of the Lord, will not, therefore, bear any fruit?

न, ईश्वरे संन्यासस्याधिकतरफलहेतुत्वोपपत्तेः ।

**Vedaantin:**

This is not correct since the actions that have been offered at the feet of Lord will logically become more fruitful indeed.

मोक्षायैवेति चेत्स्वकर्मणां कृतानामीश्वरे न्यासो मोक्षायैव न फलान्तराय योगसहितो योगाच्च विभ्रष्ट इत्यतस्तं प्रति नाशाशङ्का युक्तैवेति चेत् ।

**Opponent:**

If it be asserted that those actions of the householder were offered at the feet of Lord with the desire of emancipation only and not for any other fruit. As he was engaged in Yoga also, along with those actions, and in that situation he falls from the path of Yoga, then it will become logical to assert as regard his being ruined from both paths.

न । 'एकाकी यतचित्तात्मा निराशीरपसिग्रहः' ( गी. ६.१० ) 'ब्रह्मचारिव्रते स्थितः' ( गी.६.१४ ) इति कर्मसंन्यासविधानात् । न चात्र ध्यानकाले स्त्रीसहायत्वाशङ्का, येनैकाकित्वं विधीयते । न च गृहस्थस्य 'निराशीरपसिग्रहः' ( गी. ६.१० ) इत्यादिवचनमनुकूलम् । उभयविभ्रष्टप्रश्नानुपपत्तेश्च ।

**Vedaantin:**

This is not correct since the adjectives that have been quoted for this practitioner of Yoga are not possible in one who is a householder. The texts like - 'he should remain in seclusion after disciplining his body and mind, free from expectation and

acquisition' (10) and 'should remain established in the vow of celibacy' (14) - indicate renunciation of action. Here it cannot be imagined that help from one's wife is needed during meditation, to deny which, seclusion could be recommended for an aspirant who is a householder. Also the instruction to remain free from acquisition and expectation cannot be accepted to apply to a householder. Besides Arjuna's question as regard 'falling from both' becomes totally irrelevant in the context of a householder.

अनाश्रित इत्यनेन कर्मिण एव संन्यासित्वं योगित्वं चोक्तं, प्रतिषिद्धं च निरग्रेरक्रियस्यच संन्यासित्वं योगित्वं चेति चेत्।

### Opponent:

By the verse 'not depending on the results of actions' (1), the performer of actions alone has been called as a 'renouncer' and a 'yogi', and not the one who has discarded 'fires' and 'activity'. Therefore, the present chapter is intended for an aspirant who is a householder.

न। ध्यानयोगं प्रति बहिरङ्गस्य सतः कर्मणः फलाकाङ्क्षासंन्यासस्तुतिपरत्वात्। न केवलं निरग्रेरक्रिय एव संन्यासी योगी च, किं तर्हि कर्म्यपि कर्मफलासङ्गं संन्यस्य कर्मयोगमनुतिष्ठत्सत्त्वशुद्धि-चर्च 'स संन्यासी च योगी च' भवतीति स्तूयते। न चैकेन वाक्येन कर्मफलासङ्गसंन्यासस्तुतिश्चतुर्थाश्रमप्रतिषेधश्चोपपद्यते। न च प्रसिद्ध निरग्रेरक्रियस्य परमार्थसंन्यासिनः श्रुतिस्मृतिपुराणेतिहासयोगशास्त्रविहितं संन्यासित्वं योगित्वं च प्रतिषेधति भगवान्। स्ववचनविरोधाच्च। 'सर्वकर्माणि मनसा संन्यस्य' 'नैव कुर्वन्न कारयन्नास्ते' (गी. ५.१३) 'मौनी संतुष्टो येन केनचिदनिकेतः स्थिरमतिः' (गी. १२.१९) 'विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः' (गी. २.७१) 'सर्वारम्भपरित्यागी' (गी. १२.१६) इति च तत्र तत्र भगवता स्ववचनानि दर्शितानि, तैर्विद्येत चतुर्थाश्रमप्रतिषेधः। तस्मान्मुनेर्योगमारुरुक्षोः प्रतिपन्नगार्हस्थ्यस्याग्निहोत्रादि फलनिरपेक्षमनुष्ठीयमानं ध्यानयोगारोहणसाधनत्वं सत्त्वशुद्धिद्वारेण प्रतिपद्यते इति "स संन्यासी च योगी चेति" स्तूयते—

### Vedaantin:

This is not correct. The above verse eulogizes actions, performed without the desire of fruit, that forms the secondary means to attainment of the Yoga of meditation. The implication is that one does not become a renouncer or a yogi by merely discarding the fires and activity, but the one who engages in the Yoga of action, forsaking attachment and desire for fruit, for the purification of one's mind, that one is called a yogi and a renouncer. Thus the verse is principally meant for eulogizing the Yoga of action. One cannot possibly extol the renunciation of attachment as well as negate the fourth stage of life by a single sentence alone, because such utterance would lead to contradiction. The Lord cannot negate the renunciation and meditation of a bonafide renouncer

that is approved by the Shrutis, Smritis, Puraanas and the Yoga scriptures. The renunciation and meditation of the one who has given up the fires and activity is all well accepted in the scriptures. If the Lord negates them, then it amounts to contradicting His own utterances. The Lord Himself, in this scripture, has pronounced at various places, verses that concern a renouncer. The texts like, 'forsaking all actions mentally, continues happily without doing anything himself nor inducing others to do' (5.13), 'who is silent, contented with whatever comes, without any home and of steady mind' (12.19), 'the one who continues without any desires' (2.71) and 'the one who has renounced all undertakings' (12.16) etc. concern a renouncer alone. If the Lord refutes the fourth stage of life in the beginning of the sixth chapter, then it would stand in contradiction to His own aforementioned utterances. Therefore, it is established now that any aspirant of the Yoga of meditation, who is also a householder, if performs actions like 'fire sacrifice' (agnihotra) etc., forsaking any desire for fruit, then these actions, by purifying one's mind, become the means for attaining perfection in that Yoga. Accordingly he is eulogized by saying that 'he is a renouncer and a yogi'.

Hence the Lord says:

श्रीभगवानुवाच—

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।  
स संन्यासी च योगी च न निरग्निरन चाक्रियः ॥१॥

*One who performs actions dutifully, without depending upon their fruit, that one is a renouncer and also a yogi, and not the one who abandons fire and activity. (1)*

अनाश्रितो नाऽऽश्रितोऽनाश्रितः, किं; कर्मफलं कर्मणः फलं कर्मफलं यत्तदनाश्रितः कर्मफलतृष्णाहित इत्यर्थः। यो हि कर्मफलतृष्णावान्स कर्मफलमाश्रितो भवत्ययं तु तद्विपरीतोऽतोऽनाश्रितः कर्मफलमेवंभूतः सन्कार्यं कर्तव्यं नित्यं काम्यविपरीतमग्निहोत्रादिकं करोति निर्वर्तयति यः कश्चिदीदृशः कर्मी, स कर्म्यन्तरेभ्यो विशिष्यते इत्येवमर्थमाह स संन्यासी च योगी चेति। संन्यासः परित्यागः स यस्यास्ति 'स संन्यासी च योगी च' योगश्चित्तसमाधानं स यस्यास्ति स योगी चेत्येवं गुणसंपन्नोऽयं मन्तव्यो न केवलं निरग्निरक्रिय एव संन्यासी योगी चेति मन्तव्यः। निर्गता अग्नयः कर्माङ्गभूता यस्मात्स निरग्निरक्रियश्चानग्निसाधना अप्यविद्यमानाः क्रियास्तपोदानादिका यस्यासावक्रियः ॥१॥

The one who is devoid of the desire for fruit of action is called as 'karmaphal anaashrita' (not dependent on the fruit of action), such one, when performs obligatory actions, is known to be superior to those engaged in actions with the desire of fruit.

With this intention alone, the Lord extols this performer by calling him a renouncer (sanyaasi) and a yogi. The meaning of the word 'sanyaasa' is renunciation, and the one endowed with that feature is the 'sanyaasi' i.e. the renouncer. Similarly the control of the mind is called as the yoga, and the one endowed with it is called the yogi. The words 'sanyaasi' and 'yogi' are formed after applying the suffix 'ina' meaning 'capable' to the words 'sanyaasa' and 'yoga'. The one who has discarded the 'fires' and 'action' cannot be called as a renouncer or a yogi. The three fires viz. 'Gaarhapatya', 'Aahavaniya' and 'Anvaahaaryapachan' are acknowledged to be the accessories of Vedic actions, and the one who has abandoned them is called as 'niragni' (without fire). All actions are not associated with the fires. Actions like austerity (tapa) and charity (daana) do not require these fires, and therefore only the word 'akriya' (devoid of action) has been used to refer to them. Thus no qualms as regard the usage of the words 'niragni' and 'akriya' in the repetitive sense may be entertained. (1)

ननु च निरग्नेरक्रियस्यैव श्रुतिस्मृतियोगशास्त्रेषु संन्यासित्वं योगित्वं च प्रसिद्धं, कथमिह साग्नेः सक्रियस्य संन्यासित्वं योगित्वं चाप्रसिद्धमुच्यते इति।

**Opponent:**

When the scriptures explicitly propound that the one who renounces the fires is a 'sanyaasi' and the one who relinquishes activity is a 'yogi', then how can anyone declare a householder, who is associated with both these, to be a sanyaasi and a yogi?

नैष दोषः। कयाचिद्गुणवृत्त्योभयस्य संपिपादयिषितत्वात्।

**Vedaantin:**

This is not a defect. Because of some particular quality both are desired to be asserted there.

