

CHAPTER 6

Sixth chapter named 'Aatmasanyamyoga'

[Shloka 1 to 4: The topic of Karmayoga and signs of the man who is elevated in yoga]

**Shri Bhagavaanuvaac: Anaashritah karmaphalam kaaryam karma karoti yah.
Sa sanyaasi ca yogi ca na niragnih na ca akriyah. (Ch.6, shloka 1)**

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| Yah anaashritah karmaphalam karoti karma kaaryam | [Shri God said:] The one who doesn't take the support of the fruits of actions [and] performs actions worth performing {according to the directions of the advance [knowledge of] the true Gita}, |
| sa sanyaasi ca yogi | he {is also an unlimited} sanyasi and a yogi {even while performing} actions; |
| ca na niragnih na ca akriyah | but he isn't {a karmabhogi ¹ } devoid of the fire of knowledge and yoga and [he] isn't {idle [or]} inactive {sanyaasyogi ² either}. |

**Yam sanyaasam iti praahuh yogam tam viddhi paandava.
Na hi asanyastasankalpo yogi bhavati kashcana. (Ch.6, shloka 2)**

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| Paandava yam iti praahuh sanyaasam | O Pandava! The one who is called a complete renouncer {even through the thoughts of the mind} = sanyasi, |
| viddhi tam yogam hi kashcana | {actually,} consider it to be karmayoga {devoid of the ego of actions}; because {if} someone |
| asanyastasankalpa na bhavati yogi | doesn't completely renounce all the thoughts {while performing or not performing [actions] through the indriyaan*}, [he] isn't a yogi; {he is certainly a worldly bhogi*}. |

**Aarurukshoh muneh yogam karma kaaranam ucyate.
Yogaaruudhasya tasya eva shamah kaaranam ucyate. (Ch.6, shloka 3)**

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| Muneh aarurukshoh yogam karma | For a sage who wishes to rise in the state of yoga, the actions {[performed] through the mind, words and actions} for yagya, {[the actions] that have become alaukik*} |
| ucyate kaaranam tasya shamah | are said to be the cause {of high [and] avyakt* stage and} peace of his mind {through 'renunciation of the body, wealth etc.} |
| eva ucyate kaaranam yogaaruudhasya | itself is said to be the cause {of steadiness} of being elevated in yoga; {'Tyaagaacchaantiranantaram ³ ' (Gita ch.12, shloka 12)} |

**Yadaa hi na indriyaartheshu na karmasu anushajjate.
Sarvasankalpasannyaasi yogaaruudhah tadaa ucyate. (Ch.6, shloka 4)**

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| Hi sarvasankalpasannyaasi | because when the one who completely renounces all the thoughts {along with the thought of the vice of lust} |
| na anushajjate karmasu na indriyaartheshu | is neither attached to the actions {of the desirous indriyaan} nor the {various} pleasures {like touch, form, taste etc.} of the indriyaan |
| tadaa ucyate yogaaruudhah | {through the remembrance of the point soul}, [he] is said to have risen in {the highest avyakt* stage of} yoga. |

[Shloka 5 to 10: Inspiration for upliftment of the soul and signs of the man who has found God]

**Uddharet aatmanaa aatmaanam na aatmaanam avasaadayet.
Aatmaa eva hi aatmano bandhuh aatmaa eva ripuh aatmanah. (Ch.6, shloka 5)**

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| Aatmanaa aatmaanam uddharet | Through your mind and intellect, you should take the point of light soul towards {the hero with} high stage. |
| na aatmaanam avasaadayet hi aatmaa eva aatmanah bandhuh | Don't let the soul go downwards {to the corrupt indriyaan}; because the point of light soul itself is our friend {who always helps}. |
| aatmaa eva aatmanah ripuh | The soul itself is our 'enemy. {Vishwamitra, the hero actor himself is the friend of the world.} |

¹ The one who experiences the result of actions

² The one who has yoga through renunciation

³ Peace is attained immediately after renunciation

*The living soul is its own friend [and] its own enemy. (Mu.21.03.67, pg.3) {Vishwanath (Controller of the world) alone is always our friend.}

***Bandhuh aatmaa aatmanah tasya yena aatmaa eva aatmanaa jitah.
Anaatmanah tu shatrutve varteta aatmaa eva shatruvat. (Ch.6, shloka 6)***

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| Yena jitah aatmaa aatmanaa | The one who has conquered the point of light soul through his mind and intellect {that has become sentient}, |
| tasya aatmanah eva bandhuh tu shatruvat | his soul itself is his friend {because of being the conqueror of the mind}, {anyone else isn't [his] friend or enemy}; but just like an enemy, |
| aatmaa anaatmanah eva varteta shatrutve | the soul {with inconstant mind [and] dull intellect} of a body conscious person who isn't stabilized in the soul itself remains intent on having enmity. |

