

# Yoga of Knowledge

ॐ श्रीपरमात्मने नमः

Om Śrīparamātmāne Namaḥ

अथ द्वितीयोऽध्यायः

Atha Dvitiyo'dhyāyaḥ (Gītā Chapter II )

सञ्जय उवाच (Sañjaya Uvāca)

तं तथा कृपयाविष्टं अश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यं उवाच मधुसूदनः

॥ १ ॥

taṁ tathā kṛpayāviṣṭaṁ aśrupūrṇākulekṣaṇam ।

viṣīdantamidaṁ vākyaṁ uvāca Madhusūdanaḥ

॥1॥

*To him who was thus overcome with pity and despondency, with eyes full of tears and agitated, Madhusūdana spoke these words:*

श्रीभगवानुवाच (Śrībhagavānuvāca)

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यं अकीर्तिकरमर्जुन

॥ २ ॥

kutastvā kaśmalamidaṁ viṣame samupasthitam ।

anāryajuṣṭamasvargyam akīrtikaramarjuna

॥2॥

*Whence is this perilous condition come upon thee, this dejection, un-Aryan-like, heaven-excluding, disgraceful, O Arjuna?*

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्तवोत्तिष्ठ परन्तप

॥ ३ ॥

klaibyaṁ mā sma gamaḥ Pārtha naitattvayyupapadyate ।

kṣudraṁ hṛdayadaurbalyaṁ tyaktvottiṣṭha Parantapa ॥3॥

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

अर्जुन उवाच (Arjuna Uvāca)

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन

॥ ४ ॥

kathaṁ Bhīṣmamahaṁ saṅkhye Droṇaṁ ca Madhusūdana ।

iṣubhiḥ pratiyotsyāmi pūjārhāvarisūdana

॥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!*

गुरूनहत्वा हि महानुभावान्

श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वार्थकामांस्तु गुरूनिहैव

भुञ्जीय भोगान् रुधिरप्रदिग्धान्

॥ ५ ॥

gurūnahatvā hi mahānubhāvān

śreya bhoktuṁ bhaikṣyamapīha loke ।

hatvārthakāmāṁstu gurūnihaiva

bhuñjīya bhogān rudhirapradigdhān

॥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.*

न चैतद्विद्मः कतरन्नो गरीयः  
 यद्वा जयेम यदि वा नो जयेयुः ।  
 यानेव हत्वा न जिजीविषामः  
 तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥  
**na caitadvidmaḥ kataranno gariyaḥ**  
**yadvā jayema yadi vā no jayeyuḥ ।**  
**yāneva hatvā na jijīviṣāmaḥ**  
**te'vasthitāḥ pramukhe Dhārtarāṣṭrāḥ ॥6॥**  
*I can scarcely say which will be better, that we should conquer sons of Dhṛtarāṣṭra or that they should conquer us. Those, after slaying whom we do not wish to live, now stand in confrontation with us.*

कार्पण्यदोषोपहतस्वभावः  
 पृच्छामि त्वां धर्मसम्मूढचेताः ।  
 यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे  
 शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥  
**kārpaṇyadoṣopahatasvabhāvaḥ**  
**prcchāmi tvāṁ dharmasammūḍhacetāḥ ।**  
**yacchreyaḥ syānniścitaṁ brūhi tanme**  
**śiṣyaste'haṁ śādhi mām tvāṁ prapannaṁ ॥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 has taken refuge in Thee.*

न हि प्रपश्यामि ममापनुद्याद्  
 यच्छोकमुच्छोषणमिन्द्रियाणाम् ।  
 अवाप्य भूमावसपत्नमृद्धं  
 राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥  
**na hi prapaśyāmi mamāpanudyād**  
**yacchokamucchoṣaṇamindriyāṅām ।**  
**avāpya bhūmāvasapatnamṛddhaṁ**  
**rājyaṁ surāṅāmapi cādhipatyam ॥8॥**  
*I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperity and unrivalled dominion on earth or even Lordship over the gods.*

### सञ्जय उवाच (Sañjaya Uvāca)

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ।  
 न योत्स्य इति गोविन्दं उक्त्वा तूष्णीं बभूव ह ॥ ९ ॥  
**evamuktva Hṛṣīkeśaṁ Guḍākeśaḥ Parantapa ।**  
**na yotsya iti Govindaṁ uktvā tūṣṇīm babhūva ha ॥9॥**  
*Having spoken thus to Hṛṣīkeśa, Guḍākeśa, the destroyer of foes said to Govinda: "I will not fight"; and became silent.*

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

**tamuvāca Hṛṣīkeśaḥ prahasanniva bhārata ।**

**senayorubhayormadhye viṣīdantamidaṁ vacaḥ ॥10॥**

*“O descendent of Bharata”, to him who was despondent in the midst of two armies, Hṛṣīkeśa, as if smiling, said these words:*