तत्कथं ?

**Opponent:**

How?

कर्मफलसंकल्पसंन्यासात्संन्यासित्वं योगाङ्गत्वेन च कर्मानुष्ठानात्कर्मफलसंकल्पस्य वा चित्तविक्षेपहेतोः परित्यागाद्योगित्वं चेति गौणमुभयं, न पुनर्मुख्यं संन्यासित्वं योगित्वं चाभिप्रेतमित्येतमर्थं दर्शयितुमाह—

**Vedaantin:**

The 'sanyaasa' has been said due to mental renunciation of the conception of the

results of actions, since it is the thought of fruit only that causes agitation of the mind, and the 'yoga' has been declared due to the performance of actions as accessories to meditation. Thus that aspirant has been called as a 'sanyaasi' or 'yogi' in the secondary sense only, and not in the primary sense. This is being explained in the next verse:

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।  
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

*That which is referred to as monasticism by the knower of the import of scriptures, O Paandava, know it to be Yoga because nobody becomes a yogi without relinquishing expectation. (2)*

यं सर्वकर्मतत्फलपरित्यागलक्षणं परमार्थसंन्यासमिति प्राहुः श्रुतिस्मृतिविदो, योगं कर्मानुष्ठानलक्षणं तं परमार्थसंन्यासं विद्धि जानीहि । हे पाण्डव ! कर्मयोगस्य प्रवृत्तिलक्षणस्य तद्विपरीतेन निवृत्तिलक्षणेन परमार्थसंन्यासेन कीदृशं सामान्यमङ्गीकृत्य तद्भावं उच्यते इत्यपेक्षायामिदमुच्यते । अस्ति परमार्थसंन्यासेन सादृश्यं कर्तृद्वारकं कर्मयोगस्य । यो हि परमार्थसंन्यासी स त्यक्तसर्वकर्मसाधनतया सर्वकर्मतत्फलविषयं संकल्पं प्रवृत्तिहेतुकामकारणं संन्यस्यति । अयमपि कर्मयोगी कर्म कुर्वाण एव फलविषयं संकल्पं संन्यस्यतीत्येतमर्थं दर्शयन्नाह, न हि यस्मादसंन्यस्तसंकल्पोऽसंन्यस्तोऽपरित्यक्तः फलविषयः संकल्पोऽभिसंधिर्येन सोऽसंन्यस्तसंकल्पः कश्चन कश्चिदपि कर्मी योगी समाधानवान्भवति न संभवतीत्यर्थः । फलसंकल्पस्य चित्तविक्षेपहेतुत्वात् । तस्माद्यः कश्चन कर्मी संन्यस्तफलसंकल्पो भवेत्स योगी समाधानवानविक्षिप्तचित्तो भवेच्चित्तविक्षेपहेतोः फलसंकल्पस्य संन्यस्तत्वादित्यभिप्रायः । एवं परमार्थसंन्यासकर्मयोगयोः कर्तृद्वारकं संन्याससामान्यमपेक्ष्य 'यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव' इति कर्मयोगस्य स्तुत्यर्थं संन्यासत्वमुक्तम् ॥२॥

The renunciation of all actions and their fruits has been declared to be the primary 'sanyaasa' by those versed in the scriptures, O Arjuna, know the Yoga, of the form of performance of actions, also to be the same. As regard the objection that how can the Yoga of action, of the form of engagement in action, be equated with the Yoga of renunciation that is of the nature of relinquishment of actions, the reply is being given that this similarity is from the viewpoint of the agent. The one who has accepted primary renunciation has relinquished all means needed for executing actions as well as the thought of all actions and their results that is the cause of desire and engagement. The one engaged in yoga of action also relinquishes the desire of result while engaged in performance of actions. Thus in both situations the agent relinquishes the desire for fruit of action due to which such parallels between the two have been drawn. To highlight this implication only, the Lord says in this verse, that none can become a yogi without relinquishing the desire of fruit since the tranquility of mind can never be attained in the

presence of such desire. Thus, be it a man of renunciation or one of actions, none can attain the Yoga of the form of mental equanimity unless one relinquishes the desire for results. (2)

ध्यानयोगस्य फलनिरपेक्षः कर्मयोगो बहिरङ्गं साधनमिति तं संन्यासत्वेन स्तुत्वाऽधुना कर्मयोगस्य ध्यानयोगसाधनत्वं दर्शयति—

The Yoga of action, devoid of desire for results, forms the peripheral means of the Yoga of meditation. Hence after extolling it as renunciation, the Lord now explains as to how the Yoga of action is helpful to the Yoga of meditation:

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।  
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥३॥

*For the sage keen on attaining the Yoga of meditation, action has been prescribed as the means, but for the one who has attained adeptness in this Yoga, renunciation of action has been approved. (3)*

आरुरुक्षोरारोढुमिच्छतोऽनारूढस्य ध्यानयोगेऽवस्थातुमशक्तस्यैवेत्यर्थः । कस्याऽऽरुरुक्षोर्मुनेः कर्मफलसंन्यासिन इत्यर्थः । किमारुरुक्षोर्योगं कर्म कारणं साधनमुच्यते । योगारूढस्य पुनस्तस्यैव शम उपशमः सर्वकर्मभ्यो निवृत्तिः कारणं योगारूढत्वस्य साधनमुच्यते इत्यर्थः । यावद्भावत्कर्मभ्य उपरमते तावत्तावन्निरायासस्य जितेन्द्रियस्य चित्तं समाधीयते । तथा सति स झटिति योगारूढो भवति । तथा चोक्तं व्यासेन—

नैतादृशं ब्राह्मणस्यास्ति वित्तं यथैकता समता सत्यता च ।

शीलं स्थितिर्दण्डनिधानमार्जवं ततस्ततश्चोपरमः क्रियाभ्यः ॥

( महा. शान्ति. १७५.३७ ) इति ॥३॥

The sagacious one, who is desirous of treading the path of Yoga of meditation, should take to action as its means. Such one has been called as a sage in reference to the future, although in the present times he is engaged in actions. Once he attains skillfulness in the Yoga, and then is recommended for him the renunciation of all actions. As one begins developing impassiveness to actions, one's mind effortlessly starts becoming serene and composed, and such one readily attains perfection in that Yoga. Lord Vedvyasa has declared the same in the Puraanas, that – 'there is no other wealth for the Brahmins that can be compared to qualities like harmony, equanimity, truthfulness, modesty, poise, non-violence and straightforwardness, since endowed with these alone they attain renunciation from all actions' (Mbh. Sh. 175.37). (3)

अथेदानीं कदा योगारूढो भवतीत्युच्यते—

Now, after explaining the means to attainment of the Yoga, is being described the juncture when one attains steadfastness in this Yoga:

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।  
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥४॥

*When an aspiring yogi, who possesses mental poise, does not get attracted to the objects of senses and also to actions, then alone, that renouncer of all conceptions is called as resolute in Yoga. (4)*

यदा समाधीयमानचित्तो योगी हीन्द्रियार्थेष्विन्द्रियाणामर्थाः शब्दादयस्तेष्विन्द्रियार्थेषु कर्मसु च नित्यनैमित्तिककाम्यप्रतिषिद्धेषु प्रयोजनाभावबुद्ध्या नानुषज्जतेऽनुषङ्गं कर्तव्यताबुद्धिं न करोतीत्यर्थः । सर्वसंकल्पसंन्यासी सर्वान्संकल्पानिहामुत्रार्थकामहेतून्संन्यसितुं शीलमस्येति सर्वसंकल्पसंन्यासी योगारूढः प्राप्तयोग इत्येतत्तदा तस्मिन्काले उच्यते । सर्वसंकल्पसंन्यासीति वचनात्सर्वाश्च कामान्सर्वाणि च कर्माणि संन्यसेदित्यर्थः ॥ संकल्पमूला हि सर्वे कामाः—

“संकल्पमूलः कामो वै यज्ञाः संकल्पसंभवाः” । (मनु. २.३)

“काम जानामि ते मूलं संकल्पान्त्व हि जायसे ।

न त्वां संकल्पयिष्यामि तेन मे न भविष्यसि” ॥ (महा. शान्ति. १७७.२५)

इत्यादिस्मृतेः । सर्वकामपरित्यागो च सर्वकर्मसंन्यासः सिद्धो भवति । “स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते” (बृ ४.४.५) इत्यादिश्रुतिभ्यो ‘यद्यद्धि कुरुते कर्म तत्तत्कामस्य चेष्टितम्’ (मनु. २.४) इत्यादिस्मृतिभ्यश्च । न्यायाच्च । न हि सर्वसंकल्पसंन्यासे कश्चित्पन्दितुमपि शक्तः । तस्मात्सर्वसंकल्पसंन्यासीति वचनात्सर्वाङ्कामान्सर्वाणि कर्माणि च त्याजयति भगवान् ॥४॥

