

# SHRIMAD BHAGWAD GITA

## Chapter 6

**Shri Bhagwanuvaac: Anaashritah karmaphalam kaaryam karma karoti yah.**

**Sa sanyaasi ca yogi ca na niragnirna caakriyah. (Ch.6, shloka 1)**

*Anaashritah karmaphalam kaaryam karma karoti yah. Sa sanyaasi ca yogi ca na niragnih na ca akriyah.*

Shri God said: **Yah** (the one who) **anaashritah** (doesn't take the support of) **karmaphalam** (the fruits of actions) [and] **karma karoti** (performs actions) **kaaryam** (worth performing), **sah sanyaasi** (he is **sanyaas yogi**<sup>1</sup>) **ca** (and) **yogi** (**karmayogi**<sup>2</sup>), **ca** (but) **na** (he isn't) **niragnih** (devoid of the fire in the form of knowledge and yoga) **ca** (and) **na** (he isn't) **akriyah** (inactive).

**Yam sanyaasamiti praahuryogam tam viddhi paandava.**

**Na hyasannyastasankalpo yogi bhavati kashcana. (Ch.6, shloka 2)**

*Yam sanyaasam iti praahuh yogam tam viddhi paandava. Na hi asanyastasankalpah yogi bhavati kashcana.*

**Paandava** (O Pandava)! **Yam** (what) **iti praahuh** (is called as) **sanyaasam** (renunciation {in the form of complete quitting of worldly actions}), **viddhi** (consider) **tam** (it) **yogam** ([as] {**karma**}**yoga**) **hi** (because) **kashcana** (anyone) **asanyastasankalpah** (who doesn't completely renounce the {worldly} thoughts) **yogi na bhavati** (isn't a {**karma**}**yogi**).

\* The **karmayogi** who renounces worldly thoughts is also like the knowledgeable one who renounces worldly actions through the intellect, but if the knowledgeable one who renounces worldly actions hasn't renounced worldly thoughts and desires, he won't be called a **yogi**.

**Aarurukshormuneryogam karma kaaranamucyate.**

**Yogaaruudhasya tasyaiva shamah kaaranamucyate. (Ch.6, shloka 3)**

*Aarurukshoh muneh yogam karma kaaranam ucyate. Yogaaruudhasya tasya eva shamah kaaranam ucyate.*

**Muneh** (for a sage) **aarurukshoh** (who wishes to rise) **yogam** (in the state of being absorbed in yoga), **karma** (the {**alokik**<sup>3</sup>} actions) {themselves} **ucyate** (are said to be) **kaaranam** (the cause, {meaning the means} to attain that state) {and} **shamah** (the detachment of the mind) {even while performing actions} **eva** (itself) **kaaranam ucyate** (is said to be the cause) **yogaaruudhasya tasya** {of stability} (of that person who has risen in the state of being absorbed in yoga).

✦ By considering even the **lokik** (worldly) actions to be **alokik** and performing them, we attain a high state which can be made stable by remaining detached.

**Yadaa hi nendriyaartheshu na karmasvanushajjate.**

**Sarvasankalpasannyaasi yogaaruudhastadocyate. (Ch.6, shloka 4)**

*Yadaa hi na indriyaartheshu na karmasu anushajjate. Sarvasankalpasannyaasi yogaaruudhah tadaa ucyate.*

**Hi** (because) **yadaa** (when) **sarvasankalpasannyaasi** ({the knowledgeable one} who renounces all the {**lokik**} thoughts {in a proper way}) **na anushajjate** (is neither attached) **indriyaartheshu** (to the senses of the **indriyaan**<sup>4</sup> like the form, the taste etc.) **na karmasu** (nor the actions), **tadaa** (then) **ucyate** ([he] is said to have) **yogaaruudhah** (risen in the stage of being absorbed in yoga).

▶▶ You shouldn't be attached to any action.

**Uddharedaatmanaatmaanam naatmaanamavasaadayet.**

**Aatmaiva hyaatmano bandhuraatmaiva ripuraatmanah. (Ch.6, shloka 5)**

*Uddharet aatmanaa aatmaanam na aatmaanam avasaadayet.*

*Aatmaa eva hi aatmanah bandhuh aatmaa eva ripuh aatmanah.*

<sup>1</sup> 'Sanyas' means renunciation and 'yoga' means remembrance; the one who performs yoga while doing **sanyaas**

<sup>2</sup> 'Karma' means actions and 'yoga' means remembrance; the one who remembers [the Father] while performing actions

<sup>3</sup> Unworldly

<sup>4</sup> Parts of the body used to perform actions and the sense organs

**Aatmaanam uddharet** (you should take the subtle point of light soul *ut+haret*, [meaning] to the upper world (*Brahmalok*)) **aatmanaa** (through your mind and intellect). **Na** (don't) **aatmaanam avasaadayet** (let the soul go downwards) **hi** (because) **aatmaa eva** (the soul itself) **aatmanah bandhuh** (is our friend) {and} **aatmaa eva** (the soul itself) **aatmanah ripuh** (is our enemy).

