



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

पञ्चमोऽध्यायः - सन्यास योग

pañcamo'dhyāyaḥ - samnyāsa yogaḥ

Chapter 5

Volume 6

यो अन्तः सुखः अन्तः आरामः तथा अन्तः ज्योतिरेव यः ।

yo antaḥ sukhaḥ antaḥ ārāmaḥ tathā antaḥ jyotireva yaḥ ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतः अधिगच्छति ॥

5 - 24

sa yogī brahmanirvāṇaṁ brahmabhūtaḥ adhigacchati ॥

लभन्ते ब्रह्मनिर्वाणं, ऋषयः क्षीणकल्मषाः ।

labhante brahmanirvāṇaṁ, ṛṣayaḥ kṣīṇakalmaṣāḥ ।

छिन्नद्वैधाः यतात्मानः सर्वभूतहिते रताः ॥

5 - 25

chinnadvaidhāḥ yatātmānaḥ sarvabhūtahite ratāḥ ॥

काम क्रोध वियुक्तानां यतीनां यतचेतसां ।

kāma krodha viyuktanām yatīnām yatacetasām ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनां ॥

5 - 26

abhitobrahmanirvāṇaṁ vartate viditātmanām ॥

स्पर्शान् कृत्वा बहिर्बाह्यान् चक्षुश्चैवान्तरे भ्रुवोः ।

sparśān kṛtvā bahirbāhyān cakṣuścaivāntare bhruvoḥ ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तर चारिणौ ॥

5 - 27

prāṇāpānau samau kṛtvā nāsābhyantara cāriṇau ॥

यतेन्द्रियमनो बुद्धिः मुनिर्मोक्ष परायणः ।

yatendriyamano buddhiḥ munirmokṣa parāyaṇaḥ ।

विगतेच्छा-भय-क्रोधः यः सदा मुक्त एव सः ॥

5 - 28

vigatecchā-bhaya-krodhaḥ yaḥ sadā mukta eva saḥ ॥

भोक्तारं यज्ञतपसां सर्वलोक महेश्वरम् ।



ब्रह्मविद्या Brahma Vidya

bhoktaraṁ yaññatapasāṁ sarvaloka maheśvaram |

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

5 - 29

suhṛdaṁ sarvabhūtānāṁ jñātvā māṁ śāntimṛcchati ||

इति श्रीमत् भगवत् गीतासु उपनिषत्सु

iti śrīmat bhagavat gītāsu upaniṣatsu

ब्रह्मविद्यायां योगशास्त्रे श्री कृष्णार्जुन संवादे

brahamavidyāyāṁ yogaśāstre śrī kṛṣṇārjuna saṁvāde

संन्यास योगो नाम पंचमो अध्यायः ॥

sanyāsa yogo nāma pañcamodhyāyaḥ ||

As we saw last time, Sri Krishna described a ज्ञानी *jñānī* – a person of wisdom in action, as one in ब्रह्मयोग *brahma yoga*.

सः ब्रह्मयोग युक्तात्मा, सुखं अक्षयं अश्नुते ॥

5 - 21

saḥ brahma yoga yuktātmā, sukhaṁ akṣayaṁ aśnute

When a कर्मयोगी *karma yogī* matures into a ज्ञानी *jñānī*, he enjoys अक्षय सुखं *akṣaya sukhaṁ*, ब्रह्मानन्द सुखं *brahmānanda sukhaṁ* – perennial happiness at all times, by virtue of his ब्रह्मज्ञानं *brahma jñānaṁ*, so said Sri Krishna. Now what is ब्रह्मयोग *brahma yoga* ?

ब्रह्मयोग *brahma yoga* is सर्वत्र सदा ब्रह्म दर्शनं *sarvatra sadā brahma darśanaṁ* – ईश्वर दर्शनं *īśvara darśanaṁ* – seeing, recognizing ब्रह्मन् *brahman*, the परमेश्वर *parameśvar* everywhere, at all times. That ब्रह्मयोग *brahma yoga*, that state of existence, is indeed what we have been calling as मोक्ष *mokṣa*.

