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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

षष्ठोऽध्यायः - ध्यानयोगः

ṣaṣṭho'dhyāyaḥ - dhyāna yogaḥ

Chapter 6

Volume 5

संकल्पप्रभवान् कामान्, त्यक्त्वा सर्वान् अशेषतः ।

saṅkalpa prabhavān kāmān, tyaktvā sarvān aśeṣataḥ ।

मनसैवेन्द्रिग्रामं, विनियम्य समन्ततः ॥

6 - 24

manasaivendrigrāmam, viniyamya samantataḥ ॥

शनैः शनैः उपरमेत्, बुद्ध्या धृतिगृहीतया ।

śanaīḥ śanaīḥ uparamet, buddhayā dhṛtigrhītayā ।

आत्मसंस्थं मनः कृत्वा, न किञ्चित् अपि चिन्तयेत् ॥

6 - 25

ātma saṁstham manah kṛtvā, na kiñcit api cintayet ॥

यतो यतो निश्चरति, मनः चंचलमस्थिरम् ।

yato yato niścarati, manah cañcalamasthiram ।

ततस्ततो नियम्यैतत्, आत्मन्येव वशं नयेत् ॥

6 - 26

tatastato niyamyaitat, ātmanyeva vaśam nayet ॥

प्रशान्तमनसं ह्येनं, योगिनं सुखमुत्तमं ।

praśānta manasaṁ hyenaṁ, yoginaṁ sukhamuttamaṁ ।

उपैति शान्तरजसं, ब्रह्मभूतं अकल्मषं ॥

6 - 27

upaiti śāntarajasaṁ, brahma bhūtaṁ akalmaṣaṁ ॥

युञ्जन्नेवं सदात्मानं, योगी विगतकल्मषः ।

yujjannevaṁ sadātmānaṁ, yogī vigata kalmaṣaḥ ।

सुखेन ब्रह्मसंस्पर्शम्, अत्यन्तं सुखमश्नुते ॥

6 - 28

sukhena brahma saṁsparśam, atyantam sukhamāśnute ॥

As we may recall in Chapter 2, talking about कर्मयोग *karma yoga*, Sri Krishna defined योग *yoga* as



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ब्रह्मविद्या Brahma Vidya

योगः कर्मसु कौशलं *yogaḥ karmasu kauśalam* - योग *yoga* is कौशलं in Action - योग *yoga* is **overriding excellence** in action - **this definition applies to योग in any form of action.**

Whenever any action is performed, **totally** for its own sake, **totally** in appreciation of knowledge, joy and love of the action itself, **totally** unconcerned, unaffected and uncontaminated by anything other than the action itself, such action is कौशलं *kauśalam* in action - **overriding excellence in action.** Such excellence in action is a manifestation of one's identity with परमेश्वर *parameśvar* - one's identity with the entire creation, one's identity with the best and highest in oneself, which means one's identity with आत्मा *ātmā* - the absolute self in oneself.

When one is engaged in such कौशलं *kauśalam* in action - **such overriding excellence in action**, one is really, **actually and naturally**, in दुःख संयोग वियोग *duḥkha saṁyoga viyoga* - **dissociation from, all association with दुःख of any kind.** That is **direct experience** for anyone, and it is **that** experience to which Sri Krishna calls attention here with reference to ध्यानयोग *dhyāna yoga*, which is also कर्मयोग *karma yoga*. As we saw last time, Sri Krishna says:

तं विद्यत्, दुःखसंयोगवियोगं योगसंज्ञितं ।

taṁ vidyat, duḥkha saṁyoga viyogaṁ yoga saṁjñitam ।

स निश्चेन योक्तव्यो योगः अनिर्विण्णचेतसा ॥

6 - 23

sa niścena yoktavyo yogaḥ anirviṇṇa cetasā ॥

One must understand clearly that the very nature of योग *yoga* is दुःख संयोग वियोग *duḥkha saṁyoga viyoga* - Dissociation from association with दुःख *duḥkha* of any kind. With such understanding, one should practice ध्यानयोग *dhyāna yoga* with a mind definitely free from despair, because there is no reason to despair. When you are in ध्यानयोग *dhyāna yoga*, totally absorbed in परमेश्वर *parameśvar*, in your इष्ट देवता, in yourself, when you are totally immersed in God-consciousness within yourself, you are really, actually and naturally in dissociation from all association with दुःख *duḥkha* of any kind.

