

Sa:nkhya yo:gaha

Slokas: 1-72

1. **sanjaya uva:cha**

tham thattha: krupaya:vishtam

asru pu:rna:kule:kshanam |

vishi:dantham idam va:kyam

uva:cha madhusu:danaha||

Words

tham - thatha: - krupaya: - a:vishtam

asrupu:rna:kule:kshanam

vishi:dantham - idam - va:kyam

uva:cha - madhusu:danaha

Meaning of the Words

madhu+su:danaha = the Lord Sri Krushna, The slayer of the demon Madhu

Uva:cha = said

Idam Va:kyam = the following words

Tham = to arjuna

Vishi:dantham = who was deeply lamenting

Thattha: = like that (sitting amidst chariot with sorrow stricken heart)

Asru+pu:rna+A:kula+ i:kshanam

I:kshanam = whose sight

A:kula = was disturbed

Pu:rna = filled

Asru = with tears

A:vishtam = Mired

Purport

Arjuna's manas was filled with compassion. He was in a state of perplexity and was unable to understand the difference between good and bad, and what the righteous responsibility is and what isn't. He was sorrow stricken and his eyes were filled with tears. He was in deep distress. This is the effect of the attachment developed as a result of rajo:guna, dominant in him.

The Lord Madhusu:dana eliminates rajo: guna of his devotees, just the way He killed a demon called Madhu. With such an intention to eliminate the rajo:guna in Arjuna also, The Lord started speaking as followed.

2. sri: bhagavan uva:cha

kuthas thwa: kasmalam idam

vishame: samupastthitham|

ana:rya jushtam asvargyam

aki:rthikaram arjuna ! ||

Words

kuthaha - thwa: - kasmalam - idam

vishame: - samupastthitham

ana:ryajushtam - aswargyam

aki:rthikaram - arjuna

Meaning of the Words

Arjuna	= Oh Arjuna!
Kuthaha	= from where
Kasmalam	= this deep distress
Sum+upastthitham	= caught up
Thwa:m	= to you
Vishame:	= in a critical time
Idam	= like this
Ana:rya jushtam (na + a:rya + jushtam)	
Na	= it is not
Jushtam	= a pleasing activity
A:rya	= to experienced elderly people
Aki:rthi karam	= it is defamatory

Purport

The battlefield is all set. Both the side's troops are ready to start the battle. Sirens of war went on and it is now, time to shoot the arrows. In such a critical time from where did this tormenting grief embrace you Oh Arjuna ?

You should have thought about this long before the war was really initiated. This is not the right time now. However, a person like you shouldn't be worrying like this. If at all you withdraw from this war you will be criticized in three different ways.

1. People with perfect foresight are called *The A:rya:s*, such people won't accept your act of withdrawing from the duty with some petty reason. Those highly regarded people *The A:rya:s*, will be displeased on such an act of yours. An act of pleasing *The A:rya:s* is called *a:rya justam*. An act that displeases them is called *ana:rya justam*.

2. You are thinking that you will attain hell because of this war, but if you cease this war due to distress what you will attain is a gruesome hell but not *The Heaven*.

3. You are assuming that you will be praised for ceasing this war, but rather you will be ridiculed.

3. klaibyam ma:smagamaha pa:rtha!
naithath thwayi upapadyathe:|
kshudram hrudaya daurbalyam
thyakthvo:ththishta paramthapa !||

Words

klaibyam - ma:smagamaha - pa:rtha!
na - e:thath - thwayi - upapadyathe:
kshudram - hrudaya daurbalyam
thyakthwa: - uththishta - paramthapa

Meaning of the Words

Pa:rththa! = O Son of Pruttha, Arjuna!
ma:smagamaha,
ma agamaha sma = don't yield to
Klaibyam = cowardice
E:thath = this frailty
Thwayi = within you
Na upapadyathe: = is unwarranted
Paranthapa ! = Oh Arjuna! the enervator of enemies
Thyakthwa: = after discarding
Kshudram = the inferior
Hrudaya dourbalyam = faint heartedness

Purport

Oh Arjuna! No one in your family knows what cowardice is! Don't let such fear embrace you that does not exist in your dynasty. Your radiance is more than enough to blaze off the enemies. Such radiance is getting vanished by your weak-mindedness. Discard such soul destroying dispiritedness. O Arjuna!, Get up and be ready for the war.

4. **arjuna uva:cha**

katham bhi:shmam aham sankhye:
dro:nam cha madhusu:dana!|
ishubhihi prathiyo:thsya:mi
pu:ja:rha:varisu:dana!||

Words

katham - bhi:shmam - aham - sankhye:

dro:nam - cha - madhusu:dana!

ishubhihi - prathi - yo:thsya:mi

pu:ja:rhau - arisu:dana

Meaning of the Words

Madhu+su:dana	=	Oh Destroyer of demon Madhu, Lord Krushna!
Sankhye:	=	in this war
Kattham	=	how
Aham	=	I
Prathi+yo:thsya:mi	=	shall attack
Ishubhihi	=	with arrows
Pu:ja:rhau	=	the worshipable
Bhi:shmam	=	grandfather Bhi:shma
Dro:nam cha	=	also Dro:na:charya, the guru
Ari+su:dana	=	Oh destroyer of enemies only

Purport

Oh Krushna! I heard that you have eliminated only the enemies, not the friends and relatives. Of course, I heard that you would eliminate the enemies of devotees too, but I don't think you would harm your *gurus*! Here, Dro:na is my *Guru*. Bhi:shma is our beloved grandfather. Is it fair on your part to advise me to kill them? You did not even kill Sa:ndi:pani and such *gurus*. You have worshipped them with flowers and all. When Bhi:shma and Dro:na are likewise to me, how come you are telling me to shoot arrows against them? Is it justified? How can I do this war?

5. guru:n ahathwa: hi maha:nubha:va:n
sre:yo: bho:kthum bhaiksham api:ha lo:ke:|
hathwa:rtha ka:mansthu guru:n ihaiva
bhunji:ya bho:ga:n rudhira pradigdha:n||

Words

guru:n - ahathwa: - hi - maha:nubha:va:n

sre:yo: - bho:kthum - bhaiksham - api - iha - lo:ke:

hathwa: - arthaka:man - thu - guru:n - iha - eva

bhunji:ya - bho:ga:n - rudhirapradigdha:n

Meaning of the Words

Ahathwa:	=	without killing
Maha:nubha:va:n	=	the revered
Guru:n	=	Gurus and elderly
Sre:yaha hi	=	isn't it a better option
Bhaiksham	=	to beg alms
Bho:kthum	=	and eat
Iha	=	here
lo:ke:?	=	in the world?
Hathwa: thu	=	after killing
Guru:n	=	such Gurus
Arttha+ka:ma:n	=	who are after the wealth of kingdom and the comforts
Bhunji:ya	=	how can I enjoy
Rudhira	=	the blood
Pradigdha:n	=	soaked
Bho:ga:n	=	pleasures
Iha e:va	=	in the same place they have enjoyed

Purport

I would rather prefer to beg alms and eat and wander in the forests. As Bhi:shma and Dro:na are passionate of the kingdom and its pleasures, I do not want to enjoy them by killing those respected individuals. Though they are not desirous personally, Duryo:dhana is certainly ambitious to retain such pleasures. Since Bhi:shma and Dro:na took the side of him, they have also attained the blemish of aspiring for such pleasures.

It is certain that they will be killed if this war takes place. After that, while I enjoy the pleasures of such kingdom, I will be haunted with their memories. I don't want such pleasures in a place, where my beloved Bhi:shma and Dro:na had good times. At the same time, I don't want to be reminded of their cruel death. Such memories will make me feel that I am enjoying the blood soaked pleasures; such memories are so disgusting to bear. How can I aspire for such malicious pleasures?

- na chaithad vidmah katharanno: gari:yo:
yadwa: jaye:ma yadi va: no: jaye:yuhu|
ya:n e:va hathwa: na jiji:visha:maha
the:vasthitha:ha pramukhe: dha:rthara:shtra:ha||

Words

na - cha - e:thath - vidmaha - katharath - naha - gari:yaha
yath - va: - jaye:ma - yadi - va: - naha - jaye:yuhu
ya:n - e:va - hathwa: - na - jiji:visha:maha
the: - avasthitha:ha - pramukhe: - dha:rthara:shtra:ha

Meaning of the Words

E:thath cha	=	this also
Na vidmaha	=	we are not able to make out
Katharath	=	whichever
Gari:yaha	=	is a better option
Naha	=	to us
Yath wa:	=	whether
Jaye:ma	=	to fight and win (by killing them)
Yadi va:	=	or else
Jaye:yuhu	=	allow them to win (if we won't fight and allow them to kill us)
Naha	=	over us
Hathwa:	=	after killing
Ya:n	=	whom, the kaurava brothers
Na jiji:visha:maha e:va	=	we are not willing to live at all
The:	=	such
Dha:rtha ra:stra:ha	=	Kaurava:s, the sons of Dhrutha ra:stra,
Avasthitha:ha	=	are standing, ready to die
Pramukhe:	=	in the war front

Purport

We totally lost to decide whether to fight with these ignorant people or not. Both are painful to us. If we so fight we are definitely going to win the war. And they will die. If we stop fighting, out of compassion, then only they might win over us and rule the kingdom. As their intensions are bad, it is not good allowing them to rule.

Hence, we need to rule. For that, we have to fight and kill them. But this is not our option to kill them. For, we cannot bear their separation. Now, we could not decide as to which is a better option, to kill them or to be killed by them.

However, those Dha:rtha ra:shtras stood ready in the war front as if they are craving to die. O Lord!, we cannot live at all after killing them.

7. ka:rpanya do:sho:pahatha svabha:vaha
pruccha:mi thwa:m dharma sammuda che:tha:ha|
yachchre:yas sya:n nischitham bru:hi thanme:
sishyas the:ham sa:dhi ma:m thwa:m prapannam||

Words

ka:rpanya do:sho:pahatha svabha:vaha
pruchcha:mi - thwa:m - dharma sammuda che:tha:ha
yath - sre:yaha - sya:th - nischitham - bru:hi - thath - me:
sishyaha - the: - aham - sa:dhi - ma:m - thwa:m - prapannam

Meaning of the Words

Ka:rpanya+do:sha+upahatha+swabha:vaha,	
Upahatha	= I was pounded
Do:sha	= by a blemished
Swabha:vaha	= feeling
Ka:rpanya	= called sympathy (of destroying the ancestry),
Che:tha:ha	= mind
Sammu:dda	= being blank
Dharma	= towards righteous duty,
Pruccha:mi	= I am requesting
Thwa:m	= you, Oh Lord!,
Bru:hi	= Please instruct
Thath	= that
Yath	= which
Sya:th	= had been
Nischitham	= decided already
shre:yaha	= favorable,
Me:	= to me
Aham	= I am
The:	= your
Sishyaha	= disciple
Sa:dhi	= please instruct
Ma:m	= me
Prapannam	= the surrendered one
Thwa:m	= to you

Purport

With the very thought of ancestral destruction, my heart breaks down with distress. My mind is standstill. I am confused with *the Dharma* and *Adharma*. The fear within, is holding me back in differentiating between what needs to be done and what not to be done. That's why, I am requesting you , O Krushna! Please enlighten me about what had been already decided in my welfare.

I am your disciple; you have the right to instruct me. Not only that, I actually have sought your refuge. Please clarify me about the inherent truth and fix up my mind for the success.

8. nahi prapasya:mi mama:panudya:th
yachcho:kam uccho:shanam indriya:na:m|
ava:pya bhuma:vasapathnam ruddham
ra:jyam sura:na:m api cha a:dhipathyam||

Words

na - hi - parpasya:mi - mama - apanudya:th
yath - so:kam - uchcho:shanam - indriya:na:m
ava:pya - bhu:mau - asapathnam - ruddham
ra:jjyam - sura:na:m - api - cha - a:dhipathyam

Meaning of the Words

Ava:pya	=	after attaining
Ra:jjyam	=	the kingdom
Bhu:maw	=	on the earth
Asapathnam	=	with no enemies
ruddham	=	and full of wealth, or
A:dhipathyam cha	=	(being killed by them and attaining heaven, then obtaining) also the supremacy
Sura:na:m api	=	even over the de:vatha:s
hi:	=	among these two
Na prapasya:mi	=	I do not perceive
Yath	=	whichever
Apanudya:th	=	will relieve
So:kam	=	the sorrow
Uth+so:shaman	=	that is adding fire
Indriya:na:m	=	to the senses,
Mama	=	of mine

Purport

Hay Krushna! Now this sorrow is drying and burning my senses and causing severe distress in me. I am unable to get rid of this. How will my sorrow be pacified?

Will it be eliminated by killing all the enemies cruelly, then attain the entire earth and enjoy? Or, will it be relieved if I get unarmed and be killed by them to reach the heavens?

I feel that the sorrow of killing my beloved Bhi:shma:cha:rya and my Guru Dro:na:cha:rya cannot be removed even by attaining The Heaven or this entire Earthly Kingdom.

9. sanjaya uva:cha

evam ukthva: hrushi:ke:sam
guda:ke:sah paranthapaha|
na yo:thsya ithi go:vindam
ukthwa: thu:shni:m babhu:va ha!||

Words

e:vam - ukthwa: - hrushi:ke:sam
guda:ke:saha - paranthapaha
na - yo:thsye: - ithi - go:vindam
ukthwa: - thu:shni:m - babhu:va - ha

Meaning of the Words

ukthwa: = having said
E:vam = thus (in the above slo:kas)
Hrushi:ke:sam = to the Lord Krusha, the all controller of senses;
Guda:ke:saha = Arjuna, the controller of sleep and lethargy
Paranthapaha = and who enervates his opponents
Ukthwa: = further said
Go:vindam = to the Lord Krushna, the protector of The Earth
Ithi = that
na yo:thsye: = 'I will not fight'
Babhu:va = and remained
Thu:shni:m = silent
Ha! = it is really shocking!

Purport

Arjuna is called Guda:kesa, that means, the conqueror of sleep and lethargy. His vigor can enervate the enemies. But then, Krushna is known as Hrushi:ke:sa, the controller of the senses of all living beings.

