

TEXT 39

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।  
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

*eṣā te 'bhihitā sāṅkhye<sup>1</sup>  
buddhir yoge<sup>2</sup> tv imāṁ śṛṇu  
buddhyā yukto yayā pārtha  
karma-bandhaṁ prahāsyasi<sup>3</sup>*

Begins section 4:  
Fight, but with  
detachment (*niṣkāma  
karma yoga*)

Comment [jh1]:

1. Review Kṛṣṇa's instructions up to this point about the soul (*sāṅkhya*)
2. Now He will introduce *buddhi-yoga*—learning to work for the satisfaction of the Lord
3. Kṛṣṇa explained *sāṅkhya* “to bring Arjuna to the point of *buddhi-yoga*” (Goswami, 1986).

<sup>1</sup> Madhusūdana Sarasvatī says that *sāṅkhya* means “that in which the reality of the Supreme Self is fully presented.” Viśvanātha Cakravartī Ṭhākura defines *sāṅkhya* as that which perfectly (*saṁ*) explains (*khyā*) or illuminates the nature of an object (Tripurari, 2001).

<sup>2</sup> With the introduction of *yoga* in this verse, the Gita begins to speak about experiential spiritual life in practice. Beginning here and extending over the next four chapters, Kṛṣṇa explains gradual steps on the ladder of *yoga*, from the *yoga* of selfless action (*niṣkāma-karma-yoga*), to the *yoga* of knowledge (*jñāna-yoga*), to the *yoga* of meditation (*dhyāna/aṣṭāṅga-yoga*), and culminating in the *yoga* of love (*bhakti-yoga*)

From this point until the end of chapter 6, Kṛṣṇa instructs Arjuna about the ideal, well-integrated, enlightened person he wants him to be: a dutiful person whose action is informed by knowledge, who realizes the fruit of such action in the form of inner wisdom and develops spiritual emotions for God—a devotee of Kṛṣṇa. As this section begins, Kṛṣṇa speaks covertly about *bhakti* and overtly about *niṣkāma-karma-yoga*. He then informs Arjuna that at this time he is only eligible for *niṣkāma-karma-yoga*. In this way, Kṛṣṇa instructs us through Arjuna that what is achieved through *niṣkāma-karma-yoga* is concomitant to *bhakti-yoga* proper. Through the practice of the *yoga* of selfless action, one's heart is purified and knowledge begins to manifest. Knowledge of the self will not manifest in a heart cluttered by material attachment, and inner wisdom in which the spiritual self is realized is included within mature *bhakti-yoga*.

Kṛṣṇa repeatedly advises Arjuna that *niṣkāma-karma-yoga* is the best course of action for him at this time, and eventually he declares its mature stage to be synonymous with *jñāna-yoga*. As knowledge manifests through *niṣkāma-karma-yoga*, one situated in knowledge becomes qualified to practice meditation. While the fruit of *niṣkāma-karma-yoga* is knowledge of the Brahman feature of the Absolute, the focus of meditation in *dhyāna-yoga* is the Paramātmā feature of God. As one realizes this feature of God one can progress to worship of the Bhagavān feature of the Absolute. This worship in *yoga* is *bhakti*, the final step on the ladder of *yoga* discussed in the first six chapters of the Gītā.

Although Kṛṣṇa advises Arjuna to practice *niṣkāma-karma-yoga* throughout the first six chapters, he also implies that he ultimately wants Arjuna to practice *bhakti-yoga*. Kṛṣṇa makes this abundantly clear at the end of the sixth chapter. Kṛṣṇa takes Arjuna up the ladder of *yoga* to illustrate the glory of *bhakti*. (Tripurari, 2001).

<sup>3</sup> Here Kṛṣṇa eulogizes the practice of *yoga* in general by stating its fruit: *karma-bandhaṁ prahāsyasi*. Viśvanātha Cakravartī Ṭhākura comments that while the word *yoga* in this verse refers to selfless action in which the fruit of one's efforts are offered to God, a stage prior to *bhakti*, *yoga* also implies *bhakti* itself consisting of hearing and chanting about God. Viśvanātha Cakravartī senses that *bhakti* is implied here

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*eṣā*—all this; *te*—unto you; *abhihitā*—described; *sāṅkhye*—by analytical study; *buddhiḥ*—intelligence; *yoge*—in work without fruitive result; *tu*—but; *imām*—this; *śṛṇu*—just hear; *buddhyā*—by intelligence; *yuktaḥ*—dovetailed; *yayā*—by which; *pārtha*—O son of Pṛthā; *karma*—*bandham*—bondage of reaction; *prahāsyasi*—you can be released from.

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

According to the *Nirukti*, or the Vedic dictionary, *sāṅkhyā* means that which describes things in detail, and *sāṅkhya* refers to that philosophy which describes the real nature of the soul. And *yoga* involves controlling the senses. Arjuna's proposal not to fight was based on sense gratification. Forgetting his prime duty, he wanted to cease fighting, because he thought that by not killing his relatives and kinsmen he would be happier than by enjoying the kingdom after conquering his cousins and brothers, the sons of Dhṛtarāṣṭra. In both ways, the basic principles were for sense gratification. Happiness derived from conquering them and happiness derived by seeing kinsmen alive are both on the basis of personal sense gratification, even at a sacrifice of wisdom and duty. Kṛṣṇa, therefore, wanted to explain to Arjuna that by killing the body of his grandfather he would not be killing the soul proper, and He explained that all individual persons, including the Lord Himself, are eternal individuals; they were individuals in the past, they are individuals in the present, and they will continue to remain individuals in the future, because all of us are individual souls eternally. We simply change our bodily dress in different manners, but actually we keep our individuality even after liberation from the bondage of material dress. An analytical study of the soul and the body has been very graphically explained by Lord Kṛṣṇa. And this descriptive knowledge of the soul and the body from different angles of vision has been described here as *Sāṅkhya*, in terms of the *Nirukti* dictionary. This *Sāṅkhya* has nothing to do

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because *bhakti* is both the means to transcendental life as well as continued engagement in devotional life beyond the influence of material nature. Later in verse 45 of this chapter Kṛṣṇa implores Arjuna to attain this condition (*nīstraiguṇya*) through the *yoga* practice that he is encouraging him to engage in here (Tripurari, 2001).

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with Sāṅkhya philosophy of the atheist Kapila. Long before the imposter Kapila's Sāṅkhya, the Sāṅkhya philosophy was expounded in the *Śrīmad-Bhāgavatam* by the true Lord Kapila, the incarnation of Lord Kṛṣṇa, who explained it to His mother, Devahūti. It is clearly explained by Him that the *puruṣa*, or the Supreme Lord, is active and that He creates by looking over the *prakṛti*. This is accepted in the *Vedas* and in the *Gītā*. The description in the *Vedas* indicates that the Lord glanced over the *prakṛti*, or nature, and impregnated it with atomic individual souls. All these individuals are working in the material world for sense gratification, and under the spell of material energy they are thinking of being enjoyers. This mentality is dragged to the last point of liberation when the living entity wants to become one with the Lord. This is the last snare of *māyā*, or sense gratificatory illusion, and it is only after many, many births of such sense gratificatory activities that a great soul surrenders unto Vāsudeva, Lord Kṛṣṇa, thereby fulfilling the search after the ultimate truth.

Arjuna has already accepted Kṛṣṇa as his spiritual master by surrendering himself unto Him: *śiṣyas te 'haṁ sādhi mām tvām praṇanam*. Consequently, Kṛṣṇa will now tell him about the working process in *buddhi-yoga*, or *karma-yoga*, or in other words, the practice of devotional service only for the sense gratification of the Lord. This *buddhi-yoga* is clearly explained in Chapter Ten, verse ten, as being direct communion with the Lord, who is sitting as Paramātmā in everyone's heart. But such communion does not take place without devotional service. One who is therefore situated in devotional or transcendental loving service to the Lord, or, in other words, in Kṛṣṇa consciousness, attains to this stage of *buddhi-yoga* by the special grace of the Lord. The Lord says, therefore, that only to those who are always engaged in devotional service out of transcendental love does He award the pure knowledge of devotion in love. In that way the devotee can reach Him easily in the ever-blissful kingdom of God.

Thus the *buddhi-yoga* mentioned in this verse is the devotional service of the Lord, and the word Sāṅkhya mentioned herein has nothing to do with the atheistic *sāṅkhya-yoga* enunciated by the imposter Kapila. One should not, therefore, misunderstand that the *sāṅkhya-yoga* mentioned herein has any connection with the atheistic Sāṅkhya. Nor did that philosophy have any

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influence during that time; nor would Lord Kṛṣṇa care to mention such godless philosophical speculations. Real Sāṅkhya philosophy is described by Lord Kapila in the *Śrīmad-Bhāgavatam*, but even that Sāṅkhya has nothing to do with the current topics. Here, Sāṅkhya means analytical description of the body and the soul. Lord Kṛṣṇa made an analytical description of the soul just to bring Arjuna to the point of *buddhi-yoga*, or *bhakti-yoga*. Therefore, Lord Kṛṣṇa's Sāṅkhya and Lord Kapila's Sāṅkhya, as described in the *Bhāgavatam*, are one and the same. They are all *bhakti-yoga*. Lord Kṛṣṇa Said, therefore, that only the less intelligent class of men make a distinction between *sāṅkhya-yoga* and *bhakti-yoga* (*sāṅkhya-yogau pṛthag bālāḥ pravadanti na paṇḍitāḥ*).

Of course, atheistic *sāṅkhya-yoga* has nothing to do with *bhakti-yoga*, yet the unintelligent claim that the atheistic *sāṅkhya-yoga* is referred to in the *Bhagavad-gītā*.

One should therefore understand that *buddhi-yoga* means to work in Kṛṣṇa consciousness, in the full bliss and knowledge of devotional service. One who works for the satisfaction of the Lord only, however difficult such work may be, is working under the principles of *buddhi-yoga* and finds himself always in transcendental bliss. By such transcendental engagement, one achieves all transcendental understanding automatically, by the grace of the Lord, and thus his liberation is complete in itself, without his making extraneous endeavors to acquire knowledge. There is much difference between work in Kṛṣṇa consciousness and work for fruitive results, especially in the matter of sense gratification for achieving results in terms of family or material happiness. *Buddhi-yoga* is therefore the transcendental quality of the work that we perform.

### TEXT 40

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।  
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

*nehābhikrama-nāśo 'sti  
pratyavāyo na vidyate  
sv-alpam apy asya dharmasya  
trāyate mahato bhayāt*

#### Comment [jh2]:

1. Work on the material plane must be completed to be profitable, but *any effort* for the satisfaction of Kṛṣṇa bears permanent results.
2. Even a little progress in Kṛṣṇa consciousness in this life guarantees one a good birth for further elevation in the next life (Goswami, 1986).

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*na*—there is not; *iha*—in this yoga; *abhikrama*—in endeavoring; *nāśaḥ*—loss; *asti*—there is; *pratyavāyaḥ*—diminution; *na*—never; *vidyate*—there is; *su*—*alṅgam*—a little; *api*—although; *asya*—of this; *dharmasya*—occupation; *trāyate*—releases; *mahataḥ*—from very great; *bhayāt*—danger.

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

Activity in Kṛṣṇa consciousness, or acting for the benefit of Kṛṣṇa without expectation of sense gratification, is the highest transcendental quality of work. Even a small beginning of such activity finds no impediment, nor can that small beginning be lost at any stage. Any work begun on the material plane has to be completed, otherwise the whole attempt becomes a failure. But any work begun in Kṛṣṇa consciousness has a permanent effect, even though not finished. The performer of such work is therefore not at a loss even if his work in Kṛṣṇa consciousness is incomplete. One percent done in Kṛṣṇa consciousness bears permanent results, so that the next beginning is from the point of two percent, whereas in material activity without a hundred percent success there is no profit. Ajāmila performed his duty in some percentage of Kṛṣṇa consciousness, but the result he enjoyed at the end was a hundred percent, by the grace of the Lord. There is a nice verse in this connection in Śrīmad-Bhāgavatam (1.5.17):

*tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer  
bhajann apakvo 'tha patet tato yadi  
yatra kva vābhadram abhūd amuṣya kiṁ  
ko vārtha āpto 'bhajatām sva-dharmataḥ*

"If someone gives up his occupational duties and works in Kṛṣṇa consciousness and then falls down on account of not completing his work, what loss is there on his part? And what can one gain if one performs his material activities perfectly?" Or, as the Christians say, "What profiteth a man if he gain the whole world yet suffers the loss of his eternal soul?"

Material activities and their results end with the body. But work in Kṛṣṇa consciousness carries a person again to Kṛṣṇa consciousness, even after the loss of the body. At least one is sure to have a chance in the next life of being born again as a human being, either in the family of a great cultured

**Comment [jh3]:** Note the example of Ajāmila

**Comment [jh4]:** Important verses.

*brāhmaṇa* or in a rich aristocratic family that will give one a further chance for elevation. That is the unique quality of work done in Kṛṣṇa consciousness.

