

Meditate on Enlightenment and Bliss which are Eternal. Then you gain Bliss which is everlasting. This Bliss in the ordinary man is shrouded in ignorance. As your desire for sense pleasures declines, your devotion to the Lord develops into divine thirst.

— Sri Ramakrishna

The characteristics of *Jivatman*, the individual soul, have so far been expounded in these six chapters. To what extent the *Jivatman* can elevate himself has also been enumerated. There is no purpose superior to the devotion to the Lord, to which the highly evolved soul can apply himself. The following six chapters are devoted to the definition of *Iswara* and the development of *Bhakti*. This last stanza in this chapter gives the link between the first six chapters and the second six chapters. It is indicated here that the development of one form of yoga into another is as natural and spontaneous as the evolution of a boy into a youth. Karma yoga evolved into Raja yoga, and this again is going to evolve into Bhakti yoga.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे ध्यानयोगो नाम

पष्ठोऽध्यायः ॥

*iti śrīmad bhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrī kṛṣṇārjuna saṁvāde dhyānayogo
nāma ṣaṣṭho 'dhyāyaḥ ॥*

In the Upanishad of the Bhagavad Gita, the knowledge of Brahman, the Supreme, the science of Yoga and the dialogue between Sri Krishna and Arjuna, this is the sixth discourse designated:

THE YOGA OF MEDITATION