

Chapter	Verse	Gita Verses where the word Yoga appears	Meaning
2	39	एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु बुद्ध्यायुक्तो यया पार्थ कर्मबन्धं प्रहास्यसि	I have told thee the philosophy of Knowledge. Now listen and I will explain the philosophy of Action, by means of which, O Arjuna, thou shalt break through the bondage of all action.
2	45	त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्	The Vedas deal with the three attributes (of Nature); be thou above these three attributes. O Arjuna, free yourself from the pairs of opposites, and ever remain in the ality of Sattva (goodness), freed from (the thought of) acisition and preservation, and be established in the Self.
2	48	योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते	Perform all thy actions with mind concentrated on the Divine, renouncing attachment and looking upon success and failure with an equal eye. Spirituality implies equanimity.
2	49	दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः	Physical action is far inferior to an intellect concentrated on the Divine. Have recourse then to Pure Intelligence. It is only the petty-minded who work for reward.
2	50	बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्	Possessed of wisdom, one rejects here both virtue and vice. Therefore devote yourself to (Karma-) yoga. Yoga is skilfulness in action.
2	53	श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला समाधावचला बुद्धिस्तदा योगमवाप्स्यसि	When the intellect, bewildered by the multiplicity of holy scripts, stands unperturbed in blissful contemplation of the Infinite, then hast thou attained Spirituality.
3	3	लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्	In this world, as I have said, there is a twofold path, O Sinless One! There is the Path of Wisdom for those who meditate, and the Path of Action for those who work.
3	7	यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते	All honour to him whose mind controls his senses, for he is thereby beginning to practise Karma-Yoga, the Path of Right Action, keeping himself always unattached.
4	1	इमं विवस्वते योगं प्रोक्तवानहमव्ययम् विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्	I taught this imperishable Yoga to Vivasvan; he told it to Manu; Manu proclaimed it to Ikshvaku.
4	2	एवं परम्पराप्राप्तमिमं राजर्षयो विदुः स कालेनेह महता योगो नष्टः परन्तप	This, handed down thus in regular succession, the royal sages knew. This Yoga, by long lapse of time, has been lost here, O Parantapa (burner of the foes).

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4	3	स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्	That same ancient Yoga has been today taught to thee by Me, for thou art My devotee and My friend; it is the supreme secret.
4	25	दैवमेवापरे यज्ञं योगिनः पर्युपासते ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहवति	Some Yogis perform sacrifice to the gods alone; while others (who have realised the Self) offer the self as sacrifice by the Self in the fire of Brahman alone.
4	27	सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे आत्मसंयमयोगाग्नौ जुहवति ज्ञानदीपिते	Others offer all the activities of the organs and the activities of the vital force into the fire of the yoga of self-control which has been lighted by Knowledge.
4	28	द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः	Others again offer wealth, austerity and Yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice.
4	38	न हि ज्ञानेन सदृशं पवित्रमिह विद्यते तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति	Verily, there is no purifier in this world like knowledge. He who is perfected in Yoga finds it in the Self in time.
4	41	योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय	O Dhananjaya (Arjuna), actions do not bind one who has renounced actions through yoga, whose doubt has been fully dispelled by Knowledge, and who is not inadvertent.
4	42	तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः छित्त्वैनं संशयं योगमातिष्ठोतिष्ठ भारत	Therefore with the sword of the knowledge (of the Self) cut asunder the doubt of the self born of ignorance, residing in thy heart, and take refuge in Yoga. Arise, O Arjuna.
5	1	संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम्	My Lord! At one moment Thou praisest renunciation of action; at another, right action. Tell me truly, I pray, which of these is the more conducive to my highest welfare?
5	2	संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते	Renunciation of action and the path of right action both lead to the highest; of the two, right action is the better.
5	4	सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः एकमप्यास्थितः सम्यग्बुधोर्विन्दते फलम्	Only the unenlightened speak of wisdom and right action as separate, not the wise. If any man knows one, he enjoys the fruit of both.
5	5	यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते एकं सांख्यं च योगं च यः पश्यति स पश्यति	The level which is reached by wisdom is attained through right action as well. He who perceives that the two are one, knows the truth.

