

CHAPTER SIX (Atma Samyama Yoga) - DHYANA YOGA

Connection between Chapter Five and Chapter Six:

The Chapter Five is actually pointing to the fact that to get liberation, through the practice of niskama karma, one's knowledge increases to the point of the Supersoul.

Knowledge is the thing that elevates one in consciousness. When one's knowledge comes to the point of view of understanding that he is not his body, then he can be detached. And that type of knowledge is born out of 'goodness'. But when one understands that he is not his body he can understand that if he takes in a 'step by step' way that is 'jnana-yoga', not necessarily 'bhakti- yoga'.

What is that realization of 'jnana-yoga' that one is not his body? It is impersonal, it is understanding 'aham brahmasmi', that one is spirit not matter.

If one is practicing 'jnana-yoga', he doesn't only think that 'I am spirit', he thinks that everything is spirit. And spirit is all-pervading - Brahman is all-pervading. Then, when his knowledge increases, he understands: "Yes, spir all-pervading but how is it all-pervading? - It is all-pervading through the Supersoul. Then his knowledge goes from 'Brah to 'Paramatmeti', he understands that the Lord is all-pervading through the Supersoul. Then his knowledge is more increased.

The tendency, if one is a Mayavadi or a Brahmavadi either, is to think that to identify the self (who he is) as Brahman, with the Supersoul as Brahman - and merge.

When Krsna explains that there is no other way then devotional service, to understand Him, Sankharacarya agrees "Yes, you perform devotional service for the purpo merging."

When one's knowledge increases, when one hears through the Parampara then he understands that "Yes, there is a Supersoul, yes I am spirit." Then he understands that the Supersoul is the Supreme Soul and he is the tiny soul. 'Vibhu' and 'Anu'. Then he can begin some devotional service. When he understands the Supersoul, he becomes liberated.

Next step which comes out clearly in Chapter Six, which has been hinted in Chapter Five, is that the Supersoul is an expansion of Krsna. Krsna is the source of the Supersoul and when one's bhakti is directed towards Him, he becomes really a devotee of Krsna.

What brings one from one level of realization to the other? And what makes one jump from one level of the yoga-ladder to another if one is taking it step by step? The answer is - association of a pure devotee. Therefore, the most fortunate thing that can happen to one, regardless of whatever stage he is at (even if he is the grossest of materialists, or a greatly, elevated jnani or a greatly elevated yogi), is the association with a pure devotee, because whatever realization he ha will jump right to the step of bhakti (in the yoga-ladder).

But if one starts by the step of bhakti from the beginning, immediatly whatever realizations he gets, "I am not my body or the Supersoul", they are immediatly realized in the frame of reference of bhakti - not as individual separated realizations. Therefore the Srimad-Bhagavatam says: "Advaya-jnana brahmeti, paramatmeti, bhagavan iti sabdyate." - "There is one non-dual truth which is realized in three different stages: Brahman, Paramatma or Bhagavan. But there is only one Truth, they are not three.

The yoga-ladder, in one sense, is taking us through all these different stages of explaining what the realization of a jnani is, the stage of the karma-kandi. But bhakti or doing it the way Krsna recommends, through not renouncing work. one achieves those realizations and ultimately achieves Krsna. Whereas if one is practicing jnana-yoga, he will not necessarily reach Krsna realization, unless he is very fortunate to have a very powerful association. Exemple of the Kumaras who went to Vaikuntha as Brahmavadis. At this stage one's mind is completely unagitated, it is non-dual, like 'sthita prajna', sees everything as the same, completely peacefully situated in Brahman. But when the Kumaras smelled the fragrance of the Tulasi leaves, not even directly, but being carried by the breezes, from Lord Narayana's lotus feet, their minds became disturbed - and they became devotees. It was already impossible to be disturbed by anything material or to be transformed in anyway by something material, so it was completely spiritual what moved their minds.

This is explained in the Chapter Seven, how one is on this 'brahma-bhuta' level or jnana level (sa mahatma sudurlabhah) when he comes to Krsna consciousness he is so dear to Krsna because he does not come with any material desire.

This yoga-ladder is very wonderful, it is subtle, it is tricky, but it is wonderful. It puts all the different Vedic systems of spiritual advancement in perspective and puts bhakti as the ultimate purpose of all different kinds of yogas, austerities, tapasyas, yajnas, etc. And ultimately the purpose of all transcendental knowledge.

Is that because we have encountered a pure devotee, we are immediatly placed on the top of the ladder? - In one sense one is immediatly on the top of the ladder but in an immature stage. A jnani maybe more realized than him about Brahman, but the beginning devotee is considered more advanced, even thou may be more immature, because the goal has been properly established. So he will be quicklier to that goal than the jnani, who maybe will never get there because of trying to merge in Brahman.

He still has to pass through the different stages but he doesn't notice it, because what he notices is attraction to Krsna. Is not that he has to pull out any little weed from his heart - his attraction to Krsna, will automatically, remove that. When the sunlight is present, darkness is automatically removed. The other processes is like to try to remove darkness and then bring light in.

When one loves Krsna, if he is on the platform of bhakti, there is nothing, nobody can offer him or bribe him, give him anything that can move him from his determination to serve Krsna.

The confidential meaning of the Bhagavad-gita is directed towards bhakti, but in order to bring everyone in, Krsna has explained through different stages, karma-kanda, jnana, yoga, etc. The confidential meaning is described in the 18th Chapter - 'sarva dharman parityaja, mam ekam saranam vraja...': "surrender to Me only". Krsna says. That is His purpose.

The whole Bhagavad-gita could have been written in three verses only. Krsna explains Bhagavad-gita through so many verses, through so many stages, in order to attract everyone to the ultimate purpose of surrender to Him. This is Krsna's trickness, His affection, His compassion. And not only that, just to have us to listen to all these subjects, He set up the entire Battle of Kuruksetra with its millions of people, because everyone likes to hear about a big battle scene. In the midst of this battle when everyone wants to know who is going to

win, when one's heart and ears are opened, Krsna places this gem of the Bhagavad-gita in our ears and in our hearts. And after explaining those different themes, He says: "Give it all up - just surrender to Me!" Because this is the thing that ultimately will satisfy the soul.

Again let us see the connection between the 5th Chapter and the 6th Chapter: Krsna explained how to get to the platform of liberation in Chapter Five, through *niskama karma* - if one is working, one's knowledge is increasing because he is working in the proper consciousness, by proper association, by hearing *sastra* knowledge increases. And when one understands the Supersoul through purification, he becomes absorbed in the Supersoul through devotion. Then one gets liberation.

Krsna is going to explain the same goal of liberation and how to achieve that through a different process - the process of '*astanga-yoga*', because everyone knows about *astanga-yoga* and it is important to know the link between *astanga-yoga* and *niskama karma*.

[A . ADVANCING IN YOGA THROUGH DETACHED WORK (6. 1-4)

1 . Sannyasa and yoga are compared and are found to be the same, for both demand detachment from the desire for sense gratification. (1-2)]

TEXT 1

sri-bhagavan uvaca
anasritah karma-phalam
karyam karma karoti yah
sa sannyasi ca yogi ca
na niragnir na cakriyah

sri-bhagavan uvaca--the Lord said; anasritah--without taking shelter; karma-phalam--of the result of work; karyam--obligatory; karma--work; karoti--performs; yah--one who; sah--he; sannyasi--in the renounced order; ca--also; yogi--mystic; ca--also; na--not; nih--without; agnih--fire; na--nor; ca--also; akriyah--without duty.

