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ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

षष्ठोऽध्यायः - ध्यानयोगः

ṣaṣṭho'dhyāyaḥ - dhyāna yogaḥ

Chapter 6

Volume 4

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

nātyaśnatastu yogo'sti na caikānta manaśnataḥ ।

न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥

6 - 16

na cāti svapnaśīlasya jāgrato naiva cārjuna ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

yuktahāra vihārasya yukta ceṣṭasya karmasu ।

युक्तस्वप्नावबोधस्य, योगो भवति दुःखहा ॥

6 - 17

yukta svapnāva bodhasya, yogo bhavati duḥkhahā ॥

यदा विनियतं चित्तं आत्मन्येवावतिष्ठते ।

yadā viniyataṁ cittam ātmanyevāvatiṣṭhate ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥

6 - 18

nisspr̥haḥ sarvakāmebhyo yukta ityucyate tadā ॥

यथा दीपो निवातस्थो नेगते सोपमा स्मृता ।

yathā dīpo nivātastho neṅgate sopamā smṛtā ।

योगिनो यतचित्तस्य युंजतो योगमात्मनः ॥

6 - 19

yogino yata cittasya yun̄jato yogamātmanaḥ ॥

यत्र उपरमते चित्तं निरुद्धं योगसेवया ।

yatra uparamate cittam niruddham̄ yoga sevayā ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥

6 - 20

yatra caivātmanātmānam̄ paśyannātmani tuṣyati ॥

सुखं आत्यन्तिकं यत् तत् बुद्धिग्राह्यं अतीन्द्रियं ।



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sukham ātyantikam yat tat buddhigrāhyam atindriyam |
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ 6 - 21
vetti yatra na caivāyam sthitaścalati tatvataḥ ||

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
yam labdhvā cāparam lābham manyate nādhikam tataḥ il
यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ 6 - 22
yasmin sthito na duḥkhena guruṇāpi vicālyate ||

तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितं ।
taṁ vidyāt duḥkha saṁyoga viyogam yoga saṁjñitam |
स निश्चयेन योक्तव्यो योगः अनिर्विण्णचेतसा ॥ 6 - 23
sa niścayena yoktavyo yogaḥ anirviṇṇa cetasā ||

In the verses that we saw the last time, Sri Krishna has been talking about how to get started in ध्यानयोग *dhyāna yoga*, how to continue to be in ध्यानयोग *dhyāna yoga*, and what one ultimately gains when one has matured into a ज्ञानी *jñānī* through ध्यानयोग *dhyāna yoga*. In order to successfully get started in ध्यानयोग *dhyāna yoga* and continue to be in ध्यानयोग *dhyāna yoga*, some नियम *niyama*, certain basic discipline in daily life is called for. Fortunately, the essence of all such discipline is simply moderation in all activities. Calling attention to such discipline, भगवान् *bhagavān* says:

नात्यश्नतस्तु योगोऽस्ति, न चैकान्तमनश्नतः ।
nātyaśnatastu yogo'sti, na caikānta manaśnataḥ |
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ 6 - 16
na cāti svapnaśīlasya jāgrato naiva cārjuna ||

अर्जुन *arjuna*- O! Arjuna

तु *tu*- however, for getting started in ध्यानयोग *dhyāna yoga*, and then for continued progress in the practice of ध्यानयोग *dhyāna yoga*, certain conditions are necessary. If those conditions are not satisfied, ध्यानयोग *dhyāna yoga* is simply not possible. What are those conditions? भगवान् *bhagavān* says



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अति अश्नतः *ati aśnataḥ*, योगः न अस्ति *yogaḥ na asti* - ध्यानयोग *dhyāna yoga* is not for one who eats too much

न च एकान्तं अनश्नतः *na ca ekāntam anaśnataḥ* - nor for the one who does not eat at all, or does not eat enough

ध्यानयोग *dhyāna yoga* is a positive pursuit for which one requires adequate energy, good health and proper attitude. For the one who eats too much, digesting the food and carrying the body function itself is a big job. For the one who does not eat at all, or eats inadequately, fighting for survival itself is a big problem. For all such people, ध्यानयोग *dhyāna yoga* is not possible.

