

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 6: Ātma-Saṁyama-Yoga

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YouTube Link: <https://youtu.be/6JhRjgCznOs>

## No Effort Is Lost: The Promise of Yoga Across Lifetimes

The sixth chapter of the Śrīmad Bhagavad Gītā is known as **Ātmā Saṁyama Yoga — the Yoga of Meditation**.

As is our sacred tradition, the session began with prayer and the lighting of the lamp. This simple act is a reminder that just as a lamp dispels outer darkness, prayer and remembrance dispel inner darkness. We first offered our salutations to the Guru, then prayed to Śrī Krishna, and recited invocations glorifying the Bhagavad Gītā. With this, we remembered Sage Vyāsa, the great seer through whom the Mahābhārata came to us.

These opening prayers are not merely customary. They help us turn our attention inward and prepare the mind for reflection. Through them, we seek the blessings of the Guru, whom the scriptures describe as Brahmā, Viṣṇu, and Maheśvara, and ultimately as the living presence of the Supreme Reality. We pray to Śrī Krishna, the indwelling Lord who removes sorrow and guides us from confusion to clarity. We bow to the Bhagavad Gītā, revered as the Divine Mother and a source of non-dual wisdom. And we remember Sage Vyāsa, whose vast intellect lit the lamp of knowledge for humanity.

The prayers we recited remind us of this sacred lineage.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।  
गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥

The Guru is Brahmā, Viṣṇu, and Śiva. The Guru is verily the Supreme Brahman.

कृष्णाय वासुदेवाय हरये परमात्मने ।  
प्रणतः क्लेशनाशाय गोविंदाय नमो नमः ॥

We offer our salutations to Śrī Krishna, the Supreme Being, who destroys all sorrow.

In this spirit of reverence, we sought the blessings of **Param Pūjya Śrī Govind Dev Giri Maharaj**, our revered Guru, and extended heartfelt greetings to all Gītā Sādhakas present.

With this inner readiness, we entered the subject of Ātmā Saṁyama Yoga. Bhagavān teaches us here that self-control is not something meant only for great saints; it is essential even in our smallest actions. Control over the body, the mind, and the senses is the foundation of spiritual life.

At this point, Arjuna's confusion becomes very clear. He wonders whether one should renounce action altogether or continue to act while remaining detached. Bhagavān answers this very clearly. True renunciation is not about giving up work; it is about giving up attachment to the results of work.

**अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।  
स संन्यासी च योगी च न निरग्रिर्न चाक्रियः॥**

One who performs his duty without depending on the fruit of action is both a Sannyāsī and a Yogī.

Once this clarity is established, Bhagavān explains how a seeker becomes **Yogarūḍha**, firmly established in Yoga. He describes how one should prepare for meditation — choosing a quiet place, adopting a steady posture, and gradually training the mind to turn inward. These outer arrangements support an inner process.

As meditation deepens, Bhagavān describes what the Yogī experiences within.

**यत्रोपरमते चित्तं निरुद्धं योगसेवया।  
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति॥6.20॥**

When the mind becomes completely still through the practice of Yoga, the seeker sees the Self by the Self and finds joy in the Self alone.

This is a very important point. In samādhi, the seeker does not gain something new. He is introduced to his own true nature. The sense of separation slowly dissolves, and he realizes that he is not different from the Paramātmā. What remains is oneness with the infinite, all-pervading Consciousness.

Bhagavān calls this state true Yoga — a state free from sorrow and untouched by the cycle of birth and death.

But Bhagavān also reminds us that this state does not come easily. It requires continuous practice, or **abhyāsa**, supported by determination. Those who follow Karma Yoga can progress faster when they also cultivate the discipline of Aṣṭāṅga Yoga.

**शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया।**

Through gradual and patient effort, guided by steady understanding, one should quieten the mind and fix it on God.

As this practice becomes steady, its fruits naturally appear.

**युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः।  
सुखेन ब्रह्मसंस्पर्शम् अत्यन्तं सुखमश्नुते॥6.28॥**

The purified Yogī, constantly uniting the Self with God, effortlessly experiences supreme bliss.

This inner realization changes the way the Yogī sees the world.

**सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः॥6.29॥**

He sees the same Self in all beings and all beings in the Self.

Finally, Bhagavān gives a profound assurance.

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 is never separated from Me, nor am I ever separated from him.

Śrī Rāmakṛṣṇa Paramahansa lived this truth. He saw the image of Kālī not as a mere idol, but as his living Mother. This is the culmination of Ātmā Saṁyama Yoga — when the Divine is no longer an idea, but a living presence, and the seeker and the Paramātmā are no longer experienced as separate.

### 6.31

**sarvabhūtasthitaṁ(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.

In the preceding verses, Bhagavān described the Yogī's vision of equality and oneness. In this verse, He reveals how that realization **lives and functions in the world**. This is not a teaching about withdrawal from life, but about **living life from the standpoint of unity**.

• **sarva-bhūta-sthitaṁ māṁ** — “Me, who dwells in all beings”

The realized Yogī no longer perceives Bhagavān as limited to a particular place, form, or moment of meditation. He sees the same Divine Presence residing equally in all beings. This vision dissolves the habitual divisions of “I and others,” “high and low,” “mine and not mine.” What remains is one Consciousness appearing through many forms.

• **bhajaty ekatvam āsthitaḥ** — “Worships Me, established in unity”

Here, *bhajana* does not merely mean ritual worship. It refers to a **state of lived reverence** arising from unity. The Yogī does not worship Bhagavān as something separate; he worships through **identity and awareness**. His devotion flows naturally because he knows he is never outside the Divine.

This is why such a Yogī's life spontaneously aligns with the principle:

सर्व भूत हिते रतः — “Engaged in the welfare of all beings.”

Because he sees himself in all, and all in himself, compassion is no longer a moral effort—it becomes his natural way of being.

• **sarvathā vartamāno'pi** — “Even while engaged in all kinds of activities”

Bhagavān makes a crucial clarification here. Realization does not demand the abandonment of action. The Yogī may be fully active—working, serving, speaking, moving through the world. Yet his inner vision remains undisturbed. Action does not pull him away from the Divine, because he does not step out of unity while acting.

• **sa yogī mayi vartate** — “That Yogī abides in Me”

This is the heart of the verse. The Yogī does not move between spirituality and worldly life. He abides in Bhagavān at all times. His actions happen in Bhagavān, his movements unfold in Bhagavān, and his life expresses Bhagavān.

Dnyāneśhwar Maharaj expresses this truth with luminous clarity:

मी सकळांच्या देहात सकल ही माझ्यात  
ह्या विषयी विभिन्न मत सर्वथा नाही

“I am present in all beings, and all beings are present in Me— about this, there is no difference of opinion.”

ईश्वर आणि हे विश्व यांचे परस्पर एकत्व  
परी कळले पाहिजे हे तत्व साधकासी

“The mutual oneness of Īśvara and this universe must be truly realized by the seeker.”