मोक्ष *mokṣa* cannot be defined, because it is not an object, nor is it a location, a place to go to. It is a matter of oneself discovering Oneself. It is a matter of oneself being Oneself. It is a state of existence gained through ब्रह्म ज्ञानं *brahma jñānaṁ* – आत्म ज्ञानं *ātma jñānaṁ* – Self Knowledge, gained through श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsanam* – understanding, appreciation and assimilation of Upanishadic knowledge, through diligent pursuit of कर्मयोग *karma yoga* and ज्ञाननिष्ठा *jñāna niṣṭhā*, ultimately finding oneself in ब्रह्मयोग *brahma yoga*. It is this ब्रह्मयोग *brahma yoga* which Sri Krishna called earlier, at the end of



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

Chapter 2 as ब्रह्मनिर्वाणं *brahma nirvāṇam*. As we may recall the last verse in Chapter 2

एषा बह्मी स्थितिः पार्थ, नैनां प्राप्य विमुह्यति ।

eṣā bahmī sthitiḥ pārtha, naināṃ prāpya vimuhyati ।

स्थित्वाअस्यां अन्तकालेअपि, ब्रह्मनिर्वाणं ऋच्छति ॥

2 - 72

sthitvā asyām antakālepi, brahma nirvāṇam ṛcchati ॥

That ब्राह्मी स्थिति *brāhmī sthiti*, that state of being in ब्रह्मन् *brahman* as ब्रह्मन् *brahman* itself, is ब्रह्मयोग *brahma yoga*. That is ब्रह्मनिर्वाणं *brahma nirvāṇam*. That is मोक्ष *mokṣa*. Sri Krishna uses the pointer word ब्रह्मनिर्वाणं *brahma nirvāṇam* again in today's verses. A person who is in the state of ब्रह्मनिर्वाणं *brahma nirvāṇam* enjoys मोक्ष *mokṣa* - absolute liberation, absolute freedom.

Ordinarily, by the word freedom, one means only relative freedom, freedom to change oneself from one situation to another. On the other hand, when one is free, not only to change oneself from one situation to another, and at the same time one remains free from any change or the result of any change, that freedom is Absolute Freedom, which is ब्रह्मनिर्वाणं *brahma nirvāṇam* or मोक्ष *mokṣa*. Such Freedom is gained only through ब्रह्मज्ञानं *brahma jñānam*.

There is a subtle difference between ब्रह्मनिर्वाणं *brahma nirvāṇam* and ब्रह्मज्ञानं *brahma jñānam*. ब्रह्म निर्वाणं *brahma nirvāṇam* is मोक्ष *mokṣa*, and as such, it is a पुरुषार्थ *puruṣārtha*, the overriding goal of life for every human being. ब्रह्म निर्वाणं *brahma nirvāṇam* is the state of existence that one needs to gain, by one's efforts in order to totally fulfill oneself, in order to uplift oneself to the state of being Oneself. On the other hand, ब्रह्मज्ञानं *brahma jñānam* is not a पुरुषार्थ *puruṣārtha*. It is already there in yourself, whether you know it or not, whether you recognize it or not.

ब्रह्मज्ञानं *brahma jñānam* shines by itself. When all obstructions to ब्रह्मज्ञानं *brahma jñānam* are removed from your अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, your अन्तःकरण *antaḥ karaṇa* is naturally and spontaneously lighted up by ब्रह्म ज्ञानं *brahma jñānam*. ब्रह्मज्ञानं *brahma jñānam* is not the result of any कर्म *karma*.



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

Therefore, all your efforts are only to remove the causes of obstruction to the light of ब्रह्मज्ञानं *brahma jñānam*.

