



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 6: Ātma-Saṁyama-Yoga

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YouTube Link: https://youtu.be/1St_IET1LLg

The Yogi attains infinite happiness from within, through connecting with the Paramātmā

The 6th Chapter of Bhagavad Gītā is “**Ātma-Saṁyama-Yoga - The Yoga of Self-Control**”.

The third session of the chapter began with the Deep Prajwalan (Lighting of the lamp) and salutations by means of following prayers for Swami Giri Maharaj Ji and the divine:

Gurur Brahma Gurur Vishnu, Gurur Devo Maheshwarah ॥

Guru Saakshaata Parabrahma, Tasmai Shri Guruve Namah ॥

Guru Brahma - Guru is Brahma, who is the Lord of Creation, also called as Generator, Guru Vishnu means Guru is Vishnu (Vishnu is the Lord who is called organizer), Guru Devo Maheshwarah means Guru is the Maheshwara (Shiva or the destroyer), Guru Sakshat Parabrahma means Parbrahma viz. the supreme god or almighty. Since Guru leads to a path of light, Guru is that Para Brahma. Tasmai Shree Guruve Namah means we bow to that Guru the guru referred to earlier.

om kṛṣṇāya vāsudevāya haraye paramātmāne ॥

praṇata: kleśanāśāya govindāya namo nama: ॥

This mantra is an invocation and a way to offer reverential salutations to Lord Krishna, recognizing him as the remover of sufferings and the Supreme Soul.

Om Parthaya prathi bodhithm bhagawataa naaraayanena swayam,

Vyasaena gratitaam Puraana muninaa madhye Mahabaratam ॥

Advaitamruta varshaneem bhagawteem ashta dashaa dhyayineem,

Ambaa twaam anusandadhaami bhagavad geete bhava dweshineem. ॥

Bhagavad Gītā taught to Arjuna, by Bhagavān Karishna himself, written in the middle of the Mahabharata by the Old Sage Vyasa O Divine mother, she who showers Elixir of Advaita on us, O mother of 18 chapters, I meditate on thee, O Bhagavad Gītā, the destroyer of illusion of manifestation (Samsara).

Om Shri Gurave Namaha ||
Om Krishnaya Namah ||
Hariom ||

Chapter 6 is a blissful chapter that helps us become acquainted with our perspective. The same is supposed to be the most important chapter of Bhagavad Gītā that will help to bring its principles in our life, gradually. In chapter 17 we come across principles that will help us strive in the world in ways like how our food should be; how our daan (donations) should be; and many other such principles. The seed of guidance given in chapters like 14,17 etc. comes from chapter 3 (*Karma Yoga*), 4 (*Jnana Karma Sanyasa Yoga*) and 6 (*Atma samyama Yoga*).

In the last session we were at a point where Bhagavān tells two important rules that a yogi should follow:

***yuktāhāra-vihārasya yukta-cheṣṭasya karmasu
yukta-svapnāvabodhasya yogo bhavati duḥkha-hā ||6.17||***

Bhagavān talks about moderation in every form, be it eating, recreation, work and sleep. Such people can mitigate all sorrows by practicing Yoga. Swami Ji often emphasizes that we should keep ourselves away from *Ati Yoga* (*excessive practice*). The Sanskrit word for food is *Anna*. In some scriptures, *Anna* is defined as something that can be eaten. However, if consumed in excess, it can, in turn, consume us. Therefore, we must be mindful. As we strive to become Yogis, we should reflect: Are we eating the food, or is the food eating us? What are our eating habits? Are they harming us?

Bhagavan proceeds to discuss *Manasic Vritti*—mental or subconscious attitude. What kind of mindset should a Yogi cultivate? What mental state is a Yogi expected to attain?

In the previous session, we saw that Bhagavān emphasized that our state of mind should be like a *Jyoti* (*flame*) in a windless place. He used this comparison because within each of us resides the *Atma Jyoti*—the divine inner light. When the disturbances of the external world cease, a person's *Jyoti* remains as steady as a flame burning in a place free from wind.

***yadā viniyataṁ chittam ātmanyevāvatiṣṭhate
niḥsprihaḥ sarva-kāmebhyo yukta ityuchyate tadā||6.18||
yathā dīpo nivāta-stho neṅgate sopamā smṛitā
yogino yata-chittasya yuñjato yogam ātmanaḥ||18.19||***

For us, even small things can easily affect our minds. However, a Yogi remains unaffected by such disturbances. After attaining physical and mental stability, what is the next stage in a Yogi's journey? Bhagavān explains this in the following shlokas.

