

THE BHAGAVADGĪTĀ

Chapter Six

September 9 Seventh Year Śiva Kalpa

Now, you have to remember the way or the rituals before reading Gītā. Sat Kalpa: to set an aim of truth. Now you remember all these things? Otherwise, I'll have to explain. I'll explain next Sunday. I have talked a lot. Next Sunday I'm going nowhere, and I have nothing to talk. So next Sunday I'll go through all the rituals to begin Gītā and explain the meanings of such rituals.

Now I'll read the last verse:

om nārāyaṇanamaskretaya
nāraśreṣṭhanarottamaṁ
devi sārvasvatī
[katogā] amūlye

Om, you know the meaning of om, the primal sound of creation. Nārāyaṇa namaskretaya, nārāyaṇ ry ena, nārāyaṇa, superman, the superman looks like man or looks like human beings, and we bow down to that human form which has a human form but superior to human beings – the superman. It's not jumping to the top to the position of Śiva. These are the steps through which you become Śiva. nārāyaṇanamaskretaya. He looks like human being, but he's much superior to human being because he's superhuman or superman; and the best among the human beings.

Devi: goddess; Sārvasvatī: Sārvasvatī means goddess of language. There is no form to represent that goddess of language, but if we accept a form who has performed the purpose of being the goddess of language, not with academic education, but who can express herself in words. It doesn't matter whether she can write or cannot write. If she can speak language in the flow of knowledge, she is Sārvasvatī [katoga] amūlye; sings in the praise of that superman. This is the end verse to begin Gita.

Now we are going to get into sixth chapter, and sixth chapter has a special meaning. The Gītā is composed of eighteen chapters. So chapter by chapter: the first chapter is viśādayogo that is becoming one with depression for finding no way out of this problem, and all this viśādayogo is the statement, or statement in several verses by Arjuna, the human form, undergoing the terrific pressure – without yielding to the pressure and becomes dejected – when he faces the war.

Second chapter is sām̐khyayogo: Sām̐khya means to become one with knowledge itself – it's occult to knowledge itself. You cannot think without language – you think with language. If you cannot think with language you'll have a feeling without the ability of expression even to yourself. That is Sām̐khya Yoga: the ability to relate to the feelings in language; Sām̐khya Yoga, which also includes buddhiyoga, becoming one with intelligence to overcome dejection.

Third is Karma Yoga: the action. To support intelligence through the images, not through one image but through many images, but it starts with one image; that is karma yoga.

Fourth chapter is jñānayogo: to become one with knowledge with language. The basis of everything is language, that is, devi Sārasvatī...the goddess of language is praising this knowledge.

Fifth chapter is karmasannyāsa: whether to act or not to act because the world is made of falsehood, perfidy, burglary, perjury. You can see that in your Watergate and everywhere in all their activities. Now how can you work in such a world where everything is false? You can work to turn everything into truth; otherwise, there is no action. This is karmasannyāsa, fifth chapter, which ends:

bhoktāraṁ yajñatapasāṁ v. 29 5th chapter line 1

This superman in humanity with much superior power than the human beings can yield like megatons of atom bombs, I.C.B.M. or any mechanism, and this superman stalls all this mechanism with sheer will; one with his imagination not in contradiction. So you needn't get afraid of such a person.

bhoktāraṁ yajñatapasāṁ. This is the last verse of the fifth chapter: bhoktāraṁ yajñatapasāṁ. He enjoys the fruit of all efforts through human forms:

sarvalokamaheśvaram v. 29 line 2

And he is the supreme God of all activities through human forms and all divided worlds in human forms:

suhṛdaṁ sarvabhūtānāṁ v. 29 line 3

and friendly to all becomings, to Nixon and Sam Irving Jr., equally and with Indira Gandhi and with gods and goddesses equally: sarvabhūtānāṁ.

jñātvā māṁ śāntim ṛcchati v. 29 line 4

Knowing that, you can rest in peace without apprehension.

Sixth chapter: this is karmasarveṣāṁ, that is your karma or activities has been placed on truth.

śrībhagavān uvāca
anāśritaḥ karmaphalaṁ
kāryaṁ karma karoti yaḥ
sa saṁnyāsī ca yogī ca
na niragnir na cā 'kriyaḥ v. 1

anāśritaḥ karmaphalaṁ. Without any desire for the fruit of his activities, he's a person with a human form, anāśritaḥ karmaphalaṁ, with total detachment to the fruit of activities. kāryaṁ karma karoti yaḥ. One who does whatever is necessary to do for truth, sa saṁnyāsī, he is a saṁnyāsī.

