

First part

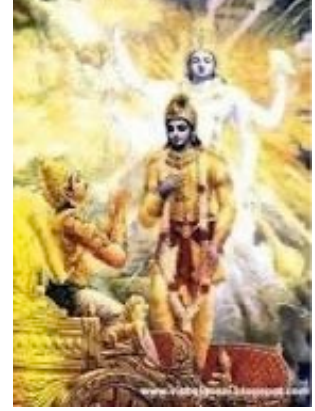
**Bhagavad Gita Chapter 6 online Class 1 dated 26/01/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)**

**Subject: Verses - C5 V 27, 28, 29 and C6, V3-V7**

ॐ वसुदेवसूतं देवं कंसचाणूरमर्दनम्  
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

**Vasudeva sutham devam, Kamsa Chanura mardanam,  
Devaki paramanandam, Krishnam vande jagat gurum**

*I worship Lord Krishna, who is the spiritual master of the universe, who is the son of Vasudeva, who is the Lord, who killed Kansa and Chanura, and who is the bliss of Devaki.*



सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः।  
पार्था वत्सः सुधीर्भाक्ता, दुग्धं गीतामृतं महत् ॥

**Sarvopanishado gaavo, dogdha gopala nandanaha|  
parthovatsa: sudheerbhoktaa, dugdham gitamrutam mahat |**

*All the Upanishads are likened to cows. The milker is Krishna, the son of Gopala. Partha is likened to a calf, while the drinkers are the wise ones. The nectar of Gita is the milk.*

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिं ।  
यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥

**Mookam karoti vachalam pangum langhayate girim |  
Yat-krupa tamaham vande paramananda madhavam ||**

*I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns the dumb into eloquent speakers and enables the lame to cross mountains.*

We are discussing the sixth chapter of the Bhagavat Gita called '**Dhayan-Yoga**' or '**Atma-Sayam-Yoga**'. The chapter is dealing with the technique of meditation, which is also known as the technique of self-control. This chapter has got 47 slokas.

In the last few verses of the fifth chapter, the Lord has given us some important indications. What are those indications?

- We should perform our actions to please the Divine Lord. He is the Lord of the Universe.
- In order to achieve this, we need to do *karmas*/actions. Our *karmas* should be supported by meditation. *Karma* means any activity which is done through mind, speech and body. An important point to note is - our attitude makes our actions either *yoga* योगा or *bhoga* भोगा (*enjoyment*) or *rouga* रोगा (*illness*). Let me explain this by an illustration.

**Illustration of a Satvica, Rajasica and Tamasica Puja / Worship:**

Suppose a person is sitting for puja. Our puja is supposed to be spiritual, but it is not always the case.

**Satvica puja** - if a puja / worship is done to please the Lord only, without desiring any worldly pleasures then it becomes yoga. A *satvica* person will also do puja very nicely but with only one idea- he wants to get rid of all the attachments to this world and wishes to be attached to the divine Lord only.

**Rajasic puja** - If a devotee has a *rajasic* attitude, then in his puja will be beautiful garlands, fragrance, decorations and also the most wonderful offerings to the divine Lord. At the end he will distribute very delicious *prasada*. Of course, he will invite lots of people to demonstrate that his puja is no ordinary type of puja but a very special puja with lots of pomp and show. He would very much like to be praised by his guests as a great devotee. He would like to be seen as an organiser and performer of the most wonderful puja, bhajans and a perfect delicious bhojan prasada. In rajasic puja there is *bhoga*/an enjoyment, but it does not lead to a higher achievement.

**Tamasic puja** - when a person has got a *tamasic* attitude then he will just do some puja but without caring for the quality. There will be hardly any decorations or flowers etc, indifferent types of bhajans and unacceptable bhojan. This is called *rouga*. People who will eat this type of *bhojan-prasada* may get ill.

**Our attitude makes our worship as yoga / union, bhoga / enjoyment, or rouga / illness.**

Whatever be our state, whether we are rich or poor, learned or illiterate, healthy or unhealthy - all these variations and differences are not important. So, what is important? Our attitude is the most important thing. How do we cultivate the right attitude? That is where meditation is very important. Everything depends on our mind-control. That is why the Lord says, "A person who conquers his mind is the Master. He can do anything and everything. He can be a *yogi* योगी, he can be a *bhogi* भोगी or enjoyer, but will never be a *rougi* रोगी or an ill person. However, a person who has not conquered his mind is going to be a *rougi* रोगी / an ill person only."

