

## CHAPTER CHAPTER TWO - (Sankhya-yoga) "Contents Of The Gita Summarized"

( Arjuna submits to Lord Krsna as His disciple, and Krsna begins His teaching to Arjuna by explaining the fundamental distinction between the temporary material body and the eternal spiritual soul. The Lord explains the process of transmigration, the nature of selfless service to the Supreme and the characteristics of a self-realized person.)

A- Chapter Two instructs us in self-realization by analytical study of the material body and the spirit soul, as explained by the supreme authority, Lord Sri Krsna. This realization is possible when one is situated in the fixed conception of the real self. (2.1 Purport)

B- Srila Bhaktivinoda Thakura has summarized this Second Chapter of the Bhagavad-gita as being the contents for the whole text. In the Bhagavad-gita, the subject matters are karma-yoga, jnana- yoga, and bhakti-yoga. In the Second Chapter karma-yoga and jnana-yoga have been clearly discussed, and a glimpse of bhakti- yoga has also been given, as the contents for the complete text. (2.72 Purport)

C- In the Second Chapter, preliminary knowledge of the soul and its entanglement in the material body were explained. How to get out of the material entanglement by buddhi-yoga, or devotional service was also explained therein. (5.1 Purport)

### [ SUMMARY OF THE OVERVIEW FOR SECOND CHAPTER

A- MORE DOUBTS: Arjuna gives more of his reasons for not fighting, but he surrenders to Krsna. (2.1-10)

B- JNANA: Krsna's first instructions (jnana): The soul can never die; the body can never be saved. (2.11-30)

(this section gives specifically knowledge between the body and the soul)

C- KARMA-KANDA: Krsna next explains working in Karmakanda consciousness - material gains (heaven or kingdom) from fighting and material losses (infamy and sin) from not fighting (2.31-38).

(After explaining that we are not our body, Krsna does something interesting- He explains SAKAMA-KARMA - "work with desires".

In the 2nd Section Krsna explains to Arjuna that if he fights, his desires will be satisfied because if he wins he will have the kingdom on earth and if he looses he will go to heaven. On the other hand if he doesn't fight he will gain nothing good - he will gain sin by neglecting his duty and he will gain infamy and people will criticize him.

Sakama-karma, work with desires for the fruits. This is what we preach to non-devotees.)

D- BUDDHI-YOGA (NISKAMA KARMA): Krsna further explains buddhi- yoga (niskama karma) wherein one does work (karma), with knowledge (jnana), and is thus detached from the fruits of his work. (2.39-53)

[ (The term Niskarma-karma used by the acaryas means "work without any material desires".

This Buddhi-yoga is a combination of "knowledge" and "work" (karma) - working with knowledge (karma with jnana).]

E- SAMADHI: By working in buddhi-yoga, one attains the materially detached and equipoised platform of liberation, which is called samadhi. (2.54-72) ]

(This is basically a section describing the result of working in Buddhi-yoga. That result is Samadhi - one's consciousness is fixed on the Absolute Truth.)

The way this Chapter fits together is: after the Introduction, Krsna explains that we are not the body. Then He explains on one hand working with material desires, but what He really wants to explain is that Buddhi-yoga or working without material desires, dutyfully work. And then the result of that Buddhi-yoga is Samadhi or being fixed on the Absolute Truth.

Srila Prabhupada in his Purports, when Buddhi-yoga is used, he always defines it as "Krsna consciousness" because there are two ways to look at Niskama-karma - (1) to see it as working without attachments to the fruits or better, (2) with knowledge that we are not this body but spirit soul meant to serve Krsna, the Supreme Spirit and then work to satisfy Krsna (this is "Krsna consciousness", or Buddhi-yoga - work with real intelligence or Bhakti-yoga - work with devotion knowing one's position as Krsna's servant.)

By the end of the 2nd Chapter, Arjuna is confused because in this Chapter, being the "Contents of the Bhagavad-gita summarized", everything is in here and not presented always in a extremely systematic way. But by the study of the subsequent chapters the subject matters become more and more clear.

[ A- ARJUNA'S FURTHER DOUBTS AND HIS SURRENDER TO KRSNA.

KRSNA PREPARES TO INSTRUCT ARJUNA (2.1-10)

After Arjuna continues to express his doubts about fighting, he surrenders to Krsna for instruction.]

#### TEXT 1

sanjaya uvaca  
tam tatha krpayavistam  
asru-purnakuleksanam  
visidantam idam vakyam  
uvaca madhusudanah

sanjaya uvaca--Sanjaya said; tam--unto Arjuna; tatha--thus; krpaya--by compassion; avistam--overwhelmed; asru-purna-akula--full of tears; iksanam--eyes; visidantam--lamenting; idam--these; vakyam--words; uvaca--said; madhu-sudanah--the killer of Madhu.

#### TRANSLATION

Sanjaya said: Seeing Arjuna full of compassion, his mind depressed, his eyes full of tears, Madhusudana, Krsna, spoke the following words.

(cn) Dhrtarastra was happy to hear about Arjuna's dropping of his bow thinking if he didn't want to fight that would make it easier for his sons to win.

But Sanjaya immediatly dispelled Dhrtarastra,s happiness by this verse. By calling Krsna Madhusudana, Sanjaya is telling Dhrtarastra that these doubts that are so prominent in Arjuna's mind are now going to be killed by the killer of the demon Madhu.

## TEXT 2

sri-bhagavan uvaca  
kutas tva kasmalam idam  
visame samupasthitam  
anarya-justam asvargyam  
akirti-karam arjuna

sri-bhagavan uvaca--the Supreme Personality of Godhead said; kutah--wherefrom; tva--unto you; kasmalam--dirtiness; idam--this lamentation; visame--in this hour of crisis; samupasthitam--arrived; anarya--persons who do not know the value of life; justam--practiced by; asvargyam--which does not lead to higher planets; akirti--infamy; karam--the cause of; arjuna--O Arjuna.

## TRANSLATION

The Supreme Personality of Godhead said: My dear Arjuna, how have these impurities come upon you? They are not at all befitting a man who knows the value of life. They lead not to higher planets but to infamy.

(cn) Krsna doesn't approve of Arjuna,s compassion.

## TEXT 3

klaibyam ma sma gamah partha  
naitat tvayy upapadyate  
ksudram hrdaya-daurbalyam  
tyaktvottistha parantapa

klaibyam--impotence; ma sma--do not; gamah--take to; partha--O son of Prtha; na--never; etat--this; tvayi--unto you; upadyate--is befitting; ksudram--petty; hrdaya--of the heart; daurbalyam--weakness; tyaktva--giving up; uttistha--get up; param-tapa--O chastiser of the enemies.

## TRANSLATION

O son of Prtha, do not yield to this degrading impotence. It does not become you. Give up such petty weakness of heart and arise, O chastiser of the enemy.

(cn) For Krsna to call Arjuna "impotent" is like a big slapping on his face. A ksatriya is supposed to be potent, they have pride, they have strength of character.

"Uttistha parantapa"- "get up o chastiser of the enemy!" Krsna is firing-up Arjuna. He doesn't accept his logic.

"Ksudram"- "petty", " low class". Krsna is insulting Arjuna to get rid of his weakness and make him fight.

#### TEXT 4

arjuna uvaca  
katham bhismam aham sankhye  
dronam ca madhusudana  
isubhih pratiyotsyami  
pujarhav ari-sudana

arjunah uvaca--Arjuna said; katham--how; bhismam--Bhisma; aham--I; sankhye--in the fight; dronam--Drona; ca--also; madhu- sudana--O killer of Madhu; isubhih--with arrows; pratiyotsyami--shall counterattack; puja-arhau--those who are worshipable; ari-sudana--O killer of the enemies.

#### TRANSLATION

Arjuna said: O killer of enemies, O killer of Madhu, how can I counterattack with arrows in battle men like Bhisma and Drona, who are worthy of my worship?

(cn) Arjuna is answering: "it is not weakness of heart, this is generosity of heart!"

There are two Madhus. One was a relative of Krsna, a forefather and the other was a demon.

So Arjuna is arguing : "You are not asking me to kill a demon like Madhu, You are asking me to kill my superiors, who are worthy of my worship! I shouldn't be offering them arrows but flowers!"

#### TEXT 5

gurun ahatva hi mahanubhavan  
sreyo bhoktum bhaiksyam api ha loke  
hatvartha-kamams tu gurun ihaiva  
bhunjiya bhogan rudhira-pradigdhan

gurun--the superiors; ahatva--not killing; hi--certainly; maha- anubhavan--great souls; sreyah--it is better; bhoktum--to enjoy life; bhaiksyam--by begging; api--even; iha--in this life; loke--in this world; hatva--killing; artha--gain; kaman--desiring; tu--but; gurun--superiors; iha--in this world; eva--certainly; bhunjiya--one has to enjoy; bhogan--enjoyable things; rudhira--blood; pradigdhan--tainted with.

### TRANSLATION

It would be better to live in this world by begging than to live at the cost of the lives of great souls who are my teachers. Even though desiring worldly gain, they are superiors. If they are killed, everything we enjoy will be tainted with blood.

### TEXT 6

na caitad vidmah kataran no gariyo  
yad va jayema yadi va no jayeyuh  
yan eva hatva na jijivisamas  
te 'vasthitah pramukhe dhartarastrah

na--nor; ca--also; etat--this; vidmah--do we know; katarat--which; nah--for us; gariyah--better; yat va--whether; jayema--we may conquer; yadi--if; va--or; nah--us; jayeyuh--they conquer; yan--those who; eva--certainly; hatva--by killing; na--never; jijivisamah--we would want to live; te--all of them; avasthitah--are situated; pramukhe--in the front; dhartarastrah--the sons of Dhrtarastra.

