

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 6: Ātma-Saṁyama-Yoga

3/4 (Ślōka 24-36), Saturday, 09 September 2023

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YouTube Link: <https://youtu.be/KTXE6wPS2pU>

## ReinIn the MIND Through PRACTICE & DETACHMENT

The 3rd discussion meeting on **6th Chapter of Bhagavadgītā (Dhyan Yoga - Path of Meditation)**, began with recitation of following prayers:

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः । गुरुः साक्षात् परब्रह्म तस्मै श्री गुरवे नमः

The guru is Brahmā, the guru is Viṣṇu, the guru is Maheśvara (Śiva), the guru is the self-revealing limitless Brahman. Salutations to that revered guru.

कृष्णाय वासुदेवाय हरये परमात्मने । प्रणतः क्लेशनाशाय गोविन्दाय नमो नमः ॥

Salutation to Krishna, Vaasudeva, Hari the Paramātmā, Govinda, we bow our heads to you for the destruction of all our grief.

नमामि सद्गुरुं शान्तं सच्चिदानंद विग्रहम् ।

पूर्णब्रह्मपरानन्दमीशं आळन्दिवल्लभम् ॥

रत्नाकरा धौतपदां हिमालय किरीटिनीम् ।

ब्रह्मराजर्षि रत्नाढ्यां वन्दे भारत-मातरम् ॥

One who is washed by ocean, one who wears the Himalayas as her crown, rich in abundance with gems of brahmarshies and kingly sages, salutations to that Mother Bharat.

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं

व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारते

अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं

अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम्

That which was taught to Arjuna by Lord Narayana himself, which was written by the epic sage Vyasa in the middle of Mahabaratha, Oh Mother goddess who showers the nectar of advaita called the Bhagavad Gita, which has eighteen chapters, I meditate on you mother who removes all past karma.

नमोऽस्तु ते व्यास विशालबुद्धे  
फुल्लारविन्दायातपत्रनेत्रे  
येन त्वया भारततैलपूर्णः  
प्रज्वलितो ज्ञानमयः प्रदीपः

I bow to you, Vyasadeva, for your wide and profound understanding. With gorgeous eyes (not the physical but the Third Eye) like the petals of a fully blossomed lotus (Stories of Shrimad Bhagavatam). You have lit the lamp of wisdom with the oil called Bharatham.

Salutations were offered to Swami Govinddev Giri ji Maharaj. Bhagavadgītā Chapter 6 on Dhyana Yoga was being discussed. Beginning of Chapter 5 Arjuna had asked Bhagavān a question. Bhagavān in response to that question is going into details in Chapter 6. He said:

- one whose actions are not influenced by fruit of action is called a Yogi or a Sanyasi.
- Outwardly state (Bahiranga awastha), Yogi and Sanyasi there might be a difference, but inwardly state (Antarang awastha) are one and same.
- Bhagavan has disclosed identifiers of a person who has become yōgarūḍha.
- Along with that He said that the pinnacle of Yog can be achieved by following path of action and not by giving it up.

**ārurukṣhor muner yogam karma kāraṇam uchyate  
yogārūḍhasya tasyaiva śamaḥ kāraṇam uchyate||6.3||**

To become yōgarūḍha the recourse is through action and once that is achieved one starts to meditate on Bhagavan.

- In what way the Dhyana of Paramātmā will have to be done,
- how the place of Dhyana should be like?
- how should the seat be and placed?
- what posture to adopt while meditating?

**samaṁ kāya-śhiro-grīvaṁ dhārayann achalaṁ stiraḥ  
sampsreṣhya nāsikāgraṁ svaṁ diśhaśh chānavalokayan||6.13||**

He must hold the body, neck and head firmly in the straight line, and gaze at the tip of the nose without allowing the eyes to wander.

- In order to reach to this state of being a Yogi, how a being should control one's diet?

**yuktāhāra-vihārasya yukta-cheṣṭasya karmasu  
yukta-svapnāvabodhasya yogo bhavati duḥkha-hā||16.17||**

Those who are temperate in eating and recreation, balanced in work, and regulated in sleep, can mitigate all sorrows by practicing Yog.

**yatroparamate chittaṁ niruddhaṁ yoga-sevayā  
yatra chaivātmanātmānaṁ paśhyann ātmani tuṣhyati||16.20||**

When such a yogi is able to successfully perform the Dhyana, he is able to meet himself, having a still mind. Like how flame is still inside a Deepak glowing in an atmosphere where there is no presence of air. And there he gets to feel absolute happiness.

