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श्रीमद्भगवत् गीता

षष्ठोऽध्यायः - ध्यानयोगः

ṣaṣṭho'dhyāyaḥ - dhyāna yogaḥ

Chapter 6

Volume 6

सर्वभूतस्थं आत्मानं, सर्वभूतानि च आत्मनि ।

sarva bhūtasthaṁ ātmānaṁ, sarva bhūtāni ca ātmani ।

ईक्षते योगयुक्तात्मा, सर्वत्र समदर्शनः ॥

6 - 29

īkṣate yoga yuktātmā, sarvatra samadarśanaḥ ॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati ।

तस्याहं न प्रणश्यामि, स च मे न प्रणश्यति ॥

6 - 30

tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati ॥

सर्वभूतस्थितं यो मां, भजति एकत्वं आस्थितः ।

sarva bhūtasthitaṁ yo māṁ, bhajati ekatvaṁ āsthitaḥ ।

सर्वथा वर्तमानोऽपि, स योगी मयि वर्तते ॥

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sarvathā vartamāno'pi, sa yogī mayi vartate ॥

आत्मौपम्येन सर्वत्र, समं पश्यति योऽर्जुन ।

ātmaupamyena sarvatra, samaṁ paśyati yo'rjuna ।

सुखं वा यदि वा दुःखं, स योगी परमो मतः ॥

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sukhaṁ vā yadi vā duḥkhaṁ, sa yogī paramo mataḥ ॥

अर्जुन उवाच

arjuna uvāca

योऽयं योगः त्वया प्रोक्तः, साम्येन मधुसूदन ।

yo'yaṁ yogaḥ tvayā proktaḥ, sāmyena madhusūdana ।

एतस्याहं न पश्यामि, चंचलत्वात् स्थितिं स्थिराम् ॥

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etasyāhaṁ na paśyāmi, cañcalatvāt sthitaṁ sthiraṁ ॥

चंचलं हि मनः कृष्ण, प्रमाथि बालवत् दृढं ।

cañcalaṁ hi manaḥ kṛṣṇa, pramāthi bālavat dṛḍhaṁ ।

तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥

6 - 34

tasyāhaṁ nigrahaṁ manye, vāyoriva sudauṣkaram ॥

As we may recall, Sri Krishna has been describing the लक्षणसः *lakṣaṇas*, the distinguishing characteristics of a person who has matured into a ज्ञानी *jñānī*, a person of wisdom through the effective practice of ध्यानयोग *dhyāna yoga*, as advised earlier. Recalling what we saw last time:

प्रशान्तमनसं ह्येनं योगिनं सुखं उत्तमं ।

praśānta manasaṁ hyenaṁ yoginaṁ sukhaṁ uttamaṁ ।

उपैति शान्तरजसं ब्रह्मभूतं अकल्मषं ॥

6 - 27

upaiti śāntarajasaṁ brahma bhūtaṁ akalmaṣaṁ ॥

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

yujjannevaṁ sadātmānaṁ yogī vigata kalmaṣaḥ ।

सुखेन ब्रह्मसंस्पर्शं अत्यन्तं सुखमश्नुते ॥

6 - 28

sukhena brahma saṁsparśaṁ atyantam sukham aśnauṣte ॥

By the effective practice of ध्यानयोग *dhyāna yoga*, by the inherent power of ध्यानयोग *dhyāna yoga*, and by the enlightenment arising from the Upanishadic studies carried out with the discipline of ध्यानयोग *dhyāna yoga*, the mind and बुद्धि *buddhi* of the योगी *yogī* is free from all notions of divisions in the midst of all differences, and is naturally peaceful. With such a mind, the false values and the fascinations of this transient world naturally vanish. The actions of the योगी *yogī* are naturally harmonious and peaceful, and the योगी *yogī* enjoys an unobstructed vision of all existence, including oneself, as ब्रह्मन् *brahman*. Such a योगी *yogī* never loses sight of the आत्मा *ātmā* - the Self in oneself. He is never distracted from सत्यं *satyaṁ* - the truth of all truths, and by touching ब्रह्मन् *brahman* through ब्रह्मज्ञानं *brahma jñānaṁ*, the योगी *yogī* enjoys ब्रह्मानन्दं *brahmānandaṁ* - the incomparable



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supreme happiness which is the true nature of one's own self.

