

atha śaṣṭho'dhyāyaḥ

(rāmānujācārya-carāṇa-kṛta-bhāṣyaḥ)

uktaḥ karma-yogaḥ sa-parikaraḥ | idānīm jñāna-yoga-karma-yoga-sādhyātmāvalokana-rūpa-yogābhyāsa-vidhir ucyate | tatra karma-yogasya nirapekṣa-yoga-sādhanatvaṁ draḍhayitum jñānākāraḥ karma-yogo yoga-śirasko'nūdyate |

**anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ |
sa saṁnyāsī ca yogī ca na niragnir na cākriyaḥ ||1||**

karma-phalaṁ svargādikam anāśritaḥ kāryaṁ karmānuṣṭhānam eva kāryaṁ sarvātmanāsmat-suhr̥d-bhūta-parama-puruṣārādhana-rūpatayā karmaiva mama prayojanaṁ na tat-sādhyam kimcid iti yaḥ karma karoti, sa saṁnyāsī ca jñāna-yoga-niṣṭhaś ca yogī ca karma-yoga-niṣṭhaś ca | ātmāvalokana-rūpa-yoga-sādhana-bhūto bhaya-niṣṭha ity arthaḥ | na niragnīś cākriyaḥ — na codita-yajñādi-karmasv apravṛttaḥ, kevala-jñāna-niṣṭhaḥ | tasya hi jñāna-niṣṭhā eva karma-yoga-niṣṭhasya tūbhayaṁ astīty abhiprāyaḥ ||6.1||

—o)0(o—

ukta-lakṣaṇe karma-yoge jñānam apy asti, ity āha —

**yaṁ saṁnyāsam iti prāhur yogaṁ taṁ viddhi paṇḍava |
na hy asaṁnyasta-saṁkalpo yogī bhavati kaścana ||2||**

jñāna-yoga ity ātma-yāthātmya-jñānam iti prāhus taṁ karma-yogaṁ eva viddhi | tad upapādayati, [na hy asaṁnyasta-saṁkalpo yogī bhavati kaścana](#) iti | ātma-yāthātmyānusandhānenānātmani prakṛtav ātma-saṁkalpaḥ saṁnyastaḥ parityakto yena sa saṁnyasta-saṁkalpaḥ, anevāmbhūtāḥ yaḥ sāsaṁnyasta-saṁkalpaḥ | na hy ukteṣu karma-yogeṣv anevāmbhūtaḥ kaścana karma-yogī bhavati | [yasya sarve samārambhāḥ kāmasaṁkalpa-varjitāḥ](#) | [Gītā 4.19] iti hy uktam ||6.2||

—o)0(o—

karma-yoga evāpramādena yogaṁ sādhatīty āha —

**āruruḥṣor muner yogaṁ karma kāraṇam ucyate |
yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate ||3||**

yogaṁ ātmāvalokanaṁ prāptum icchoḥ mumukṣoḥ karma-yoga eva kāraṇam ucyate | tasya eva yogārūḍhasya pratiṣṭhita-yogasya eva śamaḥ karma-nivṛttiḥ kāraṇam ucyate | yāvad ātmāvalokana-rūpa-mokṣa-prāptiḥ, tāvat karma kāryam ity arthaḥ ||6.3||

—o)0(o—

kadā pratiṣṭhita-yogo bhavati ? ity atrāha —

**yadā hi nendriyārtheṣu na karmasv anuṣajjate |
sarva-saṅkalpa-saṁnyāsī yogārūḍhas tadocyate ||4||**

yadāyaṁ yogī ātmaikānubhava-svabhāvatayā indriyārtheṣv ātma-vyatirikta-prākṛta-viṣayeṣu tat-sambandhiṣu karmasu ca nānuṣajjate na saṅgam arhati, tadā hi sarva-saṅkalpa-saṁnyāsī yogārūḍha ity ucyate | tasmād āruruḥṣor viṣayānubhavārhatayā tad-ananuṣaṅgābhyāsa-rūpaḥ karma-yoga eva niṣpatti-kāraṇam, ato viṣayānanuṣaṅgābhyāsa-rūpaṁ karma-yogam eva āruruḥṣuḥ kuryāt ||6.4||

—o)0(o—

tad eva āha —

**uddhared ātmanātmānaṁ nātmānam avasādayet |
ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ ||5||**

ātmanā manasā viṣayānanuṣaktena manasā ātmānam uddharet | tad-viparītena manasā ātmānaṁ nāvasādayet | ātmaiva mana eva hy ātmano bandhuḥ, tad evātmano ripuḥ ||6.5||

