

Chapter 2

SANKHYA YOGA

॥ ॐ श्री परमात्मने नमः ॥

॥ अथ श्रीमद्भगवद्गीता ॥

अथ द्वितीयोऽध्यायः । साङ्ख्ययोगः

1	सञ्जय उवाच । तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् । विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २-१ ॥	Sanjaya Uvaacha: Tam tathaa kripayaavishtam ashrupoornaakulekshanam; Visheedantam idam vaakyam uvaacha madhusoodanah.	Sanjaya said: To him who was thus full of compassion and who was dejected (all torn up), his eyes full of tears and agitated, Krishna or Madhusudana (the destroyer of Madhu), spoke these words.
2	श्रीभगवानुवाच । कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् । अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २-२ ॥	Sri Bhagavaan Uvaacha: Kutastwaa kashmalam idam vishame samupasthitam; Anaaryaajushtam aswargyam akeertikaram arjuna.	Krishna said: From where is this weakness come upon, this dejection which is unworthy of a noble person, disgraceful, and which will not lead to heaven, O Arjuna?
3	कलैब्यं मा स्म गमः पार्थ नैतत्त्वयुपपद्यते । क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ २-३ ॥	Klaibyam maa sma gamah paartha naitat twayyupapadyate; Kshudram hridaya daurbalyam tyaktwottishtha parantapa.	Yield not to impotence, O Arjuna, son of Pritha! It does not befit you. Give up this petty weakness of the heart. Stand up, O scorcher of foes!
4	अर्जुन उवाच । कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन । इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ २-४ ॥	Arjuna Uvaacha: Katham bheeshmamaham sankhye dronam cha madhusoodana; Ishubhih pratiyotsyaami poojaarhaavarisoodana.	Arjuna said: O killer of Madhu, O destroyer of enemies, how can I fight in the battle with arrows men like Bhishma and Drona who are worthy of worship?
5	गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके । हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २-५ ॥	Guroon ahatwaa hi mahaanubhaavaan Shreyo bhoktum bhaikshyam apeeha loke; Hatwaarthakaamaamstu guroon ihaiva Bhunjeeya bhogaan rudhirapradigdhaan.	Better it is, indeed, in this world to eat donated food than to kill the most noble teachers. But if I kill them, all my enjoyments will be stained with (their) blood.
6	न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः । यानेव हत्वा न जिजीविषाम- स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६ ॥	Na chaitad vidmah kataran no gareeyo Yadwaa jayema yadi vaa no jayeyuh; Yaan eva hatwaa na jjeevishaamas Te'vasthitaah pramukhe dhaartaraashtraah.	I do not know which will be better of the two: that we should conquer them or they should conquer us. Dhritarashtra's kinsmen, after killing whom we do not wish to live, stand here facing us.
7	कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः । यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥	Kaarpanyadoshopahataswabhaavah Pricchaami twaam dharma-sammoodha chetaah; Yacchreyah syaan nishchitam broohi tanme Shishyaste'ham shaadhi maam twaam prapannam.	My inherent nature is weakened by wrong compassion, my deluded mind is confused about my duty. I ask you to tell me what is certainly good for me. I am your disciple. Guide me who has taken refuge in you.