When the obstructions are removed, ब्रह्मज्ञानं *brahma jñānam* shines by itself in one's अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, and when that happens, one naturally gains, one naturally finds oneself in ब्रह्मनिर्वाणं *brahma nirvāṇam* - in अक्षय-सुखं *akṣaya-sukham* - in ब्रह्मानन्द-सुखं *brahmānanda-sukham* - in the state of being oneself.

In the first three verses of today, Sri Krishna describes again the लक्षण *lakṣaṇa* - the distinguishing characteristic of a ज्ञानी *jñānī*, as one who enjoys ब्रह्म-निर्वाणं *brahma nirvāṇam*. भगवान् *bhagavān* says:

यो अन्तःसुखः, अन्तःआरामः तथा अन्तःज्योतिः एव यः ।
yo antaḥ sukhaḥ, antaḥ āramah tathā antaḥ jyotih eva yaḥ |
स योगी, ब्रह्मनिर्वाणं, ब्रह्मभूतः अधिगच्छति ॥ 5 - 24
sa yogī, brahma nirvāṇam, brahma bhūtaḥ adhigacchati ||

Again

लभन्ते ब्रह्मनिर्वाणं, ऋषयः क्षीणकल्मषाः ।
labhante brahma nirvāṇam, ṛṣayaḥ kṣiṇa kalmaṣāḥ |
छिन्नद्वैधाः, यतात्मानः, सर्वभूतहिते रताः ॥ 5 - 25
chinnadvaidhāḥ, yatātmanāḥ, sarva bhūta hite ratāḥ ||
Again

कामक्रोधवियुक्तानां, यतीनां यतचेतसां ।
kāma krodha viyuktanām, yatīnām yata cetasām |
अभितो ब्रह्मनिर्वाणं, वर्तते विदितात्मनां ॥ 5 - 26
abhitō brahma nirvāṇam, vartate viditātmanām ||

Sri Krishna uses the word *brahma nirvāṇam* in all the three verses. The first verse says



ब्रह्मविद्या Brahma Vidya

सः योगी ब्रह्मनिर्वाणं अधिगच्छति *saḥ yogī brahma nirvāṇam adhigacchati* – that योगी *yogī*, that ज्ञानयोगी *jñāna yogī*, that ज्ञानी *jñānī* gains, acquires, enjoys ब्रह्मनिर्वाणं *brahma nirvāṇam* – मोक्ष *mokṣa*- Absolute liberation, absolute freedom.

The second verse says

ऋषयः ब्रह्मनिर्वाणं लभन्ते *ṛṣayaḥ brahma nirvāṇam labhante* - The Rishis gain ब्रह्मनिर्वाणं *brahma nirvāṇam*. A ज्ञानी *jñānī* is a ऋषि *ṛṣi*.

The third verse says

अभितः ब्रह्मनिर्वाणं वर्तते *abhitaḥ brahma nirvāṇam vartate* – For ज्ञानी *jñānī*s there is ब्रह्मनिर्वाणं *brahma nirvāṇam*, अभितः *abhitaḥ* – now and forever.

Therefore the लक्षण *lakṣaṇa* of a ज्ञानी *jñānī* is one who is ever in a state of ब्रह्मनिर्वाणं *brahma nirvāṇam*. As a result

अन्तः सुखः *antaḥ sukhaḥ* – A ज्ञानी *jñānī* is happy inside, means what? All happiness is only inside for everybody, but for most people, there is an outside cause for the happiness inside. But a ज्ञानी *jñānī* is happy inside *without any outside cause*. The happiness of a ज्ञानी *jñānī* is entirely अन्तः सुखः *antaḥ sukhaḥ*, happiness inside with no dependence on anything outside of himself or herself. Further,

अन्तः आरामः *antaḥ ārāmaḥ* – आराम *ārām* is a place where one takes rest and feels totally comfortable. A ज्ञानी *jñānī* is totally comfortable with himself or herself. One does not have to put on any kind of show to feel comfortable. आराम *ārām* is also a place - a playground where one enjoys oneself. The playground for a ज्ञानी *jñānī* is one's own self.

