

# SHRIMAD BHAGWAD GITA

## Chapter 2

**Sanjay uvaac: Tam tathaa kripayaavishtamashrupuurnaakulekshanam.  
Vishiidantamidam vaakyamuvaac madhusuudanaah. (Ch.2, shloka 1)**

*Tam tathaa kripayaa aavishtam ashruvuurnaakulekshanam. Vishiidantam idam vaakyam uvaac madhusuudanaah.*

Sanjay said: **tathaa** (in this way) **madhusuudanaah** {God}, (who kills Madhu in the form of lust) **uvaac** (said) **idam** (these) **vaakyam** (words) **tam** (to that Arjuna), **aavishtam** (who was filled) **kripayaa** (with compassion), **ashruvuurnaakulekshanam** (had worried eyes filled with tears) {and} **vishiidantam** (was depressed).

**Bhagwanuvaac: Kutastvaa kashmalamidam vishame samupasthitam.  
Anaaryajushtamasvargyamakiirtikaramarjuna. (Ch.2, shloka 2)**

*Kutah tvaah kashmalam idam vishame samupasthitam. Anaaryajushtam asvargyam akiirtikaram arjuna.*

God said: **Arjuna** (O Arjuna)! **Kutah** (from where) [did] **idam** (this) **vishame** (untimely) **kashmalam** (impurity) **anaaryajushtam** (used by unrespectable people), [the impurity] **asvargyam** (that doesn't take you to heaven) {and} **akiirtikaram** (is disreputable) **samupasthitam** (come) **tvaa** (in you)?

**Klaibyam maa sma gamah paartha naitattvayyupadyate.  
Kshudram hridayadaurbalyam tyaktvottishtha parantap. (Ch.2, shloka 3)**

*Klaibyam maa sma gamah paartha na etat tvayi upadyate.*

*Kshudram hridayadaurbalyam tyaktvaa uttishtha parantap.*

**Paartha** (O Arjuna, the son of Pritha)! **Maa sma gamah** (don't become) **klaibyam** (a coward), **etat** (this) **upadyate na** (doesn't suit) **tvayi** (you). **Parantap** (O Arjuna, the one who burns the enemies in the form of lust etc.)! **Tyaktvaa** (give up) **kshudram hridayadaurbalyam** (the weakness of [your] poor heart) [and] **uttishtha** (stand up).

**Arjuna uvaac: Katham bhiishmamaham sankhye dronam ca madhusuudana.  
Ishubhih pratiyotsyaami puujarhaavarisuudana. (Ch.2, shloka 4)**

*Katham bhiishmam aham sankhye dronam ca madhusuudana. Ishubhih prati yotsyaami puujarhau arisuudana.*

Arjuna said: **Madhusuudana** (O Controller of lust)! **Katham** (how) **aham prati yotsyaami** (will I fight) **ishubhih** (with arrows) {against} **bhiishmam** (Bhishma) {like Sanyasis} **ca** (and) **dronam** {scholars and teachers like} (Drona and so on) **sankhye** (in the war)? **Arisuudana** (O, the destroyer of enemies in the form of lust and so on)! {Both of them} **puujarhau** (are worship worthy) [for me].

**Guruunahatvaa hi mahaanubhaavaanshreyo bhoktum bhaikshyamapiih loke.  
Hatvaarthakaamaanstu guruunihai bhunjiya bhogaanrudhirapradigdhaan. (Ch.2, shloka 5)**

*Guruun ahatavaa hi mahaanubhaavaan shreyah bhoktum bhaikshyam api iha loke.*

*Hatvaa arthakaamaan tu guruun iha eva bhunjiya bhogaan rudhirapradigdhaan.*

**Bhaikshyam** (begging and) **bhoktum** (eating [food]) **iha loke** (in this world) **api** (is still) **shreyah** (better) **ahatavaa hi** (in comparison to killing) **mahaanubhaavaan** (the eminent) **guruun** (gurus). **Hatvaa** (by killing) **guruun** (the gurus) **arthakaamaan** (who desire to [obtain] wealth) [I] **bhunjiya eva** (will just be eating) **bhogaan** (food) **rudhirapradigdhaan** (soaked in blood) **tu iha** (here).

**Na caitavidmah kataranno gariiyadvaa jayema yadi vaa no jayeyuh.  
Yaaneva hatvaa na jijivishaamastevasthitaah pramukhe dhaartaraashtraah. (Ch.2, shloka 6)**

*Na ca etat vidmah katarat nah gariiyah yat vaa jayema yadi vaa nah jayeyuh.*

*Yaan eva hatvaa na jijivishaamah te avasthitaah pramukhe dhaartaraashtraah.*

**Ca** (and) **katarat** (what) **gariiyah** (is the best) **nah** (for us), **vaa yat** (whether) **jayema** {we} (gain victory) **vaa** (or) **yadi nah jayeyuh** {they} (gain victory over us), **na vidmah** {we} (don't know) **etat** (this). **Te dhaartaraashtraah** [The Kauravas] (the sons of the capitalist Dhritarashtra), **yaan hatvaa** (the ones by killing whom) **na jijivishaamah** {we} (don't want to live), **avasthitaah** (are standing) **pramukhe eva** (right in front of [us]).

**Kaarpanyadoshopahatasvabhaavah pricchaami tvaam dharmasammuudhacetaah.****Yacchreyah syaannishcitam bruuhi tanme shishyasteham shaadhi maam tvaam prapannam. (Ch.2, shloka 7)***Kaarpanyadoshopahatasvabhaavah pricchaami tvaam dharmasammuudhacetaah.**Yat shreyah syaat nishcitam bruuhi tat me shishyah te aham shaadhi maam tvaam prapannam.*

{I}, **kaarpanyadoshopahatasvabhaavah** (the one with an altered nature because of the bad consequence of distress) {and} **dharmasammuudhacetaah** (the one with a confused mind regarding [my] *dharm*<sup>1</sup>), **pricchaami** (ask) **tvaam** (You): **me bruuhi** (tell me) **yat** (that) **tat** (what) **syaat** (is) **nishcitam** (certainly) **shreyah** (beneficial). **Aham** (I) **te** (am Your) **shishyah** (student). **Shaadhi** (give instructions) **maam** (to me) **tvaam prapannam** (who has come under Your shelter).

**Na hi prapashyaami mamaapanudyadyacchokamucchoshanamindriyaanaam.****Avaapya bhuumaavasapatnamriddham raajyam suraanaamapi caadhipatyam. (Ch.2, shloka 8)***Na hi prapashyaami mama apnudyat yat shokam uchoshanam indriyaanaam.**Avaapya bhuumau asapatnam riddham raajyam suraanaam api ca aadhipatyam.*

**Hi** (because) **api** (even after) **avaapya** (obtaining) **aadhipatyam** (mastership) **suraanaam** (of the deities) **ca** (and) **raajyam** (a kingdom) **asapatnam** (free from obstacles) [and] **riddham** (full of wealth) **bhuumau** (on the earth), **na prapashyaami** {I} (don't see) **apnudyat** {anything that} (takes away) **mama** (my) **shokam** (grief) **yat** (which [is]) **ucchoshanam** (drying) **indriyaanaam** ([my] *indriyaan*<sup>2</sup>).

