

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 6: Ātma-Saṁyama-Yoga

1/4 (Ślōka 1-10), Sunday, 26 January 2025

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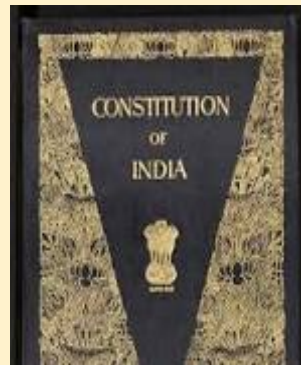
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Characteristics of a Yogi

The 6th chapter of the Bhagavadgītā is **Ātma-Saṁyam-Yoga - The Yoga of Self-Control**. It is one of the most important chapters of Gītā, as it teaches how one can internalise the teachings of this holy text.

The session started with lighting of the divine lamp and prayers to the Supreme Almighty.

The discourse began with Republic Day Greetings. The children were told that India's Republic Day marks the day when our Constitution came into effect. The meaning of the Constitution is similar to the basic understanding of Dharma, as it tells us what we should and should not do in life. Likewise, the Constitution provides a set of rules for the country, guiding it on the right path and defining the duties and responsibilities of its citizens. Today is that significant day when we became citizens under this constitutional framework.



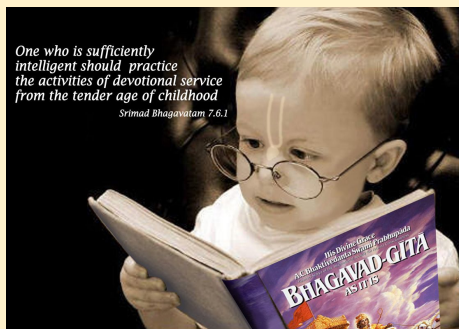


Another interesting fact was shared. India holds a unique place in the world as the largest democratic republic and therefore it is a matter of great pride for us, as we are citizens of the world's largest and most powerful democracy.

On this auspicious occasion, we are also witnessing the grand Kumbh Mela taking place at Prayagraj. Devotees and spiritual seekers from all over the world have gathered here. Many saints and sages, who have been practicing their austerities in the secluded caves of the Himalayas, have come to participate in this sacred event.

Whether it is Republic Day or Kumbh Mela, both symbolise India's unity in diversity. Today, in the morning Republic Day parade, we witnessed the unity of all Indian states, and at the Kumbh Mela, we see how India spreads the message of brotherhood across the world.

Additionally, by following the teachings of Pujya Swami Ji, and his campaign "Har Ghar Gītā, Har kar Gītā", in a way, today we are experiencing our own *Triveni Sangam* - first celebrating Republic Day, then seeing the sacred Kumbh, and finally engaging in the discourse of the Bhagavadgītā. Just as the Ganga, Yamuna, and Saraswati converge at the Triveni Sangam, we too are merging knowledge from various aspects of life today.



In the fifth chapter, Bhagavān described the characteristics of a Yogi, who remains in constant devotion to Paramātmā every moment of their life.

Bhagavān is imparting wisdom to Arjuna in small doses, ensuring that he absorbs it properly. If too much complex knowledge is given at once, it might become overwhelming, just like when we try to study too much mathematics in one day and feel exhausted. Bhagavān understands this and therefore, step by step, HE first explained about the soul in the second chapter, then in the fourth chapter, HE revealed that HE knows all of Arjuna's past births because HE is Brahmān Himself. In the fifth chapter HE explained what one should do to attain the Brahmā Jnāna.



Now, in the sixth chapter, Bhagavān provides practical guidance on how ordinary people, even simple individuals can gradually transform themselves into Yogis by making small changes in their habits.

Before beginning with the shlokas, the children were asked to name the 6th chapter. Gaurav bhaiya and Madhushri didi were very prompt in giving the right answer - Ātma-Saṃyam-Yoga. Next they were asked how many shlokas are there in this chapter. Hema didi correctly answered 47 shlokas.