**yaṁ labdhvā chāparaṁ lābhaṁ manyate nādhikaṁ tataḥ  
yasmin sthito na duḥkhena guruṇāpi vichālyate||6.22||  
taṁ vidyād duḥkha-sanyoga-viyogaṁ yogasañjñitam**

## sa niśchayena yoktavyo yogo 'nirviṇṇa-chetasā ||6.23||

Yog does not support sadness. Such a person does not get swayed away, on facing calamity like situations. Yog should be practiced with determination. It should not be just practicing while learning in class or doing a Yoga Course. What counts or what matters is to do the same continuously and "anirviṇṇa-chetasā"—with an undeviating mind.

Swami Janardhan ji's views on Yogabhyas, even got discussed in the earlier session. He said:

समाधानाय सौख्याय, निरोगत्वाय जीवने।  
योगमेवाभ्यसेत प्राज्ञा यथाशक्ती निरंतरम्।

One should constantly strive and meditate. It is a process like karma yoga. It doesn't end even on attaining Paramātmā. Similarly, bhakthi yoga also does not end on attaining Paramātmā.

Bhagavān further says that the by doing yog practice continuously, one ends up doing away with Resolutions (ones Sankalpas).

## 6.24

### saṅkalpaprabhavānkāmāṃs, tyaktvā sarvānaśeṣataḥ, manasaivendriyagrāmaṃ(m), viniyamya śamantataḥ. 6.24

Completely renouncing all desires arising from the Saṅkalpas (thoughts of the world), and fully restraining all the senses from all sides by the mind.

Here Bhagavān tells how inside a being the desires come-up? Whether desires come first, or the resolutions come first? The common understanding of Sankalpa (resolution) is that for sake of desire, a vow is taken holding water in a palm. As part of that vow, one declares that one would keep carrying on performing something or observing something till the desire gets fulfilled. That is not the idea here.

One must keep the following meaning of Resolution (Sankalpa) in mind:

If something or someone or some action is good, then one's thoughts get stuck on it. This bhava leads to formation of a sankalpa, followed by awakening of desire to have it. So, the desire that arise inside us, has an element of sankalpa which takes its form before the desire takes shape.

Bhagavān has very clearly said "**saṅkalpaprabhavānkāmāṃs**", means the desire arising due to sakalpa. "**tyaktvā sarvānaśeṣataḥ**": Inside the mind there is no other desire left, leaving aside Bhagawat prapti or dhyēya prapti. One should be clear about the difference between desire and dhyēya.

From personal point of view if one wishes to have something the same can be termed as a desire. But when this changes its course, when it aims towards benefiting all or for sake of upliftment of the country, and, when one becomes determined to keep following Bhagawat Prapti or dhyēya prapti then naturally one gives away all the other sankalpas / desires. When a being is inspired by dhyēya then there is nothing else which can inspire him more.

Swatantrya Veer Savarkar aimed at:

स्वतंत्रते भगवती!

This particular aim was such that all other aims that he had lost its importance and those got shredded naturally. All his works (writings, poems etc.) were dedicated to Her (Swatantrate Bhagwati). There was no other subject that came to his attention, there was no other sankalpa that he took up but this, so all his desires passed away naturally.

He is a great example. If we take an example of a small child or a student who is just looking at his goal (dhyēya) then automatically other things which can attract him will lose its importance. Like for example, if child who is determined and is busy preparing for clearing civil services exam is invited to watch a world cup final match, he would be able to overlook with ease, for the only thing which matters now to him is clearing the exams.

**manasaivendriyagrāmaṃ(m), viniyamya śamantataḥ:** When mind is focused on the goal (dhyēya) then it pulls away all senses from outside objects (Those which could distract the person). Bhagavān further explained, on reaching above state how a Yogi should be meditating. He said:

## 6.25

### **śanaiḥ(s) śanairupamed, buddhyā dhṛtigṛhīṭayā, ātmasaṃsthaṃ(m) manaḥ(kh) kṛtvā, na kiñcidapi cintayet. 6.25**

He should through gradual practice, attain tranquillity; and fixing the mind on God through reason controlled by steadfastness, he should not think of any thing else.

Control over senses comes with time. The same cannot be achieved suddenly. One has to move the mind towards **uparam** (Quiter state) and focus it towards dhyēya. How would this be possible?

The answer is through the use of Buddhi. The same can judge, analyze and instruct the mind to get attached to the greater cause (dhyēya). In order to train the mind Samarth Ramdas Swami ji has written beautiful shlokas in Marathi.

