

अथ द्वितीयोऽध्यायः
atha dvitīyo'dhyāyaḥ
CHAPTER-2

सञ्जय उवाच
sañjaya uvāca
Sañjaya said:

तं तथा कृपयाविष्टम् अश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यम् उवाच मधुसूदनः ॥ १ ॥

taṁ tathā kṛpayāviṣṭam aśrupūrṇākulekṣaṇam,
viṣīdantam-idam vākyaṁ uvāca madhusūdanaḥ . 1 .

II. 1 To him who was thus overcome by pity and despondency, with agitated and tearful eyes, Kṛṣṇa (Madhusūdana) spoke these words:

श्रीभगवानुवाच
śrībhagavānuvāca
The Blessed Lord said:

कुतस्त्वा कश्मलमिदम् विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यम् अकीर्तिकरमर्जुन ॥ २ ॥

kutas-tvā kaśmalam-idam viṣame samupasthitam,
anāryajuṣṭam-asvargyam akīrtikaram-arjuna . 2 .

II. 2 O Arjuna, from where has this dejection, this un-Āryan heaven-excluding, disgraceful condition come upon you in this hour of crisis?

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यम् त्यक्तवोत्तिष्ठ परंतप ॥ ३ ॥

*klaibyaṁ mā sma gamaḥ pārtha naitattvayyupapadyate,
kṣudraṁ hṛdayadaurbalyam tyaktvottiṣṭha parantapa . 3 .*

II. 3 O Arjuna (O Pārtha) do not yield to impotence! It does not benefit you. Cast off this petty weakness of heart! Stand up, O Arjuna (O Parantapa, scorcher of foes)!

अर्जुन उवाच
arjuna uvāca
Arjuna said:

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रति योत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

*kathaṁ bhīṣmam-ahaṁ saṅkhye droṇaṁ ca madhusūdana,
iṣubhiḥ prati yotsyāmi pūjārhāvarisūdana . 4 .*

II. 4 How, O Kṛṣṇa (Madhusūdana), shall I, in battle, fight with arrows against Bhiṣma and Droṇa, who are fit to be worshipped!

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

*gurūn-ahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaikṣyam-apīha loke,
hatvārthakāmāns-tu gurūn-ihaiiva
bhuñjīya bhogān-rudhirapradigdhān . 5 .*

II. 5 Better indeed in this world to eat even the bread of beggary than to slay the most noble of teachers. If I kill them, even in this world, all my enjoyment of wealth and desires will be stained with blood.

न चैतद्विद्मः कतरन्नो गरीयः
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामः
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

*na caitad-vidmaḥ kataran-no gariyaḥ
yadvā jayema yadi vā no jayeyuḥ,
yān-eva hatvā na jijīviṣāmaḥ
te'vasthitāḥ pramukhe dhārtarāṣṭrāḥ . 6 .*

II. 6 I do not even know which would be better—that we should conquer them or that they should conquer us. The sons of Dhṛtarāṣṭra, after killing whom we do not wish to live, stand facing us.

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्नश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ

prcchāmi tvāṁ dharmasaṁmūḍhacetāḥ,
yacchreyaḥ syān-niścitaṁ brūhi tan-me
śiṣyas-te'haṁ śādhi māṁ tvāṁ prapannam . 7 .

II. 7 My heart is overpowered by pity. My mind is confused as to duty. I ask you, tell me decisively what is good for me. I am your disciple. Instruct me who has taken refuge in you.

न हि प्रपश्यामि ममापनुद्यात्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धम्
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

na hi prapaśyāmi mamāpanudyāt

yacchokam-ucchoṣaṇam-indriyāṇām,
avāpya bhūmāvasapatnam-ṛddhaṁ
rājyaṁ surāṇām-api cādhipatyam . 8 .

II. 8 Even if I should attain prosperous and unrivalled dominion on earth or Lordship over the gods, I do not see what would remove this grief that burns up my senses.

सञ्जय उवाच

sañjaya uvāca

Sañjaya said:

एवमुक्त्वा हृषीकेशम्
न योत्स्य इति गोविन्दम्

गुडाकेशः परंतप ।
उक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

evam-uktvā hr̥ṣīkeśam guḍākeśaḥ parantapa,
na yotsya iti govindam uktvā tūṣṇīm babhūva ha . 9 .

