

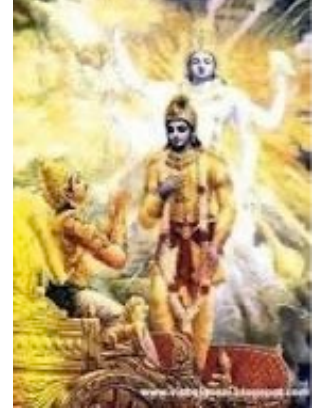
Bhagavad Gita Chapter 6 online Class 13 dated 03/05/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Verses 33 - 40

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 Kamsa and Chanura, and who is the bliss of Devaki.



सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः।
पार्थो वत्सः सुधीर्भोक्ता, 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 ||**

Recollection of the previous Gita Class:

- We are studying the sixth chapter of the Bhagavat Gita.
- In our previous classes, we have discussed some of the characteristics which should be developed by a yogi. Those people who wish to control their minds, should develop these characteristics assiduously.
- Those who want to control their minds (means those who want to develop concentration as well as deep meditation), their mind must not deviate to various thoughts but must become steadily fixed like a lamp in a windless place absolutely steady and not flicker at all.
- These characteristics are found in those yogis who have attained perfection.

Why is it almost impossible to control our mind?

Naturally, a thought arises that we have tried many times to control our mind, but we have found that it is almost impossible to control! We are unable to fix our mind on a higher object (God) even for a short time. Not only on higher objects, but even if we try to fix our minds on an object which we love very much, even then we find that our mind tries to run away from these thoughts after a short time. What can we say about fixing our mind on God?! We have only heard about God. We

have neither experienced Him, nor have we developed an intense love for Him. Therefore, to fix our mind on God is almost impossible.

Arjuna asks Shri Krishna on our behalf, “O, Krishna, it is all very wonderful to talk about control of the mind, but it is almost impossible to actually control the mind in practise.”

This is the question which Arjuna is asking in the next verse.

Bhagavat Gita: Chapter 6, Verse 33

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ 33॥

arjuna uvācha

yo 'yaṁ yogas tvayā proktaḥ sām्यena madhusūdana

etasyāhaṁ na paśhyāmi chañchalatvāt sthitim sthirām

Meaning: Arjuna said, “Yoga, O, Krishna which you have declared to be characterised by evenness, steadfastness. I do not see how it can long endure because of the restlessness of the mind.”

योऽयं योग **yo 'yaṁ yogas** - this yoga

त्वया प्रोक्तः **tvayā proktaḥ** - you have been expounding for the last five and half chapters.

साम्येन **sām्यena** - means a state of absolute stillness or *samdarshana* - seeing everything as a manifestation of God.

एतस्याहं **etasyāhaṁ** - such type of mind.

अहं न पश्यामि **āhaṁ na paśhyāmi** - I do not see, ever a possibility of attaining to such a state.

चञ्चलत्वा **chañchalatvāt** - Why? The mind is totally restless.

स्थितिं स्थिराम् **sthitim sthirām** - that state - means beholding only God or *Ishta-devata* and seeing the same God everywhere in this world seems to be impossible. And yet, You are saying that this is the only way to attain to that state. I do not see it happening.

In simple words, the mind is terribly restless. Is it ever possible to control it?

This is actually everybody's question and we are living proof that this question is very rational and very practical.

Now, Arjuna is further explaining his question:

Bhagavat Gita: Chapter 6, Verse 34

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ 34॥

chañchalaṁ hi manaḥ kṛiṣṇa pramāthi balavad dṛiḍham
tasyāhaṁ nigrahaṁ manye vāyor iva su-duṣhkaram

चञ्चलं हि मनः कृष्ण **chañchalaṁ hi manaḥ kṛiṣṇa**- Krishna, the mind is very very restless and on-top of this,

प्रमाथि **pramāthi** - it leads us to all sorts of dangerous situations. It makes us forget - what is good and leads us into what is evil.

