

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 6: Ātma-Saṁyama-Yoga

3/3 (Ślōka 33-47), Saturday, 20 December 2025

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Continuous practice with detachment makes one perfect in the Path of Yoga which is Never Fruitless

The 6th chapter of the Bhagavadgītā is **Ātmā Samyama Yoga, the Yoga of Self-Control.**

This was the third and last part of the three-part interpretation session of the 6th chapter of Śrīmadbhagavadgītā, specially adapted for the young and enthusiastic Sadhaks of Geeta Pariwar.

We started with prayers to Bhagavān Śrī Krishna followed by the lighting of the auspicious lamp so that we are guided towards the path of Goodness, with the blessings of the Paramātmā, our Guru and the light of knowledge.

***gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ.
guruḥ sākṣāt paraBrahmā tasmai śrī gurave namaḥ.***

Guru Brahmā, the Creator, Guru Vishnu, the Preserver, Guru Devo Maheshwarah (Śiva), the Destroyer, are the Guru Sakshat ParaBrahmā, the Supreme Being or Almighty. Guru is the embodiment of Para Brahmā and to HIM I bow.

***kṛṣṇāya vāsudevāya haraye paramātmāne.
praṇataḥ kleśanāsāya govindāya namo namaḥ.***

Obeisance to Krishna, Vaasudeva, Hari the Paramātmā, Govinda, we bow our heads to you for the destruction of all our grief.

This was followed by prayers to Gītā Mata

***oṃ pāṛthāya pratibodhitāṃ bhagavatā nārāyaṇena svayaṃ,
vyāsenā grathitāṃ purāṇamuninā madhye mahābhārate.
advaitāmṛtavarṣiṇīm bhagavatīmaṣṭādaśādhyāyinīm,
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm***

O Bhagavadgītā, you have been told to Arjuna, the son of Prtha by Bhagavān Narayana Himself and afterwards you were included within the Mahabharata by the ancient sage Vyasa. Your eighteen divine chapters are like a shower of the immortal nectar of wisdom of the Absolute. O mother, destroyer of man's rebirth into the darkness of this mortal world, upon you I meditate.

The discourse began with seeking the blessings of our Guru, Param Pujya Swamishree Acharya Govind Dev Giriji Maharaj, and a hearty greeting to all the young Gītā Sadhaks present at the session.

As mentioned earlier, we are studying the 6th chapter of the Bhagavadgītā is **Ātmā Samyama Yoga, (The Yoga of Self-Control)**.

Self-control here, means keeping the mind, intellect, and senses under control to perform meditation to attain the Paramātmā.

In the Gītā, the three are included in the broader meaning of 'Ātmā' (Self). **To control the mind, intellect, and senses properly and to become established in meditation is called self-control.** A person who has a genuine desire to attain the Supreme Being can achieve this goal through the practice of meditation. In the previous vivechan, we had Bhagavān Śrī Krishna tell us where and how a practitioner should sit for meditation.

Controlling the mind is extremely essential for meditation because the mind is inherently restless and constantly wanders here and there. Therefore, it is the duty of the seeker to prevent the mind from wandering and to make it focused. This is possible only through continuous practice. Through regular practice, the seeker gradually attains yoga.

The Yogi who achieves perfection in yoga through meditation begins to experience the presence of the Paramātmā, the Supreme Being in all beings and all beings in Bhagavān.

In the discussion last week, we say that just as a brilliant student in a class is always in everyone's sight, similarly, a Yogi is always in the sight and presence of Bhagavān.

Hearing this, a question arises in Arjuna's mind, which he asks in the next Shlōka.

6.33

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

Arjuna said:Kṛṣṇa, owing to restlessness of mind, I do not perceive the stability of this Yoga in the form of equanimity, which You have just spoken of.

In this Shlōka, Arjuna addressing Bhagavān Śrī Krishna as Madhusudana says, “Due to the fickleness of my mind, I am unable to find myself in a stable state. Practicing the yoga of meditation as described by You is becoming difficult for me. My mind does not focus on it; it wanders repeatedly.”

A couple of question were asked to the Sadhaks to help them understand the point better.

- Are you able to study continuously without any interruptions when preparing for exams?
- Does your attention not wander here and there from time to time?
- Tell us, for what reasons does the mind and attention keep wandering?

