



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 6: Ātma-Saṁyama-Yoga

2/4 (Ślōka 5-8), Sunday, 26 April 2026

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YouTube Link: <https://youtu.be/d2RqcQ3QtOE>

From Jitātmā to Sama-Buddhi: The Making of a Yogi

The sixth chapter of Śrīmadbhagavadgītā is **Ātmā Saṁyama Yoga, The Yoga of meditation.**

As per Geeta Pariwar's tradition, the second of the four-part interpretation session of the 6th chapter started with prayers to Bhagavān Śrī Krishna followed by lighting of the auspicious lamp so that we are guided towards the path of Goodness, with the blessings of the Paramātmā, our Guru and the light of knowledge.

**Sadashiva Samarambham Vyasa Shankara Madhyamam
Asmad Acharya Paryantam Vande Guru Paramparam.**

Originating with the all-pervasive Shiva, to Veda Vyasji, to my own Guru, I bow with reverence to the entire Guru Parampara (tradition of teachers).

In today's session, our contemplation will continue on the 6th chapter, **Ātmā Saṁyama Yoga.**

The session began by revisiting the concept of **Sannyāsa (renunciation)** and **Karma Yoga**, continuing the discussion from the first four ślōkas of Chapter 6.

It emphasizes that the real definition of sannyāsa is not merely giving up all actions (karma), as is commonly misunderstood. The true meaning of sannyāsa is **renunciation of the fruits of action (karmaphala-sannyāsa).**

**anāshritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ
sa sannyāsī cha yogī cha na niragnir na chākriyaḥ**

This means that from morning till evening, whatever actions we perform should be done with the understanding that they are our responsibility and duty. We are all bound in saṁsāra, and it is not possible for us to remain inactive (niṣkriya). Everyone has to perform karma. The teaching is not to abandon action, but to perform one's responsibilities without attachment to results.

sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ

When we begin to act with this understanding, all our actions become **Karma Yoga**. This is the karma we are meant to engage in. We continue to act, but we make sure we are not attached to the fruits (phala) of our actions. We act not for personal gain, but because it is our duty—something we are meant to do.

Many stories and examples were recalled showing how **Karma Phala Tyāga** can be practiced in daily life.

We are all part of **samsāra**, and without action we cannot sustain ourselves. Remaining completely inactive is not possible. Therefore, we must continue to perform karma, but without attachment to its fruits.

āruruṅṣhor muner yogaṁ karma kāraṇam uchyate

And this itself is our worship—our **pūjā**. We must begin to see all our karma as our pūjā, **our everything**, our offering. When we dedicate ourselves to our actions for the sake of Bhagavān Śrī Krishna, that is called true Karma Yoga, and this itself is the real **Sannyāsa**.

If one truly wishes to become a Karma Yogi—a true yogi—this is the path. Toward the end of Chapter 6 Bhagavān emphasizes that one must become a yogi. But how does one become a yogi? It begins through **selfless karma**, performed without personal motive or expectation, simply as duty.

From here the discussion moves toward **Ātma-Yoga / meditation discipline**.

Imagine a scientist trying to find a cure for a disease. Can she do that in the middle of a noisy, crowded market? No—we need a clean laboratory, proper instruments, and a calm, quiet atmosphere. Without the right environment, meaningful research cannot happen.

In the same way, **the mind too is like a scientist**, engaged in subtle inner inquiry. If the mind is to focus, it needs the right atmosphere.

That is why in Chapter 6 Bhagavān begins explaining how this inner discipline is cultivated—where to sit, how to sit, how to keep the spine erect, how to regulate the eyes, and how meditation is to be practiced. He also speaks of renouncing karmaphala and bringing the senses, body and mind under discipline. Everything is explained step by step, which makes this chapter extremely important.

An example was given of a young archer who could hit a target in a quiet field and felt proud of his skill. But when his guru placed him in a noisy place and asked him to do the same, he failed. The teaching was clear: **atmosphere matters**.

