

BOOK VI

श्रीभगवान् उवाच ।
śrībhagavān uvāca
 the Blessed Lord spoke:

1

अनाश्रितः कर्मफलं
anāśritaḥ karmaphalam
 not depending (on) action fruit

कार्यं कर्म करोति यः ।
kāryam karma karoti yaḥ
 the to-be-done (ritual) action he does, who

स संन्यासी च योगी च
sa saṁnyāsī ca yogī ca
 he a renouncer and a yogin

न निरसिर् न चाक्रियः ॥
na niragnir na cākriyaḥ
 not (he who is) without a (consecrated)
 fire, and without sacred rites.

The Blessed Lord spoke:
 He who performs that action
 which is his duty,
 While renouncing the fruit of action,
 Is a renunciant and a yogin;
 Not he who is without a consecrated
 fire, and who fails to perform sacred
 rites.

śrībhagavān (n. nom. sg.), the Blessed Lord,
 the Blessed One.
uvāca (3rd sg. perfect act. \sqrt{vac}), he said, he
 spoke.

anāśritas (m. nom. sg. p. pass. participle *an*
 \bar{a} \sqrt{sri}), not resorting to, not depending on.
karmaphalam (n. acc. sg.), action fruit, the
 fruit of action.
kāryam (m. acc. sg. gerundive \sqrt{kr}), to be
 done, prescribed duty.
karma (n. acc. sg.), action, ritual action.
karoti (3rd sg. pr. indic. act. \sqrt{kr}), he does,
 he performs.
yas (m. nom. sg.), who.
sas (m. nom. sg.), he, this.
saṁnyāsī (m. nom. sg.), renouncer, thrower
 down.
ca, and.
yogī (m. nom. sg.), yogin.
ca, and.
na, not.
niragnis (m. nom. sg.), without fire, without
 consecrated fire, (as BV cpd.) he who is
 without a consecrated fire.
na, not, nor.
ca, and.
akriyas (m. nom. sg.), without sacred rites,
 without ritual action, (as BV cpd.) he who
 is without sacred rites.

VI

2

यं संन्यासम् इति प्राहुर्
yam saṁnyāsam iti prāhur
 which renunciation thus they call

योगं तं विद्धि पाण्डव ।
yogam taṁ viddhi pāṇḍava
 Yoga it know, Son of Pāṇḍu

न ह्य असंन्यस्तसंकल्पो
na hy asaṁnyastasaṁkalpo
 not indeed without renounced purpose

योगी भवति कश्चन ॥
yogī bhavati kaścana
 a yogin he becomes, anyone.

That which they call renunciation,
 Know that to be yoga, Arjuna.
 Without renouncing selfish purpose,
 No one becomes a yogin.

yam (m. acc. sg.), which.
saṁnyāsam (m. acc. sg.), renunciation,
 throwing down, casting aside.
iti, thus.
prāhur (3rd pl. perfect act. *pra* \sqrt{ah} with pres-
 ent meaning), they call, they say.
yogam (m. acc. sg.), Yoga.
taṁ (m. acc. sg.), it, this.
viddhi (2nd sg. imperative act. \sqrt{vid}), know!
 learn!
pāṇḍava (m. voc. sg.), Son of Pāṇḍu, ep-
 ithet of Arjuna.
na, not.
hi, indeed, truly.
asaṁnyasta (m.), not renounced, without re-
 nounced.
saṁkalpas (m. nom. sg.), volition, desire,
 purpose.
(asaṁnyasta-saṁkalpūḥ; m. nom. sg., with-
 out renounced purpose.)
yogī (m. nom. sg.), yogin.
bhavati (3rd sg. pr. indic. act. $\sqrt{bhū}$), he is,
 he becomes.
kaścana, anyone, anyone whatever.

आरुक्क्षोर मुनेर् योगं
āruruḥṣor muner yogam
 of the desirous of ascending, of the sage, to
 Yoga

कर्म कारणम् उच्यते ।
karma kāraṇam ucyate
 action the means it is said;

योगारूढस्य तस्यैव
yogārūḍhasya tasyāiva
 of the Yoga-ascended, of him,

शान्तिः कारणम् उच्यते ॥
śamaḥ kāraṇam ucyate
 tranquility the means it is said.

For the sage desirous of attaining
 yoga,
 Action is said to be the means;
 For him who has already attained
 yoga,
 Tranquility is said to be the means.

* By *karmayoga* (the Yoga of Action) one is able to succeed in Yoga because in *karmayoga* one does not risk being negligent about it. When a man aspires to the contemplation, i.e. to release, *karmayoga* will cause him to succeed; only when the contemplation of the *ātman* has already been secured, will *jñānayoga* (the Yoga of Knowledge), i.e. inactivity, cause him to succeed; or, in other words, a man must perform acts until he has attained release. Now, when has a man attained Yoga? When the yogin is no longer able to interest himself in the objects of *prakṛti* (material nature) differing from the *ātman*, or in corresponding acts, because naturally he does not experience anything but the *ātman*; for then all desires have gone. When a man wishes to attain Yoga, then he can only do so by practicing *karmayoga*, for at that stage one is still unable *not* to experience the objects and therefore *karmayoga* is one's only resource, because *karmayoga* means practicing one's interest in objects. However, one should save oneself by disengaging one's mind from its interest in objects and not perish by neglecting to do so. — Rāmānuja.

āruruḥṣos (m. gen. sg. desiderative noun from *ā√ruh*), of the desirous of ascending, of the desirous of climbing.
munes (m. gen. sg.), of the sage, of the wise man.

yogam (m. acc. sg.), to yoga, yoga.
karma (n. nom. sg.), action, deeds.
kāraṇam (n. acc. sg.), method, cause, means.
ucyate (3rd sg. pr. indic. passive *√vac*), it is said, it is called.

yogārūḍhasya (m. gen. sg. p. pass. participle *yoga ā√ruh*), of the Yoga ascended, (as TP cpd.) of him who has ascended to Yoga.
tasya (m. gen. sg.), of him, of this.
eva, indeed (used as a rhythmic filler).
śamas (m. nom. sg.), calmness, tranquility, quiet.

kāraṇam (n. acc. sg.), method, means.
ucyate (3rd sg. pr. indic. passive *√vac*), it is said, it is called.

यदा हि नेन्द्रियार्थेषु
yadā hi nendriyārtheṣu
 when indeed not in the objects of the
 senses

न कर्मस्व अनुसज्जते ।
na karmasv anusajjate
 nor in actions he is attached

सर्वसंकल्पसंन्यासी
sarvasaṅkalpasamnyāsī
 all purpose renouncing

योगारूढस् तदोच्यते ॥
yogārūḍhas tadocyate
 Yoga-ascended then he is said to be.

When he is attached neither to the
 objects of the senses
 Nor to actions,
 And has renounced all purpose,
 He is then said to have attained
 yoga.

yadā, when.
hi, indeed, truly.
na, not.
indriyārtheṣu (n. loc. pl.), in the objects of the senses.
na, not, nor.
karmasu (n. loc. pl.), in actions, in deeds.
anusajjate (3rd sg. pr. indic. mid. *anu√saj√sajj*), he is attached, he clings, he hangs onto.
sarvasaṅkalpa (m.), all purpose, all resolve, all determination.
samnyāsī (m. nom. sg.), renouncing, throwing down, casting aside.
(sarvasaṅkalpasamnyāsī, m. nom. sg. TP cpd., renouncing all purpose, renouncing all determination.)
yoga (m.), Yoga.
ārūḍhas (m. nom. sg. p. pass. participle *ā√ruh*), ascended, climbed.
(yogārūḍhas, m. nom. sg. TP cpd., ascended to Yoga, mounted to Yoga.)
tadā, then.
ucyate (3rd. sg. pr. indic. passive *√vac*), it is said, he is said to be.

उद्धरेद् आत्मना ज्ञानं
uddhared ātmanā 'tmānam
 one should uplift by the self the self;

नात्मानम् अवसादयेत् ।
nātmānam avasādayeṭ
 not the self one should degrade.

आत्मैव ह्यात्मनो बन्धुर्
ātmāiva hyātmano bandhur
 the self indeed of the self a friend

आत्मैव रिपुर आत्मनः ॥
ātmāiva ripur ātmanah
 the self alone enemy of the self.

One should uplift oneself by the Self;
 One should not degrade oneself;
 For the Self alone can be a friend to
 oneself,
 And the Self alone can be an enemy of
 oneself.

* In the case of one who is saving himself by disengaging his mind from its interest in the objects of sense, the mind (*manas*) will be his friend; in the case of one who wishes not to perish by neglecting to so disengage his mind, mind (*manas*) will be his enemy and bring about the opposite of beatitude – freely adapted from Rāmānuja, who thus equates *manas* (mind) with *ātman* (self) in interpreting this stanza.

बन्धुर् आत्मा ज्ञानस् तस्य
bandhur ātmā 'tmanas tasya
 a friend the self of the self of him

येनात्मैवात्मना जितः ।
yenātmāivātmanā jitaḥ
 by whom the self by the self conquered

अनात्मनस् तु शत्रुत्वे
anātmanas tu śatruṭve
 he whose self is not, indeed, in enmity

वर्ततात्मैव शत्रुवत् ॥
varṭatātmāiva śatruvat
 it would exist, the self, like an enemy

For him who has conquered himself by
 the Self,
 The Self is a friend;
 But for him who has not conquered
 himself,
 The Self remains hostile, like an enemy.

bandhus (m. nom. sg.), friend, companion,
 relative.

ātmā (m. nom. sg.), self.

ātmanas (m. gen. sg.), of the self.

tasya (m. gen. sg.), of him, of this.

yena (m. inst. sg.), by whom.

ātmā (m. nom. sg.), self.

eva, indeed (used as a rhythmic filler).

