



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

षष्ठोऽध्यायः - ध्यानयोगः

ṣaṣṭho'dhyāyaḥ - dhyāna yogaḥ

Chapter 6

Volume 2

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

ārurukṣormuneryogaṁ karma kāraṇamucyate ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥

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yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate ॥

यदा हि नेन्द्रियार्थेषु न कर्मसु अनुषज्जते ।

yadā hi nendriyārtheṣu na karmasu anuṣajjate ।

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥

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sarva saṁkalpa sanyāsī yogārūḍhastadocyate ॥

उद्धरेत् आत्मनात्मानं न आत्मानं अवसादयेत् ।

uddharet ātmanātmānaṁ na ātmānaṁ avasādayet ।

आत्मैव हि आत्मनो बन्धुः आत्मैव रिपुरात्मनः ॥

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ātmaivahi ātmano bandhuḥ ātmaiva ripurātmanaḥ ॥

बन्धुः आत्मा आत्मनस्तस्य येन आत्मैव आत्मना जितः ।

bandhuḥ ātmā ātmanastasya yena ātmaiva ātmanā jitaḥ ।

अनात्मनस्तु शत्रुत्वे वर्तेत आत्मैव शत्रुवत् ॥

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anātmanastu śatrutve varteta ātmaiva śatruvat ॥

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

jitātmanaḥ praśāntasya paramātmā samāhitaḥ ।

शीतोष्णसुखदुःखेषु तथा मानपमानयोः ॥

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śītoṣṇa sukhaduḥkheṣu tathā mānapamānayoḥ ॥

ज्ञान विज्ञान तृप्तात्मा कूटस्थो विजितेन्द्रियः ।

jñāna vijñāna tṛptātmā kūṭastho vijitendriyaḥ ।

युक्त इत्युच्यते योगी समलोष्टाश्मकांचनः ॥

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yukta ityucyate yogī samaloṣṭāsmakāṁcanaḥ ॥

सुहृन्मित्रार्युदासीन मध्यस्थद्वेष्यबन्धुषु ।

suhrnmitrāryudāsīna madhyastha dveṣya bandhuṣu ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥

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sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate ॥

As we saw last time, Sri Krishna has pointed out that कर्मयोग *karma yoga* and संन्यास *sanyāsa* are not only not opposed to each other, but they are indeed identical, with different manifestations at different stages of one's maturity. To start with, a कर्मयोगी *karma yogī* is only a कर्मफल संन्यासी *karma phala sanyāsī* - one who has naturally given up, naturally renounced all desires, all longings for fruits of actions. As he matures in कर्मयोग *karma yoga*, he becomes a कर्मसंकल्प संन्यासी *karma saṁkalpa sanyāsī* - one who has naturally renounced the very thought of being the कर्ता *kartā* of a कर्म *karma* - the doer of an action, that is real संन्यास *sanyāsa*. That संन्यास *sanyāsa* - the development of that stage of mental disposition, is possible only when कर्मयोग *karma yoga* is always associated with ध्यानयोग *dhyāna yoga* - meditation and contemplation on परमेश्वर *parameśvar*.

Having said that, Sri Krishna now talks about ध्यानयोग *dhyāna yoga*.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

ārurukṣormuneryogaṁ karma kāraṇamucyate ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥

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yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate ॥

Being engaged in ध्यानयोग *dhyāna yoga* is like riding on a horse back. One must first know the means, the technique of how to mount oneself on the horse back, and then how to maintain oneself securely on the horse-back, as the horse is galloping fast. Therefore, भगवान् *bhagvān* says,.

आरुरुक्षोः *ārurukṣoḥ* means आरोढं इच्छो *āroḍhaṁ iccho*. For the person who is desirous of mounting upon the back of a horse of ध्यानयोग *dhyāna yoga*, who is that person?

