



# **MASTER GITA**

# **MASTER LIFE**

## **CHAPTER 6**

**Dhyana Yoga**

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## Chapter 6

### Lecture 1

Chapter	Title
1	Arjuna Vishada Yoga
2	Sankhya Yoga
3	Karma Yoga
4	Jnana Karma Sanyasa Yoga = Jnana Yoga
5	Karma Sanyasa Yoga
6	Dhyana Yoga

#### Chapter 1 :

- Arjuna sorrow and delusion.
- We are all in sorrow and delusion.
- Gita gives solution to sorrow and delusion.
- Sets ground for teaching.

#### Chapter 2 :

- Bhagavan gives knowledge of self.
- Sankhya = Upanishad.

- Saankhya = Brahma Vidya, Vedanta Jnanam.
- How knowledge can be means for Destruction of sorrow and delusion.
- Summary of Gita, Karma Yoga, Devotion.

### Chapter 3 :

- Karma Yoga foundation of spiritual life.

### Chapter 4 :

- How one can acquire knowledge.
- Jnana Yoga.
- How actions we do are seen in different light.

परित्राणाय साधूनां  
विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय  
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādḥūnām  
vināśāya ca duṣkṛtām |  
dharmaśamsthāpanārthāya  
sambhavāmi yugē yugē ||4-8||

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

- Renunciation of sense of Doership through knowledge – Jnana Karma Sanyasa seeing inaction in action and action in Inaction.
- Gaining of knowledge to falsify ones actions .

## Chapter 5 :

- Karma Sanyasa Yoga.
- How one can give entire action and focus on Sravanam / Mananam.

## Chapter 6 – Dhyana Yoga

- How one meditates on the knowledge and come to realise.

## Each chapter in one world :

- Chapter 1 → **Sorrow and delusion.**
- Chapter 2 → **Knowledge of self liberates us from sorrow and delusion.**
- Chapter 3 → **Action with right attitude, Karma Yoga the foundation of spiritual life.**
- Chapter 4 → Gaining knowledge and seeing actions in different light.
- **Knowledge falsifying action through giving up Doership.**
- Become nondoer while doing, by dropping notion of Doership.
- By knowing nature of self.

## Karma Yoga :

- Offer actions to the Lord.
- Surrender ego to the Lord.
- In knowledge, by having maturity in Karma Yoga, one gets capacity to drop sense of Doership.
- **Sense of Doership is based on the illusion that I am Body / Mind / Intellect.**



- By not being a doer, and by understanding it is only body, senses, mind that is functioning whereas I am pure self.
- **I am pure consciousness, body is doing, senses are functioning, mind is thinking, intellect is deliberating.**
- **One relegates the actions to Body / Mind / Intellect, one remains a nondoer.**
- **Jnana Karma Sanyasa Yoga.**

## **Chapter 5 : Karma Sanyasa Yoga**

- **Dedicated life for spiritual wisdom – through Sravanam, Mananam.**

## **Chapter 6 : Nididhyasanam**

- **Establishment in self through practice of discipline of Samadhi, meditation, absorbtion of mind.**
- Savikalpa, Nirvikalpa.
- Chapter 6 called Meditation.
- This is thought flow.

## Verse 1 :

श्रीभगवानुवाच ।  
अनाश्रितः कर्मफलं  
कार्यं कर्म करोति यः ।  
स संन्यासी च योगी च  
न निरग्निर्न चाक्रियः ॥ ६-१ ॥

śrībhagavānuvāca  
anāśritaḥ karmaphalaṁ  
kāryaṁ karma karōti yaḥ ।  
sa sannyāsī ca yōgī ca  
na niragnirna cākriyaḥ ||6-1||

The Blessed Lord said : He, who performs his bounded duty without depending on the fruits of actions, is a sannyasi and a yogi; not he who (has renounced) is without fire and without actions. [Chapter 6 – Verse 1]

- Karma Yoga is foundation of spiritual life.
- Bhagavan glorifies Karma Yoga.
- Ego wants to go faster.
- Haste makes waste.
- Glorifies Karma Yoga itself as Sanyasa.

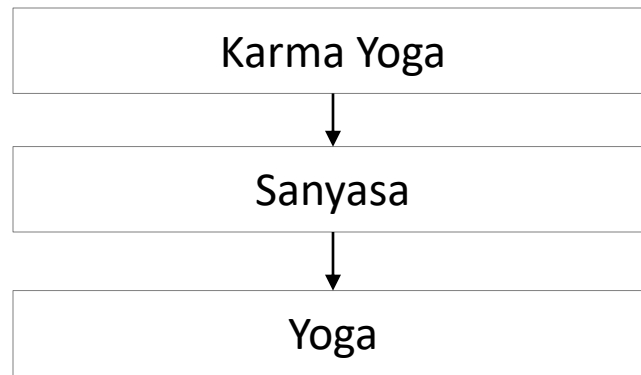
### a) Anasritaha Karma Phalam Karyam Karma Karoti Yaha :

- Karma Phala – result of action.
- Ansritaha – not focusing on Joy, pleasure, success – without fattening up our ego, notion of being capable, successful.
- Action = Putting cap on Ego, self – ego glorification.

- Instead of focusing on Atma, the witness while performing action.
- Karyam Karma, while doing bounden duties.
- Karya – what ought to be done daily duty, special duty, as part of responsibility, not as means to glorify ego.
- Performing actions as offering to Lord, Ishvara Arpana Buddhi.
- When results come, accepting them as Bhagavans Prasad, not occasion to be exhilarated nor situation to be accepted.
- My Goal is not this, My Goal is God.
- He who perform actions like this.

#### **b) Sa Cha Sanyasicha Yogicha :**

- Such a person performs Karma Yoga, is a Sanyasi.
- 1<sup>st</sup> Karma Yoga (foundation to spiritual pursuit) 2<sup>nd</sup> : Sanyasa, focus in spiritual pursuit.
- Person performing Karma Yoga is a renunciate, monk, Sanyasa, Rooted in duty, evolved being.
- 3<sup>rd</sup> : Dhyanam.
- Karma Yogi performs duties as offering to Lord, accepting results as Prasad and remains equanimous.
- Ishvara Arpana Buddhi (offering) and Prasada Blessing, (equanimity Prasannata) Buddhi.



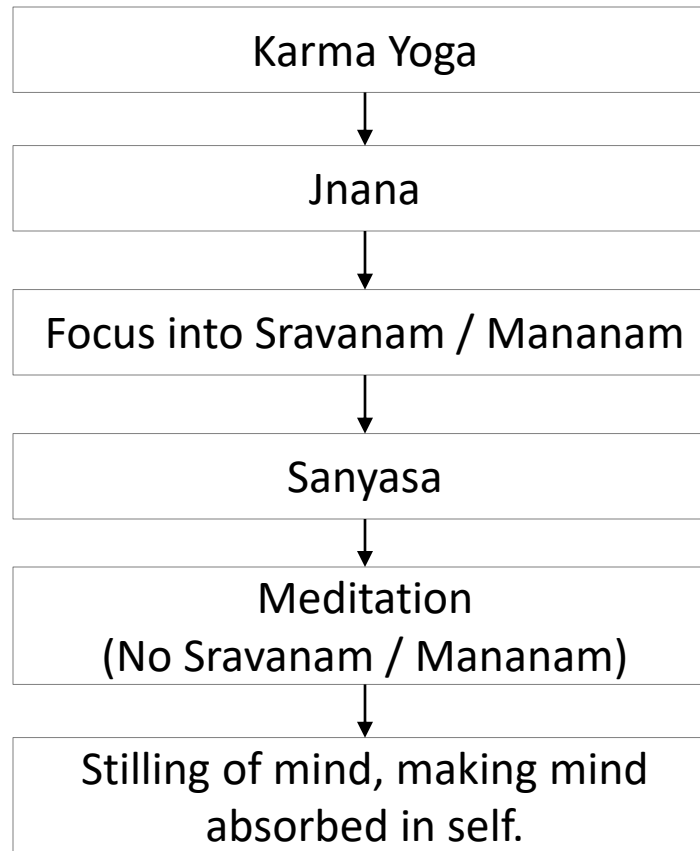
**c) Anasritha Karma Phalam :**

- Not depending on results.
- Karyam Karma Karoti – Perform duty well.
- Saha Sanyasi : Karma Yogi is Yogi.

**d) Na Niragni :**

- Karma Yogi not free from fire rituals.
- Sanyasi doesn't cook food, lives on biksha.
- Given up 5 Yagya, duty :  
    Deva, Brahma, Pitru, Manushya, Buta.
- In Deva Yagya, there is offering to deities, cosmic forces, cleanliness of air, water.
- Fire worship, Havan – given up.
- Agni Hotra – daily, fire worship.
- Karma Yogi has not given up fire, doing duty, is a Sanyasi, even though in realm of action.

- Even though Karma Yogi is Saagni, performing Deva Yagya, still he is a Sanyasi.
- Yogi : Meditator has given up all actions.
- Sitting, quietening mind, free of mental modification.
- Karma Yogi – in midst of actions, not free of actions.
- Still Karma Yogi is Yogi.



- Because of nature of Karma Yoga, Bhagavan glories Karma Yoga itself as Sanyasa, Yogi.
- How?

Karma Yoga	Jnana Yoga	Yogi
<ul style="list-style-type: none"> <li>- Performing duty</li> <li>- Basic level</li> </ul>	<ul style="list-style-type: none"> <li>- Dedicated to scriptures</li> <li>- Sanyasi, Sravanam / Mananam.</li> </ul>	<ul style="list-style-type: none"> <li>- Dhyanam</li> <li>- Meditation</li> </ul>

- Still Karma Yogi is a Sanyasi, Yogi.
- Bhagavan going to teach us Atma Samyama.
- Samyama – Holding, controlling, withdrawing.
- Atma = Mind.
- Atma Samyama, Withdrawing mind into the self.
- Stilling of the mind, highest meditation.
- Don't take Karma Yoga lightly, itself is Sanyasa and highest meditation.
- How?

### Example :

- I. Person is an elephant.
  - There is a similarity.
- II. He is King, very rich, boss.
  - This is in secondary way.
  - Karma Yoga – Meditation is different.
  - There is similarity, hence can be equated.

## Verse 2 :

यं संन्यासमिति प्राहुः  
योगं तं विद्धि पाण्डव ।  
न ह्यसंन्यस्तसङ्कल्पः  
योगी भवति कश्चन ॥ ६-२ ॥

yaṁ saṁnyāsamiti prāhuḥ  
yōgaṁ taṁ viddhi pāṇḍava ।  
na hyasaṁnyastasaṅkalpaḥ  
yōgī bhavati kaścana ॥ 6-2 ॥

O Pandava, please know yoga to be that which they call renunciation; no one verily, becomes a yogi who has not renounced thoughts. [Chapter 6 – Verse 2]

### a) Yam Sanyasam Iti Srutayaha Prahuhu :

- That which is glorified as Sanyasa in the Shastra.

### Mahanarayana Upanishad / Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।  
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।  
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

- Can Achieve self by Renunciation of the highest.

## b) Yogam Tam Vidhi Pandava :

- That is Karma Yoga.

### Verse 1 :

- Karma Yogi is a Sanyasi because Sanyasa does Karma Yoga.
- What a Karma Yogi does Sanyasi also does.

## c) Asannyasta Sankalpah Kashenana Yogi Na Bavati :

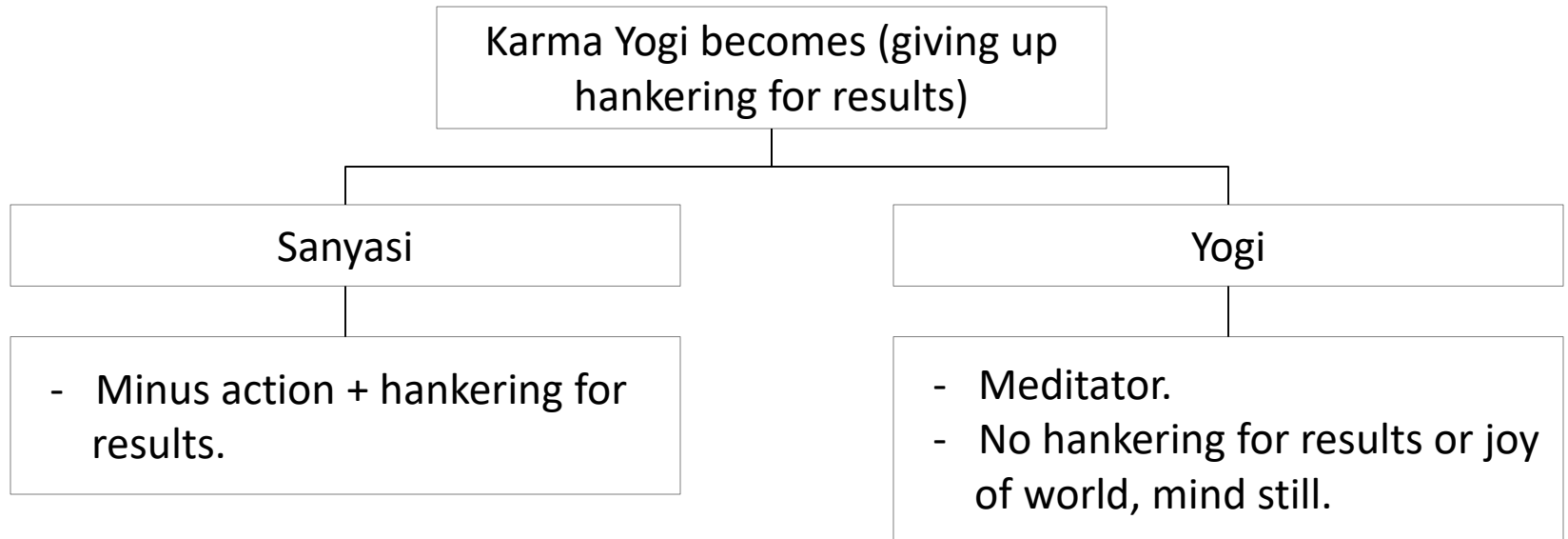
- Someone who has not given up Phala Sankalpa, such a person does not become a Karma Yogi.
- Sankalpa – want for a result, Anashrita Karma Phala, Karma Yogi performs action without wanting a particular result.
- Sanyasi also does not want result of action because he does not perform action.
- Sanyasi = A+ B.  
= Does not perform action + does not want result of action.
- Karma Yogi = Performs action + doesn't want result of action.
- There is a commonality between Sanyasi and Karma Yogi.
- Result of action = Honour, fame, name, joy, pleasure.

- **If someone were to seek result of action such a person can never be Karma Yogi or a Sanyasi.**

- Karma Yogi and Sanyasi both have given up pursuit of pleasure.
- Therefore Karma Yoga has element of Sanyasa, Karma Yogi is Sanyasi, given up pleasure focus.



- Karma Yogi = Yogi = Meditator, by giving up hankering for results, mind remains calm.
- Calmness of mind brought about without hankering for results = Yogis calmness, meditation calmness, no hankering for results.
- Element of Yogi Meditator is in Karma Yogi.



- Karma Yogi – Action minus hankering for results, has other thoughts.
- Karma Yogi = Sanyasi = Yogi – meditator.
- Internally same, not externally = still mind.
- **Yogi :**
  - Has given up all thoughts.
  - Hankering is an important thought.
  - **If thought not given up, can't meditate.**
  - Has other thoughts of Atma etc.

- Core of all thoughts which can prevent meditation is hankering over pleasure.
- With one stone, struck 2 Mangos.
- Desire of Karma Phalam, given up (Karma Phala Asha), become Sanyasi and Yogi.
- Sanyasi has to slowly become Yogi.

- **Karma Yogi in one go becomes Sannyasi and Yogi.**

- Praise of Karma Yoga before meditation.
- Be firm in Karma Yoga if you want progress in spiritual life!
- No Advanced stage possible without foundation being right.
- In highest state of meditation, Lord Krishna glorifies Karma Yoga.

### Verse 3 :

आरुरुक्षोर्मुनेर्योगं  
कर्म कारणमुच्यते ।  
योगारूढस्य तस्यैव  
शमः कारणमुच्यते ॥ ६-३ ॥

ārurukṣōrmunēryōgaṃ  
karma kāraṇamucyatē |  
yōgārūḍhasya tasyaiva  
śamaḥ kāraṇamucyatē ||6-3||

For a Muni or Sage who wishes to attune to yoga, action is said to be the means; for the same Sage who has attuned to yoga, inaction (quiescence) is said to be the means.  
[Chapter 6 – Verse 3]

#### a) Munehe :

- For a reflective person.

#### b) Yogam Arurukshoho – Munehe :

- One who is not carried away by externalities of life.
- Seeks reality in life, seeks beyond the Glitter.
- Yogam – Aruruksho.... One who wants to climb in Yoga, walk spiritual path, establish in spiritual life because he is reflective person in life.

#### Normally :

- Some pain in Body – Sad.
- Some Money lost – Sad.
- Money comes – very happy.

- I am actually trying to find who am I.
- Arodhum Ichhaho – one wants to climb spiritual path.

### **c) Karma Karanam Uchyate :**

- Path of action = Karma Yoga = Karanam.
- Praised Karma Yoga in Verse 1, 2.

### **d) Yoga Rudasya Tasyeiva :**

- For a person established in spiritual path strongly by Karma Yoga, got purity of mind, equanimity of mind, calmness of mind, gaining Vairagya, not carried away by happenings.
- Mind not restless.
- Mind established in Kshama, Dama, Uparama, Titiksha, Samadhanam, Viveka, Vairagya.
- To move forward what is the means.

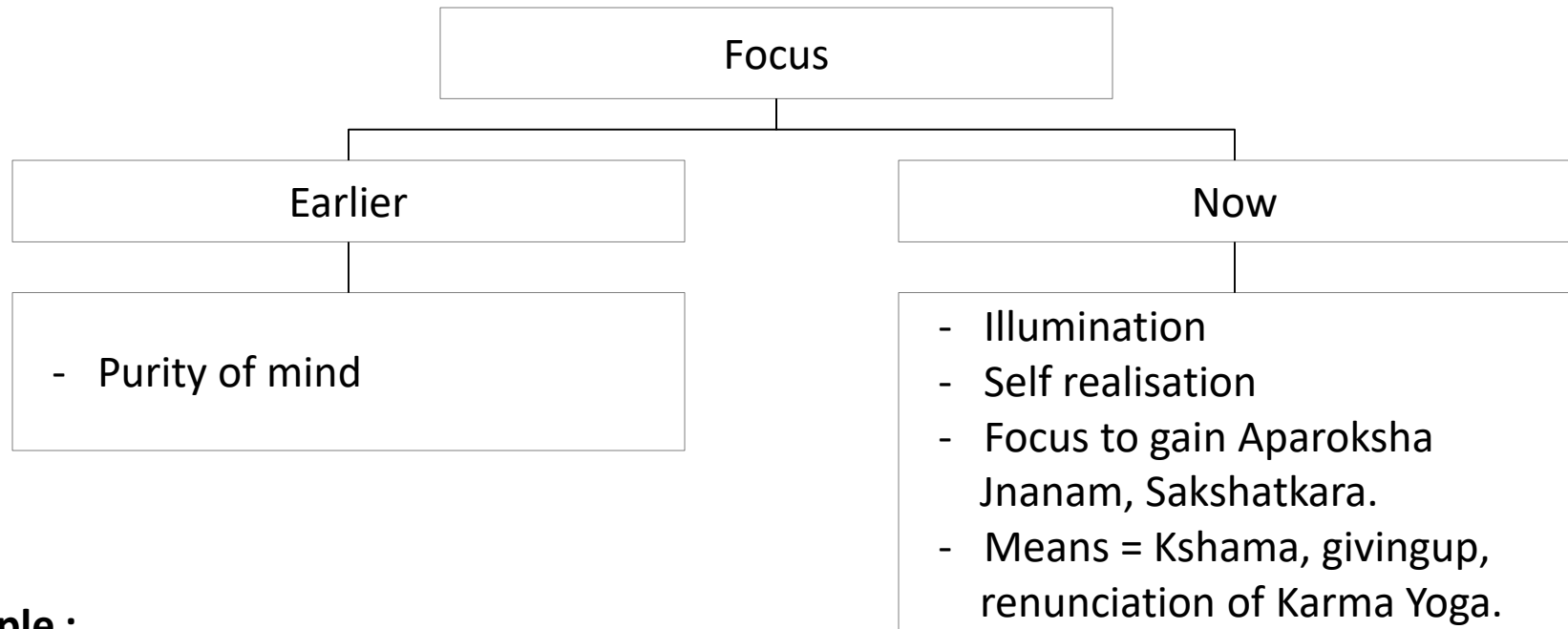
### **e) Kshamaha Karanam Uchyate :**

- Ksham = Shanti, tranquility, quietitude, action you performed can give up and focus on higher.
- Once you come to greater purity of mind, not absolute, then established in spiritual path, become Yoga Rudah, have gained required purity of mind, calmness and quietitude, Karma Yoga has given results.
- Kshama – give up Karma Yoga, gain calmness, enter into deeper Sravanam.

- You have the ability, strength, capacity to go deeper into Spirituality.
- 100% Sravanam + Mananam + Nididhyasanam.

(I)	(II)	(III)
Karma Yoga	Purity of Mind	Dhyanam

- No more fall... as long as impurity in mind, restlessness and fall will be there.



### Example :

- Cook Upma, water hot, Put Rava, don't hurry up.
- Karma Yoga = Sanyasa = Dhyanam... one spiritual progress...
- Purity of mind, with equanimity, go forward, focus on self knowledge, more Sravanam, Deeper Manana, gained strength, no sleep in meditation.
- When can I say I have purity of mind, characterized by dispassion?

## Verse 4 :

यदा हि नेन्द्रियार्थेषु  
न कर्मस्वनुषज्जते ।  
सर्वसङ्कल्पसंन्यासी  
योगारूढस्तदोच्यते ॥ ६-४ ॥

yadā hi nēndriyārthēṣu  
na karmasvanuṣajjatē |  
sarvasaṅkalpasannyāsī  
yōgārūḍhastadōcyatē ||6-4||

When a man is not attached to sense objects or to actions, having renounced all thoughts, he is said to have attuned to yoga. [Chapter 6 – Verse 4]

### Definition of Yoga Rudah :

- 3 points – for readiness.

### a) Yada Na Indriya Arthesu – Na Karma Svanu Sajjatte :

Senses	Objects / Artha
Eyes	Colour / Form =- Shabda
Ears	Sound – Rupa
Skin	Touch – Sparsha
Tongue	Taste – Rasa
Nose	Smell - Gandha



Combination = Sense pleasure

## Check up if this is :

- When in world of sense pleasure

## b) Karmasu :

- With action we gain sense pleasure.

## Na Anushajjate :

- Shajjate = Attached.
- Anushajjate = Strongly attached.
- Anu = Repeated.
- Again and Again mind goes to sense pleasure experienced before.
- Looks attractive now, want to gain pleasure.

- **World has lost its charm on you, no more attachment.**
- **Not planning selfish action for more of the world.**

- Both Ruminating on further activities.
- How does this happen?

## c) Sarva Sankalpa Sanyasi :

- Samyak iti Kalpana.



Imagination – there is joy.

- **Self is nature of bliss, there is Joy = Fact.**

- Atman = Satchitananda Svarupa.

• **So much we have experienced, world of objects, have we become truly happy?**

- Only glitter of Joy, never world gives us true happiness.
- Only imagination there is Joy in this, that.

• **Sankalpa = Deeper imagination.**

• **Absence of Sankalpa at deeper subtler level, absence of thoughts of imagination of Joy.**

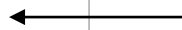
- At grosser level,

### 3 levels of Sankalpa

Top level

No planning for action

Next level



Absence of wanting this / that pleasure, dropped

Deepest



There is joy in the world of objects.  
- Dropped imagination of Joy

- For past of 5 hours, Joy.... Sankalpa – imagination of Joy, sense pleasure, coffee, laddoo, people.
- General satisfaction with the world outside, miss you terribly.



- Indriya Arthesu – Missing
  - With Shabda, Sparsha, Rupa, Rasa, Gandha constructed inner world with which we are comfortable.

### Deepest Level :

- If one has come to the level of absence of Sankalpa, imagination of Joy outside.
- **Give up hallucination of pleasure outside.**
- **Give up imagination of pleasure outside.**

### Middle Level :

- Not wanting pleasure.
- If pleasure want is there, there is leaning to action.
- **Give up wanting of pleasure.**

### Top Level :

- **Give up inclination of action.**
- Yada – when your mind has come to this state
- Tada Yoga Rudasya.
- **Spiritual evolution is minds evolution.**
- When you find the mind this way, Yada.
- Tada, then, please understand you are Yoga Ruda, established in spiritual path, can move forward.