8	न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् । अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ २-८ ॥	Na hi prapashyaami mamaapanudyaad Yacchokam ucchoshanam indriyaanaam; Avaapya bhoomaavasapatnam riddham Raajyam suraanaam api chaadhipatyam.	I do not see that it would remove this sorrow that dries up my senses even if I should attain prosperous and unrivalled kingdom on earth or even supremacy over the gods.
9	सञ्जय उवाच । एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप । न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ २-९ ॥	Sanjaya Uvaacha: Evam uktwaa hrisheekesham gudaakeshah parantapah; Na yotsya iti govindam uktwaa tooshneem babhoova ha.	Sanjaya said: Having spoken thus to Hrishikesa (Lord of the senses), Arjuna (the conqueror of sleep), the destroyer of foes, said to Krishna: "I will not fight," and became silent.
10	तमुवाच हृषीकेशः प्रहसन्निव भारत । सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ २-१० ॥	Tam uvaacha hrisheekeshah prahasanniva bhaarata; Senayor ubhayor madhye visheedantam idam vachah.	O Bharata! Hrisheekesha (Krishna), as if smiling, spoke these words to him who was despondent, in the midst of the two armies.
11	श्रीभगवानुवाच । अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे । गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११ ॥	Sri Bhagavaan Uvaacha: Ashochyaan anvashochastwam prajnaavaadaamshcha bhaashase; Gataasoon agataasoomshcha naanushochanti panditaah.	Krishna said: You are mourning for those who are not worthy of grief, yet you speak words of wisdom. The wise grieve neither for the living nor for the dead
12	न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः । न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २-१२ ॥	Na tvevaaham jaatu naasam na twam neme janaadhipaah; Na chaiva na bhavishyaamah sarve vayam atah param.	In fact there never was a time when I did not exist, nor you, nor these kings and never shall we cease to exist hereafter.
13	देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा । तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २-१३ ॥	Dehino'smin yathaa dehe kaumaaram yauvanam jaraa; Tathaa dehaantara praaptir dheeras tatra na muhyati.	Just as the embodied (soul) in this body passes into childhood, youth and old age, so also does it obtain another body (after death); the steadfast person does not grieve over this.
14	मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः । आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २-१४ ॥	Maatraasparshaastu kaunteya sheetoshnasukhadukkhadaah; Aagamaapaayino'nityaas taamstitikshaswa bhaarata.	The contacts (of the senses) with the material objects, O son of Kunti, will only give heat and cold, pleasure and pain. They are transitory – they arrive and depart; so endure them bravely, O Arjuna!
15	यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ । समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २-१५ ॥	Yam hi na vyathayantyete purusham purusharshabha; Samadukha sukham dheeram so'mritatwaaya kalpate.	Therefore, that person who is not agitated by these, O strongest among men, and is the same in joy and sorrow; that wise person is fit for attaining liberation/immortality!
16	नासतो विद्यते भावो नाभावो विद्यते सतः । उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥	Naasato vidyate bhaavo naabhaavo vidyate satah; Ubhayorapi drishto'ntastwanayos tattwadarshibhih.	The unreal has no existence; there is no non-existence for the real (it always exists); the truth about both has been experienced by the seers.

17	अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् । विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ २-१७ ॥	Avinaashi tu tad viddhi yena sarvam idam tatam; Vinaasham avyayasyaasya na kashchit kartum arhati.	That (soul) which pervades this (body), know it to be indestructible. None can cause the destruction of That (soul), the Imperishable.
18	अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः । अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ २-१८ ॥	Antavanta ime dehaa nityasyoktaah shareerinah; Anaashino'prameyasya tasmaad yudhyaswa bhaarata.	These bodies of the eternal, indestructible and immeasurable body-dweller, are said to have an end. Therefore, fight, O descendant of Bharata!
19	य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् । उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २-१९ ॥	Ya enam veti hantaaram yashchainam manyate hatam; Ubhau tau na vijaaneeto naayam hanti na hanyate.	He who believes this (the body dweller, the Self) to be the slayer and he who believes it is slain, neither of them knows; it (the Self) does not slay, nor is it slain.
20	न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २-२० ॥	Na jaayate mriyate vaa kadaachin Naayam bhootwaa bhavita vaa na bhooyah; Ajo nityah shaashwato'yam puraano Na hanyate hanyamaane shareere.	It (the soul) is not born nor does it ever die; not having come into existence, it will not again cease to exist. Birth less, eternal, unchanging and ancient, it is not killed when the body is killed.
21	वेदाविनाशिनं नित्यं य एनमजमव्ययम् । कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २-२१ ॥	Vedaavinaashinam nityam ya enam ajam avyayam; Katham sa purushah paartha kam ghaatayati hanti kam.	Whoever knows this (soul) to be indestructible, eternal, birthless and unchanging, how can that individual kill anyone, O Partha, or cause anyone to kill?
22	वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि । तथा शरीराणि विहाय जीर्णा- न्यन्यानि संयाति नवानि देही ॥ २-२२ ॥	Vaasaamsi jeernaani yathaa vihaaya Navaani grihnaati naro'paraani; Tathaa shareeraani vihaaya jeernaa Nyanyaani samyaati navaani dehee.	Just as an individual discards old clothes and wears new ones, so does the embodied Self discard worn-out bodies and obtain other new bodies.
23	नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २-२३ ॥	Nainam cchindanti shastraani nainam dahati paavakah; Na chainam kledayantyaapo na shoshayati maarutah.	Weapons cannot cut it, fire cannot burn it, water cannot moisten it, nor wind dry it.
24	अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च । नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २-२४ ॥	Acchedyo'yam adaahyo'yam akledyo'shoshya eva cha; Nityah sarvagatah sthaanur achalo'yam sanaatanah.	This Self cannot be cut, burnt, wetted nor dried. It is everlasting, present everywhere, stable, immovable and eternal.
25	अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते । तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २-२५ ॥	Avyakto'yam achintyo'yam avikaaryo'yam uchyate; Tasmaad evam viditwainam naanushochitum arhasi.	This (Self) is said to be invisible, inconceivable and immutable. Therefore, knowing this, you should not grieve.

