

अर्जुन उवाच
Arjuna said,
arjuna uvāca

एवं सततयुक्ता ये
Those who are always steadfast,
evam satata-yuktā ye

भक्तास्त्वां पर्युपासते ।
devoted, worshiping You,
bhaktās tvām paryupāsate

ये चाप्यक्षरमव्यक्तं
and those who worship the eternal unmanifest,
ye cāpy akṣaram avyaktam

तेषां के योगवित्तमाः ॥१॥
which of them is the best knower of yoga?
teṣām ke yoga-vittamāḥ

श्रीभगवानुवाच
The Blessed Lord said,
śrī-bhagavān uvāca

मयावेश्य मनो ये मां
Those with minds fixed on Me,
mayy āveśya mano ye mām

नित्ययुक्ता उपासते ।
always steadfast, worshiping Me,
nitya-yuktā upāsate

श्रद्धया परयोपेतास्
endowed with great faith,
śraddhayā parayopetās

ते मे युक्ततमा मताः ॥२॥
they are considered most devoted to Me.
te me yuktatamā matāḥ

ये त्वक्षरमनिर्देश्यम्

But those worshipping the eternal, indescribable,
ye tv akṣaram anirdeśyam

अव्यक्तं पर्युपासते ।

unmanifest,
avyaktaṁ paryupāsate

सर्वत्रगमचिन्त्यं च

all-pervasive, unimagivable,
sarvatra-gam acintyaṁ ca

कूटस्थमचलं ध्रुवम् ॥३॥

unchanging, immovable, constant ...
kūṭastham acalaṁ dhruvam

क्लेशोऽधिकतरस्तेषाम्

The difficulty is greater for those
kleśo 'dhikataras teṣām

अव्यक्तासक्तचेतसाम् ।

whose minds are drawn to the unmanifest.
avyaktāsakta-cetasām

अव्यक्ता हि गतिर्दुःखं

Indeed, the goal which is unmanifest
avyaktā hi gatiṛ duḥkhaṁ

देहवद्भिरवाप्यते ॥५॥

is difficult to reach by embodied beings.
dehavadbhir avāpyate

सन्नियम्येन्द्रियग्रामं

... controlling their senses,
sanniyamyendriya-grāmaṁ

सर्वत्र समबुद्धयः ।

even-minded in all situations,
sarvatra sama-buddhayaḥ

ते प्राप्नुवन्ति मामेव

they also attain Me,
te prāpnuvanti mām eva

सर्वभूतहिते रताः ॥४॥

delighting in the good of all.
sarva-bhūta-hite ratāḥ

ये तु सर्वाणि कर्माणि

But those who all actions
ye tu sarvāṇi karmāṇi

मयि संन्यस्य मत्पराः ।

abandon to Me, intent on Me,
mayi sannasya mat-parāḥ

अनन्येनैव योगेन

through unwavering yoga
ananyenaiva yogena

मां ध्यायन्त उपासते ॥६॥

meditating on Me, worshipping Me ...
mām dhyāyanta upāsate

तेषामहं समुद्धर्ता

... I save them

teṣām ahaṁ samuddhartā

मृत्युसंसारसागरात् ।

from the ocean of death and suffering

mṛtyu-saṁsāra-sāgarāt

भवामि न चिरात् पार्थ

quickly, O Arjuna,

bhavāmi na cirāt pārtha

मय्यावेशितचेतसाम् ॥७॥

those whose minds have entered Me.

mayy āveśita-cetasām

अथ चित्तं समाधातुं

If to place your mind

atha cittaṁ samādhātum

न शक्नोषि मयि स्थिरम् ।

firmly in Me you are unable,

na śaknoṣi mayi sthiram

अभ्यासयोगेन ततो

then through the practice of yoga

abhyāsa-yogena tato

मामिच्छाप्तुं धनञ्जय ॥९॥

seek to reach Me, O Arjuna.

mām icchāptum dhanañjaya

मय्येव मन आधत्स्व

Fix your mind on Me alone,

mayy eva mana ādhatsva

मयि बुद्धिं निवेशय ।

merge your intellect into Me,

mayi buddhim niveśaya

निवसिष्यसि मय्येव

you will enter Me alone,

nivasiṣyasi mayy eva

अत ऊर्ध्वं न संशयः ॥८॥

henceforth there is no doubt.

ata ūrdhvaṁ na saṁśayaḥ

अभ्यासेऽप्यसमर्थोऽसि

If you are unable to practice yoga,

abhyāse 'py asamartho 'si

मत्कर्मपरमो भव ।

then be engaged in works for My sake.

mat-karma-paramo bhava

मदर्थमपि कर्माणि

By doing works for My sake,

mad-artham api karmāṇi

कुर्वन् सिद्धिमवाप्स्यसि ॥१०॥

you will reach perfection.

