

Notes on Bhagavad Gita

Chapter 6

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Based on Classes
By
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अध्याय - ६ ध्यानयोगः । निदिध्यासनम् । निर्गुणईश्वरध्यानम् ।
Assimilation of the Gita teaching – Vedantic meditation

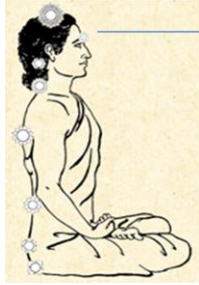
- Verses 1-9, 16,17 General disciplines during day-to-day transaction – बहिरङ्गसाधनानि । यमनियम of Patanjali yogaha
- Verses 10-15 Specific discipline before staring meditation – अन्तरङ्गसाधनानि । eight items to be take care of, आसनम् प्राणायामः प्रत्याहारः of Patanjali yogaha
- Verses 18-32 The nature of meditation ध्यानस्वरूपम् and benefits of meditation ध्यानफलम् । धारणा ध्यानम् समाधिः of Patanjali yogaha.
-Verses 20-23 Seven definitions of निर्विकल्पकसमाधिः । division-less, absorption
Verses 24-35 Again nature of meditation ध्यानस्वरूपम् ।
Verse 26 Handling distractions
Verses 27-28 Fruit of meditation -greatest peace while living जीवनमुक्तिः ।
Verse 29 A small note on the highest form of Bhakti – details in chapter 7
Verse 30-31 Universal expansion, compassion of ज्ञानी – the result of the highest form of bhakti.
- Verses 33-36 Obstacles to meditation and remedy
- Verse 37-45 Side topic of योगभ्रष्टः । Arjun's question - will I have downfall? And Lord's answer
- Verse 46-47 Glorification of vedantic meditator, so advise is that may you dwell on vedantic teaching and assimilate the teaching.

ध्यानम् । Mind dwelling upon one thing. Method of meditation and result

प्राणापानौ समौ कृत्वा inhalation-exhalation made even

चक्षुः अन्तरे भ्रुवोः not looking outward

बाह्यान् स्पर्शान् बहिः कृत्वा remove external world from the mind, be with GOD



तं ज्ञात्वा शान्तिम् ऋच्छति ।

जीवनमुक्तिः विदेहमुक्तिः च ।

Knowing him attains freedom hear,
and there after also.

यतेन्द्रियमनोबुद्धिः fully withdrawn from

external world so mind is available

विगतेच्छाभयक्रोधः desire, fear, anger removed

मुनिः मोक्षपरायणः भवेत्

तदा सः मुक्तः एव भवति ।

When his goal is freedom

Gita teaching will be available



यज्ञतपसां भोक्ता receiver

of all puja

सर्वलोकमहेश्वरः lord of all

सर्वभूतानां सुहृदः located

in the heart of all

Purpose of meditation – remove impurities of mind

1. Alert living. All my transactions with the world should be Vedantic friendly.

I change any thought that is against Vedantic teaching.

2. आत्मविशुद्धये to remove देहाभिमानवासना, विपर्ययभावना, विपरीतभावना - ingrained notions, obstacles about myself lodged in the subconscious mind. Most of the time we act from subconscious mind, by the force of the ingrained notions. We need to attentively neutralize every negative self opinion with opposite positive opinion. This process is called निदिध्यासनम् ध्यानम् । The result is transformation of my personality through assimilation of the knowledge, so that even in dream I see myself as a wonderful, free, beautiful, and healthy being - a pure Atma.

Gita Teaching		Mind Layers
Drive down	Conscious	Awareness of outside and inside chair you are sitting on, breathing
	Subconscious	Accessible information – memory recall Talking on phone and arriving at home
	Unconscious	Forces that drive your behaviors – no easy access Primitive wishes, beliefs, patterns, etc Source of misbehavior

General disciplines सामान्यसाधानानि – बहिरङ्गसाधानानि ।

१ कर्मयोगः - समत्वम् । Active life with equanimity.

कर्मफलं अनाश्रितः । अर्थकाम advantage is not primary goal. धर्ममोक्षः primary goal.

कार्यं कर्म करोति । does activities prescribed for spiritual goal, social benefits as specified in the 3rd chapter. He is a गृहस्थकर्मयोगी ।

सः संन्यासी । he is considered as renunciate.

सः योगी च । he is mediator also as he is focused on one goal.

न निरग्निः । Not an external renunciate.