बलवत् **balavad** - it is so strong that instead of me being able to control it, it always controls me.

दृढम् **dṛiḍham** – the mind is convinced that whatever it understands is the only truth. It is absolutely steadfast in its conviction - that this world is real and enjoyment in this world is the only goal. All the *samskaras* are solidified in the form of my present state of mind.

तस्याहं निग्रहं **tasyāhaṁ nigrahaṁ** - therefore, perfect control of that mind,

मन्ये **manye** - I think.

सुदुष्करम् **su-duṣhkaram** - it is very very difficult, almost impossible. How?

वायाः इव **vāyor iva** - a mind is compared to the restless वायु *vayu* (air). How can we control air? How can we catch air? or how can we hold it prisoner? It is never ever possible.

Questions of Arjuna:

Here, Arjuna is asking several questions to Lord Krishna:

1. Is it possible to control the mind?
2. If You (Shri Krishna) definitely know that it can be controlled, (which You do know, otherwise You would not be teaching this to me) then this means that yes it is definitely possible, but at the present moment I find it impossible to control my mind.
3. Therefore, You (Shri Krishna) must tell me a way to control this mind.

These are very common questions and relate to all of us. Our minds are restless. Our actions and reactions constantly prove to us that it is extremely difficult to control the mind.

Therefore, Arjuna is asking these questions to the Lord on our behalf, “O, Lord please tell us how we can control our minds?”

Next Verse:

Bhagavat Gita: Chapter 6, Verse 35

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ 35॥

śhrī bhagavān uvācha

asanśhayam mahā-bāho mano durnigraham chalam

abhyāsena tu kaunteya vairāgyeṇa cha grīhyate

असंशयं महाबाहो मनो दुर्निग्रहं चलम् | **asanśhayam mahā-bāho mano durnigraham chalam** - O, *Mahā-bāho* (a person with a tremendous strength of hands) it is absolutely true without the least bit of doubt (that the mind is very restless).

मनो दुर्निग्रहं चलम् **mano durnigraham chalam** - चलम् *chalam* means, very restless.

दुर्निग्रहं **durnigraham** - almost seemingly impossible to control this mind. But, it is very possible to control even such a mind. How?

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते **abhyāsena tu kaunteya vairāgyeṇa cha grīhyate**

The mind can be controlled through two factors:

1. वैराग्य **Vairagya / dispassion**. If we are passionate then it is impossible to control the mind. Our passions must be controlled.
2. अभ्यास **Aabhyasa** means, to go on practising again and again.

Example from the life of Holy Mother:

Holy Mother was born and practically lived throughout her life in a village. In the village, the villagers possessed cows which gave birth to calves. There was a person in the village who wanted to become strong, so in order to do this as soon as a calf was born, he would lift the calf as a weight every day to strengthen his muscles. The calf continued to grow and so naturally was getting heavier day by day, but this man would not give up. He carried on weightlifting the calf every day. A day came when this calf became a fully grown bull and was very heavy indeed. This man was able to lift this grown bull with his bare hands. This is a beautiful example of doing a regular practice. I do not know how far this could be true because to lift a bull is not an easy task. But, this might be possible as it came from the Holy Mother.

Moral of the story - is to go on practising. Even if a person fails many times, he should not give up. This is called 'अभ्यास *Abhayasa*'.

Story of 'Divine Bird Garuda' and a couple of small birds:

God's grace will make the impossible possible.

I am reminded of a very beautiful story in one of our Puranas. This is a story of Garuda and a couple of small birds. There were a couple of birds and they were living on a tree near the seashore. They made a beautiful nest and female bird laid a few tiny eggs in the nest.

One day, they flew away from the nest to find some food. When they returned then they found that there was no nest and of course no eggs. They both became very sad and started wondering who could have taken their nest and eggs. They came to the conclusion that it was most likely the sea that had taken away the nest and their precious eggs.

