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ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

षष्ठोऽध्यायः - ध्यानयोगः

ṣaṣṭho'dhyāyaḥ - dhyāna yogaḥ

Chapter 6

Volume 8

तत्र तं बुद्धिसंयोगं, लभते पौर्वदेहिकं ।

tatra taṁ buddhi saṁyogaṁ, labhate paurva dehikaṁ ।

यतते च ततो भूयः, संसिद्धौ कुरुनन्दन ॥

yatate ca tato bhūyaḥ, saṁsiddhau kurunandana ॥

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पूर्वाभ्यासेन तेनैव, ह्रियते ह्यवशोऽपि सः ।

pūrvābhyāseṇa tenaiva, hriyate hyavaśo'pi saḥ ।

जिज्ञासुरपि योगस्य, शब्द ब्रह्मातिवर्तते ।

jiḡñāsuraṇi yogasya, śabda brahmātivartate ।

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प्रयत्नात् यतमानस्तु, योगी संशुद्ध किल्बिषः ।

prayatnāt yatamānastu, yogī saṁśuddha kilbiṣaḥ ।

अनेक जन्म संसिद्धः, ततो याति परां गतिम् ॥

aneka janma saṁsiddhaḥ, tato yāti parāṁ gatim ॥

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तपस्विभ्योऽधिको योगी, ज्ञानिभ्योऽपि मतोऽधिकः ।

tapasvibhyo'dhiko yogī, jñānibhyo'pi mato'dhikaḥ ।

कर्मिभ्यश्चाधिको योगी, तस्माद्योगी भवार्जुन ॥

karmibhyaścādhiko yogī, tasmādyogī bhavārjuna ॥

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योगीनामपि सर्वेषां, मद्गतेनान्तरात्मना ।

yogī nāmapi sarveṣāṁ, madgatenāntarātmanā ।

श्रद्धावान् भजते यो मां, स मे युक्ततमो मतः ॥

śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ ॥

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इति श्रीमत् भगवत् गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे



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*ita śrīmat bhagavat gītāsu upaniṣatsu brahmavidyāyām yoga śāstre*

*श्री कृष्णार्जुन संवादे ध्यानयोगो नाम षष्ठोऽध्यायः ॥*

*śrī kṛṣṇārjuna saṁvāde dhyāna yogo nāma ṣaṣṭho'dhyāyaḥ ॥*

Sri Krishna is now talking about योग भ्रष्ट *yoga bhraṣṭa* - the person who, in spite of श्रद्धा *śraddhā*, has not been able to gain fulfillment in योग *yoga* in this very life due to lack of adequate अभ्यास *abhyāsa* and वैराग्य *vairāgya*, due to lack of adequate training and practice, and also due to lack of dispassion - ability to overcome the obstructive and destructive powers of one's own राग-द्वेष *rāga-dveṣa* forces. भगवान् *bhagavān* says that such a person after going through all the experiences arising from one's प्रारब्ध कर्म *prārabdha karmas*, after experiencing the fruits of one's own past actions, is ultimately born again in either one of the following two kinds of families, namely

शुचीनां श्रीमतां गेहे *ucīnām śrīmatām gehe* - in a family of the pure and wealthy, in

a materially prosperous family which is committed to धर्म *dharma* or

धीमतां योगिनां कुले *dhīmatām yoganām kule* - in a family of कर्मयोगी *karma yogīs*, rich in spiritual knowledge, wisdom and discipline.

Having been born in either one of the above two kinds of families, भगवान् *bhagavān* continues

तत्र तं बुद्धि संयोगं, लभते पौर्वदेहिकं ।

*tatra taṁ buddhi saṁyogaṁ, labhate paurva dehikaṁ ।*

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥

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*yatate ca tato bhūyaḥ saṁsiddhau kuru nandana ॥*

Sri Krishna addresses Arjuna here as कुरुनन्दन *kuru nandana* - the joy of the Kuru family. When properly understood and effectively utilized, the birth in this कर्मभूमि *karma bhūmi* - birth in this world of activity, is indeed a joy for everyone.