TRANSLATION

The Supreme Personality of Godhead said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no duty.

(cn) Here is the third time that Krsna is making this point - not to give up work. One who is renounced is the one who renounces the fruit of his work while working in a dutiful way. He is the advanced soul. This what Krsna wants of Arjuna and is the basic prescription that He is giving: "Do your work, but with detachment."

Krsna is saying this again. Why is He saying this? Because He just described '*astanga-yoga*'. And that process means 'one goes to the forest and perform yoga'.

This first Section is going to explain that even 'astanga- yogis', like niskama karmis engage in detached work to advance. And it will explain it - at what stage in astanga-yoga one can give up the practice of niskama karma - that is what we have to look forward to.

Even in astanga-yoga one shouldn't give up work in the beginning. Therefore Krsna explains the same point in the next two verses.

TEXT 2

yam sannyasam iti prahur
yogam tam viddhi pandava
na hy asannyasta-sankalpo
yogi bhavati kascana

yam--what; sannyasam--renunciation; iti--thus; prahur--they say; yogam--linking with the Supreme; tam--that; viddhi--you must know; pandava--O son of Pandu; na--never; hi--certainly; asannyasta--without giving up; sankalpah--desire for self-satisfaction; yogi--a mystic transcendentalist; bhavati--becomes; kascana--anyone.

TRANSLATION

What is called renunciation you should know to be the same as yoga, or linking oneself with the Supreme, O son of Pandu, for one can never become a yogi unless he renounces the desire for sense gratification.

(cn) Many times Krsna uses the term 'yoga'. Here it means 'astanga-yoga' but also means 'karma-yoga'.

'Jnana-yoga' and 'karma sannyasa' (renunciation of work) are considered to be the same as 'sankhya-yoga' (renunciation of work). 'Karma-yoga' and 'Astanga-yoga' are considered to be work (with the organs of the body).

Here is the essence: it is renunciation of the desire of sense enjoyment that has to be done. That is real renunciation.

[2 . To attain advancement in yoga, in the beginning, one should work to attain the advanced stage of neither desiring nor working for sense gratification. (3-4)]

TEXT 3

aruruksor muner yogam
karma karanam ucyate
yogarudhasya tasyai va
samah karanam ucyate

aruruksoh--who has just begun yoga; muneh--of the sage; yogam--the eightfold yoga system; karma--work; karanam--the means; ucyate--is said to be; yoga--eightfold yoga; arudhasya--of one who has attained; tasya--his; eva--certainly; samah--cessation of all material activities; karanam--the m ucyate--is said to be.

TRANSLATION

For one who is a neophyte in the eightfold yoga system, work is said to be the means; and for one who is already elevated in yoga, cessation of all material activities is said to be the means.

(cn) In the yoga-ladder there are two particular stages:

(1) **Yogaruruksu stage**- in the beginning one has to work because one is not detached enough to give up work.

(2) **Yogarudha stage**- the highest stage of the yoga ladder.

-In the 'astanga-yoga' process there are 8 different stages:

(1) **Yama** and (2) **Niyama**, follow the rules and regulations. Then, when one learns how to follow the rules and regulations to a certain degree, one practices (3) **Asana**, or the sitting postures (which people commonly think of hatha-yoga), then (4) **Pranayama** (only when one is expert on asanas should he practice the breathing exercises, otherwise he may cause lots of trouble to himself), then, (5) **Pratyahara**, withdrawing the mind from sense objects (there is very intimate connection between breathing and the mind), then (6) **Dharana**, (7) **Dhyana** which are different intensities of meditation, and finally (8) **Samadhi**, when the mind and the consciousness are fully focused on Brahman (if one is a jnani) or Paramatma (if he is a yogi) or in Krsna (if he is a bhakti-yogi).

In this Text it describes how in the beginning, Yogaruruksu, one works in niskama karma and practices yoga part-time. Then, when one is elevated in yoga, Yogarudha, he can give up niskama karma.

TEXT 4

yada hi nendriyarthesu
na karmasv anusajiate
sarva-sankalpa-sannyasi
yogarudhas tadocyate

yada--when; hi--certainly; na--not; indriya-arthesu--in sense gratification; na--never; karmasu--in fruitive activities; anusaj-jate--one necessarily engages; sarva-sankalpa--of all material desires; sannyasi--renouncer; yoga-arudhah--elevated in yoga; tada--at that time; ucyate--is said to be.

TRANSLATION

A person is said to be elevated in yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities.

(cn) This is the Yogarudha stage, where one can give up niskama karma, because he is in full knowledge.

[B . THE YOGA RUDDHA STAGE - GIVING UP WORK. (6. 5-9)

1 . The mind as friend or enemy: One must deliver not degrade himself by his mind, which is the friend of he who has conquered it and the enemy of he who has failed to do so. (5-6)]

(cn) This Section explains, in regard to the mind, what is the stage of Yogarudha, by which one can give up work.

TEXT 5

uddhared atmanatmanam
natmanam avasadayet
atmaiva hy atmano bandhur
atmaiva ripur atmanah

uddharet--one must deliver; atmana--by the mind; atmanam--the conditioned soul; na--never; atmanam--the conditioned soul; avasadayet--put into degradation; atma--mind; eva--certainly; hi--indeed; atmanah--of the conditioned soul; bandhuh--friend; atma--mind; eva--certainly; riouh--enemy; atmanah--of the conditioned soul.

TRANSLATION

One must deliver himself with the help of his mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

(cn) As it was said, in the previous verse, the mind must renounce the desire for sense gratification. Why? Because if it don't, it will degrade one, instead of elevating him. It will pull him down.

TEXT 6

bandhur atmatmanas tasya
yenatmaivatmanajitah
anatmanas tu satrutve
vartetatmaiva satruvat

bandhuh--friend; atma--the mind; atmanah--of the living entity; tasya--of him; yena--by whom; atma--the mind; eva--certainly; atmana--by the living entity; jitah--conquered;

anatmanah--of one who has failed to control the mind; tu--but; satrutve--because of enmity; varteta--remains; atma eva--the very mind; satru-vat--as an enemy.

TRANSLATION

For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his mind will remain the greatest enemy.

(cn) Next text will describe the symptoms of one who has controlled his mind.

[2 . **Symptoms of one who has controlled his mind, who has achieved success - yogarudha - who can give up working with detachment: One who has conquered his mind has already reached the Supersoul and sees happiness, distress, heat, cold, honor, dishonor, pebbles, stones, or gold as the same. When further advanced, he regards well-wishers, the envious, the pious, and sinners equally. (7-9)]**

TEXT 7

jitatmanah prasantasya
paramatma samahitah
sitosna-sukha-duhkhesu
tatha manapamanayoh

jita-atmanah--of one who has conquered his mind; prasantasya--who has attained tranquillity by such control over the mind; parama- atma--the Supersoul; samahitah--approached completely; sita--in cold; usna--heat; sukha--happiness; duhkhesu--and distress; tatha--also; mana--in honor; apamanayoh--and dishonor.

TRANSLATION

For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

TEXT 8

jnana-vijnana-trptatma
kuta-stho vijitendriyah
yukta ity ucyate yogi
sama-lostrasma-kancanah

jnana--by acquired knowledge; vijnana--and realized knowledge; trpta--satisfied; atma--a living entity; kuta-sthah--spiritually situated; vijita-indriyah--sensually controlled;

yuktah--compe tent for self-realization; iti--thus; ucyate--is said; yogi--a mystic; sama--equipoised; lostra--pebbles; asma--stone; kancanah--gold.

