

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 6: Ātma-Saṁyama-Yoga

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Interpreter: GĪTĀ PRAVĪṆA KAVITA VERMA

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The Complete Path of the Yogī: Mind Control, Perseverance, and Divine Union

The sixth chapter of Śrīmad Bhagavad Gītā is Ātmā Saṁyama Yoga — the Yoga of Meditation. The session on this chapter began with prayers to Bhagavān Śrī Krishna, followed by the lighting of the auspicious lamp, symbolising our journey from darkness to light, from restlessness to inner stillness, guided by the blessings of Paramātmā, our Guru, and the light of true knowledge.

सदाशिवसमारम्भां व्यासशङ्करमध्यमाम् ।
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥

Originating with the all-pervasive Sadāśiva, flowing through Vedavyāsa and Ādi Śaṅkarācārya, and reaching up to our own Guru, I bow with reverence to the entire Guru Paramparā — the sacred lineage of teachers.

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं ।
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ॥
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम् ।
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥

I meditate upon the Bhagavad Gītā, taught directly by Bhagavān Nārāyaṇa to Arjuna, compiled by the ancient sage Vyāsa within the Mahābhārata — the divine Mother who showers the nectar of Advaita and destroys the sorrows of worldly existence.

In the previous session, we explored the “physical laboratory manual” of meditation. Śrī Krishna explained where to sit, how to align the spine, where to focus the gaze, and how to regulate the breath. Today, we move from the outer posture to the inner experience. We will see what actually happens within the mind when one attempts meditation.

The moment we sit quietly and close our eyes, the mind does not instantly rise to higher consciousness. Instead, it begins to wander — perhaps towards a grocery list, an unfinished conversation, or an argument

from years ago. The body may be still, yet the mind continues to move endlessly.

Today's session is deeply practical. It is a journey from merely sitting still to becoming inwardly still. Bhagavan presents one of the most beautiful metaphors in spiritual literature — the image of a steady flame in a windless place (nirvāta). Just as a lamp remains unwavering where there is no wind, the mind of a yogi becomes calm and steady in meditation.

Bhagavan teaches us how a flickering, unstable mind can gradually be transformed into a focused beam of peace and awareness.

At this point, Arjuna speaks on behalf of every seeker. He says, “Everything You are saying is beautiful and true, but my mind is as restless as the wind. How can I possibly control it?” If even Arjuna — the legendary warrior capable of striking the eye of a moving bird — struggled with the restless nature of the mind, then we need not feel discouraged by our own difficulties.

The chapter then unfolds the profound solution given by Bhagavan Śrī Krishna to this timeless human struggle.

In the second half of the session, another deep spiritual concern emerges — perhaps the greatest fear of every seeker:

“What if I fail?”

What if old habits pull me back from meditation?
What if spiritual discipline remains incomplete?
What if death comes before realization is attained?
Will all these efforts be lost?

Arjuna raises these very questions in this chapter, and Bhagavan answers them with immense compassion and assurance. He declares that no sincere spiritual effort is ever wasted in this universe. Every step taken on the path of Yoga leaves a permanent impression upon the soul.

Bhagavan explains the profound principle of spiritual continuity — that the progress made in one life becomes the starting point of the next. No effort towards truth, purity, or God-realisation ever disappears.

6.19

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

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

In this verse, Śrī Bhagavān gives a **beautiful and vivid analogy** to describe the state of a steady mind in meditation.

- **“yathā dīpah nivāta-sthah”** — like a lamp in a windless place
- **“na iṅgate”** — which does not flicker
- **“yoginah yata-cittasya”** — of a yogī whose mind is controlled
- **“yuñjatah yogam ātmanah”** — who is absorbed in the practice of meditation on the Self

The image is simple yet profound.

A flame flickers only when there is wind. In the absence of wind, it becomes steady, upright, and luminous. Similarly, the mind flickers due to desires, fears, attachments, and external disturbances. When these “winds” are reduced through discipline and practice, the mind becomes **steady and focused**.

Such steadiness is not forced—it arises naturally when distractions subside.

This verse describes the **ideal state of meditation**. The mind is not wandering, not reacting, not oscillating between the past and the future, but is firmly established in the present awareness of the Self. The yogī does not suppress the mind but **trains it gradually** through abhyāsa (practice), vairāgya (detachment), and inner discipline. When the mind becomes like a steady flame, perception becomes clear, awareness becomes deep, and the Self is directly experienced.

This is the essence of meditation—not merely sitting in silence, but **stabilising the inner instrument** so that it reflects truth without distortion.

Thus, Śrī Bhagavān uses this simple analogy to convey a profound truth: A disturbed mind cannot perceive reality clearly, but a steady mind becomes a perfect medium for Self-realisation.

The goal of yoga, therefore, is to bring the mind to this state of **effortless steadiness**, where it rests in the Self without distraction.

6.20

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

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

In this verse, Śrī Bhagavān describes the **inner culmination of meditation**—the state where the mind becomes fully quiet and the Self is directly experienced.

- “**yatra uparamate cittam**” — where the mind comes to complete rest
- “**niruddham yoga-sevayā**” — restrained through the sustained practice of Yoga
- “**yatra ca eva ātmanā ātmānam paśyan**” — where the Self sees the Self through itself
- “**ātmani tuṣyati**” — and finds contentment in the Self alone

This is a deeper stage than mere concentration. The mind is not just steady—it becomes **fully resolved and silent**.

The word “**uparamate**” indicates withdrawal from all external engagements. The mind, which was earlier moving towards objects, now turns inward and becomes still.

Through consistent practice, the fluctuations of the mind are “**niruddha**”—brought under complete control. This is not suppression, but a natural quietening that arises from sustained discipline.

In this state, a profound shift occurs: The seeker is no longer searching for happiness outside.

The Self becomes both the **subject and the object of experience**.

“**ātmanā ātmānam paśyan**” — the Self sees the Self.

This is not perception through the senses or intellect, but a direct inner recognition—**self-revelation**.

As a result, the yogī experiences: A deep and independent contentment—“**ātmani tuṣyati**”—rejoicing in the Self alone.

