
अथ द्वितीयोऽध्यायः

Chapter 2

संजय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥१॥

samjaya uvāca

tam tathā kṛpayā`viṣṭam
aśrupūrṇākulekṣaṇam
viṣīdantamidam vākyam
uvāca madhusūdanaḥ [1]

Translation — Sanjay said “Then Madhusudan¹ said these words to the sorrowful Arjuna, whose eyes were full of tears of compassion”.

श्री भगवानुवाच

कुतस्त्वा कश्मलमिदं विषमो समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥२॥

kutastvā kaśmalamidam
viśamo samupasthitam
anāryajūṣṭmasvargyam
akīrtikaramarjuna [2]

Translation — Shri Bhagawān said, “Oh Arjuna, what causes you such dejection in this odd situation? It is unlike the behavior of great men, it does not grant you heavens, it does not earn you fame.”

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्तवोत्तिष्ठ परंतप ॥३॥

klaibyam mā sma gamaḥ pārtha
nai`tattvayyupapadyate
kṣudram hṛdayadaurbalyam
tyaktvo`ttiṣṭha paramtapa [3]

Translation — Oh Partha, don’t show impotence, this is unbecoming of you. Oh Parantapa², shed this despicable weakness of heart and get ready for the battle.

अर्जुन उवाच

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।

¹ An epithet for Śrīkṛiṣṇa

² Arjuna

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ।।४।।

Arjuna uvāca

katham bhīṣmamaham samkhye
dr̥ṇam ca madhusūdana
iśubhīḥ pratiyotsyāmi
pūjārḥāvarisūdana [4]

Translation — Arjun said, "Oh Madhusudan, how can I wage a war of arrows against Bhiśma and Dr̥ṇa? I revere both of them."

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ।।५।।

gurūnahatvā hi manānubhāvān
śreyo bhoktum bhaikṣamapīḥa loke
hatvā'rthakāmānstu gurūnihai'va
bhuñjīyabhogān rudhirapradigdhān [5]

Translation — It is better to beg than to kill such great teachers in this world. By killing teachers I will be enjoying wealth and lustful pleasures that are soaked in blood.

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम-
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ।।६।।
na cai'tadvidmaḥ kataranno garīyo
vadvā jayema yadi vā no jayeyuḥ
yāneva hatvā na jijīviśāmas-
te'vasthitāḥ pramukhe dhārtarāṣṭrāḥ [6]

Translation — We are unaware of what is better for us, whether we will conquer them or they will conquer us. Those sons of Dhṛtarāṣṭra are standing in front of us after killing whom we would not want to live ourselves.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ।।७।।
kārpṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasammūḍhacetāḥ

yacchreyaḥ syānnīścitam brūhi tanme
śisyaste'ham śādhi mām tvām prapannam [7]

Translation — Standing on the crossroads in regard of duty I impassionedly plead to you, I am your disciple, I am surrendered to you, please advise me on what is really appropriate.

न हि प्रपश्यामि ममापनुद्याद्-
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥८॥
na hi prapaśyāmi mamā'panudyād
yacchokamucchoṣaṇamindriyāṇām
avāpya bhūmāvasapatnamṛddham
rājyam surāṇāmapi cā'dhipatyam [8]

Translation — Even if I win the thorn-less land of the kingdom of abundance and an authority like that of a god, I don't see any redress that will dispel my sadness which is drying my senses.

संजय उवाच
एवमुक्त्वा हृषीकेशं गुडाकेशः परंतप ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥९॥

Samjaya uvāca

evamuktva hr̥ṣīkeśam
gūḍakeśaḥ paramtapāḥ
na yotsya iti govindam
uktva tūṣṇīm babhūva ha [9]

Translation — Sanjaya said, "Oh Parantapa! Gudakeśa told Hr̥ṣīkeśa clearly, 'Oh Govinda! I will not go to war' and then he became silent."

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥१०॥
tamuvdca hr̥ṣīkeśaḥ
prahasanniva bhārata
senayorubhayormadhye
viśīdantamidam vacaḥ [10]

Translation — Oh Bharat! Hrishikesh smilingly said this to him, who was buried in sadness in the midst of both the armies.

श्री भगवान उवाच
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥११॥

Shri Bhagawan uvāca

aśocayānanvaśocastvam
prajñāvādāmsca bhāṣase
gatāsūnagatāsūmsca
nā`nuśocanti paṇḍitāḥ [11]

Translation — You are lamenting those who do not deserve to be lamented and making statements like the wise. The wise mourn neither the living nor the dead.

Exposition — Those who are not yet realized or the ones who are unaware of the conscious presence that is manifested through the medium of body, when they come face to face with a situation of life and death they repeat the words of the wise and lament those who do not deserve to be lamented. Those who have a cognition of the immense consciousness that remains latent within this body and have realized that the real relationship exists between a soul and a soul or between the consciousness and the conscious, and, that the body is merely a medium for that, for such great people there is no difference between the existence and non-existence of the body.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥१२॥

na tvevā`ham jātu nā`sam
na tvam ne`me janādhipāḥ
na cai`va na bhaviṣyāmaḥ
sarve vayamataḥ param [12]

Translation — It is not as if I never existed, you never existed and these kings never existed and it is not that we all shall never exist again.

Exposition — Whether or not the consciousness is manifested through a medium, its unmanifest existence is always present. It is also not proper to presume that a thought ceases to exist once its manifestation is complete. Whether a thought is manifested through a medium or not, its consciousness is always present.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥१३॥

dehino`sminyathā dehe
kaumāram yauvanam jarā
tathā dehāntaraprāptir
dhirastatra na muhyati [13]

Translation — Just as the corporal body of the embodied passes through the phases of childhood, youth and old age; similarly, life avails of another corporal body. The noble bear no confusion in this regard.

