

atha śaṣṭho'dhyāyaḥ

(śaṅkarācārya-bhāṣyaḥ)

atītānantarādhyāyānte dhyāna-yogasya samyag darśanaṁ praty antaraṅgasya sūtra-bhūtāḥ ślokāḥ [sparśān kṛtvā bahiḥ](#) [Gītā 5.27] ity ādaya upadiṣṭāḥ | teṣāṁ vṛtti-sthānīyo'yaṁ śaṣṭho'dhyāya ārabhyate | tatra dhyāna-yogasya bahiraṅgaṁ karmeti yāvad dhyāna-yogārohaṇa-samarthas tāvad gṛhasthenādhipikṛtena kartavyaṁ karma ity atas tat stauti |

nanu kim-arthaṁ dhyāna-yogārohaṇa-sīmā-karaṇam, yāvātānuṣṭheyam eva vihitam karma yāvajjīvam | na, [āruruḥṣor muner yogam karma kāraṇam ucyate](#) [Gītā 3.3] iti viśeṣaṇāt | ārūḍhasya ca śamenaiva sambandha-karaṇāt | āruruḥṣor ārūḍhasya ca śamaḥ karmaś cobhayaṁ kartavyatvenābhipretam cet syāt tadāruruḥṣor ārūḍhasya ceti śama-karma-viśaya-bhedena viśeṣaṇam vibhāga-karaṇam cānarthakaṁ syāt |

tatrāśramaṇāṁ kaścīd yogam āruruḥṣur bhavati | ārūḍhaś ca kaścīd | anye nāruruḥṣavaḥ | na cārūḍhāḥ | tān apekṣyāruruḥṣor ārūḍhasya ceti viśeṣaṇam vibhāga-karaṇam copapadyata eveti cet, na | tasyaiveti vacanāt | punar yoga-grahaṇāc ca yogārūḍhasyetyeti | ya āsīt pūrvam yogam āruruḥṣus tasyaivārūḍhasya śama eva kartavyaḥ | kāraṇam yoga-phalam pratyucyate | ato na yāvaj-jīvam kartavyatva-prāptiḥ kasyacid api karmaṇaḥ | yoga-vibhraṣṭa-vacanāc ca |

gṛhasthasya cet karmaṇo yogo vihitāḥ śaṣṭhe'dhyāye, sa yoga-vibhraṣṭo'pi karma-gatiṁ karma-phalam prāpnotīti tasya nāśāśaṅkānupapannā syāt | avaśyam hi kṛtam karma kāmyam nityam vā mokṣasya nityatvād anārabhyatve svam phalam ārabhata eva | nityasya ca karmaṇo veda-pramaṇāvabuddhatvāt phalena bhavitavyam ity avocāma | anyathā vedasyānarthārthatva-prasaṅgād iti |

na ca karmaṇi saty ubhaya-vibhraṣṭa-vacanam arthavat | karmaṇo vibhramśa-kāraṇānupapatteḥ | karma kṛtam īśvare samnyasyetyeti ataḥ kartari karma phalam nārabhateti cen, na | īśvare samnyāsasyādhikatara-phala-hetutvopapatteḥ | mokṣāyaiveti cet, sva-karmaṇām kṛtānām īśvare nyāso mokṣāyaiva, na phalāntarāya yoga-sahitaḥ |

yogāc ca vibhraṣṭa ity atas tam prati nāśa-śaṅkā yuktaiveti cet, na | [ekākī yata-cittātmā nirāśīr aparigrahaḥ](#) [Gītā 6.10] [brahmacāri-vrate sthitaḥ](#) [Gītā 6.14] iti karma-samnyāsa-vidhānāt | na cātra gṛhasthasya [nirāśīr aparigrahaḥ](#) ity ādi-vacanam anukūlam | ubhaya-vibhraṣṭa-praśnānupapatteś ca |

anāśrita ity anena karmaṇa eva samnyāsitvam yogitvam coktam, pratiśiddham ca niragneḥ akriyasya ca samnyāsitvam yogitvam ceti cet, na | dhyāna-yogaṁ prati bahiraṅgasya sataḥ karmaṇaḥ phalākāṅkṣā-samnyāsa-stuti-paratvāt |

na kevalam niragnir akriya eva samnyāsī yogī ca | kim tarhi ? karmy api, karma-phalāsaṅgam samnyasya karma-yogaṁ anutiṣṭhan sattva-śuddhy-arthaṁ, sa samnyāsī ca yogī ca bhavātīti

stūyate | na caikena vākyaena karma-phalāsaṅga-saṁnyāsa-stutiś caturthāśrama-pratiśedhaś copadyate | na ca prasiddham niragner akriyasya paramārtha-saṁnyāsinah śruti-smṛti-purāṇetihāsa-yoga-śāstreṣu vihitam saṁnyāsitvam yogitvam ca pratiśedhati bhagavān | sva-vacana-virodhāc ca – **sarva-karmāṇi manasā saṁnyasya... naiva kurvan na kārayan āste** [Gītā 5.13] **maunī saṁtuṣṭo yena kenacit... aniketaḥ sthira-matiḥ** [Gītā 12.19] **vihāya kāmān yaḥ sarvān pumāṁś carati niḥspṛhaḥ** [Gītā 2.71] **sarvārambha-parityāgī** [Gītā 12.16] iti ca tatra tatra bhagavatā sva-vacanāni darśitāni | tair virudhyetaś caturthāśrama-pratiśedhaḥ | tasmān muner yogam āruruḥṣoḥ pratipanna-gārhashtyasyāgnihotrādi-karma phala-nirapekṣam anuṣṭhīyamānam dhyāna-yogārohaṇa-sādhanatvam sattva-śuddhi-dvāreṇa pratipadyata iti sa saṁnyāsī ca yogī ceti stūyate –