Now with reference to the योग भ्रष्ट *yoga bhraṣṭa*, Sri Krishna says:

तत्र तं बुद्धि संयोगं लभते पौर्व - देहिकं *tatra taṁ buddhi saṁyogaṁ labhate paurva - dehikaṁ* - There, having been born in either one of the above two kinds of families



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तत्र *tatra* - there, in the new birth

लभते *labhate* - he gains

तं बुद्धि संयोगं *taṁ buddhi saṁyogaṁ* - that natural बुद्धि *buddhi*-connection. That connection is

पौर्व-देहिकं *paurva-dehikaṁ* - that which was there in the previous birth

Whatever he had achieved in the previous birth, he gains connection with that naturally. For such a person, Vedanta becomes clear and natural, even at a very young age. That person has really lost nothing. All the spiritual progress that he made in the previous birth is now available to him to start with, naturally. With such a head start

यतते च ततो भूयः *yatate ca tato bhūyaḥ* - ततः यतते च *tatah yatate ca* - he now makes a new effort

भूयः *bhūyaḥ* means बहुतरं *bahutaraṁ*, much more than before, much more than what he did in his previous birth. Therefore, in his new birth he picks up the thread left by him in his previous birth and now makes a greater effort, for what?

संसिद्धौ *saṁsiddhau* - for the natural fulfillment in ध्यानयोग *dhyāna yoga* for the natural fulfillment in life, which is gaining मोक्ष *mokṣa*.

Thus we see why different people have different tendencies to start with. It is all पूर्वकर्मफल *pūrva karma phala* - the fruit of one's past actions. With reference to Vedantic knowledge, we see some people are interested and some people are not interested. It all depends on पूर्व योग संस्कार *pūrva yoga saṁskār*, and how much a person is ready for Vedantic Knowledge. Such योग संस्कार *yoga saṁskār* - readiness for Vedantic knowledge is necessary even for श्रवणं *śravaṇaṁ*- even to listen to our scriptures.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।

*pūrvābhyāseṇa tenaiva hriyate hyavaśo'pi saḥ ।*

जिज्ञासुरपि योगस्य शब्दं ब्रह्माति चर्तते ॥

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*jijñāsuraṇi yogasya śabda brahmāti vartate ॥*

How the connection with the बुद्धि *buddhi* of the earlier देह *deha* - previous birth takes place, is stated here.

पूर्व अभ्यासेन *pūrva abhyāseṇa* - By virtue of one's training in the practice of योग *yoga* in one's earlier birth



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तेन एव *tena eva* – Simply by that training, naturally and necessarily by that training  
ह्रियते *hriyate* means नीयते *niyate* – he is lead into योगाभ्यास *yogābhyāsa*, the  
further practice of योग *yoga* in his earlier birth

अवशः अपि सः *avaśaḥ api saḥ* – he is naturally and effortlessly led into योग *yoga*  
due to the tendencies arising from his  
पूर्वाभ्यास *pūrvābhyāsa*– earlier training

For योग संस्कार *yoga saṁskār* tendencies born of योग *yoga* practice, there is  
never any destruction. Such tendencies lie dormant in every person. When the effects  
of one's previous improper deeds are exhausted, the योग संस्कार *yoga saṁskār*  
tendencies born of earlier योग *yoga* practice begin to express themselves naturally  
and spontaneously, अवशः *avaśaḥ* – without any further effort on one's part.  
Consequently, the previous योग भ्रष्ट *yoga bhraṣṭa*, now in his new life, gets naturally  
interested in योग *yoga*. How?

जिज्ञासुः अपि योगस्य *jijñāsuḥ api yogasya* – even though he starts only with a  
passing interest in योग *yoga*, he soon gets so much interested in योग *yoga* that he  
finds himself already in योग मार्ग *yoga mārga* – in the pursuit of योग *yoga*. How?

शब्द ब्रह्म अतिवर्तते *śabda brahma ativartate* – He outgrows his interests merely in  
hearing the sound of the वेद मंत्रs *veda maṁtras* in Vedic rituals; he outgrows his  
interests merely in कर्मs *karma* and कर्मफलs *karma phalas*. He is no longer  
interested in performing actions merely for the sake of fruits of actions. For him, now  
every action becomes a means, a blessed opportunity for progressing towards the  
overriding पुरुषार्थ *puruṣārtha* – Goal of Life, namely मोक्ष *mokṣa*. Every कर्म *karma*  
becomes मोक्ष साधनं *mokṣa sādhanam* for that person.

Thus, starting only with a passing interest in योग *yoga*, he soon finds himself  
submerged in the practice of योग *yoga* – कर्मयोग and ध्यान योग *dhyāna yoga*,  
even without making a deliberate effort. If such a person, यतते च ततो भूयः *yatate ca*  
*tato bhūyaḥ* – if he makes also a redoubled effort for gaining fulfillment in योग *yoga*,  
he easily gains बुद्धि संयोगं *buddhi saṁyogaṁ*– the natural connection with योग बुद्धि  
*yoga buddhi* already developed in his previous birth.



