

CHAPTER 2

CONTENTS OF GITA SUMMARIZED

Connection between Chapter 1 and Chapter 2

- ❖ First Arjuna presents more doubts and reasons to avoid fighting
- ❖ Then Arjuna gets completely confused – His relationship with Krishna changes from friend to ‘Guru-Disciple’

BREAKDOWN OF CHAPTER 2

SECTION I (2.1 – 2.10) — ARJUNA’S FURTHER DOUBTS & SURRENDER TO KRISHNA

- Arjuna’s further reasons for not fighting
- Surrenders to Krishna

SECTION II (2.11 – 2.30) — JNANA — FIGHT!

- There is no death for the soul. The body can never be saved

SECTION III (2.31 – 2.38) — KARMA-KANDA — FIGHT!

- *Karma-kanda* consciousness – By performing prescribed duties, gain material enjoyment:
 - Material gains (heaven or kingdom) from fighting
 - Material losses (infamy and sin) from not fighting

SECTION IV (2.39 – 2.53) — BUDDHI-YOGA — FIGHT!

- FIGHT! But without any reaction – *Niskarma-karma-yoga*
 - One works (*karma*) with knowledge (*jnana*)
 - Thus detached from the fruit of his work

SECTION V (2.54 — 2.72) — STHITA-PRAJNA / SAMADHI — FIGHT!

- Become fixed in Krishna Consciousness
 - By working in *Buddhi-yoga* one attains ‘material detachment’ and the ‘equipoised platform of liberation’ called *Samadhi*

SECTION I (2.1 – 2.10)
ARJUNA'S FURTHER DOUBTS & SURRENDER TO KRISHNA

PRACTICAL APPLICATION OF SECTION I

- When one realizes that there is:
 - No shelter in the material world
 - Including the mind and intelligence
- He will take full shelter of spiritual authority

Text 2.1*

THEME: Sanjaya describes that Krishna sees Arjuna lamenting like an ignorant man and responds

FOCUS OF LEARNING: PURPORT 2.1

- (a) **Signs of ignorance of real self** – Material compassion, lamentation and tears
- (b) **Definition of 'sudra'** – To lament for outward dress (gross body) or one who laments unnecessarily
 - *Analogy:* Compassion for the 'dress of a drowning man' is senseless
 - Similarly, a man fallen into the ocean of nescience cannot be saved simply by rescuing his gross body
- (c) **'Ignorance' vs 'Self-realisation'** – Compassion for the eternal soul is self-realisation
- (d) **Krishna as addressed as 'Madhusudana'**
 - Killer of Madhu demon
 - Arjuna requested Krishna to kill the demon of misunderstanding that had overtaken him in the discharge of his duty
- (e) **Why Bhagavad-gita was spoken** – To dissipate the lamentation of the ignorant man
- (f) **Role of Chapter 2 in self-realization**
 - Teaches Jnana – Analytical study of material body and spirit soul by Supreme authority, Lord Sri Krishna
 - Teaches Buddhi-yoga (path of activity) – "As the path of realisation" which involves:
 - To work without attachment to fruitive results
 - Fixed in the conception of the real self

Text 2.2 – 2.3*

COMMON THEME: Krishna's response seeing Arjuna's lamentation – Krishna condemns by following words:

- ❖ *Non-Aryan* (2.2)
- ❖ *Kasmalam* – implies impurities (2.2)
- ❖ *Klaibyam* – implies impotent (2.3)
- ❖ *Hrdoya daurbalyam* – implies weakness of heart (2.3)

PRACTICAL APPLICATION OF TEXTS 2.2 – 2.3

Finer sentiments like compassion, although noble, are worthless if applied in an ignorant way

FOCUS OF LEARNING: PURPORTS 2.2 – 2.3

- (a) **Importance of Krishna being referred to as ‘Bhagavan’ (Ultimate feature of the Absolute Truth)**
- Three phases of Absolute Truth – *Brahman*, *Paramatma* and *Bhagavan* (Ref. SB 1.2.11)
 - *Bhaktas* are the topmost transcendentalists – because they have realized the *Bhagavan* feature, the topmost feature of the Absolute Truth (*Analogy of the Sun – study purport*)
- (b) **Definition of *Bhagavan* by Parasara Muni** – All six opulences in full (Only Krishna can claim to have all six in full)
- (c) **Supporting references on Krishna’s supremacy**
- Ref. *Brahma Samhita* – Krishna as the source of all, The Supreme Personality of Godhead
 - Ref. SB 1.3.28 “*Ete camsa...*” – Krishna as the source of all incarnations
- (d) **Definition of *Aryan*** – Civilized class of men
- One who knows the value of life
 - Have a civilization based on spiritual realisation
- (e) ***Non-Aryans***
- Do not know:
 - The aim of life is Vishnu
 - What is liberation from material bondage
 - Their conception of life is:
 - Led by the material conception of life
 - Captivated by the external features of the material world
 - *Example of Non-aryan act* – Arjuna, although being a *ksatriya*, is deviating from prescribed duties by declining to fight
- (f) **Result of *Non-Aryan act***
- Infamy
 - No progress to Higher planets
 - No spiritual progress
- (g) ***Kasmalam (Impurities)***
- Krishna expresses surprise (Word ‘*kutah*’ – implies ‘wherefrom’) because
 - Supreme Personality of Godhead was personally present and thus such lamentation is unexpected
 - Arjuna born in *Aryan* family (a civilised class of men) – Therefore he is not supposed to lament in ignorance
- (h) ***Klaibyam (Impotent)*** – He is called so because:
- As Son of *Ksatriya* (son of *Prtha*) , he is not expected to avoid fighting, otherwise he is acting as an unworthy son
 - Arjuna was the most intimate friend of Krishna and Krishna was directly guiding him on the chariot – Thus he is not expected to withdraw from the battlefield
- (i) ***Hrdoya Daurbalyam (Weakness of heart)*** – Refers to false magnanimity shown to Bhishma and Drona, which Arjuna uses as a justification point to avoid the battle
- (j) **Importance of Arjuna being called ‘*Partha*’**
- This indicates son of *ksatriya* parents; *Prtha* is the name of his mother
 - ‘*Partha*’ also indicates that he has a blood relation with Krishna

Text 2.4*

THEME: Arjuna counter-argues with Krishna and tries to prove his strong heartedness by the following arguments (Krishna had accused Arjuna of weak heartedness in Text 2.3)

FOCUS OF LEARNING: PURPORT 2.4

These are some of the arguments in Arjuna's mind while speaking these verses:

- (a) **Superiors are always respectable** – Should never be fought back even if they attack
 - Respectable superiors should never be fought back
 - They are always worshipable
 - Srila Prabhupada says in the purport *“It is the general etiquette that superiors are not to be offered a verbal fight even if sometimes they are harsh in behavior”*
- (b) **Arjuna in a mood of challenging Krishna**
 - Would Krishna counter-attack Urgasena (His own grandfather) or Sandipani Muni (His own teacher)

Text 2.5*

THEME: Arjuna prefers begging rather than to live at the cost of great souls

FOCUS OF LEARNING: PURPORT 2.5

- (a) **Dharma-sastra vs Artha-sastra** – Although *Artha-sastra* (Rules of politics and sociology) recommends killing of such aggressors, Arjuna gives more weight to *Dharma-sastra* (religious principles) which promotes forgiveness
- (b) **Scriptural codes' recommendation** on killing such teachers and relatives (As given in the purport)
 - A teacher is fit to be abandoned if he:
 - Engages in abominable action
 - Has lost his sense of discrimination – e.g. Bhisma and Drona taking the side of Dhuyodhana because of his financial assistance
 - But Arjuna still prefers forgiveness – Because of the unique kind of aggressors *i.e* seniors and relatives (teachers, grandfathers etc)

Text 2.6

Arjuna's fifth argument – INDECISION

THEME: “Indecision” – Arjuna is confused whether to fight or not to fight

- ❖ Arjuna is confused and **indecisive** based on the following aspects
 - If he fights:
 - He may win – Still he will **not be able to enjoy** without his relatives (1.31 – 1.35)
 - He may not emerge victorious in spite of so much bloodshed – **No enjoyment** guaranteed
 - If he does not fight:
 - Begging will be his only means of subsistence – For a *ksatriya* it is difficult and therefore **no enjoyment**



FIRST FOUR ARGUMENTS COVERED IN CHAPTER ONE:

Arjuna's first four arguments are covered in Texts 1.28 – 1.43

PRACTICAL APPLICATION OF TEXTS 2.4 – 2.6

Arjuna's condition illustrates the result of selfish consciousness –
Frustration and inability to reach sound conclusions

FOCUS OF LEARNING: PURPORT 2.6

(a) **Considerations by Arjuna prove Arjuna's following virtuous qualities:**

- He was a great devotee of the Lord
- Highly enlightened
- Complete control of mind and senses
- Desire to live by begging – a sign of detachment
- Also strong faith in Krishna's instruction (His spiritual master)
- **Conclusion:** These qualities make him quite fit for liberation

(b) **Qualifications for liberation – Controlled senses, knowledge and devotion**

- Unless senses are controlled – no chance of elevation to the platform of knowledge
- Without knowledge and devotion, no chance of liberation



LINK BETWEEN TEXTS 2.6 & 2.7:

Perplexed yet eager for enlightenment, Arjuna recites the following verse

Texts 2.7* – 2.9*

COMMON THEME: Arjuna's surrender – "Krishna's role as friend turns into guru"

This theme develops in the following verses:

- ❖ Krishna chastises Arjuna for misplaced compassion in Texts 2.2 – 2.3
 - Calls him *Non-Aryan* / Impotent / Weak-hearted
- ❖ Arjuna expresses need to surrender (2.7)
 - Confusion about duty
 - Lost all composure because of miserly weakness
- ❖ Reconfirms complete dependence and faith (2.8)
 - No other means to drive away grief
 - Any sastra or person cannot help
 - Even victory or opulence cannot dispel Arjuna's lamentation
- ❖ Arjuna's decision not to fight (2.9)
 - Declared by Sanjaya to Dhrtarashtra

Text 2.7

THEME: Arjuna expresses need to surrender

- ❖ Confused about duty
- ❖ Lost all composure because of miserly weakness

FOCUS OF LEARNING: PURPORT 2.7

- (a) **The purport (essence) of the verse** is to “Approach a bona-fide spiritual master (one in bona-fide parampara) to come out of material perplexities and for proper guidance to execute the purpose of life”
- A person with a bona-fide spiritual master is supposed to know everything
 - Thus one should not remain in material perplexities but approach a spiritual master
- (b) **Analogy: Material perplexity and forest fire** – Both happen without desire and without being set by anyone
- (c) **Definition of ‘Man in material perplexity’** – One who does not understand the problems of life
- *Ref. Brhad Aranyaka Upanisad* – It defines such a perplexed person as a miser (*krpana*)
 - Definition of a ‘Miser’ –
 - One who does not utilise the most valuable asset of a living entity – human form – to solve all the problems of life
 - One who wastes their time in material bodily conception by being overly affectionate to family life, wife and children (same as animals)
 - Suffers from “Skin disease” which refers to attachment to family life: wife, children and other members. 2 aspects of “skin disease”:
 - Thinks that, ‘I can protect and save the family members from death’
 - Thinks that ‘The family can save me’
 - Quits life like cats and dogs, without understanding self-realisation
- (d) **Definition of ‘Brahmana’** – Intelligent and utilizes the human body to solve all problems of life – (*Ref. Brhad Aranyaka Upanisad*)
- (e) **Setting the mood of understanding the ‘knowledge of Bhagavad-gita’** – ‘Arjuna’ vs ‘Mundane Scholar’
- Correct mood – ‘Arjuna’ stops friendship and surrenders to Krishna as the first disciple of *Bhagavad-gita*
 - Incorrect mood – ‘Mundane scholar’ – They say that there is no need to submit to Krishna but to “Unborn within Krishna” – Therefore he is called the **greatest fool** with respect to understanding *Bhagavad-gita*

Text 2.8

THEME: Reconfirms complete dependence and faith

- ❖ No other means to drive away grief
 - Any *sastra* or person cannot help
- ❖ Even victory or opulence cannot dispel Arjuna’s lamentation
 - Arjuna proclaims that even an unrivalled kingdom on earth or supremacy like demigods cannot help him

PRACTICAL APPLICATION OF TEXTS 2.7 – 2.9

One can surrender to spiritual master when he realizes:

- He cannot independently solve material perplexities
- Fully taking shelter of Krishna is ‘the only way’ to alleviate pain and despondency

FOCUS OF LEARNING: PURPORT 2.8

- (a) **Academic knowledge, scholarship & position are useless** in solving material perplexities or problems of life (as we see that Arjuna's argument based on unlimited knowledge of religious principles and moral codes failed to help him)
- (b) **Only Krishna or His representative** as spiritual master can help
- (c) **Who is a bona-fide spiritual master?** Definition and 2 references:
 - Definition:
 - One who is one-hundred percent Krishna conscious
 - One who can solve all problems of life
 - Supporting References:
 - *Ref. CC – "Kiba Vipra..."* – One who is the master of the science of Krishna is a real spiritual master and not one decided by birth or social order
 - *Ref. Padma Purana – Only a Vaishnava can become a bona-fide spiritual master*
- (d) **Temporary nature of economic development and worldly supremacy** – Economic development cannot solve the problems of material existence
 - Many opulent countries fail to get peace and cannot solve real problems of birth and death
 - This is shown by Arjuna's example
 - Who proclaims that even an unrivalled kingdom on earth or supremacy like demigods cannot help him
 - Also economical development and worldly supremacy can be finished at any time. *E.g. Many politicians fall down (Ref. Bg. 9.21 – "Ksine punye...")*
- (e) **Only way to real happiness** – *Bhagavad-gita* and *Srimad Bhagavatam* (Consult Krishna through His representative)

Text 2.9

THEME: Arjuna refuses to fight – Sanjaya reports that Arjuna honestly expresses his mind to his spiritual master (Krishna) **"I shall not fight"**

PRACTICAL APPLICATION OF TEXT 2.9

- Only way to curb lamentation for good – take shelter of Krishna like Arjuna
- That is the way of Krishna Consciousness

