

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

## Chapter 2 (sān-khya-yo-gaḥ - The Yoga of Knowledge) Verses 1 - 38

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-yaḥ ।
साङ्ख्ययोगः ।	sān-khya-yo-gaḥ ।

सञ्जय उवाच ।	sañ-ja-ya u-vā-ca ।
तं तथा कृपयाविष्टम्	taṁ ta-thā kṛ-pa-yā-viṣ-ṭam
अश्रुपूर्णाकुलेक्षणम् ।	a-śru-pūr-ṇā-ku-lek-ṣa-ṇam ।
विषीदन्तमिदं वाक्यम्	viṣī-dan-tam-idaṁ vāk-yam
उवाच मधुसूदनः ॥ १ ॥	u-vā-ca ma-dhu-sū-da-naḥ ॥ 1 ॥

Meaning:

Sanjaya said:

To him who was thus overcome with pity and despondency, with eyes full of tears and agitated, Madhusudana spoke these words.

श्रीभगवानुवाच ।  
 कुतस्त्वा कश्मलमिदं  
 विषमे समुपस्थितम् ।  
 अनार्यजुष्टमस्वर्ग्यम्  
 अकीर्तिकरमर्जुन ॥ २ ॥

śrī-bha-ga-vān-u-vā-ca ।  
 ku-tas-tvā kaś-ma-lam-idam  
 vi-ṣa-me sa-mu-pas-thi-tam ।  
 a-nār-ya-juṣ-ṭam-as-varg-yam  
 a-kīr-ti-ka-ram-ar-juna ॥ 2 ॥

Meaning:

The Blessed Lord said:

Whence is this perilous condition come upon thee, this dejection, un-Aryan-like, heaven-excluding disgraceful, O Arjuna?

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

klaib-yam mā sma ga-maḥ pārtha  
 nai-tat-tvay-yu-pa-pad-ya-te ।  
 kṣud-ram hṛ-da-ya-daur-bal-yam  
 tyak-tvot-tiṣ-ṭha pa-ran-ta-pa ॥ 3 ॥

Meaning:

Yield not to impotence, O Partha! It does not befit thee. Cast off this mean weakness of heart! Stand up, O Parantapa (O scorcher of foes)!

अर्जुन उवाच ।  
 कथं भीष्ममहं सङ्घे  
 द्रोणं च मधुसूदन ।  
 इषुभिः प्रतियोत्स्यामि  
 पूजार्हावरिसूदन ॥ ४ ॥

ar-ju-na u-vā-ca ।  
 ka-tham bhīṣ-mam-aham saṅ-khye  
 dro-ṇam ca ma-dhu-sū-dana ।  
 iṣu-bhiḥ pra-ti-yots-yā-mi  
 pū-jār-hā-vari-sū-dana ॥ 4 ॥

Meaning:

Arjuna said:

How, O Madhusudana, shall I in battle fight with arrows against Bhishma and Drona, who are fit to be worshipped, O destroyer of enemies!

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

gurū-na-hatvā hi ma-hā-nu-bhā-vān  
 śre-yo bhok-tum bhaikṣ-yam-apī-ha lo-ke ।  
 hatvār-tha-kā-māms-tu gurū-ni-hai-va  
 bhuñ-jī-ya bho-gān ru-dhi-ra-pra-dig-dhān ॥  
 ॥ 5 ॥

Meaning:

Better indeed in the world, is to eat bread of 'beggary' than slay the most noble of teachers. But, if I kill them, even in this world all my enjoyments of wealth and desires will be stained with blood.

