

|| atha ṣaṣṭho'dhyāyaḥ ||

ātmā samyama yogaḥ

Chapter 6

Yoga of Self-Control

śrī bhagavānuvāca -

anāśritaḥ karmaphalaṁ

kāryaṁ karma karoti yaḥ ।

sa sannyāsī ca yogī ca

na niragnirna cākriyaḥ ॥

1

The divine Lord said: He is a true Sanyasi, who performs his duties well, without expecting any return. He is a true Yogi. By merely disengaging from activities and rituals, one become neither a Yogi nor a Sanyasi.

yaṁ sannyāsamiti prāhuḥ

yogaṁ taṁ viddhi pāṇḍava ।

na hyasannyastasaṅkalpaḥ

yogī bhavati kaścana ॥

2

Arjuna! Yoga and Sanyasa are one and the same. One does not become a Yogi without giving up desire and aversion. One becomes a Yogi only by giving up desire for actions and freeing the mind from its disturbances.

ārurukṣormuneryogaṁ

karma kāraṇamucyate ।

yogārūḍhasya tasyaiva

śamaḥ kāraṇamucyate ॥

3

Karma or deliberate action is the first stage in the life of a seeker for Liberation. After the initial stage, control of the organs of action is required.

yadā hi nendriyārtheṣu

na karmasvanuṣajjate ।

sarvasaṅkalpasannyāsī

yogārūḍhastadocyate ॥

4

He is an adept, who achieves detachment from his sense organs, their respective actions, and any motives to perform actions.

uddharedātmanā"tmānaṁ

nātmānamavasādayet ।

ātmaiva hyātmano bandhuḥ

ātmaiva ripurātmanaḥ ॥

5

Each is responsible for his own spiritual progress. None should cause his own downfall. One is one's own true friend; or is one's own wretched enemy.

bandhurātmanā"tmanastasya

yenātmaivātmanā jitaḥ ।

anātmanastu śatrutve

vartetātmaiva śatruvat ||

6

To the self-restrained, his own soul is the best ally. To the unrestrained, his own soul looms like an enemy, obstructing spiritual progress.

jitātmanah praśāntasya

paramātmā samāhitaḥ |

śītoṣṇasukhaduḥkheṣu

tathā mānāpamānayoḥ ||

7

The Yogi who controls his mind and is peaceful in his attitude, transcends dualities such as heat and cold, honor and dishonor. He experiences the bliss and peace of the Self.

jñānavijñānatṛptātmā

kūṭastho vijitendriyaḥ |

yukta ityucyate yogī

samaloṣṭāśmakāñcanaḥ ||

8

He is an adept, who has mastered the Sastras, is ever content, unperturbed, and self-controlled. To him, soil, stone, and gold are all the same.

suhṛnmitrāryudāsīna-

madhyasthadveṣyabandhuṣu |

sādhuṣvapi ca pāpeṣu

samabuddhirviśiṣyate ||

9

The true Yogi does not distinguish between friend, foe, pal, stranger, well-wisher, neutral person, enemy, relative, a good or wicked person. He views them all as equal.

yogī yuñjīta satatam

ātmānaṁ rahasi sthitaḥ |

ekākī yatacittātmā

nirāśīraparigrahaḥ ||

10

The seeker should give up greed and the desire to acquire possessions. He should engage in spiritual practice with a steady mind, living in solitude, keeping mind and sense organs under control.

śucau deśe pratiṣṭhāpya

sthiramāsanamātmanaḥ |

nātyucchritaṁ nātinīcaṁ

cailājinakuśottaram ||

11

In a clean place, the seeker should set up his seat, neither too high, nor too low. He should layer it with darbha grass, deer skin, and cloth.

tatraikāgraṁ manaḥ kṛtvā

yatacittendriyakriyaḥ |

upaviśyāsane yuñjyāt

yogamātmaviśuddhaye ||

12

He should sit still, restraining the activities of all organs of action and perception. He should still his mind and with concentration, perform his spiritual practice.

samaṁ kāyaśirogrīvaṁ

dhārayannacalaṁ sthiraḥ ।

samprekṣya nāsikāgraṁ svaṁ

diśaścānavalokayan ॥

13

He should keep his spine, neck, and head straight, in a vertical line. He should not move or look around. He should focus his attention at the base of the nose.

praśāntātmā vigatabhīḥ

brahmacārivrate sthitaḥ ।

manassamnyamya maccittaḥ

yukta āsita matparaḥ ॥

14

His mind should be calm and fearless. He should practice celibacy. He should control his thoughts, and focusing on me alone, should practice yoga.

yuñjannevaṁ sadā"tmānaṁ

yogī niyatamānasaḥ ।

śāntiṁ nirvāṇaparamāṁ

matsaṁsthāmadhigacchati ॥

15

The Yogi who thus practices daily, will attain perfect peace and Liberation, the highest state where I reside.

