

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 6: Ātma-Saṁyama-Yoga

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YouTube Link: <https://youtu.be/2CqgD-52fhM>

Rein the Lower Self (Mind) through the Higher Self (Intellect)

The **6th Chapter** of **Bhagavadgītā** is **Ātma-Saṁyama-Yoga - The Yoga of Self-Control**, also known as **Dhyana Yoga**. In this chapter, Sri Krishna reveals the Yoga of Meditation and how to practice it.

The session started with a pious prayer, which is a powerful tool for providing necessary strength to diligently face any challenge in our life. This was followed by customary lighting of the lamp, signifying light of knowledge for facilitating good health and prosperity. Geeta Pariwar is involved in selfless service of spreading precious knowledge of Śrīmad Bhagavad Gītā, which can be accessed by anyone from anywhere in the world through "Geeta Pariwar App" and Facebook page of Swami Govind Dev Giri Maharaj.

The session started with Guru Vandana. Gratitude was expressed about teachings of Gītā and glorious life of Swamiji because both inspire and give energy to members of Geeta Pariwar for carrying-out their hectic duties with utmost reverence and efficiency.

The Sixth chapter, which is named "Ātma-Saṁyama-Yoga" gives in detail on how to sit, breath, eats, sleep, work etc. for proceeding in the spiritual path. For assessing our daily routine we must check our schedule, which may roughly be divided into three parts of 8 hours each. The sleep time of 8 hours may be categorized in Tamoguna while another 8 hours of working time falls under Rajoguna, leaving only 8 hours for practice of Sattvaguna. It is desirable to set at least one & half hours both morning and evening for pursuing our higher goals and spiritual practices. Recently, a new session of Learn Geeta has been added in Brahmā muhurta from 4 AM in the morning leaving only a time gap of 2 hours from 2 am to 4 am making it almost round the clock classes for Gītā learning.

In the early morning period called Brahma Muhurata the atmosphere is charged with strong positive vibration and more oxygen that is conducive to the health and wellbeing. Therefore, it is strongly advised to get up early in the morning to avail this advantage provided by nature so that we are able to hit the day with full energy. This burst of energy was practically experienced by the speaker, who had to get up early in morning for taking a long and hectic journey before appearing for this Gītā interpretation session on the

same day. Sitting straight with spine erect position (Samattva) opens-up our lungs to inhale three times more oxygen, which can be extremely helpful if practiced early morning when nature is charged with cool fresh air.

Bhagavān beautifully explains the advantage of Sādhanā in the 18th shloka of sixth chapter as follows:

6.18

yadā viniyataṃ(ñ) cittam, ātmanyevāvatiṣṭhate, niḥsṛhaḥ(s) sarVākāmebhyo, yukta ityucyate tadā. 6.18

When the mind which is thoroughly disciplined, gets riveted on God alone, then the person who is free from yearning for all enjoyments is said to be established in Yoga.

When Mind (Chitta) is brought under control with continued practice and becomes detached from the external things, we retreat back to our deepest core and attain the stature of a Yogi. These two lines give extract of life. Till we are "Atmannaiva tishthate" that is concentrate on our inner self we are devoid of understanding the real goal of human life. Normally, we give more importance to the external body (RUP) and hardly pay any attention to our inner self (swarupa). Revered Adi Shankaracharya throws some light on this important subject by saying that we are not, what we ordinarily identify as ourselves such as our physical body, five senses, mind (Manah), Intellect (Buddhi) and Ego (Ahamkara).

Therefore, a question arises; **"ko'ham - Who am I"?**

The true nature of our being is defined as, **"So'ham,"** which **means it is same as the source of creation.** The fragment of Bhagavān is ingrained in every soul but we fail to experience this fact because of our extreme attachment with worldly activities and delusion. To reach this supreme truth we need to seriously introspect and use methods given by enlightened ones, who were able to touch this supreme dimension.

In this endeavor, breathing techniques can help to reach a state of samatva resulting in calming down of mind and body thereby opening the gateway for accessing the supreme reality. Correct breathing technique takes away the undesired fickleness of mind and body by balancing the Prāṇa & apana. Correct sitting posture with erect spine as described by Bhagavān helps in increased Oxygen intake that enhances awareness and discretionary power leading to better control over sense organs and mind. Breathing techniques can also help in removing the undesired obstacles in the form of desires, anger etc by slowing down the thought process and turning the attention inside. Till Chitta (mind) is not concentrated and desires are not sublimated we can't attain peace.

