

Key to Pronunciation

	<u>As in</u>		<u>As in</u>
a	but	ch	staun ch -heart
ā	far	j	j ust
i	if	jh	hed g ehog
ī	feel	ñ	can y on
u	full	ʔ	T humb
ū	bo o st	ʔh	T om
ṛ	r im	ɖ	d ove
e	ev a de	ɖh	red- h ot
ai	a isle	ŋ	sin g
o	g o	t	hath h
au	no w	th	light- h heart
m̄	hum m	d	th en
h̄	half h in huh!	dh	breat h e
k	k ing	n	n ut
kh	eck h art	p	s p anish
g	g et	ph	up- p hill
gh	log- h ut	b	b ear
c	ch ange		

As in
bh **ab**hor
m **m**other
y **y**es
r **r**un
l **l**ight

As in
v **v**ine
ś **sh**out
ṣ **sh**adow
s **S**un
h **h**ome
kṣ **action**

ॐ श्रीपरमात्मने नमः om śrīparamātmāne namaḥ

अथ षष्ठोऽध्यायः atha ṣaṣṭho dhyāyaḥ

श्रीभगवानुवाच śrībhagavānuvāca

अनाश्रितः कर्मफलम् कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ 1 ॥

anāśritaḥ karma-phalam kāryaṁ karma karoti yaḥ ।

sa sannyāsī ca yogī ca na niragnir na cākriyaḥ ॥

He who performs his bounden duty without depending on the fruits of action- he is a sannyasin and a Yogin; not he who (has renounced) is without fire and without actions.

यं संन्यासमिति प्राहुः योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसंकल्पः योगी भवति कश्चन ॥ 2 ॥

yaṁ sannyāsam-iti prāhuḥ yogaṁ taṁ viddhi pāṇḍava ।

na hyasannyasta-saṅkalpaḥ yogī bhavati kaścana ॥

O Pandava, please know Yoga to be that which they call renunciation; no one verily becomes a Yogin who has not renounced thoughts.

आरुरुक्षोर्मुनेर्योगम् कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ 3 ॥

ārurukṣor-muner-yogam karma kāraṇam-ucyate ।
yogārūḍhasya tasyaiva śamaḥ kāraṇam-ucyate ॥

For a muni or sage who ‘wishes to attain to Yoga’, action is said to be the means; for the same sage who has ‘attained to Yoga’, inaction (quiescence) is said to be the means.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ 4 ॥

yadā hi nendriyārtheṣu na karmasvanuṣajjate ।
sarva-saṅkalpa-sannyāsī yogārūḍhas-tadocyate ॥

When a man is not attached to sense-objects or to actions, having renounced all thoughts, then he is said to have attained to Yoga.

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुः आत्मैव रिपुरात्मनः ॥ 5 ॥

uddhared-ātmanātmānaṁ nātmānam-avasādayet ।
ātmaiva hyātmano bandhuḥ ātmaiva ripur-ātmanaḥ ॥

Let a man lift himself by his own Self alone, and let him not lower himself; for, this Self alone is the friend of oneself, and this Self alone is the enemy of oneself.

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ 6 ॥

bandhur-ātmātmanas-tasya yenātmaiv-ātmanā jitaḥ ।
anātmanastu śatrutve vartetātmaiva śatru-vat ॥

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, this Self stands in the position of an enemy like the (external) foe.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ 7 ॥

jitātmanaḥ praśāntasya paramātmā samāhitaḥ ।
śītoṣṇa-sukha-duḥkheṣu tathā mānāpamānayoḥ ॥

The Supreme Self of him who is self-controlled and peaceful is balanced in cold and heat, pleasure and pain, as also in honour and dishonour.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ 8 ॥

jñāna-vijñāna-triptātmā kūṭa-stho vijitendriyaḥ ।
yukta ityucyate yogī sama-loṣṭāśma-kāñcanaḥ ॥

The Yogi who is satisfied with knowledge and wisdom, who remains unshaken, who has conquered the senses, to whom a lump of earth, a stone, and gold are the

same, is said to be harmonised, i.e., he is said to have attained nirvikalpa samadhi.

सुहृन्मित्रार्युदासीन मध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ 9 ॥

suhṛn-mitrāry-udāsīna madhyastha-dveṣya-bandhuṣu ।
sādhuṣvapi ca pāpeṣu sama-buddhir-viśiṣyate ॥

He who is of the same mind to the good-hearted friends, enemies, the indifferent, the neutral, the hateful, relatives, the righteous and the unrighteous, excels.

