



Sri Rama Jayam
Hindu Temple of New Hampshire
Sath Sang – 2018 - 19

Śrīmadbhagavadgītā

अथ द्वितीयोऽध्यायः । साङ्ख्ययोगः

2. atha dvitīyodhyāyah. (sāṅkhyayogaḥ) -- Chapter 2 (Yoga through Analytical Reasoning)

The circumstances surrounding the conversation between Arjuna and Lord Krishna are laid out in Chapter 1, which also includes a clear expression of Arjuna's anguish as he reflects on the act (war) he is about to engage in. The second chapter continues to establish this scenario in stanzas 1 to 10. Then poet Vyasa, through the words of Lord Krishna lays out a series of philosophic concepts outlining the purpose in life and its conduct. He then returns in Stanzas 31 to 46 to the conversation and its theme of motivating Arjuna while continuing to expound the philosophic principles of life. This chapter ends with further definitions of the tenets of life and living through stanzas 47 to 72.

Philosophy may be defined as the rational investigation of truths and principles of being, knowledge or conduct of life. It is also defined as the critical study of the basic principles and concepts of a particular branch of knowledge, especially with a view to improving or reconstituting them. Bhagawath Geetha can be best described as a conversation where the poet Vyasa expounds the philosophy of life, through the words of Lord Krishna.

Once the reader comprehends the philosophic principles outlined in this chapter, he/she will find them repeated in numerous ways and under numerous settings in the following chapters. May be it was the purpose of the poet to gain as many persons in his fold "to live a vigorous life of total self-control and non-attached existence and thereby live the life to its fullest," – the life of a Yogi- by repeating the same theme as many times as possible.

2.1	<p>सञ्जय उवाच । तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् । विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ २-१ ॥ sañjaya uvāca taṁ tathā kṛpayāviṣṭam aśrupūrṇākulekṣaṇam viṣīdantaṁ idaṁ vākyaṁ uvāca madhusūdanaḥ http://www.sacred-texts.com/hin/bgs/bgs02.htm https://www.holy-bhagavad-gita.org/chapter/2 https://www.youtube.com/watch?v=eHxKm0Bky64 https://sanskritdocuments.org/doc_giitaa/bhagavadn ew.html?lang=sa</p>	<p><u>Sanjaya:</u> 1. Lord Krishna spoke these words to Arjuna, who was stooped in anguish filled with compassion and despair with tears of distress in his eyes Meeting link: https://mit.webex.com/11792 Meeting number: 645 291 435 Meetingpassword: Htnh</p>
2.2	<p>श्रीभगवानुवाच । कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् । अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २-२ ॥ śrībhagavān uvāca kutas tvā kaśmalaṁ idaṁ viṣame samupasthitam anāryajuṣṭam asvargyam akīrtikaram arjuna 2.2</p>	<p><u>Lord Krishna:</u> 2. Arjuna! Your anguish at this time is troublesome. It is unbecoming of leaders; it deters one from greatness (such as ascending to the heaven); it brings nothing but disgrace.</p>
2.3	<p>क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।</p>	<p>3. Arjuna! Do not yield to cowardice</p>

	<p>क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ २-३ ॥ kṣudraṃ hṛdayadaurbalyaṃ tyaktvottiṣṭha paramtapa</p>	<p>as it is unbecoming of you. Overcome this weakness at heart and rise up to the occasion, as a soldier like you must.</p>
2.4	<p>अर्जुन उवाच । कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन । इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ २-४ ॥ arjuna uvāca kathaṃ bhīṣmam ahaṃ sāṅkhye droṇaṃ ca madhusūdana iṣubhiḥ pratiyotsyāmi pūjārhāv arisūdana</p>	<p><u>Arjuna:</u> 4. Krishna! How shall I fight with persons such as Bhishma and Drona? These are my elders and teachers worthy of my deep and sustained respect.</p>
2.5	<p>गुरून् हत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके । हत्वार्थकामांस्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २-५ ॥ gurūn ahatvā hi mahānubhāvān śreya bhoktuṃ bhaikṣyam apīha loke hatvārthakāmāṃstu gurunihaiva bhuñjīya bhogān rudhirapradigdhān</p>	<p>5. It would be far better to beg for food than slay these most respected teachers. My pleasures after slaying them in battle would only be stained with their blood, even though they are greedy for wealth and pleasure at this time.</p>
2.6	<p>न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः । यानेव हत्वा न जिजीविषामस्- तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६ ॥ na caitad vidmaḥ kataran no garīyo yad vā jayema yadi vā no jayeyuḥ yān eva hatvā na jijīviṣāmas tevasthitāḥ pramukhe dhārtaraṣṭrāḥ</p>	<p>6. The proper course is not at all clear to me. I do not wish to live after slaying these people. However they are up against us with their swords drawn, ready for the battle. Does the victory belong to them or to us?</p>
2.7	<p>कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः । यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥ kāraṇyaadoṣopahatasvabhāvaḥ pṛcchāmi tvāṃ dharmasammūḍhacetāḥ yac chreyaḥ syān niścitaṃ brūhi tan me śiṣyastehaṃ śādhi mām tvāṃ prapannam</p>	<p>7. My heart is filled with compassion; my mind is confused between the right and the wrong. I am suffering from a sense of guilt as I struggle to execute my duty. With all this anguish I approach you. Please take me as your disciple and teach me the proper course of action.</p>
2.8	<p>न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् । अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ २-८ ॥ na hi prapaśyāmi mamāpanudyād yac chokam ucchoṣaṇam indriyāṇām avāpya bhūmāv asapatnam ṛddhaṃ rājyaṃ surāṇām api cādhipatyam</p>	<p>8. I do not see with any clarity the means to dispel the grief that will consume my senses, even though I may achieve victory in this battle and the sovereignty based upon it.</p>

