



## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 6: Ātma-Saṁyama-Yoga

1/3 (Ślōka 1-6), Saturday, 31 August 2024

Interpreter: GĪTĀ VIŚĀRAD ŚRĪ DR. SANJAY MALPANI JI

YouTube Link: <https://youtu.be/JFgGEGM-kpo>

## Prerequisites to Become a Sanyāsī - Tools for Renunciation

The 6th Chapter of Bhagavad Gita- “Ātma-Saṁyam-Yoga”- in which Bhagavan speaks about Karma Yoga and Karma Sanyasa yoga and Dhyana yoga.

The evening began with salutations to all the Gurus, lighting of lamps and the opening prayer.

Chapter 6 of Bhagavad Gita tells us about quality of **Yogi or sanyāsī**.

This session begins with Bhajans, prayers followed by lighting of the auspicious lamp.

Illustration: At school the learning was in the classroom as also in the laboratory. The students look forward to being in the Laboratory rather than the class. In the classroom the mind is engaged in hearing and thinking, but in the Laboratory using the test tubes and chemicals one used to look at the resultant residue in awe. The desire was to buy some Litmus paper and check at home for the things which were acidic. When the teacher asked, the students expressed that they will try the tests on a Lemon or the curds and some other things. The interest develops more in carrying out things practically as in this task the hand and action makes the hand and the mind in tandem to understand and experience. This chapter gives us a practical way of experiencing whatever has been spoken by Bhagavān.

In the episode of ‘**samudra manthan**’, the churning brought out many Gems and jewels which come out like pearls and along with it there were be trees, Heavenly nymphs, elixir (Amrit), rare gems and rice seeds, poison as also the elixir. The 6th chapter is the elixir coming out from the Bhagavad Gītā.

Swami Govind Dev Giri ji Maharaj coined the phrase:

**गीता पढ़ें, पढ़ाएँ, जीवन में लायें**

Swamiji has adopted all these learnings and looks as he looked 50 years ago because of the regimen he follows by starting with yoga and Surya namaskar. He sits straight even in his hours long discourses. When following the ways taught one has to also know how to be within oneself as also externally.

**Yoga is very important for acquiring attaining a balanced mind and body.**

## 6.1

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

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

The one who does dutiful Karma is known as Yogi. sanyāsī and Yogi words are the two sides of the same coin.

If a child whose name is Rajesh, is nicknamed as Balu at home it does not mean that there are two children but two names of the same child. Likewise sanyāsa and Yoga are the 2 sides of a coin and the name given to a same person.

- **niragnirna cākriyaḥ** - One who does not touch the fire. The reason is that if a sanyasi starts cooking his own food than the time he utilises for this task eats into his Sādhanā time. This rule is written as those days to ignite a fire took longer time. In the earliest ages the friction of two stones ignited a spark to light the fire in the gathered dry twigs which was very time consuming. It also became all the more difficult during monsoons when one could not get dry twigs. The fuel to light the fire was always a major requirement and collecting firewood was another time consuming factor. Hence 'agni kriya' was not to be carried out by a sanyasi.
- However, one needs to understand that if this was the only rule then many of us could be called **sanyāsī**.

Even by renouncing all other Karmas and action which needs to be carried out one cannot be a **sanyāsī**. This is not considered the right interpretation as it would mean even the lazy person can also be termed a **sanyāsī**.

By just wearing the ochre robes also one cannot be a **sanyāsī**

**sanyāsī** means **samyaka nyāsī** (*proper trustee*). A trust is known as an organisation called as '**nyās**' and the ones who work in such organisations are called **nyāsīs** or the trustees as they work in trust and safeguard the finances.

One works with this trust with such faith that one thinks that the money of this organization should not remain in one's pockets even for a day.