***Jitaatmanah prashaantasya paramaatmaa samaahitah.
Shiitoshnasukhadukheshu tathaa maanaapamaanayoh. (Ch.6, shloka 7)***

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| Paramaatma jitaatmanah prashaantasya | The supreme actor hero soul (mentioned in the Gita ch.15, shloka 17) of the man who has conquered the soul [and] {has become} an extremely peaceful {point}, |
| samaahitah shiitoshnasukhadukheshu tathaa maanaapamaanayoh | stays contented in heat or cold, happiness or sorrow and respect or disrespect. |

***Gyaanavigyaanatriptaatmaa kuutastho vijitendriyah.
Yukta iti ucyate yogi samaloshtaashmakaanah. (Ch.6, shloka 8)***

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| Iti ucyate gyaanavigyaanatriptaatmaa | It is said that the soul that is satisfied with the knowledge {of Shiva} + special knowledge = yoga, |
| yogi kuutasthah vijitendriyah | the yogi who is stable on the {high} peak {of Parambrahm*}, who especially conquers the <i>indriya</i> of lust too, |
| samaloshtaashmakaanah yukta | [and] who has equal {feelings} for soil, stone, gold etc., is perfect in yoga. {'Yogakshemam vahaamyaham' ⁴ of such undesirous ones (Gita ch.9, shloka 22)} |

***Suhrinmitraaryudaasiinamadhyasthadveshyabandhushu.
Saadhushu api ca paapeshu samabuddhih vishishyate. (Ch.6, shloka 9)***

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| Samabuddhih suhrinmitraaryudaasiinamadhyasthadveshyabandhushu | The one with an equal mind towards the affectionate ones, friends, foes, the indifferent ones, mediators, haters or relatives, |
| saadhushu api ca paapeshu vishishyate | towards the sages {who regulate the <i>indriyaan</i> } and sinners too, has been considered to be special. |

***Yogi yunjiita satatam aatmaanam rahasi sthitah.
Ekaaki yatacittaatmaa niraashiih aparigrahaah. (Ch.6, shloka 10)***

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| Yogi yatacittaatmaa niraashiih aparigrahaah | The yogi who controls {[his] inconstant} mind and the intellect that decides, [the yogi] who is free from desires [and] who doesn't collect [things] |
| satatam yunjiita aatmaanam sthitah ekaaki rahasi | should constantly have yoga with the Supreme Soul after stabilizing alone, in a secluded place. |

[Shloka 11 to 32: The topic of Dhyaanayoga in detail]

***Shuchau deshe pratishthaapya sthiram aasanam aatmanah.
Na atyucchritam na atiniicam cailaajinakushottaram. (Ch.6, shloka 11)
Tatra ekaagram manah kritvaa yatacittendriyakriyah.
Upavishya aasane yunjaat yogam aatmavishuddhaye. (Ch.6, shloka 12)***

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| Shuchau deshe naatiniicam naatyucchritam | In a pure place which is neither too low {in a ditch}, nor {on} too high {place}, |
| cailaajinakushottaram pratishthaapya aatmanah sthiram aasanam | after spreading out deerskin along with {a cotton} cloth on {pure} kusha grass ⁵ , taking his firm sitting [position] {through practice}, |

⁴ I take the responsibility of making [the constant, complete yogis] attain things that {are precious [and]} haven't been attained and protecting them {during the great destruction at the end of the kalpa}.

⁵ A sacred grass used in Brahmanical ceremonies, *Poa cynosuroides*

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| upavishya tatraasane ekaagram kritvaa manah | sitting on that seat {after becoming carefree} [and] concentrating the mind {on the star like soul in the center of the forehead}, |
| yunjyaat yogam yatacittendriyakriyah | {special karmayogi ⁶ Brahmin} should have yoga {in this way with} the Controller of the mind, actions of the indriyaan, |
| aatmavishuddhaye | {[i.e.] Shiva, present in the chariot of Arjuna alone} for special purification of {the point of light} soul. |

Samam kaayashirogriivam dhaarayan acalam sthirah.
Samprekshya naasikaagram svam dishashca anavalokayan. (Ch.6, shloka 13)
Prashaantaatmaa vigatabhih brahmacaarivrate sthitah.
Manah sanyama maccitto yukta aasiita matparah. (Ch.6, shloka 14)

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| Dhaarayan kaayashirogriivam acalam samam | While keeping the body, head and neck steady in a straight line |
| ca svam naasikaagram samprekshya | and [while looking] in front of his nose {through the eye of the intellect in the center of the forehead} with completely open eyes, {without blinking, |
| dishonavalokayan prashaantaatmaa vigatabhih | with an unwavering mind [and]} not looking in [various] directions, by becoming the one with a calm mind, fearless {and} |
| sthitah brahmacaarivrate sanyama manah | stabilizing in the vow of celibacy {with the wish to conquer lust, with firm determination} after concentrating [his] mind |
| matparah maccittah sthirah aasiita yukta | and coming under My shelter along with the mind, {the sanyaasyogi} who has become stable should have yoga {with Baba through the unadulterated indriyaan}. |

