

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 6: Ātma-Saṁyama-Yoga

3/3 (Ślōka 31-47), Sunday, 21 December 2025

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YouTube Link: <https://youtu.be/mfdCvUXh8sc>

“Yogī Paramaḥ — Bhakti as the Highest Yoga”

The sixth chapter of Srimad Bhagavadgītā is called 'Dhyana Yog - The Yoga of Meditation.'

The session began with the auspicious lighting of lamps followed by prayers. All are extended a warm welcome and are requested to switch on their videos. This will give immense happiness to see the wonderful kids eager to learn the gītā. Obeisance to Sri Krishna and salutations to Param Pujya Guru Dev, without whom the session would not have been possible.

All are requested to sit straight with eyes closed, imagining the happy face of Bhagavān. The prayer:

गुरुर ब्रह्मा गुरुर विष्णु गुरुर देवो महेश्वरा

गुरुर साक्षात् परम ब्रह्मा तस्मै श्री गुरवे नम ।

The sloka praises the Guru's divine nature by comparing them to the Hindu trinity: the Guru is Brahma (the creator), Vishnu (the preserver), and Maheshwara (Shiva, the destroyer of ignorance). The mantra concludes with a salutation to the Guru as Parabrahma.

योऽन्तःप्रविश्य मम वाचमिमां प्रसुप्तां

सञ्जीवयत्यखिल-शक्तिधरः स्वधाम्ना ।

अन्यांश्च हस्त-चरण-श्रवण-त्वगादीन्

प्राणान् नमो भगवते पुरुषाय तुभ्यम् ॥

He who enters within and revives this sleeping speech of mine, the possessor of all powers, by HIS own abode, and other life forces, such as the hands, feet, ears, skin, etc.; I offer my obeisances to YOU, O Parama Purusha!

ॐ कृष्णाय वासुदेवाय हरये परमात्मने । प्रणतः क्लेशनाशाय गोविंदाय नमो नमः ॥”

O Krishna, Vasudeva, Hari, the Supreme atma, I bow to the destroyer of suffering, Govinda.

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीम्- अष्टादशाध्यायिनीम् अम्ब त्वामनुसन्दधामि भगवद्- गीते भवद्वेषिणीम् ॥ १॥
The Mahabharata, in the midst of the Puranas, was enlightened to Arjuna by Narayana and compiled by Vyasa himself. 'O mother, I offer my respectful obeisances unto YOU the Supreme Personality who showers the nectar of Advaita.'

Om Krishnaya Namaha. Om Sri Gurave Namaha. Jai Sri Krishna!

Dhyāna Yoga - The Path of Inner Union

Today is **World Meditation Day**. It is the most auspicious that on this very day we are studying **Ātma-saṁyama Yoga**, the chapter of the Bhagavad Gītā that focuses primarily on **Dhyāna Yoga**, the yoga of meditation.

The Bhagavad Gītā speaks of many paths through which a seeker can attain union with Bhagavān—**Karma Yoga, Bhakti Yoga, Jñāna Yoga, and Dhyāna Yoga**. Among these, Swamiji beautifully reminds us that **Dhyāna Yoga is a complete and independent path**. If a seeker sincerely strives and practices with steadiness, this path alone is capable of leading one to perfection. Meditation itself is profoundly beautiful. Through these ślokas, we are given an opportunity to reflect deeply—not only on the words of the Gītā, but on the living wisdom spoken directly by **Śrī Kṛṣṇa, the complete Master Yogi**. With His grace, we now continue our study of these sacred verses.

The Yogi Who Never Leaves Bhagavān

In the earlier sessions of this chapter, we explored several beautiful ślokas. We also reflected upon the lives of great saints and devotees—souls who were completely united with the **Supreme - Paramātmā**. When such saints enter deep meditation, they are absorbed in Bhagavān. Yet even when they emerge from that state, they remain united with HIM. Their connection is never broken. This is the secret of their constant joy and inner bliss. Śrī Kṛṣṇa Himself explains this truth:

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ 6:30॥

“One who sees Me everywhere and sees everything in Me—I am never lost to him, nor is he ever lost to Me.” Here, Bhagavān declares a profound truth: **The yogi who sees Bhagavān in everything is never separate from HIM**. Such a yogi never is away from Bhagavān, and Bhagavān never withdraws from him. They remain eternally united. In this vision, all sense of duality dissolves. There is no ‘I’ and ‘You’, no ‘this’ and ‘that’. Everything appears as **Bhagavān alone**.

Building upon this truth, Bhagavān now explains an even deeper state in the next śloka.

6.31

**sarvabhūtaṣṭhitam(m) yo māṁ(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.

From Seeing to Worshipping Oneness

Here, there is a subtle but important shift. In the previous śloka, the emphasis was on **seeing**—*paśyati*.

Now, Bhagavān speaks of **bhajana**—*bhajati*. The yogi does not merely see Paramātmā everywhere. He **worships the oneness** of Bhagavān present in all beings. The word '**bhaja**' implies loving worship, devotion, and reverence with equal mind - '**Sama Buddhi**'. Thus, vision matures into devotion; while our vision is clouded by ignorance. Such a yogi worships Bhagavān everywhere—with one mind, one understanding, and one steady awareness.

The Difference Between Ordinary Vision and Yogic Vision

All of us see the same world—people, trees, animals, situations. Yet the difference lies in vision. The ordinary person sees only forms and names. The yogi sees the **hidden divine essence** within all of them. He knows with clarity that **there is only one Supreme Reality**, appearing in countless forms. His vision is not confused or clouded—it is purified through practice.

In the Mahābhārata, everyone saw Śrī Kṛṣṇa. Arjuna saw Him. Duryodhana saw Him. The Pāṇḍavas spoke to Him, and so did the Kauravas. Śiśupāla insulted Him. Duryodhana tried to imprison HIM when Sri Krishna approached the Kauravas as a peace maker. Only the Pāṇḍavas recognized Śrī Kṛṣṇa as the Paramātmā. Why?

Despite witnessing countless divine līlās— the slaying of Pūtanā, the lifting of Govardhana by his little finger, the subduing of Kāliya— the Kauravas lacked the **inner vision born of devotion**. The Pāṇḍavas saw not merely their friend or charioteer, but **the Supreme Himself**. Recognition of Bhagavān does not depend on proximity—it depends on **bhakti-filled vision**.

To perceive Bhagavān everywhere, devotion must dwell steadily in the heart. That devotion allows one to recognize HIS presence in all situations. Such a yogi remains fully present in every action. Whether engaged in daily duties or worldly responsibilities, he never leaves Bhagavān.