kurvan siddhim avāpsyasi

अथैतदप्यशक्तोऽसि

If this, as well, you are unable
athaitad apy aśakto 'si

कर्तुं मद्योगमाश्रितः ।

to do, then resort to My yoga –
kartum mad-yogam āśritaḥ

सर्वकर्मफलत्यागं

give up the fruits of all actions
sarva-karma-phala-tyāgam

ततः कुरु यतात्मवान् ॥११॥

then act with self-restraint.
tataḥ kuru yatātmavān

अद्वेष्या सर्वभूतानां

Free from hate towards all beings,
adveṣṭā sarva-bhūtānām

मैत्रः करुण एव च ।

friendly and compassionate,
maitraḥ karuṇa eva ca

निर्ममो निरहङ्कारः

free from possessiveness and ego,
nirmamo nirahaṅkāraḥ

समदुःखसुखः क्षमी ॥१३॥

indifferent to pain and pleasure, patient ...
sama-duḥkha-sukhaḥ kṣamī

श्रेयो हि ज्ञानमभ्यासाज्

Better than practice is knowledge.
śreyo hi jñānam abhyāsāj

ज्ञानाद्ध्यानं विशिष्यते ।

Better than knowledge is meditation.
jñānād dhyānam viśiṣyate

ध्यानात्कर्मफलत्यागस्

Better than meditation is renouncing the fruits of works.
dhyānāt karma-phala-tyāgas

त्यागाच्छान्तिरनन्तरम् ॥१२॥

From renouncing, peace comes immediately.
tyāgāc chāntir anantaram

सन्तुष्टः सततं योगी

... always content, the yogi
santuṣṭaḥ satataṁ yogī

यतात्मा दृढनिश्चयः ।

self-controlled, of firm resolve,
yatātmā dṛḍha-niścayaḥ

मय्यर्पितमनोबुद्धिर्

whose mind and intellect are fixed on Me –
mayy arpita-mano-buddhir

यो मद्भक्तः स मे प्रियः ॥१४॥

such a devotee is dear to Me.
yo mad-bhaktaḥ sa me priyaḥ

यस्मान्नोद्विजते लोको

Because of whom people are not agitated,
yasmān nodvijate loko

लोकान्नोद्विजते च यः ।

who is not agitated by people,
lokān nodvijate ca yaḥ

हर्षामर्षभयोद्वेगैर्

from elation, impatience, fear & distress
harṣāmarṣa-bhayodvegair

मुक्तो यः स च मे प्रियः ॥१५॥

free – he is dear to Me.
mukto yaḥ sa ca me priyaḥ

यो न हृष्यति न द्वेष्टि

One who neither rejoices nor hates,
yo na hr̥ṣyati na dveṣṭi

न शोचति न काङ्क्षति ।

nor grieves or desires,
na śocati na kāṅkṣati

शुभाशुभपरित्यागी

abandoning the auspicious and inauspicious –
śubhāśubha-parityāgī

भक्तिमान् यः स मे प्रियः ॥१७॥

such a devotee is dear to Me.
bhaktimān yaḥ sa me priyaḥ

अनपेक्षः शुचिर्दक्ष

Independent, pure, skillful,
anapekṣaḥ śucir dakṣa

उदासीनो गतव्यथः ।

indifferent, free from anxiety,
udāsīno gata-vyathaḥ

सर्वारम्भपरित्यागी

abandoning all undertakings –
sarvārambha-parityāgī

यो मद्भक्तः स मे प्रियः ॥१६॥

such a devotee is dear to Me.
yo mad-bhaktaḥ sa me priyaḥ

समः शत्रौ च मित्रे च

The same towards foe & friend,
samaḥ śatrau ca mitre ca

तथा मानापमनायोः ।

and towards respect & disgrace,
tathā mānāpamanāyoḥ

शीतोष्णसुखदुःखेषु

towards cold & heat, pleasure & pain
śītoṣṇa-sukha-duḥkheṣu

समः सङ्गविवर्जितः ॥१८॥

the same, free from attachment ...
samaḥ saṅga-vivarjitaḥ

तुल्यनिन्दास्तुतिमौनी

... the same towards blame & praise, silent,
tulya-nindā-stutir maunī

सन्तुष्टो येन केनचित् ।

content with anything,
santuṣṭo yena kenacit

अनिकेतः स्थिरमतिर्

independent of home, steady-minded –
aniketah sthira-matir

भक्तिमान्मे प्रियो नरः ॥१९॥

such a devotee is dear to Me.
bhaktimān me priyo narah

ये तु धर्म्यामृतम् इदं

This means of immortality
ye tu dharmyāmṛtam idaṁ

यथोक्तं पर्युपासते ।

as described – those who follow it
yathoktaṁ paryupāsate

श्रद्धधाना मत्परमा

endowed with faith, intent on Me –
śraddadhānā mat-paramā

भक्तास्तेऽतीव मे प्रियाः ॥२०॥

such devotees are extremely dear to Me.
bhaktās te 'tīva me priyāḥ