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5	6	संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति	Without concentration, O Mighty Man, renunciation is difficult. But the sage who is always meditating on the Divine, before long shall attain the Absolute.
5	7	योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते	He who is spiritual, who is pure, who has overcome his senses and his personal self, who has realised his highest Self as the Self of all, such a one, even though he acts, is not bound by his acts.
5	11	कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये	The sage performs his action dispassionately, using his body, mind and intellect, and even his senses, always as a means of purification.
5	14	न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते	The Lord of this universe has not ordained activity, or any incentive thereto, or any relation between an act and its consequences. All this is the work of Nature.
5	21	बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते	He finds happiness in his own Self, and enjoys eternal bliss, whose heart does not yearn for the contacts of earth and whose Self is one with the Everlasting.
5	24	योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति	He who is happy within, who rejoices within, and who is illuminated within, that Yogi attains absolute freedom or Moksha, himself becoming Brahman.
6	1	अनाश्रितः कर्मफलं कार्यं कर्म करोति यः स संन्यासी च योगी च न निरग्निर्न चाक्रियः	He who acts because it is his duty, not thinking of the consequences, is really spiritual and a true ascetic; and not he who merely observes rituals or who shuns all action.
6	2	यं संन्यासमिति प्राहुर्योगं तं विदधि पाण्डव न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन	Do thou, O Arjuna, know Yoga to be that which they call renunciation; no one verily becomes a Yogi who has not renounced thoughts.
6	3	आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते योगारूढस्य तस्यैव शमः कारणमुच्यते	For the sage who seeks the heights of spiritual meditation, practice is the only method, and when he has attained them, he must maintain himself there by continual self-control.
6	4	यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते	When a man renounces even the thought of initiating action, when he is not interested in sense objects or any results which may flow from his acts, then in truth he understands spirituality.

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6	8	ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः	He who desires nothing but wisdom and spiritual insight, who has conquered his senses and who looks with the same eye upon a lump of earth, a stone or fine gold, is a real saint.
6	10	योगी युञ्जीत सततमात्मानं रहसि स्थितः एकाकी यतचित्तात्मा निराशीरपरिग्रहः	Let the student of spirituality try unceasingly to concentrate his mind; Let him live in seclusion, absolutely alone, with mind and personality controlled, free from desire and without possessions.
6	12	तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये	Seated thus, his mind concentrated, its functions controlled and his senses governed, let him practise meditation for the purification of his lower nature.
6	15	युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति	Thus keeping his mind always in communion with Me, and with his thoughts subdued, he shall attain that Peace which is mine and which will lead him to liberation at last.
6	16	नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन	Meditation is not for him who eats too much, not for him who eats not at all; not for him who is overmuch addicted to sleep, not for him who is always awake.
6	17	युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु युक्तस्वप्नावबोधस्य योगो भवति दुःखहा	But for him who regulates his food and recreation, who is balanced in action, in sleep and in waking, it shall dispel all unhappiness.
6	19	यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता योगिनो यतचित्तस्य युञ्जतो योगमात्मनः	The wise man who has conquered his mind and is absorbed in the Self is as a lamp which does not flicker, since it stands sheltered from every wind.
6	20	यत्रोपरमते चित्तं निरुद्धं योगसेवया यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति	There, where the whole nature is seen in the light of the Self, where the man abides within his Self and is satisfied there, its functions restrained by its union with the Divine, the mind finds rest.
6	23	तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा	This inner severance from the affliction of misery is spirituality. It should be practised with determination and with a heart which refuses to be depressed.
6	27	प्रशान्तमनसं हयेनं योगिनं सुखमुत्तमम् उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्	Supreme Bliss is the lot of the sage, whose mind attains Peace, whose passions subside, who is without sin, and who becomes one with the Absolute.

