



## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 6: Ātma-Saṁyama-Yoga

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YouTube Link: <https://youtu.be/FVFg6qFUdZM>

## Attain Paramātmā through dependence on HIM alone

The sixth chapter of the Bhagavad Gita **Ātma-Saṁyama-Yoga** is - 'The Yoga of Meditation' or 'Dhyan Yoga'

The session began with the auspicious lighting of the lamp and prayers.

It was reiterated that we are indeed the chosen ones, having done some good Karma in our current and previous lifetimes, that with HIS Grace, our instincts have awakened and now getting this opportunity for listening, learning and imbibing the Gītā in our lives.

This is a serious, useful and a formative chapter. In the 5th chapter Arjuna wanted to know what is better Karmayoga or Jnana Yoga. In the 4th shloka, Sri Bhagavan had said that it would be childish to differentiate between the two. In the rest of the chapter HE had given a detailed explanation of both and proved to Arjuna that they both were the same and lead to the same goal i.e.. salvation. However, in Verse 27 & 28 , he introduced the concept of meditation and the methodology of sitting in *Dhyana* (meditation)

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।  
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ 27॥  
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।  
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ 28॥

Shutting out all thoughts of external enjoyments, with the gaze fixed on the space between the eye-brows, having regulated the *Prāṇa* (outgoing) and the *Apāna* (incoming) breaths flowing within the nostrils, he who has brought his senses, mind and intellect under control-such a contemplative soul intent on liberation and free from desire, fear and anger, is ever liberated.

## **anāśritaḥ(kh) karmaphalaṃ(ñ), kāryaṃ(ñ) karma karoti yaḥ, sa sannyāsī ca yogī ca, na niragnirna cākriyaḥ. 6.1**

Śrī Bhagavān said :

He who does his duty without expecting the fruit of action is Sannyāsī (Sāṅkhyayogī) and Yogī (Karmayogī) both. He is no Sannyāsī (renouncer) who has simply renounced the sacred fire; even so, he is no Yogī who has given up all activity

Swami Govind Dev Giri ji Maharaj loves this shloka.

Herein HE explained that one who is not dependent (anāśritaḥ) on one's fruits of action of this birth or the previous one's (*karmaphalaṃ*), is a Sannyāsī (Sāṅkhyayogī) or Yogī (Karmayogī) or both.

Usually man is found to be dependent on many aspects. Fundamentally, dependency leads to weakness and sorrow. Nine types of reliance were explained.

- One forgets that one is an *ansh* of Paramatama and begins to identify the self with **one's body**. Maya veils the intellect and that is the reason one equates oneself to the body in all transactions in this world.
- One is dependent on **wealth**, primarily on things money can buy. Whether one has money or not, both situations bring in reliance. This was explained that a wealthy father threw out his unworthy son claiming that he had enough resources (which could be bought by money) to see him through his old age. On the other hand a father who had less money as he had distributed his wealth amongst his children, complained that he would have had enough money for his old age had he not given it away. In both situations the father is reliant on wealth and considers wealth as his source of happiness.
- Dependence on **one's family**. Here example of a person with 4 brothers was shared. He thinks he is safe, as no one would try to harm him because he has the strength of his 4 brothers.
- Dependency on one's **own talent**. One takes pride in one's capabilities.
- Reliance on one's **strength or power**. Other than humans all other species rely on their strength only. The more powerful ones enjoy better priviledges.
- Humans take pride in their **intellect**. They feel that by virtue of their intellect they can earn their bread anywhere.
- Humans are reliant on their **Purushartha**, ie efforts put in to achieve goals.
- Next is **Daiva** (dependence on Bhagavan). HIS grace is sought in all endeavours.
- Lastly dependence on **one's karmaphalas** was explained. This type of dependence is referred to in this shloka by Śrī Bhagavān. It is the most difficult but the most elemental form. **The reaction to every action is karmaphala. If the reaction is favourable one happily accepts it. However, if it is unfavourable, one becomes unhappy and defiant.**

It was stated that **all other types of dependence seem to provide strength. However, in reality more reliance on them makes one weak.** The strength provided by them is temporary. It was reiterated that one should seek only HIS dependence (āśritaḥ). This was illustrated with reference to King Kaushik's story. He being a *chakravarti samrat*, considered himself to be very powerful and thus was sure to defeat sage Vashishta ji. However, the sage defeated the king's large army with his Nandini cow.