TEXT 41

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।  
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

*vyavasāyātmikā buddhiḥ<sup>4</sup>*  
*ekeha kuru-nandana*  
*bahu-śākhā hy anantāś ca*  
*buddhayo 'vyavasāyinām*

*vyavasāya-ātmikā*—resolute in Kṛṣṇa consciousness; *buddhiḥ*—intelligence; *ekā*—only one; *iha*—in this world; *kuru—nandana*—O beloved child of the Kurus; *bahu—śākhāḥ*—having various branches; *hi*—indeed; *anantāḥ*—unlimited; *ca*—also; *buddhayaḥ*—intelligence; *avyavasāyinām*—of those who are not in Kṛṣṇa consciousness.

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

<sup>4</sup> *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 *sādhya*, 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."

Śrīla Prabhupāda comments further on this verse in his purport to Śrīmad-Bhāgavatam 2.4.3–4: "The whole matter is concluded in the *Bhagavad-gītā* (2.41) as *vyavasāyātmikā buddhiḥ*, or the absolute path of perfection. Śrī Baladeva Vidyābhūṣaṇa defines this as *bhagavad-arcana-rūpaika-niṣkāma-karmabhir viśuddha-cittaḥ*: accepting transcendental loving service to the Lord as the prime duty, free from fruitive reaction" (Dāsa, 1997).

**Comment [jh5]:**

1. One in full, practical knowledge of the soul can perform duties for the satisfaction of Kṛṣṇa with firm faith and determination.
2. Such a person has no other obligations.
3. One should practice *buddhi-yoga* guided by a pure devotee (Goswami, 1986).

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branched.<sup>5</sup>

A strong faith that by Kṛṣṇa consciousness one will be elevated to the highest perfection of life is called *vyavasāyātmikā* intelligence.<sup>6</sup> The *Caitanya-caritāmṛta* (*Madhya* 22.62) states:

*'śraddhā'-śabde—viśvāsa kahe sudṛḍha niścaya  
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

Faith means unflinching trust in something sublime. When one is engaged in the duties of Kṛṣṇa consciousness, he need not act in relationship to the

<sup>5</sup> Here Kṛṣṇa chastens Arjuna's mind to do his bidding alone, speaking affectionately to his disciple. As a reference to *bhakti* this verse points to the stage of *niṣṭha*, in which one's intelligence is fixed in spiritual pursuit as a result of hearing about God regularly and serving his devotees. At this stage one is fixed in consideration of his *iṣṭa devata* (personal Deity). Viśvanātha Cakravartī Ṭhākura says that intelligence fixed on the advice of one's guru regarding the cultivation of *bhakti* is *vyavasāyātmikā buddhi*. He has equated attaining the grace of the guru with adherence to the spiritual practices he outlines (Tripurari, 2001).

<sup>6</sup> Moreover among all types of intelligence, that intelligence concentrated on bhakti yoga is the best. Resolute intelligence fixed in bhakti yoga is only one. The meaning of this is illustrated as follows.

"My sādhana is to serve the lotus feet of the Lord, to remember and glorify him as instructed by my guru. That is also my goal (sādhya). It is my life sustaining medicine, for I cannot give up the sādhana and the sādhya. This is my most desirable object, even in dreams. There may be happiness or sorrow. Saṁsāra may be destroyed or not be destroyed. That is no loss for me. Let there only be resolute intelligence fixed in pure bhakti."

It is said:

Tato bhajeta mām bhaktyā śraddhālur dṛḍha-niścayaḥ

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

The intelligence of others however is not *ekā*. Those intellects are unlimited (anantāḥ) rather than one, because of the unlimited desires to fulfill in karma yoga. The intellects have infinite branches because of the infinity of actions in their practices.

In jñāna yoga, in order to purify the mind, one first fixes the intelligence on niṣkāma karma. When the mind is purified, the intelligence then concentrates on giving up action. This is called *karma sannyaśa*. Next, the intelligence concentrates on jñāna, knowledge. The intelligence at that time also concentrates on bhakti so that jñāna does not become without results. The intelligence at that time also concentrates on bhakti so that jñāna does not become without results. The intelligence then concentrates on giving up jñāna, as the Lord says, *jñāna ca mayi sannyaśet*. (SB 11.19.1)

Thus the intelligences, concentration on different objects, are said to be infinite or many. And the branches of the respective sādhanas are also infinite, since karma, jñāna and bhakti must all be performed (Cakravartī Ṭhākura, 2003).

**Comment [jh6]:** Outline of the purport:

*Vyavasāyātmikā buddhi* = faith the KC will bring one to the highest perfection.

Faith = unflinching trust in something sublime [meaning KC duty over mundane duty]

This is based on knowledge: *Vāsudevaḥ sarvam iti...*

Knowledge that Kṛṣṇa is the root & by watering the root the tree grows

How do you water the root? Guru seva

This all depends on realization; & realization comes from fixed practice.

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material world with obligations to family traditions, humanity, or nationality. Fruitive activities are the engagements of one's reactions from past good or bad deeds. When one is awake in Kṛṣṇa consciousness, he need no longer endeavor for good results in his activities. When one is situated in Kṛṣṇa consciousness, all activities are on the absolute plane, for they are no longer subject to dualities like good and bad. The highest perfection of Kṛṣṇa consciousness is renunciation of the material conception of life. This state is automatically achieved by progressive Kṛṣṇa consciousness.

The resolute purpose of a person in Kṛṣṇa consciousness is based on knowledge. *Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ*: a person in Kṛṣṇa consciousness is the rare good soul who knows perfectly that Vāsudeva, or Kṛṣṇa, is the root of all manifested causes. As by watering the root of a tree one automatically distributes water to the leaves and branches, so by acting in Kṛṣṇa consciousness one can render the highest service to everyone—namely self, family, society, country, humanity, etc. If Kṛṣṇa is satisfied by one's actions, then everyone will be satisfied.

Service in Kṛṣṇa consciousness is, however, best practiced under the able guidance of a spiritual master who is a bona fide representative of Kṛṣṇa, who knows the nature of the student and who can guide him to act in Kṛṣṇa consciousness. As such, to be well versed in Kṛṣṇa consciousness one has to act firmly and obey the representative of Kṛṣṇa, and one should accept the instruction of the bona fide spiritual master as one's mission in life. Śrīla Viśvanātha Cakravartī Ṭhākura instructs us, in his famous prayers for the spiritual master, as follows:

*yasya prasādād bhagavat-prasādo  
yasyāprasādān na gatiḥ kuto 'pi  
dhyāyan stuvāms tasya yaśas tri-sandhyaṁ  
vande guroḥ śrī-caraṇāravindam \*\**

"By satisfaction of the spiritual master, the Supreme Personality of Godhead becomes satisfied. And by not satisfying the spiritual master, there is no chance of being promoted to the plane of Kṛṣṇa consciousness. I should, therefore, meditate and pray for his mercy three times a day, and offer my respectful obeisances unto him, my spiritual master."



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The whole process, however, depends on perfect knowledge of the soul beyond the conception of the body—not theoretically but practically, when there is no longer a chance for sense gratification manifested in fruitive activities. One who is not firmly fixed in mind is diverted by various types of fruitive acts.

### TEXTS 42-43

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।  
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥  
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।  
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

*yām imām puṣpitām vācaṁ  
pravadanty avipaścitaḥ  
veda-vāda-ratāḥ pārtha  
nānyad astīti vādīnaḥ<sup>7</sup>*

*kāmātmānaḥ svarga-para  
janma-karma-phala-pradām  
kriyā-viśeṣa-bahulām  
bhogaiśvarya-gatiṁ prati<sup>8</sup>*

<sup>7</sup> This verse speaks of people with wavering intelligence, involved in sakāma karma, who are very dull witted. They speak excellently (pra vadanti)\* the pleasing words of the Vedas which are like a poisonous flowering plant. Since their consciousness has been deluded by those words, they are not endowed with fixed intelligence, (tayāpahṛta-cetasām vyavasāyātmikā buddhiḥ samādhau na vidhīyate). The sentence continues in verse 44. Because of the impossibility for them to accept, it is not taught to them. They speak in this way because they are fools (avipaścitaḥ), because they interpret the words of the Vedas (veda-vāda-ratāḥ) such as the following:

Akṣayyaṁ ha vai cāturmāsya-yājinaḥ sukṛtaṁ bhavati

One who has worshiped by means of the vows of cāturmāsya attains pious credits which never become depleted. Apastambha Srauta Sutra, Kṛṣṇa Yajur Veda 8.1.1

Apāma somam amṛtā abhūma

We drank soma and became immortal. Ṛg Veda 8.48.3

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

\*Pra here stands for *prakṛṣṭa*, which means attractively (Cakravartī Ṭhākura, 2003)

**Comment [jh7]:** Due to attachment for sense enjoyment and for elevation to heavenly planets, people imagine that the *Vedas* are meant to help them achieve these things (Goswami, 1986).

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*yām imām*—all these; *puṣpītām*—flowery; *vācam*—words; *pravadanti*—say; *avipaścitaḥ*—men with a poor fund of knowledge; *veda-vāda-ratāḥ*—supposed followers of the *Vedas*; *pārtha*—O son of Pṛthā; *na*—never; *anyat*—anything else; *asti*—there is; *iti*—thus; *vādinaḥ*—the advocates; *kāma-ātmānaḥ*—desirous of sense gratification; *svarga-parāḥ*—aiming to achieve heavenly planets; *janma-karma-phala-pradām*—resulting in good birth and other fruitive reactions; *kriyā-viśeṣa*—pompous ceremonies; *bahulām*—various; *bhoga*—in sense enjoyment; *aiśvarya*—and opulence; *gatim*—progress; *prati*—towards.

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

People in general are not very intelligent, and due to their ignorance they are most attached to the fruitive activities recommended in the *karma-kāṇḍa* portions of the *Vedas*. They do not want anything more than sense gratificatory proposals for enjoying life in heaven, where wine and women are available and material opulence is very common. In the *Vedas* many sacrifices are recommended for elevation to the heavenly planets, especially the *jyotiṣtoma* sacrifices. In fact, it is stated that anyone desiring elevation to heavenly planets must perform these sacrifices, and men with a poor fund of knowledge think that this is the whole purpose of Vedic wisdom. It is very difficult for such inexperienced persons to be situated in the determined action of Kṛṣṇa consciousness. As fools are attached to the flowers of poisonous trees without knowing the results of such attractions, unenlightened men are similarly attracted by such heavenly opulence and the sense enjoyment thereof.

In the *karma-kāṇḍa* section of the *Vedas* it is said, *aṇāma somam amṛtā abhūma* and *akṣayyaṁ ha vai cāturmāsya-yājinaḥ sukṛtaṁ bhavati*. In other

**Comment [jh8]:** This doesn't exactly apply in the west. Though you could say people are attached to certain rituals that bring material results (e.g., work hard, make lots of money...)

<sup>8</sup> What type of words do they speak? They speak words about various rite giving many results\* in terms of power and enjoyment, words which give good results of action in terms of birth.

\*He analyzes the word *bahula* as “giving much” from the root *lā*, meaning “to give” combined with *bahu*, many (Cakravartī Thākura, 2003)

words, those who perform the four-month penances become eligible to drink the *soma-rasa* beverages to become immortal and happy forever. Even on this earth some are very eager to have *soma-rasa* to become strong and fit to enjoy sense gratifications. Such persons have no faith in liberation from material bondage, and they are very much attached to the pompous ceremonies of Vedic sacrifices. They are generally sensual, and they do not want anything other than the heavenly pleasures of life. It is understood that there are gardens called Nandana-kānana in which there is good opportunity for association with angelic, beautiful women and having a profuse supply of *soma-rasa* wine. Such bodily happiness is certainly sensual; therefore there are those who are purely attached to such material, temporary happiness, as lords of the material world.

TEXT 44

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।  
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

*bhogaiśvarya-prasaktānām*  
*tayāpahṛta-cetasām*  
*vyavasāyātmikā buddhiḥ*  
*samādhau<sup>9</sup> na vidhīyate<sup>10</sup>*

*bhoga*—to material enjoyment; *aiśvarya*—and opulence; *prasaktānām*—for those who are attached; *tayā*—by such things; *apahṛta-cetasām*—bewildered in mind; *vyavasāya-ātmikā*—fixed in determination; *buddhiḥ*—devotional service to the Lord; *samādhau*—in the controlled mind; *na*—never; *vidhīyate*—does take place.

**In the minds of those who are too attached to sense enjoyment and material**

<sup>9</sup> Śrīdhara Swami comments that *samādhī* is single-minded concentration leading to consciousness of God. Baladeva Vidyābhūṣaṇa defines *Samadhi* as that condition in which correct understanding of the self is perfectly achieved (Tripurari, 2001).