6.20

**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.

Bhagavan explains that through the practice of Yoga, a Yogi attains the state of *uparamate*—a deep inner joy. The word **Ramate** means 'to enjoy.'

A yogi becomes “**uparamate**” with reduced interest in worldly affairs. For most of us interests change with time and as we mature. For instance, a child is fascinated with watching cartoon movies. As he grows older he gets interested in other kinds of movies. But after some time his fascination wanes as he gets more interested in other things like his career, etc. Similarly, as a yogi matures in his Sādhanā, he loses interest in worldly affairs and becomes interested only in God.

“**Niruddham yogasevaya**” describes a yogi’s mental state appropriately. “**Niruddha**” is an important word in yoga. Patanjali’s very first Yoga Sutra defines yoga as “**Yoga Chitta Vritti Nirodha**”. Yoga is the stilling of the mind’s fluctuations, allowing one to experience Ultimate Reality and move toward Self-realization. The natural tendency of the mind is to move here and there. “**Niruddha**” is controlling it or restraining it. Patanjali describes five different states of “Chitta” or the mind.

- **Kshipta**: Monkey Mind The first yogic state of consciousness is Kshipta, or monkey mind
- **Mudha**: Donkey Mind The second state, Mudha, is characterized by dullness and laziness like a donkey's mind
- **Vikshipta**: Butterfly Mind Vikshipta is the third state of mind and can be described as a distracted or butterfly mind
- **Ekagra**: Crane Mind
- **Niruddha**: Mastered Mind

In the state of *Niruddha*, the yogi closes his external doors and becomes focussed within himself on the flame of Paramātmā’s sattva or essence. “**Pashyannatmani tushyati**” describes this state where the yogi not only sees the flame of Paramātmā but experiences bliss in seeing it. This is not unlike a beautiful bride who gets totally engrossed in watching herself decked up, blissfully unaware of anything else but herself.

6.21

**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.

The yogi experiences “**sukhamatyantikam** ” or infinite happiness through the intellect. This is unlike the short lived happiness we experience when we go for shopping or go on a vacation when we enjoy the experience with our eyes and other sense organs. However, the yogi experiences everlasting happiness as his intellect gets completely established in Reality.

6.22

**yaṁ(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;

In life, we experience **sukha** (happiness) and **dukha** (sorrow) in cycles. However, a Yogi, having attained infinite happiness, naturally transcends the experience of suffering. Such a person remains undeterred, no matter how great the challenge, because he is firmly established in a permanent state of bliss. Even immense sorrow cannot shake him.

One may wonder if achieving such a state is truly possible. Yet, even in *Kaliyuga*, some individuals, through the wisdom of the *Yoga Sutras* and the *Bhagavad Gītā*, have attained this state of unwavering peace (***duḥkhena guruṇāpi na vicālyate***)—remaining unshaken even by the heaviest sorrows. A striking example is Veer Savarkar ji, who endured the harsh conditions of the Cellular Jail (Kala Pani) in Andaman and Nicobar. When asked how he survived such suffering, he revealed that he would chant the *Brahma Sutras* and the *Bhagavad Gītā*, keeping his mind steady and finding bliss even in adversity. The long sentence did not take its toll on him and he could even write several books when he became free. His resilience was evident when the judge announced his two life sentences. Any ordinary person would have been shattered by such a verdict, yet Savarkar fearlessly responded, ‘The British rule itself will not last for fifty years. Such is the power of being established in HIM as a yogi.

6.23

taṃ vidyād duḥkhasaṃyoga, viyogaṃ(m) yogasaṃjñitam, 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.

In the *Bhagavad Gītā*, Bhagavān has given various definitions of Yoga, such as:

- ***samatvaṃ yoga uchyate*** ||2.48||: Yoga is the practice of equanimity, maintaining balance among all people.
- ***yogaḥ karmasu kauśhalam*** ||2.50||: Yoga is the art of performing one’s duties with skill and efficiency.
- ***taṃ vidyād duḥkhasaṃyoga, viyogaṃ(m) yogasaṃjñitam*** ||6.23||:—Yoga is the power to disconnect from suffering, a state where even severe pain cannot affect the Yogi.

This state of Yoga grants an inner strength that completely severs a person from all forms of suffering. When one is connected with *Brahma Tattva*, there is no room for pessimism, and sorrow cannot touch him.