TRANSLATION

A person is said to be established in self-realization and is called a yogi [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything--whether it be pebbles, stones or gold--as the same.

(cn) Those are the things that satisfies him - his jnana and vijñana. He is looking externally for something else. And in order to do this one has to have control of his mind. This stage is called 'triptatma', satisfied in the self.

Another meaning for 'triptatma' is like an anvil being beaten by a blacksmith. That is what one has to do practically to his mind to get it to be satisfied with jnana and vijñana and not with sense gratification.

This is the qualification of this Yogarudha stage where one can give up work, niskama karma.

TEXT 9

suhrt-mitravy-udasi na-
madhyastha-dvesya-bandhusu
sadhusv api ca papesu
sama-buddhir visisyate

su-hrt--to well-wishers by nature; mitra--benefactors with affection; ari--enemies; udasi na--neutrals between belligerents; madhyastha--mediators between belligerents; dvesya--the envious; bandhusu--and the relatives or well-wishers; sadhusu--unto the pious; api--as well as; ca--and; papesu--unto the sinners; sama- buddhih--having equal intelligence; visisyate--is far advanced.

TRANSLATION

A person is considered still further advanced when he regards honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends and enemies, the pious and the sinners all with an equal mind.

(cn) The **envious, friends, and enemies**, in one hand - the people who hate one.

Then the **well-wishers, affectionate benefactors,**

Then the **neutral, mediators..**

... all these three groups of people, he looks at them equally. And this is so difficult to not become involved in friends and enemies and other such politics. This is even more difficult than 'looking at pebbles, stones and gold as the same'. This is the most

difficult because the tendency is when someone likes you, you think that he has a very good discrimination, he is very intelligent. And when someone doesn't like you, you see his faults, 'what an envious person he is'... this is very difficult. It is a very advanced stage.

This is the stage one has to be on in order to be actually advanced enough to give up work in the astanga-yoga system. The mental stages one has to be in, to give up work.

Then there are further stages in the practice of yoga - next Section.

There is more detailed information about what practice of yoga practically is. We have summarized it by saying: 'it just describes the practices of astanga-yoga as well as the re and the 'yogarudha' perfectional stage and ultimately the vision of the service to the Supersoul, which is the goal of yoga.

When one is on this stage of 'yogarudha', he is going to begin his practice. That is what will be described. First, general description of the yoga practice that one is on the yogarudha stage should begin.

[C . STAGES IN THE PRACTICE OF YOGA (6. 10-32)

1 . Basic practices of yoga: Carefully controlling his mind, the successful yogi engages his mind, his body, and his self in Krsna's service. (10)]

TEXT 10

yogi yunjita satatam
atmanam rahasi sthitah
ekaki yata-cittatma
nirasir aparigraha

yogi--a transcendentalist; yunjita--must concentrate in Krsna consciousness; satatam--constantly; atmanam--himself (by body, mind and self); rahasi--in a secluded place; sthitah--being situated; ekaki--alone; yata-citta-atma--always careful in mind; nirasih--without being attracted by anything else; aparigraha--free from the feeling of possessiveness.

TRANSLATION

A transcendentalist should always engage his body, mind and self in relationship with the Supreme; he should live alone in a secluded place and should always carefully control his mind. He should be free from desires and feelings of possessiveness.

(cn) "Alone" means "not even with his disciples".

No one can see why he should be in such an advanced stage to actually take up this kind of yoga.

Next it will be explained how to sit and focus one's mind to get power.

[2 . Where to sit while practicing: the yogi should live and practice alone in a secluded, sacred place. He should control his senses and fix his mind on one point. (11-12).]

TEXT 11-12

sucau dese pratisthapya
sthiram asanam atmanah
naty-ucchritam nati-nicam
cailajina-kusottaram

tatraikagram manah krtva
yata-cittendriya-kriyah
upavisyasane yunjyad
yogam atma-visuddhaye

sucau--in a sanctified; dese--land; pratisthapyā--placing; sthiram--firm; asanam--seat; atmanah--his own; na--not; ati--too; ucchritam--high; na--nor; ati--too; nicam--low; caila-ajina--of soft cloth and deerskin; kusa--and kusa grass; uttaram--covering; tatra--thereupon; eka-agram--with one attention; manah--mind; krtva--making; yata-citta--controlling the mind; indriya--senses; kriyah--and activities; upavisya--sitting; asane--on the seat; yunjyat--should execute; yogam--yoga practice; atma--the heart; visuddhaye--for clarifying.

TRANSLATION

To practice yoga, one should go to a secluded place and should lay kusa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should be neither too high nor too low and should be situated in a sacred place. The yogi should then sit on it very firmly and practice yoga to purify the heart by controlling his mind, senses and activities and fixing the mind on one point.

[3 . How to sit in meditation: His body, neck and head should be held erect while the yogi stares at the tip of his nose. Devoid of fear and sex life, he should meditate on Kṛṣṇa within his heart.]

TEXT 13-14

samam kaya-siro-grivam
dharayann acalam sthirah

sampreksya nasi kagram svam
disas canavalokayan

prasantaatma vigata-bhir
brahmacari-vrate sthitah
manah samyamyamac-citto
yukta asitamata-parah

samam--straight; kaya--body; sirah--head; grivam--and neck; dharayan--holding; acalam--unmoving; sthirah--still; sampreksya--looking; nasika--of the nose; agram--at the tip; svam--own; disah--on all sides; ca--also; anavalokayan--not looking; prasanta--unagitated; atma--mind; vigata-bhih--devoid of fear; brahmacari-vrate--in the vow of celibacy; sthitah--situated; manah--mind; samyamyam--completely subd mat--upon Me (Krsna); cittah--concentrating the mind; yukta--the actual yogi; asita--should sit; mat--Me; parah--the ultimate goal.

TRANSLATION

One should hold one's body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life.

(cn) Sitting erect, fix, not rocking (acalam), looking at the tip of the nose, completely fearless, completely brahmacharya, mind completely withdrawn from sense gratification and sense objects - this is yoga practice (astanga-yoga).

And what is the result?

[4 . The results of meditation: Thus, by ceasing material existence, he will attain the kingdom of God. (15)]

TEXT 15

yunjann evam sadatmanam
yogi niyata-manasah
santim nirvana-paramam
mat-samstham adhi-gacchati

yunjan--practicing; evam--as mentioned above; sada--constantly; atmanam--body, mind and soul; yogi--the mystic transcendentalist; niyata-manasah--with a regulated mind; santim--peace; nirvana-paramam--cessation of material existence; mat-samstham--the spiritual sky (the kingdom of God); adhi-gacchati--does attain.

TRANSLATION

Thus practicing constant control of the body, mind and activities, the mystic transcendentalist, his mind regulated, attains to the kingdom of God [or the abode of Kṛṣṇa] by cessation of material existence.

(cn) This occurs after a long time of practice. And also if one practices yoga and is attempting to achieve 'siddhis', mystic powers, he will not attain that result.

There are three great flaws in the practices of 'karma, jñāna and yoga' that are great temptations but not desirable. In bhakti no such things exist.

(1) In 'śakama karma' one has the tendency of becoming attached to the fruits of one's work and sense gratification, because those are the first results he obtains.

