

॥ श्री कृष्ण परब्रह्मणे नमः ॥ ॥श्रीमद्भगवद्गीता॥ अथ षष्ठोऽध्यायः ।

आत्म - संयम योगः ( ध्यान योगः )

Sri Krishna Para BrahmaNe Nama: Bhagavath-Githa

Chapter - 6: Aathma-samyama Yoga: ( Dhyaana Yoga: )

श्रीभगवानुवाच । अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६-१ ॥

Sri bhagavaan uvaacha = anaaSritha: karma phalam - kaaryam karma karothi ya:  
sa sannyaasii cha yogii cha - na niragni: na cha akriya: 6-1

The Supreme Lord Sri-Krishna said: Only that Karma-Yogi is a Samnyaasi and a Yogi who performs all ordained and obligatory duties without desiring any results ( karma-phalam, as results for doing those actions ) and not the person who does not do the sacred fires and does no actions ( actions to be done with Agni and without Agni ).

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्त सङ्कल्पो योगी भवति कश्चन ॥ ६-२ ॥

yam sannyaasam ithi praahu: - yogam tham viDhdhi paandava  
nahy asamnyastha sankalpo - yogii bhavathi kaschana. 6-2

O Paandava ( King Paandu's son, Arjuna ), know that which is called Samnyaasa ( Jnaana Yoga ) is also called Yoga ( Karma-Yoga ). No one becomes a Karma-Yogi until all initiative for actions is abandoned (realization body is not Self is achieved).

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६-३ ॥

aaruruuksho: mune: yogam - karma kaaraNam uchyathe  
yoga aaruuDasya thasya eva – Sama: kaaraNam uchyathe. 6-3

For a Sage, actions ( Karma-Yoga ) is the means for reaching great heights in Yoga ( to attain Self-realization ). After reaching the heights of Yoga ( after Self-realization ), it is the non-performance of Karma-Yoga ( Sama ) that takes the Yogi to further heights.

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Guide to Sanskrit Pronunciation: a like a in that; aa like a in call; i like i in ink, ii like ee in peel, u like u in put, uu like oo in cool, e like e in when, o like o in go, k like k in king, g like g in go, ch like ch in child, j like j in jug, n like n in no, N like N in indian name veNu, th like th in through, d like d in door, dh like th in that, s like s in sit, S like S in Indian name Santhanu, sh like sh in she. (all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: Th like in thunder ).

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वं सङ्कल्पं संन्यासी योगारूढस्तदोच्यते ॥ ६-४ ॥

yadhaa hi na indhriyaarTheshu - na karmasu anushajjathe  
sarva sankalpa sannyaasii – yoga aaruDa: thath uchyathe. 6-4

When a devotee develops detachment from all the sense-objects and to all actions leading to sense-gratification ( motivated by a deep desire to experience the Self ), and when all thoughts of I and mine are renounced ( does not start any actions leading to sense-gratification ), that person is said to have climbed the heights of Yoga.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६-५ ॥

uDdhareth aathman aathmaanam – na aathmaanam avasaadhayeth  
aathma eva hy aathmano banDhu: - aathmaiva ripu: aathmana: 6-5

One should raise the Self from the samsara-banDhanas ( material bondage ) with one's own mind and should never allow the Self to be disturbed ( sink ) by one's mind ( with attachment to sense-objects ). Because, a person's own mind is one's best friend and one's own mind is that person's worst enemy.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६-६ ॥

banDhu: aathma aathmana: thasya – yena aathmaiva aathmanaa jitha:  
anaathmanasthu Sathruthve – vartheth aathmaiva Sathruvath. 6-6

One's own mind is one's best friend if that mind is conquered. For a person whose mind is not conquered, one's own mind becomes one's enemy ( like any other external enemies ) and remains very hostile ( will make us do hostile acts, which will take a person away from salvation ).

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णं सुखं दुःखेषु तथा मानापमानयोः ॥ ६-७ ॥

jitha aathmana: praSaanthasya - paramaathmaa samaahitha:  
Siithoshna sukha dhu:khesu - thaThaa maana apamanayo: 6-7

For a person whose mind is always conquered and who is in tranquility ( sense organs remaining in a subdued state ) and well established in the Supreme Lord, the dualities like cold and hot, pleasure and pain and honor and dishonor are immaterial ( are not worth worrying about, compared to enjoying the Self and serving the Supreme Lord ).