This joy is:

- not dependent on external objects,
- not subject to change,
- not followed by sorrow.

It is **self-sufficient and complete**.

Thus, Śrī Bhagavān reveals the true fruit of meditation: When the mind becomes silent, the Self reveals itself, and the seeker discovers that the source of joy lies within.

This marks the transition from **practice (abhyāsa)** to **experience (anubhava)**—from effort to effortless inner fulfilment.

6.21

sukhamātyantikam(m) yattad, buddhigrāhyamatīndriyam, vetti yatra na caivāyaṃ(m), sthitaścalati tattvataḥ. 6.21

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

In this verse, Śrī Bhagavān further describes the **nature of the experience** attained in deep meditation.

- “**sukham ātyantikam yat tat**” — that which is the highest and absolute happiness
- “**buddhi-grāhyam atīndriyam**” — grasped by the intellect, beyond the senses
- “**vetti yatra**” — which is realized in that state
- “**na ca eva ayam sthitaḥ calati tattvataḥ**” — and once established in it, one never deviates from the Truth

Śrī Bhagavān now clarifies the quality of the joy experienced by the yogī. It is not an ordinary pleasure arising from contact with objects, but “**ātyantika sukha**”—absolute and eternal bliss.

This joy is:

- not dependent on the senses,
- not produced by external conditions,
- not limited or temporary.

It is therefore described as “**atīndriyam**”—beyond the reach of the senses.

Yet, it is not unknowable. It is “**buddhi-grāhyam**”—accessible to a refined and purified intellect. When

the mind becomes quiet and transparent, the intellect reflects the truth clearly, and this bliss is directly intuited.

This experience is not emotional excitement or sensory pleasure; it is a **deep, silent, and stable fulfilment**.

In that state, the yogī recognizes: The joy I was seeking outside has always been within.

Once established in this realization, a remarkable transformation takes place:

“na calati tattvataḥ” — one does not deviate from Truth.

This means:

- the understanding becomes firm and irreversible,
- the seeker no longer falls back into ignorance,
- external circumstances do not shake inner stability.

The yogī becomes **anchored in Reality**.

Thus, Śrī Bhagavān reveals the next stage after inner quietude (6.20): From stillness of mind, to direct experience of bliss, to unshakable establishment in Truth.

This is the culmination of meditation—where the seeker not only experiences the Self but becomes firmly rooted in it, beyond all fluctuations.

6.22

**yaṃ(m) labdhvā cāparaṃ(m) lābhaṃ(m), manyate nādhikaṃ(n) tataḥ,
yasminsthito na duḥkhena, guruṇāpi vicālyate. 6.22**

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

In this verse, Śrī Bhagavān describes the **supreme value and stability** of the realization attained through meditation.

- **“yaṃ labdhvā”** — having attained which
- **“na aparaṃ lābhaṃ manyate adhikaṃ tataḥ”** — one does not consider any other gain superior to it
- **“yasmin sthitaḥ”** — being established in which
- **“na duḥkhena guruṇā api vicālyate”** — one is not shaken even by the heaviest sorrow

Śrī Bhagavān now reveals the **completeness of this realization**.

In the world, every gain appears limited—wealth can be lost, relationships can change, and achievements fade with time. But the realization of the Self is such that, once attained, nothing else remains to be desired. It is the **highest and final fulfilment**.

This profound idea is beautifully expressed in the Chandogya Upanishad (6.1.3):

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति ॥

“Have you sought that, knowing which everything else becomes known—what was unheard becomes heard, what was unthought becomes thought, and what was unknown becomes known?”

The Upaniṣadic teaching conveys that there exists a **supreme knowledge**, attaining which all other pursuits become secondary. This directly aligns with “na aparam lābham manyate”—once the Self is realised, nothing else appears greater or worth seeking.

Further, this realization brings **unshakable stability**.

Life may still present challenges, losses, or intense difficulties. Yet, the yogī established in the Self remains unaffected at the core.

“na duḥkhena guruṇā api vicālyate” — even the greatest sorrow cannot disturb such a person.

This does not mean absence of external events, but freedom from **inner disturbance**.

The yogī understands: That which I truly am is beyond all change, beyond gain and loss, beyond pleasure and pain.

Thus, sorrow may arise at the surface, but it does not shake the foundation.

This verse completes the progression:

- In 6.20 — the mind becomes still
- In 6.21 — supreme bliss is experienced
- In 6.22 — that bliss is recognised as the **highest gain and becomes unshakable**

Śrī Bhagavān is showing that the fruit of Yoga is not momentary peace, but a **permanent inner stability and fulfilment**, where nothing more remains to be achieved and nothing can disturb one’s essential being.

6.23

**taṃ vidyād duḥkhasaṃyoga, viyogaṃ(m) yogasaṃjñitam,
sa niścayena yuktavyo, yogo'nirviṇṇacetasā. 6.23**

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

In this verse, Śrī Bhagavān gives a **clear definition of Yoga**.

- **“taṃ vidyāt”** — know that
- **“duḥkha-saṃyoga-viyogaṃ”** — as the separation from the union with sorrow
- **“yoga-saṃjñitam”** — which is called Yoga
- **“saḥ niścayena yuktavyaḥ”** — that must be practiced with firm resolve
- **“anirviṇṇa-cetasā”** — with a mind free from discouragement

There are several definitions of Yoga. One common understanding is that Yoga means **union**—to connect the individual self with the Supreme. Śrī Bhagavān here presents another profound perspective.

He defines Yoga not merely as union, but as **freedom from the very cause of sorrow**.

“duḥkha-samyoga” refers to the connection with sorrow—our identification with body, mind, desires, and external conditions, which constantly bring fluctuations and suffering.

“viyoga” means separation.

Thus, Yoga is the state in which one becomes free from this false identification and, therefore, free from sorrow itself.

This is a profound shift in understanding: Yoga is not about acquiring something new, but about **removing the cause of suffering**.

When the mind is no longer entangled with changing external factors, sorrow loses its hold.

Śrī Bhagavān then gives a practical instruction.