#### **4 Verses :**

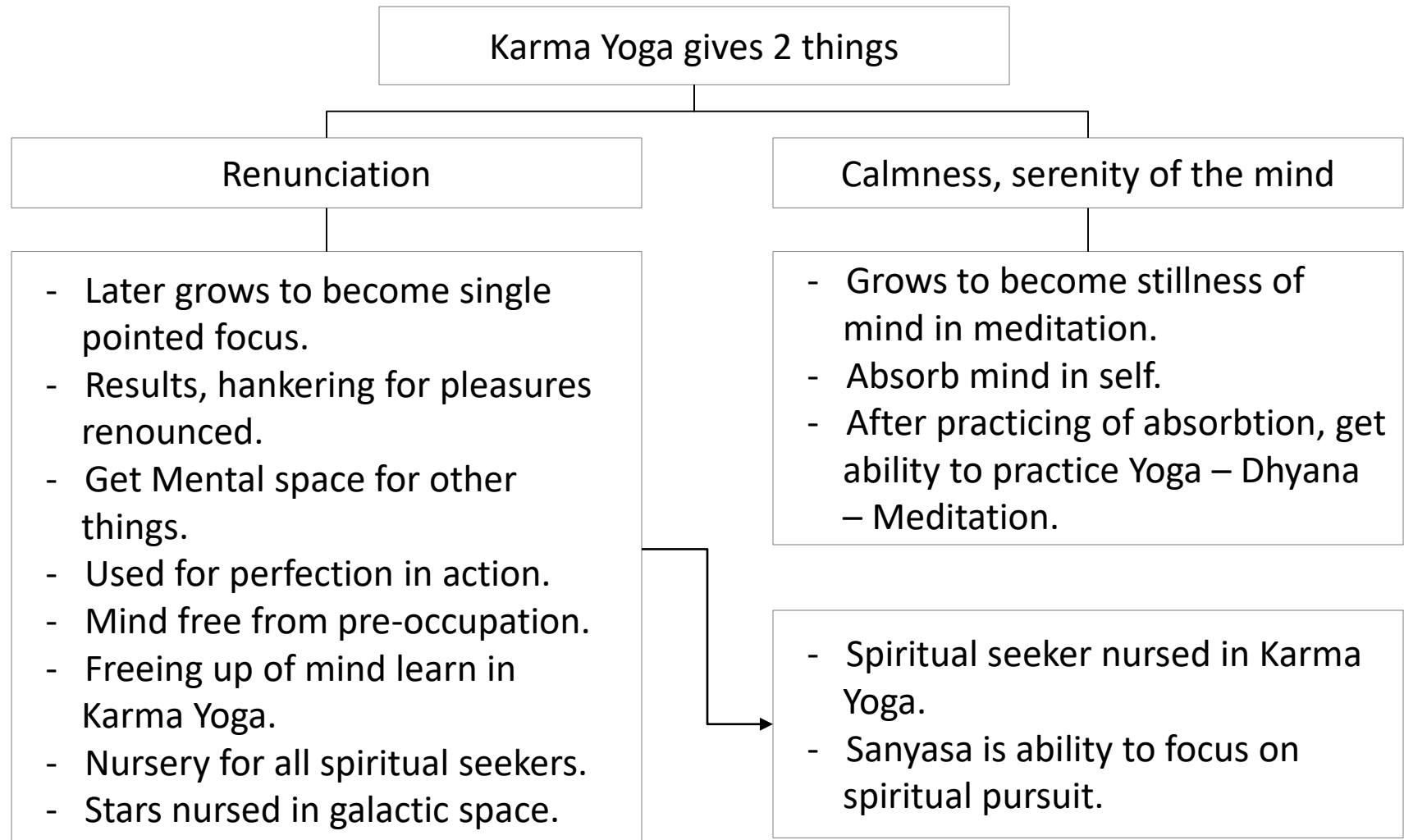
- I) Beaware, don't give up Karma Yoga fast.
- II) How long should one perform Karma Yoga – till purity of mind comes and one is established in spiritual path.
- III) After establishing, Devote yourself to study.
- IV) How do I know I am established in spiritual path?

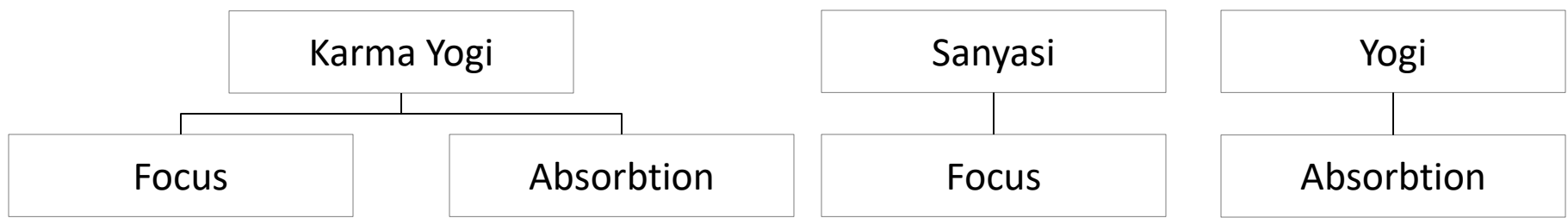
#### **3 Levels :**

- Sarva Sankalpa, Give up all – deeper level.
- Give up attachment towards pleasure, level of desire.
- Give up level of action.
- Do it for yourself.

## Lecture 2

- Importance of Karma Yoga – can't be Overemphasised.
- **Karma Yoga is the seed which sprouts and becomes the tree in spiritual life.**





- Karma Yoga similar to Sanyasa and Yoga.
- It's a glorification, to bring to our attention importance of Karma Yoga.
- How long to perform Karma Yoga?
- Till one becomes Yoga Arudha, established in spiritual pursuit.
- How one knows he is established in Yoga Arudha?
  - I. Absence of delusion that there is Joy.
  - II. Absence of hankering for sensory experiences.
  - III. Absence of restlessness or lingering attachment to action for gaining sensory experiences.
- When 3 absent, one is established in Karma Yoga.
- One becomes Yoga Rudah.
- **Next step :**

Pursuit of spiritual knowledge to gain spiritual illumination, Sakshatkara.
- Kshamaha = Quietening, renunciation, giving up Karma Yoga in order to move to next level.
- All efforts to become Yoga Ruda 1<sup>st</sup>.

## Verse 5 :

उद्धरेदात्मनात्मानं  
नात्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धु  
आत्मैव रिपुरात्मनः ॥ ६-५ ॥

uddharēd ātmanatmānaṃ  
natmānam avasādayēt |  
ātmaiva hyātmanō bandhuḥ  
ātmaiva ripurātmanaḥ || 6-5 ||

Let a man lift himself by his own self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

### a) Atmanaha Atmanam Uddaret :

- Lift yourself by yourself (Atmana), Ud – Haret – Lift yourself.
- Lift yourself (Individual) by Viveka, spiritual practices.
- You know the path, cultivate Viveka, Vairagya, Sadhana Chatustaya Sampatti, Mumukshutvam, Karma Yoga, cultivate spiritual values.
- Mind strengthened by 4 D's.
- Viveka – Discrimination – between true joy and whats not Joy.
- Vairagya – Being dispassionate towards not truly having Joys.
- Sadhana Chatustaya Sampatti – Mind, sense control, withdrawl, fore bearance.
- Cultivate spiritual values, with mind fortified by values, lift yourself.
- To lift something, one needs strength.

- **Cultivate spiritual values, make mind strong and lift yourself.**

- Lift by yourself by strengthening mind with values.

#### **b) Na Atmanam Avasadayet :**

- Don't drown yourself in Samsara, by attachment to worldly objects.
- You have understood right way, don't drown yourself by going in the wrong way.

- **Knowledge can be given but application of knowledge is in your control.**

- Avasadayet, don't become depressed.

- **In spiritual path, occasionally, there will be failures, don't criticize yourself.**

- Don't cavil yourself, don't over bash yourself, rise up, learn to say – doesn't matter.

#### **Gurudev :**

- Fall, if you wish to, like a rubber ball, not like an iron ball.
- Why lift myself by myself?

#### **c) Atmana Eva Atmana Banduhu :**

- Who is a friend to you, but you?
- Bandu – one who comes to your assistance – you yourself.

#### **Example :**

- When Hungry – you eat your food.
- Disease in your body – You take medicine.

- You alone can take care of yourself because it is problem of your spiritual unfoldment.
- Advice and guidance is there.
- You yourself are your friend, assistance.
- You yourself are your enemy.
- When am I friend, enemy?

## Verse 6 :

बन्धुरात्मात्मनस्तस्य  
येनात्मैवात्मना जितः ।  
अनात्मनस्तु शत्रुत्वे  
वर्तेतात्मैव शत्रुवत् ॥ ६-६ ॥

bandhurātmātmanastasya  
yēnatmaivatmanā jitaḥ |  
anātmnastu śatrutvē  
vartētatmaiva śatruvat ||6-6||

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, the Self stands in the position of an enemy like the (external) foe.  
[Chapter 6 – Verse 6]

### a) Atmana Ena Jitaha Tasya Atmaiva Banduhu :

- One who conquered himself by himself.
- Applied mind fortified with values, has conquered senses, mind, entire personality.
- Karya Karana Sangatah



Body

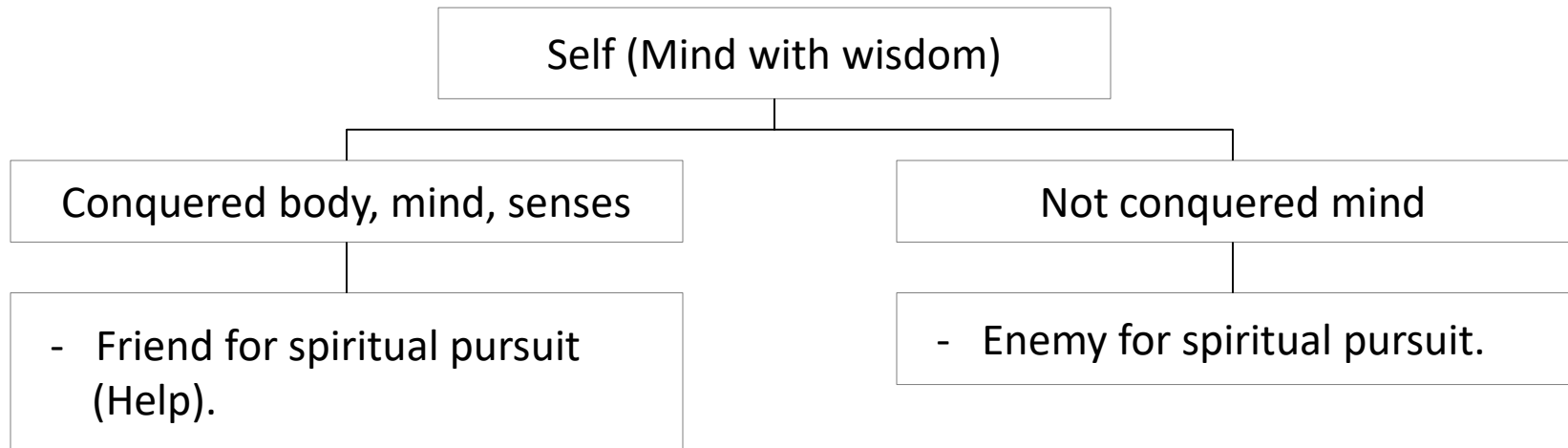
- Senses = Mind.
- One has conquered all his equipment so that they listen to him.
- Senses, mind, intellect – listens.
- Self – which has mastered body, senses, mind.



- Self becomes friend, assists you in spiritual growth.

## b) Anatmanaha Shatrutve Varteta Atma Eva :

- One who has not brought Atma under control, such a personality if not conquered by spiritual wisdom, remains as enemy outside, makes us suffer.
- **Unconquered personality stands as our own enemy.**



- One applies at level of action, body level, mind level, senses level, disciplined body, speech, mind.
- Conquer yourself, become friend, not conquer yourself, you become enemy.

## Example :

- Gangotri – Gomukh – Tapovan, what you are, who you are? Guru, Text, Great sublime.
- Walking has to be done by you.
- I have gone through Gita – 18 times, has Gita gone through you once.

- Only by practicing what we have studied, we can progress in spiritual path.
- For Yoga Rudah, you are responsible.
- Guru, Shastra give Guidance.
- Following Shastra, lifting yourself depends on self mastery.
- Master yourself, become friend to yourself, progress.
- Don't master, you become enemical to yourself and you destroy yourself.
- You are your friend and your enemy.
- In every field it is true, one who has mastered his mind has mastered himself, he himself becomes his friend.
- How a person moves forward?

## Verse 7 :

जितात्मनः प्रशान्तस्य  
परमात्मा समाहितः ।  
शीतोष्णसुखदुःखेषु  
तथा मानापमानयोः ॥ ६-७ ॥

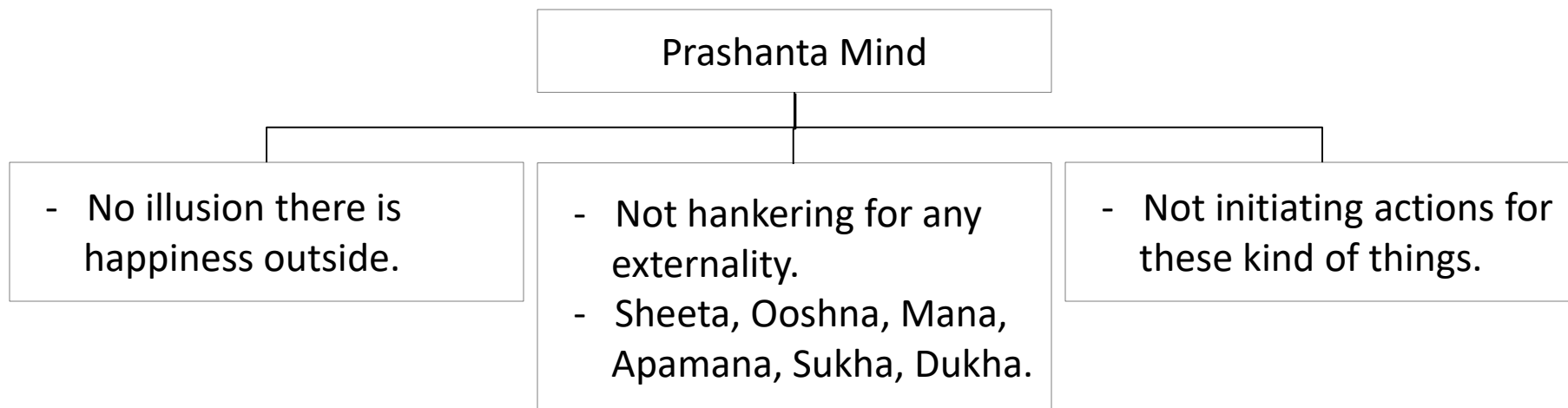
jitātmanaḥ praśāntasya  
paramātmā samāhitaḥ |  
śītōṣṇasukhaduḥkhēṣu  
tathā mānāpamānayōḥ ||6-7||

The supreme Self of him who is self-controlled and peaceful, is balanced in cold and heat, pleasure and pain, as also in honour and dishonour. [Chapter 6 – Verse 7]

### a) Shitoshna Sukha Dukheshu Thatha Mana – Apamanayoho :

- Shita – Cold
- Ushna – Heat
- Sukha – Joy
- Dukha – Sorrow
- Mana – Honour
- Apana – Dishonour
- At Body / Mind / Intellect level, varied experiences, positive – negative, Likable – dislikable, doesn't matter.
- These are all there daily, can't escape, offered freely to us till we are there in the body.
- No question of wrong and Right.

- One who is Jitatma, in the midst of all these things, for a person who has conquered himself, who can use the spiritual wisdom, by remaining Prashantha.
- Conquest of self, reflects in the equipoise of the mind.
- Self knowledge should reflect in mind.



- For one who is Yoga Ruda, Applied this knowledge, conquering self by self, moves forward in spiritual pursuit.

## **b) Paramatma Samahitaha :**

- For Yoga Ruda, Supreme self Param – Atma becomes Sama Hitaha, becomes object of knowledge, becomes directly realised in practice of meditation.

## **c) Samadhi Vishayaha Bavati :**

- Karma Yoga – Yoga Ruda – Practices meditation – realisation.

- **How one becomes Yoga Ruda?**
- **By conquest of personality through mind and intellect fortified by knowledge.**

- What is the benefit of Yoga Ruda?
- Come to realise self.
- Param – Atma Samahita



After – controlling Sheeta, Ushna, Sukha, Dukha, Mana – Apamana, remain calm with equipoise, then can have experience of the self.

- Only a realised person gets fulfillment.

## Verse 8 :

ज्ञानविज्ञानतृप्तात्मा  
कूटस्थो विजितेन्द्रियः ।  
युक्त इत्युच्यते योगी  
समलोष्टाश्मकाञ्चनः ॥ ६-८ ॥

jñānavijñānatṛptātmā  
kūṭasthō vijitēndriyaḥ ।  
yukta ityucyatē yōgī  
samalōṣṭāśmakāñcanaḥ ||6-8||

The yogi, who is satisfied with knowledge and wisdom, who remains unshaken, who has conquered the senses, to whom a lump of earth, a stone and gold are the same, is said to be harmonised (i.e. is said to have attained nirvikalpa Samadhi). [Chapter 6 – Verse 8]

- For a person who has Sakshatkara realisation, he is,

### a) Jnana Vigyana Truptatma :

- Satisfied, complete, fulfilled by Jnana and Vigyanam.

Jnanam	Vigyanam
<ul style="list-style-type: none"><li>- Shastra knowledge</li><li>- Clarity in scripture</li><li>- Through Sravanam / Mananam / Nididhyasanam.</li><li>- Yoga Rudah does not stop with that.</li></ul>	<ul style="list-style-type: none"><li>- Vishesha Jnanam</li><li>- When mind walks alongwith intellect, intellect Soars to greater heights.</li></ul>

Jnanam	Vigyanam
<ul style="list-style-type: none"> <li>- Intellect has gained the knowledge.</li> <li>- Mind pulls intellect down from soaring.</li> <li>- Paroksha Jnanam.</li> <li>- There is a self, I am clear.</li> <li>- Its nature Sat Chit Ananda.</li> </ul>	<ul style="list-style-type: none"> <li>- Jnanam not intellectual comprehension but actual clarity.</li> <li>- Direct knowledge</li> <li>- Aparoksha Jnanam.</li> <li>- As one starts meditating and as one removes various deficiencies of mind – intellect equipment becomes purer.</li> <li>- Mind absorbs into the self and realises itself.</li> <li>- This is called Sakshatkara.</li> </ul>

### b) Trupatma :

- Fulfilled, nothing further to be gained by Jnanam or Vigyanam.
- Jnana and Vigyana reached acme.
- How is that person?

### c) Kutastaha :

- Anvil, Iron block blacksmith hammers iron instruments, sharpens them.
- “Spade” – puts in fire, puts on anvil and beats.
- It alone changes, Anvil doesn’t change.

- Kuta Vat Staha, Tishtati.
- **He is the Anvil on which Sukha – Dukha, Sheeta - Ushna, Mana – Apamana go but he remains unchanged like Anvil, Kutasta.**
- How is he Kutasta?

**d) Vijitindriya :**

- Senses are not taking him for a ride.
- Mind is not taking him for its own journey of pleasure here and there.
- Naturally person conquers senses and mind.

**e) Yukta Ityuchyate Yogi :**

- With Jnana and Vijyana, for whom life does not create any kind of modification and whose senses and mind are mastered, such a person is called Yukta, one who has united.
- By Karma Yoga – Yoga Ruda – Yukta – united with his real nature.
- How does one know one has experienced pure self, united with own nature?

**f) Sama Loshta (Earth), Ashma (Rock), Kanchana (gold) :**

- Equal to lump of earth, stone and gold.
- If one has realised oneself, all 3 appear same.
- One does not inflate their value, sees all 3 with equipoise, Samatvam.



- In his mind nothing happens to him.
- He remains Sama, when he sees Loshta, Ashma, Kanchana.
- He does not want anything from them.
- Internally in equipoise, world does not cause any change.
- This verse deals with world of objects.

## Verse 9 :

सुहृन्मित्रार्युदासीन  
मध्यस्थद्वेष्यबन्धुषु ।  
साधुष्वपि च पापेषु  
समबुद्धिर्विशिष्यते ॥ ६-९ ॥

suhṛn mitrāryudāsīna  
madhyasthadvēṣyabandhuṣu |  
sādhuṣvapi ca pāpēṣu  
samabuddhirviśiṣyatē ||6-9||

He, who is of the same mind to the good-hearted, friends, relatives, enemies, the indifferent, the neutral, the hateful, the righteous and the unrighteous, excels. [Chapter 6 – Verse 9]

### a) Suhrd :

- Well – wisher – doesn't expect anything from you.
- No connection, helps regardless of anything.

### b) Mitra :

- Friend – helps because of love, touch.

### c) Ari :

- Enemies.

### d) Udasina :

- Neutrals.

### e) Madhyastha :

- Mediators.

**f) Dveshya :**

- Hateful ones.

**g) Bandhu :**

- Relations

**h) Sadhu :**

- Righteous.

**i) Cha Api Papesu :**

- And even the unrighteous.

**j) Visishyate :**

- Excels.

**Mitra :**

- Helps you because of Sneha, connection of love.
- Ari – Dveshya – close.
- Ari – Enemical to you because of his nature, hates, harms you, its his nature.
- Dveshya – person returns harm to you, Tit for tat.

**Udasina – Madhyastha :**

- Udasina – unconcerned, helps none.
- Madhyastha – helps both parties.
- Suhrd – help regardless of whether you help.
- Mitra – one who helps because of your previous connection.

- Ari – Harms, enemical because of his nature.
- Dveshya – Enemical because of revenge, Tit for that.
- Udasina – Helps none, problem between two.
- Madhyastha – helps both.
- Sadhishu – Noble.
- Papeshu – Ignoble.
- Sama Visishyate.
- Earlier world of objects didn't touch a Yukta, one who has connected himself with his real nature.
- Here, whatever be the people around him, he remains equanimous.

- **Sees self alone in everyone.**
- **These are only various costumes worn by the self.**

- In all of them Sama buddhi, none of them make dent in his inner nature, self experience inner poise.

- **All expressions of one self.**

- Abiding in his real nature, transcends all differences and remains ever rooted in indivisible experience, Poornatvam.
- This is final result of being a Yukta, united with real nature.
- Ignorance → Karma Yoga → Yoga Rudah → Yoga → Yukta



(Meditation, Dhyana Absorbtion)

## Verse 10 :

योगी युञ्जीत सततम  
आत्मानं रहसि स्थितः ।  
एकाकी यतचित्तात्मा  
निराशीरपरिग्रहः ॥ ६-१० ॥

yōgī yuñjīta satatam  
ātmānaṃ rahasi sthitaḥ |  
ēkākī yatacittātmā  
nirāśīraparigrahaḥ ||6-10||

Let the yogi try constantly to keep the mind steady, remaining in solitude, alone with the mind and body controlled, free from hope and greed. [Chapter 6 – Verse 10]

- Verse 10 to 32 – 23 Verses → How to perform Yoga of Dhyanam, meditation.
- First become Yoga Ruda and to become Yukta, Path you take is Yoga.
- How to perform meditation.

### a) Yogi Atmanam (Mind) Satatam Yunjita (Meditate) :

- Yogi – person who practices Dhyanam Yoga, Yoga Rudah.
- Always mind is united with self and is meditative.
- How to make mind united with self.

### b) Rahasi :

- In solitude, starting component.
- In solitary peace, you be solitary.

- Place solitary but in your head lots of people are there, it wont work out.

c) Ekaki :

- “Alone to alone all alone”

d) Yata Chittatma :

- Atma = Antahkarana – mind  
= Body, senses.
  - Body is self
  - Mind is self
  - Intellect is self.
- } All self.

- **You free your mind from various disturbances and be alone.**

- Remain alone yourself inwardly.
- Yata Chittatma, controlling senses, Antahkarana, body.

e) Nirashi :

- Free of any kind of Asha wishes and wants inwardly.

f) Aparigraha :

- Parigraha = Possessions.

- **Aparigraha, without holding all your possessions inwardly.**

- Renunciate – free of possessions.
- Don't hold on to possessions and inwardly be free from desire for them.

## Verse 11, 12 : Asanam

### Verse 11 :

शुचौ देशे प्रतिष्ठाप्य  
स्थिरमासनमात्मनः ।  
नात्युच्छ्रितं नातिनीचं  
चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

śucau dēśē pratiṣṭhāpya  
sthiramāsanam ātmanaḥ |  
nātyucchritaṁ nātinīcaṁ  
cailājina kuśōttaram ||6-11||

Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and kusa-grass, one over the other... [Chapter 6 – Verse 11]

- Find a solitary corner.
- Free mind from all objects and people.
- Place should not be dirty, smelly.

#### a) Shuchau Deshe Pratishtaya :

- Place should be clean spot.

#### b) Sthiram Asananam :

- Seat should be firm.

#### c) Na Atyucchritam :

- Not tall seat, might be toppled.

**d) Na Atinicham :**

- Not low, not dig hole and sit, some insect may come.

**e) Chaila Ajina Kusha Uttaram :**

- Chaila dry Arjina – Animal Skin, Kusa Grass one over the other.
- Kusha has insulating effect
- Skin – soft, cloth for dryness.
- Not on wet cloth, not on spongy thing.



## Verse 12 :

तत्रैकाग्रं मनः कृत्वा  
यतचित्तेन्द्रियक्रियः ।  
उपविश्यासने युञ्ज्याद्  
योगमात्मविशुद्धये ॥ ६-१२ ॥

tatraikāgraṁ manaḥ kṛtvā  
yatacittēndriyakriyāḥ |  
upaviśya"sanē yuñjyād  
yōgamātmaviśuddhayē || 6-12 ||

There, having made the mind single pointed, with the actions of the mind and the senses controlled, let him, seated on the seat, practise yoga for the purification of the self.  
[Chapter 6 – Verse 12]

### a) Tatra :

- There

### b) Upavishya :

- Having seated yourself.

### c) Yatha (Restrain) Chitta (Mind) from Indriya (Senses) and Kriya (Actions).

### d) Yunjyad :

- Practice Yoga, meditation.

### e) Atma Vishuddhaye :

- For purification of the mind.
- Vagaries of mind ceases, no distraction.

- No dullness, impurities cease in mind, mind single pointed.
- In order to make mind perfect, practice meditation.

**f) Atra Ekagram Manah Kritva :**

- Make mind single pointed, pure, removes distractions of mind, Vagaries of mind, slumber, lethargy, sloth.
- Karma Yoga – Yoga Ruda – Yoga – Yukta



**Dhyanam**

- Place, Asana – Sthira – Sukha – stable – comfortable not too high, too low, soft, dry, insulating seat, functions of senses and mind control, make mind single pointed – Aham Brahma Asmi, let that thought alone be there – why?
- Atma Vishuddhaye – purify mind and make it single pointed.
- Through Sravanam + Mananam + Dhyanam – realise self.

## Lecture 3

### Revision :

- Yoga Ruda – Important step – established firmly in spiritual path.
- Arudha – after climbing to ascertain height, take deeper plunge, from there plunge into spiritual life.
- Initial level → Optimum Level → Later Level → Zenith.



- Yoga Rudah
- Climbed, come to height

- Sravanam + Mananam + Nididhyasanam – in engrossing way, not touch and go!

Antaranga	Bahiranga
<ul style="list-style-type: none"><li>- Inner limb of spiritual state.</li><li>- Put your effort through Karma Yoga.</li></ul>	<ul style="list-style-type: none"><li>- Outer limb of spiritual state.</li><li>- All guidance – given.</li></ul>

When do you become Yoga Rudah?