We may safely say;

"Is kaam se man hata to us kaam me man laga", means getting away from desires would help in concentration of mind in actual work.

Students, who find it difficult to concentrate in studies, may be benefitted with practice of Prāṇayama. It has been practically experimented in school children by Geeta Pariwar, which showed positive influence of breathing exercises. It is scientifically proven that Brain activities and breath are intimately related, which endorses the antient teachings of Gītā. Therefore, due importance is given on controlling the breath using various Prāṇayama techniques.

When we practice it also improves our focus in "Bhagavān." In Gītā, HE gives a discourse not just on

higher spiritual knowledge but also instructs Arjuna to do his imminent duties as a warrior in the battle field of Kurukshetra. Apart from Gyana & Bhakti, equal importance is also given to the Karma (action or Parakrama). By applying principles of Bhagavān, mundane works get transformed to Karma. Purity of motive decides the outcome of any action; say we put in efforts to accrue monetary benefit without thinking about HIM in such a case one might make money but it might attract negative consequences too as the goddess of wealth goddess Laxmi rides on an owl and is very fickle in nature. Unless, Bhagavān Vishnu (purity of intention) accompanies goddess Laxmi (wealth), it may bring disasters in the form of bad habits, substance abuse, gambling etc.

6.19

**yathā dīpo nivāstho, neṅgate sopamā smṛtā,
yogino yatacittasya, yuñjato yogamātmanaḥ. 6.19**

As a flame does not flicker in a windless place, such is stated to be the picture of the disciplined mind of Yogī practicing meditation on God.

When there is no breeze, the flame of the lamp does not flicker and burns beautifully. Similarly, the tranquil Mind of a Yogi remains unruffled and undisturbed amidst worldly activities. But such a state can only be attained in step by step manner by following certain rules as described in 10th shloka of this chapter where Yama and Niyamas have been discussed in detail.

According to Gītā; *Ahiṃsā* (nonviolence), *satya* (truthfulness), *asteya* (non-stealing), *Brahmacarya* (abstinence) and *Aparigraha* (non-accumulation) constitute five Yamas, while *shoucha* (internal and external cleanliness), *santosha* (being happy and content), *tapas* (penance), *swadhyaya* (self-study) and *ishvara pranidhana* (surrender to the Bhagavān) form five Niyamas.

Using Pranayam (breathing techniques) like *Anulom-Vilom*, *Bhastrika*, *Kapalbhati*, *Pranavocchar* etc. the Mind can be brought under control. In spirituality lot of importance is given on attaining the control of mind, which is also classified under sense organ including five physical sensory organs. When mind is controlled it in turn puts reins over the five senses to tame them for entering into a peaceful state.

6.20

**yatroparāmate cittam(n), niruddham(m) yogasevayā,
yatra caivātmanātmānam(m), paśyannātmani tuṣyati. 6.20**

The state in which the Chitta (mind), subdued through the practice of Yoga, becomes completely tranquil, and in which, realizing God through subtle reasoning purified by meditation on God, the soul rejoices only in God.

We should be indebted to Arjuna for asking those questions, which may naturally flood the minds of common people when such a deep knowledge of Gītā is shared. He raises similar questions again and again in different chapters but Bhagavān is gracious enough to clear all queries posed by him.

In Second chapter Arjuna asks:

***sthitaprajñasya kā bhāṣā samādhisthasya keśava I
sthitadhī: kim prabhāṣekimāsita vrajeta kim II***

Bhagavān about the characteristics of the person, who has achieved full control over the mind.

Bhagavān answered:

***prajahāti yadā kāmānsarvānpārtha manogatān |
ātmanyevātmanā tuṣṭa: sthitaprajñastadocyate ||***

That such a person is able to make an inward journey to touch his innermost core i.e. atma. An evolved person is ever satisfied as he understands the difference between changeable (perishable) and unchangeable (imperishable). For him death is no more different than changing of clothes, where imperishable soul (Atma) discards one physical body to take over a new body for making its further journey.

***nainaṃ chindanti śastrāṇi nainaṃ dahati pāvaka: |
na cainaṃ kledayantyāpo na śoṣayati māruta ||***

The Soul is indestructible because it can't be killed by anyone or any method.

yatra caivātmanātmānaṃ paśyannātmani tuṣyati||

Knowing this fact brings enormous satisfaction and bliss that is incomparable with any other type of happiness and satisfaction. We must sit with a conviction to pray Bhagavān with an unwavering mind. Passive observance of thoughts and control of breath can make it possible to slowly attain necessary concentration of mind to dwell upon the fact that we (Atma) and Paramātmā (Supreme Bhagavān) are one and the same.

