

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 6: Ātma-Saṁyama-Yoga

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YouTube Link: https://youtu.be/DnGviy6K_jo

Ātma-saṁyama-yoga - Abhyāsa, Vairāgya, and the Path of the Yogi

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

Moving toward the concluding section of this important adhyāya. In this adhyāya, Bhagavān has revealed the principles essential for one's upliftment and inner growth. This is a process of understanding the questions Arjuna asks and the answers Bhagavān gives.

This narration is only a few drops of the jñāna (spiritual wisdom) gathered Gurudeva. Offering praṇāma to Mā Sarasvatī (the Goddess of knowledge and wisdom) and Jñāneśvara Mahārāja, the narration now continues.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥

Gurur Brahmā Gurur Viṣṇuḥ Gurur Devo Maheśvaraḥ |
Guruh Sākṣhāt Parabrahma Tasmai Śhrīgurave Namaḥ ||

कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥

kṛṣṇāya vāsudevāya haraye paramātmāne |
praṇata-kleśa-nāśāya govindāya namo namaḥ ||

नमामि सद्गुरुं शान्तं सच्चिदानन्दविग्रहम् ।
पूर्णब्रह्मपरानन्दम् ईशमाळन्दिवल्लभम् ॥

Namāmi Sadguruṁ Śhāntaṁ Saccidānandavigrahaṁ |
Pūrṇabrahmaparānandam Īśhamāḷandivallabhaṁ ||

यानंद श्रुतिमंत्र शक्ति महती ब्रह्मात्म विद्यावती
यासूत्रोदित शास्त्रपद्धतिरीति प्रद्योदिनान्तरद्युतिः।
या सत्काव्यगतिप्रसादितर्मतिर्नागुणालंकृतिः।
सा प्रत्यक्ष सरस्वती भगवती मान्नायतां भारती ॥

Yānanda Śhrutimāntra Śhakti Mahatī Brahmātma Vidyāvati
Yāsūtrodita Śhāstrapaddhatīriti Pradyodināntaradyutiḥ |
Yā Satkāvyagati Prasāditarmatiḥ Nanāguṇālaṅkṛtiḥ |
Sā Pratyakṣa Sarasvatī Bhagavatī Māntrāyatāṃ Bhāratī ||

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

Om Pārthāya Pratibodhitāṃ Bhagavatā Nārāyaṇena Svayam |
Vyāseṇa Grathitāṃ Purāṇamuninā Madhye Mahābhāratam |
Advaitāmṛtavarṣiṇīm Bhagavatīm aṣṭādaśādhyāyinīm |
Amba Tvām Anusandadhāmi Bhagavad-Gīte Bhavadveṣiṇīm ||

नमोस्तुते व्यास विशाल बुद्धे फुल्लारविन्दायतपत्रनेत्र।
येन त्वया भारत तैलपूर्णः प्रज्वालितो ज्ञानमय प्रदीपः ॥

Namostute Vyāsa Viśhāla Buddhe Phullāravinda Yatpatra Netra |
Yena Tvayā Bhārata Tailapūrṇaḥ Prajvālito Jñānamaya Pradīpaḥ ||

With reverence, and bowing at the feet of Mā Sarasvatī, Bhagavān Veda Vyāsa, Jñāneśvara Mahārāja, and Govind Dev Giri ji Mahārāja, offering respectful salutations to all and compliments to all Gītā Sādhakas.

The Bhagavad Gītā is a divine song sung on the battlefield. Jñāneśvara Mahārāja composed the **Jñāneśvarī**, also known as **Bhāvārtha Dīpikā**, which beautifully captures the **mano-bhāva** (inner intent) of Bhagavān. One should study both of these texts in order to gain a deeper understanding.

This adhyāya contains the principles essential for the **unnayana** (upliftment and elevation) of human life, and Bhagavān also teaches that every person must strive for one's own **uddhāra** (self-upliftment and liberation).

When one sets out on the path of upliftment, the standard on which one lives also rises.

1. The body becomes healthier and becomes **siddha** (fit and prepared) for Bhagavān's work.
2. The manaḥ (mind) becomes pure and **sāttvika** (filled with clarity and harmony).
3. The indriyas (senses) gradually come under one's control.
4. The buddhi (intellect) becomes sharp and illumined — **dhiyo yo naḥ pracodayāt** ("may He inspire and guide our intellects"). The intellect becomes **prabhāvī** (powerful and influential), **prabhāmaya** (radiant), and **tejasvī** (filled with spiritual brilliance and vigor).

Living with these standards, one gradually reaches **ātma-tattva** (the truth of the Self), which is one's own **mūla-svarūpa** (original essential nature). Bhagavān describes the yogīs who have attained that final state or level of spiritual attainment. For this, Bhagavān explains the importance of

- **āhāra** (food and nourishment),
- **vihāra** (recreation and daily conduct),
- **ceṣṭā** (actions and activities),
- **svapna** (sleep),
- **avabodha** (wakefulness and awareness),
- **nidrā** (rest), and
- **jāgrati** (the state and discipline of being awake),

All these should be properly regulated and lived with balance and discipline.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६.१७ ॥

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu |

yukta-svapnāvabodhasya yogo bhavati duḥkha-hā || 6.17 ||

"Bhagavān explains how this yoga becomes the destroyer of sorrow and suffering. To attain this state, one has to live a balanced and disciplined life. While explaining this, Bhagavān says:

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।

taṁ vidyād duḥkha-saṁyoga-viyogaṁ yoga-saṁjñitam |

"Know that state to be called yoga which is the disconnection from the union with sorrow."

संयोग का वियोग ॥

— yoga is the disconnection from attachment to sorrow. Every person aspires for happiness, but the happiness that Bhagavān speaks about does not arise from the senses. The opposite of worldly happiness is sorrow, for whatever depends upon external objects is temporary and changeful. One should aspire for **svādhīna sukha** (inner independent bliss), which naturally flows within the **antahraṅga** (inner being). However, this flow becomes disrupted when a person becomes entangled in the **bahiraṅga** (external world and outward attractions). Such a person has not yet begun the **antaryātrā** (inner journey toward the Self).

Bhagavān describes the principles by which one can set out on the antaryātrā (inner spiritual journey). **Gradually and patiently, with steadiness and determination, one must turn inward.**

Bhagavān says:

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।

śanaiḥ śanair uparamed buddhyā dhṛti-grhītayā |

"Bhagavān teaches that the antaryātrā is not accomplished through haste or force, but through patient effort, steady buddhi, and unwavering dhṛti."

Through consistent study and steady practice, the unsettled manaḥ (mind) gradually becomes calm and steady. When one reaches the center of ātma-tattva, everything is seen from a state of equal vision, for from that center all becomes equidistant. This is **samatva-yoga** (the yoga of equanimity).

In this state, one rises above attachment and aversion, pleasure and sorrow, and remains established in inner balance and steadiness.

Once one reaches that center, all differences in life begin to dissolve. **The sense of division and duality in one's life exists because one lives with deha-buddhi** (identification with the body-

consciousness). **When this outlook changes, one rises beyond duality and begins to perceive the deeper unity of existence.** This transformation is the final step toward eternal happiness, for one becomes established in ātma-tattva and abides in eternal happiness, lasting peace and inner bliss where there is no sorrow.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ ६.२२ ॥

**yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ |
yasmin sthito na duḥkhena guruṇāpi vicālyate || 6.22 ||**

Sorrow is bound to come in life, but even when sorrow comes one's way, such a yogī does not become entangled in it nor influenced by it. Established in steadiness and ātma-tattva, the yogī remains inwardly undisturbed. Bhagavān explains the **dr̥ṣṭi** (vision and outlook) of such a yogī in this adhyāya — one who lives with samatva (equanimity), freedom from duality, and inner stability amidst all circumstances.

