
अथ षष्ठोऽध्यायः

Chapter 6

श्री भगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

Śrī Bhagavān uvāca

anāśritaḥ karmaphalam
kāryam karma karoti yaḥ
sa samnyāsī ca yogī ca
na niragnir na cā`kriyaḥ [1]

Translation — Śrībhagavān said, "He who performs karma without desire for its fruit is called an ascetic and a yogi, and not the one who merely abandons the fires and is a non-performer."

Exposition — A great person who is free from desire and is thereby established in Samadhi doesn't abandon karma so as to inspire the initiated and the common people. It is essentially for his knowledge of death, that he is called a Samnyāsī¹. The commoners who have not ignited the fires of yoga and are inactive have a physically limited consciousness due to their lack of yoga practice. They cannot realize the true character of death. For their lack of knowledge of the true character of death they cannot become Samnyāsis.

Common people presume that giving up family life and putting on saffron robes is Samnyas. We have reduced an exalted state of Samnyas to the status of being merely a ritual. Why cannot it occur to us that it is not possible to realize death merely by carrying out one's last rites at the time of receiving so-called Samnyas. It is absolutely essential to practice this ancient yoga for knowing the true character of death within the spell of one's life. It is only by practicing yoga that one can awaken his consciousness and can unite with the unmanifest Time, the ultimate Parameshwar by knowing Its true character. Only the one who attains this state can be called a Samnyasi in the true sense.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

yam samnyāsamiti prāhur
yogam tam viddhi pāṇḍava
na hyasamnyastasamkalpo
yogī bhavati kaścana [2]

Translation — Oh Pandava! Let it be known that yoga is that same thing which is called as Samnyas, because one who does not give up mental resolve can not be a yogi.

Exposition — Presuming themselves to be governed by physical limitations, the commoners do not try to know death nor do they have any ambition to awaken

¹ An ascetic who attains Samnyās

the innumerable dormant competencies of their mind. They do not ignite fires of yoga in their body. But, those who devote themselves to yoga for awakening all the competencies of their mind for knowing death perform yoga and consequently know death by becoming desireless. They are named as Samnyasis. Such Sthitaprajna great-beings are established in akarma, a form of Samadhi, and they do not behold any difference in yoga-karma and its result akarma.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥३॥

ārurukṣormuneryogam
karma kāraṇamucyate
yogārūḍhasya tasyai'va
śamaḥ kāraṇamucyate [3]

Translation — Karma is the only equipage for a sage desiring to go up in yoga. Serenity is said to be the means when established in yoga.

Exposition — The practice of yoga is the only equipage for establishment in Samadhi which is a reward of yoga. When this is gained, a yogi knows death and by surpassing physical limits is established in the unmanifest Time, the embodiment of infinite consciousness. He then accomplishes all desires and attains ultimate peace.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥४॥

yadā hi ne'ndriyārtheṣu
na karmasvanuṣajjate
sarvasamkalpasamnyāsī
yogārūḍhastado'cyate [4]

Translation — A renouncer of all the volitions is said to be established in yoga when he has no attachment either for sensuous objects or for karma.

Exposition — A great person who has awakened all the faculties of mind and knows death is said to be established in yoga. Being established in the consciousness of the immense mind that is beyond the senses, the great person is not confined to the senses nor does he have any attachment for their objects. His principal desire of awakening his consciousness being already accomplished, other narrow desires never arise in him again.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६॥

uddharedātmanā'tmānam
nā'tmānamavasādayet
ātmai'va hyātmano bandhur
ātmai'va ripurātmanāḥ [5]

bandhurātmā'tmanastasya

yenā'tmai'vātmanā jitāḥ
anātmanastu śatrutve
vartetā'tmai'va śatruvat [6]

Translation — One should try for self-upliftment, should not cause self-dejection, for, one is his own friend and also one is his own enemy.

Exposition — He, who masters himself, is his own friend and the one who does not master himself, is his own enemy i.e. he behaves with himself with enmity.