**anāśritaḥ karma-phalam kāryam karma karoti yaḥ |
sa saṁnyāsī ca yogī ca na niragnir na cākriyaḥ ||1||**

anāśrito -- nāśrito'nāśritaḥ | kim ? karma-phalam karmaṇām phalam karma-phalam yat tad-anāśritaḥ, karma-phala-tṛṣṇā-rahita ity arthaḥ | yo hi karma-phale tṛṣṇāvān sa karma-phalam āśrito bhavati | ayam tu tad-viparītaḥ, ato'nāśritaḥ karma-phalam | evambhūtaḥ san kāryam kartavyam nityam kāmya-viparītam agnihotrādikam karma karoti nirvartayati | yaḥ kaścid idr̥śaḥ karmī sa karmy antarebhyo viśiṣyate | ity evam artham āha – sa saṁnyāsī ca yogī ceti | saṁnyāsaḥ parityāgaḥ sa yasyāsti sa saṁnyāsī ca yogī ca | yogaś citta-samādhānam sa yasyāsti sa yogī ceti evaṁguṇa-saṁpanno'yam mantavyaḥ | na kevalam niragnir akriya eva saṁnyāsī yogī ceti mantavyaḥ | nirgatāḥ agnayaḥ karmāṅga-bhūtā yasmāt sa niragniḥ | akriyaś cānagni-sādhanāpy avidyamānāḥ kriyās tapo-dānādikā yasyāsāv akriyaḥ ||6.1||

—o)0(o—

nanu ca niragneḥ akriyasyaiva śruti-smṛti-yoga-śāstreṣu saṁnyāsitvam yogitvam ca prasiddham | katham iha sāgneḥ sa-kriyasya ca saṁnyāsitvam yogitvam cāprasiddham ucyate iti | naiśa doṣaḥ, kayācid guṇa-vṛtṭyā ubhayasya saṁpipādayiṣitatvāt | tat katham ? karma-phala-saṁkalpa-saṁnyāsāt saṁnyāsitvam, yogāṅgatvena ca karmānuṣṭhānāt karma-phala-saṁkalpasya ca citta-vikṣepa-hetoḥ parityāgād yogitvam ceti gaṇam ubhayam | na punar mukhyam saṁnyāsitvam yogitvam cābhipretam ity etam artham darśayitum āha –

**yam saṁnyāsam iti prāhur yogam tam viddhi pāṇḍava |
na hy asaṁnyasta-saṁkalpo yogī bhavati kaścana ||2||**

yam sarva-karma-tat-phala-parityāga-lakṣaṇam paramārtha-saṁnyāsam saṁnyāsam iti prāhuḥ śruti-smṛti-vidaḥ, yogam karmānuṣṭhāna-lakṣaṇam tam paramārtha-saṁnyāsam viddhi jānihi he pāṇḍava | karma-yogasya pravṛtti-lakṣaṇasya tad-viparītena nivṛtti-lakṣaṇena paramārtha-saṁnyāsenā kīdr̥śam sāmānyam aṅgīkṛtya tad-bhāva ucyate ity apekṣāyām idam ucyate – asti hi paramārtha-saṁnyāsenā sādṛśyam karṭṭ-dvārakam karma-yogasya | yo hi paramārtha-saṁnyāsī sa tyakta-sarva-karma-sādhanatayā sarva-karma-tat-phala-viśayam saṁkalpam pravṛtti-hetu-kāma-kāraṇam saṁnyasyati | ayam api karma-yogī karma kurvāṇa eva phala-viśayam saṁkalpam saṁnyasyatīti | etam artham darśayisyann āha – na hi yasmād asaṁnyasta-saṁkalpo'saṁnyasto'parityaktaḥ saṁkalpo'bhisandhir yena so'saṁnyasta-

saṅkalpaḥ kaścana kaścīd api karmī yogī samādhānavān bhavati | na sambhavatīty arthaḥ | phala-saṅkalpasya citta-vikṣepa-hetuvāt | tasmād yaḥ kaścana karmī saṅnyasta-phala-saṅkalpo bhavet sa yogī samādhānavān avikṣipta-citto bhavet | citta-vikṣepa-hetoḥ phala-saṅkalpasya saṅnyastatvād ity abhiprāyaḥ | yogāngatvena karmānuṣṭhānāt karma-phala-saṅkalpasya vā citta-vikṣepa-hetoḥ parityāgāt yogitvaṁ ceti saṅnyāsītvaṁ cety abhipretam ucyate |¹ ||6.2||

—o)0(o—

evaṁ paramārtha-saṅnyāsa-karma-yogayoḥ karṭṛ-dvārakam saṅnyāsa-sāmānyam apekṣya [yam saṅnyāsam iti prāhur yogam taṁ viddhi pāṇḍava](#) [Gītā 6.2] iti karma-yogasya stutyartham saṅnyāsatvam uktam | dhyāna-yogasya phala-nirapekṣaḥ karma-yogo bahiraṅgam sādhanam iti taṁ saṅnyāsatvena stutvādhunā karma-yogasya dhyāna-yoga-sādhanatvaṁ darśayati –

**ārurukṣor muner yogam karma kāraṇam ucyate |
yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate ||3||**

ārurukṣor āroḍhum icchataḥ, anārūḍhasya, dhyāna-yoge`vasthātum aśaktasyaivety arthaḥ | kasya tasyārurukṣoḥ ? muneḥ, karma-phala-saṅnyāsina ity arthaḥ | kim ārurukṣoḥ ? yogam | karma kāraṇam sādhanam ucyate | yogārūḍhasya punas tasyaiva śamar upaśamaḥ sarva-karmabhyo nivṛtṭiḥ kāraṇam yogārūḍhasya sādhanam ucyate ity arthaḥ | yāvad yāvat karmabhya uparamate, tāvat tāvat nirāyāsasya jīvendriyasya cittam samādhiyate | tathā sati sa jhātīti yogārūḍho bhavati | tathā coktam vyāseṇa –

[naitādṛṣaṁ brāhmaṇasyāsti vittaṁ
yathaikatā samatā satyatā ca |
śīlam sthitir daṇḍa-nidhānam ārjavam
tatas tataś coparamaḥ kriyābhyaḥ ||](#) [Mbh 12.175.37] iti ||6.3||

