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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

षष्ठोऽध्यायः - ध्यानयोगः

ṣaṣṭho'dhyāyaḥ - dhyāna yogaḥ

Chapter 6

Volume 3

योगी युञ्जीत सततं आत्मानं रहसि स्थितः ।

*yogī yuñjīta satataṁ ātmānaṁ rahasi sthitaḥ ।*

एकाकी यतचित्तात्मा निराशीः अपरिग्रहः ॥

6 - 10

*ekākī yatacittātmā nirāśīḥ aparigrahaḥ ॥*

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

*śucau deśe pratiṣṭhāpya sthiram āsanam ātmanaḥ ।*

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥

6 - 11

*nātyucchritaṁ nātinīcaṁ cailājina kuśottaram ॥*

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

*tatraikāgraṁ manaḥ kṛtvā yata cittendriya kriyaḥ ।*

उपविश्यासने युञ्ज्यात् योगं आत्मविशुद्धये ॥

6 - 12

*upaviśyaasane yuñjyāt yogaṁ ātmaviśuddhaye ॥*

समं कायशिरोग्रीवं धारयन् अचलं स्थिरः ।

*samaṁ kāyaśirogrīvaṁ dhārayan acalaṁ sthiraḥ ।*

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥

6 - 13

*saṁprekṣya nāsikāgraṁ svaṁ diśaścānava lokayan ॥*

प्रशान्तात्मा विगतभीः ब्रह्मचारिव्रते स्थितः ।

*praśāntātmā vigatabhīḥ brahmacāri vrata sthitaḥ ।*

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥

6 - 14

*manaḥ saṁyamya maccitto yukta āsīta matparaḥ ॥*



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युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

*yumjannevaṃ sadātmānaṃ yogī niyatamānaśaḥ ।*

शान्तिं निर्वाणपरमां मत्संस्थां अधिगच्छति ॥

6 - 15

*śāntim nirvāṇaparamāṃ matsaṃsthāṃ adhi gacchati ॥*

In today's verses Sri Krishna points out in practical terms how one gets started in the discipline of ध्यानयोग *dhyāna yoga*, the process of Divine Meditation and Contemplation.

योगी युञ्जीत सततं, आत्मानं रहसि स्थितः ।

*yogī yumjīta satataṃ, ātmānaṃ rahasi sthitaḥ ।*

एकाकी यतचित्तात्मा, निराशीः अपरिग्रहः ॥

6 - 10

*ekākī yatacittātmā, nirāśiḥ aparigrahaḥ ॥*

योगी युञ्जीत सततं आत्मानं *yogī yumjīta satataṃ ātmānaṃ*

योगी *yogī* - Let the ध्यानयोगी *dhyāna yogī* - the meditator

युञ्जीत सततं *yumjīta satataṃ* - keep the mind and बुद्धि *buddhi* steadily, throughout the period of meditation in

आत्मानं *ātmānaṃ* in सत्-चित्-आनन्द-स्वरूप आत्मा *sat-cit-ānanda-svarūpa ātmā* The Absolute Self - That Self which is beyond and behind every transient self.

The meditator has not yet gained the ability to recognize That Absolute Self. Till the time such recognition takes place, the सत्-चित्-आनन्द-स्वरूप आत्मा *sat-cit-ānanda-svarūpa ātmā* for the meditator is only one's own इष्ट देवता *iṣṭa devatā* - the personal deity in some name and form, **which are in harmony with one's own mental environment**. Therefore, युञ्जीत सततं आत्मानं *yumjīta satataṃ ātmānaṃ* means throughout the period of meditation, let the meditator remain absorbed in the thought of one's own इष्ट देवता *iṣṭa devatā*.

"Remain absorbed" means **install the इष्ट-देवता *iṣṭa devatā* in yourself**, into your own mind, into your heart, into your बुद्धि *buddhi* , and then, **install your entire self into That इष्ट-देवता *iṣṭa devatā***. Thus during meditation, ईश्वर *īśvara* is in you, you are in ईश्वर *īśvara*, and you and ईश्वर *īśvara* remain inseparable, until finally the distinction vanishes through knowledge. That state of existence is called समाधि



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*samādhi*. Therefore

योगी युंजीत सततं आत्मानं *yogī yunjīta satatam ātmānam* means, let the meditator try to remain in a state of समाधि *samādhi* throughout the period of meditation. Now, how does one bring oneself to the state of समाधि *samādhi*? That is being told now.

