

*By using the unexcelled superlative of Bhagavan in referring to Lord Krishna supreme position as the unparalleled possessor of the six opulences being: omniscience, power, strength, splendour, wealth and dispassion.*

How has the dejection come to you at this juncture? This is not fit for a person of noble mind and deeds. It is disgraceful, and it does not lead one to heaven, O Arjuna. Shake off this trivial weakness of your heart and get up for the battle, O Arjuna. In Vedic culture, gurus, the elderly, honorable personalities, and all other superiors are to be respected. One should not fight or even joke or speak sarcastically with superiors, even if they hurt you. But the scriptures also say that anyone who is engaged in abominable activities or supports misdeeds against you or others, is no longer to be respected, but punished. It would be better, indeed, to live on alms in this world than to slay these noble personalities because by killing them I would enjoy wealth and pleasures stained with their blood. We should not even wish to live after killing our cousin brothers who are standing in front of us. Arjuna now requests Krishna for guidance: I am Your disciple, and I take refuge in You. It is the eternal relationship between the creator and His creatures. I do not perceive that gaining an unrivaled and prosperous kingdom on this earth, or even lordship over all the celestial controllers will remove the sorrow that is drying up my senses. I shall not fight, and became silent. You grieve for those who are not worthy of grief and yet speak words of wisdom. The wise grieve neither for the living nor for the dead. The Self or Atma is also called soul or consciousness and is the source of life and the cosmic power behind the body-mind complex. Self cannot be perceived by our physical senses because Self is beyond the domain of the senses. The senses were designed only to comprehend physical objects. There was never a time when these monarchs, you, or I did not exist, nor shall we ever cease to exist in the future. This should not delude the wise. They are transitory and impermanent. Therefore, one should learn to endure them bravely. The phenomenal world cannot exist without the pairs of opposites. Good and evil, pain and pleasure will always exist. The universe is a playground designed by God for the living entities. It takes two to play a game. Before one can feel joy, one must know sorrow. Both negative and positive experiences are needed for our growth and spiritual development. Thus, pain is born in the womb of pleasure. Peace is born in the womb of war. When the desire for happiness disappears, so does the sorrow. Sorrow is only a prelude to happiness and vice versa. Even the joy of going to heaven is followed by the sorrow of coming back to the earth; therefore, worldly objects should not be the main goal of human life. Neither pain nor pleasure lasts forever. Pleasure comes after pain, and pain is followed again by pleasure. Reflecting like this, one must learn to tolerate the blows of time with patience and learn not only to endure but also to expect, welcome, and enjoy both the joys as well as the sorrows of life. Sow the seed of hope in the soil of sorrow. There would be no opportunities if there were no problems. Opportunity lies in the middle of difficulties. The visible physical body is transitory, and it undergoes changes. The reality of these two is indeed certainly seen by the seer of the truth who knows that we are not this body, but the Atma. The human body and the universe both have a temporary existence, but appear permanent at first sight. We have used the English words: Self, Spirit, spirit, soul, or individual soul interchangeably for different aspects of Atma. Our physical body is subject to birth, growth, maturity, reproduction, decay, and death; whereas the Self is eternal, indestructible, pure, unique, all knower, substratum, unchangeable, self-luminous, the cause of all causes, all pervading, unaffected, immutable, and inexplicable. The Spirit by whom this entire universe is pervaded, is indestructible. No one can destroy the imperishable Spirit. Spirit Atma is immortal. Therefore, as a warrior, you must fight, O Arjuna. It does not come into being or cease to exist. The Spirit is not destroyed when the body is destroyed. The living entity is a traveler. Death is like a rest area where the individual soul changes vehicles, and the journey continues. Life is continuous and endless. Inevitable death is not the end of life; it is only an end of a perishable, physical body. Weapons do not cut this Spirit, fire does not burn it, water does not make it wet, and the wind does not make it dry. The Spirit cannot be cut, burned, wet, or dried. It is eternal, all pervading, changeless, immovable, and primeval. Atma is beyond space and time. Knowing the Spirit as such, you should not grieve for the physical body. A question may arise: Should one lament the death of the destructible body of our near and dear ones at

