

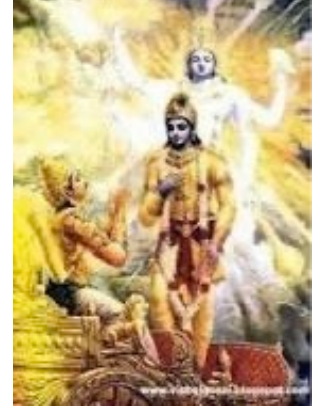
**Bhagavad Gita Chapter 6 online Class 5 dated 23/02/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)**

**Subject: Verses - Chapter 6, Verse 9 - 15**

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।  
पार्थो वत्सः सुधीर्भोक्ता, दुग्धं गीतामृतं महत् ॥

**Sarvopanishado gaavo, dogdha gopala nandanah |  
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.*

**Recollection:**

We are discussing the sixth chapter of the Bhagavat Gita which is called by two names - '**Dhayan-Yoga**' or '**Atma-Sayam-Yoga**'. This chapter is the key to become successful in any field of life.

We discussed in our last class -

- How we can free ourselves from the trammels of the mind.
- Let's understand first, what is the meaning of mind? The mind means thoughts.
- Basically, these thoughts are of two types - either they will bind us in this world or they will liberate us from this world. These thoughts are either positive thoughts or negative thoughts. Both types of thoughts are present in worldly life as well as in the spiritual life. Let's understand this by an example. Some people do not believe in God or spirituality. Among these so-called worldly people, some are very positive about everything and they are very

happy people, however some are always grumbling and unhappy. Similarly, in the spiritual field also - there are happy, hopeful people and also unhappy hopeless people. This is very beautifully brought up by the parable of two yogis.

### **Shri Ramakrishna's parable of "Two yogis":**

There were two yogis meditating for a long time. One day Sage Narada was passing by the way.

Both yogis asked him, "Where are you going?"

Sage Narada replied, "I am going to Vaikuntha to see the Lord." (Sage Narada has free access to Vaikuntha!)

Both yogis made a request and said, "Sir, will you please ask a question to God on our behalf - when is He going to grant us His vision?"

Sage Narada said, "Yes, I will ask Him and bring back the answer."

After some time, Sage Narada returned from Vaikuntha.

The first yogi asked, "Sir, please tell me what the Lord told you about me."

Sage Narada said, "You must have one more birth. In your next life, you will get His vision." Immediately, this yogi dropped down to the floor and started crying, "For so many years, I have been doing spiritual practice. Now, I have to take one more birth!" He was not happy.

Sage Narada said, "Sorry, I can't help you, this is what the Lord said about you."

Sage Narada moved to the next yogi. The second yogi also asked, "Sir, what did the Lord tell you about me?"

Narada said, "Look at the tree under which you are sitting. (It was a tamarind tree with countless tiny leaves.) You must take as many births as are leaves on this tree. God will give you His vision at the end of all these births." This yogi jumped up with joy and started dancing. He said, "God is so gracious. He has assured me that He will give me His vision!"

### **Moral of this parable of Shri Ramakrishna:**

For the first yogi, spiritual life was a painful duty. Somehow, he was carrying on his spiritual practices and wanted to finish them as soon as possible! For the second yogi, spiritual practice was a great joy. Even if Narada would have said that he would not get God's vision, still he would have carried on his practices. He was deriving immense joy and was prepared to wait for an infinite amount of

time for God's vision. He was doing it for the sake of God. Whereas, the first yogi was doing it for his own satisfaction. We all want quick-fix samadhi!

### **Illustration of a School Teacher:**

There was an art teacher in a school. He had a great tendency to look at everything in a very positive way. One day, he gave an assignment to his students to draw something. When the students completed their work, he went to each pupil to check their drawing. While checking these drawings, he was making comments, "Oh, you drew the eyes very nicely" or "Oh, you drew the ears very well." Like this, he went on appreciating their work. Then he came to a girl, but unfortunately there was nothing in her drawing which he could have praised. However, he was a man who could only make positive comments. He did not make any comment about her drawing but said, "Oh, your pencil is very beautiful."

