

“BHAGAVAD GITA”/(BHAGWAT GEETA)- CHAPTER-2(SANKHYA YOGA)

सञ्जय उवाच

तं तथा कृपयाऽविष्टमश्रुपूर्णाकुलेक्षणम्।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः॥2.1॥

Sanjaya said

His eyes filled with tears and overwhelmed with compassion
Madhusudana said these words to him who was in despair.

श्री भगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन॥2.2॥

Sri Bhagavan said

Where did you get this trouble in this uneven situation
O Arjuna, It is ignoble, it is not heavenly, it is disgraceful.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप॥2.3॥

O Arjuna, Do not become Coward, this does not befit you.
O scorcher of enemies , Give up this petty weakness of heart and arise.

अर्जुन उवाच

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन॥2.4॥

Arjuna said

O Madhusoodana, How shall I beat Bhishma and Drona in battle with arrows?
O destroyer of enemies, worthy of worship.

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान्॥2.5॥

It would be better for me to enjoy alms in this world
Rather than killing my own teacher and elders in this battle
If I do so also for wealth and pleasure
Those will have stains of their blood.

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषाम
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः॥२.६॥

And we do not know which of us is better
Whether we win or whether they win us.
We don't want to kill them and live
They are the sons of Dhritarashtra
standing in the forefront.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥२.७॥

Nature affected by the fault of carnality
I ask you, my mind is confused.
Tell me what is best for me
I am your disciple, instruct me, I have surrendered myself to you.

न हि प्रपश्यामि ममापनुद्या
दृच्छोकमुच्छोषणमिन्द्रियाणाम्।
अवाप्य भूमावसपत्नमृद्धम्
राज्यं सुराणामपि चाधिपत्यम्॥२.८॥

If I win also I can't see anything which can remove
this sorrow and absorption which I am feeling now
Not even if I attain the win
over the visible or over the in visible world.

सञ्जय उवाच
एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह॥२.९॥

Sanjaya said
Having thus spoken to Hrishiksha, Gudakesha: the scorcher of enemies.
Saying to Govinda that he would not fight he became silent.

तमुवाच हृषीकेशः प्रहसन्निव भारत।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः॥२.१०॥

O Bharatha, Hrishiksha said to him with a smile.
These words were heard in the midst of the two armies in despair.

श्री भगवानुवाच
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः॥2.11॥

Sri Bhagavan said
You regret for the unregrettable and you speak words of wisdom.
The wise ones do not grieve for the dead and the living.
न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः।
न चैव न भविष्यामः सर्वे वयमतः परम्॥2.12॥

Neither I nor you nor these kings have ever existed
Nor shall we all be hereafter.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति॥2.13॥

As in this body of a human goes through childhood, youth and old age.
Similarly, the soul attains other body, the wise ones does not deluded in these.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत॥2.14॥

O Arjuna, The touches of matter, are the causes of cold, heat, pleasure and pain.
They come and they go and they are impermanent Bear with them.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते॥2.15॥

O best of men, For a man whom these do not afflict.
He who is steadfast in equal pain and pleasure is fit for salvation.

नासतो विद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः॥2.16॥

There is no value of the unreal, and there is no absence of the real.
The end of both has been seen by the seekers of the truth.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति॥2.17॥

But know that what is indestructible, by Whom all this is pervaded.
No one can do the destruction of this inexhaustible.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत॥2.18॥

These human bodies are mortal, but the soul in it is immortal.
Therefore O Arjuna, fight and don't worry about the losses.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥2.19॥

Whoever knows him is a murderer and whoever thinks he is killed
Both are not known, the soul neither kills nor can be killed.

न जायते म्रियते वा कदाचि
न्नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे॥2.20॥

The soul is never born or dies
It has never been or will never be again.
This is the unborn, eternal, everlasting, ancient
It is not killed in the body being killed.

वेदाविनाशिनं नित्यं य एनमजमव्ययम्।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम्॥2.21॥
He who knows the Spirit as Indestructible, Immortal, Unborn, Always-the-Same,
How could he kill anyone or become cause to be killed?

