



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 6: Ātma-Saṁyama-Yoga

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The Path of Self-Mastery Through Meditation: Understanding Ātma-Saṁyama-Yoga and the Journey of the Balanced Yogi

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

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

The discourse revolves around the profound teachings of the Bhagavad Gītā, specifically focusing on the concept of self-discipline and the practice of yoga. It begins with a reverence to the Guru:

"गुरु गुरुर ब्रह्मा गुरुर विष्णु गुरुर देवो महेश्वरः गुरु साक्षात् परब्रह्म तस्मै श्री गुरुवे नमः"

The invocation continues with salutations to Śrī Krishna:

"कृष्णाय वासुदेवाय हरि परमात्मने प्रत क्लेश नाशाय गोविंदाय नमो नमः"

The explanation delves into the essence of self-restraint as described in the Bhagavad Gītā. It emphasizes that **a true sanyasi (renunciant) and a yogi may appear different outwardly, but internally, their states are the same.**

"स सन्यासी च योगी च"

A sanyasi is not merely one who renounces material possessions but one who performs actions without attachment to their fruits. Similarly, a yogi is someone who has mastered the art of inner stillness and detachment while engaging in worldly duties.

The discourse further explains the significance of a yogi reaching the state of yogarudha, where they no longer have any obligations to perform karma (actions). However, such an enlightened individual continues to act selflessly to set an example for others. When a yogi attains this state, they must practice deep meditation with a controlled mind and senses. The location for meditation should be

serene, and the posture should be stable and comfortable.

The Bhagavad Gītā prescribes:

"समं काय शिरो ग्रीवं धारयन्नचलं स्थिरः।"

One should sit with a straight spine, aligned neck, and head, ensuring an upright posture. Without proper posture, meditation does not yield its true benefits.

The discourse highlights that meditation is not a one-time event but a continuous process that requires discipline.

Bhagavān states:

"युक्ताहार विहारस्य युक्त चेष्टस्य कर्मसु। युक्तस्वप्नावबोधस्य योगो भवति दुःखहा।।"

One who indulges in excessive eating or sensory pleasures cannot succeed in meditation. A balanced approach is essential—regulated eating, controlled sensory intake, and a disciplined lifestyle are necessary for attaining inner peace. The mind, once absorbed in divine consciousness, experiences a bliss that surpasses all worldly pleasures.

This bliss, described as:

"सुखं अत्यंतिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम्,"

Essence: is beyond the reach of the senses and is perceived through wisdom and self-realization.

Once a yogi attains this state, they develop an unshakable faith that nothing greater exists.

The Bhagavad Gītā explains:

"यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।"

When a person experiences this divine bliss, they no longer seek material gains. They become steadfast, and even the greatest sorrows cannot disturb their peace. This is illustrated by the example of great spiritual leaders who remained unwavering in the face of immense suffering. The discourse also draws upon historical instances, such as Swatantryaveer Savarkar's unwavering spirit during his imprisonment, where he composed poetry despite extreme hardships.

Meditation, as defined in the Gītā, is the uninterrupted contemplation of one's **"Dhyeya" (goal or object of focus)**. The true essence of meditation is that nothing apart from the object of contemplation should occupy the mind. Thus, a yogi remains undisturbed even amidst life's adversities, for they have attained a state of detachment from worldly suffering.

The Bhagavad Gītā describes this state as:

"दुःख संयोग वियोगं योग संज्ञितम्।"

This does not mean that difficulties cease to exist, but rather, they no longer disturb the mind. Life naturally brings happiness and sorrow, but the yogi, through steadfast practice, ensures that these external circumstances do not affect their inner tranquility.

The practice of yoga should become an integral part of one's daily life, just as essential as food. Regularity in yoga and meditation cultivates a higher state of consciousness. The discourse references the teachings of revered saints who emphasize that human life's ultimate goal is to attain

unity with the Divine. Through dedicated practice—beginning with asanas, then progressing to pranayama, and ultimately leading to *dhyana* (meditation)—one gains mastery over the body, mind, and senses.

The Gītā also underscores that the body is merely an instrument, a vehicle for performing righteous duties. Just as a well-maintained vehicle functions efficiently, a healthy body aids in fulfilling one's responsibilities. Thus, taking care of the body through yoga is a form of karma yoga, where one acts without selfish desires, dedicating every action to the Divine.

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.

