

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३

सः एव अयम् मया ते अद्य योगः प्र-उक्तः पुरा-तनः ।

भक्तः अस्-सि मे सखा च इति रहस्यम् हि एतत् उत्तमम् ॥

*sa evā 'yam mayā te 'dya yogaḥ proktaḥ purātanaḥ ।
bhakto 'si me sakhā ce 'ti rahasyaṁ hy etad uttamam ॥*

सः *sah* that एव *eva* even अयम् *ayam* this मया *mayā* by me ते *te* to thee अद्य *adya* today योगः *yogaḥ* yoga प्रोक्तः *proktaḥ* has been taught पुरातनः *purātanaḥ* ancient भक्तः *bhaktaḥ* devotee असि *asi* thou art मे *me* my सखा *sakhā* friend च *ca* and इति *iti* thus रहस्यम् *rahasyam* secret हि *hi* for एतत् *etat* this उत्तमम् *uttamam* best

The same ancient yoga has been today told you by Me, for you are My devotee and friend; and this secret is supreme indeed. 3

Secrecy is maintained in regard to many things worldly, because of selfishness or because of their being harmful if abused. The science of yoga remains a secret not for these reasons, but because of the incompetency of man to pursue it properly. It becomes obscure when the right sort of people become rare in society. Now Arjuna, a worthy recipient has appeared and therefore, a new revelation of yoga also ensues. What a man has made himself worthy of, that comes to him spontaneously. This fulfilment is called the law by some and the grace by others.

Arjuna is here beset with a doubt. He presents it to the Lord :—