न चैतद्विद्मः कतरन्नो गरीयः      na cai-tad-vid-maḥ ka-ta-ran-no ga-rī-yaḥ  
यद्वा जयेम यदि वा नो जयेयुः ।      yadvā ja-ye-ma ya-di vā no ja-ye-yuḥ ।  
यानेव हत्वा न जिजीविषामः      yā-ne-va hatvā na ji-jī-vi-ṣā-maḥ  
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥      te'-vas-thi-tāḥ pra-mu-khe dhār-ta-rāṣ-ṭrāḥ ॥  
॥ ६ ॥      ॥ 6 ॥

Meaning:

I can scarcely say which will be better; that we should conquer them or that they should conquer us. Even the sons of Dhritarashtra, after slaying whom we do not wish to live, stand facing us.

कार्पण्यदोषोपहतस्वभावः      kār-paṇ-ya-do-ṣo-pa-ha-ta-sva-bhā-vaḥ  
पृच्छामि त्वां धर्मसम्मूढचेताः ।      pṛc-chā-mi tvām dhar-ma-sam-mū-ḍha-ce-tāḥ ।  
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे      yac-chre-yaḥ syān-niś-ci-taṁ brū-hi tan-me  
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥      śiṣ-yas-te'-haṁ śā-dhi mām tvām pra-pan-nam ॥  
॥ ७ ॥      ॥ 7 ॥

Meaning:

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, who has taken refuge in Thee.

न हि प्रपश्यामि ममापनुद्यात्      na hi pra-paś-yā-mi ma-mā-pa-nud-yāt  
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।      yac-cho-kam-uc-cho-ṣa-ṇam-in-dri-yā-ṇām ।  
अवाप्य भूमावसपत्नमृद्धं      a-vāp-ya bhū-mā-va-sa-pat-na-mṛd-dhaṁ  
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥      rāj-yaṁ su-rā-ṇām-api cā-dhi-pat-yam ॥ 8 ॥

Meaning:

I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperous and unrivalled dominion on earth, or even Lordship over the gods.

सञ्जय उवाच ।	sañ-ja-ya u-vā-ca ।
एवमुक्त्वा हृषीकेशं	evam-uk-tvā hr-ṣī-ke-śam
गुडाकेशः परन्तपः ।	gu-dā-ke-śaḥ paran-ta-paḥ ।
न योत्स्य इति गोविन्दम्	na yots-ya iti go-vin-dam
उक्त्वा तूष्णीं बभूव ह ॥ ९ ॥	uk-tvā tūṣ-ṇīm ba-bhū-va ha ॥ 9 ॥

Meaning:

Sanjaya said:

Having spoken thus to Hrishiksha, Gudakesha, the destroyer of foes, (he) said to Govinda: "I will not fight"; and became silent.

तमुवाच हृषीकेशः	ta-mu-vā-ca hr-ṣī-ke-śaḥ
प्रहसन्निव भारत ।	pra-ha-san-ni-va bhā-ra-ta ।
सेनयोरुभयोर्मध्ये	se-na-yo-ru-bha-yor-madh-ye
विषीदन्तमिदं वचः ॥ १० ॥	vi-ṣī-dan-tam-idam vacaḥ ॥ 10 ॥

Meaning:

To him who was despondent in the midst of the two armies, Hrishiksha as if smiling, 'O Bharata', spoke these words.

श्रीभगवानुवाच ।                      śrī-bha-ga-vān-u-vā-ca ।  
 अशोच्यानन्वशोचस्त्वं              a-śoc-yān-an-va-śo-cas-tvaṁ  
 प्रज्ञावादांश्च भाषसे ।                  pra-jñā-vā-dāmś-ca bhā-ṣa-se ।  
 गतासूनगतासूंश्च                      ga-tā-sū-na-ga-tā-sūmś-ca  
 नानुशोचन्ति पण्डिताः ॥ ११ ॥      nā-nu-śo-can-ti paṇ-ḍi-tāḥ ॥ 11 ॥

Meaning:

The Blessed Lord said:

You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither of the living nor for the dead.