तथा *tathā* - Further

अन्तः ज्योतिः *antaḥ jyotiḥ* – प्रकाशः *prakāśaḥ* - A ज्ञानी *jñānī* is one who is enlightened inside, within oneself, which means the अन्तः करण *anta karaṇa* - mind and बुद्धि *buddhi* of a ज्ञानी *jñānī* is fully lighted up and clear by ब्रह्मज्ञानं *brahma jñānam*.



ब्रह्मविद्या **Brahma Vidya**

ब्रह्मभूतः ब्रह्मनिर्वाणं अधिगच्छति *brahma bhūtaḥ brahma nirvāṇam adhigacchati*
- By being ब्रह्मन् *brahman*, by recognizing one's identity with ब्रह्मन् *brahman* as ब्रह्मन् *brahman* itself, the ज्ञानी *jñānī* gains, the ज्ञानी *jñānī* enjoys ब्रह्मनिर्वाणं *brahma nirvāṇam*.

Being ब्रह्मन् *brahman* is the only way by which one can recognize oneself as ब्रह्मन् *brahman* itself. Being a liberated person is the only way that one can recognize oneself as a liberated person. Further, the ज्ञानीs *jñānīs* are ऋषयः *ṛṣayaḥ* - they are Rishis, which means they are संयक् दर्शिनः *saṁyak darśinaḥ*. They have a clear vision of the true nature of all existence as ईशावास्यं इदं सर्वं *īśāvāsyam idam sarvaṁ*. Their vision is clear because

क्षीणकल्मषाः *kṣiṇa kalmaṣāḥ* - they are निर्दोषाः *nirdoṣāḥ* - they are free from all impurities which are obstructions to ब्रह्मज्ञानं *brahma jñānam*.

क्षिन्नद्वैताः *kṣinna dvaitāḥ* - They have transcended the forces of doubts and differences which taint one's faculty of judgment.

यतात्मानः *yatātmānaḥ* - They are in full control of their instruments of perception and action.

सर्वभूतहिते रताः *sarva bhūta hite ratāḥ* - they enjoy in the happiness and welfare of all beings. They are naturally committed to the health and welfare of all beings, and non-violence is their very nature. Further, they are

कामक्रोध विमुक्तानां *kāma krodha vimuktanām* - They are free from the forces of काम *kāma* and क्रोध *krodha*, desire and anger.

यतीनां *yatinām*- They are always engaged in activities dedicated to the welfare of all beings. They are the very embodiment of action and endeavour for common good

यत चेतसां *yata cetasām* - They have total control and effective utilization of all their instruments of perception and action, including अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*. For such ज्ञानीs *jñānīs*

अभितः ब्रह्मनिर्वाणं *abhiṭaḥ brahma nirvāṇam* - There is ब्रह्मनिर्वाणं *brahma nirvāṇam*, now and for ever.

Such are the लक्षणस *lakṣaṇas* of a ज्ञानी *jñānī* - the distinguishing characteristics of a कर्मयोगी, who has matured progressively into ज्ञानकर्मयोग *jñāna karma yoga*, and



ब्रह्मविद्या **Brahma Vidya**

finally into ज्ञानकर्मसंन्यास योग *jñāna karma sanyāsa yoga*, ब्रह्मयोग *brahma yoga*, ब्रह्मनिर्वाण *brahma nirvāṇa*, मोक्ष *mokṣa*, which is the ultimate destination for every human being.

With the above three verses, Sri Krishna concludes the description of a ज्ञानी *jñānī* in this chapter. Concluding this chapter, Sri Krishna briefly introduces another facet of कर्मयोग *karma yoga*, namely ध्यानयोग *dhyāna yoga*, which is necessary both for the pursuit of कर्मयोग *karma yoga* and for the ultimate realization of ब्रह्मज्ञानं *brahma jñānam*.