ātmanā (m. inst. sg.), by the self.

jitas (m. nom. sg. p. pass. participle \sqrt{ji}),
 conquered, subdued, controlled.

anātmanas (m. gen. sg.), of the not-self, of
 the unconquered self, (as B \check{V} cpd.) for him
 whose self is not.

tu, indeed, but, however.

śatruṭve (m. loc. sg.), in enmity, in rivalry, in
 hostility.

varṭeta (3rd sg. optative mid. \sqrt{vr}), it should
 exist, it might exist.

ātmā (m. nom. sg.), self.

eva, indeed (used as a rhythmic filler).

śatruvat (n. nom. sg.), like an enemy, in the
 manner of an enemy.

जितात्मनः प्रशान्तस्य
jīātmanah prasāntasya
 of the conquered self, of the peaceful

परमात्मा समाहितः ।
paramātmā samāhitaḥ
 the highest self (is) steadfast,

शीतोष्णसुखदुःखेषु
śītoṣṇasukhaduḥkheṣu
 in cold, heat, pleasure, pain,

तथा मानापमानयोः ॥
tathā mānāpamānayoḥ
 thus (also) in honor and dishonor.

The highest Self of him who has
 conquered himself
 And is peaceful, is steadfast
 In cold, heat, pleasure, and pain;
 Thus also in honor and dishonor.

jīta (p. pass. participle \sqrt{ji}), conquered, subdued.
ātmanas (m. gen. sg.), of the self.
(jītāmanas, m. gen. sg. BV cpd., of him who has conquered himself.)
prasāntasya (m. gen. sg. p. pass. participle *pra* \sqrt{sam}), of the peaceful, of him who is peaceful.
paramātmā (m. nom. sg.), highest self, Supreme Self.
samāhitas (m. nom. sg. p. pass. participle *sam ā* $\sqrt{dhā}$), steadfast, combined, united, composed, collected, devoted.
śīta (n.), cold.
uṣṇa (n.), heat.
sukha (n.), pleasure, happiness.
duḥkha (n.), pain, misery.
(śītoṣṇasukhaduḥkheṣu, n. loc. pl. DV cpd., in cold, heat, pleasure and pain.)
tathā, thus, in this way.
māna (m.), honor, pride, fame.
apamāna (m.), dishonor, ill fame.
(mānāpamānayos, m. loc. DV cpd. dual, in honor and dishonor.)

ज्ञानविज्ञानतृप्तात्मा
jñānavijñānatṛptātmā
 the knowledge-discrimination-satisfied
 self

कूटस्थो विजितेन्द्रियः ।
kūṭastho vijitendriyaḥ
 unchanging, (with) conquered sense,

युक्त इत्युच्यते योगी
yukta ityucyate yogī
 disciplined, thus he is said to be, the
 yogin

समलोष्टाश्मकाञ्चनः ॥
samaloṣṭāśmakāñcanah
 to whom a clod, a stone and gold are the
 same,

The yogin who is satisfied with
 knowledge and discrimination,
 Who is unchanging, with conquered
 senses,
 To whom a clod, a stone, and gold are
 the same,
 Is said to have attained samadhi.

jñāna (n.), knowledge.
vijñāna (n.), discrimination, perception, understanding.
tṛpta (p. pass. participle \sqrt{trp}), satisfied, content.
ātmā (m. nom. sg.), self.
(jñānavijñānatṛptātmā, m. nom. sg. BV cpd., he whose self is satisfied with knowledge and discrimination.)
kūṭasthas (m. nom. sg.), unchanging, standing at the top, immovable.
vijita (p. pass. participle *vi* \sqrt{ji}), conquered, subdued.
indriyas (m. nom. sg.), sense, power.
(vijita-indriyah, m. n. sg. BV cpd., one whose senses are subdued.)
yuktas (m. nom. sg. p. pass. participle \sqrt{yuj}), disciplined, fixed in Yoga, steadfast.
iti, thus.
ucyate (3rd sg. pr. indic. passive \sqrt{vac}), he is called, he is said to be.
yogī (m. nom. sg.), yogin.
sama, the same, similar, equal.
loṣṭa (m.), clod, lump of clay.
aśma (m.), stone.
kāñcanas (m. nom. sg.), gold.
(samaloṣṭāśmakāñcanas, m. nom. sg. BV cpd., to whom a clod, a stone and gold are the same.)

* Highest self, the self which has been exalted by Yoga practice.

* Discrimination, i.e. knowledge of the *ātman* as well as of the *ātman* as a different entity from *prakṛti* (material nature).

सुहृन्मित्रार्थदासीन-
suhr̥nmitrāryudāsīna-
 friend-companion-enemy sitting apart,

मध्यस्थद्वेष्यबन्धुषु ।
madhyasthadveṣyabandhuṣu
 standing in the middle among enemies
 and kinsmen

साधुषु अपि च पापेषु
sādhuṣu api ca pāpeṣu
 among the righteous and also among the
 evil

समबुद्धिर् विशिष्यते ॥
samabuddhir viśiṣyate
 impartial minded, he is to be distin-
 guished.

He who is equal-minded toward friend,
 companion, and enemy,
 Who is neutral among enemies and
 kinsmen,
 And who is impartial among
 the righteous and also among the
 evil,
 Is to be distinguished among men.

suhr̥d (m.), friend, companion.
mitra (m.), associate, companion.
ari (m.), enemy.
udāsīna (m. pr. participle *ud-√ās*), sitting
 apart, free from affection or hatred, impar-
 tial, disinterested, dispassionate, in-dif-
 ferent.
madhyastha (m.), standing in the middle,
 neutral.
dveṣya (m.), enemy, foe.
bandhu (m.), kinsman, friend, companion.
(suhr̥nmitrāryudāsīnamadhyasthadveṣyaban-
dhūṣu, m. loc. pl., impartial toward friend,
 companion and enemy, and neutral among
 enemies and kinsmen.)
sādhuṣu (m. loc. pl.), among the good,
 among the righteous.
api, also, even.
ca, and.
pāpeṣu (m. loc. pl.), among the sinful, among
 the evil ones.
samabuddhis (f. nom. sg.), impartial minded,
 (as BV cpd.) he who is of impartial insight.
viśiṣyate (3rd sg. pr. indic. mid. *vi śiṣ*), he is
 to be distinguished, he is preeminent.

योगी युञ्जीत सततम्
yogī yuñjīta satatam
 the yogin should concentrate constantly

आत्मानं रहसि स्थितः ।
ātmānam rahasi sthitaḥ
 on the self, in solitude remaining,

एकाकी यतचित्तात्मा
ekākī yatacittātmā
 alone controlled thought and self

निराशीर् अपरिग्रहः ॥
nirāśīr aparigrahaḥ
 having no desires, destitute of possessions.

The yogin should concentrate
 constantly
 On the Self, remaining in solitude,
 Alone, with controlled mind and
 body,
 Having no desires and destitute of
 possessions.

yogī (m. nom. sg.), yogin.
yuñjīta (3rd sg. optative mid. *√yuj*), he
 should concentrate, he should yoke him-
 self, he should discipline himself.
satatam (adv.), constantly.
ātmānam (m. acc. sg.), the self, to the self,
 on the self.
rahasi (n. loc. sg.), in solitude, alone.
sthitas (m. nom. sg. p. pass. participle *√sthā*),
 remaining, situated.
ekākī (m. nom. sg.), alone, solitary.
yata (p. pass. participle *√yam*), controlled,
 subdued.
citta (n.), thought, mind.
ātmā (m. nom. sg.), self.
(yata-citta-ātmā, m. nom. sg. KD cpd., with
 controlled thought and self.)
nirāśīs (m. nom. sg.), without desires, with-
 out asking, without wish.
aparigrahas (m. nom. sg.), destitute, nonac-
 cepting, without possessions or a wife.

शुचौ देशे प्रतिष्ठाप्य
sucāu deśe pratiṣṭhāpya
 in a clean place establishing

स्थिरम् आसनम् आत्मनः ।
sthiram āsanam ātmanah
 a firm seat for himself

नात्युच्चैर्नातिनीचं
nātyucchrītam nātinīcam
 not too high, not too low,

चैलाजिनकुशोत्तरम् ॥
cāilājīnakūśottaram
 a cloth, an antelope skin and kuśa grass
 cover.

Establishing a firm seat for himself
 In a clean place,
 Not too high, not too low,
 Covered with a cloth, an antelope skin,
 and kusha grass,

sucāu (f. loc. sg.), in clean, in white, in un-
 defiled, in radiant, in virtuous, in holy, in
 pure.
deśe (m. loc. sg.), in a place, in a region, in a
 spot.
pratiṣṭhāpya (causative gerund *prati* √*sthā*),
 establishing, causing to fix, locating.
sthiram (m. acc. sg.), firm, steady.
āsanam (n. acc. sg.), seat.
ātmanas (m. gen. sg.), of himself, for him-
 self.
na, not.
atyucchrītam (m. acc. sg. p. pass. participle
ati ud √*śri*), raised too high, too much el-
 evated.
na, not.
atinīcam (n. acc. sg. from *ati ni* √*2 añc*), too
 low, too short, too mean, too base.
cāila (m.), cloth.
ajīna (n.), skin of an antelope.
kuśa (m.), kuśa grass, a kind of fragrant
 grass.
uttaram (n. acc. sg.), covering, ultimate
 layer, bottom.
(cāilājīnakūśottaram, n. acc. sg. BV cpd.,
 whose covering is cloth, antelope hide and
 kuśa grass.)

तत्रैकाग्रं मनः कृत्वा
atrāikāgṛam manaḥ kṛtvā
 there, directed to a single object the mind
 having made

यत्चित्तेन्द्रियक्रियः ।
yatacittendriyakriyah
 controlling thought and sense-activity,

उपविश्यासने युञ्जाद्
upaviśyāsane yuñjād
 seating himself on the seat, he should
 practice

योगमात्मविशुद्धये ॥
yogamātmaviśuddhaye
 yoga to self purification.