<sup>10</sup> Those whose minds are attracted by the flowery words who are attached to power and enjoyment, do not have the determined intelligence fixed firmly on one point (*samādhau*), on only the Supreme Lord. The form of the verb *na vidhīyate*, is reflexive, passive (*karma kartari*), meaning in this case “is not attained.” This commentary is Śrīdhara Swāmī’s version (Cakravartī Thākura, 2003)

**Comment [jh9]:** Materially attached persons cannot persist in devotional service or attain *samādhī* (Goswami, 1986).

opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place.

*Samādhi* means "fixed mind." The Vedic dictionary, the *Nirukti*, says, *samyag ādhīyate 'sminn ātma-tattva-yāthātmyam*: "When the mind is fixed for understanding the self, it is said to be in *samādhi*." *Samādhi* is never possible for persons interested in material sense enjoyments and bewildered by such temporary things. They are more or less condemned by the process of material energy.

TEXT 45

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।  
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

*trai-guṇya-viṣayā vedā*  
*nistrai-guṇyo bhavārjuna*  
*nirdvandvo nitya-sattva-stho*  
*niryoga-kṣema ātmavān*

*trai-guṇya*—pertaining to the three modes of material nature<sup>11</sup>; *viṣayāḥ*—on the subject matter; *vedāḥ*—Vedic literatures; *nistrai-guṇyaḥ*—transcendental to the three modes of material nature; *bhava*—be; *arjuna*—O Arjuna; *nirdvandvaḥ*—without duality; *nitya-sattva-sthaḥ*<sup>12</sup>—in a pure state of spiritual existence; *niryoga-kṣemaḥ*—free from ideas of gain and protection; *ātma-vān*—established in the self.

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

<sup>11</sup> The word *guṇa* or "quality" can also mean "strand" or "string" or "rope," expressing how these three primary qualities arising from primordial nature bind one like a rope. It is a technical term used in Sāṅkhya philosophy that is a recurring theme in the BG (Schweig, 2007).

<sup>12</sup> Kṛṣṇa's use of the word *sattva* does not indicate that one should become situated in *sattva-guṇa* (the material influence of goodness), for in the first line of this verse he speaks of transcending all three *guṇas*. *Sattva-guṇa* begets knowledge, whereas *bhakti* gives birth to transcendental experience. The words *nitya-sattva-stha* imply remaining always in the association of devotees, who have been characterized in the *Bhagavata* as truthful (*sat*) (Tripurari, 2001).

Comment [jh10]:

1. The Vedas prescribe a process for gradual elevation, but Kṛṣṇa expected Arjuna to transcend that.
2. Kṛṣṇa's consciousness enables one to overcome material dualities quickly (Goswami, 1986).

## Bhagavad-gītā As It Is Chapter 2b

self.<sup>13</sup>

All material activities involve actions and reactions in the three modes of material nature. They are meant for fruitive results, which cause bondage in the material world. The *Vedas* deal mostly with fruitive activities to gradually elevate the general public from the field of sense gratification to a position on the transcendental plane. Arjuna, as a student and friend of Lord Kṛṣṇa, is advised to raise himself to the transcendental position of *Vedānta* philosophy where, in the beginning, there is *brahma-jijñāsā*, or questions on the supreme transcendence. All the living entities who are in the material world are struggling very hard for existence. For them the Lord, after creation of the material world, gave the Vedic wisdom advising how to live and get rid of the material entanglement. When the activities for sense gratification, namely the *karma-kāṇḍa* chapter, are finished, then the chance for spiritual realization is offered in the form of the *Upaniṣads*, which are part of different *Vedas*, as the *Bhagavad-gītā* is a part of the fifth *Veda*, namely the *Mahābhārata*. The *Upaniṣads* mark the beginning of transcendental life.

As long as the material body exists, there are actions and reactions in the material modes. One has to learn tolerance in the face of dualities such as happiness and distress, or cold and warmth, and by tolerating such dualities become free from anxieties regarding gain and loss. This transcendental position is achieved in full Kṛṣṇa consciousness when one is fully dependent on the good will of Kṛṣṇa.

TEXT 46

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।  
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

**Comment [jh11]:**

- 1.Perfection in Vedic knowledge means knowing one's relationship with Kṛṣṇa
- 2.People in this age cannot follow the standard Vedic process, but chanting Hare Kṛṣṇa is complete in itself for purifying and elevating the conditioned soul to perfection.
- 3.Inoffensive chanting is the highest understanding of Vedic mysticism (Goswami, 1986).

<sup>13</sup> In his comments on this verse, Viśvanātha Cakravartī Thākura stresses the futility of the paths of *jñāna* and *karma* in terms of transcending the *guṇas*. Citing numerous verses from the *Śrīmad-Bhāgavatam's Uddhava-gītā* that correspond with this verse, Cakravartī Thākura offers considerable evidence that only *bhakti* has the power to deliver one from the *guṇas* and situate one in transcendence. Such *bhakti* is *niryoga-ksema*, free from the concerns for acquisition (*yoga*) and maintenance (*ksema*). The full sense of what it means to be free from concerns for acquisition and comfort is related in the twenty-second verse of chapter nine in reference to *bhakti-yoga*. Any necessity Kṛṣṇa's devotees might have for these two is seen to by Kṛṣṇa himself (Tripurari, 2001).

## Bhagavad-gītā As It Is Chapter 2b

yāvān artha udapāne  
sarvataḥ samplutodake  
tāvān sarveṣu vedeṣu  
brāhmaṇasya vijānataḥ

yāvān—all that; arthaḥ—is meant; uda—pāne—in a well of water; sarvataḥ—in all respects; sampluta-udake—in a great reservoir of water; tāvān—similarly; sarveṣu—in all; vedeṣu—Vedic literatures; brāhmaṇasya—of the man who knows the Supreme Brahman; vijānataḥ—who is in complete knowledge.

**All purposes served by a small well can at once be served by a great reservoir of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.<sup>14</sup>**

The rituals and sacrifices mentioned in the *karma-kāṇḍa* division of the Vedic literature are meant to encourage gradual development of self-realization.<sup>15</sup> And the purpose of self-realization is clearly stated in the Fifteenth Chapter of the *Bhagavad-gītā* (15.15): the purpose of studying the *Vedas* is to know Lord Kṛṣṇa, the primeval cause of everything. So, self-realization means understanding Kṛṣṇa and one's eternal relationship with Him. The relationship of the living entities with Kṛṣṇa is also mentioned in the Fifteenth Chapter of *Bhagavad-gītā* (15.7). The living entities are parts and parcels of Kṛṣṇa; therefore, revival of Kṛṣṇa consciousness by the individual living entity is the highest perfectional stage of Vedic knowledge. This is confirmed in the *Śrīmad-Bhāgavatam* (3.33.7) as follows:

aho bata śva-paco 'to garīyān  
yaj-jihvāgre vartate nāma tubhyam  
tepus tapas te juhuvuḥ sasnur āryā  
brahmānūcur nāma grṇanti ye te

---

<sup>14</sup> In the preceding verses Kṛṣṇa differentiates between those sections of the scripture that advocate material advancement and those that advocate spiritual progress. He also criticizes those who do not understand the purpose of the *Vedas* and thus take their statements about material advancement out of context (Tripurari, 2001).

<sup>15</sup> In encouraging him along the lines of experiential spiritual life in devotion, Kṛṣṇa also prepares him for that which he (representing a beginner on the spiritual path) is presently eligible to practice: *niṣkāma-karma-yoga* (Tripurari, 2001).

## Bhagavad-gītā As It Is Chapter 2b

"O my Lord, a person who is chanting Your holy name, although born of a low family like that of a *caṇḍāla* [dog-eater], is situated on the highest platform of self-realization. Such a person must have performed all kinds of penances and sacrifices according to Vedic rituals and studied the Vedic literatures many, many times after taking his bath in all the holy places of pilgrimage. Such a person is considered to be the best of the Āryan family.

So one must be intelligent enough to understand the purpose of the *Vedas*, without being attached to the rituals only, and must not desire to be elevated to the heavenly kingdoms for a better quality of sense gratification. It is not possible for the common man in this age to follow all the rules and regulations of the Vedic rituals, nor is it possible to study all of the *Vedānta* and the *Upaniṣads* thoroughly. It requires much time, energy, knowledge and resources to execute the purposes of the *Vedas*. This is hardly possible in this age. The best purpose of Vedic culture is served, however, by chanting the holy name of the Lord, as recommended by Lord Caitanya, the deliverer of all fallen souls. When Lord Caitanya was asked by a great Vedic scholar, Prakāśānanda Sarasvatī, why He, the Lord, was chanting the holy name of the Lord like a sentimentalist instead of studying *Vedānta* philosophy, the Lord replied that His spiritual master had found Him to be a great fool and thus asked Him to chant the holy name of Lord Kṛṣṇa. He did so, and became ecstatic like a madman. In this Age of Kali, most of the population is foolish and not adequately educated to understand *Vedānta* philosophy; the best purpose of *Vedānta* philosophy is served by inoffensively chanting the holy name of the Lord. *Vedānta* is the last word in Vedic wisdom, and the author and knower of the *Vedānta* philosophy is Lord Kṛṣṇa; and the highest Vedāntist is the great soul who takes pleasure in chanting the holy name of the Lord. That is the ultimate purpose of all Vedic mysticism.<sup>16</sup>

### TEXT 47

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

#### Comment [jh12]:

1. Discuss prescribed duties, capricious work, and inaction
2. Kṛṣṇa advises performing prescribed duties without attachment for the result (Goswami, 1986).

<sup>16</sup> In the next verse Kṛṣṇa abruptly informs Arjuna of his level of eligibility for spiritual practice, telling him to act in battle in accordance with his acquired nature. The apparent lack of connection between this verse and the next causes some confusion in Arjuna, giving rise to his question in the beginning of the next chapter (Tripurari, 2001).

मा कर्मफलहेतुर्भूर्मा ते सरोऽस्त्वकर्मणि ॥ ४७ ॥

*karmaṇy evādhikāras te  
mā phaleṣu kadācana  
mā karma-phala-hetur bhūr  
mā te saṅgo 'stv akarmaṇi*

*karmaṇi*—in prescribed duties; *eva*—certainly; *adhikāraḥ*—right; *te*—of you; *mā*—never; *phaleṣu*—in the fruits; *kadācana*—at any time; *mā*—never; *karma-phala*—in the result of the work; *hetuḥ*—cause; *bhūḥ*—become; *mā*—never; *te*—of you; *saṅgaḥ*—attachment; *astu*—there should be; *akarmaṇi*—in not doing prescribed duties.

**You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities, and never be attached to not doing your duty.<sup>17</sup>**

There are three considerations here: prescribed duties, capricious work, and inaction. Prescribed duties are activities enjoined in terms of one's acquired modes of material nature. Capricious work means actions without the sanction of authority, and inaction means not performing one's prescribed duties. The Lord advised that Arjuna not be inactive, but that he perform his prescribed duty without being attached to the result. One who is attached to the result of his work is also the cause of the action. Thus he is the enjoyer or sufferer of the result of such actions.

As far as prescribed duties are concerned, they can be fitted into three subdivisions, namely routine work, emergency work and desired activities. Routine work performed as an obligation in terms of the scriptural injunctions, without desire for results, is action in the mode of goodness. Work

**Comment [jh13]:** The types of work:

- 1.Prescribed duties: working according to one's acquired modes (i.e., psycho-physical nature, or how one fits in within varṇāśrama)
- 2.Capricious work: Work that is done outside the sanction of scriptural/spiritual authority
- 3.Inaction: Neglecting one prescribed duties.

**Comment [jh14]:** Three components of prescribed duties:

- 1.Routine work
- 2.Emergency work
- 3.Desired activities

<sup>17</sup> It is in action alone  
that you have a claim  
never at any time to  
the fruits of such action  
Never let the fruits of action  
be your motive;  
never let your attachment  
be to inaction (Schweig, 2007)



with results becomes the cause of bondage; therefore such work is not auspicious. Everyone has his proprietary right in regard to prescribed duties, but should act without attachment to the result; such disinterested obligatory duties doubtlessly lead one to the path of liberation.

Arjuna was therefore advised by the Lord to fight as a matter of duty without attachment to the result. His nonparticipation in the battle is another side of attachment. Such attachment never leads one to the path of salvation. Any attachment, positive or negative, is cause for bondage. Inaction is sinful. Therefore, fighting as a matter of duty was the only auspicious path of salvation for Arjuna.

TEXT 48

योगस्थः कुरु कर्माणि स्रं त्यक्त्वा धनञ्जय ।  
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

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

*yoga-sthaḥ*—equipoised; *kuru*—perform; *karmāṇi*—your duties; *saṅgam*—attachment; *tyaktvā*—giving up; *dhanañjaya*—O Arjuna; *siddhi-asiddhyoḥ*—in success and failure; *samaḥ*—equipoised; *bhūtvā*—becoming; *samatvam*—equanimity; *yogaḥ-yoga*; *ucyate*—is called.

**Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity<sup>18</sup> is called yoga.**

Kṛṣṇa tells Arjuna that he should act in *yoga*. And what is that *yoga*? *Yoga* means to concentrate the mind upon the Supreme by controlling the ever-disturbing senses. And who is the Supreme? The Supreme is the Lord. And because He Himself is telling Arjuna to fight, Arjuna has nothing to do with the results of the fight. Gain or victory are Kṛṣṇa's concern; Arjuna is

<sup>18</sup> While previously in verse thirty-eight Kṛṣṇa spoke of equanimity in the midst of battle, here he speaks in a broader sense of performing all actions with equanimity of mind (Tripurari, 2001).

Comment [jh15]:

1. Kṛṣṇa advises performing prescribed duties with mind fixed upon the Supreme.
2. *Varṇāśrama-dharma* must satisfy Lord Viṣṇu (Goswami, 1986).

## Bhagavad-gītā As It Is Chapter 2b

simply advised to act according to the dictation of Kṛṣṇa. The following of Kṛṣṇa's dictation is real *yoga*, and this is practiced in the process called Kṛṣṇa consciousness. By Kṛṣṇa consciousness only can one give up the sense of proprietorship. One has to become the servant of Kṛṣṇa, or the servant of the servant of Kṛṣṇa [Cc. *Madhya* 13.80]. That is the right way to discharge duty in Kṛṣṇa consciousness, which alone can help one to act in *yoga*.

Arjuna is a *kṣatriya*, and as such he is participating in the *varṇāśrama-dharma* institution. It is said in the *Viṣṇu Purāṇa* that in the *varṇāśrama-dharma*, the whole aim is to satisfy Viṣṇu. No one should satisfy himself, as is the rule in the material world, but one should satisfy Kṛṣṇa. So unless one satisfies Kṛṣṇa, one cannot correctly observe the principles of *varṇāśrama-dharma*. Indirectly, Arjuna was advised to act as Kṛṣṇa told him.

### TEXT 49

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।  
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

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

*dūreṇa*—discard it at a long distance; *hi*—certainly; *avaram*—abominable; *karma*—activity; *buddhi*—*yogāt*—on the strength of Kṛṣṇa consciousness; *dhanañjaya*—O conqueror of wealth; *buddhau*—in such consciousness; *śaraṇam*—full surrender; *anviccha*—try for; *kṛpaṇāḥ*—misers; *phala-hetavaḥ*—those desiring fruitive results.

**O Dhanañjaya,<sup>19</sup> keep all abominable activities far distant by devotional service, and in that consciousness surrender unto the Lord. Those who want to enjoy the fruits of their work are misers.**

One who has actually come to understand one's constitutional position

<sup>19</sup> With a hint of sarcasm Kṛṣṇa addresses Arjuna as Dhanañjaya, winner of wealth. In doing so he appeals to his wealth of heart and implores him not to be miserly (Tripurari, 2001).

**Comment [jh16]:** One should act for the satisfaction of the Lord (*buddhi-yoga*), not for one's own satisfaction (Goswami, 1986).

as an eternal servitor of the Lord gives up all engagements save working in Kṛṣṇa consciousness. As already explained, *buddhi-yoga* means transcendental loving service to the Lord. Such devotional service is the right course of action for the living entity. Only misers desire to enjoy the fruit of their own work just to be further entangled in material bondage. Except for work in Kṛṣṇa consciousness, all activities are abominable because they continually bind the worker to the cycle of birth and death. One should therefore never desire to be the cause of work. Everything should be done in Kṛṣṇa consciousness, for the satisfaction of Kṛṣṇa. Misers do not know how to utilize the assets of riches which they acquire by good fortune or by hard labor. One should spend all energies working in Kṛṣṇa consciousness, and that will make one's life successful. Like misers, unfortunate persons do not employ their human energy in the service of the Lord.

TEXT 50

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।  
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

*buddhi-yukto jahātiha*  
*ubhe sukṛta-duṣkṛte*  
*tasmād yogāya yujyasva*  
*yogaḥ karmasu kauśalam*

*buddhi*—*yuktaḥ*—one who is engaged in devotional service; *jahāti*—can get rid of; *iha*—in this life; *ubhe*—both; *sukṛta*—*duṣkṛte*—good and bad results; *tasmāt*—therefore; *yogāya*—for the sake of devotional service; *yujyasva*—be so engaged; *yogaḥ*—Kṛṣṇa consciousness; *karmasu*—in all activities; *kauśalam*—art.

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

Since time immemorial each living entity has accumulated the various reactions of his good and bad work. As such, he is continuously ignorant of his real constitutional position. One's ignorance can be removed by the instruction of the *Bhagavad-gītā*, which teaches one to surrender unto Lord Śrī Kṛṣṇa in all respects and become liberated from the chained victimization of

**Comment [jh17]:** Action in Kṛṣṇa consciousness liberates one from all reactions to one's previous activities (Goswami, 1986).

action and reaction, birth after birth. Arjuna is therefore advised to act in Kṛṣṇa consciousness, the purifying process of resultant action.

TEXT 51

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।  
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

*karma-jam buddhi-yuktā hi  
phalam tyaktvā manīṣiṇaḥ  
janma-bandha-vinirmuktāḥ  
padam gacchanty anāmayam*

*karma-jam*—due to fruitive activities; *buddhi-yuktāḥ*—being engaged in devotional service; *hi*—certainly; *phalam*—results; *tyaktvā*—giving up; *manīṣiṇaḥ*—great sages or devotees; *janma-bandha*—from the bondage of birth and death; *vinirmuktāḥ*—liberated; *padam*—position; *gacchanti*—they reach; *anāmayam*—without miseries.

**By thus engaging in devotional service to the Lord, great sages or devotees free themselves from the results of work in the material world. In this way they become free from the cycle of birth and death and attain the state beyond all miseries [by going back to Godhead].<sup>20</sup>**

The liberated living entities belong to that place where there are no material miseries. The *Bhāgavatam* (10.14.58) says:

*samāśritā ye pada-pallava-plavam  
mahat-padam puṇya-yaśo murāreḥ  
bhavāmbudhir vatsa-padam param padam  
padam padam yad vipadām na teṣām*

<sup>20</sup> Here Kṛṣṇa answers the question Arjuna raised in verse seven, wherein he asks what is best for him (*śreyah*). After release from *samsāra* there is still something to attain: Kṛṣṇa's abode. It will be attained through devotion after one is free from distraction, both worldly and scriptural. Through *karma-yoga* one attains self-knowledge (*jñāna*) and then through *bhakti* one attains the abode of God. Here Kṛṣṇa, while speaking overtly about attaining spiritual knowledge of the self through *karma-yoga*, also hints at *bhakti*. Knowledge of the soul leads to knowledge of God, which determines the function of the soul in eternity (Tripurari, 2001).

**Comment [jh18]:**

1. One should get out of material existence.
2. Foolish persons try to counteract their material miseries by their own arrangements, but those aware of the souls' constitutional position practice *buddhi-yoga* and go back to Godhead (Goswami, 1986).

## Bhagavad-gītā As It Is Chapter 2b

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Mukunda, or the giver of *mukti*, the ocean of the material world is like the water contained in a calf's footprint. *param padam*, or the place where there are no material miseries, or Vaikuṅṭha, is his goal, not the place where there is danger in every step of life."

Owing to ignorance, one does not know that this material world is a miserable place where there are dangers at every step. Out of ignorance only, less intelligent persons try to adjust to the situation by fruitive activities, thinking that the resultant actions will make them happy. They do not know that no kind of material body anywhere within the universe can give life without miseries. The miseries of life, namely birth, death, old age and diseases, are present everywhere within the material world. But one who understands his real constitutional position as the eternal servitor of the Lord, and thus knows the position of the Personality of Godhead, engages himself in the transcendental loving service of the Lord. Consequently he becomes qualified to enter into the Vaikuṅṭha planets, where there is neither material, miserable life nor the influence of time and death. To know one's constitutional position means to know also the sublime position of the Lord. One who wrongly thinks that the living entity's position and the Lord's position are on the same level is to be understood to be in darkness and therefore unable to engage himself in the devotional service of the Lord. He becomes a lord himself and thus paves the way for the repetition of birth and death. But one who, understanding that his position is to serve, transfers himself to the service of the Lord, at once becomes eligible for Vaikuṅṭhaloka. Service for the cause of the Lord is called *karma-yoga* or *buddhi-yoga*, or in plain words, devotional service to the Lord.

### TEXT 52

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।  
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

*yadā te moha-kalilam  
buddhir vyatitariṣyati  
tadā gantāsi nirvedam*

**Comment [jh19]:** Kṛṣṇa consciousness makes one indifferent toward fruitive activities; discuss Śrī Mādhavendra Puri's verse (Goswami, 1986).

## Bhagavad-gītā As It Is Chapter 2b

*śrotavyasya śrutasya ca*

*yadā*—when; *te*—your; *moha*—of illusion; *kalilam*—dense forest; *buddhiḥ*—transcendental service with intelligence; *vyatitariṣyati*—surpasses; *tadā*—at that time; *gantā asi*—you shall go; *nirvedam*—callousness; *śrotavyasya*—toward all that is to be heard; *śrutasya*—all that is already heard; *ca*—also.

**When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard.<sup>21</sup>**

There are many good examples in the lives of the great devotees of the Lord of those who became indifferent to the rituals of the *Vedas* simply by devotional service to the Lord. When a person factually understands Kṛṣṇa and his relationship with Kṛṣṇa, he naturally becomes completely indifferent to the rituals of fruitive activities, even though an experienced *brāhmaṇa*. Śrī Mādhavendra Purī, a great devotee and *ācārya* in the line of the devotees, says:

*sandhyā-vandana bhadram astu bhavato bhoḥ snāna tubhyaṁ namo  
bho devāḥ pitaraś ca tarpaṇa-vidhau nāhaṁ kṣamaḥ kṣamyatām  
yatra kvāpi niṣadya yādava-kulottamsasya kaṁsa-dviṣaḥ  
smāraṁ smāram aghaṁ harāmi tad alaṁ manye kim anyena me*

"O my prayers three times a day, all glory to you. O bathing, I offer my obeisances unto you. O demigods! O forefathers! Please excuse me for my inability to offer you my respects. Now wherever I sit, I can remember the great descendant of the Yadu dynasty [Kṛṣṇa], the enemy of Kaṁsa, and thereby I can free myself from all sinful bondage. I think this is sufficient for me."

The Vedic rites and rituals are imperative for neophytes: comprehending all kinds of prayer three times a day, taking a bath early in the morning, offering respects to the forefathers, etc. But when one is fully in Kṛṣṇa consciousness and is engaged in His transcendental loving service, one

<sup>21</sup> In *Bhāgavata-sandarbha* (82), Jiva Goswami cites verse 52 as an explanation of the word *nirgrantha* (beyond scripture) found in the famous *ātmārāma* verse of the *Śrīmad-Bhāgavatam* (1.7.10). This *Bhāgavata* verse describes why the liberated Śukadeva was attracted to serve Kṛṣṇa in a post-liberated status—why he studied the *Bhāgavata* even though he was beyond scripture. The *Bhāgavata* explains that "such is the nature of the qualities of Hari." It is Hari's [Kṛṣṇa's] qualities and *līlās* that the *Bhāgavata* is centered on (Tripurari, 2001).

becomes indifferent to all these regulative principles because he has already attained perfection. If one can reach the platform of understanding by service to the Supreme Lord Kṛṣṇa, he has no longer to execute different types of penances and sacrifices as recommended in revealed scriptures. And, similarly, if one has not understood that the purpose of the *Vedas* is to reach Kṛṣṇa and simply engages in the rituals, etc., then he is uselessly wasting time in such engagements. Persons in Kṛṣṇa consciousness transcend the limit of *śabda-brahma*, or the range of the *Vedas* and *Upaniṣads*.

**TEXT 53**

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।  
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

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

*śruti*—of Vedic revelation; *vipratipannā*—without being influenced by the fruitive results; *te*—your; *yadā*—when; *sthāsyati*—remains; *niścalā*—unmoved; *samādhau*—in transcendental consciousness, or Kṛṣṇa consciousness; *acalā*—unflinching; *buddhiḥ*—intelligence; *tadā*—at that time; *yogam*—self-realization; *avāpsyasi*—you will achieve.

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

To say that one is in *samādhi* is to say that one has fully realized Kṛṣṇa consciousness; that is, one in full *samādhi* has realized Brahman, Paramātmā and Bhagavān. The highest perfection of self-realization is to understand that one is eternally the servitor of Kṛṣṇa and that one's only business is to discharge one's duties in Kṛṣṇa consciousness. A Kṛṣṇa conscious person, or unflinching devotee of the Lord, should not be disturbed by the flowery language of the *Vedas* nor be engaged in fruitive activities for promotion to the heavenly kingdom. In Kṛṣṇa consciousness, one comes directly into communion with Kṛṣṇa, and thus all directions from Kṛṣṇa may be understood

**Comment [jh20]:** *Samādhi*, the trance of self-realization, actually means Kṛṣṇa consciousness. A person in such divine consciousness is never bewildered about what to do (Goswami, 1986).

in that transcendental state. One is sure to achieve results by such activities and attain conclusive knowledge. One has only to carry out the orders of Kṛṣṇa or His representative, the spiritual master.