मुनेः *muneḥ* - For that मुनि *muni*, for that कर्मयोगी *karma yogī*



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As we may recall, Sri Krishna has already described a कर्मयोगी *karma yogī* as a मुनिः मोक्षपरायणः *muniḥ mokṣa parāyaṇaḥ* (5 - 28). A कर्मयोगी *karma yogī* is a मुनि *muni* (मनन-शीलः *manana-sīlaḥ*) - one who is capable of thinking as a विवेकि *viveki*. A कर्मयोगी *karma yogī* is a मुनि *muni* because of his विवेक बुद्धि *viveka buddhi*, because of his realization that मोक्ष *mokṣa* is the ultimate goal of human existence and because of such realization, a कर्मयोगी *karma yogī* is committed to the goal of मोक्ष *mokṣa* through the pursuit of ब्रह्मज्ञानं *brahma jñānam*.

The purpose of कर्मयोग *karma yoga* is to bring about अन्तः करण शुद्धि *antaḥ karaṇa śuddhi* - restoring the mind and बुद्धि *buddhi* to its original state of purity.

Mind is naturally pure. The virtues of love, charity, etc. are spontaneous expressions of such pure mind. Mind means the entire अन्तः करण *antaḥ karaṇa*. Therefore, अन्तः करण शुद्धि *antaḥ karaṇa śuddhi* - purification of the mind does not involve any change in the intrinsic nature of the mind. It involves only the removal of impurities, such as the forces of राग *rāga* and द्वेष *dveṣa* - passion and hatred, superficially deposited into the mind through ignorance-born actions of various kinds.

अन्तः करण *antaḥ karaṇa* is only a करण *karaṇa*, which means that mind and बुद्धि *buddhi* are just instruments. They by themselves do no harm. But they are capable of gathering a lot of dust, just like any other instrument, and then they lose their natural harmlessness. कर्मयोग *karma yoga* is the process of removing the superficial dust in the अन्तः करण *antaḥ karaṇa*, and the one who wants to develop the disposition of a कर्मयोगी *karma yogī* is a मुनि *muni*. For such a मुनि *muni*

योगं कर्म कारणं उच्यते *yogaṁ karma kāraṇaṁ ucyate* - कर्मयोग *karma yoga* is said to be the means as well as the cause for entering into a life of ध्यानयोग *dhyāna yoga*. Here कर्म *karma* stands for कर्मयोग *karma yoga* and योगं *yogaṁ* stands for ध्यानयोग *dhyāna yoga*.

First, one must have the कर्मयोग *karma yoga* attitude in order to be able to get into ध्यानयोग *dhyāna yoga*. As one cultivates ध्यानयोग *dhyāna yoga*, one progressively matures into कर्मयोग *karma yoga*. Therefore, first, live a life of कर्मयोग



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karma yoga, giving up all cravings for कर्मफल *karma phala* with the help of ईश्वर ध्यानं *īśvara dhyānaṁ* - a contemplative God-conscious attitude. Through such life, your राग-द्वेष *rāga-dveṣa* forces - your intense likes and dislikes will lose their hold on your mind, because of your विवेक बुद्धि *viveka buddhi* - because of your realization that what you really want is to discover the best in yourself, and **be** the best in yourself. When the love to be the best in yourself is cultivated, the longing to be something else will naturally disappear.

As a कर्मयोगी *karma yogī* matures, the restlessness in the mind also progressively disappears, which helps in gaining maturity in ध्यानयोग *dhyāna yoga*. Thus कर्मयोग *karma yoga* becomes the cause - the कारण *kāraṇa* for gaining maturity in ध्यानयोग *dhyāna yoga*. What is at first an attitude, **that** itself later becomes a natural disposition. Therefore, an active कर्मयोग *karma yoga* life with a contemplative disposition matures into a contemplative life of ध्यानयोग *dhyāna yoga*, with an active disposition.

One does not become a contemplative person suddenly. The nature of contemplation (शमः *śamaḥ* - the quietude of mind) has to be understood, and a love for a contemplative mind - a love for quietude has to be cultivated. Once you gain a contemplative mind, then that becomes the कारण *kāraṇa*, the cause for gaining आत्म ज्ञानं *ātma jñānaṁ* - Self Knowledge. That is what भगवान् *bhagvān* says in the next line.