Once when Geeta Parivar's president reached his office, his father called him and when Bhaiya went to his cabin, his father saw a bundle of notes in his pocket. He could clearly see from there that there was money in his pocket. Then he asked Bhaiya that how did he keep so much money in his pocket? Then he gently replied that a day before he had gone for the work of Geeta Parivar and had set up a shop to sell books there. After selling the books, the money collected was given to him, which he has to deposit. His father saw looked at his watch the time was 11:30 am and he said to him that he was in the office since 9 o'clock and this money remained with him for the whole of a night. His father further said the first thing he should have done that morning was to deposit the money in the bank which has not been done till then. This is a big crime, his father said, explaining to him that the organisation in which they work is a temple, the money there does not belong to any person. It is the Divine Supremes' money. Keeping even one rupee of HIS in one's pocket is considered a great sin. He asked him to right away go and deposit the money and then meet him. Then Bhaiya went to the bank deposited the money and went to meet his father.

The organisation in which we work should not be used for our personal benefit even for a moment, this is called trusteeship. If one has the attitude that, all the work carried out through the body will be for the Divine Supreme then one becomes a proper trustee.

**This body is given by HIM and all the work that is carried out by this body is for HIM and one has to consider the body as the gift bestowed on us and use it for HIS worship. A sanyāsī carries out in a completely selfless manner. Such a person does not have his own account in Banks and is not to touch money at any point of time.**

Some may not be comfortable or at peace with the home environment and wish to renounce the worldly life and go to Vrindhavan. But that will not accrue any benefit to the person. Arjuna also expressed to renounce everything and go away to become a sanyāsī.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ 38॥

*Fight for the sake of duty, treating alike happiness and distress, loss and gain, victory and defeat. Fulfilling your responsibility in this way, you will never incur sin.*

Bhagavān reminds Arjuna that he is a Kṣatriya and it is his duty to fight the war and punish the people who behaved like terrorists and even humiliated Draupadi. He had a duty to fight with Duryodhana, Dushyasana and others and kill them in the war. This was the Dharma of a Kṣatriya.

Bhagavān imparted Bhagavad Gītā to bring Arjuna back from his delusion and motivate him to wage the war.

Many times we see certain disturbing happenings around us. The perpetrators are in jail and the case goes on and on for years. Gītā says '**Bhago nahi Jaago**'.

**A sanyasi renounces everything not just home and family but even the feeling of 'Me', 'Myself' and 'I'ness. The one who is completely devoid of the 'aham' is a sanyasi.**

**Eg: 1.** If a seed of a fruit tree is sowed and watered until the seed breaks and sprouts and loses its identity only then the plant grows out of it.

2. When a droplet of water merges in the ocean, it does not remain the same droplet of water but unifies with the ocean. For this it has to lose its identity completely.

In the same way one has to detach oneself from within to unite with HIM and become a true Yogi.

**Illustration:** Ganesh chaturthi is round the corner and the idol of Ganesh ji will be brought in homes the coming week. People would be performing Puja and aaratis everyday throughout the festival. On the 10th day the idols are taken out in the procession and immersed in the water - termed - Visarjana bidding goodbyes with the chants resonating all around:

"गणपति बप्पा मोरया पुढच्या वर्षी लवकर या"

The water wherein the idols get immersed becomes pure and sacred with the absorbed vibes of the Ganesh ji's idols.

The water thus acquires the elements of :

ॐ गं गणपतये नमः  
एकदंताय विद्महे ।  
वक्रतुण्डाय धीमहि ।  
तन्नो दंती प्रचोदयात् ॥

This water flows into the fields where the grains are grown and these grains get consumed by us in the form of food that we cook and eat. These grains get translated into the form of 'Poorna Brahman' and is consumed in the name of Ganeshji. 'Visarjana', hence is the point of beginning and spreads in every nook and corner.

In this chapter Bhagavān said in 30th shloka:

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ 30॥

*For those who see Me everywhere and see all things in Me, I am never lost, nor are they ever lost to Me.*

Bhagavān said this which is a complete interpretation of the 'visarjana,' sanyāsa itself is an act of '**visarjana**' of self. When the sanyāsi wears the ochre robes he has to perform his own last rites indicating that all his ego is dead and he no more exists and has come to his own end. '**Aham Brahmāsmi**' is ingrained in his mind that he is no more himself but a part of the '**samaṣṭi**'; the aggregate. The '**atma tattva**' the soul energy within such a sanyasi should be his only focus.

sanyāsi is not about changing the attire but to change the **dhāraṇa** or the *righteousness and steadfastness* within.

