

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

Chapter 2 Verses 54 - 72

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 ।

अर्जुन उवाच ।

arjuna uvāca ।

स्थितप्रज्ञस्य का भाषा

sthi-ta-pra-jñas-ya kā bhāṣā

समाधिस्थस्य केशव ।

sa-mā-dhis-thas-ya ke-śa-va ।

स्थितधीः किं प्रभाषेत

sthi-ta-dhīḥ kiṁ pra-bhā-ṣe-ta

किमासीत ब्रजेत किम् ॥ ५४ ॥

kim-ā-sī-ta vra-je-ta kim ॥ 54 ॥

Arjuna said:

O Keshava, what is the description of one who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how do they sit, how do they walk?

श्रीभगवानुवाच ।

śrī-bha-ga-vān-u-vā-ca ।

प्रजहाति यदा कामान्

pra-ja-hā-ti ya-dā kā-mān

सर्वान्पार्थ मनोगतान् ।

sar-vān-pār-tha ma-no-ga-tān ।

आत्मन्येवात्मना तुष्टः

ātman-ye-vāt-ma-nā tuṣ-ṭaḥ

स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

sthi-ta-pra-jñas-ta-doc-ya-te ॥ 55 ॥

The Blessed Lord Said:

O Partha, when one completely casts off all the desires of the mind and is satisfied in the Self, by the Self, then they are said to be of steady wisdom.

दुःखेष्वनुद्विग्नमनाः

duḥ-kheṣ-va-nud-vig-na-ma-nāḥ

सुखेषु विगतस्पृहः ।

su-khe-ṣu vi-ga-ta-sprṛ-haḥ ।

वीतरागभयक्रोधः

vī-ta-rā-ga-bha-ya-kro-dhaḥ

स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

sthi-ta-dhīr-mu-ni-ruc-ya-te ॥ 56 ॥

The one whose mind is not shaken up by adversity, who in prosperity does not long for pleasure, and who is free from attachment, fear, and anger is called a sage of steady wisdom.

यः सर्वत्रानभिस्नेहः

yaḥ sar-vat-rā-na-bhi-sne-haḥ

तत्तत्प्राप्य शुभाशुभम् ।

tat-tat-prāp-ya śu-bhā-śu-bham ।

नाभिनन्दति न द्वेष्टि

nā-bhi-nan-da-ti na dveṣ-ṭi

तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

tas-ya pra-jñā pra-tiṣ-ṭhi-tā ॥ 57 ॥

The one who is everywhere without attachment on meeting with anything good or bad, who neither rejoices nor detests, their wisdom is fixed.

यदा संहरते चायं

ya-dā saṁ-ha-ra-te cā-yaṁ

कूर्मोऽङ्गानीव सर्वशः ।

kūr-mo'n-gā-nī-va sar-va-śaḥ ।

इन्द्रियाणीन्द्रियार्थेभ्यः

in-dri-yā-ṇin-dri-yār-thebh-yaḥ

तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

tas-ya pra-jñā pra-tiṣ-ṭhi-tā ॥ 58 ॥

Like the tortoise which withdraws its limbs from all sides, when one withdraws their senses from the sense objects, then their wisdom becomes steady.

विषया विनिवर्तन्ते

vi-ṣa-yā vi-ni-var-tan-te

निराहारस्य देहिनः ।

ni-rā-hā-ras-ya de-hi-naḥ ।

रसवर्जं रसोऽप्यस्य

ra-sa-var-jaṁ ra-so'p-yas-ya

परं दृष्ट्वा निवर्तते ॥ ५९ ॥

pa-raṁ dṛṣṭ-vā ni-var-ta-te ॥ 59 ॥

The objects of the senses turn away from the abstinent person leaving the longing (behind); but their longing also leaves them upon seeing the Supreme.