Bhagavān Himself assures us: “This yogi always abides in ME, and I abide in him.” The lives of saints bear testimony to this teaching. Consider **Sant Tukārām Mahārāj** or **Sant Mīrābāī**. Their lives were filled with hardships, loss, and struggle. Yet their hearts remained anchored in Bhagavān. Sant Tukārām sings in one of his abhaṅgs:

तुका म्हणे मुक्ति परिणिली नोवरी | आता दिवस चारी खेळीमेळी ||

He says, “I have married peace itself. She stays with me always.” Despite severe suffering, he live in inner joy— not because circumstances were easy, but because devotion had transformed his vision.

The Essence of Dhyāna Yoga

A true seeker lives for Bhagavān alone. Whatever he does—work, service, or duty—is offered as worship. His mind remains absorbed in Paramātmā. His actions are performed only to please Prabhu. This is the fruit of continuous practice, faith, and devotion.

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.

Bhagavān now reveals the **highest truth** of yoga. The truth is simple, yet profound: **the soul is the**

same everywhere.

The Bhagavān whom I worship, the Bhagavān worshipped by others, and the divine presence around us—**they are not different at all.** A true yogi develops this vision clearly within. He understands: *“The Bhagavān I adore and the divine essence present in all beings are one and the same.”* This is not imagination. It is **realized vision.**

India is blessed with countless saints who lived this truth.

कांदा मुळा भाजी । अवघी विठाबाई माझी ॥ १ ॥

A popular Abhang where the saints see Vithabai, Bhagavan in even vegetables.

Sant Namdev, Sant Tukaram, and many others embodied this divine awareness. Our land has truly been sanctified by their lives. Maharashtra, in particular, has been blessed with a rich lineage of **Vitthala-bhaktas.** These saints did not live separate spiritual lives apart from their daily work. They worked in fields. They tended gardens. They picked onions, radishes, and vegetables. Yet in every act, they saw **Vitthala alone.** While harvesting vegetables, they would say,

“O Vithoba, I see You in this onion, in this radish, in everything.” This is true yoga. Bhagavān was not confined to temples or meditation seats. He was present in **every action, every moment, every breath.**

Self-Realization Means Seeing All as One

This is what self-realization truly means. It is the ability to **see everything equally,** with calmness and balance. Such a yogi does not divide the world into “mine” and “yours.” He does not think, *“This does not concern me.”* Instead, he feels: “If someone is in pain, that pain is mine too.”

When we speak about our body, we speak of it as one whole. Two hands, two legs, one head—but it is **one body.** If a small thorn pricks our foot, the entire body reacts. We do not say, *“My hands are fine, why worry about my foot?”* We immediately attend to it—because it is **ours.** In the same way, the yogi feels society as his own body. Whatever happens around him, he experiences it as his own concern. He does not ignore suffering. He responds with responsibility and compassion. This is equal vision in action.

Kṛṣṇa’s Highest View

Śrī Kṛṣṇa makes it very clear here: **‘This is MY highest opinion.’** What is that highest view? It is the vision of one who sees **everyone equally**— in joy and sorrow, in gain and loss, in self and others. This is the foundation of true yoga. Anyone who wishes to progress on the yogic path must begin here. And this understanding does not require extraordinary situations. It can be practiced through **small incidents in daily life.**

For example, consider children playing in a house. A flower pot breaks while they are playing. If it is *our* child who broke it, we often excuse him. But if it is someone else’s child, we remember it for years. Why does this discrimination arise? Because our wisdom is still incomplete. If we wish to grow into yogic awareness, we must notice these small biases and gently correct them.

Gurudev beautifully explains this principle: *“If you want others to treat you in a certain way, first begin by treating everyone the same way.”* When we consciously practice equal respect and understanding, the mind slowly settles into balance. Gradually, we begin to see everyone with the same dignity, the same compassion, and the same awareness. Only such a person becomes a true yogi.

Arjuna’s Natural Doubt

At this point, Arjuna raises an important doubt. In truth, it is **a doubt all seekers have**. This doubt prepares the ground for the next verse, where Arjuna speaks honestly from the heart.

6.33

arjuna uvāca
yo'yaṃ(m) yogastvayā proktaḥ(s), sāmyena madhusūdana,
etasyāhaṃ(n) na paśyāmi, cañcalatvātsthitiṃ(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.

Now, Bhagavān in Shlokas 33 and 34 reveals the **highest truth** of yoga. The truth is simple, yet profound: **the soul is the same everywhere**.

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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.

Arjuna felt he did not see it happening ie control of the mind.

Kṛṣṇa's Response – The Solution to the Restless Mind

Śrī Bhagavān listens carefully to Arjuna's doubt. And HE responds with great compassion. HE says, in essence: "You are absolutely right." This is achieved through yoga.

Arjuna is addressed as **Mahā-bāho**—*O mighty-armed one*. This is not a casual address. Arjuna is no ordinary seeker. He is a great yogi, a disciplined ascetic, a powerful and refined human being. By addressing him this way, Bhagavān acknowledges both Arjuna's greatness and the validity of his question. He was referred to as '**Gudakesha**' - the one who has mastered sleep.

He is also referred to as '**savya sachi**' - as he is ambidextrous.

Guru Dev always says that if one desires to im I e the teachings of the gītā, then one has to be in Arjuna's shoes.

- **Pramadhi - Turbulent.**

Difficult – But Not Impossible

Bhagavān agrees that the mind is extremely difficult to control. There is no denial here. Arjuna described the mind as *almost impossible* to restrain— "**vāyoriva suduṣkaram**" — as hard as controlling the wind.

But Śrī Kṛṣṇa introduces a subtle yet powerful distinction. Arjuna says: **suduṣkaram** — nearly impossible. Bhagavān says: **durnigraham** — very difficult, **but possible**. And then HE gives the solution.

Hanuman Chalisa sloka refers to Hanuman Ji:

Manojavam Marut Tulya Vegam

Swift as the mind, equal in speed to the wind.

6.35

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

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

Bhagavān responds to the question of the mighty armed Arjuna confirming that the mind is difficult to control. The mind is restless.

The Two Wings of the Seeker

Here, Bhagavān gives us **two powerful tools**:

- **Abhyāsa** — continuous practice
- **Vairāgya** — detachment from worldly subjects

Revered Gurudev beautifully describes these as **the two wings of a seeker**. Without these two wings, no one can soar in the sky of spirituality.