'Hrushi:ka' means, the sensory organ, *Indriya*, that amuses us. 'i:sa' means 'the controller'. Souls are not the real controllers of their own senses. It is only 'the hrushi:ke:sa' who has absolute control over the senses of all the living creatures.

Now, He is using His power to control not only the senses of Arjuna, so that he can listen to The Lord's message, but also the senses of all the other creatures present at the warfield, so that there won't be any disturbance for His message. The word *Hrushi:ke:sa* is used very purposefully by Sanjaya in this context.

'Go' means, The Earth. 'Vind' means, the one who relieves the burden and keeps Her happy. The Lord, at times, may assign someone to eliminate the miscreants and thus protects The Earth, and becomes 'Go:vinda'. Now, The Lord Go:vinda, has decided to use Arjuna as a tool and became the charioteer to him. Confused Arjuna was outpouring his ignorance by conversing irrationally, before The Lord.

It is really shocking to the Sanjaya to witness Arjuna's attitude in saying 'no' to his righteous duty, *the war*, in front of the Lord, who was there to protect *dharma*, the righteousness.

10. thamuva:cha hrushi:ke:saha
prahasanniva bha:ratha!|
se:nayo:r ubhayo:r madhye:
vishi:dantham idam vachaha||

Words

tham - uva:cha - hrushi:ke:saha
prahasan - iva - bha:ratha
se:nayo:ho - ubhayo:ho - madhye:
vishi:dantham - idam - vachaha

Meaning of the Words

Bha:ratha	=	Oh Druthara:stra, the one who took birth in Bharatha Dynasty!
Hrushi:ke:saha	=	The Lord Sri Krushna
Uva:cha	=	pronounced
Idam	=	this
Vachaha	=	message
Vishi:dantham	=	to the lamenting
Tham	=	Arjuna
madhye:	=	in the middle
ubhayo:ho	=	of both
Se:nayo:ho	=	the forces
Prahasan iva	=	as if He was talking to a friend in a jovial mood

Purport

Hay Druthara:stra! In spite of being a brave warrior, Arjuna is standing crying in between both the forces, how shameful it is!

The Lord Krushna started delivering the divine message to Arjuna. Despite the fact that the subject was very complicated, Lord Krushna made it appear like a friendly jovial talk.

11. **sri: bhagavan uva:cha**
aso:chya:n anvacho:sthvam
prajna:va:da:mscha bha:shase: |
gatha:su:n agatha:su:nscha
na:nuso:chanthi panditha:ha||

Words

aso:chaya:n - anvaso:chaha - thwam

prajna:va:da:n - cha - bha:shase:

gatha:su:n - aga:tha:su:n - cha

na - anuso:chanthi - panditha:ha

Meaning of the Words

Bha:shase:	=	you are uttering
Prajna:+va:da:n+cha	=	the words of the wise
Thwam	=	you
Anvaso:chaha	=	have lamented
Aso:chya:n	=	about which no agony is deserved
Panditha:ha	=	the scholars
Na anuso:chanthi	=	never lament
Gatha:su:n	=	about the bodies that don't have life
Cha	=	and
Agatha:su:n	=	about the souls that never lose life

Purport

Arjuna! It is sad that you are worrying about something that is so undeserving! The warriors in front of you all have bodies that have souls in them. If you would have realized this, you wouldn't have lamented at all.

You are uttering the words of wise, such as soul reaching hell or heaven, receiving alms etc. Only those who know about the distinct nature of the soul and the body can speak such words. Bodies cannot go to other worlds nor can they receive any alms. Bodies perish in spite of all efforts. No life can stay in these bodies forever, and they will always be perished. Therefore, bodies are called '*Gatha:savaha*', which disintegrate after losing life.

As far as the souls are concerned, they never depend upon life. That's why there is no chance of losing life from the souls. Thus they are called '*Agatha:savaha*'. The learned and wise, who realize this fact, would never worry about either of the two.

12. na thwe: va:ham ja:thu na:sam
na thwam ne:me: jana:dhipa:ha|
na chaiva na bhavishya:maha
sarve: vayamathah param||

Words

na - thu - e:va - aham - ja:thu - na - a:sam
na - thwam - na - ime: - jana:dhipa:ha
na - cha - e:va - na - bhavishya:maha
sarve: - vayam - athaha - param

Meaning of the Words

Na e:va thu	=	there was no time
Ja:thu	=	ever that
Aham	=	I, The Parama:thma:
Na a:sam	=	was 'not existing'
Na	=	neither
Thwam	=	you
Na	=	nor
Ime:	=	even these visible
Jana:dhipa:ha	=	kings
Athaha+param +cha	=	in future also
Na e:va	=	there is no such thing that
Sarve: vayam	=	all of us
Na bhavishya:maha	=	will not be existing

Purport

Arjuna! In the present time I am here as the *Parama:thma*, you are also present apart from me. And all these kings are also individually present, other than both of us.

The difference between the soul and God is evidently shown here. And the distinction among the souls also is very evident here. The present time example is the basis for the past and future. That means this diversity among the souls and God ever exists.

It is now essential to understand that each soul is distinct by itself and God is different from this. Hence the Vedic truth is that *The God* is eternal and the *Innumerable Souls* are also eternal. No one created them. To affirm this truth only two negatives are used at every place (while using past tense and also future tense).

13. de:hino:smin yattha: de:he:
kauma:ram yauvanam jara:|
thattha: deha:nthara pra:pthihi
dhi:ras thathra na muhyathi||

Words

de:hinaha - asmin - yatha: - de:he:

kauma:ram - yauvanam - jara:

thatha: - de:hantharapra:pthihi

dhi:raha - thathra - na - muhyathi

Meaning of the Words

Asmin	=	in this
De: he:	=	growing body
Yattha:	=	as
Kauma:ram	=	childhood
Yauvanam	=	adolescence
Jara:	=	old age, are unavoidable
Thattha:	=	the same way
De:ha: nthara+pra:pthihi	=	attaining another body by the soul is unavoidable
Dhi:raha	=	a wise
Na muhyathi	=	will not be confused
Thathra	=	about those corporal changes

Purport

Arjuna! The body is named as '*de:ha*' while it is growing. Till the age of 5, the phase of '*de:ha*' is called '*saisava*'. Till the age of 10, it is called as '*kaiso:ra*'. Upto the age of 15, it becomes '*ba:lyam or kauma:ram*'. The age between 16 to 45 is called as '*yauvanam*'.

After the age of 45 the body will be called as '*sari:ra*'. It means that which deteriorates. In spite of all these changes in the body, there is absolutely no change to the soul within.

The body passes through several phases. And you are not worried for that, neither can you stop its evolution. You think of it as a natural phenomenon. In fact, you always look forward for such progression. Here, you have accepted the fact of leaving the old phase and entering the new one.

Coming to this point, you need to realize that leaving the old body and attaining another new one also can't be stopped. You shouldn't lament for such a change. Actually, you should welcome that. Birth or death is a fact related to the body only and not to the soul.

Leaving the present body is called *death*. Attaining a new one is called *birth*. The wise will never be confused either by changing nature of the body or by unchanging nature of the soul. He neither laments nor misconstrue in this regard.

14. ma:thra:sparsa:s thu kounthe:ya!
 si:tho:shna sukha duhkhada:ha|
 a:gama:pa:yino:2nithya:ha
 tha:msthithikshaswa bha:ratha!||

Words

ma:thra:sparsa:ha - thu - kaunthe:ya
 si:tho:shna sukhaduhkhada:ha
 a:gama:pa:yinaha - nithya:ha
 tha:n - thithikshaswa - bha:ratha

Meaning of the Words

Kaunthe:ya	=	Oh son of kunthi!
Thu	=	so far as
Ma:thra:+sparsa:ha	=	the influence of the 5 fundamental elements of 'pancha bhu:tha:s' on related senses, is concerned
Si:tha+ushna+ sukha+dukha+da:ha	=	they provide cold, heat and joy, sorrow
A:gama+apa:yinaha	=	they come and go
Nithya:ha	=	they will be perpetual
Bha:ratha !	=	oh jewel of the bharatha dynasty!
Thithikshasva	=	tolerate
Tha:n	=	such experiences accrued from these contacts

Purport

Oh Son of Kunthi, Arjuna! Don't worry about the separation from kith and kin. I will explain to you the crucial aspect behind performing the duty. That is '*thithiksha:*', tolerance. From what? It is from the '*mathra:sparsa:h*'.

What are they? You know about '*panchabhū:tha:s*'. They are *The earth, The water, The fire, The air* and *The space*. The fundamental elements of these '*panchabhū:tha:s*' are called '*thanma:thra:s*' or '*ma:thra:s*'. The influence of these 5 '*ma:thra:s*' on related senses is called '*ma:thra:sparsa*'. Similarly the 5 attributes of these elements viz., smell, taste, color, touch and sound are also called '*thanma:thra:s*'.

The senses to perceive these attributes are within this body only. Smell by nose, taste by tongue, form and color by eyes, touch by skin and sound by ears, are perceived respectively. When such '*thanma:thra:s*' come in contact with the respective senses, they will be perceived according to their nature, such as Heat by fire, cold by water etc. As a result, one will experience either happiness or sorrow. The impact varies from person to person, body to body and also depending upon one's own '*past karma*'. These experiences remain for a life-time. A wise person like you should learn to tolerate them, and not to run away from them. You should not quit physical duties.

Oh Arjuna! Your duty now is to punish the miscreants. Hence, it is worthy to continue this righteous war. Oh Arjuna! The loss of kith and kin due to such war is inevitable to you. You must realize that the joy or distress, due to the separation from kith and kin also, is inevitable to you. You must adapt to that and gain tolerance to face it. Don't lament.

15. yam hi na vyadhayanthe:the:
purusham purusharshabha!
sama dukkha sukkham dhi:ram
so:2mruthaththwa:ya kalpathe:||

Words

yam - hi - na - vyadhyanthi - e:the:
purusham - purusharshabha
samadukhasukham - dhi:ram
saha - amruthaththwa:ya - kalpathe:

Meaning of the Words

Purusha+rushabha!	=	Oh Greatest of the men, Arjuna!
Amruthathva:ya	=	to attain The Eternal Bliss
Saha hi	=	such wise only
Kalpathe:	=	is capable
Yam	=	whomever
Dhi:ram	=	courageous
Purusham	=	person
Ye:the:	=	these ma:thra: sparsa:s
Na vyadhyanthi	=	are not troubling
Sama+Dukkha+sukkham	=	in tolerating the joys or sorrows

Purport

Oh! Greatest of all men Arjuna! The experiences provided by The Nature may be favorable or unfavorable, and cannot be denied like rain or shine. Those experiences are only limited to the body. You have to tolerate them with equanimity. Same is the case with this war. While performing your righteous duty, you may encounter joy or sorrow, pain or gain. Be tolerant. The more you tolerate, the closer you are to '*amruthathwam*'.

16. na:satho: vidyathe: bha:vo:
na: bha:vo: vidyathe: sathaha|
ubhayo:rapi drushto: nthasthu
anayo:s thathwa darsibhihi||

Words

na - asathaha - vidyathe: - bha:vaha
na - abha:vaha - vidyathe: - sathaha
ubhayo:ho - api - drushtaha - anthaha - thu
anayo:ho - thaththwadarsibhihi

Meaning of the Words

Bha:vaha = permanency
Na vidyathe: = is not there
Asathaha = to ever changing body.
Abha:vaha = disappearance
Na vidyathe: = is not there
Sathaha = to the infrangible soul
Anthaha+thu = the ultimate nature
Ubhayo:ho = of both
Anayo:ho = these two, namely the body and the soul
Dhrustaha = was well understood
Thathwa darsibhihi = by the great realized souls

Purport

Arjuna! 'Sath' means an infrangible one. That is the Soul. The object that does not remain the same, is called 'asath', that is the body. Since the body is made of The Nature, it is prone to many changes. The Soul cannot be destroyed because, it is the knowledge personified. Hence, it is the natural phenomenon for the soul to be eternal and body to be impermanent. This was realized and resolved long ago by great sages like Sage Para:sara, Sage Ve:davya:sa etc .

17. avina:si thu thad viddhi
ye:na sarvam idam thatham|
vina:sam avyayasya:sya
na kaschith karthum arhathi||

Words

avina:si - thu - thath - viddhi

e:na - sarvam - idam - thatham

vina:sam - avyayasya - asya

na - kaschith - karthum - arhathi

Meaning of the Words

Viddhi = Realize!

Thath thu = that the soul

Avina:si = is imperishable

Na Kaschith = no object

Arhathi = is capable

Karthum = to cause

Vina:sam = destruction

Asya = to this

Avyayasya = infrangible soul

Ye:na = by which

Sarvam = all

Idam = this visible world

Thatham = is pervaded

Purport

I will present you some logic to prove that the soul remains indestructible.

It is a law that an object should enter another object and then only it can destroy the latter.

The Soul being the minutest can enter any object in this world. But, there is no smaller object which can enter the soul to destroy it.

The bodies are made up of a few elements of The Nature. Hence, they allow The Soul to enter them and obviously get separated. However, they cannot enter the soul. Therefore, the Soul is indestructible. No science can do anything to this Soul.

18. anthavantha ime: de:ha:ha
nithyasyo:ktha:s sari:rinaha|
ana:sino:pprame:yasya
thasma:th yudhyaswa bha:ratha||

Words

anthvanthaha - ime: - de:ha:ha

nithyasya - uktha:ha - sari:rinaha

ana:sinaha - aprame:yasya

thasma:th - yuddhyaswa - bha:ratha

Meaning of the Words

Ime:	=	these visible
De:haha	=	bodies
Uktha:ha	=	are said to be
Anthavanthaha	=	perishable
Sari:rinaha	=	belonging to the indweller soul
Nithyasya	=	who is eternal
Ana:sinaha	=	indestructible
Aprame:yasya	=	and beyond the perception
Thasma:th	=	therefore
Bha:ratha!	=	oh Arjuna!
Yudhyaswa	=	execute the war

Purport

The bodies we see have two phases, one is growing and the other is deteriorating. While growing they are called '*Deha:s*' and while decaying they are called '*sari:ra:s*'. Any body can be shown by some means as they are formed compound of elements. Eventually any compound will be subjected to separation. All the bodies also will fall in the same category. Intermediary changes like childhood, adolescence, youth etc., are limited to the body only, but not to the soul. The soul thus stands eternal, '*nithyaha*'.