ātmani tuṣyati: means when a person diverts his attention to go deeper inside to witness his real self he gets absorbed in bliss and becomes satisfied within himself.

Shabdadi, whatever harmful desires come to your mind you must try to burn those instead of giving into the temptation. For example if we are Diabetic but fond of mangoes then very sight of Mango pulp (Aam-ras) brings a strong desire to consume it even when we are aware of its harmful implications on our health. In such cases it is better to abandon the very thought of that tempting fruit and get away from that desire of eating mangoes.

ātmāvalokana: (watching our own self), provides strength to control our mind & intellect, which leads us to supreme knowledge that ; ***“I am a miniscule part of that larger entity who is the controller of this universe”***. The effulgence of that creator is beyond description and the devotee finds extreme happiness in its presence.

6.21

***sukhamātyantikam(m) yattad, buddhigrāhyamatīndriyam,
vetti yatra na caivāyam(m), sthitaścalati tattvataḥ. 6.21***

Nay, in which the soul experiences the eternal and super-sensuous joy which can be intuited only through the subtle and purified intellect, and wherein established the said Yogī moves not from Truth on any account.

Once the Yogi tastes the real happiness of knowing the supreme truth then no other thing comes in his way and he is automatically attracted towards that atīndriyam, (beyond perception of senses) experience. The bliss of such an experience motivates us to move forward in our spiritual journey. Only way to get into this state is through perseverance and regular practice for first two three months so that it forms a habit which afterwards becomes a way of life.

By considering an average human life span of 70 years, if a person strives hard for a period of few months and relinquishes desires to follow strict routine of spiritual practices then within a short span of time he is able to taste the inexplicable joy and peace within himself, which is so powerful that it becomes his main attraction and he is glued to his meditation practice with unfathomable exuberance.

6.22

**yaṃ(m) labdhvā cāparaṃ(m) lābhaṃ(m), manyate nādhikaṃ(n) tataḥ,
yasminsthito na duḥkhena, guruṇāpi vicālyate. 6.22**

And having obtained which he does not reckon any other gain as greater than that, and established in which he is not shaken even by the heaviest of sorrows;

***prasāde sarvadukhā:nāṃ hānirasyopajāyate I
prasannacetaso hyāśu buddhi: paryavatiṣṭhate II 65II***

Once we witness our real self, we go beyond the sufferings of this world because all sorrows and happiness appear same in a stable mind and can't disturb its tranquility. In the state of oneness our intellect (Buddhi) is able to see that all physical, mental and worldly pains are temporary in nature so these lose their significance and do not hurt anymore.

This spiritual happiness ends all the worldly sufferings and person becomes peaceful and joyful from inside.

आनंदाचे डोही आनंद तरंग

We can understand this with the help of an example; Say, I am not well and suffering from severe leg pain but I need to do lot of preparation for marriage ceremony of my daughter. Then this important event makes me forget about my pain and problems and I get fully involved for the success of this happy ceremony. The burst of energy to work in such occasions is unapparelled and makes us understand the basic difference between pain and suffering. Though, physical pain is very much there but this important event makes us forget it and get involved with work joyfully. All the happiness and sorrows enter us from outside but with realization of that inner peace all good or bad things become same for us and we develop equanimity. It is a fact that other end of pleasure is always pain. For example Pleasure of consuming sweet Mango juice by a diabetic patient will later turn to painful situation due to his increased sugar levels.

6.23

**taṃ vidyād duḥkhasaṃyoga, viyogaṃ(m) yogasaṃjñitam,
sa niścayena yuktavyo, yogo'nirviṇṇacetasā. 6.23**

That state called Yoga, which is free from the contact of sorrow (in the form of transmigration), should be known. Nay, this Yoga should be resolutely practiced with an unwearied mind.

This shloka defines the meaning of Bhagavān in most profound manner saying;

“Connection with Bhagavān Disconnects from Sorrows (Pain)”.

We feel happy when desires of mind are fulfilled through our senses and feel sad and angry otherwise. In the battlefield, Arjuna is overwhelmed with imagination of losing his loved ones and refuses to fight. His mental condition denotes the generic mindset of humans, who may also feel same in such a difficult situation but Bhagavān shows the reality of life and death and drives away

confusion in the mind of Arjuna.

