



श्रीमद्भगवत् गीता
षष्ठोऽध्यायः - ध्यानयोगः
Chapter 6
Volume 1

यं ब्रह्मा वरुणेन्द्र रुद्रमरुतः स्तुन्यन्ति दिव्यैः स्तवैः ।
वेदैः सांगपदक्रमोपनिषदैः गायन्ति यं सामगाः ॥

ध्यानावस्थित तद्गतेन मनसा पश्यन्ति यं योगिनः ।
यस्यान्तं न विदुः सुरासुरगणाः देवाय तस्मै नमः ॥

हरिः ॐ

श्री भगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ 6 - 1

यं संन्यासमिति प्राहुः योगं तं विद्धि पाण्डव ।
न हि असंन्यस्तसंकल्पः योगी भवति कश्चन ॥ 6 - 2

As we may recall, in the beginning of Chapter 5, Arjuna asks Sri Krishna a simple question "Krishna, you commend both कर्मयोग and कर्मसंन्यास at the same time. Now please tell me for sure which one is better for me."

The basis for Arjuna's question is obvious. In the context of the accepted norms of Vedic society, a life of कर्मयोग involves continuous engagement in the worldly activities of daily life, and a life of कर्मसंन्यास involves progressive withdrawal from all such activities in favour of a more and more intense contemplative life. This being common knowledge, Arjuna's question is, what kind of life would be more appropriate for him, in his present circumstances, to achieve his goal of श्रेयस् or मोक्ष - Total freedom from every kind of sorrow and distress.

Sri Krishna's answer is direct and brief. He says "Arjuna, both कर्मयोग and कर्मसंन्यास are indeed helpful for gaining मोक्ष, but in your particular case, in the state of maturity



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you are in, right now, for you, **कर्मयोग** is far better than **कर्मसंन्यास**." Having said that, Sri Krishna does not dwell on Arjuna's question any further at this time. But he uses the opportunity to bring some enlightenment to Arjuna on the subject of **संन्यास** itself, because that is what Arjuna needs in order to gain **मोक्ष** that he seeks.

Sri Krishna tells Arjuna "For gaining **मोक्ष** what you really need is **संन्यास**, and that is far more than **कर्मसंन्यास**. Real **संन्यास** is **सर्वकर्म संन्यास**, which is possible only through **ज्ञानकर्म संन्यास**". Expanding on this message, Sri Krishna then gives a full discourse on **संन्यास** in terms of **ज्ञानकर्म संन्यास** through **ध्यानयोग**.

In the concluding verses of Chapter 5. Sri Krishna gives Arjuna a simple recipe for **ध्यानयोग**. He tells Arjuna " Now and then spend a few minutes reflecting on, and absorbing the content of this **ध्यानश्लोक** -

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरं ।
सुहृदं सर्व भूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

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We saw this **ध्यानश्लोक**, in some detail last time. Thus ended Chapter 5.

Now, what is Arjuna's response to all that Sri Krishna has been talking about in this last chapter on **संन्यास योग** ? Arjuna is still listening. That is his only response. Arjuna, at this moment is quite different from what he was at the beginning of Chapter 2. He has not yet solved his problems, but he has a better command over himself. As Sri Krishna has been giving him this **ध्यानश्लोक**:

भोक्तारं यज्ञतपसां, सर्वलोकमहेश्वरं ।
सुहृदं सर्वभूतानां, ज्ञात्वा मां शान्तिमृच्छति ॥

Arjuna is already in **ध्यानयोग**. When one is in **ध्यानयोग**, one does not talk, one just listens to **परमेश्वर**. Arjuna is already in **ध्यानयोग**. How?

- ✓ Sri Krishna is in front of Arjuna
- ✓ Arjuna's eyes are seeing Sri Krishna
- ✓ Arjuna's ears are hearing the voice of Sri Krishna
- ✓ Arjuna's mind is listening to the words of Sri Krishna



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- ✓ And Arjuna's बुद्धि is trying to absorb the content of the words of Sri Krishna

And that is ध्यानयोग.

- ✓ If your eyes are seeing परमेश्वर and परमेश्वर only
- ✓ If your ears are hearing the voice of परमेश्वर and the voice of परमेश्वर only
- ✓ If your mind is listening to the words of परमेश्वर and the words of परमेश्वर only, and
- ✓ if your बुद्धि is totally engrossed in absorbing the content of the words of परमेश्वर, then
you are indeed in ध्यानयोग. Arjuna is now in ध्यानयोग in such terms.

While Arjuna is still listening, Sri Krishna returns back to Arjuna's original question regarding कर्मयोग and कर्मसंन्यास and says:

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अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च, न निरश्निर चाक्रियः ॥

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Arjuna is still inclined to become a संन्यासी in the popular sense of the term. When you find yourself in difficult circumstances, becoming a संन्यासी in the popular sense of the term appears to be an easy way out. That is how many people take to the life style of संन्यास. They struggle long years through disciplines of various kinds to live a life of meaningful contemplation. Some succeed in this process and many do not. That is how our society is even today.

