

# THE BHAGAVADGĪTĀ

## Chapter Two

August 12 Seventh Year Śiva Kalpa

Now, speaking about the rituals, what they do in India, every time they begin Gītā they do the same thing over and over again; but if you remember what it means then you needn't have to do it. You have to remember that it is to be done, and it's over, without going through all the chants and all the physical maneuvers.

Now, we ended that Arjuna gives up the bow and arrow and says, "I won't fight," and feels very, very dejected – that's where we ended. This is called Yoga with Dejection. What you become yoga with, that is, what you become one with is yoga with that. So, here, the feelings are concerned and not the logic. When you feel dejected you don't require any logic, and when you feel happy, you don't need any logic.

So, we ended by becoming one with dejection and mortification, death almost, maintaining a shallow sensation without any sense or purpose of maintaining it; this is dejection. Now, *dvitīyo 'dhyāyaḥ*, the second chapter:

*saṁjaya uvāca*. Who is Saṁjaya? You have to remember Saṁjaya is a reporter, the war correspondent, who is sitting by the side of the blind emperor and reporting to him about the warfare that is going on between his own one hundred children, sons, and the five sons of his stepbrother, Pandu. Saṁjaya said:

*saṁjaya uvāca*

*taṁ tathā kṛpayā 'viṣṭam  
aśrupūrṇākulekṣaṇam  
viṣḍantam idaṁ vākyam  
uvāca madhusūdanaḥ*

v. 1

Madhusūdana, is another name of Kṛṣṇa because he killed the giant called Madhu, that is honey – who killed the giant called honey. Now, without going into that, I'll tell you that giant, that oppressor was also known as honey; and he killed him, Kṛṣṇa, that's why he's called Madhusūdana. The killer Sūdana, means the killer, destroyer – destroyer of the giant, Madhu.

If I go into the explanation of every single word, which is great, in its amplification – so luminous – the sound begins to become the sense and gets into the depth of the superficial world of physical sensation. *taṁ tathā madhusūdanaḥ*, oh, *taṁ tathā* and seeing him dejected and mortified, and with tearful eyes, looking at the both sides of the army consisting of his own kinsmen. And it happens in reality, too. Whom you fight with? Who was your friend and kinsman. You cannot fight with a person you don't know.

So, he was looking to the both sides of the army consisting of his own kinsmen, and who were great friends, once upon a time in one single life – looking at them and becoming more and more dejected and tearful eyes.

And, seeing him as such, Madhusūdana, that is, Kṛṣṇa, spoke to him the following; *śrībhagavān uvāca*, Kṛṣṇa said:

kutas tvā kaśmalam idaṁ  
viṣame samupasthitam  
anāryajuṣṭam asvargyam  
akīrtikaram Arjuna

v. 2

Oh, Arjuna, why you are in such contradictions in the critical period of a dangerous warfare. You prepared yourself for the war. You prepared yourself for this war, from a long time, and now you are thinking whether you should get killed, without killing, or kill and get killed, no matter what happens. You have got into this contradiction and withholding from fighting.

Now, incidentally, let me tell you that Arjuna fought Śiva, in the past, and couldn't do anything to him, but saw that he was not hurting back, he was just laughing and taking all his weapons, nonchalantly, just enjoying them; and that he got out of his weapons and then said, "Who are you?"

And he said, "I'm satisfied by the way you fought. You fought truthfully and sincerely, so I'll give you the biggest weapon," and he gave him Pāśupata, or, Brahmaśiras; that is, the arrowhead which pierces the plane of Brahma. And he started trembling because that arrow, once fired, destroyed the whole existence. So, he's not a coward. He saw it would be destruction because it's the destruction of a nature, and that nature exists on the both sides of his army, in his own kinsmen, of which he used to be a part. So, he's not afraid. He's a great warrior, and he has got the greatest weapon, which he never means to use, because there would be no question whether it's victory or defeat, there'd be nobody.

So, why you have arrived at such a state of extreme contradiction in a critical moment? They are just standing in the middle of the battlefield on which two armies have camped. You can see them.

And this is the activity of anārya. Anārya, that is, non-Aryans, in English synonymic, non-Aryans, but in Sanskrit it means who have no memory of the past are called anārya; who have no beginning. ārya are those who have the memory of the beginning. So you are behaving like anārya, as if you have no beginning, no heritage. asvargyam, that is, not conducive to creation, that is called asvargyam. akīrti, that is, akīrti, kīrti means great deeds; akīrti means its extreme opposite – that behaving like cowards is akīrti, coward like. Why are you doing that?

klaibyaṁ mā sma gamaḥ pārtha  
nai 'tat tvayy upapadyate  
kṣudraṁ hṛdayadaurbalyaṁ  
tyaktvo 'tīṣṭha paraṁtapa

v. 3

Paraṁtapa means who is burning with aspiration for the supreme. Who is burning with aspiration for the supreme is called paraṁtapa. klaibyaṁ mā sma gamaḥ don't get into this cowardice and dejection, oh Partha, the Son of Earth, don't get into this cowardice and dejection. nai 'tat tvayy upapadyate it's not becoming of you; it's very unbecoming. kṣudraṁ hṛdayadaurbalyaṁ tyaktvo 'tīṣṭha paraṁtapa. Oh, paraṁtapa,

who is burning with aspiration for the supreme, you give up the weakness of your hearts, these puny weaknesses of your heart, and rise to the occasion.

arjuna uvāca

Arjuna said:

kathaṁ bhīṣmam ahaṁ saṁkhye  
droṇaṁ ca madhusūdana  
iṣubhiḥ pratiyotsyāmi  
pūjārḥāv arisūdana v. 4

Oh the worship able killer of enemies – he’s your friend, he’ll kill your enemies for sure! kathaṁ why I shall fight with arrows, with Bhiṣma, the grandfather, and Drona, the grand teacher. We worship them, and love them, so did I. How shall I fight with them with arrows?

gurūn ahatvā hi mahānubhāvān  
śreyo bhoktuṁ bhaikṣam apī ’ha loke  
hatvā ’rthakāmāns tu gurūn ihai ’va  
bhuñjīya bhogaṁ rudhirapradigdhān v. 5

And for the sake of kingdom, I’ll have to kill them by bleeding them with arrows, and I’ll have to enjoy an existence [bet] in blood. Why shall I do that? It’s much better to beg, and leave, than getting a kingdom bet in blood of a kinsman, and the grandfather and the grand teacher.

na cai ’tad vidmaḥ kataran no garīyo  
yad vā jayema yadi vā no jayeyuḥ  
yān eva hatvā na jijīviṣāmas  
te ’vasthitāḥ pramukhe dhārtarāṣṭrāḥ v. 6

