

the yogīs.

Api, even; *sarvesām yoginām*, among all the yogīs, among those who are immersed in meditation on Rudra, Āditya, and others; *yah*, he who; *bhajate*, adores; *mām*, Me; *antarātmanā*, with his mind; *madgatena*, fixed on Me, concentrated on Me who am Vāsudeva; and *śraddhāvān*, with faith, becoming filled with faith; *sah*, he; is *matah*, considered; *me*, by Me; to be *yukta-tamah*, the best of the yogīs, engaged in Yog most intensely. (89)

FOOTNOTES AND REFERENCES

- [66] The verses 37–9 refer to the fall of a *monk* who had to renounce all actions (rites and duties) before espousing monasticism. This fact indirectly points out that the injunction about one having to perform actions throughout life does not apply in the case of some people (e.g. monks).
- [67] Brahman being self-existent, It cannot be the product of rites and duties; and yet, rites and duties must have some result because they have been enjoined by the Vedas.
- [68] Meditation, because of its very nature, is practised in solitude. Therefore, if the word *ekākī* (alone) were interpreted as prohibiting the participation (in meditation) of the wife of a householder, who otherwise needs her presence during all such Vedic rites as Agnihotra etc., that would amount to a prohibition against a situation that does not arise at all.
- [69] viz *Gārhapatya*, *Āhavanīya*, *Anvāhārya-pacana*, etc.
- [70] Thoughts about an object lead to the desire for it, which in turn leads to actions for getting it. (Also see note under 4.19)
- [71] *Verily*: This word emphasizes the fact that, since attachment to sense objects like sound etc. and to actions is an obstacle in the path of Yog, therefore the removal of that obstruction is the means to its attainment.