Such a state is not attained casually—it requires **niścaya** (firm determination). The seeker must be committed, clear, and steady in practice.

At the same time, the practice must be done with **“anirviṇṇa-cetasā”**—a mind that does not become discouraged.

This is very important.

On the path of meditation:

- the mind may wander,
- progress may seem slow,
- distractions may arise repeatedly.

Yet, one must continue without frustration or loss of enthusiasm.

Thus, two essential qualities are highlighted:

- **determination,**
- **patience without discouragement.**

This verse beautifully completes the teaching from 6.20–6.22:

- 6.20 — the mind becomes still
- 6.21 — supreme bliss is experienced
- 6.22 — that bliss is the highest and unshakable
- 6.23 — this state is defined as Yoga and must be pursued with resolve

Śrī Bhagavān now shifts from describing the state to **guiding the seeker in practice**—emphasizing that the freedom from sorrow is attainable through sustained, patient, and determined effort.

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.

In this verse, Śrī Bhagavān now moves from definition to **practical discipline**, explaining how the state of Yoga is to be attained.

- **“saṅkalpa-prabhavān kāmān”** — desires born of thoughts and mental projections
- **“tyaktvā sarvān aśeṣataḥ”** — completely renouncing them without remainder
- **“manasā eva indriya-grāmam”** — the entire group of senses by the mind alone
- **“viniyamya samantataḥ”** — restraining them from all directions

Śrī Bhagavān identifies the **root cause of restlessness**—*saṅkalpa*.

Saṅkalpa is the mental process of imagining, projecting, and dwelling upon objects. From these thoughts arise **kāmāḥ (desires)**.

Thus, the sequence is: Thought → Desire → Attachment → Disturbance

To quieten the mind, one must address the source itself.

“tyaktvā sarvān aśeṣataḥ” — the renunciation must be complete. This does not necessarily mean external abandonment, but **inner non-dependence** on desires.

Desires are not forcibly suppressed; rather, they are understood and gradually dropped as the mind becomes refined.

Next, Śrī Bhagavān speaks of **sense control**.

The senses naturally move outward toward their objects. The role of the mind is to **govern and guide them**.

- **“manasā eva”** — by the mind alone. This highlights that control is not through external force, but through **inner mastery**.
- **“indriya-grāmam viniyamya samantataḥ”** — all senses must be restrained from every direction. Even a single unguarded channel can disturb the mind.

This verse emphasizes two key disciplines:

- **Renunciation of desire at its source (thought level)**
- **Regulation of the senses through the mind**

Together, they form the foundation of meditation.

Śrī Bhagavān is showing that Yoga is not achieved suddenly—it requires **systematic inner refinement**.

By reducing saṅkalpa and regulating the senses, the mind gradually becomes quiet, preparing it for the deeper states described earlier.

Thus, the teaching progresses from:

- Definition of Yoga (6.23)
- To the method of practice (6.24)

The path becomes clear: Control the source of desire, discipline the senses, and the mind will naturally move towards stillness and Self-realisation.

6.25

śanaiḥ(s) śanairupamed, buddhyā dhṛtigrhīṭayā, 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.

In this verse, Śrī Bhagavān explains the **method of steadying the mind**.

- “**śanaiḥ śanaiḥ upamet**” — gradually, step by step, one should quieten the mind
- “**buddhyā dhṛti-grhīṭayā**” — through the intellect guided by firmness
- “**ātma-samsthāṃ manaḥ kṛtvā**” — fixing the mind in the Self
- “**na kiñcit api cintayet**” — not thinking of anything else

Śrī Bhagavān emphasizes **gradual progress**. The mind cannot be forced into stillness; it must be patiently trained. The intellect, supported by steadfastness, repeatedly brings the mind back to the Self.

As the mind turns inward and becomes established in the Self, it naturally withdraws from other thoughts—not by suppression, but through inner fulfilment.

Thus, following 6.24 (control of desires and senses), this verse teaches the next step—**steady, patient inward settling of the mind**.

With firmness and patience, the mind is brought back again and again, until it rests naturally in the Self.

6.26

yato yato niścarati, manaścañcalamasthiram, tatastato niyamaitad, ātmanyeva vaśaṃ(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, Śrī Bhagavān gives the **practical technique of meditation in action**.

- “**yato yato niścarati manaḥ**” — from wherever the mind wanders
- “**cañcalam asthiram**” — being restless and unsteady by nature
- “**tataḥ tataḥ niyamya etat**” — from there, restraining it again and again

- **“ātmany eva vaśaṃ nayet”** — bringing it back under the control of the Self

Śrī Bhagavān accepts a fundamental truth—the mind **will wander**. The instruction is not to feel frustrated, but to **respond correctly**. Whenever the mind moves outward towards objects, thoughts, or memories, gently bring it back—again and again.

The process is simple: Mind wanders → Awareness notices → Mind is brought back → Repeat

Over time, this repeated returning strengthens inner mastery and steadiness.

A **holistic approach** is essential. Śrī Bhagavān guides every aspect of life, including **āhāra (food) and vihāra (lifestyle)**—“*yuktāhāra-vihārasya...*”. When these disciplines are followed, the mind gradually becomes stable and desires come under control. Lack of such control leads to imbalance and even wrongdoing; therefore, regulation of **thought, body, and mind** is crucial. This becomes possible through **sāttvic habits**, repeatedly emphasized by Bhagavān.

Thus, the practical path becomes clear:

- 6.24 — reduce desires at the source
- 6.25 — gradually quieten the mind
- 6.26 — repeatedly bring it back

Do not expect instant perfection; do not be discouraged. With steady discipline and right living, the mind settles, and meditation deepens naturally—until it rests effortlessly in the Self.

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

In this verse, Śrī Bhagavān describes the **natural result of disciplined practice and meditation**.

