

- CHAPTER 6 -

Dhyāna-yoga

Chapter 6—Text 1

*śrī-bhagavān uvāca
anāśritaḥ karma-phalam
kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyaḥ*

SYNONYMS

śrī-bhagavān uvāca—the Lord said; *anāśritaḥ*—without taking shelter; *karma-phalam*—of the result of work; *kāryam*—obligatory; *karma*—work; *karoti*—performs; *yaḥ*—one who; *saḥ*—he; *sannyāsī*—in the renounced order; *ca*—also; *yogī*—mystic; *ca*—also; *na*—not; *niḥ*—without; *agniḥ*—fire; *na*—nor; *ca*—also; *akriyaḥ*—without duty.

TRANSLATION

The Supreme Personality of Godhead said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no duty.

PURPORT

In this chapter the Lord explains that the process of the eightfold *yoga* system is a means to control the mind and the senses. However, this is very difficult for people in general to perform, especially in the Age of Kali. Although the eightfold *yoga* system is recommended in this chapter, the Lord emphasizes that the process of *karma-yoga*, or acting in Kṛṣṇa consciousness, is better. Everyone acts in this world to maintain his family and their paraphernalia, but no one is working without some self-interest, some personal gratification, be it concentrated or extended. The criterion of perfection is to act in Kṛṣṇa consciousness, and not with a view to enjoying the fruits of work. To act in Kṛṣṇa consciousness is the duty of every living entity because all are constitutionally parts and parcels of the Supreme. The parts of the body work for the satisfaction of the whole body. The limbs of the body do not act for self-satisfaction but for the satisfaction of the complete whole. Similarly, the living entity who acts for satisfaction of the supreme whole and not for personal satisfaction is the perfect *sannyāsī*, the perfect *yogī*.

The *sannyāsīs* sometimes artificially think that they have become liberated from all

material duties, and therefore they cease to perform *agnihotra yajñas* (fire sacrifices), but actually they are self-interested because their goal is to become one with the impersonal Brahman. Such a desire is greater than any material desire, but it is not without self-interest. Similarly, the mystic *yogī* who practices the *yoga* system with half-open eyes, ceasing all material activities, desires some satisfaction for his personal self. But a person acting in Kṛṣṇa consciousness works for the satisfaction of the whole, without self-interest. A Kṛṣṇa conscious person has no desire for self-satisfaction. His criterion of success is the satisfaction of Kṛṣṇa, and thus he is the perfect *sannyāsī*, or perfect *yogī*. Lord Caitanya, the highest perfectional symbol of renunciation, prays in this way:

*na dhanam na janam na sundarīm
kavitām vā jagad-īśa kāmāye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi*

“O Almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of Your devotional service in my life, birth after birth.”

Chapter 6—Text 2

*yam sannyāsam iti prāhur
yogam tam viddhi pāṇḍava
na hy asannyasta-saṅkalpo
yogī bhavati kaścana*

SYNONYMS

yam—what; *sannyāsam*—renunciation; *iti*—thus; *prāhur*—they say; *yogam*—linking with the Supreme; *tam*—that; *viddhi*—you must know; *pāṇḍava*—O son of Pāṇḍu; *na*—never; *hi*—certainly; *asannyasta*—without giving up; *saṅkalpaḥ*—desire for self-satisfaction; *yogī*—a mystic transcendentalist; *bhavati*—becomes; *kaścana*—anyone.

TRANSLATION

What is called renunciation you should know to be the same as yoga, or linking oneself with the Supreme, O son of Pāṇḍu, for one can never become a yogī unless he renounces the desire for sense gratification.

PURPORT

Real *sannyāsa-yoga* or *bhakti* means that one should know his constitutional position as the living entity, and act accordingly. The living entity has no separate independent identity. He is the marginal energy of the Supreme. When he is entrapped by material energy, he is conditioned, and when he is Kṛṣṇa conscious, or aware of the spiritual energy, then he is in his real and natural state of life. Therefore, when one is in complete knowledge, one ceases all material sense gratification, or renounces all kinds of sense gratificatory activities. This is practiced by the *yogīs* who restrain the senses from material attachment. But a person in Kṛṣṇa consciousness has no opportunity to engage his senses in anything which is not for the purpose of Kṛṣṇa. Therefore, a Kṛṣṇa conscious person is simultaneously a *sannyāsī* and a *yogī*. The purpose of knowledge and of restraining the senses, as prescribed in the *jñāna* and *yoga* processes, is automatically served in Kṛṣṇa consciousness. If one is unable to give up the activities of his selfish nature, then *jñāna* and *yoga* are of no avail. The real aim is for a living entity to give up all selfish satisfaction and to be prepared to satisfy the Supreme. A Kṛṣṇa conscious person has no desire for any kind of self-enjoyment. He is always engaged for the enjoyment of the Supreme. One who has no information of the Supreme must therefore be engaged in self-satisfaction, because no one can stand on the platform of inactivity. All purposes are perfectly served by the practice of Kṛṣṇa consciousness.

Chapter 6—Text 3

*ārurukṣor muner yogam
karma kāraṇam ucyate
yogārūḍhasya tasyaiva
śamaḥ kāraṇam ucyate*

SYNONYMS

ārurukṣoḥ—who has just begun yoga; *muneh*—of the sage; *yogam*—the eightfold yoga system; *karma*—work; *kāraṇam*—the means; *ucyate*—is said to be; *yoga*—eightfold yoga; *ārūḍhasya*—of one who has attained; *tasya*—his; *eva*—certainly; *śamaḥ*—cessation of all material activities; *kāraṇam*—the means; *ucyate*—is said to be.

TRANSLATION

For one who is a neophyte in the eightfold yoga system, work is said to be the means; and for one who is already elevated in yoga, cessation of all material activities is said to be the means.

PURPORT

The process of linking oneself with the Supreme is called yoga. It may be compared to a ladder for attaining the topmost spiritual realization. This ladder begins from the lowest material condition of the living entity and rises up to perfect self-realization in pure spiritual life. According to various elevations, different parts of the ladder are known by different names. But all in all, the complete ladder is called yoga and may be divided into three parts, namely *jñāna-yoga*, *dhyāna-yoga* and *bhakti-yoga*. The beginning of the ladder is called the *yogārurukṣu* stage, and the highest rung is called *yogārūḍha*.

Concerning the eightfold yoga system, attempts in the beginning to enter into meditation through regulative principles of life and practice of different sitting postures (which are more or less bodily exercises) are considered fruitive material activities. All such activities lead to achieving perfect mental equilibrium to control the senses. When one is accomplished in the practice of meditation, he ceases all disturbing mental activities.

A Kṛṣṇa conscious person, however, is situated from the beginning on the platform of meditation because he always thinks of Kṛṣṇa. And, being constantly engaged in the service of Kṛṣṇa, he is considered to have ceased all material activities.

Chapter 6—Text 4

*yadā hi nendriyārtheṣu
na karmasv anuṣajjate
sarva-saṅkalpa-sannyāsī
yogārūḍhas tadocyate*

SYNONYMS

yadā—when; *hi*—certainly; *na*—not; *indriya-artheṣu*—in sense gratification; *na*—never; *karmasu*—in fruitive activities; *anuṣajjate*—one necessarily engages; *sarva-saṅkalpa*—of all material desires; *sannyāsī*—renouncer; *yoga-ārūḍhaḥ*—elevated in yoga; *tadā*—at that time; *ucyate*—is said to be.

TRANSLATION

A person is said to be elevated in yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities.

PURPORT

When a person is fully engaged in the transcendental loving service of the Lord, he is pleased in himself, and thus he is no longer engaged in sense gratification or in fruitive activities. Otherwise, one must be engaged in sense gratification, since one cannot live without engagement. Without Kṛṣṇa consciousness, one must be always seeking self-centered or extended selfish activities. But a Kṛṣṇa conscious person can do everything for the satisfaction of Kṛṣṇa and thereby be perfectly detached from sense gratification. One who has no such realization must mechanically try to escape material desires before being elevated to the top rung of the yoga ladder.

Chapter 6—Text 5

*uddhared ātmanātmānam
nātmānam avasādayet
ātmaiva hy ātmano bandhur
ātmaiva ripur ātmanaḥ*

SYNONYMS

uddharet—one must deliver; *ātmanā*—by the mind; *ātmānam*—the conditioned soul; *na*—never; *ātmānam*—the conditioned soul; *avasādayet*—put into degradation; *ātmā*—mind; *eva*—certainly; *hi*—indeed; *ātmanaḥ*—of the conditioned soul; *bandhuḥ*—friend; *ātmā*—mind; *eva*—certainly; *ripuḥ*—enemy; *ātmanaḥ*—of the conditioned soul.

TRANSLATION

One must deliver himself with the help of his mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

PURPORT

The word *ātmā* denotes body, mind and soul—depending upon different circumstances. In the *yoga* system, the mind and the conditioned soul are especially important. Since the mind is the central point of *yoga* practice, *ātmā* refers here to the mind. The purpose of the *yoga* system is to control the mind and to draw it away from attachment to sense objects. It is stressed herein that the mind must be so trained that it can deliver the conditioned soul from the mire of nescience. In material existence one is subjected to the influence of the mind and the senses. In fact, the pure soul is entangled in the material world because the mind is involved with the false ego, which desires to lord it over material nature. Therefore, the mind should be trained so that it will not be attracted by the glitter of material nature, and in this way the conditioned soul may be saved. One should not degrade oneself by attraction to sense objects. The more one is attracted by sense objects, the more one becomes entangled in material existence. The best way to disentangle oneself is to always engage the mind in Kṛṣṇa consciousness. The word *hi* is used for emphasizing this point, i.e., that one *must* do this. It is also said:

*mana eva manuṣyāṇāṁ
kāraṇaṁ bandha-mokṣayoḥ
bandhāya viśayāsaṅgo
muktyai nirviśayaṁ manaḥ*

“For man, mind is the cause of bondage and mind is the cause of liberation. Mind absorbed in sense objects is the cause of bondage, and mind detached from the sense objects is the cause of liberation.” (*Amṛta-bindu Upaniṣad* 2) Therefore, the mind which is always engaged in Kṛṣṇa consciousness is the cause of supreme liberation.

Chapter 6—Text 6

*bandhur ātmātmanas tasya
yenātmāivātmanā jitaḥ
anātmānas tu śatrutve
vartetātmaiva śatru-vat*

SYNONYMS

bandhuḥ—friend; *ātmā*—the mind; *ātmanaḥ*—of the living entity; *tasya*—of him; *yena*—by whom; *ātmā*—the mind; *eva*—certainly; *ātmanā*—by the living entity; *jitaḥ*—conquered; *anātmānaḥ*—of one who has failed to control the mind; *tu*—but; *śatrutve*—because of enmity; *varteta*—remains; *ātmā eva*—the very mind; *śatru-vat*—as an enemy.

TRANSLATION

For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his mind will remain the greatest enemy.

PURPORT

The purpose of practicing eightfold yoga is to control the mind in order to make it a friend in discharging the human mission. Unless the mind is controlled, the practice of yoga (for show) is simply a waste of time. One who cannot control his mind lives always with the greatest enemy, and thus his life and its mission are spoiled. The constitutional position of the living entity is to carry out the order of the superior. As long as one's mind remains an unconquered enemy, one has to serve the dictations of lust, anger, avarice, illusion, etc. But when the mind is conquered, one voluntarily agrees to abide by the dictation of the Personality of Godhead, who is situated within the heart of everyone as Paramātmā. Real yoga practice entails meeting the Paramātmā within the heart and then following His dictation. For one who takes to Kṛṣṇa consciousness directly, perfect surrender to the dictation of the Lord follows automatically.

Chapter 6—Text 7

*jitātmanaḥ praśāntasya
paramātmā samāhitaḥ
śītoṣṇa-sukha-duḥkheṣu
tathā mānāpamānayoḥ*

SYNONYMS

jita-ātmanaḥ—of one who has conquered his mind; *praśāntasya*—who has attained tranquillity by such control over the mind; *parama-ātmā*—the Supersoul; *samāhitaḥ*—approached completely; *śīta*—in cold; *uṣṇa*—heat; *sukha*—happiness; *duḥkheṣu*—and distress; *tathā*—also; *māna*—in honor; *apamānayoḥ*—and dishonor.