► You should always remember the Home in the form of the Supreme Abode; you shouldn't remember the Iron Age lower world.

• The living soul is its own friend [and] it is its own enemy. (Mu.21.03.67, pg.3)

***Bandhuraatmaatmanastasya yenaatmaivaatmanaa jitah.***

***Anaatmanastu shatrutve vartetaatmaiva shatruvat. (Ch.6, shloka 6)***

*Bandhuh aatmaa aatmanah tasya yena aatmaa eva aatmanaa jitah.*

*Anaatmanah tu shatrutve varteta aatma eva shatruvat.*

**Yena** (the one who) **jitah** (has conquered, meaning found) **aatmaa** (the point of light soul) **aatmanaa** (through his mind and intellect), **tasya** (his) **aatmaa** (soul) **eva** (itself) **aatmanah bandhuh** (is his friend); **tu** (but) **shatruvat** (just like an enemy), **aatma** (the soul in the form of the mind and intellect) **anaatmanah** (of a body conscious person without the knowledge of the soul) **eva** (itself) **varteta** (remains intent on) **shatrutve** (being an enemy) [of himself].

***Jitaatmanah prashaantasya paramaatmaa samaahitah.***

***Shiitoshnasukhadukheshu tathaa maanaapamaanayoh. (Ch.6, shloka 7)***

*Jitaatmanah prashaantasya paramaatma samaahitah. Shiitoshnasukhadukheshu tathaa maanaapamaanayoh.*

**Paramaatma** (the hero role actor soul) **prashaantasya** (of the man who is extremely peaceful) [and] **jitaatmanah** (has conquered the soul), **samaahitah** (remains steady and unshakable) **shiitoshnasukhadukheshu** (in heat and cold, happiness and sorrow) **tathaa maanaapamaanayoh** (and respect and disrespect).

***Gyaanavigyaanatriptaatmaa kuutastho vijitendriyah.***

***Yukta ityucyate yogi samaloshtaashmakaancanah. (Ch.6, shloka 8)***

*Gyaanavigyaanatriptaatmaa kuutasthah vijitendriyah. Yuktah iti ucyate yogi samaloshtaashmakaancanah.*

**Iti ucyate** (it is said that) **yogi** (the *yogi*) **gyaanavigyaanatriptaatmaa** (whose soul is satisfied through Divine knowledge and the special knowledge of meditation and yoga), **kuutasthah** (who remains stable on the mountain peak in the form of *Brahmalok*<sup>5</sup>), **vijitendriyah** (who has conquered the *indriyaan*) {and} **samoshtaashmakaancanah** ({the one who is} equally {detached} to soil, stone, gold etc.) **yuktah** (is perfect in yoga).

***Suhrinmitraaryudaasiinamadhyasthadveshyabandhushu.***

***Saadhushvapi ca paapeshu samabuddhirvishishyate. (Ch.6, shloka 9)***

*Suhrinmitraaryudaasiinamadhyasthadveshyabandhushu. Saadhushu api ca paapeshu samabuddhih vishishyate.*

**Samabuddhih** (the one who has an equal feeling {through the form of soul}) **suhrinmitraaryudaasiinamadhyasthadveshyabandhushu** (in the affectionate ones, friends, foes, the ones who are indifferent, mediators, haters and relatives), **saadhushu** (in the holy men) **ca** (and) **paapeshu** (sinners) **api** (too), **vishishyate** (is considered to be especially good).

***Yogi yunjiita satatamaatmaanam rahasi sthitah.***

***Ekaaki yatacittaatmaa niraashiiaparigrahaah. (Ch.6, shloka 10)***

*Yogi yunjiita satatam aatmaanam rahasi sthitah. Ekaaki yatacittaatmaa niraashiih aparigrahaah.*

**Yogi** (a *yogi* {man}) **yatacittaatmaa** (who controls his mind and intellect along with his *indriyaan*), **niraashiih** (who is free from {*lokik*} desires) {and} **aparigrahaah** (who gives up the habit of collecting [things] {for *lokik* purpose}), **sthitah** (should stabilize) **ekaaki** (alone), **rahasi** (in a secluded place) [and]

<sup>5</sup> The Soul World

*satatam yunjīta* (constantly connect) *aatmaanam* (the point of light soul {in the form of mind and intellect}) {with the Supreme Soul}.