Therefore, the prerequisite for the practice of ध्यानयोग *dhyāna yoga* is: Eat only what is necessary and appropriate for your needs, and again, avoid being hungry. If you are hungry, mind can think only of food, and it cannot think of anything higher. Thus moderation in eating is a primary requirement for the practice of ध्यानयोग *dhyāna yoga*. Further

अति स्वप्नशीलस्य च *ati svapna śīlasya ca*, योगः न अस्ति *yogaḥ na asti* - There is no ध्यानयोग *dhyāna yoga* possible for the one who is addicted to sleeping too much, nor one who is fond of excessive day-dreaming, whether it is day or night. For the one who tends to sleep too much, or dream too much, for that person also ध्यानयोग *dhyāna yoga* is not possible. Similarly

अति जाग्रतः एव च *ati jāgrataḥ eva ca*, योगः न अस्ति *yogaḥ na asti* - ध्यानयोग *dhyāna yoga* is not possible for the one who is physically awake too much, or for the one who does not have adequate sleep. Thus the requirements of moderation with respect to food, sleep and wakefulness are **so important** for the successful pursuit of ध्यानयोग *dhyāna yoga* that they are being reemphasized in the next verse.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

yuktāhāra vihārasya yukta ceṣṭasya karmasu ।

युक्त स्वप्नावबोधस्य योगो भवति दुःखहा ॥

6 - 17

yukta svapnāva bodhasya yogo bhavati duḥkhahā ॥

ध्यानयोग *dhyāna yoga* is possible only for a युक्तः *yuktaḥ* - one who has propriety, balance and harmony with respect to all of one's activities. For example



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युक्त *yukta* - आहार-विहारस्य *āhāra-vihārasya* - One must be a युक्तः *yuktaḥ* with respect to आहार *āhāra* and विहार *vihāra*. One must have propriety, balance and harmony with respect to आहार *āhāra* and विहार *vihāra*.

आहार *āhāra* is food, which includes food for the stomach, food for thought, food for the sense organs, food for the intellect, etc. विहार *vihāra* is all kinds of bodily activities including physical exercise. With respect to all such आहार *āhāra* and विहार *vihāra*, there should be propriety, balance and harmony in daily life, conducive to uplift oneself, and propel oneself in the pursuit of ध्यानयोग *dhyāna yoga*. Further,

युक्तः चेष्टस्य कर्मसु *yuktaḥ ceṣṭasya karmasu* - There should be propriety, balance and harmony with respect to one's involvement in every kind of activity one does, or one undertakes in thought word and deed.

युक्त स्वप्न अवबोधस्य *yukta svapna ava bodhasya* - There should also be propriety, balance and harmony with respect to sleep and wakefulness. For those people only

योगः दुःखहा भवति *yogaḥ duḥkhaḥ bhavati* - ध्यानयोग *dhyāna yoga* becomes one capable of eliminating all sorrow and distress.

In the above verse, Sri Krishna has used the word युक्तः *yuktaḥ* three times. युक्तः *yuktaḥ* is one whose thought, word and deed are proper, balanced and in harmony with the overriding पुरुषार्थ *puruṣārtha* - the goal of life namely मोक्ष *mokṣa* - freedom. When is a person said to be a युक्तः *yuktaḥ*? भगवान् *bhagavān* says:

यदा विनियतं चित्तं, आत्मन्यवावतिष्ठते ।

yadā viniyatam cittam, ātmanyavāvatīṣṭhate ।

निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥

6 - 18

nispṛhaḥ sarva kāmebhyo yukta ityucyate tadā ॥

यदा *yadā* - When a person is

विनियतं चित्तं आत्मनि एव अवतिष्ठते *viniyatam cittam ātmani eva avatiṣṭhate*

and also निस्पृहः सर्वकामेभ्यः *nispṛhaḥ sarva kāmebhyaḥ*, तदा *tadā*, then युक्तः *yuktaḥ* इति उच्यते *yuktaḥ iti ucyate* the person is said to be a युक्त *yukta*.