However, nobody wants to be a *rougi* रोगी (a physically or mentally sick person) even from a worldly point of view. I have said this before, nearly 40% of the population in the West are mentally sick in one way or another. Now, this type of mental sickness is spreading in India as well because in India people are also following Western values instead of following their own Hindu values. This is an important point to take note of.

### **Six parts of the Sixth Chapter:**

This sixth chapter can be divided into at least six parts.

1. **Bahirang Sadhana** बहिरंग साधना or external aid for our spiritual practice. This includes from sloka 1-9, 16 and 17. How to meditate? The most important point is the 'control of the mind'. Control of the mind is achieved by contemplation. It is not important whether we sit or lie down during contemplation, but the important point is to control the mind. A controlled mind is

our greatest friend, known as '*suhita*', whereas an uncontrolled mind is our greatest enemy. It is relatively easy to avoid an external enemy by running away from him, but unfortunately, we cannot run away from our internal enemy which is our mind.

2. **Antaranga- Sadhana** अंतरंग साधना **or Internal-aids**: from sloka 10-15.
3. **Nature of Meditation or ज्ञानस्वरूपा *jyanaswaroopam* and the result of Meditation** ध्यानफल ***dhayanphalam***: from sloka 18-32.
4. **Obstacles to our meditation and how to destroy these obstacles**: from sloka 33-36. Arjuna raises a very valid question, "A yogi may be very sincere but might not reach his goal. He is called योगभ्रष्टा *yogabhrasta*. He may not reach his goal due to various reason such as ill health or death. What happens to such a yogi? What happens to all his efforts? Do all his efforts go in vain?"
5. **State of a *yogabhrasta*** योगभ्रष्टा: described from sloka 37-45.
6. **Yogi-Stuti** योगी स्तुति - praises for the spiritual aspirant described from sloka 46-47.

Main topic of the sixth chapter is meditation, that is why this chapter is called ***Dhayan-Yoga*** or ***Atma-Sayam-Yoga*** - mastery of one's own mind.

Lord Krishna introduces the topic of meditation towards the end of the fifth chapter.

### **Bhagavat Gita: Chapter 5, Verse 27 and 28**

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।  
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ 27॥  
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।  
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ 28॥

**sparśhān kṛitvā bahir bāhyānśh chakṣhuśh chaivāntare bhruvoḥ  
prāṇāpānau samau kṛitvā nāsābhyantara-chāriṇau ॥27॥**

**yatendriya-mano-buddhir munir mokṣha-parāyaṇaḥ  
vigatechchhā-bhaya-krodho yaḥ sadā mukta eva saḥ ॥28॥**

[Please refer to Gita Class 81, Chapter 5, page 13-14]

[**Meaning**: Shutting out all external objects, fixing the gaze of his eyes between his eyebrows, equalising the outward and inward breaths flowing in the nostrils, controlling his senses, controlling his mind, controlling his understanding, being ever bent on liberation, ridding himself of desire, fear and anger, such a man of contemplation is indeed always free.]

These two slokas tell us the process of meditation.

स्पर्शा **sparśhān** means, touch. All sense organs are based only on touch. How? When a form touches our eyes then we are able to see; when a sound touches our

ear drums then we are able to hear; when a fragrance touches our nostrils then we are able to smell (actually first air touches a fragrance and then air touches our nose). [Everything is only *sparsha sukha* / contact-born pleasures - pleasure which is derived by coming into contact with objects.]

**भ्रुवोः bhruvoḥ means** fix your gaze in between your eyebrows. The Lord is telling us, "Keep all the sense objects outside and concentrate on *bhruvoh*" means आज्ञा चक्रा aagya-chakra.

**prāṇāyama प्राणायामा** - then perform pranayama.

**yatendriya-mano-buddhir यतेन्द्रियमनोबुद्धि** - *Indriya* (means all five sense-organs), mind and *buddhi* - all these three instruments should be completely controlled.

विगतेच्छाभयक्रोधो **vigatechchhā-bhaya-krodho** - yogi must be free from इच्छा *echacha or desire*, क्रोधो *Krodha or anger*, भया *bhaya or fear*. We have discussed that first comes a desire and if a desire is not fulfilled then it turns into anger and then anger produces fear.