What Is Abhyāsa — Practice

Abhyāsa means **consistent, sincere effort**. Not once in a while. Not only when it feels good. It means daily practice—with faith and dedication. All great spiritual paths emphasize this. Whether it is devotion to Sri Rāma, Sri Kṛṣṇa, or any form of Bhagavān, **practice is essential**. Even if the goal is not immediately attained, the effort itself purifies the mind.

Practice may take many forms: Reciting Bhagavad Gītā ślokas daily, chanting japa or sitting for meditation—even if only for one minute today, two minutes tomorrow and five minutes next week. It is better to do **a little regularly** than nothing at all. Swamiji often says: If a practitioner can remain in a meditative state—even intermittently—for a few hours, then that seeker is truly progressing on the path of sādhana. This does not happen overnight. It happens slowly, through steady effort. And alongside practice comes the second wing.

What Is Vairāgya — Detachment

Vairāgya means **letting go**—externally and internally. Today, one of our strongest attachments is to the **mobile phone**. From children to elders, everyone is drawn to it. Swamiji often explains that the ideal duration of spiritual practice differs for each stage of life: A student may practice for a limited time, a working person may have constraints, but later in life, there is greater freedom for sādhana. Yet we must ask ourselves: If our minds are always absorbed in devices, when will they find stillness? Technology can help us learn the Gītā. But it must have **limits**. Setting those limits requires vairāgya— not rejection, but **wise restraint**.

Detachment should be practiced both at the physical and mental level.

Fashionable Spirituality — A Gentle Warning

Swamiji often speaks about what he calls “**fashionable spirituality.**” Some people say, “I am meditating.” But when asked *on what*, the answer is vague. Meditation cannot exist without **devotion and focus**. One must have something to hold onto the form of Sri Rāma, Sri Kṛṣṇa, or the sacred sound **Ōmkāra**. Without this support, the mind cannot stabilize. Swamiji gives a beautiful analogy:

Chanting is the runway.

Meditation is the takeoff.

Without a proper runway, no airplane can lift off. Similarly, without chanting, devotion, and surrender, meditation cannot rise or sustain itself. The rhythm is simple and powerful: chanting, meditation, chanting, meditation, chanting, meditation, etc. thus the cycle helps to sustain the practice. When meditation breaks—return to chanting and when chanting deepens—enter meditation again This cycle, supported by **practice and detachment**, gradually steadies the mind.

The Essence of Kṛṣṇa’s Teaching

Bhagavān does not deny the difficulty of controlling the mind. He acknowledges it fully. Yet HE assures us: With Abhyāsa and Vairāgya, mastery is possible. This is the compassionate promise of Śrī Kṛṣṇa.

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.

Discipline, Detachment, and the Difficulty of Yoga

Detachment can vary from person to person. But there is one essential truth about it. When a seeker tries to practice yoga without self-control, Bhagavān HIMSELF explains the difficulty involved. This is stated clearly in the next verse. Let us reflect on it: Here, Śrī Kṛṣṇa says that yoga is **very difficult to attain** for a person who cannot control oneself. The word **asaṃyatātmā** refers to one who lacks discipline—someone whose habits are unregulated, whose mind is restless, and whose life has no inner order. Such a person finds yoga extremely hard. Now, before moving further, we must pause and notice something important.

The word “**me matiḥ**” appears in this verse. This means: “*This is My view.*” Who is speaking here? **Śrī Kṛṣṇa Himself—the Prabhu of yoga**. When Bhagavān expresses HIS opinion, it is no ordinary statement. It becomes a principle for us. It becomes a doctrine that cannot be overridden. This is not anyone else’s assessment. This is the clear conclusion of Yogeshwar HIMSELF.

Why Yoga Becomes Difficult

Yoga is difficult for those who live without discipline. Some people wake up at random times. Some follow no routine at all. Life simply flows without direction. Bhagavān says very clearly that for such people, yoga becomes extremely hard. When we sit for meditation, we may sincerely try. We may sit for ten minutes.

But preparation is essential. If we have just watched a movie or a two-hour television series, can we suddenly sit and meditate deeply for ten minutes? No. The images continue to replay in the mind. The mind refuses to settle. This happens because basic discipline is missing.

If there is no routine in life, the body and mind cannot remain steady during meditation. Certain habits must be given up—habits that pull the mind outward. This does not mean merely avoiding harsh words or obvious wrong actions. Even subtle tendencies matter. Speaking untruthfully, engaging in unnecessary distractions, or living carelessly—until these habits are reduced, yoga will not truly enter our lives.

Inner Purification Is Essential

In the sixteenth chapter of the Gītā, Bhagavān describes divine qualities. Unless we consciously separate negative qualities from our life, how can we enter a yogic state? If life itself is disorganized, there is hardly any hope for spiritual growth. To become a yogi, one quality is indispensable: **equanimity**. Yoga is a state of inner elevation. Everything must become stable. Discipline is not optional—it is essential.

Effort Is Required

Consider a simple example.

If a room is dark and we want light, will we only pray, “O Gurudev, O Bhagavān, please give me light”? No. We will get up. We will open the windows. We will switch on the lights. Everything we need is already there. But we must make the effort. Spiritual practice works the same way. During meditation, we may experience calmness. But once we get up, worldly thoughts immediately return. The pull of pleasures takes over, and the meditative state is forgotten. That is why Śrī Kṛṣṇa explains both aspects in this verse: *What is possible—and for whom.*

Practice and Detachment Go Together

Through steady practice and genuine detachment, yoga **is** attainable. But everything depends on effort. How much have we conquered ourselves? How much control do we have over the tendencies of our own mind? Yoga is essentially the science of **self-mastery**. Until we become masters of our own habits and impulses, we cannot truly call ourselves yogis.

Practice and detachment are deeply connected.

- As practice increases, detachment increases.
- As detachment increases, practice becomes deeper.

They nourish each other.

Begin Now

So what must we do? We must begin. Not tomorrow. Not someday. **Now**. It is never too late to start a spiritual practice. From this very moment, we can move forward—guided by the words of Bhagavān.

At this point, Arjuna speaks again. He says, in essence: A mind engaged in yoga, filled with faith, does not lose its way. Yet a doubt arises in his heart. This is a very beautiful and logical doubt.

6.37

arjuna uvāca

**ayatiḥ(ś) śraddhayopeto, yogāccalitamānaḥ,
aprāpya yogasaṁsiddhiṁ(ñ), kām(ñ) gatiṁ(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)?

