

Yoga of Knowledge

ॐ श्रीपरमात्मने नमः

Om Śrīparamātmāne Namaḥ

अथ द्वितीयोऽध्यायः

Atha Dvitiyo'dhyāyaḥ (Gītā Chapter II)

सञ्जय उवाच (Sañjaya Uvāca)

तं तथा कृपयाविष्टं अश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यं उवाच मधुसूदनः ॥ १ ॥

taṁ tathā kṛpayāviṣṭaṁ aśrupūrṇākulekṣaṇam ।

viṣīdantaṁ vākyam uvāca Madhusūdanaḥ ॥1॥

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

श्रीभगवानुवाच (Śrībhagavānuvāca)

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यं अकीर्तिकरमर्जुन ॥ २ ॥

kutastvā kaśmalamidaṁ viṣame samupasthitam ।

anāryajusṭamasvargyam akīrtikaramarjuna ॥2॥

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

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्तवोत्तिष्ठ परन्तप ॥ ३ ॥

klaibyaṁ mā sma gamaḥ Pārtha naitattvayyupapadyate ।

kṣudraṁ hṛdayadaurbalyaṁ tyaktvottiṣṭha Parantapa ॥3॥

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

अर्जुन उवाच (Arjuna Uvāca)

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

kathaṁ Bhīṣmamahaṁ saṅkhye Droṇaṁ ca Madhusūdana ।

iṣubhiḥ pratiyotsyāmi pūjārhāvarisūdana ॥4॥

How, O Madhusūdana, shall I, in battle, fight with arrows against Bhīṣma and Droṇa, who are fit to be worshipped, O Destroyer of enemies!

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव

भुञ्जीय भोगान् रुधिरप्रदिग्धान्
gurūnahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaikṣyamapīha loke ।
hatvārthakāmāṁstu gurūnihaiva
bhuñjīya bhogān rudhirapradigdhān ॥5॥

Better indeed in this world is to eat even the bread of 'beggary'; than to 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
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामः
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः

na caitadvidmaḥ kataranno garīyaḥ
yadvā jayema yadi vā no jayeyuḥ ।
yāneva hatvā na jijīviṣāmaḥ
te'vasthitāḥ pramukhe Dhārtarāṣṭrāḥ ॥6॥

I can scarcely say which will be better, that we should conquer sons of Dhṛtarāṣṭra or that they should conquer us. Those, after slaying whom we do not wish to live, now stand in confrontation with us.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvāṁ dharmasammūḍhacetāḥ ।
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi māṁ tvāṁ prapannam ॥7॥

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 ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम्

na hi prapaśyāmi mamāpanudyād
yacchokamucchoṣaṇamindriyāṇām ।
avāpya bhūmāvasapatnamṛddhaṁ
rājyaṁ surāṇāmapi cāhipatyam ॥8॥

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

सञ्जय उवाच (Sañjaya Uvāca)

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ।

न योत्स्य इति गोविन्दं उक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

evamuktvā Hṛṣīkeśaṁ Guḍākeśaḥ Parantapa ।

na yotsya iti Govindaṁ uktvā tūṣṇīm babhūva ha ॥9॥

Having spoken thus to Hṛṣīkeśa, Guḍākeśa, the destroyer of foes said to Govinda: "I will not fight"; and became silent.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

tamuvāca Hṛṣīkeśaḥ prahasanniva bhārata ।

senayorubhayormadhye viṣīdantamidaṁ vacaḥ ॥10॥

"O descendent of Bharata", to him who was despondent in the midst of two armies, Hṛṣīkeśa, as if smiling, said these words:

श्रीभगवानुवाच (Śrībhagavānuvāca)