—o)0(o—

athedānīm kadā yogārūḍho bhavatīty ucyate –

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

yadā samādhiyamāna-citto yogī hīndriyārtheṣv indriyāṇām arthāḥ śabdādayas teṣv indriyārtheṣu karmasu ca nitya-naimittika-kāmya-pratiśiddheṣu prayojanābhāva-buddhyā nānuṣajjate`nuṣaṅgam kartavyatā-buddhiṁ na karotīty arthaḥ | sarva-saṅkalpa-saṅnyāsī sarvān saṅkalpān ihāmutrārtha-kāma-hetūna saṅnyasitūn śīlam asyeti sarva-saṅkalpa-saṅnyāsī | yogārūḍhaḥ prāpta-yoga ity etat, tadā tasmin kāla ucyate | sarva-saṅkalpa-

¹ This last sentence not found in all ed itions.

saṁnyāsīti vacanāt sarvāṁś ca kāmān sarvāṇi ca karmāṇi saṁnyasyed ity arthaḥ | saṁkalpa-
mūlā hi sarve kāmāḥ – **saṁkalpa-mūlaḥ kāmo vai yajñāḥ saṁkalpa-sambhavāḥ** [Manu 2.3]

kāma jānāmi te mūlam saṁkalpāt tvaṁ hi jāyase |
na tvāṁ saṁkalpayiṣyāmi tena me na bhaviṣyasi || [Mabh 12.177.25] ity ādi-**smṛteḥ** |

sarva-kāma-parityāge ca sarva-karma-saṁnyāsaḥ siddho bhavati | **sa yathā-kāmo bhavati tat-
kratur bhavati yat kratur bhavati tat karma kurute** [BAU 4.4.5] ity ādi **śrutibhyaḥ** | **yad yad
dhi kurute jantus tat tat kāmasya ceṣṭitam** [Manu 2.4] ity ādi-**smṛtibhyaś** ca | **nyāyāc** ca – na
hi sarva-saṁkalpa-saṁnyāse kaścit spanditum api śaktaḥ | tasmāt sarva-saṁkalpa-saṁnyāsīti
vacanāt sarvān kāmān sarvāṇi karmāṇi ca tyājayati bhagavān ||6.4||

—o)0(o—

yadaivam yogārūḍhaḥ, tadā tena ātmā udbhṛto bhavati saṁsārād anartha-jātāt | ataḥ –

uddhared ātmanātmānam nātmānam avasādayet |
ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ ||5||

uddharet saṁsāra-sāgare nimagnam ātmanātmānam tata ut ūrdhvaṁ hared uddharet,
yogārūḍhatām āpādayed ity arthaḥ | nātmānam avasādayet nādho nayeta, nādho gamayet |
ātmaiva hi yasmād ātmano bandhuḥ | na hy anyaḥ kaścit bandhuḥ, yaḥ saṁsāra-muktaye
bhavati | bandhur api tāvat mokṣaṁ prati pratikūla eva, snehādi-bandhanāyatanaṭvāt | tasmāt
yuktam avadhāraṇam ātmaiva hy ātmano bandhur iti | ātmaiva ripuḥ śatruḥ | yo'nyo'pakārī
bāhyaḥ śatruḥ so'pi ātma-prayukta eveti yuktam evāvadhāraṇam ātmaiva ripur ātmana iti
||6.5||

—o)0(o—

ātmaiva bandhur ātmaiva ripur ātmana ity uktam | tatra kiṁ-lakṣaṇa ātmā ātmano bandhuḥ,
kiṁ-lakṣaṇo vā ātmātmano ripur ity ucyate –

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

bandhur ātmātmanas tasya, tasyātmanaḥ sa ātmā bandhur yenātmanātmaiva jitaḥ | ātmā
kārya-karaṇa-saṁghāto yena vaśīkṛtaḥ, jitendriya ity arthaḥ | anātmanas tv ajitātmanas tu
śatrutve śatru-bhāve varteta ātmaiva śatruvat, yathānātmā śatruḥ ātmano'pakārī, tathātmā
ātmano'pakāre varteta ity arthaḥ ||6.6||

—o)0(o—

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

jitātmanah kārya-karaṇa-saṅghāta ātmā jito yena sa jitātmā tasya jitātmanah, prasāntasya prasannāntah-karaṇasya sataḥ saṁnyāsinaḥ paramātmā samāhitaḥ sāksād-ātma-bhāvena vartate ity arthaḥ | kiṁ ca śītoṣṇa-sukha-duḥkheṣu tathā māne'pamāne ca mānāpamānayoḥ pūjā-paribhavayoḥ samaḥ syāt ||6.7||

—o)0(o—

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

jñāna-vijñāna-ṭṛptātmā jñānaṁ śāstroкта-padārthānām pariñānam, vijñānaṁ tu śāstrato jñātānām tathaiva svānubhava-karaṇam, tābhyām jñāna-vijñānābhyām ṭṛptaḥ saṁjātālam-pratyayaḥ ātmāntah-karaṇam yasya sa jñāna-vijñāna-ṭṛptātmā, kūṭastho'prakampyaḥ, bhavatīty arthaḥ | vijitendriyaś ca | ya iḍṛśaḥ, yuktaḥ samāhita iti sa ucyate kathyate | sa yogī sama-loṣṭāśma-kāñcanaḥ loṣṭāśma-kāñcanāni samāni yasya saḥ sama-loṣṭāśma-kāñcanaḥ ||6.8||

