

श्रीमद् भगवद् गीता
Śrīmad Bha-ga-vad Gī-tā
Chapter 2 Verses 19 - 36

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 kṛṣṇa-pa-ra-māt-ma-ne namaḥ
श्रीमद् भगवद् गीता	śrīmad bha-ga-vad gī-tā
अथ द्वितीयोऽध्यायः ।	a-tha dvi-tī-yo'dhyā-yah ।
साङ्ख्ययोगः ।	sāṅ-khya-yo-gaḥ ।

य एनं वेत्ति हन्तारं	ya enaṁ vet-ti han-tā-ram
यश्चैनं मन्यते हतम्	yaś-cai-naṁ manya-te ha-tam
उभौ तौ न विजानीतः	u-bhau tau na vi-jā-nī-taḥ
नायं हन्ति न हन्यते	nā-yaṁ han-ti na han-ya-te

॥ २-१९ ॥

॥ 2-19 ॥

Meaning:

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 is slain.

न जायते म्रियते वा कदाचित् na jā-ya-te mri-ya-te vā ka-dā-cit
 नायं भूत्वा भविता वा न भूयः । nā-yaṁ bhūt-vā bha-vi-tā vā na bhū-yaḥ ।
 अजो नित्यः शाश्वतोऽयं पुराणः ajo nit-yaḥ śāś-vato'yaṁ pu-rā-ṇaḥ
 न हन्यते हन्यमाने शरीरे na han-ya-te han-ya-mā-ne śa-rī-re

॥ २-२० ॥

॥ 2-20 ॥

Meaning:

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 ve-dā-vi-nā-śi-naṁ nit-yaṁ
 य एनमजमव्ययम् । ya enam-ajam-av-ya-yam ।
 कथं स पुरुषः पार्थ ka-thaṁ sa pu-ru-ṣaḥ pār-tha
 कं घातयति हन्ति कम् kaṁ ghā-ta-ya-ti han-ti kam

॥ २-२१ ॥

॥ 2-21 ॥

Meaning:

Whosoever knows Him to be Indestructible, Eternal, Unborn, and Inexhaustible, how
 can that man slay O Partha, or cause others to be slain?

वासांसि जीर्णानि यथा विहाय vā-sām-si jīr-ṇā-ni ya-thā vi-hā-ya
 नवानि गृह्णाति नरोऽपराणि । na-vā-ni gṛh-ṇā-ti na-ro'pa-rā-ṇi ।
 तथा शरीराणि विहाय जीर्णानि ta-thā śa-rī-rā-ṇi vi-hā-ya jīr-ṇā-ni ।
 अन्यानि संयाति नवानि देही an-yā-ni saṁ-yā-ti na-vā-ni de-hī

॥ २-२२ ॥

॥ 2-22 ॥

Meaning:

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 other which are new.

नैनं छिन्दन्ति शस्त्राणि nai-naṁ chin-dan-ti śas-trā-ṇi
 नैनं दहति पावकः । nai-naṁ da-ha-ti pā-va-kaḥ ।
 न चैनं क्लेदयन्त्यापः na cai-naṁ kle-da-yant-yā-paḥ
 न शोषयति मारुतः na śo-ṣa-ya-ti mā-ru-taḥ

॥ २-२३ ॥

॥ 2-23 ॥

Meaning:

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

अच्छेद्योऽयमदाह्योऽयम्
 अक्लेद्योऽशोष्य एव च ।
 नित्यः सर्वगतः स्थाणुः
 अचलोऽयं सनातनः

ac-ched-yo'ya-ma-dāh-yo'yam
 akled-yo'śoṣ-ya eva ca ।
 nit-yah sar-va-ga-taḥ sthā-ṇuḥ
 aca-lo'yam sa-nā-ta-naḥ

॥ २-२४ ॥

॥ 2-24 ॥

Meaning:

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

अव्यक्तोऽयमचिन्त्योऽयम्
 अविकार्योऽयमुच्यते ।
 तस्मादेवं विदित्वैनं
 नानुशोचितुमर्हसि

av-yak-to'yam-acint-yo'yam
 avi-kār-yo'yam-uc-ya-te ।
 tas-mā-de-vaṁ vi-dit-vai-naṁ
 nā-nu-śo-ci-tum-ar-ha-si

॥ २-२५ ॥

॥ 2-25 ॥

Meaning:

This (Self) is said to be Unmanifest, Unthinkable and Unchangeable. Therefore, knowing This to be such, you should not grieve.