FOCUS OF LEARNING: PURPORT 2.9

- (a) **Purpose of using the word "Parantapa" – 'Chastiser of Enemy'**
 - Sanjaya disappoints Dhrtarashtra by declaring Arjuna as competent to kill the enemies
 - Sanjaya informs Dhrtarashtra that Arjuna was temporarily overwhelmed but has now surrendered unto Krishna and would soon fight.
 - 3 effects of surrender which manifest in Arjuna:
 1. Enlightenment
 2. Freedom from false lamentation
 3. Reinstatement in his own duty – *e.g. Arjuna would surely fight*

Text 2.10*

THEME: Krishna starts speaking – Sanjaya reports that Krishna smiling in the midst of both armies began to speak

FOCUS OF LEARNING: PURPORT 2.10

- (a) **Krishna accepts role as per devotees desire** – friend or guru, etc.; He always maintains supremacy
 - 'Krishna was smiling' – Because a friend had chosen to become a disciple
- (b) **The *Bhagavad-gita* is openly discussed between the two armies** – Therefore this knowledge is not for any particular person, community or society, but for everyone
 - Friends and enemies are equally entitled to hear this message

SECTION II (2.11 – 2.30)

**JNANA – FIGHT! THERE IS NO DEATH FOR THE SOUL /
THE BODY CAN NEVER BE SAVED**

REFUTATION OF ARJUNA'S FIRST ARGUMENT

This section refutes Arjuna's first argument – "Compassion" raised in Texts 1.28 – 1.30

PRACTICAL APPLICATION OF SECTION II

- The spirit soul is eternal and indestructible, while material nature is temporary
- Because of this, one should not be bewildered by the inevitable destruction of the material body
- Rather one should remain fixed in prescribed duties, which purify and allow one to realize the eternal self

Text 2.11

THEME: Krishna chastises Arjuna – The truly wise do not mistake the body to be the self

- ❖ Those who are truly wise lament neither for the living nor for the dead

PRACTICAL APPLICATION OF 2.11

First step in teaching is to dismantle student's misconception which may require strong words

FOCUS OF LEARNING: PURPORT 2.11

- (a) **Who is learned** –Supreme Personality of Godhead 'chastises' Arjuna for posing as a learned man
 - Definition of 'Learned Man' – One who knows what is body and soul and does not lament for any stage of the body – Living or dead
- (b) **Definition of 'Knowledge'** – To know matter, soul and supreme controller of both
- (c) **Different levels of *sastra*** – Texts 2.11 – 2.30 establishes *Jnana sastra* (knowledge of body and soul) to be higher than Dharma Sastra (In comparison to Arjuna's recommendation of Dharma Sastra / Religious principles as higher than *Artha-sastra* / Politics or Sociology in Bg.1.36)
- (d) **Arjuna called foolish because** intelligence is used without considering 'essential nature of the soul'

LINK BETWEEN TEXTS 2.11 & 2.12: Text 2.11 serves as a prelude to Text 2.12, which will further establish spiritual truth by refuting the bodily concept of life

SUMMARISED THEME 2A
REFUTATIONS USED BY KRISHNA IN TEXTS 2.12 – 2.30
TO DISPEL ARJUNA'S MATERIAL COMPASSION



PLEASE NOTE: The refutations presented here are based on the commentaries of the 'acharyas' as used in 'Surrender unto me'. They reflect the 'thinking' of Arjuna and may not be seen directly expressed in the Sanskrit verses or translations.


FIRST	<i>Krishna says:</i>	Individuality is never lost (2.12) – All living entities are eternal and continue their individuality in future without interruption – Therefore no lamentation for death (2.12)
SECOND	<i>Arjuna may argue:</i> <i>Krishna refutes:</i>	Change of body is still a cause of lamentation Change of body is as natural as change of boyhood to youth to old-age. Nobody laments for such a natural change (2.13)
THIRD	<i>Arjuna may argue:</i> <i>Krishna refutes:</i>	But we do lament for loss of youth to old-age But Bhisma and Drona will get fresh bodies which can be heavenly birth or spiritual bodies – therefore no lamentation (2.13) (e.g. King Yayati traded his old age and got a fresh youthful body – that was the cause of rejoicing)
FOURTH	<i>Arjuna may think:</i> <i>Krishna advises:</i>	But attachment to current body of relatives will still be a cause of lamentation on losing them No choice but to tolerate such non-permanent dualities (2.14) They arise from sense perception
FIFTH	<i>Krishna establishes vision of seers of truth and rebukes arjuna (2.16 – 2.18)</i>	Soul is eternal / Body is temporary Implies Kauravas cannot escape death even if Arjuna does not kill (body is sure to end – 2.18)
SIXTH	<i>Arjuna may argue:</i> <i>Krishna refutes:</i>	Violence incurs sinful reaction Violence under My direction does not incur any sinful reaction (2.21 purport)
SEVENTH	<i>Arjuna may argue:</i> <i>Krishna refutes:</i>	Bhisma and Drona will lose their present bodies which are sources of enjoyment for them Change of body is like change of dress – They will get fresh bodies and thus happiness (2.22)
EIGHTH		Anyway Arjuna's weapons cannot kill the soul (2.23 – 2.24)
NINTH	<i>One may think:</i> <i>Krishna further establishes:</i>	There is no soul, the body is all in all Even if there is no soul, still there is no cause of lamentation for a loss of chemicals (2.26)

Text 2.12

THEME: We are all eternal individuals – Therefore there is no cause of lamentation for change of bodies

FOCUS OF LEARNING: PURPORT 2.12

- (a) **Supporting verse for “Eternal individuality”:** *Ref. Katha Upanisad & Svetasvatara Upanisad “Nityo Nityanam...”*)
- Supreme Personality of Godhead is the maintainer of innumerable living entities
 - How is He maintaining?
 - In terms of different situations according to ‘individual work’ and ‘reaction of work’
 - Also by plenary portion, He is alive in the heart of all living entities
 - Visions of Saintly Persons who achieve ‘perfect and eternal peace’ – They can see same Supreme Lord within and without
- (b) **Refutation of Mayavadi Theory** – The following points are refuted:
- **What is their theory?**
 - Individual soul is separated or broken from original consciousness by covering of Maya or illusion
 - **Refutation** – But we know that the soul is unbreakable (*Ref. Bg. 2.13 & 2.23*)
 - After liberation the soul merges or dissolves homogenously into impersonal Brahman and lose individual existence
 - **Refutation** – But we know that the soul is insoluble and never dissolves (*Ref. Bg. 2.24*)
 - **Also refutes the following points**
 - Mayavadi may argue: “Individuality exists only in conditioned state”
 - **Refutation** – Krishna clearly states individuality of the Lord and the living entities for future also (importance of Krishna’s statement as authoritative – because Krishna cannot be subject to illusion)
 - Mayavadi may argue: “Individuality is material and not ‘spiritual’
 - **Refutation** – Then how can one distinguish Krishna’s individuality. Krishna confirms His individuality in the past and also in the future. If Krishna is an ordinary conditioned soul, born of four defects, then *Bhagavad-gita* loses all value
 - Mayavadi argues: “Plurality mentioned in this verse refers to body”
 - **Refutation** – But Bodily conception condemned in the previous verse Why would Lord place a conventional proposition on the body again
 - If “Individuality refers to the Empirical universe”
 - **Refutation:** Then there is no need of teaching by the Lord
- (c) **Only a ‘devotee’ can understand** the ‘*Bhagavad-gita*’ and the concept of ‘Spiritual Individuality’ (*Ref. Bg. Chapter 4*)
- Who cannot understand – Those who are envious of the Lord
- (d) **Failure of Mayavada**
- *Analogy* to explain ‘Failure of Mayavadis/Non-Devotees’ – Bees licking the bottle of honey
 - *Ref. Lord Caitanya Mahaprabhu on Mayavada*
 - He forbids us to read the most misleading Mayavada presentations on *Bhagavad-gita*

 **LINK BETWEEN TEXTS 2.12 & 2.13:** This basic understanding of the difference between the individual soul and his temporary body is further stressed in the next verse

Text 2.13**THEME: A 'Dhira' is not bewildered by change of bodies**

- ❖ Change of body – “boyhood to youth to old-age to another body”

FOCUS OF LEARNING: PURPORT 2.13

- (a) **This verse proves that there is no cause of lamentation because:**
- Bhisma and Drona will get fresh bodies
 - Also being noble, they will get spiritual or at least heavenly bodies, which implies higher elevation is guaranteed
- (b) **Definition of 'Dhira'** – One who has perfect knowledge of the constitution of the soul, Supersoul and nature (Both material and spiritual)
- Undisturbed by change of bodies (2.13)
 - Tolerates dualities (2.14)
 - **Thus becomes eligible for liberation** (2.15)
- (c) **Refutation of Mayavadi** – Their theory of oneness of spirit soul cannot be entertained because
- Spirit soul cannot be cut into pieces as fragmental portions
 - **Our Philosophy**
 - Spirit Soul as eternal fragments – They cannot be cut, if could be cut then that would make Supreme cleavable as against principle of Supreme Soul's being unchangeable
 - Spirit Soul (Fallible) vs Krishna (Infallible) – Fragmental portions exist eternally (Sanatana) but are *Ksara* (Fallible – tendency to fall) (Bg. 15.16 – 15.18)
 - Spirit Soul never merges in the Supreme Soul – even after liberation spirit soul remains fragmental
 - Spirit soul vs Supersoul (Theory of Reflection) –
 - The theory of reflection can be applied to the Supersoul, who is present in each and every individual body and is known as the Paramatma
 - He is different from the individual living entity.
 - When the sky is reflected in water, the reflections represent both the sun and the moon and the stars also.
 - The stars can be compared to the living entities and the sun or the moon to the Supreme Lord.
 - The individual fragmental spirit soul is represented by Arjuna, and the Supreme Soul is the Personality of Godhead Sri Krishna.
- (d) **Soul is never equal to Supersoul** – Established by:
- Theory of reflection (as explained above)
 - If they are equal-position of instructor and instructed, holds no value
 - Thus **Lord Krishna** is the 'Supreme Personality of Godhead' and **Arjuna** is the 'living entity' who is the forgotten soul deluded by Maya

Text 2.14**THEME: Tolerate dualities** – One should not abandon religious duties due to bodily inconveniences or transformations because:

- ❖ Nonpermanent appearance and disappearance of happiness and distress are like appearance and disappearance of summer and winter seasons
- ❖ They arise from sense perception
- ❖ Learn to tolerate them without being disturbed

PRACTICAL APPLICATION OF TEXT 2.14

- Prescribed duties are essential for spiritual advancement
- They fulfill material desires in a regulated means, and thus gradually detach one from the bodily concept of life, and allow him to rise to the platform of knowledge

FOCUS OF LEARNING: PURPORT 2.14

- (a) **Importance of ‘Kaunteya’ and ‘Bharata’** – Great heritage brings great responsibility in the matter of proper discharge of duties
- ‘Kaunteya’ (Son of mother Kunti) signifies blood relation from mother’s side
 - ‘Bharata’ (Decendent of King Bharata) signifies blood relation from father’s side
- (b) **Basis of Tolerating Dualities**
- Knowledge of ‘illusion’ – They know that dualities arise only from sense perception
 - Higher goal – Focus on path of liberation
- (c) **Examples of tolerating dualities**
- Early morning bath in Month of *Magh* (winter season)
 - Women cooking in May/June
 - To fight as a religion – even with relatives if needed
 - Renounced order of life which is full of austerities – Lord Caitanya Mahaprabhu renouncing wife and mother (2.15)

Text 2.15

THEME: Focus on the higher goal of liberation and overcome dualities of happiness and distress

PRACTICAL APPLICATION OF TEXT 2.15

Krishna now mentions for the first time a spiritual goal, liberation. By performing our prescribed duties (*Karma*), we obtain knowledge, *jnana* which is a prerequisite for liberation

FOCUS OF LEARNING: PURPORT 2.15

- (a) **Eligibility for liberation from material bondage**
- Steady in prescribed duties – Anyone who is steady in his determination for the advanced stage of spiritual realisation
 - Tolerates – One who can equally tolerate the onslaughts of distress and happiness
- (b) **Examples of Tolerance for the purpose of a higher goal**
- First example: Renounced order of life – Lord Caitanya Mahaprabhu renounces wife and mother, at an early age for the preaching mission
 - Sannyasa is a painstaking situation but one who is serious, surely adopts this order in spite of all difficulties (difficulties usually arise from having to sever family relations)
 - Second example: Arjuna is also advised to persevere his duties even at the cost of fighting with ‘family members’

**SUMMARISED THEME 2B:
VISION OF “SEERS OF TRUTH” (2.16 – 2.25)**

Vision by those who view the world based on scriptures. Shown by 4 points:

1. Clear vision helps one avoid lamentation on bodily platform (2.16)
 - No death for soul and no endurance for the body
 - This implies Kauravas cannot escape death even if Arjuna does not kill
2. One can see that no sin is involved in such violence because (2.17 – 2.20)
 - It is done under Krishna’s direction
 - And with knowledge of soul and body
3. Change of body is compared to change of dress (2.22)
4. No weapon can kill or harm the soul (2.23 – 2.24)

Text 2.16

THEME: This verse gives the vision of “seers of truth” – It is the beginning of instruction by the Lord to the living entities who are bewildered by influence of ignorance

- ❖ Of the non-existent (material body) there is no endurance
- ❖ Of the eternal (the soul) there is no change

FOCUS OF LEARNING: PURPORT 2.16

(a) Difference between matter (body) and spirit

- Body – Modern science admits that the body is changing at every moment
- Spirit – Spirit soul exists permanently despite all changes of body and mind
- All opinions agree – This conclusion is established by all classes of seers of truth – both Impersonalists and personalists
- Supporting Reference – Ref. Vishnu Purana – “Vishnu and His abodes all have self-illuminated spiritual existences”. The words **existent** and **non-existent** refer only to spirit and matter

(b) Influence of ignorance – Living entities are bewildered and identify themselves with the body or mind. Two kinds of ignorance/misgivings are:

- Identifying with matter
- Identifying oneself as God

(c) Removal of ignorance – It involves:

- Re-establish relationship – Re-establishment of the eternal relationship of the worshiper and worshipable
- Correct understanding of duality – Consequent understanding of the difference between the part and parcel living entities and the Supreme Personality of Godhead

FOCUS OF LEARNING: PURPORT 2.16 continued...**(d) Understanding the nature of the Supreme**