For such realization of ब्रह्मज्ञानं *brahma jñānam*, the साधनं *sādhanaṁ*, the means are twofold. They are बहिरंग साधनं *bahiramṅga sādhanam* and अन्तरंग साधनं *antaramṅga sādhanam*. बहिः अंग साधनं *bahi amṅga sādhanam* is the means of discipline involving external organs of perception and action, and that is कर्मयोग *karma yoga*. अन्तः अंग साधनं *antaḥ amṅga sādhanam* is the means of discipline involving all the internal organs of perception namely the अन्तः करण *antaḥ karaṇa* - mind and बुद्धि *buddhi* and related faculties, and that is ध्यानयोग *dhyāna yoga*, the yoga of Divine meditation and contemplation.

कर्मयोग *karma yoga* helps to bring about अन्तः करण शुद्धि *antaḥ karaṇa śuddhi* - the cleanliness of purity of one's अन्तः करण *antaḥ karaṇa*, and makes it fit for ध्यानयोग *dhyāna yoga*, and in turn, ध्यानयोग *dhyāna yoga* uplifts कर्मयोग *karma yoga* to a higher plane of consciousness towards ज्ञानयोग *jñāna yoga*. Thus कर्मयोग *karma yoga* and ध्यानयोग *dhyāna yoga* are mutually complimentary, one being necessary for progress in the other.

Sri Krishna has talked extensively about कर्मयोग *karma yoga* which is necessary for gaining अन्तः करण शुद्धि *antaḥ karaṇa śuddhi*, which in turn is necessary for gaining ब्रह्मज्ञानं *brahma jñānam*. A diligent and unbroken pursuit of कर्मयोग *karma yoga* is possible only if one's अन्तः करण *antaḥ karaṇa* - mind and बुद्धि *buddhi* is totally governed by सत्त्व गुण *satva guṇa* in one's स्वभाव *svabhāva* - in one's in-born nature. Since one's स्वभाव गुण is generally a mixture of सत्त्व *satva*, रजस् *rajas* and तमस् *tamas*, the question arises as to how one can help oneself to progressively



ब्रह्मविद्या Brahma Vidya

increase the सत्वगुण *satva guṇa* component in one's स्वभाव *svabhāva*. In answer to this question, let us hear these four short sentences appearing at the end of Chapter 7 of छन्दोग्य उपनिषत् *chandogya upaniṣat* which says:

आहार शुद्धौ सत्वशुद्धिः ।

āhāra śuddhau satva śuddhiḥ ।

सत्व शुद्धौ ध्रुवा स्मृतिः ।

satva śuddhau dhruvā smṛtiḥ ।

स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः ।

smṛtilambhe sarvagranthīnāṃ vipra mokṣaḥ ।

तस्मै मृदित कषायाय, तमसः पारं, दर्शयति ।

tasmai mṛdita kaṣāyāya, tamaśaḥ pāraṃ, darśayati ।

आहार शुद्धौ सत्वशुद्धिः *āhāra śuddhau satva śuddhiḥ* – आहार *āhāra* is food, which includes not only food that one eats, but also all that one takes in as nourishment to one's body, mind and intellect in terms of thoughts, words and deeds.

सत्वशुद्धि *satva śuddhi* is अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* – cleanliness and purity of one's अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi*, which means one's ability to understand, appreciate and absorb Upanishadic Knowledge and be in God Consciousness at all times.

Therefore आहार शुद्धौ सत्वशुद्धिः *āhāra śuddhau satva śuddhiḥ* means, when nourishment to one's body, mind and intellect is clean and pure, one's अन्तःकरण *antaḥ karaṇa* also becomes clean and pure.