II. 9 Having spoken thus to Kṛṣṇa (Hṛṣikeśa), Arjuna (Guḍākeśa), the destroyer of foes, said to Kṛṣṇa (Govinda), "I will not fight", and became silent.

तमुवाच हृषीकेशः
सेनयोरुभयोर्मध्ये

प्रहसन्निव भारत ।
विषीदन्तमिदं वचः ॥ १० ॥

tam-uvāca hr̥ṣīkeśaḥ prahasann-iva bhārata,
senayor-ubhayor-madhye viṣīdantam-idam vacaḥ . 10 .

II. 10 To him who was despondent in the midst of the two armies, Kṛṣṇa (Hṛṣikeśa), as if smiling, 'O Bhārata' spoke these words.

श्रीभगवानुवाच

śrībhagavānuvāca

The Blessed Lord said:

अशोच्यानन्वशोचस्त्वम्
गतासूनगतासूंश्च

प्रज्ञावादांश्च भाषसे ।
नानुशोचन्ति पण्डिताः ॥ ११ ॥

*aśocyān-anvaśocas-tvam
gatāsūn-agatāsūnś-ca*

*prajñāvādānś-ca bhāṣase,
nānuśocanti paṇḍitāḥ . 11 .*

II. 11 You have grieved for those that should not be grieved for, yet you speak words of wisdom. The wise grieve neither for the living nor for the dead.

न त्वेवाहं जातु नासम्
न चैव न भविष्यामः

न त्वं नेमे जनाधिपाः ।
सर्वे वयमतः परम् ॥ १२ ॥

*na tvevāhaṁ jātu nāsam
na caiva na bhaviṣyāmaḥ*

*na tvam neme janādhipāḥ,
sarve vayam-ataḥ param . 12 .*

II. 12 There was no time in the past when I, you or these rulers of men did not exist. Nor shall we ever cease to be hereafter.

देहिनोऽस्मिन्यथा देहे
तथा देहान्तरप्राप्तिः

कौमारं यौवनं जरा ।
धीरस्तत्र न मुह्यति ॥ १३ ॥

*dehino'smin-yathā dehe
tathā dehāntaraprāptiḥ*

*kaumāraṁ yauvanaṁ jarā,
dhīras-tatra na muhyati . 13 .*

II. 13 Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the wise man does not grieve at it.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्याः तांस्तितिक्षस्व भारत ॥ १४ ॥

mātrāsparśās-tu kaunteya śītoṣṇasukhaduḥkhadāḥ,
āgamāpāyino'nityāḥ tāms-titikṣasva bhārata . 14 .

II. 14 O Arjuna (O son of Kuntī), when the senses contact sense objects, heat and cold, pleasure and pain, are experienced. They come and go; they are impermanent. Endure them bravely, O Arjuna (O descendant of Bharata).

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरम् सोऽमृतत्वाय कल्पते ॥ १५ ॥

yaṁ hi na vyathayantye puruṣaṁ puruṣarṣabha,
samaduḥkhasukhaṁ dhīram so'mṛtatvāya kalpate . 15 .

II. 15 O Arjuna (O chief among men), that wise man who is not troubled by these, who remains the same in pleasure and pain, is fit for Immortality.

नासतो विद्यते भावः नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

nāsato vidyate bhāvaḥ nābhāvo vidyate sataḥ,
ubhayor-api dṛṣṭo'ntaḥ tvanayos-tattvadarśibhiḥ . 16 .

II. 16 The unreal has no being; there is no non-being of the Real; the truth about both these has been seen by the Knowers of the Truth (or the Seers of the Essence).

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

avināśi tu tad-viddhi yena sarvam-idaṁ tatam,
vināśam-avyayasyāsyā na kaścit-kartum-arhati . 17 .

II. 17 That by which all this is pervaded is indestructible. No one is capable of destroying the Imperishable.

अन्तवन्त इमे देहाः नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्बुध्यस्व भारत ॥ १८ ॥

antavanta ime dehāḥ nityasyoktāḥ śarīriṇaḥ,
anāśino'prameyasya tasmād-budhyasva bhārata . 18 .

