



श्रीमद्भगवत् गीता
षष्ठोऽध्यायः - ध्यानयोगः
Chapter 6
Volume 6

सर्वभूतस्थं आत्मानं, सर्वभूतानि च आत्मनि ।
ईक्षते योगयुक्तात्मा, सर्वत्र समदर्शनः ॥ 6 - 29

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अर्जुन उवाच

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तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥ 6 - 34

As we may recall, Sri Krishna has been describing the लक्षणs, the distinguishing characteristics of a person who has matured into a ज्ञानी, a person of wisdom through the effective practice of ध्यानयोग, as advised earlier. Recalling what we saw last time:

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

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शं अत्यन्तं सुखमश्नुते ॥ 6 - 28



ब्रह्मचिद्या **Brahma Vidya**

By the effective practice of ध्यानयोग, by the inherent power of ध्यानयोग, and by the enlightenment arising from the Upanishadic studies carried out with the discipline of ध्यानयोग, the mind and बुद्धि of the योगी is free from all notions of divisions in the midst of all differences, and is naturally peaceful. With such a mind, the false values and the fascinations of this transient world naturally vanish. The actions of the योगी are naturally harmonious and peaceful, and the योगी enjoys an unobstructed vision of all existence, including oneself, as ब्रह्मन्. Such a योगी never loses sight of the आत्मा - the Self in oneself. He is never distracted from सत्यं - the truth of all truths, and by touching ब्रह्मन् through ब्रह्मज्ञानं, the योगी enjoys ब्रह्मानन्दं - the incomparable supreme happiness which is the true nature of one's own self.

Describing the same योगी again, in today's verses भगवान् says:

सर्वभूतस्थं आत्मानं सर्वभूतानि च आत्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ 6 - 29

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ 6 - 30

These two verses bring out the meaning of one of the most profound Vedic statements, one of the four महावाक्यs, namely

तत् त्वं असि - That you are, which indicates the identity between तत् That the ब्रह्मन् and त्वं you the जीव, the individual. This identity is pointed out in the first verse here, from the point of view of जीव - the word त्वं - you, the individual.

भगवान् says:

सर्वभूतस्थं - means सर्व भूतेषु स्थितं. The one who abides in all beings, the "I" in every one is called सर्वभूतस्थः

आत्मानं means स्वं आत्मानं - one's own self

ईक्षते means sees. Therefore



ब्रह्मविद्या **Brahma Vidya**

सर्वभूतस्थं आत्मानं ईक्षते means the person who sees one's own self as the "I" of all beings. Who is that person who sees that way? Such a person is a योगयुक्तात्मा as well as समदर्शनः

योगयुक्तात्मा - by the practice of ध्यानयोग, the person has now gained समाहित चित्तं - a mind which enjoys peace and harmony, natural to oneself. Again, that योगी is सर्वत्र समदर्शनः - the one who sees the same ब्रह्मन् everywhere. How does one see that?

सर्वभूतानि च आत्मनि ईक्षते - आत्मनि in one's own self

ईक्षते - one sees

सर्वभूतानि - all beings

One sees, all beings, in one's own self. Thus the योगी - the ध्यानयोगी sees one's own self as the "I" of all beings and at the same time, sees all beings in the "I" of one's own self. Thus the योगी realizes "I am in all beings, and, at the same time, all beings are in me."

आत्मा is सर्वस्य आधारं - आत्मा is the location for everyone, and It is also the आधेय - the located, with reference to every object. Thus the distinction between आधार and आधेय - the location and the located, ceases to exist for a योगी. In आत्मा, there is only oneness. Thus the त्वं पद - the Atma in you, the individual, has been pointed out.

In the next verse, the same **oneness** of आत्मा is being pointed out from the point of view of तत् पद - the परमेश्वर.

यो मां पश्यति सर्वत्र, सर्वं च मयि पश्यति

यः मां सर्वत्र पश्यति - The one who sees and recognizes परमेश्वर in everything that exists in this entire creation, including one's own self, one's own body, mind and intellect assembly. At the same time

सर्वं च मयि पश्यति - sees and recognizes all beings - this entire creation in **me**, the परमेश्वर.



