



श्रीमद्भगवत् गीता
षष्ठोऽध्यायः - ध्यानयोगः
Chapter 6
Volume 5

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As we may recall in Chapter 2, talking about कर्मयोग, Sri Krishna defined योग as

योगः कर्मसु कौशलं - योग is कौशलं in Action - योग is **overriding excellence** in action
- **this definition applies to योग in any form of action.**

Whenever any action is performed, **totally** for its own sake, **totally** in appreciation of knowledge, joy and love of the action itself, **totally** unconcerned, unaffected and uncontaminated by anything other than the action itself, such action is कौशलं in action - **overriding excellence in action**. Such excellence in action is a manifestation of one's identity with परमेश्वर - one's identity with the entire creation, one's identity with the best and highest in oneself, which means one's identity with आत्मा - the absolute self in oneself.

When one is engaged in such कौशलं in action - **such overriding excellence in action**, one is really, **actually and naturally**, in दुःख संयोग वियोग - **dissociation from, all**



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association with दुःख of any kind. That is **direct experience** for anyone, and it is **that** experience to which Sri Krishna calls attention here with reference to **ध्यानयोग**, which is also **कर्मयोग**. As we saw last time, Sri Krishna says:

तं विद्यत्, दुःखसंयोगवियोगं योगसंज्ञितं ।

स निश्चेन योक्तव्यो योगः अनिर्विण्णचेतसा ॥

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One must understand clearly that the very nature of **योग** is **दुःख संयोग वियोग** - Dissociation from association with **दुःख** of any kind. With such understanding, one should practice **ध्यानयोग** with a mind definitely free from despair, because there is no reason to despair. When you are in **ध्यानयोग**, totally absorbed in **परमेश्वर**, in your **इष्ट देवता**, in yourself, when you are totally immersed in God-consciousness within yourself, you are really, actually and naturally in dissociation from all association with **दुःख** of any kind.

Now, how do you practice **ध्यानयोग** in the sense that it is itself a release from all association with **दुःख** - from all sense of sorrow and distress? **भगवान्** says that in these three verses:

संकल्पप्रभवान् कामान् त्यक्त्वा सर्वान् अशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्तः ॥

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शनैः शनैः उपरमेत्, बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा, न किञ्चित् अपि चिन्तयेत् ॥

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यतो यतो निश्चरति, मनःचलमस्थिरम् ।

ततस्ततो नियम्यैतत्, आत्मन्येव वशं नयेत् ॥

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In these three verses, Sri Krishna gives **five specific guidelines**, following which one can realize **ध्यानयोग** as **दुःखसंयोगवियोग** - **Dissociation from** association with all **दुःख**. Let us now try to understand these guidelines one by one. First:



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1. संकल्पप्रभवान् कामान् त्यक्त्वा सर्वान् अशेषतः - संकल्प is any thought bubble, any thought, fancy, prior to its development as a काम - desire for some object or experience. Once संकल्प develops into a काम, desire for something, it cannot be given up. It prompts the person to do the necessary कर्म, to gain the desired result. Therefore, भगवान् says here:

संकल्प प्रभवान्, सर्वान् कामान्, अशेषतः त्यक्त्वा - **give up, renounce, totally detach yourself from all thought-rooted कामs - desires for objects and experiences, entirely, without exception.**

As we may recall, in the beginning of this chapter, we learned that

कर्मयोग is कर्मफल संन्यास - renunciation of fruits of action and संन्यास - absolute संन्यास is कर्मसंकल्पसंन्यास - renunciation of the very संकल्प of a कर्म - the very thought of a कर्म, which means the very thought that you are the कर्ता of a कर्म, in which case, कर्मफल - the fruit of action stands automatically renounced. Therefore, here

संकल्प प्रभवान्, सर्वान् कामान्, अशेषतः त्यक्त्वा means that one must cultivate and maintain the attitude of कर्म संकल्प संन्यास - absolute संन्यास - total detachment with respect to whatever one does in daily life, including ध्यानयोग.

In other words, ध्यानयोग must be practiced with total detachment to the results of ध्यानयोग itself. Only then, the true nature of ध्यानयोग as दुःखसंयोगवियोग can be realized.

