

सारांश

संन्यास योग। दूसरे अध्याय में कृष्ण अर्जुन की दुविधा दूर करना प्रारम्भ करते हैं। वह अर्जुन को आत्मा की अमरता, कर्तव्य की महत्ता और मोह की व्यर्थता के बारे में बताते हैं। वह बताते हैं कि मनुष्य को सब प्रकार के मोह बन्धनों को काट कर एक सम अवस्था वाला मुनि बनना चाहिये जो न किसी व्यक्ति विशेष से मोह रखता है और न किसी भौतिक सुख से। यहाँ तक की उसे अपने कर्मों के फल से भी मोह नहीं होता।

Synopsis

Renunciation of attachments. In this chapter Kṛiṣṇa starts to coach Arjuna about immortality of soul, importance of duty and futility of attachments. Kṛiṣṇa advises against any attachments, be it towards an individual, towards material pleasures or even towards the fruits of one's own actions. He talks about becoming an even keeled unwavering person.

Commentary

In the opening chapter, Arjuna had expressed his unwillingness to fight the battle. Arjuna is disillusioned to the extent that in verse 36 of chapter 1, he justifies letting oppressors go unharmed because they are his own kins. For him the duty of a warrior has suddenly been reduced, from the protection of the dharma and the noble individuals, to just the protection of his own. In second chapter Kṛiṣṇa addresses and removes some of these doubts from Arjuna's mind.

The teachings of the entire chapter 2 are focused on the riddance from the bondage of attachments; be it attachment to certain individuals, things, places, sensory pleasures or even attachment to the fruits of one's own actions. Kṛiṣṇa says that performance of one's *dharmik* duty with complete focus and efforts without any attachment is the only path that leads to salvation.

Verses 1 -10 are a continuation of Chapter 1. In these verses Arjuna is still expressing his unwillingness to fight. However, he is also

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surrendering himself to Kṛiṣṇa to coach him in distinguishing the right from wrong.

In verse 11 Kṛiṣṇa imparts first titbit of knowledge to Arjuna. In verses 11 – 30 Kṛiṣṇa talks in details about the immortality and indestructibility of the soul. He talks about how the soul changes the mortal body from one reincarnation to the next and any attachment to the body, ours or someone else's, is futile as it is going to die one day anyway.

Then in verses 31 – 38 Kṛiṣṇa talks in detail about the importance of fame, i.e. setting the right examples for the generations to come. He implores Arjuna to act, stating that those who abdicate their duties gain infamy which is worse than death.

In verse 40 – 53 Kṛiṣṇa talks about getting detached from the fruits of one's actions. Here Kṛiṣṇa is not asking to perform actions without considering the outcomes. He is not asking to indiscriminately act without thinking about the outcome. In fact, actions should be planned with outcomes in mind to ensure that actions are beneficial to the entire society. However once the actions are planned, one should carry them out without worrying about the favorability of the actual outcome.

For example, consider the case of a medical doctor. It is his duty to give best possible treatment to his patients considering all outcomes. However, after the patient has been cured, he shouldn't get attached to the rewards he would get from the patients.

He is advising on attaining a state of even keel, where a person takes life as it comes and becomes immune to changes in circumstances. In verse 54 Arjuna asks about the qualities of this even keeled person.

In verse 55 – 72 Kṛiṣṇa describes in detail the qualities of a *sthita-prajña muni*, the even keeled, quiet dispositioned person. This person is not impacted by favorable or unfavorable outcomes to his actions. He is also

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not chasing desires and let pleasures come to him. He reacts the same to pleasures or hardships. He is complete control of his senses. Here Kṛiṣṇa is not talking about abstinence. He is merely advising against any longings or attachment to the pleasures.

The Text

Saṅjaya described,

To sorrowful, teary and dispirited eyed Arjuna who is filled with melancholy, Kṛiṣṇa said these words →¹

Kṛiṣṇa said,

Arjuna! At this inopportune moment, from where did you get these vicious thoughts that are unknown to a noble person, can cause dishonor and move one away from the heaven.²

(While considering performing or refraining from any action, virtuous individuals are mindful of three criteria i.e., loss of self-worth, losing fame and punishment from the divine. Kṛiṣṇa is telling Arjuna that his decision on inaction falls short on all of these three parameters.)

Arjuna! Do not go towards incompetence, as this does not suit you; O tormentor of enemies! Shed this unworthy weakness of your heart and stand up to fight.³

Arjuna said,

O slayer of enemies! O Kṛiṣṇa! How would I fight in the battle using my arrows against the reverent Bheeshma and Droṇa.⁴

It is definitely better to not kill these reverent teachers and elders and beg for food, rather than killing these elders, even when they are supporting the greedy; having killed them, all food and pleasures in this world shall be blood stained.⁵

We don't even know what is better for us, that we win or they win over us; we don't even want to live after having killed these sons of Dhṛitarāśṭra who are standing facing us.⁶

(The outcome of the war is uncertain, but the death of some of the nears and dears during the war is certain. Arjuna is concerned about a definite negative outcome against the bigger outcome which may or may not be positive.)

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Untimely compassion has suddenly become a vice for my thoughts; my mind has lost judgement between right and wrong; as your disciple I seek your refuge and ask you to tell and teach me that which is definitely better for me.⁷

Even if I get the kingdom of the entire earth, prosperous and free from enemies, as well as the control over the heavens; I don't see anything that can alleviate my sorrow, which is numbing my senses.⁸

Saṅjaya said,

After saying this to Govinda Kṛiṣṇa, "O ferocious warrior! It is clear I will not fight this battle", Arjuna became silent.⁹

O Dhṛitaraaṣṭra! In the middle of both armies, Kṛiṣṇa chuckled and said these words to desperate Arjuna.¹⁰

Kṛiṣṇa said,

You are being sorrowful for those who are not subject of sorrow and are simultaneously talking about righteousness; the learned ones do not feel sorrow for the dead or the living.¹¹

(Verse 11 is where Kṛiṣṇa has imparted first titbit of knowledge to Arjuna. So far all the verses have been a prelude to Geetaa. One can say that actual Geetaa starts with this verse.

In this verse Kṛiṣṇa is pointing to the contradiction, all of us face everyday. We want to follow a principled life but during a conflict between the principles and our wants, we try to mold the principles in order to justify our preconceived notions and conveniences.)

It's not that at any time I didn't or you didn't or these kings didn't exist; and not that any of us hence forth will not exist in future.¹²

This body goes through the cycles of childhood, youth and old age while the soul is inhabiting it. Similar cycle repeats in another body in next re-incarnation; resolute people, knowing this fact, don't feel attachment.¹³

O Kunti's son! The feeling of hot and cold, and the feelings of happiness and sorrow are due to souls contact with sensory organs. These feelings are temporary that come and go; learn to tolerate them, O one from the Bhaarat clan!¹⁴

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O best in human race Arjuna! The person who is not bothered by these variations, definitely treats sorrows and happiness equally; such a resolute person is capable of perceiving immortality.¹⁵

(A person, who views death as a common inevitable occurrence and is not moved by it, is the one who can understand the immortality of the soul.)

That, what does not exist cannot be; and that, what exists cannot be denied; the sages and philosophers have looked into the details of both of these aspects as well.¹⁶

(In this verse Kṛiṣṇa is pointing to a very common human tendency which is reinventing the wheel. There is no need to mull over facts that have been established and proven over a period of time. One should accept the reality and perform his/her duty diligently. The material world is created by God; it is not an illusion. We have to just avoid attachments to the lures of this material world.)

Know this that the soul which encompasses this whole body is indestructible and no one is able to cause destruction to this indestructible.¹⁷

These mortal bodies are said to be, to serve the purpose of the occupying soul, the soul which is forever invincible and indestructible; hence O Arjuna! fight the battle.¹⁸

Those who believe that this soul can die or those who think it can be killed, both of them don't know the truth that it can neither die nor be killed.¹⁹

This soul is neither ever born nor it ever dies, nor that once it was in existence and then it will not be; this soul, never born, ever existing, unalterable and ancient, does not die when the body is dead.²⁰

O Arjuna! Someone who knows that the soul is indestructible, forever, never born and permanent; how would this person kill someone or get someone killed.²¹

As humans remove old and torn clothes to take other new ones, likewise the soul leaves old and incapable bodies to get other new ones.²²

The soul cannot be pierced by weapons, it cannot be burnt by fire, and it cannot be decayed by water, nor can it be eroded by wind.²³

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It can neither be pierced, nor burnt, nor decayed and nor eroded; it is forever residing in all beings, permanent, unwavering and ancient.²⁴

It's said about soul that it cannot be felt with senses nor be comprehended by thoughts, it is without any blemishes; hence understanding about it this way you should not feel any sorrow.²⁵

(Soul originated in perfection from the perfect Supreme Being. It does not experience even a slightest loss in its perfection over time, even when at times it is occupying a mortal body that is not physically whole. Hence it is considered without any blemishes. However, the soul does carry the karmik account of its actions during its presence in mortal bodies, some of which may be sinful. These sins would impact the future journeys of the soul in the material world, however, there would be no impact on the wholeness or perfection of the soul itself.)