2.9	<p>सञ्जय उवाच । एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप । न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ २-९॥ sañjaya uvāca evam uktvā hr̥ṣīkeśaṁ guḍākeśaḥ paramtapah na yotsya iti govindam uktvā tūṣṇīm babhūva ha</p>	<p><u>Sanjaya:</u> 9. After having said the above to Krishna and that he will not fight, Arjuna was silent.</p>
2.10	<p>तमुवाच हृषीकेशः प्रहसन्निव भारत । सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ २-१०॥ tam uvāca hr̥ṣīkeśaḥ prahasann iva bhārata senayor ubhayor madhye viṣīdantam idaṁ vacaḥ</p>	<p>10. Lord Krishna, while standing between the two armies spoke these words to Arjuna with a smile (perhaps pleased at the opportunity to explain the basic tenets of life).</p>
2.11	<p>श्रीभगवानुवाच । अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे । गतासूनगतासूँश्च नानुशोचन्ति पण्डिताः ॥ २-११॥ śrībhagavān uvāca aśocyān anvaśocaś tvam prajāvādāṁś ca bhāṣase gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ</p>	<p><u>Krishna:</u> 11. You speak words of wisdom. Yet, you are grieving for the person(s) for whom there exists no grief. The wise do not have grief for any person living or dead. “Wise” here refers to the one who knows the inner self (<i>Dehinam</i>) – the Director, the source of life (Soul) - as distinct from the physical entity (<i>Deham</i>).</p>
2.12	<p>न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः । न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २-१२॥ natv evāhaṁ jātu nāsaṁ na tvam neme janādhipāḥ na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param</p>	<p>12. Neither I nor you nor any of these persons were non-existent or cease to exist here after. <i>The soul (Dehinam) – the life giving force – is eternal and the same residing in all of us.</i></p>
2.13	<p>देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा । तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २-१३॥ dehinosmin yathā dehe kaumāraṁ yauvanaṁ jarā tathā dehāntaraprāptir dhīras tatra na muhyati</p>	<p>13. The inner person (<i>Dehinam</i>) remains the same even though the body grows from childhood to youth to old age. With enlightenment one can understand that the inner person (<i>Dehinam</i>) remains the same even though existent in one body or another.</p>
2.14	<p>मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः । आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २-१४॥ mātrāsparśās tu kaunteya śītoṣṇasukhaduḥkhadāḥ āgamāpāyinonityās tāṁs titikṣasva bhārata</p>	<p>14. The contact by the person with the materials of nature bring about the feelings of cold, heat, pleasure and pain. These experiences are transient (come and go) and they are not permanent. Endure them (or look beyond them) Arjuna.</p>
2.15	<p>यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ । समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २-१५॥ yam hi na vyathayanty ete puruṣaṁ puruṣarṣabha samaduḥkhasukhaṁ dhīraṁ somrtatvāya kalpate</p>	<p>15. The person who is not disturbed by these transient experiences (such a person for whom pleasure and pain are equal), that person of stability is indeed immortal.</p>
2.16	<p>नासतो विद्यते भावो नाभावो विद्यते सतः । उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६॥ nāsato vidyate bhāvo nābhāvo vidyate sataḥ ubhayor api dṛṣṭo.antas tv anayos tattvadarśibhiḥ</p>	<p>16. If there is no recognition or perception for any experiences (such as pleasure and pain) then they are nonexistent. On the other hand anything we seek as the end must be real and hence existent. The enlightened person sees the limits of these</p>

