

॥ श्री कृष्ण परब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता ॥

अथ द्वितीयोऽध्यायः । साङ्ख्य योगः

**Sri KrishNa para-BrahmaNe nama: - Srimath-Bhagavath-Giitha
Chapter – 2 = saankhya-Yoga:**

सञ्जय उवाच = तं तथा कृपयाविष्टमश्रु पूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २-१ ॥

**Sanjaya uvaacha = tham thaThaa krupayaavishtam - aSru puurna-aakula-iikshaNam
vishiidhantham idham vaakyam - uvaacha MaDhusuudhana: 2-1**

Lord Sri Krishna (MaDhusudhana = one who killed the demon Madhu, and brought happiness to the world, so it is not difficult for Him to bring happiness to Arjuna, is implied) spoke as follows, to Arjuna, who was overwhelmed with pity, whose eyes were full of tears, and who was sorrowful.

श्रीभगवानुवाच = कुतस्त्वा कश्मलमिदं - विषमे समुपस्थितम् ।

अनार्य जुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २-२ ॥

**Sri Bhagavaan uvaacha = kuthasthvaa kaSmalam idham - vishame samupasThitham
anaarya jushtam asvargyam – akiirthi karam Arjuna. 2-2**

Lord Sri-Krishna (Bagavaan, shaadguNya pariporna - Jnaana, bala, aiswarya, viirya, Sakthi, thejas) said: “ O Arjuna, wherefrom comes this kind of despondency, at a crucial time like this on the battle field ?? It does not befit a noble person like you, and it is disgraceful and is not conducive to attaining heavens.”

क्लैब्यं मा स्म गमः पार्थ - नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदय दौर्बल्यं - त्यक्त्वोत्तिष्ठ परन्तप ॥ २-३ ॥

**klaibyam maa sma gama: PaarTha - naithath thvayi upapadhyathe
kshudhram hrudhaya dhaurbalyam - thyakthva uththishta Paramthapa. 2-3**

“ O ParTha (Kunthi’s original name, Prutha and Prutha’s son is PaarTha, Arjuna) do not yield to degradation and unmanliness and it does not befit your nature (of a Great Kshathriya born in Kuru-vamSa). Get rid of this weak-heartedness and stand-up O Paranthapa (chastiser of your enemies, Arjuna).

Guide to Sanskrit Pronunciation: a like a in that; aa like a in call; i like i in ink, ii like ee in peel, u like u in put, uu like o in col, e like e in when, o like o in go, k like k in king, g like g in go, ch like ch in child, j like j in jug, n like n in no, N like N in indian name veNu, th like th in through, d like d in dor, dh like th in that, s like s in sit, S like S in

Indian name Santhanu, **sh** like **sh** in she. (all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: **Th** like **th** in **thunder**).

अर्जुन उवाच = कथं भीष्ममहं सङ्ख्ये - द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि - पूजार्हावरिसूदन ॥ २-४ ॥

**Arjuna uvaacha = kaTham Bhiishmamaham sankhye - DhroNamcha MaDhusuudhana
ishubhi: prathiyothsyaami – pujaarhaavarisuudhana. 2-4**

Arjuna Said: “ How can I, O MaDhusuudhana, (also addressed as one who kills the enemies - Bhishma and DhroNa are my grand-father and teacher, NOT enemies to be killed), attack and shot arrows at Bhishma and DhroNa, who are all worthy of our worship ?”

गुरुनहत्वा हि महानुभावान् - श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वार्थकामांस्तु गुरुनिहैव - भुञ्जीय भोगान् रुधिर प्रदिग्धान् ॥ २-५ ॥

**guruunahathvaa hi mahaanubhavaan - Sreyo bhokthum bhaiksham apiiha loka
hathvaarTha kamaamsthu guruunihaiva - bhunjiiya bhogaan ruDhira pradhigDhaan. 2-5**

“ It is better to live in this world, on alms obtained by begging, rather than killing most honourable people. If I have to kill my teachers, even if they are degraded by their greed for wealth, how can I enjoy the fod that is tainted by my teacher’s blod “.

न चैतद्विद्मः कतरन्नो गरीयो - यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६ ॥

**na chaithath vidhma: katharanno gariiyo - yadhvaa jayema yadhi vaa no jayeyu:
yaaneva hathvaa na jijivishaama: - the-avasThithaa: pramukhe Dhaartharaashtraa: 2-6**

We do not know which is better – our killing them or their killing us. If we kill the sons of Dhrutharaashtra (and all the Kaurava army), we may not feel like living after that. But these Kauravas are now before us, ready to fight in this battle.

कार्पण्य दोषोपहत स्वभावः - पृच्छामि त्वां धर्म सम्मूढ चेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे - शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

**kaarpaNya dhosha-upahatha svabhaava:
pruchchaami thvaam Dharma sammuuDa chethaa:
yachchreya: syaan nischitham bruuhi thanme
sishya: the-aham saadhi maam thvaam prapannam. 2-7**

My heart is stricken and afflicted with compassion and my mind is bewildered about my Dharma (duty). I request you Krishna, to guide me, as I am your student and have

surrendered to you (Dharma should not be taught unless requested by the student in full obedience – that is why a spiritual aspirant student surrenders to the teacher).

