

Śrīmad Bhagavad-gītā

with the

Sārārtha Varṣiṇī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Chapter-2

Contents of the Gītā Summarized

Sāṅkhya Yoga

Section - I

More Doubts (1-10)

2.1

sañjaya uvāca

taṁ tathā kṛpayāviṣṭam

aśru-pūrṇākulekṣaṇam

viṣīdantam idaṁ vākyaṁ

uvāca madhusūdanaḥ

killer of the demon madhu
" " " demon of doubt.

Sañjaya said: Madhusūdana (madhusūdanaḥ) spoke these words to Arjuna (taṁ tathā idaṁ vākyaṁ uvāca), whose eyes were filled with tears (aśru-pūrṇa ākula īkṣaṇam), and who was overcome with compassion (kṛpayāviṣṭam viṣīdantam).

In this second chapter, after destroying the darkness of
bewilderment and lamentation of Arjuna by distinguishing the soul
from the body, Krsna speaks about the characteristics of the
liberated soul.

2.2

śrī-bhagavān uvāca
kutas tvā kaśmalam idam
viṣame samupasthitam
anārya-juṣṭam asvargyam
akīrti-karam arjuna

If you don't fight

- ① adheshic
- ② i. no svarga
- ③ infamy

The Lord said: How has this bewilderment (kutah ^{impurity} kaśmalam idam) come upon you (tvām samupasthitam) at the time of battle (viṣame)? It is against dharma (anārya-juṣṭam), precluding Svarga in next life (asvargyam) and fame in this life (akīrti-karam).

Why (kutaḥ) has this bewilderment (kaśmalam) at this critical juncture of the war (viṣame) come upon you (upasthitam)?

This bewilderment is not to be experienced by persons of good reputation (anārya-juṣṭam), and is against both happiness in next life (asvargyam) and this life (akīrt-karam)?.

Kleba → EUnuch
Effe-inate

2.3

klaibyaṃ mā sma gamaḥ pārtha
naitat tvayy upapadyate
kṣudraṃ hr̥daya-daurbalyaṃ
tyaktvottiṣṭha parantapa

Eunuchness
Effe-inate → cowardice

useful association

a) sa-jā-ti-ya ē-śkye
↳ Like minded

b) snigdhe
↳ affectionate

c) sādhv-saṅgha

d) Svato vāye
↓
more advanced.

Do not become a coward (klaibyaṃ mā sma gamaḥ). This is not suitable to you (na etat tvayy upapadyate). Give up (tyaktvā) this low weakness of mind (kṣudraṃ hr̥daya-daurbalyaṃ) and rise (uttiṣṭha), O afflicter of enemies (parantapa)

“Do not become cowardly (klaibyam); do not become impotent.

O Pārtha, though you are the son of Prthā, you have acted like this!

Do not yield to this.

This may occur among other inferior kṣatriyas, but in you, My friend, it is not proper at all!”

Arjuna

“Do not worry about my lack of bravery.

इत नः नोऽऽपि कौशल्ये

a) respect to elders

b) compassion to Kauraves

Do not think I am a coward.

One must consider the precepts of dharma in regards to Bhīṣma, Drona and other elders, and also consider the aspect of compassion in regard to the sons of Dhṛtarāṣṭra, who, being weaker than I, being afflicted by my weapons, are about to die.”

“This is not discretion from principles of dharma nor is it mercy.”

Ⓚ's response

a) This is not dharma
b) This is not compassionate

It is bewilderment and lamentation, which are indications of a weak mind (kṣudram hr̥daya-daurbalyam).

Or let's fight?
weak-heartedness

Therefore give up this weakness of mind and rise up.

O conqueror of enemies (parantapa), you, who afflict enemies, fight!”

2.4

arjuna uvāca

katham bhīṣmam aham saṅkhye

droṇam ca madhusūdana

iṣubhiḥ pratiyotsyāmi

pūjārhāv ari-sūdana

Arjuna said: O Madhusūdana (madhusūdana), killer of enemies (ari-sūdana), how will I fight with arrows (katham aham iṣubhiḥ pratiyotsyāmi) in the battle (saṅkhye) against Bhīṣma and Droṇa (bhīṣmam droṇam ca), who are worthy of worship (pūjā arhāv)?

killer of enemies

killer of madhu the demon.



“According to scriptures of dharma not respecting those worthy of worship is a cause of bondage: pratibadhnāti hi śreyah puṅya-pūjā-vyatikramah.”

Therefore I withdraw from fighting. How can I kill them?”

The form prati yotsyāmi (parasmaipada) is used instead of the form prati yotsye (ātmanepada, for oneself).

“But those two elders are fighting against you. Why are you not able to fight against them?”

“No, I cannot do so, for they are worthy of worship (pūjārhaḥ): I should offer flowers to their feet in devotion rather than sharp arrows in anger.

O friend Kṛṣṇa! Even You injure only the enemies in battle, and not Your own guru Sāndīpani Muni or your friends the Yadus, O Madhusūdana, killer of Madhu!”

“But I am a descendent of Madhu, in the ancient lineage of the Yadu dynasty. Therefore I am called Mādhava. How could I have killed Madhu?”

“No, I do not mean that Madhu. I am speaking about the demon named Madhu who was Your enemy (ari-sūdana).”

2.5

gurūn ahatvā hi mahānubhāvāñ
śreyo bhoktum bhaikṣyam apīha loke
hatvārtha-kāmāms tu gurūn ihaiva
bhuñjīya bhogān rudhira-pradigdhān

It is better to eat by ^{begging} bhaikṣyam ^{eat} bhoktum ^{better} api śreyah in this life (iha loke), not killing such great elders (mahānubhāvān gurūn ahatvā). Having killed elders (gurūn hatvā) who were even desiring wealth (artha-kāmāms tu), I will enjoy objects (iha bhuñjīya bhogān) contaminated with their blood (rudhira-pradigdhān).

“If you don’t want the kingdom, then how will you live?”

“Not killing my elders, I will live by begging, though it is condemned for the kṣatriya to do so.”

It is better to eat the food got from begging.

Though it will bring infamy in this life, it will not be inauspicious for future lives.

One should not say that these gurus, being obedient to Duryodhana, should be rejected because they have become proud, and do not know right from wrong, by citing the scriptures:

guror apy avaliptasya kāryākāryam ajānataḥ
utpathapratipannasya parityāgo vidhīyate

One should reject the guru who is proud, does not know proper behavior, who becomes engaged in sinful life. **Mahābhārata**
5.178.24

They, on the contrary, are great souls (mahānubhāvān). What fault is there in Bhīṣma and others who have control over time and lust?"

“But Bhīṣma said to Yudhiṣṭhira,

artha sya puruṣo dāso dāsas tv artho na kasyacit
iti satyam mahārāja baddho 'smy arthena kauravaiḥ

Man is a servant of wealth. Wealth is not a servant of anyone. O king, I have been bound by wealth to the Kauravas. Mahābhārata 6.41.36

Therefore, has not their great character been destroyed by such desire for wealth?”

“That is true, but if I kill them, I will be unhappy.

Even in killing those Kurus who are greedy for wealth (artha-
kāmān), if I should enjoy the wealth, it will be contaminated with
their blood.

The meaning is this: though they have desire for wealth, they are
still my gurus.

Therefore in killing them, because I commit the sin of killing guru,
my enjoyment will be mixed with that sin.”

na caitad vidmah kataran no garīyo
yad vā jayema yadi vā no jayeyuh
yān eva hatvā na jijīvisāmas
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ

Nor do we know (na ca etad vidmah) which is better (katarat nah garīyah) —conquering them (yad vā jayema) or being conquered by them (yadi vā nah jayeyuh). If we killed the sons of Dhṛtarāṣṭra (yān eva hatvā), we should not care to live (na jijīviṣāmah). Yet they are now standing before us on the battlefield (te dhārtarāṣṭrāḥ pramukhe avasthitāḥ).

Moreover I do not know if I shall be victorious or defeated even if I am prepared to kill them.

And I do not know which will be better, victory or defeat: if I conquer them or they conquer me.

And even if I am victorious, that also is defeat, for I will not want to live.

2.7

kārpaṇya-doṣopahata-svabhāvaḥ
pr̥cchāmi tvām dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te'haṁ śādhi mām tvām prapannam

My nature has been overcome (upahata-svabhāvaḥ) by weakness (kārpaṇya-doṣaḥ). My mind is bewildered about dharma (dharma-sammūḍha-cetāḥ). I ask You (pr̥cchāmi tvām) what is best (yat śreyaḥ syāt). Please tell me with certainty (niścitaṁ brūhi tan me). I am Your student (śiṣyas te ahaṁ). Please instruct me (śādhi mām), who have surrendered to You (tvām prapannam).

2nd Satoh Shloki → Role of Yoga māyā & mahā māyā

Mahā māyā (conditioned souls)

- ① Pradhāna → Provides all that a conditioned soul can falsely identify with.
- ② avidyā → creates this false identity.
- ③ vidyā → Removes the false identity & creates the right identity.

avidyā

- ① āvaśātmikā → artham (soul) na pratyeta. (covers)
- ② prakṣepātmikā → na artham (body) pratyeta. (identity)

vidyā

- ① artham pratyeta.
- ② na artham na pratyeta.

Yoga māyā (perfectly devotes) (achieve @s desire)

Covers → na-pratyeta
unovers → pratyeta

- ① Myd bhakṣaya itā
- ② Anyana seeing the universal form.

Q's argument

“Indeed, while speaking the meaning of scripture to bring out a conclusion, though you are a kṣatriya, you have decided to become a beggar!”

What is the use of My speaking?”

“Giving up my natural courage as kṣatriya is my weakness (kārpaṇyam).”

My intelligence has become bewildered in trying to understand the implementation of dharma, as the path of dharma is very subtle: dharmasya sūkṣmā gatih. (Mahābhārata 3.198.2, 1.188.11)

Therefore it is better that You decide and tell me.”

Ⓜ ३५४

“But if you defeat My words by posing yourself as learned, how can I speak?”

“I am Your student, and will no longer uselessly oppose You.”

2.8

na hi prapaśyāmi mamāpanudyād
yac chokam ucchoṣaṇam indriyānām
avāpya bhūmāv asapatnam ṛddham
rājyaṁ surāṇām api cādhipatyam

I do not see (na hi prapaśyāmi) who can remove (āpanudyād) this sorrow (yac chokam) which is drying up my senses (mama indriyāṇām ucchoṣaṇam), even if I attain (avāpya) an unrivalled prosperous kingdom (asapatnam ṛddham rājyaṁ) on earth (bhūmāv) and even sovereignty over devas (surāṇām api ca adhipatyam).

Pr's argument

“But you have a friendly relationship with Me, not one of respect. Therefore how can I make you a student?”

You should thus surrender to someone like Veda Vyāsa, whom you greatly revere.” Arjuna answers with this verse.

“I do not see even one person at all (pra paśyāmi: pra indicates “to a high degree”) in all three worlds except You who can remove (apanudyāt) my sorrow.”

I do not know anyone more intelligent than Yourself--even Brhaspati. Therefore, to whom else should one who is full of sorrow surrender?”

Due to that sorrow (yad) my senses have dried up completely, just as intense summer heat dries up completely (utśoṣa means utkarsheṇa śosa) a small pond.”

Q's counter argument

“Now you are full of grief, but if you fight, by conquering the enemy you will attain a kingdom.

Absorbing yourself in the enjoyment of that kingdom, your grief will disappear.”

Q refutes

“Even if I attain a kingdom over the whole earth, or sovereignty in Svarga, controlling all the devatās, my senses will still be dried up.”

2.9

sañjaya uvāca
evam uktvā hr̥ṣīkeśam
gudākeśaḥ parantapaḥ
na yotsya iti govindam
uktvā tūṣṇīm babhūva ha

Sañjaya said: Having thus spoken to Hṛṣīkeśa (evam uktvā hr̥ṣīkeśam), Gudākeśa, afflicter of enemies (gudākeśaḥ parantapaḥ), telling Govinda (govindam uktvā) “I will not fight,” (na yotsya iti) became silent (tūṣṇīm babhūva ha).

2.10

tam uvāca hr̥ṣīkeśaḥ
prahasann iva bhārata
senayor ubhayor madhye
viśīdantam idaṁ vacaḥ

Hr̥ṣīkeśa (hr̥ṣīkeśaḥ), smiling slightly (prahasann iva), spoke these words (idaṁ vacaḥ uvāca) to the depressed Arjuna (tam viśīdantam), in the midst of the two armies (senayor ubhayor madhye).

“You have shown such lack of judgment!” Laughing at him as a friend, Kṛṣṇa could put Arjuna in an ocean of embarrassment for his unworthy actions.

However, because now Arjuna took the position of student, laughing would be improper.

Thus Kṛṣṇa suppressed that laugh by closing His lips.

Instead He slightly smiled (prahasann iva).

The Lord of the senses (hr̥ṣīkeśa) was previously controlled by the words of Arjuna out of love for him (BG 1.24), and now He became the controller of Arjuna's mind, again out of love, for the benefit of Arjuna.

Arjuna's dejection and Kṛṣṇa's offering consolation to him were seen directly by both armies (senayor ubhayor madhye).

Section – II

Knowledge of the Soul (11-30)

A wise man does not lament for

- a) gate-asuh → gross body
 b) agata-asuh → subtle body
 c) ca → soul.

śrī-bhagavān uvāca
aśocyān anvaśocas tvam
prajñā-vādāmś ca bhāṣase
gatāsūn agatāsūmś ca
nānuśocanti paṇḍitāḥ

The Lord said: You (tvam), while lamenting for what is not worthy of lamentation (anvaśocah aśocyān), are speaking words of wisdom (prajñā-vādāmś ca bhāṣase). The wise men (paṇḍitāḥ) do not lament (na anuśocanti) for the gross body or the subtle body (gatāsūn agatāsūn ca).

asuh → Life air (Prāṇa)
 gata → gone
 agata → not-gone.

“O Arjuna, this lamentation of yours caused by attachment to friends and relatives is the cause of bewilderment.

Your power of discernment arising from your concerns starting in verse four with ‘How can I fight against Bhīṣma and Drona?’ are the cause of lack of wisdom.”

That is stated in this verse.

“You are continually lamenting (anu śocah) for what is not worthy of grief (aśocyān).

Thus you are uttering words of wisdom to Me, who am trying to enlighten you.

You speak words (vādān) of wisdom (prajñā) as in verse four.”

The intention behind the Lord’s words is the opposite: “Actually you have no wisdom.”

“This is because those who are wise (panditāḥ) do not lament for the gross bodies from which life has passed (gata asūn)--since the bodies are destructible by their very nature.

Neither do they lament for the subtle bodies from which the life airs have not passed (agata asūn), for those subtle bodies will certainly be destroyed before liberation.

They do not lament because they accept the inherent natures of all of the gross and subtle bodies.

But fools lament when life airs pass from the gross bodies of fathers and others, and do not generally understand about the subtle bodies.

Enough of such fools!

All these, including Bhīṣma, are souls equipped with gross and subtle bodies.

Because of the eternal nature of their souls, there is no cause for lamentation.

Previously you said that dharma-śāstra was stronger than artha-śāstra.

But I say here that jñāna-śāstra (teaching about ātmā) is stronger than dharma-śāstra.”

2.12

na tv evāham jātu nāsam
na tvam neme janādhipāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param

Never have I not existed (na tu eva aham jātu nāsam), nor you (na tvam) nor these kings (na ime janādhipāḥ). Nor in the future (ataḥ param na ca eva) will we ever not exist (sarve vayam na bhaviṣyāmaḥ).

“Now, O friend, I will ask you a question. When you see the death of a person you love, you lament.”

But is the object of affection while the person is in this world the soul or the body?

Śukadeva says that the soul is most dear in all living beings:

sarveṣām eva bhūtānām nr̥pa svātmaiva vallabhaḥ. (SB 10.14.50)

If the soul is the object of affection, the soul should not be the object of lamentation, because it cannot suffer death, since both types of ātmā, the jīva and īśvara are eternal.”

With this intention, He speaks this verse.

It is not that I, the Paramātmā, have ever not been in existence, but rather I have always existed. You also, a jīvātmā, have also always existed.

These kings also, jīvātmās, have always existed. Here the Lord shows that previous non-existence (prāg-abhāva) is absent for all souls.

And it is not that I, you, and all these kings (sarve vayam) will not exist in the future. Rather we will certainly exist.

