

श्रीमद्-भगवद्-गीता Śrīmad-Bha-ga-vad-Gīta

Chapter 2 (sān-khya-yo-gaḥ - The Yoga of Knowledge) Verses 1 - 18

ॐ हरिः ॐ	om hariḥ om
श्री गुरुभ्यो नमः	śrī gu-ru-bhyo na-maḥ
हरिः ॐ	hariḥ om
ॐ श्री कृष्णपरमात्मने नमः	om śrī kṛṣṇa-pa-ra-māt-ma-ne na-maḥ
श्रीमद्-भगवद्-गीता	śrīmad-bha-ga-vad-gī-tā
अथ द्वितीयोऽध्यायः ।	a-tha dvi-tī-yo-'dhyā-yaḥ ।
साङ्ख्ययोगः ।	sān-khya-yo-gaḥ ।

सञ्जय उवाच ।	sañ-ja-ya u-vā-ca ।
तं तथा कृपयाविष्टम्	taṁ ta-thā kṛ-pa-yā-viṣ-ṭam
अश्रुपूर्णाकुलेक्षणम् ।	a-śru-pūr-ṇā-ku-lek-ṣa-ṇam ।
विषीदन्तमिदं वाक्यम्	viṣī-dan-tam-idaṁ vāk-yam
उवाच मधुसूदनः ॥ १ ॥	u-vā-ca ma-dhu-sū-da-naḥ ॥ 1 ॥

Meaning:

Sanjaya said:

To him who was thus overcome with pity and despondency, with eyes full of tears and agitated, Madhusudana spoke these words.

श्रीभगवानुवाच ।

śrī-bha-ga-vān-u-vā-ca ।

कुतस्त्वा कश्मलमिदं

ku-tas-tvā kaś-ma-lam-idam

विषमे समुपस्थितम् ।

vi-ṣa-me sa-mu-pas-thi-tam ।

अनार्यजुष्टमस्वर्ग्यम्

a-nār-ya-juṣ-ṭam-as-varg-yam

अकीर्तिकरमर्जुन ॥ २ ॥

a-kīr-ti-ka-ram-ar-juna ॥ 2 ॥

Meaning:

The Blessed Lord said:

Whence is this perilous condition come upon thee, this dejection, un-Aryan-like, heaven-excluding disgraceful, O Arjuna?

क्लैब्यं मा स्म गमः पार्थ

klaib-yam mā sma ga-maḥ pārtha

नैतत्त्वय्युपपद्यते ।

nai-tat-tvay-yu-pa-pad-ya-te ।

क्षुद्रं हृदयदौर्बल्यं

kṣud-ram hṛ-da-ya-daur-bal-yam

त्यक्तवोत्तिष्ठ परन्तप ॥ ३ ॥

tyak-tvot-tiṣ-ṭha pa-ran-ta-pa ॥ 3 ॥

Meaning:

Yield not to impotence, O Partha! It does not befit thee. Cast off this mean weakness of heart! Stand up, O Parantapa (O scorcher of foes)!

अर्जुन उवाच ।

ar-ju-na u-vā-ca ।

कथं भीष्ममहं सङ्घो

ka-tham̃ bhīṣ-mam-aham̃ saṅ-khye

द्रोणं च मधुसूदन ।

dro-ṇam̃ ca ma-dhu-sū-dana ।

इषुभिः प्रतियोत्स्यामि

iṣu-bhiḥ pra-ti-yots-yā-mi

पूजार्हावरिसूदन ॥ ४ ॥

pū-jār-hā-vari-sū-dana ॥ 4 ॥

Meaning:

Arjuna said:

How, O Madhusudana, shall I in battle fight with arrows against Bhishma and Drona, who are fit to be worshipped, O destroyer of enemies!

गुरूनहत्वा हि महानुभावान्

gurū-na-hatvā hi ma-hā-nu-bhā-vān

श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

śre-yo bhok-tum̃ bhaikṣ-yam-apī-ha lo-ke ।

हत्वार्थकामांस्तु गुरूनिहैव

hatvār-tha-kā-māms-tu gurū-ni-hai-va

भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥

bhuñ-jī-ya bho-gān ru-dhi-ra-pra-dig-dhān ॥

॥ ५ ॥

॥ 5 ॥

Meaning:

Better indeed in the world, is to eat bread of 'beggary' than slay the most noble of teachers. But, if I kill them, even in this world all my enjoyments of wealth and desires will be stained with blood.