Bharat ji in the Manas said that he wants to be dependent on none other than Rama ji.

तुम्हारी छाणी गति दूसरी नाही  
राम बसहुँ तिन के मन माही

'**God is a jealous lover**'. HE only helps those who seek HIM. HE maintains distance until called upon. This was elaborated with an incident from the Mahabharata epic. When Draupadi was being disrobed after the Pandavas lost her in the game of dice, Krishna did not come for her rescue until she sought HIS help. Long after the incident when Krishna visited the Pandavas in the forest, Draupadi expressed her unhappiness as HE had taken so long to come for her protection. Śrī Bhagavān reminded her that she first resorted to her intellect and chose to blame her husbands to lose her in the game. Then she sought help from King Dhritrashtra, Pitamah, Dronacharya and Vidur. Finding none helpful, she became reliant on her own strength. She held on to her robes tightly and put in all her strength to free herself from the claws of Dushasana. Only when she still found herself to be helpless, she finally called upon Bhagavān to come for her help. HE said that very moment HE came forward to save her.

HE says:

**एक भरोसो, एक बल, एक आस विश्वास**

HE protects those who surrender to HIM,

**मामेकम् शरणम्.**

HE does not come forward till we are dependent on other variants.

The reactions or karmaphals are of three types depending on how soon the results are seen.

- **Tarit** - immediate reaction / result of the action.
- **Alpa kaalik** - The karmaphala is received after some lapse of some time.
- **Deergha kaalik** - Fruits are borne after a long time, maybe after many births.

Ram Sukhdas Maharaj ji, in his Sadhak Sanjeevani explained that our three bodies - **sthoola, sookshma and kaarana** (gross, subtle and causal bodies) are the *karmaphalas*.

Whether the next birth would be of a human, insect, animal, fish, bird or a tree is decided by the reactions of the *Sanchit Karmas* of our previous births. Even when born as a human, what traits one would have in terms of complexion, stature, status etc are also determined by the *Sanchit Karmas* of previous births.

**It is important to understand that by renouncing the dependence of all three bodies on all three karmaphalas is to be in a state of anāśritaḥ karmaphalaṃ.**

The body has been given to us by Paramātmā, to serve HIM and the universe. All resources need to be utilised for HIM and the welfare of HIS universe. Whatever one's duty in the form of a parent, a spouse, a child, a teacher, a farmer, a businessman, a soldier, every duty should be performed selflessly without seeking any fruits. To explain this a story was narrated.

A passerby watched an old Mali (Gardener) toiling hard to sow some seeds. He enquired what was he sowing. He was shocked to learn that the old man was sowing a pomegranate tree which fruits after 15 - 23 years. He asked why was he working so hard for something he would not live to enjoy the results of. The gardner said he was only doing his duty and it did not matter to him who enjoyed the fruits of his labour. **This action of renouncing the karmaphalas is what HE wants from us. This is what makes one a true Samnyasi and a Karma Yogi. Such a person remains balanced in favourable or unfavourable situations.**

In this verse HE further explains that by merely renouncing the sacred fire one does not become a Samnyasi. It is a common belief that Samnyasi's do not eat cooked food. HE proclaims that such actions do not make one a Samnyasi. The same applies to common people who take vows like they

will live on the banks of Gangaji, or not wear clothes, or remain silent for some specified hours, or will eat self cooked food only etc.

It is believed that Samnyasi's renounce activity. However, HE further added that no one could live by giving up activity totally. Some activities like sleeping, eating, breathing etc are not in our control. In this shloka HE refers to an *akriya* Yogi to be one who does not undertake any activity which is not essential for his life. He may not talk himself but if someone asks a question he would reply.

