

CHAPTER 6 DHYANA YOGA

Connection between Chapter 5 and Chapter 6

- ❖ Krishna, by discussing *astanga-yoga*, establishes it as an impractical path; and therefore one should reject it in favor of *bhakti-yoga*
- ❖ *Astanga-yoga* was mentioned in Text 5.27, to set a scene for Chapter 6
- ❖ Before practicing advanced stages of *astanga-yoga* (as described in Texts 5.27 – 5.28), one must become:
 - Purified by '*Niskama-karma-yoga*'
 - One must be in full control of mind
 - One must be completely indifferent to and unaffected by all material things

BREAKDOWN OF CHAPTER 6

SECTION I (6.1 – 6.4) — ADVANCING IN YOGA THROUGH DETACHED WORK

- Astanga yogis, like *niskama-karma-yogis*, engage in detached work to advance.

SECTION II (6.5 – 6.9) — THE YOGARUDHA STAGE – GIVING UP WORK

- A yogi may even give up *niskarma karma yoga* when his mental control reaches the stage of regarding well-wishers, the envious, the pious and sinners equally.

SECTION III (6.10 – 6.32) — FURTHER STAGES IN THE PRACTICE OF YOGA

- Krishna describes the practices of *astanga-yoga*
- The result are '*Yogarudha* (the perfectional stage)' and ultimately '*the vision of the Supersoul*'.

SECTION IV (6.33 – 6.36) — NECESSITY OF CONTROLLING THE TURBULENT MIND

- Although control of mind is undoubtedly a difficult process, nevertheless...
- Control of mind is essential and obtainable only by constant practice and detachment.

SECTION V (6.37 – 6.45) — THE DESTINATION OF THE UNSUCCESSFUL YOGI

- Unsuccessful transcendentalists obtain either heavenly enjoyment followed by an aristocratic birth (if they are slightly advanced) or birth in a family of wise transcendentalists that bring them immediate further training (if they are more advanced)

SECTION VI (6.46 – 6.47) — THE TOPMOST YOGI

- Yogis are greater than empiricists, fruitive workers and ascetics.
- Of all yogis, those who with full faith always think of Krishna and render transcendental loving service to Him, are the highest of all

SECTION I (6.1 – 6.4)
ADVANCING IN YOGA THROUGH DETACHED WORK
(From *Niskama-karma-yoga* to stage of meditation)

PRACTICAL APPLICATION OF SECTION I

- True renunciation manifests in detachment from possessiveness and enjoying propensities, and not necessarily in cessation of activities
- Krishna consciousness is the ultimate plane of selflessness, because a devotee only desires the pleasure of Krishna

Text 6.1

THEME: One should not prematurely renounce his duties, because actually, it is by giving up the desire for fruits of one's action and by working as obligated, one becomes a "true sannyasi" or a "true yogi"

❖ **Criteria of 'perfect sannyasi' and 'perfect yogi'**

- To work unattached to fruits of one's work
- To work as he is obligated
- Not he who lights no fire and performs no duty

FOCUS OF LEARNING: PURPORT 6.1

(a) **Karma-yoga is better than astanga-yoga because**

- Astanga-yoga, as a means to control mind and senses is very difficult especially in this age
- Everyone in this world is working for personal self-interest (personal or extended).
Sannyasis and mystic yogis are also self interested as follows:
 - Sannyasis – They are always seeking oneness with impersonal *Brahman* (desiring liberation) and they cease to perform their prescribed duties like '*agnihotra yajnas*' etc.
 - Mystic yogis – They also seek some satisfaction for their personal self by aspiring for mystic perfections (siddhis)
- But the criteria of perfection is "to act in Krishna consciousness and not with a view to enjoy the fruits of one's work"
 - Analogy: Limbs as part and parcel of the whole are supposed to serve the whole – Similarly Krishna consciousness is the duty of all living entities

(b) **Therefore definition of 'perfect sannyasi' and 'perfect yogi'** – Those who work only for the satisfaction of Krishna without any self-interest

- Conclusion: Krishna conscious devotee is the most perfect and true *sannyasi* and *yogi*
- e.g. Lord Caitanya prays for devotional service as the ultimate perfection – "*na dhanam na janam...*"



LINK BETWEEN TEXTS 6.1 & 6.2:

Krishna will now explain the relationship between *sannyasa* and *yoga*

Text 6.2

THEME: Detached action is same as renunciation because both require freedom from desire of sense gratification.

FOCUS OF LEARNING: PURPORT 6.2

- (a) **Real *sannyasa-yoga* or *bhakti* implies knowledge of one's constitutional position as living entity and acting accordingly:**
- **Constitution of living entity:**
 - No separate independent identity, but part and parcel of the Supreme
 - Marginal energy of Supreme
 - Conditioned state – When the living entity is entrapped by material energy, it is called conditioned state
 - Real natural state of Life – When the living entity is Krishna conscious or aware of spiritual energy
 - **Stage of complete knowledge** – When living entity ceases all sense-gratifying activities and acts according to spiritual constitution
 - How *Yogis* achieve this stage – *Yogis* practice this stage by restraining senses from material attachment
 - How devotees achieve this stage – He has no opportunity to engage senses in anything other than Krishna; which implies, he is in a stage of complete knowledge
 - Therefore Krishna conscious person is a perfect *sannyasi* and *yogi*
 - Therefore *bhakti* includes the purpose of *jnana* (knowledge) and *yoga* (controlling senses)
- (b) **Failure of “*jnana*” and “*yoga*”, if we do not give up activities of selfish nature:**
- Real aim of life is to give up all selfish satisfaction and be prepared to satisfy the Supreme
 - Who fails in this aim – One with no information of the Supreme must engage in selfish activities
 - Who fulfils this criteria fully – Only a Krishna conscious persons who has no desire for sense enjoyment and always engaged for the enjoyment of the Supreme



LINK BETWEEN TEXTS 6.2 & 6.3

Krishna now explains that the *yoga* process is divided into two levels.

Text 6.3

THEME: Two levels of yoga practice – In the beginning stages, one should continue to perform his activities, giving up the desire to enjoy the fruit

1. ***Yogaruruksa* stage** – “Beginning Stage” in which prescribed duties are essential to gradually purify one of fruitive desires
 - Work, cultivating detachment
 - Also practicing *asanas*, etc.
2. ***Yogarudha* stage** – “Advanced Stage”; after achieving freedom from desires that impel fruitive work, one retires from active duties for contemplation and meditation
 - When *pratyahara* is perfect
 - Stop Working (‘*Dhyana*’ stage)

FOCUS OF LEARNING: PURPORT 6.3

- (a) **Yoga** – Process of linking oneself with the Supreme
- (b) **Analogy: Yoga is compared to a ladder**
 - It begins from the lowest material condition of living entity to topmost spiritual realisation
 - Complete ladder is called *yoga*, divided into 3 parts: *Jnana-yoga*, *Dhyana-yoga*, *Bhakti-yoga*
 - Beginning is called *Yogaruruksa*, Highest rung is called *Yogarudha*
- (c) **“Understanding the gradual progress in *astanga-yoga* practice”**
 - Attempts in the beginning to enter into meditation through regulative principles of life and practice of different sitting postures are considered fruitive material activities
 - All such activities lead to achieving perfect mental equilibrium to control the senses
 - When one is accomplished in practicing meditation, he ceases disturbing mental activities
- (d) **How Krishna consciousness situates one on the platform of “meditation” – in beginning itself**
 - Because always thinking of Krishna
 - Constantly engaged in Krishna’s service
 - Ceased all material activities

 **LINK BETWEEN TEXTS 6.3 & 6.4:** Srila Visvanatha Cakravarti Thakura answers the question “Should the *ashtanga-yogi* perform his prescribed duties as long as he lives?”. He says that this third text describes how in the *yogaruruksa* (beginning) stage, one works in *niskama-karma-yoga* while simultaneously practicing *ashtanga-yoga*. That purifies his heart. When the aspiring yogi becomes elevated in his practice to the point of *yogarudha*, he gives up *niskama-karma-yoga* and practices *astanga-yoga* exclusively. Srila Baladeva Vidyabhushana adds, “The *yogarudha* stage begins at *dhyana*, which is described in the next verse

Text 6.4

THEME: This verse explains the *Yoga-rudha* stage – In later stages, when the practitioner is completely purified, he can also give up the work itself

- ❖ This is the stage when one:
 - Renounces all material desires, and
 - Neither acts for sense gratification, nor engages in fruitive acts