**Sanjay uvaac: Evamuktvaa hrishikesham gudaakeshah parantap.****Na yotsya iti govindamuktvaa tuushniim babhuuva ha. (Ch.2, shloka 9)***Evam uktvaa hrishikesham gudaakeshah parantap. Na yotsya iti govindam uktvaa tuushniim babhuuva ha.*

Sanjay said: **uktvaa** (after saying) **evam** (this) **hrishikesham govindam** (to the purest God, the master of the horse like *indriyaan*) **gudaakeshah** (Prajapita Brahmaraajuna, the conqueror of sleep) [and] **parantap** (the one who burns the enemies in the form of lust and so on) **ha** (clearly) **uktvaa** (said) **iti** (that) '**na yotsya**' ('{I} won't fight') [and] **babhuuva** (became) **tuushniim** (quiet).

**Tamuvaac hrishikeshah prahasanniva bhaarata.****Senayorubhayormadhye vishiidantamidam vacah. (Ch.2, shloka 10)***Tam uvaac hrishikeshah prahasan iva bhaarata. Senayoh ubhayoh madhye vishiidantam idam vacah.*

**Bhaarata** (O Dhritaraashtra, the descendant of [king] Bharat)! **Hrishikeshah** (the purest Shivbaba) **uvaac** (started saying) **idam** (these) **vacah** (words) **prahasan iva** (in a pleasing manner) **tam vishiidantam** (to that greatly distressed {Prajapita Brahmaraajuna}) **madhye** (in the middle of) **ubhayoh** (both) **senayoh** (the armies).

**Bhagwanuvaac: Ashocyaananvashocastvam pragyaavaadaanshca bhaashase.****Gataasuunagataasuunshca naanushocanti panditaah. (Ch.2, shloka 11)***Ashocyaan anvashocah tvam pragyaavaadaan ca bhaashase. Gataasuun agataasuun ca na anushocanti panditaah.*

God said: **tvam** (you) **anvashocah** (are grieving for) **ashocyaan** (those who aren't worthy to be grieved) **ca** (and) **bhaashase** ([you] speak) **pragyaavaadaan** (words like the knowledgeable ones). **Panditaah** (learned ones) **na anushocanti** (don't grieve for) **gataasuun** (those who are dead) {because of doubt} **ca** (and) **agataasuun** (those who are alive).

**Na tvevaaham jaatu naasam na tvam neme janaadhipaah.****Na caiv na bhavishyaamah sarve vayamatah param. (Ch.2, shloka 12)***Na tu eva aham jaatu na aasam na tvam na ime janaadhipaah.**Na ca eva na bhavishyaamah sarve vayam atah param.*

[It] **na** (isn't) {that} **aham** (I) **na aasam** (wasn't present) **jaatu** (at any time). **Eva** (similarly), **tvam na** (you weren't) {present or} **ime** (these) **janaadhipaah** (leaders) **na** (weren't) {present} **ca** (and) **vayam** (we) **sarve** (all) **na bhavishyaamah** (won't be present) **atah param** (in the future), [it] **na** (isn't) {like this either}.

**Dehinosminyathaa dehe kaumaaram yauvanam jaraa.****Tathaa dehaantarapraaptirdhiirastatra na muhyati. (Ch.2, shloka 13)***Dehinah asmin yathaa dehe kaumaaram yauvanam jaraa. Tathaa dehaantarapraaptih dhiirah tatra na muhyati.*

<sup>1</sup> Here, *dharm* means *dhaaranaa*, meaning putting into practice the divine virtues

<sup>2</sup> Parts of the body used to perform actions and the sense organs

*Yathaa* (just like) *dehinah* (the soul) {passes through} *kaumaaram* (childhood), *yauvanam* (adolescence) {and} *jaraa* (old age) *dehe asmin* (in this body), *tathaa* (in the same way) *dehaantarapraaptih* ([we] attain other bodies {which are more and more sinful}). *Dhiirah* (steadfast men) *na muhhyati* (don't have attachment) *tatra* (in that case).

***Maatraasparshaastu kaunteya shiitoshnasukhadukhadaah.***

***Aagamaapaayinonityaastaanstitikshasva bhaarata. (Ch.2, shloka 14)***

*Maatraasparshaah tu kaunteya shiitoshnasukhadukhadaah. Aagamaapaayinah anityaah taan titikshasva bhaarata.*

*Kaunteya* (O son of mother Kunti)! *Maatraasparshaah tu* (the senses of the *indriyaan* [are] certainly) *shiitoshnasukhadukhadaah* (the givers of cold, heat, happiness and sorrow), *aagamaapaayinah* (they come and go) {and} *anityaah* ([they] don't remain forever). *Bhaarata* (O Arjuna, the descendant of [king] Bharat)! *Titikshasva* (tolerate) *taan* (them).

***Yam hi na vyathayanti ete purusham purusharshabha.***

***Samadukhasukham dhiiram somritatvaaya kalpate. (Ch.2, shloka 15)***

*Yam hi na vyathayanti ete purusham purusharshabha. Samadukhasukham dhiiram sah amritatvaaya kalpate.*

*Purusharshabha* (O {Arjuna in the form of Prajapita Brahma}, the elevated one among *purush* {souls})! *Samadukhasukham* (the one who remains steady in sorrow and happiness), *yam dhiiram purusham* (the steadfast man whom) *ete* (these) {senses} *na vyathayanti* (don't bother), *sah hi* (he certainly) *kalpate* (becomes worthy) *amritatvaaya* (of immortality {meaning divinity}).

***Naasato vidyate bhaavo naabhaavo vidyate satah.***

***Ubhayorapi drishtantastvanayostattvadarshibhih. (Ch.2, shloka 16)***

*Na asatah vidyate bhaavah na abhaavah vidyate satah. Ubhayoh api drishtah antah tu anayoh tattvadarshibhih.*

*Na vidyate* (there isn't) *bhaavah* (the existence) *asatah* (of false {things}) *tu* (and) *na vidyate* (there isn't) *abhaavah* (nonexistence) *satah* (of true {things}) {either}. *Antah* (the conclusion) *anayoh ubhayoh* (of both these [things]) *api drishtah* (has also been seen) *tattvadarshibhih* (by the philosophers).

***Avinaashi tu tadviddhi yena sarvamidam tatam.***

***Vinaashamavyayasyasya na kashcitkartumarhati. (Ch.2, shloka 17)***

*Avinaashi tu tat viddhi yena sarvam idam tatam. Vinaasham avyayasya asya na kashcit kartum arhati.*

*Yena* ({Adam or the first deity Shankar, the seed form of the human world} through whom) *idam* (this) *sarvam* (entire) {world} *tatam* (has expanded), *tu tat avinaashi viddhi* (consider him to be imperishable). *Kashcit* (nobody) *na arhati* (is capable) *vinaasham kartum* (of destroying) *asya* (this) *avyayasya* (eternal {man Shankar}).

***Antavanta ime dehaa nityasyoktaah shariirinah.***

***Anaashinoprameyasya tasmaadyudhyasva bhaarata. (Ch.2, shloka 18)***

*Antavanta ime dehaa nityasya uktaah shariirinah. Anaashinah aprameyasya tasmaat yudhyasva bhaarata.*

*Ime dehaa* (these bodies) *shariirinah* (of the soul that takes on the body), [the soul which is] *nityasya* (eternal), *anaashinah* (imperishable), *aprameyasya* (devoid of visible proof) *uktaah* (have been said to be) *antavantah* (perishable). *Tasmaat* (that is why) *bhaarata* (O descendant of [king] Bharat)! *Yudhyasva* (fight the {religious} war).

