



Reality
Just Ahead



There are Two Realities

The Bhagavad Gita
"The Song of the Lord"

Some Slokas

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

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

Jumping Back to Chapter 2

2:47 You have a right to your actions

but never to your actions' fruits.

Act for the action's sake.

And do not be attached to inaction.

2:48 Self possessed, resolute, act
without any thought of results,
open to success or failure.

This equanimity is yoga.

Thought for the Day

Tuesday 24 September

We must not wish anything other than what happens from moment to moment, all the while, however, exercising ourselves in goodness.

— Saint Catherine of Genoa

Ekknath Easwaran's Commentary

A tremendous amount of our vital energy is squandered in the vacillations of the mind.

If things go our way, we get elated; if things do not go our way, we get depressed.

Yet elation and depression are made from the same cloth.

It is when the mind is getting elated that we need to be very vigilant,

because what goes up will inevitably come down.

If, through the practice of meditation and repetition of the mantram,

we can keep the mind calm when good things are coming our way,

then when bad things come, we won't be dejected.

Our mind will stay calm.

Only then will we be free to be truly spontaneous in our responses to life.

Returning to Chapter 6

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. ...

Commentary

- Lord Krishna speaks of
the “mind harmonized through yoga.”
- Without equanimity of mind,
one can never see oneself in all beings
and all beings in oneself.

- That means you rise above superficial differences
to the very essence of which everything is
made.
- You rise above the changes of name and form.
- Nature is filled with name and form,
but behind these is one essence.

- Even the scientists agree.
- They say all that you see isn't real
in the ultimate sense.
- It's real in a relative sense.

- But relative reality has limitation,
and it changes constantly.
- That's part of nature.
- Anything that constantly changes cannot be absolutely real.

- Sometimes you say one thing,
sometimes you say the opposite.
- Are you truthful or are you a liar?
- In the same way, when things constantly change,
they can't be real.

- Once I was called a little baby.
- After a few years I was called a boy.
- Then I was called an adult.
- Now they might call me an old man.

- What is true then?
- Which is real?
- The name keeps changing.

- That's the very nature of nature.
- Outside the mouth it was an apple.
- Inside the mouth it becomes pulp.
- When it goes into the stomach,
it becomes carbohydrates, sugar and roughage.
- Then, when part of it comes out,
again it's totally different.

- So nature constantly changes.
- The changing aspect isn't the real essence.
- But the essence that gives room
for all the changes is what's real.
- That is the absolute reality.

- There are two realities in life.
- Always remember both.
- Forgetting either one brings problems.

- If you only think, “Yes, we’re all spirit,”
then you cease to function in a normal way
and aren’t fit for worldly life.
- At the same time,
if you live only on the superficial level,
then you constantly see the differences,
and that creates many problems.

- “Who is she?

Who is he?

I’m different.

You’re different.”

- Tension comes,
then rivalry and hatred.

- Likes and dislikes arise.
- But the real yogic way of living
is to keep both these realities in mind:
the absolute reality
and the superficial or manifested reality. ...



Om, Shanti