



श्रीमद्भगवत् गीता  
षष्ठोऽध्यायः - ध्यानयोगः  
**Chapter 6**  
**Volume 4**

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In the verses that we saw the last time, Sri Krishna has been talking about how to get started in ध्यानयोग, how to continue to be in ध्यानयोग, and what one ultimately gains when one has matured into a ज्ञानी through ध्यानयोग. In order to successfully get started in ध्यानयोग and continue to be in ध्यानयोग, some नियम, certain basic discipline in daily life is called for. Fortunately, the essence of all such discipline is simply moderation in all activities. Calling attention to such discipline, भगवान् says:



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नात्यश्नतस्तु योगोऽस्ति, न चैकान्तमनश्नतः ।  
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥

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अर्जुन - O! Arjuna

तु - however, for getting started in ध्यानयोग, and then for continued progress in the practice of ध्यानयोग, certain conditions are necessary. If those conditions are not satisfied, ध्यानयोग is simply not possible. What are those conditions? भगवान् says

अति अश्नतः, योगः न अस्ति - ध्यानयोग is not for one who eats too much

न च एकान्तं अनश्नतः - nor for the one who does not eat at all, or does not eat enough

ध्यानयोग is a positive pursuit for which one requires adequate energy, good health and proper attitude. For the one who eats too much, digesting the food and carrying the body function itself is a big job. For the one who does not eat at all, or eats inadequately, fighting for survival itself is a big problem. For all such people, ध्यानयोग is not possible.

Therefore, the prerequisite for the practice of ध्यानयोग is: Eat only what is necessary and appropriate for your needs, and again, avoid being hungry. If you are hungry, mind can think only of food, and it cannot think of anything higher. Thus moderation in eating is a primary requirement for the practice of ध्यानयोग. Further

अति स्वप्नशीलस्य च, योगः न अस्ति - There is no ध्यानयोग possible for the one who is addicted to sleeping too much, nor one who is fond of excessive day-dreaming, whether it is day or night. For the one who tends to sleep too much, or dream too much, for that person also ध्यानयोग is not possible. Similarly

अति जाग्रतः एव च, योगः न अस्ति - ध्यानयोग is not possible for the one who is physically awake too much, or for the one who does not have adequate sleep. Thus the requirements of moderation with respect to food, sleep and wakefulness are **so important** for the successful pursuit of ध्यानयोग that they are being reemphasized in the next verse.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्त स्वप्नावबोधस्य योगो भवति दुःखहा ॥

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ध्यानयोग is possible only for a युक्तः – one who has propriety, balance and harmony with respect to all of one's activities. For example

युक्त – आहार-विहारस्य – One must be a युक्तः with respect to आहार and विहार. One must have propriety, balance and harmony with respect to आहार and विहार.

आहार is food, which includes food for the stomach, food for thought, food for the sense organs, food for the intellect, etc. विहार is all kinds of bodily activities including physical exercise. With respect to all such आहार and विहार, there should be propriety, balance and harmony in daily life, conducive to uplift oneself, and propel oneself in the pursuit of ध्यानयोग. Further,

युक्तः चेष्टस्य कर्मसु – There should be propriety, balance and harmony with respect to one's involvement in every kind of activity one does, or one undertakes in thought word and deed.

युक्त स्वप्न अवबोधस्य – There should also be propriety, balance and harmony with respect to sleep and wakefulness. For those people only

योगः दुःखहा भवति – ध्यानयोग becomes one capable of eliminating all sorrow and distress.

In the above verse, Sri Krishna has used the word युक्तः three times. युक्तः is one whose thought, word and deed are proper, balanced and in harmony with the overriding पुरुषार्थ – the goal of life namely मोक्ष – freedom. When is a person said to be a युक्तः? भगवान् says:

यदा विनियतं चित्तं, आत्मन्यवावतिष्ठते ।

निस्स्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥

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यदा – When a person is

विनियतं चित्तं आत्मनि एव अवतिष्ठते and also निस्स्पृहः सर्वकामेभ्यः, तदा then युक्तः इति उच्यते the person is said to be a युक्तः.



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विनियतं चित्तं - When the mind is led properly by self-endeavour, when the mind is uplifted by single-pointed devotion to परमेश्वर, the इष्ट देवता, then the mind is विनियतं - properly led.

That means that the mind is already totally withdrawn from इन्द्रिय विषयाः - sense objects and it now naturally gravitates towards परमेश्वर, the इष्ट देवता already installed in yourself, by yourself - that kind of mind.