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प्रयत्नात् यतमानस्तु योगी संशुद्धकिल्बिषः ।

*prayatnāt yatamānastu yogī saṁśuddha kilbiṣaḥ ।*

अनेक जन्म संसिद्धः ततो याति परां गतिम् ॥

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*aneka janma saṁsiddhaḥ tato yāti parāṁ gatim ॥*

प्रयत्नात् यतमानः *prayatnāt yatamānah* - proper and repeated effort is प्रयत्नं

*prayatnam*. Therefore, प्रयत्नात् यतमानः *prayatnāt yatamānah* means, because

of his greater and full fledged effort for gaining मोक्ष *mokṣa* through ज्ञानं *jñānam*

योगी *yogī* - the योगी *yogī* by virtue of his विवेक बुद्धि *vivek buddhi*, is now engaged in ध्यानयोग *dhyāna yoga*

संशुद्धकिल्बिषः *saṁśuddha kilbiṣaḥ* - the योगी is now rendered naturally pure, free from every kind of पाप *pāpa* - obstruction to his progress in योग *yoga*.

How did he become free from पाप *pāpa* - every kind of obstruction to his progress in योग *yoga*?

अनेक जन्म संसिद्धः *aneka janma saṁsiddhaḥ* - This accomplishment is the result of the cumulative effect of योगाभ्यास *yogābhyāsa* - practice of योग *yoga* through many births.

Having increased his योग संस्कार *yoga saṁskāra* - tendency for the practice of योग *yoga*, little by little in every जन्म *janma* over a period of time in various rounds of birth and rebirth, he gains अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - total purity of mind and बुद्धि *buddhi*. He gains freedom from every kind of obstruction to संयक् दर्शनं *saṁyak darśanam*, ईश्वर ज्ञानं *īśvara jñānam* - Total fulfillment in life.

Now, one might ask "How many births will it take for me to gain संशुद्धकिल्बिषः *saṁśuddha kilbiṣaḥ* - freedom from all पाप *pāpas*, and thereby gain total fulfillment in life?" The answer is: Even to have a desire to listen to भगवत् गीता *bhagavat gītā* is the result of अनेक जन्म संसिद्धिः *aneka janma saṁsiddhiḥ* the cumulative effect of cultivation of योग *yoga* tendencies through many many lives.

A natural love for मोक्ष *mokṣa* as the परमपुरुषार्थ *paramapuruṣārtha* - as the



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overriding goal of life, is possible for a person only by the grace of परमेश्वर *paramēśvar*. Only by ईश्वर अनुग्रह *īśvara anugraha* - Blessings of परमेश्वर *paramēśvar*, total fulfillment in life is possible for any person. Therefore instead of asking how long will it take for me to gain total fulfillment in life, let us simply seek the grace of परमेश्वर *paramēśvar* - the blessings of परमेश्वर *paramēśvar*. Let us always remember the last verse in the Gita Upadesa

सर्वधर्मान् परित्यज्य मां एकं शरणं ब्रज ।

*sarvadharmān parityajya mām ekaṁ śaraṇam braja ।*

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

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*ahaṁ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ ॥*

“When you surrender to me, the परमेश्वर *paramēśvar*, I will uplift you from all पाप *pāpas*, all obstructions to your gaining मोक्ष *mokṣa*” so assures Sri Krishna. Such surrender is योगाभ्यास *yogābhyāsa*. With proper attitude whenever we sing a भजन् *bhajan*, whenever we prostrate before an image of any देवता *devatā*, whenever we prostrate before our elders, and/or whenever we simply say नमस्ते *namaste* or नमस्कार *namaskār* to anybody, what we are really doing is योगाभ्यास *yogābhyāsa*. which will in time mature into पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati*.

When that happens to a person

ततः याति पराम् गतिम् *tataḥ yāt parām gatim* - he reaches पराम् गतिम् *parām gatim*, the supreme state of existence. He gains total fulfillment in ध्यानयोग *dhyāna yoga*. He gains ब्रह्म संस्पर्श *brahma saṁsparśam* - the true contact with ब्रह्मन् *brahman* through ब्रह्म ज्ञानं *brahma jñānam*. He gains मोक्ष *mokṣa*.

Such is the glory of ध्यानयोग *dhyāna yoga*, योग *yoga* - in its entirety.