Jñāneśvara Mahārāja says:

मग आर्ताचेनि वोरसें । गीतार्थग्रंथनमिसें ।
वर्षला शांतरसें । तो हा ग्रंथ ॥ १७६१ ॥

“For the solace and upliftment of the distressed, the **Gītā-grantha** (the sacred text of the Gītā) has been drenched in the rasa (essence) of peace. This is the reason the manaḥ becomes peaceful. Such peacefulness forms the foundation for right understanding and correct decisions. One who tastes this nectar longs to experience it repeatedly, at all times. The outlook of such a person undergoes a transformation — from **santatā** (limited continuity) to **anantatā** (limitlessness), from **saśimatā** (finiteness) to **asimatā** (infinite), and from **saṅkucitatā** (narrowness) to **vyāpakatā** (expansiveness and universality). In this way, the manaḥ becomes freed from all **vikāras** (disturbances, impurities, and agitations).

For example, if a small amount of curd is added to a vessel of milk, the entire milk turns into curd. But if there is an ocean of milk, then that small amount of curd cannot transform it. Here, the curd represents the vikāras that a person encounters in life. When the manaḥ is limited and narrow, even small disturbances can overpower it. But when one's consciousness becomes vast, expansive, and established in ātma-tattva, such disturbances lose their power to affect or transform one's inner state.

Jñāneśvara Mahārāja says,

माझे व्यापकपण आघवे । गवसले तयाचेनि अनुभवे ।
तरी न म्हणतां स्वभावे । व्यापकु जाहला ॥६-४०२॥
**mājhe vyāpakapaṇa āgave | gavasale tayāciyā anubhave |
to miyāṁ mhaṇatā svabhāve | vyāpaka jhālā ||**

“When the experience of My all-pervasiveness awakens within a person, then naturally, by that very experience, that person too becomes expansive and all-embracing in nature.”

Once one discovers this **vyāpakatā** (expansiveness), the entire creation becomes enfolded within that vision. One's outlook and perception undergoes such a profound transformation that separation and narrowness begin to dissolve, and one starts perceiving unity, harmony, and connectedness everywhere.

तैसा वाग्विलास विस्तारू । गीतार्थेसी विश्व भरूं ।
आनंदाचें आवारूं । मांडूं जगा ॥
vāg-vilāsa vistāru | gītārthe viśva-bharu |
ānandāce āvāru | māṇḍū jagā ||

“May the playful expansion of speech spread the meaning of the Gītā throughout the universe; may the courtyards of ānanda (divine bliss) be opened and established in the world.”

The reason Jñāneśvara Mahārāja elaborated the Bhagavad Gītā into the Jñāneśvarī was to spread this ānanda (divine bliss) throughout the entire universe. Through the Bhāvārtha Dīpikā, he revealed the deeper essence of the Gītā so that all beings could move toward inner upliftment and peace.

This transformation is the journey of one’s outlook from multiplicity to oneness. In that state, the yogī begins to perceive **Paramātmā** everywhere — in every being, in every particle, and throughout the entire creation.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६.३२ ॥
ātmaupamyena sarvatra samam paśyati yo 'rjuna |
sukham vā yadi vā duḥkham sa yogī paramo mataḥ || 6.32 ||

“O Arjuna, the one who sees all beings with equality by comparing them with oneself, and who regards the happiness and sorrow of others as one’s own — that yogī is considered supreme.”

That samatva dissolves all differences. These walls are created by human beings because of **deha-buddhi** (identification with the body) — walls of viśamatā (division and inequality), society, jāti (caste), nationality, and countless other distinctions. Yet the bodily systems in all human beings are fundamentally the same. In this process of division and outward identification, ātma-tattva is forgotten. ***The ātman is naturally expansive and boundless, but it appears confined within the body.*** It is like a gas balloon that naturally wants to rise and fly upward, yet a stone tied to its string prevents it from soaring freely. Similarly, attachment to the body and identification with it act like that prohibiting stone. As a result, one loses recognition of one’s true **svarūpa** (essential nature) and begins to believe that the body alone is real. ***Through yoga, viveka (discernment), and inner awakening, one gradually rises beyond deha-buddhi and rediscovers the limitless nature of ātma-tattva.***

The sorrow that arises from differences and divisions disappears only when equanimity arises in one’s life. Such a yogī becomes **parama-śreṣṭha** (supremely noble and exalted), and that yogī’s conduct and actions become a yardstick for others. Bhagavān teaches that this is the ideal He expects from everyone. Such a person behaves toward others in the same way that one wishes others to behave toward oneself. Likewise, the behavior that one does not wish to receive from others is never directed toward others.

Established in **ātmaupamyā-bhāva** (the attitude of seeing others as oneself), such a yogī lives with compassion, fairness, understanding, and harmony toward all beings.

Arjuna stands in awe of Bhagavān’s explanation and wonders how one will be able to perceive ātma-tattva in people such as Duryodhana and Duḥśāsana. ***He questions how one can cultivate samatva toward those in whom only impurities and negativity appear visible.*** These

impurities and distortions veil the presence of ātma-tattva. For example, if a ring falls into dirty water, it cannot be seen. But in pure and still water, it becomes easily visible. In the same way, when the manaḥ is disturbed and clouded by reactions, judgments, and agitation, the deeper truth remains hidden.

Arjuna says that the manaḥ is restless, constantly drawn toward impurities, and repeatedly returns to painful and undesirable memories. Bhagavān then explains that ātma-tattva is present even within the **durjana** (the wicked or misguided person). Realizing this truth — this **pracīti** (direct inner recognition) — is essential, because **hatred toward others ultimately harms one's own inner state and obstructs spiritual growth.**

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.

“**Madhusūdana**” means “the slayer of the asura Madhu.” Arjuna addresses Bhagavān by this name because he himself is suffering from the inner **madhumeha** (delusion and attachment) arising from identification with his own relatives and relationships. He has developed the vision of “mine” and “yours,” creating divisions and distinctions born of deha-buddhi (body-consciousness). Arjuna says that this state of samatva described by Bhagavān appears impossible to establish in his life, because the manaḥ is restless and constantly attracted toward impurities and disturbances.

Many books and methods exist in the world that attempt to train and discipline the mind. Yet until the manaḥ comes under control, it does not allow a person to reach the ultimate destination. Whether one seeks to attain something **alaukika** (beyond the ordinary and worldly) or **laukika** (worldly knowledge and skills), whether one desires to walk the path of **adhyātma** (spiritual realization), or **abhyudaya** (progress, upliftment and higher flourishing) mastery over the mind becomes essential. That is why it is said:

मन के हारे हार है, मन के जीते जीत ।
mana ke hāre hāra hai, mana ke jīte jīta |

“If the mind accepts defeat, one is defeated; if the mind is victorious, one attains victory.”

The saying emphasizes that the state of the manaḥ determines one's experience of success or failure. Mastery over the mind becomes the foundation of strength, perseverance, and upliftment.