In the Bhagavadgītā, Parameśvara explained one need not wear saffrons or live in hermitages to become a Samnyasi. **One who does not become dependent (anāśritaḥ) on whatever state he is in, is said to be a Samnyasi. By merely renouncing 'me and mine' and 'likes and dislikes', one can achieve this state.**

## 6.2

### **yaṃ(m) sannyāsamiti prāhuḥ(r), yogaṃ(n) taṃ viddhi pāṇḍava, na hyasannyastasaṅkalpo, yogī bhavati kaścana. 6.2**

Arjuna, you must know that what they call as Sannyāsa is no other than Yoga; for none becomes a Yogī who has not abandoned his 'Saṅkalpas' (thoughts of the world).

HE explained that there is no difference between a Samnyasi or a Yogi. A Samnyasi renounces karmaphalas and the Yogi's renounce 'Saṅkalpas' (thoughts of the worldly desires).

HE said the same in the 4th verse of the 5th chapter that renouncing doership and equanimity in results, are key traits of both:

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ 5.4॥

Only the ignorant speak of sāṅkhya (renunciation of actions, or karm sanyās) and karma yog (work in devotion) as different. Those who are truly learned say that by applying ourselves to any one of these paths, we can achieve the results of both.

मालिक तेरी रजा में मेरी रज़ा रहे ,  
तेरी रज़ा रहे और तू ही तू रहे,  
बाकी न मैं रहूँ न मेरी आरजू रहे  
जब तक बदन में जान रगों में लहू रहे  
तेरी याद और तेरी जुस्तजू रहे

Only You and Your wish should prevail and not me and mine. As long as there is life and blood in my veins, I should remember you and strive for you!'

In this couplet the poet pleads to HIM, that till he is alive he should be able to please HIM abiding by HIS instructions and live in HIS remembrance constantly.

## 6.3

### **ārurukṣormuneryogaṃ(ñ), karma kāraṇamucyate,**

### **yogārūḍhasya tasyaiva, śamaḥ(kh) kāraṇamucyate. 6.3**

To the contemplative soul who desires to attain Karmayoga, selfless action is said to be the means; for the same man when he is established in Yoga, absence of all 'Saṅkalpas' (thoughts of the world) is said to be the way to blessedness.

In this verse how one can be established in Yoga (yogārūḍha) is explained.

We understand the term Yoga. By just talking about Yoga we cannot imbibe it in daily living. We might be contemplating on the subject but are not established in it. One might appreciate the beauty of a beautiful horse but may not be able to ride it. Both aspects are very different. **One needs to renounce all Saṅkalpas (thoughts of the world) to become established in Yoga (yogārūḍhasya).**

The hindi translation by Swami Govind Dev Giri ji Maharaj of Swami Ram Sukhdas ji's marathi bhajan  
अर्थरिह्न दे दो राम

Herein Ram Sukhdas ji requests HIM to help him renounce the pleasures of the world.

### **6.4**

#### **yadā hi nendriyārtheṣu, na karmasvanuṣajjate, sarvasaṅkalpasannyāsī, yogārūḍhastadocyate. 6.4**

When a man ceases to have any attachment for the objects of senses and for actions, and has renounced all 'Saṅkalpas' (thoughts of the world), he is said to have attained Yoga.

When man does not have any attachment to the worldly pleasures or to his actions, and is not effected by the results, whether favourable or unfavourable, he is said to have attained Yoga.

Many a times we do actions which are not essential. We however perform those just out of habit. This was illustrated by an example of a man who is habituated to drink milk before sleeping. Some day even if he falls asleep while watching TV, he will ask for milk when he wakes up. Similarly if we are served high tea in a function instead of a proper meal, we tend to eat something light when home, not because we are hungry but because the stomach is used to a meal, and snacks even though heavy do not satisfy the craving.

### **6.5**

#### **uddharedātmanātmānaṃ(n), nātmānamavasādayet, ātmaiva hyātmano bandhuḥ(r), ātmaiva ripurātmanaḥ. 6.5**

One should lift oneself by one's own efforts and should not degrade oneself; for one's own self is one's friend, and one's own self is one's enemy

It is very important to understand this shloka.

We usually blame others for all unfavourable happenings in our lives. Paramātmā says this is wrong. **We are responsible for our own actions and their results.** Only we can lift ourselves by our own efforts. We make ourselves Devas or Demons through our own actions. Just like in case of a short circuit, the electrician rectifies the fault from the box where the short circuit happened, likewise we need to work upon our faults ourselves where they exist.