Ordinary human fails to see how the other end of happiness is laced with sadness. As mentioned earlier, consumption of Mango juice by a diabetic patient may give temporary pleasure to him due to its sweet taste but final outcome in the form of increased sugar level gives him trouble later.

In similar fashion, when Arjuna refuses to fight sighting the reason of death of his loved ones Bhagavān immediately shows him the undesirable consequences he would have to suffer if he decides to quit at this stage. HE reminds Arjuna about his duties and shows how flimsy his reasons are and how unbecoming is his behavior as a warrior.

Bhagavān is a tool to quieten the continuous chattering of our mind that does not allow us to think rationally. With the help of Bhagavān we may slow down the waves of thoughts making our selves more peaceful so that we are able to grasp the true meaning of our existence and goal of this life.

6.24

saṅkalpaprabhavānkāmāṃs, tyaktvā sarvānaśeṣataḥ, manasaivendriyagrāmaṃ(m), viniyamyā 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.

For living a meaningful life everyone needs to set some goals as actions initiated by us are based on certain expected outcomes. The importance is to be given for the purity of thoughts so that they drive us towards attaining Sattvaguna otherwise we are vulnerable to imbibe negativity and dive down to undesirable Tamoguna. Rajoguna is the middle path that also motivates man to put in efforts for achieving certain goals but it is better to upgrade our mind and drive it towards Satoguna. By following the teachings of Gītā and commands given by Bhagavān it is possible to control our thought process and desires. Strengthening the goals and working for their attainment may lead us to correct path of Karma. With patience and continuous practice one must try to attain coordination of mind and intellect so that they work in unison to achieve sankalpas (goals).

6.25

śanaiḥ(s) śanairupamed, buddhyā dhṛtigṛhītayā, ātmasamsthāṃ(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.

One may remember the teachings of chapter 12, where Bhagavān stresses on perfect coordination of both mind (Manah) & intellect (Buddhi), so that there is no place for any confusion.

**saṃtuṣṭa: satataṃ yogī yatātmā dṛḍhaniścaya:|
mayyarpītamānubuddhiryo madbhakta: sa me priya: ||14 ||**

Bhagavān says to Arjuna that you being my friend and a devotee, I am here reiterating the secret knowledge, which was earlier revealed to Sun god, who further told this to Manu and then Manu taught this to Vidura.

**sa evāyaṃ mayā te'dya yoga: prokta: purātana:|
bhakto'si me sakḥā ceti rahasyama hyetaduttam ||3 ||**

Unfortunately, this supreme knowledge got lost with wayward and unmindful attitude of people hence I am again narrating this oldest but eternal knowledge to you for living a meaningful life on earth. Arjuna asks how he can fix his mind in HIM and distance from samsara by focusing and reining his mind & intellect.

There is a beautiful anecdote that explains the fickle nature of human mind, which is very difficult to control. Once, a disciple asked his Guru to teach him the method of concentrating his mind. Guru told him that while sitting on meditation he must not think about monkeys. Though it seemed a simple solution but when the disciple sat for meditation, all he could think and observe with his closed eyes were monkeys everywhere. This proves that whenever we try to forcefully remove our thoughts then they come with vengeance.

Therefore, it is suggested to develop **Preksha bhava** (detached observation). In this condition the person merely sits as a passive observer and witnesses the waves of thoughts coming and going. It is an irony that we hardly give chance to the omnipresent grace of Bhagavān to come inside us because we are too occupied with our own thought process. It is better to just see the thoughts (**vicharas**) in neutral state (**tathastha bhava**) and try to bring it back to the same **sakshi bhava** (witness) whenever we go astray and tend to flow with the vichar. Till the sense of 'ego' (I) is there HE is not there and once that "I" is gone HE may appear with his full glory.

**utaro tuma patha para jyoti kiraṇa utaro|
tuma chupe yahī yamunā taṭa para mohana
bharate muralī kā svara do navala raśmi
jisako jaga se karo ālokita
tuma kṣaṇa kṣaṇa utaro utaro utaro**

ataḥ mere mana ke mandira meṃ āpa virājita hoṃ bhagavāna|

6.26

**yato yato niścarati, manaścañcalamasthiram,
tatastato niyamyaitad, ātmanyeva vaśaṃ(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

As soon as we sit to meditate on HIM our mind starts wandering forgetting the goal. The natural tendency of mind is chanchal (fickle) so we need to be careful to observe its flights and bring it back again and again towards the Divine Supreme. The goal is to tame the mind to achieve a peaceful state. The name given to our species is "Manushya." which itself signifies that it probably have been derived from Manah (Mind) even English version "Man," uncannily resonates with the word Manah. Training to control the mind should be the ultimate endeavor of a sensible and sensitive human being.