Jñāneśvara Mahārāja beautifully describes the vastness and restless nature of the manaḥ, showing how unstable and far-reaching its movements can be:

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

म्हणौनि ऐसें कैसें घडेल । जे मर्कट समाधी येईल ।

कां राहा म्हणतलिया राहेल । महावातु ? ॥६-४१३॥

**manā kaisēṁ kevhāḍe pāhatām na sām̐paḍe |
eravīhi rāhātāvayā thoḍe trailokya āse ||
mhaṇūni aiseṁ kaisēṁ hoīl | je markatā samādhi yeīl ||**

“How vast the mind is — even upon observing it, it cannot truly be grasped or comprehended. Otherwise, even the three worlds seem too small for its wandering and movements. Therefore, how can it happen that the manaḥ attains samādhi, when it behaves like a restless monkey?”

One cannot see the manaḥ, yet it constantly keeps moving from place to place. One does not even know where exactly it resides within oneself, and still it wanders endlessly. To control it appears extremely difficult, for it seems to roam through all the three worlds.

Here, Jñāneśvara Mahārāja compares the restless and ever-jumping nature of the manaḥ to a monkey, illustrating how difficult it appears to steady the mind and establish it in **samādhi** (deep absorption and stillness).

कां राहा म्हणतलिया राहेल । महावातु ?

kā je matta-hasti nighe | mhaṇatā rāhīl mahāvatu ||

“How can the mahāvata (mahout) remain in control when a maddened elephant breaks loose?”

Jñāneśvara Mahārāja uses the imagery of a wild, intoxicated elephant to describe the powerful and difficult nature of the mind when it becomes uncontrolled.

6.34

**cañcalaṁ(m) hi manaḥ(kh) kṛṣṇa, pramāthi balavaddṛḍham,
tasyāhaṁ(n) nigrahaṁ(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.

“O Kṛṣṇa, the mind is indeed restless, turbulent, powerful, and obstinate. I consider controlling it to be as difficult as controlling the wind.”

The wind is extremely restless, and Arjuna uses this comparison to describe the nature of the manaḥ. **Pramāthi** means turbulent, agitating, and constantly churning — **restlessness is the very nature of the mind**. Yet the mind is also powerful and stubborn. In front of it, many resolutions and determinations become weak and ineffective. The manaḥ makes a person run behind the senses and constantly attracts one toward the external world. Therefore, controlling the mind appears as difficult as tying down the wind itself. This is the depth of difficulty that Arjuna presents before Bhagavān. **The mind continuously indulges in saṅkalpa-vikalpa** (constant thought formations, imaginations, doubts, and alternatives), often on the basis of **pūrvāgraha** (preconceived notions and conditioning).

There are many poems on the mind like:

मन रे, तू काहे न धीर धरे ।

mana re, tū kāhe na dhīra dhare |

“O mind, why do you not hold steadiness and patience?”

This line reflects a heartfelt dialogue with the mind, urging it to become calm, steady, and composed

instead of remaining restless and disturbed.

Understanding the manaḥ itself can take an entire lifetime. Bhagavān is a master of divine wisdom and an adbhuta Guru (wonderful and extraordinary spiritual teacher). Bhagavān is also a friend to Arjuna. As the Guru of His disciple, Bhagavān explains in such an extraordinary manner that Arjuna not only understands the teaching but also becomes inwardly convinced of its truth. Whenever someone sincerely tries to explain or convince us, one should not immediately reject or avoid what is being said. One must try to understand and accept at least a part of the other person's point of view. Just as parents patiently guide and convince their children for their welfare, Bhagavān too follows this wise principle and method of guidance while teaching Arjuna.

6.35

asaṃśayaṃ(m) mahābāho, mano durnigrahaṃ(ñ) calam, abhyāsa tu kaunteya, vairāgyeṇa ca gr̥hyate. 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.

Bhagavān addresses Arjuna as **Mahābāho** (“O mighty-armed one”). By addressing His disciple in this manner, Bhagavān reminds Arjuna of his strength, capability, and inner potential. He is encouraging Arjuna and telling him that he is indeed capable of accomplishing this difficult task.

Whenever one wishes to encourage or convince another person, it is important to remind them of their strengths and noble qualities. Bhagavān follows this very principle while guiding Arjuna. He tells Arjuna that He fully accepts, without any doubt, what Arjuna is saying about the restless nature of the manaḥ. **Bhagavān describes the mind as cañcala — constantly moving and ever-changing.** Yet through this very description, Bhagavān also indicates that the mind is not fixed or immovable by nature. Because it is constantly moving, it can also be gradually directed, guided, and disciplined. In this way, Bhagavān gently shows Arjuna that mastery over the mind, though difficult, is not impossible.

Bhagavān accepts that controlling the manaḥ is indeed difficult, but He advises Arjuna that through **abhyāsa** (constant practice) and **vairāgya** (detachment and dispassion), it can be brought under control. Bhagavān teaches that steady effort and freedom from excessive attachment gradually make the mind calm, disciplined, and inwardly stable. In the 12th Adhyāya also, one finds:

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ १२.९ ॥
atha cittaṃ samādhātuṃ na śaknoṣi mayi sthiram |
abhyāsa-yogena tato mām icchāptuṃ dhanañjaya || 12.9 ||

“If you are unable to steadily fix the citta (mind-consciousness) upon Me, then, O Dhanañjaya, seek to attain Me through the yoga of constant practice (abhyāsa-yoga).”

Abhyāsa-yoga means constant practice — repeatedly turning, connecting, and offering the manaḥ toward Paramātmā. Through continuous remembrance, contemplation, and disciplined effort, the mind gradually becomes steady and inwardly aligned with the Divine.

Bhagavān addresses Arjuna with meaningful names, each carrying deep significance. One such name is **Kaunteya** — “the son of Kuntī.” By using this name, Bhagavān reminds Arjuna of the greatness,

strength, and vairāgya of Kuntī Mātā.

Kuntī endured immense suffering while raising her five sons. She protected and nurtured them through hardship, bringing them from the forest into royal life through perseverance and strength. Even when Bhagavān Himself went to Hastināpura as a **sānti-dūta** (messenger of peace), Kuntī was living simply in Vidura's home. At that time, Kuntī instructed Bhagavān to tell her sons that they must reclaim what was rightfully theirs, even if it required war. She also reminded them of the humiliation and dishonor suffered by Draupadī and urged them to uphold dharma. Kuntī declared that she wished to live as a **vīra-mātā** (mother of heroic sons), showing extraordinary courage, dignity, and steadfastness in dharma.

Another name Bhagavān uses for Arjuna is **Mahābāho** ("O mighty-armed one"). At times, a person may become **avasāda-grasta** (overcome by dejection, despair, or mental weakness). In such moments, if one has Bhagavān Himself as Guru — or the Bhagavad Gītā, which is regarded as Bhagavān's literary manifest form through wisdom — then one gains renewed inner strength and clarity of mind.

Bhagavān, the supreme guide of human psychology, gives Arjuna immense psychological and spiritual strength. He reminds Arjuna of his own greatness and asks him, in essence, whether he has forgotten his own strength and character. Arjuna was one who practiced archery tirelessly, even through the night, and attained mastery over divine astras such as the divyāstras. He observed discipline and prayer through all three times of the day (**trikāla**). Even when **Urvaśī a celebrated apsarā** (celestial nymph) approached him, Arjuna addressed her as *Mātā* (mother), displaying restraint, purity of character, and mastery over his senses.

Urvashī felt hurt when Arjuna addressed her as Mātā and, in anger, cursed him with **napuṃsakatā** (loss of manliness). Arjuna accepted the curse gracefully, without resentment or loss of composure. Even in that situation, he did not lose control over his manaḥ, showing steadiness and inner discipline.