यततो ह्यपि कौन्तेय

ya-ta-to hya-pi kaun-te-ya

पुरुषस्य विपश्चितः ।

pu-ru-ṣas-ya vi-paś-ci-taḥ ।

इन्द्रियाणि प्रमाथीनि

in-dri-yā-ṇi pra-mā-thī-ni

हरन्ति प्रसभं मनः ॥ ६० ॥

ha-ran-ti pra-sa-bhaṁ ma-naḥ ॥ 60 ॥

O son of Kunti, the turbulent senses do violently carry away the mind of a wise person, though they (may) be striving (to control them).

तानि सर्वाणि संयम्य

tā-ni sar-vā-ṇi saṁ-yam-ya

युक्त आसीत मत्परः ।

yuk-ta ā-sī-ta mat-pa-raḥ ।

वशे हि यस्येन्द्रियाणि

va-śe hi yas-yen-dri-yā-ṇi

तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

tas-ya pra-jñā pra-tiṣ-ṭhi-tā ॥ 61 ॥

Having restrained them all, they should sit steadfast, intent on Me; their wisdom is steady, whose senses are under control.

ध्यायतो विषयान्पुंसः

dhyā-ya-to vi-ṣa-yān-puṁ-saḥ

सङ्गस्तेषूपजायते ।

saṅ-gas-te-ṣū-pa-jā-ya-te ।

सङ्गात्सञ्जायते कामः

saṅ-gāt-saṅ-jā-ya-te kā-maḥ

कामात्क्रोधोऽभिजायते ॥ ६२ ॥

kā-māt-kro-dho-'bhi-jā-ya-te ॥ 62 ॥

When one thinks of objects, attachment arises; from attachment, desire is born; from desire arises anger.

क्रोधाद्भवति सम्मोहः

kro-dhād-bha-va-ti sam-mo-haḥ

सम्मोहात्स्मृतिविभ्रमः ।

sam-mo-hāt-smṛ-ti-vi-bhra-maḥ ।

स्मृतिभ्रंशाद् बुद्धिनाशः

smṛ-ti-bhraṁ-śād bud-dhi-nā-śaḥ

बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

bud-dhi-nā-śāt-pra-ṇaś-ya-ti ॥ 63 ॥

From anger comes delusion; from delusion comes loss of memory; from loss of memory comes the destruction of discretion; from destruction of discretion one perishes.

रागद्वेषवियुक्तैस्तु

rā-ga-dve-ṣa-vi-yuk-tais-tu

विषयानिन्द्रियैश्चरन् ।

vi-ṣa-yān-in-dri-yaiś-ca-ran ।

आत्मवश्यैर्विधेयात्मा

āt-ma-vaś-yair-vi-dhe-yāt-mā

प्रसादमधिगच्छति ॥ ६४ ॥

pra-sā-dam-adhi-gac-cha-ti ॥ 64 ॥

In contrast, the self-controlled person, moving among objects, with their senses under restraint and free from both attraction and repulsion, attains peace.

प्रसादे सर्वदुःखानां

pra-sā-de sar-va-duḥ-khā-nām

हानिरस्योपजायते ।

hā-ni-ras-yo-pa-jā-ya-te ।

प्रसन्नचेतसो ह्याशु

pra-san-na-ce-ta-so hyā-śu

बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

bud-dhiḥ par-ya-va-tiṣ-ṭha-te ॥ 65 ॥

In that peace all pains are destroyed; the intellect of the tranquil minded soon becomes steady.

नास्ति बुद्धिरयुक्तस्य

nās-ti bud-dhi-ra-yuk-tas-ya

न चायुक्तस्य भावना ।

na cā-yuk-tas-ya bhā-va-nā ।

न चाभावयतः शान्तिः

na cā-bhā-va-ya-taḥ śān-tiḥ

अशान्तस्य कुतः सुखम् ॥ ६६ ॥

a-śān-tas-ya ku-taḥ su-kham ॥ 66 ॥

There is no knowledge (of the Self) to the unsteady and to the unsteady no meditation and to the unmeditative no peace; to the peaceless, how can there be happiness?