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनुगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

aśocyānanvāśocastvaṁ prajñāvādāṁśca bhāṣase ।

gatāsūnagatāsūṁśca nānuśocanti paṇḍitāḥ ॥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 नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

na tvevāhaṁ jātu nāsaṁ na tvāṁ neme janādhipāḥ ।

na caiva na bhaviṣyāmaḥ sarve vayamataḥ param ॥12॥

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 कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिः धीरस्तत्र न मुह्यति ॥ १३ ॥

dehino'sminyathā dehe kaumāraṁ yauvanaṁ jarā ।

tathā dehāntaraprāptiḥ dhīrastatra na muhyati ॥13॥

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

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्याः तांस्तितिक्षस्व भारत ॥ १४ ॥

mātrāsparśāstu Kaunteya śītoṣṇasukhaduḥkhadāḥ ।

āgamāpāyino'nityāḥ tāṁstitikṣasva Bhārata ॥14॥

The contacts of the 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 descendent of Bharata.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

yaṁ hi na vyathayantyete puruṣaṁ Puruṣarṣabha ।

samaduḥkhasukhaṁ dhīraṁ so'mṛtatvāya kalpate ॥15॥

O foremost among men (Arjuna), surely these do not torment the learned man to whom pleasure and pain are the same, that person is fit for realizing the Immortal Self.

नासतो विद्यते भावः नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तः त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

nāsato vidyate bhāvaḥ nābhāvo vidyate sataḥ ।

ubhayorapi dṛṣṭo'ntaḥ tvanayostattvadarśibhiḥ ॥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.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

avināśi tu tadviddhi yena sarvamidaṁ tatam ।

vināśamavyayasyāsyā na kaścitkartumarhati ॥17॥

Know That to be indestructible by which all this (world) is pervaded. None can cause the destruction of That – the Imperishable.

अन्तवन्त इमे देहाः नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

antavanta ime dehāḥ nityasyoktāḥ śarīriṇaḥ ।

anāśino'prameyasya tasmādyudhyasva Bhārata ॥18॥

These bodies of the embodied have an end. The Self is eternal, indestructible and incomprehensible. Therefore, fight, O Bhārata.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतः नायं हन्ति न हन्यते ॥ १९ ॥

ya enaṁ vetti hantāraṁ yaścainaṁ manyate hatam ।

ubhau tau na vijānitaḥ nāyaṁ hanti na hanyate ॥19॥

He who takes the Self to be the slayer and he who thinks He is slain, neither of these knows (the Self). 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॥

He is not born, nor does He ever die; after having been, He again ceases not to be. unborn, eternal, changeless and ancient, He is not killed when the body is killed.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

vedāvināśīnaṁ nityaṁ ya enamajamavyayam ।

kathaṁ sa puruṣaḥ Pārtha kaṁ ghātayati hanti kam ॥21॥

Whosoever knows Him to be indestructible, Eternal, Unborn and Inexhaustible, how can that man slay, O Pārtha, or cause others to be slain?

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णानि

अन्यानि संयाति नवानि देही

॥ २२ ॥

vāsāṁsi jīrṇāni yathā vihāya

navāni grhṇāti naro'parāṇi ।

tathā śarīrāṇi vihāya jīrṇāni

anyāni saṁyāti navāni dehī

॥22॥

Just as a man casts off his wornout clothes and puts on new ones, so also the embodied-self casts off its wornout bodies and enters new ones.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापः न शोषयति मारुतः ॥ २३ ॥

nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ ।

na cainaṁ kledayantyaṣaḥ na śoṣayati mārutaḥ ॥23॥

Weapons cleave It not, fire burns It not, water moistens It not, wind dries It not.

अच्छेद्योऽयमदाह्योऽयं अक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुः अचलोऽयं सनातनः ॥ २४ ॥

acchedyo'yamadāhyo'yam akledyo'śoṣya eva ca ।

nityaḥ sarvagataḥ sthāṇuḥ acalo'yam sanātanaḥ ॥24॥

The Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient.

अव्यक्तोऽयमचिन्त्योऽयम् अविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

avyakto'yamacintyo'yam avikāryo'yamucyate ।

tasmādevaṁ viditvainaṁ nānuśocitumarhasi ॥25॥

The Self is said to be Unmanifest, Unthinkable and Unchangeable. Therefore, knowing This to be such, you should not grieve.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

atha cainaṁ nityajātaṁ nityaṁ vā manyase mṛtam ।

tathāpi tvaṁ Mahābāho naivaṁ śocitumarhasi ॥26॥

But even if you think of Him as being constantly born and constantly dying, even then, 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 ।

tasmādaparihārye'rthe na tvaṁ śocitumarhasi ॥27॥

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

avyaktādīni bhūtāni vyaktamadyāni Bhārata ।

avyktanidhanānyeva tatra kā paridevanā ॥28॥

Beings unmanifest in the beginning and unmanifest again in their end seem to be manifest in the middle, O Bhārata. What then is there to grieve about?