In human life, there are moments when one becomes **ekāgra** (focused and one-pointed), and at other times one is overcome by **avasāda** (dejection) and despair. The mind fluctuates between strength and weakness. Bhagavān's teaching through Arjuna shows that even when the mind is challenged, it can be trained, steadied, and elevated. If Arjuna, with all his trials and emotions, can rise to become **nara-uttama** (the best among humans), then it indicates that the same potential exists in every individual.

Abhyāsa (practice) and vairāgya (detachment) are the two essential principles Bhagavān emphasizes here. Just as a bird requires two wings to fly, a **sādhaka (spiritual seeker) needs both these qualities to reach the ultimate destination**. They are essential for both worldly life and spiritual realization, and they form the foundation of spiritual discipline. Even a student requires both discipline and detachment from distractions to succeed. **Abhyāsa means repeated practice — punaḥ punaḥ karaṇam**, doing something repeatedly until mastery is attained. **Vairāgya means refraining from attachment to that which distracts or binds the mind**. For example, when a student has examinations, they must repeatedly study until the subject is clearly understood and firmly retained. At the same time, they must detach from distractions in order to focus fully on learning.

This is the speciality of the Bhagavad Gītā: it provides clear guidance and universal principles for both abhyāsa and vairāgya, helping a person progress steadily in both worldly responsibilities and spiritual growth.

Not only **adhyātma** (spiritual realization), but also **abhyudaya** (worldly prosperity and upliftment) and **niḥśreyasa** (ultimate liberation and supreme welfare), the Bhagavad Gītā provides clear guidance for balanced living. One should not lose **ātma-śānti** (inner peace of the Self) while pursuing worldly pleasures. Similarly, while striving for ātma-śānti, one should not neglect abhyudaya and one's worldly duties. One must also understand the discipline of vairāgya (the sense of moderation and detachment). This includes refraining from excessive engagement in distractions such as watching too much television, unnecessary chatting with friends, and wasting valuable time. When both abhyāsa and vairāgya form an integral part of a person's life, the manaḥ gradually comes under control, becoming steady, focused, and aligned with higher purpose.

Rāga means āsakti (attachment or strong mental clinging to objects, people, or experiences). It is something that a sādḥaka gradually learns to give up through discernment and practice. The absence of abhyāsa and vairāgya prevents one from reaching the ultimate destination. Without abhyāsa, the manaḥ remains unsteady and scattered; without vairāgya, it remains bound by attachment and attraction. Bhagavān therefore presents these two as essential supports for inner stability.

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.

One who does not cultivate abhyāsa and vairāgya cannot truly gain control over the manaḥ. In life, certain tendencies and habits must be consciously given up and resisted, while certain disciplines and values must be learned and steadily cultivated. There are actions that must be performed and actions that must be avoided. Those that are beneficial and elevating should be repeated until they become an integral part of one's life. A single attempt is not sufficient; **consistency and continuity are essential for transformation.**

Similarly, those actions and tendencies that are harmful or binding must be renounced through conscious vairāgya. In this way, abhyāsa means repeated cultivation of the right, and vairāgya means steady withdrawal from the wrong. Together, they form the foundation for disciplining the mind and progressing on the path of yoga.

Fix the manaḥ on that which is proper, right, and conducive to upliftment and withdraw it from that which is improper or harmful. These two movements of the mind describe the essential principles of mind-control — abhyāsa and vairāgya.

Achieving this control is not easy. Without discipline, one remains carried away by constant entertainment-seeking tendencies, and the mind keeps drifting toward distractions. In some cases, this lack of control can even lead to harmful habits such as excessive indulgence, alcohol, or substance dependence.

Another characteristic of the mind is that the same object or experience, even in the same proportion, does not give the same satisfaction repeatedly. Over time, the demand for stimulation increases, making satisfaction unstable and escalating. Because of this restless and insatiable nature, mastery over the mind is described as **duṣprāpa** (difficult to attain).

Bhagavān therefore clearly teaches a straightforward principle: **one must repeatedly train and guide the manaḥ through consistent effort and conscious withdrawal**. There are various methods to support this discipline. For example, if one wishes to develop habits such as waking up early or exercising regularly, one may use structured practice, reminders, and self-regulation—encouraging consistency through reward when discipline is maintained and corrective restraint when it is not.

Jñāneśvara Mahārāja says,

साधके एक नियम धरावा, तो जीवे भावे पाळावा
sādhake eka niyama dharāvā to jivebhāve pālāvā ||

“A spiritual seeker should adopt one firm principle and observe it with full sincerity, with one’s whole life and heart.”

One should make a rule or disciplined principle for oneself and follow it sincerely, no matter how small it may be. It should be adhered to consistently, regardless of whether the circumstances are favorable or unfavorable. Such steadfast adherence to self-chosen discipline becomes a great support in controlling the manaḥ.

yataṭaḥ means “one who makes effort” — the person who is actively trying to control the manaḥ. Until there is willingness, transformation does not begin. One who has the willingness for removal of faults and impurities is the one who truly makes effort.

upāyataḥ means “through proper means or methods” — by adopting correct **sādhana-upāyas** (spiritual and practical techniques), control over the mind becomes possible. This is Bhagavān’s view: disciplined effort combined with right methods leads to mastery over the mind.

There are many small influences that affect the manaḥ. Even simple situations can shape its direction. For example, parents often find it difficult to say “no” to children, out of concern that the children should not feel hurt. In this way, subtle emotional responses begin to influence decision-making. In this context, the question arises: is the mind strong or weak?

यही निर्बल मन कभी हिलने न पाए ।
आए जाए लाख गम, मन यदि मुरझाए ।
तो डगमगाएँगे कदम ॥
yahī nirbala mana kabhī hilane na pāe |
āe jāe lākh gama, mana yadi murjhāe |
to ḍagmagāeṅge kadama ||

“If the weak mind is allowed to get shaken, then it loses stability. Even if thousands of sorrows come and go, if the mind becomes withered and discouraged, then the steps of life begin to falter and lose direction.”

After understanding how to control the manaḥ and setting out on the **antaryātrā** (inner journey), one follows the disciplines of **yama** (restraints), **niyama** (observances), **āsana** (steady posture), **prāṇāyāma** (regulation of breath), **pratyāhāra** (withdrawal of senses), **dhāraṇā** (concentration), **dhyāna** (meditation), and **samādhi** (absorption). Yet, even after progressing through these stages, one may find that samādhi has not yet been attained. Halfway along the path, if steadiness is lost and the mind becomes uncontrolled again, the body also becomes fatigued. When time moves toward its end — like **bhānu asta ko chala gayā** (the sun has set) — and the goal of realization is still not

achieved, Arjuna raises a deeper question: what is the state of such a person? He is neither fully established in worldly life nor in spiritual realization — neither here nor there.

Arjuna represents humanity . He has restrained himself from many external indulgences, yet he faces influences and distractions from those around him. Some may even misguide, saying there is no point in studying the Bhagavad Gītā, that life is only for enjoyment, and that one should simply “party” and live without discipline. In such a situation, the individual has neither fully remained in worldly life nor completely attained Paramātmā. Left behind are both worldly attachments and incomplete spiritual attainment — creating a state of inner incompleteness and uncertainty

6.37

arjuna uvāca
ayatiḥ(ś) śraddhayopeto, yogāccalitamānasah,
aprāpya yogasaṃsiddhiṃ(ñ), kāṃ(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)?