One, who experiences immensity of his entire mind by igniting the fires of yoga, realizes that it is only through oneself that one can know oneself. Also, for lack of this self-realization, he only affirms his limitations. The great persons who have known their state of self-being are their own friends. A commoner, who has no ambition for awakening the dormant capacities of his mind, is his own enemy.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥

jitātmanāḥ praśāntasya
paramātmā samāhitāḥ
śītoṣṇasukhaduḥkheṣu
tathā mānāpamānayōḥ [7]

Translation — Happiness and sorrow, heat and cold, honor and dishonor are all at par for them who have won themselves and who remain absorbed in the quiet Paramatma.

Exposition — A great person, who, by himself, has thoroughly apprehended all his competencies, experiences the immensity of his mind and is fully established in that Soul of the soul, the Paramatma, the unmanifest presence behind that immensity. Such a great person beholds honor-dishonor, joy-grief, heat-cold etc. as manifold manifestations of one singular consciousness and completes the journey of his life.

ज्ञानविज्ञान तृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समालोष्टाश्मकांचनः ॥८॥

jñānavijñāna tṛptātmā
kūṭastho vijitendriyaḥ
yukta ityucyate yogī
samaloṣṭāśmakāñcanaḥ [8]

Translation — One who is self saturated by the knowledge of gross as well as subtle, does not transform, has conquered the passions, and beholds stone and gold at par, such a yogi is called accomplished.

Exposition — A great person, who knows the latent immensity in his body, also considers the body as divine. He has an understanding that body itself is that field which when tilled by the practice of yoga and sown with the seeds of knowledge, yields the crop of immensity. Such a great soul becomes completely free from resolves. By knowing the body and the unmanifest presence that lies beyond the body, he remains immersed within himself. He becomes equanimous by knowing the entire creation as a manifestation of that unmanifest Time.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥९॥

suhṛṇmitrāryudāsīna-
madhyasthadveṣyabandhuṣu
sādhuṣvapi ca pāpeṣu
samabuddhirviśiṣyate [9]

Translation — He, who has the same feelings for the kind-hearted, friends, enemies, the indifferent, mediators, and the despicable as well as for brothers, sages and also the sinners, is a great person.

Exposition — When his consciousness gets liberated from physical limitations by the practice of the first stage of yoga i.e. Brahma-granthi-bhedan, a yogi begins to perceive Vasudev, who is so named because he resides in the heart of all the creatures. By beholding Vasudev in the heart of all the creatures he beholds everybody at par.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०॥

yogī yuñjīta satatam
ātmānam rahasi sthitaḥ
ekākī yatacittātmā
nirāśīraparigrahaḥ [10]

Translation — Living a solitary life, self-controlled and without equipage, a yogi should perfect himself incessantly.

Exposition — By crossing the physical limitations, or to describe in yoga parlance, when the practice of Brahma-granthi-bheda is perfected, a yogi proceeds to perform the practice of hṛdaya-granthi-bheda, or Visnu-granthi-bheda, to know the true nature of Vasudev who resides in the heart of everybody. Bhagavan Shrikrishna now narrates that splendid practice.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥११॥

śucau deśe pratiṣṭhāpya
sthiramāsanamātmanaḥ
nā'tyucchritam nā'tinīcam
cailājīnakuśottaram [11]

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥१२॥

tatrai'kāgram manaḥ kṛtvā
yatacittendriyakriyaḥ
upaviśya'sane yuñjyād
yogamātmaviśuddhaye [12]

Translation — Living at a holy place, neither a hill nor a dale and seated upon a carpet of grass, deer skin and cloth with a focused mind and all physical and

mental activities duly controlled, a yogi should take the seat and then practice yoga.

Exposition — When a yogi qualifies for the practice of hr̥daya-granthi-bheda, he is graced by the guru with the advice of this secret practice and while living alone at a holy place that is neither at a mountain top nor quite close to the sea level, he should prepare his seat by laying a grass carpet, cover it with deer skin and then cover it with a silk cloth.

Seated upon this, he should practice this special expedient of yoga to know in Its entire immensity, the immensity of Time prevailing in the heart which is named Vasudev.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥

samam kāyaśirogrīvam
dhārayannacalam sthiraḥ
samprekṣya nāsikāgram svam
diśāścā`navalokayan [13]

Translation — The body, head and the neck retained straight and still, eyes fixed straight in front of the nose and not looking in other directions.