The young Sadhaks gave very simple and honest answers. They explained that this happens primarily due to the lack of interest in studying. Other interests such as

- The desire to play
- The desire to watch TV
- The longing to watch a movie
- dancing, singing, drawing, or other forms of entertainment

makes the mind wander.

Likewise, Arjuna's mind was also unable to remain steady in the yoga of meditation.

Bhagavān Śrī Krishna then explains the means to control the mind to Arjuna

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.

Here Arjuna says to Bhagavān Śrī Krishna, "This mind is extremely restless. Its nature is to agitate and disturb." Arjuna further says that controlling this mind seems to be as difficult as trying to restrain the wind. Just as it seems impossible to bind or stop a stormy wind, similarly, controlling this restless mind also seems extremely difficult. This is because the mind is stubborn, powerful, and self-willed. The word **Pramāthi** means that which is turbulent, agitates others, causes unrest, and creates inner turmoil.

Arjuna's anguish is how to bring such a fierce, powerful, and restless mind under control?

In fact, Sant Dnyaneshwar Ji Maharaj, in Dnyaneshwari has said that the mind is invisible, but it can travel through the entire three worlds.

If you think of America right now, you can go there immediately in your mind. The mind can travel anywhere. It cannot sit still in one place. Just as a monkey does not sit still in one place, the mind also keeps jumping around.

So, how difficult it is to control this mind!

As Sant Dnyaneshwar Ji Maharaj says, when a storm is raging, can we make it stop by simply saying "Stop"? Definitely not! Similarly, we cannot make our mind and intellect become completely still just by telling them to do so.

In response to this profound question, Bhagavān Śrī Krishna in the next Shlōka, explains the path of practice and detachment, through which even this difficult task can become possible.

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.

Addressing Arjuna as Mahābāho (one who has been victorious against enemies with his mighty arms), Bhagavān says, the mind too can be conquered in the same way that enemies have conquered by Mahābāho or Arjuna himself.

This is possible only through detachment and continuous practice. Practice and detachment develop gradually, little by little; this work does not happen in a single day.

It is similar to how the young Sadhaks initially faced some difficulty in reading the Bhagavadgītā, but gradually, through practice, they can now recite the Shlōkas of the Gītā very well. All this was **possible only through continuous practice.**

Similarly, **by continuously practicing detachment and renouncing desires and with unwavering focus on attaining Bhagavān, one can conquer the mind. To achieve something great in life, to attain a noble goal, some self-control is absolutely essential.**

To explain this, the children were given the example of Lata Mangeshkar Ji, the great singer. To keep her throat healthy and her voice melodious, Lata Mangeshkar Ji never drank cold water and abstained from cold foods and ice cream, etc. It was because of this self-control and discipline that she became the nightingale of India.

The point is that sacrifice and discipline and self-control are essential to achieve one's goals in life, be it studies, sports, music and so forth.

It is important to control our sense organs (eyes, ears, nose, skin, and tongue) as without control of the senses, a person cannot achieve anything in life. The function of the eyes is to see. But if we watch too much TV, our time will be wasted. Similarly, if we continuously listen to songs, a lot of our time will be wasted. Our mind will wander away from what we need to focus on.

A balanced diet is necessary to control the mind, so one should eat only as much as the body requires. We may like sweets or fried food, or some other foods, but we cannot continuously eat such unhealthy food. We observe the Ekadashi and other fasts or vows of silence. They help us in our practice to control the mind and thus teaches us control and self-discipline.

If our senses are under our control, then attaining yoga, our goal, becomes easier. When we sit for meditation, we must constantly bring our wandering mind back and focus it on remembrance of Bhagavān.

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.

In this Shlōka, Bhagavān Krishna tells Arjuna, “For a person who has not controlled his mind, the attainment of Yoga is certainly difficult and hard to achieve, but not impossible.”

Through diligent effort, continuous practice, and the pursuit of meditation, the attainment of Yoga is possible. Yoga is possible only when the mind is controlled, and for this, control over the senses is extremely necessary.

In simple words: **NO PAIN, NO GAIN**. That is, without effort, without self-control, and without spiritual practice, no great achievement is possible.