न चैतद्विद्मः कतरन्नो गरीयः	na cai-tad-vid-maḥ ka-ta-ran-no ga-rī-yaḥ
यद्वा जयेम यदि वा नो जयेयुः ।	yadvā ja-ye-ma ya-di vā no ja-ye-yuḥ ।
यानेव हत्वा न जिजीविषामः	yā-ne-va hatvā na ji-jī-vi-ṣā-maḥ
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥	te'-vas-thi-tāḥ pra-mu-khe dhār-ta-rāṣ-ṭrāḥ ॥
॥ ६ ॥	॥ 6 ॥

Meaning:

I can scarcely say which will be better; that we should conquer them or that they should conquer us. Even the sons of Dhritarashtra, after slaying whom we do not wish to live, stand facing us.

कार्पण्यदोषोपहतस्वभावः	kār-pan-ya-do-ṣo-pa-ha-ta-sva-bhā-vaḥ
पृच्छामि त्वां धर्मसम्मूढचेताः ।	ṣṛc-chā-mi tvāṁ dhar-ma-sam-mū-ḍha-ce-tāḥ ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे	yac-chre-yaḥ syān-niś-ci-taṁ brū-hi tan-me
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥	śiṣ-yas-te'-haṁ śā-dhi māṁ tvāṁ pra-pan-nam ॥
॥ ७ ॥	॥ 7 ॥

Meaning:

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, who has taken refuge in Thee.

न हि प्रपश्यामि ममापनुद्यात् na hi pra-paś-yā-mi ma-mā-pa-nud-yāt
 यच्छोकमुच्छोषणमिन्द्रियाणाम् । yac-cho-kam-uc-cho-ṣa-ṇam-in-dri-yā-ṇām ।
 अवाप्य भूमावसपत्नमृद्धं a-vāp-ya bhū-mā-va-sa-pat-na-mṛd-dham
 राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥ rāj-yaṁ su-rā-ṇām-api cā-dhi-pat-yam ॥ 8 ॥

Meaning:

I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperous and unrivalled dominion on earth, or even Lordship over the gods.

सञ्जय उवाच । sañ-ja-ya u-vā-ca ।
 एवमुक्त्वा हृषीकेशं evam-uk-tvā hr-ṣī-ke-śam
 गुडाकेशः परन्तपः । gu-dā-ke-śaḥ paran-ta-paḥ ।
 न योत्स्य इति गोविन्दम् na yots-ya iti go-vin-dam
 उक्त्वा तूष्णीं बभूव ह ॥ ९ ॥ uk-tvā tūṣ-ṇīm ba-bhū-va ha ॥ 9 ॥

Meaning:

Sanjaya said:

Having spoken thus to Hrishiksha, Gudakesha, the destroyer of foes, (he) said to Govinda: “I will not fight”; and became silent.

तमुवाच हृषीकेशः	ta-mu-vā-ca hr̥-ṣī-ke-śaḥ
प्रहसन्निव भारत ।	pra-ha-san-ni-va bhā-ra-ta ।
सेनयोरुभयोर्मध्ये	se-na-yo-ru-bha-yor-madh-ye
विषीदन्तमिदं वचः ॥ १० ॥	vi-ṣī-dan-tam-idam̐ vacaḥ ॥ 10 ॥

Meaning:

To him who was despondent in the midst of the two armies, Hrishikesa as if smiling, 'O Bharata', spoke these words.

श्रीभगवानुवाच ।	śrī-bha-ga-vān-u-vā-ca ।
अशोच्यानन्वशोचस्त्वं	a-śoc-yān-an-va-śo-cas-tvam̐
प्रज्ञावादांश्च भाषसे ।	pra-jñā-vā-dāmś-ca bhā-ṣa-se ।
गतासूनगतासूंश्च	ga-tā-sū-na-ga-tā-sūmś-ca
नानुशोचन्ति पण्डिताः ॥ ११ ॥	nā-nu-śo-can-ti paṇ-ḍi-tāḥ ॥ 11 ॥

Meaning:

The Blessed Lord said:

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

न त्वेवाहं जातु नासं	na tve-vā-haṁ jā-tu nā-saṁ
न त्वं नेमे जनाधिपाः ।	na tvaṁ ne-me ja-nā-dhi-pāḥ ।
न चैव न भविष्यामः	na cai-va na bha-ṣiṣ-yā-maḥ
सर्वे वयमतः परम् ॥ १२ ॥	sar-ve va-yam-ataḥ pa-ram ॥ 12 ॥

Meaning:

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we all ever cease to be hereafter.