(2) In 'jñāna' the tendency is to become merged into Brahman and think that this is wonderful, and do not want to serve anyone.

(3) In 'astāṅga-yoga' there is the tendency to want to get mystic powers, to become extremely powerful.

In bhakti-yoga one has to, scrupulously, avoid these things, because they are hindrances, and just keep his mind in the service of Kṛṣṇa.

[5 . More practices of yoga: one cannot become a yogi if one sleeps or eats too much, or sleeps or eats too little.(16-17)

TEXT 16

naty-asnatas tu yogo 'sti
na caikantam anasnatah
na cati-svapna-silasya
jagrato naiva carjuna

na--never; ati--too much; asnatah--of one who eats; tu--but; yogah--linking with the Supreme; asti--there is; na--nor; ca--also; ekantam--overly; anasnatah--abstaining from eating; na--nor; ca--also; ati--too much; svapna-silasya--of one who sleeps; jagratah--or one who keeps night watch too much; na--not; eva--ever; ca--and; arjuna--O Arjuna.

TRANSLATION

There is no possibility of one's becoming a yogi, O Arjuna, if one eats too much or eats too little, sleeps too much or does not sleep enough.

(cn) One quarter of water, two quarters of food and one quarter of air - this is the way of regulating eating.

TEXT 17

yuktahara-viharasya
yukta-cestasya karmasu
yukta-svapnavabodhasya
yogo bhavati duhkha-ha

yukta--regulated; ahara--eating; viharasya--recreation; yukta--regulated; cestasya--of one who works for maintenance; karmasu--in discharging duties; yukta--regulated; svapna-avabodhasya--sleep and wakefulness; yogah--practice of yoga; bhavati--becomes; duhkha-ha--diminishing pains.

TRANSLATION

He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system.

(cn) Next is another definition of the perfected stage.

[**6 . Yogarudha: Fixing the mind in samadhi: Thus the yogi regulates his habits. By his pure mind, he, devoid of material desires, sees and enjoys the self. (18-19)]**

TEXT 18

yada viniyatam cittam
atmany evavasthate
nisprah sarva-kamebhyo
yukta ity ucyate tada

yada--when; viniyatam--particularly disciplined; cittam--the mind and its activities; atmani--in the transcendence; eva--certainly; avasthate--becomes situated; nisprah--devoid of desire; sarva--for all kinds of; kamebhyah--material sense gratification; yuktah--well situated in yoga; iti--thus; ucyate--is said to be; tada--at that time.

TRANSLATION

When the yogi, by practice of yoga, disciplines his mental activities and becomes situated in transcendence--devoid of all material desires--he is said to be well established in yoga.

(cn) Here is a yogi who is on that level:

TEXT 19

yatha dipo nivata-stho
nengate sopama smrta
yogino yata-cittasya
yunjato yogam atmanah

yatha--as; dipah--a lamp; nivata-sthah--in a place without wind; na--does not; ingate--waver; sa--this; upama--comparison; smrta--is considered; yoginah--of the yogi; yata-cittasya--whose mind is controlled; yunjatah--constantly engaged; yogam--in meditation; atmanah--on transcendence.

TRANSLATION

As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent self.

(cn) This is Brahman platform from the point of view of yoga, which has been described from the point of view of 'sthita- prajna', fixed in knowledge. And in another places will be described.

One achieves the same platform but one's goals are different:

The bhakti-yogi, for instance, is on this platform but he has no attachments, he is equal in these things, he is material detached, equiposed, but spiritually he is completely addicted and attached.

How does he feel when he is in that position?

Here are the symptoms of how that yogi in transcendence feels:

[7 . How the yogi in perfectional stage feels: Established in boundless happiness, the yogi never departs from the truth for he thinks nothing greater can be gained. (20-23)]

TEXT 20-23

yatroparamate cittam
niruddham yoga-sevaya
yatra cai vatmanatmanam
pasyann atmani tussyati

sukham atyantikam yat tad
buddhi-grahyam atindriyam
vetti yatra na cai vayam

sthitāś calati tattvataḥ

yam labdhvā caparam labham
manyate nadhikam tataḥ
yasmin sthito na duḥkheṇa
gurunāpi vicālyate

tam vidyād duḥkha-samyoga-
viyogam yoga-samjñitam

yatra--in that state of affairs where; uparamate--cease (because one feels transcendental happiness); cittam--mental activities; niruddham--being restrained from matter; yoga-sevaya--by performance of yoga; yatra--in which; ca--also; eva--certainly; atmana--by the pure mind; atmanam--the self; pasyan--realizing the position of; atmani--in the self; tusyati--one becomes satisfied; sukham--happiness; atyantikam--supreme; yat--which; tat--that; buddhi--by intelligence; grahyam--accessible; atindriyam--transcendental; vetti--one knows; yatra--wherein; na--never; ca--also; eva--certainly; ayam--he; sthitah--situated; calati--moves; tattvataḥ--from the truth; yam--that which; labdhvā--by attainment; ca--also; aparam other; labham--gain; manyate--considers; na--never; adhikam--more; tataḥ--than that; yasmin--in which; sthitah--being situated; na--never; duḥkheṇa--by miseries; gurunā api--even though very difficult; vicālyate--becomes shaken; tam--that; vidyāt--you must know; duḥkha-samyoga--of the miseries of material contact; viyogam--extermination; yoga-samjñitam--called trance in yoga.

TRANSLATION

In the stage of perfection called trance, or samadhi, one's mind is completely restrained from material mental activities by practice of yoga. This perfection is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness, realized through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.

(cn) A jnani practicing this type of yoga, to merge, will attain Brahman, in this way. But someone who is very fortunate can attain the Supersoul or Kṛṣṇa in this way.

[8 . Obtaining the perfectional stage through controlling one's mind: One must determinedly practice yoga by abandoning all mental and sensual desires. Gradually, by the strength of intelligence, the yogi fixes his mind on the self. (24-25)]

TEXT 24

sa niscayena yoktavyo

yogo 'nirvinna-cetasa
sankalpa-prabhavan kamams
tyaktva sarvan asesatah
manasaivendriya-gramam
viniyamy samantatah

sah--that; niscayena--with firm determination; yogyah--must be practiced; yogah--yoga system; anirvinna-cetasa--without deviation; sankalpa--mental speculations; prabhavan--bor kaman--material desires; tyaktva--giving up; sarvan--all; asesatah--completely; manasa--by the mind; eva--certainly; indriya- gramam--the full set of senses; viniyamy--regulating; samantatah--from all sides.

TRANSLATION

One should engage oneself in the practice of yoga with determination and faith and not be deviated from the path. One should abandon, without exception, all material desires born of mental speculation and thus control all the senses on all sides by the mind.

(cn) The result of yoga is described in Text 20 through 23. And Texts 24 and 25, describe how these results are obtained.

The first principles are: **determination** and **faith**.

Without faith there is no possibility of determination. If one doesn't have faith, don't trust in the process, how will he be determined?

That faith is "if I follow this process I will attain success!" Then one can be determined.