- **“praśānta-manasaṃ”** — one whose mind is completely peaceful
- **“yoginam”** — such a yogī
- **“sukham uttamam upaiti”** — attains supreme happiness naturally
- **“śānta-rajasaṃ”** — whose restlessness and agitation (rajas) are subdued
- **“brahma-bhūtam”** — one established in the Absolute (Brahman)
- **“akalmaṣam”** — free from inner impurities

When the earlier disciplines—reducing desires, steadying the mind, and repeatedly bringing it back—are practised, the mind becomes naturally calm. Its restless activity (rajas) subsides, and it becomes free from disturbances such as anger, greed, and agitation.

In this purified state, the seeker becomes established in the Absolute (Brahman). This is not merely intellectual understanding, but a **direct inner experience**.

As a result, supreme happiness arises **effortlessly**. It is no longer something to be pursued; it becomes the natural state of being.

This happiness is:

- not dependent on external conditions,
- not created by effort,
- not followed by sorrow.

It is steady, self-existing, and complete.

Thus, when the mind becomes peaceful, free from restlessness, and established in the highest reality, **supreme happiness naturally reveals itself**.

6.28

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

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

In this verse, Śrī Bhagavān describes the **effortless continuity and culmination of meditation**.

- **“yuñjan evam sadā ātmānam”** — thus constantly keeping the mind united with the Self
- **“yogī vigata-kalmaṣaḥ”** — the yogī who is free from impurities
- **“sukhena brahma-saṃsparśam”** — easily experiences contact with the Absolute (Brahman)
- **“atyantam sukham aśnute”** — enjoys supreme and limitless happiness

Śrī Bhagavān emphasizes **constancy**—“sadā” (always). The practice is no longer occasional; it becomes a **natural and continuous state**.

The yogī, now purified (vigata-kalmaṣaḥ), no longer struggles with inner disturbances. The mind rests effortlessly in the Self.

“brahma-saṃsparśa” refers to the **direct experience of the Absolute (Brahman)**—not as an idea, but as living reality.

This experience is described as:

- **“sukhena”** — attained with ease
- **“atyantam sukham”** — infinite and absolute happiness

Unlike earlier stages, where effort and discipline were required, here the state becomes **spontaneous**.

The joy experienced is no longer dependent on specific conditions or moments of meditation; it is continuous, natural, and ever-present, flowing effortlessly as a state of being rather than something to be attained again and again.

This verse shows the transition from **practice to effortless abidance**.

- In earlier verses, effort was required to control the mind
- Here, the mind remains naturally established in the Self

Thus, the yogī lives in a state where the mind remains connected, impurities are dissolved, and bliss flows continuously, making life itself an expression of the experience of the Absolute, where happiness is no longer sought but constantly lived.

6.29

sarvabhūta-sthamātmānaṃ(m), sarvabhūtāni cātmani, ikṣate 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.

In this verse, Śrī Bhagavān describes the **vision arising from realisation**.

- “**sarva-bhūta-stham ātmānam**” — seeing the Self in all beings
- “**sarva-bhūtāni ca ātmani**” — seeing all beings in the Self
- “**ikṣate yoga-yukta-ātmā**” — one whose mind is united in Yoga
- “**sarvatra sama-darśanaḥ**” — one who sees equally everywhere

With inner stillness comes a transformation in perception. The yogī no longer sees mere external differences but recognises the same consciousness in all beings and all beings as expressions within that one reality.

This is not an intellectual concept but a **direct and lived vision**, which naturally brings equality in outlook. There is no sense of superiority or inferiority, no division of “mine” and “others,” and no reactions based on difference.

As a result, compassion, respect, and harmony arise effortlessly. The yogī understands that while forms may differ, the underlying reality is one.

Thus, the culmination of meditation is a **vision of oneness in diversity**, where the yogī sees the same Self everywhere and lives established in equality and inner balance.

6.30

yo mām(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.

In this verse, Śrī Bhagavān deepens the vision of oneness into a **living relationship with the Divine**.

- **“yo māṃ paśyati sarvatra”** — one who sees Me everywhere
- **“sarvaṃ ca mayi paśyati”** — and sees everything in Me
- **“tasya ahaṃ na praṇaśyāmi”** — I am never lost to such a person
- **“sa ca me na praṇaśyati”** — nor is that person ever lost to Me

This is the continuation of equal vision (sama-darśana) from the previous verse, now expressed in terms of **Bhagavān (the Divine)**.

The seeker no longer sees the world as separate from the Divine. Every being, every experience, every aspect of existence is recognised as pervaded by the same reality.

To “see Me everywhere” is to recognise the Divine presence in all forms, and to “see everything in Me” is to understand that all existence rests in that one infinite reality.

This vision creates an **unbroken connection**.

The statement “I am never lost to them, nor are they lost to Me” indicates a state of **constant awareness and inseparable unity**. It is not a physical closeness, but a continuous inner presence.

There is no sense of distance, separation, or forgetfulness. The seeker lives with an ever-present awareness of the Divine, and in that awareness, the Divine is always revealed.

Thus, devotion and knowledge merge into one experience—where seeing the Divine everywhere becomes a natural state, and the relationship between the seeker and Bhagavān becomes **uninterrupted and eternal**.

6.31

**sarvabhūtasthitaṃ(m) yo māṃ(m), bhajatyekatvamāsthitaḥ,
sarvathā vartamāno'pi, sa yogī mayi vartate. 6.31**

The Yogī who is established in union with Me, and worships Me as residing in all beings as their very Self, whatever activity he performs, he performs than in Me.

In this verse, Śrī Bhagavān explains the **natural expression of this vision in daily life**.

- **“sarva-bhūta-sthitaṃ yo māṃ”** — one who sees Me present in all beings
- **“bhajati ekatvam āsthitaḥ”** — worships Me established in oneness
- **“sarvathā vartamānaḥ api”** — whatever be one’s actions or circumstances
- **“sa yogī mayi vartate”** — such a yogī always lives in Me

The vision of oneness is not limited to meditation; it becomes the **basis of living**. The yogī sees the same Divine presence in all beings and relates to all with this understanding.

“bhajati” (worship) here does not refer only to ritual, but to a way of living—with reverence, awareness, and unity.

Even while performing various activities, the yogī remains inwardly connected. Actions continue, but the sense of separation is absent.