न अक्रियः । Not an external meditator.

संन्यासः । giving up = योगः । कर्मयोगः । a real कर्मयोगी has given up संकल्पः । planning, worrying about future. Planning is good, worrying is not.

संन्यस्तसंकल्पः = योगी । कर्मयोगीगृहस्थः । A house holder karma yogi is a संन्यासी because he has renounced his concern for the future, so he is a real meditator and real renunciate.

Householder glorification = कर्मयोगः glorification = समत्वम् glorification.

कर्मयोगीगृहस्थः is true meditator because of focused and calm mind, not a conventional meditator whose mind is scattered all over.

कर्मयोगः → ज्ञानयोगः । KarmaYoga prepares for self-knowledge

योगम् आरुरुक्षोर्मुनेः कर्म कारणम् । कर्मयोगः is the means to ध्यानम् ।

कर्मयोगः → ज्ञानयोग्यताप्राप्तिः

योगारूढस्य शमः कारणम् । Withdrawal from action is the means to knowledge

ज्ञानयोग्यताप्राप्तिः → ज्ञानयोगः ।

When is ripe time ?

यदा इन्द्रियार्थेषु च कर्मसु च न अनुसज्जते । When there is no obsession with sense pleasures (e.g. taste) and related actions (e.g. eating) then he is called सर्वसंकल्पसंन्यासी ।

तदा योगारूढः उच्यते । then he is grown out of action, and is attached to मोक्षपुरुषार्थः ।

कर्मयोगः । सामान्यसाधनम् – बहिरङ्गम् ।

२. पुरुषार्थः प्रयत्नः । Self-management using our free will, BMC-instrument tuning.



Any instrument is your friend if you operate it properly, and is also your enemy if do not perate it properly. Same is true between your BMC-instrument and yourself.

आत्मना । by managing your instrument - body, mind, sense, intellect complex BMC

आत्मानं उद्धरेत् । integrate your personality.

न आत्मानं अवसादयेत् । do not degrade your personality.

आत्मा एव आत्मनः बन्धुः । managed BMC is your friend.

आत्मा एव आत्मनः रिपुः । un-managed BMC is your enemy

बन्धुः आत्मा आत्मनः तस्य । your are your own friend

यने आत्मा जितः । if mastery over BMC

अनात्मनः । अजितात्मा । for un-managed BMC

आत्मा एव शत्रुवत् वर्तेत् । BMC becomes his enemy.

The result of Self-management– blissful journey



जितात्मा । one who has leant art of self management, with managed-BMC

प्रशान्तः । mark of a controlled person, such a person is

योगारूढः । ज्ञानयोग्यः । साधनचतुष्टयसंपन्नः । ready for Vedantic enquiry, concert. For such a person self-managed and stable समः person

परमात्मा समाहितः । paramatma is ever evident, even under following favorable and unfavorable conditions.

शीतोष्णसुखदुःखेषु । in cold and heat, pleasure and pain,

तथा मानापानयोः । in honor and dishonor.

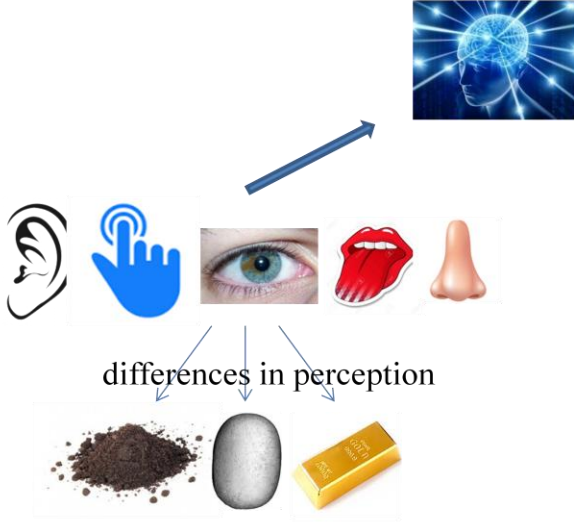
Knowledge gives immunity against all pairs of opposites. then

जीवनमुक्तिः । bliss while alive.

युक्तः योगी समः अस्ति । He has same attitude

ज्ञानम् । परोक्षज्ञानम् । I am body and I have consciousness

विज्ञानम् । अपरोक्षज्ञानम् । I am consciousness with the body as an instrument for the transaction



ज्ञानविज्ञानतृप्तात्मा । fulfilled mind

विजितेन्द्रियः । mastered the BMC.