They made a decision to rescue their babies from the sea. Every morning, they would go to sea, dip themselves in the sea water, come back onto the shore, flutter their wings and do this again and again till sunset. They were trying to dry up the sea water in order to find their eggs. They both did this every single day for several days.

When the other neighbouring birds saw them doing this, they said, "Are you mad? It is impossible to dry the sea water by your insignificant act of dipping and fluttering. You are both insane to even think about it."

Listening to this, the couple said, "We are determined to continue this to get our babies back. In this process, even if there is a great possibility that we might lose our lives we will continue."

One day, when they were doing their daily ritual of trying to dry out the sea, Garuda happened to pass by and he saw these birds doing this over and over again. [In Hinduism, Garuda is a divine eagle-like sun bird and the king of birds. He is described to be the vehicle mount of the Lord Vishnu and typically they are shown together. Garuda is a powerful creature in the epics, whose wing-flapping can stop the spinning of heaven, Earth and hell.]

Garuda went near them and asked, "What are you doing?"

They told Garuda the whole story about how they lost their eggs and how they were trying to recover their young babies from sea.

Garuda said, "Are you not mad to try this, which is impossible to achieve?"

The birds replied, "It does not matter whether we will be successful or not, but we will continue to make our efforts. It also does not matter if we happen to lose our lives in this process. We will not give up our 'संकल्प' sankalpa' (or determination)."

Listening this, Garuda was so pleased that he flapped his huge wings and it is said that in doing so, the whole sea shrank. As a result, the mother and father bird recovered their eggs and flew off happily and gratefully. Their hard work paid off by the grace of God.

Essence of this story: this is a very beautiful story. What is this *Purana* actually trying to teach us? The message of this story is - if we continue to do our duties without giving up with firm resolve, then God Himself will come. God's grace will make the impossible possible.

Teachings of Shri Ramakrishna:

This is what Shri Ramakrishna is also telling us in another context.

Sadhaka asked, "Sir, I don't get any delight in taking God's name." (We all are slaves to our happiness, if we get joy in repeating God's name then it would be very easy to take it. But the problem comes when we do not derive equivalent pleasure in our spiritual practices that we derive from the experience of worldly objects.)

Shri Ramakrishna said, "Never ever give up. God is watching you all the time and surely God will reward you with His grace."

Lord Krishna is telling us that we need to try again and again - अभ्यास **Abhayasa**.

But, just practising unceasingly as a mere habit will not do. It must be accompanied by something else. What is that? It is called **Vairagya**.

There are many meanings of *Vairagya*.

Difference between a desired object and a desirable object:

We should know through proper reasoning that - there may be something which is desired but it is not necessarily desirable. And there are other things which may be very unpleasant and take a long time to obtain but are the most desirable thing. After proper discrimination when we acquire this tremendous understanding that what is desired by us - must be discarded, and what is desirable must be acquired, we should be able to properly discriminate by sincerely practising our Guru's teaching.

We should have a firm conviction that we will never give up until we reach our goal. This is called अभ्यास **Abhayasa**.

Shri Ramakrishna's teaching:

Shri Ramakrishna has emphasised so many times to his devotees that there is something called Abhayasa and if we go on practising without giving up then God, who is watching us all the time will say, "My child is tired now and he wants to come to Me. I shall take him into My lap."

Shri Ramakrishna used to repeat this quite often that - "If a man takes one step towards God then God takes hundred steps towards him. There is a way to control the mind. Many *sadhakas* have been able to control their minds, many are trying to control and slowly gaining mastery over it and many will do this in future. You will also realise the truth through this practice. I know that you will also continue this practice, temporarily sometimes you may feel distracted. But, both (अभ्यास Abhayasa and Vairagya) must work like two wings of a bird. One wing is discrimination and other is the constant practise of the instructions of a teacher."