आत्मनि एव अवतिष्ठते - now abides only in आत्मनि - the सत्-चित्-आनन्द-स्वरूप आत्मनि - the true nature of one's own self. Thus the mind and बुद्धि, the entire अन्तःकरण remains inseparable from ध्यानवस्तु - the परमेश्वर.

Therefore, the one whose mind and बुद्धि is naturally uplifted and propelled towards परमेश्वर with single-minded devotion, and when that mind and बुद्धि abides in itself, totally withdrawn from external objects, that person is called युक्तः. Again when that mind and बुद्धि is such that

निस्पृहः सर्वकामेभ्यः - the longing for objects - all objects, known or unknown, seen or unseen, the longing for all objects has totally vanished

तदा युक्तः इति उच्यते - then that person is said to be a युक्तः

समाहित चित्तः - a person who is endowed with propriety, balance and harmony.

When you think of such a person, an example usually comes to mind. The example is

यदा दीपो निवातस्थो, नेगते सोपमा स्मृता ।

योगिनो यतचित्तस्य युंजतो योगमात्मनः ॥

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That युक्तः - ध्यानयोगी is compared to a दीपः, the flame of a lighted lamp.

सः दीपः योगिनः उपमा स्मृता - That दीपः the flame of a lighted lamp is remembered as उपमा, example for the योगिनः - for the ध्यानयोगी. What is the comparison here?

यथा दीपः निवातस्थः न इंगते

यथा दीपः - Just as the flame of a lighted lamp

निवातस्थः - standing in a place protected from wind, air is there, but there is no wind, just as the flame of such a lamp



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न इंगते - does not flicker and remains steady, so also is the यक्तः -  
यत चित्तस्य योगिनः - the one whose mind and बुद्धि is disciplined as a ध्यानयोगी  
आत्मनः योगं युंजतः - for whom the subject of meditation is one's own self, now totally  
identified with परमेश्वर in the form and name of one's इष्ट देवता.

Just as the flame of a lighted lamp, standing in a place protected from wind, does not  
flicker and remain steady, so also is the mind and बुद्धि of a disciplined ध्यानयोगी for  
whom the subject of meditation is one's own self, now totally identified with परमेश्वर , in  
the form and name of one's own इष्ट देवता.

The analogy here is not only for the mind and बुद्धि of the ध्यानयोगी, but it is also for the  
ध्यानयोगी the person as a whole.

यथा दीपो निवातस्थो नेगते सोपमा स्मृता ।  
योगिनो यतचित्तस्य युंजतो योगमात्मनः ॥

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This verse itself is an aid for meditation on परमेश्वर. Therefore one usually repeats this  
verse a few times as soon as one sits for meditation in order to bring one's entire अन्तः  
करण - mind and बुद्धि, to the mood of meditation. When the अन्तः करण is brought to the  
state of meditation, then what happens?

यत्र उपरमते चित्तं, निरुद्धं योगसेवया ।  
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥

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यत्र - When, as one progresses in ध्यानयोग to that stage, when  
उपरमते चित्तं - the चित्तं - the thinking faculty of one's अन्तः करण - the faculty of the  
mind that provides guidelines to the बुद्धि on the basis of experiences, impressions,  
memories, etc, that चित्तं gains resolution, which means it becomes alert, quiet,  
actionless (because all activities of the mind are now resolved in परमेश्वर and  
therefore, the mind is now quiet and actionless, while still being fully alert) and as a  
result, उपरमते it gains a superior joy. Thus  
यत्र उपरमते चित्तं - means when the mind gains a state of superior joy, born of  
alertness, quietude and resolution from all wavering tendencies. Now, when does that  
happen?



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निरुद्धं योगसेवया - निरुद्धं when the mind is not obstructed by sense objects, and that is possible only by योगसेवया, through the practice of कर्मयोग and ध्यानयोग inseparably together. It is that mind which is in a state of उपरमते - superior joy.

च - and again,

यत्र - when

आत्मना आत्मानं पश्यन्, आत्मनि तुष्यति

आत्मनि तुष्यति - one rejoices in oneself, which happens when आत्मना आत्मानं पश्यन् one recognizes oneself by one's own बुद्धि, which means the more one is contemplative, the more one's mind and बुद्धि get resolved in परमेश्वर, and the one is able to recognize the truth of oneself - the true nature of one's own self. Such recognition leads one ultimately to ज्ञानं-मोक्ष - Freedom and happiness which is the inherent nature of oneself.