Here he shows that the soul is devoid of destruction (dhvaṃsa abhāva).

By this he concludes that since the Paramātmā and the jīva are both eternal, there is no cause for lamentation. The śruti says:

nityo nityānām cetanaś cetanānām eko bahūnām yo vidadhāti
kāmaṅ

He is the chief eternal among all eternal. He is the chief conscious entity among all conscious entities, the one fulfills the needs of all others. Śvetāśvatara Upaniṣad 6.13

2.13

dehino 'smin yathā dehe
kaumāraṃ yauvanaṃ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

As the soul (yathā dehinaḥ) passes through boyhood, youth and old age (asmin kaumāraṃ yauvanaṃ jarā dehe), so he attains another body at death (tathā deha antara-prāptiḥ). The wise are not bewildered by this (dhīraḥ tatra na muhyati).

“One’s body becomes the object of affection as it is related to the soul (which is most dear to the self.)”

By relation with that body, one’s sons, brothers or other relatives become objects of affection.

And by relationship to them, even their sons also become objects of affection.

So when their bodies perish, there will certainly be lamentation.”

In answer to this, He speaks this verse.

“In the body belonging to the jīva (dehinaḥ) one attains stages such as boyhood.

After boyhood is destroyed one attains youth.

When youth is destroyed one attains old age.

In the same manner, one attains another body (after death).

Just as (yathā) one does not lament for the destruction of the objects of affection in the form of boyhood and youth of the body which are related to the soul (and therefore dear), so (tathā) one should also not lament for the destruction of the object of affection, the body, which is also related to the soul.”

“But with the destruction of youth and attaining old age, one does lament.”

“But then again, with the destruction of boyhood and attainment of youth one rejoices.

And with the destruction of worn out bodies of Bhīṣma and Droṇa,
they will attain new bodies and will also become joyful.”

Another meaning is: Just as in one body a jīva attains various states
such as boyhood, the same jīva attains various bodies life after life
(and therefore one should not lament).

2.14

mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāms titikṣasva bhārata

O son of Kuntī (kaunteya), the experience of the sense objects (mātrā-sparśāḥ) gives sensations of cold and hot, happiness and distress (śītoṣṇa-sukha-duḥkha-dāḥ), always temporary (anityāḥ), appearing and disappearing (āgama-āpāyinaḥ). O Bhārata (bhārata), tolerate these experiences of the sense objects (tāms titikṣasva).

“Yes this is indeed true.

I have shown such indiscretion.

My mind, producing nonsense, uselessly covered with lamentation and bewilderment, causes me suffering.”

“It is not the mind alone.

The various functions of the mind, in the form of all the senses such as skin, experiencing their sense objects, produce this problem (anartha).

One has the experience (sparśa) of the sense objects (mātrā).

In the hot season, cold water is pleasant, and in the cold season, it is painful.

This happens in an uncontrolled manner, appearing and disappearing (āgama apāyinaḥ).

Therefore you must tolerate these experiences of the sense objects.

Tolerating them is part of dharma prescribed in the scriptures.

One should not give up the bath in the month of Māgha because it gives pain, since it is prescribed in the scriptures.

Following dharma gradually rids one of all low qualities.

You must tolerate that sons give joy when they are born or earn money, and give sorrow when they die, by their temporary appearance and disappearance.

One should not give up one's scripturally prescribed duty to fight by that consideration.

Not performing the prescribed duty eventually brings about great problems.”

2.15

yam hi na vyathayanty ete
puruṣam puruṣarṣabha
sama-duḥkha-sukham dhīram
so 'mṛtatvāya kalpate

O best of men (puruṣarṣabha), the intelligent person (dhīram
puruṣam), equal in happiness and distress (sama-duḥkha-sukham),
who is not pained by these sense objects (yam hi na vyathayanty
ete), attains liberation (sah amṛtatvāya kalpate).

Practicing tolerance with this discernment, the experience of the sense objects will, with passage of time, not give distress at all.

When a person reaches this state where there is no distress from the objects of the senses, liberation of the ātmā is close at hand; he is qualified for liberation (amṛtatvaya).

2.16

nāsato vidyate bhāvo
nābhāvo vidyate sataḥ
ubhayor api dr̥ṣṭo 'ntas tv
anayos tattva-darśibhiḥ

There is no permanent existence for the body (na bhāvo vidyate), and no cessation of existence (na abhāvo vidyate) for the soul (sataḥ). Those who see things in truth (tattva-darśibhiḥ) see this conclusion (anayoh antah dr̥ṣṭah) about both of these (ubhayor api).

The previous verse described the results for those who have attained the level of discrimination.

Actually as śruti says, the soul is not attached to matter: asaṅgo hy ayam puruṣaḥ. (Bṛhad Āraṇyaka Upaniṣad 4.3.15)

Thus, the jīva does not have a relationship with the subtle or gross bodies and their products such as lamentation and bewilderment.

This relationship is caused by ignorance. This is explained in this verse.

For the soul, there is no existence (bhāvah) of lamentation and bewilderment for their shelter, the body (asataḥ), since they have qualities opposed to the qualities of the soul.

And there is no non-existence (abhāvah) of the jīva with its eternal form (sataḥ).

The conclusion (antah) about these two--the body and the soul--has been seen by the seers of truth.

By this conclusion, there will be no lamentation or bewilderment arising from seeing the body and things related to the body, because Bhīṣma and others of the opposing party as well as you and your allies are indestructible, being eternal.

How can Bhīṣma and others be destroyed, and why do you lament for them? That is the meaning of this verse.

2.17

avināśi tu tad viddhi
yena sarvam idaṁ tatam
vināśam avyayasyāśya
na kaścit kartum arhati

Know (viddhi) that the soul (tad) by which the body is pervaded (yena sarvam idaṁ tatam) is indestructible (avināśi). No one can destroy (na kaścit) (vināśam kartum) (arhati) that which indestructible (avyayasyāśya).

This verse clarifies the meaning of the previous verse.

“Know this jīva (tat) which is spread throughout the body (sarvam idam tatam) is indestructible.”

PŪRVA - PAKṢA argument → vaicṛeṣṭikā

“But, being spread throughout the body by its consciousness, this soul would be impermanent because it is of medium size only (being the size of the body).”

This is not so, for the Lord says, sūkṣmānām apy ahaṁ jīvaḥ: of small things I am the jīva”. (SB 11.16.11) As well, śruti says:

eṣo (ṇur ātmā) cetasā veditavyo yasmin prāṇaḥ pañcadhā samviveśa

One should know by the pure consciousness the small ātmā near which the five life airs rest. Muṇḍaka Upaniṣad 3.1.9

bālāgra-śata-bhāgasya śatadhā kalpitasya ca bhāgo jīvaḥ sa vijñeyah

One should know that the jīva is the size of one ten thousandth of the tip of the hair. Śvetāśvatara Upaniṣad 5.9

ārāgra-mātro hy aparo 'pi dr̥ṣṭah

The inferior soul is seen to be the size of the tip of a spoke. Śvetāśvatara Upaniṣad 5.8

By these statements of śruti we understand that the jīva is very small.

It has the power to spread itself throughout the whole body, just as pulverized gems or herbs when applied to the head have the power to spread their nourishing influence throughout the whole body.

There is ~~nothing~~ contradictory in being small and pervading the body.

Because of its dependence on upādhis (mistaken identity), the soul goes to various bodies in heaven and hell.

In this way the soul is sarva-gataḥ, going everywhere (pervading everywhere).

Dattātreyā (in the form of the avadhūta brāhmana) says how the jīva, taking shelter of the mahat-tattva at the beginning of creation, goes to different bodies:

tām āhus tri-guṇa-vyaktim sṛjantīm viśvato-mukham
yasmin protam idam viśvam yena saṁsarate pumān

According to great sages, that which is the basis of the three modes
of material nature and which manifests the variegated universe is
called the sūtra or mahat-tattva.

Indeed, this universe is resting within that mahat-tattva, and due to
its potency the living entity undergoes material existence. SB
11.9.20

Thus the soul's pervasion of the body (and still being minute) is not
contrary to its eternal nature stated in the previous verse.

Therefore the word avyayasya is used in this verse also. It refers to
the soul being eternal or nitya.

No one can destroy the eternal soul. As the śruti says:

(nityo) nityānām cetanaś cetanānām eko bahūnām yo vidadhāti
kāman

The Lord is the chief eternal among all eternals (souls).

He is the chief conscious entity among all conscious entities.

He is the one person who fulfills the needs of all others.
Śvetāśvatara Upaniṣad 6.13

Or the meaning of the verse can be as follows.

The body, the jīva and the Paramātmā are all seen everywhere in all forms such as human and animal.

The first two, the body and jīva, were mentioned in the previous verse. The third, Paramātmā is mentioned in this verse.

The first two, the body and jīva, were mentioned in the previous verse.

The third, Paramātmā is mentioned in this verse.

It is indestructible and spread everywhere in the universe (idam).

The word tu serves to distinguish Paramātmā from the body and
jīva.

The Paramātmā is by its very nature different from matter and the
jīva.

2.18

antavanta ime dehā
nityasyoktāḥ śarīriṇaḥ
anāśino 'prameyasya
tasmād yudhyasva bhārata

The bodies (ime dehā) belonging to the eternal soul (nityasya uktāḥ śarīriṇaḥ), which is indestructible and very small (anāśino aprameyasya), are said to be temporary (antavanta). Therefore, fight, O Bhārata (tasmād yudhyasva bhārata).

This verse also clarifies verse 16.

The possessor of the body (sarīriṇaḥ), the jīva, is beyond measurement, or difficult to understand, because it is very, very small (aprameyasya).

Therefore you should fight. This means that you should not give up your dharma as prescribed in scripture.

2.19

ya enam vetti hantāram
yaś cainam manyate hatam
ubhau tau na vijānīto
nāyam hanti na hanyate

Those who think that the soul kills (yah vetti enam hantāram) and those who think that the soul is killed (yah manyate enam hatam) do not know (ubhau tau na vijānīto). The soul does not kill or get killed (na ayam hanti na hanyate).

“O friend Arjuna! You, a soul as well, are neither the performer of killing nor the object of killing.”

That is expressed in this verse.

He who thinks the jīva (enam) is the killer--that Arjuna is the killer of Bhīṣma and others, and he who thinks that the jīva is killed--that Arjuna is killed by Bhīṣma, are both ignorant.

Therefore, what is your fear of infamy from the words of ignorant people who say that Arjuna killed his guru?

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre

The soul is never born (na jāyate), nor does it ever die (na mriyate vā kadācin). Neither was it born in the past (na ayaṁ bhūtvā), nor will it be born in the future (na vā bhūyaḥ bhavitā). It has no creation in the past, present or future (ajah), and no destruction in past, present or future (nityaḥ), and is therefore eternal (śāśvataḥ). It is most ancient but not subject to ageing (ayaṁ purāṇaḥ). It is not killed (na hanyate) when the body is killed (śarīre hanyamāne).

The eternal nature of the jīva is here clearly proven.

The first line negates the possibility of birth and death for the jīva at the present time.

The second line negates birth and death in the past and the future. Therefore it is unborn (aja): in past, present and future.

Because of no birth, it has no previous non-existence (prag-abhāva).

It exists at all times (śāśvataḥ), meaning that at no time in past, present or future, will it be destroyed (dhvaṁsa).

Therefore it is eternal (nityaḥ).

Pūṅva-Pakṣa

“But because the soul exists for a long time, it can grow old.”

“No, though it is old (purā), it is as if new (na for nava) , because of absence of the six states of transformations. ”

“With the death of the body, will it not die along with the body?”

“It does not die when the body dies. Because it is not joined permanently with the body, the soul is not subservient to it.”

2.21

vedāvināśinam nityam
ya enam ajam avyayam
katham sa puruṣaḥ pārtha
kam ghātayati hanti kam

He who knows (yah veda) constantly (nityam), that this soul (enam) is indestructible (avināśinam), unborn (ajam), and eternal (avyayam), kills (hanti) whom (kam) and how (katham)? Whom (kam) does he cause others to kill (ghātayati) and how (katham)?

With this knowledge, neither you who are fighting nor I who am urging you to fight have any fault.

Here nityam is used as an adverb: "He who knows constantly that the soul is indestructible, unborn, and eternal....."

The words describing the soul are used to negate the objections of Arjuna about destruction.

"Whom do I (sa puruṣaḥ), the Lord, cause to be killed (by advising you to fight)?"

And how do I cause anyone to be killed?

And whom do you kill? And how do you kill?"

2.22

vāsāmsi jirṇāni yathā vihāya
navāni grhṇāti naro 'parāni
tathā śarīrāni vihāya jirṇāny
anyāni saṁyāti navāni dehī

As a man (yathā narah) gives up old clothes (jirṇāni vāsāmsi vihāya) and accepts new ones (aparāni navāni grhṇāti), so the soul (tathā dehī) gives up the old bodies (jirṇāny śarīrāni vihāya) and attains new ones (anyāni navāni saṁyāti).

“But by my fighting, a jīva will give up the body known as Bhīṣma.

Then you and I will be the cause of that.”

“What fault is there in a person giving up old worn cloth to put on
new cloth?

In a similar way, Bhīṣma will give up an old body and attain a new
divine body. What fault is there for Me or you in that?”

2.23

nainam chindanti śastrāni
nainam dahati pāvakah
na cainam kledayanty āpo
na śoṣayati mārutaḥ

Weapons do not cut the soul (na enam chindanti śastrāni). Fire does not burn it (na enam dahati pāvakah). Water does not wet it (na ca enam kledayanty āpah). Wind does not dry it (na śoṣayati mārutaḥ).

Also, it is not possible to injure the soul at all by the weapons used by you in the battle.

That is explained in this verse.

Weapons such as swords cannot cut it.

The fire weapon cannot burn it.

The rain weapon cannot wet it, nor can the wind weapon dry it out.

2.24-25

acchedyo 'yam adāhyo 'yam
akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthānur
acalo 'yam sanātanah
avyakto 'yam acintyo 'yam
avikāryo 'yam ucyate
tasmād evaṁ viditvainaṁ
nānuśocitum arhasi

The soul cannot be cut (acchedyo 'yam), cannot be burned (adāhyo 'yam), cannot be moistened or dried (akledyo 'śoṣya eva ca). It is eternal (ayam sanātanah nityaḥ), traveling in all bodies (sarva-gataḥ), and stable (sthānur acalah). It is imperceptibly small (avyakto 'yam), pervading the body inconceivably (acintyo 'yam), and without changes (avikāryo 'yam ucyate). Knowing it thus (tasmād evaṁ viditvainaṁ), you should not lament (nānuśocitum arhasi).

Therefore the ātmā is described in this way (taking the descriptions of the previous verse): it cannot be cut, burned, dried or moistened.

The repetition of the words signifying the eternal nature of the soul in this section (such as the use of the words nitya and sanātanah in this verse, and statements of previous verses) is for the purpose of precisely defining the soul for those of confused intellect, just as one will repeat several times in order to make certain that everyone understands, “This is the dharma of Kali-yuga, this is the dharma of Kali-yuga.”

Sarva-gataḥ (gone everywhere) means that the soul goes into all sorts of bodies such as human, animal and deva by its karma.

Sthāṇu and acala have the same meaning, "having stability," and the repetition makes the meaning clear.

Because it is very fine, it is called avyakta.

Because it pervades the body with consciousness, it is called acintya, beyond conception.

2.26

atha cainaṃ nitya-jātaṃ
nityaṃ vā manyase mṛtaṃ
tathāpi tvaṃ mahābāho
nainaṃ śocitum arhasi

Even if you think (atha ca manyase) the soul is continually born and always dies (enaṃ nitya-jātaṃ vā nityaṃ mṛtaṃ), still you should not lament (tathāpi tvaṃ nainaṃ śocitum arhasi), O Mighty-armed one (mahā-bāho)!

“I have presented to you the conclusive truth according to the scripture. Now I will present the truth according to material vision. Please understand it.”

↓
Deviant Philosophy

Then He speaks this verse.

If you think that the soul is always born (nitya-jātam) when the body is born, and always dies (nityam mṛtam) with the death of the body, you should not lament for it.

O mighty-armed Arjuna, being a brave kṣatriya, this war is your dharma.

Being devoid of the six changes such as birth, it is called avikārya.

