

Learning the Gita in rhythm with joy of devotion

Chapter 2

**(Analytical knowledge of Matter and Spirit)**

***Sankhya Yoga***

Verse 1) *sanjay uvaca* (Sanjaya said)

*tam tatha krpaya avistam*

*asru-purna-akula iksanam*

*visidantam idam vakyam*

*uvach madhu-sudana*

Translation: Seeing *Arjuna* painfully in a broken heart Lord *Madhusudhana* (the killer of demon *Madhu*) is saying His words.

Explanation: Seeing the beloved *sakha* (friend) *Arjuna* in such a depressed, exhausted and broken heart, Lord Krishna kindly started advising him. These are the words of God's mouth called *Bhagavad Gita* which is the guide of human life. Lord Krishna Himself created the background for saying the *Bhagavad Gita* in the field of *Kurukshetra* for *Arjuna*, which we can see in the eleventh chapter at *Vishwarupa Darshan Yoga*, where the Lord says, 'I have already killed all the charioteers gathered here, *Arjuna*, you should be an instrument only and even if you decide that you will not fight this war, nature will force you to fight this war'. Again the nature is governed by Lord Krishna.

Verse 2)

*sri bhagavan uvaaca* (Sri Bhagavan said)

*kutah ta kasmalam idam*

*visame samupasthitam*

*anarya justam asvargyam*

*akirti karam arjuna*

Translation: Why does this feeling arise at this critical moment in your mind *Arjuna*, which is not in conformity with the behavior of an Aryan warrior, devoid of good work as well as deviation from achieving heaven.

Explanation: Lord Krishna tells *Arjuna* that in such a difficult situation, you are behaving in the opposite way by avoiding *khatriya* (the warrior class of men) behavior, which will only bring harm to you. Your reputation as a warrior is known all over the world. But you are leaving your bow and lamenting like a coward. Those who understand the true value of life do not lament. Your behavior is contrary to the behavior of an Aryan.

Verse 3)

*klabhyam ma sma gamah partha*

*na etat tvayi upadyate*

*ksudram hridaya daurbalyam*

*tyaktva uttistha param-tapa*

Translation: Narrowness of a weak heart is not yours, get up with arms and achieve victory.

Explanation: Lord Krishna asked *Arjuna* to stand up with his bow in his hand, avoiding all the weaknesses and small thoughts of the heart. War is the ornament of the *Kshatriyas*. When war is refused to fight by a *Kshatriya* warrior he is then known to the common people as a coward. Sri Krishna is inspiring *Arjuna* to release this cowardly state so that the force for fighting is transmitted to his heart again.

Verse 4)

*arjunah uvaca* (Arjuna said)

*katham bhisam aham sankhye*

*dronam ca madhu-sudana*

*isuvih pratiyotsyami*

*puja-arhau ari-sudana*

Translation: How can I throw arrow at this critical moment towards elders like *Bhisma* and *Drona* who are actually worshipable?

Explanation: *Arjuna* actually fell into a crisis situation where in order to fight, he had to throw arrows at the revered grandfather *Bhismadeva* and the Guru of military teaching *Dronacharya*. It doesn't fall into his lifelong education. Competing with the revered persons is a completely new experience for him.

Verse 5)

*gurun ahtva hi maha-anubhavan*

*sreyah bhoktum bhaiksyam api iha loke*

*hatva artha kaman tu gurun iha eva*

*bhunjiya bhogan rudhira pradigdhan*

Translation: Begging is better for me rather than conquering the kingdom which will be soaked with Guru's blood.

Explanation: *Arjuna* is not willing to kill the elders and enjoy their blood-soaked kingdom. Though these elders came to fight for the greed of the kingdom, *Arjuna* is not greedy for it. Rather, *Arjuna* expressed his intention to Shri Krishna that he was ready to live by begging giving them the kingdom without a fight.

Verse 6)

*na ca etat vidmah katarat nah gariyah*

*yat va jayema yadi va nah jayeyuh*

*yan eva hatva na Jijivisamah*

*te avasthitah pramukhe dhartarastrah*

Translation: Life is empty without relatives, tell me what is better for me between victory and defeat, I do not understand why are *Kauravas* in this battle?

Explanation: Although *Arjuna* began to make various arguments about protecting the lives of *Dhritarashtra's* sons to Sri Krishna, one thing he did not understand at all, whichever party won this war, it would be through murder or death and why the *Kauravas* do not understand this simple fact. In fact, those who are in the path of immorality, their natural judgment then disappears.

Verse 7)

*karpanya dosa upahata sva-bhavah*

*prechami tvam dharma sammudha cetah*

*yat sreya syat niscitam bruhi tat me*

*sisyah te aham sadhi mam tvam prapannam*

Translation: I've been confused by limited understanding forgetting what is my true duty and my mind is disturbed, please advise me for my duty, O infallible, considering me as Your disciple.

Explanation: *Arjuna* now understands little by little that his arguments are unable to solve this problem and he has failed to determine what his real duty is at this time. In such a situation, he surrendered himself as a disciple to Sri Krishna and prayed to advise him as a Guru. We all, like *Arjuna*, have so much confidence in our knowledge, intellect and power at an early stage that we have a false ego that we can solve all the problems of life on our own. But in this journey of life, when such complex problems come before us, then we realize how shaky the wall of our own ego is. That is why there is a need for a *Sadguru* (bona fide spiritual master) in life who will always guide us in the right direction with the necessary guidance. If he did not get Sri Krishna as a Guru in time, *Arjuna* would have broken into a defamatory condition and fled from the battle.

Verse 8)

*na hi prapasyami mama apanudyat*

*yat sokam ucchosanam indriyanam*

*avapya bhumau asapatnam rddham*

*rajyam suranam api ca adhipatyam*

Translation: My heart burns with great sorrow and the burning will not go away even though I can conquer the kingdom in this battle.

Explanation: *Arjuna* realized that his pain would not be alleviated by winning the war. This victory will be established on the blood-soaked soil of the relatives. They are criminals but killing them is not the only and proper solution. His heart began to burn at this thought.