—o)0(o—

**bandhur ātmātmanas tasya yenātmaivātmanā jitaḥ |
anātmanas tu śatrutve vartetātmaiva śatruvat ||6||**

yena puruṣeṇa svenaiva sva-mano viṣayebhyo jitaṁ tan-manas tasya bandhuḥ, anātmano'jita-manasaḥ svakīyam eva manaḥ svasya śatruvat śatrutve varteta, sva-niḥśreyasa-viparīte varteta ity arthaḥ | yathoktaṁ bhagavatā parāśareṇāpi —

[mana eva manuṣyāṇāṁ kāraṇaṁ bandha-mokṣayoḥ |
bandhāya viṣayāsaṅgi muktyai nirviṣayaṁ manaḥ | \[ViP 6.7.28\] iti ||6.6||](#)

—o)0(o—

yogārambha-yogyāvasthā ucyate —

**jitātmanaḥ praśāntasya paramātmā samāhitaḥ |
śītoṣṇa-sukha-duḥkheṣu tathā mānāpamānayoḥ ||7||**

śītoṣṇasukha-duḥkheṣu mānāpamānayoḥ ca jitātmanaḥ jitamanaṣaḥ, vikārarahitamanasaḥ | praśāntasya manasi paramātmā samāhitaḥ samyagāhitaḥ | svarūpeṇāvasthitaḥ pratyagātmā

atra paramātmā ityucyate, tasya eva prakṛtatvāt, tasyāpi pūrvapūrvāsthāpekṣayā
paramātmavāt | ātmā param samāhita iti vā sambandhaḥ ||6.7||

—o)0(o—

jñāna-vijñāna-ṭṛptātmā ātma-svarūpa-viṣayeṇa jñānena tasya ca prakṛti-visajātīyākāra-
viṣayeṇa vijñānena ca ṭṛpta-manāḥ kūṭasthaḥ — devādy-avasthāsv anuvartamānaḥ sarva-
sādhāraṇa-jñānaikākārātmani sthitaḥ, tatraiva vijitendriyaḥ, sama-loṣṭāśma-kāñcanaḥ —
prakṛti-vivikta-svarūpa-niṣṭhatayā prakṛta-vastu-viśeṣeṣu bhogyatvābhāvāt loṣṭāśma-
kāñcaneṣu sama-prayojano yaḥ karma-yogī sa yukta ity ucyate —

**jñāna-vijñāna-ṭṛptātmā kūṭastho vijitendriyaḥ |
yukta ity ucyate yogī sama-loṣṭāśma-kāñcanaḥ ||8||**

ātmāvalokana-rūpa-yogābhyāsārha ucyate ||6.8||

—o)0(o—

tathā ca —

**suhṛn-mitrāry-udāsīna-madhyastha-dveṣya-bandhuṣu |
sādhuṣv api ca pāpeṣu sama-buddhir viśiṣyate ||9||**

vayo-viśeṣānaṅgikāreṇa sva-hitaiṣiṇaḥ suhṛdaḥ, sa-vayaso hitaiṣiṇo mitrāṇi, arayo
nimittato'narthocchavaḥ, ubhaya-hetv-abhāvād ubhaya-rahitā udāsīnāḥ, janmata eva ubhaya-
rahitā madhya-sthāḥ, janmata evāniṣṭocchavo dveṣyāḥ, janmata eva hitaiṣiṇo bandhavaḥ,
sādhavo dharma-śīlāḥ, pāpāḥ papa-śīlāḥ, ātmaika-prayojanatayā suhṛn-mitrādibhiḥ
prayojanābhāvād virodhābhāvāc ca teṣu sama-buddhiḥ, yogābhyāsārhatve viśiṣyate ||6.9||

—o)0(o—

**yogī yuñjīta satatam ātmānam rahasi sthitaḥ |
ekākī yata-cittātmā nirāśīr aparigrahaḥ ||10||**

yogī ukta-prakāra-karma-yoga-niṣṭhaḥ satatam ahar-ahaḥ yoga-kāle ātmānam yuñjīta,
ātmānam yuktaṁ kurvīta | sva-darśana-niṣṭhaṁ kurvītety arthaḥ | rahasi jana-varjite niḥśabde
deśe sthitaḥ, ekākī tatrāpi na sa-dvītīyaḥ, tatrāpi yata-cittātmā yata-citta-manaskaḥ, nirāśīr
ātma-vyatirikte kṛtsne vastuni nirapekṣaḥ, aparigrahas tad-vyatirikte kasmimścid api mamatā-
rahitaḥ ||6.10||