Yunjan evam sadaa aatmaanam yogi niyatamaanasah.
Shaantim nirvaanaparamaam matsansthaam adhigacchati. (Ch.6, shloka 15)

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| Sadaa yunjan aatmaanam evam | By always connecting {the subtle atom [like]} soul {in the form of a point of light with Me, the Light of Shiva} in the way {that was said just now, |
| yogi niyatamaanasah adhigacchati | a Neminath ⁷ } sanyaasyogi with controlled mind attains {the paramaam shaantim |
| nirvaana matsansthaam | of Nirvaandhaam* present in Me {very soon, to a greater or lesser extent according to the purusharth*}. |

Na ati ashnatah tu yogah asti na ca ekaantam anashnatah.
Na ca ati svapnashiilasya jaagrato na eva ca arjuna. (Ch.6, shloka 16)

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| Arjuna na tu ati ashnatah asti yogah | O Arjuna, the winner of the wealth of knowledge! Neither the one who eats a lot is able to have yoga {because of feeling too lazy [or] sleepy} |
| ca na ekaantam anashnatah | nor the one who completely fasts [is able to have yoga] {because hunger troubles all the worldly bhogis*} |
| ca naati svapnashiilasya ca na eva jaagratah | and neither the one who sleeps a lot, nor the one who stays completely awake {has proper yoga}. |

Yuktaahaaravihaarasya yuktaceshtasya karmasu.
Yuktasvapnaavabodhasya yogo bhavati dukhahaa. (Ch.6, shloka 17)

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| Yogah yuktaahaaravihaarasya karmasu yuktaceshtasya | The yoga of the one who has regulated eating and living, the one who performs actions in moderation {according to [the ethics of] the religion}, |
| yuktasvapnaavabodhasya bhavati dukhahaa | {[and] in the same way} the one who {always} sleeps and stays awake in moderation, is remover of sorrow. |

Yadaa viniyatam cittam aatmani eva avatishthate.
Nihsprihah sarvakaamebhyo yukta iti ucyate tadaa. (Ch.6, shloka 18)

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| Yadaa viniyatam cittam avatishthate eva aatmani | When especially the controlled mind properly stabilizes only in {the point of light} soul {through the ten indriyaan along with the mind}, |
| tadaa ucyate iti yukta | [he] is said to be {a sanyasi or karmayogi} 'absorbed in {easy Raja} yoga (yogayukta)' |
| nihsprihah sarvakaamebhyah | after becoming completely free from the wish of all {types of elevated and lowly worldly} desires. |

⁶ The one who performs actions in the Father's remembrance

⁷ A person who follows rules and regulations for name sake

**Yathaa diipah nivaatasthah na ingate saa upamaa smritaa.
Yogino yatacittasya yunjato yogam aatmanah. (Ch.6, shloka 19)**

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| Yathaa diipah nivaatasthah nengate aatmanah yatacittasya | Just like the [flame of] a lamp placed in a windless place doesn't waver, {similarly, when} the soul with a controlled mind |
| yunjatah yogam sopamaa smritaa yoginah | has attachment {to the Supreme Soul}, that metaphor [of the lamp] is remembered for the yogi. |

Yatra uparamate cittam niruddham yogasevayaa.

Yatra ca eva aatmanaa aatmaanam pashyan aatmani tushyati. (Ch.6, shloka 20)

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| Yatra niruddham cittam uparamate yogasevayaa | {The avyakt* stage} in which a completely controlled mind becomes detached {[i.e. attached] to the Supreme Soul} through the practice of yoga |
| ca yatra pashyan aatmaanam | {of the soul with the Supreme Soul} and [the state] in which while seeing {the avyakt} soul {fixed in the form of a point of light in the centre of the forehead} |
| aatmanaa tushyati aatmani | through his mind and intellect, [he] is satisfied only {in the Supreme Soul equal to the Supreme Father Shiva} in the form of soul; |

Sukham aatyantikam yat tat buddhigraahyam atiindriyam.

Vetti yatra na ca eva ayam sthitah calati tattvatah. (Ch.6, shloka 21)

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| Yatra ayam vetti tat aatyantikam atiindriyam sukham | {the state} in which {the excellent yogi} knows the most superior super sensuous joy |
| yat buddhigraahyam ca na eva calati | {beyond the celestial degrees of the abode of Vishnu's vaikunth*} that can be grasped through the intellect {that decides} and is never disturbed |
| tattvatah sthitah | by the elemental form, {by the 23 inert elements of the world described in the Gita (ch.13, shloka 5)} by becoming stable {there itself}; |

Yam labdhvaa ca aparam laabham manyate na adhikam tatah.