### **Bhagavat Gita: Chapter 5, Verse 29**

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।  
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ 29॥

**bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśhvaram**  
**suhṛidaṁ sarva-bhūtānāṁ jñātvā māṁ śhāntim ṛichchhati**

भोक्तारं यज्ञतपसां **bhoktāraṁ yajña-tapasāṁ** - the yogi should please the Divine Lord. The Lord is the enjoyer of all yajna, tapasya/sacrifices.

सर्वलोकमहेश्वरम् **sarva-loka-maheśhvaram** - The Lord is the supreme ruler of this universe because He can grant us our desires.

सुहृदं सर्वभूतानां **suhṛidaṁ sarva-bhūtānām** - The Lord is the well-wisher of everybody.

ज्ञात्वा मां - I am the Lord of the Universe. I am the well-wisher of everybody because everybody is none other than My own-self.

शान्तिमृच्छति **śhāntim ṛichchhati** - when a yogi practises such a meditation then soon he attains peace.

In our last class we completed the third sloka of the sixth chapter.

### **Bhagavat Gita: Chapter 6, Verse 3**

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।  
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ 3॥

**ārurukṣhor muner yogam karma kāraṇam uchyate  
yogārūḍhasya tasyaiva śamaḥ kāraṇam uchyate**

**Meaning:** For a sage who wants to attain yoga, action is said to be the means, but when he has attained yoga, then serenity is said to be the means.

जीव-ईश्वर-एकत्व-भावा **Jiva-Ishwara-akatva- bhava:**

We have discussed this point also - for a yogi who is trying to attain the highest state of yoga. (The highest state of yoga is the complete union of the individual-soul with the universal-soul.) *Jiva-Ishwara-akatva- bhava* is called the culmination of yoga. If a person is intensely desirous of becoming one with the divine, then (कर्म कारणमुच्यते) karma kāraṇam uchyate - his mind must become an *Adhikari*. In Vedantic terminology, he should become **Sadhana-Chatushtaya - Sampanna**. He must be endowed with four-fold qualities (actually, there are nine detailed qualities).

**Sadhana-Chatushtaya -Sampann** साधन चाटुष्टया सम्पन्नः

1. **Discrimination (viveka):** What is viveka? To understand what is beneficial and what is poisonous.
2. **Non-attachment (vairagya):** What is vairagya? Giving up what is known to be poisonous. That is called also योग्यता *yogyata*. However, there are many types of *vairagyas*, for example- शमशान वैराग्य *shamshana-vairagya* (detachment after attending a funeral), प्रसूति वैराग्या *prasuti-vairajya* (detachment after pregnancy), jobless vairagya etc.
3. **Six virtues (shat sampat):** Six virtues are as follows:
  - a) Tranquility (*shama*): Intentionally cultivating an inner attitude of tranquility, peace of mind, or contentment.
  - b) Training (*dama*): Training of the senses (indriyas) means the responsible use of the senses in positive, useful directions, both in our actions in the world and in the nature of inner thoughts we cultivate.
  - c) Withdrawal (*uparati*).
  - d) Forbearance (*titiksha*).
  - e) Faith (*shraddha*).

f) Focus (*samadhana*).

#### 4. Longing for liberation (*mumukshutva*)

Only a perfected soul will have all these qualities. The rest of us will have only a little bit of these qualities. I will give you an example to illustrate this:

Suppose there are two separate rooms of equal size, A and B. Room A is full of junk. Now, we wish to clear this room. We move one object from room A to room B. Now, room B has got one object and room A is still full of junk except one object. We still need to remove all the useless objects from room A to room B in order to clear room A. This we can only do if room B is empty and not already full. So, the sequence is like this -

- First *viveka* (discrimination) comes - the idea that our room is full of junk and that we need to clear it. But, this junk has to be moved somewhere and we cannot throw it in the neighbour's compound!
- Then We develop *vairagya* (detachment), but our *vairagya* will be proportional to our powers of discrimination. So, we must develop detachment from the "junk".
- Similarly, our other six virtues will also be proportional to our *vairagya* (detachment).
- Our *mumukshutva* (longing for liberation) is also directly proportionate to our discrimination, detachment and six virtues.
- What am I trying to convey to you? No-one starts with 100% discrimination. It is an ongoing process. *Viveka*, *vairagya*, *shat-sampati* and *mumukshutva* are all parallel lanes but the most important is *mumukshutvam* (longing for liberation). Once a person acquires an intense desire for liberation, then his purpose is solved.
- All *karmas* are meant for *Chitta-shudhi* / *purification of mind*. (*Chitta-shudhi* means *Sadhana-Chatustaya-Sampanna Yogyata*).

