

सञ्जय उवाच
Sanjaya said,
sañjaya uvāca

तं तथा कृपयाविष्टम्
To Arjuna, overcome by pity,
taṁ tathā kṛpayāviṣṭam

अश्रुपूर्णकुलेक्षणम्
with eyes full of tears,
aśru-pūrṇākulekṣaṇam

विषीदन्तमिदं वाक्यम्
feeling depressed, these words
viṣīdantaṁ idaṁ vākyaṁ

उवाच मधुसूदनः
Sri Krishna said.
uvāca madhu-sūdanaḥ 2.1

श्रीभगवानुवाच
The Blessed Lord said,
śrī-bhagavān uvāca

कुतस्त्वा कश्मलमिदम्
How can this weakness beset you
kutas tvā kaśmalam idaṁ

विषमे समुपस्थितम्
in the face of danger?
viṣame samupasthitam

अनार्यजुष्टमस्वर्ग्यम्
It is ignoble, impious,
anārya-juṣṭam asvargyam

अकीर्तिकरमर्जुन
and disgraceful, O Arjuna.
akīrti-karam arjuna 2.2

क्लैब्यं मा स्म गमः पार्थ

Yield not to unmanliness, O Arjuna.

klaibyaṁ mā sma gamaḥ pārtha

नैतत्त्वय्युपपद्यते

It does not befit you.

naitat tvayy upapadyate

क्षुद्रं हृदयदौर्बल्यं

Stop this lowly weakness of heart

kṣudraṁ hṛdaya-daurbalyaṁ

त्यक्त्वोत्तिष्ठ परन्तप

and arise, O Arjuna.

tyaktvottiṣṭha parantapa 2.3

कथं भीष्ममहं सङ्ख्ये

How can I fight against Bhishma

kathaṁ bhīṣmam ahaṁ saṅkhye

द्रोणं च मधुसूदन

and Drona, O Krishna,

droṇaṁ ca madhusūdana

इषुभिः प्रतियोत्स्यामि

attacking them with arrows?

iṣubhiḥ pratiyotsyāmi

पूजार्हावरिसूदन

They deserve my reverence, O Krishna.

pūjārhāv arisūdana 2.4

अर्जुन उवाच

Arjuna said,

arjuna uvāca

गुरूनहत्वा हि महानुभावान्

Rather than killing great teachers,

gurūn ahatvā hi mahānubhāvān

श्रेयो भोक्तुं भैक्ष्यमपीह लोके

it is better to live as a beggar.

śreyo bhoktuṁ bhaikṣyam apīha loke

हत्वार्थकामांस्तु गुरूनिहैव

Killing those teachers to gain wealth,

hatvārtha-kāmāṁs tu gurūn ihaiva

भुञ्जीय भोगान् रुधिरप्रदिग्धान्

my pleasures would be stained with blood.

bhuñjīya bhogaṅ rudhira-pradigdhān 2.5

न चैतद् विद्मः कतरन्नो गरीयो
We don't know which is better:
na caitad vidmaḥ kataran no garīyo

यद् वा जयेम यदि वा नो जयेयुः
should we win or should they win?
yad vā jayema yadi vā no jayeyuḥ

यानेव हत्वा न जिजीविषामस्
We would not want to live after killing
yān eva hatvā na jijīviṣāmas

तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः
Dhritarashtra's sons standing here.
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ 2.6

न हि प्रपश्यामि ममापनुद्याद्
I don't know what can remove
na hi prapaśyāmi mamāpanudyād

यच्छोकमुच्छोषणमिन्द्रियाणाम्
the sorrow that withers me,
yac chokam ucchoṣaṇam indriyaṇām

अवाप्य भूमावसपत्नमृद्धं
even gaining unrivaled wealth,
avāpya bhūmāv asapatnam ṛddham

राज्यं सुराणामपि चाधिपत्यम्
kingship, or ruling the gods.
rājyaṁ surāṇām api cādhipatyam 2.8

कार्पण्यदोषोपहतस्वभावः
Overcome by weakness
kārapṇya-doṣopahata-svabhāvaḥ

पृच्छामि त्वां धर्मसम्मूढचेताः
and confused about dharma, I ask you
pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
what is best? Tell me clearly.
yac chreyaḥ syān niścitaṁ brūhi tan me

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्
I am your student. Teach me, I beg you.
śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam 2.7