Exposition — The unmanifest consciousness, which ancient sages termed as Atman or the feeling of beingness, is manifested through the body. Whenever a body is manifested the consciousness appears to be limited in the three phases viz. childhood, youth and old age. When the physical body withers, the soul

consciousness abandons the emaciated body and manifests itself by means of a new body.

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

mātrāsparśāstu kaunteya
śītoṣṇasukhaduḥkhadāḥ
āgamāpāyino'nityās
tāmstitikṣasvabhārat [14]

Translation — Oh Kounteya! Concurrence of senses and their objects causes experiences of heat and cold and happiness and sorrow, they are temporary. Oh Bharat-vanshi,³ you should bear with them.

Exposition — The consciousness which is manifested through the medium of the body assumes the limitations of the body and the senses and therefore experiences the objects that cause heat and cold and happiness and sorrow. One should realize the relativity of these objects and endeavor to rise above the limitations of the body by awakening the immense dormant consciousness within oneself.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥

yam hi na vyathayantye
puruṣam puruṣarṣabha
samaduḥkhasukham dhīram
so'mṛt tvāya kalpate [15]

Translation — Oh Puruśasreṣṭha! A noble person, who sees no difference between happiness and grief and is not swayed by them, qualifies for immortality.

Exposition — The noble who have realized the relativity of happiness and sorrow know that the same situation appears to be grievous to some and pleasant to others depending on their outlook. Those who realize this also realize that life and death are experienced when the immense consciousness changes the medium of embodiment. The one, who realizes this, awakens his immense dormant consciousness, thereby knowing the unmanifest Time in its element and surpasses death to attain immortality that lies beyond death.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥१६॥

nā`sato vidyate bhāvo
nā`bhāvo vidyate satāḥ
ubhayorapi dr̥ṣṭo`ntas
tvanayostattvadarśibhiḥ [16]

Translation — Asat (unreal) does not exist and Sat (real) is not nonexistent. The reality of both has been perceived by the perceivers of the truth.

³ Descendant of Bharat dynasty, an epithet for Arjuna.

Exposition — A very small fraction of the entire consciousness of one's mind, which an average person can use, is termed by the thinkers as the conscious mind and the vast consciousness of the mind that remains dormant and which an average person cannot use is called as the unconscious. When unreal and real is being discussed, the intended meaning is that the dormant consciousness of the mind because it is dormant is unreal (Asat) and that the awakened consciousness of the mind is real (Sat).

The great who can perceive the truth, realize the inter-dependence of the dormant and the awakened consciousness. They practice yoga and by rising above the limitations of the body succeed in awakening the immense dormant consciousness of their mind. The Asat (unreal) then no longer exists for them. They realize that even though a state of unreality (Asat) is perceived when the consciousness is dormant, the real (Sat) is never absent. This applies to all human beings whether they have been able to awaken their dormant consciousness or not, the consciousness does exist in its complete vastness in everyone.

अविनाशी तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ।।१७।।

avināśī tu tadviddhi
yena sarvamidam tatam
vināśamavyayasyā'sya
na kaścitkartumarhati [17]

Translation — The One that pervades this entirety is indestructible. No one is capable of destroying that indestructible.

Exposition — That ultra-brilliant unmanifest Time is being manifested by means of this entire visible world. It is indestructible and no one is capable of destroying the truth of that indestructible Time.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्दुध्यस्व भारत ।।१८।।

antavanta ime dehā
nityasyo'ktāḥ śārīriṇaḥ
anāśīno'prameyasya
tasmādyudhyasva bhārata [18]

Translation — The entire corporal bodies of this embodiment that is unending, unlimited, imperishable and which is manifested by means of corporal bodies are said to be destructible. Hence, oh Bharat! Go and fight.

Exposition — This entire creation is manifested by the unmanifest ultra-brilliant time. This corporal body that is manifested by a mind with a vast consciousness is also manifested by that same unmanifest Time. This body does not merit preeminence merely for its presence, and just for being a sensor of the immense mind for grasping experiences. The immense mind, by awakening its dormant consciousness by means of the body, can know the true character of the Time, the brilliance of all brilliance, the creator of the mind itself. This corporal body, a support for the manifestation of the immense consciousness, is perishable but the consciousness that is manifested through the medium of an embodiment is eternal, unlimited and indestructible.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥

ya enam veti hantāram
yaścai`nam manyate hatam
ubhau tau na vijānīto
nā`yam hanti na hanyate [19]

Translation — Those who consider this as the killer and those who consider this as the killed both do not realize that this neither kills nor gets killed.

Exposition — Those who consider that the immense consciousness that manifests this body perishes with the death of the body and also those who consider that they have killed the other person, do so, because they do not realize that the presence of consciousness actually remains latent in the body. They are not able to realize that the conscious presence, which manifests the body, is eternal. It is never destroyed

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥२०॥

na jāyate mriyate vā kadācin
nāyam bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato`yam purāṇo
na hanyate hanyamāne śarīre [20]

Translation — It is never born and it never dies. Neither is it going to be created nor would it ever recur. It is without birth, is eternal, perpetual and primal. It is not destroyed even with the death of the body.