If a person is disturbed from within, peace cannot be found by going to Rishikesh or Haridwar.

**Eg:** The biggest Vipassana centre in China is situated in the fish market of Beijing. There is a foul smell all around. Flies keep buzzing. Close your eyes and try to meditate. As soon as you start doing Prāṇayam, a fly will come and sit on your face. If the thought enters the mind of the presence of the fly on the face then it would be impossible to meditate. Even if there happens to be external disturbance it should not matter or make any difference within only then can one meditate sitting in that vipassana centre in the fish market as a matter of great courage and control of senses.

**Bhagavān showed us the path to tread to reach this state of yoga and once we understand the concept of sanyāsi it will bring immense happiness.**

## 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).

**Sankalp is the desire, wish, will.** Without eradicating these one cannot become a sanyāsi.

**Eg: 1.** If one is living in a rented house, he wishes to have a small house of his own. When he buys a one room flat, he desires to get two bedrooms flat. When he attains 2 bedrooms flat he further desires to have his own bungalow. So, desires are endless.

2. There was a person who was always chewing paan and with a full mouth spoke very incomprehensibly. Once the wife asked why they cannot buy a nice car. He utters a word which sounded like 'kuthi' meaning a dog. The wife got enraged at the word and he realises his folly, empties his mouth and clarifies he said Audi Q3. The desire takes the people to desire for more and more all the time. Wants do not end. Better job, desire for daughter, then the desire for grandchildren and next the desire for great grandchildren. The list is endless.

**Eg:** Sheik Chilli has a cow and dreams that he will collect the butter and make money. Further from that money he dreams he will buy another cow and sell its milk and make money. He keeps dreaming that he will go on this way make more money and keep buying more cows, become rich and would buy a house of his own. Then he dreams he would marry. His wife would offer him some food. He would say such simple food he does not want and would kick it. While dreaming he unknowingly kicks the pot of butter that was hanging from above. The pot broke and all the butter fell over him and his dreams were shattered. Desire is a malady and one should overcome it.

**Bhagavān said that unless one renounces the desires one cannot become a sanyasi. Renouncing the wants and desires does not actually mean renouncing Karma. The renouncing should happen with the 'I' ness attached to all these desires.**

When a child is born one must feel that it is the gift of Bhagavān and HIS child. The desire to think that the son and daughter in law will look after in old age and so on and so forth all connected to the self.

In 2nd chapter Bhagavān explains the manner in which the body changes on death:

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा न्यन्यानि संयाति नवानि देही ॥ 22॥

*As a person sheds worn-out garments and wears new ones, likewise, at the time of death, the soul casts off its worn-out body and enters a new one.*

**Death itself is an action similar to changing of clothes as the body is discarded and a new body is manifested for the soul. If the death of the 'I' ness happens before the death of the Body then there will not be an event of rebirth. To attain the desire for small things people put in all the effort.**

Just for a position even as small as a board position in a Ganapathi association or in a Bank and so on people pay money and get the position. But **to achieve the ultimate oneness with the Paramātmā and get the desired liberation one has to renounce the 'aham' within.**

This is the yoga that Bhagavān **explains. Without sacrificing desires nobody can become sanyāsi. Sacrificing desires is leaving behind the thought of oneself.**

### 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.

Bhagavān said 'yogārūḍhasya' similar to 'aswarudha' like Shivaji maharaj who is sitting on the horse. We

say 'parvatarudha' meaning reaching the tip of the mountain.

In 2nd chapter Bhagavān gave a commentary on yoga:

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ 48॥

*Be steadfast in the performance of your duty, O Arjun, abandoning attachment to success and failure. Such equanimity is called Yog.*

Being equipoised or balanced. If one sits on a horse or climbs the mountain it is necessary to keep the balance of the body. To become 'yogārūḍha' the balance of mind is required.

In 2nd Chapter Bhagavān said:

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

Whether in happiness or sorrow, loss or gain, winning or losing, treating a friend or a foe, in praise or in humiliation one must take them in a very balanced manner.

Bhagavān has also used the phrase -

"समलोष्टाश्मकाञ्चन"

Not differentiating between a stone or gold.

The one who follows such concepts and practises has an equal and balanced perception.