FOCUS OF LEARNING: PURPORT 6.4

- (a) **Krishna consciousness fulfils all the criteria of *Yoga-rudha* stage** by engagement in transcendental loving service
 - One is always pleased in himself and is no longer engaged in sense gratification
 - Krishna conscious person can do everything for Krishna’s satisfaction and thus perfectly detach from sense-gratification
- (b) **Without Krishna consciousness –**
 - Senses always need one engagement and without Krishna consciousness they automatically are engaged in sense-gratification
 - One is always seeking self-centered or extended selfish activities
- (c) **Krishna consciousness vs *Astanga-yoga*** – To practice *astanga-yoga* without realization of Krishna implies:
 - One must mechanically try to escape material miseries before being elevated to the top rung of yoga ladder

SECTION II (6.5 – 6.9) THE YOGARUDHA STAGE – GIVING UP WORK

 **LINK BETWEEN SECTION I & SECTION II:** Non attraction to sense objects and mind control is required to come to *yogarudha* stage (advanced stage). Therefore importance of mind control is focused now in Texts 6.5 – 6.6. Thus Krishna discourages Arjuna by indicating impracticality of path

PRACTICAL APPLICATION OF SECTION II

Success in yoga practice comes when one achieves
Paramatma realization as a direct result of controlling the mind

Texts 6.5 – 6.6

COMMON THEME: Role of mind as friend/enemy in *yoga*

- ❖ **Controlled mind** as a friend:
 - Follows dictation of Supersoul
 - Detached from sense gratification
 - Result – Elevates us
- ❖ **Uncontrolled mind** as an enemy:
 - Follows dictation of lust, anger, illusion, etc.
 - Attached to sense gratification
 - Result – degrades and entangles

FOCUS OF LEARNING: PURPORTS 6.5 – 6.6

- (a) **Atma** – Can indicate body, mind or soul
 - On what basis do we interpret the meaning – Depending on different circumstances
 - In context to *yoga* system – It can refer to ‘mind’ or ‘conditioned soul’
- (b) **Central point of yoga practice is mind**
 - Purpose of *yoga* – mind control;
 - To draw the mind away from sense objects
 - To control and make it a friend in discharging the mission of human life
- (c) **Importance of training mind / Word “hi”** – to emphasize “Mind control must be done”; without mind control Yoga is simply a waste of time
 - **Why to train mind** – To deliver the conditioned soul from the mire of material existence (nescience)
 - **What is the mire of material existence** –
 - One is subject to the influence of mind and senses
 - Pure Soul is entangled in the material world because the mind is involved in false ego and desires to Lord over
 - **In what principle one should train the mind** –
 - Train so that one should not be attracted by the glitter of material nature; thus conditioned soul can be saved
 - Not be degraded by attraction to sense objects
 - *Ref. Amrta Bindu Upanishad:* Mind attached to sense object is a cause of bondage and mind detached to sense object is cause of liberation

FOCUS OF LEARNING: PURPORTS 6.5 – 6.6 continued...

- (d) **Best way to disentangle mind** – Always engage mind in Krishna consciousness
- (e) **Real yoga practice entails** – Meeting Paramatma in the heart and following His dictation
 - *cf.* Unconquered mind has to serve the dictations of lust, anger, avarice, illusion etc.
- (f) **How Krishna consciousness fulfils this** – Perfect surrender to Lord’s dictations follows automatically in Krishna Consciousness

 **LINK BETWEEN TEXTS 6.6 & 6.7:** In the next three verses, Krishna describes the symptoms of a person with a controlled mind on the *yogarudha* (advanced) platform.

Texts 6.7 – 6.9
Symptoms of *yoga-rudha* stage

COMMON THEME: Complete indifference to material existence by realized knowledge of Supersoul

SUMMARISED THEME 6A
SYMPTOMS OF YOGARUDHA STAGE (6.7 – 6.9)

- A) If the mind is made a friend as per Text 6.6, the following symptoms develop, as the realizations deepen and grow, in the following sequence:
1. Completely neutral to all material existence and dualities (6.7)
 2. Sees all object equally – Pebbles, gold, stone (6.8)
 3. Fully satisfied by *jnana* and *vijnana* (6.8)
 4. Sees all people equally – “most advanced stage” (6.9)

FOCUS OF LEARNING: PURPORT 6.7

- (a) **Intended goal for every living entity** – to abide by the dictation of the Supreme Personality of Godhead who is seated in everyone’s heart as *Paramatma*
- (b) **Deviation from the goal because of misled mind** – When the mind is misled by the external illusory energy, one becomes entangled in material activities
- (c) **Solution to avoid deviation**
 - Mind must admit some superior dictation and follow it
 - When the mind is fixed on the superior nature, he has no alternative but to follow the dictations of the Supreme
 - Effect of controlling the mind – One automatically follows the dictation of *Paramatma*
- (d) **Krishna consciousness offers this very practical solution**
 - A devotee automatically follows the Lord’s dictation and therefore he is unaffected by dualities, being fully absorbed in the Supreme
 - This state is called ‘*practical-samadhi*’

FOCUS OF LEARNING: PURPORT 6.8

- (a) **Mundane scholarship is not enough**
 - Book Knowledge without realization of Supreme Truth is useless
- (b) **How to realize book knowledge** – By rendering transcendental devotional service to the Lord
 - *Ref. Bhakti-rasamrta-sindhu 1.2.234 “atah sri krsna...”*
- (c) **Bhagavad-gita is the science of Krishna “consciousness”**
 - How one becomes Krishna conscious – Not just by mundane scholarship
 - One must be fortunate enough to associate with a person who is in pure consciousness
- (d) **A Krishna conscious person is a realized soul – He is:**
 - “Satisfied” with devotional service – Therefore he has realized knowledge by the grace of Krishna
 - “Steady” in convictions by strength of his realized knowledge
 - By mere academic knowledge one can be easily deluded and confused by apparent contradictions
 - “Self” controlled by the strength of his realized knowledge
 - “Scholarship” (mundane) and mental Speculation which are gold to others are as good as pebbles or stones
- (e) **Need to associate with Krishna Conscious persons is emphasized**
 - *Bhagavad-gita* is the science of Krishna Consciousness
 - Cannot be understood by mundane scholarship
 - Real fortune – To associate with one in pure consciousness

SECTION III (6.10 – 6.32)
FURTHER STAGES IN THE PRACTICE OF YOGA

SUBSECTION A: 6.10 – 6.17: Basic practices of meditation (Meditation is the advanced stage of *astanga-yoga*)

SUBSECTION B: 6.18 – 6.32: Perfection in meditation

 **LINK BETWEEN SECTION II & SECTION III:** After describing the perfectional stage of *yoga*, Krishna explains the procedure to achieve this goal. In Texts 10-32, Krishna describes the practices of *astanga-yoga*, first in the perfected stage and then in the beginning stage

PRACTICAL APPLICATION OF SECTION III

Yoga practice, like any other science, entails that one follow a process that bears result if applied correctly

SUBSECTION A: 6.10 – 6.17: Basic practices of meditation (Meditation is the advanced stage of *astanga-yoga*)

Text 6.10

THEME: One must be free of “possesiveness” and “material desires” to practice *astanga yoga*, in a secluded place where he can control mind by fixing on Supersoul

- ❖ It is the beginning of explanation for “How to practice in *yogarudha* stage”

 **PLEASE NOTE:** Points of the purports of Texts 6.10 – 6.17 which specifically distinguishes *astanga-yoga* and *bhakti-yoga* are extracted from the individual focus of learning boxes and discussed in a table form after Text 6.17

FOCUS OF LEARNING: PURPORT 6.10

- (a) **3 degrees of realization of Krishna or Absolute Truth:** *Brahman, Paramatma* and *Bhagavan*
- (b) **Impersonalists and meditators are also partially, imperfectly and indirectly Krishna conscious because:**
 - Impersonal Brahman is the spiritual ray of Krishna
 - Supersoul is the all-pervading partial expansion of Krishna
 - Only Krishna Himself as Supreme Personality of Godhead is the ultimate realization
- (c) **“Instruction for all 3 transcendentalists”** – To constantly engage in their pursuits to come to the perfection sooner or later (*Yunjita satatam*)
 - Krishna Conscious person is the topmost transcendentalist because he actually knows the meaning of *Brahman* and *Paramatma*
- (d) **First business of a transcendentalist** – To keep mind always on Krishna – Concentration of mind on Supreme is called samadhi
- (e) **‘Sucau dese’ (sacred places)** refers to places of pilgrimage



LINK BETWEEN TEXTS 6.10 & 6.11:

Krishna next describes the basic practices of *astanga-yoga*

Texts 6.11 – 6.14

COMMON THEME: One must sit down on a proper seat and fix the mind on one point (*Study translations for the basic practices of astanga-yoga*)

- ❖ Texts 6.11 – 6.12 describes the ‘manner of sitting’
- ❖ Texts 6.13 – 6.14 describes ‘how to meditate’