सञ्जय उवाच
Sanjaya said,
sañjaya uvāca

एवमुक्त्वा हृषीकेशं

After saying this to Sri Krishna,
evam uktvā hr̥ṣīkeśam

गुडाकेशः परन्तप

O King, Arjuna spoke,
guḍākeśaḥ parantapa

न योत्स्य इति गोविन्दम्

saying to Krishna, "I will not fight."
na yotsya iti govindam

उक्त्वा तूष्णीं बभूव ह

Then he fell silent.

uktvā tūṣṇīm babhūva ha 2.9

श्रीभगवानुवाच

The Blessed Lord said,
śrī-bhagavān uvāca

तमुवाच हृषीकेशः

To Arjuna, Sri Krishna spoke
tam uvāca hr̥ṣīkeśaḥ

प्रहसन्निव भारत

with a smile, O King,
prahasann iva bhārata

सेनयोरुभयोर्मध्ये

there, between both armies,
senayor ubhayor madhye

विषीदन्तमिदं वचः

saying to the miserable one:
viṣīdantam idaṁ vacaḥ 2.10

अशोच्यानन्वशोचस्त्वं

You mourn for them needlessly,
aśocyān anvaśocas tvaṁ

प्रज्ञावादांश्च भाषसे

yet you speak words of wisdom.
prajñā-vādāṁś ca bhāṣase

गतासूनगतासूंश्च

For the dead and living
gatāsūn agatāsūṁś ca

नानुशोचन्ति पण्डिताः

the wise do not mourn.
nānuśocanti paṇḍitāḥ 2.11

न त्वेवाहं जातु नासं
Never did I not exist,
na tv evāham jātu nāsam

न त्वं नेमे जनाधिपाः
nor you, nor these kings.
na tvam neme janādhipāḥ

न चैव न भविष्यामः
Nor will we cease to exist
na caiva na bhaviṣyāmaḥ

सर्वे वयमतः परम्
in the future.
sarve vayam ataḥ param 2.12

मात्रास्पर्शास्तु कौन्तेय
O Arjuna, sense perceptions
mātrā-sparśās tu kaunteya

शीतोष्णसुखदुःखदाः
cause cold, heat, pleasure and pain.
śītoṣṇa-sukha-duḥkhadāḥ

आगमापायिनोऽनित्यास्
They constantly come and go.
āgamāpāyino 'nityās

तांस्तितिक्षस्व भारत
You should endure them, O Arjuna.
tāmś titikṣasva bhārata 2.14

देहिनोऽस्मिन् यथा देहे
A person's body undergoes
dehino 'smin yathā dehe

कौमारं यौवनं जरा
childhood, youth and old age.
kaumāram yauvanam jarā

तथा देहान्तरप्राप्तिर्
Then another body is acquired.
tathā dehāntara-prāptir

धीरस्तत्र न मुह्यति
About this, the wise are not confused.
dhīras tatra na muhyati 2.13

यं हि न व्यथयन्त्येते
The senses do not disturb,
yam hi na vyathayanty ete

पुरुषं पुरुषर्षभ
O Arjuna, a person who is
puruṣam puruṣarṣabha

समदुःखसुखं धीरं
wise and unaffected by pleasure and pain.
sama-duḥkha-sukham dhīram

सोऽमृतत्वाय कल्पते
He can gain immortality.
so 'mṛtatvāya kalpate 2.15

नासतो विद्यते भावो

For the unreal, there is no existence.

nāsato vidyate bhāvo

नाभावो विद्यते सतः

For the real, there is no non-existence.

nābhāvo vidyate sataḥ

उभयोरपि दृष्टोऽन्तस्

The truth of both is known

ubhayor api dṛṣṭo 'ntas

त्वनयोस्तत्त्वदर्शिभिः

by the wise.

tvanayos tattva-darśibhiḥ 2.16

अविनाशि तु तद् विद्धि

Know the imperishable

avināśi tu tad viddhi

येन सर्वमिदं ततम्

pervading the universe.

yena sarvam idaṁ tatam

विनाशमव्ययस्यास्य

That which is imperishable

vināśam avyayasyāsyā

न कश्चित् कर्तुमर्हति

no one can destroy.

na kaścit kartum arhati 2.17

अन्तवन्त इमे देहा

These mortal bodies

antavanta ime dehā

नित्यस्योक्ताः शरीरिणः

are inhabited by an immortal being

nityasyoktāḥ śarīriṇaḥ

अनाशिनोऽप्रमेयस्य

that is imperishable and infinite.

