

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

man, becomes qualified to attain Brahma. 51—53

*Comment:—*

'**Buddhyā viśuddhayā yuktaḥ**'—A striver of Sāṅkhyayoga, who wants to realize God, should be endowed with a pure or Sāttvikī intellect, (Gītā 18/30). There should be no doubt in this intellect. In the Discipline of 'Sāṅkhya', buddhi' (intellect), is given priority. Discrimination, which is very essential for a striver, is revealed in pure intellect. It is by this discrimination, that he severs his connection with matter.

'**Vairāgyam samupāśritaḥ**'—As worldly people depend, on objects and persons, out of attachment or passion, a striver, of Sāṅkhyayoga, remains detached. He has no attachment for worldly persons, and places etc., worldly and celestial pleasures, have no charm for him.

'**Viviktasevī**'—Such a striver, has a natural inclination to live in solitude. This inclination is, praiseworthy. But if a striver, does not get such an opportunity to live in solitude, he should not be perturbed. This perturbation, shows the importance of worldly things, in his mind. This importance, causes further perturbation of the mind, which is an obstacle to meditation. He should remain equanimous, both in solitude, and at a crowded place.

Solitude, is conducive to concentration, meditation and purification, of heart. But, it also provides a good opportunity to drowsiness and relaxation. Moreover, a striver derives pleasure, out of praise and honour, won through his residence in a lonely place. These are stumbling blocks, to the progress of a striver. So, he should be on guard, against them.

'**Laghvāśī**'—A striver, should take regulated diet. He should eat, those articles of food, which suits his body. Moreover, he should not take too much food, he should eat, as much as, is indispensable for the body. It should not be taken to nourish the body, but only to satisfy hunger, like medicine. He should take such food as is easily digestible and is suitable for spiritual practice. It should also be pure or Sāttvika.

**'Dhṛtyātmānam niyama ca'**—He should firmly restrain, the intellect from worldly temptations, and should not allow it to deviate from the aim of God-realization. By such unswerving or Sāttvika firmness, (Gītā 18/33) he should control his senses, and should not let them run after worldly enjoyments, any time.

**'Yatavākkāyamānasaḥ'**—He should control his body, speech and mind (Gītā 17/14—16). He should not indulge his body, in any futile pursuit, such as lottering here and there, and journey, for pleasure etc. His speech, should be truthful, agreeable and necessary, free from reproach and scandal etc. The mind, should be utilized, in the thought of the Lord, rather than of the world.

**Śabdādīnviṣayāṁstyaktvā'**—A striver, should withdraw the senses of sound, touch, form (sight), taste and smell from their respective objects, because a striver whose senses are not turned away from their objects, cannot practise meditation. If he enjoys sense-objects, in an attached spirit, he will dwell on sense-objects, during meditation, and he will not be able to meditate.

**'Rāga dveṣau vyudasya ca'**—A man, is attached to persons and things regarding these, as useful for him. If anyone creates an obstacle to the attainment of any worldly object, he automatically hates him. If he is attached to something desirable, he has an automatic aversion, to the undesirable one. A man, is bound both by attachment and aversion, because he goes on thinking of the two. So, he should cast aside attraction (attachment), and aversion.

**'Dhyānayogaparo nityam'**—A striver, should be ever engaged in meditation, and concentration. During fixed hour of meditation, he should practise meditation, while during the time he discharges his professional and other practical duties, he should believe that nothing else exists, besides, the Lord (Gītā 18/20).

**'Ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ vimucya'**—A person, has egoistic notion, by regarding himself as superior to others, because of his virtues. It is called 'Ahaṅkāra'. The force to bring others under one's sway in a wrongful manner, is called 'bala' (power). Vain consciousness, of

one's property and riches etc., is known as 'Darpa' (arrogance). The desire for obtaining worldly pleasures, prosperity and favourable circumstances, is 'Kāma'. The feeling of excitement or provocation, (a kind of hot sensation) to do wrong to others, because these have been a stumbling block to our selfishness, and pride is 'Krodha' (anger). Covetousness and accumulation of things and objects, for enjoyment, is 'Parigraha'.\* A striver, abandons the above-mentioned egoism, force, arrogance, desire, anger and covetousness.

'Nirmamaḥ'—'Nirmamaḥ', is he who renounces a notion of mineness, in things, body, mind and senses etc. In fact, things, persons and our so-called bodies, were not ours, a hundred years ago and will not remain ours, after a hundred years. We can assume the persons as ours, in order to serve them, and we can make the right use of the things, but it is wrong to regard these as ours, forever. If we do not regard these as ours, we become free, from the notion of mineness.

'Śāntaḥ'—Tranquillity of mind, is disturbed by assuming affinity with, the world. If this affinity is renounced, a striver, will remain tranquil in mind, because attachment or aversion, disturbs peace of mind.

'Brahmabhūyā kalpate'—A striver, who is devoid of the notion of mineness, and is tranquil in mind, becomes qualified to attain Brahma i.e., as soon as his affinity with the unreal, is renounced, he becomes worthy of attaining, Brahma. The reason is, that this affinity with the unreal, is an obstacle, to attainment of Brahma viz., God-realization.



*Link:-The Lord in the next verse explains the marks of such a striver who becomes qualified to attain Brahma and also*

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\* A celibate, a person of the retired order (Vānaprastha), and a man of the renounced order (Sannyāsī) must not accumulate objects and things. If a householder accumulates objects and money etc., to render service to others, that is also not 'Parigraha'.