In Arjuna's circumstances, the thought of becoming a संन्यासी is particularly appealing to him, and Sri Krishna knows it. Therefore, भगवान् tells Arjuna, "Arjuna, if you really want to be a संन्यासी, be a कर्मयोगी, because, कर्मयोग is indeed कर्मसंन्यास ". So saying Sri Krishna explains कर्मयोग again.

अनाश्रितः कर्मफलं - Being not dependent on the fruits of actions

कार्यं कर्म करोति यः - the one who does कर्म that must be done as a matter of duty



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सः संन्यासी च योगी च – that person is both a कर्मसंन्यासी as well as a कर्मयोगी
न निरग्निः न च अक्रियः – not the one who has given up all rituals, nor the one who has given up one's worldly and social obligations by sheer will.

That is the simple meaning of this first verse.

अनाश्रितः कर्मफलं

आश्रितः – means one who has taken recourse to some object external to oneself, one who depends on something external to oneself, for one's happiness, security, etc. Therefore अनाश्रितः कर्मफलं means कर्मफलं न आश्रितः – the one who has not taken recourse to the results of कर्म, the one who is free from the longing or craving for the results of actions.

Whether one expects or not, every कर्म has a कर्मफल. When that is the case, how can one normally perform an action without having a result in view? Only in the sense of duty alone, such कर्म is possible. A dutiful action also provides its own result, but you do your duty just because it has to be done, and that is all. Therefore,

अनाश्रितः कर्मफलं means being not dependent on, or not craving for, the fruits of action.
कार्यं कर्म करोति यः – the one who does कर्म, not any कर्म but कार्यं कर्म – the कर्म that must be done as a matter of duty in terms of propriety and gratitude, the one who does that कार्यं कर्म, without having any sense of dependence on fruits of that action.

कार्यं कर्म means कर्तव्यं कर्म, the कर्म that must be done. What is that कर्म ? For a कर्मयोगी, this body-mind-intellect assembly is meant for doing only two kinds of कर्म, namely यज्ञकर्म and तपस् कर्म – भोक्तारं यज्ञतपसां as we saw last time.

यज्ञ कर्म is any कर्म that is done as worship of परमेश्वर. That कर्म is simply an expression of gratitude.

Everything in this creation is a miracle. The fact that all of us are assembled here at this moment is a miracle. This miracle gives us an opportunity to uplift ourselves, both individually and collectively. We do पूजाs, भजन्s, Havans, etc. All this is यज्ञकर्म, just to say "Thank you" to भगवान्, so that we do not forget or misuse our opportunity to uplift



ourselves.

Whether we say "Thank You" or not, the sun will still shine, and the rain will still rain. But by saying "Thank You" to भगवान्, we appreciate the entire creation, we appreciate the Devatas, we appreciate all our ancestors, we realize our identity with all of them, and at the same time, we, each one of us, realize our own unique and meaningful place in this creation, each as an active participant in this creation. That is why यज्ञकर्म is so extremely important to our spiritual progress, and that is why the Vedas remind us:

देवपितृकार्याभ्यां न प्रमदितव्यं ॥

Never forget, never neglect, the कर्मs to be done with respect to Devatas and ancestors. That is यज्ञकर्म.

तपस् कर्मs are धर्मकर्मs, the कर्मs that one must do as a matter of duty to oneself, one's family, community, society, country and the world at large. As कर्मयोग, such duties are fulfilling in themselves. When one diligently follows the three Vedic commands

सत्यं वद, धर्मं चर, स्वाध्यायात् मा प्रमदः

What one's duties are in one's own unique circumstances become clear naturally and spontaneously. Thus the one who does such यज्ञकर्म and तपस् कर्म for their own sake, such a person is संन्यासी च योगी च - both a संन्यासी as well as a योगी.

Now we are talking about संन्यास and योग as commonly understood in Vedic society. न्यास means त्याग, deliberately making a sacrifice of some kind as a matter of discipline. That is called त्याग or न्यास.

संयक् न्यास is संन्यास, which means that such a sacrifice is no longer a matter of discipline, but it is natural to the person. Such natural disposition is संन्यास - renunciation, which means giving up something naturally. The person does not miss it at all. That is called संन्यास. The one who has the disposition of संन्यास is a संन्यासी.

योगी means the one who has चित्तसमाधानं - tranquility of mind, peace of mind - again, naturally. By simply doing one's duty with no expectation whatsoever, the योगी gains चित्तसमाधानं, peace of mind naturally.