***Shuchau deshe pratishthaapya sthiramaasanamaatmanah.***  
***Naatyucchritam naatiniicam cailaajinakushottaram. (Ch.6, shloka 11)***

***Tatraikaagram manah kritvaa yatacittendriyakriyah.***

***Upavishyaasane yunjyaadyogamaatmavishuddhaye. (Ch.6, shloka 12)***

*Shuchau deshe pratishthaapya sthiram aasanam aatmanah. Na atyucchritam na atiniicam cailaajinakushottaram.*  
*Tatra ekaagram manah kritvaa yatacittendriyakriyah. Upavishya aasane yunjyaat yogam aatmavishuddhaye.*

***Yatacittendriyakriyah*** ({the *yogi*}) who controls his mind, intellect and the activities of *indriyaan* ***pratishthaapya*** (should establish) ***aatmanah*** (his) ***sthiram aasanam*** (sitting [position] firmly) ***shuchau deshe*** (in a clean place) [which is] ***naatiniicam*** (neither too low) ***naatyucchritam*** (nor too high), ***cailaajinakushottaram*** (after putting deerskin on *kusha* grass<sup>6</sup> and spreading out a cloth on it). [He should] ***upavishya*** (sit) ***tatra aasane*** (on that seat), ***ekaagram kritvaa*** (focus) ***manah*** (his mind) {and} ***yogam yunjyaat*** (have attachment to the Supreme Soul) ***aatmavishuddhaye*** (for special purification of the soul).

***Samam kaayashirogriivam dhaarayannacalam sthirah.***  
***Samprekshya naasikaagram svam dishashcaanavalokayan. (Ch.6, shloka 13)***

***Prashaantaatmaa vigatabhiirbrahmacaarivrate sthitah.***

***Manah samyamyam maccitto yukta aasiita matparah. (Ch.6, shloka 14)***

*Samam kaayashirogriivam dhaarayan acalam sthirah. Samprekshya naasikaagram svam dishah ca anavalokayan.*  
*Prashaantaatmaa vigatabhiir brahmacaarivrate sthitah. Manah samyamyam maccittah yukta aasiita matparah.*

***Dhaarayan*** (while keeping) ***kaayashirogriivam*** (the body, neck and head) ***acalam*** (unshakable) ***samam*** (in a straight line) ***ca*** (and) ***samprekshya*** (while seeing accurately) ***naasikaagram svam*** (in front of his nose), {meaning by keeping the eyes open} ***dishah anavalokayan*** (without seeing here and there), ***sthirah*** (a steady {*yogi*}) ***sthitah*** (who has stabilized) ***brahmacaarivrate*** (in the vow of celibacy), ***vigatabhiir*** (who has become fearless) {and} ***prashaantaatmaa*** (has a peaceful mind), ***manah samyamyam*** (should control his mind), ***maccittah*** (engage his mind in Me {the living *Jyotirlingam*<sup>7</sup> Shiva}), ***matparah*** (devote [himself] to me) [and] ***yuktah aasiita*** (remain engrossed in yoga).

***Yunjannevam sadaatmaanam yogi niyatamaanasah.***  
***Shaantim nirvaanaparamaam matsamsthaamadhigacchati. (Ch.6, shloka 15)***

*Yunjan evam sadaa aatmaanam yogi niyatamaanasah. Shaantim nirvaanaparamaam matsamsthaam adhigacchati.*

***Yogi evam*** (in this way the *yogi*) ***niyatamaanasah*** (who controls his mind), ***adhigacchati*** (attains) ***shaantim nirvaanaparamaam*** (the supreme peace of *Nirvaandhaam*<sup>8</sup>) ***matsamsthaam*** (situated in Me, {the Supreme Soul}) ***sadaa yunjan*** (while constantly connecting) ***aatmaanam*** ({the point of light} soul) {with the living *Jyotirlingam* Supreme Father Shiva}.

***Naatyashnatastu yogosti na caikaantamanashnatah.***  
***Na caati svapnashiilasya jaagrato naiva caarjuna. (Ch.6, shloka 16)***

*Na ati ashnatah tu yogah asti na ca ekaantam anashnatah. Na ca ati svapnashiilasya jaagratah na eva ca arjuna.*

***Arjuna*** (O Arjuna, the one who earns good fortune)! ***Na tu atyashnatah*** (neither the one who eats a lot), ***ca na*** (nor) ***ekaantamanashnatah*** (the one who fasts completely) ***yogah asti*** (are able to have yoga) ***ca*** (and) ***na ati svapnashiilasya*** (neither the one who sleeps a lot), ***ca na*** (nor) ***jaagratah eva*** (the one who remains completely awake) {are able to have yoga}.

\* With respect to everything including food, sleep etc. an easy Raja yogi shouldn't do anything in excess, meaning he shouldn't be obstinate.