		two aspects (i.e.) existence and non-existence.
2.17	अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् । विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ २-१७॥ avināśi tu tad viddhi yena sarvam idaṃ tatam vināśam avyayasyāsya na kaścit kartum arhati	17,18. The person, who lives in the body (<i>Dehinam</i>) can never perish nor can such a person(s) be destroyed by anyone else. The body on the other hand is said to be part of nature (matter and substance). It is said that these bodies of the person(s) are perishable and have an end. Therefore Arjuna, proceed to fight with these bodies.
2.18	अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः । अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ २-१८॥ antavanta ime dehā nityasyoktāḥ śarīriṇaḥ anāśinoprameyasya tasmād yudhyasva bhārata	
2.19	य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् । उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २-१९॥ ya eṇaṃ veti hantāraṃ yaś cainaṃ manyate hatam ubhau tau na vijānīto nāyaṃ hanti na hanyate	19. Those who think as victors and those who are deemed as losers, both of them are wanting in enlightenment. Neither the person is slayer nor the other slain (as the inner person (<i>Dehinam</i>) is eternal, universal and hence indestructible).
2.20	न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २-२०॥ na jāyate mriyate vā kadācin nāyaṃ bhūtvā bhavitā vā na bhūyaḥ ajo nityaḥ śāśvatoḽyaṃ purāṇo na hanyate hanyamāne śarīre	20. The enlightened person – inner person, soul or <i>Dehinam</i> is neither born nor dies at any time. Such a person has no beginning (such as birth), end (death) or return. Hence the person is unborn, eternal, permanent and ancient (transcends through time or generations). Thus, when the body is slain, the person is not slain. It is like the electrical energy that illuminates all electrical bulbs. But when the bulb is broken or destroyed, the electrical energy remains and illuminates other bulbs in the circuit. A battery may get discharged and hence become not useful, but the electrical energy is alive and well.
2.21	वेदाविनाशिनं नित्यं य एनमजमव्ययम् । कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २-२१॥ vedāvināśinaṃ nityaṃ ya eṇaṃ ajam avyayam kathaṃ sa puruṣaḥ pārtha kaṃ ghātayati hanti kam	21. Arjuna! When you recognize the inner person (<i>Dehinam</i>) is indestructible, eternal and unborn and cannot be harmed, then how can you cause harm to such a person?
2.22	वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि । तथा शरीराणि विहाय जीर्णा- न्यन्यानि संयाति नवानि देही ॥ २-२२॥ vāsāṃsi jīrṇāni yathā vihāya navāni grhṇāti naroparāṇi tathā śarīrāṇi vihāya jīrṇāni anyāni saṃyāti navāni dehī	22. As people cast off the used or worn clothes and wear new clothes, the person (<i>Dehinam</i>) in the body casts off a body which is worn out and enters another or a new body.
	The above may be thought of as reincarnation. On the other hand any person goes through constant change in mood or views or perceptions as the experiences of the person change with time, within one life (every moment for that matter and also over a	