कूटस्थः । unshakable by events in his life, such a strong is

युक्तः । such a wise person is योगी ।

What type of mind he enjoys ?

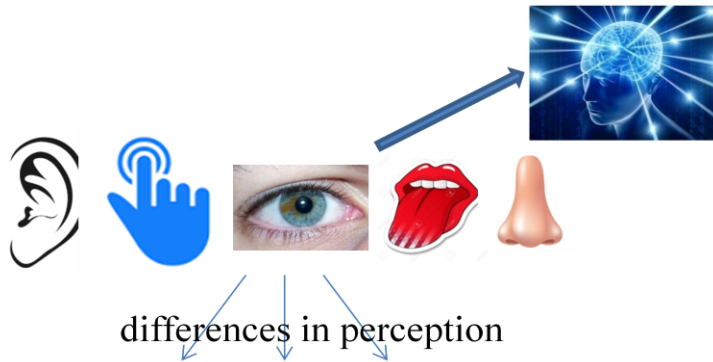
युक्तः समलोष्टाश्मकाञ्चनः ।

equal attitude towards mud, stone and gold. No difference in understanding because he is free from रागः द्वेषः । They have no value beyond sensory level of human life.

युक्तः योगी समः अस्ति । Equanimity towards range of living beings.

समत्वम् = 1. everything is सत्यं शिवं सुन्दरम् आत्मा ।

= 2. freedom from रागद्वेषः ।



समबुद्धिः विशिष्यते ।

equal attitude towards range of living beings चेतनप्रपञ्चः

सुहृद् । naturally helps everyone – unconditional helper.

मित्रम् । helps known person – conditional helper.

अरिः । enemy

उदासीनः । indifferent to me, does not do good or bad to me.

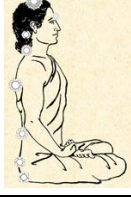
मध्यस्थः । mediator, well wisher of both parties.

द्वेष्यः । द्वेषयोग्यः । provokes hatred by his/her behavior.

बन्धुः । relative through family.

साधुः । lives a life of value. पापी । sinner.

Preparation for before meditation - अन्तरङ्गसाधनानि ।

Preparatory steps for meditation - ध्यानम् ।								Place of meditation
देशः Place	कालः Time	आसनम् Seat						हृत्पुण्डरीके मध्ये In the lotus of heart. In the middle of the body
विविक्तः secluded, clean, spiritually inspiring, undisturbed place. एकाकी try to be alone. शुचौ clean spiritually inspiring	any time when the mind is सात्त्विक neither राजसिक – highly active तामसिक - dull, or sleepy	सुखासनस्थः not on the floor directly, not too high, too low, too hard, or too soft	शरीरम् Body	इन्द्रियाणि (कर्मेन्द्रियाणि, ज्ञानेन्द्रियाणि) Senses	प्राणः Breathing	मनः Mind	बुद्धिः Intellect	Lotus of the heart is the place of the mind not the brain. Invoke एकरूप/अनेकरूप/अरूपईश्वरः there, based on the stage of the meditation you are at. That ईश्वर is with smiling face (untainted, pure, clear, griefless) विरजं विशुद्धं विशदं विशोकम्
			straight, comfortable शुचिः सुखासनस्थः, समग्रीवशिर-शरीरः अचलं स्थिरः Firm and erect	Withdrawn विरुध्य	slow/ Smooth. Calms down the thoughts	अत्याश्रमस्थः -सत्याश्रम -भक्त्या स्वगुरुं प्रणम्य mental - renunciation at least during meditation; -mentally bowing to Guru who represents the teaching गुरुः/शास्त्रम्/ईश्वरः	convinced with the utility of the meditation	

Meditation purpose - योगः आत्मविशुद्धये ।

For the mind purification, not for the Self-knowledge

आत्म (मनः) विशुद्धये । to remove Impurities of the mind – attachment, aversion, desire, anger, greed, delusion, arrogance, jealousy

मलम् = रागः द्वेषः कामः क्रोधः लोभः मोहः मदः मत्सरः ।

प्रशान्तात्मा । relaxed mind

विगतभिः । free from fear, anxiety

मत्परः । Lord as supreme goal



यतचित्तम् । mind restrained

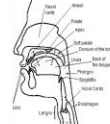
एकाग्रमनः । concentrate mind

मच्चित्तः । meditation on Lord



यतेन्द्रियाणि । restrained organs

यतेन्द्रियकर्माणि । restrained actions of organs



उपस्थम् पायुः

शब्दः स्पर्शः रूपः रसः गन्धः

Meditation on what type of LORD ? It depends on your development.