<sup>6</sup> A sacred grass used in Brahmanical ceremonied, *Poa cynosuroides*

<sup>7</sup> The form of light; phallic shaped idols worshipped as a symbol of Shiva

<sup>8</sup> The abode beyond speech

***Yuktaahaaravihaarasya yuktaceshtasya karmasu.******Yuktasvapnaavabodhasya yogo bhavati dukhahaa. (Ch.6, shloka 17)***

*Yuktaahaaravihaarasya yuktaceshtasya karmasu. Yuktasvapnaavabodhasya yogah bhavati dukhahaa.*

**Yogah** (the yoga) **yuktaahaaravihaarasya** (of the one who has regulated eating and drinking), **karmasu yuktaceshtasya** (the one who performs appropriate actions tactfully) {and} **yuktasvapnaavabodhasya** (the one who sleeps and remains awake in a regulated way) **dukhahaa bhavati** (removes sorrow). \*The entire daily routine from morning till evening should be regulated.

***Yadaa viniyatam cittamaatmanyevaavatishthate.******Nihsprihah sarvakaamebhyo yukta ityucyate tadaa. (Ch.6, shloka 18)***

*Yadaa viniyatam cittam aatmani eva avatishthate. Nihsprihah sarvakaamebhyah yukta iti ucyate tadaa.*

**Yadaa** (when) **cittam** (the mind {in the form of mind and intellect}) **viniyatam** (that has been controlled a lot, especially,) **avatishthate** (becomes steady) **aatmani eva** (in the point of light form of the very soul), **tadaa** (then) **iti ucyate** (he is said to be) **yuktah** (absorbed in yoga) {and} **nihsprihah** (indifferent to) **sarvakaamebhyah** (all the desires).

***Yathaa diipo nivaastho nengate sopamaa smritaa.******Yogino yatacittasya yunjato yogamaatmanah. (Ch.6, shloka 19)***

*Yathaa diipah nivaasthah na ingate saa upamaa smritaa. Yoginah yatacittasya yunjatah yogam aatmanah.*

**Yathaa** (just like) **diipah** (the [flame of] a lamp) **nivaasthah** (placed in a windless place) **na ingate** (doesn't waver), **yogam yunjatah** (while forming a relation or attachment) **aatmanah** (of the soul) **yatacittasya** (with a controlled mind and intellect) {with the Supreme Soul}, **upamaa smritaa saa** (the metaphor of that {lamp} is used) **yoginah** (for the yogi).

{It means, the eyes of the soul which is absorbed in yoga, become still and with a steady gaze.}

***Yatroparamate cittam niruddham yogasevayaa.******Yatra caivaatmanaatmaanam pashyannaatmani tushyati. (Ch.6, shloka 20)***

*Yatra uparamate cittam niruddham yogasevayaa. Yatra ca eva aatmanaa aatmaanam pashyan aatmani tushyati.*

**Yatra** ({the state} in which) **niruddham** (a completely controlled) **cittam uparamate** (mind becomes detached) **yogasevayaa** (through the practice of yoga) **ca** (and) **yatra** (the {state} in which) {a yogi}, **pashyan** (while seeing) **aatmaanam** (the subtle point of light soul) **aatmanaa** (through his mind and intellect), **tushyati** (becomes happy) **aatmani eva** (in the soul itself);

***Sukhamaatyantikam yattadbuddhigraahyamatiindriyam.******Vetti yatra na caivaayam sthitashcalati tattvatah. (Ch.6, shloka 21)***

*Sukham aatyantikam yat tat buddhigraahyam atiindriyam. Vetti yatra na ca eva ayam sthitah calati tattvatah.*

**Yatra** ({the state} in which) **ayam** (this {yogi}) **vetti** (knows) **yat** (the) **aatyantikam** (most superior) **sukham** (happiness) **atiindriyam** (beyond the indriyaan) **tat buddhigraahyam** (that can be grasped through the intellect) **ca** (and) **na eva calati** (is never deviated) **tattvatah** (from the {point of light} form of the soul) **sthitah** (by becoming stable);

***Yam labdhvaa caaparam laabham manyate naadhikam tatah.******Yasminsthito na dukhena gurunaapi vicaalyate. (Ch.6, shloka 22)***

*Yam labdhvaa ca aparam laabham manyate na adhikam tatah. Yasmin sthitah na dukhena gurunaa api vicaalyate.*

**Ca** (similarly), **labdhvaa** (after obtaining) **yam** (that {super sensuous joy}) [that yogi] **na manyate** (doesn't consider) **aparam** ([any] other) **laabham** (benefit) **adhikam** (to be higher) **tatah** (than that). **Sthitah** (after stabilizing) **yasmin** (in it) **na vicaalyate** (he doesn't become unsteady {to the slightest extent}) **api** (even) **gurunaa dukhena** (by great sorrow);

***Tam vidyaaddukhasamyogaviyogam yogasangyitam.******Sa nishcayena yuktavyo yogonirvinnacetasa. (Ch.6, shloka 23)***

*Tam vidyaat dukhasamyogaviyogam yogasamgyitam. Sa nishcayena yuktavyah yogah anirvinnacetasa.*

**Tam** (that {super sensuous joy}) **dukhasamyogaviyogam** (which detaches [us] from receiving sorrow) **vidyaat** (should be known) **yogasamgyitam** (by the name of 'yoga'). **Sa yogah yuktavyah** (you should have that yoga) **anirvinnacetasa** (with a happy mind, meaning without sorrow) [and] **nishcayena** (with faith).