This is what, Shri Krishna is telling us;

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते **abhyāsenā tu kaunteya vairāgyeṇa cha grīhyate**

Shri Ramakrishna and figure of भैरवा Bhairava:

I would like to add something very interesting here - when Shri Ramakrishna used to sit for his meditation, he used to point towards the figure of a *Bhairava* (which is a small figure etched in to the wall of the Nat-Mandir.) and he would tell his mind, "O, mind you should sit like Bhairava." He used to observe his own mind. He would divide his mind into two parts - one part of the mind is the observer and the other part is the practising part of the mind.

Shri Ramakrishna's vision of a sannayasi with a trident:

Shri Ramakrishna's life show us some very peculiar visions. One day he said, "I saw a paramhansa / sannayasi who was resembling me, appear in my vision. He had a trident in his hand. He was threatening me ("me" here means, the practicing mind) saying "if you stop thinking about God and start thinking about something else then I will pierce you with this trishula/ trident."

Essence: What is the real point here? Shri Ramakrishna's own mind was keeping a watch on him and instructing him to not wander here and there. Incidentally, we should also keep a watch on our mind; whether our mind is thinking about God or something else. In the beginning, we need to watch our minds unceasingly.

Zen Buddhists know this as, "Be aware of your own awareness and whether you are really doing japa and thinking about God or whether it is just something being done mechanically."

Two parts of our observation:

1. To watch the mind is the first part of the observation.
2. Second, there should be no dichotomy between the inner personality and the outer personality. Outer personality is the personality which experiences the world, acts and reacts with it. Inner personality is the one which wants to attain a certain type of spiritual understanding and grow in that spiritual understanding - make spiritual progress. This inner personality may be thinking of God or may be thinking of truthfulness or may be thinking of love or may be thinking of equality of everybody, but at the same time if these inner ideals are not put into practise in the outer personality, then spiritual progress gets hampered. This is a type of a mental aberration called "**split -personality**".

Let me give an illustration of split personality:

Suppose there is a person who has got wealth but is terribly attached to it. He is a miser and does not want to share with anybody even though he has far more than what is necessary for his very comfortable life but he goes on doing japa and meditation very sincerely. He may think that he is very sincere but there is a split in his personality. His mind is thinking to be spiritual but he wants to cling to his wealth and possessions, his near and dear, his family, his religion, his country at the same time. These two do not go together. This is a type of a mental aberration called 'split-personality'.

Essence; We should keep a part of our mind as an observer on our activities such as when we are doing japam or meditating, studying or talking - we must pay attention all the time.

Coming back to Arjuna's question:

Arjuna said to the Lord, "It is impossible to control the mind."

The Lord replied, "It is true that it is very difficult, but it is not impossible. You should practise two things - अभयस Abhayasa accompanied by Vairagya." In other words dispassion accompanied by constant practice. This constant practice is the most important thing.

"The Practice of the presence of God" by Brother Lawrence.

There is a beautiful spiritual book called "The Practice of the presence of God".

[The Practice of the Presence of God is a book of collected teachings of Brother Lawrence (born Nicolas Herman), a 17th-century Carmelite friar, compiled by Father Joseph de Beaufort. The compilation includes letters, as well as records of his conversations kept by Brother Lawrence's interlocutors. The basic theme of the book is the development of an awareness of the presence of God.]

In this book, Brother Lawrence clearly enunciates this fact and says, "It took me several years to really feel the presence of God all the time. How many times my mind had forgotten about God." He was a great soul. He was telling us humorously, but it is an absolute fact. (These are not his words exactly but I am paraphrasing his ideas.) He further said in this book, "Whenever my mind used to forget God, I used to blame only God and say - O, Lord it is possible to remember You only by Your grace; only when You stand in front of me; it is Your responsibility to see that I do not forget You. If You let me go then You know what can happen, I will just forget about You. Therefore, I took surrender in You and completely place my responsibility on You. Now, You tell me how to not forget You. This is your responsibility"

Shri Ramakrishna used to say, "O, Mother I am completely helpless. You hold my hand and do whatever is necessary. My efforts are completely useless and worthless."