The Soul obtains variety of bodies, only to consume '*karma:s*'. As long as he dwells in a body, he will be recognized through the phases of the body, as '*de:hi:*' '*sari:ri:*' etc. The Soul is not a compound like that of bodies, he is a single '*anu*' called '*e:ka:vayavi*'. Being in destructible bodies he remains as it is. Thus, his name became '*ana:si:*'. Bodies are meant for enjoyment and are perceivable by some means. So, we call them '*prame:ya:s*'. On the other hand, soul is only known for his enjoying '*ka:rmic fruites*' and is unperceivable otherwise. Thus he is called '*aprame:ya*' or '*prama:tha*'.

To sum up, it is evident that bodies are perishable and souls are imperishable. Therefore, worrying about '*Bhi:shma*' or '*Dro:na*' is worthless. Now, you can begin the war without any hesitation.

19. ya e:nam ve:tthi hantha:ram
yaschainam manyathe: hatham|
ubhau thau na vija:ni:tho:
na:yam hanthi na hanyathe:|

Words

yaha - e:nam - ve:tthi - hantha:ram
yaha - cha - e:nam - manyathe: - hatham
ubhau - thau - na - vija:ni:thau
na - ayam - hanthi - na - hanyathe:

Meaning of the Words

Yaha	=	whoever
Ve:tthi	=	is realizing
E:nam	=	this soul
Hantha:ram	=	as a destroyer
Yaha cha	=	also whoever
Manyathe:	=	is thinking
E:nam	=	about this soul
Hatham	=	as one destroyed
Thau	=	those
Ubhau	=	two
Na vija:ni:thau	=	are ignorant of the soul
Ayam	=	this soul
Na hanthi	=	won't kill anyone
Na hanyathe	=	won't be killed by anyone

Purport

You know by now that the soul is a sole entity, '*e:ka:vayavi*'. Whoever thinks that the '*a:thma*' will be subjected to any kind of ammunition, or any weapon can impact the soul, is an ignorant. Hence, it is foolish to think that the '*a:thma*' will be subjected to death.

Fundamental truth is that an object should penetrate into a destroyable. For example, an axe penetrates into a wood and pierces it to pieces. The Souls being subtler of the objects; they can penetrate into any matter and destroy. As there is no subtler object than the soul, it cannot be ruined. Hence, there is no object that can enter the soul to destroy it. Thus the Soul is eternal.

20. na ja:yathe: mriyathe: va: kada:chith
na:yam bhu:thwa: bhavitha: va: na bhu:yaha|
ajo: nithyas sa:svatho:yam pura:no:
na hanyathe: hanyama:ne: sari:re:|

Words

na - ja:yathe: - mriyathe: - va: - kada:chith
na - ayam - bhuthwa: - bhavitha: - va: - na - bhu:yaha
ajaha - nithyaha - saswathaha - ayam - pura:naha
na - hanyathe: - hanyama:ne: - sari:re:

Meaning of the Words

Ayam = this soul
Na va: ja:yathe: = is neither born
Na mriyathe: = nor it dies
na va: = there is no chance even to say
Bhu:thwa: = that it was born
Kada:chith = once and
bhavitha: = shall born
Bhu:yaha = another time
Ayam = this soul
Ajaha = is birthless
Nityaha = eternal (present in all the 3 times)
Sa:svathaha = unalterable
Pura:naha = ever bright
Na hanyathe: = won't be killed
sari:re: = even the body
Hanyama:ne: = is killed

Purport

Oh Arjuna! The soul is not prone to changes like the body. This has been well-established by 'The Holy *Ve:das*' like '*Katto:panishath*'. The above *slo:ka* is a '*manthra*' directly from '*Katto:panishath*'.

The Bodies are always in a state of flux. They form like humans, *De:vatha:s*, fauna and flora etc., for the sake of indwelling soul. Even the bodies of *De:vatha:s* in high order, like that of The *Bramha:*, *Rudra* etc. are subject to birth and death. They were born during the beginning of the '*kalpa*' and stay till the end of that '*kalpa*', rest of the living oragansims fall somewhere in between.

The Soul crosses through all these bodies. The soul has no birth, though the bodies have. Hence, the birthless soul is called '*ajaha*'. Bodies stay time bounded but the soul is everlasting. Thus it is called '*Nithyaha*'. In spite of many a change among the

bodies, soul crossing through them will never change. So, it is called '*Sa:swathaha*'. Despite knowing more about the soul, it always appears new. Therefore, he is regarded as '*pura:naha*'. Bodies may be ruined according to '*karma:s*' but soul will not.

21. **sri: bhagavan uva:cha**

veda: avina:sinam nityam
ya yenam ajam avyayam|
kattham sa purushah pa:rtha:!
kam gh:thayathi hanthi kam||

Words

ve:da - avina:sinam - nithyam
yaha - e:nam - ajam - avyayam
katham - saha - purushaha - pa:rtha
kam - gha:thayathi - hanthi - kam

Meaning of the Words

Pa:rttha!	=	Oh son of mother Pruttha! Arjuna!
Kattham	=	how
Saha	=	that
Purushaha	=	Individual
Kam Gha:thayathi	=	does provoke anyone to kill?
Kam Hanthi	=	or does he kill anyone?
Yaha	=	who
Ve:da	=	knows
Ye:nam	=	This soul
Avina:sinam	=	as Indestructible
Nithyam	=	the Eternal
Ajam	=	the unborn
Avyayam	=	the unchangeable

Purport

One who knows that this soul is eternal, indestructible, unborn and unchangeable, such person will never try to destroy the soul with weapons. Any person with wisdom must be aware of the fact that it is only the body that is being killed but not the soul. No person can kill the soul nor can cause someone to do the same. You are apparently misapprehending that you are killing the souls of *Dro:na* and *Bhi:shma*, which is wrong. You cannot kill any souls in this warfare; you are dealing only with the bodies. Hence, Oh Arjuna! Give up your guilt.

22. va:sa:msi ji:rna:ni yatha: viha:ya
nava:ni gruhna:thi nara: para:ni|
tatha: shari:ra:ni viha:ya ji:rna:ni
anya:ni samya:thi nava:ni de:hi:|

Words

va:sa:msi - ji:rna:ni - yatha: - viha:ya
nava:ni - gruhna:thi - nara: - para:ni
tatha: - shari:ra:ni - viha:ya - ji:rna:ni
anya:ni - samya:thi - nava:ni - de:hi:

Meaning of the Words

Yatha: = as
Naraha = a Human being
Viha:ya = after discarding
Ji:rna:ni = old and worn out
Va:sa:msi = Garments
Grunha:thi = accepts
Apara:ni = other garments
Nava:ni = which are new
Tattha: = similarly
De:hi: = the soul within a body
Viha:ya = after discarding
Ji:rna:ni = the old and worn out
Sari:ra:ni = bodies
Samya:thi = attains
Anyani = others
Nava:ni = that are new

Purport

A human being abandons old and worn out clothes and procures new sets of worthy clothes to wear. The individual will never feel unhappy for leaving the old clothes, on the other hand, he feels extremely happy to acquire such new clothes.

Bodies are allotted to the soul to experience certain amount of *karma* that leads him to go through the materialistic experiences, whether good or bad. As soon as the allotted portion of *Karma* is exhausted, such body should be discarded irrespective of its age, like a paper plate, a straw or a surgical needle, which is disposed-off after its recommended use.

Such a soul should leave the body searching for a new one that enables the soul to resume next apportioned *karma*. New things are not always relished when they are inferior, like a person living in a poor old hut will not prefer a new jail.

However, your situation is different. This is a righteous war. It is destined that whoever die in this war will certainly be promoted to better bodies. Hence, do not think that your loved ones, who die in this war, will struggle without bodies or attain any inferior bodies like that of a tree or a bird. Hence, you need not worry to fight.

23. nainam chnindanthi sastrani
nainam dahathi pa:vakaha|
na chinam kshle:dayam thyapo:
na so:shayathi ma:ruthaha||

Words

na - e:nam - chindanthi - sashtra:ni
na - e:nam - dahathi - pa:vakaha
na - cha - e:nam - kle:dayanthi - a:paha
na - so:shayathi - ma:ruthaha

Meaning of the Words

Sashtra:ni = weapons
Na chhindanthi = do not shred
Ye:nam = this soul
Pa:vakaha = fire
Na dahathi = does not burn
Ye:nam = this soul
A:paha = water
Na kle:dayanthi cha = do not even soak
Ye:nam = this soul
Ma:ruthaha = wind
Na so:shayathi = does not dry

Purport

It is a law that a destroyer should enter destroyable to destruct. The size of the soul is so small that nothing can enter the soul to show its impact. There is no object that can ever penetrate into the soul to destroy, forget about the weapons. The soul is subtler than the subtlest. Hence, weapons, fire, water or wind are incapable to show any impact on the soul.

24. acchedyo yam adahyo yam
akledyo sosya eva cha|
nitya sarva gatha stanuhu
achalo yam sanatanaha||

Words

achche:dyaha - ayam - ada:hyaha - ayam
akle:dyaha - aso:shyaha - e:va - cha
nithyaha - sarvagathaha - stha:nuhu
achalaha - ayam - sana:thanaha

Meaning of the Words

Ayam	=	This soul
Achhe:dyaha	=	can't be shredded
Ada:hyaha	=	incombustible
Akle:dyaha	=	can't be soaked
Ayam	=	this soul
Aso:shyaha e:va cha	=	even cannot be dried out
Ayam	=	this soul
Nithyaha	=	is eternal
Sarva gathaha	=	is all pervasive
Sttha:nuhu	=	is unchangeable
Achalaha	=	immovable
Sana:thanaha	=	remains ever present or immortal

Purport

The soul does not have the tendency to be influenced by any object. The Soul is beyond transformation by the effects of any objects such as water, fire, weapons, or wind. The Soul is un-changeable, unaltered, impenetrable, and it cannot be dried out. The everlasting and atomic nature of the soul makes it capable of being ever-present or Immortal.

25. avyakttho yam achinthyo yam
avikaryo yam uchyathe|
thasma:d evam vidhithwainam
nanusochithum arhasi||

Words

avyakthaha - ayam - achinthyaha - ayam

avika:ryaha - ayam - uchyaathe:

thasama:th - e:vam - vidithwa: - e:nam

na - anuso:chithum - arhasi

Meaning of the Words

Uchyaathe:	=	it is said that
Ayam	=	this soul
Avyakthaha	=	is invisible
Ayam	=	this soul
Achinthyaha	=	is unimaginable
Ayam	=	this soul
Avika:ryaha	=	is unchanging
Thasma:th	=	hence
vidithwa:	=	after realizing
e:vam	=	the above fact
na arhasi	=	you don't deserve
anuso:chithum	=	to lament continuously
e:nam	=	about this soul

Purport

Unlike other matter, the Soul is not in reach to physical senses. The humans cannot see, hear, smell, taste or touch the soul. The human cannot even imagine or picturize the soul. The soul is even beyond the reach of mind. No one can establish the existence of The Soul by material experiments. There is no other source of understanding, with regard to the existence of the soul, other than the *Holy Vedas*. Hence, no human's materialistic knowledge can perceive or understand the soul. Therefore, Arjuna! You cannot justify your prolonging sorrow, having known the unimaginable, invisible and unchanging nature of the soul.

26. athaha chinam nithya ja:tham
nithyam va manyase: mrutham |
thatha:pi thwam maha:ba:ho
nainam so:chitham arhasi||

Words

atha - cha - e:nam - nithyaja:tham
nithyam - va: - manyase: - mrutham
thatha: - api - thwam - maha:ba:ho:
na - e:vam - so:chithum - arhasi

Meaning of the Words

Maha:ba:ho:	=	Oh mighty armed one!
Attha cha	=	even in case
Manyase:	=	you consider
E:nam	=	this soul
va:	=	as
Nithya ja:tham	=	ever born
Nithyam Mrutham	=	ever perishable
Thattha: api	=	even then
Thwam	=	you
Na arhasi	=	don't deserve
So:chithum	=	to lament
E:vam	=	as above

Purport

Oh mighty armed one! There have been always few groups of people who did not accept that the soul is separate from the body. They think that the body itself is the soul and they are not having any separate identity. Such people are never in consensus with the Vedic knowledge; rather, they depend only on their materialistic knowledge. Even if you think so, you need not lament like this. The souls or the bodies are always subject to birth and death repeatedly.

27. ja:thasya hi dhruvo: mruthyuhu
dhruvam janma mruthasya cha|
thasma:d apariha:rya:rthe
na thw:am sochithum arhasi||

Words

ja:thasya - hi - dhruvaha
mruthyuhu - dhruvam - janma - mruthasya - cha
thasma:th - apariha:rye: - arthe:
na - thwam - so:chithum - arhasi

Meaning of the Words

Mruthyuhu	=	death
Dhruvaha hi	=	is indeed certain
Ja:thasya	=	for the one who took birth
Dhruvam cha	=	it is also certain
Janma	=	taking birth
Mruthasya	=	for the one who died
Thasma:th	=	hence
Thwa:m	=	you
Na arhasi	=	do not deserve
So:chithum	=	to lament
Arthe	=	on this issue
Apariha:rye:	=	which is unavoidable

Purport

An atheist believes that there is no soul other than the body. It forms on a day and changes its phase, one after the other, and decays gradually. These changes cannot be stopped. Formation of the elements is called birth and finally when deformed, it is called death. Thus, the cycle of birth and death goes on forever. Why should anyone lament for such a natural phenomenon?