There, having directed his mind to a
 single object,
 With his thought and the activity of the
 senses controlled,
 Seating himself on the seat, he should
 practice
 Yoga for the purpose of self-purification.

tatra, there.
ekāgṛam (n. acc. sg.), directed to a single
 point, concentrated on a single object.
manas (n. acc. sg.), mind, thought.
kṛtvā (gerund √*kr*), making, having made,
 having performed.
yata (p. pass. participle √*yam*), controlled,
 restrained.
citta (n.), thought.
indriyakriyas (m. nom. sg.), sense activity,
 activity of the senses.
(yatacittendriyakriyas, m. nom. sg. BV cpd.,
 he who controls the activity of thought and
 the senses.)
upaviśya (gerund, *upa* √*viś*), seating him-
 self, sitting.
āsane (n. loc. sg.), on the seat.
yuñjāt (3rd sg. optative act. √*yuñj*), he should
 practice, he should concentrate, he should
 yoke himself, he should fix himself.
yogam (m. acc. sg.), Yoga, to Yoga.
ātma (m.), self.
viśuddhaye (f. dat. sg.), to purification, to-
 ward purification, for the purpose of puri-
 fication.
(ātma-viśuddhaye, f. dat. sg. TP cpd., for
 purification of self.)

* N.B. The kuśa grass is on the bottom, the
 antelope skin on top of it, and the cloth topmost.
 This was the proper seat for the meditating yogin.

* Directing the mind (concentrating it) on a
 single point or object is one of the preliminary
 techniques of Yoga. Its purpose is control of the
 mind, which tends to wander. It is very difficult
 for the average person to keep the mind concen-
 trated on a single object for any length of time.

समं कायशिरोग्रीवं
samaṁ kāyaśirogrīvaṁ
 erect the body, head and neck

धारयन् अचलं स्थिरः ।
dhārayann acalam sthiraḥ
 holding, motionless, steady

संप्रेक्ष्य नासिकाग्रं स्वं
sampreksya nāsikāgraṁ svaṁ
 looking at the tip of the nose own

दिशश्चानवलोकयन् ॥
diśaścānavalokayan
 and (any) direction not looking towards.

Holding the body, head and neck erect,
 Motionless and steady,
 Gazing at the tip of his own nose
 And not looking in any direction,

samaṁ (m. acc. sg.), balanced, equal, erect.
kāya (m.), body.
śiras (n.), head.
grīvaṁ (m. acc. sg.), neck.
(kāyaśirogrīvaṁ, m. acc. sg., body, head and neck.)
dhārayan (m. nom. sg. pr. causative participle √*dhṛ*), holding, placing.
acalam (m. acc. sg.), motionless, unmoving.
sthiraḥ (m. nom. sg.), steady, immovable.
sampreksya (gerund *sam pra* √*ikṣ*), looking at, concentrating the eyes on.
nāsikā (f.), nose, nostril.
agram (n. acc. sg.), foremost point, tip.
svam (m. acc. sg.), own, of oneself.
diśas (f. acc. pl.), regions, quarters, directions.
ca, and.
anavalokayan (m. nom. sg. pr. indic. causative act. participle *an ava* √*lok*), not looking toward, not looking.

प्रशान्तात्मा विगतभीर्
praśāntātmā vigatabhīr
 (with) quieted self, banishing fear,

ब्रह्मचारिव्रते स्थितः ।
brahmacārivrate sthitaḥ
 in brahmacārin vow (of continence)
 established,

मनः संयम्य मच्चित्तो
manah saṁyamya maccitto
 the mind controlling, thoughts fixed
 on me,

युक्त आसीत् मत्परः ॥
yukta āsīt matparaḥ
 concentrated he should sit, devoted to me.

With quieted mind, banishing fear,
 Established in the brahmacharin vow
 of celibacy,
 Controlling the mind, with thoughts
 fixed on Me,
 He should sit, concentrated, devoted
 to Me.

praśānta (m. p. pass. participle *pra* √*śam*),
 quieted, made peaceful.
ātmā (m. nom. sg.), self.
vigata (p. pass. participle *vi* √*gam*), gone
 away, disappeared, banished, banishing.
bhīr (f. nom. sg.), fear, apprehension, fright,
 dread.
*(vigata-bhīr, f. nom. sg. KD cpd., banishing
 fear.)*
brahmacārivrate (n. loc. sg.), in brahmacārin
 vow, in pledge of chastity, in vow of con-
 tinence.
sthitas (m. nom. sg.), established, standing.
manas (n. acc. sg.), mind, thought.
saṁyamya (gerund *sam* √*yam*), controlling,
 subduing.
maccittas (m. nom. sg.), thinking of me,
 thoughts fixed on me.
yuktas (m. nom. sg. p. pass. participle √*yuj*),
 concentrated, disciplined, steadfast, yoked.
āsīt (3rd sg. optative mod. √*ās*), he should
 sit.
matparas (m. nom. sg.), devoted to me, hold-
 ing me as highest object.

* This and the following stanza concern yoga techniques aimed at controlling the mind. The sitting position is, of course, the lotus position with legs intertwined and feet emerging behind the opposite knee.

युञ्जन् एवम सदा ज्तमानं
yujann evam sadā 'imānam
 disciplining thus always himself,

योगी नियतमानसः ।
yogī niyatamānasah
 the yogin of subdued mind

शान्तिं निर्वाणपरमां
śāntim nirvāṇaparamāṁ
 to peace, to nirvāṇa supreme

मत्संस्थाम् अधिगच्छति ॥
matsamsthām adhi-gacchati
 to union with me, he goes.

Thus, continually disciplining himself,
 The yogin whose mind is subdued
 Goes to nirvana, to supreme peace,
 To union with Me.

yujann (m. nom. sg. pr. act. participle √yuj),
 disciplining, concentrating.
evam, thus.
sadā (adv.), always, perpetually.
atmānam (m. acc. sg.), himself.
yogī (m. nom. sg.), yogin.
niyatamānasas (m. gen. sg.), of subdued
 mind, (as BV cpd.) whose mind is sub-
 dued.
śāntim (f. acc. sg.), peace, tranquility.
nirvāṇa, nirvāṇa, extinction of the self in
 Brahman.
paramām (f. acc. sg.), highest, supreme.
*(nirvāṇa-paramām, f. acc. sg. KD cpd., nir-
 vāṇa supreme.)*
matsamsthām (f. acc. sg.), "me together
 standing," union with me.
adhi-gacchati (3rd sg. pr. indic. act. *adhi-
 √gam*), he attains, he goes.

नात्यश्नतस् तु योगो ऽस्ति
nātyaśnatas tu yogo 'sti
 not of eating too much, indeed, Yoga
 it is

न चैकान्तम् अनश्नतः ।
na cāikāntam anaśnataḥ
 and not absolutely of not eating

न चातिस्वप्नशीलस्य
na cātiśvapnaśīlasya
 and not of the too-much-sleeping habit

जाग्रतो नैव चार्जुन ॥
jāgrato nāiva cārjuna
 and of keeping awake not either, Arjuna.

Yoga is not eating too much,
 Nor is it not eating at all,
 And not the habit of sleeping too
 much,
 And not keeping awake either,
 Arjuna.

na, not.
ātyaśnatas (m. gen. sg. pr. act. participle *ati-
 √aś*), of eating too much.
tu, indeed, but.
yogas (m. nom. sg.), Yoga.
asti (3rd sg. pr. indic. √as), it is, there is.
na, not.
ca, and.
ekāntam (adv.), absolutely, of necessity,
 solely, only, exclusively.
anaśnatas (m. gen. sg. pr. participle *an-√aś*),
 of one who does not eat, of one who re-
 frains from food.
na, not.
ca, and.
atiśvapna (m.), too much sleeping, over-
 sleeping.
śīlasya (m. gen. sg.), of habit, of custom, of
 usage.
*(atiśvapnaśīlasya, m. gen. sg. BV cpd., of
 him who has the habit of sleeping too
 much.)*
jāgratas (m. gen. sg. pr. participle √jagr),
 of keeping awake, of being watchful, of
 awakening.
na, not.
eva, indeed (used as a rhythmic filler).
ca, and.
arjuna (m. voc. sg.), Arjuna.

* This statement, not dissimilar to the "middle way" of the Buddha, is among several references in the Bhagavad Gītā to extreme practices on the part of some ascetics. The following stanza continues the idea.

युक्ताहारविहारस्य
yuktāhāravihārasya
 of the moderate in food and diversion,

युक्तचेष्टस्य कर्मसु ।
yuktaceṣṭasya karmasu
 of the disciplined in performance of
 actions,

युक्तस्वप्नावबोधस्य
yuktasvapnāvabodhasya
 of the moderate in sleep and waking

योगो भवति दुःखहा ॥
yogo bhavati duḥkhaḥā
 yoga it is sorrow destroying.

For him who is moderate in food and
 diversion,
 Whose actions are disciplined,
 Who is moderate in sleep and waking,
 Yoga destroys all sorrow.

yukta (p. pass. participle √*yuj*), disciplined,
 moderate, yoked.
āhāra (m.), food.
vihārasya (m. gen. sg.), of sport, of play, of
 diversion.
(yukta-āhāra-vihārasya, m. g. sg. BV cpd.,
one moderate in food and diversion.)
yukta (p. pass. participle √*yuj*), disciplined,
 moderate.
ceṣṭasya (m. gen. sg.), of actions.
(yuktaceṣṭasya, m. gen. sg. BV cpd., whose
actions are disciplined.)
karmasu (n. loc. pl.), in actions.
yukta (p. pass. participle √*yuj*), disciplined,
 moderate.
svapna (m.), sleep.
avabodhasya (m. gen. sg.), of waking, of
 being awake.
(yuktasvapnāvabodhasya, m. gen. sg. BV
cpd., who is moderate in sleeping and
staying awake.)
yogas (m. nom. sg.), Yoga.
bhavati (3rd sg. pr. indic. act. √*bhū*), it is, it
 becomes.
duḥkhaḥā (m. nom. sg. from *duḥkha* √*han*),
 sorrow destroying.

