

श्रीभगवानुवाच

The Blessed Lord said,
śrī-bhagavān uvāca

अनाश्रितः कर्मफलं

Without being attached to results,
anāśritaḥ karma-phalaṁ

कार्यं कर्म करोति यः

one who performs required deeds
kāryaṁ karma karoti yaḥ

स संन्यासी च योगी च

is a sannyasi and a yogi,
sa sannyāsī ca yogī ca

न निरग्निर्न चाक्रियः

but not one who merely shuns rituals.
na niragnir na cākriyaḥ 6.1

यं संन्यासमिति प्राहुर्

That which is called sannyasa,
yaṁ sannyāsam iti prāhur

योगं तं विद्धि पाण्डव

know it to be yoga, O Arjuna.
yogaṁ taṁ viddhi pāṇḍava

न ह्यसंन्यस्तसङ्कल्पो

Without renouncing desires,
na hy asannyasta-saṅkalpo

योगी भवति कश्चन

no one becomes a yogi.
yogī bhavati kaścana 6.2

आरुरुक्षोर्मुनेर्योगं

For one who wants to advance in yoga,
ārurukṣor muner yogaṁ

कर्म कारणमुच्यते

action is the means.
karma kāraṇam ucyate

योगारूढस्य तस्यैव

But for one who has advanced in yoga,
yogārūḍhasya tasyaiva

शमः कारणमुच्यते

renouncing action is the means.
śamaḥ kāraṇam ucyate 6.3

यदा हि नेन्द्रियार्थेषु

When neither to sense objects
yadā hi nendriyārtheṣu

न कर्मस्वनुषज्जते

or actions one is attached...
na karmasv anuṣajjate

सर्वसङ्कल्पसंन्यासी

...having renounced all desires,
sarva-saṅkalpa-sannyāsī

योगारूढस्तदोच्यते

he is advanced in yoga.
yogārūḍhas tadocyate 6.4

उद्धरेदात्मनात्मानं

You should raise yourself by yourself
uddhared ātmanātmānam

नात्मानमवसादयेत्

and not let yourself sink down.
nātmānam avasādayet

आत्मैव ह्यात्मनो बन्धुर्

You are your own best friend
ātmaiva hy ātmano bandhur

आत्मैव रिपुरात्मनः

and your worst enemy.
ātmaiva ripur ātmanaḥ 6.5

बन्धुरात्मात्मनस्तस्य

Oneself is a friend for one
bandhur ātmātmanas tasya

येनात्मैवात्मना जितः

who has conquered the self by oneself.
yenātmaivātmanā jitaḥ

अनात्मनस्तु शत्रुत्वे

But if oneself has not been conquered,
anātmanas tu śatrutve

वर्तेतात्मैव शत्रुवत्

it behaves like an enemy.
vartetātmaiva śatruvat 6.6

जितात्मनः प्रशान्तस्य

Conquering oneself, one is peaceful
jitātmanaḥ praśāntasya

परमात्मा समाहितः

and established in the highest Self...
paramātmā samāhitaḥ

शीतोष्णसुखदुःखेषु

...in cold and heat, in pleasure and pain,
śītoṣṇa-sukha-duḥkheṣu

तथा मानापमानयोः

and when praised or insulted.
tathā mānāpamānayoḥ 6.7

ज्ञानविज्ञानतृप्तात्मा

Fulfilled through realization,
jñāna-vijñāna-tṛptātma

कूटस्थो विजितेन्द्रियः

one remains composed and controlled.
kūṭastho vijitendriyaḥ

युक्त इत्युच्यते योगी

That yogi is enlightened
yukta ity ucyate yogī

समलोष्टाश्मकाञ्चनः

and treats dirt, stone, and gold alike.
sama-loṣṭāśma-kāñcanaḥ 6.8

सुहृन्मित्रार्युदासीन

Towards patron, friend, enemy, indifferent,
suhṛn-mitrāry-udāsīna-

मध्यस्थद्वेष्यबन्धुषु

obliging, hated, relatives...
madhyastha-dveṣya-bandhuṣu