—o)0(o—

kiṁ ca –

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

suhṛd ity ādi lokārdham ekaṁ padam | suhṛt iti pratyupakāram anapekṣya upakartā, mitraṁ snehavān, ariḥ śatruḥ, udāsīno na kasyacit pakṣam bhajate, madhya-stho yo viruddhayor ubhayoḥ hitaiśi, dveṣya ātmano'priyaḥ, bandhuḥ saṁbandhī ity eteṣu sādhuṣu śāstrānuvartīṣu api ca pāpeṣu pratiśiddha-kāriṣu sarveṣv eteṣu sama-buddhiḥ | kaḥ kiṁ-karmā ity avyāpṛta-buddhir ity arthaḥ | viśiṣyate, vimucyate iti vā pāṭhāntaram | yogārūḍhānām sarveṣām ayam uttama ity arthaḥ ||6.9||

—o)0(o—

ata evam uttama-phala-prāptaye –

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

yogī dhyāyī yuñjīta samādadhyaṭ satatam sarvadātmānam antah-karaṇam rahasi ekānte giri-guhādaḥ sthitaḥ san ekākī asahāyaḥ | rahasi sthitaḥ ekākī ceti viśeṣaṇāt saṁnyāsam kṛtvā ity arthaḥ | yata-cittātmā cittam antah-karaṇam ātmā dehaś ca saṁyatau yasya sa yata-cittātmā, nirāśīr vīta-tṛṣṇo'parigrahaḥ parigraha-rahitaś cety arthaḥ | saṁnyāsitve'pi tyakta-sarva-parigrahaḥ san yuñjīta ity arthaḥ ||6.10||

—o)0(o—

athedānīm yogam yuñjataḥ āsanāhāra-vihārādīnām yoga-sādhanatvena niyamo vaktavyaḥ,
prāpta-yogasya lakṣaṇam tat-phalādi ca, ity ata ārabhyate | tatrāsanam eva tāvat prathamam
ucyate –

**śucau deśe pratiṣṭhāpya sthiram āsanam ātmanaḥ |
nātyucchritam nātinīcam cailājina-kuśottaram ||11||**

śucau śuddhe vivikte svabhāvataḥ saṃskārato vā, deśe sthāne pratiṣṭhāpya sthiram acalam
ātmana āsanam nātyucchritam nātīva ucchritam nāpy atinīcam, tac ca cailājina-kuśottaram
cailam ajinam kuśās cottare yasminn āsane tad āsanam cailājina-kuśottaram | pāṭha-kramād
viparīto'tra kramaś cailādīnām ||6.11||

—o)0(o—

pratiṣṭhāpya, kim ?

**tatraikāgram manaḥ kṛtvā yata-cittendriya-kriyaḥ |
upaviśyāsane yuñjyād yogam ātma-viśuddhaye ||12||**

tatra tasminn āsana upaviśya yogam yuñjyāt | katham ? sarva-viśayebhya upasamhṛtya
ekāgram manaḥ kṛtvā yata-cittendriya-kriyaś cittam cendriyāṇi ca cittendriyāṇi teṣām kriyaḥ
saṃyatā yasya sa yata-cittendriya-kriyaḥ | sa kim-artham yogam yuñjyād ity āha – ātma-
viśuddhaye'ntaḥ-karaṇasya viśuddhy-artham ity etat ||6.12||

—o)0(o—

bāhyam āsanam uktam | adhunā śarīra-dhāraṇam katham ity ucyate –

**samam kāya-śiro-grīvam dhārayann acalam sthiraḥ |
samprekṣya nāsikāgram svam diśaś cānavalokayan ||13||**

samam kāya-śiro-grīvam kāyaś ca śiraś ca grīvā ca kāya-śiro-grīvam tat samam dhārayan
acalam ca | samam dhārayataś calanam sambhavati | ato viśinaṣṭi – acalam iti | sthiraḥ sthiro
bhūtvā ity arthaḥ | svam nāsikāgram samprekṣya samyak prekṣaṇam darśanam kṛtvaveti |
iva-śabdo lupto draṣṭavyaḥ | na hi sva-nāsikāgra-samprekṣaṇam iha vidhitsitam | kim tarhi ?
cakṣuṣo dṛṣṭi-saṃnipātaḥ | sa cāntaḥ-karaṇa-samādhānāpekṣo vivakṣitaḥ | sva-nāsikāgra-
samprekṣaṇam eva ced vivakṣitam, manas tatraiva samādhīyeta, nātmani | ātmani hi manasaḥ
samādhānam vakṣyati ātma-saṃstham manaḥ kṛtveti | tasmād iva-śabda-lopenākṣnor dṛṣṭi-
saṃnipāta eva samprekṣya ity ucyate | diśaś cānavalokayan diśām cāvalokanam antarā kurvan
ity etat ||6.13||

—o)0(o—

kim ca –

**praśāntātmā vigata-bhīr brahmacāri-vrate sthitaḥ |
manaḥ saṁyama mac-citto yukta āsīta mat-paraḥ ||14||**

praśāntātmā prakarṣeṇa śāntaḥ ātmāntaḥ-karaṇam yasya so'yaṁ praśāntātmā, vigata-bhīḥ vigata-bhayaḥ, brahmacāri-vrate sthitaḥ | brahmacāriṇo vrataṁ brahmacaryaṁ guru-śuśrūṣā-bhikṣāna-bhukty-ādi tasmin sthitaḥ | tad-anuṣṭhātā bhaved ity arthaḥ | kiṁ ca, manaḥ saṁyama manaso vṛttīr upasaṁhṛtya ity etat, mac-citto mayi parameśvare cittaṁ yasya so'yaṁ mac-cittaḥ, yuktaḥ samāhitaḥ sann āsīta upaviśet | mat-paro'ham paro yasya so'yaṁ mat-paro bhavati | kaścit rāgī strī-cittaḥ, na tu striyam eva paratvena gṛhṇāti | kiṁ tarhi ? rājānaṁ mahā-devaṁ vā | ayaṁ tu mac-citto mat-paraś ca ||6.14||

