

श्रीमद्-भगवद्-गीता Śrīmad-Bha-ga-vad-Gīta

Chapter 2 Verses 19 - 36

ॐ हरिः ॐ

om hariḥ om

श्री गुरुभ्यो नमः

śrī gu-ru-bhyo na-maḥ

हरिः ॐ

hariḥ om

ॐ श्री कृष्णपरमात्मने नमः

om śrī kṛṣṇa-pa-ra-māt-ma-ne na-maḥ

श्रीमद्-भगवद्-गीता

śrīmad-bha-ga-vad-gī-tā

अथ द्वितीयोऽध्यायः ।

a-tha dvi-tī-yo-'dhyā-yah ।

साङ्ख्ययोगः ।

sāṅ-khya-yo-gaḥ ।

य एनं वेत्ति हन्तारं	ya enam vet-ti han-tā-ram
यश्चैनं मन्यते हतम् ।	yaś-cai-nam manya-te ha-tam ।
उभौ तौ न विजानीतः	u-bhau tau na vi-jā-nī-taḥ
नायं हन्ति न हन्यते ॥ १९ ॥	nā-yam han-ti na han-ya-te ॥ 19 ॥

Meaning:

They who take the Self to be the slayer and they who think It is slain; neither of them knows. It slays not, nor is It slain.

न जायते म्रियते वा कदाचित्	na jā-ya-te mri-ya-te vā ka-dā-cit
नायं भूत्वा भविता वा न भूयः ।	nā-yam bhūt-vā bha-vi-tā vā na bhū-yaḥ ।
अजो नित्यः शाश्वतोऽयं पुराणः	ajo nit-yaḥ śāś-va-to'-yam pu-rā-ṇaḥ
न हन्यते हन्यमाने शरीरे ॥ २० ॥	na han-ya-te han-ya-mā-ne śa-rī-re ॥ 20 ॥

Meaning:

It is not born, nor does It ever die; after having been, It again ceases not to be;
Unborn, Eternal, Changeless and Ancient, It is not killed when the body is killed.

वेदाविनाशिनं नित्यं

ve-dā-vi-nā-śi-nam nit-yam

य एनमजमव्ययम् ।

ya enam-ajam-av-ya-yam ।

कथं स पुरुषः पार्थ

ka-tham sa pu-ru-ṣaḥ pār-tha

कं घातयति हन्ति कम् ॥ २१ ॥ kam ghā-ta-ya-ti han-ti kam ॥ 21 ॥

Meaning:

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

वासांसि जीर्णानि यथा विहाय

vā-sām-si jīr-ṇā-ni ya-thā vi-hā-ya

नवानि गृह्णाति नरोऽपराणि ।

na-vā-ni grh-ṇā-ti na-ro'-pa-rā-ṇi ।

तथा शरीराणि विहाय जीर्णानि

ta-thā śa-rī-rā-ṇi vi-hā-ya jīr-ṇā-ni

अन्यानि संयाति नवानि देही

॥२२॥ an-yā-ni sam-yā-ti na-vā-ni de-hī ॥ 22 ॥

Meaning:

Just as a person casts off worn-out clothes and puts on new ones, so too the embodied-Self casts off Its worn-out bodies and enters other new bodies.

नैनं छिन्दन्ति शस्त्राणि	nai-naṁ chin-dan-ti śas-trā-ṇi
नैनं दहति पावकः ।	nai-naṁ da-ha-ti pā-va-kaḥ ।
न चैनं क्लेदयन्त्यापः	na cai-naṁ kle-da-yant-yā-paḥ
न शोषयति मारुतः ॥ २३ ॥	na śo-ṣa-ya-ti mā-ru-taḥ ॥ 23 ॥

Meaning:

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

अच्छेद्योऽयमदाह्योऽयम्	ac-ched-yo'-ya-ma-dāh-yo'-yam
अक्लेद्योऽशोष्य एव च ।	akled-yo'-śoṣ-ya eva ca ।
नित्यः सर्वगतः स्थाणुः	nit-yaḥ sar-va-ga-taḥ sthā-ṇuḥ
अचलोऽयं सनातनः ॥ २४ ॥	aca-lo'-yaṁ sa-nā-ta-naḥ ॥ 24 ॥

Meaning:

This Self cannot be cut, nor burnt, nor wet, nor dried up. It is Eternal, All-Pervading, Stable, Immovable and Ancient.