**Moral of the story:** We must develop this type of positive attitude. Whatever be the circumstances, there will always be something positive in them. We need to develop a positive mental attitude if we wish to be successful in any field of our life.

### **Beautiful wish of Albert Einstein:**

Once Einstein was asked, "What boon would you ask for, if God appeared before you?"

Einstein replied, "If God were to appear in front of me, I would ask for a small room, a small table, a stack of white paper, some pencils and that no one should disturb me."

Why? Because, he was accustomed to think very deeply for hours. That is how he made so many discoveries. Every great successful person has this type of quality within himself. A great person can isolate his mind and can lift his mind to higher planes. That is how a great person achieves success in his life.

### **Three conditions need to be fulfilled for any type of success:**

1. **A definite goal** - if we have a definite goal then we are more likely to succeed.
2. **Concentration**, and
3. **Self-discipline.**

We have also discussed in our last class. Why does a yogi want to control his mind?

- Because, a controlled mind is his greatest friend.

- An uncontrolled mind is his greatest enemy.

A particular type of mental attitude is required. The mind should be free from three things:

1. **Raga** राग or attachments.
2. **Dweshha** द्वेष्या or aversions.
3. **Ahamkara** अहंकार or egotism is usually very settled, it is a concept, not a percept.

### **Difference between a concept and a percept:**

There are two things in our mentality. One is called concept and other one is called percept.

**Percept:** Whatever we experience or perceive is called a percept. For example, we look at a train, or table or any other thing - this is called perception. There is a crystal-clear picture of these perceptions in our mind. We are seeing this world as name, form and qualities.

**Concept:** There is another thing called concept. With concept - there is a name and idea, but there is no form. For example, friendship or love etc. - these concepts cannot be seen. If someone ask us, "do you love me?" "If yes, then show me." How are we going to show love? We cannot. Other examples are anger, enmity, service etc. With concept, an idea is present without a corresponding objective figure.

- **It is like electricity.** We can't see electricity. Can we touch electricity? Most people will say, "Yes, if we touch a live electric wire then we are touching electricity." But really, we are not touching electricity, we are touching a wire through which electricity is flowing. We are not touching the electricity directly; it is only the effect of electricity which is being manifested through a wire. Concepts cannot be directly experienced they are always experienced indirectly.
- **Can we see light?** Most people will say, "Yes". Actually, we do not see light, we infer light by seeing objects (when we see objects clearly then we infer light.) These concepts are not easy to understand.
- **Similarly, can we see darkness?** No! We can experience darkness through inference - when we cannot see anything then we call it darkness. We are not seeing lightness or darkness. Then what are we seeing? We are experiencing the effect of light and darkness. Let's go a bit further:
- **Am I seeing you?** No. Then what am I seeing? Actually, I see a reflection of an object in my mind.

- **Are we seeing a cricket match directly on television?** No! We are not watching the match directly but indirectly.

If we understand this difference between concept and percept then let us extend this to God.

- **Does God exist?** If the answer is yes then show us. Can we show God? No. We can infer God through the effects He has, but we cannot show God.

-----

As discussed in our last class, people are classified into eight categories.

### **Bhagavat Gita: Chapter 6, Verse 9**

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।  
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९॥