“sarvathā vartamānaḥ api” — regardless of the situation, the inner connection remains unbroken.

A practical way to cultivate this awareness is through **regular sacred habits**. Visiting a temple even once a day is a very beneficial practice. In such an environment, one becomes naturally conscious and avoids negative thoughts. The mind turns pure (sāttvic), and behaviour gradually improves. This helps in carrying the same awareness into daily life.

Thus, life itself becomes an expression of Yoga. The yogī does not withdraw from the world but lives in it with a transformed understanding, where every action is aligned with the Divine and the connection remains unbroken.

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.

In this verse, Śrī Bhagavān describes the **highest expression of oneness—compassion in action**.

- **“ātmaupamyena sarvatra”** — seeing all through the analogy of one’s own Self
- **“samaṃ paśyati”** — seeing equally everywhere
- **“sukhaṃ vā yadi vā duḥkham”** — whether in joy or sorrow
- **“sa yogī paramaḥ mataḥ”** — such a yogī is considered the highest

The teaching now becomes deeply practical. It is not only about seeing unity, but **feeling it**.

“ātmaupamyena” means placing oneself in the position of others—understanding their experience as one’s own.

The yogī reflects: Just as I desire happiness and avoid sorrow, so does every other being.

This leads to natural empathy and compassion.

Equality here does not mean sameness of situation, but sameness of **inner sensitivity**. The yogī responds to others with the same concern and understanding as towards oneself.

Such a person:

- does not cause harm,
- does not exploit others,
- naturally acts with kindness and fairness.

This is the **highest state of Yoga**, where knowledge, devotion, and conduct become one.

Thus, Śrī Bhagavān concludes this section by showing that true realisation is not only inner experience, but also **universal compassion**, where one sees, feels, and responds to all beings as one’s own Self.

6.33

arjuna uvāca
yo'yaṃ(m) yogastvayā proktaḥ(s), sām̐yena 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.

In this verse, Arjuna expresses a **very honest and practical difficulty**.

- **“yo'yaṃ yogaḥ tvayā proktaḥ”** — this Yoga taught by You
- **“sām̐yena”** — based on equality or equanimity
- **“na paśyāmi sthitim sthirām”** — I do not see how it can remain steady
- **“cañcalatvāt”** — because of the restlessness of the mind

After hearing the teaching of equal vision and steady meditation, Arjuna reflects on his own condition and raises a genuine concern. The mind is constantly moving, easily distracted, and difficult to control.

Because of this, maintaining a steady state of equanimity appears impractical.

This question is significant because it represents the **experience of every seeker**. The teachings sound clear and ideal, but when one attempts to practice, the restless nature of the mind becomes evident.

Arjuna does not reject the teaching; he simply admits: “I understand what You are saying, but I do not see how it can be sustained in practice.”

This openness is essential on the spiritual path. It reflects sincerity, self-awareness, and a willingness to learn.

With this question, Arjuna prepares the ground for Śrī Bhagavān to give one of the most important teachings on **mind control and practice** in the next verses.

Thus, this verse marks a transition—from understanding the ideal state to addressing the **practical challenge of achieving it**.

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.

In this verse, Arjuna further explains the **difficulty of mastering the mind**.

- **“cañcalaṃ hi manaḥ”** — the mind is restless
- **“pramāthi”** — turbulent
- **“balavat”** — powerful
- **“dṛḍham”** — stubborn
- **“vāyoḥ iva suduṣkaram”** — as difficult as controlling the wind

Arjuna recognises that the mind is not only constantly moving, but also forceful and resistant to control. Like the wind, it is unpredictable and cannot be easily restrained.

This is not a pessimistic view, but a **realistic observation** of the seeker's challenge. By clearly expressing the difficulty, Arjuna prepares the ground for the practical solution that follows.

Thus, this verse highlights the **true nature of the mind and the challenge of discipline**, making the upcoming teaching on practice and detachment even more meaningful.

6.35

asaṃśayaṃ(m) mahābāho, mano durnigrahaṃ(ñ) calam, abhyāsenā tu kaunteya, vairāgyeṇa ca grhyate. 6.35

Śrī Bhagavān said: The mind is restless no doubt, and difficult to curb, Arjuna; but it can be brought under control by repeated practice (of meditation) and by the exercise of dispassion, O son of Kuntī.

In this verse, Śrī Bhagavān gives the **clear and practical solution** to Arjuna's concern.

- **“asaṃśayaṃ”** — without doubt
- **“mano durnigrahaṃ calam”** — the mind is restless and difficult to control
- **“abhyāsenā”** — through repeated practice
- **“vairāgyeṇa ca”** — and through detachment
- **“grhyate”** — it can be controlled

Śrī Bhagavān first **accepts Arjuna's observation**. The mind is indeed restless and difficult to restrain. This validates the seeker's struggle.

However, He immediately provides the solution—**practice and detachment**.

“abhyāsa” (practice) means repeatedly bringing the mind back, again and again, as taught earlier. It is the effort to stabilise the mind through consistency.

“vairāgya” (detachment) means reducing attraction towards external objects and desires. When the pull from outside decreases, the mind naturally becomes quieter.

These two work together:

- Practice brings the mind back,
- Detachment reduces its tendency to wander.

Thus, control of the mind is not achieved by force, but by **steady effort and inner maturity**.

This verse is highly reassuring. It shows that even though the mind is difficult to control, it is **not impossible**.

With consistent practice and growing detachment, the mind gradually comes under control and becomes fit for meditation.

6.36

asaṃyatātmanā yogo, duṣprāpa iti me matiḥ, vaśyātmanā tu yatatā, śakyo'vāptumupāyataḥ. 6.36

Yoga is difficult of achievement by one whose mind is not subdued by him; however, who has the mind under control, and is ceaselessly striving, it can be easily attained through practice. Such is My conviction.

In this verse, Śrī Bhagavān gives a **clear and balanced conclusion**.