In chapters 17 and 18 of भगवत् गीता *bhagavat gītā*, Sri Krishna points out in detail how सत्व गुण *satva guṇa* manifests itself in various kinds of nourishments that one's body, mind and intellect receive in terms of the food that one eats and also in terms of one's thoughts words and deeds cultivated through one's श्रद्धा *śraddhā*, बुद्धि *buddhi*, ज्ञानं *jñānaṃ*, and various kinds of कर्म *karmas* such as यज्ञकर्म *yajña karma*, तपस् कर्म *tapas karma*, दान कर्म *dāna karma*, त्याग कर्म *tyāga karma*, etc., and also one's धृति *dhṛti* and सुख *sukha* in all of them throughout one's life. Through discipline and practice, one can daily nourish oneself with such सात्विक आहार *sātvik āhāra*, and progressively increase the सत्व गुण *satva guṇa* component in one's



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

स्वभाव *svabhāva* which will help one to live a life of कर्मयोग *karma yoga* more and more effectively. Further,

सत्त्व शुद्धौ ध्रुवा स्मृतिः *satva śuddhau dhruvā smṛtiḥ* - As one's अन्तःकरण *antaḥ karaṇa* becomes more and more clean and pure, one gains correspondingly greater ability to understand, appreciate and absorb the Upanishadic knowledge, and also to retain that knowledge effectively in one's memory. One's God consciousness will progressively become more firm.

स्मृतिलम्बे सर्वग्रन्थीनां विप्रमोक्षः *smṛti lambhe sarva granthīnām vipra mokṣaḥ* - As one's God consciousness becomes more and more firm, one's अन्तःकरण *antaḥ karaṇa* progressively gains release from all knots of the heart - release from delusion, confusion, conflicts, sorrow and distress of all kinds. Finally,

तस्मै मृदित कषायाय, तमसः पारं, दर्शयति *tasmai mṛdita kaṣāyāya, tamasaḥ pāraṁ, darśayati* - When all the impurities are washed off from one's अन्तःकरण *antaḥ karaṇa*, when one gains total अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi*, to that person

तमसः पारं *tamasaḥ pāraṁ* - That which is beyond all darkness, namely मोक्ष *mokṣa* comes within the reach of his sight. One then becomes fit for gaining मोक्ष *mokṣa* through ज्ञाननिष्ठा *jñāna niṣṭhā*.

That is from the teachings of भगवान् सनत्कुमार *bhagavān sanat kumār* in the छान्दोग्य उपनिषत् *chāndogya upaniṣat*. Now we return to the भगवत् गीता *bhagavat gītā*. Introducing ध्यानयोग *dhyāna yoga* to Arjuna, Sri Krishna says:

स्पर्शान् कृत्वा बहिर्बाह्यान् चक्षुश्चैवान्तरेभ्रुवोः ।

sparśān kṛtvā bahirbāhyān cakṣuśchāivāntare bhruvoḥ ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तर चारिणौ ॥

5 - 27

prāṇāpānau samau kṛtvā nāsābhyantara cāriṇau ॥

यतेन्द्रियमनोबुद्धिः मुनिर्मोक्षपरायणः ।

yatendriya mano buddhiḥ munirmokṣa parāyaṇaḥ ।

विगत-इच्छा-भय-क्रोधः यः सदा मुक्त एव सः ॥

5 - 28

vigata-icchā-bhaya-krodhaḥ yaḥ sadā mukta eva saḥ ॥



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

भगवान् *bhagavān* tells here briefly how to do ईश्वर ध्यानं *īśvar dhyānam* - meditation on परमेश्वर *parameśvar*.

स्पर्शान् कृत्वा बहिः बाह्यान् *sparsān kṛtvā bahih bāhyān* - बाह्यान् *bāhyān* means those which are external to the physical body. स्पर्शान् *sparsān* means those which come in contact with one's sense organs, which are the sense objects, and they are: शब्द *śabda*, स्पर्श *sparsā*, रूप *rūpa*, रस *rasa*, गन्ध विषयाः *gandha viṣayāḥ* - the senses of sound, touch, form, taste and smell.

बहिः कृत्वा *bahi kṛtvā* - keeping them all outside

The first step in meditation is to keep the sense objects outside. The sense objects are already external to the physical body. Then what is meant by "Keep them outside?" The sense objects, even though they are external to one's physical body, they enter into one's mind through the sense organs, namely the ears, skin, eyes, tongue and nose, whether one likes it or not. Once they enter into one's mind, they create a चलनं *calanam* - a disturbance in the mind.