साधुष्वपि च पापेषु

...and towards saints and sinners,
sādhuṣv api ca pāpeṣu

समबुद्धिर्विशिष्यते

one who has equanimity is best.
sama-buddhir viśiṣyate 6.9

योगी युञ्जीत सततम्

A yogi should constantly meditate
yogī yuñjīta satatam

आत्मानं रहसि स्थितः

on the Self in seclusion...
ātmānam rahasi sthitaḥ

एकाकी यतचित्तात्मा

...remaining alone, self-controlled,
ekākī yata-cittātma

निराशीरपरिग्रहः

desireless and unattached.
nirāśīr aparigrahaḥ 6.10

शुचौ देशे प्रतिष्ठाप्य

In a clean place, one should set up
śucau deśe pratiṣṭhāpya

स्थिरमासनमात्मनः

a firm seat for oneself...
sthiram āsanam ātmanaḥ

नात्युच्छ्रितं नातिनीचं

...neither too high nor too low,
nātyucchritaṁ nātinīcaṁ

चैलाजिनकुशोत्तरम्

on a mat covered by deerskin and cloth.
cailājina-kuśottaram 6.11

तत्रैकाग्रं मनः कृत्वा

Becoming one-pointed in mind,
tatraikāgram manaḥ kṛtvā

यतचित्तेन्द्रियक्रियः

restraining the mind and senses...
yata-cittendriya-kriyaḥ

उपविश्यासने युञ्ज्याद्

...sitting there, one should practice
upaviśyāsane yuñjyād

योगमात्मविशुद्धये

meditation for self-purification.
yogam ātma-viśuddhaye 6.12

समं कायशिरोग्रीवं

With body, head and neck aligned,
samam kāya-śiro-grīvaṁ

धारयन्नचलं स्थिरः

remaining motionless...
dhārayann acalam sthiraḥ

सम्प्रेक्ष्य नासिकाग्रं स्वं

...gazing at the tip of the nose,
samprekṣya nāsikāgram svaṁ

दिशश्चानवलोकयन्

one should not look elsewhere.
diśaś cānavalokayan 6.13

प्रशान्तात्मा विगतभीर्

With a quiet, fearless mind,
praśāntātmā vigata-bhīr

ब्रह्मचारिव्रते स्थितः

observing the vows of a student...
brahmacāri-vrate sthitaḥ

मनः संयम्य मच्चित्तो

...fixing the mind on Me,
manaḥ saṁyamy mac-citto

युक्त आसीत् मत्परः

one should sit, concentrating on Me.
yukta āsīta mat-paraḥ 6.14

युञ्जन्नेवं सदात्मानं

Always meditating thus,
yuñjann evaṁ sadātmānaṁ

योगी नियतमानसः

a yogi with a disciplined mind...
yogī niyata-mānaṣaḥ

शान्तिं निर्वाणपरमां

...gains peace and liberation,
śāntim nirvāṇa-paramāṁ

मत्संस्थामधिगच्छति

reaching My abode.
mat-saṁsthām adhigacchati 6.15

नात्यश्नतस्तु योगोऽस्ति

There is no meditation if one eats too much
nātyaśnatas tu yogo 'sti

न चैकान्तमनश्नतः

or eats nothing at all...
na caikāntam anaśnataḥ

न चातिस्वप्नशीलस्य

...or if one sleeps too much
na cātisvapna-śīlasya

जाग्रतो नैव चार्जुन

or always stays awake, O Arjuna.
jāgrato naiva cārjuna 6.16

युक्ताहारविहारस्य

If one is disciplined in eating and play,
yuktāhāra-vihārasya

युक्तचेष्टस्य कर्मसु

disciplined in activity and work...
yukta-ceṣṭasya karmasu

युक्तस्वप्नावबोधस्य

...disciplined in sleep and waking,
yukta-svapnāvabodhasya

योगो भवति दुःखहा

then meditation will remove suffering.
yogo bhavati duḥkhahā 6.17

यदा विनियतं चित्तम्