Yasmin sthitah na dukhena gurunaa api vicaalyate. (Ch.6, shloka 22)

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| Ca labdhvaa yam na manyate aparam laabham | and after receiving that {super sensuous joy of heaven} [he] doesn't consider the other {declining worldly} benefit |
| adhikam tatah sthitah yasmin | to be {better} than that. After stabilizing in that {happiness of the abode of Vishnu's vaikunth*} |
| na vicaalyate api gurunaa dukhena | [he] isn't disturbed even by {extremely} great sorrow {of the great death at the end of the kalpa}; |

Tam vidyaat dukhasanyogaviyogam yogasangyitam.

Sa nishcayena yoktavyo yogah anirvinnacetasa. (Ch.6, shloka 23)

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| Tam dukhasanyogaviyogam vidyaat yogasangyitam | that {super sensuous joy} which separates [us] from receiving sorrow should be known by the name {easy Raja} 'yoga'. |
| nishcayena yoktavyah sa yogah anirvinnacetasa | You should definitely have that {easy Raja} yoga through the mind free from the pain [and] sorrow {of worldly birth, old age [and] death full of diseases}; {because 'the one with faith in the intellect gains victory' itself is the truth.} |

Sankalpaprabhavaan kaamaan tyaktvaa sarvaan asheshatah.

Manasaa eva indriyagraamam viniyama samantatah. (Ch.6, shloka 24)

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| Asheshatah tyaktvaa sarvaan kaamaan sankalpaprabhavaan | {By becoming free from thoughts} after completely renouncing all the desires generated by the thoughts, |
| viniyama indriyagraamam samantatah manasaa eva | after especially restraining the group of indriyaan from all the sides, through the mind itself, |

Shanaih shanaih uparamet buddhya dhrigrihitayaa.

Aatmanastham manah kritvaa na kincit api cintayet. (Ch.6, shloka 25)

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| Shanaih shanaih manah uparamet | gradually, {by [making] more or less purusharth* in the Purushottam sangam[yug] of 100 years,} the mind should become {completely} detached |
| dhrigrihitayaa buddhya kritvaa aatmanastham | through the patient intellect, after completely stabilizing {the power of the mind and intellect} in {the living} point soul, |
| na cintayet kincit api | [he] shouldn't think anything {except the nirguna ⁸ Soul, the Light of Sadaa Shiva + sagun ⁹ in the form of the Golden ling}. |

⁸ The Incorporeal One; lit. means the one without qualities

⁹ The corporeal one; lit. means the one with qualities

**Yato yato nishcarati manah cancelam asthiram.
Tatah tatah niyama etat aatmani eva vasham nayet. (Ch.6, shloka 26)**

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| Yatah yatah asthiram cancelam manah nishcarati | Wherever the unsteady, {monkey-like} inconstant mind {stubbornly} goes through {its body, bodily relations, any particular place or things}, |
| etat niyama tatah tatah | this {mind} should be restrained from there {properly, by making efforts and patiently} |
| nayet eva vasham aatmani | [and] brought under the very control of {the star-like living point of light} soul {in the form of an atom}; |

**Prashaantamanasam hi enam yoginam sukham uttamam.
Upaiti shaantarajasam brahmabhuutam akalmasham. (Ch.6, shloka 27)**

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| Hi enam yoginam prashaantamanasam shaantarajasam | because this yogi with the mind that has become peaceful properly, calm {raajdhari ¹⁰ } with rajoguna* |
| upaiti akalmasham uttamam sukham brahmabhuutam | {and taamasi* quality}, attains the flawless [and] the best {super sensuous} joy created by Parambrahm*. |

**Yunjan evam sadaa aatmaanam yogi vigatakalmashah.
Sukhena brahmasansparsham atyantam sukham ashnute. (Ch.6, shloka 28)**

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| Sadaa yunjan aatmaanam evam vigatakalmashah yogi | While always connecting the soul {with Shivbaba} in this way, the sinless yogi |
| sukhena ashnute atyantam sukham brahmasansparsham | happily enjoys the greatest joy with complete contact of Parambrahm {incarnate}. |

**Sarvabhuutastham aatmaanam sarvabhuutaani ca aatmani.
Iikshate yogayuktaatmaa sarvatra samadarshanah. (Ch.6, shloka 29)**

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| Yogayuktaatmaa samadarshanah sarvatra | The soul that is engaged in the remembrance {of the Supreme Father + Supreme Soul} becomes the one with uniform feelings everywhere |
| iikshate aatmaanam sarvabhuutastham | {[as mentioned in] the Gita ch.5, shloka 18} [and] sees the soul {in the form of a living record filled in the point of light} situated in all the living beings |
| ca sarvabhuutaani aatmani | or all {the worldly} living beings in the form of {star-like} soul {through the third eye of knowledge in the form of intellect}. |