As Bhāgavatam says:

kṣatriyāṅām ayaṁ dharmah prajāpati-vinirmिताḥ
bhrātāpi bhrātaram hanyād yena ghoratamas tataḥ

The code of sacred duty for warriors established by Lord Brahmā enjoins that one may have to kill even his own brother. That indeed is the most dreadful law.” SB 10.54.40

Karmavāda

(०१)

janma - mṛtasya

2.27

jātasya hi dhruvo mṛtyur
dhruvaṁ janma mṛtasya ca
tasmād aparihārye 'rthe
na tvaṁ śocitum arhasi

For what is born, death is certain (jātasya hi mṛtyuh dhruvah). For what is dead, birth is certain (mṛtasya ca janma dhruvaṁ). Therefore (tasmād), since both are unavoidable (aparihārye arthe), you should not lament (na tvaṁ śocitum arhasi).

Since (hi) death is certain (dhruvaḥ) with the depletion of karmas meant for this life, and birth is also certain because of the karma accrued by that body which just died-- since both death and birth are unavoidable (aparihārye arthe)--do not lament.

Being devoid of the six changes such as birth, it is called avikārya.

2.28

avyaktādīni bhūtāni
vyakta-madhyāni-bhārata
avyakta-nidhanāny eva
tatra kā paridevanā

Living entities are invisible in the beginning (avyakta ādīni
bhūtāni), manifest in the middle (vyakta-madhyāni bhārata), and
invisible at the end (avyakta-nidhanāny eva). What is there to
lament in this (tatra kā paridevanā)?

Thus from the point of view of the soul, having no birth and death (verse 20), and from the point of view of the body, for which birth and death are certain (verse 27), the causes for lamentation have been eliminated.

In this verse the Lord argues against lamentation using both ideas—being eternal and having certain birth and death (but with a purely materialistic argument).

Devas, humans and animals are not visible before their birth.

However, their subtle and gross bodies do exist invisibly in a potential form, from the existence of the causal ingredients such as earth.

They become visible in the middle period, and invisible after death.

Even at the time of mahāpralaya these bodies exist in a subtle form through the continued existence in subtle form of karmas and other elements.

Thus all living entities bodies are invisible before birth and after death, and are visible in the interval.

This is stated by the personified Vedas in the Bhāgavatam:

sthira-cara-jātayaḥ syur ajayottha-nimitta-yujaḥ

O eternally liberated, transcendental Lord, Your material energy causes the various moving and nonmoving species of life to appear by activating their material desires, but only when and if You sport with her by briefly glancing at her. SB 10.87.29

What cause is there for lamentation (paridevanā)?

As Nārada says:

yan manyase dhruvaṁ lokam adhruvaṁ vā na cobhayam
sarvathā na hi śocyās te snehād anyatra mohajāt

O King, in all circumstances, whether you consider the soul to be an
eternal principle, or the material body to be perishable, or
everything to exist in the impersonal Absolute Truth, or everything
to be an inexplicable combination of matter and spirit, feelings of
separation are due only to illusory affection and nothing more SB
1.13.44.

2.29

āścarya-vat paśyati kaścīd enam
āścarya-vad vadati tathaiiva cānyaḥ
āścarya-vac cainam anyaḥ śrṇoti
śrutvāpy enam veda na caiva kaścīd

Some realize (kaścīd paśyati) the soul with amazement (enam āścarya-vat). Others speak of it in amazement (āścarya-vad vadati tathaiiva ca anyaḥ). Others hear about it with amazement (āścarya-vat ca enam anyaḥ śrṇoti). Hearing about, speaking about it or seeing it (śrutvāpy enam), still, no one knows it at all (veda na ca eva kaścīd).

“What an astonishing thing you are describing!” Arjuna to ② :-
↓

And it is so astonishing that though I am being enlightened by You, my lack of discernment does not go away.”

“Yes, the ātmā is truly astonishing.” With this intention the Lord then speaks this verse.

The word enam in this verse stands for the soul and the body, the combination of both, which constitutes the whole world.

(The meaning would be: Yes, people see this combination of soul and body, which constitutes all living beings, as amazing.)

2.30

dehī nityam avadhyo 'yam
dehe sarvasya bhārata
tasmāt sarvāṇi bhūtāni
na tvam śocitum arhasi

O Bhārata (bhārata), the soul in the body of all entities (ayam dehī sarvasya dehe) can never be killed (nityam avadhyah). Therefore (tasmāt) you should not lament (na tvam śocitum arhasi) for any being (sarvāṇi bhūtāni).

Answer to (a)

“Therefore speak clearly. What should I do and not do?”

“Do not lament, but rather fight.” In two verses, Kṛṣṇa explains this.

Section – III

Sakama Karma Yoga (31-38)

2.31

sva-dharmam api cāveksya
na vikampitum arhasi
dharmyād dhi yuddhāc chreyo 'nyat
kṣatriyasya na vidyate

Even considering your own duties (sva-dharmam api ca aveksya),
you should not be fearful (na vikampitum arhasi). There is nothing
better for the warrior (kṣatriyasya anyat śreyaḥ na vidyate) than to
fight for the right cause (dharmyād hi yuddhād).

Because the soul cannot be destroyed, you should not fear killing
(stated in the previous verse).

And considering from the point of view of your particular duties
(since there is nothing better than fighting for dharma), you should
not fear killing.

That is the relation of the two verses.

How do I know if I am qualified for Bhakti?

- ① Jāta śradhho mat kathāsu → a) Faith in the process (navasū bhakti)
b) Faith in the devotees
c) Faith in the books (bhakti śāstras)
d) Faith in the paramparā
- ② Nirvīṇya sarva kaluṣāsu → Apart from bhakti (roots of bhakti) → I don't need to do anything else for my SP-Progress.
- ③ Veda dukhātthakāṇa kāṇeṇ → I understand that any endeavor for ŚG will eventually lead to suffering.

- ④ Paritūṅge aṅgī anīstvalaḥ → I am not always able to say no to ŚG,
- ⑤ Juṣānāśaḥ ca tādī kāṇeṇ
duḥkṛtāḥ kāṅgī ḥ gaḥyaṇ → whenever I succumb to ŚG → I feel regret
& remorse.

2.32

yadṛcchayā copapannaṁ
svarga-dvāram apāvṛtam
sukhinaḥ kṣatriyāḥ pārtha
labhante yuddham īdrśam

Happy are the Warriors (sukhinaḥ kṣatriyāḥ pārtha) who obtain
such a battle (labhante īdrśam yuddham) which comes just
without effort (yadṛcchayā ca upapannaṁ) and which opens the
doors to heaven (svarga-dvāram apāvṛtam).

Moreover, more than even the victors, those who die in a just battle attain happiness.

By killing Bhīṣma and others, you make them happier.

Even without doing karma-yoga, one can attain Svarga through the battle, without any obstructions (apāvṛtam).

2.33

atha cet tvam imam dharmyam
saṅgrāmaṁ na kariṣyasi
tataḥ sva-dharmaṁ kīrtiṁ ca
hitvā pāpam avāpsyasi

If you do not take part (atha cet tvam na kariṣyasi) in this righteous war (imam dharmyam saṅgrāmaṁ), giving up your duty and fame (sva-dharmaṁ kīrtiṁ ca hitvā), you will instead reap sin (tataḥ pāpam avāpsyasi).

In four verses he describes the fault in doing the opposite.

2.34

akīrtim cāpi bhūtāni
kathayiṣyanti te 'vyayām
sambhāvitasya cākīrtir
maraṇād atiricyate

They will speak incessantly (bhūtāni avyayām kathayiṣyanti) of your infamy (te akīrtim). For one who has great position (sambhāvitasya), dishonor (ākīrtih) is worse than death (maraṇād atiricyate).

Ayayayam means “continually.” Sambhāvitasya means “of great position.”

2.35

bhayād raṇād uparataṁ
maṁsyante tvāṁ mahā-rathāḥ
yeṣāṁ ca tvāṁ bahu-mato
bhūtvā yāsyasi lāghavam

The great warriors (mahā-rathāḥ), by whom you were regarded highly (yeṣāṁ ca tvāṁ bahu-mataḥ bhūtvā), and will now gain insignificance (lāghavam yāsyasi), will think (maṁsyante) that you have abandoned the battlefield out of fear (tvāṁ bhayād raṇād uparataṁ).

Those who have high regard for you as a warrior, even though you are an enemy, will no longer give you respect if you give up the battle.

The mahā-rathas like Duryodhana will think that you have fled in fear from the battlefield.

They will not think of any other reason for the kṣatriya to leave the field than fear.

Strong bonds of friendship will not be considered.

2.36

avācya-vādāṁś ca bahūn
vadiṣyanti tavāhitāḥ
nindantas tava sāmartyam
tato duḥkhataram nu kim

They will speak (tava ahitāḥ vadiṣyanti) many unspeakable words about you (avācya-vādān ca bahūn), criticizing your abilities (nindantah tava sāmartyam). What could more painful (tato duḥkhataram nu kim)?

They will speak of you in ill terms (avācya-vādān) such as
“coward.”

2.37

hato vā prāpsyasi svargam
jitvā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya
yuddhāya kṛta-niścayaḥ

Being killed, you will attain heaven (hato vā prāpsyasi svargam).
Being victorious, you will enjoy the earth (jitvā vā bhokṣyase mahīm).
Therefore, rise, O son of Kuntī (tasmād uttiṣṭha kaunteya), and fight with determination (yuddhāya kṛta-niścayaḥ).

“In this battle, my victory is not even certain. Therefore, why should you encourage this war?” He answers in this verse.

Saicaḥa KY to NKY

2.38

SKY → wants piety / doesn't want
(Enjoyment) (x Suffer)
NKY → doesn't piety / in piety
(Rebirth) (x Suffer)

sukha-duḥkhe same krtvā
lābhālābhau jayājayau
tato yuddhāya yujyasva
naivaṁ pāpam avāpsyasi

Being equal in happiness and distress (sukha-duḥkhe same krtvā),
in gain or loss (lābha alābhau), in victory or defeat (jaya ajayau),
engage in the battle (tato yuddhāya yujyasva). You will not incur
any sin (na evaṁ pāpam avāpsyasi).

In all ways, your fighting is an act of dharma.

If you fear that it will produce sin, I have shown you that it will not
be a cause of sin.

Therefore fight.

The Lord gives this instruction in this verse.

Being equal in happiness and distress, which are caused by gain and loss--such as gain and loss of a kingdom, which are in turn caused by victory and defeat in the war; understanding that both results are equal through a discerning mind--equipped with that knowledge, you will not incur sin at all. It will also be stated later:

lipyate na sa pāpena padma-patram ivāmbhasā

One is not touched by sin, as a lotus leaf is not touched by water.
BG 5.10

Section – IV

Buddhi Yoga – Niskāma karma
yoga (39-53)

2.39

eṣā te 'bhihitā sāṅkhye
buddhir yoge tv imām śṛṇu
buddhyā yukto yayā pārtha
karma-bandham prahāsyasi

I have taught you understanding necessary for the process of jñāna (eṣā te abhihitā sāṅkhye). Now hear about understanding necessary for the process of bhakti (buddhir yoge tv imām śṛṇu). By engaging your intelligence in this yoga (yayā buddhyā yukto), O son of Pṛthā (pārtha), you will become free from the bondage of karma (karma-bandham prahāsyasi).

In this verse, Kṛṣṇa concludes the topic of jñāna-yoga which he has just taught.

Sāṅkhya means “that by which true knowledge of things (vastu-tattvam) is perfectly (samak) revealed (khyāyate).”

In other words, sāṅkhya means a perfect process of knowing.

The intelligence (eṣā) to be implemented in that process has been explained.

Faith.

Now hear about the intelligence necessary to implement bhakti-yoga (yoge) which will now be explained.

Endowed with this understanding concerning the subject of bhakti-yoga, you will give up saṁsāra (karma-bandham).

2.40

nehābhikrama-nāśo 'sti
pratyavāyo na vidyate
svalpam apy asya dharmasya
trāyate mahato bhayāt

In this process (iha abhikrama), there is no loss by stopping
without completion (na nāśah asti), and no sin incurred by doing
so (pratyavāyo na vidyate). One is delivered from birth and death
(trāyate mahato bhayāt) even by practicing a little of this process
(svalpam apy)(asya dharmasya).

(buddhi-yogā) section → Engaging one's intelligence & activities in bhakti
 → Engaging one's intelligence & activities in NKRY

There are two types of yoga explained in this section of the chapter: activities of bhakti, including hearing chanting and other such activities; and prescribed duties offered to the Lord without personal desire (nişkāma-karma-yoga), which is expressed later starting with the verse **karmany evādhikāras te (BG 2.47).**

Before that, however, bhakti is discussed.

① SKRY → Nişkāma → No desire not sanctioned by Vās

② NKRY → Nişkāma → I have no ml desires.

③ JY AY → Nişkāma → I have no ml desires → Liberation

④ BY (prasaṅga) selfish. → Nişkāma → I only desire pleasure & @

Before that, however, bhakti is discussed.

Because bhakti alone, and no other process, is beyond the three modes, a person transcends the modes only by performing bhakti-yoga.

Thus the statement nistraigunyo bhava to Arjuna (BG 2.45) indicates that this section is about bhakti.

The nirguṇa nature of bhakti is also well supported by the statements of the Eleventh Canto of Bhāgavatam.

Jñāna and karma cannot be said to be nistraigunya because of the presence of sattva in jnana, and rajas in karma.

And the bhakti found in karma-yoga in the form of offering ones prescribed actions to the Lord is present there just makes karma lose its uselessness and bear material fruits.

This process of karma-yoga does not have the designation of bhakti proper because predominance of bhakti is absent.

If one considers karma offered to the Lord to be bhakti, then what would the designation karma refer to?

If one says that it refers to prescribed karma not offered to the Lord, that cannot be, for Nārada says,

**naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jnanam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īsvare
na cārpitam karma yad apy akāraṇam**

Even the stage of jñāna without the bondage of karma (**naiṣkarmyam jñānam apy**) is not glorious (**na śobhate**) if it is devoid of bhakti to the Supreme Lord (**acyuta-bhāva-varjitam**). What is the use of having destroyed ignorance (**alaṁ nirañjanam**)? What then to speak of sakāma-karma which causes suffering, both during practice and at the stage perfection (**kutaḥ punaḥ śaśvad abhadram**), and niṣkāma-karma (**yad apy akāraṇam karma**), when not offered to the Lord (**īsvare na cārpitam**)? SB 1.5.12

This statement indicates that karma devoid of the Lord is completely useless.

Therefore, in this verse and in the verses till verse 45, bhakti, characterized only by hearing, chanting, and other devotional acts, practiced only to attain the sweetness of the Lord's lotus feet, is being described.

Niṣkāma-karma-yoga will also be described. Both of these are indicated by the word buddhi-yoga mentioned in verse 39.

In the phrase dadāmi buddhi-yogam taṁ yena mām upayānti te (BG 10.10), the word buddhi-yoga indicates bhakti-yoga.

In the phrase durenā hy avaram karma buddhi-yogād dhanañjaya (BG 2.49), the word buddhi-yoga indicates niskāma-karma-yoga.

Thus, this present verse is a glorification of the process of bhakti with hearing and chanting, which is beyond the modes of nature.

In bhakti-yoga (iha) there is no destruction (nāśah), and there is also no sin incurred (pratyavāya), if the practice has just begun (abhikrama) and then stopped.

If karma-yoga, however, is begun and then stopped, there is both destruction of the fruits of karma-yoga and sinful reaction as well for the performer.

“But then, by non-performance of bhakti which he is supposed to do, the aspiring practitioner also should not get any results.”

“Whatever little bhakti was there by the initial practice (svalpam apy asya dharmasya), even that small amount, will certainly deliver him from the bondage of saṁsāra (mahato bhayat).” This is understood from such verses as the following:

yan-nāma sakṛcchravaṇāt pukkaśo 'pi vimucyate saṁsārād

*without offenses/
with faith*

Merely by hearing the holy name of Your Lordship only once (yan-nāma sakṛt śravaṇāt), even caṇḍālas men of the lowest class (pukkaśah api), are freed from all material contamination (saṁsārād vimucyate). SB 6.16.44

And it is also seen in the example of Ajāmila and others.