And if you consider it to be always being born and always dying, even then you should not worry about it, O Arjuna!²⁶

It's definite that one who is born shall absolutely die and the dead shall absolutely be born again; hence you should not worry about something that cannot be averted.²⁷

O Arjuna! All beings are abstract at the beginning, with a body in between and, then abstract again after death; what is there to mourn about.²⁸

Some view this knowledge with awe, some others talk about with awe and, some others listen about it with awe; some cannot comprehend it even after hearing.²⁹

O Arjuna! this immortal master of the body is always present in everyone's body, hence you should not worry about anyone.³⁰

And also looking at your duty you should not be disheartened because, for a warrior there is nothing better than the battle for righteousness.³¹

(A *kṣatriya*'s duty is to uphold the justice and to protect the noble individuals. For this reason itself, he should never consider any oppressor as his own and feel sorrow at their destruction.)

O Arjuna! This battle is virtually a blessing, opening the doors of the heaven; lucky are the warriors who get a chance to fight like this.³²

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And if you do not fight this battle of righteousness, then losing self-righteousness and fame shall only beget you sin.³³

All beings shall relentlessly talk about your debacle; and for the respectable ill-repute is worse than death.³⁴

All great warriors will think that you ran away from the battle out of fear; and for those who once considered you respectable, you shall become inferior.³⁵

Your ill-wishers will malign your capabilities and say many words that are not to be said; for sure what could be more painful.³⁶

(Kṛiṣṇa is not asking Arjuna to become attached to fame. He is advising Arjuna to set the right example for the generations to come. No one from future generations should be able to cite Arjuna's example in order to justify their own inaction.)

In case you die fighting you will get heaven, and if you win you will enjoy the kingdom of the earth, therefore, O Arjuna stand up determined to fight.³⁷

Think of happiness and sorrow, gain and loss, victory and defeat as same and, then engage in the battle; this way you will not beget any sins.³⁸

O Arjuna! These words said to you so far were from the perspective of *sannyasa yoga* i.e. the knowledge of renunciation, now listen to these from the perspective of *karma yoga* i.e. performing duty without attachment; armed with this knowledge you can get rid of the bondage to the deeds.³⁹

(So far Kṛiṣṇa has defined a goal of performing one's duty with an unwavering mind, renouncing all attachments. This is from the *Saṅkhya* School of thoughts. *Saṅkhya* means something measurable and well defined. However, after a measurable target has been defined, we need to find ways to achieve it. Kṛiṣṇa now explains the principles of *Karma Yoga*, which help us find the way to achieve the targets. Kṛiṣṇa is also differentiating between *Karma Yoga* and *Karma Kaṇḍa*. *Karma Yoga* is the diligent performance of one's duty. *Karma Kaṇḍa* are the prayers and procedures that are practiced for attaining selfish materialistic desires. The *Karma yoga* path is very simple; diligent performance of one's duty and fighting against any injustice. While *Karma Kaṇḍa* causes confusion by putting emphasis on unnecessary details like *mahurta* with exact time / phase of moon or other *nakṣatra*.)

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The effect of deeds that are started with *Karma Yogik* principles is never destroyed, nor does the undesirable outcome occur; even slight observance of this practice removes big fears.⁴⁰

(A person with no attachment to or anticipation of an outcome, would rise above all desires; and in absence of desire there is no possibility of an undesirable outcome.)

O one from Kuru clan Arjuna! Here, in Karma Yoga, mind is focused on one goal while others minds that lack concentration are endlessly divided into multiple desires.⁴¹

O Arjuna! Some ignoramus, arguing about Vedas, say in very sweet words that what they say is the only truth and nothing else.⁴²

(Over here Vedas has been used as a generic term, not referring to the four Vedas themselves but to all of the ritualistic scriptures like *brahmaṇas*. Those who promote ritualistic procedure for fulfillment of material desires are spreading ignorance, and are hiding the true message of the Vedas.)

To the ones, who are bonded to desire, chasing the goal of attaining heaven, or reincarnation into a targeted lifestyle, or for attaining pleasures of wealth, these people promote many special procedures and prayers, promising that these special deeds provide the desired fruits.⁴³

The minds trapped into the pleasures of wealth, swayed by these sweet talkers, never attain focus and inspiration for the efforts.⁴⁴

(With emotions of fear and greed ruling us most of the time, humans are easily lured by promises for occurrence of a desired outcome or avoidance of an undesirable outcome. Taking advantage of this, many voluble priests and godmans, sounding very sweet, make people perform various sacraments, rituals and donations. Kṛiṣṇa is advising us to be very wary of these people. Any prayers or rituals performed for attainment of material desires is a violation of Karma Yoga principles.)

O Arjuna! Subject matter of the Vedas is the three qualities of the material World i.e. *sattva* (goodness, constructive, harmonious), *rajas* (passion, active, confused), and *tamas* (darkness, destructive, chaotic); Rise above these three qualities by

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attaining spiritual strength, free from conflicts and arguments, free from tendency to protect the desires, always steadfast to only truth.⁴⁵

(Kṛiṣṇa is advising against all attachments to the material world, even to those material aspects that are *satvik* in nature. At times attachment to even satvik physical world or actions can lead to dereliction of one's duty. One has to rise above all attachments in order to gain true spirituality.)

Like a water well loses its significance with flood water all over, similarly for a *braahmaṇa* knowledge of all scriptures is nothing after knowing Karma Yoga.⁴⁶

(After gaining the *Karma Yogik* knowledge directly emanating from the Vedas, all of the ritualistic scriptures like *puraaṇas* become insignificant. It is of utmost importance that we find the inherent message in Vedas and implement it in our thoughts and actions rather than believing in the shallow interpretations done by some for selfish reasons.)

Your only right is the performance of actions, never ever the results of those actions; do not perform actions for pre-desired outcomes; and may you never become attached to non-performance.⁴⁷

(This verse is the most quoted verse from Geetaa. Kṛiṣṇa is not asking us to act thoughtlessly. On the contrary Geetaa is asking us to consider outcomes then act or refrain from it keeping in mind the greater good of the society. However, Kṛiṣṇa is cautioning us against the attachment to the outcomes of our actions. Any action or non-action that leads to even a slight harm to the society is prohibited.)

O Arjuna! After getting rid of attachment, steadfast into Karma Yoga, perform actions treating accomplishment and non-accomplishment as same; this steadiness is called the Karma Yoga.⁴⁸

Procedural actions performed for a desired outcome are definitely very inferior compared to the Karma Yoga and those performing actions for desired outcome are of lower stature; O Arjuna! seek the shelter of Karma Yoga.⁴⁹

Those engaged in Karma Yoga look beyond the minor good or bad outcomes of the actions; Karma Yoga is performance of actions with skills and complete engagement.⁵⁰

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(Even when an action produces some disheartening results, it should still be performed if the overall outcome is favorable to the World. For example, Vibheeshana chose to revolt against his own brother for the greater good even when one of undesirable outcome was the slaying of his own brother.)

Those with the knowledge and who are engaged in Karma Yoga, are definitely detached from the results originating from actions; sorrow free, relieved from the bondages of life they attain salvation.⁵¹

Once your mind crosses beyond the swamp of attachment, then you will gain indifference towards what has been heard and what remains to be heard.⁵²

You are confused after listening to different philosophies, when your mind becomes stable, focused and concentrated in meditation then you shall attain Karma Yoga.⁵³

Arjuna inquired,

O Kṛiṣṇa! What are the qualities of a person with a meditative unwavering stable mind, how does he talk, walk and sit?⁵⁴

Kṛiṣṇa said,

O Arjuna! When one gets rid of all desires from the mind and is contented within and with oneself, then one is called a resolute person.⁵⁵

Whose mind does not feel anxiety during misfortunes, devoid of longings for comforts and pleasures, free from attachment, fear and anger, he is called a quiet dispositioned resolute person.⁵⁶

One, who is without longing anywhere, is neither happy nor sad after getting anything auspicious or inauspicious; his mind has become unwavering.⁵⁷

And like a turtle retracts its body parts from all directions, when a person disengages his senses from sensory pleasures, his mind has become unwavering.⁵⁸

Humans can suppress their desires by abstaining from pleasures, however, after knowing the God, one can get complete riddance from the left over longings for the pleasures, as well.⁵⁹

O Arjuna! The forcibly churning senses impair the judgement of even the conscious humans trying hard with determination.⁶⁰

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Whose senses are under control with determination; curbing all of them he is attached and focused on God, his mind has become unwavering.⁶¹

Thoughts about pleasures create association with them, association generates desires and desires, when not fulfilled, result in anger. →⁶²

Anger impairs the judgement, impaired judgement creates confusion in the memory, and the impaired memory destroys the intelligence which then leads to self destruction.⁶³

The learned souls, free from attachment and malice, attain happiness, enjoying the pleasures through the self-controlled senses.⁶⁴

Their happiness causes destruction of all the sorrows, and definitely happy disposition quickly stabilizes the mind.⁶⁵

Someone not attached to God has neither a stable mind nor sensibility; one lacking sensibility does not have peace and how could one lacking peace be happy.⁶⁶

A mind that starts following wandering senses loses its judgement, as a boat loses control in water due to intense winds.⁶⁷

O Arjuna! Hence, someone whose senses are moved away from pleasures in every way, his mind has become unwavering.⁶⁸

What is night or darkness for all beings that is wakefulness or illumination for someone in control of their senses; and what is wakefulness for other beings, the quiet person views it as darkness.⁶⁹

(In verse 69 the two states described metaphorically are the state of spiritual awakening and the state of physical attachment. Most beings except a *muni* can't perceive spiritual awakening and most being have the bondages of attachment which a *muni* has already eliminated)

As water enters the stable ocean from all directions, similarly the person who lets the pleasures to come to him attains peace, and not the one who is chasing desires.⁷⁰

(Vedas invariable talk about living a material fulfilled life enjoying the pleasures obtains through righteous means. However, one should be devoid of all attachments to the material pleasures. One should be able to eat rice pudding or

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raw bread with the same happiness and enthusiasm. The key in verse 70 is taking the things as they come with stability of mind and not chasing the material pleasures.)