न त्वेवाहं जातु नासं                      na tve-vā-haṁ jā-tu nā-saṁ  
 न त्वं नेमे जनाधिपाः ।                  na tvam ne-me ja-nā-dhi-pāḥ ।  
 न चैव न भविष्यामः                      na cai-va na bha-viṣ-yā-maḥ  
 सर्वे वयमतः परम् ॥ १२ ॥              sar-ve va-yam-ataḥ pa-ram ॥ 12 ॥

Meaning:

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we all ever cease to be hereafter.

देहिनोऽस्मिन्यथा देहे                      de-hi-no's-min-ya-thā de-he  
 कौमारं यौवनं जरा ।                  kau-mā-raṁ yau-va-naṁ ja-rā ।  
 तथा देहान्तरप्राप्तिः                      ta-thā de-hān-ta-ra-prāp-tiḥ  
 धीरस्तत्र न मुह्यति ॥ १३ ॥              dhī-ras-tat-ra na muh-ya-ti ॥ 13 ॥

Meaning:

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.

मात्रास्पर्शास्तु कौन्तेय	mā-trā-spar-śās-tu kaun-te-ya
शीतोष्णसुखदुःखदाः ।	śī-toṣ-ṇa-su-kha-duḥ-kha-dāḥ ।
आगमापायिनोऽनित्याः	ā-ga-mā-pā-yi-no'-nit-yāḥ
तांस्तितिक्षस्व भारत ॥ १४ ॥	tāms-ti-ti-kṣas-va bhā-ra-ta ॥ 14 ॥

Meaning:

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent; endure them bravely, O descendant of Bharata.

यं हि न व्यथयन्त्येते	yaṁ hi na vya-tha-yan-tye-te
पुरुषं पुरुषर्षभ ।	pu-ru-ṣaṁ pu-ru-ṣar-ṣa-bha ।
समदुःखसुखं धीरं	sa-ma-duḥ-kha-su-khaṁ dhī-raṁ
सोऽमृतत्वाय कल्पते ॥ १५ ॥	so'-mṛ-tat-vā-ya kal-pa-te ॥ 15 ॥

Meaning:

That firm man to whom, surely these afflict not, O chief among men, to whom pleasure and pain are the same, is fit for realizing the Immortality of the Self.

नासतो विद्यते भावः	nā-sa-to vid-ya-te bhā-vaḥ
नाभावो विद्यते सतः ।	nā-bhā-vo vid-ya-te sa-taḥ ।
उभयोरपि दृष्टोऽन्तः	u-bha-yor-api dṛṣ-ṭo'n-taḥ
त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥	tva-na-yos-tat-tva-dar-śi-bhiḥ ॥ 16 ॥

Meaning:

The unreal has no being; there is no non-being of the Real; the truth about both these has been seen by the Knowers of the Truth (or the Seers of the Essence).

अविनाशि तु तद्विद्धि  
येन सर्वमिदं ततम् ।  
विनाशमव्ययस्यास्य  
न कश्चित्कर्तुमर्हति ॥ १७ ॥

avi-nā-śi tu tad-vid-dhi  
ye-na sar-vam-idam ta-tam ।  
vi-nā-śam-av-ya-yas-yās-ya  
na kaś-cit-kar-tum-ar-ha-ti ॥ 17 ॥

Meaning:

Know That to be Indestructible by which all this is pervaded. None can cause the destruction of That - the Imperishable

अन्तवन्त इमे देहाः  
नित्यस्योक्ताः शरीरिणः ।  
अनाशिनोऽप्रमेयस्य  
तस्माद्युध्यस्व भारत ॥ १८ ॥

an-ta-van-ta ime de-hāḥ  
nit-yas-yok-tāḥ śa-rī-ri-ṇaḥ ।  
anā-śi-no'-pra-me-yas-ya  
tas-mād-yudh-yas-va bhā-ra-ta ॥ 18 ॥

Meaning:

They have an end, it is said, these bodies of the embodied-Self. The Self is Eternal, Indestructible, Incomprehensible. Therefore fight, O Bharata.

