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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

षष्ठोऽध्यायः - ध्यानयोगः

ṣaṣṭho'dhyāyaḥ - dhyāna yogaḥ

Chapter 6

Volume 7

श्री भगवानुवाच

śrī bhagavān uvāca

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

asamśayaṁ mahābāho mano durnigrahaṁ calam ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

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abhyāsena tu kaunteya vairāgyeṇa ca gr̥hyate ॥

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

asamyatātmanā yogo duṣprāpa iti me matih ।

वश्यात्मना तु यतता शक्यः अवाप्तुम् उपायतः ॥

6 - 36

vaśyātmanā tu yatatā śakyaḥ avāptum upāyataḥ ॥

अर्जुन उवाच arjuna uvāca

अयतिः श्रद्धयोपेतो योगात् चलितमानसः ।

ayatih śraddhayopeto yogāt calitamānasaḥ ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥

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aprāpya yoga saṁsiddhiṁ kām gatiṁ kṛṣṇa gacchati ॥

कंश्चित् न उभयविभ्रष्टः छिन्न- अभ्रमिव नश्यति ।

kaṁścit na ubhaya vibhraṣṭaḥ chinna - abhramiva naśyati ।

अप्रतिष्ठो महाबाहो, विमूढो ब्रह्मणः पथि ॥

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apraṭiṣṭho mahābāho, vimūḍho brahmaṇaḥ pathi ॥

एतन्मे संशयं कृष्ण छेत्तुम् अर्हसि अशेषतः ।

etanme samśayaṁ kṛṣṇa chettum arhasi aśeṣataḥ ।

त्वदन्यः संशयस्यास्य छेत्ता न हि उपपद्यते ॥

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tvadanyaḥ samśayasyāsyā chettā na hi upapadyate ॥



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śrī bhagavān uvāca

पार्थ नैवेह नामुत्र, विनाशस्तस्य विद्यते ।

pārtha naiveha nāmutra, vināśastasya vidyate ।

न हि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति ॥ 6 - 40

na hi kalyāṇakṛt kaścit durgatiṁ tāta gacchati ॥

प्रप्य पुण्यकृतां, लोकान् उषित्वा शश्वतीः समाः ।

prapya puṇyakṛtām lokān uṣitvaa śaśvatīḥ samāḥ ।

शुचीनां श्रमितां गेहे योगभ्रष्टः अभिजायते ॥ 6 - 41

śucinām śrmitām gehe, yoga bhraṣṭaḥ abhijāyate ॥

अथवा योगिनामेव, कुले भवति धीमताम् ।

athavā yogi nāmeva, kule bhavati dhīmatām ।

एतत् हि दुर्लभतरं, लोके जन्म यदीदृशम् ॥ 6 - 42

etat hi durlabhataram, loke janma yadīdṛśam ॥

As we may recall, in response to Sri Krishna's discourse on ध्यानयोग *dhyāna yoga*, Arjuna tells Sri Krishna "The kind of योग *yoga* explained by you, which involves समदर्शनं *sama darśanam* and सम्यक् दर्शनं *samyak darśanam* - equal consideration for all beings at all times, and also recognizing परमेश्वर *parameśvar* in everything and at the same time recognizing everything in परमेश्वर *parameśvar* at all times, I do not see that kind of योग *yoga* as practicable because of the unsteady nature of the mind itself. Mind is naturally restless. It is capable of agitating one's sense organs, and it is too strong to be disciplined by any means. That being so, अहं मन्ये *aham manye* - I think that it is impossible to control the mind and maintain it in a state of unchanging steadiness at all times. On the other hand, if there is really any effective means by which mind can be so controlled, I would like to know how."

So saying, Arjuna is looking up to Sri Krishna for an answer. भगवान् *bhagavān* now replies:

श्री भगवानुवाच



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śrī bhagavān uvāca

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

asaṁśayaṁ mahābāho mano durnigrahaṁ calam ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ 6 - 35

abhyasena tu kaunteya vairāgyeṇa ca grhyate ॥

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

asamyatātmanā yogo duṣprāpa iti me matih ।

वश्यात्मना तु यतता शक्यः अवाप्तुम् उपायतः ॥ 6 - 36

vaśyātmanā tu yatatā śakyaḥ avāptum upāyataḥ ॥

Arjuna is a great warrior. He is capable of fighting big armies and he has won many wars before. That same Arjuna is now confessing that his own mind is too mighty for him to conquer, and he is only too ready to accept defeat, even without putting up a fight with the power of his own mind. Addressing that Arjuna as