***Sankalpaprabhavaankaamaanstyaktvaa sarvaanasheshatah.***

***Manasaivendriyagraamam viniyama samantatah. (Ch.6, shloka 24)***

*Sankalpaprabhavaan kaamaan tyaktvaa sarvaan asheshatah. Manasaa eva indriyagraamam viniyama samantatah.*

**Asheshatah tyaktvaa** (after completely renouncing) **sarvaan kaamaan** (all the {worldly} desires) **sankalpaprabhavaan** (generated by the thoughts) [and] **viniyama** (properly restraining) **indriyagraamam** (all the group of the *indriyaan*), **samantatah** (on all sides), **manasaa eva** (through the mind itself),

***Shanaih shanairupamedbuddhya dhrutigrihitayaa.***

***Aatmasamstham manah kritvaa na kincidapi cintayet. (Ch.6, shloka 25)***

*Shanaih shanaih upamet buddhya dhrutigrihitayaa. Aatmasamstham manah kritvaa na kincit api cintayet.*

[You should] **upamet** (become detached) **buddhya** (through the intellect) **dhrutigrihitayaa** (that imbibes patience) **shanaih shanaih** (gradually), **manah kritvaa aatmasamstham** (stabilize the mind in the point form soul) {and} **na cintayet** (not think) **kincidapi** (anything else {except the point of light soul}).

***Yato yato nishcarati manashcancalamasthiram.***

***Tatastato niyamaitadaatmanyeva vasham nayet. (Ch.6, shloka 26)***

*Yatah yatah nishcarati manah cancalam asthiram. Tatah tatah niyama etat aatmani eva vasham nayet.*

**Yatah yatah** (wherever) **asthiram** (the unsteady) {and} **cancalam** (inconstant) **manah** (mind) **nishcarati** (moves), [you should] **niyamya** (restrain) **etat** (this {mind}) **tatah tatah** (from there) [and] **vasham nayet** (bring it under the control) **aatmani** (of the star form soul) **eva** (itself).

***Prashaantamanasam hyenam yoginam sukhamuttamam.***

***Upaiti shaantarajasam brahmabhuutamakalmasham. (Ch.6, shloka 27)***

*Prashaantamanasam hi enam yoginam sukham uttamam. Upaiti shaantarajasam brahmabhuutam akalmasham.*

**Hi** (because) **enam yoginam** (this *yogi*) **prashaantamanasam** (whose mind has become properly peaceful) {and} **shaantarajasam** (whose *rajoguna*<sup>9</sup> has become calm), **upaiti** (attains) **akalmasham** (the flawless) [and] **uttamam** (the greatest) **sukham** ({super sensuous} joy) **brahmabhuutam** (created from the Supreme *Brahm*).

***Yunjannevam sadaatmaanam yogi vigatakalmashah.***

***Sukhena brahmasamsparsamatyantam sukhamashnute. (Ch.6, shloka 28)***

*Yunjan evam sadaa aatmaanam yogi vigatakalmashah. Sukhena brahmasamsparsam atyantam sukham ashnute.*

**Evam** (in this way) **sadaa yunjan** (while always connecting) **aatmaanam** ({the point of light} soul) {with the Supreme Soul in the form of *Jyotirlingam*}, **yogi** (the *yogi*) **vigatakalmashah** (who is free from sins), **sukhena** (happily) **ashnute** (enjoys) **atyantam** (the unlimited) **sukham** ({super sensuous} joy) **brahmasamsparsam** (of thorough contact with the Supreme *Brahm*).

***Sarvabhuutasthamaatmaanam sarvabhuutaani caatmani.***

***Iikshate yogayuktaatmaa sarvatra samadarshanah. (Ch.6, shloka 29)***

*Sarvabhuutastham aatmaanam sarvabhuutaani ca aatmani. Iikshate yogayuktaatmaa sarvatra samadarshanah.*

**Yogayuktaatmaa** (the man who is engaged in attachment with the Supreme Soul) **samadarshanah** (becomes the one with uniform soul conscious vision) **sarvatra** (everywhere) [and] **iikshate** (sees)

<sup>9</sup> Dominance of the quality of activity and passion

*sarvabhutaani* (all the living beings) *aatmani* (in the form of {point of light} soul) *ca* (or) *aatmaanam* (the {point of light} soul) *sarvabhootastham* (situated in all the living beings).