Illustration of a kitten and a baby monkey:

There are two babies – a baby monkey and a kitten. The Baby-monkey tries to hold on to its mother but sometimes it may slip. Whereas, what does a kitten do? It simply cries, "Meow/Maa" and then the mother comes, holds it in her mouth and takes the kitten safely from one place to the other.

This kitten attitude was encouraged by Shri Ramakrishna - be like the kitten, surrender yourself wholeheartedly to God, and God will take care of you. This is the only way the mind can be controlled.

Essence: Dispassion can come only when 'Mahamaya' bestows her grace. This beautiful fact has been so beautifully exemplified in 'Chandi'.

Chandi:

Yaa Devi Sarva-Bhutessu Bhraanti-Ruupenna Samsthitaa |

Namas-Tasyai Namas-Tasyai Namas-Tasyai Namoh Namah

The Mother is manifesting in every creature in the form of delusion. It is 'Devi Maya'. The following verse is from the Bhagavat Gita.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ Gita C7 /V14॥

daivī hyeṣhā guṇa-mayī mama māyā duratyayā

mām eva ye prapadyante māyām etān taranti te

It is impossible to overcome or to resist Maya because it belongs to God. It is this Maya which has created me, which is sustaining me and which dissolves me. It is this Maya which seems to be manifesting in the form of delusion. "Delusion" is to say - this world is real, my body is real, my mind is real, I am nothing but body and mind. Even the scriptures are telling us the truth, but this truth does not seem to sink in! It is only possible when You will grant me that understanding.

Further verses from Chandi:

Yaa Devi Sarva-Bhutessu Buddhi-Ruupenna Samsthitaa |

Namas-Tasyai Namas-Tasyai Namas-Tasyai Namoh Namah

Yaa Devi Sarva-Bhutessu Matra-Ruupenna Samsthitaa |

Namas-Tasyai Namas-Tasyai Namas-Tasyai Namoh Namah

Yaa Devi Sarva-Bhutessu Daya-Ruupenna Samsthitaa |

Namas-Tasyai Namas-Tasyai Namas-Tasyai Namoh Namah

The Divine Mother manifests in every creature in the form of '*buddhi*'. She alone can give us *buddhi*. She will grant us buddhi because She is our Mother. When we call Her 'Mother' then even '*Mahamaya*' (who we also see as Mother) seems to be ashamed – "My child is calling Me 'Mother' so how can I deceive him? He is my child. How could I tempt him?" She has no choice but to take us into Her arms and take us across to the other shore of this samsara.

God has given us some capacity to self-surrender and we have to practise to that extent.

Summary: This is a categorical answer- the mind can be controlled. It can be controlled only through *Vairagaya* accompanied by constant unceasing practice. This is also the teaching of Shri Ramakrishna, that it is not possible to remove delusion except by the grace of God. To get the grace of God we have to practise complete surrender to the Divine Mother. By Her grace all the obstacles will be removed, She will come running towards us, take us into Her protection and set us free. This is the final interpretation. Shri Krishna tells us categorically that it is possible to control the mind.

Next verse 36:

Bhagavat Gita: Chapter 6, Verse 36

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ 36॥

asaṅyatātmanā yogo duṣhprāpa iti me matiḥ

vaśhyātmanā tu yatatā śhakyo 'vāptum upāyataḥ

Meaning: Yoga is undoubtedly very hard to attain by a person who cannot control himself. Yoga can be obtained by a person who has controlled himself and who strives by right means.

असंयतात्मना **asaṅyatātmanā** - by a person whose mind is not 'संयता **sanyata**' means properly controlled. A person with an uncontrolled mind.

योगो दुष्प्राप **yogo duṣhprāpa** - he can never become a yogi. Yoga is impossible for him.

इति मे मतिः **iti me matiḥ** - this is my firm opinion.