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विनियतं चित्तं *viniyataṁ cittam* - When the mind is led properly by self-endeavour, when the mind is uplifted by single-pointed devotion to परमेश्वर *parameśvar*, the इष्ट देवता *iṣṭa devatā*, then the mind is विनियतं *viniyataṁ* - properly led.

That means that the mind is already totally withdrawn from इन्द्रिय विषयाः *indriya viṣayās* - sense objects and it now naturally gravitates towards परमेश्वर *parameśvar*, the इष्ट देवता *iṣṭa devatā* already installed in yourself, by yourself - that kind of mind.

आत्मनि एव अवतिष्ठते *ātmani eva avatiṣṭate* - now abides only in आत्मनि *ātmani* - the सत्-चित्-आनन्द-स्वरूप आत्मनि *sat-cit-ānand-svarūp ātmani* - the true nature of one's own self. Thus the mind and बुद्धि *buddhi*, the entire अन्तःकरण *antaḥ karaṇa* remains inseparable from ध्यानवस्तु *dhyānavastu* - the परमेश्वर *parameśvar*.

Therefore, the one whose mind and बुद्धि *buddhi* is naturally uplifted and propelled towards परमेश्वर *parameśvar* with single-minded devotion, and when that mind and बुद्धि *buddhi* abides in itself, totally withdrawn from external objects, that person is called युक्तः *yuktaḥ*. Again when that mind and बुद्धि *buddhi* is such that

निस्पृहः सर्वकामेभ्यः *nispṛhaḥ sarvakāmebhyaḥ* - the longing for objects - all objects, known or unknown, seen or unseen, the longing for all objects has totally vanished

तदा युक्तः इति उच्यते *tadā yuktaḥ iti ucyate* - then that person is said to be a युक्तः *yuktaḥ*

समाहित चित्तः *samāhita cittaḥ* - a person who is endowed with propriety, balance and harmony.

When you think of such a person, an example usually comes to mind. The example is

यदा दीपो निवातस्थो, नेगते सोपमा स्मृता ।

yadā dīpo nivātaṣṭho, neṁgate sopamā smṛtā ।

योगिनो यतचित्तस्य युंजतो योगमात्मनः ॥

6 - 19



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yogino yatacittasya yuñjato yogamātmanah ||

That युक्तः *yuktaḥ* - ध्यानयोगी *dhyāna yogī* is compared to a दीपः *dīpaḥ*, the flame of a lighted lamp.

सः दीपः योगिनः उपमा स्मृता *saḥ dīpaḥ yoginaḥ upamā smṛtā* - That दीप *dīpa*, the flame of a lighted lamp is remembered as उपमा *upamā*, example for the योगिनः *yoginaḥ* - for the ध्यानयोगी *dhyāna yogī*. What is the comparison here?

यथा दीपः निवातस्थः न इंगते *yathā dīpaḥ nivāsthaḥ na iṅgate*

यथा दीपः *yathā dīpaḥ* - Just as the flame of a lighted lamp

निवातस्थः *nivāsthaḥ* - standing in a place protected from wind, air is there, but there is no wind, just as the flame of such a lamp

न इंगते *na iṅgate* - does not flicker and remains steady, so also is the युक्तः *yuktaḥ*

यत चित्तस्य योगिनः - the one whose mind and बुद्धि *buddhi* is disciplined as a ध्यानयोगी *dhyāna yogī*

आत्मनः योगं युंजतः *ātmanah yogam yuñjataḥ* - for whom the subject of meditation is one's own self, now totally identified with परमेश्वर *parameśvar* in the form and name of one's इष्ट देवता *iṣṭa devatā*.

Just as the flame of a lighted lamp, standing in a place protected from wind, does not flicker and remain steady, so also is the mind and बुद्धि *buddhi* of a disciplined ध्यानयोगी *dhyāna yogī* for whom the subject of meditation is one's own self, now totally identified with परमेश्वर *parameśvar*, in the form and name of one's own इष्ट देवता *iṣṭa devatā*.

