

**Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 6)**



**Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy**

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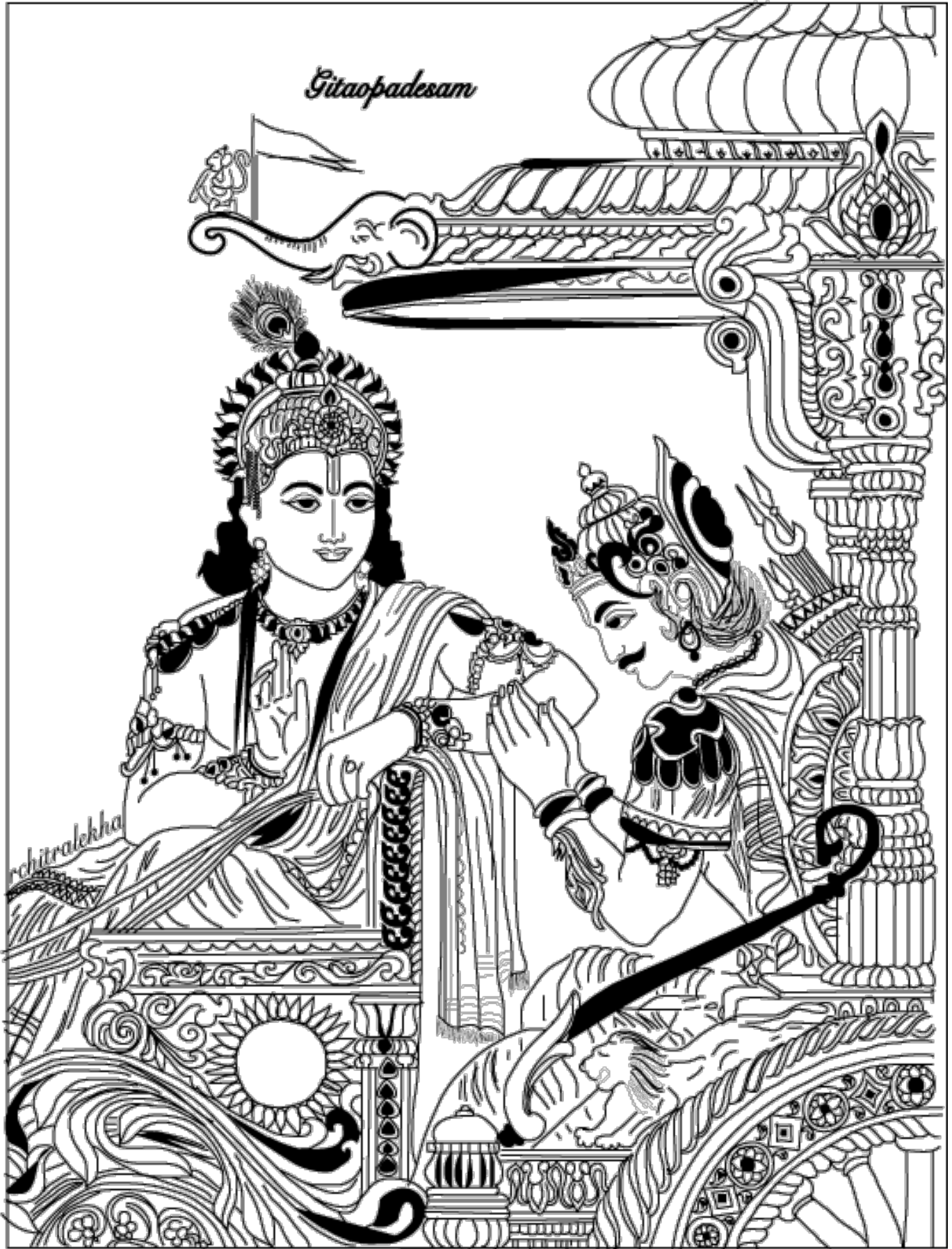
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Gitaopadesam



Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 6th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ षष्ठोऽध्यायः

Sloka 1

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर् न चाक्रियः ॥ 1 ॥

कर्मफलम् अनाश्रितः Not desiring the fruits of karma कार्यं only for the sake of performing यः कर्म करोति a Karmayogi who performs Karmayoga सः such a one संन्यासी च is also a Jnana Nishthaa who reflects on non-doership योगी च he is also a karmayoga nishthaa. न निरग्निः He is not one without agni or fire न च अक्रियः and he is also not one without kriyaa or action.

उक्तः कर्मयोगः सपरिकरः, इदानीं ज्ञानयोग-कर्मयोगसाध्यात्मावलोकनरूप-योगाभ्यासविधिः उच्यते । तत्र कर्मयोगस्य निरपेक्षयोगसाधनत्वं द्रढयितुं ज्ञानाकारः कर्मयोगो योगशिरस्कः अनूद्यते; कर्मफलं - स्वर्गादिकम् अनाश्रितः, कार्यं - कर्मानुष्ठानमेव कार्यं, सर्वात्मना अस्मत्सुहृद्भूत-परमपुरुषाराधनरूपतया कर्मैव मम प्रयोजनं न तत्साध्यं किञ्चिद् इति यः कर्म करोति, स संन्यासी च – ज्ञानयोगनिष्ठश्च; योगी च – कर्मयोगनिष्ठश्च; आत्मावलोकन-योगसाधनभूतोभयनिष्ठ इत्यर्थः । न निरग्निर् न चाक्रियः - न चोदितयज्ञादिकर्मसु अप्रवृत्तः, न च केवलज्ञाननिष्ठः; तस्य हि ज्ञाननिष्ठा एव, कर्मयोगनिष्ठस्य तु उभयम् अस्ति इति अभिप्रायः ।

उक्तः कर्मयोगः सपरिकरः, इदानीं ज्ञानयोग-कर्मयोगसाध्यात्मावलोकनरूप-योगाभ्यासविधिः उच्यते । -Karmayoga along with its accessories was taught. Now the योगाभ्यासविधि – the ordained way of performance of yoga which is of the form of achieving vision of the Self and is attained through Karmayoga and Jnanayoga is going to be told.

। तत्र कर्मयोगस्य निरपेक्षयोगसाधनत्वं द्रढयितुं ज्ञानाकारः कर्मयोगो योगशिरस्कः अनूद्यते; - In that, in order to confirm that Karmayoga which is ज्ञानाकार that is it is verily meditation on the Self and has Yoga

as the final stage and so is not depending on anything else to achieve Yoga is going to be told again. (Yoga in primary sense is आत्मपरमात्मनोर्योगः योग इत्यभिधीयते. Here it means making the mind think of the nature of Individual Self – vision of self is attained thru that and vision is through Jnana as Jivatma cannot be seen with eyes – he is known through Jnana which is samadarshana etc).

कर्मफलं - स्वर्गादिकम् अनाश्रितः, कार्यं - कर्मानुष्ठानमेव कार्यं, सर्वात्मना अस्मत्सुहृद्भूत-परमपुरुषाराधनरूपतया कर्मैव मम प्रयोजनं न तत्साध्यं किञ्चिद् इति यः कर्म करोति, स संन्यासी च – ज्ञानयोगनिष्ठश्च; योगी च – कर्मयोगनिष्ठश्च; - One who is not desiring for fruits such as attaining heaven etc. performs Karma only with a sense of duty and with the idea that it is in every aspect the worship of our dearest friend, Parama Purusha and so mere performance is the benefit and nothing else is to be achieved – with such idea – is a ज्ञानयोगनिष्ठ and also a कर्मयोगनिष्ठ – is established in Jnanayoga as well as Karmayoga. Jnana here is Jivatma Jnana.

आत्मावलोकन-योगसाधनभूतोभयनिष्ठ इत्यर्थः - That means he is established in both Jnana and Karmayogas which are means to achieving Yoga of the form of आत्मावलोकन. । न निरग्निर्न चाक्रियः - न चोदितयज्ञादिकर्मसु अप्रवृत्तः, न च केवलज्ञाननिष्ठः; तस्य हि ज्ञाननिष्ठा एव,

कर्मयोगनिष्ठस्य तु उभयम् अस्ति इति अभिप्रायः - He is not a निरग्नि – means one who does not engage in karmas such as Yajna and others which are ordained in the Shastras. He is also not a mere Jananayoga nishtha. For a mere ज्ञानयोगनिष्ठ is only established in Jnanayoga while a Karmayoga nishthaa has both these aspects of Jnana and Karma.

उक्तः कर्मयोगः सपरिकरः, इदानीं ज्ञानयोग-कर्मयोगसाध्यात्मावलोकनरूप-योगाभ्यासविधिः उच्यते - This is the संगति connecting previous chapter to this chapter. Karmayoga was taught in previous chapters. Here the Yoga of the nature of समाधि which was told as the aim of Karmayoga that is going to be taught along with its accessories. This is as per the sangraha sloka of fifth chapter by Yamunacharya :

योगाभ्यासविधिः योगी चतुर्धा योगसाधनम् । योगसिद्धिः स्वयोगस्य पारम्यं षष्ठ उच्यते ॥ (गी.सं.10)

Bhashyakarar mentions योगाभ्यासविधि as the main teaching of sixth chapter. In sangraha, योगाभ्यास विधि: is told first and since all other aspects mentioned such as four types of Yogis, Yoga sadhanas such as अभ्यास, वैराग्य etc., Yoga siddhi (that is even for one who is योगभ्रष्ट there is no प्रत्यवाय or punishment and so on) and the greatness of स्वयोग (svayoga is performance as worship of Lord Vasudeva etc) mentioned and taught here are for that purpose only.

तत्र कर्मयोगस्य निरपेक्षयोगसाधनत्वं द्रढयितुं - In this chapter, starting with अनाश्रितः कर्मफलम् (6-1) and till the 9th sloka, समबुद्धिः विशिष्यते (6-9) – the first nine slokas are repeated but they are not without use but do have a purpose is mentioned in Bhashya thus.

ज्ञानाकारः कर्मयोगो योगशिरस्कः – This indicate that Karmayoga has in it Jnanayoga and so the end result of vision of Self is attained without the need for any other means inbetween.

अनूद्यते; - The first half of the sloka अनाश्रितः कर्मफलं tells again the aspect of karmayoga being of the form of meditation on the Self. The second half of the sloka स संन्यासी च etc confirms that there is no need for any other means in order to achive the vision of Self attained through Karmayoga.

कर्मफलं - स्वर्गादिकम् अनाश्रितः, कार्यं - कर्मानुष्ठानमेव कार्यं, सर्वात्मना अस्मत्सुहृद्भूत-परमपुरुषाराधनरूपतया – In order to show continuity with what was taught in the end of last chapter as भोक्तारं..सुहृदं सर्वभूतानाम् – here अस्मत्सुहृद्भूत-परमपुरुषाराधनरूपतया is told in Bhashya.

कर्मैव मम प्रयोजनं न तत्साध्यं किञ्चिद् इति यः कर्म करोति, स संन्यासी च – ज्ञानयोगनिष्ठश्च; योगी च – कर्मयोगनिष्ठश्च; आत्मावलोकन-योगसाधनभूतोभयनिष्ठ इत्यर्थः – The fruit of आत्मावलोकन or vision of Self is achieved with both the means of कर्मनिष्ठा and ज्ञाननिष्ठा. The fruit obtainable by these two different means is possible for a कर्मयोगनिष्ठ is meant by उभयनिष्ठः. This is in secondary sense. That means Karmayoga as a means does not need the intervention of Jnanayoga to achive that end result as it can directly provide it. This उभयनिष्ठत्व can also be told in another way – due to the difference in the two aspects of क्रिया and ज्ञान which are both present in karmayoga, it has उभयनिष्ठत्व.

न निरग्निः न चाक्रियः - न चोदितयज्ञादिकर्मसु अप्रवृत्तः,- The word अग्नि indicates karmas associated with the use of sacred fire and so यज्ञादिकर्मसु is the Bhashya. The word निरग्निः does not mean सन्यासाश्रम here. अक्रियः - Since न निरग्निः already indicates such a one has karmas such as Yajna etc, न च अक्रियः is about being steadfast in something other than क्रिया which is ज्ञानयोग as per this chapter and so Bhashya is केवल ज्ञाननिष्ठः.

न च केवलज्ञाननिष्ठः; तस्य हि ज्ञाननिष्ठा एव, कर्मयोगनिष्ठस्य तु उभयम् अस्ति इति अभिप्रायः - OR, it can be that न निरग्निः, न चाक्रियः - these two negate श्रौत-स्मार्तक्रियाविशेषs and that can also be told as न केवल ज्ञाननिष्ठः. The gist is that one who is not engaged in karmas such as यज्ञ and others is not a उभयनिष्ठ and one who is only a ज्ञाननिष्ठ is also not उभयनिष्ठ. But a Karmayogi is उभयनिष्ठ as he has कर्मानुष्ठान as well as ज्ञाननिष्ठा. The word सन्यासि here is intending one who has sacred fire and is performing karmas. It is not about सन्यासाश्रम as told by Manu as अनग्निरनिकेतस्स्यात् or त्यक्त्वा द्रव्याग्नि साध्यानि कर्माणि (मनु. 6-25, 43). Etc. which are about an ascetic.

Sloka 2

उक्तलक्षणे कर्मयोगे ज्ञानम् अपि अस्ति, इत्याह –

In the Karmayoga which was taught, Jnana is also included is being told.

Here Sanyasa is mentioned and it is ordained as Yoga which may cause some confusion that karmayoga is a part of Jnanayoga. But that would be contradicting the second part of this sloka where it is told न ह्यसन्यस्तसङ्कल्पः. So it would not be proper to take the meaning in that way.

Considering that bhashya is making it clear that Jnana is included in Karmayoga.

यं संन्यास इति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ 2 ॥

पाण्डव Hey Arjuna यं संन्यास इति प्राहुः what was told as Jnana nishthe तं योगं विद्धि know that as karmayoga nishthe. हि Because असन्यस्तसङ्कल्पः कश्चन anyone who has not got rid of the idea of Self in what is not the self (say body) योगी न भवति cannot become a karmayogi.

यं संन्यास इति ज्ञानयोग इति, आत्मयाथात्म्यज्ञानम् इति प्राहुः, तं कर्मयोगम् एव विद्धि । तद् उपपादयति, न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन इति । आत्मयाथात्म्यानुसन्धानेन अनात्मनि प्रकृतौ आत्मसंकल्पः संन्यस्तः - परित्यक्तो येन स संन्यस्तसंकल्पः, अनेवंभूतः असंन्यस्तसंकल्पः । न हि उक्तेषु कर्मयोगिषु अनेवंभूतः कश्चन कर्मयोगी भवति 'यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।' (गीता 4।19) इति हि उक्तम् ।

What was told as संन्यास or ज्ञानयोग which is the knowledge of the true nature of the Self, know that as Karmayoga only. That is reasoned out as – न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन. संन्यस्तसङ्कल्प is one who has done संन्यास or given up the idea of Self in the body which is प्रकृति through the contemplation of the real nature of the Self. One who has not done this is असंन्यस्तसङ्कल्पः. Because of all the Karmayogis told, none would become a karmayogi if he is not like that – meaning one who is असंन्यस्तसङ्कल्प would not be a karmayogi. It was also told that यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः (4-19).

यं संन्यास इति ज्ञानयोग इति, आत्मयाथात्म्यज्ञानम् इति प्राहुः, - The meaning of संन्यास is given as ज्ञानयोग according to context and its intention is आत्मयाथात्म्यज्ञान here. A word which implies a group of activities or collectivity can also be used in the sense of a part of it. That is told as समुदायवाचकशब्दः तदंशेऽपि प्रयुज्यते in tatparya chandrika.

तं कर्मयोगम् एव विद्धि – The meaning of कर्मयोगमेव विद्धि is know it as कर्मयोगान्तर्गत.

तद् उपपादयति, न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन इति । आत्मयाथात्म्यानुसन्धानेन अनात्मनि प्रकृतौ आत्मसंकल्पः संन्यस्तः - परित्यक्तो येन स संन्यस्तसंकल्पः, अनेवंभूतः असंन्यस्तसंकल्पः – The word सङ्कल्प here is not in the sense of 'I will do' because if one has to leave such sankalpa, that would result in not doing karma itself. It is also no about फलाभिसन्धि - desire in fruits because even though it is alright, the purpose of establishing the fact that Jnanayoga is embedded in Karmayoga will not be served. And, it is also not the meaning as per what is found in Manu Smruti – सङ्कल्पमूलः कामो हि यज्ञाः सङ्कल्पसम्भवाः (मनु. 2-3) because this is the sankalpa which is the cause of desire and karmas. Considering all these, bhashya is एकीकृत्य कल्पः which is idea of identity and that in this context is thinking that body itself is the Self – एकीभाव of देह and आत्मा. Getting rid of such an idea is possible when one acquires the knowledge of the reality – तत्त्वज्ञान. Interpreting it this way only would provide proper meaning to the first half which says न ह्यसंन्यस्तसङ्कल्पः.

न हि उक्तेषु कर्मयोगिषु अनेवंभूतः कश्चन कर्मयोगी भवति 'यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।' (गीता 4।19) इति हि उक्तम् – What is told as कश्चन in mula sloka indicates the variety in karmayoga nishthas told earlier and so bhashya is उक्तेषु कर्मयोगिषु. The meaning of सङ्कल्प in this context is also found in the quoted sloka.

Sloka 3

कर्मयोग एव अप्रमादेन योगं साधयति इत्याह –

The fact that Karmayoga itself, without the hazards of accidental mistakes, would lead one to the vision of the Self is being told next.

What is found in mula sloka as कर्म कारणमुच्यते ordains karma and so is taken as implying that others are barred. So bhashya is कर्मयोग एव.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ 3 ॥

योगम् आरुरुक्षोः One who is desirous of climbing the tower of the vision of the Self (aatmaavalokana) मुनेः for such a meditator on the nature of the Self कर्म कारणम् उच्यते karmayoga only is said to be the cause. तस्यैव योगारूढस्य For the same one who is steadfast in the vision of the Self शमः relief from karmas कारणम् उच्यते is said to be the cause.

योगम् - आत्मावलोकनं प्राप्तुम् इच्छोः मुमुक्षोः कर्मयोग एव कारणम् उच्यते | तस्य एव योगारूढस्य - प्रतिष्ठितयोगस्य एव शमः - कर्मनिवृत्तिः कारणम् उच्यते । यावदात्मावलोकनरूप-मोक्षावाप्ति कर्म कार्यम् इत्यर्थः।

योगम् – means आत्मावलोकन or vision of the Self. For one who is desirous of getting liberated, Karmayoga only is the cause of Self realization is told here. For such a योगारूढ – a person who is firmly established in Yoga, getting relieved of karmas is said to be the cause. That means one has to continue performance of Karmayoga till one attains the मोक्ष of the form of आत्मावलोकन or the state of liberation which is the vision of Self in this context.

योगम् - आत्मावलोकनं प्राप्तुम् इच्छोः मुमुक्षोः कर्मयोग एव कारणम् उच्यते - The Yoga which is possible of attainment through only Karmayoga is nothing but आत्मावलोकन and not परमात्मावलोकन. That is why the word yoga is taken to mean vision of the Self here. Since one has to be engaged in karmas till liberation, he is addressed as मुमुक्षोः. Since the vision of the Self is also similar to final liberation (मोक्षकल्प - kalpa means ईषत्तून् - bit less than that) the word मुमुक्षु is used as courtesy - औपचारिक.

तस्य एव योगारूढस्य - प्रतिष्ठितयोगस्य एव शमः - कर्मनिवृत्तिः कारणम् उच्यते - The word योगारूढस्य does not indicate युक्तावस्था as he has not yet attained the vision of the Self. So bhashya is प्रतिष्ठितयोगस्य. What is told शमः indicates the state which is opposite of karmas told as कर्म कारणमुच्यते and so it is interpreted as कर्मनिवृत्ति - relief from karmas. Again, karma nivrutti is only about karmas taken up as a variety of karmayoga and not nitya naimittika karmas for which there is not relief till final liberation. By this, the meaning of मुनिः given by other commentators as परिव्राजक or ascetic is not accepted by us.

यावदात्मावलोकनरूप-मोक्षावाप्ति कर्म कार्यम् इत्यर्थः- To the doubt - 'for one who is well established in Yoga, there is no need for any cause and he is not expected to do anything else', the reply is 'the relief from karmas prescribed for one who is established in yoga is to actually say that till attaining such steadfastness in yoga, there is no relief from karmas'.

Sloka 4

कदा प्रतिष्ठितयोगो भवति? इत्यत्र आह -

When a Yogi becomes योगारूढ (climbs on to the tower of Yoga which is vision of the Self) is going to be told in the following sloka.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसंभ्यासी योगारूढस्तदोच्यते ॥ 4 ॥

यदा हि When that Karmayogi इन्द्रियार्थेषु न अनुषज्जते is not attached to the objects of the senses कर्मसु and in those actions related to those sense objects न अनुषज्जते does not get attached, तदा at that time सर्वसङ्कल्पसंन्यासी renouncing all sorts of desires, योगारूढः उच्यते he is said to be established in the vision of the Self.

यदा अयं योगी तु आत्मैकानुभवस्वभावतया इन्द्रियार्थेषु आत्मव्यतिरिक्तप्राकृतविषयेषु तत्सम्बन्धिषु च कर्मसु न अनुषज्जते - न सङ्गम् अर्हति; तदा हि सर्वसंकल्पसंन्यासी योगारूढः इति उच्यते । तस्माद् आरुरुक्षोः विषयानुभवार्हतया तदननुषङ्गाभ्यासरूपः कर्मयोग एव योगनिष्पत्तिकारणम् । अतो विषयाननुषङ्गाभ्यासरूपं कर्मयोगम् एव आरुरुक्षुः कुर्यात् ।

When this Yogi becomes incapable of getting attached to the sense objects and the related actions which are opposed to the Self and are material in nature, due to his nature of experiencing only the Self, at that time being detached from or having renounced all sort of desires he is said to be योगारूढ or one who has climbed the heights of Yoga. For that reason only, for one who is desirous of climbing the heights of Yoga, since he is still eligible for experiencing the sense objects, Karmayoga which is of the form of continuous practice of non-attachment to sense objects is the cause for attainment of vision of Self. So one who is an आरुरुक्षु – desirous of climbing the tower of Yoga, should practice Karmayoga only which is of the form of renouncing the desire for sense objects.