TRANSLATION

For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

PURPORT

Actually, every living entity is intended to abide by the dictation of the Supreme Personality of Godhead, who is seated in everyone's heart as Paramātmā. When the mind is misled by the external, illusory energy, one becomes entangled in material activities. Therefore, as soon as one's mind is controlled through one of the *yoga* systems, one should be considered to have already reached the destination. One has to abide by superior dictation. When one's mind is fixed on the superior nature, he has no alternative but to follow the dictation of the Supreme. The mind must admit some superior dictation and follow it. The effect of controlling the mind is that one automatically follows the dictation of the Paramātmā, or Supersoul. Because this transcendental position is at once achieved by one who is in Kṛṣṇa consciousness, the devotee of the Lord is unaffected by the dualities of material existence, namely distress and happiness, cold and heat, etc. This state is practical *samādhi*, or absorption in the Supreme.

Chapter 6—Text 8

*jñāna-vijñāna-tr̥ptātmā
kūṭa-stho vijitendriyaḥ
yukta ity ucyate yogī
sama-loṣṭrāśma-kāñcanaḥ*

SYNONYMS

jñāna—by acquired knowledge; *vijñāna*—and realized knowledge; *tr̥pta*—satisfied; *ātmā*—a living entity; *kūṭa-sthaḥ*—spiritually situated; *vijita-indriyaḥ*—sensually controlled; *yuktaḥ*—competent for self-realization; *iti*—thus; *ucyate*—is said; *yogī*—a mystic; *sama*—equipoised; *loṣṭra*—pebbles; *aśma*—stone; *kāñcanaḥ*—gold.

TRANSLATION

A person is said to be established in self-realization and is called a yogī [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything—whether it be pebbles, stones or gold—as the same.

PURPORT

Book knowledge without realization of the Supreme Truth is useless. This is stated as follows:

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*

“No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him.” (*Bhakti-rasāmṛta-sindhu* 1.2.234)
This *Bhagavad-gītā* is the science of Kṛṣṇa consciousness. No one can become Kṛṣṇa conscious simply by mundane scholarship. One must be fortunate enough to associate with a person who is in pure consciousness. A Kṛṣṇa conscious person has realized knowledge, by the grace of Kṛṣṇa, because he is satisfied with pure devotional service. By realized knowledge, one becomes perfect. By transcendental knowledge one can remain steady in his convictions, but by mere academic knowledge one can be easily deluded and confused by apparent contradictions. It is the realized soul who is actually self-controlled, because he is surrendered to Kṛṣṇa. He is transcendental because he has nothing to do with mundane scholarship. For him mundane scholarship and mental speculation, which may be as good as gold to others, are of no greater value than pebbles or stones.

Chapter 6—Text 9

*suhṛn-mitrāry-udāsīna-
madhyastha-dveṣya-bandhuṣu
sādhuṣv api ca pāpeṣu
sama-buddhir viśiṣyate*

SYNONYMS

su-hṛt—to well-wishers by nature; *mitra*—benefactors with affection; *ari*—enemies; *udāsīna*—neutrals between belligerents; *madhya-stha*—mediators between belligerents; *dveṣya*—the envious; *bandhuṣu*—and the relatives or well-wishers; *sādhuṣu*—unto the pious; *api*—as well as; *ca*—and; *pāpeṣu*—unto the sinners; *sama-buddhiḥ*—having equal intelligence; *viśiṣyate*—is far advanced.

TRANSLATION

A person is considered still further advanced when he regards honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends and enemies, the pious and the sinners all with an equal mind.

Chapter 6—Text 10

*yogī yuñjīta satatam
ātmānam rahasi sthitaḥ
ekākī yata-cittātmā
nirāśīr aparigrahaḥ*

SYNONYMS

yogī—a transcendentalist; *yuñjīta*—must concentrate in Kṛṣṇa consciousness; *satatam*—constantly; *ātmānam*—himself (by body, mind and self); *rahasi*—in a secluded place; *sthitaḥ*—being situated; *ekākī*—alone; *yata-citta-ātmā*—always careful in mind; *nirāśīr*—without being attracted by anything else; *aparigrahaḥ*—free from the feeling of possessiveness.

TRANSLATION

A transcendentalist should always engage his body, mind and self in relationship with the Supreme; he should live alone in a secluded place and should always carefully control his mind. He should be free from desires and feelings of possessiveness.

PURPORT

Kṛṣṇa is realized in different degrees as Brahman, Paramātmā and the Supreme Personality of Godhead. Kṛṣṇa consciousness means, concisely, to be always engaged in the transcendental loving service of the Lord. But those who are attached to the impersonal Brahman or the localized Supersoul are also partially Kṛṣṇa conscious, because impersonal Brahman is the spiritual ray of Kṛṣṇa and Supersoul is the all-pervading partial expansion of Kṛṣṇa. Thus the impersonalist and the meditator are also indirectly Kṛṣṇa conscious. A directly Kṛṣṇa conscious person is the topmost transcendentalist because such a devotee knows what is meant by Brahman and Paramātmā. His knowledge of the Absolute Truth is perfect, whereas the impersonalist and the meditative *yogī* are imperfectly Kṛṣṇa conscious.

Nevertheless, all of these are instructed herewith to be constantly engaged in their particular pursuits so that they may come to the highest perfection sooner or later. The first business of a transcendentalist is to keep the mind always on Kṛṣṇa. One should always think of Kṛṣṇa and not forget Him even for a moment. Concentration of the mind on the Supreme is called *samādhi*, or trance. In order to concentrate the mind, one should always remain in seclusion and avoid disturbance by external objects. He should be very careful to accept favorable and reject unfavorable conditions that affect his realization. And, in perfect determination, he should not hanker after unnecessary material things that entangle him by feelings of possessiveness.

All these perfections and precautions are perfectly executed when one is directly in Kṛṣṇa consciousness, because direct Kṛṣṇa consciousness means self-abnegation, wherein there is

very little chance for material possessiveness. Śrīla Rūpa Gosvāmī characterizes Kṛṣṇa consciousness in this way:

*anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate*

*prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate*

“When one is not attached to anything, but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation.” (*Bhakti-rasāmṛta-sindhu* 2.255–256)

A Kṛṣṇa conscious person well knows that everything belongs to Kṛṣṇa, and thus he is always free from feelings of personal possession. As such, he has no hankering for anything on his own personal account. He knows how to accept things in favor of Kṛṣṇa consciousness and how to reject things unfavorable to Kṛṣṇa consciousness. He is always aloof from material things because he is always transcendental, and he is always alone, having nothing to do with persons not in Kṛṣṇa consciousness. Therefore a person in Kṛṣṇa consciousness is the perfect yogī.

Chapter 6—Texts 11–12

*śucau deśe pratiṣṭhāpya
sthiram āsanam ātmanaḥ
nāty-ucchritam nāti-nīcam
cailājina-kuśottaram*

*tatraikāgram manaḥ kṛtvā
yata-cittendriya-kriyaḥ
upaviśyāsane yuñjyād
yogam ātma-viśuddhaye*

SYNONYMS

śucau—in a sanctified; *deśe*—land; *pratiṣṭhāpya*—placing; *sthiram*—firm; *āsanam*—seat; *ātmanaḥ*—his own; *na*—not; *ati*—too; *ucchritam*—high; *na*—nor; *ati*—too; *nīcam*—low; *caila-ajina*—of soft cloth and deerskin; *kuśa*—and *kuśa* grass; *uttaram*—covering; *tatra*—thereupon; *eka-agram*—with one attention; *manaḥ*—mind; *kṛtvā*—making; *yata-citta*—controlling the mind; *indriya*—senses; *kriyaḥ*—and activities; *upaviśya*—sitting; *āsane*—on the seat; *yuñjyāt*—should execute; *yogam*—yoga practice; *ātma*—the heart; *viśuddhaye*—for clarifying.

TRANSLATION

To practice yoga, one should go to a secluded place and should lay kuśa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should be neither too high nor too low and should be situated in a sacred place. The yogī should then sit on it very firmly and practice yoga to purify the heart by controlling his mind, senses and activities and fixing the mind on one point.

PURPORT

“Sacred place” refers to places of pilgrimage. In India the yogīs, the transcendentalists or the devotees, all leave home and reside in sacred places such as Prayāga, Mathurā, Vṛndāvana, Hṛṣīkeśa and Hardwar and in solitude practice yoga where the sacred rivers like the Yamunā and the Ganges flow. But often this is not possible, especially for Westerners. The so-called yoga societies in big cities may be successful in earning material benefit, but they are not at all suitable for the actual practice of yoga. One who is not self-controlled and whose mind is not undisturbed cannot practice meditation. Therefore, in the *Bṛhan-nāradya Purāṇa* it is said that in Kali-yuga (the present yuga, or age), when people in general are short-lived, slow in spiritual realization and always disturbed by various anxieties, the best means of spiritual realization is chanting the holy name of the Lord.

harer nāma harer nāma

*harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā*
[Adi 17.21]

“In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.”

Chapter 6—Texts 13–14

*samam kāya-śiro-grīvaṁ
dhārayann acalam sthiraḥ
samprekṣya nāsikāgram svam
diśaś cānavalokayan*

*praśāntātmā vigata-bhīr
brahmacāri-vrate sthitaḥ
manaḥ saṁyamya mac-citto
yukta āsīta mat-paraḥ*

SYNONYMS

samam—straight; *kāya*—body; *śiraḥ*—head; *grīvaṁ*—and neck; *dhārayan*—holding; *acalam*—unmoving; *sthiraḥ*—still; *samprekṣya*—looking; *nāsikā*—of the nose; *agram*—at the tip; *svam*—own; *diśaḥ*—on all sides; *ca*—also; *anavalokayan*—not looking; *praśānta*—unagitated; *ātmā*—mind; *vigata-bhīḥ*—devoid of fear; *brahmacāri-vrate*—in the vow of celibacy; *sthitaḥ*—situated; *manaḥ*—mind; *saṁyamya*—completely subduing; *mat*—upon Me (Kṛṣṇa); *cittaḥ*—concentrating the mind; *yuktaḥ*—the actual yogi; *āsīta*—should sit; *mat*—Me; *paraḥ*—the ultimate goal.

TRANSLATION

One should hold one’s body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life.

PURPORT

The goal of life is to know Kṛṣṇa, who is situated within the heart of every living being as Paramātmā, the four-handed Viṣṇu form. The *yoga* process is practiced in order to discover and see this localized form of Viṣṇu, and not for any other purpose. The localized *viṣṇu-mūrti* is the plenary representation of Kṛṣṇa dwelling within one’s heart. One who has no program to realize this *viṣṇu-mūrti* is uselessly engaged in mock *yoga* practice and is certainly wasting his time. Kṛṣṇa is the ultimate goal of life, and the *viṣṇu-mūrti* situated in one’s heart is the object of *yoga* practice. To realize this *viṣṇu-mūrti* within the heart, one has to observe complete abstinence from sex life; therefore one has to leave home and live alone in a secluded place, remaining seated as mentioned above. One cannot enjoy sex life daily at home or elsewhere and attend a so-called *yoga* class and thus become a *yogī*. One has to practice controlling the mind and avoiding all kinds of sense gratification, of which sex life is the chief. In the rules of celibacy written by the great sage Yājñavalkya it is said:

karmaṇā manasā vācā

sarvāvasthāsu sarvadā
sarvatra maithuna-tyāgo
brahmacaryaṁ pracakṣate

“The vow of *brahmacarya* is meant to help one completely abstain from sex indulgence in work, words and mind—at all times, under all circumstances, and in all places.” No one can perform correct *yoga* practice through sex indulgence. *Brahmacarya* is taught, therefore, from childhood, when one has no knowledge of sex life. Children at the age of five are sent to the *guru-kula*, or the place of the spiritual master, and the master trains the young boys in the strict discipline of becoming *brahmacārīs*. Without such practice, no one can make advancement in any *yoga*, whether it be *dhyāna*, *jñāna* or *bhakti*. One who, however, follows the rules and regulations of married life, having a sexual relationship only with his wife (and that also under regulation), is also called a *brahmacārī*. Such a restrained householder *brahmacārī* may be accepted in the *bhakti* school, but the *jñāna* and *dhyāna* schools do not even admit householder *brahmacārīs*. They require complete abstinence without compromise. In the *bhakti* school, a householder *brahmacārī* is allowed controlled sex life because the cult of *bhakti-yoga* is so powerful that one automatically loses sexual attraction, being engaged in the superior service of the Lord. In the *Bhagavad-gītā* (2.59) it is said:

viṣayā vinivartante
nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya
paraṁ dṛṣṭvā nivartate

Whereas others are forced to restrain themselves from sense gratification, a devotee of the Lord automatically refrains because of superior taste. Other than the devotee, no one has any information of that superior taste.