The verse emphasizes **the need to renounce all desires that arise from Saṅkalpa, or mental imagination, and to exercise full restraint over the senses using the mind.**

A deeper understanding of **Saṅkalpa** is essential here. Generally, people perceive Saṅkalpa as a mere resolution or vow for something to happen. However, its true meaning extends beyond that—it refers to **Samyak Kalpana**, the imagination of something as good or desirable. When the mind deems something valuable or appealing, the thought of possessing it follows. Thus, **Saṅkalpa precedes desire**. First, an individual forms a perception of something as good, and only then does the desire to attain it arise. This leads to the development of attachments and cravings.

The mind is naturally prone to generating thoughts and imaginations. **Sankalpa-Vikalpa (mental affirmations and doubts)** constantly arise, shaping desires. For a seeker whose ultimate goal is to attain the divine, such worldly imaginations can become obstacles. However, if the focus remains unwavering on **Rama** or **Narayana**, all other thoughts lose their grip. As beautifully stated, "**Nhave re nhave sarvathā Rāma bheṭī**"—the mind, when fixed upon the Supreme, ceases to be affected by transient worldly imaginations.

To truly renounce these desires, **saṅkalpaprabhavān kāmāṃ tyaktvā sarvānaśeṣataḥ**, one must cultivate a daily practice where, for some duration, the mind remains completely free from any desires—fully dedicated to divine contemplation. This is a crucial practice for attaining a meditative state.

The next part of the verse, **manasaivendriyagrāmaṃ viniyamya śamantataḥ**, speaks of **restraining the senses through the mind**. The senses are like restless horses, continuously pulling toward external stimuli. The mind, therefore, must hold the reins firmly and guide them inward. However, in many cases, the mind itself behaves like an unbridled sense organ, making self-control even more challenging.

When the mind is deeply absorbed in **Dhyeya** (the supreme object of focus), it naturally loses interest in external distractions. When **Dhyeya** alone remains in the mind, external objects lose their appeal, and the senses, too, stop seeking them. This is what **Viniyama** signifies—not just a forced restraint, but a **natural state of inner discipline**, where control happens effortlessly. **Viniyama** is a step beyond mere regulation; it is **specialized self-control**.

This progression of self-mastery follows a structured order:

- 1. **First, control over the physical body** through yogic postures (Asanas).
- 2. **Then, regulation of the senses** through the mind.
- 3. **Finally, control over the mind** itself through the intellect.

This gradual refinement of self-discipline leads to spiritual advancement. **Buddhi (intellect) must govern the mind, and the mind must regulate the senses**, ensuring complete mastery over oneself.

The practice of self-restraint and renunciation of desires, as elaborated in this verse, is a fundamental step towards achieving **Yoga**, the union with the divine.

6.25

śanaiḥ(s) śanairupamed, buddhyā dhṛtigṛhīṭayā, 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.

The verse emphasizes **the gradual process of attaining mental tranquility**. It conveys that the mind should be withdrawn slowly, with patience and perseverance, and steadied in the Supreme. Through unwavering determination and a resolute intellect, one must bring the mind to rest in the divine and avoid distractions.

The journey of mental discipline does not happen suddenly; it unfolds gradually. The term "**śanaiḥ śanaiḥ**" signifies this slow and steady progress, wherein the mind is continuously directed towards its goal. The mind, by its very nature, tends to wander, but it must be brought back persistently.

The phrase "**buddhyā dhṛtigṛhīṭayā**" highlights the role of steadfast intellect. The intellect, fortified with patience, must instruct the mind with firm determination. When the intellect decisively directs the mind toward a singular contemplation, the mind starts following that path. This process requires unwavering perseverance, as the intellect provides the mind with clarity and guidance.

Further, "**ātmasamsthāṃ manaḥ kṛtvā**" suggests that the mind should be firmly established in the Supreme. To achieve this, one requires a focal point, an anchor. Though the divine is omnipresent, the mind initially requires a tangible form or a symbol to concentrate upon. Taking the support of a deity's image or an auspicious representation, one should direct the mind completely towards the divine.

The final instruction, "**na kiñcidapi cintayet**," stresses that once the mind is absorbed in the divine, all other thoughts should cease. This single-minded focus on the Lord enables the practitioner to detach from worldly distractions and immerse in the divine presence. For instance, meditating upon the form of Bhagavān Rama—visualizing his seated posture in Padmasana, adorned in yellow garments, and holding a bow—allows the mind to remain engrossed in that divine contemplation, gradually eliminating other thoughts.

This disciplined practice of meditation resembles the craftsmanship of a potter. Just as a potter shapes a vessel by applying external pressure while simultaneously supporting it from within, the mind must be handled similarly. The mind's natural tendency is to engage in "**sankalpa-vikalpa**" (**thoughts and counter-thoughts**), while the intellect analyzes and directs. By harmonizing both,

one must steadfastly hold onto the goal, ensuring that the mind remains absorbed in the divine.