FOCUS OF LEARNING: PURPORTS 6.11 – 6.14

- (a) **Texts 6.11 – 6.12 refutes so called *yoga* societies in big cities**
 - Big cities do not offer such circumstances as expected here for *yoga* practice
 - Because one who is not self-controlled and disturbed in mind cannot practice meditation
 - Therefore the best means of spiritual realisation in *Kali-yuga* is chanting of the Holy Names (*Ref. Brhan-naradiya Purana*)
- (b) **Celibacy**
 - “Rules of celibacy” by *Yajnavalkya* (6.13 – 6.14) – The vow of *brahmacharya* is meant to help one completely abstain from sex indulgence in work, words and mind – at all times, under all circumstances and in all places
 - Role of celibacy in *bhakti-yoga* (6.14 purport)
 - Strict celibacy is a must for *jnana* and *dhyana* schools; but only in *bhakti* school the conception of householder *brahmacharya* is allowed
 - Cult of *Bhakti-yoga* is so powerful that one automatically loses sexual attraction, being engaged in the superior service of the Lord and experiences higher taste (*Ref. Bg. 2.59* “*visaya vinivartante...*”)

FOCUS OF LEARNING: PURPORTS 6.11 – 6.14

- (c) **‘Vigata-bhir’** – It means “devoid of fear”- It is a very important quality to practice *astanga-yoga*
- Krishna consciousness is the only basis of fearlessness (6.14 purport)
 - Cause of fear – It is due to the perverted memory of forgetfulness of one’s eternal relationship with Krishna
 - Supporting References: *Ref. SB 11.2.37 – “bhayam dvitiya...”*

 **LINK BETWEEN TEXTS 6.14 & 6.15:**
The result attained after long practice is next described.

Text 6.15

THEME: Thus Krishna describes the goal of *astanga-yoga* as attainment of the Kingdom of God by “cessation of material existence”

PRACTICAL APPLICATION OF TEXT 6.15

This text proves that *astanga-yoga* is not meant for

- Health improvement/material facility, entering into void or magical jugglery/gymnastic feats

FOCUS OF LEARNING: PURPORT 6.15

- (a) **Description of “*param dhama*”/ superior abodes** (*study 6.15 purport*)
- Kingdom of God is everywhere, but spiritual sky and planets thereof are called ‘*param-dhama*’
 - Supporting references for Lord’s abode
 - Abode of the Lord is clearly described in *Bhagavad-gita* as that place where there is no need of sun, moon and electricity (*Ref. Bg. 15.6*)
 - *Ref. Brahma Samhit 5.37 “Goloka eva...”*
 - Qualification to reach kingdom of God for any *yogi* – A person with proper understanding of Krishna’s position and His plenary expansion Vishnu indicated by the Lord in the words ‘*mac-chitah*’ and ‘*mat-parah*’ (6.13 – 6.14)
 - *Ref. Svetasvatara Upanisad 3.8 “tam eva...”* – One can overcome the path of birth and death only by understanding the Supreme Personality of Godhead

 **LINK BETWEEN TEXTS 6.15 & 6.16:**
Krishna next warns of some obstacles to the aspiring *yogi*’s progress.

Texts 6.16 – 6.17

COMMON THEME: Regulated lifestyle – A *yogi* must keep careful balance in eating, sleeping, recreation and work

PRACTICAL APPLICATION OF TEXTS 6.16 – 6.17

Regulation of body is essential in spiritual life.
It provides peacefulness and a fit body conducive for spiritual life

SUMMARIZED THEME 6B
COMPARING ASTANGA YOGA & KRISHNA CONCIOUSNESS
IN TERMS OF PRACTICE (6.10 – 6.17)

This table shows that all precautions and perfections for transcendentalists are perfectly executed when one is directly in Krishna consciousness

S. No	Criteria	Text No.	<i>Astanga-Yoga</i>	Krishna Consciousness
1	Principle	6.10	Constantly engage body, mind and self in relationship with Supreme	Constantly engage body, mind and self in relationship with Supreme
2	Relationship with Supreme	6.10	Impersonalists and yogis are <u>partially, imperfectly and indirectly</u> Krishna consciousness	Devotee is <u>fully Krishna consciousness</u> – <u>perfect and direct relationship</u> with Supreme
3	Place of practice	6.10	Live <u>alone</u> and <u>secluded place</u> Purpose: To avoid disturbance by external objects	Devotee – Stays in good association /Avoid unwanted association – Thus always aloof from material things
4	Mind Control – First business of any transcendentalist	6.10	Struggles hard to fix mind on Supersoul	Devotee always thinks of Krishna and never forgets Him (Concentration of mind on the Supreme is called <i>Samadi</i>)
5	Consciousness Free of desire and possessiveness	6.10	<u>A prerequisite to practice <i>yogarudha</i> stage.</u> In perfect determination, one should not hanker after unnecessary material things that entangle him by “feelings of material possessiveness”	Direct Krishna conciosness means “ <u>Self-abnegation</u> ” right in the beginning stages wherein there is very little chance for material possessiveness. Rupa Goswami’s “ <i>Yukta-Vairagya</i> ” principle (<i>Study 6.10 purport</i>)
6	Manner of sitting	6.11 6.12	<ul style="list-style-type: none"> • Not too high or too low • Deer Skins / Kusha grass • Straight posture / vision on tip of the nose 	No such specifications
7	Celibacy	6.13 6.14	Must for <i>jnana</i> and <i>dhyana</i> schools	Only school which allows Grhastha Brahmachari concept
8	Fearlessness	6.13 6.14		Full Krishna consciousness is the only basis of “ <u>fearlessness</u> ”
9	Object of meditation	6.13 6.14	To see “ <u>Vishnu-murti</u> ” (object of yoga practice) in the heart, an expansion of Krishna only	Devotee always sees Krishna everywhere
10	Goal of life	6.13 - 6.14	Krishna in the heart of every living entity (indicated by ‘ <i>mac-chitah</i> ’ and ‘ <i>mat-parah</i> ’ in Text 14)	Krishna
11	Result – Ultimate goal of yoga practice	6.15	<ul style="list-style-type: none"> • Cessation of all material existence • Kingdom of God (achieved only by one in perfect understanding of Krishna) 	Devotee is a perfect yogi because always absorbed in Krishna’s service and has perfect understanding of Krishna <i>Ref. Ambarish Maharaja</i>

S. No	Criteria	Text No.	Astanga-Yoga	Krishna Consciousness
12	Regulation in lifestyle	6.16 6.17	Extravagance in the 4 demands of the body – eating, sleeping, mating, defending – is a <u>block in advancement</u> of any yoga	
	• Eating		Quantity: Yogis should eat only what is required to keep body and soul together, anything more is <u>“too much eating”</u>	Quantity for a devotee: Eats only limited Fast only according to scriptural injunctions No artificial concocted fasting
			Quality: 1) Only food in <u>“goodness”</u> 2) Food must be offered In yajna – Otherwise one eats only sin (Ref. Bg. 3.13) 3) No meat eating/intoxications	Quality: Only Krishna prasadam (Ref. Bg. 9.26)
	• Sleeping		If more than 6 hours 1. Lazy 2. Dreaming	Following Avyarth-Kalatvam Eg: Rupa Goswami and Srila Haridasa Thakura (study purports)
• Regulated in work and recreation			Works only for Krishna; no desire for sense gratification, therefore no material leisure	
Benefit of Regulation for a Krishna conscious person – Regulation in all above bodily activities brings to a state of no material misery				



LINK BETWEEN TEXTS 6.17 & 6.18: In Texts 6.10 – 6.17, Krishna has described how to meditate. Now Krishna will describe the perfectional stage of *astanga-yoga*

SUBSECTION B (TEXT 6.18 – 6.32): PERFECTIONAL STAGE OF MEDITATION / ASTANGA YOGA

Text 6.18

THEME: A *yogi* becomes perfect when his consciousness remains perfectly fixed in the self.

❖ **Criteria for perfection of *yoga*:**

- All mental activities disciplined
- Situated in transcendence
- Free of all material desires:

FOCUS OF LEARNING: PURPORT 6.18

(a) **Freedom from material desires**

- This is the distinguishing characteristic of Yogi and ordinary man – especially the sex desire.
- This is automatic, easy and practical for Krishna conscious person – e.g. Ambarish Maharajs (all senses engaged)

(b) **Archana** – prescribed activities in devotional service which is the process of engaging all senses in the service of the Lord

(c) **Perfect process for transcendental achievement for any ordinary man** – Transcendental engagement of mind and senses which is called ‘*yukta*’ in *Bhagavad-gita*

Text 6.19

THEME: Krishna gives an *Analogy* to explain Text 6.18 i.e. perfection of *yoga* practice

- ❖ Just like a lamp in windless place – does not waver; similarly steady mind in *samadhi* does not waver
- ❖ This 'Perfection of *yoga*' exhibited in Krishna consciousness – Truly Krishna conscious person practices constant undisturbed meditation on Supreme Lord.