**Yo maam pashyati sarvatra sarvam ca mayi pashyati.
Tasya aham na pranashyaami sa ca me na pranashyati. (Ch.6, shloka 30)**

| | |
|--|---|
| Yo pashyati maam sarvatra ca pashyati sarvam mayi | The one who sees Me everywhere {like a lover} and sees everyone in Me {Shiv + baba, just like a tree in a seed}, |
| aham na pranashyaami tasya | {i.e. the one who is free from the ignorance of 'every soul is equal to the Supreme Soul'}, I am never distant from him |
| ca sa na pranashyati me | and he doesn't vanish from My [sight] {either, especially in the Purushottam sangam[yug]}. |

**Sarvabhuutasthitam yo maam bhajati ekatvam aasthitah.
Sarvathaa vartamaanah api sa yogi mayi vartate. (Ch.6, shloka 31)**

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| Yah bhajati maam sarvabhuutasthitam | The {yogi} who worships Me, {the Supreme Father Shiva} present in all the living beings {through more or less energy of yoga} |
| ekatvam aasthitah sa yogi | [and] is ekvyaapi ¹¹ {in the permanent chariot of Arjuna in the Purushottam sangam[yug]}, that {elevated} yogi |
| vartate mayi api vartamaanah sarvathaa | is present in My {heart in the form of the Supreme Soul, the hero, the Supreme actor} despite performing actions in every way. |

**Aatmaupamyena sarvatra samam pashyati yah arjuna.
Sukham vaa yadi vaa dukham sa yogi paramo matah. (Ch.6, shloka 32)**

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| Arjuna yah pashyati sukham yadi vaa dukham sarvatra samam | O Arjuna! The one who sees happiness or sorrow in all the living beings {like animals, birds, insects etc.} equally |
| aatmaupamyena sa yogi matah paramah | with the soul conscious feeling, that yogi {with the soul conscious vision} is considered to be perfect. |

¹⁰ Lit. means the one who holds a kingdom; a king, ruler etc.

¹¹ Present in one [being]

[Shloka 33 to 36: The topic of restraining the mind]

Arjuna uvaac: Yah ayam yogastvayaa proktah saamyena madhusuudana.
Etasyaaham na pashyaami cancalatvaatsthitim sthiraam. (Ch.6, shloka 33)

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|---|---|
| Madhusuudana ayam yogah yah tvayaa proktah | [Arjuna said:] O {Shivbaba}, the Killer {of lust as sweet as} Madhu (honey)! This yoga that You have narrated |
| saamyena aham na pashyaami sthiraam sthitim | through equality, I can't see any stable support |
| etasya cancalatvaat | for that because of the inconstancy {of my monkey-like mind or my own attachments}. {The inconstant vision for many births is an obstacle in the soul conscious vision.} |

Cancalam hi manah krishna pramaathi balavat dridham.
Tasya aham nigraham manye vaayoh iva sudushkaram. (Ch.6, shloka 34)

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| Krishna manah cancalam pramaathi | O Shivbaba, the embodiment of attraction! The mind is inconstant {like a monkey}, it agitates {the indriyaan}, |
| balavat dridham hi aham manye nigraham tasya | it is {very} powerful [and] stubborn, because I consider to stop that {unbridled horse devoid of saatvik* intellect} |
| sudushkaram iva vaayoh | to be extremely difficult just like the {praan} vaayu {that is stopped with difficulty through hatha yoga*}. |

Shri Bhagavaanuvaac: Asanshayam mahaabaaho mano durnigraham calam.
Abhyaasena tu kaunteya vairaagyena ca grihyate. (Ch.6, shloka 35)

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| Mahaabaaho asanshayam calam manah durnigraham | [Shri God said:] O the one with long arms! Certainly, the inconstant {kapidhvaj [like]} mind {that runs fast} is extremely stubborn, |
| tu kaunteya grihyate abhyaasena ca vairaagyena | but O Arjuna! It is controlled through the practice of yoga and detachment {towards the atomic great destruction}. |

Asanyataatmanaa yogo dushpraapa iti me matih.
Vashyaatmanaa tu yatataa shakyah avaaptum upaayatah. (Ch.6, shloka 36)

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|-------------------------------------|--|
| Me matih iti yogo dushpraapa | I believe {for bhogi souls} that attainment of yoga is difficult |
| asanyataatmanaa tu shakyah avaaptum | for the one with {this} unrestrained {manuaa ¹² like} mind {filled with desires}, but it can be attained |
| vashyaatmanaa yatataa upaayatah | {through unadulterated remembrance of 'Me alone' and constant detachment,} through the mind controlled by [making] efforts [and] the method {told just now}. |