That is why Bhagavān first emphasizes the necessary atmosphere and supports (**upacāras**) for sādhana. Inner practice does not grow in disorder.

This is also why we join satsang, Gītā study groups, and spiritual communities. Without the right atmosphere, *how will one even know the path?* Many feel they always wanted to study the Bhagavad Gītā but could not because they never had the right environment.

Among sāttvic seekers **we exchange not just words, but vibrations, tendencies and inner dispositions**, and receive inspiration from one another. That itself strengthens the mind for yoga.

Therefore, creating and maintaining the right atmosphere is essential for spiritual growth. **Before any spiritual work can mature, the right atmosphere must first be arranged.**

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.

The fifth śloka of Chapter 6 of the Bhagavad Gītā is a very popular and powerful śloka in which Bhagavān explains that **we are our own friend and our own enemy**. It is presented as a kind of **master key of life**, centered on the responsibility of the individual in the spiritual journey.

The teaching begins with a profound idea: **we must elevate our lower self through our higher self**. The lower self refers to the mind and sense organs, often restless and driven by impulses. The higher self refers to the intellect—and the deeper awareness that can guide and discipline the mind.

So, the instruction is clear: we must use our higher faculties to guide and control the senses, body, and mind. Instead of allowing the mind to drag us down, we must consciously lift ourselves up. **We should never allow ourselves to fall into self-pity or inner collapse**. We should not sink into helplessness, negativity, sadness or bad habits.

Then comes the striking teaching: **we are our own friend and our own enemy**. Bhagavān Śrī Krishna gives here a master key to life—you are responsible for yourself.

This was illustrated through a question once posed by a teacher: *If a child is born blind, who is responsible—parents, society, or the child?* Many answers may arise, but the teaching pointed back to a deeper principle: rather than waiting for miracles or someone else to change our life, we must take responsibility and lift ourselves through our own effort.

We have to use our own mind and effort to pull ourselves out of difficulty. We cannot allow ourselves to fall into bad habits, sadness, or constant irritation. Why? Because within each of us there are two tendencies—almost like two inner persons.

One is the **inner friend**, the part that wants us to grow, stay disciplined, and move toward peace.

The other is the **inner enemy**, the part that pulls us toward laziness, distraction, negativity, and self-doubt.

The real question is: **which one do we activate?** That choice determines our future.

The “good” inner friend is the self-controlled mind—the mind that is guided rather than uncontrolled. It is the state where the senses, body and mind are under discipline.

And here an important clarification was given: **control is not punishment; it is management**.

If you control your mind, you are the master. If the mind controls you, you become the servant.

When you wake up early and go to the gym despite resistance, the mind acts as your friend. But when you lie in bed scrolling endlessly through social media and avoid responsibility, the mind acts as your enemy.

Thus, we are both—friend and enemy. The difference lies in which side we strengthen through our choices.

If we follow the higher self, we strengthen the friend within. If the uncontrolled mind dominates, we strengthen the enemy.

Often, we search for enemies outside—in neighbors, colleagues, luck or circumstances. We blame others

for what happens to us. **But Bhagavān asks us first to look within.**

Inside us there is a constant dialogue. When anger arises, one voice says, *stay calm*, another says, *react*. Both offer reasons. But those with self-control remain calm; those without control react impulsively.

Again, the outcome depends on which inner voice we follow.

A beautiful story was shared to illustrate this. A man once complained to a guru that the world was full of selfish people, and everyone was his enemy. The guru sent him to a **house of a thousand mirrors.**

The man entered in anger and saw enemies everywhere. He shouted, and thousands shouted back. He returned disturbed.

The guru said: go back and smile.

He returned, smiled, and saw a thousand smiling friends.

The teaching was clear: **the world is like a mirror of our own mind.** If we are internally hostile, the world appears hostile. If we are inwardly friendly, the world appears friendly.