TEXT 54

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।  
स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥ ५४ ॥

*arjuna uvāca*  
*sthita-prajñasya<sup>22</sup> kā bhāṣā<sup>23</sup>*  
*samādhi-sthasya<sup>24</sup> keśava*  
*sthita-dhīḥ kiṁ prabhāṣeta<sup>25</sup>*  
*kim āsīta<sup>26</sup> vrajeta kim<sup>27</sup>*

Begins section 5:  
How to become *sthita-prajña*, fixed in consciousness.

*arjunaḥ uvāca*—Arjuna said; *sthita-prajñasya*—of one who is situated in fixed Kṛṣṇa consciousness; *kā*—what; *bhāṣā*—language; *samādhi-sthasya*—of one situated in trance; *keśava*—O Kṛṣṇa; *sthita-dhīḥ*—one fixed in Kṛṣṇa consciousness; *kiṁ*—what; *prabhāṣeta*—speaks; *kim*—how; *āsīta*—does remain still; *vrajeta*—walks; *kim*—how.

**Arjuna said: O Kṛṣṇa, what are the symptoms of one whose consciousness is thus merged in transcendence? How does he speak,<sup>28</sup> and what is his language?**

<sup>22</sup> Hearing about intelligence fixed in samādhi (*samādhāv acalā buddhiḥ*), Arjuna asks about the characteristics of that yogi. *Sthiti prajña* in this verse has the same meaning as *acalā buddhi* in the previous verse: fixed intelligence (Cakravartī Ṭhākura, 2003).

<sup>23</sup> What qualities describe the *sthiti prajña* (*kā bhāsa*) (Cakravartī Ṭhākura, 2003)?

<sup>24</sup> What are the qualities of the person situated in samādhi, *samādhi stha*? Actually the terms *sthita prajña* and *samādhi stha* both refer to the *jīvan mukta* (Cakravartī Ṭhākura, 2003).

<sup>25</sup> What will that person say in the face of happiness and distress, respect and disrespect, praise and condemnation (*kim prabhāṣeta*)? What will he say, either loudly or to himself (Cakravartī Ṭhākura, 2003)?

<sup>26</sup> In what way will his senses remain unresponsive to the external objects (*kim āsita*) (Cakravartī Ṭhākura, 2003)?

<sup>27</sup> In what way will his senses respond to the objects (*vrajeta kim*) (Cakravartī Ṭhākura, 2003)?

<sup>28</sup> What will that person say in the face of happiness and distress, respect and disrespect, praise and

**Comment [jh21]:** As one can know a rich man, a diseased man, or a learned man from his symptoms, in the same way one can know a transcendental man, especially from his speech (Goswami, 1986).



How does he sit,<sup>29</sup> and how does he walk?<sup>30</sup>

As there are symptoms for each and every man, in terms of his particular situation, similarly one who is Kṛṣṇa conscious has his particular nature—talking, walking, thinking, feeling, etc. As a rich man has his symptoms by which he is known as a rich man, as a diseased man has his symptoms by which he is known as diseased, or as a learned man has his symptoms, so a man in transcendental consciousness of Kṛṣṇa has specific symptoms in various dealings. One can know his specific symptoms from the *Bhagavad-gītā*. Most important is how the man in Kṛṣṇa consciousness speaks; for speech is the most important quality of any man. It is said that a fool is undiscovered as long as he does not speak, and certainly a well-dressed fool cannot be identified unless he speaks, but as soon as he speaks, he reveals himself at once. The immediate symptom of a Kṛṣṇa conscious man is that he speaks only of Kṛṣṇa and of matters relating to Him. Other symptoms then automatically follow, as stated below.

TEXT 55

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्यार्थं मनोगतान् ।  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

śrī-bhagavān uvāca  
prajahāti yadā kāmān  
sarvān pārtha mano-gatān

condemnation (kim prabhāṣeta)? What will he say, either loudly or to himself (Cakravartī Ṭhākura, 2003)?

<sup>29</sup> In what way will his senses remain unresponsive to the external objects (kim āsita) (Cakravartī Ṭhākura, 2003)?

<sup>30</sup> In what way will his senses respond to the objects (vrajeta kim) (Cakravartī Ṭhākura, 2003)?

Arjuna wants to know how to recognize the *sthita-prajña*, one in divine consciousness. He therefore asks: “What are his symptoms? How does he speak? How does he sit? How does he walk?” Śrīla Viśvanātha Cakravartī Ṭhākura explains that Arjuna’s first question asks: “How is one who is transcendently situated (*sthita-prajña*) described? What are his characteristics?” Kṛṣṇa answers this first question in text 55. Although these questions seem to deal only with such a person’s external behavior, Śrīla Viśvanātha Cakravartī Ṭhākura reveals each question’s internal meaning (Dāsa, 1997).

**Comment [jh22]:** Arjuna asks a few questions:

What are the symptoms/qualities of the *sthita prajña*, one who has fixed intelligence and is situated in samādhi? Or what is the nature of the *jīvan mukta*?

How does he speak? What does he say in adverse situations, either to himself or others?

How does he sit? How does he remain unagitated?

How does he walk? How does he engage himself?

**Comment [jh23]:**

1.A person in divine consciousness, knowing he is an eternal servant of Kṛṣṇa, is always satisfied

2.One can overcome sense desires that arise in the mind by engaging in devotional service without hesitation (Goswami, 1986).

## Bhagavad-gītā As It Is Chapter 2b

*ātmany evātmanā tuṣṭaḥ  
sthita-prajñas tadocyate*

*śrī—bhagavān uvāca—the Supreme Personality of Godhead said; prajahāti—gives up; yadā—when; kāmān—desires for sense gratification; sarvān—of all varieties; pārtha—O son of Pṛthā; manaḥ-gatān—of mental concoction; ātmani—in the pure state of the soul; eva—certainly; ātmanā—by the purified mind; tuṣṭaḥ—satisfied;<sup>31</sup> sthita-prajñāḥ—transcendentally situated; tadā—at that time; ucyate—is said.*

**The Supreme Personality of Godhead said:<sup>32</sup> O Pārtha, when a man gives up all varieties of desire for sense gratification<sup>33</sup>, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness.<sup>34</sup>**

**Comment [jh24]:** Answer to question 1: What is the nature of the jīvan mukta?!

<sup>31</sup> In this verse Kṛṣṇa speaks of contentment (*tuṣṭaḥ*) in the midst of renouncing desire. When desire born of the mind is renounced, the fact that one exhibits contentment is not contradictory because in this state the self finds contentment not in the mind but in the self itself (Tripurari, 2001).

<sup>32</sup> According to Rāmānujācārya, Kṛṣṇa's answers appear to be a description of four stages of inner development, beginning with the highest stage and descending to the beginning stage—from *samādhi* (trance) to *pratyāhara* (withdrawal of the senses from their objects). In the highest stage of *samādhi* all material desires have been uprooted with no possibility of revival. In the next to highest stage, the seeds of one's material tendencies have not yet been destroyed (Tripurari, 2001).

Madhusūdana Sarasvatī sees this section as a description of *samādhi* and coming out of *samādhi* owing to the influence of one's manifest (*prārabdha*) *karma* (Tripurari, 2001).

<sup>33</sup> Step by step, Kṛṣṇa answers each of the four questions, from this verse until the end of the chapter. (This verse answers the first question: What is the nature of the jīvan mukta?)

He gives up all desires, so that not even one desire remains for any object. He is able to give up these desires because they belong to the mind (*manogātān*); they are not the intrinsic quality of the soul. If they were the intrinsic quality of the soul, they could not be given up, just as fire never gives up heat. The cause for this is stated. He is satisfied by the soul whose very nature is bliss (*ātmanā tuṣṭaḥ*), in the mind (*ātmani*) which has withdrawn from sense objects. The śruti says:

Yadā sarve parmucyante kāmā ye 'sya hṛdi śritāḥ  
ataḥ martyo 'mṛto bhavaty atra brahma samaśnute

When all the desires situated in the heart are cleared away, the mortal becomes immortal and enjoys brahman. Katha Upaniṣad 6.14 (Cakravartī Ṭhākura, 2003)

<sup>34</sup> The *sthita-prajñā* reveals his position by having no material affection. He is detached from both happiness and misery. Rather, he is fully satisfied by fixing his consciousness on the self.

Kṛṣṇa next answers Arjuna's second question in texts 56–57. "How does he speak?" This question means:

## Bhagavad-gītā As It Is Chapter 2b

The *Bhāgavatam* affirms that any person who is fully in Kṛṣṇa consciousness, or devotional service of the Lord, has all the good qualities of the great sages, whereas a person who is not so transcendently situated has no good qualifications, because he is sure to be taking refuge in his own mental concoctions. Consequently, it is rightly said herein that one has to give up all kinds of sense desire manufactured by mental concoction. Artificially, such sense desires cannot be stopped. But if one is engaged in Kṛṣṇa consciousness, then, automatically, sense desires subside without extraneous efforts. Therefore, one has to engage himself in Kṛṣṇa consciousness without hesitation, for this devotional service will instantly help one onto the platform of transcendental consciousness. The highly developed soul always remains satisfied in himself by realizing himself as the eternal servitor of the Supreme Lord. Such a transcendently situated person has no sense desires resulting from petty materialism; rather, he remains always happy in his natural position of eternally serving the Supreme Lord.

### TEXT 56

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

*duḥkheṣv anudvigna-manāḥ*  
*sukheṣu vigata-spr̥haḥ*  
*vīta-rāga-bhaya-krodhaḥ*  
*sthita-dhīr munir ucyate*

*duḥkheṣu*—in the threefold miseries; *anudvigna*—*manāḥ*—without being agitated in mind; *sukheṣu*—in happiness; *vigata*—*spr̥haḥ*—without being interested; *vīta*—free from; *rāga*—attachment; *bhaya*—fear; *krodhaḥ*—and anger; *sthita*—*dhīḥ*—whose mind is steady; *munir*—a sage; *ucyate*—is called.

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

“How are his intelligence and words affected by another’s affection, anger or neutrality? In other words, how does he respond?” (Dāsa, 1997)

#### Comment [jh25]:

1. Discuss the meaning of the word *muni*.
2. A person in divine consciousness is a *sthita-dhīr-muni*. He has reached the end of speculation by realizing that Vāsudeva, Kṛṣṇa is everything.
3. A person in divine consciousness is never disturbed (he sees everything as Kṛṣṇa’s mercy), he does not become attached or averse to material things, he is daring and active in the service of the Lord, and he is not angry when his attempts are unsuccessful (Goswami, 1986).

#### Comment [jh26]: Answer to question 2: How does he speak?

VCT goes on to explain that he tolerates the threefold miseries (*adhyātmika*, *adhibautika*, and *adhidaivika*) without complaining (inwardly or to others). If someone were to ask he says it is his karma. This is made clear because he is devoid of attachment to enjoyment, fear of things that may cause harm, and anger towards those who have hurt him (the example is given of Jaḍa Bharata before the goddess Durgā toward the caṇḍāla leader who wanted to kill him).

## Bhagavad-gītā As It Is Chapter 2b

The word *muni* means one who can agitate his mind in various ways for mental speculation without coming to a factual conclusion. It is said that every *muni* has a different angle of vision, and unless a *muni* differs from other *munis*, he cannot be called a *muni* in the strict sense of the term. *Nāsāv ṛṣir yasya mataṁ na bhinnam* (*Mahābhārata, Vana-ṣarva* 313.117). But a *sthita-dhīr muni*, as mentioned herein by the Lord, is different from an ordinary *muni*. The *sthita-dhīr muni* is always in Kṛṣṇa consciousness, for he has exhausted all his business of creative speculation. He is called *praśānta-niḥśeṣa-manorathāntara* (*Stotra-ratna* 43), or one who has surpassed the stage of mental speculations and has come to the conclusion that Lord Śrī Kṛṣṇa, or Vāsudeva, is everything (*vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ*). He is called a *muni* fixed in mind. Such a fully Kṛṣṇa conscious person is not at all disturbed by the onslaughts of the threefold miseries, for he accepts all miseries as the mercy of the Lord, thinking himself only worthy of more trouble due to his past misdeeds; and he sees that his miseries, by the grace of the Lord, are minimized to the lowest. Similarly, when he is happy he gives credit to the Lord, thinking himself unworthy of the happiness; he realizes that it is due only to the Lord's grace that he is in such a comfortable condition and able to render better service to the Lord. And, for the service of the Lord, he is always daring and active and is not influenced by attachment or aversion. Attachment means accepting things for one's own sense gratification, and detachment is the absence of such sensual attachment. But one fixed in Kṛṣṇa consciousness has neither attachment nor detachment because his life is dedicated in the service of the Lord. Consequently he is not at all angry even when his attempts are unsuccessful. Success or no success, a Kṛṣṇa conscious person is always steady in his determination.