न हि प्रपश्यामि ममापनुद्याद् - यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

अवाप्य भूमावसपत्नमृद्धं - राज्यं सुराणामपि चाधिपत्यम् ॥ २-८॥

**nahi prapaSyaami mamaapanudhyaadh - yath Sokam uChchoshaNam indhriyaaNaam
avaapya bhumaavasapathnamruDhdham - raajyam suraaNaam api chaaDhipathyam.2-8**

Krishna, even if I were to get unchallenged sovereignty over the whole earth or lordship over all the dhevas (gods), I do not think it will wipe out my grief that is drying up my senses.

सञ्जय उवाच । = एवमुक्त्वा हृषीकेशं - गुडाकेशः परन्तप ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ २-९॥

Sanjaya uvaacha = evam ukthvaa HrushiikeSa - GudaakeSa: paranthapa

na yothsya ithi Govindham - ukthvaa thuushniim babhuuva ha. 2-9

Sanjaya said: GudaakeSa (Arjuna, who conquered his sleep i.e. indirectly conquered his sense of sleep) spoke thus to Lord Sri-Krishna (HrushiikeSa, one who is the Lord of all our senses), and said “ I will not fight “ and became silent (inspite of Arjuna being a paramthapa , one who is terror to his enemies, but he is not willing to fight, thus contradicting his own title).

तमुवाच हृषीकेशः - प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये - विषीदन्तमिदं वचः ॥ २-१०॥

**tham uvaacha Hrushiikesa: - prahasanniva Bhaaratha
senayo: ubhayo: maDhye - vishiidhantham idham vacha: 2-10**

O king Dhrutharaashtra, Lord Sri Krishna (HrushiikeSa, who is the inducer of all senses) spoke to Arjuna, who was grieving sitting between the armies, in a smiling way (indirectly, mocking at the lamentable condition of Arjuna, with so many titles as bhibhatsu, paramthapa etc.,)

श्रीभगवानुवाच । = अशोच्यानन्वशोचस्त्वं - प्रजा वादांश्च भाषसे ।

गतासूनगतासूश्च - नानुशोचन्ति पण्डिताः ॥ २-११॥

Sri Bhagavaan uvaacha =

**aSochyaan anvaSochasthvam – prajnaa vaadhaamScha bhaashase
gathasuun agathaasuumScha – na-anuSochanthi pandhithaa: 2-11**

Bhagavaan Lord Sri Krishna said: You are grieving for those who should not be grieved for and yet you speak words of wisdom. The wise grieve neither for the dead nor for the living (or those who are not yet gone or not yet dead)

न त्वेवाहं जातु नासं - न त्वं नेमे जनाधिपाः
न चैव न भविष्यामः - सर्वे वयमतः परम् ॥ २-१२॥

na thve vaaham jaathu naasam - na thvam neme janaaDhipaa:
na chaiva na bhavishyaama: - sarve vayam atha: param. 2-12.

There was never a time when I (the supreme Lord of all souls, Sri-Krishna) did not exist, nor you (Arjuna) nor any of these kings present in the battle-field. Nor, will there be any time when all of us cease to exist.

(We all will continue to exist, as we existed in the past, but, may not be in the same body as before. As **SwethaaSwathaara Upanishat** says in 6-13 as:

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।

तत्कारणं साङ्ख्य योगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्व पाशैः ॥ १३ ॥ .

Also **KaTa-Upanishat** says the same about the Souls in 5-13 (2-2-13) as:

नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान् ।

तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥ .

Also, None other than the Supreme Lord Sri-Krishna be the ONE that knows the past, present and future, as the **Mundaka-Upanishat** says in 1-1-9 as:

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः । तस्मादेतद्ब्रह्म नामरूपमन्नंच जायाते ॥९॥ .

Also, the Supreme Lord Sri-Krishna alone has ALL the Knowledge, Strength etc..., as the **Swethaaswathaara Upanishat** says in 6-8 as:

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।

परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥ .) .

देहिनोऽस्मिन्यथा देहे - कौमारं यौवनं जरा ।

तथा देहान्तर प्राप्तिर्धीरस्तत्र न मुह्यति ॥ २-१३ ॥

**dhehina:-asmin yaThaa dhehe - kaumaaram yauvanam jaraa
thaThaa dhehaanthara praapthi: - Dhiira: thathra na muhyathi. 2-13**

The Self residing in a body, goes through various stages in life as Childhood, youth and old age, so also the soul passes on to another body (after leaving this body) and a wise person is not deluded by these routine course of events (Arjuna, you could accept a child becoming a youth, middle-aged man and old man, but how come you can not accept the soul leaving a body and accepting another body).