6.1

anāśritaḥ(kh) karmaphalaṃ(ñ), kāryaṃ(ñ) karma karoti yaḥ, sa sannyāsī ca yogī ca, na niragnirna cākriyaḥ. 6.1

Śrī Bhagavān said :He who does his duty without expecting the fruit of action is Sannyāsī (Sāṅkhyayogī) and Yogī (Karmayogī) both. He is no Sannyāsī (renouncer) who has simply renounced the sacred fire; even so, he is no Yogī who has given up all activity.

Some people are great speakers, just like our parents. Sometimes, when we ask them a small question, they take that as an opportunity to teach us something significant. Similarly, Bhagavān does the same with Arjuna. In the previous chapter, Arjuna asked a small question, and using that as a foundation, Bhagavān now explains how a Yogi lives, what their daily routine looks like, and how one can become a Yogi.

Who is a Yogi, and who is a Sannyasi?

Generally, in our minds, the meaning of a Sannyasi is someone who wears saffron clothes, renounces their home and worldly responsibilities, and takes formal *Diksha* (initiation). But is that the only definition of a Sannyasi?

The children were quizzed what they think a Sannyasi means?

Riya Didi beautifully explained that being a Sannyasi is not just about wearing saffron robes. **Anyone including all of us can be a Sannyasi. It is about having a mindset of complete surrender to Bhagavān.** If we dedicate ourselves entirely to HIM, with devotion, we too can be considered Sannyasis.

The first step toward Sannyas, as Bhagavān explains is anāśritaḥ karma-phalaṃ, ie., to give up attachment to the fruits of actions. Mostly, we think, "What will I get if I do this?" or "What reward will come from my efforts?" When this kind of thinking stops, we are moving toward true renunciation.

A Yogi and a Sannyasi are essentially the same because both perform their duties without attachment to the results. This means they carry out their responsibilities, focusing only on the action itself and leaving the outcome to Bhagavān.

Then, Bhagavān emphasised on **kāryaṃ karma**. **Why HE used the word kāryaṃ karma instead of just karma ? What is the difference between them?** 'Karma' refers to any action we perform, eg., sitting, watching, listening to discourses. Even when sitting at our desks, moving our hands and feet, all these are 'Karma.'

However, '**Kārya**' means **performing actions with the right intention and purpose**. When any action is carried out with a proper goal and a worthy thought, it becomes 'Kārya.'

While reciting the famous Ganapati mantra, we pray to Ganapati ji to ensure that all our tasks are completed without any obstacles and in a smooth manner. We do not say *sarva karmashu sarvadā* (in all actions); rather, we say *sarva kāryeṣu sarvadā* (in all tasks).

**वक्रतुण्ड महाकाय सूर्यकोटि समप्रभ ।
निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥**

All good Karma is classified as Kārya.

In this verse HE highlighted that performing one's duties selflessly, without expectation, is the true path of a Yogi and Sannyasi.

6.2

**yaṃ(m) sannyāsamiti prāhuḥ(r), yogaṃ(n) taṃ viddhi pāṇḍava,
na hyasannyastasaṅkalpo, yogī bhavati kaścana. 6.2**

Arjuna, you must know that what they call as Sannyāsa is no other than Yoga; for none becomes a Yogī who has not abandoned his 'Saṅkalpas' (thoughts of the world).

Herein, Bhagavān said that one who has not renounced desires (Saṅkalpas) cannot become a Yogi.

We often take resolutions, especially at the beginning of a new year. Does that mean renouncing resolutions will make us Yogis? Here, Bhagavān refers to a different kind of renunciation.

The term Saṅkalpa in Sanskrit means 'a well-formed thought.' If I believe something is good for me, it becomes my resolution. For example, if I find a book interesting, I develop a desire to own it. Similarly, if I see a pen I like, I feel I must have it. These small desires grow into larger aspirations, such as wanting a bigger car because a friend has one.

If we learn to control such desires early in life, we will better manage them as we grow older. **Bhagavān advises that uncontrolled desires distract the mind and divert attention.**

For instance, if you resolve to score above 90% in an exam, you set specific goals - waking up at 5 AM to study, reducing playtime, and allocating more time for revision. When distractions arise, such as friends inviting you to play longer or watch TV, you stay firm and prioritize your goal. This clarity and focus on the goal is essential for success and is known as sannyasta-saṅkalpa.

Bhagavān emphasises that one who has the resolve to say no to desires arising from fleeting temptations are Yogis. They attain a focused, goal-oriented mind, which leads to Yoga.