	period of time). As long as there is room for a person to acquire experiences through the contact or interactions with the body (objects of nature), there is a constant movement from one set of experiences to another. This constancy of change in experiences and the perceptions derived from them – Subjectivity - which changes the attitudes and attributes of a person could also be inferred as the birth and death of a “person”- a form of reincarnation?	
2.23	नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २-२३ ॥ nainaṃ chindanti śastrāṇi nainaṃ dahati pāvakaḥ na cainaṃ kledayanty āpo na śoṣayati mārutaḥ	23,24. The inner person (<i>Dehinam</i>) cannot be harmed by weapons, burned by the fire or wetted by the water or dried by the wind. Such a person is never harmed, wet or dry. Such a person is eternal, present everywhere, permanent and remains unchanged with time.
2.24	अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च । नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २-२४ ॥ acchedyoyam adāhyoyam akledyośoṣya eva ca nityaḥ sarvagataḥ sthāṇur acaloyam sanātanaḥ	
	An enlightened person comprehends the effects of activities as a result of the connection between the body (<i>Deham</i>) and the inner person (<i>Dehinam</i>) through the three connectors (<i>Guna</i>). Through the power of total self-control – as evidenced through Objectivity – he/she remains in an unchanging state of existence (in union with the inner self – <i>Dehinam</i>). This is described by the poet as being analogous to someone who cannot be affected by any of the physical effects readily discernable in our day to day lives such as being harmed by a weapon, etc.	
2.25	अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते । तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २-२५ ॥ avyaktoyam acintyoyam avikaryoyam ucyate tasmād evaṃ viditvainaṃ nānuśocitum arhasi	25. The enlightened person is spoken as invisible and beyond comprehension and unchanged or unaffected. When you understand this nature of persons, then you have no need to grieve for that person.
2.26	अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् । तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २-२६ ॥ 9.15 atha cainaṃ nityajātaṃ nityaṃ vā manyase mṛtam tathāpi tvam mahābāho naivaṃ śocitum arhasi	26,27. Arjuna! If you were to comprehend a person as born or associated with death, even then you should not grieve for that person. It is because for those who are born, death is certain and vice versa.
1.27	जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च । तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २-२७ ॥ jātasya hi dhruvo mṛtyur dhruvaṃ janma mṛtasya ca tasmād aparihāryerthe na tvam śocitum arhasi	
	If you believe that the Physical (Body, mind and intellect) represents the person, then as they are mortal are sure to be born and die, as it is a natural part of any material object.	
2.28	अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत । अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २-२८ ॥ avyaktādīni bhūtāni vyaktamadyāni bhārata avyaktanidhanāny eva tatra kā paridevanā	28. In the beginning the individuals do not exist. Then they are born and seem to exist. In the end they de cease and are not existent any more. Why then is your grief, for this inevitable process?
2.29	आश्चर्यवत्पश्यति कश्चिदेन- माश्चर्यवद्वदति तथैव चान्यः । आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९ ॥ āścaryavat paśyati kaścid enam āścaryavad vadati tathaiva cānyaḥ āścaryavac cainaṃ anyāḥ śṛṇoti śrutvāpy enam veda na caiva kaścit	29. An individual may be seen as being marvelous. Others may proclaim this person as a marvel. Many others may hear of this marvelous individual. Yet, no one really knows the person (<i>inner person – Dehinam</i>) constituting this individual.
2.30	देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।	30. The person (<i>Dehinam</i> characterized

	तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २-३० ॥ dehī nityam avadhyoṃ dehe sarvasya bhārata tasmāt sarvāṇi bhūtāni na tvam śocitum arhasi	as the soul) present in all the bodies is eternal and indestructible. Therefore you should not grieve for the destruction of the person for such destruction is not possible.
2.31	स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि । धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ २-३१ ॥ svadharmam api cāvekṣya na vikampitum arhasi dharmyādhi yuddhāc chreyonyat kṣatriyasya na vidyate	31,32. Arjuna! There is nothing better for a warrior (<i>Kshatriya</i>) than to serve his/her duty in the battle. Considering such commitment to your duty, you should not waver. Soldiers like you are happy to participate in the war as it gives them the opportunity to execute their duty. It is the path through which soldiers reach their glory (described as the path to heaven).
2.32	यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् । सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ २-३२ ॥ yadṛcchayā copapannaṃ svargadvāram apāvṛtam sukhinaḥ kṣatriyāḥ pārtha labhante yuddham idṛśam	
2.33	अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि । ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ २-३३ ॥ atha cet tvam imaṃ dharmyaṃ saṅgrāmaṃ na kariṣyasi tataḥ svadharmam kīrtiṃ ca hitvā pāpam avāpsyasi	33. If you do not perform your duty (carrying out the proper course of action appropriate for the moment), then you acquire dishonor and guilt.
2.34	अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् । सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ २-३४ ॥ akīrtiṃ cāpi bhūtāni kathayiṣyanti tevyayām saṃbhāvitasya cākīrtir maraṇād atiricyate	34,35. All the people around you would speak of this dishonor, which may be worse than the death itself. These great warriors will think of you as having abstained from duty to fear
2.35	भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः । येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ २-३५ ॥ bhayād raṇād uparataṃ maṃsyante tvāṃ mahārathāḥ yeṣāṃ ca tvam bahumato bhūtvā yāsyasi lāghavam	
2.36	अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः । निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ २-३६ ॥ avācyavādāṃś ca bahūn vadiṣyanti tavāhitāḥ nindantas tava sāmartyaṃ tato duḥkhataraṃ nu kim	36. Your enemies will mock at your lack of strength and valor. You speak of grief. What could be more grievous than such mockery?
2.37	हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् । तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ २-३७ ॥ hato vā prāpsyasi svargaṃ jitvā vā bhokṣyase mahīm tasmād uttiṣṭha kaunteya yuddhāya kṛtaniścayaḥ	37. In victory or death, having performed your call for action for this moment (your duty) you shall be victorious. Therefore Arjuna, get ready for the battle
2.38	सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ । ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २-३८ ॥ sukhaduḥkhe same kṛtvā lābhālābhau jayājayau tato yuddhāya yujyasva naivaṃ pāpam avāpsyasi	38. Carry out your duty (the proper course of action for this moment) without pleasure or pain, gain or loss, victory or defeat, happiness or sorrow. In such performance of your duty you will not acquire the guilt that you have been speaking about.
2.39	एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु । बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥	39. This is the principle of enlightenment through wisdom (Buddhi Yoga): concerning the yoga of analytical

