



॥ भगवद् गीता ॥  
... Bhagavad Gītā ...

Chapter 6

AI Summary - Class 222

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Questions before class

This class is part of a series taught by Acharya Acharya Tadany, diving into the rich spiritual landscape of the **Bhagavad Gītā** (भगवद् गीता) — specifically **Chapter 6** (*Dhyāna Yoga* or *Ātma Saṁyama Yoga*), where Lord Krishna illuminates the path of meditation for the sincere seeker. In this profound chapter, Krishna addresses Arjuna's questions about the practice of meditation, its prerequisites, its nature, and the challenges that aspirants inevitably face. The session revolved around a central question: *What does it truly mean to meditate from a Vedāntic perspective, and what are the obstacles that prevent us from experiencing the fruits of this practice?*

**Scriptural Focus:** Bhagavad Gītā, Chapter 6 (*Dhyāna Yoga*) — Krishna's comprehensive teachings on the benefits, prerequisites, nature, and obstacles of meditation practice as a means to Self-realization.

Review from preview classes

1. External Meditation Disciplines

The class opened by exploring the outer conditions that support a sustained meditation practice — the *bāhya sādhana* (external disciplines). These include proper posture (*āsana*, आसन),



appropriate environment (a clean, quiet, sacred space), dietary considerations (*mitāhāra*, moderate eating), regulation of sleep and activity, and ethical conduct (*yama-niyama*). These external disciplines are not mere formalities; they create a stable foundation that allows the mind to turn inward without constant distraction from bodily discomfort or environmental turbulence.

## 2. Internal Meditation Practices

From the outer, Acharya Tadany guided the discussion inward, examining the *āntara sādhana* (internal practices) that cultivate the mental and emotional ground necessary for genuine meditation to take root. These include practices such as *pratyāhāra* (प्रत्याहार, withdrawal of the senses), cultivation of *vairāgya* (वैराग्य, dispassion toward sense objects), development of *viveka* (विवेक, discriminative wisdom), and the purification of emotions through devotion (*bhakti*) and self-inquiry. Without these internal preparations, the mind remains agitated, scattered, and incapable of the sustained one-pointedness required for true meditation.

## 3. The Nature of Meditation

A significant portion of the classes were dedicated to understanding what meditation actually *is* in the Vedāntic framework. It is not a single act, but a natural progression through three interconnected stages, collectively known as *saṁyama* (संयम):

- **Dhāraṇā** (धारणा) — Concentration; the deliberate and sustained fixing of the mind on a single object, idea, or sacred symbol (*ālambana*). In this stage, the practitioner repeatedly brings the wandering mind back to the chosen focus. Effort and vigilance are still present, as the mind has not yet settled into natural flow.
- **Dhyāna** (ध्यान) — An unbroken, effortless flow of awareness toward that object; a sustained stream of attention where the mind no longer wanders but rests naturally and continuously on its object. Here, the struggle of concentration gives way to a spontaneous, joyful absorption. The meditator experiences a profound sense of connectedness with the object of meditation.
- **Samādhi** (समाधि) — The culmination: a state of complete absorption where the sense of separation dissolves. The meditator, the act of meditating, and the object of meditation merge into one unified experience. In this state, the mind becomes perfectly still, transparent, and reflects the light of pure consciousness (*Ātman*) without distortion. This is the doorway to Self-realization.



#### 4. Benefits of Meditation

The class highlighted the profound fruits (*phala*) of a consistent meditation practice, as described in the Bhagavad Gītā:

- **Personality Transformation (*Citta Śuddhi*, चित्त शुद्धि)** — Through regular practice, the spiritual seeker undergoes a deep and lasting purification of the mind-heart complex. Old patterns of reactivity, compulsive desires, and unconscious conditioning gradually dissolve, revealing the natural virtues of the Self: compassion, patience, clarity, fearlessness, and inner joy. This transformation is not superficial behavior modification, but a fundamental shift in one's inner orientation and sense of identity.
- **Reduced Disturbance from the World (*Sama-dukha-sukhatvam*, सम-दुःख-सुखत्वम्)** — The meditator gradually becomes established in equanimity, remaining equally poised in pleasure and pain, gain and loss, praise and blame. External circumstances lose their power to disturb the inner peace. This is not indifference or numbness, but a profound inner stability rooted in Self-knowledge — the recognition that one's true nature is beyond all changing conditions.

#### Key Concept: Mano Nigraha

**Mano Nigraha** (मनो निग्रह) — literally "restraining" or "disciplining the mind" — is the foundational practice for those who face obstacles on the path of meditation due to mental restlessness and lack of focus.

Acharya Tadany drew an important distinction between two types of students (*adhikārī*, अधिकारी) on the Vedāntic path:

- Those with ***Prasanna Citta*** (प्रसन्न चित्त, naturally calm mind) — Students who naturally assimilate Vedāntic teachings. For them, the teachings resonate immediately, and meditation flows with relative ease because their minds are already somewhat disciplined through past practice (*pūrva abhyāsa*) or innate temperament (*svabhāva*).
- Those with ***Vikṣipta Citta*** (विक्षिप्त चित्त, distracted mind) — Students who face obstacles rooted in mental undiscipline: a restless, scattered, turbulent mind (*cañcala manas*) that



constantly jumps from object to object and resists the stillness required for meditation. This condition is extremely common and is not a spiritual deficiency, but simply the natural state of an untrained mind.

For the second group, the remedy prescribed by Krishna in the Bhagavad Gītā is **Mano Nigraha** (मनो निग्रह) and **Abhyāsa** (अभ्यास, repeated practice) combined with **Vairāgya** (वैराग्य, dispassion): the dedicated, patient, compassionate practice of training the mind to become steady, focused, and responsive to the practitioner's intention. This involves repeatedly withdrawing the mind from distractions and returning it to the chosen object of meditation — not with force or violence, but with gentle, persistent effort. This is not a sign of failure; it is simply a different starting point on the same sacred journey. As Krishna assures Arjuna, even the mind that seems impossible to control can be gradually tamed through consistent practice and non-attachment to results.