A Muni is one who contemplates about life. 'Mauni' means to keep silence. To become a 'mauni' is the quality of a Muni.

- **Āruruḥṣormuneryogaṃ-**

The one who does manana is a Muni, the one who does not speak is a mouni. Such a person speaks and converses within himself. Such a person is a Muni. For such a person to do his duty itself is to be at peace in himself.

Shravana month is for performing shravan. This month a lot of 'shravan' or listening should happen. To listen, which is the action of the ears. One should reduce speech and listen more. We are endowed with one tongue and two ears indicating to speak less and listen more.

In 1st Chapter Bhagavān did not utter even one single word. The chapter starts with Dhritarashtra's query, Sanjaya's response and then Arjuna starts expressing with his unhappy demeanour while Bhagavān just listens. HE even takes the chariot and stops in between the warring sides as desired by Arjuna.

In the 'pushpika' at the end of every chapter in Gītā the phrase '**Krishnarjuna samvade**' is mentioned. When Bhagavān did not converse and was only listening where was the conversation.

The one who spoke was Śrī Krishna Himself. Hence Bhagavān spoke it is said in the entire Bhagavad Gītā. The conversation was between Arjuna and Śrī Krishna but the voice was of Bhagavān Himself. If people keep speaking and no one listens, it **becomes an argument. Arjuna speaks and Bhagavān only listens initially.**

मुझमें, तुममें बस भेद यही  
मैं नर हूँ, तुम नारायण हो।

**In 'Vibhakti' there are two involved the Bhagavān and the self as a devotee but in 'Bhakti' there is no difference between the devotee and HIM.**

The moment the self or the 'I'ness is destroyed HE will be visible. Only after this a person can become a devotee. All duality should be removed.

If people stay in the same state and suppose the time stops and after one year the people wake up it would look strange as everything around would have changed but not the state of people who were stationary.

**The earth moves and hence time changes. If we are in a stable state and unmoved then time also stops. The concept is difficult to understand but the pendulum within us if it keeps moving equanimity and stability cannot be attained. We are like the pendulum of a clock going to and fro and not stable at any point of time. We are carried away by our emotions. If someone praises us we feel happy, on the other hand if someone criticises us we feel sad.**

If someone humiliates us and we go back to respond with humiliation it is the fire in the belly and ego and anger which destroys us. **The one who is able to destroy all these anger within and find the balance can become a yogi and a sanyāsi.**

One should always sit straight and take the breath in and breath out and balance the inhale and exhale process.

Take the example of the prayer:

वसुदेवसुतं देवं कंसचानूर्मर्दनम्

देवकीपरमानंदं कृष्णं वंदेजगद्गुरुम् ॥ 1 ॥

Even in this prayer the breath is balanced while uttering each charana and alternates between inhale and exhale in each charana. Hence whenever we read the Gītā, the balance in breathing happens and is even a panacea for some illness whether it is external or internal illness.

**The exhale and inhale results in the Prāṇayama of Anuloma- Viloma, Bhastrika or the Kapala bhati. Gītā makes us practise this yoga just by chanting the verses in Gita.**

**One should practise the posture of sitting straight, standing straight with feet firmly on the ground. To experience balance this is the first exercise to ensure balance of body while sitting or standing.**

## 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.

- **Yogārūḍhastadocyate** - A sanyasi becomes disinterested when he renounces all the desires and wishes and controls all his senses.

It is not that one should not have any desires or wishes. The requirement is to renounce the 'I' ness and acknowledge that it is HIM who has made us capable of performing the action that one desires to carry

out.