संकल्प - thought bubbles for various kinds of desires and experiences are arising in one's mind all the time. How can one prevent them from arising, or renounce them when they arise? One cannot prevent thought bubbles from arising, but one can change their nature, so they themselves will help one to gain total detachment from them. How?

By cultivating a proper **value structure** for one's everyday life, and विवेक बुद्धि gained through **proper education**, rooted in वेद उपदेश मंत्रs (सत्यं वद, धर्मं चर, स्वाध्यायान् मा प्रमदः, etc.) कर्मयोग **attitude** (such as योगः कर्मसु कौशलं), श्रद्धा in the pursuit of ब्रह्मचिद्या - Upanishad Knowledge and **love for ईश्वर चिन्तनं** - God Consciousness, all



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of which are rooted in the best and highest in oneself, one's own culture and tradition. It is only through **such a value structure** and **विवेक बुद्धि** that one can naturally give up, one can naturally renounce all thought –rooted **कामा**-desires and experiences.

The next guideline is

2. **मनसा एव इन्द्रियग्रामं विनियम्य समन्ततः** – It is the mind that goes after various sense objects and sense experiences. It is by the mind that one has to give up all attachments to such sense objects and sense experiences. Therefore, **भगवान्** says

मनसा एव – Mind is only an instrument. You are distinct from your mind. You must learn to handle your mind properly. Orient your mind in such a way that

इन्द्रियग्रामं – the whole assembly of **इन्द्रिया**s, the **ज्ञानेन्द्रिया**s and the **कर्मेन्द्रिया**s, all the instruments of perception and action

विनियम्य – are kept well disciplined, controlled and led properly and effectively by your **विवेक बुद्धि** for the practice of **ध्यानयोग**, and that they are not dissipated in lesser pursuits

समन्ततः – in all aspects of your life

Therefore, the second guideline is: With respect to all aspects of your life, orient your mind so that all your instruments of perception and action are kept well disciplined and controlled and they are led properly and effectively by your **विवेक बुद्धि** for cultivating the attitude of **कर्म संकल्प संन्यास** - total detachment towards **संकल्प**-created **कामा**s and **कर्म**s, which is necessary for making you fit for the effective practice of **ध्यानयोग**.

The third guideline is

3. **शनैः शनैः उपरमेत्, बुद्ध्या धृतिगृहीतया**

शनैः शनैः – Slowly and slowly, which means gradually

उपरमेत् – may your mind experience the peace and joy of **ध्यानयोग**. How? By **being in dissociation from** its **दुःख संयोग** – **association with दुःख**, which means “May your **दुःखसंयोग** be resolved in clear vision of **परमेश्वर**, your **इष्ट देवता** within yourself”.



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All associations with दुःख are resolved only by your clear vision of परमेश्वर within yourself, but this process of resolution may appear to be slow and gradual, because there are known and unknown obstructions in your mind hindering the clear vision of परमेश्वर. You have to overcome those obstructions within yourself, by yourself. How?

धृति गृहीतया बुद्ध्या – by your holding on to परमेश्वर, holding on to your इष्ट देवता within yourself with धृति - firmness, by your विवेक वैराग्य बुद्धि

धृति is firmness in one's resolve in the pursuit of ध्यानयोग, and वैराग्य means dispassion. The dispassionate firmness of the विवेक बुद्धि of a ध्यानयोगी is with respect to both the end and the means. The end is clear recognition of one's real identity with परमेश्वर - The आत्मा within oneself, and the means is ध्यानयोग.

Therefore, शनैः शनैः उपरमेत् बुद्ध्या धृतिगृहीतया means - Hold on to परमेश्वर, hold on to your इष्ट देवता within yourself, firmly and dispassionately by your विवेक बुद्धि. Gradually all associations of your mind with every kind of दुःख will disappear and will get resolved in the clarity of your vision of your इष्ट देवता, as परमेश्वर itself. This happens only gradually, because of the very many known and unknown obstructions still in your mind and बुद्धि for the clear recognition of परमेश्वर within yourself. But ultimately it will happen. When? When the next guideline is also followed consistently. The next guideline is

4. आत्मसंस्थं मनः कृत्वा न किञ्चित् अपि चिन्तये – During meditation

आत्मसंस्थं मनः कृत्वा - Use your विवेक वैराग्य बुद्धि to fix your mind firmly on to the आत्मा - the Self in yourself, your real self which exists independent of your शरीर, your इन्द्रियाs, your attributes, your experiences and your situations. That आत्मा is indeed the परमेश्वर - the इष्ट देवता already installed in yourself. Therefore, concentrate your mind and बुद्धि on that आत्मा exclusively.