This is what the Lord is telling us in verse 3 - for a yogi who wants to progress in the spiritual life, this *yogyata* means fitness for practising a higher type of yoga and that is also called Karma-Yoga.

Here we need to note that when a yogi reaches a certain higher state of mind then these *karmas* will become counter-productive, for example:

**Illustration of a growing tree and fence:**

Shri Ramkrishna used to say, "We need to construct a fence to protect a new plant. But when the plant has grown, then we need to remove the fence otherwise this very fence will obstruct the growth of the plant and will become an offence and counterproductive."

आरुरुक्षोर्मुनेर्योगं कर्म **ārurukṣhor muner yogam karma** - here *karma* means acquisition of *yogyata* or fitness.

कारणमुच्यते **kāraṇam uchyate** – means, *sakama-karma-yoga* must be practised.

योगारूढस्य **yogārūḍhasya** – means, when a person has attained a certain higher stage of development called yoga.

तस्यैव **tasyaiva** - for such a person.

शमः कारणमुच्यते **śamaḥ kāraṇam uchyate** - withdrawal from these types of rituals like pilgrimages, japa, tapa etc is advocated. Why? It is not that he will not do karma. He will do karma but of a different type and of a higher type. All his energy will be redirected in a different and higher direction. That is the meaning of शमः **śamaḥ**. For example, a child plays with toys but when the child grows up then toys are not required. Another example is - a child learns the alphabet, like A for apple, B for baby and so on but once he has learned this, he would move on towards higher education.

Similarly, for a sage who wants to attain yoga, actions are said to be the means in the beginning, but when he has attained yoga, then serenity is said to be the means.

He purifies his mind through selfless actions.

### **What is meant by selfless actions?**

Nobody is selfless; a spiritual aspirant is the most selfish person in the world! A worldly person prays to God for a little bit of money for example, but a spiritual aspirant prays for God Himself. He wants God only; in other words he wants everything.

When a yogi acquires certain qualifications then he should give up what is not appropriate for his present stage of spiritual life and adopt those qualities which are appropriate for his next and more advanced stage of his spiritual life.

Earlier (C6,V1) the Lord said that a person who performs his action without any expectations or for any results is called a *sannyasi* or a yogi. This state of *sannyasa* was indicated by two words - 1) निरग्निः *niragnir* means literally and metaphorically, *sannyasi* are not supposed to cook their own food but, should depend upon God. 2) अक्रियाः *ākriyaḥ* means without activity. We need to understand the real meaning of 'without activity'.

There are many many tamasic (lazy) people who just put on ochre cloths and grow a beard so that they can look like a sannayasi! Sometimes it is very difficult to differentiate between a true sannayasi and a pretend sannayasi.

### Interesting incident about a fake / pretend sannayasi:

There is a very interesting incident narrated by Swami Akhandanandaji. In India, householders consider *sannayasis* like God and treat them with great respect. However, in North India there are many wandering fake *sannayasis* who would not hesitate to steal from a household and run away if the opportunity arises.

Once there was a householder who was going away for a few days and left some of his household goods unlocked. Swami Akhandanandaji asked him, "You are leaving your things unlocked. Are you not concerned that a wondering monk may come and just steal everything from your house?"

He replied, "Swamiji, our scriptures command us that *sannayasis* should be treated like God. This is our dharma and we will follow our dharma. But, if a (fake) *sannayasi* comes, does not follow his dharma and chooses to steal from my household, then he will get his *karmaphala* in his next birth. God will make him a bullock and he will be ploughing our fields to pay back whatever he had stolen from us in this life. So, we will get back whatever we have lost."

This is a good illustration of the philosophy of *karmaphala* and also if we accept something from a person then we should give back as well - this is called अपरिग्रह *Aparigraha*.