Therefore, we should not keep finding faults in others but examine faults in our own character—and not merely notice them but work to improve them.

Another story deepened this idea.

A disciple once told his guru, “You have saved so many people—please save me too.”

The guru took him to a river and pointed to a boat.

He said: *I have already given you the boat—that is knowledge. I have shown you the technique. But if you sit in the boat and refuse to row, I cannot take you across.*

The guru can show the path, provide the boat and the method, but **you must make your own effort.**

This was the teaching of **uddhared ātmanātmānam**—one must uplift oneself through one’s own effort.

We have to take a resolve, an inner pledge, and make those efforts.

Without effort, nothing changes.

This was then applied very practically through the example of phone addiction.

You pick up your phone to check one notification—and two hours later you are watching random videos and wasting time.

Afterward you feel tired and guilty.

Who feels guilty? You.

Who wasted the time? You.

In that moment, one has acted as one’s own enemy—stealing one’s own time.

So how do we become our own friend?

Through **willpower**—the inner strength to put the phone down and return to what matters.

That is acting through the higher self.

Then a practical teaching was given about **unstructured time**.

Many people wake up without deciding what they will do during the day. There may be many tasks, but because nothing is structured, time gets scattered and they end up doing little.

This creates frustration, agitation and dissatisfaction.

Therefore, many teachers, including Swamiji, advise a simple practice: wake up and decide your day from morning till night.

When tasks are planned and done on time, the mind becomes peaceful, satisfied and happier.

And an important insight was given:

Busy people often know how to make time, while people with much time may still mismanage it.

So, the issue is not lack of time, but lack of order. We must decide our day and our schedule. Only then can there be focused sādhanā.

At the beginning of spiritual life, peace does not simply come automatically—we have to create it through environment and structure.

When time is structured, we naturally find space for meditation, yoga, prāṇāyāma, Gita chanting, study and deeper sādhanā.

But first we need time. And to create time, we need structure.

So Bhagavān here returns to the heart of the śloka: **You are your own friend. You are your own enemy.**

There are two tendencies within. Which one we activate depends on whether we bring mind, senses and body under discipline.

Whether we become our own friend or our own enemy depends on which inner side we activate through self-control.

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.

Bhagavān begins this śloka by saying: **you are your own friend, and you are your own enemy**. It is up to you which aspect you activate. If you choose your inner friend, you must develop control over your mind, senses, and body. That alone puts you on the right path.

Now, the sixth śloka further explains this idea. It says that the mind is a friend to the one who has conquered the lower self. The "lower self" refers to our uncontrolled mind, sense organs, and desires. When these are guided by the higher self—the intellect and awareness—the mind becomes supportive and

helpful.

But for one who lacks self-control, the mind behaves like an enemy. Such a person feels restless, conflicted, and disturbed. Why? Because there is an internal struggle constantly going on. The mind pulls in different directions, creating confusion and dissatisfaction.

This is why Bhagavān repeatedly emphasizes control over the mind and senses. It is not repetition without reason—it is the foundation of inner mastery.

We often focus on external power struggles—we want success, recognition, wealth, and influence. We try to control external situations and people. But Bhagavān points out a deeper truth: if we cannot control our own mind, how can we control anything outside? **The real struggle is internal first. Internal power struggle comes before any external struggle.** We may seek control over the world, but Bhagavān teaches that mastery must begin within.

If you become the master of your mind, then your mind becomes your most valuable ally—it works for you, supports your goals, and helps you grow. But if the mind becomes the master, then it behaves like an enemy—it distracts, delays, and pulls you away from your purpose. That is why self-control is so important.

Think about it practically: we all have goals—short-term and long-term. Whether for a day, a month, five years, ten years, or even a lifetime, we set intentions for how we want to live. But without self-control, we cannot follow through on them. We end up drifting, reacting, and living according to circumstances or others' expectations. **Without self-control, we live according to others and our impulses; with self-control, life begins to move according to what is right.**

We often carry a misconception—that if we control the world around us, everything will go according to our wishes. But the reality is quite the opposite. **If we gain control over our own mind, then life begins to move in the right direction.** That is the deeper victory.