य एनं वेत्ति हन्तारं  
यश्चैनं मन्यते हतम् ।  
उभौ तौ न विजानीतः  
नायं हन्ति न हन्यते ॥ १९ ॥

ya enam vet-ti han-tā-ram  
yaś-cai-nam manya-te ha-tam ।  
u-bhau tau na vi-jā-nī-taḥ  
nā-yam han-ti na han-ya-te ॥ 19 ॥

Meaning:

He who takes the Self to be slayer and he who thinks He is slain; neither of them knows. He slays not, nor is He slain.



न जायते म्रियते वा कदाचित्  
 नायं भूत्वा भविता वा न भूयः ।  
 अजो नित्यः शाश्वतोऽयं पुराणः  
 न हन्यते हन्यमाने शरीरे ॥ २० ॥

na jā-ya-te mri-ya-te vā ka-dā-cit  
 nā-yam bhūt-vā bha-vi-tā vā na bhū-yaḥ ।  
 ajo nit-yaḥ śāś-va-to'-yam pu-rā-ṇaḥ  
 na han-ya-te han-ya-mā-ne śa-rī-re ॥ 20 ॥

Meaning:

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

वेदाविनाशिनं नित्यं  
 य एनमजमव्ययम् ।  
 कथं स पुरुषः पार्थ  
 कं घातयति हन्ति कम् ॥ २१ ॥

ve-dā-vi-nā-śi-naṁ nit-yam  
 ya enam-ajam-av-ya-yam ।  
 ka-tham sa pu-ru-ṣaḥ pār-tha  
 kaṁ ghā-ta-ya-ti han-ti kam ॥ 21 ॥

Meaning:

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

वासांसि जीर्णानि यथा विहाय  
 नवानि गृह्णाति नरोऽपराणि ।  
 तथा शरीराणि विहाय जीर्णानि  
 अन्यानि संयाति नवानि देही ॥ २२ ॥

vā-sām-si jīr-ṇā-ni ya-thā vi-hā-ya  
 na-vā-ni gṛh-ṇā-ti na-ro'-pa-rā-ṇi ।  
 ta-thā śa-rī-rā-ṇi vi-hā-ya jīr-ṇā-ni  
 an-yā-ni saṁ-yā-ti na-vā-ni de-hī ॥ 22 ॥

Meaning:

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied-Self casts off its worn-out bodies and enters other which are new.

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 moistens 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 moistened, 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	tas-mā-de-vaṁ vi-dit-vai-naṁ
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  
 नित्यं वा मन्यसे मृतम् ।  
 तथापि त्वं महाबाहो  
 नैवं शोचितुमर्हसि ॥ २६ ॥

a-tha cai-naṁ nit-ya-jā-taṁ  
 nit-yaṁ vā manya-se mṛ-tam ।  
 ta-thā-pi tvaṁ ma-hā-bā-ho  
 nai-vaṁ 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  
 ध्रुवं जन्म मृतस्य च ।  
 तस्मादपरिहार्येऽर्थे  
 न त्वं शोचितुमर्हसि ॥ २७ ॥

jā-tas-ya hi dhru-vo mṛt-yuḥ  
 dhru-vaṁ jan-ma mṛt-asya ca ।  
 tas-mā-da-pa-ri-hār-ye'r-the  
 na tvaṁ 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  
 व्यक्तमध्यानि भारत ।  
 अव्यक्तनिधनान्येव  
 तत्र का परिदेवना ॥ २८ ॥

av-yak-tā-dī-ni bhū-tā-ni  
 vyak-ta-madh-yā-ni bhā-ra-ta ।  
 av-yak-ta-ni-dha-nān-ye-va  
 tat-ra kā pari-de-va-nā ॥ 28 ॥

Meaning:

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

आश्चर्यवत्पश्यति कश्चिदेनं	āś-carya-vat-paś-ya-ti kaś-ci-de-naṁ
आश्चर्यवद्ब्रूति 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 ॥	śrut-vāp-ye-naṁ veda na cai-va kaś-cit ॥
२९ ॥	29 ॥

Meaning:

One sees This as a wonder, another speaks of This as a wonder; another hears of This as a wonder; yet, having heard none understands This at all!