all? Even if you think that the physical body takes birth and dies perpetually, even then, O Arjuna, you should not grieve like this because death is certain for one who is born, and birth is certain for one who dies. Lamentation is due to attachment, and attachment binds the individual soul to the wheel of transmigration. The inevitability of death and indestructibility of the soul, however, does not and cannot justify lawful but unnecessary killing of any creature, unjust war, or even suicide. The Vedic scriptures are very clear on this point in regard to killing human beings or any other living entity. One should not commit violence towards anyone. Unauthorized killing is punishable in all circumstances: A life for life. They manifest between the birth and the death only. What is there to grieve about? Even after hearing about it, very few people know what the Spirit is. See also KaU 2. Therefore, you should not mourn for anybody. The righteous war may be waged even against our own evil-doer kith and kin RV 6. God helps the valiant who adhere to morality. Dharma righteousness protects those who protect Dharma morality, justice, and righteousness. It is better to die for a right cause and acquire the grace of sacrifice than to die an ordinary but compulsory death. The gates of heaven open wide for those who stand up to vindicate justice and righteousness Dharma. Not to oppose an evil is to indirectly support it. Very similar ideas are expressed in other scriptures of the world. Allah loves those who battle for His cause in ranks Surah Happy are those who suffer persecution because they do what God requires. The kingdom of heaven belongs to them Matthew 5. There is no sin in killing an aggressor. Whosoever helps and supports an aggressor is also an aggressor. Thus, all those who supported Kauravas were basically an aggressor and deserved to be eliminated. If you will not fight this battle of good over the evil, you will fail in your duty, lose your reputation as a warrior, and incur sin by not doing the right action. To the honorable, dishonor is worse than death. Those who have greatly esteemed you will lose respect for you. What could be more painful to you than this? No matter what happens you win. Therefore, get up with a determination to fight, O Arjuna. By doing your duty this way, you will not incur any sin. This is the starting verse of the theory of KarmaYoga, the main theme of the Gita. The wise should wholeheartedly welcome pleasure and pain, joy and sorrow, without becoming discouraged MB Two types of people are happy in this world: Those who are completely ignorant and those who are truly wise.

*In chapter two Arjuna accepts the position as a disciple of Lord Krishna and taking complete of Him requests the Lord to instruct him in how to dispel his lamentation and grief. This chapter is often deemed as a summary to the entire Bhagavad-Gita.*

Nomenclature[ edit ] The Gita in the title of the text "Bhagavad Gita" means "song". Religious leaders and scholars interpret the word "Bhagavad" in a number of ways. Accordingly, the title has been interpreted as "the Song of God" by the theistic schools, [16] "the Song of the Lord", [17] "the Divine Song", [18] [19] and "the Celestial Song" by others. According to Kashi Nath Upadhyaya, a Gita scholar, it is possible that a number of different individuals with the same name compiled different texts. This is evidenced by the discontinuous intermixing of philosophical verses with theistic or passionately theistic verses, according to Basham. Scholars accept dates from the fifth century to the second century BCE as the probable range, the later likely. The Hinduism scholar Jeaneane Fowler, in her commentary on the Gita, considers second century BCE to be the probable date of composition. Kashi Nath Upadhyaya, in contrast, dates it a bit earlier. He states that the Gita was always a part of the Mahabharata, and dating the latter suffices in dating the Gita. This would date the text as transmitted by the oral tradition to the later centuries of the 1st-millennium BCE, and the first written version probably to the 2nd- or 3rd-century CE. The dating of the Gita is thus dependent on the uncertain dating of the Mahabharata. The actual dates of composition of the Gita remain unresolved. These are the three starting points for the Vedanta school of Hindu philosophy. Smarta Tradition The Bhagavad Gita is the sealing achievement of Hindu Synthesis, incorporating its various religious traditions. It openly synthesizes and inclusively accepts multiple ways of life, harmonizing spiritual pursuits through action karma , knowledge jnana , devotion bhakti. The Indologist Robert Minor, and others, [web 1] in contrast, state the Gita is "more clearly defined as a synthesis of Vedanta, Yoga and Samkhya" philosophies of Hinduism. Thus Gita discusses and synthesizes the three dominant trends in Hinduism: According to Deutsch and Dalvi, the Bhagavad Gita attempts "to forge a harmony" between these three paths. The Gita disapproves of these, stating that not only is it against the tradition but against Krishna himself, because "Krishna dwells within all beings, in torturing the body the ascetic would be torturing him", states Flood. Even a monk should strive for the "inner renunciation", rather than external pretensions. According to Upadhyaya, the Gita states that none of these paths to spiritual realization are "intrinsically superior or inferior", rather they "converge in one and lead to the same goal". Therein, in the third section, the Gita forms chapters 23–40, that is 6. An authentic manuscript of the Gita with verses has not been found. Each shloka line has two quarter verses with exactly eight syllables. Each of these quarters is further arranged into "two metrical feet of four syllables each", state Flood and Martin. The Pandava prince Arjuna asks his charioteer Krishna to drive to the center of the battlefield so that he can get a good look at both the armies and all those "so eager for war". He does not want to fight to kill them and is thus filled with doubt and despair on the battlefield. Because of differences in recensions , the verses of the Gita may be numbered in the full text of the Mahabharata as chapters 6. However, variant readings are relatively few in contrast to the numerous versions of the Mahabharata it is found embedded in, and the meaning is the same. Some Sanskrit editions that separate the Gita from the epic as an independent text, as well as translators, however, add chapter titles such as each chapter being a particular form of yoga. Two massive armies representing different loyalties and ideologies face a catastrophic war. With Arjuna is Krishna, not as a participant in the war, but only as his charioteer and counsel. Arjuna requests Krishna to move the chariot between the two armies so he can see those "eager for this war". He sees family and friends on the enemy side. Arjuna is distressed and in sorrow. He wonders if it is noble to renounce and leave before the violence starts, or should he fight, and why. Bengali script ; Bottom: The warrior Arjuna whose past had focussed on learning the skills of his profession now faces a war he has doubts about. Filled with introspection and questions about the meaning and purpose of life, he asks Krishna about the nature of life, soul, death, afterlife and whether there is a deeper meaning and reality. The chapter summarizes the Hindu idea of rebirth, samsara, eternal soul in each person Self , universal soul present in everyone, various