योगारूढस्य तस्यैव शमः कारणं उच्यते ॥

yogārūḍhasya tasyaiva śamaḥ kāraṇaṁ ucyate ॥

तस्यैव *tasyaiva* - For the same person, for the same कर्मयोगी *karma yogī*

योगारूढस्य *yogā rūḍhasya* - once he has climbed the horse of ध्यानयोग *dhyāna yoga*, once he has become capable of contemplation on परमेश्वर *parameśvar*, once he has become capable of absorbing Upanishadic knowledge - आत्मज्ञानं-ईश्वरज्ञानं *ātma jñānaṁ-īśvara jñānaṁ*, knowledge about oneself, knowledge about ईश्वर *īśvara*, for that person

शमः कारणं उच्यते *śamaḥ kāraṇaṁ ucyate* - quietude of mind, which means ध्यानयोग *dhyāna yoga*, becomes the means for gaining आत्मज्ञानं *ātma jñānaṁ* -



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Self Knowledge

Thus कर्मयोग *karma yoga* is the means for cultivating ध्यानयोग *dhyāna yoga*, and कर्मयोग *karma yoga* and ध्यानयोग *dhyāna yoga* together become the means for gaining ब्रह्मज्ञानं *brahma jñānam* - Knowledge about the true nature of all existence. Gaining ब्रह्मज्ञानं means recognition of ब्रह्मन् *brahman* in all existence, including oneself, and such recognition is मोक्ष *mokṣa* - Freedom and wisdom, which is indeed the overriding goal of life for everybody.

Before going into the details on how to get started in ध्यानयोग *dhyāna yoga* in one's own daily life, Sri Krishna talks about the लक्षणस *lakṣaṇas* of a person who has gained सिद्धि *siddhi* - total fulfillment in ध्यानयोग *dhyāna yoga* - the distinguishing characteristics of a person who has matured into a ज्ञानी *jñānī* through ध्यानयोग *dhyāna yoga* and कर्मयोग *karma yoga*. Sri Krishna talks about the लक्षणस *lakṣaṇas* of such a person to help us create in ourselves the proper mental environment necessary for entering into the initial discipline of ध्यानयोग *dhyāna yoga*, भगवान् *bhagvān* says:

यदा हि नेन्द्रियार्थेषु न कर्मसु अनुषज्जते ।

yadā hi nendriyārtheṣu na karmasu anuṣajjate ।

सर्वसंकल्प संन्यासी योगरूढस्तदोच्यते ॥ 6 - 4

sarva saṁkalpa sanyāsī yoga rūḍhastadocyate ॥

यदा *yadā* - When

हि *hi* - verily, surely, when that person who is practicing ध्यानयोग *dhyāna yoga*, who is cultivating a life of contemplation on परमेश्वर *parameśvar*

न इन्द्रियार्थेषु अनुषज्जते *na indriyārtheṣu anuṣajjate* - does not get attached or bound to sense objects, also

न कर्मसु अनुषज्जते *na karmasu anuṣajjate* - does not get attached to, or bound to actions themselves

सर्व संकल्प संन्यासी *sarva saṁkalpa sanyāsī* - when one becomes a true संन्यासी *sanyāsī*, totally free from the notion of doership itself

तदा योगरूढः उच्यते *tadā yogārūḍhaḥ ucyate* - then the person is said to be a



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योगरूढ *yogārūḍhaḥ* - one who has successfully climbed the top of ध्यानयोग *dhyāna yoga*, which means one who has become a ज्ञानी *jñānī*, a person of wisdom in action.

As we have seen before, the word योग *yoga* refers to both the means and the end. When a person engaged in ध्यानयोग *dhyāna yoga*, progresses to that stage, when one has no attachments to sense objects, no identification with one's actions, and when one is free from any notion of doership, then that person is a योगरूढ *yogārūḍha*, one who has reached the top of ध्यानयोग *dhyāna yoga*, the fullness of ध्यानयोग *dhyāna yoga*, one who has gained सिद्धि *siddhi* in ध्यानयोग *dhyāna yoga*, one who has grown up to become a ज्ञानी *jñānī*, a person of wisdom. That person does not go after anything for self-fulfillment. Whatever actions arise from him, they are spontaneous and natural.

