

Link:—Now, the Lord promises to discuss the process, through which man attains the supreme state of actionlessness.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

**siddhiṁ prāpto yathā brahma tathāpnoti nibodha me
samāseṇaiva kaunteya niṣṭhā jñānasya yā parā**

Know from Me, in brief, O Arjuna, how he, who has attained perfection, (purification of the inner sense) attains Brahma (the Eternal or the Absolute), that supreme state of knowledge (jñāna). 50

Comment:—

'Siddhiṁ prāpto yathā brahma tathāpnoti nibodha me'—Here, the term 'Siddhiṁ' (perfection), denotes purification of the inner sense (viz., mind and heart), which was discussed in the preceding verse, by the expressions 'Asaktabuddhiḥ' (unattached intellect), 'Jitātmā' (subdued body) and 'vigataspṛhaḥ' (freedom from desires). Such a person, whose inner sense is purified, has no desire or attachment for anything, circumstance, or person. Nothing remains to be achieved by him. So it has been said, that he has attained perfection.

A worldly person, thinks that he has attained perfection, if his desires are satisfied, and he has attained accomplishments (Siddhis), such as aṇimā (that which makes a Yogī infinitely small and invisible) etc. But in fact, this is not perfection, because satisfaction (fulfilment), of one desire, gives birth to other desires. These desires prolong and they bind him. Real perfection, consists in total freedom, from desires.

A striver, who has attained perfection in the form of purification of the inner sense, attains Brahma. Lord Kṛṣṇa, exhorts Arjuna, to hear from Him of the important factors, in brief, because these are indispensable for a striver, who wants to practise, the Sāṅkhyayoga.

The term 'nibodha' (Know), denotes that in the Discipline of Knowledge, action and material, are not so important, as is knowledge. So the term 'Nibodha,' has been used here, as well as in the thirteenth verse of this chapter, in connection with a 'Sāṅkhyayogī'.

'Samāsenaiḥ kaunteya niṣṭhā jñānasya yā parā'— 'Parāniṣṭhā', is the final stage of Sāṅkhyayoga (the Discipline of Knowledge). Lord Kṛṣṇa asks Arjuna, to know after hearing from Him in brief, how a striver following the path of Knowledge, attains Brahma (the Eternal), that supreme state of knowledge.

Appendix—Here the term 'siddhim' means complete purification of the inner sense, having attained which a Karmayogī can follow either the Path of Knowledge or the Path of Devotion—

**tāvat karmāṇi kurvīta na nirvidyeta yāvata
matkathā śravaṇādau vā śraddhā yāvanna jāyate**

(Śrīmadbhā. 11/20/9)

“Actions should be performed by the time, there is detachment (dispassion) from mundane pleasures or until there is faith in listening to My pastime and divine stories and in their loud chanting etc.”

If a striver does not insist on anyone of the three disciplines of Karma, Jñāna and Bhakti, then these are the 'means' as well as the 'end'. As means, these three are different but as an end all the three are one. Therefore in the Gītā, the Lord in certain references declared devotion as a means to achieve an end which is knowledge (Self-realization)—'mayi cānanyayogena bhaktīravayabhīcārīṇī' (13/10), 'mām ca yo'vyabhīcāreṇa..... brahma bhūyāya kalpate' (14/26); and in other references He declared Jñāna as a means to achieve Bhakti which is an end—'sanniyamyendriyagrāmāṇi sarvatra.....sarvabhūta hite ratāḥ' (12/4), 'brahmabhūtaḥ prasannātmā.....madbhaktiṁ labhate parām' (18/54).

The Lord by the expression 'svakarmaṇā tamabhyarcya siddhim

vindati mānavaḥ' (18/46) declared the attainment (perfection) of devotion by Karmayoga; and here He declares the perfection of Jñānayoga viz., Self-realization through Karmayoga by the expression 'siddhiṁ prāpto yathā brahma'. In the fifth chapter also by the means of Karmayoga, quick perfection of Jñānayoga viz., 'attainment of the Absolute' has been declared—'yoga yukto munirbrahma nacireṇādhiḡacchati' (5/6).



Link:—The Lord in the next three verses, describes the virtues with which a striver, should be endowed, in order to attain Brahma (the Eternal or the Absolute).

बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

buddhyā viśuddhayā yukto dhṛtyātmānaṁ niyamya ca
śabdādīnviṣayāṁstyaktvā rāgadveṣau vyudasya ca
viviktasevī laghvāśī yataavākkāyamānasah
dhyānayogaparo nityaṁ vairāgyaṁ samupāśritaḥ
ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ
vimucya nirmamaḥ śānto brahmabhūyāya kalpate

Endowed with a pure intellect, firmly restraining the senses, turning away from sound and other objects of senses, casting aside attraction and aversion, dwelling in solitude, taking light diet, controlling speech, body and mind, ever engaged in meditation and concentration, resorting to dispassion, having abandoned egoism, violence, arrogance, desire, anger, covetousness (accumulation), devoid of the notion of mineness and tranquil in mind—such a