nātyaśnatastu yogo'sti

na caikāntamanaśnataḥ ।

na cāti svapnaśīlasya

jāgrato naiva cārjuna ॥

16

Arjuna! Excessive food consumption and starvation are both detrimental to Yoga. Excessive sleep and lack of sleep are both bad.

yuktāhāravihārasya

yuktaceṣṭasya karmasu ।

yuktasvapnāvabodhasya

yogo bhavati duḥkhahā ॥

17

To the seeker who practices moderation in food, sleep, and recreation as he pursues Yoga, the meditative state which grants release from worldly sorrows will be within easy reach.

yadā viniyataṁ cittam

ātmanyevāvatiṣṭhate ।

nissprḥassarvakāmebhyaḥ

yukta ityucyate tadā ॥

18

One skilled in Yoga fixes his mind on me alone, giving up all desires.

yathā dīpo nivātasthaḥ

neṅgate sopamā smṛtā ।

yogino yatacittasya

yuñjato yogamātmanaḥ ||

19

The mind of a Yogi should be still, like a lamp's flame that is shielded from the wind.

yatroparamate cittam

niruddham yogasevayā |

yatra caivātmanā'tmānam

paśyannātmani tuṣyati ||

20

sukhamātyantikam yattat

buddhigrāhyamatīndriyam |

vetti yatra na caivāyam

sthitaścalati tattvataḥ ||

21

yaṁ labdhvā cāparam lābham

manyate nādhikam tataḥ |

yasminsthito na duḥkhena

guruṇāpi vicālyate ||

22

taṁ vidyādduḥkhasaṁyoga-

viyogaṁ yogasañjñitam |

sa niścayena yuktavyaḥ

yogo'nirviṇṇacetasā ||

23

That state which transcends the senses, which is only attained through enlightenment where true bliss is experienced, where no sorrow causes any disturbance, is called Yoga. It can be achieved only by a steady mind, and an intellect with perfect concentration.

saṅkalpaprabhavān kāmān

tyaktvā sarvānaśeṣataḥ |

manasaivendriyagrāmaṁ

vinīyamya samantataḥ ||

24

śanaiśśanairuparamet

buddhyā dhṛtigṛhītayā |

ātmasaṁsthaṁ manaḥ kṛtvā

na kiñcidapi cintayet ||

25

In strict spiritual practice, all desires generated by thoughts are let go. The mind gains control over all the sense organs, and the intellect is withdrawn from all worldly distractions. All thoughts are stilled, and the mind is made to merge in the soul through perfect concentration.

yato yato niścarati

manaścañcalamasthiram |

tatastato niyamyaitat

ātmanyeva vaśaṁ nayet ||

26

The volatile mind should be held steady and kept under the control of the soul.

praśāntamanasaṁ hyenaṁ

yoginam sukhamuttamam |
upaiti śāntarajasam

brahmabhūtamakalmaṣam || 27

Transcendental bliss comes wooing the yogi who remains perfectly peaceful.

yuñjannevaṁ sadā"tmānam

yogī vigatakalmaṣaḥ |
sukhena brahmasamsparsam

atyantam sukhamāśnute || 28

The seeker, whose mind is free from bad thoughts, and is established in yoga, attains the bliss of Self-realization without any impediments.

sarvabhūtasthamātmānam

sarvabhūtāni cātmani |
īkṣate yogayuktātmā

sarvatra samadarśanaḥ || 29

He who sees all living beings as equal, and sees God in every creature and object, sees everything as existing in himself.

yo mām paśyati sarvatra

sarvaṁ ca mayi paśyati |
tasyāhaṁ na praṇaśyāmi

sa ca me na praṇaśyati || 30

He, who sees me in all things, and sees everything as existing within me, is ever in my presence, seeing me, and I am in his presence, seeing him.

sarvabhūtaṣṭhitam yo mām

bhajatyekatvamāṣṭhitam ।

sarvathā vartamāno'pi

sa yogī mayi vartate ॥

31

The seeker who sees me in all living creatures without any distinction, and contemplates upon me steadily, will be liberated. Even while continuously engaged in activities, he will remain fixed in me alone.

ātmaupamyena sarvatra

samam paśyati yo'rjuna ।

sukham vā yadi vā duḥkham

sa yogī paramo mataḥ ॥

32

Arjuna! I consider him the highest, who treats the happiness of all creatures as his own happiness, and the sorrows of all as his own sorrow.

arjuna uvāca -

yo'yaṁ yogastvayā proktaḥ

sāmyena madhusūdana ।

etasyāham na paśyāmi

cañcalatvāt sthitim sthirām ॥

33

Arjuna said: Krishna, this Yoga of Steadiness of Mind, which you have been teaching me, escapes my grasp, because mind, by its very nature is extremely volatile.

cañcalaṁ hi manaḥ kṛṣṇa

pramāthi balavad-dṛḍham ।

tasyāhaṁ nigrahaṁ manye

vāyoriva suduṣkaram ॥

34

I believe that just as it is impossible to restrain wind, it is impossible to control the ever-active, and most powerful mind.