- One can understand by through study of oneself, the difference between oneself and the Supreme being understood as the relationship between the part and the whole
- Supreme has been accepted as the source of all emanations in the Vedanta sutras and the Srimad Bhagavatam
 - Living entities belong to the superior nature (*Ref. Bg. 7.5*)
 - Although there is a difference between energy and energetic, the energetic is accepted as the Supreme and energy or nature is accepted as the subordinate
 - This implies the living entities are always subordinate, just like 'master and servant', or 'teacher and taught'

(e) Purpose of *Bhagavad-gita*

- To drive away all ignorance (*Refer to second point of this purport*)
- Enlightenment of all living entities for all time to come

**SUMMARISED THEME 2C
CHARACTERISTICS OF THE SOUL (2.17 – 2.25)**

1. **Eternally an individual** (2.12) identity and part and parcel of the Supreme
2. **Soul is unborn** (2.21) and does not take birth
3. **Soul is indestructable and eternal** (2.18) and therefore never dies
4. **Soul is immeasurable** (2.18) – It is too small to be measured by any material means
 - *Ref. Svetasvatara Upanisad* – 1/10,000th tip of a hair (2.17 purport)
5. **Soul never undergoes changes**
 - **Soul is steady** (2.20) – does not undergo six changes like the body
 - **Immutable** – (2.21 & 2.25)
 - Never changes like matter - Unlike body which goes through six changes (2.25 purport)
 - Never become God - Soul always remains atomic to Infinite Supreme (2.25 purport)
 - **Cannot be cut, burnt, dried or wet** (2.23)
 - **Immovable, unchangeable, everlasting and eternally the same** (2.24)
6. **Position of soul**
 - Situated in the **region of the heart** (2.17 & 2.22 & Mundaka Upanishad)
 - **Present everywhere (*Sarva-Gata*)** (2.24) – Living entities are also present in sun and fire
7. **How to perceive the soul**
 - **Soul is invisible and inconceivable** (2.25) – No human experiements can conceive the soul
 - **Symptom of the soul**– Soul is perceived by 'individual consciousness' (2.17 purport)
 - **The only proof for the soul**– Vedic scriptures – *Sruti* (2.25 purport)
8. **Influence of soul** – Pervades entire body (Mundaka Upanishad)
 - Analogy: Like sun pervades entire universe and maintains, similarly light of soul maintains the material body
 - Analogy: Active principle of medicine spreads all over the body
9. **Effect on life airs on the soul** – Soul is surrounded by 5 kinds of life airs
 - Hatha Yoga – helps in liberation

Texts 2.17 – 2.18

COMMON THEME: The soul cannot be killed and the body cannot be saved from death. Therefore Arjuna should not refrain from the necessity of war

- ❖ This implies that the Kauravas cannot escape death even if Arjuna does not kill

FOCUS OF LEARNING: PURPORTS 2.17

- (a) **Essence of purport** – This verse more clearly explains “the nature of the soul”
- (b) **Symptom of the soul** – “Individual consciousness”
 - This consciousness is spread all over the body e.g. one can experience the pain and pleasures of the body
 - Each and everybody is the embodiment of an individual soul, one cannot perceive the pains and pleasures of another’s body
- (c) **Size of the soul** – Ref. *Svetasvatara Upanisad*
 - It is one ten-thousandth (1/10,000th) of the tip of the hair
 - This is a spiritual atom smaller than the material atom
 - This spark is the basic principle of the material body
- (d) **Ref. *Mundaka Upanisad 3.1.9* – Explains the measurement of the atomic spirit soul**
 - Size – The soul is atomic in size and can be perceived by perfect intelligence
 - Life airs – Atomic soul is floating in five kinds of airs (prana, apana, vyana, samana, udana)
 - Position – The soul is situated within the heart and spreads its influence all over the body
 - Opinion of scientists – Because the measurement of the atomic soul is beyond their power of appreciation, they foolishly assert that there is no soul
 - Purification of soul – When the soul is purified from the contamination of the five kinds of material airs, it’s spiritual influence is exhibited
- (e) **Influence of soul all over the body**
 - Material body minus consciousness equals a dead body
 - Two analogies to explain this:
 - Active principle of medicine spreads all over the body, similarly the current of the spirit soul is felt all over the body as consciousness
 - Like the sun pervades the entire universe and maintains it, similarly the light of soul maintains the material body
 - Conclusion – Consciousness is not due to any amount of material combination and cannot be revived by any material administration
- (f) **‘Vedic science’ vs ‘Modern science’ on the soul** – The heart is the seat of all energies of the body
 - **Vedic science**
 - Individual soul is present in the heart along with the Supersoul, and therefore all energies of the body are emanating from the heart
 - **Modern science**
 - It accepts the important of red corpuscles and the heart as the seat of all energies
 - But it cannot ascertain that the source of energy is the soul
- (g) **Never mistake atomic soul to be all-pervading *Vishnu-tattva***
 - Constitution of atomic soul is admitted in all Vedic literatures and is also felt in the practical experience of any sane man
 - Only an insane man can think of the atomic soul as all-pervading *Vishnu-tattva*

FOCUS OF LEARNING: PURPORTS 2.17 continued...

(h) **Analogy to compare soul and Supersoul**

- Such atomic particles of spirit whole are compared to sunshine molecules
- The fragmental parts of the Supreme Lord are atomic sparks of the rays of the Supreme Lord, called by the name '*prabha*' or superior energy

(i) **Hatha-yoga and purification of soul**

- Purpose of *Hatha-yoga* – This is meant to control the five kinds of life airs:
 - Not for material benefit
 - But for liberation of minute soul from the material atmosphere
- How this control is practiced – By different sitting postures

FOCUS OF LEARNING: PURPORTS 2.18

(a) **Body:**

- Body is perishable by nature – may perish immediately or after a hundred years
- Basis of acquiring material bodies
 - One acquires body according to one's work
 - Practical application: Observance of religious principles should be utilized to elevate because one acquires the body according to one's work

(b) **Soul:**

- Soul as indestructible – The soul is too minute to be seen by the enemy what to speak of being killed
- Soul as immeasurable – It is too small to be measured

(c) **How does this verse help Arjuna to overcome lamentation and material compassion**

- Because the living entity cannot be killed
- Nor can the material body be saved for any length of time

(d) **The Spirit soul is important, not the body because**

- As soon as the spirit soul is out of the body, the body begins to decompose
- *Ref. Vedanta Sutra: Analogy* – The living entity is qualified as light, because of being the part and parcel of the Supreme light

(e) **Practical application for Arjuna based on this verse:**

- He is advised to fight
- Not sacrifice the cause of religion for material, bodily considerations

Texts 2.19 – 2.21

COMMON THEME: Krishna reiterates the same points of the body and soul from different angles in these verses

Text 2.19

THEME: The soul can neither kill nor is killed

- ❖ “Neither he who thinks the living entity to be the slayer, nor he who thinks it slain is in knowledge, for the self slays not, nor is slain”

FOCUS OF LEARNING: PURPORT 2.19

- (a) **Living entity is never killed, when the body is hurt by weapons**
 - The soul is too small to be killed by any material weapon
 - Nor is the living entity killable because of spiritual constitution
- (b) **Immortality of soul** – Does not encourage killing of the body – (*Refer to Summarized Theme 2D*)
 - **Practical application:** Immortality of soul does not encourage animal slaughter
 - Killing of body without authority is abominable
- (c) **What justifies Arjuna's killing**
 - Arjuna was engaged in killing for the principle of religion and not whimsically

Text 2.20

THEME: Clearly delineates the eternity of the soul

- ❖ This verse is like quoting sastra to support the opinion of Krishna, because the *Katha Upanisad* also mentions a similar passage
- ❖ For the soul there is neither birth nor death
- ❖ He has not come into being, does not come into being and will not come into being
- ❖ He is unborn, eternal, ever existing and primeval

FOCUS OF LEARNING: PURPORT 2.20

- (a) **Soul as steady vs Body as temporary**
 - Body – undergoes 6 changes like birth, growth, sustenance, by-products, dwindling & death
 - “*Kuta-stha*” (Steady) which implies that the soul does not undergo these six changes
- (b) **Practical proof that soul never becomes old** – Old man in same spirits as young man
- (c) **Perception of soul by “consciousness” as the symptom:**
 - *Analogy:* Sun covered by clouds and light is the symptom
- (d) **Two kinds of soul** (*Ref. Katha Upanishad*) – *Anu* (infinitesimal) and *Vibhu* (infinite)
- (e) **Difference between consciousness of the soul and the Supreme**
 - Supreme Soul knows past, present and future; individual soul is prone to forgetfulness
- (f) **The relationship between Krishna and Arjuna**
 - Krishna is the fountainhead of the Supersoul and Arjuna is the atomic soul forgetful of his real nature
 - Therefore Arjuna needs enlightenment by Krishna
- (g) **Who can understand the glories of the soul** (*Ref. Katha Upanishad*)
 - Only one free from all material desires and lamentations and by the grace of Supreme
- (h) **Similar passage like this verse is found in Katha Upanisad**
 - One word differs i.e. “*Vipascit*” – learned or ‘with knowledge’

Text 2.21

THEME: The soul is never killed

- ❖ How can a person who knows that the soul is indestructible, eternal, unborn and immutable kill anyone or cause anyone to kill



PLEASE NOTE:

All points of the purport are covered in the ‘Summarised Theme 2D’ below

SUMMARISED THEME 2D**DOES THE IMMORTALITY OF THE SOUL RECOMMEND VIOLENCE? “NO!”**

- (a) **Supporting Reference** – Ref. Vedic Injunction (2.19 Purport) “Ma himsyat...” – Never commit violence to any living entity
- (b) **Criteria to use violence** –
- Killing the body of anyone without authority is abominable and is punishable by the law of the state as well as the law of the Lord
 - Violence has proper utility under authority (2.21 Purport) – No sinful reaction
- (c) **Who decides the proper utility** – a man situated in complete knowledge knows how and where to apply a thing for its proper utility
- (d) **Analogy:**
- Justice of Peace – Ref. *Manu Samhita* (for details study 2.21 purport)
 - Surgeons knife – Proper use can save one’s life (for details study 2.21 purport)
- (e) **How to justify Arjuna’s use of violence**
- He was killing for the principle of religion, not whimsically
 - When Krishna orders violence, it is for Supreme justice
 - For administration of justice, so-called violence is permitted because anyway the soul cannot be killed

Text 2.22

THEME: Krishna gives an analogy: For the soul, death is simply a change of clothes

- ❖ Rebukes Arjuna’s lamentation that Bhishma and Drona will lose their current bodies, which are the source of enjoyment – Krishna establishes that they will get fresh bodies

FOCUS OF LEARNING: PURPORT 2.22

- (a) **Opinion of modern scientist on change of body**
- They accept the continuous changes of the body which appears from boyhood to childhood to youth to old age
 - They accept the heart as the source of all energies, and we also say that the soul is present in the region of the heart
- (b) **How transference of atomic soul to another body is made possible**
- Grace – By the grace of the Supersoul
 - Desires and past deeds – Supersoul fulfils the desires of the soul like a friend
 - Supporting References – Soul and Supersoul are compared to two friendly birds sitting on the same tree (Ref. *Mundaka and Svetasvatara Upanisads*)
- (c) **Cause of changing bodies**
- Forgetfulness of servant-master relationship by the atomic soul with the Supersoul

FOCUS OF LEARNING: PURPORT 2.22 continued...**(d) Analogy of two birds explained**

- One of the birds (atomic soul) – is captivated and eating the fruits of the tree
- Other bird (Krishna) – simply witnesses the activities of his friend (atomic soul)
- Although they are friends one is still the master (Krishna as Supersoul) and the other is servant (atomic soul)
- How to become free from all lamentations – By voluntary surrender unto the master bird or unto Krishna, the Supreme spiritual master
 - If somehow one turns his face to Krishna and knows His glories, at once he becomes free from all anxieties

(e) How does this verse help Arjuna to overcome lamentation and material compassion

- Arjuna should be happy to kill the bodies of grandfather and teacher in a righteous fight so that they can be cleansed of all reactions and get fresh bodies (fresh garments)
- One who lays down his life on the sacrificial alter or in the proper battlefield, is at once cleansed of bodily reactions and promoted to a higher status

Texts 2.23 – 2.25**COMMON THEME: Mentions more qualities of the soul**

- ❖ These verses reiterate a principle Krishna has already established. Generally repetition is considered proper in *Sanskrit* literature only when used for emphasis. Krishna thus repeats Himself to remove all doubts about the soul's eternity

Texts 2.23 – 2.24**COMMON THEME: The individual soul is eternally the atomic particle of the spirit whole**

- ❖ The soul is unbreakable and insoluble (2.24)
 - Can never be cut into pieces by any weapon, nor moistened by water (2.23)
- ❖ Soul can neither be burned nor dried (2.24)
 - Nor burned by fire, nor withered by the wind (2.23)
- ❖ Soul is eternally the same – He is everlasting, present everywhere, unchangeable, immovable (2.24)

FOCUS OF LEARNING: PURPORT 2.23**(a) Different kinds of weapons none of which can affect the soul**

- Made of earth, water, fire, air, ether etc
- Example of fire weapons – Nuclear weapons

(b) Failure of *Mayavadi's* to explain the following points – They cannot explain:

- How the individual soul came into existence simply by ignorance
- How the individual soul got separated from the original Supreme Soul

(c) Correct understanding of the position of the soul:

- The individual soul is eternally a separated part of the Supreme Soul
- Being atomic individual souls eternally, they are prone to be influenced by illusory energy
- Thus they become separated from the Supreme Lord
 - *Analogy:* Just like sparks of a fire, although one in quality of the fire are prone to be extinguished when out of the fire
- *Ref. Varaha Purana* – Living entities are eternally separated parts and parcels

FOCUS OF LEARNING: PURPORT 2.23 continued...