Describing the same योगी *yogī* again, in today's verses भगवान् *bhagavān* says:

सर्वभूतस्थं आत्मानं सर्वभूतानि च आत्मनि ।
sarvabhūtaṣṭhaṁ ātmānaṁ sarva bhūtāni ca ātmani ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ 6 - 29
īkṣate yoga yuktātmā sarvatra samadarśanaḥ ॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
yo māṁ paśyati sarvatra sarva ṁ ca mayi paśyati ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ 6 - 30
tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati ॥

These two verses bring out the meaning of one of the most profound Vedic statements, one of the four महावाक्यस *mahāvākyas*, namely

तत् त्वं असि *tat tvam asi* - That you are, which indicates the identity between तत् *tat* That the ब्रह्मन् *brahman* and त्वं *tvam* you the जीव *jīva*, the individual. This identity is pointed out in the first verse here, from the point of view of जीव *jīva* - the word त्वं *tvam* - you, the individual.

भगवान् *bhagavān* says:

सर्वभूतस्थं *sarvabhūtaṣṭhaṁ* - means सर्व भूतेषु स्थितं *sarva bhūteṣu sthitam*.
The one who abides in all beings, the "I" in every one is called सर्वभूतस्थः *sarva bhūtaṣṭhaḥ*

आत्मानं *ātmānaṁ* means स्वं आत्मानं *svam ātmānaṁ* - one's own self

ईक्षते *īkṣate* means sees. Therefore

सर्वभूतस्थं आत्मानं ईक्षते *sarva bhūtaṣṭhaṁ ātmānaṁ īkṣate* means the person who sees one's own self as the "I" of all beings. Who is that person who sees that way? Such a person is a योगयुक्तात्मा *yoga yuktatmā* as well as समदर्शनः *sama darśanaḥ*

योगयुक्तात्मा *yoga yuktatmā* - by the practice of ध्यानयोग *dhyāna yoga*, the



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person has now gained समाहित चित्तं *samaahita cittam* - a mind which enjoys peace and harmony, natural to oneself. Again, that योगी *yogī* is

सर्वत्र समदर्शनः *sarvatra samadarśanaḥ* - the one who sees the same ब्रह्मन् *brahman* everywhere. How does one see that?

सर्वभूतानि च आत्मनि ईक्षते *sarva bhūtāni ca ātmani ikṣate* - आत्मनि *ātmani* in one's own self

ईक्षते *ikṣate* - one sees

सर्वभूतानि *sarva bhūtāni* - all beings

One sees, all beings, in one's own self. Thus the योगी *yogī* - the ध्यानयोगी *dhyāna yogī* sees one's own self as the "I" of all beings and at the same time, sees all beings in the "I" of one's own self. Thus the योगी *yogī* realizes "I am in all beings, and, at the same time, all beings are in me."

आत्मा *ātmā* is सर्वस्य आधारं *sarvasya ādhāraṁ* - आत्मा is *ātmā* the location for everyone, and It is also the आधेय *ādheya* - the located, with reference to every object. Thus the distinction between आधार *ādhāra* and आधेय *ādheya* - the location and the located, ceases to exist for a योगी *yogī*. In आत्मा *ātmā*, there is only oneness. Thus the त्वं पद *tvam̐ pada* - the Atma in you, the individual, has been pointed out.

In the next verse, the same **oneness** of आत्मा *ātmā* is being pointed out from the point of view of तत् पद *tat pada* - the परमेश्वर *parameśvar*.

यो मां पश्यति सर्वत्र, सर्वं च मयिपश्यति *yo mām̐ paśyati sarvatra, sarvaṁ ca mayipaśyati*

यः मां सर्वत्र पश्यति *yaḥ mām̐ sarvatra paśyati* - The one who sees and recognizes परमेश्वर *parameśvar* in everything that exists in this entire creation, including one's own self, one's own body, mind and intellect assembly. At the same time सर्वं च मयि पश्यति *sarvaṁ ca mayi paśyati* - sees and recognizes all beings - this entire creation in **me**, the परमेश्वर *parameśvar*.



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The one who recognizes परमेश्वर *paramēśvar* in everything that exists in this creation and at the same time, recognizes everything in this creation in परमेश्वर *paramēśvar*. Any नाम-रूप *nāma-rūpa* in this creation - any name and form in this entire creation has no independent existence apart from परमेश्वर *paramēśvar*. The person who realizes that truth.