आश्चर्यवत्पश्यति कश्चिदेनं

आश्चर्यवद्ब्रूति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

āścaryavatpśyati kaścidenam

āścaryavadvadati tathaiva cānyaḥ ।

āścaryavaccainamanyāḥ śṛṇoti

śrutvāpyenam veda na caiva kaścit ॥29॥

One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard none understands It.

देही नित्यमवधयोऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

dehī nityamavadhyo'yaṁ dehe sarvasya Bhārata ।

tasmātsarvāṇi bhūtāni na tvaṁ śocitumarhasi ॥30॥

This, the Indweller in the body of everyone is ever indestructible, O Bhārata; therefore, you should not grieve for any creature.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥ ३१ ॥

svadharmamapi cāvekṣya na vikampitumarhasi ।

dharmyāddhi yuddhācchreyo'nyat kṣatriyasya na vidyate॥31॥

Even considering your own duty you should not waver; for there is nothing higher for a Kṣatriya than a righteous war.

यद्दृच्छ्या चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

yadṛcchayā copapannaṁ svargadvāramapāvṛtam ।

sukhinaḥ kṣatriyāḥ Pārtha labhante yuddhamīdṛśam॥32॥

Happy indeed are the Kṣatriyas, O Pārtha, who are called to fight in such a battle that comes of itself as an open door to heaven.

अथ चेतुमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

atha cetvamimam dharmyam saṅgrāmaṁ na kariṣyasi ।

tataḥ svadharmam kīrtim ca hitvā pāpamavāpsyasi ॥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 ।

सम्भावितस्य चाकीर्तिः मरणादतिरिच्यते ॥ ३४ ॥

akīrtim cāpi bhūtāni kathayiṣyanti te'vyayām ।

sambhāvitasya cākīrtiḥ maraṇādatiricyate ॥34॥

People too will recount your everlasting dishonor, and to the one who has been honored, dishonor is worse than death.

भयाद्रणादुपरतं मन्स्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतः भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

bhayādraṇāduparataṁ mansyante tvām mahārathāḥ ।

yeṣāṁ ca tvam bahumataḥ bhūtvā yāsyasi lāghavam ॥35॥

The great battalion commanders will think that you have withdrawn from the battle through fear and you will be looked down upon by them who had thought much of you and your heroism in the past.

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

avācyaavadānśca bahūn vadiṣyanti tavāhitāḥ ।

nīndantastava sāmartyam tato duḥkhataram nu kim ॥36॥

And many unspeakable words will your enemies speak denigrating your powers. What can be more painful than this?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

hato vā prāpsyasi svargaṁ jtvā vā bhokṣyase mahīm

tasmāduttiṣṭha Kaunteya yuddhāya kṛtaniścayaḥ ॥37॥

Slain, you will obtain heaven; victorious you will enjoy the earth; therefore, stand up, O son of Kunti, determined to fight.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

sukhaduḥkhe same kṛtvā lābhālābhau jayājyau ।

tato yuddhāya yujyasva naivam pāpamavāpsyasi ॥38॥

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

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

eṣā te'bhīhitā sāṅkhye buddhiryoge tvimām śṛṇu ।

buddhyā yukto yaya Pārtha karmabandham prahāsyasi ॥39॥

This, which has been taught to thee, is wisdom concerning Sāṅkhya. Now listen to the wisdom concerning Yoga, having known which, O Pārtha, you shall get rid of the bondage of action.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

nehābhikramanāśo'sti pratyavāyo na vidyate ।

svalpamapyasya dharmasya trāyate mahato bhayāt ॥40॥

In this there is no loss of effort, nor is there any harm (production of contrary results). Even a little of this Knowledge (even a little of this Yoga) protects one from great fear.

व्यवसायात्मिका बुद्धिः एकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥ ४१ ॥

vyavasāyātmikā buddhiḥ ekeha Kurunandana ।

bahuśākhā hyanantāśca buddhayo'vyavasāyinām ॥41॥

Here, O joy of the Kurus (Kurunandana) there is but a single-pointed conviction (in this path); many branched and endless are the thoughts of the irresolute.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

yāmimāṃ puṣpitāṃ vācaṃ pravadantya vipaścitaḥ ।

vedavādaratāḥ Pārtha nānyadastīti vādīnaḥ ॥42॥

O Pārtha, flowery speech is uttered by the unwise, taking pleasure in the eulogizing words of the Vedas, saying; "There is nothing else" (other than pleasure).

