

CHAPTER 2 (VERSES 1 TO 38)

The Yoga of Knowledge



ॐ श्री परमात्मने नमः

om śrī paramātmāne namaḥ

अथ द्वितीयोऽध्यायः ।

atha dvitīyo'dhyāyaḥ ।

सांख्य-योगः

sāṅkhya-yogaḥ

सञ्जय उवाच ।

sañjaya uvāca ।

Sanjaya said:

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| 1. | तं तथा कृपयाविष्टम्
विषीदन्तम्-इदं वाक्यम्
taṁ tathā kṛpayāviṣṭam
viṣīdantam-idaṁ vākyaṁ | अश्रु-पूर्णाकुलेक्षणम् ।
उवाच मधुसूदनः ॥ २.१ ॥
aśru-pūrṇākulekṣaṇam ।
uvāca madhusūdanaḥ ॥ 2.1 ॥ |
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To him, who was thus overcome with pity and despondency, with eyes full of tears and agitated, Madhusūdana spoke these words.

श्री भगवान्-उवाच ।

śrī bhagavān-uvāca ।

The Blessed Lord said:

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| 2. | कुतस्त्वा कश्मलम्-इदं
अनार्य-जुष्टम्-अस्वर्ग्यम्
kutastvā kaśmalam-idaṁ
anārya-juṣṭam-asvargyam | विषमे समुपस्थितम् ।
अकीर्तिकरम्-अर्जुन ॥ २.२ ॥
viṣame samupasthitam ।
akīrtikaram-arjuna ॥ 2.2 ॥ |
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Whence is this perilous condition come upon thee, this dejection, un-Aryan-like, heaven excluding, disgraceful, O Arjuna!

3. क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
 क्षुद्रं हृदय-दौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ २.३ ॥
 klaibyaṁ mā sma gamaḥ pārtha naitattvayyupapadyate ।
 kṣudraṁ hṛdaya-daurbalyaṁ tyaktvottiṣṭha parantapa ॥ 2.3॥

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

अर्जुन उवाच ।
 arjuna uvāca ।

Arjuna said:

4. कथं भीष्मम्-अहं सङ्ख्ये द्रोणं च मधुसूदन ।
 इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ २.४ ॥
 kathaṁ bhīṣmam-ahaṁ saṅkhye droṇaṁ ca madhusūdana ।
 iṣubhiḥ pratiyotsyāmi pūjārhāvarisūdana ॥ 2.4॥

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

5. गुरुन्-अहत्वा हि महानुभावान्
 श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
 हत्वार्थकामांस्तु गुरुन्-इहैव
 भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २.५ ॥
 gurūn-ahatvā hi mahānubhāvān
 śreyo bhoktuṁ bhaikṣyamapīha loke ।
 hatvārthakāmāṁstu gurūn-ihaiva
 bhuñjīya bhogān rudhirapradigdhān ॥ 2.5॥

Better indeed, in this world, is to eat even the bread of beggary than to slay the most noble of teachers. But, if I kill them even in this world, all my enjoyments of wealth and desires will be stained with blood.

6. न चैतद्विद्मः कतरन्नो गरीयः
 यद्वा जयेम यदि वा नो जयेयुः ।
 यान्-एव हत्वा न जिजीविषामः
 तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २.६ ॥

na caitadvidmaḥ kataranno gariyaḥ
yadvā jayema yadi vā no jayeyuḥ ।
yān-eva hatvā na jijīviṣāmaḥ
te'vasthitāḥ pramukhe dhārtarāṣṭrāḥ ॥ 2.6॥

*I can scarcely say which will be better; that we should conquer them or that they should conquer us.
Even the sons of Dhṛtarāṣṭra, after slaying whom we do not wish to live, stand facing us.*

7. कार्पण्यदोषोपहत-स्वभावः
पृच्छामि त्वां धर्म-संमूढ-चेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २.७ ॥

kārpaṇyadoṣopahata-svabhāvaḥ
pṛcchāmi tvāṁ dharma-sammūḍha-cetaḥ ।
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi māṁ tvāṁ prapannam ॥ 2.7॥

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, who have taken refuge in Thee.