Now, how do you practice ध्यानयोग *dhyāna yoga* in the sense that it is itself a



ब्रह्मविद्या Brahma Vidya

release from all association with दुःख *duḥkha* - from all sense of sorrow and distress?

भगवान् says that in these three verses:

संकल्पप्रभवान् कामान् त्यक्त्वा सर्वान् अशेषतः ।

saṅkalpa prabhavān kāmān tyaktvā sarvān aśeṣataḥ ।

मनसैवेन्द्रियग्रामं विनियम्य समन्तः ॥

6 - 24

manasaivendriyagrāmaṁ viniyamya samantaḥ ॥

शनैः शनैः उपरमेत्, बुद्ध्या धृतिगृहीतया ।

śanaiḥ śanaiḥ uparamet, buddhayā dhṛtigrhītayā ।

आत्मसंस्थं मनः कृत्वा, न किञ्चित् अपि चिन्तयेत् ॥

6 - 25

ātmasaṁsthaṁ manaḥ kṛtvā, na kiñcit api cintayet ॥

यतो यतो निश्चरति, मनःचलमस्थिरम् ।

yato yato niścarati, manaḥ caṁlamasthiram ।

ततस्ततो नियम्यैतत्, आत्मन्येव वशं नयेत् ॥

6 - 26

tatastato niyamyaaitat, ātmanyeva vaśaṁ nayet ॥

In these three verses, Sri Krishna gives **five specific guidelines**, following which one can realize ध्यानयोग *dhyāna yoga* as दुःखसंयोगवियोग *duḥkha saṁyoga viyoga*

- **Dissociation from** association with all दुःख *duḥkha*. Let us now try to understand these guidelines one by one. First: -

1. संकल्पप्रभवान् कामान् त्यक्त्वा सर्वान् अशेषतः *saṅkalpa prabhavān kāmān tyāktvā sarvān aśeṣataḥ* - संकल्प *saṅkalpa* is any thought bubble, any thought, fancy, prior to its development as a काम *kāma*- desire for some object or experience. Once संकल्प *saṅkalpa* develops into a काम *kāma*, desire for something, it cannot be given up. It prompts the person to do the necessary कर्म *karma*, to gain the desired result. Therefore, भगवान् *bhagavān* says here:

संकल्प प्रभवान् *saṅkalpa prabhavān*, सर्वान् कामान् *sarvān kāmān*, अशेषतः *aśeṣataḥ* त्यक्त्वा *tyāktvā* - **give up, renounce, totally detach yourself from all thought-rooted कामाs *kāmās* - desires for objects and experiences, entirely,**



ब्रह्मविद्या Brahma Vidya

without exception.

As we may recall, in the beginning of this chapter, we learned that

कर्मयोग *karma yoga* is कर्मफल संन्यास *karma phala sanyāsa* - renunciation of fruits of action and

संन्यास *sanyāsa* - absolute संन्यास *sanyāsa* is कर्मसंकल्पसंन्यास *karma saṅkalpa sanyāsa* - renunciation of the very संकल्प of a कर्म *karma* - the very thought of a कर्म *karma*, which means the very thought that you are the कर्ता *kartā* of a कर्म *karma*, in which case, कर्मफल *karma phala* - the fruit of action stands automatically renounced. Therefore, here

संकल्प प्रभवान्, सर्वान् कामान्, अशेषतः त्यक्त्वा *saṅkalpa prabhavān, sarvān kāmān, aśeṣataḥ tyaktvā* means that one must cultivate and maintain the attitude of कर्म संकल्प संन्यास *karma saṅkalpa sanyāsa* - absolute संन्यास *sanyāsa* - total detachment with respect to whatever one does in daily life, including ध्यानयोग *dhyāna yoga*.

In other words, ध्यानयोग *dhyāna yoga* must be practiced with total detachment to the results of ध्यानयोग *dhyāna yoga* itself. Only then, the true nature of ध्यानयोग *dhyāna yoga* as दुःखसंयोगवियोग *duḥkha saṁyoga viyoga* can be realized.

संकल्प *saṅkalpa* - thought bubbles for various kinds of desires and experiences are arising in one's mind all the time. How can one prevent them from arising, or renounce them when they arise? One cannot prevent thought bubbles from arising, but one can change their nature, so they themselves will help one to gain total detachment from them. How?

