

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 6: Ātma-Saṁyama-Yoga

4/4 (Ślōka 31-47), Sunday, 12 May 2024

Interpreter: GĪTĀ PRAVĪṆA RUPAL SHUKLA

YouTube Link: <https://youtu.be/ccDMZtkA6hs>

Self Control and Total Surrender - the Keys to Unite with Paramātmā

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 fourth session started with Deep Prajwalan and reciting of following prayer to Paramātmā and the gurus.

**sadāśiva-samārambhāṁ śaṅkarācārya-madhyamām
asmadācārya-paryantāṁ vande guru-paramparām ||**

Meaning: *I bow with reverence to the Guru Parampara starting from the all-pervasive Bhagavān śiva consciousness (Sadaśiva) with Adi Shankara in the middle and all those teachers on the top up to my own Guru.*

In the three discussion sessions that were held so far, all the major concepts of **Dhyana Yoga** were covered. In 30th shloka Bhagavān talked about the Advaita Darshana and how the Yogi sees Paramātmā everywhere.

**yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati,
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati. 6.30**

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

Further Bhagavān continued discussing about the disciple of meditation.

**sarvabhūtasthitaṁ(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.

sarvabhūtasthitaṁ: bhūt refers to the five elements and all beings. Abiding in all the beings.

yo mām bhajatyē: who worships Me

ekatvamāsthitaḥ: unitedly established

sarvathā vartamāno'pi: yogi is worshipping Me in all the ways.

sa yogī mayi vartate: that yogi abides in Me only.

He never gets separated from Me. In all the actions that he performs, he dwells only in Me or connected with Me.

Similarly, in Chapter 12, Bhagavān said:

**ye tvākṣarāmanirdeśyaṁ, avyaktaṁ paryupāsate,
sarvatragamacintyaṁ ca, kūṭasthamacalaṁ dhruvam. 12.3**

**sanniyamyendriyagrāmaṁ, sarvatra śamabuddhayaḥ,
te prāpnuvanti mameva, sarvabhūtahite ratāḥ. 12.4**

Sri AdiShankaracharya said in the 20th verse of 'Viveka Chudamani' "**Brahma satyam jaganmithya jivo Brahmāiva narah**".

Meaning: We all are the eternal part of the reality, and this world is just an illusion (not real).

Even though we all are the Jīvās, we are not separate from that Brahmān.

In Advaita philosophy, there is a concept of '**Aham Brahmasmi tatvamasī**'.

- '**Aham Brahmāsmi**' : I am Brahman only
- '**Tattvamasī**' : You are also that Brahman.

Both these terms imply that the Jīva and Brahman are inseparable as they are one and the same. Everything is Brahman, the unmanifested Supreme Consciousness. Brahman is the only eternal truth. That person who sees the entire world as a divine manifestation, sees Paramātmā in everybody. To him Ishwar is the only truth. The existence of any object and being is on account of Brahman only.

**vidyāvinayasampanne, brāhmaṇe gavi hastini,
śuni caiva(ś) śvapāke ca, paṇḍitāḥ(s) śamadarśinaḥ. 5.18**

There is only Brahman everywhere. But, in reality it is difficult to see Paramātmān even in one person. One should be like Swami Namdev ji who saw Brahman even in a dog. True yogis see Bhagavān, Parabrahma Paramātmā in everyone and everything. They are not differentiating anything. Such people are able to apply the Advaita Philosophy because they have practiced the discipline of meditation.

In the next shloka, Bhagavān explains the merit of the Yogī who believes in the formless God (Nirguna Nirakar), Parabrahma. We may be worshipping Saguna Sakar Brahman (Bhagavān Ram or Bhagavān Shri Krishna), but at the same time believe in Advaita Darshana that there is only one reality and

everything else is just illusion. Brahman is the only Truth.

6.32

**ātmaupamyena sarvatra, śamaṁ(m) paśyati yo'rjuna,
sukhaṁ vā yadi vā duḥkhaṁ(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: similar to oneself

sarvatra: everywhere,

śamaṁ paśyati yo'rjuna: Oh, Arjuna one who sees equally

sukhaṁ vā yadi vā duḥkhaṁ: joys and sorrows of others as their own,

sa yogī paramo mataḥ: such a Yogi occupies the highest position.