He lives a life of renunciation as asked by this...who my landlord was in the past. He's asking whether you have suffered like a poverty stricken maggot in India – starving all the time and being threatened all the time – for not having money to pay your rents,

and being insulted, humiliated at every step. He was one of them. In such a condition, nobody saw me depressed.

sa saṁnyāsī he lives a renunciated life, complete, total renunciation whether in Las Vegas or in Ghorkora as a beggar, under attacks or in a world of acceptance and kisses and hugs. He is a yogi too, na niragnir, not without knowledge, na cā 'kriya and not inactive. He doesn't work for dissipation, he works for construction.

yaṁ saṁnyāsam iti prāhur
yogaṁ taṁ viddhi pāṇḍava
na hy asaṁnyastasaṁkalpo
yogī bhavati kaścana v. 2

yaṁ saṁnyāsam iti. What I have told you about renunciation, everything I told you about renunciation, prāhur yogaṁ, before I told you about Yoga – knowing that, Oh Pāṇḍava, oh the pale child of modern time – you know that. A yogi never exists without a purpose. He exists for a purpose; without purpose he doesn't exist at all. He doesn't exist to make money and make fame and get publicity by the reporters of imbecile ability. He has ability to write but no purpose. A reporter of a newspaper cannot be compared to the Creator. They're only tongues without purpose. Their only business is to undermine everybody they come across.

You had been in reporting business. Isn't that the business of all reporters in the whole world – to undermine everybody?

na hy asaṁnyastasaṁkalpo
yogī bhavati kaścana v. 2 lines 1 & 2

A person cannot become a yogi without a purpose whether he's in renunciation or in affluence, it doesn't matter, he exists for the same and sole purpose to serve evolution. Without that purpose nobody can become a yogi. Mahārīshīmāhesh is not a yogi. Dianne Feinstein rejected his TV application for T.M., Transcendental Meditation. All it ended with is a Rolls Royce worth \$33,000; refer to today's paper. He is not a yogi.

āruruḥṣor muner yogaṁ
karma kāraṇam ucyate
yogārūḍhasya tasyai 'va
śamaḥ kāraṇam ucyate v. 3

You work hard to attain something. If you walk you want to reach your destination. If you drive you want to go to your destination, but you have no destination unless there's a purpose to go to the destination.

I went to Las Vegas not to freak out with millions of dollars of electrification, or to freak out by gamma radiation, or to see the nude beauty of apsaras as represented by Indian man's letter; I didn't go there for that. Wherever I go I speak about knowledge and truth. That point the Indian missed.

In India – these learned maggots – everybody who can read and write in India is a bloody maggot. They cannot listen about God or knowledge which is synonymous. You

cannot see the God you cannot see the knowledge. You cannot see the knowledge you cannot see the God. If you think visual or optical seeing is the only seeing, you have to have the third eye to see the action of God.

āruruḡṣor muner yogaṁ
karma kāraṇam ucyate v. 3 lines 1 & 2

A person – muni means who works with mind is a muni. To attain this position, to become one with knowledge, he works with mind not with body. It's a process of thought, and he thinks to attain that position. But when you have attained that position, you see the knowledge in application, you needn't handle knowledge – it's ego.

āruruḡṣor muner yogaṁ
karma kāraṇam ucyate v. 3 lines 1 & 2

This activity of mind is the work of a muni, of a mental worker in human form, and when he attains that knowledge he ceases to function. He flows in knowledge from one form to millions of forms, and when he does that he ceases to act; activities take place around him. He supervises the activities of knowledge.

yadā hi ne 'ndriyārtheṣu
na karmasv anuṣajjate
sarvasaṁkalpasamnyāsī
yogārūḡhas tado 'cyate v. 4

When you will understand that you have attained that position, when you won't work anymore for the pleasures of your organs. When you cease to work for the pleasures of your organ – you never do anything for the pleasures of your organ. You don't go to Las Vegas to see the nudes and glittering, corkiskating electrification or to freak out for gamma radiation.

When you don't do that, both these activities are for organs, you don't go anywhere for the pleasures of your organs. You go there with a purpose. Then you have attained that position. You have renounced everything and passing through everything that the rest of the world seems to be enjoying. Nobody enjoys living in Las Vegas; they're all freaks. But when the knowledge infiltrated them they have started enjoying what they have been doing.

uddhared ātmanā 'tmānaṁ
nā 'tmānam avasādayet
ātmai 'va hy ātmano bandhur
ātmai 'va ripur ātmanaḡ v. 5

Don't permit yourself to be depressed because the first chapter is viṣādayogo, becoming one with depression in Arjuna's form. So don't permit yourself to be depressed because if you permit yourself to be depressed your self will become your enemy for your form and destroy it.

Evel Knievel is seeking death. What does it matter if he can jump without getting hurt? Whether the spring you – artificial spring Evel Knievel jumped in Las Vegas – what he jumped? And if you succeed in jumping across without getting hurt what do you earn? Nothing, ego satisfaction – look at my ability to feat out giving you a show of feats of physical performance – and now he’s waiting to overcome the legal resistances of him jumping the Grand Canyon.

He has been metalized partially. When he walks – clank clang it’s all metal – he got mishmashed. Now he wants to jump the Grand Canyon – but to satisfy his ego that he’s able to jump Canyon on a motorbike – with his partially metalized form. He takes all types of precaution – a parachute in case he fails to reach the other end of the gap. But suppose he succeeds in reaching the other side of the gap. What happens? He gets publicity and everybody forgets the feat.