anāśino 'prameyasya

तस्माद् युध्यस्व भारत

So, you must fight, O Arjuna.

tasmād yudhyasva bhārata 2.18

य एनं वेत्ति हन्तारं

One thinks it kills

ya enaṁ vetti hantāraṁ

यश्चैनं मन्यते हतम

and another thinks it is killed.

yaś cainaṁ manyate hatam

उभौ तौ न विजानीतो

Both fail to understand that

ubhau tau na vijānīto

नायं हन्ति न हन्यते

it cannot kill or be killed.

nāyaṁ hanti na hanyate 2.19

न जायते म्रियते वा कदाचिन्
It was never born, nor will it die,
na jāyate mriyate vā kadācin

नार्यं भूत्वा भविता वा न भूयः
nor will it ever cease to be.
nāyam bhūtvā bhavitā vā na bhūyaḥ

अजो नित्यः शाश्वतोऽयं पुराणो
Unborn, eternal, everlasting and timeless,
ajo nityaḥ śāśvato 'yaṁ purāṇo

न हन्यते हन्यमाने शरीरे
it doesn't die when the body is killed.
na hanyate hanyamāne śarīre 2.20

वासांसि जीर्णानि यथा विहाय
Just as one removes old clothes
vāsāṁsi jīrṇāni yathā vihāya

नवानि गृह्णाति नरोऽपराणि
and dresses in new clothes,
navāni gr̥hṇāti naro 'parāṇi

तथा शरीराणि विहाय जीर्णानि
so too, casting off old bodies,
tathā śarīrāṇi vihāya jīrṇāny-

अन्यानि संयाति नवानि देही
the embodied takes new bodies.
anyāni saṁyāti navāni dehī 2.22

वेदाविनाशिनं नित्यं
Knowing that imperishable, eternal,
vedāvināśinaṁ nityaṁ

य एनमजमव्ययम्
uncreated, immutable essence,
ya enam ajam avyayam

कथं स पुरुषः पार्थ
O Arjuna, how can one
kathaṁ sa puruṣaḥ pārtha

कं घातयति हन्ति कम्
kill anyone? Who can he kill?
kaṁ ghātayati hanti kam 2.21

नैनं छिन्दन्ति शस्त्राणि
Weapons cannot pierce it,
nainam chindanti śastrāṇi

नैनं दहति पावक
fire cannot burn it,
nainam dahati pāvakaḥ

न चैनं क्लेदयन्त्यापो
water cannot wet it,
na cainam kledayanty āpo

न शोषयति मारुतः
nor can wind wither it.
na śoṣayati mārutaḥ 2.23

अच्छेद्योऽयमदाह्योऽयम्
It can not pierced, burnt,
acchedyo 'yam adāhyo 'yam

अक्लेद्योऽशोष्य एव च
wet or withered.
akledyo 'śoṣya eva ca

नित्यः सर्वगतः स्थाणुर्
It is eternal, all-pervasive, unchanging,
nityaḥ sarva-gataḥ sthāṇur

अचलोऽयं सनातनः
immovable and everlasting.
acalo 'yam sanātanaḥ 2.24

अथ चैनं नित्यजातं
Now, as constantly born
atha cainaṁ nitya-jātaṁ

नित्यं वा मन्यसे मृतम्
or dying, if you consider it,
nityaṁ vā manyase mṛtam

तथापि त्वं महाबाहो
even then, O Arjuna, you
tathāpi tvam mahā-bāho

नैनं शोचितुमर्हसि
should not mourn.
nainaṁ śocitum arhasi 2.26

अव्यक्तोऽयमचिन्त्योऽयम्
It is unmanifest, inconceivable
avyakto 'yam acintyo 'yam

अविकार्योऽयमुच्यते
and immutable.
avikāryo 'yam ucyate

तस्मादेवं विदित्वैनं
So, having known this,
tasmād evaṁ viditvainam

नानुशोचितुमर्हसि
you should not mourn.
nānuśocitum arhasi 2.25

जातस्य हि ध्रुवो मृत्युर्
For the born, death is certain.
jātasya hi dhruvo mṛtyur