Even to cook one should have a smile on the face and get into the feeling that it is being prepared for Bhagavān Himself and imagine that the holy Ganga water is being used for preparing the dough for Roti. **Water changes its form once it goes into the food and it loses its identity in the flour and teaches us how it has disappeared and become one with the flour. Hence water is considered life and in life renouncing the 'I' ness is called yoga.**

We have 5 Karmendriyas, the 5 senses. The:

- **Eyes** - Sight
- **Ears** - Hearing
- **Tongue** - Taste
- **Nose** - Smell
- **Skin** - Touch

If we keep ourselves engaged in the senses and its actions, they are also known as 'jñāna' or knowledge. In 15th chapter Bhagavān said:

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ 7॥

Here Bhagavān has included mind as the sixth sense. **To be free of the impact of senses, control of mind is important. The senses keep working but the mind has continuous thoughts coming and going. When this movement of thoughts stops, that is the point when the mind becomes stable. When the mind is devoid of thoughts the senses are controlled.**

**Eg:** Addiction to look into the mobile should be controlled. Make it a habit not to look into it every 3 minutes to check whatsapp. Never see the mobile as soon as waking up in the morning. If the morning starts with a devotional song the mind keeps mulling over the divine song. Listening to Gītā can be the beginning of a day in the morning. Out of 24 hours take out at least 2 hours by yourself for exercise or yoga or morning walks, continue with daily ablutions and then sit in front of Bhagavān and engage in dhyana.

**At the point where the mind is free of 'vikara' the state of 'nirvikāra' - the state of stability is reached. When the fan is running one does not see the blades separately. Only when it halts can it be seen. When the mind has thoughts going in and coming out the stability in mind is not visible.**

In vipassana the dhyana state is taught where one has to observe the distractions around the body and in the body. One has to practice sitting steadfast and observing self. When one feels hungry it is because the tongue feels like eating and not because the stomach needs it. The actual hunger is in mind. Lack of control of mind results in not practising a frugal and essential level of eating.

## 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.

One should never degrade oneself. One should elevate oneself with mind, with one's soul. Make it stronger, balanced.

**As the greatest supporter of the soul, the mind has the power of giving the utmost benefit, apart from that, it also has the power for causing harm. A controlled mind can fulfil many wishes, whereas an uncontrolled mind can degrade with the worst thoughts. To be able to use it as a friend, it is important to understand the mind's nature.**

We are the friend of our own self and also the enemy of our own self. If lack of control results in anger and hurting others while worshipping in the morning by shouting at others the maid, or the employee all the worshipping is wasted. One should remain peaceful and happy and be cordial with everyone.

The good practice is to greet with 'Jai Śrī Krishna" meaning To the selfish thoughts to be defeated within us and have the thoughts taught by Sri Krishna Bhagavān. "Ram Ram" means to wake up the **Ram within us.**

**Illustration:** 2 friends wanted to cross the river on a stormy night. The oars were used continuously the whole night. In the morning they observed that they were on the same shore as the boat was tied to a tree and they had forgotten to untie that. Our mind is also shackled with this sort of conditioning and it needs to be freed from this shackle.

## 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 invest a large portion of our thought power and energy in people whom we treat as enemies and potentially harmful to us. The **Vedas says that the biggest enemies are lust, anger, greed, envy, illusion, etc. are in our own mind.** These internal enemies are even more harmful than the outer ones. The external people may injure us for some time, but the thoughts sitting in our own mind can make us live in that constant thought and make our life unpeaceful.

हमको मन की शक्ति, देना मन विजय करें

दूसरों की जय से पहले खुद की जय करें

**Eg: The insects tie themselves up and suffer without knowing how to come out. Eg: There is a story of a parrot in a cage. One day someone thought to set it free and opened the cage. But the parrot does not know how to come out of it. Instead he grips the stick of the cage tightly.**

Someone asks the revered Saint Rama Krishan Paramhansa to help him to get rid of his bad habit of smoking. The Saint holds the tree beside him and starts shouting to set him free. The man said you yourself are holding the tree and the tree is not holding you. The Saint smiles and tells the person that he is holding onto the bad habit and the habit is not holding him.

**The moment we understand this and get ourselves free from the 'aham' and the narrow thoughts we will be able to tread the path shown by Bhagavān.**

The Session concluded.

## Question and Answers:

### Raghav Ji

**Question:** *Why do people suffer at the time of death?*

**Answer:** This is because they consider their body as self. Whole life they give too much importance to the body. They keep pampering it and when it nears the end they forget about self, Paramātmā. For a Yogi it is a must that he keeps his needs under check. As against this, whole life one keeps pampering the body. At the time of death there is bound to be wear and tear. If a person has practised Sādhanā then automatically when the life is ending the person is able to detach himself from the body. Most of us due to body pain forget smiling and are crying all the time. Seeing them cry others who interact with them end up becoming overwhelmed and feel that dying is such a painful process. But at the same time, there are people in this world who go through the pain smilingly always contented and remaining focused on Paramātmā.