***Ya enam vetti hantaaram yashcainam manyate hatam.***

***Ubhau tau na vijaaniitah na ayam hanti na hanyate. (Ch.2, shloka 19)***

*Ya enam vetti hantaaram yah ca enam manyate hatam. Ubhau tau na vijaaniitah na ayam hanti na hanyate.*

*Yah* (the one who) *vetti* (considers) *enam* (this {soul}) *hantaaram* (as the one who kills) *ca yah* (and the one who) *manyate* (believes) *enam* (it) *hatam* (to be dead), *tau ubhau* (both of them) *na vijaaniitah* (don't know [the soul]) {properly}. *Ayam* (this) {soul} *na* (neither) *hanti* (kills) {anyone} *na hanyate* (nor is it killed).

***Na jaayate mriyate vaa kadaacinnayam bhuutva bhavitaa vaa na bhuuyah.***

***Ajo nityah shaashvatoyam puraano na hanyate hanyamaane shariire. (Ch.2, shloka 20)***

*Na jaayate mriyate vaa kadaacit na ayam bhuutva bhavitaa vaa na bhuuyah.*

*Ajah nityah shaashvatayam puraanah na hanyate hanyamaane shariire.*

**Ayam** (this) {soul} **na kadaacit** (never) **jaayate** (takes birth) **vaa** (and) **na mriyate** (it doesn't die) **vaa** (or) {it isn't that} **na bhavitaa** ([it] won't exist) **bhuuyah** (again) **bhuutva** (after coming into existence [once]) {either}. **Ayam** (this) {soul} [which is] **ajah** (*ajanmaa*<sup>3</sup>), **nityah** (eternal), **shaashvatah** (everlasting) [and] **puraano** (ancient) **na hanyate** (can't be killed) {even if} **shariire** (the body) **hanyamaane** (is destroyed).

**Vedaavinaashinam nityam ya enamajamavyayam.**

**Katham sa purushah paartha kam ghaatayati hanti kam. (Ch.2, shloka 21)**

*Veda avinaashinam nityam ya enam ajam avyayam. Katham sa purushah paartha kam ghaatayati hanti kam.*

**Paartha** (O lord of the Earth)! **Yah** (the one who) **veda** (knows) **enam** (this {soul}) [to be] **nityam** (eternal), **ajam** (free from birth), **avyayam** (imperishable) {and} **avinaashinam** (indestructible), **katham** (how does) **sah purushah** (that man) **kam ghaatayati** (have someone killed) {and} **kam hanti** (whom does [he] kill)?

**Vaasaansi jirnaani yathaa vihaaya navaani grihnaati naroparaani.**

**Tathaa shariirani vihaaya jirnaanyanyaani sanyaati navaani dehii. (Ch.2, shloka 22)**

*Vaasaansi jirnaani yathaa vihaaya navaani grihnaati narah aparaani.*

*Tathaa shariirani vihaaya jirnaani anyani sanyaati navaani dehii.*

**Yathaa** (just like) **narah** (a human being) **vihaaya** (leaves) **jirnaani** ([his] old) **vaasaansi** (clothes) [and] **grihnaati** (takes on) **aparaani** (the other) **navaani** (new {clothes}), **tathaa** (similarly) **dehii** (the soul) **vihaaya** (leaves) **jirnaani** (the old) **shariirani** (bodies) [and] **sanyaati** (keeps taking on) **anyani** (the other) **navaani** (new {bodies}).

**Nainam chindanti shastraani nainam dahati paavakah.**

**Na caiman kledayantyaapo na shoshayati maarutah. (Ch.2, shloka 23)**

*Na enam chindanti shastraani na enam dahati paavakah. Na ca enam kledayanti aapah na shoshayati maarutah.*

**Shastraani** (weapons) **na chindanti** (don't cut) **enam** (this {soul}), **paavakah** (fire) **na dahati** (doesn't burn) **enam** (it), **aapah** (water) **na kledayanti** (doesn't wet) **enam** (it) **ca** (and) **maarutah** (air) **na shoshayati** (doesn't dry) {it either}.

**Acchedyoyamadaahyoyamakledyoshoshya eva ca.**

**Nityah sarvagatah sthaanuracaloyam sanaatanah. (Ch.2, shloka 24)**

*Acchedyah ayam adaahyah ayam akledyah ashoshyah eva ca.*

*Nityah sarvagatah sthaanuh acalah ayam sanaatanah.*

**Ayam** (this) {soul} **acchedyah** (can't be cut), **ayam adaahyah** (it doesn't burn up), **akledyah** ({it} doesn't become wet) **ca** (and) **eva** ([it] certainly) **ashoshyah** (doesn't dry up). **Ayam** (it) **nityah** (is eternal), **sarvagatah** ([it] can reach everywhere), **sanaatanah** ([it is] everlasting), **sthaanuh** (stable) {as well as} **acalah** (immovable).

**Avyaktoyamacintyoyamavikaaryoyamucyate.**

**Tasmaadevam viditvainam naanushocitumarhasi. (Ch.2, shloka 25)**

*Avyaktah ayam acintyah ayam avikaaryah ayam ucyate. Tasmaat evam viditvaa enam na anushocitum arhasi.*

**Ayam** (this) {soul} **avyaktah** (is subtle). **Ayam** (it) **acintyah** (is unthinkable) {by the ignorant and} **ayam** (it) **ucyate** (is said to be) **avikaaryah** (incapable of becoming vicious) {in its original form}. **Tasmaat** (this is why) **viditvaa** (after knowing) **enam** (this {soul}) **evam** ([to be] like this) {as well}, **anushocitum** (grieving) **na arhasi** (doesn't suit) {you}.

**Atha cainam nityajaatam nityam vaa manyase mritam.**

**Tathaapi tvam mahaabaaho naivam shocitumarhasi. (Ch.2, shloka 26)**

*Atha ca enam nityajaatam nityam vaa manyase mritam. Tathaapi tvam mahaabaaho na evam shocitum arhasi.*

**Atha ca** (and if) **manyase** (you consider) **enam** (it) **nityajaatam** (to be something which is always born) **vaa** (or) **nityam mritam** (something which always dies) **tathaapi** (still) **mahaabaaho** (O the one with long arms)! **Evam** (in this way) **shocitum** (grieving) **na arhasi** (doesn't suit) **tvam** (you);

<sup>3</sup> The one who isn't born

**Jaatasya hi dhruvo mrityurdhruvam janma mritasya ca.****Tasmaadaparihaaryerthe na tvam shocitumarhasi. (Ch.2, shloka 27)**

*Jaatasya hi dhruvah mrityuh dhruvam janma mritasya ca. Tasmaat aparihaarye arthe na tvam shocitum arhasi.*

**Hi** (because) **mrityuh** (death) **jaatasya** (of the one who is born) **dhruvah** (is certain) **ca** (and) **janma** (birth) **mritasya** (of the one who dies) **dhruvam** (is {also} certain). **Tasmaat** (that is why) **shocitum** (grieving) **aparihaarye arthe** (for something which is unavoidable) **na arhasi** (doesn't suit) **tvam** (you).