The human who acts, devoid of all desires, without longings, attachments or ego, attains peace.⁷¹

O Arjuna! This is the stable state of spiritual awakening; after achieving this, one does not give in to attachment and steadfast in this state, attains nirvaṇa at death as well.⁷²

¹ सञ्जय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥१॥

तम् तथा कृपया आविष्टम् अश्रुपूर्ण आकुलेक्षणम् । विषीदन्तम् इदम् वाक्यम् उवाच मधुसूदनः ॥

Sañjaya uvaacha

**1. tan tathaa kṛipay-aaviṣṭam-ashrupoorn-aakulekṣhaṇam,
viṣheedantam-idam vaakyam-uvaacha madhu-soodanaḥ**

(*Sañjaya*) *Sañjaya (uvaacha)* said, (*tan*) to him who is (*aaviṣṭam*) filled with (*kṛipay*) melancholy (*tathaa*) like that (*viṣheedantam*) sorrowful, (*ashrupoorn*) teary (*aakulekṣhaṇam*) dispirited eyed (*madhu-soodanaḥ*) *Kṛishṇa (uvaacha)* said (*idam*) these (*vaakyam*) words

² श्री कृष्ण उवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥२॥

कुतः त्वा कश्मलम् इदम् विषमे समुपस्थितम् । अनार्यजुष्टम् अस्वर्ग्यम् अकीर्तिकरम् अर्जुन ॥

Shree Kṛishṇa uvaacha

**2. kutas-tvaa kashmalam-idam viṣhame samupasthitam, anaarya-
juṣṭam-asvargyam-akeerti-karam-arjuna**

(*Shree Kṛishṇa*) *Kṛishṇa (uvaacha)* said (*arjuna*) *Arjuna!* (*viṣhame*) at this inopportune moment (*kutas*) from where (*tvaa*) did you (*samupasthitam*) get

(idam) these (kashmalam) vicious thoughts that are (anaarya-jushṭam) unknown to a noble person, (asvargyam) will move you away from heaven and (karam) will cause (akeerti) dishonor.

³ क्लैव्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप॥३॥

क्लैव्यम् मा स्म गमः पार्थ न एतत् त्वयि उपपद्यते । क्षुद्रम् हृदयदौर्बल्यम् त्यक्त्वा उत्तिष्ठ परंतप॥

**3. klaivyam maa sma gamah paartha na itat tvayy-upa-padyate,
kṣhudraṅ hṛidaya-daurbalyan tyaktv-ottishṭha parantapa.**

(paartha) Arjuna! (maa) do not (gamah) go (sma) towards (klaivyam) incompetence, (itat) this (na) does not (upa-padyate) suit (tvayy) you; (parantapa) O tormentor of enemies! (tyaktv) shed this (kṣhudraṅ) unworthy (daurbalyan) weekness of (hṛidaya) heart and (ottishṭha) stand up.

⁴ अर्जुन उवाच

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥४॥

कथम् भीष्मम् अहम् संख्ये द्रोणम् च मधुसूदन । इषुभिः प्रति योत्स्यामि पूजार्हो अरिसूदन ॥

Arjuna uvaacha

**4. katham bheeshmam-ahan sankhye droṇaṅ cha madhu-soodana,
iṣhubhiḥ prati yotsyaami poojaarhaav-arisoodana**

(Arjuna) Arjuna (uvaacha) said, (arisoodana) O slayer of enemies (madhu-soodana) O Kṛishṇa! (katham) how would (ahan) I (yotsyaami) fight (sankhye) in the battle (iṣhubhiḥ) using my arrows (prati) against (poojaarhaav) reverent (bheeshmam) Bheeshma (cha) and (droṇaṅ) Droṇa.

⁵ गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५॥

गुरून् अहत्वा हि महानुभावान् श्रेयः भोक्तुम् भैक्ष्यम् अपि इह लोके ।

हत्वा अर्थकामान् तु गुरून् इह एव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥

5. guroon-ahatvaa hi mahaanu-bhaavaan shreyo bhoktum

**bhaikṣhyam ape-eha loke, hatva-arthakaamaans-tu guroon-ihai-va
bhuñjeeya bhogaan-rudhira-pradigdhaan**

(hi) definitely (shreyo) it is better (ahatvaa) not to kill (mahaanu-bhaavaan) reverent (guroon) teachers and elders (ape) even if (bhaikṣhyam) I have to beg (bhoktum) for food (eha) in this (loke) world; (hatva) having killed these (arthakaamaans) greedy (guroon) elders (tu) then (bhogaan) all food and pleasures (bhuñjeeya) consumed (iha) here (iva) shall be (rudhira) blood (pradigdhaan) stained.

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

यानेव हत्वा न जिजीविषामस्तेऽवस्तिथाः प्रमुखे धार्तराष्ट्राः ॥६॥

न च एतद् विद्मः कतरत् नः गरीयः यद्वा जयेम यदि वा नः जयेयुः ।

यान् एव हत्वा न जिजीविषामः ते अवस्तिथाः प्रमुखे धार्तराष्ट्राः ॥

**6. na cha itad vidmaḥ kataran-no gareeyo yadvaa jayema yadi vaa no
jayeyuḥ, yaan-eva hatvaa na jijeeviṣhaamas-te'vastithaah
pramukhe dhaartaraaṣṭraah**

(na) don't (cha) even (vidmaḥ) know (itad) this (kataran) which is (gareeyo) better (no) for us; (yadvaa) that (jayema) we win (yadi vaa) or (jayeyuḥ) they win over (no) us; (te) these (dhaartaraaṣṭraah) Dhṛitaraaṣṭra's sons (avastithaah) standing (pramukhe) facing (hatvaa) having killed (yaan) them we (na) don't (eva) even (jijeeviṣhaamas) want to live.

७ कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।

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

कार्पण्य दोषोपहत स्वभावः पृच्छामि त्वाम् धर्म संमूढ चेताः ।

यत् श्रेयः स्यात् निश्चितम् ब्रूहि तत् मे शिष्यः ते अहम् शाधि माम् त्वाम् प्रपन्नम् ॥

**7. kaarpanya-doṣhopahata-svabhaavaḥ pṛichchhaami tvaan dharma-
sammoodha-chetaah, yach-chhreyah syaan-nishchitam broohi tan-
me shiṣhyas-te'hañ shaadhi maan tvaam prapannam**

(kaarpanya) compassion has become a (doṣhopahata) vice (svabhaavaḥ) for my nature (chetaah) mind (sammoodha) has lost (dharma) judgement over right and

wrong (*prichchhaami*) I ask (*tvaan*) you (*broohi*) tell (*me*) me (*te*) your (*shishyas*) disciple (*tan*) that (*yach*) which (*syaan*) is (*nishchitam*) definitely (*chhreyah*) better (*shaadhi*) teach (*maan*) me (*ahañ*) I seek (*tvaam*) thy (*prapannam*) refuge.

८ न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥८॥

न हि प्रपश्यामि मम अपनुद्यात् यत् शोकम् उच्छोषणम् इन्द्रियाणाम् ।

अवाप्य भूमौ असपत्नम् ऋद्धम् राज्यम् सुराणाम् अपि च आधिपत्यम् ॥

8. na hi prapashyaami mama-apanudyaad yach-chhokam-
uchchhoṣhaṇam-indriyaāṇaam, avaapya bhoomaav-asapatnam-
riddhaṇ raajyan suraāṇaam-api ch-aadhipatyam

(*api*) Even if (*avaapya*) I get (*riddhaṇ*) prosperous (*asapatnam*) free from enemies (*raajyan*) kingdom (*bhoomaav*) of entire earth (*cha*) as well as (*aadhipatyam*) control over (*suraāṇaam*) heavens; (*hi*) even (*na*) don't (*prapashyaami*) see (*yach*) anything that (*apanudyaad*) can remove (*mama*) my (*chhokam*) sorrow (*uchchhoṣhaṇam*) which is numbing (*indriyaāṇaam*) my senses.