Śrī Kṛṣṇa is both a friend and a Guru (spiritual guide). Śrī Kṛṣṇa also serves as the charioteer of Arjuna, guiding him at every step on the battlefield of life. For one whose śraddhā (faith and inner conviction) has become firm on this path of yoga, it becomes the path of upliftment, the path for removal of all impurities, and the path to **eternal ānanda** (bliss). It is also the path through which all levels of life—physical, mental, and spiritual—are brought under discipline and harmony. Arjuna says that he has begun the journey with śraddhā and has also gained some experience along the way. However, he confesses that he has not been able to fully control the manaḥ or achieve complete mastery.

At times, there is no saṃyama (self-control or inner restraint).

गीताई माऊली माझी, तिचा मी बाळ नेणता।
पडता रडता घेई, उचलुनि कडेवरी॥
gītā āi māulī mājhi | miticam baḷa neṇatā
paḍatā raḍatā ucalunī gheī kaḍevarī ||

“The Gītā is my mother and nurturing guide. Even when one does not understand one’s own strength, when one falls or weeps in helplessness, the Gītā lifts such a person up and places them on a higher shore.”

Vinoba Bhave says, “If the Gītā is not accepted in its true spirit, then even one’s own measure of strength remains insufficient and ineffective. But when its teaching is truly embraced, it can lift a person even from the depths and raise them to great heights.”

When the manaḥ becomes restless, the highest state of yoga—**samādhi** (complete absorption)—appears unattainable. In such a condition, Arjuna raises a natural question: what is the **gati** (state or destination) of such a person?

This inquiry reflects concern about one who has begun the path but has not reached its culmination due to instability of the mind and then when one leaves the body in an unsettled state of manaḥ, without having attained full steadiness in yoga, Arjuna’s question is essentially about the gati (destiny or spiritual outcome) of such a person.

6.38

kaccinnobhayavibhraṣṭaḥ(ś), chinnābhramiva naśyati, apraṭiṣṭho 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?

Now Arjuna addresses Bhagavān as *Mahābāho* (“O mighty-armed one”). **This reflects the extraordinary nara-Nārāyaṇa sambandha** (divine human-divine friendship), where they are both friends and Guru-śiṣya. There is love, trust, and deep guidance between them.

Arjuna, while expressing his doubt, says that one who has set out on the path of **Bhagavat-prāpti** (attainment of Bhagavān) or **ātma-jñāna-prāpti** (realization of the Self) may sometimes become deluded or **vimūḍha** (confused), and may appear **apraṭiṣṭhita** (without firm support or stability). Such a person seems to lose (self-control), like clouds that dissolve before they can give rain. He feels that one may end up losing both worldly stability and spiritual attainment, appearing to stand nowhere—neither fully established in the world nor in realization.

Arjuna expresses that there is no one superior to Bhagavān to resolve this doubt. He acknowledges Bhagavān as the highest authority in wisdom and guidance, the one fully capable of dispelling his confusion regarding the path of yoga and the destiny of one who falls short of complete attainment.

6.39

etanme saṁśayaṁ(ñ) kṛṣṇa, chettumarhasyaśeṣataḥ, tvadanyaḥ(s) saṁśasyāsyā, 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 states that this is his sincere doubt and that, to completely remove it, there is no one other than Bhagavān who can provide the answer. He acknowledges Bhagavān as the ultimate source of clarity and wisdom, capable of resolving even the deepest uncertainties regarding the path of yoga and spiritual realization.

Jñāneśvara Mahārāja says,

तव आत्मसिद्धि न ठकेची आणि मागुते हाये न वेची ।

ऐसें मारी आयुषभानु मावळतां योगभ्रष्ट कोठें जाई ॥

tava ātma-siddhi na thakecī āṇi māgute hāye na vecī |

aiseṁ mārī āyuṣa-bhānu māvaḷatām yoga-bhraṣṭu koṭhem jāi ||

“If the attainment of ātma-siddhi (Self-realization) is never exhausted, nor ever lost or diminished, then when the sun of life sets, where does the one who has fallen from yoga go?”

There is no lasting pleasure left either in worldly life or even in spiritual pursuits when life is nearing its end, especially for one whose practice feels incomplete. Yet the answer that Bhagavān gives here is reassuring and comforting for all seekers. When the body is left behind, one’s designation, status, prestige, wealth, material possessions, and even one’s home are all left behind. Nothing external accompanies the **jīva** (individual self). Bhagavān’s teaching clarifies what truly goes forward with the individual.

śrībhagavānuvāca
pārtha naiveha nāmutra, vināśastasya vidyate,
na hi kalyāṅakṛtkāścid, 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 addresses Arjuna here, as **tāta** (dear child), in a tone of affectionate guidance. One who has set out on the path of yoga but has not yet reached the ultimate destination, even if he has to leave the body midway, does not face **vināśa** (total destruction). The body is indeed perishable, but ātma-tattva is imperishable, as Bhagavān has already taught.

Even in the **paraloka** (other realms), there is no annihilation of the true Self, and **adhogati** (downward fall) does not occur for one who has sincerely begun the journey. When a person begins to rise through self-effort—disciplining the body, controlling the manaḥ, refining the buddhi (intellect), and performing righteous actions—then their **kalyāṅa** (ultimate welfare and spiritual well-being) is assured.

At times, such a person may become **bhraṣṭa** (one who has fallen away or become unsteady on the path), yet the **sādhana** (spiritual practice and inner effort) that has been performed never goes to waste. After leaving the body, the spiritual impressions, discipline, and inner progress gained through sincere effort continue with the jīva. **Bhagavān teaches that every sincere step taken toward upliftment, self-control, and ātma-jñāna (knowledge of the Self) becomes a permanent inner gain.** Even if the journey remains incomplete in one lifetime, the accumulated sādhana accompanies the soul forward and supports future progress.

Jñāneśvara Mahārāja says,

अभ्यासुचि आपणयाते करी । हृदयाते अनुभवु वरी ।

ऐसी रम्यपणाची थोरी । अखंड जेथ ॥६-१६६॥

abhyāsuci āpaṅayāteṃ karī | cālatāṃ divasā-ādhīm thakita jarī |

tari so'haṃ-siddhī na sarī | puḍhila janmī ||

“Even if one becomes exhausted while walking on the path of abhyāsa (steady practice) before the journey is complete, the attainment of *so'haṃ-siddhi* (‘I am That’) is never lost and continues into the next birth.”

If one walks rapidly and steadily on this path of yoga and sādhana, then before death one may indeed reach the ultimate destination. But **even if one progresses slowly, Bhagavān assures that such a person does not face durgati (downfall or ruin).** Bhagavān gives this assurance with great affection and compassion.

Therefore, one should maintain firm faith that one day the goal will certainly be attained. If not in this birth, then in another birth, for the sādhana (spiritual practice and inner effort) remains with the jīva even after leaving the body. If one walks on the **bhakti-mārga** (path of devotion), one continues to ascend that spiritual ladder step by step.

This principle is not limited only to (spiritual or transcendental attainments). Even worldly knowledge, disciplines, and skills that sharpen the intellect leave deep impressions that continue forward. This is why some people naturally display remarkable proficiency in certain fields, such as mathematics,

music, or learning, with very little external teaching, as though the capacity has already been cultivated before.

Even two children born to the same mother are not exactly alike or equal in temperament, inclination, capacity, or understanding. These differences arise from the impressions, tendencies, and sādhana carried forward from previous births.

6.41

prāpya puṇyakṛtām(m) lokān, uṣitvā śāsvatīḥ(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.