	<p>eṣā tebhīhitā sāṅkhye buddhir yoge tv imāṃ śṛṇu buddhyā yukto yayā pārtha karmabandhaṃ prahāsyasi</p>	<p>reasoning (<i>Sankya Yoga</i>). Listen to this carefully and with wisdom you will cast away your bondage to your actions (Karma Bandham).</p>
2.40	<p>नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते । स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ २-४० ॥ nehābhikramanāśosti pratyavāyo na vidyate svalpam apy asya dharmasya trāyate mahato bhayāt</p>	<p>40. In this approach to life there is no absence of action or any obstacle to action. This rule of life (Dharma) delivers one from the fear (of consequences) to one's actions (<i>Karma</i>).</p>
2.41	<p>व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन । बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ २-४१ ॥ vyavasāyātmikā buddhir ekeha kurunandana bahuśākhā hy anantāś ca buddhayovyavasāyinām</p>	<p>41. Arjuna! For those who have clarity and understanding, the principle of executing your “duty” is simple and with one purpose. For those without clarity, the meaning of duty (<i>Dharma</i>) is several with multiple branches behind them.</p>
2.42	<p>यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः । वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २-४२ ॥ yām imāṃ puṣpitāṃ vācaṃ pravadanty avipaścitaḥ vedavādaratāḥ pārtha nānyad astīti vādinaḥ</p>	<p>42 to 44. Even among those who are committed to the vedic principles, some believe them as the mere literal rules of life. These persons carry out varied rituals, which lead to their joy and wealth, with heaven as their ultimate goal. When practiced with enjoyment and power as their goals, the words or principles of this nature are neither permanent nor useful for deep and sustained analysis (contemplation).</p>
2.43	<p>कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् । क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ २-४३ ॥ kāmatmānaḥ svargaparā janmakarmaphalapradām kriyāviśeṣabahulāṃ bhogaiśvaryagatiṃ prati</p>	
2.44	<p>भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् । व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ २-४४ ॥ bhogaiśvaryaprasaktānāṃ tayāpahṛtacetasām vyavasāyātmikā buddhiḥ samādhau na vidhīyate</p>	
2.45	<p>त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन । निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ २-४५ ॥ traiguṇyaviṣayā vedā nistraiguṇyo bhavārjuna nirdvandvo nityasatvastho nir yogakṣema ātmavān</p>	<p>45. Free yourself from the three attributes or connectors which are explained (<i>Thrai Guna Vishayaha</i>) in the vedas. Free yourself from the dualities or “pairs” (<i>Nir dvandvaha</i>: opposites such as pleasure/ pain, happiness/sorrow, etc.); free yourself from their acquisition and preservation. Remain in a state of calm tranquility (<i>Sathvaha</i>). Abiding in this eternal truth acquire mastery over yourself (<i>Dehinam</i> or soul).</p> <p>Connector Science --- Conscience Transforming to become more objective and less subjective through dispassionate (unattached) analysis of the role of the three Guna (Connectors) in any event or experience.</p>
2.46	<p>यावानर्थ उदपाने सर्वतः सम्प्लुतोदके । तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ २-४६ ॥ yāvān artha udapāne sarvataḥ samplutodake tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ</p>	<p>46. A tank full of water is useful only when there is a need for the water in it. The water in the tank finds no special use when there is flood all around. Similarly, a person of wisdom (<i>Brahmanaha</i>: learned person of</p>