देही नित्यमवध्योऽयं	de-hī nit-yam-avadh-yo'-yam
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 tvaṁ śo-ci-tum-ar-ha-si ॥ 30 ॥

Meaning:

This – the Indweller in the body of everyone is ever indestructible. O Bharata; and, therefore, you should not grieve for any creature.

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 thine own duty thou ought not to waver, for there is nothing higher for a KSHATRIYA than a righteous war.

यदृच्छया चोपपन्नं	ya-dṛc-cha-yā co-pa-pan-naṁ
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, 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-tim 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-tim 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 too, will recount your everlasting dishonor and to the one who has been honored, dishonor is more than death.

भयाद्रणादुपरतं                      bha-yād-ra-ṇād-upa-ra-taṁ  
 मंस्यन्ते त्वां महारथाः ।                      maṁs-yante tvāṁ ma-hā-ra-thāḥ ।  
 येषां च त्वं बहुमतः                      ye-ṣāṁ ca tvaṁ ba-hu-ma-taḥ  
 भूत्वा यास्यसि लाघवम् ॥ ३५ ॥                      bhūt-vā yās-ya-si lā-gḥa-vam ॥ 35 ॥

Meaning:

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

अवाच्यवादांश्च बहून्                      avāc-ya-vā-dāṁś-ca ba-hūn  
 वदिष्यन्ति तवाहिताः ।                      va-diṣ-yan-ti ta-vā-hi-tāḥ ।  
 निन्दन्तस्तव सामर्थ्यं                      nin-dan-tas-ta-va sā-marṭh-yaṁ  
 ततो दुःखतरं नु किम् ॥ ३६ ॥                      ta-to duḥ-kḥa-ta-raṁ nu kim ॥ 36 ॥

Meaning:

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

हतो वा प्राप्स्यसि स्वर्गं                      hato vā prāps-yasi svar-gaṁ  
 जित्वा वा भोक्ष्यसे महीम् ।                      jit-vā vā bhokṣ-yase ma-hīm ।  
 तस्मादुत्तिष्ठ कौन्तेय                      tas-mād-ut-tiṣ-ṭha kaun-teya  
 युद्धाय कृतनिश्चयः ॥ ३७ ॥                      yud-dhā-ya kṛ-ta-niś-ca-yaḥ ॥ 37 ॥

Meaning:

Slain, you will obtain heaven; victorious, you will enjoy the earth; therefore, stand up O son of Kunti, determined to fight.

सुखदुःखे समे कृत्वा	su-kha-duḥ-khe sa-me kṛt-vā
लाभालाभौ जयाजयौ ।	lā-bhā-lā-bhau jayā-ja-yau ।
ततो युद्धाय युज्यस्व	tato yud-dhā-ya yuj-yas-va
नैवं पापमवाप्स्यसि ॥ ३८ ॥	nai-vaṁ pā-pam-avāps-yasi ॥ 38 ॥

Meaning:

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin.

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-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 ।

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, is the second discourse entitled: The Yoga of Knowledge

सर्वधर्मान्परित्यज्य  
मामेकं शरणं व्रज ।  
अहं त्वा सर्वपापेभ्यः  
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

*sar-va-dhar-mān-pari-tyaj-ya  
mām-ekaṃ śara-ṇaṃ vra-ja ।  
ahaṃ tvā sar-va-pā-pebh-yaḥ  
mokṣa-yiṣ-yā-mi mā śu-caḥ ॥ 18-66 ॥*

Meaning:

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

श्री कृष्णार्पणमस्तु

śrī kṛṣ-ṇār-pa-ṇa-m-astu

