

|| atha dvitīyo'dhyāyaḥ ||

sāṅkhya yogaḥ

Chapter 2

Yoga of Knowledge

sañjaya uvāca -

taṁ tathā kṛpayā"viṣṭam

aśrupūrṇākulekṣaṇam |

viṣīdantam-idaṁ vākyam

uvāca madhusūdanaḥ ||

1

Sanjaya said: Sri Krishna spoke these words to Arjuna, who was thus piteously shedding tears, overcome with grief:

śrī bhagavānuvāca -

kutastvā kaśmalamidaṁ

viṣame samupasthitam |

anāryajuṣṭam-asvargyam

akīrtikaram-arjuna ||

2

The divine Lord said: Arjuna! Where did this delusion descend upon you from, at this critical juncture? This is unmanly, it bars entry into heaven, and it stains your reputation.

klaibyaṁ mā sma gamaḥ pārtha

naitattvayyupapadyate |
kṣudraṁ hṛdaya-daurbalyaṁ

tyaktvottiṣṭha parantapa || 3

Arjuna! This spinelessness, this cowardice is unbecoming in you. You strike dread in the hearts of your enemies. Be rid of this faintheartedness. Get up, and get ready to fight!

arjuna uvāca -

kathaṁ bhīṣmamahaṁ saṅkhye

droṇaṁ ca madhusūdana |

iṣubhiḥ pratiyotsyāmi

pūjārḥāvarisūdana || 4

Arjuna replied: O Krishna, the killer of enemies! The reason for my refusal to fight, is not fear. I revere Bhishma and Drona. How can I pierce them with my sharp arrows?

gurūnahatvā hi mahānubhāvān

śreyo bhoktuṁ bhaikṣyamapīha loke |

hatvārthakāmāṁstu gurūnihaiva

bhuñjīya bhogān rudhirapradigdhān || 5

Rather than kill such great heroes, who are my gurus, I prefer to survive by begging for alms. That will bring more merit to me. How can I possibly enjoy wealth and comforts that are drenched in their blood?

na caitadvidmaḥ kataranno garīyaḥ

yadvā jayema yadi vā no jayeyuḥ |

yāneva hatvā na jijīviṣāmaḥ

te'vasthitāḥ pramukhe dhārtarāṣṭrāḥ || 6

Even if I am ready to accumulate sin by fighting this war, it is not known whether victory will be theirs or ours. I am uncertain whether it is better to win, or lose, because victory under these terms to me, would be equivalent to defeat. Those, killing whom I would not wish to remain alive, are the ones who are before me now.

kārpaṇyadoṣopahatasvabhāvaḥ

ṛcchāmi tvām dharmasammūḍhacetāḥ |

yacchreyassyānniścitaṁ brūhi tanme

śiṣyaste'haṁ śādhi mām tvām prapannam || 7

Krishna! Anguish has eroded my courage. My mind is muddled. I fervently pray to you to decide and tell me my best course of action. I am your pupil. I am your servant. I surrender to you. I am at your mercy. Command me.

na hi prapaśyāmi mamāpanudyāt

yacchokamucchoṣaṇamindriyāṇām |

avāpya bhūmāvasapatnamṛddham

rājyaṁ surāṇāmapi cādhipatyam || 8

Not only the monarchy of this earth, even the lordship over heaven will not rid me of this hopeless agony.

sañjaya uvāca -

evamuktvā hr̥ṣīkeśam

guḍākeśaḥ parantapaḥ |

na yotsya iti govindam

uktvā tūṣṇīm babhūva ha ||

9

Sanjaya said: Arjuna, the one who strikes terror in the hearts of enemies, the conqueror of sleep, simply stated to Sri Krishna, "I will not fight," and remained silent.

tamuvāca hṛṣīkeśaḥ

prahasanniva bhārata |

senayorubhayormadhye

viśīdantamidam vacaḥ ||

10

O King Dhritarashtra! Mocking Arjuna, who thus remained grief-stricken in the middle of the two armies, Sri Krishna laughingly spoke.