Meditator	Stages of ध्यानम् Flow of similar thoughts	Object of meditation
मन्द	एकरूपईश्वरध्यानम्	Your deity as GOD इष्टदेवताध्यानम् उमासहायः शिवः
मध्यम	अनेकरूपईश्वरध्यानम्	उपासना Entire cosmos as GOD – Bhagavad Gita 9 th Chapter अनन्तरूपम् (अनेकरूपम्), विभुं (विविधरूपम्)
	वेदान्त श्रवणम्, मननम् Under a competent गुरुः	Intermediate साधना
उत्तम	अरूपईश्वरध्यानम् (निदिध्यासनम्)	“Form-less” GOD ब्रह्मन्, the meditator himself, the subject (No object) अचिन्त्यम्, अव्यक्तम् ब्रह्मन् एव आत्मा, आत्मा एव ब्रह्मन् ।

१. एकरूपईश्वरदर्शनम् – सगुणभक्तिः – One-form GOD worship



२. अनेकरूपईश्वरदर्शनम् – सगुणभक्तिः – God in many forms worship



ॐकारः

३. अरूपदर्शनम् - निर्गुणभक्तिः निदिध्यासनम् । अभेदध्यानम् । अद्वैतम् । formless worship

अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिम् ।

तथाऽऽदिमध्यान्तविहीनमेकं विभुं चिदानन्दमरूपमद्भुतम् ॥

Meditate on the unmanifested Brahman who is behind many manifestations. That Brahman at the total - समस्ति level is Brahma, Vishnu, Shiva, Indra and many other GODs. सः एव ब्रह्मा, सः शिवः, सः विष्णुः, सः इन्द्रः । That same changeless Brahman is transformed into the ultimate self-luminous entity । सः अक्षरः परमःस्वराट्

Meditate regularly and for long time, then Result ? Peace here, and thereafter.

सदा आत्मानं युञ्जन् एवम् ।

Thus fixing mind for long time on Lord



मत्संस्थां शान्तिम् । जीवनमुक्तिः ।

While living gets peace originating from Lord

निर्वाणपरमाम् शान्तिम् । विदेहमुक्तिः ।

Gets liberated after death



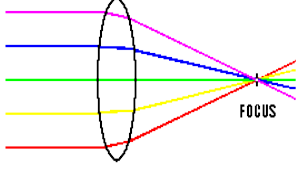
नियतमानसः ।

Without disturbance of mind

युक्तम् । सामान्यसाधनम् – बहिरङ्गम् । Moderation

Moderation is prescribed in: eating, activity, entertainment, and sleep

धारणा । Focus - turning the mind away from the world and fixing it on the object of meditation



ध्यानम् । retaining the mind on the focused object

समाधिः । natural absorption in the object of meditation, there is uninterrupted flow of similar thoughts, like flow of oil from one vessel to another तैलधारावत् । For vedantic students, the thought is निर्गुणम् ब्रह्मन् । I am pure, free, witness Brahman – अहं ब्रह्मास्मि । अहं शुद्धोऽस्मि । अहं चैतन्यम् अस्मि । अहं मुक्तोऽस्मि । शिवोऽहं शिवोऽहं अस्मि ।

सविकल्पसमाधिः । There is subject-object difference, there is effort like peddling a cycle.

निर्विकल्पसमाधिः । I have become one with the object of meditation, like when watching a movie you gradually get into it and eventually get identified with it. The subject-object division is temporarily resolved. The division is there but because of the absorption it is not felt. This is the fruit of the yoga अष्टाङ्गयोगफलम् । There is no effort, like cycle moving on its own by moment of inertia.



विनियतं चित्तम् । Distracted mind = flickering flame, Wind = thoughts because of attachment to unAtma अनात्माकारवृत्तिः ।



निर्विकल्पसमाधिः = निवातस्थः दीपः = Secured I am via meditation = steady flame. Wind (distracting thoughts) is blocked with enclosure of detachment and devotion वैराग्यं भक्तिः च । Series of thoughts are related to Atma only आत्माकारवृत्तिः । यतचित्तम् आत्मनि अवतिष्ठते ।

7-deninitions of निर्वकल्पसमाधिः ।

समा = equanimous like wave-less lake. धि = mind.