- (d) **PRACTICAL APPLICATION: Applying this philosophy to Arjuna's case** – Arjuna became liberated by the knowledge received by Krishna, but he never became one with Krishna

FOCUS OF LEARNING: PURPORT 2.24

- (a) **What is established by the qualities given in this verse**
- Individual soul is eternally the atomic particle of the spirit whole
 - He remains the same atom eternally, without change
- (b) **This verse refutes the monistic theory (*Mayavada*)**
- Spirit soul is insoluble – Thus can never merge into Impersonal Brahman but always remains unchangeable, eternal individual
 - What about impersonal liberation – The atomic soul may prefer to remain as a spiritual spark in *Brahmajyoti*
 - Destiny of intelligent souls – They enter the spiritual planets to associate with the Supreme Personality of Godhead
- (c) **Importance of the word '*Sarva-gatah*'** – All-pervading
- This is significant because the living entities are present all over God's creation
 - They are present in water, air, land or even in fire
 - **Practical application:**
 - Sterilization by fire is refuted here, because the soul cannot be burned by fire
 - Living entities are also present in the sun with suitable bodies

Text 2.25

THEME: Further qualities of the soul – Soul is invisible, inconceivable and immutable

PRACTICAL APPLICATION OF TEXT 2.25

As the soul is beyond the range of ordinary perception, it cannot be understood by direct empiric methods alone. We must therefore understand the soul on the basis of Vedic wisdom

FOCUS OF LEARNING: PURPORT 2.25

- (a) **Soul as invisible** – The soul is too small to be seen even by the most powerful microscope
- (b) **Soul as inconceivable** –
- No-one can establish the existence of the soul by human experimental efforts
 - Only source of understanding is the proof by '*sruti*' (Vedic wisdom)
 - Example of understandings based solely on superior authorities and beyond the capacity of experiment
 - To know the existence of one's father based on the authority of the mother
- (c) **Soul as immutable** – This establishes the stability of the conception of the soul
- Never changes like matter – Unlike body which goes through six changes
 - Never becomes God – The soul always remains atomic to the infinite Supreme

Text 2.26

THEME: *Bauddha-vada* – Even if you reject the soul, still there is no cause for lamentation; Krishna addresses Arjuna as '*Maha-bahu*'

FOCUS OF LEARNING: PURPORT 2.26

- (a) **History** – This verse indicates that such philosophers existed even at the time when Krishna spoke *Bhagavad-gita*
- (b) **Examples of philosophies in this category**
 - Buddhists
 - *Lokayatika's & Vaibhasikas* – They maintain that life symptoms take place at a certain mature condition of material combination
 - Modern material scientists and materialist philosophers – They think the body is a combination of physical elements and life symptoms develop at a certain stage by interaction of physical and chemical elements
 - Science of Anthropology
 - Many pseudo-religions fashionable currently and nihilistic non devotional Buddhists sects
- (c) **How does this verse help Arjuna to overcome lamentation and material compassion**
 - No lamentation for loss of chemicals *e.g.* modern scientific warfare
 - Also if there is no rebirth, there is no fear of sinful reactions
- (d) **Significance of '*Maha-Bahu*'** – Sarcasm to Arjuna, such philosophy is not expected from an Aryan because such philosophies leave aside Vedic wisdom

Text 2.27

THEME: *Karma-vada* – One has to take birth according to his activities in his past lives and die after finishing his term of reactions

- ❖ Thus death generates no loss in this natural cause of events
- ❖ Thus this verse helps to dispel the lamentation based on the illusory bodily concept of life

FOCUS OF LEARNING: PURPORT 2.27

- (a) **Unnecessary violence is not encouraged** – Cycle of birth and death does not support unnecessary slaughter, murder and war
- (b) **But violence is an inevitable factor** – But at the same time, violence and war are inevitable factors for law and order (*e.g.* Battle of *Kurukshetra* is an inevitable event by will of Supreme)
- (c) **Practical Application: Applying this philosophy to Arjuna's case**
 - No need to fear the death of relatives because fighting was his proper duty as a *ksatriya*
 - No need to fear sinful reactions because He did not deserve to break the law; He was simply carrying out the will of the Supreme

Text 2.28

THEME: Death generates no loss, irrespective of the philosophy followed; therefore there is no cause of lamentation

- ❖ All created beings are unmanifest in their beginning
- ❖ They are manifest in the interim state
- ❖ They become unmanifest again when annihilated

FOCUS OF LEARNING: PURPORT 2.28

- (a) **Srila Prabhupada establishes that the loss of body is never a cause of lamentation**
- Whether you accept the existence of the soul or not
- (b) **If you do not accept soul**
- Then the body changes from unmanifest to manifest to unmanifest
 - Conservation of energy and matter is maintained – thus there is no reason to lament
 - *Analogy: Skyscraper* – (study purport – skyscraper manifests from earth and goes back into the earth)
- (c) **If you accept soul**
- *Analogy:* Then the body is like a dress
 - Or like a dream (e.g. flying in the sky or sitting on the chariot as a king)
 - Nobody laments for the change of dress or situations of a dream
- (d) **Vedic wisdom** – encourages self-realization on the basis of non-existence of the material body

Text 2.29

'Amazing' verse

THEME: Krishna says that the idea that there is no distinct soul is merely the creation of groping philosophers whose insufficient minds are bewildered by the imperceptible and amazing soul

- ❖ Some look on the soul as amazing
- ❖ Some describe him as amazing
- ❖ Some hear of him as amazing
- ❖ Others, even after hearing about him, cannot understand him at all

FOCUS OF LEARNING: PURPORT 2.29

- (a) **Different types of people who misunderstand the soul and find it amazing**
- Those who find this fact too amazing that the same soul in magnitude and quality is the cause of varieties of species (Biggest to the smallest)
 - Those who are too engrossed in gross material conception and sense gratification
 - Subject of soul is too subtle to be understood by men with a poor fund of knowledge and who are not austere
 - Some who accept the soul but
 - Misguided as acceptance of the Supersoul and atomic soul to be equal in magnitude
- (b) **Easiest Process of Understanding the Soul**
- Accept *Bhagavad-gita* as given by the Supreme Personality of Godhead
 - It requires great penance and sacrifice to accept Krishna as the Supreme Personality of Godhead
 - Only possible way is – by the causeless mercy of a devotee

Text 2.30

THEME: Conclusion of *Jnana* section (2.11 – 2.30) – Factually soul is the indestructible living entity within the body, therefore there is no need of lamentation

FOCUS OF LEARNING: PURPORT 2.30

- (a) **Purport to this verse summarizes all the verses in the ‘Jnana’ section (2.11 – 2.30) in four points:**
- Identity of living entity – Living entity is an immutable spirit soul
 - Soul vs Body – Soul is immortal and body is temporary
 - Immortality does not encourage whimsical violence
 - Justified violence – Violence must be justified in terms of sanction of the Lord and not capriciously
- (b) **Practical application for Arjuna**
- As a *ksatriya* he should not abandon his prescribed duties out of fear that his grandfather and teacher will die in the battle

SECTION III (2.31 – 2.38)

KARMA-KANDA – FIGHT!

BY PERFORMING PRESCRIBED DUTY – GAIN MATERIAL ENJOYMENT



PLEASE NOTE:

This section refutes Arjuna’s second and third arguments raised in 1.31 – 1.38

PRACTICAL APPLICATION OF SECTION III

Material happiness comes from proper execution
of one’s dharma. Neglect of dharma means material downfall



LINK BETWEEN SECTION II & SECTION III: In the previous section Krishna used arguments based on *jnana* to induce Arjuna to fight. Now Krishna will use less elevated principles, ones which promise a material reward. This section elaborates on Text 2.2, in which Krishna says that avoidance of duty leads not to higher planets but to infamy

Texts 2.31 – 2.38

COMMON THEME: Happiness comes from prescribed duty – By performing prescribed duty one gains material enjoyment

- ❖ **Benefits of Fighting** (which is the prescribed duty in this case) (2.31 – 2.32)
 - Refutes Arjuna’s arguments of “Loss of Enjoyment” as mentioned in Texts 1.31 – 1.35
 - Fighting gives ‘real enjoyment’ in all ways
 - “If you win” – You get an unrivaled kingdom on earth
 - “If you lose” – You go to the heavenly planets
- ❖ **Losses by avoiding** the prescribed duty of fighting – (2.33 – 2.37)
 - Refutes Arjuna’s arguments of “Fear of Sinful Reactions” as mentioned in (1.36)
 - 3 losses are described:
 - **Sin and infamy** – Not fighting and avoiding the prescribed duties will be the real sin and cause of infamy (2.33). e.g. Loss of fame which was gained by: (3 examples quoted)
 - Fight with Lord Shiva – Lord Shiva gave him ‘Pasupata-astra’
 - Credits from Dronacarya and
 - Credits from Lord Indra – His adopted father
 - **Dishonor** – “For a respectable person dishonor is worse is death” (2.34)
 - **Ridicule** – “Your enemies will laugh at you, saying that you ran away” (2.35 – 2.36)

FOCUS OF LEARNING: PURPORTS 2.31 – 2.37

- (a) **Ksatriya** – This is the second of the four social orders. It is meant for good administration
- (b) **Literal meaning of Ksatriya** (2.31 purport) – One who gives protection from harm ('*ksat*' – hurt / '*trayate*' – give protection)
- (c) **Duty of Ksatriya** – Ref. *Parasara Smriti* explains the duty of *ksatriya* (2.32 purport)
- To protect citizens from all difficulties
 - Apply violence for law and order
 - Conquer inimical kings
 - Rule the world according to religious principles
 - *Ksatriyas* are never meant for directly accepting the order of *sannyasa*
 - Non-violence in politics may be diplomacy, but it is never a factor or principle
- (d) **Training of a Ksatriya** (2.31 purport)
- Trained for challenging and killing because religious violence is a necessary factor
 - How they are trained – Would go to forest, challenge tiger face to face with a sword and offer tiger for royal order of cremation
- (e) **Ref. Religious law books on 'violence'** (2.31 purport) – The following are not acts of violence:
- Sacrificial animal killing by *brahmanas* – Animal immediately gets a human body without evolutionary cycle / *Brahmana* gets heavenly planets
 - *Ksatriyas* fighting on religious principles – Get heavenly planets if killed
- (f) **Result of avoidance of duty by Ksatriyas**
- Infamy (2.31 purport)
 - Sinful Reaction – Hellish planets
- (g) **Fighting benefits both ways** (2.32 purport) – Win or Lose – (Refer to main theme above)
- (h) **Two types of 'Sva-dharmas'** (Specific duties) – 'Material' and 'spiritual'
- **Spiritual 'sva-dharma'** – Attained after liberation
 - **Material 'sva-dharma' (Varnashrama-dharma)**
 - Definition – Duties which are performed in accordance with the religious principles, according to particular body, to gradually achieve liberation
 - Must for humanity
 - Human civilization begins at this point
 - As long as one is not liberated, these duties are very important to perform
 - Ordained by the Lord (Clarified further in Bg. Chapter 4)
 - They are unavoidable (Man's stepping stone for spiritual understanding)
 - Benefit – If done in accordance with higher authorities, it elevates one to higher states of life

📌 **PLEASE NOTE:** The remaining points of these purports are covered under the Common Theme above

⚡ **LINK BETWEEN TEXTS 2.37 & 2.38:** Krishna's arguments give here are meant to inspire Arjuna to fight. They are a particular set of instructions that address material enjoyment (based upon identifying oneself with one's body) as the motivating force behind Arjuna's performance of duty. Krishna ends this section in the next verse and then takes the discussion (in Text 2.39) to the higher level of working in knowledge

Text 2.38*

THEME: Fight for the sake of duty – Krishna concludes this section by saying that Arjuna should not make decisions based on material happiness or distress, rather fight for the sake of his duty and thus be purified

- ❖ Which is sinful: “Fighting or not fighting”
 - Arjuna reasoned earlier that fighting the battle would cause him to suffer prolonged sinful reactions, but here Krishna explains that no sin will be incurred by one who executes his duty in the proper consciousness

FOCUS OF LEARNING: PURPORT 2.38


- (a) **Transcendental consciousness**
 - Everything is performed for the sake of Krishna
 - No consideration of happiness or distress, profit or gain, victory or defeat
 - Applying to Arjuna’s case – ‘Fighting for the sake of fighting because Lord desires the battle’
- (b) **Material consciousness** – To act for one’s own sense gratification either in goodness or in passion
 - Result – One is subject to reaction, good or bad
- (c) **Krishna conscious devotee is beyond obligations** – Ref. SB 11.5.41 “*devarsi-bhutapta...*”
 - One who is completely surrendered to the activities of Krishna consciousness is no longer obliged to anyone, nor is he a debtor to anyone, as in the ordinary course of activities
 - No obligation or debts to demigods, sages, people in general, kinsmen, humanity, forefathers
- (d) **Indirect hint given to Arjuna by this verse**
 - By acting in Krishna consciousness, one is beyond all mundane obligations

SECTION IV (2.39 – 2.53)

BUDDHI-YOGA – FIGHT! BUT WITHOUT ANY REACTION

PRACTICAL APPLICATION OF SECTION IV

- One’s consciousness determines the bondage of activity, not the activity itself
- One will remain free from bondage if his activities are guided by a conception of eternal spiritual self

 **LINK BETWEEN SECTION III & SECTION IV:** In Texts 2.11 – 2.30, Krishna described *jnana*, knowledge, as the difference spirit and matter or the soul and the body. The activities of *jnana-yoga* are basically the same as those of *sankhya-yoga*, the analytical study of matter and spirit. To practice either, one must renounce all activities and practice meditation. Krishna, however, has consistently instructed Arjuna in another way. He has told him to work in a renounced spirit, not to renounce activity

SUMMARISED THEME 2E
KRISHNA'S MOTIVATING STRATEGY TO CONVINC
ARJUNA TO FIGHT (2.10 – 2.39)

- A) **Texts 2.10 – 2.11**
- Krishna decides to speak and motivate Arjuna to fight
- B) **Texts 2.11 – 2.30**
- **Strategy used: Philosophy of 'Jnana'**
 - Principle involved – Knowledge of 'immortality of soul'
 - This dispels Arjuna's material compassion and lamentation based on the bodily conception of life
- C) **Texts 2.31 – 2.38**
- **Strategy used: Philosophy of 'Karma Kanda'**
 - Principle involved – How to gain higher enjoyment and avoid misery by performing prescribed duty of fighting
 - This is a mundane principle and has no spiritual value
- D) **Texts 2.39 – 2.53**
- **Strategy used: Philosophy of 'Niskama-karma-yoga'/'Buddhi-yoga'**
 - Principle involved – Detached work (Work based on 'jnana')
 - Based on 'knowledge of soul' and 'relation with Krishna' (This knowledge was explained in Section II)
 - Detached from calculation of enjoyment and misery as was suggested in *Section III - Karma-kanda (2.31 – 2.38)*
 - This principle involves practical application of the knowledge of the constitutional position of the soul
- E) **Srila Prabhupada takes it to an even higher level of motivation – "Pleasure of Krishna" (Ref. 2.38 purport).** This equates *Niskama-karma-yoga* on the level of Bhakti-yoga

