

श्रीभगवानुवाच

The Blessed Lord said,
śrī-bhagavān uvāca

अनाश्रितः कर्मफलं

Free from dependence on the results of action,
anāśritaḥ karma-phalaṁ

कार्यं कर्म करोति यः ।

one who does required deeds
kāryaṁ karma karoti yaḥ

स संन्यासी च योगी च

is a sannyasi and a yogi,
sa sannyāsī ca yogī ca

न निरग्निर्न चाक्रियः ॥१॥

but not one who shuns rituals or actions.
na niragnir na cākriyaḥ

यं संन्यासमिति प्राहुर्

That which they call sannyasa,
yaṁ sannyāsam iti prāhur

योगं तं विद्धि पाण्डव ।

know it to be yoga, O Arjuna,
yogaṁ taṁ viddhi pāṇḍava

न ह्यसंन्यस्तसङ्कल्पो

because without renouncing expectations,
na hy asannyasta-saṅkalpo

योगी भवति कश्चन ॥२॥

no one becomes a yogi.
yogī bhavati kaścana

आरुरुक्षोर्मुनेर्योगं

For a sage who wants to cultivate yoga,
ārurukṣor muner yogaṁ

कर्म कारणमुच्यते ।

action is said to be the means.
karma kāraṇam ucyate

योगारूढस्य तस्यैव

For one who has cultivated yoga,
yogārūḍhasya tasyaiva

शमः कारणमुच्यते ॥३॥

withdrawal from action is said to be the means.
śamaḥ kāraṇam ucyate

यदा हि नेन्द्रियार्थेषु

When neither to sense objects
yadā hi nendriyārtheṣu

न कर्मस्वनुषज्जते ।

or actions is he attached,
na karmasv anuṣajjate

सर्वसङ्कल्पसंन्यासी

one who has renounced all desires
sarva-saṅkalpa-sannyāsī

योगारूढस्तदोच्यते ॥४॥

is then said to be established in yoga.
yogārūḍhas tadocyate

उद्धरेदात्मनात्मानं

One should lift up oneself by oneself
uddhared ātmanātmānam

नात्मानमवसादयेत् ।

and not let oneself sink down.
nātmānam avasādayet

आत्मैव ह्यात्मनो बन्धुर्

For oneself is one's friend
ātmaiva hy ātmano bandhur

आत्मैव रिपुरात्मनः ॥५॥

and oneself is one's enemy.
ātmaiva ripur ātmanaḥ

बन्धुरात्मात्मनस्तस्य

The self is a friend for one
bandhur ātmātmanas tasya

येनात्मैवात्मना जितः ।

by whom the self is conquered by oneself.
yenātmaivātmanā jitaḥ

अनात्मनस्तु शत्रुत्वे

But for one has not conquered the self,
anātmanas tu śatrutve

वर्तेतात्मैव शत्रुवत् ॥६॥

the self behaves like an enemy.
vartetātmaiva śatruvat

जितात्मनः प्रशान्तस्य

For the tranquil one who has conquered the self,
jitātmanaḥ praśāntasya

परमात्मा समाहितः ।

the highest self is steadfast
paramātmā samāhitaḥ

शीतोष्णसुखदुःखेषु

in cold and heat, in pleasure and pain,
śītoṣṇa-sukha-duḥkheṣu

तथा मानापमानयोः ॥७॥

and in honor and disrespect.
tathā mānāpamānayoḥ

ज्ञानविज्ञानतृप्तात्मा

One whose mind is satisfied by wisdom and realization,
jñāna-vijñāna-tṛptātma

कूटस्थो विजितेन्द्रियः ।

unshakable, senses controlled,
kūṭastho vijitendriyaḥ

युक्त इत्युच्यते योगी

that yogi is called well-established
yukta ity ucyate yogī

समलोष्टाश्मकाञ्चनः ॥८॥

for whom a clod of earth, stone, and gold are the same.
sama-loṣṭāśma-kāñcanaḥ

योगी युञ्जीत सततम्

A yogi should constantly meditate
yogī yuñjīta satatam

आत्मानं रहसि स्थितः ।

on the self, remaining in seclusion,
ātmānaṁ rahasi sthitaḥ

एकाकी यतचित्तात्मा

alone, restraining the mind,
ekākī yata-cittātma

निराशीरपरिग्रहः ॥१०॥