**Avyaktaadiini bhuutaani vyaktamadhyaani bhaarata.****Avyaktanidhanaanyeva tatra kaa paridevanaa. (Ch.2, shloka 28)**

*Avyaktaadiini bhuutaani vyaktamadhyaani bhaarata. Avyaktanidhanaani eva tatra kaa paridevanaa.*

**Bhaarata** (O descendant of [king] Bharat)! **Avyaktaadiini bhuutaani** (the beginning of living beings can't be seen). {They} **vyaktamadhyaani** (are revealed in between) {and} **avyaktanidhanaani eva** (they aren't visible in the end either). **Kaa paridevanaa** (why to grieve) **tatra** (for that)? {Through this *shloka*, the soul is proved to be the resident of the subtle world, the Supreme Abode.}

**Aashcaryavatpashyati kashcidenamaashcaryavadvadati tathaiva caanyah.****Aashcaryavaccainamanyah shrinoti shrutvaapyenam veda na caiv kashcit. (Ch.2, shloka 29)**

*Aashcaryavat pashyati kashcit enam aashcaryavat vadati tathaa eva ca anyah.*

*Aashcaryavat ca enam anyah shrinoti shrutvaa api enam veda na ca eva kashcit.*

**Kashcit** (someone) **pashyati** (sees) **enam** (this {soul}) **aashcaryavat** (surprisingly) **ca anyah** (and someone else) **aashcaryavat vadati** (describes the surprise) **tathaa eva** (in the same way) **ca anyah** (and someone {else}) **shrinoti** (listens to) **enam** (it) **aashcaryavat** (surprisingly) **ca** (and) **kashcit** (someone) **na veda** (doesn't recognize) **enam** (it) **shrutvaa api** (even after listening). • What does Shankar do? His *part* is so *wonderful* that you can't believe it. (Mu.14.05.70)

**Dehii nityamavadhyoyam dehe sarvasya bhaarata.****Tasmaatsarvaani bhuutaani na tvam shocitumarhasi. (Ch.2, shloka 30)**

*Dehii nityam avadhyah ayam dehe sarvasya bhaarata. Tasmaat sarvaani bhuutaani na tvam shocitum arhasi.*

**Bhaarata** (O Arjuna)! **Ayam** (this) **dehii** (soul) **sarvasya dehe** (in everyone's body) **nityam** (is always) **avadhyah** (immortal, {meaning it can't be killed}). **Tasmaat** (that is why) **shocitum** (grieving) **sarvaani bhuutaani** (for all the living beings) **na arhasi** (doesn't suit) **tvam** (you).

**Svadharmamapi caavekshya na vikampitumarhasi.****Dharmyaaddhi yuddhaacchreyonyatkshatriyasya na vidyate. (Ch.2, shloka 31)**

*Svadharmam api ca avekshya na vikampitum arhasi. Dharmyaat hi yuddhaat shreyah anyat kshatriyasya na vidyate.*

**Ca** (in addition), **avekshya** (after seeing) **svadharmam** (your religion) **api** (as well) **vikampitum** (becoming unsteady) **na arhasi** (doesn't suit {you}); **hi** (because) **na vidyate** (there is no) **shreyah** (benefit) **anyat** (in anything else) **dharmyaat yuddhat** (except fighting the religious war) **kshatriyasya** (for a *Kshatriya*, {warrior}).

**Yadricchayaa copapannam svargadvaaramapaavritam.****Sukhinah kshatriyaah paartha labhante yuddhamiidrisham. (Ch.2, shloka 32)**

*Yadricchayaa ca upapannam svargadvaaram apaavritam.*

*Sukhinah kshatriyaah paartha labhante yuddham iidrisham.*

**Paartha** (O lord of the Earth)! {Only} **sukhinah kshatriyaah** (happy *Kshatriyas*) **labhante** (encounter) **iidrisham** (such) **yuddham** (a war) **upapannam** (that [you] have met) **yadricchayaa** (effortlessly) **ca** (and) **apaavritam svargadvaaram** (is in the form of open gates of heaven).

• Those who leave their body (body consciousness) on the battlefield of the war [against Maya] will go to heaven. (Mu.06.05.67, end of pg.1)

**Atha cettvamimam dharmyam sangraamam na karishyasi.****Tatah svadharmam kiirtim ca hitvaa paapamavaapsyasi. (Ch.2, shloka 33)**

*Atha cet tvam imam dharmyam sangraamam na karishyasi.*

*Tatah svadharmam kiirtim ca hitvaa paapam avaapsyasi.*

*Atha cet* (if) *tvam* (you) *na karishyasi* (don't fight) *imam* (this) *dharmyam* (religious) *sangraamam* (war), *tatah* (then) *hitvaa* (you will destroy) *svadharmam* ([your] *svadharma*<sup>4</sup>) *ca* (and) *kiirtim* (fame) [and] *avaapsyasi* (become the sharer) *paapam* (of sins).

***Akiirtim caapi bhuutaani kathayishyanti tevyayaam.  
Sambhaavitasya caakiirtimaranaadatiricyate. (Ch.2, shloka 34)***

*Akiirtim ca api bhuutaani kathayishyanti te avyayaam. Sambhaavitasya ca akiirtih maranaat atiricyate.*

*Ca* (and) *bhuutaani* (people) *kathayishyanti* (will) *avyayaam* (always) *akiirtim* (dishonour) *te* (you) *ca* (and) *sambhaavitasya* (for a respectable person) *akiirtih* (dishonour) *api atiricyate* (is worse than) *maranaat* (death).

***Bhayaadranaaduparatam mansyante tvaam mahaarathaah.  
Yeshaam ca tvam bahumato bhuutvaa yaasyasi laaghavam. (Ch.2, shloka 35)***

*Bhayaat ranaat uparatam mansyante tvaam mahaarathaah.*

*Yeshaam ca tvam bahumatah bhuutvaa yaasyasi laaghavam.*

*Mahaarathaah* (the *mahaarathis*<sup>5</sup>, {those who make spiritual effort}) *mansyante* (will consider) *tvaam* (you) *uparatam* (to have turned the face away) *ranaat* (from the war {against Maya}) *bhayaat* (out of fear). *Yeshaam tvam bahumato bhuutvaa* (those who have a lot of regard for you {in their heart}) {they themselves} *yaasyasi laaghavam* (will consider {you} worthless).

***Avaacyavaadaansha bahuunvadishyanti tavaahitaah.  
Nindantastava saamarthyam tato dukhataram nu kim. (Ch.2, shloka 36)***

*Avaacyavaadan ca bahuun vadishyanti tava ahitaah. Nindantah tava saamarthyam tatah dukhataram nu kim.*

*Ca* (and) *tava* (your) *ahitaah* (opponents) *vadishyanti* (will say) *bahuun* (many) *avaacyavaadan* (unspeakable words) *nindantah* (while defaming) *tava* (your) *saamarthyam* (strength). *Nu kim* (what else will be) *dukhataram* (more sorrowful) *tatah* (than that)!

***Hato vaa praapsyasi svargam jitvaa vaa bhokshyase mahiim.  
Tasmaaduttishtha kaunteya yuddhaaya kritanishcayah. (Ch.2, shloka 37)***

*Hatah vaa praapsyasi svargam jitvaa vaa bhokshyase mahiim.*

*Tasmaat uttishtha kaunteya yuddhaaya kritanishcayah.*

*Kaunteya* (O son of mother Kunti)! *Vaa* (if) *hatah* ([you] die) {the death of having a doubting intellect}, *praapsyasi* ([you] will attain) *svargam* (heaven) *vaa* (or) *jitvaa* ([you] will win and) *bhokshyase* (enjoy the pleasure) *mahiim* ([of kingdom] on the earth). *Tasmaat* (that is why) *kritanishcayah* (make certain and) *uttishtha* (stand up) *yuddhaaya* (for the war).