The elements of the Nature form a body which is called birth, and it is considered death when these elements are decomposed. These elements remain constant but the formations do vary. Sometimes they remain mud or form a pot, a tree, an animal or a human. Thus they keep emerging in one form or the other. Taking a new form is considered birth and changing the existing form is considered death.

28. avyaktha:di:ni bhū:tha:ni
vyaktha: madhya:ni bha:ratha|
avyaktha: nidhana:ni
e:va thathra ka: paride:vana:|

Words

avyaktha:di:ni - bhū:tha:ni
vyakthamadhya:ni - bha:ratha
avyakthanidhana:ni - e:va
thathra - ka: - paride:vana:

Meaning of the Words

Bha:ratha!	=	Oh Arjuna, the descendant of King Bharatha!
Bhu:tha:ni	=	all creatures
Avyaktha+a:di:ni	=	are with unknown beginning
Vyaktha+madhya:ni	=	are visible during their course
Avyaktha+nidhana:ni e:va	=	also are invisible with their ending
Ka	=	what
Paride:vana:	=	is to be depressed
Thathra	=	about such creatures?

Purport

Oh Arjuna, the descendant of King Bharata! You are unclear of the intrinsic reality of the creatures prior to their existence. You don't know how they began nor do you know how they existed before. You don't even know their state of being when their existence will be ceased. You are only able to see their intermediary state.

Visualization of such transformations is beyond your ability. It is beyond your capability to stop this cycle. Therefore, why are you distressed for a process that is beyond your control? The elements of the Nature remain un-manifested before their formation and again remain un-manifested after the forms are changed. For example, a pot is made with mud and once it is broken it turns to mud only. Neither the beginning nor the ending of the pot is seen.

29. a:scharya vath pasyathi kaschith e:nam
a:scharya vath vadathi thathaiva cha:nyaha|
a:scharya vach chainam anyaha sruno:thi
sruthwa:py e:nam veda na chaiva kaschith||

Words

a:scharyavath - pasyathi - kaschith - e:nam
a:scharyavath - vadathi - thatha: - e:va - cha - anyaha
a:scharyavath - cha - e:nam - anyaha - sruno:thi
sruthwa: - api - e:nam - ve:da - na - cha - e:va - kaschith

Meaning of the Words

Kaschith	=	someone
Pasyathi	=	perceives
E:nam	=	this soul
A:scharyavath	=	as awe-inspiring
Thatha+e:va	=	similarly
Anyaha cha	=	someother also
Vadathi	=	speaks about it

A:scharyavath	=	amazingly
Anyaha cha	=	another one also
Sruno:thi	=	listens to
E:nam	=	this soul
A:scharyavath	=	as fabulous
Kaschith cha e:va	=	either one of them
Na	=	never
Ve:da	=	comprehend
E:nam	=	this soul
Sruthwa: api	=	in spite of repeated hearings

Purport

The soul is very dissimilar from all the objects of this world that we see typically. Only those very few, who are fortunate and blessed, will be able to understand the nature of the soul. Even to such people, the soul seems all new, in spite of deep perception and deliberations. Even to such exceptional people, the perception of the soul seems like imagining about unimaginable. Even if they experience the soul, they are incapable of describing the soul as is. Very rarely one may be able to speak of the reality of the soul.

However, as their words are about such amazing soul, they would sound like imagination of unimaginable wonders. Not all will be able to comprehend such description of the soul, only such highly blessed individuals can understand such marvelous description of the soul. Yet, those would perceive it as a wonder. Thus, the soul always remains strange to those who even speak, hear and picturize it. Therefore, in spite of repeated experiences, it ever remains new.

30. de:hi: nithyam avadhyo: yam
de:he sarvasya bha:ratha|
thasma:th sarva:ni bhutha:ni
na thw:am sochithum arhasi ||

Words

de:hi: - nithyam - avadhyaha - ayam
de:he: - sarvasya - bha:ratha
thasma:th - sarva:ni - bhutha:ni
na - thwam - so:chithum - arhasi

Meaning of the Words

Bha:ratha	=	O Arjuna, the descendant of Bharatha!
Ayam	=	this soul
De:hi:	=	that possesses the body
De:he:	=	in the body
Sarvasya	=	of any creature
Avadhyaha	=	is indestructible
Nithyam	=	forever
Thasma:th	=	hence
Thwam	=	you
Na	=	don't
Arhasi	=	deserve
So:chithum	=	to worry
Sarva:ni	=	about any
Bhu:tha:ni	=	creatures

Purport

Oh Arjuna! The souls dwelling in all the living creatures are the same with their abilities and are eternal. Even though the bodies die, the souls in any of the bodies are not affected. Therefore, you don't deserve to be in sorrow for any creature, why not they be even Bhi:shma or Dro:na? A wise will never grief for bodies or souls of anyone, right from *De:vatas* to *Stha:varas*.

31. sri: bhagavan uva:cha

swadharmam api cha:ve:kshya
na vikampithum arhasi|
dharmya: dhi yuddha:cha shre:yo:
nya:th ksathriyasya na vidyathe||

Words

swadharmam - api - cha - ave:kshya
na - vikampithum - arhasi
dharmya:th - hi - yuddha:th - sre:yaha - anyath
kshathriyasya - na - vidyathe:

Meaning of the Words

Api cha	=	moreover
Na arhasi	=	you don't deserve
Vikampithum	=	to be so shaken
Ave:kshya	=	considering
Swadharmam	=	your own duty
Hi	=	because

Kshathriyasya	=	to a king, the savior of the fallen
Sre:yaha	=	a better option
Na Vidyathe:	=	does not exist
Anyath	=	other
Dharmya:th	=	than a righteous
Yuddha:th	=	war

Purport

Arjuna! As a king, your duty is to protect the suppressed *dharma* from crooked persons. Your right duty is to slay the wrongdoers. Killing somebody as part of protecting the justice will not be considered as a sin. Adhering to your duty makes you very pious. Stepping back from performing such duty will be considered unlawful. Hence, not being steadfast in such critical situation is a sinful act to a person like you. This battle is for protecting the justice. What else can be a noble duty for a dutiful warrior other than fighting for justice?

32. yadruchhaya: chopapannam
 swarga dva:ram apa:vrutham|
 sukhina: kshathriya: pa:rtha
 labhanthe yuddham idrsam||

Words

yadruchchaya: - cha - upapannam
 swargadwa:ram - apa:vrutham
 sukhinaha - kshathriyaha - pa:rtha
 labhanthe: - yuddham - i:drusam

Meaning of the Words

Yuddham	=	war
I:drusam	=	of this kind
Upapannam	=	encountered by you
Yadrucchaya cha	=	indeed is unsolicited and by divine mission
Swarga dva:ram	=	the door of heaven
Apa:vrutham	=	will be kept opened
Pa:rttha	=	Oh son of mother Pruttha!
Sukhinaha	=	only virtuous
Kshathriya:ha	=	warriors
Labhanthe:	=	are accomplishing such an opportunity

Purport

Oh Arjuna! This war came on its own, unsolicited by you and it is a divine mission. Successful execution of this battle opens the doors to heavenly planets, as this is your righteous duty. Not only is this war well deserved by you, it will also bring joy to you. May you know, such an opportunity comes seldom and it comes only to those who are fortunate! Such fortune has embraced upon you now. Don't hesitate to welcome such an opportunity.

33. atha cheth thwam imam dharmyam
sangra:mam na karisyasi|
thathaha swadharmam kirthim cha
hithwa pa:pam ava:psyasi||

Words

atha - che:th - thwam - imam - dharmyam

sangra:mam - na - karishyasi

thathaha - swadharmam - ki:rthim - cha

hithwa: - pa:pam - ava:psyasi

Meaning of the Words

Attha	=	further
che:th	=	if
Thw:am	=	you
Na Karishyasi	=	won't carryout
Imam	=	this
Dharmyam	=	righteous
sangra:mam	=	war
Thathaha	=	as a result of it
Hithwa:	=	having lost
Swadharmam	=	your responsibility
Ki:rthim cha	=	and reputation
Ava:psyasi	=	you will attain
Pa:pam	=	sin

Purport

Oh Arjuna! You are a born Kshatriya. Your duty is to protect the right. If necessary, you have to wage the war and do the justice. By ignoring this you will be deprived of your duty and attain sinful state and also this results in your losing credentials in attaining the heavenly world. This is about reaching something in other worlds. Forget about other worlds, it is defaming you even in this world for neglecting your duties. Hell only will remain in your fate.

34. aki:rthim cha api bhu:tha:ni
kathayishyanthi the vyayam|
sambha:vithasya cha:kirthihi
marana:d athirchyathe||

Words

aki:rthim - cha - api - bhu:tha:ni
kathayishyanthi - the: - avyaya:m
sambha:vithasya - cha - aki:rthihi
marana:th - athirichyathe:

Meaning of the Words

Api cha = and then
Bhu:tha:ni = all creatures
Kathayishyanthi = will narrate
The: = your
Avyaya:m = endless
Aki:rthim = infamy
Sambha:vithasya = to a renowned man like you
Aki:rthihi cha = a little disrepute also
Athirichyathe: = agonizes more
Marana:th = than death

Purport

It is acceptable even if there is no joy in life or even if one is not well known in the society. But gaining reputation as a coward is worse than a hapless death. Not only Kaurava:s, but all others too, will certainly take advantage of your inaction and project you as an incompetent and timorous individual. It will be a dreadful remark for a world renowned ambidexterous archer like you.

35. bhaya:th rana:th upratham
manyante thwa:m maha: ratha:ha|
yesa:m cha thwa:m bahumatho:
bhu:thwa: ya:syasi la:ghavam||

Words

bhaya:th - rana:th - uparatham
manyanthe: - thwa:m - maharatha:ha
ye:sha:m - cha - thwam - bahumathaha
bhu:thwa: - ya:syasi - la:ghavam

Meaning of the Words

Maha:ratha:ha	=	all the renowned warriors
Manyanthe:	=	will think
Thwa:m	=	about you
Uparatham	=	as withdrawn
Rana:th	=	from the war field
Bhaya:th	=	out of panic
Ya:syasi	=	you gain
La:ghavam	=	insignificance
Yesha:m	=	to whom
Thwam	=	you
Bhu:thwa:	=	were
Bahumathaha cha	=	an admiration too

Purport

Arjuna! You are trying to exit the battleground due to your compassion and affection towards the near and dear ones. But the great warriors of this war will think that you ceased the battle out of fear. Those worthless and incompetent individuals like Duryo:dhana and Karna will be eagerly waiting for such an opportunity. They will make fun of you and project you as a coward. Everyone will consider you as a weakling instead of recognizing your compassionate nature. You will become insignificant in the minds of people and everyone will remember you for your spineless act. Does a great warrior like you deserve all this infamy? It is not necessary for you to face such humiliation. It is acceptable even if you are criticized by respected elders but not by such insignificant people.

36. ava:chya va:da:ms cha bahu:n
vaidisyanthi thawa:hita:ha|
nindanthas thawa sa:marthyam
thatho dukkha tharam nu kim||

Words

ava:chyava:da:n - cha - bahu:n
vadishyanthi - thava - ahitha:ha
nindanthaha - thawa - sa:marthyam
thathaha - dukkhatharam - nu - kim

Meaning of the Words

Thawa	=	your
Ahitha:ha	=	rivals
Vadishyanthi	=	will say
Bahu:n	=	many
Ava:chyava:da:n cha	=	ridiculing undeserving words too
Nindanthaha	=	while insulting
Thawa	=	your
Sa:marthyam	=	capabilities
Kim nu	=	what else
Dukkhatharam	=	is more tormenting
Thathaha	=	than that

Purport

You will be subjected to a lot of mockery by your enemies. Your abilities will be held in contempt by them. Your enemies will speak aloud and show your valor as inferior to theirs'. Even the cowards will talk low about you. When you face such situations, you will certainly feel miserable and may think death is better than this humiliation. What else will be more tormenting to you than that?

37. hatho:va: ra:psyasi swargam
jithwa: va: bhoksyase mahi:m|
thasma:d utthishta kauntheya:
yuddha:ya krutha nischayaha||

Words

hathaha - va: - pra:psyase: - swargam
jithwa: - va: - bho:kshyase: - mahi:m
tasma:th - utthishta - kauntheya:
yuddha:ya - kruthanischayaha

Meaning of the Words

Kaunthe:ya!	=	O son of Kunthi, Arjuna!
Hathaha va:	=	if you were killed
Pra:psyase:	=	you will attain
Swargam	=	the heavenly kingdom
Jithwa: va:	=	if you win
Bho:kshyase:	=	you will enjoy
Mahi:m	=	the empire
Thasma:th	=	hence
Uttishtta	=	rise up
Krutha nischayaha	=	with determination
Yuddha:ya	=	for the war

Purport

Oh Son of Kunthi, Arjuna! Kunthi will never give birth to fickle minded. If you get killed in the righteous battle, you will attain the heavenly planets. If you win the battle, you will enjoy the victory by virtue of ruling the empire. Either of these accomplishments can be treated as equal rewards. Hence, with a steadfast mind, move forward to combat the enemies. You should accept to encounter any eventuality while executing your duty. Sticking to your own duty is worth a reward of heavenly accomplishment. Hence, execute your duty, the war, with a single minded determination.

38. sukkha dukkhe samey kruthwa:

la:bha: ala:bhou jaya:jayau|

thatho yuddha:ya yujyaswa

naivam pa:pam ava:psyasi||

Words

sukhaduhkhe: - same: - kruthwa:

labha:la:bhau - jayajayau

thathaha - yuddha:ya - yujyaswa

na - e:nam - pa:pam - ava:psyasi

Meaning of the Words

kruthwa:	=	treating
Sukha+dukkhe:	=	delight and distress
La:bha+ala:bhau	=	gain and loss
Jaya+ajayau	=	victory and defeat
Same:	=	equally
Thathaha	=	with such equanimity

Yujyaswa	=	Be ready
Yuddha:ya	=	for the war
E:vam	=	in this way
Na Ava:psyasi	=	you will not attain
Pa:pam	=	sin

Purport

Oh Arjuna! One should perform his righteous duty with equanimity realizing the distinct nature of the soul and body. While performing ones own duty, one may gain or lose, experience delight or distress or encounter victory or defeat. Performing the duties with such equanimity will not add new *ka:rmic bondage*. All the bodies and their duties are the results of *Ka:rmic bondage* only. Hence, *Ka:rmic bondage* itself is considered as a ghastly sin.