तस्य अहं न प्रणश्यामि, सः च मे न प्रणश्याति *tasya ahaṁ na praṇaśyāmi, saḥ ca me na praṇaśyāti*

तस्य अहं न प्रणश्यामि *tasya ahaṁ na praṇaśyāmi* - I do not destroy something of him

सः च मे न प्रणश्याति *saḥ ca me na praṇaśyati* - he too (which means the योगी *yogī* also) does not destroy something of me, so says Sri Krishna.

There is a peculiar word construction here, which must be understood properly. नाशनं *nāśanam* means destruction. Here the word is प्रणाशनं *praṇāśanam*, which indicates something special with reference to the destruction about which Sri Krishna is talking. We must note that Sri Krishna does not say "I do not destroy him, he does not destroy me" What भगवान् *bhagavān* says is "I do not destroy तस्य *tasya* - something of him. Similarly, he, the योगी *yogī*, does not destroy मे *me* - something of me. What is that something and what is all this destruction about? That must be clearly understood.

It is obvious that something that is real cannot be destroyed. And something that is not real, also need not be destroyed, because that is already unreal anyway. Therefore, the word प्रणाशनं *praṇāśanam* has a special significance, and it refers to a special kind of destruction. The destruction here is with respect to the vision of oneness of आत्मा *ātmā* - आत्म एकत्वं *ātma ekatvaṁ* - The oneness of परमेश्वर *paramēśvar*. Therefore, तस्य अहं न प्रणश्यामि *tasya ahaṁ na praṇaśyāmi* means I will not destroy his vision of परमेश्वर *paramēśvar*. I, the परमेश्वर *paramēśvar* will never be away from his vision.

For the person who sees परमेश्वर *paramēśvar* in everything that exists in this creation, and at the same time sees everything in this entire creation in परमेश्वर *paramēśvar* - in other words for the person who realizes परमेश्वर *paramēśvar* as



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विष्णु *viṣṇu* and शिव *śiva* at the same time, for that person I will never be away from his vision, I will never be remote from him.

When there is no remoteness involved, the योगी *yogī* realizes पूर्ण अदः पूर्ण इदं *pūrṇam adaḥ pūrṇam idaṁ*. It is all fullness everywhere. That is the meaning for तस्य अहं न प्रणश्यमि *tasya ahaṁ na praṇaśyāmi*. Again, for such a person,

सः च मे न प्रणश्यति *saḥ ca me na praṇaśyati* – He also, the योगी *yogī* also, never loses vision of myself, the परमेश्वर *parameśvar*.

Such vision of परमेश्वर *parameśvar* as विष्णु *viṣṇu* and शिव *śiva* at the same time, is called संयक् दर्शनं *samyak darśanam* – clarity and totality of vision of परमेश्वर *parameśvar*. And, only when one has that clarity and totality of vision, that one gains That अत्यन्त सुखं *atyanta sukham* – Endless happiness, ब्रह्मानन्द सुखं *brahmānanda sukham* – happiness of the highest kind that Sri Krishna talked about earlier.

The word दर्शनं *darśanam* or vision is only verbal. What is indicated here is realization of ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ* – the presence of परमेश्वर *parameśvar* everywhere, in everything at all times, and the oneness of all existence.

Such realization is the लक्षण *lakṣaṇa* of a ध्यानयोगी *dhyāna yogī* at maturity. For that योगी *yogī*, ईश्वर *īśvara* is not an object of indirect knowledge or परोक्ष ज्ञानं *parokṣa jñānam*. For that योगी *yogī*, ईश्वर ज्ञानं *īśvar jñānam*, is indeed अपरोक्ष ज्ञानं *aparokṣa jñānam* – immediate direct knowledge. It is पूर्ण ज्ञानं *pūrṇa jñānam* – It is प्रशान्तं *praśāntam* and उत्तम सुखं *uttama sukham*. It is natural peace and joy in fullness of existence.

The result of such संयक् दर्शनं *samyak darśanam* – clarity and totality of vision of परमेश्वर *parameśvar* is indicated in the next two verses.

