



श्रीमद्भगवत् गीता
षष्ठोऽध्यायः - ध्यानयोगः
Chapter 6
Volume 8

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इति श्रीमत् भगवत् गीतासु उपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे
श्री कृष्णार्जन संवादे
ध्यानयोगो नाम
षष्ठोऽध्यायः ॥

Sri Krishna is now talking about योग भ्रष्ट - the person who, in spite of श्रद्धा, has not been able to gain fulfillment in योग in this very life due to lack of adequate अभ्यास and चैराग्य, due to lack of adequate training and practice, and also due to lack of dispassion - ability to overcome the obstructive and destructive powers of one's own राग-द्वेष forces. भगवान् says that such a person after going through all the experiences arising from one's प्रारब्ध कर्मs, after experiencing the fruits of one's own past actions, is ultimately born again in either one of the following two kinds of families, namely



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शुचीनां श्रीमतां गेहे - in a family of the pure and wealthy, in a materially prosperous family which is committed to धर्म or
धीमतां योगिनां कुले - in a family of कर्मयोगीs, rich in spiritual knowledge, wisdom and discipline.

Having been born in either one of the above two kinds of families, भगवान् continues

तत्र तं बुद्धि संयोगं, लभते पौर्वदेहिकं ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥

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Sri Krishna addresses Arjuna here as कुरुनन्दन - the joy of the Kuru family. When properly understood and effectively utilized, the birth in this कर्मभूमि - birth in this world of activity, is indeed a joy for everyone.

Now with reference to the योग भ्रष्ट, Sri Krishna says:

तत्र तं बुद्धि संयोगं लभते पौर्व - देहिकं - There, having been born in either one of the above two kinds of families
तत्र - there, in the new birth
लभते - he gains
तं बुद्धि संयोगं - that natural बुद्धि-connection. That connection is
पौर्व-देहिकं - that which was there in the previous birth

Whatever he had achieved in the previous birth, he gains connection with that naturally. For such a person, Vedanta becomes clear and natural, even at a very young age. That person has really lost nothing. All the spiritual progress that he made in the previous birth is now available to him to start with, naturally. With such a head start

यतते च ततो भूयः - ततः यतते च he now makes a new effort

भूयः means बहुतरं, much more than before, much more than what he did in his previous birth. Therefore, in his new birth he picks up the thread left by him in his previous birth and now makes a greater effort, for what?

संसिद्धौ - for the natural fulfillment in ध्यानयोग for the natural fulfillment in life, which is gaining मोक्ष.



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Thus we see why different people have different tendencies to start with. It is all पूर्वकर्मफल - the fruit of one's past actions. With reference to Vedantic knowledge, we see some people are interested and some people are not interested. It all depends on पूर्व योग संस्कार, and how much a person is ready for Vedantic Knowledge. Such योग संस्कार - readiness for Vedantic knowledge is necessary even for श्रवणं - even to listen to our scriptures.

पूर्वाभ्यासेन तेनैव ह्यियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्द ब्रह्माति वर्तते ॥

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How the connection with the बुद्धि of the earlier देह - previous birth takes place, is stated here.

पूर्व अभ्यासेन - By virtue of one's training in the practice of योग in one's earlier birth
तेन एव - Simply by that training, naturally and necessarily by that training
ह्यियते means नीयते - he is lead into योगाभ्यास, the further practice of योग in his earlier birth
अवशः अपि सः - he is naturally and effortlessly led into योग due to the tendencies arising from his
पूर्वाभ्यास - earlier training

For योग संस्कार tendencies born of योग practice, there is never any destruction. Such tendencies lie dormant in every person. When the effects of one's previous improper deeds are exhausted, the योग संस्कार tendencies born of earlier योग practice begin to express themselves naturally and spontaneously, अवशः - without any further effort on one's part. Consequently, the previous योग भ्रष्ट, now in his new life, gets naturally interested in योग. How?

जिज्ञासुः अपि योगस्य - even though he starts only with a passing interest in योग, he soon gets so much interested in योग that he finds himself already in योग मार्ग - in the pursuit of योग. How?

शब्द ब्रह्म अतिवर्तते - He outgrows his interests merely in hearing the sound of the वेद मंत्रs in Vedic rituals; he outgrows his interests merely in कर्मs and कर्मफलs. He is no longer interested in performing actions merely for the sake of fruits of actions. For him, now every action becomes a means, a blessed opportunity for progressing towards the



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overriding पुरुषार्थ - Goal of Life, namely मोक्ष. Every कर्म becomes मोक्ष साधनं for that person.