Now, if you perform this war with such equanimity, you will not be subjected to that ghastly ka:rmic bondage. Hence, why do you worry?

39. esha: te bhihita sa:nkhye
 buddhir yoge tv ima:m srnu|
 buddhya: yukto yaya: pa:rtha
 karma bandham prahasyasi||

Words

e:sha: - the: - abhihitha: - sa:nkhye:
 buddhihi - yo:ge: - thu - ima:m - srunu
 buddhya: - yukthaha - yaya: - pa:rtha
 karmabandham - praha:syasi

Meaning of the Words

Pa:rtha!	=	Oh Arjuna!
E:sha:	=	in this way
Buddhihi	=	wisdom
Sa:nkhye:	=	with regard to the nature of the soul
Abhihitha:	=	was revealed
The:	=	to you
Srunu	=	now hear
Ima:m thu	=	about this wisdom
Yo:ge:	=	that should be applied to the rightful duties
Yukthaha	=	possessed
Yaya:	=	with such a kind of
Buddhya:	=	wisdom
Praha:syasi	=	you will destroy

Karma bandham = the ka:rmic bondage

Purport

Fulfilling materialistic responsibilities is an obligation of all humans. One should gain *wisdom* in the science of the soul and the body. With that wisdom, one should fulfil one's own materialistic obligations. This wisdom is called '*Buddhi*'. The wisdom about the nature of the soul is called '*sa:nkhya*'. Thus far, I have enlightened you of such wisdom about the soul. Now, let me reveal the wisdom that should support the actions.

Wisdom about such responsibilities that one has to undertake without any expectations on the results, is called 'Yo:ga'. 'This Y:oga' (practice) will help the soul in coming out of the ka:rmic bondages. While performing such yo:ga, the soul will not be hooked to the samsa:ra. The duties performed with such wisdom will not add extra bondage; rather they will cut down the previous bondages too.

40. ne:ha:bhikrama na:so: sthi
prathyava:yo: na vidyathe|
swalpam api asya dharmasya
thra:yathe mahatho: bhaya:th||

Words

na - iha - abhikramana:saha - asthi
prathyava:yaha - na - vidyathe:
swalpam - api - asya - dharmasya
thra:yathe: - mahathaha - bhaya:th

Meaning of the Words

Na:sthi = there is no
Abhikrama+na:saha = unfruitfulness for the efforts initiated (even if they are dropped in between)
Iha = with regard to the efforts put for this wisdom
Navidyathe: = there will be no
Prathyava:yaha = adverse result
Api = even
Swalpam = a little amount
Asya = of this
Dharmasya = karma yo:ga
Thra:yathe: = saves
Mahathaha = from intense
Bhaya:th = terror of samsa:ra

Purport

Oh Arjuna! Realize the significance of this 'karma yo:ga' which I am going to reveal you. In *The Holy Vedas* the duties are classified into three categories. They are regular duties (*Nitya Karmas*), occasional duties (*nyमित्थिका karmas*) and duties performed with a desire (*ka:mya karmas*).

If one abandons such recommended vedic duties in the middle or performs them carelessly, adverse effects will be there. Such adversity can lead to attaining sins or may lead them to evil spirits.

But the Vedic process I am going to reveal you about "karma Yo:ga" (duty performed with equanimity) is free from all such adversities. Even a little amount of 'Karma Yo:ga' performed, does not go waste. If one attempts and happens to cease the 'Karma Yo:ga' in the middle, still it will not have any adverse effects nor will it create any dangerous situations. Indeed a little 'Karma Yo:ga' performed will protect one from intense fear of *samsa:ra*.

Hence, you can boldly start discovering about this wisdom that supports the *karmas*.

41. sri: bhagavan uva:cha

vyavasa:ya:thmika: buddhir
e:ke:ha kurunandana!|
bahu sa:kha: hyanantha:s cha
buddhayo: vyavasa:yina:m||

Words

vyavasa:ya:thmika: - buddhihi
e:ka - iha - kurunandana
bahusa:kha:ha - hi - anantha:ha - cha
buddhayaha - avyavasa:yina:m

Meaning of the Words

Kurunandana!	=	Oh Arjuna! From the lineage of kuru dynasty!
Buddhihi	=	knowledge
Iha	=	in performing karmas
Vyavasa:ya:thmika:	=	being determined (supported by wisdom)
E:ka:	=	is one category
Buddhayaha	=	views
Avyavasa:yina:m	=	of undetermined
Hi	=	indeed
Bahu sa:kha:ha	=	have many offshoots
Anantha:ha cha	=	and are infinite also

Purport

The *wisdom* that drives the duty is of two types. One, that seeks fruits as a result of duties performed, and second, is the one without anticipating any materialistic benefits. The desires of the human are like branches of a tree, they are infinite.

An ignorant will always focus on materialistic joy. Like the branches of the tree, the desires for materialistic pleasures, keep growing in multiples. Hence, he will be carried away in the vicious cycle of performing such duties that satisfy the materialistic desires. Once one set of desires is satisfied, new desires crop up and again that ignorant works for achieving them. Such ignorants are called *Avyavasa:yis*.

Now, the other category of people are they, who want to attain liberation from the materialistic pleasures. They don't focus on bodily pleasures. Hence, they only follow to perform *the Karma Yo:ga* with a determination of attaining *Mo:ksha* only. They are completely engrossed in performing their duties even though they may encounter any distractions or intermediary results. This type of people are called *Vyavasa:yis*.

42. ya:m ima:m puspitha:m va:cham
pravadanty avipaschithaha|
ve:da va:da ratha:ha pa:rtha
na:nyad asthithi va:dinaha||

Words

ya:m - ima:m - pushpitha:m - va:cham
pravadhanthi - avipaschithaha
ve:dava:daratha:ha - pa:rtha
na - anyath - asthi - ithi - va:dinaha

Meaning of the Words

Pa:rttha!	=	Oh son of Pruttha!
Ve:da+va:da+ratha:ha	=	pseudo-scholars in vedic arguments
Avipaschithaha	=	being unwise
Pravadanthi	=	speak in exaggeration
Ya:m ima:m	=	these
Pushpitha:m	=	flowery
Va:cham	=	words
Va:dinaha	=	arguing
Ithi	=	that
Na asthi	=	there is nothing
Anyath	=	else (beyond materialistic joy)

Purport

Some people who treat themselves as exponents of *Ve:das* are more concerned about some portions of Vedic knowledge that relate to physical pleasures in both earthly and heavenly locations. Their understanding of vedic knowledge is truly limited and inadequate. Still, they pretend like real scholars with their arguments. Their arguments appear sweet but they result in transitory pleasures only.

43. ka:ma:thma:naha swarga para:
janma karma phala prada:m|
kriya: visesha bahula:m
bhogaiswarya gathim prathi||

Words

ka:ma:thma:naha - swargapara:ha
janmakarmaphalaprada:m
kriya:vise:shabahula:m
bho:gaiswarya - gathim - prathi

Meaning of the Words

Bho:ga+aiswarya+gathim prathi = those who being greedy for mundane wealth and pleasure
Kriya:+vise:sha+bahula:m = occupied with multifarious activities
Janma+karma+phala+prada:m = which result in birth and create karmic bondages
Ka:ma:thma:naha = remain in desires
Swargapara:ha = and restrict themselves to momentary pleasures

Purport

Those people who are involved in *ka:mya karmas* keep their minds focused on materialistic gains. They keep themselves restricted to materialistic pleasures rather than *divine bliss*. They always work towards experiencing the material joy over and over again. Thus, they get stuck in the cycle of birth and death without the desire for liberation from *ka:rmic bondages*. They always dedicate their lives for mere petty gains. This will be the fate of *avyavasa:yi:s*.

44. bhogaiswarya prasaktha:na:m
thaya:pahrutha che:thasa:m|
vyavasa:ya:thmika: buddhi
sama:dhau na vidhi:yathe:|

Words

bho:gaiswaryaprasaktha:na:m
thaya: - apahrutha che:thasa:m
vyavasa:ya:thmika: - buddhihi
samadhau - na - vidhi:yathe:

Meaning of the Words

Vyavasa:a:thmika:	=	a determined
Buddhihi	=	wisdom
Na Vidhi:yathe:	=	never remains
Sama:dhau	=	in the heart
Bhoga+aiswarya+prasaktha:na:m	=	of those who are attached to materialistic enjoyments and wealths
Apahrutha+che:thasa:m	=	and whose perplexed mind is lost
Thaya:	=	with those flowery words of pseudo scholars

Purport

The Holy Vedas disclosed many means for attaining eternal bliss for those who are matured. At the same time, they also talk about trivial fruits for the immatured. Matured souls need not focus on these.

These immatures stick to those Vedic arguments and remain far from self-realization. They never think of *a:tma jna:na* or *Mo:ksha*. They are really buried under *ka:mya karmas*. Hence, a real seeker who wants liberation from *ka:rmic bondage* should keep himself away from any result of *karmas* whatsoever. However, such matured should keep performing *karmas* with equanimity.

45. thraigunya vishaya: ve:da:ha
nisthrai gunyo: bhawa:rjuna!|
nirdwandwo: nithya sathvastho:
niryo:ga kshe:ma a:thmava:n||

Words

thraigunayavishaya:ha - ve:da:ha
nisthraigunyaha - bhava - arjuna
nirdwandwaha - nithyasathvasthaha
niryo:gahakshe:maha - a:thmava:n

Meaning of the Words

Ve:da:ha	=	vedic scriptures
Thrai+gunya+vishaya:ha	=	are concerned for the people of three qualities such as sa:thvic, ra:jasic and tha:masic
Arjuna!	=	Oh Arjuna!
Bhawa	=	be
Nis+thraigunyaha	=	detached from the evil effects of the three qualities
Nir+dwandwaha	=	tolerant to duals
Nitya+sathwa+stthaha	=	but yearn for pure sathva guna
Nir+yo:ga+kshe:maha	=	detached from materialistic accomplishments, be contented with what you possess
A:thmava:n	=	be curious in knowing more about self

Purport

The *Ve:das* are not for any selected few individuals. They are the common source for the well-being of all creatures. Amongst the creatures, some are *sa:thvic*, a few are *ra:jasic* and some others are *tha:masic*. Each individual's desires depend, and are based on these qualities.

Hence, to prevent them from the fall to atheism, *The Holy Vedas* showed variety of means fit for them.

Arjuna! You are originally blessed with *sathva guna*. Let other qualities not dominate you. To keep them suppressed, bear with the duals. The more tolerant you are, the more *sa:thvic* you will become.

Now, see this *sa:thvic* ability maintained in you by the performance of your duty with equanimity.

Don't crave for things which are inferior to the soul. In the process of performing your righteous duties, you may encounter many a gain or loss. Don't bother about them. Always keep yourself engrossed in the thoughts related to the nature of the soul.

In this context, *yo:ga* means adding new possessions. *Kshe:ma* means safeguarding the existing. Duals mean *dvandvas*. They are hunger and thirst, lust and anger, loss and gain, victory and defeat, heat and cold, joy and sorrow etc.

46. ya:va:n artha uda pa:ne
sarvatah samplutodake|
ta:va:n sarveshu vedeshu
bra:hmanasya vija:natah||

Words

yava:n - arthaha - udapa:ne:
sarvathaha - samplutho:dake:
tha:va:n - sarve:shu - ve:de:shu
bra:hmanasya - vija:nathaha

Meaning of the Words

Tha:wa:n = only that much
Arthaha = is grasped by one
Ya:va:n = how much ever is required
Sarvathaha = from a totally
Samplutha+udake: = water filled
Udapa:ne: = reservoir
Similarly
Tha:wa:n = only that much
Arthaha = should be grasped
Bra:mhanasya = by a vedic practitioner
Vija:nathaha = who is learned
Sarve:shu = from within all
Ve:de:shu = the Holy Vedas

Purport

When a reservoir is filled with the water, many people use that water in many ways according to their needs. A thirsty person drinks the water as much as he requires; a person who needs a bath may use that much for taking bath. That way, everyone uses that water according to his needs and leave the rest of the water as it is. Just because there is so much water, no one will try to carry the entire water with him.

Similarly, there are lots of things in *Ve:das*. Not all of them are used by everyone. One can comprehend as per his needs and leave the rest. You are well educated and learned person of *Ve:das*. Don't be perplexed in a question whether or not to leave some of the Vedic recommendations. Take the relevant parts of the *Ve:da* which will boost your *Satva Guna* and follow only such duties from the scriptures.

47. karmanye:va:dhika:rasthe
ma: phaleshu kada:chana|
ma: karma phala hethurbhu:
ma:the sango: sthwa karmani||

Words

karmani - e:va - adhika:raha - the:
ma: - phale:shu - kada:chana
ma: - karmaphalahe:thuhu - bhuhu
ma: - the: - sangaha - asthu - akarmani

Meaning of the Words

Adhika:raha	= right
The:	= to you
Karmani e:va	= is allowed only in performing karmas
ma: kada:chana	= it is never allowed
phale:shu	= in expecting the fruits of karmas
ma: bhuhu	= you should not assume
Karma+phala+he:thuhu, (karma+he:thuhu & phala+he:thuhu)	
Karma+he:thuhu	= as executer of duty
Phala+he:thuhu	= as cause of the results
Ma asthu	= let there be no
Sangaha	= desire
Akarmani	= in abandoning the duties

Purport

I will tell you some of the principles you need to know as a *karma yo:gi*. According to your abilities, continue to perform all your *karmas*, *i.e.*, *nithya*, *nyमित्तिका* etc, as destined. Being an aspirer of *sathva guna*, you must refrain from seeking the intermediary gains that you may encounter while performing your *karma yo:ga*. Whether or not sought for it, it is inevitable to encounter such results. Hence, there is no need to wish for them. If one is desirous of the results, it will lead to *ka:rmic bondage*. One will attain *mo:ksha* by executing the duties inconsequentially.

