



# Bhagavad Gita - 2

Contents of Gita Summarized

BHAGAVAD  
GĪTĀ AS IT IS

HIS DIVINE GRACE

A.C. BHAKTIVEDANTA SWAMI PRABHUPADA



Based on the  
teachings of  
**His Divine  
Grace A.C.  
Bhaktivedanta  
Swami  
Prabhupada**  
~Founder Acharya~  
International Society  
for Krishna  
Consciousness

# Chapter 2 - Sections

Section	Verse	Description
A	2.1 to 2.10	Arjuna's further doubts & his surrender
B	2.11 to 2.30	Jnana -- fight! there is no death for the soul
C	2.31 to 2.38	Karmakanda -- fight! for gains come from dutifully fighting and losses come from not fighting
D	2.39 to 2.53	Buddhi-yoga (Niskama Karma) --fight! but without any reaction
E	2.54 to 2.72	Sthita Prajna -- fight! become fixed in krsna consciousness

HIS DIVINE GRACE

A.C. BHAKTIVEDANTA SWAMI PRABHUPADA

Founder, Society for the Promotion of Krishna Consciousness



# Summary - Section - A

## Verse 2.1 to 2.10

Arjuna's further doubts & his surrender

1-10

After Arjuna continues to express his doubts about fighting, he surrenders to Krsna for instruction.

BHAGAVAD  
GĪTĀ AS IT IS

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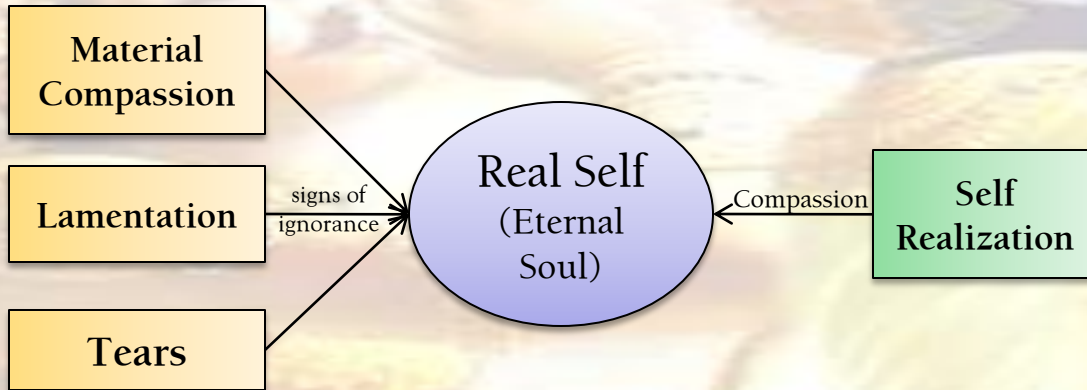
A.C. BHAKTIVEDANTA SWAMI PRABHUPADA

Founder, Society for the Advancement of Spiritual Knowledge, Kirtan Kirtan Society



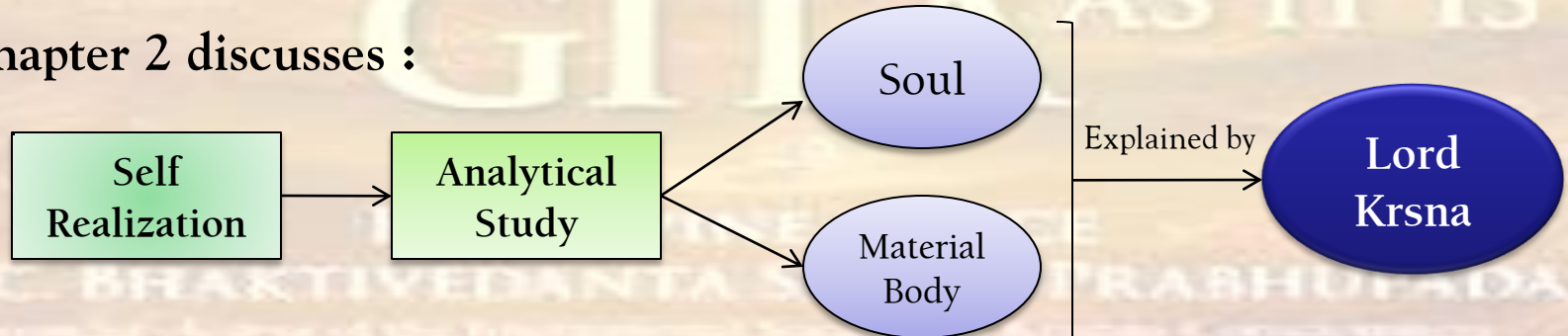
# Text – 1

Seeing Arjuna depressed Lord Krsna thus spoke....



- Compassion for the dress of a drowning man is senseless (Sudra)
- Real Compassion means Compassion for the Eternal Soul, (Self Realization)
- Madhusudana : Killer of Demon Madhu.
- Lord Krsna is addressed as Madhusudana, expected to kill Arjuna doubts(demons)

Chapter 2 discusses :



# Text - 2

Lord Krsna (Sri-Bhagavan) spoke, where from impurities come upon you(Arjuna)?

Lord Krsna

Absolute Truth

The Supreme Personality of Godhead

Realized as SB 1.2.11

Brahman

impersonal all-pervasive Spirit. (Sun shine)

Paramatma

localized aspect, in heart of all living entities. (Sun's Surface)

Bhagavan

Personal feature of Lord. (Sun Planet)

Arjuna Aryan

Aryan, who know value of life based on Spiritual Realization

Parāśara Muni

All Riches

All Fame

All Strength

All Beauty

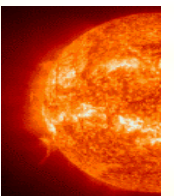
All Knowledge

All Renunciation

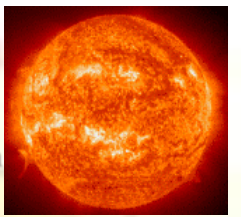
Analogy - Sun Sunshine-Brahman



Sun Surface Paramatma



Sun Planet Bhagavan

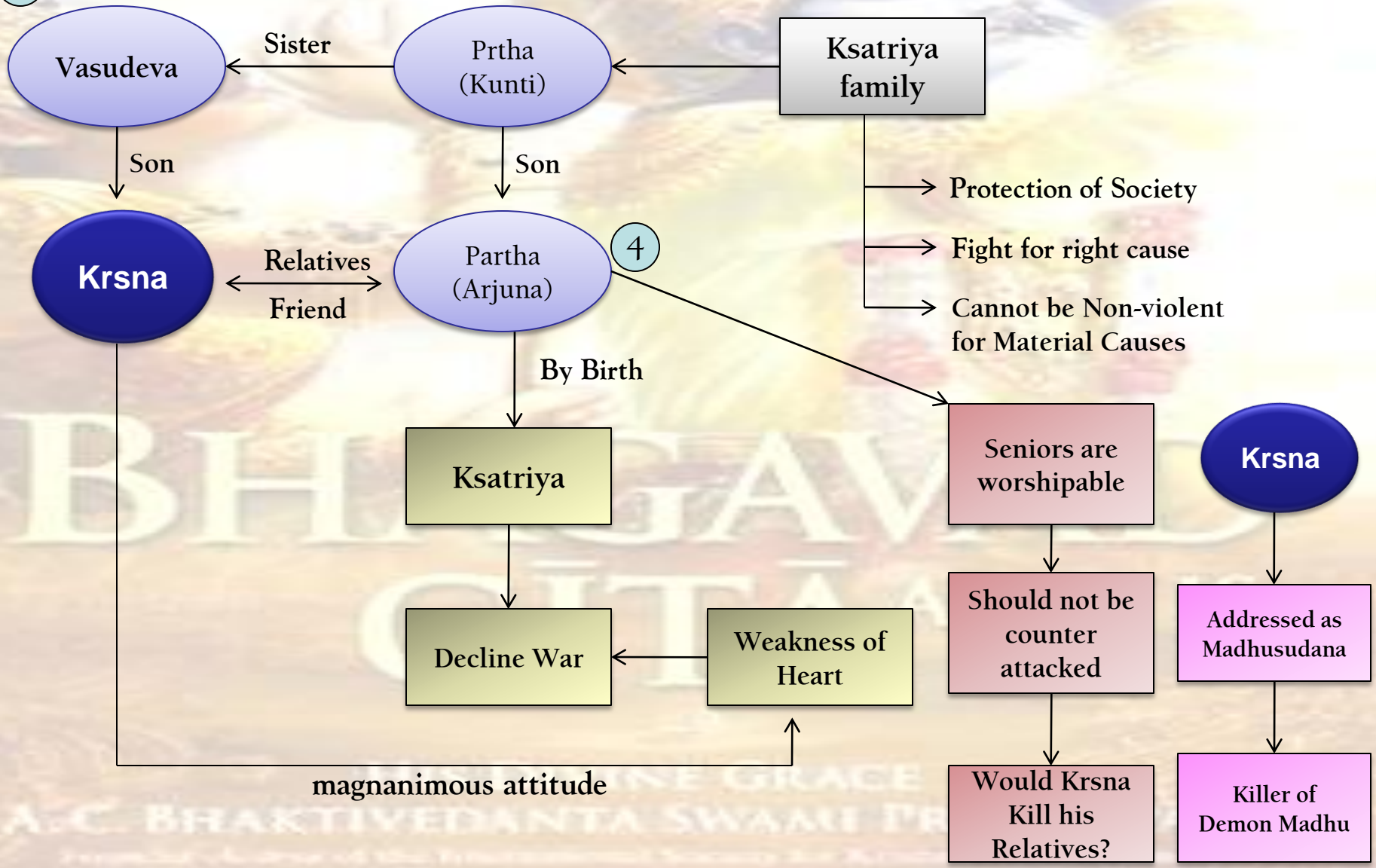


- Non-Aryans : No Knowledge of liberation from bondage of Material Life.
- Arjuna is deviating from performing his duty as Kstriya.
- Such deviation, will stop progressing in Spiritual Life and become infamous.
- Lord Krsna condemns such non-aryan behavior.

# Text – 3-4

3

## Lord Krsna advices Arjuna to give up petty weakness of Heart



4

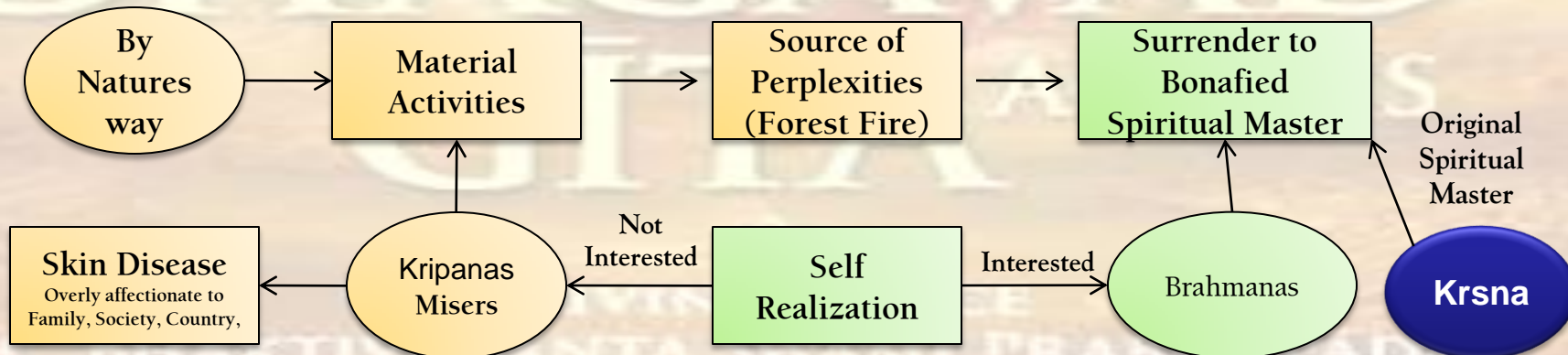
magnanimous attitude



# Text – 5-7

## Arjuna continues to give reasons for not Fighting and Finally Surrenders.

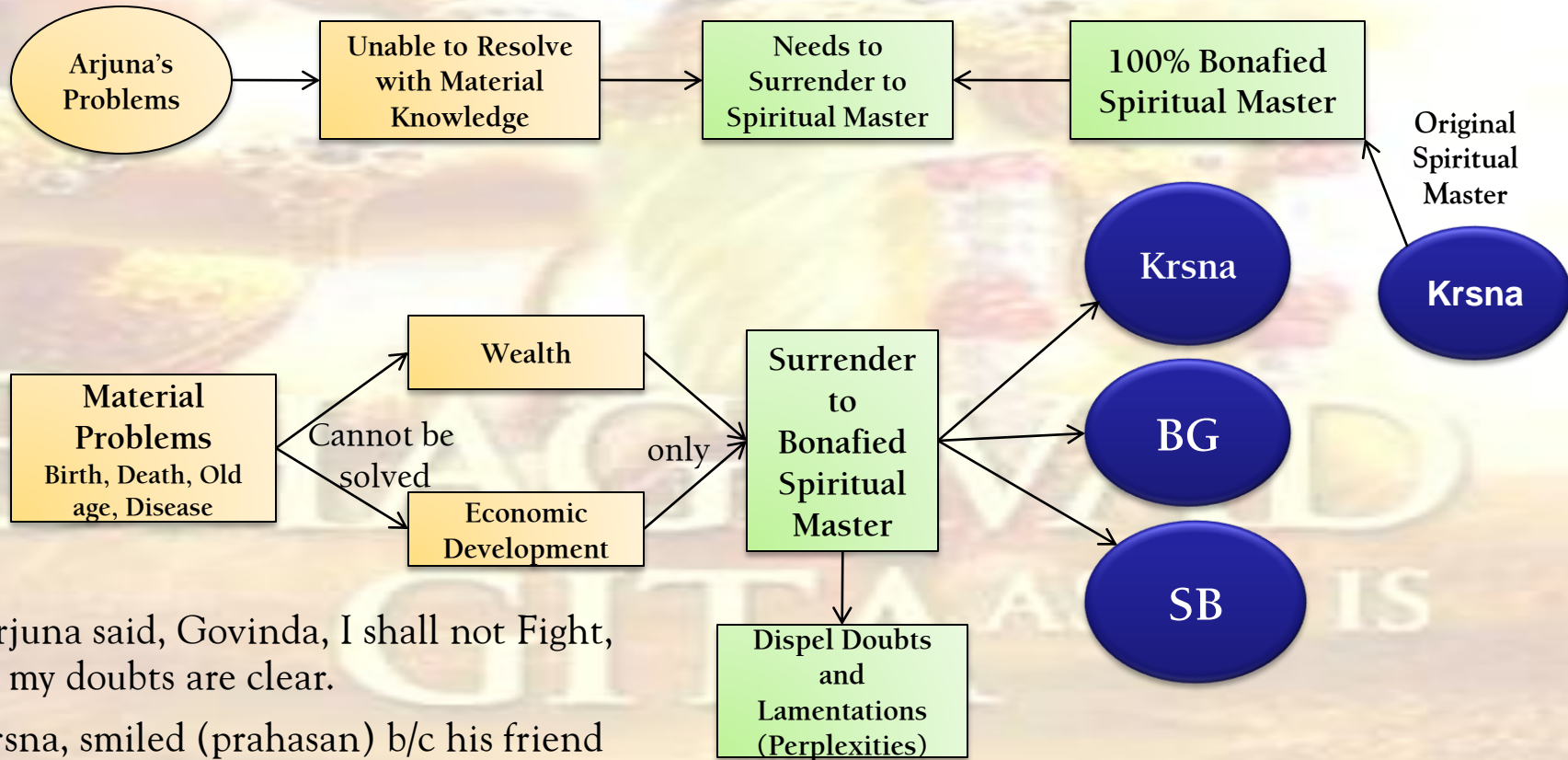
- 5 • Arjuna thinks better to live in this world by begging, rather than killing his Teachers, Grandfathers.
- Teacher who engages in an abominable action and has lost his sense of discrimination is fit to be abandoned
  - Bhishma and Drona were obliged to take the side of Duryodhana because of his financial assistance.
- 6 • Arjuna thinks if they are killed, everything we enjoy will be tainted with blood.
- 6 • Arjuna didn't know which is better, conquering them or being conquered by them.
- Arjuna did not know whether he should fight and risk unnecessary violence, although fighting is the duty of the ksatriyas, or whether he should refrain and live by begging.
- 7 • Arjuna is confused about his duties & lost all composure b/c of miserly weakness, surrenders.



# Text – 8-10

## Arjuna's symptoms and doubts continues & Finally decided He shall not Fight...

- 8 • Symptoms & doubts : grief drying up sense. Not be able to dispel it even if he is prosperous, unrivaled kingdom on earth with sovereignty like the demigods in heaven



- 9 • Arjuna said, Govinda, I shall not Fight, Till my doubts are clear.
- 10 • Krsna, smiled (prahasan) b/c his friend has now become his disciple. Assumed the role with gravity and thus spoke...

# Summary - Section - B

## Verse 2.11 to 2.30

**JNANA -- fight! there is no death for the soul**

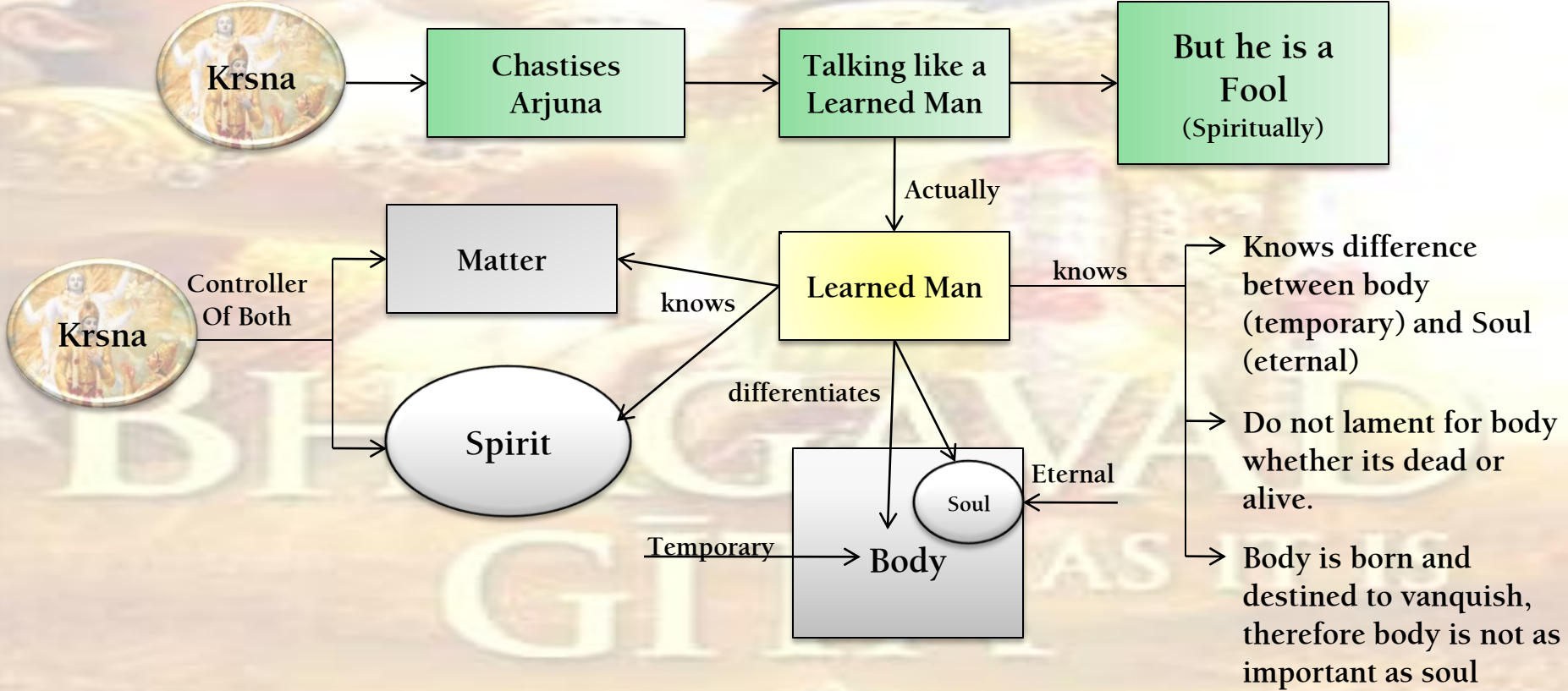
11-13 16-25	Death is the eternal soul changing from one body to another; therefore, since no soul can die, Arjuna would not be killing.
14-15	Performance of duty must not be affected by happiness and distress arising from sense perception.
26	Atheistic and Materialistic theory.
27-30	The eternal, indestructible, immutable soul cannot be killed and the temporary body cannot be saved. Therefore fight.



# Text – 11

## Lord Krsna taking role of a Spiritual Master chastises Arjuna

11



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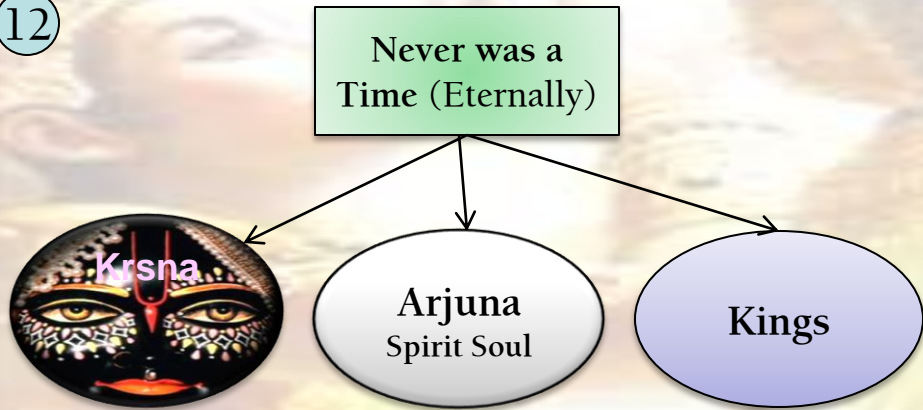
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# Text – 12

## Lord Krsna explains the Science of Soul

12



### Analogy : Bee Licking outside Honey Jar

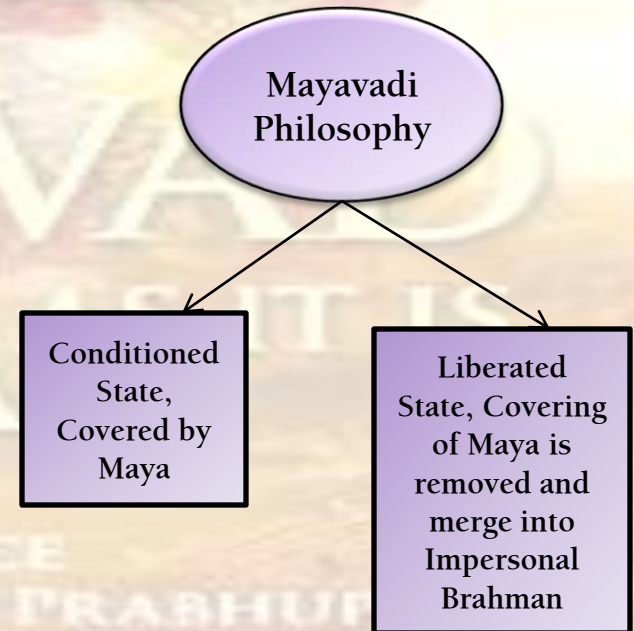


Mayavadi (Non-devotee) explanation of Bhagavad Gita is like bee licking honey outside Jar, will never taste actual nectar of Gita. Krsna keeps the Jar closed b/c of their envious nature.