यदा विनियतं चित्तम्
yadā viniyatam cittam
 when (with) controlled thought

मात्मन् एवावतिष्ठते ।
ātmany evāvatiṣṭhate
 in the self alone he is absorbed,

निःस्पृहः सर्वकामेभ्यो
niḥspr̥haḥ sarvakāmebhyo
 free from longing, from all desires,

युक्त इत्युच्यते तदा ॥
yukta ity ucyate tadā
 "disciplined" thus, he is said to be, then.

When he is absorbed in the Self alone,
 With controlled mind,
 Free from longing, from all desires,
 Then he is said to be a saint.

yadā, when.
viniyatam (n. nom. sg. p. pass. participle *vi*
ni √*yam*), controlled, subdued.
cittam (n. nom. sg.), thought.
ātmani (m. loc. sg.), in the self.
eva, indeed (used as a rhythmic filler).
avatiṣṭhate (3rd sg. pr. indic. mid. *ava*
 √*sthā*), he is absorbed, he abides in, he
 remains.
niḥspr̥has (m. nom. sg.), free from desire,
 free from longing.
sarva, all.
kāmebhyas (m. abl. sg.), from desires, from
 lust.
yuktas (m. nom. sg.), disciplined, steadfast.
iti, thus.
ucyate (3rd sg. pr. indic. passive √*vac*), he is
 said to be, he is called.
tadā, then.

यथा दीपो निवातस्थो
yathā dīpo nivātasitho
 as a lamp in a windless place

नेङ्गते सोपमा स्मृता ।
neṅgate sopamā smṛtā
 not it flickers, the simile is recorded

योगिनो यत्चित्तस्य
yogino yatacittasya
 of the yogin, of controlled thought,

युञ्जतो योगम् आत्मनः ॥
yujjato yogam ātmanah
 of performing the Yoga of the self.

As a lamp in a windless place
 Does not flicker, to such is compared
 The yogin of controlled mind,
 Performing the yoga of the Self.

yathā, as, in which way.
dīpas (m. nom. sg.), lamp, lantern.
nivāta (m.), without wind, windless.
-sithas (m. nom. sg. suffix), situated, being
 situated in, standing in.
na, not.
iṅgate (3rd sg. pr. indic. md. √iṅg), it flick-
 ers, it stirs.
sas (m. nom. sg.), simile.
smṛtā (f. nom. sg. p. pass. participle √smṛ),
 recorded, remembered, thought.
yoginas (m. gen. sg.), of the yogin.
yatacittasya (m. gen. sg. BV cpd.), of him of
 controlled thought, of one of subdued
 thought.
yujjatas (m. gen. sg. pr. act. participle √yuj),
 of concentrated, of steadfast, of perform-
 ing.
yogam (m. acc. sg.), Yoga.
ātmanas (m. gen. sg.), of the self.

यत्रोपरमते चित्तं
yatroparamate cittam
 where it is at rest, thought

निरुद्धं योगसेवया ।
niruddham yogasevayā
 restrained by Yoga practice

यत्र चैवात्मना ज्ञानं
yatra cāivātmanā 'tmānam
 and where by the self the self

परमं आत्मनि तुष्यति ॥
paśyann ātmani tusyati
 beholding in the self he is content,

When the mind comes to rest,
 Restrained by the practice of yoga,
 And when beholding the Self, by the
 self,
 He is content in the Self,

yatra, where.
uparamate (3rd sg. pr. indic. mid. *upa*
 √ram), it is at rest, it pauses, it stops, it is
 inactive, it ceases.
cittam (n. nom. sg.), thought, reflection.
niruddham (n. nom. sg. p. pass. participle *ni*
 √rudh), restrained, held back.
yoga (m.), Yoga.
sevayā (f. inst. sg.), by practice, by service.
(yoga-sevayā, f. inst. sg., TP cpd., by practice
of yoga.)
yatra, where.
ca, and.
eva, indeed (used as a rhythmic filler).
ātmanā (m. inst. sg.), by the self.
ātmanam (m. acc. sg.), the self.
paśyan (m. nom. sg. pr. participle act. √paś),
 beholding, seeing.
ātmani (m. loc. sg.), in the self.
tusyati (3rd sg. pr. indic. act. √tus), he is
 content, he is satisfied.

सुखम् आत्यन्तिकं यत् तद्
sukham ātyantikam yat tad
 happiness infinite which that

बुद्धिग्राह्यम् अतीन्द्रियम् ।
buddhigrāhyam atīndriyam
 (by) intelligence grasped, transcending
 the senses

वेत्ति यत्र न चैवायं
veti yatra na cāvāyam
 he knows where, and not this (one),

स्थितश्चलति तत्त्वतः ॥
sthitascālati tattvataḥ
 established, he deviates from the truth;

He knows that infinite happiness
 Which is grasped by the intellect
 and transcends the senses,
 And, established there,
 Does not deviate from the truth.

sukham (n. acc. sg.), happiness, joy, pleasure.
ātyantikam (n. acc. sg.), endless, infinite, perpetual.
yad (n. acc. sg.), which.
tad (n. acc. sg.), this, that.
buddhigrāhyam (n. acc. sg.), grasped by the intelligence.
atīndriyam (n. acc. sg.), transcending the senses, beyond the realm of the senses.
veti (3rd sg. pr. indic. act. √*vid*), he knows.
yatra, where.
na, not.
ca, and.
eva, indeed (used as a rhythmic filler).
ayam (m. nom. sg.), this, he, this one.
sthitas (m. nom. sg.), established, standing, abiding.
calati (3rd sg. pr. indic. act. √*cal*), he moves, he deviates.
tattvatas (n. abl. sg.), from "thatness," from the truth.

यं लब्ध्वा चापरं लाभं
yam labdhvā cāparam lābham
 and which having attained, other gain

मन्यते नाधिकं ततः ।
manyate nādhikam tataḥ
 he thinks not greater from there,

यस्मिन् स्थितो न दुःखेन
yasmin sthito na duḥkhena
 in which established not by sorrow,

गुणैर्नापि विचाल्यते ॥
guruṇāpi vicālyate
 profound even, he is shaken;

Having attained this,
 No greater gain can he imagine;
 Established in this,
 He is not moved even by profound
 sorrow.

yam (m. acc. sg.), which, who.
labdhvā (gerund √*abh*), attaining, having attained, obtaining, having obtained.
ca, and.
aparam (m. acc. sg.), other.
lābham (m. acc. sg.), gain, attainment, obtainment.
manyate (3rd sg. pr. indic. mid. √*man*), he thinks, he imagines.
na, not.
adhikam (m. acc. sg.), greater, additional, subsequent, superior.
tatas (m. abl. sg.), from there, from this point.
yasmin (m. loc. sg.), in which, in whom.
sthitas (m. nom. sg.), established, situated, abiding in.
na, not.
duḥkhena (n. inst. sg.), by sorrow, by misfortune.
guruṇā (n. inst. sg.), by heavy, by profound.
api, even, also.
vicālyate (3rd sg. pr. indic. causative passive √*cal*), he is shaken, he is moved.

तं विद्याद् दुःखसंयोग-
taṁ vidyād duḥkhasamyoga-
 this, let it be known, union-with-pain-

वियोगं योगसंज्ञितम् ।
viyogaṁ yogasamjñitam
 dissolution, Yoga called

स निश्चयेन योक्तव्यो
sa niścayena yuktavyo
 this, with determination to be practiced,

योगोऽनिर्विण्णचेतसा ॥
yogo 'nirviṇṇacetasā
 Yoga with undismayed mind.

Let this, the dissolution of union with
 pain,
 Be known as yoga; this yoga
 Is to be practiced with
 determination
 And with an undismayed mind.

taṁ (m. acc. sg.), it, him, this.
vidyāt (3rd sg. active optative √*vid*), may it
 be known, let it be known.
duḥkha (n. nom. acc. sg.), pain.
samyoga (m.), union, coming together.
viyogaṁ (m. acc. sg.), dissolution, Sunder-
 ing, moving apart.
(duḥkha-samyoga-viyogaṁ, m. acc. sg. TP
 cpd., dissolution of union with pain.)
yoga (m.), Yoga.
samjñitam (m. acc. sg. p. pass. participle
 from noun *samjñā*), known as, called, re-
 cognized as.
(yoga-samjñitam, m. acc. sg. TP cpd., known
 as yoga.)
sa (m. nom. sg.), this, he.
niścayena (m. inst. sg. from *niś* √*ci*), by de-
 termination, with determination, with ab-
 sence of doubt.
yuktavyas (m. nom. sg. gerundive √*yuj*), to
 be practiced, to be concentrated on.
yogas (m. nom. sg.), Yoga.
anirviṇṇa (p. pass. participle a *nir* √*vid*), not
 downcast, undismayed.
cetasā (n. inst. sg.), with mind, with thought.
(anirviṇṇacetasā, m. inst. sg. KD cpd., with
 undismayed mind, with thoughts which are
 not downcast.)