**suhṛin-mitrāryudāsīna-madhyastha-dveṣhya-bandhuṣhu  
sādhushvapi cha pāpeṣhu sama-buddhir viśhiṣyate**

1. **suhṛid** सुहृद - means he who wishes well and do not desire anything back.
2. **mitrā** मित्रा - means friends. A friend means they are good to us, but if they give us something then we should also give them something back. It is a give and take relationship. If he scratches our back then we have to scratch his as well.
3. **udāsīna** उदासीना - they are neither good to us nor evil just like good neighbours. They neither like us nor dislike us.
4. **madhyastha** मध्यस्था - they are not at all interested in us as if we do not exist. *Udasina* people at least take notice of us.
5. **dveṣhya** द्वेष्या - they actively wish bad for us. They are inimical to us and criticise us, practically meditate upon us i.e. thinking about us negatively all the time.
6. **bandhuṣhu** बंधुषु - means relatives. (Wherever there is a 'will' there is a relative.)
7. **sādhushu** साधुषु - means holy people. He looks upon everything as God.
8. **pāpeṣhu** पापेषु - means unholy people. they are selfish people. Unselfish people are very necessary for selfish people. Selfish people depend upon unselfish people. Similarly, sinful people require meritorious people to commit sin otherwise how are they going to be sinful.

**Important point:** All of us have these types of *bhavas* or relationships, except holy people. We like some people, we are friendly to some people, we are indifferent to others and we actively become jealous of some people. All these *bhavas* / relationships were present in us at least in the past, if not now still. These are various stages of development. Our ultimate goal is to become a sadhu or a holy person.

**sama-buddhir viśhiṣhyate समबुद्धिर्विशिष्यते** - whatever be the object which we encounter in our life especially human beings, we must not react in all these ways but react in only one particular way. What is that way? Consider this as God only. I would like to give an illustration here to explain this point:

### **Shri Ramakrishna used to live in two moods - child's mood and divine mood:**

When he is in the divine mood then he knows everything, he becomes one with the Divine Mother and he becomes a Guru or a teacher. When he is in the child's mood then he behaves like a child.

#### Shri Ramakrishna and Hazara:

One day Hazara disturbed Shri Ramakrishna. Hazara said to Shri Ramakrishna, "All your visions are only hallucinations." Shri Ramakrishna got very agitated. Why? He was in the child's mood and we know, that if we call a child a 'bad child' then the child will get disturbed and irritated!

Shri Ramakrishna went to Mother Kali's temple and asked Mother Kali, "Maa, are you real or a hallucination?" Mother replied, "No, I am not a hallucination. I am real." Divine Mother further said, (very important for us to make note of it), "If what you are experiencing is just a hallucination then how come your experiences are tying up with facts."

Just to explain this point, I would like to give another illustration from the life of Shri Ramakrishna. One day Shri Ramakrishna was talking to some devotees. Suddenly, he went into an ecstatic state and when he came back to his normal consciousness he proclaimed, "In my *bhava*, I saw a sannyasin." The devotees could not understand his comment. After some time, they saw a man entering the hall. This man said, "My name is Mr. Misra; I was a Hindu, I fell in love with Jesus Christ and voluntarily adopted Christianity." Then he said something very interesting, "I have renounced the world. I am a monk - although I am wearing ordinary clothes on the outside, on the inside I am wearing ochre clothes. " He opened his outer coat and had ochre clothes underneath. Now, the devotees understood that whatever Shri Ramakrishna was experiencing was nothing but pure truth. Because, how would he know otherwise that a monk was going to come to the hall (there was no SMS facility during his time)!

Shri Ramakrishna not only knew what was going to happen on that particular day but he also knew whatever was going to happen in the next month or the next year or the next century. That is why he was called a 'prophet'. He was the

prophet of the new age. In Christianity also, "prophet" means those who could see the future.

Shri Ramakrishna through Swami Vivekananda declared, "I have given food (food for spirituality) for one thousand years." Once I was asked a question, "Is there going to be a Third World War?" I said, "No". Why? Because Swami Vivekananda knew better than anybody. When he declared that "I am giving you food (food of spirituality) for one thousand years" then how could there be a Third World War?

### Holy Mother also used to live in child's mood and divine mood:

A similar incident happened with Holy Mother as well.

Once, a young boy was appointed to help Holy Mother in preparing roti / chapati. He had no experience of rolling the *rotis* (Indian round thin flat bread.) Someone taught him how to roll and make round *rotis*. He was a very talented and artistic person and he learned the trick of making beautiful round *rotis* very quickly. Someone commented, "Maa, look at this boy, such beautiful *rotis* he is preparing, much better than your *rotis*." Listening to this, Holy Mother got annoyed and said, "I have been preparing *rotis* for the last seventy years. This boy just came and you are telling me that I don't know how to prepare *rotis*. I am not going to cook *rotis* anymore!"