śrī bhagavānuvāca -

aśocyānanvaśocastvaṁ

prajñāvādāmśca bhāṣase |

gatāsūnagatāsūmśca

nānuśocanti paṇḍitāḥ ||

11

The divine Lord said: You lament for those who do not deserve to be grieved for. What has caused you this delusion? You make pronouncements like a scholar. Yet, the learned grieve neither for the living nor for the dead.

na tvevāham jātu nāsam

na tvam neme janādhipāḥ |

na caiva na bhaviṣyāmaḥ

sarve vayamataḥ param ||

12

You have no reason for sorrow. It is not that I, you, or these kings have never existed in the past, or will cease to exist in the future. Before wearing these bodies, we were the soul. When these bodies perish, we will again remain as the soul. What dies is the body, not the soul.

dehino'sminyathā dehe

kaumāraṁ yauvanaṁ jarā |

tathā dehāntaraprāptiḥ

dhīrastatra na muhyati ||

13

The soul is changeless. One who identifies with the body, experiences different stages in life, like childhood, youth, and old age. Modifications occur only to the body. When the body drops off, the soul remains. Therefore, the wise are never disturbed by death.

mātrāsparśāstu kaunteya

śītoṣṇasukhaduḥkhadāḥ |

āgamāpāyino'nityāḥ

tāmstitikṣasva bhārata ||

14

Arjuna! When objects interact with the senses, pleasure or pain, heat or cold are experienced. Attachment and aversion occur. All these are fleeting. You must simply endure whatever comes and goes.

yaṁ hi na vyathayantye

puruṣaṁ puruṣarṣabha |

samaduḥkhasukhaṁ dhīraṁ

so'mṛtatvāya kalpate ||

15

Only the valiant, who is unaffected by the dualities of pain and pleasure, heat and cold, is eligible for immortality.

nāsato vidyate bhāvaḥ

nābhāvo vidyate sataḥ |

ubhayorapī dṛṣṭo'ntaḥ

tvanayostattvadarśibhiḥ ||

16

It is improper to question whether it is possible to treat heat and cold as the same. Those who have discrimination understand the nature of what is real and what is unreal. Such knowledge makes it possible to endure dualities, because what is unreal has no existence, and what is real is eternal and unchanging.

avināśī tu tadviddhi

yena sarvamidam tatam |

vināśamavyayasyāsyā

na kaścitkartumarhati ||

17

The soul or the Self is all-pervasive and is a witness. It is imperishable, inexhaustible, and indestructible.

antavanta ime dehāḥ

nityasyoktāśśarīriṇaḥ |

anāśīno'prameyasyā

Soul defies direct, distinguishable proof. It is invincible. It is real. The bodies worn by the soul are vulnerable and destructible. Therefore Arjuna, perform your rightful duty as a warrior and fight the battle.

ya enam vetti hantāraṁ

yaścainaṁ manyate hatam |

ubhau tau na vijānītaḥ

nāyaṁ hanti na hanyate ||

19

Those who think that the soul kills, or that it gets killed, are both wrong. They are ignorant of the nature of the soul. The soul neither kills nor does it get killed. It is changeless.

na jāyate mriyate vā kadācit

nāyaṁ bhūtvā bhavitā vā na bhūyaḥ |

ajo nityaśśāsvato'yaṁ purāṇaḥ

na hanyate hanyamāne śarīre ||

20

The soul is neither born nor does it die. What was non-existent, but comes into being, is caused by birth. What existed before but becomes non-existent later, is caused by death. The soul has neither birth nor death. It neither grows nor shrinks. When the body dies, the soul does not die.

vedāvināśinaṁ nityaṁ

ya enamajamavyayam |

kathaṁ sa puruṣaḥ pārtha

kaṁ ghātayati hanti kam ||

21

How can one, who knows that the soul has no birth, is eternal and imperishable, believe that it can kill, or cause anyone to be killed?

vāsāmsi jīrṇāni yathā vihāya

navāni gṛhṇāti naro'parāṇi |

tathā śarīrāṇi vihāya jīrṇāni

anyāni samyāti navāni dehī || 22

Just as man discards tattered clothing and puts on new garments, the soul discards worn-out bodies to accept new ones.

nainam chindanti śastrāṇi

nainam dahati pāvakaḥ |

na cainam kledayantyāpaḥ

na śoṣayati mārutaḥ || 23

The soul cannot be pierced by weapons. Fire cannot burn the soul. Water cannot wet it. The wind cannot dry it (or blow it away).