—o)0(o—

**śucau deśe pratiṣṭhāpya sthiram āsanam ātmanaḥ |
nātyucchritaṁ nātinīcam cailājina-kuśottaram ||11||
tatraikāgram manaḥ kṛtvā yata-cittendriya-kriyaḥ |**

upaviśyāsane yuñjyād yogam ātma-viśuddhaye ||12||

śucau deśe'śucibhiḥ puruṣair anadhiṣṭhite'parigrhīte cāśucibhir vastubhir asprṣṭas ca pavitrī-
bhūte deśe dārv-ādi-nirmitam nātyucchritam nātinīcam cailājina-kuśottaram āsanam
pratiṣṭhāya tasmin manaḥ-prasāda-kare sāvāśraye upaviśya yogaikāgram avyākulam manaḥ
kṛtvā yata-cittendriya-kriyaḥ sarvātmanopasamhṛta-cittendriya-kriyaḥ ātma-viśuddhaye
bandha-vimuktaye yogam yuñjyāt | ātmāvalokanam kurvīta ||6.11 -- 6.12||

—o)0(o—

samam kāya-śiro-grīvam dhārayann acalam sthiraḥ |
samprekṣya nāsikāgram svam diśas cānavalokayan ||13||
praśāntātmā vigata-bhīr brahmacāri-vrate sthitaḥ |
manaḥ samyamyā mac-citto yukta āsīta mat-paraḥ ||14||

kāya-śiro-grīvam samam acalam sāvāśrayatayā sthiram dhārayan diśas cānavalokayan svam
nāsikāgram samprekṣya praśāntātmā atyanta-nirvṛta-manāḥ vigata-bhīr brahmacarya-yukto
manaḥ samyamyā mac-citto yukto'vahito mat-para āsīta mām eva cintayan āsīta ||6.13 -- 6.14||

—o)0(o—

yuñjann evam sadātmānam yogī niyata-mānasaḥ |
śāntim nirvāṇa-paramām mat-samsthām adhigacchati ||15||

evam mayi parasmin brahmaṇi puruṣottame manasaḥ śubhāśraye sadātmānam mano yuñjan
niyata-mānaso niścalamānasaḥ matsparśapavitrīkṛtamānasatayā niścalamānasaḥ
matsamsthām nirvāṇaparamām śāntim adhigacchati nirvāṇakāṣṭhārūpām matsamsthām mayi
samsthitām śāntim adhigacchati ||6.15||

—o)0(o—

evam ātma-yogam ārabhamāṇasya mano-nairmalya-hetu-bhūtām manaso bhagavati
śubhāśraye sthitim abhidhāyānyad api yogopakaraṇam āha —

nātyaśnatas tu yogo'sti na caikāntam anaśnataḥ |
na cātisvapna-śīlasya jāgrato naiva cārjuna ||16||

atyaśanāśane yoga-virodhinī, ativihāra-vihārau ca tathātimātra-svapna-jāgarye tathā
cātyāyāsānāyāsau ||6.16||

—o)0(o—

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu |
yukta-svapnāvabodhasya yogo bhavati duḥkhahā ||17||

mitāhāra-vihārasya mitāyāsasya mita-svapnāvabodhasya sakala-duḥkhaḥ bandha-nāśano
yogaḥ saṁpanno bhavati ||6.17||

—o)0(o—

**yadā viniyataṁ cittam ātmany evāviśṭhate |
niḥspṛhaḥ sarva-kāmebhyo yukta ity ucyate tadā ||18||**

yadā prayojana-viśayaṁ cittam ātmany eva viniyataṁ viśeṣeṇa niyataṁ niratiśaya-
prayojanatayā tatraiva niyataṁ niścalam avatiśṭhate tadā sarva-kāmebhyo niḥspṛhaḥ san
yukta ity ucyate yogārha ity ucyate ||6.18||