free from desires and grasping.
nirāśīr aparigrahaḥ

सुहृन्मित्रार्युदासीन

Towards benefactor, friend, enemy, neutral,
suhṛn-mitrāry-udāsīna-

मध्यस्थद्वेष्यबन्धुषु ।

obliging, hated, or family,
madhyastha-dveṣya-bandhuṣu

साधुष्वपि च पापेषु

and towards saints and sinners,
sādhuṣv api ca pāpeṣu

समबुद्धिर्विशिष्यते ॥९॥

one who is impartial excels.
sama-buddhir viśiṣyate

शुचौ देशे प्रतिष्ठाप्य

In a clean place, establishing
śucau deśe pratiṣṭhāpya

स्थिरमासनमात्मनः ।

a firm seat for oneself,
sthiram āsanam ātmanaḥ

नात्युच्छ्रितं नातिनीचं

neither too high nor too low,
nātyucchritaṁ nātinīcaṁ

चैलाजिनकुशोत्तरम् ॥११॥

on a grass mat covered by a skin and cloth...
cailājina-kuśottaram

तत्रैकाग्रं मनः कृत्वा

...there, making one's mind one-pointed,
tatraikāgram manaḥ kṛtvā

यतचित्तेन्द्रियक्रियः ।

restraining the activities of mind and senses,
yata-cittendriya-kriyaḥ

उपविश्यासने युञ्ज्याद्

sitting on the seat, one should practice
upaviśyāsane yuñjyād

योगमात्मविशुद्धये ॥१२॥

meditation for self-purification.
yogam ātma-viśuddhaye

समं कायशिरोग्रीवं

With body, head and neck aligned,
samam kāya-śiro-grīvaṁ

धारयन्नचलं स्थिरः ।

remaining steady, motionless,
dhārayann acalam sthiraḥ

सम्प्रेक्ष्य नासिकाग्रं स्वं

gazing at the tip of one's nose
sampreksya nāsikāgram svaṁ

दिशश्चानवलोकयन् ॥१३॥

without looking elsewhere...
diśaś cānavalokayan

प्रशान्तात्मा विगतभीर

with a quiet mind, free from fear,
praśāntātmā vigata-bhīr

ब्रह्मचारिव्रते स्थितः ।

firmly following the vows of a student,
brahmacāri-vrate sthitaḥ

मनः संयम्य मच्चित्तो

restraining the mind, fixing the mind on Me,
manaḥ samyamya mac-citto

युक्त आसीत् मत्परः ॥१४॥

one should sit, concentrating on Me.
yukta āsīta mat-parah

युञ्जन्नेवं सदात्मानं

Thus always controlling oneself,
yuñjann evaṁ sadātmānaṁ

योगी नियतमानसः ।

the yogi with a disciplined mind –
yogī niyata-mānasaḥ

शान्तिं निर्वाणपरमां

peace culminating in liberation
śāntiṁ nirvāṇa-paramāṁ

मत्संस्थामधिगच्छति ॥१५॥

abiding in Me – does he gain.
mat-saṁsthām adhigacchati

नात्यश्नतस्तु योगोऽस्ति

Meditation is not for one who eats too much,
nātyaśnatas tu yogo 'sti

न चैकान्तमनश्नतः ।

nor for one who eats nothing at all,
na caikāntam anaśnataḥ

न चातिस्वप्नशीलस्य

nor for one who sleeps too much,
na cātisvapna-śīlasya

जाग्रतो नैव चार्जुन ॥१६॥

nor for one who stays awake, O Arjuna.
jāgrato naiva cārjuna

युक्ताहारविहारस्य

For one disciplined in eating and activity,
yuktāhāra-vihārasya

युक्तचेष्टस्य कर्मसु ।

disciplined in work,
yukta-ceṣṭasya karmasu

युक्तस्वप्नावबोधस्य

disciplined in sleep and waking,
yukta-svapnāvabodhasya

योगो भवति दुःखहा ॥१७॥

meditation removes suffering.
yogo bhavati duḥkhahā

यदा विनियतं चित्तम्

When one's mind is controlled,
yadā viniyataṁ cittam

आत्मन्येवावतिष्ठते ।

abiding in one's self,
ātmany evāvatiṣṭhate

निस्पृहः सर्वकामेभ्यो

free from longing for all desires,
niṣpṛhaḥ sarva-kāmebhyo

युक्त इत्युच्यते तदा ॥१८॥