Holy Mother used to live in fear of Golapma. When a situation demanded certain behaviour, then Holy Mother behaved in a very different way. She behaved in different ways towards a robber, Harish and other devotee's depending upon the circumstances.

Can this be the 'Universal Mother'? She is the 'Universal Mother', but in a child's mood (not childish). Because, her love never diminishes, like a Mother's love never diminishes. Divine Mother was manifesting through Shri Ramakrishna and Holy Mother in these two moods.

There is a beautiful Sanskrit sloka "Different rivers coming from different directions with different colours and different tastes, but they give up their names once they reach the ocean." Similarly, in a spiritual sense there is a specified individuality before realisation, but after realisation there is no individuality.

In some realised souls, other types of moods can also be also seen. As described in Vivekachudhamani - some realised souls are - बालवत् **balvat** (like a child), जडवत् **jadvat** (inert), पिशाचवत् **pishachvat** (like a tramp), उन्मादवत् **unmadvat** (very excited), पंडितवत् **panditvat** (scholarly).

To give you an example of **pishachvat** - one sadhu came to Dakshineshwar and even beggars did not allow him to sit next to them. He had to go to the refuse heap and share food with the dogs.



In Holy Mother and Shri Ramakrishna, the Divine Mother was expressing in child's mood and divine mood.

Coming back to our sloka -

**Important point:** We must develop equal regard for various types of people and should not get affected by these types of people if we wish to move further in our spiritual life. Because, if we are affected by any action from anybody then we will be a complete slave to any Tom, Dick and Harry and anybody can disturb our serenity and calmness.

We are now coming to the tenth Sloka. (Please also refer to the Chapter 6 part 4.)

### **Bhagavat Gita: Chapter 6, Verse 10**

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।  
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १०॥

**yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ  
ekākī yata-chittātmā nirāśhīr aparigrahaḥ**

**Meaning of verse 10:** A yogi should always try to concentrate his mind, retiring into solitude, and living alone, having subdued his mind and body and having got rid of his desires and possessions.

**This is also Shri Ramakrishna's third commandment.**

**Nirjanvaas** निरंजन वास - Go into solitude now and then - practice intensely and put your mind only on God. A spiritual aspirant must feel that there is no one else except God and me. Yetishwaranandaji Maharaj used to say, "When you sit for meditation then you must firmly say to yourself, "O mind, during this time no other thought should come except God and me." We have to develop this consciously. This is called solitude.

**yogī योगी-** here the word "yogi" has got two meanings.

1. Perfect Yogi - means a spiritual person who is perfect, but here we are not talking about a perfect yogi.
2. Yogi striving for perfection - we are referring to a yogi who is not yet a perfect yogi but wishes to be a perfect yogi and is striving for it.

**yuñjīta युञ्जीत** - he strives constantly to become a yogi. How long?

**satatam सततम्** – means, all the time until he becomes a yogi. How to do it?

**rahasi sthitaḥ रहसि स्थितः** - means, he must do it secretly. He should not advertise his spiritual practice. He should not say - I am doing so much japa or I am a great spiritual person. Shri Ramakrishna said, "There are three types of devotees.



*Satvica* devotees are very secretive. They meditate in the night. People who see them might think that they have not slept well. Why *rahasi* / secretive? Because people may ridicule them, criticise them or sometimes praise them. All these are obstructions in spiritual life. It is a matter between the devotee and God and it has got nothing to do with anybody else.

**ekākī एकाकी** - means alone. We are born alone, we will die alone, we eat alone. Yes, we can eat with a thousand people, but nobody can eat for us. Actually, whatever we do, we do alone. We sleep alone, we dream alone and so on. We are all 'ekaki'. I think, it was Whitehead who said about spirituality "It is a journey of the alone to the alone."