3 points of Yoga Rudah

Absence of delusion – there is Joy outside.

Not hankering for sensory experiences

Not being restless to act, to function, to accomplish sensory experience. 1016

- After gaining 3 points, one walks path of Sravanam, Mananam, Nididhyasanam.
- In this chapter – Dhyana Yoga = Nididhyasanam (Meditation).
- Follow path of Yoga, one become Yukta, united, realised spiritual experience, True nature.
- What is Yukta?
- Jnana Vijnanan Truptatma → Fulfilled by Jnanam and experience.
- Kutastaha – ever firm, established, not Shaken by Physical, mental, intellectual experiences.
- Vijitindriya – Natural restrain of mind + senses.
- **Sama Loshta Ashma Kanchana :**  
Does not allow experience to impinge upon his natural equanimity.
- Earth, stone, gold.
- Remains equanimous in all experiences of objects (Jadam) and beings.
- **List of beings :**  
Suhrd, Mitra, Udasina, Ari, Madhyastha, Dveshya, Bandishu, Sadhushu, Papeshu, in all of them, he remains untouched in equipoise.
- Truptatma, fulfillment within, which neither increases or decreases.
- Yoga Ruda → How to become Yukta? United?



Follow Path of Meditation

- Yogi Yunjita Satatam – always, natural state, always breathing, always in that state, natural.
- Place = Rahasi = Solitude, undisturbed room.
- Keep place quiet.
- Be quiet inward, Ekaki, free of possessions, and wanting – Asha.
- Inwardly say everything belongs to God and be free of possessions.
- Using it whenever required.
- Pen use and return.

- **Morning take, night return “Yatha Sarva Parigraha”.**

- Seat – Sthiram (firm), Sukham (Comfortable) soft, not sit in precarious posture.
- **Example :**

Meditating I should not fall asleep on top of rock.

- **Choose position comfortable and allow mind to be free of body.**

- Seat not too high, too low.
- Quieten senses, mind, make mind Ekagram, single pointed, focus.

- **You are meditating to make mind pure so that it can absorb in the self.**

- Purification of Manomaya, Vigyanamaya Kosha.
- Meditation is to do with mind.
- How must you keep your body?

### Verse 13 :

समं कायशिरोग्रीवं  
धारयन्नचलं स्थिरः ।  
सम्प्रेक्ष्य नासिकाग्रं स्वं  
दिशश्चानवलोकयन् ॥ ६-१३ ॥

samaṁ kāyaśirōgrīvaṁ  
dhārayannacalaṁ sthiraḥ |  
samprēkṣya nāsikāgraṁ svaṁ  
diśaścānavalōkayan || 6-13 ||

Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. [Chapter 6 – Verse 13]

#### a) Samam Kaya Shiro Grivam, Dharayan Achalam Sthiraha :

- Kaya – Body – Central trunk
- Shiras – Head
- Grivam – Neck
- Hold head, neck, body straight, erect, most convenient position.
- If you make body flat, will sleep.
- Achalam – not moving.
- Not moving like in Bajan.
- Sthiraha – persistent – 30 minutes – not just 5 minutes.

#### b) Sam Prekshya Nasikagram Swam :

- Eyes not looking at tip of the nose – front or top.

- Not tightening eye brows, slightly open, for outside person it seems you are looking at tip of nose.
- Eyelids not touching each other.
- Example buddha Statue.
- Eyes if closed tightly, will sleep, eyes if open – distraction.

**c) Dishashcha Anava lokayan :**

- Not looking here and there what should you do then?

## Verse 14 :

प्रशान्तात्मा विगतभीः  
ब्रह्मचारिव्रते स्थितः ।  
मनः संयम्य मच्चित्तः  
युक्त आसीत् मत्परः ॥ ६-१४ ॥

praśāntātmā vigatabhīḥ  
brahmacārivratē sthitaḥ |  
manaḥ saṁyamyā maccittaḥ  
yukta āsīta matparaḥ ||6-14||

Serene-minded, fearless, firm in the vow of Brahmacharya, having controlled the mind, meditating, thinking of Me and balanced, let him sit, having Me as the supreme goal.  
[Chapter 6 – Verse 14]

### a) Prashantatma :

- Mind being Prashanta, not wanting to go here and there.
- Not caught in past likes and dislikes, Raaga – Dvesha.

### b) Vigatabhīḥ :

- Free of fears, anxiety.
- When will I realise, how long meditation, am I ready for meditation, has my Guru blessed me for meditation, I don't feel body, mind creates imaginary fear, will I be successful?
- If someone is dedicated for Sravanam / Mananam / Nididhyasanam, only goal is self realisation.



- What if I don't realise?
- Conserve body's strength, senses strength, mind strength, use energy.

### c) **Brahmachari Vrate Sthitaha :**

- Established in Vase of celibacy, conserving all energies for higher pursuit,
- Channels by which energy goes out.
- Keep sensory activities in control.
- Hold energy available in yourself for higher pursuit.
- Higher pursuit requires energy resource.
- It is mentally very consuming to keep the focus.
- All senses are involved in gaining the energy required.
- Celibacy is only one aspect.
- Conservation of energy for higher pursuit.
- **Vow of Brahmachari :**  
One is devoted to Guru, seeks Biksha.
- Keep senses, mind in Samyamya, in restraint and controlling.

## 2 Aspects of Meditation

### Matchittaha

- Chitta = Mind
- Mind in me.
- Your heart, mind engrossed in me.
- With love, interest
- Not mechanical in meditation.
- Love somebody, mind engrossed!
- Childs mind engrossed in ice cream, has also sense of exam in intellect, dichotomy in mind and intellect.

### Matparaha

- Self is the goal
- Self of highness, greatness, noble, worthy about it.
- Intellect should value meditation as highest occasion.
- Mind should feel Joy and engrossed in that.

- Bring faculty of heart (mind) and head (intellect) together and amalgamating it to move in a single path, then you become Yukta, united, single pointed, focused.
- Come to state of Ekagratha.

## 5 possible states of mind

### (I) Kshipta

- Scattered, **Agitated.**
- Rajas
- No Meditation

### (II) Moodah

- **Dull, Drowsy, sleepy, lethargic, Indolent.**
- Tamas
- Not meditation

### (III) Vikshipta

- Other than Kshiptah
- Kshiptah Ateetah
- Not agitated
- Calm, single pointed
- Focused
- Sattva started blossoming.
- Becoming single pointed, **Moving away from agitation.**
- No meditation.
- Single pointedness will drop.

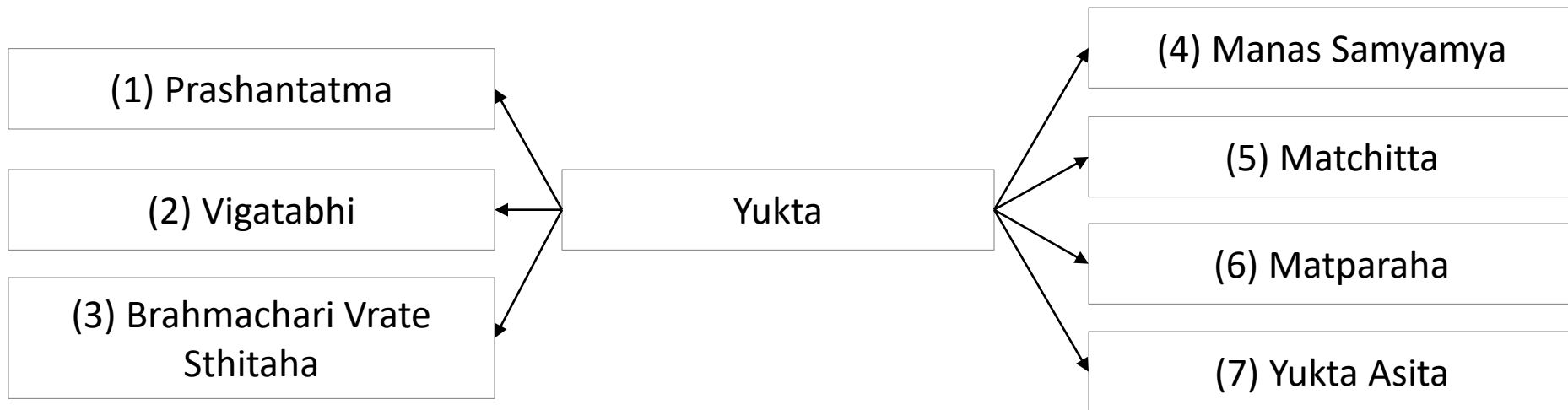
### (IV) Ekagra Bhumi

- Savikalpa Samadhi.
- Nididhyasanam
- Samprajnata Samadhi
- Ekagra – Single pointedness.
- Meditation starts.
- Keep mind with single thought.

### (V) Niruddho

- Nirvikalpa Samadhi
- Asamprajnata Samadhi

- In Vedanta single thought is clarity of Aham Brahma Asmi.
- 1<sup>st</sup> thought, Aham Brahma Asmi.
- 2<sup>nd</sup> thought, Aham Brahma Asmi.
- Having flow of single thought, called Yukta.



- Meditate with Ekagrata, single pointed, called Nididhyasanam.
- Converting mind with single thought flow with no other distraction.
- This is Savikalpa Samadhi.
- Vikalpa = Thought.
- Absorbtion occasioned by a single thought.
- This is actual state of meditation, Nididhyasanam, Dhyanam.
- Samprajnata – means awareness of a thought.
- Savikalpa = Single thought.

### **Nirrudha :**

- Cessation.
- Aham Brahma Asmi thought ceases.
- Mind becomes thoughtless, ocean becomes waveless.

## Verse 15 :

युञ्जन्नेवं सदात्मानं  
योगी नियतमानसः ।  
शान्तिं निर्वाणपरमां  
मत्संस्थामधिगच्छति ॥ ६-१५ ॥

yuñjannēvaṁ sadātmānaṁ  
yōgī niyatamānasaḥ ।  
śāntiṁ nirvāṇaparamāṁ  
matsaṁsthām adhigacchati ||6-15||

Thus, always keeping the mind balanced, the yogi, with his mind controlled, attains the peace abiding in Me, which culminates in total liberation (nirvana or moksa). [Chapter 6 – Verse 15]

- In this way meditating.
- Verse 10 – 14.
- Place, Asana, Body posture, senses, mind, matchitta, matparaha, self as highest goal and mind engrossed.
- If one meditates as above, one brings mind to single focus, Ekagra bhumi, Savikalpa Samadhi.

### a) Yunjannevaṁ Sadatmanam :

- Meditating thus, Yogi.

### b) Niyata Manasaha :

- Makes mind absolutely still, from Kshipta, agitated state of mind controlled totally.
- Crosses Moodah, dull, dream state of mind, Vikshipta, single pointedness Ekagra, and holds on.

### c) Evam Yunjan :

- Remain firmly rooted there, stay with single thought, becomes subtler and subtler.
- Pointedness of mind becomes sharp, becomes absolutely quietened.
- **Last thought – Aham Brahma Asmi, ends, mind remains absolutely still, Shantim.**
- Last thought thoughted, no more thought thoughting.
- **When mind is absolutely thoughtless, emptied of all thoughts this mind itself is the pure consciousness.**

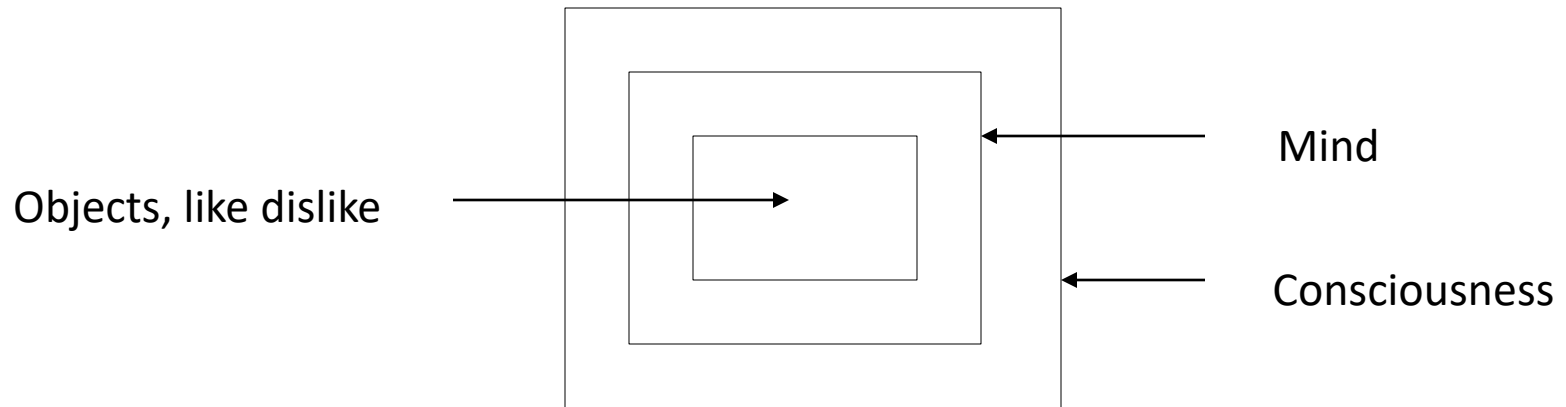
Ocean with Waves	Ocean without waves
Consciousness + Mind	Mind = Consciousness

- **Consciousness is integral part of mind, can't be taken away by the mind.**
- Example : Glass, water, space.

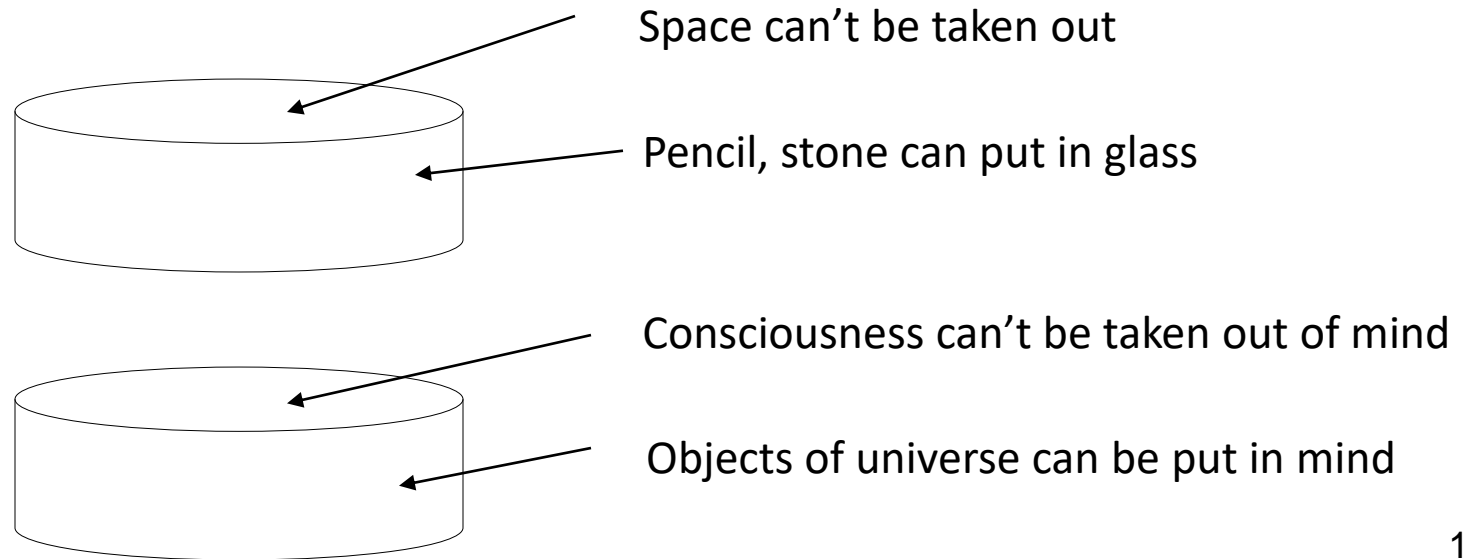
In space there is water.

Take water out of glass, can't take space out of glass even if I close the glass.

- **In the same way, when mind came, evolved, consciousness is integral part of the mind.**
- In that consciousness of mind put lots of objects.



- Object = Want, hate, loved.
- Mind is Kshipta, Mooda, Vikshipta, Ekagra, Niruddha.
- **Taken out all Agitations, but can't take out of mind its nature of pure consciousness.**



- State of mind when it become thoughtless – that mind is consciousness, Shantim, absolute cessation, Nirvana Paramam Adhi Gachhati.
- Thoughtless mind experiences self.
- Thoughtless mind remains as self.

**Upadesa Sara :**

दृश्यवारितं चित्तमात्मनः ।  
चित्त्वदर्शनं तत्त्व दर्शनम् ॥

drśya-vāritam cittam-ātmanah ।  
citva-darśanam tattva darśanam ॥

The mind withdrawn from the objects sees itself as Consciousness and that is the vision of Reality (Self-realisation). [Verse 16]

- Take Drishya from mind, have Chitta Darshanam, have experience of consciousness, that itself is experience of reality.

**d) Shantim Nirvana Paramam :**

- By that Sakshatkara of pure consciousness, what arises, supreme liberation arises.
- It is Mat Samstham, my nature.
- Such a Yogi reaches my nature.
- When mind is single pointed, we called it Nididhyasanam, Savikalpa Samadhi, Nirvikalpa Samadhi, Ekagra Bumi state of mind.
- In Ekagra Bumi, this is the experience, single pointedness of all thoughts.



- In Nirudha Bumi, that state of thoughtless absorbtion.
- Mind remaining stilled of all thoughts is called Nirvikalpa Samadhi.
- In state of Ekagra, one has experience of Savikalpa Samadhi.
- When last thought - Aham Brahma Asmi also ends, then it is Niruddha state of mind, cessation of all thoughts.
- No single thought, mind remains as consciousness, consciousness alone is.

• **Person waking up from Samadhi says, I remained as consciousness.**

- When mind becomes free of thoughts, only consciousness remains.

• **Niruddha state of mind, where mind becomes consciousness, consciousness alone is, no thought is, no Vikalpa thought is, where no awareness of thought is – Asamprajnata.**

• **This state is called as Asamprajnata Samadhi or Nirvikalpaka Samadhi.**

- In Kshipta, Moodah, Vikshipta, no meditation possible.
- In Ekagra meditation is possible, it is called Savikalpa Samadhi.
- As Savikalpa progresses, from Ekagra, mind goes to Niruddha.
- What is absorbtion – state of mind, it is called Nirvikalpa Samadhi, Asamprajnata Samadhi.

• **In that state, mind becomes just consciousness, consciousness alone is.**

- This becomes means for direct realisation of self.
- To gain success in meditation, essential aspects to take care – Verse 16, 17.

## Verse 16 :

नात्यश्नतस्तु योगोऽस्ति  
न चैकान्तमनश्नतः ।  
न चातिस्वप्नशीलस्य  
जाग्रतो नैव चार्जुन ॥ ६-१६ ॥

nātyaśnatastu yōgō'sti  
na caikāntamanaśnataḥ ।  
na cātisvapnaśīlasya  
jāgratō naiva cārjuna || 6-16 ||

Verily, yoga is not possible for him who eats too much, nor for him who does not eat at all; nor for him who sleeps too much, nor for him who is (always) awake, O Arjuna.  
[Chapter 6 – Verse 16]

### a) Na Ati Ashnataha Tu Yogaha Nasti :

- Person who eats too much can't practice meditation.

### b) Na Cha Etantam Ashnata Yatah :

- Person who doesn't eat at all can't meditate.

Over eating	Starving – Empty body
- Body goes to Moodah state, dullness, lethargy.	- Body goes to dullness by lack of energy.

Both can't practice meditation

- What is right measure of eating?
- $\frac{1}{2}$  stomach – solid.
- $\frac{1}{4}$  stomach – water
- $\frac{1}{4}$  stomach – for air to flow.

**c) Na Chati Svapna Shedasya :**

- Oversleeps – no meditation.

**d) Jagrata :**

- Over awake – no meditation.

## Verse 17 :

युक्ताहारविहारस्य  
युक्तचेष्टस्य कर्मसु ।  
युक्तस्वप्नावबोधस्य  
योगो भवति दुःखहा ॥ ६-१७ ॥

yuktāhāravihārasya  
yuktacēṣṭasya karmasu |  
yuktasvapnāvabōdhasya  
yōgō bhavati duḥkhahā || 6-17 ||

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in his exertion during his actions, who is moderate in sleep. [Chapter 6 – Verse 17]

### a) Yukta Ahara – Vihara :

- Moderation – right balance in eating.
- Vichara – walking, without purpose.

### b) Karmasu Yukta Cheshtasya :

- In Activities, Japa, studying, chanting Upanishads with purpose.
- Chesta – effort – moderate.

### c) Yukta Swapna bodhasya :

- Avabodha = Jagrat.
- Moderate sleep and waking.

### d) Yogo Bhavati Dukhaha :

- For such a person, Dhyana is possible, yoga which dispels sorrow, grants realisation of self and puts an end to sorrow.

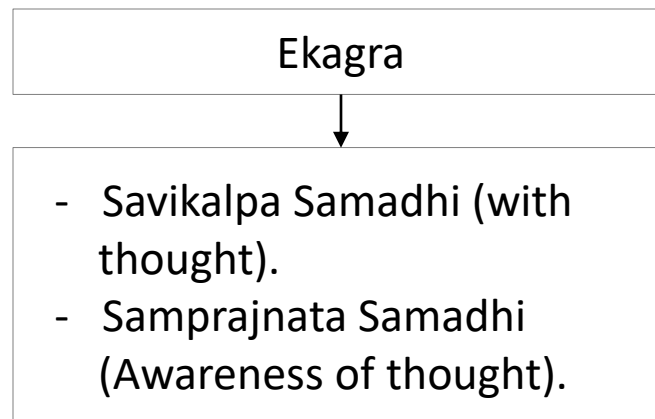
- These are also important.
- Place, Asana, how to sit, sense control, mind, eating, sleeping all important.
- Story – Bhagavan Buddha.
- Tortured body, starved, tired, fell down, Guru – Sishya talking, how do I string Veena, not too loose, not too tight, just right, Siddhartha – got up with flash of understanding.
- Lady offer Paisam, Kheer, Siddhartha broke fast, Siddhartha became Buddha.
- Seeker should have moderation.
- Yogaha Bavati, Meditation is successful.
- Destruction of Samsara, Dukha.
- Place, Seating, Posture, Mind, Matchitta, Matparaha, Yukta, Savikalpa Samadhi, thought ceases, mind becomes consciousness, mind was always consciousness.
- From consciousness all external thing arise.
- Mind comes to its original nature, stays in original nature as consciousness.
- This is completeness of Yoga, Nirvikalpa Samadhi, leads to Nirvana, means for Atma Sakshatkara, leads to Mukti, liberation.
- To come to this see there is moderation in Ahara, Vihara, Svapna, Avabodha, Cheshta – Karma keep it optimum, mind will soar to the highest.
- How is mind in Nirvikalpa Samadhi?

## Lecture 4

- Lord Krishna provides Vital, simple tips for meditation, gives guidance manual of instructions.
- Place, seat, posture, diet, conducive lifestyle, sleep, exertion.
- In the 5 states of mind, meditation only in last 2 states.
- No meditation in Kshipta, Moodah, Vikshipta states.
- Meditation only in Ekagra and Niruddha states.

Kshipta	Moodah	Vikshipta
- Agitated	- Dull	- Other than Kshipta - Tending towards concentration.

**Meditation only In :**



- Thought – Aham Brahmasmi thought, Sajatiya Vrittiya Pravaha.
- Flow of single type of thought, Aham Brahma Asmi, to the exclusion of all other thoughts.
- Focussed state of mind, Samadhi practiced, Nididhyasanam.
- When one practices Savikalpa Samadhi for sufficient time, one progresses into Asamprajnata Samadhi, Nirvikalpa Samadhi.

### **Nirvikalpa Samadhi :**

- **Aham Brahma Asmi thought ends.**
- **To become thoughtless, we have to go with a single thought.**
- **Many thoughts to single thought, to no thought.**
- **Whenever you remain with single thought, you will become thoughtless.**
- Example : How we go to sleep?
- Many thoughts – stop all distractions – Pillow, Fan, Blanket in right place, don't think now... say, I want to sleep, all thoughts put to an end, practice Samprajnata Samadhi, I want to sleep... repeated 10 times, from single thought go to no thought, remaining focused on single thought, went to sleep.
- This is process : Many to one, one to no thought.

Samprajnata	Asamprajnata
- Body, Objects	- Aham Brahma Asmi (20 times)

- In sleep, we overpower Tamas.
- In Samadhi, we overpower all powerful Sattva.

Sleep	Samadhi
<ul style="list-style-type: none"> <li>- Overpowering Tamas.</li> <li>- Thought merges into causal body.</li> <li>- Mind goes to Laya, Moodah Avastha.</li> </ul>	<ul style="list-style-type: none"> <li>- Overpowering Sattva</li> <li>- Thoughts just cease</li> <li>- Mind goes to Niruddha Avastha.</li> <li>- There is Nasha of mind (not Laya)</li> </ul> <p><b>Upadesa Sara :</b></p> <ul style="list-style-type: none"> <li>- Layavinashane, Ubaya virodhane..... [Verse 13]</li> </ul>

**Upadesa Sara :**

लयविनाशने उभयरोधने ।

लयगतं पुनर् भवति नो मृतम् ॥१३॥

laya-vināśane ubhaya-rodhane ।

laya-gataṁ punar bhavati no mṛtaṁ ||13||

The absorption of the mind (manolaya) and the destruction of the mind (manonasa) occur by the restraint of both (the prana and the mind respectively). The absorbed mind comes back but never indeed the dead mind. [Verse 13]



## 2 state of Mind

### Laya – Deep Sleep

- Mind goes to sleep, Laya, dissolves in causal body.
- Cessation of mind, sleeping of mind.
- Mind is thoughtless but thoughts have merged into causal body.
- Waiting to come out.
- Water becomes ice, solidified.
- Action of Tamas.
- Mind gone to Avidya, causal body, its source.