8. न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणम्-इन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणाम्-अपि चाधिपत्यम् ॥ २.८ ॥

na hi prapaśyāmi mamāpanudyād
yacchokamucchoṣaṇam-indriyāṇām ।
avāpya bhūmāvasapatnamṛddhaṁ
rājyaṁ surāṇām-api cādhipatyam ॥ 2.8॥

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

सञ्जय उवाच ।
sañjaya uvāca ।

Sanjaya said:

9. एवम्-उक्त्वा हृषीकेशं
न योत्स्य इति गोविन्दम्
evam-uktvā hr̥ṣīkeśaṁ
na yotsya iti govindam
गुडाकेशः परन्तपः ।
उक्त्वा तूष्णीं बभूव ह ॥ २.९ ॥
guḍākeśaḥ parantapaḥ ।
uktvā tūṣṇīm babhūva ha ॥ 2.9॥

Having spoken thus to Hṛṣīkeśa, Guḍākeśa the destroyer of foes, (he) said to Govinda, "I will not fight" and became silent indeed.

10.	तम्-उवाच हृषीकेशः सेनयोरुभयोर्मध्ये tam-uvāca hṛṣīkeśaḥ senayorubhayormadhye	प्रहसन्निव भारत । विषीदन्तम्-इदं वचः ॥ २.१० ॥ prahasanniva bhārata । viṣīdantam-idam vacaḥ ॥ 2.10॥
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To him, who was despondent in the midst of the two armies, Hṛṣīkeśa as if smiling, 'O Bhārata!' spoke these words.

श्री भगवान्-उवाच ।
śrī bhagavān-uvāca ।

The Blessed Lord said:

11.	अशोच्यान्-अन्वशोचस्त्वं गतासून्-अगतासूंश्च aśocyān-anvaśocastvaṁ gatāsūn-agatāsūṁśca	प्रज्ञावादांश्च भाषसे । नानुशोचन्ति पण्डिताः ॥ २.११ ॥ prajñāvādāṁśca bhāṣase । nānuśocanti paṇḍitāḥ ॥ 2.11॥
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You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.

12.	नत्वेवाहं जातु नासं न चैव न भविष्यामः natvevāhaṁ jātu nāsaṁ na caiva na bhaviṣyāmaḥ	न त्वं नेमे जनाधिपाः । सर्वे वयमतः परम् ॥ २.१२ ॥ na tvaṁ neme janādhipāḥ । sarve vayamataḥ param ॥ 2.12॥
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It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we all ever cease to be hereafter.

13.	देहिनोऽस्मिन्-यथा देहे तथा देहान्तरप्राप्तिः dehino'smin-yathā dehe tathā dehāntaraprāptiḥ	कौमारं यौवनं जरा । धीरस्तत्र न मुह्यति ॥ २.१३ ॥ kaumāraṁ yauvanaṁ jarā । dhīrastatra na muhyati ॥ 2.13॥
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Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.

14.	मात्रास्पर्शास्तु कौन्तेय आगमापायिनोऽनित्याः mātrāsparśāstu kaunteya āgamāpāyino'nityāḥ	शीतोष्ण-सुख-दुःखदाः । तांस्तितिक्षस्व भारत ॥ २.१४ ॥ śītoṣṇa-sukha-duḥkhadāḥ । tāmstitikṣasva bhārata ॥ 2.14॥
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The contacts of senses with objects, O son of Kunti! which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata!

15.	यं हि न व्यथयन्त्येते सम-दुःख-सुखं धीरं yam hi na vyathayantyetē sama-duḥkha-sukhaṁ dhīraṁ	पुरुषं पुरुषर्षभ । सोऽमृतत्वाय कल्पते ॥ २.१५ ॥ puruṣaṁ puruṣarṣabha । so'mṛtatvāya kalpate ॥ 2.15॥
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That firm man whom, surely these afflict not, O chief among men! to whom pleasure and pain are the same, is fit for realizing the immortality of the Self.

16.	नासतो विद्यते भावः उभयोरपि दृष्टोऽन्तः nāsato vidyate bhāvaḥ ubhayorapi dr̥ṣṭo'ntaḥ	नाभावो विद्यते सतः । त्वनयोस्तत्त्व-दर्शिभिः ॥ २.१६ ॥ nābhāvo vidyate sataḥ । tvanayostattva-darśibhiḥ ॥ 2.16॥
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The unreal has no being; there is no non-being of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the essence).

17.	अविनाशि तु तद्विद्धि विनाशम्-अव्ययस्यास्य avināśi tu tadviddhi vināśam-avyayasyāsyā	येन सर्वम्-इदं ततम् । न कश्चित्-कर्तुम्-अर्हति ॥ २.१७ ॥ yena sarvam-idaṁ tatam । na kaścit-kartum-arhati ॥ 2.17॥
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Know That to be indestructible by which all this is pervaded. None can cause the destruction of That - the imperishable.