Therefore, the purpose of ध्यानयोग *dhyāna yoga* is to help oneself to gain such सिद्धि *siddhi* - total fulfillment in life. In view of that purpose, भगवान् *bhagavān* says:

उद्धरेदात्मनात्मानं न आत्मानं अवसादयेत् ।

uddharedātmanātmānaṁ na ātmānaṁ āvasādayet ।

आत्मैव हि आत्मनो बन्धुः आत्मैव रिपुरात्मनः ॥ 6 - 5

ātmaiva hi ātmano bandhuḥ ātmaiva ripurātmanaḥ ॥

भगवान् *bhagavān* pleads with Arjuna. Sri Krishna as the teacher, pleads with every one of us, just as a mother does, for the welfare of her child:

उद्धरेत् आत्मना आत्मानं *uddharet ātmanā ātmānaṁ* - Uplift yourself, by yourself, by your own self-effort. Nobody else can do that for you. You have to do the uplifting by your own efforts, which involves श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsanam* - listening and understanding the message of the Vedas and the Upanishads, reflecting on that message by enquiry and repeated questioning of one's own understanding, and absorbing the content of that message in one's own daily life through total commitment to knowledge and service at the highest possible level, at all times.

न आत्मानं अवसादयेत् *na ātmānaṁ āvasādayet* - Do not **let** yourself down. Do not **lead** yourself down. Do not **afflict** yourself. Do not **condemn** yourself. Do not **fritter away** your opportunity to awaken yourself and uplift yourself



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आत्मैव हि आत्मनो बन्धुः *ātmaiva hi ātmano bandhuḥ* - You are your own well-wisher. You are your **only** well-wisher. Other than yourself there is no person who can release you from your sorrow and distress. At the same time

आत्मैव रिपुरात्मनः *ātmaiva ripurātmanah* - आत्मा एव आत्मनः रिपुः *ātmā eva ātmanah ripuḥ* - You are your own enemy. You **alone** are your enemy. There is, and there can be **no enemy** outside of yourself. Because others can obstruct your pursuit of मोक्ष *mokṣa* only when you give them a handle to obstruct you. Every outside enemy is a self-created obstruction in your quest for absolute freedom.

If that is so, what kind of person becomes a बन्धु *bandhu* - a well-wisher for oneself, and what kind of person becomes an enemy, a शत्रु *śatru* for oneself. भगवान् *bhagavān* says

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
bandhurātmātmanastasya yenātmāivātmanā jitaḥ ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ 6 - 6
anātmanastu śatrutve vartetātmaiva śatruvat ॥

येन आत्मा आत्मनः जितः, तस्य आत्मा आत्मनः बन्धुः
yena ātmā ātmanah jitaḥ, tasya ātmā ātmanah bandhuḥ
येन *yena* - By whom, आत्मा *ātmā* which means one's body, mind, sense organs, organs of action, etc, or one's body and all the instruments therein
जितः *jitaḥ*- are conquered or mastered
आत्मना *ātmanā* - by one's efforts
तस्य आत्मा *tasya ātmā*, आत्मनः बन्धुः *ātmanah bandhuḥ* (भवति *bhavati*) - the self of that person becomes a बन्धु *bandhu* - a well-wisher for oneself

The one who conquers or gains mastery over one's own physical body-mind-intellect complex, the one who is able to control one's thoughts, words and actions by one's own efforts, for that person, one is one's own बन्धु *bandhu*. One becomes a helper for one's own self for gaining ब्रह्मज्ञानं *brahma jñānaṁ*, for gaining मोक्ष *mokṣa*. On the other hand

अनात्मनः तु, आत्मा एव शत्रुत्वे वर्तेत, शत्रुवत्
anātmanah tu, ātmā eva śatrutve varteta, śatruvat



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तु *tu* - whereas

अनात्मनः *anātmanaḥ* - for the person who has not brought one's instruments of perception and action under total control

आत्मा एव शत्रुत्वे वर्तेत *ātmā eva śatruṭve vartet* - one's own self would be in a state of enmity

शत्रुवत् *śatruvat* - like an outside enemy

If your organs of perception and action are not brought under total control by your own efforts, then you would yourself stand **against yourself** in your progress towards मोक्ष *mokṣa*. Thus, if your body, mind and intellect and all organs of perception and action are under your total control, then you will discover yourself as your friend in your spiritual progress. If **not**, you **are** your own enemy.