—o)0(o—

athedānīm yoga-phalam ucyate –

**yuñjann evaṁ sadātmānaṁ yogī niyata-mānasaḥ |
śāntim nirvāṇa-paramāṁ mat-saṁsthāṁ adhigacchati ||15||**

yujan samādhānām kurvann evaṁ yathoktena vidhānena sadātmanām sarvadā yogī niyata-mānaso niyataṁ saṁyataṁ mānasaṁ mano yasya so'yaṁ niyata-mānasaḥ, śāntim uparatiṁ nirvāṇa-paramāṁ nirvāṇaṁ mokṣas tat paramā niṣṭhā yasyāḥ śānteḥ sā nirvāṇa-paramā tām nirvāṇa-paramāṁ. mat-saṁsthāṁ mad-adhīnām adhigacchati prāpnoti ||6.15||

—o)0(o—

idānīm yoginaḥ āhārādi-niyama ucyate –

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

nātyaśnata ātma-saṁmitam anna-parimāṇam atītyāśnato'tyaśnato na yogo'sti | na caikāntam anaśnato yogo'sti | **yad u ha vā ātma-saṁmitam annaṁ tad avati tan na hinasti yad bhūyo hinasti tad yat kaṇīyo'nnam na tad avati** [ŚatapathaB 9.2.1.2] iti **śruteḥ** | tasmāt yogī na ātma-saṁmitād annād adhikaṁ nyūnaṁ vāśnīyāt | athavā, yogino yoga-śāstre paripaṭhitād anna-parimāṇād atimātram aśnato yogo nāsti | uktam hi –

ardham sa-vyañjanānnasya tṛtīyam udakasya ca |
vāyoḥ saṁcaraṇārthaṁ tu caturtham avaśeṣayet || ity ādi parimāṇam |

tathā – na cātisvapna-śīlasya yogo bhavati naiva cātimātram jāgrato bhavati cārjuna ||

—o)0(o—

katham punar yogo bhavatīty ucyate –

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

yuktāhāra-vihārasya āhriyata ity āhāro'nnam, viharāṇaṃ vihāraḥ pāda-kramaḥ, tau yuktau niyata-parimāṇau yasya sa yuktāhāra-vihāras tasya, tathā yukta-ceṣṭasya yuktā niyatā ceṣṭā yasya karmasu tasya | tathā yukta-svapnāvabodhasya yuktau svapnaś cāvabodhaś ca tau niyata-kālau yasya tasya, yuktāhāra-vihārasya yukta-ceṣṭasya karmasu yukta-svapnāvabodhasya yogino yogo bhavati duḥkhahā duḥkhāni sarvāṇi hantīti duḥkhahā, sarva-sāmsāra-duḥkha-kṣaya-kṛd yogo bhavatīty arthaḥ ||6.17||

—o)0(o—

athādhunā kadā yukto bhavati ? ity ucyate –

**yadā viniyatam cittam ātmany evāvatiṣṭhate |
niḥsprhaḥ sarva-kāmebhyo yukta ity ucyate tadā ||18||**

yadā viniyatam viśeṣeṇa niyatam saṃyatam ekāgratām āpannam cittam hitvā bāhyārtha-cintām ātmany eva kevale'vatiṣṭhate, svātmani sthitim labhate ity arthaḥ | niḥsprhaḥ sarva-kāmebhyo nirgatā drṣṭādrṣṭa-viṣayebhyaḥ sprhā tṛṣṇā yasya yoginaḥ sa yuktaḥ samāhita ity ucyate tadā tasmin kāle ||6.18||

—o)0(o—

tasya yoginaḥ samāhitam yat cittam tasyopamocyate –

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

yathā dīpaḥ pradīpo nivāta-stho nivāte vāta-varjite deśe sthito neṅgate na calati, sopamā upamiyate'nayety upamā yogajñaiś citta-pracāra-darśibhiḥ smṛtā cintitā yogino yata-cittasya saṃyatāntaḥ-karaṇasya yuñjato yogam anutiṣṭhata ātmanaḥ samādhim anutiṣṭhata ity arthaḥ ||6.19||

—o)0(o—

evam yogābhyāsa-balād ekāgrībhūtam nivāta-pradīpa-kalpam sat –

**yatroparamate cittam niruddham yoga-sevayā |
yatra caivātmanātmānam paśyann ātmani tuṣyati ||20||**

yatra yasmin kāle uparamate cittam uparatiṃ gacchati niruddham sarvato nivārita-pracāram yoga-sevayā yogānuṣṭhānena, yatra caiva yasminś ca kāla ātmanā samādhi-

parisuddhenāntaḥ-karaṇenātmānam paraṁ caitanyaṁ jyotiḥ-svarūpaṁ paśyann
upalabhamānaḥ sva evātmani tuśyati tuṣṭim bhajate ||6.20||

—o)0(o—

kiṁ ca –

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

sukham ātyantikam atyantam eva bhavātīty ātyantikam anantam ity arthaḥ, yat tat buddhi-
grāhyam buddhyaiva indriya-nirapekṣayā gr̥hyate iti buddhi-grāhyam atīndriyam indriya-
gocarātītam aṁśaya-janitam ity arthaḥ, vetti tad īdṛśam sukham anubhavati yatra yasmin kāle,
na caivāyam vidvān ātma-svarūpe sthitas tasmān naiva calati tattvatas tattva-svarūpān na
pracyavata ity arthaḥ ||6.21||

—o)0(o—

kiṁ ca –

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

yam labdhvā yam ātma-lābham labdhvā prāpyaś cāparam anyal lābham lābhāntaram
tato'dhikam astīti na manyate na cintayati | kiṁ ca, yasmin ātma-tattve sthito duḥkhena
śastra-nipātādi-lakṣaṇena guruṇā mahatāpi na vicālyate ||6.22||

—o)0(o—

yatroparamate ity ādyārabhya yāvadbhir viśeṣaṇair viśiṣṭa ātmāvasthā-viśeṣo yoga uktaḥ –