*Caitanya Mahaprabhu - Mayavadi bhasya sunile haya sarvanasa*

### Following Points are Addressed

- 1 Spirit Soul is Eternally Existing (Conditioned OR Liberated)
- 2 Spirit Soul is individual (past, present, Future) (Defeats Mayavadi Philosophy) (Conditioned OR Liberated)
- 3 Supreme Personality of Godhead Eternally maintaining the Jivas (soul) (Conditioned or liberated Stage)
- 4 Lord Krsna is not under Maya, otherwise the knowledge given by him is useless.

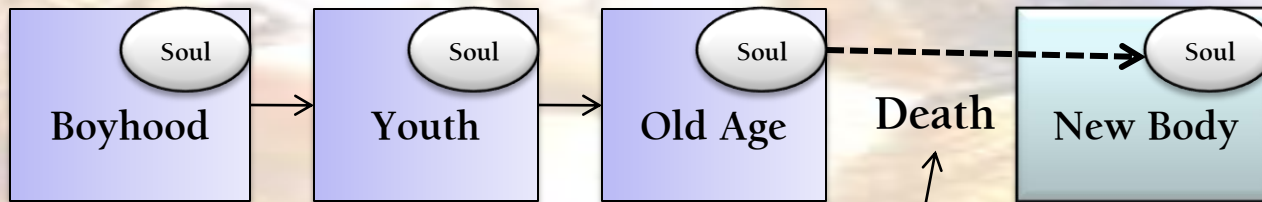




# Text – 13

Lord Krsna further describes the Soul

13



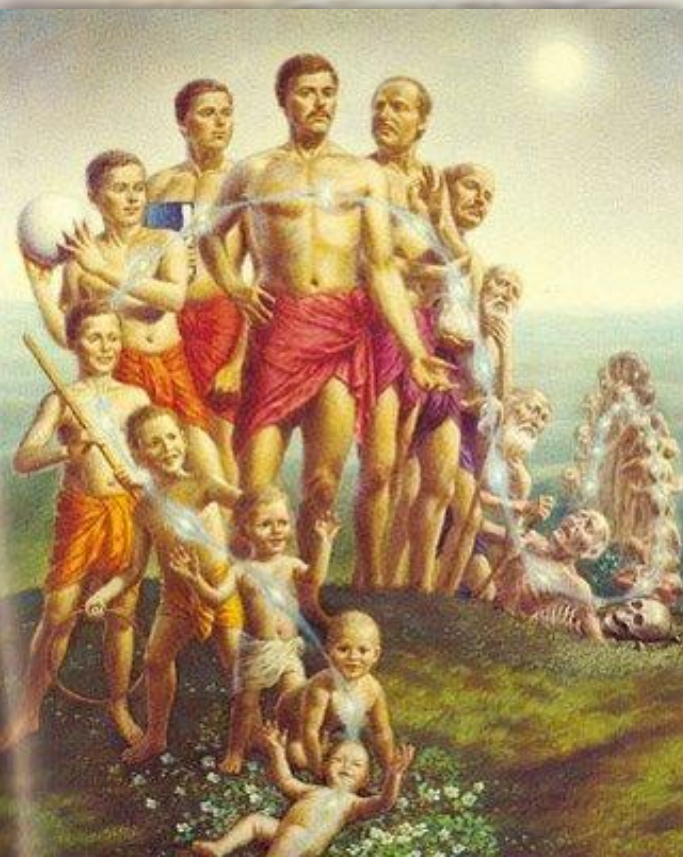
Analogy – Changing Dress (Body)



Learned Man not bewildered

## Following Points are Addressed

- 1 Spirit Soul is Eternally never changing
- 2 Body is always changing (every second) boyhood, youth, old age, there is no cause of lamentation.
- 3 Spirit soul gets next body based on the activities of the current body.
- 4 Arjuna should not lament for Bhisma or Dronas body change as they will get nice based on their current activities.
- 5 Dhira (Sober man) : Who perfectly knows individual Soul, Supersoul, and nature both Material & Spiritual, never bewildered by changes in the body or death.

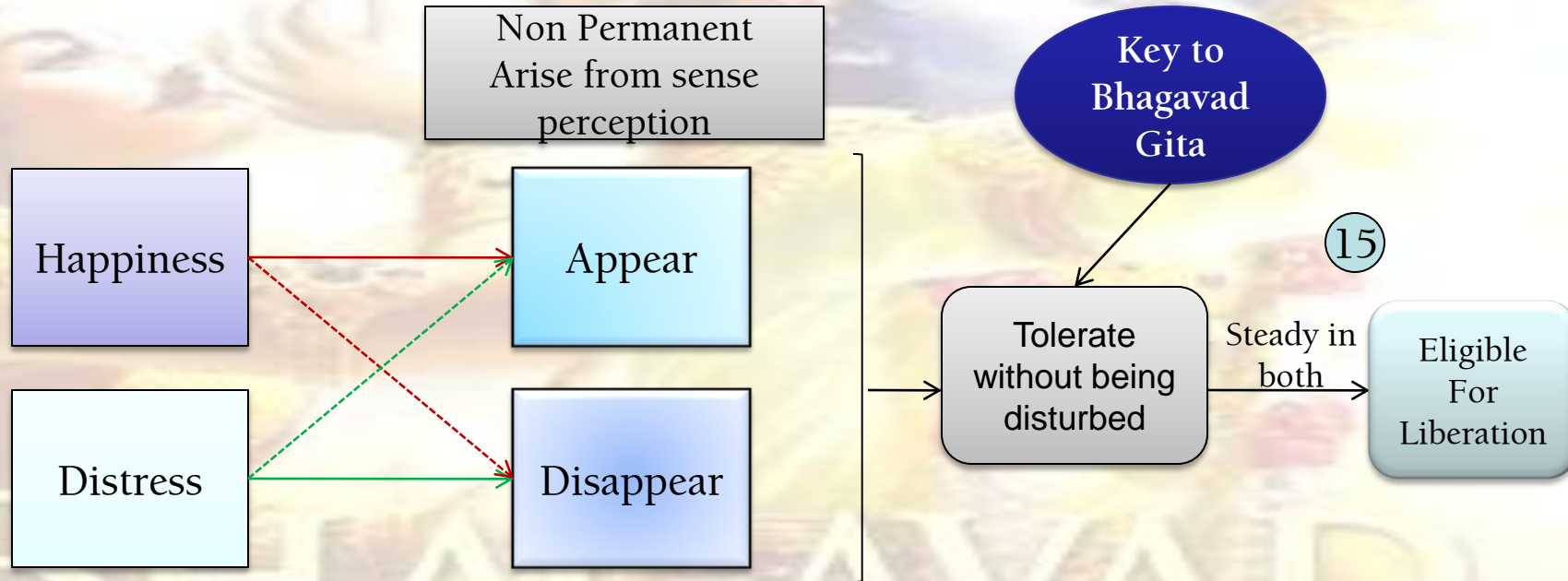




# Text – 14-15

## Tolerate Happiness & Distress (Eligibility for Liberation)

14



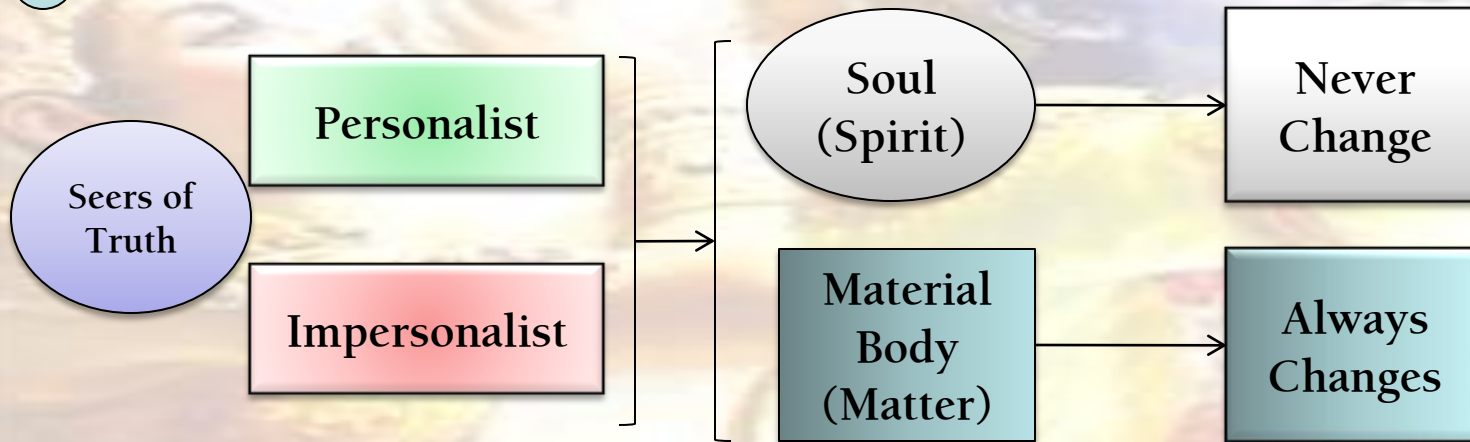
### Following Points are Addressed

- 1 In discharge of duty one has to tolerate happiness and distress which arise from sense perception.
- 2 Similarly Kshatriya has to fight with relatives in order to protect dharma.
- 3 Arjuna is called as Kaunteya, Bharata : her is representing 2 great dynasty (responsibility), he needs to perform his prescribed duty to fight against irreligion
- 4 Examples : Women has to cook for family in heat, one has to take cold shower in the morning in winter.

# Text – 16-19

Soul Never changes, Material Body Always Change, Soul is indestructible

16



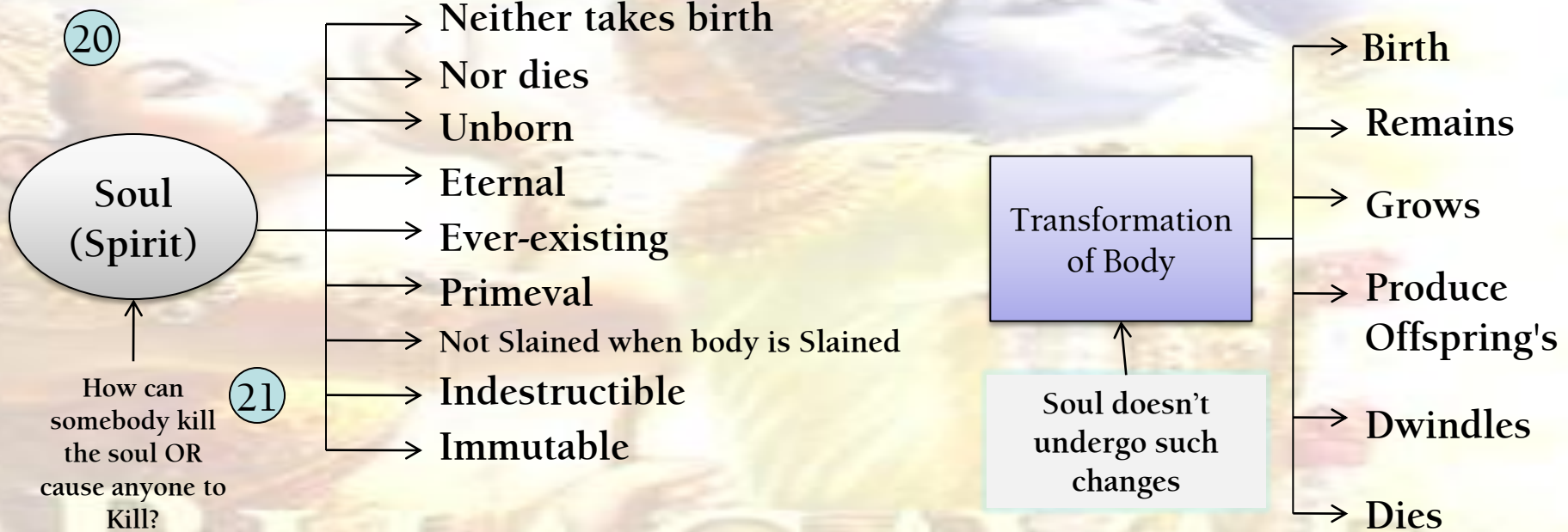
## Following Points are Addressed

17

- 1 The Soul pervades the entire body and is indestructible.
- 2 Symptom of Soul is Consciousness, this consciousness is limited to one's own body (individual consciousness)
- 3 Size of Soul is one ten thousandth the Tip of the Hair.
- 4 The Soul is situated in the region of the heart and cannot be asserted by any material means b/c it is Spiritual.
- 5 Soul is immeasurable (minute), Material body is sure to come to an end, there is no doubt, it is a matter of time, as soon as the soul leaves the body, the body starts decomposing. Arjuna therefore must fight. 18
- 6 When someone is killed, the body is killed, the soul is eternal and hence cannot be slain. When someone thinks he has killed or is being killed is not in Knowledge. However, this does not encourage killing others. 19

# Text – 20-21

Soul is neither born nor dies, unborn, eternal, ever-existing and primeval



## Following Points are Addressed

- 1 The symptom of Soul is consciousness, even if we can't find soul physically in the region of heart, we can understand/perceive by the symptom ie consciousness. Eg. Sun covered by Clouds.
- 2 Soul is full of eternal, full of Knowledge and blissful, Currently covered by its desire to enjoy separate from Krsna.
- 3 There are 2 kinds of Soul minute particle soul ( u-atma) and the Supersoul (vibhu-atma). The consciousness of Supersoul is different to that of particle soul. Supersoul knows about past, present and future all the time, where as particle soul subjected to forgetfulness.
- 4 Violent has its utility, Manu Samhita : Murderer should be killed otherwise will suffer in his next life. Similarly fighting under direct order of Krsna is not Violence. Eg. Surgical operation is meant for curing not killing.



# Text – 22

Soul changes body, as people change dresses

22



Analogy – Changing Dress  
same as changing Body



Analogy – Two Birds on a  
tree, Soul, Supersoul



## Following Points are Addressed

- 1 Changing of body is compared to changing of garment, when it becomes old and useless.
- 2 individual soul is transferred to another body by the Grace of Supersoul. The Supersoul being a friend of the soul eternally fulfills the desire of the friend.
- 3 Arjuna is advised by Lord Krsna, not to lament for the changes of the body of Bhisma and Drona since they will be cleansed from the reaction of all the activities of the present body and will get fresh new body.

# Text – 23

23

Soul cannot be cut by weapon, burned by fire, withered by wind, moistened by water

Soul  
Eternal

Cannot be  
destroyed  
by



Cut by weapon



Moistened by Water



Burned by Fire



Withered by Wind

Analogy – Sparks of Fire  
compared to Soul, separated



## Following Points are Addressed

- 1 All kinds of weapons — swords, flame weapons, rain weapons, tornado weapons, etc. — are unable to kill the spirit soul because it spiritual.
- 2 individual souls are eternally parts and parcel of the Supreme Soul. Its not that the individual soul is cut from the Supreme Soul.
- 3 When the individual soul is liberated, it does not merge into supersoul.

# Text – 24-25

## Soul, More characteristics....



- ②④ → unbreakable
- insoluble
- neither burned nor dried
- everlasting
- present everywhere
- unchangeable
- immovable
- Eternally the same
- ②⑤ → invisible
- inconceivable
- immutable

## Following Points are Addressed

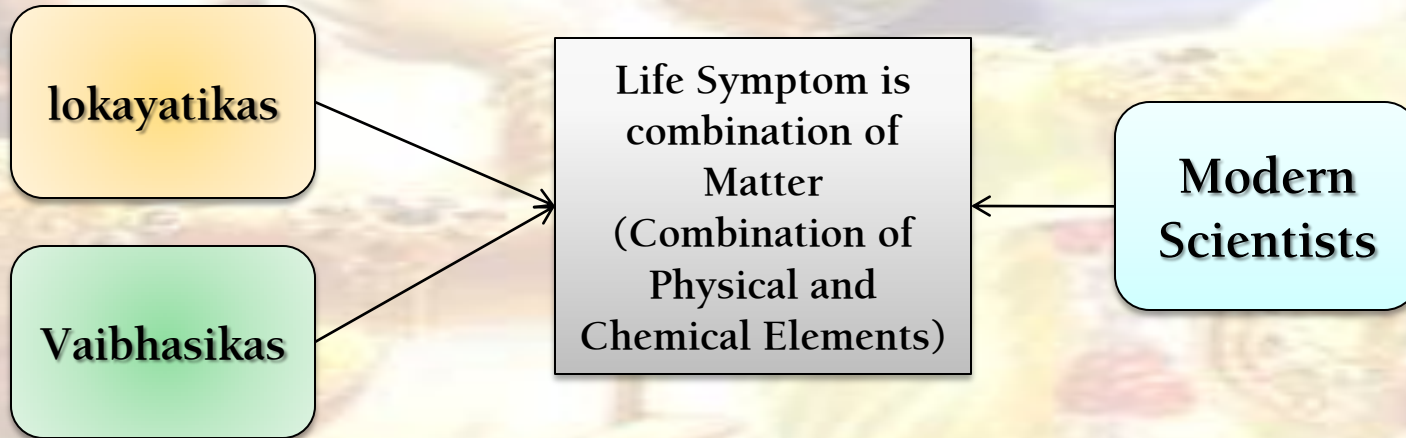
- 1 Spirit soul is eternally the same size and never become homogenous. ②④
- 2 Spirit Soul is (sarva-gatah) present everywhere ie earth, water, air, fire, even in the sun planet
- 3 Magnitude of Soul is very small, cannot be seen by Microscope, it should be understood from scriptures, inconceivable by experimental knowledge. Repetition means to understand matter thoroughly. ②⑤



# Text – 26

Atheistic Arguments : Soul is always born and dies for ever.

26



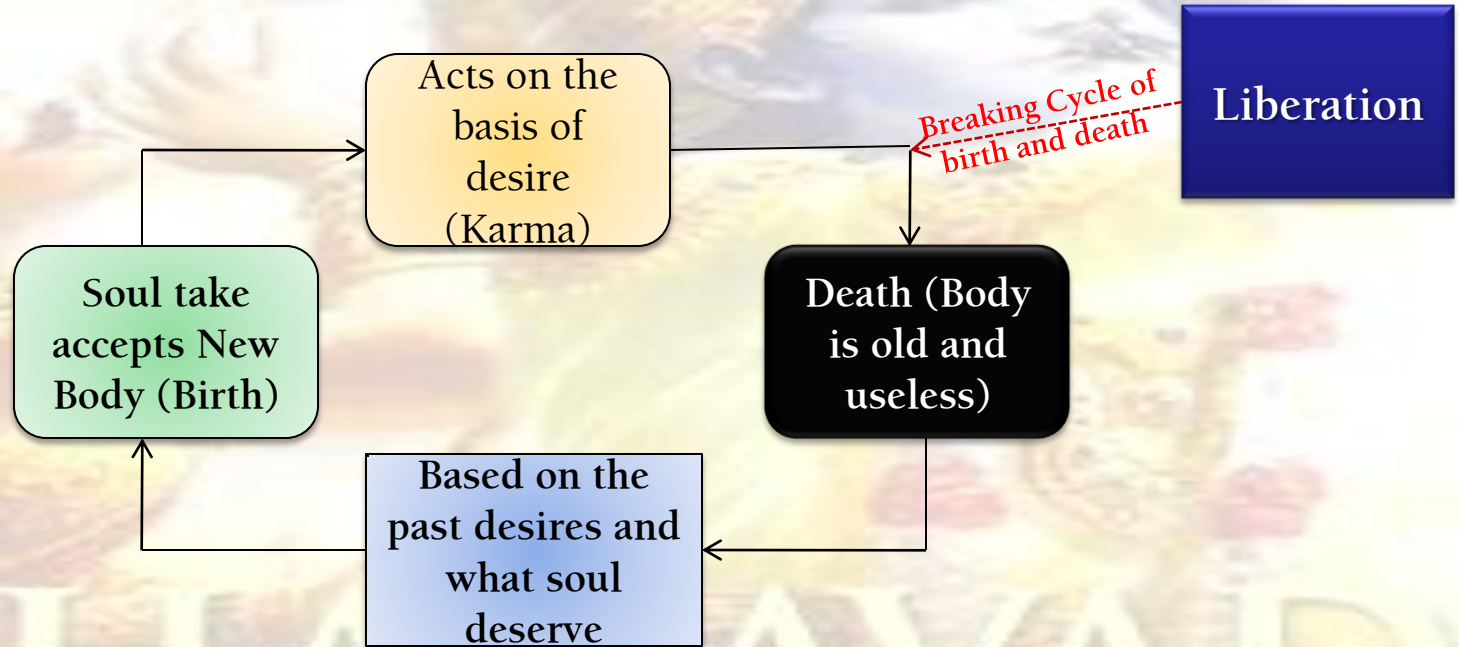
## Following Points are Addressed

- 1 Lord Krishna tells even if Arjuna believes that life is combination of Matter, there is no reason to lament since no one laments for the destruction of lump of Chemicals and stop performing their prescribed duties.
- 2 If there were no rebirth for the soul, Arjuna had no reason to be afraid of being affected by sinful reactions due to his killing his grandfather and teacher
- 3 Maha-bahuh – Mighty bowman : b/c Arjuna did not accept these bogus theories.

# Text – 27

## Birth and Death Cycle

27



## Following Points are Addressed

- 1 Cycle of birth and death does not mean one can kill unnecessarily, Violence is required if the Dharma has to be protected.
- 2 If Arjuna does not fight for Dharma he would go for wrong course of action (not performing his duty), hence subjected to sinful reaction.

# Text – 28

## Birth and Death Cycle Continued....

28

**Philosophers**

Do not believe  
in existence of  
Soul (Atheist)

Believes in  
existence of  
Soul

**Material  
Existence**

Lord Kṛṣṇa's  
argument is  
what is there to  
lament

Before creation

Unmanifested  
Stage

Annihilation

Creation

Manifested  
Stage

Ether → Air → Fire → Water → Earth → Many Varieties  
of Creation



# Text – 29-30

29

## Soul is Amazing (look (see), describe, hear)

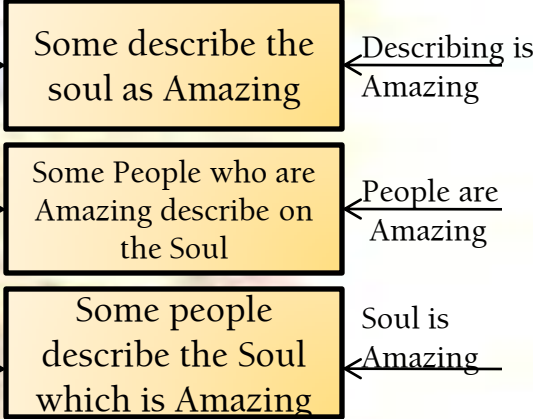
**Look (See)**



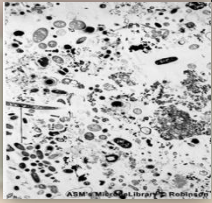
**Hear**



**Describe**



Soul same size Amazing



30

**SUMMARY :**

Soul cannot be killed, therefore need to grieve and Perform your duty

# Text – 30

30

Soul cannot be killed so Perform your duty

**Analogy for Unnecessary Violence is not Justified**

**Judge Awarding Capital Punishment**



**Surgeon performing Operation**



# Characteristics of Soul

No	Characteristics	No	Characteristics
1	Eternal (12,18,20,21)	16	Cannot be cut into pieces (23)
2	No Change (16)	17	Burned by Fire (23)
3	Indestructible (17,18,21)	18	Moistened by Water (23)
4	Imperishable (17)	19	Withered by Wind (23)
5	Immeasurable (18)	20	Unbreakable (24)
6	Neither Slayer (19)	21	Insoluble (24)
7	Nor ever Slained (19,20,30)	22	Neither burned or dried (24)
8	No Birth, No Death (20)	23	Everlasting (24)
9	Not Come into being (20)	24	Present everywhere (24)
10	Does not come into being (20)	25	Unchangeable (24)
11	Will not come into being (20)	26	Immovable (24)
12	Unborn (20,21)	27	Eternally the Same (24)
13	Ever existing (20)	28	Invisible (25)
14	Primeval (20)	29	Inconceivable (25)
15	Immutable (21,25)	30	Amazing (look, see, hear, describe) (29)



# Summary - Section - C

## Verse 2.31 to 2.38

**KARMAKANDA -- fight! for gains come from dutifully fighting and losses come from not fighting**

31-38

If Arjuna dies in battle he will be promoted to heaven, and if he wins the battle, he will rule the earth. Dishonor will overcome him if he leaves the battlefield.