इन्द्रियाणां हि चरतां

in-dri-yā-ṇāṃ hi ca-ra-tāṃ

यन्मनोऽनुविधीयते ।

yan-ma-no'-nu-vi-dhī-ya-te ।

तदस्य हरति प्रज्ञां

ta-das-ya ha-ra-ti pra-jñāṃ

वायुर्नावमिवाम्भसि ॥ ६७ ॥

vā-yur-nā-vam-i-vām-bha-si ॥ 67 ॥

The mind which follows the wandering senses loses its discretion, as the wind carries away a boat on the water.

तस्माद्यस्य महाबाहो

tas-mād-yas-ya ma-hā-bā-ho

निगृहीतानि सर्वशः ।

ni-gr̥hī-tā-ni sar-va-śaḥ ।

इन्द्रियाणीन्द्रियार्थेभ्यः

in-dri-yā-ṇīn-dri-yār-thebh-yaḥ

तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

tas-ya pra-jñā pra-tiṣṭhi-tā ॥ 68 ॥

Therefore, O Mighty Armed, one's knowledge is steady whose senses are completely restrained from sense objects.

या निशा सर्वभूतानां

yā ni-śā sar-va-bhū-tā-nāṃ

तस्यां जागर्ति संयमी ।

tas-yāṃ jā-gar-ti saṃ-ya-mī ।

यस्यां जाग्रति भूतानि

yas-yāṃ jā-gra-ti bhū-tā-ni

सा निशा पश्यतो मुनेः ॥ ६९ ॥

sā ni-śā paś-ya-to mu-neḥ ॥ 69 ॥

In that which is night to all beings, the self-controlled person is awake; where all beings are awake, that is the night for the sage who sees.

आपूर्यमाणमचलप्रतिष्ठं

ā-pūr-ya-mā-ṇam-aca-la-pra-tiṣ-ṭhaṁ

समुद्रमापः प्रविशन्ति यद्वत् ।

sa-mu-dram-ā-paḥ pra-vi-śan-ti yad-vat ।

तद् वत्कामा यं प्रविशन्ति सर्वे

tad vat-kā-mā yaṁ pra-vi-śan-ti sar-ve

स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

sa śān-tim-āp-no-ti na kā-ma-kā-mī ॥ 70 ॥

One attains peace into whom all desires enter as water enters the ocean, which filled from all sides remains unmoved; but not the 'desirer of desires'.

विहाय कामान्यः सर्वान्

vi-hā-ya kā-mān-yaḥ sar-vān

पुमान्श्चरति निःस्पृहः ।

pu-mānś-ca-ra-ti niḥ-sprṛ-haḥ ।

निर्ममो निरहङ्कारः

nir-ma-mo ni-ra-haṅ-kā-raḥ

स शान्तिमधिगच्छति ॥ ७१ ॥

sa śān-tim-adhi-gac-cha-ti ॥ 71 ॥

They attain peace who, abandoning all desires, moves about without longing, without the sense of 'I-ness' and 'My-ness'.

एषा ब्राह्मी स्थितिः पार्थ

eṣā brāh-mī sthi-tiḥ pār-tha

नैनां प्राप्य विमुह्यति ।

nai-nāṁ prāp-ya vi-muh-ya-ti ।

स्थित्वास्यामन्तकालेऽपि

sthit-vās-yām-anta-kā-le'-pi

ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

brah-ma-nir-vā-ṇa-mṛc-cha-ti ॥ 72 ॥

This is the state of Brahman, O Son of Pritha. Attaining this, none is deluded. Being established therein, even at the end of life, one attains oneness with Brahman.

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-kṛṣṇa-ṇār-juna-saṁ-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 ।

सर्वधर्मान्परित्यज्य

sar-va-dhar-mān-pari-tyaj-ya

मामेकं शरणं ब्रज ।

mām-ekaṁ śara-ṇaṁ vra-ja ।

अहं त्वा सर्वपापेभ्यः

ahaṁ tvā sar-va-pā-pebh-yaḥ

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

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

श्री कृष्णार्पणमस्तु

śrī kṛṣṇa-ṇār-pa-ṇam-astu