śrī bhagavānuvāca -

asaṁśayaṁ mahābāho

mano durnigrahaṁ calam ।

abhyāsenā tu kaunteya

vairāgyeṇa ca gṛhyate ॥

35

The divine Lord said: Arjuna! Undoubtedly, what you say is true. The mind is extremely unsteady. But through consistent practice and by developing dispassion, it can be brought under control.

asaṁyatātmanā yogaḥ

duṣprāpa iti me matiḥ ।

vaśyātmanā tu yatatā

śakyo'vāptumupāyataḥ ॥

36

He who cannot control his thoughts, cannot make spiritual progress. If one can control the mind, then, by certain strategy, progress may be achieved in yoga, although it is difficult.

arjuna uvāca -

ayatiśśraddhayopetaḥ

yogāccalitamānasaḥ ।

aprāpya yogasaṁsiddhiṁ

kām gatiṁ kṛṣṇa gacchati ॥

37

Arjuna said: Krishna! A seeker may begin his spiritual practice in earnest. But, from improper procedures, or due to vagaries of the mind, he may fail to attain his goal. What is the fate of such an individual?

kaccinnobhayavibhraṣṭaḥ

chinnābhramiva naśyati ।

apraṭiṣṭho mahābāho

vimūḍho brahmaṇaḥ pathi ॥

38

Does the seeker, thus interrupted in his efforts half-way, get destroyed totally, like a cloud shredded by a strong wind?

etanme saṁśayaṁ kṛṣṇa

chettumarhasyaśeṣataḥ ।

tvadanyassaṁśayasyāsyā

chettā na hyupapadyate ॥

39

Krishna! You alone can clear this doubt of mine. No one else can answer this question.

śrī bhagavānuvāca -

pārtha naiveha nāmutra

vināśastasya vidyate ।

na hi kalyāṇakṛtkaścit

durgatiṁ tāta gacchati ॥

40

The divine Lord said: One who has done good deeds will never perish. Either in this world, or in the next, he will not face ruin.

prāpya puṇyakṛtām lokān

uṣitvā śāśvatīssamāḥ ।

śucīnām śrīmatām gehe

yogabhraṣṭo'bhijāyate ॥

41

Even if practice is terminated midway, the seeker is still qualified to reach higher worlds reserved for those who have performed great sacrifices. He may live in such worlds for a long time. Once his merit is exhausted, he may be reborn in the prosperous home of a noble family.

athavā yogināmeva

kule bhavati dhīmatām ।

etaddhi durlabhatarām

loke janma yadīdṛśam ॥

42

Or, he may be reborn in the lineage of a great Yogi. However, such a birth is very rare.

tatra taṁ buddhisamyogaṁ

labhate paurvadehikam ।

yatate ca tato bhūyaḥ

sāmsiddhau kurunandana ॥

43

Once thus reborn, the seeker continues his spiritual journey where he left off in his previous birth. He makes a serious effort to reach his goal.

pūrvābhyāsenā tenaiva

hriyate hyavaśo'pi saḥ ।

jijñāsurapi yogasya

śabdabrahmātivartate ॥

44

By the strength of his inclination towards spirituality, which has been carried forward from his previous birth, the seeker bypasses the preliminary stages and becomes absorbed in a dedicated practice of his spiritual exercises.

prayatnādyatamānastu

yogī saṁśuddhakilbiṣaḥ ।

anekajanmasāmsiddhaḥ

tato yāti parāṁ gatim ॥

45

Through a series of such births, the seeker grows spiritually pure and mature, and attains the highest state eventually.

tapasvibhyo'dhiko yogī

jñānibhyo'pi mato'dhikaḥ ।
karmibhyaścādhiko yogī
tasmādyogī bhavārjuna ॥

46

A Yogi is superior, to Vedic practitioners, to those rich in wisdom, and those with a wealth of penance. Therefore, Arjuna, become a Yogi.

yogināmapī sarveṣāṁ
madgatenāntarātmānā ।
śraddhāvānbhajate yo mām
sa me yuktatamo mataḥ ॥

47

The Yogi who fixes his mind upon me in perfect earnestness, and who constantly adores and serves me, is of the highest order.

॥ iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām yogaśāstre
śrīkṛṣṇārjuna saṁvāde
ātma saṁyama yogo nāma
ṣaṣṭho'dhyāyaḥ ॥