

**Reflections from Shrimad Bhagavadgita– Part 51: Chapter 6, Verses 06-10**

(April 24 –April 30, 2019)

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**ORIGINAL SANSKRIT DOCUMENT**

**TRANSLITERATION**

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

*bandhur ātmātmanas tasya yenātmaivātmanā jitaḥ  
anātmanas tu śhatrutve vartetātmaiva śhatru-vat*

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६-६ ॥

*jitātmanas praśhāntasya paramātmā samāhitaḥ  
śhītoṣṭha-sukha-duḥkheṣhu tathā mānāpamānayoḥ*

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ६-७ ॥

*jñāna-vijñāna-triptātmā kūṭa-stho vijitendriyaḥ  
yukta ityuchyate yogī sama-loṣṭāśhma-kāñchanas*

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ६-८ ॥

*suhṛin-mitrāryudāsīna-madhyastha-dveṣhya-  
bandhuṣhu*

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ६-९ ॥

*sādhuṣhvapi cha pāpeṣhu sama-buddhir viśhiṣhyate*

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

*yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ  
ekākī yata-chittātmā nirāśhūr aparigrahaḥ*

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ६-१० ॥

## TRANSLATION

- (06)** For those who have conquered the mind, it is their friend. For those who have failed to do so, the mind works like an enemy.
- (07)** The yogis who have conquered the mind rise above the dualities of cold and heat, joy and sorrow, honor and dishonor. Such yogis remain peaceful and steadfast in their devotion to God.
- (08)** The yogis who are satisfied by knowledge and discrimination, and have conquered their senses, remain undisturbed in all circumstances. They see everything—dirt, stones, and gold—as the same.
- (09)** The yogis look upon all—well-wishers, friends, foes, the pious, and the sinners—with an impartial intellect. The yogi who is of equal intellect toward friend, companion, and foe, neutral among enemies and relatives, and impartial between the righteous and sinful, is considered to be distinguished among humans.
- (10)** Those who seek the state of Yog should reside in seclusion, constantly engaged in meditation with a controlled mind and body, getting rid of desires and possessions for enjoyment.

<https://drive.google.com/open?id=1j2ec4KY13n-R-Ok61pYOrS3pQgaMi88v>

## Chapter 6

### Verse 06:

In this verse Lord Krishna talks about the potential of our mind to cause both benefits and harm, depending upon how well we control our mind. It can work like a two-edged sword in that those with purified minds can reach highest spiritual levels and bliss, while those with polluted minds can fall to demoniac levels. Our greatest illness is not caused by either viruses or bacteria, but instead caused by our own mind. When we harbor hatred in our mind, our negative thoughts do more damage to us than the object of our hatred. All our six biggest enemies, including lust, anger, greed, ego, envy, and attachment, lie within our own mind. The external evils may injure us for a brief time, but the devils residing within our own mind have the ability to cause damage for an extended period of time. There are numerous examples of people who owned every materialistic possession one could think of, but they lived totally miserable lives because their own mind continuously tormenting them through depression, hatred, tension, anxiety, and stress.

### Verse 07:

After describing that a person who has conquered one's mind is one's own best friend, Lord Krishna further describes the characteristics of such a person. He says that such a person has transcended all dualities of life such as cold and heat, joy and grief, praise and ridicule. Such persons are serene, peaceful, and equipoised in all situations. The

word *samahitah* means situated in *samadhi* or deep meditation and denotes that at that time the exalted *atma* or eternal soul can be realised within.

**Verse 08:**

The one who distances the mind from the fluctuating perceptions of senses in contact with the material energy, neither seeking pleasurable situations nor avoiding unpleasurable ones, is called *Kutastha*. The one who has subjugated one's senses is called *Vijitendriya*. The word *Yukta* means one who is in constant communion with the Supreme. Such person begins tasting the divine bliss of God, and hence becomes a *Triptātmā*, or one fully satisfied by virtue of realized knowledge. Equipped with wisdom, the *Yogi* sees all material objects as modifications of the material energy. Such a *Yogi* does not differentiate between objects based on their attractiveness to the self. The enlightened *Yogi* sees all things in their relationship with God.

**Verse 09:**

Lord Krishna states here that one who regards equally the well-wishers such as relatives who help due to relations and friends who help due to affection, without desiring anything from them, and is also unperturbed by those who wish to do harm such as an enemy or the envious, as well as those of righteous and unrighteous conducts, such a person is a true *Yogi*. He sees everyone as a form or manifestation of God. Ishavasya Upanishad says, “*īshāvāsyam idam sarvaṁ yat kiñcha jagatyām jagat*”, meaning “The entire universe, with all its living and non-living beings is the manifestation of the Supreme Being, who dwells within it.” Likewise, Purusha Sukta (Verse 3) says “*puruṣha evedaṁ sarvaṁ*” “God is everywhere in this world, and everything is his energy.” Thus, a *Yogi* at the highest spiritual level sees everyone as the manifestation of God and so treats everyone with equanimity.

**Verse 10:**

Having stated in the previous verse the characteristics of a *Yogi* at the highest spiritual level, Lord Krishna now presents the process by which such *Yoga* is practiced. The first point He mentions is the need for a secluded place to practice meditation. An environment of seclusion, which offers minimal contact with the objects of the senses, becomes conducive for elevating the mind and focusing it upon God. We are daily surrounded by a worldly environment with material activities, people, and conversations, all of which tend to make the mind more worldly. In order to elevate the mind toward God, we need to dedicate some time on a daily basis for meditation in a secluded place. The word *ekaki* means alone and the word *rahasi* means solitary place. Perfecting *Yoga* requires complete control over one's mind and senses, total freedom from desire, while fully engaged in meditation.