Verse 9)

*sanjayah uvaca* (Sanjaya said)

*evam uktva hrsikesam*

*gudakesah parantapah*

*na yotsye iti govindam uktva*

*tusnim babhuva ha*

Translation: By putting down his bow from his hand *Arjuna* says *Hrishikesh* (the master of senses), I have no intention to fight the war and then sat down on the chariot remained silent.

Explanation: *Arjuna* sat on the chariot in a speechless state, telling Sri Krishna of his unwillingness to fight. However, before that, he was waiting for the Guru's instructions by recognizing Sri Krishna as his Guru. He realized that his mind was scattered at the thought of the upcoming killing of relatives and that is why he was now unable to determine the right duty at this time.

Verse 10)

*tam uvaca hrikesah*

*prahasan iva bharata*

*senayoh ubhayoh madhye*

*visidantam idam vacah*

Translation: On hearing this, Shri Krishna with mild smile standing among the two sides of warriors in the battlefield started to advise *Arjuna* with these words.

Explanation: When the little ones ever say something serious in front of the elders, the elders hear that, as if they laugh. Lord Krishna was also listening to various theoretical and philosophical words of *Arjuna* till now. Although *Arjuna* does not understand that he is lamenting in illusion, it is clear to Lord Krishna as the light of day. In order to remove this infatuation and lamentation, Lord Krishna then started advising his beloved *sakha* (friend), devotee and disciple *Arjuna* with a little smile and advised the unfathomable words of the *Gita*.

Verse 11)

*shri bhagavan ubach* (Shri Bhagavan said)

*ashochan anvashocha tam*

*pragyabadanch vachase*

*gata asun agata aasun cha*

*na anuchochanti pandita.*

Translation: You are lamenting and at the same time uttering wisdom words but the true scholars do not lament either for living or dead persons.

Explanation: Lord Krishna, who is currently in the role of a Guru, is mildly reprimanding his disciple *Arjuna* to correct him as *Arjuna's* speech is not in conformity with his current behavior. In fact, it is the duty of parents, gurus and teachers to correct the mistakes of children, disciples or students through rule and love. Only then will they be able to grow up with ideals in the future.

Verse 12)

*na tu ab aham jatu*

*na asam na tam ime janadhipah*

*na cha eba na bhavishyam*

*sarbe bayam ata param*

Translation: I, you and the assembled kings all were remained in the past, remaining in the present and will remain forever in the future.

Explanation: Lord Krishna is talking here about the constant journey in the eternal path of the eternal soul of the living beings. In the form of life of all living beings, the *chinmaya* (spiritual) soul existed in the past, is present currently and will remain in the future. The eternal soul flows forever according to the actions of the living beings in different bodies. This is the first lesson of self-realization.

Verse 13)

*dehin asmin jatha dehe*

*kaumaram yuvanam zara*

*tatha dehantar prapti*

*dhira tatra na muhyati.*

Translation: As the soul passes through the child body to adolescent body, from adolescent body to youth body, from youth body to old body through the passage of time similarly it enters into another new body after the destruction of the old body, the wise are not disturbed by such destruction of the body.

Explanation: There are various changes occur along with the age of this body. A child gradually passes through adolescence and youth and become old and dies at one time. But this death is the death of the body. There is no death of the eternal soul inside the body. After the death of the body, the soul enters into a new body according to the consciousness at the time of death which is formed by the mind,

intellect and false ego. True scholars do not mourn for a dead person because they can realize this through their wisdom.

Verse 14)

*matrasparsha tu Kauntaya*

*sit usnaw suka dukhada*

*agam apayan anitya*

*tan tikshashva Bharat*

Translation: The feelings of happiness and sorrow are temporary, tolerate this situation and it will go away as time passes by.

Explanation: Lord Krishna gave the solution to the most complex problem of the path of life here to the people of the world through *Arjuna*. God says that happiness and distress are the two sides of the same coin. One coming means the other will also come, it cannot be stopped. We have to be patient. Under the influence of time, these feelings will disappear. When the hand gets a little warm water, there is a feeling of happiness. Again, if the same hand comes to the touch of boiling water, then heat burns it and creates sorrow. In this game of addition and subtraction of the sense objects and the senses, a wave of happiness and sorrow is created constantly. The mind will remain stable only if we can observe it efficiently without being disturbed by it.

Verse 15)

*yam hi na ayathayanti ete*

*purusham purusharshava.*

*sama dukho sukham dhiram*

*sha amrita kalpate*

Translation: The wise accepts the happiness and sorrow in same manner abandoning the duality of the nature and they are on the path of immortality.



Explanation: Lord Krishna says that when the wise person has understood the contradictions of this world such as happiness and sorrow, winter and summer, warm and cold, day and night, beautiful and ugly, then he is no longer affected by them, but he only observes its arrival and departure because he is well aware of their temporary feature.

Verse 16)

*na asatah vidyata bhavaah*

*na abhava bidyate satah*

*uvaiyo opi drishta anta tu*

*anayo tatma darshivi*

Translation: The seer can understand the nonpermanent feature of the physical body as well as the permanent feature of eternal soul.

Explanation: Those who have sufficient spiritual knowledge have closely observed that inanimate objects such as the body which is always under destruction, but the animate objects such as the soul within the body are always beyond destruction and eternal and since inanimate objects are constantly changing in the stream of time, they do not actually have any permanent existence or status, so they are non-permanent or non-existent.

Verse 17)

*avinashi tu tat vidhi*

*jena sarvam sarvam idam tatam*

*binasham aavyasya asya*

*na kashchit kartum arhati*

Translation: The spark of the soul pervades all over the body, who is capable of killing such indestructible soul?

Explanation: The body is active because the soul exists in the body. The absence of soul in the body means that the body is then nothing but a mass of dead matter. No one can kill the eternal soul of the body. The influence of the elements of the world cannot be spread on the soul, but it is by coming into contact with the soul that the inert matter is influenced and attains activism.

Verse 18)

*antavanta imme dehah*

*nityasya ukta saririna*

*anasin aprameayasya*

*tasmat judhysha bharata*

Translation: The eternal soul in the body does not die, only body dies and knowing the fact fight on your own virtue.