**yata-chittātmā यतचित्तात्मा** - he must observe his mind. Why? Because spiritual practice is primarily done through the mind. The body plays a very small role there.

**nirāśhīr निराशीर** - *ashi* means expectation. *Nirashir* does not mean hopelessness. Hopelessness is a very negative and dangerous habit. *Nirashir* means not expecting anything else except God. Because, both God and the world, cannot be expected at the same time. If a person is expecting worldly things then the desire to realise God is shared to that extent. For example, if the desire for worldly things is 50% then the desire for God will be only 50%. God is infinity and cannot enter into the finite. *Akhanda* / indivisible cannot enter into *khanda* / divided portion.

**aparigrahaḥ अपरिग्रह** - परिग्रह *parigrahaḥ* means accepting things which are not needed. (This also comes in the Patanjali's yoga -sutras as *Yama and Niyama - Ahimsa, Satya, Brahmacharya, Aparigraha* etc. Please see below.) When we accept something then we have an obligation to give something back in return. It is more a mental condition than a physical condition. However, it is impossible to live without '*parigrahaḥ* or accepting'. Even if we think that we are independent and self-reliant, we will find that somebody is cooking for us, somebody is manufacturing for us, somebody is providing a taxi service for us and so on and on. As a matter of fact, survival is not possible without *parigrahaḥ* / accepting. Then what is the meaning of it? It has several meanings.

- We should only accept or receive things which we really need and are absolutely necessary, not even a little bit more.

### **Nag-Mahashaya was an embodiment of aparigrahaḥ:**

Nag-Mahashaya was a great homeopathic doctor. There was once a rich man who had an eight-year-old daughter. His daughter was suffering with some medical problem and he consulted several doctors for her, but unfortunately nobody could cure her illness.

He came to Nag-Mahashaya and requested him to treat his daughter who was very happy to do so. Nag-Mahashaya treated this young girl and within just a few days, she became absolutely well. Here, we need to note that just homeopathic medicine was not the cause of her cure. It was the spirituality and blessed hands of Nag-Mahashaya which miraculously made

her better. Nag-Mahashaya was a very holy person and he had the power of intuition.

Obviously, this rich father was immensely grateful to Nag-Mahashaya and on the last day of the treatment, he bought a big bundle of gold coins and offered them to Nag-Mahashaya. But, Nag-Mahashaya did not accept them. He said, "No, I do not want this." The man thought that Nag-Mahashaya refused the bundle because he probably wanted more for his services! So, he went back inside his house and happily doubled the gold coins in the bundle. Nag-Mahashaya folded his hands and said, "Sir, the cost of homeopathic medicine is only few annas and the cost of my six visits is only 'this much'. The entire treatment comes to only 4 rupees. I will not accept anything more than 4 rupees."

There are many similar examples like this one in the life of Nag-Mahashaya. Once someone gave him a very expensive shawl. He gave that shawl to a poor man who was shivering with cold on the side of the road. This is a beautiful example of *aparigraha*.

### **Shri Ramakrishna - an embodiment of truthfulness:**

Once Shri Ramakrishna was advised to drink the juice of one lemon each day. There was a small lemon garden near Dakshineshwar. He made an arrangement to get just one lemon every day from that garden with the permission of the owner. Nobody else would have cared to ask for permission because there were so many lemons in the garden and many had already fallen on the ground, ready to be taken! Shri Ramakrishna was an embodiment of truthfulness. It is stealing if taken without permission.

(Nowadays, we are downloading so many things from the internet without permission. We justify our actions by saying, "Everybody does it. So, I am also doing it.")