At times, it may seem difficult to believe that such a state is possible—where one becomes entirely untouched by unhappiness. However, it is important to understand that pain and sorrow cannot be eradicated from the world itself. As human beings, we are bound to experience suffering at different points in life. But Yoga elevates a person to such a state that suffering can no longer affect him. He becomes shielded from its impact, attaining a level of inner peace where external difficulties lose their power over him. To illustrate, consider the story of a king who, upon being pricked by a thorn in his garden, ordered the entire ground to be covered with satin. His minister wisely suggested that he simply wear sturdy shoes instead. Similarly, yoga acts as a protective shield against life's inevitable sufferings.

Just as *Veer Savarkar* endured and emerged from a situation as severe as a death sentence, Yoga enables one to remain unaffected by external hardships. Similar Bal Gangadhar Tilak ji or Siddha Yogi Gyaneshwar Maharaj ji faced so much pain and sorrow in their lives but they were not affected. Yoga safeguards them due to which they remain unaffected by sorrows around them.

How can this state be achieved?

Bhagavān further explains that a true seeker of Yoga remains unwavering in his practice (***sa niścayena yuktavyo, yogo'nirviṇṇa-cetasā***). Under any circumstances, such a person does not allow his discipline to break. He is self-motivated, possessing a mind so steady and determined that no obstacle can deter him from attaining Yoga.

A perfect example of such determination is *Samarth Ramdas Swami*. From a young age, his approach to Yoga was marked by immense dedication and perseverance. At just 12 years old, he resolved to study all the scriptures and embarked on intense penance—performing *crores* of *japas*, surviving on *bhiksha* (alms), and rigorously following spiritual disciplines. He borrowed scriptures from other Yogis and meticulously made handwritten copies for his own study, demonstrating his relentless pursuit of knowledge and spiritual growth.

Similarly, Hanuman ji, when unable to locate Sita, momentarily felt despair. But through self-motivation and by invoking Śrī Rama’s name, he overcame his doubts, and fulfilled his mission with extraordinary strength and success.

What prevents us from being as determined as these yogis? The difference lies in desires. While we often find ourselves distracted in life, Yogis remain steadfast in their path.

6.24

saṅkalpaprabhavānkāmāṃs, tyaktvā sarvānaśeṣataḥ, manasaivendriyagrāmaṃ(m), viniyamya śamantataḥ. 6.24

Completely renouncing all desires arising from the Saṅkalpas (thoughts of the world), and fully restraining all the senses from all sides by the mind.

Bhagavān explains that it is our desires that divert us from the path of Yoga. We begin something with enthusiasm, but soon, a new thought arises, leading us to abandon our initial pursuit and chase after something else. These desires must be restrained in order to stay on the path. For example, during a *Vivechan* session, after 30–40 minutes, our concentration starts to wane. Thoughts like ‘it’s dinner time’ creep into our minds, triggering hunger and distracting us. Similarly, many people wish to study the *Bhagavad Gītā*, yet they struggle to prioritize it. Work, personal interests, and worldly distractions take precedence. Even when we have enough for ourselves, the urge to shop arises. What is it that keeps us so easily distracted? The answer lies in the word *sankalpa*.

Bhagavān says:

saṅkalpaprabhavān kāmān—Desires originate from **sankalpa** (mental resolutions and thoughts).

It is our uncontrolled *sankalpas* that fuel desires, pulling us away from Yoga and inner peace. Śrī Krishna explains that desires make us deviate from our path. One desire leads to another. We should abandon all material desires in order to engage in the practice of yoga. This could be *japa*, *suryanamaskar*, or other *upasanās* or forms of worship. We should do practice this for some time. Patanjali also recommends that we should do sadhana for a longer time. Even if the woods are lovely, dark and deep we should always remember that there are promises to ourselves that we need to keep. We need to exercise control over our mind and restrain ourselves from giving in to temptations. Then there is a niggling self-doubt about how long it will take to achieve our goal. This may also deter us from pursuing our goal with determination over a sustained period of time.

6.25

śanaiḥ(s) śanairupamed, buddhyā dhṛtigṛhitayā, ātmasamsthāṃ(m) manaḥ(kh) kṛtvā, na kiñcidapi cintayet. 6.25

He should through gradual practice, attain tranquillity; and fixing the mind on God through reason

controlled by steadfastness, he should not think of any thing else.