Exposition — The immense consciousness of the mind, which is the trans-physical manifestation of the Time, is neither born nor does it die. This unmanifest conscious presence is continual, is without birth and is eternal and primal. When a body that manifests it perishes, it creates another body for manifesting itself.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं द्यातयति हन्ति कम् ॥२१॥

vedā`vināśinam nityam
ya enamajamavyayam
katham sa puruṣaḥ pārtha
kam dyātayati hanti kam [21]

Translation — Oh Partha! He, who knows this as indestructible, perpetual, without birth and unending, how does he kill anybody and how does he get anybody killed?

Exposition — He, who has realized the immense consciousness, which is manifested by that ultra-brilliant Time through the medium of the body by rising above its limitations, to him the corporal body becomes secondary and the

consciousness that manifests it becomes foremost. Such realized ones have understood that life and death are basically separate manifestations of one singular presence and are experienced because of the confinement of one's consciousness level within physical limits. For such great people, whose consciousness has awakened in its entire immensity by rising above the limitation of the body, there remains no difference between life and death.

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥२२॥

vāsāmsi jīrṇāni yathā vihāya
navāni gr̥hṇāti naro'parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni samyāti navāni dehī [22]

Translation — Just as a human being abandons old clothes for the new ones, a soul forsakes old bodies and avails of new corporal bodies.

Exposition — Just as a person abandons his old clothes and puts on new clothes and his personality and mind-set can be judged by a look at the clothes, the immense mind is manifested through the support of different bodies. When the suitability of a particular body for acquiring experiences declines, that immense consciousness, to know itself, is manifested by means of a new body

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२३॥

nai'nam chindanti śastrāṇi
nai'nam dahati pāvakaḥ
na cai'nam kledayantyāpo
na śoṣayati mārutaḥ [23]

Translation — Weapons cannot cut it, flames cannot burn it, water does not make it wet nor can the wind dry it.

Exposition — Immense consciousness that is beyond the body is not subject to cut by weapons, or to burns by flames, or to wetness by water and to dryness due to wind. It is almost like the way the sky can only be experienced but cannot be touched by any body.

अच्छद्योऽमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥

acchedyo'yamadāhyo'yam
akledyo'śoṣya eva ca
nityaḥ sarvagataḥ sthāṇur
acalo'yam sanātanāḥ [24]

Translation — It is indivisible, it is non-combustible, cannot be wetted nor can be dried. It is eternal, all-pervading, immovable, absolute and primeval.

Exposition — The immense consciousness of mind is indivisible, cannot be burnt, cannot be wetted nor can be dried. This immense consciousness is all-pervading, perpetual, immovable, absolute and primeval.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२५॥

avyakto'yamacintyo'yam
avikāryo'yamucyate
tasmādevam viditvai'nam
nā'nuśocitumarhasi [25]

Translation — This is unmanifest; this is imponderable and is described as being immutable. Having realized this it is not proper for you to lament.

Exposition — The immense consciousness that is manifested by means of a body remains unmanifest for those whose consciousness is confined in physical limitations. The immense consciousness, which is a manifestation of the unmanifest Time, is immutable. Those who realize this as a result of practicing yoga do not lament for those who remain within physical limitations.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥२६॥

atha cai'nam nityajātam
nityam vā manyase mṛtam
tathā'pi tvam mahābāho
nai'vam śocitumarhasi [26]

Translation — And then, Oh Mahabaho! Even if you presume that this is born time and again and also dies again and again, it is not proper for you to mourn like this.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२७॥

jātasya hi dhruvo mṛtyur
dharuvam janma mṛtasya ca
tasmādaparihārye'rthe
na tvam śocitumarhasi [27]

Translation — As death is inevitable after birth and birth is inevitable after death, you should not be lamenting this inescapable situation.

Exposition — Ruminating even on the premises that the body is primary, just as death is inevitable after birth, birth must also be certain after death. Even if this alone is understood, a person of limited sensibilities can overcome grief.

अव्यक्तादीनि भूतानि व्यक्तमध्यनि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२८॥

avyaktādīni bhūtāni
vyaktamadyāni bhārāta
avyktanidhanānyeva

tatra kā paridevanā [28]

Translation — All are unmanifest before birth and are unmanifest even after death. They are manifested for a spell between the birth and the death. What good is mourning in this situation?

Exposition — The unmanifest immense consciousness – the Time itself remains unmanifest before availing of the support of a body and remains unmanifest even after forsaking the support of the body. An evidence of that immense consciousness is available only when it is manifested through a body. Those who have risen above the physical limitations and are established in that immense consciousness can realize the inter-relation of birth and death. In this state, the existence as-well-as nonexistence of the body is the same for them.

आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्भवति तथैव चाम्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ।।२९।।
āścaryavatpaśyati kaścidenam
āścaryavadvadati tathai'va cā'myaḥ
āścaryavaccā'namanyaḥ śṛṇoti
śrutvā'pyenam veda na cai'va kasścit[29]

Translation — Some are astonished to perceive it, some describe it in astonishment, others listen to it with astonishment but yet cannot grasp even a bit of it after listening.

Exposition — When a yogi practices kriya and settles in the depths of dhyana, he experiences the conscious presence which is manifested through an embodiment. Since it is a new experience, he experiences that unmanifest consciousness with astonishment. The words used for narrating that presence are also full of astonishment. Those who listen to these narrations are also surprised because they have no knowledge of the unmanifest presence which is beyond life. They are not able to understand the presence of the unmanifest immense consciousness merely by hearing about it.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ।।३०।।क
dehī nityamavadhyo'yam
dehe sarvasya bhārata
tasmātsarvāṇi bhūtāni
na tvam śocitumarhasi [30]

Translation — Oh Bharat! This dweller in the body of all cannot be killed, hence do not mourn all the embodied.