### TRANSLATION

Nor do we know which is better--conquering them or being conquered by them. If we killed the sons of Dhrtarastra, we should not care to live. Yet they are now standing before us on the battlefield.

(cn) Arjuna have been putting forward many strong arguments. But what is the ultimate result of all his arguments and strong words?

### TEXT 7

karpanya-dosopahata-svabhavah  
prcchami tvam dharma-sammudha-cetah  
yac chreyah syan niscitam bruhi tan me  
sisyas te 'ham sadhi mam tvam prapannam

karpanya--of miserliness; dosa--by the weakness; upahata--being afflicted; sva-bhavah--characteristics; prcchami--I am asking; tvam--unto You; dharma--religion; sammudha--bewildered; cetah--in heart; yat--what; sreyah--all-good; syat--may be;

niscitam--confidently; bruhi--tell; tat--that; me--unto me; sisyah--disciple; te--Your; aham--I am; sadhi--just instruct; mam--me; tvam--unto You; prapannam--surrendered.

## TRANSLATION

Now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me for certain what is best for me. Now I am Your disciple, and a soul surrendered unto You. Please instruct me.

(cn) Arjuna despite all his good arguments, is simply confused and intelligently he takes shelter of Krsna and requests Him to instruct him. He requests Krsna to accept him as His disciple.

Srila Prabhupada says in his Purport: "By nature's own way the complete system of material activities is a source of perplexity for everyone. In every step there is perplexity, and therefore it behooves one to approach a bona fide spiritual master who can give one proper guidance for executing the purpose of life. All Vedic literatures advise us to approach a bona fide spiritual master to get free from the perplexities of life, which happen without our desire. They are like a forest fire that somehow blazes without being set by anyone. Similarly, the world situation is such' that perplexities of automatically appear, without our wanting such confusion. No one wants fire, and yet it takes place, and we become perplexed. The Vedic wisdom therefore advises that in order to solve the perplexities of life and to understand the science of the solution, one must approach a spiritual master who is in the disciplic succession. A person with a bona fide spiritual master is supposed to know everything. One should not, therefore, remain in material perplexities but should approach a spiritual master. This is the purport of this verse."

But in the next verse Krsna doesn't start instructing Arjuna. Rather is Arjuna still speaking. The acaryas explain the reason of this: Krsna replies to Arjuna : "You need a guru! I am your friend, why surrender to Me? But anyway, actually you might not need a guru to solve your problems. All you need to do is to fight! And if you win, you win your kingdom and the all problems will be solved. You don't need a guru! Just fight and take back your kingdom, be successful!"

Arjuna replies to that testing Krsna:

## TEXT 8

na hi prapasyami mamapanudyad  
yac chokam ucchosanam indriyanam  
avapya bhumav asapatnam rddham  
rajyam suranam api cadhipatyam

na--do not; hi--certainly; prapasyami--I see; mama--my; apanudyat--can drive away; yat--that which; sokam--lamentation; ucchosanam--drying up; indriyanam--of the senses;

avapya--achieving; bhumau--on the earth; asapatnam--without rival; rddham--prosperous; rajyam--kingdom; suranam--of the demigods; api--even; ca--also; adhipatyam--supremacy.

## TRANSLATION

I can find no means to drive away this grief which is drying up my senses. I will not be able to dispel it even if I win a prosperous, unrivalled kingdom on earth with sovereignty like the demigods in heaven.

## TEXT 9

sanjaya uvaca  
evam uktva hrsikesam  
gudakesah parantapah  
na yotsya iti govindam  
uktva tusnim babhuva ha

sanjaya uvaca--Sanjaya said; evam--thus; uktva--speaking; hrsikesam--unto Krsna, the master of the senses; gudakesah--Arjuna, the master of curbing ignorance; parantapah--the chastiser of the enemies; na yotsya--I shall not fight; iti--thus; govindam--unto Krsna, the giver of pleasure to the senses; uktva--saying; tusnim--silent; babhuva--became; ha--certainly.

## TRANSLATION

Sanjaya said: Having spoken thus, Arjuna, chastiser of enemies, told Krsna, "Govinda, I shall not fight," and fell silent.

(cn) Arjuna is calling Krsna Hrisikesha which means "the master of the senses". By this naming is to be understood that Arjuna is saying: "You are the Master of my senses and You want me to fight so I am going to fight! But in any case for the time being I am not going to fight! Even though I know, by Your order, I will fight! You are my Master!"

Krsna, in the next verse does something very interesting:

## TEXT 10

tam uvaca hrsikesah  
prahasann iva bhārata  
senayor ubhayor madhye  
visidantam idam vacah

tam--unto him; uvaca--said; hrsikesah--the master of the senses, Krsna; prahasann--smiling; iva--like that; bhārata--O Dhrtarastra, descendant of Bharata; senayor--of the armies; ubhayor--of both parties; madhye--between; visidantam--unto the lamenting one; idam--the following; vacah--words.

## TRANSLATION

O descendant of Bharata, at that time Krsna, smiling, in the midst of both the armies, spoke the following words to the grief-stricken Arjuna.

(cn) The word used for "smiling" is "prahasan" (like smiling) because Krsna is smiling, is happy because His friend Arjuna is becoming His disciple. And His smile changes gradually to a very grave expression on His face because He is going to act not as Arjuna's friend but as His spiritual master. And the talks between the spiritual master and the disciple are very serious.

Therefore Krsna's like smile, "prahasan", is called "rasa sandhi" or "a meeting of two different rasas": the friendship rasa in this verse meets with parental rasa where Krsna acts like a guru which is similar as a father. Srila Prabhupada says in his Purport: "It appears that the talk between the master the disciple was openly exchanged in the presence of both a so that all were benefitted. So the talks of Bhagavad-gita are not for any particular person, society, or community, but they are for all, and friends or enemies are equally entitled to hear them."

Now Krsna is going to give His instructions are they are not just meant for Arjuna - they are meant for everyone!

[ B - JNANA - FIGHT! THERE IS NO DEATH FOR THE SOUL (2.11-30)

1- Death is the eternal soul changing from one body to another; therefore, since no soul can die, Arjuna would not be killing. (11-13, 16-25) ]

## TEXT 11

sri-bhagavan uvaca  
asocyan anvasocas tvam  
prajna-vadams ca bhasase  
gatasun agatasums ca  
nanusocanti panditah

sri-bhagavan uvaca--the Supreme Personality of Godhead said; asocyan--not worthy of lamentation; anvasocah--you are lamenting; tvam--you; prajna-vadan--learned talks; ca--also; bhasase--speaking; gata--lost; asun--life; agata--not past; asun--life; ca--also; na--never; anusocanti--lament; panditah--the learned.

## TRANSLATION

The Supreme Personality of Godhead said: While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor for the dead.



(cn) Krsna starts His instructions by telling Arjuna : "You are a fool! Now listen and you will learn something!"

#### TEXT 12

na tv evaham jatu nasam  
na tvam neme janadhipah  
na cai va na bhavisyamah  
sarve vayam atah param

na--never; tu--but; eva--certainly; aham--I; jatu--at any time; na--did not; asam--exist;  
na--not; tvam--you; na--not; ime--all these; jana-adhipah--kings; na--never; ca--also;  
eva--certainly; na--not; bhavisyamah--shall exist; sarve vayam--all of us; atah  
param--hereafter.

#### TRANSLATION

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

(cn) Here in the beginning of Krsna's instructions that we are not our body but spiritual souls, Krsna is also defeating Mayavada philosophy. Because He is identifying right from the very beginning that He is an individual, the Supreme Personality of Godhead, and Arjuna and each one of the Kings are also individuals.

Krsna is very clearly stressing His individuality and the living entities' individuality in the past, present, and future. And He is not stressing His individuality based on the body because after all He is His body, He doesn't have a material body. And if the impersonalists say that Krsna has a material body so why they read and discuss Bhagavad-gita?

#### TEXT 13

dehino 'smin yatha dehe  
kaumaram yauvanam jara  
tatha dehantara-praptir  
dhiras tatra na muhyati

dehinah--of the embodied; asmin--in this; yatha--as; dehe--in the body;  
kaumaram--boyhood; yauvanam--youth; jara--old age; tatha--similarly; deha-antara--of  
transference of the body; praptih--achievement; dhirah--the sober; tatra--thereupon;  
na--never; muhyati--is deluded.

#### TRANSLATION

As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.

(cn) Arjuna is worried because he has to kill Bhishma, Drona and others. He is going to force them to die. So Krsna is telling him: "They cannot die because they are souls. And death is only a change of bodies, and this type of change of bodies isn't so rare because at one time Bhishma was a young boy, then a youth, then now, he is a old man. He has gone through so many changes of bodies. Death is just another change of body. Be sober, stop your lamentation because it is based on illusion!"

Arjuna might say: "But my relationship is with their bodies. So if they are killed, their bodies will be gone and I will be miserable".

Krsna's answer to that is:

[ 2- Performance of duty must not be effected by happiness and distress arising from sense perception. (14-15) ]

#### TEXT 14

matra-sparsas tu kaunteya  
sitosna-sukha-duhkha-dah  
agamapayino 'nityas  
tams titiksasva bharata

matra-sparsah--sensory perception; tu--only; kaunteya--O son of Kunti; sita-winter; usna--summer; sukha-happiness; duhkha--and pain; dah--giving; agama-appearing; apayinah--disappearing; anityah--nonpermanent; tan--all of them; titiksasva--just try to tolerate; bharata--O descendant of the Bharata dynasty.

#### TRANSLATION

O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

(cn) Krsna's instructions to Arjuna about this point that he is going to be very much miserable if Bhishma and Drona change their bodies: "Yes! But you must be tolerant!"