Further, while performing your *karmas*, don't attribute the cause of such *karmas* to yourself. Think that you are only an instrument. Also, when some results are encountered inadvertently, don't assume that you have come across such results because of your efforts. At the same time, don't try to run away from your right duties.

48. yo:gasthaha kuru karma:ni
sangam thyakthwa: dhananjaya|
siddhy asidhyo:samo bhu:thwa:
samathwam yo:ga uchyahe||

Words

yo:gasthaha - kuru - karma:ni
sangam - thyakthwa: - dhananjaya
siddhyasidhdhyo:ho - samaha - bhū:thwa:
samathwam - yo:gaha - uchyahe:

Meaning of the Words

Dhananjaya!	=	Oh Conqueror of wealth, Arjuna!
Kuru	=	carry out
Karma:ni	=	your duties
Yo:gasthaha	=	keeping your mind steadfast
Thyakthwa:	=	by giving up
Sangam	=	attachment
Siddhi + asidhyo:ho	=	towards success or failure
Samaha Bhū:thwa:	=	being composed
Yo:gaha	=	yo:ga
Uchyahe	=	is said to be
Samathwam	=	a duty performed with equanimity on results like success or failure

Purport

Oh Arjuna! Get rid of emotional attachments towards kingdom, wealth, friends and relations. You should not let such feelings come to surface while you are performing your duties. In this battle which is your righteous duty, be prepared to face any consequences with equanimity, whether it is victory or defeat. Face such results with composure. *Any duty performed with equanimity is called Yo:ga.*

49. du:rena hi avaram karma
budhi yoga:th dhanan:jaya|
buddhow saranam anviccha
krupana:ha phala hethawaha||

Words

du:re:na - hi - avaram - karma

buddhiyo:ga:th - dhananjaya

buddhau - saranam - anvichcha

krupana:ha - phalahe:thavaha

Meaning of the Words

Dhana:njaya!	=	Oh conqueror of wealth, Arjuna!
Karma	=	duties with desires (all karmas)
Du:re:na	=	are far
Avaram hi	=	and indeed inferior
Buddhi+yo:ga:th	=	to the duties performed with equanimity (in self-attainment)
Anviccha	=	take
Saranam	=	shelter
Buddhau	=	in equanimity
Phala+he:thavaha	=	people with acquisitiveness
Krupa:na:ha	=	are considered pitiable

Purport

Oh Arjuna ! Do you know why I am repeatedly stressing on such knowledge of equanimity to you?

There are two facets of *karma yo:ga*. 1. Duty being performed, that is *karma:msa*, physical activity. 2. *Jna:na:msa*, wisdom of detachment over the results. Similarly, all *karmas* have the ability to offer two types of rewards. 1. The main reward and 2. The intermediary rewards. The intermediary rewards will be encountered, whether they are sought for or not. The mind should never get distracted for such intermediary gains. These intermediary gains will divert you totally from your goal.

If you aspire for the main reward, you will become a victim of *ka:rmic bondage*.

Not aspiring for the rewards will lead you to *mo:ksha*. Hence, while you are performing *the karmas*, always focus only on *Jna:na:msa* of that particular *karma*. That means, remain steadfast with equanimity. Those are pitiable, who fall in *ka:rmic bondage* due to their acquisitive nature, while performing *karmas*.

50. buddhi yuktho: jaha:thi:ha
ubhe sukrutha dushkruthe|
thasma:dyo:ga:ya yujyaswa
yo:gaha karmasu kausalam||

Words

buddhiyukthaha - jaha:thi - iha

ubhe: - sukruthadushkruthe:

thasma:th - yo:ga:ya - yujyaswa

yo:gaha - karmasu - kausalam

Meaning of the Words

Buddhi+yuktha:ha	=	the wise
Iha	=	in this life itself
Jaha:thi	=	discards
Ubhau	=	both
Sukrutha+dushkruthe:	=	good and bad results of karma
Thasma:th	=	hence
Yujyasva	=	be ready
Yoga:ya	=	for the karma with equanimity
Yogaha	=	equanimity
Karmasu	=	in performing duties
Kausalam	=	could be attained by wise only

Purport

According to Lord Sri Krushna 'yo:ga' denotes 'karma yo:ga' only.

Karma yo:ga, Nishka:ma karma and *yo:ga* are synonyms. As long as one lives, he should perform ordained duties. He should not expect results, positive or negative. He should stick to his duties with equanimity. Even though the word 'yo:ga' reveals this meaning, here it is used as '*karma yo:ga*' to avoid the confusion amongst *bhakthi yo:ga, jna:na yo:ga* or *ashta:nga yo:ga*.

The person who carries out *karmas* with equanimity remains unconcerned with positive or negative results and continues his duty. Hence, Arjuna! You also carry out your destined duty, this war. This is your *karma yo:ga*.

Equanimity, *yo:ga* or the composed state of mind cannot be attained easily, it requires real '*sa:dhana*'. Perseverance is the key in attaining this '*sa:dhana*'. That perseverance is called '*kausalam*'.

The statement in this *slo:ka* "*yo:gah karmasu kausalam*", is to be understood properly. This is not given as a definition to the word *yo:ga*, because the definition is already given in the 48th *slo:ka* as *yo:gaha = samatvam*. This *slo:ka* reveals the process to acquire that '*samatvam*'. Hence, the order of the words that should be observed here is "*karmasu yo:gaha*" = obtaining 'Yo:ga' (*samatvam*, equanimity). *Kausalam = kusala buddhibhis sa:dhyaha*, is possible only to those wise who have perseverance.

51. sri: bhagavan uva:cha

karmajam buddhi yuktha: hi
phalam thyakthwa: mani:sinaha|
janmabandha vinirmuktha:h
padam gacchanthi ana:mayam||

Words

karmajam - buddhiyuktha:ha - hi
phalam - thyakthwa: - mani:shinaha
janmabandhavinirmuktha:ha
padam - gachchanthi - ana:mayam

Meaning of the Words

Mani:shinaha	=	the wise
Buddhi+yuktha:ha	=	possessed with equanimity
Thyakthwa:	=	after discarding
Phalam	=	the fruit
Karmajam	=	accrued from karma, the duty
Hi	=	indeed
Gacchanthi	=	attain
Padam	=	the abode
Ana:mayam	=	without gloom
Janma-bandha+Vinir muktha:ha	=	having relieved from the bondage causing the birth cycle

Purport

Wise men, those remain composed, having attained the knowledge of the soul would never aspire for the fruits of their duties. Hence, such duties will not cause the *ka:rmic bondage*. They will even destroy the traces of their *past karmas*. Such wise men attain mo:ksha, a state of divine bliss, beyond miseries. This is a well-established fact.

52. yada: the: mo:ha-kalilam
buddhir vyathitharisyathi|
thada: gantha:si nirve:dam
sro:thavyasya sruthasya cha||

Words

yada: - the: - mo:hakalilam
buddhihi - vyathitharishyathi
thada: - gantha:si - nirve:dam
sro:thavyasya - sruthasya - cha

Meaning of the Words

Yada:	=	as and when
The:	=	your
Buddhihi	=	wisdom
Vyathi+tharishyathi	=	crosses
Mo:ha+kalilam	=	the filth of desires
Thada:	=	only then
Gantha:+asi	=	you will start
Nirve:dam	=	repenting
Sro:thavyasya	=	about all that ought to be heard
Sruthasya cha	=	about all that already heard

Purport

When you perform the duties with equanimity, you will come out of the ignorance. You will start understanding that the body and the soul are separate. Lack of this knowledge only leads to desires. When such desires are given up equanimity will be developed and wisdom starts blossoming. As you grow wise, you will realize and repent about the efforts and energies you have wasted for insignificant pleasures. Further, you will start feeling sorry for not really focusing on the valuable knowledge of the soul.

53. sruthi-viprathipanna: the:
yada: stha:syati nishchala:|
sama:dha:w achala: buddhihi
thada: yo:gam awa:psyasi||

Words

sruthiviprathipanna: - the:
yada: - stha:syathi - nischala:
samadhau - achala: - buddhihi
thada: - yo:gam - ava:psyasi

Meaning of the Words

yada:	=	whenever
The:	=	your
Buddhihi	=	wisdom
sttha:syathi	=	remains
nischala:	=	unshakable and
Viprathipanna:	=	also formed methodical
Sruthi	=	as a result of continuous listening
achala:	=	also stays immovable
sama:dhau	=	in the manas
thada:	=	then
awa:psyasi	=	you will be attaining
yo:gam	=	realization of self

Purport

First, you should listen to the most cherished elders, as you hear from me. The messages of elders keep on lingering in your mind, when you liked them! This constant thought process may be disturbed by the desires you have on mundane things that you are already acquainted with. It is only the *karma yo:ga* i.e. rendering once own duties without any ego or ambition on fruits of it, which will counteract desires and distractions; this practice also helps in ripening your knowledge to wisdom. The *manas*, when filled with such unshakable wisdom, is called *sama:ddhi*. (a *manas* with - sum + a: + ddhi = Unswerving + completely filled + wisdom)

Manas will gain such strength only by performing *nishka:ma* karmas. Now, your *manas* is filled with meditation. Since this is the real knowledge about the Soul, it is called '*Prajna*', as it is firmly placed in the *manas*, it is called '*Sthitha Prajnatha*'. The one who possesses it, is called '*stthitha Prajna*'. If this *Stthitha Prajnatha* continues steadfast that itself will lead you to *A:thma sa:ksha:thka:ra*, self-realization.

Here is a step by step process for *a:thma sa:ksha:thka:ra* :-

1. Listening to scriptures from the learned is the first step that gives you *Tattva Jna:nam*, enlightenment about the fundamentals of realities.
2. Practicing *Nishka:ma karma*.
3. Getting rid of the filth of mundane desires from the *manas*.
4. Realization over distinctive nature of the body and soul.
5. Performance of *Nishka:ma Karma* with true knowledge over self.
6. Developing detachment on intermediary pleasures.
7. Becoming passive over physical pleasures.
8. Desire towards the self.

9. Positive attitude for self-realization.
10. Steadfast in practices done with equanimity.
11. Undisturbed state of mind while practicing *karmas*.
12. Filling the *manas* with wisdom while engaged in worldly responsibilities. This is called *Sthitha Prajnatha*, *Jna:na Nishtta* or *Jna:na Yo:ga*.

This gradually results in *a:thma sa:ksha:th ka:ra*.

A practice done with equanimity over results, is called '*yo:ga*'. The final result of this practice of *a:thma sa:ksha:tka:ra* also, is called *yo:ga*.

Here, both 'the means' and 'the result' for self-realization, are named after '*yo:ga*' only.

The first step of *yo:ga* becomes 'the means', and the last step of *yo:ga* is 'the result'. This *slo:ka* talks about the final step of the *yo:ga* i.e. 'the result'.

54. arjuna uva:cha

sthitha-prajnasya ka: bha:sha:
 sama:dhi-sthasya keshava|
 sthithadhi: kim prabha:shetha
 kim a:setha vrajetha kim?||

Words

sthithaprajnasya - ka: - bha:sha:
 samadhisthasya - ke:sava
 sthithadhi:hi - kim - prabha:she:tha
 kim - a:si:tha - vraje:tha - kim

Meaning of the Words

ke:sava	=	O Krushna! The slayer of horse headed demon called ke:si
ka:	=	what is
bha:sha:	=	the identifying word
sama:dhisthasya	=	of a self controlled
sthitha+prajnasya	=	wise
Kim	=	about what
Stthithadhi:hi	=	such a wise
prabha:she:tha	=	does speak
Kim	=	on what
a:si:tha	=	does he meditate

Kim = what
vraje:tha = does he gain

Purport

If senses are controlled, the agitation of the mind is also controlled. Mundane senses are not under my control. Oh *Ke:sava!* The slayer of demon *Ke:si*, you have proved that you can purify the senses of your devotees during your *Aswa:sura samha:ra*.

Oh Krishna! How can I identify a pure person, who acquired control over senses and got self-realized? What words can describe him? Can you please enlighten me his physical, mental and verbal attitudes.

55. sri: bhagavan uva:cha

prajaha:thi yada: ka:ma:n
sarwa:n pa:rtha mano-gatha:n|
a:thmani e:va:thmana: truptha
sthitha-prajna sthado:chya:the||

Words

prajaha:thi - yada: - ka:ma:n
sarva:n - pa:rtha - mano:gatha:n
a:thmani - e:va - a:thamana: - thrupthaha
sthithaprajnaha - thada: - uchayathe:

Meaning of the Words

Pa:rtha! = O son of Prutha: Arjuna!
thada: = then only
uchya:the: = one will become
sthitha+prajnaha = sthitha prajna, a realized soul
Thrupthaha = if one gets fully contented
a:thmani e:va = only within himself i.e., 'a:thma:'
a:thmana: = with a steadfast manas,
Yada: = whenever
Prajaha:thi = he totally abandons
sarva:n = all
Ka:ma:n = the desires
Mano:gatha:n = that are engrossed in his manas

Purport

Likes and dislikes of a person depend upon *samska:ra:s* that are engrossed in *manas*. They are the root cause for all desires. If desires need to be controlled, the *samska:ra:s* must be flushed out from the *manas*. This will be possible by filling up *the manas* with the knowledge of pure self, obtained by the righteous practices conducted with equanimity. As the *manas* becomes clean, *thesa:dhaka* starts feeling contented with himself. When he is thus matured, he will not get allured, in spite of being marooned by the mundane pleasures. He will be totally satisfied with *A:thma: ,* the self, only. This is the matured and the 4th state of *Stthitha prajnatha*, called “*Vasi:ka:ra Avasttha*” .

Here, *manas* is filled with *a:thma jna:na* after evacuating all the *karma va:sana:s*. Then, *buddhi*, having transformed into Wisdom, settles securely in it. He is a *pu:rna yo:gi* called *Stthitha Prajna*. *Sri Suka yo:gi*, *Namma:lwa:rstand* as examples of this final stage.