मात्रा स्पर्शास्तु कौन्तेय - शीतोष्ण सुख दुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २-१४ ॥

**maathraa sparSaasthu Kauntheya - SiithoshNa sukha dhu:khadhaa:
aagamaapaayina:-anithyaa: - thaam sthithikshasva Bhaaratha. 2-14**

O Arjuna (Kauntheya, son of Kunthi, who is a great devotee of Lord Krishna and a highly evolved Soul), the senses coming in contact with the sense-objects, make us experience cold, hot, happiness and sorrow. These feelings are temporary (transient, come and go away and will never last long forever). Try to bear with them, O Arjuna (Bhaaratha, one born in a great heroic Kashathriya family of King Bharatha)

(Maathraa: Ether, air, fire, water and earth corresponding to sound, touch, form, taste and smell, with the respective sense organs – Srothra, thavk, chakshu, jihva, ghraaNa – ears, skin, eyes, tongue and nose)

यं हि न व्यथयन्त्येते - पुरुषं पुरुषर्षभ ।

सम दुःख सुखं धीरं - सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

**yam hi na vyaThayanthi-ethe - purusham purusharshabha
sama dhu:kha sukham Dhiiram - sa:-amruthathvaaya kalpathe. 2-15**

O Chief of men (Arjuna), that great person, whom these things (Hot, Cold, Pain and Pleasure etc.,) do not affect, and to whom happiness or distress is the same, that steadfast person alone is worthy of immortality (liberation from the cycle of repeated births and deaths).

नासतो विद्यते भावो - नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

**naasatho vidhyathe bhaavo - naabhaavo vidhyathe satha:
ubhayo: api dhrushta:-anthasthu - anayo: thathva dharSibhi: 2-16**

The nonexistent (unreal, virtual, temporary body) can never come into being the eternal and the real (the Soul, the eternal) will never cease to exist. This conclusion about the real and the unreal is realized by the seers of Truth (realized souls)

अविनाशि तु तद्विद्धि- येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य - न कश्चित्कर्तुमर्हति ॥ २-१७॥

avinaaSi thu thath-viDhdhi - yena sarvam idham thatham
vinaaSam avyayasya-asya - na kaSchith karthum arhathi. 2-17

Realize that the indestructible (the Self) pervades the entire body (which is perishable or destructible and temporary). None can destroy the indestructible and the imperishable (the eternal Self).

अन्तवन्त इमे देहा - नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य - तस्माद्युध्यस्व भारत ॥ २-१८॥

anthavantha ime dhehaa - nithyasyokthaa: SariiriNa:
anaaSina:-aprameyasya - thasmaath yuDhyasva Bhaaratha. 2-18

These temporary bodies of the embodied souls are going to have an end (death). But the Soul itself is eternal, can not be destroyed and beyond any measurement . Therefoe, fight, O Bhaaratha (Arjuna, the descendent of Bharatha VamSa).

(It is only the bodies that get destroyed, BUT NOT the Soul. These bodies will only serve the purpose of experiencing the Karma-Phalam for the Souls as stated in

BruhadhaaraNayaka Upanishat – 4-4-5 as: .. साधुकारी साधुर्भवति, पापकारी पापो भवति, पुण्यः पुण्येन कर्मणा भवति पापः पापेन ।. .)

य एनं वेत्ति हन्तारं - यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो - नायं हन्ति न हन्यते ॥ २-१९॥

ya enam veththi hanthaaram - yaSchainam manyathe hatham
ubhau thau na vijaaniitho - naayam hanthi na hanyathe. 2-19

Anyone who thinks that Soul is killing someone, or someone who thinks that the Soul is killed, both are ignorant (have not understod the nature of the Soul). Because, the Soul neither kills nor gets killed.

न जायते म्रियते वा कदाचिन् - नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो - न हन्यते हन्यमाने शरीरे ॥ २-२०॥

na jaayathe mriyathe vaa kadhaaachin - naayam bhuuthvaa bhavithaa vaa na bhuuya:
ajo nithya: SaaSvatha:-ayam puraaNo - na hanyathe hanyamaane Sariire. 2-20

At any time, the Soul is never born and never dies. Having come into existence once, it continues to exist. Unborn, eternal, permanent and premieval, the Soul never dies when the body is dead.

वेदाविनाशिनं नित्यं - य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ - कं घातयति हन्ति कम् ॥ २-२१ ॥

**Vedha-avinaaSinam nithyam - ya enam ajam avyayam
kaTham sa purusha: paarTha - kam ghaathayathi hanthi kam. 2-21**

The wise person (with discrimination) who knows that the Self as indestructible, never born, unchanging and eternal, O PaarTha (Kunthi is PruTha and her son Arjuna is PaarTha), how can that person be the one to destroy a Self and which Self is he killing ??

वासांसि जीर्णानि यथा विहाय - नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २-२२ ॥

**vaasaamsi jirNaani yaThaa vihaaya - navaani gruhnaathi nara:-aparaaNi
thaThaa sariiraaNi vihaaya jirNaani - anyaani samyaathi navaani dhehii. 2-22**

As a person discards worn-out clothes and puts on new clothes, so to, the embodied Self casts off a worn-out body (after completing the karma-phalam that the Soul has to go through with that body) and accepts another new body (compatible with the karma-phalam that the Soul has to go through with that new body, be it that of a Celestial, or a human or an animal or a bird or a reptile or a plant or a tree)

नैनं छिन्दन्ति शस्त्राणि - नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो - न शो षयति मारुतः ॥ २-२३ ॥

**nainam Chindhanthi sashtraaNi - nainam dhahathi paavaka:
na chainam kledhayanthi-aapo - na Soshayathi maarutha: 2-23**

No weapon can cleave, no fire can burn, no water can wet and dissolve, no wind can dry (withered by wind) that immortal Self (either in an embodied condition or otherwise, as the Soul is subtler compared to anything)

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्व गतः स्थाणुरचलोऽयं सनातनः ॥ २-२४ ॥

**aChchedhya:-ayam adhaahya:-ayam - akledhya:-aSoshya eva cha
nithya: sarva gatha: sthaaNu: - achala:-ayam sanaathana: 2-24**

The Self can not be cut, can not be burnt, can not be wet (drowned) or can not be dried, as the Self is Eternal (will not perish as Soul is everlasting), all-pervading (will

permeate all objects and is present everywhere), immovable and premeival (has no beginning).