One can see that the following statement by the Lord has the same meaning:

na hy aṅgopakrame dhvaṁso mad-dharmasyoddhavāṅv api
mayā vyavasitaḥ samyañ nirguṇatvād anāśiṣaḥ

My dear Uddhava (aṅga uddhava), because I have personally established it (mayā samyak vyavasitaḥ), this process of devotional service unto Me (mad-dharmasya) is transcendental and free from any material motivation (nirguṇatvād anāśiṣaḥ). Certainly a devotee never suffers (na hy aṅu api dhvaṁsaḥ) even the slightest loss by adopting this process (upakrame). SB 11.29.20

In the Bhāgavatam verse quoted above, Kṛṣṇa also shows the cause of indestructibility of bhakti.

As it is beyond the guṇas, it never can be destroyed.

The same reasoning should also be applied to the present Gītā verse.

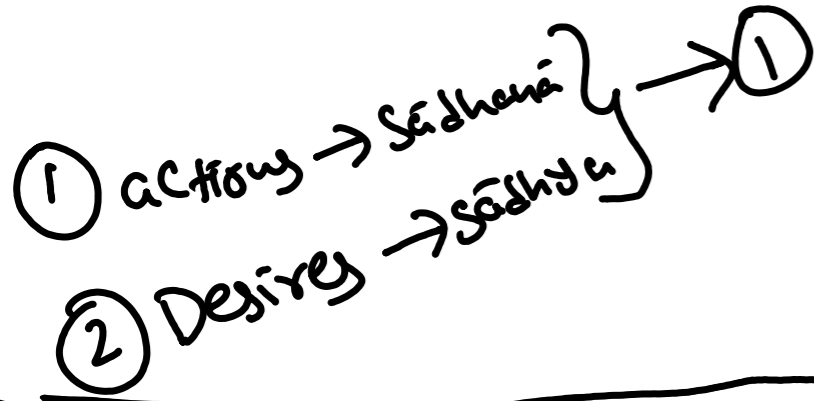
One cannot say however that niṣkāma-karma-yoga, even by being offered to the Lord, is beyond the modes of nature, for it is said:

mad-arpanam niṣphalam vā sattvicm nija-karma tat

Work performed as an offering to Me (nija-karma mad-arpanam),
without consideration of the fruit (niṣphalam vā), is considered to
be in the mode of goodness (tat sattvam). SB 11.25.23

This verse indicates that niskāma-karma-yoga, even by the power of
being offered to the Lord, is in the material mode of sattva (and
therefore subject to destruction).

2.41



vyavasāyātmikā buddhir

ekeha kuru-nandana

bahu-śākhā hy anantāś ca

buddhayo 'vyavasāyinām

Desire

SKKY → Multiple desire

NKKY → Perfection + Liberation

JY } → Liberation.
AY }

BY → Prema

① actions (Sādhana)

K + ③

J + ③

Y + ③

Resolute intelligence (vyavasāyātmikā buddhih) is only one in this process (ekā iha), O son of the Kurus (kuru-nandana). The intelligence of those who are irresolute (avyavasāyinām buddhayah) has many branches of action (bahu-śākhā hy) and unlimited desires (anantāś ca).

Moreover among all types of intelligence, that intelligence concentrated on bhakti-yoga is the best.

Resolute intelligence fixed in bhakti-yoga is only one. The meaning of this is illustrated as follows.

BY Sādhanā THINGS

“My sādhanā is to serve the lotus feet of the Lord, to remember and glorify Him as instructed by my guru.

That is also my goal (sādhyā). It is my life sustaining medicine, for I cannot give up the sādhanā and the sādhyā.

This is my most desirable object, my duty, and nothing else is my duty; nothing else is desired, even in dreams.

There may be happiness or sorrow.

Saṁsāra may be destroyed, or may not be destroyed. That is no loss for me. Let there only be resolute intelligence fixed in pure bhakti.”

It is said:

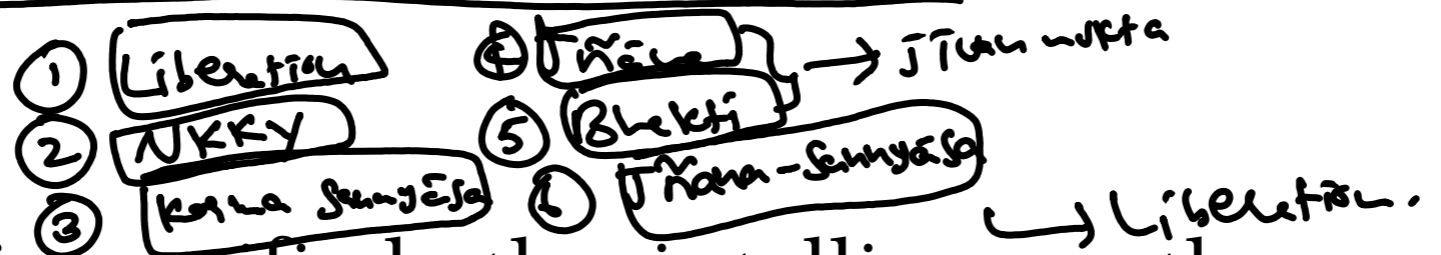
tato bhajeta mām bhaktyā śraddhānur dṛḍha-niścayaḥ

My devotee should remain happy and worship Me with great faith and conviction. **SB 11.20.28**

The intelligence of others however is not ekā.

Those intellects have many branches, and thus the intellects are unlimited (anantāḥ) rather than one, because of the unlimited desires to fulfill in karma-yoga.

For instance, in jñāna-yoga, in order to purify the mind, one must first fix the intelligence on niškāma-karma.

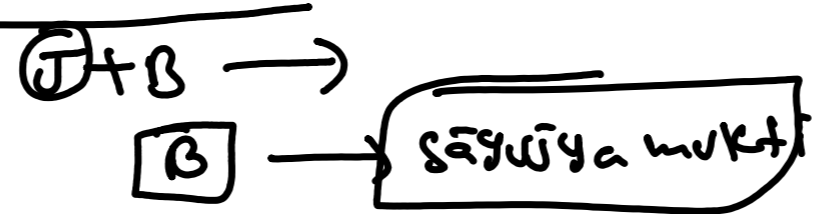


When the mind is purified, the intelligence then concentrates on giving up action (karma-sannyāsa).

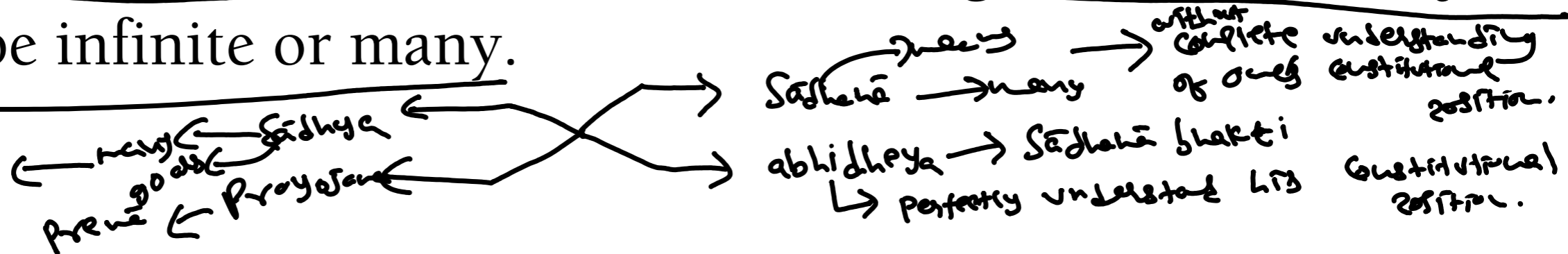
Next, the intelligence concentrates on jñāna, knowledge.

But the intelligence at that time must also concentrate on bhakti so that jñāna does not become devoid of results.

The intelligence then concentrates on giving up jñāna, as the Lord says, jñānam ca mayi sannyaset one should surrender such knowledge in order to attain me. (SB 11.19.1)



Thus the intelligences or minds, concentrating on different objects, are said to be infinite or many.



And the types of differing sādhanas are also many, since karma, jñāna and bhakti must all be performed.

2.42

yām imām puṣpitām vācam
pravadanty avipaścitaḥ
veda-vāda-ratāḥ pārtha
nānyad astīti vādinah

The unintelligent people (avipaścitaḥ), absorbed in discussing the Vedas (veda-vāda-ratāḥ), who propound the theory that matter is everything (nānyad astīti vādinah), attractively speak flowery words (yām imām puṣpitām vācam pravadanty).

This verse speaks of the persons with wavering intelligence,
involved in sakāma-karma, who are very (dull witted.)
~~the~~ Poor Quality faith.

They speak excellently (pra vadanti) pleasant words of the Vedas
which are like a poisonous but attractive flowering plant.

Since their consciousness has been deluded by those words, they are
not endowed with fixed intelligence, (tayā apahrta cetasām
vyavasāyātmikā buddhiḥ samādhau na vidhīyate).

The sentence is completed in verse 44.

Because of the impossibility for them to accept, that fixed intelligence is not taught to them.

Why do they speak in this way?

They speak in this way because they are fools (avipaścitāḥ), because they interpret the words of the Vedas (veda-vāda-ratāḥ) such as the following:

akṣayyam ha vai cāturmāsya-yājinaḥ sukṛtaṁ bhavati

One who has worshiped by means of the vows of cāturmāsya attains pious credits which never become depleted. Āpastamba Śrauta Sūtra, Kṛṣṇa Yajur Veda 8.1.1

—
One who has worshiped by means of the vows of cāturmāsya attains pious credits which never become depleted. **Āpastamba Śrauta Sūtra, Kṛṣṇa Yajur Veda 8.1.1**

apāma somam amṛtā abhūma

We drank soma and became immortal. **Ṛg Veda 8.48.3**

They say that there is no God other than this (na anyat asti).

2.43

kāmātmānaḥ svarga-parā
janma-karma-phala-pradām
kriyā-viśeṣa-bahulām
bhogaiśvarya-gatiṁ prati

Filled with desire (kāmātmānaḥ), anxious for heaven (svarga-parā), they speak many words concerning rituals (kriyā-viśeṣa-bahulām) for attaining power and enjoyment (bhogaiśvarya-gatiṁ prati), words for giving the fruits of their action in the form of higher birth (janma-karma-phala-pradām).

What type of words do they speak?

They speak words about various rites giving many results for attaining power and enjoyment, words which give good karma in terms of birth.

2.44

bhogaiśvarya-prasaktānām
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate

For those people, who are attached to enjoyment and power (bhoga aiśvarya-prasaktānām), whose consciousness has been deluded by that talk (tayā apahṛta-cetasām), the resolute intelligence (vyavasāyātmikā buddhiḥ) does not take place (na vidhīyate) in the mind (samādhau).

Those whose minds are attracted by the flowery words, who are attached to power and enjoyment, do not have the determined intelligence fixed firmly on one point (samādhau), fixed only on the Supreme Lord.

The form of the verb na vidhīyate is reflexive passive (karma-kartari), meaning in this case “is not attained.”

This commentary is Śrīdhara Svāmī’s version.

Does it mean to give us
vedic knowledge

2.45

① → Do vedas contain subject matters which are transcendental to 3 modes?

② (traiguṇya-viṣayā vedā)

③ (nirdvandvo) (nitya-sattva-stho) ④ → [?]

⑤ (niryoga-kṣema) (ātmavān) ⑥ → Is there any intelligence which is not given by Me?

The subject of the Vedas is the three modes (traiguṇya-viṣayā vedā). Rise above the three modes, Arjuna (nistraiguṇyo bhava arjuna), and be free of dualities (nirdvandvo), situated with the eternal devotees (nitya-sattva-stho), devoid of desire for gain or preservation (niryoga-kṣema), and be engaged in the intelligence given by Me (ātmavān).

Give up all sādhanas of dharma, ^{Essence} artha, kāma and mokṣa, and just take shelter of bhakti-yoga.

That is the intention of this verse.

The Vedas have the ability to reveal only karma and jñāna and other topics composed of the three modes (traiguṇya viṣaya) for personal gratification.

The suffix ya in traiguṇya viṣaya here denotes self-interest.

This statement of course means that the majority of texts deal with
material subjects. However the śrutis (Vedas) do say:

bhaktir evainam nayati

Bhakti alone leads to the Lord.

Māṭhara Śruti

yasya deve parā bhaktir yathā deve tathā gurau

One should have as much devotion in guru as one does in the Lord.

Śvetāśvatara Upaniṣad 6.23

As well, the pañcarātra and smṛti scriptures, and other Upaniṣads like the Gītā Upaniṣad and Gopāla Tāpanī Upaniṣad make nirguṇa-bhakti the subject of discussion.

If the Vedas did not speak of bhakti at all, then bhakti could not be substantiated.

Do not involve yourself with those statements of the Vedas dealing with jñāna and karma affected by the three guṇas (nistraiguṇya bhava).

But you should always follow the Vedic statements dealing with bhakti.

By following those injunctions, you are free from fault:

śruti-smṛti-purāṇādi-pāñcarātra-vidhiṃ vinā
aikāntikī harer bhaktir utpātāyaiva kalpyate

Without following the rules of śruti, smṛti, purāṇas and pañcarātra
(śruti-smṛti-purāṇādi-pāñcarātra-vidhiṃ vinā), pure bhakti to the
Lord (aikāntikī harer bhaktir) creates disaster (utpātāyaiva
kalpyate). Bhakti Rasāmṛta Sindhu, 1.2.101 quoted from Brahma-
yāmala

By this, one can understand that the Vedas deal with both material and spiritual topics, topics involving the three guṇas and topics beyond the guṇas.

But you should be devoid of the guṇas (nistraiguṇya bhava).

→ mān Ekam Brahman
jīva

By following the path of nirguṇa bhakti offered to Me, cross over the paths dealing with the three guṇas.

Then, such a person will be free of the dualities (nirdvandah) within the gunas, such as respect and disrespect, and will remain with the eternal living entities (nitya sattva), My devotees.

If one were to say that nitya sattva sthah means to be situated in sattva guna, that would be a contradiction to the statement nistraigunya bhava.

You will be free from the desire to acquire what you lack (yoga) and to protect what you have attained (ksema), because of your taste for My bhakti-rasa.

This is because I, out of affection for My devotee, carry the responsibility: yoga-kṣemam vahāmy aham. (BG 9.22). You will be fixed in the intelligence given by Me (ātmavān).

Here there will be an examination of the meaning of nistraiguṇya and traiguṇya.

