

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 tvaa 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 guruunihaiv bhunjiya bhogaanrudhirapradigdhaan. (Ch.2, shloka 5)

Guruun ahatvaa 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) **ahatvaa 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*¹), **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 ucchoshanam 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*²).

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 prahasanniva bhaarata. Senayor ubhayor madhye vishiidantamidam vacah.

Bhaarata (O Dhritaraashtra, the descendant of [king] Bharat)! **Hrishikeshah** (the purest Shivbaba) **uvaac** (started saying) **idam** (these) **vacah** (words) **prahasanniva** (in a pleasing manner) **tam vishiidantamidam** (to that greatly distressed {Prajapita Brahmaraajuna}) **madhye** (in the middle of) **ubhayor** (both) **senayor** (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 naasam na tvam na ime janaadhipaah.

Na ca eva na bhavishyaamah sarve vayam atah param.

[It] **na** (isn't) {that} **aham** (I) **na naasam** (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 dehaantarapraaptir dhiirah tatra na muhyati.

¹ Here, *dharm* means *dhaaranaa*, meaning putting into practice the divine virtues

² 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 vyathayantiye 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.

Vinaashamavyayasyaasya na kashciktartumarhati. (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), *aprimeyasya* (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 vijaaniito naayam 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 shaashvatah ayam puraanaah 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*³), **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 shariiraani vihaaya jirnaani anyaani 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) **shariiraani** (bodies) [and] **sanyaati** (keeps taking on) **anyaani** (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);

³ 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*⁴) *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*⁵, {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).

Avaacyavaadaansheca 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 buddhiryoge tvimaam shrinu.

Buddhyaa yukto yayaa paartha karmabandham prahaasyasi. (Ch.2, shloka 39)

Eshaa te abhahitaa saankhye buddhih yoge tu imaam shrinu.

Buddhyaa yuktah yayaa paartha karmabandham prahaasyasi.

Paartha (O Arjuna)! *Eshaa* (this) *buddhih* (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).

Nehaabhikramanaashosti pratyavaayo na vidyate.

Svalpamapyasya dharmasya traayate mahato bhayaat. (Ch.2, shloka 40)

⁴ Religion of the self

⁵ 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}mat⁶) **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*⁷) {and} **bhogaishvaryagatim prati** (for the attainment of worldly pleasure and wealth) **kriyaavisheshabahulaam** (they speak a lot about performing special kinds of rituals like *yagyas*⁸ 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*⁹, {*sat*¹⁰, *raj*¹¹ [and] *tam*¹²}). **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*¹³), **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).

⁶ The most elevated opinion

⁷ Spiritual effort

⁸ A ceremony in which offerings are made in sacrificial fire

⁹ Constituents of nature

¹⁰ Consisting in the quality of goodness and purity

¹¹ Dominated by the quality of activity and passion

¹² Dominated by darkness and ignorance

¹³ 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 Mansarovar¹⁴ 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*¹⁵), **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)**

¹⁴ Name of a sacred lake and pilgrimage place on mount Kailas in the Himalayas

¹⁵ 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). **Icchaamaatramavidyaa*¹⁶

Dukheshvanudvignamanaah suksheshu vigatasprihah.

Viitaraagabhayakrodhah sthitadhiimunirucyate. (Ch.2, shloka 56)

Dukheshu anudvignamanaah suksheshu vigatasprihah. Viitaraagabhayakrodhah sthitadhiimunirucyate.

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) **sthitadhiim** ([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).

¹⁶ 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 kaamaatkrodhbhijaayate. (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 sammohaat smritivibhramah.

Smritibhranshaat buddhinaashah buddhinaashaat pranashyati.

Sammohah (complete attachment, {meaning foolishness}) **bhavati** (arises) **krodhaat** (because of anger), **smritivibhramah** (memory is destroyed) **sammohaat** (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. Aatmavashyaih 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 haanir asya 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 {saatviki¹⁷} 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 bhuutaani saa nishaa pashyato muneh. (Ch.2, shloka 69)

Yaa nishaa sarvabhutaanaam tasyaam jaagarti sanyamii.

Yasyaam jaagrati bhuutaani 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) ***bhuutaani jaagrati*** ({the worldly} beings remain awake), ***saa*** (it) ***nishaa*** (is night) ***pashyatah muneh*** (for a thinker saint).

Aapuuryamaanamacalapratishtam samudramaapah pravishanti yadvat.

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

Aapuuryamaanam acalapratishtam 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) ***acalapratishtam*** (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.

¹⁷ Endowed with the quality of *satva*; true, genuine, honest

Vihaaya kaamaanyah sarvaanpumaanshcarati nihsprihah.

Nirmamo nirhankarah sa shaantimadhigacchati. (Ch.2, shloka 71)

Vihaaya kaamaan yah sarvaan pumaan carati nihsprihah. Nirmamah nirahankarah 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) ***nirahankarah*** (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*¹⁸).

¹⁸ The world beyond the physical world