When a yogi, endowed with equanimity of mind, is not drawn to the objects of senses like sound etc., discards the notion of responsibility in all scriptural actions due to lack of any purpose in them, has relinquished all means and thoughts of attaining pleasures of this world and the world beyond, then that one is said to have attained resoluteness in the Yoga. By the word ‘sarva-sankalpa-sanyaasi’ (literal meaning - renouncer of all thoughts) is implied the relinquishment of all desires and actions. The word ‘sankalp’ i.e. ‘thought’ has been used because it is the ‘thought’ of an object that is responsible for the generation of the ‘desire’ to possess it. The scriptures also declare the desires to be born of thoughts. The texts like, ‘the desires are rooted in thoughts alone. All sacrifices arise from thoughts only’ (M. Sm. 2.3), ‘O Desire, I know your origin now, that you originate from thought only, therefore I will not entertain thoughts regarding you, so that you will not arise in me’ (Mbh. Sh. 177.25). On the relinquishment of all desires the renunciation of all actions gets naturally accom-

plished. Therefore the Shruti says that, 'whatever desire it entertains, accordingly are its resolutions, and whatever it resolves, accordingly are its actions' (Br. Up. 4.4.5). The Smriti also declares, 'all actions of the humans are driven by desire' (M. Sm. 2.4). The logic also establishes the same. The word 'sarva-sankalpa-sanyaasi' does not mean renunciation of all thoughts whatsoever in the literal sense; because none can even move a bit if one literally relinquishes all thoughts. Therefore by the above word the Lord intends to declare the relinquishment of all desires and actions. (4)

यदैवं योगारूढस्तदा तेनाऽऽत्माऽऽत्मनोद्धृतो भवति संसारादनर्थजातादतः—

On attaining steadfastness in Yoga, an aspirant has to himself salvage his self from the malady of this world, therefore the Lord in the next verse says:

उद्धरेदात्मनाऽऽत्मानं नाऽऽत्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥

*One should himself salvage the self that is submerged deep in the ocean of the world. One should not allow the self to degrade since one alone is the friend as also the enemy of the self. (5)*

उद्धरेत्संसारसागरे निमग्नमात्मनाऽऽत्मानं तत उद्धूर्ध्वं हरेदुद्धरेद्योगारूढतामापादयेदित्यर्थः । नाऽऽत्मानमवसादयेन्नाथो नयेन्नाथोगमयेत् । आत्मैव हि यस्मादात्मनो बन्धुः । न ह्यन्यः कश्चिद्बन्धुर्यः संसारमुक्तये भवति । बन्धुरपि तावन्मोक्षं प्रति प्रतिकूल एव, स्नेहादिबन्धनायतनत्वात्तस्माद्युक्तमवधारण-मात्मैव ह्यात्मनो बन्धुरिति । आत्मैव रिपुः शत्रुर्योऽन्योऽपकारी बाह्यः शत्रुः, सोऽप्यात्मप्रयुक्त एवेति युक्तमेवावधारणमात्मैव रिपुरात्मन इति ॥५॥

The aspirant should rescue the self from the tribulations of the world i.e. establish it resolutely in the Yoga. He should not demean the self since he alone is its friend. There is no other comrade to free the self from the bondage of the world. The worldly relations like sons and brothers etc. work rather contrarily by binding it more thoroughly to the world with the bonds of attachment and delusion that only prevent it from attaining liberation, therefore only has been said that one has to himself rescue the self from the world. Also, one alone is the enemy of one's self since all other enemies that are bent on ruining the self are also created by oneself only. (5)

आत्मैव बन्धुरात्मैव रिपुरात्मन इत्युक्तं, तत्र किंलक्षण आत्मनो बन्धुः, किंलक्षणो वाऽऽत्मनो रिपुरित्युच्यते—

How does one become the friend of the self and how does he become its enemy.

This is now described by the next verse:

बन्धुरात्माऽऽत्मनस्तस्य येनाऽऽत्मैवाऽऽत्मना जितः ।  
अनात्मनस्तु शत्रुत्वे वर्तेताऽऽत्मैव शत्रुवत् ॥६॥

*The one who has disciplined the self by oneself is its friend and the one who has not restrained it is its enemy. (6)*

बन्धुरात्माऽऽत्मनस्तस्य तस्याऽऽत्मनः स आत्मा बन्धुर्येनाऽऽत्मनाऽऽत्मैव जित आत्मा कार्यकरणसंघातो येन वशीकृतो जितेन्द्रिय इत्यर्थः। अनात्मनस्त्वजितात्मनस्तु शत्रुत्वे शत्रुभावे वर्तेताऽऽत्मैव शत्रुवद्यथाऽनात्मा शत्रुरात्मनोऽपकारी, तथाऽऽत्माऽऽत्मनोऽपकार वर्तेतेत्यर्थः ॥६॥

The assemblage of the 'effect' and 'means', of the form of this body, is referred to by the word 'self'. The one who has disciplined the self is its friend but the one whose organs are not under control and thus has failed to discipline the self is its enemy. The one having an undisciplined self cannot work for his spiritual welfare, therefore he is considered to be its enemy, whereas the one who has control over the self always remains eagerly involved in his spiritual evolution and therefore is its friend. (6)

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।  
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥

*The one who has disciplined this assemblage of the body and organs and who is always peaceful, for him is manifest constantly the Supreme Self. Similarly the one who maintains equanimity in the face of heat and cold, pain and pleasure and insult and honor, for such one also the Supreme Self remains always manifest. (7)*

जितात्मन इति। जितात्मनः कार्यकरणादिसंघात आत्मा जितो येन स जितात्मा, तस्य जितात्मनः प्रशान्तस्य प्रसन्नान्तकरणस्य सतः संन्यासिनः परमात्मा समाहितः साक्षादात्मभावेन वर्तते इत्यर्थः। किंच शीतोष्णसुखदुःखेषु तथा मानेऽपमाने च मानापमानयोः पूजापरिभवयोः ॥७॥

The one who has disciplined his body and mind, remains continually serene and maintains equipoise in the face of all dualities like warm and cold, sorrow and happiness and abuse and praise, for such one manifests constantly that Supreme Self in the form of his own Self. (7)

The next verse describes the qualities in a man that qualifies him to be declared as possessing equanimity of mind:

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।  
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥८॥

*That yogi is said to be immersed in Self whose mind is contented with the knowledge and experience of the objects described by the scriptures, who is immutable, who has disciplined his senses and to whom a lump of earth, stone and gold are alike. (8)*

ज्ञानेति । ज्ञानविज्ञानतृप्तात्मा ज्ञानं शास्त्रोक्तपदार्थानां परिज्ञानं, विज्ञानं तु शास्त्रतो ज्ञातानां तथैव स्वानुभवकरणं, ताभ्यां ज्ञानविज्ञानाभ्यां तृप्तः संजातालंप्रत्यय आत्मान्तःकरणं यस्य स ज्ञानविज्ञानतृप्तात्मा, कूटस्थोऽप्रकम्प्यो भवतीत्यर्थः । विजितेन्द्रियश्च । य ईदृशो युक्तः समाहित इति स उच्यते कथ्यते । स योगी समलोष्टाश्मकाञ्चनो लोष्टाश्मकाञ्चनानि समानि यस्य, स समलोष्टाश्मकाञ्चनः ॥८॥

The knowledge of objects described in the scriptures is known as 'gyaana' and the self-experience of those known objects constitutes 'vigyaana'. The one whose intellect is contented with the knowledge as well as its experience is called as 'gyaan-vigyaan triptaatman'. Also the one who is unaffected i.e. immutable (kootasth) and who has disciplined his senses, such one, of poised mind, is a yogi and perceives no difference in a lump of earth, stone and gold. He has no expectations from anyone. (8)

किंच—

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।  
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥९॥

*The one who has equanimity of intellect as regard a benefactor, a friend, an enemy, an unconcerned, an intermediary, a detestable, a relative, a righteous as well as a non-righteous; such one is said to be exceptional among men. (9)*

सुहृदित्यादिश्लोकार्धमेकं पदम् । सुहृदितिप्रत्युपकारमनपेक्ष्योपकर्ता । मित्रं स्नेहवान् । अरिः शत्रुः, उदासीनो न कस्यचित्पक्षं भजते । मध्यस्थो यो विरुद्धयोरुभयोर्हितैषी । द्वेष्य आत्मनोऽप्रियः । बन्धुः संबन्धीत्येतेषु साधुषु शास्त्रानुवर्तिष्वपि च पापेषु प्रतिषिद्धकारिषु सर्वेष्वेतेषु समबुद्धिः कः किं कर्मेत्यव्यापृतबुद्धिरित्यर्थः । विशिष्यते विमुच्यते इति वा पाठान्तरम् । योगारूढानां सर्वेषामयमुत्तम इत्यर्थः ॥९॥

The first half of this verse is a single compound word. The one who indulges in mutual help is called as a friend and the one indulging in mutual harm is an enemy. The

one who helps without expecting any return is called as a benefactor (suhrit). One who sides neither with friend nor with enemy is called as an unconcerned or neutral. One desiring the welfare of mutually opposite groups is an intermediary. That who is hated is called as detestable. The family members are called as relatives. The one conforming to scriptures is called as the righteous and the one acting contrary to them is non-righteous. The one who has equanimity of mind in respect of all the aforementioned ones is exceptional amongst men. At some places the word 'vimuchayate' meaning freed from all sins, is used in place of the word 'vishishyate' meaning exceptional. The meaning of both is that such yogi is superior to all. (9)

अत एवमुत्तमफलप्राप्तये—

The aforementioned yogi has been called as superior to all others, now, with a view to preach the method of yogic practice by which one can attain that excellence, the Lord says in the next verse:

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।  
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०॥

*Living alone in a lonely place, with body and mind disciplined, forsaking all desires, amassing nothing, the yogi should incessantly apply himself to equanimity of mind. (10)*

योगी ध्यायी युञ्जीत समादध्यात्सततं सर्वदाऽऽत्मानमन्तःकरणं रहस्येकान्ते गिरिगुहादौ स्थितः सन्नेकाक्यसहायः। रहसि स्थित एकाकी चेति विशेषणात्संन्यासं कृत्वेत्यर्थः। यतचित्तात्मा चित्तमन्तःकरणमात्मा देहश्च संयतौ यस्य स यतचित्तात्मा, निराशीर्वीततृष्णोऽपरिग्रहश्च परिग्रहरहित इत्यर्थः। संन्यासित्वेऽपि त्यक्तसर्वपरिग्रहः सन्युञ्जीतेत्यर्थः ॥१०॥