### Vinasha

- Mind becomes empty.
- Absorbtion, Samadhi not dissolution of mind but state of thoughtlessness of mind.
- Asamprajnata Samadhi.
- Mind does not go to causal body but is thoughtless.
- Mind not merged into causal body, Avidya, Karana Shariram.
- Mind has emptied itself of thoughts.
- Water has evaporated, one important difference.
- Action of Sattva.
- Mind has emptied itself of thoughts.
- Freed of various thoughts.
- That mind which is free of mental objects, thoughts, emptied itself.
- **Mind in its original state of consciousness.**

- Flow of thoughts = Mind.
- Dissect thought



Awareness → Inherent

+

Object (Spectacle case ← Keeps chanting.)

- In Meditation, only objects cease, awareness does not end.
- **Awareness remains objectless.**
- **Mind free of objects is awareness.**
- Asamprajnata Samadhi = Mind free of objects = Pure Awareness.

**Upadesa Sara :**

दृश्यवारितं चित्तमात्मनः ।  
चित्त्वदर्शनं तत्त्व दर्शनम् ॥

drśya-vāritam cittam-ātmanah ।  
citva-darśanam tattva darśanam ॥

The mind withdrawn from the objects sees itself as Consciousness and that is the vision of Reality (Self-realisation). [Verse 16]

- Mahavakya of Upadesa Sara.

- From mind, remove objects, what Darshana you have, of awareness, consciousness, vision of reality.
- **When Aham Brahma Asmi ceases, what remains is just awareness, which is me, pure consciousness, that alone remains.**
- State of Asamprajnata Samadhi, is Niruddha Bumi of mind, mind in which objects have ceased, mind has become still.
- Explained in verse 18 + 19.

## Verse 18 :

यदा विनियतं चित्तम्  
आत्मन्येवावतिष्ठते ।  
निःस्पृहः सर्वकामेभ्यः  
युक्त इत्युच्यते तदा ॥ ६-१८ ॥

yadā viniyatam cittam  
ātmanyevāvatiṣṭhate ।  
niṣspṛhaḥ sarvakāmebhyaḥ  
yukta ityucyate tadā || 6-18 ||

When the perfectly controlled mind rests in the Self only, free from longing for all (objects of) desires, then it is said : ‘He is united’ (Yuktah). [Chapter 6 – Verse 18]

### a) Yada Viniyatam Chittam :

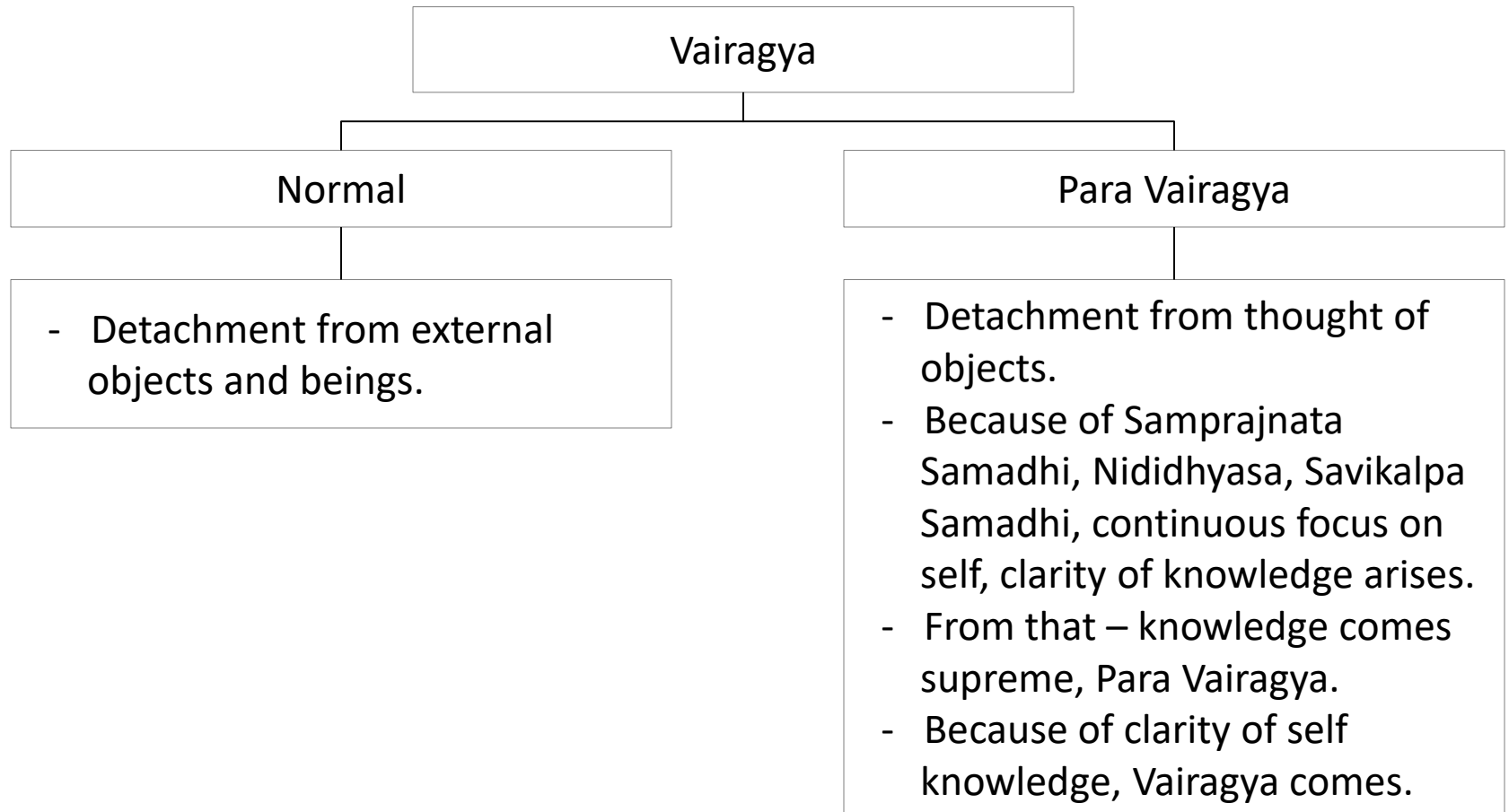
- When mind is totally withdrawn, free of objects, Niruddham.
- **When mind is free of any objective awareness.**

### b) Atmani Eva Avatishtate :

- It remains in the self.
- It remains as objectless awareness, self.
- How one comes to this state?
- Even a single object will not help you to come to this state.
- Small distraction will not leave you with objectless awareness.
- **Distraction comes from “wants”.**

### c) Nissprhah Sarva Kamebyah :

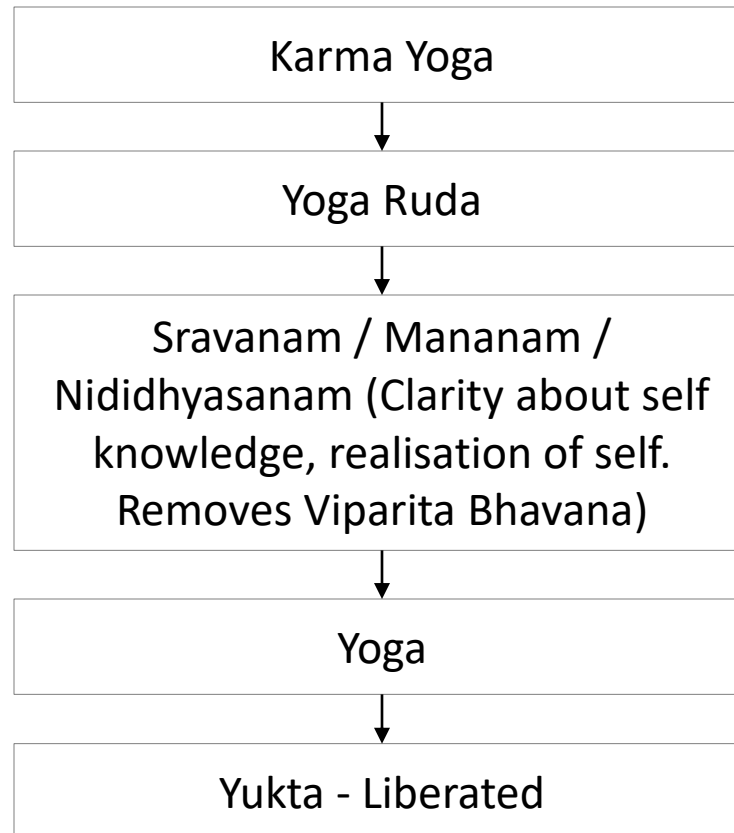
- All possible objects.
- **Nissprhah – free of attachment.**
- **Even a trace of attachment will generate from inside, thought of an object.**
- Moment thought arises, objectless awareness is not there.
- Asamprajnata Samadhi possible only by supreme Vairagya – dispassion, Para Vairagya.



- Dispassion propels you to absolute cessation of all thoughts of all objects.

### **Nispriha :**

- Supreme dispassion helps one to roar, soar into higher realms of pure awareness, free of attachment Sarva Kamebya.



### **Nididhyasanam :**

- Gives clarity of Nature of self, from that comes Vairagya.

- That Vairagya pushes seeker who is practicing Savikalpa Samadhi to Nirvikalpa Samadhi.
- Then, one becomes Yukta.
- Knowledge of self generates high quality Vairagya.
- That Para – Supreme Vairagya helps mind to realise, and be totally free of any want, wish, attachment.
- Then person becomes free of all thought fluctuations.
- This enables one to move into Nirvikalpa Samadhi, Asamprajnata Samadhi, where one becomes Yukta.

**d) Yukta Iti Uchyate Tada, Yada Nirvikalpa Samadhi, Tada Yuktaha :**

- We have to come here.
- After Nididhyasanam, realised, why so much effort.
- No effort, you will be automatically led to there.
- Effort only till Savikalpa Samadhi, after that take rest, you will automatically reach there.
- Then one is called Yukta.

## Verse 19 :

यथा दीपो निवातस्थः  
नेङ्गते सोपमा स्मृता ।  
योगिनो यतचित्तस्य  
युञ्जतो योगमात्मनः ॥ ६-१९ ॥

yathā dīpō nivāasthah  
nēṅgatē sōpamā smṛtā |  
yōginō yatacittasya  
yuñjatō yōgamātmanah || 6-19 ||

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self).

[Chapter 6 – Verse 19]

### a) Sa Upama Smruta :

- This is considered as example.
- To understand state of Nirvikalpaka Samadhi or Niruddha mind of Nirvikalpa Samadhi.
- Mind = Objectless awareness = Niruddha.

### b) Yatha Nivathastaha Deepana Na Ingate :

- Lamp placed in a place with no breeze.
- It is effulgent – Prakasha and no shaking, flickering, no Achala, Nishchala.
- In the same way, **Mind rid of objects, in Nirvikalpa Avastha, Asamprajnata Samadhi, objectless awareness, steady, non-changing, nonflickering, mass of effulgence, pure consciousness.**



### c) Yoginaha Yata Chittasya, Yunjataha, Yogan Atmanaha :

- Atmanaha Yogam Yunjataha, Yoginaha Yatchittasya.
- Yogis mind has come to Niruddha Avastha by practice of absorption, Asamprajnata Samadhi, Yoga of self, it just becomes like a flickerless lamp, like lamp in a windless place, effulgent, flickerless, motionless, one, changeless, presence.
- **Jnanis mind in Nirvikalpa Samadhi, becomes nonchanging objectless awareness.**
- In verse 18, 19, Lord Krishna has explained Asamprajnata Samadhi, Nirudha Avastha of the mind, Nirvikalpa Samadhi.
- Nirvikalpa Samadhi – Thoughtless, objectless.
- Asamprajnata – No awareness of object.
- Nirudha – Mind free of object, ceased to encourage any more thought flickering.
- What is Example of such a mind?
- Yatha Dheepo Nivathasthaha.
- Verse 20, 21, 22, 23 – 4 verses explains Nirvikalpa Samadhi.

## Verse 20 :

यत्रोपरमते चित्तं  
निरुद्धं योगसेवया ।  
यत्र चैवात्मनात्मानं  
पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥

yatrōparamatē cittam  
niruddham yōgasēvayā |  
yatra caiva'tmanātmānam  
paśyannātmani tuṣyati || 6-20 ||

When the mind, restrained by the practice of Yoga, attains quietitude and seeing the Self by the self, he is satisfied in his won Self; [Chapter 6 – Verse 20]

### a) Yatra :

- Where, in which state of mind – Nirudha state of mind.
- Defines Asamprajnata Samadhi, state of Yukta, Nirvikalpa Samadhi.
- Absolute state of Yoga – union.
- **Mind has merged into the self.**
- **Mind remains as objectless awareness as pure consciousness.**
- In 4 verses, he defines that.
- Where is that state of mind.

### b) Yoga Sevaya :

- Attend by practice of Yoga.
- Savikalpa – to Nirvikalpa : How do you move?

- Just remain in Savikalpa, you will move automatically.
- By practice of Savikalpa Samadhi.

### c) Chittam Niruddham :

- Mind goes to Niruddha Avastha.

### d) Upamante :

- Withdraws from world of objects.

### e) Atmanam Atmanam Pashyan :

- Seeing the self, Atmana – through the mind, mind becomes free of objects and comes to its natural state of awareness, of consciousness, of being the self.
- What happens then?

### f) Tushyati :

- It just remains utterly at ease, utterly fulfilled, free of Agitations, utterly complete.
- When this happens that state is called Yoga.

तं विद्याद् दुःखसंयोग  
वियोगं योगसंज्ञितम् ।  
स निश्चयेन योक्तव्योः  
योगोऽनिर्विण्णचेतसा ॥ ६-२३ ॥

taṁ vidyād-duḥkhasaṃyōga  
viyōgaṃ yōgasamjñitam ।  
sa niścayēna yōktavyaḥ  
yōgō'nirviṇṇacētasā ॥ 6-23 ॥

Let it be known; the severance from the union with pain is yoga. This yoga should be practised with determination and with a mind steady and undespairing. [Chapter 6 – Verse 23]

- Yoga Samjnitam – That state is called Yoga.
- What is Yoga?
- That state by practice of Yoga, mind has withdrawn and become Niruddha state.
- **That state where mind has become the consciousness, comes to its true nature of awareness and just abides, relaxes in it, Tushyati.**
- How can mind relish in the state of objectless awareness where nothing is there?

## Verse 21 :

सुखमात्यन्तिकं यत्तद्  
बुद्धिग्राह्यमतीन्द्रियम् ।  
वेत्ति यत्र न चैवायं  
स्थितश्चलति तत्त्वतः ॥ ६-२१ ॥

sukham ātyantikam yat tad  
buddhigrāhyam atīndriyam |  
vētti yatra na caivāyam  
sthitaścalati tattvataḥ || 6-21 ||

When, he (the yogi) feels that infinite Bliss, which can be grasped by the (pure) intellect and which transcends the senses – wherein established he never moves from the reality;  
[Chapter 6 – Verse 21]

### a) Yat Tatu :

- That mind which has reached Niruddha Avastha.
- How it relishes pure state of objectless awareness?

### b) Atyantikam Sukham :

- Because awareness is absolute happiness.
- Awareness remains at end of all objects, thoughtless awareness.
- In Niruddha state, mind has become thoughtless awareness.
- That thoughtless awareness itself is Sukham Atyantikam.
- Awareness itself is Paramananda, consciousness.
- Consciousness itself is pure bliss.

- Satyam, Jnanam, Anantham.
- Sukham Atyantikam – without any limits, objectless awareness, is supreme bliss.

#### c) Atenindriya :

- **It is not gained through senses.**
- Not experienced through eyes, ears, tongue, nose, skin but it comes through the dissolution of the thoughts of the mind.

#### d) Buddhi Grahyam :

- Therefore it is Buddhi Grahyam.
- Not Buddhi has captured.
- It has comprehended.
- When the mind withdraws from objects, cleanses itself from within and itself becomes free of all objects, mind itself, Chitta itself becomes Chit.
- **Therefore it is attained through the Buddhi when Buddhi becomes Niruddhah Avastha, Buddhi is free of all objects, loses itself and becomes awareness.**
- Not captured by mind, senses, when buddhi frees itself of its thoughts, Buddhi itself gets converted into pure consciousness.
- This fact of Chitta becoming Chit because of absence of object, this fact of mind becoming objectless awareness in the absence of objects, transmutation, total change of the buddhi into pure consciousness, when it is free of objects is a state reached through the Buddhi.

- Buddhi is not there in Kshipta, Moodah, Vikshipta, Ekagra state.
- Buddhi is there in Niruddha state where it is not expressing as thought of objects.
- It has emptied itself, it remains as consciousness.
- Buddhi transmuting itself into consciousness, Chitta becoming Chit, therefore Chit is attained through Chitta.
- When does this happen?

**e) Vethi Yatra Chaivayan Sthithati Chalati Tattvatah :**

- Established where in Nirudha Avastha, Yogin –
- Tatvattah, in his true nature, from Atma Svarupa.

**f) Neiva Chalati :**

- No more does he shake, move from his real nature.
- In Niruddha Avastha, objects have ceased and mind has become pure consciousness and consciousness alone is.
- In that state can't differentiate where is mind and where is consciousness.
- Attaining this state, where consciousness alone is, Yogi does not anymore move away from his real nature.
- Yogi does not anymore, even in his dream, he will not identify and think I am the Body / Mind / Intellect, this world is true.
- Era of error is over, forever.
- That is Yoga! Defined in verse 23.

## Verse 22 :

यं लब्ध्वा चापरं लाभं  
मन्यते नाधिकं ततः ।  
यस्मिन्स्थितो न दुःखेन  
गुरुणापि विचाल्यते ॥ ६-२२ ॥

yaṁ labdhvā cāparam lābham  
manyatē nādhikam tataḥ |  
yasmin sthitō na duḥkhēna  
guruṇā'pi vicālyatē || 6-22 ||

Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [Chapter 6 – Verse 22]

### a) Yam Labdva :

- Attaining which Niruddha Avastha, and whereby remaining as pure consciousness.

### b) Cha Aparam Labham Adhikam Atana Na Manyate :

- After attaining which one does not think there is anything more to be gained.
- One knows this is it.
- No more walking, going, Aims, Goals, Wants, fulfilled.
- Kriyam Praptam Prapaniyam.
- What is to be done has been accomplished.
- What is to be attained has been reached.
- There is absolute satiation, total completeness.
- Being in which.



### **c) Na Gurnapi Dukhena Vichalyate :**

- Not Shaken by greatest of sorrows.
- Guru = Heavy, Laghu = Light.
- Guru is Laden with knowledge.
- Clouds laden with water.
- Guru – has rich weight of knowledge.
- Here Guru, not teacher, heaviness.
- Even the worst of sorrows can't shake a person who has reached the Nirvikalpa state.
- See life history of all saints.
- Whatever sorrow, nothing touches.
- Scholar – has sorrow – Paroksha Jnanam.
- Here it is Aparoksha Jnanam.
- As long as body and mind remains, it is Prarabda but person is not touched.
- That state is known as Yoga.

## Verse 23 :

तं विद्याद् दुःखसंयोग  
वियोगं योगसंज्ञितम् ।  
स निश्चयेन योक्तव्योः  
योगोऽनिर्विण्णचेतसा ॥ ६-२३ ॥

taṃ vidyād-duḥkhasaṃyōga  
viyōgaṃ yōgasamjñitam |  
sa niścayēna yōktavyaḥ  
yōgō'nirviṇṇacētasā || 6-23 ||

Let it be known; the severance from the union with pain is yoga. This yoga should be practised with determination and with a mind steady and undespairing. [Chapter 6 – Verse 23]

- Verse 20 – that – Yatra, which, concludes here.

यत्रोपरमते चित्तं  
निरुद्धं योगसेवया ।  
यत्र चैवात्मनात्मानं  
पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥

yatrōparamatē cittam  
niruddham yōgasēvayā |  
yatra caiva'tmanātmānam  
paśyannātmani tuṣyati || 6-20 ||

When the mind, restrained by the practice of Yoga, attains quietitude and seeing the Self by the self, he is satisfied in his won Self; [Chapter 6 – Verse 20]

- Reaching which one does not consider anything higher to be attained.
- Established in which Joy, which is beyond the senses, Niruddha state of mind.

### a) Tam Vidyad :

- Know this, as Yoga Sanjnitam.
- Know that to be Yoga.
- This Yoga is Viyoga.

### b) Dukha Samyoga Viyogam :

- This Yoga is not Yoga – union.
- No union here, only Viyoga from Dukham.
- So far now, we have Samyoga with Dukham.
- Body – Samyoga – I am the body, causes Dukha.
- Senses mind, Buddhi are causing enormous Dukham, Samyoga.
- We have great union, sense of oneness, proximity to them – Samyoga.

- **All objects spread and disturb inner self which is pure consciousness, flood inner space with nonsense.**

- We have Samyoga – Union with Dukham.
- What is Yoga?
- Removing all these Dukham.
- Where is Union?
- There is disunion only, disunion from body.

- We have now Samyoga with Deha, Manaha, buddhi, Indriya, Vishaya, Union, all give Dukham.
- Therefore we can say, we have Dukha Samyoga.
- This is our state.
- What Yoga does?
- Viyoga from Samyoga.
- Disunion, disconnection with Dukhe.
- **Yoga is causing disconnection of our super connection with Dukham.**
- Even though it is Viyoga, everyone is calling it Yoga.
- Bhagavan is having an intelligent laugh at himself.

#### **c) Sa Nishchayena Yuktavya :**

- One should practice this with determination.
- Yogi seeker, must practice Yoga.
- By Karma Yoga – Yogaruda – Sravanam / Mananam / Nididhyasanam – Atma Sakshatkara – Para Vairagya Asamprajnata Samadhi – become Mukta.
- Nishchaye – this Janma, not next Janma I can, I am at it.

#### **d) Anir Vinna Chetasa :**

- With a mind that is free of despondency.
- It is not easy.

- One can't measure success so easily.
- One can't reach at ones will.
- One can't quieten mind at one go.
- Yet one should not give way to despondency.
- Don't think I cannot.
- Success comes in "Cans".
- I can, I will, top most goal of life.
- Without measuring success in small ways, don't ask how far have reached.
- Keep walking, you will get it, Anir Vinna Chetasa.
- How to do it? Method.
- So far told what it is and given initial steps how to go about.
- Bhagawan will give subtle steps to progress.
- Shares secrets in 24, 25, 26 – 3 verses.

## Verse 24 :

सङ्कल्पप्रभवान्कामान्  
त्यक्त्वा सर्वानशेषतः ।  
मनसैवेन्द्रियग्रामं  
विनियम्य समन्ततः ॥ ६-२४ ॥

saṅkalpaprabhavān kāmān  
tyaktvā sarvānaśēṣataḥ |  
manasaivēndriyagrāmaṁ  
viniyamya samantataḥ || 6-24 ||

Abandoning, without reserve, all desires born of Sankalpa, and completely restraining the whole group of senses by the mind from all sides... [Chapter 6 – Verse 24]

### a) Sankalpa Prabhavan Kaman Tyaktva Sarvan Aleshataha :

- Sankalpa – Samyak iti Kalpana, imagination.
- **It is Joyful an imagination.**
- **Somewhat we have made a mistake that there is happiness there.**
- We keep on checking :  
Is happiness there or not? We waste our life.
- Give up this Sankalpa.
- I want that – desire will go.
- **Sankalpa Prabhavan Kamaan – give up desires sprouted because of Sankalpa, they are your enemy.**
- **They are only keeping you continuously restless, flooding mind with an awareness of objects – drop that.**

## **b) Indriya Gramam :**

- Assemblage of senses through which the mind can go out.
- **When you drop the Sankalpa, desires dropped, control the senses, don't allow the mind to go out through the senses.**

## **c) Samantataha :**

- Do it fully, completely perfectly.
- Then Shanai Uparama.

## Verse 25 :

शनैः शनैरुपरमेद्  
बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा  
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd  
buddhyā dhṛtigṛhītayā |  
ātmasaṁsthaṁ manaḥ kṛtvā  
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

### 1<sup>st</sup> Drop :

- Sankalpa.

### 2<sup>nd</sup> Drop :

- Kama.

### 3<sup>rd</sup> :

- Gain Ability to prevent the mind to go through the senses.
- What should one do after that.

### a) Shanai Shanai :

- Slowly, steadily, in steps master and attain Nirvikalpaka Samadhi.
- Step 1 : Control senses.
- Senses want to express in some action.



- **Instead of expressing senses, hold what the senses want as only as a thought in the mind.**

### Example :

- Suppose you want to give up Bashing to someone, become angry and shout!
- Shout only at level of mind.

### Katho Upanishad :

यच्छेद्वाङ्मनसी प्राज्ञस्तदच्छेज्ज्ञान आत्मनि ।  
ज्ञानमात्मनि महति नियच्छेत्तदच्छेच्छान्त आत्मनि ॥ १३ ॥

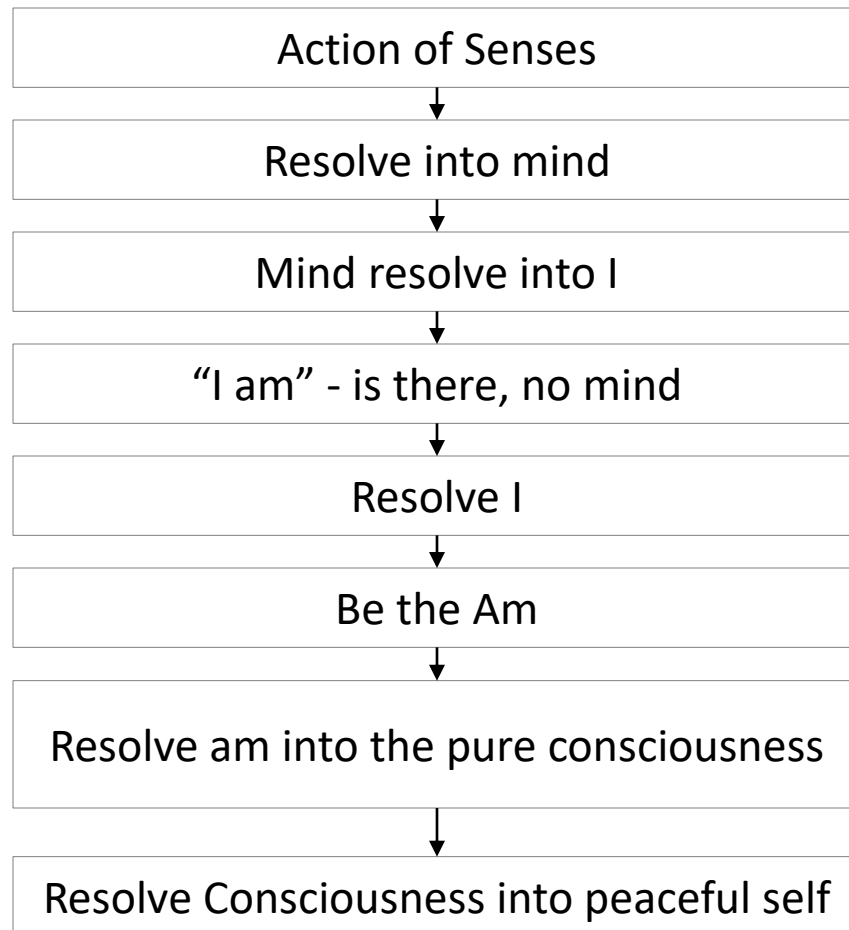
Yacched van-manasi prajnah tad yacchej jnana atmani,  
Jnanam-atmani mahati niyacchet tad yacchec-chanta atmani ॥ 13 ॥

Let the wise sink his speech into the mind, the mind into the intellect and the intellect into the Great Atman and the Great Atman into the Peaceful Atman. [I – III – 13]

- Don't shout outside.
- Shout only at thought level not expression.
- **I and thought is there.**
- Thought merge in the I.
- Be the I – I am a seeker, I want to bang is a thought.
- That thought resolve into I.
- I am a seeker, why should I become restless because of other persons mistake.
- Remain as I.

