



श्रीमद्भगवत् गीता
षष्ठोऽध्यायः - ध्यानयोगः
Chapter 6
Volume 3

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In today's verses Sri Krishna points out in practical terms how one gets started in the discipline of ध्यानयोग, the process of Divine Meditation and Contemplation.

योगी युंजीत सततं, आत्मानं रहसि स्थितः । एकाकी यतचित्तात्मा, निराशीः अपरिग्रहः ॥	6 - 10
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योगी युंजीत सततं आत्मानं
योगी - Let the ध्यानयोगी - the meditator
युंजीत सततं - keep the mind and बुद्धि steadily, throughout the period of meditation in



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आत्मानं in सत्-चित्-आनन्द-स्वरूप आत्मा The Absolute Self - That Self which is beyond and behind every transient self.

The meditator has not yet gained the ability to recognize That Absolute Self. Till the time such recognition takes place, the सत्-चित्-आनन्द-स्वरूप आत्मा for the meditator is only one's own इष्ट देवता - the personal deity in some name and form, **which are in harmony with one's own mental environment**. Therefore, युंजीत सततं आत्मानं means throughout the period of meditation, let the meditator remain absorbed in the thought of one's own इष्ट देवता.

"Remain absorbed" means **install the इष्ट-देवता in yourself**, into your own mind, into your heart, into your बुद्धि, and then, **install your entire self into That इष्ट-देवता**. Thus during meditation, ईश्वर is in you, you are in ईश्वर, and you and ईश्वर remain inseparable, until finally the distinction vanishes through knowledge. That state of existence is called समाधि. Therefore

योगी युंजीत सततं आत्मानं means, let the meditator try to remain in a state of समाधि throughout the period of meditation. Now, how does one bring oneself to the state of समाधि ? That is being told now.

रहसि स्थितः - Remaining in a place which is quiet and pleasant. The meditator must choose a quiet place for meditation. रहसि does not mean a secret place. It simply means a place which is quiet and pleasant, whether the place is a cave or a mountain top, or a suitable corner in one's own place of living, it does not matter.

एकाकी - being alone, be by yourself, free from any aid. For meditation you need only yourself, therefore, be alone.

यतचित्तात्मा - Make sure that your mind and बुद्धि and all your organs of perception and action are in peace and harmony with each other.

निराशीः - Be free from any kind of expectation, or longing for something. Meditation is only for the joy of it, and not for any material end.

अपरिग्रहः - Be free from any sense of possession, greed or desire. Thus the pre-requisites for meditation are

- ✓ Choose a place which is quiet and pleasant
- ✓ **Be** alone, **be** by yourself, with no aid whatsoever
- ✓ make sure that your body and mind are in peace and harmony with each other



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- ✓ **Be** free from any kind of expectation or longing for anything, and
- ✓ **Be** free from any sense of possession, greed or desire. Further

शुचौदेशे प्रतिष्ठाप्य, स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं, चैलाजिनकुशोत्तरम् ॥

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शुचौ देशे प्रतिष्ठाप्य – Sitting in a place which is clean and pleasing. The place should be clean and pleasing either by its own nature or made so by your own efforts. Sitting in such a place

स्थिरं आसनं आत्मनः – Make sure that the seat that you choose to sit on is firm, which means

न अति उच्छ्रितं – Not too high, so that you need not be afraid of falling from your seat during meditation, and at the same time

न अति नीचं – the seat should not be too low, so that the creatures moving on the ground may not crawl on you

A example of a suitable seat is cited now

चैलाजिन कुशोत्तरं – A seat made up of

चैल – a piece of cloth

अजिन – a piece of deer or tiger skin and

कुश – a pile of कुश grass, a good insulating material

उत्तरं – placed one over the other in the reverse order

First spread the कुश grass, place the deer or tiger skin on it and spread a piece of cloth over it. Sit on the piece of cloth. This does not mean that one has to go and hunt a deer or tiger for their skin before one undertakes to meditate on ईश्वर. Sri Krishna is simply referring to the practice that commonly existed at that time, which was indeed, thousands of years ago.