ध्रुवं जन्म मृतस्य च
For the dead, birth is certain.
dhruvaṁ janma mṛtasya ca

तस्मादपरिहार्येऽर्थे
So, for what is inevitable,
tasmād aparihārye 'rthe

न त्वं शोचितुमर्हसि
you should not mourn.
na tvam śocitum arhasi 2.27

अव्यक्तादीनि भूतानि

At first, beings are unmanifest,
avyaktādīni bhūtāni

व्यक्तमध्यानि भारत

then they become manifest, O Arjuna.
vyakta-madhyāni bhārata

अव्यक्तनिधनान्येव

Finally, they become unmanifest.
avyakta-nidhanāny eva

तत्र का परिदेवना

What is the sorrow is in this?
tatra kā paridevanā 2.28

देही नित्यमवध्योऽयं

This eternal, imperishable embodied being
dehī nityam avadhyo 'yaṁ

देहे सर्वस्य भारत

dwells in all bodies, O Arjuna.
dehe sarvasya bhārata

तस्मात् सर्वाणि भूतानि

So, for all creatures,
tasmāt sarvāṇi bhūtāni

न त्वं शोचितुमर्हसि

you should not mourn.
na tvam śocitum arhasi 2.30

आश्चर्यवत् पश्यति कश्चिद् एनम्

Someone sees it as a wonder,
āścaryavat paśyati kaścīd enam

आश्चर्यवद् वदति तथैव चान्यः

another speaks of it as a wonder,
āścaryavad vadati tathaiva cānyaḥ

आश्चर्यवच्चैनमन्यः शृणोति

and another hears of it as a wonder.
āścaryavac cainam anyaḥ śṛṇoti

श्रुत्वाप्येनं वेद न चैव कश्चित्

Yet, even after hearing, no one knows it.
śrutvāpy enam veda na caiva kaścīd 2.29