I am in confusion whether it is good or it is bad to kill, dhārtarāṣṭrāḥ, who are in power of the state; whether it is better to kill them or to be killed by them. I am in confusion whether it is good to be victorious by killing all of them, because all of them are the same who are in power of the state; whether it is good to kill them all, or, to be killed by them; whether victory is good or defeat is good here. I don’t know.

kārpaṇyadoṣopahatasvabhāvaḥ  
ṛcchāmi tvāṁ dharmasaṁmūḍhacetāḥ  
yac chreyaḥ syān niścitaṁ brūhi tan me  
śisyas te ’haṁ śādhi māṁ tvāṁ prapannam v. 7

kārpaṇyadoṣopahatasvabhāvaḥ. Being struck by the evil of miserliness – I have been struck by the evil of miserliness. ṛcchāmi tvāṁ dharmasaṁmūḍhacetāḥ. I am bewildered in dharma. Dharma means, which holds your mind, not your mental preoccupation; which possesses your mind in spite of your mental preoccupation, that’s dharma. Its English denoting is religion, that is, which unifies the detachments, the battalions – no coordinating factor.

So, I'm bewildered in dharma. I am just forgetting which holds the mind. I'm getting in the preoccupation for the present moment and losing my ability to arrive at a decision. Please tell me, for heaven sake, which is good. I am your disciple, your friend, and I am bowing down to you for your straight directus. Tell me, positively, that, do this, just I am looking for an order and not the logic, because I couldn't decide, and the war – it's just before the war – it will start tomorrow morning.

Even in that period there were no Geneva or the United Nations populated by a bunch of liars and idiots. Nobody agrees by their agreement, though they claim to be the representatives of their respective national limitations; it's in application, you can see that. Hey, God is greater than all the politicians of all the periods put together.

So give me an order because I am your disciple, your friend, and I am bowing down to you.

na hi prapaśyāmi mamā 'panudyād  
yac chokam ucchoṣaṇam indriyāṇām  
avāpya bhūmāv asapatnam ṛddham  
rājyaṁ surāṇām api cā 'dhipatyam v. 8

Neither I can see the bereavement, after the war is over, will be so great which will not compensate, not for the kingdom I am fighting for, but, even, the kingdom of gods; even that wouldn't be really worthwhile to remove bereavement from my sensation.

Samjaya uvāca, now Samjaya is saying, but these are all being reported to the blind emperor.

saṁjaya uvāca

evam uktvā hṛṣīkeśaṁ  
guḍākeśaḥ paraṁtapaḥ  
na yotsya iti govindam  
uktvā tūṣṇīm babhūva ha v. 9

Samjaya said: That saying all these things the sleepless – Arjuna was sleepless, he couldn't sleep; he had lots to think. Twelve years in exile, and in their exile, this Duryodhana, who is fighting him really with his 99 brothers, and the rest, are in possession of the power of the state. Though representing the blind emperor, they don't listen to the blind emperor; they're his children.

So, Hṛṣīkeśa is another name of Kṛṣṇa, the Lord of Sensation. The Lord of Sensation being thus spoken by the sleepless Arjuna. What Arjuna said, "I won't fight." tūṣṇīm babhūva saying this, Arjuna, sleepless Arjuna told the Lord of Sensation, Kṛṣṇa, that I shall not fight and became silent.

tam uvāca hṛṣīkeśaḥ  
prahasann iva bhārata  
senayor ubhayor madhye  
viśīdantam idaṁ vacaḥ v. 10

And being thus spoken, Kṛṣṇa smiled, and spoke to Arjuna the following between the two armies about to begin the fight.

śrībhagavān uvāca

The Creator said; bhagavān means the Creator, Creator said:

aśocyān anvaśocas tvam  
prajñāvādānś ca bhāṣase  
gatāsūn agatāsūnś ca  
nā 'nuśocanti paṇḍitāḥ

v. 11

The wise people, the wise man, he said, you are speaking like a wise man but mortified by a stupid and an idiot. He's smiling and telling his friend, the warrior, of whom he's the charioteer. You are lamenting, crying over the spilt milk and speaking like a wise man. The wise man never cares of the dead and of the living; he lives for his purpose, never overcome by what happened and what is happening, immutable to any reactions for what happened and what is happening. Because what shall happen by becoming one with the Creator, he sees that, and acts his role knowing it, and not through involutions of indecision trying to perpetuate a world which has already been destroyed. It will bring you back to the world of Nixon's and Mao tse-Tungs.

You can see, for being detached still with this world, the blind Americans are running to the meat counter and storing beef just as the Chinese are running to the rice counter and hoarding rice. You see a world of newspaper readers living on the sensations of information without any basic wisdom and knowledge, though it's happening for generations after generations without any experience, or with wisdom derived out of it as an observer untouched by the activities of ignorant sensations.

So wise men do not become dejected like you.

na tv evā 'ham jātu nā 'sam  
na tvam ne 'me janādhipāḥ  
na cai 'va na bhaviṣyāmaḥ  
sarve vayam ataḥ param

v. 12

It's not that we are not there; it's not that we are not here, and it's not that we shall not be hereafter, all of us. How you become? Save yourself.

dehino 'smin yathā dehe  
kaumāraṁ yauvanaṁ jarā  
tathā dehāntaraprāptir  
dhīras tatra na muhyati

v. 13

Just as in these bodies we go through babyhood, boyhood, adolescence, youth, middle age, old age and death:

tathā dehāntaraprāptir  
dhīras tatra na muhyati

lines 3 & 4

So he who has become one with the faculty of creation, he transmigrates into different bodies without death. He never becomes bewildered by his death.

mātrāsparśās tu kaunteya  
śī toṣṇasukhaduḥkhadāḥ  
āgamāpāyino 'nityās  
tāms titikṣasva bhārata

v. 14

Just as it touches the limit of your ability of endurance and your breath – it's not equal in everybody. One can undergo infinitely more pressure without succumbing to it; the others succumb only to a little – freaks out. So it's the limit of your endurance as individuals, and when you reach the limit of your endurance, either in the matter of cold and heat, or suffering and happiness, if you know that both of them come and go and never steady in existence, they come and go, so you bear them, you just bear them.

yaṁ hi na vyathayanty ete  
puruṣaṁ puruṣarṣabha  
samaduḥkhasukhaṁ dhīraṁ  
so 'mṛt tvāya kalpate

v. 15

yaṁ hi na vyathayanty ete. He who is not hurt by getting into the limit of endurances over and over again and remains happy and contented under all circumstances, he becomes immortal, so 'mṛt tvāya kalpate, and brings in the air of immortality; he's the harbinger for the followers. Those who cannot keep up with the steps shall definitely fall on the way. Immortality is the ability to march on in time without being touched by the time.