II. 18 It is said, that these bodies—in which the embodied-Self which is Eternal, Indestructible, and Incomprehensible, manifests Itself—have an end. Therefore, fight O Arjuna (Bhārata).

य एनं वेत्ति हन्तारम् यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः नायं हन्ति न हन्यते ॥ १९ ॥

ya eṇaṁ vetti hantāram yaś-cainaṁ manyate hatam,
ubhau tau na vijānītaḥ nāyaṁ hanti na hanyate . 19 .

II. 19 He who takes the Self to be the slayer and he who thinks He is slain, none of them know. He slays not, nor is He slain.

न जायते म्रियते वा कदाचित्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २० ॥

*na jāyate mriyate vā kadācit
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ,
ajo nityaḥ śāśvato'yaṁ purāṇaḥ
na hanyate hanyamāne śarīre . 20 .*

II. 20 He is not born, nor does He ever die; having been, He never ceases to be; He is Unborn, Eternal, Changeless and Ancient. He is not killed when the body is killed.

वेदाविनाशिनं नित्यम् य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

*vedāvināśinaṁ nityam ya enam-ajam-avyayam,
kathaṁ sa puruṣaḥ pārtha kaṁ ghātayati hanti kam . 21 .*

II. 21 O Arjuna (O Pārtha) the one who knows Him to be Indestructible, Eternal, Unborn, and Inexhaustible, how can that man slay, or cause others to be slain?

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णानि
अन्यानि संयाति नवानि देही ॥ २२ ॥

*vāsāmsi jīrṇāni yathā vihāya
navāni gr̥hṇāti naro'parāṇi,
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dehī . 22 .*

II. 22 Just as a person casts off his worn out clothes and puts on new ones, so also the Embodied Self casts off its worn out bodies and enters others which are new.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापः न शोषयति मारुतः ॥ २३ ॥

*nainam chindanti śastrāṇi nainam dahati pāvakaḥ,
na cainam kledayantyaṅāpaḥ na śoṣayati mārutaḥ . 23 .*

II. 23 Weapons cut It not, fire burns It not, water wets It not, wind dries It not.

अच्छेद्योऽयमदाह्योऽयम् अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः अचलोऽयं सनातनः ॥ २४ ॥

*acchedyo'yam-adāhyo'yam akledyo'śoṣya eva ca,
nityaḥ sarvagataḥ sthāṅuḥ acalo'yaṁ sanātanaḥ . 24 .*

II. 24 This Self cannot be cut, nor burnt, nor wetted, nor dried. It is eternal, all-pervading, stable, immovable and ancient.

अव्यक्तोऽयमचिन्त्योऽयम् अविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनम् नानुशोचितुमर्हसि ॥ २५ ॥

avyakto'yam-acintyo'yam avikāryo'yam-ucyate,
tasmād-evam̐ viditvainam nānuśocitum-arhasi . 25 .

II. 25 This (Self) is said to be Unmanifest, Unthinkable and Unchangeable. Therefore, knowing Him to be such, you should not grieve.

अथ चैनं नित्यजातम् नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

atha cainaṁ nityajātam nityaṁ vā manyase mṛtam,
tathāpi tvam̐ mahābāho naivaṁ śocitum-arhasi . 26 .

II. 26 But even if you think of Him as being constantly born and constantly dying, even then, O Arjuna (O mighty armed), you should not grieve.

जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

jātasya hi dhruvo mṛtyuḥ dhruvaṁ janma mṛtasya ca,
tasmād-aparihārye'rthe na tvam̐ śocitum-arhasi . 27 .

II. 27 That which is born must necessarily die; and that which is dead must be born again. Therefore, you should not grieve over the inevitable.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

avyaktādīni bhūtāni vyaktamadyāni bhārata,
avyktanidhanānyeva tatra kā paridevanā . 28 .

II. 28 O Arjuna (O Bhārata), beings are unmanifest in the beginning, manifest in the middle and unmanifest in their ends. What then is there to grieve about?