26	अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् । तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २-२६ ॥	Atha chainam nityajaatam nityam vaa manyase mritam; Tathaapi twam mahaabaaho naivam shochitum arhasi.	But, even if you believe it constantly takes birth and dies, even then, O mighty-armed, you should not grieve!
27	जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च । तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २-२७ ॥	Jaatasya hi dhruvo mrityur dhruvam janma mritasya cha; Tasmaad apariharye'rthe na twam shochitum arhasi.	Since, one who is born certainly dies, and one who dies certainly is born. Therefore, you should not grieve over this inevitable fact.
28	अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत । अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २-२८ ॥	Avyaktaadeeni bhootaani vyaktamadhyaani bhaarata; Avyakta nidhanaanyeva tatra kaa paridevanaa.	All beings are unmanifested in their beginning (prior to birth), manifested in their middle state, O Arjuna, and unmanifested again in their end! What is there to grieve about?
29	आश्चर्यवत्पश्यति कश्चिदेन- माश्चर्यवद्वदति तथैव चान्यः । आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९ ॥	Aashcharyavat pashyati kashchid enam Aashcharyavad vadati tathaiva chaanyah; Aashcharyavacchainam anyah shrinoti Shrutwaapyenam veda na chaiva kashchit.	Some perceive this (the Self) as amazing; some others describe it as a wonder; another hears of it as amazing; yet, some, even after hearing about it, cannot understand it at all.
30	देही नित्यमवधोऽयं देहे सर्वस्य भारत । तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २-३० ॥	Dehee nityam avadhyo'yam dehe sarvasya bhaarata; Tasmaat sarvaani bhootaani na twam shochitum arhasi.	This, the Indweller in the body of everyone, is eternal, indestructible, O Arjuna! Therefore, you should not grieve for any or all beings.
31	स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि । धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ २-३१ ॥	Swadharmam api chaavekshya na vikampitum arhasi; Dharmyaaddhi yuddhaacchreyo'nyat kshatriyasya na vidyate.	Further, considering your specific duty, you should not waver, for there is no other glory for a Kshatriya than a righteous war.
32	यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् । सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ २-३२ ॥	Yadricchayaa chopapannam swargadwaaram apaavritam; Sukhinah kshatriyaah paartha labhante yuddham eedrisham.	Happy are the Kshatriyas, O Arjuna, who are called upon to fight in such a battle that comes by itself as an open door to heaven!
33	अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि । ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ २-३३ ॥	Atha chettwam imam dharmyam samgraamam na karishyasi; Tatah swadharmam keertim cha hitwaa paapam avaapsyasi.	On the other hand, if you do not fight in this righteous war, then, having abandoned your duty and reputation, you will incur sin.
34	अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् । सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ २-३४ ॥	Akeertim chaapi bhootaani kathayishyanti te'vyayaam; Sambhaavitasya chaakeertir maranaad atirichyate.	People will always speak of your dishonour; and for a respectable person, dishonour is worse than death.