रहसि स्थितः *rahasi sthitaḥ* - Remaining in a place which is quiet and pleasant. The meditator must choose a quiet place for meditation. रहसि *rahasi* does not mean a secret place. It simply means a place which is quiet and pleasant, whether the place is a cave or a mountain top, or a suitable corner in one's own place of living, it does not matter.

एकाकी *ekākī* - being alone, be by yourself, free from any aid. For meditation you need only yourself, therefore, be alone.

यतचित्तात्मा *yata cittātmā* - Make sure that your mind and बुद्धि *buddhi* and all your organs of perception and action are in peace and harmony with each other.

निराशीः *nirāśiḥ* - Be free from any kind of expectation, or longing for something. Meditation is only for the joy of it, and not for any material end.

अपरिग्रहः *aparigrahaḥ* - Be free from any sense of possession, greed or desire. Thus the pre-requisites for meditation are

- ✓ Choose a place which is quiet and pleasant
- ✓ **Be** alone, **be** by yourself, with no aid whatsoever
- ✓ make sure that your body and mind are in peace and harmony with each other
- ✓ **Be** free from any kind of expectation or longing for anything, and
- ✓ **Be** free from any sense of possession, greed or desire. Further

शुचौदेशे प्रतिष्ठाप्य, स्थिरमासनमात्मनः ।

*śucaudeśe pratiṣṭhāpya, sthīram āsanam ātmanaḥ ।*

नात्युच्छ्रितं नातिनीचं, चैलाजिनकुशोत्तरम् ॥

6 - 11

*nātyucchritaṁ nātinīcaṁ, cailājina kuśottaram ॥*

शुचौ देशे प्रतिष्ठाप्य *śucau deśe pratiṣṭhāpya* - Sitting in a place which is clean and pleasing. The place should be clean and pleasing either by its own nature or made so by your own efforts. Sitting in such a place

स्थिरं आसनं आत्मनः *sthīram āsanam ātmanaḥ* - Make sure that the seat that you choose to sit on is firm, which means



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न अति उच्च्रितं *na ati ucchritam* - Not too high, so that you need not be afraid of falling from your seat during meditation, and at the same time

न अति नीचं *na ati nīcam* - the seat should not be too low, so that the creatures moving on the ground may not crawl on you

An example of a suitable seat is cited now

चैलाजिन कुशोत्तरं *cailājina kuśottaram* - A seat made up of

चैल *cailā*- a piece of cloth

अजिन *ajina* - a piece of deer or tiger skin and

कुश *kuśa* - a pile of कुश *kuśa* grass, a good insulating material

उत्तरं *uttaram* - placed one over the other in the reverse order

First spread the कुश *kuśa* grass, place the deer or tiger skin on it and spread a piece of cloth over it. Sit on the piece of cloth. This does not mean that one has to go and hunt a deer or tiger for their skin before one undertakes to meditate on ईश्वर *īśvara*.. Sri Krishna is simply referring to the practice that commonly existed at that time, which was indeed, thousands of years ago.

In understanding these words, we must always remember that ध्यानयोग *dhyānayoga* is also कर्मयोग *karma yoga* and anything that is contrary to the spirit of कर्मयोग *karma yoga* is not ध्यानयोग *dhyāna yoga*.

For the purpose of meditation, choose any comfortable seat, that is fine. It need not have to be चैलाजिन कुशोत्तरं प्रतिष्ठाप्य *cailājina kuśottaram pratiṣṭhāpya*.

So sitting comfortably

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

*tatraikāgram manah kṛtvā yata cittendriyaī kriyaḥ ।*

उपविश्यासने युज्यात् योगं आत्मविशुद्धये ॥

6 - 12

*upaviśyāsane yujyāt yogam ātma viśuddhaye ॥*

तत्र उपविश्य आसने *tatra upaviśya āsane* - Being seated in that seat, which is firm and comfortable

योगं युज्यात् *yogam yujyāt* - may you bring your mind and बुद्धि *buddhi* to the



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state of absorption in the subject of meditation, namely, in your इष्ट देवता *iṣṭa devatā*. Now, how to do that?