Futile performances seeking only death; such a performance never helps anybody. If he succeeds it will kill lots of people trying to do that, and when it will become easy, nobody will try to do that because everybody has found a method where dying in that condition becomes difficult: the suicide squad

uddhared ātmanā ’tmānam
nā ’tmānam avasādayet

v. 5 lines 1 & 2

You have to uphold yourself and never permit it to be depressed because if you permit yourself to be depressed it will kill your form by giving you this futile preoccupation to jump the span of the Golden Gate Bridge, or to jump the Grand Canyon; it doesn’t matter. Your self will become your enemy if you will permit it to be depressed

bandhur ātmā ’tmanas tasya
yenā ’tmai ’vā ’tmanā jitaḥ
anātmanas tu śatrutve
vartetā ’tmai ’va śatruvat

v. 6

If you conquer your soul your soul will become your friend; otherwise, it will remain your enemy. Always there is a negative tendency to kill your form. So to befriend your soul you have to conquer your soul; to conquer your soul you have to work with mind and not with muscles, but you needn’t have to withhold from the activities of muscle.

You are hungry and you are going through forty day fast like U.S. Anderson, and all you are thinking is about your ego and your ability to fast and survive it like Evel Knievel. Now you are fasting for forty days, somebody fasts for ninety days, and somebody would say, “I’ll break the record.”

So you have to conquer your soul so that your soul doesn’t want to destroy your body by these futile pursuits. Whether you eat groats or carrot juice you won’t get the desired performance; you’ll become noodles. No health food will provide you with that physical performance which you seek through health food; neither bean sprouts nor alfalfa sprouts. You can retrieve the lost ability by eating beef! All you have to have: the knowledge.

If you conquer your soul you'll never follow these futile pursuits. The part of the soul which you have not conquered is like a cancer trying to infiltrate and kill the conqueror of your soul. So you have to conquer it wholly, you cannot become complacent by conquering it partially. So bean sprouts or carrot juice – it's a partial activity for a temporary period – it ceases to work after awhile.

jītātmanāḥ praśāntasya
paramātmā samāhitaḥ
śītoṣṇasukhaduḥkheṣu
tathā mānāpamānayoḥ v. 7

When you have conquered yourself totally or your soul totally, you will merge into your soul and live in a state of bliss 24 hours a day. And you won't respond to temporary colds, or temporary warmth, or temporary insults, or temporary show of love. You won't get into activities of conditioned reflexes of heat or cold, or acceptance or rejections, or honor or dishonor, prestige or insults. You'll become immune to that because they're produced by the unconscious environment of human forms.

jñānavijñānatṛptātmā
kūṭastho vijitendriyaḥ
yukta ity ucyate yogī
samaloṣṭāśmakāñcanaḥ v. 8

jñānavijñānatṛptātmā. Your self or your soul has been satisfied with knowledge and science of all forms because all forms of knowledge and science of yesterday are all seeking forms of knowledge and science not revealing form of science and knowledge. So your soul has been satisfied with all these efforts in various forms of knowledge and sciences.

kūṭastho vijitendriyaḥ and the innermost being of your existence – you are totally, absolutely self-controlled and the master of your organs – and you'll be known as a yogi. A piece of carved wood or stone called jewels and ashes will become of equal value to you; they're worthless. Gold, diamonds, lapis lazuli or carved wood, furniture, objects of art, or anything, or ashes will become of the same value – nothingness.

suhṛṇmitrāryudāsīna-
madhyasthadveṣyabandhuṣu
sādhuṣv api ca pāpeṣu
samabuddhir viśiṣyate v. 9

You'll become a person of distinction by looking equally upon your friends and enemies, or, who are unconcerned about your existence and performances – no matter how they relate to you as a person – you'll become immune to their activities. Your helpers or your enemies, they're all same to you and those who are pious or sinners, they're all same to you; then you know you have become wise.

yogī yuñjīta satatam
ātmānam rahasi sthitaḥ
ekākī yatacittātmā
nirāśīr aparigrahaḥ v. 10

A yogī, yuñjīta satatam, a yogī always worships his soul which he has conquered, his self which he has conquered, and he lives in his soul or in his self; they're synonymous, self or soul; ekākī, and he's alone in his self. yatacittātmā and the ego of his past, of his form, has been totally and absolutely under control. nirāśīr aparigrahaḥ and he never looks forward to any profit or receipt from anybody, and he never accepts anything from anybody.

śucau deśe pratiṣṭhāpya
sthiram āsanam ātmanaḥ
nā 'tyucchritaṁ nā 'tinīcaṁ
cailājīnakuśottaram v. 11

Though he has risen to the summit when he comes down and places his seat neither too high nor too low in a world of ignorance – he never gets out of touch for the ignorant world – so that he does not lose contact with the ignorant world in which he was born. The seat, where he makes his seat, that seat is pure so that it does not become polluted by the sin of the lower world from which he has arisen. He places the grass in that seat first then a skin and then a silk, and he sits on that. Sitting on that, tatrai 'kāgram, I'm giving you the literal meaning, and I'll explain the symbolism of this statement.

tatrai 'kāgram manaḥ kṛtvā
yatacittendriyakriyaḥ
upaviśyā 'sane yuñjyād
yogam ātmaviśuddhaye v. 12