Śrī Krishna says that gradually, step by step we will become less distracted by temptations and more in control of ourselves. There are three stages of control.

- **Control of the mind at the stage of emotions or bhavana.**
- **Control through patience, faith and conviction.**
- **Control through vichara shakti or intellect.**

With these controls we should go ahead on the path of renunciation. We should be able to clean our subconscious mind of trivialities. This will take a long time since we have accumulated experiences of our present life as well as our past lives. However, we should keep a steady mind, be patient, focus on *atma* and not be distracted by other things.

6.26

**yato yato niścarati, manaścañcalamasthiram,
tatastato niyamyaitad, ātmanyeva vaśam(n) na yet. 6.26**

Drawing back the restless and fidgety mind from all those objects after which it runs, he should repeatedly fix it on God

The mind is always restless, wandering here and there. We need to bring it back from wherever it wanders. We should be like the mother who understands the nature of her naughty child who is constantly running around. She patiently brings him back home whenever he runs out and engages with him. On the other hand there could be a mother who scolds her child for being restless and distracted all the time. She is not able to control her child very effectively. We should be like the former mother. Even Samarth Ramdas Swami Maharaj ji in one of his verses cajoles his mind to be well behaved. When the mind finds it difficult to perform a task we should have patience and encourage it to keep trying. A mind that is peacefully brought back to its destination/home remains calm and more receptive.

6.27

**praśāntamanasaṃ(m) hyenaṃ(m), yoginaṃ(m) sukhamuttamam,
upaiti śāntarajasaṃ(m), brahmabhūtamakalmaṣam. 6.27**

For, to the Yogī whose mind is perfectly serene, who is sinless, whose passion is subdued, and who is identified with Brahma, the embodiment of Truth, Knowledge and Bliss, supreme happiness comes as a matter of course

As the mind gradually quietens down, the person experiences serenity within himself and will obtain ultimate happiness. Śrī Krishna has described this as the best kind of happiness-"**uttamam sukham**". Though the mind may not be in perfect state of calmness and be fidgety, it will be calmer than before.

As we are learning Bhagavad Gītā and slowly practicing it, we have experienced that we are calmer and more at peace than before. This gradual effect of learning Gītā and yoga settles the mind, clears the mental clutter, removes negative thoughts and brings peaceful thoughts to the mind. By doing this one can increase the meditative state gradually from 5 minutes to 10 or 15 minutes. This in turn brings **uttamam sukham** by **santarajasam**; that is, the rajoguna becomes quiet.

In the 3rd chapter, Sri Krishna has said:

***kama esa krodha esa, rajogunasamudbhavah
mahasano mahapapma, viddhyenamiha vairinam |***

Desire and anger born of all-devouring and all-sinful that come with rajoguna is the greatest enemy in the material world and is the root cause of all problems.

If the rajoguna is calmed down, then automatically, the desire and the anger will also be softened. Rajoguna can be calmed by following what was taught in previous two sessions, doing dhyana and practicing yoga. This will set us on the path of supreme happiness -**uttamam sukham**.

One can experience calmness from within. As the rajoguna quiets and settles down, the subconscious mind becomes free of impurities (**akalmasam**), sins or malice and will be a step closer to the Paramātmā. A person with a clear mind can easily connect with Paramātmā and be closer to Him.

Swamiji says that we have to become like a crystal which is transparent and clear. When a flower is kept near the crystal, it absorbs all the color of the flower as compared to the flower kept next to an ordinary stone. Similarly **we should keep our conscious clear to absorb the atma jyoti, sat-chitta-anand the properties of this atma swarooa**.

All these practices are going to gradually calm the rajoguna and make the sub conscious mind clear so that it can be connected to Śrī Krishna and attain eternal bliss.

6.28

**yuñjannevaṃ(m) sadātmānaṃ(m), yogī vigatakalmaṣaḥ,
sukhena brahmasaṃsparśam, atyantam(m) sukhamaśnute. 6.28**

The sinless Yogī, thus uniting his Self constantly with God, easily enjoys the eternal Bliss of oneness with Brahma.

Every human on this earth strives for **sukha** or **ananda**. The materialistic happiness which comes from money comes after a lot of effort, but is temporary. Even meditation takes a lot of effort but the happiness that comes after calming the rajoguna is eternal. This happiness is eternal like salt dissolved in water and cannot be separated easily.

The union of jeevatma with Brahmā tattva (**Brahmāsamsparsham**) gives even more happiness.