अव्यक्तोऽयमचिन्त्योऽयम्	av-yak-to'-yam-acint-yo'-yam
अविकार्योऽयमुच्यते ।	avi-kār-yo'-yam-uc-ya-te ।
तस्मादेवं विदित्वैनं	tasmād-evam vi-dit-vai-nam
नानुशोचितुमर्हसि ॥ २५ ॥	nā-nu-śo-ci-tum-ar-ha-si ॥ 25 ॥

Meaning:

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

अथ चैनं नित्यजातं	a-tha cai-naṃ nit-ya-jā-taṃ
नित्यं वा मन्यसे मृतम् ।	nit-yaṃ vā manya-se mṛ-tam ।
तथापि त्वं महाबाहो	ta-thā-pi tvam ma-hā-bā-ho
नैवं शोचितुमर्हसि ॥ २६ ॥	nai-vaṃ śo-ci-tum-ar-ha-si ॥ 26 ॥

Meaning:

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

जातस्य हि ध्रुवो मृत्युः

jā-tas-ya hi dhru-vo mṛt-yuḥ

ध्रुवं जन्म मृतस्य च ।

dhru-vaṃ jan-ma mṛt-asya ca ।

तस्मादपरिहार्येऽर्थे

tas-mā-da-pa-ri-hār-ye'r-the

न त्वं शोचितुमर्हसि ॥ २७ ॥

na tvam śo-ci-tum-ar-ha-si ॥ 27 ॥

Meaning:

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

अव्यक्तादीनि भूतानि

av-yak-tā-dī-ni bhū-tā-ni

व्यक्तमध्यानि भारत ।

vyak-ta-madh-yā-ni bhā-ra-ta ।

अव्यक्तनिधनान्येव

av-yak-ta-ni-dha-nān-ye-va

तत्र का परिदेवना ॥ २८ ॥

tat-ra kā pari-de-va-nā ॥ 28 ॥

Meaning:

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

आश्चर्यवत्पश्यति कश्चिदेनम्	āś-carya-vat-paś-ya-ti kaś-ci-de-nam
आश्चर्यवद्ब्रूदति तथैव चान्यः ।	āś-carya-vad-va-da-ti ta-thai-va cān-yaḥ ।
आश्चर्यवच्चैनमन्यः शृणोति	āś-carya-vac-cai-nam-an-yaḥ śṛ-ṇo-ti
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥	śrut-vāp-ye-naṃ veda na ca-iva kaś-cit ॥ 29 ॥

Meaning:

One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, no one understands This at all!

देही नित्यमवध्योऽयं	de-hī nit-yam-avadh-yo'yaṃ
देहे सर्वस्य भारत ।	de-he sar-vas-ya bhā-ra-ta ।
तस्मात्सर्वाणि भूतानि	tas-māt-sar-vā-ṇi bhū-tā-ni
न त्वं शोचितुमर्हसि ॥ ३० ॥	na tvam śo-ci-tum-ar-ha-si ॥ 30 ॥

Meaning:

This, the Indweller, in the body of everyone is ever Indestructible, O Bharata! Therefore, you should not grieve for any beings.

स्वधर्ममपि चावेक्ष्य	sva-dhar-ma-ma-pi cā-vekṣ-ya
न विकम्पितुमर्हसि ।	na vi-kam-pi-tum-ar-ha-si ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्	dharm-yād-dhi yud-dhāc-chre-yo'n-yat
क्षत्रियस्य न विद्यते ॥ ३१ ॥	kṣat-ri-yas-ya na vid-ya-te ॥ 31 ॥

Meaning:

Further, looking at your own duty you ought not to waver, for there is nothing higher for a Kshatriya (warrior) than a righteous war.