—o)0(o—

**yathā dīpo nivāta-stho neṅgate sopamā smṛtā |
yogino yata-cittasya yuñjato yogam ātmanaḥ ||19||**

nivāta-stho dīpo yathā neṅgate na calati, acalaḥ sa-prabhas tiśṭhati, yata-cittasya nivṛtta-
sakaletara-mano-vṛtter yogina ātmani yogam yuñjataḥ ātma-svarūpasya sopamā |
nivāta-sthatayā niścala-sa-prabha-dīpavan nivṛtta-sakaletara-mano-vṛttitayā niścalo jñāna-
prabha ātmā tiśṭhatīty arthaḥ ||6.19||

—o)0(o—

**yatroparamate cittam niruddham yoga-sevayā |
yatra caivātmanātmānaṁ paśyann ātmani tuśyati ||20||**

yoga-sevāyām hetunā sarvatra niruddham cittam yatra yoga uparamate'tiśayita-sukham idam
eveti ramate, yatra ca yoga ātmanā manasātmānaṁ paśyann anya-nirapekṣam ātmany eva
tuśyati ||6.20||

—o)0(o—

**sukham ātyantikam yat tad buddhi-grāhyam atīndriyam |
veti yatra na caivāyam sthitaś calati tattvataḥ ||21||**

yat tad atīndriyam ātma-buddhy-eka-grāhyam ātyantikam sukham yatra ca yoge vetty
anubhavati yatra ca yoge sthitaḥ sukhātirekeṇa tattvatas tad-bhāvāt na calati ||6.21||

—o)0(o—

**yam labdhvā cāparam lābham manyate nādhikam tataḥ |
yasmin sthito na duḥkhena guruṇāpi vicālyate ||22||**

yam yogam labdhvā yogād viratas tam eva kāṅkṣamāṇo nāparam lābham manyate, yasmin ca yoge sthito'virato'pi guṇavat-putra-viyogādīnā guruṇāpi duḥkhena na vicālyate ||6.22||

—o)0(o—

**taṁ vidyād duḥkha-samyoga-viyogam yoga-samjñitam |
sa niścayena yuktavyo yogo'nirviṇṇa-cetasā ||23||**

taṁ duḥkha-samyoga-viyogam duḥkha-samyoga-pratyanīkākāram yoga-śabdābhidheyam jñānam vidyāt, sa evambhūto yoga ity ārambha-daśāyām niścayenānirviṇṇa-cetasā hr̥ṣṭa-cetasā yogo yuktavyaḥ ||6.23||

—o)0(o—

**saṅkalpa-prabhavān kāmāms tyaktvā sarvān aśeṣataḥ |
manasaivendriya-grāmaṁ viniyamyā samantataḥ ||24||
śanaīḥ śanaīr upamed buddhyā dhṛti-grhītayā |
ātmasamstham manaḥ kṛtvā na kimcid api cintayet ||25||**

sparsājāḥ saṅkalpajās ceti dvi-vidhāḥ kāmāḥ sparsājāḥ śītoṣṇādayaḥ, saṅkalpajāḥ putra-pautra-kṣetrādayaḥ, tatra saṅkalpa-prabhavāḥ svarūpeṇa eva tyaktum śakyāḥ, tān sarvān manasā eva tad-ananvayānusandhānena tyaktvā sparsājeṣv avarjanīyeṣu tan-nimitta-harṣodvegau tyaktvā samantataḥ sarvasmād viśayāt sarvam indriya-grāmaṁ viniyamyā śanaīḥ śanaīḥ dhṛti-grhītayā viveka-viśayayā buddhyā sarvasmād ātma-vyatiriktād uparamyā ātma-samstham manaḥ kṛtvā na kimcid api cintayet ||6.24 -- 6.25||

—o)0(o—

**yato yato niścaraṭi manaś cañcalam asthiram |
tatas tato niyamaitad ātmany eva vaśam nayet ||26||**

cala-svabhāvatayā ātmany asthiram mano yato yato viśaya-prāvaṇya-hetor bahir niścaraṭi tatas tato yatnena mano niyamāyā ātmany evātiśayita-sukha-bhāvanayā vaśam nayet ||6.26||

—o)0(o—

**praśānta-manasaṁ hy enaṁ yoginaṁ sukham uttamam |
upaiti śānta-rajasaṁ brahma-bhūtam akalmaṣam ||27||**

praśānta-manasaṁ ātmani niścala-manasaṁ ātma-nyasta-manasaṁ tata eva hetor dagdhāśeṣa-kalmaṣam tata eva śānta-rajasaṁ vinaṣṭa-rajo-guṇam tata eva brahma-bhūtam sva-svarūpeṇāvasthitam enaṁ yoginaṁ ātmānubhava-rūpam uttamam sukham upaiti, hīti hetau, uttama-sukha-rūpam upaitīty arthaḥ ||6.27||