एकाग्रं मनः कृत्वा *ekāgraṁ manaḥ kṛtvā* - through exclusive attention to your subject of meditation, your इष्ट देवता *iṣṭa devatā*

At this time, your mind and बुद्धि *buddhi* has got only one thing to do, and that is to meditate, which means thinking about the only subject to be thought about. In front of your mind, there is only your इष्ट देवता *iṣṭa devatā*, and nothing else. Focus your mind and बुद्धि *buddhi* on that इष्ट देवता *iṣṭa devatā* only. Withdraw your mind and बुद्धि *buddhi* from everything else and concentrate exclusively on your इष्ट देवता *iṣṭa devatā*. The prerequisite for such concentration is

यत चित्त इन्द्रिय क्रियः *yata citta indriya kriyaḥ* - all organs of perception and action are deliberately and harmoniously propelled towards your इष्ट देवता *iṣṭa devatā*. Otherwise, एकाग्रं *ekāgraṁ*, exclusive attention is not possible.

Thus both the बाह्य इन्द्रियाः *bāhya indriyās* and अन्तः करणः *antaḥ karaṇas*, both the external and internal instruments of perception and action are now focused on the subject of meditation, namely परमेश्वर *parameśvar*, in the form and name of your इष्ट देवता *iṣṭa devatā* - personal deity

तत्र उपविश्य आसने योगं युञ्ज्यात् *tatra upaviśya āsane yogaṁ yuñjyāta* - so seated in your seat, identify yourself totally with your इष्ट देवता *iṣṭa devatā*. What for? आत्मविशुद्धये *ātmaviśuddhaye* - for absolute purification of your अन्तः करण *antaḥ karaṇa* mind and बुद्धि *buddhi* to the highest level, which is necessary to make you fit for gaining आत्म ज्ञानं *ātma jñānaṁ* - Self Knowledge.

There is something very important to note here. In the last chapter भगवान् *bhagvān* said

योगिनः कर्म कुर्वन्ति, संगं त्यक्त्वा आत्मशुद्धये । 5 - 11  
*yoginaḥ karma kurvanti, saṅgaṁ tyaktvā ātma śuddhaye*



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Giving up all attachment to कर्मफल *karma phala* the कर्मयोगीs *karma yogis* perform कर्म *karma* for gaining आत्म शुद्धि *ātma śuddhi*. Here भगवान् *bhagavān* says

उपचिश्य आसने युञ्ज्यात्, योगं आत्मविशुद्धये ।

*upacīśya āsane yuñjyāt, yogaṁ ātmaī viśuddhaye*

Identifying oneself with one's इष्ट देवता *iṣṭa devatā*, one is in ध्यानयोग *dhyāna yoga* for gaining आत्मविशुद्धि *ātma viśuddhi*. We must understand the difference between आत्मशुद्धि *ātma śuddhi* and आत्मविशुद्धि *ātma viśuddhi*.

आत्मशुद्धि *ātma śuddhi* is getting the अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* totally released from the hold of the forces of राग *rāga* and द्वेष *dveṣa*, forces of one's intense likes and dislikes, which is the purpose of the कर्मयोग *karma yoga* way of life.

आत्मविशुद्धि *ātma viśuddhi* is one step further. It is getting the अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, totally released from the hold of not only the राग-द्वेष *rāga-dveṣa* forces, but also from the forces of अहंकार *ahaṅkāra*, मम बुद्धि *mama buddhi* - the my notion, the forces of egoism, which is even a more tenacious form of impurity in one's अन्तःकरण *antaḥ karaṇa*. Such आत्मविशुद्धि *ātma viśuddhi* - Absolute purification of अन्तःकरण *antaḥ karaṇa* is necessary for making one fit for gaining Self Knowledge. And gaining such आत्मविशुद्धि *ātma viśuddhi* is particularly the purpose of ध्यानयोग *dhyāna yoga* in association with कर्मयोग *karma yoga*.