मना सज्जना भक्तिपंथेचि जावें।  
तरी श्रीहरी पाविजेतो स्वभावे॥  
जनीं निंघ तें सर्व सोडूनि द्यावें।  
जनीं वंद्य ते सर्व भावे करावे॥२॥

Meaning: Oh, gentle Mind! follow the path of devotion, Then by HIS own nature will you blessed be. When among people, abjure all actions of calumny; With all strength of heart, adorable actions do adopt □ 2 □

**buddhyā dhṛtigṛhīṭayā:** Buddhi should also possess **Dhriti** (Patience). With Dhariya yukt buddhi one needs to focus the mind on one's dhyēya and **ātmasaṃsthaṃ(m) manaḥ(kh) kṛtvā:** keeping the mind all the while attached to HIM. Who is Paramātmā? One's dhyēya has to be Paramātmā. First and foremost, the dhyēya should be of very high order. One wishes to build a bungalow or buy a car. These does not fit in as dhyēya. Infact these are mere desires for oneself. When the desire is centric around oneself those are termed as desires, but when these desires include all, then those become dhyēya. One must always keep this in one's mind. Our dhyēya should be vast, like Paramātmā is. In English language there is saying, "**NOT FAILURE BUT LOW AIM IS CRIME**".

Having a small dhyēya is a crime. **na kiñcidapi cintayet:** So, one needs to keep the mind focused on dhyēya / Paramātmā / the form of Bhagavān that we like and just not think of anything else. Like for example, one has liking for Śrī Krishna ji or Śrī Ram ji or Ganesh ji. Any form that one likes the

mind should be kept focused on just that. And beyond that not to think anything else. This is the most difficult proposition to achieve. For a mind not to think about anything else looks impossible. But when the same is fixed on dhyēya then naturally all the other matters take a back seat and mind does not think of anything else.

On this Sant Gyneshwar Maharaji has said:

धैर्याश्रय मिळता बुद्धीस। ती मना लावते अनुभव मार्गास ।

आणि प्रस्थापित करते त्यास। आत्मभुवनी ॥

[बुद्धी धैर्या होय वसौटा । मनातें अनुभवाचिया वाटा ।

हळु हळु करी प्रतिष्ठा । आत्मभुवनी ॥ ज्ञानेश्वरी ६-३७८॥]

Meaning when Bhuddhi gets the shelter Dhariya, then it enables the mind to remain focused on its goal. He even tells an easy way to handle this.

Yogabhayas strarts with Yama / Niyama. On that Maharaj ji has said:

साधके नियम एक धरावा । तो जीवेभावे पाळावा ।

की कृतनिश्चय न मोडावा । कदापिही ॥

[आतां नियमुचि हा एकला । जीवें करावा आपुला ।

जैसा कृतनिश्चयाचिया बोला- । बाहेरा नोहे ॥ ज्ञानेश्वरी ६-३८०॥]

Meaning, one should catch hold of one Niyam and then come what may, that Niyam should always be observed.

Due to this the result is Maharaj ji said,

निश्चयेनि स्थिरावले । तरी अनायासे कार्य साधले ।

अन्यथा ते मोकळे । सोडूनी द्यावे ॥

[जरी येतुलेनि चित्त स्थिरावें । तरी काजा आलें स्वभावें ।

नाहीं तरी घालावें । मोकलुनी ॥ ज्ञानेश्वरी ६-३८१॥

If the mind is stilled then the work is done, else let go.

मन जिथे जाईल । नियम त्यास तिथून ओढील ।

[मग मोकलिलें जेथ जाईल । तेथूनि नियमूचि घेउनि येईल ।

ऐसेनि स्थैर्यचि होईल । सावियाचि कीं ॥ ज्ञानेश्वरी ६-३८२॥]

Meaning, A stage would come, when one would not be required to keep the mind on check. As wherever the mind wanders that niyam will be pulling it back.

If a being starts to follow even a small niyam / routine, automatically the mind gets trained to stay in one place. But still, it is not so easy to achieve this. After all it is the Manah that does not listen. Not even buddhi can control it, as it goes its own way. What should one do to control one's Manah? On that Bhagavān said:

## 6.26

**yato yato niścarati, manaścañcalamasthiram,  
tatastato niyamyaitad, ātmanyeva vaśam(n) na yet. 6.26**

Drawing back the restless and fidgety mind from all those objects after which it runs, he should repeatedly fix it on God.

**manaścañcalamasthiram:** manah is not stable, its fickle/ mobile/ volatile. Even when seated before

the Divine the mind can wander away. It's so unstable. Hence, when many at times it wanders away one has to direct it towards the dhyēya / Paramātmā / the form of Bhagavān which one likes the most. This is similar to a mischievous child who has just learned to stand and walk. Each time he goes out of his boundaries, he is lovingly brought back. **ātmanyeva vaśam(n) na yet**: one needs to keep the mind tied to Paramātmā.