nā 'sato vidyate bhāvo  
nā 'bhāvo vidyate sataḥ  
ubhayor api dṛṣṭo 'ntas tv  
anayas tattvadarśibhiḥ

v. 16

A man who can see the principle, the immutable basis on which all mutations of sensations take place and succumb to the mutations on which he presides, is immortal. And this principle becomes clearer and clearer as that “what holds the mind” is always remembered. And it can be seen, seeing the same thing, between the father and the son, and son and his father and his – it can be seen as the principle running through generations – you might say. The mutation takes place in the surface not in the principle of existence, and knowing that, indestructible, you cannot try to destroy the immutable. It never should be tried: to destroy the immutable.

antavanta ime dehā  
nityasyo 'ktāḥ śarīriṇaḥ  
anāśino 'prameyasya  
tasmād yudhyasva bhārata

v. 18

antavanta ime dehā. All these bodies have their ends, antavanta ime dehā, these bodies have ends. nityasyo 'ktāḥ śārīriṇaḥ. But the body which holds this body – this is a very subtle body and remains unknown to the physical sensation and never knows that vital body which holds this physical body. And for lack of vitality the vital power kills these bodies, and those bodies are immortal. anāśīno 'prameyasya and since that is indestructible and that is aprameya – without limitations in anything those bodies – knowing all these things you have to fight the warfare. Because the indestructible principle remains the same even you destroy the bodies.

ya enam veti hantāraṁ  
yaś cai 'naṁ manyate hatam  
ubhau tau na vijānīto  
nā 'yaṁ hanti na hanyate v. 19

Kṛṣṇa, the Creator, identifies himself with this principle: with the presentation of a body maintained by the sensations of the bodies around it. Who knows that this principle is a destroyer, and this principle is also one which dies, such a person never knows what is death and life; he doesn't know it, and he doesn't know that I never get killed, neither I kill.

na jāyate mriyate vā kadācin  
nā 'yaṁ bhūtvā bhavitā vā na bhūyaḥ  
ajo nityaḥ śāśvato 'yaṁ purāṇo  
na hanyate hanyamāne śarīre v. 20

na jāyate mriyate vā kadācin  
nā 'yaṁ bhūtvā bhavitā vā na bhūyaḥ lines 1 & 2

It's not that, na jāyate, no, I am never born, nā mriyate, I'm never dead, na vā kadācin nā 'yaṁ bhūtvā bhavitā vā na bhūyaḥ, not that I was never there, I am not here and I shall be never there; it's not like that, ajo nityaḥ, unborn, eternal for every microsecond in creation. śāśvato 'yaṁ. It's only repeating the same principle, that is, I am indestructible, eternal, purāṇa, ancient. na hanyate hanyamāne śarīre. I cannot be destroyed by killing bodies with other bodies; I cannot be destroyed.

vedā 'vināśīnaṁ nityaṁ  
ya enam ajam avyayam  
kathāṁ sa puruṣaḥ pārtha  
kaṁ ghātayati hanti kam v. 21

vedā 'vināśīnaṁ I am Veda, the indestructible, the knowledge. It comes down more clearly to give it some kind of form without any formation – knowledge is a form – than the abstract principle of creation. Knowledge is a little thicker than the principle, it can be conceived, that is knowledge. The principle comes down just like that becoming more and more visible, from a formless knowledge running into all forms of knowledge, and no question in any form of knowledge in its own revelation in words.

nityam eternal, for every moment, ya enam ajam avyayam, which is immutable, without birth or without death, katham sa puruṣaḥ pārtha kam ghāta – where is that will, puruṣa means will, where is that will which will try to kill it; there is no such will.

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

v. 22

Just as you change your clothes, I mean, give up your clothes, old clothes, torn, threadbare, falling apart, just as you give up your clothes as such – unless you are very rich you give up because you don't like that clothes anymore after wearing it two, three times, then you buy new clothes; but you have to be terribly rich for that. Now, here, the analogies of clothes are the bodies which you are wearing, so as the bodies grow old, you give them up and you get into newer bodies. And this movement, from one body which is old and have become unusable, you get into new body. So the soul migrates, from one body to another body, which is indestructible, too. Now it's becoming more visible by the use of the word soul without understanding what it is.

nai 'nam chindanti śastrāṇi  
nai 'nam dahati pāvakaḥ  
na cai 'nam kledayanty āpo  
na śoṣayati mārutaḥ

v. 23

nai 'nam chindanti śastrāṇi. The material weapons cannot sever me.  
nai 'nam dahati pāvakaḥ. The material fire cannot burn me down, neither the water can rot me, nor the dry wind can whither me out. It starts from the bodies so far the bodies are concerned, but if you get into the subtler vital bodies then these are the vital things: the vital weapon, the vital fire, the vital water, the vital wind to dry you out – dehydrate you completely vitally.

acchedyo 'yam neither the mental things – you can apply these things to the physical body, to the vital body and also to the mental body. When the mental body disregards the vital body, it also disregards its own body and becomes a physical sensation and operates like imbeciles. acchedyo 'yam. accheda means I cannot be severed; adāhyo 'yam, burned; akledya, to become rotten by water or anything; aśoṣaya, cannot be dried out, dehydrated; nityaḥ, eternal; sarvagataḥ, immanent in everything, that is, that appears to human physicality's as made of matter. Whatever appears to humanity like that I'm immanent in all of them too; nityaḥ sarvagataḥ sthāṇur acalo 'yam, and immobile as a mountain; sanātanaḥ and very, very, very, very to the power infinity ancient, absolutely ancient, you might say, without qualification.

avyakto 'yam acintyo 'yam  
avikāryo 'yam ucyate  
tasmād evaṁ viditvai 'nam  
nā 'nuśocitum arhasi

v. 25

I'm incommunicable by speech and unseizable by thought, untouchable by feelings, avyakto 'yam, incommunicable, unmanifest, in one word, unmanifest; and for the destruction of the unmanifest you needn't be worried – so fight on!

atha cai 'nam nityajātam  
nityaṁ vā manyase mṛtam  
tathā 'pi tvaṁ mahābāho  
nai 'nam śocitum arhasi v. 26

If it sometimes appears as being born every moment, or, it's eternal, or, it's dead; sometimes you feel like that, at least, those who have an experience of acid trip have felt at one time or another – the “Grateful Dead.” If you think we are all dead, even then, you needn't be worried. You have to fight on!

jātasya hi dhruvo mṛtyur  
dhruvaṁ janma mṛtasya ca  
tasmād aparihārye 'rthe  
na tvaṁ śocitum arhasi v. 27

Since you are born you shall surely die, and if you die, you shall surely be reborn; and to avoid that, you needn't worry. Go on fighting!

avyaktādīni bhūtāni  
vyaktamadyāni bhārata  
avyaktanidhanāny eva  
tatra kā paridevanā v. 28

Everything around you was dumb. Nobody could tell you anything, but saying, that since you are born, you are gona die. And what you do in between your births and deaths, just suffer like beasts in human form; suffer like imbeciles worse than animals. Had you not been worse than animals, you would not spend your valuable time by watching beasts and insects and finding different name for them: calioptera, diptera, hamiptera. What a learned man you are! What a preoccupation!

avyaktādīni bhūtāni. Everything – all becomes that what you cognize – these are all becomings, they are all dumb; and you are dumb, yourself, first. You couldn't communicate to yourself that's why you became artists, musicians, dancers, dressers because you had all been dumb. You could not give expression to your own feelings, to your own self.