Text 2.39*

THEME: *Buddhi-yoga* as the motivating principle – *Sankhya-yoga* (analytical study of body and soul) is explained to bring one to the platform of *Buddhi-yoga* (working without fruitive results)

❖ **Benefits of acting in *Buddhi-yoga*** – One can work but still remain free from bondage of works (No need to avoid work, if you desire to avoid reaction)

PRACTICAL APPLICATION OF TEXT 2.39

Here *Jnana* is used as a basis to perform duty and not used to renounce duty (as against Arjuna's desire to renounce duty based on *jnana*)

FOCUS OF LEARNING: PURPORT 2.39

(a) **Meaning of terms *Saṅkhyā* & *Sāṅkhyā* and *yoga*:**

- *Saṅkhyā* – That which describes things in detail
- *Sāṅkhyā* – That philosophy which describes the real nature of the soul
- *Yoga* – *Yoga* involves controlling the senses

(b) **Basis of Arjuna's decision** – Arjuna's decision was based on 'sense gratification' as opposed to the 'concept of *yoga*'

- Forgetting his prime duty to fight, he thought that by not killing his relatives he would be happier than by enjoying the kingdom after killing all the sons of Dhrtarastra
- Happiness from conquering them and happiness by seeing kinsmen alive are both based on personal sense gratification

(c) **How Krishna addressed this issue based on *Sāṅkhyā* philosophy**

- Krishna explained that by killing the body, he would not be killing the soul proper – all are eternal individuals (2.12)
- Body is changed like change of dress (2.22)
- This descriptive knowledge of soul and body from different angles of vision has been described here as *Sāṅkhyā* (according to *Nirukti* dictionary)
- This is different from atheistic *Sāṅkhyā* (of imposter Kapila)

(d) **'Krishna's *Sāṅkhyā* in this text' vs 'Lord Kapila's *Sāṅkhyā*' vs 'Atheistic Kapila's *Sāṅkhyā*'**

- *Buddhi-yoga* mentioned here refers to devotional service of the Lord
- Atheistic *Sāṅkhyā* philosophy had no influence during that time, nor would Lord Krishna care to mention such god-less philosophical speculations
- Real *Sāṅkhyā* philosophy is described by Lord Kapila in the *Srimad-Bhagavatam*, but even that *Sāṅkhyā* has nothing to do with the current topics.
- *Sāṅkhyā-yoga* to *Buddhi-yoga* – Here, *Sāṅkhyā* means analytical description of the body and the soul. Lord Krishna made an analytical description of the soul just to bring Arjuna to the point of *buddhi-yoga*, or *bhakti-yoga*
- Krishna's *Sāṅkhyā* vs Kapila's *Sāṅkhyā* – Therefore, Lord Krishna's *Sāṅkhyā* and Lord Kapila's *Sāṅkhyā*, as described in the *Bhagavatam*, are one and the same. They are all *bhakti-yoga*
- Conclusion – Lord Krishna said, therefore, that only the less intelligent class of men make a distinction between *Sāṅkhyā-yoga* and *Bhakti-yoga* – Ref. Bg. 5.4 (*Sāṅkhyā-yogau prthag...*)

(e) **What was true Lord Kapila's *Sāṅkhyā* which was explained to His mother Devahuti** – Following are the basic principles:

- Purusha creates material world – It says that Purusha or the Supreme Lord is active and He creates by looking over the prakriti
- Creates by glance – Vedic description indicates that Lord glanced over the prakriti or nature and impregnated it with the atomic individual souls
- Spell of illusion in material world – Under the spell of material energy, all these individuals are working for sense gratification thinking of being enjoyers, this mentality is being dragged to the last snare of maya, when the living entity wants to become one with the Lord
- Ultimate goal of living entity – After many, many births of sense gratification, a great soul surrenders unto Vasudeva (Bg. 7.19)

FOCUS OF LEARNING: PURPORT 2.39 continued...

- (f) **Krishna being accepted as spiritual master further enlightens Arjuna by telling him about *Buddhi-yoga* (*Karma-yoga*)**
- Definition of *Buddhi-yoga* – This is the practice of devotional service only for the sense gratification of the Lord
 - Reference for *Buddhi-yoga* – This *Buddhi-yoga* is clearly explained in Bg. 10.10 as being ‘direct communion’ with the Lord, who is sitting as Paramatma in the heart
 - Such ‘communion’ does not take place without devotional service – therefore Lord says that only to those who are engaged in devotional service out of transcendental love, does He award the pure knowledge of devotion in love
- (g) **‘*Buddhi-yoga*’ vs ‘Fruitive work’**
- **Fruitive work** is based
 - Works for fruitive results
 - Personal sense gratification is the criteria
 - Only interested in material happiness and family relations
 - Leads to further bondage
 - ***Buddhi-yoga*** is the transcendental quality of work that we perform; this fulfills the following criteria:
 - Works in ‘Krishna consciousness’ – *Buddhi-yoga* means to work in Krishna consciousness in ‘full bliss’ and ‘knowledge’
 - Lord’s satisfaction is the criteria – One who works for the Lord’s satisfaction only, however difficult such work maybe, he is working under the principles of yoga
 - All knowledge is revealed – By such transcendental engagement one achieves all transcendental understanding automatically by the grace of the Lord
 - Complete liberation is easily achieved – And thus his liberation is complete in itself without his making extraneous endeavors to acquire knowledge

Text 2.40

THEME: Characteristics of *Buddhi-yoga*

- ❖ There is no loss or diminution in this endeavor
- ❖ A little advancement on this path can protect one from the most dangerous type of fear

FOCUS OF LEARNING: PURPORTS 2.40

- (a) **“Highest Transcendental Quality of Work” – Activity in Krishna consciousness**
- For the benefit of Krishna
 - Without expectation of sense gratification
- (b) **“No loss or diminution on this path” – *Buddhi-yoga* has a permanent effect**
- e.g. Ajamila’s life episode (*study purport*)
 - Ref. SB 1.5.17 “*tyaktva svadharmam...*” (*study purport*)
 - Christian saying: “*What profiteth a man if he gains the whole world, yet suffers the loss of his eternal soul?*”
- (c) **Saves one from the greatest danger** – “Gliding down to a lower species from human form of life”
- *Buddhi-yoga* provides, at least, surety of human birth and higher elevation in next life
 - This is the “unique quality of work” in Krishna consciousness


Text 2.41*

THEME: Further characteristics of *Buddhi-yoga*

- ❖ Resolute determination in *Buddhi-yoga* / Krishna consciousness
 - Intelligence of those who are irresolute is many branched

FOCUS OF LEARNING: PURPORTS 2.40 – 2.41

- (a) **Definitions of Faith**
 - Strong faith that Krishna consciousness will elevate one to highest perfection of life – This is called as “*Vyavasayatmika Intelligence*” – Ref. CC: “*Sraddha Sabde...*”(study purport)
 - Faith means ‘unflinching trust in something sublime’
- (b) **Elaborations on ‘Firm faith’** – It implies that one engaged in Krishna consciousness has:
 - No obligations in material world
 - No longer endeavors for fruitive activities
 - Krishna conscious activities on absolute plane – no longer subject to dualities of good/bad
- (c) **In conclusion firm faith implies:**
 - “Renunciation of material concept of life” – As highest perfection of Krishna consciousness
 - How to achieve such renunciation – Automatically by progressive Krishna consciousness
- (d) **Foundation of “Resolute Determination”**
 - Knowledge of soul – Whole process ultimately depends on – perfect knowledge of soul beyond conception of body, not only theoretically but practically, with no chance of sense gratification manifested in fruitive activities
 - Knowledge of Vasudeva as the cause of all causes and as all in all (Ref. Bg. 7.19 – “*bahunam janamanam...*”)
 - *Analogy*: Watering the root satisfies all the parts
- (e) **Best practice of service to Krishna – Service to Guru** (Supporting Ref. “*yasya prasada...*”) because:
 - He knows the nature of student
 - Can guide how to act in Krishna consciousness
 - One should act firmly and take instructions as mission in life

 **LINK BETWEEN TEXTS 2.41 & 2.42:** Here in Text 2.42, for the first time, Krishna mentions the Vedas to Arjuna. He tells Arjuna to give up his *karma-kanda* mentality, or the idea of using the Vedas for many sacrifices aimed at pleasing various demigods to gain temporary fruits and benedictions such as sons, health, power, wealth, longevity, a bountiful harvest or heavenly pleasures. It should be noted that in the previous section, Krishna encouraged Arjuna to fight by appealing to the same mentality in Arjuna that He now condemns. Although previously encouraging Arjuna to fight to obtain heaven, Krishna now speaks on a higher level, the level of *buddhi-yoga*

Texts 2.42 – 2.46*

COMMON THEME: *Buddhi-yoga* vs *Karma-kanda*

- ❖ **PURPOSE OF COMPARISON:** To sharpen Arjuna’s intelligence and avoid his attempt to renounce
 1. *Karma-kanda* mentality is condemned as less intelligent path and is compared to “fools getting attached to the poisonous flowers of a tree” (2.42 – 2.43)
 2. Material opulence and sense gratification are the two obstacles to Krishna consciousness (2.44)
 3. *Buddhi-yoga* is transcendental to Vedic *Karma-kanda* rituals (2.45 – 2.46)
 4. *Sankirtana-yajna* or Krishna consciousness fulfills the purpose of the Vedas

PRACTICAL APPLICATION OF TEXTS 2.42 – 2.46

Inability to distinguish minor secondary duties from essential duties of pure devotional service creates a significant impediment to surrender

Texts 2.42 – 2.43

COMMON THEME: Karma-kanda is less intelligent path – Men of small knowledge act only for opulence and enjoyment and therefore they follow and consider only those portions of the Vedas that grant material boons (*Karma-kanda* portions of Vedas)

FOCUS OF LEARNING: PURPORTS 2.42 – 2.43

- (a) **Example of such sacrifices** – *Jyotistoma* sacrifices
- (b) **Example of pleasures available** – *Nandana-kanana* gardens which provide good opportunity for association with angelic beautiful women and profuse supply of soma-rasa wine
- (c) **Analogy for such attractions** – As fools are attached to the flowers of a poisonous tree, unenlightened men are attached to the heavenly opulence and enjoyment

Text 2.44

THEME: Two obstacles for the ‘resolute determination’ of devotional service (also called as *Samadhi*, which means mind fixed for the understanding of the self)

- ❖ Sense enjoyment (*bhoga*)
- ❖ Material opulence (*aishvarya*)

FOCUS OF LEARNING: PURPORTS 2.44

- (a) **Literal meaning of ‘samadhi’** – Fixed mind
- (b) **Definition of ‘samadhi’** according to *Nirukti* (Vedic dictionary) – When the mind is fixed for understanding the self, it is said to be in *samadhi*
- (c) **For whom ‘samadhi’ is never possible**
 - For persons interested in material sense enjoyment
 - And bewildered by temporary mundane things
 - Their fate - They are more or less condemned by the process of the material energy



PLEASE NOTE:

Texts 2.45, 2.46 & 3.24 refute Arjuna’s fourth argument “Destruction of family traditions” raised in 1.37 – 1.43

Text 2.45

THEME: Rise above Vedic karma-kanda – Here Krishna tells Arjuna to rise above the “materialistic portions of the Vedas”, by knowing their ultimate purpose of serving Krishna

- ❖ *Buddhi-yoga* is transcendental to *Karma-kandi* rituals which deal with the three modes of material nature
- ❖ Become transcendental to these three modes
 - Be free from all dualities and all anxieties for gain and safety
 - Be established in the self

FOCUS OF LEARNING: PURPORT 2.45

- (a) **What is material activities all about** – All material activities involve action and reactions in the three modes of material nature, and they create more bondage
- (b) **Why to rise above the Vedas** – because they are contaminated by the three modes and mainly deal with fruitive actions
- (c) **Why Vedas deal with the 3 modes** – The purpose is “gradual elevation” to a position on the transcendental plane from a field of sense gratification
- (d) **Working of science of Vedas / How Vedas work to elevate a living entity**
- Teaches how to live in material world and gradually elevate
 - When *Karma-kanda* section finished – Spiritual realization is offered as different *Upanisads*
 - *Upanisads* (As part of different Vedas) mark the beginning of human life
 - *Vedanta* is the transcendental position which starts with *Brahma-jijnasa*
- (e) **Provokes Arjuna to rise above *Karma-kandi* rituals** and thus defeats the argument of “Destruction of Family Traditions” of Chapter 1
- Tolerate dualities, which continue as long as material body exists
 - Become free of anxiety of loss and gain
 - Be established in the ‘self’
 - This transcendental position is achieved in full Krishna consciousness, because one is fully dependent on the goodwill of Krishna

Text 2.46

THEME: “Sankirtana Yajna” fulfils all the purposes of the Vedas

- ❖ *Analogy*: Small well and big reservoir of water – All the purposes served by a small well can at once be served by a great reservoir of water


FOCUS OF LEARNING: PURPORT 2.46

- (a) **“Highest Perfectional Stage of Vedic Knowledge” is “Revival of Krishna Consciousness” – How?**
- Purpose of Rituals and sacrifices of Vedas – Gradual development of self-realisation
 - Purpose of self-realisation – To know Krishna and our relationship with Him (*Ref Bg. 15.15*)
 - Our relationship with Krishna – Eternal part and parcels (*Ref Bg. 15.7*)
 - Conclusion: Revival of this relationship is the highest perfection
- (b) **Supporting Verse for above point:** *Ref SB 3.33.7: “aho bata sva-paco...”*
- One born in dog-eater family – But if chants Holy Name he is considered:
 - On the highest platform of Self-realisation
 - The Best of Aryans
 - To have done all penances, sacrifice, Vedic studies, holy baths many, many times
- (c) **PRACTICAL APPLICATION:** Best way to revive Krishna Consciousness: Chanting Lord’s Holy Names
- *Kali-yuga* defects
 - Not qualified – Most population is foolish and not educated to understand Vedanta
 - Difficult to process – Vedic Studies and rules and regulations are difficult
 - Lack of resources – Lack of time and energy, resources and knowledge to execute the purpose of the Vedas
 - Best process – Chanting of Holy Names is the best way to serve the purpose of the Vedas (*Study purport – Lord Caitanya Mahaprabhu & Prakashananda Saraswati*)

FOCUS OF LEARNING: PURPORT 2.46 continued...

