

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 6: Ātma-Saṁyama-Yoga

3/4 (Ślōka 25-36), Sunday, 10 September 2023

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YouTube Link: <https://youtu.be/OnVLd69brO8>

Focus of The Mind on the ātman Should Be Like a Steady Flame in The Windless Room

The session started with lighting of the divine lamp and prayers to the Supreme Almighty.

The 6th chapter of the Bhagavadgītā, Ātma-Saṁyam-Yoga - The Yoga of Self-Control, is one of the most important chapters of Gītā, as it teaches how one can internalise the teachings of this holy text.

In the previous session, Bhagavān Krishna instructed as to how one needs to perform meditation, beginning with the right posture to the right thoughts in the mind. The only **objective of meditation should be Antah Karna Shuddhi**.

6.25

**śanaiḥ(s) śanairupamed, buddhyā dhṛtigṛhīṭayā,
ātmasaṁsthaṁ(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.

Bhagavān now cautions to not be in a hurry, and to take the steps slowly and gradually.

(**śanaiḥ śanai upamed**) - to hold back, **buddhyā** - by intelligence, **dhṛtigṛhīṭayā** - carried by the conviction, **ātmasaṁsthaṁ** - placed in spirituality, **manaḥ** - mind. **kṛtvā** - making, **kiñcid** - anything else; **api** -even; **cintayet** - is not.

One should become established in the **Samādhi** (Trance), by the means of **Buddhi** (Intelligence), sustained by **dhṛtigṛhīṭayā** (full conviction), and thus, the mind should be fixed on the Self alone, and not think of anything else.

ātmasamsthā(m) manaḥ(kh) kṛtvā, na kiñcidapi cintayet - gradually step by step, everything will happen and attain the mental repose, i.e., the state, where neither the mind nor the body, is active. It is not sleep, but a state of emptiness of the mind, devoid of thoughts (**Turya**). This state can be experienced after a body massage, but can also be achieved through meditation. Hence, Bhagavān says that slowly and step by step, one will attain that mental repose through full conviction of the intellect. Thus, the mind should be fixed and contemplated (*Manan and Chintan*) on Paramātmā, of any form initially. Though Bhagavān advises us to take the practice slow and steady, it does not mean to take it very easy, saying that it will happen sometime later.

The practice needs complete **Vairāgya** (detachment and dispassion). Patience and Detachment are two qualities essential for meditation or any work. Neither lethargic nor in a hurry. It is often noticed in everyday life that upon insisting someone to hurry up the task, the person ends up delaying it, due to the mental pressure. Say, the mother keeps telling the son to take bath fast as it is late for school, and the son in a hurry might end up slipping. Hence, slowly and gradually (*śanaiḥ śanai*) with **Vairāgya**, even in meditation, and everything will happen at its own accord. Bhagavān tells that Spiritual Evolution is of utmost importance in life, but it is also important to take one step at a time and not be in a haste to accomplish everything in a short period of time. It is impossible to attain Samādhi in just one day.

The restraining of mind and senses should also be devoid of any *Sankalpa* (desire related to material world), only then *Nirvikalpa* Samādhi can be attained. *Nirvikalpa* Samādhi is the Samādhi, which is devoid of any *Sankalpa*, even the *Sankalpa* of wanting to attain *Nirvikalpa* Samādhi is absent, as the thought might occupy the mind and the focus on Paramātmā may get disturbed. One only needs to prepare the groundwork and the preparatory measures, and the rest will happen automatically on its own. Bhagavān, knowing the purity of our *Antah Karna*, will hold our hand, and take us on the *Adhyātmik* path. One should be devoid of *Kamana* (desire) to attain Samādhi quickly, get the *Siddhis* quickly.

Bhagavān says that one falls and makes mistakes, but must rectify and learn from the mistakes repeatedly with patience and passion to meditate, and dispassion with the material world, one reaches HIM. This is the faith and patience HE has in us. In short, practice patiently and diligently, immersing the mind in contemplation (*Manan and Chintan*) of the Divine, ensuring that no worldly desire distracts the thoughts in the mind. Slowly training in this way of the mind and thoughts is the beginning into entering meditative practices.

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.