The more civilized you became the more horrible became your existence. But all ideas of a natural life in the imagination of the civilized people are only the product of their civilization, not a natural existence. How civilized people can ever think – the hatred of natural existence is so great for them.

The civilized people claim that they're the children of their great, proud children, civilized, of their great hominid glorious ancestors. The tool making hominid ancestors are just your previous generation. Somebody is a pair of wrenches; somebody is a tire lever; somebody is a carburetor – they're tool making hominid ancestors.

Believe me – what you think you become! God has granted you freedom, but your freedom is so pernicious. Without any self-respect you disregard that you are the children of God. Your own glorification is thinking that you are the children of monkeys; it can mean that. Isn't this the product of civilization?

avyaktādīni bhūtāni. Everything around you are dumb and you are dumb, but light has appeared for seven years only. What does it matter if it becomes dark like anything? You enjoyed the darkness didn't you: "Beatles;" rock-in-roll; gurus; "Uranthia;" anything; Aquarian Age; "Zeppelin;" "Mr. Natural;" "How to Do It." So what does it matter if it becomes dark once again? You'll eat the same shit as you did.

āścaryavat paśyati kaścīd enam  
 āścaryavad vadati tathai 'va cā 'nyaḥ  
 āścaryavac cai 'nam anyaḥ śṛṇoti  
 śrutvā 'py enam veda na cai 'va kaścit v. 29

Now, to some, this appears as something unforeseen, very strange, very unforeseen; some look at it like that – very strange. And some speak about it very strangely because those who cannot see it is very strange, some speak to them very strangely about it; and though some listen to it as very strange can never feel what it is. Isn't the world divided like that? Some see it very strange, some speak to others very strangely, and they begin to feel it slowly; and to some it is spoken very strangely. But no matter how strange it is spoken to, they have no feeling to confirm this spoken strangeness. No, you can only feel it; that's what is said.

dehī nityam avadhyo 'yaṁ  
 dehe sarvasya bhārata  
 tasmāt sarvāṇi bhūtāni  
 na tvam śocitum arhasi v. 30

The real body in this gross body is eternal and that is the main thing. And, so all becomings, as you see, whether it's a piece of stone, or an animal, or another fellow being – it's also in everything of them. They have all vital bodies; therefore, you need not worry.

svadharmam api cā 'veksya  
 na vikampitum arhasi  
 dharmyād dhi yuddhāc chreyo 'nyat  
 kṣatriyasya na vidyate v.31

Kṣatriya means the warring class. The humanity, you will find, there's a class whose joy and nature is knowledge, and they're very, very powerful people; and they don't want to become kings or anything else. To become a king for such people is to limit themselves so much.

So, after that there is a ruling class who just worship these people, just like slaves, they understand them; and by their grace the ruling class exists. And the multiplicity is composed of commercial people and servants. Whether they know it or not, these

divisions are eternal; it says that in Gītā. And by maintaining their order in a beautiful structure of consciousness all of them can be emancipated into infinite bliss – because it flows down from the top. So this knowledge is represented by head, and the ruling class is represented by the heart.

People without heart and affection for the rest of the existence which provides them the basis to cast their individualities, and not as oppressors, belong to the ruling class – and total agreement with the head – the head doesn't provide them with the logic for cannibalism.

By looking at your own caste, Arjuna, that is, Kṣatriya – who removes Om from existence is called Kṣatriya – so being a Kṣatriya, you need not look at your own duty with contradiction. So, you continue to fight till victory is achieved, because to fight for truth, is the best way to remove the Om of lies from the society.

So fight on for truth. It doesn't matter how many bodies can survive the revelation of truth. This is the vital body of the physical weapons: bomb, guns, sword – this is a vital body of the physical weapons – all of them. This is a dangerous weapon. It kills the bodies without touching the body, and the doctors will say, 'It's heart failure, degeneration of brain due to excess in gamma radiation;' that's what is happening you just see. Population explosion shall be controlled by those bodies who cannot overcome the result of their activities. Wait a minute, you'll succumb to your own creation, if you cannot overcome as evolved forms the new phenotypes.

So you don't look at your own religion as the caste of Kṣatriya and consider deaths of the enemies of truth; there is nothing.

yadṛcchayā co 'papannaṁ  
svargadvāram apāvṛtam  
sukhinaḥ kṣatriyāḥ pārtha  
labhante yuddham īdr̥śam v. 32

No matter whether you are defeated or you are victorious it doesn't matter, if you fight for the truth, even if you die you go to heaven immediately, but if you become victorious you enjoy the whole planet: bhokṣyase mahīm. You enjoy the whole planet if you become victorious, but if you die you go to heaven. Those who will survive you on this planet will make temples about you, but looking for the temples you needn't fight and die. You fight for victory – kṛṣṇa will save you. You shall never die. It's there. Whatever happens and as a Kṣatriya aren't you happy, Arjuna, to find such a chance for warfare?

atha cet tvam imaṁ dharmyaṁ  
saṁgrāmaṁ na kariṣyasi  
tataḥ svadharmaṁ kīrtiṁ ca  
hitvā pāpam avāpsyasi v. 33

If you don't fight this war then you'll give up the religion of your own caste, and by giving up your own religion – and you'll give up the chance for glorious deeds – you'll become a sinner. By giving up the chance to become glorious, you'll become a sinner.

akīrtim cā 'pi bhūtāni  
kathayiṣyanti te 'vyayām  
sambhāvitasya cā 'kīrtir  
maraṇād atiricyate v. 34

They'll speak about your cowardice those who supported you in the warfare and came to the battlefield. They will all speak evil about you. They will think that you are small – you are a coward for the sake of your body. They won't understand that you are not coward for that, but they will think you are coward for your body only. Though you are one with the immutable, after hearing all these things, they won't understand that. They will think that you have become a coward for your personal body, Arjuna, and the death for such a body is even superior than giving up the possibility to fight for truth. The circumstance has presented itself, to fight for truth, and not to keep Watergate in perpetuation by participation in the, such falsehood, and stupidity.

