

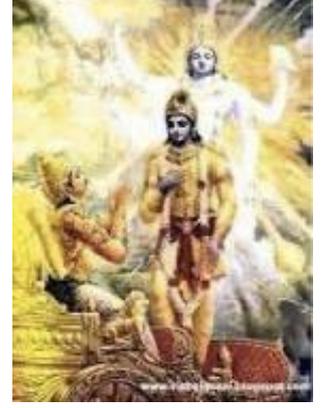
Bhagavad Gita Chapter 6 online Class No. 7 dated 08/03/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 6, Verses 15 - 21 and 25, 34.

ॐ वसुदेवसुतं 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।
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 studying the sixth chapter of the Bhagavat Gita which is called by two names as '**Dhayana-Yoga**' or as '**Atma-Sayam-Yoga**'. Mind-control is the very goal of life. When our mind is under control then everything can be achieved. If we cannot control our mind then we will experience life as a hell. However, if we can control the mind then we will experience God.

Before we go any further, let us recollect the definition of Yoga as given by Rishi Patanjali.

Yogah Chitta Vryti Nirodah योगः चित्तवृत्ति विरोधः - Yoga is complete cessation of all mentation of all thoughts.

Difference between deep sleep and Samadhi:

There is only one obstruction between us and God, that is our mind. As we normally experience every day, when we are in a deep sleep, the mind is not there. We have no problems - there are no friends, there are no enemies, there is neither happiness or unhappiness. This is the highest type of bliss which we experience in

deep sleep. What is the problem with the deep-sleep experience? We have no problems as such, but we do not know who we are during deep sleep. That awareness, experiencing God or Self with full awareness is absent. Whereas, Samadhi is experiencing God or Self with full awareness. I call deep sleep a 'poor-man's samadhi'. We cannot survive without deep sleep because the stresses and strains of normal life is too much; the mind needs complete rest in order to recuperate.

Recollection:

We have discussed what the requirements to practice meditation or mind-control are.

- What type of asana or seat do we need?
- What type of environment should there be?
- Person should keep his head, neck and back bone in a straight line.
- He should neither look towards anything outside nor should he close his eyes and go to sleep.
- (Please refer to class no. 4, 5 and 6.)

It is not easy to control this mind. At the end of this chapter - Arjuna says:

Bhagavat Gita: Chapter 6, Verse 34

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ 34॥

chañchalam hi manaḥ kṛiṣṇa pramāthi balavad dṛiḍham

tasyāham nigrahaṁ manye vāyor iva su-duṣhkaram

Questions of Arjuna: (This verse will be discussed in detail in our future classes.)

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 the mind 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.

We all learn about doing meditation. We create a nice asana or a seat, we go and sit on it and start doing meditation. Can we achieve concentration of mind just by doing this? No! Certain internal qualifications are necessary to achieve mind-control. What are these things? We are going to discuss.

In our last class, we were discussing verse no. 15.

Bhagavat Gita: Chapter 6, Verse 15

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ 15॥

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

Meaning: Thus, constantly applying his mind to me, the yogī of disciplined mind attains everlasting peace, consisting of supreme bliss which is, he abides in Me.

Here, living in 'Me' or living in God or living in constant bliss are synonym terms. The yogī of disciplined and controlled mind means his mind thinks of only one thought uninterruptedly and unceasingly. What is that thought? "I am divine." If we meditate on one thought "I am divine", then what happens? After repeating it several times - a belief comes. We can all repeat God's name and do japam; repetition is alright, but this must also be accompanied by remembrance.

Cognitive Behavioural Therapy

Nowadays, psychologists are taking advantage of this process called Cognitive Behavioural Therapy. What is it?

Suppose we decide that today, I will try not to find faults in other people. What happens? After some time, we forget that we have made this decision and begin to carry on as before (finding fault in others on a day to day basis). So, we need to remind ourselves and gradually, our old impressions and habits will go away. This is expressed so beautifully in the 25th Verse of this chapter. (This verse will be discussed in detail in our future class.)

