

Reflections from Shrimad Bhagavadgita– Part 55: Chapter 6, Verses 26-30

(May 22 –May 28, 2019)

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

ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६-२६ ॥
प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ ६-२७ ॥
युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ ६-२८ ॥
सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६-२९ ॥
यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ६-३० ॥

yato yato niśhcharati manaśh chañchalam
asthiram
tatas tato niyamyaitad ātmanyeva vaśham nayet
praśhānta-manasaṁ hyenaṁ yoginaṁ sukham
uttamam
upaiti śhānta-rajasaṁ brahma-bhūtam akalmaṣham
yuñjann evaṁ sadātmānaṁ yogī vigata-kalmaṣaḥ
sukhena brahma-sansparśham atyantam sukham
aśhnute
sarva-bhūta-stham ātmānaṁ sarva-bhūtāni
chātmani
ikṣhate yoga-yuktātmā sarvatra sama-darśhanaḥ
yo mām paśhyati sarvatra sarvaṁ cha mayi
paśhyati
tasyāham na praṇaśhyāmi sa cha me na praṇaśhyati

TRANSLATION

- (26)** Whenever and wherever the restless and unsteady mind wanders, one should bring it back and continually focus it on God.
- (27)** Great transcendental happiness comes to the *Yogi* whose mind is calm, whose passions are subdued, who is without sin, and who sees everything in connection with God.
- (28)** The self-controlled *Yogi*, thus uniting the self with God, becomes free from material contamination, and being in constant touch with the Supreme, achieves the highest state of perfect happiness.
- (29)** The true *Yogis*, uniting their consciousness with God, see with equal eye, all living beings in God and God in all living beings.
- (30)** For those who see me everywhere and see all things in me, I am never lost, nor are they ever lost to me.

https://drive.google.com/open?id=1nImsUInjlwNA55_HlN6qaK3NblP6w4N7

Chapter 6

Verse 26:

Lord Krishna explains here the difficulty involved in controlling one's mind during meditation. He says that the fickle mind always tries to flutter and flicker in order to wander away from the focus of *Atman* in pursuit of the objects of senses. Lord Krishna advises that the mind must be diverted back from whatever sense object that caused the mind to deviate and this should be done again and again until the mind becomes firmly fixated in the *Atman* or soul. Then slowly, the mind's attachment toward God will start increasing. And simultaneously, its detachment from the world will also increase. As this happens, it will become easier and easier to meditate. But in the beginning, we must be prepared for the battle involved in disciplining the mind.

Verse 27:

After the *Yogi* or one perfecting the science of conjoining the individual consciousness with the ultimate consciousness has withdrawn the mind from sense objects and secured it in the *atma*, then the mind becomes utterly serene and achieves the supreme bliss that is sublime as a matter of course. Lord Krishna speaks of two alternatives: one is *shanta-rajasm* or free from passion and the second is *akalmasham* or free from the blemishes of desire, in other words sinless. Such a person is *brahma-bhutam* or endowed with the realization of the *Brahman* or the spiritual substratum pervading all existence. The consciousness of the devotee whose mind is united in love with God is always absorbed in

him. Such a devotee always sees him, hears him, speaks of him, and thinks of him.” When the mind gets absorbed in God in this manner, the soul begins to experience a glimpse of the infinite bliss of God who is seated within. When we find our inner transcendental bliss increasing, we can consider it as a symptom that our mind is coming under control and the consciousness is getting spiritually elevated.

Verse 28:

Here Lord Krishna speaks of the boundless happiness experienced by such a *Yogi* or one perfected in the science of the individual consciousness attaining communion with the ultimate consciousness. The sinless *Yogi* whose accumulative reactions have all evaporated by continuous meditation on the *Atman* or soul within the etheric heart easily achieves *moksha* or liberation from the material existence and is blessed with the eternal bliss of communion with *Paramatman*, the supreme soul. The phrase *brahma-samsparsham* means communion with *Paramatman*, the supreme soul and ultimate consciousness, by which one becomes liberated from the material existence. The words *atyantam* means endless, *sukham* means ecstasy and *ashnute* means easily. The *Yogi* who gives constant attention to the transcendental inner nature reaches perfection easily.

Verse 29:

In this verse, Lord Krishna talks about the *sarvatra sama-darshana* (equal vision everywhere) quality of an advanced *Yogi*, who is a *Yoga-Yuktam*, meaning the one who has successfully united his *Atman* (self or soul) with the *Parmaatman* (Supersoul or God). Such a *Yogi* perceives his *Atman* existing in all beings and all beings existing in his *Atman*. This means realizing that the *Atman* in all beings of multifarious, diverse natures and variegated physical and subtle bodies, from the highest demigod down to an inanimate tree, is of the same transcendental essence without any distinction between them. The purport is such an advanced *Yogi* sees all forms, even his own, as manifestation of the *Brahman* and therefore there is no distinctive difference in his own *Atman* and the *Atman* of others. The *Atman* is eternal and pure and distinctly different from the physical body.

Verse 30:

In this verse, Lord Krishna further elaborates the quality of an advanced *Yogi* who has successfully conjoined his *Atman* with the *Paramaatman*. He says that He is never lost to such a *Yogi*, nor is such a *Yogi* ever lost to Him. One who is established in *Yoga* perceives Lord Krishna’s presence within all created beings as the *Paramatman*, the supreme soul and ultimate controller of all beings from the highest demigod down to an inanimate tree. He sees all created beings as existing within Him in His independent external energy, the *Brahman* or spiritual substratum pervading all existence. Such a *Yogi* perceiving in this way is never disconnected from the Supreme Lord nor is the Supreme Lord ever disconnected from them.