९ सञ्जय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥९॥

एवम् उक्त्वा हृषीकेशम् गुडाकेशः परन्तप । न योत्स्ये इति गोविन्दम् उक्त्वा तूष्णीम् बभूव ह ॥

Sañjaya uvaacha

9. evam-uktvaa hṛiṣheekashaṇ guḍaakeshaḥ parantapa, na yotsya iti
govindam-uktvaa tooṣhṇeem babhoova ha

uktvaa (Sañjaya) Sañjaya (uvaacha) said, (guḍaakeshaḥ) Arjuna (uktvaa) after saying (evam) this to (govindam) Govinda (hṛiṣheekashaṇ) Kṛiṣhṇa, (parantapa) O ferocious warrior! (ha) It is clear (na) will not (yotsya) fight the battle (iti) this (babhoova) he became (tooṣhṇeem) silent.

१० तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥१०॥

तम् उवाच हृषीकेशः प्रहसन् इव भारत । सेनयोः उभयोः मध्ये विषीदन्तम् इदम् वचः ॥

10. tam-uvaacha hr̥ṣheekeshah prahasann-iva bhaarata, senayor-ubhayan-madhye viṣheedantam-idam vachah

(bhaarata) O Dhṛitarāṣṭra! (madhye) In the middle of (ubhayan) both (senayan) armies (tam) to (viṣheedantam) desperate Arjuna (hr̥ṣheekeshah) Kṛṣṇa (iva) as if (prahasann) chuckling (uvaacha) said (idam) these (vachah) words.

¹¹ श्री कृष्ण उवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥११॥

अशोच्यान् अन्वशोचः त्वम् प्रज्ञादान् च भाषसे ।

गतासून् अगतासून् च न अनुशोचन्ति पण्डिताः ॥

Shree Kṛṣṇa uvaacha

11. ashochyaan-anvashochas-tvam prajñāadaañsh-cha bhaaṣhase, gataasoon-agataasooñsh-cha na-anushochanti paṇḍitaah

(Shree Kṛṣṇa) Kṛṣṇa (uvaacha) said, (tvam) you are (anvashochas) sorrowful (ashochyaan) for those who are not subject of sorrow (cha) and simultaneously (bhaaṣhase) talk (prajñāadaañsh) about philosophy; (paṇḍitaah) the learned (na) do not (anushochanti) feel sorrow for (gataasoon) the dead (cha) or (agataasooñsh) the living.

¹² न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥१२॥

न तु एव अहम् जातु न आसम् न त्वम् न इमे जनाधिपाः ।

न च एव न भविष्यामः सर्वे वयम् अतः परम् ॥

12. na tv-eva-ahañ jaatu n-aasan na tvan n-eme janaadhipaah, na cha-iva na bhaviṣhyaamah sarve vayam-atah param

(na) It's not (tv) that (jaatu) at sometime (ahañ) I (na) didn't (eva) or (tvan) you (na) didn't, (eme) these (janaadhipaah) kings (na) didn't (aasan) exist (cha) and

(na) not (iva) that (sarve) all of (vayam) us (ataḥ) hence (param) forth (na) will not (bhaviṣhyaamaḥ) exist in future.

¹³ देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥१३॥

देहिनः अस्मिन् यथा देहे कौमारम् यौवनम् जरा । तथा देहान्तर प्राप्तिः धीरः तत्र न मुह्यति ॥

13. dehino'smin-yathaa dehe kaumaarañ yauvanañ jaraa, tathaa dehaantara-praaptir-dheeras-tatra na muhyati

(yathaa) As (asmin) this (dehe) body (praaptir) goes through the cycles of (kaumaarañ) childhood (yauvanañ) youth (jaraa) old age (dehino) while the soul is inhabiting the body (tathaa) and similar cycle (dehaantara) in another body in next re-incarnation; (tatra) In this matter (dheeras) resolute people (na) don't (muhyati) feel attachment.

¹⁴ मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

मात्रास्पर्शाः तु कौन्तेय शीतोष्ण सुख दुःखदाः ।

आगम अपायिनः अनित्याः तान् तितिक्षस्व भारत ॥

14. Maatraa-sparshaas-tu kaunteya sheetoṣṇa-sukha-duḥkha-daah, aagama-apaayino'nityaas-taans-titikṣhasva bhaarata

(kaunteya) O Kunti's son! (bhaarata) O one from the Bharat clan! (sheetoṣṇa) The feeling of hot and cold, (daah) feelings of (sukha) happiness (duḥkha) sorrow (tu) are due to (sparshaas) souls contact to (Maatraa) sensory organs; These feelings are (anityaas) temporary that (aagama) come and (apaayino) go; (titikṣhasva) tolerate (taans) them.

¹⁵ यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥

यम् हि न व्यथयन्ति एते पुरुषम् पुरुषर्षभ । समदुःखसुखम् धीरम् सः अमृतत्वाय कल्पते ॥

15. yañ hi na vyathayanty-ete puruṣham puruṣharṣhabha, sama-duḥkha-sukhan dheeran so'mṛitatvaaya kalpate

(puruṣharṣhabha) O best in human race Arjuna! (puruṣham) The person (yañ) whom (ete) these (na) don't (vyathayanty) bother (hi) definitely (sama) treats equally (duḥkha) sorrows (sukhan) happiness (so) he being (dheeran) resolute, (kalpate) becomes capable of (amṛitatvaaya) perceiving immortality.

¹⁶ नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥१६॥

न असतः विद्यते भावः न अभावः विद्यते सतः ।

उभयोः अपि दृष्टः अन्तः तु अनयोः तत्त्वदर्शिभिः ॥

16. na-asato vidyate bhaavo na-abhaavo vidyate sataḥ, ubhayor-api dṛiṣṭo'ntas-tv-anayos-tattva-darshibhiḥ

(asato) That what does not exist (na) can not (vidyate) be (bhaavo) present, and (sataḥ) what exists (na) can not (vidyate) be (abhaavo) denied; (tv) that (tattva-darshibhiḥ) the philosophers (dṛiṣṭo) have looked (antas) into the details of (ubhayor) both of (anayos) these (api) as well.

¹⁷ अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति॥१७॥

अविनाशि तु तत् विद्धि येन सर्वम् इदम् ततम् ।

विनाशम् अव्ययस्य अस्य न कश्चित् कर्तुम् अर्हति॥

17. avinaashi tu tad-viddhi yena sarvam-idan tatam, vinaasham-avyayasya-asya na kashchit-kartum-arhati

(tu) then (viddhi) know (tad) this soul (yena) which (tatam) encompasses (idan) this (sarvam) whole body (avinaashi) is indestructible (na) no (kashchit) one (arhati) is able to (kartum) cause (vinaasham) destruction to (asya) this (avyayasya) indestructible

¹⁸ अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद् युध्यस्व भारत ॥१८॥

अन्तवन्तः इमे देहाः नित्यस्य उक्ताः शरीरिणः । अनाशिनः अप्रमेयस्य तस्माद् युध्यस्व भारत ॥

**18. antavanta ime dehaa nityasy-oktaah shareerinaḥ,
anaashino'prameyasya tasmaad yudhyasva bhaarata**

(ime) these (antavanta) mortal (dehaa) bodies (oktaah) are said to be (shareerinaḥ) for the occupying soul, which is (nityasy) forever (aprameyasya) invincible (anaashino) indestructible; (tasmaad) hence (yudhyasva) fight (bhaarata) O Arjuna!

¹⁹ य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥

यः एनम् वेत्ति हन्तारम् यः च एनम् मन्यते हतम् । उभौ तौ न विजानीतः न अयम् हन्ति न हन्यते॥

**19. ya enam vetti hantaaraṇ yash-cha-inam manyate hatam, ubhau
tau na vijaaneeto na-ayaṇ hanti na hanyate**

(ya) those who (vetti) believe (enam) this soul (hantaaraṇ) can die (cha) or (yash) those who (manyate) think (inam) it (hatam) can be killed, (tau) they (ubhau) both (na) don't (vijaaneeto) know the truth that (ayaṇ) it can (na) neither (hanti) die (na) nor (hanyate) killed.

²⁰ न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥२०॥

न जायते म्रियते वा कदाचित् नायम् भूत्वा भविता वा न भूयः ।

अजः नित्यः शाश्वतः अयम् पुराणः न हन्यते हन्यमाने शरीरे ॥

**20. na jaayate mriyate vaa kadaachin na-ayam bhootvaa bhavitaa
vaa na bhooyah, ajo nityah shaashvato'yam puraano na hanyate
hanyamaane shareere**

(ayam) This soul is (na) neither (kadaachin) ever (jaayate) born (vaa) and (na) nor (mriyate) dies, (vaa) or that (bhootvaa) once it was in existence and (bhooyah) again it will (na) not (bhavitaa) be; (ayam) this soul (ajo) never born (nityah) ever existing (shaashvato) unchangeable (puraano) ancient (na) does not (hanyate) die when (shareere) the body (hanyamaane) is killed.

²¹ वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१॥

वेद अविनाशिनम् नित्यम् यः एनम् अजम् अव्ययम् ।

कथम् स पुरुषः पार्थ कम् घातयति हन्ति कम् ॥

21. veda-avinaashinan nityaṅ ya enam-ajam-avyayam, kathan sa puruṣhaḥ paartha kaṅ ghaatayati hanti kam

(paartha) O Arjuna! (ya) He who (veda) knows (enam) this soul to be (avinaashinan) indestructible (nityaṅ) forever (ajam) never born (avyayam) permanent (kathan) how would (sa) this (puruṣhaḥ) person get (kaṅ) someone (ghaatayati) killed or (hanti) kill (kam) someone.

²² वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥२२॥

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरः अपराणि ।

तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥

22. vaasaansi jeernaani yathaa vihaaya navaani grihṇaati naro'paraṇi, tathaa shareeraaṇi vihaaya jeernaany-anyaani saṅyaati navaani dehee

(yathaa) As (naro) humans (vihaaya) remove (jeernaani) old and torn (vaasaansi) clothes and (grihṇaati) takes (aparaṇi) other (navaani) new ones (tathaa) likewise (dehee) soul (vihaaya) leaves (jeernaany) old and incapable (shareeraaṇi) bodies (saṅyaati) to get (anyaani) other (navaani) new ones.

²³ नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२३॥

न इनम् छिन्दन्ति शस्त्राणि न इनम् दहति पावकः ।

न च इनम् क्लेदयन्ति आपः न शोषयति मारुतः ॥

23. Na-inaṅ chhindanti shastraṇi na-inan dahati paavakaḥ, na cha-inaṅ kledayanty-aapo na shoṣhayati maarutaḥ

(inañ) It (na) cannot (*chhindanti*) be pierced (*shastraani*) by weapons, (inan) It (na) cannot (*dahati*) be burnt (*paavakah*) by fire, (*cha*) and (inañ) It (na) cannot (*kledayanti*) be decayed (*aapo*) by water, (na) cannot (*shoṣhayati*) be eroded (*maarutah*) by wind.

²⁴ अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥

अच्छेद्यः अयम् अदाह्यः अयम् अक्लेद्यः अशोष्यः एव च ।

नित्यः सर्वगतः स्थाणुः अचलः अयम् सनातनः ॥

24. achchedyo'yam-adaahyo'yam-akledyo'shoṣhya eva cha, nityaḥ sarvagataḥ sthaanur-achalo'yan sanaatanah

(*ayam*) It (*achchedyo*) cannot be pierced, (*ayam*) it (*adaahyo*) cannot be burnt (*akledyo*) cannot decayed (*cha*) or (*ashoṣhya*) cannot be eroded (*ayan*) this (*eva*) is (*nityaḥ*) forever (*sarvagataḥ*) residing in all beings (*sthaanur*) fixed (*achalo*) unwavering (*sanaatanah*) ancient.

²⁵ अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२५॥

अव्यक्तः अयम् अचिन्त्यः अयम् अविकार्यः अयम् उच्यते ।

तस्मात् एवम् विदित्वा एनम् न अनुशोचितुम् अर्हसि ॥

25. avyakto'yam-achintyo'yam-avikaaryo'yam-uchyate, tasmaad-evam viditva-inan na-anushochitum-arhasi

(*uchyate*) It's said that (*ayam*) it (*avyakto*) cannot be felt with senses, (*ayam*) it (*achintyo*) cannot be comprehended by thoughts (*ayam*) it is (*avikaaryo*) without any blemishes; (*tasmaad*) hence (*viditva*) understanding (*inan*) it (*evam*) this way (*arhasi*) should (*na*) not (*anushochitum*) feel sorrow.

²⁶ अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥२६॥

अथ च एनम् नित्यजातम् नित्यम् वा मन्यसे मृतम् ।

तथापि त्वम् महाबाहो न एवम् शोचितुम् अर्हसि ॥

**26. atha cha-inan nitya-jaatan nityam vaa manyase mṛitam, tatha-
api tvam mahaabaaho na-ivañ shochitum-arhasi**

(cha) And (atha) even if (tvam) you (manyase) consider (inan) it to be (nitya) always (jaatan) being born (vaa) and (nityam) always (mṛitam) dying (tatha) even (api) then (arhasi) should (na) not (shochitum) worry (ivañ) about it, (mahaabaaho) O Arjuna!

²⁷ जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२७॥

जातस्य हि ध्रुवः मृत्युः ध्रुवम् जन्म मृतस्य च ।

तस्मात् अपरिहार्ये अर्थे न त्वम् शोचितुम् अर्हसि ॥

**27. jaatasya hi dhruvo mṛityur-dhruvañ janma mṛitasya cha,
tasmaad-aparihaarye'rthe na tvañ shochitum-arhasi**

(hi) It's definite that (jaatasya) one who is born shall (dhruvo) absolutely (mṛityur) die (cha) and (mṛitasya) dead shall (dhruvañ) absolutely (janma) be born; (tasmaad) hence (tvañ) you (arhasi) should (na) not (shochitum) worry (arthe) about a matter (aparihaarye) that cannot be averted.

²⁸ अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२८॥

अव्यक्त आदीनि भूतानि व्यक्त मध्यानि भारत । अव्यक्त निधनानि एव तत्र का परिदेवना ॥

**28. avyakt-aadeeni bhootaani vyakta-madhyaani bhaarata,
avyakta-nidhanaany-eva tatra kaa paridevanaa**

(bhaarata) O Arjuna! (bhootaani) All beings are (avyakt) abstract (aadeeni) at the beginning, (vyakta) with body (madhyaani) in between, (eva) then (avyakta) abstract again (nidhanaany) after death; (kaa) what is (tatra) there (paridevanaa) to mourn.

²⁹ आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्ब्रूदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२९॥

आश्चर्यवत् पश्यति कश्चित् एनम् आश्चर्यवत् वदति तथा एव च अन्यः ।

आश्चर्यवत् च एनम् अन्यः शृणोति श्रुत्वा अपि एनम् वेद न च एव कश्चित् ॥

**29. aashcharyavat-pashyati kashchid-enama-ashcharyavad-vadati
tatha-iva cha-anyah, aashcharyavach-cha-inam-anyah shrīṇoti
shrutva-apy-enam veda na cha-iva kashchit**

(kashchid) some (pashyati) view (enama) it (aashcharyavat) with awe (cha) and (anyah) some others (vadati) talk about (ashcharyavad) with awe (tatha-iva) as well (cha) and (anyah) some others (shrīṇoti) listen (inam) about it (aashcharyavach) with awe; (cha) and (kashchit) some (na) cannot (veda) comprehend (enam) it (iva) even (apy) after (shrutva) hearing.

³⁰ देही नित्यमवध्योऽयं देहे सर्वस्व भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३०॥

देही नित्यम् अवध्यः अयम् देहे सर्वस्व भारत ।

तस्मात् सर्वाणि भूतानि न त्वम् शोचितुम् अर्हसि ॥

30. dehee nityam-avadhyo'yan dehe sarvasva bhaarata, tasmaat-sarvaani bhootaani na tvañ shochitum-arhasi

(bhaarata) O Arjuna! (ayan) this (avadhyo) immortal (dehee) master of the body (nityam) always (sarvasva) in everyone's (dehe) body (tasmaat) hence (tvañ) you (arhasi) should (na) not (shochitum) worry (sarvaani) about all (bhootaani) beings.

³¹ स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥३१॥

स्वधर्मम् अपि च अवेक्ष्य न विकम्पितुम् अर्हसि ।

धर्म्यात् हि युद्धात् श्रेयः अन्यत् क्षत्रियस्य न विद्यते ॥

31. svadharmam-api cha-avekṣhya na vikampitum-arhasi,

dharmyaadd-hi yuddhaach-chhreyo'nyat-kṣhatriyasya na vidyate

(cha) And (api) also (avekṣhya) looking at (svadharmam) your duty (arhasi) should (na) not (vikampitum) be disheartened (hi) because (kṣhatriyasya) for the warriors

(vidyate) there is (na) nothing (chhreyo) better (anyat) than (yuddhaach) battle (dharmyaadd) for righteousness.

³² यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥३२॥

यदृच्छया च उपपन्नम् स्वर्गद्वारम् अपावृतम् । सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धम् ईदृशम् ॥

32. yadṛichchhayaa ch-opapannan svarga-dvaaram-apaavṛitam, sukhinaḥ kṣhatriyaah paartha labhante yuddham-eedṛisham

(paartha) O Arjuna! (ch) and this battle is (yadṛichchhayaa) virtually (opapannan) a blessing (apaavṛitam) opening (dvaaram) the doors (svarga) of heaven (sukhinaḥ) happy are (kṣhatriyaah) warriors who (labhante) get (yuddham) to fight (eedṛisham) like this.

³³ अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥

अथ चेत् त्वम् इमम् धर्म्यम् संग्रामम् न करिष्यसि ।

ततः स्वधर्मम् कीर्तिम् च हित्वा पापम् अवाप्स्यसि ॥

33. atha chet-tvam-iman dharmyan saṅgraaman na kariṣhyasi, tataḥ svadharman keertiṅ cha hitvaa paapam-avaapsyasi

(atha) And (chet) if (tvam) you (na) do not (kariṣhyasi) do (iman) this (saṅgraaman) battle (dharmyan) of righteousness, (tataḥ) then (hitvaa) losing (svadharman) self righteousness (cha) and (keertiṅ) fame (avaapsyasi) begets (paapam) sin.