ज्ञान विज्ञान तृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी सम लोष्टाश्म काञ्चनः ॥ ६-८ ॥

jnaana vijnaana thruptha aathmaa - kuutasTho vijitha indhriya:  
yuktha ithy uchyathe yogii - sama loshtaaSma kaanchana: 6-8

That particular person, who is content in his mind with the Jnaana ( with a clear idea that the body is different from the Self ), who knows the difference between the Self and the Prakruthi ( chit & achit, that the Self ( chit ) is eternal, is of the nature of knowledge and bliss and is subservient to the Lord, always ), who is well established in the Self, who has strict control over the senses and for whom a piece of dirt, a stone or gold are one and the same, is said to be well settled in Yoga.

सुहृन्मित्रार्युदासीन मध्यस्थ द्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु सम बुद्धिर्विशिष्यते ॥ ६-९ ॥

suhrun mithra ary udhaasiina - madhyasTha dhveshy abanDhushu  
saaDhushu api cha paapeshu - sama buDhdhi: viSishyathe. 6-9

That person, who treats a well-wisher, a friend, a reluctant one, the indifferent, an enemy, a person who hates, a relative and even the virtuous and the sinful, as the same ( as another Self in different bodies ), alone is said to be excelling in every aspect for the practice of Yoga.

योगी युञ्जीत सततमात्मानं रहसि स्थिः ।

एकाकी यत चित्तात्मा निराशीरपरिग्रहः ॥ ६-१० ॥

yogii yunjiitha sathatham - aathmaanam rahasi sThitha:  
ekaakii yatha chiththa aathmaa – niraasii: aparigraha: 6-10

A Yogi ( Karma-Yogi ) must always keep his mind focused on Yoga, remain alone, control his mind and thoughts ( not to wander after sense-objects ), free from desires ( for material possessions ) and avoid any and all possessions, and should meditate with a pure mind, on the nature of the Self.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नाति नीचं चैलाजिन कुशोत्तरम् ॥ ६-११ ॥

suchau dhese prathishTaapya - sThiram aasanam aathmana:  
naathy uchhritham naathi niicham – chela ajina kuSoththaram 6-11

A Yogi should stay ( establish ) in a clean place ( free from any and all impure persons ( athiests ) and polluting materials ), and sit on a firm seat, that is not too high nor too low, and arrange an aasana with kuSa grass mat at the bottom, with a deer skin over it and a cloth on top, for practicing Yoga.

तत्रैकाग्रं मनः कृत्वा यत चित्तेन्द्रिय क्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ ६-१२॥

thathraika agram mana: kruthvaa - yatha chiththa indhriya kriyaa:  
upaviSya aasane yunjyaath - yogam aathma viSuDhdhaye. 6-12

For the upliftment of the Self ( to get out of the repeated cycle of births and deaths), a Yogi should sit on a proper aasanam ( seat, as mentioned in the previous verse, with kuSa-grass mat at the bottom, deer skin on top of it and a cloth above them ) and practice Yoga. His mind should be focused only on the Self and should have a strict control over the senses and the mind ( not allow them to indulge in any other activity ).

समं काय शिरो ग्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६-१३॥

samam kaaya Siro griivam – Dhaarayan achalam sThiram  
samprekshya naasika agram svam – dhiSascha anavalokayan. 6-13

Yoga should be practiced keeping the body ( trunk ), head and the neck in an upright position and be firm ( not leaning on any support ) and motionless. While Yoga is practiced, mind should be under control and the eyes should be focused on the tip of the nose and should not be looking in any other direction.

प्रशान्तात्मा विगत भीर्ब्रह्मचारि व्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ ६-१४॥

praSaantha aathmaa vigatha bhii: - brahmachaari vrathe sThitha:  
mana: samyamy math chiththo - yuktha aasiitha mathpara: 6-14

A yogi should be peaceful experiencing the Self, fearless and maintain strict celibacy. A Yogi should have a strict control over his mind, and fix all thoughts on Me ( Supreme Lord Sri-Krishna ). A Yogi while sitting in Yoga should be thinking of the supremacy of Lord Sri-Krishna.

