

permit being wetted with it. The same fact, has been explained by Lord Kṛṣṇa when He declares, "Be established in Yoga, O Arjuna" (Gītā 8/27).

In the beginning of the fifth chapter, Arjuna asked Lord Kṛṣṇa, "Which of the two renunciation of action (Sāṅkhyayoga), or performance of action (Karmayoga), is better?" In response to his question Lord Kṛṣṇa explained Sāṅkhyayoga (the Discipline of Knowledge), Karmayoga (the Discipline of Action) and Dhyānayoga (the Discipline of Meditation). But He, before this verse, did not advise him to be a Yogī. It is only here that He directs him to be a Yogī, because it is decidedly good for him.

**Appendix**—There are two different spheres—one for 'Bhogīs' (voluptuary) and the other for 'Yogīs'. A 'Bhogī' is not a 'Yogī' and a 'Yogī' is not a 'Bhogī'. Those who work with an interested motive are 'Bhogīs'; while those who work in a disinterested manner are 'Yogīs'. Therefore a Yogī, who has no desire for fruit, is superior to ascetics, men of learning and ritualists who have selfish motives.



*Link:—In the previous verse, Lord Kṛṣṇa praised a Yogī and, ordered Arjuna to be a Yogī. But Lord Kṛṣṇa, did not explain which Yogī—of Action or Knowledge or Meditation or Devotion, he should be. Therefore, Lord Kṛṣṇa, in the next verse orders him to be a Yogī of Devotion.*

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

yogināmapī sarveṣāṁ madgatenāntarātmanā  
śraddhāvānbhajate yo māṁ sa me yuktatamo mataḥ

Of all Yogīs, he who devoutly worships Me, with his mind focussed on Me, is considered by Me to be the most superior Yogī

or the most devout one. 47

*Comment:—*

'Yogināmapī sarveṣāṃ'—Those Yogīs, who want to break off their affinity for Matter and practise the Disciplines of Action, Knowledge and Meditation etc., are superior to ascetics, and ritualists etc. But he who devoutly worships Me, is the best of all.

'Yaḥ śraddhāvān'—He, who has faith only in Me, and My glory, and existence, worships Me, with his mind focussed on Me.

'Madgatenāntarātmanā māṁ bhajate'—When a striver, accepts the affinity that he is God's and God is his, his mind gets engrossed, in God automatically. As the mind of a girl after her marriage is absorbed in the affairs of the house, of her father-in-law, a devotee's mind gets absorbed in God, without making any effort. His mind, while he performs several duties of his routine, clings to God, automatically.

All activities, whether spiritual such as meditation, worship etc., or secular, such as eating, sleeping or pertaining to livelihood, such as farming, business or service etc., of a devotee, who becomes only God's, without having any attachment for the world, are included in adoration.

Lord Kṛṣṇa in the fifty-fifth verse of the eleventh chapter, explains the traits of a devotee having exclusive devotion to God, who works for the Lord's sake, depends on Him, is devoted to Him, is free from attachment and is without hatred, for any being.

'Sa me yuktatamo mataḥ'—All strivers, who having disinclination for the world, are inclined towards spirituality, and want to realize God, are devout. Those, who seek refuge in the Lord, who is endowed with attributes, but is formless viz., all-pervading Lord, are more devout. However, those who take refuge in the Lord, Who is endowed with attributes, are the most devout.

A devotee, who is most devout, will get mastery over all kinds of disciplines, (Yogas) such as of Action, Knowledge and Devotion etc., because God is the great Lord of all the Yogas (disciplines), and when a devotee takes refuge in Him, he becomes the most devout.

The most devout, devotee never falls from Yoga, because his mind never abandons the Lord, and therefore, the Lord also does not abandon him. At the time of death, because of unconsciousness or much pain, if he is unable to think of God, God thinks of him.\* So how can he fall from Yoga?

It means, that a devotee who wholeheartedly depends on God without depending on anyone else, or even on his efforts does not fall from Yoga. God does not let him down. But, he who attaches value to worldly things and relies on his efforts, for him there is possibility to fall from Yoga. His fall, may be due to his mind's diversion towards the world. A devotee, does not fall because at the time of death, he calls the Lord due to his sole dependence on Him. Even if he is unable to think of the Lord, the Lord thinks of him, because of his exclusive devotion and thus he instead of falling, from Yoga, attains Him.