यदा अयं योगी – One who is practicing karmayoga till the vision of the Self is attained.

तु आत्मैकानुभवस्वभावतया इन्द्रियार्थेषु आत्मव्यतिरिक्तप्राकृतविषयेषु – Since he is of the nature of experiencing the Self, he would not be fit for desiring material sense objects which are opposed to the experience of the Self. The word प्राकृत in bhashyas indicates अनित्यत्व, हेयत्व etc. that it is impermanent, it is defective and to be rejected and so on.

तत्सम्बन्धिषु च कर्मसु – This is not just about karmas which are ordained. Because they are not at all associated with causing attachment by themselves. So there is no scope for prohibiting them. This is also not about अग्निहोत्र and such नित्यनैमित्तिक karmas as interpreted by other commentators. Because for a वैदिक – one who is following the Vedas, detachment cannot happen in such daily and occasional ordained duties. So what is prohibited here is only karmas

which are means to experience of sense objects and association with such karmas might happen to those who are interested in the experience of sense objects. Such karmas might be ordained or prohibited or neither but for one who is deeply desirous of experiencing sense objects, attachment in them or related karmas would happen. That only is to be prohibited here. That is why bhashya is तत्सम्बन्धिषु च कर्मसु.

न अनुषज्जते - न सङ्गम् अर्हति; - The interpretation here is also very interesting. If सङ्गं त्यजति or सङ्गम् निवर्तयति etc is given as meaning for नानुषज्जते, it would mean getting rid of those attachments which might happen by force. But the bhashya is न सङ्गम् अर्हति – which gives the meaning that attachment does not happen by itself.

तदा हि सर्वसंकल्पसंन्यासी योगारूढः इति उच्यते – This implies that one who is still attached to experience of sense objects cannot become योगारूढः.

तस्माद् आरुरुक्षोः विषयानुभवार्हतया तदननुषङ्गाभ्यासरूपः कर्मयोग एव योगनिष्पत्तिकारणम् । अतो विषयाननुषङ्गाभ्यासरूपं कर्मयोगम् एव आरुरुक्षुः कुर्यात् ।

Sloka 5

तद् एव आह-

The teaching of the previous sloka is explained further here also.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ 5 ॥

आत्मना With the mind devoid of desire in sense objects आत्मानम् उद्धरेत् one should uplift oneself. आत्मानं न अवसादयेत् One should not allow one to get dejected. आत्मैव हि Only a mind which is disinterested in sense objects आत्मनो बन्धुः is a dear relative of one. आत्मैव A mind which is attached to experience of senses आत्मनः रिपुः is one's foe.

आत्मना - मनसा विषयाननुषक्तेन आत्मानम् उद्धरेत् । तद्विपरीतेन मनसा आत्मानं न अवसादयेत् । आत्मा एव - मन एव हि आत्मनो बन्धुः, तद् एव आत्मनो रिपुः ।

आत्मना means by the mind. One should uplift oneself through the mind which is detached from sense experiences. And, with a mind which is deeply attached to the sense objects, one should not subject self to grief. आत्मैव हि – meaning the mind only is a dear friend or relative to self. The same mind becomes enemy also.

आत्मना - मनसा विषयाननुषक्तेन आत्मानम् उद्धरेत्; तद्विपरीतेन मनसा आत्मानं न अवसादयेत् – The word आत्मना is in instrumental case and so bhashya is मनसा. उद्धरेत् means attaining the state of योगारूढ or climbing the heights of yoga, one should cross over the ocean of samsara. One should not push oneself to the nadir.

आत्मा एव - मन एव हि आत्मनो बन्धुः, तद् एव आत्मनो रिपुः - The same mind is responsible for uplifting or sinking low is explained as आत्मैव बन्धुः, आत्मैव रिपुः. Other relatives are opposed to the path of liberation and so are not at all relatives. Mind only is the real relative and not anyone else. Other enemies also cause one's mind to act. So mind only is the real enemy when it is going after sense experiences.

The sense organs and mind which are inert have so much power that they can drag one to the nadir. The same can be used to uplift oneself too. A mind which is detached from sense experiences is the real relative while the same mind which is attached to sense experiences becomes one's enemy. That is the gist.

Sloka 6

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ 6 ॥

येन आत्मना By whom आत्मैव जितः his mind only is won over तस्य आत्मनः for such a person आत्मा बन्धुः the mind only becomes a relative. अनात्मनस्तु For one who has not controlled the mind आत्मैव his mind only शत्रुवत् शत्रुत्वे वर्तेत remains in enmity just as an enemy.

येन पुरुषेण स्वेन एव स्वमनो विषयेभ्यो जितं तन्मनः तस्य बन्धुः | अनात्मनः - अजितमनसःस्वकीयम् एव मनः स्वस्य शत्रुवत् शत्रुत्वे वर्तेत - स्वनिःश्रेयसविपरीते वर्तेत इत्यर्थः । यथोक्तं भगवता पराशरेण अपि - 'मन एव मनुष्याणां कारणां बन्धमोक्षयोः । बन्धाय विषयासङ्गि मुक्त्यै निर्विषयं मनः ॥' (वि० पु० ६।७।२८) इति ।

By which person his mind is won over by himself from indulging in sense experiences such mind is his relative. अनात्मनः - for now who has a mind which is not won over, his mind only becomes his enemy and just like an enemy continues to be hostile. That means it will always be engaged in things which are opposed to liberation or experience of the Self in this context. Bhagavan Parashara also says the same as – Mind only is the cause of bondage and liberation for beings. A mind which is indulging in sense experiences is the cause of bondage and a mind which is detached from sense experiences becomes the cause of liberation.

How can the same mind be a relative as well as an enemy is explained here.

येन पुरुषेण स्वेन एव स्वमनो विषयेभ्यो जितं तन्मनः तस्य बन्धुः – Winning over the mind means making it to turn away from sense experiences and that is indicated in Bhashya as विषयेभ्यो जितम्.

अनात्मनः - अजितमनसःस्वकीयम् एव मनः स्वस्य शत्रुवत् शत्रुत्वे वर्तेत - स्वनिःश्रेयसविपरीते वर्तेत इत्यर्थः – The mula sloka has आत्मैव. The meaning of एव is that is explained as स्वकीयमेव मनः. स्वकीयम् means the mind which is subservient to oneself, that itself has become an enemy is the bhava.

One has to win over one's mind by oneself. What was told earlier - Nigraha: kim karishyati – shastra also can not restrain one but can only provide the knowledge. And effort has to be put by oneself to control it is the bhava.

The words शत्रुत्वे शत्रुवत् are commented as शत्रुवत् शत्रुत्वे वर्तेत to show there is no पुनरुक्ति. The word शत्रुवत् indicates the external enemies accepted by all. The word शत्रुत्वे indicates the effect which is nothing but being opposed to attainment of liberation.

यथोक्तं भगवता पराशरेण अपि - 'मन एव मनुष्याणां कारणां बन्धमोक्षयोः । बन्धाय विषयासङ्गि मुक्त्यै निर्विषयं मनः ॥' (वि० पु० ६।७।२८) इति – To answer the doubt how can winning over the mind mean turning it away from sense experiences, the reference from Vishnu Purana is given.

Sloka 7

योगारम्भयोग्यावस्था उच्यते -

Now the proper state fit for beginning the practice of Yoga is going to be told.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानावमानयोः ॥ 7 ॥

शीतोष्णसुखदुःखेषु With respect to cold, heat, pleasure and pain तथा मानावमानयोः and in the same way during honour and dishonor also जितात्मनः for one who has won over his mind प्रशान्तस्य and is calm परमात्मा समाहितः the Self is well established in the mind.

शीतोष्णसुखदुःखेषु मानावमानयोः च जितात्मनः - जितमनसः, विकाररहितमनसः; प्रशान्तस्य मनसि परमात्मा समाहितः सम्यगाहितः । स्वरूपेण अवस्थितः प्रत्यगात्मा अत्र परमात्मा इत्युच्यते, तस्य एव प्रकृतत्वात्, तस्य अपि पूर्वपूर्वावस्थापेक्षया परमात्मत्वात् । आत्मा परं समाहित इति वा अन्वयः ।

For one who is जितात्मनः meaning has a mind which is won over in respect of heat or cold or honour or dishonor etc. and has a mind which is undisturbed and so at peace, for such a person, the Self will be well established in the mind. The individual Self who is in his essential nature is called as परमात्मा here. That is because such a Self only is the object under consideration in this context. He is also said to be परमात्मा compared to the earlier states which he passes through. Or, परमात्मा समाहितः can also be taken as आत्मा परं समाहितः meaning the Self is abundantly present or felt.

After teaching about the state where Yoga is well established and the means to climb the tower of Yoga, the practical way of yoga is going to be told and in that starting state is taught here.

शीतोष्णसुखदुःखेषु मानावमानयोः च जितात्मनः - जितमनसः, विकाररहितमनसः; - In the sloka, शीतोष्णसुखदुःखेषु तथा मानावमानयोः has अन्वय with जितात्मनः and not with समाहितः. How can one win over the mind while experiencing the heat and cold etc is told in Bhashya as विकाररहितमनसः - 'not having a mind which is prone to distractions or disturbances'. The disturbances are things such as excessive joy or anxiety and so on.

प्रशान्तस्य मनसि – The word प्रशान्तस्य indicates cessation of all activities of external sense organs. That is because cessation of the disturbances of the mind is already told and so here external sense organs are meant.

परमात्मा समाहितः सम्यगाहितः – The mind becomes capable of experiencing the vivid perception of the Self is the meaning of समाहितः.

स्वरूपेण अवस्थितः प्रत्यगात्मा अत्र परमात्मा इत्युच्यते, तस्य एव प्रकृतत्वात्, तस्य अपि पूर्वपूर्वावस्थापेक्षया परमात्मत्वात् - In the context of Individual Self, the word परमात्मा is explained as स्वरूपेण अवस्थितः प्रत्यगात्मा अत्र परमात्मा इत्युच्यते. The word अत्र indicates the contextual significance. Even then if one gets a doubt how can Jivatma can be called Paramatma, it is clarified as पूर्वपूर्वावस्थापेक्षया – he keeps attaining improved states progressively and so he can be called so. Also, he has similarity to Paramatman in the aspects essential nature which is pure consciousness and also in the state of liberation when he gets rid of the bondage of karmas.

आत्मा परं समाहित इति वा अन्वयः - One more explanation for the word परमात्मा is also indicated in Bhashya. The Self is present abundantly in the mind of such a yogi is the meaning.

Sloka 8

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ 8 ॥

ज्ञान Endowed with the knowledge of the nature of the Self विज्ञान and with the specific knowledge that it is distinct from matter तृप्तात्मा one who is satisfied in his mind, कूटस्थः onw who is firmly established in the Self which is of the nature of pure consciousness and is continuing without undergoing any change विजितेन्द्रियः an aspirant who has won over the sense organs समलोष्टाश्मकाञ्चनः one who treats a lump of mud, stone, and gold all equally योगी such a karmayogi युक्तः इत्युच्यते is said to be eligible for practicing yoga.

ज्ञानविज्ञानतृप्तात्मा – आत्मस्वरूप-विषयेण ज्ञानेन, तस्य च प्रकृतिविसजातीयाकार-विषयेण विज्ञानेन च तृप्तमनाः,
कूटस्थः - देवाद्यवस्थासु अनुवर्तमान-सर्वसाधारण-ज्ञानैकाकारात्मनि स्थितः, तत एव विजितेन्द्रियः, समलोष्टाश्मकाञ्चनः
– प्रकृति-विविक्त-स्वरूपनिष्ठतया प्राकृतवस्तुविशेषेषु भोग्यत्वाभावात् लोष्टाश्मकाञ्चनेषु समप्रयोजनो यः कर्मयोगी स युक्त
इति उच्यते – आत्मावलोकनरूप-योगाभ्यासाहं इति उच्यते ।

ज्ञानविज्ञानतृप्तात्मा – An aspirant who is fully satisfied in his mind with the knowledge of the real nature of the Self and with the specific knowledge that it is different and distinct from matter being of pure consciousness, कूटस्थः – means one who is established steadfast in the consciousness nature of the Self which is common to all individual selves and which keeps recurring in all the states such as deva, manushya etc., and for that reason only having won over the sense organs, treating equally a lump of mud, stone and gold - meaning because he is established in the contemplation of the Self which is different and distinct from matter he does not find any joy in the experience of material objects such as mud or stone or gold and so has equal use from all of them, such a Karmayogi is said to be युक्त – meaning is eligible for the practice of Yoga of the form of attaining the vision of the Self.

In the previous sloka, the aspects of winning over the senses and tolerating the dualities of life was told. In this sloka, the causes of that are told.

ज्ञानविज्ञानतृप्तात्मा – आत्मस्वरूप-विषयेण ज्ञानेन, तस्य च प्रकृतिविसजातीयाकार-विषयेण विज्ञानेन च तृप्तमनाः,- In order to show that there is no repetition or पुनरुक्ति in the words ज्ञान and विज्ञान, the difference in meaning is shown in bhashya. Here ज्ञान means the knowledge of the Self which is needed for all activities in the other world which is that the Self is different and distinct from body and others.

विज्ञान means the specific aspects such as the Self is eternal, of the nature of supreme bliss and so on which are very essential for one desirous of liberation.

कूटस्थः - देवाद्यवस्थासु अनुवर्तमान-सर्वसाधारण-ज्ञानैकाकारात्मनि स्थितः, तत एव विजितेन्द्रियः,- The word कूट here means pure Self in औपचारिक sense. That is in a sense of courtesy. It indicates that inspite of coming into contact with a continuous flood of changes which come and go and are impermanent, the Self does not undergo any change or deterioration in the essential nature.

Even though a Self gets associated and dissociated with bodies such as deva, manushya etc and such states keep continuing in a flood of births and deaths, he is unchanged as taught in the sloka न जायते म्रियते वा विपश्चित् (2-20) and so on and hence is addressed as कूट here. That is he is firm and unchanged. That is the cause for attaining जितेन्द्रियत्व told earlier and hence bhashya is तत एव जितेन्द्रियः.

समलोष्टाश्मकाञ्चनः – प्रकृति-विविक्त-स्वरूपनिष्ठतया प्राकृतवस्तुविशेषेषु भोग्यत्वाभावात् लोष्टाश्मकाञ्चनेषु समप्रयोजनो यः कर्मयोगी – How can one see mud, stone and gold as equal is explained as समप्रयोजनः - since he does not find any joy in any of them, they are all of same use and treated just as grass is the bhava.

स युक्त इति उच्यते – आत्मावलोकनरूप-योगाभ्यासार्ह इति उच्यते – The word युक्तः has the meaning योग्यः here. One who is qualified for practicing Yoga or meditation.

Sloka 9

तथा च -

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ 9 ॥

सुहृत् A well wisher, मित्रं friend of same age अरिः enemy उदासीनः one who is indifferent मध्यस्थः one who is by birth indifferent द्वेष्यः one who by birth wishes bad things बन्धुषु and in relatives who are by birth well wishers साधुष्वपि the righteous पापेषु च and also in respect of sinners समबुद्धिः विशिष्यते one who has equal mental disposal is exceptionally suited for practicing Yoga.

वयोविशेषानङ्गीकारेण स्वहितैषिणः सुहृदः, सबयसो हितैषिणो मित्राणि, अरयो निमित्ततः अनर्थेच्छवः, उभयहेत्वभावाद् उभयरहिता उदासीनाः, जन्मत एव उभयरहिता मध्यस्थाः, जन्मत एव अनिष्टेच्छवो द्वेष्याः, जन्मत एव हितैषिणो बान्धवाः, साधवो धर्मशीलाः, पापाः पापशीलाः, आत्मैकप्रयोजनतया सुहृन्मित्रादिभिः प्रयोजनाभावाद् विरोधाभावाच्च तेषु समबुद्धिः योगार्हत्वे विशिष्यते ।

सुहृत् are those who are well wishers regardless of difference of age, friends are well wishers and of same age, enemies are those who for some reason wish ill, the indifferent are those who are devoid of both friendship and illfeeling due to absence of cause for both, madhyasthas are those who by birth are devoid of friendship and ill feeling, the hateful are those who by birth wish ill, बान्धवाः are those who are well wishers by birth, sadhus are those who are virtuous, the sinful are those given to sin. Being only interested in Self realization and for that reason not finding any gain from friends and others and no opposition from enemies and so on, one who has समबुद्धि - equal mental disposition towards all of them is exceptionally fit among those eligible for the practice of attaining the vision of Self.

What was told previously as समलोष्टाश्मकाञ्जनः - with respect to inert materials is being told in respect of living beings or चेतनस. That is indicated in Bhashya as तथा च. The greatness of समदर्शित्व is highlighted here.

वयोविशेषानङ्गीकारेण स्वहितैषिणः सुहृदः, सवयसो हितैषिणो मित्राणि, अरयो निमित्ततः अनर्थेच्छवः, उभयहेत्वभावाद् उभयरहिता उदासीनाः, जन्मत एव उभयरहिता मध्यस्थाः, जन्मत एव अनिष्टेच्छवो द्वेष्याः, जन्मत एव हितैषिणो बान्धवाः, साधवो धर्मशीलाः, पापाः पापशीलाः, आत्मैकप्रयोजनतया सुहृन्मित्रादिभिः प्रयोजनाभावाद् विरोधाभावाच्च तेषु समबुद्धिः योगार्हत्वे विशिष्यते ।

The words सुहृत्, मित्र, बन्धु and अरि, द्वेष्य as well as उदासीन, मध्यस्थ have been commented in such a way that there is no पुनरुक्ति or repetition.

The gist is that since for a Yogi who is only interested in attaining vision of Self, there is no particular gain by all these people towards that and there is no loss or opposition as well and so a Yogi has समबुद्धि towards all of them, meaning he treats them equally.

There may be a doubt here – साधुष्वपि च पापेषु – how can one treat these two as equal? One should aspire for साधुसङ्ग – the company of the wise because it helps to enrich knowledge. For this answer is – the Yogi told here is not in that stage. He is one who has heard shastras and has done his duties and is in a state where he is very fit for attaining the vision of the Self. For such a Yogi, there is no gain or loss from even the virtuous or sinners. For him a calm isolated place etc. are needed. So he has equal disposition towards all of them too is the bhava. The

state where one is fit for Yoga was told earlier also. What is told here is about a Yogi who is in a much more advanced state which is indicated as विशिष्यते.

Sloka 10

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ 10 ॥

योगी Such a yoganishtha सततं every day रहसि स्थितः staying in an isolated place एकाकी being alone यतचित्तात्मा having conquered buddhi and mind निराशीः not being interested in anything other than the Self अपरिग्रहः not having the idea of ownership in anything other than achieving the vision of the Self आत्मानं युञ्जीत should be established in the meditation of the nature of the Self.

योगी – उक्तप्रकारकर्मयोगनिष्ठः सततम् - अहरहः योगकाले आत्मानं युञ्जीत - आत्मानं युक्तं कुर्वीत; स्वदर्शननिष्ठं कुर्वीत इत्यर्थः । रहसि - जनवर्जिते निःशब्दे देशे स्थितः, एकाकी तत्रापि न सद्वितीयः, यतचित्तात्मा - यतचित्तमनस्कः, निराशीः - आत्मव्यतिरिक्ते कृत्स्ने वस्तुनि निरपेक्षः, अपरिग्रहः - तद्व्यतिरिक्ते कस्मिंश्चिद् अपि ममतारहितः ।

योगी means one who is steadfast in Karmayoga as told earlier सततं means every day during the specified time of practicing Yoga, आत्मानं युञ्जीत – means make Self enjoined which means make Self perceivable. रहसि – means staying in an uninhabited silent place, एकाकी – even there making sure that there is no second person present, यतचित्तात्मा – having controlled the mind and chitta, निराशीः - not desiring anything other than the Self, अपरिग्रहः - not having the idea of 'mine' in anything other than Self, make Self perceivable.

योगी - उक्तप्रकारकर्मयोगनिष्ठः - The main teaching of this chapter which is योगाभ्यासविधि is going to be taught now. Since it is said as युञ्जीत which is Yoga of the form of साक्षात्कार – vision of Self, the word योगी means karmayoga nishtha and bhashya is उक्तप्रकारकर्मयोगनिष्ठः.

सततम् - अहरहः योगकाले – The word सततं in mula sloka does not mean all the time which is impossible and not said in योगशास्त्र also. So it means every day during specific timings which are considered सत्वोत्तर when one's mind is clear and marked as suitable for practice of Yoga.

आत्मानं युञ्जीत - आत्मानं युक्तं कुर्वीत; स्वदर्शननिष्ठं कुर्वीत इत्यर्थः – The word आत्मा can be taken to mean mind or Self itself.

रहसि - जनवर्जिते निःशब्दे देशे स्थितः, एकाकी तत्रापि न सद्वितीयः, - If one chooses a crowded place or a place where there are no people but there could be some noise etc. one would get disturbed. So bhashya is निःशब्दे देशे – where there is silence. The word रहसि is intending तत्रापि न सद्वितीयः - meaning even relatives, friends or students etc who may be present in a private place are also to be kept away.

यतचित्तात्मा - यतचित्तमनस्कः,- Means having controlled mind and buddhi. Though आत्मानं युञ्जीत addresses the mind, the word चित्त is told again here to indicate the state of thinking of the mind.

निराशीः - आत्मव्यतिरिक्ते कृत्स्ने वस्तुनि निरपेक्षः,- The word आशीः has several meanings and what is applicable here is that which is to be given up and so निरपेक्षः is bhashya.