Explanation: Even if this physical body is destroyed for some reason, the eternal soul inside the body is not destroyed. *Arjuna* is worried about the fact that his relatives might be killed due to his lack of understanding of the nature of the body and soul. If *Arjuna* fights, some of the bodies will be destroyed, but the souls of those bodies will remain without any destruction. Therefore, leaving these thoughts aside, Lord Krishna is asking *Arjuna* to fight according to the nature of *Kshatriya*.

Verse 19)

*yaa anam betti hontaram*

*ya ch enam manyate hatam.*

*ubhau tau na bijanitah*

*na ayyam honyate na honyate*

Translation: The one who says that the soul is destroyed and the one who says that he is the destroyer of the soul both lack spiritual knowledge.

Explanation: Whoever thinks that the indestructible soul has been killed and who says that this person is the destroyer of the soul, then it should be understood that there is a lack of self-knowledge in both of them. If they understood the true nature of the soul, they would not have said so.

Verse 20)

*na jaate mriyat ba kadachit*

*no ayam bhutva bhavita ba na bhuyah*

*ajah nitya shaswata ayam Purana*

*na honyate honyamane sharire*

Translation: There is no birth or death of soul, it does not have past, present and future, soul is eternal, when body dies soul does not die, it remains eternally the same.

Explanation: This body, under the influence of time, falls into the cycle of birth and death and is constantly being forced to change. Body is being born, is growing, has some static status for a while, breeds, and then it become old, and finally falls to death. But nothing happens to the soul because the soul is not born. Soul does not die because it was not born and since birth and death do not apply to the soul, the stages of changes of the body cannot occur in the case of the soul.

Verse 21)

*veda avinashinam nityam*

*yah enam ajam abyyam*

*katham sa purusha parth kam*

*ghatayati honti kam*

Translation: One who knows that principle of the immortal soul does not kill anybody nor does he give order to anybody to do so.

Explanation: Those who understand the nature of the eternal soul that has been existing for eternity without being related to birth and death cannot order the killing of someone because the eternal soul cannot be destroyed.

Verse 22)

*basangsi jayrani jatha bihay*

*nabani grihnati narah aparani*

*tatha sharirani behaya jirnani*

*anyani sanjati nabani dehi*

Translation: Leaving worn-out clothes as we wear new clothes similarly soul leaving the old body enter into a new body after the death of the old body.

Explanation: When the dress becomes old and unfit to wear, then the people throw away the dress and wear a new dress. Similarly when a body also becomes unfit for use for some reason, then the soul leaves the body and enters a new body and continues to use it.

Verse 23)

*na enm chindanti sastrani*

*na enm dahati paabakah*

*na cha enm kleedayanti aapah*

*na shoshayati marutah*

Translation: Soul cannot be burnt in the fire, cannot be destroyed by a weapon, cannot be absorbed in the air and cannot be soaked in water.

Explanation: While worldly objects such as sharp weapons, water, fire, air can exert their influence on all things of the world, their influence is zero in the case of the soul. The soul, on the contrary, keeps the flowing of change by infusing energy into everything. The soul cannot be soaked by water, cannot be burned

with fire, cannot be pierced by any weapon, and it does not have to be swept away by any wind.

Verse 24)

*achhadya ayam adahya ayam*

*akladya ashushya eb cha*

*nitya sarvagata sthaanu*

*achalah ayam sanatana*

Translation: The soul cannot be torn away, not be burnt, cannot be soaked and withered away. The all-pervading soul is eternal.

Explanation: The soul is eternal, omnipresent. The things that can act on matter do not have any influence on conscientious soul. Due to the soul the consciousness is developed which has come from the divine world.

Since soul is not a gross physical thing consisting of earth, water, fire, air and space, it is always free from the influence of these five things. As a result of such qualities, this soul, free from physical influence, declares its existence everywhere in creation. That's why it can be seen in the water, on land, in the sky, everywhere there is vibrations of life and wherever there is a vibration of life, it must be understood that there is a presence of the soul.

Verse 25)

*avyakta ayam achintya ayam*

*avikarya ayyam uchyate*

*tasmat ebaam veditva enmon*

*na anushachium aarhsi*

Translation: Knowing the unmanifested, unthinkable, unchangeable soul you should abandon lamentation.

Explanation: Lord Krishna said to *Arjuna* that since He had described him that unthinkable, indestructible nature of soul and if he could understand it in a true sense now, then there was no reason to grieve anymore.

Verse 26)

*atha cha anam nityajatam*

*nityam ba manyase mritam*

*tathapi tam mahabaho*

*na enm shuchitum arhsi*

Translation: If the soul dies and takes birth constantly yet it is not the cause of grief.

Explanation: Let's assume that even if we think that the soul is born and dying again, then there is no reason to grieve for the soul there. Because in that situation, this flow of the journey of the soul is still in nature in the midst of birth and death.

Verse: 27)

*jatasya hi dhruva mritu*

*dhruvam janma mrityasya cha*

*tasmat aparihari*

*na tawm shuchitum arhsi*

Translation: Those who have taken birth must have to die and those who have died must have to take birth, by knowing this truth one should not mourn.

Explanation: Lord Krishna tells *Arjuna* about the arrival and departure of birth and death in the context of the immortality of the soul, centered on his body again and again. The one who is gone will come back with a new body, and the one who is with the new body will have to leave that one day or the other.

*Arjuna* should not grieve even after knowing about this travel in the cycle of birth and death of the body. Those who will die in this war will take birth again. Truly realizing this truth, Sri Krishna advises *Arjuna* to concentrate on his duties.

Verse 28)

*avyaktadini bhutani*

*vakta madhyani Bharat*

*avakta nidhanani ab*

*tatra ka paridevana*

Translation: Soul is unmanifested in the past, manifests in the present and again goes into unmanifested state and knowing this fact one should end his lamentation.

Explanation: In the beginning of the creation of the living being, we can see its manifestation through birth, and at one time it becomes undisclosed from us through death. Therefore, it is not prudent to show so much sensation about this intermediate period of expression of the living being between birth and death.