35	भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः । येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ २-३५ ॥	Bhayaad ranaad uparatam mamsyante twaam mahaarathaah; Yeshaam cha twam bahumato bhootwaa yaasyasi laaghavam.	The great generals will think that you have withdrawn from the battle through fear; and you will be lightly held (looked down upon) by those who once had high regard for you.
36	अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः । निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ २-३६ ॥	Avaachyavaadaamshcha bahoon vadishyanti tavaahitaah; Nindantastava saamarthyam tato duhkhataram nu kim.	Your enemies will speak many unspeakable things (abusive words) about you. They will condemn your prowess. What is more painful than this?
37	हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् । तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ २-३७ ॥	Hato vaa praapsyasi swargam jitwaa vaa bhokshyase maheem; Tasmaad uttishtha kaunteya yuddhaaya kritanishchayah.	If killed, you will obtain heaven; if victorious, you will enjoy the earth; therefore, arise, O son of Kunti, with a resolve to fight!
38	सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ । ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २-३८ ॥	Sukhaduhkhe same kritwaa laabhaalaabhau jayaajayau; Tato yuddhaaya yujyaswa naivam paapamavaapsyasi.	Treat pleasure and pain, gain and loss, victory and defeat with equanimity and then engage in battle. By doing so, you will not incur sin.
39	एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु । बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥	Eshaa te'bhihita saankhye buddhir yoge twimaam shrinu; Buddhyaa yukto yaya paartha karma bandham prahaasyasi.	This, which has been stated to you, is Sankhya Yoga or discipline of knowledge. Now listen to wisdom concerning Karma Yoga. Equipped with this understanding, Partha, you will cast off the bonds of action!
40	नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते । स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २-४० ॥	Nehaabhikramanaasho'sti pratyavaayo na vidyate; Swalpam apyasya dharmasya traayate mahato bhayaat.	In this, there is no loss of effort, nor is there any harm (contrary results or transgression). Even a little of this knowledge protects one from great fear.
41	व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन । बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ २-४१ ॥	Vyavasaayaatmikaa buddhir ekeha kurunandana; Bahushaakhaa hyanantaashcha buddhayo'vyavasaayinaam.	O joy of the Kurus, the thought of the determined (persons) are focused on this path. Many-branched and infinite are the thoughts of the irresolute.
42	यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः । वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २-४२ ॥	Yaam imaam pushpitaam vaacham pravadantyaavipashchitah; Vedavaadarataah paartha naanyad asteeti vaadinah.	O son of Partha, flowery speech is uttered by those with limited understanding, who take pleasure in the Veda-related topics, saying that there is nothing else!
43	कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् । क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ २-४३ ॥	Kaamaatmaanah swargaparaa janmakarmaphalapradaam; Kriyaavisheshabahulaam bhogaishwaryagatim prati.	Full of desires, having heaven as their goal, they perform actions that result in rebirth and prescribe various specific actions for the attainment of pleasure and luxury.

44	भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् । व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ २-४४ ॥	Bhogaishwarya prasaktaanaam tayaapahritachetasaam; Vyavasaayaatmikaa buddhih samaadhau na vidheeyate.	For those who are deeply attached to pleasure and to luxury, whose minds are drawn away by such teachings, that resolute intellect which is in Samadhi (the state of absolute equanimity) never occurs.
45	त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन । निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ २-४५ ॥	Traigunyaavishayaa vedaa nistraigunyo bhavaarjuna; Nirdwandwo nityasatwastho niryogakshema aatmavaan.	The Vedas deal with the three attributes (of material nature); be above these three attributes, O Arjuna! Free yourself from the pairs of opposites and ever remain in the truth, free from the thought of acquisition and its preservation, and be established in the Self.
46	यावानर्थ उदपाने सर्वतः सम्प्लुतोदके । तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २-४६ ॥	Yaavaanartha udapaane sarvatah samplutodake; Taavaan sarveshu vedeshu braahmanasya vijaanatah.	To the one who realises the Absolute Truth and who has complete knowledge, all the Vedas are of as much use as a well (reservoir of water) in a place that is flooded
47	कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥	Karmanyevaadhikaaraste maa phaleshu kadaachana; Maa karmaphalahetur bhoor maa te sango'stwakarmani.	You only have authority over your action but never over the result; never think you are the cause of the fruits of your action and never be attached to inaction.
48	योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय । सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८ ॥	Yogasthah kuru karmaani sangam tyaktwaa dhananjaya; Siddhyasiddhyoh samo bhootwaa samatwam yoga uchyate.	Perform action being established in Yoga, O Arjuna. Abandon attachment and remain balanced in success and failure! Equanimity is called Yoga.
49	दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय । बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ २-४९ ॥	Doorena hyavaram karma buddhiyogaad dhananjaya; Buddhau sharanamanwiccha kripaanaah phalahetavah.	Far inferior than Buddhi Yoga (Selfless acts) are reward-seeking actions, O Arjuna! Seek refuge in the knowledge of equanimity; pitiable are they who are motivated by results.
50	बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते । तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ २-५० ॥	Buddhiyukto jahaateeha ubhe sukrita dushkrite; Tasmaad yogaaya yujyaswa yogah karmasu kaushalam.	One who is equipped with wisdom discards in this life, both the good and bad reactions; therefore, be established in Yoga; Yoga is skill in action.
51	कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः । जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ २-५१ ॥	Karmajam buddhiyaktaa hi phalam tyaktwaa maneeshinah; Janmabandha vinirmuktaah padam gacchantyanaamayam.	The wise who perform actions with equanimity of intellect, having abandoned the fruits of their actions, are freed from the fetters of birth and go to the salubrious place (free of all miseries).

