

aham, I, Bhagavān; *bhavāmi*, become; *na cirāt*, without delay;—what then? soon indeed—the *samuddhartā*, Deliverer—. Wherefrom? In answer the Bhagavān says, *mṛtyu-saṁsāra-sāgarāt*, from the sea of the world which is fraught with death. *Samśāra* (world) fraught with *mṛtyu* (death) is *mṛtyu-saṁsāra*. That itself is like a sea, being difficult to cross. I become their deliverer from that sea of transmigration which is fraught with death.

Since this is so, therefore,

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

8. Fix the mind on Me alone; in Me alone rest the intellect. There is no doubt that hereafter you will dwell in Me alone. (68)

Ādhatsva, fix *manah*, the mind—possessed of the power of thinking and doubting; *mayi*, on Me, on Bhagavān as the Cosmic Person; *eva*, alone. *Mayi*, in Me; *eva*, alone; *niveśaya*, rest; the *buddhim*, intellect, which engages in determining (things). Listen to what will happen to you thereby: *Na saṁśayah*, there is no doubt—no doubt should be entertained with regard to this; that *atah ūrdhvam*, hereafter, after the fall of the body; *nivasisyasi*, you will dwell; *mayi*, in Me, live in identity with Me; *eva*, alone.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९ ॥

9. If, however, you are unable to establish the mind steadily on Me, then, O Dhanañjaya, seek to attain Me through the Yog of Practice.

Atha, if, however; *na śaknosi*, you are unable; *samādhātum*, to establish, in this way as I have described; *cittam*, the mind; *sthiram*, steadily, unwaveringly; *mayi*, on Me; *tatah*, then; O Dhanañjaya, *iccha*, seek, pray; *āptum*, to attain; *mām*, Me, as the Cosmic person; *abhyāsa-yogena*, through the Yog of Practice.