Vigata-bhīḥ. One cannot be fearless unless one is fully in Kṛṣṇa consciousness. A conditioned soul is fearful due to his perverted memory, his forgetfulness of his eternal relationship with Kṛṣṇa. The *Bhāgavatam* (11.2.37) says, *bhayaṁ dvitīyābhiniveśataḥ syād īśād apetasya viparyayo 'smṛtiḥ*. Kṛṣṇa consciousness is the only basis for fearlessness. Therefore, perfect practice is possible for a person who is Kṛṣṇa conscious. And since the ultimate goal of *yoga* practice is to see the Lord within, a Kṛṣṇa conscious person is already the best of all *yogīs*. The principles of the *yoga* system mentioned herein are different from those of the popular so-called *yoga* societies.

Chapter 6—Text 15

*yuñjann evaṁ sadātmānam
yogī niyata-mānasaḥ
śāntim nirvāṇa-paramām
mat-saṁsthām adhigacchati*

SYNONYMS

yuñjan—practicing; *evam*—as mentioned above; *sadā*—constantly; *ātmānam*—body, mind and soul; *yogī*—the mystic transcendentalist; *niyata-mānasaḥ*—with a regulated mind; *śāntim*—peace; *nirvāṇa-paramām*—cessation of material existence; *mat-saṁsthām*—the spiritual sky (the kingdom of God); *adhigacchati*—does attain.

TRANSLATION

Thus practicing constant control of the body, mind and activities, the mystic transcendentalist, his mind regulated, attains to the kingdom of God [or the abode of Kṛṣṇa] by cessation of material existence.

PURPORT

The ultimate goal in practicing *yoga* is now clearly explained. *Yoga* practice is not meant for attaining any kind of material facility; it is to enable the cessation of all material existence. One who seeks an improvement in health or aspires after material perfection is no *yogī* according to *Bhagavad-gītā*. Nor does cessation of material existence entail one's entering into "the void," which is only a myth. There is no void anywhere within the creation of the Lord. Rather, the cessation of material existence enables one to enter into the spiritual sky, the abode of the Lord. The abode of the Lord is also clearly described in the *Bhagavad-gītā* as that place where there is no need of sun, moon or electricity. All the planets in the spiritual kingdom are self-illuminated like the sun in the material sky. The kingdom of God is everywhere, but the spiritual sky and the planets thereof are called *param dhāma*, or superior abodes.

A consummate *yogī*, who is perfect in understanding Lord Kṛṣṇa, as is clearly stated herein by the Lord Himself (*mat-cittaḥ*, *mat-paraḥ*, *mat-sthānam*), can attain real peace and can ultimately reach His supreme abode, Kṛṣṇaloka, known as Goloka Vṛndāvana. In the *Brahma-saṁhitā* (5.37) it is clearly stated, *goloka eva nivasaty akhilātma-bhūtaḥ*: the Lord, although residing always in His abode called Goloka, is the all-pervading Brahman and the localized Paramātmā as well by dint of His superior spiritual energies. No one can reach the spiritual sky (Vaikuṇṭha) or enter into the Lord's eternal abode (Goloka Vṛndāvana) without the proper understanding of Kṛṣṇa and His plenary expansion Viṣṇu. Therefore a person working in Kṛṣṇa consciousness is the perfect *yogī*, because his mind is always absorbed in Kṛṣṇa's activities (*sa vai manaḥ kṛṣṇa-pādāravindayoḥ*). In the *Vedas* also (*Śvetāśvatara Upaniṣad* 3.8) we learn, *tam eva viditvāti mṛtyum eti*: "One can overcome the

path of birth and death only by understanding the Supreme Personality of Godhead, Kṛṣṇa.” In other words, perfection of the *yoga* system is the attainment of freedom from material existence and not some magical jugglery or gymnastic feats to befool innocent people.

Chapter 6—Text 16

*nāty-aśnatas 'tu yogo 'sti
na caikāntam anaśnataḥ
na cāti-svapna-śīlasya
jāgrato naiva cārjuna*

SYNONYMS

na—never; *ati*—too much; *aśnataḥ*—of one who eats; *tu*—but; *yogaḥ*—linking with the Supreme; *asti*—there is; *na*—nor; *ca*—also; *ekāntam*—overly; *anaśnataḥ*—abstaining from eating; *na*—nor; *ca*—also; *ati*—too much; *svapna-śīlasya*—of one who sleeps; *jāgrataḥ*—or one who keeps night watch too much; *na*—not; *eva*—ever; *ca*—and; *arjuna*—O Arjuna.

TRANSLATION

There is no possibility of one's becoming a yogī, O Arjuna, if one eats too much or eats too little, sleeps too much or does not sleep enough.

PURPORT

Regulation of diet and sleep is recommended herein for the yogīs. Too much eating means eating more than is required to keep the body and soul together. There is no need for men to eat animals, because there is an ample supply of grains, vegetables, fruits and milk. Such simple foodstuff is considered to be in the mode of goodness according to the *Bhagavad-gītā*. Animal food is for those in the mode of ignorance. Therefore, those who indulge in animal food, drinking, smoking and eating food which is not first offered to Kṛṣṇa will suffer sinful reactions because of eating only polluted things. *Bhuñjate te tv agham pāpā ye pacanty ātma-kāraṇāt*. Anyone who eats for sense pleasure, or cooks for himself, not offering his food to Kṛṣṇa, eats only sin. One who eats sin and eats more than is allotted to him cannot execute perfect *yoga*. It is best that one eat only the remnants of foodstuff offered to Kṛṣṇa. A person in Kṛṣṇa consciousness does not eat anything which is not first offered to Kṛṣṇa. Therefore, only the Kṛṣṇa conscious person can attain perfection in *yoga* practice. Nor can one who artificially abstains from eating, manufacturing his own personal process of fasting, practice *yoga*. The Kṛṣṇa conscious person observes fasting as it is recommended in the scriptures. He does not fast or eat more than is required, and he is thus competent to perform *yoga* practice. One who eats more than required will dream very much while sleeping, and he must consequently sleep more than is required. One should not sleep more than six hours daily. One who sleeps more than six hours out of twenty-four is certainly influenced by the mode of ignorance. A person in the mode of ignorance is lazy and prone to sleep a great deal. Such a person cannot perform *yoga*.

Chapter 6—Text 17

*yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā*

SYNONYMS

yukta—regulated; *āhāra*—eating; *vihārasya*—recreation; *yukta*—regulated; *ceṣṭasya*—of one who works for maintenance; *karmasu*—in discharging duties; *yukta*—regulated; *svapna-avabodhasya*—sleep and wakefulness; *yogaḥ*—practice of yoga; *bhavati*—becomes; *duḥkha-hā*—diminishing pains.

TRANSLATION

He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system.

PURPORT

Extravagance in the matter of eating, sleeping, defending and mating—which are demands of the body—can block advancement in the practice of yoga. As far as eating is concerned, it can be regulated only when one is practiced to take and accept *prasādam*, sanctified food. Lord Kṛṣṇa is offered, according to the *Bhagavad-gītā* (9.26), vegetables, flowers, fruits, grains, milk, etc. In this way, a person in Kṛṣṇa consciousness becomes automatically trained not to accept food not meant for human consumption, or not in the category of goodness. As far as sleeping is concerned, a Kṛṣṇa conscious person is always alert in the discharge of his duties in Kṛṣṇa consciousness, and therefore any unnecessary time spent sleeping is considered a great loss. *Avyārtha-kālatvam*: [Cc.Madhyā 23.18-19] a Kṛṣṇa conscious person cannot bear to pass a minute of his life without being engaged in the service of the Lord. Therefore, his sleeping is kept to a minimum. His ideal in this respect is Śrīla Rūpa Gosvāmī, who was always engaged in the service of Kṛṣṇa and who could not sleep more than two hours a day, and sometimes not even that. Ṭhākura Haridāsa would not even accept *prasādam* nor even sleep for a moment without finishing his daily routine of chanting with his beads three hundred thousand names. As far as work is concerned, a Kṛṣṇa conscious person does not do anything which is not connected with Kṛṣṇa's interest, and thus his work is always regulated and is untainted by sense gratification. Since there is no question of sense gratification, there is no material leisure for a person in Kṛṣṇa consciousness. And because he is regulated in all his work, speech, sleep, wakefulness and all other bodily activities, there is no material misery for him.

Chapter 6—Text 18

yadā viniyatam cittam
ātmany evāvaṭiṣṭhate
niṣpṛhaḥ sarva-kāmebhyo
yukta ity ucyate tadā

SYNONYMS

yadā—when; viniyatam—particularly disciplined; cittam—the mind and its activities; ātmani—in the transcendence; eva—certainly; avatiṣṭhate—becomes situated; niṣpṛhaḥ—devoid of desire; sarva—for all kinds of; kāmebhyah—material sense gratification; yuktaḥ—well situated in yoga; iti—thus; ucyate—is said to be; tadā—at that time.

TRANSLATION

When the yogī, by practice of yoga, disciplines his mental activities and becomes situated in transcendence—devoid of all material desires—he is said to be well established in yoga.

PURPORT

The activities of the yogī are distinguished from those of an ordinary person by his characteristic cessation from all kinds of material desires—of which sex is the chief. A perfect yogī is so well disciplined in the activities of the mind that he can no longer be disturbed by any kind of material desire. This perfectional stage can automatically be attained by persons in Kṛṣṇa consciousness, as stated in the *Śrīmad-Bhāgavatam* (9.4.18–20):

sa vai manaḥ kṛṣṇa-pādāravindayor
vacāṁsi vaikunṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu
śrutiṁ cakārācyuta-sat-kathodaye

mukunda-liṅgālaya-darśane dṛśau
tad-bhṛtya-gātra-sparśe 'ṅga-saṅgamam
ghrāṇam ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanām tad-arpite

pādau hareḥ kṣetra-padānusarpaṇe
śīro hr̥ṣīkeśa-padābhivandane
kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottama-śloka-janāśrayā ratiḥ

“King Ambarīṣa first of all engaged his mind on the lotus feet of Lord Kṛṣṇa; then, one after another, he engaged his words in describing the transcendental qualities of the Lord, his hands in mopping the temple of the Lord, his ears in hearing of the activities of the

Lord, his eyes in seeing the transcendental forms of the Lord, his body in touching the bodies of the devotees, his sense of smell in smelling the scents of the lotus flowers offered to the Lord, his tongue in tasting the *tulasī* leaf offered at the lotus feet of the Lord, his legs in going to places of pilgrimage and the temple of the Lord, his head in offering obeisances unto the Lord, and his desires in executing the mission of the Lord. All these transcendental activities are quite befitting a pure devotee.”

