

Chapter 2

SANKHYA YOGA (54 to 72)

॥ ॐ श्री परमात्मने नमः ॥

॥ अथ श्रीमद्भगवद्गीता ॥

अथ द्वितीयोऽध्यायः । साङ्ख्ययोगः

54	अर्जुन उवाच । स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव । स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥ २-५४ ॥	Arjuna Uvaacha Sthita-prajnasya kaa bhaashaa Samaadhis-thasya keshava Sthitadhee: kim prabhaasheta Kim-aaseeta vrajeta kim	Arjuna said: O Krishna, what is the description of a person who has steady wisdom and is established in Samadhi (Equanimity/ Consciousness)? How does one of steady intellect speak? How does he sit? How does he walk?
55	श्रीभगवानुवाच । प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥	Sri Bhagavaan Uvaacha Praja-haati yadaa kaamaan Sarvaan paartha mano-gataan Aatmany-evaatmanaa tushta: Sthita-prajnas tadochyate	Krishna said: O Partha! When an individual gives up all the desires that enter the mind and is content in the Self by the self (purified mind), then the person is said to be one of steady wisdom!
56	दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥	Dukheshvanudvigna-manaa: Sukheshu vigata-spriha: Veeta-raaga-bhaya-krodha: Sthita-dheer munir uchayate	One whose mind is not disturbed in sorrow, who remains indifferent in joy, and who is free from attachment, fear and anger, is called a sage of steady wisdom.
57	यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् । नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७ ॥	Ya: sarvatraan-abhisneha: Tat-tat praapya shubhaa-shubham Naabhi-nandati na dveshti Tasya prajnaa pratishthitaa	One who remains without attachment everywhere, is not elated in getting good things and is not dejected in getting bad things, has a steady wisdom.
58	यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८ ॥	Yadaa sam-harate chaayam Koormo'ngaaneeva sarvasha: Indriyaani indriyaar-thebhya: Tasya prajnaa pratishthitaa	When, like the tortoise which withdraws its limbs on all sides, one withdraws his senses from the sense-objects, then his wisdom becomes steady.
59	विषया विनिवर्तन्ते निराहारस्य देहिनः । रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ २-५९ ॥	Vishayaa vini-vartante Niraa-haarasya dehina: Rasa-varjam raso'pyasya Param drishtvaa nivartate	The objects of the senses turn away from the abstinent person but the taste (longing) remains. Even this longing turns away after realising the Absolute.
60	यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः । इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २-६० ॥	Yatato hi api kaunteya purushasya vipashchita: Indriyaani pramaatheeni Haranti prasabham mana:	O son of Kunti, the turbulent senses forcibly seize the mind of a wise individual even if he is striving to control them!

61	तानि सर्वाणि संयम्य युक्त आसीत् मत्परः । वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१ ॥	Taani sarvaani sam-yamya Yukta aaseeta matpara: Vashe hi yasya indriyaani Tasya prajnaa pratishthitaa	Having restrained them all, the disciplined individual should sit intent on Me; his wisdom is steady whose senses are under control.
62	ध्यायतो विषयान्मुंसः सङ्गस्तेषूपजायते । सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥२-६२ ॥	Dhyaayato vishayaan pumsa: Sangas teshoopajaayate Sangaat sanjaayate kaama: kaamaat krodho'bhi-jaayate	When an individual constantly thinks of the objects, attachment to them arises. From attachment, desire is born. From desire, anger arises.
63	क्रोधान्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः । स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २-६३ ॥	Krodhaad bhavati sammoha: sam- mohaad smriti vibhrama: Smriti-bhramshaad buddhi-naasho buddhi-naashaat pranashyati	From anger comes delusion (clouding of judgement); from delusion comes disturbance of memory; from disturbance of memory comes the destruction of intelligence (discrimination). With destruction of intelligence, one perishes.
64	रागद्वेष वियुक्तैस्तु विषयानिन्द्रियैश्चरन् । आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २-६४ ॥	Raaga-dvesha viyuktai tu Vishayaan-indriyaish-charan Aatma-vashyair vidhey-aatmaa Prasaadam-adhigacchati	But the self-controlled person, free from attraction and aversion and moving among the objects with the senses under restraint, attains serenity.
65	प्रसादे सर्वदुःखानां हानिरस्योपजायते । प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ २-६५ ॥	Prasaade sarva-duhkhaanaam Haanir asyopajaayate Prasanna-chetaso hi aashu Buddhi: paryava-tishthate	In that peace, all the pains of this individual is destroyed. For sure, the intellect of the tranquil-minded soon becomes steady.
66	नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना । न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ २-६६ ॥	Naasti buddhir ayuktasya Na cha ayuktasya bhaavanaa Na chaa-bhaava-yata: shaanti: Ashaantasya kuta: sukham	There is no focussed intellect to the one without a steady mind, and no meditation is possible for them. Without meditation, there can be no peace. To the individual who has no peace, how can there be happiness?
67	इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते । तदस्य हरति प्रज्ञां वायुर्नाविमिवाम्भसि ॥ २-६७ ॥	Indriyaanaam hi charataam Yan mano anu-vidheeyate Tadasya harati prajnaam Vaayur naavam-iva-ambhasi	For, the mind which follows the roaming senses, steals away the wisdom as the wind carries away a boat on the waters.
68	तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८ ॥	Tasmaad yasya mahaa-baaho Ni-griheetaani sarvasha: Indriyaani indriyaarthebhya: Tasya prajnaa pratishthitaa	Therefore, O mighty-armed, his wisdom is steady whose senses are restrained from sense-objects everywhere.

69	या निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९ ॥	Yaa nishaa sarva bhootaanaam Tasyaam jaagarti samyamee Yasyaam jaagrati bhootaani Saa nishaa pashyato mune:	What is night to all beings, in that, the self-controlled person is awake; when all beings are awake, that is night for the sage.
70	आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् । तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥	Aapoorya-maanam Achala-pratishtham Samudram aapa: pra-vishanti yadvat Tadvat kaamaa yam pravishanti sarve Sa shaantim aapnoti na kaama-kaami	A person attains peace into whom all desires enter as waters enter the ocean, which, filled from all sides, remains unmoved (still); but not the individual who is full of desires.
71	विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः । निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २-७१ ॥	Vihaaya kaamaan yah sarvaan Pumaamsh-charati nihspraha: Nir-mamo nir-ahankaara: Sa shaantim adhi-gacchati	The individual attains peace, who, abandoning all desires, moves about without cravings, without the sense of proprietorship (mine) and without ego
72	एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति । स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥	Eshaa braahmee sthiti: paartha Nainaam praapya vimuhyati Sthitvaasyaam antakaale'pi Brahma-nirvaanam-ricchati.	This is the Brahmic seat (state of God realization), O son of Pritha! Attaining this, no one is deluded. Being established in this state even at the hour of death, one attains oneness with Brahman.

Hari Om Tat Sat

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥ २ ॥

Iti Srimad Bhagavadgeetaasooapanishatsu Brahmavidyaayaam
Yogashaastre Sri Krishnaarjunasamvaade
Saankhyayogo Naama Dvitiyo'dhyaayah

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the second discourse entitled:

“The Sankhya Yoga” (the Yoga of Knowledge).