वश्यात्मना **vaśhyātmanā** - but those people who are capable of controlling their minds.

यतता **yatatā** - constantly striving.

शक्यः **śhakyah** - it is possible, what? Yoga. How?

वाप्तुमु **avāptum** - yoga can be obtained. (They can realise God or the self.)

पायतः **upāyataḥ** - there is a right way.

That right way is – (i) a firm determination to realise God, (ii) then constant practise and (iii) strong vairagya. This means - gradually decreasing attachment towards worldly objects. Even just 1% attachment to worldly objects is a hindrance in God-realisation. Shri Ramkrishna used to say, “If we want to pass a thread through the eye of a needle then if just one fibre is separated from the rest, then the thread will not pass through the eye.

God-realisation is only possible by the grace of God.

I would like to emphasise this again and again that it is only by the grace of God:

- We acquire the desire for liberation.
- We get the proper instrument (body and mind).
- We get the proper will power.
- Our obstacles are removed and finally God reveals Himself to us.

Life of Shri Ramakrishna and his surrender to the Divine Mother:

The life of Shri Ramakrishna illustrates this fact beautifully. He surrendered himself to the Divine Mother from the very beginning. He used to pray to the Divine Mother, "O, Mother I am a fool. I do not know anything about the scriptures. You teach me whatever is necessary and good for me. You take me by Your hand and lead me to Yourself." As a result of this honest wholehearted prayer of Shri Ramakrishna, Divine Mother brought all the necessary Gurus and every single ounce of help which was required at the Dakshineswar temple for him. The Divine Mother made him perfect in innumerable ways.

Essence: In this age, bhakti-yoga is the most important spiritual path, especially the 'भावो bhava' or the attitude of self-surrender.

Coming back to our verse -

Shri Krishna is telling to Arjuna, "O, Arjuna it is possible to control the mind. It is possible to become a yogi. A yogi can attain self-realisation. This yoga has to be practised for a long time and should be accompanied by विवेक *viveka*, विवेक *viveka* will mature as वैराग्य *vairagya*, have a complete faith in Me and one day you will realise Me / God."

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 have to have one more birth. In your next life, you will get His vision." Immediately, this yogi dropped down 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!

Expectation should be completely destroyed from our minds, not only material expectations but spiritual expectations also. That is called faith in God. One should have tremendous hope that God will reveal Himself to us. It does not matter after how many births. We will obtain God's grace and once we obtain God's grace we will forget time and space and we will be united forever with God.

This is what we have discussed so far.

Next Verse and further doubts of Arjuna:

Now, Arjuna has further doubts and questions:

1. "I understand now that the mind can be controlled and I will try to control the mind.
2. Suppose I try this yoga for my entire life but two things could happen: A) Suddenly death may come before I can reach the goal. B) I may fall from the path of yoga after practising this for a long time. Sadly, I may practise this yoga for my entire life but won't reach my goal.
3. O, Lord please tell me, what will be the faith of such a person. Will all the efforts which he made in this life go to waste?? Does he need to start from the very beginning in his next life? Does he need to go through all this again hoping against hope that he will reach the goal?"

This is the essence of Arjuna's doubts. Most of us have these doubts and questions as well - "I do not have any hope, I have taken God's name for a long time and I am still taking His name, but I am a bit discouraged and not sure if it is really possible to truly realise God."

Bhagwan Shri Krishna who is the 'world teacher and teachers of all teachers' is reassuring all of us and we have to trust His divine words. We cannot challenge Him, no reason can prove to us or affirm His words or contradict His words.

Three verses 37, 38, 39 with beautiful connected meanings.

Bhagavat Gita: Chapter 6, Verse 37, 38, 39.

