

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 6: Ātma-Saṁyama-Yoga

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YouTube Link: <https://youtu.be/ZKipaXL3gtc>

The journey from Yogārūḍha to Self Transcendence and Ultimate Bliss.

Today's session began with the customary lighting of the holy lamp and obeisance at the feet of Sri Bhagavān and Gurudev.

All Sadhaks were greeted on the auspicious occasion of *Vasant Panchami*, the day of worshipping Mother Saraswati. Through the study of the Gītā ji, we have received the opportunity to worship Ma Saraswati today, which makes us feel extremely fortunate.

The sixth chapter of the divine song sung by Bhagavān, the Srimad BhagavadGītā, is called **Ātma-Saṁyam-Yoga - The Yoga of Self-Control**.

This chapter explains how a person can unite with the Supreme by controlling their body, senses, mind, intellect, diet, lifestyle, and sleep.

At the beginning of the fifth chapter, Arjuna asked Bhagavān:

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम्॥5.1॥

"O Krishna, which is better - renunciation (sannyāsa) or the path of selfless action (karma yoga)? Which of the two will be truly beneficial for me?"

Bhagavān answered that externally, a renunciate (sannyāsī) and a karma yogi may appear different. A renunciate may wear saffron robes, while a karma yogi remains engaged in the world. However, internally, their states of being are the same.

Therefore, Arjuna should not be confused. **Bhagavān explained that the external forms may differ, but internally, both paths lead to the same goal.** Until a person attains the state of being established

in Yoga (yoga-ārūḍha), selfless action (karma yoga) is the means of spiritual progress. When one reaches this state, meditation in solitude becomes the right action.

To determine whether a person has attained this state, Bhagavān described the **characteristics of a yoga-ārūḍha**:

यदा हि नेन्द्रियार्थेषु न कर्मस्वानुशज्जते ।
सर्वसंकल्पसंन्यासी योगरूढास्तदोच्यते ।

- Such a person is not attached to sense pleasures.
- They are not attached to the outcome of actions.
- They act out of duty, without personal preferences.
- Their mind transcends all desires and mental fluctuations.

When someone reaches this state, they must elevate themselves through self-effort (uddharet ātmānam). While divine grace (*Bhagavad kripa*) is essential, effort from the seeker is also necessary, without effort, grace does not manifest.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥

Upon reaching samādhi (the state of complete mental equilibrium), a karma yogi develops sama-buddhi (equal vision):

- They see a noble person, a friend, an enemy, a stranger, a sinner, and a saint with equal vision.
- While they interact with people according to their roles and responsibilities, their inner perspective remains impartial.

सुहृन्मित्रार्युदासीन मध्यस्थद्वेष्यबन्धुषु ।
साधुश्वपि च पापेषु संबुद्धिर्विशिष्यते ॥

Once a person attains sama-buddhi, they require solitude for deep meditation.

True meditation is a process. It is not a one-time event but a continuous practice. It takes a long time to achieve the elevated state in meditation. It requires passing through the earlier steps of Ashtanga Yoga:

1. **Yama** (ethical restraints)
2. **Niyama** (observances)
3. **Asana** (posture)
4. **Prāṇayama** (breath control)
5. **Pratyahara** (withdrawal of senses)
6. **Dharana** (concentration)

Only after mastering these can one truly practice Dhyāna (meditation). Meditation requires a pure and stable mind free from unnecessary thoughts and desires.

Bhagavān then describes the ideal environment for meditation.

6.11

śucau deśe pratiṣṭhāpya, sthiramāsanamātmanah, nātyucchritaṃ(n) nātinīcaṃ(ñ), cailājīnakuśottaram. 6.11

Having firmly set his seat in a spot which is free from dirt and other impurities with the sacred Kuśa grass, deerskin and cloth spread thereon one upon the other (Kuśa below, deerskin in the middle and cloth uppermost), neither very high nor very low;

Bhagavān explained the ideal sacred and pure place required for Meditation. HE said the place should be

- **śuci deśa: The place should have cleanliness, purity, and sanctity.** These three aspects together make a place truly *śuci* (pure).