By cultivating a proper **value structure** for one's everyday life, and विवेक बुद्धि *viveka buddhi* gained through **proper education**, rooted in वेद उपदेश मंत्र *veda upadeśa maṅtras* (सत्यं वद *satyaṁ vada*, धर्मं चर *dharmam cara*, स्वाध्यायात् मा प्रमदः *svādhyāyāt mā pramadaḥ*, etc.) कर्मयोग *karma yoga* **attitude** (such as योगः कर्मसु कौशलं *yogaḥ karmasu kauśalam*), श्रद्धा *śraddhā* in the pursuit of ब्रह्मविद्या *brahmavidyā* - Upanishad Knowledge and **love for ईश्वर चिन्तनं** *īśvar cintanam* - God Consciousness, all of which are rooted in the best and highest in oneself, one's



ब्रह्मविद्या Brahma Vidya

own culture and tradition. It is only through **such a value structure** and **विवेक बुद्धि vivek buddhi** that one can naturally give up, one can naturally renounce all thought-rooted **काम kaama**-desires and experiences.

The next guideline is

2. **मनसा एव इन्द्रियग्रामं विनियम्य समन्ततः** *manasā eva indriyagrāmaṁ viniyamya samantataḥ* – It is the mind that goes after various sense objects and sense experiences. It is by the mind that one has to give up all attachments to such sense objects and sense experiences. Therefore, **भगवान् bhagavān** says

मनसा एव *manasā eva* – Mind is only an instrument. You are distinct from your mind. You must learn to handle your mind properly. Orient your mind in such a way that **इन्द्रियग्रामं indriyagrāmaṁ** – the whole assembly of **इन्द्रियाः indriyas**, the **ज्ञानेन्द्रियाः jñānendriyās** and the **कर्मेन्द्रियाः karmendriyas**, all the instruments of perception and action

विनियम्य viniyamya – are kept well disciplined, controlled and led properly and effectively by your **विवेक बुद्धि vivek buddhi** for the practice of **ध्यानयोग dhyāna yoga**, and that they are not dissipated in lesser pursuits

समन्ततः samantataḥ – in all aspects of your life

Therefore, the second guideline is: With respect to all aspects of your life, orient your mind so that all your instruments of perception and action are kept well disciplined and controlled and they are led properly and effectively by your **विवेक बुद्धि vivek buddhi** for cultivating the attitude of **कर्म संकल्प संन्यास karma saṅkalpa sanyāsa** - total detachment towards **संकल्प saṅkalpa** - created **कामाः kāmas** and **कर्माः karmas**, which is necessary for making you fit for the effective practice of **ध्यानयोग dhyāna yoga**.

The third guideline is

3. **शनैः शनैः उपरमेत्, बुद्ध्या धृतिगृहीतया** *śanaiḥ śanaiḥ uparamet, buddhayā dhṛtigrīhitayā*



ब्रह्मविद्या Brahma Vidya

शनैः शनैः *śanaiḥ śanaiḥ* - Slowly and slowly, which means gradually
उपरमेत् *uparam* - may your mind experience the peace and joy of ध्यानयोग *dhyāna yoga*. How? By **being in dissociation from** its दुःख संयोग *duḥkha saṁyoga* - **association with** दुःख *duḥkha*, which means “May your दुःखसंयोग *duḥkha saṁyoga* be resolved in clear vision of परमेश्वर *parameśvar*, your इष्ट देवता *iṣṭa devatā* within yourself”.

All associations with दुःख *duḥkha* are resolved only by your clear vision of परमेश्वर *parameśvar* within yourself, but this process of resolution may appear to be slow and gradual, because there are known and unknown obstructions in your mind hindering the clear vision of परमेश्वर *parameśvar*. You have to overcome those obstructions within yourself, by yourself. How?

धृति गृहीतया बुद्ध्या *dhṛti gr̥hītayā buddhayā* - by your holding on to परमेश्वर *parameśvar*, holding on to your इष्ट देवता *iṣṭa devatā* within yourself with धृति *dhṛti* - firmness, by your विवेक वैराग्य बुद्धि *vivek vairāgya buddhi*

धृति is firmness in one's resolve in the pursuit of ध्यानयोग *dhyāna yoga*, and वैराग्य *vairāgya* means dispassion. The dispassionate firmness of the विवेक बुद्धि *vivek buddhi* of a ध्यानयोगी *dhyāna yogī* is with respect to both the end and the means. The end is clear recognition of one's real identity with परमेश्वर *parameśvar* - The आत्मा *ātmā* within oneself, and the means is ध्यानयोग *dhyāna yoga*.