Arjuna’s Doubt: What Happens If Yoga Remains Incomplete?

Arjuna now raises a doubt.

Śrī Kṛṣṇa has just spoken about discipline, practice, and mastery of the mind. Arjuna listens with deep faith. He has devotion toward yoga. And we too are listening to these śloka with faith and devotion. So Arjuna asks his question not out of doubt, but out of sincerity.

Yoga, he understands, is about **controlling the mind**. But what if a person has not yet reached perfection? Suppose someone has just begun this journey. Suppose today we decide, “*From now on, I will practice yoga.*” But what if the journey remains incomplete? This question becomes even more real when yoga enters life late.

Today, in our Gītā family, even children of three or four years are learning this yogic science. For them, it is a great blessing. Yoga becomes part of life from a very young age. But sometimes, the Bhagavad Gītā comes late. It may come when we are in our sixties, seventies, or even eighties. At that stage, the body has already gone through many phases. Every chapter of life must end somewhere, and another chapter begins elsewhere. Then a natural fear arises.

Is it too late? What if I cannot complete this journey? What if I cannot fully settle my mind and ego through yoga in this lifetime?

Then what happens?

Where does such a seeker go? What is the result of such a life? What is the next step? This is exactly the question Arjuna is asking. He is speaking about a seeker whose mind is wavering, who has started on the path of yoga, but whose mind has not yet become completely steady. Such a person is sincerely practicing. He has faith. He is walking the path. But perfection has not yet come. And then—before perfection is attained—the body falls. The seeker has to leave this world. The body, which is the vehicle for all sādhana, is no longer there. The mind was not yet fully absorbed in yoga. Mastery was not yet achieved. Practice was ongoing—but incomplete.

So Arjuna asks: *What happens then?*

This doubt is expressed clearly in the next verse:

This is not a pessimistic question. It is not a fearful question. It is a **deeply human question**. Because the body is the instrument through which sādhana happens. Without the body, practice cannot continue. So Arjuna wants to know—does such a seeker lose everything? Or is nothing ever lost on this path? With this compassionate and thoughtful question, Arjuna opens the door for one of the most reassuring teachings of the Bhagavad Gītā.

**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?

What Happens to the Practice When the Body Is Gone?

So Arjuna asks—*what if...?* What if we no longer have access to this body?

If the body is gone, what happens to the practice we are doing right now?, What happens to all that effort - (Brahmāṇaḥ pathi), all that sādhana, all that struggle to steady the mind? Does it disappear? Does the seeker become confused, broken, wandering, unstable—lost somewhere, off the path, baffled?

Many times, we hear people say, “*Understanding the Bhagavad Gītā takes many lifetimes.*” We have all heard this sentence at least once. And the same idea applies to yoga too. Yoga is not completed in a single moment. It unfolds across time—sometimes across lives.

Arjuna is asking exactly this., Suppose a person has just begun the path of yoga. He has taken a step forward. He is no longer completely immersed in the ordinary worldly life. He has elevated himself to some extent. But he has not yet reached perfection. He has not fully mastered yoga. He has not reached the destination. And suddenly, the body fails. So where does such a person stand? He is not at the beginning anymore. But he is not at the end either. He is stuck somewhere in between. This is the heart of Arjuna’s question. He uses a very powerful word here—**brahmaṇaḥ pathi**, the path of Brahman.

This is the path we are all walking—the path that leads to the Supreme. All spiritual practice—karma yoga, bhakti yoga, and now dhyāna yoga—is ultimately meant to lead us to that Supreme Reality.

And Arjuna gives a beautiful analogy. Sometimes, in the sky, there is a huge cloud. And from that large cloud, a small piece breaks away. That small cloud fragment has no independent strength. It has no foundation. It is no longer connected to the larger cloud. What happens to it? After some time, it simply dissolves. It disappears. Arjuna wonders—is the yogi like that? A seeker who has separated himself from the ordinary world, who has begun the spiritual path, but who has not yet attained perfection—does he become like that broken cloud? Does all his practice vanish? Does all his effort go to waste? Because he is neither fully worldly nor fully liberated. He stands somewhere in the middle. So Arjuna asks:

Will such a seeker be lost?

Will his progress dissolve?

Will his sādhana disappear into nothingness?

This is not just Arjuna’s question. This is the question of every sincere seeker. And then Arjuna adds something very beautiful. He says, “Kṛṣṇa, I am asking you this because you alone can remove this doubt.” You are Keshava. You are the knower of this path. There is no one else who can clarify this confusion.

With this humility and trust, Arjuna places his doubt at the feet of Śrī Kṛṣṇa—opening the way for one of the most compassionate assurances in the entire Bhagavad Gītā.

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.

Arjuna's Faith and Bhagavān's Compassion

Arjuna says, "*Kṛṣṇa, these doubts are all about You.*"

Only You can explain them. Only You can clear them. No one else is capable of removing this confusion.

When there is doubt, it comes only to YOU. There is no one else fit to resolve it. Such is Arjuna's faith. Such is his love. Such is his reverence for Śrī Kṛṣṇa. And when a devotee approaches Bhagavān with this kind of trust and surrender, how can Bhagavān remain distant? How can HE withhold HIS compassion?

Seeing Arjuna's heart, Bhagavān pours out His love in the very next verse. This verse is not merely philosophy—it is full of feeling. Pure feeling. Only feeling.

Bhagavān's Tender Response

In life, we often ask questions. Sometimes they are profound. Sometimes they are simple. Sometimes they may even seem silly. Yet when the feeling behind the question is pure and innocent, parents patiently answer their children. Teachers gently guide their students. Here too, Bhagavān understands Arjuna's emotional state. He understands the anxiety behind the question. And with great tenderness, HE responds. Bhagavān speaks—not as a distant teacher, but as a compassionate guardian.

6.40

**śrībhagavān uvāca
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.

The Power of Bhagavān's Words

Look at the way Bhagavān addresses Arjuna.

He says "**Pārtha**"—a name filled with affection, used again and again in the Gītā. And He also says "**Tāta**"—means "**my son.**" These are not casual words. They are words of deep love and reassurance. Then HE says something extraordinary: "**Pārtha, there is no destruction for him.**" This is a rare and powerful statement. For a moment, keep Arjuna aside. Let us focus on this sentence alone.