When one's mind is controlled,
yadā viniyataṁ cittam

आत्मन्येवावतिष्ठते

abiding in the Self...
ātmany evāvatiṣṭhate

निस्पृहः सर्वकामेभ्यो

...free from all desires,
nispr̥haḥ sarva-kāmebhyo

युक्त इत्युच्यते तदा

then he is fully disciplined.
yukta ity ucyate tadā 6.18

यथा दीपो निवातस्थो

Just like a lamp in a windless place
yathā dīpo nivāstho

नेङ्गते सोपमा स्मृता

does not flicker, it is the same...
neṅgate sopamā smṛtā

योगिनो यतचित्तस्य

...for a yogi whose mind is controlled,
yogino yata-cittasya

युञ्जतो योगमात्मनः

meditating on the Self.
yuñjato yogam ātmanāḥ 6.19

यत्रोपरमते चित्तं

When the mind is withdrawn,
yatroparamate cittam

निरुद्धं योगसेवया

silenced by meditation,
niruddham yoga-sevayā

यत्र चैवात्मनात्मानं

realizing the Self by oneself,
yatra caivātmanātmānam

पश्यन्नात्मनि तुष्यति

one remains fulfilled in the Self.
paśyann ātmani tuṣyati 6.20

सुखमात्यन्तिकं यत्तद्

Limitless happiness
sukham ātyantikam yat tad

बुद्धिग्राह्यमतीन्द्रियम्

is realized by the intellect, not the senses.
buddhi-grāhyam atīndriyam

वेत्ति यत्र न चैवायं

Knowing it, one does not
vetti yatra na caivāyam

स्थितश्चलति तत्त्वतः

stray from reality, remaining firm.
sthitaś calati tattvataḥ 6.21

यं लब्ध्वा चापरं लाभं

Attaining That, everything else
yam labdhvā cāparam lābham

मन्यते नाधिकं ततः

seems inferior to it.
manyate nādhikam tataḥ

यस्मिन् स्थितो न दुःखेन

Established in That,
yasmin sthito na duḥkhena

गुरुणापि विचाल्यते

even great pain does not disturb.
guruṇāpi vicālyate 6.22

तं विद्याद्दुःखसंयोग

Freedom from suffering
tam vidyād duḥkha-samyoga-

वियोगं योगसंज्ञितम्

is the definition of yoga.
viyogam yoga-samjñitam

स निश्चयेन योक्तव्यो

It must be practiced with determination
sa niścayena yuktavyo

योगोऽनिर्विण्णचेतसा

and a strong mind.
yogo 'nirviṇṇa-cetasā 6.23

सङ्कल्पप्रभवान् कामांस्
Desires born of the mind
saṅkalpa-prabhavān kāmāṁs

त्यक्त्वा सर्वानशेषतः
must be totally discarded.
tyaktvā sarvān aśeṣataḥ

मनसैवेन्द्रियग्रामं
With one's mind, all the senses
manasaivendriya-grāmaṁ

विनियम्य समन्ततः
must be completely controlled.
viniyamya samantataḥ 6.24

यतो यतो निश्चलति
Wherever the mind wanders,
yato yato niścalati

मनश्चञ्चलमस्थिरम्
being restless and unsteady...
manaś cañcalam asthiram

ततस्ततो नियम्यैतद्
...lead the mind back
tatas tato niyamyaitad

आत्मन्येव वशं नयेत्
to the Self, brought under control.
ātmany eva vaśaṁ nayet 6.26

शनैः शनैरुपरमेद्
Bit by bit, the mind should be withdrawn
śanaiḥ śanair uparamed

बुद्ध्या धृतिगृहीतया
with a strong intellect.
buddhyā dhṛti-grhītayā

आत्मसंस्थं मनः कृत्वा
Make the mind abide in the Self
ātma-saṁsthaṁ manaḥ kṛtvā

न किञ्चिदपि चिन्तयेत्
without thinking of anything else.
na kiñcid api cintayet 6.25