Exposition — He, whose consciousness is established beyond his physical limitations, should poise his body and perform a special kriya of the head and the neck, and sitting still as a result of above, should fix his eyes in the blank straight in front of the nose. Being established in the consciousness of the Void that not only contains the corporeal matter but is also the very support of all the motions of matter, he, by doing this practice attains thorough knowledge of the Conscious Void which contains all the matter and is named by the knowers after Lord Vishnu, the fosterer of the entire world.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥१४॥

praśāntātmā vigatabhīr
Brahmacārivrate sthitaḥ
maṇaḥ samyamyā maccitto
yukta āsīta matparaḥ [14]

Translation — Established in the observance of continence, a fearless and quiet person, by controlling his mind, should devote his mind to Me and should stay firm by conducting himself towards Me.

Exposition — He, who is into the practice of knowing the consciousness of the Conscious Void, has attained a fearless and peaceful disposition by virtue of already surpassing the physical limits. Such a great man is said to be established in celibacy even while he is endeavoring to be established in the consciousness of Void.

Many thinkers have explained the natural attraction of a man towards a woman and the natural attraction of a woman towards a man in a somewhat perverse manner. They have badly condemned women-folk in the name of so-called continence. So much so, that women have been called a doorway to hell.

Unnatural observance of celibacy was imposed on the yogis whereby not only their entire personality was frustrated, they couldn't attain continence either.

A new facet reveals itself if we ponder in greater depth over this. I expound that attaining continence is impossible without the company of a woman although exceptions to this can be there. When the root cause of attraction towards a woman is understood, a man is lifted above this attraction. Same thing applies to the attraction that a woman has towards a man. Dealing first with the attraction a man has for a woman – not to have a fascination for a body which was once the very support of our life, both before birth and after birth, would be surprising. In this connection, thinkers have made a frightful description of the state of gestation. But was the spell of gestation really so frightful? Reviewed on the basis of latest knowledge, quite a different story emerges.

We were entirely carefree when we were in the womb. A female body was supporting our life; neither was there any anxiety for food nor the fear of injury nor the worry of heat or cold, nor was there any need even to breathe. We were satisfied and the basis of this satisfaction was a female body which we called as the mother. Subsequent to the throes of birth, if it can be called throes at all, when we were helpless, it was a woman who was the sole support of our life. In her breasts was flowing the juice of our life. It was a female body that was central to our life. Can we consider attraction for such a female body as abnormal? Should we describe a woman who was a doorway to life to us, as a doorway to hell? I affirm that this would be a great blunder. Perhaps, they could not understand this natural attraction that a man has for a woman, and called this attraction as abnormal. Those who have pondered upon Indian wisdom and have practiced this ancient yoga with a desire to attain Samadhi know that it is knowledge alone that liberates. A yogi is liberated from the attraction of everything that he knows. Those who could understand life by ascending the ladder of knowledge became free from the attraction of life and were called "Jivanmukta".

Now take the case of the natural attraction a woman has for a man. A female body is created entirely for motherhood, and it is this body which performs the noble task of manifesting an unmanifest consciousness through the medium of a physical form. We are all aware that a woman cannot become a mother without the cooperation of a man just as a man cannot become a father without the cooperation of a woman and womanhood is fruitless without motherhood. This is the main basis for the attraction a woman has for a man.

When traditions of this ancient yoga became almost extinct in this world and thinkers failed to analyze these natural attractions, these failed thinkers just mis-called these mutual attractions as being abnormal. Perhaps they could not understand that the passion of love is the basis of perpetuation of life. Passion of love was treated in isolation from motherhood and fatherhood. So much so that motherhood was worshipped but a love-sick woman was condemned, a love-lorn man was condemned but fatherhood was held high. The fact that motherhood and fatherhood emerge from love was forgotten. Ancient sages realized the divinity of love and gave it due respect. Divinity of love was distorted in the middle-ages.