In this chapter Sri Krishna has been unfolding ध्यानयोग *dhyāna yoga* - not simply as meditation on any object separate from oneself, but as योग *yoga* in its entirety. It is such योग *yoga* which is दुःखसंयोगवियोग *duḥkha saṁyoga viyoga* that which is natural dissociation from association with every kind of संसार दुःख *saṁsāra duḥkha*



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- sorrow and distress in worldly life. That दुःख संयोग वियोग योग *duḥkha saṁyoga viyoga yoga* has been unfolded as

- ज्ञानकर्मसंन्यास योग *jñāna karma sanyāsa yoga*
- कर्म संकल्प संन्यास योग *karma saṁkalpa sanyāsa yoga*
- सम दर्शन योग *sama darśana yoga*
- संयक् दर्शन योग *saṁyak darśana yoga*
- ब्रह्म संस्पर्श योग *brahma saṁsparśa yoga*
- एकत्व विज्ञान योग *ekatva vijñānayoga*, etc.

all leading to and maturing into जीव ब्रह्म ऐक्यं *jīva brahma aikyaṁ* - resolution of one's identity with सत् चित् आनन्द स्वरूप ब्रह्मन् *sat cit ānand svarūp brahman* - one's recognition of **oneness of** जीव-जगत् *jīva-jagat* and परमेश्वर *parameśvar* - one's recognition of आत्मा *ātmā* the Self in oneself as परमेश्वर *parameśvar* itself. Such resolution, such recognition of identity is total fulfillment in योग *yoga* - total fulfillment in life - gaining the परमपुरुषार्थ *parama puruṣārtha* - gaining मोक्ष *mokṣa* in life.

Referring to that ध्यानयोग *dhyāna yoga* as योग *yoga*, and the one who practices and strives to gain maturity in such योग *yoga* as योगी *yogī*, Sri Krishna concludes this discourse with these words:

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

*tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ ।*

कर्मिभ्यश्चाधिको योगी तस्मात् योगी भवार्जुन ॥

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*karmibhyaścādhako yogī tasmāt yogī bhavārjuna ॥*

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

*yogināmapi sarveṣāṁ madgatenāntarātmanā ।*

श्रद्धावान् भजते यो मां स मे योक्ततमो मतः ॥

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*śraddhāvān bhajate yo māṁ sa me yoktatamo mataḥ ॥*

तपस्विभ्यः अधिकः योगी

*tapasvibhyaḥ adhikaḥ yogī*



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योगी *yogī* - the kind of योगी *yogī* mentioned above is अधिकः *adhikah* - superior to तपस्विस *tapasvis*

अधिकः *adhikah* - means श्रेष्ठः *śreṣṭhaḥ*, superior in terms of ability to reach the ultimate goal, namely मोक्ष *mokṣa*

तपस्विस *tapasvis* are people who practice various kinds of disciplines and meditations for achieving some specific powers. They are not striving for मोक्ष *mokṣa*, but they are striving to achieve some limited ends. Therefore, भगवान् *bhagavān* says

तपस्विभ्यः अधिकः योगी *tapasvibhyaḥ adhikah yogī* - The ध्यान योगी *dhyāna yogī* striving for मोक्ष *mokṣa* is far superior to तपस्विस *tapasvis* who strive for gaining some limited powers through disciplines and meditations of various kinds.

ज्ञानिभ्यः अपि अधिकः योगी मतः *jñānibhyaḥ api adhikah yogī mataḥ* - A योगी *yogī* is considered to be even superior to ज्ञानिभ्यः *jñānibhyaḥ* - Vedic scholars. ज्ञानं *jñānam* here refers to पाण्डित्यं *pāṇḍityam* - literary knowledge, scholarship in the words of the Vedas. Mere book knowledge, mere scholarship in Vedas cannot lead one to मोक्ष *mokṣa*. Further,

कर्मिभ्यः च अधिकः योगी *karmibhyaḥ ca adhikah yogī* - The योगी *yogī* striving for मोक्ष *mokṣa* is far superior also to कर्मिस *karmis* - those who are merely committed to the performance of Vedic rituals, seeking some kind of कर्मफल *karma phala* - fruits of their actions.

