



श्रीमद्भगवद् गीता  
षष्ठोऽध्यायः - ध्यानयोगः  
Chapter 6  
Volume 7

श्री भगवानुवाच

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As we may recall, in response to Sri Krishna's discourse on ध्यानयोग, Arjuna tells Sri Krishna "The kind of योग explained by you, which involves समदर्शनं and सम्यक् दर्शनं



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- equal consideration for all beings at all times, and also recognizing परमेश्वर in everything and at the same time recognizing everything in परमेश्वर at all times, I do not see that kind of योग as practicable because of the unsteady nature of the mind itself. Mind is naturally restless. It is capable of agitating one's sense organs, and it is too strong to be disciplined by any means. That being so, अहं मन्ये - I think that it is impossible to control the mind and maintain it in a state of unchanging steadiness at all times. On the other hand, if there is really any effective means by which mind can be so controlled, I would like to know how."

So saying, Arjuna is looking up to Sri Krishna for an answer. भगवान् now replies:

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असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।  
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ 6 - 35

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।  
वश्यात्मना तु यतता शक्यः अवाप्तुम् उपायतः ॥ 6 - 36

Arjuna is a great warrior. He is capable of fighting big armies and he has won many wars before. That same Arjuna is now confessing that his own mind is too mighty for him to conquer, and he is only too ready to accept defeat, even without putting up a fight with the power of his own mind. Addressing that Arjuna as

महाबाहो - O! mighty armed Arjuna, भगवान् says

असंशयं - There is no doubt about it. I agree with what you say, namely

मनः दुर्निग्रहं, मनः चलं - Mind is difficult to control, and mind is restless. In this matter there is no doubt. Mind is the root cause of all positive and negative achievements in life. It is the mind that really distinguishes one person from another. And mind is the cause for both bondage and liberation. In spite of all this, mind is restless, I agree.

तु - किन्तु But

कौन्तेय - कुन्ती पुत्र - O! Son of Kunti. Addressing Arjuna in an affectionate and reassuring manner, भगवान् says:

अभ्यासेन वैराग्येण च मनः गृह्यते - Mind is brought under control, mind can be brought under control, by अभ्यास - practice and वैराग्य - dispassion.



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Therefore, the answer to Arjuna's question is अभ्यास and चैराग्य.

अभ्यास is practice. There are two kinds of practices. One is to try to do the same thing again and again, improving the skill and efficiency each time. The other is to dwell on the same subject again and again. Here the subject is ब्रह्मज्ञानं. By dwelling on this subject again and again, by श्रवणं, मननं, and ध्यानं, the mind begins to appreciate the inadequacy of exclusive practice of other pursuits in life for Total Happiness.

When such अभ्यास is coupled with चैराग्य – dispassion, absence of cravings for lesser things in life, the destructive and obstructive powers of one's राग-द्वेष forces naturally disappear. Thus, by the combined discipline of अभ्यास and चैराग्य, the mind can be uplifted and held steadily in ध्यानयोग for any length of time. On the other hand

असंयतात्मना – By the person whose mind is not disciplined by अभ्यास and चैराग्य  
योगः दुष्प्रापः – the ध्यानयोग described earlier cannot be achieved.

It is impossible to achieve the state of ध्यानयोग explained earlier by a person whose mind is not disciplined by अभ्यास and चैराग्य.

इति मे मतिः – So is the will of परमेश्वर, which means that the very nature of ध्यानयोग is such that it cannot be achieved by one who has no disciplined mind

तु – But

वश्यात्मना – By the one whose mind has been brought under one's own full control by अभ्यास and चैराग्य, by the person who has full sovereignty over one's own mind

यतता उपायतः – by adequate and properly directed efforts

योगः अवाप्तुं शक्यः – it is possible to gain the state of ध्यानयोग described earlier; so assures Sri Krishna.

Maturity in योग is possible only through repeated and properly directed efforts. This means that one's whole life style is part of this effort. A proper sense of values is necessary for the efforts to be properly directed, leading to the state of योग. Such sense of values has to be cultivated over a long period of time for such values to mature



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and become natural for the person striving for योग. Naturally therefore, this प्रयत्नं - properly directed efforts take a long time to mature into the state of योग.