		sustained contemplation and analysis) finds himself/herself possessed with knowledge far exceeding that in the scriptures of knowledge (Vedas).
2.47	<p>कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥</p> <p>karmaṇy evādhikāras te mā phaleṣu kadācana mā karmaphalahetur bhūr mā te saṅgostv akarmanī</p>	<p>47. You have the right to carry out the course of action proper for the moment (<i>Karma</i>), not to their consequences or effects (results). Your motive should not be the results of your action, nor should you be attached to inaction whatever the reason may be.</p>
2.48	<p>योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय । सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ २-४८ ॥</p> <p>yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate</p>	<p>48. Arjuna! Do your work with a commitment to the path of enlightenment (Yoga), being equal in mind in success and failure, by abandoning all your attachments. This even mindedness in life is called “Yoga” (i.e.) Objectivity as a natural aspect of living. Connector Science</p>
2.49	<p>दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय । बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ २-४९ ॥</p> <p>dūreṇa hy avaraṁ karma buddhiyogād dhanañjaya buddhau śaraṇam anviccha kṛpāṇāḥ phalahetavaḥ</p>	<p>49. Arjuna! Action appropriate for the given moment (Karma) is far inferior than the enlightenment through wisdom (Buddhi Yoga). Seek refuge in such wisdom and thereby avoid the misery associated with actions which are carried out with result as their motive.</p>
17.30	<p>Earlier we have seen (verse 2.11) that true wisdom is the result of understanding the <i>Dehinam</i> and <i>Deham</i> and the connection between the two (as evidenced in our experiences). We acquire all our experiences through our Body, Mind and Intellect. But if you think about it carefully, body responds to the mind and its emotions. These in turn are the result of our intellect (thoughts). Hence instead of doing the right thing appropriate for the moment (<i>Karma</i>) it is superior/better to focus on our thoughts the source of any and all actions? After all such analysis leads us to clarity on our duty and the right action as a result! The analytical approach for that is <i>Sankya Yoga</i>.</p>	
2.50	<p>बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते । तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ २-५० ॥</p> <p>buddhiyukto jahātiha ubhe sukr̥taduṣkr̥te tasmād yogāya yuiyasva yogaḥ karmasu kauśalam</p>	<p>50. Those who are committed to this wisdom abandon the notion of both good and evil actions. Therefore commit yourself for such enlightenment (Yoga). Such enlightenment will be evidenced in your actions.</p>
2.51	<p>कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः । जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ २-५१ ॥</p> <p>karmajaṁ buddhiyuktā hi phalaṁ tyaktvā manīṣiṇaḥ janmabandhavinirmuktāḥ padaṁ gacchhanty anāmayam</p>	<p>51. The wise among the men (people), with commitment to this wisdom and their actions free of motive for results are themselves freed from the bondage of life and death.</p>
	<p>Those who participate in their activities with total abandonment to the consequences of their actions (positive or negative – <i>Karma Phala Thyagam</i>) are totally devoid of “experiences” and the consequent changes in their personality or perception. Such unchanging nature of an individual can be inferred as the absence of birth and death.</p>	
2.52	<p>यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।</p>	<p>52. When your wisdom over comes the confusion in your mind, then you shall</p>

	तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ २-५२ ॥ yadā te mohakalilam buddhir vyatitariṣyati tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca	become indifferent to what has been revealed thus far and to what is to be revealed hence forth. In other words the Sankya Yoga (Analytical reasoning to apply the ConnectorScience is the basis for all one can explain before or after. Hence once this fundamental principle and methodology can be understood clearly then what else is there to learn or to be told?
2.53	श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला । समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ २-५३ ॥ śrutivipratipannā te yadā sthāsyati niścalā samādhāv acalā buddhis tadā yogam avāpsyasi	53. Your intelligence is confused as it is through your worldly learning. You shall attain enlightenment or insight (Yoga), if you shall remain fixed in contemplation.
	Poet Vyasa through the words of Lord Krishna urges the reader to consider the teachings until now and to be revealed further, not as mere words or expressions. Instead, the poet suggests that as the learning becomes inherent and involuntary part of a person, he/she would find these teachings as a natural part of one's existence (described as becoming indifferent to the "teachings" or not having to make a special effort to recognize their existence and validity).	
2.54	अर्जुन उवाच । स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव । स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ २-५४ ॥ arjuna uvāca sthitaprajñasya kā bhāṣā samādhisthasya keśava sthitadhīḥ kiṁ prabhāṣeta kim āsita vrajeta kim	<u>Arjuna:</u> 54. Lord Krishna! What are the hall marks of a person who is in constant contemplation, with undeterred mind (<i>Sthitha Pragna</i>)? How does such a person speak, sit or move about?
2.55	श्रीभगवानुवाच । प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥ śrībhagavān uvāca prajahāti yadā kāmān sarvān pārtha manogatān ātmany evātmanā tuṣṭaḥ sthitaprajñas tadocyate	<u>Krishna:</u> 55. When one casts off all desires that enter the mind, then such a person is satisfied in all aspects within himself/herself. Such a person is called as one with undeterred mind (<i>Sthitha Pragna</i>).
2.56	दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥ duḥkheṣv anudvigna-manāḥ sukheṣu vigatasprhaḥ vītarāgabhayakrodhaḥ sthitadhīr munir ucyate	56. One who is unaffected by sorrow, has no desires for pleasure. One who is free from love, anger or fear, such a person is called a saint (<i>Muni</i>).
2.57	यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् । नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७ ॥ yaḥ sarvatrānabhisnehas tattatprāpya śubhāśubham nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā	57. A person of undeterred mind has no affection for anything. Such a person finds neither joy nor sorrow for good or bad events or happenings.
2.58	यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः । इन्द्रियाणीन्द्रियार्थभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८ ॥ yadā saṁharate cāyaṁ kūrmoṅgānīva sarvaśaḥ indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā	58. A person of undeterred mind withdraws his/her sense organs such as a turtle withdraws its limbs from every direction.
2.59	विषया विनिवर्तन्ते निराहारस्य देहिनः । रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ २-५९ ॥ viṣayā vinivartante nirāhārasya dehinaḥ	59. The body and the sense organs wither away and leave the person who has abstained from nourishment (food), but the feeling of taste or enjoyment (<i>Rasam</i>) still