तस्मात् *tasmāt* -Therefore

योगी भव, अर्जुन *yogī bhava, arjuna* - Arjuna, Be a योगी *yogī*, striving for मोक्ष *mokṣa* through ध्यानयोग *dhyāna yoga* unfolded above. That does not mean that you can avoid or give up your duties arising from your प्रारब्ध कर्म *prārabdha karmas* - past actions yielding fruits now. You must always do your duties as well as you can, remembering

योगः कर्मसु कौशलं, कर्मणि अकर्म यः पश्येत्, अकर्मणि च कर्म यः  
*yogaḥ karmasu kauśalaṁ, karmaṇi akarma yaḥ paśyēt, akarmaṇi va karma yaḥ*





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Such a person alone is a person of wisdom (बुद्धिमान् *buddhimān*). Further,

योगिनां अपि सर्वेषां *yoginām api sarveṣām* - Even among all the योगीs *yogīs* who practice ध्यानयोग *dhyāna yoga* as advised before

यः मां भजते *yaḥ mām bhajate* - the one who worships me, the परमेश्वर *parameśvar*

श्रद्धायान् *śraddhāvān* - with unqualified श्रद्धा *śraddhā* in the pursuit of मोक्ष *mokṣa*

मद्गतेन अन्तरात्मना *madgatena antarātmanā* - with an अन्तःकरण *antaḥ karaṇa*

mind and बुद्धि *buddhi* totally absorbed in Me the परमेश्वर *parameśvar*, which

means with an अन्तःकरण *antaḥ karaṇa* mind and बुद्धि *buddhi* endowed with ईश्वर

ज्ञानं *īśvara jñānaṁ* and अनन्य ईश्वर भक्ति *ananya īśvara bhakti*, where there is

no division between oneself and परमेश्वर *parameśvar*

सः युक्त तमः *saḥ yukta tamaḥ* - that person has the best propriety, balance and

harmony needed for संसिद्धि *sānsiddhi* - total fulfillment in the pursuit of ध्यानयोग

*dhyāna yoga*

मे मतः *me mataḥ* - That is my verdict, which means भक्ति योग *yoga* - worship of

परमेश्वर *parameśvar*, with ईश्वर ज्ञानं *īśvara jñānaṁ* and अनन्य ईश्वर भक्ति

*ananya īśvara bhakti* is the surest means for the successful pursuit of ध्यानयोग

*dhyāna yoga*.

With this message from Sri Krishna, ends the sixth chapter of भगवत् गीता *bhagavat gītā*, entitled ध्यानयोग *dhyāna yoga*.

भक्ति योग *bhakti yoga* is the focus of attention in the next six chapters of the भगवत् गीता *bhagavat gītā* which we will see a little later. For now, we are going to stop here for a while and return to Upanishad readings next time.

Our next Upanishad is कठोपनिषत् *kāthopaniṣat*. It has a total of 120 verses. It will probably take 5 to 6 months or more to complete this Upanishad. After completing this Upanishad, we will return to भगवत् गीता *bhagavat gītā*, start with Chapter 7 and continue.

During the past 18 months as part of our current scripture reading program we have read **all the verses** in the first 6 chapters of the भगवत् गीता *bhagavat gītā*, together



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## ब्रह्मविद्या **Brahma Vidya**

with four शान्ति पाठ् from the four Vedas cited in our वेद मन्दिर *veda mandir* - the वेद उपदेश मन्त्रs *veda upadeśa mantras* which we recite or listen to every week at this time, and also the entire ईशावास्य उपनिषत् *īśāvāsya upaniṣat* and केनोपनिषत् *kenopaniṣat*.

All this is **Essential Knowledge** - essential knowledge about one's own self. All this is part of ब्रह्मविद्या *brahma vidyā* - Knowledge that has come to us through thousands of years from our enlightened forefathers. This ब्रह्मविद्या *brahma vidyā* is our **true heritage** our **true wealth**, our **true strength**. This knowledge should be read **again and again, throughout one's life time**, always with **reverential contemplation**, which means both intellectual understanding and emotional appreciation.

Every time one reads this knowledge with such **reverential contemplation**, one discovers something **more**, something **deep**, and something **definite about one's own self**.

A few minutes **spent every day**, in the company of भगवत् गीता *bhagavat gītā* can contribute enormously to one's continued **mental health, spiritual well-being** and **material prosperity, success and happiness in daily life**, whatever be one's immediate field of activity or professional interests from time to time.

More than anything else, **knowledge about one's own self is one's real strength at all times**.

Let us seek together the **grace of परमेश्वर *parameśvar*** to bless each one of us with the ability to **recognize this fact, clearly and firmly**, and to learn to cultivate **one's true strength** every day of one's life through ब्रह्मविद्या *brahma vidyā*. **Human life is too precious to be dissipated otherwise**.

To bring the **knowledge** of the entire भगवत् गीता *bhagavat gītā* together with the **knowledge** of at least a few essential Upanishads, within the reach of every interested person in this Temple community **is the Mission** of our **Scripture Reading Program**. As part of this program, in pursuance of this mission, we will start reading कठोपनिषत् *kāthopaniṣat* next week.