types of yoga, divinity within, the nature of Self-knowledge and other concepts. This chapter is an overview for the remaining sixteen chapters of the Bhagavad Gita. Krishna replies that there is no way to avoid action karma , since abstention from work is also an action. Every man or woman is bound by activity. Those who act selfishly create the karmic cause and are thereby bound to the effect which may be good or bad. Whatever the result, it does not affect them. Their happiness comes from within, and the external world does not bother them. Arjuna questions Krishna as how could he when those sages lived so long ago, and Krishna was born more recently. Krishna reminds him that everyone is in the cycle of rebirths, and while Arjuna does not remember his previous births, he does. Whenever dharma declines and the purpose of life is forgotten by men, says Krishna, he returns to re-establish dharma. The simultaneous outer action with inner renunciation, states Krishna, is the secret to the life of freedom. Action leads to knowledge, while selfless action leads to spiritual awareness, state the last verses of this chapter. Arjuna asks Krishna which path is better? The different paths, says Krishna, aim for and if properly pursued lead to Self-knowledge. This knowledge leads to the universal, transcendent Godhead, the divine essence in all beings, to Brahman - the Krishna himself. The final verses of the chapter state that the self-aware who have reached self-realization live without fear, anger, or desire. They are free within, always. For example, states Arthur Basham, verses 5.

**Chapter 3 : Bhagavad Gita Chapter 2 in Hindi, à¤, à¤³/à¤, à¤—à¥•à¤—à¥à¤—, Read Geeta Saar**

à¤, à¤³/à¤, à¤—à¥•à¤—à¥à¤—: *Read Bhagavad Gita Chapter 2 in Hindi (à¤¶à¥•à¤°à¥€à¤@à¤!à¥•à¤—à¤µà¤!à¥•à¤—à¥€à¤¤à¤¼ à¤...à¤§à¥•à¤—à¤¼à¤²), Bhagvad Gita Saar in.*