For such a realized being, multiplicity does not create division:

पाहुनी भूतांचे अनेकत्व ज्याचे हृदयी न ये अनेकत्व

“Though he perceives the many forms of beings, duality does not arise in his heart.”

Dnyāneśhwar Maharaj offers a beautiful analogy to describe this state:

प्रकाश आणि दीपक यांची योग्यता जैसी एक  
तैसे ह्याचे माझे एक निवास स्थान

“Just as light and the lamp are essentially one,  
so too is My dwelling and his dwelling one and the same.”

To make this subtle truth tangible, Dnyāneśhwar Maharaj gives a beautiful example:

तंतू एक वस्त्रात तैसा मी एक सर्वत्र व्याप्त

“Just as a single thread pervades an entire cloth, so too I alone pervade everything.”

ऐसी ऐक्य चलाची स्थिती केली ज्यांनी  
तो शरीरी जरी आहे परी शरीराचा तो नव्हे

“One who has attained such moving unity— though dwelling in the body, he does not belong to the body.”

अनिर्वचनीय जे आहे ते वर्णू कैसे ॥

“That which is beyond description—how can it be spoken of?”

This is the pinnacle of Ātmā Saṁyama Yoga. Meditation is no longer confined to posture or silence. It becomes a **continuous, unbroken state of being**, where the Yogī lives in the world yet remains untouched by it—present in the body, yet not bound by the body; active in life, yet ever established in Paramātmā.

## Key Insight

Bhagavān reveals the highest harmony of spiritual life: unbroken union with Paramātmā combined with complete engagement in the world. The true Yogī does not escape action; he sanctifies action through unity, compassion, and constant Divine awareness.

In the next verse, Bhagavān shows how this vision of oneness naturally flowers into equal concern for the joy and sorrow of all beings.

## 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.

In the previous verse, Bhagavān described the Yogī who abides in Him at all times, even while fully engaged in action. In this verse, Bhagavān reveals how that inner realization expresses itself **in relationship with other beings**. Oneness now matures into lived understanding.

• **ātmaupamyena sarvatra** — “By the analogy of one’s own Self, everywhere”

This is a deeply practical and experiential teaching. The Yogī uses his own inner experience as the reference point: what brings joy, what causes pain, what creates fear, what gives comfort.

He then recognizes that every being experiences joy and sorrow in essentially the same way. Because the Yogī no longer experiences himself as separate, the suffering or happiness of another is not distant or theoretical—it is immediately understood. Swami Vivekananda captures this vision powerfully when he says:

**“I worship the Paramātmā whom ignorant people call man.”**

Here, worship is no longer confined to ritual or image. It becomes recognition of the Divine present in every human being.

• **samaṃ paśyati** — “Sees equality”

Equality does not mean sameness of profession, ability, or circumstance. It means equality of **inner reality and inner vulnerability**.

This can be understood through a simple example.

A stomach specialist doctor visits an ear specialist for treatment. He naturally expects the same care, attention, and seriousness that he himself would show if the ear specialist were to come to him for a stomach problem.

This mutual expectation reflects an intuitive understanding: “Just as I feel, so does the other.”

It is humorously expressed as:

*When a doctor doctors a doctor, the doctored doctor thinks that the doctoring doctor should doctor the doctored doctor in the same way that the doctoring doctor would expect from the doctored doctor.*

Behind the humor lies a profound truth—**recognition of oneself in the other**.

• **sukhaṃ vā yadi vā duḥkhaṃ** — “Whether joy or sorrow”

The Yogī responds equally to the happiness and suffering of others. He does not approach people only in pleasant situations, nor withdraw when they are in pain. His sensitivity is steady and inclusive.

This is the hallmark of a sanctified heart, beautifully expressed by the saints:

संत हृदय नवनीत समाना। कहा कबिन्ह परि कहै न जाना।।  
निज परिताप द्रवइ नवनीता। पर दुख द्रवहिं संत सुपुनीता।।

“The heart of a saint is like fresh butter. It melts not so much for its own suffering, but melts instantly upon seeing the suffering of others.”

This compassion is not cultivated deliberately; it arises naturally from oneness.

• **sa yogī paramo mataḥ** — “That Yogī is regarded as the highest”

Bhagavān gives a clear and decisive conclusion.

The highest Yogī is not identified by isolation from the world, outward austerities, or extraordinary abilities. He is known by **the depth of his empathy and the natural flow of compassion** born of unity.

This truth was lived vividly by Thākur Rāmakṛṣṇa Dev. During his final days, when he suffered from throat cancer and could not eat, devotees would bring sweets to offer him. Seeing their sadness, he would gently console them, saying that **he himself was eating through their mouths**.

For him, there was no separation between his body and theirs. Their nourishment was his nourishment. Their experience was his experience.

This is Ātmā Saṃyama Yoga in its ripest form—where the boundary between “I” and “you” dissolves completely.

### Key Insight

Bhagavān defines the highest Yogī as one whose realization of oneness naturally expresses itself as equal sensitivity to the joy and sorrow of all beings. When the Self is truly seen everywhere, compassion is no longer a practice—it becomes one’s very nature.

## 6.33

**arjuna uvāca**  
**yo'yaṃ(m) yogastvayā proktaḥ(s), sām̐yena 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.

After hearing Bhagavān’s sublime description of the highest Yogī—one who abides in oneness, sees the joy and sorrow of all equally, and lives in unbroken union—Arjuna responds with deep honesty.

This verse is not a rejection of the teaching. It is a **sincere confession of inner difficulty**.

• **yo'yaṃ yogas tvayā proktaḥ** — “This Yoga which You have explained”

Arjuna fully acknowledges the greatness of the teaching. He does not question its truth or value. He recognizes that Bhagavān has described a lofty and perfect state of Yoga grounded in equanimity and oneness.

- **sāmyena** — “In the form of equanimity”

Arjuna understands that the essence of this Yoga is *samatva*—inner balance, equality of vision, and steadiness in joy and sorrow. He sees the ideal clearly, but feels the distance between the ideal and his lived experience.

- **etasyāhaṃ na paśyāmi sthitiṃ sthirām** — “I do not see its stable establishment”

Here lies Arjuna’s concern. He does not say, “This Yoga is impossible.” He says, “I do not see how it can become stable.”

The issue is not the goal, but the **sustainability of the state**.

- **cañcalatvāt** — “Because of restlessness”

Arjuna identifies the true obstacle—the restless nature of the mind. The mind does not remain where it is placed. It moves, wanders, oscillates, and resists stillness.

Arjuna speaks not only for himself, but for all seekers. This verse becomes a mirror of the human condition. Even when we understand what is right, even when the vision is clear, the mind refuses to stay steady.

This honesty is the beauty of Arjuna’s role. He gives voice to the seeker’s struggle, creating space for Bhagavān to offer a practical and compassionate response.

