

ॐ हरिः ॐ

om hariḥ om

श्री गुरुभ्यो नमः

śrī gu-ru-bhyo na-maḥ

हरिः ॐ

hariḥ om

ॐ श्री कृष्णपरमात्मने नमः

om śrī kṛṣ-ṇa-pa-ra-māt-ma-ne namaḥ

श्रीमद् भगवद् गीता

śrīmad bha-ga-vad gī-tā

अथ द्वितीयोऽध्यायः ।

a-tha dvi-tī-yo'dhyā-yaḥ ।

साङ्ख्ययोगः ।

sāṅ-khya-yo-gaḥ ।

अर्जुन उवाच ।

arjuna uvāca ।

स्थितप्रज्ञस्य का भाषा

sthi-ta-pra-jñas-ya kā bhāṣā

समाधिस्थस्य केशव ।

sa-mā-dhis-thas-ya ke-śa-va ।

स्थितधीः किं प्रभाषेत

sthi-ta-dhīḥ kiṁ pra-bhā-ṣe-ta

किमासीत व्रजेत किम् ॥ २-५४ ॥

kim-ā-sī-ta vra-je-ta kim ॥ 2-54 ॥

Arjuna said:

2-54. What, O Keshava, is the description of him who has steady Wisdom and who is merged in the Superconscious state? How does one of steady Wisdom speak, how does he sit, how does he walk?

श्रीभगवानुवाच ।

śrī-bha-ga-vān-u-vā-ca ।

प्रजहाति यदा कामान्

pra-ja-hā-ti ya-dā kā-mān

सर्वान्पार्थ मनोगतान् ।

sar-vān-pār-tha ma-no-ga-tān ।

आत्मन्येवात्मना तुष्टः

ātman-ye-vāt-ma-nā tuṣ-ṭaḥ

स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

sthi-ta-pra-jñas-ta-doc-ya-te ॥ 2-55॥

The Blessed Lord said:

2-55. When a man completely casts off O Partha, all the desires of the mind, and is satisfied in the Self by the Self, then he is said to be the one of steady-Wisdom.

दुःखेष्वनुद्विग्नमनाः

duḥ-kheṣ-va-nud-vig-na-ma-nāḥ

सुखेषु विगतस्पृहः ।

su-khe-ṣu vi-ga-ta-sprḥ-haḥ ।

वीतरागभयक्रोधः

vī-ta-rā-ga-bha-ya-kro-dhaḥ

स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

sthi-ta-dhīr-mu-ni-ruc-ya-te ॥ 2-56॥

2-56. He whose mind is not shaken up by adversity, and who in prosperity does not hanker after pleasures, who is free from attachment, fear, and anger is called a Sage of Steady-Wisdom.

यः सर्वत्रानभिस्त्रेहः

yaḥ sar-vat-rā-na-bhi-sne-haḥ

तत्तत्प्राप्य शुभाशुभम् ।

tat-tat-prāp-ya śu-bhā-śu-bham ।

नाभिनन्दति न द्वेष्टि

nā-bhi-nan-da-ti na dveṣ-ṭi

तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७ ॥

tas-ya pra-jñā pra-tiṣ-ṭhi-tā ॥ 2-57॥

2-57. He who is everywhere without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his Wisdom is fixed.

यदा संहरते चायं

ya-dā saṁ-ha-ra-te cā-yaṁ

कूर्मोऽङ्गानीव सर्वशः ।

kūr-mo'n-gā-nī-va sar-va-śaḥ ।

इन्द्रियाणीन्द्रियार्थेभ्यः

in-dri-yā-ṇin-dri-yār-thebh-yaḥ

तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८ ॥

tas-ya pra-jñā pra-tiṣ-ṭhi-tā ॥ 2-58॥

2-58. When, like the tortoise which withdraws its limbs from all sides, He withdraws His senses from the sense-objects, then His Wisdom becomes steady.

विषया विनिवर्तन्ते

vi-ṣa-yā vi-ni-var-tan-te

निराहारस्य देहिनः ।

ni-rā-hā-ras-ya de-hi-naḥ ।

रसवर्जं रसोऽप्यस्य

ra-sa-var-jam ra-so'p-yas-ya

परं दृष्ट्वा निवर्तते ॥ २-५९ ॥

pa-ram dṛṣṭ-vā ni-var-ta-te ॥ 2-59 ॥

2-59. The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also leaves him upon seeing the Supreme.