This state can be easily achieved by refusing to do whatever things you like, if they come in the way of your goal and become an obstacle for you to reach your goal. This abandonment of resolves happens on its own when our mind is set on a high goal. If in our context, we have decided that I need to focus on my studies for the exam, then naturally, my mind will start to detach from other attachments, like going to

parties, watching movies, playing, and it will focus on studies. **Why?** Because we have decided that this is what we must do.

Once we have firmly decided on our goal, the higher the goal, the stronger the resolve. For example, a yogi who desires Brahmā-knowledge, to attain Bhagavān, to become one with Bhagavān. When we can detach our minds from smaller, ordinary attachments, think of how much more power a yogi, who wishes to attain Bhagavān, must have to detach from many things.

Now, Bhagavān speaks about two categories of yogis in the next verse. In the Bhagavadgītā, we have already seen many categories, like the divine and demoniacal natures, and the categories of devotees. In the previous chapter, we discussed four types of devotees. The children were asked to recall the four categories of devotees?

Hema didi promptly answered:

- **Artha**
- **Arthartha**
- **Jijnasu**
- **Jnani**

Similarly, in this chapter, Bhagavān mentioned two categories of yogis.

6.3

āruruṣormuneryogaṃ(ñ), karma kāraṇamucyate, yogārūḍhasya tasyaiva, śamaḥ(kh) kāraṇamucyate. 6.3

To the contemplative soul who desires to attain Karmayoga, selfless action is said to be the means; for the same man when he is established in Yoga, absence of all 'Saṅkalpas' (thoughts of the world) is said to be the way to blessedness.

Bhagavān said the two categories of Yogis are:

Āruruṣho - means someone who desires a positive change in life, someone who wants to bring progress and positivity. He who thinks like this, his mind is in the "āruruṣhu" state.

yogārūḍhasya - After practicing thus, when he becomes a yogi and becomes established in yoga, he is in the yogārūḍhasya state, which means he will remain there without falling back.

These are two steps. The two categories were further elaborated.

Rishis and sages (or the āruruṣhu), who engage in contemplation and reflection, use **karma** as their means. Without karma, there is no progress in life. We constantly

perform some action or another, whether it is useful or not. Even blinking our eyes is karma.



We have already discussed karma in previous chapters. Karma can be of three types: Sattvic, Rajasic, and Tamasic. We generally perform action with expectations of results.

However this is not the case with Yogis. They are not self-centred. They do not think about results. Their actions are motivated by the thought, "Will this action please Bhagavān or not?"

To keep the Children engaged they were asked a few questions. They were asked who all go to the temple daily, or once a week, or once a month?

Most kids replied once a month. They were encouraged to visit temples more regularly because the energy in a temple is collective energy.

When we go to temples, perform darshan of Bhagavān, and after puja, we perform circumambulation (*parikrama*). Circumambulation signifies that we are focusing on Bhagavān as we move around HIM.

In the rituals we perform in our day to day life, everything has a normal meaning, and also a hidden meaning. The subtle meaning is this is when we keep Bhagavān at the centre and perform any action in life, that action will lead to success, and we will not get attached to its outcomes. We will neither be happy in success nor sorrowful in failure.

Rather than focussing on the results of our actions, we must focus more on whether our actions will please HIM or not. Those who are **ārurukṣhu**, their actions are their means of spiritual practice. After performing actions for a while, when they become **yogārūḍha**, they reach the state of yoga, ie. unison with Paramātmā and they experience peace (*śhamaḥ kāraṇam uchyate*). Their mind becomes calm, and there is no restlessness or agitation in them.

Our Prime Minister is also a yogi. When the elections took place in 2024, he performed all the required tasks with great effort and dedication. He became **ārurukṣha**.

After completing his duties during the election, he went to Kanyakumari and meditated for three days. This way he calmed his mind, removing all restlessness. He became **yogārūḍha**.

In life, we too should do our work diligently, without worrying about the results. Prepare well for exams and do not worry about the results. There is a limit to karma. We should perform actions up to that limit, and after that, remain calm. Do not worry about the results. Whatever the results, we should accept them calmly.