SUMMARISED THEME 6C

REALIZATIONS/VISIONS/ACTIONS OF A *YOGI* IN PERFECTION (STAGE OF *SAMADHI*)

- A) **Realizations in stage of *samadhi* (6.20 – 6.23) – Status of actual freedom from all miseries arising from material contact**
- Happiness – One experiences boundless transcendental happiness by direct experience of Soul and Supersoul within the heart
 - Fixed up – One's focus never departs from truth
 - Highest gain – One thinks no greater gain is possible
 - Unshaken – One remains unshaken even amidst greatest difficulties
 - Freedom – Free from all miseries arising from material contact
- B) **Vision of a perfect *yogi* (6.29 – 6.30)**
- Sees Supersoul in everyone's heart and everyone being supported by Supersoul (6.29)
 - Never loses sight of Supreme Lord and thus never falls from the path of Yoga (6.30)
- C) **Actions of a perfect *yogi* (6.31 – 6.32)**
- Realizes Krishna as origin of Supersoul – worships and serves Him in all circumstances (6.31)
 - Sees equality of all beings – tries to help everyone (no enemy/friend distinction) by turning their consciousness to Krishna (6.32)

 **LINK BETWEEN TEXTS 6.19 & 6.20:** This example illustrates the perfect stage of yoga. As a flame in a windless place does not waver, so the mind of a *yogi* in *samadhi* is perfectly steady.

Texts 6.20 – 6.23

COMMON THEME: Realizations of a *yogi* in perfection

- ❖ He thereby relishes boundless transcendental happiness by directly experiencing soul and Supersoul within the heart
- ❖ Thinking that there is no greater joy than this his focus never departs from within, even amidst greatest difficulties
- ❖ Thus he escapes all miseries

FOCUS OF LEARNING: PURPORTS 6.20 – 6.23**(a) Primary characteristic of yoga principle**

- By practice of yoga one becomes gradually detached from material concepts
- Then one becomes situated in trance / *samadhi*

(b) What is actual *Samadhi*

- It means that the *yogi* realizes the Supersoul through transcendental mind and intelligence
- Without any of the misgivings of identifying the self with the Superself

(c) “Transcendental pleasure through transcendental senses” – This phrase mentioned in the translation indicates soul and Supersoul are eternal individual identities (thus these verses support Patanjali system and refutes monistic impersonalism)

- Unauthorised commentators – They try to identify the individual soul with the Supersoul, and the monists think this to be liberation
 - But they do not understand the real purpose of the *Patanjali* system
- Patanjali system – There is an acceptance of transcendental pleasure in the *Patanjali* system, but the monists do not accept this, out of fear of jeopardizing the theory of oneness

(d) Yoga practice is more or less based on the principles of the *Patanjali* system

- PLEASE NOTE: While studying this purport one should understand that Srila Prabhupada is trying to establish the duality of soul and Supersoul as also recommended in *Patanjali* system
- The duality of knowledge and knower is not accepted by the non-dualist, but in this verse “transcendental pleasure realised through transcendental senses” – is accepted; and this is corroborated by *Patanjali* Muni in his *Yoga-sutras* (As mentioned in purport)

(e) Srila Prabhupada’s explanation of *Patanjali’s* yoga-sutra Text 3.34

- *Kaivalyam* / *Citi shakti* of *Patanjali* – This term reveals the true nature of living entity
 - This *Citi shakti*, or internal potency, is transcendental
- *Purushartha* means material religiosity, economic development, sense gratification and at the end, the attempt to become one with the Supreme
- Concept of “Oneness with the Supreme”
 - *Kaivalyam* of monist – refers to oneness with the Supreme
 - According to *Patanjali* this *Kaivalyam* is an internal or transcendental potency by which the living entity becomes aware of his constitutional position

(f) Other references given by Srila Prabhupada supporting the *Patanjali’s* concept of *Kaivalyam*

- “*Ceto darpana marjanam...*” by Caitanya Mahaprabhu – refers to clearance of impure mirror of the mind and realising one’s pure identity
- *Svarupena vyavastitah* (SB 2.10.6) – To realize constitutional position as an eternal servant
 - Liberation from material infection does not mean destruction of the original eternal position of the living entity
- *Theory of nirvana* also corresponds to this principle – after material cessation, there is manifestation of positive spiritual activities/devotional service
- *Vedanta sutra – anandamayobhyasat*: Ultimate goal of yoga is the natural transcendental pleasure of devotional service
 - This ultimate goal is easily achieved by execution of *bhakti-yoga*

FOCUS OF LEARNING: PURPORTS 6.20 – 6.23 continued...

- (g) **Two kinds of *Samadhi* as a part of *Astanga-yoga***
- ***Samprajnata-samadhi*** – It means to become situated in the transcendental position by various philosophical researches
 - ***Asamprajnata-samadhi*** – In this, there is no longer any connection with mundane pleasure, for one is then transcendental to all sorts of happiness derived from the senses
- (h) ***Yogi* once situated in the position transcendental, to all mundane pleasures, is never shaken from it**
- Without reaching this position yoga is unsuccessful
 - Therefore today's so called yoga practice which involves various sense pleasures is contradictory *e.g.* *Yogi* indulging in sex and intoxication
 - Even yogis attracted to *siddhis* are not perfect
 - Yogis attracted by any of the by-products of yoga, cannot attain the stage of perfection
- (i) **Krishna Consciousness as the best yoga** – in terms of realizations
- One gets full happiness in his occupation and does not aspire after any other happiness
 - One makes best use of the bad bargain – Because he meets bodily demands without arousing sensual pleasures
 - Unshaken and fixed up – One is callous to incidental occurrences (Ref. *Bg.* 2.14)
 - Material upheavals do not affect his duties
 - He is always alert to his Krishna conscious duties

 **LINK BETWEEN TEXTS 6.23 & 6.24:** In Texts 6.24 – 6.25, Krishna prescribes the methods to attain the *yogarudha* (advanced) stage.

Texts 6.24 – 6.25

COMMON THEME: Methods to attain *yogarudha* stage (Perfectional stage as described in Texts 6.18 – 6.23)

1. Patience (6.24)
2. Determination – Examples: Sparrow and Garuda (6.24)
3. Without deviation (6.24)
4. Faith – Be confident and pursue the path with great perseverance (6.24)
5. Control senses by mind (6.24)
6. Give up all material desires born of mental concoction (6.24)
7. Intelligence sustained by full conviction (6.25)
8. Mind fixed in oneself / not thinking anything else. (6.25)
9. Step by step one achieves success (6.25)

 **LINK BETWEEN TEXTS 6.24 & 6.25:** We cannot succeed without blessings. Still, we have to show our sincerity by making a determined effort, as mentioned in 6.25.

FOCUS OF LEARNING: PURPORTS 6.24 – 6.25 – Srila Rupa Goswami offers similar methods as recommended above for the practice of *bhakti-yoga* in *Nectar of Instruction* (“*utsahan niscayad dhairyat...*”)

- (a) **Principle behind the above mentioned nine methods (Refer to translation)** – One should practice with great determination because “God helps those who help themselves”
- (b) **Pratyahara** – It implies to gradually cease sense activities
 - How – One should practice this by proper conviction and intelligence
- (c) **Samadhi** – It implies how to fix the mind in self alone
 - How – One can come to this stage by conviction, meditation and cessation of senses
- (d) **By Krishna consciousness practice one easily attains samadhi because a devotee automatically fulfils the following characteristics of samadhi**
 - At that time there is no longer any danger of being engaged in the material conception of life
 - Although one is involved with matter as long as the material body exists, one should not think about sense gratification
 - One should think of no pleasure aside from the pleasure of the Supreme Self



LINK BETWEEN TEXTS 6.25 & 6.26:

The means of success is next described.

Text 6.26

THEME: Means of Success

- ❖ Nature of mind – The mind is ‘flickering’ and ‘unsteady’
- ❖ Mind will fly away in beginning, but should not give up hope
- ❖ Bring mind back under the control of the self

FOCUS OF LEARNING: PURPORT 6.26

- (a) **Nature of Mind** – Flickering and unsteady
- (b) **Principle which a self-realized yogi follows with respect to the mind**
 - One has to control the mind; the mind should not control him
 - One who controls the mind is called *goswami* and one who is controlled is called *godasa*
 - Goswami knows the standard of sense happiness
 - Transcendental sense happiness – The senses are engaged in the service of Hrsikeshā the supreme owner of senses
- (c) **Krishna consciousness is defined as serving Krishna with purified senses**
 - That is the way of bringing the senses under full control
 - And thus Krishna consciousness offers the highest perfection of yoga practice



LINK BETWEEN TEXTS 6.26 & 6.27: In text 6.26 Krishna uses three adjectives to describe the mind.