आश्चर्यवत्पश्यति कश्चिदेनम्
आश्चर्यवद्ब्रूदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

āścaryavat-paśyati kaścidenam
āścaryavad-vadati tathaiva cānyaḥ,
āścaryavac-cainam-anyaḥ śṛṇoti
śrutvāpyenam veda na caiva kaścit . 29 .

II. 29 One sees This (Self) as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard none understands This at all!

देही नित्यमवध्योऽयम् देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

dehī nityam-avadhyo'yam dehe sarvasya bhārata,
tasmāt-sarvāṇi bhūtāni na tvam śocitum-arhasi . 30 .

II. 30 O Arjuna (O Bhārata) the Indweller in the body is ever indestructible. Therefore, you should not grieve for any creature.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥ ३१ ॥

svadharmam-api cāvekṣya na vikampitum-arhasi,
dharmyāddhi yuddhācchreyo'nyat kṣatriyasya na vidyate . 31 .

II. 31 Further, looking at your own duty you should not waver, for there is nothing higher for a *kṣatriya* than a righteous war.

यदृच्छया चोपपन्नम् स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

yadṛcchayā copapannam svargadvāram-apāvṛtam,
sukhinaḥ kṣatriyāḥ pārtha labhante yuddham-īdṛśam . 32 .

II. 32 Happy indeed are the *kṣatriyas*, O Arjuna (O Pārtha), who are called to fight in such a battle, that has come as an open-door to heaven.

अथ चेत्त्वमिमं धर्म्यम् संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

atha cet-tvam-imam dharmyam saṅgrāmaṁ na kariṣyasi,
tataḥ svadharmam kīrtim ca hitvā pāpam-avāpsyasi . 33 .

II. 33 But if you will not fight this righteous war, then, having abandoned your own duty and fame, you shall incur sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिः मरणादतिरिच्यते ॥ ३४ ॥

akīrtiṃ cāpi bhūtāni kathayiṣyanti te'vyayām,
saṁbhāvitasya cākīrtiḥ maraṇād-atiricyate . 34 .

II. 34 People will talk of your dishonor endlessly; and to one who has been honored, dishonor is worse than death.

भयाद्रणादुपरतम् मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतः भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

bhayād-ṛaṇād-uparatam maṁsyante tvāṁ mahārathāḥ,
yeṣāṁ ca tvāṁ bahumataḥ bhūtvā yāsyasi lāghavam . 35 .

II. 35 The great warriors will think that you have withdrawn from the battle out of fear. They who had thought much of you and your heroism in the past will look down upon you now.

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यम् ततो दुःखतरं नु किम् ॥ ३६ ॥

avācyavādāṁś-ca bahūn vadiṣyanti tavāhitāḥ,
nindantas-tava sāmartyam tato duḥkhataraṁ nu kim . 36 .

II. 36 And your enemies will speak many unspeakable words, caviling about your powers. What can be more painful than this?

हतो वा प्राप्स्यसि स्वर्गम् जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

hato vā prāpsyasi svargam jitvā vā bhokṣyase mahīm,
tasmād-uttiṣṭha kaunteya yuddhāya kṛtaniścayaḥ . 37 .

II. 37 Slain, you will gain heaven; victorious, you will enjoy the earth; therefore, stand up, O Arjuna (O son of Kuntī), determined to fight.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

sukhaduḥkhe same kṛtvā lābhālābhau jayājayau,
tato yuddhāya yujyasva naivaṁ pāpam-avāpsyasi . 38 .

II. 38 Having made pleasure and pain, gain and loss, victory and defeat, the same, engage in battle for the sake of battle; thus you shall not incur sin.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

eṣā te'bhihitā sāṁkhye buddhir-yoge tvimāṁ śṛṇu,
buddhyā yukto yayā pārtha karmabandhaṁ prahāsyasi . 39 .

II. 39 This, which has been taught to you, is the wisdom concerning *Sāṁkhya*. Now listen to the wisdom concerning Yoga, having known which, O Arjuna (O Pārtha), you shall cast off the bondage of *karma*.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

nehābhikramanāśo'sti pratyavāyo na vidyate,
svalpam-apyasya dharmasya trāyate mahato bhayāt . 40 .