- I – is I am.
- **I am a seeker, give up and be just am.**
- Am is not here, its every where.

I	Am
- Different in each of us.	- Existence same in all of us. - This is Mahat.



- In this way, Shanaihi Shanihi Upame – in steps move forward to Asamprajnata Samadhi, Nirvikalpaka Samadhi.
- Start from level of senses and practice it.

• **Example : Words, experience something, bring it to level of mind, I am, I ends, am, am ends, be pure, pure objectless awareness, Asamprajnata Samadhi.**

- Budhya – by understanding, not by force : I shall attain Nirvikalpa Samadhi...

b) Use Shastra, Drithi Grihitaya – intelligence should be broadened with determination.

**Example :**

- Speech I tried very hard, it came out of my mouth, wanted to say 2 words, became diarrhea.
- Drithi – with persistence.

**d) Atma Samstham :**

- In this way, reaching the self.
- Mind free of objects, and mind being pure awareness.

**d) Renouncing the mind as the self, Na Kinchit Api Chintayet :**

- When mind has become objectless awareness, don't once more initiate any thought.
- Not even a bit you should think.
- Don't say, I have attained Nirvikalpa Samadhi, Gaya.

## Verse 26 :

यतो यतो निश्चरति  
मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतद्  
आत्मन्येव वशं नयेत् ॥ ६-२६ ॥

yatō yatō niścarati  
manaścañcalamasthiram |  
tatastatō niyamyaitad  
ātmanyēva vaśaṃ nayēt || 6-26 ||

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

### a) Yatho Yatho Nishcharati :

- Whatever be the reason.

### b) Manaha Chanchalam :

- Mind which has nature to break into thoughts.

### c) Asthiram :

- Not firm.

### d) Tatas Tataha :

- Withdraw mind from those distractions.

### e) Atman Eva Vasham Nayet :

- Hold it in the objectless awareness.
- Yatho Yatho – some kind of Vikshepa, distraction.

- Or some kind of Laya – lethargy sleep or Vasana, Kashaya, moulding you, want to experience Joy of Samadhi – don't.
- Then it will not be objectless awareness.
- It will be I experiencing some object, then Samadhi broken because of its Vagaries, gets distracted, sleep (Laya), Vikshepa (Agitation), Kashaya (Vasana within) Rasa Svadah.
- Vasana – not Agitation but preventing you to move forward, preventing you to go deeper into your meditation, don't be carried away, come out, stay put, use your Drithi, persistence, stay in that state, you will still move forward.
- Don't start, don't want, don't make this experience as object of relish,

- **Be that, don't try to experience that.**
- **You are that consciousness, don't try to experience the bliss of consciousness.**
- **Whatever may be reason for the mind to get distracted, draw the mind and place it in the self, remain that objectless awareness.**

- In 3 Verses, tips, finetune tips.
- Fine tuning in radio.
- Photoshop software, brush, then beautiful face.
- Earlier tuning, now fine tuning.
- What is result of Nirvikalpa Samadhi.

### Revision : Verse 25 – Tip for meditation

- **Shanai Shani Uparameth :**

In steps you withdraw.

- 1<sup>st</sup> establish control over gross, then subtle.
- Please master the mind, senses.

- **Mastering senses means mastering one facet of mind which goes through the senses.**

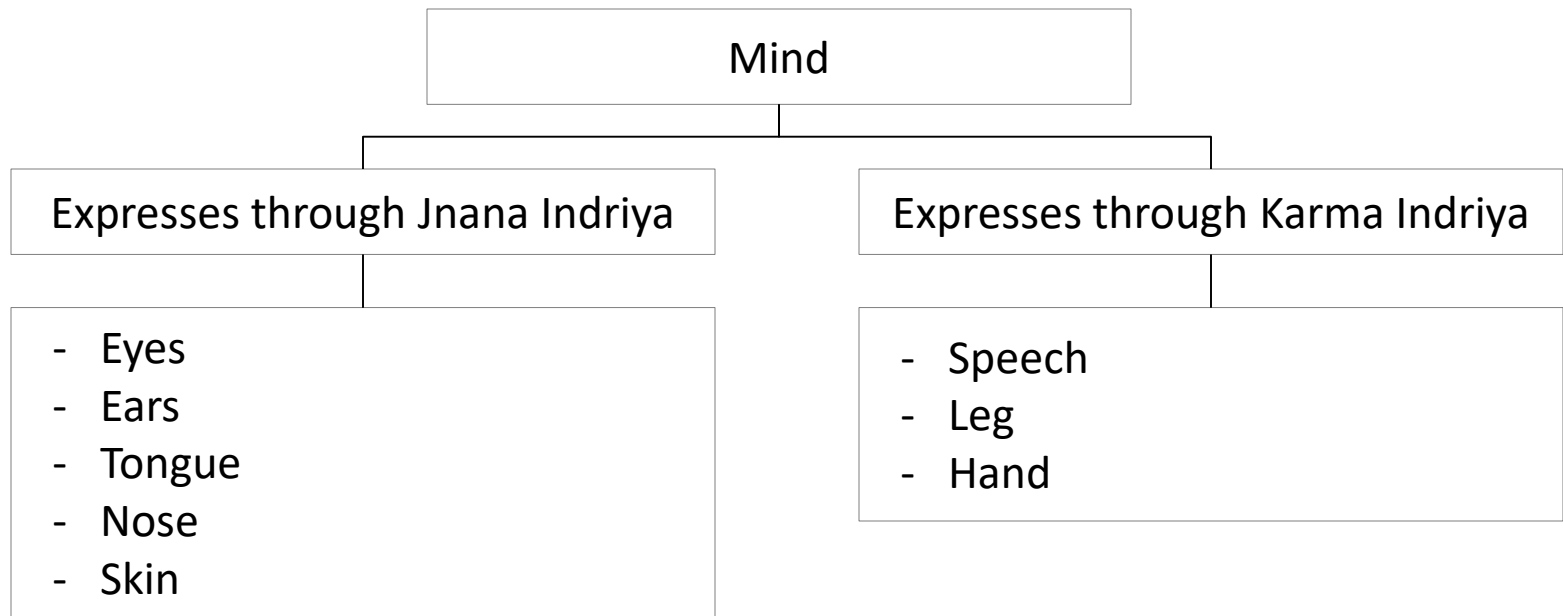
- **Gamut and realm of thought is in various grades of grossness and subtleness.**

- Master senses – allow mind not itself to grossify and going through the senses, that you stop.

- **Mind does not stop.**

- **Mind which wants to express through the senses will now remain in the form of desire.**

- **You allow mind to express in senses, desire becomes action.**



### Level 1 :

- Work at level of senses.
- Don't allow mind to express through the senses.

Mind thru Senses (Ear)	Mind thru Mouth
<ul style="list-style-type: none"> <li>- Hear</li> <li>- To gain knowledge</li> </ul>	<ul style="list-style-type: none"> <li>- Expresses itself.</li> <li>- Speech happens at level of mind.</li> </ul>

- At level of senses you stop means, stop mind to function through senses at gross level.

### Level 2 :

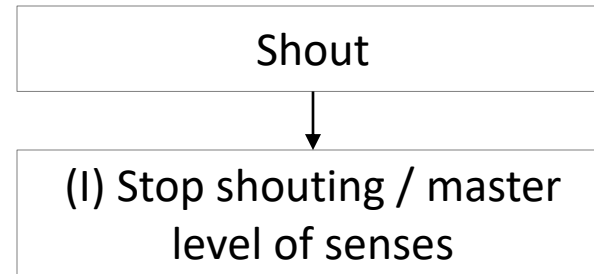
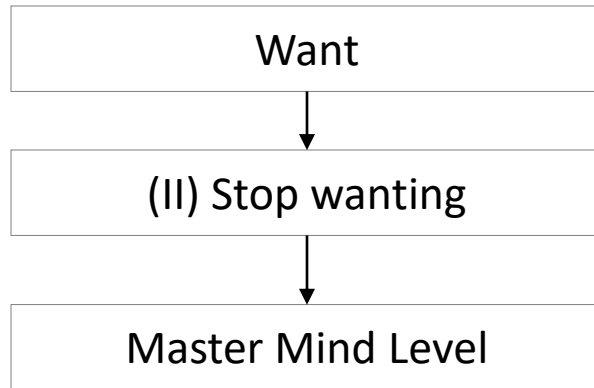
- What you want to say, remains at level of thought as desire.

- Desire still there.
  - Drop desire.
  - Drop experience of something.
  - Keep practicing, you will get capacity to do these things.
  - I want is there.
  - How to drop?
  - Is it really required for me to experience?
  - Is there Joy there?
- **Is fulfillment going to come there? How many times I have done same thing, had same experience.**
- How many times I have become angry and bashed the person.
  - Enquire continuously throughout spiritual pursuit.
  - Develop capacity to discriminate.
  - Budyat Drithi Grihitaya.
  - Persistently function.
  - It has to have knowledge base to drop desire.

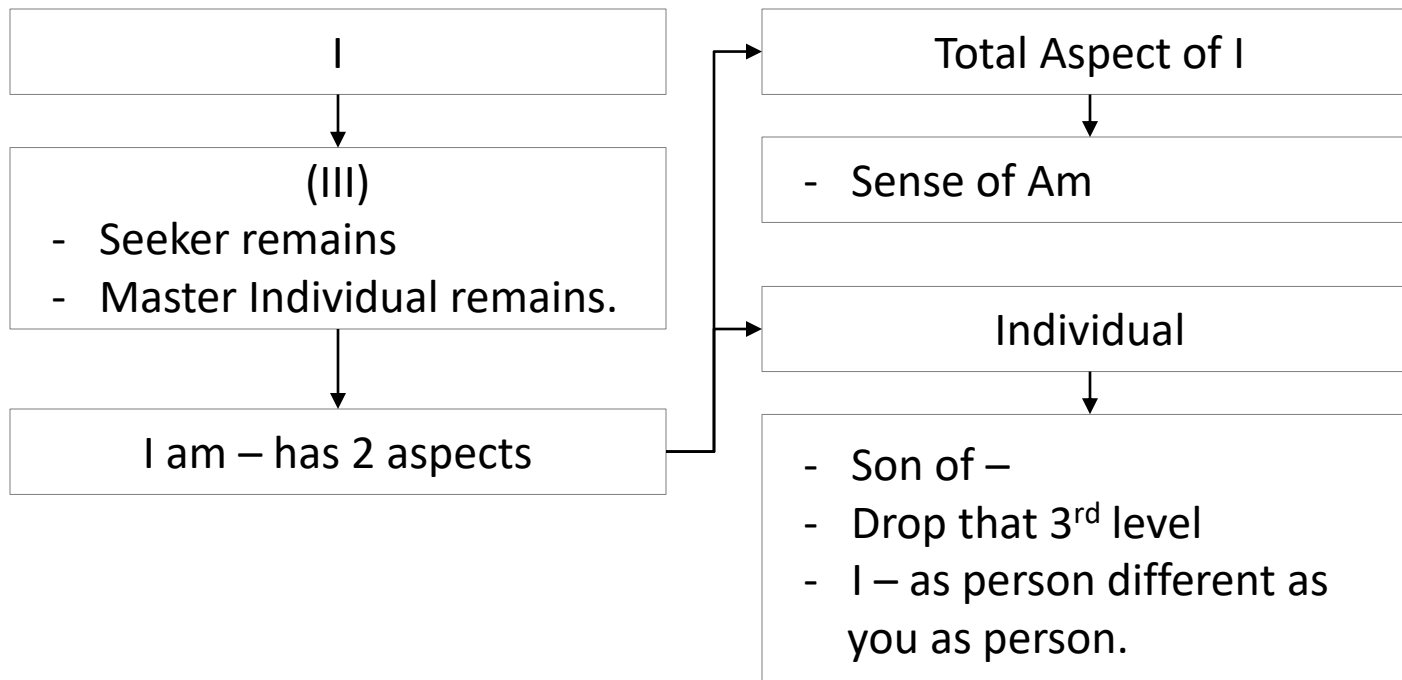


### Level 3 :

- I want to shout.



- I am thought remains.



### **Example :**

- I am tired after climbing mountain.
- Not sleeping, lying down, state of stupor.



- Dropping individual I = Experience of Cosmic I, common everywhere.

#### **Step IV :**

- Common pervasive sense of individuality = Master Mahat, common I.
- Amness also in level of thought, experience can concretely have.

### **Master – 4 Levels :**

#### **Level I :**

- Sense level – stop shouting.

#### **Level II :**

- Mind level – Stop wanting.

#### **Level III :**

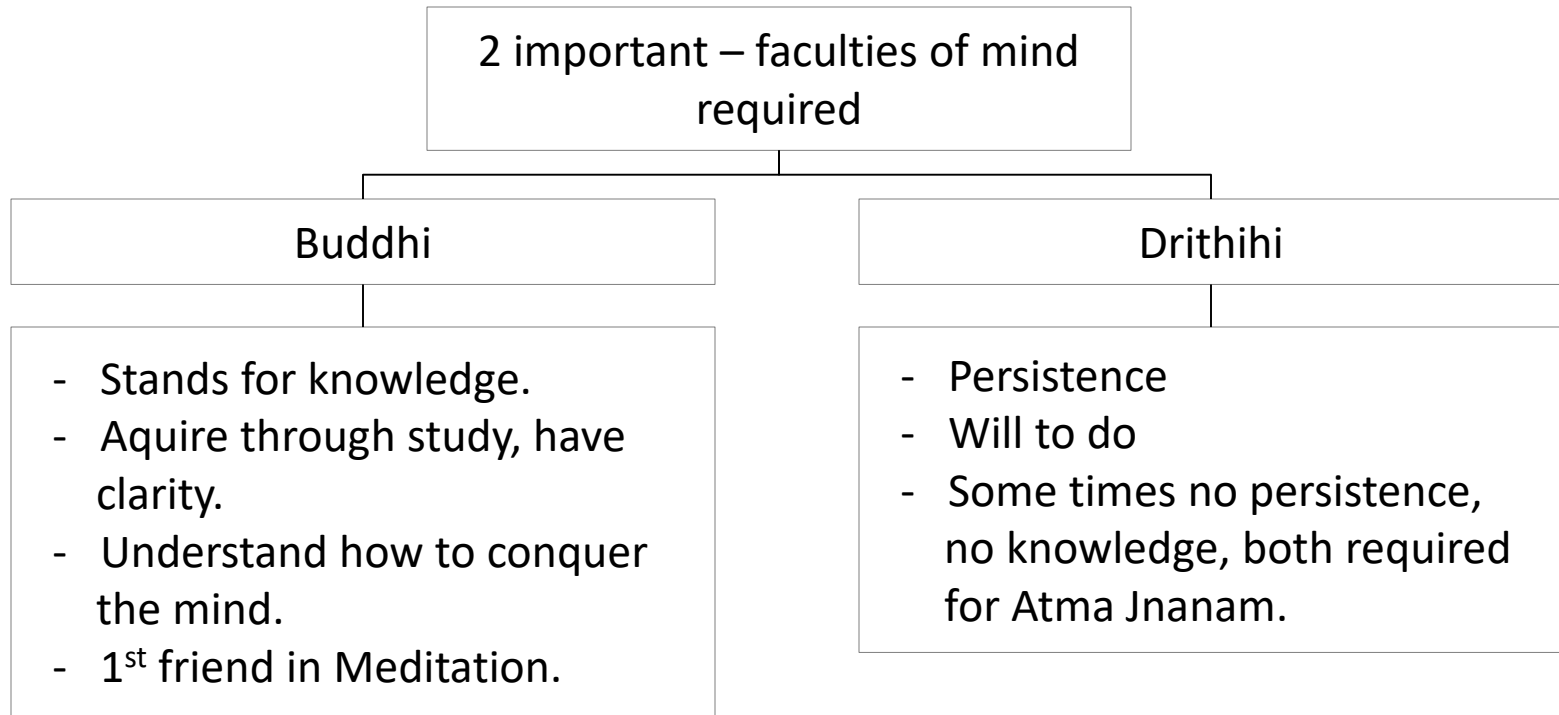
- Individual level – I – “X”.

#### **Level IV :**

- Cosmic level – Amness – Mahat.
- Drop cosmic level, withdraw from
- Take attention out of Mahat, go deeper.

## Level V :

- From Amness go to consciousness which is illumining that experience.
- Abide in that.
- Shanai Shanai Upame – step by step.



## Budhya Drithi Grihi :

- Buddhi should be held with Drithi.
- Buddhi should be imbued, associated, amalgamated with your persistence.
- In steps conquer, all of a sudden can't go to consciousness.
- Have to transcend film of mind to go there.

## Kashayam :

- Stuck where you are, not able to proceed forward.

## Example :

- In Mountains, light helps if fog dense.
- Put lights on and stay, fog will clear after Sometime.
- In Meditation put your lights on and understand, continue your effort, it will clear off.
- Can work at grosser level.

## Rasa Aswada : (Tasting Joy of Meditation)

- When you go close to Savikalpa Samadhi Bhoga Vasana will come, desire to enjoy will come.
- Enjoyment of Paramananda is simply unmatched.
- Small fragment, ray of it in worldly pleasure, when mind quietens.
- You are reaching source of bliss, pure bliss, block of utter bliss.
- Mind says enjoy.
- Swad = Taste, Aswada = To relish.
- Rasa Aswada – don't relish Joy of Meditation.

- **Na Aswadaye Tapatam Tatra.**

- There in, do not try to relish the bliss.

- **Don't try to objectify that bliss.**

- Be the bliss, don't taste the bliss.

### Question :

- **If I am the Bliss how will I know the Bliss?**
- You are the pure consciousness.
- Existence, consciousness, bliss not different.
- Self shines as you yourself.
- What is you yourself, don't try to objectify.
- Yatho Yatho Nishcharati – whatever the reasons because of which mind slips from meditation, find solution.
- Understand the principles, the methods, the obstacles, solutions to meditation.
- Otherwise one will not progress.
- Mind to be placed in the self alone.
- What happens to such meditator?
- What does meditator experience?

## Verse 27 :

प्रशान्तमनसं ह्येनं  
योगिनं सुखमुत्तमम् ।  
उपैति शान्तरजसं  
ब्रह्मभूतमकल्मषम् ॥ ६-२७ ॥

praśāntamanasaṃ hyēnaṃ  
yōginaṃ sukham uttamam |  
upaiti śāntarajasaṃ  
brahmabhūtamakalmaṣam || 6-27 ||

Supreme bliss verily comes to this yogi, whose mind is quite peaceful, whose passion is quietened, who is free from sin and who has become Brahman. [Chapter 6 – Verse 27]

### a) Yogi :

- This meditator.

### b) Prashanta Manasam :

- Whose mind has become Pra-shanta.
- Prakarshena Shanta – complete peace, every thought has stopped.
- Mind has utterly quietened, not in Kshipta, Moodah, Vikshipta, Ekagra but in Niruddha state.
- Every thought has seized.
- How did it become Prashanta Manasam?

### c) Shanta Rajasam, Akalmasham :

- Rajas which causes Agitation, distraction has ended, that which causes the mind to break into thought ripples.
- Rajas has ended, mind which becomes broken into thoughts, that Rajas has ended.
- When mind becomes quiet, it becomes dull, dream, sleepy.

### Akalmasham :

- Free of dirt of Tamas.
- **Mind quietened because it is bereft of Rajas and Tamas.**
- **Comes to super Satwa state.**
- **Mind is made from Sattva.**
- **Prana is made from Rajas.**
- **Mind has become its essential nature of Sattva.**
- Mind has come to its original cause, super Satva, empties itself.

### d) Upaiti :

- To such state, Yogi reaches.

### e) Uttamam Sukham Upaiti :

- Sukha attains him.
- Not that he goes.

- Nothing of Joy you know about.
- Just inexplicable bliss.
- Uttamam = Superior, has no tinge of the world.
- Such a Yogi is truly Brahma Butam.
- Such a Yogi is just Brahman.
- Brahma = Infinite.
- No more he is individual, he is infinite Brahman alone.
- Result which comes to Yogi is Sukham Uttamam.



## Verse 28 :

युञ्जन्नेवं सदात्मानं  
योगी विगतकल्मषः ।  
सुखेन ब्रह्मसंस्पर्शम  
अत्यन्तं सुखमश्नुते ॥ ६-२८ ॥

yuñjannēvaṁ sadātmānaṁ  
yōgī vigatakalmaṣaḥ |  
sukhēna brahmasaṁsparśam  
atyantaṁ sukhamaśnutē ||6-28||

The yogi, always engaging the mind thus (in the practice of yoga), freed from sins, easily enjoys the infinite Bliss of “Brahman-contact”. [Chapter 6 – Verse 28]

### a) Evam Atmanam Sada Yunjan :

- In this way, making the mind ever meditate upon the highest reality – Vigatakalmaṣa, Shantarajasan, free of all dirts of Rajas, Tamas, Samskaras.
- Going beyond Dharma – Adharma, Papa – Punyam, because he has reached the absolute Brahman.

### b) Sukhena :

- All effort is to reach that state.
- From waking state, all efforts is to only quieten the mind.
- Once mind is quietened and come to Niruddhah Avastha, it just happens automatically, Sukhena, Anayasena, effortlessly, without any time lag, without dong.

### **c) Brahma Samsparsham :**

- Sparsha = contact.
- Sam Sparsham = close contact, identity.
- He comes to have that identity with Brahman, oneness, Tadatmyam with Brahman.

### **d) Atyantika Sukham :**

- This Brahma Sukham is absolute happiness, Sukham Uttamam, identity with Brahman.
- Sukham without any limitation, infinite, experiences, Abides in that bliss, bliss ever shines, itself is Satyam, Jnanam, Anantham Brahma spoken as Atyantam Sukham.
- Karma Yoga – Yoga Rudah – Sravanam – Mananam – Nididhyasanam – Atma Sakshatkara – Para Vairagya – Mind Niruddha – not experiencing Brahman.
- He is Brahman, Absolutely fulfilled.
- No he, she, to remain as Brahman, all words end, Brahman alone remains.
- That is the absolute state of Nirvikalpaka Samadhi, Asamprajnata Samadhi.
- No trace of sorrow, he is bliss, he is not experiencing bliss.
- You want to taste happiness → it is finite.
- You want to be happiness, it is infinite.

### **Question :**

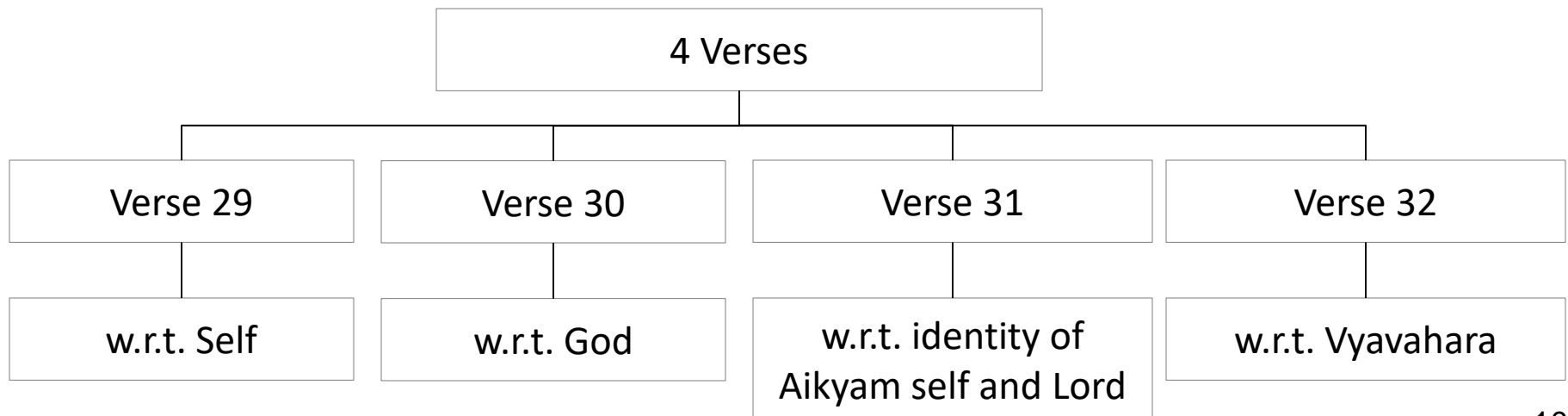
- I can't experience happiness – Ramakrishna Paramahansa.
- Asked Narendra – imagine large bowl of nectar, Amrtam, you are a fly, how will you drink that, put your promosis, will enjoy – slowly, Amrta – deathless, be one with that, plunge into that, be that.

## Question :

- I want to taste, experience God, not be God, taste happiness not be happiness.