It is observed that the mind does not remain stable and keeps wandering like the wind during meditation.

yato yato - whenever **niścarati** - becomes very; **manaś** - mind; **cañcalam** - flickering; **asthiram** - unsteady; **tatastato** - from there; **niyamyaitad** - regulate/restrain; **itad** - this, **ātmanyeva** - in the Self; **vaśam** - control **na yet**- fostering under.

From wherever the mind wanders, due to its unpredictable, flickering and unsteady nature, from

there, bring it back from all the worldly objects to the place of meditation, and establish under the Divine. One must eliminate all the reasons causing the mind to wander. A man saw a woman and felt attracted to her, but felt guilty of doing so, and may decide not to look at any woman, so that the urge never comes again. This is practically impossible. What he ought to do is to find the root cause that leads to the urge in him, and what would he be getting by gratifying the desire. Hence, instead of avoiding thinking, one should dwell deep into the issue to find out the root cause, and all the contemplation will lead to the basic reason, why everyone is seeking sensual gratification, which is to find joy and bliss in life.

The root cause is finding joy or bliss and not remain unhappy and sad. As a result of contemplation, that seeking joy is the root cause, leading to desires in the mind, one should ask, if he/she is seeking temporary or permanent joy/ bliss. One must question why he / she wants power, fame, wealth, or anything in the world. After going deep in the subconscious, the final root cause is the longing for everlasting bliss/joy in life. This Eternal and Permanent Bliss is attained only by knowing the Paramātmā, who is HIMSELF Eternal and Permanent, and not from the temporary material world. Bhagavān tells us to eliminate the root cause of desire, which is to get bliss and joy, and then keeping the mind in total repose by meditation and find the reasons for the disturbance of the mind, and then keep working towards stealing the subconscious mind through meditation. The subconscious mind can be stilled only when it has been emptied of all desires, which are the root cause of all disturbances in the mind. *Kama* has been blamed as enemy number one in Bhagavad Gītā.

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ 3-37 ॥

It is desire, it is anger born of the active all-devouring, all-sinful; know this as the foe here (in this world) .

One must not keep playing with the desires at the surface level of the subconscious mind, to get it fulfilled, but must go deep into the subconscious, and study oneself, find the root cause of all the desires, and then attack those root causes. Desire cannot be killed at the surface level, and will only run after the fulfillment of desires and not killing the desires, hence dealing with them at the surface level is of no use.

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

Praśānta - Peace obtained by contemplating on the Brahma; **manasaṃ** - mind; **hyenaṃ** -, **yoginaṃ** - this Yogi sitting in the meditation; **sukham** - Happiness; **uttamam** - highest; **upaiti** - attain; **śāntarajasaṃ** - pacified passions (diapassions); **brahmabhūtam** - **mukti** (salvation); **akalmaṣam** - freed from the reaction of all previous desires.

The Yogi whose mind is peaceful, and free from **Papa** (sin) **akalmaṣam**, whose Rajo Guna, the cause of passions and restlessness, is quietened. Such a Yogi, who has realised the Supreme Brahma, attains the Supreme Bliss. **This is Mahanirvana.**

There is difference between **Nirvana** and **Mahanirvana**. According to Buddha and other western

philosophers, **Nirvana** is disconnecting and forgetting the material world. But Bhagavān Krishna is explaining the state of *Brahmanirvana*, where the Yogi, immediately after renouncing the material world, the realisation of our True Self should commence. Since the aim is to attain *Brahmanirvana*, and not just **Nirvana**, one should start realisation of our True Self which is nothing but the Paramātmā in us. *Brahmanirvana* starts when *Nirvana* ends. The first step is disconnecting from the material world, but the second and most important step is to get deeply rooted in Paramātmā (*Manan and Chintan*), and then finally the **Nirvikalpa** Samādhi, devoid of any desires and thoughts, occur. It is the ultimate state of meditation, which one must achieve. It is at this stage the realisation of True Self happens. Those who see Paramātmā in everything and everyone, and so also everything and everyone in Paramātmā, their minds are still, unagitated, and thoughts are under control.

Bhagavān gives opportunities for spiritual growth every day, and the best opportunity is when unfavorable things in our life occur. During this time, one gets angry and agitated in the mind, which is of no use. The best way of keeping control of the mind is by *Mantra / Japa* chanting, given by the Guru or of your liking. Another way of controlling of the mind is by selfless service, without anything in reward. For young people and teenagers, more physical and hard selfless work (Karma Yoga) and mantra chanting is combined, it keeps the desires and fluctuations of the mind under control. The joy in us is jailed by the selfish desires, and when released, experience this, Eternal Bliss. This process of freeing the imprisoned joy is through meditation (*Dhyana*).

