

## Reflections from Shrimad Bhagavadgita– Part 54: Chapter 6, Verses 21-25

(May 15 –May 21, 2019)

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

### ORIGINAL SANSKRIT DOCUMENT

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।  
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ ६-२१ ॥  
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।  
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ ६-२२ ॥  
तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।  
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ ६-२३ ॥  
सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।  
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६-२४ ॥  
शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

### TRANSLITERATION

sukham ātyantikam yat tad buddhi-grāhyam  
atīndriyam  
vetti yatra na chaivāyam sthitaśh chalati tattvataḥ  
yam labdhvā chāparam lābham manyate  
nādhikam tataḥ  
yasmin sthito na duḥkhena guruṇāpi vichālyate  
tam vidyād duḥkha-sanyoga-viyogam  
yogasañjñitam  
sa niśhchayena yoktavyo yogo 'nirviṇṇa-chetasā  
saṅkalpa-prabhavān kāmāns tyaktvā sarvān  
aśheshataḥ  
manasaivendriya-grāmaṁ viniyamya samantataḥ  
śhanaiḥ śhanair uparamed buddhyā dhṛiti-  
grihītayā  
ātma-sanstham manaḥ kṛtvā na kiñchid api  
chintayet

## TRANSLATION

- (21)** In that joyous state of *Yoga*, called *samādhi*, one experiences supreme boundless divine bliss, and thus situated, one never deviates from the Eternal Truth.
- (22)** Having gained that state, one does not consider any attainment to be greater. Being thus established, one is not shaken even in the midst of the greatest calamity.
- (23)** That state of severance from union with misery is known as *Yoga*. This *Yoga* should be resolutely practiced with determination free from pessimism.
- (24)** Completely renouncing all desires arising from thoughts of the world, one should restrain the senses from all sides with the mind. Slowly and steadily, with conviction in the intellect, the mind will become fixed in God alone, and will think
- (25)** of nothing else.

<https://drive.google.com/open?id=1TqbgbWA7qb02tHdb01EaOeXNpHn2ZLof>

## Chapter 6

### Verse 21:

When the mind is in union with God, the soul experiences the ineffable and sublime bliss beyond the scope of the senses. This state is called *samādhi* in the Vedic scriptures. The yearning for bliss is intrinsic to the nature of the soul. It stems from the fact that we are tiny parts of God, who is an ocean of bliss. Taittirīya Upaniṣhad (2.7.14) says that God is bliss himself and that the individual soul becomes blissful upon attaining him. Vedic scriptures describe God as *Sachhidananda*, meaning that He is a composite of Truth, Conscience, and Bliss. The soul always yearns for the infinite bliss of God. However, from the objects of gratification, the mind and senses perceive only a shadowy reflection of true bliss. This sensual gratification fails to satisfy the longing of the soul within. In the state of *samādhi*, experiencing complete satisfaction and contentment, the soul has nothing left to desire, and thus becomes firmly situated in the Absolute Truth, without deviating from it for even a moment.

### Verses 22:

In the material world, no matter what happiness we get, there is never full contentment, and the feeling of unfulfillment lingers on. But the happiness achieved from the state of *Yoga* is the infinite bliss of God. Since there is nothing higher than that, and on experiencing that infinite bliss, the soul naturally perceives that it has reached its goal. God's divine bliss is eternal, and it can never be snatched away from the *Yogi* who has attained it once. Such a God-realized soul, though residing in the material body, remains in the state of divine

consciousness. Sometimes, externally, it seems that the Saint is facing tribulations in the form of illness, antagonistic people, and oppressive environment, but internally the Saint retains divine consciousness and continues to relish the bliss of God. Thus, even the biggest difficulty cannot shake such a Saint. Established in union with God, the Saint rises above bodily consciousness and is thus not affected by bodily harm. Accordingly, we hear from the Puranas how Prahlad was put in a pit of snakes, tortured with weapons, placed in the fire, thrown off a cliff, etc. but none of these difficulties could break Prahlad's devotional union with God.

**Verse 23:**

*Maya* or illusion is the one that controls the material world. It is *Maya* that is considered responsible for all our miseries and ignorance in life. The nature of God is divine bliss while the consequence of *Maya* is misery. God is like the light and *Maya* is like the darkness. Just as darkness does not have the power to engulf light, similarly *Maya* can never overcome God. Thus, one who attains the divine bliss of God can never be overcome by the misery of *Maya* again. The state of *Yoga* implies both 1) attainment of bliss, and 2) freedom from misery. Lord Krishna emphasizes both successively. In the previous verse, the attainment of bliss was highlighted as the result of *Yoga*; in this verse, freedom from misery is being emphasized. In the second line of this verse, Lord Krishna states that the stage of perfection has to be reached through determined practice.

**Verses 24 + 25:**

After stating in the previous verse that the stage of perfection has to be reached, Lord Krishna now describes how that can be achieved through meditation. He says that meditation requires the dual process of removing the mind from the world and fixing it on God. First, He talks about the first part of the process, *i.e.*, taking the mind away from the world. Thoughts of worldly things, people, events, etc. come to mind when it is attached to the world. They directly impede meditation upon God. Thus, one who desires success in meditation should renounce the affinity for material objects. Concerning the second part of meditation, *i.e.*, The mind should be made to reside upon God, Lord Krishna says this will not happen automatically, but with determined effort, success will come slowly. Determination of resolve that is in accordance with the scriptures is called *dhṛiti*. This determination comes with conviction of the intellect. Many people acquire academic knowledge of the scriptures about the nature of the self and the futility of worldly pursuits. But their daily life is at variance with their knowledge, and they are seen to indulge in sin, sex, and intoxication. This happens because their intellect is not convinced about that knowledge. The power of discrimination comes with the conviction of the intellect about the impermanence of the world and the eternality of one's relationship with God. Thus utilizing the intellect, one must gradually cease sensual indulgence. This is called *pratyāhār*, or control of the mind and senses from running toward the objects of the senses. Success in *pratyāhār* will not come immediately. It will be achieved through gradual and repeated exercise.