- “**asaṃyata-ātmanā**” — one with an uncontrolled mind
- “**yogaḥ duṣprāpaḥ**” — Yoga is difficult to attain
- “**vaśya-ātmanā**” — one with a controlled mind
- “**yatatā**” — one who strives
- “**śakyaḥ avāptum**” — it can be attained

Without control of the mind, Yoga is difficult to attain. But with discipline, consistent effort, and the right method (practice and detachment), it becomes attainable.

Thus, the teaching is simple: **lack of discipline makes the path difficult, but sincere effort makes it achievable**.

This completes the sequence—though the mind is difficult to control, it can be mastered through practice, and with that mastery, Yoga is certainly attainable.

6.37

arjuna uvāca ayatiḥ(ś) śraddhayopeto, yogāccalitamānasaḥ, aprāpya yogasaṃsiddhiṃ(ñ), kām(ñ) gatiṃ(ñ) kṛṣṇa gacchati. 6.37

Arjuna said:Kṛṣṇa, what becomes of the aspirant who, though endowed with faith, has not been able to subdue his passion, and whose mind is, therefore, diverted from Yoga at the time of death, and who thus fails to reach perfection in Yoga (God-Realization)?

In this verse, Arjuna raises a **deep and compassionate question** about the spiritual path.

- “**ayatiḥ śraddhayā upetaḥ**” — one who has faith but lacks sustained effort
- “**yogāt calita-mānasaḥ**” — whose mind deviates from Yoga
- “**aprāpya yoga-saṃsiddhim**” — without attaining perfection in Yoga
- “**kām gatiṃ gacchati**” — what is his final state

Arjuna now speaks for every sincere seeker. Not everyone is able to maintain steady discipline throughout life. Many begin with faith, but due to the restless nature of the mind, they are unable to continue consistently.

The concern is genuine: What happens to such a person? Is all effort lost? Does one fail completely on the

path?

This question reflects both **compassion and realism**. It acknowledges that spiritual effort may be incomplete, and seeks to understand whether such effort still holds value.

Thus, this verse shifts the discussion from discipline and control to the **fate of the incomplete seeker**, preparing the ground for Śrī Bhagavān’s reassuring response in the following verses.

6.38

kaccinnobhayavibhraṣṭaḥ(ś), chinnābhramiva naśyati, apratiṣṭhaḥ mahābāho, vimūḍho brahmaṇaḥ(ph) pathi. 6.38

Kṛṣṇa, swerved from the path leading to God-Realization and without any thing to stand upon, is he not lost like the scattered cloud, deprived of both God-Realization and heavenly enjoyment?

In this verse, Arjuna deepens his concern about the **fate of the incomplete seeker**.

- **“ubhaya-vibhraṣṭaḥ”** — fallen from both paths
- **“chinna-abhram iva”** — like a broken or scattered cloud
- **“apratiṣṭhaḥ”** — without any foundation
- **“vimūḍhaḥ brahmaṇaḥ pathi”** — confused on the path of realisation

Arjuna fears a troubling possibility—that a seeker who leaves worldly pursuits for the spiritual path but fails to reach the goal may lose both.

“ubhaya-vibhraṣṭaḥ” — neither enjoying worldly success nor attaining spiritual fulfilment.

The comparison “chinnābhram iva” is very striking. Just as a cloud broken away from its mass disperses and loses its identity, Arjuna wonders whether such a seeker becomes directionless and lost.

This reflects a deep anxiety: If one begins the path but cannot complete it, does one lose everything?

This question arises naturally in every seeker’s mind. It expresses the fear of uncertainty and failure.

Thus, Arjuna seeks clarity—whether spiritual effort, even if incomplete, has value or leads to loss.

6.39

etanme saṁśayaṁ(ñ) kṛṣṇa, chettumarhasyaśeṣataḥ, tvadanyaḥ(s) saṁśayasyāśya, chettā na hyupapadyate. 6.39

Kṛṣṇa, only You are capable to remove this doubt of mine completely; for none other than You can dispel this doubt.

In this verse, Arjuna expresses **complete surrender and trust**.

- **“etan me saṁśayaṁ”** — this doubt of mine
- **“chettum arhasi aśeṣataḥ”** — You alone can remove it completely

- **“tvad anyah... na upapadyate”** — none other than You is capable

After raising his concern about the fate of the incomplete seeker, Arjuna now seeks a **clear and final answer**. He does not leave the question unresolved.

This reflects an important step on the path—**seeking clarity with humility**.

Arjuna recognises that the question is subtle, the answer requires higher wisdom, and only the Divine Teacher can resolve it fully; thus, he turns completely to Śrī Bhagavān with faith and openness.

This attitude of surrender is significant. It shows readiness to receive knowledge without doubt or resistance.

With this, Arjuna prepares the ground for one of the most **reassuring teachings** that follows—that no sincere effort on the spiritual path is ever lost.

6.40

śrībhagavānuvāca pārtha naiveha nāmutra, vināśastasya vidyate, na hi kalyāṇakṛtkaścid, durgatiṃ(n) tāta gacchati. 6.40

Śrī Bhagavān said: Arjuna, there is no fall for him either here or hereafter. For, O My beloved, none who strives for self-redemption (i.e., God-Realization) ever meets with evil destiny.

In this verse, Śrī Bhagavān gives a **reassuring and compassionate answer** to Arjuna’s doubt.

- **“na iha na amutra vināśah”** — there is no loss either in this life or the next
- **“kalyāṇa-kṛt”** — one who does good or follows the path of self-growth
- **“na durgatiṃ gacchati”** — never goes to a bad state

Śrī Bhagavān firmly removes Arjuna’s fear. No sincere effort on the spiritual path is ever wasted. Even if one is unable to complete the journey, nothing is lost.

The seeker does not fall between two paths, nor become directionless. Every effort made towards inner growth is **preserved and carried forward**.

“kalyāṇa-kṛt” refers to one who has walked the path with sincerity, even if not perfectly. Such effort always leads to a positive outcome.

This teaching gives immense confidence: No step taken towards truth is wasted, no effort goes in vain, and no sincere seeker is ever lost.

Thus, Śrī Bhagavān assures that the spiritual path is **safe and progressive**, where every effort contributes to ultimate growth and fulfilment.

