

## Shloka 6-47

**Yoginam api sarvesham, madgaten anteratmana,  
Shraddhavan bhajate yah mam, sah me yuktamah matah**

Yoginam	Karma Yogis
api	even
sarvesham	of all
madgaten	absorbed (engrossed, immersed, rapt )
	in Me
anteratmana	with inner self
shraddhavan	filled (endued or clothed; assuming an attitude of) with shraddha
bhajate	worships
yah	who
mam	Me
sah	that (Karma Yogi)
me (as in Mary)	by Me
yuktamah	most steadfast (unwavering, persistent, firm)
matah	regarded

**Meaning:** (And) of all the Karma Yogis, (he or she) whose inner self is absorbed in Me, and who worships Me filled with shraddha, is regarded by Me to be the most steadfast.

**Note:** This is very difficult in practice but we will learn how to get there in subsequent shlokas.

### Background

In the previous shloka, (Shloka 6-46) Bhagwan Krishna has asked Arjuna to become a Karma Yogi. But even Karma Yogis have different levels. This shloka explains who among Karma Yogis is the most steadfast (yuktatam) Karma Yogi.

## Explanation

There are two very important points made in this shloka. First by using the word “bhajate”, which means “worship”, Bhagwan Krishna has made it clear that Karma Yoga is a form of worship. The point that “**Our actions can be a form of worship**” has also been made in other shlokas in the Bhagwad Gita and is the basis of the philosophy of Karma Yoga.

Second, Bhagwan Krishna makes it clear that among all the Karma Yogis, who worship Him through Karma Yoga, the one whose “anataratma” or “inner self” is absorbed in Ishwara, and the one who is filled with shraddha for Ishwara is the one regarded by Bhagwan Krishna as the most steadfast or unwavering in his worship, i.e., the one who has mastered Karma Yoga.

Several questions may come up after reading this shloka.

1. What did he mean by saying “absorbed in Me”? The phrase “absorbed in Me” can also imply “thinking of Me” (Shloka 8-7).
2. What is ‘anataratma’ or the ‘inner self’?. The body of a person that we see is the outer self. The combination of mind (“man” – pronounced “mun” as in “bun”) and intellect (the Sanskrit word for it is “buddhi”) is the inner self.
3. “What is shraddha?”. The word shraddha does not have a clear English translation but can be considered to represent or signify the feeling of deep devotion, belief and trust. An example would be that if Bhagwan Krishna says that a Karma Yogi is superior to a tapasvi, a gyani and a karmi (Shloka 6-46) then it must be so. Period! A complete trust in this statement, or shraddha in this statement, will make it easier for one to follow the path of Karma Yoga.
4. A follow-up question could be, “Why is shraddha important?” **A practical reason** why shraddha is important is because it controls our ego (our self-image or opinion of ourselves). It is human nature that our ego swells up when we get better at something. As we practice Karma Yoga and get better at it, it is inevitable that our ego will get bloated and this negates our spiritual advancement or the gains we make through Karma Yoga. Shraddha keeps us entrenched or fixed on the path of Karma Yoga. **A spiritual reason** why shraddha is important is because it also allows us to “consecrate” (See Hindu Belief 10 in the Upasana Handbook) our actions to God.

**The moral of this shloka is this:** Practice Karma Yoga with shraddha and devotion for God and with your inner self completely absorbed in God (which can be interpreted as thinking of God at all times).

### **Discussion Points for Gita Discussion for February 12 Upasana Service**

**Note:** Children can write or type the answers on a sheet of paper and use the sheet of paper during the discussion. This sheet of paper should be inserted in the appropriate location in their Upasana Notebook.

#### **Questions for All Children**

1. Who among the Karma Yogis is the most steadfast?
2. What is the meaning of the word "bhajate"?
3. What is the meaning of the word "shraddha"?
4. Give a practical reason for why shraddha is important?
5. What is the meaning of the Sanskrit word "Anteratma"?
6. How does a Karma Yogi worship Ishwara or God?
7. Is it easy to be thinking of God at all time times while doing our work?

**Questions for Older Children** (my answers are below; you can go over them but then write your answer in your own words):

1. Give a spiritual reason for why shraddha is important?
2. What is meant by "consecrate" you actions to God?
3. Who does Bhagwan Krishna refer to when He used the word "Me"?
4. What else, besides shraddha, is important when one practices Karma Yoga? (Hint: see Shloka 6-36)?

Answers to questions for older children:

1. Shraddha is important because it allows us to **easily** consecrate or “make holy” (see Hindu Belief No. 10 in the Upasana Handbook) our action to God.
2. What do we mean by “consecrating” our action to God? The answer is we don’t expect anything in return. We perform all of our actions as a service. Let’s take the example of Mr. Menon starting Upasana. His children were too old to attend Upasana and yet he worked harder than anyone to get Upasana started. He wrote the entire Upasana handbook so it could provide a framework for the Upasana Service. Since Mr. Menon did not expect anything in return for his work but was doing everything as a service to the community, he automatically “consecrated” his actions to God.
3. The answer to this question leads to much debate. Some state that the word “Me” refers to Bhagwan Krishna himself, the son of Vasudeva and Devaki. In the Bhagwad Gita, Bhagwan Krishna clearly states that he Himself is Ishwara (Shloka 4-6). Others point out that since Bhagwan Krishna has manifested (taken birth) many times (Shloka 4-7), the word “Me” could refer to any of these manifested forms of Ishwara. There are also those who have pointed out that in Shloka 8-21, Bhagwan Krishna states that his highest state is Aksharam (the unmanifested infinite) and “Me”, therefore, refers to that state. In my opinion this debate is meaningless because Bhagwan Krishna has Himself stated in the Bhagwad Gita (Shlokas 8-8 to 8-16) that worship of any of these three states leads to “moksha” which in the Bhagwad Gita means getting out of the circle of birth and rebirth.
4. A controlled mind.