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं - नानुशोचितुमर्हसि ॥ २-२५॥

avyaktha:-ayam achinthyas-ayam avikarya:-ayam uchyathe
thasmaath evam vidhithvainam - naanuSochithum arhasi. 2-25

This immortal Self is said to be unmanifest, inconceivable and unchanging. Therefore, knowing the true nature of the Self, it does not go well with you to grieve for it.

अथ चैनं नित्य जातं - नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो - नैवं शोचितुमर्हसि ॥ २-२६॥

aTha chainam nithya jaatham - nithyam vaa manyase mrutham
thaThaapi thvam mahaa-baho - naivam Sochithum arhasi. 2-26

Arjuna (what is the use of your being called mahaa-baahu, one with great arms, if you do not want to fight), even if you consider that this Self as constantly born and dyeing (like this body), still you should not grieve for it (as it will be born again after death, just like a body comes into existence and disappears and reappears).

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे - न त्वं शोचितुमर्हसि ॥ २-२७॥

jaathasya hi Dhruvo mruthyu: - Dhruvam janma mruthasya cha
thasmaath aparihaarye-arThe - na thvam Sochithum arhasi. 2-27

Death is certain for one that is born and rebirth is equally certain for one that is dead and therefore you should not lament for something which is inevitable (death and rebirth that goes on and on – until a Soul attains Salvation).

अव्यक्तादीनि भूतानि - व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव - तत्र का परिदेवना ॥ २-२८॥

avyaktha aadhiini bhuuthaani - vyaktha maDhyaani Bhaaritha
avyaktha niDhanaany eva - thathra kaa paridhevanaa. 2-28

O Bharatha (Arjuna, born in he Bharatha vamSa), unknown are these beings in the beginning (before they are born), known only in the interium stage (after birh and until death) and unknown again when annihilated at the end (after death, where the soul is going to go – heaven or hell and where will be its rebirth and in what form or has the Self attained Paramapadham). What is the need for grieving over this ??

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्ब्रुवति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति - श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९॥

aascharyavath paSyathi kaschith enam - aascharyavath vadhathi thaThaiva cha-anya:

aascharyavath chainam anya: SruNothi - Sruthvaapy enam vedha na chaieva kaSchith.

Someone looks upon this Self as a wonder, another speaks of this Self as amazing and another hears about this Self as amazing and even after hearing about this Self, no one really knows or understands this Self. 2-29

देही नित्यमवध्योऽयं - देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि - न त्वं शोचितुमर्हसि ॥ २-३०॥

dhehii nithyam avaDhya:-ayam - dhehe sarvasya Bhaaratha
thasmaath sarvaani bhuthaani - na thvam Sochithum arhasi. 2-30

O Bhaaratha (Arjuna, a descendent of Bharatha VamSa), The Self in the body is eternal and can never be killed and this is so for all Selves in all bodies. Therefore, it is inappropriate for you to lament for all these beings (like Bhiishma, DhroNa etc.,).

स्वधर्ममपि चावेक्ष्य - न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ २-३१॥

sva Dharmam api cha-avekshya - na vikampithum arhasi
DharmyaaDhdhi yuDhdhaath Sreyaa:-anyath kshathriyasya na vidhyathe. 2-31

Also, considering your own duty as a Kshathriya (the warrior class), it does not go well to have this kind of hesitation to fight. Because for a Kshathriya, there is no greater Dharma (the right thing to do) than to fight for a religiously justified cause.

यद्दृच्छया चोपपन्नं - स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ - लभन्ते युद्धमीदृशम् ॥ २-३२॥

yadhruChchayaa cha upapannam - svarga dhvaaram apaavrutham
sukhina: kshathriyaa: PaarTha - labhanthe yuDhdham iidhruSam. 2-32

O PaarTha (PruTha's son, Arjuna), a Kshathriya should feel happy if a war like this presents on its own accord, as this kind of a justifiable war opens the doors to heaven (viira-swargam).

अथ चेत्त्वमिमं धर्म्यं - सङ्ग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च - हित्वा पापमवाप्स्यसि ॥ २-३३॥

**aTha cheththvam imam Dharmyam - sangraamam na karishyasi
thatha: svaDharmam kiirthim cha - hithvaa paapam avaapsyasi. 2-33**

But if you decide not to fight in this justified war, you will be failing in your prescribed duty, lose your honour as a hero and you will incur sin.

अकीर्तिं चापि भूतानि - कथयिष्यन्ति तेऽव्ययाम् ।

सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ २-३४ ॥

akiirthim chaapi bhoothaani - kaThayishyanthi the-avyayaam

sambhaavithasya cha akirthi: - maraNaath athirichyathe. 2-34

Even the ordinary people will speak very bad about you all the time, and for one like you who is accustomed to be well-respected, dishonor is worse than death.