18.	अन्तवन्त इमे देहाः अनाशिनोऽप्रमेयस्य antavanta ime dehāḥ anāśino'prameyasya	नित्यस्योक्ताः शरीरिणः । तस्माद्युध्यस्व भारत ॥ २.१८ ॥ nityasyoktāḥ śarīriṇaḥ । tasmādyudhyasva bhārata ॥ 2.18॥
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It is said, these bodies of the embodied Self have an end. The Self is eternal, indestructible, incomprehensible. Therefore fight, O Bhārata!

19.	य एनं वेत्ति हन्तारं उभौ तौ न विजानीतः ya enaṁ vetti hantāraṁ ubhau tau na vijānītaḥ	यश्चैनं मन्यते हतम् नायं हन्ति न हन्यते ॥ २.१९ ॥ yaścainaṁ manyate hatam nāyaṁ hanti na hanyate ॥ 2.19॥
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He who takes the Self to be the slayer and he who thinks He is slain; neither of them knows. He slays not, nor is He slain.

20.	न जायते म्रियते वा कदाचित् नायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणः न हन्यते हन्यमाने शरीरे ॥ २.२० ॥
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na jāyate mriyate vā kadācit
 nāyaṁ bhūtvā bhavitā vā na bhūyaḥ ।
 ajo nityaḥ śāśvato'yaṁ purāṇaḥ
 na hanyate hanyamāne śarīre ॥ 2.20॥

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

21. वेदाविनाशिनं नित्यं य एनम्-अजम्-अव्ययम् ।
 कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २.२१ ॥
 vedāvināśinaṁ nityaṁ ya enam-ajam-avyayam ।
 katham sa puruṣaḥ pārtha kaṁ ghātayati hanti kam ॥ 2.21॥

Whosoever knows Him to be indestructible, eternal, unborn, and inexhaustible, how can that man slay, O Pārtha! or cause others to be slain?

22. वासांसि जीर्णानि यथा विहाय
 नवानि गृह्णाति नरोऽपराणि ।
 तथा शरीराणि विहाय जीर्णानि
 अन्यानि संयाति नवानि देही ॥ २.२२ ॥
 vāsāmsi jīrṇāni yathā vihāya
 navāni grhṇāti naro'parāṇi ।
 tathā śarīrāṇi vihāya jīrṇāni
 anyāni saṁyāti navāni dehī ॥ 2.22॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters others which are new.

23. नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
 न चैनं क्लेदयन्त्यापः न शोषयति मारुतः ॥ २.२३ ॥
 nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ ।
 na cainaṁ kledayantyāpaḥ na śoṣayati mārutaḥ ॥ 2.23॥

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

24. अच्छेद्योऽयम्-अदाह्योऽयम् अक्लेद्योऽशोष्य एव च ।
 नित्यः सर्वगतः स्थाणुः अचलोऽयं सनातनः ॥ २.२४ ॥
 acchedyo'yam-adāhyo'yam akledyo'śoṣya eva ca ।
 nityaḥ sarvagataḥ sthāṇuḥ acalo'yaṁ sanātanaḥ ॥ 2.24॥

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

25. अव्यक्तोऽयम्-अचिन्त्योऽयम् अविकार्योऽयम्-उच्यते ।
 तस्मादेवं विदित्वैनं नानुशोचितुम्-अर्हसि ॥ २.२५ ॥
 avyakto'yam-acintyo'yam avikāryo'yam-ucyate ।
 tasmādevaṁ viditvainam nānuśocitum-arhasi ॥ 2.25॥

This (Self) is said to be unmanifest, unthinkable and unchangeable. Therefore, knowing This to be such, you should not grieve.

26. अथ चैनं नित्य-जातं नित्यं वा मन्यसे मृतम् ।
 तथापि त्वं महाबाहो नैवं शोचितुम्-अर्हसि ॥ २.२६ ॥
 atha cainaṁ nitya-jātam nityaṁ vā manyase mṛtam ।
 tathāpi tvam mahābāho naivaṁ śocitum-arhasi ॥ 2.26॥

But even if you think of Him as being constantly born and constantly dying, even then, O mighty-armed! you should not grieve.

27. जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च ।
 तस्मादपरिहार्येऽर्थे न त्वं शोचितुम्-अर्हसि ॥ २.२७ ॥
 jātasya hi dhruvo mṛtyuḥ dhruvaṁ janma mṛtasya ca ।
 tasmādaparihārye'rthe na tvam śocitum-arhasi ॥ 2.27॥

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

28. अव्यक्तादीनि भूतानि व्यक्त-मध्यानि भारत ।
 अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २.२८ ॥
 avyaktādīni bhūtāni vyakta-madhyāni bhārata ।
 avyaktanidhanānyeva tatra kā paridevanā ॥ 2.28॥

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

29. आश्चर्यवत्-पश्यति कश्चिदेनम्
 आश्चर्यवद्वदति तथैव चान्यः ।
 आश्चर्यवच्चैनमन्यः शृणोति
 श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २.२९ ॥
 āścaryavat-paśyati kaścidenam
 āścaryavadvadati tathaiva cānyaḥ ।
 āścaryavaccainamanyaḥ śṛṇoti
 śrutvā'pyenam veda na caiva kaścit ॥ 2.29॥

One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard none understands This at all!

30. देही नित्यम्-अवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्-सर्वाणि भूतानि न त्वं शोचितुम्-अर्हसि ॥ २.३० ॥
dehī nityam-avadhyo'yam dehe sarvasya bhārata ।
tasmāt-sarvāṇi bhūtāni na tvam śocitum-arhasi ॥ 2.30॥

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

31. स्वधर्मम्-अपि चावेक्ष्य न विकम्पितुम्-अर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥२.३१ ॥
svadharmam-api cāveksya na vikampitum-arhasi ।
dharmyāddhi yuddhācchreyo'nyat kṣatriyasya na vidyate ॥2.31॥

Further, looking at thine own duty thou ought not to waver, for there is nothing higher for a kṣatriya than a righteous war.

32. यदृच्छया चोपपन्नं स्वर्ग-द्वारम्-अपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धम्-ईदृशम् ॥ २.३२ ॥
yadṛcchayā copapannaṁ svarga-dvāram-apāvṛtam ।
sukhinaḥ kṣatriyāḥ pārtha labhante yuddham-īdṛśam ॥ 2.32॥

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

33. अथ चेत्त्वम्-इमं धर्म्यं सङ्ग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापम्-अवाप्स्यसि ॥ २.३३ ॥
atha cettvam-imam dharmyam saṅgrāmaṁ na kariṣyasi ।
tataḥ svadharmaṁ kīrtiṁ ca hitvā pāpam-avāpsyasi ॥ 2.33॥

But if you will not fight this righteous war, then having abandoned your own duty and fame, you shall incur sin.

34. अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिः मरणादतिरिच्यते ॥ २.३४ ॥
akīrtiṁ cāpi bhūtāni kathayiṣyanti te'vyayām ।
sambhāvitasya cākīrtiḥ maraṇādatiricyate ॥ 2.34॥

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

35. भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतः भूत्वा यास्यसि लाघवम् ॥ २.३५ ॥
bhayādraṇāduparataṁ maṁsyante tvāṁ mahārathāḥ ।
yeṣāṁ ca tvam bahumataḥ bhūtvā yāsyasi lāghavam ॥ 2.35॥

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

36. अवाच्य-वादांश्च बहून्
निन्दन्तस्तव सामर्थ्यं
avācyā-vādāṁśca bahūn
nindantastava sāmārthyam
- वदिष्यन्ति तवाहिताः ।
ततो दुःखतरं नु किम् ॥ २.३६ ॥
vadiṣyanti tavāhitāḥ ।
tato duḥkhataram nu kim ॥ 2.36॥

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

37. हतो वा प्राप्स्यसि स्वर्गं
तस्मादुत्तिष्ठ कौन्तेय
hato vā prāpsyasi svargam
tasmāduttiṣṭha kaunteya
- जित्वा वा भोक्ष्यसे महीम् ।
युद्धाय कृत-निश्चयः ॥ २.३७ ॥
jivā vā bhokṣyase mahīm ।
yuddhāya kṛta-niścayaḥ ॥ 2.37॥

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

38. सुखदुःखे समे कृत्वा
ततो युद्धाय युज्यस्व
sukhaduḥkhe same kṛtvā
tato yuddhāya yujyasva
- लाभालाभौ जयाजयौ ।
नैवं पापम्-अवाप्स्यसि ॥ २.३८ ॥
lābhālābhau jayājayau ।
naivam pāpam-avāpsyasi ॥ 2.38॥

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

ॐ तत्सत् । श्री-कृष्णार्पणम्-अस्तु ॥
om tatsat śrī-kṛṣṇārpaṇam-astu ॥