- Whatever we receive, we have to give back; if we do not give back then it is called *parigraha* or *acceptance*. We should give back in whatever form it is practicable and appropriate. Such as, if we receive money from someone then we should return this back if possible. If someone gives us knowledge then we should also return some knowledge. If we cannot give in the form of money or knowledge then we must pray for them or do *japam* for them.
- *Pitru-Rin* पितृ ऋण (parental debt): Let me tell you something very important for all of us. We must be extremely grateful to our parents because our very existence is possible only because of them. Parents may be alive or may have passed away. We can never get rid of their debt - it is called in Sanskrit '*Pitru-Rin*'. May be our parents are alive - they may not need anything in a physical way, they may be self-sufficient, have satisfactory finances and other things. What can we do for them? We can pray for them. We should do *japas* (repetition of God's name or mantra) for them - do at least 108 *japas* and offer these *japas* at the feet of the Lord and say, "O Lord, the result of these *japas* should go to my parents." (Whether they are alive or not, it does

not matter.) If any Hindu does not do this then he or she is a very ungrateful person. As far as we are able to do *japas* for ourselves, we should do it for our parents as well. This is the best way of getting rid of some of the debt of our parents. (We can never get rid of the debt of parents completely.)

- Sometimes we give more than we take. What can a sannyasin give? A sannyasin can do '*Adhayana / study and Adhayapana / teaching*'. For example - I am giving these classes. This is '*Jyana-Yagna*.' Whatever I know, I am trying to convey to you in the best possible way. As devotees you all are giving me so many things as well. I should take only what I need and I should also give back whatever I can.
- The real meaning of *Aparirahah* is - I will not depend on anyone else other than God. If someone is giving something to us, this means it is God only who is giving me through this medium.
- Every spiritual aspirant should develop this attitude, that he/she does not wish to receive anything which is not required. If we receive things but cannot give them back then it is ungrateful. If we receive more than what is required, it is greed. If we do not return back, then we will be forced to give back in this life or the next life in one way or another. This is a fact, but people generally do not understand it. Suppose there is a butcher and he bought a cow to be slaughtered. He drags that cow towards the abattoir. These animals know intuitively that they are going to be killed. If you happen to witness these animals then you will see that they are trying to free themselves and their eyes are full of sadness. They are helpless. Every animal loves its life very dearly and they are very intelligent as well. When these animals realise that they are going to be killed then it brings about a very violent reaction in them. It brings about lots of chemical reactions in their body and consumption of this meat of these animals can bring about a very adverse effect in the consumer's body. When we will understand this then we will give up many of our habits automatically.

(Please refer to Chapter 6 Class No. 4)

### How to Meditate? - Verses 11, 12 and 13

#### Bhagavat Gita: Chapter 6, Verse 11

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।  
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ 11॥

**śhuchau deśhe pratiṣṭhāpya sthiram āsanam ātmanah  
nātyuchchhritam nāti-nīcham chailājina-kuśhottaram**

Now, in verses 11,12 and 13 the Lord is giving some hints about how one should meditate.

शुचौ देशे प्रतिष्ठाप्य **śhuchau deśhe pratiṣṭhāpya**- It must be a clean place. Why? Otherwise unwanted vibrations or smells may come and they will be a distraction. That is why sometimes we use incense etc. to create good vibrations.

स्थिरम् आसना **sthiram Asana** - there should be an unwavering, immovable and comfortable *asana* or seat. (For example, there are some cushions that when we sit on these cushions they make a squeaky sound! This type of cushion should not be used.) When the seat is comfortable and does not move then slowly the mind stops moving.

चैलाजिनकुशोत्तरम् **chailājina-kuśhottaram** - these were things which were used to make an asana or seat in the olden days. As described in the sloka, there are three layers in this seat - a) *Darbha grass* - first of all put a special type of grass called 'darbha grass' this grass is considered to be sacred and it is believed to be very helpful spiritually. b) Deer skin - the seat of the grass may be a bit spiky and pinching, so people used to put a piece of deer skin on top. A person does not need to kill an animal, they can use the skin of a deer who has died naturally. However, in these modern times, we do not necessarily need to do this. c) Place a piece of cloth now, on top of this deer skin in order to make the seat comfortable. (Nowadays, it is a different situation - we can buy a cushion, maybe one inch thick and it should be soft but firm.)

Then the Lord tells us:

नात्युच्छ्रितं **nātyuchchhritaṁ** - means seat should not be in a too high place because when meditation gets deep then a person may fall. This could be dangerous.