**Nirudhama** : the mind has to be applied to just dhyēya / Paramātmā / the form of Bhagavān which one likes the most. Despite everything, it will run away. One simply has to bring it back and link it back to dhyēya / Paramātmā. Through such a practice, *Manah* gets fixed to **dhyēya** (Ekagra) and slowly moves towards **Nirudhyam** (always affixed to prime goal / Paramātmā).

**6.27**

**praśāntamanasaṃ(m) hyenaṃ(m), yoginaṃ(m) sukhamuttamam,  
upaiti śāntarajasaṃ(m), brahmabhūtamakalmaṣam. 6.27**

For, to the Yogī whose mind is perfectly serene, who is sinless, whose passion is subdued, and who is identified with Brahma, the embodiment of Truth, Knowledge and Bliss, supreme happiness comes as a matter of course

It is said that "Mind stays where one stays". So, if one is living with Brahm then mind will follow suit. Such a Yogī reaches a state of excessive happiness (atayant sukha) / Ananda. Because happiness also has a beginning and an end. Here the talk is of uttamam sukha, which comes when one attains "Sat chit ananda." What does such a Yogī experiences / how is the dhristi of such a Yogī? Bhagavān said:

**6.28**

**yuñjannevaṃ(m) sadātmānaṃ(m), yogī vigatakalmaṣaḥ,  
sukhena brahmasaṃsparśam, atyantaṃ(m) sukhamāśnute. 6.28**

The sinless Yogī, thus uniting his Self constantly with God, easily enjoys the eternal Bliss of oneness with Brahma.

A sinless one whose sins have been wiped away (the past sinless yogi constantly puts his mind into the divine with ease – **Brahmasaṃsparsha** (the touch of Brahman). **Samyaka Sparsh** means good touch, contact.

But this touch is not the touch of the skin, but the experience of Oneness with the Supreme. Such a Yogī attains extreme happiness. He attains such a state that he becomes not a human yogi but the Supreme Soul HIMSELF. In the following sloka Bhagavān tells us what his vision is like.

**6.29**

**sarvabhūtasthamātmānaṃ(m), sarvabhūtāni cātmani,  
īkṣate yogayuktātmā, sarvatra śamadārśanaḥ. 6.29**

The Yogī who is united in identity with the all-pervading, infinite consciousness, whose vision everywhere is even, beholds the Self existing in all beings and all beings as assumed in the Self.

All that gets formed or erected comes under "**bhūtas**" which includes objects, beings, creatures etc. **sarvabhūtaasthamātmānam**; for all the **bhūtas** he is Paramātmā. **sarvabhūtāni cātmani**: And such a Yogi sees the Paramātmā tattva in all the bhūtas and in Paramātmā he sees all the bhūtas.

### **sarvatra śamadarsanaḥ.**

In 2nd chapter, shloka 48 also given below, we have seen Bhagavān's explanation of yoga (samatvaṁ yoga uchyate - samatvaṁ is yoga and samatvaṁ is being one with Paramātmā, and so being one with Paramātmā is yoga).

### **yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga uchyate||2.48||**

Meaning, Be steadfast in the performance of your duty, O Arjuna, abandoning attachment to success and failure. Such equanimity is called Yoga.

Such a person when he goes to a temple, the kind of darshan that he gets is something that one should learn.

Swami Govinddev Giri ji Maharaj explains that when one goes to a temple and sees Bhagavān's beautiful form one needs to look at It in a manner that entire cosmos is inside that form. And taking that Indepth view (which includes the cosmos) when we come out, in each and everything that we look at we see the Divine form that was inside the temple. This is sarvatra śamadarsanaḥ.

Who can do this?

- One who continuously does yogabhyas,
- gets to the stage of yogarudh,
- meditates, and
- has attained Oneness with Paramātmā through yog,

Such a yogi gets to do **sarvatra śamadarsanaḥ**.

jiSant Eknath Maharaj was carrying Ganga ji's water from Kashi in a kanwad for offering it at Rameshwaram Temple. On the way he saw a mule which was yearning for water. Eknath ji in order to quench the thirst of the mule, gave the Ganga ji water which he was carrying along, from a distance. People asked him, why he gave the holy water to a mule which he carried all the way for offering to deity of Śrī Rameshwar Temple. Maharaj ji said he got the Darshan of Rameshwar ji while he saw the mule and so he offered the holy water to the creature.