HIS DIVINE GRACE

A.C. BHAKTIVEDANTA SWAMI PRABHUPADA

# KARMA-KANDA

## Regulated Sense Gratification

Using Prescribed  
methods of Vedas  
(Sacrifices & Rituals)  
for the purpose of  
higher Material Sense  
Gratification  
(No Spiritual Objectives)

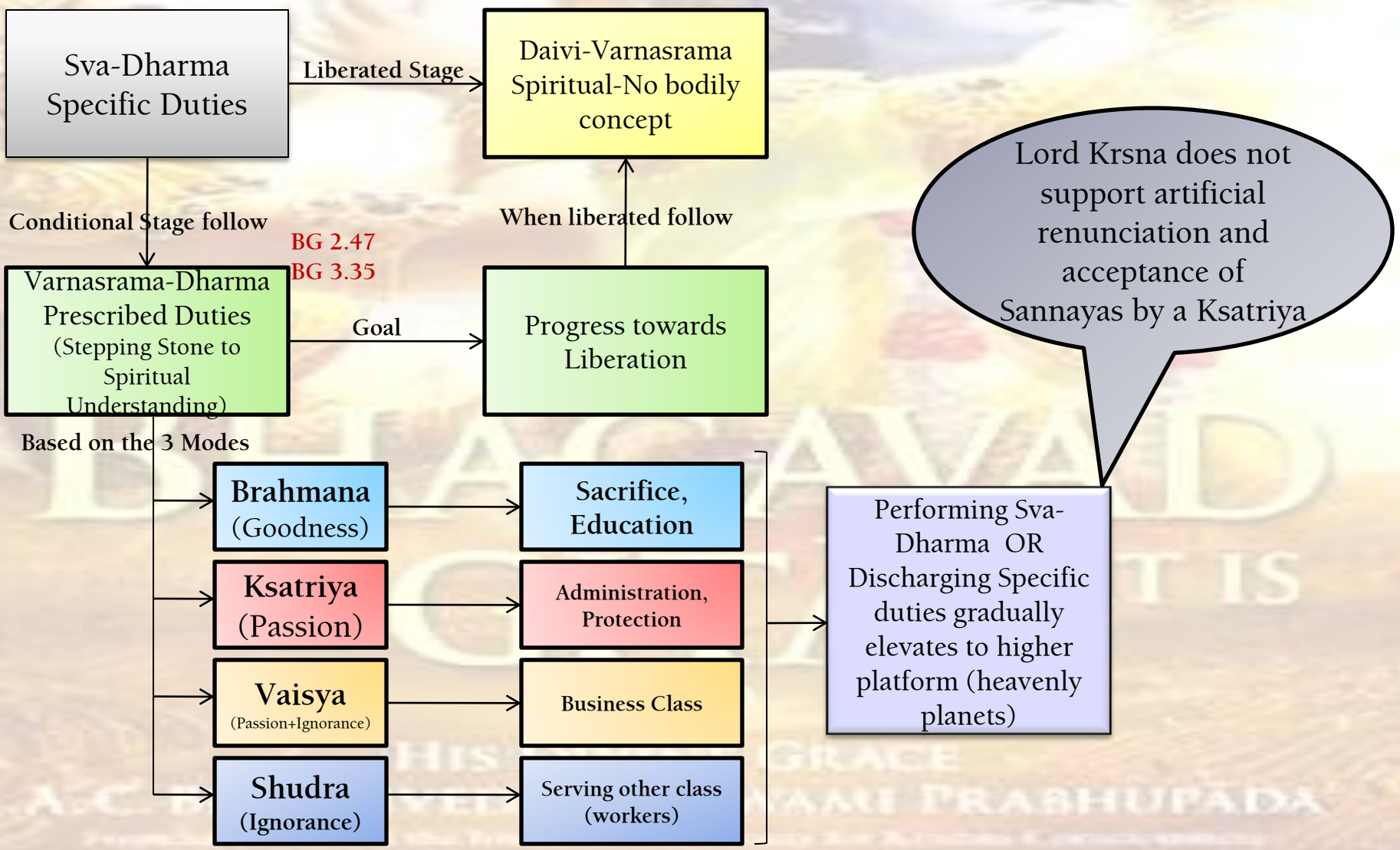
Result Going Up  
(Higher Planets) &  
comes down to  
(Earth/Lower Planets)



# Text – 31

31

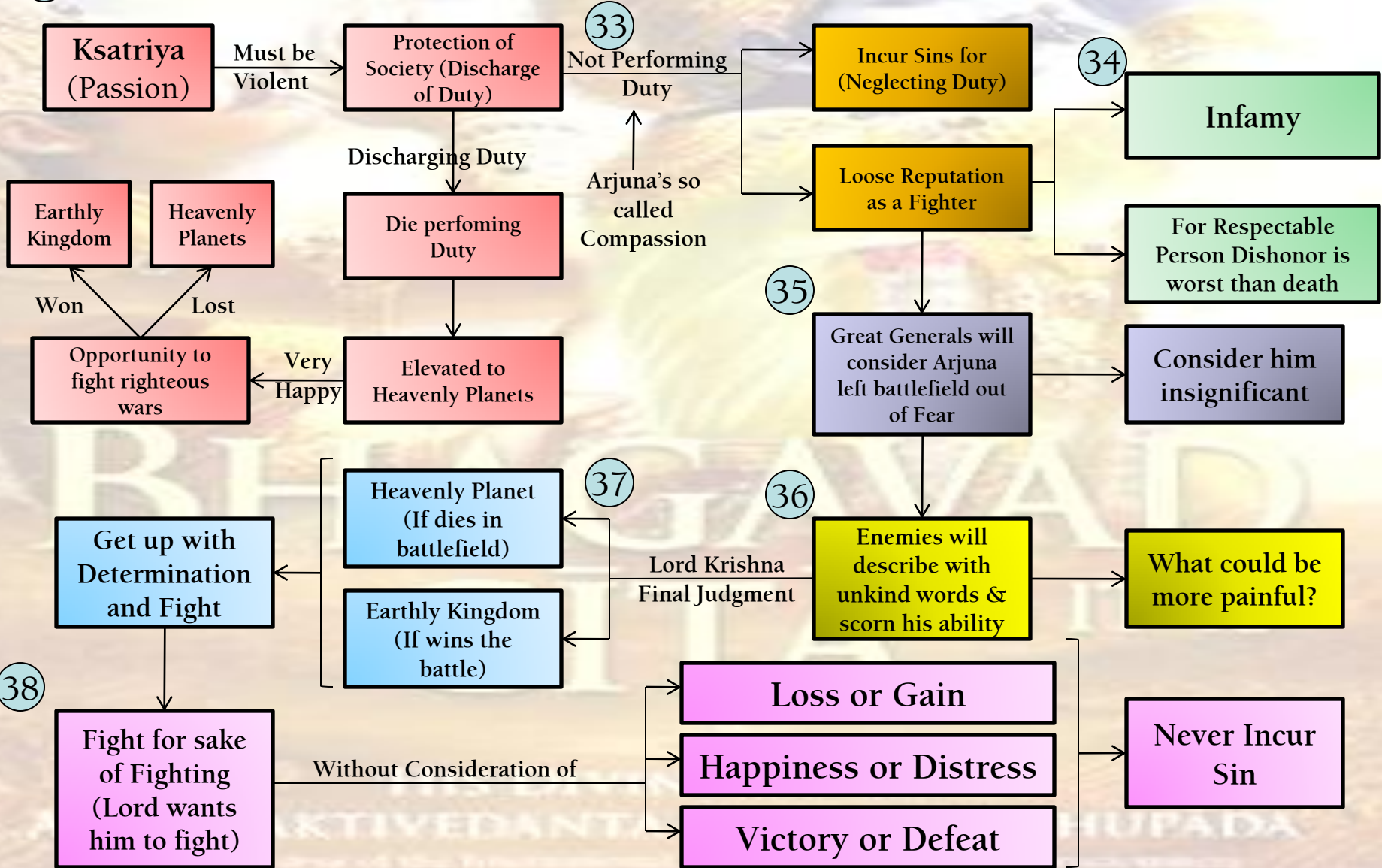
Lord describes how Fighting would be beneficial – Karmakanda





# Text – 32-38

## 32 Lord describes how Fighting would be beneficial – Karmakanda



# Text – 38...

38

## Niskama Karma based on Jnana or Bhakti



Section B..

Jnana

Section C..

Karmakanda

Section D..

Niskama Karma  
Buddhi Yoga  
Yoga of Intelligence

Niskama Karma  
Buddhi Yoga  
Yoga of Intelligence

Perform Duty  
(In Knowledge)

Perform Duty  
(In Knowledge)

Jnana + Karma

Material  
Detachment  
(Not attached to results)

Results offered  
to Krsna with  
Love &  
Devotion

Material  
Detachment &  
Spiritual Attachment

Performing Duty in  
Knowledge without  
attachment to results  
(Fruits).

Advances  
towards  
**LIBERATION**

Detachment b/c of knowledge  
that we are not this body

**BHAKTI**  
Advances towards  
Pure Love for Krsna

DIVINE GRACE  
SANTA SWAMI PRABHU

# Summary - Section - D

## Verse 2.39 to 2.53

### BUDDHI-YOGA (NISKAMA KARMA) -- fight! but without any reaction

39-41	If Arjuna fights without being attached to the result of his fighting, fighting simply because it is Krsna's desire, with his mind focused on Krsna and in full resolve, his fighting will bring no sinful reaction.
47-51	
42-46	Arjuna should rise above the "good and bad" of the Vedic formulas by knowing that the purpose of the Vedas is to serve Krsna.
52-53	

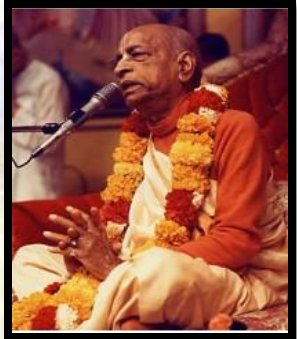


# Understanding Srila Prabhupada's Vision

Niskama Karma  
Buddhi Yoga  
Yoga of Intelligence

Working  
without  
material desires

SP defines this  
as Krsna  
Consciousness



## Gradual Process

Performing Duty in  
Knowledge without  
attachment to  
results (Fruits).

Knowledge  
(Jnana) We are  
not this body  
but Spirit Soul

Gradually  
understand that  
there is Supreme  
Spirit Soul

Understand 3  
different features  
of Supreme Soul

Surrender  
to Lord  
Krishna's  
Lotus Feet



## Direct Process

Accept Lord Krsna as  
SPOG, Fix Mind on  
Lord Krsna, Perform DS

Recommended

Gradually  
Detach

Gradually  
Attain  
Knowledge

Attain Lotus  
Feet of Krsna

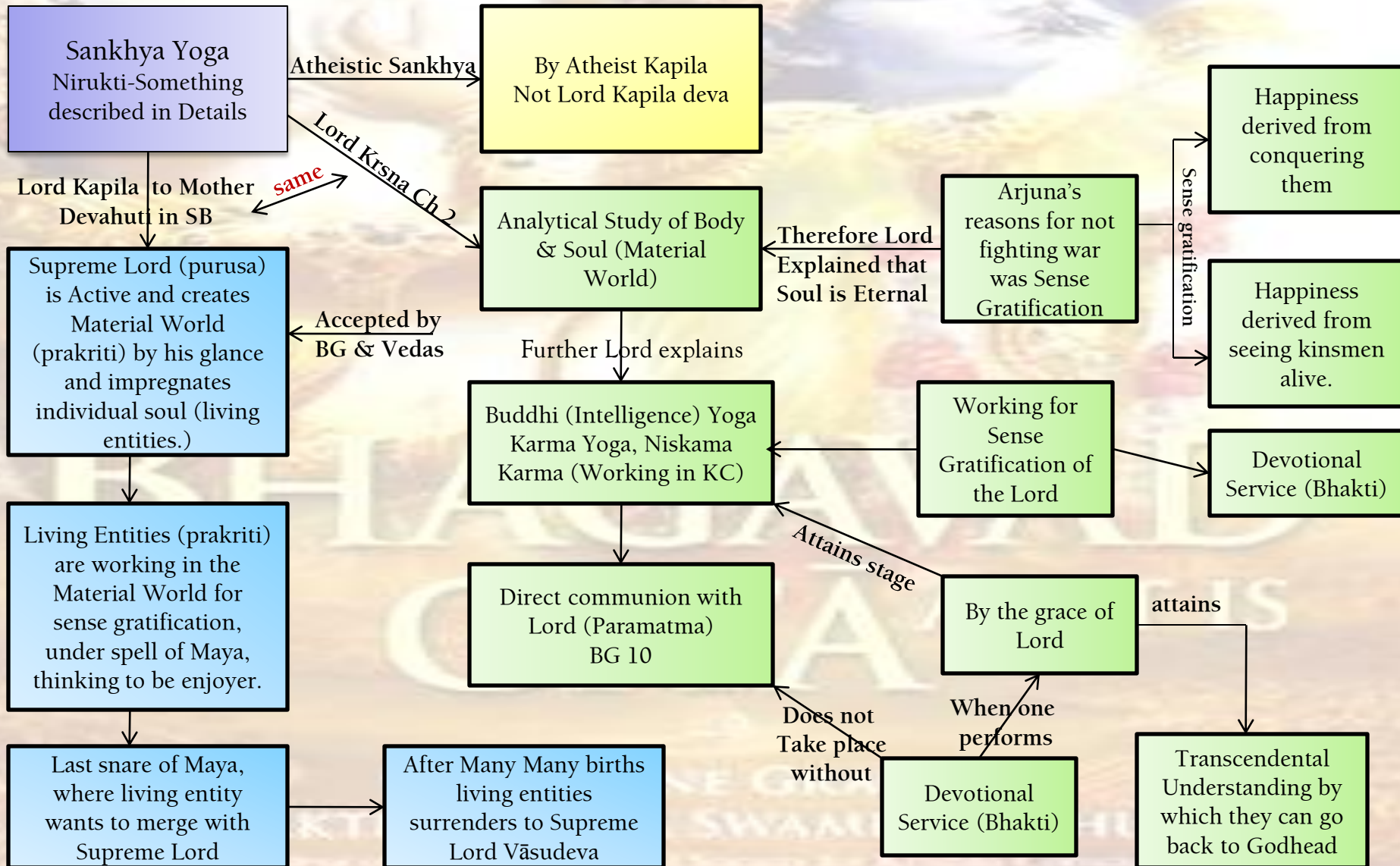
HAGAVAD  
GITA  
T IS

SRILA PRABHUPADA

# Text – 39

39

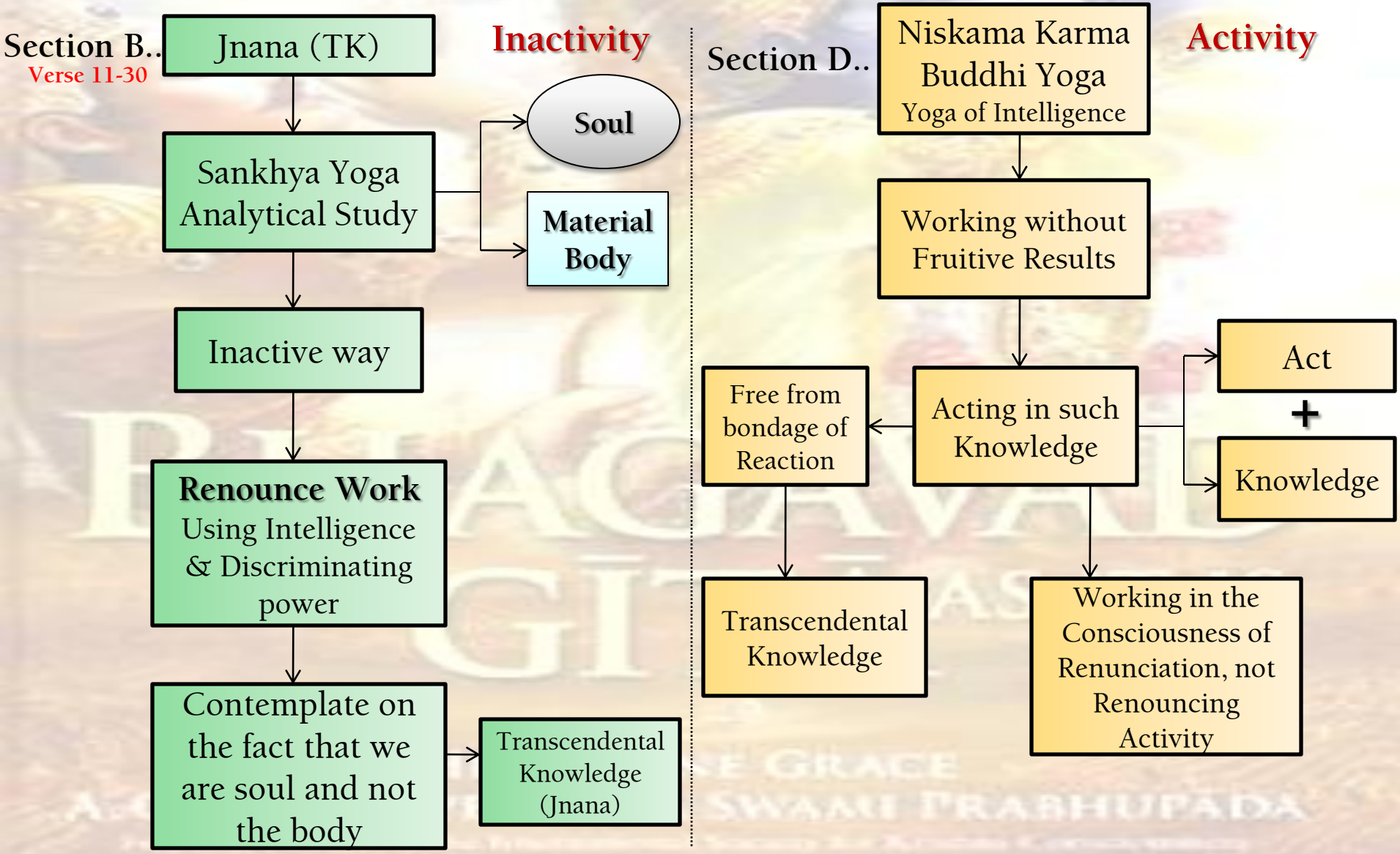
## Lord describes Niskama Karma (Buddhi Yoga)



# Text – 39...

## Major Theme of Bhagavad Gita

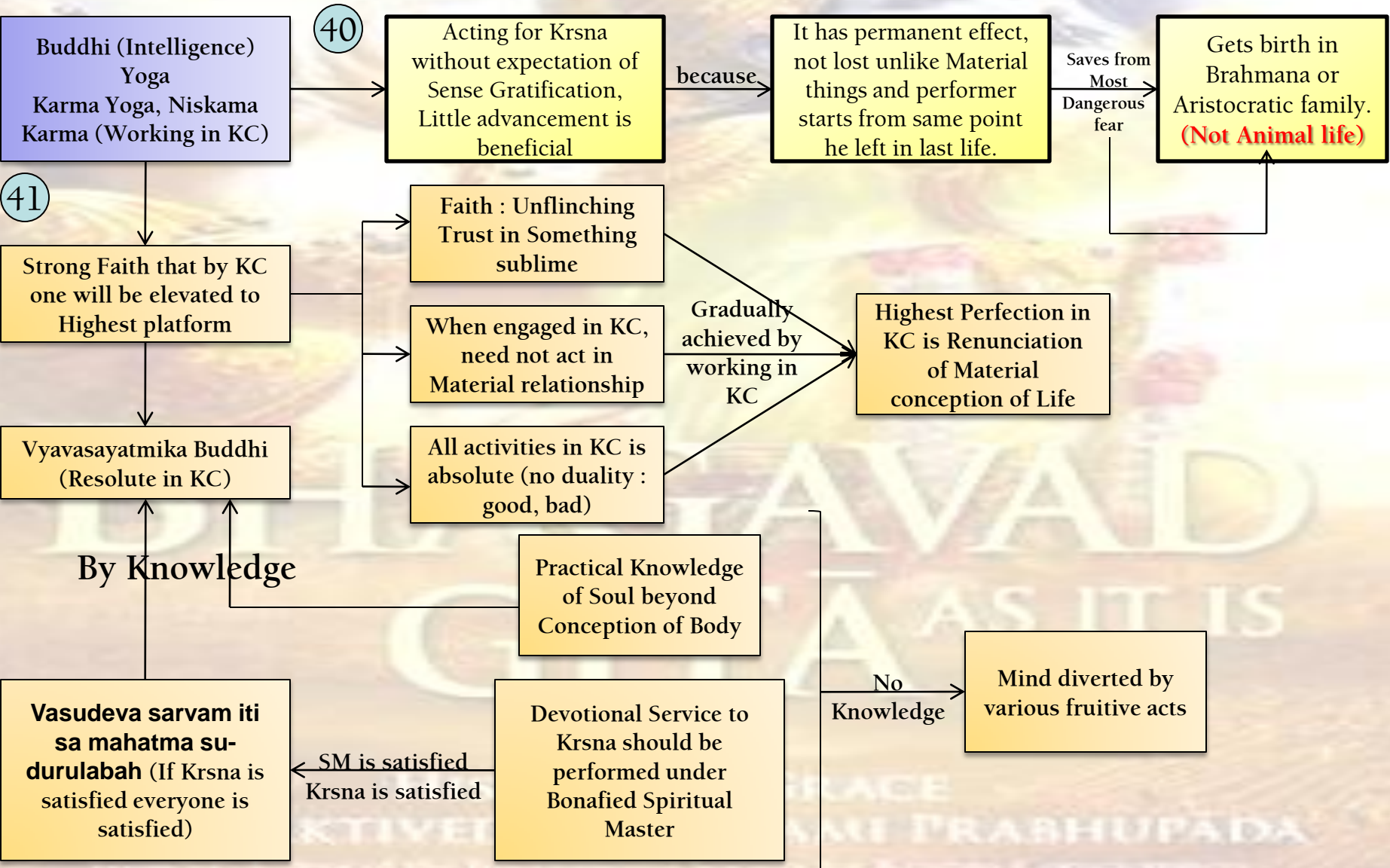
### Difference between Sankhya (Inactive) & Buddhi Yoga (NK) Working