प्रशान्तमनसं ह्येनं
With a peaceful mind,
praśānta-manasaṁ hyenaṁ

योगिनं सुखमुत्तमम्
a yogi gains the highest happiness.
yoginaṁ sukham uttamam

उपैति शान्तरजसं
Free from disturbance, he becomes
upaiti śānta-rajasaṁ

ब्रह्मभूतमकल्मषम्
identified with pure brahman.
brahma-bhūtam akalmaṣam 6.27

युञ्जन्नेवं सदात्मानं

Always meditating on the Self,
yuñjann evaṁ sadātmānaṁ

योगी विगतकल्मषः

a yogi remains free from impurity.
yogī vigata-kalmaṣaḥ

सुखेन ब्रह्मसंस्पर्शम्

He easily reaches brahman
sukhena brahma-saṁsparśam

अत्यन्तं सुखमश्नुते

and enjoys supreme happiness.
atyantaṁ sukham aśnute 6.28

सर्वभूतस्थमात्मानं

The Self abides in all beings
sarva-bhūtastham ātmānaṁ

सर्वभूतानि चात्मनि

and in the Self all beings abide.
sarva-bhūtāni cātmani

ईक्षते योगयुक्तात्मा

Fixed in meditation, one sees
īkṣate yoga-yuktātmā

सर्वत्र समदर्शनः

all beings as the same.
sarvatra sama-darśanaḥ 6.29

यो मां पश्यति सर्वत्र

He sees Me everywhere
yo mām paśyati sarvatra

सर्वं च मयि पश्यति

and sees everything in Me.
sarvaṁ ca mayi paśyati

तस्याहं न प्रणश्यामि

From him I am never absent,
tasyāhaṁ na praṇaśyāmi

स च मे न प्रणश्याति

nor is he ever absent from Me.
sa ca me na praṇaśyati 6.30

सर्वभूतस्थितं यो मां

He worships Me in all beings,
sarva-bhūtasthitam yo mām

भजत्येकत्वमास्थितः

being established in oneness.
bhajaty ekatvam āsthitaḥ

सर्वथा वर्तमानोऽपि

In all situations,
sarvathā vartamāno 'pi

स योगी मयि वर्तते

that yogi abides in Me.
sa yogī mayi vartate 6.31

आत्मौपम्येन सर्वत्र

Like he sees the Self himself,
ātmaupamyena sarvatra

समं पश्यति योऽर्जुन

he sees the same in others, O Arjuna.
samaṁ paśyati yo 'rjuna

सुखं वा यदि वा दुःखं

In happiness and sorrow,
sukhaṁ vā yadi vā duḥkhaṁ

स योगी परमो मतः

he is the best of yogis.
sa yogī paramo mataḥ 6.32

अर्जुन उवाच

Arjuna said,
arjuna uvāca

योऽयं योगस्त्वया प्रोक्तः

You described yoga
yo 'yaṁ yogas tvayā proktaḥ

साम्येन मधुसूदन

as equanimity, O Krishna.
sāmyena madhusūdana

एतस्याहं न पश्यामि

But I cannot experience it
etasyāhaṁ na paśyāmi

चञ्चलत्वात् स्थितिं स्थिराम्

due to my mind's instability.
cañcalatvāt sthitim sthirām 6.33

चञ्चलं हि मनः कृष्ण

My mind is restless, O Krishna.
cañcalaṁ hi manaḥ kṛṣṇa

प्रमाथि बलवद्दृढम्

It's turbulent and stubborn.
pramāthi balavad dṛḍham

तस्याहं निग्रहं मन्ये

I think restraining it
tasyāhaṁ nigrahaṁ manye

वायोरिव सुदुष्करम्

is as hard as restraining the wind.
vāyor iva suduṣkaram 6.34

श्रीभगवानुवाच

The Blessed Lord said,
śrī-bhagavān uvāca

असंशयं महाबाहो

O Arjuna, the mind is certainly
asamśayaṁ mahā-bāho

मनो दुर्निग्रहं चलम्

restless and hard to restrain.
mano durnigrahaṁ calam

अभ्यासेन तु कौन्तेय

But, O Arjuna, with practice
abhyāsena tu kaunteya

वैराग्येण च गृह्यते

and detachment, it can be restrained.
vairāgyeṇa ca gr̥hyate 6.35

असंयतात्मना योगो

With an uncontrolled mind, meditation
asamyatātmanā yogo

दुष्प्राप इति मे मतिः

is difficult; this I know.
duṣprāpa iti me matiḥ

वश्यात्मना तु यतता

But by striving with a controlled mind,
vaśyātmanā tu yatatā

शक्योऽवाप्तुमुपायतः

meditation becomes possible.
śakyo 'vāptum upāyataḥ 6.36

अर्जुन उवाच

Arjuna said,
arjuna uvāca

अयतिः श्रद्धयोपेतो

One whose mind is uncontrolled,
ayatiḥ śraddhayopeto

योगाच्चलितमानसः

wandering away in meditation...