यततो ह्यपि कौन्तेय

ya-ta-to hya-pi kaun-te-ya

पुरुषस्य विपश्चितः ।

pu-ru-ṣas-ya vi-paś-ci-taḥ ।

इन्द्रियाणि प्रमाथीनि

in-dri-yā-ṇi pra-mā-thī-ni

हरन्ति प्रसभं मनः ॥ २-६० ॥

ha-ran-ti pra-sa-bham ma-naḥ ॥ 2-60 ॥

2-60. The turbulent senses, O son of Kunti, do violently carry away the mind of a wise-man, though he (may) be striving (to control them).

तानि सर्वाणि संयम्य	tā-ni sar-vā-ṇi saṁ-yam-ya
युक्त आसीत् मत्परः ।	yuk-ta ā-sī-ta mat-pa-raḥ ।
वशे हि यस्येन्द्रियाणि	va-śe hi yas-yen-dri-yā-ṇi
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१ ॥	tas-ya pra-jñā pra-tiṣ-ṭhi-tā ॥ 2-61॥

2-61. Having restrained them all, He should sit steadfast, intent on Me; His Wisdom is steady, whose senses are under control.

ध्यायतो विषयान्पुंसः	dhyā-ya-to vi-ṣa-yān-puṁ-saḥ
सङ्गस्तेषूपजायते ।	saṅ-gas-te-ṣū-pa-jā-ya-te ।
सङ्गात्सञ्जायते कामः	saṅ-gāt-saṅ-jā-ya-te kā-maḥ
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥	kā-māt-kro-dho-'bhi-jā-ya-te ॥ 2-62॥

2-62. When a man thinks of objects, 'attachment' for them arises; from attachment 'desire' is born; from desire arises 'anger'...

क्रोधाद्भवति सम्मोहः	kro-dhād-bha-va-ti sam-mo-haḥ
सम्मोहात्स्मृतिविभ्रमः ।	sam-mo-hāt-smṛ-ti-vi-bhra-maḥ ।
स्मृतिभ्रंशाद् बुद्धिनाशः	smṛ-ti-bhraṁ-śād bud-dhi-nā-śaḥ
बुद्धिनाशात्प्रणश्यति ॥ २-६३ ॥	bud-dhi-nā-śāt-pra-ṇaś-ya-ti ॥ 2-63॥

2-63. From anger comes 'delusion'; from delusion 'loss of memory'; from loss of memory the 'destruction of discrimination'; from destruction of discrimination, he 'perishes'.

रागद्वेषवियुक्तैस्तु	rā-ga-dve-ṣa-vi-yuk-tais-tu
विषयानिन्द्रियैश्चरन् ।	vi-ṣa-yān-in-dri-yaiś-ca-ran ।
आत्मवश्यैर्विधेयात्मा	āt-ma-vaś-yair-vi-dhe-yāt-mā
प्रसादमधिगच्छति ॥ २-६४ ॥	pra-sā-dam-adhi-gac-cha-ti ॥ 2-64॥

2-64. But the self-controlled man moving among objects, with his senses under restraint, and free from both attraction and repulsion, attains peace.

प्रसादे सर्वदुःखानां

pra-sā-de sar-va-duḥ-khā-nām

हानिरस्योपजायते ।

hā-ni-ras-yo-pa-jā-ya-te ।

प्रसन्नचेतसो ह्याशु

pra-san-na-ce-ta-so hyā-śu

बुद्धिः पर्यवतिष्ठते ॥ २-६५ ॥

bud-dhiḥ par-ya-va-tiṣṭha-te ॥ 2-65॥

2-65. In that peace all pains are destroyed; for, the intellect of the tranquil-minded soon becomes steady.

नास्ति बुद्धिरयुक्तस्य

nās-ti bud-dhi-ra-yuk-tas-ya

न चायुक्तस्य भावना ।

na cā-yuk-tas-ya bhā-va-nā ।

न चाभावयतश्शान्तिः

na cā-bhā-va-ya-taś-śān-tiḥ

अशान्तस्य कुतः सुखम् ॥ २-६६ ॥ a-śān-tas-ya ku-taḥ su-kham ॥ 2-66॥

2-66. There is no knowledge (of the self) to the unsteady; and to the unsteady no meditation; and to the unmeditative no peace; to the peaceless, how can there be happiness?

इन्द्रियाणां हि चरतां	in-dri-yā-ṇām hi ca-ra-tām
यन्मनोऽनुविधीयते ।	yan-ma-no'-nu-vi-dhī-ya-te ।
तदस्य हरति प्रज्ञां	ta-das-ya ha-ra-ti pra-jñām
वायुर्नावमिवाम्भसि ॥ २-६७ ॥	vā-yur-nā-vam-i-vām-bha-si ॥ 2-67॥

2-67. For, the mind which follows in the wake of the wandering senses, carries away his discrimination, as the wind carries away a boat on the waters.