then he is said to be disciplined.
yukta ity ucyate tadā

यथा दीपो निवातस्थो

Just as a lamp in a windless place
yathā dīpo nivātaṣṭho

नेङ्गते सोपमा स्मृता ।

does not flicker, it is the same
neṅgate sopamā smṛtā

योगिनो यतचित्तस्य

for a yogi whose mind is controlled
yogino yata-cittasya

युञ्जतो योगमात्मनः ॥१९॥

meditating on the self.
yuñjato yogam ātmanah

यत्रोपरमते चित्तं

When the mind is withdrawn,
yatroparamate cittam

निरुद्धं योगसेवया ।

restrained by the practice of yoga,
niruddham yoga-sevayā

यत्र चैवात्मनात्मानं

when one recognizes the self by oneself,
yatra caivātmanātmānam

पश्यन्नात्मनि तुष्यति ॥२०॥

then one is content in the self.
paśyann ātmani tuṣyati

यं लब्ध्वा चापरं लाभं

Gaining that, other acquisitions
yam labdhvā cāparam lābham

मन्यते नाधिकं ततः ।

are considered lesser than that.
manyate nādhikam tataḥ

यस्मिन् स्थितो न दुःखेन

Established in that, by pain –
yasmin sthito na duḥkhena

गुरुणापि विचाल्यते ॥२२॥

even if great – one is not disturbed.
guruṇāpi vicālyate

सुखमात्यन्तिकं यत्तद्

That limitless happiness
sukham ātyantikam yat tad

बुद्धिग्राह्यमतीन्द्रियम् ।

grasped by the intellect, beyond the senses –
buddhi-grāhyam atīndriyam

वेत्ति यत्र न चैवायं

when one who knows it,
vetti yatra na caivāyam

स्थितश्चलति तत्त्वतः ॥२१॥

he remains firm, not straying from truth.
sthitaś calati tattvataḥ

तं विद्याद्दुःखसंयोग

Know that separation from contact with suffering
tam vidyād duḥkha-samyoga-

वियोगं योगसंज्ञितम् ।

is the definition of yoga.
viyogam yoga-samjñitam

स निश्चयेन योक्तव्यो

That yoga is to be practiced with determination
sa niścayena yoktavyo

योगोऽनिर्विण्णचेतसा ॥२३॥

and an unfailing mind.
yogo 'nirviṇṇa-cetasā

सङ्कल्पप्रभवान् कामांस्
Desires, born of thoughts –
saṅkalpa-prabhavān kāmāṁs

त्यक्त्वा सर्वानशेषतः ।
having abandoned them all totally,
tyaktvā sarvān aśeṣataḥ

मनसैवेन्द्रियग्रामं
with one's mind, all the senses
manasaivendriya-grāmaṁ

विनियम्य समन्ततः ॥२४॥
having completely controlled...
viniyamya samantataḥ

यतो यतो निश्चलति
Whatever pushes astray
yato yato niścalati

मनश्चञ्चलमस्थिरम् ।
the mind, being fickle and unsteady,
manaś cañcalam asthiram

ततस्ततो नियम्यैतद्
restraining it from those things,
tatas tato niyamyaitad

आत्मन्येव वशं नयेत् ॥२६॥
lead it under control of the self.
ātmany eva vaśaṁ nayet

शनैः शनैरुपरमेद्
... little by little, one should withdraw –
śanaiḥ śanair uparamed

बुद्ध्या धृतिगृहीतया ।
with a firm intellect –
buddhyā dhṛti-grhītayā

आत्मसंस्थं मनः कृत्वा
ones mind, making it abide in the self.
ātma-saṁsthaṁ manaḥ kṛtvā

न किञ्चिदपि चिन्तयेत् ॥२५॥
One should not think of anything else.
na kiñcid api cintayet

प्रशान्तमनसं ह्येनं
Having a tranquil mind, this
praśānta-manasaṁ hyenaṁ

योगिनं सुखमुत्तमम् ।
yogi – the highest happiness
yoginaṁ sukham uttamam

उपैति शान्तरजसं
free from disturbance – he gains,
upaiti śānta-rajasaṁ

ब्रह्मभूतमकल्मषम् ॥२७॥
being taintless and identified with brahman.
brahma-bhūtam akalmaṣam

