

CHAPTER 2

KNOWLEDGE

सञ्जय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

sañjaya uvāca

taṁ tathā kṛpayāviṣṭamaśrupūrṇākulekṣaṇam
viśīdantamidaṁ vākyaṁuvāca madhusūdanaḥ

Verse 1

Sañjaya said:

To him who was sad and thus overwhelmed by compassion, whose eyes were filled with tears and showed distress, *Kṛṣṇa* spoke these words.

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

śrībhagavānuvāca

kutastvā kaśmalamidaṁ viṣame samupasthitam
anāryajuṣṭamasvargyamakīrtikaramarjuna

Verse 2

Śrī Bhagavān said:

In such crisis from where has this despair come upon you, Oh! *Arjuna*? It is not at all becoming of an upright man and does not add to your good name. Nor is it which leads one to heaven.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

klaibyaṁ mā sma gamaḥ pārtha naitattvayyupapadyate
kṣudraṁ hṛdayadaurbalyaṁ tyaktvottiṣṭha parantapa

Verse 3

Oh! *Pārtha*, the vanquisher of enemies, do not yield to unmanliness. This does not befit you. Give up this lowly weakness of heart and get up.

अर्जुन उवाच ।

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

Arjuna uvāca

kathaṁ bhīṣmamahaṁ saṅkhye droṇaṁ ca madhusūdana
iṣubhiḥ pratyotsyāmi pūjārhāvarisūdana

Verse 4

Arjuna said:

Oh! Destroyer of foes! Oh! Destroyer of the demon, *Madhu*, (Oh! *Kṛṣṇa*!) How will I in this battle fight with arrows against *Bhīṣma* and *Droṇa*, who are worthy of my worship?

गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

gurūnahatvā hi mahānubhāvān
śreya bhoktuṃ bhaikṣyamapīha loke
hatvārthakāmāṃstu gurūnihaiva
bhuñjīya bhogān rudhirapradigdhan

Verse 5

It would be better indeed to eat food collected from others here in this world than to kill these highly exalted teachers. Whereas, if I kill them, the enjoyments of security and pleasure I would experience in this world will be stained with blood.

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

na caitadvidmaḥ kataranno garīyo
yadvā jayema yadi vā no jayeyuḥ
yāneva hatvā na jijīviṣāma-
ste'vasthitāḥ pramukhe dhārtarāṣṭrāḥ

Verse 6

And, we do not know which of the two will be better for us — that we should conquer them or that they should conquer us. The sons of *Dhṛtarāṣṭra*, after slaying whom we will indeed not want to live, stand facing us.

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pr̥cchāmi tvāṃ dharmasammūḍhacetāḥ
yacchreyaḥ syānniścitaṃ brūhi tanme
śiṣyaste'haṃ śādhi māṃ tvāṃ prapannam

Verse 7

Overcome by faint-heartedness, confused about my duty, I ask you which is definitely better for me. Please tell me. I am your student. Please teach me, who has taken refuge in you.

न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

na hi prapaśyāmi mamāpanudyād
yacchokamucchoṣaṇamindriyāṇām
avāpya bhūmāvasapatnamṛddham
rājyaṃ surāṇāmapi cādhipatyam

Verse 8

I do not see anything that will remove the sorrow that dries up my senses, even if I were to obtain an unrivalled and prosperous kingdom on earth and sovereignty over the denizens of heaven.

सञ्जय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

sañjaya uvāca

evamuktvā hr̥ṣīkeśaṃ guḍākeśaḥ parantapaḥ

na yotsya iti govindamuktvā tūṣṇīṃ babhūva ha

Verse 9

Sañjaya said:

Having spoken to *Hr̥ṣīkeśa* (Lord *Kṛṣṇa*) in this manner, *Guḍākeśa* (*Arjuna*), the scorcher of foes, saying to *Govinda*, ‘I shall not fight,’ became silent.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

tamuvāca hr̥ṣīkeśaḥ prahasanniva bhārata

senayorubhayormadhye viṣīdantamidaṃ vacaḥ

Verse 10

Oh! *Bhārata*, to him who was sad in the midst of both armies, *Hr̥ṣīkeśa* (*Kṛṣṇa*), as though laughing, said these words.

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

śrībhagavānuvāca

aśocyānannaśocastvaṃ prajñāvādāṃśca bhāṣase

gatāsūnagatāsūṃśca nānuśocanti paṇḍitāḥ

Verse 11

Śrī Bhagavān said:

You grieve for those who should not be grieved for. Yet you speak words of wisdom. The wise do not grieve for those who are living or for those who are no longer living.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

na tvevāhaṃ jātu nāsaṃ na tvaṃ neme janādhipāḥ

na caiva na bhaviṣyāmaḥ sarve vayamataḥ param

Verse 12

There was never a time that I did not exist, nor you nor these kings. Nor will any of us cease to exist in the future.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धरिस्तत्र न मुह्यति ॥ १३ ॥

dehino'smin yathā dehe kaumāraṃ yauvanaṃ jarā

tathā dehāntaraprāptirdhīrastatra na muhyati

Verse 13

Just as, how, for an indweller of this body, the *jīva*, there is childhood, youth, and old age, so too, is the gaining of another body. With reference to that, a wise person does not come to grief.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