56. dukhe: shanudwigna-mana:ha
sukhe:shu vigatha-spruha:|
ve:tha-ra:ga-bhaya-krodha:
sthitha-dhi:rmunir uchyathe||

Words

duhkhe:shu - anudvignamana:ha
sukhe:shu - vigathaspruhaha
vi:thara:gabhayakro:dhaha
sthithadhi:hi - munihi - uchayathe:

Meaning of the Words

Munihi	=	a meditator
Uchyathe:	=	is said to be
Stthitha+dhi:hi	=	a stthitha prajna, from whom
ve:tha + ra:ga + bhaya + kro:dha:ha,		
ra:ga	=	attachment
Bhaya	=	fear
kro:dhaha	=	anger
vi:tha	=	have gone voluntarily
vigathaha+spruhaha		
Spruhaha	=	over excitement
Vigatha	=	exits
sukhe:shu	=	during joyous occasions
anudwigna+mana:ha		
mana:ha	=	whose mind

Anudwigna = unperturbed
Dukhe:shu = during sorrowful occasions

Purport

There are two reasons for *grief*; getting deprived of a beloved object or getting closer to a despised object. Mind gets perturbed with either of these.

Similarly, there are two reasons for *joy*. When a beloved object is achieved or when an unwanted object is gone away. Mind gets overwhelmed with either of these.

Lack of self-realization is the cause for such 'grief' or 'joy'. Also, adoration on the body is another cause. This adoration is called *ra:ga*. Suspicion that someone might harm that body, moves the mind. That is *bhaya*, 'the fear'. A feel of retaliation against that fearful object is called *kro:dha*, 'the anger'.

The reason for these three emotional imbalances is the affection towards the body. A person who is beyond this affection and who meditates on the soul is called *muni*. As the meditation intensifies, the emotional imbalances i.e., *ra:ga*, *bhaya* and *kro:dha*, eventually vanish. Then, the seeker will become *asthitha prajna*. This is the 3rd stage called *e:ke:ndriya avastha*.

Here, *manas* is filled with *a:thma jna:na*, which is still evacuating the *karma va:sana:s*. Then, *buddhi*, after transforming into wisdom, tries to settle down in the *manas*. *Jada Bharatha* is an example for this 3rd stage of self-realization.

57. yaha sarwathra:nabhisnehas
thath thath pra:pya subha:subham|
na:bhinandathi na dweshti
thasya prajna: prathishtitha:ha||

Words

yaha - sarvathra - anabhisne:haha
thath - thath - pra:pya - subha:subham
na - abhinandathi - na - dwe:shti
thasya - prajna: - prathishtitha:

Meaning of the Words

Thasya = his
Prajna: = wisdom
prathishtitha: = remains secured
Yaha = who ever
Na dwe:shti = never hates

Pra:pya	=	after attaining
Thath	=	particular
Asubham	=	unfavorable things
Na abhinandathi	=	never praises
Pra:pya	=	after attaining
Thath	=	particular
Subham	=	favorable things
Anabhisne:haha	=	due to detachment
Sarvathra	=	on all

Purport

We come across people who praise about the things they like and curse those things that they hate. Praising is an action of intent to aspire for such things again and again, whereas, hating implies not to want such things ever again. Expression of either complimenting or deprecating about such things is due to his mental desires. These desires are the result of *karma va:sana:s*.

As the *a:tma jna:na* is filled in the *manas*, those *karma va:sana:s* will slowly be evacuated. *Buddhi*, the wisdom, should help the *manas* in the process of filling the *a:tma jna:na* in it. As the *budhi* is trying to help the *manas*, these *shubha and ashubha:s*, the favorable and unfavorable experiences will try to distract the *manas*. If *manas* runs after them, the *sa:dhaka* loses his path. Resisting the impacts of them with *buddhi*, supported with patience is necessary. Such *patience* leads him to *sthitha prajna*. This 2nd stage of practicing patience is called *vyathire:ka avastha*. The example for such patience and *yo:gi*c practice is *The King Janaka*.

58. yada: samharathe cha:yam
ku:rmonga:ni:wa sarvasaha|
indriya:ni:ndriya:rthebhya
tasya prajna: pratisthitha:ha||

Words

yada: - samharathe: - cha - ayam
ku:rmaha - anga:ni - iva - sarvasaha
indriya:ni - indriya:rthe:bhyaha
thasya - prajna: - prathishtitha:

Meaning of the Words

Thasya	=	his
Prajna:	=	wisdom
prathishtitha: cha	=	also is secured
Yada:	=	while

Ayam	=	this seeker
Samharathe:	=	is able to withdraw
Indriya:ni	=	senses
Indriya+artthe:bhyaha	=	from the sensory objects
Sarvasaha	=	altogether
Iva	=	like
Ku:rmaha	=	a turtle withdraws
Anga:ni	=	it's limbs when there is a risk

Purport

At the sense of endangerment, the tortoise pulls together all its limbs and stays secured. Once the danger is passed, it relaxes them and starts walking.

Similarly, when a person encounters soul destructing events or objects, he should pull back his senses from such sensory objects, to keep his self-realization secured. This is the 1st stage of practice for *yo:ga*, the self-realization. *Sage Viswa:mitra* is the example for this.

These are four stages for one to attain *Stthitha prajna*, self-realization.

This initial stage is called *yathama:na avastha* though the mind is filled with materialistic desires, the seeker is trying to fill his mind with wisdom. When mind runs behind temptations of materialism, he tries to hold it back with his wisdom.

In the second stage, the person is unresponsive to desires. However, he keeps experiencing them. He experiences bliss and misery internally without expressing them outwardly. Fear or pain is experienced by him. However, he controls them with his wisdom. A partial self-realization is attained by this person, in such a state.

In the third stage, the seeker's mind is almost filled with *a:thma jna:na*, the wisdom. He starts his inward journey now. Outward experiences may be causing pleasure or pain. However, he never cares them and remains indifferent.

In this final stage, the person never acknowledges the desires; he experiences the soul in every aspect or object. No temptations bother him at this stage. He is fully capable of distinguishing them. This is a fructified state of self-realization. He is considered a matured *yo:gi* or a *Stthitha Prajna*.

59. vishaya: vinivarthanthe
nira:ha:rasya de:hinaha|
rasa-varjam rasonpyasya
param dashthwa: nivarthathe||

Words

vishaya: - vinivarthanthe:

nira:ha:rasya - de:hinaha

rasavarjam - rasaha - api - asya

param - drushtwa: - nivarthathe:

Meaning of the Words

Vishaya:ha	=	materialistic objects
Vinivarthanthe:	=	fade away
De:hinaha	=	from the yo:gi
nira:ha:rasya	=	who does not nurture the senses
rasa varjam	=	leaving their tastes supported with the instinct
Asya	=	his
rasaha api	=	instinct also
nivarthathe:	=	reverts
drushtwa:	=	after experiencing
param	=	the superior one, the a:thma:

Purport

The sense of taste existing in the mind provokes our senses to experience the materialistic objects. People who seek self-realization try to conquer the senses by withdrawing them from their respective objects. However, that is not quite easy to conquer. By ceasing the senses from the objects by force, one can only avoid the external experience of such things. But the tastes of the objects still linger in the mind, in the form of *rasa*, *the instincts*.

As long as such instincts remain in the mind, there exists the danger of losing self-control. In order to completely eradicate *the instincts*, something that gives superior joy must be presented, like that of *a:thma thathva*. Then, by realizing the superior joy of *a:thma:*, the inferior *rasa*, the instincts will slowly fade away. Only then, one will have *a:thma sa:ksha:thka:ra*.

60. yathatho hi api kauntheya
purushasya vipaschithaha|
indriya:ni prama:thi:ni
haranthi prasabham manaha||

Words

yathathaha - hi - api - kaunthe:ya

purushasya - vipaschithaha

indriya:ni - prama:thi:ni

haranthi - prasabham - manaha

Meaning of the Words

Kaunthe:ya!	=	Oh Son of Kunti, Arjuna!
Indriya:ni	=	the senses
Prama:tthi:ni	=	are immensely capable of crushing
Hi	=	indeed
Haranthi	=	they will drive away
Manaha	=	the mind
Prasabham	=	by force
Api	=	in spite of
Vipaschithaha	=	how much ever insightful
Purushasya	=	the man may be
Yathathaha	=	who is striving for self-realization

Purport

Oh Kaunthe:ya! Arjuna!

The senses are capable of destroying even the diligent efforts of the mind in performing the karma:s with equanimity. It is impossible to win over the senses as long as *rasa*, the instincts, occupy the human mind. Like crocodiles in the water, the senses are strong enough to snatch the mind which is progressing towards self-realization.

To win over the senses, it is essential to keep the objects away from the senses. In this way, the aggravation of the senses will be reduced. In due course, *manas* can win over the senses. *Buddhi* can fill up the *a:thma jna:nainto manas*. As the *a:thma jna:na* settles firmly in the *manas*, self-realization may be attained. Unless selfrealization is attained, *rasa* will not be depleted. However, in spite of keeping the objects away from the senses still, the instincts keep distracting the senses with all the force. They can drive away the *manas* also.

While summing up, it is essential to note that it is a vicious cycle (*anyo:nya a:sraya*) amongst *rasa*, senses and self- realization. Unless *rasa* is depleted, senses will not listen to us. Unless senses listen to us, one can't progress towards *a:thma sa:ksha:thka:ram*. And unless *a:thma sa:ksha:thka:ram* is attained, *rasa* will not deplete. The questions like “which is first?”, “which is next?”, will remain forever!

To break this cycle, we need the interference of some other force. Next *slo:kareveals* that.

61. sri: bhagavan uva:cha

tha:ni sarva:ni samyamyā
yuktha a:si:tha mathparaha|
vasey: hi yasye:ndriya:ni
thasya prajna: prathi:shtita:ha||

Words

tha:ni - sarva:ni - samyamyā
yukthaha - a:si:tha - mathparaha
vase: - hi - yasya - indriya:ni
thasya - prajna: - prathishtita:

Meaning of the Words

Samyamyā	=	after restraining
Sarva:ni	=	all
Tha:ni	=	those senses, soaked in rasa
A:si:tha	=	keep them
Yukthaha	=	affixed
Mathparaha	=	in Me, the Subha:sraya and the Satthva nishtta
Hi	=	by doing so
Yasya	=	whose
indriya:ni	=	senses
Vase:	=	come under his control because of Me
Thasya	=	to him
prajna:	=	wisdom
prathishtita:	=	remains secured

Purport

If senses are conquered *stthitha prajnatha* can be attained. Unless *Stthitha prajnatha* is attained senses cannot be conquered. This vicious cycle, *anyo:nya a:srayam*, makes the *manas* incapable of achieving anything. Rasa is the culprit here.

To deplete the *rasa* from *manas*, something superior must be shown to the *manas*. Though *a:thma:* is superior, you cannot show it. Hence, I reveal you another means which is easier, yet, more powerful. Don't try to dry up your senses which are next to impossible. Instead, you can introduce Me to them.

I am superior to all; I am divine and easily accessible. I am *Sathva* personified and I am the ultimate resort who is unbelievably attractive. Thus I am called *Subha:sraya*.

Once the senses are focused towards Me, I will take care of the inner instincts. I will burn them to ashes. I will fill up *Satthva* in your *manas*. As

the *Satthvami* increases, *rasa* starts disappearing. Senses come under the control of *manas*. That leads you to *jna:na nishtha* and thus, *a:thma sa:ksha:thka:ra*.

Now, even without *a:thma sa:ksha:thka:ra*, when I am there in your *manas*, *rasa* will be depleted and senses will come under your control, since you have surrendered to Me, The *Subha:srayam*. *Subha:sraya* is the deity form of the Lord.

62. dhya:yatho vishaya:n pumsaha

sangasthe supaja:yethe|

sanga:th sanja:yathe ka:maha

ka:ma:th krodho bhija:yathe||

63.

krodha:th bhavathi sammohah

sammoha:th smruthi vibhramaha|

smruthi bhramsha:th buddhi na:so

buddhi na:sa:th pranasyathi||

Words

dhya:yathaha - vishaya:n - pumsaha

sangaha - the:shu - upaja:yathe:

sanga:th - sanja:yathe: - ka:maha

ka:ma:th - kro:dhaha - abhija:yathe:

kro:dha:th - bhavathi - sammo:haha

sammo:ha:th - smruthivibhramaha

smruthibhramsa:th - buddhina:saha

buddina:sa:th - pranasyathi

Meaning of the Words

Sangaha	=	attachment
Upaja:yathe:	=	increases
Pumsaha:	=	to a person
The:shu	=	on the objects
Dhya:yathaha	=	who thinks
Vishaya:n	=	attributes of objects (Sabda, sparsa etc.)
Ka:maha	=	strong desire
Sanja:yathe:	=	is produced
Sanga:th	=	due to attachment
Ka:ma:th	=	as a result of longing

Kro:dhaha	=	anger
Abhija:yathe:	=	builds up
Kro:dha:th	=	as a result of anger
Sammo:haha	=	ignorance, lack of understanding of the distinction between body & soul
Bhawathi	=	occurs
Sammo:ha:th	=	due to ignorance
Smruthi vibhramaha	=	objectives were forgotten
Smruthi bhramsa:th	=	due to obliviousness
Buddhi na:saha	=	equanimity in results is lost
Buddhi na:sa:th	=	due to lack of equanimity
Pranasyathi	=	goal disappears

Purport

Oh Arjuna! Do you know how unproductive the efforts of a person would be, if he tries to attain self-realization without surrendering to Me!? His mind remains with desires created by instincts. Though the person tries to attain self-consciousness by virtue of his wisdom, the mind remains indulged in the thoughts of fulfilling the desires. One develops attachment for such sense objects, this is '*Sanga*'.

The 'attachment' outgrows into dependency for such desired objects, this is '*ka:ma*'. If those desires are not fulfilled, the person attributes the cause of nonfulfillment to others and tries to attack them with anger, This is '*kro:dha*'. Due to this anger, one will lose the wisdom of differentiating the body and soul and become ignorant. This is '*Sammo:ha*'.