6.28

yuñjannevaṃ(m) sadātmānaṃ(m), yogī vigatakalmaṣaḥ, sukhena brahmasaṃsparśam, atyantam(m) sukhamaśnute. 6.28

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

Now Bhagavān says of this infinite joy / bliss of the union with the Brahma will be achieved by those who are free from selfish will and desires and are established in their own Self.

yuñjannevaṃ - engaged in the practice of Yoga; **sada-** always; **atmānaṃ** - Self; **yogī** - One who is established or trying to establish a union with Paramātmā; **vigata** - to be free from; **kalmaṣaḥ,-papa** (sins); **sukhena** - happiness; **brahmasaṃsparśam** - being in constant touch with Paramātmā; **atyantam** - Very very much; **sukham** - Happiness / bliss; **aśnute** - experience/attain.

This infinity joy of union with the Bhagavān, is easily attained by those who are free from the burden of selfish will and established in the Self. Anger, fear, lust, malice, etc. are all the bad qualities which are made normal by us. These are the shackles which tie up the Pure Self. Through meditation, these shackles are broken, and one can live freely like the Eagle soaring in the sky, but these meditative practices should be regular.

Rajo Guna means sense gratification and indiscriminate desires like like power, fame, wealth, lust, anger, etc. This Rajo Guna can be calmed by **Chitta Ekagra**. When the constant demands of the mind and senses stops, one experiences peacefulness (*Santih*) in the mind. When one experiences the **Atmik Sukha** (*Param Santih*), the importance of pleasure in outside objects reduces. This **Parama Santih** is what a Yogi experiences when in constant union with Paramātmā, which one must achieve through meditation. Bhagavān is urging us to practice meditation to experience this Eternal Bliss in the Self, through the Self, devoid of external assistance.

6.29

sarvabhūsthamātmānaṃ(m), sarvabhūtāni cātmani, īkṣate yogayuktātmā, sarvatra śamadarśanaḥ. 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.

sarvabhūstham - situated in all living beings; **ātmānaṃ** - Paramātmā; **sarvabhūtāni** - all living beings; **cātmani, īkṣate** - see / experience; **yogayuktātmā** - one who is engaged in **Dhyana** Yoga (meditation); **sarvatra** - everywhere; **śamadarśanaḥ** - see's equally.

Samatvam (Equanimity) is the foundation of Bhagavad Gītā. Bhagavān says, the Yogi who sees Paramātmā in Himself, and in all other beings, and also Himself and all the beings in Paramātmā. This is the mark of a realised person who sees HIM everywhere and everything in HIM.

From the **Swargarohana Parva of Mahabharatam**, Yudhishtira, who was established in Paramātmā, was denied access by Indra to **Swarga** as he was followed by a dog with him. He was given a choice to enter **Swarga** without the dog, or to go back Earth with the dog. Without any hesitation, Yudhishtira told he would go to **Swarga** only with the dog. The dog was none other than **Yama**, who is Śrī Krishna, and Indra is also Krishna. Thus, a realised person sees Paramātmā everywhere.

Being a vegetarian is also a small way to show respect to Bhagavān according to the shloka, as exploiting cattle, chickens, goats, etc for material benefit is wrong. He is present in every living being.

6.30

yo māṃ(m) paśyati sarvatra, sarvaṃ(ñ) ca mayi paśyati, tasyāhaṃ(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.

yo - whoever; **māṃ** - Me; **paśyati** - sees / experiences; **sarvatra** - everywhere; **sarvaṃ** - everything; **ca mayi** - Me; **paśyati** - see / experience; **tasya** - for HIM; **āhaṃ** - I; **na praṇaśyāmi** - I am not lost to HIM; **sa** - HE; **ca me na praṇaśyati** - not lost to Me.

Bhagavān says, the One who sees ME in everything and everything in ME, such a person never gets separated from ME and I never get separated from HIM. This is a mutual relationship.

How can one get close to Bhagavān?

First, find Paramātmā in Yourself, only then it is possible to see Paramātmā in others, even in people who are evil and corrupt.

