

BHAGAVAD-GITA 6.1

śrī-bhagavān uvāca
anāśritaḥ karma-phalaṁ
kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyaḥ

TRANSLATION

The Supreme Personality of Godhead said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no duty.

BHAGAVAD-GITA 6.2

yaṁ sannyāsam iti prāhur
yogaṁ taṁ viddhi pāṇḍava
na hy asannyasta-saṅkalpo
yogī bhavati kaścana

TRANSLATION

What is called renunciation you should know to be the same as yoga, or linking oneself with the Supreme, O son of Pāṇdu, for one can never become a yogī unless he renounces the desire for sense gratification.

BHAGAVAD-GITA 6.3

ārurukṣor muner yogaṁ
karma kāraṇam ucyate
yogārūḍhasya tasyaiva
śamaḥ kāraṇam ucyate

TRANSLATION

For one who is a neophyte in the eightfold yoga system, work is said to be the means; and for one who is already elevated in yoga, cessation of all material activities is said to be the means.

BHAGAVAD-GITA 6.4

yadā hi nendriyārtheṣu
na karmasv anuṣajjate
sarva-saṅkalpa-sannyāsī
yogārūḍhas tadocyate

TRANSLATION

BHAGAVAD-GITA 6.4: A person is said to be elevated in yoga when, having renounced all material desires, he neither acts for sense gratification nor engages in fruitive activities.

BHAGAVAD-GITA 6.5

uddhared ātmanātmānam
nātmānam avasādayet
ātmaiva hy ātmano bandhur
ātmaiva ripur ātmanaḥ

TRANSLATION

One must deliver himself with the help of his mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.

BHAGAVAD-GITA 6.6

bandhur ātmātmanas tasya
yenātmaivātmanā jitaḥ
anātmanas tu śatrutve
vartetātmaiva śatru-vat

TRANSLATION

For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his mind will remain the greatest enemy.

BHAGAVAD-GITA 6.7

jitātmanaḥ praśāntasya
paramātmā samāhitaḥ
śītoṣṇa-sukha-duḥkheṣu
tathā mānāpamānayoḥ

TRANSLATION

For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.

BHAGAVAD-GITA 6.8

jñāna-vijñāna-ṭṛptātmā
kūṭa-stho vijitendriyaḥ
yukta ity ucyate yogī
sama-loṣṭrāśma-kāñcanaḥ

TRANSLATION

A person is said to be established in self-realization and is called a yogī [or mystic] when he is fully satisfied by virtue of acquired knowledge and realization. Such a person is situated in transcendence and is self-controlled. He sees everything — whether it be pebbles, stones or gold — as the same.

BHAGAVAD-GITA 6.9

suhṛn-mitrāry-udāsīna-
madhyastha-dveṣya-bandhuṣu
sādhuṣv api ca pāpeṣu
sama-buddhir viśiṣyate

TRANSLATION

A person is considered still further advanced when he regards honest well-wishers, affectionate benefactors, the neutral, mediators, the envious, friends and enemies, the pious and the sinners all with an equal mind.

BHAGAVAD-GITA 6.10

yogī yuñjīta satatam
ātmanam rahasi sthitaḥ
ekākī yata-cittātmā
nirāśīr aparigrahaḥ

TRANSLATION

: A transcendentalist should always engage his body, mind and self in relationship with the Supreme; he should live alone in a secluded place and should always carefully control his mind. He should be free from desires and feelings of possessiveness.

BHAGAVAD-GITA 6.11

śucau deśe pratiṣṭhāpya
sthiram āsanam ātmanaḥ
nāty-ucchritaṁ nāti-nīcam
cailājina-kuśottaram

BHAGAVAD-GITA 6.12

tatraikāgram manaḥ kṛtvā
yata-cittendriya-kriyaḥ
upaviśyāsane yuñjyād
yogam ātma-viśuddhaye

TRANSLATION

To practice yoga, one should go to a secluded place and should lay kuśa grass on the ground and then cover it with a deerskin and a soft cloth. The seat should be neither too high nor too low and should be situated in a sacred place. The yogī should then sit on it very firmly and practice yoga to purify the heart by controlling his mind, senses and activities and fixing the mind on one point.