³⁴ अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥३४॥

अकीर्तिम् च अपि भूतानि कथयिष्यन्ति ते अव्ययाम् ।

संभावितस्य च अकीर्तिः मरणात् अतिरिच्यते ॥

34. akeertiṅ cha-api bhootaani kathayiṣhyanti te'vyayaam, sambhaavitasya cha-akeertir-maraṇaad-atirichyate

(cha) and (bhootaani) all beings (avyayaam) relentlessly (kathayishyanti) talk about (te) your (akeertiñ) debacle (api) as well, (cha) and (sambhaavitasya) for the respectable (akeertir) ill repute (atirichyate) is worse than (maraṇaad) death.

³⁵ भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥३५॥

भयात् रणात् उपरतम् मंस्यन्ते त्वाम् महारथाः ।

येषाम् च त्वम् बहुमतः भूत्वा यास्यसि लाघवम् ॥

35. bhayaad-raṇaad-uparatam mansyante tvaam mahaarathaah, yeṣhaañ cha tvam bahumato bhootvaa yaasyasi laaghavam

(mahaarathaah) All great warriors (mansyante) will think that (tvaam) you (uparatam) ran away from (raṇaad) the battle (bhayaad) out of fear; (cha) and (yeṣhaañ) for those who (bhootvaa) considered (tvam) you (bahumato) respectable, (yaasyasi) will become (laaghavam) inferior.

³⁶ अवाच्यवादंश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥

अवाच्यवादान् च बहून् वदिष्यन्ति तव अहिताः ।

निन्दन्तः तव सामर्थ्यम् ततः दुःखतरम् नु किम् ॥

36. Avaachya-vaadañsh-cha bahoon-vadiṣhyanti tava-ahitaah, nindantas-tava saamarthyam tato duḥkhataran nu kim

(tava) Your (ahitaah) ill-wishers (nindantas) will malign (tava) your (saamarthyam) capabilities (cha) and (vadiṣhyanti) say (bahoon) many (vaadañsh) words (avaachya) that are not to be said; (nu) for sure (kim) what could be (tato) more (duḥkhataran) painful.

³⁷ हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥३७॥

हतः वा प्राप्स्यसि स्वर्गम् जित्वा वा भोक्ष्यसे महीम् ।

तस्मात् उत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥

37. hato vaa praapsyasi svargañ jitvaa vaa bhokshyase maheem, tasmaad-uttishṭha kaunteya yuddhaaya kṛita-nishchayah

(vaa) if (hato) you die (praapsyasi) you will get (svargañ) heaven (vaa) and if (jitvaa) you win (bhokshyase) you will enjoy (maheem) kingdom of the earth (tasmaad) therefore (kaunteya) O Arjuna (uttishṭha) stand up (kṛita-nishchayah) determined to (yuddhaaya) fight.

³⁸ सुखदुःखे समे कृत्वा लाभालभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥

सुखदुःखे समे कृत्वा लाभालभौ जयाजयौ । ततः युद्धाय युज्यस्व न एवम् पापम् अवाप्स्यसि ॥

38. sukha-duḥkhe same kṛitvaa laabha-alabhau jaya-ajayau, tato yuddhaaya yujyasva na-ivam paapam-avaapsyasi

(kṛitvaa) think of (sukha) happiness and (duḥkhe) sorrow, (laabha) gain and (alabhau) loss, (jaya) victory and (ajayau) defeat (same) as same, (tato) then (yujyasva) engage (yuddhaaya) in the battle (ivam) this way (na) will not (avaapsyasi) beget (paapam) sins.

³⁹ एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥३९॥

एषा ते अभिहिता सांख्ये बुद्धिः योगे तु इमाम् शृणु ।

बुद्ध्या युक्तः यया पार्थ कर्मबन्धम् प्रहास्यसि ॥

39. eṣhaa te'bhihitaa saāṅkhye buddhir-yoge tv-imaañ shṛiṇu, buddhyaa yukto yayaa paartha karma-bandham prahaasyasi

(paartha) O Arjuna! (eṣhaa) these (abhihitaa) said so far (te) to you (saāṅkhye) from the renunciation (buddhir) knowledge perspective (tv) then (shṛiṇu) listen to (imaañ) these (yoge) from the perspective of karma yoga, (yukto) armed with (yayaa) this (buddhyaa) knowledge (prahaasyasi) you can get rid of (bandham) bondage (karma) to the deeds.

⁴⁰ नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४०॥

न इह अभिक्रम नाशः अस्ति प्रत्यवायः न विद्यते ।

स्वल्पम् अपि अस्य धर्मस्य त्रायते महतः भयात् ॥

40. n-eha-abhikrama-naasho'sti pratyavaayo na vidyate, svalpam-apy-asya dharmasya traayate mahato bhayaat

(abhikrama) started (eha) here, with Karma Yoga (asti) are (na) never (naasho) destroyed, (pratyavaayo) undesirable outcome (na) does not (vidyate) occur (apy) even (svalpam) slight observance (asya) of this (dharmasya) practice (traayate) removes (mahato) big (bhayaat) fears.

⁴¹ व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥४१॥

व्यवसायात्मिका बुद्धिः एका इह कुरुनन्दन ।

बहुशाखाः हि अनन्ताः च बुद्ध्यः अव्यवसायिनाम् ॥

41. vyavasaayaatmikaa buddhir-ek-eha kuru-nandana, bahu-shaakhaa hy-anantaash-cha buddhayo'vyavasaayinaam

(kuru-nandana) O one from Kuru clan Arjuna! (eha) here (buddhir) mind is (vyavasaayaatmikaa) focused (ek) on one (cha) and (hy) definitely (buddhayo) minds (avyavasaayinaam) lacking concentration (anantaash) endlessly (shaakhaa) divided into (bahu) multiple.

⁴² यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥४२॥

याम् इमाम् पुष्पिताम् वाचम् प्रवदन्ति अविपश्चितः ।

वेदवादरताः पार्थ न अन्यत् अस्ति इति वादिनः ॥

42. yam-imaam puṣhpitaam vaacham pravadanty-avi-pashchitah, veda-vaadarataah paartha na-anyad-aste-eti vaadinah

(paartha) O Arjuna! (avi-pashchitah) ignoramus (vaadarataah) arguing (veda) about Vedas (pravadanty) say (puṣhpitaam) in very sweet (vaacham) words (imaam) this (yam) that (vaadinah) they say (aste) are (eti) it (na) nothing (anyad) else.

⁴³ कामात्मानः स्वर्गपरा जन्म कर्मफल प्रदाम् ।

क्रिया विशेष बहुलां भोगैश्वर्य गतिं प्रति ॥४३॥

कामात्मानः स्वर्गपराः जन्म कर्मफल प्रदाम् ।

क्रिया विशेष बहुलाम् भोगैश्वर्य गतिम् प्रति ॥

43. kaamaatmaanah svarga-paraa janma karma-phala pradaam, kriyaa visheṣha bahulaam bhog-aishvarya gatim prati

(kaamaatmaanah) bonded to desire chasing the goal of (svarga-paraa) attaining heaven, (janma) reincarnation into a targeted lifestyle (prati) for (gatim) attaining (bhog) pleasures of (aishvarya) wealth (bahulaam) many (visheṣha) special (kriyaa) procedures and prayers (pradaam) provide (karma-phala) fruits of deeds.

⁴⁴ भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥

भोगैश्वर्यप्रसक्तानाम् तया अपहतचेतसाम् । व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥

44. bhog-aishvarya-prasaktaanaan taya-apahṛita-chetasaam, vyavasaayaatmikaa buddhiḥ samaadhau na vidheeyate

(chetasaam) minds (prasaktaanaan) trapped into (bhog) pleasures of (aishvarya) wealth (apahṛita) swayed (taya) by these sweet talkers (na) never (vidheeyate) attain (samaadhau) focus and (buddhiḥ) inspiration (vyavasaayaatmikaa) for efforts.

⁴⁵ त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥

त्रैगुण्यविषयाः वेदाः निस्त्रैगुण्यः भव अर्जुन । निर्द्वन्द्वः नित्यसत्त्वस्थः निर्योगक्षेमः आत्मवान् ॥

45. traiguṇya-viṣhayaa vedaa nistrai-guṇyo bhava-arjuna, nir-dvandvo nitya-sattva-stho niryoga-kṣhema aatmavaan

(arjuna) O Arjuna! (viṣhayaa) Subject matter of (vedaa) the Vedas is (traiguṇya) the three qualities of nature, (bhava) be (nistrai) above these three (guṇyo) qualities (aatmavaan) attaining spiritual strength (nir) free from (dvandvo) conflicts and arguments, (nir) free from (yoga-kṣhema) protection of desires (nitya) always (stho) steadfast only to (sattva) truth.

⁴⁶ यावानर्थ उदपाने सर्वतः संप्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥४६॥

यावान् अर्थ उदपाने सर्वतः संप्लुतोदके । तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥

46. yaavaan-artha udapaane sarvataḥ samplutodake, taavaan-sarveṣhu vedeṣhu braahmaṇasya vijaanataḥ

(yaavaan) Like (udapaane) a water well (artha) loses its significance with (samplutodake) flood water (sarvataḥ) all over (taavaan) similarly (braahmaṇasya) for a braahmaṇa (sarveṣhu) of all (vedeṣhu) scriptures (vijaanataḥ) after knowing Karma Yoga.