In understanding these words, we must always remember that ध्यानयोग is also कर्मयोग and anything that is contrary to the spirit of कर्मयोग is not ध्यानयोग.

For the purpose of meditation, choose any comfortable seat, that is fine. It need not have to be चैलाजिनकुशोत्तरं प्रतिष्ठाप्य. So sitting comfortably



तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्यात् योगं आत्मविशुद्धये ॥

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तत्र उपविश्य आसने - Being seated in that seat, which is firm and comfortable
योगं युञ्ज्यात् - may you bring your mind and बुद्धि to the state of absorption in the subject
of meditation, namely, in your इष्ट देवता. Now, how to do that?

एकाग्रं मनः कृत्वा - through exclusive attention to your subject of meditation, your इष्ट
देवता

At this time, your mind and बुद्धि has got only one thing to do, and that is to meditate,
which means thinking about the only subject to be thought about. In front of your mind,
there is only your इष्ट देवता, and nothing else. Focus your mind and बुद्धि on that इष्ट
देवता only. Withdraw your mind and बुद्धि from everything else and concentrate
exclusively on your इष्ट देवता. The prerequisite for such concentration is

यत चित्त इन्द्रिय क्रियः - all organs of perception and action are deliberately and
harmoniously propelled towards your इष्ट देवता. Otherwise, एकाग्रं, exclusive attention
is not possible.

Thus both the बाह्य इन्द्रियाs and अन्तः करणs, both the external and internal instruments
of perception and action are now focused on the subject of meditation, namely
परमेश्वर, in the form and name of your इष्ट देवता - personal deity.

तत्र उपविश्य आसने योगं युञ्ज्यात् - so seated in your seat, identify yourself totally with
your इष्ट देवता. What for?

आत्मविशुद्धये - for absolute purification of your अन्तः करण mind and बुद्धि to the highest
level, which is necessary to make you fit for gaining आत्म ज्ञानं - Self Knowledge.

There is something very important to note here. In the last chapter भगवान् said

योगिनः कर्म कुर्वन्ति, संगं त्यक्त्वा आत्मशुद्धये ।

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Giving up all attachment to कर्मफल the कर्मयोगीs perform कर्म for gaining आत्म शुद्धि.
Here भगवान् says

उपचिश्य आसने युञ्ज्यात्, योगं आत्मविशुद्धये ।

Identifying oneself with one's इष्ट देवता, one is in ध्यानयोग for gaining आत्मविशुद्धि. We must understand the difference between आत्मशुद्धि and आत्मविशुद्धि.

आत्मशुद्धि is getting the अन्तःकरण - mind and बुद्धि totally released from the hold of the forces of राग and द्वेष, forces of one's intense likes and dislikes, which is the purpose of the कर्मयोग way of life.

आत्मविशुद्धि is one step further. It is getting the अन्तःकरण - mind and बुद्धि, totally released from the hold of not only the राग-द्वेष forces, but also from the forces of अहंकार, मम बुद्धि the my notion, the forces of egoism, which is even a more tenacious form of impurity in one's अन्तःकरण. Such आत्मविशुद्धि - Absolute purification of अन्तःकरण is necessary for making one fit for gaining Self Knowledge. And gaining such आत्मविशुद्धि is particularly the purpose of ध्यानयोग in association with कर्मयोग.

In fact, we must understand that आत्मशुद्धि really includes आत्मविशुद्धि, in the same sense that कर्मयोग really includes ध्यानयोग. There cannot be any meaningful कर्मयोग without ध्यानयोग. In the context here, Sri Krishna is talking about ध्यान योग in particular, and in order to highlight the power of ध्यानयोग for gaining ब्रह्मज्ञानं, Sri Krishna points out आत्मविशुद्धि as the particular purpose of ध्यानयोग.