(d) **Conclusion**

- **Best way to fulfill the purpose of *Vedanta* philosophy** – Inoffensive chanting of the holy names
- **Who is the highest *Vedantist*** – one who takes pleasure in chanting Holy Names
- **Ultimate purpose of all Vedic Mysticism** – to take pleasure in chanting Holy Names

 **LINK BETWEEN TEXTS 2.46 & 2.47:** After explaining different levels of action and motivation until Text 2.46. Now Krishna talks about specific level of action for Arjuna in Texts 2.47 – 2.49

Texts 2.47 – 2.49

COMMON THEME: Specific level of activity for Arjuna as per his *Varnasrama* status

- ❖ Krishna recommends *Niskama-karma-yoga* as non-reactive – Prescribed action without attachment does not bear any reaction (2.47)
 - Any attachment, positive or negative is a cause of bondage
- ❖ Krishna tells Arjuna to act in ‘*yoga*’ and thus defines ‘*yoga*’ (2.48)
- ❖ Criticizes fruitive work as abominable and glorifies devotional service by comparison (2.49)
 - Calls fruitive workers misers (*krpana*)
 - Calls *buddhi-yoga* as Supreme
 - This verse becomes the basis for Arjuna’s inquiry in Text 3.1

PRACTICAL APPLICATION OF TEXTS 2.47 – 2.49

Niskama-karma-yoga releases one from the bondage of fruitive action and reaction while allowing one active sensory engagement. Thus, compared to total renunciation of activity (*karma-sannyasa*), *Niskama-karma-yoga* incites less provocation of unrest and falldown

Text 2.47

THEME: Krishna recommends ‘*Niskama-karma-yoga* as non-reactive path’ – Prescribed action without attachment does not bear any reaction (2.47)

- ❖ Perform prescribed duties without attachment to the fruit. Why?
 - Because attachment to result implies: “you are also the cause”
 - If you become the cause – you are also entitled to enjoy or suffer the result
- ❖ Never consider yourself the cause of the results of your activities
- ❖ Nor be attached to not doing your duty

FOCUS OF LEARNING: PURPORT 2.47

- (a) **3 Kinds of work are defined**
- **Prescribed** – Those enjoined in scriptures according to one’s acquired modes
 - **Capricious** – Actions without sanction of authorities
 - **Inaction** – Not performing one’s prescribed duty
- (b) **3 Kinds of prescribed duties**
- **Routine** –
 - **Action in the mode of goodness** – If performed as an obligation to the scriptures without attachment for the results
 - **Inauspicious work** – Work with attachment to results becomes the cause of bondage
 - **Emergency**
 - **Desired**
- (c) **Conclusion** – Only auspicious path is “disinterested/obligatory” duties which leads one to the path of liberation. On the other hand:
- Any attachment positive or negative is the cause of bondage
 - Inaction or capricious work – both are sinful

Text 2.48

THEME: Definition of “Real Yoga”

- ❖ As per translation – To perform duty equipoised without attachment to success or failure
- ❖ As given in purport – To concentrate mind on Supreme by controlling ever disturbed senses

FOCUS OF LEARNING: PURPORT 2.48

- (a) **Krishna Consciousness is “Real Yoga” because it involves:**
- Following of Krishna’s dictations which is “Real Yoga”
 - Giving up one’s own sense of proprietorship
 - Right way to act in Krishna consciousness – Working as ‘servant of the servant’ of Krishna
 - Gain and victory are Krishna’s concern
- (b) **Fighting in ‘Krishna consciousness’ as recommended yoga practice for Arjuna**
- *Ref. Vishnu Purana* – Aim of Varnashrama is to satisfy Vishnu or Krishna
 - For Arjuna fighting as a religious duty under Krishna’s dictation is the correct observance of Varnashrama – thus it is “Real Yoga”
 - **Conclusion** – One can achieve this platform of *yoga* and detachment by following the Lord’s dictations in devotional service

Text 2.49

THEME: Reject all abominable actions and act in *buddhi-yoga* – Arjuna is recommended to keep all abominable activities (fruitive actions) far distant by devotional service and surrender unto the Lord

FOCUS OF LEARNING: PURPORT 2.49

(a) **Definition of Miser**

- They do not know how to engage their assets acquired by good fortune / hard labour
- *E.g.* Human energy should be used for Krishna consciousness; But misers want to enjoy fruitive work

(b) **What does “Abominable Activities” refer to**

- Fruitive acts
- All acts which bind to birth and death
- All actions except Krishna consciousness because they continuously bind us to the cycle of birth and death

(c) **What is the “Right course of action” for living entities – *Buddhi-yoga* or transcendental loving service to the Lord**

Texts 2.50 – 2.53

COMMON THEME: 5 Benefits of acting in *Buddhi-yoga*

1. Freedom from good and bad reactions (2.50)
2. Freedom from cycle of birth and death (2.51)
3. Indifferent to Vedic rituals (2.52)
4. Realisation of relationship with Krishna as eternal servitor (*Samadhi*) (2.53)
5. Goes back to Godhead (2.72)

PRACTICAL APPLICATION OF TEXTS 2.50 – 2.53

Arjuna does not wish to fight because he desires to avoid sinful reactions and subsequent misery. But Krishna explains that acting in devotional service (which for Arjuna means ‘to fight’) will free him from all sin (2.50) and lead him to a place beyond all misery (2.51)

Text 2.50*

THEME: *Buddhi-yoga* is an art of all work and rids one from all good and bad reactions

FOCUS OF LEARNING: PURPORT 2.50

(a) Krishna consciousness is the “purifying process of resultant action”

(b) Arjuna is told that to avoid reaction, he need not renounce work but work in right consciousness

- Since time immemorial the living entity has accumulated the various reactions of good and bad work
- Thus he is continuously ignorant of his real constitutional position
- How to remove ignorance – By instructions of *Bhagavad-gita*, which teaches one to
 - Surrender unto Lord Krishna in all respects
 - Become liberated from the chain of action and reaction, and thus bondage of birth and death

Text 2.51*

THEME: *Buddhi-yoga* provides freedom from cycle of birth and death

- ❖ This provides a state beyond all miseries by going back to Godhead

FOCUS OF LEARNING: PURPORT 2.51

- (a) ***Param-Padam (Vaikuntha-loka)* refers to a state of no miseries** – It is the place of liberated living entities
 - Ref: SB 10.14.58 – Analogy: Shelter of the boat of lotus feet of the Lord makes the ocean of the material world as small as a calf’s hoof print
- (b) **Ignorance of ‘conditioned soul’ vs Position of ‘Great Souls’ – Conditioned souls do not know that:**
 - Material world – Danger at every step
 - All material bodies anywhere in the universe are full of miseries
 - No adjustment possible by fruitive acts
- (c) **How do great sages get free** – By devotional service
- (d) **Secret of Success and qualification to enter *Vaikuntha* planets**
 - Know the constitutional position of living entity as eternal servitor of Supreme Personality of Godhead
 - To know the constitutional position also means to know the sublime position of the Lord
 - Fate of thinking of ‘Oneness with the Lord’ – repeated birth and death
 - One who wrongly thinks that the living entity and Lord are on the same level is understood to be in darkness and cannot engage in devotional service to the Lord
- (e) **Definition of *Karma-yoga/Buddhi-yoga/Devotional service*** – Service for the cause of the Lord

Text 2.52

THEME: Persons in full Krishna consciousness transcends the limit of *Shabda-Brahman* (Range of *Vedas* and *Upanisads*)

- ❖ To engage in dutiful detached activities as explained in Texts 2.50 – 2.51, one must become disinterested in all hopes for sense gratification which are typically promoted in Vedic *karma-kanda* sections
- ❖ This verse implies that Arjuna should rise above the calculation of happiness and misery and fight with *buddhi* (fixed intelligence)

FOCUS OF LEARNING: PURPORT 2.52

- (a) **Example of indifference to Vedic rituals on strength of devotional service** – Sripad Madheendra Puri (*study purport*)
- (b) **Neophyte must follow the ritual, but one must know the goal** – Otherwise it is a waste of time. This implies:
 - Vedic rites and rituals imperative for neophytes: All kinds of prayers three times a day, taking a bath early in the morning, offering respects to forefathers etc.
 - But one who is fully Krishna conscious becomes indifferent to all these regulative principles because he has already attained perfection
- (c) **Analogy:** *Karma-kanda* section is compared to the dense dark forest of illusion
- (d) **Who becomes indifferent to karma-kanda, even though he is an experienced *brahmana*** – one who understands Krishna and his relationship with Krishna

Text 2.53

THEME: Finally being fixed in Krishna consciousness / *buddhi-yoga*, one achieves ‘*Samadhi*’

❖ ***Samadhi* / Divine consciousness means**

- Realisation of one’s relationship with Krishna
- He is no longer disturbed by flowery words of the Vedas (Divine consciousness)

FOCUS OF LEARNING: PURPORT 2.53

- (a) **“Highest perfection of Self-realisation” implies** to realize oneself as an “Eternal Servitor of Krishna” and one’s only business is to discharge one’s duties in Krishna consciousness
- (b) **How does a Krishna Consciousness person get instructions, if he neglects Vedic flowery language?**
- He comes directly in communion with Krishna by this process
 - Only one has to simply carry out the orders of the spiritual master and Krishna
 - Thus one is sure to achieve the results and attain conclusive knowledge

SUMMARISED THEME 2E

CHARACTERISTICS AND BENEFITS OF BUDDHI-YOGA (2.39 – 2.72)

1. Freedom from bondage of work (2.39)
2. No loss or diminution on this path (2.40)
3. Saves one from the greatest danger (2.40)
4. Resolute determination (2.41)
5. Freedom from good and bad reactions (2.50)
6. Freedom from cycle of birth and death (2.51)
7. Indifferent to Vedic rituals (2.52)
8. Realisation of relationship with Krishna as eternal servitor (*Samadhi*) (2.53)
9. Goes back to Godhead (2.72)

SECTION V (2.54 – 2.72)

***STHITA-PRAJNA* (STAGE OF *SAMADHI*) /**

SYMPTOMS OF A SELF-REALISED PERSON (ONE ACTING IN *BUDDHI-YOGA*)

PRACTICAL APPLICATION OF SECTION V

- One who is fixed in Krishna consciousness is beyond the disturbance of external material phenomenon. He can experience transcendence even while in this body
- Satisfaction is the fundamental symptom of one fixed in understanding of constitutional position

Text 2.54

THEME: Arjuna asks four questions as to how to recognize a person situated in Krishna consciousness (Self-realized soul) or ‘*Sthita-prajna*’ (One in divine consciousness)

❖ Arjuna’s four questions are:

- General symptoms (Answered in 2.55)
- How does he speak (Answered in 2.56-2.57)
- How does he sit (Answered in 2.58-2.59)
- How does he walk (Answered in 2.64-2.71)

FOCUS OF LEARNING: PURPORT 2.54

- (a) **Importance of the word ‘symptom’** – There are symptoms of rich man/ diseased man / learned man, similarly symptoms of a self-realized soul are addressed here
- (b) **Most important symptom is how he speaks** – Speech is the most important quality of any man
- (c) **Immediate symptom of a Krishna conscious man** – He speaks only of Krishna or of matters relating to Him

Text 2.55

THEME: Answers first question “General description and characteristics of a self-realized person”

- ❖ He gives up all material desires of sense gratification born of mental concoction
- ❖ Thus purified in mind one finds satisfaction in the self alone

FOCUS OF LEARNING: PURPORT 2.55

- (a) **How does one give up all material desires**
 - One does not give them up artificially
 - But by complete engagement in Krishna Consciousness as eternal servitor
 - *Ref. SB 5.18.12* – Without Krishna consciousness one is sure to take shelter of mental concoctions and has no good qualities
- (b) **How one finds satisfaction in the self alone**
 - By realizing eternal servitorship to the Supreme Lord
 - He has no sense desires from petty materialism
- (c) **Related Analogies to illustrate the above two points** (*Ref. 2.60 purport*)
 - *Analogy for complete satisfaction: “Satisfied Hunger”* (2.60 purport)
 - *E.g. “Yamunacarya and Ambarisa Maharaja”* (2.60 purport) – By Krishna consciousness one is free from all material desires and all good qualities manifest

Texts 2.56 – 2.57*

COMMON THEME: Answers to second question – How does he speak?

- ❖ This question implies: “How the intelligence and words respond to affection, anger and neutrality”
- ❖ This is answered as follows:
 1. Equiposed in happiness and distress (2.56)
 2. Free from attachment, fear and anger (2.56) Because
 3. Unaffected by good & evil and firmly fixed in perfect knowledge (2.57)

FOCUS OF LEARNING: PURPORTS 2.56 – 2.57

(a) **Definition of ‘Sthita–Dhira’ Muni (2.56)**

- He is a sage of steady mind
- He is always in Krishna consciousness
- He has exhausted all business of creative speculation
 - *Ref. Stotra-ratna* – He has surpassed the stage of mental speculations and come to the conclusion that Krishna or Vasudeva is everything (*Ref. Bg. 7.19 “Vasudevah sarvam iti...”*)

(b) **Muni** – one who can agitate his mind in various ways (2.56)

- For mental speculation
- Without factual conclusion
- All Munis have different angles of vision (*Ref. Mahabharata “na casav rsir...”*)

(c) **How one in Krishna consciousness is:**

- **Equipoised (2.56)** – because:
 - He accepts everything (happiness / distress) as Krishna’s mercy
- **Free from attachment, fear and anger (2.56)** – because:
 - He is always daring and active, and fixed on the service of the Lord
 - He does not come under attachment / aversion
 - He never gets angry, whether successful or not
 - He is steady in determination
- **Unaffected by good and evil (2.57)** – because:
 - The material world is anyway full of relativities and dualities, and there is always some upheaval
 - The soul is simply concerned with Krishna who is always all-good & Absolute
 - Such a Krishna conscious position is in perfect transcendental position called “Samadhi”

Texts 2.58 – 2.59

COMMON THEME: Answers the third question – How does he sit?

- ❖ This implies “How he restrains his senses and mentality”
- ❖ Answer: He uses his senses only for Krishna’s service. Based on higher taste he can control his senses
- ❖ *Analogy*: Tortoise and Devotee – Implies to keep senses always in service of Lord and withdraw the senses when not required (2.58)

FOCUS OF LEARNING: PURPORTS 2.58 – 2.59

(a) **Test of a yogi/devotee/self-realized soul (2.58)** – He is able to control senses according to his plan

(b) **Two analogies for self-controlled yogi** – (2.58)

- Tortoise and Devotee (*Refer to translation*)
- Snake Charmer, Senses and Serpents (purport) – He never lets the senses loose, but control senses (which are like venomous serpents) under do’s and don’ts, just like a snake charmer controls a snake

FOCUS OF LEARNING: PURPORTS 2.58 – 2.59 continued...