योगी युञ्जीत सततम् आत्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ 10 ॥

yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ ।
ekākī yata-cittātmā nirāśīr-aparigrahaḥ ॥

Let the Yogi try constantly to keep the mind steady, remaining in solitude, alone with the mind and body controlled, free from hope and greed.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ 11 ॥

śucau deśe pratiṣṭhāpya sthīram-āsanam-ātmanaḥ ।
nātyucchritam nāti-nīcam cailājina-kuśottaram ॥

Having in a clean spot established a firm seat of his own, neither too high nor too low, made of a cloth, a skin, and Kusagrass, one over the other.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद् योगमात्मविशुद्धये ॥ 12 ॥

tatraikāgram manah kṛtvā yata-cittendriya-kriyaḥ ।
upaviśyāsane yuñjyād yogam-ātma-viśuddhaye ॥

There having made the mind one-pointed, with the actions of the mind and the senses controlled, being seated on the seat, let him practice Yoga for the purification of the self.

समं कायशिरोग्रीवम् धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वम् दिशश्चानवलोकयन् ॥ 13 ॥

samaṁ kāya-śiro-grīvam dhārayannacalaṁ sthiraḥ ।
samprekṣya nāsikāgram svam diśaścānavalokayan ॥

Let him firmly hold his body, head, and neck erect and still, gazing at the tip of his nose, without looking around.

प्रशान्तात्मा विगतभीः ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तः युक्त आसीत् मत्परः ॥ 14 ॥

praśāntātmā vigatabhīḥ brahmacāri-vrate sthitaḥ ।
manah saṁyamya maccittaḥ yukta āsīta mat-paraḥ ॥

Serene-minded, fearless, firm in the vow of Brahmacharya, having controlled the mind, thinking of Me and balanced, let him sit, having Me as the Supreme Goal.

युञ्जन्नेवं सदाऽऽत्मानम् योगी नियतमानसः ।
शान्तिं निर्वाणपरमाम् मत्संस्थामधिगच्छति ॥ 15 ॥

yuñjann-evam sadātmānam yogī niyata-mānasaḥ ।
śāntim nirvāṇa-paramām mat-saṁsthām-adhigacchati ॥

Thus, always keeping the mind balanced, the Yogi, with his mind controlled, attains to the Peace abiding in Me, which culminates in total liberation (nirvana or moksha).

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ 16 ॥

nātyaśnatas-tu yogosti na caikāntam-anaśnataḥ ।
na cāti-svapna-śīlasya jāgrato naiva cārjuna ॥

Verily, Yoga is not possible for him who eats too much, nor for him who does not eat at all, not him who sleeps too much, nor for him who is (always) awake, O Arjuna.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ 17 ॥

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu ।
yukta-svapnāvabodhasya yogo bhavati duḥkhahā ॥

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in his exertion during his actions, who is moderate in sleep and wakefulness.

यदा विनियतं चित्तम् आत्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यः युक्त इत्युच्यते तदा ॥ 18 ॥

yadā viniyataṁ cittam ātmanyevāvatiṣṭhate ।
niḥspr̥haḥ sarva-kāmebhyaḥ yukta ityucyate tadā ॥

When the perfectly controlled mind rests in the Self only, free from longing for all (objects of) desires, then it is said that ‘he is united’ (yuktah).

यथा दीपो निवातस्थः नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ 19 ॥

yathā dīpo nivāta-sthaḥ neṅgate sopamā smṛtā ।
yogino yata-cittasya yuñjato yogamātmanah ॥

‘As a lamp placed in a windless place does not flicker’, is a simile used to describe the Yogi of controlled mind, practicing Yoga in the Self (or absorbed in the Yoga-of-the-Self).

यत्रोपरमते चित्तम् निरुद्धं योगसेवया ।

यत्र चैवात्मनाऽऽत्मानम् पश्यन्नात्मनि तुष्यति ॥ 20 ॥

yatroparamate cittam niruddham yoga-sevayā ।
yatra caivātmanātmānam paśyann-ātmani tuṣyati ॥

When the mind, restrained by the practice of Yoga, attains quietitude, and when, seeing the Self by the self, he is satisfied in his own Self.

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ध्यानयोगो नाम षष्ठोऽध्यायः

om tat-sad-iti śrīmad-bhagavadgītāsu upaniṣatsu
brahmavidyāyām yogaśāstre śrīkṛṣṇārjuna-saṁvāde
dhyānayogo nāma ṣaṣṭho-dhyāyaḥ