If one is a जितेन्द्रिय *jitendriya*, if one has one's इन्द्रियाः *indriyās* under total control, what good does it do to the person? भगवान् *bhagavān* says

जितात्मानः प्रशान्तस्य परमात्मा समाहितः ।

jitātmānaḥ praśāntasya paramātmā samāhitaḥ ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ 6 - 7

śītoṣṇasukha duḥkheṣu tathā mānāpamānayoḥ ॥

These are the लक्षणः *lakṣaṇas* of a योगरूढ *yogarūḍha* - the one who has reached the top of ध्यानयोग *dhyāna yoga*, which means the one who has matured into a ज्ञानी *jñānī* - a person of wisdom in action through ध्यानयोग *dhyāna yoga*, which is inseparable from कर्मयोग *karma yoga*.

जितात्मानः *jitātmānaḥ* - The one who is a जितेन्द्रियः *jitendriyah*, the one who has full mastery over one's इन्द्रियाः *indriyāḥs* - one's internal and external organs of perception and action, and

प्रशान्तस्य *praśāntasya* - the one whose mind is peaceful, free from agitations of any kind, that person is a

परमात्मा *paramātmā* - a सिद्ध पुरुष *siddha puruṣa*, a self-fulfilled person. Such a fulfilled person, such a परमात्मा *paramātmā*



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शीतोष्ण सुख दुःखेषु, तथा मान अपमानयोः

śītoṣṇa sukha duḥkheṣu, tathā māna apamānayoḥ

समाहितः *samāhitaḥ* - Such a परमात्मा *paramātmā* is a समाहितः *samāhitaḥ*. He is always in a natural state of balanced well-being.

शीतोष्ण सुखदुःखेषु समाहितः *śītoṣṇa sukha duḥkheṣu samāhitaḥ* - He always remains without being oscillated by the pairs of opposites, such as

शीत *śīta* and उष्ण *uṣṇa* - cold and heat,

सुख *sukha* and दुःख - pleasure and pain, and

तथा *tathā* - likewise

मान-अपमानयोः *māna apamānayoḥ* - in honour and dishonor, praise and censure.

Under all circumstances that person enjoys a balanced disposition. In other words, such a परमात्मा *paramātmā* is a ज्ञानी *jñānī*, a person of wisdom in constant communion with परमेश्वर *parameśvar* in himself, remaining ever active in daily life, and at the same time, ever realizing one's identity with परमेश्वर *parameśvar*. Further,

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

jñāna vijñāna tṛptātmā kūṭastho vijitendriyaḥ ।

युक्त इत्युच्यते योगी समलोष्टाश्मकंचनः ॥

6 - 8

yukta ityucyate yogī samaloṣṭāśma kaṁcanaḥ ॥

युक्त इति उच्यते योगी *yukta iti ucyate yogī* - योगी युक्त इति उच्यते *yogī yukta iti ucyate*

योगी *yogī* - That ध्यानयोगी *dhyāna yogī* who has matured into a सिद्ध पुरुष *siddha puruṣa*- a fulfilled person, a ज्ञानी *jñānī*.

युक्तः इति उच्यते *yuktah iti ucyate* - is said to be a युक्त *yukta*, meaning समाहित

चित्तः *samāhita cittaḥ*, one who is very well established in a life of peace and harmony. Not only that, such a ध्यानयोगी *dhyāna yogī* is also a

ज्ञान विज्ञान तृप्तात्मा *jñāna vijñāna tṛptātmā* - A person who has gained fulfillment in life both in terms of ज्ञानं *jñānam* and विज्ञानं *vijñānam*.