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ C6, V25॥

śhanaiḥ śhanair uparamed buddhyā dhṛiti-gṛihītayā

ātma-sansthām manaḥ kṛitvā na kiñchid api chintayet ॥25॥

Slowly, slowly we will progress, but to expect that we will progress very fast is the first belief we need to get rid of.

A spiritual aspirant should have tremendous perseverance.

This is the greatest quality and is indicated by the parable of Shri Ramakrishna called 'Two Yogis'. (Please refer to the transcript of the chapter 6 class no. 5 date 23/02/2020, page no. 2) For the second yogi, spiritual practice was a great joy. He was happy to continue his practice with happiness, even if it was going to take billions of births for him to get God's vision. He had tremendous perseverance. That is why he got the vision of God then and there.

I am reminded of a funny story.

Some people are mentally deaf:

Two ladies were living in two adjacent apartments. Let's name them Ms A and Ms B. Ms A was a devotee of Radha. She used to repeat "Radha Radha" very loudly for hours. The neighbour next door, Ms B was regularly disturbed with these loud repetitions of "Radha Radha" every day. She said to her, "Please do not be so loud. It is very disturbing."

Ms A replied, "This is a free country. You cannot take away my freedom. I will do my japam as I like!" Ms B requested her to quieten down a few times, but she would not listen.

So, to teach her a lesson, one day Ms B went to her door and started shouting, "Radha, Radha, Radha." Ms A came out and said, "What are you doing? Why are you shouting?" Ms B said, "I repeated "Radha, Radha, Radha" only three times and you got so disturbed. Just think about how disturbing your constant loud repetitions all day long are to me!"

Moral: Some people are mentally deaf. We all are deaf. Shri Ramakrishna is shouting, "Repeat God's name." We are saying, "Not now, when I will get old and incapable of doing anything else, then will repeat God's name!" We should pray to God to grant us those qualities which we lack - such as ask for 'mind-control'. I will give an example from the Life of Shri Ramakrishna.

Shri Ramakrishna and Statue of Bhairava:

When Shri Ramakrishna was practicing sadhana at the Dakshineswar temple, he wanted to sit absolutely still and steady without any movement. What did he do? At the Dakshineswar Temple, there is a small temple and also another temple called 'Nat-Mandir', there is a small platform in between these two. If we come out of this small temple and look up at the Nat-Mandir (called dance hall) there is a small stone etched figure of '*Bhairava*' when Shri Ramakrishna wanted to meditate, he used to say to his mind, "O, mind, be absolutely still just like that stone statue of *Bhairava*."

[*Bhairava* (Maha Kala *Bhairava*) is a Shaivite deity worshiped by Hindus. In Shaivism, he is a fierce manifestation of Shiva associated with annihilation. *Bhairava* originates from the word bhīru, which means fearsome. *Bhairava* means "terribly fearsome form". It is also known as one who destroys fear or one who is beyond fear. One interpretation is that he protects his devotees from dreadful enemies, greed, lust and anger. *Bhairava* protects his devotees from these enemies. These enemies are dangerous as they never allow humans to seek God within. There is also another interpretation: *Bha* means creation, *ra* means sustenance and *va* means destruction. Therefore, Bhairava is the one who creates, sustains and dissolves the three stages of life. Therefore, he becomes the ultimate or the supreme.]

Example – What should a student pray for?

A student who would like to be the best in his studies, so what should he or she pray for? What is that quality which he or she is lacking? The goal of a student should be to become a best student as far as possible - not as a competition with

others but to bring out his or her own potential. So, when a student is praying to God, he or she should ask for that quality which will take her or him towards his or her goal. She or he does not need to pray for *Atma-Jyana* or *Samadhi*. A student should pray for mind concentration and mind control. We should pray for that quality which takes us a step further towards our goal.

Coming back to our Slokas:

What are the conditions required for good meditation?