Exposition — The conscious presence that is manifested through the medium of life is manifested by the unmanifest Time, hence it has no end. Only the mediums on the support of which it is manifested meet their end.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ।।३१।।

svadharmamapi cā'vekṣya
na vikampitumarhasi
dharmyāddhi yuddhācchreyo'nyat
kṣatriyasya na vidyate [31]

Translation — And even from the point of view of Dharma, it is not proper to fear, because there is nothing holier for a warrior (kshtriya) than a holy war.

Exposition — After explaining the immense conscious presence hidden within the body, Lord Krishna further explains from a perspective of one limited in physical limitations.

Arjuna belonged to a warrior race. The epitome of natural duties of warrior is not to retreat from war. He is making an implied suggestion towards this. Here he is reminding Arjuna that he is a warrior, his holy duty is to fight a war, and nothing is better for a warrior than a holy war, therefore he should not be fearful.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ।।३२।।
yadr̥cchayā co'papannam
svargadvāramapāvṛtam
sukhinaḥ kṣatriyāḥ pārtha
labhante yuddhamīdṛśam [32]

Translation — Oh Partha! Warriors are happy at the opportunity of war which comes all by itself and is such that it opens the door to heavens.

Exposition — Warriors consider an opportunity to fight the war as auspicious. They believe that death in a war affords them an access to the heaven of self-fulfillment.

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्म कीर्तिं च हित्वा पापमवाप्स्यसि ।।३३।।
atha cettvamimam dharmyam
samgrāmam na kariṣyasi
tataḥ svadharm kīrtim ca
hitvā pāpamavāpsyasi [33]

Translation — Therefore, if you don't fight you stand to lose your duty and your fame, and you will incur sin.

Exposition — By not following the holy duties of a warrior which is in your nature, if you fail to fight the war, you will get extremely agitated for having acted against your nature and your fame as an unrivalled warrior will also be destroyed.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ।।३४।।
akīrtim cā'pi bhūtāni

kathayīsyanti te'vyayām
sambhāvitasya cā'kīrtir
marānādatiricyate [34]

Translation — And everybody will be talking about your disrepute. For an honorable person, such disrepute is worse than death.

Exposition — Each and every one of those who recognize you as a great warrior will discuss your withdrawal from the war for a long time. For a great warrior like you this will be worse than being discarded alive.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ।।३५।।
bhayādrṇāduparatam
mamsyante tvām mahārathāḥ
yeṣām ca tvam bahumato
bhūtvā yāsyasi lāghavam [35]

Translation — In spite of being very honorable to those great warriors you will become an object of ridicule to them and they will assume that you dissociated from the war due to fear.

Exposition — You have established your pre-eminence among the eminent warriors, but even then your retreat from the battlefield will be considered as your cowardice.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ।।३६।।
avācyavādāṃśca bahūn
vadiśyanti tavā'hitāḥ
nindantastava sāmāthyam
tato duḥkhataram nu kim [36]

Translation — Your enemies will condemn you and will make many vile comments. Then what will be more distressing than this?

Exposition — If you do not fight this war, your enemies who are prepared to brave you will all make fun of your ability, they will condemn you. What could be more distressful for a warrior than this?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ।।३७।।
hato vā prāpsyasi svargam
jitvā vā bhokśyase mahīm
tasmāduttiśtha kaunteya
yuddhāya kṛtaniścyah [37]

Translation — Either die and go to heaven or be a victor and enjoy the earth. Oh Kounteya! Stand up with a determination to fight.

Exposition — After explaining this much, Bhagawan now introduces Arjuna to the acts of yoga which help one remain level minded in all situations.

“Even if you die in this war, you will reach the heaven of self-exaltation because you would have fought in agreement with your nature, and if you win the war you will enjoy the earth with the satisfaction of one who has won the war. Therefore make up your mind and stand up to fight”.

सुखदुःखे समेकृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ।।३८।।
sukhaduḥkhe same kṛtvā
lābhālābhau jayājayau
tato yuddhāya yujyasva
nai'vam pāpamavāpsyasi [38]

Translation — Victory and defeat, gain and loss, happiness and sorrow, treat these evenly and then get ready for the war. You will not be committing a sin in this course.

Exposition — Victory and defeat, gain and loss, happiness and sorrow, treat these evenly and get ready for the war. It you attain this state of equanimity; you shall not incur the sin of repentance. Perform all the duties in a state of Samadhi.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ।।३९।।
eṣā te 'bhihitā sāmkhye
budhiryoge tvimām śṛṇu
buddhyā yukto yayā pārtha
karmabandham prahāsyasi [39]

Translation — Oh Pārtha! This deliverance was given for your comprehension. Now take heed of its substance whereby you will attain wisdom and thereby rid yourself of the bondage of karma.

Exposition — After a brief narration on Samadhi, Bhagawan Kṛṣṇa, now makes Arjuna the medium to give an advice on yoga for the benefit of the entire humanity.

Practice of yoga causes attainment of equanimity and a yogi, by his establishment in Samadhi, rises above the bondage of karma and unites with the Time, the unmanifest, the brilliance of all brilliance, the indestructible Supreme, by knowing It through the medium of death.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ।।४०।।
ne'hā'bhikramanāśo'sti
pratyavāyo na vidyate
svalpamapyasya dharmasya
trāyate mahato bhayāt [40]

Translation — Inception of this does not end and it does not give adverse results. Even a brief practice of this yoga gives freedom from great fears.

