

Reflections from Shrimad Bhagavadgita– Part 56: Chapter 6, Verses 31-34

(May 29 –June 4, 2019)

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ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

*sarva-bhūta-sthitaṁ yo mām bhajatyekatvam
āsthitaḥ*

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ६-३१ ॥

sarvathā vartamāno 'pi sa yogī mayi vartate

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

*ātmaupamyena sarvatra samam paśhyati yo
'rjuna*

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६-३२ ॥

*sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo
mataḥ*

अर्जुन उवाच ।

arjuna uvācha

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

*yo 'yaṁ yogas tvayā proktaḥ sām्यena
madhusūdana*

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ६-३३ ॥

*etasyāhaṁ na paśhyāmi chañchalatvāt sthitiṁ
sthirām*

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।

*chañchalaṁ hi manaḥ kṛiṣṇa pramāthi
balavad dṛiḍham*

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६-३४ ॥

*tasyāhaṁ nigrahaṁ manye vāyor iva su-
duṣhkaram*

TRANSLATION

- (31)** The *Yogi* who is established in union with me, and worships me as the Supreme Soul residing in all beings, dwells only in me, though engaged in all kinds of activities.
- (32)** I regard them to be perfect *Yogis* who see the true equality of all living beings and respond to the joys and sorrows of others as if they were their own.
- (33)** Arjun said: The system of *Yoga* that you have described, O Madhusudan, appears impractical and unattainable to me due to the restless mind.
- (34)** The mind is very restless, turbulent, strong and obstinate, O Krishna. It appears to me that it is more difficult to control than the wind.

<https://drive.google.com/open?id=1iAcKbtH4aSiFiDYr4OzhW8UjOheHYhYB>

Chapter 6

Verse 31:

In this verse, Lord Krishna declares even higher states for the established *Yogi* or one perfecting the science of conjoining the individual consciousness with the ultimate consciousness. The *Yogi* who perceives the Supreme Lord existing in all beings as well as in his very self is certainly advanced, but here Lord Krishna states that the one who worships Him as *Paramatma*, the indwelling supreme soul within all living entities, is even more superior. The words *ekatvam asthithah* means established in unity. This means eschewing the differences arising from the appearance of material conditions and designations. It also infers the expansion of consciousness during meditation to realize Lord Krishna's omnipresence everywhere in everything. The word *sarvatha* means in all kinds or circumstances. This means whether consciously performing prescribed Vedic activities or immersed in meditation, whatever condition one happens to be situated in, the *Yogi* who is far advanced, perceives *Paramatma* or the Supreme Soul in himself as well as in all beings and worships Him at all times. The words *mayi varttate* meaning exists within Lord Krishna. This means by the power of constantly meditating solely upon Him, one experiences one's own *atma* or soul as well as the *atma* or soul of all beings and perceives that all *atma*'s are of the same eternal essence as the Supreme Lord's.

Verse 32:

Now Lord Krishna speaks of the most exalted *Yogi* who perceives the *atma* in all created beings and views them as non-different from self. For example, we consider all limbs of our body as ours, and are equally concerned if any of them is damaged. We are incontrovertible in the conviction that the harm done to any of our limbs is harm done to ourselves. Similarly, the *Yogi* who sees God in all beings considers the joys and sorrows of others as his own. Therefore, such *Yogis* are always the well-wishers of all souls and they strive for the eternal benefit of all. This is called the *sama-darśhana* (equality of vision) of perfected *Yogis*. Such *Yogis* are completely free from passion and desire and are the most exalted of all *Yogis*. All people due to their previous *Karma* are caught in the reactions of merits and demerits that create obstacles in achieving communion with the Supreme Lord. Those whose knowledge is veiled by nescience, birth after birth since time immemorial, have no idea that the highest goal of human existence is first *atma tattva* or self-realization, and second, the perception of the *atma* or soul in all created beings and the ultimate unity of all created beings. This unity is absolutely inseparable unity with the Supreme Lord.

Verse 33:

Beginning with Verse 6.10, Lord Krishna explains to Arjuna about what it really takes for reaching perfection in *Yoga*. He says that the procedure comprises of 5 different elements, including (a) subduing the senses, (b) giving up all desires, (c) focusing the mind upon God alone, (d) thinking of God with an unwavering mind, and (e) seeing everyone with an equal vision. Arjuna frankly expresses his reservation about what he has heard from Him so far by saying that it is impracticable to achieve. He says that Such *Yoga*, characterized by rigid mental discipline, could not be comprehended as being steady and stable due to the fickle nature of mind. None of the above can be accomplished without totally controlling the mind. If the mind is restless, then all these aspects of *Yoga* become unattainable as well.

Verse 34:

Everyone can understand that the mind is restless, turbulent and strong by observing actions of one's own mind. It is restless because it keeps flitting in different directions, from subject to subject. It is turbulent because it creates upheavals in one's consciousness, in the form of hatred, anger, lust, greed, envy, anxiety, fear, attachment, etc. It is strong because it overpowers the intellect with its vigorous currents and destroys the faculty of discrimination. It is extremely difficult to control because it is strongly bound to desire for habituated sense gratification. It is also powerful and hard to withdraw once it is out in pursuit of desired sense objects. Considering all these things, Arjuna expresses to Lord Krishna that trying to control the mind is like trying to control the wind. It is like trying to thwart the winds of a hurricane with a hand fan. In conclusion, Arjuna is requesting Lord Krishna to instruct him about how to control the tempestuous mind.