The Cost of Non-Control

Without mastery over one's own impulses, the mind acts exactly like an external adversary. This lack of internal regulation makes one vulnerable to restlessness and agitation.

In Chapter 6 of the Bhagavad Gītā, Bhagavān Śrī Krishna uses the word *anātmā* (non-self). What does this mean? It refers to a person who has no control over their own mind and senses—someone who is, in a way, a slave to their own impulses.

For example, if you decide to study but your hand automatically reaches for snacks or your phone, it shows a lack of control. Your intention says one thing, but your actions follow another. This condition is what is referred to as *anātmā*—a state where you are not governing yourself.

We spend so much energy trying to win externally—winning arguments, gaining recognition, achieving promotions. But Krishna points out a deeper truth: **the only victory that guarantees peace is victory over oneself.** That is the central lesson of this śloka.

There is a powerful story that illustrates this. Once, there was a great general who had never lost a battle—much like Arjuna before the Mahābhārata war. He was always victorious and had immense confidence in his abilities. But along with that, he also developed pride and arrogance.

One day, he visited a monk. The monk quickly understood his nature—his arrogance was visible in his behavior and speech.

To teach him a lesson, the monk deliberately said, “You are a coward.”

Hearing this, the general became furious. His ego was hurt. He immediately drew his sword and was ready

to strike the monk.

At that moment, the monk calmly said, **“Anger is your master. You may have conquered thousands of kingdoms, but you are still a slave—to this one small emotion within you.”**

The general, upon hearing the monk’s words, experienced a moment of realization. He lowered his sword, bowed down, and understood that his real enemies were not outside but within his own heart and mind. These enemies were anger, desire, and inner weaknesses.

This reveals a deep truth. External victories may make us powerful in the world, but if we are controlled by emotions—anger, greed, pride—internally we remain weak. So, the real conquest is not outside—it is within.

When we gain mastery over mind and emotions, we move from being *anātmā* (not in control) to being truly self-governed.

Conquering the Vikāras (Negative Impulses)

The teaching also recalls Chapter 16, where we are asked to overcome the inner defects—**kāma (desire), krodha (anger), and lobha (greed)**—powerful vikāras that obstruct the spiritual path.

There is another beautiful story that illustrates self-control.

A sage was meditating near a river when he saw a scorpion struggling and about to drown. Out of compassion, he picked it up to save it. But the scorpion stung him, and he dropped it. Still seeing it about to die, he picked it up again—and again it stung him.

A person watching asked, “Why do you keep helping it? It is harming you.”

The sage replied: **“It is the scorpion’s nature to sting, but it is my nature to help. Why should I give up my nature because it does not give up its own?”**

This response shows true mastery. The sage had control over his reactions, while the scorpion was bound by instinct. The sage chose compassion over reaction. This is what self-control looks like in real life.

Divine Qualities and Forgiveness

In Chapter 16 Bhagavān also speaks of divine qualities—**kṣamā (forgiveness), satya (truthfulness), ahimsā (non-violence)** and other divine virtues.

Among these, forgiveness is especially powerful—and rare. It is not easy to forgive, because ego and pride often stand in the way. But when forgiveness is practiced, humility and self-control begin to arise naturally.

By forgiving others, one loosens ego and develops mastery over reactions. These qualities are not theoretical—they are meant to be practiced in daily life. Every small effort to control anger, forgive, remain truthful, and cultivate these divine qualities becomes a step toward self-mastery.

These are practical disciplines for developing self-control.

In fact, **all spiritual practices—sādhanā, tapas, anuṣṭhāna, study—ultimately have one purpose: victory over the mind and senses.** Everything is designed to help us gain mastery over ourselves.

That is the ultimate aim—not seeking control over the external world but gaining mastery over the internal self.

