

ॐ हरिः ॐ श्रीगुरुभ्यो नमः हरिः ॐ

om hariḥ om śrīgurubhyo namaḥ hariḥ om

ॐ श्री परमात्मने नमः

om śrī paramātmāne namaḥ

अथ षष्ठोऽध्यायः । आत्म संयम योगः ।

atha ṣaṣṭho'dhyāyaḥ । ātma saṁyama yogaḥ ।

श्रीभगवानुवाच ।

śrībhagavānuvāca ।

The blessed Lord said:

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

anāśritaḥ karmaphalaṁ kāryaṁ karma karoti yaḥ ।

sa sannyāsī ca yogī ca na niragnirna cākriyaḥ ॥ 1 ॥

One who performs the prescribed duty without seeking its fruit is a Samnyasi and a (Karma) yogi, not the one who merely does not light the sacred fire, and does not work.

यं संन्यासमिति प्राहुः योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसङ्कल्पः योगी भवति कश्चन ॥ २ ॥

yaṁ sannyāsamiti prāhuḥ yogaṁ taṁ viddhi pāṇḍava ।

na hyasannyastasaṅkalpaḥ yogī bhavati kaścana ॥ 2 ॥

O Arjuna, know that to be the Karma-yoga which they call Samnyasa. No one becomes a Karma-yogi who has not renounced the selfish motive behind an action.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

ārurukṣormuneryogaṁ karma kāraṇamucyate ।
yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate ॥ 3 ॥

For the wise who seeks to attain yoga (of meditation or the equanimity of mind), Karma-yoga is said to be the means; for the one who has attained yoga, the equanimity becomes the means (of Self-Realization)

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

yadā hi nendriyārtheṣu na karmasvanuṣajjate ।
sarvasaṅkalpasannyāsī yogārūḍhastadocyate ॥ 4 ॥

A person is said to have attained yogic perfection when there is no desire for sensual pleasures, or attachment to the fruits of work, and has renounced all personal selfish motives.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुः आत्मैव रिपुरात्मनः ॥ ५ ॥

uddharedātmanātmānaṁ nātmānamavasādayet ।
ātmaiva hyātmano bandhuḥ ātmaiva ripurātmanaḥ ॥ 5 ॥

One must elevate, not degrade, oneself by one's own "mind". The mind alone is one's friend as well as one's enemy.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

bandhurātmāatmanastasya yenātmaivātmanā jitaḥ ।
anātmanastu śatrutve vartetāatmaiva śatruvat ॥ 6 ॥

The mind is the friend' of those who have control over it, and the mind acts like an enemy for those who do not control it.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

jītātmanaḥ praśāntasya paramātmā samāhitaḥ ।
śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoḥ ॥ 7 ॥

One who has control over the mind is tranquil in heat and cold, in pleasure and pain, and in honor and dishonor; and is ever steadfast with the Supreme Self.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

jñānavijñānatṛptātmā kūṭastho vijitendriyaḥ ।
yukta ityucyate yogī samaloṣṭāśmakāñcanaḥ ॥ 8 ॥

A yogi is called Self-realized who is satisfied with knowledge and understanding of the Self, who is equanimous, who has control over the (mind and) senses, and to whom a clod, a stone, and gold are the same.

सुहृन्मित्रार्युदासीन मध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

suhṛṇmitrāryudāsīna madhyasthadveṣyabandhuṣu ।
sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate ॥ 9 ॥

A person is considered to be man of equanimous mind, who is impartial towards companions, friends, enemies, neutrals, arbiters, haters, relatives, saints, and sinners.

योगी युञ्जीत सततं आत्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ ।
ekākī yatacittātmā nirāśīraparigrahaḥ ॥ 10 ॥

Let the yogi seated in solitude and alone having mind and senses under control and free from desires and attachments for possessions, try constantly to contemplate on the Supreme Self.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

śucau deśe pratiṣṭhāpya sthīramāsanamātmanaḥ ।
nātyucchritaṁ nātinīcaṁ cailājīnakuśottaram ॥ 11 ॥

The yogi should sit on a firm seat that is neither too high nor too low, covered with sacred Kusha grass, a deerskin, and a cloth, one over the other, in a clean spot.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्यात् योगमात्मविशुद्धये ॥ १२ ॥

tatraikāgraṁ manaḥ kṛtvā yatacittendriyakriyaḥ ।
upaviśyāsane yuñjyāt yogamātmaviśuddhaye ॥ 12 ॥

Sitting (in a comfortable position) and concentrating the mind on a single object, controlling the thoughts and the activities of the senses, let the yogi practice meditation for self-purification

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

samaṁ kāyaśirogrīvaṁ dhārayannacalaṁ sthiraḥ ।
sampreksya nāsikāgraṁ svaṁ diśaścānavalokayan ॥ 13 ॥

Hold the waist, spine, chest, neck, and head erect, motionless and steady, fix the eyes and the mind steadily between the eye brows, and do not look around.