अथ चैनं नित्यजातं

a-tha cai-naṁ nit-ya-jā-taṁ

नित्यं वा मन्यसे मृतम् ।

nit-yaṁ vā manya-se mṛ-taṁ ।

तथापि त्वं महाबाहो

ta-thā-pi tvaṁ ma-hā-bā-ho

नैनं शोचितुमर्हसि

nai-naṁ śo-ci-tum-ar-ha-si

॥ २-२६ ॥

॥ 2-26 ॥

Meaning:

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

जातस्य हि ध्रुवो मृत्युः

jā-tas-ya hi dhru-vo mṛt-yuḥ

ध्रुवं जन्म मृतस्य च ।

dhru-vaṁ jan-ma mṛt-asya ca ।

तस्मादपरिहार्येऽर्थे

tas-mā-da-pa-ri-hār-ye'r-the

न त्वं शोचितुमर्हसि

na tvaṁ śo-ci-tum-ar-ha-si

॥ २-२७ ॥

॥ 2-27 ॥

Meaning:

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

अव्यक्तादीनि भूतानि
व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव
तत्र का परिदेवना

av-yak-tā-dī-ni bhū-tā-ni
vyak-ta-madh-yā-ni bhā-ra-ta ।
av-yak-ta-ni-dha-nān-ye-va
tat-ra kā pari-de-va-nā

॥ २-२८ ॥

॥ 2-28॥

Meaning:

Beings are Unmanifest in the beginning, and Unmanifest again in their end seem to be manifest in the middle, O Bharata. What then is there to grieve about?

आश्चर्यवत्पश्यति कश्चिदेनम्
आश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित्

āś-carya-vat-paś-ya-ti kaś-ci-de-nam
āś-carya-vad-va-da-ti ta-thai-va cān-yaḥ ।
āś-carya-vac-cai-nam-an-yaḥ śṛ-ṇo-ti
śrut-vāp-ye-nam veda na cai-va kaś-cit ॥

॥ २-२९ ॥

2-29॥

Meaning:

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

देही नित्यमवध्योऽयं
 देहे सर्वस्य भारत ।
 तस्मात्सर्वाणि भूतानि
 न त्वं शोचितुमर्हसि

de-hī nit-yam-avadh-yo'-yam
 de-he sar-vas-ya bhā-ra-ta ।
 tas-māt-sar-vā-ṇi bhū-tā-ni
 na tvam śo-ci-tum-ar-ha-si

॥ २-३० ॥

॥ 2-30 ॥

Meaning:

This - the Indweller in the body of everyone is ever indestructible, O Bharata; and, therefore, you should not grieve for any creature.

स्वधर्ममपि चावेक्ष्य
 न विकम्पितुमर्हसि ।
 धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्
 क्षत्रियस्य न विद्यते

sva-dhar-ma-ma-pi cā-vekṣ-ya
 na vi-kam-pi-tum-ar-ha-si ।
 dharm-yād-dhi yud-dhāc-chre-yo'n-yat
 kṣat-ri-yas-ya na vid-ya-te

॥ २-३१ ॥

॥ 2-31 ॥

Meaning:

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

यदृच्छया चोपपन्नं
स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ
लभन्ते युद्धमीदृशम्

ya-dṛc-cha-yā co-pa-pan-naṁ
svar-ga-dvā-ram-apā-vṛ-tam ।
su-khi-naḥ kṣat-ri-yāḥ pār-tha
la-bhan-te yud-dham-ī-dṛ-śam

॥ २-३२ ॥

॥ 2-32 ॥

Meaning:

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

अथ चेत्त्वमिमं धर्म्यं
संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च
हित्वा पापमवाप्स्यसि

a-tha cet-tvam-imam dharm-yaṁ
saṅ-grā-maṁ na ka-riṣ-ya-si ।
ta-taḥ sva-dhar-maṁ kīr-tiṁ ca
hit-vā pā-pam-avāps-ya-si

॥ २-३३ ॥

॥ 2-33 ॥

Meaning:

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

अकीर्तिं चापि भूतानि
कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिः
मरणादतिरिच्यते

a-kīr-tiṁ cā-pi bhū-tāni
ka-tha-yiṣ-yan-ti te'v-ya-yām ।
sam-bhā-vi-tas-ya cā-kīr-tiḥ
ma-ra-ṇād-ati-ric-ya-te

॥ २-३४ ॥

॥ 2-34 ॥

Meaning:

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

भयाद्रणादुपरतं
मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतः
भूत्वा यास्यसि लाघवम्

bha-yād-ra-ṇād-upa-ra-taṁ
maṁs-yante tvāṁ ma-hā-ra-thāḥ ।
ye-ṣāṁ ca tvāṁ ba-hu-ma-taḥ
bhūt-vā yās-ya-si lā-gha-vam

॥ २-३५ ॥

॥ 2-35 ॥

Meaning:

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

अवाच्यवादांश्च बहून्
वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं
ततो दुःखतरं नु किम्

avāc-ya-vā-dāmś-ca ba-hūn
va-diṣ-yan-ti ta-vā-hi-tāḥ ।
nin-dan-tas-ta-va sām-marth-yaṁ
ta-to duḥ-kha-ta-raṁ nu kim

॥ २-३६ ॥

॥ 2-36 ॥

Meaning:

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

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-kṛṣṇ-ār-juna-saṁ-vā-de
sāṅ-khya yo-go nā-ma
dvi-tī-yo'dhyā-yāḥ ।
om hariḥ om
śrī guru-bhyo namaḥ
hariḥ om