युञ्जन्नेवं सदात्मानं योगी नियत मानसः ।

शान्तिं निर्वाण परमां मत्संस्थामधिगच्छति ॥ ६-१५॥

yunjannevam sadhaa aathmaanam - yogii niyatha maanasa:  
Saanthim nirvaaNa paramaam – math samsThaam aDhi gaChchathi. 6-15

A Yogi should always purify his mind with strict control and focused on Lord Sri-Krishna. Such Yogi attains peace which is the zenith of tranquility, that always abides in the Supreme Lord Sri-Krishna.

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः ।

न चाति स्वप्न शीलस्य जाग्रतो नैव चार्जुन ॥ ६-१६ ॥

na athy aSnathasthu yogosthi - na chaikaantham anaSnatha:  
na cha athi svapna Siilasya - jaagratho naiva cha arjuna. 6-16

Yoga ( Karma-Yoga ) is not for that person who eats too much, nor for that person who fasts ( absolutely does not eat ) too much, also not for that person who habitually sleeps too much, nor for that person who keeps awake for a long time. ( Karma-Yoga is NOT for that person who OVER-DOES either eating, or not eating, or sleeping, or keeping awake ).

युक्ताहार विहारस्य युक्त चेष्टस्य कर्मसु ।

युक्त स्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६-१७ ॥

yuktha aahaara vihaarasya - yuktha cheshtasya karmasu  
yuktha svapna avaboDhasya - yogo bhavathi du:khahaa. 6-17

Karma-Yoga is for that person who maintains appropriate and regulated habits with regards to eating, recreation, actions, sleeping and keeping awake. Then that Karma-Yoga is said to have been achieved, when all sorrows are wiped out for that person.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्व कामेभ्यो युक्त इत्युच्यते तदा ॥ ६-१८ ॥

yadhaa viniyatham chiththam – aathmany eva avathishTathe  
ni:spruha: sarva kaamebhyo - yuktha ithy uchyathe thadhaa. 6-18

A person's habits are said to be appropriate ( and fit for Karma-Yoga ), if that person's mind ( that is well under control), is focussed on the Self alone, and if that person is free from hankering for all the objects of desire.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यत चित्तस्य युञ्जतो योगमात्मनः ॥ ६-१९ ॥

yaThaa dhiipo nivaathasTho - nengathe sopamaa smruthaa  
yogino yatha chiththasya - yunjatho yogam aathmana: 6-19

The learned people think that, just as a lamp does not flicker in a place well protected from the wind, similarly, the controlled mind of a Yogi, engaged in meditation on the Self, will not be perturbed ( by desires for sense-gratification ).

यत्रोपरमते चित्तं निरुद्धं योग सेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥

yathra uparamathe chiththam - niruDhdham yoga sevayaa  
yathra chaiva aathman aathmaanam - paSyannaathmani thushyathi. 6-20

For a Yogi, the mind should be well controlled ( from wandering onto sense-objects ), with the practice of Yoga, and is at rest. He will see the Self by the mind, and such Yogi is completely satisfied by seeing the Self only.

सुखमात्यन्तिकं यत्तद् बुद्धिं ग्राह्यमतीन्द्रियम् ।  
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ ६-२१ ॥

sukham aathyanthikam yaththath - buDhdhi graahyam athiindhriyam  
veththi yathra na chaivaayam – sThitha: chalathi thaththvatha: 6-21

A Yogi knows that the unlimited happiness can only be known through intuition by the intellect and not at all by the senses. A Yogi once established in the path of Yoga will never swerve ( deviate / detour ) from that path.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।  
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ ६-२२ ॥

yam labDhvaa cha aparam laabham - manyathe naaDhikam thatha:  
yasmin sThitho na dhu:khen - guruNaapi vichaalyathe. 6-22

A Yogi having gained a firm hold on Yoga feels that there is no better thing to aspire for and to be gained. Being well established in Yoga, a Yogi is not disturbed ( shaken ) by any sorrow however worst it may be ( a Yogi is one who is immune to happiness and distress, and accepts them as fleeting experiences ).