(ordinary people talked bad about Lord Rama and Lord Krishna in the past and they will not stop talking bad about Arjuna, because that is what people are, and they will never say that you were overpowered by compassion).

भयाद्रणादुपरतं - मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो - भूत्वा यास्यसि लाघवम् ॥ २-३५ ॥

**bhayaath raNaath uparatham - mamsyanthe thvaam maharaThaa:
yesham cha thvam bahumatho - bhoothvaa yaasyasi laaghavam. 2-35**

The great Chariot-warriors (MaharaThaas) will think that you ran away from the battle field out of fear. These great heroes who held you in high esteem before, will talk very lightly about you (the Mahaa-Rathis will consider you as insignificant, now).

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं - ततो दुःखतरं नु किम् ॥ २-३६ ॥

**avaachya vaadhaamScha bahuun - vadhishyanthi thava-ahithaa:
nindhantha: thava saamarThyam - thatho dhu:katharam nu kim. 2-36**

Your detractors (like the sons of Dhrutharaashtra) will use very unkind (unbecoming) words (which should never be said about you), degrading your prowess. What can be more sorrowful or painful than that ??

हतो वा प्राप्स्यसि स्वर्गं - जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय - युद्धाय कृतनिश्चयः ॥ २-३७ ॥

**hatho vaa praapsyasi svargam - jithvaa vaa bhokshyase mahiim
thasmaath uththishta Kauntheya - yuDhdhaaya krutha niSchaya: 2-37**

If killed, you will attain heaven (heaven being much superior to earth), and if victorious, you will enjoy this earth (you are a winner both ways, win or lose). So Arjuna (kunthi's son Kauntheya) get up and resolve to fight.

सुख दुःखे समे कृत्वा - लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व - नैवं पापमवाप्स्यसि ॥ २-३८ ॥

sukha dhu:khe same kruthvaa - laabha-alaabhau jaya-ajayau
thatho yuDhdhaaya yujyasva - naivam paapam avaapsyasi. 2-38

Accepting (all dualities, like) happiness and sorrow, gain and loss, victory and defeat on an equal footing, prepare yourself for the battle. There by you will not incur any sin.

एषा तेऽभिहिता साङ्ख्ये - बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ - कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥

eshaa the-abhihithaa saankhye - buDhdhi: yoge thvimaam SruNu
buDhdhya yuktho yayaa PaarTha - karma banDham prahaasyasi. 2-39

O PaarTha (PruTha, Kunthi's son), this essential knowledge (BuDhdhi) about the Self (Self can be understood only with intellect called Saamkhya) is imparted to you. Equipped with this knowledge, listen to the Karma-Yoga, following which you will be freed from the Samsaara-banDhanas (bondage from all Karma).

नेहाभिक्रमनाशोऽस्ति - प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य - त्रायते महतो भयात् ॥ २-४० ॥

nehaabhi krama naaSaa:-asthi - prathyavaayo na vidhyathe
svalpam apyasya Dharmasya - thraayathe mahatho bhayaath. 2-40

In this Karma-Yoga, there is no effort that will be lost nor any accumulation of sin due to incomplete performance. Even very little practicing of this Dharma (Karma-Yoga), will protect a person from any great fear of endless and repeated cycles of births and deaths (transmigration from one body to the other).

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च - बुद्धयोऽव्यवसायिनाम् ॥ २-४१ ॥

vyavasaaya aathmikaa buDhdhi: - ekeha kuru-nandhana
bahu Saakhaa hi ananthaaScha - buDhdhayo:-avyavasaayinaam. 2-41

O Arjuna (Kuru-Nandhana, a descendent of the Kuru-vamSa), in the practice of Karma-Yoga, the resolute (properly cultivated) mind is one-pointed in attaining liberation and the unresolute mind (the uncultivated mind that strays away for other results) is many branched and endless.

यामिमां पुष्पितां वाचं - प्रवदन्त्यविपश्चितः ।

वेद वाद रताः पार्थ - नान्यदस्तीति वादिनः ॥ २-४२॥

yaam imaam pushpithaam vaacham - pravadhanthi avipaschitha:
vedha vaadha rathaa: PaarTha - na-anyath asthi-ithi vaadhina: 2-42

O Arjuna (PruTha is Kunthi and her son is PaarTha), the not so intelligent who just rejoice in the word-by-word chanting of the Vedas (not realizing the real purpose of the Vedas is to understand that Supreme Lord Sriman Narayana), say that “there is nothing else (like liberation)”.

कामात्मानः स्वर्गपरा - जन्म कर्म फल प्रदाम् ।

क्रिया विशेष बहुलां - भोगैश्वर्य गतिं प्रति ॥ २-४३॥

kaama-aathmaana: svargaparaa - janma karma phala pradhaam
kriyaa viSesha bahuLaam – bhoga-aiSvarya gathim prathi. 2-43

Such academic Vedhic scholars, with their minds filled with sense gratification and craving only for heavenly pleasures, speak very pleasant words which lead only to rebirth as the fruits of Vedhic rituals.