HE explained that **one who lifts oneself by one's own efforts is one's own friend. And one who degrades oneself is one's own enemy.** It was stated that in 84 lakh species (*yonis*) of creation, only man has the power to uplift himself to the highest pinnacles by his own efforts. Even the Devatas do not enjoy this privilege.

**बड़े भाग मानुष तन पावा**

**सुर दुर्लभ सब ग्रंथन गावा**

In the Ramayana, Tulsidas ji states the same

Many people enquired from Swami Ram Sukh Das ji whether one can attain the Supreme in this lifetime. **Swami ji explained that sincere efforts with devotion and perseverance does help in achieving one's goal of reaching HIS abode.**

It was explained that man wants *Maya* and Rama. One is unable to achieve any one as it is very difficult to renounce worldly pleasures. In the aarti we sing:

**तेरा तुझ को अर्पण क्या लागे मोरा**

surrendering yours to YOU. However in the next lines we sing

**सुख संपत्ति घर आवे कष्ट मिटे तन का**

Desiring for wealth and prosperity.

One cannot achieve both states at the same time. If one needs to travel to Rishikesh from Haridwar, one needs to travel northwards only. Other directions will result in wrong destination.

## 6.6

### **bandhurātmātmanastasya, yenātmaivātmanā jitaḥ, anātmanastu śatrutve, vartetātmaiva śatruvat. 6.6**

One's own self is the friend of the soul by whom the lower self (consisting of the mind, senses, and body) has been conquered; even so, the very Self of him, who has not conquered his lower self, behaves antagonistically like an enemy.

We misinterpret our body as the Self. We say 'my body', 'my intellect', 'my mind', 'my mobile'. However in all these cases we are able to command the mobile only. The mind and the intellect drive us to do whatever it likes to do.

We are a slave of the mind. HE says that one who does not have control over his mind cannot control desires, he is his own enemy. And one who succeeds in controlling his mind and desires is his own friend.

This was illustrated with the example of two students. One who is a sincere student. He may miss the wedding in his own family because he needs to study for the exam. The other student does not care for results and misses his exam to attend the wedding in his neighbourhood. While the former student who acts for his own welfare, is his own friend, the latter's behaviour makes him his own enemy.

This was further illustrated by Raja Parikshit's, Arjuna's grand son's, story.

Parikshit was a virtuous king. He worked for the welfare of his kingdom. Seldom he would disguise

himself to visit his subjects. Once he saw a dark man beating a bull ruthlessly. Parikshit got infuriated and inquired from this man for such unvirtuous behaviour. He told the king that this bull had only one leg.

This intrigued the king and he wanted to know the details. He was told that the bull represented the *Yugas* and he himself is Kaliyuga. In *Satya Yuga* the bull had four legs - *Satya, Tapa, Shauch and Dana*. In *Treta Yuga* it was left with only 3 legs as *Satya* went amiss. In the *Dwapar Yuga*, *Tapa* abandoned leaving only 2 legs - *Shauch and Dana*. Kaliyuga explained that now it was time for *Shauch* to leave, thus the bull is on one leg only representing *Dana*. Kaliyuga sought the king's permission to enter his kingdom. The king was unhappy with the turn of events and ordered Kaliyuga to depart. However, Kaliyuga insisted on staying stating, that Brahma ji had sent him and so could not defy His orders. He again requested the king to allow him to stay in some forbidden place.

Parikshit gave permission for him to stay in places of gambling. Kaliyuga cleverly refused, praising the king and his kingdom, saying that in this virtuous kingdom of his, where would he find gamblers. The king then offered him to habitat places where alcoholics dwelled. This was rejected again by Kaliyuga on the same pretext that in this kingdom he would find very few alcoholics. Later Parikshit offered places where people fight or womanise. Kaliyuga was not happy with these places either as he knew that he would not be able to influence many people as the kings subjects were also as righteous as him.

Kaliyuga praised the king, and thus pleased, Parikshit allowed him to dwell in gold. Immediately Kaliyuga jumped on the king's golden crown and impaired his intellect. In this state Parikshit garlanded Shringi Rishi's father with snakes. This infuriated Shringi Rishi and he cursed the king that on the seventh day he will be fatally bit by the snake Dakshat.