In essence, **the verse underscores the practice of meditation as a gradual refinement of the mind.** As distractions diminish, the mind begins to rest in its true nature. Even if the mind strays, it must be gently guided back, again and again, until it finds stability in the divine presence.

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

In this verse, **the nature of the mind and the practice of concentration are described in detail.**

The verse highlights the fleeting nature of the mind, which tends to wander towards various external objects and distractions. It suggests that, whenever the mind deviates towards worldly matters, it should be gently but firmly brought back and refocused on the Supreme.

An analogy is given to illustrate this point. A mischievous child, constantly running around, refuses to stay in one place. When the child sees an open door, he attempts to run outside. A loving mother, however, keeps bringing him back inside with care and affection, ensuring that he remains within the safe confines of the house. Similarly, the mind is naturally restless and prone to distractions. It must be gently guided back to the path of spiritual contemplation, just as the mother lovingly retrieves the child.

The Mind's Natural Restlessness

The mind's intrinsic nature is to be unsteady—**cañcalam (fickle)** and **asthiram (unstable)**. It continuously shifts from one thought to another, making it difficult to concentrate on a single object for a prolonged period. The verse advises that whenever the mind wavers, it should be redirected towards the Supreme Being, just as the mother repeatedly brings back the mischievous child.

During meditation, one may find the mind distracted by mundane concerns—memories of past actions, responsibilities, and worries. However, during the period of meditation, all such thoughts should be abandoned, and full attention should be given to the divine focus. **tatastato niyamyaitad, ātmanyeva vaśam(n) na yet**—meaning, "**from wherever the mind wanders, bring it back and fix it upon the Self.**"

The Power of Gentle Discipline

Although the practice requires effort, it is not meant to be forceful or aggressive. Rather, it is a gentle, loving discipline—similar to how a mother lovingly corrects a child. It is a process of training the mind, not punishing it. Every time the mind strays, it should be patiently brought back to the object of meditation.

A simple daily practice of focus and regulation helps in this endeavor. Just as a potter shapes clay into a beautiful vessel by applying gentle pressure on both the inside and outside, the mind too must be molded with patience and discipline.

Sant Dnyaneshwar Maharaj ji says:

आतां नियमुचि हा एकला । जीवे करावा आपुला ।
जैसा कृतनिश्चयाचिया बोला- । बाहेरा नोहे ॥६-३८०॥

A vow should be taken to adhere to a resolute determination and not to depart from it.

Developing a Steady Routine

Regularity and consistency play a crucial role in mastering the mind. The saints and sages emphasize the power of small, steadfast efforts. Even if one can dedicate just a few minutes daily to focused meditation without distractions, it lays the foundation for greater spiritual discipline. "**sādhake eka niyama dharāvā to jīve bhāve pādāvā**"—a small commitment to discipline leads to immense benefits.

By adhering to a simple yet unwavering practice, the mind gradually learns to remain steady. "**Nave re nave sarvathā Rāma bheṭi**"—meaning, **nothing else should occupy the mind other than the divine presence of the God**. Through continuous effort, one reaches a state where external distractions lose their grip, and the mind remains immersed in divine consciousness.

The Ultimate Goal—A Tranquil Mind

Through consistent practice, the mind becomes **sthira (stable)** and enters a state of inner peace. The turbulence of thoughts diminishes, and the practitioner experiences serenity. This is the ultimate aim of meditation—to attain a state where the mind no longer fluctuates and remains absorbed in divine contemplation.

In essence, the verse emphasizes **the need for patience, persistence, and loving discipline in the practice of meditation**. The mind must be treated like a playful child—guided with care, yet with firm determination. Through continuous practice, it learns to remain steady, ultimately leading to spiritual awakening and inner harmony.

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

The verse describes **the state of a yogi whose mind has attained supreme tranquility**.

A mind that is not just calm but deeply peaceful is termed as "**praśānta**". This level of peace is not momentary but absolute, where no external disturbances can disrupt the serenity. Such a yogi, through dedicated practice, reaches a state of purity, free from "**kalmaṣa**" (**sin or impurities**).

Sin in this context does not merely refer to external actions but originates in the mind. Wrong thoughts precede wrongful actions. However, when the mind is absorbed in the ultimate goal, completely dedicated to the Supreme, no sinful thoughts arise. Thus, such a mind becomes "**akalmaṣa**" (**free from impurities**).