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही॥2.22॥

Like A man takes new ones and others
Except for worn out clothes
The soul merges with others and new bodies leaving the old ones

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥2.23॥

Weapons cannot cut the soul down nor can fire burn him
And it is not wetted by water nor dried by the wind.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥2.24॥

It can't be cut, it can't be burnt, it can't be wetted and it can't be dry.
This is the eternal, omnipresent, stable, immovable and eternal.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि॥2.25॥

This is called the unmanifest, this unthinkable, this incorruptible.
Therefore, knowing this, one should not grieve for it.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि॥2.26॥

And yet you think it to be eternally born or eternally dead.
Nevertheless, O mighty-armed one, still you should not to grieve over it.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि॥2.27॥

For death is certain for the born and birth is certain for the dead.
Therefore you should not grieve for the inevitable.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।
अव्यक्तनिधनान्येव तत्र का परिदेवना॥2.28॥

The unmanifest and other beings are manifest in the middle, O Bharatha.
What grief there is for the unmanifest deaths?

आश्चर्यवत्पश्यति कश्चिदेन
माश्चर्यवद्ब्रूदति तथैव चान्यः।
आश्चर्यवच्चेनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित्॥2.29॥

One hears of the Spirit with surprise, another thinks It marvellous, the third listens
without comprehending. Thus, though many are told about It, scarcely is there one
who knows It.

देही नित्यमवधोऽयं देहे सर्वस्य भारत।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि॥2.30॥

The soul is eternally immortal in the body of everyone, O Bharatha.
Therefore you should not grieve for all beings.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते॥2.31॥

You should not waver even considering your own duty
For there is nothing better for a Kshatriya than righteousness and warfare.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम्॥2.32॥

By chance the gate of heaven was opened
O Arjuna, Happy are the Kshatriyas, who attain such a battle.

अथ चैत्त्वमिमं धर्म्य संग्रामं न करिष्यसि।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि॥2.33॥
And if you will not fight this righteous battle.
Then, having abandoned your duty and fame, you will incur sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम्।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते॥2.34॥

Everyone will tell of you infamy, which is inexhaustible.
And the fame of one is thought to be is better than death.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम्॥2.35॥

The great warriors will think you have stopped fighting out of fear.
And your value will go down in their eyes.

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम्॥2.36॥

Your followers will speak many unspeakable words
What could be more painful than blaming your power?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः॥2.37॥

If you slain you will attain heaven or if you get conquered you will enjoy the earth
Therefore, O son of Kunti, arise and determine to fight.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि॥2.38॥

Considering pleasure and pain, gain and loss, victory and defeat the same and
Then engage in battle and you will not incur this sin.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु।
बुद्ध्यायुक्तो यया पार्थ कर्मबन्धं प्रहास्यसि॥2.39॥

All the knowledge has been narrated to you in Sankhya (prospective of intelligence)
now hear this in the prospective of duty(yoga)
O Arjuna, now listen to this knowledge how you can achieve salvation from the
bondage of action.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥2.40॥

In this there is no loss of effort nor any harm
Even a little knowledge of this can save one from great fear.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम्॥2.41॥

O son of Karunanda, Those who understand this they become stable minded
For those who don't understand their mind becomes multi-branched and their
thought becomes infinite.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः॥2.42॥

The foolish utter this flowery word
O Arjuna, they find pleasure in the appreciative words (for outcome of their duty) of
the Vedas, and argue that there is nothing else.

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम्।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति॥2.43॥

They are lustful who thinks haven is the ultimate goal to achieve,
this leads to birth of new desires as result of their work and they start walking
towards the path of pleasure and wealth, which is full of special actions.

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम्।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते॥2.44॥

They were attached to pleasure and wealth and their minds were carried away by it.
Intelligence based on occupation is not prescribed in Samadhi (subconscious mental
state).

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्॥2.45॥

The Vedas are about the three modes of nature, O Arjuna, become free from the
three modes of nature.

Free yourself from the desire of enjoying the outcome of performing your duty
(yoga), above all the pairs of opposing sensations; be steady in truth, free from
worldly anxieties and centered in the Self..