It is said in the Eleventh Canto of Bhāgavatam:

Rājāṅk

VA activities

Liberation.

mad-arpaṇam niṣphalam vā sattvikam nija-karma yat
rājasam phala-saṅkalpam himsā-prāyādi tāmasam

Work performed as an offering to Me (nija-karma mad-arpaṇam),
(occasionally) without consideration of the fruit (niṣphalam vā), is
considered to be in the mode of goodness (sattvikam). Work
performed with a desire to enjoy the results is in the mode of
passion (rājasam phala-saṅkalpam). And work impelled by violence
and envy is in the mode of ignorance (himsā-prāyādi tāmasam). **SB**

11.25.23

In this statement niṣphalam vā means “occasionally devoid of desires for the results of execution of duties.”

kaivalyam sattvikam jñānam
rajo vaikalpikam ca yat
prākṛtam tāmasam jñānam
man-niṣṭham nirguṇam smṛtam

Absolute knowledge is in the mode of goodness (kaivalyam sattvikam jñānam), knowledge based on duality is in the mode of passion (rajo vaikalpikam ca yat), and foolish, materialistic knowledge is in the mode of ignorance (prākṛtam tāmasam jñānam). Knowledge based upon Me, however, is understood to be transcendental (mān-niṣṭham nirguṇam smṛtam). SB 11.25.24

vanam tu sattviko vāso grāmo rājasa ucyate
tāmasam dyuta-sadanam man-niketam tu nirguṇam

Residence in the forest is in the mode of goodness (vanam tu
sattviko vāso), residence in a town is in the mode of passion (grāmo
rājasa ucyate), residence in a gambling house displays the quality of
ignorance (tāmasam dyuta-sadanam), and residence in a place
where I reside is transcendental (man-niketam tu nirguṇam). SB
11.25.25

sattvikaḥ kāraḥ 'saṅgī rāgāndho rājasah smṛtaḥ
tāmasah smṛti-vibhraṣṭo nirguṇo mad-apāśrayaḥ

A worker free of attachment is in the mode of goodness (sattvikaḥ asaṅgī kāraḥ); a worker blinded by personal desire is in the mode of passion (rāgāndho rājasah smṛtaḥ), and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance (tāmasah smṛti-vibhraṣṭo). But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature (nirguṇo mad-apāśrayaḥ). **SB 11.25.26**

sāttvikyādhyātmikī śraddhā karma-śraddhā tu rājasī
tāmasy adharme yā śraddhā mat-sevāyām tu nirguṇā

Faith directed toward spiritual life is in the mode of goodness (sāttvikyādhyātmikī śraddhā), faith rooted in fruitive work is in the mode of passion (karma-śraddhā tu rājasī), faith residing in irreligious activities is in the mode of ignorance (tāmasy adharme yā śraddhā), but faith in My devotional service is purely transcendental (mat-sevāyām tu nirguṇā). SB 11.25.27

pathyam pūtam anāyastam āhāryam sattvicm smrtam
rājasam cendriya-preṣṭham tāmasam cārti-dāśuci

Food that is wholesome, pure and obtained without difficulty (pathyam pūtam anāyastam āhāryam) is in the mode of goodness (sattvikam smrtam), food that gives immediate pleasure to the senses is in the mode of passion (rājasam ca indriya-preṣṭham), and food that is unclean and causes distress is in the mode of ignorance (tāmasam ca ārti-dā aśuci). (According to Śrīdhara Svāmī the word ca indicates “But food offered to Me is beyond the modes.”) **SB**
11.25.28

sattvikam sukham ātmottham viṣayottham tu rājasam
tāmasam moha-dainyottham nirguṇam mad-apāśrayam

Happiness derived from the self is in the mode of goodness (sattvikam sukham ātmottham), happiness based on sense gratification is in the mode of passion (viṣayottham tu rājasam), and happiness based on delusion and degradation is in the mode of ignorance (tāmasam moha-dainy uttham). But that happiness found within Me is transcendental (nirguṇam mad-apāśrayam). **SB**

11.25.29

The last verses, after showing the objects in the three modes of nature, explain the conquest of the three modes situated to some degree within oneself, by the process of nirguṇa-bhakti, in order to reach complete transcendence of the modes.

dravyam deśas tathā kālo jñānam karma ca kārakaḥ
śraddhāvasthā-kṛtir niṣṭhā traiguṇyaḥ sarva eva hi

Therefore material substance, place, result of activity, time (**dravyam deśas tathā kālo**), knowledge, work, the performer of work (**jñānam karma ca kārakaḥ**), faith, state of consciousness, species of life and destination after death (**śraddhā-avasthā-kṛtir niṣṭhā**) are all based on the three modes of material nature (**traiguṇyaḥ sarva eva hi**). **SB 11.25.30**

sarve guṇamayā bhāvāḥ puruṣavyakta-dhiṣṭhitāḥ
dr̥ṣṭam śrutam anudhyātam buddhyā vā puruṣarṣabha

O best of human beings (puruṣarṣabha), all states of material being (sarve bhāvāḥ) are related to the interaction of the enjoying soul and material nature (puruṣavyakta-dhiṣṭhitāḥ). Whether seen, heard of or only conceived within the mind (dr̥ṣṭam śrutam anudhyātam buddhyā vā), they are without exception constituted of the modes of nature (guṇamayā). **SB 11.25.31**

etāḥ saṁsṛtayaḥ puṁso guṇa-karma-nibandhanāḥ
yeneme nirjitāḥ saumya guṇājīvena cittajāḥ
bhakti-yogena man-niṣṭho mad-bhāvāya prapadyate

O gentle Uddhava (**saumya**), all these different phases of
conditioned life (**etāḥ puṁso saṁsṛtayaḥ**) arise from work born of
the modes of material nature (**guṇa-karma-nibandhanāḥ**). The living
entity who conquers these modes (**yena ime guṇā nirjitāḥ**),
manifested from the mind (**jīvena cittajāḥ**) by the process of
devotional service (**bhakti-yogena**), can dedicate himself to Me
(mad-niṣṭho) and thus attain pure love for Me (**mad-bhāvāya**
prapadyate). **SB 11.25.32**

Thus, only by the process of bhakti can one conquer over the three modes.

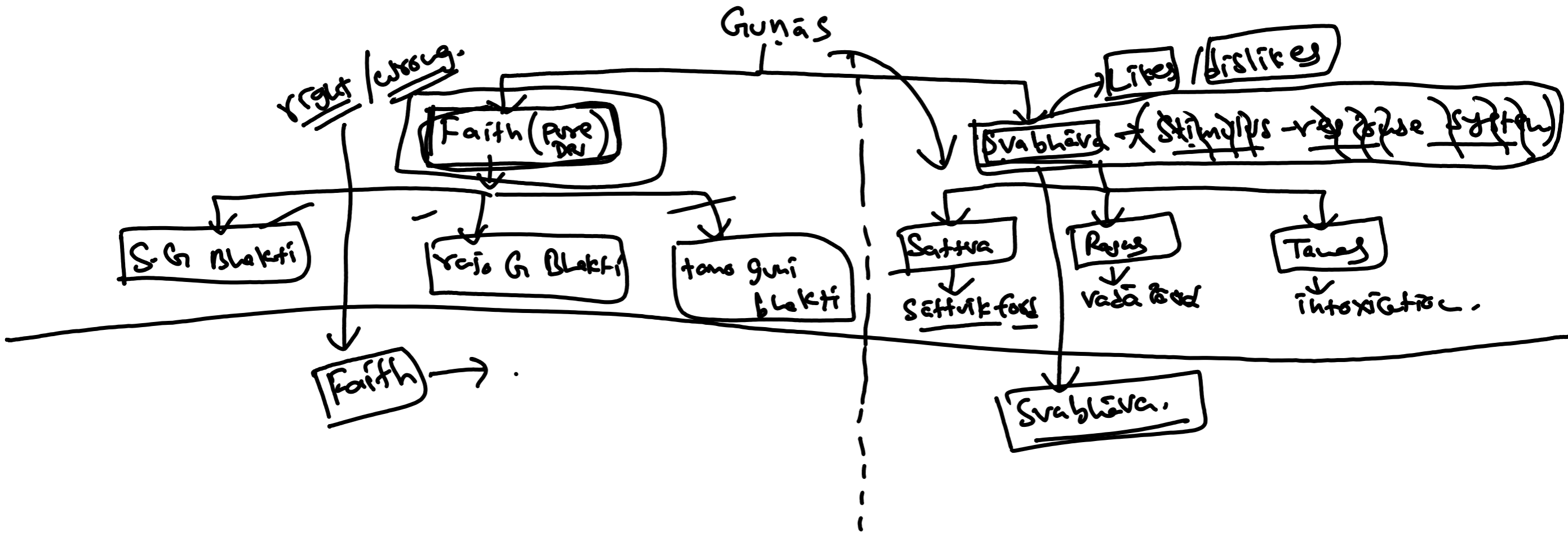
There is no other way.

Later, in answer to the question, “How can one surpass the three modes of nature?” the Lord says:

✓
mām ca yo (vyabhicāreṇa) (bhakti-yogena) sevate
(sa guṇān samatīyaitān) brahma-bhūyāya kalpate
↓ surpasses the 3 guṇas
rise / undeviating by कर्तव्य (Sattva, rajas & tamas)

Śrīdhara Svāmī explains that verse as follows: the ca word indicates exclusiveness.

“He who serves only Me, the Supreme Lord, through undeviating bhakti-yoga, surpasses the gunas.” **BG 14.26**



2.46

yāvān artha udapāne
sarvatah samplutodake
tāvān sarveṣu vedeṣu
brāhmaṇasya vijānatah

As the purposes of (all wells) (^{whatever} yāvān (^{purpose} artha (^{well} udapāne)) are fulfilled by a large water body (sarvatah samplutodake), so all the results of all types of worship mentioned in the Vedas (tāvān sarveṣu vedeṣu) are fulfilled just by knowing and worshiping the one Supreme God (brāhmaṇasya vijānatah).

The glory of bhakti-yoga, being niṣkāma and nirguṇa, is such that it goes without saying that it is without loss or sin, even if started and discontinued.

That even a little performance of bhakti makes one successful is stated by Uddhava in the Eleventh Canto.

na hy aṅgopakrame dhvaṁso mad-dharmasyoddhavāṅv api
mayā vyavasitaḥ samyaṅ nirguṇatvād anāśiṣaḥ

My dear Uddhava (aṅga uddhava), because I have personally established it (mayā samyak vyavasitaḥ), this process of devotional service unto Me (mad-dharmasya) is transcendental and free from any material motivation (nirguṇatvād anāśiṣaḥ). Certainly a devotee never suffers (na hy aṅu api dhvaṁsaḥ) even the slightest loss by adopting this process (upakrame). SB

11.29.20

However, even bhakti with material desire (sakāma-bhakti) is known by the term vyavasāyātmikā buddhi (since there is worship of only one person).

↓
मिथ्या D-3

This is shown through an example.

The singular case is used to indicate a whole class of wells.

“Whatever purposes the wells serve” is the meaning of yāvān artha udapāne.

→ (well) → class ✓
→ single well ✗

Some wells are used for cleaning the body after passing nature. Some others are used for brushing teeth.

Others are used for washing clothing.

Others are used for washing hair.

Others are used for bathing.

Others are used for drinking water.

All the purposes of all the different wells are served by a large body of water like a lake.

In that one lake, one can perform all the activities such as cleaning the body or brushing the teeth.

Whereas by using different wells for different purposes, one becomes tired of wandering around, that is not the case in using the lake.

The outstanding quality of the lake water however is its sweet taste, whereas that of the well is not tasty.

Thus, whatever purposes are served by worship of all the devatās mentioned in all the Vedas are achieved through worship of the one Supreme Lord, by the person in knowledge, one who knows the Vedas (brāhmaṇasya).

He who knows the Veda (brahma), is called brāhmaṇa. One may know the Vedas, but one who knows the import of the Vedas, bhakti is a special knower (viśeṣato jānataḥ = vijānataḥ).

It is said in the Second Canto of Bhāgavatam:

brahma-varcasa-kāmas tu yajeta brahmaṇaḥ patim
indram indriya-kāmas tu prajā-kāmaḥ prajāpatim

One who desires to be absorbed in the impersonal brahmajyoti
effulgence (brahma-varcasa-kāmah) should worship the master of
the Vedas (yajeta brahmaṇaḥ patim), one who desires powerful sex
should worship the heavenly King, Indra (indram indriya-kāmas
tu), and one who desires good progeny should worship the great
progenitors called the Prajāpatis (prajā-kāmaḥ prajāpatim). SB 2.3.3

But then it is said:

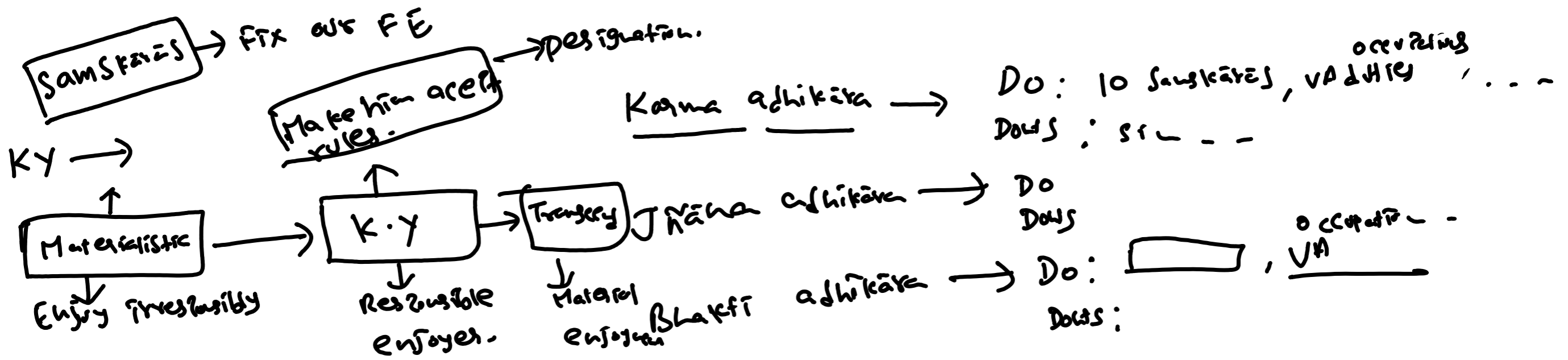
akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena yajeta puruṣam param

A person who has broader intelligence (udāra-dhīḥ), whether he be full of all material desire, without any material desire (akāmaḥ sarva-kāmo vā), or desiring liberation (mokṣa-kāmaḥ), must by all means worship (tīvreṇa bhakti-yogena yajeta) the supreme whole, the Personality of Godhead (puruṣam param). SB 2.3.10

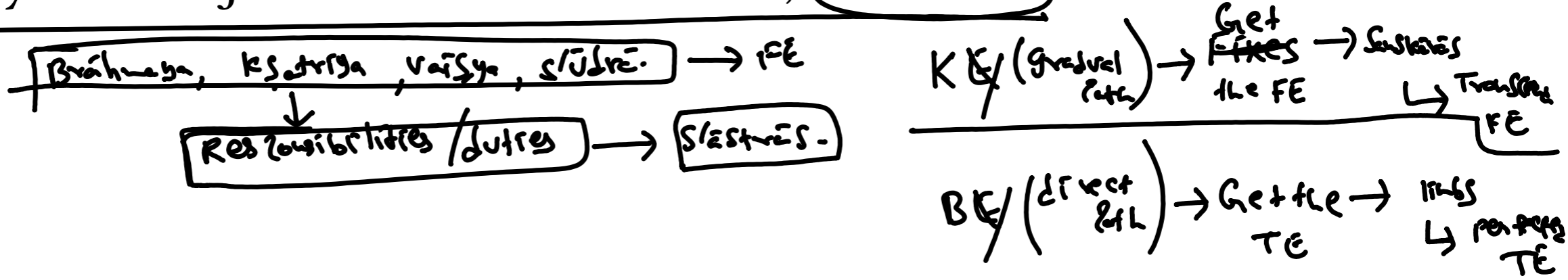
Just as the sunshine, unmixed with clouds or other obstructions, is intense, bhakti-yoga, unmixed with jñāna, karma or other pollutants, is intense (tīvreṇa bhakti-yogena).

One attains fulfillment of many desires by worshipping many devatās.

This requires many types of mental concentration. But one can attain all those desires from the one Supreme Lord, from just one portion of ones concentration on the one Lord.



One should understand that this concentration on one personality
(and attaining many goals) arises from the excellent qualities
possessed by the object of concentration, (the Lord)



2.47

karmany evādhikāras te
mā phaleṣu kadācana
mā karma-phala-hetur bhūr
mā te saṅgo 'stv akarmani

Oh Arjuna | Now you
are qualified for
Karma Karma yoga.

You have qualification for prescribed work (karmany eva adhikāras te), but not the results of the work (mā phaleṣu kadācana). Do not be the cause of results of work (mā karma-phala-hetur bhūr). Do not be attached to not doing work, or doing sinful work (mā te saṅgo 'stv akarmani).

The Lord wanted to speak about the processes of jñāna, bhakti and karma-yoga to Arjuna, who was his dear friend.

Having spoken of jñāna and bhakti-yoga, the Lord then considered that these two were not suitable for Arjuna.

Thus He now speaks of niṣkāma-karma-yoga.

“You are qualified for works. But those who crave the results are very impure in consciousness. But you have an almost pure heart. I can say this about you since I know you.”

↑
VA duties

“But in doing actions, a result must come.”

“By doing an action with a desire for a certain result, a person becomes the cause of that result.

But you should not act in that manner. I give you that blessing.

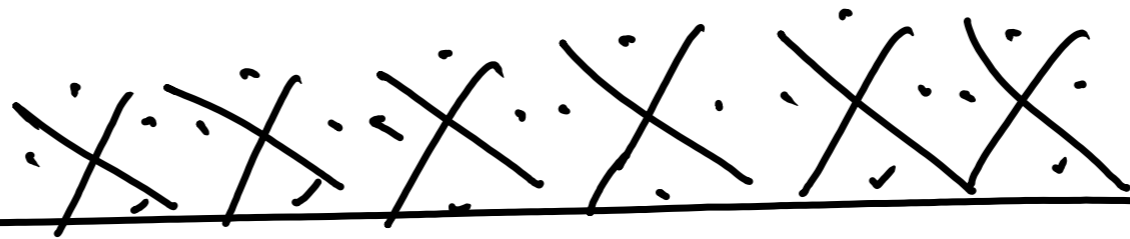
And do not become attracted to non-performance of your duty, or in doing sin (akarmaṇi), rather you should hate doing that.