Just as Duryodhana was good towards Karna, which even the Pāṇḍavas could not be. There is goodness even in the vilest people. Imagine and invoke the sentiment. One should not make changes externally by dressing like Bhagavān Krishna, but make internal changes, from the depth of our hearts.

Śrī Krishna even embraces his enemies, and not hate them. HE did not hate the demons whom HE slayed. HE neither hated Duryodhana, hence didn't tell Balarama ji to steer away from the path of

Duryodhana as he was unrighteous.

Śrī Krishna was impartial towards Duryodhana and Arjuna, when they asked for the Narayani Army and Śrī Krishna HIMSELF respectively.

6.31

sarvabhūstasthitam(m) yo māṃ(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.

He who worships ME, established in Oneness, such a Yogi abides in ME in all circumstances.

sarvabhūstasthitam - situated in everyone's heart; **yo māṃ** - ME; **bhajaty-** devotional service of Bhagavān; **ekatvam** - **āsthitaḥ** - get situated; **sarvathā** - in all aspects; **vartamān** - all activities; **o'pi** - in spite of; **sa** - HE; **yogī** - mystic; **mayi** - in ME; **vartate** - immersed.

He who worships ME, established in Oneness with ME (*ParaBrahma*), such a Yogi abides in ME in all aspects and circumstances (good or bad). The **Dvaita Bhava** (duality) has gone, and **Advaita Bhava** (non-duality) of the Yogi and Brahma has come. I realised Bhagavān, is actually inaccurate as the 'I' exists until the Antah Karna (Mind and body) exists. Once it ceases, there is no 'I'. During an unconscious state or in a state of sleep, there is no feeling of "I am."

The outward signs of spiritual efforts, like going to temple, etc are not substitutes for the practice of meditation, as it is what turns anger into compassion, hatred into love. Just as Yogi Adityanath ji destroys the houses of corrupt people by a bulldozer, similarly, meditation initially destroys the bad and old houses of lust, anger, acting, speaking, thinking, etc just as the bulldozer, and then build new houses of goodness, kindness, and new habits of acting, speaking and thinking, which is given by Paramātmā.

With such a house, we can live without fear and hatred, and even accommodate other people who are in need of such fearlessness and kindness. In order for that, we must first ourselves build the houses from the raw material of kindness, fearlessness, love, etc given by Paramātmā through meditation.

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.

ātma - with his Self; **upamyena** - in comparison; **sarvatra** - everywhere; **śamaṃ** - equally; **paśyati** - see/experience; **yo-** He who; **sukhaṃ** - happiness **vā yadi** - if **vā duḥkhaṃ** - sadness, **sa** - such; **yogī** - mystic; **paramo** - perfect; **mataḥ** - considered.

When the person responds to the joy and sorrow of others as if they were his own, he has attained the highest state of spiritual Union with Paramātmā. Bhagavān sums up the entire art of living in a single sloka, which is to be empathetic towards others. One should be considerate towards others for others to be considerate towards him/her. What offends us, also offends others. The subconscious mind

maybe having the thoughts like - let the Bhagavān teach him a lesson, etc. all while having a smile on the face. These thoughts not only hurt others, but also us, as these thoughts in the subconscious mind become our Samskaras, which may get carried to the next birth. One should never be angry with an angry person, but instead show love and kindness, his anger comes down.

A person who associates others pain with himself, and so others fame with himself, such a person is a realised person, as he sees Paramātmā in others. There is only one singularity and Supreme Existence, the ParaBrahma.

6.33

arjuna uvāca
yo'yamaṃ(m) yogastvayā proktaḥ(s), sāmyena madhusūdana,
etasyāhaṃ(n) na paśyāmi, cañcalatvātsthitim(m) sthirām. 6.33

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.

yo'yamaṃ - this system; **yogastvayā** - Yoga (meditation); **proktaḥ** - prescribed by You; **sāmyena madhusūdana, etasyāhaṃ(n) na paśyāmi, cañcalatvātsthitim(m) sthirām.**

Arjuna tells Bhagavān Krishna, that the Yoga HE has prescribed at length, cannot be practically practiced continuously by him, as his mind is always prone to restlessness.

Madhusūdana is the name of Bhagavān Krishna, who had killed the demon Madhu (Ego), in HIM and also in us.

Since his mind is flickering, how can he maintain the equipoise of intellect? How can he see the Divine in himself and in others. Arjuna thus told that he cannot do this extensive practice continuously, making it as a livelihood and discipline.

