

Reflections from Shrimad Bhagavadgita– Part 59: Chapter 6, Verses 43-47

(June 19 –June 25, 2019)

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ORIGINAL SANSKRIT DOCUMENT

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥
पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६-४४ ॥
प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ६-४५ ॥
तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ६-४६ ॥
योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ६-४७ ॥
ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥ ६ ॥

TRANSLITERATION

tatra taṁ buddhi-sanyogaṁ labhate paurva-dehikam
yatate cha tato bhūyaḥ sansiddhau kuru-nandana
pūrvābhyāseṇa tenaiva hriyate hyavaśho 'pi saḥ
jijñāsur api yogasya śhabda-brahmātivartate
prayatnād yatamānas tu yogī sanśuddha-kilbiṣaḥ
aneka-janma-sansiddhas tato yāti parāṁ gatim
tapasvibhyo 'dhiko yogi jñānibhyo 'pi mato 'dhikaḥ
karmibhyaśh chādhiko yogi tasmād yogī bhavārjuna
yoginām api sarveśhām mad-gatenāntar-ātmanā
śhraddhāvān bhajate yo mām sa me yuktatamo mataḥ
om tatsaditi shrimadbhagavadgitasu upanishatsu
brahmavidyayaam yogashaastre
shrikrishnarjunasamvaade
atmasanyamyogo naam panchamodhyaayah

TRANSLATION

- (43)** On taking such a birth, O descendant of Kurus, they reawaken the wisdom of their previous lives, and strive even harder toward perfection in *Yoga*.
- (44)** Indeed, they feel drawn toward God, even against their will, on the strength of their past discipline. Such seekers naturally rise above the ritualistic principles of the scriptures.
- (45)** With the accumulated merits of many past births, when these *Yogis* engage in sincere endeavor in making further progress, they become purified from material desires and attain perfection in this life itself.
- (46)** A *Yogi* is superior to the *Tapasvī* (ascetic), superior to the *Jñānī* (a person of learning), and even superior to the *Karmī* (ritualistic performer). Therefore, O Arjuna, strive to be a *Yogi*.
- (47)** Of all *Yogis*, those whose minds are always absorbed in me, and who engage in devotion to me with great faith, them I consider to be the highest of all.

Thus in the Holy Book of Bhagavadgita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the Conversation between Lord Shri Krishna and Arjuna, ends the 6th Chapter called "Atma Sanyam Yoga".

https://drive.google.com/open?id=10vItj54iVVvj94IDVn5qS_Qfm-mnjDeJ

Chapter 6

Verse 43:

In this verse, Lord Krishna states that in the very next reincarnation such a *Yogi* or the one who practices the science of infusion of the individual consciousness with the Ultimate Consciousness is propelled by the impressions of the previous birth and is drawn by the habits cultivated in his previous existence. It is like one who while performing a task slumbers briefly but when roused from sleep enthusiastically continues onwards to finish it. An alternative example is that of a traveler who may break journey to rest the night in a motel on the wayside. But when he wakes up, he does not need to again tread the distance already covered. He simply moves ahead to cover the remaining distance. Likewise, by God's grace, the *Yogi* of past lives receives the previous spiritual assets accumulated so as to be able to continue the journey where he had left off.

Verse 44:

Lord Krishna is declaring here that the influence of *Yoga* and the past life habits involving *Yoga* are so potent that they impel such a person in their next life to gravitate towards *Yoga* instinctively and intuitively as if it were not in one's power to resist. He explains that one digressing from *Yoga* or the science of the individual consciousness attaining communion with the Ultimate Consciousness who subsequently takes birth in a humble family of enlightened individuals may regain their previous spiritual insight early

on in life. This is because by such a birth which they had acquired by dint of their spiritual insight from the previous birth, the everyday environment would be conducive to spiritual development right from the beginning of one's life. How could an aspirant of perfecting *Yoga* enhance their development which they had acquired after having been born in the home of the rich and wealthy where one would be distracted by abundant pleasures or diverted due to exorbitant opulence? The words *Purvabhyasena* means by the prenatal impressions from the previous life and by this even one born in a rich family will feel drawn to the practice of *Yoga* and seek enlightenment easily transcending the ordinances of the duties laid out in *Karma Yoga* or prescribed Vedic activities for fruitive results. The understanding is that due to prenatal impressions one will be indifferent to performing actions and will strive by *Jnana Yoga* or cultivation of Vedic knowledge for *Atmatattva* or self-realization of the soul.