And that is why Bhagavān says: **the mind becomes a friend to one who has conquered oneself, and an enemy to one who has not.**

6.7

jitātmanah(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 then describes the state of such a person in the next teaching. One who has mastered their inner world becomes steady and peaceful. Such a person is not disturbed by external conditions—whether it is heat or cold, comfort or discomfort. Even mentally, whether happiness (sukha) or sorrow (duḥkha) comes, they remain balanced. Socially too, whether they receive praise or criticism, they stay unaffected.

• **True inner stability (jitātmā):** The person who has a state of true inner stability (jitātmā) has mastery over oneself and is self-controlled person. Such a person is no longer dependent on external situations for peace. Their calmness comes from within—and that is the real achievement.

So Bhagavān explains: who can truly be called a jitātmā—one who has mastered the mind, body, and senses?

Anyone can claim, “I have control over myself,” but that may not be true. Others may not be able to verify it, and we may even deceive ourselves. That is why, in Chapter 6 of the Bhagavad Gītā, Bhagavān does not ask us to judge others—He gives us clear characteristics so that we can examine ourselves honestly.

This teaching is meant for self-reflection, not for criticizing others.

If we observe that we lose control in situations of pleasure (sukha), pain (duḥkha), praise, or insult, then it shows where we need to grow. The goal is to gradually become stable in all such situations.

Bhagavān describes such a person beautifully. One who has conquered the mind becomes like a deep ocean. On the surface, there may be waves—storms of insult, discomfort, or sorrow, and also waves of praise, comfort, and happiness. But deep within, the ocean remains calm and still.

Similarly, life will always bring opposite experiences. But internally, our mind should remain śānt (praśāntātma)—peaceful and connected to Bhagavān.

Now the question arises: how do we develop such control, especially in difficult moments—like when someone insults us?

• **The Practice of 'Pauses':** A very practical method to develop self-control is the practice of pause. To handle insults or anger, the speaker suggests implementing small pauses. By inserting a gap between an external provocation (like an insult) and one's reaction, one can prevent impulsive, destructive behavior.

When someone shows anger or negativity towards you, instead of reacting immediately, take a pause. Do not speak right away. Take a deep breath. Give yourself a moment.

Your mind will push you to react—but self-control lies in creating a gap between the situation and your response. If you react instantly, the situation often worsens. But if you pause, you gain clarity. In that moment, you can choose your response instead of being driven by impulse. Another helpful practice is to mentally step back and observe the situation as a third person. When you detach slightly, the emotional

intensity reduces.

Also, consciously shift your mind to something else. If you keep replaying the incident— “they said this, they did that”—you suffer again and again. In fact, an uncontrolled mind makes us suffer twice: once during the event, and then repeatedly in our thoughts.

As explained in the source, the mind as enemy makes one suffer once when the insult happens, and then a thousand times more by repeatedly thinking about it.

So, the simple method is: pause → detach → shift your focus. Gradually turns the mind from an enemy into a friend as discussed below.

This “practice of pause” and “switching the mind” were specifically emphasized as practical disciplines of self-control.

• **Fill your inner being with positivity:** If one’s mind is filled with peace, happiness, and positivity, those qualities will manifest in one's reactions. Conversely, if one is filled with anger and irritation, those negative tendencies will emerge when life's circumstances (like a "bump") occur. The key takeaway is to fill oneself with positive emotions to ensure that one's external output remains calm, regardless of the situation.

There is a beautiful analogy to understand this. A speaker once held a cup of coffee and asked, “Why did I spill the coffee?” Someone answered, “Because someone bumped into you.”

The speaker replied, “No. I spilled coffee because there was coffee in my cup. If there had been tea, I would have spilled tea.”

The lesson is simple: whatever is inside us is what comes out.

If our mind is filled with anger, irritation, and negativity, that is what will come out in difficult situations. But if it is filled with peace, patience, and positivity, those qualities will naturally express themselves.