Verse 29)

*ascharyabat pashyati kashchit enam*

*ascharyabat badati tatha eba cha annye*

*ascharyabat cha enm onya shrinotti*

*shrutva opih enm veda na cha ab kashchit*

Translation: By seeing, hearing, describing soul cannot be understood. Some tells about soul to other, some hear about soul from someone, someone tells to other about soul through his observation but none is able to know the nature of soul.

Explanation: There is a lot of conversation in human society about this soul. Some listen closely about soul from the narrator who has closely observed the activity of the soul in the body.

But at the end of the day, it is seen that who has seen the soul, and who has explained his own understanding of the soul to others, and who has become very amazed to hear about soul, none of them can properly understand the true nature of the soul and that is why they all agree on one thing that the activity of the soul is very surprising. But when a true seer explains the soul then it becomes understandable to everybody.

Verse 30)

*dehi nityam avadhya ayam*

*dehe sarvasya Bharat*

*tasmat sarbani bhutani*

*na tamshuchitum arhsi*

Translation: The soul of all beings is immortal and for this reason it is not a cause of grief.

Explanation: There is eternal soul in all beings. In fact, when we think that an animal is killed, then the body of that animal is actually destroyed. When the soul abandons that body, it appears to us as dead.

But it is not advisable to destroy the animal body too, because in *karma guna* (effects of the past action), an animal enters one body under the influence of eternal time and is moving a little further in the path of nectar (eternity) by destroying its work. So the Scriptures tell us to see the Supreme Soul in every living being and be compassionate towards all. The grief that we actually express to the dead is about an abandoned garment in the form of soul's body, which is incompatible with a wise man like *Arjuna*.

Verse 31)



*swadharmam api cha abekshya*

*na bhikampitum arhsi*

*dharmaat hi yudhat shreya onayat*

*kshatriyasya na vidya*

Translation: *Kshatriya* by nature love to fight and there is no other business for a *Kshatriya* rather than to fight for upholding religion.

Explanation: The religion of the *Kshatriyas* is to protect the common man by fighting against injustice and iniquity. To defeat the oppressor or the attacker by using force, if necessary, is the true duty of a *Kshatriya*. If his life is lost in it, it is also a matter of great pride. When a true *Kshatriya* gets a chance to fight to protect his religion, it should be understood that now the best time has arrived before him to practice his own religion.

Verse 32)

*yadrishaya cha upapannam*

*swargadwaram apavaritam*

*sukhin kshatriya partha*

*lavante yudham idrisham*

Translation: When an unwanted war comes in front of *Kshatriya*, the gates of heaven are opened if he fights it.

Explanation: Not everyone always gets the opportunity to act according to his qualities and nature. Only a few lucky people sometimes get a chance to do their most ideal thing. Many *Kshatriya* kings have come to the world. But how many of them have the opportunity to fight for the establishment of justice and religion. For *Arjuna*, the opportunity to wage such a battle has come even if he does not want it. If it is ignored that should be tantamount as a result of sacrificing his religion.

Verse 33)

*atha chettvam imm dharmayam*

*sangramam na karishyasi*

*tata swadharmam kirtim*

*cha hita papam abapssi*

Translation: If you don't fight, sin will have to speed up with the destruction of your religion and fame.

Explanation: If someone is reluctant to perform his natural duties, then over time all his qualities are lost and people will talk derogatory remarks about him. If a patient comes to a doctor and if that doctor says that I am sad to see you and will not check you now because of the sadness of the mind, then it should be known that he is not acting properly and the doctor will forget the medical knowledge acquired due to the absence of the patient. Such behavior is unfair to him. Everyone should perform their duties in a natural way.

Verse 34)

*akiratim cha opi bhutani*

*kathayishyanti te abyyam*

*sambhavitasya cha akirti*

*moronati atirichate*

Translation: People will speak harsh words towards you. If an honorable person loses his honor then death is better than living in this world.

Explanation: The humiliation of a respectable person is worse than his death. People then think that this man has created an artificial atmosphere externally and deceived them inside like a deceiver, but the real nature is another form of him which has now been exposed to them in a particular situation. It is more

difficult to endure such people's thinking and condemnation than the pain of death.

Verse 35)

*bhayat ranaat upartam*

*mansyante tam maharathah*

*jesham cha tawm bahumatah*

*bhutva jasyasi laghabam*

Translation: Those who used to praise you knowing your glory of valor now they will condemn if you do not fight the war.

Explanation: Sri Krishna says that *Arjuna's* bravery is known to all whether he is friend or foe and that fame has been known to everyone for so long. According to the cowardly idea of escaping from the battlefield that *Arjuna* has now got and if he withdraws himself from this war organized to protect the religion, then his condemnation will be echoed in everyone's mouths for ages.

Verse 36)

*abachya badan cha bahun*

*badishyanti tab ahitaah*

*nindant: tab Samarthyam*

*tat dukhtaramnu nu Kim*

Translation: You will listen unspeakable negative words from people which will be the cause of your immense sorrow.

Explanation: In fact, when someone deviates from his duties in this world, the curse of condemnation comes down on him. Especially if he is in a respectable position in the society, then his flaws are many times more pronounced in the mouth of the people and the curse falls on him. Lord Krishna is reminding *Arjuna*

of the condemnation that is going to be poured on his forehead as a result of not fighting.

Verse 37)

*hatah ba prapsyasi swargaam*

*jitbabar bhokshyase mahim*

*tasmat uttistha kauntea*

*judhaya krita nichaya*

Translation: Get up; take up arms and fight and destroy the enemy with your full force.

Explanation: Sri Krishna now asked *Arjuna* to give up the tenderness of his heart and take up arms like an ideal warrior with a firm mind and be ready to fight the enemy. The battlefield of *Kurukshetra* is not the right time to show tenderness. Everything depends on person, time, and place. One can't fight with a soft heart like a flower petal, for fighting the heart has to be kept as hard as a hard stone.

Verse 38)

*sukhe dukhe sama krita*

*lavalavou jayajoyou*

*tato judhyao jujayssa*

*na ebaum papam abapssi*

Translation: Fight the war, keep happiness and sorrow, loss or victory in equal setting of your mind and as a result no sin will incur on you.