अर्जुन उवाच ।
अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ 37॥

arjuna uvācha
ayatiḥ śhraddhayopeto yogāch chalita-mānasah
aprāpya yoga-sansiddhiṁ kān gatiṁ kṛiṣhṇa gachchhati

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ 38॥

kachchin nobhaya-vibhraṣṭaśh chhinnābhram iva naśhyati
apratishṭho mahā-bāho vimūḍho brahmaṇaḥ pathi

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ 39॥

etan me sanśhayaṁ kṛiṣhṇa chhettum arhasyaśheṣhataḥ
tvad-anyaḥ sanśhayaśyāśya chhettā na hyupapadyate

Verse 39:

First of all, let's take the last verse – “I (Arjuna) have some doubts and I do not see anybody else in this world who can remove my doubts except You.” Arjuna has this tremendous confidence in Shri Krishna that Krishna knows the answers to all his questions. Because, he knows now that Krishna is भगवान् Bhagwan / परमात्मा Parmatma Himself. Who can know better than परमात्मा Parmatma?

एतत् मे संशयं **etan me sanśhayaṁ** - this doubt of mine.

कृष्ण **kṛiṣhṇa** - O' Krishna.

अशेषतः छेत्तुम् अर्हसि **aśheṣhataḥ chhettum arhasy-** there is nobody else who can completely remove these doubts of mine.

त्वदन्यः **tvad-anyaḥ** - except you.

संशयस्य छेत्ता **sanśhayaśyāśya chhettā** - another person who could remove this doubt of mine completely and forever.

न उपपद्यते **na hyupapadyate-** there is nobody else. I know, You are the only person who can remove this doubt of mine regarding the future of a sadhaka, who has been practising sincerely and endowed with *shraddha* but has not reached the goal, because either he has fallen away from yoga due to some old *samsakaras* (like Vishwamitra) or death interferes. Arjuna gives an analogy in the next verse.

Verse 38:

**kachchin nobhaya-vibhraṣṭaśh chhinnābhram iva naśhyati
apraṭiṣṭho mahā-bāho vimūḍho brahmaṇaḥ pathi**

कच्चिन्नो उभय विभ्रष्टः **kachchino ubhaya-vibhraṣṭaśh** - neither is he a spiritual person nor is he a worldly person. He has given up all worldly enjoyments and he has not reached the peak of spiritual evolution. He is like a person 'ना घर का ना घाट का *naa ghar kaa naa ghat kaa*' neither here nor there.

सः छिन्न-अभ्रम-इव नश्यति **śh chhinn ābhram iva naśhyati** - like a small cloud which has been dissipated by a strong wind and it neither can give shade nor rain. Is this sadhaka going to be destroyed like this cloud?

ब्रह्मणः पथि विमूढः **brahmaṇaḥ pathi vimūḍho** - he has not attained yet and he is still deluded in the path of Brahman / on the way to God.

अप्रतिष्ठः **apraṭiṣṭho** - he has not established himself in the path of God permanently. Even though, he did sadhana / spiritual practice for a long time. Is he going to lose this world and the other world? Is he going to be a loser on all sides?

Verse 37:

श्रद्धा उपेताः **śhraddhayopeto** - what type of person is he? श्रद्धा उपेताः he is endowed with shraddha.

योगात् चलितमानसः **yogāch chalita-mānasaḥ** - his mind has become deviated from the path of yoga. This means, he has stopped thinking about God and started thinking about worldly objects.

अयतिः **ayatiḥ** - he has not been able to become a yogi.

अप्राप्य योग संसिद्धिं **aprāpya yoga-sansiddhiṁ** - such a person - unable to attain the perfection of yoga.

कां गतिं कृष्ण गच्छति **kāṇ gatiṁ kṛiṣhṇa gachchhat** - what is going to be his fate? Is he going to lose the results of all his spiritual practices? Is he going to start again from the beginning? What is going to happen to him in his next birth?

By this time, Arjuna is totally convinced that other worlds exist. A person who has born is sure to die. A person who has died is going to be reborn again. But, what type of life will he be inheriting in the next life?