	rasavarjaṃ rasopy asya paraṃ dṛṣṭvā nivartate	remains. The taste also leaves the person who has the vision or comprehension of the highest plane of existence (<i>Param Dhrshmtwa</i>).
2.60	यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः । इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २-६०॥ yatato hy api kaunteya puruṣasya vipaścitah indriyāṇi pramāthīni haranti prasabhaṃ manaḥ	60. Arjuna! In spite of the best efforts of a person, the turbulent and energetic senses (impulsive forces of sense organs and their effects) constantly influence his/her mind as it were by a force of compulsion.
2.61	तानि सर्वाणि संयम्य युक्त आसीत मत्परः । वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१॥ tāni sarvāṇi saṃyamya yukta āsita matparaḥ vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā	61. A person whose senses are under control, his/her wisdom is unwavering or permanent. Having such control of your senses remain firm in your devotion to me (The Lord).
	Remain committed to the higher principle or concept of “total self-control and unattached active participation”. Remain committed to the practice of ConnectorScience This is evidenced through Objectivity (non-duality) as a natural manner of living. (Such commitment is described as the devotion to the Lord).	
2.62	ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते । सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ २-६२॥ dhyāyato viṣayān puṃsaḥ saṅgaḥ teṣūpajāyate saṅgāt sañjāyate kāmaḥ kāmāt krodhobhijāyate	62. Reflecting or dwelling on the sense objects (body and its organs), a person gets attached to them. From this attachment or affinity arise all desires (<i>Kama</i>); from these desires anger or envy (<i>Krodha</i>) is born.
2.63	क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः । स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २-६३॥ krodhād bhavati saṃmohaḥ saṃmohāt smṛtivyibhramaḥ smṛtibhramāśād buddhināśo buddhināśāt praṇaśyati	63. From envy is born confusion and from confusion the loss of memory (or clear vision or purpose on life). When the clarity in vision is lost, it leads to lack of reasoning or analytical power (<i>Buddhi Naasam</i>), which further leads to the “death” of the person.
2.64 22.20	रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् । or वियुक्तैस्तु आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २-६४॥ rāgadveṣavimuktais tu viṣayān indriyaiś caran ātmavaśyair vidheyātmā prasādam adhigacchat	64. The person who interacts amongst the objects of senses with a mind disconnected from passion (<i>Raga</i>) and hatred (<i>Dhwesha</i>), with “self” always under control – in constant union with <i>Dehinam</i> - is considered as a person who has governed his/her “self” (<i>Vidhe Atma</i>). Such a person attains peace in life (<i>Prasada Madhi</i>).
2.65	प्रसादे सर्वदुःखानां हानिरस्योपजायते । प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ २-६५॥ prasāde sarvaduḥkhānāṃ hānir asyopajāyate prasannacetaso hy āśu buddhiḥ paryavatiṣṭhate	65. The attainment of such peace in life results in the end of all sorrows. For such a peaceful person (<i>Prasanna Chetasaha</i>), wisdom (<i>Buddhi</i>) is a permanent character.
2.66	नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना । न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ २-६६॥ nāsti buddhir ayuktasya na cāyuktasya bhāvanā na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham	66. There is no wisdom for the uncontrolled self, and there is no focus or concentration (<i>Bhavana</i>) for the uncontrolled mind. The wandering mind never finds peace. Then how could there be happiness (<i>Sukam</i>) for the person who is not at peace (<i>Shanthi</i>) with himself or herself?
2.67	इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।	67. Just as a boat drifts in waters and loses its course under the passing wind and