The Lord declares, such a Yogī is the most devout Yogī. It does not mean, that other Yogīs do not attain Yoga. It means, that though all the Yogīs by breaking off their affinity for the world, become completely free from bondage and sins, and attain the Supreme Bliss, yet, spiritual love manifests itself in him, who becomes God's and that love accelerates every moment without any decay, extinction and satiation. It is because of

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\*The Lord declares—"I myself think of the wood-like and stone-like devotee at the time of his death and bestow upon him the Supreme State. If a devotee at the time of death because of phlegm and wind etc., can't think of Me, I Myself think of him. If I don't do so, no one else can be more ungrateful than I."

this manifestation, that the Lord regards, such a devotee, as the most devout.

In the beginning of the fifth chapter, Arjuna asked Lord Kṛṣṇa, "Which of the two, the Yoga of Knowledge or the Yoga of Action, is better?" Lord Kṛṣṇa replied, "The Yoga (discipline) of Action, is superior to the Discipline of Knowledge." But He did not tell him which discipline, was good for him. After describing these in the fifth chapter, in the beginning of the sixth chapter, He laid emphasis on the glory of, the Discipline of Action. Then He described that equanimity, which is attained by the Discipline of Action, is also attained by the Discipline of Meditation, and He explained the Discipline of Meditation. Then Arjuna said, that unsteadiness of mind is an obstacle to meditation. So Lord Kṛṣṇa clarified the doubt. After that Arjuna asked, "What fate does a striver, whose mind is diverted from Yoga at the time of death, meet with?" Lord Kṛṣṇa, answered the question and, in the forty-sixth verse while describing the glory of Yoga, ordered him to be a Yogī. But, Lord Kṛṣṇa did not clearly mention, which Yoga in his opinion, is superior to others. So, in the forty-seventh verse, He himself declares, "He who devoutly worships Me, is the best Yogī". But, Arjuna is not able to understand His view-point, and so he again puts the question, at the beginning of the twelfth chapter, "Who is the better of the two—the devotees, who with their minds constantly fixed in You, adore You, possessed of form and attributes, or those who adore only the Imperishable Formless Brahma?" In response to this question Lord Kṛṣṇa says, "I consider them to be the best Yogīs who, endowed with supreme faith, and ever-united through love, with Me, worship Me, with mind centred on Me."

### An Exceptional Fact

The Lord, declares that a devotee following the Discipline

of Devotion, is the best Yogī of all the other Yogīs, because the man (soul) is a fragment of God, and by accepting his affinity for the world and the body, he is bound. When he breaks off this assumed affinity, he becomes free and happy. Though in this freedom, there is no dependence, on things, men and actions etc., yet if he enjoys this freedom by thinking, "I am free from pain and desire," he has subtle affinity, for the world. This is finiteness (limitedness), in assumed freedom. This state is called, state of having become one, with the eternal (Gītā 18/54).

This subtle egoism is also wiped out by being established in that state of identity with the eternal, because by having no affinity for matter and its evolutes, egoism which is a fragment of Matter, comes to an end. It means, that Yogīs of Action and Knowledge, become free from egoism, with the passage of time. But, the egoism of a Yogī of Devotion perishes in the very beginning, as he becomes God's. A Yogī of Devotion, possesses the traits of friendliness, compassion etc., for all beings (Gītā 12/13), which are rarely found, in the Yogīs of Action and Knowledge. It means that a devotee, following the Discipline of Devotion, regards himself as insignificant from the very beginning\* and he develops the virtues of politeness, friendliness, compassion and self-satisfaction etc., during the period when he strives, and these virtues attain maturity during the state of perfection. Therefore, subtle egoism, of a devotee perishes. So the Lord has called such a devotee, the best.

The uniqueness of devotion, is that it accelerates in the new form, it does neither attenuate, nor perish, nor get satiated. The Lord also longs for such devotion, or love. This desire of the

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\* A devotee regarding himself inferior to a blade of grass, being more tolerant than a tree, showing respect to others without expecting respect from them, always should chant the name of the Lord.