Exposition — There is no possibility of failure in the practice of this yoga and it never gives any adverse consequences. Even a brief practice of this yoga frees the practitioner from the great fear of death. The yogi realizes the true nature of death, which always instills fear in those whose intellect is confined within physical limitations, and is thereby liberated of its fear.

Death is one such medium through which a great person awakens the immense consciousness of the mind and goes beyond the physical limitations to become immense himself.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ।।४१।।

vyavasāyātmikā buddhir
eke'ha kurunandana
bahuśākhā hyanantāś ca
buddhayo `vyavasāyiniām [41]

Translation — Oh ⁴Kurunandan! Absolute judgment in this regard is only one, whereas its modifications are vast in variety.

Exposition — Those who proceed on this path with a determination to awaken the entire immensity of their consciousness are already aware of the objective of their life, and those who are not intelligent enough to know the objective of their life spend their life full of confusions.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ।।४२।।

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलाम् भोगैश्वर्यगतिम् प्रति ।।४३

भोगैश्वर्यप्रसक्तानाम् तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ।।४४।।

yāmimam puṣpitām vācam
pravadantya vipaścitaāḥ
vedavādaratāḥ pārtha
ā'nyadastī'ni vādiṇaḥ [42]

kāmātmānaḥ svargaparā
janmakarmaphalapradām
kriyāviśeṣabahulam
bhogaiśvaryagatiṃ prati [43]

bhogaiśvaryaprasaktānām
tayā`pahṛtacetasām
vyavasayāyātmikā buddhiḥ

⁴ an epithet of Arjuna- a progeny of Kuru dynasty

samādhau na vidhīyate [44]

Translation - Oh Partha! Those who are engrossed in the pleasures, are committed to scriptural texts that eulogize the fruits of karma, and in whose judgment heaven is the supreme fruit, such thoughtless people make pretentious and pompous statements.

The lustful believe that heaven is ultimate and assume that heaven gives the rewards of karmas of life. Several special rituals are prescribed for the attainment of pleasures and splendor.

And the intellect of those, whose mind is excessively obsessed with wealth, cannot make up their mind for Samadhi.

Exposition — Before starting the rituals such bewildered people, with the promise of the fruits of the rituals, allure other bewildered people, in particular those who have a predilection for the body, and whose intellect does not grasp the conscious presence that manifests the body. Such people belong to a lot which considers transient physical pleasures as ultimate. In order to fulfill their own vested interests, they allure other bewildered people with the promise that they will attain pleasures and wealth and make sugar-coated descriptions of numerous duties and religious rites.

Intellect of those, whose mind under the influence of such alluring tales remains strongly attached to the enjoyments and plentiful wealth, is not at all suitable for Samadhi. With their consciousness being limited only up to the body, they consider even a talk of Samadhi as a flight of imagination.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वंद्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥

traigūnyaviṣayā vedā
nistraigūnyo bhavā`rjuna
nirdvandvo nityasattvastho
niryogakṣema ātmavān [45]

Translation — Oh Arjuna! Three constituent ⁵gunas are implied in Veda. You should reach beyond the three gunas (and) get established in the indisputable eternal truth and attain self-possession by remaining level minded with respect to gain and loss.

Exposition — Immense consciousness of the mind, which is the provider of enjoyment and wealth, remains limited within the three gunas. It is not suitable for Samadhi for the reason of its being limited within the trio of gunas. Therefore one should rise above these three gunas by means of yoga, and by sitting in Samadhi one should make a great effort to awaken the dormant immense consciousness of one's mind to know the true nature of the Time – the brilliance of all brilliance, the ultra brilliant Time.

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥४६॥

⁵ Class or grade of consciousness – satva, raja and tama being the three gunas or the grades in order of their merit.

yāvānartha udapāne
sarvataḥ samplutodake
tāvānsarveṣu vedeṣu
brāhmanasya vijānataḥ [46]

Translation — When the earth is inundated from all sides what use are the small ponds? Similarly, a Brahman (knower) who is well realized has the same regard for all scriptures.

Exposition — When a yogi performs a sedulous practice of yoga and awakens the entire immense consciousness of his mind by surpassing the physical limitations, the consciousness limited to the senses to him is almost like the small ponds are to the one who has acquired an ocean.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥४७॥
karmanyevādhikāraṣte
mā phaleṣu kadācana
mā karmaphalaheturbhūr
mā te sango'stvakarmaṇi [47]

Translation — You have a right only to karma, and never to its fruit. You should not be an object to the fruits of karma, nor should you have a fixation for not doing karma.

Exposition — To start with, everybody has a desire for the fruit, and this desire itself is a reason for the inception of karma. All karma in this world begins with the desire of fruits of karma, but, only yoga is one such karma, that begins with the desire of Samadhi. When a yogi goes deeper into this karma and begins to realize the immense consciousness that is beyond his body, he becomes detached to the thought of obtaining its fruit. The moment he has this experience, Samadhi begins. When the Samadhi begins, desire-less karma begins to take place through the medium of Sadhak.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥४८॥
yogasthaḥ kuru karmāṇi
sangam tyaktvā dhanamjaya
siddhyasiddhyoḥ samo bhūtvā
samatvam yoga ucyate [48]

Translation — Oh Dhananjaya! You should perform karma with evenness with respect to fulfillment and non-fulfillment and forsake attachment by remaining established in the yoga. This equanimity itself is recognized as yoga.