52	यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति । तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २-५२ ॥	Yadaa te mohakalilam buddhir vyatitarishyati; Tadaa gantaasi nirvedam shrotavyasya shrutasya cha.	When your intellect goes beyond the mire of delusion, then you will become indifferent to what has been heard and what is yet to be heard.
53	श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला । समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २-५३ ॥	Shrutivipratipannaa te yadaa sthaasyati nishchala; Samaadhaavachalaa buddhistadaa yogam avaapsyasi.	When your intellect, perplexed by what is heard, stands steadfast and grounded in equanimity, then you will attain yoga.
54	अर्जुन उवाच । स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव । स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥ २-५४ ॥	Arjuna Uvaacha: Sthitaprajnasya kaa bhaashaa samaadhisthasya keshava; Sthitadheeh kim prabhaasheta kimaaseeta vrajeta kim.	Arjuna said: O Krishna, what is the description of a person who has steady wisdom and is established in Samadhi (Equanimity/ Consciousness)? How does one of steady intellect speak? How does he sit? How does he walk?
55	श्रीभगवानुवाच । प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥	Sri Bhagavaan Uvaacha: Prajahaati yadaa kaamaan sarvaan paartha manogataan; Aatmanyevaatmanaa tushtah sthitaprajnastadochyate.	Krishna said: O Partha! When an individual gives up all the desires that enter the mind and is content in the Self by the self (purified mind), then the person is said to be one of steady wisdom!
56	दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥	Duhksheshwanudwignamanaah sukheshu vigatasprihah; Veetaraagabhayakrodhah sthitadheer munir uchyate.	One whose mind is not disturbed in sorrow, who remains indifferent in joy, and who is free from attachment, fear and anger, is called a sage of steady wisdom.
57	यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् । नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७ ॥	Yah sarvatraanabhisnehas tattat praapya shubhaashubham; Naabhinandati na dweshti tasya prajnaa pratishthitaa.	One who remains without attachment everywhere, is not elated in getting good things and is not dejected in getting bad things, has a steady wisdom.
58	यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८ ॥	Yadaa samharate chaayam kurmo'ngaaneeva sarvashah; Indriyaaneendriyaarthebhyas tasya prajnaa pratishthitaa.	When, like the tortoise which withdraws its limbs on all sides, one withdraws his senses from the sense-objects, then his wisdom becomes steady.
59	विषया विनिवर्तन्ते निराहारस्य देहिनः । रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ २-५९ ॥	Vishayaa vinivartante niraahaarasya dehinah Rasavarjam raso'pyasya param drishtvaa nivartate.	The objects of the senses turn away from the abstinent person but the taste (longing) remains. Even this longing turns away after realising the Absolute.
60	यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः । इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २-६० ॥	Yatato hyapi kaunteya purushasya vipashchitah; Indriyaani pramaatheeni haranti prasabham manah.	O son of Kunti, the turbulent senses forcibly seize the mind of a wise individual even if he is striving to control them!

