

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 6: Ātma-Saṁyama-Yoga

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YouTube Link: https://youtu.be/EyDQk5IBF_4

Bhagavān Teaches Us How to Control the Mind and Become a True Yogī

The 6th chapter of the Bhagavadgītā is **Ātmā Saṁyama Yoga, The Yoga of Self-Control.**

This was the fourth and last part of the four-part interpretation session of the 6th chapter of Śrīmadbhagavadgītā, specially adapted for the young and enthusiastic Sadhaks of Geeta Pariwar.

We started with prayers to Bhagavān Śrī Krishna followed by the 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.

***gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ.
guruḥ sākṣāt paraBrahmā tasmai śrī gurave namaḥ.***

Guru Brahmā, the Creator, Guru Vishnu, the Preserver, Guru Devo Maheshwarah (Śiva), the Destroyer, are the Guru Sakshat ParaBrahmā, the Supreme Being or Almighty. Guru is the embodiment of Para Brahmā and to HIM I bow.

***kṛṣṇāya vāsudevāya haraye paramātmāne.
praṇataḥ kleśanāsāya govindāya namo namaḥ.***

Obeisance to Krishna, Vaasudeva, Hari the Paramātmā, Govinda, we bow our heads to you for the destruction of all our grief.

This was followed by prayers to Gītā Mata

***oṃ pāṛthāya pratibodhitāṃ bhagavatā nārāyaṇena svayaṃ,
vyāsenā grathitāṃ purāṇamuninā madhye mahābhārate.
advaitāmṛtavarṣiṇīm bhagavatīmaṣṭādaśādhyāyinīm,
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm***

O Bhagavadgītā, you have been told to Arjuna, the son of Prtha by Bhagavān Narayana Himself and afterwards you were included within the Mahabharata by the ancient sage Vyasa. Your eighteen divine chapters are like a shower of the immortal nectar of wisdom of the Absolute. O mother, destroyer of man's rebirth into the darkness of this mortal world, upon you I meditate.

The discourse began with seeking the blessings of our Guru, Param Pujya Swamishree Acharya Govind Dev Giriji Maharaj, and a hearty greeting to all the young Gītā Sadhaks present at the session.

The session started with the children being asked the name of the Sixth Chapter of Bhagavad Gītā. Ānand Ji correctly answered it as **Ātma Saṁyama Yoga**.

The children were then asked about what they have understood so far from the chapter. The answer was "Control of mind.". This was correct. The entire chapter teaches us how to control the mind.

Self-control here, means keeping the mind, intellect, and senses under control to perform meditation to attain the Paramātmā.

In the Gītā, the three are included in the broader meaning of 'Ātmā' (Self). **To control the mind, intellect, and senses properly and to become established in *dhyana* or meditation is called self-control.**

It was explained that when Arjuna came to the battlefield and saw all his own relatives standing in front of him, confusion started in his mind. He began thinking, "These are all my own people. How can I fight with them? Should I fight or not?" His mind became disturbed and confused.

Normally our mind listens only to the senses. The eyes say, "Watch more TV." The ears say, "Listen to more songs." The tongue says, "Eat more tasty food." Sometimes we keep talking continuously and do not stop at all. The mind simply follows whatever the senses say.

But actually, the mind should **listen to the ātmā. The ātmā is a part of Paramātmā, so its guidance is correct.** The senses, however, behave according to the guṇas.

The children were asked, "Have you all tried sitting quietly with eyes closed?" Everyone has tried. But what happens? Suddenly we feel itchy, sometimes we feel hot, suddenly homework gets remembered, or we remember somebody we wanted to call. Sometimes we even start feeling hungry. Why does this happen? Because the mind keeps running here and there and cannot stay focused on Bhagavān.

That is why Bhagavān explained **different steps for controlling the mind.** These steps are called **Aṣṭāṅga Yoga**.

We cannot directly sit for meditation immediately. The mind has to be prepared step by step.

The eight steps of Aṣṭāṅga Yoga were then listed:

- Yama
- Niyama
- Āsana
- Prāṇāyāma
- Pratyāhāra
- Dhāraṇā
- Dhyāna
- Samādhi

First comes **Yama**. This means **following certain disciplines like speaking the truth, not stealing and practising self-control.** If we keep lying, we cannot control the mind.

Then comes **Niyama**. Niyama means **cleanliness — both outer cleanliness and inner cleanliness**. We should keep our homes clean, the place where we sit clean and our surroundings clean. It was beautifully said, “Cleanliness is next to Godliness.”

Inner cleanliness is even more important. We **should not keep jealousy, hatred or anger inside the mind**. We should **speak softly and politely with everyone**.