सर्वभूतस्थितं यो मां, भजति एकत्वं आस्थितः ।
sarva bhūtasthitam yo mām, bhajati ekatvam āsthitaḥ ।
सर्वथा वर्तमानोऽपि, स योगी मयि वर्तते ॥

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sarvathā vartamāno'pi, sa yogī mayi vartate ॥

आत्मौपम्येन सर्वत्र, समं पश्यति योऽर्जुना ।

ātmaupamyena sarvatra, samam paśyati yo'rjunā ।

सुखं वा यदि वा दुःखं, स योगी परमो मतः ॥

6 - 32

sukham vā yadi vā duḥkham, sa yogī paramo mataḥ ॥

यः मां भजति *yaḥ mām bhajati* - भजति *bhajati* usually means worship of परमेश्वर *parameśvar*. In view of what has already been said, भजति *bhajati* means the one who gains that संयक् दर्शनं *saṁyak darśanam* - because the object of any kind of worship of परमेश्वर *parameśvar* is only to gain that clarity of vision of परमेश्वर *parameśvar*. Therefore,

यः मां भजति *yaḥ mām bhajati* - the one who gains संयक् दर्शनं *saṁyak darśanam* - clear vision of परमेश्वर *parameśvar*, as what?

सर्वभूत स्थितं *sarva bhūta sthitam* - abiding in all that exists in this creation

In spite of all apparent differences, the one who is able to see परमेश्वर *parameśvar* in everything, which means the one who is able to recognize परमेश्वर *parameśvar* as the all-pervading विष्णु *viṣṇu*, and at the same time

एकत्वं आस्थितः *ekatvam āsthitah* - as the all-inclusive शिव *śiva* - The abode of all beings

सः योगी *saḥ yogī* - That योगी *yogī* who has gained that सम्यक् दर्शनं *saṁyak darśanam* - That vision of oneness of परमेश्वर *parameśvar* as विष्णु *viṣṇu* and शिव *śiva* at the same time, that enlightened person

सर्वथा वर्तमानः अपि *sarvathā vartamānaḥ api* - whatever be his mode of living, style of life, whatever activity he is engaged in

मयि वर्तते *mayi vartate* - he abides in Me, the परमेश्वर *parameśvar*. He always remains inseparable from Me - the परमेश्वर *parameśvar*.

An ordinary person who has no enlightenment about oneself or परमेश्वर *parameśvar*, does कर्म *karma* propelled by संकल्प *saṁkalpa* and काम *kāma* - thoughts about



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the fruits of action and the desire for the fruit of action. One always gets the fruits of one's actions. Therefore, getting the fruit of action is not the problem. What for is this fruit of action, that is the problem.

An ordinary person usually gets bound to the fruit of action. Arjuna's question is "Why should I engage myself in any action which only leads to such bondage?"

भगवान् *bhagavān* says that the सम्यक् दर्शी *samyak darśī* - the enlightened person - सर्वथा वर्तमानोऽपि मयि वर्तते *sarvathā vartamāno'pi mayi vartate* - whatever be his activity, by virtue of his प्रारब्ध कर्म *prārabdha karma* - he abides in Me - the परमेश्वर *parameśvar*, in freedom and fullness at all times.

Because for an enlightened person, there is no कर्तृत्व भाव *kartṛtva bhāva* - there is no notion of being the कर्ता *kartā* of a कर्म *karma* - the doer of an action, therefore for such a person, there is no doing involved. He only sees परमेश्वर *parameśvar* in all actions कर्मणि *karmani* as अकर्म यः पश्येत् *akarma yaḥ paśyēt* said earlier. For such a person there is neither कर्म *karma* nor कर्मफल *karma phala*, and the कर्मसु *karmas* arising from प्रारब्ध कर्म *prārabdha karma* do not bind that person at all. While the प्रारब्ध कर्मसु *prārabdha karmas* come and go, he only sees परमेश्वर *parameśvar* in all those कर्मसु *karmas* with योग बुद्धि *yoga buddhi* and समत्व बुद्धि *samatva buddhi*, doing those कर्मसु *karmas* as well as he can, and being in the equanimity of mind at all times. In the words of Sri Krishna:

योगः कर्मसु कौशलं *yogaḥ karmasu kauśalaṁ* - Striving for overriding excellence in action at all times, and

समत्वं योग उच्यते *samatvaṁ yoga ucyate* - being in equanimity of mind at all times is योग *yoga* - the law of कर्म *karma* for everybody in everyday life, and so it is for the enlightened person as well.