61	तानि सर्वाणि संयम्य युक्त आसीत मत्परः । वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१ ॥	Taani sarvaani samyamya yukta aaseeta matparah; Vashe hi yasyendriyaani tasya prajnaa pratishthitaa.	Having restrained them all, the disciplined individual should sit intent on Me; his wisdom is steady whose senses are under control.
62	ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते । सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥२-६२॥	Dhyaayato vishayaan pumsah sangas teshupajaayate; Sangaat sanjaayate kaamah kaamaat krodho'bhijaayate.	When an individual constantly thinks of the objects, attachment to them arises. From attachment, desire is born. From desire, anger arises.
63	क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः । स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २- ६३ ॥	Krodhaad bhavati sammohah sammohaat smriti vibhramah; Smritibhramshaad buddhinaasho buddhinaashaat pranashyati.	From anger comes delusion (clouding of judgement); from delusion comes disturbance of memory; from disturbance of memory comes the destruction of intelligence (discrimination). With destruction of intelligence, one perishes.
64	रागद्वेष वियुक्तैस्तु विषयानिन्द्रियैश्चरन् । आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २-६४ ॥	Raagadweshha viyuktaistu vishayaanindriyaishcharan; Aatmavashyair vidheyaatmaa prasaadamadhigacchati.	But the self-controlled person, free from attraction and aversion and moving among the objects with the senses under restraint, attains serenity.
65	प्रसादे सर्वदुःखानां हानिरस्योपजायते । प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ २-६५ ॥	Prasaade sarvaduhkhaanaam haanir asyopajaayate; Prasannachetaso hyaashu buddhih paryavatishtate.	In that peace, all the pains of this individual is destroyed. For sure, the intellect of the tranquil- minded soon becomes steady.
66	नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना । न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ २-६६ ॥	Naasti buddhir ayuktasya na chaayuktasya bhaavanaa; Na chaabhaavayatah shaantir ashaantasya kutah sukham.	There is no focussed intellect to the one without a steady mind, and no meditation is possible for them. Without meditation, there can be no peace. To the individual who has no peace, how can there be happiness?
67	इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते । तदस्य हरति प्रज्ञां वायुर्नाविमिबाम्भसि ॥ २-६७ ॥	Indriyaanaam hi charataam yanmano'nuvidheeyate; Tadasya harati prajnaam vaayur naavam ivaambhasi.	For, the mind which follows the roaming senses, steals away the wisdom as the wind carries away a boat on the waters.
68	तस्माद्यस्य महाबाहो निगूहीतानि सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८ ॥	Tasmaad yasya mahaabaaho nigriheetaani sarvashah; Indriyaaneendriyaarthebhyas tasya prajnaa pratishthitaa.	Therefore, O mighty-armed, his wisdom is steady whose senses are restrained from sense-objects everywhere.
69	या निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९ ॥	Yaanishaa sarvabhootaanaam tasyaam jaagarti samyamee; Yasyaam jaagrati bhootaani saa nishaa pashyato muneh.	What is night to all beings, in that, the self-controlled person is awake; when all beings are awake, that is night for the sage.

70	<p>आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् । तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥</p>	<p>Aapooryamaanam achalapratishtham Samudram aapah pravishanti yadwat; Tadwat kaamaa yam pravishanti sarve Sa shaantim aapnoti na kaamakaami.</p>	<p>A person attains peace into whom all desires enter as waters enter the ocean, which, filled from all sides, remains unmoved (still); but not the individual who is full of desires.</p>
71	<p>विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः । निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २-७१ ॥</p>	<p>Vihaaya kaamaan yah sarvaan pumaamshcharati nihsprihah; Nirmamo nirahankaarah sa shaantim adhigacchati.</p>	<p>The individual attains peace, who, abandoning all desires, moves about without cravings, without the sense of proprietorship (mine) and without ego</p>
72	<p>एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति । स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥</p>	<p>Eshaa braahmee sthitih paartha nainaam praapya vimuhyati; Sthitwaasyaamantakaale'pi brahmanirvaanamricchati.</p>	<p>This is the Brahmic seat (state of God realization), O son of Pritha! Attaining this, no one is deluded. Being established in this state even at the hour of death, one attains oneness with Brahman.</p>

Hari Om Tat Sat

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥ २ ॥

Iti Srimad Bhagavadgeetaasooopanishatsu Brahmaavidyaayaam
Yogashaastre Sri Krishnaarjunasamvaade
Saankhyayogo Naama Dvitiyo'dhyaayah

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the
scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the second discourse entitled:
“The Sankhya Yoga” (the Yoga of Knowledge).