This transcendental stage may be inexpressible subjectively by the followers of the impersonalist path, but it becomes very easy and practical for a person in Kṛṣṇa consciousness, as is apparent in the above description of the engagements of Mahārāja Ambarīṣa. Unless the mind is fixed on the lotus feet of the Lord by constant remembrance, such transcendental engagements are not practical. In the devotional service of the Lord, therefore, these prescribed activities are called *arcana*, or engaging all the senses in the service of the Lord. The senses and the mind require engagements. Simple abnegation is not practical. Therefore, for people in general—especially those who are not in the renounced order of life—transcendental engagement of the senses and the mind as described above is the perfect process for transcendental achievement, which is called *yukta* in the *Bhagavad-gītā*.

Chapter 6—Text 19

*yathā dīpo nivāta-stho
neṅgate soṇamā smṛtā
yogino yata-cittasya
yuñjato yogam ātmanaḥ*

SYNONYMS

yathā—as; *dīpaḥ*—a lamp; *nivāta-sthaḥ*—in a place without wind; *na*—does not; *ṅgate*—waver; *sā*—this; *upamā*—comparison; *smṛtā*—is considered; *yoginaḥ*—of the yogī; *yata-cittasya*—whose mind is controlled; *yuñjataḥ*—constantly engaged; *yogam*—in meditation; *ātmanaḥ*—on transcendence.

TRANSLATION

As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent self.

PURPORT

A truly Kṛṣṇa conscious person, always absorbed in transcendence, in constant undisturbed meditation on his worshipable Lord, is as steady as a lamp in a windless place.

Chapter 6—Texts 20–23

*yatroparamate cittam
niruddham yoga-sevayā
yatra caivātmanātmānam
paśyann ātmani tuṣyati*

*sukham ātyantikam yat tad
buddhi-grāhyam atīndriyam
vetti yatra na caivāyam
sthitaś calati tattvataḥ*

*yam labdhvā cāparam lābham
manyate nādhikam tataḥ
yasmin sthito na duḥkhena
guruṇāpi vicālyate*

*tam vidyād duḥkha-saṁyoga-
viyogam yoga-saṁjñitam*

SYNONYMS

yatra—in that state of affairs where; *uparamate*—cease (because one feels transcendental happiness); *cittam*—mental activities; *niruddham*—being restrained from matter; *yoga-sevayā*—by performance of yoga; *yatra*—in which; *ca*—also; *eva*—certainly; *ātmanā*—by the pure mind; *ātmānam*—the self; *paśyan*—realizing the position of; *ātmani*—in the self; *tuṣyati*—one becomes satisfied; *sukham*—happiness; *ātyantikam*—supreme; *yat*—which; *tat*—that; *buddhi*—by intelligence; *grāhyam*—accessible; *atīndriyam*—transcendental; *vetti*—one knows; *yatra*—wherein; *na*—never; *ca*—also; *eva*—certainly; *ayam*—he; *sthitaḥ*—situated; *calati*—moves; *tattvataḥ*—from the truth; *yam*—that which; *labdhvā*—by attainment; *ca*—also; *aparam*—any other; *lābham*—gain; *manyate*—considers; *na*—never; *adhikam*—more; *tataḥ*—than that; *yasmin*—in which; *sthitaḥ*—being situated; *na*—never; *duḥkhena*—by miseries; *guruṇā api*—even though very difficult; *vicālyate*—becomes shaken; *tam*—that; *vidyāt*—you must know; *duḥkha-saṁyoga*—of the miseries of material contact; *viyogam*—extermination; *yoga-saṁjñitam*—called trance in yoga.

TRANSLATION

In the stage of perfection called trance, or samādhi, one's mind is completely restrained from material mental activities by practice of yoga. This perfection is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness, realized through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from

PURPORT

By practice of *yoga* one becomes gradually detached from material concepts. This is the primary characteristic of the *yoga* principle. And after this, one becomes situated in trance, or *samādhi*, which means that the *yogī* realizes the Supersoul through transcendental mind and intelligence, without any of the misgivings of identifying the self with the Superself. *Yoga* practice is more or less based on the principles of the Patañjali system. Some unauthorized commentators try to identify the individual soul with the Supersoul, and the monists think this to be liberation, but they do not understand the real purpose of the Patañjali system of *yoga*. There is an acceptance of transcendental pleasure in the Patañjali system, but the monists do not accept this transcendental pleasure, out of fear of jeopardizing the theory of oneness. The duality of knowledge and knower is not accepted by the nondualist, but in this verse transcendental pleasure—realized through transcendental senses—is accepted. And this is corroborated by Patañjali Muni, the famous exponent of the *yoga* system. The great sage declares in his *Yoga-sūtras* (3.34): *puruṣārtha-śūnyānām guṇānām pratiprasavaḥ kaivalyaṁ svarūpa-pratiṣṭhā vā citi-śaktir iti*. This *citi-śakti*, or internal potency, is transcendental. *Puruṣārtha* means material religiosity, economic development, sense gratification and, at the end, the attempt to become one with the Supreme. This “oneness with the Supreme” is called *kaivalyaṁ* by the monist. But according to Patañjali, this *kaivalyaṁ* is an internal, or transcendental, potency by which the living entity becomes aware of his constitutional position. In the words of Lord Caitanya, this state of affairs is called *ceto-darpaṇa-mārjanam* [Cc. Antya 20.12], or clearance of the impure mirror of the mind. This “clearance” is actually liberation, or *bhava-mahā-dāvāgni-nirvāpaṇam*. The theory of *nirvāṇa*—also preliminary—corresponds with this principle. In the *Bhāgavatam* (2.10.6) this is called *svārūpeṇa vyavasthiṭiḥ*. The *Bhagavad-gītā* also confirms this situation in this verse.

After *nirvāṇa*, or material cessation, there is the manifestation of spiritual activities, or devotional service to the Lord, known as Kṛṣṇa consciousness. In the words of the *Bhāgavatam*, *svārūpeṇa vyavasthiṭiḥ*: this is the “real life of the living entity.” *Māyā*, or illusion, is the condition of spiritual life contaminated by material infection. Liberation from this material infection does not mean destruction of the original eternal position of the living entity. Patañjali also accepts this by his words *kaivalyaṁ svarūpa-pratiṣṭhā vā citi-śaktir iti*. This *citi-śakti*, or transcendental pleasure, is real life. This is confirmed in the *Vedānta-sūtra* (1.1.12) as *ānanda-mayo ’bhyāsāt*. This natural transcendental pleasure is the ultimate goal of *yoga* and is easily achieved by execution of devotional service, or *bhakti-yoga*. *Bhakti-yoga* will be vividly described in the Seventh Chapter of *Bhagavad-gītā*.

In the *yoga* system, as described in this chapter, there are two kinds of *samādhi*, called *samprajñāta-samādhi* and *asamprajñāta-samādhi*. When one becomes situated in the transcendental position by various philosophical researches, he is said to have achieved *samprajñāta-samādhi*. In the *asamprajñāta-samādhi* there is no longer any connection with

mundane pleasure, for one is then transcendental to all sorts of happiness derived from the senses. When the *yogī* is once situated in that transcendental position, he is never shaken from it. Unless the *yogī* is able to reach this position, he is unsuccessful. Today's so-called *yoga* practice, which involves various sense pleasures, is contradictory. A *yogī* indulging in sex and intoxication is a mockery. Even those *yogīs* who are attracted by the *siddhis* (perfections) in the process of *yoga* are not perfectly situated. If *yogīs* are attracted by the by-products of *yoga*, then they cannot attain the stage of perfection, as is stated in this verse. Persons, therefore, indulging in the make-show practice of gymnastic feats or *siddhis* should know that the aim of *yoga* is lost in that way.

The best practice of *yoga* in this age is Kṛṣṇa consciousness, which is not baffling. A Kṛṣṇa conscious person is so happy in his occupation that he does not aspire after any other happiness. There are many impediments, especially in this age of hypocrisy, to practicing *haṭha-yoga*, *dhyāna-yoga* and *jñāna-yoga*, but there is no such problem in executing *karma-yoga* or *bhakti-yoga*.

As long as the material body exists, one has to meet the demands of the body, namely eating, sleeping, defending and mating. But a person who is in pure *bhakti-yoga*, or in Kṛṣṇa consciousness, does not arouse the senses while meeting the demands of the body. Rather, he accepts the bare necessities of life, making the best use of a bad bargain, and enjoys transcendental happiness in Kṛṣṇa consciousness. He is callous toward incidental occurrences—such as accidents, disease, scarcity and even the death of a most dear relative—but he is always alert to execute his duties in Kṛṣṇa consciousness, or *bhakti-yoga*. Accidents never deviate him from his duty. As stated in the *Bhagavad-gītā* (2.14), *āgamāpāyino 'nityās tāmś titikṣasva bhārata*. He endures all such incidental occurrences because he knows that they come and go and do not affect his duties. In this way he achieves the highest perfection in *yoga* practice.

Chapter 6—Text 24

*sa niścayena yuktavyo
yogo 'nirviṇṇa-cetasā
saṅkalpa-prabhavān kāmāṁs
tyaktvā sarvān aśeṣataḥ
manasaivendriya-grāmam
viniyamya samantataḥ*

SYNONYMS

saḥ—that; *niścayena*—with firm determination; *yuktavyaḥ*—must be practiced; *yogaḥ*—yoga system; *anirviṇṇa-cetasā*—without deviation; *saṅkalpa*—mental speculations; *prabhavān*—born of; *kāmān*—material desires; *tyaktvā*—giving up; *sarvān*—all; *aśeṣataḥ*—completely; *manasā*—by the mind; *eva*—certainly; *indriya-grāmam*—the full set of senses; *viniyamya*—regulating; *samantataḥ*—from all sides.

TRANSLATION

One should engage oneself in the practice of yoga with determination and faith and not be deviated from the path. One should abandon, without exception, all material desires born of mental speculation and thus control all the senses on all sides by the mind.

PURPORT

The yoga practitioner should be determined and should patiently prosecute the practice without deviation. One should be sure of success at the end and pursue this course with great perseverance, not becoming discouraged if there is any delay in the attainment of success. Success is sure for the rigid practitioner. Regarding *bhakti-yoga*, Rūpa Gosvāmī says:

*utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ
ṣaḍbhir bhaktiḥ prasidhyati*

“One can execute the process of *bhakti-yoga* successfully with full-hearted enthusiasm, perseverance, and determination, by following the prescribed duties in the association of devotees and by engaging completely in activities of goodness.” (*Upadeśāmṛta* 3)

As for determination, one should follow the example of the sparrow who lost her eggs in the waves of the ocean. A sparrow laid her eggs on the shore of the ocean, but the big ocean carried away the eggs on its waves. The sparrow became very upset and asked the ocean to return her eggs. The ocean did not even consider her appeal. So the sparrow decided to dry up the ocean. She began to pick out the water in her small beak, and everyone laughed at her for her impossible determination. The news of her activity spread,

and at last Garuḍa, the gigantic bird carrier of Lord Viṣṇu, heard it. He became compassionate toward his small sister bird, and so he came to see the sparrow. Garuḍa was very pleased by the determination of the small sparrow, and he promised to help. Thus Garuḍa at once asked the ocean to return her eggs lest he himself take up the work of the sparrow. The ocean was frightened at this, and returned the eggs. Thus the sparrow became happy by the grace of Garuḍa.

Similarly, the practice of *yoga*, especially *bhakti-yoga* in Kṛṣṇa consciousness, may appear to be a very difficult job. But if anyone follows the principles with great determination, the Lord will surely help, for God helps those who help themselves.

Chapter 6—Text 25

*śanaiḥ śanair upamed
buddhyā dhṛti-grhīṭayā
ātma-saṁstham manaḥ kṛtvā
na kiñcid api cintayet*

SYNONYMS

śanaiḥ—gradually; *śanair*—step by step; *upamet*—one should hold back; *buddhyā*—by intelligence; *dhṛti-grhīṭayā*—carried by conviction; *ātma-saṁstham*—placed in transcendence; *manaḥ*—mind; *kṛtvā*—making; *na*—not; *kiñcit*—anything else; *api*—even; *cintayet*—should think of.