The word 'yogi' implies one who is engaged in practice of Yoga of meditation (dhyana yoga). Such meditative yogi should strive for mental equanimity by staying alone at a solitary place like in a mountainous cave etc. Staying alone as well as staying at a solitary place - both these imply that one should first embrace monasticism and then practice the Yoga. The word 'aatmaa' in the verse refers to the body and by the word 'chitta' is implied the mind, both of these should be disciplined. He should relinquish all desires and all acquisitions. If a monk, then he should not entertain attachment to his loin-cloth even. (10)

अथेदानीं योगं युञ्जत आसनाहारविहारादीनां योगसाधनत्वेन नियमो वक्तव्यः, प्राप्तयोगलक्षणं, तत्फलादिं चेत्यत आरभ्यते। तत्राऽऽसनमेव तावत्प्रथममुच्यते—

After preaching the Yoga along with its auxiliaries, now commences the section that explains the regulations as regard the posture, diet etc. of the practitioner of Yoga. Also, the characteristics of the one who has attained perfection in Yoga has to be described along with the fruit of Yoga. With this in view is commenced this section. First of all is described the posture:

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।  
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥११॥

*Setting up his seat in a chaste solitary place that is neither too elevated nor low down, and on which should be spread successively the kusha grass, deerskin and cloth; one should then sit firmly on it. (11)*

शुचौ शुद्धे विविक्ते स्वभावतः संस्कारतो वा देशे स्थाने प्रतिष्ठाप्य स्थिरमचलमात्मन आसनं नात्युच्छ्रितं नातीवोच्छ्रितं नाप्यतिनीचं, तच्च चैलाजिनकुशोत्तरं चैलमजिनं कुशाश्चोत्तरे यस्मिन्नासने तदासनं चैलाजिनकुशोत्तरं पाठक्रमाद्विपरीतोऽत्र क्रमश्चैलादीनाम् ॥११॥

The place, chosen for establishing one's seat for the practice of Yoga, should be cleaned and sanctified either naturally or by an apposite procedure. The seat should then be firmly established in such consecrated place that is neither very high nor very near the ground since too much elevation may result in one's fall and too much nearness to the ground may be troublesome on account of creepy-crawly pests etc. On such a seat should first be spread the dried grass (kusha) followed by the deerskin and finally the cloth. (11)

प्रतिष्ठाप्य किम्—

After establishing the aforementioned seat what should be done? The Lord answers:

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।  
उपविश्याऽऽसने युञ्ज्याद्योगमात्मविशुद्धये ॥१२॥

*Then sitting on such created seat, the yogi, controlling his mind and senses, should concentrate his mind on the practice of Yoga for self-purification. (12)*

तत्र तस्मिन्नासने उपविश्य योगं युञ्ज्यात्। कथं, सर्वविषयेभ्य उपसंहृत्यैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः, चित्तं चेन्द्रियाणि च चित्तेन्द्रियाणि तेषां क्रियाः संयता यस्य स यतचित्तेन्द्रियक्रियः। स किमर्थं योगं युञ्ज्यादित्याहाऽऽत्मविशुद्धयेऽन्तःकरणस्य विशुद्धयर्थमित्येतत् ॥१२॥

The mind and the senses should be withdrawn from all external objects and should be focused on the practice of Yoga with an exclusive aim to purify one's mind. It is only after purification of the mind is accomplished, that there arises the desire for the supreme Knowledge. The ultimate fruit of this Yoga is realization of that Reality, which is only possible through a pure and poised mind. (12)

बाह्यमासनमुक्तमधुना शरीरधारणं कथमित्युच्यते —

Now is explained the position of the body during the practice of Yoga:

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।  
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥

*Holding the body, head and neck unmoving and steady in an upright position, focusing the vision on the tip of the nose and not looking around; (13)*

समं कायशिरोग्रीवं कायश्च शिरश्च ग्रीवा च कायशिरोग्रीवं तत्समं धारयन्नचलं च, समं धारयतश्चलनं संभवत्यतो विशिनष्टि— अचलमिति। स्थिरः स्थिरो भूत्वेत्यर्थः। स्वं नासिकाग्रं संप्रेक्ष्य सम्यक्प्रेक्षणं दर्शनं कृत्वेवेतीवशब्दो लुप्तो द्रष्टव्यः। न हि स्वनासिकाग्रसंप्रेक्षणमिह विधित्सितं, किं तर्हि, चक्षुषोर्दृष्टिसंनिपातः। स चान्तःकरणसमाधानापेक्षो विवक्षितः। स्वनासिकाग्रसंप्रेक्षणमेव चेद्विवक्षितं, मनस्तत्रैव समाधीयेत, नाऽऽत्मनि। आत्मनि हि मनसः समाधानं वक्ष्यत्यात्मसंस्थं मनः कृत्विति। तस्मादिवशब्दलोपेनाक्ष्णोर्दृष्टिसंनिपात एव संप्रेक्ष्येत्युच्यते। दिशश्चानवलोकयन्दिशां चावलोकनमन्तराऽकुर्वन्नित्येतत् ॥१३॥

During the practice of Yoga, the specifications as regard the posture to be maintained is being elucidated. The body, head and neck should be held erect, still and steady. The word 'achalam' (still) has been used since movement is possible in the body, neck and head that have been held upright. It has been said that the vision should be concentrated on the tip of the nose. In this context the word 'eva' (as if) is to be supplied, meaning thereby – 'as if looking at one's own nasal tip'. This is because the intention is not to instruct as regards looking at one's nasal tip, but only to fix the vision in the middle of both eyes, so as to prevent it from wandering in other directions that can be deterrent to maintenance of one's mental poise. If the implication had been to look at the nasal tip alone, then in that case the mind would also get engrossed in it and not in the Self. But, the Lord, by His utterance, 'establishing the mind in Self' (25), will declare it specifically also. (13)

किंच—

By the next verse are described other essentials of the practice of Yoga:

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।  
मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥१४॥

*The practitioner of Yoga should be mentally tranquil, fearless, resolute in the vow of celibacy, and after disciplining his mind should concentrate steadily on Me, perceiving Me as his Supreme Goal. (14)*

प्रशान्तात्मा प्रकर्षेण शान्त आत्माऽन्तःकरणं यस्य सोऽयं प्रशान्तात्मा, विगतभीर्विगतभयो, ब्रह्मचारिव्रते स्थितो ब्रह्मचारिणो व्रतं ब्रह्मचर्यं गुरुशुश्रूषाभिक्षाभुक्त्यादि, तस्मिन्स्थितस्तदनुष्ठाता भवेदित्यर्थः। किंच मनः संयम्य मनसो वृत्तीरुपसंहृत्येतन्मच्चित्तो मयि परमेश्वरे चित्तं यस्य सोऽयं मच्चित्तो युक्तः समाहितः सन्नासीतोपविशेन्मत्परोऽहं परो यस्य सोऽयं मत्परः, भवति कश्चिद्रागी स्त्रीचित्तो न तु स्त्रियमेव परत्वेन गृह्णाति, किं तर्हि, राजानं महादेवं वा, अयं तु मच्चित्तो मत्परश्च ॥१४॥

The one whose mind is absolutely peaceful is called as 'prashaant-aatmaa'. 'Fearless' refers to that one whose all doubts as regards the ultimate Reality have been annihilated after renunciation of actions. The vow of celibacy necessitates the practice of restrain of sensual desires, service to the teacher, sustaining on alms etc. Withdrawal of mind from all objects and focusing it on the Lord alone is called as 'machhitta'. Thinking of Me as the Supreme Goal is termed as 'matpara'. There can be an example of one whose mind is engrossed with the thoughts of a lady but who does not consider her to be the most superior. Such one, though focused on that lady, cannot be called as committed to her, instead he considers a King or lord Shankara to be superior. But this Yogi not only has his mind concentrated on Me but is also absolutely committed to Me and perceives Me as his ultimate goal. (14)

अथेदानीं योगफलमुच्यते—

Now is declared the fruit of Yoga:

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।  
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥

*Thus the Yogi of disciplined mind, engaged constantly in concentrating it on the Self in the aforementioned way, attains absolute tranquility that abides in Me and which concludes in emancipation. (15)*

युञ्जन्समाधानं कुर्वन्नेवं यथोक्तेन विधानेन सदाऽऽत्मानं योगी नियतमानसो नियतं संयतं

मानसं मनो यस्य सोऽयं नियतमानसः शान्तिमुपरतिं निर्वाणपरमां निर्वाणं मोक्षस्तत्परमा निष्ठा यस्याः शान्तेः सा निर्वाणपरमा, तां निर्वाणपरमां मत्संस्थां मदधीनामधिगच्छति प्राप्नोति ॥१५॥

The Yogi of controlled mind, engaged in the constant contemplation of the Self in the aforementioned way, effortlessly attains supreme peace that abides in Me, and which leads to liberation. (15)

इदानीं योगिन आहारादिनियम उच्यते—

Now are described the regulations as regard food and sleep etc.:

नात्यश्रुतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।  
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥

*The one who eats too much cannot attain aptness in this Yoga and neither can it be attained by one who consumes extremely less, O Arjuna, this Yoga cannot be perfected by an excessive sleeper nor by the one who always remains awake. (16)*