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

taṁ vidyād vijānīyād duḥkha-samyoga-viyogaṁ duḥkhaiḥ samyogo duḥkha-samyogaḥ, tena
viyogo duḥkha-samyoga-viyogaḥ, taṁ duḥkha-samyoga-viyogaṁ yoga ity eva samjñitam
viparīta-lakṣaṇena vidyād vijānīyād ity arthaḥ | yoga-phalam upasamhṛtya punar
anvārambheṇa yogasya kartavyatocyate niścayānirvedayor yoga-sādhanatva-vidhānārtham | sa
yathokta-phalo yogo niścayenādhyavasāyena yuktavyo'nirviṇṇa-cetasā na nirviṇṇam
anirviṇṇam | kiṁ tat ? cetasa tena nirveda-rahitena cetasa cittenety arthaḥ ||6.23||

—o)0(o—

kiṁ ca –

samkalpa-prabhavān kāmāms tyaktvā sarvān aśeṣataḥ |
manasaivendriya-grāmam viniyamyā samantataḥ ||24||

samkalpa-prabhavān samkalpaḥ prabhavo yeṣāṃ kāmānām te samkalpa-prabhavāḥ kāmās tān
tyaktvā parityajya sarvān aśeṣato nirlepena | kiṃ ca, manasaiva viveka-yuktena indriya-
grāmam indriya-samudāyam viniyamyā niyamanam kṛtvā samantataḥ samantāt ||6.24||

—o)0(o—

śanaiḥ śanair upamed buddhyā dhṛti-grhītayā |
ātmasamstham manāḥ kṛtvā na kiṃcid api cintayet ||25||

śanaiḥ śanair na sahasopamed uparatiṃ kuryāt | kayā ? buddhyā | kiṃ-viśiṣṭayā ? dhṛti-
grhītayā dhṛtyā dhairyena grhītayā dhṛti-grhītayā dhairyena yukṭayā ity arthaḥ | ātma-
samstham ātmani samsthitam ātmaiva sarvam na tato'nyat kiṃcid astīty evam ātma-samstham
manāḥ kṛtvā na kiṃcid api cintayet | eṣa yogasya paramo vidhiḥ ||6.25||

—o)0(o—

tatra evam ātma-samstham manāḥ kartum pravṛtto yogī –

yato yato niścarati mana cañcalam asthiram |
tatas tato niyamyaitad ātmany eva vaśam nayet ||26||

yato yato yasmād yasmān nimittāt śabdāder niścarati nirgacchati svabhāva-doṣān manas
cañcalam atyartham calam, ata evāsthiram, tatas tatas tasmāt tasmāt śabdāder nimittān
niyamyā tat-tan-nimittam yāthātmya-nirūpaṇena śabdādeḥ nimittān niyamyā tat-tan-
namittam yāthātmya-nirūpaṇena ābhāsikṛtya vairāgya-bhāvanayā ca etat mana ātmany eva
vaśam nayet ātma-vaśyatām āpādayet | evam yogābhyāsa-balāt yogina ātmany eva praśāmyati
manāḥ ||6.26||

—o)0(o—

praśānta-manasam hy enam yoginam sukham uttamam |
upaiti śānta-rajasaṃ brahma-bhūtam akalmaṣam ||27||

praśāntamanasam prakarṣeṇa śāntam mano yasya saḥ praśāntamanās tam praśāntamanasam
hi enam yoginam sukham uttamam nitiśayam upaiti upagacchati śānta-rajasaṃ prakṣiṇa-
mohādi-kleśa-rajasaṃ ity arthaḥ, brahma-bhūtam jīvanmuktam brahmaiva sarvam ity evam
niścayavantaṃ brahma-bhūtam akalmaṣam dharmādharmādi-varjitam ||6.27||

—o)0(o—

yuñjann evam sadātmānam yogī vigata-kalmaṣaḥ |
sukhena brahma-saṃsparśam atyantam sukham aśnute ||28||

yuñjann evaṁ yathoktena krameṇa yogī yogāntarāya-varjitaḥ sadā sarvadātmānaṁ vigata-
kalmaṣo vigata-pāpaḥ, sukhenānāyāseṇa brahma-saṁsparśaṁ brahmaṇā pareṇa saṁsparśo
yasya tat brahma-saṁsparśaṁ sukham atyantam antam atītya vartata ity atyantam utkr̥ṣṭaṁ
niratiśayam aśnute vyāpnoti ||6.28||

—o)0(o—

idānīm yogasya yat phalaṁ brahmaikatva-darśanaṁ sarva-saṁsāra-viccheda-kāraṇaṁ tat
pradarśayate –

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

sarva-bhūta-sthaṁ sarveṣu bhūteṣu sthitaṁ svam ātmānaṁ sarva-bhūtāni ca ātmani
brahmādīni stamba-paryantāni ca sarva-bhūtāni ātmany ekatām gatāni īkṣate paśyati yoga-
yuktātmā samāhitāntaḥ-karaṇaḥ sarvatra sama-darśanaḥ sarveṣu brahmādi-sthāvarānteṣu
viṣameṣu sarva-bhūteṣu samaṁ nirviṣeṣaṁ brahmātmaikatva-viṣayaṁ darśanaṁ jñānaṁ yasya
sa sarvatra sama-darśanaḥ ||6.29||

—o)0(o—

etasyātmaikatva-darśanasya phalam ucyate –

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

yo mām paśyati vāsudevaṁ sarvasyātmānaṁ sarvatra sarveṣu bhūteṣu sarvaṁ ca brahmādi-
bhūta-jātaṁ mayi sarvātmani paśyati, tasya evaṁ ātmaikatva-darśino'ham īśvaro na
praṇaśyāmi na parokṣatām gamiṣyāmi | sa ca me na praṇaśyati sa ca vidvān me mama
vāsudevasya na praṇaśyati na parokṣo bhavati, tasya ca mama caikātmakatvāt | svātmā hi
nāmātmanaḥ priya eva bhavati | yasmāc cāham eva sarvātmaikatva-darśī ||6.30||