He comes down from the summit and places himself in a pure place where he cannot become polluted by the infiltration of his past. And there he begins to act for the purification of his soul through his form.

samaṁ kāyaśirogrīvaṁ
dhārayann acalaṁ sthiraḥ
saṁprekṣya nāsikāgram svaṁ
diśāś cā 'navalokayan v. 13

samaṁ kāyaśirogrīvaṁ. He holds his jaw, his head and his trunk in a straight line when he sits on that pure asana which is neither too high nor too low, but pure, for the ignorant humanity to touch him, but he touches his feet. The ignorant humanity can touch his feet; they cannot get to his head all at once. They have to climb the form. Just you climb Me. Come on.

samaṁ kāyaśirogrīvaṁ
dhārayann acalaṁ sthiraḥ v. 13 lines 1 & 2

He holds himself in that stance, sariprekṣya nāsikāgraṁ, and he looks to the tip of his nose, diśaś cā 'navalokayan, and he never looks around anymore – just looks to the tip of his nose. Therefore, you'll find some pictures of Indian yogis sitting like this and looking at the tip of the nose, and they make a seat about this high; half a cubit. Any human form is three and a half cubit of his hand. A cubit is a measurement from this bone of elbow to the tip of the middle finger, and everybody is proportional to three and a half cubits.

So on the ground they make half a cubit that is this – two of these makes a cubit – you can see the proportion is correct in physical expression – here and from here to here is one cubit from here to here – so they do that half a cubit and make an elevation; and on that they spread grass tied with string in India; and on that they spread a tiger skin or a deer skin – and on that they don't place any silk on that because the tiger skin or the deer skin won't be visible so they don't do that but it's prescribed here – and sit on that.

They do it physically, but you have to do it mentally. Your body will move around. Your mind will sit there. You look forward to your goal and don't look around because people will come. You are in danger they'll assassinate you. You don't freak out. You have your aim. You proceed without haste or without rest – without both dragging the entire world behind you. Nobody will be able to touch you. It means that. They do it physically; you have to do it mentally.

sariprekṣya nāsikāgraṁ svam v. 13 lines 3 & 4
diśaś cā 'navalokayan

praśāntātmā vigatabhīr
brahmacārivrate sthitaḥ
manaḥ saṁnyamya maccitto
yukta āsīta matparaḥ v. 14

praśāntātmā his soul has been pacified by the assurance of the ability of the form to conquer it, vigatabhīr, without any apprehension. All that can happen: The destruction of the form! It is impossible for a person attaining this position, vigatabhīr, without apprehension, fearless, abhīr, without **fear** no matter what kind of fear. No fear of any form; praśāntātmā: pacified soul without fear, apprehension.

brahmacārivrate sthitaḥ and he works with his mind. He moves in Brahma, manaḥ saṁnyamya, and his mind is under absolute control that it cannot for a split moment think negatively, maccitta, merged in me, yukta āsīta matparaḥ, and always in association with me – because this is Kṛṣṇa telling Arjuna.

yuñjann evaṁ sadā 'tmānaṁ
yogī niyatamānasaḥ
śāntim nirvāṇaparamāṁ
matsamsthām adhigacchati v. 15

yuñjann evaṁ sadā 'tmānaṁ. A yogi always thinks of his soul which he has conquered, niyatamānasaḥ, and always living in mind in absolute control, śāntim nirvāṇaparamāṁ, and he becomes pacified from the burning of life and gets into infinite

peace, matsarīsthām adhigacchati; and gets into my organization, here, called Foundation of Revelation.

nā 'tyāśnatas tu yogo 'sti
na cai 'kāntam anaśnataḥ
na cā 'tisvapnaśīlasya
jāgrato nai 'va cā 'rjuna v. 16

nā 'tyāśnatas tu yogo 'sti. Who eats a lot, he cannot become a yogi; here, eating is not physical eating. It doesn't matter how the body consumes. You can become satisfied at one time with this much of food and sometimes you can consume so much of food, it doesn't matter on the quantity, it's illusive. Your body will tell you how much it has to consume; it's not your business. Your body will tell you how much it has to sleep; it's not your business.

nā 'tyāśnatas tu yogo 'sti. He cannot become a yogi who eats a lot, here, "Tell me more. Tell me more." Impatient, that is, you have to learn everything now in this moment. He cannot become a yogi; he's in pain. na cai 'kāntam anaśnataḥ And he cannot become a yogi who doesn't want to listen at all. "Oh, I've listened enough. I don't want to listen any longer." He cannot become a yogi.

na cā 'tisvapnaśīlasya. Too imaginative – he cannot become a yogi. He can become a hippy and a dropout. Too much imaginative – he cannot become a yogi. jāgrato nai 'va cā 'rjuna and he cannot become a yogi if he's too straight only interested in his balance and accounts. None of them can become a yogi.

yuktāhāravihārasya
yuktaceṣṭasya karmasu
yuktasvapnāvabodhasya
yogo bhavati duḥkhahā v. 17

Yoga removes all suffering. If you eat, that is, body eats freely as much as it wants not gluttony, it can eat so much it can fast. The body hasn't got an ego. If the body has as ego you'll become ashamed if you eat so much seventeen times a day. If the body has as ego it will freak out if it doesn't feel hungry for three days – go to the doctor, "I'm not feeling hungry, but I have no trouble. I'm not feeling hungry, Doctor, what shall I do?"