In fact, we must understand that आत्मशुद्धि *ātma śuddhi* really includes आत्मविशुद्धि *ātma viśuddhi*, in the same sense that कर्मयोग *karma yoga* really includes ध्यानयोग *dhyāna yoga*. There cannot be any meaningful कर्मयोग *karma yoga* without ध्यानयोग *dhyāna yoga*. In the context here, Sri Krishna is talking about ध्यानयोग *dhyāna yoga* in particular, and in order to highlight the power of ध्यानयोग *dhyāna yoga* for gaining ब्रह्मज्ञानं *brahma jñānaṁ*, Sri Krishna points out आत्मविशुद्धि *ātma viśuddhi* as the particular purpose of ध्यानयोग *dhyāna yoga*.



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Therefore, for getting firmly established in the practice of ध्यानयोग *dhyāna yoga*, sit comfortably on a firm seat, direct your mind and बुद्धि *buddhi* totally towards your इष्ट देवता *iṣṭa devatā* in whatever name and form you are comfortable with, and being totally free from the forces of likes and dislikes, as well as the forces of अहंकार *ahaṁkāra* - egoism, identify yourself exclusively with your इष्ट देवता *iṣṭa devatā* as परमेश्वर *Itself*.

For meditation on परमेश्वर *parameśvar*, for ध्यानयोग *dhyāna yoga*, one must sit on a comfortable seat - आसन *āsana*. A seat is always a comfortable seat, a सुखं आसनं *sukham āsanam*. If the seat is not comfortable, it is not a seat at all.

भगवान् *bhagavān* does not tell here how you should fold your legs while being seated. He simply says - "आसनं उपविश्य *āsanaṁ upaviśya*" - be seated comfortably during meditation, that is all. How you fold your legs while seated is not important. But there are a few other things which are important. They are being pointed out now:

समं कायशिरोग्रीवं, धारयन् अचलं स्थिरः ।  
*samaṁ kāyaśirogrīvaṁ, dhārayan acalaṁ sthiraḥ ।*  
संप्रेक्ष्य नासिकाग्रं स्वं, दिशश्चानवलोकयन् ॥ 6 - 13  
*saṁprekṣya nāsikāgraṁ svaṁ, diśaścānavalokayan ॥*

प्रशान्तात्मा विगतभीः, ब्रह्मचारिव्रते स्थितः ।  
*praśāntātmā vigatabhīḥ, brahmacāri vrate sthitaḥ ।*  
मनः संयम्य मच्चित्तो, युक्त आसीत मत्परः ॥ 6 - 14  
*manaḥ saṁyamya maccitto, yukta āsīta matparaḥ ॥*

कायशिरोग्रीवं समं धारयन् *kāya śirogrīvaṁ samaṁ dhārayan* - Keeping the body head and neck in one straight line, which means, sit erect so that your body (above the waist), head and neck are in one vertical line

अचलं स्थिरः *acalaṁ sthiraḥ* - make sure that your sitting posture is firm and not moving. Sit in a comfortable manner so that you do not have to move your limbs unnecessarily. स्थिर *sthira* means firm. Be firm, not only in your body but also in your meditation.



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स्वं नासिकाग्रं संप्रेक्ष्य *svam̐ nāsikāgram̐ samprekṣya* - literally means directing your eyes properly as if you are looking at the tip of your nose. Withdraw your physical and mental eyes from external objects and direct them towards That which is **in** yourself, and **also** That which **is** yourself. Let there be clarity of vision with respect to the subject in meditation, namely

जीव-ब्रह्म-ऐक्यं *jīva-brahma-aikyam̐* - the identity of the जीव *jīva* which is yourself, and the all-pervading, all-inclusive ब्रह्मन् *brahman*, which is for the time-being, your इष्ट देवता *iṣṭa devatā*

दिशः च अनवलोकयन् *diśaḥ ca anavalokayan* - do not go on looking around here and there during meditation. Let there be no distraction in your meditation. Further, sitting in the seat of meditation

आसीत *āsīta* - please **be** in meditation, how?