[Shloka 37 to 47: The topic of destination of the man with corrupt yoga and glory of the one who performs Dhyaanyoga]

Arjuna uvaac: Ayatih shraddhayaa upeto yogaat calitamaanasah.
Apraapya yogasansiddhim kaam gatim krishna gacchati. (Ch.6, shloka 37)

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|---|---|
| Krishna kaam gatim | [Arjuna said:] O {Shivbaba,} the embodiment of attraction! {If not the best king,} what destination {[between] the position of a medium or an inferior subject} |
| ayatih upetah shraddhaya yogaat calitamaanasah gacchati | does the ayogi ¹³ = {bhogi person} who is endowed with faith in easy Raja yoga, but whose mind is inconstant {because of vices} attain, |
| aprapya yogasansiddhim | instead of attaining complete accomplishment of {vaikunth* through} yoga? |

Kaccit na ubhayavibhrashtah chinnaabhram iva nashyati.
Apratishthah mahaabaaho vimuurhah brahmanah pathi. (Ch.6, shloka 38)

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|---|---|
| Mahaabaaho apratishthah | O Shivbaba, the One with great arms, {the One who holds} the eight personalities {on His head}! The yogi who has {completely} lost his position |
| vimuurhah pathi brahmanah ubhayavibhrashtah | [and] has forgotten the path to Parambrahm, the one who has fallen from both, {practice and detachment, a dejected person} |
| na nashyati iva chinnaabhram kaccit | isn't destroyed like a dispersed cloud by any chance {with the condition like that of mad people,} [is he]? |

Etat me sanshayam krishna chettum arhasi asheshtatah.
Tvadanyah sanshayasya asya chettaa na hi upapadyate. (Ch.6, shloka 39)

| | |
|--|---|
| Krishna arhasi asheshtatah chettum etat sanshayam me | O the embodiment of attraction! [You] are capable of completely destroying this doubt of mine |
|--|---|

¹² Manuaa means a monkey or a man

¹³ The one who doesn't have yoga

| | |
|--------------------------|---|
| <i>hi na upapadyate</i> | {along with the root in such a way that it doesn't arise again}, because I can't find |
| <i>tvadanyah chettaa</i> | {any} other {inexhaustible Treasurer of Knowledge} apart from You {in the entire |
| <i>asya sanshayasya</i> | world} who destroys this doubt {in practice just like You, the Highest of high God}. |

**Shri Bhagavaanuvaac: Paartha naiveha naamutra vinaashastasya vidyate.
Na hi kalyaanakritkashciddurgatim taata gacchati. (Ch.6, shloka 40)**

| | |
|---------------------------------|--|
| <i>Paartha tasya na vidyate</i> | [Shri God said:] O lord of the Earth! That {yogi} isn't {completely} |
| <i>vinaashah iha</i> | destroyed in this {hellish terrestrial} world {or} |
| <i>na amutra eva hi taata</i> | in the other world, {the world of deities} either, because O taata ¹⁴ ! Any |
| <i>kashcit kalyaanakrit</i> | beneficial {legitimate child of Vivasvat, the Sun of Knowledge |
| <i>na gacchati durgatim</i> | who has become <i>Suryavanshi</i> * in the form of the ray of [the light of] soul} doesn't attain degradation. |

**Praapya punyakritaam lokaan ushitvaa shaashvatiih samaah.
Shuciinaam shriimataam gehe yogabhrashtah abhijaayate. (Ch.6, shloka 41)**

| | |
|-------------------------------------|--|
| <i>Yogabhrashtah praapya</i> | The person with corrupt yoga {doesn't go to the hellish world of sinful souls |
| <i>lokaan punyakritaam</i> | directly}; [he] attains the worlds of noble souls {here itself}, |
| <i>ushitvaa samaah shaashvatiih</i> | lives {an ordinary life of the subject category which is considered |
| <i>abhijaayate gehe</i> | common} for many years [and] is born in the family of |
| <i>shuciinaam</i> | pure prosperous people, {among the householders of an elevated clan who 'stay celibate |
| <i>shriimataam</i> | forever after having one wife (<i>ek naari sadaa brahmacaari</i>)' |

**Athavaa yoginaam eva kule bhavati dhiimataam.
Etat hi durlabhataram loke janma yat iidrisham. (Ch.6, shloka 42)**

| | |
|--------------------------------|--|
| <i>Athavaa bhavati kule</i> | or [he] is born in the {incomplete} clan of intelligent yogis {who have |
| <i>dhiimataam yoginaam eva</i> | attachment, but have become doubting Brahmins} itself; |
| <i>hi durlabhataram yat</i> | but it is more difficult [to have] this kind of birth {in the <i>Suryavanshi</i> family |
| <i>iidrisham janma</i> | of direct Maaheshwari (the greatest goddess)}, |
| <i>etat loke</i> | in this world {of more intense <i>purusharthi</i> * in the <i>Purushottam sangam</i> [yug]}. |