स्वधर्ममपि चावेक्ष्य

Also, regarding your own duties,
svadharmam api cāvekṣya

न विकम्पितुमर्हसि

you should not waver.
na vikampitum arhasi

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्

Nothing is better than a righteous war
dharmyād dhi yuddhāc chreyo 'nyat

क्षत्रियस्य न विद्यते

for a warrior.
kṣatriyasya na vidyate 2.31

यद्द्रच्छया चोपपन्नं

Gained by good fortune,
yadrcchayā copapannaṁ

स्वर्गद्वारमपावृतम्

a righteous war is an open door to heaven.
svarga-dvāram apāvṛtam

सुखिनः क्षत्रियाः पार्थ

O Arjuna, warriors are happy
sukhinaḥ kṣatriyāḥ pārtha

लभन्ते युद्धमीदृशम्

to fight in such a war.
labhante yuddham īdṛśam 2.32

अकीर्तिं चापि भूतानि

Also, your disgrace
akīrtiṁ cāpi bhūtāni

कथयिष्यन्ति तेऽव्ययाम्

people will forever discuss.
kathayiṣyanti te 'vyayām

सम्भावितस्य चाकीर्तिर्

For the admired, disgrace
sambhāvitasya cākīrtir

मरणादतिरिच्यते

is worse than death.
maraṇād atiricyate 2.34

अथ चेत्त्वमिमं धर्म्यं

Now, if this righteous war
atha cet tvam imaṁ dharmyaṁ

सङ्ग्रामं न करिष्यसि

you refuse to fight,
saṅgrāmaṁ na kariṣyasi

ततः स्वधर्मं कीर्तिं च

forsaking your duties and honor,
tataḥ svadharmaṁ kīrtiṁ ca

हित्वा पापमवाप्स्यसि

you will incur sin.
hitvā pāpam avāpsyasi 2.33

भयाद् रणादुपरतं

You didn't fight due to fear -
bhayād raṇād uparataṁ

मंस्यन्ते त्वां महारथाः

thus great warriors will think.
maṁsyante tvāṁ mahā-rathāḥ

येषां च त्वं बहुमतो

Once highly esteemed, you
yeṣāṁ ca tvāṁ bahu-mato

भूत्वा यास्यसि लाघवम्

will be considered lowly.
bhūtvā yāsyasi lāghavam 2.35

अवाच्यवादांश्च बहून्
Many terrible words
avācyā-vādāṁś ca bahūn

वदिष्यन्ति तवाहिताः
your detractors will utter,
vadiṣyanti tavāhitāḥ

निन्दन्तस्तव सामर्थ्यं
belittling your abilities.
nindantas tava sāmartyam

ततो दुःखतरं नु किम्
What could be worse than that?
tato duḥkhataram nu kim 2.36

सुखदुःखे समे कृत्वा
Consider alike pleasure and pain,
sukha-duḥkhe same kṛtvā

लाभालाभौ जयाजयौ
gain and loss, victory and defeat.
lābhālābhau jayājayau

ततो युद्धाय युज्यस्व
Then, engage in battle.
tato yuddhāya yujyasva

नैवं पापमवाप्स्यसि
Thus you will incur no sin.
naivam pāpam avāpsyasi 2.38

हतो वा प्राप्स्यसि स्वर्गं
If killed, you will go to heaven.
hato vā prāpsyasi svargam

जित्वा वा भोक्ष्यसे महीम्
If victorious, you will enjoy the world.
jītvā vā bhokṣyase mahīm

तस्मादुत्तिष्ठ कौन्तेय
So stand up, O Arjuna,
tasmād uttiṣṭha kaunteya

युद्धाय कृतनिश्चयः
resolved to fight.
yuddhāya kṛta-niścayaḥ 2.37

एषा तेऽभिहिता साङ्ख्ये
This is based on the Sankhya's teachings.
eṣā te 'bhihitā sāṅkhye

बुद्धिर्योगे त्विमां शृणु
Now hear about karma yoga.
buddhir yoge tv imāṁ śṛṇu

बुद्ध्या युक्तो यया पार्थ
O Arjuna, by these teachings
buddhyā yukto yayā pārtha

कर्मबन्धं प्रहास्यसि
you will break free from karma's bondage.
karma-bandham prahāsyasi 2.39