The explanation also states that practices such as observing the Ekadashi fast, maintaining silence, and following a disciplined diet and lifestyle bring concentration of the mind. **Only when the mind is concentrated can it become steady in the quest to attain Bhagavān, and meditation then comes naturally.**

In this way, Bhagavān Śrī Krishna assures Arjuna **that although controlling the mind is difficult, it is certainly achievable through practice, self-control, and detachment.**

6.37

**arjuna uvāca
ayatiḥ(ś) śraddhayopeto, yogāccalitamānasaḥ,
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)?

In this Shlōka, Arjuna expresses his doubt to Bhagavān Śrī Krishna and asks what happens to a person who begins the practice of yoga but abandons it midway due to attachment to worldly things? What fate awaits such a person?

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?

Arjuna again expresses his next doubt to Śrī Krishna, asking whether a person who deviates from the path to attain Bhagavān become completely ruined and scattered like the fragmented clouds before a rain? He wants to know if the life of the person is wasted like the cloud which does not result in rainfall.

6.39

**etanme saṁśayaṁ(ñ) kṛṣṇa, chettumarhasyaśeṣataḥ,
tvadanyaḥ(s) saṁśasyāsya, 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.

Continuing, Arjuna says, "O Krishna! Only you are capable of completely resolving this doubt of mine. Therefore, please completely dispel my doubt."

Arjuna acknowledges that this subject is not understandable through ordinary intellect and that only

Bhagavān Śrī Krishna, the Master of Yoga, can resolve this profound question.

Upon hearing Arjuna's questions, Bhagavān provides a divine and reassuring answer to in the following Shlōka.

6.40

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.

Addressing Arjuna as Pārtha (son of Pritha, another name for Kunti), Bhagavān Śrī Krishna says, "That person is not destroyed in this world nor in the next. His efforts made for meditation and yoga never go in vain." HE further clarifies that the accumulated merit and efforts of a person who adopts the path of spiritual practice, even if stops midway for some reason, is not wasted.

A simple example is given to explain this to young Sadhaks. Suppose a child joins a dance, singing, sports, or some other activity class, but for some reason, he is unable to complete the class. Does everything he learned go to waste?

No, it does not.

It is true that such children do not attain perfection in that subject, but what they have learned will certainly be useful in their lives in some way or another. Similarly, a person who is unable to complete the practice of yoga due to worldly attachments will suffer no loss. Any virtuous effort made towards ultimate liberation is never fruitless.

In the next Shlōka, Bhagavān describes in detail the future progress and attainments of such a seeker.

6.41

prāpya puṇyakṛtāṃ(m) lokān, uṣitvā śāśvatīḥ(s) samāḥ,
śucīnāṃ(m) śrīmatāṃ(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.

Bhagavān Śrī Krishna further explains that even a person who deviates from the path of yoga due to the fickleness of the mind does not perish. Such a person first goes to the realms of the virtuous and experiences divine pleasures there for a long time.

In these virtuous realms, he enjoys the fruits of his good deeds from his previous life. After that, in his next birth, that person is born into the family of virtuous, and cultured people.

This means that the path of yoga is never in vain. Even a seeker who does not reach perfection certainly receives excellent results for his efforts, and a favorable environment for further spiritual practice is

automatically provided.

In this way, Śrī Krishna assures Arjuna that **spiritual practice associated with yoga is never fruitless.**

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.

Bhagavān Śrī Krishna further states that if a person does not take rebirth in the family of virtuous and cultured people, then he is born into the family of Yogis with deep intellect.

HE also clarifies that such a birth is undoubtedly extremely rare in this world. This proves that any virtuous deed performed by that person does not go in vain. If the results are not obtained in this life, then those results are certainly obtained in the next life. A deed performed never goes fruitless.

To illustrate this point, the example of Shabari is given. Shabari waited for Bhagavān Śrī Ram with immense patience and devotion. After a long wait of approximately seventy years from age twelve to eighty-two, she received the full fruit of her devotion. It shows **devotion, spiritual practice, and virtuous deeds performed for Bhagavān never goes in vain, even if their results are not immediately visible. HE certainly bestows the fruits of their virtuous actions upon the devotee at the appropriate time and in the appropriate manner.**

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.

Śrī Krishna further says, “Such a person, due to the influence of the virtuous deeds performed in their previous life, regains the memory of their former understanding, impressions, and spiritual practices in their new birth.”