—o)0(o—

ity etat pūrva-lokārthaṁ samyag darśanam anūdya tat-phalaṁ mokṣo'bhidhīyate –

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

sarvathā sarva-prakāraih vartamāno'pi samyag-darśī yogī mayi vaiṣṇave parame pade vartate,
nityam ukta eva saḥ, na mokṣaṁ prati kenacit pratibadhyate ity arthaḥ ||6.31||

—o)0(o—

kiñ cānyat –

**ātmaupamyena sarvatra samañ paśyati yo'rjuna |
sukhañ vā yadi vā duḥkhañ sa yogī paramo mataḥ ||32||**

ātmaupamyena ātmā svayam evopamiyate'nayety upamā | tasyā upamāyā bhāva aupamyam
tenātmaupamyena, sarvatra sarva-bhūteṣu samañ tulyam paśyati yo'rjuna, sa ca kiñ samañ
paśyatīty ucyate – yathā mama sukhañ iṣṭam tathā sarva-prāṇināñ sukhañ anukūlam | vā-
śabdaś cārthe | yadi vā yac ca duḥkhañ mama pratikūlam aniṣṭam yathā tathā sarva-prāṇināñ
duḥkhañ aniṣṭam pratikūlam ity evam ātmaupamyena sukha-duḥkhe'nukūla-pratikūle
tulyatayā sarva-bhūteṣu samañ paśyati, na kasyacit pratikūlam ācarati, ahimsaka ity arthaḥ |
yaḥ evam ahimsakaḥ samyag darśana-niṣṭhaḥ, sa yogī parama utkr̥ṣṭo mato'bhipretaḥ sarva-
yogināñ madhye ||6.32||

—o)0(o—

etasya yathoktasya samyag-darśana-lakṣaṇasya yogasya duḥkha-sampādyatām ālakṣya
śuśruṣur dhruvañ tat-prāpty-upāyam arjuna uvāca –

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

yo'yam yogas tvayā proktaḥ sāmyena samatvena he madhusūdana etasya yogasyāhañ na
paśyāmi nopalabhe, cañcalatvāñ manasaḥ | kiñ ? sthirām acalāñ sthitim ||6.33||

—o)0(o—

asiddham tat –

**cañcalañ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham |
tasyāhañ nigrahañ manye vāyor iva suduṣkaram ||34||**

cañcalañ hi manaḥ | kṛṣṇeti kṛṣṭer vilekhanārthasya rūpam | bhakta-jana-pāpādi-
doṣakarṣāñāt kṛṣṇaḥ, tasya sambuddhiḥ he kṛṣṇa | hi yasmāt manaś cañcalañ na kevalam
atyarthañ cañcalañ, pramāthi ca pramathana-śīlam, pramathnāti śarīram indriyāñi ca
vikṣipat sat para-vaśīkaroti | kiñ ca – balavat prabalam, na kenacit niyantum śakyam,
durnivāratvāt | kiñ ca – dṛḍhañ tantu-nāga-vad acchedyam | tasya evambhūtasya
manaso'hañ nigrahañ nirodhañ manye vāyor iva yathā vāyor duṣkaro nigrahas tato'pi
duṣkarañ manye ity abhiprāyaḥ ||6.34||

—o)0(o—

śrī-bhagavāñ uvāca, evam etad yathā bravīṣi –

asamśayam mahābāho mano durnigrahañ calam |

abhyāsenā tu kaunteya vairāgyeṇāś ca gr̥hyate ||35||

asamśayam nāsti samśayo mano durnigrahaṁ calam ity atra he mahābāho | kimtv abhyāsenā
tv abhyāso nāmas citta-bhūmau kasyāncit samāna-pratyayāvṛttiś cittasya | vairāgyeṇa
vairāgyam nāma dṛṣṭādr̥ṣṭeṣṭa-bhogeṣu doṣa-darśanābhyāsād vaitṛṣṇyam | tena ca vairāgyeṇa
gr̥hyate vikṣepa-rūpaḥ pracāraś cittasya | evaṁ tan mano gr̥hyate nigṛhyate nirudhyata ity
arthaḥ ||6.35||

—o)0(o—

yaḥ punar asamyatātmā, tena –

asamyatātmanā yogo duṣprāpeti me matiḥ |
vaśyātmanā tu yatatā śakyo'vāptum upāyataḥ ||36||

asamyatātmanābhyāsa-vairāgyābhyām asamyataḥ ātmāntaḥ-karaṇam yasya so'yam
asamyatātmā tenāsamyatātmanā yogo duṣprāpo duḥkhena prāpyateti me matiḥ | yas tu punar
vaśyātmābhyāsa-vairāgyābhyām vaśyatvam āpāditaḥ ātmā mano yasya so'yaṁ vaśyātmā tena
vaśyātmanā tu yatatā bhūyo'pi prayatnam kurvata śakyo'vāptum yogar upāyato yathoktād
upāyāt ||6.36||

—o)0(o—

tatra yogābhyāsāṅgikaraṇena ihaloka-paraloka-prāpti-nimittāni karmāṇi samnyastāni, yoga-
siddhi-phalaṁ ca mokṣa-sādhanam samyag darśanam na prāptam iti, yogī yoga-mārgāt
maraṇa-kāle calita-citta iti tasya nāsam āśaṅkayārjuna uvāca –

ayatiḥ śraddhayopeto yogāc calita-mānasaḥ |
aprāpya yoga-saṁsiddhiṁ kām gatiṁ kṛṣṇa gacchati ||37||

ayatiḥ aprayatnavān yoga-mārgē śraddhayāstikya-buddhyā copeto yogād anta-kāle ca calitam
mānasam mano yasya sa calita-mānaso bhraṣṭa-smṛtiḥ so'prāpya yoga-saṁsiddhiṁ yoga-
phalaṁ samyag-darśanam kām gatiṁ he kṛṣṇa gacchati ||6.37||

—o)0(o—

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

kaścit kim na ubhaya-vibhraṣṭaḥ karma-mārgāt yoga-mārgāc ca vibhraṣṭaḥ san chinnābhram
iva naśyati, kim vā na naśyaty apraṭiṣṭho nirāśrayo he mahābāho vimūḍhaḥ san brahmaṇaḥ
pathi brahma-prāpti-mārgē ||6.38||