A place where great sages have meditated becomes spiritually charged, like a sacred pilgrimage site (tīrtha). It is said that in such places, a spiritual "Wi-Fi" connection is always active, making it easier for seekers to connect with divine energies

- **pratiṣṭhāpita sthiramāsanam:** The seat should be established and stable.

Sage Patanjali defines āsana (posture) as "**sthira-sukham-āsanam**" - a posture in which one can sit steadily and comfortably for long durations. The practice of āsana begins with physical discipline (yoga abhyasa) because control over the body leads to control over the mind.

In meditation, a person should sit in a stable posture like Padmāsana (Lotus Pose), Svastikāsana, or Gomukhāsana, which allows for prolonged focus. The seating should be comfortable, on a clean and pure surface, ideally facing north or east

- The āsana should be constructed with sacred materials like **kuśa grass**, **chaila** (cotton cloth), and **Jina** (naturally obtained deer skin), ensuring purity and insulation from external energies. Also it should be
 1. Free from excessive noise and disturbances.
 2. Neither too high nor too low—avoiding dizziness or the presence of insects and animals that may disrupt meditation.
 3. Peaceful, where the air is calm and fresh, neither too hot nor too cold, allowing focus without discomfort.

Dnyaneshwar maharaj describes how the Asasna should be

ते संत निर्मित असावे स्थान | जेथे संतोष व्हावे साह्यपूर्ण |
वाढवा अत्यंत धैर्यगुण | अंतःकरणाचा ||

It must have been occupied by saints before, so that it should make you happy, enthused and firm in your vow.

तिथे ऊन वाटावे शीतळ , वारा अत्यंत निश्चळ ।
वाहो मंद झुळूका हळूहळू ।

There, the sunlight should feel cool, and the wind completely still.

A gentle breeze should flow, slowly and softly.

बहुदा असावे ते निशब्द, नसावे तिथे हिंस्त श्वापद ॥

It should mostly be silent and peaceful, with no ferocious beasts present.

अभ्यासुचि आपणयातें करी । हृदयातें अनुभवु वरी ।
ऐसी रम्यपणाची थोरी । अखंड जेथ ॥६-१६६॥

The place should be so pleasant that one should be able to practice Yoga with ease and gain spiritual experience there.

However, all these conditions apply to a **Yoga ārūḍha** and not common people like us. For us a peaceful, comfortable and a clean seat is enough.

6.12

**tatraikāgram(m) manaḥ(kh) kṛtvā, yatacittendriyakriyāḥ,
upaviśyāsane yuñjyād, yogamātmaviśuddhaye. 6.12**

And occupying that seat, concentrating the mind and controlling the functions of the mind and senses, he should practice Yoga for self purification.

Once seated properly, one should:

- **Focus the mind (ekāgra-manaskṛtvā)** on the chosen deity, whether Śrī Kṛṣṇa, Śrī Rāma, or Lord Śiva.
- **Control the senses (yat-citta-indriya-kriyā)**, ensuring they do not get distracted by thoughts of food, external noises, or desires.
- **Purify the inner self (ātma-viśuddhaye)**, where "ātma" refers to the inner faculties the antahkaran - mind (*manas*), intellect (*buddhi*), memory (*citta*), and ego (*ahaṁkāra*).

Our *citta* stores countless impressions from past lives and present experiences, much like a phone accumulates unnecessary messages and data. Just as we clear storage in our devices, we must cleanse our mind from unnecessary and negative thoughts. This purification is achieved through yoga-abhyāsa (yogic practice), which not only refines the body but also purifies the deeper layers of consciousness.

Thus, by following Bhagavān's guidance, one can create an ideal environment for meditation, develop inner stability, and progress on the path of self-purification and spiritual realisation thereby cleansing the Mind and Inner Storage.

6.13

**ṣamaṁ(ṇ) kāyaśirogrīvaṁ(n), dhārayannacalaṁ(m) sthiraḥ,
saṁprekṣya nāsikāgram(m) svaṁ(n), diśaścānavalokayan. 6.13**

Holding the trunk, head and neck straight and steady, remaining firm and fixing the gaze on the tip of his nose, without looking in other directions.

Herein Bhagavān explained the posture required for meditation.