#### TEXT 15

yam hi na vyathayanty ete  
purusam purusarsabha  
sama-duhkha-sukham dhiram  
so 'mrtatvaya kalpate

yam--one to whom; hi--certainly; na--never; vyathayanti--are distressing; ete--all these; purusam--to a person; purusa-rsabha--O best among men; sama--unaltered; duhkha--in distress; sukham--and happiness; dhiram--patient; sah--he; amrtatvaya--for liberation; kalpate--is considered eligible.

#### TRANSLATION

O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation.

(cn) That means that if one acts but steadily, not disturbed by happiness or distress, based on jnana, the result is- liberation.

#### TEXT 16

na sato vidyate bhavo  
na bhavo vidyate satah  
ubhayor api drsto 'ntas  
tv anayos tattva-darsibhih

na--never; asatah--of the nonexistent; vidyate--there is; bhavah--endurance; na--never; abhavah--changing quality; vidyate--there is; satah--of the eternal; ubhayoh--of the two; api--verily; drstah--observed; antah--conclusion; tu--indeed; anayoh--of them; tattva--of the truth; darsibhih--by the seers.

#### TRANSLATION

Those who are seers of the truth have concluded that of the nonexistent [the material body] there is no endurance and of the eternal [the soul] there is no change. This they have concluded by studying the nature of both.

(cn) This is another "slap" given by Kṛṣṇa. Kṛṣṇa is saying: "Those who are seers of the truth, not you, you are lamenting!"

To explain this point that "existence" means "eternity" and "non-existence" means "temporality", Kṛṣṇa explains the next two verses.

#### TEXT 17

avinasi tu tad viddhi  
yena sarvam idam tatam  
vinaśam avyayaśyaśya  
na kaścit kartum arhati

avinasi--imperishable; tu--but; tat--that; viddhi--know it; yena--by whom; sarvam--all of the body; idam--this; tatam--pervaded; vinaśam--destruction; avyayaśya--of the imperishable; aśya--of it; na kaścit--no one; kartum--to do; arhati--is able.

#### TRANSLATION

That which pervades the entire body you should know to be indestructible. No one is able to destroy that imperishable soul.

(cn) And then to explain the point that the material body is temporary and doesn't factually exist, Kṛṣṇa explains:

#### TEXT 18

antavanta ime deha  
nityasyuktah saririnah  
anāśino prameyāśya  
tasmād yudhyasva bhārata

anta-vantah--perishable; ime--all these; deha--material bodies; nityaśya--eternal in existence; uktah--are said; saririnah--of the embodied soul; anāśinah--never to be destroyed; aprameyāśya--immeasurable; tasmāt--therefore; yudhyasva--fight; bhārata--O descendant of Bharata.

#### TRANSLATION

The material body of the indestructible, immeasurable and eternal living entity is sure to come to an end; therefore, fight, O descendant of Bharata.

(cn) Arjuna had put forward logic and compassion. "We shouldn't fight because I am going to be killing these dear and beloved people."

But in the next verse Krsna counteracts his argument: "You cannot kill them because they are eternal!" And not only that, one cannot kill the spirit soul, Krsna explains in the next text:

#### TEXT 19

ya enam veti hantaram  
ya ca nam manyate hatam  
ubhau tau na vijanito  
nayam hanti na hanyate

yah--anyone who; enam--this; veti--knows; hantaram--the killer; yah--anyone who; ca--also; enam--this; manyate--thinks; hatam--killed; ubhau--both; tau--they; na--never; vijanitah--are in knowledge; na--never; ayam--this; hanti--kills; na--nor; hanyate--is killed.

#### TRANSLATION

Neither he who thinks the living entity the slayer nor he who thinks it slain is in knowledge, for the self slays not nor is slain.

(cn) If one thinks that he is the "doer", then he is not in knowledge.  
If one thinks that someone is being slain he is not in knowledge.

#### TEXT 20

na jayate mriyate va kadacin  
nayam bhutva bhavita va na bhuyah  
ajo nityah sasvato 'yam purano  
na hanyate hanyamane sarire

na--never; jayate--takes birth; mriyate--dies; va--either; kadacit--at any time (past, present or future); na--never; ayam--this; bhutva--having come into being; bhavita--will come to be; va--or; na--not; bhuyah--or is again coming to be; ajah--unborn; nityah--eternal; sasvatah--permanent; ayam--this; puranah--the oldest; na--never; hanyate--is killed; hanyamane--being killed; sarire--the body.

#### TRANSLATION

For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.

## TEXT 21

vedavinasinam nityam  
ya enam ajam avyayam  
katham sa purusah partha  
kam ghatayati hanti kam

veda--knows; avinasinam--indestructible; nityam--always existing; yah--one who; enam--this (soul); ajam--unborn; avyayam--immutable; katham--how; sah--that; purusah--pe partha--O Partha (Arjuna); kam--whom; ghatayati--causes to hurt; hanti--kills; kam--whom.

## TRANSLATION

O Partha, how can a person who knows that the soul is indestructible, eternal, unborn and immutable kill anyone or cause anyone to kill?

(cn) Arjuna says: "The soul is eternal, I accept it, but I will be the cause of their changing of bodies! Let me not fight and they will not change their bodies!"

But Krsna replies: "You can't stop this change of bodies by your not fighting!"

## TEXT 22

vasamsi jirnani yatha vihaya  
navani grhnati nara'parani  
tatha sarirani vihaya jirnany  
anyani samyati navani dehi

vasamsi--garments; jirnani--old and worn out; yatha--just as; vihaya--giving up; navani--new garments; grhnati--does accept; narah--a man; aparani--others; tatha--in the same way; sarirani--bodies; vihaya--giving up; jirnani--old and useless; anyani--different; samyati--verily accepts; navani--new sets; dehi--the embodied.

## TRANSLATION

As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.

### TEXT 23

nainam chindanti sastrani  
nainam dahati pavakah  
na cainam kledayanty apo  
na sosayati marutah

na--never; enam--this soul; chindanti--can cut to pieces; sastrani--weapons; na--never;  
enam--this soul; dahati--burns; pavakah--fire; na--never; ca--also; enam--this soul;  
kledayanti--moistens; apah--water; na--never; sosayati--dries; marutah--wind.

### TRANSLATION

The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind.

### TEXT 24

acchedyo 'yam adahyo 'yam  
akledyo 'sosya eva ca  
nityah sarva-gatah sthanur  
acalo 'yam sanatanah

acchedyah--unbreakable; ayam--this soul; adahyah--unable to be burned; ayam--this soul;  
akledyah--insoluble; asosyah--not able to be dried; eva--certainly; ca--and;  
nityah--everlasting; sarva-gatah--all-pervading; sthanuh--unchangeable;  
acalah--immovable; ayam--this soul; sanatanah--eternally the same.

### TRANSLATION

This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, present everywhere, unchangeable, immovable and eternally the same.

### TEXT 25

avyakto 'yam acintyo 'yam  
avikaryo 'yam ucyate  
tasmad evam viditvainam  
nanusocitum arhasi

avyaktah--invisible; ayam--this soul; acintyah--inconceivable; ayam--this soul;  
avikaryah--unchangeable; ayam--this soul; ucyate--is said; tasmad--therefore; evam--like

this; viditva-knowing it well; enam--this soul; na-do not; anusocitum--to lament; arhasi--you deserve.

#### TRANSLATION

It is said that the soul is invisible, inconceivable and immutable. Knowing this, you should not grieve for the body.

(cn) Now with the words "atha ca"- "if however", the topic is going to be changed. Krsna has explained to Arjuna that the weapons that he is holding they cannot hurt the soul. So he should fight!

But now Krsna is reversing His argument,

[ 3 - The eternal, indestructible, immutable soul cannot be killed and the temporary body cannot be saved. Therefore fight.(26-30) ]

#### TEXT 26

atha ca nam nitya-jatam  
nityam va manyase mrtam  
tathapi tvam maha-baho  
nainam socitum arhasi

atha-if, however; ca-also; enam--this soul; nitya-jatam--always born; nityam--forever; va--either; manyase--you so think; mrtam--dead; tatha api--still; tvam--you; maha-baho--O mighty-armed one; na-never; enam--about the soul; socitum--to lament; arhasi--deserve.

#### TRANSLATION

If, however, you think that the soul [or the symptoms of life] is always born and dies forever, you still have no reason to lament, O mighty-armed.

(cn) This is Krsna's "check mate" on Arjuna: "If you think that the soul is eternal then you should fight, do your duty. And if you think that there is no soul, that life is just a symptom of the body which is composed of chemicals, then there will be no killing either. So you should still do your duty and fight!"

"Do you think that by not fighting you will be able to stop their death?" Krsna defeats Arjuna's arguments again and again.

#### TEXT 27

jatasya hi dhruvo mrtyur  
dhruvam janma mrtasya ca  
tasmad apariharye 'rthe



na tvam socitum arhasi

jatasya--of one who has taken his birth; hi--certainly; dhruvah--a fact; mrtyuh--death; dhruvam--it is also a fact; janma--birth; mrtasya--of the dead; ca--also; tasmāt--therefore; apariharye--of that which is unavoidable; arthe--in the matter; na--do not; tvam--you; socitum--to lament; arhasi--deserve.

TRANSLATION

One who has taken his birth is sure to die, and after death one is sure to take birth again. Therefore, in the unavoidable discharge of your duty, you should not lament.

TEXT 28

avyaktadini bhutani  
vyakta-madhyani bhārata  
avyakta-nidhanany eva  
tatra ka paridevana

avyakta-adini--in the beginning unmanifested; bhutani--all that are created; vyakta--manifested; madhyani--in the middle; bhārata--O descendant of Bharata; avyakta--nonmanifested; nidhanani--when vanquished; eva--it is all like that; tatra--therefore; ka--what; paridevana--lamentation.

TRANSLATION

All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when annihilated. So what need is there for lamentation?

(cn) This verse is very interesting. It takes both sides: whether he believes in the soul, Arjuna should do his duty and not and not lament.