The analogy here is not only for the mind and बुद्धि *buddhi* of the ध्यानयोगी *dhyāna yogī*, but it is also for the ध्यानयोगी *dhyāna yogī* the person as a whole.

यथा दीपो निवातस्थो नेंगते सोपमा स्मृता ।

yathā dīpo nivāstho neṅgate sopamā smṛtā ।

योगिनो यतचित्तस्य युंजतो योगमात्मनः ॥

6 - 19

yogino yatacittasya yuñjato yogamātmanah ||



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This verse itself is an aid for meditation on परमेश्वर *paramēśvar*. Therefore one usually repeats this verse a few times as soon as one sits for meditation in order to bring one's entire अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, to the mood of meditation. When the अन्तःकरण *antaḥ karaṇa* is brought to the state of meditation, then what happens?

यत्र उपरमते चित्तं, निरुद्धं योगसेवया ।

yatra uparamate cittam, niruddham yoga sevayā |

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥

6 - 20

yatra caivātmanātmānaṁ paśyannātmani tuṣyati ||

यत्र *yatra* - When, as one progresses in ध्यानयोग *dhyāna yogato* that stage, when उपरमते चित्तं *uparamate cittam* - the चित्तं *cittam* - the thinking faculty of one's अन्तःकरण *antaḥ karaṇa* - the faculty of the mind that provides guidelines to the बुद्धि *buddhi* on the basis of experiences, impressions, memories, etc, that चित्तं *cittam* gains resolution, which means it becomes alert, quiet, actionless (because all activities of the mind are now resolved in परमेश्वर *paramēśvar* and therefore, the mind is now quiet and actionless, while still being fully alert) and as a result, उपरमते *uparamate* it gains a superior joy. Thus

यत्र उपरमते चित्तं *yatra uparamate cittam* - means when the mind gains a state of superior joy, born of alertness, quietude and resolution from all wavering tendencies. Now, when does that happen?

निरुद्धं योगसेवया *niruddham yoga sevayā* - निरुद्धं *niruddham* when the mind is not obstructed by sense objects, and that is possible only by योगसेवया *yoga sevayā*, through the practice of कर्मयोग *karma yoga* and ध्यानयोग *dhyāna yoga* inseparably together. It is that mind which is in a state of उपरमते *uparamate* - superior joy.

च - and again,

यत्र *yatra* - when

आत्मना आत्मानं पश्यन्, आत्मनि तुष्यति

ātmanā ātmānaṁ paśyan, ātmani tuṣyati

आत्मनि तुष्यति *ātmani tuṣyati* - one rejoices in oneself, which happens when



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आत्मना आत्मानं पश्यन् *ātmanā ātmānam paśyan* - one recognizes oneself by one's own बुद्धि *buddhi*, which means the more one is contemplative, the more one's mind and बुद्धि *buddhi* get resolved in परमेश्वर *parameśvar*, and the one is able to recognize the truth of oneself - the true nature of one's own self. Such recognition leads one ultimately to ज्ञान-मोक्ष *jñānam-mokṣa* - Freedom and happiness which is the inherent nature of oneself.

Thus, when all of one's organs of perception including mind and बुद्धि *buddhi* are totally absorbed in ईश्वरध्यानं *īśvar dhyānam*, and all their faculties are totally resolved in परमेश्वर *parameśvar* itself, then one's बुद्धि *buddhi*, naturally recognizing the true nature of oneself as परमेश्वर *parameśvar* itself, उपरमते *uparamate* - discovers a sense of superior joy within oneself. What kind of joy is that? भगवान् *bhagavān* says:

सुखं आत्यन्तिकं यत् तत्, बुद्धिं ग्राह्यं अतीन्द्रियं ।
sukham ātyantikam yat tat, buddhi grāhyam atīndriyam ।
वेत्ति यत्र न चैवायं, स्थितश्चलति तत्त्वतः ॥ 6 - 21
vetta yatra na caivāyam, sthitaścalati tatcātvaḥ ॥

सुखं *sukham* - It is that kind of joy, happiness and comfort which is आत्यन्तिकं *ātyantikam* means अति अन्तिकं *ati antikam* - that which is beyond any end, that which is अनन्तं *anantam* - endless.