Here, the Lord is telling us about the conditions required for good meditation.

Bhagavat Gita: Chapter 6, Verse 16

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः ।
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ 16॥

**nātyaśhnatastu yogo 'sti na chaikāntam anaśhnataḥ
na chāti-svapna-śhīlasya jāgrato naiva chārjuna**

Four conditions are described here:

1) अति-अश्रतः **ātyaśhnataḥ** - those who eat too much, do not achieve yoga.

What happens to his stomach if a person eats too much? It stretches and increases in size. When the stomach is over-filled then it presses upon the lungs. When the lungs are pressed then breathing becomes very difficult. When breathing becomes difficult then a person becomes breathless, sufficient oxygen is not taken in and a person feels tired. So, over-eating is forbidden.

2) न च एकान्तम् अनश्रतः **na ch aikāntam anaśhnataḥ** - those who completely give up food, do not achieve yoga.

If we do not eat a required amount of food, then the body will become weak. Our body and mind have a deep relationship; the body affects the mind and the mind affects the body. In the modern science it is called 'psychosomatic'. Here, 'psycho' stands for mind and 'somatic' stands for body.

3) न चाति स्वप्नशीलस्य **na chāti-svapna-śhīlasya** - those who sleep too much, they do not achieve yoga.

4) जाग्रतो नैव **jāgrato naiva** - those who remain awake all the time, they do not achieve yoga.

Four characteristics which we must develop if we want to be successful in meditation (or in other words want to be successful in concentrating of our mind):

1. Do not eat too much.

2. Do not eat too little.
3. Do not sleep too much.
4. Do not sleep too little.

Life of Lord Buddha and Sujata

If we recall the life of Lord Buddha, there was a time when he was trying to attain nirvana or *bodhi* or illumination. He accepted discipleship under various teachers. All of them were affective for him in various ways.

There was one teacher who advised him to fast as much as he could in order to overcome all temptations. Lord Buddha always excelled in every discipline in the field of spiritual practices. Lord Buddha stopped eating even dry leaves and was sustaining his body on water only. As a result, his body became extremely weak.

One day he went to take a bath in a river and though he entered the river with ease, he found that he could not come out due to his extreme weakness from lack of eating. Somehow, he crawled on his belly and reached the bank of river. He was lying there completely exhausted under a tree. Suddenly, an understanding dawned on him that fasting too much was not good.

A young village girl called Sujata saw him, she came to him and offered him a glass of milk. He drank the milk, gained some energy and returned back to his ashrama. After this experience, Lord Buddha formulated a very important golden principal - **neither too much nor too less - a mean (middle) path is the best**. Lord Buddha is also teaching the same principal as Lord Krishna. So, those who are eating too much or those who are eating too little, both are going in opposite directions.

Next verse:

Bhagavat Gita: Chapter 6, Verse 17

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ 17॥

**yuktāhāra-vihārasya yukta-cheṣṭāsya karmasu
yukta-svapnāvabodhasya yogo bhavati duḥkha-hā**

Meaning: Yoga which rids one of all sufferings is accomplished only by such a person who is regulated in his diet, regulated in his recreation, regulated in his performance of action and regulated in his sleep and wakefulness.

Again, there are four characteristics just like in Verse no.16

युक्ता **yukta** - means harmoniously balanced or moderate.

युक्त-आहार **yukt-āhāra** means regulated healthy food, taken at the right time, in the right quantity, after offering to God (called prasada). (For example, a child can

digest only a little amount of food; a young sportsman can digest a large quantity of food; an office worker can digest only a certain amount of food; an old man can digest relatively less food.)

I am reminded of a funny joke:

Some people love to watch cricket matches. There was a gentleman who loved to watch cricket. He went to his office and said to his boss, "Sir, my paternal grandmother has passed away and I need to go and attend her funeral." His manager said, "I am sorry to hear this, I grant you leave for today."