⁴⁷ कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥४७॥

कर्मणि एव अधिकारः ते मा फलेषु कदाचन । मा कर्मफलहेतुः भूः मा ते संगः अस्तु अकर्मणि ॥

47. karmaṇy-eva-adhikaaras-te maa phaleṣhu kadaachana, maa karma-phala-hetur-bhoor-maa te saṅgo'stv-akarmaṇi

(te) Your (eva) only (adhikaaras) right (karmaṇy) is the performance of action, (maa) never (kadaachana) ever (phaleṣhu) the results of those actions (maa) do not (bhoor) become (karma) action (hetur) for (phala) predesired outcomes (te) may you (maa) never (astv) be (saṅgo) with (akarmaṇi) non-performance.

⁴⁸ योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥४८॥

योगस्थः कुरु कर्माणि सङ्गम् त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समः भूत्वा समत्वम् योगः उच्यते ॥

48. yogasthaḥ kuru karmaaṇi saṅgan tyaktvaa dhanañjaya, siddhy-asiddhyoḥ samo bhootvaa samatvañ yoga uchyate

(dhanañjaya) O Arjuna! (tyaktvaa) after getting rid (saṅgan) of attachment (sthaḥ) steadfast into (yoga) Karma Yoga (kuru) perform (karmaaṇi) actions (bhootvaa) treating (siddhy) accomplishment and (asiddhyoḥ) non-accomplishment (samo) as same, (samatvañ) this steadiness (uchyate) is called (yoga) Karma Yoga.

⁴⁹ दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥४९॥

दूरेण हि अवरम् कर्म बुद्धियोगात् धनञ्जय । बुद्धौ शरणम् अन्विच्छ कृपणाः फलहेतवः ॥

49. dooreṇa hy-avarāṇ karma buddhi-yogaad-dhanañjaya, buddhau sharaṇam-anvichchha kṛpaṇaāḥ phala-hetavaḥ

(karma) procedural actions performed for a desired outcome (hy) are definitely (dooreṇa) very (avarāṇ) inferior to (buddhi-yogaad) Karma Yoga and (hetavaḥ) those performing actions for (phala) desired outcome (kṛpaṇaāḥ) are of lower stature; (dhanañjaya) O Arjuna! (anvichchha) seek (sharaṇam) the shelter of (buddhau) Karma Yoga.

⁵⁰ बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥

बुद्धियुक्तः जहाति इह उभे सुकृतदुष्कृते । तस्मात् योगाय युज्यस्व योगः कर्मसु कौशलम् ॥

50. buddhi-yukto jahaate-eha ubhe sukṛita-duṣhkṛite, tasmaad-yogaaya yujyasva yogaḥ karmasu kaushalam

(yukto) engaged in (buddhi) Karma Yoga (jahaate) leave (eha) behind (ubhe) both (sukṛita) good actions and (duṣhkṛite) bad actions (tasmaad) hence (yujyasva) get engaged (yogaaya) in Karma Yoga, (karmasu) performing actions (kaushalam) with skills and full engagement (yogaḥ) is Karma Yoga.

⁵¹ कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥५१॥

कर्मजम् बुद्धियुक्ताः हि फलम् त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदम् गच्छन्ति अनामयम् ॥

51. karmajam buddhi-yuktaa hi phalan tyaktvaa maneeṣhiṇaḥ, janma-bandhavinir-muktaaḥ padaṇ gachchhanty-anaamayam

(maneeṣhiṇaḥ) Those with knowledge, (yuktaa) engaged in (buddhi) Karma Yoga are (hi) definitely (tyaktvaa) detached (phalan) from the results (karmajam) originating from actions, (anaamayam) sorrow free (muktaaḥ) relieved

(bandhavinir) from the bondages (janma) of life (gachchhanty) they attain (padañ) salvation.

⁵² यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥५२॥

यदा ते मोहकलिलम् बुद्धिः व्यतितरिष्यति । तदा गन्तासि निर्वेदम् श्रोतव्यस्य श्रुतस्य च ॥

52. yadaa te moha-kalilam buddhir-vyati-tariṣhyati, tadaa gantaasi nirvedañ shrotavyasya shrutasya cha

(yadaa) Once (te) your (buddhir) mind (vyati-tariṣhyati) crosses beyond (kalilam) swamp of (moha) attachment, (tadaa) then (gantaasi) you will go towards (nirvedañ) indifference to (shrutasya) what has been heard (cha) and (shrotavyasya) what remains to be heard.

⁵³ श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥५३॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला । समाधौ अचला बुद्धिः तदा योगम् अवाप्स्यसि ॥

53. shruti-viprati-pannaa te yadaa sthaasyati nishchala,
samaadhaav-achalaa buddhis-tadaa yogam-avaapsyasi

(viprati-pannaa) confused (shruti) after listening to different philosophies (yadaa) when (te) your (buddhis) mind (sthaasyati) becomes stable (nishchala) focused (achalaa) concentrated (samaadhaav) in meditation (tadaa) then (avaapsyasi) you shall attain (yogam) Karma Yoga

⁵⁴ अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥५४॥

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किम् प्रभाषेत किम् आसीत ब्रजेत किम् ॥

Arjuna uvaacha

54. sthita-prajñasya kaa bhaaṣhaa samaadhisth-asya keshava, sthitadheeh kim prabhaaṣheta kim-aaseeta vrajeta kim

(Arjuna) Arjuna (uvaacha) said (keshava) O Kṛiṣṇa! (kaa) What (asya) are (bhaaṣhaa) qualities (samaadhisth) meditative (sthita-prajñasya) unwavering (sthitadheeh) stable mind, (kim) how does (prabhaaṣheta) talk (kim) how does (aaseeta) sit (kim) how does (vrajeta) walk.

⁵⁵ श्री कृष्ण उवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मनि एव आत्मना तुष्टः स्थितप्रज्ञः तदा उच्यते ॥

Shree Kṛiṣṇa uvaacha

55. prajahaati yadaa kaamaan-sarvaan-paartha manogataan, aatmany-ev-aatmanaa tuṣṭaḥ sthita-prajñas-tad-ochyate

(Shree Kṛiṣṇa) Kṛiṣṇa (uvaacha) said (paartha) O Arjuna! (yadaa) when (prajahaati) gets rid of (sarvaan) all (kaamaan) desires (manogataan) encircling the mind, and (tuṣṭaḥ) is contended (aatmany) within (ev) and (aatmanaa) with oneself (tad) then (ochyate) one is called (sthita-prajñas) resolute person.

⁵⁶ दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥५६॥

दुःखेषु अनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थितधीः मुनिः उच्यते ॥

56. duḥkheṣhv-anudvigna-manaaḥ sukheṣhu vigatasprīhaḥ, veeta-raaga-bhaya-krodhaḥ sthitadheer-munir-uchyate

(manaah) mind (anudvigna) does not feel anxiety (duḥkheṣhv) during misfortunes, (vigatasprīhaḥ) devoid of longings for (sukheṣhu) comforts and pleasures (veeta) free from (raaga) attachment (bhaya) fear (krodhaḥ) anger (uchyate) is called (munir) quiet dispositioned (sthitadheer) resolute.

⁵⁷ यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

यः सर्वत्र अनभिस्नेहः तत् तत् प्राप्य शुभ अशुभम् । न अभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता॥

57. yaḥ sarvatra-anabhi-snehas-tat-tat-praapya shubha-ashubham, na-abhinandati na dveṣṭī tasya prajñāa pratiṣṭhitāa

(yaḥ) who is (anabhi) without (snehas) longing (sarvatra) everywhere, (na) is neither (abhinandati) happy (na) nor (dveṣṭī) sad (praapya) after getting (tat-tat) that (shubha) auspicious or (ashubham) inauspicious (tasya) his (prajñāa) mind (pratiṣṭhitāa) has become unwavering.

⁵⁸ यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

यदा संहरते च अयम् कूर्मः अङ्गानि इव सर्वशः ।

इन्द्रियाणि इन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥

58. yadaa saṅharate cha-ayaṁ koormo'ṅgaane-eva sarvashaḥ, indriyaāṇe-endriya-arthe-bhyas-tasya prajñāa pratiṣṭhitāa

(cha) And (eva) like (koormo) a turtle (saṅharate) retracts (aṅgaane) body parts (sarvashaḥ) from all directions, (yadaa) when (ayaṁ) he (indriyaāṇe) senses (endriyaarthebhyas) sensory pleasures (tasya) his (prajñāa) mind (pratiṣṭhitāa) has become unwavering.

⁵⁹ विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥

विषयाः विनिवर्तन्ते निराहारस्य देहिनः । रसवर्जम् रसः अपि अस्य परम् दृष्ट्वा निवर्तते ॥

59. viṣhayāa vinivartante nir-aahaarasya dehinaḥ, rasavarjaṁ raso'py-asya paran dṛiṣṭvāa nivartate

(dehinaḥ) humans (vinivartante) can suppress the desires (nir-aahaarasya) by abstaining (viṣhayāa) from pleasures (dṛiṣṭvāa) after seeing (paran) God (nivartate) complete riddance (asya) from (rasavarjaṁ) longings (raso) for pleasures (apy) as well.