acchedyo'yamadāhyo'yam

akledyo'śoṣya eva ca |

nityassarvagatassthāṇuḥ

acalo'yam sanātanaḥ || 24

The soul cannot be cut, wetted, burned, or dried. It is all-pervasive, unmoving, ageless, and firm.

avyakto'yamacintyo'yam

avikāryo'yamucyate ।

tasmādevaṁ viditvainam

nānuśocitumarhasi ॥

25

The soul cannot be seen or comprehended. The scriptures declare that it is immune to modification. Arjuna, understand the nature of the soul, and be free from sorrow.

atha cainaṁ nityajātam

nityaṁ vā manyase mṛtam ।

tathā'pi tvaṁ mahābāho

naivaṁ śocitumarhasi ॥

26

Even if you choose to falsely believe that the soul is subject to birth and death like the body, still, there is no reason for you to grieve.

jātasya hi dhruvo mṛtyuḥ

dhruvaṁ janma mṛtasya ca ।

tasmādaparihārye'rthe

na tvaṁ śocitumarhasi ॥

27

What is born, must die. Rebirth, as per Karma, is certain for the dead. It is pointless to grieve for what is unavoidable.

avyaktādīni bhūtāni

vyaktamadhyāni bhārata |

avyaktanidhanānyeva

tatra kā paridevanā ||

28

Before birth, the body was invisible. After death, again, the body becomes invisible. Only in the interim the body is seen. Why grieve for what is temporary? The wise regard all this as if it were a dream.

āścaryavatpāśyati kaścidenam

āścaryavadvadati tathaiva cānyaḥ |

āścaryavaccainamanyaśśṛṇoti

śrutvā'pyenam veda na caiva kaścit ||

29

Some consider this soul a wonder. Some regard it with astonishment. Some others describe it in amazement. Still others imagine it and try to understand it, and yet, fail to experience it.

(a variant explanation: It is a wonder to find one who has experienced the soul. It is rare to come across one who speaks of it, or hears about, the soul. Despite exhaustive descriptions exchanged, Self-realization is a rare attainment.)

dehī nityamavadhyo'yaṁ

dehe sarvasya bhārata |

tasmātsarvāṇi bhūtāni

na tvam śocitumarhasi ||

30

Arjuna! This immortal soul, which lights up bodies with life, cannot be killed by anyone. It is unwise for you to grieve about bodies which are vulnerable to death.

svadharmamapi cāveksya
na vikampitumarhasi |
dharmyāddhi yuddhācchreyo'nyat
kṣatriyasya na vidyate ||

31

One's individual nature and duty are supreme. Considering that, it is wrong for you to let your mind waver. It is the nature of the soul that it is indestructible. It is your nature as a warrior, that you should fight. For a warrior, is there any greater duty than to engage in a righteous war?

yadṛcchayā copapannaṁ
svargadvāramapāvṛtam |
sukhinaḥ kṣatriyāḥ pārtha
labhante yuddhamīdrśam ||

32

Only warriors who are fortunate, will get a chance to fight a righteous war, which is an open door to heaven.

atha cettvamimaṁ dharmyaṁ
saṅgrāmaṁ na kariṣyasi |
tatassvadharmam kīrtim ca
hitvā pāpamavāpsyasi ||

33

If you refuse your obligation to fight, you will forego fame, and the fruit gained by fulfilling your purpose in life. In addition, you will suffer ill-repute and incur sin.

akīrtim cāpi bhūtāni

kathayiṣyanti te'vyayām |
sambhāvitasya cākīrtiḥ

maraṇādatiricyate || 34

You, the most renowned hero, will be censured forever for your cowardice. Is not a stain on your reputation worse for you than death itself?

bhayādraṇāduparataṁ
maṁsyante tvāṁ mahārathāḥ |

yeṣāṁ ca tvāṁ bahumataḥ
bhūtvā yāsyasi lāghavam || 35

All those who are awed by your valor, will say you ran away like a coward from the battlefield. Those who now revere you, will heap insults upon you.