The example of the sparrow who lost her legs in the waves of the ocean illustrates nicely the example of 'determination'. Srila Prabhupada tells this story in his Purport: "As for determination, one should follow the example of the sparrow who lost her eggs in the waves of the ocean. A sparrow laid her eggs on the shore of the ocean, but the big ocean carried away the eggs on its waves. The sparrow became very upset and asked the ocean to return her eggs. The ocean did not even consider her appeal. So the sparrow decided to dry up the ocean. She began to pick out the water in her small beak, and everyone laughed at her for her impossible determination. The news of her activity spread, and at last Garuda, the gigantic bird carrier of Lord Visnu, heard it. He became compassionate toward his small sister bird, and so he came to see the sparrow. Garuda was very pleased by the determination of the small sparrow, and he promised to Thus Garuda at once asked the ocean to return her eggs lest he himself take up the work of the sparrow. The ocean was frightened at this, and returned the eggs. Thus the sparrow became happy by the grace of Garuda."

Similarly, the practice of yoga, especially bhakti-yoga in Krsna consciousness, may appear to be a very difficult job. But if anyone follows the principles with great determination, the Lord will surely help, for God helps those who help themselves."

TEXT 25

sanaih sanair upamed
buddhya dhrti-grhita ya
atma-samstham manah krtva
na kincid api cintayet

sanaih--gradually; sanaih--step by step; upamet--one should hold back; buddhya--by intelligence; dhrti-grhitaya--carried by conviction; atma-samstham--placed in transcendence; manah--mind; krtva--making; na--not; kincit--anything else; api--even; cintayet--should think of.

TRANSLATION

Gradually, step by step, one should become situated in trance by means of intelligence sustained by full conviction, and thus the mind should be fixed on the self alone and should think of nothing else.

[9 . A further progression in mind control: Whenever the mind wanders the yogi returns it to the self. By fixing his mind upon Krsna, the yogi attains his qualitative identity with the Supreme and engages in Krsna's service. (26-27)]

TEXT 26

yato yato niscalati
manas cancaiam asthiram
tatas tato niyamyaitad
atmany eva vasam nayet

yatah yatah--wherever; niscalati--becomes verily agitated; manah--the mind; cancalam--flickering; asthiram--unsteady; tatah tatah--from there; niyamyaitad--regulating; etat--this; atmani--in the self; eva--certainly; vasam--control; nayet--must bring under.

TRANSLATION

From wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the self.

(cn) The qualities of the mind:

- '**Niscalati**' - very agitated; '**Cancaiam**' - flickering, always jumping from one thing to another; '**Asthiram**' - unsteady.

Now Krsna describes increasing the yoga practice towards perfection and when one controls his mind he goes beyond 'passion', beyond 'ignorance'. His mind becomes peaceful, he becomes happy and then he realizes his qualitative identity with Brahman. And the yogi who is a Brahnavadi is satisfied with that stage. But the devotee, because he is not interested in own happiness, he is interested in pleasing Krsna, he goes beyond that.

[5 . By fixing his mind upon Kṛṣṇa, the yogi attains his qualitative identity with the Supreme and engages in Kṛṣṇa's service. He sees Kṛṣṇa everywhere. Kṛṣṇa is never lost to him nor is he ever lost to Kṛṣṇa. Such a yogi, knowing that the Supersoul and Kṛṣṇa are one, sees the true equality of all beings. (27-32)]

TEXT 27

prasanta-manasam hy enam
yoginam sukham uttamam
upaiti santa-rajāsam
brahma-bhutam akalmasam

prasanta--peaceful, fixed on the lotus feet of Kṛṣṇa; manasam--whose mind; hi--certainly; enam--this; yoginam--yogi; sukham--happiness; uttamam--the highest; upaiti--attains; santa-rajāsam--his passion pacified; brahma-bhutam--liberation by identification with the Absolute; akalmasam--freed from all past sinful reactions.

TRANSLATION

The yogi whose mind is fixed on Me verily attains the highest perfection of transcendental happiness. He is beyond the mode of passion, he realizes his qualitative identity with the Supreme, and thus he is freed from all reactions to past deeds.

(cn) Now, on the higher stages,

[10 . Perfection in Yoga: He sees Kṛṣṇa everywhere, Kṛṣṇa is never lost to him nor is he ever lost to Kṛṣṇa. Such a yogi, knowing that the Supersoul and Kṛṣṇa are one, sees the true equality of all beings and thus acts for the welfare of all. (28- 32)]

TEXT 28

yunjann evam sadatmanam
yogi vigata-kalmasah
sukhena brahma-samsparśam
atyantam sukham asnute

yunjan--engaging in yoga practice; evam--thus; sada--always; atmanam--the self; yogi--one who is in touch with the Supreme Self; vigata--freed from; kalmasah--all material contamination; sukhena--in transcendental happiness; brahma-samsparśam--being in constant touch with the Supreme; atyantam--the highest; sukham--happiness; asnute--attains.

TRANSLATION

Thus the self-controlled yogi, constantly engaged in yoga practice, becomes free from all material contamination and achieves the highest stage of perfect happiness in transcendental loving service to the Lord.

(cn) 'Brahma-samsparsam' - being in constant touch with the Supreme. 'Atyantam' - the highest. 'Sukham' - happiness. 'Asnute' - he attains.

By practicing, free from mental, sensual engagement, other than in Kṛṣṇa consciousness, in goodness, one easily contacts the Supersoul, depending upon one's desire and in this state he becomes a 'jivan-mukta'.

TEXT 29

sarva-bhuta-stham atmanam
sarva-bhutani catmani
iksate yoga-yuktatma
sarvatra sama-darsanah

sarva-bhuta-stham--situated in all beings; atmanam--the Supersoul; sarva--all; bhutani--entities; ca--also; atmani--in the self; iksate--does see; yoga-yukta-atma--one who is dovetailed in Kṛṣṇa consciousness; sarvatra--everywhere; sama-darsanah--seeing equally.

TRANSLATION

A true yogi observes Me in all beings and also sees every being in Me. Indeed, the self-realized person sees Me, the same Supreme Lord, everywhere.

(cn) All beings have the Supersoul within.

TEXT 30

yo mam pasyati sarvatra
sarvam ca mayi pasyati
tasyaham na pranasyami
sa ca me na pranasyati

yah--whoever; mam--Me; pasyati--sees; sarvatra--everywhere; sarvam--everything; ca--and; mayi--in Me; pasyati--sees; tasya--for him; aham--I; na--not; pranasyami--am lost; sah--he; ca--also; me--to Me; na--nor; pranasyati--is lost.

TRANSLATION

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.

(cn) This is the benefit of the vision described in the previous verse. Such a person who has learned, as described in Text 29, seeing the Supersoul within and everywhere, he is never lost because he is always with Kṛṣṇa. He sees the all-pervading Supersoul as the sustainer of everything including how Brahman is everywhere.

This is what is described in these two verses.

Now Kṛṣṇa says directly that He is talking about the Supersoul:

TEXT 31

sarva-bhuta-sthitam yo mam
bhajaty ekatvam asthitah
sarvatha vartamano 'pi
sa yogi mayi vartate

sarva-bhuta-sthitam--situated in everyone's heart; yah--he who; mam--Me; bhajati--serves in devotional service; ekatvam--in oneness; asthitah--situated; sarvatha--in all respects; vartamanah--being situated; api--in spite of; sah--he; yogi--the transcendentalist; mayi--in Me; vartate--remains.

TRANSLATION

Such a yogi, who engages in the worshipful service of the Supersoul, knowing that I and the Supersoul are one, remains always in Me in all circumstances.