Lord, is fulfilled by His devotee. So the Lord, has called him superior to others.

There is one more point, which needs attention. In the, Disciplines of Action and Knowledge, a striver has his own faith or belief, and he makes efforts accordingly, while a devotee without having any independent faith or belief of his own, depends completely on God, he identifies his desire with His desire. He does not worry, even to attain salvation or God-realization. The Lord Himself, provides him with the means, for his bodily maintenance and protects, what has already been provided, to him.

**Appendix**—A man is said to be established in that thing or person where his mind and intellect get fixed (Gītā 12/8). Here the expression ‘madgatenāntarātmanā’ denotes that his mind is focussed on God, and the term ‘Śraddhāvān’ denotes that his intellect is fixed on God. Therefore such a devotee because of his intimate kinship with God is established in Him.

Out of all the Yogīs such as Karmayogī, Jñānayogī, Dhyānayogī, Haṭhayogī, Layayogī and Rājayogī etc., the devotee of God is the best of all. The same fact about His devotee has also been mentioned in several other references as ‘te me yuktatamā mataḥ’ (12/2), ‘bhaktāste’tīva me priyāḥ’ (12/20) and ‘sa yogī paramo mataḥ’ (6/32).

Devotion is the most important of all the disciplines for God-realization. Not only this but all the disciplines end in devotion. Karmayoga and Jñānayoga etc., are means but Supreme Love is an end. Devotion is so extensive that it is at the beginning of every discipline and is also at the end. Devotion at the beginning of every discipline consists in the form of attraction towards God because without attraction no one can engage himself in spiritual practice. At the end of a discipline,

devotion is transformed into the form of Supreme Love which enhances every moment—'madbhaktiṁ labhate parām' (Gītā 18/54). Therefore in 'Brahmasūtra' the 'Dharma' in the shape of the devotion for God has been declared as superior to other 'Dharmas'—'atastviraṇyāyo līṅgācca' (3/4/39).

This verse proves that Lord Kṛṣṇa is the entire Being and His devotion is unworldly. In attainment of the Supreme Love only lies the fulfilment of human life.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥६॥

om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām  
yogaśāstre śrīkṛṣṇārjunasaṁvāde ātmasaṁyamayogo  
nāma ṣaṣṭho'dhyāyaḥ

Thus with the words Om, Tat, Sat the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the science of self-control Yoga and the dialogue, between Śrī Kṛṣṇa and Arjuna, this is the sixth designated discourse.

By self-control viz., control of the mind, the Yogī of Meditation attains Yoga (equanimity). So this chapter is designated 'Ātmasaṁyamayoga' (Yoga of self-control or Yoga of the control of mind).

Words, letters and Uvāca (said) in the Sixth Chapter—

(1) In this chapter in 'Atha ṣaṣṭho'dhyāyaḥ' there are three words, in 'Arjuna Uvāca' etc., there are ten words, in verses there are five hundred and seventy-three words and there are thirteen concluding words. Thus the total number of words is five hundred and ninety-nine.

(2) In this chapter in 'Atha ṣaṣṭho'dhyāyaḥ' there are six letters, in 'Arjuna Uvāca' etc., there are thirty-three letters, in verses there are one thousand five hundred and four letters and

there are forty-seven concluding letters. Thus the total number of the letters is one thousand five hundred and ninety.

(3) In this chapter 'Uvāca' (said) has been used five times—'Śrībhagavānuvāca' thrice and 'Arjuna Uvāca' twice.

#### Metres Used in the Sixth Chapter

Out of the forty-seven verses, of this chapter, in the first quarter of the first and twenty-sixth verses, 'bha-gaṇa' being used there is 'bha-vipulā' metre; in the first quarter of the tenth, fourteenth and twenty-fifth verses and in the third quarter of the fifteenth, twenty-seventh, thirty-sixth and forty-second verses, 'na-gaṇa' being used there is 'na-vipulā' metre; and in the third quarter of the eleventh verse, 'ra-gaṇa' being used, there is 'ra-vipulā' metre. The remaining thirty-seven verses, are possessed of the characteristics of right 'pathyāvakra' Anuṣṭup metre.