नात्यश्रुत आत्मसंमितमन्नपरिमाणमतीत्याश्रुतोऽत्यश्रुतो न योगोऽस्ति, न चैकान्तमनश्नतो योगोऽस्ति “यदु ह वा आत्मसंमितमन्नं तदवति तन्न हिनस्ति, यद्भूयो हिनस्ति तद्यत्कनीयो न तदवति” (शतपथ ब्रा. १.२.१.२) इति श्रुतेः। तस्माद्योगी नाऽऽत्मसंमितादन्नादधिकं न्यूनं वाऽश्रीयात्। अथवा योगिनो योगशास्त्रे परिपठितादन्नपरिमाणादतिमात्रमश्रुतो योगो नास्ति। उक्तं हि—अर्धमशनस्य सव्यञ्जनस्य तृतीयमुदकस्य तु। वायोः संचरणार्थं तु चतुर्थमवशेषयेत्। इत्यादि परिमाणम्। तथा न चातिस्वप्नशीलस्य योगो भवति, नैव चातिमात्रं जाग्रतो योगो भवति चार्जुन ॥१६॥

All people consume different quantities of food as per their digestive capacities. The one who eats in excess of his ability to digest is called as an excessive eater and such one fails to attain perfection in this Yoga. Similarly one, who is always fasting, fails to excel in the Yoga. The Shruti also declares, ‘the food that is consumed in accordance with one’s hunger is protective, but the one who consumes in excess is killed by it, and the one who consumes very little is not protected by it’ (Sh. Br. 9.2.1.2). Therefore the Yogi should consume appositely. Or, it may be understood that a Yogi should not consume food in excess of what has been declared in the scriptures of Yoga. It is declared that half of the stomach should be filled with food and the remaining half should be equally left for water and air. Similarly the one who sleeps excessively or the one who sleeps less, both fail to attain perfection in this Yoga. Thus the need of apposite food and sleep has been emphasized. (16)

कथं पुनर्योगो भवतीत्युच्यते—

Then how does one attain perfection in the Yoga? The reply is:

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।  
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

*This Yoga that is the annihilator of all sorrows can be perfected only by the one, whose eating and movements are disciplined, whose efforts for executing actions are apposite and whose sleep and awakening is regulated. (17)*

युक्ताहारविहारस्याऽऽह्रियते इत्याहारोऽन्नं, विहरणं विहारः पादक्रमस्तौ युक्तौ नियतपरिमाणौ यस्य, तथा युक्तचेष्टस्य युक्ता नियता चेष्टा यस्य कर्मसु तथा युक्तस्वप्नावबोधस्य युक्तौ स्वप्नश्चावबोधश्च तौ नियतकालौ यस्य तस्य युक्ताहारविहारस्य, युक्तचेष्टस्य कर्मसु युक्तस्वप्नावबोधस्य योगिनो योगो भवति दुःखहा दुःखानि सर्वाणि हन्तीति दुःखहा सर्वसंसारदुःख-क्षयकृद्योगो भवतीत्यर्थः ॥१७॥

The eating should be regulated as has been described in the previous verse. The movement should be regulated, for example the yogi should not walk for more than one 'yojan' (a measure of distance equal to eight miles) at a stretch. Disciplined engagement in actions leads to regulation of senses. One should keep awake in the first part of night, sleep in the middle and then again rise up in last part of the night. The Yoga that is the eliminator of all worldly sorrows can be perfected on practicing as preached above, as only such an aspirant can attain the realization of Truth through consecrated knowledge. (17)

अथाधुना कदा युक्तो भवतीत्युच्यते—

When can one be said to have attained this Yoga? The reply is being given:

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।  
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥

*When the Yogi, who has relinquished the desire of all external objects, has disciplined his mind and gets absorbed in the Self by exceptional mental concentration; then that one is integrated in the Yoga. (18)*

यदा विनियतं चित्तं विशेषेण नियतं संयतमेकाग्रतामापन्नं चित्तं हित्वा बाह्यचिन्तामात्मन्येव केवलेऽवतिष्ठते स्वात्मनि स्थितिं लभते इत्यर्थः। निःस्पृहः सर्वकामेभ्यो निर्गता दृष्टादृष्टविषयेभ्यः

स्पृहा तृष्णा यस्य योगिनः स युक्तः समाहित इत्युच्यते तदा तस्मिन्काले ॥१८ ॥

The contemplation on the Self, with concentrated mind that has been restrained and disciplined by relinquishment of every desire for external objects, ultimately leads to absorption in that Self, which constitutes the ultimate success of this Yoga. (18)

तस्य योगिनः समाहितं यच्चित्तं, तस्योपमोच्यते—

Now is being illustrated the mind of such Yogi through a simile:

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।  
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९ ॥

*As an oil-lamp, kept in a windless place, does not flicker, such is the comparison given for the mind of a Yogi whose mind is poised and absorbed in the Self. (19)*

यथा दीपः प्रदीपो निवातस्थो निवाते वातवर्जिते देशे स्थितो नेङ्गते न चलति, सोपम-  
ोपमीयतेऽनयेत्युपमा योगज्ञैश्चित्तप्रचारदर्शिभिः स्मृता चिन्तिता। योगिनो यतचित्तस्य संयतान्तःक-  
रणस्य युञ्जतो योगमनुतिष्ठत आत्मनः समाधिमनुतिष्ठत इत्यर्थः ॥१९ ॥

The flame of a lamp does not flicker when kept in a windless place, similarly the mind of a Yogi, who has discarded the desire for any external object, and which is focused and absorbed in the Self, does not vacillate. (19)

एवं योगाभ्यासबलादेकाग्रीभूतं निवातप्रदीपकल्पं सत्—

When the mind becomes concentrated and steady like the flame of a lamp kept in a windless place, then:

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।  
यत्र चैवाऽऽत्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥२० ॥

*When the mind that has been disciplined by the practice of Yoga gets secluded, and when, due to the steady and incessant practice of meditation, one, with the purified mind, perceives that supreme Self of the nature of self illumined Consciousness as one's own Self, and remains contented in the Self only; (20)*

यत्र यस्मिन्काले उपरमते चित्तमुपरतिं गच्छति निरुद्धं सर्वतोनिवास्तिप्रचारं योगसेवया  
योगानुष्ठानेन, यत्र चैव यस्मिंश्च काले आत्मना समाधिपरिशुद्धेनान्तःकरणेनाऽऽत्मानं परं चैत-  
यज्योतिःस्वरूपं पश्यन्नुपलभमानः स्वे एवाऽऽत्मनि तुष्यति तुष्टिं भजते ॥२० ॥

When the mind that has been controlled by the continuous practice of Yoga gets withdrawn and purified, and when, by steady and continuous meditation, one perceives that Supreme Lord, of the nature of self illumined Consciousness, to be his own Self and remains contented in the Self only – (20)

किंच—

And:

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।  
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥

*When the enlightened yogi experiences that ultimate Bliss, through his intellect that requires no assistance from the organs, and does not veer off from his resolute position in the Reality that is of the nature of his own Self; (21)*

सुखमात्यन्तिकमत्यन्तमेव भवतीत्यात्यन्तिकमनन्तमित्यर्थः। यत्तद्बुद्धिग्राह्यं बुद्ध्यैवेन्द्रियनिर-  
पेक्षया गृह्यते इति बुद्धिग्राह्यमतीन्द्रियमिन्द्रियगोचरातीतमविषयजनितमित्यर्थः। वेत्ति तदीदृशं सु-  
खमनुभवति यत्र यस्मिन्काले न च, एव, अयं विद्वानात्मस्वरूपे स्थितस्तस्मान्नैव चलति तत्-  
वतस्तत्त्वस्वरूपान्न प्रच्यवते इत्यर्थः ॥२१॥

When the endless Bliss, which is beyond the dominion of the organs and hence does not require their assistance for its experience but is absorbed through the intellect only, is experienced by the yogi and when such yogi does not swerve from his steadfastness in that Reality that is of the nature of his own Self – (21)

किंच—

And:

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।  
यस्मिन्स्थितो न दुःखेन गुरुणाऽपि विचाल्यते ॥२२॥

*Attaining which one does not identify any other attainment to be superior to it, and established in which one does not panic even in the face of exceptionally grave risks – (22)*

यं लब्ध्वा यमात्मलाभं लब्ध्वा प्राप्य चापरमन्यल्लाभान्तरं ततोऽधिकमस्तीति न मन्यते न  
चिन्तयति। किंच यस्मिन्नात्मतत्त्वे स्थितो दुःखेन शस्त्रनिपातादिलक्षणेन गुरुणा महताऽपि न  
विचाल्यते ॥२२॥

Attaining the gain of the form of realization of Self, the yogi does not recognize

any acquisition to be superior to it, and absorbed in which he does not get frightened even in the face of grave dangers like attack by arms etc. – (22)

यत्रोपरमते इत्याद्यास्म्य यावद्भिर्विशेषणैर्विशिष्ट आत्मावस्थाविशेषो योग उक्तः—

The Yoga, of the form of establishment in the Self, which has been characterized by the above three verses starting from the verse – ‘when the mind that has been disciplined gets secluded’ (20), is now being described alternatively as:

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।  
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३॥

*Know that Yoga to be utterly devoid of any relation to sorrows. Yoga, in the real sense is the name of severance from the union of sorrows only. That Yoga has to be practiced with determination and with a proactive mind. (23)*