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6	28	युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते	Thus, free from sin, abiding always in the Eternal, the saint enjoys without effort the Bliss which flows from realisation of the Infinite.
6	29	सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः	He who experiences the unity of life sees his own Self in all beings, and all beings in his own Self, and looks on everything with an impartial eye;
6	31	सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः सर्वथा वर्तमानोऽपि स योगी मयि वर्तते	He who, being established in unity, worships Me Who dwells in all beings, that Yogi abides in Me, whatever may be his mode of living.
6	32	आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन सुखं वा यदि वा दुःखं सः योगी परमो मतः	He who, through the likeness of the Self, O Arjuna, sees equality everywhere, be it pleasure or pain, he is regarded as the highest Yogi.
6	33	योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम्	I do not see how I can attain this state of equanimity which Thou has revealed, owing to the restlessness of my mind.
6	36	असंयतात्मना योगो दुष्प्राप इति मे मतिः वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः	It is not possible to attain Self-Realisation if a man does not know how to control himself; but for him who, striving by proper means, learns such control, it is possible.
6	37	अयतिः श्रद्धयोपेतो योगाच्चलितमानसः अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति	He who fails to control himself, whose mind falls from spiritual contemplation, who attains not perfection but retains his faith, what of him, my Lord?
6	41	प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते	Having reached the worlds where the righteous dwell, and having remained there for many years, he who has slipped from the path of spirituality will be born again in the family of the pure, benevolent and prosperous.
6	42	अथवा योगिनामेव कुले भवति धीमताम् एतद्धि दुर्लभतरं लोके जन्म यदीदृशम्	Or, he may be born in the family of the wise sages, though a birth like this is, indeed, very difficult to obtain.
6	43	तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् यतते च ततो भूयः संसिद्धौ कुरुनन्दन	Then the experience acquired in his former life will revive, and with its help he will strive for perfection more eagerly than before.

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6	44	पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते	Unconsciously he will return to the practices of his old life; so that he who tries to realise spiritual consciousness is certainly superior to one who only talks of it.
6	45	प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः अनेकजन्मसंसिद्धस्ततो याति परां गतिम्	Then after many lives, the student of spirituality, who earnestly strives, and whose sins are absolved, attains perfection and reaches the Supreme.
6	46	तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन	The wise man is superior to the ascetic and to the scholar and to the man of action; therefore be thou a wise man, O Arjuna!
6	47	योगिनामपि सर्वेषां मद्गतेनान्तरात्मना श्रद्धावान्भजते यो मां स मे युक्ततमो मतः	And among all the Yogis he who, full of faith and with his inner self merged in Me, worships Me is deemed by Me to be the most devout.
7	1	मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु	Listen, O Arjuna! And I will tell thee how thou shalt know Me in my Full perfection, practising meditation with thy mind devoted to Me, and having Me for thy refuge.
7	25	नाहं प्रकाशः सर्वस्य योगमायासमावृतः मूढोऽयं नाभिजानाति लोको मामजमव्ययम्	I am not visible to all, for I am enveloped by the illusion of Phenomenon. This deluded world does not know Me as the Unborn and the Imperishable.
8	8	अभ्यासयोगयुक्तेन चेतसा नान्यगामिना परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन्	He whose mind does not wander, and who is engaged in constant meditation, attains the Supreme Spirit.
8	10	प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम्	He who leaves the body with mind unmoved and filled with devotion, by the power of his meditation gathering between his eyebrows his whole vital energy, attains the Supreme.
8	12	सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम्	Closing the gates of the body, drawing the forces of his mind into the heart and by the power of meditation concentrating his vital energy in the brain;
8	14	अनन्यचेताः सततं यो मां स्मरति नित्यशः तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः	To him who thinks constantly of Me, and of nothing else, to such an ever-faithful devotee, O Arjuna, am I ever accessible.

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8	23	यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ	Now I will tell thee, O chief of Bharatas, the times departing at which the Yogis will return or not return.
8	25	धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते	But if he departs in gloom, at night, during the fortnight of the waning moon and in the six months before the Southern solstice, then he reaches but lunar light and he will be born again.
8	27	नैते सृती पार्थ जानन्योगी मुह्यति कश्चन तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन	Knowing these paths, O Arjuna, no Yogi is deluded; therefore at all times be steadfast in Yoga.
8	28	वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम्	The sage who knows this passes beyond all merit that comes from the study of the scriptures, from sacrifice, from austerities and charity, and reaches the Supreme Primeval Abode.
9	5	न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् भूतभृन्न च भूतस्थो ममात्मा भूतभावनः	Nevertheless, they do not consciously abide in Me. Such is My Divine Sovereignty that though I, the Supreme Self, am the cause and upholder of all, yet I remain outside.
9	22	अनन्याशिचिन्तयन्तो मां ये जनाः पर्युपासते तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्	But if a man will meditate on Me and Me alone, and will worship Me always and everywhere, I will take upon Myself the fulfillment of his aspiration, and I will safeguard whatsoever he shall attain.
9	28	शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि	So shall thy action be attended by no result, either good or bad; but through the spirit of renunciation thou shalt come to Me and be free.
10	7	एतां विभूतिं योगं च मम यो वेति तत्त्वतः सोऽविकम्पेन योगेन युज्यते नात्र संशयः	He who in truth knows these manifold manifestations of My Being and (this) Yoga-power of Mine becomes established in the unshakable Yoga; there is no doubt about it.
10	10	तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ददामि बुद्धियोगं तं येन मामुपयान्ति ते	To them who are ever steadfast, worshipping Me with love, I give the Yoga of discrimination by which they come to Me.
10	17	कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया	O Master! How shall I, by constant meditation, know Thee? My Lord! What are Thy various manifestations through which I am to mediate on Thee?