### TEXT 57

यः सर्वत्रानभिस्नेहस्तत्प्राप्य शुभाशुभम् ।  
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

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

**Comment [jh27]:** A person in divine consciousness is not affected by the good or evil that happens to him (Goswami, 1986).

## Bhagavad-gītā As It Is Chapter 2b

*yah*—one who; *sarvatra*—everywhere; *anabhisnehaḥ*—without affection; *tat*—that; *tat*—that; *prāpya*—achieving; *śubha*—good; *aśubham*—evil; *na*—never; *abhinandati*—praises; *na*—never; *dveṣṭi*—envies; *tasya*—his; *prajñā*—perfect knowledge; *pratiṣṭhitā*—fixed.

In the material world, one who is unaffected by whatever good or evil he may obtain, neither praising it nor despising it, is firmly fixed in perfect knowledge.<sup>35</sup>

There is always some upheaval in the material world which may be good or evil. One who is not agitated by such material upheavals, who is unaffected by good and evil, is to be understood to be fixed in Kṛṣṇa consciousness. As long as one is in the material world there is always the possibility of good and evil because this world is full of duality. But one who is fixed in Kṛṣṇa consciousness is not affected by good and evil, because he is simply concerned with Kṛṣṇa, who is all-good absolute. Such consciousness in Kṛṣṇa situates one in a perfect transcendental position called, technically, *samādhi*.

### TEXT 58

यदा संहरते चायं कूर्मोऽरानीव सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

*yadā samharate cāyam*  
*kūrho 'ṅgānīva sarvaśaḥ*  
*indriyāṇīndriyārthebhyas*  
*tasya prajñā pratiṣṭhitā*

*yadā*—when; *samharate*—winds up; *ca*—also; *ayam*—he; *kūrho*—tortoise; *aṅgāni*—limbs; *iva*—like; *sarvaśaḥ*—altogether; *indriyāṇi*—senses; *indriya-arthebhyah*—from the sense objects; *tasya*—his; *prajñā*—consciousness; *pratiṣṭhitā*—fixed.

One who is able to withdraw his senses from sense objects, as the tortoise draws

**Comment [jh28]:** Paraphrase of VCT's commentary:

Has no material affection, but has "unconditional affection out of mercifulness"

Does not accept honor and respect

Does not reject dishonor

**Comment [jh29]:**

- 1.A person in divine consciousness can control his senses "according to his plan."
- 2.Discuss the example of the serpents.
- 3.Discuss the example of the tortoise (Goswami, 1986).

<sup>35</sup> Here Kṛṣṇa describes the *jivanmukta*'s speech. Free from all material affection (*anabhisnehaḥ*), he is full with love of God. His praise is for God alone, and he does not hate anything (Tripurari, 2001).

its limbs within the shell, is firmly fixed in perfect consciousness.<sup>36</sup>

**Comment [jh30]:** Answer to question 3: How does he sit?

The test of a *yogī*, devotee, or self-realized soul is that he is able to control the senses according to his plan. Most people, however, are servants of the senses and are thus directed by the dictation of the senses. That is the answer to the question as to how the *yogī* is situated. The senses are compared to venomous serpents. They want to act very loosely and without restriction. The *yogī*, or the devotee, must be very strong to control the serpents—like a snake charmer. He never allows them to act independently. There are many injunctions in the revealed scriptures; some of them are do-not's, and some of them are do's. Unless one is able to follow the do's and the do-not's, restricting oneself from sense enjoyment, it is not possible to be firmly fixed in Kṛṣṇa consciousness. The best example, set herein, is the tortoise. The tortoise can at any moment wind up its senses and exhibit them again at any time for particular purposes. Similarly, the senses of the Kṛṣṇa conscious persons are used only for some particular purpose in the service of the Lord and are withdrawn otherwise. Arjuna is being taught here to use his senses for the service of the Lord, instead of for his own satisfaction. Keeping the senses always in the service of the Lord is the example set by the analogy of the tortoise, who keeps the senses within.

**TEXT 59**

विषया विनिवर्तन्ते निराहारस्य देहिनः ।  
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

**Comment [jh31]:**

1. Without experiencing a higher taste, one's renunciation cannot last.
2. Discuss the example of the patient
3. Healthy life means enjoying the nectar of Kṛṣṇa consciousness (Goswami, 1986).

*viṣayā vinivartante  
nirāhārasya dehinaḥ  
rasa-varjam raso 'py asya*

<sup>36</sup> And when one withdraws completely,  
as a tortoise  
all of its limbs,

The senses from  
their sense objects—  
the profound knowledge  
of such a person  
is firmly established (Schweig, 2007)

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*param dr̥ṣṭvā nivartate*

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

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

Unless one is transcendently situated, it is not possible to cease from sense enjoyment.<sup>37</sup> The process of restriction from sense enjoyment by rules and regulations is something like restricting a diseased person from certain types of eatables. The patient, however, neither likes such restrictions nor loses his taste for eatables. Similarly, sense restriction by some spiritual process like *aṣṭāṅga-yoga*, in the matter of *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, etc., is recommended for less intelligent persons who have no better knowledge. But one who has tasted the beauty of the Supreme Lord Kṛṣṇa, in the course of his advancement in Kṛṣṇa consciousness, no longer has a taste for dead, material things. Therefore, restrictions are there for the less intelligent neophytes in the spiritual advancement of life, but such restrictions are only good until one actually has a taste for Kṛṣṇa consciousness. When one is actually Kṛṣṇa conscious, he automatically loses his taste for pale things.

**TEXT 60**

**यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।  
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥**

*yatato hy api kaunteya  
puruṣasya vipāścitaḥ  
indriyāṇi pramāthīni*

<sup>37</sup> Viśvanātha Cakravartī comments that here Kṛṣṇa is saying that the experience of the self alone is not sufficient to retire the taste for material life. Direct experience of God is required (Tripurari, 2001).

**Comment [jh32]:** Stops eating (Cakravartī Thākura, 2003).

*Atyāhara* has a related root. But BVT explains that this means enjoying.

**Comment [jh33]:** Paraphrasing VCT:

One who stops eating (fasting) still has a taste for sense gratification. However the desire still remains.

For one who has seen the SuperSoul, this desire is lost.

Therefore, the ability to realize the soul comes with practice.

**Comment [jh34]:**

1. Without achieving Kṛṣṇa consciousness one must surely fall down, as in the case of Viśvāmitra.
2. Just as a man whose hunger has been satisfied is not inclined to eat, so a Kṛṣṇa conscious person transcends any desire for sense gratification, as in the case of Yāmunācārya (Goswami, 1986).

**Comment [jh35]:** Causing agitation (Cakravartī Thākura, 2003)

## Bhagavad-gītā As It Is Chapter 2b

*haranti prasabham manaḥ*

*yatataḥ*—while endeavoring; *hi*—certainly; *api*—in spite of; *kaunteya*—O son of Kuntī; *puruṣasya*—of a man; *vipaścitaḥ*—full of discriminating knowledge; *indriyāṇi*—the senses; *pramāthīni*—agitating; *haranti*—throw; *prasabham*—by force; *manaḥ*—the mind.

**The senses are so strong and impetuous, O Arjuna, that they forcibly carry away the mind even of a man of discrimination who is endeavoring to control them.**<sup>38</sup>

There are many learned sages, philosophers and transcendentalists who try to conquer the senses, but in spite of their endeavors, even the greatest of them sometimes fall victim to material sense enjoyment due to the agitated mind. Even Viśvāmitra, a great sage and perfect *yogī*, was misled by Menakā into sex enjoyment, although the *yogī* was endeavoring for sense control with severe types of penance and *yoga* practice. And, of course, there are so many similar instances in the history of the world. Therefore, it is very difficult to control the mind and senses without being fully Kṛṣṇa conscious. Without engaging the mind in Kṛṣṇa, one cannot cease such material engagements. A practical example is given by Śrī Yāmunācārya, a great saint and devotee, who says:

*yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde  
nava-nava-rasa-dhāmany udyataṁ rantum āsīt  
tad-avadhi bata nārī-saṅgame smaryamāne  
bhavati mukha-vikāraḥ suṣṭhu niṣṭhivanaṁ ca*

"Since my mind has been engaged in the service of the lotus feet of Lord Kṛṣṇa, and I have been enjoying an ever new transcendental humor, whenever I think of sex life with a woman, my face at once turns from it, and I spit at the thought."

Kṛṣṇa consciousness is such a transcendently nice thing that automatically material enjoyment becomes distasteful. It is as if a hungry man

**Comment [jh36]:** VCT's commentary suggests that only when one has passed beyond *sādhana* (i.e., at *bhāva*) are the senses not an issue and not agitating.

<sup>38</sup> The effort at the stage of *sādhana* is very great, without power to turn back the senses completely (Cakravartī Thākura, 2003).



had satisfied his hunger by a sufficient quantity of nutritious eatables. Mahārāja Ambarīṣa also conquered a great *yogī*, Durvāsā Muni, simply because his mind was engaged in Kṛṣṇa consciousness (*sa vai manaḥ kṛṣṇa-padāravindayor vacāmsi vaikuṅṭha-guṇānuvarṇane*).

**TEXT 61**

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।  
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

*tāni sarvāṇi saṁyamya  
yukta āsīta mat-paraḥ  
vaśe hi yasyendriyāṇi  
tasya prajñā pratiṣṭhitā*

*tāni*—those senses; *sarvāṇi*—all; *saṁyamya*—keeping under control; *yuktaḥ*—engaged; *āsīta*—should be situated; *mat-paraḥ*—in relationship with Me;<sup>39</sup> *vaśe*—in full subjugation; *hi*—certainly; *yasya*—one whose; *indriyāṇi*—senses; *tasya*—his; *prajñā*—consciousness; *pratiṣṭhitā*—fixed.

**One who restrains his senses, keeping them under full control, and fixes his consciousness upon Me, is known as a man of steady intelligence.<sup>40</sup>**

That the highest conception of *yoga* perfection is Kṛṣṇa consciousness is clearly explained in this verse. And unless one is Kṛṣṇa conscious it is not at all possible to control the senses. As cited above, the great sage Durvāsā Muni picked a quarrel with Mahārāja Ambarīṣa, and Durvāsā Muni unnecessarily became angry out of pride and therefore could not check his senses. On the other hand, the king, although not as powerful a *yogī* as the sage, but a devotee

<sup>39</sup> This is the first verse in which Krishna introduces the practice of meditation on him, with the words *mat-paraḥ*, “wholly intent on me” (Schweig, 2007).

<sup>40</sup> The first half of this verse speaks of practice, the second half speaks of perfection. This sitting procedure and other such attendant practices of meditation (*dhyāna*) will be elaborated on in the sixth chapter. Here Kṛṣṇa concludes his answer to Arjuna’s question regarding how the enlightened sit...

For emphasis, to restate his points regarding the path to proper discrimination and enlightened intelligence, Kṛṣṇa continues by stating the reverse sequence of events that leads to the loss of one’s power of discrimination. While the *sthita-prajña* is able to control his senses because his mind is controlled, what happens when the mind is left uncontrolled is described next (Tripurari, 2001).

**Comment [jh37]:** Discuss the incident between Durvāsā Muni and Mahārāja Ambarīṣa (Goswami, 1986).

**Comment [jh38]:** VCT signifies the *sthita prajña* as one who has the senses under control, whereas the *sādhaka* is still endeavoring to control them.

So on the one hand this brings some relief in that since we are still *sādhakas*, we can expect that we’ll have trouble at times (not that having trouble is welcome).

On the other hand, we’re only in the second chapter and we’re talking about *bhāva bhaktas*.

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of the Lord, silently tolerated all the sage's injustices and thereby emerged victorious. The king was able to control his senses because of the following qualifications, as mentioned in the *Śrīmad-Bhāgavatam* (9.4.18-20):

*sa vai manaḥ kṛṣṇa-padāravindayor  
vacāmsi vaikuṅṭha-guṇānuvarṇane  
karau harer mandira-mārjanādiṣu  
śrutim cakārācyuta-sat-kathodaye  
  
mukunda-liṅgālaya-darśane dṛśau  
tad-bhṛtya-gātra-sparśe 'ṅga-saṅgamam  
ghrāṇam ca tat-pāda-saroja-saurabhe  
śrīmat-tulasyā rasanām tad-arpite  
  
pādau hareḥ kṣetra-padānuserpaṇe  
śiro hṛṣīkeśa-padābhivandane  
kāman ca dāsye na tu kāma-kāmyayā  
yathottama-śloka-janāśrayā ratih*

"King Ambarīṣa fixed his mind on the lotus feet of Lord Kṛṣṇa, engaged his words in describing the abode of the Lord, his hands in cleansing the temple of the Lord, his ears in hearing the pastimes of the Lord, his eyes in seeing the form of the Lord, his body in touching the body of the devotee, his nostrils in smelling the flavor of the flowers offered to the lotus feet of the Lord, his tongue in tasting the *tulasī* leaves offered to Him, his legs in traveling to the holy place where His temple is situated, his head in offering obeisances unto the Lord, and his desires in fulfilling the desires of the Lord... and all these qualifications made him fit to become a *mat-para* devotee of the Lord."