Verse 45:

In this verse, Lord Krishna addresses an important question about whether such a *Yogi* becomes finally established in *Yoga* in his present birth after transcending prescribed Vedic activities for rewards. Is such a person qualified for *Moksha* or liberation from material existence in this life or the next? Lord Krishna uses the words *Prayatmadyatmanas*, meaning endeavoring diligently. Because a person deviated from *Yoga* in the past life due to negligence and distraction must pick up where he left off with even more effort than before so as not to be deviated again. One should make up one's mind with sincerity and determination to attain perfection in this very life. This can be done by purging oneself of all impurities and neutralizing all obstructions to self-realization with diligent endeavor so the opportunity for development to attain *Moksha* is not lost in this birth. These *Yogis* are thus able to take advantage of the momentum carried forward from the past and allow the favorable wind to sweep them to the goal. To onlookers, it may seem that these *Yogis* covered the entire distance in the present life, but per Lord Krishna, it is "*Anekajanma sansiddhah*," meaning: "Perfection in *Yoga* is the result of the accumulated practice of many lives."

Verse 46:

Lord Krishna says that a person sincerely seeking one's eternal (instead of temporary) well-being should rely on *Yoga* more than any other means for accomplishing the fundamental purpose of human existence. The *Yogi* or one perfecting the science of infusion of the individual consciousness with the Ultimate Consciousness is superior to the ascetics (*Tapaswis*) who practice ritualistic austerities (like the fasting vows which follow the cycle of the moon). The *Yogi* is regarded to be superior to those who are well versed and knowledgeable of the Vedic scriptures (*Jnanis*) and a *Yogi* is also superior to those who perform prescribed Vedic rituals for fruitive results (*Karmis*) like an Agnihotra or fire sacrifice for attaining material opulence and the celestial abodes. On the other hand, a *Yogi* is striving not for the world, but for God. As a result, the *Yogi*'s accomplishment is at the spiritual platform and is superior to them all. So, Lord Krishna encourages Arjuna to become a *Yogi*.

Verse 47:

After declaring that a *Yogi* is the best of all ascetics, *Jnanis* and *Karmis*, Lord Krishna concludes this chapter by declaring that the true *Yogi* is the one who is endowed with

unshakeable faith and whose mind is constantly absorbed in Him, and who is devoted wholeheartedly to worshipping Him internally and externally. The word *Yoginam* means more than just being a *Yogi*, it means being a *Special Yogi* above and beyond and superior to all other *Yogi's* including the four *Yogi's* described in verse twenty-nine, beginning with *Sarva-bhuta-stham Atmanam* which refers to the *Yogi* who perceives the soul in all beings. Overpowered by love of God this *Special Yogi* is unable to even maintain his very existence without the assistance of the Supreme Lord. In this way he is always one with Him. *Shraddhavan* means with earnestness and faith in the Vedic scriptures taught by the spiritual master. The earnestness of desire to worship the Supreme Lord Krishna comes from an intrinsic impulse which impels this *Special Yogi* to find Him. The intensity of yearning love that this *Special Yogi* has for the Supreme Lord is such that one is unable to tolerate even a moments separation from Him. It is to be noted that in this verse, Lord Krishna has used the word *bhajate*. It comes from the root word *bhaj*, which means “to serve.” It is a far more significant word for devotion than “worship,” which means “to adore.” Here, Lord Krishna is talking about those who, not merely adore Him, but also serve Him with loving devotion. They are thus established in the natural position of the soul as the servant of God, while the other kinds of *Yogis* are still incomplete in their realization. They have connected themselves with God, but they have not yet situated themselves in the understanding that they are his eternal servants.

Thus in the Holy Book of Bhagavadgita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the Conversation between Lord Shri Krishna and Arjuna, ends Chapter 6 called “Atma Sanyam Yoga”.