

श्रीमद् भगवद् गीता

Śrīmad Bha-ga-vad Gī-tā

Chapter 2 Verses 37 - 53

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-yaḥ ।

साङ्ख्ययोगः ।

sān-khya-yo-gaḥ ।

हतो वा प्राप्स्यसि स्वर्गं

hato vā prāps-yasi svar-gaṁ

जित्वा वा भोक्ष्यसे महीम् ।

jit-vā vā bhokṣ-yase ma-hīm ।

तस्मादुत्तिष्ठ कौन्तेय

tas-mād-ut-tiṣṭha kaun-teya

युद्धाय कृतनिश्चयः ॥ २-३७ ॥

yud-dhā-ya kṛ-ta-niś-ca-yaḥ ॥ 2-37॥

Slain, you will gain heaven; victorious, you will enjoy the earth; therefore, stand up, O Arjuna (Kaunteya), determined to fight.

सुखदुःखे समे कृत्वा

su-kha-duḥ-khe sa-me kṛt-vā

लाभालाभौ जयाजयौ ।

lā-bhā-lā-bhau jayā-ja-yau ।

ततो युद्धाय युज्यस्व

tato yud-dhā-ya yuj-yas-va

नैवं पापमवाप्स्यसि ॥ २-३८ ॥

nai-vaṁ pā-pam-avāps-yasi ॥ 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.

एषा तेऽभिहिता साङ्ख्ये

बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ

कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥

This, which has been taught to you, is the wisdom concerning Samkhya. Now listen to the wisdom concerning yoga, having known which, O Arjuna (O Partha), you shall cast off the bondage of karma.

नेहाभिक्रमनाशोऽस्ति

प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य

त्रायते महतो भयात् ॥ २-४० ॥

There is no loss of effort (in this path), nor any harm (production of contrary results) in this. Even a little practice of yoga protects one from the great fear.

व्यवसायात्मिका बुद्धिः

एकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च

बुद्धयोऽव्यवसायिनाम् ॥ २-४१ ॥

Here, O Arjuna (Kurunandana, O Joy of the Kuru-s), there is but a single-pointed determination; whereas the thoughts of the irresolute are many-branched and endless

यामिमां पुष्पितां वाचं

प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ

नान्यदस्तीति वादिनः ॥ २-४२ ॥

O Arjuna (Partha), the unwise speak the flowery words, taking pleasure in the eulogizing words of the Veda-s, saying, "There is nothing else."

कामात्मानः स्वर्गपराः

जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां

भोगैश्वर्यगतिं प्रति ॥ २-४३ ॥

Full of desires, having heaven as their goal, they utter flowery words, which promise new birth as the reward of their actions, and prescribe various specific actions for the attainment of pleasure and Lordship.

eṣā te'-bhi-hi-tā sāṅkh-ye

bud-dhir-yoge tvi-mām śṛ-ṇu ।

bud-dhyā yuk-to ya-yā pār-tha

karma-ban-dham pra-hās-yasi ॥ 2-39 ॥

nehā-bhi-kra-ma-nā-śo's-ti

prat-ya-vā-yo na vid-yate ।

sval-pam-ap-yas-ya dhar-mas-ya

trā-ya-te ma-ha-to bha-yāt ॥ 2-40 ॥

vya-va-sā-yāt-mi-kā bud-dhiḥ

eke-ha kuru-nan-dana ।

bahu-śākhā hya-nan-tāś-ca

bud-dha-yo'-vya-va-sā-yi-nām ॥ 2-41 ॥

yā-mi-mām puṣ-pi-tām vā-caṁ

pra-va-dant-ya-vi-paś-ci-taḥ ।

veda-vā-da-ra-tāḥ pār-tha

nān-ya-das-tī-ti vā-di-naḥ ॥ 2-42 ॥

kā-māt-mā-naḥ svar-ga-pa-rāḥ

jan-ma-kar-ma-pha-la-pra-dām ।

kri-yā-vi-śe-ṣa-ba-hu-lām

bho-gaiś-var-ya-ga-tiṁ prati ॥ 2-43 ॥

भोगैश्वर्यप्रसक्तानां

bho-gaiś-var-ya-pra-sak-tā-nām

तयापहतचेतसाम् ।

ta-yā-pa-hṛ-ta-ce-ta-sām ।

व्यवसायात्मिका बुद्धिः

vya-va-sā-yāt-mi-kā bud-dhiḥ

समाधौ न विधीयते ॥ २-४४ ॥

For those who cling to pleasure and Lordship, whose minds are drawn away by such teaching, are neither determinate and resolute nor are they fit for steady meditation and samaadhi.

sa-mā-dhau na vi-dhī-ya-te ॥ 2-44 ॥

त्रैगुण्यविषया वेदाः

traī-guṇya-vi-ṣa-yā ve-dāḥ

निस्त्रैगुण्यो भवार्जुन ।

nis-traī-guṇyo bha-vār-juna ।

निर्द्वन्द्वो नित्यसत्त्वस्थः

nir-dvand-vo nit-ya-sat-tvas-thaḥ

निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

nir-yo-ga-kse-ma āt-ma-vān ॥ 2-45 ॥

The Veda-s deal with the three attributes (gunaas). O Arjuna, be above these three attributed (gunaas), free yourself from the pairs-of-opposites, and ever remain in the sattva (goodness), freed from yoga and ksema (activities done to acquire and activities done for preserving the acquired), and be established in the Self.