A yogi feels the pleasure and pain of others as his own. Hence, he would be mindful that his actions will not bother or disturb anyone. Such a Yogi is considered by Bhagavān as the best or having the highest of position amongst the strivers. He sees Paramātmā in everybody, and he realizes that he should not cause any pain to others as whatever gives anguish to him would also be painful to others.

6.33

**arjuna uvāca
yo'yaṁ(m) yogastvayā proktaḥ(s), sāmyena madhusūdana,
etasyāhaṁ(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'yaṁ yogastvayā proktaḥ sāmyena madhusūdana: Madhusudana (the killer of demon named Madhu), the system of Equanimity Yoga described by You

etasyāhaṁ na paśyāmi cañcalatvātsthitim sthirām: I do not see that can be steady because of the fickleness of my mind.

Arjuna frankly expresses his reservation about what he has heard so far about meditation. He said that whatever Sri Krishna had said so far seemed impractical because the mind is fickle. None of the above can be accomplished without controlling the mind. If the mind is restless, then all these aspects of Yoga become unattainable as well.

The principles of Equanimity Yoga declared by Bhagavān in above shloka can stay in person's mind for a short period. But Arjuna is expressing reservations that this may not last forever. At some point, the unstable mind will not be able to remember this or may overrule this due to anger, jealousy, greed etc.

6.34

**cañcalaṁ(m) hi manaḥ(kh) kṛṣṇa, pramāthi balavaddṛḍham,
tasyāhaṁ(n) nigrahaṁ(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 hi manaḥ kṛṣṇa: oh! Krishna the mind is indeed unsteady,
pramāthi balavaddṛḍham: destructive, strong and obstinate
tasyāhaṃ nigrahaṃ manye: it appears more difficult to control,
vāyoriva suduṣkaram: than the wind

Why has Arjuna compared the mind with wind?

Compared to fire, water or even the prithvi tattva, controlling the winds is difficult. It is a powerful analogy for no one can ever think of controlling the mighty wind in the sky. Can we imagine putting a curtain or stopper to hold the wind? No. In his query, Arjuna used the uncontrollable nature of wind to express the nature of mind. Infact, Arjuna is well known for his sharp focus and mind control. Once, Guru Dronacharya tested the archery skill of the young Pāṇḍavas and kauravas, and asked the young princes to take an aim at a bird's eye. Arjuna alone could focus only on the eye of the bird, without being distracted by the surroundings. Yet, he feels that mind is harder to control than wind.

In the next shloka, Bhagavān supports Arjuna's stance, and suggests ways of controlling the mind.

6.35

**asaṃśayaṃ(m) mahābāho, mano durnigrahaṃ(ñ) calam,
abhyāsenā tu kaunteya, vairāgyeṇa ca grhyate. 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,
mano durnigrahaṃ: the mind is difficult to restrain,
calam: it is restless,
tu: but still
abhyāsenā: by practice,
ca: and,
vairāgyeṇa: by detachment,
grhyate: the same can be controlled.

This shloka is supposed to be one of the most important shlokas of Bhagavadgītā. Bhagavān acknowledged that the fickle and restless mind is indeed difficult to control. HE suggested that the mind can be tackled by the art of

- **abhyasa (practice)**
- **Vairāgya (detachment)**

Both practice and Vairāgya are important for mind control. Sometimes it so happens that we give lot of importance to practice, like doing meditation, worshipping, practicing good karmas etc. but let the Vairāgya remain unattended; we continue to fight with others, interfere in other matters, scold etc. We work on the practice aspect but do not work on Vairāgya aspect said by Bhagavān. Despite His saying we still continue to be attached to this world, our family, clinging to 'my' ness, and due to that, mind continues to remain volatile.

Both the principles (practice and Vairāgya) are equally important for controlling the mind. Both should be worked upon simultaneously. In the next shloka Bhagavān explains about those who can make it through Dhyana Yoga. i.e. HE describes the eligibility criteria.