That being the case, Arjuna is naturally concerned as to what would happen to a person if one is unable to gain maturity in योग in spite of one's best efforts. Because of such concern, Arjuna raises a question as follows:

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अयत्तिः श्रद्धयोपेतो योगात् चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिम् कृष्ण गच्छति ॥ 6 - 37

कश्चित् न उभयविभ्रष्टः छिन्न- अभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ 6 - 38

एतत् मे संशयं कृष्ण छेत्तुम् अर्हसि अशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न हि उपपद्यते ॥ 6 - 39

कृष्ण - Krishna, I have to ask you something. Suppose, for example, there is a person, श्रद्धया उपेतः - he is endowed with श्रद्धा in योग, there is no doubt about that. He is interested in योग. He has faith in योग and his faith is based on understanding. And he is also trying as much as possible to discipline his mind through the practice of योग, but अयत्तिः - his efforts prove inadequate. Why? For some reason, he is not totally free from the hold of his own राग-द्वेष forces. Therefore, now and then he succumbs to some temptation or other. Consequently, he is unable to maintain his mind for any length of time in the practice of योग. As a result

योगात् चलितमानसः - his mind wanders away from योग in spite of his best efforts. Consequently,

अप्राप्य योग संसिद्धिं - He does not get fulfillment in योग in his own life time. That fulfillment is simply संयक्-दर्शनं - clarity of vision of जीव-ब्रह्म-ऐक्यं - the identity, the oneness of जीव and ब्रह्मन्. Without getting that fulfillment, he is now near the end of his life, because his प्रारब्ध कर्मs are nearing exhaustion. For that person,



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कां गतिं गच्छति - What path is now left for him to go. What happens to him when he dies?

What becomes of a person who dies foiled in one's attempt to gain maturity in योग in spite of one's श्रद्धा, in spite of one's best efforts. Explaining his own question further, Arjuna continues:

कश्चित् न उभय विभ्रष्टः - Will he not be a loser with respect to both कर्मफल as well as योगफल ?

Trying to live a life of कर्म संकल्प सन्यास in the pursuit of योग, he neither enjoyed the fruits of कर्म, nor did he get to enjoy the exalted happiness of a योगी at maturity. He neither got the ordinary pleasures of a कामी, doing कर्म, seeking कर्मफल, nor did he get to enjoy the ब्रह्मानन्द of a योगी at maturity because of his failure in योग. Thus he lost out both, he has become an उभय विभ्रष्टः. भ्रष्ट means loser. विभ्रष्टः means great loser. Now, after such a great loss, he is nearing the end of his life, which means

छिन्न अभ्रं इव नश्यति - the person is destroyed like a shattered cloud. All his efforts have gone to waste. Just as the छिन्न अभ्रं - the shattered cloud does not descend on earth as rain, loses its immensity and disintegrates in the sky, so is the fate of one who has fallen from योग.

अप्रतिष्ठः - He is uprooted both in कर्म and in ज्ञानं. Consequently,

विमूढः - he is deluded and disillusioned. मूढ means a fool. विमूढ means a great fool. He has made a great fool of himself trying to follow the Vedantic teaching of

ब्रह्मणः पथि - the path leading to ब्रह्मन्, the Vedantic teaching of ज्ञानयोग through कर्मयोग and ध्यानयोग. Fallen from both worldly pleasures as well as total joy and peace, does he not perish like a shattered cloud, without any hold anywhere, and disillusioned in ब्रह्मज्ञानं?

महाबाहो - O! Krishna - you are the strong person who can pull up all the weak ones. Please tell me what happens to a weak person who fails to mature in योग in one's own life in spite of one's श्रद्धा, one's genuine interest, unqualified faith and best efforts.



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कृष्ण, एतत् मे संशयं - Krishna, this is my doubt

छेत्तुं अर्हसि - It befits you to dispel this doubt of mine

अशेषतः - Please give me a complete answer because

त्वत् अन्यः संशयस्य अस्य, छेत्ता न हि उपपद्यते - Other than yourself, there is none who can dispel this doubt, because all the intricacies of योग are best known only to you.