# Text – 40-41

## Lord explains acting in Buddhi Yoga is beneficial & Vyavasayatmika Buddhi



# SRILA VISVANATH CHAKRAVARTI CHAKURA



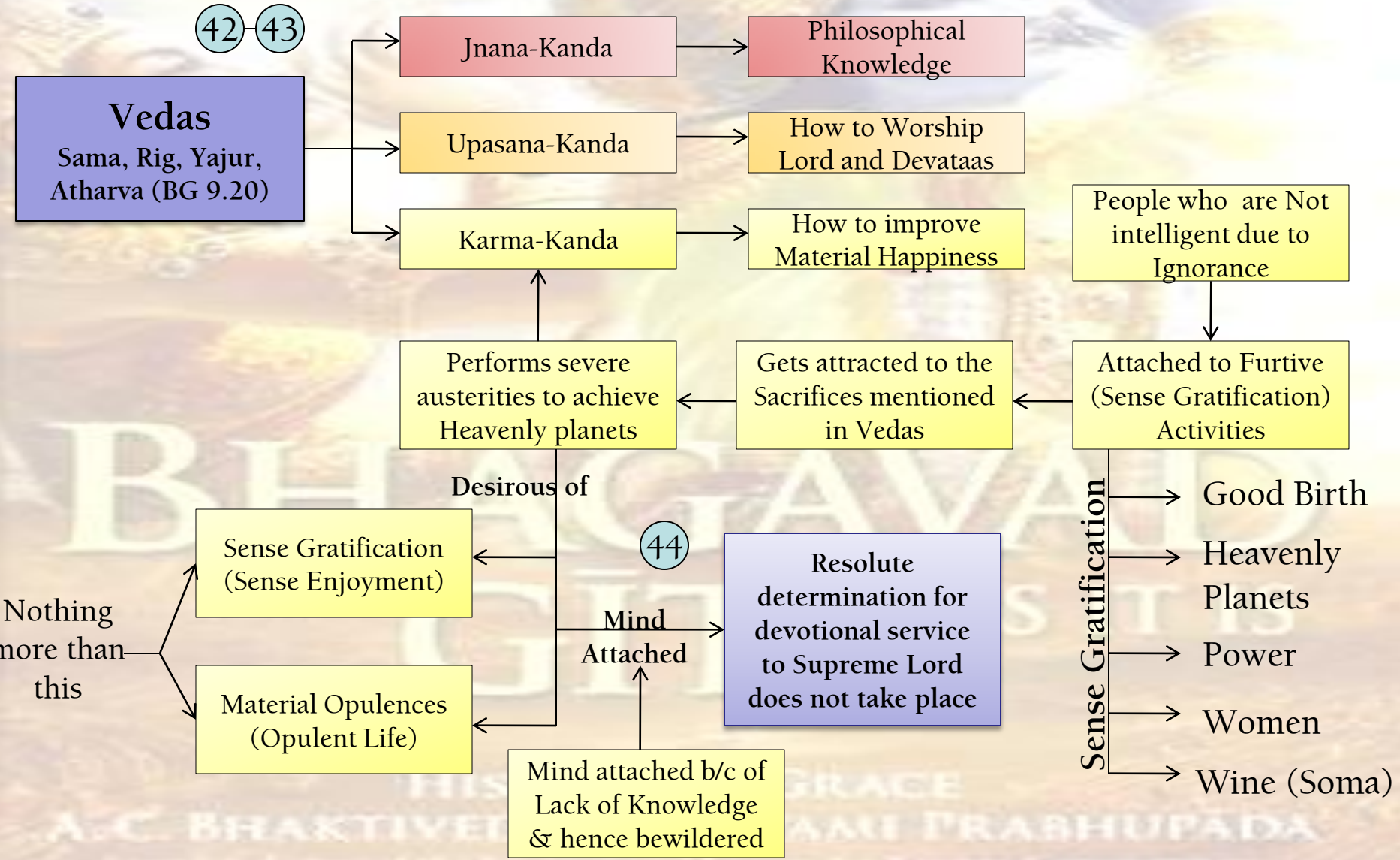
श्रीशुद्धदेवकीशरणं विदुःशुद्धदेवकीशरणं  
श्रीशुद्धदेवकीशरणं शरणं शरणं

The best kind of intelligence I can have is intelligence used in the service of Krsna. That intelligence is defined as fixed when it is intent upon my spiritual masters instruction such as chanting the names of Krsna, remembering his activities and performing service to his lotus feet. His instructions are my sadhana and my life both in the beginning stages of Bhakti as well as in Bhakti's perfectional stage. I desire only to follow his instructions. I accept nothing else as my life's work, even in dreams, whether I am happy or distressed, whether the material world remains or is destroyed, I do not care, there is no loss for me. I simply must carry out the orders of my Spiritual Master. Fixedness upon his orders is determined intelligence in devotional service. And only by being fixed in his orders such determined intelligence is possible.



# Text – 42-44

## Men with less Knowledge attracted by flowery words of Vedas & Result

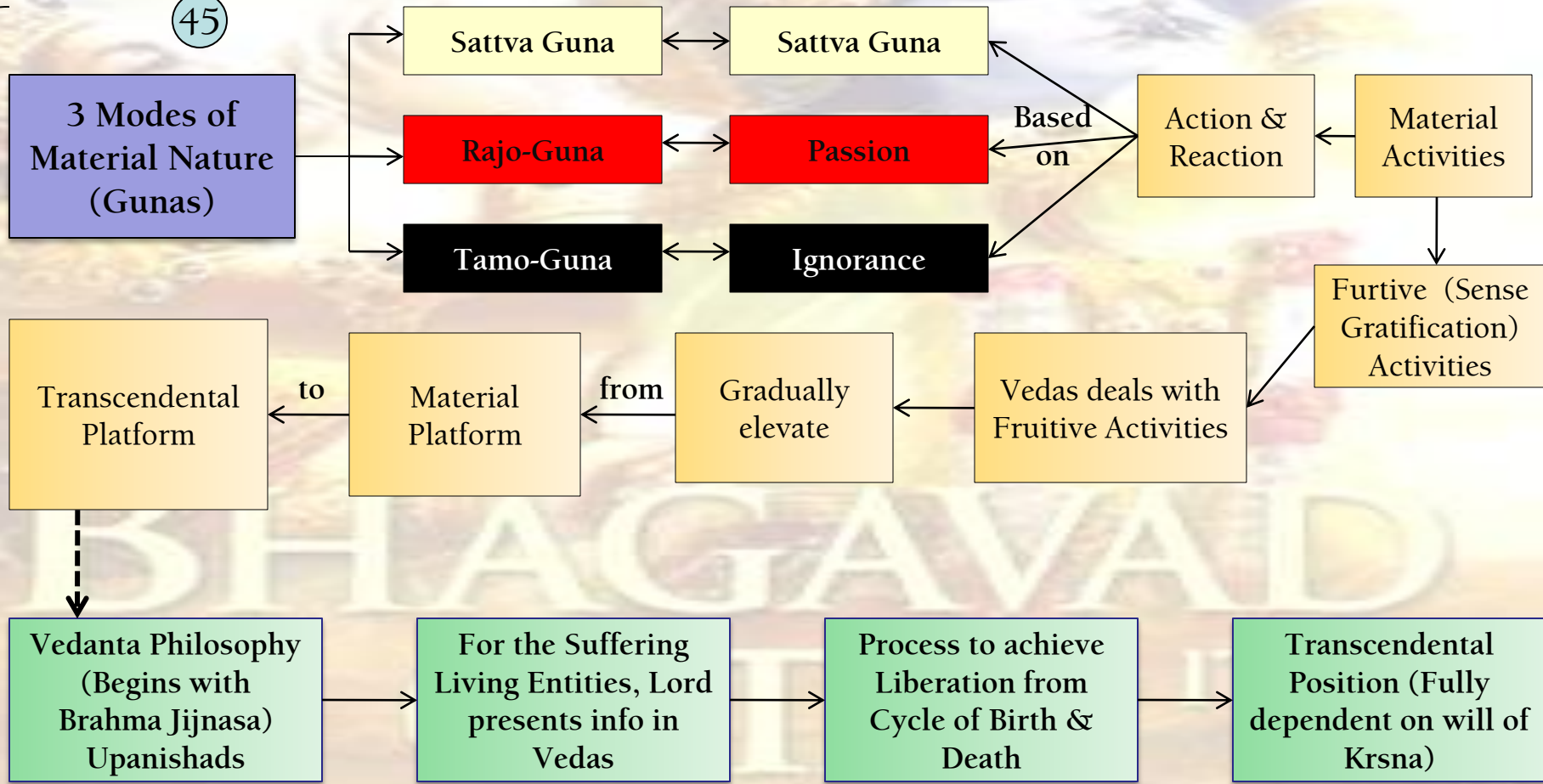




# Text – 45

Vedas deals with subject of 3 modes, become Transcendental to 3 Modes

45



Vedas

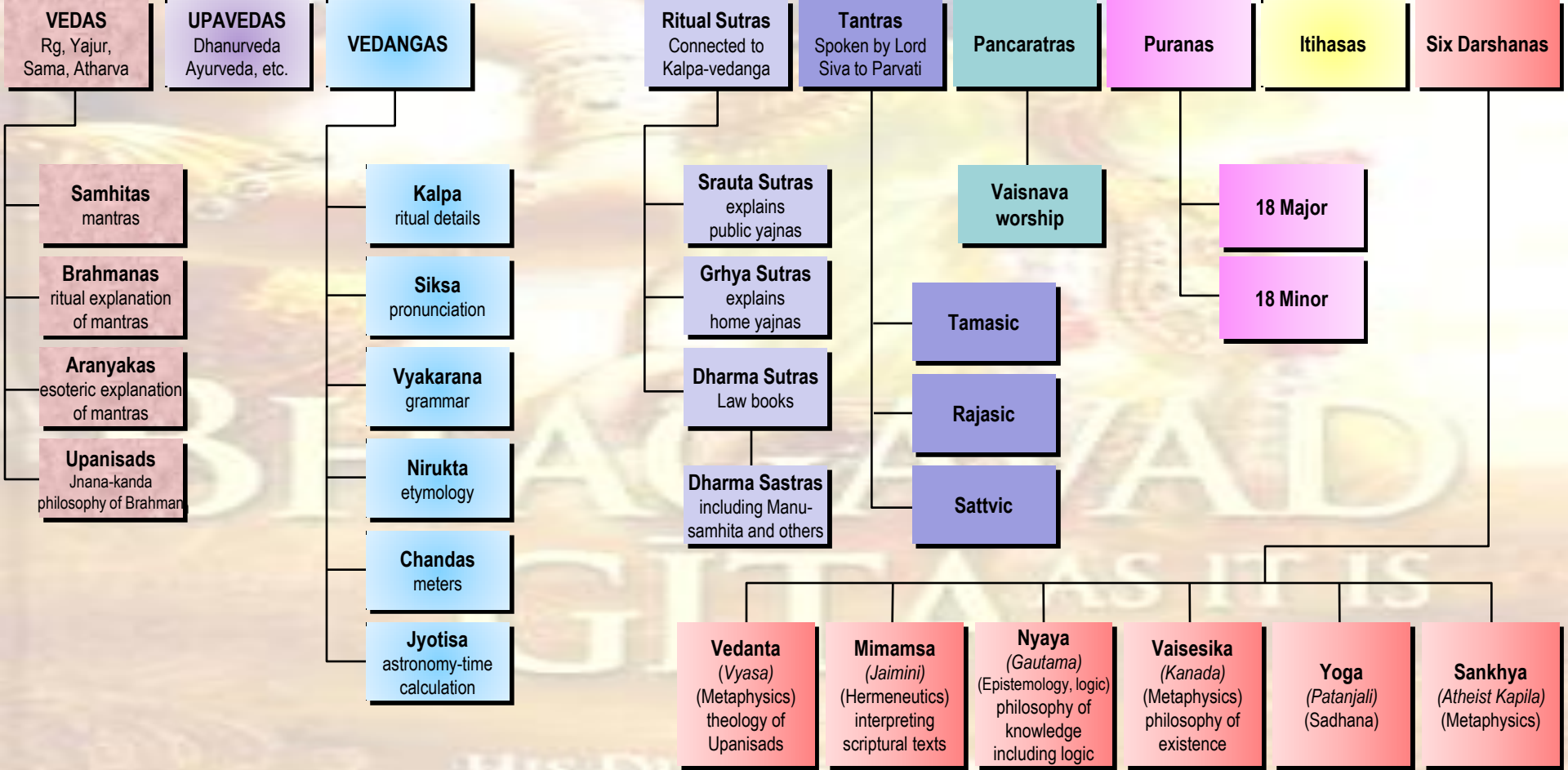
# VEDIC KNOWLEDGE

Revealed absolute Truth  
Every word unchanged eternally

## SRUTI

## SMRTI

Composed by sages  
Wording may change from age to age

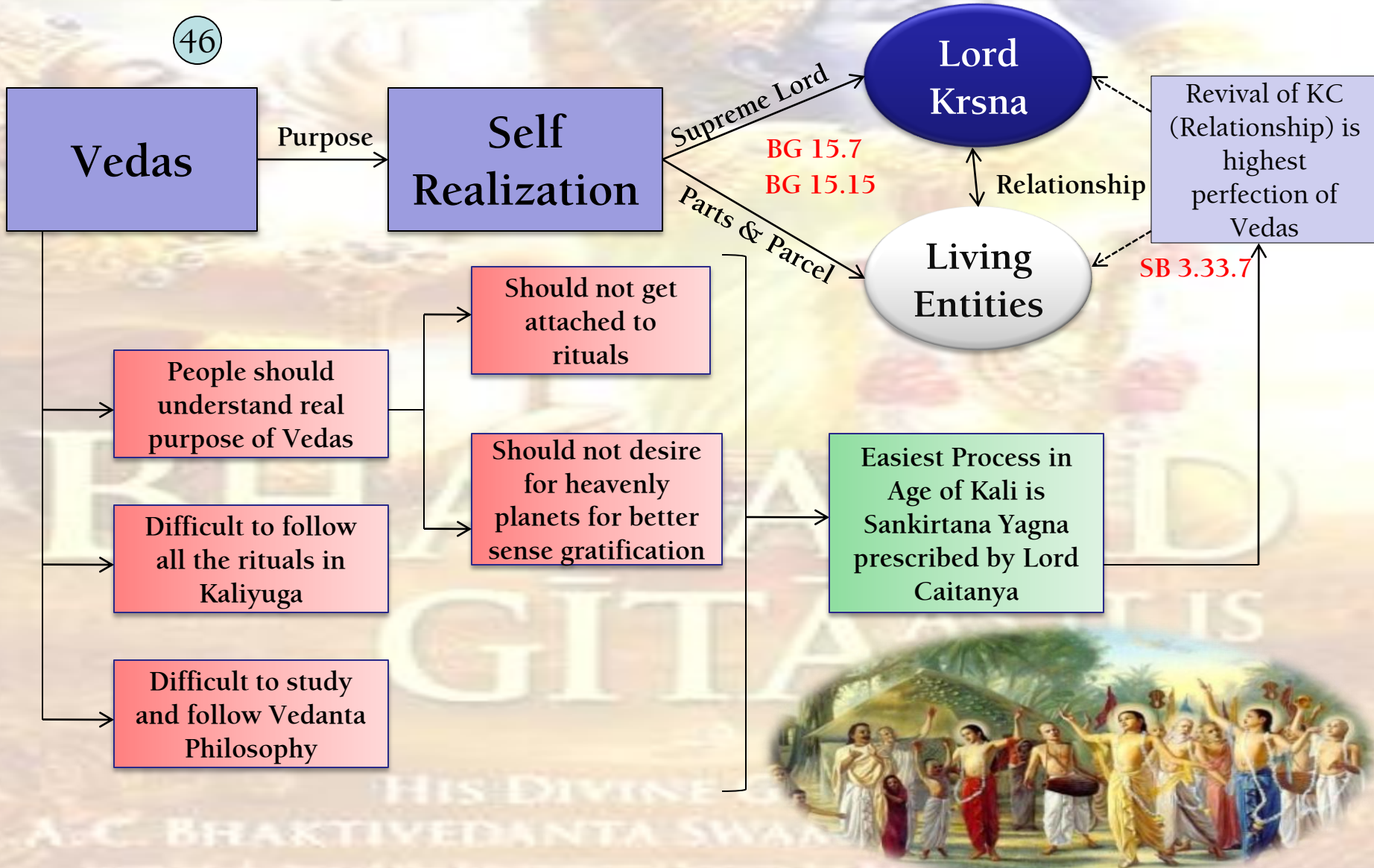


Courtesy :  
*Tyaga Caitanya Das*

# Text – 46

## Purpose of Vedas is to Understand Krsna

46

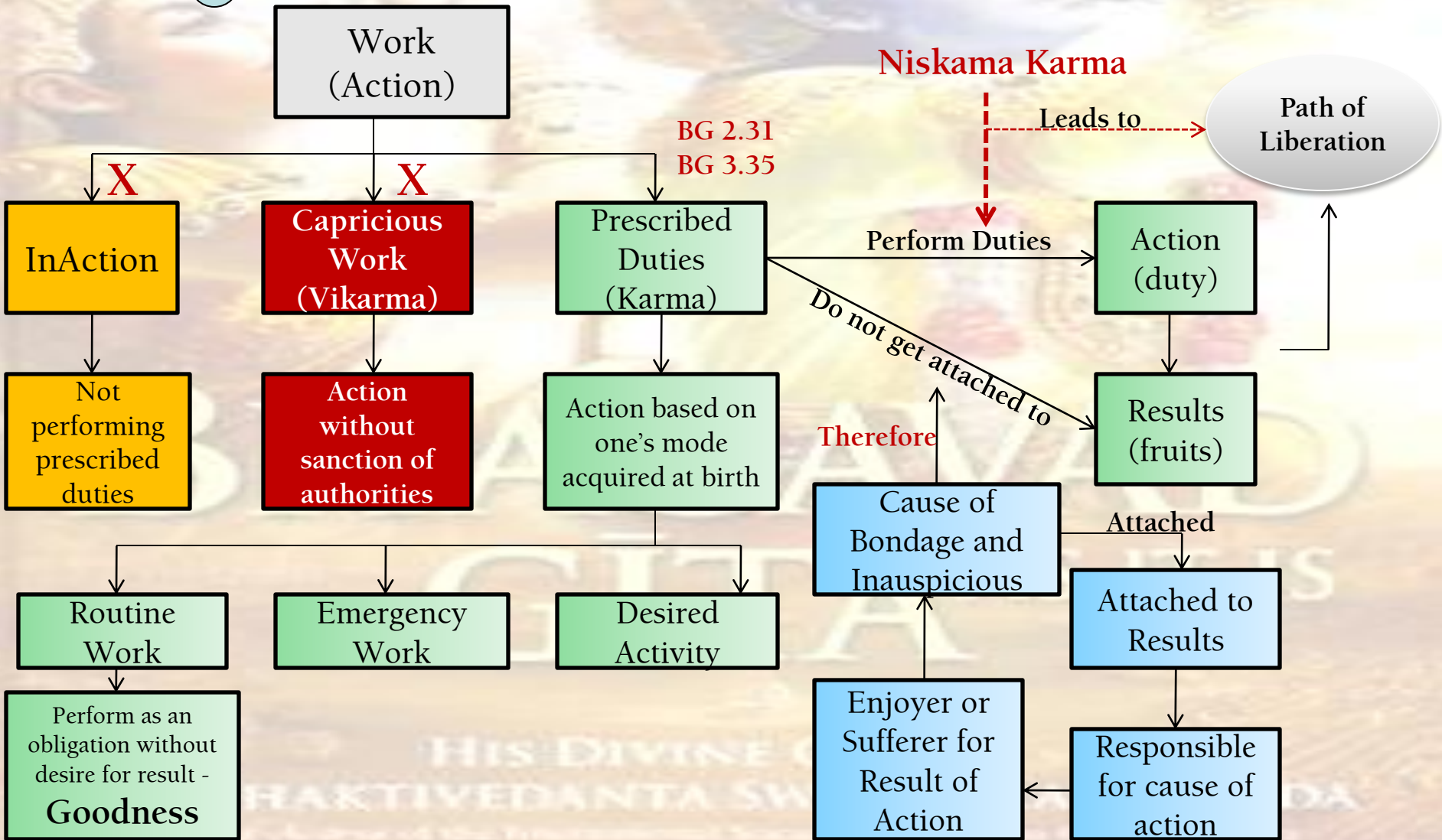




# Text – 47

Rights to Perform Duties, Not results, Never think yourself cause for the results, Never abandon duties

