

Reflections from Shrimad Bhagavadgita– Part 53: Chapter 6, Verses 16-20

(May 8 –May 14, 2019)

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

ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

*nātyaśhnatastu yogo 'sti na chaikāntam
anaśhnataḥ*

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ ६-१६ ॥

na chāti-svapna-śhīlasya jāgrato naiva chārjuna

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

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

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६-१७ ॥

*yadā viniyataṁ chittam ātmanyevāvatiṣṭhate
niḥsprihaḥ sarva-kāmebhyo yukta ityuchyate tadā*

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ ६-१८ ॥

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

*yathā dīpo nivāta-stho neṅgate sopamā smṛitā
yogino yata-chittasya yuñjato yogam ātmanaḥ*

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६-१९ ॥

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

*yatroparamate chittaṁ niruddhaṁ yoga-sevayā
yatra chaivātmanātmānam paśhyann ātmani*

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥

tushyati

TRANSLATION

- (16)** O Arjun, those who eat too much or eat too little, sleep too much or too little, cannot attain success in *Yoga*.
- (17)** But those who are temperate in eating and recreation, balanced in work, and regulated in sleep, can mitigate all sorrows by practicing *Yoga*.
- (18)** With thorough discipline, they learn to withdraw the mind from selfish cravings and rivet it on the unsurpassable good of the self. Such persons are said to be in *Yoga*, and are free from all yearning of the senses.
- (19)** Just as a lamp in a windless place does not flicker, so the disciplined mind of a *Yogi* remains steady in meditation on the self.
- (20)** When the mind, restrained from material activities, becomes still by the practice of *Yoga*, then the yogi is able to behold the soul through the purified mind, and he rejoices in the inner joy.

https://drive.google.com/open?id=1iXTFQt_OQvrhmd4qCD5SurhM8MhsjOkg

Chapter 6

Verse 16:

After describing the results of meditation, Lord Krishna now gives the regulations about eating and the regimen of sleep habits. He says that one who eats like a glutton or sleeps like a sloth as well as one who eats or sleeps too little is never qualified to practice *yoga* or the science of attaining the communion of the individual consciousness with the ultimate consciousness. With regard to food, it is described by Maharishi Pantajali that the stomach should be filled one-half with food, one-quarter with liquid and one-quarter should be kept free for the movement of air. Although our soul is more important than the body, yet the body is our carrier as long as we live, and we are obliged to take care of it. The Ayurvedic text, Charak Samhitā states: “*śharīra mādhyam khalu dharma sādhanam*”, which means: “The body is the vehicle for engaging in religious activity.” If the body becomes unwell, then spiritual pursuits get impeded too. The Ramayan states: *tanu binu bhajana veda nahin varanā*, which means: “The Vedas do not recommend that we ignore the body, while engaging in spirituality.” In fact, they instruct us to take good care of our body.

Verses 17:

In this verse, Lord Krishna declares that those who are moderate, restrained and regulated about eating and sleeping are the only ones eligible for practicing *yoga*. *Yoga* is the union of the soul with God. The opposite of *yoga* is *bhoga*, which means engagement in sensual

pleasures. Indulgence in *bhoga* violates the natural laws of the body, and results in *roga* (disease). Mahatma Gautam Buddha also recommended the golden middle path between severe asceticism and sensual indulgence for performing *yoga*. His recommendation was based upon his own experience. It is said that before gaining enlightenment, Gautam Buddha once completely gave up eating and drinking, and sat in meditation. However, after a few days of practicing in this manner, the lack of nourishment made him too weak and dizzy, and he found it impossible to steady his mind in meditation. The words of wisdom in this regard are expressed in a folklore: ““Tighten the strings of the *tamboori* (a stringed Indian musical instrument, resembling a guitar). But do not tighten them so much that the strings will break.”

Verse 18:

When does a person perfect the practice of *yoga* or the science of the individual consciousness attaining communion with the ultimate consciousness? In this verse, Lord Krishna answers that question by stating that when the mind becomes fixed and focused exclusively on the *atma* or soul within, a person can be considered as having perfected *yoga*. The words *atmany evavasthate* means exclusively established in the *atma* or soul. This means the *atma* has become the highest goal and only object of endeavor. When the mind has been so tutored and regimented to be fixed and riveted to the *atma* so that it never strays away; it is simultaneously and automatically weaned from all desires for sense gratification having not the slightest interest to enjoy the objects of the senses.

Verse 19:

In this verse, Lord Krishna describes the characteristics of one established in *yoga* or the science of the individual consciousness attaining communion with the ultimate consciousness. He gives a simile in here comparing an unwavering flame in a windless place with the mind of a *yogi* rapt in concentrated meditation on the *atma* or soul. The purport is as a candle flame is sheltered from the wind, the mind of a *yogi* shines bright by the unflickering effulgence of the *atma*. By nature, the mind is quite fickle and very difficult to control. But when the mind of a *yogi* is in enthralled union with God, it becomes sheltered against the winds of desire. Such a *yogi* holds the mind steadily under control by the power of devotion.

Verse 20:

After presenting the process such as the sitting place and the diet required while practicing *yoga*, as well as describing the characteristics of one established in *yoga*, Lord Krishna now reveals the results of such endeavors. He places emphasis on this superior level of consciousness where the purified mind fully controlled by *yoga* becomes completely detached from worldly objectives and achieves *atma tattva* or realization of the soul. When the mind is purified, one is able to perceive the self as distinct from the body, mind, and intellect. For example, if there is muddy water in a glass, we cannot see through it. However, if we put alum in the water, the mud settles down and the water becomes clear. Similarly, when the mind is unclean, it obscures perception of the soul and any acquired scriptural knowledge of the *ātmā* is only at the theoretical level. But when the mind becomes pure, the soul is directly perceived through self-realization. From this point on the *yogi* becomes perfected in *yoga* and experiences transcendental bliss independent of all contact with the senses. This transcendental bliss is perceived by the spiritual intelligence of the *atma* and

the *yogi* established in this superior level of consciousness remains fixed in the *atma* never digressing from it even for a moment.