Yoga-bhraṣṭa means one who has become diverted or unsteady on the path of yoga before attaining complete realization. Bhagavān explains that after leaving the body, existence does not end with this **mṛtyu-bhūmi** (earthly plane alone). There are many realms and levels of existence such as Svarga, Jana-loka, Tapa-loka, and others. **The state attained by the jīva depends upon one's inner wavelength, karma, saṁskāras (impressions), and spiritual evolution.**

Those who are **puṇyavān** (possessed of merit and virtuous actions) attain higher realms such as Svarga-loka and remain there for a long period, enjoying the results of their puṇya (merit). Thereafter, they return again for further spiritual progress. Bhagavān says that such a person is reborn among **śucīnām śrīmatām** — in a family where there is **śuddha-ācaraṇa** (pure conduct, righteous living) and **śrī or samṛddhi** (prosperity and abundance).

Thus, the yoga-bhraṣṭa takes birth in a noble and cultured family where Bhagavat-bhakti (devotion to Bhagavān), purity, discipline, and spiritual values are naturally present, allowing the sādhana of previous births to continue forward.

ज्याचे वंशी कुलधर्म रामसेवा । त्याचे वंशी मज जन्म दे गा देवा ।

ज्याची वाणी रंगली रामनामी । त्याचा माझा संवाद घडो स्वामी ॥

jyāce vaṁśī kuladharmā rāma-sevā | tyāce vaṁśī maj janma de gā devā |

jyācī vāṇī raṅgalī rāma-nāmī | tyācā mājhā saṁvāda ghaḍo svāmī ||

“O Deva, grant me birth in a lineage where there is kula-dharma (noble family tradition rooted in dharma) and Rāma-sevā (devotional service to Bhagavān). May I be born in a family whose speech is immersed in the nāma of Rāma, and may my conversations always take place with such noble souls, O Svāmī.” This is the prayer being expressed.

Bhagavān explains that a yoga-bhraṣṭa (one whose spiritual journey remained incomplete) is reborn in such a noble and spiritually uplifting environment, carrying forward the sādhana, saṁskāras (impressions), and tapaḥ (austerity and disciplined effort) of previous births. None of that effort goes to waste. The spiritual discipline cultivated earlier remains preserved within the jīva and becomes the foundation for continued progress in the next life. After explaining rebirth among śucīnām śrīmatām (pure and prosperous families), Bhagavān then describes an even higher state and realm for those who have advanced further on the path of yoga.

6.42

**athavā yogināmeva, kule bhavati dhīmatām,
etaddhi durlabhataraṃ(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 explains that there are seekers whose spiritual practice has reached considerable depth through the disciplines of yama (restraints), niyama (observances), āsana (posture), prāṇāyāma (regulation of breath), pratyāhāra (withdrawal of the senses), dhāraṇā (concentration), and dhyāna (meditation), yet who have still not attained complete samādhi.

In the 41st śloka, Bhagavān spoke of rebirth among **śrīmatām — prosperous and noble families**. But in this śloka, Bhagavān uses the word **dhīmatām — meaning those endowed with profound intelligence, wisdom, and spiritual insight**. Such a yoga-bhraṣṭa is reborn in a lineage of wisdom and refined intellect.

From childhood, such a person naturally feels attracted toward jñāna (knowledge), contemplation, and higher understanding. The intellect becomes **medhāvī** (brilliant and capable of deep comprehension) and **tejasvī** (radiant and sharp). Bhagavān says that such a birth is indeed rare and precious.

History gives examples of extraordinary intellects such as Lokamānya Tilak, whose brilliance deeply impressed people even after his passing, so much so that they wanted to study his brain. Some individuals possess the remarkable ability to grasp profound subjects almost immediately, as though they are continuing earlier learning. Their surrounding environment too supports learning, contemplation, and refinement. In such an atmosphere, attraction toward mantra, Veda, and spiritual wisdom arises naturally and effortlessly.

This is one of the reasons why **garbha-saṃskāras** (refining impressions during pregnancy) are traditionally practiced. During this period, the mother listens to and recites sacred scriptures, mantras, and spiritual teachings. It is believed that the child in the womb receives impressions through the mother's state of mind, speech, and experiences. Modern research too has explored how the unborn child responds to sounds, emotions, and the surrounding environment during pregnancy.

A well-known example from the Mahābhārata is that of Abhimanyu. While Subhadrā was carrying him in her womb, Arjuna explained the method of entering and breaking the **cakravyūha** (a complex battle formation). Abhimanyu heard the explanation of how to enter it, but before Arjuna could explain how to emerge from it, Subhadrā fell asleep. Thus, Abhimanyu is said to have retained only partial knowledge of the strategy.

Similarly, Bhagavān explains that the **vāyu-maṇḍala** (surrounding atmosphere and environment) around a spiritually evolved person becomes filled with mantra, Veda, devotion, and higher vibrations. Such an environment naturally awakens and stimulates the saṃskāras and learnings carried from previous births, helping the seeker continue the journey from where it had earlier paused.

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 says very clearly that **pūrva-dehikam — the abhyāsa (practice), saṁskāras (impressions), and refinement of the buddhi (intellect) acquired in previous births — continue with the jīva**. According to those past efforts, the seeker receives the appropriate **saṁyoga** (favorable circumstances and associations) in the next birth.

Because of these carried-forward impressions, such a person naturally resumes the journey and puts forth even greater effort toward **siddhi** (spiritual accomplishment and realization). In this way, the seeker steadily moves ahead on the path of yoga and upliftment, continuing from where the earlier journey had paused.

Sant Śrī Gulābrāo Mahārāja is regarded as an extraordinary saint and philosopher. It is said that one day people will have to study his **granthas** (sacred and philosophical writings) in order to understand the hidden workings and deeper truths of existence. He was known as **Prajñā-cakṣu — one whose jñāna-cakṣu (inner eye of wisdom and spiritual insight) had awakened**. Though he did not possess **carma-cakṣu** (physical eyesight) and had been blind from around the age of six, he attained profound realization and intellectual brilliance. Despite physical blindness, he composed around 134 granthas on yoga, Vedānta, bhakti, and even Paścātya Darśana (Western philosophy).

He absorbed and grasped immense knowledge from the scriptures through extraordinary inner insight. His life stands as a powerful example that the sādhana performed in previous births is never destroyed. The next birth begins from the very level where the journey had paused earlier.

Sant Gulābrāo Mahārāja himself also spoke about his previous birth as Becharan Svāmī of Gujarāt, indicating the continuity of spiritual evolution across lifetimes.

Jñāneśvara Mahārāja, at the young age of sixteen, composed the Jñāneśvarī — the Bhāvārtha Dīpikā — writing nearly 9000 ovis illuminating the entire Bhagavad Gītā with profound spiritual insight and compassion for humanity.

Then, at the age of twenty-two, after completing his divine work and spiritual mission, he took **sañjivana-samādhi** — consciously entering into an eternal state of samādhi while still alive. His life stands as an extraordinary example of spiritual brilliance, deep realization, and the continuation of sādhana across births.

The lives of these **sant-mahātmas** (great saints and realized beings) inspire faith, reflection, and spiritual aspiration.

By studying and contemplating their lives, one gains encouragement and confidence that inner upliftment, self-mastery, and realization are truly possible. Their examples remind seekers that sincere effort on the path of dharma and yoga is never wasted and continues to bear fruit across life's journey.

