

**Reflections from Shrimad Bhagavadgita– Part 52: Chapter 6, Verses 11-15**

(May 1 –May 7, 2019)

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

**ORIGINAL SANSKRIT DOCUMENT**

**TRANSLITERATION**

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

*śhuchau deśhe pratīṣṭhāpya sthīram āsanam ātmanah  
nātyuchchhritam nāti-nīcham chailājina-kuśhottaram*

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

*tatraikāgram manaḥ kṛtvā yata-chittendriya-kriyah  
upaviśhyāsane yuñjyād yogam ātma-vīśhuddhaye*

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ ६-१२ ॥

*samam kāya-śhiro-grīvam dhārayann achalam sthirah  
samprekṣhya nāsikāgram svarṁ diśhaśh  
chānavalokayan*

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६-१३ ॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

*praśhāntātmā vigata-bhīr brahmachāri-vrate sthitah  
manaḥ sanyamya mach-chitto yukta āsita mat-parah*

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ ६-१४ ॥

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

*yuñjann evam sadātmānam yogī niyata-mānasah  
śhantiṁ nirvāṇa-paramām mat-sansthām*

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ६-१५ ॥

*adhigachchhati*

## TRANSLATION

- (11)** To practice Yog, one should make an *āsan* (seat) in a sanctified place, by placing *kuśh* grass, deer skin, and a cloth, one over the other. The *āsan* should be neither too high nor too low.
- (12)** Seated firmly on it, the yogi should strive to purify the mind by focusing it in meditation with one pointed concentration, controlling all thoughts + and activities. He must hold the body, neck, and head firmly in a straight
- (13)** line, and gaze at the tip of the nose, without allowing the eyes to wander.
- (14)** Thus, with a serene, fearless, and unwavering mind, and staunch in the vow of celibacy, the vigilant yogi should meditate on me, having me alone as the supreme goal.
- (15)** Thus, constantly keeping the mind absorbed in me, the yogi of disciplined mind attains *nirvāṇ*, and abides in me in supreme peace.

[https://drive.google.com/file/d/1Rke8ajp48Z\\_YYDy\\_yDTqCM4NeKTdXGn6/view?usp=sharing](https://drive.google.com/file/d/1Rke8ajp48Z_YYDy_yDTqCM4NeKTdXGn6/view?usp=sharing)

### Chapter 6

#### Verse 11:

In this verse, Lord Krishna describes the conditions, environment, and posture in which to practice meditation or *Saadhana*. The word *Śhuchau Deśhe* means a clean and sanctified place and that is the condition to begin. The reason why a deer skin or tiger skin or other skins are recommended for sitting upon is because when one sits upon them poisonous creatures such as scorpions and snakes do not like to wander upon such skins and thus will not bite when one is in meditative trance doing *Yoga*. The word *Sthiram* means firm and infers that the *Aasana* or seat should not be overly soft. The phrase *Naatyuchhritam Naatineecham* means that it should neither be too high nor too low. If the *Aasan* is too high, there is a risk of falling off; if the *Aasan* is too low, there is a danger of disturbance from insects on the ground. A mat of *Kuśh*grass provides temperature insulation from the ground, akin to the *Yoga Mats* of today.

#### Verses 12 + 13:

In these two verses, Lord Krishna describes the posture of the body that is best for concentrating the mind. In *Sādhanā*, there is a tendency to become lazy and doze off to sleep. This happens because the material mind does not initially get as much bliss in contemplation on God as it does while relishing sense objects. This creates the possibility for the mind to become unfocused and slow when meditating upon God. People can easily fall asleep during meditation and the chanting of God's names. In order to avoid this, Lord Krishna gives the instruction to sit erect with the eyes closed and focusing on the tip of the

nose and preventing from wandering hither and thither. The word *Samam* means straight and this is how the back, neck and head should be. They should never be bent or hunched. These techniques will be helpful in blocking out worldly distractions. Meditation is truly a journey within us and through it, we can reach deep within and cleanse the mind of endless lifetimes of waste. By learning to hold the mind in concentration, we can work upon it to harness its latent potential. The practice of meditation helps organize our personality, awaken our inner consciousness, and expand our self-awareness.

#### **Verse 14:**

After talking about how to discipline the body in the previous verse for getting ready to perform meditation, Lord Krishna now instructs how to discipline the mind before proceeding. Lord Krishna emphasizes the practice of celibacy for success in meditation. The compound word *Brahmachari-vrate* means total celibacy and is an indispensable component insuring the containment and preservation of the vital energy of the physical body. The definition of celibacy is not restricted to mere abstinence from physical indulgence. The Agni Purāṇ states that the eightfold activities related to sex must be controlled: 1) Thinking about it, 2) talking about it, 3) joking about it, 4) envisioning it, 5) desiring it, 6) wooing to get someone interested in it, 7) enticing someone interested in it, and 8) engaging in it. For one to be considered celibate, all these must be shunned. Thus, celibacy not only requires abstinence from sexual intercourse, but also refrainment from masturbation, homosexual acts, and all other sexual practices. Keeping the mind attentive and fixed internally one should meditate upon the Supreme Lord.

#### **Verse 15:**

In this verse, Lord Krishna speaks of the results one reaps by meditating upon the Supreme Lord by practicing *Yoga* or the science of conjoining the individual consciousness with the ultimate consciousness. The result is that one achieves *Moksha* or liberation from the material existence. However, there are a wide variety of meditation techniques practiced in this world. These include, besides Vedic techniques, Zen techniques, Buddhist techniques, Tantric techniques, Taoist techniques, and so on. Which of these should we adopt for our personal practice? Lord Krishna makes it clear in this verse that the aim of meditation is not merely to enhance concentration and focus, but instead to purify the mind. Meditating on the breath, void, flame, etc. is helpful in developing focus. However, the purification of the mind is only possible when we fix it upon an all-pure object, which is God himself. Therefore, the true transcendental meditation should be upon God alone. God is beyond the three modes of material nature, including Goodness (*Sattva*), Passion (*Rajas*), and Ignorance (*Tamas*), and when one fixes the mind upon Him, it too rises above the three modes. Now what is the way of fixing the mind upon God? We can make all of God's divine attributes—names, forms, virtues, pastimes, abodes, associates—the objects of meditation. They are all non-different from God and replete with all his energies. Hence, devotees may meditate upon any of these and get the true benefit of meditating upon God.