## Answer :

- Confusion because you think happiness, God is different from you, you are the reality.
- Becoming that happiness doesn't arise at all because happiness itself is consciousness.
- Light shines by itself,
- **Sat Chit Ananda – it is not that there will be bliss and no knowledge.**
- It is not knowledge of you seeing it.
- Self Luminous, Svaprakasha.
- When such a person who has attained Nirvikalpaka Samadhi, when he wakes up to Vyuttana Avastha (Getting up from Samadhi).
- When mind awakens from Samadhi what is his experience?



## Verse 29 :

सर्वभूतस्थमात्मानं  
सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तात्मा  
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtaṣṭham ātmānaṃ  
sarvabhūtāni catmani |  
īkṣatē yōgayuktātma  
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

### a) Sarva Butasta Atmanam Ikshate :

- Yoga Yuktatma – person endowed with Yoga, climbed Pinnacles of meditation, transformed himself from Nirvikalpaka Samadhi, further movement away from self – realisation, Sakshatkara.
- Karma Yoga – Yoga Rudha – Sravanam – Mananam – Nididhyasanam

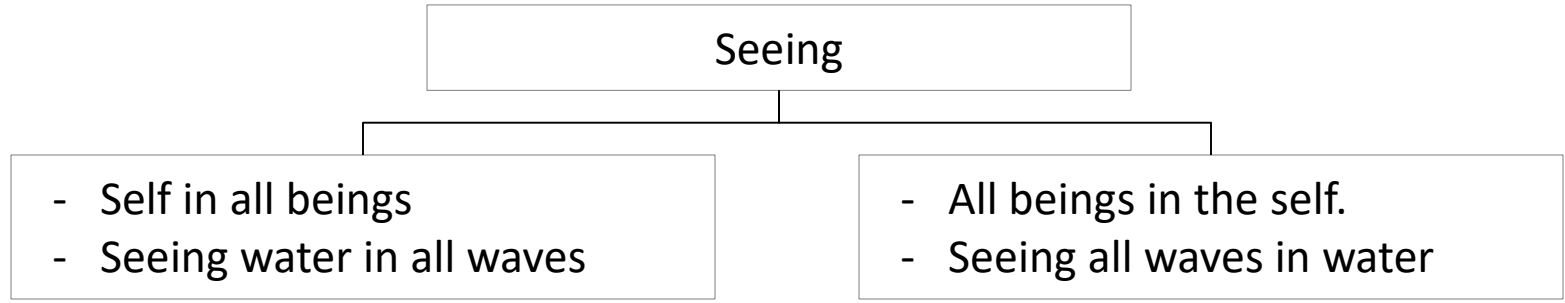


One realizes self, Sakshatkara of self in  
Savikalpaka Samadhi

- Sakshatkara means ones clarity about one's nature.

- Knowledge of self is there, Aham Brahma Asmi – Brahmakara Vritti is there, knowledge is always in the form of thought, ignorance is dispelled by the thought of who I am – Aham Brahma Asmi.
- Aham Brahma Asmi, gives clarity of who I am, at the end of Savikalpa Samadhi or Nididhyasanam, or Samprajnata.
- You are liberated there, no more birth, known real nature.
- From there, Yogi climbs further, dissolves the last thought, who is just Brahman, without fragment of thought.
- Such a Yogayukatma...
- He sees me the self in all beings.
- Sarvabuteshu – Human, Animal, living, plant, in all he sees self.
- Superficialities does not deceive him.
- Imagine I am here and there... confusion.
- Electricity in fan, Ac, light, camera... in every instrument, there is electricity.
- **Whatever be the instrument, same, one electricity pervades.**
- **Whatever be the nature of object or living being, the self is pervading.**
- This he is able to see.
- **Pashyati** : Concrete experience, not intellectual statement.
- Sees self in all beings.

## b) Sarva Butani Cha Atmani Ikshate :



- All the external things which you see is only an appearance in the self.

## Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।  
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṃ nijāntargataṃ  
paśyannātmāni māyayā bahirivodbhūtaṃ yathānidrayā |  
yassākṣātkurute prabodhasamaye svātmāname vādvayaṃ  
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 1]

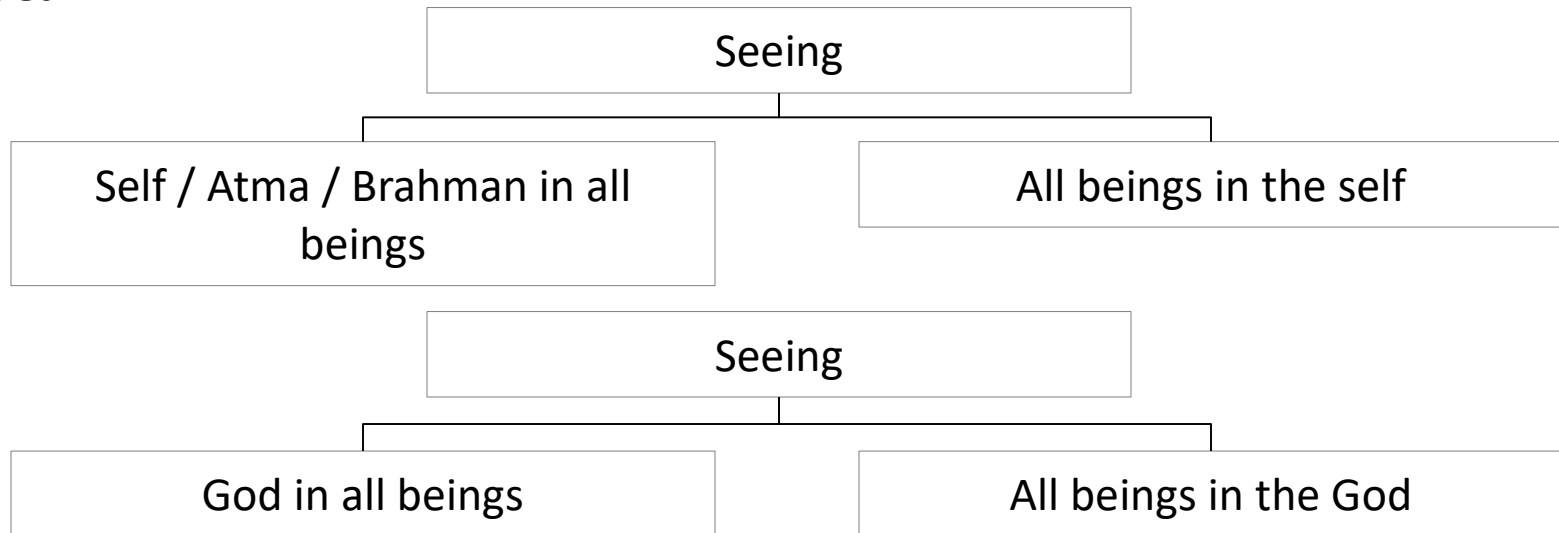
- All waves are appearance of the water, truth is water alone.
- **Self alone is truth, every name and form we see is only an appearance in the self.**
- This Nirvikalpa Yoga Yuktatma comes to concretely experience, solid fact.
- Swami Vivekananda to Ramakrishna do you know God?

- **Ramakrishna** : I see God more clearly than I see you.
- How that Darshanam?
- Yoga Yuktatma... it becomes clear.
- Savikalpaka Samadhi to Vyavahara big difference.
- All Mahatmas have come to this.

### c) Sarvatra Sama Darshana :

- Everywhere he has one vision.
- What you say in terms of self can be true to God also because God and self are one.

### Same Idea :



- Earlier Atma – Brahman different.
- Now same at this point.
- When Atman and Brahman, no difference.

## Verse 30 :

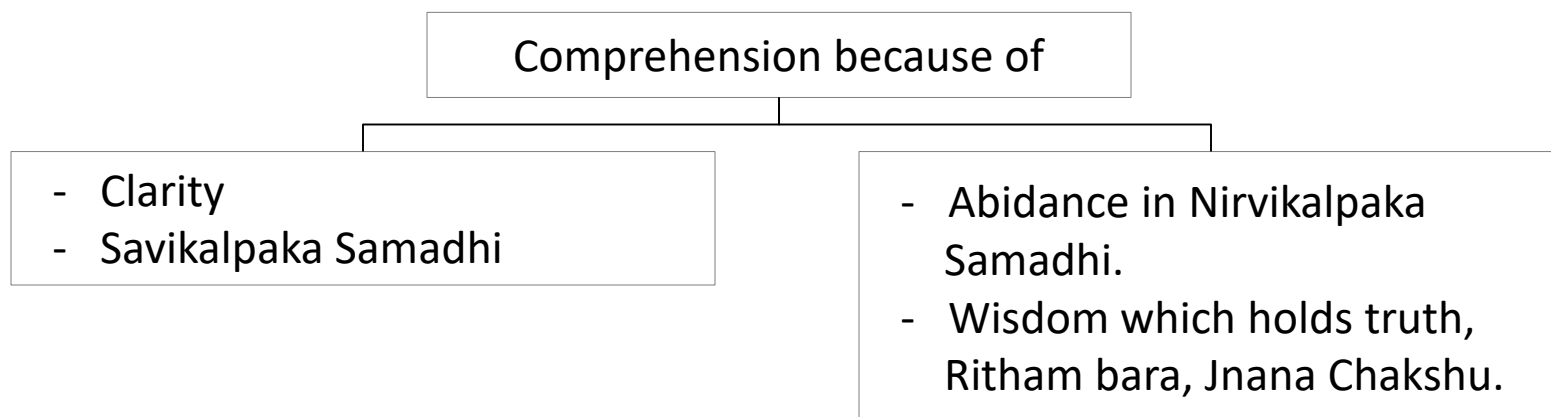
यो मां पश्यति सर्वत्र  
सर्वं च मयि पश्यति ।  
तस्याहं न प्रणश्यामि  
स च मे न प्रणश्यति ॥ ६-३० ॥

yō māṃ paśyati sarvatra  
sarvaṃ ca mayi paśyati |  
tasyāhaṃ na praṇaśyāmi  
sa ca mē na praṇaśyati || 6-30 ||

He, who sees Me everywhere and sees everything in Me, he never gets separated from Me nor do I get separated from him. [Chapter 6 – Verse 30]

### a) Yaha :

- Same Yoga Yukatma, who has got vision by Abiding in Nirvikalpaka Samadhi.
- Atma Sakshatkara, making mind dissolved in that, last thought ended.
- Because of power which arises from that experience, Jnana Chakshu, vision of knowledge, Ritham Bara Prajna, Special comprehension which reveals the truth.



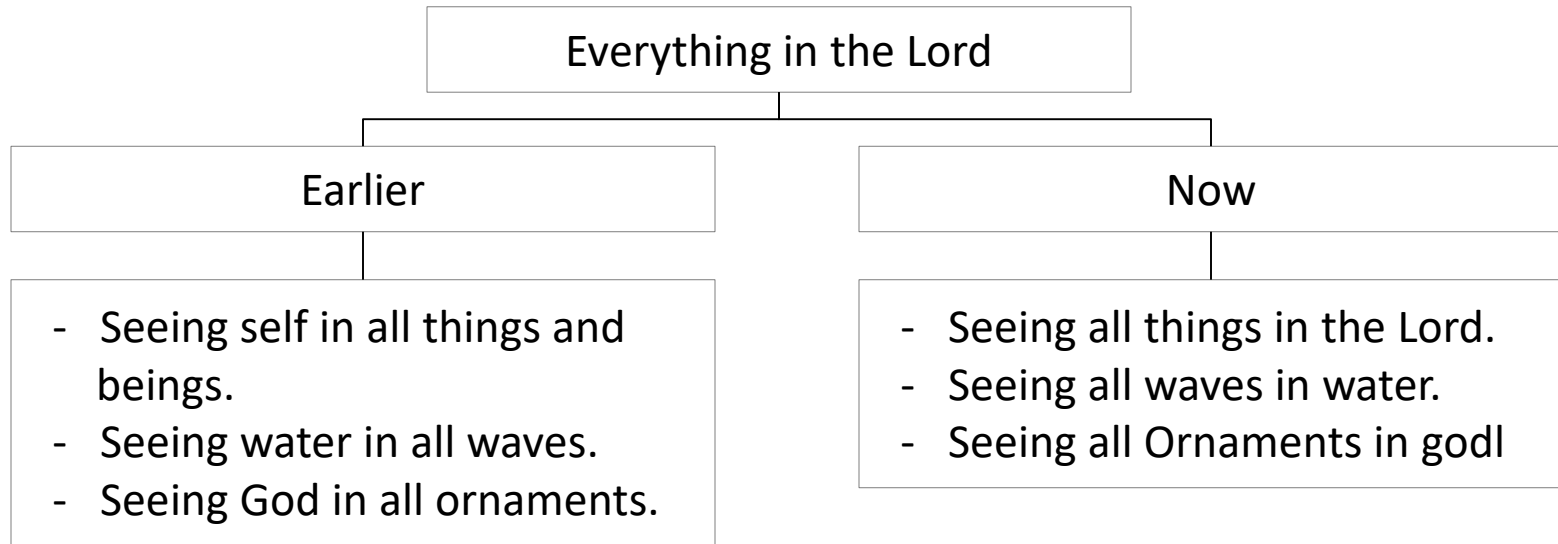
- Person having special capacity because of experience of Nirvkalpaka Samadhi, such a person.



### b) Yaha Mam Pashyati Sarvatra :

- Everywhere in everything he sees me (Bhagavan).
- Me here refers to Lord, Brahman.
- Earlier in verse 29 seeing self everywhere. Now in verse 30 the one who sees Lord everywhere.

### c) Sarvam Cha Mayi Pashyati :



### Conclusion :

- **Self is the truth, world is apparent.**
- **Water is the truth, wave is apparent.**
- **Gold is the truth, ornament is apparent.**
- **God is the truth, everyone is only apparent appearance of the Lord.**
- Person who has this kind of Prajna, wisdom.

#### d) Tasya Aham Na Pranashyami :

- For such a person, I am not a distant entity.
- I don't cease for such a person.
- When something is remote, it ceases, no more available for you, its presence no more for you.
- I am not far from him because I am he himself.
- I am not remote, distant.
- Person with this knowledge feels Lord not different from him.

#### e) Sa Cha Me Na Pranashyati :

- Since he considers he is not far away from me, he is not destroyed, not remote from me, not absent for me.
- I am he, he is me

#### Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।  
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।  
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- He who comes to know Brahman, He is Brahman.
- In Verse 31 Lord explains explicitly that this is knowledge of identity that he ever experiences.

### Verse 31 :

सर्वभूतस्थितं यो मां  
भजत्येकत्वमास्थितः ।  
सर्वथा वर्तमानोऽपि  
स योगी मयि वर्तते ॥ ६-३१ ॥

sarvabhūtasthitaṃ yō māṃ  
bhajatyēkatvamāsthitaḥ ।  
sarvathā vartamānō'pi  
sa yōgī mayi vartatē || 6-31 ||

He, who, being established in unity worships Me, dwelling in all beings, that yogi abides in Me whatever be his mode of living. [Chapter 6 – Verse 31]

### Sarvabhutastitam Mam Yaha Ekatvam Asthitha Bajati :

- Lord who is established in each and every being as pure consciousness, existence.

### Drk Drishya Viveka : (Vidyanarany)

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।  
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

*asti bhāti priyaṃ rūpaṃ nāma cetyaṃśa-pañcakam,  
ādyatrayaṃ brahma-rūpaṃ jagad-rūpaṃ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

- As existence, consciousness, bliss in all of us.
- All pervasive consciousness.

## b) Bajati :

- How he adores?

## c) Ekastvam Astitaha :

- Adores it by knowing his identity.
- Doesn't consider the Lord in all beings and himself as different.
- One with the Lord.

## d) Sarvatha Varta Manopi :

- Whatever state in life externally, whatever actions he does.

## Gita : Chapter 5

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्  
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Seeing, hearing, touching, smelling whatever he does.
- Be it like king – Janaka, renouncer.

- Saint – Yagnavalkya, funny – mode of living – like Dattaraya.
- It does not matter.
- Man, women externally, this country or USA...
- Whatever work he does.

**e) Sa Yogi Mayi Vartate :**

- Remains in me, never gets dissociated from knowledge of who he is.
- That person who reaches Nirvikalpa Samadhi, Adhore, not as Lord in all beings, but as he himself.
- Such a person, he ever remains firmly established in me.
- He is Nitya, Shuddha, Buddha Mukta, Svarupa, ever liberated.
- Remains as Bhagavan. This person has attained Tattwa Jnanam, Mano Nasha, Vasana Kshaya... is supreme Brahman.
- No other... how he experiences others... very touching.

## Verse 32 :

आत्मौपम्येन सर्वत्र  
समं पश्यति योऽर्जुन ।  
सुखं वा यदि वा दुःखं  
स योगी परमो मतः ॥ ६-३२ ॥

ātmaupamyēna sarvatra  
samaṁ paśyati yō'rjuna ।  
sukhaṁ vā yadi vā duḥkhaṁ  
sa yōgī paramō mataḥ ॥ 6-32 ॥

He who, through the likeness (sameness) of the Self, O Arjuna, sees equality everywhere, be it pleasure or pain, is regarded as the highest yogi. [Chapter 6 – Verse 32]

### a) Atmou Pamyena Sarvatra :

- Sees all beings seeing himself as the comparison, standard.
- Does not think other persons experience and my experience is different.

### Normally in Transactions :

- I win you loose ok, considering ourselves to be individual but here.

### b) Sukham Va Yadi Va Dukham Samam :

- Whether other has Sukham or Dukham, he sees them with himself as Upama – standard, example.
- Just as one does not want sorrow for oneself, in the same way, he doesn't want sorrow for any body.
- Just as one would want joy, he seeks only happiness for everyone.

- Sarvesham Shantir, Poornam, Mangalam, Swastit, Bavatu.
- This comes from heart, his actual experience.
- All of us want joy for ourselves, he wants no sorrow for anyone.
- Karuna Sagaraya, Ocean of compassion.
- Having clarity of oneself but actually to feel this, not intellectually feel this, truly be this...
- How he comes to that?
- By waking up of Jnana Chakshu.
- Waking up of Ritham Bara Prajnya which one attains because of Tattva Jnanam and Vasana Kshayam, and Mano Nasha.
- Only such a Yogi, I consider as supreme of all Yogis.
- Practical implication of knowledge.
- Because of cosmic oneness, you are such a beautiful gem of a human being.
- Absolute transformation happens.
- Person no more human being, he is all of us put together.
- Who is a Jnani?
- Guru – is all of us in this experience.
- Concreate cognition for a Jnani.
- Person who has this kind of wisdom, experience, fullness is a supreme Yogi.

### Example :

- Gurudev – Yagya – last day – sat on Mud – Mitti me Mitti.
- Joy of others is my Joy.
- Pain of others is my pain.
- In life of every Mahatma, there is utter compassion.

### Example :

- Eknath – Saw scorpion getting washed away, stings.

### Example :

- Putting Ghee for Roti of Dog you is he for him.
- Sees all as him.
- One with Savikalpa Samadhi – Jnanam not highest.
- **One who has Jnanam + Mano Nasha + Vasana Kshaya is a Parama Yogi.**
- Topic of Meditation over : Verse 10 – 32.
- Most comprehensive, beautiful, wonderful presentation of meditation.
- Practice this, with this as basis meditation will go on.

### Arjuna :

- Utopia, will not work out.

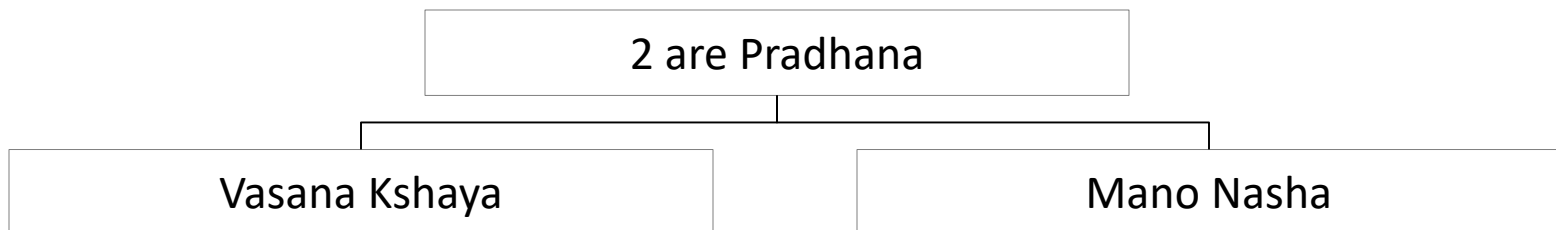


## Lecture 6

### Revision :

- To come to experience Sarvatma bhava, that all is me, the self.
- Entire world is Lord alone.
- Self and Lord is one and same.
- Worship of Lord as being one with self.
- Sarvatma Bhava, Sarva Ishvara Bhava, Ekatva Bhava, all same.
- To have clarity of that, remove nature of ignorance, is way to clarity.
- Ignorance dispelled by knowledge of our real nature.
- That knowledge arises as a thought – Aham Brahma Asmi.
- **When it is maintained for same time as Savikalpa Samadhi, Nirvikalpa Samadhi, puts an end to ignorance and helps one to conquer Viparita Bavana.**
- Conquer contrary feeling, even though one understands Aham Brahma Asmi, there are deep seated habitual thoughts, of Deha Bava, they have to be erased by Nididhyasanam or Savikalpa Samadhi.
- In this practice, make mind absorbed in Aham Brahma Asmi thought, by maintaining that thought for sufficient time, without other thoughts disturbing it.
- This thought settles down, this Jnana settles down in sub-conscious mind.
- The thought of I as individual which we have maintained for long time is negated once for all.

- Nididhyasanam puts end to Viparita Bhavana, contrary thought, I am body – mind – Intellect.
- Contrary to Jnana of Sravanam / Mananam / Aham Brahma Asmi.
- Knowledge superficial, surface level, allow it to settle by maintaining thought.
- It puts an end to old contrary thoughts maintained so far, oneself being finite.
- When contradiction is removed, then there is clarity about ones real nature.
- This is called Sakshatkara, direct experience, no more intellectual, superficial, surface level understanding but crystal clear clarity, appreciation of ones nature.
- Tattwa Jnanam is knowledge - Aham Brahma Asmi.
- Then world is known to be appearance.
- With this one has liberation, realisation, one doesn't take himself to be Body / Mind / Intellect, one doesn't come into realm of ignorance.
- World continues to remain as appearance.
- World is perceived.
- Moving forward 2 important aspects are taken in spiritual practice.



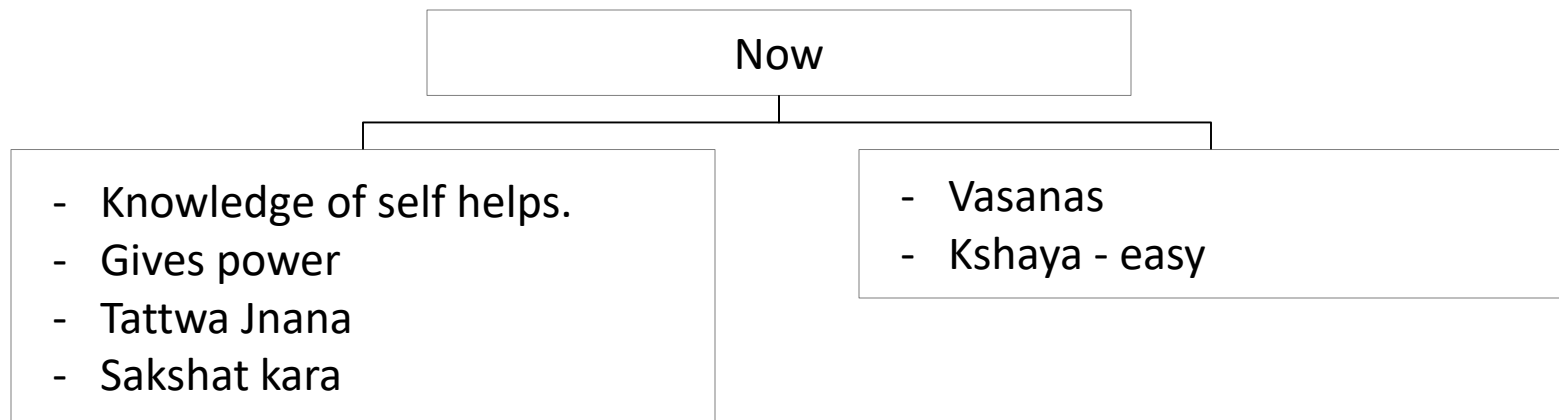
- Tattwa Jnana gained through Savikalpa Samadhi, Nididhyasanam.
- One has already quietend mind and Vasanas before Savikalpa Samadhi.
- One starts practice Tattwa Jnanam, Vasana Kshaya, Mano Nasha together.
- One works at deeper level of Vasanas.

• **Vasana is that which comes to surface of mind, without you being able to control at, bursts open.**

- In certain circumstance, person becomes agitated, becomes egoistic, angry, jealous, desireful, not a person wants to become jealous, it just comes up.
- It is because of Vasana or Samskara.

• **Since it has got its effect on mind, Vasyamanat Vat, it is called Vasana.**

- Is shoots, erupts.
- Now specific focus, why we get irritated, excited, deluded?



- Without knowledge of self one did so many things.
- With knowledge Vasana Kshaya is fast.
- Knowledge of self generates Para vairagya, different dispassion.
- Pure Authentic dispassion with great force, heightened dispassion, mind becomes more and more still.
- Quietitude in ones mind is proportional to one's dispassion.
- Para Vairagya enables one to get Mano Nasha.
- With practice of Tattwa Jnana + Mano Nasha + Vasana Kshaya. One attains Nirvikalpa Samadhi.
- It is a bonus.
- With Sakshatkara, you have finished your job.
- This happens... be at it.
- Then such a person is called Jeevan Mukta.
- World of appearance is like a light feature on your shoulder, it can be left, don't feel.
- World becomes light, mind becomes light, therefore Jeevan Eva Mukti, while living, liberated from Joy, Sorrow, ego, Kama, Krodha, Lobha, realm of transmigration.
- You are liberated once for all.
- If a person has practiced Sakshatkara and not practiced Vasana Kshaya, Mano Nasha, and has not come to Jeevan Mukti, for that person, even though he is liberated, world has some presence.