Explanation: Lord Krishna, without thinking so much about the outcome of the battle, asked *Arjuna* to do his real work, that is, the battle with the *Kauravas*, for which everyone has gathered here. If swimming is our purpose and we are busy

researching water instead of swimming, then it should be understood that we are going astray from our true actions or real purpose.

Verse 39)

*esha te avihita sankhya*

*buddhih yoga tu imam shrinnu*

*buddhaya yukta yaya partha*

*karmabandham prahasyasi*

Translation: Thus *Sankhya Yoga* is said and by *Buddhi Yoga* with devotion bondage of work can be broken and brings purity to the mind.

Explanation: Lord Krishna has so far been talking about the difference between body and soul, their qualities and mutual relations to *Arjuna* through *Sankhya* Yoga and talking about the wisdom of purifying the mind, which, if known, can break the bondage of work of this world. Just as the whole environment is filled with fragrance in the presence of a beautiful flowery garden, under the influence of pure intellect in the shadow of devotion, the mind feels attracted to do unattached work, and at one time the bondage of work is completely broken as it gradually relaxes.

Verse 40)

*na iha abhikram nash asti*

*pratyabaya na vidyate*

*salpam api asya dharmasya*

*trayte mahatah bhayat*

Translation: A little amount of devotional service can relieve the doer from greatest fear.

Explanation: Lord Krishna here speaks of the indestructibility of *bhakti yoga* (devotional service to God). If someone performs even a small amount of devotion, then his great fear is cut off. The great fear is that after death, our souls will enter another body and start working again accordingly.

According to the consciousness at the time of death the soul of the dead body enters one of the bodies of eighty million and four hundred thousands of living beings and starts traveling again with a new body. Of these eighty-four million living bodies, there are lower forms of bodies such as plants, creepers, worms, insects, birds, etc. If a person devotes himself to the worship of God even in a very small amount, then he is saved from the great fear of gaining the next life in these lower forms of bodies.

Verse 41)

*babashaytika buddhi*

*iha kurunandana*

*bahushakha hi anantah cha*

*bu ddhaya avyavasainam.*

Translation: Those whose intellect is focused for any particular thing engage in devotional service but those whose intellect is focused on many things cannot perform devotional service.

Explanation: The person who accepts the blessing of God through devotion, his body, mind, soul always think how to use it in the service of God. His intellect is always thinking about service towards God. But the thoughts of those who are outside of *bhakti yoga* are numerous and with these innumerable thoughts, their intellects cannot concentrate on the thought of worshipping the Lord.

Verse 42)

*yam imam puspitam bachaam*

*prapadanti uabipaschita*

*vedavadratta parth*

*na anyat asti iti badinah*

Translation: They are attracted by the flowery words of Vedas and make scheme how to enjoy the nature.

Explanation: In the activities of the Vedas, the ignorant people are engaged in the thought of the fruits that can be enjoyed by doing good deeds and do not believe that there is anything other than enjoyment. They are actually busy in meeting their enjoyment with the support of the words of Vedas.

Verse 43)

*kamatman swargapara*

*janma karmaphalpradam*

*kriabishes bahulam*

*bhog aishwarya gatiam prati*

Translation: They work as much as they can so as to enjoy the wealth of heaven and this is their ultimate achievement considering remaining things as valueless.

Explanation: In the Vedas, there is a mention of the consequences of doing some actions. Now attracted by the result of the work, some people think how they will enjoy the pleasure of the senses in the future by doing all those actions mentioned in the Vedas. The thought that sense satisfaction is the reason for the bonding of living beings does not arise in their conscience.

Verse 44)

*bhog aishwarya prasaktanaamt*

*toya aparitachetasham*

*babasyatika buddhi*

*samadhau na vidhyate*

Translation: The mind which is not in God and the unfocused intellect runs to the thinking of sense enjoyment.

Explanation: In fact, if someone is found in the desire of enjoyment, he withdraws from the attempt to concentrate his mind on God, because to him, sense satisfaction appears to be the ultimate purpose of life.

Verse 45)

*trigunya visay vedah*

*nistraigunya bhava arjuna*

*nirdandaa nityasattva*

*niryogakhesham atmavan*

Translation: Vedas are based on three modes of nature; try to raise you above these three modes.

Explanation: Although the three qualities of nature such as *sattva*, *rajas* and *tamas* are described in the Vedas, but the real purpose of the Vedas is to understand these qualities well and go beyond them because until that state is reached, it is not possible to free oneself from the contradiction caused by the interaction of these qualities. As a result of this conflict, hundreds of feelings of happiness and sorrow, profit and loss, victory and defeat, cold and warm, honor and humiliation are always manifested in the mind and confuse us with the right duty.

Verse 46)

*jaban artha udapane*

*sarbata sangpludake*

*taban sarveshu vedeshu*

*brahmanasya vijantah.*



Translation: As utility of many ponds are met by only the water of a lake similarly in the knowledge of the Supreme Brahman, all the Vedas are expressed.

Explanation: What can be done using the water of thousands of ponds, the water of a lake can easily do it. If there is a note of one hundred rupees, there is no need to have five rupees, ten rupees, twenty rupees; fifty rupees separately. What can be bought with these can be bought with a hundred rupee note. Similarly, the purpose of the Vedas is to know the Supreme Lord Krishna and surrender to His Lotus Feet and return to His eternal abode in *Vaikuntha* (spiritual world) which is free from all sort of bondage, not always entangle in the activities described in the Vedas, *jnanakanda* (chapters about knowledge), *dhyankanda* (chapters about meditation), *yogakanda* (chapters about yoga), etc. These are the tools, not the target.

Verse 47)

*karmani ab adhikar te*

*maa faleshu kadachan*

*maa karmaphal hetu bhuh*

*maa te sanga astu akarmani*

Translation: You have the only right to do the work, not the result of work; result of the work should not be your aspiration and cessation of work.