**श्रीभगवानुवाच (Śrībhagavānuvāca)**

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

**aśocyānanvaśocastvaṁ prajñāvādāṁśca bhāṣase ।**

**gatāsūnagatāsūṁśca nānuśocanti paṇḍitāḥ ॥11॥**

*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.*

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

**na tvevāhaṁ jātu nāsaṁ na tvāṁ neme janādhipāḥ ।**

**na caiva na bhaviṣyāmaḥ sarve vayamataḥ param ॥12॥**

*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.*

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिः धीरस्तत्र न मुह्यति ॥ १३ ॥

**dehino'sminyathā dehe kaumāraṁ yauvanaṁ jarā ।**

**tathā dehāntaraprāptiḥ dhīrastatra na muhyati ॥13॥**

*Just as in this body the embodied (jīva) passes into childhood, youth and old age, so also does he pass into another body; the learned man does not grieve at it.*

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्याः तांस्तितिक्षस्व भारत ॥ १४ ॥

**mātrāsparśāstu Kaunteya śītoṣṇasukhaduḥkhadāḥ ।**

**āgamāpāyino'nityāḥ tāṁstitikṣasva Bhārata ॥14॥**

*The contacts of the 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 descendent of Bharata.*

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

**yaṁ hi na vyathayantyeṭe puruṣaṁ Puruṣarṣabha ।**

**samaduhkhasukhaṁ dhīraṁ so'mṛtatvāya kalpate ॥15॥**

*O foremost among men (Arjuna), surely these do not torment the learned man to whom pleasure and pain are the same, that person is fit for realizing the Immortal Self.*

नासतो विद्यते भावः नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तः त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

**nāsato vidyate bhāvaḥ nābhāvo vidyate sataḥ ।**

**ubhayorapi drṣṭo'ntaḥ tvanayostattvadarśibhiḥ ॥16॥**

*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.*

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

avināśī tu tadviddhi yena sarvamidam tatam ।

vināśamavyayasyāsyā na kaścitkartumarhati ॥17॥

*Know That to be indestructible by which all this (world) is pervaded.*

*None can cause the destruction of That – the Imperishable.*

अन्तवन्त इमे देहाः नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

antavanta ime dehāḥ nityasyoktāḥ śarīriṇaḥ ।

anāśīno'prameyasya tasmādyudhyasva Bhārata ॥18॥

*These bodies of the embodied have an end. The Self is eternal,*

*indestructible and incomprehensible. Therefore, fight, O Bhārata.*

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतः नायं हन्ति न हन्यते ॥ १९ ॥

ya enam veti hantāraṁ yaścainaṁ manyate hatam ।

ubhau tau na vijānītaḥ nāyaṁ hanti na hanyate ॥19॥

*He who takes the Self to be the slayer and he who thinks He is slain,*

*neither of these knows (the Self). He slays not, nor is He slain.*

न जायते म्रियते वा कदाचित्

नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणः

न हन्यते हन्यमाने शरीरे ॥ २० ॥

na jāyate mriyate vā kadācit

nāyaṁ bhūtvā bhavitā vā na bhūyaḥ ।

ajo nityaḥ śāśvato'yaṁ purāṇaḥ

na hanyate hanyamāne śarīre ॥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.*

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

vedāvināśīnaṁ nityaṁ ya enamajamavyayam ।

kathaṁ sa puruṣaḥ Pārtha kaṁ ghātayati hanti kam ॥21॥

*Whosoever knows Him to be indestructible, Eternal, Unborn and*

*Inexhaustible, how can that man slay, O Pārtha, or cause others to be slain?*

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णानि

अन्यानि संयाति नवानि देही ॥ २२ ॥

vāsānsi jīrṇāni yathā vihāya

navāni gr̥hṇāti naro'parāṇi ।

tathā śarīrāṇi vihāya jīrṇāni

anyāni saṁyāti navāni dehī ॥22॥

*Just as a man casts off his wornout clothes and puts on new ones, so*

*also the embodied-self casts off its wornout bodies and enters new ones.*

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापः न शोषयति मारुतः ॥ २३ ॥

nainam chindanti śastrāṇi nainam dahati pāvakaḥ ।

na cainam kledayantyāpaḥ na śoṣayati mārutaḥ ॥23॥

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

अच्छेद्योऽयमदाह्योऽयं अक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुः अचलोऽयं सनातनः ॥ २४ ॥

acchedyo'yamadāhyo'yam akledyo'śoṣya eva ca ।

nityaḥ sarvagataḥ sthāṇuḥ acalo'yam sanātanaḥ ॥24॥

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