No one can attain Brahmacharya by worshipping motherhood along with condemning a woman's love-sick form. Neither can any woman become a Brahmacharini by condemning a man and by simultaneously acclaiming fatherhood. Only those yogis and yoginis² could attain Brahmacharya who were

² Female yogi

able to know the root cause of attraction between a man and a woman and became free from this attraction by way of this knowledge. They experienced the divine strength of love and by restraining the orgasmic discharge, became Urdhvaretā³.

Continence surely is a great power. When Arjun asked Lord Shrikrishna “what is Brahma?” he came the answer – “Aksaram Paramam Brahma”, that which does not perish is Brahma. Ancient sages realized this truth and concluded, as a result of their sedulous practice of yoga, that only those yogis could attain Brahmacharya who were able to restrain the fall of their vital fluid. They could know the unmanifest imperishable Brahma by becoming imperishable themselves.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥

yuñjann evam sadā 'tmānam
yogī niyatamānasah
śāntim nirvāṇaparamām
matsamsthām adhigacchati [15]

Translation — Established in Me by appropriating himself in this manner, a yogi with a self restrained mind, who is apt at all times, attains the peace that is beyond death.

Exposition — Being already free from physical limitations, a yogi who is into the practice of hṛdaya-granthi-bheda is in full control of his mind. He knows the conditions beyond death even during his lifetime and becomes quiet by way of his establishment in the consciousness of the Conscious Void that supports all the matter together with its motion.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥

nā 'tyaśnatastu yogo 'sti
na cai 'kāmtam anaśnataḥ
na cā 'tisvapnaśīlasya
jāgrato nai 'va cā 'rjuna [16]

Translation — Oh Arjun! This yoga does not suit those who eat in excess or who fast, and those who sleep far too much or remain awake.

Exposition — Only he is suitable and qualified for this practice who has known the correlation of the mind and the body and also he, who, in spite of having controlled his imagination, has not been able to awaken all the capabilities of his mind but has advanced far enough in awakening his mind after fulfillment of Brahma-granthi-bheda.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

yuktāhāravihārasya

³ Perpetual celibacy

yuktaceṣṭasya karmasu
yuktasvapnāvabodhasya
yogo bhavati duḥkhahā [17]

Translation — This yoga that takes away sorrow is for them who maintain a decent comportment, make suitable efforts for karma, and possess appropriate knowledge and take enough sleep.

Exposition — Only he, who is devoted to the practice of this yoga and has already restrained and focused all acts and efforts of his body by means of practice of Brahma-granthi-bheda, and has realized the truth of the immensity beyond the body which commoners presume to be dream-like, becomes successful in this second stage, a special process of yoga that causes establishment in the consciousness of the Void. Only a great being can realize the true character of the consciousness of this Conscious Void.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्येच्यते तदा ॥१८॥

yadā viniyatam cittam
ātmany evā 'vatīṣṭhate
niḥspr̥h̥ḥ sarvakāmebhyo
yukto ity ucyate tadā [18]

Translation — When an extraordinarily controlled mind is established in itself, then, free from the craving of all desires, (he) is said to be 'Yoga Yukta'.

Exposition — When a yogi knows the true character of the consciousness of the Void, he acquires appropriate capacity to know the consciousness of the Time that is replete in the Void. In this state, with all his desires fulfilled, he is said to be accomplished in yoga.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९॥

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्रचैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२०॥

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥

yathā dīpo nivāstho
ne 'ngate so 'pamā smṛtā
yogino yatacittasya
yuñjato yogam ātmanāḥ [19]

yatro 'paramate cittam
niruddham yogasevayā
yatra cai 'vā 'tmanā 'tmānam
paśyann ātmani tuṣyati[20]

sukham ātryantikam yat tad
buddhigrāhyam atīndriyam

vetti yatra na cai `vā `yam
sthitaś calati tattvataḥ [21]

Translation — Simile of a lamp burning in still air that does not flicker is applied to the focused mind of a self-accomplished yogi.

When a mind that is restrained by assimilation of yoga becomes desireless, then, beholding himself, a yogi remains self-satisfied.

When he experiences that trans-physical ecstasy that is within the grasp of the intellect, then established in this state, a yogi does not drift away from the truth.