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10	18	विस्तरेणात्मनो योगं विभूतिं च जनार्दन भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम्	Tell me again, I pray, about the fullness of Thy power and Thy glory; for I feel that I am never satisfied when I listen to Thy immortal words.
11	4	मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो योगेश्वर ततो मे त्वं दर्शयाऽत्मानमव्ययम्	If Thou thinkest that it can be made possible for me to see it, show me, O Lord of Lords, Thine own Eternal Self.
11	8	न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम्	Yet since with mortal eyes thou canst not see Me, lo! I give thee the Divine Sight. See now the glory of My Sovereignty."
11	9	एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः दर्शयामास पार्थाय परमं रूपमैश्वरम्	Having thus spoken, O King, the Lord Shri Krishna, the Almighty Prince of Wisdom, showed to Arjuna the Supreme Form of the Great God.
11	47	मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम्	My beloved friend! It is only through My grace and power that thou hast been able to see this vision of splendour, the Universal, the Infinite, the Original. Never has it been seen by any but thee.
12	1	एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते येचाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः	My Lord! Which are the better devotees who worship Thee, those who try to know Thee as a Personal God, or those who worship Thee as Impersonal and Indestructible?
12	6	ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः अनन्येनैव योगेन मां ध्यायन्त उपासते	As for those who, having dedicated all actions to Me and accepted Me as the supreme, meditate by thinking of Me with single-minded concentration only.
12	9	अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय	But if thou canst not fix thy mind firmly on Me, then, My beloved friend, try to do so by constant practice.
12	11	अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः सर्वकर्मफलत्यागं ततः कुरु यतात्मवान्	If you are unable to do even this, in that case, having resorted to the Yoga for Me, thereafter renounce the results of all works by becoming controlled in mind.
12	14	सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः	Always contented, self-centred, self-controlled, resolute, with mind and reason dedicated to Me, such a devotee of Mine is My beloved.

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13	10	मयि चानन्ययोगेन भक्ितरव्यभिचारिणी विविक्तदेशसेवित्वमरतिर्जनसंसदि	Indifference, non-attachment to sex, progeny or home, equanimity in good fortune and in bad;
13	24	ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना अन्ये सांख्येन योगेन कर्मयोगेन चापरे	He who understands God and Nature along with her qualities, whatever be his condition in life, he comes not again to earth.
13	26	यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ	Others again, having no direct knowledge but only hearing from others, nevertheless worship, and they, too, if true to the teachings, cross the sea of death.
14	26	मां च योऽव्यभिचारेण भक्ितयोगेन सेवते स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते	And he who serves Me and only Me, with unfaltering devotion, shall overcome the Qualities, and become One with the Eternal.
15	11	यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः	The saints with great effort find Him within themselves; but not the unintelligent, who in spite of every effort cannot control their minds.
16	1	अभयं सत्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्	Fearlessness, purity of heart, steadfastness in knowledge and Yoga, almsgiving, control of the senses, sacrifice, study of scriptures, austerity and straightforwardness.
18	33	धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी	The conviction and steady concentration by which the mind, the vitality and the senses are controlled - O Arjuna! They are the product of Purity.
18	38	विषयेन्द्रियसंयोगाद्यतदग्रेऽमृतोपमम् परिणामे विषमिव तत्सुखं राजसं स्मृतम्	That which as first is like nectar, because the senses revel in their objects, but in the end acts like poison - that pleasure arises from Passion.
18	52	विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः	Enjoying solitude, abstemiousness, his body, mind and speech under perfect control, absorbed in meditation, he becomes free - always filled with the spirit of renunciation.
18	57	चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव	Surrender then thy actions unto Me, live in Me, concentrate thine intellect on Me, and think always of Me.
18	75	व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम्	Through the blessing of the sage Vyasa, I listened to this secret and noble science from the lips of its Master, the Lord Shri Krishna.

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18	78	यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम	Wherever is Krishna, the Lord of Yoga; wherever is Arjuna, the wielder of the bow; there are prosperity, victory, happiness and firm policy; such is my conviction.