Such an enlightened person remains a जीवन्-मुक्तः *jīvan-muktaḥ* - a liberated person, even while living his life of full activity. He enjoys the fullness of life and total freedom, whatever activity he is engaged in as a result of प्रारब्ध कर्म *prārabdha karma* which cannot be avoided anyway. Further, भगवान् *bhagavān* says:

अर्जुन *arjuna* - O! Arjuna



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यः सः योगी परमो मतः *yaḥ saḥ yogī paramo mataḥ* - That person who has the following लक्षण *lakṣaṇa* - the following characteristic, that person alone is an accomplished योगी *yogī*, a ज्ञानी *jñānī* - a person of wisdom.

What is that लक्षण *lakṣaṇa*? भगवान् *bhagavān* says:

आत्मौपम्येन सर्वत्र समं पश्यति *ātmaupamyena sarvatra samam paśyati* - The योगी *yogī* sees everywhere as he sees himself. He regards everybody as he regards himself. His standard of behaviour with respect to everybody is the same. He looks upon others just as he looks upon himself. His consideration for others is the same as the consideration that he has for himself. What is that consideration? The consideration is:

सुखं वा यदिवा दुःखं *sukham vā yadivā duḥkham* - समं पश्यति *samam paśyati* - Just as सुखं *sukham* - happiness is desirable for myself, so it is for everybody else. Similarly, just as दुःखं *duḥkham* - sorrow is undesirable for myself, so it is for everybody else.

Such consideration is equal consideration. Every human being must have this equal consideration for others, whether one is a ज्ञानी *jñānī* or अज्ञानी *ajñānī*, wise or unwise. Then, what is special about a ज्ञानी *jñānī* - an enlightened person? The special thing about a ज्ञानी *jñānī* - a wise person, is that he has such equal consideration at all times.

सर्वथा वर्तमानोऽपि *sarvathā vartamāno'pi* - at good times, at bad times and *at all times*. That is the distinguishing characteristic of a ज्ञानी *jñānī* or योगी

स योगी परमो मतः *sa yogī paramo mataḥ* - Such a योगी is the most accomplished योगी, a ज्ञानी *jñānī* - a person of wisdom. That is what one becomes through the effective pursuit of ध्यानयोग *dhyāna yoga*.

So saying Sri Krishna concludes his discourse on ध्यानयोग *dhyāna yoga* for *the time being*, which gives an opportunity for Arjuna to respond. Now, Arjuna says:

अर्जुन उवाच

arjuna uvāca

योऽयं योगः त्वया प्रोक्तः साम्येन मधुसूदन ।

yo'yam yogaḥ tvayā proktaḥ sām्यena madhusūdana ।



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एतस्याहं न पश्यामि चंचलत्वात् स्थितिं स्थिराम् ॥ 6 - 33
etasyāhaṁ na paśyāmi caṁcalatvāt sthitam sthirām ॥

चंचलं हि मनः कृष्ण, प्रमाथि बलवत् दृढम् ।
caṁcalaṁ hi manaḥ kṛṣṇa, pramāthi balavat dṛḍham ।
तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥ 6 - 34
tasyāhaṁ nigrahaṁ manye, vāyoriva suduṣkaram ॥

O! Krishna

यः अयं योगः त्वया प्रोक्तः *yah ayam yogaḥ tvayā proktaḥ* - This kind of योग *yoga* which has been explained by you, what kind of योग *yoga* is that?

साम्येन *sāmyena* - It is साम्य योग *sāmya yoga*, which means सम दर्शन लक्षण योग *sama darśana lakṣaṇa yoga* - and also

सम्यक् दर्शन लक्षण योग *samyak darśana lakṣaṇa yoga* - The योग *yoga* whose characteristic is सम दर्शनं *sama darśanam* - having equal consideration for all at all times and also

संयक् दर्शनं *samyak darśanam* - having a clarity of vision of oneness of आत्मा *ātmā*, oneness of परमेश्वर *parameśvar*, recognizing परमेश्वर *parameśvar* in everything, and at the same time recognizing everything in परमेश्वर *parameśvar* at all times, which means recognizing परमेश्वर *parameśvar* as विष्णु *viṣṇu* and शिव *śiva* at the same time - this kind of साम्य योग *sāmya yoga* which has been explained by you.