Exposition — A great yogi who successfully passes this second stage practice of hridaya-granthi-bheda of ancient yoga, is established in the consciousness of the Void. In this state of Samadhi, when he is breathless, his eyes are still, his heart beats cease and he appears dead to the commoners, he directly perceives the embodiment of the Time, the Vasudev in his entire immensity and he stays satisfied within himself. He, who experiences this superb state, performs karma so as to inspire other yogis and commoners, after his withdrawal from the state of Samadhi. Though he appears limited in the body, he is actually omnipotent.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥२२॥

yam labdhvā cā `pram lābham
manyate nā `dhikam tataḥ
yasmin sthito na duḥkhena
guruṇā `pi vicālyate [22]

Translation — This attainment is such that there is no attainment beyond and a position such that not even great sorrow causes any agitation.

Exposition — To a great person, who by practicing this ancient yoga, gets a direct darshan of Vasudev that resides in everybody's heart, there is nothing better in this world than knowing Him. The events that are extremely painful to masses are insignificant to such great persons. They behold Vasudev everywhere and remain in bliss.

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३॥

tam vidyād duḥkhasamyoga-
viyogam yogasamjñitam
sa niścayena yuktavyo
yoga `nirviṇṇacetasā [23]

Translation — That, which causes a disassociation from the association of sorrows, is called 'Yoga'. It should be practiced with great spirit and determination.

Exposition — It is quite frustrating for a common man to realize that most of the competencies of his mind are dormant. While endeavoring to activate those dormant mental activities, he, by good fortune, receives advice of this secret ancient discipline from a sagacious great person. He then spiritedly practices this

ancient yoga with a determination to awaken all his faculties after receiving the advice.

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥२५॥

samkalpaprabhavān kāmāms
tyaktvā sarvān aśeṣataḥ
manasai `ve `ndriyagrāmam
viniyamya samantataḥ [24]

śanaḥ-śanair uparamed
buddhyā dhṛtigṛhītayā
ātmasamstham maṇaḥ kṛtvā
na kimcid api cintayet [25]

Translation — By giving up all the desires that originate from imagination, and by taming the flock of sense organs from all sides by means of the mind and by gradually attaining Vairagya⁴, one should fix his mind on himself with a confident intellect and should stay free from reflection.

Exposition — Imagination is the most powerful flow in this world. Those who are imaginative and yet are able to control their imagination by yoga are possessed of the power to do anything in this world. Only such persons can acknowledge the immense capacity of their mind. By controlling all their sense organs by means of the mind i.e. by controlling the imagination of sensuous objects, they can focus their unlimited imagination into the Ultimate Truth and thereby know It. A yogi, who practices this ancient yoga, experiences the immense potency of his mind when he knows the correlation of the mind and the senses by his pure intellect. He is able to understand that what is considered commonly as a state of 'no thought' i.e. Nirvicār is to be established in pure thought by rising above the word and the visual that supports common thinking. A yogi established in pure thought alone is able to know the true character of the consciousness of that ultimate Void.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥

yato-yato niścarati
manaś cañcalam asthiram
tatas-tato niyamyai `tad
ātmany eva vaśam nayet [26]

Translation — This unsteady and fickle mind should be restricted from wherever it strays and should be made self-compliant.

Exposition — Those, who have most of their consciousness dormant, do not consider the immense consciousness of the mind to be real, as they utilize only a small portion of their unlimited consciousness. Because of their lack of ambition,

⁴ Detachment

that limited consciousness of theirs keeps them confined only in the imagination of sensuous objects. Whereas those who have a reflection of the infinite dormant consciousness of their mind and are practicing yoga to awaken it with full enthusiasm, advance gradually towards immensity and cross all physical limitations.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ।।२७।।

praśāntamanasam hy enam
yoginam sukham uttamam
upaiti śāntarajasam
Brahmabhūtam akalmaṣam [27]

Translation — Supreme happiness comes to a yogi whose mind is unusually calm, whose passions are quiet, and who is pure and is united with Brahman.