ब्रह्मविद्या **Brahma Vidya**

The one who recognizes परमेश्वर in everything that exists in this creation and at the same time, recognizes everything in this creation in परमेश्वर. Any नाम-रूप in this creation - any name and form in this entire creation has no independent existence apart from परमेश्वर. The person who realizes that truth.

तस्य अहं न प्रणश्यामि, सः च मे न प्रणश्याति

तस्य अहं न प्रणश्यामि - I do not destroy something of him

सः च मे न प्रणश्याति - he too (which means the योगी also) does not destroy something of me, so says Sri Krishna.

There is a peculiar word construction here which must be understood properly. नाशनं means destruction. Here the word is प्रणाशनं, which indicates something special with reference to the destruction about which Sri Krishna is talking. We must note that Sri Krishna does not say "I do not destroy him, he does not destroy me" What भगवान् says is "I do not destroy तस्य - something of him. Similarly, he, the योगी, does not destroy मे - something of me. What is that something and what is all this destruction about? That must be clearly understood.

It is obvious that something that is real cannot be destroyed. And something that is not real, also need not be destroyed, because that is already unreal anyway. Therefore, the word प्रणाशनं has a special significance, and it refers to a special kind of destruction. The destruction here is with respect to the vision of oneness of आत्मा - आत्म एकत्वं - The oneness of परमेश्वर. Therefore, तस्य अहं न प्रश्यामि means I will not destroy his vision of परमेश्वर. I, the परमेश्वर will never be away from his vision.

For the person who sees परमेश्वर in everything that exists in this creation, and at the same time sees everything in this entire creation in परमेश्वर - in other words for the person who realizes परमेश्वर as विष्णु and शिव at the same time, for that person I will never be away from his vision, I will never be remote from him.

When there is no remoteness involved, the योगी realizes पूर्णं अदः पूर्णं इदं. It is all fullness everywhere. That is the meaning for तस्य अहं न प्रणश्यामि. Again, for such a person,



ब्रह्मविद्या **Brahma Vidya**

सः च मे न प्रणश्यति – He also, the योगी also, never loses vision of myself, the परमेश्वर.

Such vision of परमेश्वर as विष्णु and शिव at the same time, is called संयक् दर्शनं – clarity and totality of vision of परमेश्वर. And, only when one has that clarity and totality of vision, that one gains That अत्यन्त सुखं – Endless happiness, ब्रह्मानन्द सुखं – happiness of the highest kind that Sri Krishna talked about earlier.

The word दर्शनं or vision is only verbal. What is indicated here is realization of ईशावास्यं इदं सर्वं – the presence of परमेश्वर everywhere, in everything at all times, and the oneness of all existence.

Such realization is the लक्षण of a ध्यानयोगी at maturity. For that योगी, ईश्वर is not an object of indirect knowledge or परोक्ष ज्ञानं. For that योगी, ईश्वर ज्ञानं, is indeed अपरोक्ष ज्ञानं – immediate direct knowledge. It is पूर्ण ज्ञानं – It is प्रशान्तं and उत्तम सुखं. It is natural peace and joy in fullness of existence.

The result of such संयक् दर्शनं – clarity and totality of vision of परमेश्वर is indicated in the next two verses.

सर्वभूतस्थितं यो मां, भजति एकत्वं आस्थितः ।
सर्वथा वर्तमानोऽपि, स योगी मयि वर्तते ॥

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आत्मौपम्येन सर्वत्र, समं पश्यति योऽर्जुना ।
सुखं वा यदि वा दुःखं, स योगी परमो मतः ॥

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यः मां भजति – भजति usually means worship of परमेश्वर. In view of what has already been said, भजति means the one who gains that संयक् दर्शनं – because the object of any kind of worship of परमेश्वर is only to gain that clarity of vision of परमेश्वर. Therefore,

यः मां भजति – the one who gains संयक् दर्शनं – clear vision of परमेश्वर, as what?
सर्वभूत स्थितं – abiding in all that exists in this creation



ब्रह्मविद्या **Brahma Vidya**

In spite of all apparent differences, the one who is able to see परमेश्वर in everything, which means the one who is able to recognize परमेश्वर as the all-pervading विष्णु, and at the same time

एकत्वं आस्थितः - as the all-inclusive शिव - The abode of all beings

सः योगी - That योगी who has gained that सम्यक् दर्शनं - That vision of oneness of परमेश्वर as विष्णु and शिव at the same time, that enlightened person

सर्वथा वर्तमानः अपि - whatever be his mode of living, style of life, whatever activity he is engaged in

मयि वर्तते - he abides in Me, the परमेश्वर. He always remains inseparable from Me - the परमेश्वर.