This verse marks an important transition in the chapter. The teaching now moves from **the ideal vision of Yoga** to **the practical challenge of the restless mind**—and prepares the ground for Bhagavān’s famous explanation of the nature of the mind and the means to master it.

### Key Insight

Arjuna’s question reminds us that spiritual wisdom must address lived reality. Understanding is not enough; steadiness is required. By openly acknowledging the restlessness of the mind, Arjuna opens the door for Bhagavān to teach not only the goal of Yoga, but the **method to live it**.

In the next verse, Arjuna will describe the mind’s restlessness even more vividly, prompting one of the most well-known teachings of the Bhagavad Gītā on mental discipline.

## 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.

In the previous verse, Arjuna admitted that he could not see how the Yoga of equanimity could remain stable because of the mind’s restlessness. In this verse, he now **lays bare the true nature of the mind itself**, describing it with striking honesty and precision.

• **cañcalaṃ hi manaḥ** — “The mind is indeed restless”

The mind never stays where it is placed. It jumps continuously—from thought to thought, from memory to imagination, from fear to desire. Even when guided toward something noble, it slips away effortlessly.

This is not Arjuna’s personal weakness; it is a universal human experience.

• **pramāthi** — “Agitating, disturbing, turbulent”

The mind does not merely wander—it disrupts.

It shakes inner balance, disturbs peace, and unsettles determination. Even firm resolutions collapse under the emotional force generated by the mind.

• **balavat dr̥ḍham** — “Powerful and obstinate”

The mind possesses immense strength. It resists restraint, argues against discipline, and clings stubbornly to its likes and dislikes. Often, it feels stronger than one’s own will.

Arjuna’s words resonate deeply with the lived experience of seekers across ages.

Poetess Bahinābāi Chaudharī captures this nature of the mind with earthy realism:

मन वढाय वढाय, उभ्या पीकातलं ढोर  
किती हाकला हाकला, फिरी येतं पिकांवर

“Like cattle standing in a ripe field—no matter how much you chase them away, they return again and again.”

मन एवढं एवढं जसा खसखसचा दाना  
अन् मन केवढं केवढं? त्यात आभाळ मायेना

“The mind is as small as a poppy seed, yet how vast it is— even the sky cannot contain it.”

In these lines, the poetess expresses the paradox Arjuna points to: the mind appears tiny and insignificant, yet its movements are vast, uncontrollable, and overwhelming.

• **tasyāhaṃ nigrahaṃ manye** — “I consider its control”

Arjuna speaks after reflection, not frustration. He does not deny the goal of Yoga; he questions the practicality of controlling such a forceful instrument.

• **vāyor iva suduṣkaram** — “As difficult as controlling the wind”

The metaphor is exact.

The wind is invisible, constantly moving, powerful, and impossible to grasp directly.

Similarly, the mind cannot be subdued by force or suppression. The harder one tries to restrain it forcibly, the more violently it reacts.

With this verse, Arjuna gives voice to the inner struggle of every sincere seeker:

*“The ideal is clear, but the mind feels untamable.”*

This honest admission does not weaken the teaching of Yoga; it deepens it. By acknowledging the difficulty openly, Arjuna prepares the ground for Bhagavān’s compassionate response—where He will affirm this observation and then reveal **the method by which even such a restless mind can be mastered.**

## Key Insight

Arjuna teaches us an essential spiritual lesson through his honesty: progress begins not by denying the nature of the mind, but by understanding it clearly. By comparing the mind to the wind and by describing its turbulence, Arjuna opens the way for a Yoga that is practical, patient, and grounded in wisdom.

In the next verse, Bhagavān responds directly—acknowledging Arjuna’s assessment and guiding him toward the means of mastering the restless 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.

After Arjuna’s candid description of the mind as restless, turbulent, and almost impossible to restrain, Bhagavān responds with deep compassion and realism. He does not contradict Arjuna. Instead, He begins by **fully agreeing with him**, and then offers a practical and attainable solution.

- **asaṃśayaṃ** — “Without doubt”

Bhagavān removes all ambiguity at the outset.

Yes—the mind is restless.

Yes—it is difficult to control.

Spiritual wisdom does not begin by denying human experience; it begins by acknowledging it truthfully.

- **mano durnigrahaṃ calam** — “The mind is restless and difficult to curb”

Bhagavān confirms Arjuna’s diagnosis. The mind is not only mobile, but resistant to discipline. This reassurance is important for the seeker: struggle is not a sign of failure; it is part of the process.

- **abhyāsenā tu** — “But by practice”

Here Bhagavān introduces the first remedy—**abhyāsa**.

Abhyāsa is not forceful suppression. It is gentle, repeated, patient effort.

Each time the mind wanders, it is calmly brought back. Again and again. Without irritation. Without discouragement.

This is precisely the approach Samartha Rāmdās Swāmī teaches when he addresses the mind directly:

मना सज्जना भक्तिपंथेची जावे । तरी श्रीहरी पाविजेतो स्वभावे ॥  
जनीं निंद्य ते सर्व सोडूनी द्यावे । जनीं वंद्य ते सर्व भावे करावे ॥

“O mind, walk the noble path of devotion; by this very nature, Śrī Hari is attained. Abandon what is blameworthy in the world, and embrace with reverence all that is worthy.”

This is abhyāsa in daily life—training the mind through repeated right direction.

- **vairāgyeṇa ca** — “And by dispassion”

Bhagavān immediately adds the second pillar—**vairāgya**.

Practice alone is insufficient if desire remains unchecked. Vairāgya does not mean rejection of life, but freedom from compulsion.

Samarth Rāmdās Swāmī continues his guidance to the mind:

मना वासना दुष्ट कामा न ये रे। मना सर्वथा पापबुद्धी नको रे ॥  
मना सर्वथा नीति सोडू नको हो। मना अंतरीं सार वीचार राहो ॥

“O mind, do not be dragged by corrupt desires. Do not entertain sinful tendencies. Never abandon righteousness.

Let noble discernment remain within you.”

This is vairāgya—not dryness, but moral clarity and inner restraint.

• **grhyate** — “It can be brought under control”

This single word carries immense hope. The mind is difficult, but **not uncontrollable**. It can be guided, trained, and refined.

Dnyāneśhwar Maharāj adds a subtle and profound insight here. He says that the **very nature of the mind** can be used to discipline it:

या मनाचा गुण श्रेष्ठ कि गोडी लागता होते आसक्त

“The unique quality of the mind is this— whatever it tastes sweetness in, it becomes attached to.”

Dnyāneśhwar Maharāj suggests that instead of fighting the mind, we **redirect its attachment**. When the mind begins to taste the inner joy of steadiness, clarity, and devotion, it naturally leaves lower distractions behind.

Thus, Bhagavān’s teaching is deeply psychological and compassionate. The mind is not conquered by force, nor abandoned in frustration. It is trained through **abhyāsa**, and freed through **vairāgya**.

### Key Insight

Bhagavān offers a balanced and humane path to self-mastery.