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.

asaṃyatātmanā : one whose mind is uncontrolled
yogo duṣprāpa: for him it is very difficult to attain yoga
iti me matiḥ: this is My view
vaśyātmanā: in comparison, the one whose mind is controlled
tu: but
yatatā: the striving ones
śakyo: it is possible for them to attain
a'vāptum: for people who
upāyataḥ: by right means

Bhagavān explains the importance of mind control for a yogi who is aspiring to attain HIM. With due practice the mind can be controlled, and the yogi can take further steps like shravanam (listening to the vedic texts), mananam (reflecting / thinking), nididhyasam (contemplation) to realizing the Paramātmā. There is no guarantee that we will reach that goal in this birth. It will take many births but surely we will reach at some point of time. How many steps we are going to cover in this birth that depends on oneself.

In next two shlokas Arjuna asks Bhagavān about the fate of imperfect Yogis.

6.37

**arjuna uvāca
ayatiḥ(ś) śraddhayopeto, yogāccalitamānasaḥ,
aprāpya yogasaṃsiddhiṃ(ñ), kām(ñ) gatiṃ(ñ) kṛṣṇa gacchati. 6.37**

Arjuna said:Kṛṣṇa, what becomes of the aspirant who, though endowed with faith, has not been able to subdue his passion, and whose mind is, therefore, diverted from Yoga at the time of death, and who thus fails to reach perfection in Yoga (God-Realization)?

These questions are also equally important for us. So, Arjuna has done a favor by raising these on our behalf. He wants to know the fate of those Yogis whose life came to an end before they could realize God and even of those who got deviated from the path of Yoga.

ayatiḥ: a person who has uncontrolled mind
śraddhaya: having faith,
upeto: engaged (in Yoga)
yogā: from the practice of Yoga
calitamānasaḥ: upon the mind becoming deviated
aprāpya: without attaining
yogasaṃsiddhiṃ: complete perfection in Yoga,
kām gatiṃ kṛṣṇa gacchati: Oh! Krishna to which destination does he go?

6.38

**kaccinnobhayavibhraṣṭaḥ(ś), chinnābhramiva naśyati,
apraṭiṣṭho mahābāho, vimūḍho brahmaṇaḥ(ph) pathi. 6.38**

Kṛṣṇa, swerved from the path leading to God-Realization and without any thing to stand upon, is he not lost like the scattered cloud, deprived of both God-Realization and heavenly enjoyment?

kaccit- whether?

na ubhaya-vibhraṣṭaḥ – unsuccessful in both (*karma* and *yoga*),

chinna-abhram–a riven cloud / scattered cloud

iva– like

naśyati–he perishes

apraṭiṣṭhaḥ–without shelter

mahā-bāho–O mighty-armed Kṛṣṇa

vimūḍhaḥ–utterly baffled

brahmaṇaḥ–of spiritual realization

pathi–on the path

Probably Arjuna is worried about himself, and wants to know if all the knowledge that he has gained so far would just disappear like a scattered cloud. A scattered cloud which breaks away from the group of clouds, becomes worthless. It neither offers sufficient shade, nor does it increase its weight and becomes rain-bearing. It merely blows in the wind and perishes like a non-entity in the sky. Arjuna asks whether the unsuccessful yogi suffers a similar fate, with no position in any sphere.

6.39

**etanme saṁśayaṁ(ñ) kṛṣṇa, chettumarhasyaśeṣataḥ,
tvadanyaḥ(s) saṁśayasyāśya, chettā na hyupapadyate. 6.39**

Kṛṣṇa, only You are capable to remove this doubt of mine completely; for none other than You can dispel this doubt.

etanme saṁśayaṁ kṛṣṇa: O' Krishna, this is my doubt, and

chettumarhasyaśeṣataḥ: You are able to dispel the same completely,

tvadanyaḥ saṁśayasyāśya chettā na hyupapadyate: other than You, no one else can remove this doubt.

Arjuna requests Śrī Krishna to remove his doubts. He is convinced that only Śrī Krishna can do it. Once Agni Dev asked Arjuna to burn Khandava Vana that was inhabited by many dangerous animals and no one could enter the forest. Arjuna was hesitant, as Takshaka, the king of Nagas that dwelled in the forest, was a friend of Indira ji. He did not wish to take up a fight with a Devata. But at the same time, he had immense faith that Śrī Krishna was with him, and was convinced that he need not worry about the results of his actions.

हमारे साथ श्री रघुनाथ तो किस बात की चिंता !

शरण में रख दिया जब माथ तो किस बात की चिंता !

With similar feelings, he was now asking Bhagavān to dispel his doubts. Bhagavān provides clarification in the next shloka. When one surrenders like Arjuna, Bhagavān has no choice but to answer the call of His Devotee.