The practice of yoga, meditation, and self-discipline performed in a previous life is not wasted but rather inspires the seeker from within to progress further in the next life as well. For this reason, that person again proceeds on the path of yoga and gets the opportunity to strive again for ultimate perfection, that is, the attainment of Bhagavān.

This means that **the path to attaining Bhagavān never starts from scratch. The spiritual practice of a previous life continues in the next life in the form of a seed, and that is what leads the seeker towards perfect attainment.**

6.44

**pūrvābhyāsenā tenaiva, hriyate hyavaśo'pi saḥ,
jijñāsuraṇi 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.

Bhagavān Śrī Krishna's says is that when a man is born into a wealthy or prosperous family, mortal pleasures, comforts, and attractions are readily available to him. Therefore, his mind is likely to be easily swayed by various worldly desires. However, Bhagavān explains that the impressions of virtuous deeds and spiritual practices performed in previous lives still attract such a person towards devotion to Bhagavān.

For such a person, even while living amidst worldly opulence, faith in Bhagavān remains in his heart. He is not completely diverted from the path of devotion because the seeds of spiritual practice from his previous lives remain alive within him.

Thus, **devotion does not depend solely on circumstances; it is the fruit of past impressions. Where there is the strength of virtuous deeds and spiritual practice, even the overwhelming influence of worldly desires cannot destroy devotion.**

6.45

**prayatnādyaṭamānastu, yogī saṃśuddhakilbiṣaḥ,
anekajanmasaṃsiddhaḥ(s), tato yāti parāṃ(ñ) gatiṃ. 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.

Bhagavān Śrī Krishna says, "The Yogi who strives continuously through many births ultimately attains the highest perfection and reaches the supreme destination of Bhagavān's abode."

HE clarifies that **this supreme perfection is not an achievement of a single lifetime, but rather the result of the accumulation of spiritual practices, discipline, and virtuous deeds performed over many lifetimes.** Even a little yoga, devotion, self-control, and good deeds performed in each life are added to the next. Through the maturation of these impressions, the Yogi gradually becomes perfected and ultimately attains the supreme goal of Bhagavān-realization.

Thus, Bhagavān assures us that the **path of spiritual practice is never in vain, and the Yogi who makes sincere efforts will surely attain supreme perfection one day.**

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.

Here, Bhagavān Krishna tells Arjuna to become a Yogī. HE says that **those who meditate are the best people, and this is possible only through continuous effort.**

Our young Sadhaks are also advised to meditate on Bhagavān on a daily basis. The Karma Yogis, the Sāṃkhya Yogis, the Bhakti Yogis, all of them also attain the Paramātmā; but along with this, when we also meditate, we attain it even faster as **Meditation clears the clutter in the mind purifies the inner self.**

6.47

**yogināmapi sarveṣāṃ(m), madgatenāntarātmanā,
śraddhāvānbhajate yo māṃ(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.

In the final Shlōka of the chapter, Bhagavān says that the supreme Yogi is the one who constantly worships HIM from the depths of their heart, with complete faith and humility.

There is a very beautiful son in this regard, which says,

***Twameva Mata Cha Pita Twameva
Twameva Bandhu Cha Sakha Twameva***

Just as we love our parents and friends, we should shower our love and devotion on Bhagavān.

Śrī Krishna clarifies that devotion is not something to be displayed or performed for show. True devotion is that which is done from the heart, with sincerity and continuity.

We should always pray to Bhagavān that HE inspires us to walk on the righteous path, grants us wisdom and knowledge so that our lives may become progressively purer and more meaningful.

The young seekers were also given the important lesson that **we should treat others the way we want to be treated ourselves. This is true religion, true devotion, and true yoga.**

The enlightening Vivechan session was offered to the lotus feet of Bhagavān Śrī Krishna and was followed by a Questions and Answers session. It concluded with prayer to Bhagavān Śrī Krishna and rendition of Hanuman Chalisa.

Question & Answer

Anjana Ji

Q: Why do we miss some teachers when they leaven, even if they scold us?

A: Teachers, parents, and our elders truly love us. They sometimes scold us to make us better human beings and to ensure we do our work correctly. Even their scolding contains our well-being, so we should take their scolding and anger not negatively, but positively.

Vriti Vaibhav Ji

Q: Some teachers scold without any reason. They scold us even when we ask them something. Why does this happen?

A: You should ask them the reason but calmly, politely, and respectfully.

**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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