6.41

**prāpya puṇyakṛtām(m) lokān, uṣitvā śāśvatīḥ(s) samāḥ,
śucīnām(m) śrīmatām(ñ) gehe, yogabhraṣṭo'bhijāyate. 6.41**

Such a person who has strayed from Yoga, obtains the higher worlds, (heaven etc.) to which men of meritorious deeds alone are entitled, and having resided there for innumerable years, takes birth of pious and prosperous parents.

In this verse, Śrī Bhagavān explains the **continuity of the spiritual journey**.

- **“puṇya-kṛtām lokān prāpya”** — attaining higher worlds of the meritorious
- **“uṣitvā śāśvatīḥ samāḥ”** — residing there for a long time
- **“śucīnām śrīmatām gehe”** — born in a pure and prosperous family
- **“yoga-bhraṣṭaḥ abhijāyate”** — the one fallen from Yoga is reborn

Śrī Bhagavān clarifies that no sincere effort is ever lost, as the seeker first experiences the results of accumulated good actions in higher realms and, after that phase, takes birth in a pure and prosperous family where values, discipline, stability, and opportunity naturally support further spiritual growth.

Such favourable circumstances ensure that the progress made earlier is not wasted but carried forward, enabling the seeker to continue the path with greater ease and maturity.

Thus, the journey of Yoga is continuous across lives, steadily moving towards completion without any loss of effort.

6.42

**athavā yogināmeva, kule bhavati dhīmatām,
etaddhi durlabhataram(m), loke janma yadīdṛśam. 6.42**

Or, if he is possessed of dispassion, then not attaining to those reasons he is born in the family of enlightened Yogīs; but such a birth in this world is very difficult to obtain.

In this verse, Śrī Bhagavān describes an even **higher possibility** for the incomplete seeker.

- **“athavā”** — or else
- **“yoginām eva kule”** — in the family of yogīs
- **“dhīmatām”** — of the wise and enlightened
- **“etat hi durlabhataram”** — this is even more rare
- **“janma yadīdṛśam”** — such a birth

Śrī Bhagavān explains that instead of being born in a pure and prosperous family, a seeker may be born directly into a family of wise yogīs, where spiritual knowledge and practice are already a part of life.

Such an environment provides immediate exposure to:

- higher knowledge,
- disciplined living,
- guidance on the path.

This greatly accelerates the seeker's progress.

This type of birth is described as **very rare**, because it requires a high level of prior spiritual effort and inner maturity.

Thus, depending on the level of progress, the seeker is placed in conditions that best support further growth.

In both cases, the journey continues without loss, but birth in a family of realised or practising yogīs offers a **more direct and advanced starting point**.

Hence, Śrī Bhagavān emphasises that the spiritual path is progressive, and higher effort leads to increasingly favourable opportunities for realisation.

6.43

tatra taṃ(m) buddhisamyogaṃ(m), labhate paurvadehikam, yatate ca tato bhūyaḥ(s), saṃsiddhau kurunandana. 6.43

Arjuna, he automatically regains in that birth the latencies of even-mindedness of his previous birth; and through that he strives, harder than ever for perfection in the form of God-Realization.

In this verse, Śrī Bhagavān explains how **past spiritual effort resumes naturally**.

- **“tatra taṃ buddhi-samyogaṃ labhate”** — there he regains the connection with inner understanding
- **“paurva-dehikam”** — from the previous birth
- **“yatate ca tataḥ bhūyaḥ”** — and then strives again with renewed effort
- **“saṃsiddhau”** — towards complete perfection

Śrī Bhagavān clarifies that spiritual progress is never lost; the impressions and tendencies developed in the previous life re-emerge naturally in the next.

Without external teaching alone, the seeker feels an **inner inclination** towards higher knowledge, meditation, and disciplined living, which is the result of earlier effort; this is also seen in life where some children naturally appear calm and composed, reflecting the strength of their previous efforts.

As these tendencies awaken, the seeker resumes the journey from where it was left and strives with even greater intensity.

Thus, the path of Yoga is cumulative, where every sincere effort strengthens future progress, ensuring that the journey continues steadily until perfection is attained.

6.44

pūrvābhyāsena tenaiva, hriyate hyavaśo'pi saḥ, jijñāsurapi yogasya, śabdabrahmātivartate. 6.44

The other one who takes birth in a rich family, though under the sway of his senses, feels drawn towards God by force of the habit acquired in his previous birth; nay, even the seeker of Yoga (in the form of even-mindedness) transcends the fruit of actions performed with some interested motive as laid down in the Vedas.

In this verse, Śrī Bhagavān explains the **power of past practice**.

- “**pūrvā-abhyāsena**” — by previous practice
- “**hriyate avaśaḥ api**” — is carried forward even involuntarily
- “**jijñāsuḥ api yogasya**” — even one who is merely curious about Yoga
- “**śabda-brahma ativartate**” — transcends ritualistic knowledge

Śrī Bhagavān highlights that past effort creates such strong impressions that the seeker is naturally drawn towards the path, even without conscious intention.

Even if external conditions or tendencies pull the person outward, an inner force continues to guide them back.

This explains why some individuals, even without formal teaching, feel a natural attraction towards spiritual inquiry and higher truth.

“jijñāsuḥ” refers to one who has just begun to inquire, yet even such a seeker moves beyond mere intellectual or ritualistic understanding.

“śabda-brahma” refers to the knowledge of scriptures at the level of words and rituals. The seeker, guided by past impressions, begins to move beyond this into **direct experience**.

Thus, the journey continues from curiosity to deeper understanding, driven by the momentum of past effort.

This verse reinforces that no effort is ever lost; it becomes an inner force that guides the seeker forward, gradually leading from external practice to inner realisation.

6.45

prayatnādyatamānastu, yogī saṃśuddhakilbiṣaḥ, anekajanmasaṃsiddhaḥ(s), tato yāti parāṃ(ñ) gatim. 6.45

The Yogī, however, who diligently takes up the practice, attains perfection in this very life with the help of latencies of many births, and being thoroughly purged of sin, forthwith reaches the Supreme state.