The restless mind is not an enemy to be crushed, but an instrument to be trained. Through steady practice, it learns to return. Through dispassion, it loosens its chains. Together, **abhyāsa** and **vairāgya** transform restlessness into steadiness and struggle into inner freedom.

In the verses that follow, Bhagavān will further reassure the seeker that even those who falter on this path are not lost—and that sincere effort is never wasted.

## 6.36

**asam̐yatātmanā 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.

After acknowledging the restless nature of the mind and prescribing **abhyāsa** (practice) and **vairāgya** (dispassion) as the means of restraint, Bhagavān now offers a **clear and decisive conclusion**. This verse removes all ambiguity about spiritual progress and places responsibility squarely where it belongs.

• **asamṛyātātmanā yogo duṣprāpaḥ** — “Yoga is difficult for one whose mind is uncontrolled”

Bhagavān speaks with uncompromising clarity. Yoga does not fail the seeker; the seeker fails Yoga when inner discipline is absent. Where there is no effort to restrain the mind, no willingness to train it, Yoga remains distant and difficult. The obstacle is not the path, but the ungoverned inner instrument.

Dnyāneśhwar Maharaj echoes this truth powerfully:

ज्यास विरक्ती नाही, जे न करिती अभ्यास काही,  
त्यास नावरे मन हे आम्ही मानतो, अर्जुना

“One who has no dispassion, who makes no effort at practice— we do not even count his mind as disciplined, O Arjuna.”

Here, Dnyāneśhwar Maharaj makes it clear that without **vairāgya** and **abhyāsa**, the mind cannot be expected to cooperate. Expecting steadiness without discipline is self-deception.

• **iti me matiḥ** — “This is My conviction”

Bhagavān presents this not as a possibility, but as a settled truth. There is no favouritism here, no arbitrariness. The law is universal.

Without mastery of the mind, Yoga is difficult. With mastery of the mind, Yoga is attainable.

• **vaśyātmanā tu** — “But for one who has brought the mind under control”

The word *vaśya* is crucial.

The mind is not destroyed, suppressed, or silenced by force.

It is **trained**, **guided**, and **made cooperative**.

When the mind comes under governance, it ceases to be an obstacle and becomes an ally.

• **yatatā** — “By one who strives continuously”

Bhagavān emphasises **ceaseless effort**. Not occasional enthusiasm, not intermittent discipline, but steady, patient striving. Even an imperfect effort, when continuous, purifies the mind and builds inner strength.

Dnyāneśhwar Maharaj reinforces this confidence:

अंगी असेल योगबळ, तर कसले हे चपळ मन

“When the strength of Yoga is present within,  
what power does this restless mind really have?”

Here, the saint reassures the seeker: once Yogic discipline gains strength, the mind’s turbulence loses its dominance. What once appeared uncontrollable gradually becomes manageable.

• **śakyaḥ avāptum upāyataḥ** — “It can be attained through proper means”

This is a statement of hope grounded in realism.

Yoga is not accidental. It is not reserved for a select few. It is attainable when the right means are applied consistently.

Bhagavān thus completes the teaching sequence with perfect balance: An undisciplined mind makes Yoga difficult. A disciplined mind makes Yoga attainable. Practice and dispassion are the means. Persistent effort is the requirement.

### Key Insight

Bhagavān draws a clear and compassionate boundary between difficulty and impossibility. Yoga is difficult for the careless and undisciplined, but certain for the sincere and persevering seeker. With mastery of the mind and continuous effort, Yoga ceases to be an ideal and becomes a lived reality.

Through this verse, Bhagavān reassures every seeker:

**The path demands effort—but success is assured for one who truly strives.**

### 6.37

**arjuna uvāca**  
**ayatiḥ(ś) śraddhayopeto, yogāccalitamānasaḥ,**  
**aprāpya yogasaṃsiddhiṃ(ñ), kāṃ(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)?

Having heard Bhagavān’s assurance that Yoga is attainable through discipline and sustained effort, Arjuna now raises a **deeply compassionate and universal question**. This is not merely philosophical curiosity—it reflects concern for countless sincere seekers who begin the path with faith, yet struggle with consistency.

- **ayatiḥ** — “One who lacks self-control”

Arjuna refers to a seeker who does not fully succeed in restraining the mind. The effort was made, but mastery was incomplete. This is not negligence, but **human limitation**.

- **śraddhayā upetaḥ** — “Endowed with faith”

This is crucial. The seeker Arjuna speaks of is not faithless. He has reverence for the path, trust in the teaching, and sincerity of intention. His failure is not due to disbelief, but due to the inability to fully stabilise the restless mind.

- **yogāt calita-mānasaḥ** — “Whose mind has deviated from Yoga”

Despite faith, the mind slips away—pulled by old tendencies, unresolved desires, or weakness at the final moment. Arjuna acknowledges a painful truth: even sincere effort does not always culminate in success within one lifetime.

- **aprāpya yoga-saṃsiddhim** — “Without attaining perfection in Yoga”

The seeker does not reach complete realisation. The goal is glimpsed, the path is walked, but the destination remains unfulfilled at the end of life.

This raises a profound existential concern: Is such effort wasted?  
Does the seeker fall away from both worlds?

- **kām gatiṃ kṛṣṇa gacchati** — “What is his fate, O Kṛṣṇa?”

Arjuna’s question arises from compassion and fairness. He seeks reassurance that **sincere striving is not lost**, even when perfection is not attained.

This verse marks a significant turning point in the chapter. The discussion now moves beyond technique and discipline into the **law of spiritual continuity**, grace, and divine justice.

### Key Insight

Arjuna gives voice to the silent anxiety of every sincere seeker:  
“What if I try with faith, yet fall short?”

By asking this question, Arjuna prepares the ground for one of Bhagavān’s most reassuring teachings—that **no sincere effort on the spiritual path is ever wasted**, and that divine compassion safeguards the aspirant across lifetimes.

In the verses that follow, Bhagavān will answer this question with clarity, hope, and profound assurance.

## 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?

In continuation of his previous question, Arjuna now deepens his concern and expresses it with a powerful image. His anxiety is not theoretical; it arises from a sense of justice and compassion for the sincere yet struggling seeker.

- **ubhaya-vibhraṣṭaḥ** — “Deprived of both”

Arjuna fears a double loss. Such a seeker has not attained **Yoga-siddhi** (God-realization), and at the same time, having renounced worldly pursuits for the sake of Yoga, he may also have forfeited ordinary worldly or heavenly enjoyments.

This creates a troubling possibility: lost spiritually, and also unrewarded materially.

- **chinnābhram iva naśyati** — “Does he perish like a scattered cloud?”

This metaphor is striking and poignant.

A cloud torn apart by opposing winds loses its cohesion, direction, and purpose. It neither rains nor retains form; it simply dissolves into nothingness.

Arjuna wonders whether the seeker who falters on the spiritual path meets a similar fate—fragmented, unfulfilled, and lost.