BHAGAVAD-GITA 6.13

samam kāya-śiro-grīvam
dhārayann acalam sthiraḥ
samprekṣya nāsikāgram svam
diśaś cānavalokayan

BHAGAVAD-GITA 6.14

praśāntātmā vigata-bhīr
brahmacāri-vrate sthitaḥ
manaḥ saṁyama mac-citto
yukta āsīta mat-paraḥ

TRANSLATION

One should hold one's body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life.

BHAGAVAD-GITA 6.15

yuñjann evaṁ sadātmānam
yogī niyata-mānasaḥ
śāntim nirvāṇa-paramām
mat-saṁsthām adhigacchati

TRANSLATION

Thus practicing constant control of the body, mind and activities, the mystic transcendentalist, his mind regulated, attains to the kingdom of God [or the abode of Kṣ. na] by cessation of material existence.

BHAGAVAD-GITA 6.16

nāty-aśnatas 'tu yogo 'sti
na caikāntam anaśnataḥ
na cāti-svapna-śīlasya
jāgrato naiva cārjuna

TRANSLATION

There is no possibility of one's becoming a yogī, O Arjuna, if one eats too much or eats too little, sleeps too much or does not sleep enough.

BHAGAVAD-GITA 6.17

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā

TRANSLATION

He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the yoga system.

BHAGAVAD-GITA 6.18

yadā viniyatam cittam
ātmany evāvatiṣṭhate
niṣṛhaḥ sarva-kāmebhyo
yukta ity ucyate tadā

TRANSLATION

When the yogī, by practice of yoga, disciplines his mental activities and becomes situated in transcendence — devoid of all material desires — he is said to be well established in yoga.

BHAGAVAD-GITA 6.19

yathā dīpo nivāta-stho
neṅgate sopamā smṛtā
yogino yata-cittasya
yuñjato yogam ātmanaḥ

TRANSLATION

: As a lamp in a windless place does not waver, so the transcendentalist, whose mind is controlled, remains always steady in his meditation on the transcendent self.

BHAGAVAD-GITA 6.20

yatroparamate cittam
niruddham yoga-sevayā
yatra caivātmanātmānam
paśyann ātmani tuṣyati

BHAGAVAD-GITA 6.21

sukham ātyantikam yat tad
buddhi-grāhyam atīndriyam
vetti yatra na caivāyam
sthitaś calati tattvataḥ

BHAGAVAD-GITA 6.22

yam labdhvā cāparam lābham
manyate nādhikam tataḥ
yasmin sthito na duḥkhena
guruṇāpi vicālyate

BHAGAVAD-GITA 6.23

taṁ vidyād duḥkha-saṁyoga-
viyogam yoga-samjñitam

TRANSLATION

In the stage of perfection called trance, or samādhi, one's mind is completely restrained from material mental activities by practice of yoga. This perfection is characterized by one's ability to see the self by the pure mind and to relish and rejoice in the self. In that joyous state, one is situated in boundless transcendental happiness, realized through transcendental senses. Established thus, one never departs from the truth, and upon gaining this he thinks there is no greater gain. Being situated in such a position, one is never shaken, even in the midst of greatest difficulty. This indeed is actual freedom from all miseries arising from material contact.

BHAGAVAD-GITA 6.24

sa niścayena yoktavyo
yogo 'nirviṇṇa-cetasā
saṅkalpa-prabhavān kāmāṁs
tyaktvā sarvān aśeṣataḥ
manasaivendriya-grāmaṁ
viniyamya samantataḥ

TRANSLATION

One should engage oneself in the practice of yoga with determination and faith and not be deviated from the path. One should abandon, without exception, all material desires born of mental speculation and thus control all the senses on all sides by the mind.