The next day, his manager called him to his office and asked, "How many grandmothers do you have? Because, as soon as you left yesterday, your paternal grandmother came to the office and was asking for you!"

Coming back to our verse:

युक्तविहारस्य yukta-vihara - means regulated recreation. When a person has too much time and is unable to spend it properly in the right direction then he just wastes and kills his time by engaging in various types of recreational activities such as watching TV etc.

युक्तचेष्टस्य कर्मसु yukta-cheṣṭasya karmasu: means regulated in his performance of action. We must undertake only those types of activities which are suitable for us. This is called aptitude. We must ask ourselves - am I inclined to be a doctor? Or am I inclined to do some research work? Or am I inclined to be a salesman? Each one of us must find out what our nature is.? So, the first point is, we should follow our nature. Second important point is - do not take too much work and do not be a work alcoholic.

Arjuna was not ready to be a sannayasi. He married three ladies during his exile!!

Arjuna said to Shri Krishna, "I want to become a sannayasi". Was he ready to be a sannayasi? Not at all. As we know, when he went to live a life of a temporary sannayasi for one year, he ended up marrying three ladies on his travels! The first was a Naga princess named Ulupi, with whom he had a son called Iravan. His second marriage was with a princess of Manipura, called Chitrangada, who bore a son named Babhravahana. The third was with Subhadra, the sister of Krishna. This last event, took place in Dwarika and a great hero Abhimanyu was born.

A curious marriage tradition in South India:

In south India there is a very curious tradition. Just before marriage, the bridegroom comes to the bride's house and the marriage ceremony is performed in the bride's house. Then, the bridegroom says, "I want to become a monk. I want to go to Kashi (Banaras)." He starts moving towards the South. He is in South and funnily he starts travelling towards south. (Kashi is in the north.) Then the father-in-law comes forward and says, "Son, please do not take sannayasa. I have got a lovely daughter and I would like to give my precious daughter to you." This is called "*Kanaya-Daan*" (Bride's father offers to gift his daughter to the son-in-law.) Then, the bridegroom comes back and gets married to the bride.

This is all just a drama; does he really want to take sannayasa? No!

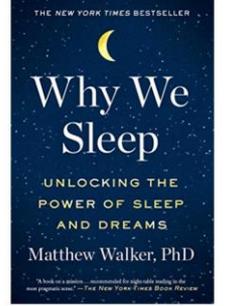
Interesting relationship between Bhagwan Buddha and the word 'vihar'

Vihara विहार means, to roam around in a nice garden. When Bhagwan Buddha was alive, there was an area which he used to visit very frequently. Later on, many rich people donated money to that place to turn it into a beautiful garden. This place was named 'vihar' विहार' (which means a beautiful garden for relaxation and a nice area to walk around.) The modern name of 'Bihar State in India' is derived from the word vihar.

युक्तस्वप्नावबोधस्य **yukta-svapnāvabodhasya**: means harmonised balanced sleep and wakefulness. **Avabodha** means waking up. As we have discussed, too much sleep or too much daydreaming or too much wakefulness is harmful. **Yukta** means harmoniously balanced. When sleep and wakefulness are balanced then the practice of yoga leads to the destruction of all types of unhappiness.

Nowadays, people are not sleeping enough. They normally go to bed after midnight. Why? They come home late from the office, eat late at 9 or 10pm and go on watching TV programs etc. till midnight and then eventually go to bed. People then have to get up quite early in the morning to go to work. As a result of this life style, they do not get enough sleep. This is creating lots of physical and mental diseases.

There is a book called 'Why We Sleep' by Matthew Walker. This book describes the power and advantages of good sleep. We must get enough amount of sleep and neither over-sleep nor under-sleep.



योगो भवति दुःखहा **yogo bhavati duḥkha-hā** - when there is a balanced harmony in food, activity, relaxation, and sleep then if such a person practises yoga, what happens? Such a yoga inevitably leads to the destruction of dukha / unhappiness.