bhayād raṇād uparataṁ  
maṁsyante tvāṁ mahārathāḥ  
yeṣāṁ ca tvaṁ bahumato  
bhūtvā yāsyasi lāghavam v. 35

The great warriors who have assembled on your side to fight for the truth and not to back out for physical sensation as your individual participations – they are great warriors for truth – and if you back out as their leader, who amassed them together, they will think you are a coward because you are getting into all these contradictions and you are becoming lighter and lighter in their eyes: yāsyasi lāghavam.

avācyaṁ vādāṁś ca bahūn  
vadiṣyanti tavā 'hitāḥ  
nindantas tava sāmāthyam  
tato duḥkhataram nu kim v. 36

They will speak evil about you, even untruth. They will speak untruth about you too. Those who have assembled on your side to fight, if you give up now by getting into the contradictions about the welfare of your enemies, then those who have assembled on your side they will even begin to speak lie of you, and what they extol in you, they will undermine; and what even worse can be than this?

hato vā prāpsyasi svargaṁ  
jītvā vā bhokṣyase mahīm  
tasmād uttiṣṭha kaunteya  
yuddhāya kṛtaniścayaḥ v. 37

So, oh the Son of Kuntī, that is, the Son of Earth, if you die you will go to heaven because everybody in this world, if you think for the physical point of view, dies: jītvā vā bhokṣyase mahīm. If you become victorious, then you will enjoy the whole planet –

mahīm means planet. The entire planet you will enjoy. tasmād uttiṣṭha kaunteya. So, Oh Kaunteya, rise and decide to fight on!

sukhaduḥkhe same kṛtvā  
lābhālābhau jayājayau  
tato yuddhāya yujyasva  
nai 'vaṁ pāpam avāpsyasi v. 38

So, sukhaduḥkhe same kṛtvā, you will not be worried about happiness and suffering. You will just disregard happiness or suffering only for the duration of the war, not forever. For the duration of war sometimes you can get a great base where there are lots of food, dancing, booze, everything; and, sometimes, you have to be in the trench; cold, rain, maggots, worms, but you cannot complain and don't overcome by going to the base, or somewhere, and having a good time. Don't be overcome by that, as you didn't do actually: sukhaduḥkhe same kṛtvā lābhālābhau jayājayau.

You don't care for profits or loss in a warfare, or victory and defeat, before the war comes to an end. You don't count that during the period of the duration of the war do you? It's always realized at the end of the war. So you don't think of daily victories, retreats and advances.

tato yuddhāya yujyasva  
nai 'vaṁ pāpam avāpsyasi lines 3 & 4

So fight on, you'll never touch sin, because you are fighting for the great virtue of truthful existence.

eṣā te 'bhīhitā sām̐khye  
buddhir yoge tv imām śṛṇu  
buddhyā yukto yayā pārtha  
karmabandhaṁ prahāsyasi v. 39

eṣā te 'bhīhitā sām̐khye. And what I have told you, heretofore, is called Sām̐khyā. Sām̐khyā means an ability to express or define truly the situation. Sām̐khyā: it becomes one with the feeling and comes out in words expressing the feeling and nothing else. Ability for a correct expression, feelings and its action and the change of feelings and the change of actions – it is called Sām̐khyā.

Now I have spoken to you in Sām̐khyā, in true expression, because this is a conversation between Kṛṣṇa and Arjuna being reported by the universal eyes and ears of Saṁjaya, who has conquered the truth, sitting by the blind emperor who has lost his own ability to impose his wisdom, because, being blinded by the affection of his hundred sons, he has succumbed to their activities and lost his sane, which is a fact in reality, in puny physical sensation – a world of puny physical sensation only – it's also the same there.

So, eṣā te 'bhīhitā sām̐khye, after having addressed you in the language of Sām̐khyā, or in the knowledge of Sām̐khyā thus, I am telling you about Sām̐khyā Yoga. You become one with the ability to express the feelings, and without writing like the reporters of the newspapers, you speak, which becomes immediately truth in the feelings and in the logic of the listeners; that is Sām̐khyā. You become one with this ability and faculty.

Now we have listened to this about Sāṅkhya Yoga. Now I am speaking to you about buddhiyoga. Buddhi means intelligence, intelligence after awakening, not intelligence prior to awakening; it's not intelligence, it's cunning. Prior to awakening your intelligence is nothing but cunning. Mr. Cunningham, I know you.

Now I'm telling you about the intelligence. What is buddhi is derivation of buddha. Buddha means – not Go tama Buddha – buddha means, who is awakened is called buddha, and the way he thinks is called buddhi. Now I'm telling you the buddhi yoga, how to become one with the divine intelligence, the intelligence of awakening; it's speaking through a human form to the rest of the human forms – they're all my forms. Therefore all forms, in human forms, have been provided with this faculty to understand, and when they listen to the Creator in their own forms, in one of their own forms, it becomes a compulsion for understanding.

It's not the theory of the children of hominid ancestors who said language is only 20,000 years old; it contradicts the Bible. Sound was there before Creation. God said, "Let there be light" and there was light, and its complement appeared as darkness and the day represented the light and night represented the darkness. They can be there without this representation, but it needs language.

So, I'm telling you to become one with this divine intelligence, and if you become one with this divine intelligence you will get rid of the bondage of your activities; of your past human sensation without intelligence, but with cunning, lots of cunning – monkey businesses. So in the period of awakening, monkey business won't be rewarded, but shall be punished by nature.