कामात्मानः स्वर्गपराः जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

kāmātmānaḥ svargaparāḥ janmakarmaphalapradām ।

kriyāviśeṣabahulāṃ bhogaiśvaryaḡatiṃ prati ॥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.

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

bhogaiśvaryaḡprasaktānāṃ tayāpahṛtacetasaṃ ।

vyavasāyātmikā buddhiḥ samādhau na vidhīyate ॥44॥

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

त्रैगुण्यविषया वेदाः निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थः निर्योगक्षेम आत्मवान् ॥ ४५ ॥

traiguṇyaḡviṣayā vedāḥ nistraiguṇyo bhavārjuna ।

nirdvandvo nityasattvastaḡaḡ niryogaḡkṣema ātmavān ॥45॥

The Vedas deal with the three attributes; be you above these attribute (guṇas). O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self.

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

yāvānārtha udapāne sarvataḥ samplutodake ।

tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ ॥46॥

To the Brāhmaṇa who has known the Self, all the Vedas are of so much use, as is a reservoir of water in a place where there is flood everywhere.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूः मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

karmaṇyevādhikāraṣte mā phaleṣu kadācana ।

mā karmaphalaheturbhūḥ mā te saṅgo'stvakarmaṇi ॥47॥

The right is to work only, but never to its fruits; let not the fruit-of-action be thy motive, nor let thy 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॥

Perform action, O Dhanañjaya, abandoning attachment, being steadfast in Yoga and balanced in success and failure. Evenness of mind is called Yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

dūreṇa hyavaraṁ karma buddhiyogāddhanañjaya ।

buddhau śaraṇamanviccha kṛpaṇāḥ phalahetavaḥ ॥49॥

For lower than the Yoga-of-wisdom is action, O Dhanañjaya. Seek refuge in wisdom; wretched are those whose motivation is for the fruit.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

buddhiyukto jahātiha ubhe sukṛtaduṣkṛte ।

tasmādyogāya yujyasva yogaḥ karmasu kauśalam ॥50॥

Endowed with the Wisdom of evenness-of-mind, one casts off in his life both good deeds and evil deeds; therefore, devote yourself to Yoga. Skill in action is Yoga.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

karmajaṁ buddhiyuktā hi phalaṁ tyaktvā manīṣiṇaḥ ।

janmabandhavinirmuktāḥ padaṁ gacchantyanāmayam ॥51॥

The wise, possessed of Knowledge, having abandoned the fruits of their actions, freed from the fetters of birth, go to the State which is beyond all evil.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

yadā te mohakalilam buddhirvyatitarīṣyati ।

tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca ॥52॥

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

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिः तदा योगमवाप्स्यसि ॥ ५३ ॥

śrutivipratipannā te yadā sthāsyati niścalā ।

samādhāvacalā buddhiḥ tadā yogamavāpsyasi ॥53॥

When your intellect, though perplexed by what you have heard, shall stand immovable and steady in the Self, then you shall attain Self-realization.

अर्जुन उवाच (Arjuna Uvāca)

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

sthitaprajñasya kā bhāṣā samādhisthasya Keśava ।

sthitadhīḥ kiṁ prabhāṣeta kimāsīta vrajeta kim ॥54॥

What, O Keśava, is the description of him who has steady wisdom, who is merged in the Supreme-conscious state? How does one of steady wisdom speak, how does he sit, how does he walk?

श्रीभगवानुवाच (Śrībhagavānuvāca)

प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

prajahāti yadā kāmān sarvānpārtha manogatān ।

ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate ॥55॥

When a man completely casts off, O Pārtha, all the desires of the mind and is satisfied in the Self by the Self, then he is said to be one of steady wisdom.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

duḥkheṣvanudvignamanāḥ sukheṣu vigataspr̥haḥ ।

vītarāgabhayakrodhaḥ sthitadhīrmunirucyate ॥56॥

He whose mind is not shaken by adversity, who does not hanker after pleasures, who is free from attachment, fear and anger, is called a sage of steady wisdom.