- **apraṭiṣṭhaḥ** — “Without support or foundation”

The seeker appears to have no stable ground to stand upon.

He no longer belongs fully to the world, nor has he reached the transcendental state. This sense of **inner homelessness** troubles Arjuna deeply.

- **vimūḍhaḥ brahmaṇaḥ pathi** — “Deluded on the path of Brahman”

Arjuna’s use of the word *vimūḍhaḥ* is not accusatory; it is compassionate.

The seeker is not wicked or careless—he is confused, overwhelmed, and unable to complete the journey. Arjuna worries that such confusion on the highest path might lead to complete loss.

Through this verse, Arjuna sharpens his earlier question and places it before Bhagavān with urgency:

Is the sincere but unsuccessful seeker left stranded between two worlds?  
Is spiritual effort, if incomplete, ultimately futile?

This question strikes at the heart of spiritual assurance. It demands a response that addresses **fairness, continuity, and divine compassion**.

### Key Insight

Arjuna articulates one of the deepest fears of the spiritual aspirant:  
“What if I renounce much, strive sincerely, yet attain nothing?”

By expressing this doubt openly, Arjuna prepares the way for Bhagavān’s profoundly reassuring answer—that the spiritual path is never wasted, and that divine order never abandons sincere effort.

In the next verse, Arjuna will explicitly ask Bhagavān to remove this doubt completely, opening the door to one of the most consoling teachings of the 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.

After expressing his concern about the fate of the sincere yet unsuccessful seeker, Arjuna now makes a heartfelt and decisive appeal. This verse represents **complete surrender of doubt to divine wisdom**.

- **etan me saṁśayam** — “This doubt of mine”

Arjuna openly acknowledges his uncertainty.

He does not suppress the doubt, nor does he attempt to resolve it intellectually on his own. He places it honestly before Bhagavān.

- **chettum arhasy aśeṣataḥ** — “You alone can remove it completely”

Arjuna does not seek a partial or comforting answer.

He asks for complete clarity—one that leaves no residue of confusion.

This reflects Arjuna’s seriousness as a seeker. He wants truth, not reassurance alone.

- **tvad anyañ na chettā upapadyate** — “None other than You can dispel this doubt”

Here, Arjuna expresses absolute trust.

This doubt concerns the deepest laws of spiritual causality—karma, effort, failure, continuity of the soul, and divine justice. Such a doubt cannot be resolved by logic, opinion, or secondary authority.

Only Bhagavān, who knows the full arc of the soul’s journey across lives, can answer it.

This verse marks a pivotal moment in the chapter. Arjuna has laid out the problem fully and now places himself entirely in Bhagavān’s hands. With this surrender, the stage is set for one of the most compassionate and reassuring teachings of the Bhagavad Gītā.

### Key Insight

True inquiry reaches its fulfillment in surrender.

Arjuna shows that doubt is not an obstacle when it is offered humbly to wisdom. By entrusting his uncertainty to Bhagavān, he opens the door to complete understanding.

In the verses that follow, Bhagavān will respond with profound assurance, revealing that **no sincere spiritual effort is ever lost**, and that the path of Yoga is safeguarded by divine order itself.

## 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.

Having heard Arjuna’s deep anxiety about the fate of the sincere yet unsuccessful seeker, Bhagavān responds with words that are among the **most compassionate and reassuring in the entire Bhagavad Gītā**. This verse directly removes the fear that spiritual effort might be wasted.

- **na eva iha na amutra** — “Neither here nor hereafter”

Bhagavān gives a categorical assurance.

There is **no loss in this life**, and there is **no loss in the next life**.

Spiritual effort is never negated by time, death, or incompleteness. What is gained inwardly is preserved.

- **vināśas tasya na vidyate** — “There is no destruction for him”

The word *vināśa* signifies total loss or ruin. Bhagavān clearly states that such destruction **does not exist** for one who has sincerely taken up the path of Yoga. Even if realization is incomplete, the inner progress achieved is never destroyed.

- **na hi kalyāṇa-kṛt kaścit** — “One who does good never...”

Here Bhagavān defines the spiritual aspirant in a beautiful way.

A seeker of Yoga is a *kalyāṇa-kṛt*—one who strives for inner good, purification, and upliftment. Such striving itself is sacred, regardless of how far one reaches in a single lifetime.

- **durgatiṃ tāta na gacchati** — “Never meets an evil destiny, My dear one”

Bhagavān addresses Arjuna with tenderness—*tāta*—“My beloved.” This is not merely philosophical reassurance; it is a **personal promise**.

A sincere seeker never falls into degradation. The universe itself safeguards those who walk the path of inner growth.

With this verse, Bhagavān decisively removes Arjuna’s fear of being “lost between two worlds.” The spiritual path is shown to be **cumulative, compassionate, and protected by divine order**.

### Key Insight

Bhagavān offers one of the greatest assurances of spiritual life:

No sincere effort toward self-realization is ever wasted. No seeker is ever abandoned. Progress on the path of Yoga is preserved across time and lives.

Even incomplete effort becomes a foundation for future growth. The path of inner good always leads forward—never to loss.

In the following verses, Bhagavān will explain **how and where such a seeker continues the journey**, revealing the continuity of spiritual evolution beyond a single lifetime.

## 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.

After giving the fundamental assurance that **no sincere spiritual effort is ever lost**, Bhagavān now explains **how such effort bears fruit**, even when Yoga remains incomplete in a given lifetime.

- **prāpya puṇya-kṛtām lokān** — “Having attained the worlds of the righteous”

Bhagavān first clarifies that the seeker who practiced Yoga does not fall into loss or darkness. On the contrary, he attains higher realms that are reached only by those who have performed noble and meritorious actions.

This shows that spiritual striving itself is a great *puṇya*. Even partial effort elevates the soul.

- **uṣitvā śāśvatīḥ samāḥ** — “Having dwelt there for long periods”

The seeker does not merely pass through these higher worlds briefly. He resides there for extended durations, enjoying peace, refinement, and the fruits of his inner purification.

This residence is not punishment for incompleteness; it is **rest and consolidation** after effort.

- **śucīnām śrīmatām gehe** — “In the house of the pure and the prosperous”

After exhausting the fruits of merit, the seeker is born again—but not randomly.

Bhagavān specifies two important conditions of birth:

*śucīnām* — in a family marked by purity, values, and righteous conduct.

*śrīmatām* — in a family blessed with prosperity, stability, and favorable circumstances.

Such an environment supports further spiritual growth. The seeker is not forced to struggle merely for survival; he is given **outer support to continue inner evolution**.

- **yoga-bhraṣṭaḥ abhijāyate** — “The one who fell short in Yoga is reborn”

The term *yoga-bhraṣṭaḥ* does not imply failure in a negative sense. It simply means one whose Yoga was **interrupted or incomplete**, not abandoned or insincere.

Bhagavān shows that spiritual life is **continuous across births**. What is begun sincerely is carried forward under divine supervision.