Exposition — While performing yogic karma for awakening one's entire consciousness, a yogi is elevated above the physical limitations and the attraction for the sensuous pleasures obtainable by means of body and senses disappears. After realizing the relativity of life and death, the yogi is established in a state of equanimity. Life and death, gain and loss, fulfillment and non-fulfillment all become equal in his perception.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥४९॥

dūreṇa hyavaram karma
buddhiyogād dhanamjaya
bhuddhau śaraṇam anviccha
krpaṇāḥ phalahetavaḥ [49]

Translation — Karma is extremely inferior to Buddhi-yoga⁶. Oh Dhananjaya! Take refuge in the intellect because those who have a desire for reward are an extremely miserable lot.

Exposition — The average people, who cherish the desire of only satiating the senses that are limited to physical limitations, do not make efforts for awakening their dormant immense consciousness. That is why they are said to be pitiable. Due to their lust for physical pleasures, they remain afraid of death all their lives, and because of this fear don't make efforts to awaken their dormant immense consciousness.

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

buddhiyukto jahātī 'ha
ubhe sukṛtaduṣkṛte
tasmādyogāya yujyasva
yogaḥ karmasu kauśalam [50]

Translation — A wise person rids himself of both sin and piety in this very world. Therefore make efforts only for yoga; this yoga itself is the expertise in karma.

Exposition — The yogis, who are successful in awakening their dormant immense consciousness by performing yogic karma with extreme expertise and realize the relativity of the good and the bad karma, concentrate their immense consciousness upon the immutable Supreme Being, the brilliance of all brilliance, the ultra-brilliant and become united with It.

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

karmajam bhddhiyuktā hi
phalam tyaktvā manīṣiṇaḥ
janmabandhavinirmuktāḥ
padam gacchantyanāmayam [51]

Translation — The wise with a high intellect shun fruits of karma and become free from the bondage of birth and reach an unblemished immortal spiritual destination.

Exposition — The yogis, who by practicing yoga have realized the unmanifest immense consciousness that manifests the body, can understand that all the manifestations are merely the instruments of the Supreme Consciousness for manifesting itself. By their establishment in that conscious presence, they become free from the great obligation of taking rebirth and attain unity with the unmanifest, the most exalted immutable Supreme Spirit.

⁶ Sagacity

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

yadā te mohakalilam
buddhirvyatitarīsyati
tadā gantāsi nirvedam
śrotavyasya śrutasya ca [52]

Translation — When your intellect will clear away the mire of delusion you will get established in detachment towards what is worth hearing and what has been heard.

Exposition — When the consciousness of a yogi gets elevated above the physical limitations, he comprehends the relationship of the mind and the senses. He is able to realize that the mind comes first and then the instrument of body and organs. Without mind, the body and the senses have no sovereignty of their own. By knowing this, he knows the true character of the attraction of the organs towards the objects of senses and thereby he gets detached from that attraction. This state is termed as the state of "Vairagya".

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

śrutivipratipannā te
yadā sthāsyati niścalā
samādhāvacalā buddhis
tadā yogamavāpsyasi [53]

Translation — Your intellect, which has become unsteady by hearing utterances, will become steady in the state of Samadhi and then you will attain yoga.

Exposition — When the intellect that has become unsteady by doing karma to fulfill the many desires becomes determined to awaken its dormant consciousness and gets established in Samadhi by way of practicing yoga karma, the yogi is supposed to have achieved the results of yogic karma. This is the state that is called equanimity.

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

sthitaprajñasya kā bhāṣā
samādhisthasya keśava
sthitadhīḥ kim prabhāṣeta
kimāsīt vrajeta kim [54]

Translation — Arjuna said, "Oh Keśava! What are the characteristic qualities of a Sthitaprajna? How does one with steady intellect speak? How does he sit and how does he move about?"

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

prajahāti yadā kāmān
sarvān pārtha manogatān

ātmanyevā'tmanā tṛṣṭaḥ
sthitaprajñastado'cyate [55]

Translation — Shri Bhagavan said, “Oh Parth! When a person abandons all the desires of his mind, then, self-satisfied all by himself, he is called Sthitaprajna⁷.”

Exposition — When a yogi, by awakening his dormant consciousness knows the unmanifest conscious presence that is expressed through the medium of the body, then he knows himself through his own medium and becomes satisfied within himself. Thereby he goes beyond all the desires. Such a great yogi is called Sthitaprajana.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥५६॥ ।
duḥkṣeṣvanudvignamanāḥ
sukhesu vigatasprḥaḥ
vītarāgabhayakrodhaḥ
sthitadhīrmunirucyate [56]

Translation — One, whose mind is not agitated by sorrow, who has no desire for obtaining pleasures, and whose affection, fear, and anger have disappeared, such a sage is called Sthirabuddhi⁸.

Exposition — Such great people can realize that all the feelings like grief and pleasure, fear and anger, attachment, are different expressions of one singular consciousness, almost in the same way it is music that is basically manifested through different musical instruments.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥ ।
yaḥ sarvatrā'nabhisnehas
tat-tat prāpya śubhāśubham
nā 'bhinandati na dveṣṭi
tasya prajñā pratīṣṭhitā [57]

Translation — One who is everywhere without affection and is neither happy nor sad when faced with the auspicious and the inauspicious, his super wisdom is consecrated.

Exposition — Of Sthitaprajna, it cannot be said that they have attachment for something or that they are absolutely deVoid of attachment. For them, auspicious and inauspicious are the manifestations of one singular presence that differs in appearance. When a great person is established in this state, he is reaching the farthest frontiers of the development of his wisdom. Then his super wisdom is said to be consecrated.