śrībhagavānuvāca
pārtha naiveha nāmutra, vināśastasya vidyate,
na hi kalyāṇakṛtkaścid, durgatiṃ(n) tāta gacchati. 6.40

Śrī Bhagavān said: Arjuna, there is no fall for him either here or hereafter. For, O My beloved, none who strives for self-redemption (i.e., God-Realization) ever meets with evil destiny.

Bhagavān addresses Arjuna as **pārtha** in this shloka. Whenever He develops more loving feeling for Arjuna, He calls him by the name pārtha. By telling that only HE can dispel his doubt, Arjuna has completely surrendered and Bhagavān's feelings for him have taken a high, and so He addresses him more lovingly.

naiveha nāmutra vināśas tasya vidyatena hi: there is certainly no destruction for such a person neither in this world or in the next

kalyāṇakṛtkaścid durgatiṃ tāta gacchati: My dear friend, a person who is engaged in auspicious acts never attains an unfavourable destination.

In chapter 6, the 7 shlokas starting from shloka 38 are meant for us. Those will prove to be very comforting. In this shloka, Bhagavān has issued a declaration that a person who has done good in some way can never face unfavorable destinations. There will be a good end for the person who takes up good deeds as well as yogic practices.

Bhagavān has made similar important declarations in chapter 8, shloka 5 and 6, where HE said:

antakāle ca māmeva smaranmuktvā kalevaram
yaḥ prayāti sa madbhāvaṃ yāti nāstyatra saṃśayaḥ ||8.5||

yaṃ yaṃ vāpi smaranbhāvaṃ tyajatyante kalevaram
taṃ tamevāiti kaunteya sadā tadbhāvabhāvitaḥ ||8.6||

Meaning: *Those who relinquish the body while remembering Me at the moment of death will come to Me. There is certainly no doubt about this. Whatever one remembers upon giving up the body at the time of death, O son of Kunti, one attains that state, being always absorbed in such contemplation.*

The above principles sound simple, but require continuous practice. The same holds good with meditation. Good karmas and regular yogic practices put together determines yogi's karmic balances. Bhakti or devotion to Paramātmā has to be done on a regular basis. It cannot be a temporary affair. It has to be an ongoing practice. This has been mentioned in **Avritya Adhikaranam**.

In Brahmā Sutras, Veda Vyasa Ji has also said:

om āvṛttiḥ asakṛdupadeśāt om .. 4.1.1..

Repetition is necessary, since the Upanishads instruct repeatedly.

om liṅgācca om .. 4.1.2..

And (this is so) on account of the indicatory mark.

Jagadguru Adi Shankaracharya Ji states in Shankara Bhashya, that one should keep practicing till the end

(death). Unless spirituality becomes a part of one's life, Bhakti or constant focus on Paramātmā cannot come easily. It has to be an ongoing process.

6.41

**prāpya puṇyakṛtām(m) lokān, uṣitvā śāśvatīḥ(s) samāḥ,
śucīnām(m) śrīmatām(ñ) gehe, yogabhraṣṭo'bhijāyate. 6.41**

Such a person who has strayed from Yoga, obtains the higher worlds, (heaven etc.) to which men of meritorious deeds alone are entitled, and having resided there for innumerable years, takes birth of pious and prosperous parents.

The word **yogabhraṣṭo** refers to those yogis who have failed in their attempt to reach the pinnacle of yoga, despite genuine efforts. As a matter of fact, we all are **yogabhraṣṭas** in this birth, as evidenced by the following two reasons:

- Firstly, we have got introduced to the path of Gītā, and
- Secondly, we are trying to learn and imbibe the principles given in the said shastra.

Our spiritual journey must have commenced in our previous births; in this birth we are continuing from where we had left. We have seen children as small as 3 to 6 years old, reciting the shlokas of the Gītā effortlessly. A 5 year old child does not even know how to speak properly. But these children are able to memorize the shlokas. How can it be? Vedanti Devdutta Patil's son was able to complete the Vedanta Maha Pariksha at the young age of 15, after mastering the concepts of the Vedanta. How can that happen? These examples point to the fact that these remarkable achievers were Vedantis in the previous births and are further continuing their spiritual journey in the current birth. Such people are certainly **yogabhraṣṭas** like us. But the levels of each one's learnings are different. Some are close to realization, while others like us have just got started on the long journey.