Furthermore, the verse highlights the transformation of the yogi's nature by addressing "**śāntarajasaṃ**," meaning the quieting of "**rajas**" (**one of the three fundamental qualities or gunas**). Rajas is characterized by restlessness, desire, and activity. It keeps individuals constantly engaged in worldly pursuits, preventing them from sitting still or attaining inner peace. However,

through continuous meditation, the restlessness caused by rajas gradually fades, and the yogi attains an unwavering steadiness.

When the mind becomes free from **rajas and tamas (inertia, darkness)**, and is absorbed in **sattva (purity and harmony)**, the yogi attains "**brahmabhūta**"—**a state of oneness with the Supreme**. In this state, the yogi no longer sees themselves as separate from **Brahman (the Ultimate Reality)** but as an integral part of it.

As a result of this transformation, the yogi experiences "**sukham uttamam**," the highest form of bliss. This bliss is beyond worldly pleasures, which are transient and dependent on external conditions. Instead, this supreme happiness is inherent, boundless, and arises naturally from deep inner realization.

This state of profound joy and unity with the Divine compels the yogi to repeatedly engage in meditation, as the bliss experienced in such a state surpasses all worldly attractions. Having become "**yogarūḍha**" (**one firmly established in yoga**), the yogi no longer needs external motivations or worldly distractions. The inner bliss becomes self-sustaining, leading to an ever-deepening connection with the divine consciousness.

Thus, **this verse beautifully encapsulates the journey of a yogi who, through perseverance and devotion, transcends the turbulence of the mind, sheds impurities, pacifies the restless nature, and ultimately attains the supreme joy of spiritual realization.**

6.28

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

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

In this verse, it is explained that **a Yogī who constantly engages in uniting the self with the Supreme through unwavering practice experiences unparalleled bliss.**

This verse means that a Yogī, by persistently practicing yoga, becomes free from all sins and impurities. Through this continuous practice, he attains the direct experience of Brahma, the Supreme Reality. Such a Yogī enjoys the supreme and infinite bliss that arises from this divine union.

The word "**yuñjannevaṃ**" signifies the necessity of **constant and uninterrupted yoga practice**. Yoga is not a one-time effort but a continuous process that must be undertaken with dedication. This aligns with the principle of "**yogaḥ karmasu kauśalam**" (Yoga is skill in action), where one engages in spiritual discipline without attachment to results.

"**Yogī vigatakalmaṣaḥ**" refers to the Yogī who has become sinless. Here, sin (**kalmaṣa**) is not limited to external actions but also includes negative thoughts and mental impurities. Before any external wrong action occurs, it first manifests as an impure thought. However, through deep meditation and devotion, the Yogī's mind becomes purified, and such negative thoughts cease to arise. This aligns with the idea that **purity of mind leads to liberation.**

"**Sukhena brahmasaṃsparśam**" signifies the profound experience of **touching Brahma**, which is synonymous with infinite bliss. This is not ordinary happiness but the supreme joy of merging with the

eternal Truth. The term "**Brahma-saṁsparśam**" indicates a deep spiritual connection with the Divine, wherein the Yogī attains **sacchidānanda—existence (sat), consciousness (chit), and bliss (ānanda)**. When a soul experiences this state, it no longer seeks fleeting worldly pleasures, as it has discovered the highest form of happiness.

"**Atyantam(m) sukhamāśnute**" means that the Yogī attains infinite and eternal bliss. The bliss derived from Brahman has no beginning and no end. It is beyond any worldly pleasure and is unconditioned, unlike material happiness, which is temporary and dependent on external factors. This ultimate bliss is what all seekers strive for, and it is realized through steadfast meditation and devotion.

The Yogī's Journey Toward Liberation

The verse also highlights how such a Yogī progresses through different stages of spiritual realization:

- **Sālokya** (being in the presence of the Divine),
- **Sāmīpya** (nearness to the Divine),
- **Sārūpya** (becoming like the Divine), and ultimately,
- **Sāyujya** (complete oneness with the Divine).

When a Yogī reaches this final stage of **Sāyujya Mukti**, he becomes fully united with Brahman and perceives the world through a different lens. Though he continues to interact with the world, his perspective is transformed. He no longer sees the world through the lens of ego and desires but instead perceives **the Divine presence in all beings and situations**.

This verse serves as an encouragement to all spiritual aspirants, emphasizing that continuous practice of yoga, detachment from worldly distractions, and unwavering focus on the Divine lead to the ultimate state of peace and bliss. It underscores the idea that liberation is not a distant goal but an achievable state for those who persist with devotion and discipline.