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

⁷ One, who possesses an unwavering / steady super intellect.

⁸ One with a steady intellect.

yadā samharate cā `yam
kūrmo `ngānī `va sarvaśaḥ
indriyāṇī `ndriyārthebhyas
tasya prajñā pratīṣṭhitā [58]

Translation — Just as a tortoise draws together its limbs, when a person draws together the sense organs from the objects of senses, his super wisdom is consecrated.

Exposition — A super intelligent person gets a perfect insight into his body, a manifestation of the immense consciousness. During the course of this education, he realizes that it is the mind that experiences sensuous objects through different sense organs. A great person, who realizes this, awakens the entire dormant consciousness of his mind by yogic karma. When consciousness is thus awakened, the mind no longer requires the support of organs. In his awakened disposition, the yogi then remains in bliss by virtue of his mind with awakened consciousness. For such a great person, body and its organs become subordinate.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ।।५९।।
viśayā vinivartante
nirāhārasya dehiṇaḥ
rasavarjam raso`py asya
param dr̥ṣṭvā nivartate [59]

Translation — The one, who lives without food, manages to give up sensuous objects but not his lust for them. But the man, who perceives the Supreme, overcomes this lust as well.

Exposition — Many so called yogis who do not understand that it is predominantly the mind that grasps the experiences, presume their senses to be their enemy and many of them try to suppress their sense organs in an effort to control their mind. Several people are seen to remain without food for long spells of time in this exercise. Their body becomes infirm without food and their sense organs become debilitated. Even in this condition they continue to reminisce about the experiences obtainable by means of the sense organs, being totally ignorant that organs function as the instruments of the mind. Without mind, the organs have no authority of their own. Those who practice yoga can understand this, and by knowing the mind through the mind they get established in the conscious presence that lies hidden behind the body.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ।।६०।।
yatato hyapi kaunteya
puruṣasya vipaścitaḥ
indriyāṇi pramāthīni
haranti prasabham manaḥ [60]

Translation — Oh Kounteya! Troublesome senses forcefully captivate even the mind of an intelligent person during the course of his efforts.

Exposition — Sometimes it is observed that a beginner yogi, in the course of his practice, gets attracted towards the experiences obtainable by senses. This state

should be wakefully overcome. This situation is faced by almost all the yogis. This situation should be considered as a stage of one's mind and it should be controlled through the mind.

In the process of knowing the co-relation of the organs and the mind, it is sometimes the organs that dominate and sometimes it is the mind. In this condition, one who practices yogic karma with a firm determination examines the stages of his mind and develops a good understanding of the preeminence of mind and becomes free from the attraction of the organs.

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ।।६१।।

tāni sarvāṇi samyamya
yukta āsīta matparaḥ
vaśe hi yasye'ndriyaṇi
tasya prajñā pratīṣṭhitā [61]

Translation — Therefore control all those senses, follow Me, be accomplished and settled. As the one, whose senses are compliant to him, his super-wisdom is refulgent⁹.

Exposition — When a yogi understands that it is the mind that grasps the experiences through the medium of organs, he understands the reason behind the attraction for sensuous objects. When the reason for this attraction is known, he becomes free from their influences.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ।।६२।।

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ।।६३।।

dhyāyato viṣayān pumsaḥ
sangasteṣū `pajāyate
sangāt samjāyate kāmah
kāmat krodho `bhijāyate[62]

khordhādbhavati sammohaḥ
sammohāt smṛtībhramāḥ
smṛtibhramāśād buddhināśo
buddhināśātpṛṇasyati [63]

Translation — A person indulging in reminiscences of sensuous object develops an attachment for them, attachment causes desire and desire causes anger.

Anger leads to indiscretion, indiscretion causes disorientation of memory, this disorientation leads to the ruin of intellect and the ruined intellect destroys the person.

Exposition — Yogis who are profound in the practice of yoga know that it is their mind that is the basis for attraction towards any object. When this attraction

⁹ Shining with bright light, brilliant, splendid

arises in the mind, fascination for that object is created in the mind. Arousal of this fascination causes a desire for experiencing that object. When an obstruction appears in the way of fulfillment of this desire, this desire is expressed in the form of anger. Anger results in the loss of pragmatism which in turn destroys the foundation of the memory. When memory is lost intellect also ceases to exist. In this condition that person ruins himself.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ।।६४।।
rāgadveṣaviyuktaistu
viśayānindriyaiścāran
ātmavaśyairvidheyātmā
prasādamadhigacchati [64]

Translation — But a person, who is deVoid of attachment and envy and grasps the objects by means of senses that are compliant to him, attains purity.

Exposition — Yogis who could understand these subtle stages of mind could realize that all the senses are merely the instruments of the mind for grasping experiences. Such great yogis awaken their immense consciousness and go beyond their physical limitations. They remain satisfied as they experience immensity within themselves. They have therefore no attachment for the sensuous pleasures. Since there is no attachment there is no envy either. Such great people attain purity and are established in supreme serenity.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ।।६५।।
prasāde sarvadūḥkhānām
hānirasyo`pajāyate
prasannacetaso hyāśu
buddhiḥ paryavatīṣṭhate [65]

Translation — All the sorrows disappear by this purity, and the intellect of the cheerful person soon becomes steady.