किञ्चित् अपि न चिन्तयेत् - Do not think of anything else. Never let your mind and बुद्धि lose sight of परमेश्वर in yourself. Let your mind and बुद्धि try to grasp the Upanishadic Knowledge that ईशावास्यं इदं सर्वं - पूर्णं अदः पूर्णं इदं - Everything is indeed परमेश्वर and there is no distance between you and परमेश्वर. Thus let आत्मसंस्थं मनः कृत्वा, न



किञ्चित् अपि चिन्तयेत् be the law-governing the state of your ध्यानयोग. Finally, the last guideline is

5. यतो यतो निश्चरति मनश्चंचलमस्थिरम् । ततस्ततो नियम्यैतत् आत्मन्येव वशं नयेत् ॥

यतः यतः - means यस्मात् यस्मात् कारणात्. For whatever reason, on whatever excuse, such as some outside sound, disturbance, etc.

मनः निश्चरति - if the mind tends to get away from the subject of contemplation, the ध्यानवस्तु, namely the आत्मा, the परमेश्वर. Due to some distraction, the mind may momentarily lose sight of the परमेश्वर within oneself, and be drawn to some external object or situation. This happens because

मनः चंचलं - the mind is always in a state of flux. That is its nature, and also

मनः अस्थिरं - the mind does not remain fixed in one place. That is also its nature. The mind is usually slow to understand, but it is quick in its movement from place to place, or object to object.

That being the nature of the mind, if the mind tends to move away from the vision of आत्मा - the परमेश्वर at any moment, be alert and vigilant. Catch the mind immediately, and redirect it back to ईश्वर चिन्तनं - God-consciousness within yourself. How do you do that?

ततः ततः नियम्य - Through deliberate discipline and total dispassion, through अभ्यास and वैराग्य

एतत् आत्मनि एव वशं नयेत् - lead the mind back to the ध्यानवस्तु - the आत्मा - the परमेश्वर within yourself.

You cannot prevent the mind from moving from one thought to another. But by your चित्तवृत्ति बुद्धि and Upanishadic Knowledge, you can make your mind realize that no matter where the thoughts go, what the mind sees is only परमेश्वर and nothing else. Thus, every movement of the mind away from the ध्यानवस्तु - the परमेश्वर, provides a fresh opportunity for your चित्तवृत्ति वैराग्य बुद्धि to reinstate the mind in ईश्वर ध्यानं in the practice of ध्यानयोग - divine contemplation. It is such ध्यानयोग which is itself दुःखसंयोगवियोग - dissociation from association with दुःख of any kind.



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Thus, having given detailed instructions and the necessary guidelines for the effective practice of ध्यानयोग, Sri Krishna describes again, the लक्षणs – the distinguishing characteristics of a person who has matured into a ज्ञानी – a person of wisdom through such practice of ध्यानयोग. This description involves a set of six verses, which may be grouped as three pairs of verses, each pair giving a different view of the same ध्यानयोगी at maturity. In the first pair of verses, भगवान् says:

प्रशान्तमनसं ह्येनं, योगिनं सुखं उत्तमं ।
उपैति शान्तरजसं, ब्रह्मभूतं अकल्मषं ॥ 6 - 27

युञ्जन् एवं सदात्मानं, योगी विगत कल्मषः ।
सुखेन ब्रह्मसंस्पर्शं, अत्यन्तं सुखं अश्नुते ॥ 6 - 28

These are very interesting verses. The first verse says:

सुखं योगिनं उपैति - Happiness reaches the योगी – the ध्यानयोगी. Here happiness is the subject and the योगी is the object. The second verse says

योगी सुखं अश्नुते - The योगी gains happiness. Here योगी is the subject and happiness is the object.