Then comes **Āsana**. For **meditation we must learn to sit properly**. Bhagavān says:

Samam kāya śiro grīvam that the body, neck and head should remain in one straight line. If we bend forward, sleep comes. If we lean backward, laziness comes. If we keep moving here and there, the mind also keeps wandering. So, we should sit straight with the backbone erect.

Then comes **Prāṇāyāma**. Through **practices like deep breathing and anuloma-viloma, the mind and senses slowly become calm**.

After this comes **Pratyāhāra**. This means **reducing attachment**. Children become attached to things like “my toy”, “my school bag”, “my compass box”, “my phone” and so forth. If somebody touches those things, we immediately get angry. It was explained that good children learn to share. It was also highlighted how elders also have attachment like “My house”, “my money”, “my sari” etc.

At that point Riyānsh Ji said, “No, I don’t get angry.” He was lovingly appreciated, “Very good. You are a very good boy.” It was acknowledged that **children who learn the Gītā have such good thought process and are able to control their attachment and anger**.

Bhagavān teaches us that nothing truly belongs to us. Everything is given by Bhagavān. When this understanding slowly comes, attachment also reduces.

Then comes **Dhāraṇā**. **When the mind becomes less attached to objects, it becomes capable of thinking about Bhagavān. Dhāraṇā means concentration — training the mind to stay focused**.

After that comes **Dhyāna**. **In dhyāna, the mind becomes absorbed only in Bhagavān**. Nothing else remains in the mind except Bhagavān, and **that stage gives deep joy and peace**.

Two important words from this chapter were also revised — **Ārurukṣu** and **Yogārūḍha**. **Ārurukṣu is one who desires to climb the path of yoga and sincerely begins practising. Yogārūḍha is one who becomes established in yoga and absorbed in Bhagavān through meditation**.

It was pointed out that this is not easy. It takes time and constant practice.

Bhagavān explains that when a person attains Him through meditation, the joy becomes so complete that nothing greater remains to be achieved. After reaching that state of bliss, happiness and sadness do not disturb such a person. Honour and insult also do not disturb them. Such a yogī understands that everything happens by the will of Paramātmā, and pleasure and pain continue to come and go in life.

In life, happiness and sadness keep coming and going, and because of this the mind also keeps going up and down.

Bhagavān however explains that true yoga is that state where a person slowly stops getting disturbed by sorrow and learns to see both **sukha** (happiness) and **duḥkha** (sadness) equally.

The children were reminded that the goal of dhyāna yoga is to attain Bhagavān, and this state is achieved gradually through constant practice.

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

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

In this śloka Bhagavān explains how desires slowly begin in the mind.

A very beautiful example was given to explain the concept of **Sañkalpa** or resolve.

Suppose while walking on the road we suddenly see a beautiful new car like an Audi or a Benz. Immediately a thought may come to the mind, "Oh, this is such a beautiful car."

If we have viveka, we simply appreciate it and stop there. We say, "It is a very beautiful car," and the mind becomes quiet again. However, if there is no viveka, then the next thought that comes is "I want this car."

Thus, desire starts growing in our mind. After that the mind begins thinking about the price, how to earn money for it and so forth.

The children were also given examples of toys and remote-control cars. Sometimes we see a beautiful toy jumping or flying and immediately feel, "I want this!"

Everything we see in shops does not have to become ours. Parents already lovingly give us what we truly need. We receive gifts on birthdays and many other occasions. It is not necessary to get gifts all the time. We should learn to control the mind from constant want.

Bhagavān explains that people who want to attain the joy of Paramātmā slowly learn to stop these desires at the beginning itself. It is not necessary that everything beautiful must belong to us.

A wise person learns to enjoy something without becoming attached to it.

6.25

śanaiḥ(s) śanairupamed, buddhyā dhṛtigṛhītayā, ātmasaṃsthaṃ(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.

Bhagavān in this śloka, explains that such control happens **Śanaiḥ śanaiḥ**, that is gradually, step by step.

When desires arise in the mind, we should patiently bring the mind back and slowly calm it down. Good children learn to control unnecessary wants.

When the mind becomes peaceful and pure, then with patience and determination we are able to place our mind in Bhagavān.

During meditation, other thoughts slowly reduce, and the mind remains focused only on Paramātmā.

6.26

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

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

Bhagavān here says the mind is naturally very restless and gets distracted very easily. It keeps running here and there all the time.

While sitting for meditation, suddenly we hear the sound from the fan, or the mosquito, somebody talking nearby, or delicious food being prepared in the kitchen. Immediately, the mind gets diverted towards it.

A very beautiful example was given of a crawling baby.

Sometimes babies see shiny shoes or colourful sandals kept near the shoe rack. Some sandals even have stones, lights or toy decorations on them. The baby becomes attracted and crawls towards them. Sometimes babies even try putting slippers into their mouths.