***Sukhadukhe same kritvaa laabhaalaabhau jayaajayau.  
Tato yuddhaaya yujyasva naivam paapamavaapsyasi. (Ch.2, shloka 38)***

*Sukhadukhe same kritvaa laabhaalaabhau jayaajayau. Tatah yuddhaaya yujyasva na evam paapam avaapsyasi.*

*Tatah kritvaa* (after {considering}) *sukhadukhe* (happiness and sorrow), *laabhaalaabhau* (profit and loss) {and} *jayaajayau* (victory and defeat) *same* ([to be] equal), *yujyasva* (get ready) *yuddhaaya* (for the war). *Evam* (in this way) *na avaapsyasi* ({you} won't accumulate) *paapam* (sin).

***Eshaa tebhihitaa saankhye buddhryoge tvimaam shrinu.  
Buddhyaa yuktaya yayaa paartha karmabandham prahaasyasi. (Ch.2, shloka 39)***

*Eshaa te abhahitaa saankhye buddhryoge tu imaam shrinu.*

*Buddhyaa yuktah yayaa paartha karmabandham prahaasyasi.*

*Paartha* (O Arjuna)! *Eshaa* (this) *buddhry* (advice) *abhahitaa* (has been given) *te* (to you) *saankhye* (according to the knowledge) *tu* (and) {now} *shrinu* (listen to) *imaam* (this {advice}) *yoge* (in the connection of the soul with the Supreme Soul). *Yuktah* (by possessing) *yayaa* (this) *buddhyaa* (advice) {you} *prahaasyasi* (will destroy) *karmabandham* (the bondage of actions).

***Nehabhikramanaashosti pratyavaayo na vidyate.  
Svalpamapyasya dharmasya traayate mahato bhayaat. (Ch.2, shloka 40)***

<sup>4</sup> Religion of the self

<sup>5</sup> Great warriors

*Na iha abhikramanaashah asti pratyavaayah na vidyate. Svalpam api asya dharmasya traayate mahatah bhayaat.*

**Iha abhikramanaashah na asti** (the efforts made in this {yoga} aren't wasted), **na vidyate** (it doesn't yield) **pratyavaayah** (wrong fruits) {either}. **Api** (even) **svalpam** (a little part) **asya dharmasya** (of this assimilation {of the knowledge and yoga of the soul and the Supreme Soul}) **traayate** (protects [us]) **mahatah bhayaat** (from the greatest fear).

***Vyavasaayaatmikaa buddhirekeha kurunandana.***

***Bahushaakhaa hyanantaashca buddhayovyavasaayinaam. (Ch.2, shloka 41)***

*Vyavasaayaatmikaa buddhih ekaa iha kurunandana. Bahushaakhaa hi anantaah ca buddhayah avyavasaayinaam.*

**Kurunandana** (O the one who delights the Kuru dynasty)! **Iha** (in this {path of yoga}) **vyavasaayaatmikaa** (definite) **buddhih** ({shri}mat<sup>6</sup>) **ekaa** ({is of} the One {God} alone), **ca** (whereas) **buddhayah** (the opinions) **avyavasaayinaam** (of human beings lacking faith) **hi** (are certainly) **anantaah** (numerous) [and] **bahushaakhaa** (the ones with many branches {of Hindu, Muslim, sects, communities etc.})

***Yaamimaam pushpitaam vaacam pravadantyavipashcitah.***

***Vedavaadartaah paartha naanyadastiiti vaadinah. (Ch.2, shloka 42)***

*Yaam imaam pushpitaam vaacam pravadanti avipashcitah. Vedavaadartaah paartha na anyat asti iti vaadinah.*

**Paartha** (O Paartha)! **Iti vaadinah** (those who say that) **anyat na asti** (there is no {path of knowledge} other than) **vedavaadartaah** (engaging in the debate of the meanings of the Vedas) **avipashcitah** (are unintelligent), **yaam** ([they are the ones] who) **pravadanti** (say) **imaam** (these) **pushpitaam** (very sweet extremely pleasing, pretentious) **vaacam** (words).

***Kaamaatmaanah svargaparaa janmakarmaphalapradaam.***

***Kriyaavisheshabahulaam bhogaishvaryagatim prati. (Ch.2, shloka 43)***

*Kaamaatmaanah svargaparaa janmakarmaphalapradaam. Kriyaavisheshabahulaam bhogaishvaryagatim prati.*

{They} **kaamaatmaanah** (are the ones who have {worldly} desires), **svargaparaa** (who just consider [attaining] heaven as the supreme *purusharth*<sup>7</sup>) {and} **bhogaishvaryagatim prati** (for the attainment of worldly pleasure and wealth) **kriyaavisheshabahulaam** (they speak a lot about performing special kinds of rituals like *yagyas*<sup>8</sup> and so on) **janmakarmaphalapradaam** (that grant the fruits of actions of many births).

***Bhogaishvaryaprasaktaanaam tayaapahritacetasaam.***

***Vyavasaayaatmikaa buddhih samaadhau na vidhiyate. (Ch.2, shloka 44)***

*Bhogaishvaryaprasaktaanaam tayaa apahritacetasaam. Vyavasaayaatmikaa buddhih samaadhau na vidhiyate.*

**Vyavasaayaatmikaa** (the doubting) **buddhih** (intellect) **apahritacetasaam** (of those whose mind is attracted) **tayaa** (towards those {extremely pleasing, pretentious words}) {and} **bhogaishvaryaprasaktaanaam** (those who are attached to the worldly pleasure and wealth) **na vidhiyate** (doesn't stabilize) **samaadhau** (in the remembrance of God).

***Traigunyavishayaa vedaa nistraigunyo bhavaarjuna.***

***Nirdvandvo nityasattvastho niryogakshema aatmavaan. (Ch.2, shloka 45)***

*Traigunyavishayaa vedaa nistraigunyah bhava arjuna. Nirdvandvah nityasattvasthah niryogakshema aatmavaan.*

**Arjuna** (*Arj+unan*, O Arjuna, the one who earns the real fortune through Divine knowledge)! **Vedaah** (Vedas) **traigunyavishayaa** (comprise of subjects with all the three *gunas*<sup>9</sup>, {*sat*<sup>10</sup>, *raj*<sup>11</sup> [and] *tam*<sup>12</sup>}). **Bhava** (become) **nistraigunyo** (the one who is free from the emotion of all the three *gunas*), **nityasattvasthah** (the one who always remains stable in the quality of *satva*<sup>13</sup>), **nirdvandvah** (free from the conflict of happiness and sorrow and so on), **niryogakshemah** (free from [the thought of] attainment and its protection) {and} **aatmavaan** (an embodiment of the Point of Light, the one with soul conscious stage).

<sup>6</sup> The most elevated opinion

<sup>7</sup> Spiritual effort

<sup>8</sup> A ceremony in which offerings are made in sacrificial fire

<sup>9</sup> Constituents of nature

<sup>10</sup> Consisting in the quality of goodness and purity

<sup>11</sup> Dominated by the quality of activity and passion

<sup>12</sup> Dominated by darkness and ignorance

<sup>13</sup> Truth, honesty, genuineness etc.