TRANSLATION

Gradually, step by step, one should become situated in trance by means of intelligence sustained by full conviction, and thus the mind should be fixed on the self alone and should think of nothing else.

PURPORT

By proper conviction and intelligence one should gradually cease sense activities. This is called *pratyāhāra*. The mind, being controlled by conviction, meditation, and cessation from the senses, should be situated in trance, or *samādhi*. At that time there is no longer any danger of becoming engaged in the material conception of life. In other words, although one is involved with matter as long as the material body exists, one should not think about sense gratification. One should think of no pleasure aside from the pleasure of the Supreme Self. This state is easily attained by directly practicing Kṛṣṇa consciousness.

Chapter 6—Text 26

*yato yato niścalati
manaś cañcalam asthiram
tatas tato niyamyaitad
ātmany eva vaśam nayet*

SYNONYMS

yataḥ yataḥ—wherever; *niścalati*—becomes verily agitated; *manaḥ*—the mind; *cañcalam*—flickering; *asthiram*—unsteady; *tataḥ tataḥ*—from there; *niyamyā*—regulating; *etat*—this; *ātmani*—in the self; *eva*—certainly; *vaśam*—control; *nayet*—must bring under.

TRANSLATION

From wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the self.

PURPORT

The nature of the mind is flickering and unsteady. But a self-realized *yogī* has to control the mind; the mind should not control him. One who controls the mind (and therefore the senses as well) is called *gosvāmī*, or *svāmī*, and one who is controlled by the mind is called *go-dāsa*, or the servant of the senses. A *gosvāmī* knows the standard of sense happiness. In transcendental sense happiness, the senses are engaged in the service of Hṛṣīkeśa, or the supreme owner of the senses—Kṛṣṇa. Serving Kṛṣṇa with purified senses is called Kṛṣṇa consciousness. That is the way of bringing the senses under full control. What is more, that is the highest perfection of *yoga* practice.

Chapter 6—Text 27

*praśānta-manasaṁ hy enam
yoginam sukham uttamam
upaiti śānta-rajasaṁ
brahma-bhūtam akalmaṣam*

SYNONYMS

praśānta—peaceful, fixed on the lotus feet of Kṛṣṇa; *manasaṁ*—whose mind; *hi*—certainly; *enam*—this; *yoginam*—yogī; *sukham*—happiness; *uttamam*—the highest; *upaiti*—attains; *śānta-rajasaṁ*—his passion pacified; *brahma-bhūtam*—liberation by identification with the Absolute; *akalmaṣam*—freed from all past sinful reactions.

TRANSLATION

The yogī whose mind is fixed on Me verily attains the highest perfection of transcendental happiness. He is beyond the mode of passion, he realizes his qualitative identity with the Supreme, and thus he is freed from all reactions to past deeds.

PURPORT

Brahma-bhūta is the state of being free from material contamination and situated in the transcendental service of the Lord. *Mad-bhaktiṁ labhate parām* (Bg. 18.54). One cannot remain in the quality of Brahman, the Absolute, until one's mind is fixed on the lotus feet of the Lord. *Sa vai manaḥ kṛṣṇa-pādāravindayoḥ*. To be always engaged in the transcendental loving service of the Lord, or to remain in Kṛṣṇa consciousness, is to be factually liberated from the mode of passion and all material contamination.

Chapter 6—Text 28

*yuñjann evaṁ sadātmānam
yogī vigata-kalmaṣaḥ
sukhena brahma-saṁsparśam
atyantam sukham aśnute*

SYNONYMS

yuñjan—engaging in yoga practice; *evaṁ*—thus; *sadā*—always; *ātmānam*—the self; *yogī*—one who is in touch with the Supreme Self; *vigata*—freed from; *kalmaṣaḥ*—all material contamination; *sukhena*—in transcendental happiness; *brahma-saṁsparśam*—being in constant touch with the Supreme; *atyantam*—the highest; *sukham*—happiness; *aśnute*—attains.

TRANSLATION

Thus the self-controlled yogī, constantly engaged in yoga practice, becomes free from all material contamination and achieves the highest stage of perfect happiness in transcendental loving service to the Lord.

PURPORT

Self-realization means knowing one's constitutional position in relationship to the Supreme. The individual soul is part and parcel of the Supreme, and his position is to render transcendental service to the Lord. This transcendental contact with the Supreme is called *brahma-saṁsparśa*.

Chapter 6—Text 29

*sarva-bhūta-stham ātmānam
sarva-bhūtāni cātmani
īkṣate yoga-yuktātmā
sarvatra sama-darśanaḥ*

SYNONYMS

sarva-bhūta-stham—situated in all beings; *ātmānam*—the Supersoul; *sarva*—all; *bhūtāni*—entities; *ca*—also; *ātmani*—in the self; *īkṣate*—does see; *yoga-yukta-ātmā*—one who is dovetailed in Kṛṣṇa consciousness; *sarvatra*—everywhere; *sama-darśanaḥ*—seeing equally.

TRANSLATION

A true yogī observes Me in all beings and also sees every being in Me. Indeed, the self-realized person sees Me, the same Supreme Lord, everywhere.

PURPORT

A Kṛṣṇa conscious yogī is the perfect seer because he sees Kṛṣṇa, the Supreme, situated in everyone's heart as Supersoul (Paramātmā). *Īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati*. The Lord in His Paramātmā feature is situated within both the heart of the dog and that of a *brāhmaṇa*. The perfect yogī knows that the Lord is eternally transcendental and is not materially affected by His presence in either a dog or a *brāhmaṇa*. That is the supreme neutrality of the Lord. The individual soul is also situated in the individual heart, but he is not present in all hearts. That is the distinction between the individual soul and the Supersoul. One who is not factually in the practice of *yoga* cannot see so clearly. A Kṛṣṇa conscious person can see Kṛṣṇa in the heart of both the believer and the nonbeliever. In the *smṛti* this is confirmed as follows: *ātatatvāc ca māṛṭtvāc ca ātmā hi paramo hariḥ*. The Lord, being the source of all beings, is like the mother and the maintainer. As the mother is neutral to all different kinds of children, the supreme father (or mother) is also. Consequently the Supersoul is always in every living being.

Outwardly, also, every living being is situated in the energy of the Lord. As will be explained in the Seventh Chapter, the Lord has, primarily, two energies—the spiritual (or superior) and the material (or inferior). The living entity, although part of the superior energy, is conditioned by the inferior energy; the living entity is always in the Lord's energy. Every living entity is situated in Him in one way or another.

The yogī sees equally because he sees that all living entities, although in different situations according to the results of fruitive work, in all circumstances remain the servants of God. While in the material energy, the living entity serves the material senses; and while in spiritual energy, he serves the Supreme Lord directly. In either case the living entity is the servant of God. This vision of equality is perfect in a person in Kṛṣṇa consciousness.

Chapter 6—Text 30

*yo mām paśyati sarvatra
sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi
sa ca me na praṇaśyati*

SYNONYMS

yaḥ—whoever; *mām*—Me; *paśyati*—sees; *sarvatra*—everywhere; *sarvaṁ*—everything; *ca*—and; *mayi*—in Me; *paśyati*—sees; *tasya*—for him; *aham*—I; *na*—not; *praṇaśyāmi*—am lost; *saḥ*—he; *ca*—also; *me*—to Me; *na*—nor; *praṇaśyati*—is lost.

TRANSLATION

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.

PURPORT

A person in Kṛṣṇa consciousness certainly sees Lord Kṛṣṇa everywhere, and he sees everything in Kṛṣṇa. Such a person may appear to see all separate manifestations of the material nature, but in each and every instance he is conscious of Kṛṣṇa, knowing that everything is a manifestation of Kṛṣṇa’s energy. Nothing can exist without Kṛṣṇa, and Kṛṣṇa is the Lord of everything—this is the basic principle of Kṛṣṇa consciousness. Kṛṣṇa consciousness is the development of love of Kṛṣṇa—a position transcendental even to material liberation. At this stage of Kṛṣṇa consciousness, beyond self-realization, the devotee becomes one with Kṛṣṇa in the sense that Kṛṣṇa becomes everything for the devotee and the devotee becomes full in loving Kṛṣṇa. An intimate relationship between the Lord and the devotee then exists. In that stage, the living entity can never be annihilated, nor is the Personality of Godhead ever out of the sight of the devotee. To merge in Kṛṣṇa is spiritual annihilation. A devotee takes no such risk. It is stated in the *Brahma-saṁhitā* (5.38):

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

“I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee.”

At this stage, Lord Kṛṣṇa never disappears from the sight of the devotee, nor does the devotee ever lose sight of the Lord. In the case of a *yogī* who sees the Lord as Paramātmā within the heart, the same applies. Such a *yogī* turns into a pure devotee and cannot bear

to live for a moment without seeing the Lord within himself.

Chapter 6—Text 31

*sarva-bhūta-sthitam yo mām
bhajaty ekaṭvam āsthitaḥ
sarvathā vartamāno 'pi
sa yogī mayi vartate*

SYNONYMS

sarva-bhūta-sthitam—situated in everyone’s heart; *yaḥ*—he who; *mām*—Me; *bhajati*—serves in devotional service; *ekatvam*—in oneness; *āsthitaḥ*—situated; *sarvathā*—in all respects; *varta-mānaḥ*—being situated; *api*—in spite of; *saḥ*—he; *yogī*—the transcendentalist; *mayi*—in Me; *vartate*—remains.

TRANSLATION

Such a yogī, who engages in the worshipful service of the Supersoul, knowing that I and the Supersoul are one, remains always in Me in all circumstances.

PURPORT

A yogī who is practicing meditation on the Supersoul sees within himself the plenary portion of Kṛṣṇa as Viṣṇu—with four hands, holding conchshell, wheel, club and lotus flower. The yogī should know that Viṣṇu is not different from Kṛṣṇa. Kṛṣṇa in this form of Supersoul is situated in everyone’s heart. Furthermore, there is no difference between the innumerable Supersouls present in the innumerable hearts of living entities. Nor is there a difference between a Kṛṣṇa conscious person always engaged in the transcendental loving service of Kṛṣṇa and a perfect yogī engaged in meditation on the Supersoul. The yogī in Kṛṣṇa consciousness—even though he may be engaged in various activities while in material existence—remains always situated in Kṛṣṇa. This is confirmed in the *Bhakti-rasāmṛta-sindhu* (1.2.187) of Śrīla Rūpa Gosvāmī: *nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate*. A devotee of the Lord, always acting in Kṛṣṇa consciousness, is automatically liberated. In the *Nārada-pañcarātra* this is confirmed in this way:

*dik-kālādy-anavacchinne
kṛṣṇe ceto vidhāya ca
tan-mayo bhavati kṣīpram
jīvo brahmaṇi yojayet*

“By concentrating one’s attention on the transcendental form of Kṛṣṇa, who is all-pervading and beyond time and space, one becomes absorbed in thinking of Kṛṣṇa and then attains the happy state of transcendental association with Him.”

Kṛṣṇa consciousness is the highest stage of trance in yoga practice. This very understanding that Kṛṣṇa is present as Paramātmā in everyone’s heart makes the yogī faultless. The *Vedas* (*Gopāla-tāpanī Upaniṣad* 1.21) confirm this inconceivable potency of

the Lord as follows: *eko 'pi san bahudhā yo 'vabhāti*. “Although the Lord is one, He is present in innumerable hearts as many.” Similarly, in the *smṛti-śāstra* it is said:

*eka eva paro viṣṇuḥ
sarva-vyāpī na saṁśayaḥ
aiśvaryād rūpam ekaṁ ca
sūrya-vat bahudheyate*

“Viṣṇu is one, and yet He is certainly all-pervading. By His inconceivable potency, in spite of His one form, He is present everywhere, as the sun appears in many places at once.”

