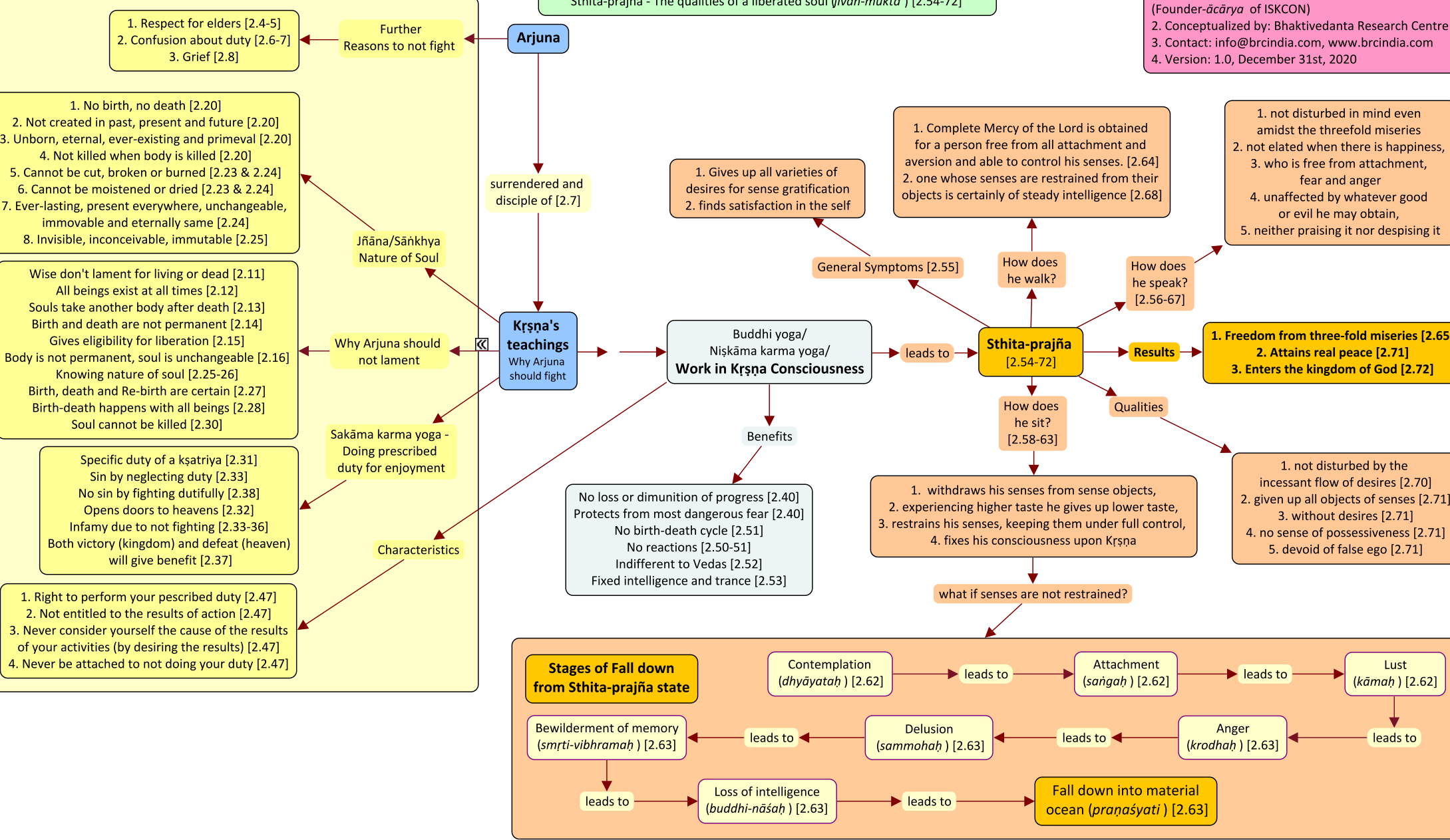


Bhagavad-gītā Chapter 2 → is titled → Contents of the Gītā Summarized → is about → Arjuna's indecision and accepting Lord Kṛṣṇa as his guru [2.1-10]
 Jñāna/Sāṅkhya - Analysis of body and soul (Matter and Spirit) [2.11-30]
 Sakāma-karma-yoga - Performing prescribed duty gives enjoyment [2.31-37]
 Niṣkāma-karma-yoga/Buddhi-yoga - detached work without reactions [2.38-53]
 Sthita-prajña - The qualities of a liberated soul (*jīvan-mukta*) [2.54-72]