महाबाहो *mahābāho* - O! mighty armed Arjuna, भगवान् *bhagavān* says

असंशयं *asaṁśayaṁ* - There is no doubt about it. I agree with what you say, namely

मनः दुर्निग्रहं, मनः चलं *manaḥ durnigrahaṁ, manaḥ calam* - Mind is difficult to control, and mind is restless. In this matter there is no doubt. Mind is the root cause of all positive and negative achievements in life. It is the mind that really distinguishes one person from another. And mind is the cause for both bondage and liberation. In spite of all this, mind is restless, I agree.

तु *tu* - किंतु *kiṁtu* But

कौन्तेय *kaunteya* - कुन्ती पुत्र *kuntī putra* - O! Son of Kunti. Addressing Arjuna in an affectionate and reassuring manner, भगवान् *bhagavān* says:

अभ्यासेन वैराग्येण च मनः गृह्यते *abhyāsena vairāgyeṇa ca manaḥ grhyate* -

Mind is brought under control, mind can be brought under control, by अभ्यास *abhyāsa* - practice and वैराग्य *vairāgya* - dispassion.

Therefore, the answer to Arjuna's question is अभ्यास *abhyāsa* and वैराग्य *vairāgya*.

अभ्यास *abhyāsa* is practice. There are two kinds of practices. One is to try to do the same thing again and again, improving the skill and efficiency each time. The other is to dwell on the same subject again and again. Here the subject is ब्रह्मज्ञानं *brahma*



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jñānam. By dwelling on this subject again and again, by श्रवणं *śravaṇam*, मननं *mananam*, and ध्यानं *dhyānam*, the mind begins to appreciate the inadequacy of exclusive practice of other pursuits in life for Total Happiness.

When such अभ्यास *abhyāsa* is coupled with वैराग्य *vairāgya* - dispassion, absence of cravings for lesser things in life, the destructive and obstructive powers of one's राग-द्वेष *rāga-dveṣa* forces naturally disappear. Thus, by the combined discipline of अभ्यास *abhyāsa* and वैराग्य *vairāgya*, the mind can be uplifted and held steadily in ध्यानयोग *dhyāna yoga* for any length of time. On the other hand

असंयतात्मना *asaṁyat ātmanā* - By the person whose mind is not disciplined by अभ्यास *abhyāsa* and वैराग्य *vairāgya*
योगः दुष्प्रापः *yogaḥ duṣprāpaḥ* - the ध्यानयोग *dhyāna yoga* described earlier cannot be achieved.

It is impossible to achieve the state of ध्यानयोग *dhyāna yoga* explained earlier by a person whose mind is not disciplined by अभ्यास *abhyāsa* and वैराग्य *vairāgya*.

इति मे मतिः *iti me matih* - So is the will of परमेश्वर *parameśvar*, which means that the very nature of ध्यानयोग *dhyāna yoga* is such that it cannot be achieved by one who has no disciplined mind

तु *tu* - But

वश्यात्मना *vaśyātmanā* - By the one whose mind has been brought under one's own full control by अभ्यास *abhyāsa* and वैराग्य *vairāgya*, by the person who has full sovereignty over one's own mind

यतता उपायतः *yatatā upaayataḥ* - by adequate and properly directed efforts

योगः अवाप्तुं शक्यः *yogaḥ avāptum śakyaḥ* - it is possible to gain the state of ध्यानयोग *dhyāna yoga* described earlier; so assures Sri Krishna.

Maturity in योग *yoga* is possible only through repeated and properly directed efforts. This means that one's whole life style is part of this effort. A proper sense of values is necessary for the efforts to be properly directed, leading to the state of योग *yoga*. Such sense of values has to be cultivated over a long period of time for such values to



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mature and become natural for the person striving for योग *yoga*. Naturally therefore, this प्रयत्नं *prayatnam* – properly directed efforts take a long time to mature into the state of योग *yoga*.