When the king realised his fault he went to Shuka Deva ji who narrated the *Bhagawatam* to him. Due to his own virtuous deeds he was able to take *samadhi* before the snake Dakshat bit him, and thus attained the Divine.

## 6.7

### **jitātmanaḥ(ph) praśāntasya, paramātmā samāhitaḥ, śītoṣṇasukhaduḥkheṣu, tathā mānāpamānayoḥ. 6.7**

The Supreme Spirit is rooted in the knowledge of the self-controlled man whose mind is perfectly serene in the midst of pairs of opposites ,such as cold and heat, joy and sorrow, and honor and ignominy.

Bhagavan said, **he who has mastered self control in the midst of pairs of opposites/dualities, of likes and dislikes, dwells in the knowledge of the self.**

In this shloka HE has talked about cold and heat, joy and sorrow and honour and ignominy. However, all kinds of favourable and unfavourable conditions need to be considered.

To explain the shloka further the story of Dhaumya Rishi and his 3 disciples Aruni, Upamanyu and Veda was narrated. Aruni was once ordered by his guru to stop a breach in the water course of some field. Not finding any other way to stop the water, he himself lay in the cold water to stop the breach. His body stiffened but he had to obey his master so he kept lying there till his Guru called him back. He remained equipoised in this unfavourable situation.

Valmiki Ji had also described Bhagavan Rama to be equally equipoised when he was told to go to exile and when he was to be coronated.

It is easy to remain unaffected in situations like heat and cold, joy and sorrow, but it is very difficult to remain equipoised in honour and ignominy. However, King Yudhishtir showcased equanimity in one such situation when the Pandava brothers were living in the kingdom of Virat, during their *agyaat vaasa*.

Duryodhan attacked king Virat's kingdom. Arjuna disguised as Brihannala along with the king's son Uttara, defeated Duryodhana's army.

Uttara was intimidated by Duryodhan's large army but Arjuna disclosed his true identity and fought the battle with Uttara as his charioteer. After the war, one day while playing dice with Yudhishtir disguised as Kanka, the king thinking his young prince to be valorous to defeat such a huge army, praised him. Yudhishter knowing the truth praised Brihannala, saying that it was she who made it possible for Uttara to win. The king was infuriated and he threw the dice on Yudhishtir's face. This caused his face to bleed. Draupadi who was close by, quickly came forward and collected the blood in a bowl of water she was carrying. Later she disclosed the true identities of all the Pandavas and herself. The King was ashamed of his action. He asked Yudhishtir for forgiveness and offered him his throne.

Yudhishter remained equipoised when he was attacked by the king and also when he was offered the throne.

Another story to illustrate the same was when Shatrughan Ji learnt that Manthra was instrumental in Rama ji's exile, he beat her ruthlessly. Bharat ji stopped him stating that Rama ji would not be happy with such action of his.

Later when Bharat ji and all the people of Ayodhya decided to meet Rama ji in Chitrakoot, Bharat ji started to plan who could go and who would not. To this someone commented that Bharat ji had slipped into the role of a king. Bharat ji replied

### **संपत्ति सब रघुपति के एहिं**

All is Rama's kingdom but presently it was his duty to protect and safeguard its interests.

Later when in the forest, Bharat ji wanted to meet Bharadwaj rishi. He was however, apprehensive as he considered himself responsible for Rama ji's exile. He told one of the sages disciples to inform the sage of his willingness to meet him. Bharadwaj ji welcomed Bharat ji and said that infinite years of austerities had given him the opportunity to meet the Supreme in person, but, Bharat ji's darshan was because of Rama's grace.

The Rishi invited Bharat ji and his cavalcade for a meal and some rest at his ashram. Bharat ji was skeptical how a sage could offer such hospitality to his enormous cavalcade in his small hermitage. Bharadwaj ji understood Bharat' jis apprehension. He called upon Riddhi and Siddhi who arranged an elaborate feast for the people of Ayodhya. However, Bharat ji not only refrained from the food but also controlled his senses and did not allow them to ponder on the subject. Such control made him a true Yogi.