In all the bhūtas to see Paramātmā. Such is the drishti a Yogi is able to attain. And then neither Paramātmā nor the Yogi can see each other as separate. They are one forever.

## **6.30**

### **yo māṁ(m) paśyati sarvatra, sarvaṁ(ñ) ca mayi paśyati, tasyāhaṁ(n) na praṇaśyāmi, sa ca me na praṇaśyati. 6.30**

He who sees Me (the Universal Self) present in all beings, and all being existing within Me, he is never out of My sight, nor am I ever out of his sight.

The one who sees Paramātmā in every bhūta, can Paramātmā ever vanish from his vision?

Bhagavān declares that HE does not remain in unmanifested form for such a Yogi. Infact, HE remains visible to him always / at all times. And the Yogi also always remains under HIS Drishti.

How is the behavior of such a person? Bhagavān explained this in following few shlokas.

### 6.31

#### **sarvabhūtasthitaṃ(m) yo mām(m), bhajatyekatvamāsthitaḥ, sarvathā vartamāno'pi, sa yogī mayi vartate. 6.31**

The Yogī who is established in union with Me, and worships Me as residing in all beings as their very Self, whatever activity he performs, he performs than in Me.

In all the bhuta the Yogi sees ME (mām(m)).

Dnyaneshwar Maharaj ji says whichever being one sees one should see HIM residing in that being.

जें जें भेटे भूत । तें तें मानिजे भगवंत ।

हा भक्तियोगु निश्चित । जाण माझा ॥ ज्ञानेश्वरी ॥१०.११८॥

In Maharashtra there is Vakari community. While they meet, they touch each other feet. Because address each other by calling Deva, Mouli etc. This is because they do not look the person instead, they see the Paramātmā tattva inside the being.

**sarvabhūtasthitaṃ(m) yo mām(m):** In this manner in all the bhūtas the Yogi see Bhagavān. Paramātmā pervades everywhere, in all persons, things, incidents and circumstances etc., viz all is Paramātmā . He puts on the appearance of the entire phenomena; this is his worship to Paramātmā. Such a yogi is all the time engaged in wellbeing of others.

What does this mean? This means that the person is engaged in worshipping (bhajatyē). Because he sees Paramātmā in each one.

तू ही है सर्वत्र व्याप्त हरि !

तुझमें यह सारा संसार ।

इसी भावना से अंतर भर,

मिलूँ सभी से तुझे निहार ॥

Above Dristi such a Yogi is able to attain.

**sarvathā vartamāno'pi:** Bhagavān says on the face the Yogi is like anyone else, engaged in duties assigned to him. An ordinary person through determination and inner power can reach to such a state. Bhagavān announced (sa yogī mayi vartate), "Yogi looks ordinary, but he dwells in ME".

Sant Savata Mali born in Mali society showed people the path of true altruism and devotion and showed them what is the meaning of their lives. He continued the devotional tradition of his parents. Agriculture was their means of livelihood. Philanthropic attitude and devotion to God was the hallmark of this family. Sant Savta Mali felt, the work that comes to us or that we do is the worship of that Vitthal, HIS service. He had a strong belief that the work done with the sense of duty is altruism. And all his works in form of abhangs were based on the same sentiments.

कांदा-मुळा-भाजी । अवधीं विठाई माझी ॥१॥

लसुण-मिरची-कोथिंबिरी । अवघा झाला माझा हरीं ॥२॥

ऊस-गाजर-रातळू । अवघा झालासें गोपाळू ॥३॥

मोट-नाडा-विहीर-दोरी । अवधीं व्यापिली पंढरी ॥४॥

सावता म्हणें केला मळा । विठ्ठल पायीं गोविला गळा ॥५॥ -

Seeing the green vegetable plants swaying in the wind, they felt as if they were clapping their hands and chanting to Vitthal. It is the grace of that Panduranga that if a seed is sown, it yields many times its yield. From this feeling, he composed the above abhang..

Sant Dnyaneshwar Maharaj ji says:

जेणें ऐक्याचिये दिठी । सर्वत्र मातेचि किरीटी ।

देखिला जैसा पटीं । तंतु एकु ॥ ज्ञानेश्वरी ॥६-३९८॥

He sees me everywhere with the feeling of unity like yarn in cloth. O Arjuna, see Me in all creatures with the feeling of unity and worships ME with equanimity.

6.32

**ātmaupamyena sarvatra, śamaṃ(m) paśyati yo'rjuna,  
sukhaṃ vā yadi vā duḥkhaṃ(m), sa yogī paramo mataḥ. 6.32**

Arjuna, he, who looks on all as one, on the analogy of his own Self, and looks upon the joy and sorrow of all equally - such a Yogī is deemed to be the highest of all.