### Bhagavat Gita: Chapter 6, Verse 4

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।  
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ 4॥

**yadā hi nendriyārtheṣhu na karmasv-anuṣhajjate  
sarva-saṅkalpa-sannyāsī yogārūḍhas tadochyate**

### Who is a योगारूढ *yogārūḍha*?

In this verse, three qualifications or three conditions of a *yogarudha* are explained:

- इन्द्रियार्थेषु **endriyārtheṣhu** – means, a person who is not attached to any objects of enjoyment. Here, object means the “result” or outcome which an object gives. It does not mean that a person should not enjoy something. I would like to explain this by an illustration. Suppose there is a wandering *sannayasi* and he happens to come to our home on a special festival day. He is offered some nicely cooked delicious food and desserts. Will he enjoy this food or not? Yes, he will enjoy this food. How? First, he will do 'ब्रम्ह अर्पणा *brahmarpana*' offer this food to his *Ishtadevata*, then he will thank the Lord for



providing a tasty *prasada*. He will enjoy this food as *prasada*. Now, suppose the next day he gets very ordinary food. He will offer this food to the Lord and enjoy this ordinary food as *prasada* as well, in the same way as the special food. So, whatever will come, he will enjoy as an offering of God. This is called *yagna*. (अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति | अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति C4/V30. नियताहाराः niyatāhārāḥ means food is controlled.) They are happy eaters because they offer everything to the Lord before taking anything.

- न कर्मस्वनुषज्जते **na karmasv-anuṣhajjate**: neither is he attached to certain types of activities.

### Three steps / aspects of Karma-Yoga:

Ramanujacharya has clarified this point beautifully. Karma-yoga consists of detachment from three aspects:

1. **Detachment from *karmaphala***. (detachment from the potential fruits/results of our actions.)
2. **Detachment from types of *karma* / actions itself.**
3. **Complete detachment from the ego.**

I will give you an illustration to explain this.

1) **Detachment from *karmaphala***: Suppose there is a monk or a swami living in an ashrama/monastery. He is in charge of the garden. He does it wonderfully with full perfection and concentration. The garden looks amazing with varieties of plants, flowers and fruits however, all these flowers do not belong to him because everything belongs to the ashrama. The flowers are meant to decorate the shrine, fruits are meant to be offered to the Lord and then distributed to all devotees as the *prasada*. The monk should not be attached to the garden. This is called detachment towards *karma-phala*. This is an overarching aspect of detachment.

2) **Next higher step is - detachment to the type of work**. This monk who was doing gardening is now advised to do puja in the shrine. This duty of performing puja is totally different to gardening. For puja, he needs to get up early in the morning, take a bath, go to the shrine, clean the vessels of puja and then actually perform the puja itself. He must do this every day and in every season winter, spring, summer or autumn. Now, suppose he does not like doing puja or working in the office or doing cooking etc. because he likes to do the gardening. Similarly, a monk may like to look after cows as he is very fond of cows but does not like to do any other work. This means he is not a yogi because he is attached to a particular action or karma. We all develop certain types of attachment to a particular type of work or action. Important point is – this attachment means our mind has become a slave. A yogi should not be attached to a particular type of action, but should be able to take up any required work as a command of the Lord - he should feel that my Lord / my *Thakur* is saying to me, "My child, go and do puja

or go and do gardening or go and do cooking." The monk should do it happily, joyfully and to the best of his ability. This is a much stronger type of attachment. कर्मसू न अनुसज्ते - he should feel that every work is a form of worship of the Divine Lord / his own beloved divine deity.

A real yogi is one who is neither attached to the *karmaphala* nor attached to any particular activity. Why? The secret here is, he is expecting that the Divine Lord Himself will be his *karmaphala*. When we know that we will get some higher results then it is very natural and easy to give up the lower results.

### Illustration of a Palm Tree - Shri Ramakrishna

Shri Ramakrishna used to illustrate this fact by using a beautiful example of palm trees. When a palm tree is growing, then we do not need to cut the lower leaves. When the higher leaves will grow, then automatically the lower leaves will dry out and fall.

We should not have any attachment to any type of work. Whatever work is allotted to us by the superiors, we should be able to do it happily and efficiently. The superior should be able to assess the capabilities of his juniors. He should be capable of utilising human resources in the most wonderful manner. The junior should not express his own choice about the type of work which he would like to do.

3) **Complete detachment from the ego:** This '*ahamkara*' (complete detachment from ego) is the most difficult and the highest aspect of karma to get rid of. To get rid of "I" is very difficult. We should never say, "I am a devotee." No one can become a devotee without God's grace. We could not surrender ourselves to God unless God Himself makes this possible for us. Ramanujacharya says, "I am able to accomplish all this by Your Grace only." A devotee should have extreme humility.

### Illustration of Shri Ramkrishna and Totapuri:

Illustration of Totapuri is very interesting. (Those who know the story of Totapuri will understand and appreciate this better.)