—o)0(o—

yuñjann evaṁ sadātmānaṁ yogī vigata-kalmaṣaḥ |
sukhena brahma-saṁsparśam atyantam sukham aśnute ||28||

evam ukta-prakāreṇātmānaṁ yuñjan tenaiva vigata-prācīna-samasta-kalmaṣo brahma-saṁsparśo brahmānubhava-rūpaṁ sukham atyantam aparimitam sukhenānāyāsena sadā aśnute ||6.28||

—o)0(o—

atha yoga-vipāka-daśā catuṣ-prakārā ucyate —

sarva-bhūta-stham ātmānaṁ sarva-bhūtāni cātmani |
īkṣate yoga-yuktātmā sarvatra sama-darśanaḥ ||29||

svātmanaḥ pareṣāṁ ca bhūtānāṁ prakṛti-viyukta-svarūpāṇāṁ jñānaikākāratayā sāmyād vaiśamyasya ca prakṛti-gatatvād yoga-yuktātmā prakṛti-viyukteṣv ātmasu sarvatra jñānaikākāratayā sama-darśanaḥ sarva-bhūta-stham svātmānaṁ sarva-bhūtāni ca svātmani īkṣate | sarva-bhūta-samānākāraṁ svātmānaṁ svātma-samānākārāṇi ca sarva-bhūtāni paśyatīty arthaḥ ||6.29||

ekasminn ātmani dr̥ṣṭo sarvasya ātma-vastunas tat-sāmyāt sarvam ātma-vastu dr̥ṣṭam bhavatīty arthaḥ | sarvatra sama-darśanaḥ iti vacanāt [yo'yaṁ yogas tvayā proktaḥ sāmyena](#) [Gītā 6.33] ity anubhāṣaṇāc ca [nirdoṣam hi samam brahma](#) [Gītā 5.19] iti vacanāc ca |

—o)0(o—

yo mām paśyati sarvatra sarvam ca mayi paśyati |
tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati ||30||

tato vipāka-daśām āpanno mama sādharṁyam upāgato nirajanaḥ paramam sāmyam upaiti [MuṇḍU 3.1.3] ity ucyamānaṁ sarvasyātma-vastuno vidhūta-puṇya-pāpasya svarūpeṇāvasthitasya mat-sāmyam paśyan yaḥ sarvatrātma-vastuni mām paśyati, sarvam ātma-vastu ca mayi paśyati, anyonya-sāmyād anyatara-darśanenānyatarad apīdr̥ṣam iti paśyati, tasya svātma-svarūpaṁ paśyato'haṁ tat-sāmyāt na praṇaśyāmi, nādarśanam upayāmi, mamāpi mām paśyataḥ, mat-sāmyāt svātmānaṁ mat-samam avalokayan sa nādarśanam upayāti ||6.30||

—o)0(o—

tato vipāka-daśām āha —

sarva-bhūta-sthitam yo mām bhajaty ekatvam āsthitaḥ |
sarvathā vartamāno'pi sa yogī mayi vartate ||31||

yoga-daśāyām sarva-bhūta-sthitāṁ mām asaṁkucita-jñānaikākāratayaikatvam āsthitāḥ
prākṛta-bheda-parityāgena sudṛḍham yo bhajate sa yogī vyutthāna-kāle'pi yathā tathā
vartamānaḥ svātmānaṁ sarva-bhūtāni ca paśyan mayi vartate mām eva paśyati | svātmani
sarva-bhūteṣu ca sarvadā mat-sāmyam eva paśyatīty arthaḥ ||6.31||

—o)0(o—

tato'pi kāṣṭhām āha —

**ātmaupamyena sarvatra samaṁ paśyati yo'rjuna |
sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ ||32||**

ātmanaś cānyeṣāṁ cātmanāṁ asaṁkucita-jñānaikākāratayā aupamyena svātmani cānyeṣu
sarvatra vartamānaṁ putra-janmādi-rūpaṁ sukhaṁ tan-maraṇādi-rūpaṁ ca duḥkham
asambandha-sāmyāt samaṁ yaḥ paśyati para-putra-janma-maraṇādi-samaṁ sva-putra-janma-
maraṇādikaṁ yaḥ paśyatīty arthaḥ | sa yogī parama-yoga-kāṣṭhaṁ gato mataḥ ||6.32||

