

## Reflections from Shrimad Bhagavadgita– Part 172: Chapter 18, Verses 50-53

(August 18 – August 24, 2021)

*Please Note: Click Anywhere on The Dark Area Below to Listen to the Above Verses*

### ORIGINAL SANSKRIT DOCUMENT

### TRANSLITERATION

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

*siddhiṁ prāpto yathā brahma tathāpnoti nibodha me*

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ १८-५० ॥

*samāsenaiiva kaunteya niṣṭhā jñānasya yā parā*

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

*buddhyā viśuddhayā yukto dhṛityātmānaṁ niyamya  
cha*

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ १८-५१ ॥

*śabdādīn viṣhayāns tyaktvā rāga-dveṣhau vyudasya  
cha*

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

*vivikta-sevī laghv-āśhī yata-vāk-kāya-mānasaḥ*

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ १८-५२ ॥

*dhyāna-yoga-paro nityaṁ vairāgyaṁ samupāśhritaḥ*

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

*ahankāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ  
parigraham*

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ १८-५३ ॥

*vimuchya nirmamaḥ śhānto brahma-bhūyāya kalpate*

## TRANSLATION

**(50)** Hear from me briefly, O Arjun, and I shall explain how one, who has attained perfection (of cessation of actions), can also attain *Brahman* by being firmly fixed in transcendental knowledge.

**(51)** +  
**(52)** +  
**(53)** One becomes fit to attain *Brahman* when he or she possesses a purified intellect and firmly restrains the senses, abandoning sound and other objects of the senses, casting aside attraction and aversion. Such a person relishes solitude, eats lightly, controls body, mind, and speech, is ever engaged in meditation, and practices dispassion. Free from egotism, violence, arrogance, desire, possessiveness of property, and selfishness, such a person, situated in tranquility, is fit for union with *Brahman* (i.e., realization of the Absolute Truth as *Brahman*).

[https://drive.google.com/file/d/1FCYrsqN-vLMWjmP\\_BAGW4-f6VqjDMwQ/view?usp=sharing](https://drive.google.com/file/d/1FCYrsqN-vLMWjmP_BAGW4-f6VqjDMwQ/view?usp=sharing)

## CHAPTER 18

### Commentary

#### Verse 50

In this verse, Lord Krishna says that He will explain to Arjuna in the following verses how and by what means the Perfection can be achieved and how that Perfection can ease the way to attain the Brahman, the spiritual substratum pervading all existence, by being firmly fixed in spiritual knowledge. Here, Lord Krishna is not speaking of theoretical knowledge of scriptures, which a lot of Pandits may possess, but that would amount to nothing unless it is put into practice. As Lord Krishna will soon explain in the following verses, the perfection is better achieved by consistent performance of *karma yoga* that would facilitate communion with the Supreme Lord by performing the prescribed Vedic activities with *bhakti* or exclusive loving devotion to Lord Krishna or any of His authorized incarnations and expansions as revealed in Vedic scriptures.

#### Verses 51 + 52 + 53

In these three verses, Lord Krishna elaborates on what attributes of an individual meet the criterion of Perfection: (1) spiritually purified intelligence (*buddhi*) that is naturally predominant in individuals with *sattva guna*, the mode of goodness, (2) tenacious control

of the mind, ensuring that one's purified intelligence is constant and steady, (3) relinquishing all desires for sense objects and abandoning the ever-fickle dualities of likes and dislikes, (4) isolating oneself in a pure, remote location such as forest or mountain, (5) restraining speech, the impulses of the mind and the impetus of the body, (6) always devoted to the practice of yoga or facilitating communion with the Supreme Lord which comes from reflection, contemplation and meditation, and constantly striving in this endeavor with firm dispassion so that it remains constant and unbroken, (7) rejecting the egoism of the delusion that one is the doer and controller which gives the illusion that one is free from worldly attachment, (8) rejecting all things superfluous which are inclined to lead one away from spiritual pursuits, (9) rejection of objects of the senses and the desire to enjoy them even if they appear unsolicited. Thus, one who has steadfastly arrived at this state has become totally tranquil and serene having achieved supreme peace, and such a one is qualified to realize the *Brahman*.