

Bhagavad Gītā - Chapter 6

अथ षष्ठोऽध्यायः ।

atha ṣa-ṣṭho'dhyā-yaḥ ।

आत्मसंयमयोगः

ātma-saṁ-ya-ma-yo-gaḥ

श्रीभगवानुवाच ।

śrī-bha-ga-vā-nu-vā-ca ।

The Blessed Lord said:

1. अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६.१ ॥
anā-śri-taḥ ka-rma-pha-lam kā-ryam ka-rma ka-ro-ti yaḥ ।
sa san-nyā-sī ca yo-gī ca na ni-ra-gni-rna cā-kri-yaḥ ॥ 6.1 ॥

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

2. यं संन्यासमिति प्राहुः योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसङ्कल्पः योगी भवति कश्चन ॥ ६.२ ॥
yam san-nyā-sa-mi-ti prā-hu yo-gam tam vi-ddhi pā-ṇḍa-va ।
na hya-san-nya-sta-saṅ-ka-lpaḥ yo-gī bha-va-ti ka-śca-na ॥6.2 ॥

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

3. आरुरुक्षोमुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६.३ ॥
āru-ru-kṣo-rmu-ner-yo-gam ka-rma kā-ra-ṇa-mu-cya-te ।
yo-gā-rū-ḍha-sya ta-syai-va śa-maḥ kā-ra-ṇa-mu-cyate ॥ 6.3 ॥

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.

4. यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ६.४ ॥
ya-dā hi ne-ndri-yā-rthe-ṣu na ka-rma-sva-nu-ṣa-jja-te ।
sa-rva-sa-ṅka-lpa-san-nyā-sī yo-gā-rū-ḍha-sta-do-cya-te ॥ 6.4 ॥

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.

5. उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुः आत्मैव रिपुरात्मनः ॥ ६.५ ॥

u-ddha-re-dā-tma-nā-tmā-nam nā-tmā-na-ma-va-sā-da-yet ।
ātmai-va hyā-tma-no ba-ndhuḥ ātmai-va ri-pu-rā-tma-naḥ ॥ 6.5॥

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 is the enemy of oneself.

6. बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६.६ ॥

ba-ndhu-rā-tmā-tma-na-sta-sya ye-nā-tmai-vā-tma-nā ji-taḥ ।
anā-tma-na-stu śa-tru-tve va-rte-tā-tmai-va śa-tru-vat ॥ 6.6॥

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

7. जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ६.७ ॥

ji-tā-tma-naḥ pra-śā-nta-sya pa-ra-mā-tmā sa-mā-hi-taḥ ।
śī-to-ṣṇa-su-kha-duḥ-khe-ṣu ta-thā mā-nā-pa-mā-na-yoḥ ॥ 6.7॥

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.

8. ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकांचनः ॥ ६.८ ॥

jñā-na-vi-jñā-na-tr̥-ptā-tmā kū-ṭa-stho vi-ji-te-ndri-yaḥ ।
yu-kta it-yu-cya-te yo-gī sa-ma-lo-ṣṭā-śma-kā-ñca-naḥ ॥ 6.8॥

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. , is said to have attained NIRVIKALPA SAMADHI) .

9. सुहृन्मित्रार्युदासीन मध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ६.९ ॥

su-hṛn-mi-trā-ryu-dā-sī-na ma-dhya-stha-dve-ṣya-ban-dhu-ṣu ।
sā-dhu-ṣva-pi ca pā-pe-ṣu sa-ma-bu-ddhi-rvi-śi-ṣya-te ॥ 6.9॥

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, he excels.

10. योगी युञ्जीत सततम् आत्मानं रहसि स्थितः ।
 एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ६.१० ॥
 yo-gī yu-ñjī-ta sa-ta-tam ā-tmā-naṁ ra-ha-si sthi-taḥ ।
 e-kā-kī ya-ta-ci-ttā-tmā ni-rā-śī-ra-pa-ri-gra-haḥ ॥ 6.10 ॥

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.

11. शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
 नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६.११ ॥
 śu-cau de-śe pra-ti-ṣṭhā-pya sthi-ra-mā-sa-na-mā-tma-naḥ ।
 nā-tyu-cchri-taṁ nā-ti-nī-caṁ cai-lā-ji-na-ku-śotta-ram ॥ 6.11 ॥

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 KUSHA -grass, one over the other, . . .

12. तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
 उपविश्यासने युञ्ज्याद् योगमात्मविशुद्धये ॥ ६.१२ ॥
 ta-trai-kā-graṁ ma-naḥ kṛ-tvā ya-ta-ci-tte-ndri-ya-kri-yaḥ ।
 upa-vi-śyā-sa-ne yu-ñj-yād yo-ga-mā-tma-vi-śu-ddha-ye ॥ 6.12 ॥

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

13. समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
 संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६.१३ ॥
 sa-maṁ kā-ya-śi-ro-grī-vaṁ dhā-ra-yan-na-ca-lam sthi-raḥ ।
 sam-pre-kṣya nā-si-kā-graṁ svaṁ di-śa-ścā-na-va-lo-ka-yan ॥
 6.13 ॥

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

14. प्रशान्तात्मा विगतभीः ब्रह्मचारिव्रते स्थितः ।
 मनः संयम्य मच्चित्तः युक्त आसीत् मत्परः ॥ ६.१४ ॥
 pra-śā-ntā-tmā vi-ga-ta-bhīḥ bra-hma-cā-ri-vra-te sthi-taḥ ।
 ma-naḥ saṁ-yam-ya ma-cci-ttaḥ yu-kta ā-sī-ta ma-tpa-raḥ ॥
 6.14 ॥

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

15. युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
 शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ६.१५ ॥
 yu-ñjan-ne-vaṁ sa-dā-tmā-naṁ yo-gī ni-ya-ta-mā-na-saḥ ।
 śā-ntim ni-rvā-ṇa-pa-ra-mām ma-tsaṁ-sthā-ma-dhi-ga-
 ccha-ti ॥ 6.15॥

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) .

16. नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
 न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ ६.१६ ॥
 nā-tya-śna-ta-stu yo-go'sti na cai-kā-nta-ma-na-śna-taḥ ।
 na cā-ti-sva-pna-śī-la-sya jā-gra-to nai-va cār-ju-na ॥ 6.16॥

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

17. युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
 युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६.१७ ॥
 yu-ktā-hā-ra-vi-hā-ra-sya yu-kta-ce-ṣṭa-sya ka-rma-su ।
 yu-kta-sva-pnā-vabo-dha-sya yo-go bha-va-ti du-ḥkha-hā ॥ 6.17॥

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.

18. यदा विनियतं चित्तम् आत्मन्येवावतिष्ठते ।
 निःस्पृहः सर्वकामेभ्यः युक्त इत्युच्यते तदा ॥ ६.१८ ॥
 ya-dā vi-ni-ya-taṁ ci-ttam ā-tma-nye-vā-va-ti-ṣṭha-te ।
 niḥ-spr-haḥ sa-rva-kā-me-bh-yaḥ yu-kta it-yu-cya-te ta-dā ॥
 6.18॥

When the perfectly controlled mind rests in the Self only, free from longing for all (objects of) desire, then it is said: "he is united" (YUKTAH) .

19. यथा दीपो निवातस्थः नेङ्गते सोपमा स्मृता ।
 योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६.१९ ॥
 ya-thā dī-po ni-vā-ta-sthaḥ ne-ṅga-te so-pa-mā smṛ-tā ।
 yo-gi-no ya-ta-ci-tta-sya yu-ñja-to yo-ga-mā-tma-naḥ ॥ 6.19॥

"As a lamp placed in a windless place does not flicker" --- is a simile used to describe the YOGI of controlled-mind, practising YOGA of the Self (or absorbed in the YOGA -of-the-Self) .

20. यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६.२० ॥
ya-tro-pa-ra-ma-te ci-ttam ni-ru-ddham yo-ga-se-va-yā |
ya-tra cai-vā-tma-nā-tmā-nam pa-śyan-nā-tma-ni tu-ṣya-ti || 6.20||

When the mind, restrained by the practice of YOGA, attains quietude and when seeing the Self by the self, he is satisfied in his own Self;

21. सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ ६.२१ ॥
su-kha-mā-tya-nti-kaṁ ya-ttad bu-ddhi-grā-hya-ma-tī-ndri-yam |
ve-tti ya-tra na cai-vā-yaṁ sthi-ta-śca-la-ti ta-ttva-taḥ || 6.21||

When he (the YOGI) feels that Infinite bliss --- which can be grasped by the (pure) intellect and which transcends the senses --- wherein established he never moves from the Reality;

22. यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ ६.२२ ॥
yaṁ la-bdhvā cā-pa-ram la-bham ma-nya-te nā-dhi-kaṁ ta-taḥ |
ya-smin-sthi-to na duḥ-khe-na gu-ru-ṇā-pi vi-cā-lya-te || 6.22||

Which, having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow.