It is perennial joy, everlasting joy, because it is स्वरूप सुखं *svarūpa sukham* - It is joy which is one's own very nature. This joy has no dependence on anything outside of oneself. This joy is not विषय सुखं *viśaya sukham* - It is स्वरूप सुखं *svarūpa sukham* - this joy is not one arising from contact of any object. It is that joy which is natural to one's own very being.

यत्-तत् *yat-tat* which means यत् सुखं तत् *yat sukham tat* - The nature of this joy is such that it is

बुद्धिं ग्राह्यं *buddhi grāhyam* - It can be recognized by one's बुद्धि *buddhi*, by its very nature, the ability to recognize being the very nature of बुद्धि *buddhi*.

Even though all kinds of joy can be appreciated by one's बुद्धि *buddhi*, the joy here is totally of a different kind because it is



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अति इन्द्रियं *ati indriyam* - It is beyond the reach of one's sense organs including the mind. As our Upanishads say

यतो वाचो निवर्तन्ते, अप्राप्य मनसा सह *yato vāco nivartante, aprāpya manasā saha* - It is beyond the reach of words and also beyond the reach of mind

यन् मनसा न मनुते, येन आहुः मनो मतं *yan manasā na manute, yena āhuḥ mano mataṁ* - That which is not known by the mind, but because of which the mind is capable of knowing.

It is such आत्यन्त सुखं *ātyanta sukhaṁ* - It is such superior joy, total and permanent, because it is स्वरूप सुखं *svarūpa sukhaṁ*, joy which is one's own true nature. Such joy can be grasped only by a विवेक बुद्धि *viveka buddhi*.

वेत्ति यत्र *vetti yatra* - When one knows, when one experiences this kind of perennial joy,

अयं स्थितः - आत्म स्वरूपे स्थितः *ayaṁ sthitaḥ - ātma svarūpe sthitaḥ* - this wise person, the ध्यानयोगी *dhyāna yogī* who abides in one's own real nature, the true self नैव चलति तत्त्वतः *naiva calati tatvataḥ* - never moves away from one's real nature. Once self-realization takes place, there is no dissociation thereafter.

Once जीव-ब्रह्म-ऐक्यं *jīva-brahma-aikyaṁ* takes place, once you as an individual are resolved in ब्रह्मन् *brahman*, you ever remain in ब्रह्मन् *brahman*, even though you as a जीव *jīva*, as an individual may be apparently engaged in the everyday business of life until प्रारब्ध कर्म *prārabdha karmas* are exhausted.

यं लब्ध्वा चापरं लाभं, मन्यते नाधिकं ततः ।

yaṁ labdhvā cāparam lābhaṁ, manyate nādhikam tataḥ ।

यस्मिन् स्थितो न दुःखेन, गुरुणापि विचाल्यते ॥

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yasmin sthito na duḥkhena, guruṇāpi vicālyate ॥

यं लब्ध्वा- यं आत्यन्तिकं सुखं लब्ध्वा

yaṁ labdhvā- yaṁ ātyantikaṁ sukhaṁ labdhvā

Having gained that perennial happiness



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ततः *tataḥ* - then

न मन्यते अपरं अधिकं लाभं *na manyate aparaṁ adhikaṁ lābhaṁ* - the mind does not think of, does not go after another greater gain or accomplishment, because

आत्यन्तिकं सुखं *ātyantikam sukham* - means the realization

अहं इदं सर्वं - ईशावास्यं इदं सर्वं *ahaṁ idam sarvaṁ - īśāvāsyam idam sarvaṁ* - all this, all that is in this universe is indeed only The One - The