तं विद्याद् दुःख संयोग वियोगं योग संज्ञितम् ।  
स निश्चयेन योक्तव्यो योगोऽनिर्विण्ण चेतसा ॥ ६-२३ ॥

tham vidhyaadh dhu:kha samyoga - viyogam yoga samjnitham  
sa niSchayena yokthavyo – yoga: anirviNNa chethasaa. 6-23

Yoga means getting liberated from all kinds of association with misery. This exalted state called Yoga, must be practiced with utmost determination and with a mindset that is free from any type of despondency.

सङ्कल्प प्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।  
मनसैवेन्द्रियं ग्रामं विनियम्य समन्ततः ॥ ६-२४ ॥

sankalpa prabhavaan Kaamaan - thyakthvaa sarvaan aseshatha:  
manasaiva indhriya graamam - viniyamya samanthatha: 6-24

A Yogi should mentally renounce all desires arising out of possessiveness, completely ( as though such desires do not belong to him ). Such Yogi should also restrain the mind from all senses ( jnaana-indhriyas like eyes, ears, tongue etc., and karma-indhriyas like hands, feet etc., ) from all kinds of sense-objects.

शनैः शनैरुपरमेद् बुद्ध्या धृति गृहीतया ।  
आत्म संस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६-२५॥

Sanai: Sanai: uparameth - buDhdhyaa Dhruuthi gruhiithayaa  
aathma samsTham mana: kruthvaa - na kinchith api chinthayeth. 6-25

Slowly, slowly ( gradually ), a Yogi should withdraw oneself from all sense-objects, with discrimination and a strong will-power. Thereafter that the Yogi should not think of anything else ( possessive ness for things like house, family and children etc., ) and focus the mind on the Self.

यतो यतो निश्चरति - मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६-२६॥

yatho yatho nischarathi – mana: chanchalam asThiram  
thatha: thatho niyamya ethath – aathmany eva vaSam nayeth. 6-26

Wherever the restless and unsteady mind ( not focusing on the Self ) is wandering ( going after sense-objects ), the Yogi must over-power it immediately and should bring the mind back under the control of the Self.

प्रशान्त मनसं ह्येनं - योगिनं सुखमुत्तमम् ।  
उपैति शान्त-रजसं - ब्रह्म-भूतमकल्मषम् ॥ ६-२७॥

praSaantha manasam hy enam - yoginam sukham uththamam  
upaithi Saantha-rajasm – brahma-bhuutham akalmasham. 6-27

Supreme bliss comes by itself to that Yogi whose mind is always in a state of tranquility. Such Yogi, free from any and all sins, the rajas ( mode of passion ) having been destroyed, will realize the Self ( will be free from the deluded state of thinking that the body is the Self ).

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।  
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६-३२॥  
aathma upamyena sarvathra - samam paSyathi ya: Arjuna  
sukham vaa yadhi vaa dhu:kham - sa yogii paramo matha: 6-32

A Yogi will reason out that all Selves are similar everywhere and will see pleasure or pain in the same way ( will go beyond all dualities like heat & cold; happiness & distress etc., ). Such a Yogi is considered as the most exalted one among all Yogis.

अर्जुन उवाच । योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।  
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ६-३३॥

arjuna uvaacha = yoyam yoga: thvayaa proktha: - saamyena maDhusuudhana  
ethasya aham na paSyaaami - chanchalathvaath sThithim sThiraam. 6-33

Arjuna said: O MaDhusuudhana ( the one who killed the demon Madhu, Krishna ), the Yoga You mentioned as Equality in pain and pleasure, I am unable to observe it as steady, because the mind is very restless. ( Nobody is able to practice that equality, so Arjuna is unable to see it anywhere ).

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६-३४ ॥

chanchalam hi mana: kRshna - pramaaThi balavath dhruDam  
thasyaaham nigraham manye – vayo: iva sudhushkaram. 6-34

O Krishna, the mind is always unsteady ( very fickle ), and also very dangerous, powerful ( constantly tormenting a person ) and stubborn. To restrain the mind is as difficult ( impossible ) as to control the wind.