How do we know if a person is **yogārūḍha**? This is explained in the next verse.

yadā hi nendriyārtheṣu, na karmasvanuṣajjate, sarvasaṅkalpasannyāsī, yogārūḍhastadocyate. 6.4

When a man ceases to have any attachment for the objects of senses and for actions, and has renounced all 'Saṅkalpas' (thoughts of the world), he is said to have attained Yoga.

HE said that **one becomes a yogārūḍha when one renounces all desires.**

What does renouncing all desires mean?

We saw the meaning of **sankalpa** in the previous verse. When we have a desire for all the good things, our mind starts desiring everything that we consider good. But once we realise that attaining Bhagavān is the only goal, all other desires lose their meaning. In this way, one who renounces all desires is called **yogārūḍha**.

Yada hindriya-sheṣhu na karma-snu sajate: When the senses no longer engage in actions.

Our senses are five in number. The children named the five senses: Eyes, ears, skin, tongue, and nose.



These are our five **jñānendriyas** (organs of knowledge). Each of these senses has its own kind of nourishment. Just as our body needs food to sustain itself, these senses also need nourishment.

The nourishment of the ears is sound.

The nourishment of the eyes is sight. For example, when we see something beautiful, like the well-decorated form of Lord Krishna, it gives us great joy.

The tongue has its nourishment in taste. It likes tasty food.

The nose is in fragrance. When we get the fragrance of good things like incense sticks, flowers, or something delicious cooking in the kitchen, it diverts our attention.

The skin enjoys touch. The feel of soft flowers is enjoyed by the skin and thorns are not liked by it.

Bhagavān said that a true yogi does not get attached to the objects of the senses. The yogi still has senses, but he is not affected by them. He may experience a smell while meditating, but his focus does not waiver, he does not think about what's cooking in the kitchen. **He remains unattached to sensory objects and focuses entirely on the goal whether it is meditation or any other duty.**

There is a story about Swami Vivekananda ji from his childhood. Even as a child, he was deeply interested in meditation. Whenever he had free time, he would sit and meditate. Unlike us, who adjust our posture or fidget within minutes, Swamiji, whose name was Narendra before taking *sannyasa*, would sit in deep meditation for hours.

Once, while he was meditating, a snake came very close to him. All the children playing around him were terrified. They did not have the strength to deal with the snake, so they ran to call for help, shouting, 'Narendra, wake up! There's a snake!' But Swamiji was so absorbed in meditation that he was unaware of the snake's presence.

Eventually, the children brought Narendra's mother, and only then was the situation handled. The point of this story is to illustrate the power of concentration in meditation - when one reaches such a state, sensory distractions no longer hold sway.

Bhagavān, through the Bhagavad Gītā, is teaching Arjuna the same principle. Many distractions will come in life, but once we decide on a higher goal, we must focus entirely on it with dedication.

Now, Arjuna naturally has a question, which is not explicitly stated in the Gītā but is explained by **Sant Dnyaneshwar Maharaja** in his commentary **Dnyaneshwari**, written in Marathi.

Arjuna wonders how such strength can be attained. It is a difficult task, ears will hear, nose will smell, and we cannot simply block our senses. For example, we breathe through our nose, so smells will inevitably come. How does a yogi develop the strength to not be swayed by sensory objects?

Sant Dnyaneshwara brings forth this question from Arjuna's mind, and Bhagavān, knowing Arjuna's thoughts, answers it in the next verse.

6.5

uddharedātmanātmānaṃ(n), nātmānamavasādayet, ātmaiva hyātmano bandhuḥ(r), ātmaiva ripurātmanaḥ. 6.5

One should lift oneself by one's own efforts and should not degrade oneself; for one's own self is one's friend, and one's own self is one's enemy.

This is one of the most important shlokas of Gītā ji, which we should keep in mind because Bhagavān is speaking directly to us. Observe how many times the word ātman appears in this verse.

The word ātman is repeated several times to convey one key point: You are your own friend, and you are your own enemy too.

Bhagavān explained that the yogi remains detached to the objects of the senses, because of his resolute determination (**dr̥ḍha-niścaya**). It is this steadfastness of mind that gives them power.

In the 12th chapter, Bhagavān mentioned that a quality of the supreme devotee (*uttama bhakta*) is their firm resolve.