In this verse, Śrī Bhagavān describes the **final culmination of the seeker's journey**.

- “**prayatnāt yatamānaḥ**” — striving with effort

- **“saṃśuddha-kilbiṣaḥ”** — purified of all impurities
- **“aneka-janma-saṃsiddhaḥ”** — perfected through many births
- **“tataḥ yāti parāṃ gatim”** — then attains the supreme state

Śrī Bhagavān explains that when a seeker continues the path with sincere effort, supported by the accumulated impressions of many past lives, the journey reaches completion.

The impurities of the mind gradually fall away through sustained practice, and the seeker becomes inwardly pure and steady.

The phrase “aneka-janma-saṃsiddhaḥ” shows that spiritual growth is a **long and continuous process**, built over multiple lives, where each effort contributes to final perfection.

When this maturity is reached, the seeker attains the **highest state**, which is freedom from limitation and complete union with the Absolute.

Thus, this verse brings together the entire teaching—effort, purification, continuity across lives, and final attainment—showing that sincere striving, supported by past effort, inevitably leads to the supreme goal.

6.46

tapasvibhyo'dhiko yogī, jñānibhyo'pi mato'dhikaḥ, karmibhyaścādhiko yogī, tasmādyogī bhavānjuna. 6.46

The Yogī is superior to the ascetics; he is regarded superior even to those versed in sacred lore. The Yogī is also superior to those who perform action with some interested motive. Therefore, Arjuna, do become a Yogī.

In this verse, Śrī Bhagavān gives a **clear conclusion on the superiority of Yoga**.

- **“tapasvibhyaḥ adhikaḥ yogī”** — superior to ascetics
- **“jñānibhyaḥ api adhikaḥ”** — superior even to those with knowledge
- **“karmibhyaḥ ca adhikaḥ”** — superior to those engaged in action
- **“tasmāt yogī bhava”** — therefore, become a yogī

Śrī Bhagavān compares the yogī with three types of seekers—those who practice austerity, those who pursue knowledge intellectually, and those who perform actions with motives.

The yogī is considered superior because Yoga integrates all these aspects:

- discipline of life,
- clarity of understanding,
- and right action.

Unlike partial approaches, Yoga leads to **direct experience and inner transformation**.

Thus, Śrī Bhagavān advises Arjuna to follow this complete path, where knowledge, action, and discipline come together, leading to the highest realisation.

6.47

yogināmapi sarveṣāṃ(m), madgatenāntarātmanā, śraddhāvānbhajate yo mām(m), sa me yuktatamo mataḥ. 6.47

Of all the Yogīs, again, he who devoutly worships Me with his mind focussed on Me is considered by Me to be the best Yogī.

In this verse, Śrī Bhagavān gives the **final and highest conclusion** of this chapter.

- “**yoginām api sarveṣāṃ**” — among all yogīs
- “**mad-gatena antar-ātmanā**” — with the mind absorbed in Me
- “**śraddhāvān bhajate**” — worships with faith
- “**sa me yuktatamaḥ**” — such a one is the most united

Śrī Bhagavān now identifies the **highest form of Yoga**. Among all practitioners, the one who remains inwardly connected with the Divine, with faith and devotion, is the most accomplished.

Here, “worship” does not mean ritual alone, but a **constant inner connection**, where the mind remains centred on the Divine in all situations.

Such a seeker combines:

- steadiness of mind,
- clarity of understanding,
- and devotion filled with faith.

This integration makes the path complete.

Thus, the teaching culminates in a simple yet profound truth—while discipline, knowledge, and effort are essential, the highest state is reached when the mind is lovingly and steadily absorbed in the Divine.

This is the state of the **most united yogī**, where knowledge, action, and devotion come together in perfect harmony.

The session concluded with an offering at the lotus feet of Bhagavān, followed by a question-and-answer session.

Question and Answer

Rakesh Bhayya Ji

Q: In this Ātma Saṁyama Yoga chapter, a yogī is described as one who sees the same Self in all beings—every jīva, plants, and the entire cosmos—where there is no sense of “otherness” and all are seen as part of Bhagavān. Earlier, Śrī Kṛṣṇa urged Arjuna to fight and even kill his own relatives such as Duryodhana. Is this not a contradiction? Should one not avoid harming others?

A: Arjuna, at this stage, is not yet the realised yogī described in Chapter 6; that is why Bhagavān instructs him, “therefore, become a yogī.” In Chapter 2, Bhagavān teaches that one must act while remaining free from attachment and aversion:

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

One must perform one's duties in the world. Arjuna, being a Kṣatriya, has the duty to uphold dharma. Fighting against adharma is his rightful action. In this context, the battle is not an act of personal hatred but an act of duty.

The key lies in the **inner attitude**. If Arjuna fights with hatred or ego, it is not Yoga. But if he performs his duty without attachment, without personal enmity, and as an offering to Bhagavān, then it becomes Yoga.

Thus, there is no contradiction—at the level of ultimate truth, all is one; but at the practical level, one must perform one's duty in alignment with dharma, without attachment and without hatred.

Debashish Paul Ji

Q: What is the meaning of "Shree"? And "Shree Shree"?

A: "Shree" refers to Goddess Lakshmi and signifies prosperity, auspiciousness, and abundance. It is commonly used in auspicious contexts and also as a respectful prefix to names, such as "Vijay Shree," indicating success and enrichment.

"Shree Shree" is a repetition used to convey greater reverence and emphasis, often applied to highly respected or spiritually elevated personalities, indicating a higher degree of honour and sanctity.

Q: When we offer pranam to the Sun in the morning, we say "Om Namō." What does it signify?

A: "Om" is the sacred sound that represents Bhagavān, the Supreme Reality (Paramātmā), while "Namō" means offering salutations or bowing with reverence; thus, "Om Namō" signifies a respectful surrender to the Divine and can be chanted by anyone.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ(m)
yogaśāstre śrīkrṣṇārjunasaṃvāde ātmasaṃyamayogonāma ṣaṣṭho'dhyāyaḥ.**



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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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