BHAGAVAD-GITA 6.25

śanaiḥ śanair uparamed
buddhyā dhṛti-grhītayā
ātma-saṁsthaṁ manaḥ kṛtvā
na kiñcid api cintayet

TRANSLATION

Gradually, step by step, one should become situated in trance by means of intelligence sustained by full conviction, and thus the mind should be fixed on the self alone and should think of nothing else.

BHAGAVAD-GITA 6.26

yato yato niścālati
manaś cañcalam asthiram
tatas tato niyamyaitad
ātmany eva vaśaṁ nayet

TRANSLATION

From wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the self.

BHAGAVAD-GITA 6.27

praśānta-manasaṁ hy enaṁ
yoginaṁ sukham uttamam
upaiti śānta-rajasaṁ
brahma-bhūtam akalmaṣam

TRANSLATION

The yogī whose mind is fixed on Me verily attains the highest perfection of transcendental happiness. He is beyond the mode of passion, he realizes his qualitative identity with the Supreme, and thus he is freed from all reactions to past deeds.

BHAGAVAD-GITA 6.28

yuñjann evaṁ sadātmānaṁ
yogī vigata-kalmaṣaḥ
sukhena brahma-saṁsparśam
atyantaṁ sukham aśnute

TRANSLATION

Thus the self-controlled yogī, constantly engaged in yoga practice, becomes free from all material contamination and achieves the highest stage of perfect happiness in transcendental loving service to the Lord.

BHAGAVAD-GITA 6.29

sarva-bhūta-stham ātmānaṁ
sarva-bhūtāni cātmani
īkṣate yoga-yuktātmā
sarvatra sama-darśanaḥ

TRANSLATION

A true yogī observes Me in all beings and also sees every being in Me. Indeed, the self-realized person sees Me, the same Supreme Lord, everywhere.

BHAGAVAD-GITA 6.30

yo mām paśyati sarvatra
sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi
sa ca me na praṇaśyati

TRANSLATION

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.

BHAGAVAD-GITA 6.31

sarva-bhūta-sthitam yo mām
bhajaty ekatvam āsthitaḥ
sarvathā vartamāno 'pi
sa yogī mayi vartate

TRANSLATION

Such a yogī, who engages in the worshipful service of the Supersoul, knowing that I and the Supersoul are one, remains always in Me in all circumstances.

BHAGAVAD-GITA 6.32

ātmaupamyena sarvatra
samaṁ paśyati yo 'rjuna
sukhaṁ vā yadi vā duḥkhaṁ
sa yogī paramo mataḥ

TRANSLATION

He is a perfect yogī who, by comparison to his own self, sees the true equality of all beings, in both their happiness and their distress, O Arjuna!

BHAGAVAD-GITA 6.33

arjuna uvāca
yo 'yaṁ yogas tvayā proktaḥ
sāmyena madhusūdana
etasyāhaṁ na paśyāmi
cañcalatvāt sthitim sthirām

TRANSLATION

Arjuna said: O Madhusūdana, the system of yoga which You have summarized appears impractical and unendurable to me, for the mind is restless and unsteady.

BHAGAVAD-GITA 6.34

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva su-duṣkaram

TRANSLATION

For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it, I think, is more difficult than controlling the wind.

BHAGAVAD-GITA 6.35

śrī-bhagavān uvāca
asamśayaṁ mahā-bāho
mano durnigrahaṁ calam
abhyāsenā tu kaunteya
vairāgyeṇa ca gṛhyate

TRANSLATION

Lord Śrī Kṛṣṇa said: O mighty-armed son of Kuntī, it is undoubtedly very difficult to curb the restless mind, but it is possible by suitable practice and by detachment.