सततं योगी यतात्मा दृढनिश्चयः।

If we decide to do something, we should not waiver. Once we have set our goal, no matter the challenges, we must persevere with unwavering determination. This very determination is what gives us strength.

Bhagavān said:

- **"Uddharedātmanātmānam"**: elevate (through the mind) the self by yourself.
- **"Nātmānam avasādayet"**: do not demean the self by yourself.

Often, we feel, "I cannot do this," or "This is beyond me," or "I don't know enough." Such self-doubt devalues us. Instead, motivating ourselves is crucial. Constantly repeating negative thoughts like "I cannot do this" conditions our intellect to believe it. If our intellect perceives that we lack self-confidence, it may stop supporting us altogether.

For example, when trainers in our Bhagavad Gītā classes encourage memorising verses, they might ask someone to recite a newly taught shloka. If someone hesitates, saying, "I cannot do this," it becomes self-fulfilling. Instead, thinking positively about our capabilities can make all the difference.

Bhagavān advises: never undermine your potential. Consider the honeybee (**madhu-makkhi**). Its wings are small compared to its large body, and scientifically, those tiny wings are not strong enough to lift the weight of its body. Yet, honeybees fly. This is because they are determined to fulfil their role to fly.

Similarly, if we resolve to achieve something, nothing can stop us. It's all about making the effort.

Bhagavān further said:

"Ātmaiva hyātmano bandhuḥ: you are your own companion (*bandhu*).

The word *bandhu* is more profound than *mitra* (friend). A friendship is often conditional, a give-and-take relationship. But a *bandhu* (like a sibling) remains connected to us despite disagreements or challenges.

Bhagavān teaches that you are your own **bandhu**, and if you lack determination and do not act resolutely, you also become your own **ripu** (enemy). For example, if you aspire to achieve good marks but continue to oversleep or procrastinate, you act as your own enemy.

Bhagavān emphasises that you are the architect of your own life. What you choose to do is entirely in your hands.

6.6

bandhurātmātmanastasya, yenātmaivātmanā jitaḥ, anātmanastu śatrutve, vartetātmaiva śatruvat. 6.6

One's own self is the friend of the soul by whom the lower self (consisting of the mind, senses, and body) has been conquered; even so, the very Self of him, who has not conquered his lower self, behaves antagonistically like an enemy.

For the living being when we say "we," we mean our inner self, our soul, and along with it, the Supreme Soul, which is God residing within us. This inner self is like a close companion. Just as we say that Bhagavān Krishna is our best friend, in the same way, HE constantly guides us from within.

We are always aware of what is right and wrong. When we decide that we must study well and not watch too much TV, yet our favourite cartoon or movie is playing, a thought arises - should we watch it for a little while? In such moments, there is a small voice inside us that continuously whispers, "I feel this is right for me; I know this is wrong."

There is a poem that goes:

**"There is a voice inside of you that whispers all day long,
'I feel this is right for me, I know that this is wrong.'
No teacher, preacher, parent, friend, or wise man can decide
What's right for you - just listen to the voice that speaks inside."**

This inner voice, which is our conscience, is indeed the Supreme Soul guiding us. It reminds us that wasting time will affect our studies. Our intellect tells us this, but often, we do not listen and instead follow the senses.

This is what Bhagavān refers to. **Those who do not listen to their intellect or the divine voice within them, are called *anātmanaḥ* (those who lack self-discipline). They ignore their inner wisdom and instead follow their senses. Bhagavān says that such people become their own enemies and act against their own well-being.**

We must not become like this. Instead, we should listen to the divine voice within, which will help us conquer our senses.

Now, what happens when we gain mastery over our senses? Why should we strive for this control rather than simply enjoying life as we please?

Gaurav Bhaiya asked what are Indriyas?

Indriyas, are the sense organs such as the eyes, nose, and ears. They have a strong influence on our actions and decisions. For example, imagine someone preparing for an exam. His inner voice encourages him to study, but his eyes are drawn to the television. Once the cartoon is over, hunger takes over, and after eating, fatigue sets in, leading to a desire to sleep. In this way, the senses constantly divert the mind from its true purpose, pulling it toward fleeting pleasures and distractions. As a result, valuable time and energy are wasted, preventing progress toward meaningful goals.