TEXT 32

atmaupamyena sarvatra
samam pasyati yo 'rjuna
sukham va yadi va duhkham
sa yogi paramo matah

atma--with his self; aupamyena--by comparison; sarvatra--everywhere; samam--equally; pasyati--sees; yah--he who; arjuna--O Arjuna; sukham--happiness; va--or; yadi--if; va--or; duhkham--distress; sah--such; yogi--a transcendentalist; paramah--perfect; matah--is considered.

TRANSLATION

He is a perfect yogi who, by comparison to his own self, sees the true equality of all beings, in both their happiness and their distress, O Arjuna!

(cn) This true equality of all beings was also explained in the last Chapter (5.18).

This 'sama-darsinah' vision was obtainable from niskama karma, and is also obtainable through astanga-yoga when one comes to the Supersoul platform. And because he sees the true happiness and the equality of all beings, he works for everyone's welfare.

He doesn't give distress to others, he should work to help everyone. This is a yogi.

REVIEW: Krsna has explained in Section A how when practicing astanga-yoga, one shouldn't give up niskama karma or work. But this work should be detached. And when one gets to the 'yogarudha' stage, when one's mind is completely under control, then one can give up niskama karma.

After explaining that, the practice of one who solely engage in astanga-yoga, was described in the long Section B (10-32). There are many descriptions how one has to seat perfectly straight back, one's eyes have to be focused, one has to be fearless, one has to be free from any material desires, one cannot sleep too much or sleep too little, one cannot eat too much or eat too little... - it is a very straight and narrow path. And ultimately after a long period of practice one can understand the Supersoul and focus his consciousness upon the Supersoul and thus achieve the same liberation in the Supreme as we heard about in Chapter Five, through the performance of niskama karma-yoga. After hearing of these difficult practices (when one goes to the forest, alone, in a secluded place...), Arjuna says:

[D . THE MIND AND YOGA PRACTICE (6. 33-36)

Lord Krsna acknowledges Arjuna's doubt that the turbulent mind makes the equal vision and practices of yoga difficult. The Lord then assures Arjuna that control of the mind is needed, and is possible only through constant practice and detachment.]

TEXT 33

arjuna uvaca
yo 'yam yogas tvaya proktah
samyena madhusudana
etasyaham na pasyami
cancalatvat sthitim sthiram

arjunah uvaca--Arjuna said; yah ayam--this system; yogah--mysticism; tvaya--by You; proktah--described; samyena--generally; madhu-sudana--O killer of the demon Madhu; etasya--of this; aham--I; na--do not; pasyami--see; cancalatvat--due to being restless; sthitim--situation; sthiram--stable.

TRANSLATION

Arjuna said: O Madhusudana, the system of yoga which You have summarized appears impractical and unendurable to me, for the mind is restless and unsteady.

(cn) The mind is so difficult to control.

Not only is the practice, practically speaking, so difficult for anyone to perform in the age of Kali, but the vision that Krsna has described in the previous verse is so difficult (29- 30). This equal vision, when one is completely equipoised in seeing everything as the manifestation of the Supersoul - this as well the practices of astanga-yoga - Arjuna doesn't think at all to be practicable for him to follow.

Krsna is talking about yoga but where is Arjuna? He is in a battlefield and he is supposed to see with an equal vision the people on his side and the people in the opposing side, to see Yudhishthira equal with Duryodhana. Arjuna places his doubt before Krsna: "It is not possible for me. Maybe I can do this for a few days, but how is it possible to continue having this equal vision and yet practicing as it is imposed to practice?" Krsna answers: "What is the problem? Why is it so difficult to control the mind in this way? The mind is only the reins by which the body is driven."

And what is the driver in the analogy? The intelligence. So, Arjuna has just to control the mind with the use of intelligence. But Arjuna replied with the words: "This is the difficulty! The mind is restless, turbulent, obstinate, always churning, very strong O Krsna! To subdue it, I think, is more difficult than controlling the wind."

The intelligence is sometimes compared to a sharp needle. And like a sharp needle, intelligence can pierce a difficult situation, like a needle can pierce a piece of paper. But Arjuna doesn't compare the mind with a piece of paper, he compares it with the wind. Can a needle pierce the wind? Of course not.

The mind is always changing, accepting something then rejecting, accepting again and again rejecting. It is very strong, obstinate... this is the reason why Arjuna finds impossible or too difficult to control the mind. It is just like a disease: through so many years, lifetimes of letting the mind wander and wander to grab sense gratification like a disease that is in a very advanced stage that will not respond to any medicine - this is the difficulty in controlling the mind.

Then Arjuna could say: This is the condition of the mind. What are the means to control it? Can it actually be done? Can the mind be controlled?

TEXT 34

cancalam hi manah krsna
pramathi balavad drdham
tasyaham nigraham manye
vayor iva su-duskaram

cancalam--flickering; hi--certainly; manah--mind; krsna--O Krsna; pramathi--agitating;
bala-vat--strong; drdham--obstinate; tasya--its; aham--I; nigraham--subduing; manye--think;
vayoh--of the wind; iva--like; su-duskaram--difficult.

TRANSLATION

For the mind is restless, turbulent, obstinate and very strong, O Krsna, and to subdue it, I think, is more difficult than controlling the wind.

TEXT 35

sri-bhagavan uvaca
asamsayam maha-baho
mano durnigraham calam
abhyasena tu kaunteya
vairagyena ca grhyate

sri-bhagavan uvaca--the Personality of Godhead said; asamsayam--undoubtedly; maha-baho--O mighty-armed one; manah--the mind; durnigraham--difficult to curb; calam--flickering; abhyasena--by practice; tu--but; kaunte son of Kunti; vairagyena--by detachment; ca--also; grhyate--can be so controlled.

TRANSLATION

Lord Sri Krsna said: O mighty-armed son of Kunti, it is undoubtedly very difficult to curb the restless mind, but it is possible by suitable practice and by detachment.

(cn) Krsna agrees with Arjuna, with his analysis of the mind's conditions. But through 'abhyasa', suitable practice and 'vairagya', detachment, it can be controlled.

Even if a disease is advanced, if the patient is under the care of an expert physician by regular, continuous treatment, and the right medicine (vairagya) , then even such an advanced disease can be cured.

The expert physician has to be there - the guru - and the regular, continuous treatment - the practice (abhyasa) and then detachment (vairagya).

Srila Prabhupada says in his Purport: "The difficulty of controlling the obstinate mind, as expressed by Arjuna, is accepted by the Personality of Godhead. But at the same time He suggests that by practice and detachment it is possible. What is that practice? In the present age no one can observe the strict rules and regulations of placing oneself in a sacred place, focusing the mind on the Supersoul, restraining the senses and mind, observing celibacy, remaining alone, etc. By the practice of Krsna consciousness, however, one engages in nine types of devotional service to the Lord. The first and foremost of such devotional engagements is hearing about Krsna. This is a very powerful transcendental method for purging the mind of all misgivings. The more one hears about Krsna, the more one becomes enlightened and detached from everything that draws the mind away from Krsna. By detaching the mind from activities not devoted to the Lord, one can very easily learn vairagya. Vairagya means detachment from matter and engagement of the mind in spirit."

And Krsna continues to explain further, about the mind,

TEXT 36

asamyatatmana yogo
dusprapa iti me matih
vasyatmana tu yatata
sakyo 'vaptum upayatah

asamyata--unbridled; atmana--by the mind; yogah--self-realization; dusprapah--difficult to obtain; iti--thus; me--My; matih--opinion; vasya--controlled; atmana--by the mind; tu--but; yatata--while endeavoring; sakyah--practical; avaptum--to achieve; upayatah--by appropriate means.