Exposition — Those great persons, who could eliminate the limitations of their consciousness by practicing this ancient yoga on receiving its advice, became ecstatic by awakening themselves and by establishing themselves in the consciousness of the Void, the imperishable Brahma which is beyond them.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ।।२८।।

yuñjann evam sadā `tmānam
yogi vigatakalmaṣaḥ
sukhena Brahmasamsparśam
atyantam sukham aśnute [28]

Translation — A sinless yogi continuously perfects himself in this way and becomes ecstatic by the delight of his intimacy with Brahman.

Exposition — Delivered from the sin of limited consciousness, a yogi awakens his immense consciousness by yoga, and thereby established in the Conscious Void, he becomes super satisfied by the ecstasy of receiving a direct darshan of Vasudev.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ।।२९।।

sarvabhūtastham ātmānam
sarvabhūtāni cā `tmani
īkṣate yogayuktātmā
sarvatra samadarśanaḥ [29]

Translation — An accomplished yogi, who beholds himself in all creatures and all creatures within himself, beholds everything evenly.

Exposition — A great being who knows the true character of Vasudev who is present everywhere in the Conscious Void, beholds Him in his heart and also beholds Him in the heart of all creatures. A great person who is thus established in the consciousness of the Void acknowledges himself as a manifestation of

Vasudev who has a hue of blue sky, and beholds this entire creation and all its creatures as His numinous manifestations.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

yo mām paśyati sarvatra
sarvam ca mayi paśyati
tasyā 'ham na prāṇaśyāmi
sa ca me na prāṇaśyati [30]

Translation — To him, who beholds Me all the time and also beholds the entire Time within Me, neither am I invisible nor is he invisible to Me.

Exposition — After achieving hridaya-granthi-bheda, a yogi beholds the Conscious Void everywhere and gets a darshan of Vasudev everywhere. Vasudev Himself graces the yogi established in the consciousness of the Void and inspires him to know in Its true character, the consciousness of the Time that is immanent in the consciousness of the Void.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥

sarvabhūtasthitam yo mām
bhajaty ekatvam āsthitāḥ
sarvathā vartamāno 'pi
sa yogī mayi vartate [31]

Translation — Established in the unity, a yogi takes refuge in Me who is present in all the creatures, and present at all times, he deals only in Me.

Exposition — A great person, who, by his practice of hridaya-granthi-bheda has realized that this conscious sky holds all matter and the original consciousness of this sky itself is Vasudev, beholds in this visible world the expansion of the consciousness of the Void.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

ātmaupamyena sarvtra
samam paśyati yo 'rjuna
sukham vā yadi vā duḥkham
sa yogī paramo mataḥ [32]

Translation — Oh Arjuna! He who beholds all creatures at par with himself, and perceives joy and grief evenly, such a yogi is exalted.

Exposition — A yogi who is established in the consciousness of the Void and has begun to know Its true character has his sight focused on the Void and focused in a realm beyond the reach of the vision. He directly perceives the fosterer of the entire world, Vasudev, the Lord Vishnu.

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चंचलत्वात्स्थितिं स्थिराम् ॥३३॥
चंचलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३४॥

Arjuna uvāca

yo `yam yogas tvayā prokṭaḥ
sāmyena madhusūdana
etasyā `ham na paśyāmi
cañcalatvāt sthitim sthirām [33]

cañcalam hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyā `ham nigraham manye
uāyor iva suduṣkaram
śribhagavān uvāca [34]

Translation — Arjuna said, “Oh Madhusudan, being fickle, I am unable to grasp the steady state of yoga that you have expounded.

Because, Oh Krishna! Conscious mind is unsteady, disturbing and mighty. I find that controlling the conscious mind, like controlling the wind, is extremely difficult.”

Exposition — To those common persons who have no intuition of the dormant capacities of their mind and therefore have no aspiration to awaken them, this ancient discipline of yoga appears impossible because they cannot even imagine its results. A small bit of their consciousness that is awake is limited in physical boundaries, which is why they cannot even imagine a state beyond the body and the organs. They do not realize that the immense consciousness of the mind can be awakened by means of this discipline of yoga.

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥

Śrī Bhagawan uvaca

asamśayam mahābāho
mano durnigraham clam
abhyāsenba tu kaunteya
vairāgyeṇa ca gṛhyate [35]

Translation — Bhagawan Shrikrishna said, “Oh Mahabaho! No doubt this mind is fickle and irrepressible. But it can be tamed by practice and Vairagya.”