**Question:** *In my life have seen 15-20 people dying. Out of all of them only my father kept cool while he was about to shed his body. Remaining went away suffering. So that is why asked the above question as to why people suffer at the time of death.*

**Answer:** Out of crores of people only 10 lakhs people are attached to Bhagavat Gītā. Remaining do not even want to know about the same, about the concept of detachment from the body etc. So, it is all the more important that we try introducing more and more people to Bhagavat Gītā. Bring them on the path of Yog. The ones who have understood body as everything have to go through pain at the time of death. And the one who moved up on the path of Yog, purifying their 'antarang' will surely not go through the pain. So, how one goes through the death process will depend on the path the person takes in life or the type of habits one develops over his or her lifetime.

### Sangita Ji

**Question:** *Have studied Bhagavad Gītā and also been practicing Vipassana. But only after listening to today's discussion got to know that Vipassana has got designed from chapter 6 of Bhagavad Gītā. Wanted to know that the policies and rules of Vipassana are designed to instill discipline inside us?*

**Answer:** There is no doubt about the fact that Vipassana is off shoot of Bhagavad Gītā. In chapter 6 shloka 27 and 28 Bhagavān said the following:

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।  
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ 6.27॥  
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।  
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ 6.28॥

*Shutting out all thoughts of external enjoyment, with the gaze fixed on the space between the eye-brows, equalizing the flow of the incoming and outgoing breath in the nostrils, and thus controlling the senses, mind, and intellect, the sage who becomes free from desire, fear, and anger, always lives in freedom.*

In Vipassana following is taught:

- 1. To focus mind on the nose tip or a object.
- 2. balancing the flow of incoming and outgoing breath in the nostrils
- 3. controlling the thoughts and sensations in the mind.

While we observe all the above, we start to believe that we are into "dhyān dharana." In reality there is a difference between Dhyana and Dharana. Vipassana teaches Dharana which is the most important requirement of Dhyana. Without that one cannot move ahead. All the time keeping a check on oneself, to focus mind on something in order to go inside and in between the thoughts to be able find nothingness is dharana. From vipassana one gets to understand dharana. However ahead of that, our culture teaches us Dhyana. Through Vipassana one learns Dharana and later with the help of Bhagavat Gītā one picks up bhakti. This in total enables the person to establish Paramātmā inside himself. At a time in mind only one thing can remain. And to reach this stage of Pran Pratistha one has to first go through Dharana, then Dhyana.

### Vasiṣṭha Ji

**Question:** Have heard from elders that if we scold children or take out anger on them our balance of good deeds (punya karmas) become less. Could you please through some light on the same.

**Answer:** On this in Bhagavat Gītā, Bhagavān has very clearly said:

त्रिविधं कस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ 16.21॥t

*There are three gates leading to the hell of self-destruction for the soul—lust, anger, and greed. Therefore, one should abandon all three.*

If our anger is made up with the intention of helping the child grow, learn values or protect, then the outburst would not lead to sins. But if one indulges in taking out frustrations on children or others this would definitely turn into a sin. Like for example, the result would be ill-health leading to say High Blood pressure, High sugar levels etc. If this continues the person will have to face boundations, like he will not be able to eat all kinds of food, use the body completely etc. This is how one ends up facing sins while the said person lives on.

### Rashmirekha ji

**Question:** From today's discussion once again got to pick up the Karma yoga principal that 'one should do actions without expecting anything in return'. So, wanted to ask, how to apply this principal when it comes to bringing up our children? Like for example, other day we heard the news that a medical aspirant committed suicide. Kindly advise.

**Answer:** Bhagavān is saying actions should be approached with the intention of giving one's best shot. No expectation should be attached to those. So, if a child is preparing say for example a competitive exam, he or she should be motivated to study for sake of gaining knowledge and not for getting admission in a good college / university. And secondly, one of the most effective ways of imparting knowledge to a child is by making the things interesting. By pushing a child into studies will not lead to good result.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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