अपरिग्रहः - तद्व्यतिरिक्ते कस्मिंश्चिद् अपि ममतारहितः – The word परिग्रह means स्वीकार – accepting knowingly. So that is to be given up is told as ममतारहितः not having the idea of 'mine'.

Sloka 11, 12

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चेलाजिनकुशोत्तरम् ॥ 11 ॥

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ 12 ॥

आत्मनः शुचौ देशे In a place which is clean for oneself स्थिरं being stable, not shaking नात्युच्छ्रितं नातिनीचं not being too high or too low चेलाजिनकुशोत्तरम् having placed cloth, deer skin and kusha grass in that order one above the other आसनं प्रतिष्ठाप्य making ready the seat तत्र उपविश्य having seated on that मनः ऐकाग्रं कृत्वा making the mind focused यतचित्तेन्द्रियक्रियः having conquered the activities of buddhi and senses आत्मविशुद्धये for the purpose of getting rid of the bondage योगं युञ्ज्यात् one should practice Yoga of the form of meditation on the Self.

शुचौ देशे – अशुचिभिः पुरुषैः अनधिष्ठिते अपरिगृहीते च अशुचिभिः वस्तुभिः अस्पृष्टे च पवित्रभूते देशे, दार्वदिनिर्मितं नात्युच्छ्रितं नातिनीचं चेलाजिनकुशोत्तरम् आसनं प्रतिष्ठाप्य तस्मिन् मनः प्रसादकरे सापाश्रये उपविश्य योगैकाग्रम् मनः कृत्वा यतचित्तेन्द्रियक्रियः - सर्वात्मना उपसंहृतचित्तेन्द्रियक्रियः आत्मविशुद्धये - बन्धनिवृत्तये योगं युञ्ज्यात् - आत्मावलोकनं कुर्वीत ।

शुचौ देशे – In a place which is pure not being used by impure people, devoid of selfish feeling of being owned, untouched by impure objects, दार्वदिनिर्मितं नात्युच्छ्रितं नातिनीचं – a seat made of wood etc. and not too high or too low, चेलाजिनकुशोत्तरम् – placing cloth, deer skin and kusha grass one above the other, आसनं प्रतिष्ठाप्य - preparing such a seat तस्मिन् मनः प्रसादकरे सापाश्रये उपविश्य – being seated in such a seat which is pleasing to the mind and has a support for the back, योगैकाग्रम् मनः कृत्वा – focusing the mind only on Yoga, यतचित्तेन्द्रियक्रियः – arresting all activities of chitta and senses, आत्मविशुद्धये – in order to get rid of bondage योगं युञ्ज्यात् - should practice आत्मावलोकन ।

Application of external aids is being told here.

शुचौ देशे - The word शुचि is taken in full sense and so excludes both स्वाभाविक and संसर्गज अशुचित्व – that is natural impurity as well as that which can cause impurity on contact.

अशुचिभिः पुरुषैः - People who are told as अशुचिः are those with bad conduct etc.

अनधिष्ठिते अपरिगृहीते च अशुचिभिः वस्तुभिः अस्पृष्टे च पवित्रभूते देशे – Should not be associated with things such as being owned by unknown people etc. परिग्रह is स्वकीयत्वाभिमान – selfish feeling of ownership – it belongs to be or it is mine etc. A place which is not associated with such feelings is told as अपरिगृहीते देशे.

दार्वदिनिर्मितं – Since it is told as स्थिरमासनम् it is commented as made of wood etc which is stable.

नात्युच्छ्रितं नातिनीचं चेलाजिनकुशोत्तरम् आसनं प्रतिष्ठाप्य – Since the आसन or seat is stable and firm, it may be hard and so cloth is used. Deer skin is for purposes of शुद्धि and kusha is for शुद्धि and सत्वोन्मेष – to bring about purity of mind. There is also a पाठभेद as कुशाजिनचेलोत्तरम् – some say there is no rule in the order of placing these things.

तस्मिन् मनः प्रसादकरे सापाश्रये उपविश्य – सापाश्रय means support for back. That is essential for sitting comfortably. Without back support, it might be uncomfortable to sit and can disturb meditation. योगाभ्यास is to be done sitting only is also told in brahmasutra as आसीनः सम्भवात् (ब्र.सू. 4-1-7).

योगैकाग्रम् मनः कृत्वा – Making the mind favourable to meditating on the nature of the Self.

यतचित्तेन्द्रियक्रियः - सर्वात्मना उपसंहृतचित्तेन्द्रियक्रियः – चित्त means here the state of mind where it is thinking – चिन्ताव्यापार. इन्द्रियs are external sense organs. Since it is already told about the internal sense organ mind as एकाग्रं मनः कृत्वा, now इन्द्रियs apply to external sense organs. The उपसंहार or withdrawal told is also with respect to external objects. If the senses are not withdrawn from external objects meditation would not be possible. So what is told in Yogashastra as मनसो निश्शेषवृत्तिबोलयो योगः for meditation – that is complete merging of all activities of mind – is not accepted by us. The activities related to everything other than the Self are withdrawn and mind is made to meditate of the Self. So it is not निश्शेषवृत्ति but everything other than आत्मावलोकन. The mind is to be turned away from everything else and made to concentrate on the nature of the Self. Mind has to have Self as the object of meditation.

आत्मविशुद्धये - बन्धनिवृत्तये – The विशुद्धि or purification attainable through pure mind is explained as बन्धनिवृत्ति – the purity of the nature of getting rid of bondage of karma. It is said in Vishnu Purana as अशुद्धास्ते समस्तास्तु देवाद्याः कर्मयोनयः (वि.पु. 6-7-77) – all devas and others who are born with difference bodies due to karma are all impure. So कर्मबन्ध or bondage of karma is told to be the impurity of bound selves.

योगं युञ्ज्यात् - आत्मावलोकनं कुर्वीत – The mind should be made to concentrate on the nature of the Self and a yogi should meditate on the Self.

Slokas 13, 14

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ 13 ॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ 14 ॥

कायशिरोग्रीवं समम् अचलं स्थिरं धारयन् Making the body, head, neck straight and stable and firm with a back support स्वं नासिकाग्रं संप्रेक्ष्य focusing eyes on the top edge of the nose दिशश्च अनवलोकयन् not looking around प्रशान्तात्मा having a calm mind विगतभीः being without fear ब्रह्मचारिव्रते स्थितः being established in brahmacharya or vow of celibacy मनःसंयम्य having controlled the mind मच्चित्तः thinking about ME मत्परः and thinking that I am the ultimate युक्तः आसीत् should be engaged in the meditation of the Individual Self with great concentration.

कायशिरोग्रीवं समम् अचलं सापाश्रयतया स्थिरं धारयन्, दिशश्च अनवलोकयन्, स्वनासिकाग्रं संप्रेक्ष्य, प्रशान्तात्मा – अत्यन्तनिर्वृतमनाः, विगतभीः, ब्रह्मचर्ययुक्तो मनः संयम्य मच्चित्तो युक्तः- अवहितो, मत्पर आसीत् माम् एव चिन्तयन् आसीत् ।

Keeping the body, head and neck straight and making them stable without shaking and firm with a back support, not looking here and there, fixing the sight on the top edge of the nose, having a mind which is extremely calm and peaceful, being without any fear, practicing the vow of celibacy, controlling the mind and thinking about ME only and युक्तः - being alert and carefully concentrating, मत्परः आसीत् should think about ME only.

In the previous sloka, the external aids such as selecting a clean place, preparing a clean and purified seat etc and also about the concentration of mind was told. Here what should such a Yogi do with respect to the body and mind is being taught.

कायशिरोग्रीवं समम् अचलं सापाश्रयतया स्थिरं धारयन्, - काय means the mid portion of the body. The words समम्, अचलम्, स्थिरम् are special aspects of धारणक्रिया – that is acts needed for establishing the object of meditation in the mind. सम means ऋजुत्व keeping them straight. अचल is unshaking. When one sits straight without shaking for a long time, a back support is needed for not getting strained and so सापाश्रय is told which helps to maintain the posture firm for long time. That is indicated as स्थिरम्.

दिशश्च अनवलोकयन्, स्वनासिकाग्रं संप्रेक्ष्य, - Avoiding seeing things around and in order to do that eyes should be focused on something which is said to be स्वनासिकाग्र. It is made clear in Bhashya that it is not someone else's नासिकाग्र but ones own. During Yoga one should not either close eyes fully as it would lead to sleep and one should not keep them fully open looking around as it would disturb meditation and so one should focus on the spot which is the top edge of the nose. Since mind is focused on the Self, the sight only is addressed here.

प्रशान्तात्मा – अत्यन्तनिर्वृतमनाः, विगतभीः,

ब्रह्मचर्ययुक्तो मनः – ब्रह्मचारिव्रते स्थितः in mula means ब्रह्मचर्ययुक्तो मनः - not thinking that company of women is pleasurable.

संयम्य मच्चित्तो युक्तः- अवहितो – Though the meaning of युक्त in the context is told as आत्मावलोकन or vision of Self, it is interpreted here as अवहितः meaning अवधान or concentration which is an essential aspect for attaining आत्मावलोकन and so that is more appropriate here.

मत्पर आसीत् माम् एव चिन्तयन् आसीत् – मच्चित्तः means focusing the mind on the Lord – भगवति चित्तस्य अनुप्रवेशपरः. मत्परः means concentrating on only the Lord - तदेकचित्तत्व. Or, they can be also told as thinking that Lord only has भोग्यत्व and परत्व.

In our siddhanta a significant aspect is that whether one does karmayoga or jnanayoga or bhaktiyoga or prapatti or whatever, one has to surrender unto the Lord, Paramapurusha for anything to succeed. One can get any benefit only through the grace of the Lord which is the most important aspect in whatever we do. And without HIS grace or anugraha, we are helpless and cannot do anything. So even for attaining the vision of the Self, meditation on the divine auspicious form of the Lord is an accessory or उपकरण.

Sloka 15

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ 15 ॥

योगी A Karmayogi आत्मानं सदा एवं युञ्जन् enjoining his mind with Paramatman always thus नियतमानसः having steady mind मत्संस्थां निर्वाणपरमां शान्तिम् अधिगच्छति attains peace of the form of unsurpassable joy which is in ME.

एवं मयि परस्मिन् ब्रह्मणि पुरुषोत्तमे मनसः शुभाश्रये सदा आत्मानं - मनो युञ्जन् - Thus, having focused आत्मानम् - the mind always on ME who is the परब्रह्म, परमपुरुष – the Supreme Lord and who is a शुभाश्रय for the mind – that is HIS form is the most auspicious resort for the mind,

नियतमानसः – निश्चलमानसः, मामेव चिन्तयन् मत्स्पर्शपवित्रीकृतमानसतया निश्चलमानसः, having his mind steadfast on ME and thinking about ME only and having such an unshakable mind which becomes pure on coming into contact with ME

मत्संस्थां निर्वाणपरमां शान्तिम् अधिगच्छति - निर्वाणकाष्ठारूपां मत्संस्थां मयि संस्थितां शान्तिम् अधिगच्छति – attains the peace which is in ME and which is of the form of ultimate bliss.

The answer to the doubt that why should परमात्मानुचिन्तन which is told as मच्चित्तः, मत्परः etc be told in the context of जीवात्मयोग where one is taught to contemplate on the Individual Self is told here.

एवं मयि परस्मिन् ब्रह्मणि – The intent of what was taught as मच्चित्तः, मत्परः, मयि etc are explained as परस्मिन् ब्रह्मणि thus establishing the nature of the Supreme Self who is the single cause of everything, who is the controller of all.

पुरुषोत्तमे – The word पुरुषोत्तम shows that though he is present as inner self of all, he is untouched by the defects of those and that he is different and distinct from everything else – स्वेतरसमस्तविलक्षण. This established the nature of परदेवतास्वरूप – the Supreme Lord. By this the aspects of शुभाश्रयत्व and दिव्यमङ्गलविग्रहविशिष्टत्व are also to be understood.

मनसः शुभाश्रये सदा आत्मानं - मनो – The word आत्मानम् in this context means mind.

युञ्जन् नियतमानसः – निश्चलमानसः, मामेव चिन्तयन् मत्स्पर्शपवित्रीकृतमानसतया निश्चलमानसः,- The purpose of meditation on HIM is to attain steady mind.

मत्संस्थां निर्वाणपरमां शान्तिम्अधिगच्छति - निर्वाणकाष्ठारूपां मत्संस्थां मयि संस्थितां शान्तिम् अधिगच्छति – The word निर्वाणपरमाम् is explained as निर्वाणस्य परमाम्. The word परमा shows the ultimate state. The शान्ति or calm that is existing in Paramatman is being without अशनाया and other ऊर्मिषट्कs which are अशनाया, पिपासा, शोक, मोह, जरा, and मृत्यु.

Sloka 16, 17

एवम् आत्मयोगम् आरभमाणस्य मनोर्नैर्मल्यहेतुभूतां मनसो भगवति शुभाश्रये स्थितिम् अभिधाय अन्यद् अपि योगोपकरणम् आह –

Thus for a Karmayogi starting meditation on the Self, the cause of purification of mind was told as establishing the mind in the thought of Paramatman who is शुभाश्रय was told and now the other accessories to meditation are going to be told.

Starting with selecting a suitable place and upto the meditation on the Supreme Lord's auspicious divine form, all are accessories or aids to Yoga. These were told starting with sloka 11 and till sloka 15. So here bhashya is अन्यदपि योगोपकरणम् - योगोपकरण means whatever is useful to practice of Yoga.

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः ।

न चातिस्वप्रशीलस्य जाग्रतो नैव चार्जुन ॥ 16 ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ 17 ॥

अर्जुन Hey Arjuna, अत्यश्रतस्तु योगः नास्ति for one who overeats meditation on the Self will be impossible. अनश्रतः न चैकान्तम् For one who does not eat at all steadfastness on the Self would not be possible. अतिस्वप्रशीलस्य न For one who dreams too much, meditation would not be possible. जाग्रतः नैव For one who is always awake also, meditation is not possible. युक्ताहारविहारस्य One who is controlled in food intake and recreation कर्मसु युक्तचेष्टस्य and one who has controlled exertion in activities युक्तस्वप्नावबोधस्य for one who has limited sleep and vigil योगः दुःखहा भवति the meditation on the Self destroys all grief.

अत्यशनानशने योगविरोधिनी, अतिविहाराविहारौ च तथातिमात्रस्वप्नजागर्ये; तथा अत्यायासानायासौ ।
मिताहारविहारस्य मितायासस्य मितस्वप्नावबोधस्य सकलदुःखहा बन्धनाशनो योगः संपन्नो भवति ।

Overeating and fasting are both opposed to meditation on the Self. In the same way, excessive recreation or non-recreation are also opposed to meditation. Excessive sleep and vigil are also opposed to Yoga. In the same way, overwork and idling are also opposed to meditation. Limited or controlled food intake, controlled recreation, controlled exertion at work, controlled sleep and vigil – one who has all these for such a person meditation on the Self becomes fruitful or gets fulfilled by way of destroying the bondage of samsara.

अत्यशनानशने योगविरोधिनी, अतिविहाराविहारौ च तथातिमात्रस्वप्नजागर्ये; तथा अत्यायासानायासौ ।
मिताहारविहारस्य मितायासस्य मितस्वप्नावबोधस्य सकलदुःखहा बन्धनाशनो योगः संपन्नो भवति ।

The sloka 'नात्यश्रतः' teaches that over eating etc are opposed to Yoga or meditation. At the same time, 'युक्ताहारविहारस्य' teaches that controlled intake of food etc are useful to meditation. This way the same aspect is taught through अन्वय and व्यतिरेक. The purpose of both is to enable meditation.

When proper amount of food is taken, yoga is possible. Yoga will not be possible if too much or no food is taken.

(In logic anvaya and vyatirekavyapti are explained thus: यत् सत्त्वे यत् सत्त्वमिति अन्वय व्याप्तिः यदभावे यदभाव इति व्यतिरेक व्याप्तिः. कार्यसत्त्वे कारणसत्त्वमिति अन्वय व्याप्तिः, कारणाभावे कार्याभाव इति व्यतिरेक व्याप्तिः. When effect is present, there has to be a cause – this is called anvaya. When cause is absent, there cannot be effect – this is vyatireka. They are explained in English as concordance and discordance).

The sloka युक्ताहारविहारस्य is teaching about विहार and आयास and so the same is meant in the sloka नात्यश्रतस्तु is indicated as अतिविहाराविहारौ, अत्यायासानायासौ. The word अति is applicable to जाग्रतो also. Also the meaning of युक्त in second sloka is meaning मित in accordance with usage of अति in the first sloka and so bhashya is मिताहारविहारस्य for युक्ताहारविहारस्य. These are all to be observed in the Bhashya. That one should limit food intake is told in shruti as यद्ध्ययात्मसंमितमन्नं तदवति तन्न हिनस्ति, तद्यत्कनीयो न तदवति' and in smruti as उदरस्यार्धमन्नस्य तृतीयमुदकस्य तु । वायोस्सञ्चरणार्थं

तु चतुर्थमवशेषयेत् ॥. The word चेष्टा indicates आयास or exertion which causes fatigue. The word विहार is about moving around or some sport taken up to overcome laziness.

सकलदुःखहा – The word दुःखहा in mula sloka is interpreted as सकलदुःखहा as it is to be taken without any reduction in scope and also due to the power of Yoga which can remove all sorts of grief.

योगः संपन्नो भवति – The sloka has योगो भवति दुःखहा – which may give a wrong idea that yoga is readily available. In order to remove that doubt, bhashya is संपन्नो भवति – for such a Yogi, the meditation gets perfected.

Sloka 18

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ 18 ॥

यदा When चित्तम् the mind आत्मन्येव विनियतं तिष्ठते stays steady only in the Self तदा then सर्वकामेभ्यः निःस्पृहः being detached from everything desirable युक्तः इत्युच्यते he is said to be fit for attaining the vision of the Self.

यदा प्रयोजनविषयं चित्तम् आत्मनि एव विनियतं - विशेषेण नियतं निरतिशयप्रयोजनतया तत्रैव नियतं निश्चलम् अवतिष्ठते, तदा सर्वकामेभ्यो निःस्पृहः सन् युक्त इति उच्यते - योगार्ह इति उच्यते ।

When the चित्त which has only प्रयोजन or benefit as the objective is specifically steadfast in the Atman with the firm knowledge that the experience of the Self is the unsurpassable benefit to be gained, then he will have no yearning for any other desire and is said to be fit for आत्मावलोकन or attaining the vision of the Self.

Thus after teaching about the accessories, in order to teach the final state of meditation, the state which is prior to it and in which one is fit to get into that state of meditation is being described here.

यदा प्रयोजनविषयं चित्तम् आत्मनि एव – The अवधारण एव indicates that such a Yogi is disinterested in other benefits which are meager compared to experience of the Self. So the mind is thinking of some benefit and that is indicated in bhashya as प्रयोजनविषयं चित्तम्. When so many benefits are available the reason for focusing on only one of them is shown as निरतिशय प्रयोजनतया – because it is unsurpassable benefit.

विनियतं - विशेषेण नियतं निरतिशयप्रयोजनतया तत्रैव नियतं निश्चलम् अवतिष्ठते, तदा सर्वकामेभ्यो निःस्पृहः सन् – Here युक्तः alone is विधेय (predicate) and to indicate that निःस्पृहः is also included in उद्देश्य (subject) – bhashya is निःस्पृहः सन्. The explanation for it is सर्वकामेभ्यो निर्गता स्पृहा यस्य सः तथोक्तः सर्वकामेषु निःस्पृहः.

युक्त इति उच्यते - योगार्ह इति उच्यते – yukta is not one who has already attained yoga but one who is fit for yoga here.

Sloka 19

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ 19 ॥

यथा Just as निवातस्थो दीपः नेङ्गते a lamp located in a place without air movement does not flicker सोपमा that simile योगिनः one who is a karmayogi यतचित्तस्य has controlled the thoughts of the mind योगं युञ्जतः is engaged in the meditation on the Self आत्मनः स्मृता is used to in respect of the soul of such a Yogi.

निवातस्थो दीपो यथा नेङ्गते न चलति, अचलः सप्रभः तिष्ठति, यतचित्तस्य निवृत्तसकलेतरमनोवृत्तेः, योगिनः, आत्मनि योगं युञ्जतः, आत्मस्वरूपस्य सा उपमा; निवातस्थतया निश्चलसप्रभदीपवत् निवृत्त-सकलेतर-मनोवृत्तितया निश्चलो ज्ञानप्रभ आत्मा तिष्ठति इत्यर्थः ।

Just as a lamp does not flicker in a windless place, that is it shines being associated with brightness without flickering, that is the simile in respect of the essential nature of the Self of one who has got rid of all activities of the mind, who is meditating, and practicing only

meditation on the Self. Because the lamp is associated with brightness without flickering due to being in a windless place, in the same way the Self will be shining forth with knowledge for a yogi who has got rid of all activities of the mind.

निवातस्थो दीपो यथा नेङ्गते न चलति, अचलः सप्रभः तिष्ठति, - The reason for the lamp not to flicker is there being no wind. Though in the Upanishads we find a mountain being given as example for being steady and unwavering – ध्यायतीव पिथिवी लेलायतीव etc – where the earth or mountain which does not move is thought of as though meditating, here the example of lamp is more significant. It has brightness also unlike mountain etc. and the Self also has attributive consciousness.

यतचित्तस्य निवृत्तसकलेतरमनोवृत्तेः, योगिनः, आत्मनि योगं युञ्जतः, - The word चित्त indicates just mind. The explanation निवृत्तसकलेतरमनोवृत्तेः shows सकल-इतर-मनोवृत्ति that is the mind is active with respect to Atman or Self. Else, what is told as युञ्जतो योगम् - practicing meditation on Self would not make sense.