- (c) **Restraining is difficult, because taste of sense objects still remain (2.59)**
- This is the cause of falldown for Impersonalists or those in Astanga-yoga
 - *Analogy*: Restriction of diseased patient from some food item – patient still has taste for it
- (d) **Restrictions are only good in neophyte stage, because: (2.59)**
- On advanced platform one develops a higher taste and it becomes easier to restrain the senses, one automatically loses taste for pale things
 - What kind of higher taste recommended
 - One who has tasted the Lord's beauty in the course of his advancement such a person loses all taste of dead material things

Texts 2.60 – 2.63

COMMON THEME: Explains how one who is not Krishna Consciousness may easily falldown, It implies the dangers of Arjuna's plan to go to the forest, to practice *Jnana* & meditation, trying to avoid fighting and its apparent sinful reaction.

Text 2.60*

THEME: Without developing a higher taste, there is no other effective means to control the senses. The only way is to fix the mind and senses on Krishna

- ❖ **Power of senses** – Strong and impetuous – Carry away the mind of even a man of discrimination

FOCUS OF LEARNING: PURPORT 2.60

- (a) **Practical Application: 'Man of discrimination' refers to a *jnani*,** who endeavors to curb his senses simply on the strength of his own philosophical understanding and mental conviction
- (b) **Example of power of senses** – Visvamrita Muni and many other learned sages, philosophers and transcendentalists fall victim due to their agitated mind
- (c) **Only way to control senses** – Higher taste of Krishna consciousness – *e.g.* Yamunacarya
- (d) **Krishna consciousness** is on the transcendental platform
- Automatically material enjoyment becomes distasteful
 - *Analogy*: Krishna consciousness is like a hungry man satisfied by sufficient nutritious eatables
 - *e.g.* Ambarisa Maharaja conquered Durvasa Muni because of Krishna consciousness

Text 2.61*

THEME: This verse provides contrast between process of dry renunciation and devotional service

- ❖ **"Steady Intelligence" defined**
 - One who restrains his senses, keeping them under full control
 - And fixes his consciousness upon 'Me'

FOCUS OF LEARNING: PURPORT 2.61

- (a) **Highest conception of Yoga perfection is Krishna consciousness**
 - E.g. Durvasa Muni (*yogi*) vs Ambarisa Maharaja (Krishna conscious devotee) – Ambarisa Maharaja engaged fully his senses in Krishna’s service and thus silently tolerated Durvasa Muni’s injustice
- (b) **“Mat-para”** – It implies all senses and mind are engaged in relationship with Krishna
 - e.g. Ambarisa Maharaja (Ref. SB 9.4.18-20)
 - Ref. Baladeva Vidyabushana who is another ‘mat-para’ devotee remarks: “Senses can be completely controlled only by strength of devotional service”
- (c) **Analogy of ‘devotional service’ compared to ‘Vishnu as fire’** – Just like fire burns all to ashes, similarly Vishnu in the heart of a yogi burns all impurities
- (d) **Therefore the aim of real Yoga** is “Devotion to Supreme Personality of Godhead” and “Meditation on Vishnu” and not void

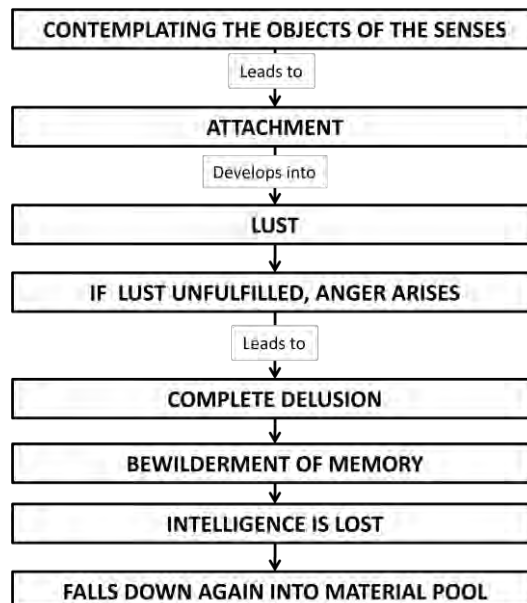
PRACTICAL APPLICATION OF TEXT 2.60 – 2.61

- Krishna contrasts the struggle of *jnani* with the simplicity and ease by which a devotee remains aloof from sensual entanglement
- In devotional sense control one does not become frustrated by inactivity because he engages all of his senses in regulated devotional activity
- Krishna conscious activities bring true peace and lasting happiness

Texts 2.62 – 2.63

COMMON THEME: Process of falldown – If mind is not on Krishna then it fixes on the sense objects and inevitably drags one into illusion

PROCESS OF FALLDOWN



FOCUS OF LEARNING: PURPORTS 2.62 – 2.63

- (a) **Senses are naturally active** – Need real engagement; either in service of Lord or materialism
- (b) **Only way to get out of material puzzle** – Krishna consciousness
- (c) **Negative example (Influenced by sense objects)** – Even when powerful demigods like Lord Shiva was agitated by Parvati, Kartikeya was born
- (d) **Positive examples (Sense control)** – Haridasa Thakura (a young devotee) and Yamunacarya easily overcame all sensual attractions by the power of Krishna consciousness
- (e) **Secret of success in terms of sense control**
 - Higher taste shuns off all material enjoyment
 - Yukta-vairagya – Use everything in the service of the Lord
 - Yukta-vairagya offers positive enjoyment e.g. Good eatables – One enjoys life by prasadam
 - No danger of falldown because of the philosophy of Yukta-vairagya
 - Whereas dry renunciation (Phalgu-vairagya) may lead to **falldown** because of **lack of positive enjoyment**

Texts 2.64 – 2.71

COMMON THEME: Answers fourth question “How does he walk?”

- ❖ **Implies** – How does he engage his senses
- ❖ **Answer** – While engaging senses, he does with regulation and religious principles

Text 2.64

THEME: While engages senses, he does with regulation and religious principles

- ❖ The self-realized person is free from all attachment and aversion
- ❖ He controls his senses through regulative principles of freedom
- ❖ Thus he obtains the complete mercy of the Lord

FOCUS OF LEARNING: PURPORT 2.64

- (a) **How a Krishna conscious person transcends all attachment and aversion**
 - He may appear to be on the sensual plane, but he has no attachment to sensual activities
 - He is only concerned with the satisfaction of Krishna and nothing else
 - If Krishna wants, one can do anything ordinarily undesirable
 - If Krishna does not want, one shall not do that which he would have ordinarily done for his own satisfaction
- (b) **On what strength does a devotee achieves this exalted consciousness**
 - This consciousness is the causeless mercy of the Lord, which the devotee can achieve in spite of his being attached to the sensual platform

Text 2.65*

THEME: Result of achieving the Lord’s mercy

- ❖ Complete satisfaction of senses and consciousness
- ❖ Threefold miseries exist no longer
- ❖ Intelligence is soon well established



LINK BETWEEN TEXTS 2.65 & 2.66:

What takes place when one lacks satisfaction in Krishna consciousness?

Text 2.66

THEME: No happiness and peace by lack of Krishna consciousness – By Krishna consciousness the mind becomes peaceful. But if one is not connected with the Supreme then,

- ❖ Neither transcendental intelligence possible
- ❖ Nor steady mind
- ❖ Without steady mind, no possibility of peace
- ❖ No happiness without peace

PRACTICAL APPLICATION OF TEXT 2.66


The contrast between Text 2.66 & 2.65 strengthens Krishna's argument. If the mind and intelligence deviate from meditation on Krishna, there can be no question of happiness. Deviating from thoughts of Krishna and contemplating sense objects results in becoming overwhelmed by desires for material enjoyment

FOCUS OF LEARNING: PURPORT 2.66

(a) **Without Krishna consciousness there is no peace**

- Real peace formula is given in Bg. 5.29
 - Krishna is the only enjoyer
 - As the supreme proprietor
 - As the real friend of all living entities
- Without Krishna consciousness there cannot be a final goal for the mind and disturbance is due to want of an ultimate goal

(b) **Krishna consciousness is a self-manifested peaceful condition** which can be achieved only in relationship with Krishna

 **LINK BETWEEN TEXTS 2.66 & 2.67:** In the next verse Krishna explains 'What happens if senses are not regulated by Krishna consciousness'

Text 2.67

THEME: Agitated senses search for satisfaction in sense objects dragging one deep into illusion

- ❖ *Analogy:* As a strong wind sweeps away a boat on the water, even one of the roaming senses on which the mind focuses can carry away a man's intelligence

FOCUS OF LEARNING: PURPORTS 2.67

- (a) **Correct technique for controlling mind** is engaging all the senses in Krishna consciousness
- e.g. Ambarish Maharaja

Text 2.68*

THEME: Defines a man of steady intelligence – Senses are always searching for satisfaction in sense objects, therefore one whose senses are restrained from their objects is of steady intelligence

FOCUS OF LEARNING: PURPORTS 2.68


- (a) **Who is a *sadhaka*, or a suitable candidate for liberation** – One who has understood that:
- Only by Krishna consciousness is one really established in intelligence
 - And one should practice this art under the guidance of a bona-fide spiritual master
- (b) **Analogy: Controlling enemies requires a superior force**
- Similarly senses cannot be controlled by any human endeavor
 - But can be controlled only by keeping them in the service of the Lord

Text 2.69

THEME: Krishna gives an analogy: Although sensory engagements appear similar for self-realized soul and materialist – there is difference of day and night

FOCUS OF LEARNING: PURPORTS 2.69

- (a) **Two classes of intelligent men**
- **Those involved in material action for sense gratification** – They are asleep to self-realisation
 - They dream of varieties of sense pleasures
 - Sometimes they feel happy and sometimes distressed
 - **Those who are introspective and awake to self-realisation** – They are always indifferent to materialism
 - They feel transcendental pleasure in gradual advancement of spiritual culture
 - Always undisturbed and indifferent to materialistic happiness and distress

 **LINK BETWEEN TEXTS 2.69 & 2.70:** Unlike common man, actions of *Buddhi-yoga* are not driven by selfish desire. Krishna now gives an example to illustrate this nature of *sthita-prajna* (self-realised soul)

Text 2.70

THEME: Krishna gives a second analogy: Rivers into the ocean

- ❖ Self-realized person is not disturbed by the incessant flow of desires that enter, just like rivers enter into the ocean which is ever being filled but is always still
- ❖ This is the platform of real peace

FOCUS OF LEARNING: PURPORTS 2.70

- (a) **Krishna conscious person is full** because the Lord fulfils all his material necessities therefore he is always full like the ocean
- (b) **Proof of Krishna conscious man**
- Lost all inclination for sense gratification although desires are present
 - He is steady like the ocean because he remains satisfied in transcendental loving service and thus achieves real peace
 - He enjoys full peace – On the contrary: *Bhukti* (fruitive workers), *Mukti* (Salvationist) and *Siddhi-Kaami* (yogis) never attain peace


Text 2.71*

THEME: Platform of 'actual desirelessness' – Activities of *Bhakti-yoga* are free from false ego and sense of proprietorship – thus one can attain real peace

FOCUS OF LEARNING: PURPORTS 2.71

Actual desirelessness – Desire for satisfaction of Krishna, not an artificial attempt to abolish desires

- (a) **Living entity can never be desireless** – But can change quality of desires
- (b) **Knowledge of materially desireless person**
 - Knows *Isavasyam idam sarvam* (Krishna is the Supreme proprietor)
 - This transcendental knowledge is based on self-realisation – namely,
 - Knowing perfectly well that every living entity is an eternal part and parcel of Krishna in spiritual identity,
 - And that the eternal position of the living entity is therefore never on the level of Krishna or greater than Him.
 - This understanding of Krishna consciousness is the basic principle of real peace.
- (c) **Actual desirelessness in conclusion** – Desire for becoming Krishna conscious is actual desirelessness
- (d) **Perfect stage of Krishna consciousness**
 - Knowing one's actual position as an eternal servitor – basic principle of real peace
 - Free from false ego – Without falsely claiming material body as oneself
 - Free from proprietorship – Without falsely claiming proprietorship over anything in this world
 - Krishna as the Supreme Proprietor – therefore uses everything for his satisfaction
- (e) **Practical Application for Arjuna**
 - He fought only for the satisfaction of Krishna to his best ability although he had no desire to fight

 **LINK BETWEEN TEXTS 2.71 & 2.72:** This verse ends Krishna's answer to the question: "How does he walk?" Krishna concludes Chapter 2 with a brief summary.

Text 2.72

THEME: Conclusion – One thus situated (as explained till now) at the time of death enters the Kingdom of God. Thus Krishna glorifies the position of "*sthita-prajna*"

- ❖ That is the way of spiritual and godly life
- ❖ After attaining this, one is not bewildered

FOCUS OF LEARNING: PURPORT 2.72 – Explains different terms and concepts as follows:

- (a) **Attaining 'status of divine life' or 'Krishna consciousness'**
 - One May attain at once *e.g.* Khatvanga Maharaja – Attained immediately by surrender to Krishna, just a few minutes before death
 - May attain after millions of births

FOCUS OF LEARNING: PURPORT 2.72 continued...

- (b) **'Nirvana'** – It implies ending the process of materialistic life
- Buddhist conception – Only void after completion
 - *Bhagavad-gita* / Krishna conscious conception – Actual life begins after the completion of material life
 - For the gross materialist it is sufficient to know that one has to end this materialistic way of life, but for spiritually advanced persons there is another life after materialistic life
- (c) **Krishna consciousness as equivalent to Brahma-nirvana** – If one fortunately becomes Krishna conscious before ending this life, he at once attains the Stage of **'Brahma-nirvana'**
- Such a person is one absolute transcendental plane even in material world and is as good as being in the spiritual kingdom
- (d) **'Brahmi-sthiti'** – It means not on the platform of material activities (liberation from material bondage)
- 'Devotional service' is accepted in *Bhagavad-gita* as the liberated stage (Ref. Bg. 14.26 "sa gunan...")