That being the case, Arjuna is naturally concerned as to what would happen to a person if one is unable to gain maturity in योग *yoga* in spite of one's best efforts. Because of such concern, Arjuna raises a question as follows:

अर्जुन उवाच

arjuna uvāca

अयतिः श्रद्धयोपेतो योगात् चलितमानसः ।

ayatih śraddhayopeto yogāt calitamānasaḥ ।

अप्राप्य योगसंसिद्धिं कां गतिम् कृष्ण गच्छति ॥

6 - 37

aprāpya yogasamsiddhiṁ kiṁ gatim kṛṣṇa gacchati ॥

कश्चित् न उभयविभ्रष्टः छिन्न-अभ्रमिव नश्यति ।

kaścit na ubhaya vibhraṣṭaḥ chinna abhramiva naśyati ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥

6 - 38

apraṭiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi ॥

एतत् मे संशयं कृष्ण छेत्तुम् अर्हसि अशेषतः ।

etat me saṁśayaṁ kṛṣṇa chettum arhasi aśeṣataḥ ।

त्वदन्यः संशयस्यास्य छेत्ता न हि उपपद्यते ॥

6 - 39

tvadanyah saṁśayasyāsyā chettā na hi upapadyate ॥

कृष्ण *kṛṣṇa* – Krishna, I have to ask you something. Suppose, for example, there is a person,

श्रद्धया उपेतः *śraddhayā upetaḥ* – he is endowed with श्रद्धा *śraddhā* in योग *yoga*,

there is no doubt about that. He is interested in योग *yoga*. He has faith in योग *yoga* and his faith is based on understanding. And he is also trying as much as possible to discipline his mind through the practice of योग *yoga*, but

अयतिः *ayatih* – his efforts prove inadequate. Why? For some reason, he is not totally free from the hold of his own राग-द्वेष *rāga-dveṣa* forces. Therefore, now and then he succumbs to some temptation or other. Consequently, he is unable to maintain his mind



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for any length of time in the practice of योग *yoga*. As a result
योगात् चलितमानसः *yogāt calita mānasaḥ* - his mind wanders away from योग
yoga in spite of his best efforts. Consequently,
अप्राप्य योग संसिद्धिं *aprāpya yoga saṁsiddhiṁ* - He does not get fulfillment in
योग *yoga* in his own life time. That fulfillment is simply संयक् दर्शनं *saṁyak*
darśanam - clarity of vision of जीव-ब्रह्म-ऐक्यं *jīva-brahma-aikyaṁ* - the identity,
the oneness of जीव *jīva* and ब्रह्मन् *brahman*. Without getting that fulfillment, he is
now near the end of his life, because his प्रारब्ध कर्म *prārabdha karmas* are nearing
exhaustion. For that person,
कां गतिं गच्छति *kām gatiṁ gacchati* - What path is now left for him to go. What
happens to him when he dies?

What becomes of a person who dies foiled in one's attempt to gain maturity in योग
yoga in spite of one's श्रद्धा *śraddhā*, in spite of one's best efforts. Explaining his own
question further, Arjuna continues:

कश्चित् न उभय विभ्रष्टः *kaścit na ubhaya vibhraṣṭaḥ* - Will he not be a loser with
respect to both कर्मफल *karma phala* as well as
योगफल *yoga phala*?

Trying to live a life of कर्म संकल्प सन्यास *karma saṁkalpa sanyāsa* in the pursuit
of योग *yoga*, he neither enjoyed the fruits of कर्म *karma*, nor did he get to enjoy the
exalted happiness of a योगी at maturity. He neither got the ordinary pleasures of a कामी
kāmī, doing कर्म *karmas*, seeking कर्मफल *karma phala*, nor did he get to enjoy
the ब्रह्मानन्द *brahmānanda* of a योगी *yogī* at maturity because of his failure in योग
yoga. Thus he lost out both, he has become an उभय विभ्रष्टः *ubhaya vibhraṣṭaḥ*.
भ्रष्ट *bhraṣṭa* means loser. विभ्रष्टः *vibhraṣṭaḥ* means great loser. Now, after such a
great loss, he is nearing the end of his life, which means

छिन्न अभ्रं इव नश्यति *chinna abhraṁ iva naśyati* - the person is destroyed like a
shattered cloud. All his efforts have gone to waste. Just as the छिन्न अभ्रं *chinna*
abhraṁ - the shattered cloud does not descend on earth as rain, loses its immensity



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and disintegrates in the sky, so is the fate of one who has fallen from योग *yoga*.