TEXT 29

ascarya-vat pasyati kascid enam  
ascarya-vad vadati tathai va canyah.  
ascarya-vac cainam anyah snoti  
srutvapy enam veda na cai va kascit

ascarya-vat--as amazing; pasyati--sees; kascit--someone; enam--this soul; ascarya-vat--as amazing; vadati--speaks of; tatha--thus; eva--certainly; ca--also; anyah--another; ascarya-vat--similarly amazing; ca--also; enam--this soul; anyah--another; snoti--hears of; srutva--having heard; api--even; enam--this soul; veda--knows; na--never; ca--and; eva--certainly; kascit--someone.

## TRANSLATION

Some look on the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all.

(cn) This is the "amazing" verse. This verse, line by line, could be translated in three different ways:

- The first line could be:

"some look on the soul as amazing" or "some people who are amazing look on the soul"

or

"some look on the soul, which is amazing".

(So either the people who see the soul is amazing; their amazing power to look and see something spiritual is amazing or the soul himself is an amazing thing).

- The second line could be: "

"some describe the soul as amazing" or

"some people describe the amazing soul" or

"some people describe amazingly enough, the soul".

- The third line could be:

"some hear of the soul as amazing" or

"some hear about the amazing soul" or

"amazing people hear about the soul".

## TEXT 30

dehi nityam avadhyo 'yam  
dehe sarvasya bharata  
tasmāt sarvāni bhūtāni  
na tvam śocitum arhasi

dehi--the owner of the material body; nityam--eternally; avadhyah--cannot be killed; ayam--this soul; dehe--in the body; sarvasya--of everyone; bharata--O descendant of Bharata; tasmāt--therefore; sarvāni--all; bhūtāni--living entities (that are born); na--never; tvam--you; śocitum--to lament; arhasi--deserve.

## TRANSLATION

O descendant of Bharata, he who dwells in the body can never be slain. Therefore you need not grieve for any living being.

(cn) This verse is the summary of all the Section B about Jnana or knowledge of the difference between the soul and the body.

Jnana is used to dispel the illusion that Arjuna had had that he is the body, he will be the killer...

[ C. KARMA-KANDA / SAKAMA-KARMA

FIGHT! FOR GAINS COME FROM DUTIFULLY FIGHTING AND LOSSES COME FROM NOT FIGHTING (2.31-38)

If Arjuna dies in the battle he will be promoted to heaven, and if he wins the battle, he will rule the earth. Dishonor will overtake him if he leaves the battlefield. ]

(There is a subtle difference between Karma-kanda and Sakama- karma. Karma-kanda is basically used in the Vedas and vedic literature for sense gratification. Sakama karma-yoga wherein one is attached to sense enjoyment, but he is using the vedic system and he assigns the goal that he wants to make spiritual advancement. Karma-kanda is not yoga, it is just materially going up and then after one's karma runs out one comes down and he takes on a human body , up and down )

(cn) In Text 30 Krsna summarized His Jhana Section by saying:

"O descendant of Bharata, he who dwells in the body can never be slain. Therefore you need not grieve for any living being."

Now in text 31 Krsna is going to explain how to enjoy and why Arjuna should do his duties but for the purpose of enjoying:

#### TEXT 31

sva-dharmam api caveksya  
na vikampitum arhasi  
dharmyat dhi yuddhat chreyo 'nyat  
ksatriyasya na vidyate

sva-dharmam--one's own religious principles; api--also; ca--indeed; aveksya--considering; na--never; vikampitum--to hesitate; arhasi--you deserve; dharmyat--for religious principles; hi--indeed; yuddhat--than fighting; sreyah--better engagement; anyat--any other; ksatriyasya--of the ksatriya; na--does not; vidyate--exist.

#### TRANSLATION

Considering your specific duty as a ksatriya, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.

#### TEXT 32

yadrcchaya copapannam  
svarga-dvaram apavrtam  
sukhinah ksatriyah partha  
labhante yuddham idrsam

yadrochaya--by its own accord; ca--also; upapannam--arrived at; svarga--of the heavenly planets; dvaram--door; apavrtam--wide open; sukhinah--very happy; ksatriyah--the members of the royal order; partha--O son of Prtha; labhante--do achieve; yuddham--war; idrsam--like this.

### TRANSLATION

O Partha, happy are the ksatriyas to whom such fighting opportunities come unsought, opening for them the doors of the heavenly planets.

(cn) This is the goal of Karma-kanda.

### TEXT 33

atha cet tvam imam dharmyam  
sangramam na karisyasi  
tatah sva-dharmam kirtim ca  
hitva papam avapsyasi

atha--therefore; cet--if; tvam--you; imam--this; dharmyam--as a religious duty; sangramam--fighting; na--do not; karisyasi--perform; tatah--then; sva-dharmam--your religious duty; kirtim--reputation; ca--also; hitva--losing; papam--sinful reaction; avapsyasi--will gain.

### TRANSLATION

If, however, you do not perform your religious duty of fighting, then you will certainly incur sins for neglecting your duties and thus lose your reputation as a fighter.

(cn) Text 32 spoke of the gains Arjuna could obtain by fighting, and Text 33 describes the losses that he is going to obtain if he doesn't fight. And the next four verses in addition tell Arjuna's losses if he doesn't do his duties and fight. Because Arjuna here is thinking: "O it is more noble, it is more big hearted to leave the battlefield." But Krsna says:

### TEXT 34

akirtim capi bhutani  
kathayisyanti te 'vyayam  
sambhavitasya cakirtir  
maranad atiricyate

akirtim--infamy; ca--also; api--over and above; bhutani--all people; kathayisyanti--will speak; te--of you; avyayam--forever; sambhavitasya--for a respectable man; ca--also; akirtih--ill fame; maranat--than death; atiricyate--becomes more.

#### TRANSLATION

People will always speak of your infamy, and for a respectable person, dishonor is worse than death.

(cn) Srila Prabhupada explains in his Purport: " Both as friend and philosopher to Arjuna, Lord Krsna now gives His final judgment regarding Arjuna's refusal to fight. The Lord says, ``Arjuna, if you leave the battlefield before the battle even begins, people will call you a coward. And if you think that people may call you bad names but that you will save your life by fleeing the battlefield, then My advice is that you better to die in the battle. For a respectable man like you, ill fame is worse than death. So, you should not flee for fear of your life; better to die in the battle. That will save you from the ill fame of misusing My friendship and from losing prestige in society."

So, the final judgment of the Lord was for Arjuna to die in the battle and not withdraw."

(cn) For a respectable person the pain of infamy is worse than the pain of death.

#### TEXT 35

bhayad ranad uparatam  
mamsyante tvam maha-rathah  
yesam ca tvam bahu-mato  
bhutva yasyasi laghavam

bhayat--out of fear; ranat--from the battlefield; uparatam--ceased; mamsyante--they will consider; tvam--you; maha-rathah--the great generals; yesam--for whom; ca--also; tvam--you; bahu-matah--in great estimation; bhutva--having been; yasyasi--you will go; laghavam--decreased in value.

#### TRANSLATION

The great generals who have highly esteemed your name and fame will think that you have left the battlefield out of fear only, and thus they will consider you insignificant.

(cn) Krsna is saying: "Arjuna when you try to explain to the generals and the other opposing army men: O I am leaving the battlefield out of great compassion and I don't want to kill although I am a ksatriya. They will go to say : O such a great ksatriya Arjuna is, he is leaving the battlefield, and it is not because he is affraid or anything, it is because he is

compassionate, he doesn't want to hurt anyone. No! no o going to beleive in you O Arjuna and your high reputation as a ksatryia will be finished! And that will be more painful to you than even the arrows of the enemy. This will be one of your great losses!"

#### TEXT 36

avacya-vadams ca bahun  
vadisyaniti tavahitah  
nindantas tava samarthyam  
tato duhkhataaram nu kim

avacya--unkind; vadams--fabricated words; ca--also; bahun--many; vadisyanti--will say; tava--your; ahitah--enemies; nindantah--while vilifying; tava--your; samarthyam--ability; tatah--than that; duhkha-taram--more painful; nu--of course; kim--what is there.

#### TRANSLATION

Your enemies will describe you in many unkind words and scorn your ability. What could be more painful for you?

(cn) Krsna continues: "The result of your so-called compassion O Arjuna is going to be only infamy! Your compassion which is one of your main arguments, you don't want to hurt anyone, and you don't want to cause family troubles, friends, worshipable superiors troubles, your compassion is going to be understood simply to be weakness and the result will be simply infamy!" Not only that, his second reason, about do not be able to enjoy the kingdom, if the kingdom is won at the cost of the lives of the family members - Krsna is going to deal with that in the last verses in a great reversal of logic:

#### TEXT 37

hato va prapsyasi svargam  
jitva va bhoksyase mahim  
tasmad uttistha kaunteya  
yuddhaya krta-niscayah

hatah--being killed; va--either; prapsyasi--you gain; svargam--the heavenly kingdom; jitva--by conquering; va--or; bhoksyase--you enjoy; mahim--the world; tasmad--therefore; uttistha--get up; kaunteya--O son of Kunti; yuddhaya--to fight; krta--determined; niscayah--in certainty.

#### TRANSLATION

O son of Kunti, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore, get up with determination and fight.

(cn) Arjuna was thinking : "How will I be able to enjoy, because if I win this battle, what will happen! Those people who I want to enjoy with will be dead. So winning will not bring any enjoyment and if I loose the battle than I will be dead and I will not be able to enjoy. If I win, I loose and if I loose, I loose!"

These were Arjuna's arguments, but Krsna is reversing his arguments in this Text: "If you loose you win and if you win, you win. Therefore get up with determination and fight!"

