



Reality
Just Ahead



There are Two Realities

The Bhagavad Gita
"The Song of the Lord"

6:16 It is impossible to practice Yoga effectively

if you eat or sleep too much
or too little.

6:17 But if you are moderate in

eating,

playing,

sleeping,

staying awake,

and avoiding extremes in everything you do,

you will see that these yoga practices
eliminate all your pain and suffering.

- In simpler language,

Yoga is the middle path moderate in everything.

- You have everything on this middle path,
including peace of mind and tranquility.

- By eating too much,
you just satisfy the body and senses.
- This means you identify yourself with your body
and the senses
and you just want to satisfy them.

- By not eating, you don't satisfy the body,
but you may satisfy your ego:
“Look at me! I've fasted for the past two days.”
- This is just another form of ego satisfaction

- Instead, a yogi should have a purpose in eating,
a purpose in sleeping,
and a purpose in doing everything.
- These are just two examples.

- You don't need to satisfy the body, the senses or your own ego.
- Do it just for the joy of doing it,
and then you maintain your Yoga.

- You're not achieving Yoga.
- You are a yogi already.
- But you disturb the Yoga by over- or under-eating.
- It's the golden mean:

moderate in eating and recreation,

temperate in actions, sleep and wakefulness.

- Then Yoga becomes the destroyer of pain.
- To destroy the pain means
to uncover your Yoga, which means ease.
- When you lose your Yoga,
you fall into *roga*, which means disease.

- This is not to say
it's best to take a little bit of anything
and everything.
- That's not moderation.
- You don't take a little poison "in moderation."
- There are many foul things lying on the road.
- Would you eat them "in moderation?"

Some Slokas

6:18 When you have your mind well trained
so it rests solely in *Atman*,
without wanting anything,
then you are established in Yoga -
(union with God).

6:19 The well-trained mind of a yogi,
concentrating on the Self,
is as steady as a flame in a windless place.

6:20 Disciplined by yoga practices,
the mind becomes calm and tranquil.
Then the individual self (*jiva*)
beholds the true Self
and is completely satisfied.

6:21 Once your intelligence actually experiences this greatest joy

- which surpasses all pleasures of the senses -
you become consciously
established in absolute reality,
and never slip from that again.

6:22 Once you are established in this (reality),
there's absolutely nothing else to achieve,
nor will anything ever shake you again
— not even the worst possible affliction.

6:23 Yoga is a means to disconnect your identification

with that which experiences pain.

Therefore, be determined

to steadily practice yoga

with a one-pointed mind.

6:24 Completely let go all personal desires and expectations.

Then with your own mind,
you can withdraw the senses from all sides.

6:25 Little by little your mind becomes
one-pointed and still,
and you can focus on the Self
without thinking of anything else.

6:26 However your mind may wander away,
continue to draw it back again
to rest in the true Self.

6:27 The yogi who learns to calm his mind
and quell his passions
unquestionably experiences the greatest joy,
becomes one with *Brahman* —
(infinite consciousness)
and is free of sin.

6:28 All sins fall away from a yogi
who continually directs his mind this way;
he naturally ascends
to experience the infinite bliss of *Brahman*.

6:29 As your mind becomes harmonized
through yoga practices,
you begin to see the *Atman* in all beings
and all beings in your Self;
you see the same Self everywhere
and in everything. ...



Om, Shanti