Put Yourself in Arjuna's Place

While reading the Bhagavad Gītā, sometimes we should keep Arjuna on one side and imagine **ourselves sitting right in front of Lord Kṛṣṇa**. Imagine that the words you are hearing are coming **directly to you**. Picture Sri Kṛṣṇa looking at you and saying lovingly: "My dear child, I am answering your doubt." This doubt comes to many of us. We all feel this at some point: "I've just started my spiritual journey. What if I can't finish it in this life? What will happen next?" Bhagavān answers this doubt very clearly.

Bhagavān's Promise

Whatever spiritual effort you have made, whatever sādhana you have done, **it will never be destroyed**. No one who has done good will ever meet a bad end. Take this as a **direct promise from Bhagavān**. The journey you have already covered on the spiritual path will **never be lost**. Yes, the body may perish

in this world. But the spiritual progress does not perish —neither in this world nor in the next. That sādhana continues. It accumulates. It stays with the soul. And in one way or another, the yogi is guided back towards Bhagavān.

Scriptural Assurance: The Story of Jaḍa Bharata

Our scriptures give us many such examples. One beautiful story is that of **Jaḍa Bharata** from the Bhāgavatam. Jaḍa Bharata was a great yogi, deeply established in meditation. But toward the end of his life, he developed affection for a small deer. Because of that attachment, he was reborn as a deer in his next life. But here is the important part: He **remembered everything**. He remembered his spiritual goal. He remembered his sādhana. Even in that birth, his spiritual awareness did not vanish. Such is Bhagavān's arrangement for a sincere yogi. The practice is never wasted. Eventually, Jaḍa Bharata continued his journey and attained the highest realization.

The Core Teaching

So what is Bhagavān telling us here?

If a person begins the path of yoga sincerely but cannot complete it in this life —

- **Their effort is protected**
- **Their progress is preserved**
- **Their journey continues**

The soul will either be brought back onto the path of self-realization or guided again toward union with Bhagavān. Nothing is lost. This is Bhagavān's assurance.

6.41

**prāpya puṇyākṛtām(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.

What Happens Next to Such a Yogi?

Now, something may still feel incomplete. The journey has begun, but somewhere in between, it seems to have broken. So what happens to such a person in the next birth? Bhagavān answers this very compassionately. Such a yogi is born in **pure, righteous realms**. These may be heavenly worlds or other higher realms that we do not fully understand. Our knowledge is limited—we speak of heaven, earth, and hell—but there are many more planes of existence. The yogi is born in **good and sacred places**. **And then what happens?**

Having lived in those higher realms, enjoying the results of past merit, the yogi earns further purification and is reborn again— in even better conditions, in higher forms, in more favorable circumstances. One thing is very clear: **Whatever spiritual effort has been made can never be destroyed.**

The Limit of Yama's Authority

Before we go deeper, one important point must be understood clearly. **Yamarāja's authority extends only to the destruction of the physical body.** He can end this body—nothing more. He cannot

destroy:

- the merit earned through sādhanā
- the effort made in yoga
- the good deeds, service, sacrifice, and discipline
- the **saṁskāras** formed by spiritual practice

Those impressions remain with the soul. Based on these saṁskāras, the next birth is decided. So yes, the body is destroyed. But the accumulated good karma is **never lost**. No one can take it away. That is why, when we speak of a yogi—of spiritual practice and good qualities— all of it continues with the soul.

Sādhanā is also Tapas

Bhagavān reminds us elsewhere:

Yajña (sacrifice), dāna (charity), and tapas (austerity) should never be abandoned. Spiritual practice done alongside daily duties is also tapas. Serving people around us is tapas. Living with discipline and devotion is tapas. What does all this give us? **Puṇya — spiritual merit.** And because of this merit, the yogi receives a good place, a good world, and a good birth in the next phase of existence.

Te tam bhuktva svarga-lokam visalam

Kshine punye martya-lokam visanti

Evam trayi-dharmam anuprapanna

Gatagatam kama-kama labhante. 9:21

"Having enjoyed the vast heavenly world, when their stock of merit is exhausted, they return to the mortal world. Thus, those who follow the principles of the three Vedas with desires for worldly enjoyment attain a cycle of coming and going (repeated birth and death)."

Why Return to This World?

Still, Bhagavān acknowledges a subtle sadness. The yogi did not reach the highest state yet. He is somewhere in between. Where does such a soul finally come? The Gītā itself answers this earlier as well. Other worlds are places of enjoyment or exhaustion of karma. **True spiritual effort happens only here—on this Earth, in a human body.** That is why this world is called **mrityu-loka**—the world of effort.

Tulsīdāsaji says clearly:

बड़े भाग मानुष तन पावा |

Obtaining a human body is a great blessing. Only here can yoga be practiced consciously. So such yogis, after passing through higher realms, return again to this world of effort to continue their spiritual journey.

Bhagavān now becomes very specific. **He says such a yogi is born in: “Śuci-nām śrīmatām gṛhe”** Let us understand these words.

- **Śuci-nām** — families of purity, discipline, and noble conduct
- **Śrīmatām** — prosperous families, wealthy in a righteous way

This is not just material wealth. It is **pure, earned, sacred wealth**—free from dishonesty and harm. Such homes are blessed. In such homes, yogis are born. They do not struggle excessively for survival. Their basic needs are met. And because of that, they can turn inward again toward sādhanā.

Two Kinds of Wealth

Bhagavān then hints at something even greater. There are **two kinds of wealth**:

1. Material prosperity
2. Spiritual wisdom carried from previous lives

In the next verse, Bhagavān explains that some yogis are born not merely into wealthy homes, but into **families of wise and spiritually awakened people**. Such births are extremely rare. These souls are already inclined toward truth, restraint, and yoga— because their inner preparation has already been done.

6.42

**athavā yogināmeva, kule bhavati dhīmatām,
etaddhi durlabhataraṃ(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.

Śrīmatām and Dhīmatām — Two Rare Births

Bhagavān speaks of **Śrīmatām**—wealthy families— but here HE goes one step further and speaks of **Dhīmatām**.

What does **Dhīmatām** mean?

Dhī means *buddhi*—intellect, wisdom, discrimination. So Dhīmatām refers to **families of wise, intellectual, and spiritually cultured people**. In such families, from childhood itself, values are already present. The environment is favorable. The atmosphere supports discipline, inquiry, and sādhana. Such a birth is extremely rare. That is why it is said— **this kind of birth itself is a blessing**.

Birth of a Mahātmā

Why do we call such souls **Mahātmās**?