Now I'm telling you how to become one with intelligence, and if you become one with intelligence, you will overcome all the bondages of your activities – even if you are wanted by F.B.I. for dealing in dope and disappearing and staying in a different name, incognito, even then – that will also disappear.

ne 'hā 'bhikramanāśo 'sti  
pratyavāyo na vidyate  
svalpam apy asya dharmasya  
trāyate mahato bhayāt

v. 40

This religion or effort or unification in buddhi, unification in buddhiyoga – so if once you start – it will begin to progress if you are aware. If you are always aware, it will begin to increase because no resistance to this increment of intelligence – to become complete your intelligences are not yet complete, but my intelligence is complete so it never moves; it's still luminous, always in combat readiness with any type of cunning and its human presentation. Everything is revealed, pratyavāyo na vidyate, and there is no resistance to its movement.

svalpam apy asya dharmasya. A little bit, the beginning of this religion of intelligence, trāyate mahato bhayāt, saves you from the greatest apprehension of existence, or greatest apprehensions. You can multiply this one absolute apprehension as billions of apprehensions in presentations: the apprehension of death, decay, disease and suffering. How do you like that? I'll change each and every cell of your bodies, if you cannot stand this change, you'll find your own order in the journey towards it.

vyavasāyātmikā buddhir  
eke 'ha kurunandana  
bahuśākhā hy anantāś ca  
buddhayo 'vyavasāyinām v. 41

Oh Kurunandana, oh the children of muscular activities, Kurunandana, mental activities, oh the children of the greatest of workers, physically and mentally, both, but seeking the secret of life from moon rocks – strange. vyavasāyātmikā buddhir. The intelligence of business is directed towards its own single aim without any considerations around it. This is my aim to reach that aim is the intelligence of a business man.

vyavasāyātmikā buddhir  
eke 'ha kurunandana lines 1 & 2

It's always one intelligence, one direction – one aim is the movement of the business mind.

bahuśākhā hy anantāś ca line 3

Since there are various ways and methods, infinite, illimitable, and if you move toward these infinite ways – this that this that – you will never be able to make any progress towards its end, no matter which order you move if you find the end, till you are satisfied with the solution in one single problem; you have learned how to solve a single problem.

But instead of solving a single problem, you think about one problem for five minutes, or ten minutes and compromise, till the present pressure of the problem, which is now in creation is forgotten, and thinking I'll overcome it this way. But by moving in that way you create thirteen other problems associated with the first problem.

So you never learned how to solve a single problem. So I say, no matter which way you move, let your mind move till it finds a solution, not a compromise, but a synthesis. If you can do that, your mind's nature will be the movement towards synthesizing all other problems you have, and it will move faster and faster as it solves more and more problems till all problems are resolved. And a person without any business mind, he moves towards different directions as well, at one time, and never follows any direction till the end is achieved in any direction. It's given up because it seems difficult, so you want to find out an easier way, but the easy way is not the real way; easy way is the fatigue of mind, it's not the health of mind.

yām imām puṣpitām vācam  
pravadanty avipaścitaḥ  
vedavādaratāḥ pārtha  
nā 'nyad astī 'ti vādinaḥ v. 42

kāmātmānaḥ svargaparā  
janmakarmaphalapradām  
kriyāviśeṣabahulām  
bhogaiśvaryagatiṁ prati v. 43

bhogaiśvaryaprasaktānām  
tayā 'pahṛtacetasām  
vyavasāyātmikā buddhiḥ  
samādhau na vidhīyate v. 44

yām imām puṣpitām vācaṁ pravadanty avipaścitaḥ. Those who are of perverted mentality, they will burst into flowery languages to tell you and their resistances to Veda, the true knowledge, and its movement in language. They have no ears, they cannot hear so they burst out into flowery languages actually trying to resist the flow of knowledge, nā 'nyad astī 'ti vādinaḥ, and they will tell you there is nothing hereafter: you die and everything comes to an end with you, so make the best of it, what you can in your ephemeral physical existence. So you run into various different ways and get into speed to get all of it, but the more you proceed there is more of it.

They will tell you there is nothing hereafter, so no matter what you do, you are dying just the same, so you are free to do anything; but you are cowards and you are cunning. That's the only thing you fail to see – coward and cunning. Cunning is an associate of coward – cowardice.

kāmātmānaḥ svargaparā janmakarmaphalapradām. They're so egotistic they want to shape the world according to their own desire, kāmātmānaḥ – full of desire all the time – and that gives them births according to their desire. They cannot overcome a dark, diabolical world full of desire; no end of it, insatiable, and they succumb to it.

kriyāviśeṣabahulām bhogaiśvaryagatiṁ prati. It becomes lots of activities doing this, doing that, doing that, but all they want is ostentatious living and suffering the ostentation. This desire to live ostentatiously where they have nothing left to enjoy their existences, they want to compensate their wants by ostentations, and this robs their intelligence and they lose their real business mind.

traiguṇyaviśayā vedā  
nistraiguṇyo bhavā 'rjuna  
nirdvandvo nityasattvastho  
niryogaḥ ātmavān v. 45

You know the movements of the three qualities in nature. What are the three qualities? Kinesis, inertia, and balance, you know, and you overcome all these three without being affected by the creative qualities of the creative nature; this creative is a creative before awakening. nirdvandvo nityasattvastho. You become synthesized without any contradiction – no contradiction – always decided because it's a single decision which provides decisions to all contradictions in existence.

niryogaḥ ātmavān. You become ātmavān, that is self-supporting and self-sufficient, and no more dependent on yoga, because you are always in yoga and super physical communication. If you think of my multiple becomings in human forms

and the rest cognize through the human sensation – they only exist through human sensation and consideration; otherwise, they have no existence for the lack of cognition. So achieve this point, ātmavān, in possession of soul, but you have to practice yoga till you become like that.

yāvān artha udapāne  
sarvataḥ saṁplutodake  
tāvān sarveṣu vedeṣu  
brāhmaṇasya vijānataḥ

v. 46

Says, yāvān artha udapāne sarvataḥ saṁplutodake, now there are many lakes, ponds, pools, canals, but all stagnant, and the flood comes and overflows two feet on the ground overflowing all these pools, canals, ponds, lakes, and etc. Then all of these pools and lakes and canals of stagnant water, they forget their isolation and become one in the flood.

So, in all forms of knowledge you have to know what belongs to brāhmaṇa, that is the brāhman. brāhman is there in all forms of knowledge; and they're only in separation with each other for lack of this flooding knowledge of brāhman, which removes small or big lakes or the container of water, irrespective of its depth and dimensions, all are flooded by the same water; it's just like that: brāhmaṇasya vijānataḥ.

karmaṇy evā 'dhikāras te  
mā phaleṣu kadācana  
mā karmaphalāhetur bhūr  
mā te saṅgo 'stv akarmaṇi

v. 47

karmaṇy evā 'dhikāras te. Now this is the period of transition, karmaṇy evā 'dhikāras te. You have only freedom to work, but not on what it provides you as the result of your fruit of your actions or activities. You have no access to the fruit of your activities; you have only access to activities.

karmaṇy evā 'dhikāras te  
mā phaleṣu kadācana  
mā karmaphalāhetur

lines 1,2 partial 3

So don't work for too much of profit, that: I'm working this and I'll get this return. I'm only speaking of Śiva Kalpa to one person, and he's not listening to me; therefore, I'll not do that again. No. You can only try to speak, but his understanding doesn't depend on your activities. So you don't care, but you continue to act. So you have, only, access to actions, not to its results. So don't work for results; lots of results. No.

yogasthaḥ kuru karmāṇi  
saṅgam tyaktvā dhanamjaya  
siddhyasiddhyoḥ samo bhūtvā  
samatvaṁ yoga ucyate

v. 48

Oh Dhanamjaya, the Conqueror of Wealth - who does not require anything – he is the conqueror of wealth. Who has amassed a lot of wealth is not the conqueror of wealth because, by amassing lots of wealth, he wants more. He has been conquered by wealth; he is not the conqueror of wealth – it will come later.

yogasthaḥ kuru karmāṇi                      lines 1 & 2  
saṅgam tyaktvā dhanamjaya

You perform your activities always maintaining yoga. You have to be in touch with the source, and thus you work, and without any attachment for the fruit of your activities: siddhyasiddhyoḥ samo bhūtvā.