***Yo maam pashyati sarvatra sarvam ca mayi pashyati.***

***Tasyaaham na pranashyaami sa ca me na pranashyati. (Ch.6, shloka 30)***

*Yah maam pashyati sarvatra sarvam ca mayi pashyati. Tasya aham na pranashyaami sa ca me na pranashyati.*

**Yo** (the) {lover} **pashyati** (who sees) **maam** (Me) {like the beloved} **sarvatra** (everywhere) **ca** (and) **pashyati** (sees) **sarvam** (everyone) **mayi** (in Me) {like the tree in a seed}, **aham** (I) **na pranashyaami** (am {never} far) **tasya** (from him) **ca** (and) **sah** (he) **me na pranashyati** ({never} vanishes from My [sight]).

***Sarvabhootasthitam yo maam bhajatyekatvamaasthitah.***

***Sarvathaa vartamaanopi sa yogi mayi vartate. (Ch.6, shloka 31)***

*Sarvabhootasthitam yah maam bhajati ekatvam aasthitah. Sarvathaa vartamaanah api sa yogi mayi vartate.*

**Yah** (the {yogi}) **ekatvamaasthitah** (who just takes the support of the One Supreme Soul) [and] **bhajati** (worships) **maam** (Me {the Jyotirlingam Supreme Lord}) **sarvabhootasthitam** (present in all the living beings {in the form of the power of My remembrance}), **sah yogi** (that yogi) **vartate** (resides) **mayi** (in Me) **api** (despite) **vartamaanah** (performing actions) **sarvathaa** (in every way).

***Aatmaupamyena sarvatra samam pashyati yorjuna.***

***Sukham vaa yadi vaa dukham sa yogi paramo matah. (Ch.6, shloka 32)***

*Aatmaupamyena sarvatra samam pashyati yah arjuna. Sukham vaa yadi vaa dukham sa yogi paramah matah.*

**Arjuna** (O Arjuna, the one who earns good fortune)! **Yah** (the {yogi}) **pashyati** (who sees) **sukham** (happiness) **yadi vaa** (or) **dukham** (sorrow) **sarvatra** (in all the living beings) **samam** (equally) **aatmaupamyena** (just like himself, meaning in the soul conscious stage), **sah yogi** (that yogi) **matah** (is considered [to be]) **paramah** (complete).

***Arjunovaac: Yoyam yogastvayaa proktah saamyena madhusuudana.***

***Etasyaaham na pashyaami cancelatvaatsthitim sthiraam. (Ch.6, shloka 33)***

*Yah ayam yogah tvayaa proktah saamyena madhusuudana. Etasya aham na pashyaami cancelatvaat sthitim sthiraam.*

Arjuna said: **Madhusuudana** (O God Shiva, the One who kills the sweet demon in the form of lust)! **Ayam** (this) **yogah** (yoga) **yah** (that) **tvayaa** (You) **proktah** (have narrated) **saamyena** (through the equality {of the spiritual form}), **aham na pashyaami** (I can't see) **sthiraam sthitim** (any firm support) **etasya** (for that) **cancelatvaat** (because of restlessness {of the mind}).

***Cancelam hi manah krishna pramaathi balavaddridham.***

***Tasyaaham nigrham manye vaayoriva sudushkaram. (Ch.6, shloka 34)***

*Cancelam hi manah krishna pramaathi balavat dridham. Tasya aham nigrham manye vaayoh iva sudushkaram.*

**Krishna** (O the Supreme Father Shiva, the One who attracts *gopis*<sup>10</sup> in the form of souls)! **Manah** (the mind) **cancelam** (is inconstant), **pramaathi** (it beats the *indriyaan*), **balavat** (it is powerful) {and} **dridham** (stubborn). **Hi** (because of this) **aham** (I) **manye** (consider) **nigrham** (stopping) **tasya** (it) **sudushkaram** (to be extremely difficult) **iva** (just like) [stopping] **vaayoh** (the wind).

***Shri Bhagwanuvaac: Asamshayam mahaabaaho mano durnigrham calam.***

***Abhyaasena tu kaunteya vairaagyena ca grihyate. (Ch.6, shloka 35)***

*Asamshayam mahaabaaho manah durnigrham calam. Abhyaasena tu kaunteya vairaagyena ca grihyate.*

Shri God said: **Mahaabaaho** (O the one with long arms)! **Asamshayam** (certainly), **durnigrham** (it is difficult to control) **calam** (the inconstant) **manah** (mind); **tu** (but) **kaunteya** (O son of mother *Kunti*)! **Grihyate** (it is controlled) **abhyaasena** (through the practice {of yoga}) **ca** (and) **vairaagyena** (through detachment {from this old Iron Age world}).