Thus, starting only with a passing interest in योग, he soon finds himself submerged in the practice of योग - कर्मयोग and ध्यान योग, even without making a deliberate effort. If such a person, यतते च ततो भूयः - if he makes also a redoubled effort for gaining fulfillment in योग, he easily gains बुद्धि संयोगं - the natural connection with योग बुद्धि already developed in his previous birth.

प्रयत्नात् यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेक जन्म संसिद्धः ततो याति परां गतिम् ॥

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प्रयत्नात् यतमानः - proper and repeated effort is प्रयत्नं. Therefore, प्रयत्नात् यतमानः means, because of his greater and full fledged effort for gaining मोक्ष through ज्ञानं योगी - the योगी by virtue of his चिचेक बुद्धि, is now engaged in ध्यानयोग संशुद्धकिल्बिषः - the योगी is now rendered naturally pure, free from every kind of पाप - obstruction to his progress in योग.

How did he become free from पाप - every kind of obstruction to his progress in योग ?

अनेक जन्म संसिद्धः - This accomplishment is the result of the cumulative effect of योगाभ्यास - practice of योग through many births.

Having increased his योग संस्कार - tendency for the practice of योग, little by little in every जन्म over a period of time in various rounds of birth and rebirth, he gains अन्तःकरण शुद्धि - total purity of mind and बुद्धि. He gains freedom from every kind of obstruction to संयक् दर्शनं, ईश्वर ज्ञानं - Total fulfillment in life.

Now, one might ask "How many births will it take for me to gain संशुद्धकिल्बिषः - freedom from all पापs, and thereby gain total fulfillment in life?" The answer is: Even to have a desire to listen to भगवत् गीता is the result of अनेक जन्म संसिद्धिः the cumulative effect of cultivation of योग tendencies through many many lives.



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A natural love for मोक्ष as the परमपुरुषार्थ - as the overriding goal of life, is possible for a person only by the grace of परमेश्वर. Only by ईश्वर अनुग्रह - Blessings of परमेश्वर, total fulfillment in life is possible for any person. Therefore instead of asking how long will it take for me to gain total fulfillment in life, let us simply seek the grace of परमेश्वर - the blessings of परमेश्वर. Let us always remember the last verse in the Gita Upadesa

सर्वधर्मान् परित्यज्य मां एकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

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"When you surrender to me, the परमेश्वर, I will uplift you from all पापs, all obstructions to your gaining मोक्ष" so assures Sri Krishna. Such surrender is योगाभ्यास. With proper attitude whenever we sing a भजन, whenever we prostrate before an image of any देवता, whenever we prostrate before our elders, and/or whenever we simply say नमस्ते or नमस्कार to anybody, what we are really doing is योगाभ्यास, which will in time mature into पूर्ण ईश्वर शरणागति.

When that happens to a person

ततः याति पराम् गतिम् - he reaches पराम् गतिम्, the supreme state of existence. He gains total fulfillment in ध्यानयोग. He gains ब्रह्म संस्पर्श - the true contact with ब्रह्मन् through ब्रह्म ज्ञानं. He gains मोक्ष.

Such is the glory of ध्यानयोग, योग - in its entirety.

In this chapter Sri Krishna has been unfolding ध्यानयोग - not simply as meditation on any object separate from oneself, but as योग in its entirety. It is such योग which is दुःखसंयोगवियोग that which is natural dissociation from association with every kind of संसार दुःख - sorrow and distress in worldly life. That दुःख संयोग वियोग योग has been unfolded as

- ज्ञानकर्मसंन्यास योग
- कर्म संकल्प संन्यास योग
- सम दर्शन योग



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- संयक् दर्शन योग
- ब्रह्म संस्पर्श योग
- एकत्व विज्ञान योग, etc.

all leading to and maturing into जीव ब्रह्म ऐक्यं - resolution of one's identity with सत् चित् आनन्द स्वरूप ब्रह्मन् - one's recognition of **oneness of जीव-जगत्** and परमेश्वर - one's recognition of आत्मा the Self in oneself as परमेश्वर Itself. Such resolution, such recognition of identity is total fulfillment in योग - total fulfillment in life - gaining the परमपुरुषार्थ - gaining मोक्ष in life.

Referring to that ध्यानयोग as योग, and the one who practices and strives to gain maturity in such योग as योगी, Sri Krishna concludes this discourse with these words:

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्मात् योगी भवार्जन ॥

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योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे योक्तव्यमो मतः ॥

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तपस्विभ्यः अधिकः योगी

योगी - the kind of योगी mentioned above is अधिकः - superior to तपस्विस

अधिकः - means श्रेष्ठः, superior in terms of ability to reach the ultimate goal, namely मोक्ष

तपस्विस are people who practice various kinds of disciplines and meditations for achieving some specific powers. They are not striving for मोक्ष, but they are striving to achieve some limited ends. Therefore, भगवान् says

तपस्विभ्यः अधिकः योगी - The ध्यान योगी striving for मोक्ष is far superior to तपस्विस who strive for gaining some limited powers through disciplines and meditations of various kinds.