6.29

sarvabhūtaśamātmānam(m), sarvabhūtāni cātmani, īkṣate yogayuktātmā, sarvatra śamadarśanaḥ. 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 verse **describes the profound vision of a true Yogī**. Such a realized being, completely united with the infinite consciousness, perceives the Self in all beings and all beings within the Self.

This state is attained through deep and continuous spiritual practice, where the Yogī, merging with the omnipresent Divine, experiences no distinction between himself and the Supreme. Though he may outwardly appear to have a physical form, his consciousness is fully aligned with the Divine.

The defining characteristic of this enlightened being is "**sarvatra śamadarśanaḥ**," meaning he perceives everything with equal vision. Just as an X-ray reveals the internal structure of a body, the vision of such a Yogī penetrates beyond the physical form to perceive the pure consciousness within all beings. He recognizes that everything, whether animate or inanimate, is infused with the same divine essence.

Science, too, explores the fundamental reality of existence. Through the study of atoms, scientists have discovered that all matter consists of protons, neutrons, electrons, and vast empty space.

Despite the variety of objects in the universe, at the subatomic level, everything is fundamentally the same. In a similar manner, the Yogī, with his spiritual insight, transcends superficial differences and sees only the universal essence—the Supreme Consciousness pervading all.

Modern scientific efforts, such as the search for the "God Particle" in Switzerland, attempt to uncover the ultimate building block of reality. However, the essence sought by science cannot be found as a mere particle. It is the all-pervading consciousness, the very substratum of existence. Such realization is not attained through external observation but through inner vision, cultivated by dedicated yogic practice.

A Yogī, having reached this state of unity with the Divine, sees all beings in himself and himself in all beings. His perception is entirely transformed; he no longer distinguishes between different entities but recognizes everything as an expression of the Supreme.

This vision is not achieved through physical eyes but through the "**jñāna cakṣu**" (eyes of wisdom). When this wisdom awakens, he perceives the Divine alone in all directions, beyond all illusions of separation. Such a being has transcended duality and exists in a state of pure, unbroken realization of the ultimate truth.

Thus, **this verse beautifully encapsulates the culmination of yogic realization—where all distinctions dissolve, and only the boundless Divine remains.**

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.

This verse conveys **the profound truth that one who perceives the Divine presence everywhere and in all beings attains a state of unity with the Supreme. Such a person is never separated from the Divine, nor does the Divine ever leave their sight.**

To truly understand this vision, it is necessary to develop the ability to see the Supreme in all and all within the Supreme. This is not merely an intellectual understanding but a realization attained through deep spiritual practice and devotion.

A practical analogy is often given to explain how one should develop this vision. When a devotee stands before a deity in a temple, they fold their hands, bow their head, and close their eyes. What is the purpose of closing the eyes? It is an attempt to internalize the divine presence, to establish it in the heart. True darshan (vision) does not end at the temple door; rather, it extends beyond the temple, where one must learn to see the same divinity everywhere. This is the highest form of vision—seeing the entire world in the deity and the deity in the entire world.

An incident from the life of Sant Śrī Gulabrao Maharaj beautifully illustrates this concept. Sant Gulabrao Maharaj, who was blind from the age of nine months, once witnessed a devotee performing an abhishek (sacred bathing) on the Samādhi of Sant Dnyaneshwar Maharaj. As the devotee's ring touched the Samādhi, a sound was heard. Immediately, Sant Gulabrao Maharaj exclaimed, "Your ring is pricking Dnyaneshwar Mauli!" This was not just faith; it was the realization of divinity in everything.

Swami Vivekananda also expressed a similar vision when he said, "**I am the servant of that God whom ignorant people call man.**" This profound statement emphasizes that due to ignorance, people see only human beings, but with the eye of wisdom, one perceives the Divine in all.

Ramakrishna Paramhansa's devotion to Goddess Kali is another example of this realization. To him, the image of Kali was not merely a stone idol; it was the living Divine Mother. From the moment he was entrusted with Her worship, he never saw Her as a mere statue. Instead, he experienced Her presence as a living, breathing entity. In contrast, most devotees, when entering a temple, are distracted by the surroundings and do not immediately focus on the deity. The journey towards this realization begins with seeing God in the idol and progresses to seeing the entire universe within that idol, and ultimately, seeing the idol in all beings.

A humorous but insightful incident further highlights this point. A guru once accompanied his disciples to the Kanyakumari temple. Standing before the deity, a disciple whispered to the guru about the immense value of the diamond on the Goddess's nose ring. The guru responded, "Have you come here to see the Goddess, or have you come to see the diamond?" This exemplifies how one's perception is often clouded by material distractions, preventing them from perceiving the divine essence.