So gluttony or fasting cannot make you a yogi. When you fast you think of food and nothing else. So the body must eat, sleep, yuktāhāravihārasya, and must enjoy the pleasure of physical existence without being concerned about it.

yuktasvapnāvabodhasya: always in a state of imagination and not too straight and not too imaginative, that is, the position of your mind. yogo bhavati duḥkhahā. Yoga removes all suffering.

yadā viniyataṁ cittam
ātmany evā 'vatiṣṭhate
niḥsṛḥaḥ sarvakāmebhyo
yukta ity ucyate tadā v. 18

yadā viniyataṁ. When every split second through which your form is moving, cittam ātmany evā 'vatiṣṭhate, and your mind is always merged in your soul or self, niḥspṛhaḥ sarvakāmebhyo, and you are totally unconcerned with any invitation to pleasures of your organs: niḥspṛhaḥ.

“Father, there’s a good show, shall we go and see it?”

“No.”

“Father, they’ve cooked such good food.”

“No.”

“Father, there’s a good girl, would you like to meet her?”

“No.”

niḥspṛhaḥ sarva because you are immune to desires, then you know yourself as a yogi when you feel like that.

yathā dīpo nivāstho
ne 'ṅgate so 'pamā smṛtā
yogino yatacittasya
yuñjato yogam ātmanaḥ

v. 19

Just as a flame of a candle never flickers by the wind of desires, it becomes still as it’s immobile, there’s no wind, but there is oxygen to burn. No wind but oxygen. There’s oxygen but no wind. You need the fuel to keep the flame burning, but no desire, no wind to flicker the flame.

When your mind is like that and completely under control, and you are merged in your self by conquering it, you know you have become a yogi.

yatro 'paramate cittam
niruddham yogasevayā
yatra cai 'vā 'tmanā 'tmānaṁ
paśyann ātmani tuṣyati

v. 20

When your mind doesn’t move into the conception of your yesterday’s pleasures, it doesn’t move, think about different objects of pleasures; it never flickers like that, it never moves for that purpose.

Why, because when you are alone and not talking to anybody or doing anything, you immediately merge into your self. If some activity offers itself, you get to it, you get to it as easily as you come up on it because you are never idle, and you are merged in your soul which you have conquered.

yatro 'paramate cittam
niruddham yogasevayā
yatra cai 'vā 'tmanā 'tmānaṁ
paśyann....

If you have nothing to do, you can look at yourself and feel the bliss – that doesn’t mean death – that means getting into your being. You only become consciously, not pursue unconscious desires which has no end, it only forms from one form to another: a

.22 high velocity selvage; from there to Winchester Repeater, .454 for weekend shooting; and from there a total armory going for hunting – got involved in a hobby.

If you have nothing to do you needn't think of the guns, not for shooting people, but shooting animals; sports. You don't get involved because you have a lot better to do. You just look at yourself in bliss and feel.

sukham ātyantikam yat tad
buddhigrāhyam atīndriyam
vetti yatra na cai 'vā 'yam
sthitaś calati tattvataḥ v. 21

sukham ātyantikam it's illimitable pleasures and happiness, sukham ātyantikam, infinite pleasure all the time. buddhigrāhyam it can be retrieved by intelligence, atīndriyam, but beyond physical organs – physical organs cannot reach here they have limitations – but it can be received by intelligence.

buddhigrāhyam atīndriyam it's supra-physical. atīndriya. India is body. Supra-physical is atīndriya – superior to body.

buddhigrāhyam atīndriyam v. 21 lines 2 & 3
vetti yatra na cai 'vā 'yam

By knowing which, you will never waver from your principle of existence.

sthitaś calati tattvataḥ v. 21 line 4

yam labdhvā cā 'param lābham
manyate nā 'dhikam tataḥ
yasmin sthito na duḥkhena
guruṇā 'pi vicālyate v. 22

yam labdhvā. By retrieving which, by getting which, you can only get what you lost you cannot get what you didn't lose by retrieving what you lost.

yam labdhvā cā 'param lābham v. 22 lines 1 & 2
manyate nā 'dhikam tataḥ

No profit or gain can compare with what you have regained nothing compares to that, it's absolute; they're all relatives. No profit is greater than this. yasmin sthito living in which, na duḥkhena guruṇā 'pi vicālyate, you will never become confused by any kind of suffering no matter how great it is.