Therefore, you are the only one who can tell me what happens to a उभय विभ्रष्ट - the one who has suffered the great loss of both भोग - worldly enjoyments and योग - the spiritual fulfillment, trying to gain ब्रह्मज्ञानं through कर्मयोग and ध्यानयोग. Please clear my doubt on this matter completely, so requests Arjuna.

At this point Arjuna is obviously concerned about his own self, about the possibility that he himself may never be able to mature into a योगी in his own life time, because of his own inadequacies in terms of अभ्यास and चैराग्य.

Arjuna's concern is also the concern of most of us. Sri Krishna knows Arjuna's concern. Therefore Sri Krishna addresses Arjuna in an endearing manner, gives him first a general assurance, and then a more detailed and complete answer to his specific question. Replying to Arjuna, भगवान् says:

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पार्थ नैवेह नामुत्र, विनाशस्तस्य विद्यते ।

न हि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति ॥

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In the first line, Sri Krishna addresses Arjuna as पार्थ, meaning कुन्ती पुत्र - son of Kunti and in the second line he addresses Arjuna as तात meaning son. Traditionally तात is an affectionate way to address a son, grandson, father, grandfather or great grandfather. In the context here, तात has a special meaning. The relationship between Sri Krishna and Arjuna in गीतोपदेश is that of a गुरु and शिष्य. For the गुरु, शिष्य is equal to a son. A father is always interested in the welfare of the son, whatever he is. Further, Sri Krishna addressing Arjuna as तात is a mark of natural flow of God's grace to Arjuna.

Thus, addressing Arjuna in an affectionate and reassuring manner, भगवान् says:



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"Arjuna, you must first understand this clearly. The person whom you call उभय भ्रष्ट - the loser of both, that person is not a loser at all. For the time being, that person is a योग भ्रष्ट - loser of योग alright, but he is never a उभय भ्रष्ट - loser of both. Because, for that person,

नैवेह - न एव इह - certainly, neither in this world, while he lives

न आमुत्र - nor in his world, after death

विनाशः तस्य विद्यते - there is any destruction or degradation for him. Neither while he lives, nor after his death, there is destruction or degradation for him."

Arjuna's contention is that the उभय भ्रष्ट misses out both, the pleasures of this life as well as the promised state of total happiness arising from maturity in योग. भगवान् says, "No", that is not so. The person who has श्रद्धा in योग, the person who strives for gaining maturity in योग with श्रद्धा, that person loses nothing. Because श्रद्धा is a value born of चिवेक बुद्धि, in striving for maturity in योग with श्रद्धा, there is no loss of value involved. In a life of चिवेक-बुद्धि, the means itself brings happiness. There is no question of any loss involved.

For an अकामहत, for a person who is not destroyed by the forces of one's own काम - desire for external objects and experiences, there is happiness all the way through in the beginning, in the middle, and in the end, so says the Taittiriya Upanishad, which we will see later.

Further न आमुत्र तस्य विनाशः विद्यते - even after death, there is no destruction for him, because destruction after death simply means धीन जन्म प्राप्ति - getting a lower state of birth in one's next birth. That is also not for him, which means he is not a loser at all in any respect.

हि - Because

कल्याणकृत् कश्चित् दुर्गतिं न गच्छति

कल्याणकृत् - the one who does a good action for gaining ब्रह्मज्ञानं in the pursuit of मोक्ष, for that person

कश्चित् - whoever that be, and whatever that good action be, small or big, so long as that person does that action with श्रद्धा



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दुर्गतिं न गच्छति – that person does not go into the path of degradation

Neither in this world nor in the world after death is there any loss or degradation for the one who strives for gaining maturity in योग with श्रद्धा. The doer of good never comes to grief.

As we may recall, Sri Krishna said as early as in Chapter 2 (2-40)

स्वल्पं अपि, अस्य धर्मस्य, त्रयते महतो भयात् – If this कर्मयोग धर्म is lived even to a small extent, it protects you from great fears in life. Even the minutest कर्मयोग attitude is a great gain in daily life. There is absolutely no loss of effort involved.

कर्मयोग, by its very nature, is मोक्ष साधनं and it is auto-catalytic. Even a bit of it helps you to gain more of it, and hence relatively more peace, more prosperity and more happiness, all in this very life. Therefore, neither in this world while one lives, nor in the world after death, is there any loss for the one who strives for gaining maturity in योग with श्रद्धा. So says Sri Krishna.