Answers to all these very interesting and relevant questions can only be given by a person who has attained God and has become God Himself. Shri Krishna is not only a **yoga sinsiddha** योग संसिद्धा (a perfect person in yoga) but He is God Himself. Shri Krishna has this supreme knowledge and He alone can remove these doubts of Arjuna and all other sincere aspirants.

Summary of verse 37, 38 and 39:

Arjuna is a very sincere spiritual aspirant and is endowed with *shraddha*. *Shraddha* means, he has complete faith in the words of his guru as well as in the words of scriptures.

Arjuna has some doubts:

- What is going to be my future in the next birth?
- Will I become a worldly person again?
- Will I remember in my next birth that I was a devotee of God or that I had studied so many scriptures or I attended so many classes or that I obtained so much knowledge?
- Death came and snatched me away. Do I have to restart from the very beginning?
- What is going to happen to me?

Now, Bhagwan Shri Krishna is giving a beautiful and an absolute answer which will remove all these doubts forever. Arjuna has tremendous shraddha. He believes that the divine words of Shri Krishna are the eternal truths.

श्रीभगवानुवाच ।
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ 40॥

śhrī bhagavān uvācha
pārtha naiveha nāmutra vināśhas tasya vidyate
na hi kalyāṇa-kṛit kaśhchid durgatim tāta gachchhati

Meaning: The Lord replied, “O, *Partha* there is no destruction for him neither in this world nor the next. My son, no evil befalls on a man who tries to do good and who does good.

In other words, the Lord is telling us that nobody is going to lose anything. We can extend this answer and could apply this to the other aspects of life as well.

Illustrations:

1) Example of a Musician: Suppose there is a person who is very keen to be a great musician. He gets his music lessons from a great teacher and works very hard to achieve his goal. Sadly, many things could happen in his life, such as he might lose his voice, or some disease might come to him or an accident might happen or he may die. What will happen to him?

Here is a most wonderful truth which the Lord is telling us, “Whatever such a person has acquired in his life will remain permanently with him. He is not going to lose anything neither in this world nor in the next world.”

2) Example of book reading: Suppose, we are reading a book and read a few pages before going to bed. After some time, we decide to go to sleep and put a page-mark in the book. When we get up in the morning and start reading the book again, we will start to read the book from the page where we placed the bookmark last night. Exactly like this, when a person dies then it is like putting a bookmark. In

the next birth, this bookmark will reveal to him the place from where to restart the journey again.

Essence: There is nothing called 'losing', whatever a person gains in his life becomes his forever. This is true, not only for the spiritual knowledge but also for worldly knowledge. For example, a person who was a scientist or a musician in his previous life, if he wishes he can be a greater scientist or musician in his present life.

What will be the fate of an evil person and a good person?

Suppose a person is an evil person, then he will carry his samskaras into his next birth and as soon as his body and mind are ready to express themselves, he will express his evil samskaras with greater intensity. He will become an evil person and gradually he will become increasingly more and more evil. But, a time will come when this person will realise his mistakes and then slowly an evolution for his betterment will start.

A person who was practising goodness in his previous life, will become a better person in his present life and then the best person in his next life. He will go on progressing in goodness.

Summary:

Shri Krishna is replying to Arjuna's questions, "Nobody is going to lose anything, much less a yogi." A yogi's spiritual progress will be kept intact. His 'सुक्ष्म शरीर *suksham sasira* or subtle body' will get a new instrument in the form of a physical body. When the right moment will come, then he will start exactly from the point where he left off in his previous life."

That is why, we see so many variations in this world, some people are very advanced, some are not so advanced. But, everyone will progress towards God and at the end everybody will reach God without any exception. There is nothing called destruction.

न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति - a good person will never go to evil or to destruction. God Himself will always lift a sincere good person.

This is such great reassurance from the Lord Himself. We often question that if we are such good people, why are we suffering? Does God have no eyes to see? This verse gives a beautiful answer to such a question, which we will discuss in our future classes.

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