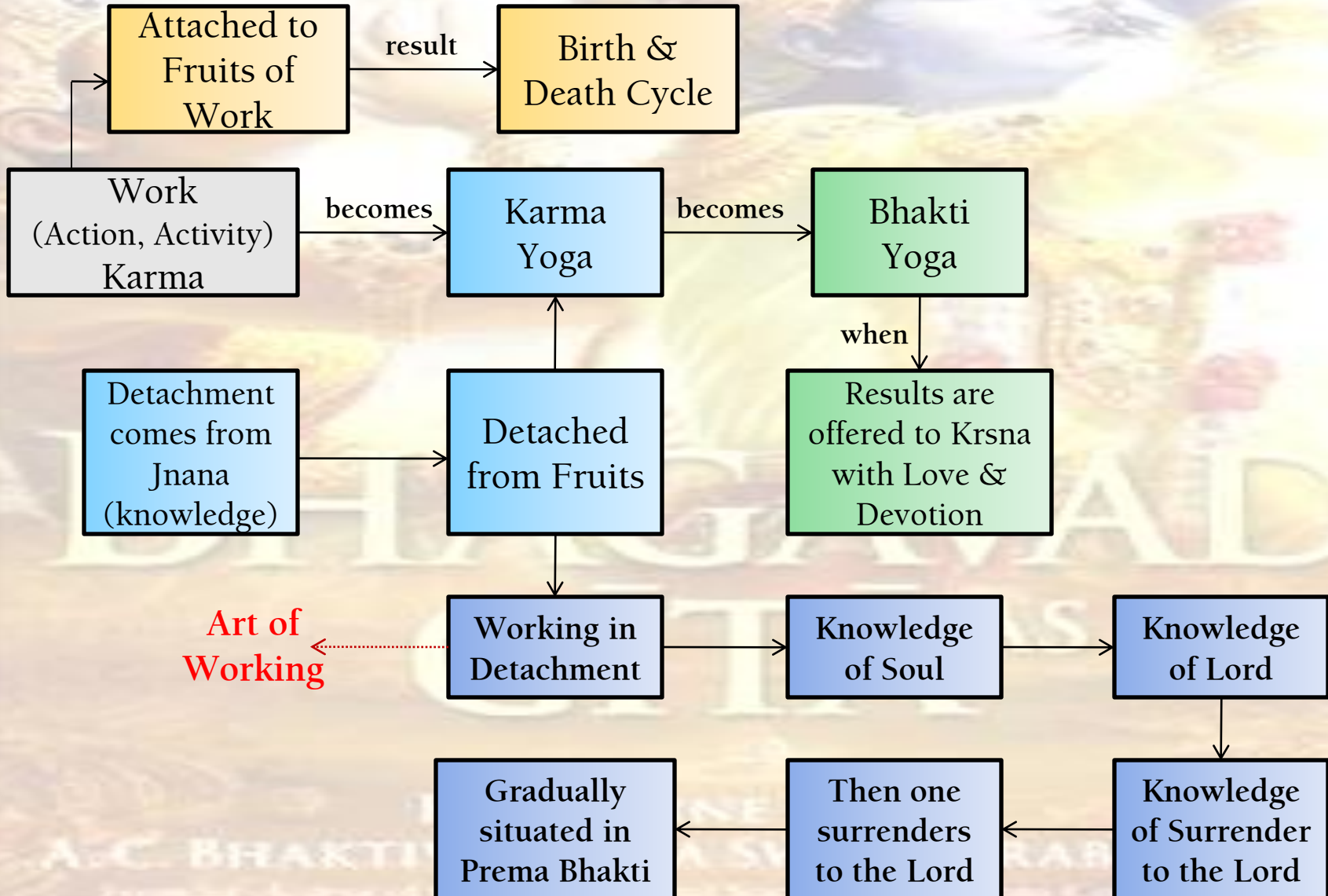
47



# Text – 47

## Karma to Karma Yoga to Bhakti Yoga

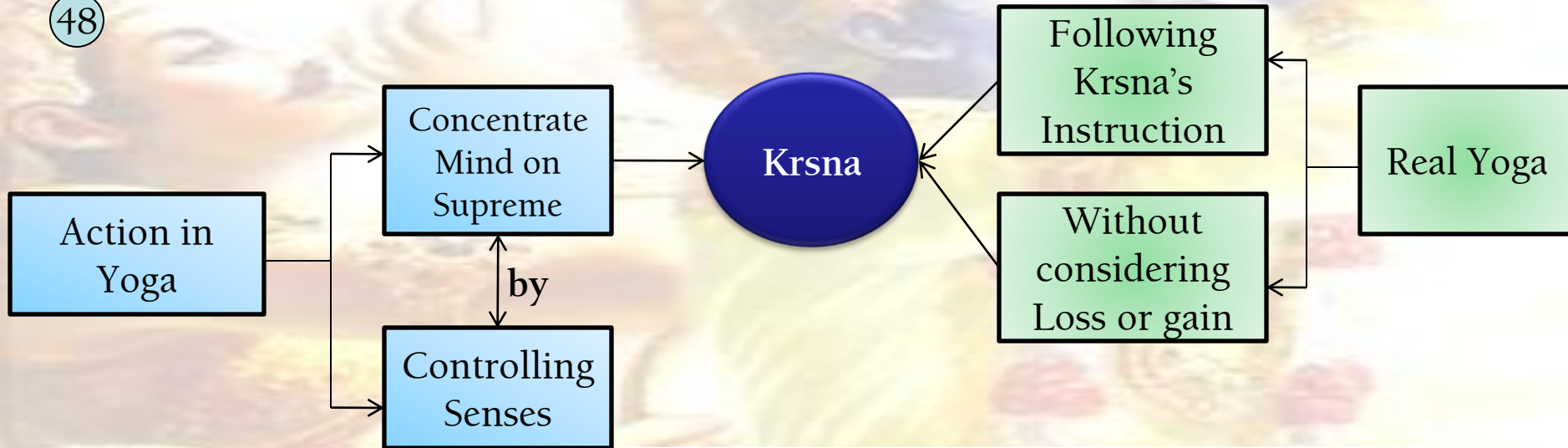
47



# Text – 48

Perform Duties equipoised without attachment to loss or gain, this is Yoga

48



## Following Points are Addressed

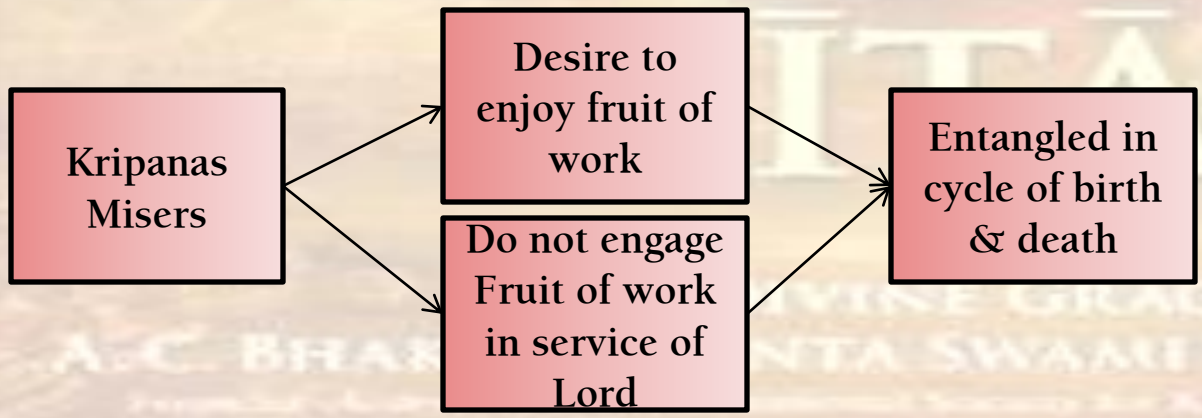
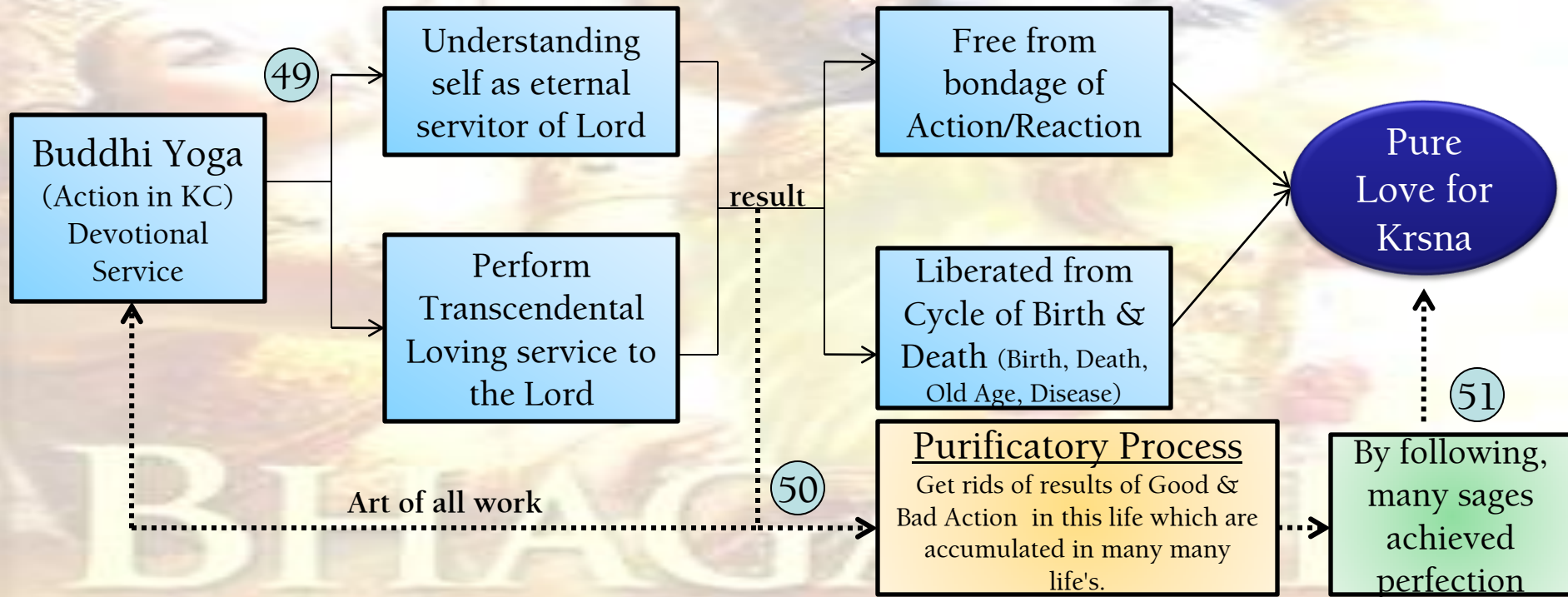
- 1 Act According to Krsna's instructions (will) (KC), this is action in Yoga.
- 2 By such ACTIONS ONLY one can give up sense of false proprietorship and become servant of Krsna or servant of servant of Krsna.
- 3 According to Varnasrama Dharma the aim is to satisfy Vishnu or Krsna



Connection to  
Chapter 3.1

# Text – 49-51

Keep all abominable activities far away by engagaging in Buddhi Yoga, Result



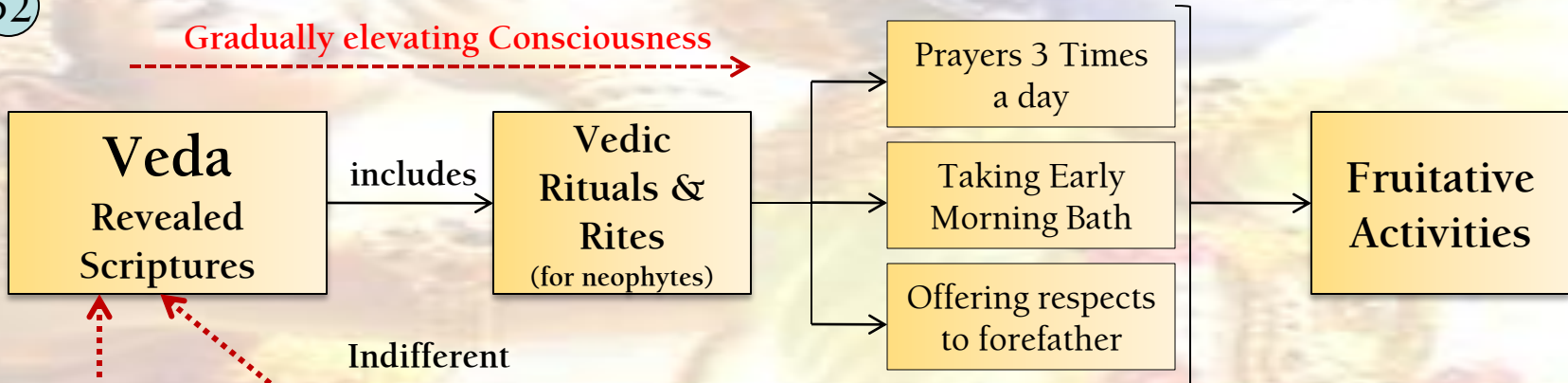
**Arjuna Understood  
Fighting this war  
would be an  
Abominable  
Activity**

# Text – 52-53

When intelligence is purified, one does not engage in Vedic Rituals

52

Gradually elevating Consciousness →



Indifferent to Vedic Rituals

Devotees of Lord  
Eg. Madhavendra Puri

Supreme Lord

Lord Krsna

Parts & Parcel

Living Entities

Relationship

Simply perform Transcendental Loving Service (Devotional Service) to the Lord

53

Mind no longer disturbed by flowery language of Vedas

Mind fixed in trance of SELF REALIZATION

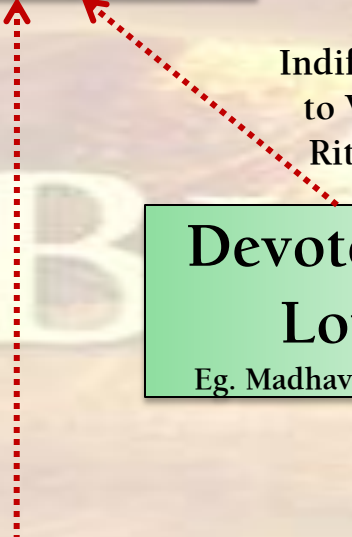
Samadhi  
Divine Consciousness

In full Samadhi

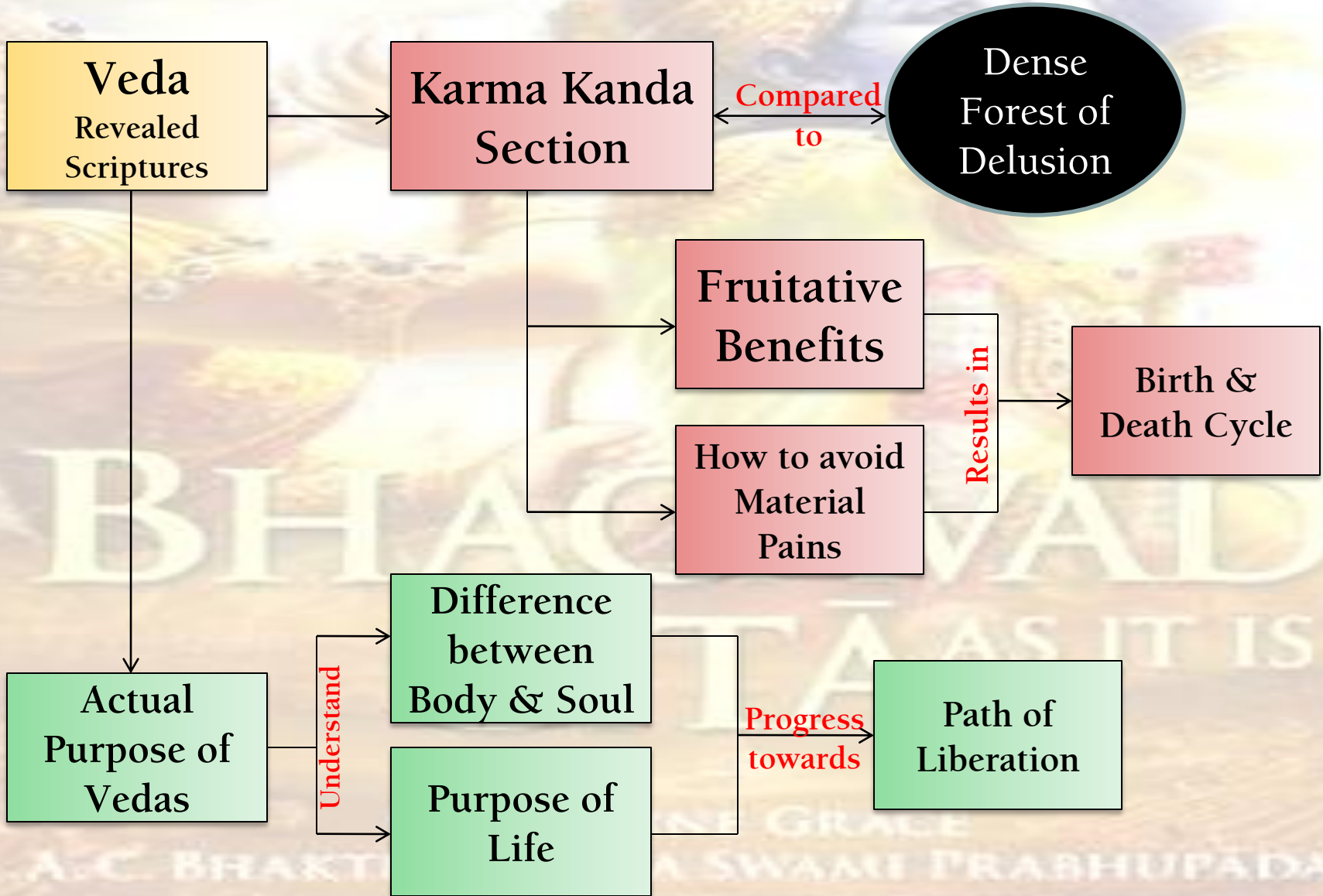
Bhagavan  
Paramatma  
Brahman

Relationship

Transcends the range of Sabda-Brahma (Range of Vedas & Upanishads)



# Dense Forest of Delusion





# Summary - Section - E

## Verse 2.54 to 2.72

### STHITA PRAJNA -- fight! become fixed in Krsna Consciousness

54	Arjuna asks Krsna four questions about one whose consciousness is merged in transcendence: What are his symptoms? How does he speak? How does he sit? How does he walk?
55	What are his symptoms? (How does he reveal his position?) the self-realized soul has renounced all tinges of sense gratification by finding pleasure in his self.
56-57	How does he speak? (How are his mentality and words affected by the affection, equanimity, or anger of others?) Such a pure soul is neither mentally disturbed, elated, attached, fearful, or angry, and verbally he neither praises nor criticizes the good and evil he attains.
58-63	How does he sit? (What is his mentality when his senses are restrained from their objects?) Such a person remains fixed in transcendental consciousness by virtue of his higher taste for the service of Krsna. (2.59) Therefore, one should restrict one's senses from the sense objects by focusing them on Krsna. Otherwise one will fall down into the material pool.
61-67	How does he walk? (How does he actually engage his senses?) Free from attachment and aversion and satisfied in Krsna consciousness, he is fixed by his intelligence (64-65) and achieves undisturbed peace by ignoring the desires of his mind. Thus, Internally renounced, he acts in connection with the Supreme.
72	<b>Conclusion</b> : By living in this way, one can enter into the kingdom of God at the time of death.

# Text – 54

Sthita - Fixed  
Prajnaya - Intelligence

## Symptoms of Sthita-Prajnaya : How does he Speak, Language, Sit & Walk?

### Symptoms (55)

How does he reveals his position?



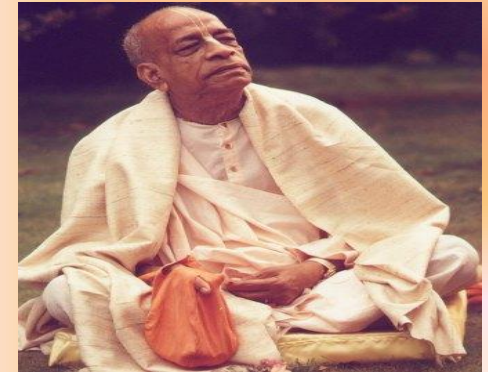
### Speak, Language (56-57)

How does he react to actions of others?



### Sit (58-59)

Mentality when senses are withdrawn from sense objects, How is he situated?