The lion, known as the most powerful animal in the jungle, becomes submissive in a circus, obeying the ringmaster's commands merely for a few pieces of meat. This transformation illustrates how even the strongest and most majestic beings can be swayed when driven by external temptations. Similarly, without self-control, even the sharpest mind can be easily led astray by the allure of sensory pleasures, compromising its true purpose.



6.7

**jitātmanaḥ(ph) praśāntasya, paramātmā samāhitaḥ,
śītoṣṇasukhaduḥkheṣu, tathā mānāpamānayoḥ. 6.7**

The Supreme Spirit is rooted in the knowledge of the self-controlled man whose mind is perfectly serene in the midst of pairs of opposites, such as cold and heat, joy and sorrow, and honor and ignominy.

Bhagavān emphasises the importance of mastering the senses to achieve inner peace (**praśāntasya**), allowing the mind to focus on higher spiritual goals. When one gains victory over the senses, they experience lasting tranquility and unity with the Supreme Paramātmā. Such a person remains undisturbed by external conditions whether favourable or unfavourable, in happiness or sorrow, honour or dishonour.

We often find ourselves complaining about a lack of time to accomplish important tasks. However, if asked whether there was a shortage of time to watch TV, play games, or sleep, the answer is usually no. This highlights a lack of self-control, as time is frequently spent on activities that may not be essential but are driven by the desires of the senses. True self-discipline lies in mastering the senses and consciously directing time towards meaningful pursuits.

Śrī Bhagavān said the yogi, is with a tranquil mind, and remains united with HIM at all times. Bhagavān is always with them. The yogi has firmly established in their minds that their sole purpose is to serve Bhagavān. They know that HE alone is their true friend and companion, and HE alone will take care of them.

योगक्षेमं वहाम्यहम्

Sometimes, despite putting in sincere effort, such as studying diligently, one may not achieve the desired results, leading to disappointment. However, the yogi remains steadfast in their devotion to Bhagavān, refusing to let the senses wander. They are beyond such situations and remain unaffected by external circumstances favourable or unfavourable. Whether they face honour or dishonour, cold or heat, happiness or sorrow, they remain equanimous in all conditions.



6.8

jñānavijñānatṛptātmā, kūṭastho vijitendriyaḥ, yukta ityucyate yogī, śamaloṣṭāśmakāñcanaḥ. 6.8

The Yogī whose mind is sated with Jñāna (Knowledge of Nirguṇa Brahma) and Vijñāna (Knowledge of manifest Divinity), who is unmoved under all circumstances, whose senses are completely under control, and to whom mud, stone and gold are all alike, is spoken of as a God-realized soul.

In the previous verse, we saw that for those who have mastered the art of equanimity, both cold and heat, as well as honour and dishonour, are the same. In the same way, Bhagavān now gives another analogy: **Samaloṣṭāśmakañcanaḥ**.

Here, loṣṭa means a lump of clay, aśma means stone, and kañcana means gold. Bhagavān says that to him, these three, clay, stone, and gold are of equal value because he knows that the Supreme Divine

exists everywhere.

Prahlad, when asked by his father, "Is your Bhagavān in this pillar?" Prahlad replied, "Yes, HE is!" Prahlad had attained such a yogic state of mind that he was fully aware that his Bhagavān is always with him, in all places, at all times.

Similarly, when Prahlad spoke these words, Bhagavān had to appear as Naṛsimha from that very pillar to fulfil the devotion of HIS true devotee. When you have śhraddhā (faith) in Bhagavān, HE is compelled to act in accordance with your words, to fulfil your desires and protect you.



Kuṭastha means "immovable" or "steady," like the peak of a mountain. Just as Mount Everest has remained steady since its formation, the yogi with a calm mind has such control over his senses that even in the most difficult circumstances, he remains as firm and unshaken as the peak of a mountain.

6.9

Suhṛnmitrāryudāsīna, madhyasthadveṣyabandhuṣu, sādhuṣvapi ca pāpeṣu, śamabuddhirviśiṣyate. 6.9

He who looks upon well-wishers and neutrals as well as mediators, friends and foes, relatives and inimicals, the virtuous and the sinful, with equanimity, stands supreme.