परमेश्वर *parameśvar* and That One is indeed the truth of "I" - अहं *ahaṁ* - The Self. Consequently,

यस्मिन् स्थितः - यस्मिन् आत्मनि स्थितः *yasmin sthitaḥ - yasmin ātmani sthitaḥ* - Being one with आत्मा *ātmā* the Self, being rooted in परमेश्वर *parameśvar*

न विचाल्यते *na vicālyate* - one cannot be shaken, one cannot be uprooted by

गुरुणा दुःखेन अपि *guruṇā duḥkhena api* - even by a great sorrow or affliction because, being one with परमेश्वर *parameśvar*, there can be no sorrow, because there is no sorrow in परमेश्वर *parameśvar*

Just as all object-born happiness is transient in nature, all object-born sorrows are also transient in nature. They all simply come and go. They cannot touch the सत् चित् आनन्द स्वरूप आत्मा *sata cit ānanda svarūp ātmā* - the true nature of oneself.

ध्यानयोग *dhyāna yoga* brings about the dissociation from every kind of sorrow and distress and uplifts one to आत्यन्तिकं सुखं *ātyantikam sukham* - the perennial joy of life, the पूर्ण सुखं *pūrṇa sukham* which is the true nature of oneself. That is the content of the above verses.

Sri Krishna now focuses attention on the real nature of ध्यानयोग *dhyāna yoga*, by refining the very meaning of the word योग *yoga*. The common notion is that the word योग *yoga* simply means the ultimate union of two states of existence. Sri Krishna gives a more immediate vision of योग *yoga* as दुःख संयोग वियोगं *duḥkha saṁyoga viyogaṁ* - Dissociation from , association with दुःख *duḥkha* sorrow AND DISTRESS OF ANY KIND. This is how Sri Krishna says that:

तं विद्यात् दुःख संयोग वियोगं योगसंज्ञितं ।

taṁ vidyāt duḥkha saṁyogaī viyogaṁ yoga saṁjñitam ।

स निश्चयेन योक्तव्यो, योगः अनिर्विण्णचेतसा ॥

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sa niścayena yoktavyo, yogaḥ anirviṇṇa cetasā ॥

तं *taṁ* That, all that has been said thus far about ध्यानयोग *dhyāna yoga*,

तं विद्यात् दुःखसंयोगवियोगं - *taṁ vidyāt duḥkha saṁyoga viyogaṁ*

Understand that ध्यानयोग *dhyāna yoga* to be दुःखसंयोगवियोगं *duḥkha saṁyoga viyogaṁ* - dissociation from association with दुःख *duḥkha* - every kind of sorrow and distress. संयोग *saṁyoga* means an association well entrenched in one's mind. दुःख संयोग *duḥkha saṁyoga* is well-entrenched association with दुःख *duḥkha* of some kind. वियोग *viyoga* is dissociation. Therefore दुःखसंयोगवियोगं *duḥkha saṁyoga viyogaṁ* is dissociation from association with sorrow and distress of any kind. That is ध्यानयोग *dhyāna yoga*. Indeed, that is the real meaning of **every योग yoga** in practice. Sri Krishna says:

योग संज्ञितं *yoga saṁjñitam* - Please understand clearly what योग *yoga* is. योग *yoga* is far more than the popular notion that it is some kind of union brought about by some action. In fact, the true nature of every योग *yoga* is दुःखसंयोगवियोग *duḥkha saṁyoga viyoga* - Dissociation from one's natural association with दुःख *duḥkha* of any kind. We must understand the nature of योग *yoga* properly.

जीव-ब्रह्म ऐक्यं *jīva-brahma aikyaṁ* is commonly referred to as योग *yoga*. In the union of जीव *jīva* and ब्रह्मन् *brahman* itself, there is no action involved, because जीव *jīva* and ब्रह्मन् *brahman* are already identical. But in order to be able to recognize that identity, some action is involved and that action is only in the removal of self ignorance. Removal of self ignorance itself involves a series of actions called योग *yoga* in general, whose very purpose and whose very nature is दुःखसंयोगवियोगं *duḥkha saṁyoga viyogaṁ* Dissociation from association with sorrow and distress of any kind.