**ātmaupamyena** Drishti.

Bhagavan says, **sa yogī paramo mataḥ**: Such a Yogi is most dear to Me. Why?

In the movie "Three idiots" there is dialog which one can still recollect; it was said: "**Dost fail ho jaye toh dukh hota hai; lekin dost first aa jaye toh zyada dukh hota hai**". On seeing others happy one tends to feel jealous. This is not friendship; neither is this love nor is this bhakti.

Bhagavan has explicitly said, **sukhaṃ vā yadi vā duḥkhaṃ(m)**: True Yogi is one who feels sad on seeing others unhappy / fail and feels good on seeing others happy / successful.

To emphasise this further a beautiful Sanskrit Subhashita was shared:

सज्जनस्य हृदयं नवनीतं यद्वदन्ति कवयस्तदलीकम् ।

अन्यदेहविलसत्परितापात् सज्जनो द्रवति नो नवनीतम् ॥

Poets say that **the heart of a good man is like butter, but that is not correct**. The heat (frustration/sorrow/ etc.) residing in another body does not melt butter, **but it does melt the good man**.

In this context an anecdote was shared: Śrī Ramakrishna Paramahansa it is said while he was suffering from throat cancer, he was asked not to take anything. Listening about his sickness his students / followers used to come from distant places to see him. They used to carry sweets along with them. But on seeing his state they had to take all those things back. One student could not just keep it to himself and expressed to Ramakrishna ji that it saddens him to find him in this state where he cannot even taste the sweets. The response that he gave was, "who is eating through all of you". This is the Dristi of a True Yogi. Others are eating, happiness is being experienced by Swami Ji.

People might think this would be difficult. But Mother feels the same for her child. When the child eats properly or enjoys the food, Mother feels happy. Similarly, Thakur ji felt happy seeing his students / followers do the same.

6.33, 6.34

**arjuna uvāca**  
**yo'yaṃ(m) yogastvayā proktaḥ(s), sāmyena madhusūdana,**  
**etasyāhaṃ(n) na paśyāmi, cañcalatvātsthitim(m) sthirām. 6.33**  
**cañcalaṃ(m) hi manaḥ(kh) kṛṣṇa, pramāthi balavaddṛḍham,**  
**tasyāhaṃ(n) nigrahaṃ(m) manye, vāyoriva suduṣkaram. 6.34**

Arjuna said:

Kṛṣṇa, owing to restlessness of mind, I do not perceive the stability of this Yoga in the form of equanimity, which You have just spoken of.

For, Kṛṣṇa, the mind is very unsteady, turbulent, tenacious and powerful; therefore, I consider it as difficult to control as the wind.

Arjuna raised an **objection** to what Śrī Krishna explained. To him reaching the state of equanimity seemed like impossible as the nature of mind is dispersed and restless. For some time one can imagine to be in that state but all the time according to Arjuna is not possible. It like listening to a discourse on Gītā. It sounds nice, but as soon as it ends, and the existence starts to tick all is washed away.

### Why does he feel so?

Because of the extreme qualities of mind which are:

- **cañcalaṃ(m)**: volatile +
- **pramāthi**: turbulent +
- **balavad**: powerful +
- **dṛḍham**: obstinate,

According to him with above qualities to reach a state of equanimity is like controlling the air which is not only difficult but extremely difficult to achieve.

The way the curd gets stirred by the churner the mind churns all the thoughts and the thoughts begin to flow in the mind. The mind is strong. What is its power? No matter how tired the body is, once the mind is determined, it can do any great work. So, it is difficult to win the mind.

Because it is fickle, it is difficult to tame it. It is firm, so, stands firm in its opinion. A thought comes to the mind, and if it is said that this thought should not be thought, the mind continues to think of the same. Controlling the mind, restraining it, is like grasping the wind. Arjuna says, "he thinks it is not only difficult, but very difficult."

Some beautiful ovis of Dnyaneshwar Maharaj ji were shared depicting the nature of the mind:

हें मन कैसें केवढें । ऐसें पाहों म्हणों तरी न सांपडें ।  
एन्हवीं राहाटावया थोडें । त्रैलोक्य यया ॥६-४१२॥

If we ponder over this mind, how it is and of what kind, we are unable to fathom its nature. Even the three worlds are not sufficient for it to wander in.

म्हणौनि ऐसें कैसें घडेल । जे मर्कट समाधी येईल ।  
कां राहा म्हणतलिया राहेल । महावातु ? ॥६-४१३॥

Could a monkey go into Samādhi or the tornado ever become tranquil?