The word *mat-para* is most significant in this connection. How one can become *mat-para* is described in the life of Mahārāja Ambarīṣa. Śrīla Baladeva Vidyābhūṣaṇa, a great scholar and *ācārya* in the line of the *mat-para*, remarks, *mad-bhakti-prabhāvena sarvendriya-vijaya-pūrvikā svātma-dṛṣṭiḥ sulabheti bhāvaḥ*. "The senses can be completely controlled only by the strength of devotional service to Kṛṣṇa." Also, the example of fire is sometimes given: "As a blazing fire burns everything within a room, Lord Viṣṇu, situated in the heart of the *yogī*, burns up all kinds of impurities." The *Yoga-sūtra* also prescribes meditation on Viṣṇu, and not meditation on the void. The so-called

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yogīs who meditate on something other than the Viṣṇu form simply waste their time in a vain search after some phantasmagoria.

We have to be Kṛṣṇa conscious—devoted to the Personality of Godhead. This is the aim of the real *yoga*.

### TEXT 62

ध्यायतो विषयान्पुंसः स्रास्तेषूपजायते ।  
स्रात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

*dhyāyato viṣayān puṁsaḥ*  
*saṅgas teṣūpajāyate*  
*saṅgāt sañjāyate kāmaḥ*  
*kāmāt krodho 'bhijāyate*

*dhyāyataḥ*—while contemplating; *viṣayān*—sense objects; *puṁsaḥ*—of a person; *saṅgaḥ*—attachment; *teṣu*—in the sense objects; *upajāyate*—develops; *saṅgāt*—from attachment; *sañjāyate*—develops; *kāmaḥ*—desire; *kāmāt*—from desire; *krodhaḥ*—anger; *abhijāyate*—becomes manifest.

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

One who is not Kṛṣṇa conscious is subjected to material desires while contemplating the objects of the senses. The senses require real engagements, and if they are not engaged in the transcendental loving service of the Lord, they will certainly seek engagement in the service of materialism. In the material world everyone, including Lord Śiva and Lord Brahmā—to say nothing of other demigods in the heavenly planets—is subjected to the influence of sense objects, and the only method to get out of this puzzle of material existence is to become Kṛṣṇa conscious. Lord Śiva was deep in meditation, but when Pārvatī agitated him for sense pleasure, he agreed to the proposal, and as a result Kārtikeya was born. When Haridāsa Ṭhākura was a young devotee of the Lord, he was similarly allured by the incarnation of Māyā-devī, but Haridāsa easily passed the test because of his unalloyed devotion to Lord Kṛṣṇa. As illustrated in the above-mentioned verse of Śrī Yāmunācārya, a sincere devotee of the Lord shuns all material sense

**Comment [jh39]:** Discuss the examples of Lord Śiva and Haridāsa Ṭhākura (Goswami, 1986).

**Comment [jh40]:** VCT: The sthita prajā also controls the mind

enjoyment due to his higher taste for spiritual enjoyment in the association of the Lord. That is the secret of success. One who is not, therefore, in Kṛṣṇa consciousness, however powerful he may be in controlling the senses by artificial repression, is sure ultimately to fail, for the slightest thought of sense pleasure will agitate him to gratify his desires.

TEXT 63

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

*krodhād bhavati sammohaḥ  
sammohāt smṛti-vibhramaḥ  
smṛti-bhraṁśād buddhi-nāśo  
buddhi-nāśāt praṇaśyati*

*krodhāt*—from anger; *bhavati*—takes place; *sammohaḥ*—perfect illusion; *sammohāt*—from illusion; *smṛti*—of memory; *vibhramaḥ*—bewilderment; *smṛti-bhraṁśāt*—after bewilderment of memory; *buddhi-nāśaḥ*—loss of intelligence; *buddhi-nāśāt*—and from loss of intelligence; *praṇaśyati*—one falls down.

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

Śrīla Rūpa Gosvāmī has given us this direction:

*prāpañcikatayā buddhyā  
hari-sambandhi-vastunaḥ  
mumukṣubhiḥ parityāgo  
vairāgyaṁ phalgu kathyate*

(*Bhakti-rasāmṛta-sindhu* 1.2.258)

By development of Kṛṣṇa consciousness one can know that everything has its use in the service of the Lord. Those who are without knowledge of Kṛṣṇa consciousness artificially try to avoid material objects, and as a result, although they desire liberation from material bondage, they do not attain to the perfect

**Comment [jh41]:**

1. Discuss the fall-down sequence in texts 62 & 63.
2. A devotee experiences real enjoyment in serving Kṛṣṇa, but the impersonalists cannot find enjoyment in this artificial renunciation (Goswami, 1986).

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stage of renunciation. Their so-called renunciation is called *phalgu*, or less important. On the other hand, a person in Kṛṣṇa consciousness knows how to use everything in the service of the Lord; therefore he does not become a victim of material consciousness. For example, for an impersonalist, the Lord, or the Absolute, being impersonal, cannot eat. Whereas an impersonalist tries to avoid good eatables, a devotee knows that Kṛṣṇa is the supreme enjoyer and that He eats all that is offered to Him in devotion. So, after offering good eatables to the Lord, the devotee takes the remnants, called *prasādam*. Thus everything becomes spiritualized, and there is no danger of a downfall. The devotee takes *prasādam* in Kṛṣṇa consciousness, whereas the nondevotee rejects it as material. The impersonalist, therefore, cannot enjoy life, due to his artificial renunciation; and for this reason, a slight agitation of the mind pulls him down again into the pool of material existence. It is said that such a soul, even though rising up to the point of liberation, falls down again due to his not having support in devotional service.

### TEXT 64

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।  
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

*rāga-dveṣa-vimuktais tu  
viṣayān indriyaiś caran  
ātma-vaśyair vidheyātmā<sup>41</sup>  
prasādam adhigacchati*

*rāga*—attachment; *dveṣa*—and detachment; *vimuktaiḥ*—by one who has become free from; *tu*—but; *viṣayān*—sense objects; *indriyaiḥ*—by the senses; *caran*—acting upon; *ātma-vaśyaiḥ*—under one's control; *vidheya-ātmā*—one who follows regulated freedom; *prasādam*—the mercy of the Lord; *adhigacchati*—attains.

<sup>41</sup> According to Amara Kośa, *vidheya* means “submissive, situated in words, complaint, controlled, well behaved, polite, and equal.” One whose mind (*ātmā*) is submissive to instructions (*vidheya ātmā*), (who contacts objects with senses controlled by the mind, senses devoid of attachment and repulsion), attains peace (*prasādam*). Contacting the sense objects is not a fault. Rather it is a good quality for one who does it with control (Cakravartī Ṭhākura, 2003).

#### Comment [jh42]:

1. Analyze the different platforms of action for the materialists, the dry renunciators, and the devotees.
2. A devotee can easily control his senses, because by the mercy of the Lord, he always knows what to do in the service of the Lord (Goswami, 1986).

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

It is already explained that one may externally control the senses by some artificial process, but unless the senses are engaged in the transcendental service of the Lord, there is every chance of a fall. Although the person in full Kṛṣṇa consciousness may apparently be on the sensual plane, because of his being Kṛṣṇa conscious he has no attachment to sensual activities. The Kṛṣṇa conscious person is concerned only with the satisfaction of Kṛṣṇa, and nothing else. Therefore he is transcendental to all attachment and detachment. If Kṛṣṇa wants, the devotee can do anything which is ordinarily undesirable; and if Kṛṣṇa does not want, he shall not do that which he would have ordinarily done for his own satisfaction. Therefore to act or not to act is within his control because he acts only under the direction of Kṛṣṇa. 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 65

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।  
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

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

*prasāde*—on achievement of the causeless mercy of the Lord; *sarva*—of all; *duḥkhānām*—material miseries; *hāniḥ*—destruction; *asya*—his; *upajāyate*—takes place; *prasanna-cetaso*—of the happy—minded; *hi*—certainly; *āśu*—very soon; *buddhiḥ*—intelligence; *pari*—sufficiently; *avatiṣṭhate*—becomes established.

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

**Comment [jh43]:** Answers question 4: How does he walk/go?

In other words, either accept renunciation and withdraw the senses or submissively engage the senses in a positive way

**Comment [jh44]:** With Kṛṣṇa consciousness, a person does not experience the miseries of material existence; without Kṛṣṇa consciousness, a person does not experience happiness of peace (Goswami, 1986).

TEXT 66

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।  
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

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

*na asti*—there cannot be; *buddhiḥ*—transcendental intelligence; *ayuktasya*—of one who is not connected (with Kṛṣṇa consciousness); *na*—not; *ca*—and; *ayuktasya*—of one devoid of Kṛṣṇa consciousness; *bhāvanā*—fixed mind (in happiness); *na*—not; *ca*—and; *abhāvayataḥ*—of one who is not fixed; *śāntiḥ*—peace; *aśāntasya*—of the unpeaceful; *kutaḥ*—where is; *sukham*—happiness.

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

Unless one is in Kṛṣṇa consciousness, there is no possibility of peace. So it is confirmed in the Fifth Chapter (5.29) that when one understands that Kṛṣṇa is the only enjoyer of all the good results of sacrifice and penance, that He is the proprietor of all universal manifestations, and that He is the real friend of all living entities, then only can one have real peace. Therefore, if one is not in Kṛṣṇa consciousness, there cannot be a final goal for the mind. Disturbance is due to want of an ultimate goal, and when one is certain that Kṛṣṇa is the enjoyer, proprietor and friend of everyone and everything, then one can, with a steady mind, bring about peace. Therefore, one who is engaged without a relationship with Kṛṣṇa is certainly always in distress and is without peace, however much he may make a show of peace and spiritual advancement in life. Kṛṣṇa consciousness is a self-manifested peaceful condition which can be achieved only in relationship with Kṛṣṇa.

TEXT 67

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।  
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

**Comment [jh45]:** Discuss the example of a boat on water (Goswami, 1986).

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

*indriyāṇām*—of the senses; *hi*—certainly; *caratām*—while roaming; *yat*—with which; *manaḥ*—the mind; *anuvidhīyate*—becomes constantly engaged; *tat*—that; *asya*—his; *harati*—takes away; *prajñām*—intelligence; *vāyuh*—wind; *nāvam*—a boat; *iva*—like; *ambhasi*—on the water.

**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.**

Unless all of the senses are engaged in the service of the Lord, even one of them engaged in sense gratification can deviate the devotee from the path of transcendental advancement. As mentioned in the life of Mahārāja Ambarīṣa, all of the senses must be engaged in Kṛṣṇa consciousness, for that is the correct technique for controlling the mind.

### TEXT 68

**तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥**

*tasmād yasya mahā-bāho  
nigṛhītāni sarvaśaḥ  
indriyāṇīndriyārthebhyas  
tasya prajñā pratiṣṭhitā*

*tasmāt*—therefore; *yasya*—whose; *mahā-bāho*—O mighty—armed one;<sup>42</sup> *nigṛhītāni*—so curbed down; *sarvaśaḥ*—all around; *indriyāṇi*—the senses; *indriya-arthebhyas*—from sense objects; *tasya*—his; *prajñā*—intelligence; *pratiṣṭhitā*—fixed.

**Therefore, O mighty-armed, one whose senses are restrained from their objects**

<sup>42</sup> 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” (Dāsa, 1997).

**Comment [jh46]:** According to VCT this verse describes one who lacks intelligence due to not controlling the mind.

**Comment [jh47]:** Only a person in Kṛṣṇa consciousness can actually control his senses with steady intelligence (Goswami, 1986).



is certainly of steady intelligence.<sup>43</sup>

One can curb the forces of sense gratification only by means of Kṛṣṇa consciousness, or engaging all the senses in the transcendental loving service of the Lord. As enemies are curbed by superior force, the senses can similarly be curbed, not by any human endeavor, but only by keeping them engaged in the service of the Lord. One who has understood this—that only by Kṛṣṇa consciousness is one really established in intelligence and that one should practice this art under the guidance of a bona fide spiritual master—is called *sādhaka*, or a suitable candidate for liberation.

TEXT 69

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

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

*yā*—what; *niśā*—is night; *sarva*—all; *bhūtānām*—of living entities; *tasyām*—in that; *jāgarti*—is wakeful; *saṁyamī*—the self-controlled;<sup>44</sup> *yasyām*—in which; *jāgrati*—are awake; *bhūtāni*—all beings; *sā*—that is; *niśā*—night; *paśyataḥ*—for the introspective; *muneḥ*—sage.