This verse reveals a profound law of spiritual continuity: effort creates momentum, and momentum determines future opportunity.

### Key Insight

Bhagavān teaches that incomplete Yoga is not wasted Yoga.

Sincere spiritual effort elevates the soul, grants higher states of existence, and prepares favorable conditions for continued growth in future births.

The universe does not punish the sincere seeker for incompleteness; it supports him until realization is fulfilled.

In the next verse, Bhagavān will describe an even more spiritually advantageous rebirth, revealing how different levels of effort shape the seeker’s future journey.

## 6.42

**athavā yogināmeva, kule bhavati dhīmatām,  
etaddhi durlabhataram(m), loka 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.

After describing rebirth in families of purity and prosperity for the sincere yet incomplete seeker, Bhagavān now presents **an even higher possibility**—one that reflects deeper inner maturity from past effort.

- **athavā** — “Or else”

This indicates an alternative outcome, not a contradiction.

Bhagavān shows that spiritual progress bears fruit in different ways, depending on the **depth of vairāgya and inner orientation** developed earlier.

• **yoginām eva kule** — “In the family of Yogīs alone”

Here, Bhagavān points to a birth that is **spiritually superior** to material comfort.

Being born in the family of Yogīs means being surrounded from childhood by:  
a spiritual atmosphere, values of restraint and inquiry, and living examples of inner discipline.

Such an environment naturally inclines the mind toward Yoga.

• **dhīmatām** — “Of the wise”

This word is crucial.

The Yogīs in such a family are not merely practitioners of outer discipline, but people of discernment and inner clarity.

The seeker thus receives **spiritual nourishment without having to search for it**.

• **etad hi durlabhataraṃ** — “This indeed is very rare”

Bhagavān makes a striking statement here.

A birth in a spiritually awakened family is **rarer than birth in prosperity or comfort**. Material advantages may come and go, but spiritual lineage is uncommon and precious.

• **loke janma yad īdṛśam** — “Such a birth in this world”

Bhagavān emphasizes that among all possible human births, this one stands out as exceptional. It reflects not chance, but **accumulated spiritual momentum** from previous lives.

This verse reinforces a profound principle: the more refined the seeker’s inner aspiration, the more refined the conditions of rebirth.

### **Key Insight**

Bhagavān reveals that sincere spiritual effort shapes not only the soul’s inner state, but also the environment in which its journey continues.

While prosperity and purity support growth, a birth among wise Yogīs offers direct continuity of the spiritual path.

Such a birth is rare, precious, and earned— a testament to deep, sustained effort toward Yoga in past lives.

In the next verse, Bhagavān will explain how the seeker naturally resumes the spiritual journey from where it was left off, confirming the uninterrupted continuity of Yoga across lifetimes.

## **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.

Having explained the favorable circumstances of rebirth for the seeker whose Yoga remained incomplete, Bhagavān now reveals **the most reassuring and decisive principle of spiritual life**—that inner effort is never erased. What is cultivated within is carried forward intact.

- **tatra** — “There, in that birth”

Bhagavān refers to the new life attained by the seeker—whether in a family of purity and prosperity or among wise Yogīs. Regardless of the outer setting, the inner continuity remains unbroken.

- **taṃ buddhi-saṃyogaṃ labhate** — “He regains that connection with the intellect”

The seeker does not start life spiritually blank. He naturally reconnects with the refined intellect developed earlier—clarity of values, attraction toward restraint, and inclination toward inner inquiry.

This reconnection does not require deliberate effort or external persuasion. It arises **spontaneously**, as though something long familiar has been remembered.

- **paurva-dehikam** — “From the previous body”

Here Bhagavān removes all doubt. The subtle impressions (*saṃskāras*) created by sincere effort **survive the fall of the body**. Death interrupts neither refinement nor wisdom. The body perishes, but inner orientation continues.

This truth can be understood through a simple analogy from modern physics.

From the study of physics, we know that matter and energy are interconvertible, and that everything in the universe can be understood as a form of vibration—with specific frequency, wavelength, and amplitude. When frequencies match, systems resonate and come together naturally.

In the same way, spiritual effort tunes the inner being to a certain frequency. Even when the outer form changes, that inner resonance remains. When conditions align again, the seeker naturally reconnects with the same spiritual orientation, without effort or struggle.

- **yataṭ ca tato bhūyaḥ** — “Thereafter, he strives even more”

This is a profoundly hopeful statement. The seeker does not merely repeat the journey mechanically. Having already tasted discipline and insight, he strives **with greater intensity, maturity, and urgency**.

Past effort sharpens present resolve. Experience replaces hesitation.

- **saṃsiddhau** — “Toward complete perfection”

The direction of the journey is now firm and unmistakable. The seeker moves steadily toward completion—not merely toward understanding, but toward realization.

- **kuru-nandana** — “O delight of the Kuru dynasty”

Bhagavān’s affectionate address reminds us that this teaching applies not only to Arjuna, but to every sincere aspirant walking the path of Yoga. This verse establishes an unshakable assurance: **spiritual progress is cumulative, irreversible, and protected by divine law**.

Just as physical energy is never destroyed but only transformed, spiritual effort is never wasted—only carried forward in a subtler form.

This is why the Bhagavad Gītā urges engagement with Yoga **as early as possible**. It is not merely a scripture for renunciates or for the end of life; it is a guide for living. Even partial understanding, even

imperfect practice, creates inner capital that accompanies the soul beyond a single lifetime. No sincere effort toward self-knowledge is ever lost. Every step taken inward becomes a foundation for future ascent.

### Key Insight

Bhagavān assures that the spiritual journey never resets to zero. Inner refinement, clarity, and aspiration survive death and re-emerge naturally when conditions permit. The seeker resumes the path not from the beginning, but from where it was left off—this time with deeper determination.

Thus, the study and practice of the Bhagavad Gītā never go to waste. Every sincere effort becomes a permanent gain on the soul's journey toward perfection.

### 6.44

#### **pūrvābhyāsenā tenaiva, hriyate hyavaśo'pi saḥ, jijñāsurapī 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.

After explaining that the Yogabhraṣṭa regains spiritual orientation and strives more intensely in a new birth, Bhagavān now reveals **the irresistible continuity of spiritual effort**. This verse shows that once Yoga has been practiced sincerely, it does not remain a matter of choice alone—it becomes an inner compulsion.

- **pūrvābhyāsenā tenaiva** — “By that very practice of the previous life”

Bhagavān emphasizes that spiritual effort creates **lasting impressions**. What was practiced earlier remains alive within the seeker as a subtle force. These impressions do not disappear with the death of the body; they travel forward with the soul.

- **hriyate hi avaśaḥ api saḥ** — “He is drawn, even against his will”

This is a profound statement.

Even if the seeker is reborn amid comfort, distraction, or strong sensory attractions, the pull of Yoga reasserts itself. The mind may try to engage elsewhere, but something within continues to call.