Having given this general assurance, Sri Krishna then proceeds to answer Arjuna's specific question

कां गतिं कृष्ण गच्छति – what happens to the person who dies without reaching the state of maturity in योग ? What happens to the योग भ्रष्ट – the loser of योग, after death?

प्राप्य पुण्यकृतां लोकान्, उषित्वा शाश्वतीः समाः ।  
शुचीनां श्रमितां गेहे, योगभ्रष्टः अभिजायते ॥

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अथवा योगिनामेव , कुले भवति धीमतां ।  
एतत् हि दुर्लभतरं, लोके जन्म यदीदृशम् ॥

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Now Sri Krishna tells what happens to the योग भ्रष्ट – the loser of योग, the person, who in spite of श्रद्धा, has not been able to reach maturity in the state of योग in this very life due to lack of adequate अभ्यास and वैराग्य. भगवान् says:





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प्राप्य पुण्यकृतां लोकान् उषित्वा शाश्वतीः समाः - The person lives a life of भोग - worldly pleasures, enjoyments and experiences gained through long, long years of many, many lives, appropriate to one's virtuous deeds. After having lived all that life of भोग

अभिजायते - the person is ultimately born again. Where?

शुचीनां श्रमितां गेहे - in a house where the family is both pure and wealthy. Pure means committed to धर्म, and wealthy means materially prosperous. Because the family is committed to धर्म, the wealth is always under control, and is never misused.

The former योगभ्रष्ट is now born into a pure and wealthy family, where he may continue to live in comfort, and at the same time continue to pursue the path of मोक्ष through श्रवणं मननं and निदिध्यासनं practicing कर्मयोग and ध्यानयोग.

This is for the योग भ्रष्ट who missed out on योग because of lack of चैराग्य and अभ्यास.

अथवा - or

Suppose that that योग भ्रष्ट had चैराग्य alright, which means that he had no cravings for lesser things of life, but he did not have enough अभ्यास. **He did not have the intellectual discipline needed to gain the maturity in योग.** Therefore, what he needs is a कर्म-शरीर - an appropriate human body which will give him an opportunity to continue his अभ्यास - intellectual discipline needed to progress in योग. For that योग भ्रष्ट

धीमतां योगिनां एव कुले भवति - He is straight away born in a family of योगीस

धीमतां means बुद्धिमतां - well informed and wise

भगवान् uses the word अथवा or, referring to the latter kind of योगभ्रष्ट, the one who already has चैराग्य but not adequate अभ्यास. Such a योग भ्रष्ट is reborn in a family where both the parents are well-informed and wise योगीस - धीमतां - बुद्धिमतां योगीस. श्रमितां indicates material wealth and prosperity. In contrast, धीमतां indicates richness only in spiritual wealth, and not in material wealth. The former योग भ्रष्ट who needs only more अभ्यास, is now born into the family of योगीस. But, भगवान् also adds



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एतत् हि दुर्लभतरं लोके जन्म यत् ईदृशं - It is indeed very difficult to get this kind of birth in this world.

It is particularly more difficult to be born in the family of the wise, in the family of योगीs, who are generally materially poor, but wisdom-wise rich, than to be born in शुचीनां श्रमितां गेहे - in the family of the pure and wealthy. The one who is born in a materially wealthy family has got a lot of things to worry about wealth. The wealth itself creates problems for one's spiritual growth. Unless one is a mature person, it is very difficult to keep the wealth in its proper place. All this is common knowledge.

To be born in a family of कर्मयोगीs not materially wealthy, but spiritually wise is indeed far better, because such family environment is far more conducive to one's spiritual growth and maturity. But it is very difficult to get birth into such families primarily because of the higher level of qualifications needed for such birth.

Thus, the योग भ्रष्ट - the person who loses out on योग in this very birth, ultimately gains rebirth in either one of the above two kinds of families. In his new birth, he gains connection with whatever he had accomplished in his previous births, and makes a renewed effort for gaining fulfillment in योग. Sri Krishna gives this message in the concluding verses of this chapter which we will see next time.

We will be completing this chapter next time.