Such dissociation from दुःख *duḥkha* is brought about by विवेक बुद्धि *vivek buddhi* and ध्यानयोग *dhyāna yoga*. The cultivation of विवेक बुद्धि *vivek buddhi* involves श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यसनं *nididhyasanaṁ* - listening and understanding the words of the Upanishads, **reflecting** on the teachings of the



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Upanishads and absorbing the content of those teachings in one's own daily life through कर्मयोग *karmayoga* and ध्यानयोग *dhyāna yoga*, being in ईश्वर चित्तं - God consciousness within oneself at all times.

The चिवेक बुद्धि *vivek buddhi* here is अहं असंगः *aham asaṅgaḥ* - I am unbound, I am free, that is the knowledge. That knowledge gives rise to the realization that in spite of all apparent associations, I am in fact, always in dissociation. I am really not connected to or bound to anything. I am totally free.

Due to अचिवेक *avivek*, due to the common inability to discriminate between सत्यं *satyaṁ* and मिथ्या *mithyā* - that which is eternal and that which is transient, one has all kinds of associations. Therefore, due to अचिवेक *avivek*, absence of चिवेक *vivek*, there is association. Due to चिवेक *vivek*, there is dissociation. Please understand that dissociation as योग *yoga* - योग संज्ञितं *yoga saṁjñitam* - so says भगवान् *bhagavān*

Thus Sri Krishna unfolds here another more immediate vision of योग *yoga*. On the basis of the above vision of योग *yoga* Sri Krishna restates ध्यानयोग *dhyāna yoga* and its results in the next few verses. The reason for such re-statement is simple. Everybody associated with sorrow or distress of some kind, wants dissociation from such sorrow or distress. When you are suffering from दुःखसंयोग *duḥkha saṁyoga*, any kind of intense sorrow or distress, to gain relief from such suffering becomes the immediate object in life. All other objects pale into insignificance for the time-being.

Therefore, भगवान् *bhagavān* says: "Practice ध्यानयोग *dhyāna yoga*. You will naturally gain dissociation from sorrow of any kind, because that is the very nature of ध्यानयोग *dhyāna yoga*."

सः निश्चयेन योक्तव्यः योगः अनिर्विण्णचेतसा ।
saḥ niścayena yuktavyaḥ yogaḥ anirviṇṇacetasā ।

सः योगः *saḥ yogaḥ* - That ध्यानयोग *dhyāna yoga*, whose nature is दुःखसंयोगवियोग *duḥkha saṁyoga viyoga* - dissociation from association with दुःख *duḥkha* - that ध्यानयोग *dhyāna yoga*, निश्चयेन योक्तव्यः *niścayena yuktavyaḥ* -



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definitely, surely should be practiced, अनिर्विण्णचेतसा *anirviṇṇacetasā* - with a mind that is free from despair.

Because there is no reason to despair. There is no question whether ध्यानयोग *dhyāna yoga* will release you from sorrow or not. It will certainly release you from दुःख *duḥkha*. of any kind, because that is what ध्यानयोग *dhyāna yoga* is.

Let us understand this correctly. Dissociation from, association with दुःख *duḥkha* is not a result that one gains by practicing ध्यानयोग *dhyāna yoga*. ध्यानयोग *dhyāna yoga* itself is dissociation from association with दुःख *duḥkha* of any kind. When one is in ध्यानयोग *dhyāna yoga*, totally absorbed in God-consciousness within oneself, one is in natural dissociation from all associations with दुःख *duḥkha* of any kind, however big, however intense that दुःख *duḥkha* may appear to be.

Looking upon ध्यानयोग *dhyāna yoga* as दुःखसंयोगवियोग *duḥkha saṁyogai viyoga*, Sri Krishna now proceeds to describe again some essential aspects in the practice of ध्यानयोग *dhyāna yoga*, which we will see next time.