नेहाभिक्रमनाशोऽस्ति

In karma yoga, no effort is wasted
nehābhikrama-nāśo 'sti

प्रत्यवायो न विद्यते

or has an adverse outcome.
pratyavāyo na vidyate

स्वल्पमप्यस्य धर्मस्य

Even a little of its practice
svalpam apy asya dharmasya

त्रायते महतो भयात्

protects one from great fear.
trāyate mahato bhayāt 2.40

यामिमां पुष्पितां वाचं

Flowery words
yām imām puṣpitām vācam

प्रवदन्त्यविपश्चितः

the ignorant proclaim,
pravadanty avipaścitaḥ

वेदवादरताः पार्थ

dedicated to Vedic rituals, O Arjuna.
veda-vāda-ratāḥ pārtha

नान्यदस्तीति वादिनः

They say, "There is nothing else."
nānyad astīti vādinaḥ 2.42

व्यवसायात्मिका बुद्धिर्

Knowledge that is well-ascertained
vyavasāyātmikā buddhir

एकेह कुरुनन्दन

is one, O Arjuna.
ekeha kuru-nandana

बहुशाखा ह्यनन्ताश्च

But countless are types
bahu-śākhā hy anantāś ca

बुद्ध्योऽव्यवसायिनाम्

of knowledge for the ignorant.
buddhayo 'vyavasāyinām 2.41

कामात्मानः स्वर्गपरा

Full of desires, they strive for heaven
kāmatmānaḥ svarga-parā

जन्मकर्मफलप्रदाम्

through rituals for better rebirth
janma-karma-phala-pradām

क्रियाविशेषबहुलां

composed of many offerings
kriyā-viśeṣa-bahulām

भोगैश्वर्यगतिं प्रति

that bestow pleasure and power.
bhogaiśvarya-gatiṁ prati 2.43

भोगैश्वर्यप्रसक्तानां

Attached to pleasure and power,
bhogaiśvarya-prasaktānām

तयापहतचेतसाम्

their minds are obsessed with it.
tayāpahṛta-cetasām

व्यवसायात्मिका बुद्धिः

Well-ascertained knowledge
vyavasāyātmikā buddhiḥ

समाधौ न विधीयते

will never lead them to samadhi.
samādhau na vidhīyate 2.44

यावानर्थ उदपाने

As much value as a well
yāvān artha udapāne

सर्वतः सम्प्लुतोदके

when surrounded by water,
sarvataḥ samplutodake

तावान् सर्वेषु वेदेषु

such is the value of Vedic rituals
tāvān sarveṣu vedeṣu

ब्राह्मणस्य विजानतः

for a wise brahmana.
brāhmaṇasya vijānataḥ 2.46

त्रैगुण्यविषया वेदा

Vedic rituals involve the three gunas.
traiguṇya-viṣayā vedā

निस्त्रैगुण्यो भवार्जुन

Be free from the three gunas, O Arjuna.
nistraiguṇyo bhavāṛjuna

निर्द्वन्द्वो नित्यसत्त्वस्थो

Be detached, established in goodness,
nirdvandvo nitya-sattvastho

निर्योगक्षेम आत्मवान्

free from worldliness and self-controlled.
niryoḡa-kṣema ātmavān 2.45

कर्मण्येवाधिकारस्ते

You have command over your actions
karmaṇy evādhikāras te

मा फलेषु कदाचन

but never over their results.
mā phaleṣu kadācana

मा कर्मफलहेतुर्भूर्

Don't think you are in command of results
mā karma-phala-hetur bhūr

मा ते सङ्गोऽस्त्वकर्मणि

or get attached to inaction.
mā te saṅgo 'stv akarmaṇi 2.47

योगस्थः कुरु कर्माणि

**Being steadfast in karma yoga, act
yoga-sthaḥ kuru karmāṇi**

सङ्गं त्यक्त्वा धनञ्जय

**without attachment, O Arjuna,
saṅgam̐ tyaktvā dhanañjaya**

सिद्धयसिद्धयोः समो भूत्वा

**treating success and failure alike.
siddhy-asiddhyoḥ samo bhūtvā**

समत्वं योग उच्यते

**Karma yoga is equanimity.
samatvaṁ yoga ucyate 2.48**

दूरेण ह्यवरं कर्म

**Mere action is far inferior
dūreṇa hy avaram̐ karma**

बुद्धियोगाद्धनञ्जय

**to karma yoga, O Arjuna.
buddhi-yogād dhanañjaya**

बुद्धौ शरणमन्विच्छ

**Seek refuge in karma yoga.
buddhau śaraṇam anviccha**

कृपणाः फलहेतवः

**Lowly ones are motivated by results.
kr̥paṇāḥ phala-hetavaḥ 2.49**

बुद्धियुक्तो जहातीह

**Through karma yoga, one abandons
buddhi-yukto jahātiha**

उभे सुकृतदुष्कृते

**both good and bad karma.
ubhe sukṛta-duṣkṛte**

तस्माद् योगाय युज्यस्व

**Therefore, practice karma yoga.
tasmād yogāya yujyasva**

योगः कर्मसु कौशलम्

**Karma yoga is skillful action.
yogaḥ karmasu kauśalam 2.50**

कर्मजं बुद्धियुक्ता हि

**Practicing karma yoga,
karmajam̐ buddhi-yuktā hi**

फलं त्यक्त्वा मनीषिणः

**forsaking results, the wise
phalam̐ tyaktvā manīṣiṇaḥ**

जन्मबन्धविनिर्मुक्ताः

**are free from bondage to birth
janma-bandha-vinirmuktāḥ**

पदं गच्छन्त्यनामयम्

**and reach the tranquil abode.
padam̐ gacchanty anāmayam 2.51**

यदा ते मोहकलिलं
When your ignorance
yadā te moha-kalilam

बुद्धिर्व्यतितरिष्यति
is overcome by knowledge,
buddhir vyatitariṣyati

तदा गन्तासि निर्वेदं
then you will become indifferent
tadā gantāsi nirvedam

श्रोतव्यस्य श्रुतस्य च
to worldly and heavenly pleasures.
śrotavyasya śrutasya ca 2.52

श्रुतिविप्रतिपन्ना ते
Rejecting Vedic rituals,
śruti-vipratipannā te

यदा स्थास्यति निश्चला
when your mind remains
yadā sthāsyati niścalā

समाधावचला बुद्धिस्
firmly established in samadhi,
samādhāv acalā buddhis

तदा योगमवाप्स्यसि
then you will attain yogic wisdom.
tadā yogam avāpsyasi 2.53

अर्जुन उवाच
Arjuna said,
arjuna uvāca

स्थितप्रज्ञस्य का भाषा
How is he described, who has firm wisdom
sthita-prajñasya kā bhāṣā

समाधिस्थस्य केशव
and abides in samadhi, O Krishna?
samādhi-sthasya keśava

स्थितधीः किं प्रभाषेत
How does one with firm wisdom speak?
sthita-dhīḥ kim prabhāṣeta