But yet, this "acting in prescribed duties" it is not the highest spiritual arguments that Krsna is giving, this is basically based on sense enjoyment. That's why this Section is named Karma-kanda, using one's prescribed duties and the Vedas for the purpose of one's enjoyment.

Now Krsna ends this Section bringing to a newer level, in next text, which is above the Karma-kanda level but bringing it to the point of Karma-yoga which will be continued in Buddhi-yoga very soon.

#### TEXT 38

sukha-duhkhe same krtva  
labhalabhau jayajayau  
tato yuddhaya yujyasva  
naivam papam avapsyasi

sukha--happiness; duhkhe--and distress; same--in equanimity; krtva--doing so; labha-alabhau--both profit and loss; jaya-ajayau--both victory and defeat; tatah--thereafter; yuddhaya--for the sake of fighting; yujyasva--engage (fight); na--never; evam--in this way; papam--sinful reaction; avapsyasi--you will gain.

#### TRANSLATION

Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat--and by so doing you shall never incur sin.

(cn) That verse at the end of the Karma-kanda Section speaks about sinful reactions. If one does his duty in the proper consciousness there will be no sinful reactions to suffer.

Arjuna was thinking that he had to suffer for so long sinful reactions if he fought in this battle but Krsna begins countering that here by saying that there will be no sinful reactions.

Srila Prabhupada explains: " Lord Krsna now directly says that Arjuna should fight for the sake of fighting because He desires the battle. There is no consideration of happiness or distress, profit or gain, victory or defeat in the activities of Krsna consciousness. That everything should be performed for the sake of Krsna is transcendental consciousness."

..... \*\*\* .....

So in the first Section were Arjuna's doubts. And in the next Section (B) - Jnana, that Arjuna is not his body. Then it was the Section of Karma-kanda- fight, do your karma to enjoy!

If one puts Jnana, the knowledge, with the Karma, meaning working or doing activity, together one actually gets what Krsna wants Arjuna to do which is: fight but in the mood of jnana or detachment (not thinking that one is the body) and that is called NISKAMA-KARMA or BUDDHI-YOGA.

So there is a detachment that one who is in knowledge has when he is doing his duties. He is not trying to enjoy this world because he doesn't think that he is his body. But that is not what Srila Prabhupada actually describes this verse's meaning in his Purport. He says something more wonderful than just fighting with detachment based on Jnana. He explains fighting with material detachment but spiritual attachment to Krsna which is Bhakti.

Again, Lord Krsna directly says that Arjuna should fight for the sake of fighting. Krsna is telling Arjuna: "you should do your duty and fight!", but the real reason why Arjuna is going to do it is because Krsna is telling him to do it. When one is materially detached and his niskama-karma is offered to Krsna with affection and devotion, than that niskama-karma doesn't bring just liberation, or knowledge, but it brings Krsna's lotus feet and Bhakti. This is what will be described in more detail latter on. Here Srila Prabhupada is given us a hint - a difference between Niskama-karma, or detached work or work, Karma, based on Jnana and Bhakti.

[ D. BUDDHI-YOGA (NISKAMA-KARMA, acting dutifully with detachment to set the correct example)

FIGHT! BUT WITHOUT ANY REACTION (2.39-53)

1 . If Arjuna fights without being attached to the result of his fighting, fighting simply because it is Krsna's desire, with his mind focused on Krsna and in full resolve, his fighting will bring no sinful reaction. (39-41, 47-51)]

#### TEXT 39

esa te 'bhihita sankhye  
buddhir yoge tv imam srnu  
buddhya yukto yaya partha  
karma-bandham prahasyasi

esa--all this; te--unto you; abhihita--described; sankhye--by analytical study; buddhih--intelligence; yoge--in work without fruitive result; tu--but; imam--this; srnu- just hear; buddhya--by intelligence; yukta--dovetailed; yaya--by which; partha--O son of Prtha; karma-bandham--bondage of reaction; prahasyasi--you can be released from.

#### TRANSLATION



Thus far I have described this knowledge to you through analytical study. Now listen as I explain it in terms of working without fruitive results. O son of Prtha, when you act in such knowledge you can free yourself from the bondage of works.

(cn) Here is a break in the flow of this chapter of the B.gita. Previously what was discussed, aside from Karma-kanda, was Jhana or basically a inactive way of Sankhya or Jhana-yoga where one renounces work and through his intelligence, through his discriminating powers, he realizes and contemplates on the fact that he is a soul and not his body. That what was previously described. Now Krsna is going to describe in the next section, Buddhi-yoga, or a different way to realize transcendental knowledge, not through renunciation of activity but through work.

This discrimination of two ways to understand transcendental knowledge, one by renouncing work and the other by working in the proper consciousness, is one of the main considerations of the entire B.gita. There will be many tricky points that will become very clear if one understands these two issues. And Arjuna asks this question at the beginning of the 3rd Chapter, at the beginning of the 5th Chapter, at the beginning of the 6th Chapter, in the 18th Chapter, right at the beginning, Arjuna summarizes to clarify "what actually is renunciation and what is work? Which should I do? Should I become renounced, not performing any activity, or should I work? Inactivity or activity - which is spiritual?" And which does Krsna recommend? This is a very important discrimination that Krsna answers again and again for Arjuna to push him towards "working in the consciousness of renunciation", not renouncing activity. This is the particular discrimination that this Text 39 is making.

Analytical study means renunciation of activity and that brings one to the platform of Jhana or acting in Jhana. So renunciation of activity in one hand and acting in renunciation on the other hand.

Krsna is a great speaker, He says: "Now listen, if you act O son of Prtha in such knowledge you will free yourself from the bondage of works". He is here awakening Arjuna's interest, because Arjuna is very much afraid of the sinful reactions. And Krsna says: "here listen very carefully, I will explain to you how you become free of sinful reactions!" And if someone tells us "I am going to tell you how to remove your fear from you right now!", naturally we will listen very closely.

Srila Prabhupada explains in his Purport: "Arjuna has already accepted Krsna as his spiritual master by surrendering himself unto Him: *sisyas te 'ham sadhi mam tvam prapannam*. Consequently, Krsna will now tell him about the working process in buddhi-yoga, or karma-yoga, or in other words, the practice of devotional service only for the sense gratification of the Lord. This buddhi-yoga is clearly explained in Chapter Ten, verse ten, as being direct communion with the Lord, who is sitting as Paramatma in everyone's heart. But such communion does not take place without devotional service. One who is therefore situated in devotional or transcendental loving service to the Lord, or, in other words, in Krsna consciousness, attains to this stage of buddhi-yoga by the special grace of the Lord. The Lord says, therefore, that only to those who are always engaged in devotional service out of transcendental love does He award the pure knowledge of

devotion in love. In that way the devotee can reach Him easily in the ever-blissful kingdom of God."

This Buddhi-yoga or Karma-yoga has different stages and the topmost stage is when Krsna blesses the devotee with full Buddhi or intelligence or Samvit and Hladhini Saktis and in this way one is fully absorbed in Krsna without any effort - that is called "love of God".

#### TEXT 40

nehabhikrama-naso 'sti  
pratyavayo na vidyate  
sv-alpam apy asya dharmasya  
trayate mahato bhayat

na--there is not; iha--in this yoga; abhikrama--in endeavoring; nasah--loss; asti--there is; pratyavayah--diminution; na--never; vidyate--there is; su-alpam--a little; api--although; asya--of this; dharmasya--occupation; trayate--releases; mahatah--from very great; bhayat--danger.

#### TRANSLATION

In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.

(cn) What is this endeavor? This is the spiritual path of yoga. And what is that greatest fear that this path saves one from? It protects one from taking a lower birth as an animal and then be entrapped in the wheel of "samsara" again.

"And there is no loss or diminution", that means that any advancement that one makes is eternal it is never lost, it becomes the property of the soul. And on the other hand, any material advancement one makes, must be lost as the body is lost. As the body is temporary, the material advancement is also temporary. Krsna is now encouraging Arjuna to listen carefully and hear this wonderful knowledge of Buddhi-yoga.

This next verse (41) it is very important specially for the devotees of ISKCON.

#### TEXT 41

vyavasayatmika buddhir  
ekeha kuru-nandana  
bahu-sakha hy anantas ca  
buddhayo 'vyavasayinam

vyavasaya-atmika--resolute in Krsna consciousness; buddhih--intelligence; eka--only one; iha--in this world; kuru-nandana--O beloved child of the Kurus; bahu-sakhah--having var-

ious branches; hi--indeed; anantah--unlimited; ca--also; buddhayah--intelligence; avyavasayinam--of those who are not in Krsna consciousness.

## TRANSLATION

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

(cn) "Ekeha", become "one", his intelligence is fixed, he is fixed in Krsna consciousness.

Why is this verse very dear to all the devotees in ISKCON?

The reason is, Srila Prabhupada explains that when he was reading this verse, way back on the 1950's, way before he left for USA, to begin this Krsna consciousness movement, and he was reading the commentary of Viswanatha C. Thakura on this verse, and this commentary struck him because it explains how important it is to have that "fixness" on the order of one's spiritual master. And when Srila Prabhupada read that commentary he remembered the order that his spiritual master, Srila Bhaktisidhanta Sarasvati Thakura gave him, to preach Krsna consciousness in the english-speaking countries in the West and that struck him.

Next are some excerpts, translated in english, from the original commentary of Srila Viswanatha C. Thakura:

"The best kind of intelligence I can have, is intelligence used in the service of Krsna. That intelligence is defined as "fixed" when it is intent upon my spiritual master's instructions such as chanting the Name of Krsna, remember his activities, and performing service to His lotus feet instructions are my sadhana and my life both in the beginning stages of bhakti as well in bhakti's perfectional stage. I desire only to follow his instructions, I accept nothing of my life's work even in dreams. Whether I am happy or distressed, whether the material world remains or is destroyed, I don't care. There is no loss for me. I simply must carry the orders of my spiritual master. Fixness upon his order is determined intelligence and devotional service and only by being fixed on his orders can such determined intelligence prosper."