Śrīmad Bhagavad-gītā Chapter 2 Concept Map

1. Based on: The Bhagavad-gītā As It Is by His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda (Founder-*ācārya* of ISKCON)
 2. Conceptualized by: Bhaktivedanta Research Centre
 3. Contact: info@brcindia.com, www.brcindia.com
 4. Version: 1.0, December 31st, 2020



Further Reasons to not fight

1. Respect for elders [2.4-5]
2. Confusion about duty [2.6-7]
3. Grief [2.8]

Jñāna/Sāṅkhya Nature of Soul

1. No birth, no death [2.20]
2. Not created in past, present and future [2.20]
3. Unborn, eternal, ever-existing and primeval [2.20]
4. Not killed when body is killed [2.20]
5. Cannot be cut, broken or burned [2.23 & 2.24]
6. Cannot be moistened or dried [2.23 & 2.24]
7. Ever-lasting, present everywhere, unchangeable, immovable and eternally same [2.24]
8. Invisible, inconceivable, immutable [2.25]

Why Arjuna should not lament

Wise don't lament for living or dead [2.11]
 All beings exist at all times [2.12]
 Souls take another body after death [2.13]
 Birth and death are not permanent [2.14]
 Gives eligibility for liberation [2.15]
 Body is not permanent, soul is unchangeable [2.16]
 Knowing nature of soul [2.25-26]
 Birth, death and Re-birth are certain [2.27]
 Birth-death happens with all beings [2.28]
 Soul cannot be killed [2.30]

Sakāma karma yoga - Doing prescribed duty for enjoyment

Specific duty of a kṣatriya [2.31]
 Sin by neglecting duty [2.33]
 No sin by fighting dutifully [2.38]
 Opens doors to heavens [2.32]
 Infamy due to not fighting [2.33-36]
 Both victory (kingdom) and defeat (heaven) will give benefit [2.37]

Characteristics

1. Right to perform your prescribed duty [2.47]
2. Not entitled to the results of action [2.47]
3. Never consider yourself the cause of the results of your activities (by desiring the results) [2.47]
4. Never be attached to not doing your duty [2.47]

Arjuna

Kṛṣṇa's teachings
 Why Arjuna should fight

General Symptoms [2.55]

1. Gives up all varieties of desires for sense gratification
2. finds satisfaction in the self

How does he walk? [2.64]

1. Complete Mercy of the Lord is obtained for a person free from all attachment and aversion and able to control his senses. [2.64]
2. one whose senses are restrained from their objects is certainly of steady intelligence [2.68]

How does he speak? [2.56-67]

1. not disturbed in mind even amidst the threefold miseries
2. not elated when there is happiness,
3. who is free from attachment, fear and anger
4. unaffected by whatever good or evil he may obtain,
5. neither praising it nor despising it

Results [2.65-72]

1. Freedom from three-fold miseries [2.65]
2. Attains real peace [2.71]
3. Enters the kingdom of God [2.72]

Benefits

- No loss or diminution of progress [2.40]
- Protects from most dangerous fear [2.40]
- No birth-death cycle [2.51]
- No reactions [2.50-51]
- Indifferent to Vedas [2.52]
- Fixed intelligence and trance [2.53]

How does he sit? [2.58-63]

1. withdraws his senses from sense objects,
2. experiencing higher taste he gives up lower taste,
3. restrains his senses, keeping them under full control,
4. fixes his consciousness upon Kṛṣṇa

Qualities

1. not disturbed by the incessant flow of desires [2.70]
2. given up all objects of senses [2.71]
3. without desires [2.71]
4. no sense of possessiveness [2.71]
5. devoid of false ego [2.71]