Therefore the first step in ध्यानयोग *dhyāna yoga* is to keep the outside objects outside only during meditation. How can one do that? By simply not dwelling on them, that is all. Let them just pass your sense organs without entering your mind.

Why should we not let the sense objects into the mind? Because the mind is now reserved for only one subject, namely परमेश्वर *parameśvar*.

Now how do we prevent the external objects from entering into the mind or occupying the mind? To start with, we do some prayers, sing some Bhajans, etc. in order to withdraw the mind from the external objects, and draw the mind into thoughts on परमेश्वर *parameśvar*. That is what we do here through विष्णु सहस्रनाम *viṣṇu sahasranām* and भजनस *bhajans*. Then the next step in meditation is

चक्षुः च अन्तरे भ्रुवोः *cakṣuḥ ca antare bhruvoḥ* - turning the eyes towards the middle of the eyebrows, which simply means turning the eyes towards one's own self instead of anything external to oneself. This process itself requires an awareness and appreciation that there is something for you to see in your own self, and you have not seen that yet. Therefore you make a conscious effort to see that. Again



ब्रह्मविद्या Brahma Vidya

प्राणापानौ समौ कृत्वा नासाभ्यन्तर चारिणौ *prāṇāpānau samau kṛtvā nāsābhyantara cāriṇau* - breathing in and out through your nose, keep प्राण *prāṇa* and अपान *apāna* equal, which means breathing normally, which is possible only when there is no fear or excitement about anything in the mind. During meditation, the mind must be totally free from any kind of turbulence, fear, concern, excitement, etc. Further (going to the next verse)

यत इन्द्रिय मनो बुद्धिः *yata indriya mano buddhiḥ* - With all the organs of perception and action, including mind and बुद्धि *buddhi*, totally resolved in परमेश्वर *parameśvar*, which means that the sense organs are withdrawn from external sense objects; the mind is withdrawn from any kind of चलनं *calanam* - oscillation, desire, fear, etc. and the बुद्धि *buddhi* is not making any decisions about anything, or making plans for the future, etc. Thus all इन्द्रियाः *indrayās*, mind and बुद्धि *buddhi* work together, focusing attention on परमेश्वर *parameśvar* only. Again,

मुनिः मोक्षपरायणः *muni mokṣa parāyaṇaḥ* - Reflecting, through the words of the Upanishads, on मोक्ष *mokṣa* as the Supreme goal of life

विगत *vigata* - इच्छा *icchā* - भय *bhaya* - क्रोधः *krodhaḥ* - totally releasing oneself from the forces of desire, fear and anger.

यः सदा मुक्त ऐव सः *yaḥ sadā mukta aiva saḥ* - when one meditates on परमेश्वर *parameśvar* in this manner, that person always remains liberated, as long as that person remains in meditation.

Thus the process of meditation on परमेश्वर *parameśvar* has been briefly pointed out. In the last verse भगवान् *bhagavān* points out the thoughts by which one can maintain oneself in such meditation for any length of time. During meditation, one should be thinking about परमेश्वर *parameśvar* and परमेश्वर *parameśvar* only. At this stage of my life, I do not know very much about परमेश्वर *parameśvar*. Being so, what should I be thinking about परमेश्वर *parameśvar* during meditation? भगवान् *bhagavān* says:

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरं ।

bhoktaram yajñatapasām sarva loka maheśvaram ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

5 - 29

suhṛdam sarva bhūtānām jñātvā mām śāntimṛcchati ॥



ब्रह्मविद्या Brahma Vidya

भगवान् *bhagavān* gives here three simple thoughts about परमेश्वर *parameśvar* which one can hold on to, during meditation. They are:

भोक्तारं यज्ञतपसां *bhoktaraṁ yajñatapasām*, सर्वलोक महेश्वरं *sarvaloka maheśvaraṁ* and सुहृदं सर्वभूतानां *suhṛdaṁ sarvabhūtānām*. These are लक्षणस *lakṣaṇas* of परमेश्वर *parameśvar*. Therefore, during meditation, let these three thoughts be my जप *japa*, the entire focus of my thoughts and attention. With whatever faculties of mind and बुद्धि *buddhi* I am blessed with, let me repeat and go on dwelling on these thoughts, in all their infinite aspects, with undivided attention, and that is enough to keep my meditation going for any length of time. Now, what are these thoughts?