SUMMARISED THEME 2F

ONE NOT IN KRISHNA CONSCIOUSNESS MAY EASILY FALLDOWN

- (a) **Process of falldown** – Starts from contemplation by uncontrolled mind and senses (2.62 – 2.63)
- (b) **Artificial repression does not help** – Although artificially restraining, taste for sense objects remain (2.59)
- *Analogy*: Diseased patient restricted from food, taste remains
 - *e.g.* Visvamrita Muni
- (c) **One cannot enjoy life** – even slight agitation makes him falldown (2.63 purport)
- *Analogy*: Boat swept away by the wind (2.67)
 - *e.g.* Visvamrita Muni
- (d) **No peace** – because of no relationship with Krishna (2.66)
- (e) **Comparison of yogi vs devotee** – Durvasa Muni vs Ambarisa Maharaja (2.60 purport)

SUMMARISED THEME 2G
DEVOTEE CONTROLS SENSES BY REGULATIVE PRINCIPLES
(Explanation of “How he walks”)

- (a) **He exhibits freedom from attachment and aversion** (2.64)
 - Only concern – Satisfaction of Krishna / Direction of Krishna
 - How such consciousness can be achieved – Causeless mercy of the Lord
- (b) **He attainments the Lord’s mercy** (2.65)
 - Freedom from three-fold miseries
 - Intelligence is soon well established
- (c) **Mind peaceful and happy** – (Lack of goal – causes disturbance in mind) (2.66)
- (d) **He enjoys life** – Because he utilizes everything in Krishna’s service and accept prasadam (2.63 purport)
- (e) **Attains peace** – Because he attains real desirelessness (2.66, 2.71)
 - *Analogy*: Rivers and ocean (2.70)
- (f) **Attains Brahman** – Because devotional service is not different from being in spiritual world (2.72)
 - *E.g.* Ambarish Maharaja and Haridasa Thakura
 - *Analogy*: Night for materialist / Day for devotee (2.69)

❧ END OF CHAPTER 2 ❧

CHAPTER 2 Appendix

Selected Texts extracted from "Surrender unto Me"

Text 2.1

By calling Kṛṣṇa "Madhusūdana," Sañjaya informs Dhṛtarāṣṭra that Arjuna's doubts will now be killed by the killer of the Madhu demon.

Dhṛtarāṣṭra was happy to hear of Arjuna's mood of renunciation. Now his sons could be victorious. Sañjaya's words, however, dispel Dhṛtarāṣṭra's happiness.

Text 2.3

Kṛṣṇa immediately decries Arjuna's decision with the word *klaibyam*, impotence. Kṣatriyas are by nature proud and virile. By accusing Arjuna of impotence and weakness, Kṛṣṇa slaps Arjuna. Simultaneously Kṛṣṇa reminds Arjuna of his great heritage by addressing him as Pārtha. Arjuna is the son of Lord Indra, who is a great warrior and the king of the heavenly planets. Kṛṣṇa wants to know how someone with such a high birth could act more like a *kṣatra-bandhu*, simply a member of a *kṣatriya* family, than an actual *kṣatriya*. Śrīla Prabhupāda says, "If the son of a *kṣatriya* declines to fight, he is a *kṣatriya* in name only."

Kṛṣṇa has not accepted Arjuna's numerous arguments. *Kṣudram* means low-class and petty. Kṛṣṇa directs this insult at Arjuna to challenge him and stir his *kṣatriya* blood.

Text 2.4

Arjuna wants Kṛṣṇa to know that his decision not to fight is due to strong-heartedness, not weak-heartedness. As Śrīla Prabhupāda mentions, offering even a verbal argument to one's superiors transgresses Vedic etiquette, what to speak of fighting and killing them.

According to Śrīla Viśvanātha Cakravartī Ṭhākura, by addressing Kṛṣṇa as Madhusūdana and Arisūdana, Arjuna calls attention to the fact that Kṛṣṇa is the killer of His enemies, not of His guru and grandfather. Arjuna would prefer to offer flowers at the feet of Droṇa and Bhīṣma, not arrows.

But how would Arjuna maintain himself if he were to give up his duty as a warrior and not fight?

Text 2.5

Again, *kṣatriyas* do not beg; they rule. Without a kingdom, Arjuna would have nothing to rule. Arjuna is well aware of that, but he prefers the embarrassment of begging to the sinful reaction for killing his worshipable superiors. Although his present life would be difficult, his future life would not be stained with the sin of killing his guru.

Arjuna, strongly justifying his position, continues in the next verse to give his fifth and final reason not to fight (referred to in the comment to Bg. 1.27).

Text 2.7

Arjuna has based his reasons not to fight on compassion, logic and *śāstra*, yet the result of his reasoning has been confusion. Therefore Arjuna, to remove his confusion, surrenders to his guru, Śrī Kṛṣṇa.

Because Arjuna surrenders to Kṛṣṇa in text 7, we naturally expect Kṛṣṇa to begin His instructions in text 8. But He doesn't. He has not yet accepted Arjuna as His student.

When Arjuna says, “I am perplexed, confused, and I want to surrender to You,” Śrīla Baladeva Vidyābhūṣaṇa gives Kṛṣṇa’s reply as follows: “You know śāstra. Why not use your own logic and reasoning?” Śrīla Viśvanātha Cakravartī Ṭhākura says that Kṛṣṇa replies: “I’m your friend. I’m not in the mood of being your guru, so how can I accept you as my disciple? Because you have a respectful attitude toward Vyāsadeva and others, why not go to them?”

Text 2.9

Śrīla Baladeva Vidyābhūṣaṇa comments that Arjuna, by addressing Kṛṣṇa as Hṛṣīkeśa, the master of the senses, indicates: “Because You are the master of my senses, You are going to draw my intelligence into involvement with the fighting. And because You are the knower of the Vedas, You are going to make me understand that this fight is my personal dharma.”

Śrīla Prabhupāda explains the significance of the word parantapa: “Dhṛtarāṣṭra must have been very glad to understand that Arjuna was not going to fight and was instead leaving the battlefield for the begging profession. But Sañjaya disappointed him again in relating that Arjuna was competent to kill his enemies (parantapaḥ). Although Arjuna, for the time being, was overwhelmed with false grief because of family affection, he surrendered unto Kṛṣṇa, the supreme spiritual master, as a disciple.”

Text 2.10

Prahasan literally means smiling. Śrīla Prabhupāda explains that Kṛṣṇa is smiling because His friend has become a disciple. Kṛṣṇa’s smile gradually changes to a grave expression. He will now act as Arjuna’s spiritual master, and talks between the spiritual master and disciple are serious. Therefore Kṛṣṇa smiles as His friendly affection gives way to parental affection, which is similar to the relationship between guru and disciple.

Text 2.38

Working in this consciousness is technically called niṣkāma-karma-yoga or buddhi-yoga, detached work on the platform of knowledge. Śrīla Baladeva Vidyābhūṣaṇa defines buddhi-yoga as “niṣkāma-karma-yoga incorporating jñāna within itself.”

One can perform niṣkāma-karma-yoga on one of two levels depending upon the advancement of one’s transcendental knowledge. One who simply has jñāna, knowledge that he is not his body, performs niṣkāma-karma, detached work. Such a person receives no reactions for his work because his knowledge has fostered his detachment from the work’s results.

However, one who has actual knowledge of Kṛṣṇa possesses superior knowledge. He not only knows of his spiritual identity beyond his body, but he also knows that he is Kṛṣṇa’s eternal servant. Such a person also performs niṣkāma-karma, but he receives no reactions for his work because he offers the fruits of his work to Kṛṣṇa.

Both niṣkāma-karma-yogīs are free from reaction because they practice detachment in knowledge, but the niṣkāma-karma-yogī who aspires for Kṛṣṇa’s loving service is far superior. He may not yet be on the level of transcendental devotional service, but his activities will one day lead him to Kṛṣṇa’s lotus feet. The niṣkāma-karma-yogī who knows only that he is not his body may, if he desires brahmavāda liberation, gradually attain mukti. Or, if his transcendental knowledge increases because he associates with Vaiṣṇavas, he may elevate his desire and attain Kṛṣṇa’s service.

Śrīla Prabhupāda’s purport brings this verse to the level of bhakti: “Lord Kṛṣṇa now directly says that Arjuna should fight for the sake of fighting because He desires the battle. There is no consideration of happiness or distress, profit or gain, victory or defeat in the activities of Kṛṣṇa conscious-

ness. That everything should be performed for the sake of Kṛṣṇa is transcendental consciousness; so there is no reaction to material activities.”

Kṛṣṇa, in this verse, has directly instructed Arjuna to fight, though His order is in the form of requesting Arjuna to fight dutifully “for the sake of fighting.” Actually, Arjuna’s fighting will ultimately be impelled by his desire to fulfill this order of Kṛṣṇa’s. That is bhakti. Kṛṣṇa wants Arjuna to fight on His order, as His surrendered servant, with bhakti, detached from the results. In this way Arjuna will remain sinless.

Text 2.39

Buddhi-yoga or karma-yoga may be practiced at different stages. The topmost stage, as Śrīla Prabhupāda mentions above, is when Kṛṣṇa blesses the devotee and inspires him with full buddhi, and thus one effortlessly becomes fully absorbed in Kṛṣṇa consciousness. That is called love of God.

Text 2.41

Vyavasāyātmikā buddhiḥ, one-pointed intelligence, is required for success. Śrīla Prabhupāda once told his disciples that in the 1950s, before he spread Kṛṣṇa consciousness throughout the world, he read the commentary on this verse written by Śrīla Viśvanātha Cakravartī Ṭhākura. He said he was struck by the commentary, which further fixed him in his resolve to follow Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s order to preach Kṛṣṇa consciousness in English.

Śrīla Viśvanātha Cakravartī Ṭhākura writes:

Of all kinds of intelligence, the best is intelligence focused on bhakti-yoga. In bhakti-yoga, one’s intelligence becomes single-pointed, or fixed in determination. One thinks, “The instructions of my spiritual master to worship the Personality of Godhead by chanting, remembering, serving His feet and so on are my only sādhana, my only sādhyā, my only livelihood. I am incapable of giving up these instructions either in the stage of practice or in the stage of perfection. They alone are my object of desire and my only responsibility. Besides them I can desire no other responsibility, not even in my dreams. It is all the same to me whether I feel happy or unhappy, or whether my material existence is eradicated or not.”

Text 2.46

Śrīla Viśvanātha Cakravartī Ṭhākura comments that in India, each well is used for only a specific purpose: for drinking water, for washing clothes, for cleaning utensils or for bathing. All those activities, however, can be performed simultaneously on the shore of a lake or a river. Where a source of fresh water is available, we do not need to go from well to well to fulfill our purposes. Similarly, one who is vijānataḥ, in complete knowledge of the Vedic purpose, need only perform buddhi-yoga for the Lord’s pleasure. The performance of buddhi-yoga satisfies the purpose behind the Vedas. Karma-kāṇḍa rituals then become unnecessary. Even one who has material desires, but who performs buddhi-yoga, will become purified, because he is fixed in transcendental knowledge.

Text 2.50

Jñānīs desire to become free of reactions by renouncing all activities. The same effect can be more easily achieved by acting with detachment. For example, mercury is poisonous, but in the hands of an Āyurvedic doctor, mercury becomes a powerful medicine. Similarly, while regular, attached work entangles the soul in the material world, detached, dutiful work, performed in knowledge and aimed at pleasing the Supreme, leads him to liberation.

Text 2.51

Śrīla Viśvanātha Cakravartī Ṭhākura explains that detached work leads to realized knowledge of the soul. When one thus becomes self-realized, he can gradually become blessed with knowledge of the Lord and can surrender to Him. Such surrender frees him from the material world, and after liberation he becomes eligible to attain Vaikuṅṭha. This progression is known as “the yoga ladder.” The yoga ladder is detailed in the first six chapters of Bhagavad-gītā.

Text 2.57

These symptoms describe a Kṛṣṇa conscious person, but they may also describe one who is liberated but not Kṛṣṇa conscious. An exalted devotee is unaffected by material happiness or distress because his consciousness has nothing to do with matter, but one who is simply liberated in Brahman may be neutral in relation to the material world, while having no positive engagement in Kṛṣṇa consciousness. Thus these symptoms are applicable to both personalists and impersonalists, though Śrīla Prabhupāda emphasizes how they apply to personalists.

Text 2.60

Kṛṣṇa is telling Arjuna, “Do not give up work. Do not become a jñānī, a man who simply discriminates between matter and spirit. Perform your duty in buddhi-yoga.” Kṛṣṇa is showing Arjuna the defect of jñāna in order to propose the superiority of bhakti-yoga.

Text 2.61

The key words in this verse are mat-paraḥ, “in relationship with Me.” Thus Kṛṣṇa, directly referring to Himself for the first time as the object of devotion, stresses bhakti. We can control the senses only by engaging them in relationship to Kṛṣṇa. When our senses are subjugated—fully engaged in Kṛṣṇa’s service—our consciousness is called pratiṣṭhitā, fixed.

Text 2.65

A soul connected to Kṛṣṇa through Kṛṣṇa consciousness is free from material attractions and aversions and is fully satisfied. He experiences no misery, for his intelligence, being “well-established,” is fixed on Kṛṣṇa (mat-paraḥ). Without bhakti, regardless of what one possesses or what one does, no one is satisfied, as we see in the example of Śrīla Vyāsadeva’s lamentation in the First Canto of the Śrīmad-Bhāgavatam. Vyāsadeva had compiled the Vedas, added the Purāṇas and composed the Mahābhārata, yet because he had not emphasized bhakti, he remained dissatisfied in mind. He reflected, “I have, under strict disciplinary vows, unpretentiously worshiped the Vedas, the spiritual master and the altar of sacrifice. I have also abided by the rulings and have shown the import of disciplic succession through the explanation of the Mahābhārata, by which even women, śūdras and others [friends of the twice-born] can see the path of religion. I am feeling incomplete, though I myself am fully equipped with everything required by the Vedas. This may be because I did not specifically point out the devotional service of the Lord, which is dear both to perfect beings and to the infallible Lord.” (Bhāg. 1.4.28–31)

Text 2.68

Śrīla Viśvanātha Cakravartī Ṭhākura says that mahā-bāho implies: “Just as you subdue your enemies, O mighty-armed one, in the same way you should subdue your mind.”

Text 2.71

Mahārāja Priyavrata is an excellent example of the person herein described. Although he behaved as a pious but worldly king, he was internally renounced and peaceful because his mind was fixed on the Supreme Personality of Godhead.