जें बुद्धीतें सळी । निश्चयातें टाळी ।  
धैर्येसीं हातफळी । मिळऊनि जाय ॥६-४१४॥

This mind torments the intellect, makes determination unsteady and gives the slip to courage.

जें विवेकातें भुलवी । संतोषासी चाड लावी ।

बैसिजे तरी हिंडवी । दाही दिशा ॥६-४१५॥

It confounds right thought, makes contentment dance round it and makes a person though sitting, wanders in all directions.

जें निरोधलें घे उवावो । जया संयमुचि होय सावावो ।

तें मन आपुला स्वभावो । सांडील काई ? ॥६-४१६॥

If it is curbed, it runs riot, but if it is restrained, it comes to our aid. How can such a mind give up its fickle nature? Therefore, it is not possible to make the mind steady and acquire equanimity.

### 6.35

**asaṃśayaṃ(m) mahābāho, mano durnigrahaṃ(ñ) calam,  
abhyāsenā tu kaunteya, vairāgyeṇa ca gr̥hyate. 6.35**

Śrī Bhagavān said:

The mind is restless no doubt, and difficult to curb, Arjuna; but it can be brought under control by repeated practice (of meditation) and by the exercise of dispassion, O son of Kuntī.

Bhagavān answers the above question raised by Arjuna in just one verse and says that it is difficult but not impossible. Through yoga mind can be controlled.

When a pupil passes out from the gurukul. The teachers tell him the following:

सत्यंवद । धर्मचर । स्वाध्यायान्माप्रमदः ।

Speak the Truth, follow the Dharma, from *Svadhya* never cease.

And the second clue Bhagavān gave was by giving up attachment one controls the mind. The attachment could be to an object, person, action etc. So, if one remains glued to something, it means raaga and if one detaches oneself, it means vairaga. And when a being focuses himself on to a dhyēya (bigger goal) then automatically all his attachments go away.

Through practice slowly all attachments will go away, and the mind will also stabilize. One will have to experience it in order to reach to these conclusions. Bhagavadgītā is a science called yoga Śāstra. One will have to experiment with the given science and the laboratory in this case would be our body.

### 6.36

**asaṃyatātmanā yogo, duṣprāpa iti me matiḥ,  
vaśyātmanā tu yatatā, śakyo'vāptumupāyataḥ. 6.36**

Yoga is difficult of achievement by one whose mind is not subdued by him; however, who has the mind under control, and is ceaselessly striving, it can be easily attained through practice. Such is My conviction.

How can this be possible for one who will not even try to control his mind?

Efforts must be made to control the mind. One who leaves the senses unbridled with their objects

delights in them, believing that the senses have been received only for enjoyment. Eat, drink and be merry.

The mind of one who contemplates only pleasures can never be focused. For him, yoga is bad, i.e., he cannot attain yoga. But the aspirant can attain this by means of remedies, by practice of yoga, by ascending the steps of **yama, niyama, asana, Prāṇayama, pratyahara**.

It is my opinion that it is possible to achieve such yoga, says Bhagavān. We know the fickleness of the mind. If you want to control it, you should also know the second nature.

Dnyaneshwar Maharaj ji states it beautifully in these ovi:

**कां जें यया मनाचें एक निकें । जें देखिलें गोडीचिया ठाया सोके ।**

**म्हणौनि अनुभवसुखचि कवतिकें । दावीत जाइजे ॥६-४२० ॥**

It is the quality of the mind that if it takes a liking for a thing, it forms an attachment of it. You should, therefore, create a liking in it for the experience of Self.

Parama Pujya Brahmaleen Janardhan Swami ji said:

**समाधानाय सौख्याय, निरोगत्वाय जीवने ।**

**योगमेवाभ्यसेत प्राज्ञा यथाशक्ती निरंतरम् ।**

If we practice yoga successfully and continuously, we get satisfaction, well-being and great health in life.

So, the teachings of this mantra should always be remembered. To get satisfaction, happiness and health in life, one should practice yoga as much as possible and continuously. Bhagavān is also giving us the same message. Keep practicing the divine verses from Gītā. Once the Gītā has been read and can be recited perfectly, it should not be considered that there is no need to read it again. It is not possible to understand the full meaning of the Gītā in one reading. As many times as you tune into the meaning of each verse, each time you will find beautiful diamonds, rubies, pearls of meaning. By doing this study, self-restraint, one day your mind will definitely be reined, and you will attain self-control. May all be given the power to practice yoga to achieve this by Bhagavān's grace.

The session concluded with a prayer.