तं विद्याद्विजानीयाद्दुःखसंयोगवियोगं दुःखैः संयोगो दुःखसंयोगस्तेन वियोगो दुःखसंयोगवियोगस्तं दुःखसंयोगवियोगं योग इत्येव संज्ञितं विपरीतलक्षणेन विद्याद्विजानीयादित्यर्थः। योगफलमुपसंहृत्य पुनस्त्वास्मभेण योगस्य कर्तव्यतोच्यते। निश्चयानिर्वेदयोर्योगसाधनत्वविधानार्थम्। स यथोक्तफलो योगो निश्चयेनाध्यवसायेन योक्तव्योऽनिर्विण्णचेतसा न निर्विण्णमनिर्विण्णं किं तच्चेतस्तेन निर्वेदरहितेन चेतसा चित्तेनेत्यर्थः ॥२३॥

That Yoga should be understood as the separation from the ‘association of sorrows’ i.e. ‘dukha-sanyoga-viyoga’. After defining Yoga in terms of its fruit, now is being preached its essentiality by declaring that the Yoga, which bears the aforementioned fruit should be practiced with resoluteness and an upbeat mind, because it cannot be attained by one who entertains doubts as regards its practice and worth, and whose mind is dejected. (23)

किंच—

And:

संकल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।  
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥

*By absolutely relinquishing all desires that originate from thoughts and controlling the senses from all sides by applying one’s discriminatory mind; (24)*

संकल्पप्रभवान्संकल्पः प्रभवो येषां कामानां ते संकल्पप्रभवाःकामास्तास्त्यक्त्वा परित्यज्य सर्वानशेषतो निर्लेपेन। किंच मनसैव विवेकयुक्तेनेन्द्रियग्राममिन्द्रियसमुदायं विनियम्य नियमनं कृत्वा

समन्ततः समन्तात् ॥२४॥

By completely discarding all desires that arise out of thoughts of objects and restraining the organs from all sides i.e. from their objects – (24)

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥२५॥

*One should gradually withdraw with the help of unwavering intellect, anchoring the mind in the Self and not thinking of anything whatsoever. (25)*

शनैः शनैर्न सहसोपरमेदुपरतिं कुर्यात्। कया? बुद्ध्या। किंविशिष्टया; धृतिगृहीतया धृत्या धैर्येण गृहीतया धृतिगृहीतया धैर्येण युक्तयेत्यर्थः। आत्मसंस्थमात्मानि संस्थितमात्मैव सर्वं न ततोऽन्यत्किञ्चिदस्तीत्येवमात्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्। एष योगस्य परमो विधिः ॥२५॥

One should withdraw gradually and not hastily from the outside world, and fix the mind resolutely in the Self, perceiving all existence to be the Self only, and should not think of anything whatsoever. This is the best way to attain perfection in this Yoga. (25)

तत्रैवमात्मसंस्थं मनः कर्तुं प्रवृत्तो योगी—

The Yogi, who has fixed his mind in the Self in the aforementioned way, should:

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥

*Withdraw the capricious and unsteady mind from the causes of its enticement and bring it under the control of the Self. (26)*

यतो यतो यस्माद्यस्मान्निमित्ताच्छब्दादेर्निश्चरति निर्गच्छति स्वभावदोषान्मनश्चञ्चलमत्यर्थं चलमत एवास्थिरं ततस्ततस्तस्मात्तस्माच्छब्दादेर्निमित्तान्नियम्य तत्तन्निमित्तं याथात्मनिरूपणेनाऽऽभासीकृत्य वैराग्यभावनया चैतन्मन आत्मन्येव वशं नयेदात्मवश्यतामापादयेत्। एवं योगाभ्यासबलाद्योगिन आत्मन्येव प्रशाम्यति मनः ॥२६॥

Whatever objects or temptations attract the mind, the Yogi should resolutely withdraw it from those causes and recruit it into the Self. By such practice the mind will ultimately rest peacefully in the Self only. (26)

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

*That Yogi, whose mind is absolutely tranquil, whose quality of 'rajasa', has been eliminated, who is untainted and steadfastly established in Brahman, that one attains Supreme Bliss. (27)*

प्रशान्तमनसं प्रशान्तं मनो यस्य स प्रशान्तमनास्तं प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमं निरतिशयमुपैत्युपगच्छति। शान्तरजसं प्रक्षीणमोहादिक्लेशरजसमित्यर्थः। ब्रह्मभूतं जीवन्मुक्तं ब्रह्मैव सर्वमित्येवनिश्चयवन्तं ब्रह्मभूतमकल्मषमधर्मादिवर्जितम् ॥२७॥

The one whose mind is absolutely peaceful and whose quality of 'rajasa' that is responsible for defects like delusion etc. has been annihilated; who is resolutely established in Brahman and is without any taints, righteous and non-righteous, that Yogi verily attains the Supreme Bliss. (27)

युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः ।  
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥२८॥

*The one, so engaged in the practice of Yoga, free from all impediments and flaws, effortlessly attains that Supreme Bliss born out of contact with the Brahman. (28)*

युञ्जन्निति। युञ्जन्नेवं यथोक्तेन क्रमेण योगी योगान्तरायवर्जितः सदाऽऽत्मानं विगतकल्मषो विगतपापः सुखेनानायासेन ब्रह्मसंस्पर्शं ब्रह्मणा परेण संस्पर्शो यस्य तद्ब्रह्मसंस्पर्शं सुखमत्यन्त-मन्तमतीत्य वर्तते इत्यत्यन्तमुत्कृष्टं निरतिशयमश्नुते व्याप्नोति ॥२८॥

The sequence of practice of Yoga has been explained before. The attachments and aversions etc. form the impediments to Yoga. The flaws indicated are the 'sins' as well as the 'virtues'. The word 'paapa' (sin) in the commentary indicates the virtues also, because for the one aspiring to know the Supreme Reality, both, the virtues as well as the sins, are the source of bondage, and hence are to be discarded. The word 'sansparsh' (contact) means alliance with Brahman i.e. resolute perception of the identity of Self and Brahman. The Yogi with above qualities naturally attains that Supreme Bliss, of the nature of Brahman only, through such contact. (28)

इदानीं योगस्य यत्फलं ब्रह्मैकत्वदर्शनं सर्वसंसारविच्छेदकारणं, तत्प्रदर्शयते—

Now is being demonstrated the fruit of this Yoga that consists of the perception of the identity of Self and Brahman and elimination of the mundane existence:

सर्वभूतस्थमात्मानं सर्वभूतानि चाऽऽत्मनि ।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥

*The one whose mind is established in the Self through this Yoga and who possesses perceptual equanimity perceives his Self to be existing in all beings and all beings existing in his own Self. (29)*

सर्वभूतस्थं सर्वेषु भूतेषु स्थितं स्वमात्मानं सर्वभूतानि चाऽऽत्मनि ब्रह्मादीनि स्तम्बपर्यन्तानि च सर्वभूतान्यात्मन्येकतां गतानीक्षते पश्यति योगयुक्तात्मा समाहितान्तःकरणः सर्वत्रसमदर्शनः सर्वेषु ब्रह्मादिस्थावरान्तेषु विषमेषु सर्वभूतेषु समं निर्विशेषं ब्रह्मात्मैकत्वविषयं दर्शनं ज्ञानं यस्य स सर्वत्रसमदर्शनः ॥२९॥

The one absorbed in the Self and possessing mental equanimity, perceives his own Self existing in all beings – from the great creator Brahmaa to the inert objects and also perceives all beings to be existing in his own Self, i.e. all notions of duality vanishes for this knower of Self. (29)

एतस्याऽऽत्मैकत्वदर्शनस्य फलमुच्यते—

The fruit of such perception of non-duality is now being spoken:

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।  
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

*The one who perceives Me in all things and also perceives all things to be situated in Me – to such one I am never lost, and such one is never lost to Me either. (30)*

यो मां पश्यति वासुदेवं सर्वस्याऽऽत्मानं सर्वत्र सर्वेषु भूतेषु सर्वं च ब्रह्मादिभूतजातं मयि सर्वात्मनि पश्यति तस्यैवमात्मैकत्वदर्शिनोऽहमीश्वरो न प्रणश्यामि न परोक्षतां गमिष्यामि। स च मे न प्रणश्यति स च विद्वान्मम वासुदेवस्य न प्रणश्यति न परोक्षीभवति। तस्य च मम चैकात्मकत्वात्। स्वात्मा हि नामाऽऽत्मनः प्रिय एव भवति। यस्माच्चाहमेव सर्वात्मैकत्वदर्शी ॥३०॥

The one who, being the perceiver of the identity of Self and Brahman, perceives Me, the Self of all, to be in all beings and also perceives all beings to be situated in Me; from such an enlightened one I am never hidden, and also such enlightened one is never hidden from Me either, since Me and that one are same only. (30)

In the next verse is declared the fruit of such perception:

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।  
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥

*The Yogi who, being established in that absolute non-dual Brahman, worships Me as existing in all beings, that one, though dealing anywhere deals in Me alone. (31)*

इत्येतत्पूर्वश्लोकार्थं सम्यग्दर्शनमनूद्य तत्फलं मोक्षोऽभिधीयते। सर्वथा सर्वप्रकारैर्वर्तमानोऽपि सम्यग्दर्शी योगी मयि वैष्णवे परमे पदे वर्तते नित्यमुक्त एवे। स न मोक्षं प्रति केनचित्प्रतिबध्यते इत्यर्थः ॥३१॥

The one who, established in the notion of non-duality, worships Me as existing in all beings; that Yogi, possessing the vision of Reality, is indeed present in My abode and thus is ever free. There are no impediments to his emancipation. (31)

किंचान्यत्—

Also:

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।  
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

*O Arjuna, the one who judges the sorrow and happiness of other beings by the same standards as one applies to oneself, that one is the most excellent of all Yogis. (32)*