अप्रतिष्ठः *apraṭiṣṭhaḥ* - He is uprooted both in कर्म *karma* and in ज्ञानं *jñānam*.
Consequently,

विमूढः *vimūḍhaḥ* - he is deluded and disillusioned. मूढ *mūḍha* means a fool. विमूढ *vimūḍha* means a great fool. He has made a great fool of himself trying to follow the Vedantic teaching of

ब्रह्मणः पथि *brahmaṇaḥ pathi* - the path leading to ब्रह्मन् *brahman*, the Vedantic teaching of ज्ञानयोग *jñāna yoga* through कर्मयोग *karma yoga* and ध्यानयोग *dhyāna yoga*. Fallen from both worldly pleasures as well as total joy and peace, does he not perish like a shattered cloud, without any hold anywhere, and disillusioned in ब्रह्म ज्ञानं *brahma jñānam*?

महाबाहो *mahābāho* - O! Krishna - you are the strong person who can pull up all the weak ones. Please tell me what happens to a weak person who fails to mature in योग *yoga* in one's own life in spite of one's श्रद्धा *śraddhā*, one's genuine interest, unqualified faith and best efforts.

कृष्ण, एतत् मे संशयं *kṛṣṇa, etat me saṁśayaṁ* - Krishna, this is my doubt

छेत्तुं अर्हसि *chettuṁ arhasi* - It befits you to dispel this doubt of mine

अशेषतः *aśeṣataḥ* - Please give me a complete answer because

त्वत् अन्यः संशयस्य अस्य, छेत्ता न हि उपपद्यते *tvat anyaḥ saṁśayasya asya, chettā na hi upapadyate* - Other than yourself, there is none who can dispel this doubt, because all the intricacies of योग *yoga* are best known only to you.

Therefore, you are the only one who can tell me what happens to a उभय विभ्रष्ट *ubhaya vibhraṣṭa* - the one who has suffered the great loss of both भोग *bhoga* - worldly enjoyments and योग *yoga* - the spiritual fulfillment, trying to gain ब्रह्मज्ञानं *brahma jñānam* through कर्मयोग *karma yoga* and ध्यानयोग *dhyāna yoga*. Please clear my doubt on this matter completely, so requests Arjuna.

At this point Arjuna is obviously concerned about his own self, about the possibility that he himself may never be able to mature into a योगी *yogī* in his own life time, because of his own inadequacies in terms of अभ्यास *abhyāsa* and वैराग्य *vairāgya*.



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Arjuna's concern is also the concern of most of us. Sri Krishna knows Arjuna's concern. Therefore Sri Krishna addresses Arjuna in an endearing manner, gives him first a general assurance, and then a more detailed and complete answer to his specific question. Replying to Arjuna, भगवान् *bhagavān* says:

श्री भगवानुवाच

śrī bhagavān uvāca

पार्थ नैवेह नामुत्र, विनाशस्तस्य विद्यते ।

pārtha naiveha nāmutra, vināśastasya vidyate ।

न हि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति ॥

6 - 40

na hi kalyāṇakṛt kaścit durgatiṁ tāta gacchati ॥

In the first line, Sri Krishna addresses Arjuna as पार्थ *pārtha*, meaning कुन्ती पुत्र *kuntī putra* - son of Kunti and in the second line he addresses Arjuna as तात *tāt* meaning son. Traditionally तात *tāta* is an affectionate way to address a son, grandson, father, grandfather or great grandfather. In the context here, तात *tāta* has a special meaning. The relationship between Sri Krishna and Arjuna in गीतोपदेश *gītopadeśa* is that of a गुरु *guru* and शिष्य *śiṣya*. For the गुरु *guru*, शिष्य *śiṣya* is equal to a son. A father is always interested in the welfare of the son, whatever he is. Further, Sri Krishna addressing Arjuna as तात *tāta* is a mark of natural flow of God's grace to Arjuna.

Thus, addressing Arjuna in an affectionate and reassuring manner, भगवान् *bhagavān* says:

"Arjuna, you must first understand this clearly. The person whom you call उभय भ्रष्ट *ubhaya bhraṣṭa* - the loser of both, that person is not a loser at all. For the time being, that person is a योग भ्रष्ट *yoga bhraṣṭa* - loser of योग *yoga* alright, but he is never a उभय भ्रष्ट *ubhaya bhraṣṭa* - loser of both. Because, for that person,

नैवेह *naiveha* - न एव इह *na eva iha* - certainly, neither in this world, while he lives

न आमुत्र *na āmutra* - nor in his world, after death

विनाशः तस्य विद्यते *vināśaḥ tasya vidyate* - there is any destruction or degradation for him. Neither while he lives, nor after his death, there is destruction or degradation for him."