यावानर्थ उदपाने

yā-vā-nar-tha u-da-pā-ne

सर्वतः संप्लुतोदके ।

sar-va-taḥ sam-plu-to-da-ke ।

तावान्सर्वेषु वेदेषु

tā-vān-sar-ve-ṣu ve-de-ṣu

ब्राह्मणस्य विजानतः ॥ २-४६ ॥

brāh-ma-ṇas-ya vi-jā-na-taḥ ॥ 2-46 ॥

To the brahmana who has known the Self, all the Veda-s are of as much use as a reservoir of water in a place that is flooded.

कर्मण्येवाधिकारस्ते

kar-maṇ-ye-vā-dhi-kā-ras-te

मा फलेषु कदाचन ।

mā pha-le-ṣu ka-dā-ca-na ।

मा कर्मफलहेतुर्भूः

mā kar-ma-pha-la-he-tur-bhūḥ

मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

mā te saṅ-go'st-va-kar-ma-ṇi ॥ 2-47 ॥

Your right is to work only, but never to its fruits. Do not let the fruit-of-action be your motive, nor let the attachment be to inaction.

योगस्थः कुरु कर्माणि

yo-gas-thaḥ ku-ru kar-mā-ṇi

सङ्गं त्यक्त्वा धनञ्जय ।

saṅ-gaṁ tyakt-vā dha-nañ-jaya ।

सिद्धयसिद्धयोः समो भूत्वा

sid-dhya-siddh-yoḥ sa-mo bhūt-vā

समत्वं योग उच्यते ॥ २-४८ ॥

sa-mat-vaṁ yoga uc-ya-te ॥ 2-48 ॥

O Arjuna (Dhananjaya), having given up attachment, being steadfast in yoga and balanced in success and failure, perform action. Evenness of mind is called yoga.

दूरेण ह्यवरं कर्म

बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ

कृपणाः फलहेतवः ॥ २-४९ ॥

dū-re-ṇa hya-va-ram kar-ma

bud-dhi-yo-gād-dha-nañ-jaya ।

bud-dhau śa-ra-ṇam-an-vic-cha

kṛ-pa-ṇāḥ pha-la-he-ta-vaḥ ॥ 2-49॥

O Arjuna (Dhananjaya), far lower than the yoga-of-wisdom is action. Take refuge in wisdom; wretched are they whose motive is the “fruit.”

बुद्धियुक्तो जहातीह

उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व

योगः कर्मसु कौशलम् ॥ २-५० ॥

bud-dhi-yuk-to ja-hā-tī-ha

ubhe su-kṛ-ta-duṣ-kṛ-te ।

tas-mād-yo-gā-ya yuj-yas-va

yo-gaḥ kar-ma-su kau-śa-lam ॥ 2-50॥

Endowed with the Wisdom, one casts off in this life both good and evil deeds; therefore, devote yourself to yoga; skill in action is yoga.

कर्मजं बुद्धियुक्ता हि

फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः

पदं गच्छन्त्यनामयम् ॥ २-५१ ॥

kar-ma-jam bud-dhi-yuk-tā hi

pha-lam tyak-tvā ma-nī-ṣi-ṇaḥ ।

jan-ma-ban-dha-vi-nir-muk-tāḥ

pa-dam gac-chant-ya-nā-ma-yam ॥ 2-51॥

. The wise, with Knowledge, having given up the fruits of their actions, freed from the chains of birth, go to the State which is beyond all evil.

यदा ते मोहकलिलं

बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं

श्रोतव्यस्य श्रुतस्य च ॥ २-५२ ॥

ya-dā te mo-ha-ka-li-lam

bud-dhir-vya-ti-ta-riṣ-ya-ti ।

ta-dā gan-tā-si nir-ve-dam

śro-tav-yas-ya śru-tas-ya ca ॥ 2-52॥

When your intellect crosses beyond the slush of delusion, then you shall attain indifference as to what has been heard and what has to be heard.

श्रुतिविप्रतिपन्ना ते

यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिः

तदा योगमवाप्स्यसि ॥ २-५३ ॥

śru-ti-vi-pra-ti-pan-nā te

ya-dā sthās-ya-ti niś-calā ।

sa-mā-dhā-va-ca-lā bud-dhiḥ

ta-dā yo-gam-avāps-ya-si ॥ 2-53॥

When your intellect, though perplexed by what you have heard, abides unshaken and steady in the Self, then you shall attain Self-realization.

ॐ तत्सत्
इति श्रीमद्भगवद्गीतासु
उपनिषत्सु
ब्रह्मविद्यायां
योगशास्त्रे
श्रीकृष्णार्जुनसंवादे
साङ्ख्य योगो नाम
द्वितीयोऽध्यायः ।
ॐ हरिःॐ
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-kṛṣṇār-juna-saṁ-vā-de
sān-khya yo-go nā-ma
dvi-tī-yo'dhyā-yah ।
om hariḥ om
śrī guru-bhyo namaḥ
hariḥ om

सर्वधर्मान्परित्यज्य
मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यः
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sar-va-dhar-mān-pari-tyaj-ya
mām-ekaṁ śara-ṇaṁ vra-ja ।
ahaṁ tvā sar-va-pā-pebh-yah
mokṣ-ya-yiṣ-yā-mi mā śu-caḥ ॥ 18-66 ॥

Abandoning all dharmas (of the body, the mind and the intellect), take refuge in Me alone; I will liberate you from all sins; grieve not.