Explanation: Lord Krishna here describes the deep theory of action to the living being and tells what the strategy of work should be like. He has given the living being only the right to do the work. So there is no need for living beings to think so much about the results of work. We should act in a sense of duty. Even if there is success there, there is nothing to rejoice about, and there is no room for shame even in failure. We have to think that God has allowed us to do this work for me. Now it will be our sincere effort to get it done smoothly. Here both success and failure are God's grace. God checks the history of our previous births before giving us the results of karma.

Verse 48)

*yogastha kuru karmani*

*sangam takta dhananjaya*

*siddhiaasidhyo samah bhutva*

*samattam yogah uchyate*

Translation: Do the work as yoga considering success and failure the same.

Explanation: When we do an action putting God in the center that is not considered an ordinary action like ten other actions that action then becomes *karma yoga* (way to God through action) because the result of the action is then dedicated to God. Yoga means connection and with whom is the connection? The connection is with God.

In this case, the worker does not have to think about whether the action is successful or failed. He just has to think whether he is doing the work according to the characteristics of his nature as a sense of duty.

Verse 49)

*duren hi abaram karma*

*buddhi-yogat dhananjaya*

*buddhau sharanam aavichha*

*kripanah falahetbah*

Translation: Those who aspire to enjoy the result of their work they are miser, try to engage your mind in the devotional service.

Explanation: Lord Krishna here has described those who work and wait for the fruits of their deeds as *kripans* (misers) because *kripa* does not understand anything other than his self-interest. He is advising *Arjuna* to give up the attitude

of such a *sakama* (fruitive) worker and take refuge in God and make the intellect devotional.

Verse 50)

*buddhijukta jahati iha*

*uve sukrit-duskrite*

*tasmat, yogaya jujaswa*

*yoga karyasu kaushalam*

Translation: The strategy for doing action is yoga which is free from sin and piety based on devotion.

Explanation: We all do the work according to our own technique of our intellects and for this reason; the noose of the work comes in our throat and chokes. But if we can do action according to God-directed action, then each of us will be one *karmayogi* or *karmaveer*.

In this case, we have to think beforehand how this action can be done in the service of God. Then there is no need to be bound with any new bondage, but under the influence of *Bhakti* Yoga, the accumulated bondage of work will be loosened, at one time it will fall from our throat.

Verse 51)

*karmajam buddhiyukta hi*

*falam takta manishinah*

*janmabandha binirmukta*

*padam gachhanti anamoyam*

Translation: Mahatmas (great souls) are freed from result of their action and surpass the entanglement of birth and death by engaging their intellect towards the Lotus Feet of the Lord.

Explanation: Those who are wise can overcome the miseries of this world and maintain an ever-calm state of mind because they keep their intellects engaged in the effort of how to accomplish actions through the devotional service of God, so that their mind is stabilized in equilibrium without conflict, without being affected by the fruits of happiness and sorrow. As a result of *bhakti* yoga, their bonds of work are broken and they are able to cross the river of birth and death once and for all.

Verse 52)

*jada te moha kalilam*

*buddhi vatitarishati*

*taada gantasi nirvedam*

*shrotvyasya shrutsya cha*

Translation: The cloud of infatuation goes away in the action of *niskama* (non fruitive) and cannot deviate from the path due to what had been heard and what to be heard.

Explanation: In the past, different opinions have been expressed by many people and in the future, many people will express different opinions. Therefore, without being confused or fascinated by them, the right utility of the intellect is the attempt to break the *bhavabandha* (bindings in the world) by being devoted to the devotional *niskama karma* (non fruitive works). This is the ideal way to cross the ocean of birth and death of this world.

Verse 53)

*shruti bpripanna te jada*

*sthshati nichala*

*samadhau achala buddhih*

*tada yogam abapssi*

Translation: The colourful language of the Vedas that creates illusion for enjoyment will be cut off by employing *buddhi yoga* leading to self realization.

Explanation: When the intellect is concentrated in thinking about the devotional service of God, then in fact, man gets the identity of his true form or his self-realization. He realizes that he is actually a *chinmaya* (spiritual) soul, and that he is not the body of the inanimate substances.

This body has been given to us so that with we can serve the Lord and free the *chinmaya* (spiritual) soul from this bondage. Realizing this, the addiction to the flowering language of the various *slokas* (verses) mentioned in the Vedas is gradually reduced and then the real purpose of the Vedas is revealed that is to know the Lord and try to worship Him. At this stage the intellect becomes aware of its original nature and keeps the body and mind always engaged in the service of God.

Verse 54)

*arjuna uvaca* (Arjuna said)

*sthitapragnyasya ka bhasha*

*samadhisya keshab*

*sthitadhi kim prabhashet*

*kim asit vrajet kim*

Translation: How can I know the person who is situated in pure knowledge and what language does he speak or where he lives?

Explanation: *Arjuna* is asking Lord Krishna here which symptoms can be observed from a steady person who is self-realized and how can be understood that this person is a self-realized one. *Arjuna* also shows interest in knowing where he actually resides and what words are exchanged by him.

The reason for this is that in this world, almost everyone engages in the struggle for life and keeps their mind engaged in the effort of how to live life a little better

or comfortably, where the engagement of the self-realized person should naturally be different from others. That is why the eager *Arjuna* has asked these questions to Lord Krishna.

Verse 55)

*shri bhagwan uvaca* (God said)

*prajhati jada kaman*

*sarvan partha manogtan*

*atmani ab atmana tusto*

*sthitaprajna: tada uchayate*

Translation: Who has abandoned all mundane desires and keeps his mind towards Me and satisfied with the soul, his consciousness is steady.

Explanation: Lord Krishna is teaching the people of the world through *Arjuna* the principle of attaining happiness and full satisfaction of living beings here. We keep waiting for the key to our happiness in the hands of others when they will open the lock of the house of happiness and when we see that they are not opening the lock of the house even after a long wait, we get angry, and even after opening the lock, when we see that there is no happy thing as was created in our mind in that house, then we are immersed in a lot of despair. But the person who is stable, however, keeps the key to his happiness in his possession rather than in the hands of others. His happiness is in his soul. The flow of desire outside cannot disturb his soul. He has placed God's Lotus feet in his soul, so he is always filled with divine joy.