—o)0(o—

arjuna uvāca

**yo'yam yogas tvayā proktaḥ sāmyena madhusūdana |
etasyāham na paśyāmi cañcalatvāt sthitim sthirām ||33||**

yo'yam deva-manuṣyādi-bhedena jīveśvara-bhedena cātyanta-bhinnatayā etāvantaṁ kālam
anubhūteṣu sarveṣv ātmasu jñānaikākāratayā paraspara-sāmyenākarma-vaśyatayā ca īśvara-
sāmyena sarvatra sama-darśana-rūpo yogas tvayoktaḥ | etasya yogasya sthirām sthitim na
paśyāmi manasaś cañcalatvāt ||6.33||

—o)0(o—

**cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham |
tasyāham nigrāhaṁ manye vāyor iva suduṣkaram ||34||**

tathā hy anavaratābhyasta-viṣayeṣv api svata eva cañcalaṁ puruṣeṇaikattra sthāpayitum
aśakyaṁ manaḥ puruṣaṁ balāt pramathya dṛḍham anyatra carati | tasya svābhyasta-viṣayeṣv
api cañcala-svabhāvasya manasaś tad-viparītākārātmani sthāpayitum nigrāhaṁ pratikūla-gater
mahāvātasya vyañjanādineva suduṣkaram ahaṁ manye | mano-nigrahopāyo vaktavya ity
abhiprāyaḥ ||6.34||

—o)0(o—

śrī-bhagavān uvāca

asaṁśayaṁ mahābāho mano durnigrahaṁ calam |

abhyāsenā tu kaunteya vairāgyeṇa ca gr̥hyate ||35||

cala-svabhāvatayā mano durnigrahaṃ evety atra na saṃśayaḥ, tathāpy ātmano
guṇākaratvābhyāsa-janitābhimukhyenātma-vyatirikteṣu viśayeṣv api doṣākaratva-darśana-
janita-vaitṛṣṇyena ca kathamcid gr̥hyate ||6.35||

—o)0(o—

asaṃyatātmanā yogo duṣprāpa iti me matiḥ |
vaśyātmanā tu yatatā śakyo'vāptum upāyataḥ ||36||

asaṃyatātmanājita-manasā mahatā api balena yogo duṣprāpa eva | upāyatas tu vaśyātmanā
pūrvoktena mad-ārādhana-rūpeṇāntar-gata-jñānena karmaṇā jita-manasā yatamānenāyam eva
sama-darśana-rūpo yogo'vāptum śakyaḥ ||6.36||

—o)0(o—

atha [nehābhikrama-nāso'sti](#) [Gītā 2.40] ity ādāv eva śrutam yoga-māhātmyam yathāvat
śrotum arjunaḥ pṛcchati | antar-gatātma-jñānatayā yoga-śiraskatayā ca hi karma-yogasya
māhātmyam tatroditam tac ca yoga-māhātmyam eva arjuna uvāca –

ayatiḥ śraddhayopeto yogāc calitamānasaḥ |
aprāpya yoga-saṃsiddhim kām gatiṃ kṛṣṇa gacchati ||37||

śraddhayā yoge pravṛtto dṛḍhatarābhyāsa-rūpa-yatna-vaikalpyena yoga-saṃsiddhim aprāpya
yogāc calita-mānasaḥ kām gatiṃ gacchati ||6.37||

—o)0(o—

kaccin nobhaya-vibhraṣṭaś chinnābhram iva naśyati |
apraṭiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi ||38||

ubhaya-vibhraṣṭo'yaṃ chinnābhram iva kaccin na naśyati yathā megha-śakalaḥ pūrvasmāt
mahato meghāc chinnaḥ paraṃ mahāntam megham aprāpya madhye vinaṣṭe bhavati, tathā
eva kaccit na naśyati, katham ubhaya-vibhraṣṭatayā, apraṭiṣṭho vimūḍho brahmaṇaḥ pathi,
yathāvasthitam svargādi-sādhana-bhūtam karma phalābhisandhi-rahitasyāsyā puruṣasya sva-
phala-sādhana-vena praṭiṣṭhā na bhavati ty apraṭiṣṭhaḥ | prakrānte brahmaṇaḥ pathi vimūḍhas
tasmāt pathaḥ pracyutaḥ, ata ubhaya-bhraṣṭatayā kim ayam naśyaty eva, uta na naśyati ||6.38||