संकल्पप्रभवान् कामांस्
saṅkalpaprabhavān kāmāṅs
 whose origins lie in one's intention,
 desires

त्यक्त्वा सर्वान् अरोषतः ।
tyaktvā sarvān aśeṣataḥ
 having abandoned all without remainder,

मनसैवेन्द्रियग्रासं
manasāivendriyagrāmaṁ
 by the mind the multitude of senses,

विनियम्य समन्ततः ॥
viniyamya samantataḥ
 restraining completely,

Abandoning those desires whose
 origins lie in one's intention,
 All of them, without exception,
 And completely restraining
 The multitude of senses with the
 mind,

saṅkalpa (m), purpose, aim, intention.
prabhavān (m. acc. pl.), produced, born,
 come into being, origins.
(saṅkalpaprabhavān, m. acc. pl. BV cpd.,
 whose origins lie in one's intention.)
kāmān (m. acc. pl.), desires, cravings, lusts.
tyaktvā (gerund √*tyaj*), abandoning, having
 abandoned, having forsaken, having re-
 nounced.
sarvān (m. acc. pl.), all.
aśeṣatas (adv.), without remainder, entirely,
 wholly.
manasā (n. inst. sg.), by mind, by thought.
eva, indeed (used as a rhythmic filler).
indriyagrāmaṁ (m. acc. sg.), the multitude
 of senses, the aggregate of senses.
viniyamya (gerund *vi ni* √*yam*), restraining,
 subduing, controlling.
samantatas (adv.), wholly, completely.

शनैः शनैर् उपरमेद्
śanāiḥ śanāir uparamed
 by little by little he should cease from
 action

बुद्ध्या धृतिगृहीतया ।
buddhyā dhṛtiḡrḥītayā
 with the intelligence firmly grasped.

आत्मसंस्थं मनः कृत्वा
ātmasaṁsthāṁ manaḥ kṛtvā
 the self fixed, the mind having made,

न किञ्चिद् अपि चिन्तयेत् ॥
na kiñcid api cintayet
 not anything even he should think of.

Little by little, he should come to rest,
 With the intellect firmly held.
 His mind having been established in
 the Self,
 He should not think of anything.

śanāiḥ śanāis (adv.), little by little, grad-
 ually.
uparamet (3rd sg. optative act. *upa* √ram),
 he should cease from action, he should re-
 nounce action, he should be quiet.
budhyā (f. inst. sg.), by the intelligence, with
 the intelligence.
dhṛti (f.), firmness, firm, firmly.
grḥītayā (f. inst. sg. p. pass. participle
 √grah), grasped, controlled, gripped.
(dhṛti-grḥītayā, f. instr. sg. KD cpd., firmly
grasped.)
ātma- (m.), self, own.
saṁsthāṁ (m. acc. sg.), "together standing,"
 fixed, situated together with.
manas (n. acc. sg.), mind, thought.
kṛtvā (gerund √kr), making, having made.
na, not.
kiñcid, anything, anything whatever.
api, even, also.
cintayet (3rd sg. causative optative act.
 √cint), he should think of, he should reflect
 on, he should consider.

यतो यतो निश्चरति
yato yato niścaraṭi
 wheresoever it wanders away,

मनश्चञ्चलम् अस्थिरम् ।
manaścañcalam aśhīram
 the mind, moving to and fro, unsteady,

ततस्ततो नियम्यैतद्
tatastato niyamyāitad
 from thence holding back this (i.e. the
 mind)

आत्मन्य् एव वशं नयेत् ॥
ātmany eva vaśaṁ nayet
 in the self to control he should lead.

Whenever the unsteady mind,
 Moving to and fro, wanders away,
 He should restrain it
 And control it in the Self.

yatas yatas, whencesoever, whencesoever,
 wheresoever.
niścaraṭi (3rd sg. pr. indic. act. *niś* √car), it
 moves away, it wanders away.
manas (n. nom. sg.), mind, thought.
cañcalam (n. nom. sg. intensive verbal noun
 from √cal), moving to and fro, dancing
 here and there, wandering.
aśhīram (n. nom. sg.), unsteady, unfixed.
tatas tatas, from thence, from there.
niyamiya (gerund *ni* √yam), holding back,
 subduing, controlling.
etad (n. acc. sg.), this.
ātmani (m. loc. sg.), in the self.
eva, indeed (used as a rhythmic filler).
vaśam (m. acc. sg.), control, dominance, to
 the will, to the control.
nayet (3rd sg. optative act. √nī), he should
 lead, he should direct.

प्रशान्तमनसं ह्येनं
praśāntamanasam hyenam
 composed in mind indeed, him

योगिनं सुखम् उत्तमम् ।
yoginam sukham uttamam
 the yogin; happiness supreme

उपैति शान्तरजसं
upāiti śāntarajasam
 he approaches, pacified passion

ब्रह्मभूतम् अकल्मषम् ॥
brahmabhūtam akalmaṣam
 one with Brahman become, without evil.

The yogin whose mind is peaceful,
 Whose passions are calmed,
 Who is free of evil and has become one
 with Brahman,
 Attains the highest bliss.

praśānta (n. p. pass. participle *pra √śam*),
 composed, peaceful.
manasam (m. acc. sg.), mind.
 (*praśāntamanasam*, m. acc. sg. BV cpd.,
 whose mind is tranquil.)

hi, indeed, truly.
enam (m. acc. sg.), him, this.
yoginam (m. acc. sg.), yogin.
sukham (n. nom. sg.), happiness, joy, bliss.
uttamam (n. nom. sg.), highest, supreme.
upāiti (3rd sg. pr. indic. act. *upa √i*), he ap-
 proaches, he attains, he goes to.
śānta (m.), calmed, pacified, appeased.
rajasam (m. acc. sg.), passion, emotion.
 (*śāntarajasam* (m. acc. sg. BV cpd., whose
 passions are calmed.)

brahmabhūtam (m. acc. sg.), one with Brah-
 man, united with Brahman, become one
 with Brahman.
akalmaṣam (m. acc. sg.), without wrong,
 free of evil.

युञ्जन् एवं सदा ज्ञमानं
yujann evam sadā 'tmānam
 practicing Yoga thus constantly himself

योगी विगतकल्मषः ।
yogī vigatakalmaṣaḥ
 the yogin, freed from evil,

सुखेन ब्रह्मसंस्पर्शम्
sukhena brahmasaṁsparśam
 easily Brahman contact

अत्यन्तं सुखम् अश्नुते ॥
atyantam sukham aśnute
 beyond end happiness he attains.

Thus constantly disciplining himself,
 The yogin, freed from evil,
 Easily encountering Brahman,
 Attains happiness beyond end.

yujann (m. nom. sg. pr. participle act. *√yuj*),
 practicing Yoga, yoking, performing Yoga.
evam, thus.

sadā, always, constantly, perpetually.
ātmanam (m. acc. sg.), himself.
yogī (m. nom. sg.), yogin.
vigatakalmaṣas (m. nom. sg.), "gone away
 evil," freed from sin, freed from evil, van-
 ished evil, (as BV cpd.) whose evil has
 vanished.

sukhena (n. inst. sg.), by happiness, easily,
 readily.
brahmasaṁsparśam (n. acc. sg.), contact
 with Brahman, touching Brahman, encoun-
 tering Brahman.

atyantam (n. acc. sg.), beyond end, endless,
 boundless.
sukham (n. acc. sg.), happiness, joy, bliss.
aśnute (3rd sg. pr. indic. mid. *√as*), he at-
 tains, he reaches.

सर्वभूतस्थम् आत्मानं
sarvabhūtasṥam ātmānam
 present in all beings, the self,

सर्वभूतानि चात्मनि ।
sarvabhūtāni cātmani
 and a'l beings in the self,

ईक्षते योगयुक्तात्मा
īkṣate yogayuktātmā
 he sees, the yoga-disciplined self

सर्वत्र समदर्शनः ॥
sarvatra samadarśanaḥ
 at all times seeing the same.*

He who is disciplined by yoga sees
 The Self present in all beings,
 And all beings present in the Self.
 He sees the same (Self) at all times.

* *Samadarśana* has a special meaning which the words "seeing the same" scarcely convey. The *ātman*s, or selves, of all creatures are conceived to be the same once they have been separated from the material nature with which they are temporarily conjoined in life. "A person who has brought his *ātman* into Yoga, will see similarity in all *ātman*s when separated from *prakṛti* (material nature); he will see that all beings are in his own *ātman*; in other words he will see that his own *ātman* has the same form as the *ātman*s of all other beings and contrariwise, so that he has seen all that is *ātman* when he has seen one *ātman*." – Rāmānuja.

यो मां पश्यति सर्वत्र
yo mām paśyati sarvatra
 who me he sees everywhere

सर्वं च मयि पश्यति
sarvaṁ ca mayi paśyati
 and all in me he sees,

तस्याहं न प्रणश्यामि
tasyāhaṁ na praṇaśyāmi
 of him I not I am lost

स च मे न प्रणश्यति ॥
sa ca me na praṇaśyati
 and he of me not he is lost.

He who sees Me everywhere,
 And sees all things in Me;
 I am not lost to him,
 And he is not lost to Me.

*ya*s (m. nom. sg.), who.
mām (m. acc. sg.), me.
paśyati (3rd sg. pr. indic. act. $\sqrt{paś}$), he sees,
 he observes, he perceives.
sarvatra, everywhere, at all times, in every-
 thing.
sarvam (m. acc. sg.), all.
ca, and.
mayi (m. loc. sg.), in me.
paśyati (3rd sg. pr. indic. act. $\sqrt{paś}$), he sees.
tasya (m. gen. sg.), of him, to him.
ahaṁ (nom. sg.), I.
na, not.
praṇaśyāmi (1st sg. pr. indic. act. $\sqrt{naś}$),
 I am lost.
*sa*s (m. nom. sg.), he.
ca, and.
me (gen. sg.), of me, to me.
na, not.
praṇaśyati (3rd sg. pr. indic. act. $\sqrt{naś}$),
 he is lost, he is destroyed.