आत्मस्वरूपस्य सा उपमा; निवातस्थतया निश्चलसप्रभदीपवत् निवृत्त-सकलेतर-मनोवृत्तितया निश्चलो ज्ञानप्रभ आत्मा तिष्ठति इत्यर्थः – नेङ्गते – does not indicate steadiness of body because that has already been told as समं कायशिरोग्रीवम् etc. This is also not about the state of समाधि because during the state of ध्यान this is present. This is also not the unwavering of sense organs as the simile told as योगिनां सोपमा would not be proper. It is not even the steadiness of आत्मस्वरूप or nature of the Self. Because Self is steady at all times. So this is to be taken to mean परिशुद्धात्म which is shining with the attributive consciousness because of which all other activities are got rid of. This is explained in bhashya as आत्मस्वरूपस्य सोपमा.

उपमा – The साधर्म्य or having similar attribute is only meant with the example. The equivalent for प्रभा or brightness is consciousness or ज्ञान. As the mind does not act with respect to external sense objects, the attributive consciousness does not flow also in different directions and hence the Self is told to be unwavering or steady like an unflickering bright lamp in a windless place. This attributive consciousness flows through the senses only during the state of bondage.

सोपमा स्मृता – स्मृता means it has been told by Yogis who have attained the state of समाधि.

Slokas 20, 21, 22, 23

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ 20 ॥

सुखमात्यन्तिकं यत् तत् बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ 21 ॥

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ 22 ॥

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ 23 ॥

यत्र In which yoga योगसेवया निरुद्धं चित्तम् the mind which is controlled for serving the purpose of meditation उपरमते rejoices being in that state as most blissful यत्र च in which yoga आत्मना आत्मानं पश्यन् perceiving the Self with the mind आत्मि तुष्यति he delights in the nature of the Self यत्तत् that which is अतीन्द्रियं beyond the grasp of the senses बुद्धिग्राह्यम् and capable of perception with the intellect or buddhi only आत्यन्तिकं सुखं and is unlimited bliss वेत्ति he knows यत्र च and in which स्थितः being established steadfast अयं this yogi तत्त्वतः न चलति does not swerve from that state of happiness यं लब्ध्वा having mastered such yoga ततः अपरं लाभम् अधिकं न मन्यते he does not think of any other gain other than that as higher यस्मिन् स्थितो being steadfast in which yoga गुरुणापि दुःखेन even on encountering great sorrow न विचाल्यते he remains unshaken or does not get affected a bit तं दुःखसंयोगवियोगं such state which is untouched by sorrow योग संज्ञितं विद्यात् should be known as having the name yoga. सः योगः Such yoga अनिर्विण्णचेतसा निश्चयेन योक्तव्यः should be practiced with a mind full of zeal and with firm knowledge.

योगसेवया हेतुना सर्वत्र निरुद्धं चित्तं यत्र योगे उपरमते - अतिशयितसुखम् इदम् इति रमते, यत्र च योगे आत्मना - मनसा आत्मानं पश्यन् अन्यनिरपेक्षम् आत्मनि एव तुष्यति,

Due to the reason of serving Yoga or meditation, the mind which is withdrawn or controlled from all sense objects finds bliss in Yoga thinking 'this is utmost joy', in which Yoga आत्मना आत्मानं पश्यन् - he sees Self with the mind and enjoys the bliss of Self without the need for anything else, यत्तद् अतीन्द्रियम् आत्मबुद्धयेकग्राह्यम् आत्यन्तिकं सुखं, यत्र च योगे वेत्ति – अनुभवति, यत्र च योगे स्थितः सुखातिरेकेण तत्त्वतः तद्भावात् न चलति,

in which Yoga he experiences the rapture of Self which is impossible of perception through the senses and possible of perceiving only with the attributive consciousness, being established in which meditation he does not swerve a bit from the contemplation of the Self due to the blissful experience,

यं योगं लब्ध्वा योगाद् विरतः तम् एव काङ्क्षमाणो न अपरं लाभं मन्यते,

Having stayed in which meditation and when he awakens from contemplation, he will not find anything else as gain due to the wanting he has for meditation on the Self alone,

यस्मिन् च योगे स्थितो विरतोऽपि गुणवत्पुत्रवियोगादिना गुरुणा अपि दुःखेन न विचाल्यते, - having been immersed in which meditation even when he comes out of the spell, he does not get affected a bit even due to powerful causes such as bereavement of a virtuous son,

तं दुःखसंयोगवियोगं - दुःखसंयोगप्रत्यनीकाकारं योगशब्दाभिधेयं विद्यात्; स एवं रूपो योग इत्यारम्भदशायां निश्चयेन अनिर्विण्णचेतसा हृष्टचेतसा योगो योक्तव्यः – such state which is opposed to any contact with grief, that has to be known from the word Yoga. One has to firmly determine in mind 'That such Yoga is of this wonderful nature' and then अनिर्विण्णचेतसा meaning with the mind full of joy, one has to practice yoga.

The meditation on the Self told as Yoga is being praised as being of immense joy and means to attainment of निरतिशय पुरुषार्थ – unmatched benefit.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

योगसेवया – This word in mula sloka is in the sense of cause or हेतु and so commented as योगसेवया हेतुना.

सर्वत्र निरुद्धं चित्तं यत्र योगे उपरमते - अतिशयितसुखम् इदम् इति रमते, – The word यत्र is connected with योग संज्ञितम् and so यत्र योगे is the bhashya. The meaning of यत्र is not in the sense of time. Also, उपरमते is meaning अतिशयितं सुखमिदम् इति रमते and not in the sense of getting detached from something. The उपसर्ग उप gives the meaning of abundance.

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ 20 ॥

यत्र च योगे आत्मना - मनसा आत्मानं पश्यन् अन्यनिरपेक्षम् आत्मनि एव तुष्यति, - The mula sloka has यत्र चैव – the avadharana एव stresses the fact that he is interested only in the Atman and so अन्यनिरपेक्षम्. The word आत्मनि means in जीवात्मन् according to the context.

सुखमात्यन्तिकं यत् तत् बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ 21 ॥

यत्तद् अतीन्द्रियम् आत्मबुद्धयेकग्राह्यम् आत्यन्तिकं सुखं, यत्र च योगे वेत्ति – अनुभवति, - Here आत्मनि तुष्यति and सुखमात्यन्तिकं वेत्ति are not repetitions and so there is no पुनरुक्ति. आत्मनि तुष्यति indicates absence of interest in other enjoyments. सुखमात्यन्तिकं वेत्ति – indicates the experience of the bliss of the essential nature of the Self स्वरूपसुख.

यत्र च योगे स्थितः सुखातिरेकेण तत्त्वतः तद्भावात् न चलति,

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ 22 ॥

यं योगं लब्ध्वा योगाद् विरतः तम् एव काङ्क्षमाणो न अपरं लाभं मन्यते, यस्मिन् च योगे स्थितो विरतोऽपि गुणवत्पुत्रवियोगादिना गुरुणा अपि दुःखेन न विचाल्यते, - The meaning of गुरुणा is explained as गुणवत्पुत्रवियोगादिना. It is said पुत्रजन्मविपत्तिभ्यां न परं सुखदुःखयोः - meaning there is no greater joy than what comes from the birth of a son and no greater grief than bereavement of a son. Here the grief told is with an attribute गुरुणा and so गुणवत्पुत्र is bhashya which indicates great sorrow.

तं विद्याद्दुःखसंयोगवियोगं योगसञ्ज्ञितम् ।

तं दुःखसंयोगवियोगं - दुःखसंयोगप्रत्यनीकाकारं योगशब्दाभिधेयं विद्यात्; - The word दुःखसंयोगवियोग is explained as दुःखसंयोगप्रत्यनीकाकारं – वियोग of दुःखसंयोग which is असंबन्ध or अभाव or absence. It is opposed to contact with grief.

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ 23 ॥

स एवं रूपो योग इत्यारम्भदशायां निश्चयेन अनिर्विण्णचेतसा हृष्टचेतसा योगो योक्तव्यः – The word योगोऽनिर्विण्णचेतसा is split as योगः अनिर्विण्णचेतसा. If it is split as निर्विण्ण चेतसा we have to add संसारे along with it. The anvaya given in our bhashya is निश्चयेन अनिर्विण्णचेतसा, meaning, due to the fact that such a yogi has firm knowledge that it is निरतिशय पुरुषार्थ and so will practice meditation without any grief. So अनिर्विण्णचेतसा is commented as हृष्टचेतसा – with his mind filled with joy. This helps in starting meditation. This grief or निर्वेद which is absent is different from निर्वेद which is useful to get विरक्ति. This is as per what is told मनसा क्लिश्यमानस्तु समाधानं च कामयेत् । अनिर्वेदं मुनिर्गच्छन् कुर्यादिवात्मनो हितम् ॥ where it means with a happy mind.

Sloka 24, 25

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ 24 ॥

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ 25 ॥

सङ्कल्पप्रभवान् सर्वान् कामान् All the desires born of willing अशेषतः मनसैव त्यक्त्वा having given up through the mind only इन्द्रियग्रामं the group of sense organs समन्ततः विनियम्य controlling from every side धृतिगृहीतया बुद्ध्या with the intellect held by firm resolution शनैः शनैः little by little मनः आत्मसंस्थं कृत्वा making the mind concentrate on the Self किञ्चिदपि न चिन्तयेत् one should not think of anything else.

स्पर्शजाः सङ्कल्पजाश्च इति द्विविधाः कामाः, स्पर्शजाः शीतोष्णादयः, सङ्कल्पजाः पुत्रक्षेत्रादयः, - The desires are of two types – those born of contact and those born out of one's own willing. Those born of

contact between senses and sense objects are heat, cold etc. Those born of willing are children, land etc.

तत्र सङ्कल्पप्रभवाः स्वरूपेण एव त्यक्तुं शक्याः, तान् सर्वान् मनसा एव तदनन्वयानुसन्धानेन त्यक्त्वा - Of these, the desires that are born of one's own willing are possible of giving up by their own nature. One should relinquish such desires in mind with the constant thinking that there is no relation between them and one's own Self

स्पर्शजेषु अवर्जनीयेषु तन्निमित्तहर्षोद्वेगौ त्यक्त्वा समन्ततः सर्वस्माद् विषयात् सर्वम् इन्द्रियग्रामं विनियम्य – and then with respect to the desires which are not possible of giving up such as heat, cold etc caused from external sense objects, one should give up their effects such as joy or anxiety resulting from such contact and controlling the entire group of senses from all sense objects and

शनैः शनैः धृतिगृहीतया - विवेकविषयया बुद्ध्या सर्वस्माद् आत्मव्यतिरिक्ताद् उपरम्य आत्मसंस्थं मनः कृत्वा न किञ्चिद् अपि चिन्तयेत् - little by little with the intellect equipped with the discriminatory knowledge and having firm resolution, keeping the mind away from all sense objects which different from the Self, one should fix the mind in the contemplation of the Self and stay without thinking of anything else.

What was told in several places earlier about renouncing the idea of ownership etc is told here in summary for easy grasping.

By सङ्कल्पप्रभवान् कामान् त्यक्त्वा सर्वान् itself it is clear that all desires due to ones willing is to be given up. That being the case, what is the need to say again अशेषतः? – this indicates that there are certain things which are impossible of giving up fully. And the word अशेषतः is to be taken along with कामान् त्यक्त्वा as it does not apply to next part of the sloka. So even though there is no च there, the anvaya has to be सङ्कल्पप्रभवान् सर्वान् कामान् त्यक्त्वा and अशेषतः कामान् त्यक्त्वा.

Because it is told with the attribute as सङ्कल्पप्रभवान्, it is understood that it also includes desires that are not सङ्कल्पप्रभवाः. So in the Bhashya it is divided into स्पर्शजाः and सङ्कल्पजाः.

The word मनसैव which is found in the middle of the sloka is applicable to the first part as well as second part of the sloka according to काकाक्षिन्याय. So Bhashya is तान् सर्वान् मनसैव त्यक्त्वा. The

involvement of mind while relinquishing desires is contemplating that they are not related to the Self. Reflecting that sons and others are all related to the body which has come due to Karma and so are not related to आत्मस्वरूप or the nature of the Self.

स्पर्शजाः सङ्कल्पजाश्च इति द्विविधाः कामाः, स्पर्शजाः शीतोष्णादयः, सङ्कल्पजाः पुत्रक्षेत्रादयः, तत्र सङ्कल्पप्रभवाः स्वरूपेण एव त्यक्तुं शक्याः, तान् सर्वान् मनसा एव तदनन्वयानुसन्धानेन त्यक्त्वा

स्पर्शजेषु अवर्जनीयेषु तन्निमित्तहर्षोद्वेगौ त्यक्त्वा समन्ततः सर्वस्माद् विषयात् सर्वम् इन्द्रियग्रामं विनियम्य शनैः शनैः – What was told earlier as न प्रहृष्येत् प्रियं प्राप्य (गी.5-20) is reminded as स्पर्शजेषु अवर्जनीयेषु तन्निमित्तहर्षोद्वेगौ त्यक्त्वा.

धृतिगृहीतया - विवेकविषयया बुद्ध्या – धृति means being steady so that what was started does not diminish or deteriorate. That is caused by intellect endowed with discriminatory knowledge.

सर्वस्माद् आत्मव्यतिरिक्ताद् उपरम्य – The word उपरमेत् is interpreted as उपरम्य to show it is an accessory. Eliminating mental effort in order to gain external gain is the meaning of उपरम्य.

आत्मसंस्थं मनः कृत्वा न किञ्चिद् अपि चिन्तयेत् – Not thinking about anything else includes anything अनुकूल, प्रतिकूल, उदासीन which is opposed to Self. Some things may be favourable, some unfavourable and towards some one may be indifferent – all these with respect to anything other than the Self is not to be even thought of is the meaning.

Sloka 26

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ 26 ॥

अस्थिरं Not focusing steady on the Self चञ्चलं मनः the mind which is by nature fickle or wavering यतः यतः निश्चरति in whichever way wanders out desiring contact with sense objects ततः ततः from those sense objects एतत् नियम्य controlling this mind आत्मन्येव वशं नयेत् one should make it stay focused on the Self only.

चलस्वभावतया आत्मनि अस्थिरं मनः यतो यतो विषयप्रावण्यहेतोः बहिः निश्चरति, ततः ततो यत्नेन मनो नियम्य आत्मनि एव अतिशयितसुखभावनया वशं नयेत् ।

Due to its very nature of being wavering the mind which does not stay focused on the Self, being attached to sense objects, seeking whichever sense object it wanders desiring to experience, from those very objects one should by one's own effort control it and make it stay on the Self with the feeling that contemplation on the Self is incomparable bliss.

With the warning that controlling the mind is very difficult it is taught that one should be very careful in that aspect.

चलस्वभावतया आत्मनि अस्थिरं मनः – There is no पुनरुक्ति or repetition in words अस्थिर and चञ्चल is shown in bhashya. चञ्चल is the nature of the mind and due to that it is अस्थिर. It is not able to stay fixed on one object as by nature it is wavering.

यतो यतो – The words यतो यतो निश्चरति – whichever sense organ it wanders through or whichever sense object it goes after seeking.

विषयप्रावण्यहेतोः – This means to get associated with the sense object. Or it may also mean in order to indulge in the sense object. Indulgence happens due to being near the sense objects, listening about them or talking about them and so on. It is extremely difficult to know how and in which sense objects one gets deeply engaged.

बहिः निश्चरति, ततः ततो यत्नेन मनो नियम्य – The word यत्नेन is very important. Bhashyakarar says one has to put effort to control the mind.

आत्मनि एव अतिशयितसुखभावनया वशं नयेत् – The mind has to be controlled with great effort. That is possible by teaching the mind again and again about the defects in material things and the bliss in the experience of Atman. The mind has to be made to understand that experience of Self is unlimited joy in order to make it interested in it.

Sloka 27

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ 27 ॥

प्रशान्तमनसम् One who has a calm mind अकल्मषं without impurities शान्तरजसं without the quality of Rajas ब्रह्मभूतम् staying fixed in the contemplation of the Self एनं योगिनम् to such a yogi उत्तमं सुखम् उपैति हि this supreme happiness of the experience of the Self seeks.

प्रशान्तमनसम् - आत्मनि निश्चलमनसम्, तत एव हेतोः दग्धाशेषकल्मषं, - प्रशान्तमनसम् means one who has his mind firmly established in the Self, and for that reason only having all impurities burnt away,

तत एव शान्तरजसं – विनष्टरजोगुणं, तत एव ब्रह्मभूतं - स्वस्वरूपेणावस्थितम् - and for that reason only having the quality of Rajas reduced to nothing, and for this same reason ब्रह्मभूतम् means being steadfast in his true essential nature.,

एनं योगिनम् आत्मस्वरूपानुभवरूपम् उत्तमं सुखम् उपैति – the experience of the essential nature of the Self which is of the form of utmost bliss seeks such a yogi.

हि इति हेतौ, उत्तमसुखरूपत्वादात्मस्वरूपस्य इत्यर्थः - The word हि is used in the sense of हेतु or cause or reason. For the reason that the essential nature of the Self is of the form of utmost bliss is the meaning.

The means to control the mind was told earlier. Now the benefit of controlling is being told.

It is made clear here how the cause-effect relation applies to the words. The words योगिनम्-अकल्मषम्-शान्तरजसम्-प्रशान्तमनसम्-ब्रह्मभूतम्-एनम्- in this chain of words there exists cause-effect relation. The predecessor is the cause of the successor.

प्रशान्तमनसम् - आत्मनि निश्चलमनसम्, तत एव हेतोः दग्धाशेषकल्मषं, तत एव शान्तरजसं – विनष्टरजोगुणं, तत एव ब्रह्मभूतं - स्वस्वरूपेणावस्थितम् एनं योगिनम्, आत्मस्वरूपानुभवरूपम् उत्तमं सुखम् उपैति, हि इति हेतौ, उत्तमसुखरूपत्वादात्मस्वरूपस्य इत्यर्थः ।

The usage of word ब्रह्मभूतम् is explained as – देहात्मभ्रमादिप्रयुक्त-क्लेशादि-दशारूप-अब्रह्मत्व-व्यवच्छेदार्थम्. The क्लेश or grief ensuing from thinking body as the Self - देहात्मभ्रम is अब्रह्मत्व. ब्रह्मभूतम् indicates the state where that अब्रह्मत्व is absent. The word ब्रह्म can be used in case of Jivatma also though

in his essential nature he is atomic in proportion (सूक्ष्म), he has बृहत्त्व through his attributive consciousness attained during liberated state.

उत्तमं सुखम् – The word उत्तम indicates that the joy told here is very different from the joy of sense experience. So Bhashya is स्वरूपानुभवरूपम् indicating it is the joy of the experience of the essential nature of the Atman. That joy is unsurpassed and far from even coming into contact with grief. Such joy is told as उत्तमं सुखम्.

Sloka 28

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ 28 ॥

एवं In this way, योगी आत्मानं युञ्जन् a Karmayogi, contemplating on the Self विगतकल्मषः having got rid of the impurities सुखेन happily or peacefully without any stress or exertion ब्रह्मसंस्पर्शम् अत्यन्तं सुखं सदा अश्नुते experiences the supreme bliss of the experience of the pure nature of the Self all the time.

एवम् उक्तप्रकारेण आत्मानं युञ्जन् तेन एव विगतप्राचीनसमस्तकल्मषः ब्रह्मसंस्पर्श - ब्रह्मानुभवरूपं सुखम् अत्यन्तम् - अपरिमितं सुखेन - अनायासेन सदा अश्नुते ।

Thus contemplating on the Self as told earlier and due to that reason only having got destroyed all the karmas of yore, ब्रह्मसंस्पर्शम् – meaning of the form of ब्रह्मानुभव the bliss of the nature of the Self, which is अत्यन्तम् – unlimited सुखेन – without any effort he experiences all the time.

It is taught here that the bliss arising out of the greatness of yoga or meditation is of the form of experience of the Self. When the yogi attains the vision of the Self it becomes unsurpassed, undestructible and becomes possible effortlessly.

एवम् उक्तप्रकारेण – The mode taught starting with योगी युञ्जीत सततम् (6-10) is meant here.

आत्मानं युञ्जन् तेन एव विगतप्राचीनसमस्तकल्मषः ब्रह्मसंस्पर्श - ब्रह्मानुभवरूपं – The word संस्पर्श indicates experience here. Or it can also mean association with intellect.

सुखम् अत्यन्तम् - अपरिमितं सुखेन - अनायासेन सदा अश्रुते – The meaning of सुखेन सुखम् is interpreted as अनायासेन सुखम् – because there is no sukha which can be attained with sukha itself. So sukhen is given the meaning of effortlessly.

The next four slokas teach the four states of योगसिद्धि and this kind of interpretation is unique to our sidhanta. No other commentator has interpreted these slokas in this way and Bhashyakarar shows the four stages towards attaining perfection in yoga as indicated by Bhagavadyamunacharya – योगाभ्यासविधिर्योगी चतुर्धा योग साधनम् |

Before taking up the study of these slokas, a brief understanding of Jnana, Jnanayoga etc. will help.

Jnanayoga

Jnana – can be knowledge about external objects which is gained through perception, inference and verbal testimony. This is obtained by the Self through the sense organs. Jnana – is also the knowledge of the Atman or Individual Self who is a spiritual entity. The essential nature of the Self is pure consciousness and is also qualified by consciousness. These two are called substantive consciousness and attributive consciousness.

Jnana – the knowledge of the Supreme is also jnana and this is the highest form of knowledge and everything else is required to guide one to acquire this knowledge. The essential nature of Supre Self is also consciousness though all pervasive or infinite unlike the Individual Self who is finite in nature. The Supreme Self is qualified by the modes of chit and achit or sentient and non-sentient entities. It is अशेष चिदचित्प्रकारं ब्रह्म.

Jnana in the Advaita system is undifferentiated Brahman. Since there is no second self, self realization is supreme realization and Jnana is the path to salvation. So Karmayoga and Bhaktiyoga are prescribed for achieving chittashuddhi (purification of mind) and chittaikagrya

(concentration of mind). So Jnanayoga signifies cessation of all actions and realizing atmaikyajnana.