### Walk (61-67)

Engage his senses



### Parampara Examples

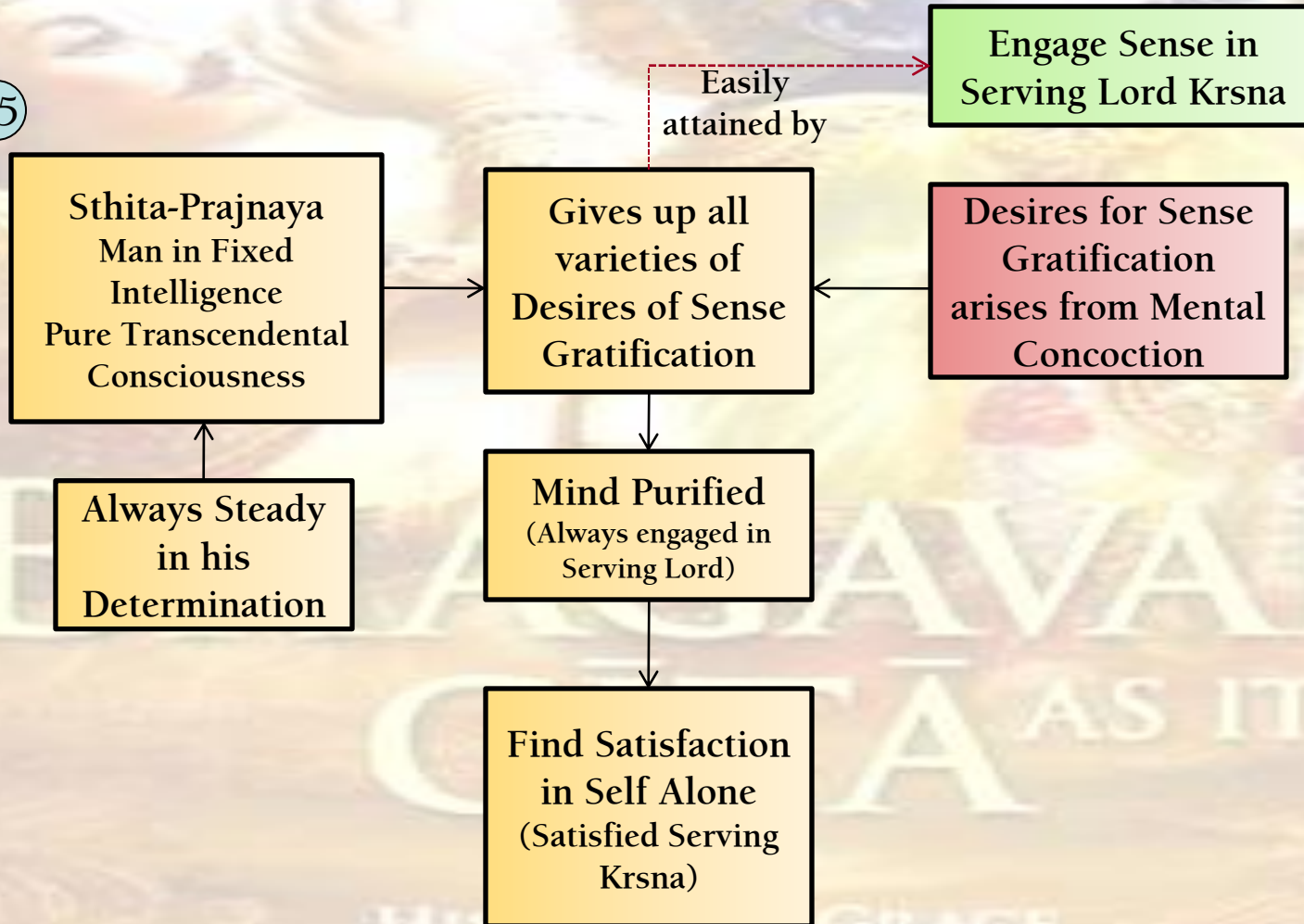




# Text – 55

## Symptoms of Sthita-Prajnaya (Fixed Intelligence)

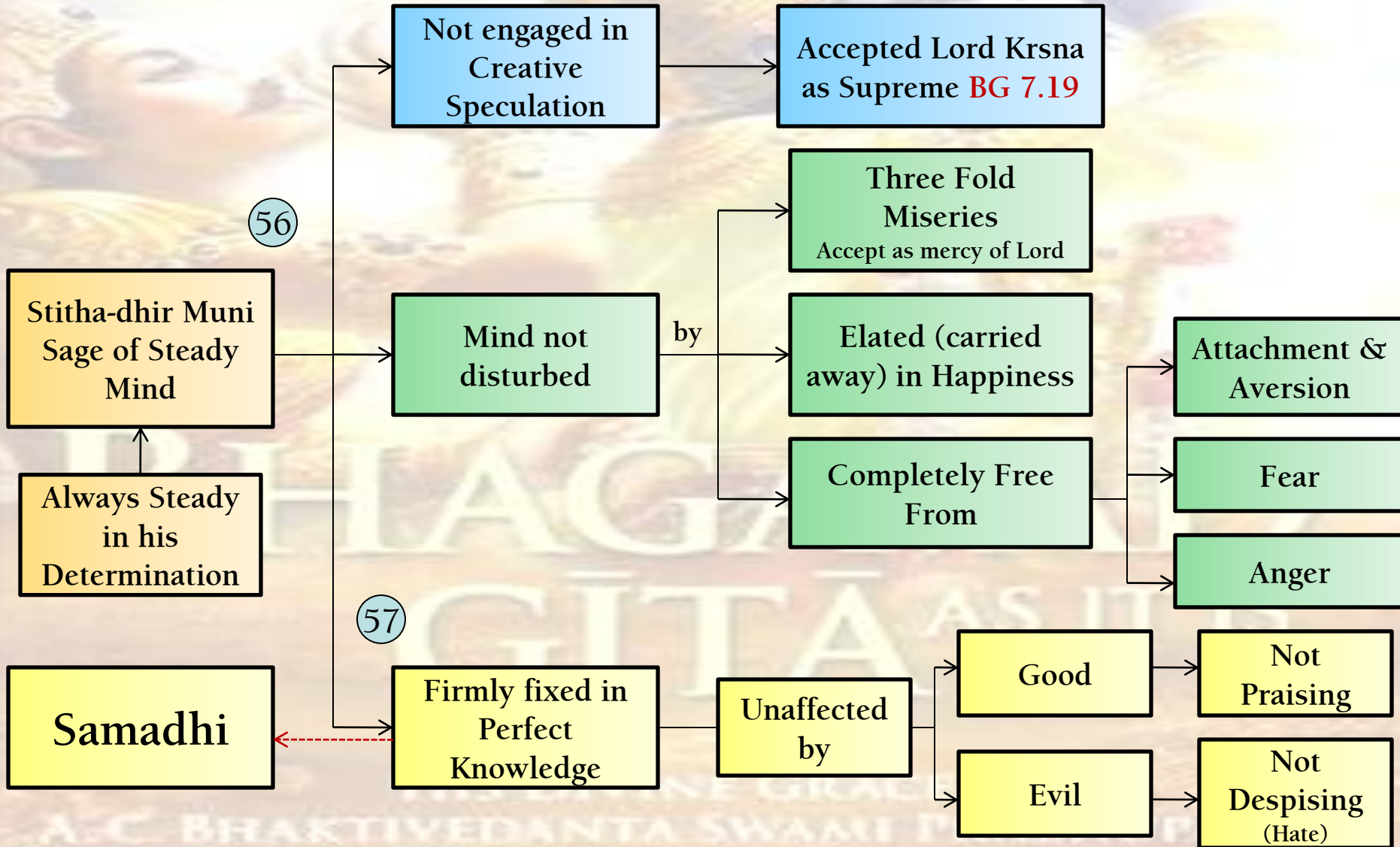
55





# Text – 56-57

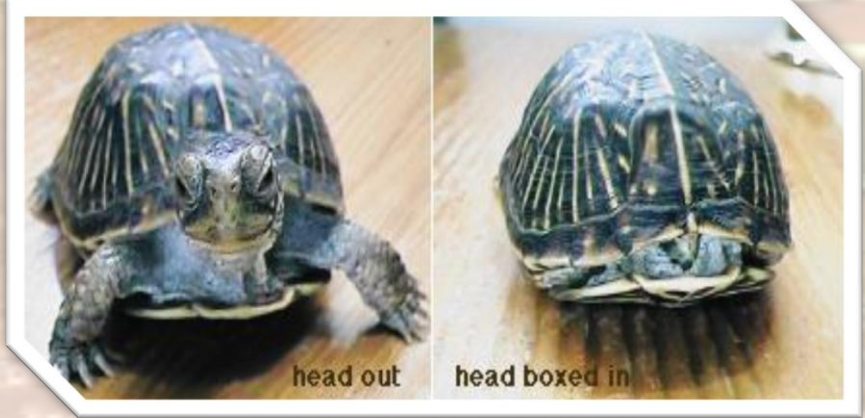
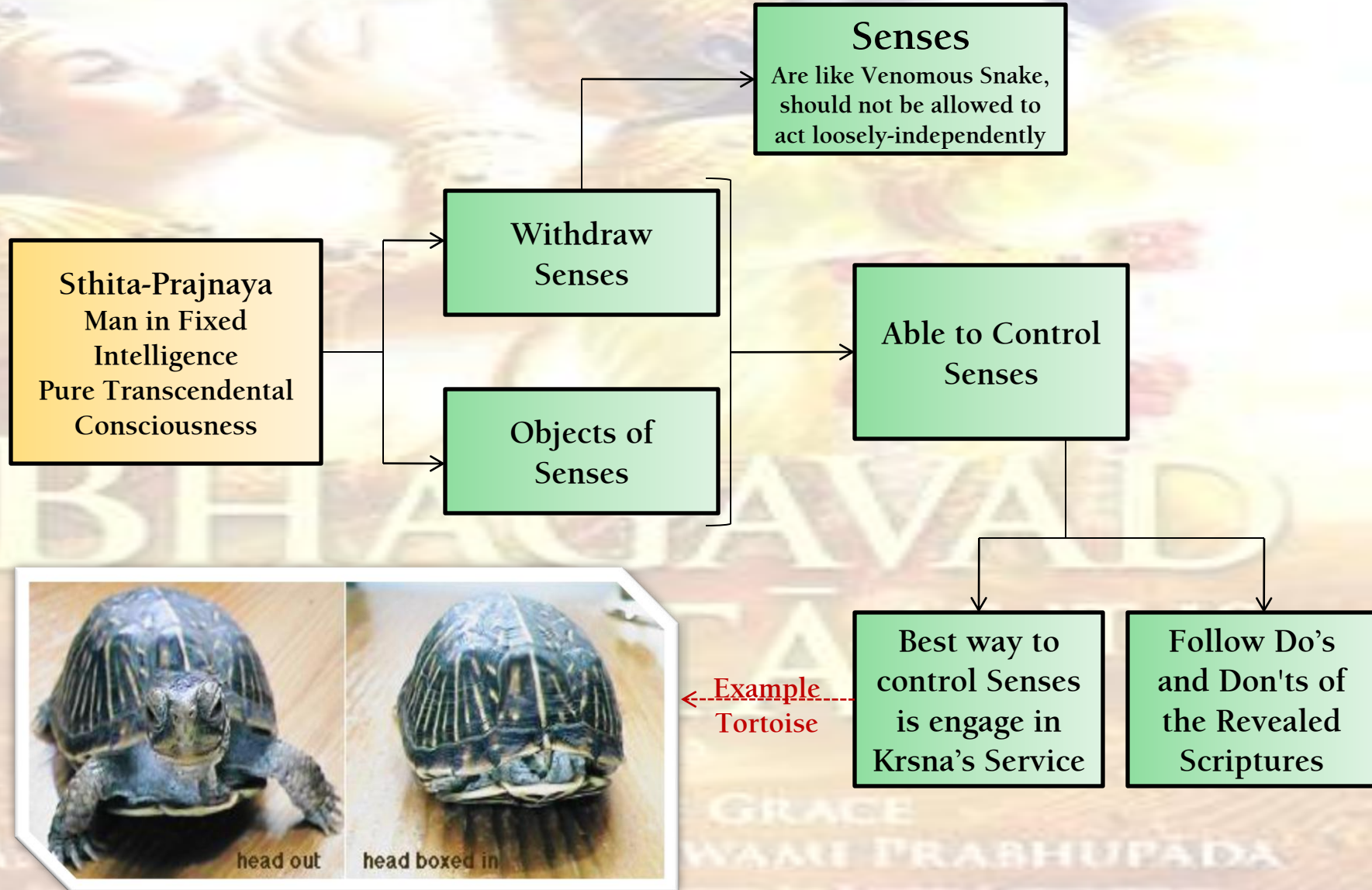
## Symptoms of Sthita-Prajnaya : How does he Speak?



# Text – 58

Symptoms of Sthita-Prajnaya : How does he Sit? (Withdraw senses from Sense Objects)

58



Example  
Tortoise



# Text – 59

Symptoms of Sthita-Prajnaya : How does he Sit? (Withdraw senses from Sense Objects)

59

Embodied Soul

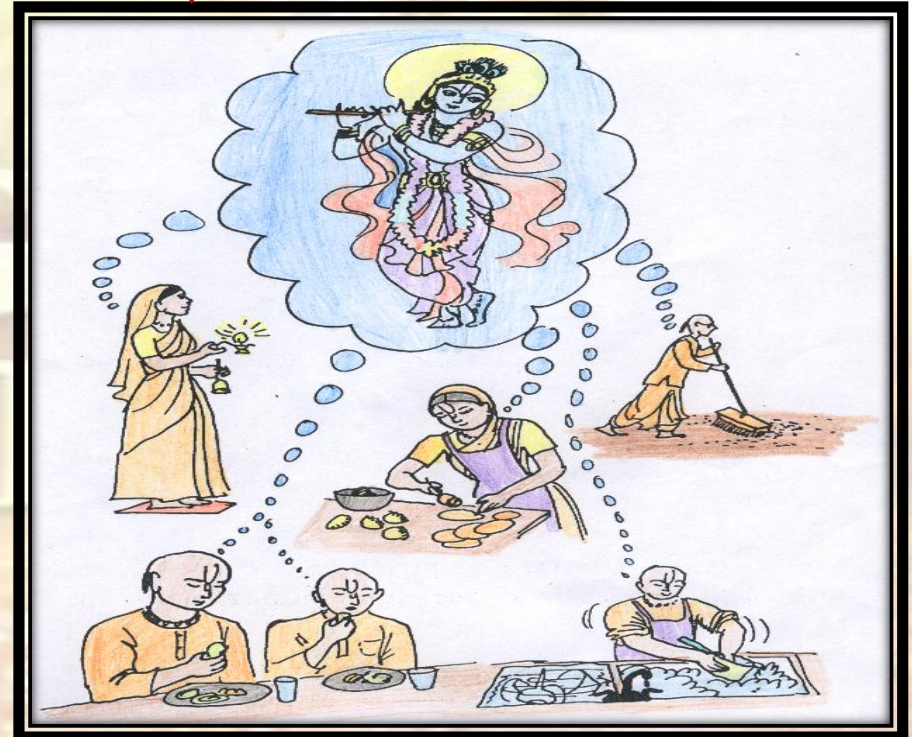
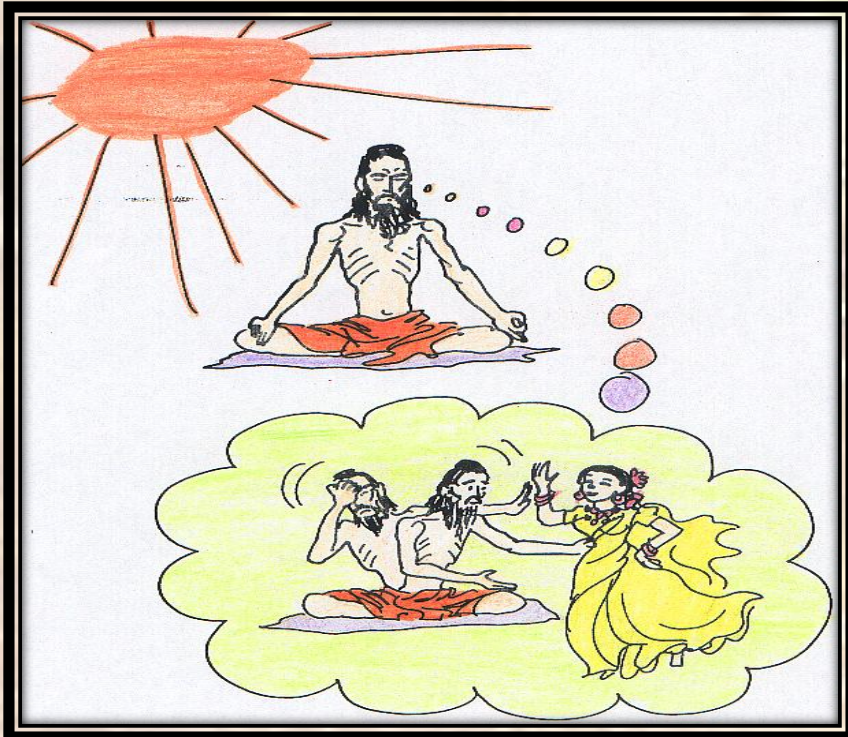
Restricted from Sense Enjoyment

Taste for Sense objects Remains

Developing Higher Taste

Fixed in Consciousness

Automatically loses taste

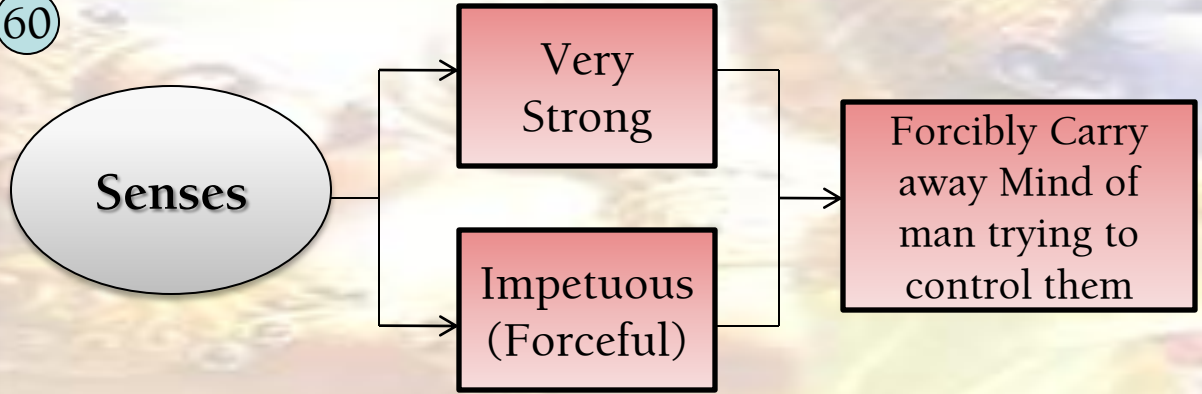




# Text – 60

Symptoms of Sthita-Prajnaya : How does he Sit? (Withdraw senses from Sense Objects)

60



Mind Engaged in Krsna's Service

Sense Gratification becomes distasteful

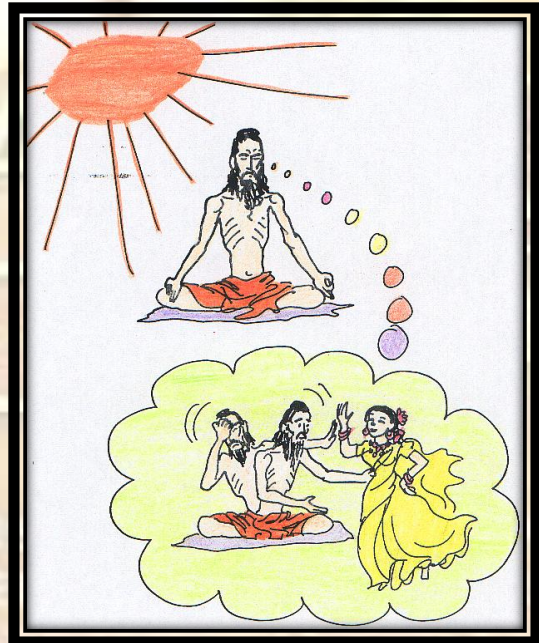
Mind easily controlled



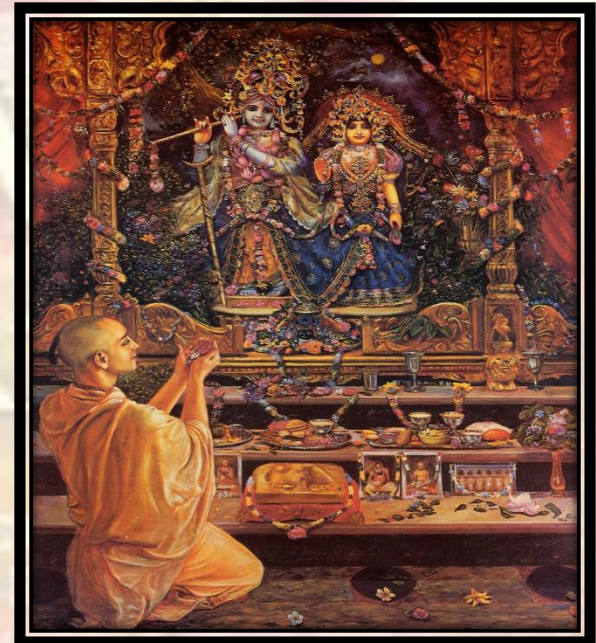
Sage Durvasa



Sage Visvamitra



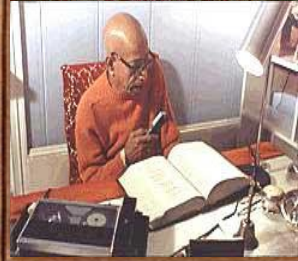
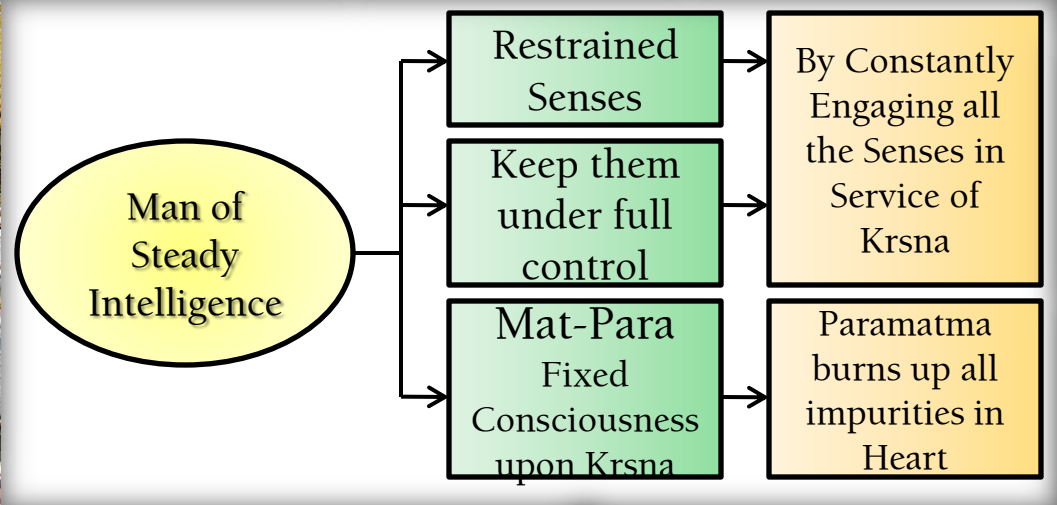
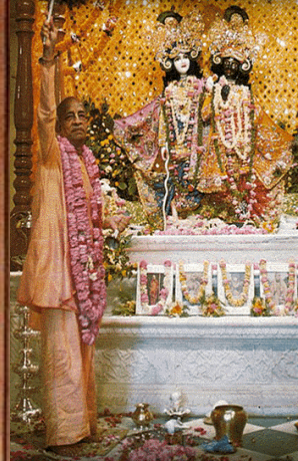
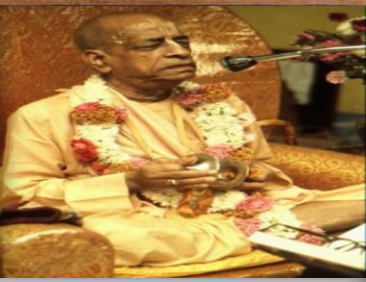
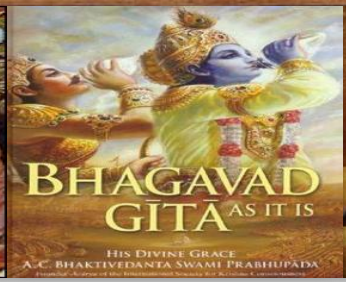
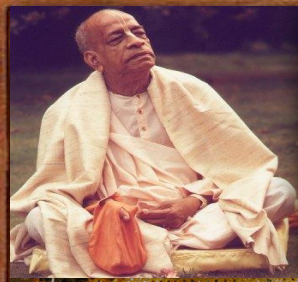
Maharaj Ambrish, Yamunacarya





# Text – 61

Symptoms of Sthita-Prajnaya : How does he Walk? (When Senses are engaged)

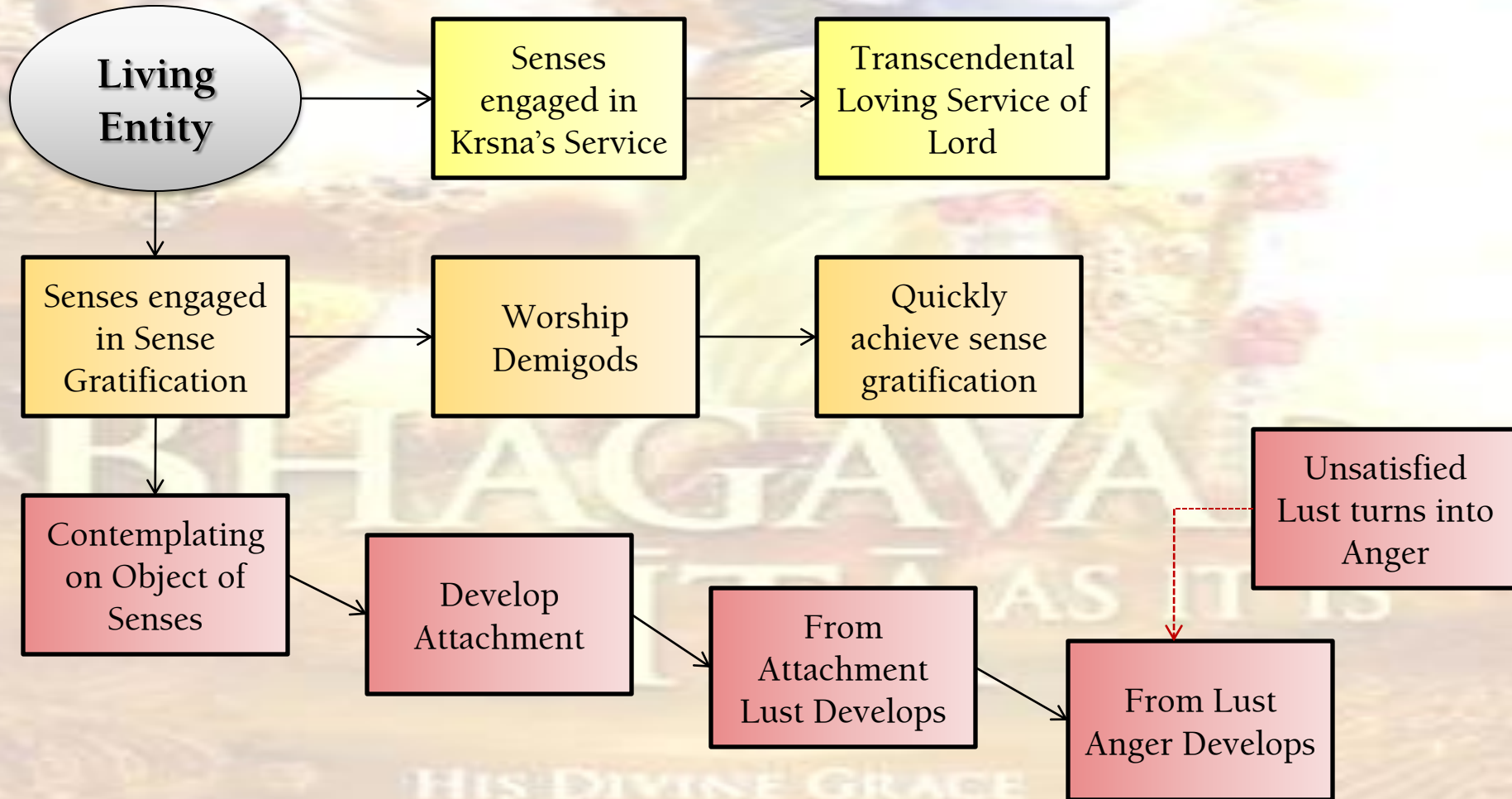




# Text – 62

Symptoms of Sthita-Prajnaya : How does he Walk? (When Senses are engaged)