HE said the body, spine, back, head, and neck should all be aligned in a straight posture. Our spine should remain upright; this is essential for sitting in meditation. To sit for an extended period, the spine must be kept straight; otherwise, it becomes difficult to sit comfortably. That is why the back, spine, and neck should be aligned.

Swamiji sits continuously for three to five hours without any movement, maintaining an upright back. No one has ever seen him sitting with a bent back.

If one wishes to achieve something through yoga, then mastering this posture is crucial. This is known as "asana jaya", the ability to sit still in a posture for long durations with an upright spine, head, and neck. The practitioner should remain motionless and stable. Attaining mastery over a posture (asana jaya) makes one fit for deep meditation. This practice should be cultivated early on. Some may think, "I am old now; how can I do this?" But remember, the Bhagavad Gītā is for everyone.

For those who have already advanced in yoga, it is a natural state. For those who are still progressing, continuous practice is necessary. With perseverance, this state can be achieved, and one can sit in deep meditation.

Regarding where to focus during meditation, Bhagavān advises fixing the gaze at the tip of the nose (**nasikāgra**). The nose begins between the brows and ends at the nose tip. However, both the points can be considered its tip. The gaze can be focused at the midpoint (*bhroomadhya*) or at the lower tip of the nose.

Meditation is not done with closed eyes, as closed eyes may lead to drowsiness. Instead, the gaze should be gently fixed at the nose tip to keep the mind concentrated. The eyes should not wander, and the mind should be fully centred.

The object of meditation or focus should be Bhagavān. Just as a courtroom's focal point is the judge or an operation theatre's focus is the surgeon, in meditation, the central point of focus should be Bhagavān. The mind should be steadily concentrated on HIM.

6.14

praśāntātmā vigatabhīḥ(r), brahmacārivrate sthitaḥ, manaḥ(s) saṁyamya maccitto, yukta āsīta matparaḥ. 6.14

Firm in the vow of complete chastity and fearlessness, keeping himself perfectly calm and with the mind held in restraint and fixed on Me, the vigilant Yogī should sit absorbed in Me.

Explaining the state of mind of the yogi should possess at the time of meditation, Bhagavān said he should be:

- **Prashānta Ātmā:** HE did not use just the word shānta (calm), but prashānta, which means completely peaceful, deeply tranquil, with no possibility of restlessness. If one is disturbed and trying to meditate, it is simply not possible. **One must be completely at peace.**

If there is pressure from work or a target to be achieved, or if worries and anxieties occupy the mind, then meditation cannot happen. For meditation, one must be in a deeply serene state, prashānta.

- **Vigatabhīhi:** One should be **free from all fears**. If there is fear in the heart or mind, meditation becomes impossible.
- **Brahmachārī Vrate Sthita:** He should have taken the vow of celibacy. Brahmachārī

means one whose mind dwells on *Parabrahma*, the Supreme Truth. To become *Brahmachārī Vrate Sthita*, one's mind must remain immersed in the Supreme. One should not indulge in distracting thoughts, nor remember things that disturb the mind. Conversations that lead to mental agitation should be avoided. One must not engage in secretive or inappropriate discussions that could unsettle the mind.

Instead, the mind should be firmly dedicated to Bhagavān. Some may think that he is a householder; how can he follow *Brahmacharya*? For a *Grihastha* (householder), *Brahmacharya* means being devoted to one's spouse with fidelity.

Upon hearing this, one might feel, "*How can I ever meditate? My mind is always restless. It is difficult to focus!*" Even Arjuna had this doubt, which he later expressed to Bhagavān.

Bhagavān simply stated:

- **Manah Samyam: With the mind in full control.** But how? HE explained by following
- **Mat-Chittaḥ: To completely focus the mind on HIM.** This can be attained by fixing the consciousness on Bhagavān.

It does not matter which form of the Supreme you worship, whether it is Śrī Krishna, Śrī Rama, Shiva, Durga Mata, or any other divine form. The key is to centre your mind on your Ārādhyā (worshipped deity), the object of your devotion.

- **Mat-Paraḥ: HE said to consider HIM as the Supreme**, and with this understanding, **absorb the mind in HIM.**

How long should this be practiced?