भोगैश्वर्य प्रसक्तानां - तयापहृत चेतसाम् ।

व्यवसायात्मिका बुद्धिः - समाधौ न विधीयते ॥ २-४४॥

bhoga-aiSvarya prasakthaanaam – thayaa-apahrutha chethasaam
vyavasaya-aathmikaa buDhdhi: - samaaDhau na viDhiiyathe. 2-44

The minds of all those who are too much attached to material prosperity and enjoyment and who are mesmerized by such things, the determination to have a properly cultivated intellect will not happen.

त्रैगुण्यविषया वेदा - निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्य सत्त्वस्थो - निर्योग क्षेम आत्मवान् ॥ २-४५॥

thraiguNya vishyaa vedhaa - nisthraiguNyo bhava-Arjuna
nirdhvandhvo nithya sathvasTho - niryoga kshema aathmavaan. 2-45

Vedas deal with the three GunNas (sathva, rajas and thamo guNas) and Arjuna, try to be free of the three GuNas and the pairs of opposites. Abide in Pure Sathva GuNa, and never care about acquiring things and protecting what is acquired, and be established firmly in the Self.

यावानर्थ उदपाने - सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु - ब्राह्मणस्य विजानतः ॥ २-४६ ॥

yaavaanaTha udhapaane – sarvatha: samplutha-udhake
thaavaan sarveshu vedheshu - braahmaNasya vijaanatha: 2-46

For a thirsty person, what purpose is served by a reservoir that is filled with water (he can only drink a little water to quench his thirst, even though there is plenty of water), that much use only are all the Vedhas for a discerning Brahma-jnaani (braahmaNa) who studied all of them.

कर्मण्येवाधिकारस्ते - मा फलेषु कदाचन ।

मा कर्म फल हेतुर्भूमा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaNi-eva aDhikaara: the - maa phaleshu kadhaachana
maa karma phala hethu: bhuu: - maa the sanga:-asthu akarmaNi. 2-47

To the prescribed works (nithya and naimiththika karmas – obligatory and occasional duties) alone you have a right and never for the results. Let not the results be the motivation to perform your ordained duties and do not be attached to not performing your obligatory duties. (as you are not supposed to expect any results as a benefit for doing those prescribed karmaas).

योगस्थः कुरु कर्माणि - सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा - समत्वं योग उच्यते ॥ २-४८ ॥

yogasTha: kuru karmaaNi - sangam thyakthvaa Dhananjaya
siDhdhi-asiDhdhyo: samo bhuuthvaa - samathvam yoga uchyathe. 2-48

O Dhanamjaya (Arjuna, who conquered wealth), abandoning attachment and well established in Yoga (karma-Yoga), perform all prescribed duties, accepting success and failure with an equipoised mind. Evenness to success and failure is real Yoga.

दूरेण ह्यवरं कर्म - बुद्धि योगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ - कृपणाः फल हेतवः ॥ २-४९ ॥

dhuureNa hyavaram karma - buDhdhi yogaath Dhananjaya
buDhdhau SaraNam anviChcha – krupaNaa: phala hethava: 2-49

Actions done with any attachment are far inferior compared to duties discharged with an even mind, O Dhanamjaya (Arjuna). Try to surrender to your intellect regarding evenness of mind. Piteable are those who are motivated only by results (as they will be bound to samsasra by doing desire-motivated-karmas, leading to repeated cycles of birth and death).

बुद्धि युक्तो जहातीह - उभे सुकृत दुष्कृते ।
तस्माद्योगाय युज्यस्व - योगः कर्मसु कौशलम् ॥ २-५० ॥

buDhdhi yuktho jahaathiiha - ubhe sukrutha dhushkruthe
thasmaath yogaaya yuhyasva - yoga: karmasu kauSalam. 2-50

An enlightened person renounces both god and evil here itself in this life. Therefore strive to do Karma-Yoga, as Yoga is the skillful way of doing things.

कर्मजं बुद्धि युक्ता हि - फलं त्यक्त्वा मनीषिणः ।
जन्म बन्ध विनिर्मुक्ताः - पदं गच्छन्त्यनामयम् ॥ २-५१ ॥

karmajam buDhdhi yukthaa hi - phalam thyakthvaa maniishiNa:
janma banDha vinirmukthaa: - padham gaChchanthi anaamayam. 2-51

The intelligent person with an equipoised mind, renounces the fruits of all actions and is freed from the bondage of rebirth. Such person attains the region beyond all misery.

यदा ते मोह कलिलं - बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं - श्रोतव्यस्य श्रुतस्य च ॥ २-५२ ॥

yadhaa the mohakalilam – buDhdhi: vyathi tharishyathi
thadhaa ganthaasi nirvedham - Srothavyasya Sruthasya cha. 2-52

When a person's intellect surpasses the entangling delusion, he realizes the disgust in what we will hear and what we heard already.

श्रुतिविप्रतिपन्ना ते - यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २-५३ ॥

Sruthi viprathipannaa the - yadhaa sThaasyathi nischalaa
samaaDhaavachalaa buDhdhi: - thadhaa yogam avaapsyasi. 2-53

When you (Arjuna's) are enlightened and unwavering by listening to my (Lord Sri Krishna's) teachings, and become firm and unshakable, then you (Arjuna) will be able to attain Yoga.