Chapter 6—Text 32

*ātmaupamyena sarvatra
samam paśyati yo 'rjuna
sukham vā yadi vā duḥkham
sa yogī paramo mataḥ*

SYNONYMS

ātma—with his self; *aupamyena*—by comparison; *sarvatra*—everywhere; *samam*—equally; *paśyati*—sees; *yaḥ*—he who; *arjuna*—O Arjuna; *sukham*—happiness; *vā*—or; *yadi*—if; *vā*—or; *duḥkham*—distress; *saḥ*—such; *yogī*—a transcendentalist; *paramaḥ*—perfect; *mataḥ*—is considered.

TRANSLATION

He is a perfect yogī who, by comparison to his own self, sees the true equality of all beings, in both their happiness and their distress, O Arjuna!

PURPORT

One who is Kṛṣṇa conscious is a perfect yogī; he is aware of everyone's happiness and distress by dint of his own personal experience. The cause of the distress of a living entity is forgetfulness of his relationship with God. And the cause of happiness is knowing Kṛṣṇa to be the supreme enjoyer of all the activities of the human being, the proprietor of all lands and planets, and the sincerest friend of all living entities. The perfect yogī knows that the living being who is conditioned by the modes of material nature is subjected to the threefold material miseries due to forgetfulness of his relationship with Kṛṣṇa. And because one in Kṛṣṇa consciousness is happy, he tries to distribute the knowledge of Kṛṣṇa everywhere. Since the perfect yogī tries to broadcast the importance of becoming Kṛṣṇa conscious, he is the best philanthropist in the world, and he is the dearest servitor of the Lord. *Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ* (Bg. 18.69). In other words, a devotee of the Lord always looks to the welfare of all living entities, and in this way he is factually the friend of everyone. He is the best yogī because he does not desire perfection in *yoga* for his personal benefit, but tries for others also. He does not envy his fellow living entities. Here is a contrast between a pure devotee of the Lord and a yogī interested only in his personal elevation. The yogī who has withdrawn to a secluded place in order to meditate perfectly may not be as perfect as a devotee who is trying his best to turn every man toward Kṛṣṇa consciousness.

Chapter 6—Text 33

arjuna uvāca
yo 'yaṁ yogas tvayā proktaḥ
sāmyena madhusūdana
etasyāhaṁ na paśyāmi
cañcalatvāt sthitim sthirām

SYNONYMS

arjunaḥ uvāca—Arjuna said; *yaḥ ayam*—this system; *yogaḥ*—mysticism; *tvayā*—by You; *proktaḥ*—described; *sāmyena*—generally; *madhu-sūdana*—O killer of the demon Madhu; *etasya*—of this; *aham*—I; *na*—do not; *paśyāmi*—see; *cañcalatvāt*—due to being restless; *sthitim*—situation; *sthirām*—stable.

TRANSLATION

Arjuna said: O Madhusūdana, the system of yoga which You have summarized appears impractical and unendurable to me, for the mind is restless and unsteady.

PURPORT

The system of mysticism described by Lord Kṛṣṇa to Arjuna beginning with the words *śucau deśe* and ending with *yogī paramaḥ* is here being rejected by Arjuna out of a feeling of inability. It is not possible for an ordinary man to leave home and go to a secluded place in the mountains or jungles to practice *yoga* in this Age of Kali. The present age is characterized by a bitter struggle for a life of short duration. People are not serious about self-realization even by simple, practical means, and what to speak of this difficult *yoga* system, which regulates the mode of living, the manner of sitting, selection of place, and detachment of the mind from material engagements. As a practical man, Arjuna thought it was impossible to follow this system of *yoga*, even though he was favorably endowed in many ways. He belonged to the royal family and was highly elevated in terms of numerous qualities; he was a great warrior, he had great longevity, and, above all, he was the most intimate friend of Lord Kṛṣṇa, the Supreme Personality of Godhead. Five thousand years ago, Arjuna had much better facilities than we do now, yet he refused to accept this system of *yoga*. In fact, we do not find any record in history of his practicing it at any time. Therefore this system must be considered generally impossible in this Age of Kali. Of course it may be possible for some very few, rare men, but for the people in general it is an impossible proposal. If this were so five thousand years ago, then what of the present day? Those who are imitating this *yoga* system in different so-called schools and societies, although complacent, are certainly wasting their time. They are completely in ignorance of the desired goal.

Chapter 6—Text 34

*cañcalam hi manah kṛṣṇa
pramāthi balavad dṛḍham
tasyāham nigraham manye
vāyor iva su-duṣkaram*

SYNONYMS

cañcalam—flickering; *hi*—certainly; *manah*—mind; *kṛṣṇa*—O Kṛṣṇa; *pramāthi*—agitating; *bala-vat*—strong; *dṛḍham*—obstinate; *tasya*—its; *aham*—I; *nigraham*—subduing; *manye*—think; *vāyoḥ*—of the wind; *iva*—like; *su-duṣkaram*—difficult.

TRANSLATION

For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it, I think, is more difficult than controlling the wind.

PURPORT

The mind is so strong and obstinate that it sometimes overcomes the intelligence, although the mind is supposed to be subservient to the intelligence. For a man in the practical world who has to fight so many opposing elements, it is certainly very difficult to control the mind. Artificially, one may establish a mental equilibrium toward both friend and enemy, but ultimately no worldly man can do so, for this is more difficult than controlling the raging wind. In the Vedic literature (*Kaṭha Upaniṣad* 1.3.3–4) it is said:

*ātmānam rathinam viddhi
śarīram ratham eva ca
buddhiṁ tu sārathim viddhi
manah pragraham eva ca

indriyāṇi hayān āhur
viśayāṁś teṣu gocarān
ātmendriya-mano-yuktaṁ
bhoktety āhur manīṣiṇaḥ*

“The individual is the passenger in the car of the material body, and intelligence is the driver. Mind is the driving instrument, and the senses are the horses. The self is thus the enjoyer or sufferer in the association of the mind and senses. So it is understood by great thinkers.” Intelligence is supposed to direct the mind, but the mind is so strong and obstinate that it often overcomes even one’s own intelligence, as an acute infection may surpass the efficacy of medicine. Such a strong mind is supposed to be controlled by the practice of *yoga*, but such practice is never practical for a worldly person like Arjuna. And what can we say of modern man? The simile used here is appropriate: one cannot capture

the blowing wind. And it is even more difficult to capture the turbulent mind. The easiest way to control the mind, as suggested by Lord Caitanya, is chanting “Hare Kṛṣṇa,” the great *mantra* for deliverance, in all humility. The method prescribed is *sa vai manaḥ kṛṣṇa-pādāravindayoḥ*: one must engage one’s mind fully in Kṛṣṇa. Only then will there remain no other engagements to agitate the mind.

Chapter 6—Text 35

śrī-bhagavān uvāca
asamśayaṁ mahā-bāho
mano durnigrahaṁ calam
abhyāsenā tu kaunteya
vairāgyeṇa ca gṛhyate

SYNONYMS

śrī-bhagavān uvāca—the Personality of Godhead said; *asamśayaṁ*—undoubtedly; *mahā-bāho*—O mighty-armed one; *manaḥ*—the mind; *durnigrahaṁ*—difficult to curb; *calam*—flickering; *abhyāsenā*—by practice; *tu*—but; *kaunteya*—O son of Kuntī; *vairāgyeṇa*—by detachment; *ca*—also; *gṛhyate*—can be so controlled.

TRANSLATION

Lord Śrī Kṛṣṇa said: O mighty-armed son of Kuntī, it is undoubtedly very difficult to curb the restless mind, but it is possible by suitable practice and by detachment.

PURPORT

The difficulty of controlling the obstinate mind, as expressed by Arjuna, is accepted by the Personality of Godhead. But at the same time He suggests that by practice and detachment it is possible. What is that practice? In the present age no one can observe the strict rules and regulations of placing oneself in a sacred place, focusing the mind on the Supersoul, restraining the senses and mind, observing celibacy, remaining alone, etc. By the practice of Kṛṣṇa consciousness, however, one engages in nine types of devotional service to the Lord. The first and foremost of such devotional engagements is hearing about Kṛṣṇa. This is a very powerful transcendental method for purging the mind of all misgivings. The more one hears about Kṛṣṇa, the more one becomes enlightened and detached from everything that draws the mind away from Kṛṣṇa. By detaching the mind from activities not devoted to the Lord, one can very easily learn *vairāgya*. *Vairāgya* means detachment from matter and engagement of the mind in spirit. Impersonal spiritual detachment is more difficult than attaching the mind to the activities of Kṛṣṇa. This is practical because by hearing about Kṛṣṇa one becomes automatically attached to the Supreme Spirit. This attachment is called *pareśānubhava*, spiritual satisfaction. It is just like the feeling of satisfaction a hungry man has for every morsel of food he eats. The more one eats while hungry, the more one feels satisfaction and strength. Similarly, by discharge of devotional service one feels transcendental satisfaction as the mind becomes detached from material objectives. It is something like curing a disease by expert treatment and appropriate diet. Hearing of the transcendental activities of Lord Kṛṣṇa is therefore expert treatment for the mad mind, and eating the foodstuff offered to Kṛṣṇa is the appropriate diet for the suffering patient. This treatment is the process of Kṛṣṇa consciousness.

Chapter 6—Text 36

*asam̐yatātmanā yogo
duṣprāpa iti me matiḥ
vaśyātmanā tu yatatā
śakyo 'vāptum upāyataḥ*

SYNONYMS

asam̐yata—unbridled; *ātmanā*—by the mind; *yogaḥ*—self-realization; *duṣprāpaḥ*—difficult to obtain; *iti*—thus; *me*—My; *matiḥ*—opinion; *vaśya*—controlled; *ātmanā*—by the mind; *tu*—but; *yatatā*—while endeavoring; *śakyaḥ*—practical; *avāptum*—to achieve; *upāyataḥ*—by appropriate means.

TRANSLATION

For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who strives by appropriate means is assured of success. That is My opinion.

PURPORT

The Supreme Personality of Godhead declares that one who does not accept the proper treatment to detach the mind from material engagement can hardly achieve success in self-realization. Trying to practice *yoga* while engaging the mind in material enjoyment is like trying to ignite a fire while pouring water on it. *Yoga* practice without mental control is a waste of time. Such a show of *yoga* may be materially lucrative, but it is useless as far as spiritual realization is concerned. Therefore, one must control the mind by engaging it constantly in the transcendental loving service of the Lord. Unless one is engaged in Kṛṣṇa consciousness, he cannot steadily control the mind. A Kṛṣṇa conscious person easily achieves the result of *yoga* practice without separate endeavor, but a *yoga* practitioner cannot achieve success without becoming Kṛṣṇa conscious.

Chapter 6—Text 37

arjuna uvāca
ayatiḥ śraddhayopeto
yogāc calita-mānasaḥ
aprāpya yoga-saṁsiddhim
kām gatim kṛṣṇa gacchati

SYNONYMS

arjunaḥ uvāca—Arjuna said; *ayatiḥ*—the unsuccessful transcendentalist; *śraddhayā*—with faith; *upetaḥ*—engaged; *yogāt*—from the mystic link; *calita*—deviated; *mānasaḥ*—who has such a mind; *aprāpya*—failing to attain; *yoga-saṁsiddhim*—the highest perfection in mysticism; *kām*—which; *gatim*—destination; *kṛṣṇa*—O Kṛṣṇa; *gacchati*—achieves.

TRANSLATION

Arjuna said: O Kṛṣṇa, what is the destination of the unsuccessful transcendentalist, who in the beginning takes to the process of self-realization with faith but who later desists due to worldly-mindedness and thus does not attain perfection in mysticism?