I give you that blessing also.”

However, in the next chapter, Arjuna says, “My intelligence is bewildered by these equivocal words.”

This apparent lack of connection between the previous and later statements should be understood to be intentional, having a purpose.

“Just as I stand as your charioteer awaiting your order, you also await My order.”



One should see that Kṛṣṇa and Arjuna actually had real agreement of mind.

2.48

yogasthaḥ kuru karmāṇi
saṅgam tyaktvā dhanañjaya
siddhy-asiddhyoḥ samo bhūtvā
samatvaṁ yoga ucyate

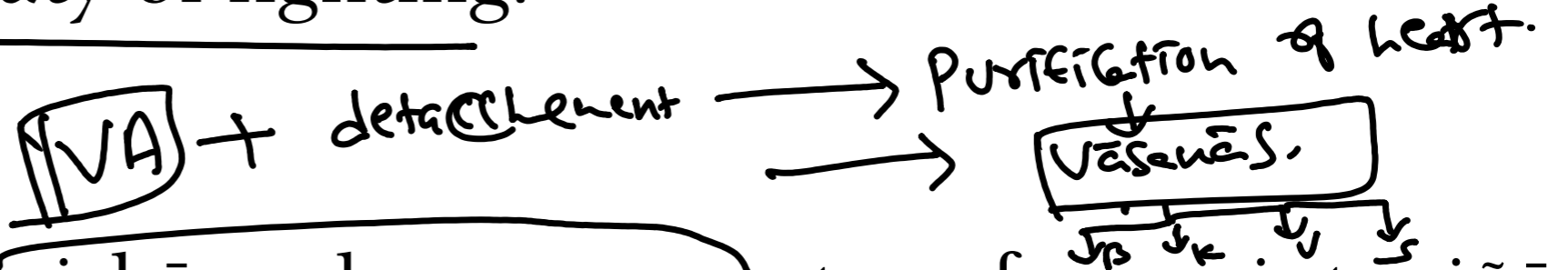
Being situated in this niṣkāma-karma-yoga (yoga-sthaḥ), perform your duties (kuru karmāṇi), giving up attachment (saṅgam tyaktvā), and being equal to success and failure (siddhy-asiddhyoḥ samo bhūtvā), O conqueror of wealth (dhanañjaya)! Such equal mindedness is called yoga (samatvaṁ yoga ucyate).

VA duties

attachment to
lower, material
fruits.

With this verse, Kṛṣṇa starts teaching the method of niṣkāma-karma.

Acting in this way, seeing victory and defeat as equal, O Arjuna, you should perform your duty of fighting.



This performance of niṣkāma-karma-yoga transforms into jñāna-yoga.

Jñāna-yoga should be understood from the previous and latter portions of the work.

2.49

dūreṇa hy avaram karma
buddhi-yogād dhanañjaya
buddhau śaraṇam anviccha
kṛpaṇāḥ phala-hetavaḥ

O conqueror of wealth (dhanañjaya), actions with desire (avaram karma) are far inferior (dureṇa hy) to niṣkāma karma yoga (buddhi-yogād). Surrender to this buddhi yogam, niṣkāma karma yoga (buddhau śaraṇam anviccha). Those who seek results from their work are wretched (and receive bondage) (kṛpaṇāḥ phala-hetavaḥ).

Kṛṣṇa here criticizes karma done with material desires (sakāma-karma).

The actions done with material desire (avaram karma) are far inferior to niṣkāma-karma-yoga offered to the Supreme Lord (buddhi-yogāt).

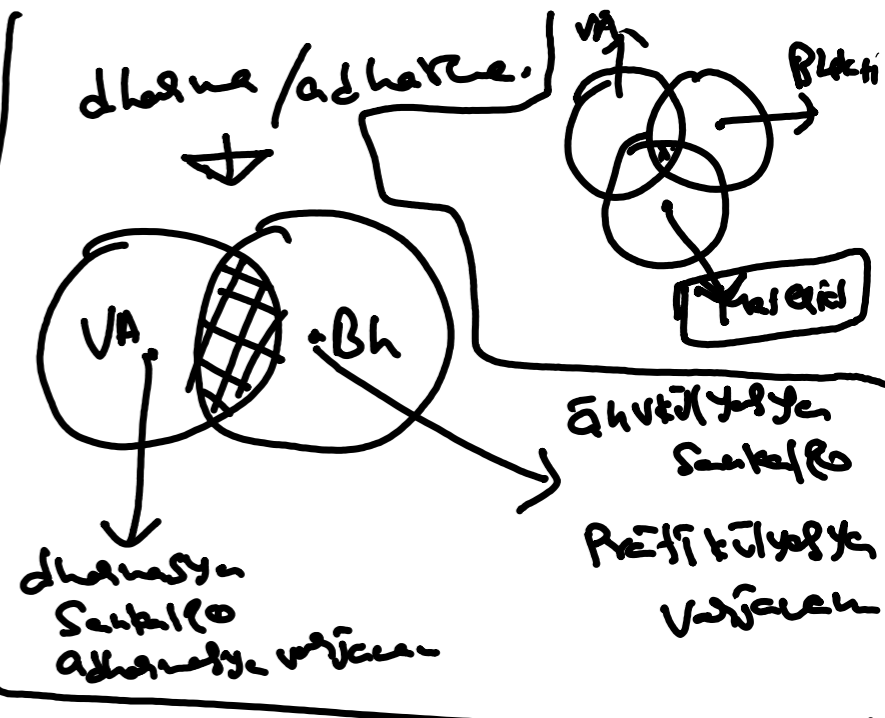
Take shelter of niṣkāma-karma-yoga (buddhau).

In this verse buddhi-yoga refers to niṣkāma-karma-yoga rather than bhakti-yoga.

		Performs VA Piety	Non-performance
1	SKKY		SIN
2	NKKY	Performs VA for detaching Piety/Wisdom	SIN
3	J-1	X	X
4	A-1	✓ X	X
5	BY	X Set empty	X

2.50

buddhi-yukto jahātiha
ubhe sukrta-duṣkrte
tasmād yogāya yujyasva
yogaḥ karmasu kauśalam



NKKY

He who is engaged in niṣkāma karma yoga (buddhi-yuktah) destroys (jahāti iha) both pious and impious reactions (ubhe sukrta-duṣkrte). Therefore engage in this yoga (tasmād yogāya yujyasva). In all types of action (karmasu), this performance without attachment is a skill (yogaḥ kauśalam).

Therefore be engaged in the ^{→ NKKY} yoga as described here (yogāya yujyasva).

Among all actions done with or without desire (karmaṣu), action performed with indifference to results (yogaḥ) is a skill (kauśalam).

2.51

karmajam buddhi-yuktā hi
phalam tyaktvā manīṣiṇaḥ
janma-bandha-vinirmuktāḥ
padam gacchanty anāmayam

Being engaged in this niṣkāma-karma-yoga (buddhi-yuktā hi),
having given up the results of work (karma-jam phalam tyaktvā),
the intelligent people (manīṣiṇaḥ), freed from the bondage of birth
(janma-bandha-vinirmuktāḥ), attain the place of no suffering
(anāmayam padam gacchanty).

↓ liberation.

Intelligence
Result of NKKY
↓
Neutrality-

2.52

yadā te mohakalilam
buddhir vyatitariṣyati
tadā gantāsi nirvedam
śrotavyasya śrutasya ca

Sakā Karma literature → which renounce material goals.

When your intelligence has completely renounced (yadā te buddhir vyatitariṣyati) the denseness of ignorance (moha-kalilam), you will be indifferent (tadā gantāsi nirvedam) to all that has been heard and all that will be heard concerning fruits of action (śrotavyasya śrutasya ca).

From the performance of niṣkāma-karma-yoga offered to the Supreme Lord, you will develop this neutrality (yoga).

When your intelligence has surpassed particularly (vi) and completely (ati) the denseness of illusion, at that time you will become indifferent to all the subjects about which you will hear, and have already heard.

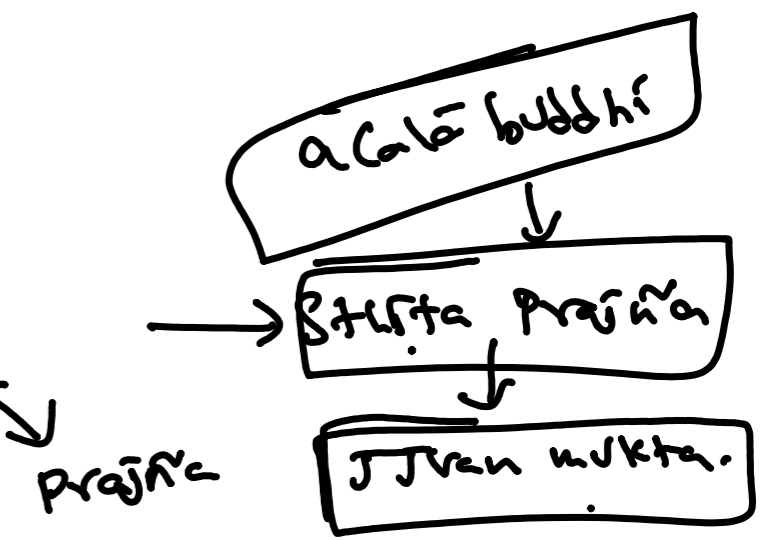
This you will achieve by destruction of doubts and misconceptions, through hearing instructions of scripture from Me.

You will think “At the present, I must practice my sādhanas continuously.”

2.53

Perfection of NKY / JY
 ↓
 Jivan mukta
 ↓
 when he gives up his
 gross body
 ↓
 Liberation
 ↓
 Karma Paṭa

śruti-vipratipannā te
yadā sthāsyati niścalā
samādhāv acalā buddhis
tadā yogam avāpsyasi



Sthita

When your intelligence (yadā te buddhih) is indifferent to the Vedas (śruti-vipratipannā) because of being fixed (niścalā sthāsyati), and you are situated in samādhi (samādhāv acalā), then you will attain the status of jīvan-mukta (tadā yogam avāpsyasi).

[Note: With discussion of samādhi the topic now switches to jñāna-yoga. This will be made clear in the next chapter.]

At that time, you will become detached from hearing about all sorts of material and Vedic subjects, because of being averse to the agitation created by these subjects (niścalā).

And your intelligence will be fixed in samādhi (samādhau acalā), as described in the sixth chapter.

At that time, by achieving direct realization, you will achieve the status of jīvan-mukta (yogam avāpsyasi).

Section – V

Symptoms of a Sthita-Prajña (54-72)

How do I identify
for whom who is
who is qualified?
whose heart is
all material desires
completely surrendered
for service

arjuna uvāca

sthita-prajñasya kā bhāṣāsamādhi-sthasya keśavasthita-dhīḥ kim prabhāṣetakim āsīta vrajeta kimcontrol his
senses

How does he engage his senses

Arjuna said: O Keśava (keśava), what is the description of this person situated in samādhi (samādhi-sthasya kā bhāṣā), the sthita-prajña (sthita-prajñasya)? What does he speak (sthita-dhīḥ kim prabhāṣeta), how does he sit (kim āsīta), how does he move (vrajeta kim)?

Hearing about intelligence fixed in samādhi (samādhav acalā buddhih), Arjuna asks about the characteristics of that yogī.

Sthita-prajña in this verse has the same meaning as acalā buddhi in the previous verse: fixed intelligence.

What qualities can describe the sthita-prajña (kā bhāsā)?

What are the qualities of the person situated in samādhi, samādhi stha?

Actually the terms sthita-prajña and samādhi-stha both refer to the jīvan-mukta.

Acalā buddhi jīvan-mukta

What will that person say in the face of happiness and distress, respect and disrespect, praise and condemnation (kim prabhāṣeta)?

What will he say, either loudly or to himself?

In what way will his senses remain unresponsive to the external objects (kim āsīta)?

In what way will his senses respond to the objects (vrajeta kim)?

2.55

Answer

kā bhāṣā

What are his symptoms?

śrī-bhagavān uvāca
prajahāti yadā kāmān
sarvān pārtha mano-gatān
ātmany evātmanā tuṣṭaḥ
sthita-prajñas tadocyate

mano gatān kāmān
↓
desires born out of
material vēśenās.

The Lord said: When he completely gives up (yadā prajahāti) all desires which arise from the mind alone (sarvān mano-gatān kāmān), and is satisfied with the (soul) alone by that mind (ātmany eva ātmanā tuṣṭaḥ), he is called sthita prajña (sthita-prajñas tadā ucyate).

Step by step, Kṛṣṇa answers each of the four questions, from this verse until the end of the chapter.

(This verse answers the first question: What is the nature of the jīvan-mukta?)

He gives up all desires, so that not even one desire remains for any object. → of this world for his gratification.

He is able to give up these desires because they belong to the mind (manogatān); they are not the intrinsic quality of the soul. If they were the intrinsic quality of the soul, they could not be given up, just as fire never gives up heat.

The cause for this is stated.

He is satisfied by the soul whose very nature is bliss (ātmanā tuṣṭaḥ),
in the mind (ātmani) which has withdrawn from sense objects. The
śruti says:

prajahāti yadā kāmān. *mano-gatān.*
(yadā sarve pramucyante kāmā) (ye 'sya hr̥di (śritāḥ))
atha martyo 'mr̥to bhavaty atra brahma samaśnute

When all the desires situated in the heart are cleared away, the
mortal becomes immortal and enjoys Brahman. Kaṭha Upaniṣad

6.14

How does he speak?

↓
Kim vachāṅketa

How does he respond to dualities?

2.56

duḥkheṣv anudvigna-manāḥ
sukheṣu vigata-spr̥hah
vīta-rāga-bhaya-krodhah
sthita-dhīr munir ucyate

The sage whose mind is not grieved by the appearance of suffering (duḥkheṣv anudvigna-manāḥ), who has given up all desire during opportunities for happiness (sukheṣu vigata-spr̥hah), who is devoid of attachment, fear and anger (vīta-rāga-bhaya-krodhah), is called a sthita prajña (sthita-dhīr munir ucyate).

This verse and the next verse, the Lord answers the question “How does he speak?”

His mind is not disturbed by adhyātmika suffering in the form of hunger, thirst, fever, or headache, by the adhibhautika suffering coming from snakes or tigers, or by the adhidaivika suffering arising from extremes in wind or rain.

When someone asks about his welfare, he says simply that this suffering is his prārabdha-karma which he must unavoidably endure.

He is not agitated with suffering (duḥkheṣv anudvigna-manāḥ).

Otherwise, internally he will think in this way if not asked.

This absence of disgust at his situation is understood by the intelligent person to be the symptom of an undisturbed person.

False indifference to suffering, the mark of the imposter, however, is detected as such by the wise man.

Such a pretender is called fallen or depraved.

In the face of opportunities for happiness, he is without desire and says to himself or others that it is simply his prārabdha-karma which he must tolerate.

And the intelligent person recognizes by this his quality of being devoid of desire for happiness.

These qualities are made clearer.

He is devoid of attachment to enjoyment (vīta-rāga), and devoid of fear from such things as tigers that want to eat him.

He is devoid of anger towards friends who have attacked him.

As an example, Jaḍa Bharata in front of the Goddess Durgā, did not show fear or anger towards the caṇḍāla leader who wanted to kill him.

How does he speak?

↓
How does he respond
to dualities (or) conflicting situations

2.57

yaḥ sarvatrānabhisnehas
tat tat prāpya śubhāśubham
nābhinandati na dveṣṭi
tasya prajñā pratiṣṭhitā

He who has no motivated affections at all (yaḥ sarvatra anabhisnehah), who does not rejoice on attaining good fortune (śubha prāpya na abhinandati) or curse on attaining misfortune (aśubham prāpya na dveṣṭi), is situated in prajña (tasya prajñā pratiṣṭhitā).

That person is without affections which are subject to material conditions (anabhisneha).

Unconditional affection out of mercifulness however should remain to some degree. He is fixed in those qualities.

On receiving something favorable to himself (śubham), through respect or feeding for instance, he does not approve, and receiving disrespect (aśubham), such as a punch from someone's fist, he does not disapprove.

He does not say, "Oh, you are so religious, serving a great devotee. I bless you with happiness."