By these two verses it is pointed out how the subject-object division vanishes in the state of supreme happiness. A happy person and the happiness in the person are indeed identical. Now returning to the first verse:

हि - Indeed, certainly

एनं योगिनं सुखं उपैति - Happiness reaches this ध्यानयोगी at maturity. What kind of happiness?

उत्तमं सुखं - It is happiness of the highest kind, which means that it is

उत्कृष्ट सुखं - Exalted happiness

स्वरूप सुखं - Happiness which is the very nature of oneself

श्रोत्रियस्य सुखं - Happiness of a fully informed person

अकामहत सुखं - Happiness of the one who is not destroyed by the forces of one's own

राग-द्वेष - intense likes and dislikes

अनपेक्ष सुखं - It is happiness that is there, without the need for any object to be happy about, and it is



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निरतिशयं सुखं - incomparable happiness, beyond the reach of words and mind.

That kind of उत्तम सुखं - supreme happiness reaches the ध्यानयोगी at maturity. Now, the state of that ध्यानयोगी is being described.

प्रशान्त मनसं - The one whose mind is naturally peaceful. प्रशान्तं means प्रकर्षण शान्तं as well as प्रकाशेन शान्तं. The natural peace arising from योगाभ्यास and योगबल. The practice of ध्यानयोग is प्रकर्षण शान्तं, and the natural peace arising from the enlightenment of Upanishadic knowledge associated with ध्यानयोग is प्रकाशेन शान्तं. Therefore, by the practice of ध्यानयोग, by the inherent power of ध्यानयोग and by the enlightenment arising from the Upanishadic studies associated with ध्यानयोग, the mind is naturally peaceful. Such natural peace is प्रशान्त मनसु. Again,

शान्तरजसं - The one whose tendencies for action are harmonious and peaceful. When false values and fascinations are consciously overcome and swept away, one's activities are characterized by peace and harmony - that state of existence is called शान्तरजसं. Again

ब्रह्मभूतं - The one who realizes one's own nature as ब्रह्मन्, सत्-चित्-आनन्द स्वरूप ब्रह्मन्. Such a person is a जीवन् मुक्तः - even as a जीव one is a liberated person. Liberation here is through ब्रह्मज्ञानं.

The one who has absolute clarity of vision of ब्रह्मन् is ब्रह्मभूतं. That clarity of vision arises from

अकल्मषं - total freedom from कल्मष - impurities which are obstructions to the full and clear vision of ब्रह्मन्.

Now we go to the next verse, where योगी is the subject, and that योगी is being described.

युञ्जन् एवं - Practicing ध्यानयोग as said before in detail

सदा आत्मानं युञ्जन् - The one who never loses sight of the vision of आत्मा, the one who is always in contemplation of reality of all existence, including oneself



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विगत कल्मषः – the one for whom all impurities, all obstructions to the vision of आत्मा have naturally disappeared. The one for whom there is no distraction from सत्यं – the Truth of all truths.

सुखेन अत्यन्तं सुखं अश्नुते – Such an accomplished ध्यानयोगी gains that incomparable infinite happiness, mentioned in the first verse, effortlessly, because That अत्यन्तं सुखं exalted happiness is already there. Enjoyment of that सुखं - that ब्रह्मानन्द is possible only because of

ब्रह्मसंस्पर्शं – true contact with ब्रह्मन्. The contact with ब्रह्मन् is only through ब्रह्मज्ञानं – realization of the Upanishadic knowledge. Thus ब्रह्मज्ञानं is ब्रह्मसंस्पर्शं – true contact with ब्रह्मन्.

Just as विषय सुखं – ordinary happiness arises from विषय-स्पर्शं – contact with objects through thought, word and deed, similarly उत्तम सुखं – ब्रह्मानन्दं arises from ब्रह्मसंस्पर्शं – contact with ब्रह्मन्, the परमेश्वर, the आत्मा through ब्रह्मज्ञानं – Upanishadic knowledge.

Therefore the लक्षण, the distinguishing characteristic of a ध्यानयोगी at maturity is a person who enjoys उत्तम सुखं – ब्रह्मानन्दं – पूर्ण आनन्दं - happiness in full, by touching ब्रह्मन् through the Upanishadic knowledge of ब्रह्मन्, which is indeed योग in its entirety.

More about That ध्यानयोगी at maturity we will see next time.