श्रीभगवानुवाच । असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६-३५ ॥

Sri bhagavaan uvaacha = asamSayam mahaa baaho - mano dhurnigraham chalam  
abhyaasena thu kauntheya - vairaagyeNa cha gruhyathe 6-35

Bhagavaan Sri-Krishna said: O mighty armed one ( Arjuna ), undoubtedly, it is indeed difficult to control the mind and yes the mind is very fickle. But O Kauntheya ( Kunthi's son, Arjuna ), the mind can be brought under control by constant practice ( constant reflection on the greatness and uniqueness of the Self ) and through detachment ( by simply practicing renunciation ).

युञ्जन्नेवं सदात्मानं योगी विगत कल्मषः ।

सुखेन ब्रह्म संस्पर्शमत्यन्तं सुखमश्नुते ॥ ६-२८ ॥

yunjan evam sadhaa aathmaanam - yogii vigatha kalmasha:  
sukhena Brahma samsparSam - athyantham sukham aSnuthe. 6-28

A Yogi will be freed from all sins by devoting oneself to the Yoga of the Self. Then that Yogi will attain the everlasting and Supreme Bliss, without any difficulty, due to his experiencing the Supreme Lord Sri-Krishna ( Brahman ).

सर्व भूतस्थमात्मानं सर्व भूतानि चात्मनि ।

ईक्षते योग युक्तात्मा सर्वत्र सम दर्शनः ॥ ६-२९ ॥

sarva bhuuthasTham aathmaanam – sarva bhuuthaani cha aathmani  
iikshathe yoga yuktha aathmaa - sarvathra sama dharSana: 6-29



A Yogi whose mind is well established in Yoga ( after experiencing the Self ), will only see all the Selves as equal ( will see no difference from one Self to another Self ). Such Yogi will be able to see one's Self as in all beings and also all beings in one's Self. (for all practical purposes, the Yogi will see no difference in any and all Selves).

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ६-३० ॥

yo maam paSyathi sarvathra - sarvam cha mayi paSyathi  
thasya aham na praNaSyami - sa cha me na praNaSyathi. 6-30

A Yogi will see the Supreme Lord Sri-Krishna in every Self and every Self in the Supreme Lord Sri-Krishna. The Supreme Lord Sri-Krishna is never lost to such a Yogi and that kind of Yogi is never lost to the Supreme Lord Sri-Krishna ( the Yogi and the Supreme Lord will always see each other ).

सर्वं भूतं स्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ६-३१ ॥

sarva bhuutha sThitham yo maam – bhajathy ekathvam aasThitha:  
sarvaThaa varthamaanopi - sa yogi mayi varthathe. 6-31

The Yogi who is fixed in the one Supreme Lord Sri-Krishna ( immersed in realizing the Supreme Lord in himself and in all beings ), will always experience the Supreme Lord as the one Super-Soul residing in all beings. Such Yogi will always be experiencing the Supreme Lord Sri-Krishna, at all times, past, present and future.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६-३२ ॥

aathma upamyena sarvathra - samam paSyathi ya: Arjuna  
sukham vaa yadhi vaa dhu:kham - sa yogii paramo matha: 6-32

A Yogi will reason out that all Selves are similar everywhere and will see pleasure or pain in the same way ( will go beyond all dualities like heat & cold; happiness & distress etc., ). Such a Yogi is considered as the most exalted one among all Yogis.

अर्जुन उवाच । योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ६-३३ ॥

arjuna uvaacha = yoyam yoga: thvayaa proktha: - saamyena maDhusuudhana  
ethasya aham na paSyami - chanchalathvaath sThithim sThiraam. 6-33

Arjuna said: O MaDhusuudhana ( the one who killed the demon Madhu, Krishna ), the Yoga You mentioned as Equality in pain and pleasure, I am unable to observe it as

steady, because the mind is very restless. ( Nobody is able to practice that equality, so Arjuna is unable to see it anywhere ).