ज्ञानं *jñānam* is clear understanding and appreciation of Upanishadic knowledge



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through श्रवणं *śravaṇam* and मननं *mananam*. विज्ञानं *viññānam* is realization of that knowledge in one's own experience. स्व-अनुभव ज्ञानं *sva-anubhava jñānam* is integration of Upanishadic knowledge in one's own daily life through निदिध्यासनं *nididhyāsanam* - total commitment to knowledge and service at the highest level at all times. Consequently, such a ध्यानयोगी *dhyāna yogī* is

कूटस्थः *kūṭasthaḥ* - one whose mind and बुद्धि *buddhi* remain unshaken and unmoved from सत्यं *satyam* and धर्म *dharmaṁ*, one whose अन्तःकरण *antaḥ karaṇa* is well-rooted in परमेश्वर *parameśvar* in oneself, and विजितेन्द्रियः *vijitendriyaḥ* - one whose body-mind-intellect complex, indeed all the external and internal organs of perception and action are naturally and spontaneously under one's total control at all times. For such a mature ध्यानयोगी *dhyāna yogī* सम-लोष्ट-अश्म-काञ्चनः *sama-loṣṭa-aśma-kāñcanaḥ* - a lump of clay, a piece of stone and a block of gold are all of equal value, in the sense that the ज्ञानी *jñānī* has सम बुद्धि *sama buddhi* with respect to all objects.

A सिद्ध-पुरुष *siddha-puruṣa* - a fulfilled person, recognizes the same ब्रह्मन् *brahman* in everything that exists. Not only that, a सिद्ध-पुरुष *siddha-puruṣa* - a fulfilled ध्यानयोगी *dhyāna yogī* has सम बुद्धि *sama buddhi* with respect to all people also. As the next verse says

सुहृन्मित्रार्युदासीन मध्यस्थद्वेष्यबन्धुषु ।

suhṛnmitrāryudāsīna madhyastha dveṣya bandhuṣu ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥

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sādhuṣvapi ca pāpeṣu samabuddhirvīśiṣyate ॥

सुहृत्, मित्र, अरि, उदासीन मध्यस्थ द्वेष्य बन्धुषु

suhṛt, mitra, ari, udāsīna madhyastha dveṣya bandhuṣu

साधुषु पापेषु च *sādhuṣu pāpeṣu ca* - With reference to all these people, who are they?

सुहृत् *suhṛt* - The one who helps without expecting anything in return

मित्र *mitra* - a friend by association

अरि *ari* - a शत्रु *śatru* - an enemy

उदासीनः *udāsīnaḥ* - one who is neither a friend nor an enemy



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

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मध्यस्थः *madhyasthaḥ* - the one in the middle, the one who wishes well for both sides
द्वेष्यः *dveṣyaḥ* - the one who is द्वेष -योग्यः *dveṣa-yogyaḥ* - one who deserves to be hated

बन्धुः *bandhuḥ* - a relative through body connections

साधुषु अपि *sādhuṣu api* - and those who live a life of धर्म *dharma* - propriety and gratitude in daily life

पापेषु च *pāpeṣu ca* - and also those who live a life of impropriety, who live an unethical life

Towards all such people, the सिद्धयोगी *siddha yogī*, the ज्ञानी *jñānī* has सम बुद्धि *sama buddhi* - equanimity of mind, which means a बुद्धि *buddhi* free from the notions of doership.

A सिद्ध पुरुष *siddha puruṣa* realizes that आत्मा *ātmā* is अकर्ता *akartā*. There is no doership in आत्मा *ātmā*, and all actions are being done only by प्रकृति गुणाः *prakṛti guṇās*, one's nature, born of one's past कर्म *karmas*. This fact does not prevent a mature ध्यानयोगी *dhyāna yogī* from recognizing आत्मा *ātmā*, the all-pervading self in every self, in every person, whoever that may be. By recognizing the आत्मा *ātmā* the **self** in every self, the mature ध्यानयोगी *dhyāna yogī*, विशिष्यते *viśiṣyate* - excels in his own existence. By his very presence, he brings peace and happiness to everybody.

Such are the लक्षणः *lakṣaṇas* - the distinguishing characteristics of a योगरूढ *yogarūḍha* - a ध्यानयोगी *dhyāna yogī* who has matured into a सिद्ध पुरुष *siddha puruṣa* - a fulfilled person, a ज्ञानी *jñānī*.

From the next verse onwards, Sri Krishna talks about how one gets started in ध्यानयोग *dhyāna yoga*, which we will see next time.