—o)0(o—

etan me samśayaṁ kṛṣṇāś chettum arhasy aśeṣataḥ |
tvad-anyaḥ samśayasyāśya chettā na hy upapadyate ||39||

etan me mama samśayaṁ kṛṣṇāś chettum apanetum arhasy aśeṣataḥ | tvad-anyaś tvatto'nyaḥ
ṛṣir devo vā cchettā nāśayitā samśayasyāśya na hi yasmād upapadyate na sambhavati | atas
tvam eva cchettum arhasity arthaḥ ||6.39||

—o)0(o—

śrī-bhagavān uvāca –

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

he pārtha naiva iha loke nāmutra parasmin vā loke vināśas tasya vidyate nāsti | nāśo nāma
pūrvasmāt hīnajanmaprāptiḥ sa yogabhraṣṭasya nāsti | na hi yasmāt kalyāṇakṛt śubhakṛt
kaścīd durgatiṁ kutsitām gatiṁ he tāta, tanoti ātmānam putrarūpeṇeti pitā tāta ucyate |
pitaiva putreti putro'pi tāta ucyate | śiṣyo'pi putra ucyate | yato na gacchati ||6.40||

—o)0(o—

kiṁ tv asya bhavati ? –

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

yoga-mārge pravṛttaḥ samnyāsī sāmartyāt prāpya gatvā puṇya-kṛtām aśvamedhādi-yājīnām
lokān, tatra coṣitvā vāsam anubhūya śāśvatīr nityāḥ samāḥ samvatsarān, tad-bhoga-kṣaye
śucīnām yathokta-kāriṇām śrīmatām vibhūti-matām gehe grhe yoga-bhraṣṭaḥ
abhijāyate ||6.41||

—o)0(o—

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

athavā śrīmatām kulāt anyasmin yoginām eva daridrāṇām kule bhavati jāyate dhīmatām
buddhimatām | etat hi janma, yat daridrāṇām yoginām kule, durlabhataram duḥkha-
labhyataram pūrvam apekṣya loke janma yad idṛśam yathokta-viśeṣaṇe kule ||6.42||

—o)0(o—

yasmāt –

tatra taṁ buddhi-samyogaṁ labhate paurvadehikam |

yatate ca tato bhūyaḥ saṁsiddhau kurunandana ||43||

tatra yoginām kule taṁ buddhi-saṁyogaṁ buddhyā saṁyogaṁ buddhi-saṁyogaṁ labhate paurvadehikam pūrvasmin dehe bhavaṁ paurvadehikam | yatate ca prayatnaṁ ca karoti tatas tasmāt pūrva-kṛtāt saṁskārāt bhūyo bahutaraṁ saṁsiddhau saṁsiddhi-nimittaṁ he kuru-nandana ||6.43||

—o)0(o—

kathaṁ pūrva-deha-buddhi-saṁyogeti tad ucyate –

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

yaḥ pūrva-janmani kṛto'bhyāsaḥ sa pūrvābhyāsaḥ, tenaiva balavatā hriyate saṁsiddhau hi yasmād avaśo'pi sa yoga-bhraṣṭaḥ | na kṛtaṁ ced yogābhyāsajāt saṁskārāt balavattaram adharmaḍi-lakṣaṇaṁ karma, tadā yogābhyāsa-janitena saṁskāreṇa hriyate | adharmaś cet balavattaraḥ kṛtaḥ, tena yogajo'pi saṁskāro'bhibhūyata eva, tat-kṣaye tu yogajaḥ saṁskāraḥ svayam eva kāryam ārabhate, na dīrgha-kālasthasyāpi vināśas tasyāstīty arthaḥ | ato jijñāsur api yogasya svarūpaṁ jñātum icchann api yoga-mārge pravṛttaḥ saṁnyāsī yoga-bhraṣṭaḥ, sāmartyāt so'pi śabda-brahma vedokta-karmānuṣṭhāna-phalam ativartate'tikrāmaty apākariṣyati | kim uta buddhvā yo yogaṁ tan-niṣṭho'bhyāsaṁ kuryāt ||6.44||

—o)0(o—

kutaś ca yogitvaṁ śreya iti –

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

prayatnād yatamānaḥ, adhikaṁ yatamāna ity arthaḥ | tatra yogī vidvān saṁsuddha-kilbiṣo viśuddha-kilbiṣaḥ saṁsuddha-pāpo'neka-janma-saṁsiddhir anekeṣu janmasu kiṁcit kiṁcit saṁskāra-jātam upacitya tena upacitenāneka-janma-kṛtena saṁsiddho'neka-janma-saṁsiddhas tataḥ labdha-samyag-darśanaḥ san yāti parām prakṛṣṭaṁ gatim ||6.45||

—o)0(o—

yasmād evaṁ tasmāt –

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

tapasvibhyo'dhiko yogī, jñānibhyo'pi jñānam atra śāstrārtha-pāṇḍityam, tadvadbhyo'pi mato jñāto'dhikaḥ śreṣṭha iti | karmibhyaḥ, agnihotrādi karma, tadvadbhyo'dhiko yogī viśiṣṭo yasmāt tasmād yogī bhavārjuna ||6.46||

—o)0(o—

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

yoginām api sarveṣām rūdrādityādi-dhyāna-parāṇām madhye mad-gatena mayi vāsudeve
samāhitenāntarātmanāntaḥ-karaṇena śraddhāvān śraddadhānaḥ san bhajate sevate yo mām,
sa me mama yuktatamo'tisayena yukto mato'bhipreta iti ||

iti śrīmat-paramahansa-parivrājakācāryasya śrī-govinda-bhagavat-pūjya-pāda-
śiṣyasya śrīmac-chamkara-bhagavataḥ kṛta śrīmad-bhagavad-gītā-bhāṣye
ṣaṣṭo'dhyāyaḥ ||6||