- Not that it matters, there is a difference.
- Even after attaining Atma Sakshatkara reality practice this, move forward reach ultimate state of fulfillment.
- Such a Jeevan Mukta is a Paramatma, supreme Yogi.

**Arjuna :**

- All good but not practical, 2 verses gives our thoughts, its not going to work.

### Verse 33 :

अर्जुन उवाच ।  
योऽयं योगस्त्वया प्रोक्तः  
साम्येन मधुसूदन ।  
एतस्याहं न पश्यामि  
चञ्चलत्वात्स्थितिं स्थिराम् ॥ ६-३३ ॥

arjuna uvāca  
yō'yaṃ yōgastvayā prōktaḥ  
sāmyēna madhusūdana |  
ētasyāhaṃ na paśyāmi  
cañcalatvāt sthitiṃ sthirām ||6-33||

Arjuna said : This 'Yoga of equanimity', taught by Thee, O slayer of Madhu, I see not its enduring continuity because of the restlessness (of the mind). [Chapter 6 – Verse 33]

#### a) Eh Madhusudana :

- Destroyer of Madhu, who took Vedas away, destroys knowledge.

#### b) Yoyam Yogaha :

- This great wisdom of Meditation.

#### c) Samyena :

- Characterised by Samatva – Sameness of Vision.

- **Jeevan Mukta sees world as one with himself.**

- Does not see himself different from the Lord or world, Samyena.
- Mind is quiet, calm, equipoised, settled, transcended.
- Yoga is characterized in its result Phala and in its nature, Lakshana as Sama.

### c) Tvaya Proktaha :

- This has been spoken of by you, oh Lord.
- Prakarshena Uktaha, explained in such detail.
- How to eat, sit, work, place, Shanai Shanai Upame, move forward, how to conquer Rasa Svada, Vikshepa, Laya, Kashaya.

### d) Etasya :

- **Nature of Mano Nigraha, Nirdudha Avastha, Aham Brahma Asmi settles down, mind becomes nature of consciousness, mind with total cessation.**

### e) Sthithim Sthiram Na Pashyami :

- Its persistence existence, its durability I can't understand.
- For a second, one may have this experience.
- To remain in that state, mind abiding in quietitude Aham Na Pashyami, Aham Na Pashyami, Aham Na Sambhavayami.
- Why?

### f) Chanchalatvat :

- Mind is Chanchala, never steady, can't hold mind to quietitude, equanimity, equilibrium, make last thought and then quiet... I don't see!
- Aham Na Pashyami, not possible, not practical.

## Verse 34 :

चञ्चलं हि मनः कृष्ण  
प्रमाथि बलवद् दृढम् ।  
तस्याहं निग्रहं मन्ये  
वायोरिव सुदुष्करम् ॥ ६-३४ ॥

cañcalaṃ hi manaḥ kṛṣṇa  
pramāthi balavad dṛḍham |  
tasyāhaṃ nigrahaṃ manyē  
vāyōriva suduṣkaram || 6-34 ||

The mind verily is, O Kṛṣṇa, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

### a) Chanchalam Hi Manaha :

- Indeed, it is well known, mind is moving, not possible to quieten, naturally can't be held in one place.

### b) Pramathi :

- Powerful, agitating force, shatter peace of senses.
- In its sway it can shake the senses, intellect, Prana, agitate whole Karya – Karana Sangatha, Pramathi, powerful instrument.

### c) Balavat :

- Very strong, once it catches some object, person, situation in the world it will not leave it.
- Say – drop it, don't think about it, not worth it, it will hold, Udumbi Pidi.



#### **d) Dridham :**

- Because of enormous Vishaya Vasanas hold it, it is impossible to shatter, Pethum Ashakyam.
- This is how mind is.
- Eh Krishna – Krishati, one removes Papas, Nivarayati – Krish Root, Akarshayati – Prapayati one brings to Bhaktas what they seek.
- Oh Krishna you say, mind should end and remain in thoughtless state... for a duration of time, Mano Nasha, Vasana Kshaya...

#### **e) Tasya :**

- Dridha, Pramathi, Balavat, Chanchalam Manaha, such a kind of mind, extremely fickle, agitated, powerful, capable of shaking Body / Mind / Senses in its sway, it is so strong, impossible to be broken.
- Elephant in a Rut can be tamed but not this mind.

#### **f) Tasya Aham Manye Su Dushkaram :**

- It is very different, impossible.

#### **g) Vayor Iva :**

- Like controlling cyclone, hurricane.
- That's how mind is, that's what my mind is, I feel.

#### **Lord Krishna :**

- You are right, but....

## Verse 35 :

श्रीभगवानुवाच ।  
असंशयं महाबाहो  
मनो दुर्निग्रहं चलम् ।  
अभ्यासेन तु कौन्तेय  
वैराग्येण च गृह्यते ॥ ६-३५ ॥

Śrībhagavān uvāca  
asamśayaṁ mahābāhō  
manō durnigrahaṁ calam |  
abhyāsēna tu kauntēya  
vairāgyēṇa ca gr̥hyatē || 6-35 ||

The blessed Lord said : O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice, and by dispassion, it is restrained.  
[Chapter 6 – Verse 35]

### a) Eh Mahabaho :

- Eh Strong armed might warrior, you waged war with Lord Shiva, won from him the Pashu Patha Astra.
- Is the bronze sufficient.
- Taunt, you must think.

### b) Asamshayam Mahabaho :

- Doubtlessly, even for great people it is tough, you have told the truth.

### c) Chalam :

- Because it is Chanchalam, Balavat, Pramathi, Dvidham, Durnigraham.
- Extremely restless – Chanchalam.

- Pramathi, can shatter you.
- Balavat – what it hold to, it will strongly hold.
- Dridham = Full of Vasamas, difficult to break.
- All put together = Durnigraha, difficult to control.
- All seekers who try to control mind will say, very true.
- Other Tikh Hai!
- Very difficult to conquer.
- **To give up one Vasana is tough.**
- To control whole mind it is extremely difficult.

#### **d) Abhyasena Tu :**

- What you say is true but there is a possibility.
- Very difficult, is not still impossible.
- Absolutely difficult, its not impossible.
- Difficult things are accomplished if there are means.
- Example : Heavy car lifted with a lever by a slim fellow, car goes up.
- There is a technique, means, secret.
- Not impossible.
- Not will away to control the mind.
- Mano Nigraha – stop the mind, not possible.

- Krama Nigraha, conquer mind slowly in steps possible.

**d) Adhyatma Vidya Adhigamaha :**

- First learn the scriptural wisdom which is the means to achieve this.

**e) Sadhu Sangama :**

- Company of the wise, who are Advanced, walking the path.
- Again and again they show.

**f) Vasana Samparityagaha :**

- Give up Vasanas – Kama, Krodha,... not impossible.
- Earlier restless, now have more patience.
- Compare yourself, you are progressing.
- Give up Vasanas little by little.

**g) Pranas Spanda Nirodhanam :**

- Movement of Prana, Pranayama, Japa, put these practices in place.

**Example :**

- Lever = Means.

**Example :**

- Crowbar to lift a big ball.

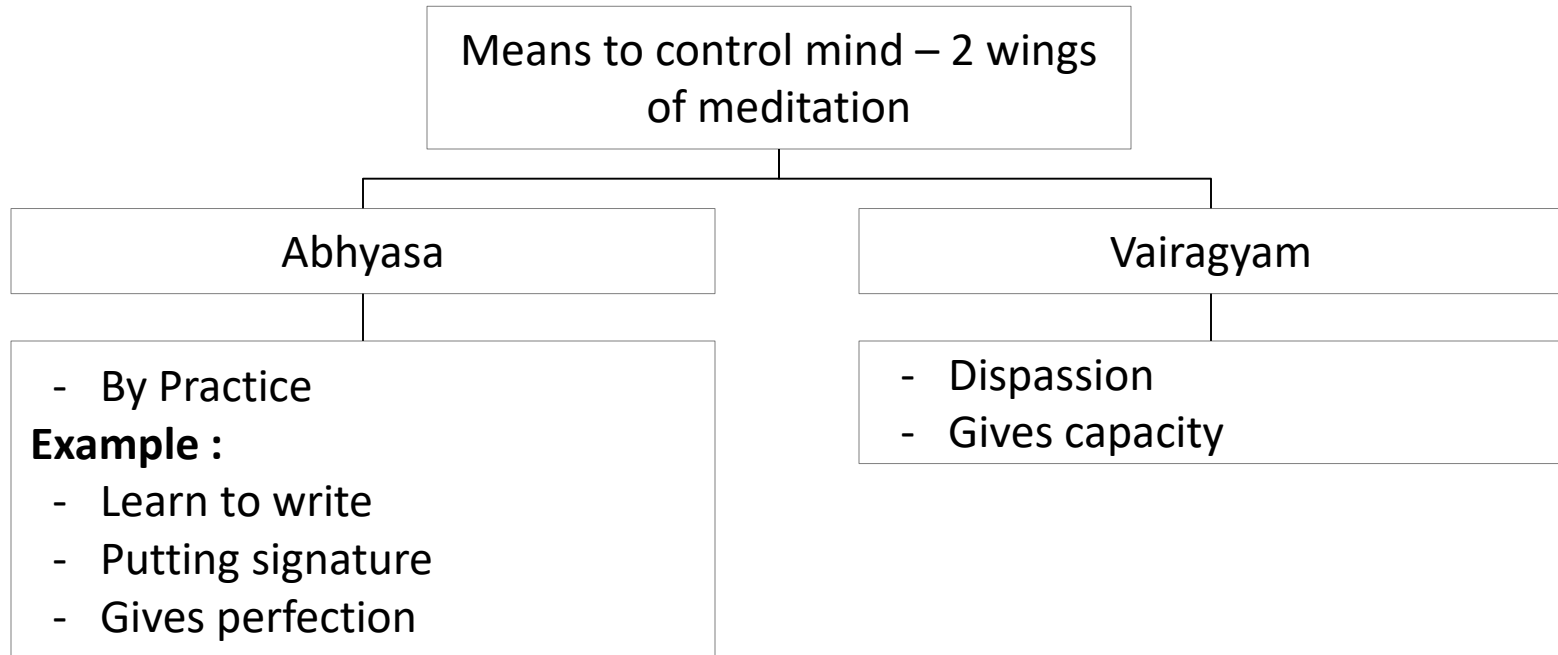
- **Mind not impossible to master, there is a means.**

## h) What is the means?

- **Abhyasena tu Kaunteya, Vairagyena Cha Grihyate.**

**Eh Kaunteya :**

- Kuntis son.
- Krishnas – fathers sister son.



**Definition – Abhyasa :**

**Eatra Sthitho Yathnaha Abhyasaha :**

- In the self, repeated effort which one puts for establishing oneself, is Abhyasa.

**Example :**

- **Mind goes out, bring it back.**

यतो यतो निश्चरति  
मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतद्  
आत्मन्येव वशं नयेत् ॥ ६-२६ ॥

yatō yatō niścarati  
manaścañcalamasthiram ।  
tatastatō niyamyaitad  
ātmanyēva vaśam nayēt ॥ 6-26 ॥

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

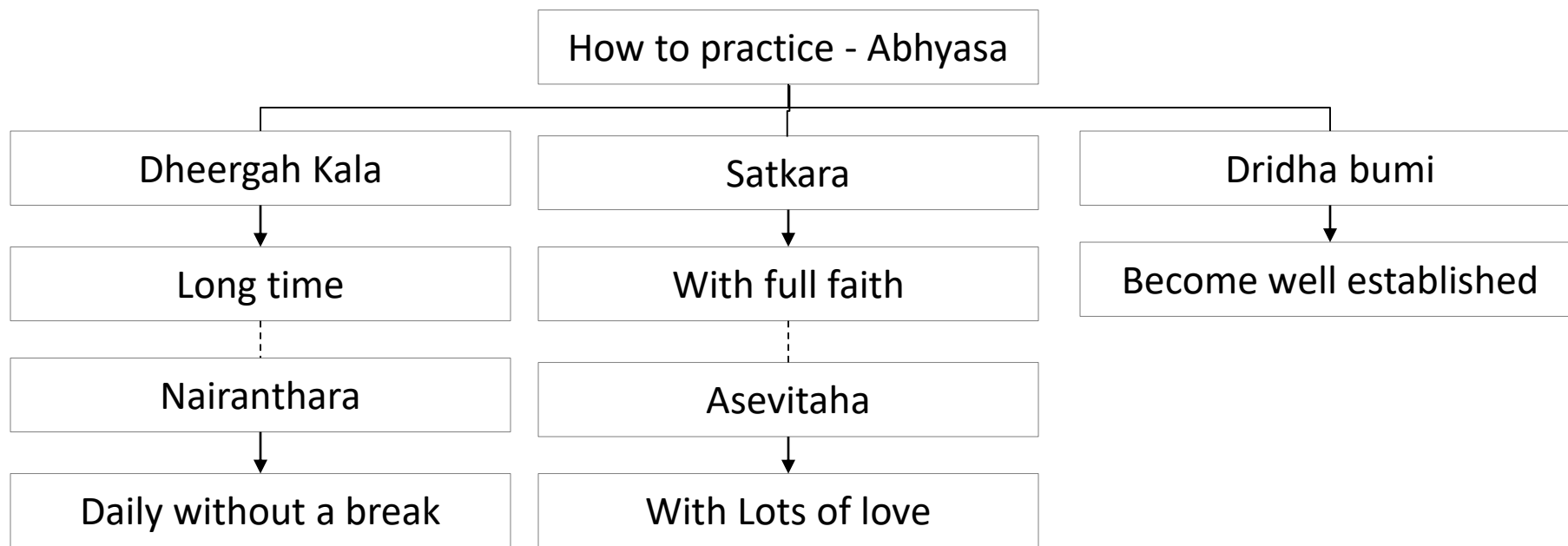
शनैः शनैरुपरमेद्  
बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा  
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd  
buddhyā dhṛtigrhītayā ।  
ātmasaṁsthaṁ manaḥ kṛtvā  
na kiñcidapi cintayēt ॥ 6-25 ॥

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

- Put effort persistently **Deergah** Kala, long time.
- Practice for perfection, without a break daily at 5 AM, **Nairanthara**.
- **Shankara** – with lots of love, practice.
- **Listen – reflect – apply** = Meditate daily.
- **Asevitaha** : Practice daily with lots of love.
- Not attain Nirvikalpaka Samadhi tomorrow.
- **Dridha Bumi** – It becomes well accomplished.

- This way, work at it.



- Don't think when you will go there.

### Vairagya :

- To push you from Savikalpa to Nirvikalapa, Para Vairagya required.
- Normal calmness of mind with normal dispassion of sense organs.
- **Vairagya – Dispassion, Lack of passion, lack of illusion that there is sense of joy in external object, relation.**
- Cultivate, treasure Vairagya, persistently practice.
- Holding 2 wings, soar in meditation.
- At that level when you realise the self, there will come a special Vairagya.

- **Param Purusha Khyatehe Guna Vaitrishnya.**
- **That Vairagya will become supreme, when you come to experience the self, total dispassion of the realm of the world of 3 Gunas will come.**
- That will take you further.
- With Anirvinna Chetasa, with nondespondent attitude of mind and intellect, work at it, move forward, daily take little step.
- **Drops of water can empty mighty ocean.**
- Every day little, little, little, will get it.
- **Practice meditation for 6 months daily and see... you wont drop meditation.**
- Meditation is the highest spiritual Sadhana.
- **From tomorrow, daily meditate 5 minutes... 10, 15, 20, 30, 45 minutes, hold it, one hour.**
- Increase length and go to depth.
- **As much depth you can have, so much width you can get.**
- Practice of Meditation will give perfection, Vairagyam will give capacity.
- Perfection in Meditation because of practice, Meditation will grow because of dispassion.
- **With Abhyasa and Vairagya go forward.**



## Verse 36 :

असंयतात्मना योगः  
दुष्प्राप इति मे मतिः ।  
वश्यात्मना तु यतता  
शक्योऽवाप्तुमुपायतः ॥ ६-३६ ॥

asaṁyatātmanā yōgah  
duṣprāpa iti mē matiḥ |  
vaśyātmanā tu yatatā  
śakyō'vāptumupāyataḥ || 6-36 ||

Yoga, I think, is hard to be attained by one of uncontrolled self; but the self-controlled, striving, can obtain it by (proper) means. [Chapter 6 – Verse 36]

- Conclusion of this topic of process of Dhyana Yoga.

### a) Asam Yata Yoga Dushprapa Iti Me Matihi Vashayatmana :

- One who does not control the mind, one who does not have the methods of Abhyasa and Vairagya to control the mind.
- One who doesn't use Methods of Adhyatma Vidya (Spiritual knowledge), Sadhu Sanghama (Satsangha), Vasana Samparityagaha – dropping Vasanas by Japa, by proper Viveka.
- One who does not use these methods, does not control the mind.

### b) Yogaha Dushprapaha Ye Vadasi :

- Yoga, impossible to attain.
- You say - you can't control mind, because you are not using the means.
- Will say Yoga Dushprapaha iti.

### c) Me Sam Matihi :

- I perfectly agree.

### d) Vashyatmana Yatata :

- One who is able to master, control the mind by Abhyasa and Vairagya, with that he is striving.

### e) Shakyaha Avaptum Upayathaha :

- It is possible to control and master the mind because he is using the means to control.
- You are not just old :

Control mind, control thoughts, be quiet... impossible.

- **Reflect on truth, increase your Viveka, get more dispassion, practice meditation daily.**
- **Learn art of quietening the mind in the self.**

- Do daily, it's a question of time, it will happen in one month.
- Employ the means, it will happen, result will come.

- **No cause alone without effect.**

### Example :

- Milk – put yeast – curd tomorrow.
- Without Yeast, not employed means.
- Put means in place, result will happen.
- Shakyaha Avyaptum Upasaha.

- Because Upaya is in place.

- **Don't worry about the result, do what you have to do.**

- Do it daily, why it will not happen.
- I can give discourse but I can't meditate...

- **No, you better meditate, meditate for 10 minutes daily...**

- Put the efforts in place, results will come.
- It is only question of time, not result.

- **One who is passionate about it, will get it.**

- How much you are intent upon it.

- **What have you not achieved which you have wanted inspite of best effort?**

- In such cases, God is with you.
- Difficult, but with right effort, in a right manner, with right means, it is definitely possible to achieve.
- Any doubts now, you can't meditate?
- Just be at it... seriously, you will get it.
- Meditation is very important.
- Arjuna convinced but has different type of question.

## Verse 37:

अर्जुन उवाच ।  
अयतिः श्रद्धयोपेतो  
योगाच्चलितमानसः ।  
अप्राप्य योगसंसिद्धिं  
कां गतिं कृष्ण गच्छति ॥ ६-३७ ॥

arjuna uvāca  
ayatiḥ śraddhayōpētaḥ  
yōgāccalitamānasaḥ |  
aprāpya yōgasamsiddhiṁ  
kāṁ gatiṁ kṛṣṇa gacchati || 6-37 ||

Arjuna said : When a man, though possessed of faith, is unable to control himself, whose mind wanders away from yoga, to what end does he – having failed to attain perfection in yoga – go, O Kṛṣṇa? [Chapter 6 – Verse 37]

### a) Yathi :

- Yathna,
- Ayathi – one who has not put sufficient effort.
- Example : Sambhar has no salt, less salt = Ayathi.
- All question of efforts and time.
- Example : Person not put full effort, effort wanting, not Astray from spiritual path.

### b) Sraddhaya Upayethaha :

- Kshama, Dama, Uparama, Sraddha, Viveka, Vairagya.
- Sraddha represents all these qualities required for spiritual pursuit.

- Effort not sufficient to bring him to ultimate realisation.
- Sravanam / Mananam / Nididhyasanam.... No sufficient effort for realisation.
- Internal blocks, Vasanas, not removed.
- Not go beyond to Sakshatkara.
- Life not sufficient but Sraddha Ayopetaha, sincere seeker.
- Such a person.

#### **b) Apraprapya Yoga Samsiddhim :**

- Without having attained success in Meditation, realisation in Meditation.
- **If one comes to Sakshatkara, one is liberated.**
- Person dies.

#### **c) Kam Gathim Krishna Gachhati :**

- What happens to him?
- In right path, genuine spiritual path.. Life span not sufficient, or Vasana Kashaya prevented him going deeper, what happens to him?
- Why this question?

## Verse 38 :

कच्चिन्नोभयविभ्रष्ट  
छिन्नाभ्रमिव नश्यति ।  
अप्रतिष्ठो महाबाहो  
विमूढो ब्रह्मणः पथि ॥ ६-३८ ॥

kaccinnōbhayavibhraṣṭaḥ  
chinnābhramiva naśyati |  
apratiṣṭhō mahābāhō  
vimūḍhō brahmaṇaḥ pathi ||6-38||

Fallen from both, does he not, O mighty-armed, perish like a rent cloud, supportless and deluded in the path of Brahman? [Chapter 6 – Verse 38]

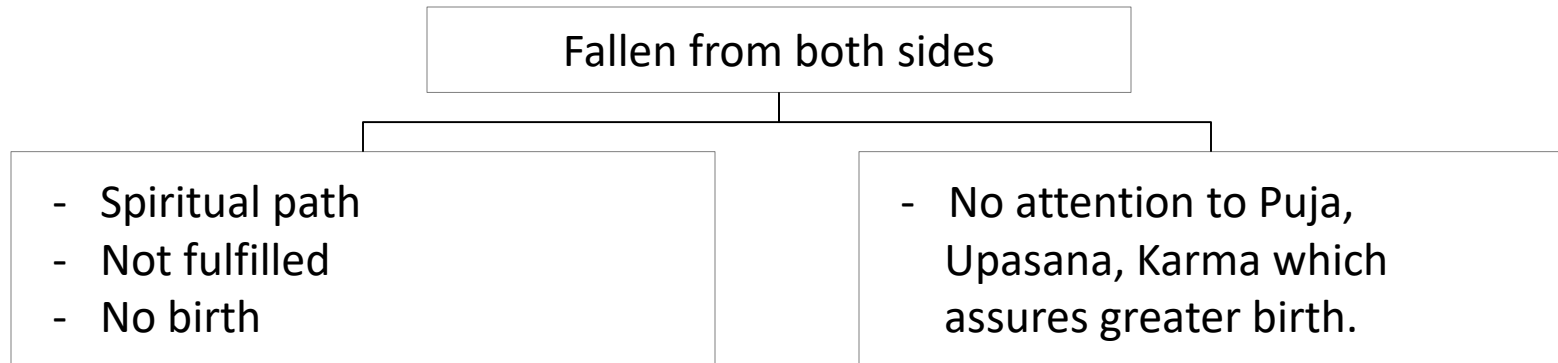
### a) Kashchit = Kim

- Has little more strength with eagerness.
- Sabilasha Prashne, Kashchit.
- Question - full of eagerness.
- Has enthusiasm to know the answer is strong.

### b) Brahmana Pathi Vimudaha :

- In the path to Brahman, Deluded, not realised, not fulfilled.
- If he has attained Sakshatkara, liberated, not reached destination.

### c) Ubaya Vidbrashtaha :



- Here lost material life and spiritual life.

### d) Chinnabrahmiva Nashyati :

- Is he like – broken cloud.
- A bit of cloud, whiff of cloud has got detached from main cloud.
- Destroyed before it can reach destination, it is neither here or there, is he lost in Trishanku?

### e) Apratishtah :

- Without solid abidance in material or spiritual world.
- Is he not lost like that cloudlet having no firm place to stay.
- What will happen to him?
- I want you to answer this.

**Verse 39 :**

एतन्मे संशयं कृष्ण  
छेत्तुमर्हस्यशेषतः ।  
त्वदन्यः संशयस्यास्य  
छेत्ता न ह्युपपद्यते ॥ ६-३९ ॥

ētanmē saṁśayaṁ kṛṣṇa  
chēttumarhasyaśēṣataḥ |  
tvadanyaḥ saṁśayasyāśya  
chēttā na hyupapadyatē ||6-39||

The doubt of mine, O Krsna, please dispel completely; because it is not possible for any one but you to dispel this doubt. [Chapter 6 – Verse 39]

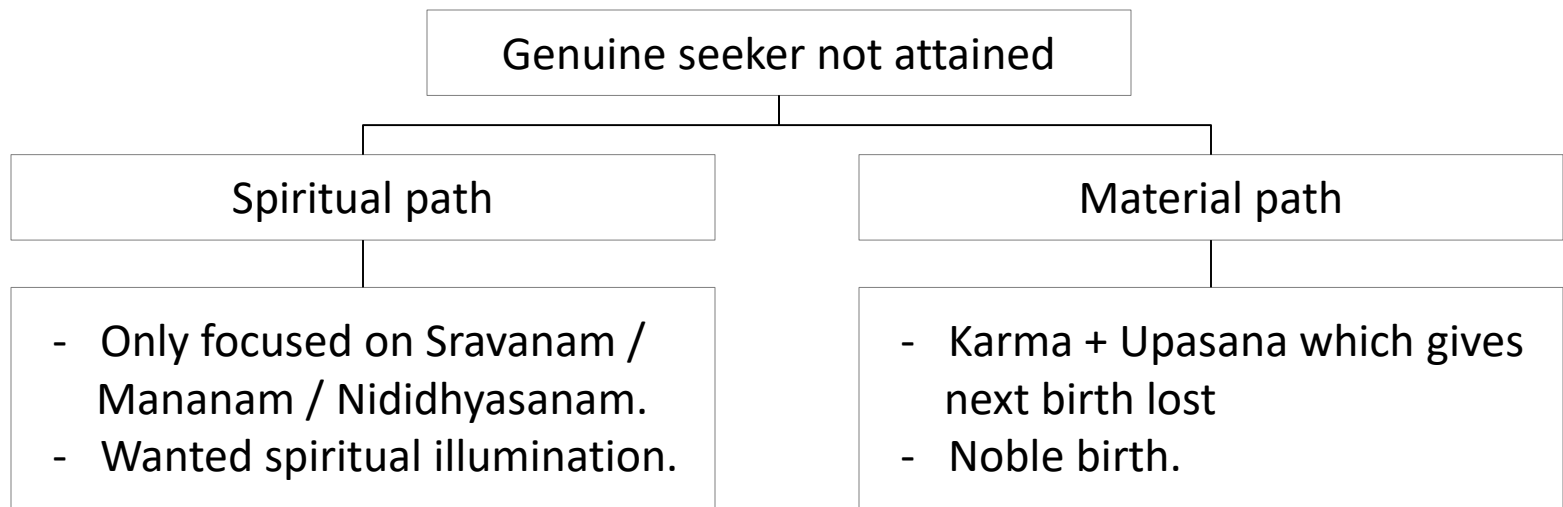
**a) Yethanme Samshayam Krishna, Chettum Marhasi Aseshataha :**

- You must clear this doubt definitely.
- Really bothering me, not question to show my intelligence.
- Why not ask somebody.