प्रशान्तात्मा विगतभीः ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तः युक्त आसीत् मत्परः ॥ ६-१४ ॥

praśāntātmā vigatabhīḥ brahmacārivrate sthitaḥ ।
manaḥ saṁyamya maccittaḥ yukta āsīt matparaḥ ॥ 6-14 ॥

With serene and fearless mind; practicing celibacy; having the mind under control and thinking of Me; let the yogi sit and have Me as the supreme goal.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ६-१५ ॥

yuñjannevaṁ sadātmānaṁ yogī niyatamaṁasaḥ ।
śāntiṁ nirvāṇaparamāṁ matsaṁsthāmādhigacchati ॥ 6-15 ॥

Thus, by always keeping the mind fixed on the Self, the yogi whose mind is subdued attains peace of the Supreme nirvana by uniting with Me.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ ६-१६ ॥

nātyaśnatastu yogo'sti na caikāntamanaśnataḥ ।
na cātisvapnaśīlasya jāgrato naiva cārjuna ॥ 6-16 ॥

This yoga is not possible, O Arjuna, for the one who eats too much, or who does not eat at all; who sleeps too much, or who keeps awake.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६-१७ ॥

yuktāhāravihārasya yuktaceṣṭasya karmasu ।
yuktasvapnāvabodhasya yogo bhavati duḥkhahā ॥ 6-17 ॥

But, for the one who is moderate in eating, recreation, working, sleeping, and waking, this yoga (of meditation) destroys (all) sorrow.

यदा विनियतं चित्तं आत्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यः युक्त इत्युच्यते तदा ॥ ६-१८ ॥

yadā viniyataṁ cittam ātmanyevāvatiṣṭhate ।
niḥspr̥haḥ sarvakāmebhyaḥ yukta ityucyate tadā ॥ 6-18 ॥

A person is said to have achieved yoga, the union with the Self, when the perfectly disciplined mind gets freedom from all desires, and becomes absorbed in the Self alone.

यथा दीपो निवातस्थः नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६-१९ ॥

yathā dīpo nivātasthaḥ neṅgate sopamā smṛtā ।
yogino yatacittasya yuñjato yogamātmanah ॥ 6-19 ॥

As a lamp in a spot sheltered (by Brahman) from the wind (of desires) does not flicker, this simile is used for the subdued mind of a yogi practicing meditation on Brahman.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥

yatroparamate cittam niruddhaṁ yogasevayā ।
yatra caivātmanātmānaṁ paśyannātmani tuṣyati ॥ 6-20 ॥

When the mind disciplined by the practice of meditation becomes steady, one becomes content in the Self by beholding Him with (purified) intellect.

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ ६-२१ ॥

sukhamātyantikam yattad buddhigrāhyamatīndriyam ।
vetti yatra na caivāyam sthitaścalati tattvataḥ ॥ 6-21 ॥

One feels infinite bliss that is perceivable only through the intellect, and is beyond the reach of the senses. After realizing Brahman, one is never separated from absolute reality.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ ६-२२ ॥

yam labdhvā cāparam lābham manyate nādhikam tataḥ ।
yasminsthito na duḥkhena guruṇāpi vicālyate ॥ 6-22 ॥

After Self-Realization, one does not regard any other gain superior to Self-Realization. Established in Self-Realization, one is not moved even by the greatest calamity.

तं विद्याद् दुःखसंयोग वियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यः योगोऽनिर्विण्णचेतसा ॥ ६-२३ ॥

taṁ vidyād duḥkhasamyoga viyogaṁ yogasañjñitam ।
sa niścayena yuktavyaḥ yogo'nirviṇṇacetasā ॥ 6-23 ॥

The (state of) severance of union with sorrow is known by the name of yoga. This yoga should be practiced with firm determination and perseverance, without any mental reservation or doubts.

सङ्कल्पप्रभवान्कामान् त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६-२४ ॥

saṅkalpaprabhavāṅkāmān tyaktvā sarvānaśeṣataḥ ।
manasaivendriyagrāmaṁ viniyamya samantataḥ ॥ 6-24 ॥

Totally abandoning all selfish desires, and completely restraining the senses (from the sense objects) by the intellect.

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे आत्म संयमयोगो नाम षष्ठोऽध्यायः

om tatsaditi śrīmad bhagavadgītāsūpaniṣatsu brahmavidyāyāṁ yogaśāstre
śrīkṛṣṇārjunasaṁvāde ātma saṁyamayogo nāma ṣaṣṭho'dhyāyaḥ

Thus, in the *upaniṣad* of the glorious *Bhagavad Gītā*, in the science of the Eternal, in the scripture of *yoga*, in the dialogue between Sri Krishna and Arjuna, the sixth discourse ends entitled: THE

YOGA OF MEDITATION

ॐ शान्तिः शान्तिः शान्तिः

om śāntiḥ śāntiḥ śāntiḥ

ॐ हरिः ॐ श्रीगुरुभ्यो नमः हरिः ॐ

om hariḥ om śrīgurubhyo namaḥ hariḥ om