Bhagavān is asking to wage the war and not turn his back for that will amount to cowardice and bring about a bad name, when the duty as a warrior is not fulfilled. Once we start focusing the mind on real self, waves of bliss engulf us.

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

Bad thoughts (Vicharas) lead to Vikaras (wrong deeds) resulting in Sin.

tato yuddhāya yujyasva naivam pāpamavāpsyasi

When such Vikaras are abandoned the Sin automatically vanishes. We need to increase Sattvaguna while minimizing Tamoguna and Rajoguna but that does not mean to end it in the state of inactivity or inertia. Infact, Bhagavān reprimands Arjuna when he expresses his desire to quit the war and go in recluse.

akīrtima cāpi bhūtāni kathayiṣyanti te'vyayāma | sambhāvitasya cākīrtirmaraṇādatiricyate || 34 ||

In the teachings of Gītā , nowhere the Bhagavān endorses inactivity, contrary to that he warns Arjuna to wakeup (Jago) and not run away (Bhago) from the battlefield as it will lead to enormous shame and infamy for Arjuna, who being a Kṣatriya has prime duty to wage war against wrong doings of Kauravas.

Doing the allotted work with utmost dedication without getting attached to the fruits, makes a man Yogi, who is sure to get eternal peace and happiness within himself.

When a person sits in a straight posture with spine erect condition, pressure of the body should be on thighs and not on hips. Sitting on the floor with cross-legged position supports upper body making it easier to sit for longer duration. With ageing our bones degenerate, so proper care for strengthening of muscles are necessary. Exercise and walking may help immensely. A routine including morning walk for 45 minutes followed by 15 minutes of Prāṇayama (breathing exercises) and 15 minutes of asanas will help to keep good health.

Today, Mobile phones have become disruptive gadgets and distract us even during our meditation process. It is suggested that during the duration of meditation while performing the rituals we must keep all gadgets away so as to focus totally on the deity for those 15-20 minutes without any distraction. When one goes to meet a VIP one keeps the phone on silent mode and here it is all the more important to follow this as the appointment is with the Divine Supreme where it becomes mandatory to be mindful of giving full attention rather than getting distracted by our gadgets.

Gītā gives detailed clarity on the way to sit and mediate by clarifying that asana (sitting platform) should neither be too low nor high as sitting on ground may pose risk of small insects and dirt while high platform may be associated with risk of imbalance and falling off. To create a moderately elevated platform, we may use a wooden pata (low sitting stool) and a natural fabric asana, which may help us in sitting without pain and bodily disturbance and also prevent our energies being sucked into the earth.

In case, our physical condition does not allow sitting on floor then we may use a chair. It is better to keep our feet slightly up to prevent excessive blood flow towards feet due to natural pull of gravity. We must practice mediation regularly without abandoning the Sādhanā in between. We shall discuss the consequences of leaving the practices in between before attaining the final goal, in our next session.

The session concluded with a prayer.

Question & answer session

Anita ji

Q- The sitting posture as described by you is very effective but is there any way to practically learn the correct posture for meditation for sadhakas?

A- 'Geeta sadhana shivirs' are regularly organized in Rishikesh, where Guruji himself teaches the correct way to do sadhana. You may register and attend such shivir.

Vishesh ji

Q- I am suffering from slip disk so can't sit on the floor, kindly tell me the correct way to sit on chair for meditation.

A- A video is already available over Youtube with title "Act of Balancing" by Dr. Sanjay Malpani ji, which may be referred for understanding the correct posture.

Jaya ji

Q- I have given the Gita to many people and have requested them to join but hardly few have joined. At this age if I can learn Gita wonder why are other people not interested?

A - It is their loss, you have done your part so do not feel bad if others neglect it.

Q - What is the significance of Bhagavan in reversing the physical pains compared to Physiotherapy?

A - Many a times the bodily damages become so much that we need help of physiotherapist. But, it is also possible to take care of our body by doing appropriate asanas.

Bhupinder ji

Q- Were all four sons of King Dasharath born same day as Ramanavami?

A- Yes, because three queens of Dashrath consumed the payesh on same day so all 4 brothers born on same day with a time gap. Also, a little amount of payesh was taken to Anjana mata, who is mother of Hanuman ji so his birth took place few days after Ramanavami.



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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.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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