From here, diversion from the goal takes place. Due to that ignorance, he forgets his objectives like performing '*nishka:ma karma*', gaining victory over senses and '*a:thmasa:ksha:thka:ra*'. This is '*smruthi vibhramama*' or obliviousness.

Due to this obliviousness, he loses equanimity in results. That means he lost '*vyavasa:ya:thmika: buddhi*'. Due to such lack of equanimity, that is '*buddhi na:sa*', his goal is disappeared. Since he lost the wisdom, there is no chance of attaining '*a:thma sa:ksha:thka:ra*', self-realization. He now becomes a victim of '*samsa:ra*'.

64. ra:ga dve:sha viyukthaisthu
vishaya:n indriaith charan|
a:thma: vasyair vidheya:thma:
prasa:dam adhi gacchathi||

Words

ra:gadwe:shaviyukthaihi - thu
vishaya:n - indriyaihi - charan
a:thamavasyaihi - vidhe:ya:thma:
prasa:dam - adhigachchathi

Meaning of the Words

Vidhe:ya:thma	=	whoever controls the manas
Adhigachchathi	=	will obtain
Prasa:dam	=	purity in manas
Charan	=	while rejecting
Vishaya:n	=	the sensory objects
Indriyaihi	=	with senses that are connected to Me
Ra:ga + dve:sha + viyukthaihi	=	thus freed from attachment or hatred
A:thma vasyaihi	=	which came under the control of your manas, by My grace

Purport

Oh Arjuna! Don't be over confident and arrogant in controlling your senses all by yourself. I am all powerful Sarveswara. Keep your sense activities under my control. I will destroy the instincts responsible for your sense of attachment and detachment. Then I will allow the senses to come to your control. Then the manas will listen to you. Thus you will gain self-control in spite of surrounded temptations. You will gain purity in the mind. This is called manah prasa:dam.

65. prasa:de sarva dukha:na:m
ha:nir asyo:pa ja:yethe|
prasanna che:thaso hi asu
buddhihi paryavathi shtathe||

Words

prasade: - sarvadhukha:na:m
ha:nihi - asya - upaja:yathe:
prasannache:thasaha - hi - a:su
buddhihi - paryavathishtathi:

Meaning of the Words

Ha:nihi	=	disappearance
Sarva dukha:na:m	=	of all the miseries
Upaja:yathe:	=	will take place
Asya	=	to this seeker
Prasa:de:	=	at the instance of manah prasa:dam, purity in manas
Buddhihi	=	wisdom
Pari+ava+thishtathe:	=	will settle firmly
A:su	=	instantaneously
Prasanna che:thasaha	=	to such serene minded

Purport

Self-knowledge leads to self-realization. There are few obstacles in maintaining an uninterrupted flow of thought. They are the instincts, the rajas, the thamas, desires etc. I will help the devotee in over-coming these obstacles. He then attain manah prasa:dam, purity in manas. That serene mind allows a:thmajna:na to fill in and elevates the devotee to become sthithaprajna. Now all his activities supported by wisdom will make him free from bondage and promptly lead him to enjoy a:thmasa:ksha:tka:ra.

66. na:sthi buddhir ayukthasya
na cha:yukthasya bha:vana:|
na cha:bha:vayatha sa:nthir
asa:nthasya kuthaha sukham||

Words

na - asthi - buddhihi - ayukthasya
na - cha - ayukthasya - bha:vana:
na - cha - abha:vayathaha - sa:nthihi
asa:nthasya - kuthaha - sukham

Meaning of the Words

Buddhihi	=	focus in attaining the soul
Na:sthi	=	is not there
Ayukthasya	=	to the one, who is not attached to Me
Bha:vana:	=	meditation with equanimity
Cha	=	also
Na	=	will not be attained
Ayukthasya	=	to him, who has no focus on soul
Sa:nthihi	=	serenity of senses,
Na cha	=	also won't be there

Abha:vayathaha = to that one, who cannot meditate on the soul
Kuthaha = from where comes
Sukham = the joy of self-realization
Asa:nthasya = to an unsatisfied person?

Purport

Oh Arjuna! I am all powerful, I control everything. Being *Sarve:swara*, I am easily accessible. Hook on to Me, and the process of being aware of yourself becomes easy. Then, you can meditate upon the soul with equanimity. The sensual desires will calm down. You will then enjoy *manas sa:nthi*, *manah prasa:dham* or *mano:nairmalyam*. Self-realization will be followed.

67. indriya:na:m hi charatha:m
yan mano nuvidhi:yathe|
thadasya harathi prajna:m
va:yur navam ivambhasi||

Words

indriya:na:m - hi - charatha:m
yath - manaha - anuvidhi:yathe:
thath - asya - harathi - prajna:m - va:yuhu
na:vam - iva - ambhasi

Meaning of the Words

Yath = whose
Mana:ha = mind
Anu+vidhi:yathe: = blindly follows
Indriya:na:m = the senses
Hi = only
Charatha:m = while indulged in transitory pleasures
Thath = that spoilt manas
Harathi = sidetracks
Prajna:m = wisdom
Asya = of this seeker
Iva = like
Va:yuhu = the gusty wind sidetracks
Na:vam = a little boat
Ambhasi = in the flood water

Purport

As long as one is living in this world, he cannot keep the senses away from the objects. Keeping them under control, while they are indulged in mundane pleasures, is not that easy. They gain power while they are enjoying their objects, and they can even hold you back from your journey towards the soul.

Your *manas* is supposed to control the senses, but the powerful senses can hold the *manas*. They are also capable of diverting it from the goal, as the gusty winds drift away a boat, which has neither rudder nor oars, from the goal to unknown shores.

Hence, do not leave the *manas* after the senses either to guide or to control. Rather surrender it to Me, the all-powerful God. Then, all your activities become My services and their results will not bind you. While I am holding your *manas*, the qualities of the objects or objects themselves will not show any adverse impact on you. Now, the journey of self-realization becomes easy with the *Stthitha Prajnatha*, you have already acquired.

68. thasma:th yasya maha: bha:ho:!
nigruhi:tha:ni sarvasaha|
indriya:ni indriya:rdhebhyaaha
thasya prajna: prathishtitha:ha||

Words

thasma:th - yasya - maha:ba:ho:
nigruhi:tha:ni - sarvasaha
indriya:ni - indriya:rthe:bhyaaha
thasya - prajna: - prathishtitha:

Meaning of the Words

Maha: ba:ho:! = O great hero, Arjuna!
Thasma:th = hence
Thasya = his
Prajna = a:thma jna:nam, self-knowledge
Prathishtitha: = remains secured
Yasya = whose
Indriya:ni = senses
Nigruhi:tha:ni = remain restricted
Sarvasaha = by all means
Indriya:rthe:bhyaaha = from the transitory pleasures

Purport

Oh Arjuna, the conqueror!

However strong you may be physically, it is beyond your ability to control the senses all by yourself. Hold on to me. Then only your ongoing journey for *Stthitha prajñatha*, self-realization, will be safe. This is the first stage I revealed to you as '*yathama:na avasttha*'.

69. ya: nisa: sarvabhu:tha:na:m
thasya:m ja:garthi samyame:|
yasya:m ja:grathi bhū:tha:ni
sa: nisa: pasyatho muneh||

Words

ya: - nisa: - sarvabhu:tha:na:m
thasya:m - ja:garthi - samyami:
yasya:m - ja:grathi - bhū:tha:ni
sa: - nisa: - pasyathaha - mune:he

Meaning of the Words

Samyami:	=	a self-controlled stthitha prajna, who is in the 1st stage
Ja:garthi	=	is wide awake
Thasya:m	=	in that wisdom
Ya:	=	which
Nisa:	=	is in the dark
Sarva+bhu:tha:na:m	=	to all other creatures
Sa:	=	that thought of transitory desires
Yasya:m	=	in which
Bhu:tha:ni	=	all the creatures
Ja:grathi	=	are wide awake
Nisa:	=	remains in dark
Pasyathaha	=	to a vigilant
Mune:he	=	meditating yo:gi

Purport

In this slo:ka, the word *nisa:* is to be understood carefully. *Nisa:* means night, the time of darkness. Now, *Nisa:* means objects that are invisible in dark. Knowledge of *self* is in the dark to the unwise, whereas, worldly objects and their enjoyments are well known to them, just like the objects during the day. On the other hand, for a yo:gi, such thoughts of transitory pleasure are invisible, like in dark.

70. apu:ryama:nam achala prathishtham
samudram a:paha pravisanthi yadvath|
thadvath ka:ma: yam pravisanthi sarve
sa sa:nthim a:pno:thi na aka:ma ka:mi||

Words

a:pu:ryama:nam - achalaprathishtam
samudram - a:paha - pravisanthi - yadvath
thadvath - ka:ma:ha - yam - pravisanthi - sarve:
saha - sa:nthim - a:pno:thi - na - ka:maka:mi:

Meaning of the Words

Samudram	=	the ocean
Achala+prathishttam	=	stays steady within the limits
Yadvath	=	even as
A:paha	=	waters
Pravisanthi	=	enter
A:pu:ryama:nam	=	filling it constantly from all around
Thadvath	=	similarly
Yam	=	whom
Sarve:	=	all the
kama:ha	=	sensory objects
Pravisanthi	=	enter, yet cannot make any difference in him
Saha	=	such a resolute self-controlled karma yo:gi
A:pno:thi	=	is accomplishing
Sa:nthim	=	inner peace
Na	=	not
Ka:ma ka:mi:	=	one who runs after mundane objects

Purport

The Ocean is always full. Great rivers flow into it incessantly. A lot of water evaporates always. Yet, the ocean never overflows nor dries up. It remains by itself. The inflow or the outflow cannot show any impact on the ocean. Similarly, a *Stthitha Prajna* or a *Karma Yo:gi* remains by himself with *a:thma jna:nam*. Experiences of the objects around, whether added or removed, will have no impact on him, because he is an *a:thma jna:ni*. He will always enjoy only peace in his *manas*. Whoever is running after sensory objects and crosses through the turbulences of joys and sorrows, will never attain peace. The ocean is the best example for a *karma yo:gi*, who is in stage 2 called *vyathire:ka avasttha*.

71. **sri: bhagavan uva:cha**

viha:ya ka:ma:n ya sarva:n
pumams charathi nispruhaha|
nirmamo niranka:rah sa
sa:ntim adigacchathi||

Words

viha:ya - ka:ma:n - yaha - sarva:n
puma:n - charathi - nispruhaha
nirmamaha - nirahanka:raha
saha - sa:ntim - adhigachchathi

Meaning of the Words

Viha:ya	=	discarding
Sarva:n	=	all
Kama:n	=	desires on the objects
Puma:n	=	the sa:dhaka
Yaha	=	whoever
Charathi	=	moving with the objects
Nis+spruhaha	=	free from attachment
Nir+mamaha	=	free from possessiveness
Nir+ahanka:raha	=	becomes ego free
Saha	=	he
Adhigachchathi	=	attains
Sa:ntim	=	peace

Purport

Aham is the soul. Considering the body as soul is '*ahamka:ra*'. This is caused by ignorance. Such ignorant people are unaware that the body and soul are different. Thinking about the objects and people in relation with that body as his possessions, is called '*mamaka:ram*'. Aspiration to acquire all those objects needed by such bodies is called '*spruha:*'. It is because of such '*spruha:*', one gets fascinated by sensory objects and begins to earn them. When he is successful in obtaining them, he feels happiness. Otherwise, he gets upset. He is not contented with either of these results and begins to acquire more and more. Thus, he gets stuck in the vicious cycle of aspirations and acquisitions. This causes restlessness and makes him egoistic. It results in more ignorance and the mind becomes malevolent.

One should have the clear knowledge of the body and the soul. Then, he will be able to discard ego and possessiveness. He can then lead a contented life, having surrendered to Me. Focusing upon the soul, he will be least bothered about the external experiences. I have already explained to you about this 3rd stage of *stthitha prajnatha* as '*e:ke:ndriya avasttha*'.

72. yesha: bra:hmi: sthith pa:rtha:
naina:m pra:pya vimuhyathi|
sthithwa:sya:m antha ka:le:pi
brahma: nirwa:nam ruchathi||

Words

e:sha: - bra:hmi: - sthithihi - pa:rtha
na - e:na:m - pra:pya - vimuhyathi
sthithwa: - asya:m - anthaka:le: - api
brahmanirva:nam - ruchchathi

Meaning of the Words

Pa:rttha!	=	Oh Arjuna!
Ye:sha:	=	this
Sthithihi	=	enlightened state of self-knowledge acquired with karma yo:ga
Bra:mhi:	=	becomes the means for self-realization
Na vimuhyathi	=	one is not confused
Pra:pya	=	after attaining
Ye:na:m	=	this state
Ruchchathi	=	one accomplishes
Nirva:nam	=	blissful
Bramha	=	pure self
Api	=	even if
Sthithwa:	=	he dwells
Asya:m	=	in this sthitha prajna
Anthaka:le	=	during the last moments

Purport

Carry out your duties with a conviction that the souls are eternal and they are different from bodies. Aim for self-realization and surrender entitlement of rewards to Me. This resolved state of mind is called '*bra:mhi: sthithi*'.

'*Bramha*' means '*A:thma*', the soul. A state related to '*Bramha*' is '*Bra:mhi: sthithi*'. One who attains this state of knowledge will never become victim *torajo:guna* and remain buried in '*ka:rmic bondage*'.

Even if one gains such knowledge at least during the last phase of his life and repents over the past deeds, he will attain *karma yo:ga* and thus self realization, even though he was ignorant in the past.

Hence Arjuna! Stop lamenting now, while attending your duty of waging the war, even if it is facing the elders like Bhi:shma and Dro:na or relatives and friends. It is

your duty that you are attending to, with equanimity. Being surrendered to Me, keep the responsibility on Me. Be peaceful at your heart and do your duty.

ithi srimadbhagavadgi:tha:su upanishatsu brahma vidya:ya:m yo:ga sa:sthre: sri
krushna:rjuna samva:de: sa:nkhyayo:go: na:ma dvithi:yo:dhya:yaha