This is beautifully said by Sant Dynaneshwar "**Brahmānandadecha mandirat diwali**" which means diwali in the temple of Brahmānanda. It means that happiness increases to more happiness and the only state that remains is eternal happiness.

Thus a clear conscious and clear mind will lead to the union between the Brahmā and jeev resulting in eternal bliss. This eternal happiness changes a yogi's perspective and he sees Paramātmā tattva everywhere.

6.29

**sarvabhūtasthamātmānaṃ(m), sarvabhūtāni cātmani,
ikṣate yogayuktātmā, sarvatra samadarśanaḥ. 6.29**

The Yogī who is united in identity with the all-pervading, infinite consciousness, whose vision everywhere is even, beholds the Self existing in all beings and all beings as assumed in the Self.

The yogi is now abiding by yoga and completely harmonised with it (**yogayuktatma**). He reaches a state where he realizes that what is outside is also within him, and what is within is also outside (**sarvabhutani catmani**).

A saint does not harm anyone because he had realized that Paramātmā is in him as well as everyone and he goes around spreading love. He has realized that Paramātmā is within him, and also present everywhere.

**tu hi hai sarvatra vyapta Hari tujme yeh sara sansar
isi bhavana se antarbhara milu sabise tujhe nihar**

This beautiful prayer says that *God, I see You everywhere and entire world I see in You but when I am worshipping You my entire world is restricted to You. With this emotion in my subconscious mind, I see everyone with same perception.*

When a person experiences this perception, he cannot harm or oppose anyone.

**advesta sarvabhutanam, maitra karuna eva ca
nirmamo nirahankarah, samadukhasukhah ksami (12.13)**

When one has this perception they cannot harm anyone and such a person is non-envious, friendly, compassionate, and free from attachment and ego. They see Ishvara tattva in everyone. Sant Dyaneshwar, in spite of getting troubles in this world, wished for peace and happiness for all and wish fulfillment for all humans.

6.30

**yo māṃ(m) paśyati sarvatra, sarvaṃ(ñ) ca mayi paśyati,
tasyāhaṃ(n) na praṇaśyāmi, sa ca me na praṇaśyati. 6.30**

He who sees Me (the Universal Self) present in all beings, and all being existing within Me, he is never out of My sight, nor am I ever out of his sight.

He who sees Paramātmā in all beings and all beings in Paramātmā, is always united with Him. Such a sadhak is never out of Paramātmā's sight nor is Paramātmā out of his sight. This union of Paramātmā and sadhak is not a one time event, but is an ongoing process (**nirantara**). This union is eternal like the lamp and light (deep and prakash) which are inseparable.

6.31

**sarvabhūtasthitaṃ(m) yo māṃ(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.

The yogi goes beyond seeing Him in all beings and begins worshipping Him in all beings. Yogi sees himself united with Paramātmā and also sees Him in all beings and worships them as Paramātmā. We on the other hand, cannot see Paramātmā in everyone; infact, we cannot see our own family members equally (example daughter and daughter-in-law). But a yogi sees Paramātmā everywhere and sees all with equanimity.

There was a basic difference in perception between Arjuna and Duryodhana. Arjuna was seeing Sri Krishna with a perception of God. Duryodhana did not see the God in Sri Krishna. He lacked the "**bhagavat dristi**". One should pray for **bhagavat drishti** when praying to gurus and saints like Swamiji.

It is interesting to note that the focus in the last two shlokas has shifted from **pasyati (seeing) to bhajati (worshipping)**. With the perception of equanimity, the yogi is motivated to serve other people, as a form of worship to Paramātmā. This service to appease the Gods (Ishwara seva) is of the higher order and is not dependent on the accolades or praises from others. A knowledgeable sadhak will not work for gratitude or praises from others but with a desire to serve Him. The sevis of Geeta parivar work on this principle of Ishwar seva.

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.

The yogi serves everyone equally as if serving Paramātmā Himself.

This yogi serves with **atmiyata** and **dristi of samatā**.

This is described by Śrī Krishna as **atmaupamyena** - treat others as you would like to be treated. Just as you would not like to be pricked by others, one should not prick others. One should give the same love that they expect to others without seeing the other person as different from oneself.

The yogi who develops this vision of likeliness or sameness sees the other person as himself and treats him as he would like to be treated. He also sees joy and sorrow equally. Śrī Krishna has called such a person yogi of highest order. So we too should strive to achieve this position.