62



HIS DIVINE GRACE

A.C. BHAKTIVEDANTA SWAMI PRABHUPADA

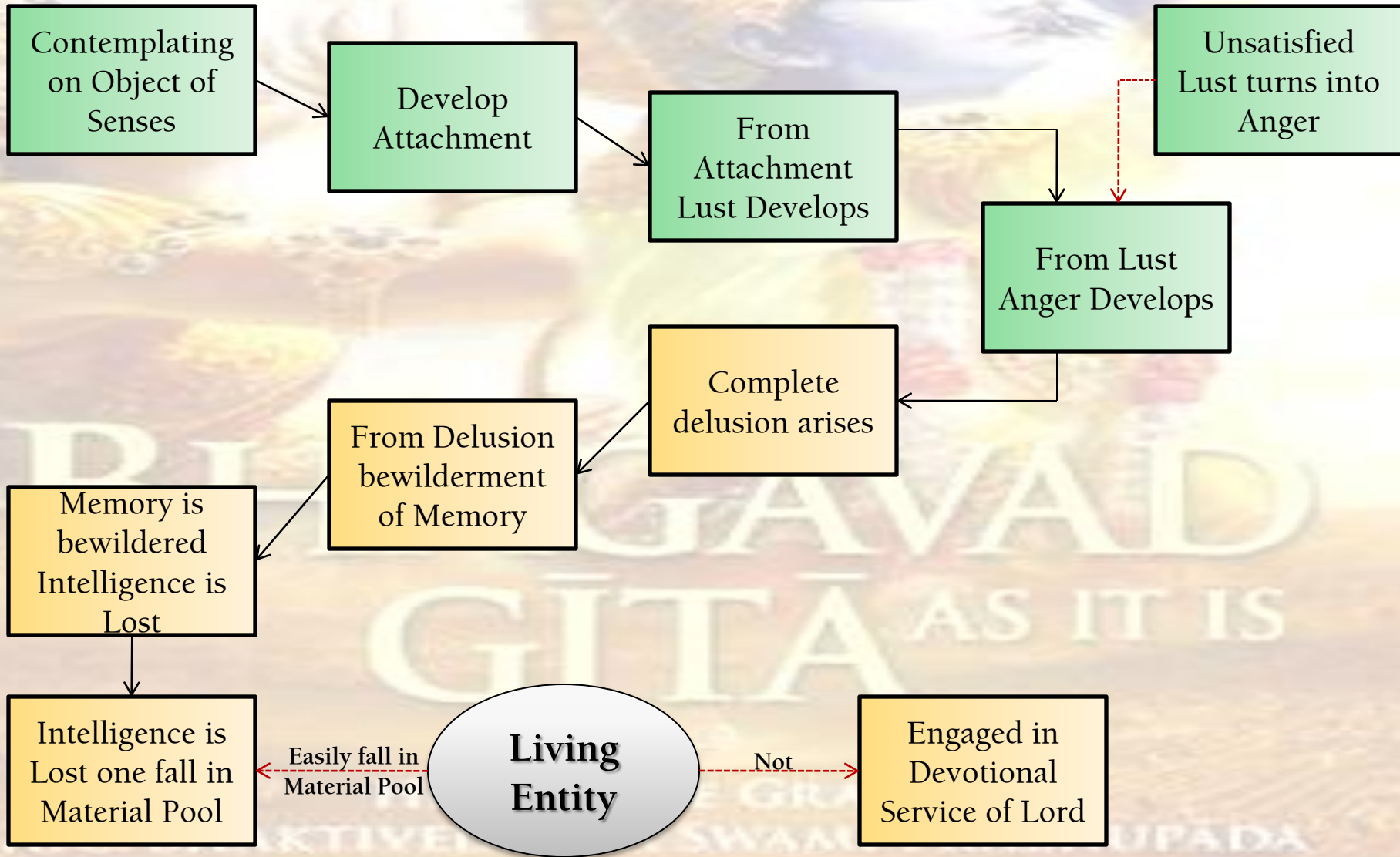
Founder and Chief Instructor of the International Society for Krishna Consciousness



# Text – 63

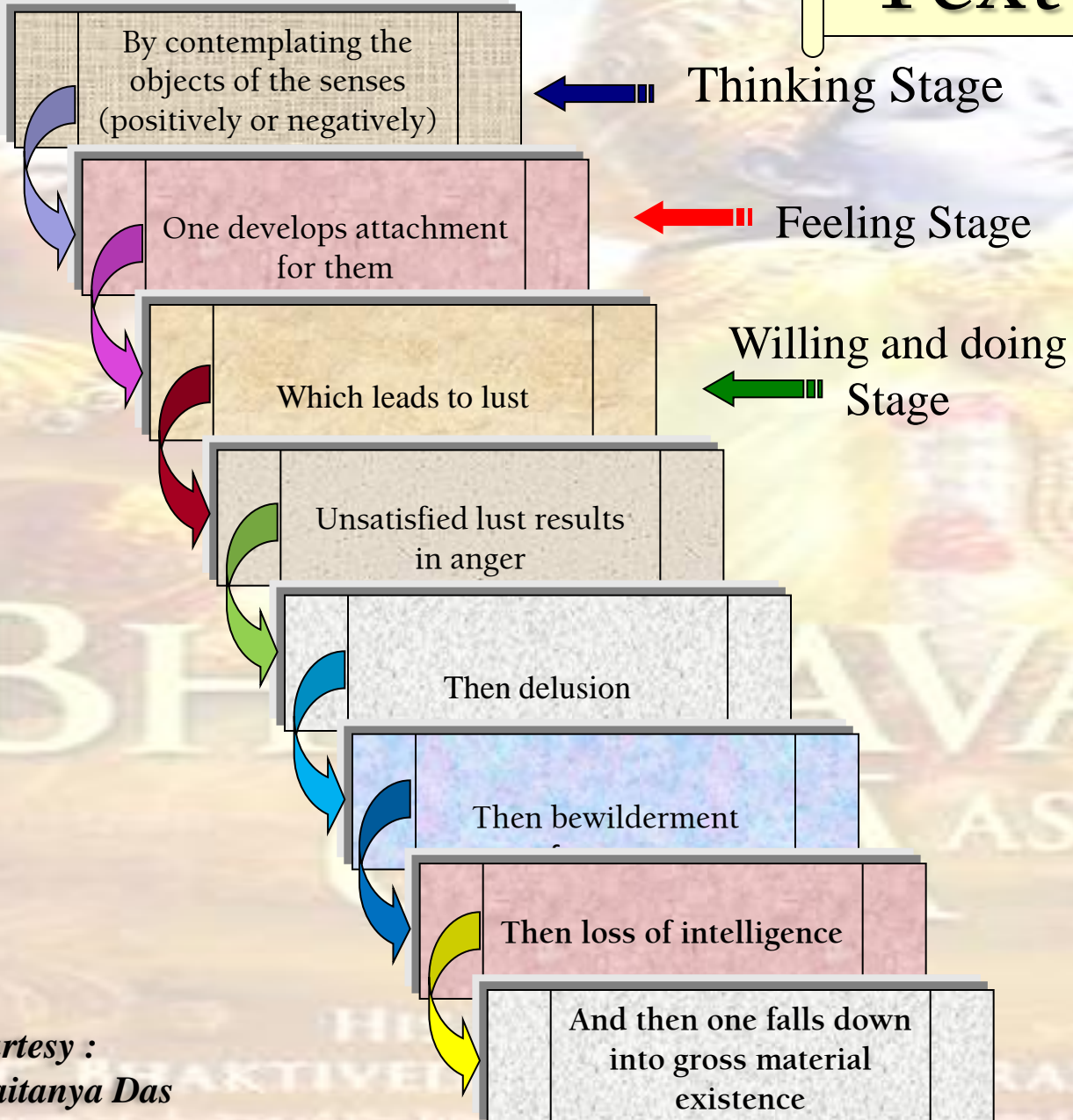
63

## Symptoms of Sthita-Prajnaya : How does he Walk? (When Senses are engaged)



# Process of Spiritual Fall down

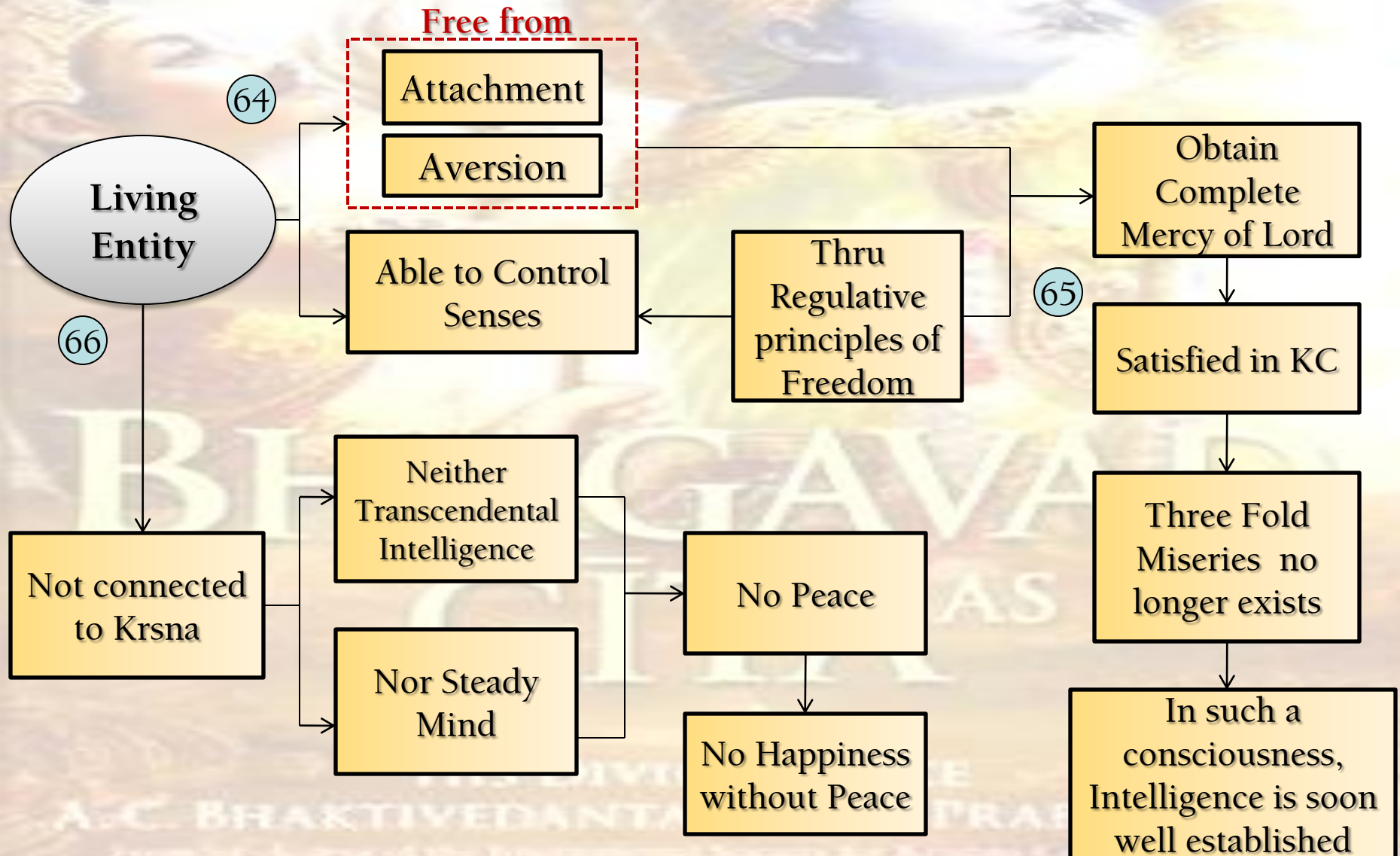
Text – 62-63



Courtesy :  
*Tyaga Caitanya Das*

# Text – 64-66

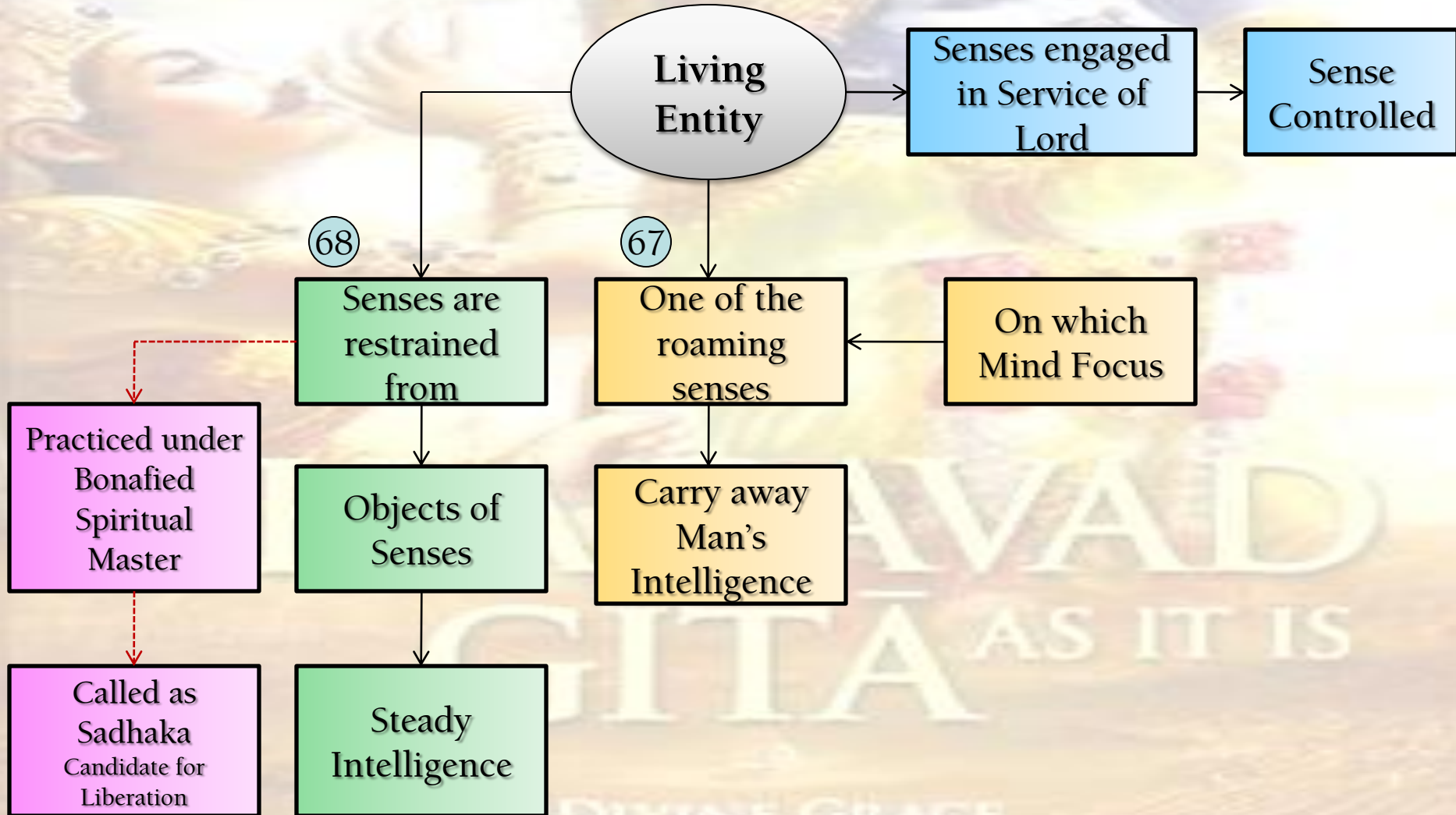
Symptoms of Sthita-Prajnaya : How does he Walk? (When Senses are engaged)





# Text – 67-68

Symptoms of Sthita-Prajnaya : How does he Walk? (When Senses are engaged)

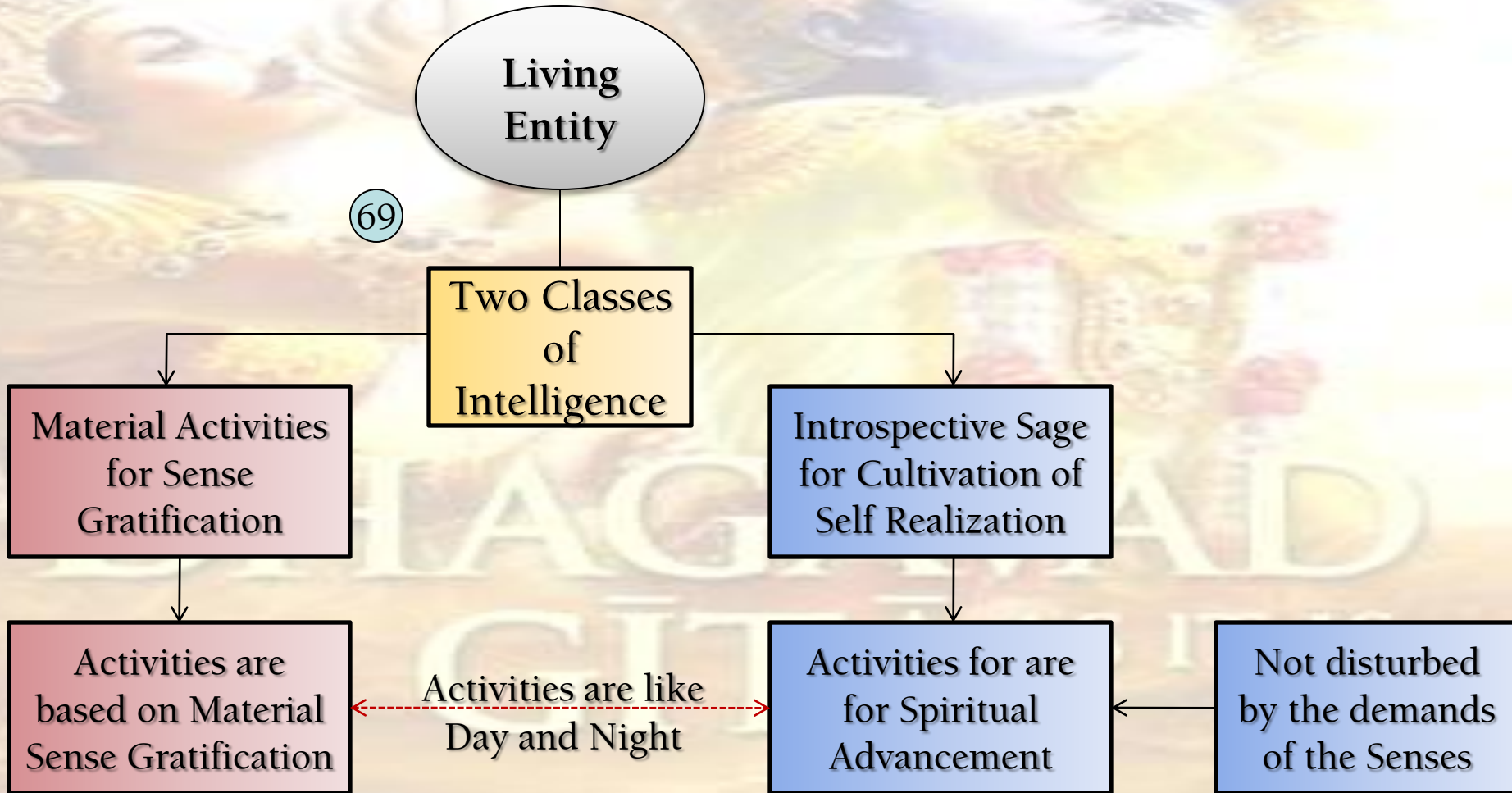


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# Text – 69

Activities of Materialist and Transcendentalist are like day and night



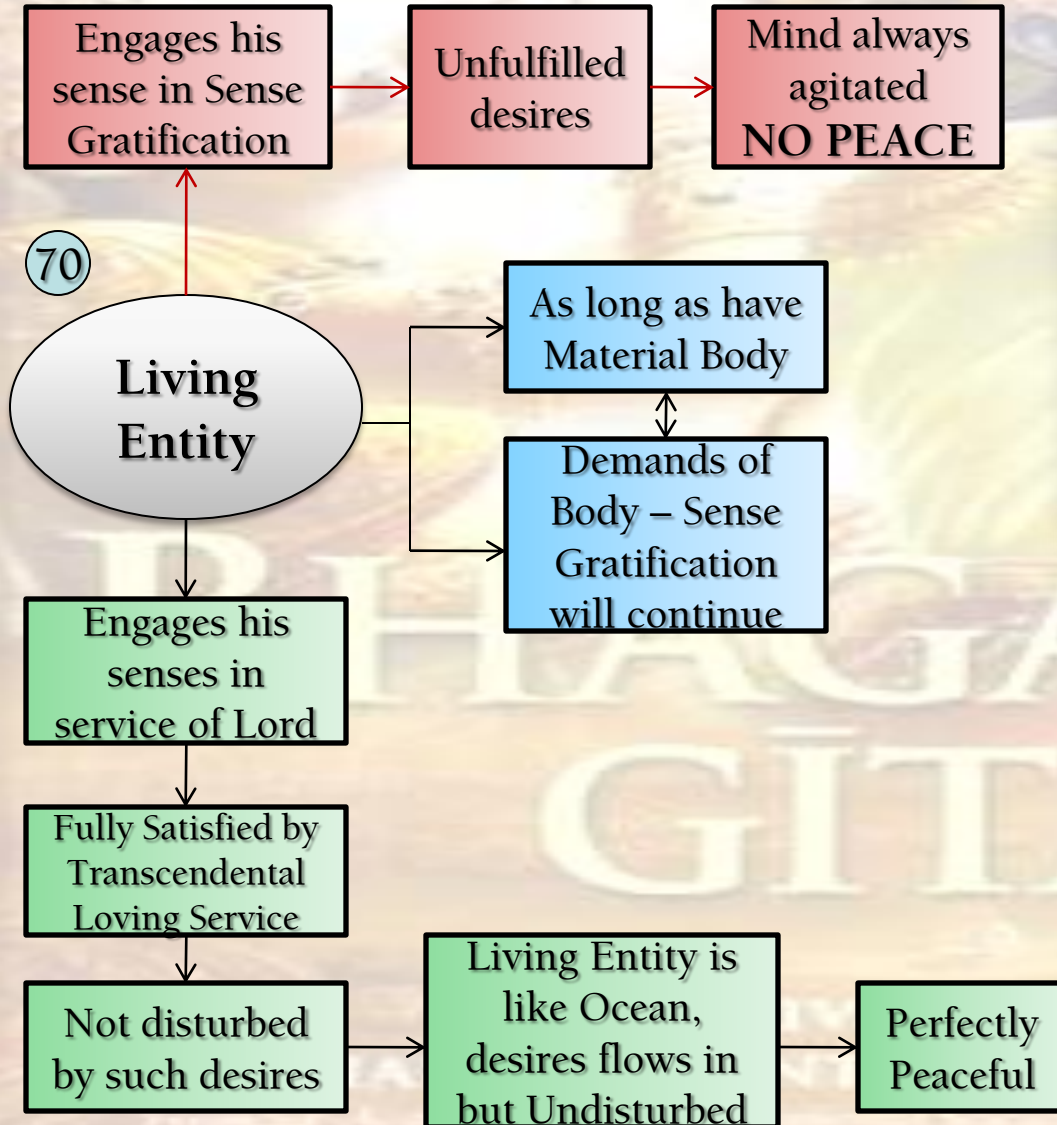
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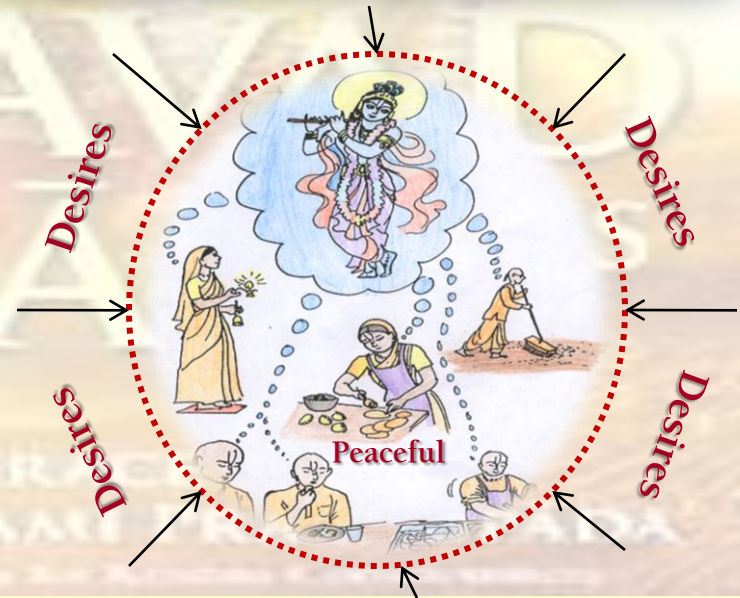
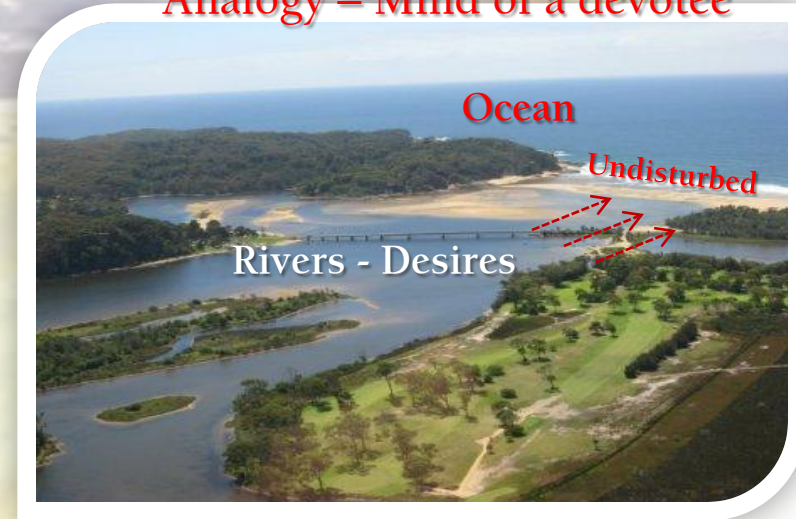
Founder, Society for the Advancement of Spiritual Knowledge, New York, U.S.A.