[ 2 - Arjuna should rise above the "good and bad" of the Vedic formulas by knowing that the purpose of the Vedas is to serve Krsna. (42-46 , 52-53) ]

## TEXT 42-43

yam imam puspitam vacam  
pravadanty avipascitah  
veda-vada-ratah partha  
nanyad astiti vadinah

kamatmanah svarga-para  
janma-karma-phala-pradam  
kriya-visesa-bahulam

## bhogaisvarya-gatim prati

yam imam--all these; puspitam--flowery; vacam--words; pravadanti--say; avipascitah--men with a poor fund of knowledge; veda-vada-ratah--supposed followers of the Vedas; partha--O son of Prtha; na--never; anyat--anything else; asti--there is; iti--thus; vadinah--the advocates; kama-atmanah--desirous of sense gratification; svarga-parah--aiming to achieve heavenly planets; janma-karma-phala-pradam--resulting in good birth and other fruitive reactions; kriya-visesa--pompous ceremonies; bahulam--various; bhoga--in sense enjoyment; aisvarya--and opulence; gatim--progress; prati--towards.

### TRANSLATION

Men of small knowledge are very much attached to the flowery words of the Vedas, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power, and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this.

(cn) This was discussed on the Karma-kanda Section previously.

Here the Vedas are mentioned for the first time.

Now Krsna is going to speak against this "Karma-kanda" mentality of using the Vedas simply for fruitive purposes.

There are 100,000 lacks of verses in Vedic literature and out of these, 96,000 lacks refer to Karma-kanda or fruitive activities. 4000 lacks are the Upanisads, or Jhana-kanda pushes one towards transcendental knowledge. So 96% of the Vedas deal with Karma-kanda and there is a reason for that.

### TEXT 44

bhogaisvarya-prasaktanam  
taya-pahrta-cetasam  
vyavasayatmika buddhih  
samadhau na vidhiyate

bhoga--to material enjoyment; aisvarya--and opulence; prasaktan am--for those who are attached; taya--by such things; apahrta-cetasam--bewildered in mind; vyavasaya-atmika--fixed in determination; buddhih--devotional service to the Lord; samadhau--in the controlled mind; na--never; vidhiyate--does take place.

### TRANSLATION

In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place.

(cn) Those who are attached to sense enjoyment and material opulence they follow the Karma-kanda Section of the Vedas. And if one is attached to those things this means that he has a lack of knowledge and lack of knowledge is the definition of - bewildered!  
So, how to become fixed, "vyavasaya-atmika buddhih"?

#### TEXT 45

traī-guṇya-viśaya veda  
niśtraī-guṇyo bhavarjuna  
nīrdvandvo nitya-sattva-stho  
nīryoga-kṣema atmavan

traī-guṇya--pertaining to the three modes of material nature; viśayah--on the subject matter; vedah--Vedic literatures; niśtraī-guṇyah--transcendental to the three modes of material nature; bhava--be; arjuna--O Arjuna; nīrdvandvah--without duality; nitya-sattva-sthah--in a pure state of spiritual existence; nīryoga-kṣemah--free from ideas of gain and protection; atma-van--established in the self.

#### TRANSLATION

The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, become transcendental to these three modes. Be free from all dualities and from all anxieties for gain and safety, and be established in the self.

(cn) Here is the first time that the three modes of nature are mentioned.

"Rise above the fruitive reasons that I have explained to you in the Vedas why you should fight. Rise above these dualities of fighting because you will gain heavenly pleasures, or refraining from not fighting because because that will bring infamy, and be established in the self!"

#### TEXT 46

yavan artha udapane  
sarvataḥ samplutodake  
tavan sarvesu vedesu  
brahmanasya vijanataḥ

yavan--all that; arthah--is meant; uda-pane--in a well of water; sarvataḥ--in all respects; sampluta-udake--in a great reservoir of water; tavan--similarly; sarvesu--in all; vedesu--Vedic literatures; brahmanasya--of the man who knows the Supreme Brahman; vijanataḥ--who is in complete knowledge.

#### TRANSLATION

All purposes served by a small well can at once be served by a great reservoir of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.

(cn) This Chapter is called "Contents of the Gita Summarized" because so many have been summarized in this Chapter and will be expanded throughout the entire B.gita.

#### TEXT 47

karmany evadhikaras te  
ma phalesu kadacana  
ma karma-phala-hetur bhur  
ma te sango 'stv akarmani

karmani--in prescribed duties; eva--certainly; adhikarah--right; te--of you; ma--never; phalesu--in the fruits; kadacana--at any time; ma--never; karma-phala--in the result of the work; hetuh--cause; bhuh--become; ma--never; te--of you; sangah--attachment; astu--there should be; akarmani--in not doing prescribed duties.

#### TRANSLATION

You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty.

(cn) "Do your duty O Arjuna, but not in the Karma-kanda mood of trying to enjoy sense gratification!"

This important verse describes "karmany evadhikaras te", that means, "your adhikary Arjuna, your qualification, your eligibility is for Karma, is "eva", certainly, for working. Don't be attached of not doing your duty and thinking in terms of "renunciation" and try to become self-realized in the forest through Sankhya or Yoga. Your qualification, your capacity, is for working, but don't work for fruitive reasons work in the consciousness that I am going now to describe."

#### TEXT 48

yoga-sthah kuru karmani  
sangam tyaktva dhananjaya  
siddhy-asiddhyoh samo bhutva  
samatvam yoga ucyate

yoga-sthah--equipoised; kuru--perform; karmani--your duties; sangam--attachment; tyaktva--giving up; dhananjaya--O Arjuna; siddhi-asiddhyoh--in success and failure;

samah--equipoised; bhutva--becoming; samatvam--equanimity; yogah--yoga; ucyate--is called.

### TRANSLATION

Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called yoga.

(cn) When one is working or performing karma, and he is unattached to the fruits of his work, that is called Karma-yoga. And when that detachment is perfected, which means detachment for oneself and offering the fruits to Krsna, then it will be called Bhakti-yoga.

Karma is turned into Yoga (Karma-yoga) when detachment is there, and detachment comes from Jnana or knowledge.

Krsna here is advocating the path of renunciation of the fruits of one's work, not the path of renunciation of work.

### TEXT 49

durena hy avaram karma  
buddhi-yogad dhananjaya  
buddhau saranam anviccha  
krpanah phala-hetavah

durena--discard it at a long distance; hi--certainly; avaram--abominable; karma--activity; buddhi-yogat--on the strength of Krsna consciousness; dhananjaya--O conqueror of wealth; buddhau--in such consciousness; saranam--full surrender; anviccha--try for; krpanah--misers; phala-hetavah--those desiring fruitive results.

### TRANSLATION

O Dhananjaya, keep all abominable activities far distant by devotional service, and in that consciousness surrender unto the Lord. Those who want to enjoy the fruits of their work are misers.

(cn) What are the fruits of one who is trying to enjoy the fruits of his work actually? It is birth and death. That what one gets by being miser.

### TEXT 50

buddhi-yukto jahati ha  
ubhe sukṛta-duskṛte  
tasmad yogaya yujyasva  
yogah karmasu kausalam

buddhi-yuktah--one who is engaged in devotional service; jahati--can get rid of; iha--in this life; ubhe--both; sukṛta- dukṛte--good and bad results; tasmāt--therefore; yogaya--for the sake of devotional service; yujyasva--be so engaged; yogah--Kṛṣṇa consciousness; karmasu--in all activities; kausalam--art.

### TRANSLATION

A man engaged in devotional service rids himself of both good and bad actions even in this life. Therefore strive for yoga, which is the art of all work.

(cn) The art of working means working but not getting the fruits of one's work. Detachment through knowledge, but working.

### TEXT 51

karma-jaṁ buddhi-yukta hi  
phalam tyaktva manisinaḥ  
janma-bandha-vinirmuktah  
padam gacchanty anamayam

karma-jaṁ--due to fruitive activities; buddhi-yuktah--being engaged in devotional service; hi--certainly; phalam--results; tyaktva--giving up; manisinaḥ--great sages or devotees; janma-bandha--from the bondage of birth and death; vinirmuktah--liberated; padam--position; gacchanti--they reach; anamayam--without miseries.

### TRANSLATION

By thus engaging in devotional service to the Lord, great sages or devotees free themselves from the results of work in the material world. In this way they become free from the cycle of birth and death and attain the state beyond all miseries [by going back to Godhead].

(cn) When one works in detachment then that brings knowledge of the soul, and then when one gets knowledge of the soul, one gets knowledge of the Lord. And when one gets knowledge of the Lord he gets knowledge of how to surrender to the Lord and with this knowledge one surrenders to Him and gradually he becomes situated in Prema-bhakti. This is the progression called Yoga-ladder which will be discussed in more detail in the 3rd, 4th, 5th and 6th Chapters of the B.gita.

This is actually the freedom from fear and miseries that Arjuna is worrying about.

### TEXT 52

yada te moha-kalilam  
buddhir vyatitarsyati



tada gantasi nirvedam  
srotavyasya srutasya ca

yada--when; te--your; moha--of illusion; kalilam--dense forest; buddhih--transcendental service with intelligence; vyatitarisyati--surpasses; tada--at that time; ganta asi--you shall go; nirvedam--callousness; srotavyasya--toward all that is to be heard; srutasya--all that is already heard; ca--also.

#### TRANSLATION

When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard.