Thus, one who attains the state described in the Bhagavad Gītā verse—where God is seen in everything and everything is seen in God—reaches the highest level of spiritual realization. Such a yogi is never separated from the Divine, nor does the Divine ever leave their sight.

Hearing these teachings, Arjuna, like any sincere seeker, wondered how such a lofty state could be achieved. Just as modern readers might question the attainability of such vision, Arjuna too, inquired further, seeking to understand the practical steps towards such an exalted state of consciousness.

6.31

**sarvabhūtasthitam(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 verse describes **the profound realization of a true Yogī—one who sees the Divine (Bhagavān) residing in all living beings.** Such a person does not perceive distinctions among individuals but recognizes the Supreme in every creature and serves all with a sense of unity (**ekatva-bhāva**).

The term **bhaj** originates from the root meaning "**to serve**," indicating that true worship of the Divine is not limited to rituals but extends to selfless service to all beings, acknowledging the presence of the Supreme within them. This aligns with the teaching from the 12th chapter of the Gītā: **sarva-bhūta-hite ratāḥ**—one who remains engaged in the welfare of all beings. The Yogī does not serve with a sense of superiority or charity but with the awareness that every act of service is directed toward the Divine itself.

Although such a realized being engages in worldly actions—eating, sleeping, or performing daily duties—one should not mistake them for an ordinary individual. Bhagavān declares that regardless of their external activities, they remain united with Him (**sa yogī mayi vartate**). Their consciousness is ever absorbed in the Divine, and they attain an inseparable oneness with the Supreme.

जेणे ऐक्याचिये दिठी । सर्वत्र मातेचि किरीटी ।
देखिला जैसा पटी । तंतु एकु ॥६-३९८॥

As the woven thread is one with the cloth, so, O' Kiriti, he sees ME everywhere, one and the same.

Sant Jñāneśvara Maharaj ji beautifully illustrates this concept with the analogy of cloth and thread. Just as a garment is woven entirely from a single thread, yet appears as different forms of fabric, so too, the entire universe is woven from the one Supreme Reality. The enlightened Yogī sees only the underlying Divine presence in everything, transcending superficial distinctions.

This understanding transforms service (**seva**) into a sacred act. Many claim to engage in social work (**samāj-sevā**), but without the realization of oneness with the Divine, such service often leads to egoistic pride. However, when service is performed with the consciousness that one is serving Bhagavān in all beings, the ego dissolves, and the individual becomes a reflection of the Divine itself.

कां स्वरूपे तरी बहुते आहाती । परी तैसीं सोनीं बहुवे न होती ।
ऐसी ऐक्याचळाची स्थिती । केली जेणे ॥६-३९९॥

Ornaments are fashioned in many shapes, yet there are not different kinds of gold; so it is with him who has attained to the rock-like stability of union.

Sant Jñāneśvara Maharaj jifurther explains this with the analogy of gold and ornaments. Though gold takes different forms—bangles, necklaces, earrings—it remains fundamentally the same. A jeweler perceives only the gold, not the variety of shapes. Similarly, the realized soul sees only the Supreme in all beings, beyond external identities.

This perspective aligns with the wisdom of **Swami Vivekānanda**, who emphasized that true spirituality lies in recognizing the Divine in every being and serving with devotion. Through this realization, the Yogī ceases to be an individual bound by ego and becomes one with Bhagavān's infinite presence.

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.

This verse describes the highest state of Yoga, where a Yogī perceives all beings as his own Self. The ultimate realization in Yoga is **ātmaupamyena sarvatra**—seeing oneself in all and all within oneself. Such a being does not differentiate between his own happiness and sorrow and that of others. If another suffers, he feels the pain as his own; if another rejoices, he experiences the same joy.

Interestingly, experiencing another's pain as one's own is more common, but finding happiness in another's success is much harder. A classic example is seen in friendships—if a friend fails, one feels sympathy, but if the friend comes first while one stands second, the heart often feels envy rather than joy. True oneness (**ekatva-bhāva**) is when another's success is felt as one's own, erasing the distinction of "I" and "you."

A humorous example highlights this human tendency. Two neighbors, **Tātya** and **Nānā**, were known for their quarrels. One day, Tātya appeared unusually happy, and when asked why, he replied, "Nānā won the lottery!" The questioner was puzzled—why would he be happy about his rival's fortune? But

Tātya continued, “Nānā lost his winning ticket!” His joy wasn’t in Nānā's success, but in his misfortune. This demonstrates how difficult it is to genuinely rejoice in another’s happiness.