अर्जुन उवाच । स्थित प्रज्ञस्य का भाषा - समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत - किमासीत् व्रजेत किम् ॥ २-५४ ॥

Arjuna uvaacha = sThitha prajnasya kaa bhaashaa – samaaDhi: thasya KeSava
sThitha Dhii: kim prabhaashetha - kim aasiitha vrajetha kim. 2-54

- Arjuna said: “ O KeSava (Lord Krishna, one who Himself manifests as the three – kah=Brahma, ah=Vishnu and iiSa=Sankara), How does a person with firm wisdom, and who has his mind completely under control, speak ?? How will that person of firm intellect speak, how will he sit and how will he move about ?? “

श्री भगवानुवाच । प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः - स्थितप्रज्ञस्तदोच्यते ॥ २-५५॥

Sri Bhagavaan uvaacha =

**prajahaathi yadhaa kaamaan - sarvaan PaarTha manogathan
aathmanyeva aathmanaa thushta: - sThitha prajna: thatha-uchyathe. 2-55**

Lord Sri-Krishna (Bhagavaan) said: “ O PaarTha (Arjuna, PruTha’s son), when a person renounces all desires originating in the mind, when he is satisfied in his own Self, he is said to be a person of firm wisdom in a transcendental state“.

दुःखेष्वनुद्विग्नमनाः - सुखेषु विगत स्पृहः ।

वीत राग भय क्रोधः - स्थितधीर्मुनिरुच्यते ॥ २-५६॥

**dhu:kheshu anudhvigna manaa: - sukhesu vigatha spruha:
viitha raaga bhaya kroDha: - sThithaDhii: muni: uchyathe. 2-56**

One who is not perturbed in sorrow (due to aaDhyaathmika, aaDhi bhauthika and aaDhi dhaivika thaapa-thrayaas), who has no desire to enjoy any pleasures for happiness, who is free from all attachments, fear and anger, he is called a person of firm wisdom whose mind is focused on the Self.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि - तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७॥

**ya: sarvathra anabhisneha: - thath thath praapya Subha-aSubham
na-abhinandhathi na dhveshti - thasya prajnaa prathishTithaa. 2-57**

He who has no attachment and liking for anything, remains indifferent to god or evil, neither praises nor hates anything, such person’s wisdom is firmly established.

यदा संहरते चायं - कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८॥

yadhaa samharathe cha-ayam - kuurma:-angaani iva sarvaSa:

indhriyaaNI indhriyaarThebhya: - thasya prajnaa prathishTithaa. 2-58

When a person can withdraw all the senses (jnana-indhriyaas - thvak, chakshu, Srothra, Jihva and GhraaNa – skin, eyes, ears, tongue and nose) from the sense-objects (sparSa, ruupa, Sabdha, rasa and gandha – touch, form, sound, taste and

smell), similar to a turtle withdrawing its limbs into its shell, then that person's wisdom is said to be well established.

विषया विनिवर्तन्ते - निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य - परं दृष्ट्वा निवर्तते ॥ २-५९ ॥

vishyaa vinivarthante - niraahaarasya dhehina:
rasa varjam rasa:-api-asya - param dhrushtvaa nivarthathe. 2-59

The sense-objects, when not relished by the senses (the sense-objects are the food for the senses), will turn away from the person (the Self inside this body). Even the hankering desire to enjoy the sense-objects turns away from that person who is able to realize the Self, which is superior to the senses.

यततो ह्यपि कौन्तेय - पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि - हरन्ति प्रसभं मनः ॥ २-६० ॥

Yathatho hi-api Kauntheya - purushasya vipashchitha:
indhriyaani pramaathiini - haranthi prasabham mana: 2-60

O Kauntheya (Kunthi's son, Arjuna), that wise person may be diligently striving to control his senses and realize the Self. But, the agitating and turbulent senses will forcibly over-power and carry away the mind of even such a wise person.

तानि सर्वाणि संयम्य - युक्त आसीत् मत्परः ।
वशे हि यस्येन्द्रियाणि - तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१ ॥

thaani sarvaani samyamya - yuktha aasiitha mathpara:
vaSe hi yasya-indhriyaani - thasya prajnaa prathishTithaa. 2-61

Having complete control over the senses, let a person sit and remain in meditation, realizing me (Lord Sri Krishna in His Dhivya-Mangala-ruupam) as the Supreme Lord of Chith and Achith (Self and the Prakruthi). Only his knowledge is perfectly set whose senses are under complete control.

ध्यायतो विषयान्पुंसः - सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः - कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

Dhyaayatho vishayaan pumsa: - sanga: theshu upajaayathe
sangaath samjaayathe kaama: - kaamaath kroDha:-abhijaayathe. 2-62

With a mind that is constantly longing and thinking about sense-objects, a person develops attachment to enjoy them, and attachment leads to desire and unfulfilled desires lead to anger.

क्रोधाद्भवति सम्मोहः - सम्मोहात्स्मृति विभ्रमः ।

स्मृति भ्रंशाद् बुद्धि नाशो - बुद्धि नाशात्प्रणश्यति ॥ २-६३ ॥

kroDhaath bhavathi sammoha: - sammohaath smruthi vibhrama:
smruthi bhramSaath buDhdhi naaSo - buDhdhi naaSaath praNaSyathi. 2-63

From anger arises delusion, delusion leads to bewildered memory which leads to loss of discrimination (what is right to do and what not to do). When discrimination is lost, a person is lost into the samsara saagaram (unable to attain salvation).