Your victory or your defeat when they will both become equal to you, you have overcome the bondage of activities; because it's the God's will which will work, and not your activities. Then you will get into the ego 'it's my activity which produced the results.' But when you think 'you are working for God' whatever result is gained, is the will of God, and not your desire to get the result of your activities.

When you will feel that failure or success of your activities are equal to you, then you will really become victorious, lots of results; because that is your daily actions or actions for a few weeks or months, it's not the activities till the victory is achieved.

dūreṇa hy avaraṁ karma  
buddhiyogād dhanamjaya  
buddhau śaraṇam anviccha  
kṛpaṇāḥ phalahetavaḥ                      v. 49

Is a miserly person who works for profits or results, miserly people, and the activities of miserly mind is much inferior to the activities of intelligence of an awakened personality. Therefore, take shelter in an awakened person and listen to his intelligence.

buddhiyukto jahātī 'ha  
ubhe sukṛtaduṣkṛte  
tasmād yogāya yujyasva  
yogaḥ karmasu kauśalam                      v. 50

buddhiyukto jahātī 'ha. Becoming one with this intelligence you overcome good or bad activities, because it's the aim for which you are working, and not judging what you are doing.

buddhiyukto jahātī 'ha  
ubhe sukṛtaduṣkṛte                      lines 1 & 2

What is to be done to attain the aim, you work for that and not for desire, and you overcome good deed and bad deed. You work for the aim.

tasmād yogāya yujyasva  
yogaḥ karmasu kauśalam                      lines 3 & 4

So always work, being one with intelligence, because it gives you the subtle abilities to earn a great victory with little effort; that's intelligence.

karmajaṁ buddhiyuktā hi  
phalaṁ tyaktvā manīṣiṇaḥ  
janmabandhavinirmuktāḥ  
padaṁ gacchanty anāmayam v. 51

karmajaṁ buddhiyuktā hi. Your wisdom and intelligence, whatever it is, is derived from the activities of human forms, not that you have to work out everything, you work out a few of them, and don't repeat what you did; you did it for experience, and for nothing else. And you see, and you observe others, how they're repeating the same activities and getting hurt over and over again; that is wisdom.

So, karmajaṁ buddhiyuktā hi, the intelligence derived from the activities, whether of yours or others if you have observation. halaṁ tyaktvā manīṣiṇaḥ and completely detaching themselves from the results of such activities:

janmabandhavinirmuktāḥ lines 3 & 4  
padaṁ gacchanty anāmayam

He becomes detached from the bondage of his birth and moves towards Brahman – to become one in bodies of immortal physical existences – deviation from that holds you back from obtaining immortality. But the whole world is not going to become immortal; definitely it will start with a few.

yadā te mohakalilaraṁ  
buddhir vyatitariṣyati  
tadā gantāsi nirvedaṁ  
śrotavyasya śrutasya ca v. 52

yadā te mohakalilaraṁ. When your bewilderment or darkness or confusion is removed, buddhir vyatitariṣyati, and you have entered into the world of divine intelligence, tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca, you totally disregard what you hear because they're all informations; just as you have a two and a half pound baby with a defect here, defect there, defect there and it's gona die very soon – it did not breath fifteen minutes after its birth. All these things you hear because they're founded on fictions, not properly checked out, because they contradict the reality which became obvious after a few hours – maybe three days not few hours really – it is slow but better slow than to be never.

śrutivipratipannā te  
yadā sthāsyati niścalā  
samādhav acalā buddhis  
tadā yogam avāpsyasi v. 53

When you will never react to what you hear, then you know that your intelligence is almost filled up.

arjuna uvāca

Arjuna is asking:

sthitaprajñasya kā bhāṣā  
samādhisthasya keśava  
sthitadhīḥ kiṁ prabhāṣeta  
kim āsīta vrajeta kim

v. 54

Now, samādhi, in India it means a person sitting like this... Arjuna is asking how a person in samādhi, and, with stabilized intelligence and wisdom, who finds without seeking or always in light, “What are the signs of such a person; how he speaks; how he moves; and how he talks and what he does – a person in samādhi?”

śrībhagavān uvāca

The Creator said:

prajahāti yadā kāmān  
sarvān pārtha manogatān  
ātmany evā ’tmanā tuṣṭaḥ  
sthitaprajñas tado ’cyate

v. 55

When you’ll find that a person has no desire, his mind is never involved in any kind of desire, a mind without any involution of desire, prajahāti yadā kāmān sarvān pārtha manogatān, mental desire – he never – mind never moves in any kind of desire; and he’s pleased with himself and remains immobile though with different necessary physical presentations without losing his immobility – they’re all his conscious becomings – he is a person in samādhi

duḥkheṣv anudvignamanāḥ  
sukheṣu vigatasprahaḥ  
vītarāgabhayakrodhaḥ  
sthitadhīr munir ucyate

v. 56

A person who is – who doesn’t react to suffering and never seeks pleasure, he never seeks pleasure, and he never reacts to suffering or pain, vītarāgabhayakrodhaḥ; and he has overcome anger, fear and confusion, you know he has stabilized wisdom.

yaḥ sarvatrā ’nabhisnehas  
tat-tat prāpya śubhāśubham  
nā ’bhinandati na dveṣṭi  
tasya prajñā pratiṣṭhitā

v. 57

His wisdom has been established who goes everywhere and never overcomes by appreciation and never becomes depressed by rejection, or by getting good or evil, you know such a person is of established wisdom.

yadā samharate cā 'yaṁ  
kūrmo 'ṅgānī 'va sarvaśaḥ  
indriyāṇī 'ndriyārthebhyas  
tasya prajñā pratiṣṭhitā

v. 58

Who has retracted all his limbs like a tortoise, inside and not outside, who is withdrawn totally, everything will be withdrawn like a tortoise, and yet, maintains his organs only for the sake of existence of an organic world, you know he is of established wisdom.