Therefore, for getting firmly established in the practice of ध्यानयोग, sit comfortably on a firm seat, direct your mind and बुद्धि totally towards your इष्ट देवता in whatever name and form you are comfortable with, and being totally free from the forces of likes and dislikes, as well as the forces of अहंकार - egoism, identify yourself exclusively with your इष्ट देवता as परमेश्वर Itself.



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For meditation on परमेश्वर, for ध्यानयोग, one must sit on a comfortable seat - आसन.
A seat is always a comfortable seat, a सुखं आसनं. If the seat is not comfortable, it is not a seat at all.

भगवान् does not tell here how you should fold your legs while being seated. He simply says - "आसनं उपविश्य" - be seated comfortably during meditation, that is all. How you fold your legs while seated is not important. But there are a few other things which are important. They are being pointed out now:

समं कायशिरोग्रीवं, धारयन् अचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं, दिशश्चानवलोकयन् ॥ 6 - 13

प्रशान्तात्मा विगतभीः, ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो, युक्त आसीत मत्परः ॥ 6 - 14

कायशिरोग्रीवं समं धारयन् - Keeping the body head and neck in one straight line, which means, sit erect so that your body (above the waist), head and neck are in one vertical line

अचलं स्थिरः - make sure that your sitting posture is firm and not moving. Sit in a comfortable manner so that you do not have to move your limbs unnecessarily. स्थिर means firm. Be firm, not only in your body but also in your meditation.

स्वं नासिकाग्रं संप्रेक्ष्य - literally means directing your eyes properly as if you are looking at the tip of your nose. Withdraw your physical and mental eyes from external objects and direct them towards That which is in yourself, and also That which is yourself. Let there be clarity of vision with respect to the subject in meditation, namely

जीव-ब्रह्म-ऐक्यं - the identity of the जीव which is yourself, and the all-pervading, all-inclusive ब्रह्मन्, which is for the time-being, your इष्ट देवता

दिशः च अनवलोकयन् - do not go on looking around here and there during meditation. Let there be no distraction in your meditation. Further, sitting in the seat of meditation

आसीत - please be in meditation, how?

मत्परः आसीत - with your mind and बुद्धि totally committed to the uninterrupted recognition of परमेश्वर, in the form and name of your इष्ट देवता already installed in yourself, in your बुद्धि, in your heart



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Such commitment of mind and बुद्धि during meditation is ईश्वर ध्यानं - **meditation on परमेश्वर**. The mental environment necessary for such ईश्वर ध्यानं is

प्रशान्तात्मा - a quietude of mind and cheerful disposition arising from श्रवणं and मननं - listening and understanding, and reflecting on the words of the Upanishads, resulting in clarity of vision on the nature of all existence. It is this clarity of vision that brings about enlightenment and cheerful disposition within, that is प्रशान्तं . Meditation is possible only when the mind enjoys प्रशान्तं.

A cheerful disposition प्रसन्न चदनं is the लक्षण - the distinguishing feature of a प्रशान्तात्मा - one who enjoys a quietude of mind and बुद्धि born of enlightenment. One cannot meditate on ईश्वर in a depressed mood. A प्रसन्न चदनं - a cheerful disposition is necessary for meditation. Meditation is an appointment with your best self within yourself. Meditation is just **being the best in yourself**. When you are in meditation, you are **in** the best in yourself, and you **are** the best in yourself. There is no doing involved, and there is no external person or object involved.

Meditation is an extraordinary process of self-discovery, **discovery of the world within yourself**. That is the meaning of प्रशान्तात्मा. All the other words used here are simply the attributes of प्रशान्तात्मा.

विगतभीः - Be free from any kind of fear during meditation. When you are absorbed in ईश्वर, there is nothing to fear.

ब्रह्मचारिव्रते स्थितः - Let your mind and बुद्धि be firmly rooted in the discipline of a ब्रह्मचारि the discipline conducive to gaining ब्रह्मज्ञानं through श्रवणं, मननं and निदिध्यासनं.