While in the system of Vishishtadvaita, it is the Supreme qualified by the orders of chit and achit. Hence it becomes important to realize the nature of the Individual Self before realizing the Supreme Self as the Individual Self exists as a mode of Brahman. The individual selves and Supreme are associated inseparably though distinct entities.

Jnanayoga in this system is reflection upon the Atman or Individual Self. Such a practice is possible only after practicing Karmayoga which gives the purity of mind needed for such rigorous meditation of the Self. Even while practicing Jnanayoga, the aspirant has to abide by the ordained and occasional duties prescribed by shastras and at no point in time there will be complete cessation of karma or action. An aspirant who practices Jnanayoga engages himself unceasingly in the meditation of the pure Self. It is different from Karmayoga in the sense that in Jnanayoga, reflection upon the Self features prominently while in Karmayoga, any of the Karmas adopted features prominently along with reflection of the nature of the Self which becomes abundant as it nears perfection.

While commenting on Sloka 53 of chapter 2, Ramanuja points out:

Shruti vipratipannaa te yadaa sthaasyati nishcalaa

Samaadhau achalaa buddhi: tadaa yogam avaapsyasi (2-53)

एतद् उक्तं भवति - शास्त्रजन्यात्मज्ञानपूर्वककर्मयोगः स्थितप्रज्ञताख्यज्ञाननिष्ठाम् आपादयति, ज्ञाननिष्ठारूपा स्थितप्रज्ञता तु योगाख्यम् आत्मावलोकनं साधयति इति ।

The Jnananishthaa mentioned is Jnanayoga and aatmavalokana is the end result of yoga.

The view of this system is that a very very rare adhikari can only start Jnanayoga directly while all are strongly advised to adopt Karmayoga only which also leads to Jnanayoga or aatmavalokana.

A karmayogi after attaining the state of sthitaprajnata becomes eligible for Yoga which will lead to atmavalokana. In that state of meditation there are four stages of Yogis as described in Gita.

Sloka 29

अथ योगविपाकदशा चतुष्प्रकारा उच्यते –

Now the four stages in which meditation attains fruition is going to be told.

Bhashyakarar gives unique explanation doing excellent समन्वय with the शास्त्रार्थs as found in all प्रमाणs. Known for his synthetic approach, this interpretation of Bhashyakarar is a great contribution to understanding the Bhagavad Gita.

Here Bhashyakarar establishes four modes of attainment of the Vision of the Individual Self. जीवात्मसाक्षात्कार which is a necessary pre-requisite to परमात्मसाक्षात्कार is very different from the vision of the Lord. The Individual Self does not have a form which can be seen just like the Supreme Self who has a divine auspicious form – दिव्यमङ्गलविग्रह. So the vision of the Self is of the nature of समदर्शन or साम्ययोग which is explained in great detail in the first six chapters. It is said as ब्रह्मसंस्पर्शम् which is आत्मानुभव and that has to be attained through ध्यान or meditation with pure mind. The mind becomes pure when he meditates on the divine form of the Lord and with प्राणायाम, आसन, प्रत्याहार etc he does आत्मचिन्तन and gets सुखेन ब्रह्मसंस्पर्शम् – without effort gains the experience of the Self.

The final state of that vision is attained in four successive modes as taught here by Lord Krishna. The first stage is when the Self realizes similarity in the essential nature with all Individual Selves – आत्म-आत्म साम्य as the nature of all individual selves is pure consciousness all are ज्ञानस्वरूपs. The next stage is when the meditator realizes that the nature of Individual Selves devoid of the defects of the nature of virtues and sins (पुण्य-पाप रूप दोष), is similar to even that of the Supreme Self in the aspect of being consciousness – आत्म-परमात्मसाम्य. The next stage is when the Self realizes that All Selves being modes of Supreme Self (परमात्मप्रकारs), they are similar in that they are all one with Supreme as HIS mode. Paramatman being the अन्तर्यामि in

all, all are HIS prakara and in that aspect all are equal. The fourth stage is when the Self realises that the joy and sorrows are not connected to the nature of the Selves in the state of being dissociated with matter known as असम्बन्धसाम्य or analogy of non-relation. When a meditator on the nature of the Individual Self realizes this state he is said to have attained the vision of the Self or आत्मसाक्षात्कार. This realization is not in mere words but in practice. Having known these truths from the Shastras through a preceptor and then doing continuous, conscious, concentrated 'chintana' or contemplation on these truths, one starts to realize the same all the time. Then realizing the nature of the Self as subservient to the Supreme etc., he proceeds further to attain the vision of the Lord with utmost devotion. These aspects of self realization are explained in detail in the next four slokas. Swamy Deshika summarises these stages in four words thus – Jnaanaikaakaaratayaa, nirdoshatayaa, brahma-tadguna-sambandhena itara-asambandhena. We can now take up the slokas and bhashya for study for the same.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ 29 ॥

योगयुक्तात्मा One for whom meditation has matured sees आत्मानं सर्वभूतस्थं his own Self as similar to selves in all sentient सर्वभूतानि all sentient च आत्मनि as though existing in Self सर्वत्र समदर्शनः ईक्षते and so sees all sentient as equal being of the form consciousness.

A yogi for whom yoga has attained fruition sees his own self as existing in all and all selves as present in him and so sees all sentient as similar or equal being of the nature of consciousness.

स्वात्मनः परेषां च भूतानां प्रकृतिवियुक्तस्वरूपाणां ज्ञानैकाकारतया साम्याद् – The essential nature of his own Self and other selves when dissociated from matter is of the same form of consciousness and so has similarity,

वैषम्यस्य च प्रकृतिगतत्वाद् - the differences are due to matter or prakruti

योगयुक्तात्मा प्रकृतिवियुक्तेषु आत्मसु सर्वत्र ज्ञानैकाकारतया समदर्शनः – so one who has acquired the knowledge of the essential nature of the Self through meditation sees all sentients as similar in the aspect of their nature being of the form of consciousness alone

सर्वभूतस्थं स्वात्मानं सर्वभूतानि च स्वात्मनि ईक्षते - सर्वभूतसमानाकारं स्वात्मानं स्वात्मसमानाकाराणि च सर्वभूतानि पश्यति इत्यर्थः – He sees his Self in all sentients and sees all sentients in himself – meaning, he sees his Self as being of the same nature of consciousness as those in all embodied souls and also the selves in all sentients as being of the same nature of consciousness as his own Self.

एकस्मिन् आत्मनि दृष्टे सर्वस्य आत्मवस्तुनः तत्साम्यात् सर्वम् आत्मवस्तु दृष्टं भवति इत्यर्थः – That means when the nature of one Self is known, the nature of all Selves would be known due to the fact all being similar in nature.

'सर्वत्र समदर्शनः' (याज्ञ) इति वचनात् 'योज्यं योगस्त्वया प्रोक्तः साम्येन' (गीता 6।33) इत्यनुभाषणाच्च 'निर्दोषं हि समं ब्रह्म' (गीता 5।19) इति वचनाच्च – This is true as it is told in Yoga Yajnyavalkyasmruti as 'he sees similarity in all' and also retold in the 33rd sloka as 'Hey Madhusudana, the slayer of Madhu, this Yoga which you told based on similarity' and also as told 'The individual selves are equal when freed from the defect of association with matter' (5-19).

The process of practicing Yoga was taught. It was also told that one has to meditate on the Self till the bliss of the vision of the Self is attained as per 'आत्मलाभसुखं यावत् तावत् ध्यानमुदाहृतम्'. Now the four modes of the state of perfection of समदर्शित्वयोग or the Yoga which gives the knowledge of perceiving all selves as equal in their essential nature.

The essential nature of individual selves is similar while the differences or inequalities in their modes are due to the limiting adjunct or उपाधि.

स्वात्मनः परेषां च भूतानां प्रकृतिवियुक्तस्वरूपाणां ज्ञानैकाकारतया साम्याद् वैषम्यस्य चप्रकृतिगतत्वाद् – The word सर्वभूतस्थम् here though indicates the sentient qualified by अचित्, it is about the चेतनांश – the Self who is a sentient.

योगयुक्तात्मा प्रकृतिवियुक्तेषु आत्मसु सर्वत्र ज्ञानैकाकारतया समदर्शनः – One who has realized the nature of the Self in योगसमाधि is योगयुक्तात्मा and this leads to समदर्शित्व.

सर्वभूतस्थं स्वात्मानं सर्वभूतानि च स्वात्मनि ईक्षते - सर्वभूतसमानाकारं स्वात्मानं स्वात्मसमानाकाराणि च सर्वभूतानि पश्यति इत्यर्थः - The word आत्म in सर्वभूतस्थम् आत्मानम् does not talk of mere Self or Supreme Self. This is addressing one's own Self. This is indicated in Bhashya as स्वात्मानम् and स्वात्मनि. A doubt may arise here – how is the relation of आधाराधेय – supporter and supported – applicable to the Individual Self? The Self being atomic how can he be existing in all sentients? And, how can several sentients present in different places be present in the Self who is just located in one particular place? So should not the word आत्मा be taken to mean Paramatman? This is answered in Bhashya as सर्वभूतसमानाकारम्.

एकस्मिन् आत्मनि दृष्टे सर्वस्य आत्मवस्तुनः तत्साम्यात् सर्वम् आत्मवस्तु दृष्टं भवति इत्यर्थः – Another doubt can be – how can one who is just engaged in the contemplation of one's own Self realize the similarity with all other Selves? That is answered here as एकस्मिन् आत्मनिइ दृष्टे – it is like the स्थालीपुलाकन्याय – When there are innumerable members belonging to the same class, if one is known, all will be known just as if one grain of rice is checked to see if it is cooked, one can know that all are cooked.

'सर्वत्र समदर्शनः' (याज्ञ) इति वचनात् 'योज्यं योगस्त्वया प्रोक्तः साम्येन' (गीता 6:33) इत्यनुभाषणाच्च 'निर्दोषं हि समं ब्रह्म' (गीता 5:19) इति वचनाच्च – To show that the words सर्वभूतस्थम् etc are meaning साम्य or similarity only, several references from this same text are given both from previous sections and later sections.

सर्वत्र समदर्शनः - This indicates perception of mutual similarity – परस्पर साम्यदर्शन. Because this is जीवात्मयोगप्रकरण – meditation of the Individual Self, contemplation on the Supreme that is परमात्मानुसन्धान is not taught here. Even meditating on Paramatman which is needed for जीवात्मयोग is not told here because this is about the differences in the states of समाधि. Meditating on the divine auspicious form of Lord was told as उपकरण or an accessory. Here what is taught is the state of समाधि. Even in the sloka विद्याविनयसंपन्ने only साम्य or similarity was told. Hence there is no scope for ऐक्य as it is clearly told as समदर्शनः and so mutual similarity of Individual Selves only is intended here.

Sloka 30

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ 30 ॥

यः सर्वत्र मां पश्यति A yogi who sees similarity in nature with ME in all sentient मयि सर्वं च पश्यति and sees in ME similarity in nature with all sentient तस्य अहं न प्रणश्यामि for such a Yogi I will not be unseeable. स च मे न प्रणश्यति

ततो विपाकदशापन्नो मम साधर्म्यम् उपागतः 'निरञ्जनः परमं साम्यमुपैति' (मु0 उ0 31113) इत्युच्यमानं सर्वस्य आत्मवस्तुनो विधूतपुण्यपापस्य स्वरूपेण अवस्थितस्य मत्साम्यं पश्यन् - One who has reached a state higher than the previous, seeing similarity of all Individual Selves in their essential nature with me when they have shaken off all virtues and sins as told in Sruti 'being without any impurities attains similarity with me'.

यः सर्वत्र आत्मवस्तुनि मां पश्यति, सर्वम् आत्मवस्तु च मयि पश्यति, - He sees similarity in all selves present everywhere with me, and sees in me similarity with all selves.

अन्योन्यसाम्याद् अन्यतरदर्शनेन अन्यतरद् अपि ईदृशम् इति पश्यति, - Due to similarity existing mutually when he sees one of them he realizes that the other is also similar.

तस्य स्वात्मस्वरूपं पश्यतः अहं तत्साम्यात् न प्रणश्यामि, न अदर्शनम् उपयामि, - Thus for him who realizes his essential nature I will not be unperceivable due to being of similar nature.

मम अपि मां पश्यतः, मत्साम्यात् स्वात्मानं मत्समम् अवलोकयन् स न अदर्शनम् उपयाति - For me also, seeing me also due the same reason of similarity, he who is seeing his Self as of the same form as mine, will not be away from my sight.

In the previous sloka it was taught that when the differences of the form of deva, manushya etc which are due to modifications of matter or prakruti are eliminated the essential nature of the Self which is substantive consciousness (ज्ञानद्रव्य) being same, the साधक should contemplate that all selves are similar.

In this sloka, contemplation of the state of परमसाम्य with परमात्मन् which is attained when the Jivatman gets rid of the defects of the form of पुण्य and पाप which are the causes for differences such as deva, manushya etc. is taught. This is a more advanced state compared to the previous one.

ततो विपाकदशापन्नो मम साधर्म्यम् उपागतः 'निरञ्जनः परमं साम्यमुपैति' (मु0 उ0 3।1।3) इत्युच्यमानं सर्वस्य आत्मवस्तुनो विधूतपुण्यपापस्य स्वरूपेण अवस्थितस्य – The meaning of उपागतः is contemplating with his intellect. That is because he is still not liberated. The Mundaka shruti says 'तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' (मु. 3-1-3) – telling about the similarity with Paramatman attained by the liberated soul. That state is realized in his intellect during meditation.

The part of the sloka यो मां पश्यति is अनुवाद. This is valid as per the shruti pramana told here. The contemplation of that is ordained here. This is explained in Bhashya as 'मत्साम्यं पश्यन् यः सर्वत्र आत्मवस्तुनि मां पश्यति'. But this part of the bhashya is to be understood properly according to context here. It may look as though it means a yogi sees Paramatman everywhere as the Supreme is all pervasive (सर्वव्यापि) and everything is supported by HIM. But such meaning is not possible in this context. So what is applicable here is साम्यदर्शन – he sees similarity in nature with Paramatman and not Paramatman Himself everywhere. It is परमात्मसाम्य and not साक्षात्परमात्मन्.

सर्वम् आत्मवस्तु च मयि पश्यति, अन्योन्यसाम्याद् अन्यतरदर्शनेन अन्यतरद् अपि ईदृशम् इति पश्यति, - फ़A doubt may arise here – in the advanced state of meditation which is of the form of contemplation on the nature of the Self, one should not be seeing Paramatman or other selves and so how is this explanation valid – is the doubt. That is cleared here as अन्योन्यसाम्यात् अन्यतरदर्शनेन अन्यतरदपि ईदृशमिति पश्यति. When one is seen the other is also seen.

तस्य स्वात्मस्वरूपं पश्यतः अहं तत्साम्यात् न प्रणश्यामि, न अदर्शनम् उपयामि, - The meaning of प्रणश्यामि is as per the धातु गणश अदर्शने – not being seen. Because the Individual selves and the Supreme Self are all eternal entities. So there is no नाश in the sense of destruction but it means not being seen and that will not happen – means the individual Self will be able to realize the similarity in that state with Paramatman.

मम अपि मां पश्यतः, मत्साम्यात् स्वात्मानं मत्समम् अवलोकयन् स न अदर्शनम् उपयाति – The Lord who has the quality of perceiving everything directly also perceives the similarity in the essential nature and so a meditator who is seeing the similarity with paramatman will not be unseen by Paramatman as well.

Sloka 31

ततो विपाकदशाम् आह –

The state more advanced than the previous is being told.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ॥

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ 31 ॥

सर्वभूतस्थितं मां यः एकत्वमास्थितः भजते One who meditates on ME reflecting on unity due to my being the inner controller of all beings स योगी such a meditator सर्वथा वर्तमानोऽपि though present at all times मयि वर्तते will be established in ME only.

Knowing ME as the inner controller of all beings, one who meditates reflecting that I am the ONE existing in every being, such a yogi, though is involved in various activities when he comes out of the state of meditation, will be established in ME only.

योगदशायां सर्वभूतस्थितं माम् - During the state of meditation when the Yogi sees ME, who is existing as the inner controller of all sentient beings,

असंकुचितज्ञानैकाकारतया एकत्वम् आस्थितः - प्राकृतभेद-परित्यागेन, - due to the fact of my essential nature being of the form of consciousness which is uncontracted at any time, sees ME as one with him as being my प्रकार or mode, getting rid of the differences in attributive consciousness arising due to contact with matter,

सुदृढं यो भजते, - one who worships me steadfast in the state of meditation,

स योगी व्युत्थानकालेऽपि यथा तथा वर्तमानः - such a Yogi, even when he has come out of the state of meditation, though involved in several activities in whatever ways,

स्वात्मानं सर्वभूतानि च पश्यन् मयि वर्तते माम् एव पश्यति – perceiving his own Self and all other sentient beings he will be seeing ME only

स्वात्मनि सर्वभूतेषु च सर्वदा मत्साम्यम् एव पश्यति इत्यर्थः - meaning all the time he sees similarity in his own self and all beings with ME.

The third state of maturity in meditation is told here. In the previous sloka, the साम्य or similarity between जीव and ईश्वर was told in the state of अकर्मवश्यत्व when the karmas of the form of punya and paapa are destroyed.

When the karmas of the form of nascience (अविद्या) are removed, Jiva's attributive consciousness will be uncontracted. In that state both Jiva and Ishvara are similar. When a Yogi contemplates on this kind of similarity between जीव and ईश्वर in the next state of meditation, due to the effect of this संस्कार (which can be said to be purification of mind), the same will naturally continue without break even when he gets up from meditation (व्युत्थान). That aspect is told in this sloka.

What is told in sloka as सर्वथा वर्तमानोऽपि indicates कालभेद - difference in time. This is interpreted as यथा तथा वर्तमानोऽपि – which is not possible during the state of समाधि.

योगदशायां सर्वभूतस्थितं माम् असंकुचितज्ञानैकाकारतया एकत्वम् आस्थितः – How is it possible to reflect on the एकत्व with परमात्मन् – that is unity with Paramatman who is present in all beings? When one contemplates that 'I am also part of all beings and so I am also HIS mode only (परमात्म-प्रकार) that is possible. The Individual Self who is atomic in proportion (सूक्ष्म) cannot be present in his essential nature in all beings as he can be present in a place being atomic. So the unity is in the state when the attributive consciousness is uncontracted. In that state he will be seeing himself in that way and that is the अनुसन्धान told here. He has not attained that state yet as karmas are still present and he has to do Bhaktiyoga to attain that state but what is taught here is contemplating in that way during yoga.

प्राकृतभेद-परित्यागेन, - Giving up the idea of differences of the form of differences in attributive consciousness which is seen due to the association with matter which happens again due to Karma. The एकत्व told here is not rejecting स्वरूपभेद which exists but the differences are due to ज्ञानतारतम्य and that is due to प्रकृतिसम्बन्ध which has come due to Karma. When karma is destroyed, all these differences do not exist and in that state, there is similarity with Paramatman.

Another way एकत्व can be explained is that all the selves are inseparably associated with Brahman and cannot exist separately from him and there is unity in that sense.

सुदृढं यो भजते – The word आस्थितः is explained thus. Worships with steadfastness. The word भजते indicates that realizing the nature of the Self as similar to Paramatman is also his worship only.

स योगी व्युत्थानकाले&पि यथा तथा वर्तमानः – The word सर्वथा वर्तमानोऽपि means though he is highly involved in wordly activities after getting up from meditation.

स्वात्मानं सर्वभूतानि च पश्यन् मयि वर्तते माम् एव पश्यति – The meaning of मयि वर्तते is not being established in Paramatman but it is an act of the intellect and so commented as मामेव पश्यति.

स्वात्मनि सर्वभूतेषु च सर्वदा मत्साम्यम् एव पश्यति इत्यर्थः – How can परमात्मदर्शन be possible through जीवदर्शन is explained here as seeing similarity with Paramatman in his own self as well as in all embodied souls.

Sloka 32

ततोऽपि काष्ठाम् आह –

The state which is much more exalted than the previous one is being told here.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ 32 ॥

आत्मौपम्येन Because all other selves are similar to one Self in respect of being of the nature of consciousness सर्वत्र सुखं वा यदि वा दुःखं joy or sorrow present in oneself as well as in all others समं यः पश्यति one who treats equally with the understanding that it is not related to the आत्मन् or Self सः योगी such a Yogi परमो मतः is in my opinion superior to all.

स्वात्मनः च अन्येषां च आत्मनाम् असंकुचितज्ञानैकाकारतया औपम्येन - For the reason that one's own Self and the selves existing in others are similar due to possessing the nature of uncontracted consciousness,

स्वात्मनि अन्येषु च - सर्वत्र वर्तमानं पुत्रजन्मादिरूपं सुखं तन्मरणादिरूपं च दुःखम् - joys of the form of birth of a son and others which are being present in self as well as others everywhere and sorrows due to death of son etc.,

असम्बन्धसाम्यात् समं यः पश्यति परपुत्रजन्ममरणादिसमं स्वपुत्रजन्ममरणादिकं यः पश्यति इत्यर्थः - one who sees them as similar due to not being related to Self, meaning one who treats the birth or death etc. of one's own son in the same way as he treats the birth or death etc. of another person's son,

स योगी परमो मतः - योगकाष्ठां गतो मतः - such a Yogi has attained the highest state of maturity in meditation in my opinion.

Now the most exalted state सर्वोत्कृष्टदशा of meditation on the Self is told. While in this state, it is possible for one to be unaffected by even the most powerful causes of joy or sorrow. This is the state of reflection where one loses the differences in joy and sorrow which comes due to differences in karma and Jnana.