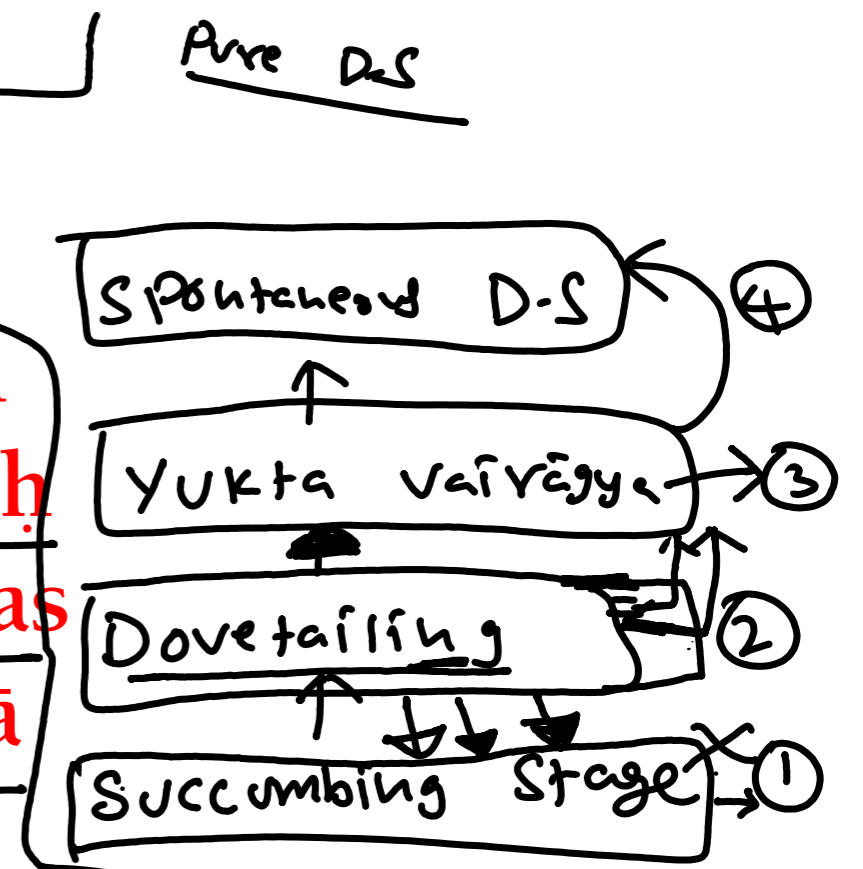
Nor does he curse the disrespectful person saying, “Go to hell, you sinful creature.”

He is prajñā pratiṣṭhitā, situated in samādhi (samādhim pratiṣṭhita), or well situated in prajñā or samādhi.

③ Kim aSita
 How does he sit?
 ↓
 How does he not engage his senses when not needed?

2.58

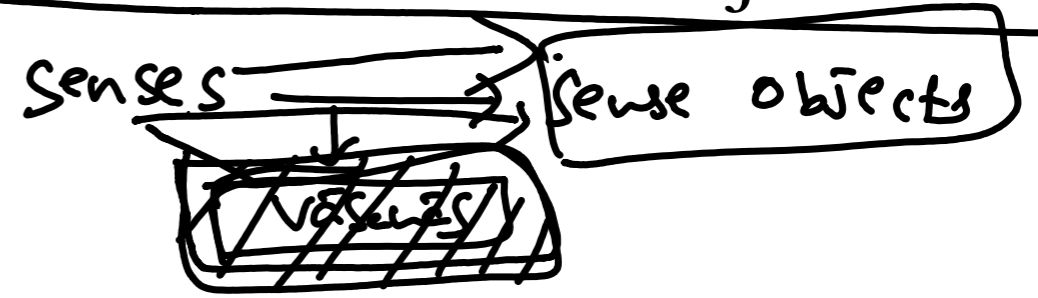
yadā samharate cāyam
kūrmo 'ngānīva sarvaśah
indriyāṅindriyārthebhyah
tasya prajñā pratiṣṭhitā



When he easily withdraws (yadā ayam samharate) all his senses (indriyāṅi) completely (sarvaśah) from sense objects (indriyārthebhyah) like a turtle withdrawing his limbs (kūrmah aṅgāni iva), he is situated in prajña (tasya prajñā pratiṣṭhitā).

This verse answers the question, "How does he sit?" (kim āsīta)

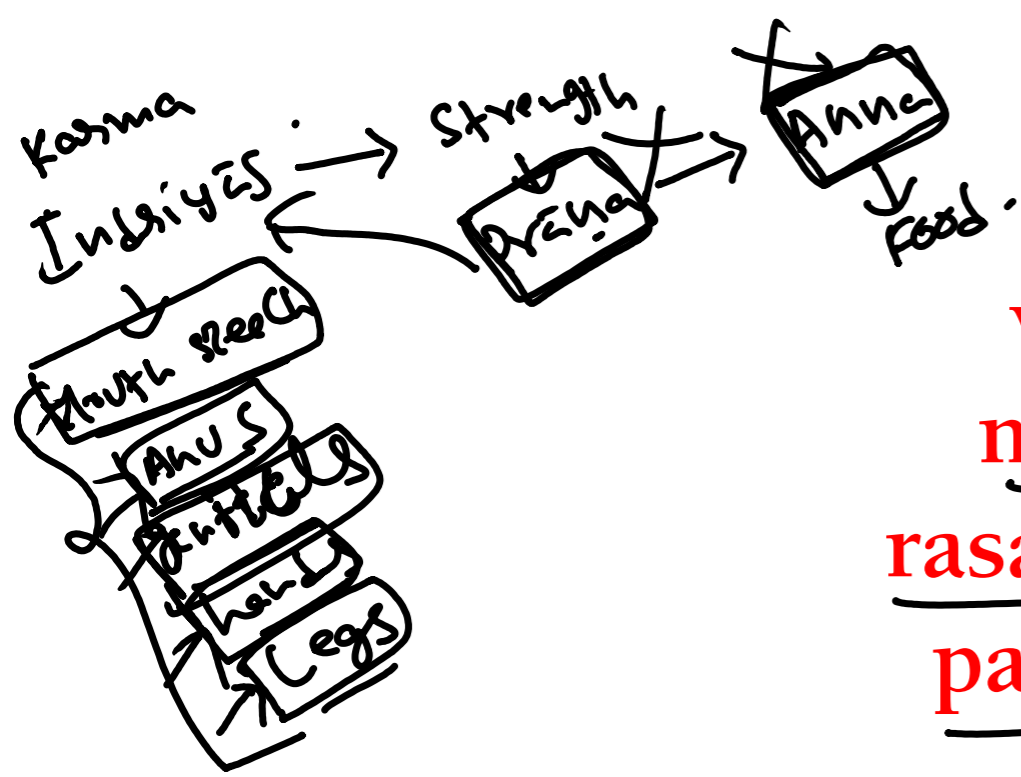
He withdraws his senses such as the ear from the objects of the senses such as sound.



Stopping the movement of the independent senses towards the external objects, he establishes them without movement internally.

This is the "sitting" of the person situated in prajñā. An example is given.

He does so, just as the turtle fixes his senses such as mouth and eyes within itself by its will.



2.59

viṣayā vinivartante
nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya
paraṁ drṣṭvā nivartate

One who refrains from eating (nirāhārasya dehinaḥ) also stops the sense objects from functioning (viṣayā vinivartante), but the desire for sense objects remains (rasa-varjaṁ). Having seen the ātmā (paraṁ drṣṭvā), one can stop the desire as well (asya raso apy nivartate).

REVA - PAKṢA VAGHAT

“But even the fool who is fasting because of sickness is able to stop the movement of his senses.”

For one who stops eating (nirāhārasya), the objects of the senses disappear, but not the desire for objects (rasa-varjam).

The desire (rasa) for objects does not disappear.

For the person situated in prajñā however, having seen the Paramātmā, the desire for objects does disappear.

This is not a deviation from the qualities of the sthita-prajñā.

The ability to realize the soul directly is something that has to be attained through practice, not something that is naturally possible for everyone (such as the ignorant person fasting.)

But this stage
can be attained only by
strict (ādhanē)

↓
Prematurely to show such detachment
is very difficult

2.60

→ Beginning Sādhanā

yatato hy api kaunteya
puruṣasya vipaścitaḥ
indriyāṇi pramāthīni
haranti prasabham manah

→ theoretical knowledge

Even for the wise man ^(theoretical knowledge) (puruṣasya vipaścitaḥ) who endeavors to control the senses (yatato hy api), O son of Kuntī (kaunteya), the strong senses (indriyāṇi pramāthīni) take away the mind by force (manah prasabham haranti).

The effort at the stage of sādhana is very great, without power to turn back the senses completely at all times.

Pramāthīni means “causing agitation.”

secret weapon
↓
Position of The Siddha (Perfected)
J-1

2.61

tāni sarvāni samyamya
yukta āsīta mat-parah
vaśe hi yasyendriyāni
tasya prajñā pratiṣṭhitā

Devoted to (P)

The yogī (yukta) (who is devoted to Me) (mat-parah), after restraining all the senses (tāni sarvāni samyamya), will remain seated, unresponsive to sense objects (āsīta). He whose senses have thus been brought under control (vaśe hi yasya indriyāni) is sthita-prajña (tasya prajñā pratiṣṭhitā).

Mat-parah means My devotee.

Without devotion to Me, one cannot conquer the senses.

This will be seen everywhere in later verses of the Gītā.

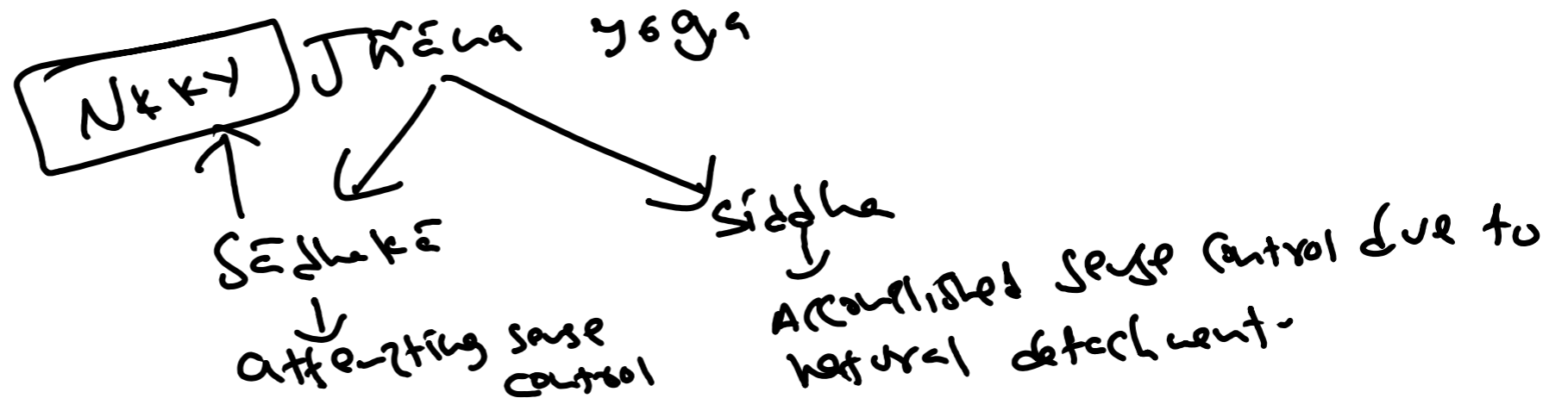
Uddhava has also said:

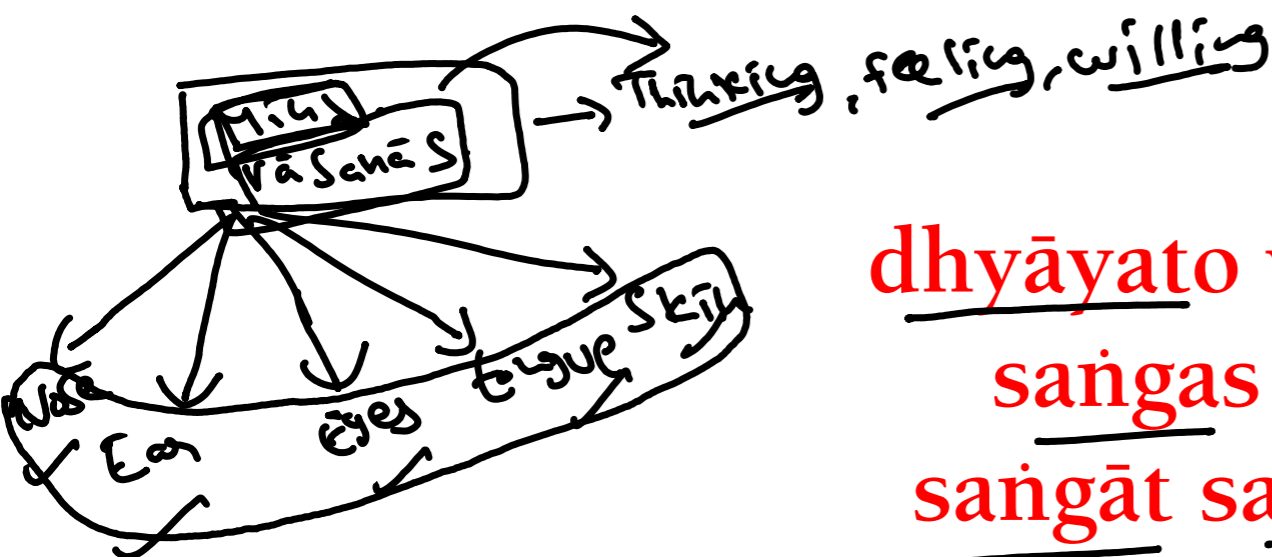
prāyaśaḥ puṇḍarīkākṣa yuñjanto yogino manah
viśīdanty asamādhānān mano-nigraha-karśitāḥ
athāta ānanda-dughaṁ padāmbujam hamsāḥ śrayeran

O lotus-eyed Lord (puṇḍarīkākṣa), generally (prāyaśaḥ) those yogīs who try to steady the mind (manah yuñjanto yogināḥ) experience frustration (viśīdanty) because of their inability to perfect the state of trance (asamādhānān). Thus they weary in their attempt to bring the mind under control (mano-nigraha-karśitāḥ). Therefore (athāta), O lotus-eyed Lord of the universe (puṇḍarīkākṣa), swanlike men (hamsāḥ) happily take shelter of Your lotus feet (padāmbujam śrayeran), the source of all transcendental ecstasy (ānanda-dughaṁ). SB 11.29.2-3

The person whose senses have been brought under control (vase hi) is the sthita-prajña.

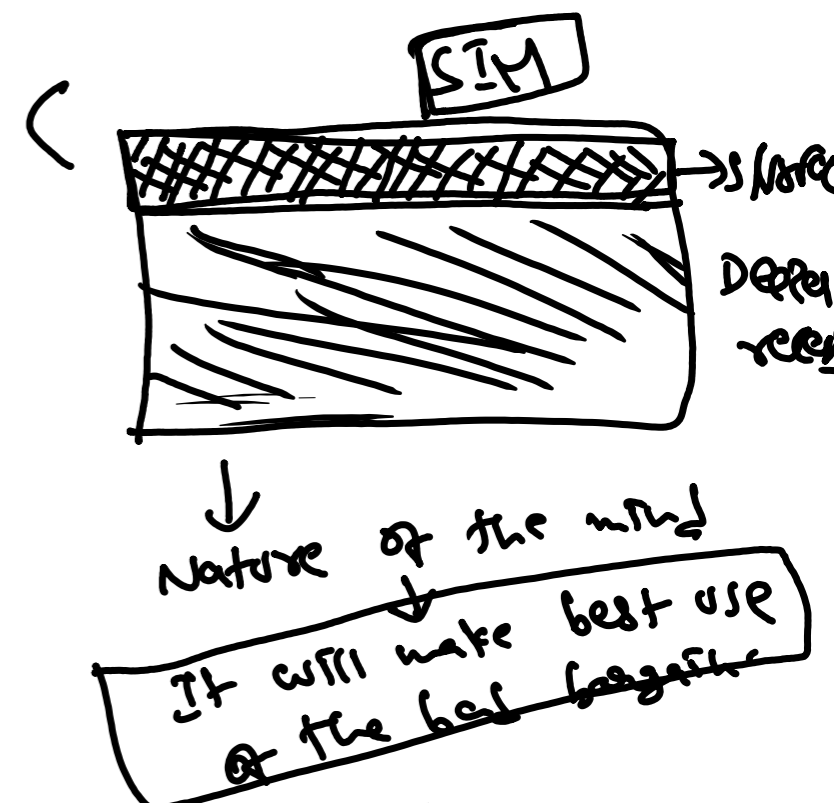
This distinguishes him from the sādḥaka, the person attempting to do so.