<sup>10</sup> Herd girls

**Asamyataatmanaa yogo dushpraapa iti me matih.****Vashyaatmanaa tu yatataa shakyovaaptumupaayatah. (Ch.6, shloka 36)**

Asamyataatmanaa yogah dushpraapa iti me matih. Vashyaatmanaa tu yatataa shakyah avaaptum upaayatah.

**Me matih iti** (I believe that) **yogo dushpraapa** (the attainment of yoga is difficult) **asamyataatmanaa** (for the one with an unrestrained mind), **tu** (but) **avaaptum shakyah** (it can be attained) **upaayatah** (tactfully) **yatataa vashyaatmanaa** (by the yogi who is hardworking [and] has a controlled mind).

**Arjunovaac: Ayatih shraddhayopeto yogaacalitamaanasah.****Apraapya yogasamsiddhim kaam gatim krishna gacchati. (Ch.6, shloka 37)**

Ayatih shraddhaya upetah yogaat calitamaanasah. Apraapya yogasamsiddhim kaam gatim krishna gacchati.

Arjuna said: **Krishna** (O the charming incarnate)! **Kaam gatim** (what destination) **ayatih** (does the person with corrupt yoga) **upetah** (who is endowed) **shraddhaya** (with faith) {but} **calitamaanasah** (whose mind is deviated) **yogaat** (from yoga), **gacchati** (attain) **apraapya** (instead of attaining) **yogasamsiddhim** (accomplishment of yoga)?

**Kaccinnobhayavibhrashtashchinnaabhramiva nashyati.****Apratishtho mahaabaaho vimuudho brahmanah pathi. (Ch.6, shloka 38)**

Kaccit na ubhayavibhrashtah chinnaabhram iva nashyati. Apratishthah mahaabaaho vimuudhah brahmanah pathi.

**Mahaabaaho** (O God, the one with great arms in the form of helpers)! **Apratishthah** (the yogi who has lost his position), **vimuudhah** (who has forgotten) **pathi** (the path) **brahmanah** (to *Brahmalok*), **ubhayavibhrashtah** (who has fallen from both,) {*sanyaas*[yoga] and *karmayoga*} **na nashyati** (isn't destroyed) **iva** (like) **chinnaabhram** (a dispersed cloud) **kaccit** (by any chance), [is he]?

**Etanme samshayam krishna chettumarhasyasheshatah.****Tvadanyah samshayasyaasya chettaa na hyupapadyate. (Ch.6, shloka 39)**

Etat me samshayam krishna chettum arhasi asheshatah. Tvadanyah samshayasya asya chettaa na hi upapadyate.

**Krishna** (O the charming incarnate)! {You} **arhasi** (are capable) **asheshatah chettum** (of completely destroying) **etat** (this) **samshayam** (doubt) **me** (of mine) **hi** (because) **tvadanyah** (no one except You) **na upapadyate** (can be found) **chettaa** (who destroys) **asya samshayasya** (this doubt).

**Shri Bhagwanuvaac: Paartha naiveha naamutra vinaashastasya vidyate.****Na hi kalyaanakritkashciddurgatim taata gacchati. (Ch.6, shloka 40)**

Paartha na eva iha na amutra vinaashah tasya vidyate. Na hi kalyaanakrit kashcit durgatim taata gacchati.

Shri God said: **Paartha** (O lord of the Earth)! **Tasya** (that {yogi}) **na** (isn't) **vinaashah** (destroyed) **iha** (in this {world}) {or} **na vidyate** ([he] isn't) [destroyed] **amutra** (in the next world<sup>11</sup>) **eva** (either) **hi** (because) **taata** (O *taata*<sup>12</sup>), **kashcit kalyaanakrit** (any human being [who is] beneficial) **na gacchati** (doesn't attain) **durgatim** (degradation).

**Praapya punyakritaam lokaanushitvaa shaashvatiih samaah.****Shuciinaam shriimataam gehe yogabhrashtobhijaayate. (Ch.6, shloka 41)**

Praapya punyakritaam lokaan ushitvaa shaashvatiih samaah. Shuciinaam shriimataam gehe yogabhrashtah abhijaayate.

**Yogabhrashtah** ({such} a person with corrupt yoga) **praapya** (attains) **lokaan** (the world of) **punyakritaam** (noble souls, {meaning deities}), **ushitvaa** (lives) **shaashvatiih samaah** {there as an ordinary subject} (for many years) {and at last} **abhijaayate** (has birth) **gehe** (in the family of) **shuciinaam** (pure) **shriimataam** (prosperous people).