	तदस्य हरति प्रज्ञां वायुर्नाविमिवाम्भसि ॥ २-६७॥ indriyāṇāṃ hi caratāṃ yaṃ manonuvidhīyate tad asya harati prajñāṃ vāyur nāvaṃ ivāmbhasi	its currents, when the mind is swayed by the senses without control, the wisdom drifts away and may even be lost permanently.
2.68	तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८॥ tasmād yasya mahābāho nigṛhītāni sarvaśaḥ indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā	68. Arjuna! Therefore the person whose instruments of senses (<i>Indriyani</i>) are firmly withdrawn from the objects they sense (<i>Indriyartham</i>) in all directions or aspects, his/her wisdom (<i>Pragna</i>) is firmly set and unwavering (<i>Prathishtitha</i>).
2.69	या निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९॥ yā nīśā sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī yasyāṃ jāgrati bhūtāni sā nīśā paśyato muneḥ	69. What appears to be night (darkness, passive and restful from all activities) for the living beings (<i>Buthanam</i>) is a period of awakening (<i>Jagrathi</i>) for the person of self-control (<i>Samyami</i>). When all the creatures are awake and active it is a period of quiet inactivity (as if it were the night) for the person of self-control and thereby discerning recluse (<i>Muni</i>).
	<p>The above might appear to be contradictory at first glance.</p> <p>It might be concluded that total withdrawal from life activities is recommended here. Literally taken this implies the life of a monastic! Hence there is a tendency to relegate true allegiance to BG as a way of life for a few who live a life of ascetics or monastic way of life.</p> <p>But BG is a discourse on how to live life the proper way – a prescription given to Ajuna in the middle of battle field or to every one of us in the middle of the “battle of life”!</p> <p>On the other hand,</p> <p>One could infer from the above that a person of steady mind and objective outlook engages in all activities with a clear comprehension of causality where it can be discerned (and accepts ignorance and eager to explore such causality when it is unknown;</p> <p>Does not jump to the statement: “The stone tripped me”! ☺</p> <p>Also comfortable with the view that such causality even though it exists may be unknowable at times and hence remains comfortable in his/her faith in a larger order (or God).</p> <p>In this manner of living without attachments, the day and night in life - activity and inactivity - may all be equal. Hence such a person may appear to perform contradictory to common norms as perceived by the rest of us, who do see distinctions in all activities. In such nonattached performance, the enlightened person might appear to be different from the rest of us - as if he/she is a recluse.</p>	
2.70	आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् । तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ २-७०॥ āpūryamāṇam acalapratiṣṭhaṃ samudram āpaḥ praviśanti yadvat tadvat kāmā yaṃ praviśanti sarve sa śāntim āpnoti na kāmakāmī	70. One who does not cherish the desired outcome – <i>Karma Phala Thyagam</i> - attains peacefulness (<i>Shanti</i>). For such a person the desires enter his/her realm without much visible effect, just as the flowing waters enter the deep ocean, which remains motionless and firmly established.
	<p>The above statement “even at the very end of one’s life” could also imply at any time of total despair. Even at such times all is not lost if one can gain a state of composure and self-control. Once such self-control – through the practice of Connector Science - is attained then the return to the state of despair does not exist. If one acquires such total self-control as a permanent nature and participates in all activities of life with total non-attachment, then such a person lives in the highest plane of bliss (<i>Brahma Nirvanam</i>).</p>	
2.71	विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।	71. Abandoning all desires if a person walks (performs life functions), without

	<p>निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २-७१ ॥ vihāya kāmān yaḥ sarvān pumāṃś carati niḥspraḥ nirmamo nirahaṃkāraḥ sa śāntim adhigacchati</p>	<p>attachments and free from selfishness or self-driven needs (<i>Nirmamah</i>) and without vanity or deep seated commitment for a narrow cause or purpose (<i>Ahankara</i>), such a person attains peace of mind (<i>Shanthi Madhi</i>).</p>
2.72	<p>एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति । स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥ eṣā brāhmī sthitiḥ pārtha naināṃ prāpya vimuhyati sthitvāsyām antakālepi brahmanirvāṇam ṛcchati</p>	<p>72. Arjuna! This is the state of final emancipation (<i>Brahma Nirvanam</i>). On attaining such a state none returns from it. Abiding in this principle even at the very end of one's life (even at the time of death), one reaches the state of unification with the Supreme Person or the Lord.</p>
<p>ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥ २ ॥</p> <p>Om! Thus ends the chapter two in this Bhagawath Geetha, considered as part of Upanishad, Education on the knowledge of Brahman, the sastra pertaining to Yoga, the conversation between Lord Krishna and Arjuna, this second chapter of Bhagawath Geetha – Yoga through Analytical Reasoning.</p>		