If somebody says, “Can you bear the entire Himalayas on your head?” You will say, “Yes, you can lift it, so it's easy.” No pressure can bow you down.

taṁ vidyād duḥkhasaṁyoga
viyogaṁ yogasaṁjñitam
sa niścayena yoktavyo
yogo 'nirviṇṇacetasā

v. 23

taṁ vidyād by knowing which, duḥkhasaṁyoga viyogaṁ, you attach and detach yourself from suffering, no matter whatever is the suffering, you can always detach yourself from suffering and attach yourself to suffering. You are free to attach or detach yourself from suffering: duḥkhasaṁyoga viyogaṁ

yogasaṁjñitam you attach and detach yourself by being in a state of yoga:
yogasaṁjñitam

sa niścayena yoktavyo. You know him or you know yourself in such a state of existence that you have totally become one with the yogi. You have attained that position.

saṁkalpaprabhavān kāmāṁs
tyaktvā sarvān aśeṣataḥ
manasai 've 'ndriyagrāmaṁ
viniyamyā samantataḥ

v. 24

saṁkalpaprabhavān. With the beginning of Sat Kalpa, Sat Kalpa means the period of truth. When you see that the period of truth has begun, kāmāṁs tyaktvā sarvān aśeṣataḥ, you give up the desires at the end not in the beginning.

tyaktvā sarvān aśeṣataḥ
manasai 've 'ndriyagrāmaṁ

v. 24 lines 2 & 3

Mind and other organs have been balanced totally:

śanaḥ-śanair uparamed
buddhyā dhṛtigṛhītayā

v. 25 lines 1 & 2

You retrieve your wondering mind moving from objects to objects of your desire; you retrieve it whenever it moves out unaware you become aware and retrieve it back from that desire – pursuit of desire for nothing; slowly you do that. And you hold that and it never moves unaware.

When you're unaware your mind moves towards objects of desire. You don't do that you're always aware that it's moving, and you retrieve it the moment you become aware – if it moves out in the pursuit of desire – you retrieve it back. What's the result?

buddhyā dhṛtigṛhītayā
ātmasaṁsthaṁ manaḥ kṛtvā
na kiṁcid api cintayet

v. 25 lines 2, 3 & 4

Then you merge your mind into yourself, and you have nothing to think about; you have nothing.

yato-yato niścarati
manaś cañcalam asthiram
tatas-tato niyamyai 'tad
ātmān eva vaśān nayet v. 26

Even then your mind will sneak out, and you pursue the mind and catch it by the neck and bring it back to yourself.

praśāntamanasaṁ hy enaṁ
yoginaṁ sukham uttamam
upaiti śāntarajasaṁ
brahmabhūtam akalmaṣam v. 27

When you have done that – it takes time without time all these things can't happen.

praśāntamanasaṁ hy enaṁ
upaiti śāntarajasaṁ
brahmabhūtam akalmaṣam v. 27 lines 1, 3 & 4

Your personality merges into Brahman without the dark spot in the white part of I Ching's symbolism – white spot in the dark part and dark spot in the white half – you become totally white: brahmabhūtam akalmaṣam

yuñjann evaṁ sadā 'tmānaṁ
yogī vigatakalmaṣaḥ
sukhena brahmasaṁsparśam
atyantaṁ sukham aśnute v. 28

And, whenever you let in that position even for a second, you will feel the touch of Brahman in your form; so pleasant and reassuring: brahmasaṁsparśam

sarvabhūtaṣṭham ātmānaṁ
sarvabhūtāni cā 'tmani
īkṣate yogayuktātmā
sarvatra samadarśanaḥ v. 29

When you attain that position you will see even Nixon, Golda Meir, Indira Gandhi, the Brahman works within. You'll see everywhere Brahman is working, and you'll look equally upon all becomings of Brahman. It requires everything to make the creation. Preference disregards most of the creation and gives you an ego of your preference. I hate it – I love it. The moment you have hated something – you have loved something. You will see the self in all forms. You look equally, but don't get confused and lose the distinction.

yo mām paśyati sarvatra
sarvaṁ ca mayi paśyati
tasyā 'haṁ na praṇaśyāmi
sa ca me na praṇaśyati

v. 30

yo mām paśyati sarvatra. One who sees Me in everything and every work and every being and becomings, sarvaṁ ca mayi paśyati, and who sees everything in my imagination, tasyā 'haṁ na praṇaśyāmi, I wouldn't destroy his ego – never he tries to destroy my ego – we merge into each other: tasyā 'haṁ na praṇaśyāmi. His 'haṁ, his ego I don't destroy; sa ca me na praṇaśyati, he doesn't destroy my ego either. It's not Śiva; it's the end of Dvāpara. I have much more of an ego, but these are the steps through which you have to climb Me.

sarvabhūtaṣṭhitāṁ yo mām
bhajaty ekatvam āsthitaḥ
sarvathā vartamāno 'pi
sa yogī mayi vartate

v. 31

One who sees Me in every becoming whether Nixon, Golda Meir or Cirañjiva or Dick or Mary or Honey Rose or John Pipe, who sees Me in everybody and worships everybody seeing Me there and not my becomings in them: sarvathā vartamāno 'pi, he also spreads out and becomes immanent in everything as I have and becomes Me in another form.