An ordinary person who has no enlightenment about oneself or परमेश्वर, does कर्म propelled by संकल्प and काम - thoughts about the fruits of action and the desire for the fruit of action. One always gets the fruits of one's actions. Therefore, getting the fruit of action is not the problem. What for is this fruit of action, that is the problem.

An ordinary person usually gets bound to the fruit of action. Arjuna's question is "Why should I engage myself in any action which only leads to such bondage?"

भगवान् says that the सम्यक् दर्शी - the enlightened person - सर्वथा वर्तमानोऽपि मयि वर्तते - whatever be his activity, by virtue of his प्ररब्ध कर्म - he abides in Me - the परमेश्वर, in freedom and fullness at all times.

Because for an enlightened person, there is no कर्तृत्व भाव - there is no notion of being the कर्ता of a कर्म - the doer of an action, therefore for such a person, there is no doing involved. He only sees परमेश्वर in all actions कर्मणि as अकर्म यः पश्येत् said earlier. For such a person there is neither कर्म nor कर्मफल, and the कर्म's arising from प्ररब्ध कर्म do not bind that person at all. While the प्ररब्ध कर्म's come and go, he only sees परमेश्वर in all those कर्म's with योग बुद्धि and समत्व बुद्धि, doing those कर्म's as well as he can, and being in the equanimity of mind at all times. In the words of Sri Krishna:

योगः कर्मसु कौशलं - Striving for overriding excellence in action at all times, and



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समत्वं योग उच्यते - being in equanimity of mind at all times is योग - the law of कर्म for everybody in everyday life, and so it is for the enlightened person as well.

Such an enlightened person remains a जीवन्-मुक्तः - a liberated person, even while living his life of full activity. He enjoys the fullness of life and total freedom, whatever activity he is engaged in as a result of प्रारब्ध कर्म which cannot be avoided anyway. Further, भगवान् says:

अर्जुन - O! Arjuna

यः सः योगी परमो मतः - That person who has the following लक्षण - the following characteristic, that person alone is an accomplished योगी, a ज्ञानी - a person of wisdom. What is that लक्षण ? भगवान् says:

आत्मौपम्येन सर्वत्र समं पश्यति - The योगी sees everywhere as he sees himself. He regards everybody as he regards himself. His standard of behaviour with respect to everybody is the same. He looks upon others just as he looks upon himself. His consideration for others is the same as the consideration that he has for himself. What is that consideration? The consideration is:

सुखं वा यदिवा दुःखं - समं पश्यति - Just as सुखं - happiness is desirable for myself, so it is for everybody else. Similarly, just as दुःखं - sorrow is undesirable for myself, so it is for everybody else.

Such consideration is equal consideration. Every human being must have this equal consideration for others, whether one is a ज्ञानी or अज्ञानी, wise or unwise. Then, what is special about a ज्ञानी - an enlightened person? The special thing about a ज्ञानी - a wise person, is that he has such equal consideration at all times.

सर्वथा वर्तमानोऽपि - at good times, at bad times and *at all times*. That is the distinguishing characteristic of a ज्ञानी or योगी

स योगी परमो मतः - Such a योगी is the most accomplished योगी, a ज्ञानी - a person of wisdom. That is what one becomes through the effective pursuit of ध्यानयोग.