* Krishna (the Supreme Spirit) is here equating himself with the *ātman*.

सर्वभूतस्थितं यो मां
sarvabhūtasthitam yo mām
 (as) all-beings-abiding who me

भजत्य् एकत्वम् आस्थितः ।
bhajaty ekatvam āsthitah
 he honors, oneness established in,

सर्वथा वर्तमानो ऽपि
sarvathā vartamāno 'pi
 in whatever way (otherwise) acting: even

स योगी मयि वर्तते ॥
sa yogī mayi vartate
 he, the yogin, in me he dwells.

The yogin who, established in oneness,
 Honors Me as abiding in all beings,
 In whatever way he otherwise acts,
 Dwells in Me.

sarvabhūtasthitam (m. acc. sg. TP cpd.),
 abiding in all beings, situated in all beings.
yas (m. nom. sg.), who.
mām (acc. sg.), me.
bhajati (3rd sg. pr. indic. act. √bhaj), he
 honors, he worships, he resorts to.
ekatvam (n. nom. sg.), oneness.
āsthitas (n. nom. sg. p. pass. participle ā
 √sthā), established in, abiding in, resorting
 to, having regard for, practiced in.
sarvathā, in whatever way.
vartamānas (m. nom. sg. pr. middle parti-
 ciple √vrt), turning, moving, existing, act-
 ing.
api, even, also.
sas (m. nom. sg.), he, this.
yogī (m. nom. sg.), yogin.
mayi (loc. sg.), in me.
vartate (3rd sg. pr. indic. mid. √vrt), he
 lives, he dwells, he abides, he turns.

आत्मौपम्येन सर्वत्र
ātmāupamyena sarvatra
 himself by comparison in all cases

समं पश्यति यो ऽर्जुन ।
samaṁ paśyati yo 'rjuna
 the same he sees, who, Arjuna,

सुखं वा यदि वा दुःखं
*sukham vā yadi vā duḥkham**
 pleasure whether or pain,

स योगी परमो मतः ॥
sa yogī paramo mataḥ
 he a yogin supreme thought to be.

He who sees equality in everything
 In the image of his own Self,
 Arjuna,
 Whether in pleasure or in pain,
 Is thought to be a supreme yogin.

ātmā (m.), self, himself, oneness.
āupamyena (n. inst. sg.), by comparison, by
 resemblance, by analogy.
sarvatra (adv.), in all cases, everywhere.
samaṁ (m. acc. sg.), the same, similarly.
paśyati (3rd sg. pr. indic. act. √paś), he sees,
 he considers.
yas (m. nom. sg.), who.
arjuna (m. voc. sg.), Arjuna.
*sukham** (n. acc. sg.), pleasure, happiness.
vā yadi vā, whether, or if.
*duḥkham** (n. acc. sg.), pain, misery.
sas (m. nom. sg.), he, this.
yogī (m. nom. sg.), yogin.
paramas (m. nom. sg.), highest, supreme.
matas (m. nom. sg. p. pass. participle √man),
 thought, thought to be.

* I.e. who recognizes that all *ātmanas* are one,
 and all pervaded by the Supreme Spirit.

* It is perhaps amusing to note the etymology
 of the words "*sukha*" (pleasure, comfort, bliss)
 and "*duḥkha*" (misery, unhappiness, pain). The
 ancient Aryans who brought the Sanskrit language
 to India were a nomadic, horse- and cattle-breeding
 people who travelled in horse- or ox-drawn
 vehicles. "*Su*" and "*du*" are prefixes indicating
 good or bad. The word "*kha*," in later Sanskrit
 meaning "sky," "ether," or "space," was
 originally the word for "hole," particularly an
 axle hole of one of the Aryan's vehicles. Thus
 "*sukha*" (a BV cpd.) meant, originally, "having
 a good axle hole," while "*duḥkha*" meant "having
 a poor axle hole," leading to discomfort.

† I.e. that pleasure and pain in others is the
 same as pleasure and pain in himself, since the
 selves of all beings are equal to his own self, or
 identical with it.

अर्जुन उवाच ।
arjuna uvāca
 Arjuna spoke:

33

यो ज्यं योगस् त्वया प्रोक्तः
yo 'yam yogas tvayā proktaḥ
 which this yoga by thee declared

साम्येन मधुसूदन ।
sāmyena madhusūdana
 with evenness of mind, Slayer of Madhu,

एतस्याहं न पश्यामि
etasyāham na paśyāmi
 of this I, not I perceive,

चञ्चलत्वात् स्थितिं स्थिराम् ॥
cañcalatvāi sthitim sthīrām
 because of instability the foundation
 permanent.

Arjuna spoke:
 This yoga which is declared by You
 As evenness of mind, Krishna,
 I do not perceive
 The steady continuance of this because
 of (the mind's) instability.

arjuna (m. nom. sg.), Arjuna.
uvāca (3rd sg. perfect act. \sqrt{vac}), he said, he
 spoke.

ya (m. nom. sg.), which, who.
ayam (m. nom. sg.), this.
yogas (m. nom. sg.), Yoga.
tvayā (inst. sg.), by thee.
prokta (m. nom. sg. p. pass. participle pra
 \sqrt{vac}), declared, propounded, explained.
sāmyena (n. inst. sg.), with evenness of mind,
 with equilibrium, with impartiality.
madhusūdana, (m. voc. sg.), Slayer of
 Madhu, epithet of Krishna, referring to
 an *asura*, or demon, killed by Vishnu
 (Krishna), not to be confused with Madhu,
 the *Yādava*, who was Krishna's ancestor.
etasya (m. gen. sg.), of this.
aham (nom. sg.), I.
na, not.
paśyāmi (1st sg. pr. indic. act. $\sqrt{paś}$), I see, I
 perceive.
cañcalatvāi (m. abl. sg.), from instability,
 from unsteadiness, from capriciousness,
 because of instability.
sthitim (f. acc. sg.), foundation, standing,
 maintenance, permanence, continued exis-
 tence.
sthīrām (f. acc. sg.), permanent, immovable,
 fixed, steady, changeless.

34

चञ्चलं हि मनः कृष्ण
cañcalam hi manaḥ kṛṣṇa
 unstable indeed the mind, Krishna,

प्रमाथि बलवद् दृढम् ।
pramāthi balavad dṛḍham
 troubling, powerful, intense,

तस्याहं निग्रहं मन्ये
tasyāham nigrāham manye
 of it I restraining, I think,

वायोर् इव सुदुष्करम् ॥
vāyor iva suduṣkaram
 of-the-wind-like difficult to achieve.

The mind, indeed, is unstable, Krishna,
 Turbulent, powerful and obstinate;
 I think it is as difficult
 To control as the wind.

cañcalam (n. nom. sg.), unstable, unsteady,
 wandering.
hi, indeed, truly.
manas (n. nom. acc. sg.), mind.
kṛṣṇa (m. voc. sg.), Krishna.
pramāthi (n. nom. sg.), troubling, harassing,
 destroying.
balavad (n. nom. sg.), powerful, strong.
dṛḍham (n. nom. sg.), intense, hard, fixed,
 massive, unyielding.
tasya (n. gen. sg.), of it, of this.
aham (nom. sg.), I.
nigrāham (m. acc. sg. noun from ni $\sqrt{grāh}$),
 keeping back, restraining, suppression,
 subjugation.
manye (1st sg. pr. indic. mid. \sqrt{man}), I think,
 I believe.
vāyos (m. gen. sg.), of the wind.
iva, like.
suduṣkaram (n. acc. sg.), difficult to do, hard
 to achieve, hard to bring about.

श्रीभगवान् उवाच ।
śrībhagavān uvāca
 the Blessed Lord spoke:

35

असंशयं महाबाहो
asamśayam mahābāho
 without doubt, O Mighty Armed One,

मनो दुर्निग्रहं चलम् ।
mano durnigrahaṁ calam
 the mind difficult to restrain, unsteady;

अभ्यासेन तु कौन्तेय
abhyāseṇa tu kōunteya
 by practice, but, Son of Kuntī,

वैराग्येण च गृह्यते ॥
vairāgyeṇa ca gr̥hyate
 and by indifference it is restrained.

The Blessed Lord spoke:
 Without doubt, O Arjuna,
 The mind is unsteady and difficult to
 restrain;
 But by practice, Arjuna,
 And by indifference to worldly objects,
 it is restrained.

śrībhagavān (m. nom. sg.), the Blessed Lord,
 the Blessed One.
uvāca (3rd sg. perfect act. √vac), he said, he
 spoke.

asamśayam (adv.), without doubt, doubtless.
mahābāho (m. voc. sg.), O Mighty Armed
 One, epithet of Arjuna and other warriors.
manas (n. nom. sg.), mind.
durnigrahaṁ (n. nom. sg. from *dur ni*
 √grah), difficult to restrain, hard to con-
 trol, hard to subdue.
calam (n. nom. sg.), moving, unsteady, un-
 stable, restless.
abhyāseṇa (m. inst. sg.), by practice, by per-
 formance.
tu, but.
kōunteya (m. voc. sg.), Son of Kuntī, epithet
 of Arjuna.
vairāgyeṇa (n. inst. sg.), by indifference, by
 disgust, by aversion to worldly objects.
ca, and.
gr̥hyate (3rd sg. pr. indic. passive √grah), it
 is restrained, it is gripped, it is subdued, it
 is controlled.

36

प्रसयतात्मना योगो
asam̐yatātmanā yogo
 by him whose self is uncontrolled, Yoga

दुष्प्राप इति मे मतिः ।
duṣprāpa iti me matih
 difficult to attain, thus of me the thought;

वश्यात्मना तु यतता
vaśyātmanā tu yataṭā
 by him whose self is controlled, but, by
 striving,

सन्नयोऽवाप्तुम् उपायतः ॥
śakyo 'vāptum upāyataḥ
 possible to attain through a (proper)
 course.