Niscalati (wandering), *canalam* (flickering) and *asthiram* (unsteady). By steady intelligence the *yogi* must overcome all those mental tendencies. He cannot indulge his mind and gratify his senses. He must know for certain that yielding to the mind will destroy his tranquility. Rather, he should be fixed in the Self, not in his thoughts, which may be influenced by his previous passionate conditioning

Text 6.27

THEME: Brahma-bhuta platform – Gradually one will experience:

- ❖ Transcendental happiness
- ❖ Freedom from the modes of material nature and sinful reactions
- ❖ Realizes the self (qualitative oneness with the Supreme)

FOCUS OF LEARNING: PURPORT 6.27

- (a) **Definition of *Brahma-bhuta* platform** – It is the state of being free from material contamination and situated in the transcendental service of the Lord
 - Ref. Bg. 18.54 “*mad-bhaktim labhate...*”
- (b) **How one can become fixed in the quality of *Brahman*** – One should fix one’s mind on the lotus feet of the Lord
- (c) **Krishna consciousness offers the same benefits**
 - Two benefits of always engaging in transcendental loving service
 - To be factually liberated from the mode of passion
 - Freedom from all material contamination

 **LINK BETWEEN TEXTS 6.27 & 6.28:** In Texts 6.28 – 6.32, Krishna explains that the perfection of *yoga* is realizing the Supersoul

Text 6.28

THEME: *Brahma-samsparsha* platform – One achieves full perfection and bliss by being in constant touch with the Supreme, and thus one engages in the transcendental loving service of the Lord

FOCUS OF LEARNING: PURPORT 6.28

- (a) **Self realization – defined as knowing one’s constitutional position in relationship with the Supreme**
 - Identity – Individual soul is part and parcel of the Supreme
 - Constitutional position is to render transcendental loving service to the Lord
 - This transcendental contact with the Supreme is called ‘*brahma-samsparsha*’

 **LINK BETWEEN TEXTS 6.28 & 6.29:** Krishna further clarifies this point in the next verse.

Text 6.29

Text 6.29 and 6.30 focuses on “The vision of a perfect yogi”

THEME: A realized yogi **sees the Supersoul in everyone’s heart** and sees everyone being supported by the Supersoul

FOCUS OF LEARNING: PURPORT 6.29

- (a) **Krishna conscious yogi is the perfect seer because**
 - He sees Krishna, the Supreme, in everyone’s heart as Supersoul (*Ref. Bg. 18.61 “ishvara sarva...”*) and thus he appreciates the Supreme neutrality of the Lord
- (b) **The Supreme neutrality of the Lord**
 - Same Lord in *Paramatma* feature is situated in the heart of a dog and that of a *brahmana*
 - Same Lord is present in the heart of both, a believer and a non-believer
 - *Ref. Smṛti “atatatvac ca...”* – The Lord, being the source of all beings, is like the mother and the maintainer
 - *Analogy:* As the mother is neutral to all different kinds of children, the Supreme father (or mother) is also neutral. Consequently the Supersoul is always in every living being
 - Lord is eternally transcendental and not materially affected by His presence in the heart of a dog or a *brahmana*
- (c) **Distinction between individual soul and Supersoul**
 - Individual soul is situated in individual heart – but he is not present in all the hearts
 - One who is not factually in yoga practice cannot see so clearly
- (d) **“All beings in Me”** – The Living entity always remains in the Lord’s energy; either material or spiritual
- (e) **“Lord in all beings”** – to see the supreme neutrality of the Lord who is present in dog/Brahman; believer/non-believer
- (f) *Analogy:* Mother/ maintainer – neutral to all living beings
- (g) **Vision of equality is perfect in a person in Krishna consciousness**
 - Yogi sees equally because he see’s all living entities, although in different situations according to the results of fruitive work, in all circumstances remain as the servant of God
 - In material (external) energy one serves the material senses
 - In spiritual (internal) energy one serves the Supreme Lord directly

 **LINK BETWEEN TEXTS 6.29 & 6.30:**
The benefits of such a vision are next delineated.

Text 6.30

THEME: He thus **never loses the sight of the Supreme Lord**, and never falls from the path of yoga

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

FOCUS OF LEARNING: PURPORT 6.30

This purport explains how a Krishna conscious persons fulfils the vision of a perfect *yogi*

- (a) **A Krishna conscious person certainly sees Lord Krishna everywhere, and he sees everything in Krishna**
- While seeing all the separate manifestations of the material nature, He is conscious of Krishna, knowing that everything is a manifestation of Krishna's energy
 - Basic principle of Krishna consciousness – Nothing can exist without Krishna and Krishna is the Lord of everything
- (b) **Krishna consciousness is the development of love for Krishna**
- *Ref. Brahma Samhita 5.38 "premanjana cchurita..."*
 - It is the position transcendental even to the material liberation
 - An intimate relationship between the Lord and the devotee exists
 - In that stage the living entity can never be annihilated, nor is the Personality of Godhead ever out of the sight of the devotee
- (c) **To merge in Krishna is spiritual annihilation.** A devotee takes no such risk
- In Krishna consciousness, the devotee becomes one with Krishna in the sense that Krishna becomes everything for the devotee and the devotee becomes full in loving Krishna
- (d) **Text 6.30 refers to yogi turning in to a pure devotee** – He cannot live for a movement without seeing the Lord within Himself

 **LINK BETWEEN TEXTS 6.30 & 6.31:** In the following verse Krishna directly describes Supersoul realization as worshipful service to Him, if the *yogi* has proper knowledge.

Text 6.31

Text 31 and 32 mentions "Actions of a perfect yogi"

THEME: Realizing Krishna to be the origin of Supersoul, **the perfect *yogi* worships and serves Him** and thus always remains in Him in all circumstances

FOCUS OF LEARNING: PURPORT 6.31

- (a) **How a *yogi* sees the Supersoul**
- One sees within himself the plenary portion of Krishna as Vishnu – With four hands, holding conchshell, wheel, club and lotus flower
 - The yogi should know that Vishnu is non-different from Krishna, who is present as Supersoul in everyone's heart
 - There is no difference between the innumerable Supersouls present in the innumerable hearts of living entities

FOCUS OF LEARNING: PURPORT 6.31 continued...

(b) **There is no difference between a Krishna conscious person engaged in transcendental service of Krishna and a perfect yogi engaged in meditation on the Supersoul**

- *Yogi* in Krishna consciousness – Even though he may be engaged in various activities in material world – remains always situated in Krishna
 - *Ref. Bhakti-rasamrita-sindhu 1.2.187: “nikhilasv apy...”* – A devotee acting in Krishna consciousness is already liberated
 - *Ref. Narada-pancaratra “dik-kalady...”* – By concentrating one’s attention on the transcendental form of Krishna, who is all pervading and beyond time and space, one becomes absorbed in thinking of Krishna and then one attains the happy state of transcendental association with Him
- Krishna consciousness is the highest stage of trance in yoga practice
 - Understanding that Krishna is present as Paramatma in everyone’s heart, and Vishnu is non-different from Krishna, makes the yogi faultless
 - *Ref Gopal-tapani-upanisad 1.2.1* – This confirms the inconceivable potency of the Lord: “Although the Lord is one, He is present in innumerable hearts as many”
 - *Ref. Smṛti sastra: “Vishnu is one, and yet He is certainly all-pervading...”*

 **LINK BETWEEN TEXTS 6.31 & 6.32:** By his proper worship, the yogi understands the actual situation of the soul in the material world. Krishna will describe that next.

Text 6.32

THEME: Having experienced that in external consciousness there is no happiness and Krishna consciousness only gives true happiness, **the yogi tries to help everyone**, without distinction between friend and enemy, to become happy by turning their consciousness to Krishna

FOCUS OF LEARNING: PURPORT 6.32

- (a) **A Krishna conscious person is a perfect yogi** – Because aware of real cause of happiness and distress by dint of his personal experience
- The cause of distress – Forgetfulness of relationship with God
 - The cause of happiness – Knowing Krishna to be the Supreme enjoyer, the Supreme proprietor and the sincerest friend
- (b) **A Krishna conscious person is the best philanthropist and dearest servitor of the Lord** – Because he tries to broadcast the importance of Krishna consciousness
- *Ref. Bg. 18.69 “na ca tasman...”*
 - He is the best yogi because he does not desire perfection in yoga for his personal benefit but tries for others also
 - This differentiates a pure devotee from a yogi only interested in personal salvation

 **LINK BETWEEN TEXTS 6.32 & 6.33:** After hearing descriptions of *asthanga-yoga*, Arjuna analyzes his inability to follow the process.