In this verse, **suhrid means to love unconditionally**, like how our parents love us without any conditions. Even if we sometimes say or do something wrong, especially when we are upset, our parents love for us never diminishes. Similarly, Bhagavān is suhrid to us, and a true yogi has the same attitude towards everyone, regardless of how they behave towards him. **A yogi maintains equanimity and love for all beings, irrespective of their actions.**

Bhagavān declared that the yogi looks upon all well-wishers, friends, foes, the pious, and the sinners with an impartial intellect. He does not get emotionally involved with worldly matters.

Ari means an enemy. **Udasīna** means indifferent or detached. **Dveṣh** means hatred, particularly towards those who are considered bad or wicked. For a yogi, whether the other person is a saint or a sinner, the yogi treats everyone with the same feeling. This is because, in the yogi's mind, all beings are reflections of Bhagavān.

At this point, it may seem confusing: **how can one treat both enemy and friend, saint and sinner, equally?** Bhagavān explains this in context with Arjuna's duty as a warrior. Arjuna's duty is to fight with a sense of justice, to establish Dharma, and not out of personal hatred for the kauravas.

Shankaracharya ji explains this concept with a bit more clarity. Vasudeva resides in all living beings. But if a person is doing wrong, then according to our Dharma, we must punish them for their wrongdoings. However, our Dharma doesn't permit us to go and punish someone in society. If someone is stealing, we cannot go and teach them a lesson or punish them directly. But Arjuna is in a different Dharma as a soldier.

For example, our soldiers are fighting on the borders. They have guns in their hands, and it is their duty to protect the country. But if we, as civilians, take a gun in our hands, that would be a crime, because our Dharma does not command us to hold a weapon. But for a soldier, holding a gun to protect the country is part of their Dharma. Similarly, HE explained to Arjuna that you are a soldier, and you must fight with the spirit of protecting Dharma, and not with hatred towards the enemy.

In the story of Śrī Ram, after killing Ravana, when Vibhishana said he would not perform Ravana's last rites because he did not consider Ravana as his brother, Śrī Ram told him that after someone dies, their enmity should be over. All beings are manifestations of Bhagavān. Therefore Rama Ji said that if Vibhishana did not consider him his own brother, then he should perform the last rites as if he were HIS brother.

The important thing is to know that, at the core, they are all part of the same divine essence. If someone is doing wrong, we should tell them that their actions are wrong, but without generating hatred in our hearts. HE is teaching us to act with righteousness but without any animosity.

Now, in the next verses Bhagavān described the behaviour of a true yogi and how they must conduct themselves.

6.10

yogī yuñjīta satatam, ātmānaṃ(m) rahasi sthitaḥ, ekākī yatacittātmā, nirāsīraparigrahaḥ. 6.10

Living in seclusion all by himself, the Yogī who has controlled his mind and body, and is free from desires and void of possessions, should constantly engage his mind in meditation.

Herein, Bhagavān discussed the true essence of a Yogi and how they practice devotion in every action.

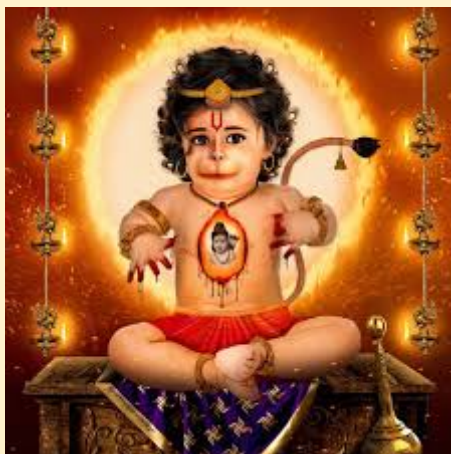
A true Yogi resides in seclusion, is constantly engaged in meditation with a controlled mind and body, getting rid of desires and possessions for enjoyment.

The example of Saint Savata Mali beautifully illustrates that even in the simplest tasks, a Yogi can maintain unwavering devotion to the Divine. Savata Mali, who worked as a humble gardener, regarded Bhagavān Vithhal as the true owner of his garden, not himself. He perceived Bhagavān Vithhal's presence in every aspect of his work, transforming his daily labour into an offering to HIM.