So saying Sri Krishna concludes his discourse on ध्यानयोग for *the time being*, which gives an opportunity for Arjuna to respond. Now, Arjuna says:

अर्जुन उवाच



ब्रह्मविद्या **Brahma Vidya**

योऽयं योगः त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चंचलत्वात् स्थितिं स्थिराम् ॥ 6 - 33

चंचलं हि मनः कृष्ण, प्रमाथि बलवत् दृढम् ।
तस्याहं निग्रहं मन्ये, वायोरिव सुदुष्करम् ॥ 6 - 34

O! Krishna

यः अयं योगः त्वया प्रोक्तः - This kind of योग which has been explained by you, what kind of योग is that?

साम्येन - It is साम्य योग, which means सम दर्शन लक्षण योग - and also सम्यक् दर्शन लक्षण योग -The योग whose characteristic is सम दर्शनं - having equal consideration for all at all times and also संयक् दर्शनं - having a clarity of vision of oneness of आत्मा, oneness of परमेश्वर, recognizing परमेश्वर in everything, and at the same time recognizing everything in परमेश्वर at all times, which means recognizing परमेश्वर as विष्णु and शिव at the same time - this kind of साम्य योग which has been explained by you.

About that साम्य योग, Arjuna has something to say. Before we go to that, let us stop briefly to reflect on the extraordinary Upanishad expression सम्यक् दर्शनं. In the words of Sri Krishna

यो मां पश्यति सर्वत्र, सर्वं च मयि पश्यति -The one who sees Me - the परमेश्वर everywhere in everything, and at the same time, sees everything in this creation in Me - the परमेश्वर, such seeing is सम्यक् दर्शनं - clarity and totality of vision of परमेश्वर as विष्णु and शिव at the same time.

We usually chant ॐ नमः शिवाय. That is proper as well as popular. On the other hand, if we choose to chant ॐ नमो विष्णवे ॐ नमः शिवाय together, that would be proper as well as सम्यक् दर्शनं.

So long as this is clearly understood and recognized at all times, it is proper to chant either way as one sees परमेश्वर, because विष्णु and शिव are indeed identical. I am not suggesting any change in our practice. Now let us return to the Gita verse.



ब्रह्मविद्या **Brahma Vidya**

Arjuna tells Sri Krishna

यः अयं योगः त्वया प्रोक्तः साम्येन - This kind of साम्य योग - समदर्शन-योग, which has been explained by you

एतस्य अहं न पश्यामि, स्थितिं स्थिराम् - for such a योग, I do not see a steady continuous state of existence. One may be in that kind of योग for short periods now and then, but that kind of योग cannot stay for long. Why? Because

चंचलत्वात् मनसः - of the unsteady nature of the mind. I do not see how this kind of साम्य योग can be maintained in a state of unchanging steadiness, because of the very unsteady nature of the mind itself. Therefore, Krishna

चंचलं हि मनः कृष्ण प्रमाथि बलवत् दृढं ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥

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Arjuna addressing भगवान् as कृष्ण at this point is significant. The word कृष्ण means one who removes the limitations of others. By addressing भगवान् as Krishna here, Arjuna is seeking the grace of भगवान् Krishna, for overcoming his own limitations.

Krishna!

चंचलं हि मनः - Mind is indeed restless. Restlessness is indeed the very nature of the mind. प्रमाथि means प्रमथनशीलं. The mind is capable of agitating my sense organs and shaking my body.

बलवत् दृढम् - the mind is too strong to be disciplined, and its nature is firm and unchangeable. Therefore

तस्य निग्रहं सुदुष्करम् - the control of such a mind is obviously impossible to accomplish वायोः इव - just as it is obviously impossible to control the movement of the wind. Just as the control of the movement of the wind is impossible, the control of the mind is equally impossible.

मन्ये - So I think. When Arjuna says मन्ये "I think so", he leaves some room for doubt in his own thinking. Therefore, what Arjuna says is this: "It appears to me as if it is impossible to control the mind because of its natural restlessness. On the other hand, if it is really possible to control the mind by any means, I would like to know how".

In effect, Arjuna's response to all that Sri Krishna has been talking about ध्यानयोग is this question "How to keep one's mind under control at all times?"



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ब्रह्मविद्या **Brahma Vidya**

How Sri Krishna responds to this question and what that response does to Arjuna we will see next time.