PURPORT

The path of self-realization or mysticism is described in the *Bhagavad-gītā*. The basic principle of self-realization is knowledge that the living entity is not this material body but that he is different from it and that his happiness is in eternal life, bliss and knowledge. These are transcendental, beyond both body and mind. Self-realization is sought by the path of knowledge, by the practice of the eightfold system or by *bhakti-yoga*. In each of these processes one has to realize the constitutional position of the living entity, his relationship with God, and the activities whereby he can reestablish the lost link and achieve the highest perfectional stage of Kṛṣṇa consciousness. Following any of the above-mentioned three methods, one is sure to reach the supreme goal sooner or later. This was asserted by the Lord in the Second Chapter: even a little endeavor on the transcendental path offers a great hope for deliverance. Out of these three methods, the path of *bhakti-yoga* is especially suitable for this age because it is the most direct method of God realization. To be doubly assured, Arjuna is asking Lord Kṛṣṇa to confirm His former statement. One may sincerely accept the path of self-realization, but the process of cultivation of knowledge and the practice of the eightfold *yoga* system are generally very difficult for this age. Therefore, despite constant endeavor one may fail, for many reasons. First of all, one may not be sufficiently serious about following the process. To pursue the transcendental path is more or less to declare war on the illusory energy. Consequently, whenever a person tries to escape the clutches of the illusory energy, she tries to defeat the practitioner by various allurements. A conditioned soul is already allured by the modes of material energy, and there is every chance of being allured again, even while performing

transcendental disciplines. This is called *yogāc calita-mānasaḥ*: deviation from the transcendental path. Arjuna is inquisitive to know the results of deviation from the path of self-realization.

Chapter 6—Text 38

*kaccin nobhaya-vibhraṣṭaś
chinnābhram iva naśyati
apratiṣṭho mahā-bāho
vimūḍho brahmaṇaḥ pathi*

SYNONYMS

kaccit—whether; *na*—not; *ubhaya*—both; *vibhraṣṭaḥ*—deviated from; *chinna*—torn; *abhram*—cloud; *iva*—like; *naśyati*—perishes; *apratiṣṭhaḥ*—without any position; *mahā-bāho*—O mighty-armed Kṛṣṇa; *vimūḍhaḥ*—bewildered; *brahmaṇaḥ*—of transcendence; *pathi*—on the path.

TRANSLATION

O mighty-armed Kṛṣṇa, does not such a man, who is bewildered from the path of transcendence, fall away from both spiritual and material success and perish like a riven cloud, with no position in any sphere?

PURPORT

There are two ways to progress. Those who are materialists have no interest in transcendence; therefore they are more interested in material advancement by economic development, or in promotion to the higher planets by appropriate work. When one takes to the path of transcendence, one has to cease all material activities and sacrifice all forms of so-called material happiness. If the aspiring transcendentalist fails, then he apparently loses both ways; in other words, he can enjoy neither material happiness nor spiritual success. He has no position; he is like a riven cloud. A cloud in the sky sometimes deviates from a small cloud and joins a big one. But if it cannot join a big one, then it is blown away by the wind and becomes a nonentity in the vast sky. The *brahmaṇaḥ pathi* is the path of transcendental realization through knowing oneself to be spiritual in essence, part and parcel of the Supreme Lord, who is manifested as Brahman, Paramātmā and Bhagavān. Lord Śrī Kṛṣṇa is the fullest manifestation of the Supreme Absolute Truth, and therefore one who is surrendered to the Supreme Person is a successful transcendentalist. To reach this goal of life through Brahman and Paramātmā realization takes many, many births (*bahūnām janmanām ante* [Bg. 7.19]). Therefore the supermost path of transcendental realization is *bhakti-yoga*, or Kṛṣṇa consciousness, the direct method.

Chapter 6—Text 39

*etan me saṁśayaṁ kṛṣṇa
chettum arhasy aśeṣataḥ
tvad-anyaḥ saṁśayasyāśya
chettā na hy upapadyate*

SYNONYMS

etat—this is; *me*—my; *saṁśayaṁ*—doubt; *kṛṣṇa*—O Kṛṣṇa; *chettum*—to dispel; *arhasi*—You are requested; *aśeṣataḥ*—completely; *tvat*—than You; *anyaḥ*—other; *saṁśayasya*—of the doubt; *asya*—this; *chettā*—remover; *na*—never; *hi*—certainly; *upapadyate*—is to be found.

TRANSLATION

This is my doubt, O Kṛṣṇa, and I ask You to dispel it completely. But for You, no one is to be found who can destroy this doubt.

PURPORT

Kṛṣṇa is the perfect knower of past, present and future. In the beginning of the *Bhagavad-gītā*, the Lord said that all living entities existed individually in the past, they exist now in the present, and they continue to retain individual identity in the future, even after liberation from the material entanglement. So He has already cleared up the question of the future of the individual living entity. Now, Arjuna wants to know of the future of the unsuccessful transcendentalist. No one is equal to or above Kṛṣṇa, and certainly the so-called great sages and philosophers who are at the mercy of material nature cannot equal Him. Therefore the verdict of Kṛṣṇa is the final and complete answer to all doubts, because He knows past, present and future perfectly—but no one knows Him. Kṛṣṇa and Kṛṣṇa conscious devotees alone can know what is what.

Chapter 6—Text 40

śrī-bhagavān uvāca
pārtha naiveha nāmutra
vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid
durgatiṁ tāta gacchati

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *pārtha*—O son of Pṛthā; *na eva*—never is it so; *iha*—in this material world; *na*—never; *amutra*—in the next life; *vināśaḥ*—destruction; *tasya*—his; *vidyate*—exists; *na*—never; *hi*—certainly; *kalyāṇa-kṛt*—one who is engaged in auspicious activities; *kaścit*—anyone; *durgatiṁ*—to degradation; *tāta*—My friend; *gacchati*—goes.

TRANSLATION

The Supreme Personality of Godhead said: Son of Pṛthā, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.

PURPORT

In the *Śrīmad-Bhāgavatam* (1.5.17) Śrī Nārada Muni instructs Vyāsadeva as follows:

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatām sva-dharmataḥ

“If someone gives up all material prospects and takes complete shelter of the Supreme Personality of Godhead, there is no loss or degradation in any way. On the other hand a nondevotee may fully engage in his occupational duties and yet not gain anything.” For material prospects there are many activities, both scriptural and customary. A transcendentalist is supposed to give up all material activities for the sake of spiritual advancement in life, Kṛṣṇa consciousness. One may argue that by Kṛṣṇa consciousness one may attain the highest perfection if it is completed, but if one does not attain such a perfectional stage, then he loses both materially and spiritually. It is enjoined in the scriptures that one has to suffer the reaction for not executing prescribed duties; therefore one who fails to discharge transcendental activities properly becomes subjected to these reactions. The *Bhāgavatam* assures the unsuccessful transcendentalist that there need be no worries. Even though he may be subjected to the reaction for not perfectly executing prescribed duties, he is still not a loser, because auspicious Kṛṣṇa consciousness is never forgotten, and one so engaged will continue to be so even if he is lowborn in the next life.

On the other hand, one who simply follows strictly the prescribed duties need not necessarily attain auspicious results if he is lacking in Kṛṣṇa consciousness.

The purport may be understood as follows. Humanity may be divided into two sections, namely, the regulated and the nonregulated. Those who are engaged simply in bestial sense gratifications without knowledge of their next life or spiritual salvation belong to the nonregulated section. And those who follow the principles of prescribed duties in the scriptures are classified amongst the regulated section. The nonregulated section, both civilized and noncivilized, educated and noneducated, strong and weak, are full of animal propensities. Their activities are never auspicious, because while enjoying the animal propensities of eating, sleeping, defending and mating, they perpetually remain in material existence, which is always miserable. On the other hand, those who are regulated by scriptural injunctions, and who thus rise gradually to Kṛṣṇa consciousness, certainly progress in life.

Those who are following the path of auspiciousness can be divided into three sections, namely (1) the followers of scriptural rules and regulations who are enjoying material prosperity, (2) those who are trying to find ultimate liberation from material existence, and (3) those who are devotees in Kṛṣṇa consciousness. Those who are following the rules and regulations of the scriptures for material happiness may be further divided into two classes: those who are fruitive workers and those who desire no fruit for sense gratification. Those who are after fruitive results for sense gratification may be elevated to a higher standard of life—even to the higher planets—but still, because they are not free from material existence, they are not following the truly auspicious path. The only auspicious activities are those which lead one to liberation. Any activity which is not aimed at ultimate self-realization or liberation from the material bodily concept of life is not at all auspicious. Activity in Kṛṣṇa consciousness is the only auspicious activity, and anyone who voluntarily accepts all bodily discomforts for the sake of making progress on the path of Kṛṣṇa consciousness can be called a perfect transcendentalist under severe austerity. And because the eightfold *yoga* system is directed toward the ultimate realization of Kṛṣṇa consciousness, such practice is also auspicious, and no one who is trying his best in this matter need fear degradation.

Chapter 6—Text 41

*prāpya puṇya-kṛtām lokān
uṣitvā śāśvatīḥ samāḥ
śucīnām śrīmatām gehe
yoga-bhraṣṭo 'bhijāyate*

SYNONYMS

prāpya—after achieving; *puṇya-kṛtām*—of those who performed pious activities; *lokān*—planets; *uṣitvā*—after dwelling; *śāśvatīḥ*—many; *samāḥ*—years; *śucīnām*—of the pious; *śrīmatām*—of the prosperous; *gehe*—in the house; *yoga-bhraṣṭaḥ*—one who has fallen from the path of self-realization; *abhi-jāyate*—takes his birth.

TRANSLATION

The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.

PURPORT

The unsuccessful yogīs are divided into two classes: one is fallen after very little progress, and one is fallen after long practice of *yoga*. The yogī who falls after a short period of practice goes to the higher planets, where pious living entities are allowed to enter. After prolonged life there, one is sent back again to this planet, to take birth in the family of a righteous *brāhmaṇa vaiṣṇava* or of aristocratic merchants.

The real purpose of *yoga* practice is to achieve the highest perfection of Kṛṣṇa consciousness, as explained in the last verse of this chapter. But those who do not persevere to such an extent and who fail because of material allurements are allowed, by the grace of the Lord, to make full utilization of their material propensities. And after that, they are given opportunities to live prosperous lives in righteous or aristocratic families. Those who are born in such families may take advantage of the facilities and try to elevate themselves to full Kṛṣṇa consciousness.

Chapter 6—Text 42

*atha vā yoginām eva
kule bhavati dhīmatām
etat dhi durlabhataram
loke janma yad īdṛśam*

SYNONYMS

atha vā—or; *yoginām*—of learned transcendentalists; *eva*—certainly; *kule*—in the family; *bhavati*—takes birth; *dhī-matām*—of those who are endowed with great wisdom; *etat*—this; *hi*—certainly; *durlabha-taram*—very rare; *loke*—in this world; *janma*—birth; *yad*—that which; *īdṛśam*—like this.

TRANSLATION

Or [if unsuccessful after long practice of yoga] he takes his birth in a family of transcendentalists who are surely great in wisdom. Certainly, such a birth is rare in this world.

PURPORT

Birth in a family of yogīs or transcendentalists—those with great wisdom—is praised herein because the child born in such a family receives a spiritual impetus from the very beginning of his life. It is especially the case in the *ācārya* or *gosvāmī* families. Such families are very learned and devoted by tradition and training, and thus they become spiritual masters. In India there are many such *ācārya* families, but they have now degenerated due to insufficient education and training. By the grace of the Lord, there are still families that foster transcendentalists generation after generation. It is certainly very fortunate to take birth in such families. Fortunately, both our spiritual master, Oṃ Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, and our humble self had the opportunity to take birth in such families, by the grace of the Lord, and both of us were trained in the devotional service of the Lord from the very beginning of our lives. Later on we met by the order of the transcendental system.

Chapter 6—Text 43

*tatra taṁ buddhi-saṁyogam
labhate paurva-dehikam
yatate ca tato bhūyaḥ
saṁsiddhau kuru-nandana*

SYNONYMS

tatra—thereupon; *taṁ*—that; *buddhi-saṁyogam*—revival of consciousness; *labhate*—gains; *paurva-dehikam*—from the previous body; *yatate*—he endeavors; *ca*—also; *tataḥ*—thereafter; *bhūyaḥ*—again; *saṁsiddhau*—for perfection; *kuru-nandana*—O son of Kuru.

TRANSLATION

On taking such a birth, he revives the divine consciousness of his previous life, and he again tries to make further progress in order to achieve complete success, O son of Kuru.