नातिनीचं **nāti-nīchaṁ** - It should not be in too low of a place because there might be insects crawling, water may be flowing or may be smelly. Anything which is likely to disturb the meditation should be avoided.

The body movements should be controlled; this will help to keep the mind steady. Now, concentration of the mind should be practiced and to achieve this, our thoughts should be controlled. However, when the mind knows that the body is resting then the mind may go to sleep. (Therefore, sometimes it is better to be a bit restless.)

**Spiritual journey progresses in three stages:**

1. First stage is - to get rid of all the negative thoughts or negative *samskaras* / *negative habits*.
2. Second stage is - acquire all positive *samskaras*.

3. Third stage is to go beyond all this.

**These few slokas are dealing with *Ashtanga Yoga* अष्टांग योग of Sage Patanjali's Yoga-Sutra.**

In the *Ashtanga yoga* system of Sage Patanjali, there are eight limbs or eight folds as set out in his Yoga Sutras. He defined the eight limbs as -

1. **Yama** यम - means **restrain**, in order to get rid of the negative qualities / unspiritual qualities. a) Ahimsa अहिंसा (non-violence, freedom from harming), b) Satya सत्य (Truthfulness), c) Asteya अस्तेय (non-stealing, freedom from stealing), d) Brahmacharya ब्रम्हचर्य and e) Aparigraha अपरिग्रह (non-hoarding, freedom from grasping).
2. **Niyama** नियम - means acquiring positive spiritual qualities. They are a) *saucha* (purity of body and mind), b) *santosa* (contentment and inner happiness), c) *tapa* (austerities or penance), d) *swadhyaya* (study of the self) and e) *Ishwara-pranidhana* (surrender to God). Once Yama and Niyama are acquired then proceed towards the following four steps - asana, pranayama, pratyahara, dharana.
3. **Asana** आसन (**postures**) - means ability to sit without movement of physical body. Once body is comfortable then comes the mind.
4. **Pranayama** प्राणायाम (**breathing**) - this also helps to some extent.
5. **Pratyahara** प्रत्याहार (**withdrawal**) - Our mind goes where our interest lies. Pratyahara is the ability to withdraw the mind from undesirable thoughts.
6. **Dharana** धारणा (**concentration**) - the ability to fix the mind where we want to fix it. In the beginning our interest may be different and our goal may be totally different. For example - a student wants to achieve first class grades in his examination, but he might also like to watch a cricket match or a movie. His goal should be to master his subjects in order to pass his examination brilliantly. However, it takes time to develop self-discipline. Self-discipline means two things - a) *pratyahara*, means ability to withdraw the mind from something which is undesirable and should not waste our time and energy in undesirable pursuits, b) ability to fix it on our goal. Dharana matures into the next step called Dhyana.
7. **Dhyana** ध्यान (**meditation**) - means only subject of my goal and 'I' is there - God and me only.
8. **Samadhi** समाधि (**absorption**) - means absolutely no distinction between the subject and the object.

Anything which can distract us from thinking about God should be avoided.

**Bhagavat Gita: Chapter 6, Verse 12**

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युज्याद्योगमात्मविशुद्धये ॥ 12॥

**tatraikāgraṁ manaḥ kṛtvā yata-chittendriya-kriyaḥ  
upaviśhyāsane yuñjyād yogam ātma-viśuddhaye**

तत्रै **tatrai** - sitting on that seat.

मनः अग्रम् कृत्वा **manaḥ āgraṁ kṛtvā** - trying to make the mind one-pointed.

यतचित्तेन्द्रियक्रियः **yata-chittendriya-kriyaḥ** - there are two points. **Chitta** चित्ता means mind, mind should not be allowed to wander. इन्द्रिया क्रियः **endriya-kriyah** - eyes should not dart here and there, the ears should not be straining to hear; all five organs of knowledge and all five organs of actions should be under control.

उपविश्यासने **upaviśhyāsane** - having firmly determined.