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Arjuna's contention is that the उभय भ्रष्ट *ubhaya bhraṣṭa* misses out both, the pleasures of this life as well as the promised state of total happiness arising from maturity in योग *yoga*. भगवान् *bhagavān* says, "No", that is not so. The person who has श्रद्धा *śraddhā* in योग *yoga*, the person who strives for gaining maturity in योग *yoga* with श्रद्धा *śraddhā*, that person loses nothing. Because श्रद्धा *śraddhā* is a value born of विवेक बुद्धि *vivek buddhi*, in striving for maturity in योग *yoga* with श्रद्धा *śraddhā*, there is no loss of value involved. In a life of विवेकबुद्धि *vivek buddhi*, the means itself brings happiness. There is no question of any loss involved.

For an अकामहत *akāmahat*, for a person who is not destroyed by the forces of one's own काम *kāma*-desire for external objects and experiences, there is happiness all the way through in the beginning, in the middle, and in the end, so says the Taittiriya Upanishad, which we will see later.

Further न आमुत्र तस्य विनाशः विद्यते *na āmutra tasya vināśaḥ vidyate* - even after death, there is no destruction for him, because destruction after death simply means धीन जन्म प्राप्ति *dhīna janma prāpti* - getting a lower state of birth in one's next birth. That is also not for him, which means he is not a loser at all in any respect.

हि *hi* - Because

कल्याणकृत् कश्चित् दुर्गतिं न गच्छति *kalyāṇakṛt kaścit durgatiṁ na gacchati*

कल्याणकृत् *kalyāṇakṛt* - the one who does a good action for gaining ब्रह्मज्ञानं *brahma jñānaṁ* in the pursuit of मोक्ष *mokṣa*, for that person

कश्चित् *kaścit* - whoever that be, and whatever that good action be, small or big, so long as that person does that action with श्रद्धा *śraddhā*

दुर्गतिं न गच्छति *durgatiṁ na gacchati* - that person does not go into the path of degradation

Neither in this world nor in the world after death is there any loss or degradation for the one who strives for gaining maturity in योग *yoga* with श्रद्धा *śraddhā*. The doer of good never comes to grief.

As we may recall, Sri Krishna said as early as in Chapter 2 (2-40)

स्वल्पं अपि, अस्य धर्मस्य, त्रयते महतो भयात् *svalpam api, asya dharmasya,*



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trayate mahato bhayāt - If this कर्मयोग धर्म *karma yoga dharma* is lived even to a small extent, it protects you from great fears in life. Even the minutest कर्मयोग *karma yoga* attitude is a great gain in daily life. There is absolutely no loss of effort involved.

कर्मयोग *karma yoga*, by its very nature, is मोक्ष साधनं *mokṣa sādhanam* and it is auto-catalytic. Even a bit of it helps you to gain more of it, and hence relatively more peace, more prosperity and more happiness, all in this very life. Therefore, neither in this world while one lives, nor in the world after death, is there any loss for the one who strives for gaining maturity in योग *yoga* with श्रद्धा *śraddhā*. So says Sri Krishna.

Having given this general assurance, Sri Krishna then proceeds to answer Arjuna's specific question

कां गतिं कृष्ण गच्छति *kām gatiṁ kṛṣṇa gacchati* - what happens to the person who dies without reaching the state of maturity in योग *yoga*? What happens to the योग भ्रष्ट *yoga bhraṣṭa* - the loser of योग *yoga*, after death?

प्राप्य पुण्यकृतां लोकान्, उषित्वा शाश्वतीः समाः ।
prāpya puṇyakṛtām lokān, uṣitvā śāśvatīḥ samāḥ ।
शुचीनां श्रमितां गेहे, योगभ्रष्टः अभिजायते ॥ 6 - 41
śucīnām śrmitām gehe, yoga bhraṣṭaḥ abhijāyate ॥

अथवा योगिनामेव, कुले भवति धीमतां ।
athavā yogināmeva, kule bhavati dhīmatām ।
एतत् हि दुर्लभतरं, लोके जन्म यदीदृशम् ॥ 6 - 42
etat hi durlabhataram, loke janma yadī dṛśam ॥

Now Sri Krishna tells what happens to the योग भ्रष्ट *yoga bhraṣṭa* - the loser of योग *yoga*, the person, who in spite of श्रद्धा *śraddhā*, has not been able to reach maturity in the state of योग *yoga* in this very life due to lack of adequate अभ्यास *abhyāsa* and वैराग्य *vairāgya*. भगवान् *bhagavān* says:

प्राप्य पुण्यकृतां लोकान् उषित्वा शाश्वतीः समाः *prāpya puṇyakṛtām lokān uṣitvā*



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śāśvatīḥ samāḥ - The person lives a life of भोग *bhoga* - worldly pleasures, enjoyments and experiences gained through long, long years of many, many lives, appropriate to one's virtuous deeds. After having lived all that life of भोग *bhoga*

अभिजायते *abhi jāyate* - the person is ultimately born again. Where?