Jñāneśvar mahārāja says:

माझिया सत्यवादाचें तप । वाचा केलें बहुत कल्प ।

तया फळाचें हें महाद्वीप । पातली प्रभु ॥ ३२ ॥

mājhyā satyavādāce tapa vācā kelī kityeka kalpa ||

“The austerity of speaking truth has been practiced through speech for countless kalpas (ages and lifetimes).”

By speaking the truth over many lifetimes, one's **vācā** (speech) gradually becomes pure and refined. Then **siddhāntas** (truth-filled principles and higher wisdom) naturally begin to emerge from such speech. This is known as **vāk-tapaḥ** (the austerity and discipline of speech).

Jñāneśvar mahārāja says:

तैसे दशेचि वाट न पाहतां । वयसेचियां गावी न येतां ।

बाळपणीं सर्वज्ञता । वरी तयाते ॥

taise daśeci vāṭa na pāhatām | vayaseciyām gāvī na yetām |

bāḷapaṇīm sarvajñatā | varī tayāteṁ ||

“Without waiting for maturity of age or stages of life, and before even reaching the fullness of youth, **sarvajñatā** (profound wisdom and knowledge) descends upon such a person even in childhood.”

One who has walked on the path of yoga, performed sādhana, and undertaken tapaḥ (austerity and inner refinement) carries those saṁskāras forward. When such a seeker attains that spiritual daśā (state), age no longer becomes a limitation. Even in childhood, such a person may attain sarvajñatā (extraordinary wisdom and deep intuitive knowledge).

Jñāneśvara Mahārāja explains that spiritual maturity does not depend merely upon physical age, but upon the depth of sādhana and inner evolution carried across lifetimes.

Ādi Śaṅkarācārya's earthly life concluded at the young age of thirty-two, yet within that short span he accomplished extraordinary spiritual and intellectual work. Before that age, he composed the celebrated **Śaṅkara-bhāṣyas** (commentaries) on the Upaniṣads, Brahma-sūtras, and the Bhagavad Gītā, establishing the profound teachings of Vedānta with remarkable clarity and depth.

Ādi Śaṅkarācārya brought the Bhagavad Gītā into prominence for the world through his profound commentary and exposition. **From within the vast Mahābhārata, he recognized and revealed the Bhagavad Gītā as a supreme source of Vedāntic wisdom, presenting its teachings systematically for humanity.**

Jñāneśvara Mahārāja says,

तिये सिद्धप्रज्ञेचेनि लाभे । मनचि सारस्वते दुभे ।

मग सकळ शास्त्रे स्वयंभे । निघती मुखे ॥६-४५४॥

ye siddha-prajñecini lābhe | maga sarasvata dubhe |

maga sarva-śāstre svayāmbhe | nighatī mukhe ||

“When one attains siddha-prajñā (perfected wisdom and awakened insight), then Sarasvatī (divine knowledge and eloquence) begins to overflow. Thereafter, the essence of all śāstras (scriptures) spontaneously emerges through one's speech.”

One who attains **siddha-prajñā** (awakened or cosmic intelligence) experiences **Sarasvatī** — the flow of divine wisdom and knowledge — naturally overflowing within. Then the essence of all the **śāstras** (scriptures) begins to arise spontaneously through that person's speech, without effort or display. Such a seeker becomes naturally drawn toward the path of yoga, jñāna, and ātma-tattva, and is no longer deeply influenced or distracted by worldly attractions and external pleasures. This inclination arises because of the abhyāsa, saṁskāras, and inner refinement cultivated in previous births.

**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.

Due to the abhyāsa performed in previous births, such a seeker becomes **avaśa or paravaśa** — inwardly drawn and irresistibly attracted toward Bhagavān, ātma-tattva, and yogābhyāsa (the practice of yoga). Bhagavān says that he is **hriyate** — carried forward by the force of previous saṁskāras and inner tendencies.

Such a yogī becomes a **jijñāsu** (earnest seeker of truth). Gradually, he transcends (*ullaṅghana*) mere sakāma karmakāṇḍa (rituals performed for worldly desires and rewards) and moves toward niṣkāma bhakti (selfless devotion free from personal gain). Walking steadily on this path, he ultimately reaches the final destination — realization of Paramātmā and union with the Divine.

In the next sloka HE explains how this happens.

6.45

**prayatnādyatamānastu, yogī saṁśuddhakilbiṣaḥ,
anekajanmasaṁsiddhaḥ(s), tato yāti parāṁ(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.

A yogī who continues abhyāsa with sincere effort, supported by the siddhi and saṁskāras of previous births, steadily progresses toward the highest goal. A well-known teaching story tells that when Nārada Bhagavān was asked how many lifetimes it would take to attain Paramātmā, he replied, “As many leaves as are on this tree.” One disciple became disappointed and gave up the path, while another joyfully accepted the answer, saying, “Then surely one day I will attain Him.”

This illustrates the importance of śraddhā (faith), perseverance, and patience on the yogamārga. By continuing sādhana, the seeker gradually purifies the **citta** (inner consciousness), freeing it from impurities and disturbances, and ultimately attains **parama-gati** (the supreme state).

That is why Bhagavān advises Arjuna not to abandon the path of yoga. Aṣṭāṅga-yoga leads one on the antaryātrā (inner journey) and gradually establishes mastery over the manaḥ. Even amidst circumstances as intense as war, Bhagavān instructs Arjuna not to abandon dhyāna (meditation), discipline, and inner steadiness. And then Bhagavān further declares...

6.46

**tapasvibhyo'dhiko yogī, jñānibhyo'pi mato'dhikaḥ,
karmibhyaścādhiko yogī, tasmādyogī bhavārjuna. 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.

tasmād yogī bhavārjuna (“Therefore, become a yogī, O Arjuna”) — is Bhagavān’s direct instruction. It is also the mission statement of the Learn Gītā.

Yoga means “to connect” or “to unite,” and the Bhagavad Gītā teaches where and how this connection is to be established — with Paramātmā, with dharma, and with one’s true ātma-tattva.

1. A **tapasvī** (one who practices austerity) gains bodily strength, discipline, and endurance through tapaḥ.
2. A **jñānī** gains buddhi-bala (the strength and sharpness of intellect) through knowledge and contemplation.
3. A **karmī**, one who constantly performs karma, also gains progress through righteous action. Bhagavān acknowledges the value of tapasvīs, jñānīs, and karmīs.
4. Yet, Bhagavān says that a **yogī** is higher than all these individually, because the **yogī harmonizes and unites tapaḥ, jñāna, and karma through yoga**. Such a person acts with integration, balance, and Divine-centered consciousness.

Even a war can become karma-yoga when it is fought not for personal gain, hatred, or revenge, but for **dharma-saṁsthāpana** (the establishment and protection of righteousness). When action is performed as an offering to Paramātmā and for the welfare of the entire creation, then even difficult duties become sacred and transformative.

One should never forget that this advice was given to Arjuna on the battlefield itself, amidst intense conflict, struggle, and turmoil. The Bhagavad Gītā was spoken on Kurukṣetra — not in isolation from life, but in the midst of duty, confusion, responsibility, and emotional upheaval.

Bhagavān’s message therefore teaches that yoga is not meant only for forests or solitude; it is meant to be lived amidst the realities of life itself. If we become yogīs on our own field of Kurukṣetra — in the struggles, duties, and challenges of our daily lives — then we remain connected with Paramātmā even while acting in the world.

This is the essence of yoga: remaining inwardly united with the Divine while fulfilling one’s responsibilities with steadiness, samatva (equanimity), and dharma.

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.