समाधिः = that state in which mind is tranquilized.

१. चित्तउपरमणम् । total tranquility of mind. Mind enjoys inner silence.
चित्तं निरुद्धं । mind is withdrawn from
अनात्माप्रपञ्चम् । worldly roles by
योगसेवया । practicing first five limbs of 8-fold yoga अष्टाङ्गयोगः ।
Then bring vedantic teaching in the silent mind, and
२. आत्मदर्शनम् । owning up of my nature
आत्मना । with the help of mind
पश्यन् । seeing
आत्मानम् । self
आत्मानि । in the mind
तुष्यति । enjoys पूर्णत्वम् । fullness.
३. आत्यन्तिकं सुखम् । the highest happiness आनन्दः । which
बुद्धिग्राह्यम् born of knowledge, wisdom that I was full,
I am full पूर्णः । Also, it is अतीन्द्रियम् beyond sense pleasures.
I don't lack anything in life, knowledge born happiness.
४. तत्त्वनिष्ठः । स्थितप्रज्ञः । Abides in its true nature, does not deviate into अनात्मा even while paying the roles in the world.
यत्र स्थितः न तत्त्वतः (आत्मातः) चलति ।
५. आत्यन्तिकलाभः । greatest accomplishment in life, coming back to myself. यं लब्ध्वा अपरं लाभं न अधिकं मन्यते । any other gain becomes insignificant.
६. आत्यन्तिकदुःखनिवृत्तिः । total freedom from sorrow
यस्मिन् स्थितः गुरुणा दुःखेन न विचाल्यते । not shaken by even the worst tragedy. Conversion from “what?” to “so what?”.
७. दुःखसंयोगवियोगम् । disassociation from association with sorrow which is acquired by wrong conception आत्मज्ञानम् removes that misconception.

ध्यानस्वरूपम् पुनः - Nature of meditation again

सर्वान् संकल्पप्रभावान् कामान् अशेषतः त्यक्त्वा । nip the thoughts about future plans in the bud.

इन्द्रियग्रामं मनसा विनिम्य समन्ततः । completely close all the gates of external world.

शनैः शनैः उपरमेत् बुद्ध्या धृतिगृहितया । gradually withdraw the mind from gross anatma, with intellect which has will power. Go from body, to prana, to mind, to intellect, to atma.

आनमय→प्राणमय→मनोमय→विज्ञानमय→आनन्दमयकोशः ।

आत्मसंस्थं मनः कृत्वा । Then establish the mind in the atma which is the subtlest. Think about features of Atma आत्मस्वरूपाणि । अखण्डाकारवृत्तिः all thoughts centered on Self, there is no subject-object division.

न किञ्चित् चिन्तयेत् । don't think about anything other than the Self thoughts -

सजातीयप्रत्ययप्रवाहः ।

Handling the distractions: they are natural, no need to be discouraged

चञ्चलं मनः निश्चरति । restless, wild mind goes out

यतः यतः । because of various sense objects, a chain of thoughts related to an object will happen.

ततः ततः नियम्य । Therefore withdraw the mind from those sense objects. During meditation, drop the ownership of the objects, since ownership is the cause of obsession about the object.

आत्मनि एव वशं नयेत् । bring the mind to the field of Self, go back to सजातीयप्रत्ययप्रवाहः ।

Vedantic meditation. It is not a thoughtless state, it is a series of similar thoughts. Repeated

श्रवणम् itself is meditation since during श्रवणम् the mind is dwelling upon the teaching continuously.

ध्यानफलम् । The fruit of meditation - happiness while alive जीवनमुक्तिः

योगी । Vedantic meditator, vedantic personality is invoked with निदिध्यासनम् । assimilation of vedantic teaching. As a result

प्रसान्तमनसः । mind freed from unhealthy thought and filled with healthy thoughts

सात्विकवृत्तिः । so mind is filled with light thoughts, he enjoys.

शान्तरजसः । राजसिकवृत्तिः is removed, disturbing thoughts because of desire, anger, delusion are replaced with peaceful thoughts.

अकल्मषः । तामसवृत्तिः – लोभवृत्तिः greed is subdued.

ब्रह्मभूतः । आत्मस्वरूपः has become one with brahman, Self,

As a result

उत्तमं सुखं उपैति । enjoys his own nature which is bliss while living in the world.