**Athavaa yoginaameva kule bhavati dhiimataam.****Etaddhi durlabhataram loke janma yadiidrisham. (Ch.6, shloka 42)**

Athavaa yoginaam eva kule bhavati dhiimataam. Etat hi durlabhataram loke janma yat iidrisham.

<sup>11</sup> *Parlok* is also said for paradise

<sup>12</sup> Affectionate term of address especially to a junior person

*Athavaa* (or) *bhavati* ([he] is born) *kule* (in the {Brahmin} clan) *dhiimataam yoginaam* (of intelligent yogis) *eva* (itself); *hi* (but) *durlabhataram* (it is more difficult {to obtain}) *yat iidrisham* (this kind of) *janma* (birth) *etat loka* (in {this Confluence Age} world).

***Tatra tam buddhisamyogam labhate paurvadehikam.***

***Yatate ca tato bhuuyah samsiddhau kurunandana. (Ch.6, shloka 43)***

*Tatra tam buddhisamyogam labhate paurvadehikam. Yatate ca tatah bhuuyah samsiddhau kurunandana.*

{Even} *tatra* (in the {next Confluence Age birth}), *labhate* ([he] receives) *tam* (that) *buddhisamyogam* (connection of the intellect, {meaning *sanskaars*<sup>13</sup> of knowledge}) *paurvadehikam* (received from the previous birth) *ca* (and) *kurunandana* (O Arjuna)! *Yatate bhuuyah* (he again makes effort) *samsiddhau* (for complete accomplishment or success) *tatah* (later on).

***Puurvaabhyaasena tenaiva hriyate hyavashopi sah.***

***Jigyasurapi yogasya shabdabrahmaativartate. (Ch.6, shloka 44)***

*Puurvaabhyaasena tena eva hriyate hi avashah api sah. Jigyasuh api yogasya shabdabrahm ativartate.*

*Avashah* (having no choice) *sah* (he) *hriyate* (is attracted {to complete accomplishment}) *tena eva puurvaabhyaasena* (through that very practice of {his} previous birth). *Api* (even) *jigyasuh* (the one who wishes to obtain the knowledge) *yogasya* (of easy Raja yoga) *ativartate* (crosses) *shabdabrahma* (the ceremonial acts that create the sound of the path of *bhakti*).

***Prayatnaadyatamaanastu yogi samshuddhakilbishah.***

***Anekajanmasamsiddhastato yaati paraam gatim. (Ch.6, shloka 45)***

*Prayatnaat yatamaanah tu yogi samshuddhakilbishah. Anekajanmasamsiddhah tatah yaati paraam gatim.*

*Tu* (but) *yogi* (the *yogi*) *yatamaanah* (who practices [Raja yoga]) *prayatnaat* (energetically) *anekajanmasamsiddhah* (becomes completely accomplished at the end of many births) *samshuddhakilbishah* (when all [his] sins are washed away) [and] *tatah* (later on) *yaati* (attains) *paraam gatim* (the supreme destination).

***Tapasvibhyodhiko yogi gyaanibhyopi matodhikah.***

***Karmibhyashcaadhiko yogi tasmaadyogi bhavaarjuna. (Ch.6, shloka 46)***

*Tapasvibhyah adhikah yogi gyaanibhyah api matah adhikah. Karmibhyah ca adhikah yogi tasmaat yogi bhava arjuna.*

*Yogi* (an easy Raja yogi) *adhikah* (is greater) *tapasvibhyah* (than those who perform physical *tap*<sup>14</sup>), *matah* (he has been considered) *adhikah* (superior to) *gyaanibhyah* (the knowledgeable) *api* (as well) *ca* (and) *yogi* (an easy Raja yogi) *adhikah karmibhyah* (is even higher than those who perform ceremonial acts). *Tasmaat* (that is why) *Arjuna* (O Arjuna)! *Yogi bhava* (become a *yogi*).

***Yoginaamapi sarveshaam madgatenaantaraatmanaa.***

***Shraddhaavaanbhajate yo maam sa me yuktatamo matah. (Ch.6, shloka 47)***

*Yoginaam api sarveshaam madgatena antaraatmanaa. Shraddhaavaan bhajate yah maam sa me yuktatamah matah.*

*Api* (even) *sarveshaam yoginaam* (among all the yogis) *yah* (the) *shraddhaavaan* ({*yogi*} who has faith) *bhajate* (remembers) *maam* (Me) *antaraatmanaa* (through his inner soul, {meaning through the mind and intellect}) *madgatena* (engaged in Me), *me* (I) *matah* (consider) *sah* (him) *yuktatamah* (the most elevated).

<sup>13</sup> A trait remaining in the soul as the result of deeds performed

<sup>14</sup> Penance; it also means intense meditation