Bhagavān in this shloka has said that

prāpya puṇyakṛtām lokān: they will be getting any one of the punya lokas, like

1. **Satya**-loka (Brahma-loka)
2. **Tapa**-loka
3. **Jana**-loka
4. **Mahar**-loka
5. **Svar**-loka (Svarga-loka)
6. **Bhuvan**-loka

uṣitvā śāśvatīḥ samāḥ: and after enjoying those for many years,

śucīnām śrīmatām gehe yogabhraṣṭo'bhijāyate: the person who has deviated from the path of yoga will then take birth in virtuous and wealthy family.

6.42

**athavā yogināmeva, kule bhavati dhīmatām,
etaddhi durlabhataram(m), loke janma yadīdṛśam. 6.42**

Or, if he is possessed of dispassion, then not attaining to those reasons he is born in the family of enlightened Yogīs; but such a birth in this world is very difficult to obtain.

What is the destiny of other strivers (*the ones who do not get to move to punya lokas nor get birth in virtuous and wealthy family*) who fall from the practice of Yoga?

Bhagavān said the following:

athavā yogināmeva kule bhavati dhīmatām: he is born in the family of wise yogis or persons already possessing knowledge of Brahman. There are two types of people. One is just worshipping, moving on the path of spirituality. But others are people who are already on the path of Brahman. They are students of Vedanta or are very devout people. Dr. Manidraavid Sastrigal, the greatest Vedantist of India is one such person. Such people (Devdutta Patil ji, Ramkrishna Bhattacharya ji and so on.), move on the path of Brahman and thereby move the tradition forward.

etaddhi durlabhataram loke janma yadīdṛśam: but such cases are very rare. This is because the population of such people is minimal.

In the next shloka Bhagavān discusses what happens when such a striver takes birth in the above-mentioned types of families.

6.43

**tatra taṁ(m) buddhisamyogaṁ(m), labhate paurvadehikam,
yatate ca tato bhūyaḥ(s), saṁsiddhau kurunandana. 6.43**

Arjuna, he automatically regains in that birth the latencies of even-mindedness of his previous birth; and through that he strives, harder than ever for perfection in the form of God-Realization.

tatra taṁ buddhisamyogaṁ labhate paurvadehikam: there he regains position of mind that he had in the former body. All the worldly wealth that a person accumulates during his lifetime gets left behind or is destroyed, but the spiritual wealth never gets destroyed or left behind. The same gets regained in the next birth.

yatate ca tato bhūyaḥ saṁsiddhau kurunandana: from there he tries much more to gain success in Yoga.

For example, in previous birth if a person has memorized all the chapters of Bhagavad Gītā, in next birth there is very likelihood that at a tender age the person starts reciting those with ease. The **yogabhrashto** concept is similar to a Bank account where a person places his savings for few years without any withdrawal. He can come back anytime and is able to collect his balances deposited with the bank.

The yogi automatically gets attracted to the right path, and strives harder for progress in the spiritual journey.

6.44

**pūrvābhyāsenā tenaiva, hriyate hyavaśo'pi saḥ,
jijñāsurapi yogasya, śabdabrahmātivartate. 6.44**

The other one who takes birth in a rich family, though under the sway of his senses, feels drawn towards God by force of the habit acquired in his previous birth; nay, even the seeker of Yoga (in the form of even-mindedness) transcends the fruit of actions performed with some interested motive as laid down in the Vedas.

pūrvābhyāsenā tenaiva hriyate hyavaśo'pi saḥ: Such people feel drawn toward HIM. Powered by their knowledge, on the strength of their past discipline, they even rise against their will and take forward their spiritual practices.

jijñāsurapi yogasya, śabdabrahmātivartate: They even manage to rise above their Gunas or Prakṛtis. Such seekers naturally destroy their Tamasik and Rajasik Gunas and become more and more Sattvic. Tamasik Guna can no longer hold them back. The quality of Rajasikta does not affect them or make them more passionate.

Gradually they become Gunatita. They eventually rise above the ritualistic principles of the scriptures and adopt more of the spiritual practices.