स्वात्मनः च अन्येषां च आत्मनाम् असंकुचितज्ञानैकाकारतया औपम्येन – The word आत्मौपम्येन is to be taken along with सर्वत्र and not as relating to पश्यति. The word समं is to be taken with पश्यति. The word उपमा here is in the sense of equal or similar. All individual selves are having similarity in the aspect of being distinct from the body as already told earlier.

The word सर्वत्र is applicable to आत्मौपम्येन as well as समं पश्यति.

स्वात्मनि अन्येषु च - सर्वत्र वर्तमानं पुत्रजन्मादिरूपं सुखं तन्मरणादिरूपं च दुःखम् असम्बन्धसाम्यात् समं यः पश्यति परपुत्रजन्ममरणादिसमं स्वपुत्रजन्ममरणादिकं यः पश्यति इत्यर्थः ।

The सुखदुःखसाम्य told here is not अन्वयसाम्य but व्यतिरेकसाम्य. Everyone is related to joys and sorrows and so that there is similarity in being related to joy and sorrow is not the meaning here but असम्बन्धसाम्य – analogy of non-relation. Just as one is not related to the birth of a son etc of some one else, one is not related to birth of one's own son and such things also.

स योगी परमो मतः - योगकाष्ठां गतो मतः - This is the highest state of जीवात्मयोग – meditation on the Self.

Slokas 33, 34

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ 33 ॥

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ 34 ॥

मधुसूदन Hey Madhusudana यः अयं योगः this well known Yoga of the form of meditation on the Self त्वया साम्येन प्रोक्तः was told by you as being of the form of similarity एतस्य स्थिरां स्थितिं चञ्चलत्वात् न पश्यामि I see as impossible of attainment steadily as the mind is fickle. कृष्ण Hey Krishna, मनः चञ्चलं हि that the mind is fickle is well known. बलवत् It is powerful दृढं and strong प्रमाथि and capable of causing disturbance. वायोरिव तस्य निग्रहं सुदुष्करम् अहं मन्ये In my opinion controlling the mind is extremely difficult just like the wind.

यः अयं देवमनुष्यादिभेदेन जीवेश्वरभेदेन च अत्यन्तभिन्नतया एतावन्तं कालम् अनुभूतेषु सर्वेषु आत्मसु – In the all Selves who were thought of as existing in different forms due to differences such as deva, manushya etc and also due to differences between Jivatman and Paramatman,

ज्ञानैकाकारतया परस्परसाम्येन, - perceiving similarity as they are all of the same form of pure consciousness in their essential nature,

अकर्मवश्यतया च ईश्वरसाम्येन – Perceiving that in the state of not being under the bondage of karma they are all equal to Paramatman,

सर्वत्र समदर्शनरूपो योगः त्वया प्रोक्तः – Thus this yoga of the form of perceiving similarity everywhere which was taught by you,

एतस्य योगस्य स्थिरां स्थितिं न पश्यामि, मनसः चञ्चलत्वात् – I do not know how the state of such yoga can be steady as the mind is very fickle in nature.

तथा हि अनवरताभ्यस्तविषयेषु अपि स्वत एव चञ्चलं पुरुषेण एकत्र अवस्थापयितुम् अशक्यं मनः पुरुषं बलात् प्रमथ्य दृढम् अन्यत्र चरति – Even in respect of experience of senses which the mind is very much used to doing without a break, it is not possible for a person to make it concentrate on one thing as it is by nature fickle, that mind disturbs the person by force and firmly makes one to move in some other direction.

तस्य स्वाभ्यस्तविषयेषु अपि चञ्चलस्वभावस्य मनसः तद्विपरीताकारात्मनि स्थापयितुं निग्रहं प्रतिकूलगतेः महावातस्य व्यजनादिना इव सुदुष्करम् अहं मन्ये – So I feel that making the mind which is fickle even in respect of sense experiences in which it has repetitively been engaging, making it to concentrate on the Self which is quite opposed to the sense experiences and so to control it is extremely difficult just as it is impossible to block a huge blizzard or windstorm using a fan.

मनोनिग्रहोपायो वक्तव्य इत्यभिप्रायः – You should teach me the means to control the mind is the gist.

In the previous four slokas, four states of साम्य were taught. In the first stage a yogi sees similarity in all selves due to their being of the same form of consciousness. In the second stage, when the defects of the nature of पुण्य and पाप are absent and Jivatmans are in their pure state there is similarity between Jivatman and Paramatman, in the third stage there is similarity in all selves as they are all united with the antaryami Paramatman being HIS mode only and inseparably associated with HIM and in the fourth and final stage a yogi realizes the analogy of

non-relation when the Jivatman is dissociated with matter or प्रकृति as all the joys and sorrows seen here are not related to the nature of the Selves.

Some opine that in the first two slokas, similarity has been told and in the next two, the benefits gained from such realisation.

Thus the योगाभ्यासविधि and the characteristics of four types of Yogis was told which is as per Sri Yamunacharya's Gītarthasangraha – योगाभ्यासविधिः योगी चतुर्धा योगसाधनम् । Now the योगसाधन which was also told earlier is going to be explained in more detail as requested by Arjuna.

यः अयं देवमनुष्यादिभेदेन – The differences among Individual Selves is told by this.

जीवेश्वरभेदेन च अत्यन्तभिन्नतया एतावन्तं कालम् अनुभूतेषु सर्वेषु आत्मसु – In the aspect of कर्मवश्यत्व and अकर्मवश्यत्व and others there is a huge difference between Jiva and Ishvara and everywhere the nature is seen to be extremely different – अत्यन्तभेद is seen. It is not mere difference in form but in their very nature huge differences are seen. This incapability to perceive similarity shows that it is due to the विपरीतवासना which is being accumulated steadily from time immemorial.

ज्ञानैकाकारतया परस्परसाम्येन, अकर्मवश्यतया च ईश्वरसाम्येन – There are two types of similarities told here which is indicated by the word च. One is in the aspect of ज्ञानैकाकारतया and the second is in the aspect of अकर्मवश्यतया. There is a slight पाठभेद here – in one पाठ there are two च used – अकर्मवश्यतया च ईश्वरसाम्येन च. In that case the first च can be taken to mean the similarity with even ईश्वर in the aspect of ज्ञानैकाकार.

सर्वत्र समदर्शनरूपो योगः त्वया प्रोक्तः – Krishna who is स्वतः सर्वज्ञ only can contemplate and teach is the bhaava. Only you can do such अनुसन्धान, how is it possible for us? Is the bhaava.

एतस्य योगस्य स्थिरां स्थितिं न पश्यामि, मनसः चञ्चलत्वात् – I cannot see realize this as I am used to seeing differences only all the time and as I have not won over my mind. Since in the following sloka it is told as चञ्चलं हि मनः, here also मनसः चञ्चलत्वात् is the Bhashya.

The word मधुसूदन also indicates that Lord Krishna is the slayer of मधु and कैटभ who represent रजस् and तमस् and one has destroyed them only can teach the उपाय or means to controlling the mind.

तथा हि अनवरताभ्यस्तविषयेषु अपि स्वत एव चञ्चलं पुरुषेण एकत्र अवस्थापयितुम् अशक्यं मनः पुरुषं बलात् प्रमथ्य दृढम् अन्यत्र चरति - The fickle nature of the mind is the cause and that is indicated here. So the meaning of चञ्चल is चलस्वभाव as shown in bhashya. The effect of being चञ्चल is that it is impossible for one to make the mind concentrate on any one aspect. The word बलात् can be taken as an adjective to प्रमाथि or can also be taken in the sense of cause. It disturbs by force or because it is powerful it causes turbulence.

तस्य स्वाभ्यस्तविषयेषु अपि चञ्चलस्वभावस्य मनसः तद्विपरीताकारात्मनि स्थापयितुं निग्रहं प्रतिकूलगतेः महावातस्य व्यजनादिना इव सुदुष्करम् अहं मन्ये - The bhashya तद्विपरीताकारात्मनि shows that it is अनभ्यस्तपूर्वविषय - आत्मचिन्तने is something the mind has not done earlier. The word प्रतिकूल in the example indicates the aspect of चञ्चलत्व told about the mind. A powerful windstorm cannot be stopped or controlled by a small hand-held mechanical fan and that shows the means known so far to control mind is very weak.

मनोनिग्रहोपायो वक्तव्य इत्यभिप्रायः - So Arjuna telling that the mind is extremely difficult to control is not objecting to what Krishna taught but in order to enquire about the means to control such powerful mind - it is उपायपरिप्रश्नार्थ - as told तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया.

Slokas 35, 36

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ 35 ॥

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवासुमुपायतः ॥ 36 ॥

महाबाहो Hey Valiant one, मनः that the mind चलं is fickle दुर्निग्रहम् and difficult to control असंशयम् is undoubted. कौन्तेय Hey Arjuna तु but अभ्यासेन with the repeated practice of establishing the mind in the Self वैराग्येण च and renunciation of desire in other things गृह्यते it can be brought under control.

असंयतात्मना By one who has no restraint on his mind योगः the vision of the Self दुष्प्राप इति मे मतिः is impossible to attain in my opinion. यतता One who is striving hard वश्यात्मना and has won over his mind उपायतः by such a person tactfully अवाप्तुं शक्यः it is possible to attain Yoga.

चलस्वभातया मनो दुर्निग्रहम् एव इत्यत्र न संशयः, तथापि आत्मनो गुणाकरत्वाभ्यास-जनिताभिमुख्येन आत्मव्यतिरिक्तेषु दोषाकरत्वदर्शनजनितवैतृष्ण्येन च कथञ्चिद् गृह्यते ।

असंयतात्मना - अजितमनसा महता अपि बलेन योगो दुष्प्राप एव । उपायतः तु वश्यात्मना पूर्वोक्तेन मदाराधनरूपेण अन्तर्गतज्ञानेन कर्मणा जितमनसा यतमानेन अयम् एव समदर्शनरूपो योगः अवाप्तुं शक्यः ।

There is no doubt that the mind, fickle as it is by very nature, is impossible to control. Even then it can be won over with difficulty. The आभिमुख्य or favourable disposition towards the Self arises out of repeated reflection on the auspicious qualities of the Atman and at the same time due to the disinterest in all things other than the Atman when one knows that everything else is full of defects.

The Self is impossible to realize even with great effort by one who has not won over his mind.

While by adopting the means of Karmayoga which includes contemplation on the nature of the Self with the firm understanding that it is of the form of worship of Lord, one who has won over the mind if endeavors to realize the Self, this yoga of the form of समदर्शन is possible to attain.

Lord Krishna restates what Arjuna openly asked him and teaches the means to Arjuna as desired in these two shlokas.

चलस्वभातया मनो दुर्निग्रहम् एव इत्यत्र न संशयः, तथापि - The word असंशयम् indicates that what Arjuna said is true and accepted though partially.

आत्मनो गुणाकरत्वाभ्यास-जनिताभिमुख्येन आत्मव्यतिरिक्तेषु दोषाकरत्वदर्शनजनितवैतृष्ण्येन च कथञ्चिद् गृह्यते – This is a very important and significant teaching. Krishna teaches that the repeated contemplation with the understanding that the Self is enjoyable, favourable etc creates deep interest in experiencing it. With that one should contemplate on the qualities of the Self to achieve a mindset which is favourably disposed towards it.

The Self has the qualities of being eternal, of the nature of consciousness (ज्ञानस्वरूप), of blissful nature (आनन्द), is not subjected to bondage of karma (अकर्मवश्यत्व) in its real nature, अमल without any defect etc. Contemplating on such qualities repeatedly is अभ्यास. This is the means to win over the mind. Being so disposed, craving to experience the real nature of the Self is the means to conquering the mind.

It is like rejecting honey mixed with a drop of poison. Honey is very nice but when one knows that it is mixed with poison, no one would touch it. Like that the defects in prakruti have to be taught to the mind again and again and at the same time the auspicious qualities of the Atman (Self) have to be taught – that the Self is immutable, eternal, of pure consciousness, blissful in nature, without the defects of old age, death, hunger, thirst, grief and satyakaama and satyasankalpa etc. and in the liberated state is similar to even Paramatman in the aspect of asankuchitajnaanaikaakaara while the prakruti has janma, mrutyu, jaraa, vyaadhi, du:kha and so on. When the mind is repeatedly told about these things, slowly it will get deeply interested in the experience of the Self and everything else will be renounced – that is abhyaasa and vairagya.

असंयतात्मना - अजितमनसा महता अपि बलेन योगो दुष्प्राप एव – What Arjuna said earlier as एतस्याहं न पश्यामि is confirmed by Krishna.

Because the context here is pertaining to controlling the mind, the word आत्म in असंयतात्मना and वश्यात्मना means mind. The words in mula sloka मे मतिः indicate that there is no doubt about this.

उपायतः तु वश्यात्मना पूर्वोक्तेन मदाराधनरूपेण अन्तर्गतज्ञानेन कर्मणा जितमनसा यतमानेन अयम् एव समदर्शनरूपो योगः अवाप्तुं शक्यः – The Karmayoga taught thus is the means to controlling the mind and अभ्यास and वैराग्य are accessories to it.

Krishna addressing Arjuna as महाबाहो shows that Arjuna is valiant and can conquer enemies who are external with weapons etc but has not conquered the mind which needs to be won over tactfully (उपायतः).

उपायेन तु यत् शक्यं न तत् शक्यं पराक्रमैः - सुभाषितम्

Sloka 37

अथ 'नेहाभिक्रमनाशोऽस्ति' (गीता 2।40) इत्यादौ एव श्रुतं योगमाहात्म्यं यथावत् श्रोतुम् अर्जुनः पृच्छति ।
अन्तर्गतात्माज्ञानतया योगशिरस्कृतया च हि कर्मयोगस्य माहात्म्यं तत्रोदितं, तच्च योगमाहात्म्यम् एव –

Now Arjuna wants to know properly the greatness of Yoga which was taught earlier as नेहाभिक्रम... - 'there is no danger of not getting benefited by Karmayoga which was started' and so on. It was taught earlier so due to its embedding the knowledge of the nature of the Self and also due to its leading one to attain the fruit of Yoga. Even that in fact is the greatness of Yoga only.

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाञ्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ 37 ॥

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ 38 ॥

एतन्मे संशयं कृष्ण छेतुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ 39 ॥

कृष्ण Hey Krishna, श्रद्धयोपेतः though embarking on Yoga endowed with faith अयतिः one who does not put adequate effort योगाञ्चलितमानसः having his mind turned away from Yoga योगसंसिद्धिम् अप्राप्य and not gaining the benefit of Yoga कां गतिं गच्छति what state of misery does he attain? महाबाहो Hey Mahabaho, उभयविभ्रष्टः having lost both ways अप्रतिष्ठः not having a steady support

ब्रह्मणः पथि विमूढः fallen away from the path of attaining Brahman छिन्नाभ्रमिव like a piece of cloud broken away from a large mass कञ्चित् न नश्यति will he not perish?

श्रद्धया योगे प्रवृत्तो दृढतराभ्यासरूपयतनवैकल्येन योगसंसिद्धिम् अप्राप्य योगात् चलितमानसः कां गतिं गच्छति ?

Having endeavoured to practice Yoga or meditation on the Self with great faith if one is not able to attain the benefit gained from Yoga which is आत्मावलोकन or the vision of the Self due to lack of effort in the steady, repeated and sustained form of meditation and having got his mind disturbed and moved away from Yoga, where does he end up, which state does he reach?

उभयविभ्रष्टः अयं छिन्नाभ्रम् इव कञ्चित् न नश्यति ? – Such a one who is lost both ways will he not be lost like a separated broken piece of cloud?

यथा मेघशकलः पूर्वस्मात् बृहतो मेघात् छिन्नः परं बृहन्तं मेघम् अप्राप्य मध्ये विनष्टो भवति, तथा एव कञ्चित् न नश्यति? – Just as a piece of cloud broken and separated from the previous cloud is not able to join back the previous or some other cloud gets lost, will a Yogi also perish?

कथम् उभयविभ्रष्टता ? – How is this aspect of being lost both ways possible of a Yogi?

अप्रतिष्ठो विमूढो ब्रह्मणः पथि इति, यथावस्थितं स्वर्गादिसाधनभूतं कर्मफलाभिसन्धिरहितस्य अस्य पुरुषस्य स्वफलसाधनत्वेन प्रतिष्ठा न भवति इति अप्रतिष्ठः । प्रकान्ते ब्रह्मणः पथि विमूढः तस्मात् पथः प्रच्युतः, अतः उभयविभ्रष्टतया किम् अयं नश्यति एव ? उत न नश्यति ? – This is told as 'अप्रतिष्ठो विमूढो ब्रह्मणः पथि' meaning he becomes अप्रतिष्ठ – the karmas which are means to gaining the benefits of the form of Svarga and others in a proper way will not be established in him or will not bestow the fruits to one who is not interested in gaining such fruits and so he will be अप्रतिष्ठ. He will also be विमूढ or slipped from the path of meditation on the Self in which he had started to traverse. That is he will neither gain the fruits of the form of svarga and others nor will he be in the path of gaining vision of the Self and so will he be lost both ways? Or is it that he will not perish?

तम् एनं संशयम् अशेषतः छेत्तुम् अर्हसि, - This doubt of mine you should clarify and remove from my mind altogether.

स्वतः प्रत्यक्षेण युगपत् सर्वं सदा पश्यतः त्वत्तः अन्यः संशयस्य अस्य छेत्ता न हि उपपद्यते – No one else can clear this doubt but for for you who can perceive everything all the time directly by yourself at the same time.

After learning योगसाधन again (accessories to Yoga), Arjuna wants to know the greatness of Yoga again – योगमाहात्म्य. The aspect of योगमाहात्म्य told here is the same as योगसिद्धिः told by Sri Yamunacharya. The cause of सिद्धि is माहात्म्य. Whatall the Yoga can bestow on someone shows its greatness. The greatness told here are several – Even if Yoga gets relaxed a Yogi would enjoy पुण्यलोकस for long time and will be born in a clan which is favourable to Yoga. This way the Yoga becomes abundant and leads one to liberation. All these are possible due to unique and unparalleled greatness of Yoga.

Few doubts arise here – what was told earlier as नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते etc was only the greatness of Yoga of the form of आत्मावलोकन which is the result of Karmayoga. So how can it be said आदावेव श्रुतम् – that is what was heard earlier itself? The answer is – The greatness of Karmayoga was told as the means to achieving intense meditation because it includes in itself the knowledge of the Self which is the source of Jnanayoga. So the greatness of Karmayoga which is an accessory to Jnanayoga was only told and by that the greatness of Jnanayoga which is अङ्गि or the primary aspect is also told. That is indicated in Bhashya as आदावेव श्रुतम्.

श्रद्धया योगे प्रवृत्तो – The mula sloka says श्रद्धयोपेतः - having faith. But having mere faith is not what is told here. The meaning is one who starts to practice Yoga with faith and so Bhashya is श्रद्धया योगे प्रवृत्तः. It can also be said as श्रद्धाकृतयोगाधिगमपरः.

दृढतराभ्यासरूपयतनवैकल्येन – Meaning of योगाच्चलितमानसः is one who does not have the mind which is capable of engaging in intense meditation.

योगसंसिद्धिम् अप्राप्य योगात् चलितमानसः कां गतिं गच्छति ? – योगसंसिद्धिम् अप्राप्य means even before attaining the benefit of Yoga. कां गतिम् means which one will he attain among enjoyment of sensual experiences (कामभोग) or hell (नरक) or liberation (मोक्ष).

उभयविभ्रष्टः अयं छिन्नाभ्रम् इव कञ्चित् न नश्यति ? यथा मेघशकलः पूर्वस्मात् बृहतो मेघात् छिन्नः परं बृहन्तं मेघम् अप्राप्य मध्ये विनष्टो भवति, तथा एव कञ्चित् न नश्यति ? कथम् उभयविभ्रष्टता ? अप्रतिष्ठो विमूढो ब्रह्मणः पथि इति, यथावस्थितं स्वर्गादिसाधनभूतं कर्मफलाभिसन्धिरहितस्य अस्य पुरुषस्य स्वफलसाधनत्वेन प्रतिष्ठा न भवति इति अप्रतिष्ठः । प्रकान्ते ब्रह्मणः पथि विमूढः तस्मात् पथः प्रच्युतः, अतः उभयविभ्रष्टतया किम् अयं नश्यति एव ? उत न नश्यति ?

While explaining the meaning of उभयभ्रष्टता – The mula sloka has विमूढः ब्रह्मणः पथि – this shows that the word अप्रतिष्ठः is about the Karmas which are means to achieving सांसारिक फलs – or worldly benefits not begetting the fruits. The meaning is that though there is no deficiency in the nature of the Karma itself or in the efforts in performance of the karmas, they become futile due to अभिसन्धि वैषम्य – difference in purpose. A Yogi who is interested in meditation would have renounced other benefits such as svarga etc which are possible from karmas and even if he performs such karmas he does them without any desire in fruits. So having given up the fruits of such karmas and having lost the steadfastness in meditation he will not gain the vision of the Self also, so this way he gets neither of the benefits. What will happen to one in such a state is the question Arjuna is asking.

विमूढः ब्रह्मणः पथि – this does not indicate ignorance in respect of the path to attainment of आत्मावलोकन or liberation. Because this question is about one who has gained such knowledge and has started Yoga and now for some reason has turned away from it. So the word विमूढ indicates the cessation of Yoga which is caused by confusion or wrong knowledge or विमोह. So Bhashya is तस्मात् पथः प्रच्युतः - one who has fallen away from such path.

तम् एनं संशयम् अशेषतः छेत्तुम् अर्हसि, स्वतः प्रत्यक्षेण युगपत् सर्वं सदा पश्यतः त्वत्तः अन्यः संशयस्य अस्य छेत्ता न हि उपपद्यते – Arjuna is telling Krishna that Krishna is endowed with सर्वज्ञत्व, कारुणिकत्व, प्रियसखित्व and such auspicious qualities and so he only can remove all these doubts. The knowledge of others is limited to what can be gained through senses or through inference which does not give vivid perception. The knowledge of others is also in respect of some things only and happens one after the other and once happens some times and so on while Krishna's knowledge is सर्वज्ञत्व which is defined as यो वेत्ति युगपत् सर्वं प्रत्यक्षेण सदा स्वतः । तं प्रणम्य हरिं शास्त्रं न्यायतत्त्वं प्रचक्ष्महे । as told by Sri Nathamuni acharya. So that is referred here.