युञ्जन् एवम् आत्मानम् (mind) । reorienting the mind, transforming thought process

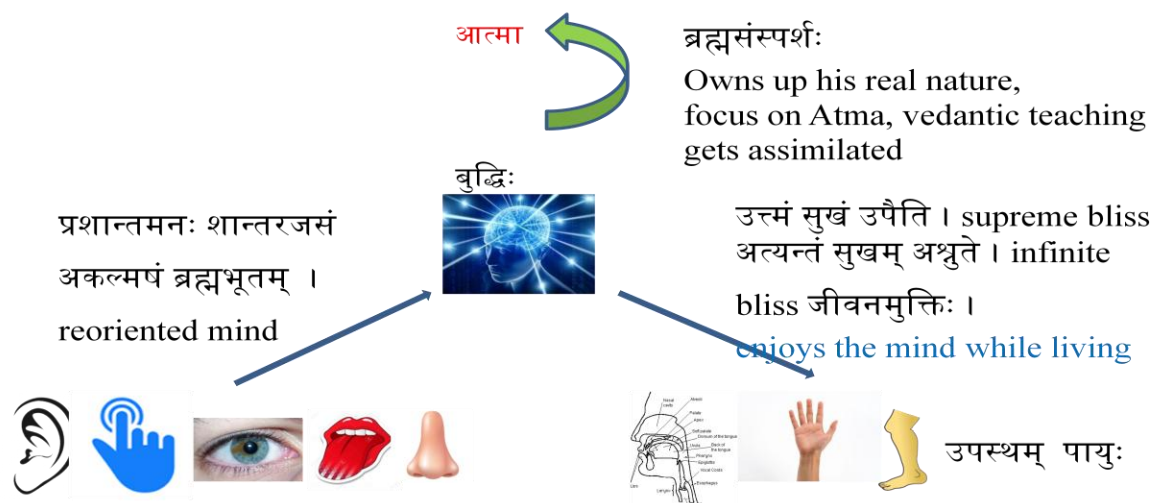
सदा । always alert regarding thoughts

विगतकल्मषः । freed from unhealthy habitual negative thinking

सुखेन । easily, spontaneously

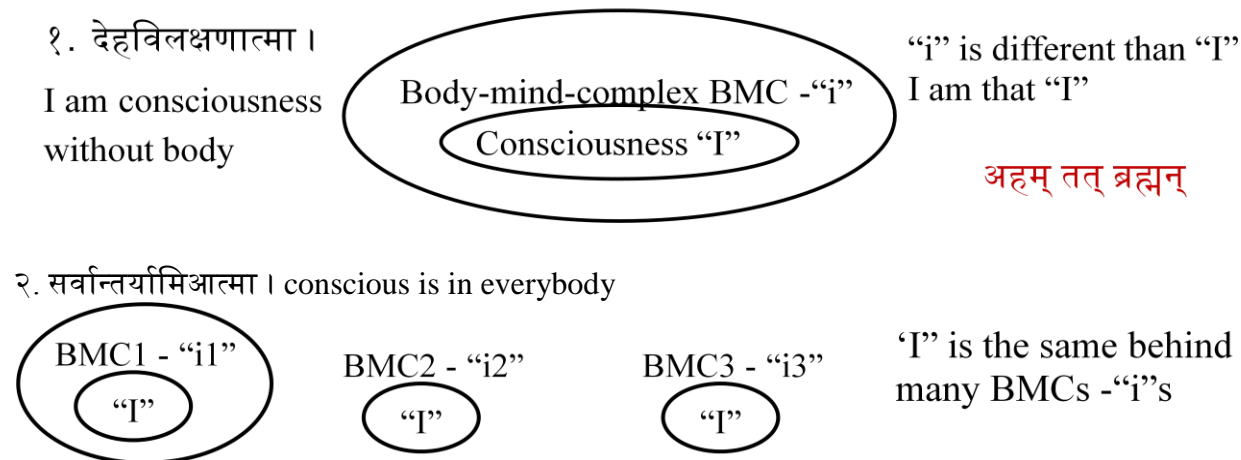
ब्रह्मसंस्पर्शं । because of association with the Self

अत्यन्तं सुखम् अश्नुते । जीवनमुक्तिः enjoys with living



Does not forget the vedantic teaching during worldly transaction. Focus on Atma आत्मा is not lost.

Upanishadic teaching levels – meditator does not forget it in crisis.