About that साम्य योग *sāmya yoga*, Arjuna has something to say. Before we go to that, let us stop briefly to reflect on the extraordinary Upanishad expression सम्यक् दर्शनं *samyak darśanam*. In the words of Sri Krishna

यो मां पश्यति सर्वत्र, सर्वं च मयि पश्यति *yo mām paśyati sarvatra, sarvaṁ ca mayi paśyati* -The one who sees Me - the परमेश्वर *parameśvar* everywhere in everything, and at the same time, sees everything in this creation in Me - the परमेश्वर *parameśvar*, such seeing is सम्यक् दर्शनं *samyak darśanam* - clarity and totality of vision of परमेश्वर *parameśvar* as विष्णु *viṣṇu* and शिव *śiva* at the same time.



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We usually chant ॐ नमः शिवाय *om namaḥ śivāya*. That is proper as well as popular. On the other hand, if we choose to chant ॐ नमो विष्णवे ॐ नमः शिवाय *om namo viṣṇave om namaḥ śivāya* together, that would be proper as well as सम्यक् दर्शनं *samyak darśanam*.

So long as this is clearly understood and recognized at all times, it is proper to chant either way as one sees परमेश्वर *parameśvar*, because विष्णु *viṣṇu* and शिव *śiva* are indeed identical. I am not suggesting any change in our practice. Now let us return to the Gita verse.

Arjuna tells Sri Krishna

यः अयं योगः त्वया प्रोक्तः साम्येन *yaḥ ayaṁ yogaḥ tvayā proktaḥ sāmyena* -

This kind of साम्य योग *sāmya yoga* - समदर्शन योग *sama darśana yoga*, which has been explained by you

एतस्य अहं न पश्यामि, स्थितिं स्थिराम् *etasya ahaṁ na paśyāmi, sthitim sthirām*

- for such a योग *yoga*, I do not see a steady continuous state of existence. One may be in that kind of योग *yoga* for short periods now and then, but that kind of योग *yoga* cannot stay for long. Why? Because

चंचलत्वात् मनसः *caṁcalatvāt manasaḥ* - of the unsteady nature of the mind. I do not see how this kind of साम्य योग *sāmya yoga* can be maintained in a state of unchanging steadiness, because of the very unsteady nature of the mind itself. Therefore, Krishna

चंचलं हि मनः कृष्ण प्रमाथि बलवत् दृढं ।

caṁcalaṁ hi manaḥ kṛṣṇa pramāthi balavat dṛḍhaṁ ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥

6 - 34

tasyāhaṁ nigrahaṁ manye vāyoriva suduṣkaram ॥

Arjuna addressing भगवान् *bhagavān* as कृष्ण *kṛṣṇa* at this point is significant. The word कृष्ण *kṛṣṇa* means one who removes the limitations of others. By addressing भगवान् *bhagavān* as Krishna here, Arjuna is seeking the grace of भगवान् *bhagavān* Krishna, for overcoming his own limitations.

Krishna!

चंचलं हि मनः *caṁcalaṁ hi manaḥ* - Mind is indeed restless. Restlessness is



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indeed the very nature of the mind. प्रमाथि *pramāthi* means प्रमथनशीलं *pramathana śīlam*. The mind is capable of agitating my sense organs and shaking my body.

बलवत् दृढम् *balavat dṛḍham* – the mind is too strong to be disciplined, and its nature is firm and unchangeable. Therefore

तस्य निग्रहं सुदुष्करम् *tasya nigrahaṁ suduṣkaram* – the control of such a mind is obviously impossible to accomplish

वायोः इव *vāyoḥ iva* – just as it is obviously impossible to control the movement of the wind. Just as the control of the movement of the wind is impossible, the control of the mind is equally impossible.

मन्ये *manye* – So I think. When Arjuna says मन्ये *manye* "I think so", he leaves some room for doubt in his own thinking. Therefore, what Arjuna says is this: "It appears to me as if it is impossible to control the mind because of its natural restlessness. On the other hand, if it is really possible to control the mind by any means, I would like to know how".

In effect, Arjuna's response to all that Sri Krishna has been talking about ध्यानयोग *dhyāna yoga* is this question "How to keep one's mind under control at all times?"

How Sri Krishna responds to this question and what that response does to Arjuna we will see next time.