***Yaavaanartha udapaane sarvatah samplutodake.******Taavaansarveshu vedeshu braahmanasya vijaanatah. (Ch.2, shloka 46)***

*Yaavaan arthah udapaane sarvatah samplutodake. Taavaan sarveshu vedeshu braahmanasya vijaanatah.*

**Yaavaan** (the extent to which) **arthah udapaane** (there is need of ponds) {in the presence of} **samplutodake** (big Mansarovar<sup>14</sup> brimmed) **sarvatah** (from all sides), {there is need of} **sarveshu vedeshu** (all the Vedas {the sentences of Brahma in the form of murlis}) **vijaanatah** (to an especially knowledgeable) **braahmanasya** (child of Brahma) **taavaan** (to the same extent). {It means, there is no need to study the Vedas etc. after obtaining true knowledge through God incarnate}.

***Karmanyevaadhikaaraste maa phaleshu kadaacana.******Maa karmaphalheturbhuurmaa te sangostvakarmani. (Ch.2, shloka 47)***

*Karmani eva adhikaarah te maa phaleshu kadaacana. Maa karmaphalhetuh bhuuh maa te sangah astu akarmani.*

**Te** (you) **eva** (just) **adhikaarah** (have right) **karmani** (to [perform] *karmayoga*<sup>15</sup>), **kadaacana maa** ([you] never [have control]) **phaleshu** (over {the present} results), {that is why} **maa bhuuh** (don't become) **karmaphalhetuh** (the cause, {producer} of the fruits of action) {and} **te** (you) **maa astu** (shouldn't have) **sangah** (attachment) **akarmani** (to not performing actions) {either}.

***Yogasthah kuru karmaani sangam tyaktvaa dhananjaya.******Siddhyasiddhyoh samo bhutvaa samatvam yoga ucyate. (Ch.2, shloka 48)***

*Yogasthah kuru karmaani sangam tyaktvaa dhananjaya. Siddhyasiddhyoh samah bhutvaa samatvam yoga ucyate.*

**Dhananjaya** (*Dhanan+jayati*, O Arjuna, the winner of the wealth of knowledge)! **Tyaktvaa** (give up) **sangam** (attachment), **yogasthah** (stabilize in yoga), **samah bhutvaa** (remain constant) **siddhyasiddhyoh** (in success and failure) [and] **kuru karmaani** (perform actions). **Samatvam** (equality) {itself} **yoga ucyate** (is called yoga).

***Duurena hyavaram karma buddhiyogaaddhananjaya.******Buddhau sharanamanviccha kripanaah phalahetavah. (Ch.2, shloka 49)***

*Duurena hi avaram karma buddhiyogaat dhananjaya. Buddhau sharanam anviccha kripanaah phalahetavah.*

**Dhananjaya** (O the winner of the wealth of knowledge)! **Hi karma** (just performing actions) **buddhiyogaat** (without engaging the intellect {in the Supreme Soul}) **duurena avaram** (is extremely inferior), **anviccha** (take) **sharanam** (the shelter) **buddhau** (of intelligent ones). **Phalahetavah** (those who wish for fruits) {in the present birth} **kripanaah** (are miser).

***Buddhiyukto jahaatiiha ubhe sukritadushkrite.******Tasmaadyogaaya yujyasva yogah karmasu kaushalam. (Ch.2, shloka 50)***

*Buddhiyuktah jahaati iha ubhe sukritadushkrite. Tasmaat yogaaya yujyasva yogah karmasu kaushalam.*

**Buddhiyuktah** (the one who connects his intellect with the Supreme Soul) **jahaati** (gives up) **ubhe sukritadushkrite** (good or {actions like theft and so on that are considered} bad [i.e.] both kinds of actions) **iha** (in this {world}). **Kaushalam** ({appropriate} skilfulness) **karmasu** (in actions) {itself} **yogah** (is yoga), **tasmaat** (so) **yujyasva** (engage [yourself]) **yogaaya** (in yoga).

***Karmajam buddhiyuktaa hi phalam tyaktvaa maniishinah.******Janmabandhavinirmuktaah padam gacchiantyanaamayam. (Ch.2, shloka 51)***

*Karmajam buddhiyuktaa hi phalam tyaktvaa maniishinah.*

*Janmabandhavinirmuktaah padam gacchanti anaamayam.*

**Hi** (because) **maniishinah** (the knowledgeable ones) **buddhiyuktaa** (who engage their intellect {in God}) **janmabandhavinirmuktaah** (are liberated from the bondage of these Iron Age sorrow like [the sorrow of] birth and so on in a special way) **tyaktvaa** (by giving up, {meaning not worrying about}) **phalam** ({the present} result) **karmajam** (produced by actions) [and] **gacchanti** (attain) **padam** (the {Confluence Age} supreme position) **anaamayam** (free from sorrow).

***Yadaa te mohakalilam buddhirvyatitarishyati.******Tadaa gantaasi nirvedam shrotavyasya shrutasya ca. (Ch.2, shloka 52)***

<sup>14</sup> Name of a sacred lake and pilgrimage place on mount Kailas in the Himalayas

<sup>15</sup> Performing actions while being in the remembrance of God



*Yadaa te mohakalilam buddhih vyatitarishyati. Tadaa gantaasi nirvedam shrotavyasya shrutasya ca.*

**Yadaa te** (when your) **buddhih** (intellect) **vyatitarishyati** (has crossed) **mohakalilam** (the mire like attachment) **shrotavyasya shrutasya ca** (of hearsays), **tadaa** (then) {you} **gantaasi** (will attain) **nirvedam** ({supreme} detachment). • The residents of Bharat (*Bharatwaasi*) have attained degradation just because of hearsays. (Mu.30.01.71, beginning of pg.4)

***Shrutivipratipanna te yadaa sthaasyati nishcalaa.***

***Samaadhaavacalaa buddhistadaa yogamavaapsyasi. (Ch.2, shloka 53)***

*Shrutivipratipanna te yadaa sthaasyati nishcalaa. Samaadhau acalaa buddhih tadaa yogam avaapsyasi.*

**Yadaa** (when) **te** (your) **buddhih** (intellect) **shrutivipratipanna** (which has been confused or misled by the Vedas, scriptures and various hearsays) **acalaa sthaasyati** (becomes firm) {and} **nishcalaa** (unhesitating) **samaadhau** (in the remembrance of the Supreme Soul), **tadaa** (then) **yogam avaapsyasi** ({you} will attain {the stage of complete} yoga).

• No one attains *sadgati* (true liberation) by reading these scriptures and so on. The knowledge of the *sadgati* of human souls isn't contained in these scriptures. No one can attain *sadgati* through the Gita made by humans either. (Mu.20.05.92, beginning of pg.1)

***Arjuna uvaac: Sthitapragyasya kaa bhaashaa samaadhisthasya keshava.***

***Sthitadhih kim prabhaasheta kimaasiita vrajeta kim. (Ch.2, shloka 54)***

*Sthitapragyasya kaa bhaashaa samaadhisthasya keshava. Sthitadhih kim prabhaasheta kim aasiita vrajeta kim.*

Arjuna said: **Keshava** (*Ka+isha*, meaning O {ShivShankar ji}, the Lord of the bull in the form of 'Brahma')! **Kaa bhaashaa** (what is the definition) **sthitapragyasya** (of [the one with] a stable intellect) {and} **samaadhisthasya** (the one who stabilizes in the remembrance of the Supreme Soul)? **Sthitadhih kim prabhaasheta** (how does the one with a stable intellect speak), **kim aasiita** (how does he sit) {and} **kim vrajeta** (how does he walk)?