भोक्तारं यज्ञतपसां *bhoktaraṁ yajña tapasām*, परमेश्वर *parameśvar* is indeed the भोक्ता *bhokta* - the nourisher and enjoyer of all कर्म *karmas*. Every कर्म *karma* that I do, whether it is यज्ञकर्म *yajña karma* - ritual of some kind or तपस् कर्म *tapas karma* - any कर्म *karma* done as a matter of discipline, or indeed any कर्म *karma* that is in accordance with धर्म *dharma*. Every कर्म *karma* that this body-mind-intellect complex does, is only meant to serve परमेश्वर *parameśvar*, not the fancies of my ego or the power of my राग-द्वेष *rāga-dveṣa* forces. I recognize that I am only an instrument to serve the will of परमेश्वर *parameśvar* at all times.

सर्वलोक महेश्वरं *sarvaloka maheśvaraṁ* - परमेश्वर *parameśvar* is indeed the Lord of all the worlds, the worlds of thoughts, words and deeds, and the worlds of all जीव *jīvas* and experiences.

परमेश्वर *parameśvar* is the Lord of all कर्म *karmas* and कर्मफल *karma phalas*. All कर्म *karmas* arise from परमेश्वर *parameśvar* only, are sustained by परमेश्वर *parameśvar* only, and ultimately merge into परमेश्वर *parameśvar* only. As a loyal subject, I must obey the command words of परमेश्वर *parameśvar* at all times.

सुहृदं सर्वभूतानां *suhṛdaṁ sarva bhūtānām* - परमेश्वर *parameśvar* is the friend of all beings, all जीव *jīvās*. The grace of परमेश्वर *parameśvar* is unlimited, unqualified and is open to everybody, every being. Being with परमेश्वर *parameśvar* in



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

my thoughts, I am fully blessed, and being in परमेश्वर *parameśvar* in my अन्तःकरण *antaḥ karaṇa*, I am happiness itself. Thus, again and again, let me think of परमेश्वर *parameśvar* as भोक्तारं यज्ञतपसां *bhoktaraṁ yajña tapasām*, सर्वलोक महेश्वरं *sarvaloka maheśvaraṁ*, and सुहृदं सर्वभूतानां *suhṛdaṁ sarva bhūtānām* during my meditation.

ज्ञात्वा मां शान्तिं ऋच्छति *jñātvā mām śāntim ṛcchati* - Knowing me, the परमेश्वर *parameśvar*, in this manner a ध्यानयोगी *dhyāna yogī*, a meditator gains peace, so says Sri Krishna.

Thus the last verse of this chapter is a ध्यान श्लोक *dhyāna śloka* on परमेश्वर *parameśvar*, a verse for daily meditation on परमेश्वर *parameśvar*, for ordinary people like you and I. There are several such verses in the भगवत् गीता *bhagavat gīta*, which we will see as we go along. Until then, let us recall this verse again and again during our daily prayers.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरं ।
bhoktaraṁ yajña tapasām sarva loka maheśvaraṁ ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥
suhṛdaṁ sarva bhūtānām jñātvā mām śānti mṛcachati ॥

With this ध्यान श्लोक *dhyāna śloka* ends the fifth chapter of भगवत् गीता *bhagavat gīta* called संन्यासयोग *sanyāsa yoga*. The next chapter is a full discourse on ध्यानयोग *dhyāna yoga*, which we will start next time.