

Reflections from Shrimad Bhagavadgita– Part 57: Chapter 6, Verses 35-38

(June 5 –June 11, 2019)

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ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

श्रीभगवानुवाच ।

śhrī bhagavān uvācha

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

*asanśhayaṁ mahā-bāho mano durnigrahaṁ
chalam*

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६-३५ ॥

abhyāsenā tu kaunteya vairāgyeṇa cha grīhyate

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

*asañyatātmanā yogo duṣhprāpa iti me matiḥ
vaśhyātmanā tu yatatā śhakyo 'vāptum*

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ६-३६ ॥

upāyataḥ

अर्जुन उवाच ।

arjuna uvācha

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

*ayatiḥ śhraddhayopeto yogāch chālita-mānasaḥ
aprāpya yoga-sansiddhiṁ kāṅ gatim kṛiṣhṇa
gachchhati*

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ६-३७ ॥

*kachchin nobhaya-vibhraṣṭaśh chhinnābhram
iva naśhyati*

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

*apratishṭho mahā-bāho vimūḍho brahmaṇaḥ
pathi*

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ६-३८ ॥

TRANSLATION

- (35)** Lord Krishna said: O mighty-armed son of Kunti, what you say is correct; the mind is indeed very difficult to restrain. But by practice and detachment, it can be controlled.
- (36)** *Yoga* is difficult to attain for one whose mind is unbridled. However, those who have learnt to control the mind, and who strive earnestly by the proper means, can attain perfection in *Yoga*. This is my opinion.
- (37)** Arjun said: What is the fate of the unsuccessful *Yogi* who begins the path with faith, but who does not endeavor sufficiently, due to unsteady mind, and is unable to reach the goal of *Yoga* in this life?
- (38)** Does not such a person who deviates from *Yoga* get deprived of both material and spiritual success, O mighty-armed Krishna, and perish like a broken cloud with no position in either sphere?

https://drive.google.com/open?id=1ER50GZCB465_G1Y9rc-Ig16k788PfJAA

Chapter 6

Verse 35:

In this verse, Lord Krishna says that He agrees with Arjuna that the mind is indeed difficult to control. However, He also says that perturbations of the mind can be controlled by constant detachment and practice. *Vairāgya* means detachment. The mind runs toward the objects of its attachment or toward the direction it has been habituated to running in the past. The total elimination of attachment eradicates the unnecessary wanderings of the mind. *Abhyās* means practice or a concerted and persistent effort to change an old habit or develop a new one. Practice is a basic requirement for *Sādhaks*. There is an old saying, “Practice Makes One Perfect”. In all fields of human endeavor, practice is the key that opens the door to mastery and excellence. Take, for example, typing. The first time people begin typing, they may perhaps not be able to type more than one word per minute. But after a year’s typing, their fingers fly on the keyboard and they may type at the speed of eighty words a minute. This proficiency comes solely through practice. Similarly, the obstinate and turbulent mind can be made to rest on the lotus feet of the Supreme Lord through *Abhyās*. Take the mind away from the world—this is *Vairāgya*—and bring the mind to rest on God—this is *Abhyās*.

Verse 36:

In here, Lord Krishna emphasizes that it is not possible to become established in *Yoga* or the science of the individual consciousness attaining communion with the ultimate consciousness by *Dhyana* or meditation without first controlling one's own mind. To behold all with equanimity and dispassion is not possible for one whose mind is restless and uncontrolled. But those who have brought the mind under their control through persistent effort can achieve success. The perfect process for that has already been described by Lord Krishna in verses 6.10 to 6.32. It includes subduing the senses, giving up all desires, focusing the mind upon God alone, thinking of Him with an unwavering mind, and seeing everyone with equal vision.

Verse 37:

In this verse, Arjuna asks Lord Krishna a logical and thought-provoking question: What is the destination of one who fails to achieve *atma tattva* or self-realization of the soul, due to inability to cultivate dispassion and practice of meditation? Where does one end up who in the very beginning was endowed with firm faith and practice but later due to weakness of mind, cessation of practice and attraction to sense gratification was unable to achieve self-realization? If the *Yoga* aspirants do not put in the necessary effort and become *Ayatih* (lax), then the mind remains *Chalit* (restless). Such aspirants are unable to complete the journey in this life. Arjun inquires about the fate of such *Sādhakas*.

Verse 38:

In this world, there are two types of people: (a) Those who are materialistic and (b) those who are spiritually oriented. Both want to achieve success in their respective goals. The ones under *type a* consider the world to be a source of happiness and strive for material advancement and success. By contrast, those listed under *type b* consider spiritual wealth to be the real treasure worthy of possessing, and thus strive for it by rejecting all material undertakings. However, if such spiritualists fail in their attempt, they are apparently left with neither spiritual nor material assets. Thinking in this manner, Arjuna asks Lord Krishna whether their position is like that of a broken cloud. A cloud, which breaks away from the group of clouds, becomes worthless. It neither offers sufficient shade, nor does it increase its volume and become rain-bearing. It merely blows in the wind and perishes like a non-entity in the sky. Arjun asks whether the unsuccessful *Yogi* suffers a similar fate, with neither material nor spiritual success.