So Bhagavān’s message is: fill your inner being with positivity, higher thoughts, and spiritual awareness. **It is, “fill the cup” of your being with positivity, because what fills us is what spills out.** Because ultimately, we are the ones who experience the consequences of what we carry within.

• **Equanimity vs. Passivity:** Bhagavān is teaching us to become equanimous—to remain balanced in all situations. The speaker clarifies that equanimity does not mean becoming a stone or a coward. It means being stable and acting out of purpose rather than irritation. One should ignore personal slights but take a stand when it is necessary for the greater good of society or the nation. It means being internally stable, while still being capable of acting when required.

A powerful real-life example of this is Swami Vivekananda. Once, while traveling by ship to America, two Englishmen were mocking him, assuming he did not understand English. Swamiji understood everything, yet he remained completely calm and did not react.

Why? Because he was not attached to personal praise or insult.

However, when they began insulting his motherland, Bharat, he firmly took a stand. This shows true self-mastery—not reacting out of ego but responding with clarity and purpose when it truly matters.

So, the principle is: Act when there is purpose, not when there is irritation or frustration.

Act out of purpose, never out of irritation or frustration was a key source emphasis.

If someone insults you, and it is not important, you can remain silent and let it go. But if the situation demands action—if it is for dharma, for society, for your nation, or for a higher purpose—then you must take a stand. Silence is not always strength; sometimes, right action is. So, Bhagavān is guiding us to be

calm and peaceful, but also wise and purposeful in action.

• **Consequences of Seeking external validation** leads to emotional instability, where one feels ecstatic with praise but falls into depression due to a single mean comment or lack of engagement.

A very practical example of this can be seen in today's world of social media. Whether it is students, adults, or even elders—almost everyone posts photos, stories, and updates. And then what happens? We constantly check: “How many likes did I get? How many comments? How many shares?”

Suppose someone gets 100 likes—the person feels extremely happy, almost “flying in the clouds.” This is sukha (pleasure). But if the same person later gets a few negative comments or dislikes, suddenly their mood drops—they feel upset, distracted, even unable to focus on studies or work.

What does this show? That the person has become dependent on external validation—a slave to reactions on a screen.

The source strongly emphasized becoming a “slave to the screen,” and that a yogi's happiness should never be attacked by such external reactions.

But in Chapter 6 of the Bhagavad Gītā, Bhagavān says a yogi is one who remains stable in all such situations. Whether there are 100 likes, zero likes, praise, or criticism—their inner happiness is not shaken by external factors.

• **The Root of Overthinking:** The speaker identifies overthinkers as individuals who struggle to live in the present because they conflate the past and the future. They often experience conflicting emotions—happiness and sorrow—simultaneously because they dwell on past insults or imaginary future scenarios while ignoring their current positive reality.

Overthinkers often suffer unnecessarily. For example, even when something good is happening—someone is speaking kindly or appreciating them—they may still go back to the past and think, “But this person once insulted me.” Or they may imagine future problems that haven't even happened.

So instead of enjoying the present, they create unnecessary sorrow. In a way, overthinking makes a person experience both “heat and cold” at the same time—happiness and sadness together. This is not because of the situation, but because of the uncontrolled mind.

So, the teaching is simple: reduce overthinking. Don't keep replaying the past or imagining negativity. Otherwise, the mind will keep you in a cycle of suffering.

Essentially, “delete the app of overthinking from your mind.”

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.

Then Bhagavān moves to the next level in the eighth śloka. He describes the qualities of a person who is truly steady. Such a person is satisfied in both jñāna and vijñāna.

• **The Real Yogi:** The session concludes with the characteristics of a Yogi who remains equanimous

across all social bonds—friends, enemies, family, and strangers. The 8th shloka describes the genuine yogi as someone whose heart is satisfied by both Jñāna (theoretical knowledge from books) and Vijñāna (realized knowledge).