**b) Tradanya Samshayasya Chettaha Na Hyupapadyate :**

- Nobody is there, who can truly answer this because Ishvara alone knows what is the Karma Phalam.
- You are Sarvagya... from you, Shastra wisdom has come.
- You are my Guru, and you are compassionate, answer all my questions lovingly,
- **Shastra Krutu, Vedanta Krutu, Mama Guru, Parama Karyam :**  
I wont have better person to answer.





- What will happen?
- Like cloudlet which breaks away entire world doing karma Yoga + Upasana Yoga... a small cloud went for spiritual illumination, before reaching destination, its destroyed.
- Sradahya Upethaya – genuine seeker, no Adharma, full of Virtues, couldn't reach, lack of inner blocks, time sufficient.
- Please give me answer.
- With time he could have got result.
- What happens if no time?
- I am using right means but not reached because time also required!
- With time, I would have broken Vasanas.
- Arjuna is a good student.
- Answer in next verse.

## Lecture 7

### Arjuna's Question :

- Yoga Brashta, not astray from path of Yoga.
- Not slipped and fallen in Sadhana.
- One keen on spiritual path with faith, with all spiritual virtues.
- No spiritual illumination, realization, maturity, therefore not able to rise, not able to realise reality.
- Sadhaka with righteousness, time not sufficient, Vasana blocked, Vairagya not mature.
- Prarabda of body to remain lost.
- **2 Seekers :**
  - I. Less Vairagya
  - II. Death cuts short.
- Yoga Brashta, one who has not reached spiritual realisation, fallen short (because of not enough efforts and death).
- Yoga Vasishta – Sapta Bumikas.

### 7 Leaders of Spiritual Growth :

#### I) Shubha Ichha :

- State of one becoming Adhikari, one with Viveka, Vairagya, Sadhana Chatustaya Sampatti, Mumukshutvam.

## **II) Vicharana :**

- Sravana, Manana.

## **III) Tanumanasa :**

- Nididhyasanam

## **IV) Satvapatti :**

- Brahma Sakshatkara

## **V) Samsakti**

## **VI) Padartha Abhavana**

## **VII) Turyaka**

- Arjuna question regarding seeker in stage I, II, III but not complete to get into IV<sup>th</sup>.
- Does not pertain to state V, VI, VIII.
- What happens to this seeker, does he perish? No ignoble birth? Not Lion, Jackal, Mosquito in next birth.

## Verse 40 :

श्रीभगवानुवाच ।  
पार्थ नैवेह नामुत्र  
विनाशस्तस्य विद्यते ।  
न हि कल्याणकृत्कश्चिद्  
दुर्गतिं तात गच्छति ॥ ६-४० ॥

śrībhagavānuvāca  
pārtha naivēha nāmutra  
vināśastasya vidyatē |  
na hi kalyāṇakṛt kaścid  
durgatiṁ tāta gacchati ||6-40||

The Blessed Lord said : O Partha, neither in this world nor in the next world is there destruction for him; none, verily, who strives to be good, O my son, ever comes to grief.  
[Chapter 6 – Verse 40]

### a) Partha :

- Son of Pritha, Kunti.

### b) Na Iha Eva, Na Amutra Vinashastasya Vidyate :

- Neither here or hereafter there is going to be destruction, not ignoble end.
- Only goodness will happen to him.

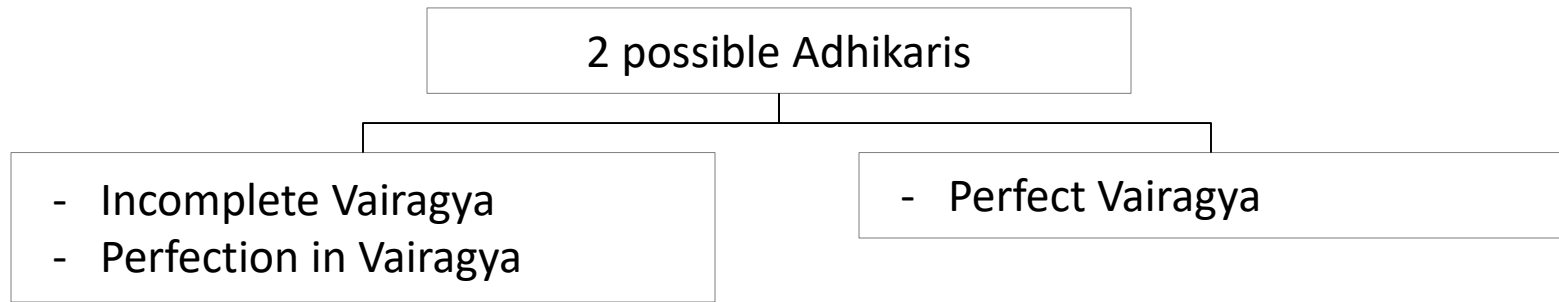
### c) Hi :

- Indeed, because.

### d) Kalyana Krut Kashchit Durgatim Na Gachhati :

- One who has done auspicious things, there will not be negative results, Apakirti – infamy, ignoble birth (plant, animal).

- Karma and Upasana is satgathi.
- Not done Daan, taking care, contemplation on deities, but meditates on his nature.
- He has reaped results of Karma and Upasana Chitta Shuddhi and Chitta Ekagrata.
- Has come higher rungs of spiritual evolution, no Durgathi.
- Done Auspicious things, no Durgathi – Negative Birth, Satgathi – only – 2 kinds.



## Verse 41 :

प्राप्य पुण्यकृतां लोकान्  
उषित्वा शाश्वतीः समाः ।  
शुचीनां श्रीमतां गेहे  
योगभ्रष्टोऽभिजायते ॥ ६-४१ ॥

prāpya puṇyakṛtām lōkān  
uṣitvā śāśvatīḥ samāḥ |  
śucīnām śrīmatām gēhē  
yōgabhraṣṭō'bhi jāyatē ||6-41||

Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from yoga, is born again in the house of the pure and the wealthy.  
[Chapter 6 – Verse 41]

- Person who has not attained Vairagya, what happens to him?

### a) Prapya Punya Krutam :

- After fall of body, person without Vairagya, where does he go?
- Reaches worlds of Punyam.
- One who does Karma and Upasana reaches higher world, Jnani also reaches the same world even though he has not performed Karma and Upasana.
- Why?
- Sravanam / Mananam / Nididhyasanam – Viveka, Vairagya, Mumukshutva is also Tapas of different type.
- Great performance.

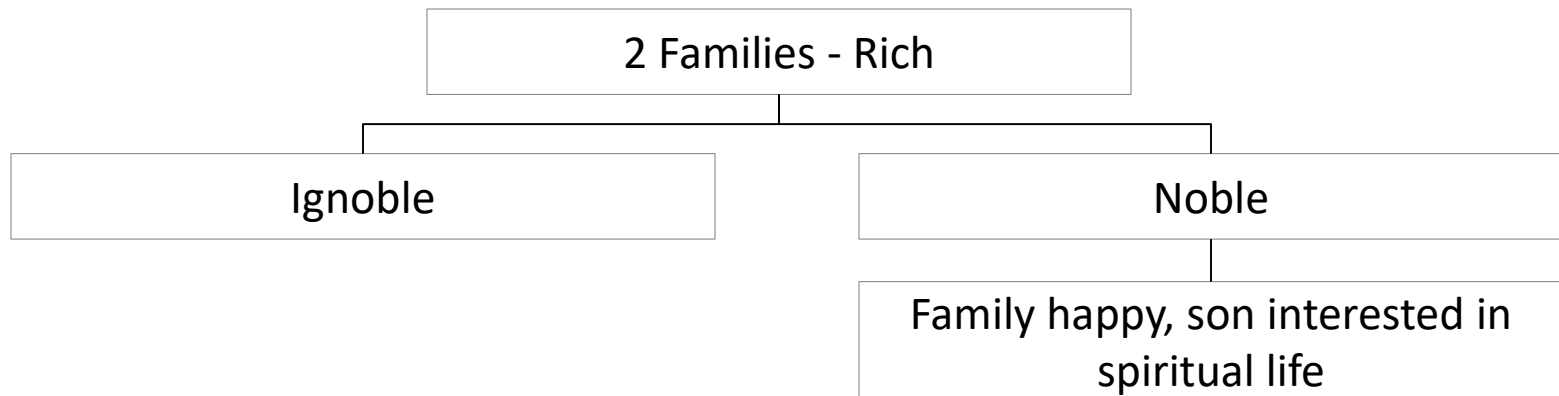
- Person with less Vairagyam goes to higher world of Punyam.
- Sukham, experience of pleasure, Joy which worldly objects can provide, gets cleansed.

### b) Ushitva Sashvati Samaha :

- Live in eternal years of higher Lokas (Brahma Loka).
- **Bhu – Loka – by Karma, noble activities like Danam, one reaches Bhuar Loka, Pitru Loka.**
- By Yagya, one goes to Suar Loka.
- By Upasana, one goes to Mahaha, Janaha, Tapaha, Brahma Loka or Satya Loka.
- Going to higher Lokas, one exhausts desires of higher realms, living life of their joy and pleasure.

### c) Shuchinam Srimatam Gehe, Yoga Brashta Abhijayate :

- Completing his desires in Brahma Loka, he gains homes of wealthy (Srimatham).
- Shuchinam, noble family.
- Less Vairagyam, exhausts desires, in family of pure, noble.



- Opportunities available to invite Mahatmas, very early in life – Child goes to spiritual path.
- Yoga Brashta, one who had less Vairagyam, Jiva not he or she, born in noble family.
- Option No. 1 : With less Vairagya.
- Power of Sravanam / Mananam / Nididhyasanam – gives enormous Punya, gives higher world.
- Person not interested, hence called Jnana Tapas.
- High Punya generating practice.



## Verse 42 :

अथवा योगिनामेव  
कुले भवति धीमताम् ।  
एतद्धि दुर्लभतरं  
लोके जन्म यदीदृशम् ॥ ६-४२ ॥

athavā yōginām ēva  
kulē bhavati dhīmatām |  
ētaddhi durlabhataram  
lōkē janma yadīdṛśam || 6-42 ||

Or, he is even born in the family of the wise yogis; verily, a birth like this is very difficult to obtain in this world. [Chapter 6 – Verse 42]

- 2<sup>nd</sup> case – no time left in this life, but with high Vairagyam.

### a) Athava :

- Other one, who has complete Vairagyam.

### b) Yoginam dhi Matam Kule Bhavati :

- Born in Yogis family.
- Dhi-matam-Yogi.
- In 1<sup>st</sup> case born in rich family and gets opportunities to go to Yogi.
- Here born in Yogi family itself, advanced spiritual scientist.
- Example : Sant Jnaneshwar – father, Mahatma 4 siblings – Nirutina, Sopandev, Mukta Bhai, Jnaneshwar – Mother, all Stalwarts.
- Abundant with spiritual wisdom.

**c) Etad Dhi Durlabhataram :**

- It is Rare to cut short of reality due to lack of Vairagya itself is rare.
- Question of time.
- Yogis have to be married, want to have child, extremely difficult.

**d) Loke Janma Yad Idrsam :**

- This type of birth is rare, immediate result.
- 1<sup>st</sup> Case : After birth, go to higher world, spend time, in house of noble and wealthy.
- 2<sup>nd</sup> Case : Immediate
- Sat Gathi – for both cases clarified.
- What about their progress in spirituality?

### Verse 43 :

तत्र तं बुद्धिसंयोगं  
लभते पौर्वदेहिकम् ।  
यतते च ततो भूयः  
संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥

tatra taṁ buddhisamyōgaṁ  
labhatē paurvadēhikam |  
yatatē ca tatō bhūyaḥ  
saṁsiddhau kurunandana || 6-43 ||

There, he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus. [Chapter 6 – Verse 43]

#### a) Tatra :

- In that birth – house of noble and rich or in the Yogi family.

#### b) Tam Buddhisamyogam Labathe :

- Person gets connected.
- Samyoga – connection with.

#### c) Paurva Dehikam :

- Earlier lives.
- Connected with Buddhi – spiritual knowledge, Sravanam / Mananam / Nididhyasanam.

#### d) Yatate Cha Tatho Buyah :

- With fresh body, mind, fully energized, without lethargy, no tiredness of old body, with full vigour, strives more strongly.

- At 8 years, understands, connected with wisdom.
- Child prodigy, at young age, got connected to past.
- **Death is only turning of page in the book of life.**
- Gurudev had presence of Ishvara in his heart at young age.
- In many saints, same happened.
- At rocket speed they go.

#### e) Samsiddau :

- To accomplish what is left.

#### f) Kuru Nandana :

- Delight of Kuru Dynasty.
- You Arjuna are born in Kunti noble family.
- She said, let there be problems for me ever, why?
- Everytime I have problem, Bhagavan, you come to me.
- I can have more million problems.
- Her life stream of problems.
- Suddenly, you get interest in spiritual life, you are only continuing from where you stopped.
- Right time, it all happened.

## Verse 44 :

पूर्वाभ्यासेन तेनैव  
हियते ह्यवशोऽपि सः ।  
जिज्ञासुरपि योगस्य  
शब्दब्रह्मातिवर्तते ॥ ६-४४ ॥

pūrvābhyāsēna tēnaiva  
hriyatē hyavaśō'pi saḥ ।  
jijñāsurapi yōgasya  
śabdabrahmātivartatē || 6-44 ||

By that very former practice, he is borne on and gets attracted to the Highest inspite of himself. Even he, who merely wishes to know yoga, goes beyond the sabdabrahman.  
[Chapter 6 – Verse 44]

### a) Purvabhyasena Teneiva Hiyate Hyavashopi Saha :

- Gone to higher realms, spiritual Sadhana More powerful Sadhana more powerful than all Vishaya Bhoga.
- Power of spiritual fulfillment and wisdom very strong.
- One who has taste of Satsang will go.

### b) Avashaha Api :

- Even though situations not there, he is pushed, everyone pushed him, he pushes himself, inspite of circumstances.

### c) Hiriyate :

- He is taken away on spiritual path.

#### **d) Jingyasu Api Yogasya :**

- Jingyasu = Jnatum Ichhuhu casual interest in spiritual life.
- Even such a person progresses on the spiritual path.

#### **e) Shabda Brahmati Vartate :**

- Crosses Shabda Brahma, Veda.
- Reaches final Goal, Culmination pointed by Veda.
- Realises supreme truth.
- Shabda Brahma Ati vartate = Crosses Karma Khanda, becomes Adhikari for Jnana Khanda.
- Gets spiritual illumination provided by Vedanta, Upanishads.
- One goes with Gusto and attains realisation.
- Even if there is inkling for spiritual path, it will take you to higher realm.
- Avastha – Happens naturally, spiritual alliance can't be put away, glows, becomes forest fire, conflagration.

## Verse 45 :

प्रयत्नाद्यतमानस्तु  
योगी संशुद्धकिल्बिषः ।  
अनेकजन्मसंसिद्धः  
ततो याति परां गतिम् ॥ ६-४५ ॥

prayatnādyatamānastu  
yōgī saṁśuddhakilbiṣaḥ |  
anēkajanmāsaṁsiddhaḥ  
tato yāti parāṁ gatim ||6-45||

But the yogi, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest goal. [Chapter 6 – Verse 45]

### a) Prayathnath :

- Because of higher efforts, he is putting forth, stronger efforts.

### b) Yathamanaaya : :

- With efforts striving, earlier one – casual, with full speed.

### c) Yogi Sam Shuddah Kilbishaha :

- Dirt, remanence of lethargy, Raaga, all washed away.
- All obstacles to spiritual illumination purified.
- In this way, progress happens.

### d) Aneka Janma Sam Siddaha :

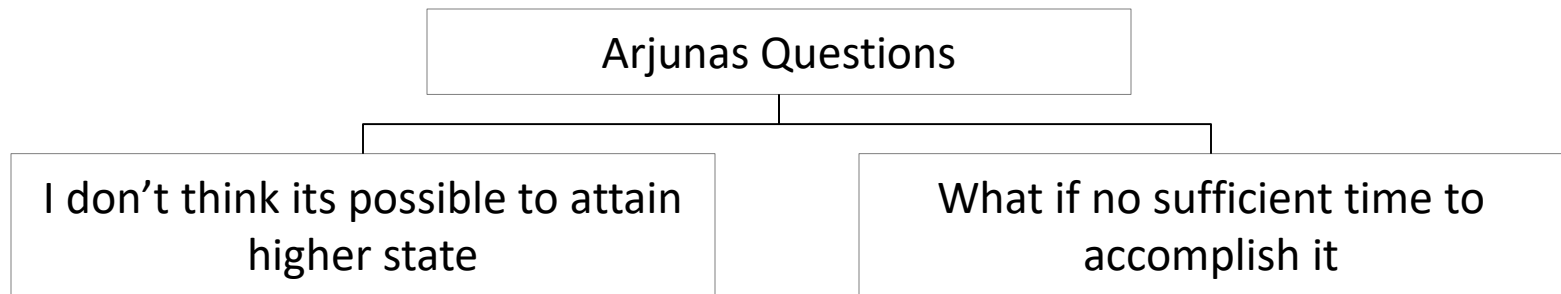
- Accomplishing the spiritual realisation, when birth starts.

### e) Tathaha :

- This is last birth for him.

### f) Yathi Param Gathim :

- By strengths of Sadhana, Mukti, liberation he attains.
- Don't have any doubts of such a person, he will definitely reach me.
- Spiritual practice never goes to vain.
- Little bit you do, it gives you the result.
- Put your efforts, get him now, no need to go to higher Lokas, finish it now.
- Completes Discussion on Dhyanam.



- Be a Yogi, meditator.
- Glorification of Yogi.



## Verse 46 :

तपस्विभ्योऽधिको योगी  
ज्ञानिभ्योऽपि मतोऽधिकः ।  
कर्मिभ्यश्चाधिको योगी  
तस्माद्योगी भवार्जुन ॥ ६-४६ ॥

tapasvibhyō'dhikō yōgī  
jñānibhyō'pi matō'dhikaḥ ।  
karmibhyaścādhikō yōgī  
tasmādyōgī bhavārjuna ||6-46||

The yogi is thought to be superior to the ascetics and even superior to men of knowledge (mere scholars) ; he is also superior to men of action; therefore (you strive to) be a yogi, O Arjuna. [Chapter 6 – Verse 46]

### a) Tapas Vibyaha Adhiko Yogi :

- Among the Ascetics, Tapasvins, Yogi is highest.
- Tapas : Kritchna, Chandrayana,
- Vratas – Upavasa, Speak,
- Yogi is higher – why?
- **Tapas is still in the realm of ignorance.**
- Jeevan Mukta, Sthitaprajna has reached fulfillment.

### b) Karmibyashcha Adhikaha Yogi :

- Compared to those performing Sakama Karma – Yagya, Yaga, Yogi is higher.
- Karmi is still in realm of ignorance.

### c) Jnanibyo Api Matidhikaha :

- Compared to Jnani, Yogi higher.
- Jnani has Paroksha Jnanam, not direct knowledge, Aparoksha Jnanam.
- Yogi who has attained steadiness of mind through Tattwa Jnana, Vasana Kshaya, Mano Nasha, has attained status of Jeevan Mukti, is higher.
- Compared to person who doesn't do Mano Nasha, Vasana Kshaya, comes to only Savikalpa Samadhi, Absolute cessation of mind, Niruddha state of mind, Aparoksha Jnana of Jnani, Yogi is higher.

### d) Tasmāt Yogi Bava Arjuna :

- Therefore Arjuna, you should become a Yogi.
- How?

श्रीभगवानुवाच ।  
अनाश्रितः कर्मफलं  
कार्यं कर्म करोति यः ।  
स संन्यासी च योगी च  
न निरग्निर्न चाक्रियः ॥ ६-१ ॥

śrībhagavānurvāca  
anāśritaḥ karmaphalaṁ  
kāryaṁ karma karōti yaḥ ।  
sa sannyāsī ca yōgī ca  
na niragnirna cākriyaḥ ||6-1||

The Blessed Lord said : He, who performs his bounded duty without depending on the fruits of actions, is a sannyasi and a yogi; not he who (has renounced) is without fire and without actions. [Chapter 6 – Verse 1]

- Topic over.
- Seed for 6<sup>th</sup> Chapter – in verse 27.

प्रशान्तमनसं ह्येनं  
योगिनं सुखमुत्तमम् ।  
उपैति शान्तरजसं  
ब्रह्मभूतमकल्मषम् ॥ ६-२७ ॥

praśāntamanasaṃ hyēnaṃ  
yōginaṃ sukham uttamam |  
upaiti śāntarajasaṃ  
brahmabhūtamakalmaṣam || 6-27 ||

Supreme bliss verily comes to this yogi, whose mind is quite peaceful, whose passion is quietened, who is free from sin and who has become Brahman. [Chapter 6 – Verse 27]

- Seed for 7<sup>th</sup> chapter – in verse 47.

योगिनामपि सर्वेषां  
मद्गतेनान्तरात्मना ।  
श्रद्धावान्भजते यो मां  
स मे युक्ततमो मतः ॥ ६-४७ ॥

yōgināmapī sarvēṣāṃ  
madgatēnāntarātmanā |  
śraddhāvān bhajatē yō māṃ  
sa mē yuktatamō mataḥ || 6-47 ||

And among all yogis, he who, full of faith, with his inner self merged in Me, worships Me, is, according to Me, the most devout. [Chapter 6 – Verse 47]

## Verse 47 :

योगिनामपि सर्वेषां  
मद्गतेनान्तरात्मना ।  
श्रद्धावान्भजते यो मां  
स मे युक्ततमो मतः ॥ ६-४७ ॥

yōgināmapī sarvēṣāṁ  
madgatēnāntarātmanā ।  
śraddhāvān bhajatē yō māṁ  
sa mē yuktatamō mataḥ ||6-47||

And among all yogis, he who, full of faith, with his inner self merged in Me, worships Me, is, according to Me, the most devout. [Chapter 6 – Verse 47]

### a) Sarvesha Api Yoginam :

- Compared to all Yogis, meditators, contemplators, contemplating on Vasu, Aditya, Rudra, Rahu, Ketu, Shani....

### b) Mat Gathe Na Antar Atmana – Sraddhavan Yo Mam, Sa me Yukta Tamo Mataha :

- One with his inner self, Antaratmana, Math Gathe Na, mind ever fixed upon the supreme Lord, not Rahu, Ketu, .... Small this giving, that giving Lord.
- Supreme Lord alone expresses as the various deities.
- Saguna or Nirguna Brahman, standing as Krishna in front, is Narayana, supreme Bhagavan.
- One whose heart is merged in me, with utter devotion, faith.

### **c) Bajathe Mamasaha :**

- Such a Yogi who worships me.

### **d) Yukta Tamo Mataha :**

- He is considered to be well established by Shastra.
- Sraddha Van Bhajate Yo mam = Seed for Bhakti.
- Devotion comes.
- Who is the Lord? How to worship the Lord?
- Thus ends first 6 chapters of Gita.
- Karma Yoga, Nature of self discussed, Tvam Pada – Nature of self and secret of Action.

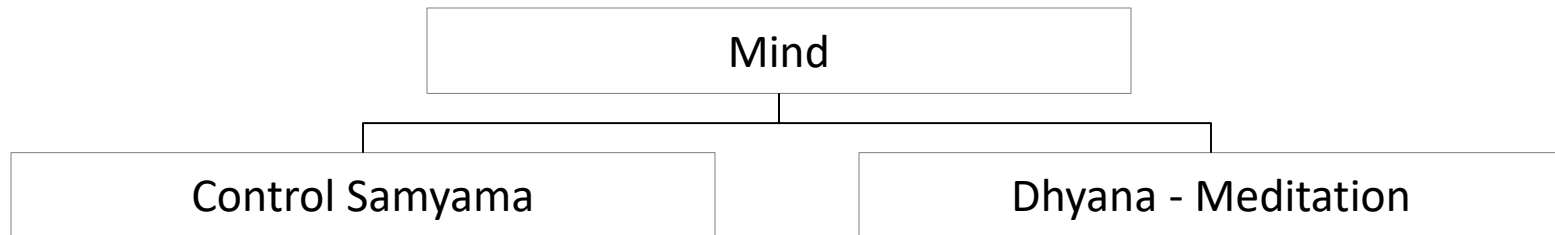
### **Chapter 7 to 12 :**

- Tat Pada, the Lord.
- Devotion on to the Lord.
- With seed for Chapter 7, Bagawan concludes 6<sup>th</sup> Chapter.

### **Conclusion :**

- Chapter 6 – Atma Samyama Yoga, Dhyana Yoga.
- Samyama = Control.
- Atma = Antahkarana, Mind, means for uniting with the Lord.
- Control of mind becomes means of uniting with the Lord, Yoga.

- Dhyana Yoga – Meditation as means to connect with the Lord.



- Both same
- Read 1<sup>st</sup> verse, Chapter 6.

श्रीभगवानुवाच ।  
 अनाश्रितः कर्मफलं  
 कार्यं कर्म करोति यः ।  
 स संन्यासी च योगी च  
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**śrībhagavānuvāca**  
**anāśritaḥ karmaphalaṁ**  
**kāryaṁ karma karōti yaḥ ।**  
**sa sannyāsī ca yōgī ca**  
**na niragnirna cākriyaḥ ||6-1||**

The Blessed Lord said : He, who performs his bounded duty without depending on the fruits of actions, is a sannyasi and a yogi; not he who (has renounced) is without fire and without actions. [Chapter 6 – Verse 1]

- All his grace... not intellectual knowledge, scholarship pursuit, it should transform us, experience ultimate reality taught by Lord Krishna.