युञ्जन्नेवं सदात्मानं

Thus always meditating on the self,
yuñjann evaṁ sadātmānaṁ

योगी विगतकल्मषः ।

a yogi, free from impurity –
yogī vigata-kalmaṣaḥ

सुखेन ब्रह्मसंस्पर्शम्

that which comes from brahman,
sukhena brahma-saṁsparśam

अत्यन्तं सुखमश्नुते ॥२८॥

that supreme happiness – he easily attains.
atyantaṁ sukham aśnute

यो मां पश्यति सर्वत्र

One who sees Me everywhere
yo mām paśyati sarvatra

सर्वं च मयि पश्यति ।

and who sees everything in Me,
sarvaṁ ca mayi paśyati

तस्याहं न प्रणश्यामि

for him I am never lost,
tasyāhaṁ na praṇaśyāmi

स च मे न प्रणश्यति ॥३०॥

nor is he ever lost to Me.
sa ca me na praṇaśyati

सर्वभूतस्थमात्मानं

The self abiding in all beings,
sarva-bhūta-stham ātmānaṁ

सर्वभूतानि चात्मनि ।

and in which self all beings exist –
sarva-bhūtāni cātmani

ईक्षते योगयुक्तात्मा

one established in meditation sees
īkṣate yoga-yuktātmā

सर्वत्र समदर्शनः ॥२९॥

everywhere with the vision of sameness.
sarvatra sama-darśanaḥ

सर्वभूतस्थितं यो मां

One who worships Me abiding in all beings,
sarva-bhūta-sthitaṁ yo mām

भजत्येकत्वमास्थितः ।

being established in oneness
bhajaty ekatvam āsthitaḥ

सर्वथा वर्तमानोऽपि

even under all conditions,
sarvathā vartamāno 'pi

स योगी मयि वर्तते ॥३१॥

that yogi exists in Me.
sa yogī mayi vartate

आत्मौपम्येन सर्वत्र

As he sees himself, others
ātmaupamyena sarvatra

समं पश्यति योऽर्जुन ।

he sees the same, O Arjuna,
samaṁ paśyati yo 'rjuna

सुखं वा यदि वा दुःखं

as to happiness and sorrow.
sukhaṁ vā yadi vā duḥkhaṁ

स योगी परमो मतः ॥३२॥

That yogi is considered the best.
sa yogī paramo mataḥ

योऽयं योगस्त्वया प्रोक्तः

This yoga described by You
yo 'yaṁ yogas tvayā proktaḥ

साम्येन मधुसूदन ।

as sameness, O Krishna,
sāmyena madhusūdana

एतस्याहं न पश्यामि

I do not understand
etasyāhaṁ na paśyāmi

चञ्चलत्वात् स्थितिं स्थिराम् ॥३३॥

how it can continue due to (the mind's) instability.
cañcalatvāt sthitim sthirām

अर्जुन उवाच

Arjuna said,
arjuna uvāca

चञ्चलं हि मनः कृष्ण

O Krishna, the mind is indeed unsteady,
cañcalaṁ hi manaḥ kṛṣṇa

प्रमाथि बलवद्दृढम् ।

turbulent, forceful, stubborn.
pramāthi balavad dṛḍham

तस्याहं निग्रहं मन्ये

I consider its restraint
tasyāhaṁ nigrahaṁ manye

वायोरिव सुदुष्करम् ॥३४॥

as difficult as of the wind.
vāyor iva suduṣkaram

श्रीभगवानुवाच

The Blessed Lord said,
śrī-bhagavān uvāca

असंशयं महाबाहो

O Arjuna, without doubt
asamśayaṁ mahā-bāho

मनो दुर्निग्रहं चलम् ।

the mind is fickle and difficult to restrain.
mano durnigrahaṁ calam

अभ्यासेन तु कौन्तेय

But, O Arjuna, with practice
abhyāseṇa tu kaunteya

वैराग्येण च गृह्यते ॥३५॥

and detachment it can be controlled.
vairāgyeṇa ca gr̥hyate

असंयतात्मना योगो

By one with an uncontrolled mind, meditation
asamyatātmanā yogo

दुष्प्राप इति मे मतिः ।

is difficult – thus is My conviction.
duṣprāpa iti me matiḥ

वश्यात्मना तु यतता

But by one with a controlled mind who strives,
vaśyātmanā tu yatatā

शक्योऽवाप्तुमुपायतः ॥३६॥

it is possible to attain in this way.
śakyo 'vāptum upāyataḥ

अर्जुन उवाच

Arjuna said,
arjuna uvāca

अयतिः श्रद्धयोपेतो

Failing to strive, though endowed with faith,
ayatiḥ śraddhayopeto

योगाच्चलितमानसः ।

one whose mind strays from yoga
yogāc calita-mānasaḥ

अप्राप्य योगसंसिद्धिं

without achieving perfection yoga,
aprāpya yoga-samsiddhim