किमासीत व्रजेत किम्
How does he sit or move?
kim āsīta vrajeta kim 2.54

श्रीभगवानुवाच

The Blessed Lord said,
śrī-bhagavān uvāca

प्रजहाति यदा कामान्
When he forsakes all desires
prajahāti yadā kāmān

सर्वान् पार्थ मनोगतान्
arising in the mind, O Arjuna,
sarvān pārtha mano-gatān

आत्मन्येवात्मना तुष्टः
content in oneself by oneself,
ātmany evātmanā tuṣṭaḥ

स्थितप्रज्ञस्तदोच्यते
then he has firm wisdom.
sthita-prajñas tadocyate 2.55

दुःखेष्वनुद्विग्नमनाः
Undisturbed by pain,
duḥkheṣv anudvigna-manāḥ

सुखेषु विगतस्पृहः
free from longing for pleasure,
sukheṣu vigata-spr̥haḥ

वीतरागभयक्रोधः
free from desire, fear and anger,
vīta-rāga-bhaya-krodhaḥ

स्थितधीर्मुनिरुच्यते
that wise one has firm wisdom.
sthita-dhīr munir ucyate 2.56

यः सर्वत्रानभिस्नेहस्
Free from all attachment,
yaḥ sarvatrānabhisnehas

तत्तत्प्राप्य शुभाशुभम्
accepting good and bad fortune
tat tat prāpya śubhāśubham

नाभिनन्दति न द्वेष्टि
without elation or resentment,
nābhinandati na dveṣṭi

तस्य प्रज्ञा प्रतिष्ठिता
his wisdom is firm.
tasya prajñā pratiṣṭhitā 2.57

यदा संहरते चायं
When he withdraws,
yadā saṁharate cāyaṁ

कूर्मोऽङ्गानीव सर्वशः
like a tortoise withdraws its limbs,
kūrmo 'ṅgānīva sarvaśaḥ

इन्द्रियाणीन्द्रियार्थेभ्यस्
his senses from all objects,
indriyāṇīndriyārthebhyas

तस्य प्रज्ञा प्रतिष्ठिता
then his wisdom is firm.
tasya prajñā pratiṣṭhitā 2.58

यततो ह्यपि कौन्तेय
O Arjuna, even for a determined
yatato hy api kaunteya

पुरुषस्य विपश्चितः
wise person,
puruṣasya vipaścitaḥ

इन्द्रियाणि प्रमाथीनि
turbulent senses
indriyāṇi pramāthīni

हरन्ति प्रसभं मनः
can forcibly carry off his mind.
haranti prasabhaṁ manaḥ 2.60

विषया विनिवर्तन्ते
Objects leave
viṣayā vinivartante

निराहारस्य देहिनः
from one who abstains
nirāhārasya dehinaḥ

रसवर्जं रसोऽप्यस्य
but the desire remains. Desire also
rasa-varjaṁ raso 'py asya

परं दृष्ट्वा निवर्तते
leaves when one sees the supreme.
param dṛṣṭvā nivartate 2.59