yogāc calita-mānasaḥ

अप्राप्य योगसंसिद्धिं

...without reaching enlightenment,
aprāpya yoga-samsiddhim

कां गतिं कृष्ण गच्छति

what happens to him, O Krishna?
kāṁ gatim kṛṣṇa gacchati 6.37

कच्चिन्नोभयविभ्रष्टश्

Has he failed in worldly and spiritual life,
kaccin nobhaya-vibhraṣṭaś

छिन्नाभ्रमिव नश्यति

vanishing like a drifting cloud...
chinnābhram iva naśyati

अप्रतिष्ठो महाबाहो

...without a firm footing, O Krishna,
apraṭiṣṭho mahā-bāho

विमूढो ब्रह्मणः पथि

lost on the path to brahman?
vimūḍho brahmaṇaḥ pathi 6.38

एतन्मे संशयं कृष्ण

O Krishna, this is my doubt.
etan me saṁśayaṁ kṛṣṇa

छेत्तुमर्हस्यशेषतः

Please remove it completely.
chettum arhasy aśeṣataḥ

त्वदन्यः संशयस्यास्य

For this doubt, other than You,
tvad-anyaḥ saṁśayasyāsyā

छेत्ता न ह्युपपद्यते

no one can remove it.
chettā na hyupapadyate 6.39

श्रीभगवानुवाच

The Blessed Lord said,
śrī-bhagavān uvāca

पार्थ नैवेह नामुत्र

O Arjuna, not here nor hereafter
pārtha naiveha nāmutra

विनाशस्तस्य विद्यते

will there ruin for him.
vināśas tasya vidyate

न हि कल्याणकृत्कश्चिद्

Indeed, no one who does good
na hi kalyāṇa-kṛt kaścīd

दुर्गतिं तात गच्छति

ends up in ruin.
durgatim tāta gacchati 6.40

प्राप्य पुण्यकृतां लोकान्

He will reach heavenly worlds
prāpya puṇya-kṛtām lokān

उषित्वा शाश्वतीः समाः

and dwell there for countless years.
uṣitvā śāśvatīḥ samāḥ

शुचीनां श्रीमतां गेहे

Then, in a pious and prosperous home
śucīnām śrīmatām gehe

योगभ्रष्टोऽभिजायते

he will be reborn.
yoga-bhraṣṭo 'bhijāyate 6.41

अथवा योगिनामेव

Or into a family of wise yogis
athavā yoginām eva

कुले भवति धीमताम्

he will be reborn.
kule bhavati dhīmatām

एतद्धि दुर्लभतरं

It is most difficult to get
etaddhi durlabhataram

लोके जन्म यदीदृशम्

such a birth in this world.
loke janma yad īdṛśam 6.42

तत्र तं बुद्धिसंयोगं

There, all the wisdom
tatra taṁ buddhi-samyogam

लभते पौर्वदेहिकम्

from his prior life he will regain.
labhate paurva-dehikam

यतते च ततो भूयः

Then, he will strive again
yatate ca tato bhūyaḥ

संसिद्धौ कुरुनन्दन

for enlightenment, O Arjuna.
samsiddhau kuru-nandana 6.43

पूर्वाभ्यासेन तेनैव

Due to his prior practice,
pūrvābhyāsenā tenaiva

हियते ह्यवशोऽपि सः

he will certainly advance.
hriyate hy avaśo 'pi saḥ

जिज्ञासुरपि योगस्य

A seeker of yogic wisdom
jijñāsur api yogasya

शब्दब्रह्मातिवर्तते

transcends even Vedic scriptures.
śabda-brahmātivartate 6.44

प्रयत्नाद् यतमानस्तु

Striving vigorously,
prayatnād yatamānas tu

योगी संशुद्धकिल्बिषः

a yogi is purified of all sins.
yogī saṁśuddha-kilbiṣaḥ

अनेकजन्मसंसिद्धस्

After many births, he becomes enlightened
aneka-janma-samsiddhas

ततो याति परां गतिम्

and reaches the supreme goal.
tato yāti parām gatim 6.45

तपस्विभ्योऽधिको योगी

A yogi is superior to ascetics
tapasvibhyo 'dhiko yogī

ज्ञानिभ्योऽपि मतोऽधिकः

and superior even to the wise.
jñānibhyo 'pi mato 'dhikaḥ

कर्मिभ्यश्चाधिको योगी

A yogi is also superior to ritualists.
karmibhyaś cādhiko yogī

तस्माद्योगी भवार्जुन

Therefore, O Arjuna, be a yogi.
tasmād yogī bhavārjuna 6.46

योगिनामपि सर्वेषां

Among all yogis,
yoginām api sarveṣāṁ

मद्गतेनान्तरात्मना

one focused on Me...
mad-gatenāntar-ātmanā

श्रद्धावान् भजते यो मां

...who faithfully worships Me,
śraddhāvān bhajate yo mām

स मे युक्ततमो मतः

I consider the best yogi.
sa me yuktatamo mataḥ 6.47