The verse also resonates with a beautiful Sanskrit **subhāṣita** that compares a saint’s heart to butter (**navanīta**):

**"sajjana sya hr̥dayaṃ navanītam yad vadanti kavīs tad anīkam
anya-deha vilasad-paritāpāt sajjano dravate no navanītam."**

A saint’s heart is softer than butter. Butter melts when exposed to heat, but a saint’s heart melts upon seeing another’s suffering. True compassion does not arise from external pressure; it is a natural response to another’s pain.

A person who embodies **ātmaupamyena** transcends all divisions of "mine" and "yours." The narrow-minded calculate relationships based on personal gain (**ayam nijaḥ paroveti gaṇanā laghucetasām**), whereas the broad-minded see the whole world as one family (**vasudhaiva kuṭumbakam**). For such a person, no one is a stranger; all are their own.

This perspective transforms human interactions. One should treat others as one expects to be treated. A humorous yet profound observation captures this essence—a doctor visiting another doctor for treatment expects the same care he provides his own patients. This leads to a playful yet deep statement:

"A doctor doctors another doctor, thinking that the doctor doctoring the doctor should doctor the doctor the way the doctor being doctored would have doctored the doctor."

In simpler terms, the way one expects to be treated should be the way one treats others.

Sant Jñāneśvara echoes this sentiment in his words:

म्हणौनि आपणपां विश्व देखिजे । आणि आपण विश्व होईजे ।
ऐसें साम्यचि एक उपासिजे । पांडवा गा ॥६-४०९॥

Therefore, O' Pandava, strive to realize this oneness, to see the universe in thyself and thyself in the universe.

He emphasizes seeing the entire world within oneself and oneself within the world, ultimately realizing one's oneness with existence. When this vision dawns, no one remains an outsider—every being is an inseparable part of the Divine whole.

Bringing such **samatva** (equanimity) into one’s consciousness is the final goal. This equanimity is the essence of Yoga. Arjuna, hearing these profound truths, wonders if achieving such a state is truly possible, leading him to ask further questions about the path to this supreme realization.

6.33

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

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

After hearing about **samabuddhi** (equanimity) as the highest state of Yoga, Arjuna expresses his doubts. He acknowledges the beauty of such a state but questions its practicality. He confesses that due to the restless nature of the mind (**cañcalatvāt**), he finds it nearly impossible to achieve stability in this Yoga.

The human mind is inconstant; it wavers continuously, making it difficult to maintain a vision of oneness (**sama-dṛṣṭi**). The idea of treating everyone equally, feeling another's sorrow as one's own, and rejoicing in another's happiness appears too challenging. Arjuna wonders how the mind can ever be anchored in such a state.

6.34

cañcalaṃ(m) hi manaḥ(kh) kṛṣṇa, pramāthi balavaddṛḍham, tasyāhaṃ(n) nigrahaṃ(m) manye, vāyoriva suduṣkaram. 6.34

For, Kṛṣṇa, the mind is very unsteady, turbulent, tenacious and powerful; therefore, I consider it as difficult to control as the wind.

Arjuna continues, describing the mind as **cañcala (restless), pramāthi (turbulent, like a churning rod), balavat (powerful), and dṛḍha (stubborn)**. It does not yield easily to control. Even if one tries to restrain it, the mind refuses to be bound. He compares this struggle to attempting to hold the wind in one's fist—an impossible task.

Sant Jñāneśvara Maharaj Ji says:

हें मन कैसें केवढें । ऐसें पाहों म्हणों तरी न सांपडें ।
एन्हीं राहाटावया थोडें । त्रैलोक्य यया ॥६-४१२॥

One cannot know the nature and extent of the mind; the three worlds are too small for its activities.

Sant Jñāneśvara beautifully describes the mind's fleeting nature. He says that **if one tries to see it, it disappears; if one tries to catch it, it slips away. It is swifter than the wind, wandering through the triloka (three worlds) within moments**. Sitting in one place, the mind can travel across continents, reliving the past or worrying about the future. It moves effortlessly between the workplace, home, and distant lands, making it nearly impossible to keep it still.

म्हणौनि ऐसें कैसें घडेल । जे मर्कट समाधी येईल ।
कां राहा म्हणतलिया राहेल । महावातु ? ॥६-४१३॥

Could it ever happen that a monkey should practise meditation, or will the strong wind stop in its course when told to do so?

The mind's instability is likened to a **markaṭa** (monkey). Just as it is difficult to make a monkey sit still, it is equally difficult to still the mind.