कां गतिं कृष्ण गच्छति ॥३७॥

to what end does he go, O Krishna?
kāṁ gatim kṛṣṇa gacchati

एतन्मे संशयं कृष्ण

This doubt of mine, O Krishna,
etan me saṁśayaṁ kṛṣṇa

छेतुमर्हस्यशेषतः ।

please destroy completely.
chettum arhasy aśeṣataḥ

त्वदन्यः संशयस्यास्य

For this doubt, other than You
tvad-anyaḥ saṁśayasyāsyā

छेत्ता न ह्युपपद्यते ॥३९॥

none can remove it.
chettā na hyupapadyate

कच्चिन्नोभयविभ्रष्टश्

Has he not fallen from both,
kaccin nobhaya-vibhraṣṭaś

छिन्नाभ्रमिव नश्यति ।

destroyed like a scattered cloud,
chinnābhram iva naśyati

अप्रतिष्ठो महाबाहो

lacking foundation, O Krishna,
apraṭiṣṭho mahā-bāho

विमूढो ब्रह्मणः पथि ॥३८॥

lost on the path to brahman?
vimūḍho brahmaṇaḥ pathi

श्रीभगवानुवाच

The Blessed Lord said,
śrī-bhagavān uvāca

पार्थ नैवेह नामुत्र

O Arjuna, not here nor in the hereafter
pārtha naiveha nāmutra

विनाशस्तस्य विद्यते ।

is there ruin for him
vināśas tasya vidyate

न हि कल्याणकृत्कश्चिद्

because no one who does good
na hi kalyāṇa-kṛt kaścīd

दुर्गतिं तात गच्छति ॥४०॥

goes to ruin.
durgatim tāta gacchati

अथवा योगिनामेव

Or, in a family of yogis
athavā yoginām eva

कुले भवति धीमताम् ।

who are wise, he is reborn.
kule bhavati dhīmatām

एतद्धि दुर्लभतरं

This is indeed most difficult to get,
etaddhi durlabhataram

लोके जन्म यदीदृशम् ॥४२॥

such a birth in this world.
loke janma yad īdṛśam

प्राप्य पुण्यकृतां लोकान्

Being reborn in heavenly worlds
prāpya puṇya-kṛtām lokān

उषित्वा शाश्वतीः समाः ।

and dwelling there for countless years,
uṣitvā śāśvatīḥ samāḥ

शुचीनां श्रीमतां गेहे

in a pious and prosperous home
śucinām śrīmatām gehe

योगभ्रष्टोऽभिजायते ॥४१॥

one fallen from yoga will be reborn.
yoga-bhraṣṭo 'bhijāyate

तत्र तं बुद्धिसंयोगं

There, the endowment of wisdom
tatra taṁ buddhi-samyogam

लभते पौर्वदेहिकम् ।

from his prior life, he will regain
labhate paurva-dehikam

यतते च ततो भूयः

and then strive again
yatate ca tato bhūyaḥ

संसिद्धौ कुरुनन्दन ॥४३॥

for perfection, O Arjuna.
samsiddhau kuru-nandana

पूर्वाभ्यासेन तेनैव

Due to his prior practice,
pūrvābhyāsenā tenaiva,

हियते ह्यवशोऽपि सः ।

he is inescapably carried forwards.
hriyate hy avaśo 'pi saḥ

जिज्ञासुरपि योगस्य

One who seeks to know yoga
jijñāsur api yogasya

शब्दब्रह्मातिवर्तते ॥४४॥

goes beyond Vedic rituals.
śabda-brahmātivartate

तपस्विभ्योऽधिको योगी

The yogi is superior to ascetics
tapasvibhyo 'dhiko yogī

ज्ञानिभ्योऽपि मतोऽधिकः ।

and even considered superior to the wise.
jñānibhyo 'pi mato 'dhikaḥ

कर्मिभ्यश्चाधिको योगी

And the yogi is superior those performing rituals.
karmibhyaś cādhiko yogī

तस्माद्योगी भवार्जुन ॥४६॥

Therefore, O Arjuna, be a yogi.
tasmād yogī bhavārjuna

प्रयत्नाद् यतमानस्तु

Striving with effort,
prayatnād yatamānas tu

योगी संशुद्धकिल्बिषः ।

the yogi, purified of sins,
yogī saṁśuddha-kilbiṣaḥ

अनेकजन्मसंसिद्धस्

gains perfection through many births
aneka-janma-samsiddhas

ततो याति परां गतिम् ॥४५॥

and thereby reaches the highest goal.
tato yāti parām gatim

योगिनामपि सर्वेषां

Among all yogis,
yoginām api sarveṣām

मद्गतेनान्तरात्मना ।

with the mind fixed on Me
mad-gatenāntar-ātmanā

श्रद्धावान् भजते यो मां

with faith, one who worships Me
śraddhāvān bhajate yo mām

स मे युक्ततमो मतः ॥४७॥

is considered by Me to be the best yogi.
sa me yuktatamo mataḥ