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

There are two classes of intelligent men. One is intelligent in material activities for sense gratification, and the other is introspective and awake to the cultivation of self-realization. Activities of the introspective sage, or

<sup>43</sup> O mighty armed one, just as you control your enemies with your strength, you should also control your mind (Cakravartī Ṭhākura, 2003).

<sup>44</sup> The deeply meditative person: Translates the word *saṁyamī*, meaning a person absorbed in the yoga processes of *saṁyama*. The term *saṁyama* refers to the final three “limbs of yoga” in the Patanjali Yoga Sūtra: *dhāraṇa* (“concentration”), *dhyāna* (“meditation”), and *samādhi* (“total absorption in perfect meditation”) (Schweig, 2007).

**Comment [jh48]:** Few persons direct their consciousness toward self-realization, whereas most persons direct their consciousness toward exploitation of matter. Discuss the example of night and day (Goswami, 1986).

thoughtful man, are night for persons materially absorbed. Materialistic persons remain asleep in such a night due to their ignorance of self-realization. The introspective sage remains alert in the "night" of the materialistic men. The sage feels transcendental pleasure in the gradual advancement of spiritual culture, whereas the man in materialistic activities, being asleep to self-realization, dreams of varieties of sense pleasure, feeling sometimes happy and sometimes distressed in his sleeping condition. The introspective man is always indifferent to materialistic happiness and distress. He goes on with his self-realization activities undisturbed by material reactions.

TEXT 70

आपूर्यमाणमचलप्रतिष्ठं  
समुद्रमापः प्रविशन्ति यद्वत् ।  
तद्वत्कामा यं प्रविशन्ति सर्वे  
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

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

*āpūryamāṇam*—always being filled; *acala-pratiṣṭham*—steadily situated; *samudram*—the ocean; *āpaḥ*—waters; *praviśanti*—enter; *yadvat*—as; *tadvat*—so; *kāmāḥ*—desires; *yaṁ*—unto whom; *praviśanti*—enter; *sarve*—all; *saḥ*—that person; *śāntim*—peace; *āpnoti*—achieves; *na*—not; *kāma-kāmī*—one who desires to fulfill desires.

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

Although the vast ocean is always filled with water, it is always, especially during the rainy season, being filled with much more water. But the ocean remains the same—steady; it is not agitated, nor does it cross beyond the limit of its brink. That is also true of a person fixed in Kṛṣṇa consciousness. As long as one has the material body, the demands of the body

**Comment [jh49]:**

1. Discuss the example of the ocean.
2. Everyone but the pure devotee is disturbed by unfulfilled desires (Goswami, 1986).

**Comment [jh50]:** What about tidal waves and tsunamis?

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for sense gratification will continue. The devotee, however, is not disturbed by such desires, because of his fullness. A Kṛṣṇa conscious man is not in need of anything, because the Lord fulfills all his material necessities. Therefore he is like the ocean—always full in himself. Desires may come to him like the waters of the rivers that flow into the ocean, but he is steady in his activities, and he is not even slightly disturbed by desires for sense gratification. That is the proof of a Kṛṣṇa conscious man—one who has lost all inclinations for material sense gratification, although the desires are present. Because he remains satisfied in the transcendental loving service of the Lord, he can remain steady, like the ocean, and therefore enjoy full peace. Others, however, who want to fulfill desires even up to the limit of liberation, what to speak of material success, never attain peace. The fruitive workers, the salvationists, and also the *yogīs* who are after mystic powers are all unhappy because of unfulfilled desires. But the person in Kṛṣṇa consciousness is happy in the service of the Lord, and he has no desires to be fulfilled. In fact, he does not even desire liberation from the so-called material bondage. The devotees of Kṛṣṇa have no material desires, and therefore they are in perfect peace.

### TEXT 71

विहाय कामान्यः सर्वान्मुमांश्चरति निःस्पृहः ।  
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

*vihāya kāmān yaḥ sarvān  
pumānś carati niḥspṛhaḥ  
nirmamo nirahaṅkāraḥ  
sa śāntim adhigacchati*<sup>45</sup>

*vihāya*—giving up; *kāmān*—material desires for sense gratification; *yaḥ*—who; *sarvān*—all; *pumān*—a person; *carati*—lives; *niḥspṛhaḥ*—desireless;

<sup>45</sup> Abandoning all selfish desires  
a person moves through life  
free from worldly longings  
Without the sense of 'mine',  
without the notion  
of 'I am acting'—  
that one attains peace (Schweig, 2007)

**Comment [jh51]:** Discuss what giving up all sense of proprietorship means (Goswami, 1986).

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*nirmamaḥ*—without a sense of proprietorship;<sup>46</sup> *nirahaṅkāraḥ*—without false ego;<sup>47</sup> *sah*—he; *śāntim*—perfect peace; *adhigacchati*—attains.

**A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego—he alone can attain real peace.<sup>48</sup>**

To become desireless means not to desire anything for sense gratification. In other words, desire for becoming Kṛṣṇa conscious is actually desirelessness. To understand one's actual position as the eternal servitor of Kṛṣṇa, without falsely claiming this material body to be oneself and without falsely claiming proprietorship over anything in the world, is the perfect stage of Kṛṣṇa consciousness. One who is situated in this perfect stage knows that because Kṛṣṇa is the proprietor of everything, everything must be used for the satisfaction of Kṛṣṇa. Arjuna did not want to fight for his own sense satisfaction, but when he became fully Kṛṣṇa conscious he fought because Kṛṣṇa wanted him to fight. For himself there was no desire to fight, but for Kṛṣṇa the same Arjuna fought to his best ability. Real desirelessness is desire for the satisfaction of Kṛṣṇa, not an artificial attempt to abolish desires. The living entity cannot be desireless or senseless, but he does have to change the quality of the desires. A materially desireless person certainly knows that

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<sup>46</sup> Without the sense of 'mine': translates *nirmama*, meaning literally, "without mine." This term conveys a state of being that is without the false sense of possessiveness. Because of the temporary nature of things in this world, no one actually possesses anything permanently, yet one holds on to such a conception (Schweig, 2007).

<sup>47</sup> Without the notion of 'I am acting': Translates *nirahaṅkāraḥ*, meaning literally, "without I am acting." The phrase "I am acting" connotes egocenteredness; an essential message of the BG is the need for the self to develop a vision of theocenteredness, one centered upon the divinity, implied by the phrase "without the notion of 'I am acting'." The term "I am acting" (*ahaṅkāra*) conveys the idea that a person falsely thinks oneself to be acting independently of the various physical, cosmic, and spiritual aspects of "action," explained in later verses. It conveys the false confidence of mistaken identity, wherein one feels oneself to be in complete control, falsely identified with the body and the impermanent roles one assumes in this world. In a realize state, a person "without the notion of 'I am acting'" (*nirahaṅkāra*) no longer identifies with anything temporary, including one's body, gender, family, country, race, etc., nor does one claim ownership or possession of anything (*nirmama*) (Schweig, 2007).

<sup>48</sup> Here Kṛṣṇa concludes his answer to the fourth part of Arjuna's first principal question, as to how the enlightened move in this world. Next he makes a concluding remark indicating further the goal of spiritual life (Tripurari, 2001).

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everything belongs to Kṛṣṇa (*iśāvāsyam idaṁ sarvaṁ [Īśo mantra 1]*), and therefore he does not falsely claim proprietorship over anything. This transcendental knowledge is based on self-realization—namely, knowing perfectly well that every living entity is an eternal part and parcel of Kṛṣṇa in spiritual identity, and that the eternal position of the living entity is therefore never on the level of Kṛṣṇa or greater than Him. This understanding of Kṛṣṇa consciousness is the basic principle of real peace.

### TEXT 72

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।  
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

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

*eṣā*—this; *brāhmī*—spiritual;<sup>49</sup> *sthitiḥ*—situation; *pārtha*—O son of Prthā;  
*na*—never; *enām*—this; *prāpya*—achieving; *vimuhyati*—one is bewildered;  
*sthitvā*—being situated; *asyām*—in this; *anta-kāle*—at the end of life; *api*—  
also; *brahma-nirvāṇam*—the spiritual kingdom of God; *ṛcchati*—one attains.

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

One can attain Kṛṣṇa consciousness or divine life at once, within a second—or one may not attain such a state of life even after millions of births. It is only a matter of understanding and accepting the fact. Khaṭvāṅga Mahārāja attained this state of life just a few minutes before his death, by

<sup>49</sup> The feminine energy of Brahman: Translates the word *brāhmī*. Quite literally, it is the *śakti*, or “female energy,” of Brahman. This word is most often taken as a neutered adjective in this verse, meaning simply a Brahman-like state. However, this latter approach ignores the strong feminine presence in the verse, expressed by three feminine gendered words: a pronoun (*eṣā*), and two nouns (*brāhmī* and *sthiti*), all found in the first quarter line. Note that the key word of this chapter, namely *buddhi*, “discernment,” is also feminine gendered. Thus this chapter concludes that the state of Brahman’s feminine energy supports the nature of the self’s discernment (Schweig, 2007).

**Comment [jh52]:** Pure devotional service is not different from the kingdom of God (Goswami, 1986).

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surrendering unto Kṛṣṇa. *Nirvāṇa* means ending the process of materialistic life. According to Buddhist philosophy, there is only void after the completion of this material life, but *Bhagavad-gītā* teaches differently. Actual life begins after the completion of this material life. For the gross materialist it is sufficient to know that one has to end this materialistic way of life, but for persons who are spiritually advanced, there is another life after this materialistic life. Before ending this life, if one fortunately becomes Kṛṣṇa conscious, he at once attains the stage of *brahma-nirvāṇa*. There is no difference between the kingdom of God and the devotional service of the Lord. Since both of them are on the absolute plane, to be engaged in the transcendental loving service of the Lord is to have attained the spiritual kingdom. In the material world there are activities of sense gratification, whereas in the spiritual world there are activities of Kṛṣṇa consciousness. Attainment of Kṛṣṇa consciousness even during this life is immediate attainment of Brahman, and one who is situated in Kṛṣṇa consciousness has certainly already entered into the kingdom of God.

Brahman is just the opposite of matter. Therefore *brāhmī sthiti* means "not on the platform of material activities." Devotional service of the Lord is accepted in the *Bhagavad-gītā* as the liberated stage (*sa guṇān samatītyaitān brahma-bhūyāya kalpate*). Therefore, *brāhmī sthiti* is liberation from material bondage.

Śrīla Bhaktivinoda Ṭhākura has summarized this Second Chapter of the *Bhagavad-gītā* as being the contents for the whole text. In the *Bhagavad-gītā*, the subject matters are *karma-yoga*, *jñāna-yoga*, and *bhakti-yoga*. In the Second Chapter *karma-yoga* and *jñāna-yoga* have been clearly discussed, and a glimpse of *bhakti-yoga* has also been given, as the contents for the complete text.<sup>50</sup>

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<sup>50</sup> In the next chapter Kṛṣṇa will elaborate on dutiful action and action informed by knowledge, and in chapter 4 he will discuss the wisdom that is the fruit of such informed action. In chapter 5 Kṛṣṇa uses the word *nirvāṇa* three times (Bg. 5.24–26) in the course of elaborating on the enlightened condition of *samādhi* that he has explained in this concluding section of chapter 2 (Bg. 2.55–72). In each of these verses Kṛṣṇa calls the enlightened condition *brahma-nirvāṇa*. However, he ends chapter 5 by placing realization of himself within the equation of enlightenment (Bg. 5.29) when he says that the peace of enlightenment (*śantiḥ*) is attained quickly by acknowledging himself as the ideal of the *jñānis* (Brahman), the *yogis* (Paramatma), and his devotees (Bhagavan).

In chapter 6, which involves an extended discussion of the spiritual practices of *yoga* that lead to

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*Thus end the Bhaktivedanta Purports to the Second Chapter of the Śrīmad Bhagavad-gītā in the matter of its Contents.*

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enlightenment, Kṛṣṇa elaborates further on the enlightened condition by including realization of the Paramātmā feature of the Absolute within it, *paramātmā samāhitaḥ* (Bg. 6.7). In the same section of chapter 6 (Bg. 6.15), he reveals that the enlightened state of yogic attainment includes the supremely peaceful cessation of material existence in Brahman (*śāntim nirvāṇa-paramām*), which is contained within realization of his person (*mat-saṁsthām/Bhagavān*). He concludes chapter 6 by calling the *yoga* of devotion (*bhakti*) the highest expression of *yoga*. This is the *yoga* that corresponds with the *Gīta*'s full sense of enlightenment—God-realization. Thus within this concluding section of chapter 2, Kṛṣṇa's description of the enlightened person refers ultimately to his devotee (Tripurari, 2001).