II. 40 There is no loss of effort (in this path), nor any harm (production of contrary results) in this. Even a little practice of yoga protects one from the great fear.

व्यवसायात्मिका बुद्धिः एकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

vyavasāyātmikā buddhiḥ ekeha kurunandana,
bahusākhā hyanantāś-ca buddhayo'vyavasāyinām . 41 .

II. 41 Here, O Arjuna (O Joy of the *Kurus*), there is but a single one-pointed determination; whereas the thoughts of the irresolute are many-branched and endless.

यामिमां पुष्पितां वाचम् प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

yām-imām puṣpitām vācam pravadantya vipaścitaḥ,
vedavādaratāḥ pārtha nānyad-astīti vādinaḥ . 42 .

II. 42 O Arjuna (O Pārtha), the unwise speak the flowery words, taking pleasure in the eulogizing words of the *Vedas*, saying, "There is nothing else."

कामात्मानः स्वर्गपराः जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलाम् भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

kāmātmānaḥ svargaparāḥ janmakarmaphalapradām,
kriyāviśeṣabahulām bhogaiśvaryaḡatiṁ prati . 43 .

II. 43 Full of desires, having heaven as their goal, they utter flowery words, which promise new birth as the reward of their actions, and prescribe various specific actions for the attainment of pleasure and Lordship.

भोगैश्वर्यप्रसक्तानाम् तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

bhogaiśvaryaprasaktānām tayāpahṛtacetasām,
vyavasāyātmikā buddhiḥ samādhau na vidhīyate . 44 .

II. 44 For, those who cling to joy and Lordship, whose minds are drawn away by such teaching, are neither determinate and resolute nor are they fit for steady meditation and *samādhi*.

त्रैगुण्यविषया वेदाः निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थः निर्योगक्षेम आत्मवान् ॥ ४५ ॥

traiguṇyaviṣayā vedāḥ nistraiguṇyo bhavāṛjuna,
nirdvandvo nityasattvasthaḥ niryogakṣema ātmavān . 45 .

II. 45 The Veda-s deal with the three attributes (*guṇas*). O Arjuna, be above these three attributes (*guṇas*), free yourself from the pairs-of-opposites, and ever remain in the *sattva* (goodness), freed from yoga and *kṣema* (activities done to acquire and done for preserving the acquired) and be established in the Self.

यावानर्थ उदपाने
तावान्सर्वेषु वेदेषु

सर्वतः संप्लुतोदके ।
ब्राह्मणस्य विजानतः ॥ ४६ ॥

yāvān-artha udapāne sarvataḥ saṁplutodake,
tāvān-sarveṣu vedeṣu brāhmaṇasya vijānataḥ . 46 .

II. 46 To the *brāhmaṇa* who has known the Self, all the *Vedā*-s are of as much use as a reservoir of water in a place that is flooded.

कर्मण्येवाधिकारस्ते
मा कर्मफलहेतुर्भूः

मा फलेषु कदाचन ।
मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

karmaṇyevādhikāras-te mā phaleṣu kadācana,
mā karmaphalahetur-bhūḥ mā te saṅgo'stvakarmani . 47 .

II. 47 Your right is to work only, but never to its fruits. Do not let the fruit-of-action be your motive, nor let your attachment be to inaction.

योगस्थः कुरु कर्माणि

सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा

समत्वं योग उच्यते ॥ ४८ ॥

yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya,
siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate . 48 .

II. 48 O Arjuna (O Dhanañjaya), having given up attachment, being steadfast in yoga and balanced in success and failure, perform action. Evenness of mind is called yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

dūreṇa hyavaram̐ karma buddhiyogād-dhanañjaya,
buddhau śaraṇam-anviccha kṛpaṇāḥ phalaHetavaḥ . 49 .

II. 49 O Arjuna (O Dhanañjajaya), far lower than the yoga-of-wisdom is action. Take refuge in wisdom; wretched are they whose motive is the "fruit."

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

buddhiyukto jahātiha ubhe sukṛtaduṣkṛte,
tasmād-yogāya yujyasva yogaḥ karmasu kauśalam . 50 .