SECTION IV (6.33 – 6.36) NECESSITY OF CONTROLLING THE MIND

PRACTICAL APPLICATION OF SECTION IV

- Arjuna’s rejection of the *astanga-yoga* path is significant – Arjuna was a thoroughly qualified person from a high parentage. If even he could not follow this righteous path, what to speak of the people of *Kali-yuga*, who are less qualified in so many ways. Therefore, in this age, the yogic path is not a suitable means to transcendental realisation
- In *Kali-yuga* the “suitable practice” to control the mind is devotional service, starting with chanting the holy names. Detachment comes easily when one is attached to the devotional service to Krishna

Text 6.33

THEME: Arjuna’s inquiry – this yoga is impractical and unendurable

- Because the mind is restless and unsteady

FOCUS OF LEARNING: PURPORT 6.33

- (a) **Which yoga system is being reject here**
- The one described by Lord Krishna from Text 6.11 (“*sucau dese...*”) to Text 6.32 (“*...yogi paramah*”)
- (b) **Preaching application:** If Arjuna rejects, what to talk of modern man with all incapacities of *Kali-yuga*
- Characteristics of *Kali-yuga*
 - Bitter struggle for a life of short duration
 - People are not serious about self-realisation even by simple practical means,
 - What to speak this difficult yoga system which regulates the mode of living, the manner of sitting, selection of place, and detachment of the mind from material engagements
 - Superexcellent abilities of Arjuna as compared to men of *Kali-yuga*
 - He belongs to the royal family
 - He was a great warrior
 - He had great longevity and
 - Above all he was the intimate friend of Lord Krishna
- (c) **Modern imitation yoga schools are thus condemned** because they are completely ignorance of the desired goal



LINK BETWEEN TEXTS 6.33 & 6.34:

Arjuna thus points out why maintaining this outlook is so problematic.

Text 6.34

THEME: Nature of mind

- ❖ Restless and turbulent – like **wind** (*Analogy*)
- ❖ Strong and obstinate

FOCUS OF LEARNING: PURPORT 6.34

- (a) **Mind is restless and turbulent like the wind** –
- For a man in the practical world who has to fight so many opposing elements, it is very difficult to control the mind
 - Artificially one may establish a mental equilibrium towards friends and enemies, but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind
- (b) **Mind as strong and obstinate** – Intelligence is supposed to direct the mind but the mind often overcomes one’s own intelligence
- *Analogy*: Just like an acute infection may surpass the efficacy of medicine, a strong mind may overcome one’s own intelligence
- (c) **Analogy**: Mind as driving instrument of a chariot (*Ref. Katha Upanisad 1.3.3–1.3.4*)
- Individual soul – Passenger of the chariot
 - Body – Chariot
 - Intelligence – Driver
 - Mind – Driving instrument
 - Senses – Horses
- (d) **Easiest way to control the mind** – Chant Hare Krishna in all humility
- As suggested by Lord *Caitanya*
 - *Ref. SB 9.4.18-20 “sa vai manah...” Ambarisha Maharaja fixed his mind on Krishna*

 **LINK BETWEEN TEXTS 6.34 & 6.35:** Texts 6.33 and 6.34 are Arjuna’s response to Krishna’s question: “Why don’t you just control your mind with your intelligence?” The next verse answers the following question: “If controlling the mind is possible, by what means can I do it?”

Text 6.35

THEME: Solution to mind-control – Krishna agrees that mind control is very difficult, but suggests the possibility of control by **suitable practice and detachment**

FOCUS OF LEARNING: PURPORT 6.35

- (a) **‘Practice’ recommended for modern age** – nine types of devotional service
- First and foremost practice is hearing (*sravanam*)
 - Hearing is a powerful method for purging the mind of all misgivings
 - Effect of hearing – The more one hears, the more one becomes enlightened and detached from everything that draws the mind away from Krishna
- (b) **‘Detachment’** – It implies detachment from matter and engagement of the mind in spirit
- By detaching the mind from activities not devoted to the Lord and getting attached to devotional activities, one can very easily learn *vairagya*
 - Impersonal spiritual detachment is more difficult than attaching the mind to the activities of Krishna

FOCUS OF LEARNING: PURPORT 6.35 continued...

- (c) **'Paresanubhava'** – Spiritual satisfaction achieved by positive attachment of service
- It is practical because by hearing about Krishna one becomes automatically attached to the Supreme spirit
 - *Analogy:* Hungry man satisfied with food feels satisfaction and nourished
 - *Analogy:* Devotional service compared to curing a disease by the process called Krishna consciousness
 - Expert treatment for the mad mind – Hearing of the transcendental activities of Lord Krishna
 - Diet – Eating foodstuffs offered to Krishna

 **LINK BETWEEN TEXTS 6.35 & 6.36:** Krishna continues instructing Arjuna on the importance of mind control in the next verse.

Text 6.36

THEME: Mind control is a must for self realization and without mind control, self-realisation is difficult work

FOCUS OF LEARNING: PURPORT 6.36

- (a) **Analogy:** Trying to practice yoga while engaging the mind in material enjoyment is like trying to ignite fire while pouring water on it
- (b) **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 realisation is concerned
- (c) **Krishna consciousness offers a practical solution**
- Only way to steadily control the mind is by engaging in the transcendental loving service of the Lord
- (d) **Krishna consciousness compared to a yoga practitioner**
- A Krishna conscious person easily achieves the result of yoga-practice without separate endeavor
 - But a yoga practitioner cannot achieve success without becoming Krishna conscious

 **LINK BETWEEN TEXTS 6.36 & 6.37:** After understanding the formidability of the obstacles to progress in yoga and after hearing of the processes to remove them, Arjuna speaks the next verse.

SECTION V (6.37 – 6.45)
THE DESTINATION OF THE UNSUCCESSFUL YOGI

PRACTICAL APPLICATION OF SECTION V

- There is no loss for one who takes to the path of transcendence
- This section expands on the idea first presented in Text 2.40, where Krishna explained that there is no loss or diminution on the path of spiritual life

Texts 6.37 – 6.39

COMMON THEME: Arjuna inquires about the fate of one fallen from the path of self realization. Is he a failure, both materially and spiritually?

- ❖ One may begin the process with faith, but later desist due to worldly mindedness (6.37)
- ❖ *Analogy:* Does such a man perish like a riven cloud with no position in any sphere? (6.38)
- ❖ Arjuna expresses that only Krishna can dispel this doubt completely (6.39)

 **PLEASE NOTE:** Purports for Texts 6.37 – 6.39 are presented in their individual ‘Focus of Learning’ boxes below

FOCUS OF LEARNING: PURPORT 6.37

(a) **Basic principle of self-realisation**

- Knowledge that the living entity is not this material body
- He is different from the body and his happiness is in eternal life, bliss and knowledge
- This eternal like is transcendental, beyond both body and mind

(b) **How to pursue self-realisation – 3 possible paths:**

- Path of knowledge (*Jnana-yoga*)
- Practice of eight-fold yoga system (*Astanga-yoga*)
- Devotional service (*Bhakti-yoga*)

(c) **Similarities in these paths**

- In each of these processes one has to realize:
 - The constitutional position of the living entity
 - His relationship with God
 - And the activities whereby he can re-establish the lost link and achieve the highest perfectional stage of Krishna consciousness
- All 3 processes assure success sooner or later (This reassures the point made in *Bg.* 2.40: “Even a little endeavor on the transcendental path offers great hope for deliverance”)

(d) ***Bhakti-yoga* is the most suitable path in this age** – Because it is the most direct method of God realisation

(e) **Why does Arjuna ask this question** – Although *Bg.* 2.40 provides full guarantee on the transcendental path, still Arjuna wants to be reassured because one may sincerely accept the process but still fail for many reasons

- Especially the *jnana-marg* and the *astanga-yoga* are very difficult for this age
- First of all one may not be sufficiently serious about following the process
- Even after constant endeavor one may deviate because to pursue the transcendental path is more or less to declare war on the illusory energy

(f) **Importance of “*Yogac calita-manasah*”** – Deviation from transcendental path

- A conditioned soul is always allured by the modes of material energy
- And there is every chance of being allured again even while performing transcendental disciplines



LINK BETWEEN TEXTS 6.37 & 6.38:

Arjuna clarifies his question in the next verse

FOCUS OF LEARNING: PURPORT 6.38

- (a) **Two ways of progress in life** – material and spiritual
- Materialistic path – No interest in transcendence, but more interest in material advancement by economic development or promotion to higher planets
 - Path of transcendence – On this path one has to cease all activities and sacrifice all forms of so-called material happiness
- (b) **Arjuna compares failed transcendentalist to a ‘riven cloud’** – because he apparently loses both connections, material happiness or spiritual success, just like a cloud deviated from a small cloud, does not even join a big one and it is blown away by the wind
- (c) **“Brahmanah pathi”** – This phrase refers to the “Path of transcendental realization”
- It involves knowing oneself to be spiritual and...
 - To be a part and parcel of the Supreme Lord, who is manifested as *Brahman*, *Paramatma* and *Bhagavan*
- (d) **Ultimate goal of successful transcendentalists** – Surrender unto Supreme Personality of Godhead
- Because Lord Krishna is the fullest manifestation of the Absolute Truth
 - To reach this goal of life through Brahman and Paramatma realizations takes many many births (*Ref. Bg. 7.19 “bahunam...”*)
 - Conclusion – Supermost path of transcendental realisation is *bhakti-yoga*, the direct path

FOCUS OF LEARNING: PURPORT 6.39

- (a) **Why only Krishna and no one else can satisfy this doubt**
- Because He knows past, present and future
 - Also no-one is equal to or above Krishna, certainly the so-called great sages and philosophers who are at the mercy of material nature cannot equal Him
 - Conclusion – Verdict of Krishna is the final and complete answer to all doubts, because He knows everything but no-one knows Him
- (b) **On what basis does Arjuna expect Krishna to know everything**
- Because Krishna in *Bg. 2.12* explains the eternal individuality of every living entity
 - This shows that Krishna must be the knower of past, present and future
 - Thus Arjuna expects Him to reveal the future of unsuccessful transcendentalists
- (c) **Conclusion of the purport**
- Krishna and Krishna conscious devotees alone can know what is what

Text 6.40

THEME: Lord answers – A transcendentalist engaged in auspicious activities meets no destruction either in this world or in the spiritual world

FOCUS OF LEARNING: PURPORT 6.40

- (a) **Supporting verse to emphasize the all-auspicious nature of transcendental path – Ref. SB 1.5.17** “*tyaktva sva-dharmam...*”. It can be explained as follows:
- **Role of material duties** – For material prospects there are many activities, both scriptural and customary
 - **Expectation of this verse from a transcendentalist** – He is supposed to give up all material activities for the sake of spiritual advancement
 - **Argument offered by conditioned soul** – Krishna consciousness may offer the highest perfection if completed, but if one does not attain the perfectional stage, then he loses both materially and spiritually
 - **Scriptural understanding:**
 - **One has to suffer** – Scriptures recommend that one has to suffer the reaction for not executing prescribed duties, therefore one who fails to discharge transcendental activities properly becomes subjected to these reactions
 - **Still no loss** – Because the Bhagavatam assures that
 - Even though one may be subjected to the reaction for not perfectly executing prescribed duties, he is still not a loser,
 - Because auspicious Krishna conscious activities is never forgotten and one so engaged will continue to be so even if he is low born in the next life
 - **Material perfection without Krishna consciousness** – On the other hand one who simply follows strictly the prescribed duties, need not necessarily attain auspicious results if he is lacking in Krishna consciousness
- (b) **Two divisions of humanity**
- **Regulated** – Those who follow the prescribed duties according to scriptural injunctions
 - Their activities are **all auspicious**, because these activities gradually elevate them to Krishna consciousness
 - **Non-regulated** – Those who are engaged simply in bestial sense gratification without any knowledge of next life or any concept of spiritual salvation
 - Their activities are **never auspicious** because while enjoying animal propensities they perpetually remain in material existence and thus they are always miserable
 - They can be civilized or uncivilized; educated or uneducated; strong or weak
- (c) **Followers of path of auspiciousness can be further divided into three sections:**
- Followers of scriptural rules and regulations for enjoying material prosperity – Two Types:
 - Fruitive workers – They may be elevated to higher planets, but because they are not free from material existence, they are not following the truly auspicious path
 - Those who desire no fruit for sense gratification
 - Seekers of ultimate liberation from material existence
 - Devotees in Krishna consciousness
- (d) **The only auspicious activities in real sense** are those which lead one to liberation – any activity not aimed at ultimate self-realisation or liberation from material bodily concept is inauspicious
- (e) **Only auspicious activity** – Factually only activities in Krishna consciousness are auspicious
- Eightfold yoga system – even such a yogi, being directed towards the ultimate realisation of Krishna consciousness is also following the auspicious path and need not fear degradation
- (f) **“The perfect transcendentalist under severe austerity”** – Anyone who voluntarily accepts all bodily discomforts for the sake of making progress on the path of Krishna consciousness

 **LINK BETWEEN TEXTS 6.40 & 6.41:** After allaying Arjuna's fears that a fallen *yogi* loses everything, Krishna next describes the 'destiny of such a transcendentalist' in Texts 6.41 – 6.45

Text 6.41

THEME: Fate of unsuccessful yogi who falls after short practice:

- ❖ Enjoys on heavenly planets for many many years
- ❖ Then again he is sent to this planet and takes birth in a rich (aristocratic merchants) or pious (righteous *Brahman vaishnavas*) family – to use the facilities to elevate to Krishna Consciousness

FOCUS OF LEARNING: PURPORT 6.41

- (a) **The real purpose of *yoga*-practice** – To achieve the highest perfection of Krishna consciousness (Ref. *Bg.* 6.47)
- (b) **What about those who fail to reach that goal because of material allurements**
 - By grace of the Lord they are allowed to make full utilization of their material propensities in the heavenly planets
 - Then they are given prosperous lives in righteous or aristocratic families
 - One must take advantage of these facilities and try to elevate to Krishna consciousness

 **LINK BETWEEN TEXTS 6.41 & 6.42:**
The destination of the more advanced yogis is explained as follows.

Text 6.42

THEME: Fate of unsuccessful yogi who falls after long practice:

- ❖ Birth in the family of transcendentalists who are surely great in wisdom (6.42)

FOCUS OF LEARNING: PURPORT 6.42

- (a) **Examples of family of transcendentalists**
 - Acharyas and Goswamis
 - Srila A.C Bhaktivedanta Prabhupada and Srila Bhaktsiddhanta Sarasvati Goswami Maharaja taking birth in Vaishnava families
- (b) **Nowdays the Acharyas and Goswamis families have degenerated** – due to 'insufficient education' and 'training'

Texts 6.43 – 6.44

COMMON THEME: After getting opportunities in the appropriate families, they begin their yoga practice from wherever they left off

- ❖ One revives the divine consciousness of their previous lives
- ❖ Automatically they are attracted to *yogic* principles – Even without seeking them
- ❖ They always stand above the ritualistic principles of the scriptures
- ❖ Thus they try to make further progress to achieve complete success

FOCUS OF LEARNING: PURPORTS 6.43 – 6.44

- (a) **Example of revival of divine consciousness of previous life** – Bharat Maharaja as deer and later on as Jada Bharata (6.43)
- (b) **“Shabda-brahma”** refers to “ritualistic principles of Vedas” (6.44)
- Advanced *yogis* surpass ritualistic principles of Vedas
 - They are attracted to spiritual, and not material principles in his life – *e.g.*,
 - Devahuti in her prayers (*Ref. SB 3.33.7: “aho bata...”*) – Low birth does not matter, one who chants the holy name is far far advanced
 - Srila Haridas Thakur – low birth but renounced as the *Namacharya* by Lord Caitanya; it shows in his previous life he must have surpassed all the ritualistic methods of Vedas (*Shabda-brahma*)

LINK BETWEEN TEXTS 6.44 & 6.45:

Finally, the next verse explains how and when the yogi will achieve his ultimate goal

Text 6.45*

THEME: Such a yogi ultimately achieves perfection and the Supreme goal after many many births of practice

- ❖ By making sincere endeavor
- ❖ After being washed of all contaminations

FOCUS OF LEARNING: PURPORT 6.45

- (a) **Krishna consciousness is the perfect stage of freedom from all contaminations**
- Supporting verse – *Ref. Bg. 7.28 “yesam tu...”* – One can fully engage in transcendental loving service only:
 - After being freed of all material contaminations
 - And free from all dualities
- (b) **In conclusion** – Progress of *yogi* as explained in Texts 6.41 – 6.45
- **Favorable condition** – A person born in a particularly righteous, aristocratic or sacred family becomes conscious of his favorable condition for executing yoga practice
 - **Sincere endeavor** – With determination, therefore, he begins his unfinished task, and
 - **Completely pure** – Thus he completely cleanses himself of all material contaminations
 - **Supreme goal** – When he is finally free from all contaminations, he attains the supreme perfection—Krishna consciousness