Because Mahātmās are not created accidentally. They are born only in **truly prepared families**— families shaped by wisdom, tapas, and spiritual inheritance. Only in such intellectual and cultured lineages can yogis take birth according to their previous practice and grow naturally into great Mahātmās. We have seen such living examples before our own eyes.

Jñāneśvara Māuli — A Living Example

Take Sant Jñāneśvara Māuli. At just sixteen years of age, he composed and narrated the Jñāneśvarī, a complete commentary on the Bhagavad Gītā. Swami Ji always says: This is the greatest commentary on the Bhagavad Gītā that has ever appeared on Earth. Jñāneśvara Māuli had **no formal classical education**, yet the depth, clarity, and devotion of the Jñāneśvarī are unmatched. The Bhagavad Gītā has around **700 ślokas**, and in the Jñāneśvarī, these are expanded into nearly **9,000 ovis**. Each śloka blossoms into layers of meaning. It is truly worth reading— at least once in a lifetime. Even if one does not fully understand Marathi, just reading it creates saṃskāras. Hindi versions are also available today, including those published by **Gītā Press**.

Gulābrao Mahārāj — Another Light

Take another example—**Gulābrao Mahārāj**. His life was only **32 years long**, yet in that short span, he authored **16 profound works** on yoga, sādhana, and devotion. From the age of **eight**, he spoke deeply about Vedānta and philosophy. Even as a child, his conversations reflected extraordinary clarity and insight. Such souls are not accidental births. That is why the Gītā says: **“Yoginām eva kule bhavati dhīmatām.”** Such yogis are born only in rare, wise, and prepared families. This fortune does not come by chance.

The Divine Deposit

Where does this good fortune come from? It comes from Bhagavān HIMSELF. It is as if Bhagavān has already created a **fixed deposit** for such souls. Their past sādhana keeps accumulating— added again and again, until the right birth is granted. And the same applies to us. The fact that we are studying the **Bhagavad Gītā today**, at this stage of our lives, is also a sign of some accumulated grace. Bhagavān has already given us a deposit. If we continue our **abhyāsa** sincerely, Bhagavān will provide:

- the right place,
- the right intellect,
- and the right purpose

to move forward on this path.

So, What Now?

Now, the answer is simple. We begin. We continue. And we trust the words of Bhagavān. That itself is yoga.

6.43

**tatra taṃ(m) buddhisamyogaṃ(m), labhate paurvadehikam,
yatate ca tato bhūyaḥ(s), saṃsiddhau 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.

The Continuation of Yoga Across Lives

This is what **Sri Krishna** explains next. Here, Sri Krishna reveals something very reassuring. What happens to such a yogi in the next birth?

“Tatra tam buddhi-samyogam labhate paurva-dehikam”

—In that new life, the yogi reconnects with the same intelligence. This intellect does not appear suddenly. It is not newly created. **It is carried forward from the previous birth.** Through effort, discipline, and sādhana in the earlier life, that wisdom was earned. And now, in this new body, the same buddhi resurfaces naturally.

The Return of Past Wisdom

That knowledge becomes like a **fixed deposit**. Nothing is lost. Nothing is wasted. Whatever was accumulated earlier- clarity, faith, discipline, spiritual understanding, all of it remains stored within the soul. When the yogi takes a new birth, this stored wisdom awakens. That is why some people, even from childhood, show a natural inclination toward spirituality, inquiry, and restraint. It is not accidental.

Sri Krishna then says: **“Yatate tato bhūyaḥ”** —From there, the yogi strives again. With that recovered

intelligence, the yogi resumes the journey. There is no confusion. There is no loss of direction. The path continues from where it was left earlier. The effort toward perfection begins again— not from zero, but from a higher starting point.

Yoga Demands Previous Effort

Sri Krishna makes one thing very clear: This yoga is not achieved suddenly. It requires:

- **previous practice**, and
- **strong inner longing**

Without past effort, yoga does not take root easily. But for the one who has practiced before, the pull toward perfection becomes natural. The soul itself remembers the path.

The Assurance of Shri Krishna

So the message is very simple and very comforting:

- No spiritual effort is destroyed
- No sādhana goes to waste
- No sincere practice is ever lost

What is begun once, will be continued again. This is the law of yoga. This is the compassion of Bhagavān.

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.

Practice Becomes Effortless Through Repetition

When we practice something formally—even if it is just a little, but done repeatedly—it slowly becomes effortless. At first, it feels like effort. Later, it becomes natural. Eventually, it feels as though we are not doing anything at all.

Children and the Natural Flow of Yoga

You can clearly see this in our **children's Gītā classes**. So many small children are learning the Bhagavad Gītā. Some of them feel as if they are not learning something new at all. They feel like they are just **revising**. One moment they listen to the shlokas. The next moment they start reciting. And before we even realize it, they have already memorized the shlokas by heart. Just like that. Two shlokas... memorized effortlessly. How is this possible?

Why Does This Happen So Easily?

Because somewhere, **practice is already there**. They are following a routine. **They are doing abhyāsa—practice—without struggle**. And by the age of four or five, they are able to grasp scriptures like the Bhagavad Gītā.

What is this?

This is exactly what Sri Krishna calls **the curious mind of a yogi**. They are not struggling to learn. They are simply **remembering**. They themselves don't know why it is happening. But Bhagavān is creating that path for them.

Bhagavān Creates the Path

Bhagavān gently places them on that path. From the very beginning, their mind is already tuned to what Bhagavān is saying. That is why certain people, whether saints, seekers, or spiritual leaders are naturally drawn towards sādhanā. They don't deliberately plan it. It just **happens** because of previous habits, because of prior practice, or because of impressions carried forward. We generally perform karma for purification of the mind. The yogis are beyond this as their starting point is at a higher level.

The Curious Yogi and Karma

There is a beautiful saying: **“Even the curious yogi dwells in Brahman.”** For most of us, the path begins with **karma**. Do good actions. Purify the mind. Karma is meant to cleanse our inner space to make the mind calm, clear, and peaceful. It is a process of refining our consciousness. But for great souls, the starting point is different. They are beyond definitions. Beyond explanations. Beyond even these words.

Take **Acharya Shankaracharya**. He was born, and within a few years, the Vedas flowed naturally from him. That was his starting point. Our starting point may be different. But the destination is the same. And Sri Krishna assures us— no effort is ever wasted.

6.45

**prayatnādyatamānastu, yogī saṃśuddhakilbiṣaḥ,
anekajanmasaṃsiddhaḥ(s), tato yāti parāṃ(ñ) gatim. 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.