Next Verse:

The Lord is giving us a beautiful definition of yoga.

Bhagavat Gita: Chapter 6, Verse 18

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ 18॥

yadā viniyataṁ chittam ātmanyevāvatishṭhate

niḥsprihaḥ sarva-kāmebhyo yukta ityuchyate tadā

Meaning: When the mind which is thoroughly disciplined gets riveted on God alone then the person who is free from yearning for all worldly enjoyments is said to be established in yoga.

What is meant by the word 'Yukta'?

This word *Yukta* युक्त has been used at least three times in verse no.17 and one time in verse no.18. What does it mean? *Yukta* means one who is endowed with something or one who is in company of someone. Real *Yukta* means - a person who is in company, in remembrance and in relationship with God- when a person is established in God.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते **iyadā viniyatam chittam ātmanyevāvatishṭhate**

When this mind is deliberately employed in thinking of God alone, then the mind becomes completely free from all worldly desires, free from non-spiritual desires.

(It is interesting to note that our mind is usually not restless when we are engaged in worldly pursuits like watching TV or watching test matches or reading our favourite novel etc. The mind becomes restless when we try to engage our mind in higher thoughts because of our past habits and samskaras.)

निःस्पृहः सर्वकामेभ्यो **niḥsprihaḥ sarva-kāmebhyo** - when mind is completely disinterested in every other type of enjoyment.

युक्त इत्युच्यते तदा **yukta ityuchyate tadā** - then that state of mind is called **yukta** (situated in perfect Yoga).

Now, I would like to quote a few examples.

Shri Ramakrishna and a Sannyasi / an Ascetic with a Trident:

Shri Ramakrishna's mind must have been also a bit restless during meditation, but not like our mind. At the time of his meditation, he used to have a peculiar vision.

One day he saw that a sannyasi / an ascetic appeared suddenly in front of him. The sannyasi looked exactly like him, a *paramahansa*. He had a trident / *trishula* in his hand. This sannyasi said to Shri Ramakrishna, "If your mind will deviate even a little bit from the lotus feet of the Divine Mother, I will pierce you with this trident."

Who was that sannyasi? It was his own mind. Shri Ramakrishna used to instruct his mind before sitting for meditation, "O, mind keep a watch on the other part of my mind. If my mind forgets to remember the Divine Mother then threaten me, pierce me with a trident." That is why he used to see this figure of a *paramahansa sannyasi* - his own mind was constantly watching him.

[*Paramahansa* (परमहंस), also spelled as *paramhansa*, is a Sanskrit religion-theological title of honour applied to Hindu spiritual teachers who have become enlightened. The title literally means "supreme swan," and symbolises spiritual discrimination.]

Zen-Buddhist's Meditation Discipline:

All young monks get up early in the morning at about 3am for meditation. They come and sit in a meditation hall. A Zen Master will watch them with a bamboo stick in his hand. If he will find any monk deviating from the meditation postures etc. then he would not hesitate to hit them with this special bamboo stick!

Swami Vivekananda and his visions before his sleep:

It is very interesting; Swami Vivekananda had an extraordinary photographic memory. When he was a student, he was not very serious about his studies and hardly would do any studies all year around, but he used to master his textbooks in just two or three days before the examination. These textbooks were not very important for him because he always knew that he was going to be a monk. How do we know this?

Swami Vivekananda used to get three very peculiar visions before going to sleep:

1) He used to see a beautiful light before him, that light would grow bigger and bigger and eventually would cover him completely. He would fall asleep seeing that light.

2) He used to have two peculiar visions. He would see - he is an emperor of this earth and can obtain anything which he would wish for; he had tremendous self-confidence. But then the very next moment, he would have another vision. He would see - he is a shaven headed monk / sannayasi with no possessions, totally dependent upon God, wandering the face of this earth. Ultimately, the first vision of being an emperor would merge into the second vision of being a wandering monk and after this he would go to sleep. What is the explanation? A modern psychologist would say, "His unconscious was filled with the idea of a sannayasi." He was a rishi / a sage. Swami Vivekananda was a born sannayasi / monk.