यदृच्छया चोपपन्नं	ya-dṛc-cha-yā co-pa-pan-naṃ
स्वर्गद्वारमपावृतम् ।	svar-ga-dvā-ram-apā-vṛ-tam ।
सुखिनः क्षत्रियाः पार्थ	su-khi-naḥ kṣat-ri-yāḥ pār-tha
लभन्ते युद्धमीदृशम् ॥ ३२ ॥	la-bhan-te yud-dham-ī-dṛ-śam ॥ 32 ॥

Meaning:

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

अथ चेत्त्वमिमं धर्म्यं	a-tha cet-tvam-imam dharm-yam
सङ्ग्रामं न करिष्यसि ।	saṅ-grā-mam na ka-riṣ-ya-si ।
ततः स्वधर्मं कीर्तिं च	ta-taḥ sva-dhar-mam kīr-tiṃ ca
हित्वा पापमवाप्स्यसि ॥ ३३ ॥	hit-vā pā-pam-avāps-ya-si ॥ 33 ॥

Meaning:

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

अकीर्तिं चापि भूतानि	a-kīr-tiṃ cā-pi bhū-tāni
कथयिष्यन्ति तेऽव्ययाम् ।	ka-tha-yiṣ-yan-ti te'v-ya-yām ।
सम्भावितस्य चाकीर्तिः	sam-bhā-vi-tas-ya cā-kīr-tiḥ
मरणादतिरिच्यते ॥ ३४ ॥	ma-ra-ṇād-ati-ric-ya-te ॥ 34 ॥

Meaning:

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

भयाद्रणादुपरतं	bha-yād-ra-ṇād-upa-ra-taṃ
मंस्यन्ते त्वां महारथाः ।	mans-yante tvāṃ ma-hā-ra-thāḥ ।
येषां च त्वं बहुमतः	ye-ṣāṃ ca tvaṃ ba-hu-ma-taḥ
भूत्वा यास्यसि लाघवम् ॥ ३५ ॥	bhūt-vā yās-ya-si lā-gha-vam ॥ 35 ॥

Meaning:

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

अवाच्यवादांश्च बहून्	avāc-ya-vā-dāṃś-ca ba-hūn
वदिष्यन्ति तवाहिताः ।	va-diṣ-yan-ti ta-vā-hi-tāḥ ।
निन्दन्तस्तव सामर्थ्यं	nin-dan-tas-ta-va sā-marth-yaṃ
ततो दुःखतरं नु किम् ॥ ३६ ॥	ta-to duḥ-kha-ta-raṃ nu kim ॥ 36 ॥

Meaning:

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

ॐ तत्सत्	om tat-sat
इति श्रीमद्भगवद्गीतासु	iti śrīmad-bhaga-vad-gī-tā-su
उपनिषत्सु	upa-ni-ṣat-su
ब्रह्मविद्यायाम्	brahma-vid-yā-yām
योगशास्त्रे	yoga-śās-tre
श्रीकृष्णार्जुनसंवादे	śrī-kṛṣṇ-ṇār-juna-saṃ-vā-de
साङ्ख्य योगो नाम	sāṅ-khya yo-go nā-ma
द्वितीयोऽध्यायः ।	dvi-tī-yo-'dhyā-yaḥ ।
ॐ हरिः ॐ ।	om hariḥ om
श्री गुरुभ्यो नमः	śrī guru-bhyo namaḥ
हरिः ॐ ।	hariḥ om ।

Meaning:

Thus, in the UPANISHADS of the glorious Bhagavad Geeta, in the science of the eternal, in the scriptures of YOGA, in the dialogue between Sri Krishna and Arjuna, the second discourse ends, entitled, “The Yoga of Knowledge”.

सर्वधर्मान्परित्यज्य

sar-va-dhar-mān-pari-tyaj-ya

मामेकं शरणं ब्रज ।

mām-ekaṃ śara-ṇaṃ vra-ja ।

अहं त्वा सर्वपापेभ्यः

ahaṃ tvā sar-va-pā-pebh-yaḥ

मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥ mokṣa-yiṣ-yā-mi mā śu-caḥ ॥ 18-66 ॥

Meaning:

Having abandoned all duties (of the body, mind, and intellect), take refuge in Me alone; I will liberate you of all sins; do not grieve.

श्री कृष्णार्पणमस्तु

śrī kṛṣ-ṇār-pa-ṇam-astu