Therefore, शनैः शनैः उपरमेत् बुद्ध्या धृतिगृहीतया *śanaiḥ śanaiḥ uparamet buddhayā dhṛti gr̥hītayā* means - Hold on to परमेश्वर *parameśvar*, hold on to your इष्ट देवता within yourself, firmly and dispassionately by your विवेक बुद्धि *vivek buddhi*. Gradually all associations of your mind with every kind of दुःख *duḥkha* will disappear and will get resolved in the clarity of your vision of your इष्ट देवता *iṣṭa devatā*, as परमेश्वर *parameśvar* itself. This happens only gradually, because of the very many known and unknown obstructions still in your mind and बुद्धि *buddhi* for the clear recognition of परमेश्वर *parameśvar* within yourself. But ultimately it will happen. When? When the next guideline is also followed consistently. The next guideline is



ब्रह्मविद्या Brahma Vidya

4. आत्मसंस्थं मनः कृत्वा न किञ्चित् अपि चिन्तयेत् *ātmasaṁsthaṁ manaḥ kṛtvā na kiñcit api cintaye* - During meditation

आत्मसंस्थं मनः कृत्वा *ātmasaṁsthaṁ manaḥ kṛtvā* - Use your विवेक वैराग्य बुद्धि *viveka vairāgya buddhi* to fix your mind firmly on to the आत्मा *ātmā* - the Self in yourself, your real self which exists independent of your शरीर *śarīr*, your इन्द्रियाः, your attributes, your experiences and your situations. That आत्मा is indeed the परमेश्वर *parameśvar* - the इष्ट देवता *iṣṭa devatā* already installed in yourself. Therefore, concentrate your mind and बुद्धि *buddhi* on that आत्मा *ātmā* exclusively.

किञ्चित् अपि न चिन्तयेत् *na kiñcit api cintayet* - Do not think of anything else. Never let your mind and बुद्धि *buddhi* lose sight of परमेश्वर *parameśvar* in yourself. Let your mind and बुद्धि *buddhi* try to grasp the Upanishadic Knowledge that ईशावास्यं इदं सर्वं *īśāvāsyam idam sarvaṁ* - पूर्णं अदः पूर्णं इदं *pūrṇam adaḥ pūrṇam idam* - Everything is indeed परमेश्वर *parameśvar* and there is no distance between you and परमेश्वर *parameśvar*. Thus let आत्मसंस्थं मनः कृत्वा *ātmasaṁsthaṁ manaḥ kṛtvā*, न किञ्चित् अपि चिन्तयेत् *na kiñcit api cintayet* be the law-governing the state of your ध्यानयोग *dhyāna yoga*. Finally, the last guideline is

5. यतो यतो निश्चरति मनश्चंचलमस्थिरम् । ततस्ततो नियम्यैतत् आत्मन्येव वशं नयेत् ॥
yato yato niścarati manaścaṁcalamasthiram | tatastato niyamya itat ātmanyeva vaśaṁ nayet ॥

यतः यतः *yataḥ yataḥ* - means यस्मात् यस्मात् कारणात् *yasmāt yasmāt kāraṇāt*. For whatever reason, on whatever excuse, such as some outside sound, disturbance, etc.

मनः निश्चरति *manah niścarati* - if the mind tends to get away from the subject of contemplation, the ध्यानवस्तु *dhyāna vastu*, namely the आत्मा *ātmā*, the परमेश्वर *parameśvar*. Due to some distraction, the mind may momentarily lose sight of the परमेश्वर *parameśvar* within oneself, and be drawn to some external object or situation. This happens because

मनः चंचलं *manaḥ caṁcalaṁ* - the mind is always in a state of flux. That is its nature, and also

मनः अस्थिरं *manaḥ asthiraṁ* - the mind does not remain fixed in one place. That is also its nature. The mind is usually slow to understand, but it is quick in its movement



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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

from place to place, or object to object.

That being the nature of the mind, if the mind tends to move away from the vision of आत्मा *ātmā* – the परमेश्वर *parameśvar* at any moment, be alert and vigil. Catch the mind immediately, and redirect it back to ईश्वर चिन्तनं *īśvara cintanam* – God-consciousness within yourself. How do you do that?

ततः ततः नियम्य *tataḥ tataḥ niyamyā* – Through deliberate discipline and total dispassion, through अभ्यास *abhyāsa* and वैराग्य *vairāgya*

एतत् आत्मनि एव वशं नतेत् *etat ātmani eva vaśam natet* – lead the mind back to the ध्यानवस्तु *dhyāna vastu* – the आत्मा *ātmā* – the परमेश्वर *parameśvar* within yourself.

