

**WHAT'S
MINE
IS
MINE**

**WHAT'S
MINE
IS
MINE**

What is Mine

**The Bhagavad Gita
"The Song of the Lord"**

Some Slokas

6:30 Those who see me wherever they look
and recognize everything as my manifestation,
never again feel separate from me,
nor I from them.

Thought for the Day

10 October

The knower and the known are one. Simple people imagine that they should see God, as if he stood there and they here. This is not so. God and I, we are one in knowledge.

Meister Eckhart

Ekknath Easwaran's Commentary

In order to say that there is no one in our deeper consciousness, we have to go there, knock on the door, and find that no one is at home.

Until he has made that journey, knocked on the door, and heard a voice saying “There is no one here,” no one should call himself an atheist.

“Agnostic” is more correct.

Ekknath Easwaran's Commentary

Of those who tell me they are atheists, I ask,
“Don’t you believe in yourself?”

Their answer is, “Of course.”

“Then,” I say, “you believe in God.”

Ekknath Easwaran's Commentary

When we use terms like “God” or “Lord” it is not referring to someone “out there.”

We are invoking someone who is inside us all the time, who is nearer to us than our body, dearer to us than our life.

Returning to Chapter 6

6:30 Those who see me wherever they look
and recognize everything as my manifestation,
never again feel separate from me,
nor I from them.

6:3 | Whoever becomes established in the all-pervading oneness (of Brahman)

and worships me abiding in all beings —

however he may be living,

that yogi lives in me.

6:32 The yogi who perceives the essential oneness everywhere

naturally feels the pleasure or pain of others

as his or her own.

6:33 Then Arjuna spoke:

Krishna,

you say that equanimity of mind is Yoga.

But I do not see how that is possible,

because the mind by nature

is constantly changing.

6:34 Not only is it restless, Krishna,
the mind is often turbulent
and powerfully obstinate.
Trying to control the mind
is like trying to control the wind.

6:35 Then the Lord said:

○ mighty Arjuna,

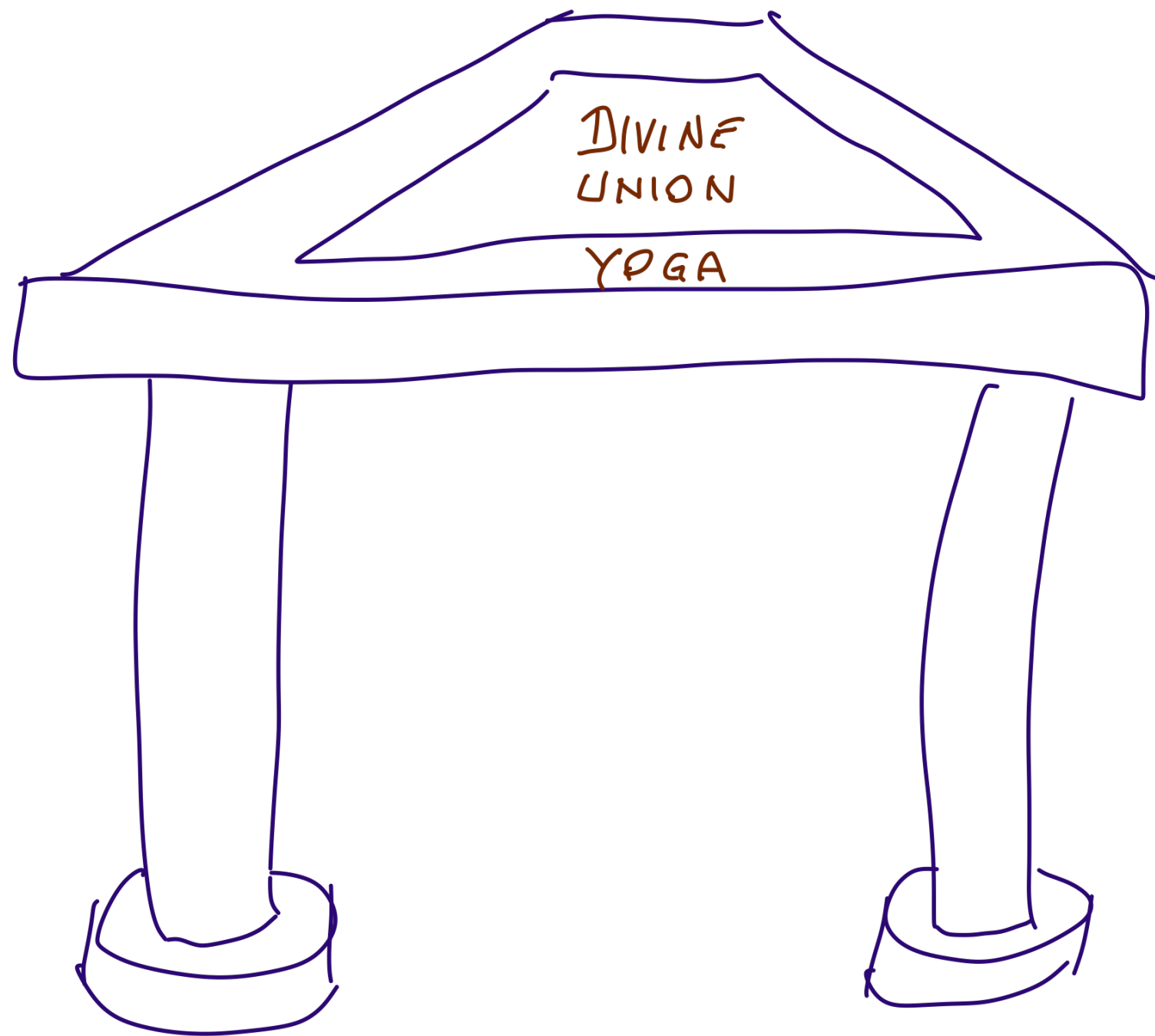
undoubtedly the mind

is restless and very difficult to control.

But with steady practice

and non-attachment,

it can be obtained.



STEADY PRACTICE

NON-ATTACHMENT

6:36 Success in Yoga (Self realization)

is extremely difficult

if you cannot control your mind.

But if you persist and control your mind,

and earnestly strive for realization

using the right methods,

you will certainly be successful.

Commentary

- Arjuna says to Lord Krishna,
“The mind is continuously turbulent.
Don’t you think it’s difficult to control?”

- “No doubt it’s very difficult to control,
Krishna agrees,
which probably gives Arjuna little consolation.
- Then he continues,
“But if you have both practice
and non-attachment,
you can do it.”

- Yes, it's very hard to control the mind.
- But just remember, by continuous practice,
and enough non-attachment,
certainly it can be controlled.

- It's difficult but it *is* possible;
that's the beauty of it!
- What's the use of doing anything that's too easy?
- Anybody can do it.
- The glory comes only when you do something
others can't easily do.

- And it is possible to achieve anything
if you practice continuously,
not just one day a week
or five minutes in the mornings and evenings
while the rest of the time
you do anything you want.

- Always keep your high aim to control the restless mind.

- If you meditate for ten minutes a day
and then just leave the mind uncontrolled
to go where it wants the rest of the day,
it's like holding the rudder for only ten minutes,
then leaving the boat uncontrolled,
letting the wind toss the boat any way it wants.

- That way you'll never reach the other shore.

- That's why constant vigilance is necessary.
- Somebody must always hold the wheel and watch the compass.
- Are you going in the right direction?
- If by chance you make a mistake or are caught by a wind, then you correct your course.

- Immediately, the navigator works out the course correction.
- Without that course correction, you can never reach the the destination.

- Be constantly at it.
- That's why it's called practice.
- But mere practice alone is not enough
without proper non-attachment
- Here's a story [next week] to illustrate the point.



Om, Shanti