—o)0(o—

etan me saṃśayam kṛṣṇa chettum arhasy aśeṣataḥ |
tvad-anyāḥ saṃśayasyāsyā chettā na hy upapadyate ||39||

tam enaṁ saṁśayam aśeṣataś chettum arhasi svataḥ pratyakṣeṇa yugapat sarvaṁ sarvadā svata eva paśyatas tvatto'nyaḥ saṁśayasyāśya chettā na hy upapadyate ||6.39||

—o)0(o—

śrī-bhagavān uvāca

**pārtha naiveha nāmutra vināśas tasya vidyate |
na hi kalyāṇa-kṛt kaścīd durgatim tāta gacchati ||40||**

śraddhayā yoge prakrāntasya tasmāt pracyutasya iha cāmutra ca vināśaḥ na vidyate, prakṛta-svargādi-bhogānubhave brahmānubhave cābhilaṣitānavāpti-rūpaḥ pratyavāyākyo'niṣṭāvāpti-rūpaś ca vināśo na vidyate ity arthaḥ | na hi niratiśaya-kalyāṇa-rūpa-yoga-kṛt kaścīd kāla-traye'pi durgatim gacchati ||6.40||

—o)0(o—

katham ayaṁ bhaviṣyati ? ity atrāha —

**prāpya puṇya-kṛtām lokān uṣitvā śāśvatīḥ samāḥ |
śucīnām śrīmatām gehe yoga-bhraṣṭo'bhijāyate ||41||**

yaj-jātīya-bhogābhikāṅkṣayā yogāt pracyuto'yam atipuṇya-kṛtām prāpyān lokān prāpya taj-jātīyān atikalyāṇa-bhogān jñānopāya-yoga-māhātmyād eva bhujāno yāvāt tad-bhoga-tṛṣṇāvasānam śāśvatīḥ samās tatroṣitvā tasmin bhoge vitṛṣṇaḥ śucīnām śrīmatām yogopakrama-yogyānām kule yogopakrame bhraṣṭe yoga-māhātmyāj jāyate ||6.41||

—o)0(o—

**atha vā yoginām eva kule bhavati dhīmatām |
etat dhi durlabhataram loke janma yad īdṛśam ||42||**

paripakva-yogaś calitaś ced yoginām dhīmatām yogam kurvatām svayam eva, yogopadeṣṭṛṇām kule bhavati | tad etad ubhaya-vidham yoga-yogyānām yoginām ca kule janma loke prakṛtānām durlabhataram, etat tu yoga-māhātmya-kṛtam ||6.42||

—o)0(o—

**tatra taṁ buddhi-saṁyogam labhate paurvadehikam |
yatate ca tato bhūyaḥ saṁsiddhau kurunandana ||43||**

tatra janmani tam eva paurva-daihikam yoga-viṣayam buddhi-saṁyogam labhate | tataḥ sputa-prabuddhavad bhūyaḥ saṁsiddhau yatate | yathā nāntarāya-hato bhavati, tathā yatate ||6.43||

—o)0(o—

**pūrvābhyāsenā tenaiva hriyate hy avaśo'pi saḥ |
jijñāsur api yogasya śabda-brahmātivartate ||44||**

tena pūrvābhyāsenā pūrveṇa yoga-viṣayenābhyāsenā sa yoga-bhraṣṭe hy avaśo'pi yoga eva hriyate, prasiddham hi etad yoga-māhātmyam ity arthaḥ | apravṛtta-yogo yoga-jijñāsur api tataś calita-mānasaḥ punar api tām eva jijñāsām prāpya karma-yogādikaṁ yogam anuṣṭhāya śabda-brahmātivartate |

śabda-brahma deva-manuṣya-prthivy-antarikṣa-svargādi-śabdābhilāpa-yogyam brahma prakṛtiḥ, prakṛti-sambandhād vimukto deva-manuṣyādi-śabdābhilāpānarham jñānāndaikatānam ātmānam prāpnotīty arthaḥ ||6.44||

—o)0(o—

yata evam yoga-māhātmyam, tataḥ —

**prayatnād yatamānas tu yogī saṁsuddha-kilbiṣaḥ |
aneka-janma-samsiddhas tato yāti parām gatim ||45||**

aneka-janmārjita-puṇya-sañcayaiḥ saṁsuddha-kilbiṣaḥ saṁsiddhaḥ saṁjātaḥ prayatnād yatamānas tu yogī calito'pi punaḥ parām gatim yāty eva ||6.45||