You cannot prevent the mind from moving from one thought to another. But by your चित्तेक बुद्धि *viveka buddhi* and Upanishadic Knowledge, you can make your mind realize that no matter where the thoughts go, what the mind sees is only परमेश्वर *parameśvar* and nothing else. Thus, every movement of the mind away from the ध्यानवस्तु – the परमेश्वर *parameśvar*, provides a fresh opportunity for your चित्तेक वैराग्य बुद्धि *viveka vairāgya buddhi* to reinstate the mind in ईश्वर ध्यानं *īśvara dhyānam* in the practice of ध्यानयोग *dhyāna yoga* – divine contemplation. It is such ध्यानयोग *dhyāna yoga* which is itself दुःखसंयोगवियोग *duḥkha saṁyoga viyoga* – dissociation from association with दुःख *duḥkha* of any kind.

Thus, having given detailed instructions and the necessary guidelines for the effective practice of ध्यानयोग *dhyāna yoga*, Sri Krishna describes again, the लक्षणस *lakṣaṇas* – the distinguishing characteristics of a person who has matured into a ज्ञानी *jñānī* – a person of wisdom through such practice of ध्यानयोग *dhyāna yoga*. This description involves a set of six verses, which may be grouped as three pairs of verses, each pair giving a different view of the same ध्यानयोगी *dhyāna yogī* at maturity. In the first pair of verses, भगवान् *bhagavān* says:

प्रशान्तमनसं ह्येनं, योगिनं सुखं उत्तमं ।

praśānta manasam hyenam, yoginam sukham uttamam ।

उपैति शान्तरजसं, ब्रह्मभूतं अकल्मषं ॥

6 - 27



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

ब्रह्मविद्या Brahma Vidya

upaiti śāntarajasam, brahmabhūtam akalmaṣam ||

युञ्जन् एवं सदात्मानं, योगी विगत कल्मषः ।

yujjan evam sadātmānam, yogī vigata kalmaṣaḥ |

सुखेन ब्रह्मसंस्पर्श, अत्यन्तं सुखं अश्नुते ॥

6 - 28

sukhena brahma saṁsparśam, atyantam sukham aśnute ||

These are very interesting verses. The first verse says:

सुखं योगिनं उपैति *sukham yoginam upaiti* - Happiness reaches the योगी *yogī* – the ध्यानयोगी *dhyāna yogī*. Here happiness is the subject and the योगी *yogī* is the object. The second verse says

योगी सुखं अश्नुते *yogī sukham aśnute* -The योगी *yogī* gains happiness. Here योगी *yogī* is the subject and happiness is the object.

By these two verses it is pointed out how the subject-object division vanishes in the state of supreme happiness. A happy person and the happiness in the person are indeed identical. Now returning to the first verse:

हि *hi* - Indeed, certainly

एनं योगिनं सुखं उपैति *enam yoginam sukham upaiti* - Happiness reaches this ध्यानयोगी *dhyāna yogī* at maturity. What kind of happiness?

उत्तमं सुखं *uttamam sukham* - It is happiness of the highest kind, which means that it is

उत्कृष्ट सुखं *utkṛṣṭa sukham* - Exalted happiness

स्वरूप सुखं *svarūpa sukham* - Happiness which is the very nature of oneself

श्रोत्रियस्य सुखं *śrotriyasya sukham* - Happiness of a fully informed person

अकामहत सुखं *akāmahata sukham* - Happiness of the one who is not destroyed by the forces of one's own राग-द्वेष - intense likes and dislikes

अनपेक्ष सुखं *anapekṣa sukham* - It is happiness that is there, without the need for any object to be happy about, and it is

निरतिशयं सुखं *niratiśayam sukham* - incomparable happiness, beyond the reach of words and mind.

That kind of उत्तम सुखं *uttama sukham* - supreme happiness reaches the ध्यानयोगी



ब्रह्मविद्या Brahma Vidya

dhyāna yogī at maturity. Now, the state of that ध्यानयोगी *dhyāna yogī* is being described.