TRANSLATION

For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who strives by appropriate means is assured of success. That is My opinion.

PURPORT

The Supreme Personality of Godhead declares that one who does not accept the proper treatment to detach the mind from material engagement can hardly achieve success in self-realization. Trying to practice yoga while engaging the mind in material enjoyment is like trying to ignite a fire while pouring water on it. Yoga practice without mental control is a waste of time. Such a show of yoga may be materially lucrative, but it is useless as far as spiritual realization is concerned. Therefore, one must control the mind by engaging it constantly in the transcendental loving service of the Lord. Unless one is engaged in Krsna consciousness, he cannot steadily control the mind. A Krsna conscious person easily achieves the result of practice without separate endeavor, but a yoga practitioner cannot achieve success without becoming Krsna conscious.

(cn) Whether one practices karma-yoga, jnana-yoga or astanga-yoga, or bhakti-yoga - the same points are needed: controlling one's mind (abhyasa) and detachment from matter (vairagya).

After hearing how to draw away with the difficult situations that makes yoga practice unendurable and so difficult, Arjuna asks a question:

[E . THE DESTINATION OF THE UNSUCCESSFUL YOGI (6. 37-45)

Krsna then answers Arjuna's doubt about the destination of a unsuccessful yogi or anyone on an auspicious, spiritual path. The Lord explains that after enjoying on the higher planets, the yogi takes birth within a righteous or aristocratic family. If he is unsuccessful after a long practice, he will take birth in a family of wise transcendentalists. He will then automatically become attracted to yogic principles (even without seeking them). Then, after

rigorous practice, he will attain the supreme goal. (These verses are expanded from 2.40, which refers to the protection of one on a spiritual path).]

TEXT 37

arjuna uvaca
ayatih sraddhayopeto
yogac calita-manasah
aprapya yoga-samsiddhim
kam gatim krsna gacchati

arjunah uvaca--Arjuna said; ayatih--the unsuccessful transcendentalist; sraddhaya--with faith; upetah--engaged; yogat--from the mystic link; calita--deviated; manasah--who has such a mind; aprapya--failing to attain; yoga-samsiddhim--the highest perfection in mysticism; kam--which; gatim--destination; krsna--O Krsna; gacchati--achieves.

TRANSLATION

Arjuna said: O Krsna, what is the destination of the unsuccessful transcendentalist, who in the beginning takes to the process of self-realization with faith but who later desists due to worldly-mindedness and thus does not attain perfection in mysticism?

(cn) The person who Arjuna is talking about he has practiced but his mind has defeated him before his success. But he has made some progress. He is got some away from material life due to his practice but his mind ultimately, or at least temporarily, defeated him - what happens to such a person?

Then Arjuna clarifies his question further,

TEXT 38

kaccin nobhaya-vibhrastah
chinnabhram iva nasyati
apratistho maha-baho
vimudho brahmanah pathi

kaccit--whether; na--not; ubhaya--both; vibhrastah--deviated from; chinna--torn; abhram--cloud; iva--like; nasyati--perishes; apratisthah--without any position; maha-baho--O mighty-armed Krsna; vimudhah--bewildered; brahmanah--of transcendence; pathi--on the path.

TRANSLATION

O mighty-armed Kṛṣṇa, does not such a man, who is bewildered from the path of transcendence, fall away from both spiritual and material success and perish like a riven cloud, with no position in any sphere?

(cn) Such a person has given up his prescribed duties to practice yoga. He has given up the results coming from such prescribed duties and then is taking to the yoga practice, he is gone to the forest... and then gives up yoga. What happens with such a person? He is not a materialist and is spiritualist. Will he become like a riven cloud without any position in any sphere?

Arjuna continues,

TEXT 39

etan me samsayam kṛṣṇa
chettum arhasy asesatah
tvad-anyaḥ samsayasya
chetta na hy upapadyate

etat--this is; me--my; samsayam--doubt; kṛṣṇa--O Kṛṣṇa; chettum--to dispel; arhasi--You are requested; asesatah--completely; tvad--than You; anyaḥ--other; samsayasya--of the doubt; asya--this; chetta--remover; na--never; hi--certainly; upapadyate--is to be found.

TRANSLATION

This is my doubt, O Kṛṣṇa, and I ask You to dispel it completely. But for You, no one is to be found who can destroy this doubt.

(cn) And Kṛṣṇa addresses Arjuna,

TEXT 40

sri-bhagavan uvaca
partha naiveha namutra
vinaśas tasya vidyate
na hi kalyāṇa-kṛt kaścid
durgatim tata gacchati

sri-bhagavan uvaca--the Supreme Personality of Godhead said; partha--O son of Prtha; na eva--never is it so; iha--in this material world; na--never; amutra--in the next life; vinaśah--destruction; tasya--his; vidyate--exists; na--never; hi--certainly; kalyāṇa-kṛt--one who is engaged in auspicious activities; kaścit--anyone; durgatim--to degradation; tata--My friend; gacchati--goes.

TRANSLATION

The Supreme Personality of Godhead said: Son of Prtha, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.

(cn) There are a few interesting sanskrit words here:

'Kalyana-krt' - one who is engaged in any auspicious activities (not only engaged in the practice of yoga). What he gains, he keeps it, is his. Auspicious refers to any yoga path not just astanga-yoga.

'Tata' - 'my friend'. But in a special affectionate means like a father addressing his son, or a spiritual master very affectionately addresses his disciple. Because Arj questions has made Krsna's heart very soft. And very affectionately, He says: "Don't worry, don't worry. One who does good is never overcome. Don't worry!"

But what happens to him? He is never overcome and he does dissipate, but what does happen to him?

There are two stages depending upon the advancement of a transcendentalist. In Text 41, the less advanced stage is described and in Text 42, the more advanced stage is described.

TEXT 41

prapya punya-krtam lokan
usitva sasvatih samah
sucinam srimatam gehe
yoga-bhrasto 'bhijayate

prapya--after achieving; punya-krtam--of those who performed pious activities; lokan--planets; usitva--after dwelling; sasvatih--many; samah--years; sucinam--of the pious; sri-matam--of the prosperous; gehe--in the house; yoga-bhrastah--one who has fallen from the path of self-realization; abhijayate--takes his birth.

TRANSLATION

The unsuccessful yogi, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.

(cn) 'Prapya punya-krtam lokan' - what happens to him? He goes to the place where pious performers of the 'asvamedha- yajna' goes. He goes to the planets of the pious entities and enjoys delights.

Then, he takes either a pious birth (sucinam) or a prosperous birth (sri-matam) - this is the one who is fallen after a short practice, from the yoga practice.

Srila Prabhupada says in his Purport: "The unsuccessful yogis are divided into two classes: one is fallen after very little progress, and one is fallen after long practice of yoga. The yogi who falls after a short period of practice goes to the higher planets, where pious

living entities are allowed to enter. After prolonged life there, one is sent back again to this planet, to take birth in the family of a righteous brahmana vaisnava or of aristocratic merchants.

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

TEXT 42

atha va yoginam eva
kule bhavati dhi matam
etat dhi durlabhataram-
loke janma yad idrsam

atha va--or; yoginam--of learned transcendentalists; eva--certainly; kule--in the family; bhavati--takes birth; dhi-matam--of those who are endowed with great wisdom; etat--this; hi--certainly; durlabha-taram--very rare; loke--in this world; janma--birth; yat--that which; idrsam--like this.