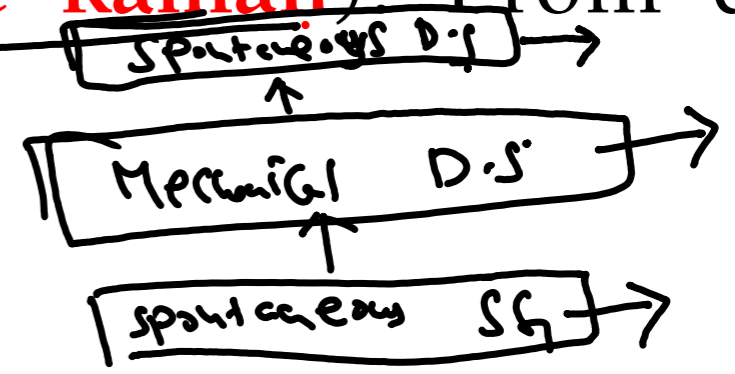


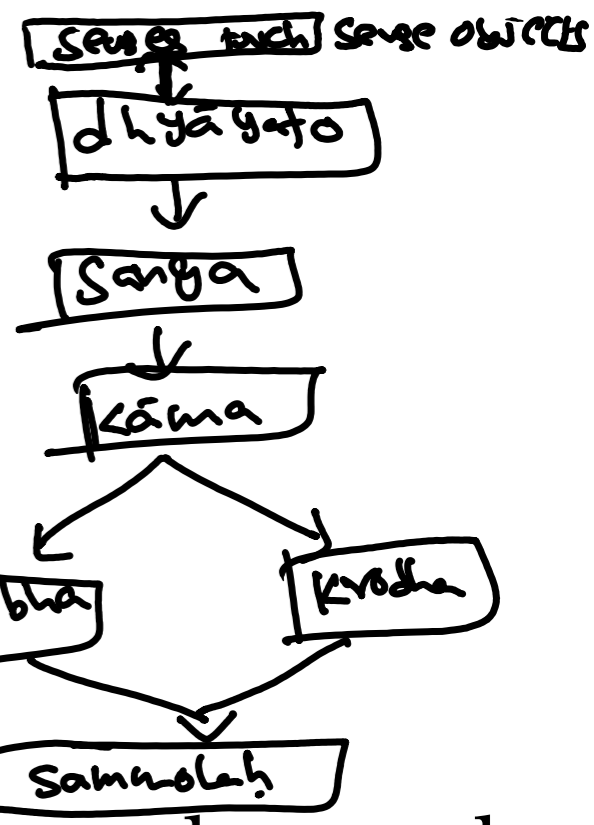
2.62

dhyāyato viṣayān puṁsah
saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmah
kāmāt krodho 'bhijāyate



For the person who meditates on the sense objects (dhyāyato viṣayān puṁsah), attachment arises (saṅgah teṣu upajāyate). From attachment arises desire (saṅgāt sañjāyate kāmah). From desire arises anger (kāmāt krodhah abhijāyate).



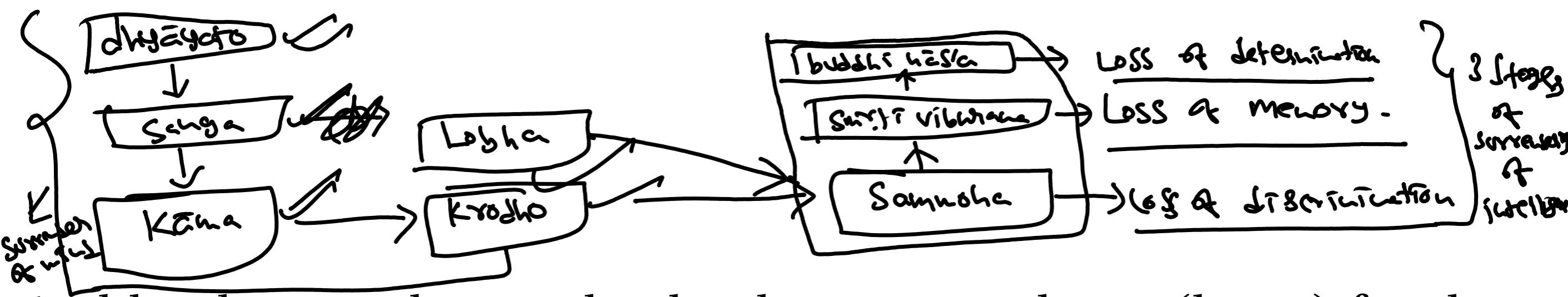


The sthita-prajña controls also the mind.

That indeed is the cause of control of the senses.

If one does not have control of the mind at all, please hear the result.

A person who thinks of the sense objects develops attachment (saṅga) to them.



And by that attachment, he develops strong desire (kāma) for those objects.

From desire, anger develops due to obstruction to fulfilling his desire, caused by someone or something.

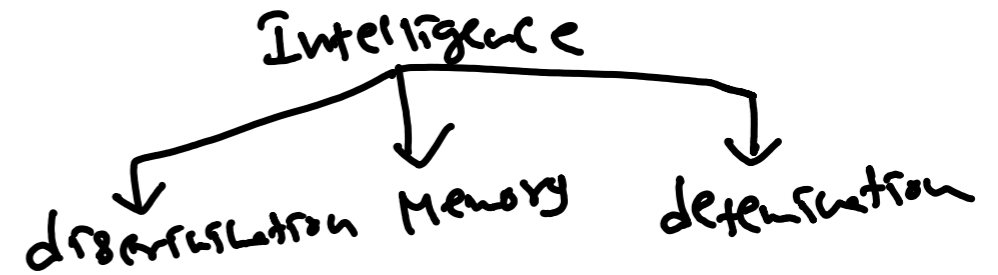
2.63

krodhād bhavati sammohaḥ
sammohāt smṛti-vibhramah
smṛti-bhramśād buddhi-nāśo
buddhi-nāśāt praṇāśyati

From anger arises bewilderment (krodhād bhavati sammohaḥ).
From bewilderment comes loss of memory (sammohāt smṛti-
vibhramah). From loss of memory comes loss of intelligence
(smṛti-bhramśād buddhi-nāśo). From loss of intelligence one
becomes completely destroyed (buddhi-nāśāt praṇāśyati).

From anger develops absence of discrimination of what should be done and what should not be done (sammohah).

From bewilderment develops loss of remembrance of ones own benefit derived from the instructions of scriptures (smṛti-vibhramah).



From that comes a destruction of resolve for spiritual practices (buddhi-nāśa).

→ determination.

Then one falls into the hole of samsāra.

4th Question
↓
Vrajeta kīṃ? → How does he
↓
How does he engage his senses?
↓

2.64

rāga-dveṣa-vimuktais tu
viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā
prasādam adhigacchati

One whose mind is submissive (vidheyātmā), who engages in the
sense objects with the senses (viṣayān indriyaiś caran) freed of
attachment and repulsion (rāga-dveṣa-vimuktaiḥ), under the
control of the mind (ātma-vaśyaiḥ), attains peace (prasādam
adhigacchati).

This verse answers the question, “How does the sthita-prajña go?”
(vrajeta kim) The Lord explains that it is not a fault to accept the
objects of the senses, if it is done with controlled senses, with
absence of attachment of the objects in the mind.

According to Amara Kośa, vidheya means “submissive, situated in
words, compliant, controlled, well behaved, polite, and equal.”

One whose mind (ātmā) is submissive to instructions (vidheya
ātmā), (who contacts objects with senses controlled by the mind,
senses devoid of attachment and repulsion), attains peace
(prasādam).

Contacting the sense objects is not a fault.

Rather it is a good quality for one who does so with control.

In other words, for the sthita-prajña, accepting the renunciation of enjoyment of objects, either by withdrawal of the senses (āśana) or by engaging the senses (vrajana), is beneficial.

2.65

prasāde sarva-duḥkhānām
hānir asyopajāyate
prasanna-cetaso hy āśu
buddhiḥ paryavatiṣṭhate

From this peace (prasāde) arises (upajāyate) destruction of all distress (asya sarva-duḥkhānām hānih). Quickly (āśu) the intelligence of the peaceful-minded person (prasanna-cetasah buddhiḥ) becomes completely fixed (paryavatiṣṭhate).

The intelligence is fixed in its desired goal completely (pari avatisthati).

All distress is destroyed, but because of no desire for enjoying the objects, the person, accepting necessary objects of the senses for his survival, has tranquility.

He has a peaceful consciousness (prasanna-cetasah), just because of bhakti.

The First Canto of Bhāgavatam states that, without bhakti, one cannot have a peaceful mind.

Vyāsadeva, even though writing the Vedānta-sūtras, did not have happiness of mind, but he gained peace of heart through bhakti taught by Nārada.

Contrast verse

2.66

nāsti buddhir ayuktasya
na cāyuktasya bhāvanā
na cābhāvayataḥ śāntir
aśāntasya kutaḥ sukham

vijñeyātmā
↑

For the person with uncontrolled mind (ayuktasya), there is no intelligence fixed on the soul (nāsti buddhiḥ), and no meditation on the Paramātmā (na ca ayuktasya bhāvanā). Without meditation he has no peace (na ca abhāvayataḥ śāntir). Without peace, where is bliss (aśāntasya kutaḥ sukham)?

Kṛṣṇa makes his statement clear by stating the effects of the opposite condition.

For one who has not controlled the mind (ayuktasya), there is no intelligence, no prajña, fixed on the soul.

For one who not having such prajñā arising from controlled mind, meditation on the Supreme Lord (bhāvanā) also is not possible.

Not performing meditation (abhāvayatah), he does not have peace,
the cessation of agitation from sense objects.

This person without peace does not have bliss (sukham) from the
soul.

2.67

indriyāṇām hi caratām
yan mano 'nuvidhīyate
tad asya harati prajñām
vāyur nāvam ivāmbhasi

One of the moving senses (caratām indriyāṇām), which the mind
follows (yad manah anuvidhīyate), steals away the intelligence (tad
asya harati prajñām), as wind moves a boat on the water (vāyur
nāvam ivāmbhasi).

This verse examines the person with no intelligence due to lack of control of the mind (ayuktasya buddhiḥ na asti described in the previous verse).

Among all the senses moving towards their respective sense objects, the mind follows after one sense.

In this way a person follows each of the senses.

Such a mind takes away the intelligence or prajñā of the person, just as unfavorable wind takes a boat off course which is being steered somewhere on the water.

2.68

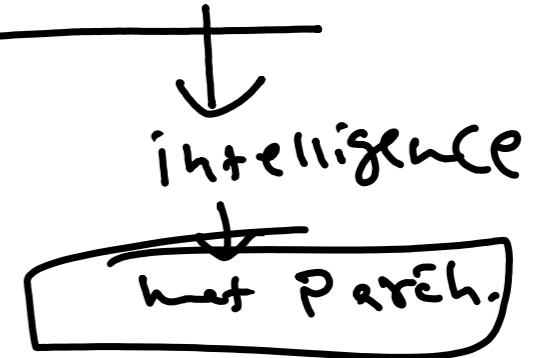
tasmād yasya mahā-bāho
nigr̥hītāni sarvaśaḥ
indriyāṇindriyārthebhyas
tasya prajñā pratiṣṭhitā

He who completely restricts (tasmād yasya nigr̥hītāni sarvaśaḥ) the senses (indriyāṇi) from the sense objects (by fixing the mind on Me) (indriyārthebhyah), O mighty-armed one (mahā-bāho), is fixed in prajña (tasya prajñā pratiṣṭhitā).

He who controls his mind restricts his senses from sense objects.

He is fixed in intelligence.

O might-armed one (mahā-bāho), just as you control your enemies with your strength, you should also control your mind.



2.69

yā niśā sarva-bhūtānām
tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni
sā niśā paśyato muneh

sthita prajña

The sthita prajña is awake (saṁyamī jāgarti tasyām) in the night when all other living entities sleep (yā sarva-bhūtānām niśā). The night of the observant sthita prajña (paśyato muneh niśā) is the time during which the all living entities are awake (sā yasyām jāgrati bhūtāni).

The sthita-prajña is able to control his senses very naturally.

There are two types of intelligence: that directed towards soul and that directed towards matter.

The intelligence directed towards the soul is night for all other entities.

Just as in the night, people sleeping do not know what is happening at that time, so all living entities do not know the things which are being perceived by the intelligence directed towards the soul.

But during that night, the sthita-prajña or saṁyamī, controlling his senses, is awake, not sleeping.

In other words he directly realizes the bliss from fixing his intelligence on the soul.

When the living entities are awake, with intelligence directed towards material sense objects, they realize directly the happiness, lamentation and bewilderment of those sense objects upon which their intelligence is fixed.

They are not sleeping.

But that is night for the muni, the sthita-prajña, who does not experience fixing his intellect on those objects at all.

But he does see those objects.

He looks upon (paśyataḥ) all those sense objects which give happiness and distress to the people bound in saṃsāra with disinterest.

This means that he accepts the required sense objects for his survival without being affected.

2.70

āpūryamāṇam acala-pratiṣṭham
samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve
sa śāntim āpnoti na kāma-kāmī

Just as the rivers enter the ocean (yadvat āpaḥ praviśanti samudram) which has fixed banks (acala-pratiṣṭham) and is never quite full (āpūryamāṇam), so the objects of enjoyment enter into the sthita prajña (tadvat kāmā yaṁ praviśanti sarve), but he remains peaceful (sah śāntim āpnoti). This is not so for the desirer of those objects (na kāma-kāmī).

रivers → sense objects
Ocean (fixed bank) → Sthita prajña.
lake not overflow →

This verse describes the sthita-prajña's condition of not being affected or agitated when he accepts the sense objects.

Just as in the rainy season, rivers (āpaḥ) here and there enter into the ocean, almost filling it up (ā--almost, pūryamāṇam--filled), but not being able to completely fill it up, not being able to go beyond the shore (acalā-pratistham), in a similar manner the objects of sense enjoyment (kāmaḥ) come to the sthita-prajña for his enjoyment (but cannot disturb him).

Just as, whether the rivers enter or do not enter the ocean, the ocean is not disturbed at all, the sthita-prajña (saḥ) remains undisturbed whether he gets objects of enjoyment or not.

He attains the stage of jñāna (śāntim).

Concluding the Shukla
Prayer Section

2.71

vihāya kāmān yaḥ sarvān
pumāś carati niḥsprhaḥ
nirmamo nirahaṅkāraḥ
sa śāntim adhigacchati

He who gives up all objects of enjoyment (**vihāya kāmān yaḥ sarvān**) but carries out action without desires for them (**pumāś carati niḥsprhaḥ**), being devoid of possessiveness and ego (**nirmamo nirahaṅkāraḥ**), attains peace (jñāna) (**sa śāntim adhigacchati**).

This verse describes the person who, does not enjoy the sense objects at all because he has no faith in them.

He is devoid of possessiveness and ego regarding his body and objects related to the body (nirmamaḥ nirahaṅkāraḥ).

He attains the stage of jñāna (śāntim).

2.72

eṣā brāhmī sthitiḥ pārtha
nainām prāpya vimuhyati
sthitvāsyām anta-kāle 'pi
brahma-nirvāṇam ṛcchati

O son of Pṛthā (pārtha), this is the situation for attaining Brahman (eṣā brāhmī sthitiḥ). Attaining that state (enām prāpya), one is not bewildered (na vimuhyati), and attains brahma-nirvāṇa (ṛcchati brahma-nirvāṇam) even at the time of death (anta-kāle sthitvāsyām api).

This verse concludes the topic.

Brahmī means “that which gives attainment of Brahman.”

Even one at the point of death (anta-kāle), what to speak of one of young age, by this practice, attains brahma-nirvāṇa.

Having presented very clearly jñāna and karma and indirectly bhakti, this chapter is called the sūtra [abbreviated form] of the Gītā.

This is commentary on the second chapter of the Gītā for the joy of the devotees' minds, following after the great devotees.