II. 50 Endowed with the Wisdom one casts off in this life both good and evil deeds; therefore, devote yourself to yoga; skill in action is yoga.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

karmajam̐ buddhiyuktā hi phalam̐ tyaktvā manīṣiṇaḥ,
janmabandhavinirmuktāḥ padam̐ gacchantyanāmayam . 51 .

II. 51 The wise, with Knowledge, having given up the fruits of their actions, freed from the chains of birth, go to the State which is beyond all evil.

यदा ते मोहकलिलम् बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदम् श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

yadā te mohakalilam buddhir-vyatitarīṣyati,
tadā gantāsi nirvedam śrotavyasya śrutasya ca . 52 .

II. 52 When your intellect crosses beyond the mire of delusion, then you shall attain indifference as to what has been heard and what has to be heard.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिः तदा योगमवाप्स्यसि ॥ ५३ ॥

śrutivipratipannā te yadā sthāsyati niścalā,
samādhāvacalā buddhiḥ tadā yogam-avāpsyasi . 53 .

II. 53 When your intellect, though perplexed by what you have heard, abides unshaken and steady in the Self, then you shall attain Self-realization.

अर्जुन उवाच
arjuna uvāca
Arjuna said:

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

sthitaprajñasya kā bhāṣā samādhisthasya keśava,
sthitadhīḥ kiṁ prabhāṣeta kim-āsīta vrajeta kim . 54 .

II. 54 O Kṛṣṇa (O Keśava), what is the description of one who has steady Wisdom and who is merged in the Superconscious state? How does one of steady Wisdom speak, sit, and walk?

श्रीभगवानुवाच

śrībhagavānuvāca

The Blessed Lord said:

प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

prajahāti yadā kāmān sarvān-pārtha manogatān,
ātmanyevātmanā tuṣṭaḥ sthitaprajñas-tadocyate . 55 .

II. 55 O Arjuna (O Pārtha), when a man completely gives up all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady Wisdom.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

duḥkheṣvanudvignamanāḥ sukheṣu vigataspr̥haḥ,
vītarāgabhayakrodhaḥ sthitadhīr-munir-ucyate . 56 .

II. 56 He whose mind is not disturbed by sorrow, who in prosperity does not long for pleasures in prosperity, who is free from attachment, fear and anger, is called a sage of steady Wisdom.

यः सर्वत्रानभिस्नेहः
नाभिनन्दति न द्वेष्टि
तत्तत्प्राप्य शुभाशुभम् ।
तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

*yaḥ sarvatrānabhisnehaḥ
nābhinandati na dveṣṭi* *tat-tat-prāpya śubhāśubham,
tasya prajñā pratiṣṭhitā . 57 .*

II. 57 He who is without attachment everywhere, who neither rejoices nor hates on meeting with anything good or bad, his Wisdom is fixed.

यदा संहरते चायम्
इन्द्रियाणीन्द्रियार्थेभ्यः
कूर्मोऽङ्गानीव सर्वशः ।
तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

*yadā saṁharate cāyam
indriyāṇīndriyārthebhyaḥ* *kūrmo'ṅgānīva sarvaśaḥ,
tasya prajñā pratiṣṭhitā . 58 .*

II. 58 When, he withdraws his senses from the sense objects like a tortoise which withdraws its limbs from all sides, then his Wisdom becomes steady.

विषया विनिवर्तन्ते
रसवर्जं रसोऽप्यस्य
निराहारस्य देहिनः ।
परं दृष्ट्वा निवर्तते ॥ ५९ ॥

*viṣayā vinivartante
rasavarjaṁ raso'pyasya* *nirāhārasya dehinaḥ,
paraṁ dṛṣṭvā nivartate . 59 .*

II. 59 The objects of the senses turn away from the one who abstains from feeding on them, leaving the longing (behind); but his longing also leaves him on seeing the Supreme.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

yatato hyapi kaunteya puruṣasya vipaścitaḥ,
indriyāṇi pramāthīni haranti prasabham manaḥ . 60 .

II. 60 The turbulent senses, O son of Kuntī, do violently carry away the mind of a wise man, though he be striving (to control them).

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

tāni sarvāṇi saṁyamya yukta āsīta matparaḥ,
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā . 61 .