One day, his daughter asked when they would visit Pandharpur to offer prayers to Bhagavān Vithhal. Savata Mali explained that he could not leave the garden unattended, as the owner would not be pleased if it were neglected. Curious, the daughter asked who the owner was. With deep faith, Savata Mali replied that the owner was none other than Bhagavān Vithhal, who resides in Pandharpur.

The essence of seeing the Divine in all aspects of life is beautifully illustrated through another example from the Ramayana. When Mata Sita gifted Hanuman ji a magnificent pearl necklace, he began inspecting each pearl closely, turning them in his hands, only to toss them aside one by one. Mata Sita grew upset at seeing the valuable pearls being discarded in such a manner.

When she asked Hanuman ji why he was doing so, he calmly explained that he could not see Bhagavān Rama within the pearls. Curious, Mata Sita asked whether Bhagavān Rama resided within him. In response, Hanuman ji tore open his chest, revealing Bhagavān Rama and Mata Sita themselves enshrined within his heart.



Such an act reflects the essence of Sattvic actions - where every thought, word, and deed is focused on the Divine and directed towards bringing oneself closer to the Supreme.

The key message is about living a life of constant mindfulness, where every action, no matter how ordinary, becomes a means of connecting with the divine. Through such devotion and practice, one can gradually experience oneness with the Supreme, as highlighted in various stories and teachings of saints.

The path of Yoga is about harmonising the mind, body, and soul. This steady practice, as per Gītā, is what leads to the realisation of the oneness with the Divine. As we continue to study the Gītā, these teachings will guide us to further align our actions with that higher understanding.

The session concluded here with Hari naam Sankirtan.

Question & Answers

Aditi Didi

Question: Can you explain the meaning of the third verse again?

Answer: In this verse, Shri Bhagavan has described two qualities of a Yogi: *Āruruḡṡa* and *Yogārūḡha*.

A person should have the desire to perform noble deeds and progress in life. When such a desire arises, and the person starts performing actions to fulfil it, Shri Bhagavan calls such a person *Āruruḡṡa*. The actions performed in alignment with this are called *Yogārūḡha*. Just as a person seated on a horse is called *Ashvārūḡha* (mounted on a horse), similarly, a person who is established in Yoga is called *Yogārūḡha*.

Question: What is the meaning of *Śatruvat* in the sixth verse? What is the difference between *Dharma*

and *Karma*?

Answer: *Śatruvat* means having a feeling of enmity toward someone.

A person who constantly runs after sensory pleasures and does not listen to their own inner self becomes their own enemy. Shri Bhagavan says such a person behaves as an enemy to themselves.

Dharma is what one ought to do, whereas *Karma* refers to the actions we perform. For example, as students, our *Dharma* is to study.

Here, *Dharma* does not refer to any specific religion. Taking care of one's body, eating nutritious food, behaving well with others, and reading good books are all part of our *Dharma*.

- If someone is a daughter, she has her duties as a daughter.
- If someone is a son, he has his duties as a son.
- If someone is a neighbour, they have their duties as a neighbour.
- *Dharma* essentially means understanding what our duty is in a given situation and acting accordingly.

Riya Didi

Question: You said that neither we nor our parents should worry excessively about our exam results. But how can we stop worrying?

Answer: Suppose you have a science exam today. You will prepare for it until today. Once the exam is over, there is no point in studying further for that paper. After that, you should remain calm. Whether you worry or keep studying, the result won't change. In such a situation, you must calm yourself. There is a limit to how much effort one can make.

Sometimes, when a person becomes very ill, they need to be hospitalised. Even doctors eventually say, "We have done everything we could; there's nothing more we can do." Whether the patient recovers or not is no longer in our hands. We should do everything we possibly can, but there comes a stage when we must accept that nothing more can be done and remain calm.

Often, we remain excessively restless until the very end. This causes unnecessary suffering, which can and should be avoided.

For example, we talked about the honourable Modi Ji. During elections, he could have been extremely worried about what would happen, but he was not. He knew he had done his part, and whatever results came would be according to divine grace and efforts. We, too, should think this way and keep our minds calm until the results arrive.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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