This attraction is not deliberate effort—it is **memory of the soul**.

This truth is not merely theoretical. It is observed directly by Vivechaks even today. There are instances where a child of just one year and nine months is able to recite by heart the 12th and 15th chapters of the Bhagavad Gītā, the Rāmarakṣā Stotra, and several stotras of Ādi Śaṅkarācārya—without formal instruction in this lifetime.

Such phenomena cannot be explained by environment alone. They point unmistakably to **pūrvābhyāsa**—practice carried over from previous births.

Similarly, within Geetā Pariwar, there are children as young as six years who are *Gītāvratī*—able to recite all eighteen chapters of the Bhagavad Gītā by heart. Their attraction to the Gītā arises effortlessly, as if they are continuing a journey already begun.

These living examples bring Bhagavān’s teaching vividly into the present.

• **jijñāsuḥ api yogasya** — “Even one who merely inquires into Yoga”

Bhagavān now expands the scope of assurance.

Not only those who practice deeply, but even those who begin with curiosity—who wish to understand Yoga—are already elevated. The very urge to inquire indicates the stirring of earlier impressions.

The seed has already been planted.

• **śabda-brahma ativartate** — “He transcends the ritualistic Vedic rewards”

*Śabda-brahma* refers to the portion of the Vedas concerned with ritual actions and their results—merit, prosperity, and heavenly enjoyment.

Bhagavān declares that the seeker of Yoga naturally rises above reward-centered action. His interest shifts from “What will I gain?” to “What is the truth?” Even inquiry into Yoga lifts the seeker beyond transactional spirituality toward inner transformation.

This verse reveals a deep and comforting law of spiritual life: Once Yoga has entered a soul’s journey, it cannot be erased. It may pause, it may appear dormant, but it never disappears.

### Key Insight

Bhagavān assures that spiritual effort creates an inner momentum that continues across lifetimes. Past practice draws the seeker back to Yoga—even without conscious intent. Even inquiry into Yoga frees one from narrow, reward-based pursuit. Thus, no sincere effort is ever wasted. Once begun, the journey toward self-realization resumes naturally—again and again—until it reaches fulfillment.

This is why engagement with the Bhagavad Gītā at any age, in any measure, is invaluable. Every effort becomes a permanent gain in the soul’s unfolding journey toward Truth.

## 6.45

### **prayatnādyatamānastu, yogī saṁśuddhakilbiṣaḥ, anekajanmasaṁsiddhaḥ(s), tato yāti parāṁ(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.

After patiently explaining how incomplete Yoga is preserved and resumed across lifetimes, Bhagavān now presents the **final culmination of the seeker’s journey**. This verse stands as a conclusive assurance that persistent spiritual effort inevitably reaches fulfillment.

• **prayatnāt yatamānaḥ tu** — “But the Yogī who strives with effort”

Bhagavān emphasizes *prayatna*—earnest, conscious, and sustained striving.

This is not casual spirituality or occasional practice. The Yogī repeatedly chooses discipline, awareness, and inner growth as the central orientation of life.

Grace does not replace effort; it **responds to effort**.

- **yogī saṃśuddha-kilbiṣaḥ** — “Purified of all impurities”

Through continuous practice, the accumulated impurities of the mind—desire, fear, attachment, and ego—are gradually dissolved. Purification here means transparency of the inner instrument, where nothing obstructs the light of the Self.

- **aneka-janma-saṃsiddhaḥ** — “Perfected through many births”

Bhagavān openly acknowledges a profound truth: spiritual perfection may unfold across many lifetimes.

This is not a weakness of the path, but its compassion. Every effort adds refinement; nothing sincere is lost. The Yogī of this life stands upon the foundation laid by countless earlier efforts.

This continuity is explained beautifully by Bhagavān Himself in the 15th Chapter:

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥

“As the air carries fragrance from place to place, so does the embodied soul carry the mind and senses with it when it leaves one body and enters another.”

Just as fragrance adheres invisibly to the wind, the mind and its impressions (*saṃskāras*) accompany the soul across births. Thus, effort made in Yoga naturally ripens over time, across bodies, without interruption.

- **tataḥ yāti parāṃ gatim** — “Thereafter, he reaches the Supreme state”

When practice matures fully and purification is complete, the journey culminates. The Yogī reaches the **parā gati**—the supreme destination beyond return, beyond incompleteness, beyond sorrow.

This attainment is not sudden or accidental. It is the natural flowering of persistent striving, safeguarded by divine law.

With this verse, Bhagavān seals the entire teaching on Yoga and rebirth with clarity and compassion:

The path is cumulative. Effort is preserved. Perfection is inevitable.

### Key Insight

Bhagavān reveals the ultimate destiny of the sincere seeker: Effort purifies the mind. Purification ripens across lifetimes. Ripened Yoga culminates in supreme realization. Just as fragrance is carried effortlessly by the wind, spiritual impressions are carried by the soul across births—until the journey is complete.

The message is unambiguous and deeply reassuring:

**Walk the path steadily. No effort is wasted. The destination is assured.**

### 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.

With this verse, Bhagavān draws together the essence of the entire sixth chapter and delivers a **direct, decisive instruction**. After addressing doubts about failure, rebirth, continuity of effort, and ultimate fulfillment, He now establishes Yoga as the **highest and most complete path**.

• **tapasvibhyaḥ adhikaḥ yogī** — “The Yogī is superior to ascetics”

Austerity (*tapas*) disciplines the body and senses, but it can remain external if not accompanied by inner balance. The Yogī’s renunciation is deeper—he relinquishes ego, attachment, and doership. Therefore, Yoga surpasses mere asceticism.

• **jñānibhyaḥ api mataḥ adhikaḥ** — “Superior even to the learned”

Knowledge (*jñāna*) is indispensable, yet knowledge that remains intellectual does not liberate. The Yogī integrates knowledge into lived awareness. What the learned know conceptually, the Yogī realizes existentially. Hence, Yoga is higher than knowledge that has not ripened into realization.

• **karmibhyaḥ ca adhikaḥ yogī** — “Superior to those engaged in action for results”

Action performed with desire—even righteous action—binds the doer to outcomes. The Yogī acts without bondage, offering action itself to Bhagavān. Thus, Yoga transcends result-oriented karma by freeing the actor while preserving effectiveness.

• **tasmāt yogī bhava arjuna** — “Therefore, become a Yogī”

This is not a vague spiritual ideal; it is a **practical directive**. To become a Yogī does not mean abandoning action or withdrawing from life. It means **living the teachings of Karma Yoga** explained in Chapters 3, 4, and 5.

To become a Yogī means:

- performing all actions as though they are **entrusted by Bhagavān**,
- relinquishing the sense of “I am the doer,”
- acting without attachment to personal gain or loss,
- and aligning one’s goals beyond narrow self-interest.

If there is a goal, it should not be limited to selfish desires, but oriented toward the **well-being of society, the nation, and the world at large**. When action is offered, motive purified, and awareness stabilized, Karma itself becomes Yoga.