Exposition — One, who is devoted to awaken the dormant consciousness of his mind, faces difficulties in the beginning due to the consciousness being confined in physical limits. But when he successfully passes the practice of Brahma-granthi-bheda, the first stage of this ancient yoga, by putting in a determined continuous practice, he develops aversion for sensuous objects, and, by rising

above the physical limits, he begins to experience the immensity of his consciousness.

When we thoroughly grasp a level of consciousness through our practice, we become free from its attraction and move beyond it. Yogis know that the result of yoga is always Vairagya i.e. a state of desirelessness. It may be said that when we are satisfied by studying some situation, that satisfaction causes a feeling of weariness. This weary feeling itself becomes the cause of loss of desire for that particular situation.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ।।३६।।

asamyatātmanā yogo
duṣprāpa iti me matiḥ
vaśyātmanā tu yatatā
śakyo'vāptum upāyataḥ [36]

Translation — It is my conviction that this yoga is unattainable to those who have an unrestrained conscious mind, but is well within the reach of those self-controlled ones who make efforts.

Exposition — Common men neither have an ambition to awaken dormant capacities of their mind, nor they make efforts to know it, and without effort they do not receive it either. Whereas those who have realized that most of the immense consciousness of their mind is dormant and make an effort for getting initiated into the practice of ancient yoga to awaken it, are graced with this by the great authorities of this discipline.

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ।।३७।।

कच्चिनोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ।।३८।।

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ।।३९।।

ayaṭiḥ śraddhayo `peto
yogāc calitamānaśaḥ
aprāpya yogasamsiddhim
kāṁ gatim kṛṣṇa gacchati [37]

kaccin no'bhayavibhraṣṭaś
chinnābhram iva naśyati
apraṭiṣṭho mahābāho
vimūḍho brahmaṇaḥ pathi [38]

etan me samśayam kṛṣṇa
chettum arhasy aśeṣataḥ
tvadanyaḥ samśayasyā `sya
chettā na hy upapadyate [39]

Translation — Arjuna said, "Oh Krishna! A devoted person who is a laggard and drifts away from practice and does not gain full results of yoga, what destination does he reach?"

Oh Mahabaho! Does a bewildered and unaccomplished person on his way to Brahman get corrupted from both ends and perish like a riven cloud?

Oh Krishna! Only you are capable of dispelling my doubts completely because there can not be anyone else other than you who could dispel these doubts."

Exposition — Most beginner yogis have this question on their minds, 'those who are doing a stage by stage practice of this ancient discipline of yoga on receiving its advice, what would happen to them, if for some reason their life ends before attaining Samadhi that is the result of their practice'.

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥४०॥

śribhagavān uvāca
pārtha nai `ve `ha nā `mutra
vināśas tasya vidyate
na hi kalyāṇnakṛt kaścid
durgatim tāta gacchati [40]

Translation — Śrī Bhagawan said, "Oh Partha! He is perished neither in this world nor in the world beyond, for no one who does welfare begets misfortune, oh Taat⁵!"

Exposition — If the life of a yogi, who is doing stage-wise practice of this ancient yoga, ends for some reason even before he attains Samadhi by awakening his dormant immense consciousness, then even in this condition a yogi does not meet misfortune.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

prāpya puṇyakṛtām lokān
uṣṭivā śāśvatīḥ samāḥ
śucīnām śrīmatām gehe
yogabhṛṣṭo `bhijāyate [41]

athavā yoginām eva
kule bhavati dhīmatām
etad dhi durlabhataram
loke janma yad īdrśam [42]

⁵ A term of affection, endearment applied to juniors, pupils, children etc. as well as a term of respect for elders and other venerable persons.

Translation — Tempered in yoga, (he) begets the eternal worlds by virtue of his pious deeds, stays there and is reborn in a pious and glorious family.

Or (he) is reborn in the family of sagacious yogis. Such a birth is extremely difficult and rare to earn in this world.