यः सर्वत्रानभिस्नेहः तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

yaḥ sarvatrānabhisnehaḥ tattatprāpya śubhāśubham ।

nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā ॥57॥

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

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

yadā saṁharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ ।
indriyāṅindriyārthebhyaḥ tasya prajñā pratiṣṭhitā ॥58॥

When like the tortoise which withdraws its limbs on all sides, he withdraws his senses from the sense-objects, then his wisdom becomes steady.

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

viṣayā vinivartante nirāhārasya dehinaḥ ।
rasavarjaṁ raso'pyasya paraṁ dṛṣṭvā nivartate ॥59॥

The objects of senses turn away from the abstinent man leaving the longing (behind); but his longing also turns away on seeing the Supreme.

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

yatato hyapi Kaunteya puruṣasya vipaścitaḥ ।
indriyāṅi pramāthīni haranti prasabhaṁ manaḥ ॥60॥

The turbulent senses, O son of Kunti, do violently carry away the mind of a wise man though he strives to control them.

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

tāni sarvāṅi saṁyamya yukta āsīt matparaḥ ।
vaśe hi yasyendriyāṅi tasya prajñā pratiṣṭhitā ॥61॥

Having restrained them all, he should sit steadfast, intent on Me; his wisdom is steady whose senses are under control.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyate ।
saṅgātsañjāyate kāmaḥ kāmātkrodho'bhijāyate ॥62॥

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

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशः बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

krodhādbhavati sammohaḥ sammohātsmṛtivibhramaḥ ।
smṛtibhraṁśāद् buddhināśaḥ buddhināśāत्praṇaśyati ॥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 ॥

**rāgadveṣaviyuktaistu viṣayānindriyaiścaran ।
ātmaśayairvidheyātmā prasādamadhigacchati ॥64॥**

But the self- controlled man, moving among objects, with his senses under restraint and free from both attraction and repulsion, attains peace.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

**prasāde sarvaduḥkhānām hānirasyopajāyate ।
prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate ॥65॥**

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

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

**nāsti buddhirayuktasya na cāyuktasya bhāvanā ।
na cābhāvayataḥ śāntiḥ aśāntasya kutaḥ sukham ॥66॥**

There is no knowledge (of the Self) to the unsteady and to the unsteady no meditation and to the unmeditative no peace; to the person without peace; how can there be happiness?

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

**indriyāṇām hi caratām yanmano'nuvidhīyate ।
tadasya harati prajñām vāyurnāvamivāmbhasi ॥67॥**

For, the mind, which follows in the wake of the wandering senses, carries away his discrimination, as the wind carries away a boat on the waters.

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

**tasmādyasya Mahābāho nigṛhītāni sarvaśaḥ ।
indriyāṇīndriyārthebhyaḥ tasya prajñā pratiṣṭhitā ॥68॥**

Therefore, O mighty-armed, his knowledge is steady whose senses are completely restrained from sense-objects.

या निशा सर्वभूतानां 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॥**

That which is night to all beings, in that the self-controlled man wakes; where all beings are awake, that is the night for the sage (muni) who sees.

आपुर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी

॥ ७० ॥

āpuryamāṇamacalapraṭiṣṭhaṁ

samudramāpaḥ praviśanti yadvat ।

tadvatkāmā yaṁ praviśanti sarve

sa śāntimāpnoti na kāmakāmī

॥70॥

He attains peace into whom all desires enter as waters enter the ocean, which, filled from all sides, remains unmoved; but not the "desirer of desires".

विहाय कामान्यः सर्वान् पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति

॥ ७१ ॥

vihāya kāmānyaḥ sarvān pumānścarati niḥspṛhaḥ ।

nirmamo nirahaṅkāraḥ sa śāntimadhiḡacchati

॥71॥

The 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 ।

sthitvāsyāmantakāle'pi brahmanirvāṇamṛcchati

॥72॥

This is the Brāhmic state, O Pārtha (son of Pṛthā), attaining this, none is deluded. Being established therein, even at the end of life, one attains oneness with Brahman.

ॐ तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्य योगो नाम
द्वितीयोऽध्यायः ।

Om tatsat iti Śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām yogaśāstre

Śrīkṛṣṇārjunasaṁvāde sāṅkhyayogo nāma dvitīyo'dhyāyaḥ ।