The session ended by offering the discourse to lotus feet of Parampujya Swamiji and Śrī Krishna.

Question & Answer session

Kruthika ji

Q: What is the definition of yoga? what is practice of yoga?

A: Yoga is a concept which is vast and each chapter teaches a different kind kind like karmayoga, dhyanyoga. But broadly can be defined by

- **yoga karmasu kaushalam** - balance in karmas
- **samatvam yoga uchyate** - perception of equanimity

tam vidhyadu dukh sahyog vi yogam yog sanjitam sanichaiy

Yoga is a very comprehensive subject and has different meaning in everyone's life.

Gopalkrishna ji

Q: Why is this chapter called atmasamyam yoga or dhyanyoga?

A: This chapter teaches control of atma which can be achieved by dhyana, so called dhyana yoga. The goal of Dhyana is to achieve atmasamyam, so it is atmasamyayoga.

Q: Why is chapter 1 called Arjuna vishada yoga?

A: Though Arjuna was lamenting he connected it to God, and it was for a larger good.

Gowri ji

Q: What should be done to memorize the shlokas?

A: Just keep faith and patience it will happen slowly. Just believe that it will happen.

Rekhaji

Q: Since I'm free from responsibilities people ask why i don't face sorrow?

A: Enjoy the bliss as you are connected to god and could your past good karmas. Following the right path is important.

Poonamji

Q: What should be done if we have to choose between doing our karma and two family members?

A: This should be done with equanimity and balance with fair perception. When the intent is clear the balance will automatically come. Having a balanced thought process will lead to right choices.

Q: What prayers will give more benefit?

A: Our scriptures are not rigid about it. Any prayer that pleases you can be said for different purposes .For example Hanuman chalisa can be chanted when scared or during Vasant panchami prayers to Maa Saraswati. Śrī Krishna has said that He can be attained in whatever form He is worshipped. If you seeking knowledge it will come as that or if seeking strength you will get strength. Chant prayers to any god you feel connected with or just offer one chapter of Bhagavad Gītā.

Q: How to get out of sorrow?

A: Yoga is like a shield to protect ourselves. By reading Bhagavad Gītā our perception can change which will not allow anything to affect us.

Kiranji

Q: Is God truth?

A: God is beyond sat asat .In 13th chapter the properties of god is described.

Sirishaji

Q: Why does Bhagavān not connect with us?

A: Bhagavān not connected with us is a myth. In Bhagavd Gītā, Śrī Krishna calls Himself suhrut -a friend. He wishes well for us irrespective of how we are or what we do and is always connected to us. But we have distanced ourselves due to various reasons. and other temptations. But He is always with us from many births. All these yogas will help clear our vision and get connected to god.

Q: Does god communicate with us?

A: HE is everywhere but we must be in a state to understand his communication. We should be like sponge and absorb but if we are like stone the water will just flow over.

Kiran P ji

Q: What is the difference between mana and chitta?

A: There is a very subtle difference between man and chitta. There are layers in which mana is a layer closer to Prakṛti and chitta is within it and inside that is atmaswaroop. Mana is more external whereas chitta is more subtle and closer to atmaswaroop which is the pure form of Paramātmā.

Q: How to practice **chitta ekagrata**?

A: The mind has to be trained to focus on what needs to be done rather than what should not be done. We can focus on god in *naama, roopa, dhama or guna form*. By focusing mind on god the sense organ can focused on god and slowly the chitta can be focused and controlled with only love and bhakti.

Sundari ji

Q: How to do Sāadhanā like a yogi?

A: A person becomes yogi after being sadhak for a long time. It is natural for the mind to get distracted. Instead of getting irritated, one needs to refocus. The meditative state cannot be achieved overnight and needs constant practice for long time with dedication, patience, with respect, faith and earnest devotion.

Rajesh ji

Q: How to animals and other creatures reach god?

A: They will also come as they must have been humans at some time. They are bhoga yonis and when their bhog is over they will get some janma. We as manusha yoni should help them in whatever way possible which will increase our punya karmas

Jayshreeji

Q: Why was atma separated from Paramātmā initially?

A: Basically they are not separated from Paramātmā. The Paramātmā is everywhere and definitely connected. The creation and dissolution of Śrīsti is His leela and a natural activity. We all are doing some activity like talking or walking but one activity we do naturally is breathing. This natural activity is Paramātmā's leela. As a part of His leela the atmas are entering different yonis.



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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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