avācyavādāmśca bahūn
vadiṣyanti tavāhitāḥ |

nindantastava sāmartyaṁ
tato duḥkhataraṁ nu kim || 36

Your enemies will downgrade your skills in warfare. They will utter unspeakable words about you. Is there anything more painful to you than that?

hato vā prāpsyasi svargaṁ
jitvā vā bhokṣyase mahīm |

tasmāduttiṣṭha kaunteya

yuddhāya kṛtaniścayaḥ ||

37

If you die during the battle, you go to heaven. If you win, you enjoy the glory of the kingdom. You gain both ways. Therefore, determine to fight.

sukhaduḥkhe same kṛtvā

lābhālābhau jayājayau |

tato yuddhāya yujyasva

naivaṁ pāpamavāpsyasi ||

38

Treating joy and sorrow, gain and loss, victory and defeat alike, get ready to fight. If you do, no sin will touch you.

eṣā te'bhihitā sāṅkhye

buddhiryoge tvimāṁ śṛṇu |

buddhyā yukto yayā pārtha

karmabandhaṁ prahāsyasi ||

39

Arjuna! I have explained to you about the Soul. If by this teaching, you have not grasped the nature of the soul, I will teach you the Science of Karma, which will purify your mind, thereby making you eligible for enlightenment. Listen carefully. Once you understand this concept, you will be freed from the bondage of Karma.

nehābhikramanāśo'sti

pratyavāyo na vidyate |

svalpamapyasya dharmasya

In the path of selfless action which leads to Liberation, no effort goes to waste. When work is surrendered to God, sins associated with the three Gunas, namely, Satva, Rajas, and Tamas, do not affect the individual. Even if performed to a small degree, this Yoga protects man from the great fear of birth and death.

vyavasāyātmikā buddhiḥ

ekeha kurunandana |

bahuśākhā hyanantāśca

buddhayo'vyavasāyinām ||

41

Arjuna! The Yoga of desire-free action, which is offered as worship to God, develops determined, one-pointed concentration. The faculties of the mind are varied and unstable. They branch out into different facets.

yāmimām puṣpitām vācam

pravadantyavipaścitaḥ |

vedavādaratāḥ pārtha

nānyadastīti vādinaḥ ||

42

kāmātmānassvargaparāḥ

janmakarmaphalapradām |

kriyāviśeṣabahulām

bhogaiśvaryagatim prati ||

43

bhogaiśvaryaprasaktānām

tayā'pahṛtacetasām |

vyavasāyātmikā buddhiḥ

samādhau na vidhīyate ||

44

Arjuna! Those with feeble intelligence tend to be impressed with some rituals mentioned in the Vedas. They follow them. They have the notion that the Vedas only prescribe sacrificial rites which grant heavenly pleasures. Those who desire physical pleasures engage in such rituals, wishing for rebirth, prosperity, and luxuries. They get tempted by words which encourage them to conduct such rituals to obtain worldly benefits. Their minds are always unsteady.

traiguṇyaviṣayā vedāḥ

nistraiguṇyo bhavārjuna |

nirdvandvo nityasattvasthaḥ

niryogakṣema ātmavān ||

45

Arjuna! That part of the Veda which deals with ritualistic procedures deals with the three Gunas. It is aimed at fulfilling desires. I suggest that you remain free from desires and dualities. Strengthen your Satva Guna. Give up concern for gain and preservation. Instead, become absorbed in the Self.

yāvānārtha udapāne

sarvatassamplutodake |

tāvānsarveṣu vedeṣu

brāhmaṇasya vijānataḥ ||

46

Just as ponds and wells do not attract one who is surrounded by water, Vedic rituals, do not tempt one who is Self-realized.

karmaṇyevādhikāraṣṭe

mā phaleṣu kadācana |

mā karmaphalaheturbhūḥ

mā te saṅgo'stvakarmaṇi ||

47

You have the right and privilege, only to perform actions, not to expect the fruits they generate. It is the desire for them, which generates the fruits of actions. Do not become the cause for the fruits of the actions. Do not perform any action with desire. Do not be tempted to give up actions altogether!

yogasthaḥ kuru karmāṇi

saṅgam tyaktvā dhanañjaya |

siddhyasiddhyossamo bhūtvā

samatvaṁ yoga ucyate ||

48

Entertain no desire for the result of your action. Be neutral towards success and failure. Be established in Yoga as you perform your duty. Equanimity of mind is called Yoga.