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६-३४ ॥

chanchalam hi mana: kRshna - pramaaThi balavath dhruDam  
thasyaaham nigraham manye – vayo: iva sudhushkaram. 6-34

O Krishna, the mind is always unsteady ( very fickle ), and also very dangerous, powerful ( constantly tormenting a person ) and stubborn. To restrain the mind is as difficult ( impossible ) as to control the wind.

श्रीभगवानुवाच । असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६-३५ ॥

Sri bhagavaan uvaacha = asamSayam mahaa baaho - mano dhurnigraham chalam  
abhyaasena thu kauntheya - vairaagyeNa cha gruhyathe 6-35

Bhagavaan Sri-Krishna said: O mighty armed one ( Arjuna ), undoubtedly, it is indeed difficult to control the mind and yes the mind is very fickle. But O Kauntheya ( Kunthi's son, Arjuna ), the mind can be brought under control by constant practice ( constant reflection on the greatness and uniqueness of the Self ) and through detachment ( by simply practicing renunciation ).

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवासुमुपायतः ॥ ६-३६ ॥

Asamyatha aathmanaa yogo - dushpraapa ithi me mathi:  
vaSya aathmanaa thu yathathaa – Sakya: avaapthum upaayatha: 6-36

( Lord Sri-Krishna Said ) This is my conviction that it is very difficult to attain Yoga for a person with an unrestrained mind. But, Yoga can be attained by proper means of Karma Yoga ( as detailed earlier ), if he strives for it and of course, with a mind fully under control.

अर्जुन उवाच । अयतिः श्रद्धयोपेतो योगाच्चलित मानसः ।

अप्राप्य योग संसिद्धिं कां गतिं कृष्ण गच्छति ॥ ६-३७ ॥

arjuna uvaacha = ayathi: SraDhdhayaa upetho - yogaath chalitha maanasa:  
apraapya yoga samsiDhdhim - kaam gathim krishna gachhathi. 6-37

Arjuna said: If a person, with faith and eager to do his best, but puts in insufficient effort, and with a mind drifting away from Yoga, and fails to attain perfection in Yoga, what will be his fate.O Lord Sri-Krishna ?

कच्चिन्नोभय विभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महा बाहो विमूढो ब्रह्मणः पथि ॥ ६-३८ ॥

kachchinna ubhaya vibhrashta: - Chinna abhram iva naSyathi  
aprathisto mahaa baaho - vimuuDo bramhaNa: paThi. 6-38

O Mighty-armed ( Lord Sri-Krishna ), with no support ( to enjoy the results of his pious acts ), very confused in realizing the Brahman, and having failed in both material and spiritual worlds, is he not going to perish like cloud that is torn apart ?

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ६-३९ ॥

ethath me samSayam krishna - Cheththum arhasy aSeshatha:  
thvath anya: samSayasya asya - Cheththaa na hy upapadyathe. 6-39

O Krishna, please eradicate all my doubts altogether, as there is none other than You who can clear all my doubts ( about the fate of a person who started Yoga with great enthusiasm and later on drifts away from yoga due to diminished interest ).

श्रीभगवानुवाच । पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याण कृत्कश्चिद् दुर्गतिं तात गच्छति ॥ ६-४० ॥

Sri bhagavaan uvaacha = paarTha naiveha naamuthra – vinaaSa: thasya vidhyathe  
na hi kalyaana kruth kaschith - dhurgathim thaatha gaChchathi. 6-40

Bhagavan Sri-Krishna said: O PaarTha ( Arjuna, PruTha's son ), anyone who strayed away from Yoga will not be destroyed either in this world or in the next worlds. Because, anyone who practiced the Yoga that is so very auspicious, will never come to a tragic end ( like going to hell or other unpleasant end ).

प्राप्य पुण्य कृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योग भ्रष्टोऽभिजायते ॥ ६-४१ ॥

praapya puNya kruthaam lokaan - ushithvaa SaaSvathii: samaa:  
Suchiinaam Srimathaam gehe - yoga bhrashta: abhijaayathe. 6-41

That devotee who fell away from Yoga ( unable to realize perfection in Yoga ), will enjoy all the happiness for many years in those worlds of the doers of good deeds. After enjoying all those pleasures, that person is born in the house of either very pious people or very prosperous people ( who will help him to continue his Yoga ).