Totapuri thought that he could meditate whenever he liked, but the Divine Mother showed him that he was not able to meditate even for a single second without Her grace. Later on in life, Totapuri decided to give up his life but he was not even able to commit suicide without the Divine Mother's grace! He was awakened and realised the truth, that Mother is *tanu*, Mother is *manu*, Mother is *dhana*, Mother is everything.

*"Tumi tana, mana, dhana, tumi sarvashaya natha hamare"*

तुमी तना, मना, घना, तुमी सर्वस्व नाथ हमारे

You are the body, You are the mind and You are all worldly pleasures,  
You are everything O, Divine Lord.

After this realisation, Totapuri went to the Kali Temple and bowed down for the first time in eleven months.

Going back to our verses:

सर्वसङ्कल्पसंन्यासी **sarva-saṅkalpa-sannyāsī** - *sankalpa* संकल्पा means deep desire. All desires should be given up except only one and that is "I want to attain God and nothing else." When a yogi reaches to this state then he is neither attached to *karmaphala* nor to any *karma*/activity. This person is entitled to be called योगारूढ **yogārūḍha**.

शमः कारणमुच्यते **śhamah kāraṇam uchyate (C6 V3)** here *shamah* means complete control of the mind. One meaning of *shamah* is to withdraw from activities. Another meaning of *shamah* is - we do everything as we need to do, or somebody makes us do but our mind should be completely under our control. If a person's mind is completely under his control, then the person is a realised soul.

That is why it is said in the Patanjali Yoga-Sutra योगः चित्त-वृत्ति निरोधः - complete control of the mind is called yoga. What happens? तदा द्रष्टुः स्वरूपेऽवस्थानम् means he abides in his own nature.

### **Bhagavat Gita: Chapter 6, Verse 5**

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् |  
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः || 5||

**uddhared ātmanātmānaṁ nātmānam avasādayet  
ātmaiva hyātmano bandhur ātmaiva ripur ātmanah**

### **Bhagavat Gita: Chapter 6, Verse 6**

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः |  
अनात्मनस्तु शत्रुत्वे वर्ते तात्मैव शत्रुवत् || 6||

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

These two verses are related to each other.

**Meaning:** The Lord is telling us "Let the man be lifted by his own-self. Let him not lower himself, for he himself is his own friend and he himself is his own enemy."

**What the Lord is trying to tell us: -**

When a person controls his mind, then his mind is the greatest friend to him. When a person is enslaved by his own mind then his mind becomes his greatest

enemy. A friend is one who wishes our welfare and does good to us. The greatest welfare is to realise God. A conquered mind takes a person to God. An unconquered mind will tell the person - you are a fool to spend your time in spiritual practices and takes him away from God.

Nobody can meditate for us; nobody can do sadhana for us; nobody can sleep for us; nobody can eat for us; nobody can worry for us. Of course other people can do a few things for us - they can cook for us if we are hungry, they can give us water if we are thirsty, they can supply comfortable bed, sheets, pillows if we want to sleep but nobody can actually sleep for us. Nobody can be happy or be unhappy for us. There is actually very little other people can do for us, the rest we must do for ourselves.

### **Differences between a conquered mind and an unconquered mind:**

- Meditation means a mind which is conquered. A mind which is not conquered is the opposite of meditation.
- A mind which always pulls us towards God is a conquered mind and that mind which is pulling us towards the world is an unconquered mind.
- A conquered mind takes us towards freedom and an unconquered mind takes us towards bondage.
- The Lord is telling us, "No one can lift up our mind, we have to lift up our own mind."
- Interestingly, our own mind can conquer our mind itself. What does this mean? The mind consists of thoughts. A mind which is full of moral, spiritual and positive thoughts is a conquered mind. An unconquered mind is full of immoral, worldly, pessimistic, non-devotional thoughts. Another way to express this is - a mind which gives the greatest amount of focus and concentration is a conquered mind. A scattered mind is an unconquered mind.

उद्धरेदात्मनात्मानं **uddhared ātmanātmānaṁ** - we lift our own mind by our own mind.  
नात्मानमवसादयेत् **nātmānam avasādayet** - never allow our mind to think of negative thoughts or destructive thoughts or unhappy thoughts. We have a tendency to identify ourselves with our thoughts. When we are full of happy thoughts then the whole world appears happy. However, when we identify ourselves with unhappy, negative, miserable thoughts then this world appears an unhappy place and no one comes near us. When we smile then the whole world smiles, but when we frown, we frown alone.