प्रशान्त मनसं *praśānta manasam* - The one whose mind is naturally peaceful. प्रशान्तं *praśāntam* means प्रकर्षेण शान्तं *prakarṣeṇa śāntam*, as well as प्रकाशेन शान्तं *prakāśeṇa śāntam*. The natural peace arising from योगाभ्यास *yogābhyāsa* and योगबल *yogabala*. The practice of ध्यानयोग *dhyāna yoga* is प्रकर्षेण शान्तं *prakarṣeṇa śāntam*, and the natural peace arising from the enlightenment of Upanishadic knowledge associated with ध्यानयोग *dhyāna yoga* is प्रकाशेन शान्तं *prakāśeṇa śāntam*. Therefore, by the practice of ध्यानयोग *dhyāna yoga*, by the inherent power of ध्यानयोग *dhyāna yoga* and by the enlightenment arising from the Upanishadic studies associated with ध्यानयोग *dhyāna yoga*, the mind is naturally peaceful. Such natural peace is प्रशान्त मनस् *praśānta manas*. Again,

शान्तरजसं *śānta rajasam* - The one whose tendencies for action are harmonious and peaceful. When false values and fascinations are consciously overcome and swept away, one's activities are characterized by peace and harmony - that state of existence is called शान्तरजसं *śānta rajasam*. Again

ब्रह्मभूतं *brahma bhūtam* - The one who realizes one's own nature as ब्रह्मन् *brahman*, सत्-चित्-आनन्द स्वरूप ब्रह्मन् *sat-cit-ānand svarūp brahman*. Such a person is a जीवन् मुक्तः *jīvan muktaḥ* - even as a जीव *jīva* one is a liberated person. Liberation here is through ब्रह्मज्ञानं *brahmajñānam*.

The one who has absolute clarity of vision of ब्रह्मन् *brahman* is ब्रह्मभूतं *brahma bhūtam*. That clarity of vision arises from

अकल्मषं *akalmaṣam* - total freedom from कल्मष *kalmaṣa* - impurities which are obstructions to the full and clear vision of ब्रह्मन् *brahman*.

Now we go to the next verse, where योगी *yogī* is the subject, and that योगी *yogī* is being described.

युञ्जन् एवं *yujjana evam* - Practicing ध्यानयोग *dhyāna yoga* as said before in detail



ब्रह्मविद्या Brahma Vidya

सदा आत्मानं युञ्जन् *sadā ātmānaṁ yuñjan* - The one who never loses sight of the vision of आत्मा *ātmā*, the one who is always in contemplation of reality of all existence, including oneself

विगत कल्मषः *vigata kalmaṣaḥ* - the one for whom all impurities, all obstructions to the vision of आत्मा *ātmā* have naturally disappeared. The one for whom there is no distraction from सत्यं *satyaṁ* - the Truth of all truths.

सुखेन अत्यन्तं सुखं अश्नुते *sukhena atyantam sukham aśnute* - Such an accomplished ध्यानयोगी *dhyāna yogī* gains that incomparable infinite happiness, mentioned in the first verse, effortlessly, because That अत्यन्त सुखं *atyanta sukham* exalted happiness is already there. Enjoyment of that सुखं *sukham* - that ब्रह्मानन्द *brahmānanda* is possible only because of

ब्रह्मसंस्पर्श *brahma saṁsparśam* - true contact with ब्रह्मन् *brahman*. The contact with ब्रह्मन् *brahman* is only through ब्रह्मज्ञानं *brahma jñānam* - realization of the Upanishadic knowledge. Thus ब्रह्मज्ञानं *brahma jñānam* is ब्रह्मसंस्पर्श *brahma saṁsparśam* - true contact with ब्रह्मन् *brahman*.

Just as विषय सुखं *viṣaya sukham* - ordinary happiness arises from विषय-स्पर्श *viṣaya-sparśam* - contact with objects through thought, word and deed, similarly उत्तम सुखं *uttama sukham* - ब्रह्मानन्दं *brahmānandaṁ* arises from ब्रह्मसंस्पर्श *brahma saṁsparśam* - contact with ब्रह्मन् *brahman*, the परमेश्वर *parameśvar*, the आत्मा *ātmā* through ब्रह्मज्ञानं *brahma jñānam*- Upanishadic knowledge.

Therefore the लक्षण *lakṣaṇa*, the distinguishing characteristic of a ध्यानयोगी *dhyāna yogī* at maturity is a person who enjoys उत्तम सुखं *uttama sukham* - ब्रह्मानन्दं *brahmānandaṁ* - पूर्ण आनन्दं *pūrṇa ānandaṁ* - happiness in full, by touching ब्रह्मन् *brahman* through the Upanishadic knowledge of ब्रह्मन् *brahman*, which is indeed योग *yoga* in its entirety.

More about That ध्यानयोगी *dhyāna yogī* at maturity we will see next time.