—o)0(o—

atiśayita-puruṣārtha-niṣṭhatayā yoginaḥ sarvasmād ādhikyam āha —

**tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ |
karmibhyaś cādhiko yogī tasmād yogī bhavārijuna ||46||**

kevala-tapobhir yaḥ puruṣārthaḥ sādhyate ātma-jñāna-vyatiriktair jñānaiś ca yaḥ, yaś ca kevalair aśvamedhādibhiḥ karmabhiḥ, tebhyaḥ sarvebhyo'dhika-puruṣārtha-sādhanatvāt yogasya tapasvibhyo jñānibhyaḥ karmibhyaś cādhiko yogī tasmād yogī bhavārijuna ||6.46||

—o)0(o—

tad evam para-vidyāṅga-bhūtam prajāpati-vākyoditam pratyag-ātma-darśanam uktam | atha para-vidyām prastauti —

**yoginām api sarveśām mad-gatenāntarātmanā |
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ ||47||**

yoginām iti pañcamy-artho ṣaṣṭhī | sarva-bhūta-stham ity-ādinā catur-vidhā-yoginaḥ pratipāditāḥ, teṣv anantargatatvād vakṣyamānasya yoginaḥ, na nirdhāraṇe ṣaṣṭhī sambhavati |

api sarveṣām iti sarva-śabda-nirdiṣṭas tapasvi-prabhṛtayaḥ, tatrāpy uktena nyāyena pañcamy-
artho grahītavyaḥ, yogibhyo'pi sarvebhyo vaksyamāṇo yogī yuktatamaḥ, tad-apekṣayā
avaratve tapasvi-prabhṛtīnām yoginām ca na kaścid viśeṣa ity arthaḥ | merv-apekṣayā
sarvāpāṇām iva yadyapi sarvāpeṣv anyonya-nyūnādhika-bhāvo vidyate, tathāpi merv-
apekṣayā avaratva-nirdeśaḥ samānaḥ |

mat-priyatvātirekeṇānanya-sādhāraṇa-svabhāvatayā mad-gatenāntarātmanā manasā
bāhyābhyantara-sakala-vṛtti-viśeṣāśraya-bhūtaṁ mano hy antarātmā, atyartha-mat-priyatvena
mayā vinā sva-dhāraṇā-lābhāt mad-gatena manasā śraddhāvān atyartha-mat-priyatvena kṣaṇa-
mātra-viyogāsahatayām aprāpti-pravṛtttau tvarāvān yo mām bhajate | mām vicitrānanta-
bhogyā-bhokṭṛ-varga-bhogopakaraṇa-bhoga-sthāna-paripūrṇa-nikhila-jagad-udaya-vibhava-
laya-līlam asprṣṭa-śeṣa-doṣānavadhikātiśaya-jñāna-balaiśvarya-vīrya-śakti-tejaḥ-prabhṛty-
asamkhyeya-kalyāṇa-guṇa-gaṇa-nidhiṁ svābhimatānurūpaika-rūpācintya-divyādbhuta-nitya-
niravady-aniratiśayaujjvalya-saundarya-saugandhya-saukumārya-lāvaṇya-yauvanādy-ananta-
guṇa-nidhi-divya-rūpaṁ vān-manasāparicchedya-svarūpa-svabhāvam apāra-kāruṇya-sausīlya-
vātsalyaudāryaiśvarya-mahodadhim anālocita-viśeṣāśeṣa-loka-śaraṇyaṁ praṇatārti-haram
āśrita-vātsalyaika-jaladhim akhila-manuja-nayana-viśayatām gatam ajahat-sva-svabhāvam
vasudeva-grhe'vatīrṇam anavadhikātiśaya-tejasā nikhilam jagad bhāsayantam ātma-kāntyā
viśvam āpyāyantam bhajate, sevata upāsata ity arthaḥ | sa me yuktatamo mataḥ, sa sarvebhyah
śreṣṭhatama iti sarvaṁ sarvadā yathāvasthitam svata eva sāksāt-kurvan aham manye ||6.47||

iti śrīmad-rāmānuja-viracite śrīmad-gītā-bhāṣye **karma-sannyāsa**-yogo nāma ṣaṣṭho'dhyāyaḥ
||6||