**Never ever make your mind lower and never ever entertain a negative thought.**

**What is a negative thought?** A thought which makes our mind unhappy is a negative thought.

आत्मैव ह्यात्मनो बन्धुर **ātmaiva hyātmano bandhur** - our greatest friend is our own mind with good positive thoughts.

आत्मैव रिपुरात्मनः **ātmaiva ripur ātmanah** - our greatest enemy is also our own mind with unhappy miserable thoughts.

### What is real meditation?

This is a wonderful psychological truth - we are happy because our mind is happy, and we are unhappy because our mind is unhappy. What should we do? We should try to cultivate good and positive thoughts and replace our miserable and unhappy thoughts with good and positive thoughts. This process is called meditation. It is important for us to understand that meditation is not a posture or sitting like this and that or doing some *yoga-asana*. Meditation is to fill the mind with those thoughts which will take us further towards God. How would we know that a person is truly meditating? He will be a happy person. We automatically get attracted towards a happy person. Nobody gets attracted towards a negative miserable person in this world.

### Verse 6

Further, the Lord is telling us;

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः **bandhur ātmātmanas tasya yenātmaivātmanā jitah** - in the previous verse the Lord said that our own mind is our friend and our own mind is our enemy. येनात्मैवात्मना जितः **yenātmaivātmanā** when our own mind is conquered through the instrumentality of our own mind then mind is our greatest friend. That means, the mind will listen to our commands. As soon as a conquered mind is advised to give up negative thoughts, it will do so immediately. On the contrary, when an unconquered mind is advised to give up these negative thoughts, then it will think more and more negatively to try to prove to us that it is our master.

अनात्मनस्तु शत्रुत्वे वर्ते तात्मैव शत्रुवत् **a anātmanas tu śhatrutve vartetātmaiva śhatruvat** - that mind which is acting like an enemy. What does that mean? It never listens to us. अनात्मनस्तु शत्रुत्वे it is the greatest enemy and it will not allow us to be happy. It will not allow us to have a nice sleep. It will not allow us to have self-confidence or any positive thinking or creative thoughts.

**Meaning of verse 6:** To him who has conquered himself by himself, his own-self is a friend, but to him who has not conquered himself - his own-self is hostile like an external deadliest enemy.

The Lord is telling a very important point.

### How to react in a negative situation?

- Externally there may be people who do not like us or who do like us - it doesn't really matter.

- Sometimes those who like us may be our greatest enemy. Sometimes those who do not like us may be our greatest friend.
- We should judge things in our life by one criteria only and that criteria is whether our mind is coming under our control or not. When it comes under our control then it is called spirituality. (Spirituality means that which takes us nearer to God or to our own real-self.)
- Let me elaborate this. When people criticise us then it is natural for us to react in a negative way and often we say, " Oh, I wanted to be his friend, but he is taking it out on me." Now, if suppose this person allows us to be his friend then very likely we will get attached to him and will forget God. In this example, this could be a father, mother, spouse, friends, neighbour or anybody. Our problem is - when our parents love us, our family members love us, our brother and sister love us then we get attached to them and for a spiritual person all this creates bondage. On the contrary, we do not get attached to our enemies and in this way, they are of great help to us. It is easy to take our mind away from our enemies but very difficult to take our mind away from our loved ones. Although it is an unhappy and undesirable experience for most of us to be placed near a negative person. However, when we are placed near very negative people then it is a great gift of God. [ Although it may not be easy to understand.] Suppose there is a student who is living with his classmates. If his classmates are not very friendly with him then it is really a blessing because he can use his time in a much more positive way such as in meditation, studies or even just sleeping rather than wasting his time in useless talks. But, we are unable to understand this. We are very keen to be appreciated and choose to have people around us and call them as our friends, not because they are really true friends.

### Swami Vivekananda and Hazra:

[Pratap Hazra left his home and found shelter in the temple garden at Dakshineswar, where he intended to lead a spiritual life. He loved to argue. Shri Ramakrishna often pointed him out as an example of barren argumentation. He was hypercritical of others and cherished an exaggerated notion of his own spiritual advancement. He liked to show off in public.]