Life of Bhagwan Buddha:

In case of Bhagwan Buddha, when he was born, a hermit called Āsīta, who lived in the mountains not far away, noticed a radiance about the palace. He came down, he was shown the child. He predicted: "This prince, if he remains in the palace, when grown up will become a great King and subjugate the whole world. But, if he forsakes the palace life to embrace a religious life, he will become a Buddha, the Saviour of the world." His father called astrologers and they predicted the same, "Either he will be the greatest emperor on this earth or a greatest emperor of sannayasin's on this earth."

His father King Shuddhodhana was increasingly worried as he recalled the hermit's prophecy and wanted to prevent his son from becoming a sannayasin. But, as we all know, he was unable to do this. Because Lord Buddha was an Avatara / God's incarnation and was born to help humanity. It was impossible for Buddha to become an earthly emperor.

As an earthly emperor he would have excelled. Why? He excelled in every field of education - archery, horse riding, any type of sports, intelligence and everything else. Not only this, he was the most handsome prince of his time.

His father King Shuddhodhana decided to get him married. There was a beautiful princess called Princess Yashodhara. Every single prince wished to marry her, and a competition was arranged for Buddha and other princes to try and win Yashodhara's hand in marriage. Buddha excelled in every single field and won the competition and got married to Yashodhara. (Buddha was not only great in

spirituality, but great in all fields of life.) After a few years, a child was born and they named him Rahula. Interestingly, Rahula means bondage. This seemed to bring things to a climax for Buddha; in the darkness of the same night, he left the palace.

Later on, after enlightenment, he decided to visit his capital Kapilavastu. Ever since he left the palace, his wife Yashodhara lived a life of a sannayasin. His son Rahula was also growing up in the palace.

One day Buddha came with his five hundred disciples (called Bhikshu). Rahula was a small boy at that time and was naturally curious as to what was going on when he heard a procession outside. He peeped out to see what was happening. He saw five hundred monks and he came to know that his father was one of them. He ran to his Mother Yashodhara and asked, "Mother, who is my father among that crowd?" She never came out to see the procession, said, "He, who is like a lion among men is your father. You cannot compare him with anybody else."

Rahula went out to meet his father. As soon as he saw Buddha, immediately he recognised him and knew which of the five hundred monks he should embrace as his father. Buddha stood out among all the others. Rahula ran and fell at the feet of Buddha, "Father, I am your son Rahula. Please give me my inheritance." Buddha embraced him and said, "What can I give you?" Rahula said, "Father, please give me your treasure." Buddha said, "Alright my son, go and shave your head and come back to me. This is the greatest treasure which I can give you." What is that treasure? *Atma-Jyanam*.

Swami Vivekananda and his charismatic personality:

Coming back to Swami Vivekananda:

There was a man in America who once attended Swami Vivekananda's lecture and saw him briefly for the first time. Later on, he read a lot more about Swami Vivekananda. He was wondering why people were writing so much about Swamiji - was he really that distinguishable from anybody else? In fact, many Americans were taller and stouter than Swamiji. He didn't understand the fuss.

During the second visit of Swami Vivekananda, a program was arranged by his followers. After Swami Atulananda's talk, Swamiji was scheduled to deliver his lecture. Swamiji ascended the stage and this man was also present there. As soon as Swamiji ascended the stage, he said, "OMG!" As though, Swamiji's head was touching the sky. Swamiji's personality changed automatically. There was no comparison, everybody else appeared like an earthworm in comparison to Swami Vivekananda.

Swami Vivekananda had a great personality, which could change in a second. That is why, American reporters were never sure - what was his height? Sometimes, he appeared tall and thin, sometimes he appeared short and fat.