३. सर्वाधारात्मा । everybody is in consciousness. ब्रह्मसमाधिन् one who has assimilated this knowledge, and does not lose sight of it while transacting in the world. He is ब्रह्मनिष्ठः, आत्मनिष्ठः, ज्ञाननिष्ठः ।

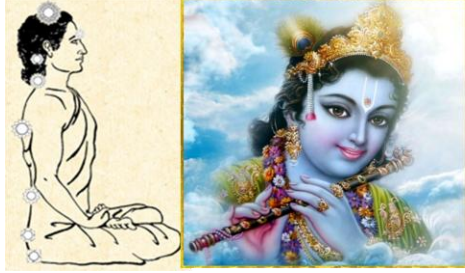


योगयुक्तात्मा । mind saturated with knowledge, he is
ब्रह्मनिष्ठः आत्मनिष्ठः सर्वदर्शनः । he sees Atman everywhere
सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥
सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
सम्पश्यन् ब्रह्म परमं याति नान्येन हेतुना ॥ कै.उ-१-१० ॥

परमा भक्तिः । अभेदभक्तिः । = सर्वत्रात्मादर्शनम् सर्वत्र ईश्वरदर्शनम्

Greatest form of devotion: Seeing Atma everywhere = seeing Lord everywhere

निदिध्यासनम् → आत्मदर्शनम् = ईश्वरदर्शनम् । you become the greatest devotee of Lord.



तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ।

Devotee and Lord do not disappear from each other, they are inseparable

Universal expansion of devotee's mind, identifies everyone as himself ऐक्यदृष्टिः



यः सर्वभूतस्थं एकत्वम् आस्थितः
मां भजति ।

He sees Lord located in every
Beings including his

सः सर्वथा वर्तमानः अपि मयि वर्तते ।
He is in Lord no matter
whatever he does.

मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।

मृत्यो स मृत्युं गच्छति य इह नानेव पश्यति ॥ कठ.उ २-१-११

Mind must be educated to grasp this truth that 'there is no many or separateness in this world.

One who sees separateness and lives according to that understanding, he or she goes from death to death'

परमः योगी । The most accomplished person

आत्मौप्यमेन । स्वयम् सदृशम् । like his own.

समं सर्वत्र सुखं वा दुःखं पश्यति । Others happiness and sorrow are like his own

Benefit of knowledge is universal love, compassion. Samyaasaha is withdrawal from limited identification for identification with the entire living beings.

ध्यानविघ्नाः । Obstacles to the practice of meditation

	लयः	विक्षेपः	कषायः	रसास्वादः
Obstacles	dullness, sleepiness	wandering nature, fickleness, over-activeness, outgoing tendencies	stunned state, Inactivity because of suppressed attachment and aversion	pleasant feeling
Remedy	Quantity and quality of food, enough sleep	practice of detachment	Let the suppressed emotions out e.g. cry out during meditation	proper discrimination विवेकः

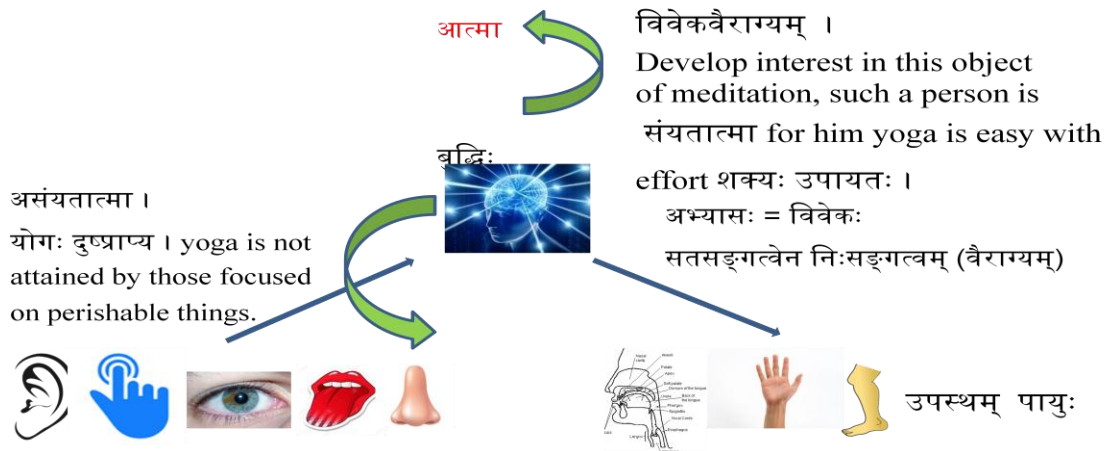
Arjun talks about not being able to retain the teaching योगस्य स्थिरां स्थितिम् because of विक्षेपः – मनसः चञ्चलत्वम् mind's fickleness which is difficult to overcome निग्रहं वायुः इव सुदुष्करम् ।