यावानर्थ उदपाने सर्वतः संप्लुतोदके।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः॥2.46॥

Those who has known the self(brahma tatwa) for them
The vedas are of as much use as a pond in a place when there is a flood.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥2.47॥

You have right to action only not to the outcome of it.
Let not the outcome of action be the motive, nor let the attachment be to inaction.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते॥2.48॥
O Arjuna, do actions, abandoning attachment,
Able to be stable in success and failure is called, Being in Yoga,

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः॥2.49॥

Physical action is far inferior to an intellect concentrated on the Divine.
Have recourse then to Pure Intelligence. It is only the petty-minded who work for reward.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्॥2.50॥

he who has attained Spirituality he frees himself from Both good and evil deeds in this world and considers both as equal.
Therefore do your action considering it as Yoga(duty) because spirituality is the art of living

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्॥2.51॥

The wise, who has attained spirituality, they don't desire for the outcome of their actions and
They are freed from the bondage of birth and rebirth, they achieves the salvation.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च॥2.52॥

When your intellect will cross the mist of fascination.
Then you will attain the detachment which you have heard or will hear.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि॥2.53॥

When your intellect stand immovable and steady in itself and is focused on the divine
Then only you will attain spirituality(Samadhi).

अर्जुन उवाच
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।
स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥2.54॥

Arjuna asked;
O kesava, how can we recognise the one who is steady in his mind, who has attained the state of Samadhi?
How does he talk, how does he live and how does he act?

श्री भगवानुवाच
प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥2.55॥

Shree Bhagwan answered,
O Partha, when one abandons all his desires in his heart,
He who is satisfied with the self in the self alone (parbramha), only he will reach the highest state

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥2.56॥

He is undisturbed in sorrows, and devoid of desire for pleasures.
He who is devoid of attachment, fear and anger and whose mind is steady is called a sage.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥2.57॥

He who is not attached to any place or any person or any ties,
Who accept good and evil as same, consider him as one who has merged with the divine one.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।
इन्द्रियाणीन्द्रियार्थभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥2.58॥

He who can withdraw his senses from the attraction of everything around him
As a tortoise withdraws his limbs within it's shell- consider him as one whose wisdom is established.

विषया विनिवर्तन्ते निराहारस्य देहिनः।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥2.59॥

The objects of sense turn from him who is abstemious. Even the relish for them is lost in him who has seen the Truth.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः॥2.60॥

O son of Kunti, the mind of him who is trying to keep it stable
But doesn't give away his desires, the senses forcefully carry away his mind to this
materialistic world in spite of his efforts.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥2.61॥

One should restrain all of his senses and concentrate his mind on me
He, who has all senses under his control, has attained the state of the
divine(perbrahma).

ध्यायतो विषयान्मुंसः सङ्गस्तेषूपजायते।
सङ्गात् संजायते कामः कामात्क्रोधोऽभिजायते॥2.62॥

When a man focuses on objects, attachment to them arises.
From attachment arises lust and from lust arises anger.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति॥2.63॥

From anger comes delusion, and from delusion comes loss of memory.
By the loss of memory comes the loss of understanding, by the loss of
understanding he perishes(destruction).

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥2.64॥

But a self-controlled man, who's sense is free from objects, attraction and repulsion
He attains the eternal peace

प्रसादे सर्वदुःखानां हानिरस्योपजायते।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते॥2.65॥

When he attains eternal peace, he becomes free from sorrows and suffering,
For him reaching the divine becomes easy.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम्॥2.66॥

For a unsteady person there is no wisdom, the steady man can't do meditation
Without meditation there is no peace, and how can there be happiness without
peace.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।
तदस्य हरति प्रज्ञां वायुर्नाविमिवाम्भसि॥2.67॥

The man who follows his senses, uncontrolled sense carries away his wisdom from his mind
Like wind carries away a boat on water.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥2.68॥

Therefore, O Might-in-Arms, he who keeps his senses detached from their objects
His intellect is able to establish wisdom.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥2.69॥

The self-controlled man is awake in the night of all beings.
That night in which beings are awake, that is the night of the sage who is watching.

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत्।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी॥2.70॥

He, who gives away all his desires and it doesn't disturb him like river enter into the sea without disturbing it
Only he attains the eternal peace not the lustful ones.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः।
निर्ममो निरहंकारः स शान्तिमधिगच्छति॥2.71॥

He, who give up all his desires and lives in the world without aspiration ,
Is free from attachment and egoism, attains the eternal peace.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति॥2.72॥

O Partha, This is the state of a man who has achieved the divine (parbrahma- the truth)

This can never be taken away from him, even after death his soul will reach the Bramhanand.