

Hari OM

BG 2.39: This, I have explained to you Sāṅkhya Yoga, or analytic knowledge regarding the nature of the soul. Now listen, O Partha, as I reveal Buddhi Yoga, or the Yoga of Intellect. When you work with such understanding, you will be freed from the bondage of karma.

BG 2.40: Working in this state of consciousness, there is no loss or adverse result, and even a little effort saves one from great danger, fear.

BG 2.41: O descendent of the Kurus, the intellect of those who are on this path is resolute, and their aim is one-pointed. But the intellect of those who are irresolute is many-branched.

BG 2.42: Flowery speech is uttered by the unwise, taking pleasure in the eulogizing words of the Vedas, O Arjuna, saying, 'there is nothing else'.

BG 2.43: Full of desires, having heaven as their goal, leading to new births as the result of their works, and prescribe various methods abounding in specific actions, for the attainment of pleasure and power.

BG 2.44: For, those who cling to joy and lordship, whose minds are drawn away by such teaching, are neither determinate and resolute nor are they fit for steady meditation and samadhi.

BG 2.45: The Vedas deal with three attributes; rise above these three attributes (gunas). O Arjuna, free yourself from the pairs of opposites and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self.

BG 2.46: To the brahmana who has known the Self, all the Vedas are of so much use, as is a reservoir of water in a place, where there is flood everywhere.

BG 2.47: You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction.

BG 2.48: Be steadfast in the performance of your duty, O Arjuna, abandoning attachment to success and failure. Such equanimity is called Yoga.

BG 2.49: Seek refuge in divine knowledge and insight, O Arjuna, and discard reward-seeking actions that are certainly inferior to works performed with the intellect established in Divine knowledge. Miserly are those who seek to enjoy the fruits of their works.

BG 2.50: One who prudently practices the science of work without attachment can get rid of both good and bad reactions in this life itself. Therefore, strive for Yoga, which is the art of working skillfully – skill in action is yoga.

BG 2.51: The wise endowed with equanimity of intellect, abandon attachment to the fruits of actions, which bind one to the cycle of life and death. By working in such consciousness, they attain the state beyond all suffering.

BG 2.52: When your intellect crosses the quagmire of delusion, you will then acquire indifference to what has been heard and what is yet to be heard.

BG 2.53: When your intellect ceases to be allured by the fruitive sections of the Vedas and remains steadfast in divine consciousness, you will then attain the state of perfect Yoga.

BG 2.54: Arjuna said : O Keshava, what is the disposition of one who is situated in divine consciousness? How does an enlightened person talk? How does he sit? How does he walk?

BG 2.55: The Supreme Lord said: O Partha, when one discards all selfish desires and cravings of the senses that torment the mind, and becomes satisfied in the realization of the self, such a person is said to be one of steady Wisdom.

BG 2.56: One whose mind remains undisturbed amidst misery, who does not crave for pleasure, and who is free from attachment, fear, and anger, is called a sage of steady wisdom.

BG 2.57: One who remains unattached under all conditions and is neither delighted by good fortune nor dejected by tribulation, he is a sage with perfect knowledge.

BG 2.58: One who is able to withdraw the senses from their objects, just as a tortoise withdraws its limbs into its shell, is established in divine wisdom.

BG 2.59: Aspirants may restrain the senses from their objects of enjoyment, but the taste for the sense objects remains. However, even this taste ceases for those who realizes the Supreme.

BG 2.60: The senses are so strong and turbulent, O son of Kunti, that they can forcibly carry away the mind even of a person endowed with discrimination and practicing self-control.

BG 2.61: They are established in perfect knowledge, who subdue their senses and keep their minds ever absorbed in me.

BG 2.62: While contemplating on the objects of the senses, one develops attachment to them. Attachment leads to desire, and from desire arises anger.

BG 2.63: Anger leads to clouding of judgment, which results in the loss of memory. When the memory is lost, the intellect gets destroyed; and when the intellect is destroyed, one is ruined.

BG 2.64: But one who controls the mind, and is free from attachment and aversion, even while using the objects of the senses, attains the Grace of God.

BG 2.65: By divine grace comes the peace in which all sorrows end, and the intellect of such a person of tranquil mind soon becomes firmly established in God.

BG 2.66: But an undisciplined person, who has not controlled the mind and senses, can neither have a resolute intellect nor steady contemplation on God. For one who never unites the mind with God there is no peace; and how can one who lacks peace be happy?

BG 2.67: For, the mind which follows in the wake of the wandering senses, carries away his discrimination, as the wind carries away a boat on the waters.

BG 2.68: Therefore, O mighty-armed, his knowledge is steady whose senses are completely restrained from sense objects.

BG 2.69: What all beings consider as day is the night of ignorance for the wise, and what all creatures see as night is the day for the introspective sage.

BG 2.70: Just as the ocean remains undisturbed by the incessant flow of waters from rivers merging into it, likewise the sage who is unmoved despite the flow of

desirable objects all around him attains peace, and not the person who strives to satisfy desires.

BG 2.71: That person attains peace who, abandoning all desires, moves about without longing, without the senses of 'I-ness' and 'my-ness'.

BG 2.72: O Partha, such is the state of an enlightened soul that having attained it, one is never again deluded. Being established in this consciousness even at the hour of death, one is liberated from the cycle of life and death and reaches the Supreme Abode of God.