*mātrāsparśāstu kaunteya śītoṣṇasukhaduḥkhadāḥ
āgamāpāyino'nityāstāṃstitikṣasva bhārata*

Verse 14

Oh! Son of *Kuntī*, the contacts of the sense organs with the sensory world which give rise to cold and heat, pleasure and pain, which have the nature of coming and going are not constant. Endure them. Oh! Descendant of *Bharata*.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

*yaṃ hi na vyathayantye te puruṣaṃ puruṣarṣabha
samaduḥkhasukhaṃ dhīraṃ so'amṛtatvāya kalpate*

Verse 15

Oh! *Arjuna*, the prominent among men, the person whom these (*sukha* and *duḥkha*) do not affect, who is the same in pleasure and pain, and who is discriminative, is fit for gaining liberation.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

*nāsato vidyate bhāvaḥ nābhāvo vidyate sataḥ
ubhayorapi dṛṣṭo'ntastvanyostattvadarśibhiḥ*

Verse 16

For the unreal (*mithyā*), there is never any being. For the real, there is never any non-being. The ultimate truth of both of these is seen by the knowers of the truth.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

*avināśi tu tadviddhi yena sarvamidaṃ tatam
vināśamavyayasya na kaścitkartumarhati*

Verse 17

Know that, by which this entire world is pervaded, to be indeed indestructible. No one can bring about the destruction of the one that does not change.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

*antavanta ime dehā nityasyoktāḥ śarīriṇaḥ
anāśino'prameyasya tasmādyudhyasva bhārata*

Verse 18

These bodies of the embodied one (the self), which is not subject to change, which is indestructible, and which is not available as an object of knowledge, are said to be subject to end. Therefore, Oh! Descendant of *Bharata*, fight.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

*ya enaṃ veti hantāraṃ yaścainaṃ manyate hatam
ubhau tau na vijānīto nāyaṃ hanti na hanyate*

Verse 19

Both, the one who thinks this (self) to be the killer and the one who thinks of it as the killed, do not know. This (self) does not kill; nor is it killed.

न जायते म्रियते वा कदाचिन्नायं भूत्वाभविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २० ॥

*na jāyate mriyate vā kadācin-
nāyaṃ bhūtvābhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato'yaṃ purāṇo
na hanyate hanyamāne śarīre*

Verse 20

This (self) is never born; nor does it die. It is not that, having been, it ceases to exist again. This (self) is unborn, eternal, undergoes no change whatsoever, and is ever new. When the body is destroyed, it is not destroyed.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

*vedāvināśinaṃ nityaṃ ya enamajamavyayam
kathaṃ sa puruṣaḥ pārtha kaṃ ghātayati hanti kam*

Verse 21

Oh! Son of *Prthā*, the one who knows this (self) to be indestructible, timeless, unborn, and not subject to decline, how and whom does that person kill? Whom does he cause to kill?

वासंसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २२ ॥

*vāsāṃsi jīrṇāni yathā vihāya
navāni grhṇāti naro'parāṇi
tathā śarīrāṇi vihāya jīrṇān-
yanyāni saṃyāti navāni dehī*

Verse 22

Just as a person gives up old clothes and takes up new ones, so too, the indweller of the body gives up old bodies and takes others which are new.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

*nainaṃ chindanti śastrāṇi nainaṃ dahati pāvakaḥ
na cainaṃ kledayantyaṅapo na śoṣayati mārutaḥ*

Verse 23

Weapons do not cut this (self); nor does fire burn it. Water does not wet (or drown) it and wind does not dry it.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥
acchedyo'yamadāhyo'yamakledyo'soṣya eva ca
nityaḥ sarvagataḥ sthāṇuracalo'yaṃ sanātanaḥ

Verse 24

This (self) cannot be cut, burnt, drowned, or dried. It is changeless, all-pervading, stable, immovable, and eternal.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥
avyakto'yamacintyo'yamavikāryo'yamucyate
tasmādevaṃ viditvaināṃ nānuśocitumarhasi

Verse 25

This self is said to be unmanifest, not an object of thought, and not subject to change. Therefore, knowing this, you should not grieve.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥
atha cainaṃ nityajātaṃ nityaṃ vā manyase mṛtam
tathāpi tvaṃ mahābāho naivaṃ śocitumarhasi

Verse 26

And if you take the *ātmā* to have constant birth and death, even then, Oh! Mighty armed, *Arjuna*, you ought not to grieve for the *ātmā* in this manner.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥
jātasya hi dhruvo mṛtyurdhruvaṃ janma mṛtasya ca
tasmādaparihārye'rthe na tvaṃ śocitumarhasi

Verse 27

Because, for that which is born, death is certain and for that which is dead, birth is certain, therefore, you should not grieve over that which cannot be altered.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥
avyaktādīni bhūtāni vyaktamadyāni bhārata
avyaktanidhanānyeva tatra kā paridevanā

Verse 28

All beings are unmanifest in the beginning, manifest in the middle, and (again) unmanifest in the end. What indeed is there to grieve about, Oh! *Bhārata*?

आश्चर्यवत् पश्यति कश्चिदेनमाश्चर्यवद्ब्रूयति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