Swamji toldâ€” Be beyond the common worldly motives. When the idea of doing good becomes a part of his very being, then he will not seek for any motive outside. Let us do good because it is good to do good; he who does good work even in order to get to heaven binds himself down, says the Karma-Yogi. Any work that is done with any the least selfish motive, instead of making us free, forges one more chain for our feet. Let light come unto every one; the task will not be finished till every one has reached the Lord. Bring light to the poor and bring more light to the rich, for they require it more than the poor. Bring light to the ignorant, and more light to the educated, for the vanities of the education of our time are tremendous! Thus bring light to all and leave the rest unto the Lord, for in the words of the same Lord "To work you have the right and not to the fruits thereof. I have seen much light on concentration and attention and control of concentration, which if practised will take us out of all anxiety and worry. It is really the science of bottling up our minds whenever we like. I am called by the Lord for this. I have been dragged through a whole life full of crosses and tortures, I have seen the nearest and dearest die, almost of starvation; I have been ridiculed, distrusted, and have suffered for my sympathy for the very men who scoff and scorn. Well, my boy, this is the school of misery, which is also the school for great souls and prophets for the cultivation of sympathy, of patience, and, above all, of an indomitable iron will which quakes not even if the universe be pulverised at our feet. Therefore Krishna shows us the lower ways and methods. The easiest way for everyone is to do [his or her] work and not take the results. It is our desire that binds us. If we take the results of actions, whether good or evil, we will have to bear them. But if we work not for ourselves, but all for the glory of the Lord, the results will take care of themselves. He does his duty. If defeat comes, it belongs to the general, not to the soldier. Those great master minds producing momentous results in the hearts of mankind were content to write their books without even putting their names, and to die quietly, leaving the books to posterity. They have been true children of Shri Krishna. They have been true followers of the Gita; they practically carried out the great mandate, "To work you have the right, but not to the fruits thereof. Why care for results? If you want to do a great or a good work, do not trouble to think what the result will be. Do not try to fly. Look not for success or failure. Join yourself to the perfectly unselfish will and work on. Know that the mind which is born to succeed joins itself to a determined will and perseveres. You have the right to work, but do not become so degenerate as to look for results. Work incessantly, but see something behind the work. Even good deeds can find a man in great bondage. Therefore be not bound by good deeds or by desire for name and fame. Those who know this secret pass beyond this round of birth and death and become immortal. Are you sure that you are not actuated by greed of gold, by thirst for fame or power? Are you really sure that you can stand to your ideals and work on, even if the whole world wants to crush you down? Are you sure you know what you want and will perform your duty, and that alone, even if your life is at stake? Are you sure that you will persevere so long as life endures, so long as there is one pulsation left in the heart? Then you are a real reformer, you are a teacher, a Master, a blessing to mankind. But man is so impatient, so short-sighted! He has not the patience to wait, he has not the power to see. He wants to rule, he wants results immediately. He wants to reap the fruits himself, and does not really care for others. Why cling to results? Ours are the duties. Let the fruits take care of themselves. But man has no patience. He takes up any scheme. The larger number of would-be reformers all over the world can be classed under this heading. This page was last updated on:

**Chapter 4 : Bhagavad Gita - Chapter 2 - Sankhya Yoga - The Yoga of Analysis | Srimad Bhagavad Gita**

*Hinduism Srimad Bhagavad Gita - Chapter 2 - In Hindi || à¤¶à¥•à¤°à¥€à¤@à¤! à¤—à¤µà¤! à¤—à¥€à¤¤à¤¼ #Bhaktibhajan Watch " Srimad Bhagavad Gita - Chapter 2 - In Hindi"from Bhakti Bhajan Kirtan.*

### Chapter 5 : Bhagavad Gita Chapter 2 Lyrics - Bhagavad Gita, Hindu Devotional Stotrams & Songs

*This chapter is often deemed as a summary to the entire Bhagavad-Gita. Here many subjects are explained such as: karma yoga, jnana yoga, sankhya yoga, buddhi yoga and the atma which is the soul.*

### Chapter 6 : Bhagavad Gita in Hindi Chapter 2 - Shlokas with Meaning - Vedic Rashifal - Aaj ka Rashifal

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### Chapter 7 : Chapter 2, Verse 20 " Bhagavad Gita, The Song of God " Swami Mukundananda

*Bhagavad Gita - Chapter 2 - Verse 10 Descendent of Bharata, there, between the two armies, Shri Krishna (Hrishikesh) smiled and spoke the following words to the grief-stricken Arjuna. sanskrit text.*

### Chapter 8 : Bhagavad Gita Chapter 2 Lyrics in Tamil - Bhagavad Gita in Tamil, Hindu Devotional Stotrams

*BG The soul is neither born, nor does it ever die; nor having once existed, does it ever cease to be. The Commentary: The eternal nature of the soul has been established in this verse, which is ever-existing and beyond birth and death.*

### Chapter 9 : racedaydvl.com | Srimad Bhagawad Gita Chapter 2 - Hindi

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