शुचीनां श्रमितां गेहे *śucinām śrmitām gehe* - in a house where the family is both pure and wealthy. Pure means committed to धर्म *dharma*, and wealthy means materially prosperous. Because the family is committed to धर्म *dharma*, the wealth is always under control, and is never misused.

The former योगभ्रष्ट *yoga bhraṣṭa* is now born into a pure and wealthy family, where he may continue to live in comfort, and at the same time continue to pursue the path of मोक्ष *mokṣa* through श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam* practicing कर्मयोग *karma yoga* and ध्यानयोग *dhyāna yoga*.

This is for the योग भ्रष्ट *yoga bhraṣṭa* who missed out on योग *yoga* because of lack of वैराग्य *vairāgya* and अभ्यास *abhyāsa*.

अथवा *athavā* - or

Suppose that that योग भ्रष्ट *yoga bhraṣṭa* had वैराग्य *vairāgya* alright, which means that he had no cravings for lesser things of life, but he did not have enough अभ्यास *abhyāsa*. **He did not have the intellectual discipline needed to gain the maturity in योग *yoga*.** Therefore, what he needs is a कर्म-शरीर *karma-śarīr* - an appropriate human body which will give him an opportunity to continue his अभ्यास *abhyāsa* - intellectual discipline needed to progress in योग *yoga*. For that योग भ्रष्ट *yoga bhraṣṭa*

धीमतां योगिनां एव कुले भवति *dhīmatām yoginām eva kule bhavati* - He is straight away born in a family of योगीs *yogīs*

धीमतां *dhīmatām* means बुद्धिमतां *buddhi matām* - well informed and wise

भगवान् *bhagavān* uses the word अथवा *athavā* or, referring to the latter kind of योग भ्रष्ट *yoga bhraṣṭa*, the one who already has वैराग्य *vairāgya* but not adequate अभ्यास *abhyās*. Such a योग भ्रष्ट *yoga bhraṣṭa* is reborn in a family where both the



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parents are well-informed and wise योगीs *yogīs* - धीमतां *dhīmatām* - बुद्धिमतां योगीs *buddhīmatām yogīs*. श्रमितां *śramitām* indicates material wealth and prosperity. In contrast, धीमतां *dhīmatām* indicates richness only in spiritual wealth, and not in material wealth. The former योग भ्रष्ट *yoga bhraṣṭa* who needs only more अभ्यास *abhyās*, is now born into the family of योगीs *yogīs*. But, भगवान् *bhagavān* also adds

एतत् हि दुर्लभतरं लोके जन्म यत् ईदृशं *etat hi durlabhataram loke janma yat īdrśam* - It is indeed very difficult to get this kind of birth in this world.

It is particularly more difficult to be born in the family of the wise, in the family of योगीs *yogīs*, who are generally materially poor, but wisdom-wise rich, than to be born in शुचीनां श्रमितां गेहे *śucīnām śramitām gehe* - in the family of the pure and wealthy. The one who is born in a materially wealthy family has got a lot of things to worry about wealth. The wealth itself creates problems for one's spiritual growth. Unless one is a mature person, it is very difficult to keep the wealth in its proper place. All this is common knowledge.

To be born in a family of कर्मयोगीs *karma yogīs* not materially wealthy, but spiritually wise is indeed far better, because such family environment is far more conducive to one's spiritual growth and maturity. But it is very difficult to get birth into such families primarily because of the higher level of qualifications needed for such birth.

Thus, the योग भ्रष्ट *yoga bhraṣṭa* - the person who loses out on योग *yoga* in this very birth, ultimately gains rebirth in either one of the above two kinds of families. In his new birth, he gains connection with whatever he had accomplished in his previous births, and makes a renewed effort for gaining fulfillment in योग *yoga*. Sri Krishna gives this message in the concluding verses of this chapter which we will see next time.

We will be completing this chapter next time.