dūreṇa hyavaraṁ karma

buddhiyogāddhanañjaya |

buddhau śaraṇamanviccha

kṛpaṇāḥ phalahetavaḥ ||

49

Action performed with an expectation for a reward, is much inferior to action performed without any such expectation. Those who perform actions for results, are unwise. Use your intelligence. Treat all things as equal.

buddhiyukto jahātīha

ubhe sukṛtaduṣkṛte |

tasmādyogāya yujyasva

yogaḥ karmasu kauśalam || 50

The Yogi of desire-less action accepts with equanimity as gifts from God, both merit and sin, which lead to heaven and hell, respectively. By doing so, he gets liberated in this life itself.

karmajaṁ buddhiyuktā hi

phalaṁ tyaktvā manīṣiṇaḥ |

janmabandhavinirmuktāḥ

padam gacchantyanāmayaṁ || 51

The enlightened Karma Yogis, renounce all fruits of actions. Thus, released from worldly bondages, they experience the highest state of Liberation.

yadā te mohakalilaṁ

buddhirvyatitariṣyati |

tadā gantā'si nirvedaṁ

śrotavyasya śrutasya ca || 52

When your intelligence conquers delusion, you will become indifferent towards the fruits of actions, those of which you have heard before, and those of which you will hear about in the future. None of those will tempt you.

śrutivipratipannā te

yadā sthāsyati niścalā |

samādhāvacalā buddhiḥ

tadā yogamavāpsyasi ||

53

Your mind, cured of confusion, will lose interest in the rewards of actions. It will become firmly established in the Supreme Soul, Paramatma, and will attain the highest state.

arjuna uvāca -

sthitaprajñasya kā bhāṣā

samādhisthasya keśava |

sthitadhīḥ kim prabhāṣeta

kimāsīta vrajeta kim ||

54

Arjuna asked: Sri Krishna! What are the characteristics of the enlightened? How does an enlightened person speak, and conduct himself?

śrī bhagavānuvāca -

prajahāti yadā kāmān

sarvānpārtha manogatān |

ātmanyevātmanā tuṣṭaḥ

sthitaprajñastadocyate ||

55

The divine Lord replied: Arjuna! He, who has renounced all desires, and is fully and blissfully absorbed in his own Self, is called a Sthitaprajna, an enlightened person.

duḥkheṣvanudvignamanāḥ
sukheṣu vigataspr̥haḥ |

vītarāgabhayakrodhaḥ

sthitadhīrmunirucyate ||

56

He is enlightened, who is unperturbed in pain, and unaffected by pleasure. He is free from desire, fear, and anger.

yassarvatrānabhisnehaḥ

tattatprāpya śubhāśubham |

nābhinandati na dveṣṭi

tasya prajñā pratiṣṭhitā ||

57

He who is devoid of attachment and aversion, whether faced with favorable or unfavorable situations, and he, who neither praises nor blames, is called the enlightened one.

yadā saṁharate cāyaṁ

kūrmo'ṅgānīva sarvaśaḥ |

indriyāṅindriyārthebhyaḥ

tasya prajñā pratiṣṭhitā ||

58

He is enlightened, who, like a tortoise, withdraws all his organs inward, detaching the senses from their corresponding objects of perception.

viṣayā vinivartante

nirāhārasya dehinaḥ ।
rasavarjaṁ raso'pyasya
param dr̥ṣṭvā nivartate ॥

59

Objects of perception naturally distance themselves from the Yogi who rejects their influence. Even the residual desire left in such a Yogi, will vanish once he experiences the Self.

yatato hyapi kaunteya
puruṣasya vipaścitaḥ ।
indriyāṇi pramāthīni
haranti prasabhaṁ manaḥ ॥

60

Arjuna! The powerfully turbulent senses forcibly drag the mind away of even the most discerning seeker of perfection.

tāni sarvāṇi saṁyamya
yukta āsīta matparaḥ ।
vaśe hi yasyendriyāṇi
tasya prajñā pratiṣṭhitā ॥

61

A Yogi must keep all his senses under control and remain established in me, deeming me as Supreme. Such a one's wisdom becomes firm.