The Journey of the Yogi: Trust the Process

Sri Krishna explains that **a yogi who sincerely strives and purifies oneself over many lifetimes finally attains perfection**. Through effort, discipline, and continuous practice, such a yogi gradually becomes free from impurities. Step by step, life after life, the yogi progresses steadily on the path of yoga. When this purification matures, the yogi attains **samatva—perfect balance and equality of mind**. At that stage, Krishna says, the yogi becomes completely united with HIM—the Supreme.

When Progress Feels Invisible

Many of us feel discouraged at times. We say, *“I've been studying the Bhagavad Gītā for one year... five years... and still I don't fully understand it. I can't hold the meditative state.”* At such moments, we must remember this verse. **This realization does not happen in a few days, months, or even years. It is the work of many lifetimes. We are here for the long journey. What is required is continuity, discipline, and patience.**

Enjoy the Journey, Not Just the Goal

When we hear about many births, people often feel depressed: *“What's the point if it takes lifetime after*

lifetime?” But Sri Krishna’s teaching is very gentle here. **The purpose is not just the destination—it is to enjoy the process itself.** This path is peaceful. This path is joyful.

Even in our Gītā family, many students worry: *“I can’t memorize chapters quickly. How will I become a true follower of the Gītā?”* The answer is simple: *Don’t memorize for the sake of memorizing. Just begin. Recite a few verses. Connect with the words. Enjoy the sound, the meaning, the presence. Without realizing it, memorization happens naturally.*

Trust the process. Bhagavan has assured it. Sooner or later, this will happen—but only if we learn to **enjoy walking the path.**

The Story of the Two Disciples

There is a beautiful story of two disciples practicing meditation under a great guru. Both practiced sincerely for months. One day, the first disciple asked, “Guruji, we will attain liberation, right? How long will it take?” The guru asked, “Do you see the leaves on that tree?” “Yes,” the disciple said “Countless,” replied the guru. “That many births,” he said. The disciple became tense and discouraged. The guru then asked the second disciple the same question. When told the same answer, the second disciple smiled and said, “That’s wonderful. After that many births, liberation is certain.” The difference was perception. One saw delay. The other saw certainty. The goal is in the sight.

The Attitude of Saints

This joyful acceptance is what saints like **Sant Jnaneshwar, Tukaram Maharaj, Eknath Maharaj, Namdev Maharaj, and Goswami Tulsidas** lived by. Namdev Maharaj spoke daily with Vitthal Ji. He would say, *“Give me Your darshan first—nothing else matters.”* And Vitthal Bhagwan would lovingly appear before him. Even after realization, the saints never abandoned devotion. They continued chanting, praying, and singing—not out of need, but out of love. Because **the practice itself is blissful—often more blissful than the destination.**

Sri Krishna’s Final Teaching:

That is why Sri Krishna concludes: “The yogi is superior to the tapasvi, superior to the jnani, and superior to the karmi. Therefore, O Arjuna—become a yogi.” **This verse reminds us: Walk the path joyfully. Trust the process. Practice continuously.** And enjoy every step. That itself is yoga.

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.

“Tasmāt Yogī Bhavārjuna” — Become a Yogi

This one line beautifully captures the mission of **Learn Gita**: “Tasmāt yogī bhavārjuna” — Therefore, O Arjuna, become a yogi. Sri Krishna is not speaking only to Arjuna here. He is speaking to **all of us.**

Different Paths, One Goal

Krishna acknowledges that there are many seekers on the spiritual path:

- **Tapasvis** — those who practice austerity and discipline
- **Jñānīs** — those who pursue wisdom and knowledge
- **Karmīs** — those who perform their duties selflessly

All of them are valid paths toward realizing Bhagavān. Yet Sri Krishna makes a very bold and loving statement:

A yogi is superior to:

- An ascetic,
- A scholar,
- and a diligent worker.

Why Is the Yogi Supreme?

Because a **true yogi** is not limited to just one aspect of life. A yogi:

- does work, **but with balance**
- seeks knowledge, **but with humility**
- practices discipline, **but with devotion**

Most importantly, a yogi walks the path of **union with Bhagavan Himself**. Yoga does not mean running away from life. Yoga means **living fully, consciously, and divinely**.

What Does “Become a Yogi” Really Mean?

When Sri Krishna says, “*Become a yogi*,” He is not asking us to change our external life. He is asking us to transform our **inner life**. To become a yogi means:

- **Equanimity in the mind** — calmness in success and failure
- **Balance in actions** — doing our duty without attachment
- **Discipline in lifestyle** — living with awareness and purity

This is true yoga.

The Highest Yogi

Sri Krishna then gives the final, most beautiful definition: “**The yogi who worships ME with faith, who sees ME as the inner Self of all beings, such a yogi is the most united with ME.**”

This yogi:

- sees Bhagavān **in everyone**
- lives with devotion **in every action**
- experiences unity **in everyday life**

This is the yogi Sri Krishna wants us to become.

The Message for Us

So Sri Krishna’s message is simple and powerful: Don’t just be a worker. Don’t just be a scholar. Don’t just be an ascetic. **Become a yogi.**

Live your life with balance. Walk your path with devotion. See Bhagavān within and around you. That is the teaching of the Gītā. That is the heart of **Learn Gita**.

**yogināmapi 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.

The Highest Among Yogis

Among all yogis, Sri Krishna makes one thing very clear: **the highest yogi is the one who has complete faith in HIM**. By “Me,” Sri Krishna does not mean only the outer form. He means **the inner Self, the Paramātmā dwelling within all beings**. Such a yogi is always absorbed in HIM— mind, intellect, and heart completely united. This is the path followed by great saints: Sant Namdev Maharaj, Sant Tukaram Maharaj, Sant Mirabai— all of them practiced yoga through devotion. How was their inner state? Sri Krishna HIMSELF describes it: they worshipped HIM with minds completely fixed on HIM alone.

The Example of the Gopīs

Look at the Gopīs of Vṛndāvana. Outwardly, they were engaged in daily chores— fetching water, cooking, cleaning, serving their families. Yet inwardly, **their minds never left Sri Krishna**. Whatever they gave, they felt they were giving only to Sri Krishna. Whatever they received, they felt it came only from HIM. Every word they spoke, every action they performed, every emotion they experienced—everything was connected to Sri Krishna. This is not escape from life. This is **divinizing life**.