6.15

**yuñjannevaṁ(m) sadātmānaṁ(m), yogī niyatamānasah,
śāntiṁ(n) nirvāṇaparamāṁ(m), matsaṁsthāmadhigacchati. 6.15**

Thus constantly applying his mind to Me, the Yogī of disciplined mind attains the everlasting peace, consisting of Supreme Bliss, which abides in Me.

In this way, one must continuously engage their mind (*chitta*) and keep it connected to the Self (Ātmā) - On the Supreme Soul (Paramātmā). One must keep merging the mind in the contemplation of Paramātmā.

This should this be practiced always - **Sadā and Nirantaram** ie, unceasingly.

In the yoga practice circle of our revered *Janardan Swami Maharaj* in Nagpur, there is an inscription of his teaching:

समाधानाय सौखाय निरोगत्वाय जीवने,

योगमेवाभ्यासेत प्रज्ञाः यथाशक्ति निरंतरम्'

This means:

To attain peace, happiness, and a disease-free life, one must practice yoga abhyasa.

How much yoga should one practice? Bhagavān said **Yathāśakti Nirantaram** (as much as one is capable of), but it should be done with continuity.

Just as daily food is necessary for sustenance, daily yoga practice is essential. The duration of practice is not critical in the beginning, it will naturally increase over time, but daily consistency is vital.

Then, Bhagavān continued:

Meditation should be practiced everyday.

Niyatamānasah: one whose mind has come under control must practice this with discipline.

And when a person continues this practice unceasingly, Bhagavān said he attains **Shāntiṁ Nirvāṇa Parām Mat-Saṁsthām Adhigacchati**.

He reaches **Mat-Saṁsthā** - a state of complete surrender and establishment in Bhagavān, **attaining supreme peace (param shānti) and the highest bliss (paramānanda)**.

How long will it take to attain this state?

This depends entirely on the seeker's (sādhak's) level of dedication and commitment. The intensity of one's practice and the time one devotes to it will determine when the fruits of meditation (sādhana) will manifest.

To illustrate this, there is a story:

A city official once visited a village. A bus took him a certain distance, but beyond that, he had to walk. Carrying his bag, he started walking towards his destination.

On the way, he saw a farmer working in a field and asked, how much time would he take to reach the destination village. The farmer looked at him once and then resumed his work without replying.

The official found his reaction inappropriate but he continued walking. After going ahead about 20-50 steps, the farmer suddenly called out, to inform that he would reach there in 20 minutes.

The official was surprised and asked the farmer why he took so long to answer. The farmer replied, that he needed to see his pace of walking to decide how much time he would take to reach there.

Similarly, how long will it take for a person to attain supreme bliss (paramānanda) and absolute peace (param shānti) through meditation?

The time one will take to depends on two factors:

1. The **intensity** (*tīvratā*) of the meditation.
2. The **amount of time** dedicated to it.

Bhagavān says that one will attain it through this process. However, this path of yoga is not for everyone. Certain prerequisites are necessary.

nātyaśnatastu yogo'sti, na caikāntamanaśnataḥ, na cātisvapnaśīlasya, jāgrato naiva cārjuna. 6.16

Arjuna, this yoga is neither for him who overeats, nor for him who observes a complete fast; it is neither for him who is given to too much sleep, nor even for him who is ceaselessly awake.

Who is eligible for this path of yoga?

Bhagavān has explained that meditation is for one who is already established in yoga (yogarūḍha). Just as there are qualifications for any practice, there are also necessary conditions for successful yoga practice.

HE explained

Nātyaśnatastu yogo 'sti : Yoga is not possible for one who eats too much. Similarly,

Na chaikāntam anaśnataḥ : Yoga is also not possible for one who eats too little or who fasts excessively. Thus, moderation and discipline are essential for success in this path.

If a person sits for meditation on an empty stomach, with hunger gnawing at them, will they be able to focus? If one has not eaten anything at all and is suffering from extreme hunger, yoga cannot be attained either.

Further, Bhagavān said:

Na cha ati-svapnaśīlasya : Yoga is not for one who sleeps excessively. People dream when they sleep, but excessive sleep dulls the mind and makes a person unfit for yoga. At the same time,

Na jāgrato naiva cārjuna : Yoga is also not for one who remains awake for long periods without sufficient rest.