So Arjuna is making sure there will be no problems if he starts practicing yoga as taught by Krishna and for some reason it breaks in between and so on. Even before starting Arjuna is asking several doubts and Krishna patiently answers and highlights the greatness of Yoga and that the power of Yoga is such that once it is started it will bestow all benefits and unlimited unlike Yajna/yaga and other karmas and such a person will some time or other complete it and get the ultimate benefits also in following slokas.

Sloka 40

श्रीभगवानुवाच

पार्थ नैवैह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ 40 ॥

पार्थ Hey Partha, तस्य for such a person who has fallen away from Yoga इह अमुत्र here in this world or in other world विनाशः न विद्यते there will no loss. तात Hey dear one, कल्याणकृत् कश्चित् no one who has performed such good deed दुर्गतिं न गच्छति हि will attain a state of distress is well known only?

श्रद्धया योगे प्रक्रान्तस्य तस्मात् प्रच्युतस्य इह च अमुत्र च विनाशः न विद्यते । प्राकृतस्वर्गादि-भोगानुभवे ब्रह्मानुभवे च अभिलषितानवासिरूपः प्रत्यवायाख्य-अनिष्टावासिरूपश्च विनाशो न विद्यते इत्यर्थः । न हि निरतिशय-कल्याणरूप-योगकृत् कश्चित् कालत्रये अपि दुर्गतिं गच्छति ।

For one who has started Yoga with faith and then has fallen away from it there will be no distress here or in other world. That means in respect of the experience of the pleasures of heaven and such worlds which are associated with matter and in respect of the desire of the experience of vision of Self, he will not be deprived of them and he will also be not affected by getting प्रत्यवाय of the form of attaining the undesirable and so will not attain any such state of distress. One who has performed Yoga whose auspiciousness is incomparable, will not attain a state of distress during all three times (past, present and future) means will not attain at any time.

Krishna says that one who has started Yoga and fallen away will attain both types of पुरुषार्थs and will not be affected by both types of विभ्रष्टते – will not be subjected to any kind of loss or destruction or distress.

श्रद्धया योगे प्रक्रान्तस्य तस्मात् प्रच्युतस्य – What is told as तस्य in mula sloka is explained as for one who has started to perform Yoga with faith and has fallen away from it.

इह च अमुत्र च – This is not meaning this world and heaven but material pleasures and experience of Brahman. The word इह includes all material worlds including heavens similar to including पुण्य also in the group of पाप for a मुमुक्षु.

विनाशः न विद्यते | प्राकृतस्वर्गादि-भोगानुभवे ब्रह्मानुभवे च अभिलषितानवासिरूपः प्रत्यवायाख्य-अनिष्टावासिरूपश्च विनाशो न विद्यते इत्यर्थः – The word विनाशः here reminds of प्रत्यवायो न विद्यते (2-40) told earlier.

न हि निरतिशय-कल्याणरूप-योगकृत् कश्चित् – The word कल्याण though means auspicious, according to context here it is about Yoga which is incomparably auspicious.

कालत्रये अपि दुर्गतिं गच्छति – The word गच्छति in indicative present tense is commented as कालत्रयेऽपि. The justification for कालत्रयेऽपि is given by Swamy Deshika. Yoga is possible for one who has accumulated unlimited virtues for a long time and that shows there is no destruction in the past. In the present one is engaged in Yoga and so there is no harm now and in future also such a Yogi will attain auspicious worlds, perfection of Yoga and will be liberated and so there will be no harm in future also.

The word दुर्गति indicates नरक or hell or just undesirable things. There is also no valid proof to say that one who has ventured on the path of Yoga will attain a state of distress at any time.

Sloka 41

कथम् अयं भविष्यति? इत्यत्राह -

Krishna answers the question - How will such a Yogi be?

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ 41 ॥

योगभ्रष्टः One who has started Yoga and fallen away from it पुण्यकृतान् लोकान् प्राप्य having attained the worlds possible of those who have done virtuous meritorious deeds शाश्वतीः समाः उषित्वा and having stayed and enjoyed the pleasures of those worlds for a long time शुचीनां श्रीमतां गेहे अभिजायते will be born in the house of the righteous and wealthy.

यज्जातीय-भोगाभिकाङ्क्षया योगात् प्रच्युतः अयम् अतिपुण्यकृतां प्राप्यान् लोकान् प्राप्य, - Being interested in whichever class of pleasure experiences one has fallen away from Yoga,

तज्जातीयान् अतिकल्याणान् भोगान् योगमाहात्म्याद् एव भुञ्जानः, यावत् तद्भोग-तृष्णावसानं शाश्वतीः समाः तत्र उषित्वा, तस्मिन् भोगे वितृष्णः, - such a Yogi having attained the worlds possible of those who have done great meritorious deeds and enjoyed the most auspicious pleasures of those worlds he stays in those worlds for a long time as long as the desire for such enjoyments is present and then having lost desire in such enjoyments he,

शुचीनां श्रीमतां - योगोपक्रम-योग्यानां कुले योगोपक्रमे भ्रष्टो योगमाहात्म्याद् जायते - who had fallen away from Yoga, will be born in the clan of the noble and righteous – meaning those who are fit to start practice of Yoga.

Arjuna asked Krishna whether a Yogi who has moved away from Yoga will be lost both ways to which Krishna answers in the next five slokas that he will enjoy all good in both aspects. The reason for a Yogi to fall away from the practice of yoga is desire in enjoying various pleasures. Krishna says that the greatness of Yoga is such that even though a Yogi has not performed karmas such as Yajna etc, by mere greatness of Yoga itself such a one attains the most auspicious worlds which are possible of attainment by those who have performed various karmas as told in Vedas. The same greatness of Yoga makes such a one to lose that desire and be born in a clan where he will be able to start Yoga again.

यज्जातीय-भोगाभिकाङ्क्षया योगात् प्रच्युतः अयम् अतिपुण्यकृतां प्राप्यान् लोकान् प्राप्य, - Mula sloka has पुण्यकृताम् which is commented as अतिपुण्यकृताम् to highlight the greatness of Yoga. It is not that a Yogi

would attain worlds possible of those who have done small punyas but the worlds possible of those who have done exceptionally meritorious deeds – अतिपुण्यकृताम्.

तज्जातीयान् अतिकल्याणान् भोगान् योगमाहात्म्याद् एव भुञ्जानः, - The bhashya योगमाहात्म्याद् एव indicates that it is not as per what is said 'one who has done virtuous deeds attains punyalokas and one who has sinned or done पापस attains पापलोकस' but it is only due to greatness of Yoga. And just as there are different degrees of taste, smell etc comparatively there are worlds where the experiences are comparatively superior and among them the most enjoyable worlds are attained due to the greatness of Yoga itself.

यावत् तद्भोग-तृष्णावसानं शाश्वतीः समाः तत्र उषित्वा, तस्मिन् भोगे वितृष्णः, - This is another specialty of Yoga. One who attains svarga performing Ashwamedha for example will stay there for a specific period and then come back to this world. While one who has attained such worlds due to योगमाहात्म्य will stay and enjoy all pleasures of such worlds for as long as he desires - so it is अक्षय and till he loses desire in such enjoyments he will enjoy. He may get disinterested in those pleasures due to excessive enjoyments for long time or due to viveka which may arise on account of सत्वोन्मेष which happens due to some karma. A yogi is very different from those who perform yagas etc. Those who go to Svarga etc after performing Ashvamedha and such Yagas would have performed them only with the purpose of attaining such Svargas while a Yogi has done Karmayoga and reached the state of Yoga doing आत्मावलोकन. But due to Prarabdha Karmas, one may get distracted by other desires at any time – no one can predict this. As we see Saubhari and others. They enjoy the desired pleasures as long as they want and get disinterested in it when they get विवेक discriminatory knowledge that the pleasures are meager compared to the Yoga which they were doing and then would not be lost but they would be born in a family of those who are आचारशीलस, शुद्धस, etc where everything is favourable for them to start Yoga. This is about one who gets disturbed while starting itself.

शुचीनां श्रीमतां - योगोपक्रम-योग्यानां कुले योगोपक्रमे भ्रष्टो योगमाहात्म्याद् जायते – शुचित्व and श्रीमत्त्व are useful to Yoga indirectly and directly. He will be born in the family of people who have the स्वभाव or quality which is favourable to starting Yoga and so are competent to start Yoga. This by itself is a great thing to happen. One cannot choose where to be born. But for a Yogi, the greatness of

Yoga itself makes him be born in such a family. In this world, involving in the contemplation on Atman itself is a पुण्यकार्य and one who does it is very very rare and the greatness of such a one who had discontinued Yoga during starting itself is told here.

Sloka 42

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ 42 ॥

अथवा If a Yogi who is in advanced stage of Yoga falls away from that path धीमतां Those who have the knowledge to teach Yoga योगिनाम् एव and performing Yoga themselves कुले भवति in those कुल or clan he will be born. लोके ईदृशं जन्म यत् एतत् this kind of birth in this world that happens to one दुर्लभतरं हि is extremely rare only?

परिपक्वयोगः चलितः चेद् योगिनां धीमतां योगं कुर्वतां स्वयम् एव योगोपदेशक्षमाणां महतां कुले भवति - If one who is in advanced state of Yoga falls away from that path of meditation, he will be born in the house of योगिनां, धीमताम् – those who are by themselves and those who are capable of teaching Yoga in the family of such great people one who has become योगभ्रष्ट during परिपक्ववस्था will be born.

तद् एतद् उभयविधं योगयोग्यानां योगिनां च कुले जन्म, लोके प्राकृतानां दुर्लभतरम्, - This aspect of being born in the house of these two types of great people namely योगयोग्यs and योगिs – that is those who can teach yoga and those who are themselves practicing Yoga is very very difficult for ordinary people of this world.

एतत् तु योगमाहात्म्यकृतम् - While it happens due to the greatness of Yoga.

परिपक्वयोगः चलितः चेद् - The mula sloka has अथवा which indicates a new category and so this sloka is not talking about the same category of Yogi as told in previous sloka (that is one who has उपक्रमभ्रष्ट). In the current sloka, the nature of birth attained by a Yogi who has discontinued at an advanced state of Yoga is told. Mention of अतिशयितजन्म or exceptionally virtuous birth

shows it is due to an exceptional cause – अतिशयितहेतुसाकाङ्क्ष. That is indicated in Bhashya as परिपक्वयोगः चलितश्चेत्.

योगिनां धीमतां योगं कुर्वतां स्वयम् एव योगोपदेशक्षमाणां महतां कुले भवति – The sloka has योगिनामेव कुले भवति धीमताम्. Here योगिनां कुले may mean in the family of some Yogi but that is not अतिशयितजन्म because that alone cannot be very useful to continue Yoga. In order that such a person would be able to continue Yoga again, he should be born in a family of Yogis who are practicing Yoga and can teach Yoga. So योगिनां धीमताम् is commented as योगं कुर्वताम् स्वयमेव योगोपदेशक्षमाणां महतां कुले. He will be born in a family of Yogis who are themselves practicing and are capable of teaching Yoga. In the previous sloka शुचीनां श्रीमतां गेहे it was told that such a Yogi would be able to start Yoga but might need to be taught by some one else while in this sloka it is said as धीमताम् meaning the family of those who can by themselves teach Yoga is told. The word कुले here also means गृहे as per previous sloka. It also highlights the greatness of association with such noble people as told in पशुर्मनुष्यः पक्षी वा ये च वैष्णवसंश्रयाः । तेनैव ते प्रयास्यन्ति तद्विष्णोः परमं पदम् ॥ (भरद्वाजस्मृति), and as told by Sri Alavandar तव दास्यसुखैकसङ्गिनाम् भवनेष्वस्त्वपि कीटजन्म मे । इतरावसथेषु मा स्म भूदपि मे जन्म चतुर्मुखात्मना ॥ (स्तो. 55).

तद् एतद् उभयविधं योगयोग्यानां योगिनां च कुले जन्म, लोके प्राकृतानां दुर्लभतरम्, एतत् तुयोगमाहात्म्यकृतम् – The mula sloka has लोके which may mean everyone in this world. But bhashya is प्राकृतानाम् which excludes मुमुक्षुs and indicates those who are still interested in material benefits. The meaning of ईदृशम् in लोके जन्म यदीदृशम् in mula sloka is commented as एतदुभयविधम् – meaning in both ways – योगयोग्यानां योगिनां च – in the family of those fit for practicing Yoga and those who are practicing themselves and can also teach Yoga – that is what is meant. In the previous sloka it was told as योगोपक्रमयोग्यानाम् and here योगं कुर्वतां स्वयमेव योगोपदेशक्षमाणां – both these are impossible to attain for those who are attached to material benefits only.

Sloka 43, Sloka 44 – first half

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ 43 ॥

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

कुरुनन्दन Hey Arjuna, तत्र in that birth which he gets पौर्वदैहिकं तं बुद्धिसंयोगं लभते he will get the knowledge of practicing Yoga which was present in the previous birth. ततः Then भूयः संसिद्धौ यतते he will put great efforts for attaining the fruition of Yoga. सः That Yogi who had fallen away from meditation तेनैव पूर्वाभ्यासेन by the practice of Yoga only which was done in the previous birth अवशोऽपि हियते हि he will be attracted to it again even though he does not consciously yearn for it.

तत्र जन्मनि तम् एव पौर्वदैहिकं योगविषयं बुद्धिसंयोगं लभते – In that birth he will attain the same knowledge of Yoga with which he was associated with in the previous birth.

ततः सुप्तप्रबुद्धवद् भूयः संसिद्धौ यतते – Then he will wake up as though from sleep and will put great effort to attain perfection of Yoga.

यथा न अन्तरायहतो भवति, तथा यतते – He will put efforts in such a way that he will not be affected by any obstruction.

तेन पूर्वाभ्यासेन - पूर्वेण योगविषयाभ्यासेन सः योगभ्रष्टो हि अवशः अपि योगे एव हियते – Due to the practice of Yoga done earlier such a Yogai who had his meditation discontinued due to some disturbance will be attracted towards Yoga even though he does not by himself yearn for it.

प्रसिद्धं हि एतद् योगमाहात्म्यम् इत्यर्थः – That such greatness of Yoga is well known only is the meaning.

It was told in previous slokas that a Yogi who has discontinued Yoga before start or after advancing quite some would be born in a family favourable to either start or continue further respectively. But the Yoga started in previous birth is broken or discontinued and how would mere birth in such noble families lead one to gain liberation is the doubt answered here.

तत्र जन्मनि – Meaning of तत्र in mula sloka is to be taken along with previous sloka and so it means तत्र जन्मनि.

तम् एव पौर्वदैहिकं योगविषयं बुद्धिसंयोगं लभते – The meaning of बुद्धिसंयोगं is explained as योगविषयं बुद्धिसंयोगम्. In the previous birth there was also present an intellect causing another birth but that

बुद्धिसंयोग which causes संसार is rejected here. योगविषयं बुद्धिसंयोग is being endowed with an intellect or knowledge about Yoga.

ततः सुप्तप्रबुद्धवद् भूयः संसिद्धौ यतते – ततः means due to that योगविषय बुद्धिसंयोग. The Bhashya सुप्तप्रबुद्धवत् is very significant. We normally do not perceive the संस्कार which has come from previous births and so if a doubt arises how it is possible to get the knowledge of Yoga from previous birth, it is answered as – just like one who has woken up from sleep. Before sleep whatever one was involved in, one would continue after waking up. There is no loss of memory or experience or knowledge there. In a similar way, because a Yogi who has involved in a virtuous act, would not lose the knowledge gained in previous birth.

यथा न अन्तरायहतो भवति, तथा यतते – The intention of the उपसर्ग सम् in संसिद्धौ is explained as यथा न अन्तरायहतो भवति. संसिद्धि is सम्यक् सिद्धि – attaining the benefit without getting affected by any obstructions.

तेन पूर्वाभ्यासेन - पूर्वेण योगविषयाभ्यासेन सः योगभ्रष्टो हि अवशः अपि योगे एव हियते – The meaning of अवधारण एव in तेनैव in mula sloka is explained as योग एव हियते. The greatness of Yoga is such that by itself it pulls such a person towards Yoga.

प्रसिद्धं हि एतद् योगमाहात्म्यम् इत्यर्थः – The meaning of word हि in ह्यवशः is प्रसिद्धार्थ – that it is well known. It is well known in case of आदिभरत, विदुर, भीष्म and others. Even in case of Arjuna what was told as शुचीनाम् श्रीमताम् etc has become true is shown by addressing him as पार्थ and कुरुनन्दन which indicate the great families in which he is born.

Sloka 44 – second half

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ 44 ॥

योगस्य जिज्ञासुरपि One who is interested in knowing the greatness of practicing Yoga also शब्दब्रह्म अतिवर्तते will cross over the contact with Prakruti.

अप्रवृत्तयोगो योगे जिज्ञासुः अपि ततः चलितमानसः पुनरपि ताम् एव जिज्ञासां प्राप्य कर्मयोगादिकं योगम् अनुष्ठाय शब्दब्रह्म अतिवर्तते - One who has not started to practice Yoga and one who is interested in realizing the nature of the Self through practice of Yoga – even they get distracted and turn away from such thoughts, will again get that same desire and will practice Yoga which has beginning in Karmayoga and then transcends शब्दब्रह्म - this world of Prakruti.

शब्दब्रह्म – देव मनुष्य पृथिव्यन्तरिक्ष स्वर्गादि शब्दाभिलापयोग्यं ब्रह्म - प्रकृतिः, प्रकृतिबन्धाद् विमुक्तो देवमनुष्यादिशब्दाभिलापानर्हं ज्ञानानन्दैकतानम् आत्मानं प्राप्नोति इत्यर्थः - शब्दब्रह्म means ब्रह्म which gets called by the names such as देव, मनुष्य, पृथिवी, अन्तरिक्ष, स्वर्ग etc. That is प्रकृति which is the order of अचित् or matter. So it means such a one will get released form the bondage of Prakruti and will not be eligible to be called by names such as देव, मनुष्य etc and will realize the nature of the Self who is ज्ञानानन्दैक स्वरूप of it the nature of bliss and consciousness.

अप्रवृत्तयोगो योगे जिज्ञासुः अपि – The word जिज्ञासु is mula means one who is interested in practicing Yoga but has not yet started it and that is indicated in bhashya as अप्रवृत्तयोगः.

ततः चलितमानसः पुनरपि ताम् एव जिज्ञासां प्राप्य – hose who are in different stages would get benefited accordingly is indicated in Tatparya chandrika as – योगिनः चलितस्य योगः, प्रक्रान्तयोगस्य चलितस्य तत् प्रक्रमः, योगमारुरुक्षोः चलितस्य आरुरुक्षा इति तत्तदवस्थानुरूपं प्रति समाधानमिति भावः | One who has fallen away while being in advanced stage of Yoga would get to continue Yoga, one who has just started but got discontinued would get to start again and one who desires to practice Yoga but his desire gets disturbed would get the desire again and reach other states etc. and thus the respective states for the three states of discontinuity would be gained is to be understood.

कर्मयोगादिकं योगम् अनुष्ठाय – Meaning of कर्मयोगादिकम् in Bhashya is karma yoga, Jnanayoga etc. Or, the karmayoga which is the starting phase of Yoga which leads to आत्मावलोकन.

शब्दब्रह्म अतिवर्तते । शब्दब्रह्म – देव मनुष्य पृथिव्यन्तरिक्ष स्वर्गादि शब्दाभिलापयोग्यं ब्रह्म - प्रकृतिः, प्रकृतिबन्धाद् विमुक्तो देवमनुष्यादिशब्दाभिलापानर्हं ज्ञानानन्दैकतानम् आत्मानं प्राप्नोति इत्यर्थः – The meaning of शब्दब्रह्म is to be understood according to context. Here ब्रह्म does not mean परब्रह्म as it is qualified by शब्द and the aspect of अतिवर्तते would not be proper too. It is also not about जीवात्मा or वेद due to the same reason, though in other contexts the word ब्रह्म might mean any of these. शब्दब्रह्म might mean

Vedas also in some context but here due to its being told as अतिवर्तते that would be unreasonable or अनुपपन्न. It cannot also be mere knowledge generated from शब्द as one who wants to acquire the knowledge of Yoga cannot cross over it. So considering all these, Bhashyakarar gives the meaning of प्रकृति. Even in Bhagavadgita, the word ब्रह्म is used for प्रकृति as मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् and crossing over it is also needed. It is told as शब्दब्रह्म to indicate that this matter or प्रकृति gets modified into भोग्य, भोगोपकरण and भोगस्थान etc. that is object of enjoyments, instruments of enjoyment and places of enjoyment etc. That all these modified forms of प्रकृति are called by different names is known from पुरुषसूक्त as 'सर्वाणि रूपाणि विचित्र्य धीरः । नामानि कृत्वा अभिवदन् यदास्ते ।', where नामानि कृत्वा shows this aspect. The manifested forms of प्रकृति are called by the names of देव, मनुष्य, वृक्ष, पर्वत, अन्तरिक्ष, स्वर्ग and so on.

The aspect of crossing over is told as प्रकृतिबन्धात् विमुक्तः and that state is the natural state of the soul as told in Vishnu purana 'पुमान्न देवो न नरः न पशुः न च पादपः' (वि.पु. 2-13-98) and in पाञ्चरात्र आगम as 'ज्ञानानन्दमयस्त्वात्मा शेषो हि परमात्मनः' (पाञ्चरात्र).