**Tatra tam buddhisanyogam labhate paurvadehikam.
Yatate ca tato bhuuyah sansiddhau kurunandana. (Ch.6, shloka 43)**

| | |
|--------------------------|--|
| <i>Tatra labhate tam</i> | There, [he] receives that connection of the intellect {of the <i>Rudragan</i> ¹⁵ of the |
| <i>buddhisanyogam</i> | advance [knowledge] who have become Brahmins} |
| <i>paurvadehikam ca</i> | received in the previous birth and then O Arjuna, the giver of joy {[or] <i>Prahlad</i> ¹⁶ |
| <i>tatah kurunandana</i> | for even the <i>vidharmis</i> * like people of Islam, Buddhists etc. who are purely egotistic,} for those belonging to the dynasty of Kurus! |
| <i>yatate bhuuyah</i> | [He] makes effort again {in the Brahmin family [of] advance [knowledge]} to attain |
| <i>sansiddhau</i> | complete accomplishment {of the abode of Vishnu's <i>vaikunth</i> *}. |

**Puurvaabhyaasena tena eva hriyate hi avashah api sah.
Jigyaaasuh api yogasya shabdabrahm ativartate. (Ch.6, shloka 44)**

| | |
|----------------------------------|--|
| <i>Tena eva puurvaabhyaasena</i> | Through that very practice of the previous birth, that {semi-yogi |
| <i>sah avashah</i> | child of Brahma automatically} becomes helpless |
| <i>hriyate hi api jigyaasuh</i> | [and] is attracted {to accomplish yoga and} even the one who wishes to |
| <i>yogasya</i> | obtain {little} knowledge of Raja yoga |
| <i>ativartate</i> | goes {to <i>Parambrahm</i> [i.e.]} beyond {the four-headed} Brahma {of the path of <i>bhakti</i> } |
| <i>shabdabrahm</i> | with the sound {of cymbals and anklets}; |

**Prayatnaat yatamaanah tu yogi sanshuddhakilbishah.
Anekajanmasansiddhah tato yaati paraam gatim. (Ch.6, shloka 45)**

| | |
|--|---|
| <i>Tu yogi yatamaanah prayatnaat</i> | but the yogi who practices yoga by [making] efforts becomes |
| <i>anekajanmasansiddhah</i> | completely accomplished after many births, |
| <i>sanshuddhakilbishah tatah yaati</i> | when all the sins are washed away [and] later on, attains the |
| <i>paraam gatim</i> | supreme destination {in the form of Vishnu}. |

**Tapasvibhyodhiko yogi gyaanibhyopi matodhikah.
Karmibhyashcaadhikah yogi tasmaat yogi bhavaarjuna. (Ch.6, shloka 46)**

¹⁴ Affectionate term of address, especially to a junior person

¹⁵ The followers of Rudra

¹⁶ In the Hindu mythology, a staunch devotee of Vishnu born in the family of demon Hiranyakashyap

| | |
|--------------------------------------|--|
| Yogi adhikah tapasvibhyah | A Rajayogi is greater than the <i>tapasvis</i> ¹⁷ {with physical distress}, [he] |
| matah adhikah api gyaanibhyah | is considered superior to even the ones with the knowledge of the soul |
| ca yogi adhikah | and {an easy} Rajayogi is {certainly} greater than those who perform |
| karmibhyah tasmaat arjuna | rituals; so, O Arjuna! |
| bhava yogi | Become a yogi {superior to even the performers of rituals who are bound in three qualities or the ones who perform <i>tapasyaa</i> * of remembering the soul}. |

**Yoginaam api sarveshaam madgatena antaraatmanaa.
Shraddhaavaan bhajate yo maam sa me yuktatamo matah. (Ch.6, shloka 47)**

| | |
|------------------------------------|---|
| Api sarveshaam yoginaam yah | Even among all the yogis, {the easy Rajayogi with feelings (<i>dil</i>) + |
| shraddhaavaan bhajate maam | intelligence (<i>dimaag</i>),} who has faith and belief remembers Me |
| antaraatmanaa madgatena | through the mind and intellect engaged in My {corporeal ‘ <i>avyaktmurtti</i> ’ |
| me matah sa yuktatamah | {[mentioned in] the Gita ch.9, <i>shloka</i> 4), [i.e.] Mahadev*, the hero}; |
| | I consider him to be the most elevated {emotional} yogi {along with |
| | feelings and sensible with intelligence}. |

Note: The meanings of * marked words are available in the Hindi-English glossary.