Exposition — A yogi, whose life ends for some reason before completely awakening his immense consciousness, crosses physical limitations through the medium of death as a result of this sacred yoga-practice. He grasps an experience of that ultimate immense consciousness of the Void in the subtle worlds for a long time and is reborn in the clan of great men through the medium of the body of a virtuous wife. Those yogis, whose life ends for some reason after carrying out the practice of hridaya-granthi-bheda of this ancient yoga, take a deep experience of that most fierce, starry, immense consciousness of the Time and are born to a yogini mother in the clan of yogis. Compared with the birth of common people, such births are extremely distinguished and are said to be rare to occur.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥

tatra tam buddhisamyogam
labhate paurvadehikam
yatate ca tato bhūyaḥ
samsiddhau kurunandana [43]

Translation — Oh Kurunandan! He gets connected with the intellect gained in his preceding embodiment and again endeavors for accomplishment under its influence.

Exposition — Such great men, under the influence of the fierce practice performed in their preceding life, perform a sedulous practice of yoga to know the true character of the Unmanifest by means of their newly acquired body.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दं ब्रह्मा अतिवर्तते ॥४४॥

pūruābhyāsenā tenai `va
hriyate hy avāśo ` pi saḥ
jijñāsura api yogasya
śabdabrahmā `tivartate [44]

Translation — Emancipated due to his past practice, a seeker of yoga surpasses Sabda-Brahma⁶.

Exposition — Having already accomplished the practice of hridaya-granthi-bheda by means of his past body, and having thereby overstepped 'Anahada Nada'⁷ that pervades the consciousness of the Void, a yogi proceeds to perform the next practice of Rudra-granthi-bheda. A yogi then embarks on a great effort to perfect the third yoga stage of Muladhar-granthi-bheda for knowing the Time, also called 'Muladhar' for being the support of all supports.

⁶ A world characterized by sound Conscious Void

⁷ Unbeaten sound

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५॥

prayatnād yatamānas tu
yogī samśuddhakibīṣaḥ
anekajanmasamsiddhas
tato yāti parām gatim [45]

Translation — A yogi who practices with perseverance becomes pure and is accomplished after several incarnations to reach that ultimate destination.

Exposition — Having overcome the fear of death due to the practice of yoga performed in several of his past incarnations, a yogi, who has surpassed physical limitations on several occasions through the medium of death, is established in the Conscious Void. He performs sedulous practice of yoga to know the true character of the consciousness of the Time that lies beyond the Void, and, thereby becomes one with It by knowing It.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥

tapasvibhyo `dhiko yogī
jñānibhyo `pi nato `dhikāḥ
karmibhyaś cā `dhiko yogī
tasmād yogī bhavā `rjuna [46]

Translation — A yogi is greater than an ascetic, especially honorable than the knowers, is greater even than those who do karma. Therefore, Oh Arjuna! Be a yogi.

Exposition — A yogi, who is doing sedulous practice of Rudra-granthi-bheda to know the consciousness of the Time that is beyond the Void and is immanent in the Void and pervades this visible world and yet remains beyond this, such a yogi is at a higher stage than those who are doing primary expedients of yoga to know their physical limitations; and he is distinct from those who have realized their physical limits. He is also at a higher stage than those yogis who are doing efforts for hrdaya-granthi-bheda and have realized themselves.

One ought to put in great efforts to earn the capability for this final stage to know the true character of the consciousness of the Time by successfully passing all the stages of this yoga.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥४७॥

yoginām api sarveṣām
madgatenā `ntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ [47]

Translation — Even amongst all the yogis, that devoted one, who by his devout mind attains Me, that most accomplished yogi is honored by Me.

Exposition — The greatest among all the yogis is the one who has crossed all physical limits, and is established in the consciousness of the Void by awakening the immense consciousness of his mind; and has thereby begun to know the consciousness of the Time that is replete in the consciousness of the Void. Such a great man is honored by the ultimate Supreme Being, the brilliance of all brilliance, the unmanifest Time Itself.

Thus ends the first chapter named Dhyana Yoga in the Upanishad of the Shrimadbhagavad Gita, Brahma-Vidhya (the discipline of knowing the Absolute), the yogic scripture, and the dialogue between Arjuna and Lord Krishna.