Sloka 45

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ 45 ॥

ततः Because of that प्रयत्नात् यतमानस्तु योगी a Yogi who is putting effort and practicing it अनेक जन्मसंसिद्धः will get the benefits after several births संशुद्धकिल्बिषः and becomes purified having got rid of all sins परां गतिं याति and attains the vision of the Self.

यत एवं योगमाहात्म्यम्; ततः –अनेक-जन्मार्जित-पुण्यसञ्चयैः संशुद्धकिल्बिषः, संसिद्धः संजातः प्रयत्नाद् यतमानः तु योगी चलितोऽपि पुनः परां गतिं याति एव ।

The greatness of Yoga being such, because of that reason only, having got cleansed of all sins by the virtues earned and accumulated in several births, having taken such a noble birth, endeavouring to practice Yoga with great effort even though gets discontinued will again get the ultimate good which is realization of the Self.

In the previous slokas it was told that a Yogi who has turned away from Yoga would again put effort to attain the benefit. In this sloka the fact that he will attain that ultimate benefit of the vision of the Self due to such effort is told.

यत एवं योगमाहात्म्यम्; ततः – The word ततः in mula sloka is taken in the sense of cause – हेतुपर and so Bhashya is यतः.

अनेक-जन्मार्जित-पुण्यसञ्चयैः संशुद्धकिल्बिषः, संसिद्धः संजातः – The mula अनेक जन्मसंसिद्धः means he will become very fit to practice Yoga due to the efforts put in many births. The reason why he becomes fit is due to becoming pure after getting rid of all sins which were obstructing Yoga. So संशुद्धकिल्बिषत्व is the cause of he becoming fit for Yoga.

प्रयत्नाद् यतमानः तु योगी – One who is practicing Yoga by putting efforts to control the senses and so on is meant by प्रयत्नात् यतमानः. Or, प्रयत्न may mean one who is putting great effort.

चलितोऽपि पुनः परां गतिं याति एव – Here परां गतिम् may mean Yoga itself or what is attained through Yoga which is self realization.

Sloka 46

अतिशयितपुरुषार्थनिष्ठतया योगिनः सर्वस्माद् आधिक्यम् आह-

A yogi who is steadfast in attaining अतिशयितपुरुषार्थ - superior benefit – he is superior to everyone else is told here.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ 46 ॥

तपस्विभ्यः Compared to ascetics involved in penance desiring some benefits योगी अधिकः a Yogi who is contemplating on the Self is superior. ज्ञानिभ्योऽपि Compared to those acquiring knowledge other than the knowledge of the Self अधिकः मतः a Yogi is superior in my opinion. कर्मिभ्यश्च

Compared to those performing karmas for attaining Svarga and such benefits, योगी अधिकः a Yogi is superior. तस्मात् अर्जुन So, Arjuna योगी भव become a meditator on the Self.

केवलतपोभिः यः पुरुषार्थः साध्यते – Whatever benefit is attained by mere penance,

आत्मव्यतिरिक्तैः ज्ञानैः च यः – whatever benefit is attained by knowledge which is other than the knowledge of the Self,

यः च केवलैः अश्वमेधादिभिः कर्मभिः – Whatever benefit is attained by mere karmas or rituals such as अश्वमेधयाग and others,

तेभ्यः सर्वेभ्यः अधिकपुरुषार्थसाधनत्वात् योगस्य – Yoga being the means to attain the benefit which is superior to all those benefits or पुरुषार्थs,

तपस्विभ्यः ज्ञानिभ्यः कर्मिभ्यश्च अधिको योगी – a Yogi is superior to ascetics, knowledgeable ones and those dedicated to karmas.

तस्माद् योगी भव अर्जुन – For that reason, Arjuna, become a Yogi.

This kind of greatness told so far which is present in Yoga is not there in anything else such as penance and others. So a Yogi is superior to an ascetic and others as told and is praised immensely here. By this, the teaching of जीवात्मयोग meditation on the nature of the Self is concluded.

केवलतपोभिः यः पुरुषार्थः साध्यते – The word केवल is added to the terms तपस्विभ्यः, ज्ञानिभ्यः and कर्मिभ्यः found in mula sloka in order to distinguish and differentiate a Yogi from others. Mere penance means that which is taken up with desire in some fruits – example Dhruva who did तपस् to attain kingdom.

आत्मव्यतिरिक्तैः ज्ञानैः च यः – The knowledge of the Self is very much an integral part of Karmayoga and so the meaning of ज्ञानिभ्यः which is not qualified in mula sloka is commented as all knowledge other than the knowledge of the Self. There are different Yoga shastras where the knowledge about other gods such as Sun, Moon and others is taught. There is knowledge about

senses and other material aspects and so on. A yogi is superior to all of them since none of them is about the Self which is superior knowledge.

यः च केवलैः अश्वमेधादिभिः कर्मभिः – The meaning of कर्म in sloka is different from तपस् and that is shown as अश्वमेधादिभिः कर्मभिः.

तेभ्यः सर्वेभ्यः अधिकपुरुषार्थसाधनत्वात् योगस्य - Even the fruits attained from austerities is meager compared to the आत्मज्ञान which is attained by Yoga taught here and that is indicated as अधिकपुरुषार्थसाधनत्वात्.

तपस्विभ्यः ज्ञानिभ्यः कर्मिभ्यश्च अधिको योगी; तस्माद् योगी भव अर्जुन – Krishna is instructing Arjuna to become a Yogi for that reason only.

Sloka 47

तद् एवं परविद्याङ्गभूतं प्रजापतिवाक्योदितं प्रत्यगात्मदर्शनम् उक्तम् । अथ परविद्यां प्रस्तौति –

Thus the realization of the Individual Self which is also told through the teachings of Prajapati and which is an accessory to meditation of Paramatman was told. Next the परविद्या or way of the realization of Paramatman is going to be told.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ 47 ॥

योगिनाम् Compared to Yogis who contemplate on the Individual Self अपि सर्वेषां and also compared to all the ascetics involved in mere austerities मद्गतेनान्तरात्मना having fixed his mind in ME श्रद्धावान् having an urgency to attain ME यः मां भजते one who worships me सः युक्ततमो मे मतः is superior to all Yogis in my opinion.

योगिनाम् इति पञ्चम्यर्थे षष्ठी । 'सर्वभूतस्थम् आत्मानम्' (गी. 6-29) इत्यादिना चतुर्विधा योगिनः प्रतिपादिताः, तेषु अनन्तर्गतत्वात् वक्ष्यमाणस्य योगिनो न निर्धारणे षष्ठी संभवति – The word योगिनाम् is to be taken in the sense of ablative (पञ्चमी) case though it is in genitive (षष्ठी) case. Four types of Yogis were told

starting with सर्वभूतस्थमात्मानम्' (गी.6-29) and the Yogi who is going to be told now is not included among them. So the Yogi about whom is told now cannot be specified as one among them. He is different from all those four types of Yogis.

'अपि सर्वेषाम्' इति सर्वशब्दनिर्दिष्टाः तपस्विप्रभृतयः, तत्र अपि उक्तेन न्यायेन पञ्चम्यर्थो ग्रहीतव्यः – Ascetics and others are addressed by सर्व शब्द here and अपि सर्वेषाम् – meaning also from everyone else and that is also to be taken in the sense of पञ्चमी विभक्ति.

योगिभ्यः अपि सर्वेभ्यो वक्ष्यमाणो योगी युक्ततमः – But now the Yogi about whom is going to be told, is the most exalted compared to all other Yogis.

तदपेक्षया अवरत्वे तपस्वि-प्रभृतीनां योगिनां च न कश्चिद् विशेष इत्यर्थः – Compared with such a Bhagavat Yogi, all other Yogis such as an Ascetic etc and also the four types of meditators on the Individual Self are all inferior and in that aspect of being inferior there is no difference among everyone else.

मेर्वपेक्षया सर्षपाणाम् इव । यद्यपि सर्षपेषु अन्योन्यन्यूनाधिकभावो विद्यते । तथापि मेर्वपेक्षया अवरत्वनिर्देशः समानः – And that is similar to the mustard seeds being inferior to the gold mountain, Meru. While there exists differences among the mustard seeds themselves in some being bigger some smaller and so on, compared to the Meru mountain, they are all inferior.

मत्प्रियत्वातिरेकेण अनन्यसाधारणस्वभावतया मद्गतेन अन्तरात्मना - मनसा (बाह्याभ्यन्तर-सकलवृत्तिविशेषाश्रयभूतं मनो हि अन्तरात्मा, अत्यर्थमत्प्रियत्वेन मया विना स्वधारणालाभात्मद्गतेन मनसा) – With a mind which is totally immersed in me, he who excels in his love for me and by nature knows that there is no other support for him than ME, and with that being

श्रद्धावान् अत्यर्थमत्प्रियत्वेन क्षणमात्र-विश्लेष-असह्यतया मत्प्राप्तिप्रवृत्तौ त्वरावान् – Not being able to tolerate separation from ME even for a moment due to the abundant love he has in ME and for that reason having great urgency in making every effort to attain ME, यो मां भजते; - one who worships ME with devotion,

मां विचित्रानन्त भोग्यभोक्तृवर्ग भोगोपकरण भोगस्थान-परिपूर्ण-निखिलजगदुदय-विभवलयलीलम्, - ME, who sports the creation, sustenance and dissolution of this whole world complete with matter which is most

enjoyable, innumerable and wonderful, and the groups of experiencers enjoying this matter, the means to enjoyment and places of enjoyment,

अस्पृष्टाशेषदोषानवधिकातिशय-ज्ञानबलैश्वर्यवीर्यशक्तितेजःप्रभृत्यसंख्येय-कल्याणगुणगणनिधिं – ME who is an abode to countless groups of auspicious qualities such as ज्ञान, बल, ऐश्वर्य, वीर्य, शक्ति, तेजस् etc. and untouched by any defect,

स्वाभिमतानुरूप-अचिन्त्य-दिव्याद्भुत-नित्यनिरवद्य-निरतिशयौज्वल्य-सौन्दर्य सौगन्ध्य सौकुमार्य लावण्य यौवनाद्यनन्तगुण-निधिदिव्यरूपं – Having a divine auspicious form (दिव्यमङ्गलविग्रह) which is most agreeable to HIMSELF, divine and unique and which is beyond anyone's grasp and most splendid and wonderful, eternal, blemishless, and is the treasure house to infinite attributes such as incomparable radiance, beauty, fragrance, tenderness, elegance, youth etc.

वाङ्मनसापरिच्छेद्य स्वरूप-स्वभावम्, - Having an essential nature and attributes which are impossible of grasp by mind and speech,

अपार कारुण्य सौशील्य वात्सल्यौदार्य महोदधिम् – who is a great ocean of compassion, condescension (सौशील्य), being blind to other's defects, benevolence,

अनालोचित-विशेषाशेषलोक-शरण्यं – Being a refuge to the entire world without any discrimination for whatsoever reason,

प्रणतार्तिहरम् आश्रितवात्सल्यैकजलधिम्, - who removes the sufferings of those who take refuge in HIM and how is an ocean of वात्सल्य (दोष-अदर्शित्व) for the आश्रितs or those who have surrendered unto HIM,

अखिलमनुजनयनविषयतां गतम् – Who has become visible to all the people of this world,

अजहत्स्वस्वभावं, वसुदेवगृहे अवतीर्णम् – who is always in HIS own true nature, incarnated as Krishna in the house of Vasudeva,

अनवधिकातिशयतेजसा निखिलं जगद्भासयन्तम्, - With unparalleled unsurpassed splendour HE is enlightening the whole world,

आत्मकान्त्या विश्वम् आप्याययन्तं – Bringing utmost joy to the whole world with the wonderful radiance of HIS divine form,

भजते, सेवते उपास्ते इत्यर्थः – One who worships ME with devotion meaning meditates on my such wonderful nature,

स मे युक्ततमो मतः, स सर्वेभ्यः श्रेष्ठतम इति सर्वं सर्वदा यथावस्थितं स्वत एव साक्षात्कुर्वन् अहं मन्ये – Such a भक्त or उपासक or meditator is superior to all others. This is the opinion of ME, who can perceive everything directly always as they are by myself.

In this chapter the greatness of a जीवात्मयोगि was established and in order to make sure that one would not stop there as the ultimate thinking there is nothing better than that, Lord Krishna now starts to teach about भक्तियोग which is meditation on HIMSELF who is the Paramatman and that Bhaktiyoga which has जीवात्मयोग as an accessory. The Bhashya परविद्याङ्गभूतम् प्रत्यगात्मदर्शनम् indicates this aspect. The validity of this is established based on the instruction of प्रजापति to इन्द्र seen in छान्दोग्य उपनिषत्. In the उपक्रम or start of the third chapter this was told once. The same प्रमाण is quoted here again. The significance here is that it refutes the वेदान्तिs of this युग who say that परिशुद्धप्रत्यगात्मदर्शन only is the ultimate goal of life. Because here Krishna teaches Arjuna that प्रत्यगात्मदर्शन is accessory to परमात्मदर्शन and that is ultimate. After teaching the nature of the Self and the means to attain the same, Krishna teaches the nature of the Supreme before teaching the means to attain the Supreme.

What is taught in मुण्डकोपनिषत् as अथ परा यया तदक्षरमधिगम्यते (मु. 1-1-5) is the परविद्या which is this Bhaktiyoga. This is परा विद्या or परमातोपासन or meditation on the Paramatman. Here Krishna starts the same and the details are taught in due course.

योगिनाम् इति पञ्चम्यर्थे षष्ठी । 'सर्वभूतस्थम् आत्मानम्' (गी. 6-29) इत्यादिना चतुर्विधा योगिनः प्रतिपादिताः, तेषु अनन्तर्गतत्वात् वक्ष्यमाणस्य योगिनो न निर्धारणे षष्ठी संभवति । 'अपि सर्वेषाम्' इति सर्वशब्दनिर्दिष्टाः तपस्विप्रभृतयः, तत्र अपि उक्तेन न्यायेन पञ्चम्यर्थो ग्रहीतव्यः - In the middle six chapters, Krishna tells about a meditator on

the Supreme Brahman. Such a Yogi has not been talked about so far in the first six chapters. So it is not proper to identify a परमात्मोपासक with the four types of Yogis told because they are all meditating on the nature of the Individual Self. So the षष्ठीविभक्ति use of योगिनाम् is to be taken in the sense of पञ्चमी विभक्ति. The Bhashya वक्ष्यमाणस्य also indicates that Arjuna still does not know about such a Yogi.

योगिभ्यः अपि सर्वेभ्यो वक्ष्यमाणो योगी युक्ततमः – Meaning of युक्ततमः is अधिकः - superior. It is told as सः सर्वेभ्यः श्रेष्ठतमः in bhashya here. Because such a Yogi is doing स्वयोग as told in Gitarthasangraha – योगिसिद्धिः स्वयोगस्य पारम्यम् षष्ठ उच्यते.

तदपेक्षया अवरत्वे तपस्वि-प्रभृतीनां योगिनां च न कश्चिद् विशेष इत्यर्थः । मेर्वपेक्षया सर्षपाणाम् इव । यद्यपि सर्षपेषु अन्योन्यन्यूनाधिकभावो विद्यते । तथापि मेर्वपेक्षया अवरत्वनिर्देशः समानः ।

मत्प्रियत्वातिरेकेण – This is explained as अहं प्रियः प्रीतिविषयः यस्य स मत्प्रियः; तस्य भावः मत्प्रियत्वम् – भक्त्यतिरेकेण इत्यर्थः.

अनन्यसाधारणस्वभावतया मद्गतेन अन्तरात्मना - मनसा – Here meaning of अन्तरात्मना is मनसा – it is addressed as अन्तरात्म with respect to body and external sense organs.

श्रद्धावान् अत्यर्थमत्प्रियत्वेन क्षणमात्र-विश्लेष-असहृताया मत्प्राप्तिप्रवृत्तौ त्वरावान् यो मां भजते; - The meaning of श्रद्धावान् is given as त्वरावान् – one who has urgency to attain Paramatman. In the state of perfection of Bhakti, the meaning of श्रद्धा cannot be mere desire or faith etc but it indicates the state of extreme desire and that is indicated as त्वरा. Earlier also it was interpreted similarly. In the fourth chapter the word अश्रद्धा in अज्ञश्चाश्रद्धधानश्च was commented as अत्वरमाणः etc.

मां – The word माम् shows the object of meditation taught in hundreds of shrutis and smrutis. All the characteristics, attributes, form etc which are useful to meditation on the Paramtaman and which is going to be taught in the next 12 chapters is indicated by this word is shown in the Bhashya. The commentary starting with विचित्रानन्त and upto विश्वमाप्यायन्तम् and among the attributes, all those told upto वाङ्मनसा अपरिच्छेद्यस्वरूपस्वभावम् indicate HIS परत्व or overlordship and those after that show HIS सौलभ्य or accessibility.

विचित्रानन्त भोग्यभोक्तृवर्ग भोगोपकरण भोगस्थान-परिपूर्ण-निखिलजगदुदय-विभवलयलीलम्, - The meanings of कारणवाक्यस or those shruti vakyas which establish that HE is the cause of the Universe and what is told in Brahmasutra जन्माद्यस्ययतः etc are all syncretized and the unique characteristics of Brahman are shown in Krishna who is at the moment charioteer to Arjuna. Mention of Paramatman's कारणत्व shows HE is the Lord of लीलाविभूति also. By this the common words such as सत्, ब्रह्म, आत्मा etc which are found in the shruti end up ultimately in the specific word नारायण establishing the जगत्कारणत्व and also told as the object of meditation in the sutras and shruti vakyas such as यतो वा इमानि भूतानि and others are all culminating in Krishna, the Paramatman.

अस्पृष्टाशेषदोषानवधिकातिशय-ज्ञानबलैश्वर्यवीर्यशक्तितेजःप्रभृत्यसंख्येय-कल्याणगुणगणनिधिं, - Lord's उभयलिङ्गत्व as established in the शोधक वाक्यस of shruti is known from this.

स्वाभिमतानुरूप-अचिन्त्य-दिव्याद्भुत-नित्यनिरवद्य-निरतिशयौज्वल्य-सौन्दर्य सौगन्ध्य सौकुमार्य लावण्य यौवनाद्यनन्तगुण-निधिदिव्यरूपं – That the Paramatman has a divine auspicious form दिव्यमङ्गलविग्रह is shown by this. By this it is also to be understood that HE has divine weapons, divine ornaments, consorts, retinue, place and so on and by these the Lordship of नित्यविभूति is established.

वाङ्मनसापरिच्छेद्य स्वरूप-स्वभावम्, - This shows the परत्व of Paramatman who is the overlord of both the विभूतिस and has उभयलिङ्गत्व. Here स्वरूप indicates ईश्वरत्व and others or आनन्दत्व. स्वभाव is निरूपित स्वरूप or some say सौलभ्य is स्वभाव.

अपार कारुण्य सौशील्य वात्सल्यौदार्य महोदधिम् – These attributes are essential for अवतार and सौलभ्य. It is to be understood that he is an ocean of each one of there, that is HE is कारुण्यमहोदधि, सौशील्यमहोदधि, वात्सल्यमहोदधि and औदार्यमहोदधि etc.

अनालोचित-विशेषाशेषलोक-शरण्यं – The विशेषs include जाति, गुण, वृत्त etc. that is caste, qualities, conduct and so on. Without seeing any of those he protects those who take refuge in HIM and that is due to the exceptional qualities of कारुण्य and others told above. This can be seen in येऽपि स्युः पापयोनयः ... तेऽपि यान्ति परां गतिम् (गी.9-32), अभयं सर्वभूतेभ्यो (रा.यु.18-35), सर्वलोकशरण्याय (17-25), यदि वा रावणस्वयम् (18-36) and so on.

प्रणतार्तिहरम् आश्रितवात्सल्यैकजलधिम्, - Though the quality of वात्सल्य is told once already along with other qualities, here again it is mentioned to show that it is very special and one should reflect on that quality of Paramatman a lot. That quality is most useful in HIS divine incarnations. This repels the fear of those who have done blunders to approach HIM. This also shows that HE is the protector even during the states when we are not conscious. This quality is specially mentioned separately in order to eliminate परमात्मवैमुख्य - our turning away from Lord which is a प्रतिबन्धक to वात्सल्य – it might block it.

अखिलमनुजनयनविषयतां गतम्, अजहत्स्वस्वभावं, वसुदेवगृहे अवतीर्णम्, - What Krishna told as माम् is about HIM who is present in that special incarnation and that is shown in the Bhashya as वसुदेवगृहे अवतीर्णम्. That he is always in HIS true nature was also told earlier as अजोऽपि सन्नव्ययात्मा...प्रकृतिं स्वामवष्टभ्य and that is indicated as अजहत्स्वस्वभावम्.

अनवधिकातिशयतेजसा निखिलं जगद्भासयन्तम्, आत्मकान्त्या विश्वम् आप्याययन्तं, - Even during his divine incarnations the splendour and radiance of HIS divine auspicious form shine forth and attract the minds of HIS devotees is told here. तेजस् is भास्वरत्व which indicates his अनभिभवनीयत्व – enemies will start trembling at HIS very sight such is his effulgence. कान्ति is being extremely pleasant like a moon. It is told in सात्वत संहिते as विश्वमाप्याययन् कान्त्या (सा.सं.2-70).

भजते, सेवते उपास्ते इत्यर्थः – As told in निघण्टु - सेवा भक्तिरुपास्तिः, भजते means सेवते, उपास्ते. So it is about an उपासक or meditator. Bhakti is devotion in general and can be common devotion present in all while उपासन or भक्तियोग involves meditation.

स मे युक्ततमो मतः, स सर्वेभ्यः श्रेष्ठतम इति सर्वं सर्वदा यथावस्थितं स्वत एव साक्षात्कुर्वन् अहं मन्ये – As told earlier HIS सर्वज्ञत्व is reminded.

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ध्यानयोगो नाम षष्ठोऽध्यायः

प्रथमषट्कं समाप्तम्