राग द्वेष विमुक्तैस्तु - विषयानिन्द्रियैश्वरन् ।

आत्मवश्यैर्विधेयात्मा - प्रसादमधिगच्छति ॥ २-६४ ॥

raaga dhvesha vimukthaisthu - vishayaan indhriyai: charan
aathma vaSyai: viDheya aathmaa - prasaadham aDhi gaChchathi. 2-64

But, a person free from attachment and hatred and who can control his senses from sense-objects, even though he is amidst the sense objects, can obtain serenity (with the mercy of Lord Sri- Krishna).

प्रसादे सर्व दुःखानां - हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु - बुद्धिः पर्यवतिष्ठते ॥ २-६५ ॥

prasaadhe sarva dhu:khaanaam - haani: asya upajaayathe
prasanna chethaso hy aaSu: - buDhdhi: paryavathishTathe. 2-65

Having obtained that serenity (an unperturbed state of the mind), with the mercy of Lord Sri-Krishna, all miseries in the material world (AaDhyaathmika, Aadhi-bhauthika and Aadhi-dhaivika) will disappear. In such a serene state, one's intelligence will be firmly established.

नास्ति बुद्धिरयुक्तस्य - न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ २-६६ ॥

naasthi buDhdhi: ayukthasya - na cha ayukthasya bhaavanaa
na cha abhaavayatha: Saanthi: - aSaanthasya kutha: sukham 2-66

There is no intellect (awareness on the true concept of Self) for the unintegrated (who does not focus on Lord Sri- Krishna), nor he has any contemplation on the Self. Without contemplation on the Self, there is no peace and for one without peace (a state of desirelessness), where is the happiness (in the form of liberation) ?

इन्द्रियाणां हि चरतां - यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां - वायुर्नावमिवाम्भसि ॥ २-६७ ॥

**indhriyaNaam hi charathaam – yanmano:-anu viDhiyathe
thadhasya harathi prajnaam – vaayu: naavam iva-ambhasi. 2-67**

When the mind is carried away by the senses that are experiencing the sense-objects, his understanding (wisdom) is carried away by the senses, as wind carries away a ship in the waters (away from its desired destination) .

तस्माद्यस्य महाबाहो - निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८॥

**thasmaath yasya mahaa baaho - nigruhiithaani sarvaSa:
indhriyaaNi indhriyaarThebhya: - thasya prajnaa prathishTithaa. 2-68**

Therefore, O Mighty-Armed (Arjuna), wisdom (regarding the true nature of the Self) is perfectly set for a person whose senses are restrained in every way from following the sense-objects (going astray in all directions) .

या निशा सर्वभूतानां - तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि - सा निशा पश्यतो मुनेः ॥ २-६९॥

**yaa niSaa sarva bhuuthaanaam - thasyaam jaagarthi samyamii
yasyaam jaagrathi bhuuthaani - saa niSaa paSyatho mune: 2-69**

When all human beings are sleeping (who are in the dark regarding the Self, like in the night), the Yogi (samyami, whose senses are under control) is awake and when all others are awake (engaged in mundane material activities), that will be like a night for a realized soul (Muni) who is awake (to the futility of material benefits) .

आपूर्यमाणमचल प्रतिष्ठं - समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे - स शान्तिमाप्नोति न कामकामी ॥ २-७०॥

**aapuuryamaaNam achala prathisTam - samudhram aapa: praviSanthi yadhvath
thadhvath kaamaa yam praviSanthi sarve - sa Saanthimaapnothi na kaamakaamii. 2-70**

Only that sThitha-prajna (one with well established intellect) will remain in tranquility, even if all the sense-objects enter him, similar to all the waters entering the full and calm ocean can not cause any undue perturbation in the ocean. But not he who is longing after the sense-objects.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः - स शान्तिमधिगच्छति ॥ २-७१॥

**vihaaya kaamaanya: sarvaan - pumaamScharathi nispruha:
nirmamo nirahamkaara: - sa Saanthim aDhigaChchathi. 2-71**

Only that person will attain peace, who gives up all desirable objects, has no longing for any possessions and renounced the sense of I and mine (the mistaken notion that the body is the Self is the root of all misery).

एषा ब्राह्मी स्थितिः पार्थ - नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्त कालेऽपि - ब्रह्म निर्वाणमृच्छति ॥ २-७२॥

**eshaa braamhii sThithi: paarTha - nainaam praapya vimuhyathi
sthithvaasyaam anthakaale-api - bramha nirvaaNamruChchathi. 2-72**

O PaarTha (Arjuna, PruTha's son), this is the Braahmi-State (attaining the Self by practicing the nishkaama karma) and none attaining this special status will ever be bewildered and deluded. By attaining this state, even at the time of death, one attains the bliss of self-realization.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे

साङ्ख्य योगो नाम द्वितीयोऽध्यायः ॥ २॥

**ithi Srimath bhagavath-giithaasu Upanishathsu Brahma vidhyaayaam Yoga Saasthre
Sri Krishna-Arjuna samvaadhe saankhya Yogo naama dhvithiia:-aDhyaaya:**

Thus ends the Second Chapter named saankhya yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a science of Yoga, as a dialogue between Sri-Krishna and Arjuna.