SECTION VI (6.46 – 6.47)

THE TOPMOST YOGI

PRACTICAL APPLICATION OF SECTION VI

- Ultimate stage of *yoga* practice is pure devotion to Krishna
- Bhakti-yoga is the perfection of *yoga*. It is not simply a process of purification; it is also the goal of purification, the eternal position of the living entity

Text 6.46*

THEME: Yogi is better than all others who endeavor perfection (Ascetic, empiricist, fruitive worker)

FOCUS OF LEARNING: PURPORT 6.46

- (a) **Yoga is defined** as linking consciousness to the Supreme Absolute Truth
- (b) **Yoga is named differently** according to different methods adopted
 - If linking process is predominantly fruitive acts – called Karma yoga
 - If linking process is predominantly empirical – called Jnana yoga
 - If linking process is predominantly devotional – called Bhakti yoga
- (c) **Bhakti-yoga is the ultimate perfection of yoga** – anything short of that is imperfect
 - Ascetics without self knowledge – imperfect
 - Empiric knowledge without surrender – imperfect
 - *Karma-yoga* without Krishna Consciousness – waste of time

 **LINK BETWEEN TEXTS 6.46 & 6.47:** Thus Text 6.46 reveals the progressive rungs on the yoga ladder by clearly glorifying yogis above *karmis*, *jnanis* and *tapasvis*. Krishna now gives his final statement about the yogi of the highest caliber.

Text 6.47*

THEME: Even better than yogi is a devotee who worships Krishna. Topmost yogi is *Bhakti-yogi* – because...

- ❖ He has great faith in Krishna
- ❖ Takes shelter in Him (“Always abides in Me”)
- ❖ Always thinks of Him (“Always thinks of Me within Himself”)
- ❖ Renders loving service (“unto Me”)

FOCUS OF LEARNING: PURPORT 6.47

- (a) **Importance of word ‘bhajate’**
 - ‘*Bhajate*’ has its root in the verb ‘*bhaj*’ which is used when there is a need of **service**
 - The word ‘**worship**’ does not convey the same meaning as ‘*bhaj*’
- (b) **Difference between ‘worship’ and ‘service’**
 - ‘Worship’ means to adore, or to show respect and honour to the worthy one
 - But ‘service’ with love and faith is especially meant for the Supreme Personality of Godhead
- (c) **‘Service’ to Supreme Personality of Godhead cannot be avoided by a living entity**
 - One can avoid worshipping a respectable man or a demigod and maybe called discourteous
 - But one cannot avoid serving the Supreme Personality of Godhead without being thoroughly condemned
 - Because every living entity is part and parcel of the Supreme Lord
 - One’s constitution is to serve the Supreme Lord
- (d) **Supporting verse to differentiate ‘worship’ and ‘service’ – Ref. SB 11.5.3 ‘ya esam purusham...’**
 - By neglect of service and duty unto the Supreme Lord, one falls down from his constitution
 - In this verse ‘*bhajanti*’ is only applicable to Supreme Personality of Godhead and
 - The term ‘**worship**’ can be applied to any demigod or any living entity
 - Importance of word ‘*avajananti*’ – Only fools and rascals deride the Supreme Personality of Godhead and try to comment on *Bhagavad-gita* without an attitude of service
 - They cannot properly differentiate between the word ‘*bhajanti*’ and ‘worship’

FOCUS OF LEARNING: PURPORT 6.47 continued...

- (e) **What features of the Lord does the highest or ideal yogi concentrate upon** – “On Krishna as Shyamasundara” (*Study purport*)
- (f) **How to achieve highest yogic perfection** as explained in this verse – Achieved by bhakti yoga
 - Ref. Svetasvatara Upanisad 6.23 “yasya deve...” – “Only by implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.”
- (g) **Purpose of ‘naiskarmya’ (Ref. Gopala-tapani Upanisad 1.15)**
 - To practice devotional service, free from desires of material profit, either in this life or next
 - Devoid of such inclinations, one should absorb one’s mind fully in the Supreme
- (h) **Conclusion of Yoga Ladder – It all starts from Karma-yoga without fruitive results (Niskama-karma-yoga)**
 - Niskama-karma-yoga + knowledge and renunciation = ‘Jnana-yoga’
 - Jnana-yoga + meditation = ‘Astanga-yoga’
 - Astanga-yoga + realisation of Krishna in devotion = ‘Bhakti-yoga’

 **PLEASE NOTE:** The Yoga ladder is also summarized in Summarized Theme 3A of Chapter 3 after Text 3.9

SUMMARIZED THEME 6C

COMPARISON OF DIFFERENT YOGA SYSTEMS		
S.No	Karma, Jnana, Astanga Yoga etc	Bhakti-yoga
1	<ul style="list-style-type: none"> • They are different steps on Yoga ladder • They are progressions towards the destination of Bhakti-yoga 	<ul style="list-style-type: none"> • Goal of Yoga is <i>Bhakti-yoga</i> • Therefore Yoga actually means Bhakti yoga
2	<ul style="list-style-type: none"> • Selfish interests • Possess material desires 	<ul style="list-style-type: none"> • Selfless • Free from all material desires
3	<ul style="list-style-type: none"> • May fail to achieve success • They may stick to onepoint and fail to progress and thus they are called by that particular name 	<ul style="list-style-type: none"> • Guaranteed success • Definitely makes progress because means and end are same
4	<ul style="list-style-type: none"> • When Karma yoga increases in knowledge and renunciation it is called Jnana yoga • When Jnana yoga increases in meditation, it is Astanga yoga 	<ul style="list-style-type: none"> • When Astanga yoga comes to the point of realizing Krishna, the Supreme Personality of Godhead, that is Bhakti yoga • <i>Analogy:</i> Krishna Consciousness is the highest rung of Yoga – e.g. Mount Everest is the highest peak of the Himalayas

END OF CHAPTER 6

CHAPTER 6 Appendix

Selected Texts extracted from “Surrender unto Me”

Text 6.45

To become successful, a yoga-bhraṣṭaḥ (a yogī who has fallen from his practice) must work harder than yogīs who have practiced longer. Why? Because rigid practice (prayatnāt) is more difficult to achieve from a śucinām birth (birth in a pious, religious family) or a śrīmatām birth (birth in a rich mercantile or royal family) than from a birth in a yoginām dhīmatām family (a family of transcendentalists possessing great wisdom). Children born in families of transcendentalists receive especially deep Kṛṣṇa conscious impressions and training early in their spiritual life.

Text 6.46

The tapasvī was mentioned in Bg. 4.28. Although he performs austerities, he has not yet acquired knowledge. The jñānī has knowledge, and he knows śāstra, but his realization ends at Brahman. Karmīs and even karma-yogīs tend toward fruitive activities. Therefore they act piously by digging wells, constructing roads and offering charity. The yogī, however, knows the Supersoul. He is most advanced. Thus this verse reveals the progressive rungs on the yoga ladder by clearly glorifying yogīs above karmīs, jñānīs and tapasvīs. Kṛṣṇa now gives his final statement about the yogī of the highest calibre

Text 6.47

Śrīla Baladeva Vidyābhūṣaṇa explains Kṛṣṇa’s words: “Although there is a relative grading of superiority and inferiority among the tapasvīs and so on, still they are all inferior to My devotee, in the same way as all ordinary mountains, both tall ones and short ones, are inferior to a mountain made of gold.”

He continues, “‘But is there anyone greater than the yogī?’ This question is answered in the words beginning yoginām. In the ascending hierarchy of yoga, there are many karma-yogīs. Better than all of them is the one who has risen to the level of dhyāna; he is properly engaged (yukta). But one who has ascended to samādhi is even better engaged (yukta-tara). And one who has achieved bhakti-yoga in the form of hearing, chanting and so on is the best (yukta-tama).”

One can attain to bhakti through a gradual Vedic process—through karma, jñāna and yoga. If one is fortunate, however, he can come in contact with Kṛṣṇa’s pure devotee and directly take to Kṛṣṇa consciousness. By hearing the śāstra, he learns to act in full faith, śraddhāvān. Gradually he progresses to the point where Kṛṣṇa has entered his very existence (antar-ātmanā), and the devotee becomes mad-gata, always absorbed in thoughts of Kṛṣṇa.



*kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati*

*“O son of Kuntī, declare it boldly that My devotee never perishes.”
BG (9.31)*

Bhagavad-gītā Notes

Part 2

Bhakti Yogā Section

Chapters 7 – 12

Based on “Bhagavad-gītā As It Is”
By His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna
Consciousness

&

Supplemented by additional material from

- ‘Surrender Unto Me’ by HG Bhūrījan Prabhu
- Notes from Vaishnava Training & Education (VTE)
- North America VIHE notes

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