***Shri Bhagwanuvaac: Prajahaati yadaa kaamaansarvaanpaartha manogataan.***

***Aatmanyevaatananaa tushtah sthitapragyastadocyate. (Ch.2, shloka 55)***

*Prajahaati yadaa kaamaan\* sarvaan paartha manogataan.*

*Aatmani eva aatmanaa tushtah sthitapragyah tadaa ucyate.*

Shri God said: **Paartha** (O lord of the Earth)! **Yadaa** (when) {human being} **prajahaati** (gives up) **sarvaan kaamaan** (all the {lokik} desires {of the present birth}) **manogataan** (generated in the mind) {and} **tushtah** (remains satisfied, {happy}) **aatmanaa** (with himself) **aatmani** (in the soul conscious stage) **eva** (itself), **tadaa** (then) **ucyate** (he is called) **sthitapragyah** (the one with a stable intellect). \**Ichhaamaatramavidyaa*<sup>16</sup>

***Dukheshvanudvignamanaah suksheshu vigatasprihah.***

***Viitaraagabhayakrodhah sthitadhiirmunirucyate. (Ch.2, shloka 56)***

*Dukheshu anudvignamanaah suksheshu vigatasprihah. Viitaraagabhayakrodhah sthitadhiih munih ucyate.*

**Munih** (a thinker) **anudvignamanaah** (with a mind free from agitation or restlessness) **duksheshu** (in sorrow), **vigatasprihah** (the one who is free from desires) **suksheshu** (of the {worldly} pleasure) {and} **viitaraagabhayakrodhah** (the one who is free from affection, fear and anger) **ucyate** (is said to be) **sthitadhiih** ([the one with] a stable intellect).

***Yah sarvatraanabhisnehastattatpraapya shubhaashubham.***

***Naabhinandati na dveshti tasya pragyaa pratishthitaa. (Ch.2, shloka 57)***

*Yah sarvatra anabhisnehah tat tat praapya shubhaashubham.*

*Na abhinandati na dveshti tasya pragyaa pratishthitaa.*

**Yah** (the one who) **anabhisnehah** (remains free from affection) **sarvatra** (to {the body and} all {the relations and things related to the body}) [and] **na abhinandati** (neither becomes happy) **na dveshti** (nor does he have hatred) **tat tat shubhaashubham praapya** (after attaining those good or bad [results]), **tasya** (his) **pragyaa** (intellect) **pratishthitaa** (is {firmly} stable).

<sup>16</sup> A stage where we don't even have the knowledge of desire

***Yadaa sanharate caayam kuurmongaaniiva sarvashah.***

***Indriyaaniindriyaarthebhyastasya pragyaa pratishthitaa. (Ch.2, shloka 58)***

*Yadaa sanharte ca ayam kuurmah angaani iva sarvashah.*

*Indriyaani indriyaarthebhyah tasya pragyaa pratishthitaa.*

**Ca** (and) **yadaa** (when) **ayam** (this {yogi man}) **sanharte** (has withdrawn) **indriyaani** (his *indriyaan*) **indriyaarthebhyah** (from the senses of the *indriyaan*) **sarvashah** (from all the directions), **iva** (like) **kuurmah angaani** (the parts of the body of a tortoise), **tasya** (his) **pragyaa** (intellect) **pratishthitaa** (becomes firmly stable).

***Vishayaa vinivartante niraahaarasya dehinah.***

***Rasavarjam rasopyasya param drishtvaa nivartate. (Ch.2, shloka 59)***

*Vishayaa vinivartante niraahaarasya dehinah. Rasavarjam rasah api asya param drishtvaa nivartate.*

**Vishayaah** (the sensuous pleasures) **dehinah** (of the man) **niraahaarasya** (who doesn't experience sensuous pleasures) **vinivartante** (are removed), {but} **rasavarjam** ({affection,} attachment [for sensuous pleasures] isn't removed). {However}, **api** (even) **rasah** (the attachment) **asya** (of this {yogi}) **nivartate** (is removed) **drishtvaa** (on considering) **param** (altruism).

***Yatato hyapi kaunteya purushasya vipashcitah.***

***Indriyaani pramaathiini haranti prasabham manah. (Ch.2, shloka 60)***

*Yatatah hi api kaunteya purushasya vipashcitah. Indriyaani pramaathiini haranti prasabham manah.*

**Kaunteya** (O son of mother Kunti)! **Yatatah** (while making effort), **indriyaani** (the *indriyaan*) **pramaathiini** (that create agitation) **api** (even) **haranti** (pulls) **manah** (the mind) **vipashcitah purushasya** (of an intelligent man) [towards themselves] **prasabham** (forcibly).

***Taani sarvaani sanyamya yukta aasiita matparah.***

***Vashe hi yasyendriyaani tasya pragyaa pratishthitaa. (Ch.2, shloka 61)***

*Taani sarvaani sanyamya yukta aasiita matparah. Vashe hi yasya indriyaani tasya pragyaa pratishthitaa.*

**Yuktah aasiita** (you should engage your mind) **matparah** (in Me {the Supreme Soul, an embodiment of the Point of Light}) **sanyamya** (after controlling) **taani sarvaani** (all those {*indriyaan*}), **hi** (because) **yasya** (the one whose) **indriyaani** (*indriyaan*) **vashe** {are} (under control), **tasya** (his) **pragyaa** (intellect) **pratishthitaa** (is {firmly} stable).

***Dhyaayato vishayaanpunsah sangasteshuupajaayate.***

***Sangaatsanjaayate kaamah kaamaatkrodhobhijaayate. (Ch.2, shloka 62)***

*Dhyaayatah vishayaan punsah sangah teshu upajaayate. Sangaat sanjaayate kaamah kaamaat krodhah abhijaayate.*

**Sangah** (attachment) **vishayaan** (for sensuous pleasures) **upajaayate** (is created) **punsah** (in the man) **dhyaayatah** (who thinks about) **teshu** (those {sensuous pleasures}). **Kaamah** (desires) **sanjaayate** (are created) **sangaat** (from attachment) [and] **krodhah** (anger) **abhijaayate** (is created) **kaamaat** (when the desires {aren't fulfilled}).

***Krodhaadbhavati sammohah sammohaatsmritivibhramah.***

***Smritibhranshaadbuddhinaasho buddhinaashaatpranashyati. (Ch.2, shloka 63)***

*Krodhaat bhavati sammohah sammohaatsmritivibhramah.*

*Smritibhranshaat buddhinaashah buddhinaashaat pranashyati.*

**Sammohah** (complete attachment, {meaning foolishness}) **bhavati** (arises) **krodhaat** (because of anger), **smritivibhramah** (memory is destroyed) **sammohaatsmritivibhramah** (because of foolishness), **smritibhranshaat** (when the memory becomes corrupt), **buddhinaashah** (the intellect is destroyed) {and} **buddhinaashaat** (when the intellect is destroyed), **pranashyati** ([person] attains death {in the form of having a doubting intellect}).