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ६-४२॥

aThavaa yoginaam eva - kule bhavathi Dhiimathaam  
ethaDhdhi dhurlabhatharam - loke janma yath iidhruSam. 6-42

Or, the devotee who drifted away in Yoga ( who has fallen from Yoga at a very advanced stage ), may be born in a family of wise Yogis, who are very knowledgeable and capable of teaching Yoga. But such a birth in that kind of a family of wise Yogis is very difficult to get.

तत्र तं बुद्धि संयोगं लभते पौर्व देहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६-४३॥

thathra tham buDhdhi samyogam - labhathe paurva dhehikam  
yathathe cha thatho bhuuya: - samsiDhdhau kuru nandhana. 6-43

Having taken birth in that kind of a family of the pious or the prosperous or the Yogis, he regains that mental disposition he had in his earlier births. From that level of spiritual disposition, he strives for full perfection in Yoga, O kuru-nandhana ( Arjuna, born in the Kuru Dynasty ).

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्द ब्रह्मातिवर्तते ॥ ६-४४॥

puurva abhyaasena thena eva - hriyathe hy avaSa: api sa:  
jijnaasu: api yogasya - Sabdha bramha athi varthathe. 6-44

Regaining those spiritual practices of the earlier lives, a saaDhaka ( a practioner of Yoga ) will be drawn into the practice of Yoga, even if he does not want to. Even if that Yogi is only inquisitive, still he transcends the Prakruthi ( matter, referred here as Sabdha-Brahma ).

प्रयत्नाद्यतमानस्तु योगी संशुद्ध किल्बिषः ।

अनेक जन्म संसिद्धस्ततो याति परां गतिम् ॥ ६-४५॥

prayathnaath yathamaanasthu - yogii samSuDhdha kilbisha:  
aneka janma samsiDhdha: - thatho yaathi paraam gathim. 6-45

Because the Yogi is striving sincerely to attain perfection, he will be purged of all his sins, and will become a perfect Yogi after going through many births and will reach the Supreme state ( Sri VaikunTa praapthi ).

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ६-४६॥

thapasvibhya: aDhiko yogii – jnaanibhya: api matha: aDhika:  
karmibhya: cha aDhiko yogi - thasmaad yogii bhava arjuna. 6-46

A Yogi ( engaged in Self-Realization ) is superior to those who practice austerities, superior to those who possess scriptural knowledge ( Jnaana ) and also superior to those who follow the Karma-Kaanda ( rituals to fulfill various desires ). Therefore, become a Yogi, O Arjuna.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ६-४७ ॥

yoginaam api sarveshaam – madhathena antharaathmanaa  
SraDhdhaavaan bhajathe yo maam - sa me yukthathamatha: 6-47

And among all the Yogis, he who worships Me ( the Supreme Lord Sri-Krishna ) with absolute faith and whose mind is fixed on Me ( the Supreme Lord Sri-Krishna ), I ( the Supreme Lord Sri-Krishna ) consider him as the Greatest.

इति श्रीमद्भगवद्गीतासूपनिषत्सु, ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे

आत्म संयम ( ध्यान ) योगो नाम षष्ठोऽध्यायः ॥ ६ ॥

ithi Sriimadh bhagavadh-giithaasu upanishatsu Brahma vidhyaayaam yoga Saasthre Sri Krishna-  
Arjuna samvaadhe aathma-Samyama ( Dhyaana ) yogo naama shashta: aDhyaaya:

Thus ends the Sixth Chapter named aathmma-Samyama ( Dhyaana ) yoga, in the upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Lord Sri- Krishna and Arjuna.

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Guide to Sanskrit Pronunciation: a like a in that; aa like a in call; i like i in ink, ii like ee in peel, u like u in put, uu like oo in cool, e like e in when, o like o in go, k like k in king, g like g in go, ch like ch in child, j like j in jug, n like n in no, N like N in indian name veNu, th like th in through, d like d in door, dh like th in that, s like s in sit, S like S in Indian name Santhanu, sh like sh in she. ( all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: Th like in thunder ).