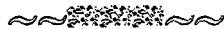


The reason is that he knows that these marks will be rubbed off when the body is washed in water. Similarly all beings are the manifestations of God but outwardly they appear different because of difference in bodies and their nature. In fact in spite of their different appearance, they are the manifestations of God but it is because of our attachment and aversion that they appear different.

The fact which was mentioned in the second verse of the fifth chapter by the expression 'Karmayoga Viśiṣyate' (Karmayoga is superior to Sāṅkhyayoga), the same fact has been mentioned here by the expression 'samabuddhirviśiṣyate'. An equanimous person remains untainted. Untaintedness leads to yoga while taintedness leads to 'bhoga'. There is equanimity in the three yogas but it is specially important in Karmayoga, because Karmayoga being the worldly spiritual discipline, a Karmayogī faces more oddities in life than other yogīs.



Link:—Equanimity (evenness of mind), which is attained by the Discipline of Action, is also attained by the Discipline of Meditation. So Lord Kṛṣṇa, while starting the subject of meditation, gives inspiration for meditation.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

yogī yuñjīta satatamātmānaṁ rahasi sthitaḥ
ekākī yatacittātmā nirāśīraparigrahaḥ

A Dhyānayogī, should constantly engage in meditation, living alone in seclusion, having subdued his mind and body, and having got rid of bonds of desires and possessions for enjoyment. 10

Comment:—

[Here Lord Kṛṣṇa is describing in detail, the Discipline of Meditation, which was referred to in brief, in the twenty-seventh

and twenty-eighth verses of the fifth chapter. Here, the word 'Yoga', which has been derived, from the root 'Yuj samādhau' means, controlling the activities of the mind.]

'Aparigrahaḥ'—Meditation, is practised by disinclination for the world, and inclination for God. For its practice, the first means to be adopted, is 'Aparigrahaḥ'. 'Aparigrahaḥ' means freedom from accumulation of possessions. Nothing, should be accumulated for one's pleasures, because mind is attracted towards possessions and pleasures, and so it cannot be engaged in meditation.

'Nirāśiḥ'—It means, that a striver should not be free from outward prosperity and pleasures only, but also should get rid of desires and hopes for prosperity and pleasures, because these are all obstacles to God-realization. Therefore, a striver should always be aware of these desires and hopes.

'Yatacittātmā'—Even, by renouncing pleasures and prosperity, and also desire for them, there is possibility of attachment. Therefore, a striver should keep his body and mind under control. By controlling them, new attachment will not be aroused. The means to control them, is that no action should be performed being attached to it, because attachment leads a body to laziness and idleness, and senses, to pleasures, and mind, to the thought of pleasures and futile thinking.

'Yogī'—A Yogī, is one who is devoted to meditation, whose aim is only God-realization, rather than enjoyment and accomplishment.

'Ekāki'—A striver, should live alone, without any assistant, because in company he is likely to be engaged in conversation. In the absence of company because of attachment to him he is likely to be haunted by that. Thus he will not be able to meditate on God.

'Rahasi sthitaḥ'—A striver, should live in seclusion, on the banks of a river, or in a forest, or a temple, or a lonely room, meant for adoration and meditation only. The atmosphere, should

be such, that there is no hindrance in meditation.

'Ātmānam satatam yuñjīta'—Thus a striver, living alone in seclusion, as mentioned above, should concentrate his mind on God, with a firm determination to be engaged only, in meditation without having the least thought, of worldly affairs, whatsoever might happen. He, should be on the alert, because alertness is spiritual discipline.

A striver, should think of God, not only at the time of meditation, but also while performing other actions, without any attachment to these, because the thought of God, helps in meditation, while the thought of God in meditation, helps a striver in thinking of Him, during his mundane affairs. It means, that a striver should always remember that he is a striver viz., he should always remember God, and think of Him, even when he performs worldly actions. He should harbour, no thought of any worldly transaction, otherwise it will be a hindrance, in his meditation. Therefore, while sitting for meditation, he should have a firm resolve, that he has to meditate only on God, whatever may happen. By this resolve, it will be easy for him to meditate on God.

A striver has a complaint, that he cannot concentrate his mind, on God. The reason, is that he wants to concentrate his mind on God, without breaking off his affinity, for the world. Therefore, a striver should break off his affinity, for the world as it is this affinity or attachment, or a sense of mine, which influences the mind. Therefore, a striver can concentrate his mind and engage in meditation, by only having the aim of God-realization and being detached from all persons and things etc. If such detachment is not there, these will haunt his memory.

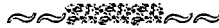
An Exceptional Fact

Initially, Arjuna was prepared to wage the war and he also got prepared at last. But, in between he thought that to wage

war was a sin. Thus, it was a question, of performing an action or not to perform it. So, it arose in the context of the Discipline of Action. But how other disciplines, such as of Knowledge, Devotion and Meditation were explained, in Gītā.

Arjuna retreats from the war, because he thinks that sin, would accrue to him, by killing his kinsmen. So he requests Lord Kṛṣṇa, to tell him what was good for him (2/7; 3/2; 5/1). Therefore, Lord Kṛṣṇa explains to him, the different means including gifts, rituals, penances, study of the Vedas and different kinds of disciplines leading to God-realisation. But, in all the means, Lord Kṛṣṇa has emphasized the fact that the aim to attain perishable things, is the main obstacle, to God-realization. If a striver, has only the aim of God-realization, and performs actions with equanimity those actions, would lead him to salvation or God-realization.

Appendix—Karmayoga,* Jñānayoga and Bhaktiyoga are the Karaṇanirapekṣa disciplines (independent of sense and other organs) but Dhyānayoga (the Discipline of Meditation) is a Karaṇasāpekṣa discipline (dependent on sense and other organs). Now the Lord starts the description of Dhyānayoga.



Link:—In the previous verse, Lord Kṛṣṇa offered inspiration for meditation. Now, in the next three verses, He explains what sort of setting, one should have and what process he should undergo.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

**śucau deśe pratiṣṭhāpya sthiramāsanamātmanah
nātyucchritam nātinīcam cailājīnakuśottaram**

* In Karmayoga (Path of Action) 'Karma' (action) is Karaṇasāpekṣa (dependent on instruments) but 'Yoga' (equanimity) is Karaṇanirapekṣa (independent of instruments).