तस्माद्यस्य महाबाहो	tas-mād-yas-ya ma-hā-bā-ho
निगृहीतानि सर्वशः ।	ni-gr̥hī-tā-ni sar-va-śaḥ ।
इन्द्रियाणीन्द्रियार्थेभ्यः	in-dri-yā-ṇin-dri-yār-thebh-yaḥ
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८ ॥	tas-ya pra-jñā pra-tiṣ-ṭhi-tā ॥ 2-68॥

2-68. Therefore, O Mighty-armed, his knowledge is steady whose senses are completely restrained from sense-objects.

या निशा सर्वभूतानां

yā ni-śā sar-va-bhū-tā-nām

तस्यां जागर्ति संयमी ।

tas-yām jā-gar-ti saṁ-ya-mī ।

यस्यां जाग्रति भूतानि

yas-yām jā-gra-ti bhū-tā-ni

सा निशा पश्यतो मुनेः ॥ २-६९ ॥ sā ni-śā paś-ya-to mu-neh ॥ 2-69 ॥

2-69. That which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees.

आपूर्यमाणमचलप्रतिष्ठं

ā-pūr-ya-mā-ṇam-aca-la-pra-tiṣ-ṭham

समुद्रमापः प्रविशन्ति यद्वत् ।

sa-mu-dram-ā-paḥ pra-vi-śan-ti yad-vat ।

तद्वत्कामा यं प्रविशन्ति सर्वे

tad vat-kā-mā yaṁ pra-vi-śan-ti sar-ve

स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥ sa śān-tim-āp-no-ti na kā-ma-kā-mī ॥ 2-70 ॥

2-70. He attains Peace into whom all desires enter, as waters enter the ocean, which filled from all sides, remains unmoved but not the 'desirer of desires'.

विहाय कामान्यः सर्वान्	vi-hā-ya kā-mān-yaḥ sar-vān
पुमांश्चरति निस्स्पृहः ।	pu-mānś-ca-ra-ti nis-spr̥-haḥ ।
निर्ममो निरहङ्कारः	nir-ma-mo ni-ra-haṅ-kā-raḥ
स शान्तिमधिगच्छति ॥ २-७१ ॥	sa śān-tim-adhi-gac-cha-ti ॥ 2-71॥

2-71. That man attains peace who, abandoning all desires, moves about without longing, without the sense of 'I-ness' and 'My-ness'.

एषा ब्राह्मी स्थितिः पार्थ	eṣā brāh-mī sthi-tiḥ pār-tha
नैनां प्राप्य विमुह्यति ।	nai-nām prāp-ya vi-muh-ya-ti ।
स्थित्वास्यामन्तकालेऽपि	sthit-vās-yām-anta-kā-le'-pi
ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥	brah-ma-nir-vā-ṇa-mṛc-cha-ti ॥ 2-72॥

2-72. This is the BRAHMIC-state, O Son of Pritha. Attaining this, none is deluded. Being established therein, even at the end of life, one attains to oneness with BRAHMAN.

ॐ तत्सत्
इति श्रीमद्भगवद्गीतासु
उपनिषत्सु
ब्रह्मविद्यायां
योगशास्त्रे
श्रीकृष्णार्जुनसंवादे
साङ्ख्य योगो नाम
द्वितीयोऽध्यायः ।
ॐ हरिः ॐ
श्री गुरुभ्यो नमः
हरिः ॐ

om tat-sat
iti śrīmad-bhaga-vad-gī-tā-su
upa-ni-ṣat-su
brahma-vid-yā-yām
yoga-śās-tre
śrī-kṛṣ-ṇār-juna-saṁ-vā-de
sāṅ-khya yo-go nā-ma
dvi-tī-yo'dhyā-yaḥ ।
om hariḥ om
śrī guru-bhyo namaḥ
hariḥ om



सर्वधर्मान्परित्यज्य

sar-va-dhar-mān-pari-tyaj-ya

मामेकं शरणं ब्रज ।

mām-ekam śara-ṇam vra-ja ।

अहं त्वा सर्वपापेभ्यः

ahaṁ tvā sar-va-pā-pebh-yaḥ

मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥ mokṣ-ya-yiṣ-yā-mi mā śu-caḥ ॥ 18-66 ॥

18-66. Abandoning all DHARMAS (of the body, mind, and intellect), take refuge in Me alone; I will liberate thee from all sins; grieve not.