(cn) Because this Karma-kanda Section of the Vedas describe how to gain fruitive benefits. But when one is intelligent he passes through this "dense forest of delusion" trying to get material benefits and heaven and trying to avoid material miseries. Then when one understands the purpose of the Vedas,

#### TEXT 53

sruti-vipratipanna te  
yada sthasyati niscalā  
samadhau acalā buddhiḥ  
tada yogam avapsyasi

sruti--of Vedic revelation; vipratipanna--without being influenced by the fruitive results; te--your; yada--when; sthasyati--remains; niscalā--unmoved; samadhau--in transcendental consciousness, or Kṛṣṇa consciousness; acalā--unflinching; buddhih--intelligence; tada--at that yogam--self-realization; avapsyasi--you will achieve.

#### TRANSLATION

When your mind is no longer disturbed by the flowery language of the Vedas, and when it remains fixed in the trance of self-realization, then you will have attained the divine consciousness.

(cn) When one's consciousness becomes "vyavasa-atmika buddhih", fixed in consciousness on the fact that he is a soul, then the vedic injunctions of prescribed duties "do this, do that" will not disturb him and he will actually be situated in the divine consciousness.

This detachment in knowledge while working, the Buddhi-yoga Section, is finished with text 53. And now Arjuna asks some questions:

[ E - STHITA PRAJNA --SAMADHI.

FIGHT! BECOME FIXED IN KRSNA CONSCIOUSNESS (2. 54-72)

1 - Arjuna asks Krsna four questions about one whose consciousness is merged in transcendence: What are his symptoms? How does he speak? How does he sit? How does he walk? (54) ]

(cn) Because Krsna has taught about attaining the divine consciousness (samadhi), unflinching intelligence in Krsna consciousness, Arjuna asks four questions:

#### TEXT 54

arjuna uvaca  
sthita-prajnasya ka bhasa  
samadhi-sthasya kesava  
sthita-dhii kim prabhaseta  
kim asita vrajeta kim

arjunah uvaca--Arjuna said; sthita-prajnasya--of one who is situated in fixed Krsna consciousness; ka--what; bhasa--language; samadhi-sthasya--of one situated in trance; kesava--O Krsna; sthita-dhii--one fixed in Krsna consciousness; kim--what; prabhaseta--speaks; kim--how; asita--does r still; vrajeta--walks; kim--how.

#### TRANSLATION

Arjuna said: O Krsna, what are the symptoms of one whose consciousness is thus merged in transcendence? How does he speak, and what is his language? How does he sit, and how does he walk?

(cn) This questions look external but they have internal meanings having to do with one situated in transcendence.

The first one will be answered in text 55: What are the symptoms? And that means how does he reveals his position of being in that transcendental consciousness. And Krsna answer is:

[ 2 - What are the symptoms? (How does he reveal his position?) The self-realized soul has renounced all tinges of sense gratification through having found pleasure in his self. (55) ]

#### TEXT 55

sri-bhagavan uvaca  
prajahati yada kaman  
sarvan partha mano-gatan

atmany evatmana tustah.  
sthita-prajnas tadocyate

sri-bhagavan uvaca--the Supreme Personality of Godhead said; prajahati--gives up;  
yada--when; kaman--desires for sense gratification; sarvan--of all varieties; partha--O son of  
Prtha; manah-gatan--of mental concoction; atmani--in the pure state of the soul;  
eva--certainly; atmana--by the purified mind; tustah--satisfied;  
sthita-prajnah--transcendentally situated; tada--at that time; ucyate--is said.

## TRANSLATION

The Supreme Personality of Godhead said: O Partha, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.

(cn) This is called "sthita-prajna" or transcendently situated.

The symptoms are basically two: there is no material affections and he is so pure his satisfaction in consciousness in entirely spiritual on the self alone. This is actually basically describing someone who attains this consciousness on the Jhana path - a pure samadhi type of person. But it is also true in the Bhakti path because everything that is true about someone in the Jhana level, how he is detached from matter, is also true in the Krsna consciousness level. These things will become clear as we go on.

The second question Krsna answers is in Text 56 and 57: "How he speaks?". The inner meaning of this question is "how is his mentality and words affected by the affection, equanimity or anger of others?" In other words, "if one is angry with you or affectionate with you or just neutral with you and you are on that platform of self realization, how do you react to that in your mind and in your words?"

[ 3 . How does he speak? (How are his mentality and words affected by the affection, equanimity, or anger of others?) Such a pure soul is neither mentally disturbed, elated, attached, fearful, or angry, and he verbally neither praises nor criticizes the good and evil he attains. (56-57) ]

## TEXT 56

duhkhesv anudvigna-manah  
sukhesu vigata-sprhah  
vita-raga-bhaya-krodhah  
sthita-dhir munir ucyate

duhkhesu--in the threefold miseries; anudvigna-manah--without being agitated in mind; sukhesu--in happiness; vigata-sprhah--without being interested; vita-free from; raga-attachment; bhaya-fear; krodhah--and anger; sthita-dhiih--whose mind is steady; munih--a sage; ucyate--is called.

### TRANSLATION

One who is not disturbed in mind even amidst the threefold miseries or elated when there is happiness, and who is free from attachment, fear and anger, is called a sage of steady mind.

### TEXT 57

yah sarvatranabhisnehas  
tat tat prapya subhasubham  
nabhinandati na dvesti  
tasya prajna pratisthita

yah--one who; sarvatra--everywhere; anabhisnehah--without affection; tat--that; tat--that; prapya--achieving; subha--good; asubham--evil; na--never; abhinandati--praises; na--never; dvesti--envies; tasya--his; prajna--perfect knowledge; pratisthita--fixed.

### TRANSLATION

In the material world, one who is unaffected by whatever good or evil he may obtain, neither praising it nor despising it, is firmly fixed in perfect knowledge.

(cn) He is fixed, he is equal he is completely aloof and detached from the material world. In other words, he is on the transcendental platform.

Note that this is a negative way of describing someone who is in Krsna consciousness, therefore we can also describe someone who is simply liberated. Because someone in Krsna-loka is also unaffected by what material good or evil he may obtain- he doesn't have to do anything with these things; but he is active, acting on the transcendental platform for Krsna. But one who is just liberated in Brahman he is also neutral when in relation with the material world, but he has not any positive spiritual activities. But these symptoms are good for both - they are just symptoms of one on the transcendental platform: "how does he walk?"

Now in Texts 58 and 59 ,

[ 4a. How does he sit? (What is his mentality when his senses are restrained from their objects?) Such a person remains fixed in transcendental consciousness by virtue of his higher taste for the service of Kṛṣṇa. (58-59) ]

#### TEXT 58

yada samharate cayam  
kurmo 'ngani va sarvasah  
indriyani indriyarthebhyah  
tasya prajna pratisthita

yada--when; samharate--winds up; ca--also; ayam--he; kurmah--tortoise; angani--limbs; iva--like; sarvasah--altogether; indriyani--senses; indriya-arthebhyah--from the sense objects; tasya--his; prajna--consciousness; pratisthita--fixed.

#### TRANSLATION

One who is able to withdraw his senses from sense objects, as the tortoise draws its limbs within the shell, is firmly fixed in perfect consciousness.

(cn) And how is he able to do that? Is he tortured? No!

#### TEXT 59

visaya vinivartante  
niraharasya dehinah  
rasa-varjam raso 'py asya  
param drstva nivartate

visayah--objects for sense enjoyment; vinivartante--are practiced to be refrained from; niraharasya--by negative restrictions; dehinah--for the embodied; rasa-varjam--giving up the taste; rasah--sense of enjoyment; api--although there is; asya--his; param--far superior things; drstva--by experiencing; nivartate--he ceases from.

#### TRANSLATION

The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.

(cn) He is fixed in consciousness because he has a higher taste. He is not at all tortured, he is getting something better.

[ 4b . Therefore, one should restrict one's senses from sense objects by focusing them on Krsna. One will otherwise fall down within the material pool. (60-63) ]

(cn) Here Krsna is going to explain why it is not good to go to the forest and try to be renounced and give up all activities thinking the he is, either going to obtain knowledge, or avoid acting in sin. This is what Arjuna was thinking.

#### TEXT 60

yatao hy api kaunteya  
purusasya vipascitah  
indriyani pramathini  
haranti prasabham manah

yatah--while endeavoring; hi--certainly; api--in spite of; kaunteya--O son of Kunti; purusasya--of a man; vipascitah--full of discriminating knowledge; indriyani--the senses; pramathini--agitating; haranti--throw; prasabham--by force; manah--the mind.

#### TRANSLATION

The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination (the jnani) who is endeavoring to control them.

(cn) Krsna is telling Arjuna: "Don't give up your work! Don't become a Jhni, but perform your work in Buddhi-yoga!

#### TEXT 61

tani sarvani samyamyā  
yukta asita mat-parah  
vase hi yasyendriyani  
tasya prajna pratiṣṭhita

tani--those senses; sarvani--all; samyamyā--keeping under control; yukta--engaged; asita--should be situated; mat-parah--in relationship with Me; vase--in full subjugation; hi--certainly; yasya--one whose; indriyani--senses; tasya--his; prajna--consciousness; pratiṣṭhita--fixed.

#### TRANSLATION

One who restrains his senses, keeping them under full control, and fixes his consciousness upon Me, is known as a man of steady intelligence.

(cn) All the senses has to be engaged in Krsna's service and that is Bhakti. This is far superior to the path of negation or jnana.

This verse has two parts: 1) the first part of half of the verse is about a sadhaka, one who is practicing and 2) the second half is about someone who is in perfection - a siddha.

The first part says how one has to control the senses by engaging them in relationship with Krsna and the second part explains when the senses are in full subjugation his consciousness is fixed. The question could be asked: "What happens if a sadhaka, one who is practicing does not fix his consciousness fully on Krsna but by chance or by mistake fixes his senses on the objects of the senses? What happens to such a person?"