तानि सर्वाणि संयम्य
Controlling the senses,
tāni sarvāṇi saṁyamya

युक्त आसीत् मत्परः
and meditating on Me,
yukta āsīt mat-paraḥ

वशे हि यस्येन्द्रियाणि
when his senses are restrained,
vaśe hi yasyendriyāṇi

तस्य प्रज्ञा प्रतिष्ठिता
his wisdom is firm.
tasya prajñā pratiṣṭhitā 2.61

ध्यायतो विषयान् पुंसः

For one who dwells on objects,
dhyāyato viṣayān puṁsah

सङ्गस्तेषूपजायते

attachment arises.
saṅgas teṣūpajāyate

सङ्गात्सञ्जायते कामः

From attachment, desire is born.
saṅgāt sañjāyate kāmah

कामात्क्रोधोऽभिजायते

From desire, anger arises.
kāmāt krodho 'bhijāyate 2.62

रागद्वेषविमुक्तैस्तु

Free from likes and dislikes,
rāga-dveṣa-vimuktais tu

विषयानिन्द्रियैश्चरन्

even when perceiving objects,
viṣayān indriyaiś caran

आत्मवश्यैर्विधेयात्मा

with self-control, a restrained person
ātma-vaśyair vidheyātmā

प्रसादमधिगच्छति

gains tranquility.
prasādam adhigacchati 2.64

क्रोधाद् भवति सम्मोहः

From anger, delusion comes.
krodhād bhavati sammohaḥ

सम्मोहात्स्मृतिविभ्रमः

Due to delusion, values are lost.
sammohāt smṛti-vibhramah

स्मृतिभ्रंशाद् बुद्धिनाशो

When values are lost, wisdom is destroyed.
smṛti-bhraṁśād buddhi-nāśo

बुद्धिनाशात्प्रणश्यति

When wisdom is destroyed, one perishes.
buddhi-nāśāt praṇaśyati 2.63

प्रसादे सर्वदुःखानां

When tranquil, all suffering
prasāde sarva-duḥkhānām

हानिरस्योपजायते

is removed for him.
hānir asyopajāyate

प्रसन्नचेतसो ह्याशु

With a tranquil mind, soon
prasanna-cetaso hy āśu

बुद्धिः पर्यवतिष्ठते

his wisdom becomes firm.
buddhiḥ paryavatiṣṭhate 2.65

नास्ति बुद्धिरयुक्तस्य

The undisciplined have no wisdom,
nāsti buddhir ayuktasya

न चायुक्तस्य भावना

nor do they have meditation.
na cāyuktasya bhāvanā

न चाभावयतः शान्तिर्

The non-meditator has no peace.
na cābhāvayataḥ śāntir

अशान्तस्य कुतः सुखम्

Without peace, where is happiness?
aśāntasya kutaḥ sukham 2.66

तस्माद् यस्य महाबाहो

Therefore, O Arjuna, one
tasmād yasya mahā-bāho

निगृहीतानि सर्वश

who has completely withdrawn
nigṛhītāni sarvaśaḥ

इन्द्रियाणीन्द्रियार्थेभ्यस्

his senses from all objects,
indriyāṇīndriyārthebhyas

तस्य प्रज्ञा प्रतिष्ठिता

his wisdom is firm.
tasya prajñā pratiṣṭhitā 2.68

इन्द्रियाणां हि चरतां

When the wandering senses
indriyāṇām hi caratām

यन्मनोऽनुविधीयते

control one's mind,
yan mano 'nuvidhīyate

तदस्य हरति प्रज्ञां

then one's wisdom is carried away
tad asya harati prajñām

वायुर्नावमिवाम्भसि

like a boat carried away by wind.
vāyur nāvam ivāmbhasi 2.67

या निशा सर्वभूतानां

In what is night for all beings,
yā niśā sarva-bhūtānām

तस्यां जागर्ति संयमी

the wise one is awake.
tasyām jāgarti saṁyamī

यस्यां जाग्रति भूतानि

When all beings are awake,
yasyām jāgrati bhūtāni

सा निशा पश्यतो मुनेः

that is night to an enlightened one.
sā niśā paśyato muneḥ 2.69

आपूर्यमाणमचलप्रतिष्ठं

Like the sea, unchanged

āpūryamāṇam acala-pratiṣṭham

समुद्रमापः प्रविशन्ति यद्वत्

when rivers enter, so too

samudram āpaḥ praviśanti yadvat

तद्वत् कामा यं प्रविशन्ति सर्वे

are the wise, when objects enter.

tadvat kāmā yaṁ praviśanti sarve

स शान्तिमाप्नोति न कामकामी

He gains peace, not a seeker of pleasure.

sa śāntim āpnoti na kāma-kāmī 2.70

विहाय कामान् यः सर्वान्

Giving up all desires,

vihāya kāmān yaḥ sarvān

पुमांश्चरति निःस्पृह

one who lives without longing,

pumāṁś carati niḥsprhaḥ

निर्ममो निरहङ्कारः

without possessiveness or ego,

nirmamo nirahaṅkāraḥ

स शान्तिमधिगच्छति

he attains peace.

sa śāntim adhigacchati 2.71

एषा ब्राह्मी स्थितिः पार्थ

O Arjuna, this is the state of reality.

eṣā brāhmī sthitiḥ pārtha

नैनां प्राप्य विमुह्यति

Reaching it, one is freed from delusion.

naināṁ prāpya vimuhyati

स्थित्वास्यामन्तकालेऽपि

Remaining in it at the time of death,

sthitvāsyām anta-kāle 'pi

ब्रह्मनिर्वाणमृच्छति

one merges in brahman.

brahma-nirvāṇam ṛcchati 2.72