आत्मौपम्येनाऽऽत्मा स्वयमेवोपमीयते इत्युपमा तस्या उपमाया भाव औपम्यं तेनाऽऽत्मौपम्येन सर्वत्र सर्वभूतेषु समं तुल्यं पश्यति योऽर्जुन! स च किं समं पश्यतीत्युच्यते। यथा मम सुखमिष्टं, तथा सर्वप्राणिनां सुखमनुकूलम्। वाशब्दश्चार्थे। यदि वा यच्च दुःखं मम प्रतिकूलमनिष्टं यथा, तथा सर्वप्राणिनां दुःखमनिष्टं प्रतिकूलमित्येवमात्मौपम्येन सुखदुःखे अनुकूलप्रतिकूले तुल्यतया सर्वभूतेषु समं पश्यति, न कस्यचित्प्रतिकूलमाचरत्यहिंसक इत्यर्थः। य एवमहिंसकः सम्यग्दर्शननिष्ठः, स योगी परम उत्कृष्टो मतोऽभिप्रेतः सर्वयोगिनां मध्ये ॥३२॥

The one who makes a similar judgment as regard all creatures, in the matter of their sorrows and pleasures, as one would apply to oneself, i.e. as we desire happiness so also it is desired by all beings and as we resent grief and pain, others also resent the same; such non-violent never misbehaves with any creature, and such enlightened Yogi is the most dear to Me. (32)

एतस्य यथोक्तस्य सम्यग्दर्शनलक्षणस्य योगस्य दुःखसंपाद्यतामालक्ष्य शुश्रूषुर्धुवं तत्प्राप्त्युपाय-

म्—

Arjuna, perceiving this Yoga of the nature of equanimity, hard to attain, speaks to the Lord with the intention of knowing a definite route to its attainment. He says:

अर्जुन उवाच—

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।  
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥३३॥

*O Madhusoodana, I am not able to appreciate the steady execution of this Yoga of equanimity, which You have preached, because of the restless nature of the mind. (33)*

योऽयं योगस्त्वया प्रोक्तः साम्येन समत्वेन, हे मधुसूदन! एतस्य योगस्याहं न पश्यामि नोप-  
लभे चञ्चलत्वान्मनसः। किं, स्थिरामचलां स्थितिं प्रसिद्धमेतत् ॥३३॥

Because the mind is essentially very restive, therefore, I am not able to understand as to how the practice of this Yoga can be successfully undertaken. (33)

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।  
तस्याहं निग्रहं मन्ये वायोऽखि सुदुष्करम् ॥३४॥

*O Krishna, the mind is extremely whimsical, tumultuous, strong and unyielding. Its control is extremely difficult, akin to restraining the wind. (34)*

चञ्चलमिति। चञ्चलं हि मनः कृष्णेति कृषतेर्विलेखनार्थस्य रूपं भक्तजनपापादिदोषाकर्षणात्कृष्णः। न केवलमत्यर्थं चञ्चलं, प्रमाथि च प्रमथनशीलं प्रमथति शरीरमिन्द्रियाणि च वि-  
वक्षिपति परवशीकरोति। किंच बलवन्न केनचिन्नियन्तुं शक्यं, दुर्निवारत्वात्। किंच दृढं तन्तुन-  
गवदच्छेद्यं तस्यैवंभूतस्य मनसोऽहं निग्रहं निरोधं मन्ये वायोऽखि। यथा वायोर्दुष्करो निग्रहस्ततोऽपि  
मनसो दुष्करं मन्ये इत्यभिप्रायः ॥३४॥

The word 'Krishna' is formed from the root 'krsh', used in the sense of 'uprooting'. The Lord is named as Krishna because He uproots the sins of His devotees. O Krishna, the mind is very whimsical; it agitates the body and the organs and therefore is turbulent as well. It is very powerful and hence cannot be controlled by anyone. It is extremely unyielding as the 'tantunaga' - a type of shark that cannot be cut into pieces because of its hard outer shell. Restraining such a mind is as difficult as restraining the wind, i.e. as it is impossible to control the wind so is the case with control of

the mind, which I find even more difficult. (34)

एवमेतद्यथा ब्रवीषि—

The Lord replies that it is exactly as you say:

श्रीभगवानुवाच—

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥

*O son of Kunti, the mind is undoubtedly capricious and difficult to control but can be disciplined through practice and dispassion. (35)*

असंशयं नास्ति संशयो मनो दुर्निग्रहं चलमित्यत्र, हे महाबाहो । किंत्वभ्यासेन त्वभ्यासो नाम चित्तभूमौ कस्यांचित्समानप्रत्ययावृत्तिश्चित्तस्य । वैराग्यं नाम दृष्टादृष्टेष्टभोगेषु दोषदर्शनाभ्यासाद्वैतृष्यं, तेन च वैराग्येण गृह्यते । विक्षेपरूपः प्रचारश्चित्तस्यैव तन्मनो गृह्यते निगृह्यते निरुध्यते इत्यर्थः ॥३५॥

‘Practice’ means directing the flow of mental thoughts continuously and steadily at some mental plane i.e. some object of concentration, and ‘dispassion’ is the repugnance that arises on continuous perception of flaws in the seen and unseen objects of enjoyment. By such practice and dispassion, the mind can be disciplined. By dispassion it can be separated from the non-Self and by practice it can be recruited into the Self of the form of Knowledge, Bliss and Existence. (35)

यः पुनरसंयतात्मा, तेन—

But the one who is undisciplined:

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥३६॥

*The one, whose mind has not been controlled by practice and dispassion, by such one this Yoga is not easily attainable; this is My opinion. But the one, who has disciplined his mind by practice and dispassion, can certainly attain this Yoga by repeated efforts. (36)*

असंयतात्मनाऽभ्यासवैराग्याभ्यामसंयत आत्माऽन्तःकरणं यस्य सोऽयमसंयतात्मा तेनासंयत-  
त्मना योगो दुष्प्रापो दुःखेन प्राप्यते इति मे मतिः । यस्तु पुनर्वश्यात्माऽभ्यासवैराग्याभ्यां वश-  
यत्वमापादित आत्मा मनो यस्य सोऽयं वश्यात्मा तेन वश्यात्मना तु यतता भूयोऽपि प्रयत्नं कुर्वता  
शक्योऽवाप्तुं योग उपायतो यथोक्तादुपायात् ॥३६॥

Practice and dispassion have been already described before and it is only through these means that one can attain this Yoga. (36)

तत्र योगाभ्यासाङ्गीकरणेन परलोकेहलोकप्राप्तिनिमित्तानि कर्माणि संन्यस्तानि योगसिद्धिफलं च मोक्षसाधनं सम्यग्दर्शनं न प्राप्तमिति योगी योगमार्गान्मरणकाले चलितचित्त इति तस्य नाशमाशङ्क्य—

Arjuna, getting apprehensive as regards the fate of one who has taken to this Yoga after renouncing all actions instrumental in the attainment of this world and the world beyond, but fails to attain the fruit of it in the form of emancipation because of inability to attain the supreme Knowledge, is anxious to know the fate of such an aspirant after death? Does he perish?

अर्जुन उवाच—

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

*Not attaining the complete fruit of the form of emancipation, what is the outcome of such Yogi, possessed of faith but who cannot remain resolute in this Yoga or who cannot perfect it due to sluggish efforts? (37)*

अयतिरप्रयत्नवान्योगमार्गे श्रद्धयाऽऽस्तिक्यबुद्ध्या चोपेतो, योगादन्तकालेऽपि चलितं मानसं मनो यस्य स चलितमानसो भ्रष्टस्मृतिः। सोऽप्राप्य योगसंसिद्धिं योगफलं सम्यग्दर्शनं, कां गतिं हे कृष्ण! गच्छति ॥३७॥

The one who has taken to this Yoga with dedication but has not been able to completely attain it because of sluggish efforts or gets swayed from it at the time of his death; what fate awaits such an indolent one, of irresolute intellect, after his death? (37)

Continuing with his apprehension, Arjuna says:

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

*O Mahaabaaho, does such one, disgraced from both and deluded in the path of Brahman, gets ruined like a group of scattered clouds or becomes without support? (38)*

कच्चिदिति। कच्चित्किं नोभयविभ्रष्टः कर्ममार्गाद्योगमार्गाच्च विभ्रष्टः संछिन्नाभ्रमिव नश-

यति, किंवा न नश्यत्यप्रतिष्ठो निराश्रयो, हे महाबाहो! विमूढः सन्ब्रह्मणः पथि ब्रह्मप्राप्तिमार्गे ॥३८॥

Disgraced from both – the path of Action as well as the path of Yoga, and deluded in the path of Brahman; both of which can lead to severe misfortune, and therefore Arjuna's apprehension as regard such an aspirant is apposite only. (38)

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।  
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

*O Krishna, You alone are capable to completely dispel these qualms of mine. No other seer or god can dispel these doubts. Therefore, kindly annihilate these doubts of mine. (39)*

एतदिति। एतन्मे मम संशयं कृष्ण छेत्तुमपनेतुमर्हस्यशेषतस्त्वदन्यस्त्वत्तोऽन्य ऋषिर्देवो वा छेत्ता नाशयिता संशयस्यास्य न हि यस्मादुपपद्यते संभवत्यतस्त्वमेव छेत्तुमर्हसीत्यर्थः ॥३९॥

Arjuna is now requesting the Lord to clear his apprehensions that he has expressed in the previous two verses. (39)

श्रीभगवानुवाच—

The Lord replies:

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।  
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥४०॥

*O Paartha, there is certainly no ruin for such an aspirant either in this birth or in the births ahead. O Son, the one engaged in performance of righteous actions never meets an abysmal end. (40)*