Swami Vivekananda had a friend called Hazra. (Hazara means one in a thousand.) Swamiji used to tease him sometimes. [Hazra used to wear a special necklace / mala made up of big beads called *rudraksha* around his neck.] Swamiji used to say to him, "O, Hazra I have never seen a great devotee like you, such big big beads around your neck." Hazra was a fool and thought that Swamiji was actually praising him. He used to feel extremely happy when he was praised in public. खुशी से फूल जाता था *khushi se phool jata tha*. As a result, he used to serve Swamiji with joy. Nobody used to like him. Swamiji used to say, "Do not worry, they do not understand your greatness." Hearing this, he used to feel extremely happy and ready to serve Swamiji with great joy.

Coming back to our subject:

If someone dislikes us or our circumstances are negative, then in a way, this is a greatest gift of God because, we are left alone by ourselves to manage our life and time. If we understand this properly, then we can be benefited, but if not one can also become depressed or despondent when left alone.

### **Important point:**

The Lord is telling us a great truth here:

- **You can conquer your mind yourself, by yourself.**
- **Nobody can conquer our mind for us.**

However, a great realised soul or an incarnation of God can grant his devotees control of mind if they wish. The true devotees have faith in the grace of their Gurus.

### **Examples of grace of Incarnations of God and Self-Realised Souls.**

#### **Grace of Holy Mother and Chandru:**

Holy Mother's devotees sometimes used to request her to fast for them because they could not do it themselves. Holy Mother did this favour for one of her devotees called Chandru.

#### **Shri Ramakrishna and Swami Subodhanandaji:**

Once *Khokha* Maharaj (Swami Subodhanadaji) said to Shri Ramakrishna, "I am trying to meditate but never get any deep meditation." In other words, his mind was restless and scattered. Shri Ramakrishna took him to the 'Panchavati', made him sit there and just touched him lightly. After his divine touch, *Khokha* Maharaj went into deep meditation for hours. After a few hours, he came back to his normal consciousness. When Shri Ramakrishna saw him, he smiled and said very compassionately, "From today onwards, whenever you will sit for meditation, you will have this quality of meditation."

A question may arise in our mind. Who really conquered *Khokha* Maharaj's mind? Was it Shri Ramakrishna or *Khokha* Maharaj? It was Shri Ramakrishna. Sincere devotees have faith in their divine Gurus that they can help them to control their minds and sometimes the Gurus may even do it for them.

Unfortunately, in the modern world our mind is conquered by politicians, media, Google etc. We have become slaves to these things.

(Just FYI: Kashi काशी / Banaras बनारस is considered to be a 'मोक्ष-धाम *Moksha-Dam*'. Anyone who dies in the Kashi is said to get Moksha.)

What happens when a yogi conquers his mind?

**Bhagavat Gita: Chapter 6, Verse 7**

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।  
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ 7॥

**jitātmanah praśhāntasya paramātmā samāhitaḥ  
śhītoṣṇa-sukha-duḥkheṣhu tathā mānāpamānayoḥ**

जितात्मनः **jitātmanah** - he who has conquered his own mind.

प्रशान्तस्य **praśhāntasya** - immediately a conquered mind becomes the most serene mind in the world.

परमात्मा समाहितः **paramātmā samāhitaḥ** - as though God is right inside of him.

शीतोष्णसुखदुःखेषु तथा मानापमानयोः **śhītoṣṇa-sukha-duḥkheṣhu tathā**

**mānāpamānayoḥ** - his mind remains calm and serene in heat or cold, happiness or sorrow, criticism or praise and in all circumstances - **samatvam yoga uchyate.**

समत्वं योग उच्यते ॥ C2,V48॥

**Summary and important points:**

1. We must conquer our mind.
2. A conquered mind alone is our greatest friend. An unconquerable mind is our greatest enemy. An unconquered mind will not let us have any good sleep or peace. Some amount of control of mind is even necessary for our worldly life.
3. What does a yogi with a controlled mind achieve? God comes very close to such a yogi. A conquered mind is called 'विधा माया Vidhaya Maya'. An unconquerable mind is called 'अविधा माया Avidhaya Maya'.

Class ends with these divine slokas and most wonderful teachings. To be cont'd....

**Vasudeva sutham devam kamsa Chanoora mardhanam,**

**Devaki paramanandam Krishnam vande Jagat Gurum.**

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।  
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

**May Shri Ramakrishna, Holy Mother and Swami Vivekananda bless us all.**

**Om Shanti Shanti Shanti**



**With kind regards**

**Mamta Misra**