मत्परः आसीत *matparaḥ āsīta* - with your mind and बुद्धि *buddhi* totally committed to the uninterrupted recognition of परमेश्वर *parameśvar*, in the form and name of your इष्ट देवता *iṣṭa devatā* already installed in yourself, in your बुद्धि *buddhi*, in your heart

Such commitment of mind and बुद्धि *buddhi* during meditation is ईश्वर ध्यानं *īśvara dhyānam̐* - **meditation on परमेश्वर *parameśvar***. The mental environment necessary for such ईश्वर ध्यानं *īśvara dhyānam̐* is

प्रशान्तात्मा *praśāntātmā* - a quietude of mind and cheerful disposition arising from श्रवणं *śravaṇam̐* and मननं *mananam̐* - listening and understanding, and reflecting on the words of the Upanishads, resulting in clarity of vision on the nature of all existence. It is this clarity of vision that brings about enlightenment and cheerful disposition within, that is प्रशान्तं *praśāntam̐*. Meditation is possible only when the mind enjoys प्रशान्तं *praśāntam̐*.

A cheerful disposition प्रसन्न वदनं *prasanna vadanam̐* is the लक्षण *lakṣaṇa* - the distinguishing feature of a प्रशान्तात्मा *praśāntātmā* - one who enjoys a quietude of mind and बुद्धि *buddhi* born of enlightenment. One cannot meditate on ईश्वर *īśvar* in a depressed mood. A प्रसन्न वदनं *prasanna vadanam̐* - a cheerful disposition is necessary for meditation. Meditation is an appointment with your best self within yourself. Meditation is just **being the best in yourself**. When you are in meditation, you are **in** the best in yourself, and you **are** the best in yourself. There is no doing involved,



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and there is no external person or object involved.

Meditation is an extraordinary process of self-discovery, **discovery of the world within yourself**. That is the meaning of प्रशान्तात्मा *praśāntātmā*. All the other words used here are simply the attributes of प्रशान्तात्मा *praśāntātmā*.

विगतभीः *vigatabhīḥ* – Be free from any kind of fear during meditation. When you are absorbed in ईश्वर *īśvara*, there is nothing to fear.

ब्रह्मचारिव्रते स्थितः *brahmacāri vrate sthitaḥ* – Let your mind and बुद्धि *buddhi* be firmly rooted in the discipline of a ब्रह्मचारि *brahmacāri* the discipline conducive to gaining ब्रह्मज्ञानं *brahma jñānaṁ* through श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsanam*.

मनसः संयम्य मच्चित्तः *manasaḥ saṁyamya maccitaḥ* – Be emptying all thoughts flowing through the mind into the ocean of परमेश्वर *parameśvar* – the इष्ट देवता *iṣṭa devatā* within yourself. All thoughts arising in your mind during meditation are indeed ईश्वर चित्तं *īśvara citta* – they belong to ईश्वर *īśvara* only. Therefore, return all of them back to ईश्वर *īśvara*.

There are two sides to meditation, which together constitute मच्चित्तं *maccitaḥ*, ie ईश्वर चित्तं *īśvara citta* – God Consciousness. One side is शिव *śiva* – All -in-One, and the other side is विष्णु *viṣṇu* – Vishnu, The same one in all. ईश्वर ध्यानं *īśvara dhyānaṁ* involves appreciation and recognition of ईश्वर *īśvara* both as शिव *śiva* and विष्णु *viṣṇu*. Then only ध्यानयोग *dhyāna yoga* becomes ईश्वर ध्यानं *īśvara dhyānaṁ* – meditation on परमेश्वर *parameśvar*.

युक्त आसीत् मत्परः *yukt āsīt matparaḥ* – Thus, may you remain in meditation on परमेश्वर *parameśvar*, both as शिव *śiva* and विष्णु *viṣṇu*.