ज्ञानिभ्यः अपि अधिकः योगी मतः - A योगी is considered to be even superior to ज्ञानिभ्यः - Vedic scholars. ज्ञानं here refers to पाण्डित्यं - literary knowledge, scholarship in the



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words of the Vedas. Mere book knowledge, mere scholarship in Vedas cannot lead one to मोक्ष. Further,

कर्मिभ्यः च अधिकः योगी - The योगी striving for मोक्ष is far superior also to कर्मिs - those who are merely committed to the performance of Vedic rituals, seeking some kind of कर्मफल - fruits of their actions.

तस्मात् -Therefore

योगी भव, अर्जुन - Arjuna, Be a योगी, striving for मोक्ष through ध्यानयोग unfolded above. That does not mean that you can avoid or give up your duties arising from your प्रारब्ध कर्मs - past actions yielding fruits now. You must always do your duties as well as you can, remembering

योगः कर्मसु कौशलं , कर्मणि अकर्म यः पश्येत्, अकर्मणि च कर्म यः

Such a person alone is a person of wisdom (बुद्धिमान्). Further,

योगिनां अपि सर्वेषां - Even among all the योगीs who practice ध्यानयोग as advised before

यः मां भजते - the one who worships me, the परमेश्वर

श्रद्धावान् - with unqualified श्रद्धा in the pursuit of मोक्ष

मद्गतेन अन्तरात्मना - with an अन्तःकरण mind and बुद्धि totally absorbed in Me the परमेश्वर, which means with an अन्तःकरण mind and बुद्धि endowed with ईश्वर ज्ञानं and अनन्य ईश्वर भक्ति, where there is no division between oneself and परमेश्वर

सः युक्त तमः - that person has the best propriety, balance and harmony needed for संसिद्धि - total fulfillment in the pursuit of ध्यानयोग

मे मतः - That is my verdict, which means भक्ति योग - worship of परमेश्वर, with ईश्वर ज्ञानं and अनन्य ईश्वर भक्ति is the surest means for the successful pursuit of ध्यानयोग.

With this message from Sri Krishna, ends the sixth chapter of भगवत् गीता, entitled ध्यानयोग.

भीक्त योग is the focus of attention in the next six chapters of the भगवत् गीता which we will see a little later. For now, we are going to stop here for a while and return to Upanishad readings next time.



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Our **next** Upanishad is कठोपनिषत्. It has a total of 120 verses. It will probably take 5 to 6 months or more to complete this Upanishad. After completing this Upanishad, we will return to भगवत् गीता, start with Chapter 7 and continue.

During the past 18 months as part of our current scripture reading program we have read **all the verses** in the first 6 chapters of the भगवत् गीता, together with four शान्ति पाठ from the four Vedas cited in our वेद मन्दिर - the वेद उपदेश मन्त्रs which we recite or listen to every week at this time, and also the entire ईशावास्य उपनिषत् and केनोपनिषत्.

All this is **Essential Knowledge** - essential knowledge about one's own self. All this is part of ब्रह्मविद्या - Knowledge that has come to us through thousands of years from our enlightened forefathers. This ब्रह्मविद्या is our **true heritage** our **true wealth**, our **true strength**. This knowledge should be read **again and again, throughout one's life time**, always with **reverential contemplation**, which means both intellectual understanding and emotional appreciation.

Every time one reads this knowledge with such **reverential contemplation**, one discovers something **more**, something **deep**, and something **definite about one's own self**.

A few minutes **spent every day**, in the company of भगवत् गीता can contribute enormously to one's continued **mental health, spiritual well-being and material prosperity, success and happiness in daily life**, whatever be one's immediate field of activity or professional interests from time to time.

More than anything else, **knowledge about one's own self is one's real strength at all times**.

Let us seek together the **grace of परमेश्वर** to bless each one of us with the ability to **recognize this fact, clearly and firmly**, and to learn to cultivate **one's true strength** every day of one's life through ब्रह्मविद्या. **Human life is too precious to be dissipated otherwise**.

To bring the **knowledge** of the entire भगवत् गीता together with **the knowledge** of at least a few essential Upanishads, within the reach of every interested person in this Temple community **is the Mission** of our **Scripture Reading Program**. As part of this program, in pursuance of this mission, we will start reading कठोपनिषत् next week.