

vaśyātmanā, by one of controlled mind, by him whose mind has been brought under control through practice and detachment.

As to that, by accepting the practice of Yog, actions leading to the attainment of this or the next world may be renounced by a yogī, and yet he may not attain the result of perfection in Yog, that is full Illumination, which is the means to Liberation. Consequently, at the time of death his mind may waver from the path of Yog. Apprehending that he may be thereby ruined,

Arjuna said:

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

37. O Krishna, failing to achieve perfection in Yog, what goal does one attain who, though possessed of faith, is not diligent and whose mind becomes deflected from Yog?

O Krishna, *aprāpya*, failing to achieve; *Yog-saṁ-siddhim*, perfection in Yog, the result of Yog, that is full Illumination; *kām gatim*, what goal; *gacchati*, does one attain; who, though *upetaḥ śraddhayā*, possessed of faith, belief in Bhagavān and in the other world; is *ayatih*, not diligent, devoid of effort on the path of Yog; and, at the time of death, too, *calita-mānasah*, whose mind becomes deflected; *yogāt*, from Yog, (that is) whose memory has been lost?

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

38. O Mighty-armed one, fallen from both, without support, deluded on the path to Brahman, does he not get ruined like a scattered cloud?

Mahābāho, O Mighty-armed one; *ubhaya-vibhrastah*, fallen from both, having fallen from the Path of Action and the Path of Yog; *apratistḥah*, without support; *vimūḍhah*, deluded—having become deluded; *brahmanah pathi*, on the path of Brahman, on the path