#### TEXT 62

dhyayato visayan pumsah  
sangas tesupajayate  
sangat sanjayate kamah  
kamat krodho 'bhijayate

dhyayatah--while contemplating; visayan--sense objects; pumsah--of a person; sangah--attachment; tesu--in the sense objects; upajayate--develops; sangat--from attachment; sanjayate--develops; kamah--desire; kamat--from desire; krodhah--anger; abhijayate--becomes manifest.

#### TRANSLATION

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

#### TEXT 63

krodhad bhavati sammohah  
sammohat smrti-vibhramah  
smrti-bhramsad buddhi-naso  
buddhi-nasat pranasyati

krodhat--from anger; bhavati--takes place; sammohah--perfect illusion; sammohat--from illusion; smrti--of memory; vibhramah--bewilderment; smrti-bhramsad--after bewilderment of memory; buddhi-nasah--loss of intelligence; buddhi-nasat--and from loss of intelligence; pranasyati--one falls down.

#### TRANSLATION

From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.

(cn) Here, up to Text 63, is explained what are the symptoms of someone who is situated in Kṛṣṇa consciousness - he is getting pleasure within because his senses are controlled and fully fixed in Kṛṣṇa's service.

In Texts 64, 65 and 66 and more or less to the last verse, the last question is answered: "How does he walk?" which means "how does he actually engage his senses?"

[ 5 . How does he walk? (How does he actually engage his senses?) Free from attachment and aversion and satisfied in Kṛṣṇa consciousness, he is fixed by his intelligence (64-65) and achieves undisturbed peace by ignoring the desires of his mind. He thus, internally renounced, acts in connection with the Supreme. (66-71) ]

#### TEXT 64

raga-dvesa-vimuktaiḥ tu  
viśayan indriyaiḥ caran  
atma-vaśyaiḥ vidheyatma  
prasadam adhiḡacchati

raga--attachment; dvesa--and detachment; vimuktaiḥ--by one who has become free from; tu--but; viśayan--sense objects; indriyaiḥ--by the senses; caran--acting upon; atma-vaśyaiḥ--under one's control; vidheya-atma--one who follows regulated freedom; prasadam--the mercy of the Lord; adhiḡacchati--attains.

#### TRANSLATION

But a person free from all attachment and aversion and able to control his senses through regulative principles of freedom can obtain the complete mercy of the Lord.

#### TEXT 65

prasade sarva-duḥkhaṇam  
hanir asyopajayate  
prasanna-cetaso hy asu  
buddhiḥ paryavatiḥṭhate

prasade--on achievement of the causeless mercy of the Lord; sarva--of all; duḥkhaṇam--material miseries; hanir--destruction; asya--his; opajayate--takes place; prasanna-cetasah--of the happy-minded; hi--certainly; asu--very soon; buddhiḥ--intelligence; pari--sufficiently; avatiḥṭhate--becomes established.

#### TRANSLATION



For one thus satisfied [in Kṛṣṇa consciousness], the threefold miseries of material existence exist no longer; in such satisfied consciousness, one's intelligence is soon well established.

#### TEXT 66

nasti buddhir ayuktasya  
na cayuktasya bhavana  
na cabhavayatah santir  
asantasya kutah sukham

na asti--there cannot be; buddhih--transcendental intelligence; ayuktasya--of one who is not connected (with Kṛṣṇa consciousness); na--not; ca--and; ayuktasya--of one devoid of Kṛṣṇa consciousness; bhavana--fixed mind (in happiness); na--not; ca--and; abhavayatah--of one who is not fixed; santih--peace; asantasya--of the unpeaceful; kutah--where is; sukham--happiness.

#### TRANSLATION

One who is not connected with the Supreme [in Kṛṣṇa consciousness] can have neither transcendental intelligence nor a steady mind, without which there is no possibility of peace. And how can there be any happiness without peace?

(cn) Here is a contrast of a man who doesn't control his senses who doesn't engage his senses in the service of the Lord:

#### TEXT 67

indriyanam hi caratam  
yan mano 'nuvidhiyate  
tad asya harati prajnam  
vayur navam ivambhasi

indriyanam--of the senses; hi--certainly; caratam--while roaming; yat--with which; manah--the mind; anuvidhiyate--becomes constantly engaged; tat--that; asya--his; harati--takes prajnam--intelligence; vayuh--wind; navam--a boat; iva--like; ambhasi--on the water.

#### TRANSLATION

As a boat on the water is swept away by a strong wind, even one of the roaming senses on which the mind focuses can carry away a man's intelligence.

#### TEXT 68

tasmad yasya maha-baho  
nigrhitani sarvasah  
indriyani indriyarthebhyas  
tasya prajna pratisthita

tasmad--therefore; yasya--whose; maha-baho--O mighty-armed one; nigrhitani--so curbed down; sarvasah--all around; indriyani--the senses; indriya-arthebhyah--from sense objects; tasya--his; prajna--intelligence; pratisthita--fixed.

#### TRANSLATION

Therefore, O mighty-armed, one whose senses are restrained from their objects is certainly of steady intelligence.

#### TEXT 69

ya nisa sarva-bhutanam  
tasyam jagarti samyami  
yasyam jagrati bhutani  
sa nisa pasyato muneh

ya--what; nisa--is night; sarva--all; bhutanam--of living entities; tasyam--in that; jagarti--is wakeful; samyami--the self-controlled; yasyam--in which; jagrati--are awake; bhutani--all beings; sa--that is; nisa--night; pasyatah--for the introspective; muneh--sage.

#### TRANSLATION

What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.

(cn) There are two kinds of people who restrain the senses from their objects: (1) one who is endeavoring for self-realization and (2) one who just can't, who is being forced to do by circumstance. The first example is compared "daytime" it is light in his life and the other's life is like "night" or hell. They are just opposite.

#### TEXT 70

apuryamanam acala-pratistham  
samudram apah pravivanti yadvat

tadvat kama yam pravāsanti sarve  
sa santim apnoti na kama-kāmi

apuryāmanam--always being filled; ācala-pratistham--steadily situated; samudram--the ocean; apah--waters; pravāsanti--enter; yadvat--as; tadvat--so; kama--desires; yam--unto whom; pravāsanti--enter; sarve--all; sa--that person; santim--peace; apnoti--achieves; na--not; kama-kāmi--one who desires to fulfill desires.

#### TRANSLATION

A person who is not disturbed by the incessant flow of desires--that enter like rivers into the ocean, which is ever being filled but is always still--can alone achieve peace, and not the man who strives to satisfy such desires.

#### TEXT 71

vihaya kamaṁ yaḥ sarvaṁ  
pumaṁś carati niḥsṛṣṭaḥ  
nirmamaḥ nirahankarāḥ  
sa santim adhiḡacchati

vihaya--giving up; kama--material desires for sense gratification; yaḥ--who; sarva--all; pumaṁś--a person; carati--lives; niḥsṛṣṭaḥ--desireless; nirmamaḥ--without a sense of proprietorship; nirahankarāḥ--without false ego; sa--he; santim--perfect peace; adhiḡacchati--attains.

#### TRANSLATION

A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego--he alone can attain real peace.

(cn) The idea is that one should be internally renounced and actively externally.

All these symptoms that were just explained were all internal. How should one act? He should act in such a way that he is internally renounced. This is the point. The activities one fixed in transcendence may superficially be exactly the same as the activities of one who is a complete materialist, but internally the difference is that they are like the "night" and "day".

Here is the art to become internally materially renounced and internally materially attached to Kṛṣṇa - that is Kṛṣṇa consciousness.

#### TEXT 72

esa brahmi sthitiḥ partha

nainam prapya vimuhyati  
sthitvasyam anta-kale 'pi  
brahma-nirvanam rochati

esa--this; brahmi--spiritual; sthiti--situation; partha--O son of Prtha; na--never; enam--this; prapya--achieving; vimuhyati--one is bewildered; sthitva--being situated; asyam--in this; anta-kale--at the end of life; api--also; brahma-nirvanam--the spiritual kingdom of God; rochati--one attains.

## TRANSLATION

That is the way of the spiritual and godly life, after attaining which a man is not bewildered. If one is thus situated even at the hour of death, one can enter into the kingdom of God.

(cn) That "enter into the kingdom of God" will be explained in Chapter 8.

At the end of his Purport, Srila Prabhupada says: " Srila Bhaktivinoda Thakura has summarized this Second Chapter of the Bhagavad-gita as being the contents for the whole text. In the Bhagavad-gita, the subject matters are karma-yoga, jnana-yoga, and bhakti-yoga. In the Second Chapter karma-yoga and jnana-yoga have been clearly discussed, and a glimpse of bhakti-yoga has also been given, as the contents for the complete text."

(cn) In addition, what else was mentioned? The Vedas, transmigration, the soul, the modes, karma-yoga, jnana-yoga, bhakti-yoga, peace, controlling the senses, death, intelligence, the mind... so many topics have been mentioned very briefly and not in a very systematic way. So Arjuna has not understood and is going to begin questioning Krsna, in the beginning of the 3rd Chapter, on some very basic points.

(Question: In Texts 31 to 38 Krsna spoke favorably about Karma-kanda and then immediately after that He preached against it. Why He did like this.

Answer: Krsna is very tricky because if one wants Karma-kanda, if one wants to enjoy his senses and he is determined about that, Krsna will tell him how to enjoy his senses in such a way that it will elevate him. But if one is more intelligent than that and doesn't want to enjoy his senses, but rather wants to become Krsna conscious, Krsna will give him instructions by which he can become Krsna conscious. Why? Because Krsna is neutral - He reciprocates according to one's desires.

Whatever platform one is on, Krsna will give instructions to elevate one. And if one has the real desire of Krsna consciousness, Krsna will instruct him in that way.

Whatever justification to satisfy one's desires one wants, he can get it in the B.gita.

But it is not Krsna's desire to satisfy our material desires - His desires are nicely explained in the 18th Chapter: "sarva dharman parityaja.."