TRANSLATION

Or [if unsuccessful after long practice of yoga] he takes his birth in a family of transcendentalists who are surely great in wisdom. Certainly, such a birth is rare in this world.

(cn) Then what happens after taking such a birth?

TEXT 43

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

tatra--thereupon; tam--that; buddhi-samyogam--revival of consciousness; labhate--gains; paurva-dehikam--from the previous body; yatate--he endeavors; ca--also; tatra--thereafter; bhuyah--again; samsiddhau--for perfection; kuru-nandana--O son of Kuru.

TRANSLATION

On taking such a birth, he revives the divine consciousness of his previous life, and he again tries to make further progress in order to achieve complete success, O son of Kuru.

(cn) From his previous 'samskaras' or impressions with his consciousness, he immediately takes it up again.

TEXT 44

purvabhyasena tenaiva
hriyate hy avaso 'pi sah
jijnasur api yogasya
sabda-brahmativartate

purva--previous; abhyasena--by practice; tena--by that; eva--certainly; hriyate--is attracted; hi--surely; avasah--automatically; api--also; sah--he; jijnasuh--inquisitive; api--even; yogasya--about yoga; sabda-brahma--ritualistic principles of scriptures; ativartate--transcends.

TRANSLATION

By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles--even without seeking them. Such an inquisitive transcendentalist stands always above the ritualistic principles of the scriptures.

(cn) He is above the karma-kanda section of the Vedas because he is on the path of yoga - he is a yogi.

TEXT 45

prayatnad yatamanas tu
yogi samsuddha-kilbisah
aneka-janma-samsiddhas
tato yati param gatim

prayatnat--by rigid practice; yatamanah--endeavoring; tu--and; yogi--such a transcendentalist; samsuddha--washed off; kilbisah--all of whose sins; aneka--after many, many; janma--births; samsiddhah--having achieved perfection; tatah--thereafter; yati--attains; param--the highest; gatim--destination.

TRANSLATION

And when the yogi engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, achieving perfection after many, many births of practice, he attains the supreme goal.

(cn) This specifically applies to those who are advanced transcendentalists like Jada Bharata. They make all endeavors in order to not fall down. They are extremely serious. This is true for all yogis.

[F . THE TOPMOST YOGI (6. 46-47)

A yogi is greater than an empiricist, a fruitive worker, and an ascetic. And the yogi who always thinks of Krsna within, and who with full faith worships Krsna, is in a class by himself, and is the greatest of all.]

TEXT 46

tapasvibhyo 'dhiko yogi
jnani bhyo 'pi mato 'dhikah
karmibhyas cadhiko yogi
tasmad yogi bhavarjuna

tapasvibhyah--than the ascetics; adhikah--greater; yogi--the yogi; jnani bhyah--than the wise; api--also; matah--considered; adhikah--greater; karmibhyah--than the fruitive workers; ca--also; adhikah--greater; yogi--the yogi; tasmad--therefore; yogi--a transcendentalist; bhava--just become; arjuna--O Arjuna.

TRANSLATION

A yogi is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogi.

(cn) The yogi, because he is concentrated on the Supersoul, is better than the karmi, tapasvi or jnani.

TEXT 47

yoginam api sarvesam
mad-gatenantar-atmana
sraddhavan bhajate yo mam
sa me yuktatamo matah

yoginam--of yogis; api--also; sarvesam--all types of; mat-gatena--abiding in Me, always thinking of Me; antah-atmana--within himself; sraddha-van--in full faith; bhajate--renders transcendental loving service; yah--one who; mam--to Me (the Supreme Lord); sah--he; me--by Me; yukta-tamah--the greatest yogi; matah--is considered.

TRANSLATION

And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.

(cn) The yogi is better than the karmi, tapasvi, jnani, but the one who is always thinking of Krsna, the bhakti-yogi, he is in a class by himself. Because he is 'bhajate yo mam' - he is worshipping Krsna with devotion.

This type of yogi is in a class by himself.

This verse completes the 'yoga-ladder'. Because it is studied up to this point that liberation comes when one, in either niskama karma or astanga-yoga, focus his consciousness on the Supersoul.

After knowledge that one is spirit, not the body, one focus his consciousness on the Supersoul and becomes liberated. And then one is a yogi, the topmost yogi. And the one who worships Krsna is the best of all. Bhakti-yoga is the pinnacle of the 'yoga-ladder'.

The next six chapters will describe the process of worshipping Krsna and concentrating on Him within.

Srila Prabhupada says in his Purport to this Text 47: "The word bhajate is significant here. Bhajate has its root in the verb bhaj, which is used when there is need of service. The English word "worship" cannot be used in the same sense as bhaj. Worship means to adore, or to show respect and honor to the worthy one. But service with love and faith is especially meant for the Supreme Personality of Godhead. One can avoid worshipping a respectable man or a demigod and may be called discourteous, but one cannot avoid serving the Supreme Lord without being thoroughly condemned. Every living entity is part and parcel of the Supreme Personality of Godhead, and thus every living entity is intended to serve the Supreme Lord by his own constitution. Failing to do this, he falls down. The Bhagavatam (11.5.3) confirms this as follows:

ya esam purusam saksad
atma-prabhavam isvaram
na bhajanty avajananti
sthanad bhrastah patanty adhah

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

In this verse also the word bhajanti is used. Therefore, bhajanti is applicable to the Supreme Lord only, whereas the word "worship" can be applied to demigods or to any other common living entity. The word avajananti, used in this verse of Srimad-Bhagavatam, is also found in the Bhagavad-gita. Avajananti mam mudhah: "Only the fools and rascals deride the Supreme Personality of Godhead, Lord Krsna." Such fools ta upon themselves to write commentaries on the Bhagavad-gita without an attitude of service to

the Lord. Consequently they cannot properly distinguish between the word bhajanti an word ``worship."

The culmination of all kinds of yoga practices lies in bhakti yoga. All other yogas are but means to come to the point of bhakti in bhakti-yoga. Yoga actually means bhakti-yoga; all other yogas are progressions toward the destination of bhakti- yoga. From the beginning of karma-yoga to the end of bhakti-yoga is a long way to self-realization. Karma-yoga, without fruitive results, is the beginning of this path. When karma-yoga increases in knowledge and renunciation, the stage is called jnana-yoga. When jnana-yoga increases in meditation on the Supersoul by different physical processes, and the mind is on Him, it is called astanga-yoga. And when one surpasses the astanga-yoga and comes to the point of the Supreme Personality of Godhead Krsna, it is called bhakti yoga, the culmination. Factually, bhakti-yoga is the ultimate goal, but to analyze bhakti-yoga minutely one has to understand these other yogas. The yogi who is progressive is therefore on the true path of eternal good fortune. One who sticks to a particular point and does not make further progress is called by that particular name: karma-yogi, jnana-yogi or dhyana-yogi, raja-yogi, hatha-yogi, etc. If one is fortunate enough to come to the point of bhakti-yoga, it is to be understood that he has surpasses other yogas. Therefore, to become Krsna conscious is the highest stage of yoga, just as, when we speak of Himalayan, we refer to the world's highest mountains, of which the highest peak, Mount Everest, is considered to be the culmination.

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

This is for the one who has developed transcendental love for Krsna. He is the highest yogi and the others are on the path towards that.

THUS ENDS THE STUDY OF CHAPTER SIX