चञ्चलम् । रजोगुणप्रधानम् । wandering प्रमाथि । turbulent itself and makes all the organs also turbulent. बलवत् । विचारेण अपि जेतुं न शक्यम् । mind will not listen to intellect if it is used to certain form of thinking. दृढम् । firm over thinking about a topic

विघ्न-उपायौ । अभ्यासः (विवेकः) वैराग्यः च ।

Obstacle remedies – practice and detachment



Does not forget the vedantic teaching during worldly transaction. Focus on Atma आत्मा is not lost.

योगभ्रष्टः । unsuccessful in reaching मोक्षः । What happens to him ?

उभयविभ्रष्टः, विमूढः ब्रह्मणि पथि । failed in karma and jnana way of life कर्ममार्गः ज्ञानमार्गः ।

अप्रतिष्ठः । पुण्यमोक्षरहितः । without punya of karma way and moksha of jnana way of life

योगभ्रष्टः कुत्रः जायते ? । where is he born ?

शुचीनां श्रीमतां गेहे (majority of cases) अथवा धीमतां योगिनां कुले (rare)
in the spiritual and prosperous family in the family of a jnani

तत्र पौर्वदेहिकं बुद्धिसंयोगं (ज्ञानाय वासना) लभते । there gets association with
spiritual maturity of previous life is at early age, his mind of previous life does
not die.

तत्र संसिद्धौ यतते । continues the effort for मोक्षः in next life.

ह्रियते अवशः सः । In next life he helplessly he gets attracted to anything connected to spirituality
because of inclination of previous birth पूर्वजन्मवासना ।

जिज्ञासु अपि । he may start out of curiosity, but

शब्दब्रह्म (कर्मकाण्ड) अतिवर्तते । goes beyond karma kanda and attains
moksha

संशुद्धकिल्बषः । निर्मलान्तःकरणम् । natural inclination for spirituality

अनेकजन्मसंशुद्धः । has attained maturity, clarity with respect to goal of life

प्रयत्नात् यतमानः । little effort need, no struggle for spiritual journey, it is enjoyment for him.

ततः परां गतिं याति । reaches the supreme goal as a result of limited use of free will. His likes and
dislikes are as prescribed विधिनिषेधः

What about some stored paapam सञ्चितपापम् ?

सञ्चितपापम् will be overpowered because of powerful spiritual impressions of this life and will
get burned with knowledge.

Enjoy the spiritual journey

Glorification of the vedantic meditator among all the others

१. कर्मि – कर्मयोगी
२. तपस्वी – सगुण उपासकः
३. ज्ञानी – श्रवणमननम् कर्ता
४. योगी – निदिध्यासनम् कर्ता । Vedantic meditator is the best as he is the closest to the destination.
If you want liberation be a yogi

तस्मात् योगी भव । Be a meditator

Meditation on what ?

मद्गतेनातरात्मना absorbed on अन्तरात्मा - on Lord as Atman, with
श्रद्धावान् । faith in the efficacy of meditation. He is
युक्ततमः । greatest yogi among others.

इति मे मतः । This is my teaching

॥ निर्वाणषट्कम् ॥

मनोबुद्ध्यहङ्कारचित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिर्न तेजो न वायुः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ १ ॥
न च प्राणसंज्ञो न वै पञ्चवायुर्न वा सप्तधातुर्न वा पञ्चकोशः ।
न वाक्पाणिपादं न चोपस्थपायु चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ २ ॥
न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ ३ ॥
न पुण्यं न पापं न सौख्यं न दुःखं न मन्त्रो न तीर्थो न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ ४ ॥
न मृत्युर्न शङ्का न मे जातिभेदः पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ ५ ॥
अहं निर्विकल्पो निराकाररूपो विभुर्व्याप्य सर्वत्र सर्वेन्द्रियाणाम् ।
सदा मे समत्वं न मुक्तिर्न बन्धः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ ६ ॥