23. तं विद्याद् दुःखसंयोग वियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यः योगोऽनिर्विण्णचेतसा ॥ ६.२३ ॥
tam vi-dyād duḥ-kha-saṁ-yo-ga vi-yo-gaṁ yo-ga-sañ-jñi-tam |
sa ni-śca-ye-na yo-kta-vyaḥ yo-go'ni-rvi-ṇṇa-ce-ta-sā || 6.23||

Let it be known: the severance from the union-with-pain is YOGA. This YOGA should be practised with determination and with a mind steady and undespering.

24. सङ्कल्पप्रभवान्कामान् त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६.२४ ॥
sa-ṅka-lpa-pra-bha-vān-kā-mān tya-ktvā sa-rvā-na-śe-ṣa-taḥ |
ma-na-sai-ve-ndri-ya-grā-maṁ vi-ni-yam-ya sa-ma-nta-taḥ || 6.24||

Abandoning without reserve all desires born of SANKALPA, and completely restraining the whole group of senses by the mind from all sides.

25. शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
 आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६.२५ ॥
 Śa-naiḥ śa-nai-ru-pa-ra-med bu-ddh-yā dhṛ-ti-gr-hī-ta-yā |
 Ā-tma-saṁ-sthaṁ ma-naḥ kṛ-tvā na ki-ñci-da-pi ci-nta-yet || 6.25||

Little by little, let him attain quietude by his intellect, held firm; having made the mind established in the Self, let him not think of anything.

26. यतो यतो निश्चरति मनश्चंचलमस्थिरम् ।
 ततस्ततो नियम्यैतद् आत्मन्येव वशं नयेत् ॥ ६.२६ ॥
 ya-to ya-to ni-śca-ra-ti ma-na-śca-ñca-la-ma-sthi-ram |
 ta-tas-ta-to ni-ya-myai-tad ā-tma-nye-va va-śaṁ na-yet || 6.26||

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it, and bring it back under the control of the Self alone.

27. प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
 उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ ६.२७ ॥
 pra-śā-nta-ma-na-saṁ hye-naṁ yo-gi-naṁ su-kha-mu-tta-mam |
 upai-ti śā-nta-ra-ja-saṁ bra-hma-bhū-ta-ma-ka-lma-ṣam || 6.27||

Supreme Bliss verily comes to this YOGI, whose mind is quite peaceful, whose passion is quietened, who is free from sin, and who has become BRAHMAN.

28. युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
 सुखेन ब्रह्मसंस्पर्शम् अत्यन्तं सुखमश्नुते ॥ ६.२८ ॥
 yu-ñjan-ne-vaṁ sa-dā-tmā-naṁ yo-gī vi-ga-ta-ka-lma-ṣaḥ |
 su-khe-na bra-hma-saṁ-spa-rśam a-tyan-taṁ su-kha-ma-śnu-te
 || 6.28||

The YOGI engaging the mind thus (in the practice of YOGA) , freed from sins, easily enjoys the Infinite Bliss of 'BRAHMAN'-contact. '

29. सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
 ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६.२९ ॥
 sa-rva-bhū-ta-stha-mā-tmā-naṁ sa-rva-bhū-tā-ni cā-tma-ni |
 Ī-kṣa-te yo-ga-yu-ktā-tmā sa-rva-tra sa-ma-da-rśa-naḥ || 6.29||

With the mind harmonised by YOGA he sees the Self abiding in all beings, and all beings in the Self; he sees the same everywhere.

30. यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ६.३० ॥

yo mām pa-śya-ti sar-va-tra sa-rvaṁ ca ma-yi pa-śya-ti ।
ta-syā-haṁ na pra-ṇa-śyā-mi sa ca me na pra-ṇa-śya-ti ॥ 6.30॥

He who sees Me everywhere, and sees everything in Me, he never gets separated from Me, nor do I get separated from him.

31. सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ६.३१ ॥

sa-rva-bhū-ta-sthi-taṁ yo mām bha-ja-tye-ka-tva-mā-sthi-taḥ ।
sa-rva-thā va-rta-mā-no'pi sa yo-gī ma-yi var-ta-te ॥ 6.31॥

He who, being established in unity, worships Me, dwelling in all beings, that YOGI abides in Me, whatever be his mode of living.

32. आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६.३२ ॥

ā-tmau-pa-mye-na sa-rva-tra sa-maṁ pa-śya-ti yo'rju-na ।
su-khaṁ vā ya-di vā duḥ-khaṁ sa yo-gī pa-ra-mo ma-taḥ ॥ 6.32॥

He who, through the likeness (sameness) of the Self, O Arjuna, sees equality everywhere, be it pleasure or pain, he is regarded as the highest YOGI.

अर्जुन उवाच ।
ar-ju-na u-vā-ca ।

Arjuna said:

33. योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चंचलत्वात्स्थितिं स्थिराम् ॥ ६.३३ ॥

yo'yaṁ yo-ga-stva-yā pro-ctaḥ sā-mye-na ma-dhu-sū-da-na ।
e-ta-syā-haṁ na paś-yā-mi ca-ñca-la-tvāt-sthi-tiṁ sthi-rām ॥
6.33॥

This YOGA of Equanimity, taught by Thee, O slayer of Madhu, I see not its enduring continuity, because of the restlessness (of the mind).

34. चंचलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
 तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६.३४ ॥
 ca-ñca-lam hi ma-naḥ kṛ-ṣṇa pra-mā-thi ba-la-vad dṛ-ḍham |
 ta-syā-ham ni-gra-ham ma-nye vā-yo-ri-va su-du-ṣka-ram || 6.34||

The mind verily is, O Krishna, restless, turbulent, strong and unyielding; I deem it quite as difficult to control as the wind.

श्रीभगवानुवाच ।
 śrī-bha-ga-vā-nu-vā-ca |

The Blessed Lord said:

35. असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
 अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६.३५ ॥
 a-saṁ-śa-yaṁ ma-hā-bā-ho ma-no dur-ni-gra-ham ca-lam |
 a-bhyā-se-na tu kau-nte-ya vai-rā-gye-ṇa ca gṛ-hya-te || 6.35||

Undoubtedly, O mighty-armed one, the mind is difficult to control and is restless; but, by practice, O Son of Kunti, and by dispassion, it is restrained.

36. असंयतात्मना योगः दुष्प्राप इति मे मतिः ।
 वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ६.३६ ॥
 a-saṁ-ya-tā-tma-nā yo-gaḥ du-ṣprā-pa iti me ma-tiḥ |
 va-śyā-tma-nā tu ya-ta-tā śa-kyo'vā-ptu-mu-pā-ya-taḥ || 6.36||

YOGA, I think is hard to be attained by one of uncontrolled self; but the self-controlled, striving, can obtain it by (proper) means.

अर्जुन उवाच ।
 ar-ju-na u-vā-ca |

Arjuna said:

37. अयतिः श्रद्धयोपेतः योगाच्चलितमानसः ।
 अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥६.३७ ॥
 a-ya-tiḥ śra-ddha-yo-pe-taḥ yo-gā-cca-lita-mā-na-saḥ |
 a-prā-pya yo-ga-saṁ-si-ddhi-m kām ga-tim kṛ-ṣṇa ga-ccha-ti ||6.37||

He who, though possessed of faith, is unable to control himself, whose mind wanders away from YOGA, to what end does he, having failed to attain perfection in YOGA go, O Krishna?

38. कच्चिन्नोभयविभ्रष्टः छिन्नाभ्रमिव नश्यति ।
 अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ६.३८ ॥
 ka-cci-nno-bha-ya-vi-bhra-ṣṭaḥ chi-nnā-bhra-mi-va na-śya-ti ।
 a-pra-ti-ṣṭho ma-hā-bā-ho vi-mū-ḍho bra-hma-ṇaḥ pa-
 thi ॥ 6.38 ॥

Fallen from both, does he not, O mighty-armed, perish like a rent cloud, supportless and deluded in the path of BRAHMAN?

39. एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
 त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ६.३९ ॥
 e-ta-nme saṁ-śa-yam kṛ-ṣṇa che-ttu-mar-ha-sya-śe-ṣa-taḥ ।
 tva-da-nyaḥ saṁ-śa-ya-syā-sya che-ttā na hy-upa-pa-dya-te ॥ 6.39 ॥

This doubt of mine, O Krishna, please dispel completely; because it is not possible for any one but You to dispel this doubt.