But does the mother allow that? The answer is 'No'. The mother immediately picks up the baby and takes him somewhere else. The baby, however, gets a chance to crawl back towards the slippers. Again, the mother lovingly takes the child away from the slippers.

In the same way, whenever our mind runs here and there during meditation, we must lovingly bring it back towards Bhagavān, again and again.

“No, this is not the time for playing or eating. Now is the time to think about Bhagavān.” Is what we should tell our minds.

That is how the mind slowly comes under control.

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

Bhagavān here explains that one day the mind becomes **Praśānta** or peaceful when we continuously train it to think about Him.

When we do that, unnecessary thoughts slowly reduce. With this even, Rajo-guṇa becomes calm which otherwise is constantly busy thinking, “Should I play now?” or “Should I eat?” and so forth.

However, **when the mind becomes peaceful**, the constant restless thoughts reduce and the yogī **experiences happiness in Paramātmā and remains absorbed in divine joy.**

6.28

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

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

In this śloka, Bhagavān says that a true yogī experiences the bliss of **Parabrahmān**.

Let us think of the immense joy someone who climbs all the way to the top of Kargil peak and finally places the national flag experiences. Similarly, immense joy arises within a yogī when he reaches the peak of yoga and experiences Bhagavān.

After experiencing that divine bliss, other enjoyments no longer have any meaning for him or attracts his mind.

Even if chocolates, ice creams or favourite foods are placed before such a yogī, they do not feel attracted because they are already absorbed in the joy of Bhagavān.

6.29

**sarvabhūtaśthamātmānaṃ(m), sarvabhūtāni cātmani,
īkṣate yogayuktātmā, sarvatra śamadarśanaḥ. 6.29**

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

After attaining this state of bliss, the yogī begins seeing Bhagavān equally in everyone.

Whether friend or enemy, all beings are seen with equal vision because Bhagavān exists in everyone.

The yogī understands that the same **Bhagavān residing within him is equally present in every being**.

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.

Here, Bhagavān says that one who sees Him everywhere always remains connected with Him.

When somebody constantly remembers Bhagavān, Bhagavān also always remembers them.

6.31

**sarvabhūsthitam(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.

Bhagavān says that a true yogī sees Him in all beings and therefore behaves lovingly towards everyone.

Since the yogī knows that Bhagavān has created all beings, he develops equal respect towards everyone. For them, anger and harshness towards others reduces because the yogī feels that he is speaking with Bhagavān who is present inside every person.

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.

Bhagavān tells Arjuna that the highest yogī is one who sees everyone equally and remains balanced in both happiness and sorrow. Such a yogī is called **Parama śreṣṭha** — the greatest yogī.

The children were reminded of the message of Geeta Pariwar, which is **Learn Geeta, Teach Geeta, Live Geeta**. When we truly bring the teachings of Gītā into our life, we slowly begin to develop this equal vision.

6.33

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

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

After hearing Bhagavān, Arjuna addressing him as Madhusūdana says, “This yoga of equal vision that You are explaining seems very difficult because the mind is so restless.”

6.34

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

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

Arjuna explains says that the mind is extremely restless, strong and difficult to control.

He compares the mind to the wind. Just as the wind keeps moving everywhere freely, the mind also keeps moving in all directions. He says that controlling the mind feels as difficult as controlling the wind.

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.

Addressing Arjuna as Mahābāho, Bhagavān replies lovingly that yes, the mind is indeed restless. There is no doubt about that.

He however says that it can be controlled through:

- **Abhyāsa** — constant practice and
- **Vairāgya** — detachment

A simple example was given. If we are studying and suddenly someone touches our favorite toy, immediately the mind gets distracted if we are very attached to it. But if attachment is less, we continue studying peacefully.

Similarly, **through practice and detachment the mind slowly comes under control.**

The children were reminded of a similar teaching from the ninth śloka of Chapter - 12 where Bhagavān says **abhyāsa-yogena tato.**

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.

Bhagavān says that yoga is difficult for one who cannot control the mind. However, for one who sincerely makes effort and keeps practising, yoga becomes possible.

So, if we want to attain Bhagavān, we must continuously try to control the mind and sincerely practise meditation.

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)?

After hearing Bhagavān explain the importance of practice and control of the mind, Arjuna asks another very thoughtful question.

Arjuna says, “Suppose a person has faith and sincerely wants to practise yoga. They also make effort, but due to some reason their mind becomes distracted, and they are unable to complete the journey of yoga. Then what happens to such a seeker?”

Arjuna wanted to know whether such a person is still able to attain Bhagavān or not.

6.38

kaccinnobhayavibhraṣṭaḥ(ś), chinnābhramiva naśyati, apratiṣṭho 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?