Thus, everything should be in balance

- **Food should be regulated.**
- **Sleep should be regulated.**
- **Neither excess nor deprivation is suitable for yoga.**

How much food and sleep should one take?

This depends on each person's nature. A 20-year-old seeker and a 65-year-old seeker do not have the same requirements. Their hunger levels are different, so their diet should also be different.

According to Ayurveda the ideal amount of food consumed should be such that

Half of the stomach is filled with solid food (*anna*).

One-fourth should be filled with water (*jal tattva*). The remaining one-fourth should be left for air (*vāyu tattva*).

If one eats until their stomach is completely full, they will become unhealthy. An unhealthy person cannot focus in meditation.

What is the true meaning of **being healthy (swastha)**?

- "Sve tiṣṭhathi saḥ svasthaḥ" – One who remains centred in the Self is truly healthy.

6.17

yuktāhāravihārasya, yuktaceṣṭasya karmasu, yuktasvapnāwabodhasya, yoga bhavati duḥkhahā. 6.17

Yoga which rids one of woe, is accomplished only by him who is regulated in diet and recreation, regulated in performing actions, and is regulated in sleep and wakefulness.

Bhagavān said food (āhār) should be balanced, but the term āhār extends beyond just food. All of our senses require nourishment as well:

- The **eyes** require nourishment in the form of sight, meaning we must be mindful of what we look at.
- The **ears** require nourishment from sound, so we should listen to what is beneficial.
- The **skin** requires nourishment from touch, so we must be careful with what we touch.
- The **tongue** should be nourished by speaking beneficial words.

These forms of nourishment must be taken in **appropriate amounts**.

For example, if someone spends the entire day watching TV, how will they meditate? If someone sits in front of a computer all day, how will they connect with their inner self?

Similarly, **physical activity** also needs to be balanced. There needs to be **proper movement and exercise**, but it should be moderate and regular.

Everything should be in appropriate amounts.

Work (karmasu) should also be done in a balanced way. Just doing an excessive amount of work does not equate to being a *karma yogi*. There is a term for people who work excessively in English – "workaholic." Being a workaholic is not ideal for yoga. The amount of work one does should be balanced.

Similarly, the amount of **effort in our actions** (yukta-cheṣṭasya karmasu) should also be balanced. Too much effort is not ideal, but at times, exceptions exist where a bit more effort is required.

If a person works for 12-15 hours daily, when will they have time for yoga? They may be able to work, but their time for yoga practice is limited. Everyone should allocate **time for yoga practice**.

Sleep and wakefulness (svapnāwabodhasya) also need to be in appropriate amounts. If one sleeps too little or too much, it affects their ability to practice yoga.

Such a seeker who is able to maintain a balance between āhār, activity, rest, sleep and work can mitigate all sorrows by practicing Yoga.

6.18

**yadā viniyataṁ(ñ) cittam, ātmanyevāvaśiṣṭhate,
niḥspṛhaḥ(s) sarVākāmebhyo, yukta ityucyate tadā. 6.18**

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

Herein Bhagavān explained the state of that Yogi who has established himself in the Supreme. He is in unison with the ParaBrahmā Paramātmā.

The word "**viniyataṁ chittam**" used by Bhagavān is very beautiful. *Vini* means "special" and *Niyat* means "controlled" or "regulated." This indicates a controlled state where the control is not forced, but it happens naturally.

For example, if there is something one should not say, they do not have to forcibly stop themselves from saying it. Similarly, if there is something one should not think about, that thought naturally fades away. This is "**viniyataṁ chittam**", where the mind is especially controlled, and this control does not require force. The mind becomes regulated on its own.

When the soul aligns with the Supreme Soul, the mind becomes still and remains in a steady state. It will remain steady when there are no desires or cravings. The individual moves beyond worldly desires, becoming detached from everything except for the Divine. At that point, the mind is only focused on the Divine and nothing else.