That is ध्यानयोग *dhyāna yoga*. The ultimate result of such ध्यानयोग *dhyāna yoga* is

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।  
*yujjannevaṁ sadātmānaṁ yogī niyatamānasaḥ ।*



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## ब्रह्मविद्या Brahma Vidya

शान्तिं निर्वाणपरमां मत्संस्थां अधिगच्छति ॥

6 - 15

*śāntim nirvāṇaparamāṃ matsaṁsthāṃ adhigacchati ॥*

युंजन् *yujjan* - Getting absorbed in such ध्यानयोग *dhyāna yoga* with a quiet mind and cheerful disposition,

एवं *evam* - in the manner described above, namely

मच्चित्तः *maccittaḥ* - resolving and emptying the mind and बुद्धि *buddhi* in परमेश्वर *parameśvar* as शिव *śiva* and विष्णु *viṣṇu*

सदा आत्मानं *sadā ātmānam* - with the entire अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* firmly held in ध्यानयोग *dhyāna yoga*

योगी *yogī* - the ध्यानयोगी *dhyāna yogī* - the meditator (becomes)

नियत मानसः *niyata mānasaḥ* - becomes one, whose अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* is brought home

You are at home with yourself - that is the achievement of ध्यानयोग *dhyāna yoga*. Without ध्यानयोग *dhyāna yoga*, the ego, the mind and बुद्धि *buddhi* is under the spell of the divisive powers of the differences - differences in subject, object, forms and names, means and processes etc. It is ध्यानयोग *dhyāna yoga* which, by knowledge, brings about the resolution of all such divisive powers of differences.

With the mind and बुद्धि *buddhi* resolved in मच्चित्तः-परमेश्वर चित्तः *maccittaḥ-parameśvar cittaḥ* - all divisive powers vanish, and the person becomes नियतमानसः *niyatamānasaḥ* - one whose mind and बुद्धि *buddhi* has come home and the home is ॐ *om* -pure limitless, eternal awareness, transcending space time and causation.

The word नियतमानसः *niyatamānasaḥ* is not a description of the mind. It is a description of the person, the person for whom the अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* has come home, which means that the mind and बुद्धि *buddhi* is now awakened to the reality of oneself, being the one **in** whom is everything, and at the same time, the one who is **in** everything and **who is indeed everything**.

That is indeed the true nature of इष्ट देवता *iṣṭa devatā*. When you see the ध्यान वस्तु *dhyāna vastu*, the इष्ट देवता **in that manner** and when you totally identify yourself



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## ब्रह्मविद्या Brahma Vidya

with **that** इष्ट देवता *iṣṭa devatā*, that is called संप्रेक्षणं *samprekṣaṇam* - as Sri Krishna said earlier (6 – 13)

संप्रेक्ष्य नासिकाग्रं स्वं *samprekṣya nāsikāgraṁ svaṁ* - **seeing yourself as you really are**. When one reaches that stage

शान्ति अधिगच्छति *śānti adhicacchati* - one gains peace, one gains शान्ति *śānti*. What kind of शान्ति *śānti* is that? It is not mere quietude of mind. It is मोक्षशान्ति *mokṣa śānti*, **freedom from the divisive powers of all differences**. It is निर्वाण परमा शान्ति *nirvāṇa paramāṁ śānti*. It is the ultimate freedom. It is पूर्ण शान्ति *pūrṇa śānti*. It is मत्संस्थां शान्ति *matsaṁsthāṁ śānti* - the peace rooted in परमेश्वर *parameśvar* the peace that is identical with परमेश्वर *parameśvar*. That शान्ति *śānti* is ॐ शान्ति *śānti*.

That निर्वाणपरमां मत्संस्थां शान्ति *nirvāṇa paramāṁ matsaṁsthāṁ śānti* is सत्य स्वरूपं *satya svarūpaṁ* - ज्ञान स्वरूपं *jñāna svarūpaṁ* - आनन्द स्वरूपं *ānanda svarūpaṁ*, which means ब्रह्म स्वरूपं *brahma svarūpaṁ* - ईश्वर स्वरूपं *īśvara svarūpaṁ* - आत्मस्वरूपं *ātma svarūpaṁ* - **what you really are, what one really is**. Gaining that शान्ति *śānti* is reaching परमां गतिम् *paramāṁ gatim* - the ultimate goal - the मोक्ष *mokṣa*.

That is what one ultimately gains through कर्मयोग *karma yoga* and ध्यानयोग *dhyāna yoga* together.

Sri Krishna's discourse on ध्यानयोग *dhyāna yoga* continues, which we will see next time.