⁶⁰ यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥६०॥

यततः हि अपि कौन्तेय पुरुषस्य विपश्चितः । इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभम् मनः ॥

60. yatato hy-api kaunteya puruṣhasya vipashchitaḥ, indriyaāṇi pramaatheeni haranti prasabham manaḥ

(kaunteya) O Arjuna! (prasabham) the forcibly (pramaatheeni) churning (indriyaāṇi) senses (haranti) impair (manaḥ) mind (api) even (vipashchitaḥ) conscious (puruṣhasya) humans (yatato) trying hard (hy) with determination.

⁶¹ तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

तानि सर्वाणि संयम्य युक्तः आसीत मत्परः । वशे हि यस्य इन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥

61. taani sarvaāṇi sañyamy yukta aseeta matparaḥ, vashe hi yasy-endriyaāṇi tasya prajñaa pratiṣṭhita

(yasy) Whose (endriyaāṇi) senses (vashe) are under control (hi) with determination (sañyamy) curbing (sarvaāṇi) all of (taani) them (aseeta) he is (yukta) attached and (matparaḥ) focused on me, (tasya) his (prajñaa) mind (pratiṣṭhita) has become unwavering.

⁶² ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥६२॥

ध्यायतः विषयान् पुंसः सङ्ग तेषु उपजायते ।

सङ्गात् सञ्जायते कामः कामात् क्रोधः अभिजायते ॥

62. dhyayato viṣhayaan-punsaḥ saṅgas-teṣho-opajaayate, saṅgaat-sañjaayate kaamaḥ kaamaat-krodho'bhijaayate

(punsaḥ) Human (dhyayato) thoughts (viṣhayaan) about pleasures (opajaayate) create (saṅgas) association (teṣho) with them, (saṅgaat) association (sañjaayate) generates (kaamaḥ) desires and (kaamaat) desires (abhijaayate) result (krodho) in anger.

⁶³ क्रोधाद् भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥

क्रोधाद् भवति संमोहः संमोहात् स्मृतिविभ्रमः । स्मृतिभ्रंशाद् बुद्धिनाशः बुद्धिनाशात् प्रणश्यति॥

63. krodhaad bhavati sammohah sammohaat-smṛiti-vibhramah, smṛiti-bhrañshaad-buddhi-naasho buddhi-naashaat-praṇashyati

(krodhaad) Anger (bhavati) creates (sammohah) impairment of judgement, (sammohaat) impaired judgement creates (vibhramah) confusion (smṛiti) in memory (smṛiti-bhrañshaad) confusion in memory (naasho) destroys (buddhi) intelligence (naashaat) destroyed (buddhi) intelligence (praṇashyati) self destruction.

⁶⁴ रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥

रागद्वेषवियुक्तैः तु विषयान् इन्द्रियैः चरन् । आत्मवश्यैः विधेयात्मा प्रसादम् अधिगच्छति ॥

64. raga-dveṣha-viyuktais-tu viṣhayaan-indriyaish-charan, aatma-vashyair-vidhey-aatmaa prasaadam-adhigachchhati

(tu) then (vidhey) learned (aatmaa) souls (viyuktais) free from (raga) attachment (dveṣha) malice (adhigachchhati) attain (prasaadam) happiness (charan) enjoying (viṣhayaan) pleasures through (aatma) self (vashyair) controlled (indriyaish) senses.

⁶⁵ प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥

प्रसादे सर्वदुःखानाम् हानिः अस्य उपजायते । प्रसन्नचेतसः हि आशु बुद्धिः पर्यवतिष्ठते ॥

65. prasaade sarva-duḥkhaanaan haanir-asy-opajaayate, prasann-achetaso hy-aashu buddhiḥ paryavatiṣṭhate

(asy) Their (prasaade) happiness (opajaayate) causes (haanir) destruction of (sarva) all (duḥkhaanaan) sorrows, (hy) definitely (prasann) happy (achetaso) disposition (aashu) quickly (paryavatiṣṭhate) stabilizes (buddhiḥ) mind.

⁶⁶ नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥

न अस्ति बुद्धिः अयुक्तस्य न च अयुक्तस्य भावना ।

न च अभावयतः शान्तिः अशान्तस्य कुतः सुखम् ॥

66. na-asti buddhir-ayuktasya na cha-ayuktasya bhaavanaa, na cha-abhaavayataḥ shaantir-ashaantasya kutaḥ sukham

(ayuktasya) not attached to God (na) does not (asti) have (buddhir) stable mind (cha) and (ayuktasya) not attached to God (na) does not (bhaavanaa) sensibility (abhaavayataḥ) one lacking sensibility (na) does not (shaantir) have peace (cha) and (kutaḥ) how could (ashaantasya) one lacking peace (sukham) be happy.

⁶⁷ इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥६७॥

इन्द्रियाणाम् हि चरताम् यत् मनः अनु विधीयते ।

तत् अस्य हरति प्रज्ञाम् वायुः नावम् इव अम्भसि ॥

67. indriyaaṇaṁ hi charataaṁ yan-mano'nu-vidheeyate, tad-asya harati prajñāam vaayur-naavam-iva-ambhasi

(hi) for sure (mano) mind (yan) that (vidheeyate) starts (anu) to follow (charataaṁ) wandering (indriyaaṇaṁ) senses (tad) it (harati) loses (asya) its (prajñāam) judgement (iva) as (naavam) a boat (ambhasi) in water (vaayur) under intense winds.

⁶⁸ तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

तस्मात् यस्य महाबाहो निगृहीतानि सर्वशः । इन्द्रियाणि इन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥

68. tasmaad-yasya mahaa-baaho nigriheetaani sarvashaḥ, indriyaāṇe-endriyaarthebhyas-tasya prajñāa pratiṣṭhitāa

(mahaa-baaho) O Arjuna! (tasmaad) hence (yasya) whose (indriyaāṇe) senses are (sarvashaḥ) in every way (nigriheetaani) moved away (endriyaarthebhyas) from pleasures (tasya) his (prajñāa) mind (pratiṣṭhitāa) has become unwavering.

⁶⁹ या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

या निशा सर्वभूतानाम् तस्याम् जागर्ति संयमी । यस्याम् जाग्रति भूतानि सा निशा पश्यतः मुनेः ॥

**69. yaa nishaa sarva-bhootaanaan tasyaañ jaagarti sañyamee,
yasyaañ jaagrati bhootaani saa nishaa pashyato muneḥ**

(yaa) what is (nishaa) night or darkness for (sarva) all (bhootaanaan) beings (tasyaañ) that is (jaagarti) wakefulness or illumination (sañyamee) for someone in control of their senses and (yasyaañ) what is (jaagrati) wakefulness (bhootaani) for other beings (muneḥ) quiet person (pashyato) views (saa) it as (nishaa) darkness.

⁷⁰ आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥७०॥

आपूर्यमाणम् अचलप्रतिष्ठम् समुद्रम् आपः प्रविशन्ति यद्वत् ।

तद्वत् कामाः यम् प्रविशन्ति सर्वे सः शान्तिम् आप्नोति न कामकामी ॥

**70. aapooryamaaṇam-achala-pratiṣṭhaṇ samudram-aapaḥ
pravishanti yadvat, tadvat-kaamaa yam pravishanti sarve sa
shaantim-aapnoti na kaamakaamee**

(yadvat) As (aapaḥ) water (pravishanti) enters (achala-pratiṣṭhaṇ) stable (samudram) ocean (aapooryamaaṇam) from all directions, (tadvat) similarly (yam) whom (sarve) all (kaamaa) desires (pravishanti) enter (sa) he (aapnoti) attains (shaantim) peace (na) not the one (kaamakaamee) who is chasing desires.

⁷¹ विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥७१॥

विहाय कामान् यः सर्वान् पुमान् चरति निःस्पृहः ।

निर्ममः निरहङ्कारः सः शान्तिम् अधिगच्छति ॥

**71. vihaaya kaamaan-yaḥ sarvaan-pumaañsh-charati niḥsprihaḥ,
nirmamo nir-ahaṅkaaraḥ sa shaantim-adhigachchhati**

(yah) **That** (pumaañsh) **human who** (charati) **acts** (vihaaya) **devoid of** (sarvaan) **all** (kaamaan) **desires** (niḥspṛihah) **without longings** (nirmamo) **without attachments** (nir-ahankārah) **without ego** (sa) **he** (adhigachchhati) **attains** (shaantim) **peace.**

⁷² एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥७२॥

एषा ब्राह्मी स्थितिः पार्थ न एनाम् प्राप्य विमुह्यति ।

स्थित्वा अस्याम् अन्तकाले अपि ब्रह्मनिर्वाणम् ऋच्छति ॥

72. eṣhaa braahmee sthitiḥ paartha na-inaam praapya vimuhyati,
sthitva-asyaam-anta-kaale'pi brahma-nirvaanam-ṛichchhati

(paartha) **O Arjuna!** (eṣhaa) **This is** (sthitiḥ) **the stable** (braahmee) **state of spiritual awakening,** (praapya) **after achieving** (inaam) **this** (na) **does not** (vimuhyati) **give in to attachment,** (sthitva) **steadfast** (asyaam) **in this state** (ṛichchhati) **attains** (brahma-nirvaanam) **nirvaana** (anta-kaale) **at death** (api) **as well.**