# Text – 70

Man not disturbed by incessant (indefinitely) flow of desire is like Ocean



Analogy – Mind of a devotee

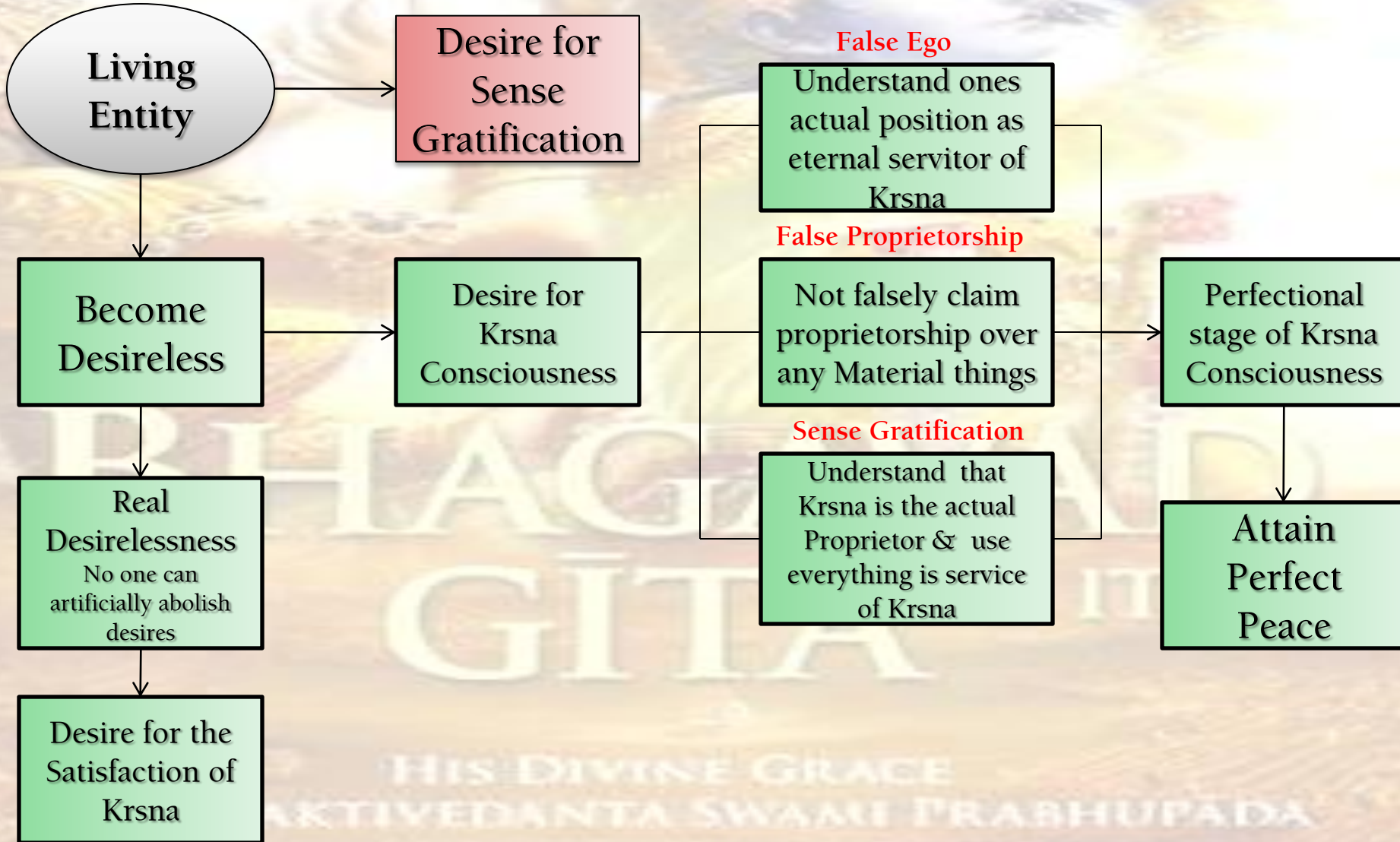




# Text – 71

71

Person who has given up all desires for Sense Gratification, False Proprietorship and False Ego can attain only attain Peace



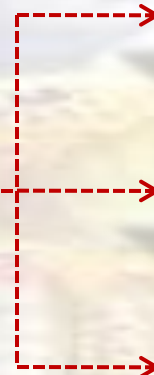
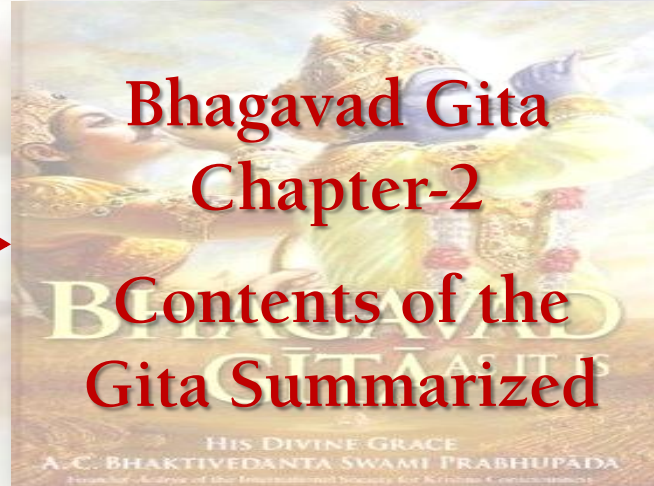
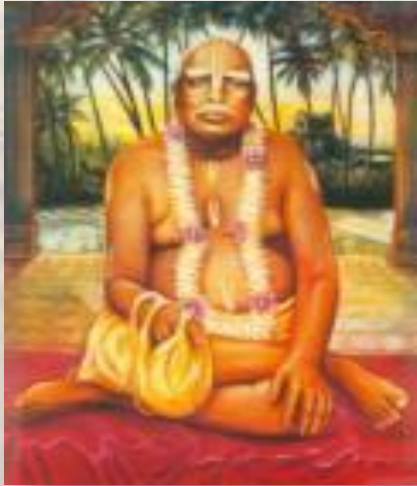
HIS DIVINE GRACE

AKTIVEDANTA SWAMI PRABHUPADA

# Text – 72

This is the way to Spiritual Life; One can attain even at the time of death

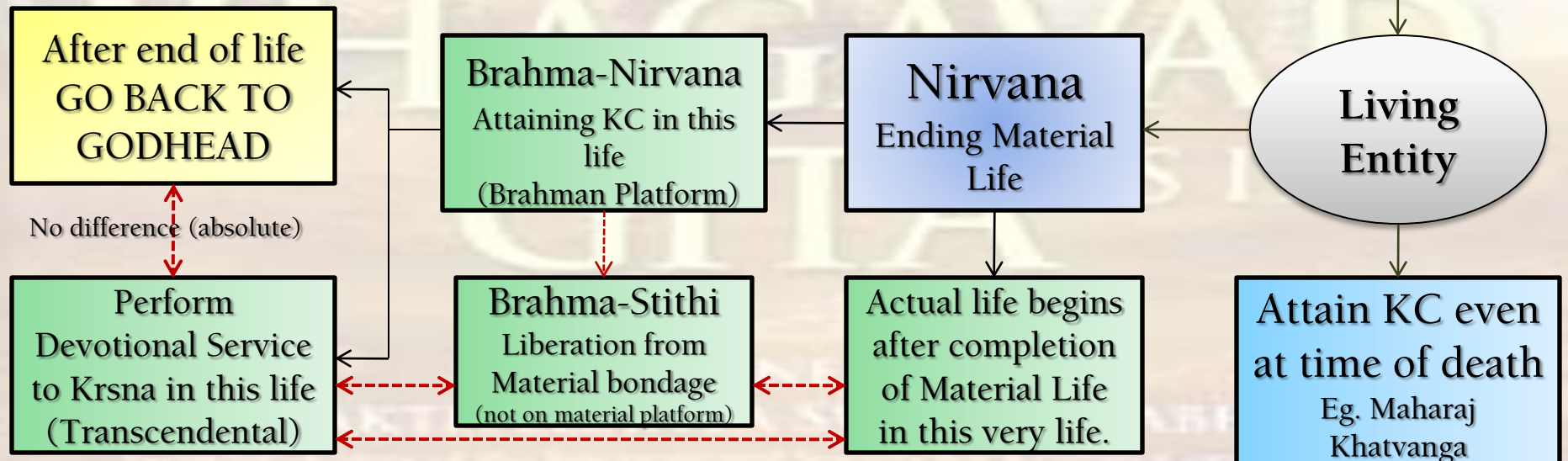
*Srila Bhaktivinoda Thakura*



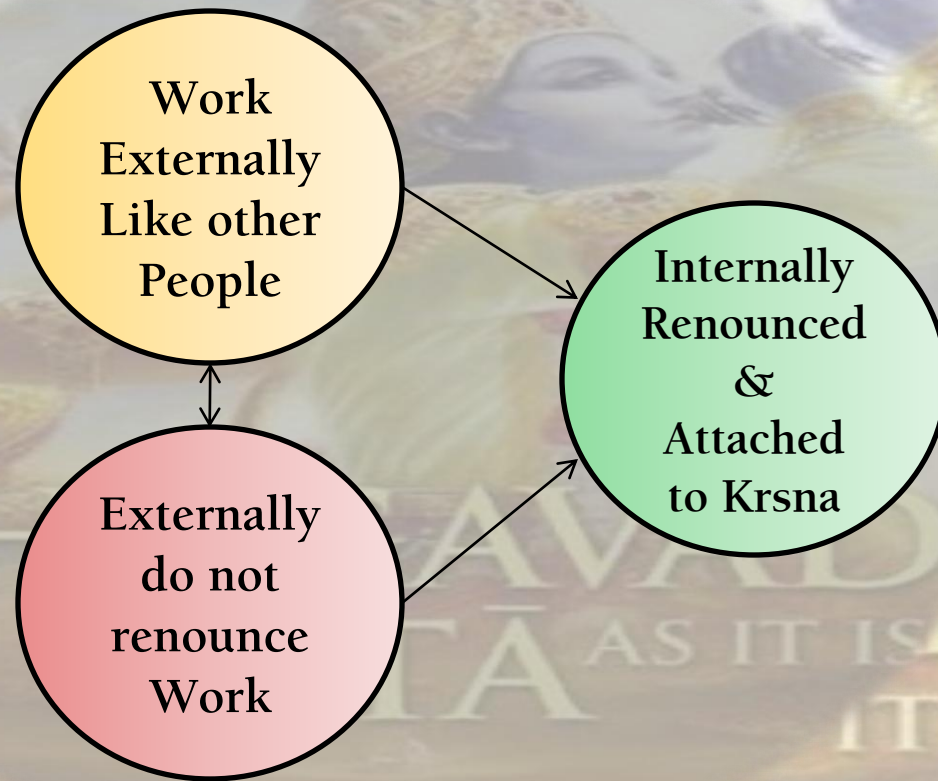
Detail discussion of  
Karma Yoga

Detail discussion of  
Jnana Yoga

Glimpses of  
Bhakti Yoga



# Theme for Chapter 2



HIS DIVINE GRACE  
VEDANTA SWAMI PR

HIS DIVINE GRACE  
VEDANTA SWAMI PR

A.C. BHAKTIVEDANTA SWAMI PRABHUPADA



# Summary – Chapter 2

Krishna's instructions to Arjuna i.e. the philosophical teachings of the Bhagavad Gita, begin in this chapter. Krishna provides a summary of all the instructions of the Bhagavad Gita in this chapter. Bewildered and perplexed as to the proper course of action, Arjuna submits himself as Kṛṣṇa's disciple and asks for instruction.

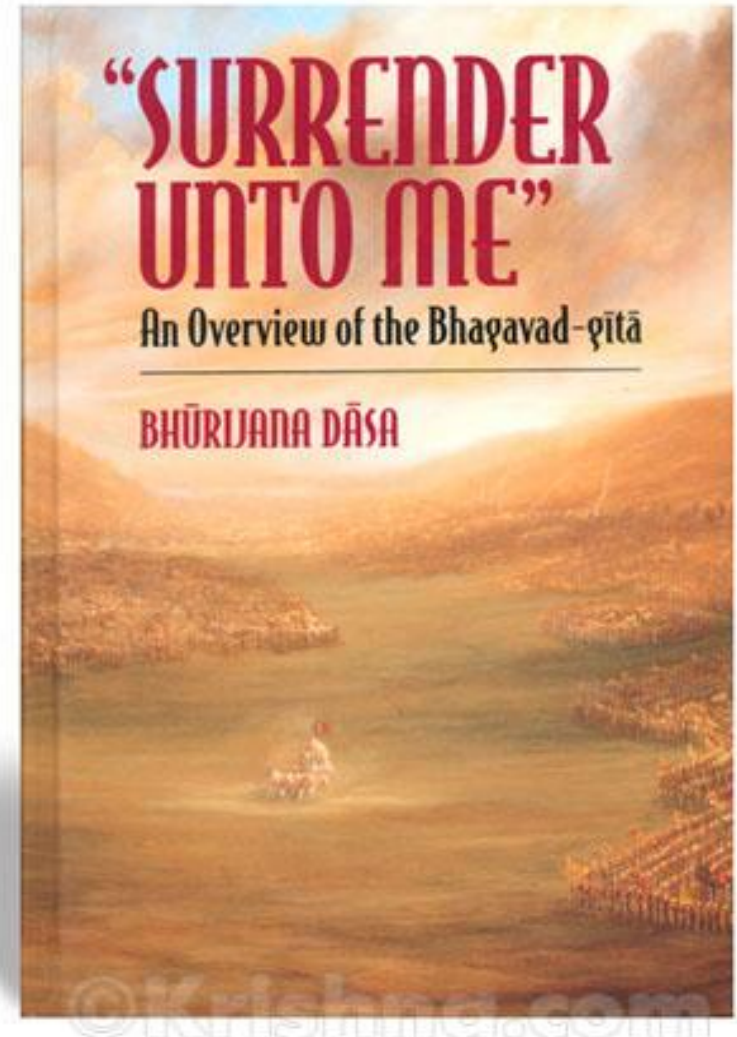
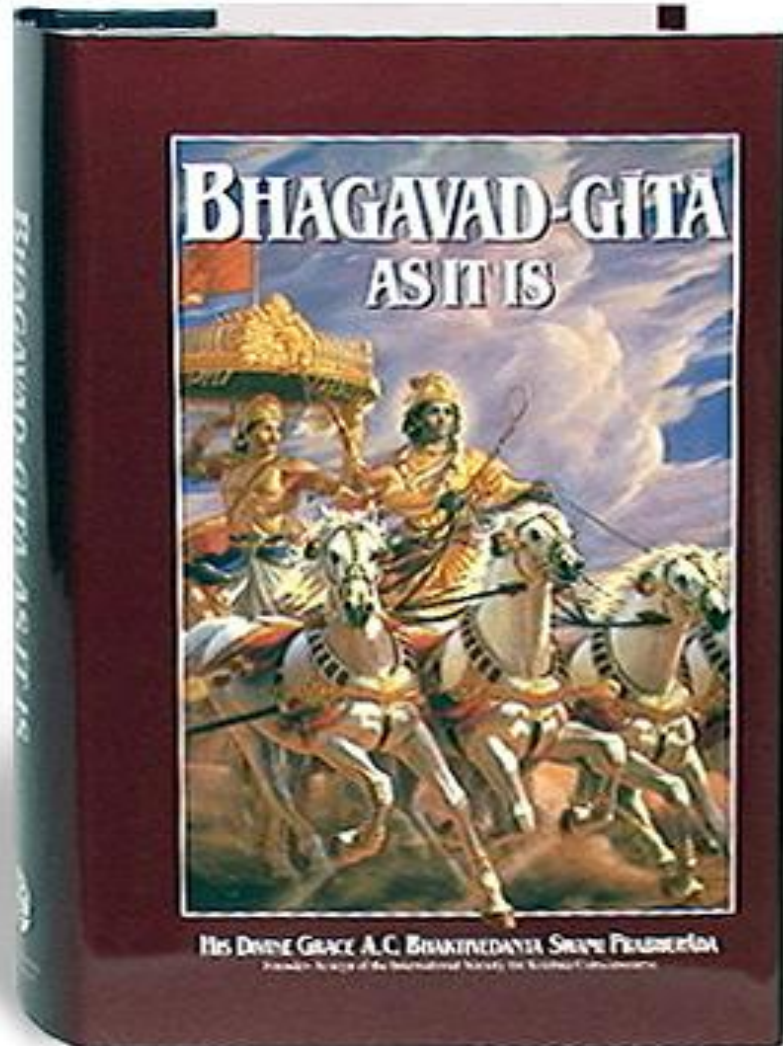
Kṛṣṇa begins His teachings by presenting Sāṅkhya philosophy—the analytical study of matter and spirit. To alleviate Arjuna's horror at the thought of killing his relatives, Kṛṣṇa contrasts the eternality of the soul (the real self) with the temporality of the material body (the soul's outer covering).

Then Krishna presents Karma-Kanda philosophy, to convince Arjuna. He advises him that if Arjuna dies in battle he will be promoted to heaven, and if he wins the battle, he will rule the earth. Dishonor will overcome him if he leaves the battlefield.

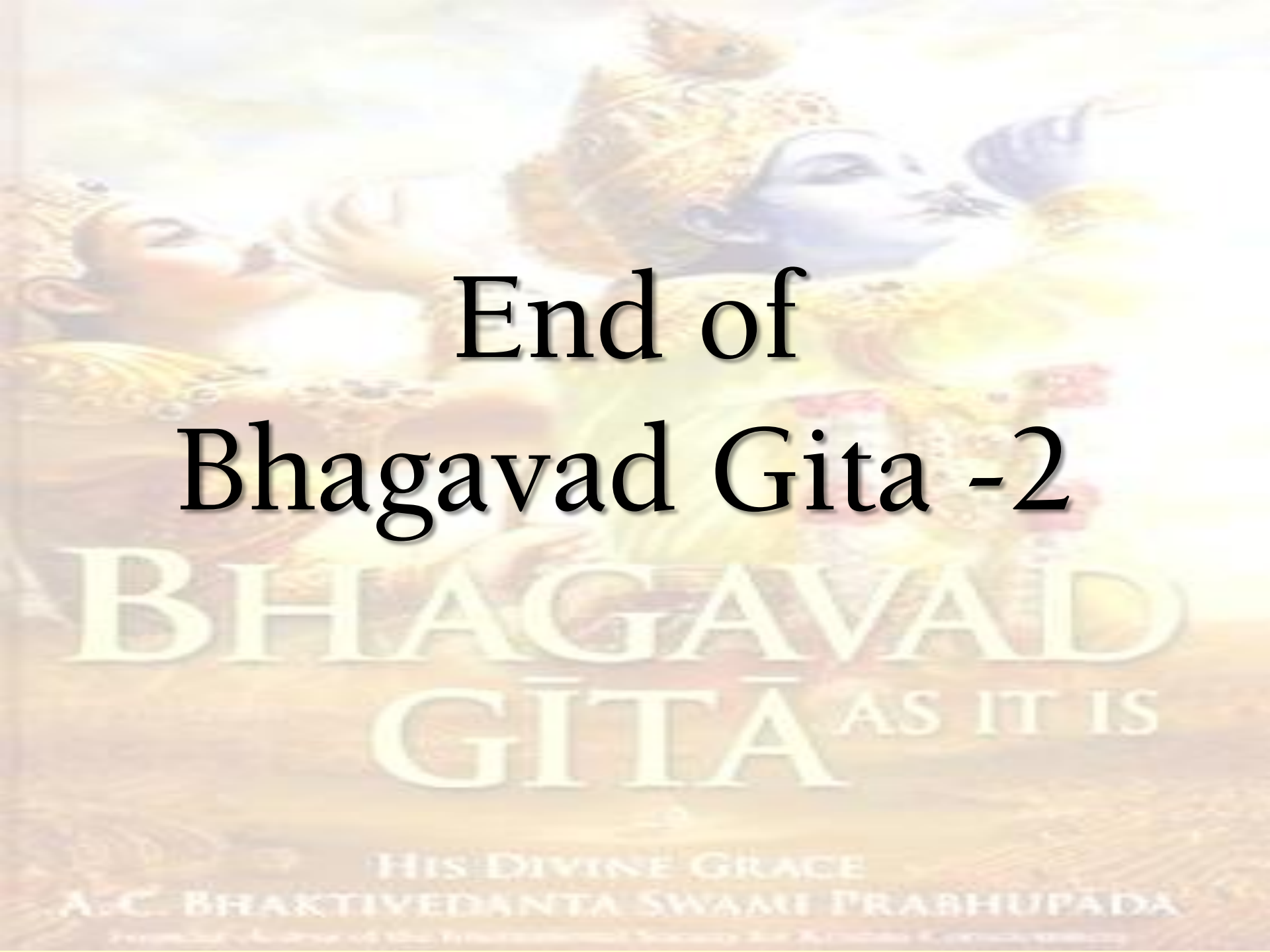
Then Krishna advises that Arjuna's reasons for not fighting, although having some basis in Vedic scripture, miss the higher purpose of the *Vedas*—specifically, to transcend material circumstance through yoga, which is the art of all work. This art means to work in the mode of selfless service, without being attached to the results of his fighting, fighting simply because it is Kṛṣṇa's desire, with his mind focused on Kṛṣṇa and in full resolve. By acting in this way, the self realized souls do not get any sinful reaction, and are able to get out of the cycle of birth and death.

Arjuna then asks about the nature of the self realized souls. The Lord explains, the self realized souls are free from desire to enjoy the senses, have a steady mind, indifferent from good & evil, have a taste for devotional activities, and control the senses by engaging them in the devotional activities. One who is not connected with the supreme or not doing devotional activity can not have steady mind or peace or happiness. By being thus situated at the time of death, one can enter into the kingdom of God, which is the ultimate goal of life.

# COMPILED FROM THE TEACHINGS OF ...







# End of Bhagavad Gita -2

BHAGAVAD  
GĪTĀ AS IT IS

HIS DIVINE GRACE

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Founder, Acarya of the International Society for Krishna Consciousness