"**niḥspṛihaḥ sarva-kāmebhyo**" refers to the state where all desires fade away. There is no need to force the detachment, it happens naturally. The desires simply dissolve, and once they are gone, the mind does not even move towards them. This is a different state where the desires do not even arise in the mind anymore.

When one reaches this state, the mind becomes "**Yukta**," meaning it is in union, in yoga. At this stage, the yogi's mind remains stable.

6.19

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

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

Bhagavān gives an analogy of a flame of a lamp to explain the focussed mind of a yogi.

Yathā Dipo - meaning 'like a lamp'. Just like a lamp's flame remains steady without flickering (**na iṅgate**) in a windless place (**Nivāstha**), the yogi's mind, when free from desires, remains undisturbed, steady and focused (**yata-chittasya**) only on the Divine (**yuñjato yogam ātmanaḥ**).

In the wind, the flame flickers naturally and it is impossible to control it. However, in a windless place, the flame becomes steady. Similarly, the mind is fickle by nature and very difficult to control. But when the mind of a yogi is established in the union with HIM, it becomes sheltered against the winds of desire. Such a yogi holds the mind steadily under control by the power of devotion.

What happens to the yogi whose focus is absorbed in Paramātmā and who has attained a steady mind? Bhagavān explained in the next verse.

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

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

Once the mind is absorbed in meditation, what does the yogi see? What realisation does he attain?

Bhagavān explained:

Yatra paramate chittaṁ niruddhaṁ : Through dedicated yogic practice (**yogasevayā**), the mind becomes "**niruddha**" (completely restrained and absorbed in Paramātmā).

Patañjali Muni has described five states of the mind:

1. **Mūḍha Chitta : Dull or ignorant state.** A mind dominated by *Tamoguṇa*, is unaware of itself or its surroundings, like a stone or a tree. They are completely ignorant about their surroundings.
2. **Kṣipta Chitta : Restless or Scattered state.** A mind dominated by *Rajoguṇa*, is extremely restless and constantly moving from one thought to another.
3. **Vikṣipta Chitta : Distracted state.** A mind that sometimes becomes stable through yoga but then gets distracted again. It attains focus for a short time but then returns to restlessness.
4. **Ekāgra Chitta : One-pointed focussed state.** A focused mind where only two things remain - the meditator (**dhyāta**) and the object of meditation (**dheya**). The mind becomes completely concentrated on the Divine.
5. **Niruddha Chitta : Completely restrained state.** This is the highest state, where even the meditator dissolves into the object of meditation. The mind is no longer separate; it merges completely into Paramātmā.

At this **niruddha** stage, there is no longer a distinction between the seeker and the sought, only Divine realisation remains. The yogi rejoices in the inner Self / inner joy.

When a yogi reaches a state of deep meditation, he perceives the Supreme (Paramātmā), but as he continues meditating, something profound happens. At first, he is seeing Paramātmā, but then he realises that HE is none other than himself (**Ātmanā ātmānam paśyati**). The duality disappears. This realisation brings immense contentment, boundless bliss, and supreme happiness (**Tuṣyanti**).

What is the Nature of This Bliss?

Bhagavān further described that the joy experienced at this stage is **beyond worldly pleasures. It is paramānanda** (supreme bliss), a joy that surpasses anything the material world can offer.

This is the state where **meditation is no longer an effort**, it is a complete merging into the Divine, where the seeker (sādhaka) and the sought (Paramātmā) become one.

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

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

In that joyous state of Yoga, called Samādhi, one experiences supreme boundless divine bliss (**Ātyantika Sukha**), and thus situated, one never deviates from the Eternal Truth.

Patañjali Muni beautifully describes this ultimate state of realisation:

Tadā draṣṭuḥ svarūpe'vasthānam

Then, the seer abides in his true nature (own Svarūpa).

When a yogi reaches this state, **the individual self dissolves into its true essence**, becoming completely one with the Supreme Self (Svarūpa). There is no separation between the observer (Draṣṭā) and the observed (Paramātmā).

What is Yoga?

Patañjali Muni defines yoga as:

"Yogaś citta-vṛtti-nirodhaḥ"

(Yoga is the cessation of all modifications of the mind.)