II. 61 Having restrained them all, he should sit steadfast, intent on Me; the one whose senses are under control, his Wisdom is steady.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

dhyāyato viṣayān-puṁsaḥ saṅgas-teṣūpajāyate,
saṅgāt-saṁjāyate kāmāḥ kāmāt-krodho'bhijāyate . 62 .

II. 62 When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशः बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

krodhād-bhavati saṁmohaḥ saṁmohāt-smṛtivibhramaḥ,
smṛtibhraṁśādbuddhināśaḥ buddhināśātpraṇaśyati . 63 .

II. 63 From anger comes delusion, from delusion loss of memory, from loss of memory the destruction of discrimination, from destruction of discrimination, he perishes.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

rāgadveṣaviyuktais-tu viṣayān-indriyaiś-charan,
ātmavaśyair-vidheyātmā prasādam-adhigacchati . 64 .

II. 64 But the self-controlled man, who moves among objects with his senses under control free from both-likes and dislikes-, attains peace.

प्रसादे सर्वदुःखानाम् हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

prasāde sarvaduḥkhānām hānir-asyopajāyate,
prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate . 65 .

II. 65 In that peace all sorrows are destroyed; for, the intellect of the tranquil-minded soon becomes steady.

नस्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिः अशान्तस्य कुतः सुखम् ॥ ६६ ॥

nāsti buddhir-ayuktasya na cāyuktasya bhāvanā,
na cābhāvayataḥ śāntiḥ aśāntasya kutaḥ sukham . 66 .

II. 66 For the uncontrolled, there is no knowledge (of the Self), nor possibility of meditation, and to the unmeditative there is no peace; for the unpeaceful, how can there be happiness?

इन्द्रियाणां हि चरताम् यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञाम् वायुर्नावमिवाम्भसि ॥ ६७ ॥

indriyāṇāṃ hi caratām yan-mano'nuvidhīyate,
tad-asya harati prajñām vāyur-nāvam-ivāmbhasi . 67 .

II. 67 When the mind follows the wandering senses, it carries away one's ability to discriminate, just as the wind carries away a boat on the waters.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

tasmād-yasya mahābāho nigṛhītāni sarvaśaḥ,
indriyāṇīndriyārthebhyaḥ tasya prajñā pratiṣṭhitā . 68 .

II. 68 Therefore, O Arjuna (O mighty armed), his Knowledge is steady whose senses are completely restrained from the sense objects.

या निशा सर्वभूतानाम् तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

yā niśā sarvabhūtānām tasyām jāgarti saṁyamī,
yasyām jāgrati bhūtāni sā niśā paśyato muneḥ . 69 .

II. 69 The self-controlled man keeps awake in that which is night to all beings; where all beings are awake, that is night for the sage who sees.

आपूर्यमाणमचलप्रतिष्ठम्
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

āpūryamaṇam-acalapratiṣṭham
samudram-āpaḥ praviśanti yadvat,
tadvat-kāmā yaṁ praviśanti sarve
sa śāntim-āpnoti na kāmakāmī . 70 .

II. 70 The one into whom all desires enter as waters enter the ocean, which, filled from all sides, remains unmoved, he attains peace but not the "desirer of desires."

विहाय कामान्यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

vihāya kāmān-yaḥ sarvān pumāṁś-carati niḥspṛhaḥ,
nirmamo nirahaṁkāraḥ sa śāntim-adhigacchati . 71 .

II. 71 That man attains peace who, abandoning all desires, moves about without longing, without the sense of 'I-ness' and 'my-ness.'

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

eṣā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati,
sthitvāsyām-antakāle'pi brahmanirvāṇam-ṛcchati . 72 .

II. 72 O Arjuna (O Son of Pṛthā), this is the *Brāhmī*-state. Attaining this, one is not deluded. Being established in it even at the end of life, one attains oneness with *Brahman*.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे सांख्ययोगो नाम द्वितीयोऽध्यायः ॥

Om tat-sad-iti śrīmad-bhagavad-gītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrī-kṛṣṇārjunasaṁvāde sāmkhayogo nāma
dvitīyo'dhyāyaḥ.