जे बुद्धीतें सळी । निश्चयातें टाळी ।
धैर्येसीं हातफळी । मिळऊनि जाय ॥६-४१४॥

Will the mind which harasses the reason, shakes the resolution, and plays games with courage.

Another comparison is made to a **jhañjāvāta** (powerful storm)—one cannot command a storm to stop, nor can one force the mind to be silent. Even a determined person, armed with patience and resolve, finds himself losing control over it.

Thus, Arjuna's concern is valid—**how can one attain equanimity when the mind is inherently unstable?** The task seems too daunting. He seeks further guidance, asking how such mastery over the mind can be attained.

The Ultimate Goal: Attaining Oneness

Despite the difficulty, the final destination remains clear. The verse "**ātmaupamyena sarvatra śamaṃ paśyati yo'rjuna, sukhaṃ vā yadi vā duḥkhaṃ sa yogī paramo mataḥ**" sets the ideal—equanimity in all circumstances.

This state is not beyond reach, though it requires perseverance. One may continue performing daily duties (**vyavahāra**), engaging in work and responsibilities, yet internally remain united with the Divine. This ultimate state—**samādhi**—is the peak of Yoga, where the individual consciousness merges with the Supreme.

The path is certainly challenging, but it is not impossible. The question remains—what must one do to control the mind and attain this state? The answer lies ahead, as the Divine wisdom unfolds further.

Questions and Answers

Vinodkumar Ji

Question 1: Why was Rishi Durvasa so prone to anger? If he could not control his anger, how did he become a great Rishi?

Answer: The term 'Rishi' should be understood correctly. Rishis are like scientists who dedicate their lives to deep contemplation and research for the welfare of humanity. Unlike saints, who achieve a state of complete equanimity, Rishis may still experience emotions such as anger because their mind, though highly focused, has not yet attained complete stillness (**niruddha avastha**). Anger arises due to unfulfilled desires. As long as desires persist, emotions like anger can manifest. This is explained in the Bhagavad Gītā: **sangāt sañjāyate kāmāḥ, kāmāt krodho'bhijāyate...** The path to complete control over emotions requires the renunciation of all desires, which is a gradual process.

Question 2: If Śrī Krishna was in the state of supreme consciousness (niruddha avastha) during the Kurukshetra war, why didn't He stop the war?

Answer: Śrī Krishna could have stopped the war, but that was not His purpose. He came to guide and uphold dharma, not to interfere with destiny. In the 11th chapter of the Gītā, He shows Arjuna the future, revealing that the war's outcome was already determined. Bhagavān Krishna states: *kālo'smi loka-kṣhaya-kṛit pravṛiddho*—"I am Time, the destroyer of worlds." The destruction was inevitable, and Śrī Krishna's role was to guide Arjuna towards his duty. He incarnates to restore dharma, not to prevent the natural course of events.

Pushpalata Ji

Question: Despite memorizing the 12th chapter of the Gītā and practicing its teachings on equanimity (**samaḥ śatrau ca mitre ca**), why do thoughts of respect and disrespect still affect me? How can I overcome this?

Answer: The state of perfect equanimity is the highest goal and does not come instantly. The Gītā advises gradual practice (**śanaiḥ śanaiḥ**). Even great sages have struggled with emotions. The key is consistent effort through devotion, service, and love for all. Through karma yoga (selfless action), jñāna yoga (knowledge), and bhakti yoga (devotion), this state will gradually be achieved. The goal must remain firm, and progress will come with persistence.

Suman Ji

Question: I wish to follow **yama** and **niyama** (spiritual disciplines) strictly, but due to circumstances, sometimes I miss my practices. What should I do?

Answer: It is ideal to practice at the set time, but if unavoidable circumstances arise, it is important to at least mentally perform the practice. The mind is powerful, and **mānasa pūjā** (mental worship) is recognized in the scriptures. If physical practice is not possible, mentally visualize the worship or discipline. Additionally, pray to God for strength to maintain consistency. With divine support, discipline will become a natural habit.

Radhey Shyam Ji

Question: During my prayers and recitation of stotras, my mind frequently wanders. Even after practicing for a long time, I struggle to maintain focus. How can I improve?

Answer: This is a common challenge. The rituals of worship are designed to help concentrate the mind. The Gītā advises: **yato yato niścharati manaś chañchalam asthiram, tatastato niyamyaitad ātmanyeva vaśaṁ nayet**—“Whenever the mind wanders, bring it back with discipline.” Keep bringing the mind back gently every time it drifts. With continuous practice, the mind will gradually become steady. The key is patience and consistent effort over time.

The session concluded with prayers and chanting Hanuman Chalisa.



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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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