श्रीभगवानुवाच ।
 śrī-bha-ga-vā-nu-vā-ca ।

The Blessed Lord said:

40. पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
 न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ ६.४० ॥
 pā-rtha nai-ve-ha nā-mu-tra vi-nā-śa-sta-sya vi-dya-te ।
 na hi ka-lyā-ṇa-kṛt-ka-ścid dur-ga-tim tā-ta ga-ccha-ti ॥ 6.40 ॥

O Partha, neither in this world, nor in the next world is there destruction for him; none, verily, who strives to be good, O My son, ever comes to grief.

41. प्राप्य पुण्यकृतां लोकान् उषित्वा शाश्वतीः समाः ।
 शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ६.४१ ॥
 prā-pya pu-ṇya-kṛ-tām lo-kān uṣi-tvā śā-śva-tiḥ sa-māḥ ।
 śu-cī-nām śrī-ma-tām ge-he yo-ga-bhra-ṣṭo'bhi-jā-ya-te ॥ 6.41 ॥

Having attained to the worlds of the righteous, and having dwelt there for everlasting (long) years, he who had fallen from YOGA is born again in the house of the pure and the wealthy.

42. अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ६.४२ ॥

a-tha-vā yo-gi-nā-me-va ku-le bha-va-ti dhī-ma-tām ।
e-ta-ddhi du-rla-bha-ta-ram lo-ke jan-ma ya-dī-dṛśam ॥ 6.42 ॥

Or, he is even born in the family of the wise YOGIS; verily, a birth like this is very difficult to obtain in this world.

43. तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६.४३ ॥

ta-tra taṁ bu-ddhi-sa-myō-gaṁ la-bha-te pau-rva-de-hi-kam ।
ya-ta-te ca ta-to bhū-yaḥ saṁ-si-ddhau ku-ru-nan-da-na ॥
6.43 ॥

There he comes to be united with the knowledge acquired in his former body and strives more than before for Perfection, O son of the Kurus.

44. पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६.४४ ॥

pū-rvā-bhyā-se-na te-nai-va hri-ya-tehya-va-śo'pi saḥ ।
ji-jñā-su-ra-pi yo-ga-sya śa-bda-bra-hmā-ti-va-rta-te ॥ 6.44 ॥

By that very former practice he is borne on inspite of himself. Even he who merely wishes to know YOGA goes beyond the SHABDA BRAHMAN.

45. प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धः ततो याति परां गतिम् ॥ ६.४५ ॥

pra-ya-tnā-dya-ta-mā-na-stu yo-gī saṁ-śu-ddha-ki-lbi-ṣaḥ ।
a-ne-ka-ja-nma-saṁ-si-ddhaḥ ta-to yā-ti pa-rām ga-tim ॥ 6.45 ॥

But the YOGI, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest Goal.

46. तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ६.४६ ॥

ta-pa-svi-bhyo'dhi-ko yo-gī jñā-ni-bhyo'pi ma-to'dhi-kaḥ ।
ka-rmi-bhya-ścā-dhi-ko yo-gī ta-smā-dyo-gī bha-vā-rju-na ॥ 6.46 ॥

The YOGI is thought to be superior to the ascetics, and even superior to men-of-knowledge (mere scholars); he is also superior to men-of-action; therefore (you strive to) be a YOGI, O Arjuna.

47. योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ६.४७ ॥

yo-gi-nā-ma-pi sa-rve-ṣām mad-ga-te-nān-ta-rā-tma-nā ।
śraddhā-vān-bha-jate yo mām sa me yu-kta-ta-mo ma-taḥ ॥ 6.47॥

And among all YOGIS, he who, full of faith, with his inner-self merged in Me, worships Me, is, according to Me, the most devout.

ॐ तत्सदिति श्रीमद् भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥ ६ ॥

om tat-sa-di-ti śrī-mad bha-ga-vad-gī-tā-sū-pa-ni-ṣat-su
bra-hma-vi-dyā-yā-m yo-ga-śā-stre śrī-kṛ-ṣṇā-rju-na-saṁ-vā-de
ā-tma-saṁ-ya-ma-yo-go nā-ma ṣa-ṣṭho'dhyā-yaḥ ॥ 6॥

Thus, in the UPANISHADS of the glorious Bhagavad-Gita, 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