6.45

**prayatnādyatamānastu, yogī saṁśuddhakilbiṣaḥ,
anekajanmasaṁsiddhaḥ(s), tato yāti parām(ñ) gatiṁ. 6.45**

The Yogī, however, who diligently takes up the practice, attains perfection in this very life with the help of latencies of many births, and being thoroughly purged of sin, forthwith reaches the Supreme state.

prayatnādyatamānastu, yogī saṁśuddhakilbiṣaḥ: With the accumulated merits of their previous births, when these yogis make sincere endeavors for further progress, they become purified from material desires (kilbiṣaḥ) and attain perfection in the present life itself.

anekajanmasaṁsiddhaḥ, tato yāti parām gatiṁ: One birth is not enough to attain perfection. **After all, it is the tiny drops of water that ultimately make the ocean.** Similarly, the said person practices perfection for many births and finally the attainment dawns on him.

A stage comes when the striver sees himself very near to attaining the Brahman. His hunger for finding the ocean (of Brahman) suddenly goes high and he gives his fullest efforts to get to the peak. Thus, after many lives, the student of spirituality, who has honestly striven, has perfected through many births, is cleansed of all his stains and reaches to the Supreme. That one drop that he added to his glass birth after birth gets filled and in this manner the person achieves perfection that matches the Almighty.

6.46

**tapasvibhyo'dhiko yogī, jñānibhyo'pi mato'dhikaḥ,
karmibhyaścādhiko yogī, tasmādyogī bhavārjuna. 6.46**

The Yogī is superior to the ascetics; he is regarded superior even to those versed in sacred lore. The Yogī is also superior to those who perform action with some interested motive. Therefore, Arjuna, do become a Yogī.

tapasvibhyo'dhiko yogī: such a yogi is higher than a man of austerity

jñānibhyo'pi mato'dhikaḥ: and he is even considered higher than men of knowledge

karmibhyaścādhiko yogī: he is even higher than the karma yogis

tasmādyogī bhavārjuna: That is why O Arjuna, become a Yogī

Bhagavān highlights the supremacy of a Yogī, and asks Arjuna to become one. The Learn Gita motto also promulgates the same concept - **Be a Yogī.**

The ultimate goal is Paramātmā Prapti. One should follow any of the methods prescribed to become reunited with Ishwar.

**yogināmapī sarveṣāṃ(m), madgatenāntarātmanā,
śraddhāvānbhajate yo mām(m), sa me yuktatamo mataḥ. 6.47**

Of all the Yogīs, again, he who devoutly worships Me with his mind focussed on Me is considered by Me to be the best Yogī.

yogināmapī sarveṣāṃ: among all the yogis

madgatenāntarātmanā: He who adores Me, fixed his mind on Me

śraddhāvānbhajate yo mām: along with that the one who has faith in Me

sa me yuktatamo mataḥ: that person is considered by Me as the best

Bhagavān concludes that among all yogas, the Yoga of devotion is the best way to reach HIM. Complete surrender is the easiest and most effective way to success, as reiterated in chapter 9.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥9.22॥

Meaning: *There are those who always think of Me and engage in exclusive devotion to Me. To them, whose minds are always absorbed in Me, I provide what they lack and preserve what they already possess.*

The session ended with Hari keertana.

Questions & Answers:

Uma Ji

Q: *When everything is fixed (pre-decided) then why thoughts like, what will happen to me in an hour time, or in month time or by the end of the year come in my mind?*

A: We cannot say that everything is pre-decided, but everything will come to us according to our karmas (taking into account our balances under punya and paapa). Infact in 18th chapter Bhagavān has said:

**adhiṣṭhānaṃ(n) tathā kartā, karaṇaṃ(ñ) ca pṛthagvidham,
vividhāśca pṛthakceṣṭā, daivaṃ(ñ) caivātra pañcamam. 18.14**

Meaning: The five factors of action are:

- The body,
- the doer (soul),
- the various senses,
- the many kinds of efforts, and
- Divine Providence (fate)

So, in a task that pre-decided aspect (i.e. fate) has only 20% role. Remaining factors that constitute 80% weight is in our hands. One can even change one's fate. But the result is not in our hands. Many factors that is not under our control will affect the result; and our previous karmas will have a great influence on the outcome.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ(m)
yogaśāstre śrīkṛṣṇārjunasaṃvāde ātmasaṃyamayogonāma ṣaṣṭho'dhyāyaḥ.**



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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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