युज्याद्योगम् **yuñjyād yogam** - one should practice this yoga as directed by a *Sadhguru*

आत्मविशुद्धये **ātma-viśuddhaye** - for the purification of the mind. When a yogi strives for a long time with sincerity then his mind gets purified.

**Bhagavat Gita: Chapter 6, Verse 13**

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ 13॥

**samaṁ kāya-śhiro-grīvaṁ dhārayann achalaṁ sthiraḥ  
samprekṣhya nāsikāgraṁ svaṁ diśhaśh chānavalokayan**

**Meaning:** He should sit firm; holding his body, head and neck erect and still; and gaze steadfast at the tip of his nose, without looking around.

समं कायशिरोग्रीवं **samaṁ kāya-śhiro-grīvaṁ** - keep the back bone, the head and the neck in a straight line. Why? Swami Vivekananda explained the reason behind this. If the meditator is sitting in a slumped posture then the lungs also become slumped. Our lungs should be free, because the quality of our thoughts is very much related to our breathing. Our breathing will not be perfect if these three parts are not in a straight line. Our breathing technique, lungs and mind are interconnected. That is why, Pranayama is also advocated to make the mind quiet. Yatishwaranandaji always used to say, "Whenever you wish to sit for japa and meditation, do a few minutes of rhythmic breathing to make the mind calm and quiet."

सम्प्रेक्ष्य नासिकाग्रं **samprekṣhya nāsikāgram** - always gazing at the tip of nose with half closed eyes. What does it mean? Normally, if we close our eyes then we may go to sleep, if we keep our eyes open then we see everything and get disturbed. For meditation, be completely awake, neither go to sleep nor watch everything going on around you.

### **Bhagavat Gita: Chapter 6, Verse 14**

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।  
मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ 14॥

**praśhāntātmā vigata-bhīr brahmachāri-vrate sthitaḥ  
macmanah sanyamya mach-chitto yukta āsīta mat-parah**

प्रशान्तात्मा **praśhāntātmā** - mind becomes absolutely serene.

विगतभी **vigata-bhīr** - there should be no thought of fear, without any fear.

ब्रह्मचारिव्रते स्थितः **brahmachāri-vrate sthitaḥ** - means thinking only about God. Brahmacharya means two things - thinking about Brahman and not thinking about anything else which might distract the mind from thinking about Brahman.

मनः संयम्य **manah sanyamya** - trying to control the mind all the time. Mind control means directing all thoughts towards one object.

मत्-चित्त - firmly keeping all thoughts entered in 'Me'.

युक्तः - this striving yogi.

मत्परः - 'Me' as the supreme goal.

आसीत् - he should sit and strive to do all these things.

This is what we should do when we sit for meditation. Then what happens -

### **Bhagavat Gita: Chapter 6, Verse 15**

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।  
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ 15॥

**yuñjann evaṁ sadātmānaṁ yogī niyata-mānasaḥ  
śhantiṁ nirvāṇa-paramāṁ mat-sansthām adhigachchhati**

युञ्जन्नेवं **yuñjann evaṁ** - thus striving.

सदात्मानं **sadātmānaṁ** - all the time.



नियतमानसः **niyata-mānasaḥ** - keeping thoughts firmly under control. What does he get?

मत्संस्था **mat-sansthām** - means he attains Me. This is called -

निर्वाण-परमां **nirvāṇa-paramām** - supreme state of extinction of all Worldliness.

It is also called परमशान्तिं **paramamshanti** - means supreme peace.

मधिगच्छति **madhigachchhati**- to attain. When a yogi attains to Brahman then he gets eternal peace.

### Summary:

- A spiritual aspirant should aim to attain God-realisation.
- He should practice meditation in order to attain his goal of God-realisation.
- There is a way to practice meditation.
- He should have a proper comfortable seat or *asana*.
- He should keep the back bone, the head and the neck in a straight line etc.
- He should try to control his mind all the time.

Class ends with these beautiful slokas, stories, illustrations and 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**