Verse 56)

*dukheshu anudignamana*

*sukhesu vigataspiraha*

*beeta raga voya krodha*

*sthitadhi munih uchayate*

Translation: The person who does not delight in happiness or distress in sorrow and devoid of anger, fear is to be known as a *muni* (ascetic) possessing steady-consciousness.

Explanation: The one who does not feel disturbed if sorrow knocks at his door nor feel rejoice if the air of happiness enters in his house from the southern door during spring time and does not possess anger and fear he is really a wise person and his consciousness is steady.

Verse 57)

*ya sarbatra anavishena*

*tat tat praypa suva asuvam*

*na abhinandati na desti*

*tasya pragya prathistita*

Translation: Who is unattached to everything and accepts auspicious and inauspicious equally and not welcome and despise any situation is to be considered a person of steady consciousness.

Explanation: The one who has no attachment for enjoyment and that is why he is not so excited when a favorite thing comes to him by the law of nature, and even if the unpleasant thing comes to him in the same law, he does not feel disturbed, he is considered to be a wise person with stable knowledge. He understands the reason for the contradictions of this world, so he does not feel disturbed by its arrival or departure.

Verse 58)

*jada sanharte cha ayyam*

*kurm aqngani ib sarvshah.*

*indriyani indrārthevya*

*tasya progga prothisthita*

Translation: As the tortoise hides his body in its shell when needed similarly a person of steady wisdom withdraws his senses from the sense object as soon as he feels it necessary.

Explanation: When a turtle understands the danger, it wraps its body in its own strong shell as needed. Similarly, when the wise man realizes that the ever-inclined senses are going towards the things distracting him from the real purpose of life, he, like tortoise withdraws his senses from the affairs of the external world.

Verse 59)

*visaya binibortonte*

*niraharasya dehin*

*rasavarjam rasa: api asya*

*param drishta nivarta*

Translation: If we give up the sense objects, it still remains in the mind but the person in steady wisdom abandon sense object due to feel the higher taste from the spiritual objects.

Explanation: Realizing the futility of consuming things, people sometimes give up on them or move away from them. But the thing is that even if he leaves the enjoyment, the desire of enjoyment remains in his mind and at one time he begins to imagine the pleasure of the subject in his mind. While imagining this, at one time he becomes addicted to it again and started to associate with it.

After withdrawing from the sense object, there is no further deviation of the wise person because the taste of the lower inert things can no longer attract him, he has got the higher taste in matters related to the *Bhagavad* (related to God). If someone drinks pure coconut water from the coconut tree, he will never be encouraged to drink the unclean water of the pond.



Verse 60)

*jatata hi apikKauntaya*

*purusya pussya vipaschita*

*indrianip pramathini haranti*

*prasabham manah*

Translation: The senses are very powerful and it can catch the mind of a conscientious man.

Explanation: The power of the senses is so strong that in a moment it can create a state of resentment and make a conscientious person to do inconsiderate work. There are countless examples in history and around our society who have brought great danger by not being able to restrain senses in time.

Many *munis* (ascetics) and sages have also deviated from their pursuits at the sound of anklet, of an *apsara* (celestial dancer) in heaven. That is why it is advised in *Bhagawata* not to sit close to even one's mother, daughter and sister in a secluded place alone because the power of the senses is beyond our comprehension. Even grandfather Brahma was once defeated by the mighty force of the strong senses.

Verse 61)

*tani sarbani snjaima*

*asita mathpara*

*bashe hi yasya indriaani*

*tasya proga prothisthita*

Translation: With all the senses whose mind is in Me and all the senses are under his control, he is actually a person of steady wisdom

Explanation: Lord Krishna says that the one who has completely brought the working senses such as the hands, feet, voice, anus and genitals and the knowledge acquiring senses such as the eyes, ears, tongue, nose, skin under his control and fixes his mind towards Me he is the person of steady wisdom. He takes Krishna's shelter through devotional service. No one in this world has ever been able to be situated in wisdom without controlling the reins of the senses.

Verse 62)

*dhayat vishayan punga*

*sangah teshu upajaye*

*sangat sanjayate kamah*

*kamat krodha abhijayate*

Translation: Thinking about sense object attachment develops and from attachment desire come up and if the desire is not fulfilled anger grows.

Explanation: If we are constantly thinking about sense objects, then we become addicted to that object and desire to get it, or in other words, our lust for it will be awakened. And if for some reason we do not get it, then the fire of anger burns inside us.

Verse 63)

*krodhat bhavati sanmoh*

*sanmohat smriti bhribrom*

*smiritibhronghat budhinasa*

*budhinasat pranashati*

Translation: From anger illusion develops and from illusion memory is lost and when memory is lost then destruction is inevitable.

Explanation: Anger produces illusion, which covers the nerves of the brain like a fog and throws memories into confusion. Just as fog hinders us from recognizing the path, the cloud of illusion also covers the path of memory and pushes us to confusion, due to which we cannot make proper use of intelligence as in normal times. Falling into such a state of confusion, in a situation of inactive intelligence, we do things that cause extreme destruction for us.

Verse 64)

*raga adhesh vimuktai tu*

*visayan indrwai charan*

*atmavasya vidheyatma*

*prasadam adhigachhati*

Translation: The person who is free from attachment and detachment but only devoted to Me, is able to hold My blessings.

Explanation: The grace of God is showered upon him who, after understanding the real state of the physical world, does not express attachment or resentment. He no longer shows anger and hatred at the receipt of unpleasant things because he knows that nothing is happening by itself. Nature is now feeding us one by one the mature fruits that we have sown for many births in the past on our way. We can't get rid of this result by showing anger and hatred.

Verse 65)

*prasade sarba dukhanam*

*hani asya upajayate*

*prasannachetsa hi ashu*

*buddhi pari astishta*

Translation: His consciousness becomes spiritual ending all sufferings and intellect remains steady towards God.