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Simply because you do your duties diligently does not make you a योगी. If you do your duties, it simply means that you are a law-abiding citizen, which you ought to be in the kingdom of परमेश्वर. But if you do your duties अनाश्रितः, without seeking the fruits of your actions, then you are a योगी, which means that you are well on your way to total fulfillment in life.

न निरग्निः, न च अक्रियः

निरग्निः - means the one who has given up doing the Vedic rituals

अक्रियः - means the one who has given up one's obligatory duties by sheer will. Such people, संन्यासी न, योगी न, they are neither संन्यासीs nor योगीs.

What is said here is this. Giving up ritual or abandoning one's obligatory duties do not constitute renunciation. On the other hand, the one who is in the fullness of action and who is fulfilled by such action itself, that person is indeed not only a संन्यासी, but also a योगी.

A कर्मयोगी does कर्म, that is obvious. If संन्यास means giving up something, how does a कर्मयोगी become a संन्यासी ? What is it that a कर्मयोगी gives up so that he may also be called a संन्यासी? The answer is, a कर्मयोगी naturally gives up कर्मफल in thought, word and deed. Such giving up is संन्यास - renunciation. Therefore a कर्मयोगी is also a संन्यासी. Sri Krishna gives this answer in the next verse.

यं संन्यासमिति प्राहुः योगं तं विद्धि पाण्डव ।

न हि असंन्यास्त संकल्पो, योगी भवति कश्चन ॥

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यं संन्यासं इति प्राहुः - That which is called संन्यास in our scriptures

योगं तं विद्धि पाण्डव - O! Arjuna, please understand that that संन्यास is really identical with कर्मयोग

A कर्मयोगी does कर्म, and a संन्यासी also does कर्म, even though the actual कर्म's themselves are of a different nature. A कर्मयोगी is engaged in worldly activities, and such activities are of the kind प्रवृत्ति कर्म, such activities are of an ever increasing nature. On the other hand, the activities of a संन्यासी are of the nature of निवृत्ति कर्म's,



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withdrawal from external activities in favor of more intense mental activity and contemplative life. What kind of कर्म is appropriate for a person at a given time depends entirely on the state of maturity of the person at that time.

The real difference between कर्मयोग and संन्यास is not with respect to कर्म itself, whatever be its nature. The real difference is with respect to संकल्प behind the कर्म, the thought behind the कर्म.

We must understand the word संकल्प properly. संकल्प refers to the thought that sprouts into your mind, prompting you to action, seeking its fruits. That thought is संकल्प, which is always subject to change. You may entertain a thought at this moment and you may also be able to release yourself from that thought the next moment, provided that the thought has not yet gotten rooted in your mind, as a desire for something outside of yourself.

Both the कर्मयोगी and the संन्यासी renounce something. The difference between them lies in what they renounce. A कर्मयोगी renounces कर्मफल – the fruit of action. Therefore a कर्मयोगी is a कर्मफल संन्यासी. On the other hand, a संन्यासी renounces the very thought of action itself. He renounces the very संकल्प of कर्म. Therefore a संन्यासी is a कर्मसंकल्प संन्यासी. When one renounces even the thought of an action, there is no question about the fruit of action, it stands renounced automatically.

When कर्मयोग and संन्यास merge in each other, all actions and results of actions belong only to परमेश्वर, and the individual is only an instrument serving the will of परमेश्वर **for the welfare of all beings**. Thus the more one becomes a संकल्प संन्यासी, the more one matures into a कर्मयोगी. Without संकल्प संन्यास, maturity in कर्मयोग is not possible - so says Sri Krishna.

न हि असंन्यस्तसंकल्पः योगी भवति कश्चन

हि - Indeed, certainly

असंन्यस्त संकल्पः - without the renunciation of कर्म संकल्प, without the renunciation of the very thought of being the doer of an action

न योगी भवति कश्चन - nobody really matures in कर्मयोग, nobody becomes a natural



कर्मयोगी

Sri Krishna tells here something very important: One does not mature in कर्मयोग simply by being a कर्मफल संन्यासी – simply by giving up desire for fruits of actions. One matures in कर्मयोग only when one gives up the very संकल्प of a कर्म, the very thought of being the doer of a कर्म.

Therefore, in the sequence of events, first one must be a कर्मयोगी in the sense of कर्मफल संन्यास, and then one must mature into कर्मयोग in the sense of कर्मसंकल्प संन्यास. It is this later maturity in कर्मयोग, in the sense of कर्म संकल्प संन्यास which is called संन्यास in our scriptures, and such संन्यास is possible only through कर्मयोग and ध्यानयोग, inseparably together.

Thus Sri Krishna combines कर्मयोग and संन्यास in a beautiful way, through ध्यानयोग, which is the subject matter of this chapter. Now the discourse on ध्यानयोग begins, which we will see next time.