PURPORT

King Bharata, who took his third birth in the family of a good *brāhmaṇa*, is an example of good birth for the revival of previous transcendental consciousness. King Bharata was the emperor of the world, and since his time this planet has been known among the demigods as Bhārata-varṣa. Formerly it was known as Ilāvṛta-varṣa. The emperor, at an early age, retired for spiritual perfection but failed to achieve success. In his next life he took birth in the family of a good *brāhmaṇa* and was known as Jaḍa Bharata because he always remained secluded and did not talk to anyone. And later on he was discovered as the greatest transcendentalist by King Rahūgaṇa. From his life it is understood that transcendental endeavors, or the practice of *yoga*, never go in vain. By the grace of the Lord the transcendentalist gets repeated opportunities for complete perfection in Kṛṣṇa consciousness.

Chapter 6—Text 44

*pūrvābhyāsenā tenaiva
hriyate hy avaśo 'pi saḥ
jijñāsur api yogasya
śabda-brahmātivartate*

SYNONYMS

pūrva—previous; *abhyāsenā*—by practice; *tena*—by that; *eva*—certainly; *hriyate*—is attracted; *hi*—surely; *avaśaḥ*—automatically; *api*—also; *saḥ*—he; *jijñāsuḥ*—inquisitive; *api*—even; *yogasya*—about yoga; *śabda-brahma*—ritualistic principles of scriptures; *ativartate*—transcends.

TRANSLATION

By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles—even without seeking them. Such an inquisitive transcendentalist stands always above the ritualistic principles of the scriptures.

PURPORT

Advanced yogīs are not very much attracted to the rituals of the scriptures, but they automatically become attracted to the yoga principles, which can elevate them to complete Kṛṣṇa consciousness, the highest yoga perfection. In the *Śrīmad-Bhāgavatam* (3.33.7), such disregard of Vedic rituals by the advanced transcendentalists is explained as follows:

*aho bata śva-ṭpaco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
teṇus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te*

“O my Lord! Persons who chant the holy names of Your Lordship are far, far advanced in spiritual life, even if born in families of dog-eaters. Such chanters have undoubtedly performed all kinds of austerities and sacrifices, bathed in all sacred places, and finished all scriptural studies.”

The famous example of this was presented by Lord Caitanya, who accepted Ṭhākura Haridāsa as one of His most important disciples. Although Ṭhākura Haridāsa happened to take his birth in a Muslim family, he was elevated to the post of *nāmācārya* by Lord Caitanya due to his rigidly attended principle of chanting three hundred thousand holy names of the Lord daily: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And because he chanted the holy name of the Lord constantly, it is understood that in his previous life he must have passed through all the ritualistic methods of the *Vedas*, known as *śabda-brahma*. Unless, therefore, one is purified, one cannot take to the principles of Kṛṣṇa consciousness or become engaged in chanting

the holy name of the Lord, Hare Kṛṣṇa.

Chapter 6—Text 45

*prayatnād yatamānas tu
yogī saṁśuddha-kilbiṣaḥ
aneka-janma-saṁsiddhas
tato yāti parām gatim*

SYNONYMS

prayatnāt—by rigid practice; *yatamānaḥ*—endeavoring; *tu*—and; *yogī*—such a transcendentalist; *saṁśuddha*—washed off; *kilbiṣaḥ*—all of whose sins; *aneka*—after many, many; *janma*—births; *saṁsiddhaḥ*—having achieved perfection; *tataḥ*—thereafter; *yāti*—attains; *parām*—the highest; *gatim*—destination.

TRANSLATION

And when the yogī engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, achieving perfection after many, many births of practice, he attains the supreme goal.

PURPORT

A person born in a particularly righteous, aristocratic or sacred family becomes conscious of his favorable condition for executing yoga practice. With determination, therefore, he begins his unfinished task, and thus he completely cleanses himself of all material contaminations. When he is finally free from all contaminations, he attains the supreme perfection—Kṛṣṇa consciousness. Kṛṣṇa consciousness is the perfect stage of being freed of all contaminations. This is confirmed in the *Bhagavad-gītā* (7.28):

*yeṣāṁ tv anta-gataṁ pāpaṁ
janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ*

“After many, many births of executing pious activities, when one is completely freed from all contaminations, and from all illusory dualities, one becomes engaged in the transcendental loving service of the Lord.”

Chapter 6—Text 46

*tapasvibhyo 'dhiko yogī
jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī
tasmād yogī bhavārjuna*

SYNONYMS

tapasvibhyaḥ—than the ascetics; *adhikaḥ*—greater; *yogī*—the yogī; *jñānibhyaḥ*—than the wise; *api*—also; *mataḥ*—considered; *adhikaḥ*—greater; *karmibhyaḥ*—than the fruitive workers; *ca*—also; *adhikaḥ*—greater; *yogī*—the yogī; *tasmāt*—therefore; *yogī*—a transcendentalist; *bhava*—just become; *arjuna*—O Arjuna.

TRANSLATION

A yogī is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogī.

PURPORT

When we speak of *yoga* we refer to linking our consciousness with the Supreme Absolute Truth. Such a process is named differently by various practitioners in terms of the particular method adopted. When the linking process is predominantly in fruitive activities it is called *karma-yoga*, when it is predominantly empirical it is called *jñāna-yoga*, and when it is predominantly in a devotional relationship with the Supreme Lord it is called *bhakti-yoga*. *Bhakti-yoga*, or Kṛṣṇa consciousness, is the ultimate perfection of all *yogas*, as will be explained in the next verse. The Lord has confirmed herein the superiority of *yoga*, but He has not mentioned that it is better than *bhakti-yoga*. *Bhakti-yoga* is full spiritual knowledge, and therefore nothing can excel it. Asceticism without self-knowledge is imperfect. Empiric knowledge without surrender to the Supreme Lord is also imperfect. And fruitive work without Kṛṣṇa consciousness is a waste of time. Therefore, the most highly praised form of *yoga* performance mentioned here is *bhakti-yoga*, and this is still more clearly explained in the next verse.

Chapter 6—Text 47

yoginām api sarveṣām
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ

SYNONYMS

yoginām—of yogīs; api—also; sarveṣām—all types of; mat-gatena—abiding in Me, always thinking of Me; antaḥ-ātmanā—within himself; śraddhā-vān—in full faith; bhajate—renders transcendental loving service; yaḥ—one who; mām—to Me (the Supreme Lord); saḥ—he; me—by Me; yukta-tamaḥ—the greatest yogī; mataḥ—is considered.

TRANSLATION

And of all yogīs, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.

PURPORT

The word *bhajate* is significant here. *Bhajate* has its root in the verb *bhaj*, which is used when there is need of service. The English word “worship” cannot be used in the same sense as *bhaj*. Worship means to adore, or to show respect and honor to the worthy one. But service with love and faith is especially meant for the Supreme Personality of Godhead. One can avoid worshiping a respectable man or a demigod and may be called discourteous, but one cannot avoid serving the Supreme Lord without being thoroughly condemned. Every living entity is part and parcel of the Supreme Personality of Godhead, and thus every living entity is intended to serve the Supreme Lord by his own constitution. Failing to do this, he falls down. The *Bhāgavatam* (11.5.3) confirms this as follows:

ya eṣām puruṣam sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

“Anyone who does not render service and neglects his duty unto the primeval Lord, who is the source of all living entities, will certainly fall down from his constitutional position.”

In this verse also the word *bhajanti* is used. Therefore, *bhajanti* is applicable to the Supreme Lord only, whereas the word “worship” can be applied to demigods or to any other common living entity. The word *avajānanti*, used in this verse of *Śrīmad-Bhāgavatam*, is also found in the *Bhagavad-gītā*. *Avajānanti mām mūḍhāḥ*: “Only the fools and rascals deride the Supreme Personality of Godhead, Lord Kṛṣṇa.” Such fools take it

upon themselves to write commentaries on the *Bhagavad-gītā* without an attitude of service to the Lord. Consequently they cannot properly distinguish between the word *bhajanti* and the word “worship.”

The culmination of all kinds of *yoga* practices lies in *bhakti yoga*. All other *yogas* are but means to come to the point of *bhakti* in *bhakti-yoga*. *Yoga* actually means *bhakti-yoga*; all other *yogas* are progressions toward the destination of *bhakti-yoga*. From the beginning of *karma-yoga* to the end of *bhakti-yoga* is a long way to self-realization. *Karma-yoga*, without fruitive results, is the beginning of this path. When *karma-yoga* increases in knowledge and renunciation, the stage is called *jñāna-yoga*. When *jñāna-yoga* increases in meditation on the Supersoul by different physical processes, and the mind is on Him, it is called *aṣṭāṅga-yoga*. And when one surpasses the *aṣṭāṅga-yoga* and comes to the point of the Supreme Personality of Godhead Kṛṣṇa, it is called *bhakti yoga*, the culmination. Factually, *bhakti-yoga* is the ultimate goal, but to analyze *bhakti-yoga* minutely one has to understand these other *yogas*. The *yogī* who is progressive is therefore on the true path of eternal good fortune. One who sticks to a particular point and does not make further progress is called by that particular name: *karma-yogī*, *jñāna-yogī* or *dhyāna-yogī*, *rāja-yogī*, *haṭha-yogī*, etc. If one is fortunate enough to come to the point of *bhakti-yoga*, it is to be understood that he has surpassed all other *yogas*. Therefore, to become Kṛṣṇa conscious is the highest stage of *yoga*, just as, when we speak of Himālayan, we refer to the world’s highest mountains, of which the highest peak, Mount Everest, is considered to be the culmination.

It is by great fortune that one comes to Kṛṣṇa consciousness on the path of *bhakti-yoga* to become well situated according to the Vedic direction. The ideal *yogī* concentrates his attention on Kṛṣṇa, who is called Śyāmasundara, who is as beautifully colored as a cloud, whose lotuslike face is as effulgent as the sun, whose dress is brilliant with jewels and whose body is flower-garlanded. Illuminating all sides is His gorgeous luster, which is called the *brahmajyoti*. He incarnates in different forms such as Rāma, Nṛsiṃha, Varāha and Kṛṣṇa, the Supreme Personality of Godhead, and He descends like a human being, as the son of mother Yaśodā, and He is known as Kṛṣṇa, Govinda and Vāsudeva. He is the perfect child, husband, friend and master, and He is full with all opulences and transcendental qualities. If one remains fully conscious of these features of the Lord, he is called the highest *yogī*.

This stage of highest perfection in *yoga* can be attained only by *bhakti-yoga*, as is confirmed in all Vedic literature:

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanah*

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.”

*yasya deve parā bhaktir
yathā deve tathā gurau*

*tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ*

“Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed.” (*Śvetāśvatara Upaniṣad* 6.23)

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*

“No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him.” (*Bhakti-rasāmṛta-sindhu* 1.2.234)

*bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram*

“One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” (Bg. 18.55)

These are Vedic instructions. One must have full faith in the words of the spiritual master and similar faith in the Supreme Personality of Godhead. Then the real knowledge of *ātmā* and *Paramātmā* and the distinction between matter and spirit will be automatically revealed. This *ātma-tattva*, or spiritual knowledge, will be revealed within the core of a devotee’s heart because of his having taken shelter of the lotus feet of a *mahājana* such as Prahāda Mahārāja.

Bhaktir asya bhajanaṁ tad ihāmutropādhi-nairāsyenāmuṣmin manaḥ-kalpanam, etad eva naiṣkarmyam. “*Bhakti* means devotional service to the Lord which is free from desire for material profit, either in this life or in the next. Devoid of such inclinations, one should fully absorb the mind in the Supreme. That is the purpose of *naiṣkarmya*.” (*Gopāla-tāpanī Upaniṣad* 1.15)

These are some of the means for performance of *bhakti*, or Kṛṣṇa consciousness, the highest perfectional stage of the yoga system.

Thus end the Bhaktivedanta Purports to the Sixth Chapter of the Śrīmad Bhagavad-gītā in the matter of Dhyāna-yoga.