## **Question & Answer session**

### **Anant Vijay ji**

**Question:** Last time there was discussion on 5 states of mind also given below. Out of these, could you throw more light on 5th one which is Niruddha state:

- Kshipta (agitated/scattered)
- Mudha (dull, lethargic)
- Vikshipta (partially focused)
- Ekagrah (one-pointed)
- Niruddha (fully arrested).

**Answer:** In this state it is said that mana has aligned with Paramatama. So, its form and qualities go away. Yogi himself has become one with Paramatama. This is the top most state of the mind.

## Narendra ji

**Question:** Two shloka given below are these giving different point of views or leading to the same conclusions?

**sāṅkhya-yogau pṛithag bālāḥ pravādanti na paṇḍitāḥ  
ekamapyāsthitaḥ samyag ubhayor vindate phalam||5.4||**

Only the ignorant speak of sāṅkhya (renunciation of actions, or karm sanyās) and karm 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.

**yat sāṅkhyaiḥ prāpyate sthānam tad yogair api gamyate  
ekam sāṅkhyam cha yogam cha yaḥ paśhyati sa paśhyat||5.5||**

The supreme state that is attained by means of karm sanyās is also attained by working in devotion. Hence, those who see karm sanyās and karm yog to be identical, truly see things as they are.

**Answer:** In fourth and fifth verses of chapter 5, Bhagavān regards the Disciplines of Knowledge and Action as independent spiritual disciplines and the fruit of both is Supreme realisation. First one the same has been stressed with a negative word bālāḥ (people without knowledge/ignorant). Second shloka in a positive manner confirms that results from both disciplines are identical.

## Kavita ji

**Question:** How to control the mind? How can we attain the state of a Yogi?

**Answer:** Arjuna has asked this to Bhagavān and HE has answered the same in detail. If still one is not able to understand then only way to get this right:

- From tomorrow morning itself make it a practice to start getting up early and do some ahsanas and pranayams.
- While doing the practice one has to also keep the mind attached with the body. One should be aware which part of the body is getting stressed while doing a particular posture etc.

Dhyaneshwar Mahara ji has explained it beautifully, for mind he said:

**मन पवना ची खेळणी**

Means, fixing of mind and air are the given toys for the mind.

By keeping the mind along with the air, the mind will become vast like air

**(वायुः सर्वत्रगो महान्).**

And if mind still gets distracted during the practice. One has to strive to get it back. While we do the practice it is important to keep mind attached to the whole process.

## Sushma ji

**Question:** Bhagavān's messages given under shloka 9.20 and 9.21, when I compare it to message given in shloka 15.6 leads me to a confused state. Kindly help by unwinding the same.

**त्रैविद्या मां(म्) सोमपाः(फ्) पूतपापा, यज्ञैरिष्ट्वा स्वर्गतिं(म्) प्रार्थयन्ते।**

**ते पुण्यमासाद्य सुरेन्द्रलोकम्, अश्नन्ति दिव्यान्दिवि देवभोगान्॥9.20॥**

**ते तं(म्) भुक्त्वा स्वर्गलोकं(म्) विशालं(ङ्), क्षीणे पुण्ये मर्त्यलोकं(म्) विशन्ति।**

**एवं(न्) त्रयीधर्ममनुप्रपन्ना, गतागतं(ङ्) कामकामा लभन्ते॥9.21॥**

न तद्द्रासयते सूर्यो, न शशाङ्को न पावकः।  
यद्गत्वा न निवर्तन्ते, तद्भ्राम परमं(म्) मम॥15.6॥

**Answer:** Firstly, one should be clear as to what one wants, whether heavenly spheres or Bhagavān? People having knowledge aspire for entry into heavenly spheres. After having enjoyed extensively the heavenly spheres, the result of their pious activities gets exhausted, and they return to the world of mortals. So, such people keep coming and going by taking birth and rebirth.

It's like having a wish to live in a 5-star hotel. So, supposing a person has money he / she uses that to have experience of staying there. On reaching they are made to keep deposits with hotel administration. But once the deposit gets exhausted hotel authorities ask them to deposit more money or ask them to leave.

Whereas in chapter 15 Bhagavān describes what people can get on reaching to HIS level (HIS parama Dham). In 15.6 shloka HE said HIS Paramdham is such where the light to even celestial bodies like Sun, Moon etc. is given by HIM. Even fire gets energy through HIM. Then how will they give light to HIM? On reaching there one does not need to come back.

So, one must choose wisely. If we are able to do pious karmas keeping the desire of reaching Paramartha and not heavenly spheres then one will get freed from the cycle of birth and death.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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