When all the fluctuations of the mind (*citta-vṛttis*) dissolve, the mind becomes completely still, reaching **Niruddha Avasthā**, the state of complete absorption. At this moment, yoga is fully realised.

Bhagavān describes this state as:

Sukham ātyantikam yat – The highest, absolute bliss, beyond which no greater happiness exists. **This joy surpasses all worldly pleasures.** Even the vastest empires of this world seems insignificant compared to this joy.

Also this bliss is **not dependent on external factors**. Unlike worldly happiness, which is fleeting and dependent on material things, people, or circumstances, this joy is **self-existing and unshakable**.

Ātyantika Sukha is beyond all conditions. It neither has a beginning nor an end. It is not received through the senses - not through the eyes, ears, tongue, or skin. It is grasped only by the intellect (buddhi).

Once a yogi attains this bliss, **there is nothing left to seek - this is the ultimate fulfilment.**

In the second chapter Arjuna was intrigued to know the qualities of a sthitaprajña. He asked

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ 54॥

Arjun had asked - O Keshav, what is the disposition of one who is situated in divine consciousness? How does an enlightened person talk? How does he sit? How does he walk?

Similarly, when a yogi reaches this **highest state of realisation**, what happens next? Does he continue to act in the world?

6.22

**yam(m) labdhvā cāparam(m) lābham(m), manyate nādhikam(n) tataḥ,
yasminsthito na duḥkhena, guruṇāpi vicālyate. 6.22**

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

Bhagavān said having gained that state, the yogi does not consider any attainment to be greater. Being thus established, he is not shaken even in the midst of the greatest calamity.

Yam labdhvā – Once this bliss is attained, there is nothing higher to gain.

Na adhikam tataḥ – He understands there is no greater gain than this supreme realisation. The yogi becomes fully convinced that no greater joy exists beyond this.

Yasmin sthito na duḥkhena guruṇāpi vicālyate - Established in this state, he is not shaken even by the greatest sorrow.

No amount of external pain, suffering, or loss can disturb him. He does not waiver under praise or insult, wealth or poverty, pleasure or pain. He remains steady, unmoved, and ever-immersed in Paramātmā.

Even if the greatest tragedy befalls him, his inner state remains unshaken because he is permanently rooted in that eternal bliss.

6.23

**taṁ vidyād duḥkhasaṁyoga, viyoga(m) yogasaṁjñitam,
sa niścayena yuktavyo, yogo'nirviṇṇacetasā. 6.23**

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

Bhagavān stated that yoga is the disconnection from the association with suffering. HE said it is the best form of Yoga.

Taṁ vidyād duḥkha-saṁyoga-viyogaṁ yoga-saṁjñitam : This Yoga separates the seeker from all suffering. The real meaning of Yoga is not just physical postures, but the state where one is permanently free from worldly sorrow and attachments.

Bhagavān urges:

Sa niścayena yuktavyaḥ : One must practice this Yoga with firm determination (**niścayena**), and with an undeviating mind (**nirviṇṇa-chetasā**). Then this path of Yoga leads to the highest and most stable joy, one that is unshaken by any worldly circumstances. **Thus this is the Yoga worth pursuing!** One must know and understand it to detach from the association with sorrow.

Sorrow comes, but it does not reach that person. Happiness comes, but it does not disturb them. Imagine heavy rain is falling, and one needs to go outside. This can be done by wearing a raincoat or taking an umbrella. By doing so the rain does not stop but one does not get wet.

Similarly, joy and sorrow cannot be stopped. But It does not affect the inner being. No matter how big the crisis or sorrow is, one does not waiver. One remains steady and unshaken. That is called Yoga.

In the Bhagavad Gītā, Yoga is described differently in different places. In the second chapter, equanimity (*samattva*) is called Yoga.

समत्त्वम् योग उच्यते

Here in this chapter, Bhagavān said that which causes the detachment from sorrow is called Yoga.

दुःखसंयोगविहितं

Bhagavān says one must engage in yogabhyāsa with firm resolve. One must bring it into daily life and practice it without getting weary or bored until it is perfected.