I agree that yoga is difficult to attain
 By him whose self is uncontrolled; but
 By him whose self is controlled,
 By striving, it is possible to attain
 through proper means.

asam̐yata (p. pass. participle *a sam* √yam),
 uncontrolled, uncontrolled.
ātmanā (m. inst. sg.), by the self.
(asam̐yatātmanā, m. inst. sg. BV cpd., by
 him whose self is uncontrolled.)
yogas (m. nom. sg.), Yoga.
duṣprāpas (m. nom. sg. from *duṣ pra* √āp),
 difficult to attain, hard to reach.
iti, thus.
me (gen. sg.), of me, my.
matih (f. nom. sg.), thought, opinion.
vaśya (m.), controlled, subject to the will.
ātmanā (m. inst. sg.), by the self.
(vaśyātmanā, m. inst. sg. BV cpd., by him
 whose self is controlled.)
tu, but, however.
yataṭā (m. inst. sg. pr. act. participle √yat),
 by striving, with effort.
śakyo (m. nom. sg. gerund √śak), possible,
 able.
avāptum (infinitive *ava* √āp), to attain, to
 reach, to obtain.
upāya (m.), means, course.
-tas (adverbial suffix), through, by.

अर्जुन उवाच ।
arjuna uvāca
 Arjuna spoke:

37

अयतिः श्रद्धयोपेतो
ayatiḥ śraddhayopeto
 the uncontrolled one who has arrived at
 faith,

योगाच्चलितमानसः ।
yogācchalitamānasaḥ
 whose mind has fallen away from Yoga

अप्राप्य योगसंसिद्धिं
apṛāpya yogasamsiddhiṁ
 not attaining Yoga-perfection

कां गतिं कृष्ण गच्छति ॥
kāṁ gatiṁ kṛṣṇa gacchati
 what road, Krishna, he goes?

Arjuna spoke;
 One who is uncontrolled though he
 has faith,
 Whose mind has fallen away from
 yoga,
 Who does not attain perfection in
 yoga,
 Which way, Krishna, does he go?

arjuna (m. nom. sg.), Arjuna.
uvāca (3rd sg. perf. act. √*vac*), he said, he
 spoke.

ayatis (m. nom. sg.), the uncontrolled one,
 the unsubdued one.
śraddhayā (f. inst. sg.), by faith, with faith.
upeṭas (m. nom. sg. p. pass. participle *upa*
 √*i*), arrived at.
yogāt (m. abl. sg.), from Yoga.
calīta (p. pass. participle √*cal*), moved, gone
 astray, deviated, fallen away.
mānasa (m. nom. sg.), mind, spirit.
(calītamānasa, m. nom. sg. BV cpd., whose
 mind has fallen away.)
apṛāpya (gerund *a pra* √*āp*), not attaining,
 not reaching, without attaining.
yogasamsiddhiṁ (f. acc. sg.), Yoga-perfec-
 tion, perfection in Yoga.
kām (f. acc. sg. interrog.), what?
gatiṁ (f. acc. sg.), road, goal, path.
kṛṣṇa (m. voc. sg.), Krishna.
gacchati (3rd sg. pr. indic. act. √*gam*), he
 goes, he walks, he moves.

38

कच्चिन् नोभयविभ्राष्टश्
kaccin nobhayavibhraṣṭaś
 is it that not (from) both (worlds) fallen,

छिन्नाभ्रम् इव नश्यति ।
chinna-abhram iva naśyati
 disappearing-cloud-like, he is lost,

अप्रतिष्ठो महाबाहो
apṛatiṣṭho mahābāho
 having no solid ground, O Mighty Armed
 One (Krishna),

विमूढो ब्रह्मणः पथि ॥
vimūḍho brahmaṇaḥ pathi
 confused of Brahman on the path?

Is he not lost like a disappearing
 cloud,
 Having fallen from both worlds,
 Having no solid ground, O Krishna,
 Confused on the path of Brahman?

kaccid, is it that?
na, not.
ubhaya (m.), both.
vibhraṣṭas (m. nom. sg. p. pass. participle *vi*
 √*bhraṣṭ*), fallen, failed, deserted.
ubhaya-vibhraṣṭas, (m. nom. sg. TP cpd.,
 failed in both.)
chinna (p. pass. participle √*chid*), cut off,
 split, pierced, effaced, blotted out, disap-
 peared.
abhram (n. nom. sg.), cloud, thunder cloud.
(chinna-abhram, m. nom. sg. KD cpd.,
 blotted-out cloud.)
iva, like.
naśyati (3rd sg. pr. indic. act. √*naś*), he is
 lost, he is destroyed.
apṛatiṣṭhas (m. nom. sg.), having no solid
 ground, fluctuating, unsafe.
mahābāho (m. voc. sg.), O Mighty Armed
 One, epithet here applied to Krishna.
vimūḍhas (m. nom. sg. p. pass. participle *vi*
 √*muh*), confused, deluded.
brahmanas (n. gen. sg.), of Brahman.
pathi (m. loc. sg.), on the path, on the road.

* "Both worlds," viz. the here and the here-
 after, earth and heaven.

† This is one of two instances in the Bha-
 gad Gītā where Krishna is addressed as "Mighty
 Armed," usually Arjuna's nickname. The other
 instance is in XI 23. The nickname is used
 throughout the Mahābhārata as a designation for
 eminent warriors.

एतन् मे संशयं कृष्ण
etan me saṁśayaṁ kṛṣṇa
 this of me doubt, Krishna

छेत्तुस् अर्हस्य अशेषतः ।
chettum arhasy aśeṣataḥ
 to efface thou art able without remainder ;

त्वदन्यः संशयस्यास्य
tvadanyaḥ saṁśayasyāsyā
 other than thee, of (this) doubt, of it,

छेत्ता न ह्य उपपद्यते ॥
chettā na hy upapadyate
 an effacer not indeed he comes forth.

You are able, Krishna,
 To dispel the totality of this doubt of
 mine;
 Other than You, no one
 Comes forth to help me erase this
 doubt.

etad (n. acc. sg.), this.
me (gen. sg.), of me, my.
saṁśayam (m. acc. sg.), doubt, uncertainty,
 irresolution.
kṛṣṇa (m. voc. sg.), Krishna.
chettum (infinitive \sqrt{chid}), to cut away, to
 efface.
arhasi (2nd sg. pr. indic. act. \sqrt{arh}), thou art
 able, thou art capable, please to.
aśeṣatas (adv.), without remainder, wholly,
 totally.
tvadanyas (m. nom. sg.), other than thee.
saṁśayasya (m. gen. sg.), of doubt, of uncer-
 tainty.
asya (m. gen. sg.), of it, of this.
chettā (m. nom. sg.), cutter-away, effacer.
na, not.
hi, indeed, truly.
upapadyate (3rd sg. pr. indic. mid. \sqrt{upa}
 \sqrt{pad}), he arrives, he comes forth, he ex-
 ists.

श्रीभगवान् उवाच
śrībhagavān uvāca
 the Blessed Lord spoke:

पार्थ नैवेह नामुत्र
pārtha nāiveha nāmūtra
 Son of Pṛthā, neither here on earth, nor
 there above

विनाशस् तस्य विद्यते ।
vināśas tasya vidyate
 destruction of him it is found

न हि कल्याणकृत् कश्चिद्
na hi kalyāṇakṛt kaścid
 not indeed good-doing anyone

दुर्गतिं तात गच्छति ॥
durgatim tāta gacchati
 to misfortune, my son, he goes.

The Blessed Lord spoke:
 Arjuna, neither here on earth
 nor in heaven above
 Is there found to be destruction of
 him;
 No one who does good
 Goes to misfortune, My Son.

śrībhagavān (m. nom. sg.), the Blessed
 Lord, the Blessed One.
uvāca (3rd sg. perfect act. \sqrt{vac}), he said, he
 spoke.

pārtha (m. voc. sg.), Son of Pṛthā, epithet of
 Arjuna.
na, not, neither.
eva, indeed (used as a rhythmic filler).
iha, here, here on earth.
na, not, nor.
amūtra (adv.), there above, there in heaven.
vināśas (m. nom. sg. verbal noun from $\sqrt{naś}$),
 destruction, loss.
tasya (m. gen. sg.), of him, of this.
vidyate (3rd sg. pr. indic. passive $\sqrt{2 vid}$), it
 is found, it is to be found.
na, not.
hi, indeed, truly.
kalyāṇakṛt (m. nom. sg. from *kalyāṇa* +
 \sqrt{kr}), virtuous, doing good.
kaścid anyone, anyone whatever.
durgatim (f. acc. sg.), misfortune, "hard
 road," to misfortune, to the unfortunate
 goal.
tāta (m. voc. sg.), my son, father (term of
 affection between seniors and juniors).
gacchati (3rd sg. pr. indic. act. \sqrt{gam}), he
 goes, he walks.

प्राप्य पुण्यकृतान्-लोकान्
prāpya puṇyākṛtām lokān
 attaining of the meritorious doing, the
 worlds

उषित्वा शाश्वतीः समाः ।
uṣitvā śāśvatīḥ samāḥ
 having dwelt for endless years

शुचीनां श्रीमतां गेहे
śucinām śrīmatām gehe
 of the radiant and of the illustrious in the
 dwelling

योगभ्रष्टो अभिजायते ॥
yogabhraṣṭo 'bhijāyate
 he who has fallen from Yoga, he is born
 again.