Sant Jana Bai said:

देव खाते देव पीते ।
देवावरी मी निजते ॥१॥
देव देते देव घेते ।
देवासर्वे व्यवहारिते ॥२॥
देव येथे देव तेथे ।
देवाविणे नाहीं रीते ॥३॥
जनी म्हणे विठाबाई ।
भरुनि उरले अंतरबाहीं ॥४॥

Bhagavān eats and drinks, HE blesses. HE gives and takes, and HE is the one who interacts. In fact all actions performed are for Bhagavān and done by HIM alone. One sees Vithala Ji inside and outside as HE is everywhere.

Seeing Bhagavān Everywhere

This is how saints lived. They saw Vitthal Ji everywhere— inside and outside, waking and sleeping. Even while doing worldly work, they felt they were dealing only with Bhagavān. This was the life of Meera Bai as well. Despite hardships, criticism, and suffering, her mind never left Śrī Krishna. Her devotion was not occasional. It was **constant remembrance**.

Our Struggle and Our Opportunity

We also pray every day. But what happens during prayer? The body is present, but the mind wanders—to the kitchen, the phone, the next task. The ritual continues, but we are not fully present in it. This is the difference. True devotion is not about external actions alone— it is about **where the mind truly rests**.

Life as a Means, Not the Goal

Our family, wealth, body, and circumstances are not obstacles to spirituality. They are **means**. Think of them like a car. The car helps us reach the temple, but once we arrive, we must leave it behind and climb the steps on foot to have darśan. In the same way, our body, wealth, and comforts help us move forward—but we cannot cling to them forever. They are meant to take us toward Bhagavat-realization, toward Self-knowledge.

Krishna's Final Instruction

Therefore, we must train ourselves to see the Divine everywhere. And always remember Sri Krishna's instruction:

"Tasmād yogī bhavārjuna" — Therefore, become a yogi.

Only with such remembrance, only with such inner reverence, can we walk steadily on the path of yoga.

A Simple Resolution

Let us make a simple resolution today. Not for hours. Not for perfection. Just consistency. One minute. Five minutes. Ten minutes. Let us practice **vairāgya (detachment) and abhyāsa (regular practice)**. Vairāgya does not come suddenly. It comes **only through practice**. So let us keep walking—gently, patiently, and joyfully.

With this understanding, I offer this entire discussion at the **Lotus Feet of the Supreme**. By the blessings of Param Pujya Gurudev Swami Govind Dev Ji Maharaj, we have come to the completion of Ātma Samyama Yoga. May Gurudev and Śrī Krishna grant us strength, purity of mind, and unwavering devotion to truly become yogis.

With deep gratitude, this session concludes.

Question and Answer Session

Deva Ji:

Q: Why does Bhagavān say 'Iti Me Matihi' (This is My opinion)? Does it mean I can use my own discretion, or should I follow it as a command?"

A: When **Bhagavān** says, "*This is My opinion*," we must understand that for the Yogeshwar, His opinion is the ultimate principle (*Siddhānta*). There is nothing beyond it. However, notice the beauty of His love for Arjuna. In the 18th Chapter, after giving all the knowledge, He says: *Yathechchasi tathā kuru*—"Do as you wish." But before that, He says *Vimṛśyaitadaśeṣeṇa*—"Think about it deeply." He doesn't want to force you. He wants you to experience the truth yourself. He gives you the knowledge with complete respect for your own intellect. He says, "Ponder on it, contemplate it, and then do what fits best in your *Dharma* and your context." He leaves it to your rational mind to realize that His "opinion" is, in fact, the highest truth.

Ram Ji

Q: How can I achieve detachment (Vairāgya) while living with my family, children, and professional work?

A: Vairāgya is not about external appearance; it is not about wearing saffron robes or leaving your home. It is a mental state. Think of yourself as a *Nyāsī* (a trustee). Just as a trustee takes care of a temple trust without owning it, you must realize that **Bhagavān** has trusted you to take care of the family and the house.

When you think, "I am here to be the best possible support for them because **Bhagavān** put them in my care," you stop forcing your expectations on them. Serving without expectation is true **Vairāgya**. It is difficult, but it is possible when you see the family as a gift from **Bhagavān** to perform your duties in this world.

Adarsh Ji:

Q: In Chapter 6, Bhagavān says the Yogi is Supreme, but in Chapter 12, He says the Bhakta is most dear to Him. How do we understand both?

A: Being a **Yogi** is not truly possible without being a **Bhakta**. These paths are not different directions; they are different ways of walking towards the same goal. A **Bhakta** might not know every technical step of Yoga, but their destination is the same - union with the Divine.

Think of it like this: if you want to go to Rishikesh, you can take a flight, a train, or a car based on your capacity. One path isn't "better" in an absolute sense—it is about which path works for your *Svabhāva* (nature). In the end, we all want to reach the same destination. Whether you are a Yogi or a Bhakta, if you are moving toward **Paramātmā**, you are on the supreme path.

Darshan Ji:

Q: Who is the 'I' that thinks 'I earned money' or 'I want to fly to London'? Is it the Ātmā or the body?

A: There is something in between: the *Jīvātmā*. Our **Ātmā** is a fragment of the **Paramātmā**, but when it connects with the body, it gets covered with impurities. Because of this connection, the *Jīvātmā* starts to think, "I am this body." All these worldly thoughts come from this connection. Once we purify through **Sādhanā**, we realize we are part of something much greater and divine. As that realization grows, the "I-ness" begins to decrease.

Q: Do ghosts or negative beings really exist, or are they just stories?

A: According to the scriptures, there are **many realms and forms of existence** beyond what we perceive. Just as there are higher realms (deva-loka), there can also be lower or subtle realms. However, a Gītā student should focus on:

- Viveka (discrimination)
- Positive spiritual growth
- Moving towards Bhagavan, not fear or curiosity

Hansa Ji:

Q: Must meditation only be done in the morning, and does it require special breathing?"

A: While the morning (around 4:00 or 5:00 AM) is highly recommended because it is naturally peaceful and quiet, meditation can be done at any time. Unlike ritual worship (*Pūjā*), which has strict rules for cleanliness, meditation's primary guideline is a quiet environment. Regarding breathing, you can use simple techniques to calm the mind. Try breathing in for 5 seconds and breathing out as slowly as possible—perhaps for 10 or 15 seconds. This simple act regulates your system and prepares you for **Dhyāna**. But even just normal, natural breathing is also perfectly fine. The goal is a calm mind.

Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ(m)

yogaśāstre śrīkr̥ṣṇārjunasaṁvāde ātmasaṁyamayogonāma ṣaṣṭho'dhyāyaḥ.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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