Coming back to our verse:

What we are trying to understand- when there is a perfect balance between the body and the mind, then the mind becomes absolutely calm, serene and fixated

in Atman. He has absolutely no unconscious desire for the worldly enjoyments. Such a state of mind is called 'Yukta'. This should be the goal of our life.

Analogy of flicker-less candle flame:

When a mind is completely devoid of desires for any worldly object and it is totally fixed on only one desire which is God, then what is the state of that mind? Can an analogy be given?

Yes, the Lord gives a beautiful analogy. Imagine a place where there is absolutely no wind and a lit candle or an oil lamp is kept in this place. Now, there will be no flickering of the flame of that candle / oil lamp. The flame of the candle / oil lamp will be completely still. This flicker-less candle / oil lamp flame is compared to the mind which is devoid of all desires except only one desire of God and is absolutely fixed on God. This analogy is described in the next verse.

Bhagavat Gita: Chapter 6, Verse 19

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ 19॥

yathā dīpo nivāta-stho neṅgate sopamā smṛitā

yogino yata-chittasya yuñjato yogam ātmanah

Meaning: As a candle light (oil lamp flame) does not flicker in a windless place, such is stated to be the picture of a disciplined mind of a yogi practising meditation on God.

Let us analyse this beautiful verse. यथा **yathā** - just like; दीपो **dīpo** - a small oil lamp; निवातस्थाः **nivāta-sthah** - **vata** means wind; **nivata** means where there is no wind; what happens? नेङ्गते **neṅgate** - it does not flicker and it does not move; सा उपमा स्मृता **sa upamā smṛitā** - this is the best analogy of illustrating a mind of a true yogi.

योगिनाः **yogino** - a spiritual aspirant; **yata-chittasya** यतचित्तस्य - he is constantly practising yoga; युञ्जतः **yuñjato** he is constantly fulfilling all the conditions which are necessary to progress in spiritual life; such a yogi's mind is compared with the flame of an oil lamp placed in a windless place.

- Windless means no worldly desire.
- Not moving means it is completely fixated in Atman. There is a technical term for this called 'Brahma-Akara-Vryti ब्रह्माकार वृत्ति'. Mind has only one thought, it could be a thought of Brahman or Shiva or Vishnu or any other deity.

आमात्मनः योगम् **ātmanah yogam** he is trying to become united with God. He has reached such a state where desires cannot make his mind restless because he has no desire.

Next Verse:

Bhagavat Gita: Chapter 6, Verse 20

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ 20॥

yatroparamate chittaṁ niruddhaṁ yoga-sevayā

yatra chaivātmanātmānaṁ paśhyann ātmani tuṣhyati

Meaning: The state in which, curved through the practice of yoga, a mind becomes still and in which realising God through subtle reasons; purified by meditation on God, the soul rejoices only in God.

Let's analyse Verse 20:

यत्रा चित्तं उपरमते **yatra chittaṁ paramate** Here, *chitta* means mind. **निरुद्धं niruddhaṁ** means completely controlled. **योगसेवया yoga-sevayā** - by the constant practise of yoga, what does it do? **उपरमते Uparamate** - it has developed that ability to withdraw itself from any object and fix itself upon any object which the master of the mind commands to be with. -

Patanjali-Yoga-Sutra - प्रत्याहारा Pratayahara and Dharana

According to Patanjali yoga sutras, **pratayahara** means to withdraw the mind from any object at our will. धारणा **Dharna** means to keep the mind on any object for any length of time according to our will. This complete control is called yoga.

Yogah Chitta Vryti Nirodah योगः चित्तवृत्ति विरोधः - Yoga is complete cessation of all mentations of all thoughts.

What is concentration?

Concentration means 'mastery of the mind', not merely concentrating on a subject. Because, anyone can concentrate on a subject if he is interested in that subject, such as watching a favourite program on TV or reading a novel etc. (A thief may have more concentration than a yogī when he is ready to steal something.)