Consider a piece of iron - if it needs to become a magnet, a magnet must be repeatedly rubbed over it. When this process continues for long enough, the iron itself becomes a magnet. Likewise, the practice of Yoga must continue until one attains union (yoga) with the Supreme. One must persist until one becomes one with HIM without weariness, and with unwaivering patience. The path may seem difficult, and indeed, it is difficult. But for one who follows it regularly, it is not difficult.

Just like students preparing for an exam, some students start studying day and night just before the exam, but their preparation is not as strong as for that of students who study regularly. Yoga practice follows the same principle. Even if it is just for half an hour or an hour daily, regularity is important. That is why Pujya Swami Janardan Swami Maharaj said:

नराचा नारायण होण्यासाठी करा हो नियमित योगासन ।

If one wants to attain oneness with the Supreme, one must practice Yoga regularly. Thus Nar (man) will become Narayan (divine).

The ultimate goal of human life is to become one with the Supreme. If one wants to attain this state, one must follow Karma Yoga, which means regularly practicing Yogic discipline. When one begins practicing Yoga, gradually, control over the body will come. As one progresses in Prāṇāyāma (breath control), control over the mind and inner faculties will follow. By continuing this, one can attain the Supreme. This is the path of Ashtanga Yoga through which the human journey can progress to this ultimate state, ie., achieving the highest goal of life.

Question and Answers

Jayaraj Singh Ji

Question: We are teaching seekers the pronunciation of the Śrīmad BhagavadGītā . Should every seeker be required to practice yoga?

Answer: Everyone should definitely practice yoga. There is no compulsion in our educational system, which is why Pujya Swamiji has also said:

"Yogamevābhyase prājña, yathāśakti nirantaram"

(Meaning: A wise person should continuously practice yoga according to their capacity.)

No prior qualifications are required to learn the Śrīmad BhagavadGita because it is meant for everyone. However, certain qualifications have been mentioned for one to become established in yoga (yogārūḍha). The prerequisites for meditation have also been specified.

When we are born, we are in Garbhasana (the foetal position), and when we die, we enter Shavasana (the corpse pose). Between Garbhasana and Shavasana, we can practice any yogasana.

Question: In verse 20, does niruddha refer to ekagrata or its ultimate goal?

Answer: The five states of the chitta have been described. Here, we need to understand the difference between ekagrata (concentration) and niruddha (restrained).

A chitta is called ekagra when it is focused on only the dhyata (meditator) and dhyeya (object of meditation) without any other distractions. However, in ekagra chitta, as meditation deepens, the dhyata merges into the dhyeya, and this state is called niruddha. Once a person reaches this state, their chitta remains steady regardless of where they are.

In this same chapter, Shri Bhagavan described this as:

"Sarvathā vartamāno'pi sa yogī mayi vartate". Meaning: Even while engaging in worldly activities, such a yogi always remains united with the Supreme.

Thus, chitta niruddha means chitta has become completely one with the Divine

.

Krishi Lahoti Ji

Question: Should one practice both yoga and pranayama, or is pranayama sufficient?

Answer: The entire practice is yogabhyasa (yogic discipline). If you practice pranayama, you cannot do it without mastering yogasana first because pranayama requires you to sit with a straight spine. Without this, pranayama is not possible. Therefore, both yogasana and pranayama are necessary.

Yogasana helps control the body, while pranayama helps control the mind. Pranayama purifies the inner self. One must progress by gaining control over the body, senses, mind, and intellect.

As one continues pranayama, they reach the stage of pratyahara, where the senses no longer recall external objects and turn inward. This entire discipline has been prescribed to help focus the mind and intellect on God

.

Rajneesh Ji

Question: Can one chant the Om seed mantra while meditating?

Answer: We perform nama japa (repetition of God's name) to facilitate meditation. This is a practice of meditation itself.

When chanting Om, we focus on concentrating the chitta. If one meditates on Om while visualising its form at the centre of the forehead (bhrumadhya), they will gradually forget external distractions.

There are different levels of japa (chanting):

1. **Vocal chanting** – Pronouncing the mantra aloud.
2. **Whispered chanting** – Moving the lips without making a sound.
3. **Mental chanting** – Repeating the mantra in the mind.

All these are tools provided for spiritual practice. We must use them to deepen our meditation. The methods may vary, but the goal remains the same



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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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