Thus, when all of one's organs of perception including mind and बुद्धि are totally absorbed in ईश्वरध्यानं, and all their faculties are totally resolved in परमेश्वर itself, then one's बुद्धि, naturally recognizing the true nature of oneself as परमेश्वर itself, उपरमते - discovers a sense of superior joy within oneself. What kind of joy is that? भगवान् says:

सुखं आत्यन्तिकं यत् तत्, बुद्धिं ग्राह्यं अतीन्द्रियं ।

वेत्ति यत्र न चैवायं, स्थितश्चलति तत्त्वतः ॥

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सुखं - It is that kind of joy, happiness and comfort which is

आत्यन्तिकं means अति अन्तिकं - that which is beyond any end, that which is अनन्तं - endless.

It is perennial joy, everlasting joy, because it is स्वरूप सुखं - It is joy which is one's own very nature. This joy has no dependence on anything outside of oneself. This joy is not विषय सुखं - It is स्वरूप सुखं - this joy is not one arising from contact of any object. It is that joy which is natural to one's own very being.

यत्-तत् which means यत् सुखं तत् - The nature of this joy is such that it is

बुद्धिं ग्राह्यं - It can be recognized by one's बुद्धि, by its very nature, the ability to recognize being the very nature of बुद्धि.



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Even though all kinds of joy can be appreciated by one's बुद्धि, the joy here is totally of a different kind because it is

अति इन्द्रियं - It is beyond the reach of one's sense organs including the mind. As our Upanishads say

यतो वाचो निवर्तन्ते, अप्राप्य मनसा सह - It is beyond the reach of words and also beyond the reach of mind

यन् मनसा न मनुते, येन आहुः मनो मतं - That which is not known by the mind, but because of which the mind is capable of knowing

It is such आत्यन्त सुखं - It is such superior joy, total and permanent, because it is स्वरूप सुखं, joy which is one's own true nature. Such joy can be grasped only by a चिवेक बुद्धि.

वेत्ति यत्र - When one knows, when one experiences this kind of perennial joy,

अयं स्थितः - आत्म स्वरूपे स्थितः - this wise person, the ध्यानयोगी who abides in one's own real nature, the true self

नैव चलति तत्पतः - never moves away from one's real nature. Once self-realization takes place, there is no dissociation thereafter.

Once जीव-ब्रह्म-ऐक्यं takes place, once you as an individual are resolved in ब्रह्मन्, you ever remain in ब्रह्मन्, even though you as a जीव, as an individual may be apparently engaged in the everyday business of life until प्रारब्धकर्मs are exhausted.

यं लब्ध्वा चापरं लाभं, मन्यते नाधिकं ततः ।

यस्मिन् स्थितो न दुःखेन, गुरुणापि विचाल्यते ॥

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यं लब्ध्वा- यं आत्यन्तिकं सुखं लब्ध्वा

Having gained that perennial happiness

ततः - then

न मन्यते अपरं अधिकं लाभं - the mind does not think of, does not go after another greater gain or accomplishment, because

आत्यन्तिकं सुखं - means the realization



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अहं इदं सर्वं - ईशावास्यं इदं सर्वं - all this, all that is in this universe is indeed only The One - The परमेश्वर and That One is indeed the truth of "I" - अहं - The Self. Consequently,

यस्मिन् स्थितः - यस्मिन् आत्मनि स्थितः - Being one with आत्मा the Self, being rooted in परमेश्वर

न विचाल्यते - one cannot be shaken, one cannot be uprooted by

गुरुणा दुःखेन अपि - even by a great sorrow or affliction because, being one with परमेश्वर, there can be no sorrow, because there is no sorrow in परमेश्वर

Just as all object-born happiness is transient in nature, all object-born sorrows are also transient in nature. They all simply come and go. They cannot touch the सत् चित् आनन्द स्वरूप आत्मा - the true nature of oneself.

ध्यानयोग brings about the dissociation from every kind of sorrow and distress and uplifts one to आत्यन्तिकं सुखं - the perennial joy of life, the पूर्ण सुखं which is the true nature of oneself. That is the content of the above verses.