***Raagadveshaviyuktaistu vishayaanindriyaishcaran.***

***Aatmavashyairvidheyaatmaa prasaadamadhigacchati. (Ch.2, shloka 64)***

*Raagadveshaviyuktaih tu vishayaan indriyaih caran. Aatmavashyair vidheyaatmaa prasaadam adhigacchati.*

**Tu** (but) **vidheyaatmaa** (the man with a controlled mind) **raagadveshaviyuktaih** ([becomes the one] without affection and hatred) {and for the benefit of the soul}, **caran** (while using) {the correct} **vishayaan** (senses)

*indriyaih* (through the *indriyaan*) *aatmavashyaih* (which are under the control of the soul), *adhigacchati* ([he] obtains) *prasaadam* (happiness).

***Prasaade sarvadukhaanaam haanirasyopajaayate.***

***Prasannacetaso hyaashu buddhih paryavatishthate. (Ch.2, shloka 65)***

*Prasaade sarvadukhaanaam haanirasya upajaayate. Prasannacetasah hi aashu buddhih paryavatishthate.*

*Prasaade* (on obtaining happiness) *sarvadukhaanaam* (every sorrow) *asya* (of this {man}) *haanir upajaayate* (is destroyed), *hi* (because) *buddhih* (the intellect) *prasannacetasah* (of the person with a happy mind, {cheerful face}) *paryavatishthate* (stabilizes properly) *aashu* ({very} soon). {Having a cheerful face}

***Naasti buddhirayuktasya na caayuktasya bhaavanaa.***

***Na caabhaavayatah shaantirashaantasya kutah sukham. (Ch.2, shloka 66)***

*Na asti buddhih ayuktasya na ca ayuktasya bhaavanaa. Na ca abhaavayatah shaantirashaantasya kutah sukham.*

*Ayuktasya* (the person who doesn't perform yoga or the one who is a pleasure seeker) *na asti* (doesn't have) *buddhih* (a {saatviki<sup>17</sup>} intellect) *ca* (and) *ayuktasya* (the person who doesn't perform yoga) *na* (doesn't {have}) *bhaavanaa* (emotions) {either} *ca* (and) *abhaavayatah* (an emotionless person) *shaantir na* (doesn't {experience} peace); {that is why} *ashaantasya kutah sukham* (how will a restless person experience happiness)?

***Indriyaanaam hi carataam yanmanonividhiyate.***

***Tadasya harati pragyaam vaayurnaavamivaambhasi. (Ch.2, shloka 67)***

*Indriyaanaam hi carataam yat manah anu vidhiyate. Tat asya harati pragyaam vaayuh naavam iva ambhasi.*

*Yat manah* (the mind) *anu vidhiyate* (that follows) *indriyaanaam* (the *indriyaan*) *carataam* (which wander) {in senses} *tat* (that {mind}) *harati* (takes away) *asya pragyaam* (the intellect of this {man}) *iva* (just like) *naavam* (a boat) *ambhasi* (in water) [is carried away] *vaayuh* (by wind).

***Tasmaadyasya mahaabaaho nigrihiitaani sarvashah.***

***Indriyaanindriyaarthebhyastasya pragyaa pratishthitaa. (Ch.2, shloka 68)***

*Tasmaat yasya mahaabaaho nigrihiitaani sarvashah. Indriyaani indriyaarthebhyah tasya pragyaa pratishthitaa.*

*Mahaabaaho* (O the one with long arms in the form of helpers)! *Tasmaat* (that is why) *yasya* (the one whose) *indriyaani* (*indriyaan*) *nigrihiitaani* (have been controlled) *indriyaarthebhyah* (from the senses of the *indriyaan*) *sarvashah* (in every way), *tasya* (his) *pragyaa pratishthitaa* (intellect is stable).

***Yaa nishaa sarvabhutaanaam tasyaam jaagarti sanyamii.***

***Yasyaam jaagrati bhutaani saa nishaa pashyato muneh. (Ch.2, shloka 69)***

*Yaa nishaa sarvabhutaanaam tasyaam jaagarti sanyamii.*

*Yasyaam jaagrati bhutaani saa nishaa pashyatah muneh.*

*Tasyaam jaagarti sanyamii* (a yogi remains awake in that {spiritual world}) *yaa nishaa* (which is the night {in the form of thinking about spirituality}) *sarvabhutaanaam* (for all the {ordinary} beings), {and} *yasyaam* ({the night of ignorance of the worldly materialism} in which) *bhutaani jaagrati* ({the worldly} beings remain awake), *saa* (it) *nishaa* (is night) *pashyatah muneh* (for a thinker saint).

***Aapuuryamaanamacalapratishtham samudramaapah pravishanti yadvat.***

***Tadvatkaamaa yam pravishanti sarve sa shaantimaapnoti na kaamakaamii. (Ch.2, shloka 70)***

*Aapuuryamaanam acalapratishtham samudram aapah pravishanti yadvat.*

*Tadvat kaamaah yam pravishanti sarve sa shaantim aapnoti na kaamakaamii.*

*Yadvat* (just like) *aapah pravishanti* (the water {of rivers and channels} enter) *samudram* (the ocean) *acalapratishtham* (with a fixed establishment) [and] *aapuuryamaanam* (which is filled from all the sides), *tadvat* (similarly) *yam* ({the man} whose) *sarve* ♦*kaamaah* (all the desires) *pravishanti* (enter) {the Ocean of Knowledge, the Supreme Soul}, *sa* (he) *aapnoti* (attains) *shaantim* (peace), *kaamakaamii na* (the one who wishes for [the fulfillment] of desires doesn't) {attain [peace]}. ♦ One Shivbaba and no one else; there shouldn't even be the knowledge of desire for everything else.

<sup>17</sup> Endowed with the quality of *satva*; true, genuine, honest

***Vihaaya kaamaanyah sarvaanpumaanshcarati nihsprihah.***

***Nirmamo nirhankaarah sa shaantimadhigacchati. (Ch.2, shloka 71)***

*Vihaaya kaamaan yah sarvaan pumaan carati nihsprihah. Nirmamah nirhankaarah sa shaantim adhigacchati.*

***Yah pumaan*** (the man who) ***vihaaya*** (renounces) ***sarvaan*** (all) ***kaamaan*** (the desires), ***nihsprihah*** ([the one who is] free from longings), ***nirmamah*** (free from attachment) {and} ***carati*** (behaves) ***nirhankaarah*** (in an egoless way), ***sah*** (he) ***adhigacchati*** (attains) ***shaantim*** (peace).

***Eshaa braahmii sthitih paartha nainaam praapya vimuhyati.***

***Sthitvaasyaamantakaalepi brahmanirvaanamricchati. (Ch.2, shloka 72)***

*Eshaa braahmii sthitih paartha na enaam praapya vimuhyati.*

*Sthitvaa asyaam antakaale api brahmanirvaanam ricchati.*

***Paartha*** (O Arjuna)! ***Eshaa*** (this) ***sthitih*** (is {the subtle} stage) ***braahmii*** (originated from Brahma). ***Praapya*** (by attaining) ***enaam*** (this [stage]) {human being} ***na vimuhyati*** (doesn't become attached) {and} ***sthitvaa*** (by stabilizing) ***asyaam*** (in this stage) ***antakaale*** (at the time of great death) ***api*** (as well), ***ricchati*** ([he] attains) ***brahmanirvaanam*** (*Paarlok*<sup>18</sup>).

<sup>18</sup> The world beyond the physical world