योगसेवया yoga-sevayā - a long practise of yoga. The yogī obtains the power of withdrawing his mind at will and also applying his mind on a subject which he likes at will.

yatra chaivātman ātmānaṁ paśhyann यत्र चैवात्मनात्मानं पश्यन्- his mind thinks of Atman only.

आत्मनि एव तुष्यति ātmani tuṣhyati - gets the greatest delight in Atman. This is the state of a yogī which we all should aim to achieve.

Bhagavat Gita: Chapter 6, Verse 21

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ 21॥

**sukham ātyantikam yat tad buddhi-grāhyam atīndriyam
vetti yatra na chaivāyam sthitaśh chalati tattvataḥ**

Meaning: Nay, in which the soul experiences the eternal and super-sensuous joy which can be apprehended only through the subtle and purified intellect and wherein established the said yogi moves not from truth on any account.

सुखम् आत्यन्तिकं **sukham ātyantikam** - the yogi's happiness is आत्यन्तिकं **ātyantikam**. It is not to be compared with the happiness we derive from our sense organs; there is no parallel at all. When the mind is enjoying the highest joy then it refuses to come down, that is why Shri Ramakrishna's mind used to refuse to come down; he had to create some desire for his mind to lower down.

Briefly, few related subjects:

What are the सुक्ता Suktas?

Suktas are very powerful Vedic hymns such as *Medha-Sukta*, नक्षत्र सुक्ता *Nakshtra-Sukta*, नारायण सुक्ता *Narayan-Sukta*, श्री सुक्ता *Shree-Sukta*, पुरुष सुक्ता *Purush-Sukta* etc. *Sukta* word is a combination of two words सु *Su* + उक्ता *Ukta* - extremely beneficial mantras.

Once I wanted to collect some money for the ashrama, I started chanting *Shree Sukta and Kanak-Dhara mantra*. Within just two years money started flowing and everything else required for the ashrama arrived.

However, there are two very important requirements - 1) We must have faith and 2) money should be required for a noble cause.

Two parts of Vedas:

1. First part of Veda is - how to acquire worldly happiness called *Karma-Kanda*.
2. Second part of Veda is - how to get self-knowledge called *Jyana-Kanda*.

There are two ways to fulfil our desires:

1. By doing hard work - suppose someone wants to become a musician or a doctor etc. then he should join a college, work hard and achieve his goal.
2. Just pray to God sincerely - God can bestow His grace and can make us a poet or a musician or anything. All the world-famous people became famous statesmen or musicians or poets or whatever only by the grace of God.

Prarabdha-karma, Self-effort and Grace of God:

It can be understood like this - prarabdha means the result of activities which we have done in the past. However, we have got some freedom. Even though we are living our life based on our prarabdha-karma, we still have freedom to construct our own future - otherwise life is slavery.

Second thing to remember - God's grace goes against all natural laws. We should sincerely surrender ourselves to God. Most beautiful example is of Kalidasa - instantaneously he became a world-famous poet. In fact, if we study the lives of great scientists then we will find that they struggled for years and years, suddenly in their dream some kind of intuition came, and that intuition became the greatest discovery of science. Self-effort is important, but God's grace must come to achieve the goal. God's grace is always the end result of self-effort.

बुद्धि ग्राह्यम् buddhi-grāhyam – a yogi's subtle intuitive mind alone understands that he is in a state of bliss. It is not even a kind of “understanding” but we only have our very limited human-language to try to describe or convey this kind of bliss and higher thoughts. The highest ananda or bliss cannot be understood intellectually or by buddhi; one can enjoy the experience but cannot express it.

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः veti yatra na chaivāyam sthitaśh chalati - when a yogi is experiencing this highest happiness or Brahmananda then he becomes completely still and he truly understands this highest happiness. He does not want to come down.

These are more or less some hints to try and understand the type of happiness which we can enjoy if we sincerely practise spiritual disciplines.

We will discuss these verses in our future classes.

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

Aru edited 13/11/2020