Arjuna gives a very beautiful example here.

Sometimes dark clouds gather in the sky, and everyone feels rain is about to come. But suddenly the clouds scatter away and no rain happens.

In the same way, Arjuna asks whether a seeker who starts walking on the spiritual path but cannot complete it becomes lost like those scattered clouds.

Does all the effort go waste? This was Arjuna’s doubt.

6.39

etanme saṃśayaṃ(ñ) kṛṣṇa, chettumarhasyaśeṣataḥ, tvadanyaḥ(s) saṃśayasyāśya, 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.

Arjuna then very humbly tells Śrī Krishna that nobody other than Bhagavān Himself can properly answer this question and remove the confusion from his heart.

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.

Bhagavān gives a great assurance here. He tells Arjuna that anyone who sincerely walks on the path towards Bhagavān never gets destroyed. Neither in this world nor in the next world does such a person meet with downfall.

All sincere effort towards Bhagavān is always protected.

If we sincerely think of Bhagavān and try to remember Him, that effort never goes waste.

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.

Bhagavān explains that if such a yogī is unable to complete the spiritual journey in one life, then after death they attain higher worlds because of their sincere efforts and **puṇya** (good deeds).

Later, they take birth again in noble families. Bhagavān says they may be born in prosperous families, but prosperity here does not only mean money. It can mean richness in knowledge, values and good qualities.

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.

Bhagavān further says that some such seekers take birth in the families of wise yogīs and spiritually evolved people. Such births are very rare.

Ādi Śaṅkarācārya Ji and Sant Jñāneśwar Mahārāj Ji were respectfully mentioned as examples of such yogīs. Even at a very young age they possessed deep spiritual wisdom.

Sometimes we see very small children in Geeta Pariwar chant many chapters of Gītā beautifully at a very young age. This happens because of strong saṁskāras carried from previous births.

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.

Bhagavān explains that the spiritual saṃskāras from previous births help such seekers continue their journey in the next birth also.

Due to their earlier practice, they naturally feel attracted towards Bhagavān, temples, pūjā and Gītā.

Some children naturally love listening to stories of Bhagavān and visiting temples even from a very young age. These are signs of spiritual **saṃskāras** (spiritual impressions) carried from previous births.

6.44

**pūrvābhyāsenā tenaiva, hriyate hyavaśo'pi saḥ,
jijñāsurapī 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.

Bhagavān says that because of the practice done in previous births, such seekers are automatically drawn once again towards the spiritual path. Even with a little more effort in this birth, they continue progressing further towards Bhagavān and move ahead on the path of yoga.

6.45

**prayatnādyatamānastu, yogī saṃśuddhakilbiṣaḥ,
anekajanmasaṃsiddhaḥ(s), tato yāti parāṃ(ñ) gatiṃ. 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.

Here, Bhagavān says that through sincere effort over many births, the yogī gradually becomes purified and finally attains the supreme goal.

Thus, He affirms that **sincere effort is never wasted**. That was the answer to Arjuna's doubt. **Even if someone cannot complete the journey in one birth, they continue progressing in future births.**

6.46

tapasvibhyo'dhiko yogī, jñānibhyo'pi mato'dhikaḥ,

karmibhyaścādhiko yogī, tasmādyogī bhavārijuna. 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.

Bhagavān then explains that a yogī is greater than even **tapasvīs** (ascetic), greater than scholars who possess only scriptural knowledge, and also greater than those who perform actions only for rewards.

Therefore, Bhagavān advises Arjuna, **Tasmād yogī bhavārijuna**. He says, “Therefore, Arjuna, become a yogī.”

The children were reminded that becoming a yogī means practising all the steps of yoga sincerely and slowly progressing towards Bhagavān.

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.

Finally, Bhagavān explains who **the greatest yogī** is.

He says that **among all yogīs, the greatest is the one who worships Bhagavān with faith, devotion and full sincerity from within.**

Faith is very important. Bhagavān cannot be realized through doubt and challenge.

With śraddhā (faith), bhakti and sincere effort, we slowly move closer towards Paramātmā.

At the end, the children were reminded of everything they had learnt throughout the Gītā:

- divine qualities,
- sattvic living,
- niṣkāma karma,
- proper speech,
- yajña,
- tapah,
- bhakti,
- meditation,
- and offering all actions to Bhagavān.

By practising all these teachings in life, we slowly become true yogīs.

The enlightening vivechan session was offered to the lotus feet of Bhagavān Śrī Krishna and concluded with prayer to Bhagavān Śrī Krishna and rendition of Hanuman Chalisa.

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



We are sure you enjoyed reading the Vivechan write- up. Please invest three minutes of your time to provide us your feedback. Use the link below:

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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

Har Ghar Gītā, Har Kar Gītā !

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