Thus, Bhagavān’s exhortation carries profound balance: do not renounce action, do not cling to reward, do not stop at knowledge— **integrate all three through Yoga**.

This command crowns the chapter. Yoga is shown not as one path among many, but as the **harmonizing principle** that perfects austerity, fulfills knowledge, and liberates action.

### Key Insight

Bhagavān establishes Yoga as the highest synthesis of spiritual life. Austerity without inner union is incomplete. Knowledge without realization is partial. Action without selflessness binds. Yoga alone unites discipline, wisdom, and action into a single path of freedom.

Therefore, Bhagavān’s final instruction is clear and practical:

**Live as a Yogī—act as an offering, think beyond the self, and remain inwardly steady.**

## **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.

With this verse, Bhagavān **brings the sixth chapter to its luminous culmination**. After explaining discipline of the mind, meditation, rebirth, continuity of effort, and the superiority of Yoga, He now reveals **the innermost essence of Yoga itself**.

This verse does not replace earlier teachings—it **fulfills them**.

• **yoginām api sarveṣāṃ** — “Among all Yogīs”

Bhagavān includes every sincere practitioner: those engaged in Karma Yoga, those inclined toward Jñāna, those practicing Dhyāna, and those living a life of restraint and discipline.

Among all these, He now identifies the highest state of Yoga.

• **mad-gatena antar-āmanā** — “With the inner self absorbed in Me”

This is the defining mark of the supreme Yogī. The highest Yoga is not merely control of breath, posture, or thought.

It is **inner dwelling**—where the heart and awareness rest naturally in Bhagavān.

This absorption is effortless, not forced. It arises when the ego softens and remembrance becomes spontaneous.

• **śraddhāvān** — “Endowed with faith”

Śraddhā here is living trust—born of understanding, experience, and surrender. It steadies the mind, dissolves doubt, and allows devotion to mature into quiet confidence.

• **bhajate yo mām** — “Who worships Me”

Bhajana here is not limited to ritual.

It means: remembering Bhagavān while acting, offering one’s work without ego, and allowing every action to become worship. This is where the teachings of Karma Yoga, explained in Chapters 3, 4, and 5, reach their perfection.

Dnyāneśhwar Maharaj expresses this truth beautifully:

**स्वकर्मकुसुमांची वीरा | पूजा केली होय अपारा | तोषालागीं ॥**

“By offering the flowers of one’s own actions, one performs an incomparable worship, which alone truly pleases the Divine.”

Here, action itself becomes devotion. Work becomes worship. Life becomes prayer.

• **sa me yuktatamo mataḥ** — “He is considered by Me to be the most united”

This is Bhagavān’s personal declaration.

The highest Yogī is not defined by external renunciation, intellectual mastery, or solitary meditation alone, but by **loving inner union**—where knowledge, action, and meditation dissolve into devotion.

Karma Yoga matures into Bhakti. Jñāna finds fulfilment in surrender. Dhyāna culminates in loving absorption.

Thus, Bhakti is not separate from Yoga—it is **Yoga in its most complete form**.

### Key Insight

Bhagavān reveals the pinnacle of spiritual life:

Among all Yogīs, the highest is the one whose mind rests in Bhagavān, whose heart is filled with faith, and whose actions are offered as worship. Control of the mind is noble. Knowledge of truth is essential. Effort across lives is powerful.

But loving, faithful absorption in Bhagavān— expressed through selfless action— is the **supreme union**.

With this verse, Ātmā Saṁyama Yoga reaches its fulfilment: not in effort alone, but in **effort transformed into devotion**.

Bhagavān’s final message of the chapter is intimate and complete:

Live as a Yogī whose life itself becomes worship, and whose heart abides in Me.

The session concluded here and was reverently offered at the lotus feet of Bhagavān. This was followed by a question-and-answer session.

### Question and Answer

#### Bhushan Lal Koul

**Q:** A person who follows Yoga and performs Karma—if such a person dies, the fruits of this effort are obtained in the next birth, as explained here. Does such a person not get liberation from the cycle of birth and death?

**A:** Liberation (Mokṣa) is attained through **Param Jñāna**—the direct realization of the Self. When this knowledge dawns, liberation occurs **whether the body continues or not**. Mokṣa is not something that happens after death; it must be attained **while one is still living in the body**. That is why it is called *Jīvanmukti*.

Mokṣa literally means *mukti*—freedom from bondage. One bondage is identification with the body. As long as one is in the body, action (Karma) is inevitable:

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।  
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

“No one can remain even for a moment without acting; everyone is compelled to act by the qualities born of Prakṛti.”

Karma itself becomes a bondage when there is the sense of doership and attachment to results. When one realizes:

- “I am not the body,”
- “I am pure consciousness (Ātma-tattva),”
- “I am not the doer; actions are performed by Prakṛti,”
- and when one perceives one’s unity with Paramātmā,

Then one is freed from the bondage of the body and Karma, **whether the body continues or falls.**

If this realization is not attained in the present lifetime, then, as Bhagavān has explained in this chapter, the journey does not stop. In the next birth, the seeker resumes the path **from where it was left.**

Ādi Śaṅkarācārya defines Mokṣa succinctly in *Nirvāṇa Ṣaṭkam*:

चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥

“I am of the nature of pure consciousness and bliss. I am Śiva; I am Śiva.”

Mokṣa is not going somewhere else—it is the firm knowledge of one’s true nature as **pure consciousness, free, complete, and non-dual.** When this knowledge is steady, bondage ends, even while living.

**Lata Amin**

**Q:** Does recollection of past *saṃskāras* happen only through the Bhagavad Gītā, or can it also happen through other scriptures like the Bible or the Qur’an?

**A:** It depends entirely on the **bhāva** with which a scripture is approached. If the bhāva is sincere longing for Paramātmā—by whatever name or form—then those impressions are carried forward to the next birth.

The Gītā is a powerful means because it directly integrates Karma, Jñāna, and Bhakti. However, the principle is universal. Any sincere spiritual effort performed with the attitude of offering to Bhagavān becomes *Karma Yoga*.

At the same time, this law is neutral. Just as good actions create uplifting *saṃskāras*, improper actions also create binding *saṃskāras*, which are carried forward. Hence, awareness and right intention are essential.

**Nandini Didi Ji**

**Q:** Please explain the phrase

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥

**A:**

- **apraṭiṣṭhaḥ**— one who has no firm foundation, no stable ground
- **mahābāho** — O mighty-armed Arjuna
- **vimūḍhaḥ** — deluded, confused
- **brahmaṇaḥ pathi** — on the path leading to Brahman

Arjuna is expressing a fear: if a seeker deviates from Yoga without attaining realization, does he become **rootless and confused**, stranded on the spiritual path with no support?

Bhagavān answers this fear decisively in the subsequent verses by assuring that **no sincere seeker is ever lost**, and that spiritual effort always carries forward until completion.

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

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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