पार्थेति। हे पार्थ! नैवेह लोके नामुत्र परस्मिन्वा लोके विनाशस्तस्य विद्यते नास्ति। नाशो नाम पूर्वस्माद्धीनजन्मप्राप्तिः। स योगभ्रष्टस्य नास्ति, न हि यस्मात्कल्याणकृच्छुभकृत्कश्चिद्दुर्गतिं कुत्सितां गतिं, हे तात तनोत्यात्मानं पुत्ररूपेणेति पिता तात उच्यते, पितैव पुत्र इति पुत्रोऽपि तात उच्यते शिष्योऽपि पुत्र उच्यते, गच्छति ॥४०॥

The one, who has been unable to perfect the Yoga in this birth, is never ruined, i.e. never attains an inferior birth as compare to the present one. Arjuna is called as 'son' (taat) by the Lord. The father who expands his self through his sons is called as 'taat'; it is only the father indeed who is born in the form of a son, hence the son is

also called as 'taat'. The disciple is also verily acknowledged as a son, therefore addressing Arjuna as 'taat' is apposite only. (40)

किंत्वस्य भवति—

Then what becomes of this Yogi, who gets swayed from the path? The Lord replies:

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।  
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

*Such one attains the worlds of the virtuous and resides in them for numerous years, and then takes birth in the house of sanctimonious and affluent. (41)*

योगमार्गे प्रवृत्तः संन्यासी सामर्थ्यात्प्राप्य गत्वा पुण्यकृतामश्वमेधादियाजिनां लोकांस्तत्र च-  
षित्वा वासमनुभूय शाश्वतीर्नित्याः समाः संवत्सरांस्तद्भोगक्षये शुचीनां यथोक्तकारिणां श्रीमतां  
विभूतिमतां गेहे गृहे योगभ्रष्टोऽभिजायते ॥४१॥

The one, who has taken to the path of Yoga, though unable to excel in it, is symbolically a renouncer (sanyaasi) only. He attains the worlds of the performers of righteous actions like 'Ashvamedha' etc., and after exhausting the fruits of his virtuous actions, takes birth in the sanctimonious house of righteous and affluent ones. (41)

Or:

अथवा योगिनामेव कुले भवति धीमताम् ।  
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

*Or he takes birth in the family of enlightened Yogis. Such birth is indeed difficult to get in this world. (42)*

अथवेति। अथवा श्रीमतां कुलादन्यस्मिन्योगिनामेव दरिद्राणां कुले भवति जायते धीमतां  
बुद्धिमताम्। एतद्धि जन्म यदरिद्राणां योगिनां कुले दुर्लभतरं दुःखलभ्यतरं पूर्वमपेक्ष्य लोके जन्म  
यदीदृशं यथोक्तविशेषणे कुले ॥४२॥

If possessing dispassion, then, one is born in the family of enlightened Yogis, who may not be in possession of worldly wealth, but are abundant in the means of one's spiritual welfare. Such birth is certainly more difficult to attain than a birth in the house of materialistically affluent ones. From the viewpoint of attainment of Knowledge, the birth in the house of an enlightened one, though lacking in worldly affluence, is certainly

better than taking birth in the family of worldly affluent but ignorant ones. (42)

यस्मात्—

Now is being explained another reason as to why such birth in the family of enlightened Yogis is superior. Because:

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।  
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥

*O scion of Kuru dynasty, there he effortlessly attains the astuteness that has been achieved in the previous birth, and he begins to try harder than before for attaining perfection in Yoga. (43)*

तत्र योगिनां कुले तं बुद्धिसंयोगं बुद्ध्या संयोगं बुद्धिसंयोगं लभते पौर्वदेहिकं, पूर्वस्मिन्देहे भवं पौर्वदेहिकं यतते च प्रयत्नं करोति ततस्तस्मात्पूर्वकृतात्मस्काराद्भूयो बहुतरं संसिद्धौ संसिद्धिनिमित्तं, हे कुरुनन्दन ॥४३॥

The one taking birth in the line of Yogis naturally gets equipped with the wisdom acquired in the previous birth, and then, due to the impressions of the previous birth gets engaged, more earnestly, in the means like hearing etc., to attain perfection in Yoga. (43)

कथं पूर्वदेहबुद्धिसंयोग इति, तदुच्यते—

If the impression of the previous birth fails to propel him into the path of Yoga, then how will such one get equipped with the wisdom of previous birth? The Lord says:

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।  
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥४४॥

*The effort put in by this one in the previous birth pushes him into the path of Yoga even against his wishes. Even a seeker of the Yoga surpasses the dominion of Vedic injunctions. (44)*

यः पूर्वजन्मनि कृतोऽभ्यासः, स पूर्वाभ्यासस्तेनैव बलवता हियते हि यस्मादवशोऽपि स योगभ्रष्टो न कृतं चेद्योगाभ्याससंस्काराद्बलवत्तरमधर्मादिलक्षणं कर्म, तदा योगाभ्यासजनितेन संस्कारेण हियते। अधर्मश्चेद्बलवत्तरः कृतस्तेन योगजोऽपि संस्कारोऽभिभूयते एव। तत्क्षये तु योगजः संस्कारः स्वयमेव कार्यमारभते, न दीर्घकालस्थस्यापि विनाशस्तस्यास्तीत्यर्थः। जिज्ञासुरपि योगस्य स्वरूपं

ज्ञातुमिच्छन्योगमार्गे प्रवृत्तः संन्यासी योगभ्रष्टः सामर्थ्यात्सोऽपि शब्दब्रह्म वेदोक्त कर्मानुष्ठानफलमतिवर्ततेऽपाकरिष्यति, किमुत बुद्ध्वा यो योगं, तन्निष्ठोऽभ्यासं कुर्यात् ॥४४॥

The previous practice propels him compellingly into the path of Yoga. If the spiteful actions of the current birth are not powerful enough, then the impressions of the yogic practice of the previous birth propels him into the path of Yoga, but if the present sins are more powerful, then the previous impressions get subdued for the time being. But after the exhaustion of the spiteful actions these impressions of the yogic practice automatically start doing their work. They never vanish, even after passage of extremely long times. The aspirant, desirous of knowing the nature of Yoga, also crosses over the dominion of Vedic actions then what to talk as regards the one who is steadfast in the practice of Yoga. (44)

कुतश्च योगित्वं श्रेय इति—

Why is the Yoga superior? Additional reason is being given:

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।  
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५॥

*The Yogi, applying himself to its practice diligently, attains the ultimate goal by the way of addition of the impressions of yogic practices of the previous births, with all his sins having been annihilated. (45)*

प्रयत्नाद्यतमानोऽधिकं यतमान इत्यर्थः। तत्र योगी विद्वान्संशुद्धकिल्बिषो विशुद्धकिल्बिषः संशुद्धपापोऽनेकेषु जन्मसु किञ्चित्किञ्चित्संस्कारजातमुपचित्य तेनोपचितेनानेकजन्मकृतेन संसिद्धोऽनेकजन्मसंसिद्धस्ततो लब्धसम्यग्दर्शनः सन्याति परां प्रकृष्टां गतिम् ॥४५॥

An aspirant verily attains the ultimate goal after being perfected through practices of various preceding births. What is meant is that for quick liberation one should put in more effort since less effort can only deliver slowly. (45)

यस्मादेवं, तस्मात्—

Therefore:

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।  
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥

*A Yogi is superior to men of austerities and also to the knower of the scriptures. He is also superior to men of actions. Therefore, O Arjuna, you be a Yogi. (46)*

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि, ज्ञानमत्र शास्त्रपाण्डित्यं तद्ब्रह्मयोऽपि मतो ज्ञातोऽधिकः श्रेष्ठ इति, कर्मिभ्योऽग्निहोत्रादि कर्म तद्ब्रह्मयोऽधिको योगी विशिष्टो यस्मात्तस्माद्योगी भवार्जुन ॥४६॥

The Yogi is being eulogized as superior to the men of austerities, actions as well as to those who are astute in scriptures. (46)

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥४७॥

*Amongst all Yogis, the one, who applies his mind exclusively onto Me, the Vaasudeva, and serves Me with faith and devotion, that one is most dear to Me. (47)*

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥६॥

योगिनामिति। योगिनामपि सर्वेषां रुद्रादित्यादिध्यानपराणां मध्ये मद्गतेन मयि वासुदेवे समाहितेनान्तरात्मनाऽन्तःकरणेन श्रद्धावाञ्छ्रद्धानः सन्भजते सेवते यो मां स मे मम युक्ततमो-  
ऽतिशयेन युक्तो मतोऽभिप्रेत इति ॥४७॥

षष्ठाह्निकम् ॥६॥

॥ इति प्रथमं षट्कम् ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्यश्रीमच्छंकरभगवतः  
कृतौ श्रीमद्भगवद्गीताभाष्ये आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥६॥

Amongst the Yogis engaged in meditation on various gods like 'Aaditya' (Sun), 'Rudra' (Shiva) etc., the one, who adores Me with faith, devotion and single minded concentration, is dearest to Me. (47)

Till here ends the first anthology of six chapters that is primarily devoted to actions, and in which the implication of the word 'Thou' has been expounded. The last verse itself is the seed of next chapter, therefore, the Lord commences the preaching of the seventh chapter, without Arjuna asking any question from Him.

*Hereby is concluded the English translation by Dr. Narendra Tuli of the Lalita commentary by Aachaarya Mahaamandelashwara Swaami Vidyaaanand Giriji Mahaaraaj on the Shaankar-Bhaashya of the sixth chapter of Bhagavad Geeta namely 'Aatmansanyam Yoga'.*