dhyāyato viṣayānpuṁsaḥ
saṅgasteṣūpajāyate ।
saṅgātsañjāyate kāmaḥ

kāmātkrodho'bhijāyate ||

62

Contemplation of worldly matters stimulates in man an interest in them, and leads to a desire to obtain them. Desire leads to anger.

krodhādbhavati sammohaḥ

sammohātsmṛtivibhramaḥ |

smṛtibhramśāt buddhināśaḥ

buddhināśātpraṇāśyati ||

63

Anger destroys discretion. When discretion is lost, memory fades. The power to distinguish between the real and the unreal, and between right and wrong is lost. Man perishes, losing his eligibility to fulfill the four purposes of his existence.

rāgadveṣaviyuktaistu

viṣayānindriyaiścaraṇaḥ |

ātmavaśyairvidheyātmā

prasādamadhigacchati ||

64

He whose senses are controlled, gives up desire for what is favorable, and aversion for what is undesirable. Fully in control of himself, he accepts only what is required for survival. He lives a pure and peaceful life.

prasāde sarvaduḥkhānām

hānirasyopajāyate |

prasannacetaso hyāśu

buddhiḥ paryavatiṣṭhate ||

65

The pure-hearted, is released from all sorrows. His intellect quickly gets fixed in the Self, and attains steadiness.

nā'sti buddhirayuktasya

na cāyuktasya bhāvanā |

na cābhāvayataśśāntiḥ

aśāntasya kutassukham ||

66

He who cannot control his sense organs, cannot gain wisdom. The unwise are not drawn towards spirituality. He who lacks spiritual knowledge lacks peace of mind. If peace of mind is absent, how can there be any comfort?

indriyāṇāṃ hi caratām

yanmano'nuvidhīyate |

tadasya harati prajñām

vāyurnāvamivāmbhasi ||

67

The way a blast of wind veers a ship away from its course, the sense organs overpower man's mind, and ruin his discretion.

tasmādyasya mahābāho

nigṛhītāni sarvaśaḥ |

indriyāṇīndriyārthebhyaḥ

tasya prajñā pratiṣṭhitā ||

68

Arjuna! Only he whose senses are distanced from their objects, can develop firm discretion. He alone becomes enlightened.

yā niśā sarvabhūtānām

tasyām jāgarti samyamī |

yasyām jāgrati bhūtāni

sā niśā paśyato muneḥ ||

69

That which the ignorant consider as night, who are asleep spiritually, the wise deem as daytime, awake in their state of higher awareness. That which is daytime to the unwise, when they are immersed in their frenzied worldly activities, the wise consider as night. They then shut out this unreal world from their awareness.

(a variant explanation: While others are asleep, the Yogi remains awake, absorbed in meditation. While others are awake, the Yogi sleeps or remains disengaged from worldly activities.)

āpūryamāṇamacalapratiṣṭham

samudramāpaḥ praviśanti yadvat |

tadvatkāmā yaṁ praviśanti sarve

sa śāntimāpnoti na kāmakāmī ||

70

No matter how many rivers rush into the ocean, the ocean does not swell. Similarly, even if unavoidable worldly desires rush into the mind of a yogi due to past Karma, he remains undisturbed. Such desires simply subside, leaving him in peace.

Those who are constantly troubled by desires, will ever be restless, stripped of peace of mind.

vihāya kāmānyassarvān

pumāmścarati nisspr̥haḥ |

nirmamo nirahaṅkāraḥ

sa śāntimadhigacchati ||

71

He, who gives up all desires, renounces the feelings of I and mine, and is disinterested in life, is released from all worldly sorrows. He experiences perfect peace.

eṣā brāhmī sthitiḥ pārtha

nainām prāpya vimuhyati |

sthitvāsyāmantakāle'pi

brahmanirvāṇamṛcchati ||

72

Arjuna! Such a state is called the Brahmi state. Those who reach this highest level will never fall into delusion again. He who reaches this state, even if it is at the time of death, will attain Liberation.

|| iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām yogaśāstre
śrīkṛṣṇārjuna saṁvāde sāṅkhya yogo nāma dvitīyo'dhyāyaḥ ||