ātmaupamyena sarvatra
samaṁ paśyati yo 'rjuna
sukhaṁ vā yadi vā duḥkhaṁ
sa yogī paramo mataḥ

v. 32

The Creator is telling Arjuna the form, from without and within, in a state of war in Kurukshetra. One who sees me by comparing to his experience of his past – whether he's in apparent suffering or apparent happiness – he becomes me and becomes immanent.

arjuna uvāca

Arjuna said, after this statement:

yo 'yaṁ yogas tvayā proktaḥ
sāmyena madhusūdana
etasyā 'haṁ na paśyāmi
cañcalatvāt sthitim sthirām

v. 33

O Madhusūdana, oh the Destroyer of Madhu – I'll tell you, Kṛṣṇa or the Creator is referred to by Arjuna in various names, as Kṛṣṇa addresses Arjuna by various names; they are the titles of his feelings.

yo 'yaṁ yogas tvayā proktaḥ
sāmyena madhusūdana

v. 33 lines 1 & 2

O Madhusūdana, oh God, oh Creator, the yoga of becoming one and immanent with everything and everybody, etasyā 'haṁ na paśyāmi, my ego cannot enter into that knowledge, cañcalatvāt sthitiṁ sthirām, because I am very much perturbed and confused; I cannot settle my mind to get into that and leave my ego.

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyā 'haṁ nigrahaṁ manye
vāyor iva suduṣkaram

v. 34

Now I give you the literal translation of this verse because this is an important verse; therefore, those verses which are important, I give you the literal translation and then the symbolism, or the principle which creates the symbolism for this expression I explain that.

cañcalaṁ hi manaḥ kṛṣṇa. O Kṛṣṇa, oh God, oh Creator, my mind is troubled, cañcalam, troubled, I cannot control it. I am riding my mind like a horse, wild horse, it moves as it likes – I sit on its back – and I cannot control it. To control that uncontrollable mind seems, like me, to control the wind which is blowing. I am being ridden on my mind; I have no control on that wild horse of mind. It takes me where ever it likes and to control that mind is like controlling the wind which is blowing like cyclone around me.

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham

And it's powerful. That mind is not powerless and only a material ego. tasyā 'haṁ nigrahaṁ manye vāyor iva. It's as impossible as to control the wind or cyclone which is blowing around me.

śrībhagavān uvāca

The Creator said:

asaṁśayaṁ mahābāho
mano durnigrahaṁ calam
abhyāsenā tu kaunteya
vairāgyeṇa ca gṛhyate

v. 35

asaṁśayaṁ. What you are saying is true from your point of view, it is very true, I understand what you say not that I don't understand. I understand, Arjuna, what you are saying. manas. It's very difficult to control the mind. I understand, he said, very difficult task from your point of view. abhyāsenā tu kaunteya. Oh the Son of Earth, oh sensations and its desires, it can be controlled, in time, if you're always aware and eager to control it.

vairāgyeṇa. Whenever you get into desire you become anti-desire, for the moment, not always. You can retrieve it – retrieve the control which you lost in physicality undermining mind forever.

asañyatātmanā yogo
duṣprāpa iti me matiḥ
vaśyātmanā tu yatatā
śakyo 'vāptum upāyataḥ v. 36

The only way to do it is to become aware all the time that you are not carried away by your mind unaware. You have to have the reins in your hand, no falling asleep, and giving the reins to the wild horse of your desire; it's the only way.

arjuna uvāca

Arjuna said:

ayatiḥ śraddhayo 'peto
yogāc calitamānasaḥ
aprāya yogasañsiddhim
kāñ gatiñ kṛṣṇa gacchati v. 37

Oh Creator, ayatiḥ śraddhayo 'peto, I have devotion for your statement. I understand what you say, but I have no power. If I am removed unaware by my desires from this yoga, what results are derived out of that?

kaccin no 'bhayavibhraṣṭaś
chinnābhram iva naśyati
apraṭiṣṭho mahābāho
vimūḍho brahmaṇaḥ pathi v. 38

This movement towards Brahman, I have respect for that, I have devotion for that, but I have no power. If for lack of power, if I fall asleep and run after my desires, won't it be like being scattered by a tremendous wind of a collection of cloud which breaks out without shower giving life to existence? Won't it be like that? Won't the cloud be blown without shower?

etan me sañśayañ kṛṣṇa
chettum arhasy aśeṣataḥ
tvadanyaḥ sañśayasyā 'sya
chettā na hy upadyate v. 39

I cannot pursue you unless you are the only person who can destroy, or, who can sever my doubts about my ability in victory and success of this pursuit. You can only remove this; unless you remove it, I cannot follow you. Isn't that beautiful? Gītā is beautiful.

śrībhagavan uvāca

The Creator said, Pārtha, oh the Son of Earth:

pārtha nai 've 'ha nā 'mutra
vināśas tasya vidyate
na hi kalyāṇakṛt kaścīd
durgatiṁ tāta gacchati

v. 40

Now what is the relationship in the formal existence – brothers-in-law. Arjuna married Kṛṣṇa's sister. Being a mortal, he married the sister of the Creator because God has assumed a human form and relates it same on the human basis to begin it, not to end it.

Pārtha, oh the Son of Earth, nai 've 'ha nā 'mutra neither here nor anywhere in the next world or other worlds, he can be destroyed. na hi kalyāṇakṛt kaścīd. He who wants the benefit of human existence, kaścīd durgatiṁ tāta gacchati, can never go astray.