मनसः संयम्य मच्चित्तः - Be emptying all thoughts flowing through the mind into the ocean of परमेश्वर - the इष्ट देवता within yourself. All thoughts arising in your mind during meditation are indeed ईश्वर चित्तं - they belong to ईश्वर only. Therefore, return all of them back to ईश्वर.

There are two sides to meditation, which together constitute मच्चित्त, ie ईश्वर चित्त - God Consciousness. One side is शिव - All -in-One, and the other side is विष्णु -



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Vishnu, The same one in all. ईश्वर ध्यानं involves appreciation and recognition of ईश्वर both as शिव and विष्णु . Then only ध्यानयोग becomes ईश्वर ध्यानं - meditation on परमेश्वर.

युक्त आसीत मत्परः - Thus, may you remain in meditation on परमेश्वर, both as शिव and विष्णु.

That is ध्यानयोग. The ultimate result of such ध्यानयोग is

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थां अधिगच्छति ॥

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युञ्जन् - Getting absorbed in such ध्यानयोग with a quiet mind and cheerful disposition,

एवं - in the manner described above, namely

मच्चित्तः - resolving and emptying the mind and बुद्धि in परमेश्वर as शिव and विष्णु

सदा आत्मानं - with the entire अन्तःकरण - mind and बुद्धि firmly held in ध्यानयोग

योगी - the ध्यायोगी - the meditator (becomes)

नियत मानसः - becomes one, whose अन्तःकरण - mind and बुद्धि is brought home

You are at home with yourself - that is the achievement of ध्यानयोग. Without ध्यानयोग, the ego, the mind and बुद्धि is under the spell of the divisive powers of the differences - differences in subject, object, forms and names, means and processes etc. It is ध्यानयोग which, by knowledge, brings about the resolution of all such divisive powers of differences.

With the mind and बुद्धि resolved in मच्चित्तः-परमेश्वर चित्तः - all divisive powers vanish, and the person becomes नियतमानसः - one whose mind and बुद्धि has come home and the home is ॐ -pure limitless, eternal awareness, transcending space time and causation.

The word नियतमानसः is not a description of the mind. It is a description of the person, the person for whom the अन्तःकरण - mind and बुद्धि has come home, which means that the mind and बुद्धि is now awakened to the reality of oneself, being the one in whom is



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everything, and at the same time, the one who is **in** everything and **who is indeed everything**.

That is indeed the true nature of इष्ट देवता. When you see the ध्यान वस्तु, the इष्ट देवता **in that manner** and when you totally identify yourself with **that इष्ट देवता**, that is called संप्रेक्षणं - as Sri Krishna said earlier (6 – 13)

संप्रेक्ष्य नासिकाग्रं स्वं - **seeing yourself as you really are**. When one reaches that stage

शान्ति अधिगच्छति - one gains peace, one gains शान्ति. What kind of शान्ति is that? It is not mere quietude of mind. It is मोक्षशान्ति, **freedom from the divisive powers of all differences**. It is निर्वाण परमां शान्ति. It is the ultimate freedom. It is पूर्ण शान्ति. It is मत्संस्थां शान्ति - the peace rooted in परमेश्वर the peace that is identical with परमेश्वर. That शान्ति is ॐ शान्ति.

That निर्वाणपरमां मत्संस्थां शान्ति is सत्य स्वरूपं - ज्ञान स्वरूपं-आनन्द स्वरूपं, which means ब्रह्म स्वरूपं ईश्वर स्वरूपं - आत्मस्वरूपं - **what you really are, what one really is**. Gaining that शान्ति is reaching परमां गतिम् - the ultimate goal – the मोक्ष.

That is what one ultimately gains through कर्मयोग and ध्यानयोग together.

Sri Krishna's discourse on ध्यानयोग continues, which we will see next time.