Attaining the worlds of the
 meritorious,
 Having dwelt there for endless years,
 He who has fallen from yoga is born
 again
 In the dwelling of the radiant
 and the illustrious.

prāpya (gerund *pra* √*āp*), attaining, reach-
 ing.
puṇyākṛtām (m. gen. pl.), of the meritorious
 acting, of the auspicious making, of the
 virtuous acting, of the good doing.
lokān (m. acc. pl.), worlds.
uṣitvā (gerund √*3 vas*), dwelling, having
 dwelt.
śāśvatīḥ (f. acc. pl.), constant, perpetual, end-
 less.
samāḥ (f. acc. pl.), years.
śucinām (m. gen. pl.), of the radiant, of the
 happy.
śrīmatām (m. gen. pl.), of the illustrious, of
 the famous.
gehe (n. loc. sg.) in the dwelling, in the
 house.
yogabhraṣṭas (m. nom. sg. p. pass. participle
yoga √*bhraṣ*), BV cpd., fallen from
 Yoga, gone from Yoga, lost to Yoga.
abhijāyate (3rd sg. pr. indic. passive *abhi*
 √*jan*), he is born, he is reborn, he is born
 again.

अथवा योगिनाम् एव
athavā yoginām eva
 or else of yogins

कुले भवति धीमताम् ।
kule bhavati dhīmatām
 in the family he comes to be, of wise,

एतद् धि दुर्लभतरं
etad dhi durlabhataram
 this indeed more difficult to attain

लोके जन्म यद् ईदृशम् ॥
loke janma yad īdṛśam
 in the world birth which such.

Or he may be born in the family
 Of wise yogins;
 Such a birth as this is very
 difficult
 To attain in the world.

athavā, or else, otherwise.
yoginām (m. gen. pl.), of yogins.
eva, indeed (used as a rhythmic filler).
kule (n. loc. sg.), in the family.
bhavati (3rd sg. pr. indic. act. √*bhū*), he
 comes to be, he exists.
dhīmatām (m. gen. pl.), of the wise, of the
 learned ones.
etad (n. nom. sg.), this.
hi, indeed, truly.
durlabhataram (n. nom. sg. comparative),
 more difficult to attain, harder to obtain.
loke (m. loc. sg.), in the world.
janma (n. nom. sg.), birth.
yad (n. nom. sg.), which.
īdṛśam (n. nom. sg.), such, of such a kind.

तत्र तं बुद्धिसंयोगं

tatra tam buddhisamyogaṃ

there it, intelligence-accretion,

लभते पौर्वदेहिकम् ।

labhate pāurvadehikam

he receives, derived from a former body,

यतते च ततो भूयः

yataite ca tato bhūyaḥ

and he strives from thence once more

संसिद्धौ कुरुनन्दन ॥

samsiddhāu kurunandana

toward perfection, Son of Kuru.

There he regains the knowledge

Derived from a former body,

And he strives onward once more

Toward perfection, Arjuna.

tatra, there.

tam (m. acc. sg.), it, him, this.

buddhisamyogaṃ (m. acc. sg. TP cpd.), intelligence-accretion, accretion of knowledge, accretion of experience, joining together of knowledge.

labhate (3rd sg. pr. indic. mid. √*labh*), he receives, he obtains.

pāurvadehikam (m. acc. sg.), from a former body, from a previous birth, derived from a former incarnation.

yataite (3rd sg. pr. indic. mid. √*yat*), he strives, he makes effort.

ca, and.

tatas, from there, from thence.

bhūyas (adv.), again, once more.

samsiddhāu (f. loc. sg.), toward perfection, toward success.

kurunandana (m. voc. sg.), Descendant of Kuru, Joy of Kuru, epithet of Arjuna.

पूर्वाभ्यासेन तेनैव

pūrvābhyāseṇa tenāiva

by prior practice, by it,

हियते ह्य् अवशो ऽपि सः ।

hriyate hy avāśo 'pi saḥ

he is carried on, indeed against will even, he,

जिज्ञासुर् अपि योगस्य

jijñāsūr api yogasya

the wishing to know even, of Yoga

शब्दब्रह्मातिवर्तते ॥

śabdabrahmātivartate

word Brahman (i.e. Vedic recitation) he transcends.

He is carried on, even against his will,

By prior practice;

He who even wishes to know of yoga

Transcends Brahman in the form

of sound (i.e. Vedic recitation).

pūrvābhyāseṇa (m. inst. sg. KD cpd.), by prior practice, by prior performance.

tena (m. inst. sg.), by it, by this.

eva, indeed (used as a rhythmic filler).

hriyate (3rd sg. pr. indic. passive √*hr*), he is carried on, he is conveyed, he is brought.

hi, indeed, truly.

avāśas (m. nom. sg.), without will, without wish, against will.

api, also, even.

sa (m. nom. sg.), he, this.

jijñāsus (m. nom. sg. from desiderative √*jñā*), desirous of knowing, examining, anxious to know, wishing to know.

api, even, also.

yogasya (m. gen. sg.), of Yoga.

śabda (m.), sound, word.

brahma (n. acc. sg.), Brahman.

(*śabda-brahma*, n. acc. sg. KD cpd., word-brahman.)

ativartate (3rd sg. pr. indic. mid. *ati* √*vrt*), he goes beyond, he transcends.

प्रयत्नाद् यतमानस् तु
prayatnād yatamānas tu
 from persevering effort (and) controlled
 mind indeed

योगी संशुद्धकिल्बिषः ।
yogī saṁśuddhakilbiṣaḥ
 the yogin, completely cleansed of guilt,

अनेकजन्मसंसिद्धस्
anekajanmasamsiddhas
 not-one-birth-perfected,

ततो याति परां गतिं ॥
tato yāti parāṁ gatim
 then he goes to the Supreme Goal.

Through persevering effort and
 controlled mind,
 The yogin, completely cleansed of
 evil,
 And perfected through many births,
 Then goes to the supreme goal.

prayatnāt (m. abl. sg.), from persevering ef-
 fort, from exertion.
yatamānas (m. nom. sg. pr. mid. participle),
 controlled, restrained.
tu, indeed, but.
yogī (m. nom. sg.), yogin.
saṁśuddha (p. pass. participle *saṁ* √*śudh*),
 completely cleansed, completely purified.
kilbiṣas (m. nom. sg.), guilt, sin, evil.
(saṁśuddhakilbiṣas), m. nom. sg. BV cpd.,
 who is completely cleansed of evil.)
aneka (n.), not one, i.e. many.
janma (n.), birth.
samsiddhas (m. nom. sg. p. pass. participle
saṁ √*sidh*), perfected, successful.
(anekajanmasamsiddhas), m. nom. sg. TP
 cpd., perfected through many births, suc-
 cessful through many incarnations.)
tatas (m. abl. sg.), then, from there.
yāti (3rd sg. pr. indic. act. √*yā*), he goes.
parām (f. acc. sg.), to the highest, to the
 supreme, the supreme.
gatim (f. acc. sg.), goal, path.

तपस्विभ्यो ऽधिको योगी
tapasvibhyo 'dhiko yogī
 to the ascetics superior the yogin;

ज्ञानिभ्यो ऽपि मतो ऽधिकः ।
jñānibhyo 'pi mato 'dhikah
 to the learned also thought to be superior;

कर्मिभ्यश् चाधिको योगी
karmibhyas' cādhiko yogī
 and to the active (in ritual) superior the
 yogin

तस्माद् योगी भवार्जुन ॥
tasmād yogī bhavārjuna
 therefore a yogin be! Arjuna.

The yogin is superior to the ascetics,
 He is also thought to be superior to the
 learned,
 And the yogin is superior to those who
 perform ritual works.
 Therefore, be a yogin, Arjuna.

tapasvibhyas (m. abl. pl.), to the ascetics.
adhikas (m. nom. sg.), superior, going be-
 yond.
yogī (m. nom. sg.), yogin.
jñānibhyas (m. abl. pl.), to the knowing, to
 the learned.
api, also, even.
matas (m. nom. sg. p. pass. participle √*man*),
 thought, thought to be, believed to be.
adhikas (m. nom. sg.), superior, going be-
 yond.
karmibhyas (m. abl. pl.), to the active, to
 those active in ritual.
ca, and.
adhikas (m. nom. sg.), superior, going be-
 yond.
yogī (m. nom. sg.), yogin.
tasmāt (m. abl. sg.), from this, therefore.
yogī (m. nom. sg.), yogin.
bhava (2nd sg. imperative act. √*bhū*), be!
arjuna (m. voc. sg.), Arjuna.

योगिनाम् अपि सर्वेषां
yoginām api sarveṣām
 of the yogins even, of all these,

मद्गतेनान्तरात्मना ।
madgatenañtarātmanā
 to me by going with inner self,

श्रद्धावान् भजते यो मां
śraddhāvān bhajate yo mām
 full of faith he honors, who, me

स मे युक्ततमो मतः ॥
sa me yuktatamo mataḥ
 he to me the most devoted thought to be.

Of all these yogins,
 He who has merged his inner Self in Me,
 Honors Me, full of faith,
 Is thought to be the most devoted
 to Me.

yoginām (m. gen. pl.), of the yogins.
api, even, also.
sarveṣām (m. gen. pl.), of all these.
madgatena (m. inst. sg.), gone to me, by
 going to me.
antarātmanā (m. inst. sg.), by the inner self,
 with the inner self.
śraddhāvān (m. nom. sg.), full of faith, rich
 in faith.
bhajate (3rd sg. pr. indic. mid. √bhaj), he
 honors, he worships, he loves.
yas (m. nom. sg.), who.
mām (acc. sg.), me.
sa (m. nom. sg.), he, this.
me (dat. sg.), to me.
yuktatamas (m. nom. sg. superlative of *yukta*,
 p. pass. part. of √yuj), most devoted, most
 attached, most steadfast.
matas (m. nom. sg. p. pass. participle √man),
 thought, believed, thought to be, believed
 to be.

End of Book VI

The Yoga of Meditation