When a person walking on the path of yoga is **śraddhāvān** (filled with deep faith), and devotion toward **Paramātmā** awakens within the **antaḥkaraṇa** (inner being), then the **antarātman** (inner self) becomes connected with the Divine. Such a seeker worships Bhagavān with complete inward absorption.

Here, Bhagavān opens the doorway of bhakti and beautifully unites yoga and bhakti. He declares:

“Among all yogīs, the one who, with inner self absorbed in Me, worships Me with śraddhā (faith and devotion), is considered by Me to be the most deeply united (yuktatama).”

Bhagavān here explains different degrees of connection (*yukta*):

- **Yukta** — one who is connected.
- **Yukta-tara** — one who remains more constantly connected.
- **Yuktatama** — one who is eternally, continuously, and completely united with Paramātmā from all sides and in all states of life.

Such a bhakta-yogī lives in uninterrupted union with Bhagavān through faith, devotion, remembrance, and inner surrender.

Such a yogī remains **akhaṇḍita-yukta** (unbrokenly connected) with Paramātmā even while moving and acting in the world. Though engaged in worldly life and responsibilities, the inner connection with the Divine never breaks.

Bhagavān says that such a yogī is yuktatama — the most deeply united — because the antaḥraṅga is completely filled with the presence of the Creator, and love for the Creator flows continuously and uninterruptedly within.

Walking on the path of yoga, such a seeker follows all the necessary **vidhis** (disciplines and practices) in order to attain ātma-tattva. Therefore Bhagavān finally declares:

तस्माद्योगी भवार्जुन ।

tasmād yogī bhavārjuna

“Therefore, become a yogī, O Arjuna.”

This is Bhagavān’s loving instruction — to live in the world while remaining inwardly united with Paramātmā through yoga, bhakti, steadiness, and awareness.

Jñāneśvara Mahārāja says,

अगा योगी जो म्हणजे । तो देवांचा देवो जाणजे ।

आणि सुख सर्वस्व माझे । चैतन्य तो ॥६-४८२॥

agā yogī jo mhaṇje | to devāñcā deva jāṇje |

āṇi sukha-sarvasva mājhe | caitanya to ||

“The one who is truly called a yogī should be known as the ‘Supreme Consciousness’; he is the very embodiment of My supreme bliss and divine consciousness (caitanya).”

Bhagavān explains that the yogī who becomes bhakti-pūrṇa (completely filled with devotion) attains the highest state of union with Paramātmā.

मग तया आम्हां प्रीतीचें । स्वरूप बोलीं निर्वचे ।

ऐसें नव्हे गा तो साचें । सुभद्रापती ॥६-४८४॥

तया एकवटलिया प्रेमा । जरी पाडें पाहिजे उपमा ।

तरी मी देह तो आत्मा । हेचि होय ॥६-४८५॥

to devāñcā deva jāṇe | sukha-sarvasva mājhe caitanya jo ||

tayā ekavaṭaliyā premā | tarī paḍe pāhije upamā |

dehā to ātmā | heci eka ||

“He should be known as the supreme among the divinities — the very embodiment of My complete bliss and divine consciousness. For that concentrated and all-unified love, if any comparison must be given, then it can only be this: the relationship of the body and the Self — they appear as one.”

If one wishes for an example of such devotion, then the yogī must remain constantly connected, single-mindedly (*ekākāra*) united with Bhagavān through love, remembrance, and the singing of His bhajans. Jñāneśvara Mahārāja says that the only fitting upamā (comparison) for such unified love is this: ***Bhagavān is like the body and the yogī is like the ātman dwelling within it — inseparably united.*** The yogī lives in Bhagavān, and Bhagavān lives within the yogī.

With Guru-kṛpā (the grace of the Guru) and the blessings of Jñāneśvara Mahārāja, a seeker walks the path of yoga, bhakti, and ātma-jñāna with unwavering śraddhā (faith), firmly trusting that one day the ultimate destination will surely be attained.

Questions and Answers

1. Anuradha ji

Question

Please explain Yogabhrasht.

Answer

Bhraṣṭa means “fallen away” from what ought to be done rightly. Just as *bhraṣṭācāra* refers to corruption or deviation from right conduct, similarly when one’s yoga with Paramātmā becomes interrupted or broken (*khaṇḍita*), it is called *yoga-bhraṣṭa*.

Because of the restless nature of the manaḥ (mind), a person becomes caught in the āpādhāpī (rush and agitation) of saṁsāra and becomes entangled in sense-objects and worldly distractions. Bhagavān Himself has created the mind, so He fully understands its nature — how it wanders (*bhaṭakata hai*), becomes distracted, and can easily come under the influence (*bahakāva*) of others.

There are always people around who may discourage the path of adhyātma, saying, “Why think of spirituality at a young age? There is plenty of time; do it when you become old.” Thus, many postpone inner growth and spiritual discipline.

But Bhagavān gives a great assurance: even those who become diverted from the path, or who fall away before reaching the goal, do not lose their yogābhyāsa (spiritual practice). The sādhana, saṁskāras, and effort continue with them into the next birth. This compassionate assurance of Bhagavān gives courage and hope to every seeker walking the path of yoga.

2. Meena ji

Question 1

Sometimes the connection with Parmātma is suddenly lost. This is very disturbing. Please explain the reason for this.

Answer

This is the very question answered in this adhyāya. At times, saṁsāra (worldly life) engulfs us, confuses us, and pulls the manaḥ away from the path. Yet Bhagavān teaches that our abhyāsa (steady practice) must continue. One should begin again and again, without becoming discouraged. Even if we fall, we must rise and resume walking on the path.

One should never abandon the study of the Bhagavad Gītā. Even reflecting deeply (*cintana*) upon a single śloka can gradually transform the mind and life. Try to memorize it, contemplate it repeatedly, and recall it at intervals throughout the day. In this way, the mind slowly becomes connected with higher thought and inner steadiness.

Each person should establish saṁyoga (connection) with whichever sādhana (spiritual discipline) is possible and natural for them — whether it is japa, svādhyāya (scriptural study), bhajana, meditation, prayer, or contemplation. Even if there is interruption or a break, one should simply begin again. The

path of yoga is sustained not by perfection in one moment, but by returning to the path with sincerity, again and again.

Question 2

For a few days the mind gets completely engrossed in HIM and then suddenly there is a feeling that there is no use.

Answer

Every individual has a certain limit to how much the buddhi (intellect) can continuously absorb. After some time, the intellect may become saturated or fatigued. Yet even beyond that saturation point, when the manaḥ (mind) is filled with love for Bhagavān, it continues to draw the person toward sādhana.

Gurudeva teaches that when deep study becomes difficult, one may turn toward reading the biographies and lives of saints. If even that feels mentally heavy, then one may recite or listen to stotras (devotional hymns). And when the intellect grows tired, devotional songs and bhajans of Bhagavān may be sung. In this way, when the intellect becomes exhausted, the heart and emotions continue the spiritual journey.

Sādhana can take many forms, and one should engage in whichever form awakens interest, devotion, and inner connection. The essential point is to remain connected with Bhagavān in some manner.

Even if a niyama (discipline or routine) is broken at times, one need not become discouraged. Bhagavān is compassionate, affectionate, caring, and understanding of human limitations. He lovingly guides and protects the sincere seeker walking the path of yoga and bhakti.

The session ended with prayers to Śrī Kṛṣṇa followed by Hanumān Chalisa.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ(m)
yogaśāstre śrīkṛṣṇārjunasaṃvāde 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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