Exposition — Unto those great persons who are able to awaken the entire consciousness of their mind, there remains no difference between happiness and sorrow, or between loss and gain. Because they realize the relativity of these feelings and with no residual desire they become completely accomplished and rest in peace.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शांतिरशांतस्य कुतः सुखम् ।।६६।।
nā`sti buddhirayuktasya
na cā`yuktasya bhāvanā
na cā`bhāvayataḥ śāntir
aśāntasya kutāḥ sukham[66]

Translation — Vain people have no intellect, nor do vain people have feelings. In the absence of feelings they do not get peace and how can one who is not at peace earn happiness?

Exposition — Those who cannot understand the co-relation between the mind and the senses cannot realize the unmanifest presence that manifests life. Their consciousness being dormant and being concerned only with the desire of satiating the organs, they cannot earn peace. Not being at peace, happiness is conspicuously absent from their life.

Not having awakened their consciousness, their intellect remains confined to the matters like happiness and sorrow, loss and gain or life and death. On account of their shortcomings, they spend their lives with a worrisome mindset under a constant fear of death.

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ।।६७।।

indriyāṇām hi caratām
yanmano`nu vidhīyate
tadasya harati prajñām
vāyurnāvamivā`mbhasi [67]

Translation — Whichever of the wandering senses the mind pursues, that same sense organ sways the intellect of a vain person, just as a boat floating on water is swayed by the wind.

Exposition — The intellect of average people, who have not been able to awaken their dormant consciousness to immensity, considers the senses to be supreme. The one thing they don't realize is that it is through this very mind that they consider senses to be supreme.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ।।६८।।

tasmādyasya mahābāho
nigrhītāni sarvaśaḥ
indriyāni `ndriyārthebhayas
tasya prajñā pratīṣṭhitā [68]

Translation — Oh Mahabaho! He, who has withdrawn his sense organs from the sensuous objects, is steady in intellect.

Exposition — For those, who have realized the preeminence of their mind, the objects of senses become unimportant. People who have an agitated mind because of giving preeminence to senses are prone to assume that the intellect of yogis is steady because they have attained the subjugation of the sense organs. This is not the fact.

When yogis, by means of their body, awaken the dormant immense consciousness of their mind by performing yogic karma, the body becomes unimportant to them, and they are left with no attraction for the objects of senses. Since there is no attraction for the objects of senses, the organs become like friends to them. For others, who remain unaware of their dormant consciousness, the body and the objects of senses remain foremost and their intellect remains unsteady.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

yā niśā sarvabhūtānām
tasyām jāgarti samyami
yasyām jāgarti bhūtāni
sā nisā paśyato munēḥ [69]

Translation — When it is night for all the creatures, a Samyami¹⁰ is wakeful and when all the creatures are awake, that condition is perceived as night by a sage.

Exposition — Those who are known as advanced Sadhak of Yoga are the personages who have been able to awaken the entire consciousness of their mind by practicing yoga. Bhagawan Śrīkriśna has honored such great persons with the noun Sthitaprajña.

For those who are able to use a very small fraction of the competencies of their mind, the dormant competencies of their immense mind are like the night. For those great people who have been able to awaken all the competencies of their mind, the people with dormant competencies are as if they are in a slumber. For those whose consciousness is wakeful, the others with dormant consciousness are as if they are established in the night.

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

āpūryamāṇamacalapratiṣṭham
samudramāpaḥ praviśanti yadvat
tadvakāmā yam praviśanti sarve
sa śāntimāpnoti na kāmakāmī [70]

Translation — Just as the waters enter the steady motionless sea which is becoming whole from all sides, he, who remains steady even when all sensuous objects are approaching him, attains peace and not him who has desires for enjoyments.

Exposition — The great men who are successful in completely awakening the entire immensity of their mind are not distracted by the experiences gained through the senses. It can be said that only those, who could awaken all the competencies of their mind by means of yoga were classed as 'whole' and by uniting with the entire creation they became Viśhvata¹¹; by uniting with that supremely brilliant, the brilliance of all brilliance, the Creator of entire creation, the unmanifest Time, they became calm.

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

vihāya kāmān yaḥ sarvān
mumāmścarati niḥsprḥaḥ

¹⁰ Established in deep meditation viz dhāraṇā, dhyān and samādhi

¹¹ Universal Soul

nirmamo nirahamkārah
sa śāntimadhigacchati [71]

Translation — The great person, who forsakes all desires and lives in a state that is free from affection, pride and avarice, attains peace.

Exposition — It is as if these great people are there and yet they aren't, they renounce everything and yet they renounce nothing, they overflow with affection and yet appear to be free from meum, while enjoying everything they enjoy nothing, they are free from pride and yet appear to be proud. Such fully awakened great personages live in absolute peace.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ।।७२।।
eṣā brāhmī sthitiḥ pārtha
nai'nām prāpya vimuhyati
sthitvā'syāmantakāle'pi
brahmanirvāṇamṛcchati [72]

Translation — Oh Partha! This is the Brahmi state; this is the state of Omnipotence. One is never bewildered again after attaining this state. Established in this state even at the last moment, he attains Brahmanirvan.

Exposition — A yogi who knows the entire immensity of his mind by awakening the entire dormant consciousness of his mind becomes established in Omnipotence. Such a great man is never ever limited in a mundane mind-set. At the end of his life or when the physical body becomes redundant owing to his establishment in immensity, the great person while surpassing the limitations of the body through the medium of death, concentrates the entire immense consciousness of his mind into the unmanifest Time and becomes one with It.

Thus ends the second chapter named Samkhya Yoga in the Upanishad of the Shrimadbhagavad Gita, Brahma-Vidhya (the discipline of knowing the Absolute), the yogic scripture, and the dialogue between Arjuna and Lord Krishna.