देहिनोऽस्मिन्यथा देहे	de-hi-no's-min-ya-thā de-he
कौमारं यौवनं जरा ।	kau-mā-ram yau-va-naṁ ja-rā ।
तथा देहान्तरप्राप्तिः	ta-thā de-hān-ta-ra-prāp-tiḥ
धीरस्तत्र न मुह्यति ॥ १३ ॥	dhī-ras-tat-ra na muh-ya-ti ॥ 13 ॥

Meaning:

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

मात्रास्पर्शास्तु कौन्तेय	mā-trā-spar-śās-tu kaun-te-ya
शीतोष्णसुखदुःखदाः ।	śī-toṣ-ṇa-su-kha-duḥ-kha-dāḥ ।
आगमापायिनोऽनित्याः	ā-ga-mā-pā-yi-no'-nit-yāḥ
तांस्तितिक्षस्व भारत ॥ १४ ॥	tāms-ti-ti-kṣas-va bhā-ra-ta ॥ 14 ॥

Meaning:

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent; endure them bravely, O descendant of Bharata.

यं हि न व्यथयन्त्येते	yaṁ hi na vya-tha-yan-tye-te
पुरुषं पुरुषर्षभ ।	pu-ru-ṣaṁ pu-ru-ṣar-ṣa-bha ।
समदुःखसुखं धीरं	sa-ma-duḥ-kha-su-khaṁ dhī-raṁ
सोऽमृतत्वाय कल्पते ॥ १५ ॥	so'-mṛ-tat-vā-ya kal-pa-te ॥ 15 ॥

Meaning:

That firm man to whom, surely these afflict not, O chief among men, to whom pleasure and pain are the same, is fit for realizing the Immortality of the Self.

नासतो विद्यते भावः	nā-sa-to vid-ya-te bhā-vaḥ
नाभावो विद्यते सतः ।	nā-bhā-vo vid-ya-te sa-taḥ ।
उभयोरपि दृष्टोऽन्तः	u-bha-yor-api dṛṣ-ṭo'n-taḥ
त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥	tva-na-yos-tat-tva-dar-śi-bhiḥ ॥ 16 ॥

Meaning:

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	avi-nā-śi tu tad-vid-dhi
येन सर्वमिदं ततम् ।	ye-na sar-vam-idaṁ ta-tam ।
विनाशमव्ययस्यास्य	vi-nā-śam-av-ya-yas-yās-ya
न कश्चित्कर्तुमर्हति ॥ १७ ॥	na kaś-cit-kar-tum-ar-ha-ti ॥ 17 ॥

Meaning:

Know That to be Indestructible by which all this is pervaded. None can cause the destruction of That - the Imperishable

अन्तवन्त इमे देहाः	an-ta-van-ta ime de-hāḥ
नित्यस्योक्ताः शरीरिणः ।	nit-yas-yok-tāḥ śa-rī-ri-ṇaḥ ।
अनाशिनोऽप्रमेयस्य	anā-śi-no'-pra-me-yas-ya
तस्माद्युध्यस्व भारत ॥ १८ ॥	tas-mād-yudh-yas-va bhā-ra-ta ॥ 18 ॥

Meaning:

They have an end, it is said, these bodies of the embodied-Self. The Self is Eternal, Indestructible, Incomprehensible. Therefore fight, O Bharata.

ॐ तत्सत्	om tat-sat
इति श्रीमद्भगवद्गीतासु	iti śrīmad-bhaga-vad-gī-tā-su
उपनिषत्सु	upa-ni-ṣat-su
ब्रह्मविद्यायाम्	brahma-vid-yā-yām
योगशास्त्रे	yoga-śās-tre
श्रीकृष्णार्जुनसंवादे	śrī-kṛṣṇ-ṇār-juna-saṃ-vā-de
साङ्ख्य योगो नाम	sāṅ-khya yo-go nā-ma
द्वितीयोऽध्यायः ।	dvi-tī-yo-'dhyā-yaḥ ।
ॐ हरिः ॐ ।	om hariḥ om
श्री गुरुभ्यो नमः	śrī guru-bhyo namaḥ
हरिः ॐ ।	hariḥ om ।

Meaning:

Thus, in the UPANISHADS of the glorious Bhagavad Geeta, in the Science of the Eternal, in the scriptures of YOGA, in the dialogue between Sri Krishna and Arjuna, is the second discourse entitled: The Yoga of Knowledge

सर्वधर्मान्परित्यज्य

sar-va-dhar-mān-pari-tyaj-ya

मामेकं शरणं व्रज ।

mām-ekaṁ śara-ṇaṁ vra-ja ।

अहं त्वा सर्वपापेभ्यः

ahaṁ tvā sar-va-pā-pebh-yaḥ

मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

mokṣa-yiṣ-yā-mi mā śu-caḥ ॥ 18-66 ॥

Meaning:

Abandoning all Dharmas (of the body, mind and intellect), take refuge in Me alone; I will liberate thee from all sins; grieve not.

श्री कृष्णार्पणमस्तु

śrī kṛṣ-ṇār-pa-ṇa-m-astu