Explanation: In this world, every living being is always affected by the sorrow caused by the three fold of misery. *Adhyatmik* misery is caused by body and mind such as fever in the body. The sorrows that we receive by other living beings are *adhivautic* misery such as someone is bitten by a snake and the sorrows that the demigods send us through nature are the *adhidaivik* sorrows, such as storms, tidal waves, droughts, earthquakes, etc. When one can possess himself in the consciousness of spiritual realm, he is no longer affected by these sorrows that are always flowing in the world. His mind is always happy and the atmosphere of his consciousness is pure and joyful.

Verse 66)

*na asti buddhi ajuktaysha*

*na cha ajukthysha vabana.*

*na ch avaboyata shanti*

*ashantsya kutah sukham*

Translation: Unrestrained intellect is the store of restless thoughts devoid of peace and when does consciousness get happiness without peace?

Explanation: The intellect of one who does not have the good senses is confused and in the midst of confusion, his thoughts are also unstable. A cool stream of peace cannot flow in the atmosphere of instability and where there is no peace, the existence of happiness cannot be imagined.

Verse 67)

*indrindhanam hi chartam*

*jat mana anudhiyate*

*tat asya harati pragyam*

*vayu nabam ib ambhsi*

Translation: As the boat moves unsteadily in the stormy wind, such as the wisdom become unrestrained due to the degradation of the senses.

Explanation: Just as a boat is swept away by a storm or a gusty wind in the river, so any of the senses of the people who cannot control or suppress the senses can cause a terrible danger at any time by distracting them. The insect could not control the attraction of light and lose its life by burning in the fire.

Unable to suppress the temptation of tongue, the fish comes to swallow the bait and becomes the food of another's plate. When the deer stands with his ears raised, fascinated by the tune of the hunter's flute, the expert hunter catches him with an arrow. In the hope of touching happiness, when the male elephant runs to the female elephant tied to an artificial ditch covered by grass, he falls into the ditch and has to sacrifice his entire life to endure the blow of the *mahout's* (master of the elephant) whip forever.

Other living beings lose life or suffer after being possessed by only one of their senses. Humans have five active senses. If they cannot be mastered by the knowledge of restraint, then there can be a terrible danger at any time.

Verse 68)

*tasmat yasya mahabaho*

*nigrihitani sarbasha*

*indriyani Indrdharthevya*

*tasya pragya prathisthita*

Translation: If the senses are controlled then know *Arjuna*, he becomes a person having steady consciousness.

Explanation: Lord Krishna has finally declared him to be a stable person who has acquired the ability to expel the senses from the sense objects. It is much more difficult to conquer the senses than to conquer the world. In the world, many kings and *maharajas* (the great rulers) have left this world with a heavy heart due

to not being able to conquer their senses even though they could conquer a large area of land.

Verse 69)

*Ja nisha sarva bhutanam*

*tasyam jagarti samjami*

*yasyam jagrati bhutani*

*sa nisha pashyat: mune*

Translation: What the ordinary person does, the restraint *munis* (ascetics) leaves it and what a normal day of ordinary people it is night for the elevated sages.

Explanation: When people sleep in the night and spend time in fantasy or dream, then the restrained, determined *munis* and sages wake up and engage themselves in the activities of *Bhagavad* related works.

The things that ordinary people do, which make their mind joyful, the self-restrained person is completely sleepy in those matters; those cannot attract their mind in any way.

Verse 70)

*apuryanam achalpratitham*

*samudram prabishanti jadabat*

*tadwat kama: Yama prabishyantisSarve*

*sha shantim apnoti na kamakami*

Translation: The flow of the river that merges into the ocean full of water cannot make an effect on it, similarly the stream of desire flowing over the senses cannot make the mind of a steady person disturbed.

Explanation: Even if all the water on the earth's surface goes into the sea through the streams of numerous rivers, it can not disturb the sea so much. Even if this

water is in the sea, the height of the sea level does not increase by an inch, the sea remains the same as it was. It's because of the vastness of the ocean, its depth. If one drop of water is poured into one pitcher full of water, we will not be able to see the change in the water of the pitcher, the same thing happens in the case of the sea.

In the same way, innumerable desires are entering the sea of mind through the river of our body's senses and under the influence of this, ordinary people whose consciousness is not very deep, they get angry and live a life full of instability. But a man whose consciousness is like that of the deep sea is not disturbed by the waters of this desire; he only closely observes their arrival and departure.

Verse 71)

*bihay kaman ja sarvan*

*puman chariti nispriha*

*nirmama nirhankar*

*sa shantim adhigachhati*

Translation: Who is devoid of material desire and false pride and unattached to sense enjoyment he alone can attain peace.

Explanation: Nothing in this world can fascinate or tempt a person who is devoid of material desires and since he does not want to influence this world in any way, his behavior in this world is completely neutral and egoless. Because of his disinterest, he no longer feels so much affection for anything.

The addiction to dreams ends when we wake up because the dream is broken as soon as we wake up. To those who are awakened in the spirit of spirituality, this world also appears to be a dream, so they are not affected by the pain of breaking the dream. They are not as angry as usual because after coming to this temporary world they are not so concerned to have less of a mango in its share.

Verse 72)

*esha brahmi sthiti Parth*

*na enam prapya bimuhyaati*

*sthitava asyam antakale api*

*brahmanirvanam rishhati*

Translation: This is called *Brahmi sthithi* (situating in Brahman) and attaining this one comes to Me by remembering Me at the time of death.

Explanation: Lord Krishna has given the address of the learned person here. His status is called *Brahmi sthithi* as he holds God or Supreme Brahman in consciousness. At the time of death, the learned person can hold this consciousness in the heart, so after death, he enters spiritual *Bhagavaddham* (the abode of God) with spiritual body.

According to the consciousness at the time of death, the destination of our next body is determined. If milk is action, then the cream of hot milk is its consciousness. There is a perfect cream in pure milk; the cream is not made much in adulterated milk. The work of the whole life will become hot like milk and create a wave of consciousness. Nature has created a house of eighty million and four hundred thousands consciousnesses in the living world. Now according to the level of our consciousness, after death, we have to enter into a new body suitable to our consciousness. If the consciousness is spiritual, then there is no need to enter any of these eight million and four hundred thousands houses. His destination is *Chinmoy Bhagavaddham* (spiritual abode of God).