viṣayā vinivartante  
nirāhārasya dehinaḥ  
rasavarjaṁ raso 'py asya  
paraṁ dṛṣṭvā nivartate

v. 59

viṣayā vinivartante. The objects of desire begins to move around without an ability to enjoy them, nirāhārasya dehinaḥ, because he never eats anything, and has become weak of digestion, lacking nourishment:

rasavarjaṁ raso 'py asya  
paraṁ dṛṣṭvā nivartate

lines 3 & 4

And by seeing others in such condition, an awakening wisdom can refrain from going the same way to destruction.

yatato hy api kaunteya  
puruṣasya vipaścitaḥ  
indriyāṇi pramāthīni  
haranti prasabhaṁ manaḥ

v. 60

But even, one withholds, but will has so many desires that he gets confused in mind because the powerful organs enslave him and make them serve organs without enjoying them.

tāni sarvāṇi saṁyamyā  
yukta āsīta matparaḥ  
vaśe hi yasye 'ndriyāṇi  
tasya prajñā pratiṣṭhitā

v. 61

And by ruling all these desires of different organs, and always his mind attached towards me, and can control all these organs and never runs after them, you know he is of established wisdom.

dhyāyato viṣayān puṁsaḥ  
saṅgas teṣū 'pajāyate  
saṅgāt saṁjāyate kāmaḥ  
kāmāt krodho 'bhijāyate

v. 62

krodhād bhavati saṁmohaḥ  
saṁmohāt smṛtīvibhramaḥ  
smṛtibhramśād buddhināśo  
buddhināśāt praṇāśyati

v. 63

dhyāyato viṣayān puṁsaḥ saṅgas teṣū 'pajāyate. puṁsa means will in smaller form, individual will, always meditates upon the object of his desire; and thus he develops an attachment for the object of his desire, and from this attachment is born anger. Anger is generated by this attachment to the object of desire by constant meditation on the object of desire, krodhād bhavati saṁmohaḥ, and from anger is generated confusion. It's out of anger confusion is born, and in confusion you lose your intelligence, and for lack of intelligence, you succumb to premature destruction; premature destruction, not destruction in its right time, but premature destruction for this involution.

rāgadveṣaviyuktais tu  
viṣayān indriyaiś caran  
ātmavaśyair vidheyātmā  
prasādam adhigacchati

v. 64

And you stop your mind wandering after one after other objects of your desire and keep you attached to your various objects of desire, never ending objects of desire. You stop your mind from wandering as such, and bring it under control of soul, and get into the work and live in a state of bliss.

prasāde sarvaduḥkhānāṁ  
hānir asyo 'pajāyate  
prasannacetaso hy āśu  
buddhiḥ paryavatiṣṭhate

v. 65

prasāde and this bliss will destroy all your previous sufferings, and you become happy and light and luminous once again; and you get reestablished in your divine intelligence.

nā 'sti buddhir ayuktasya  
na cā 'yuktasya bhāvanā  
na cā 'bhāvayataḥ śāntir  
aśāntasya kutaḥ sukham

v. 66

nā 'sti buddhir ayuktasya. One who is not in communication with intelligence, na cā 'yuktasya bhāvanā, neither the flow of the divine intelligence, he cannot become one with that, na cā 'bhāvayataḥ, and who is immune to provocation of thoughts – who is immune to the provocation of thoughts – ego does that. And where will he find peace of existence and bliss of action?

indriyāṇām hi caratām  
yan mano 'nuvidhīyate  
tad asya harati prajñām  
vāyur nāvam ivā 'mbhasi v. 67

And he moves like a boat without direction of steering, like a boat without a rudder, and it moves by various winds of his desire in different directions, never reaching anywhere; and that robs the intelligence and wisdom, and gets lost into the ocean of ignorance.

yā niśā sarvabhūtānām  
tasyām jāgarti saṁyamī  
yasyām jāgrati bhūtāni  
sā niśā paśyato muneḥ v. 69

yā niśā sarvabhūtānām. What is darkness and unreality to the rest of the world of 3.6 billion people, in the zero hour, without any exception what is darkness to them – a man who has conquered his desires lives in that world that is day for him. But it's a night for darkness because such a world never exists in that world, always attached to desire only and no knowledge. And a man who has attained self-mastery is awakened in that world – tasyām jāgarti. yasyām jāgrati bhūtāni sā niśā paśyato muneḥ and in which the rest of the world is awakened running the rat race for more accumulation of printed perfidy till destruction to the physical world in which they live only – a man with mind sees that world as the world in utter darkness of night.

āpūryamāṇam acalapratiṣṭham  
samudram āpaḥ praviśanti yadvat  
tadvat kāmā yaṁ praviśanti sarve  
sa śāntim āpnoti na kāmakāmī v. 70

Just as all rivers and water flows into the ocean, so all kinds of desires flow into these persons into that world, and that world never finds peace for a moment.

vihāya kāmān yaḥ sarvān  
pumāṁś carati niḥspṛhaḥ  
nirmamo nirahamkāraḥ  
sa śāntim adhigacchati v. 71

vihāya kāmān by giving up all these desires which created the darkness, pumāṁś carati niḥspṛhaḥ, the person who moves without any desire, or any benefit, nirmamo nirahamkāraḥ and he thinks he has no possession and also no ego, sa śāntim adhigacch, he enters into the world of peace.

eṣā brāhmī sthitiḥ pārtha  
nai 'nām prāpya vimuhyati  
sthitvā 'syām antakāle 'pi  
brahmanirvāṇam ṛcchati v. 72

After attaining this position, nobody can fall into the darkness of confusion created by perpetual involution in various forms of desire, not all at a time, but one at a time or a few at a time. brahmanirvāṇam ṛcchati. Who has attained that brāhmīsthiti, that ascension into the rhythm of Brahman, that is brain here for the physical world, he never dies, and in the end of the period, he accepts darkness after the end of Śiva Kalpa with as much surrender as the light of awakening.

This is the second chapter and what is written at the end of second chapter is said in 100,000 verses of synthesis, composed by Vāiyāsa, and in the chapter called Bhiṣma, beginning :

dhṛtarāṣṭra uvāca  
dharmakṣetre kurukṣetre  
samavetā yuyutsavaḥ  
māmakāḥ pāṇḍavāś cai 'va  
kim akurvata saṁjaya

chapter 1 v.1

and ending:

yatra yogeśvaraḥ kṛṣṇo  
yatra pārtho dhanurdharaḥ  
tatra śrīr vijayo bhūtir  
dhruvā nītir matir mama

chapter 18 v. 78

Ending with these two verses consisting of 700 verses, this second chapter ends as a conversation between Kṛṣṇa and Arjuna as a movement towards the knowledge of Brahma.

Bom Shankar Bholānātha