Jñāna means knowledge—what we study, read, and understand intellectually (like from the Bhagavad Gītā). Vijñāna means realization—when that knowledge becomes our lived experience.

A person who is fulfilled in both knowledge and realization becomes steady like a mountain peak. Clouds may come and go, but the mountain remains unmoved.

Similarly, situations in life will change—sometimes good, sometimes bad—but such a person remains stable. Their senses are also under control. Not only do they follow discipline, but their desires themselves begin to reduce. **At a higher state, the senses themselves lose the pull of desire naturally, and self-control becomes effortless.**

This is the state of true inner mastery—a person who is not controlled by external situations or internal impulses, but lives with awareness, balance, and purpose.

Many times, people ask Swamiji, “Don’t you feel like eating pizza or junk food? How do you control that desire?”

Swamiji replies, “It has become my nature.” He explains that over time, through discipline and awareness, pure and simple living becomes natural. There is no struggle anymore. This is the state of maturity in self-control—where restraint is no longer forced, but effortless.

Just like we do not ask the sun why it shines or gives heat—it is its nature—similarly, when self-control becomes natural, it no longer feels like effort. This is the state where the senses are already disciplined, and the person does not have to constantly fight with desires.

Bhagavān describes such a person further in the Bhagavad Gītā. A true yogi sees everything with equality. A clod of earth, a stone, and even gold are seen with the same vision. This does not mean the person cannot differentiate practically—but internally, there is no attachment or craving.

Why does this happen?

Because such a person is already fulfilled from within.

Think of it like this: if you have eaten fully and are completely satisfied, you will not feel tempted by more food. In the same way, when a person experiences higher joy—inner peace and connection with Bhagavān—they no longer run after money, name, or fame.

We chase these things because we believe they will give us happiness and satisfaction. But Bhagavān teaches that real peace and fulfillment come only from inner connection, not from external achievements.

Once this understanding becomes clear—not just intellectually (jñāna), but through experience (vijñāna)—the craving for external validation naturally reduces.

There is a simple story that illustrates this beautifully. A traveler once found a precious diamond in the forest and kept it in his bag. Later, he met a hungry beggar. While offering him some food, the beggar saw the diamond and asked for it.

Without hesitation, the traveler gave it away. Why? Because he was not attached to it.

That night, however, the beggar suffered. He had the diamond, but no food, no water—nothing to satisfy his immediate need. The next day, he found the traveler again and returned the diamond, saying, “This cannot help me. I need food.”

In that moment, the beggar realized an important truth: external possessions cannot fulfill our real needs.

Similarly, we must understand what we truly seek. According to Bhagavān Śrī Krishna, our deepest need is peace, happiness, and inner satisfaction. These cannot be gained from wealth or status—they come from self-mastery and connection with the Divine.

So, the teaching is clear: be like the traveler—free from attachment—not like the beggar, who was bound by misconception.

Further, Bhagavān explains that a true yogi sees everyone with equality. Whether it is a well-wisher, a friend, an enemy, a neutral person, a mediator, a relative, or even someone who has done wrong—the yogi maintains the same balanced attitude. **This equal vision extends toward all social bonds—suhṛd, mitra, ari, udāsīna, madhyastha, bandhu, and even toward the virtuous and those who err.**

This does not mean blind acceptance of everything, but an inner balance free from hatred, attachment, or bias.

Such a person is called sama-buddhi—one who has equal vision.

So today, we have explored the qualities of a true yogi in the context of Ātma-Saṁyama Yoga from the Bhagavad Gītā. We discussed what it means to have self-control, how to develop inner stability, and how to shift from external dependence to inner fulfillment.

With this, today's vivechan on Ātma-Saṁyama Yoga centered on the marks of a true yogi—helping us understand whom Bhagavān truly calls a yogi. We will see further ślokas, in next week's session.

The session concluded with prayers and chanting of the Hanuman Chalisa.



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Thank you-For reading the summary

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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