Sri Krishna now focuses attention on the real nature of ध्यानयोग, by refining the very meaning of the word योग. The common notion is that the word योग simply means the ultimate union of two states of existence. Sri Krishna gives a more immediate vision of योग as दुःख संयोग वियोगं - Dissociation from , association with दुःख sorrow AND DISTRESS OF ANY KIND. This is how Sri Krishna says that:

तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितं ।

स निश्चयेन योक्तव्यो, योगः अनिर्विण्णचेतसा ॥

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तं That, all that has been said thus far about ध्यानयोग,

तं विद्यात् दुःखसंयोगवियोगं -

Understand that ध्यानयोग to be दुःखसंयोगवियोगं - dissociation from association with दुःख - every kind of sorrow and distress. संयोग means an association well entrenched in one's mind. दुःख संयोगं is well-entrenched association with दुःख of some kind. वियोग is dissociation. Therefore दुःखसंयोगवियोगं is dissociation from association with



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sorrow and distress of any kind. That is ध्यानयोग. Indeed, that is the real meaning of **every योग** in practice. Sri Krishna says:

योग संज्ञितं - Please understand clearly what योग is. योग is far more than the popular notion that it is some kind of union brought about by some action. In fact, the true nature of every योग is दुःखसंयोगवियोग - Dissociation from one's natural association with दुःख of any kind. We must understand the nature of योग properly.

जीव-ब्रह्म ऐक्यं is commonly referred to as योग. In the union of जीव and ब्रह्मन् itself, there is no action involved, because जीव and ब्रह्मन् are already identical. But in order to be able to recognize that identity, some action is involved and that action is only in the removal of self ignorance. Removal of self ignorance itself involves a series of actions called योग in general, whose very purpose and whose very nature is दुःखसंयोगवियोगं - Dissociation from association with sorrow and distress of any kind.

Such dissociation from दुःख is brought about by विवेक बुद्धि and ध्यानयोग. The cultivation of विवेक बुद्धि involves श्रवणं, मननं and निदिध्यसनं - listening and understanding the words of the Upanishads, **reflecting** on the teachings of the Upanishads and absorbing the content of those teachings in one's own daily life through कर्मयोग and ध्यानयोग, being in ईश्वर चित्तं - God consciousness within oneself at all times.

The विवेक बुद्धि here is अहं असंगः - I am unbound, I am free, that is the knowledge. That knowledge gives rise to the realization that in spite of all apparent associations, I am in fact, always in dissociation. I am really not connected to or bound to anything. I am totally free.

Due to अविवेक, due to the common inability to discriminate between सत्यं and मिथ्या - that which is eternal and that which is transient, one has all kinds of associations. Therefore, due to अविवेक, absence of विवेक, there is association. Due to विवेक, there is dissociation. Please understand that dissociation as योग - योग संज्ञितं - so says भगवान्



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Thus Sri Krishna unfolds here another more immediate vision of योग. On the basis of the above vision of योग Sri Krishna restates ध्यानयोग and its results in the next few verses. The reason for such re-statement is simple. Everybody associated with sorrow or distress of some kind, wants dissociation from such sorrow or distress. When you are suffering from दुःखसंयोग, any kind of intense sorrow or distress, to gain relief from such suffering becomes the immediate object in life. All other objects pale into insignificance for the time-being.

Therefore, भगवान् says: "Practice ध्यानयोग. You will naturally gain dissociation from sorrow of any kind, because that is the very nature of ध्यानयोग."

सः निश्चयेन योक्तव्यः योगः अनिर्विण्णचेतसा ।

सः योगः - That ध्यानयोग, whose nature is दुःखसंयोगवियोग - dissociation from association with दुःख - that ध्यानयोग, निश्चयेन योक्तव्यः - definitely, surely should be practiced, अनिर्विण्णचेतसा - with a mind that is free from despair.

Because there is no reason to despair. There is no question whether ध्यानयोग will release you from sorrow or not. It will certainly release you from दुःख. of any kind, because that is what ध्यानयोग is.

Let us understand this correctly. Dissociation from, association with दुःख is not a result that one gains by practicing ध्यानयोग. ध्यानयोग itself is dissociation from association with दुःख of any kind. When one is in ध्यानयोग, totally absorbed in God-consciousness within oneself, one is in natural dissociation from all associations with दुःख of any kind, however big, however intense that दुःख may appear to be.

Looking upon ध्यानयोग as दुःखसंयोगवियोग, Sri Krishna now proceeds to describe again some essential aspects in the practice of ध्यानयोग, which we will see next time.