BHAGAVAD-GITA 6.36

asaṁyatātmanā yogo
duṣprāpa iti me matiḥ
vaśyātmanā tu yatatā
śakyo 'vāptum upāyataḥ

TRANSLATION

For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who strives by appropriate means is assured of success. That is My opinion.

BHAGAVAD-GITA 6.37

arjuna uvāca
ayatiḥ śraddhayopeto
yogāc calita-mānasaḥ
aprāpya yoga-saṁsiddhiṁ
kāṁ gatiṁ kṛṣṇa gacchati

TRANSLATION

Arjuna said: O Kṛṣṇa, what is the destination of the unsuccessful transcendentalist, who in the beginning takes to the process of self-realization with faith but who later desists due to worldly-mindedness and thus does not attain perfection in mysticism?

BHAGAVAD-GITA 6.38

kaccin nobhaya-vibhraṣṭaś
chinnābhram iva naśyati
apraṭiṣṭho mahā-bāho
vimūḍho brahmaṇaḥ pathi

TRANSLATION

O mighty-armed Kṛṣṇa, does not such a man, who is bewildered from the path of transcendence, fall away from both spiritual and material success and perish like a riven cloud, with no position in any sphere?

BHAGAVAD-GITA 6.39

etan me saṁśayaṁ kṛṣṇa
chettum arhasy aśeṣataḥ
tvad-anyaḥ saṁśayasyāsyā
chettā na hy upapadyate

TRANSLATION

: This is my doubt, O Kṛṣṇa, and I ask You to dispel it completely. But for You, no one is to be found who can destroy this doubt.

BHAGAVAD-GITA 6.40

śrī-bhagavān uvāca
pārtha naiveha nāmutra
vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścīd
durgatim tāta gacchati

TRANSLATION

The Supreme Personality of Godhead said: Son of Prthā, a transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, My friend, is never overcome by evil.

BHAGAVAD-GITA 6.41

prāpya puṇya-kṛtām lokān
uṣitvā śāśvatīḥ samāḥ
śucīnām śrīmatām gehe
yoga-bhraṣṭo 'bhijāyate

TRANSLATION

The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.

BHAGAVAD-GITA 6.42

atha vā yoginām eva
kule bhavati dhīmatām
etad dhi durlabhataram
loke janma yad īdṛśam

TRANSLATION

Or [if unsuccessful after long practice of yoga] he takes his birth in a family of transcendentalists who are surely great in wisdom. Certainly, such a birth is rare in this world.

BHAGAVAD-GITA 6.43

tatra taṁ buddhi-saṁyogaṁ
labhate paurva-dehikam
yatate ca tato bhūyaḥ
saṁsiddhau kuru-nandana

TRANSLATION

On taking such a birth, he revives the divine consciousness of his previous life, and he again tries to make further progress in order to achieve complete success, O son of Kuru.

BHAGAVAD-GITA 6.44

pūrvābhyāsenā tenaiva
hriyate hy avāśo 'pi saḥ
jijñāsur api yogasya
śabda-brahmātivartate

TRANSLATION

By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles — even without seeking them. Such an inquisitive transcendentalist stands always above the ritualistic principles of the scriptures.

BHAGAVAD-GITA 6.45

prayatnād yata mānas tu
yogī saṁsuddha-kilbiṣaḥ
aneka-janma-saṁsiddhas
tato yāti parām gatim

TRANSLATION

And when the yogī engages himself with sincere endeavor in making further progress, being washed of all contaminations, then ultimately, achieving perfection after many, many births of practice, he attains the supreme goal.

BHAGAVAD-GITA 6.46

tapasvibhyo 'dhiko yogī
jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī
tasmād yogī bhavārjuna

TRANSLATION

A yogī is greater than the ascetic, greater than the empiricist and greater than the fruitive worker. Therefore, O Arjuna, in all circumstances, be a yogī.

BHAGAVAD-GITA 6.47

yoginām api sarveṣām
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ

TRANSLATION

And of all yogīs, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me — he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.