EXERCISE QUESTIONS - CHAPTER 6

(I) Answer the following questions:

- 1) Who is an unlimited *sanyaasyogi*?
- 2) When is a yogi said to have risen in the highest stage of yoga?
- 3) Who is our friend?
- 4) What kind of human soul is his friend and his enemy?
- 5) Who will be called a yogi perfect in yoga?
- 6) The one with an equal mind towards what kind of souls has been considered special?
- 7) What kind of soul should have constant yoga with the Supreme Soul?
- 8) What procedure has been mentioned for special purification of the soul?
- 9) What is the method mentioned in the Gita to have yoga?
- 10) Who is able to attain the supreme peace of *Nirvaandhaam*?
- 11) According to the Gita, what kind of souls aren't able to have yoga?
- 12) The yoga of what kind of souls removes sorrow?
- 13) When is a soul said to be engaged in easy Raja yoga?
- 14) What is the definition of ‘easy Raja yoga’?
- 15) How much time is mentioned for the mind to become very easily detached?
- 16) How can the inconstant mind be brought under control?
- 17) Who attains the best flawless happiness created by *Parambrahm*?
- 18) What kind of *purushaarathi* soul stays in My heart in the form of the hero actor?
- 19) Who is the most elevated honourable yogi?
- 20) Arjuna said Shivbaba: This yoga that You have narrated through equality, I can't see any stable support for that because of the inconstancy or my own attachments. What is its reason?
- 21) For whom is the attainment of yoga difficult?
- 22) What should we do to gain speed in *purushaarth*?
- 23) ‘*Karat-2 abhyaas ke jarmati hota sujaan* (an inert intellect becomes intelligent by practicing continuously)’; this *shloka* is applicable to which *shloka*?
- 24) Through which *shloka* will you prove that ‘the extent to which you remember Me, I am with you to that extent’?
- 25) The soul can't return to the Abode of Peace without burning the sinful actions to ashes.

¹⁷ Those who perform *tapasyaa* or intense meditation; ascetics

- 26) Tell the meaning of the *shloka* related to ‘no guru can answer the questions except One Shivbaba alone’.
- 27) What are the natural characteristics of the mind?
- 28) Which *shloka* is applicable for the point that the eyes of a yogi become fixed?
- 29) The solution of curing the illness of depression or mental stress is mentioned in which *shloka*?

(II) Tell the meaning of the following *shlokas*:

- 1- *Uddharet aatmanaa aatmaanam na aatmaanam avasaadayet.*
- 2- *Yuktaahaaravihaarasya yuktaceshtasya karmasu.*
- 3- *Abhyaasena tu kaunteya vairaagyena ca grihyate.*
- 4- *Yo maam pashyati sarvatra sarvam ca mayi pashyati.*

(III) Fill in the blanks:

- 1) *Yathaa diipo* *na ingate saa upamaa smritaa.*
- 2)is superior to the ones who perform *tapasyaa* (intense meditation) {of remembering the soul}, considered to even the ones with the knowledge of the soul.
- 3) Attainment of is for the one with {this} unrestrained {*manua* (monkey) like} mind
- 4) The one who sees or in all the living beings equally with the soul conscious feeling, that yogi is
- 5) soul (mentioned in the Gita ch.15, *shloka* 17) of the man [and] {has become} an extremely peaceful {point}, stays in heat or cold, happiness or sorrow and respect or disrespect.

(IV) Explain the following great sentences based on the *shlokas*:

- 1) How many births do you have in the Brahmin religion? Some have two or three births as well, don't they? (Mu.12.03.69, end of the middle part of pg.3)
- 2) Now, they worship Ramcandra. They too don't know, where has Ram gone. Only you children understand that Ram's soul will certainly be reborn here again and again. He fails in the examination, but he will certainly be present in some or other form, won't he? He continues to make *purushaarth* here itself. Ram is so famous, so, he will definitely come; he will have to take knowledge. Now, they don't come to know anything. (Mu.09.10.68, end of the middle part of pg.1)
- 3) Many times the children use their brain, but they don't use both, the heart and the brain together. You have got brain, [so,] it is good to use it, but not just the brain; those who perform [tasks] from their heart, certainly, there is always the Father's remembrance in the heart of the one who performs [tasks] from his heart. (A.V.16.02.96, end of pg.121)
- 4) The food should also be less. You shouldn't have too much greed. Even the food of those who stay in remembrance is very less. (Mu.29.06.70, end of pg.3)
- 5) If you have doubt regarding anything, you should ask [the Father]. The Father continues to explain everything. (Mu.05.07.68, end of pg.3)

(V) Baba has mentioned which *shlokas* regarding how to control the mind in order to attain maturity from the beginning till the end of *purushaarth* (according to Baba's explanations, tell the *shlokas* along with their meaning).