6.34

cañcalaṃ(m) hi manaḥ(kh) kṛṣṇa, pramāthi balavaddṛḍham,
tasyāhaṃ(n) nigrahaṃ(m) manye, vāyoriva suduṣkaram. 6.34

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

cañcalaṃ - flickering; **hi manaḥ** - mind; kṛṣṇa, **pramāthi** - agitating; bala - strong; **vaddṛḍham** - steady; **tasya** - it's; **āhaṃ** - I; **nigrahaṃ** - restraining / subdue; **manye** - think; **vāyo** - wind; **riva** - is like; **suduṣkaram** - difficult.

Arjuna tells Śrī Krishna, that the mind is restless, turbulent and violent, like the wind, which cannot be controlled.

Hence, Arjuna cannot practice this Yoga, given this unpredictable nature of Mind. Hence, how can one control this mind?

6.35

asaṃśayaṃ(m) mahābāho, mano durnigrahaṃ(ñ) calam, abhyāseṇa 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.

asaṃśayaṃ - undoubtedly; **mahābāho** - Arjuna; **mano durnigrahaṃ** - concentrate the mind; **calam** - flickering; **abhyāseṇa** - practice; **vairāgyeṇa** - detachment / dispassions; **gr̥hyate** - controlled.

Bhagavān Krishna agrees with Arjuna, that undoubtedly the mind is difficult to control, but the mind can be conquered by regular practice (abhyāsa) and detachment (vairāgya).

Bhagavān says, one needs to practice patiently all that HE mentioned till now, but with detachment and perseverance, doing the same thing repeatedly. While practice makes the person perfect, detachment from the material world, ensures no desires arise.

When there are no desires, the chitta (mind) is free from fluctuations. Practice and Detachment, thus control and restrain the mind and senses, upon which, one realises the Paramātmā within.

One should go against the tendencies like anger, sadness, lust, etc., through practice and detachment.

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.

asaṃyat - unwildered; **ātmanā** - by the mind; **yogo** - Self Realisation; **duṣprāpa** - difficult to obtain; **iti** - thus; **me** - my; **matiḥ** - opinion; **vaśya** - control; **ātmanā** - by the mind; **tu yatatā** - while trying to endure; **śakyo'** - possible; **avāptum** - achieve; **upāyataḥ** - appropriate means.

Bhagavān tells his opinion that one who lacks self-control, finds it difficult to meditate. Bhagavān only gives His opinion like a mother and does not force or command as in the Vedas. **Arabdham, uttamah janah na parityajanti** - Wise are those who do not give up what is started. Similarly in the instructions and practice of the meditative practices given by Paramātmā, which ultimately leads to Him. In the initial stages of meditation, the efforts borne are extremely painful, as it requires one to go against one's own self will. But, with practice and detachment, and also keeping the thoughts on Paramātmā, one only feels joy on proceeding forward.

The session concluded with Q & A

Question and Answers -

Question: How to face a situation when there involves violence and attack against us, as in Kashmir. Is it not right to get angry and fight against them?

Answer: One should not harbour hatred against the enemies, just as Śrī Krishna killed the demons without hatred. Yogi ji is helping the needy and poor, but also punishing the criminals not out of hatred, but for the crime committed. Punishment is the rule of Bhagavān also. Upliftment of society, and protection of righteousness should be the motive of punishment, and not hatred. Hatred spoils the Saṃskāras and becomes part of the Gunas.

Question: Śrī Krishna has given two ways of calming the mind, namely - Practice and Detachment. As a family man, practice can be done, but how to be detached, having wife and kids with responsibilities towards them.

Answer: Śrī Krishna never tells to leave the duties, but instead tells to perform the prescribed duties (telling Arjuna to fight, as he is a Kṣatriya), but with detachment, ie not expecting anything in return, and get entangled in the play of Karma. Śrī Krishna, after leaving Vrindavan, never went back to see even his own mother Yashoda, because he had no attachment. Gītā teaches us detachment from attachment.

Question: It is difficult to follow the Ashtanga Yoga (Raja Yoga) while being a family man. What should I do?

Answer: Karma Yoga, Bhakti Yoga, Mantra Yoga, are all different paths, which on asking a Guru, will give the appropriate path, according to one's mentality.



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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.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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