Oh my Father, Tāta, my Father – when you talk to your own son you call him Father, don't you? You call him My Tiny Daddy. Don't you address your son like that? We do. Oh Daddy, oh Tiny Father, don't get afraid, I assure you, if you seek the benefit of humanity you will never go astray; that's the object of your activities, not ego.

prāpya puṇyakṛtām lokān
uṣitvā śāśvatīḥ samāḥ
śucīnām śrīmatām gehe
yogabhraṣṭo 'bhijāyate

v. 41

If you diverge from the path of yoga once you have started – remember 2nd chapter – once you have started, you will never be destroyed. Once you have started on this path towards Brahman, you will never be destroyed, you will never go astray. After your death, you will be reborn, śucīnām śrīmatām gehe, in a household of purity, in a household of plethora of affluence. You will be reborn. If you become diverted in spite of devotion, you have to die and to be reborn in a much purer and affluent household.

śucīnām śrīmatām gehe
yogabhraṣṭo 'bhijāyate

v. 41 lines 3 & 4

If you diverge – go out of road of this Yoga – you'll die, but you'll be reborn. If you have the devotion and started with devotion, if you are taken unaware, you'll be reborn in a more beautiful and pure and affluent household.

athavā yoginām eva
kule bhavati dhīmatām
etad dhi durlabhataram
loke janma yad īdṛśam

v. 42

Otherwise, you'll be reborn in the household of a yogi – the Foundation of Revelation is a household. You'll be reborn in the household of a yogi, and this household is very durlabha; that is, it's hardly attainable – it ever hardly offers itself for accommodation. durlabha means which can be achieved with infinite suffering. You'll be reborn in that household.

tatra taṁ buddhisamyogaṁ
labhate paurvadehikam
yatate ca tato bhūyaḥ
saṁsiddhau kurunandana v. 43

After being reborn, you'll remember your past life and never commit the mistakes of the past life, and you'll try once again to become victorious and successful this time.

pūrvābhyāsenā tenai 'va
hriyate hy avaśo 'pi saḥ
jijñāsur api yogasya
śabdabrahmā 'tivartate v. 44

pūrvābhyāsenā. By the practice of your past life which you'll remember in your next life, you'll be happily overpowered by your practice of the past for the attainment of this supreme position, and you'll overcome all questions and the necessity of sonorous submission in language for the attainment of the supreme. You don't require any language, it will explain out from within you in the process of your thought, to lead you to the supreme status of a mental being of absolute power and knowledge.

jijñāsur api yogasya. You have become a yogi of questions. You needn't have to question. It will be supra-physically communicated. śabdabrahmā 'tivartate. You'll overcome the limitation of śabdabrahmā; that is Brahman of sound, the language. But you don't give up the language for that, you won't need it, but you can enjoy it when you don't need it. You cannot enjoy what you need. You can only enjoy when it's enough and no need: śabdabrahmā 'tivartate.

prayatnād yatamānas tu
yogī saṁśuddhakilbiṣaḥ
anekajanmasaṁsiddhas
tato yāti parāṁ gatim v. 45

You have been purified by many deaths and rebirths and the experience of memory, and you get into the movement of the supreme status.

tapasvibhyo 'dhiko yogī
jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cā 'dhiko yogī
tasmād yogī bhavā 'rjuna v. 46

Oh Arjuna, tapasvibhyo 'dhiko yogī, those who lead austere life a yogi is superior to that person undergoing an austerity of existence, not imposed upon him, but accepted by him. He has given up his kingdom and begs from door to door and meditates in jungles or mountain tops, or in the burial ground, or near the funeral pyres; that's what they do. A yogi is superior to that.

I refer to 5th chapter. If you become a saṁnyāsi, a person of renunciation, you'll only get into suffering without achievement. If you become a yogi, you'll immediately become purified and one with the yoga. jñānibhyo 'pi mato 'dhikaḥ. A yogi is superior to jñāni: means a person with knowledge. A person with immense knowledge and never participates in activities in 5th chapter; he suffers his renunciation.

Karmibhyaś. If you become a great activity, you are inferior to a yogi. Yogi is the best so you become a yogi. You become one with Me.

yoginām api sarveṣāṁ
madgatenā 'ntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

v. 47

Since I assumed a form, Kṛṣṇa is telling Arjuna, among the yogis there are superior yogis and inferior yogis; there are status of yogis. Who always loves Me and is devoted to Me all the time, he is the best of the yogis and there can be many best of the yogis.

iti śrī mahābhārata here ends the 6th chapter in Mahābhārata, composed by Vāiyāsa, in hundred thousand verses of synthesis, in the chapter of Bhīṣma; śrīkṛṣṇarjuna-saṁvāde, through the dialogue between Kṛṣṇa and Arjuna; brahmavidyāyām, in the knowledge of Brahman. The 6th chapter of ātmasaṁyamayo; it's called 'to control yourself' the yoga of controlling oneself. This is the 6th chapter ends. It's called self-control. End of 6th chapter.

Bom Shankar Bholānātha

Not that one reading of Gītā will do everything. It should be repeated at least four times.