Many incidents of Hanuman ji also showcase His humbleness and his ability of remaining unaffected in opposite conditions.

When Rama ji told Hanuman that HE is forever indebted to Him for bringing to HIM news of Sita Ma, he remained poised and did not take credit for the same. He had given the news to Sughriv ji who told the whereabouts of Sita ji to Rama ji. Hanuman ji did not come forward to take the credit.

**सुनु सुत तोहि उरिन मैं नाहीं। देखेउँ करि बिचार मन माहीं ॥  
पुनि पुनि कपिहि चितव सुरत्राता। लोचन नीर पुलक अति गाता ॥**

Hanuman ji's prowess and cleverness is showcased in the couplet where Sursa the demon, increased her

jaw size to swallow Hanuman ji. He dodged her by increasing His size and then reducing it so much that He could easily escape. He never took pride in any of His achievements.

जस जस सुरसा बदन बढावा ।  
तासु दून कपि रूप देखावा ॥  
सत जोजन तेहिं आनन कीन्हा ।  
अति लघु रूप पवनसुत लीन्हा ॥  
बदन पइठि पुनि बाहेर आवा ।  
मागा बिदा ताहि सिरु नावा ॥

When Ravana's Son shot the Brahma Astra at Hanuman ji, He humbly accepted it to bind Him. Had he desired He could have reversed the action.

ब्रम्ह अस्त तेहिं साँधा कपि मन कीन्ह बिचार ।  
जौं न ब्रम्हसर मानउँ महिमा मिटइ अपार ॥

When Luv Kush harnessed the Ashwamedha horse, Hanuman Ji happily allowed them to treat him like a monkey. He had recognised them to be His Master's Sons. Hanuman Ji's humbleness and devotion to Rama Ji has resulted in more temples of Him than His Supreme.

The session ended with Hari naan kirtan followed by a question answer session.

### **Basant Mishra ji**

**Question:** In kaliyuga the most difficult is the life of a grahastha. What is the most ideal way to live a life of a grahastha?

**Answer:** The life of a ascetic is more difficult than that of a *grahastha*. A *grahastha* lives a happy life nourishing his family, sadhus, society and himself. God has given more power to the *Grahastha*.

**Question:** Should one live like a yogi or a Samnyasi.

**Answer ;** Best is to live un affected by worldly pleasures.

जो जग में रहूँ तो ऐसे रहूँ जैसे जल में कमल का पात रहे

One should delve in the knowledge of the self and purify the antah karan with this knowledge.

Swami Ram Sukhdas ji said God has given us the body to utilise it for the welfare of others.

Swami Sharna Nanda ji said Help others all the time without asking for yourself.

Taking a clue from the teachings of learned men and the scriptures this is the best Sadhana for a seeker.

### **Dolly Ji**

**Question:** In present times most people are entangled in the five vices *Karma krodha moha lobha*. What is the best way to get freedom from these?

**Answer :** The option with us to (i) practice more of your Sadhana and (ii) Vairagya from worldly pleasures. This can be achieved by not repeating and thus renouncing things we like.

Jay lal Goenka ji only consumed 3 things including water. Gandhi ji had taken Aswaad vrat ie he abstained from eating what he enjoyed the most. Such actions lead to Vairagya.

## **Pukh Raj Ji**

**Question:** In the second and fourth Shloka HE advised to renounce Sankalp's. Are not Sankalp's necessary to achieve goals whether personal or for the welfare of others?

**Answer:** In the beginning of Sadhana, it is necessary to take good Sankalpa's. However, towards the end when one achieves results it is necessary to renounce them as with Sadhna one achieves a state where one acts in accordance to Dharma and begins to identify with the universe as one. Whatever Swamiji does at his state, is for the welfare of others. So he does not need sankalpas to achieve his goals. On the other hand the disciples who are in their early stages of Sadhana, need to take Sankalpas to take forward the goals of their Guru. In our case we all are striving to fulfil Swami ji's goal of "Har Kar Gita" with our inconspicuous seva in the organisation.



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### **Thank you-For reading the summary**

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

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### **Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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### **Har Ghar Gītā, Har Kar Gītā !**

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

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Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

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**Learn Geeta, Spread Geeta, Live Geeta**

**|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||**