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EMAGAZINE FOR EVERY EKADASI (SAT-TILA EKADASI)

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1. BHAGAVAT GITA 2.22 PART 1

Today we are going to discuss from Bhagavad Gita as it is, text 22 from the second chapter. It will be nice if we can all recite it together and this way we can all learn some Sanskrit.

BG 2.22

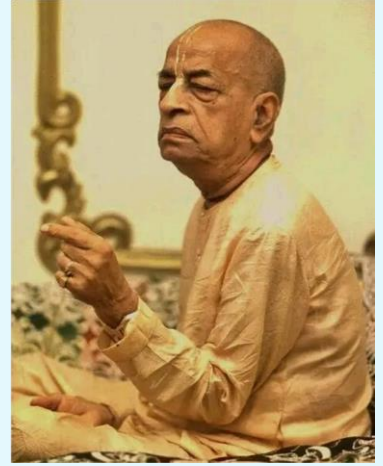
vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro 'parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni saṁyāti navāni dehī

TRANSLATION

As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.

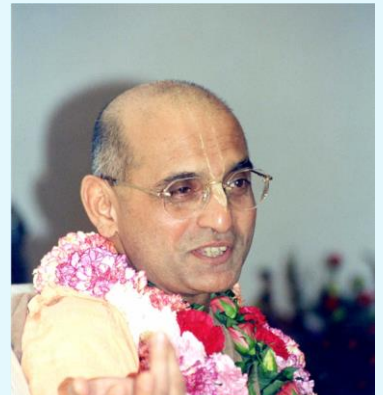
PURPORT

Change of body by the atomic individual soul is an accepted fact. Even the modern scientists who do not believe in the existence of the soul, but at the same time cannot explain the source of energy from the heart, have to accept continuous changes of body which appear from childhood to boyhood and from boyhood to youth and again from youth to old age. From old age, the change is transferred to another body. This has already been explained in a previous verse (2.13). Transference of the atomic individual soul to another body is made possible by the grace of the Supersoul. The Supersoul fulfils the desire of the atomic soul as one friend fulfils the desire of another. The *Vedas*, like the *Muṇḍaka Upaniṣad*, as well as the *Śvetāśvatara Upaniṣad*, compare the soul and the Supersoul to two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree, and the other bird (Kṛṣṇa) is simply watching His friend. Of these two birds – although they are the same in quality – one is captivated by the fruits of the material tree, while the other is simply witnessing the activities of His friend. Kṛṣṇa is the witnessing bird, and Arjuna is the eating bird. Although they are friends, one is still the master and the other is the servant. Forgetfulness of this relationship by the atomic soul is the cause of one's changing his position from one tree to another, or from one body to another. The *jīva* soul is struggling very hard on the tree of the material body, but as soon as he agrees to accept the other bird as the supreme spiritual master – as Arjuna agreed to



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do by voluntary surrender unto Kṛṣṇa for instruction – the subordinate bird immediately becomes free from all lamentations. Both the *Muṇḍaka Upaniṣad* (3.1.2) and *Śvetāśvatara Upaniṣad* (4.7) confirm this:

*samāne vṛkṣe puruṣo nimagno
'nīśayā śocati muhyamānaḥ
juṣṭaṁ yadā paśyaty anyam īśam
asya mahimānam iti vīta-śokaḥ*

“Although the two birds are in the same tree, the eating bird is fully engrossed with anxiety and moroseness as the enjoyer of the fruits of the tree. But if in some way or other he turns his face to his friend the Lord and knows His glories – at once the suffering bird becomes free from all anxieties.” Arjuna has now turned his face towards his eternal friend, Kṛṣṇa, and is understanding the *Bhagavad-gītā* from Him. And thus, hearing from Kṛṣṇa, he can understand the supreme glories of the Lord and be free from lamentation.

Arjuna is advised herewith by the Lord not to lament for the bodily change of his old grandfather and his teacher. He should rather be happy to kill their bodies in the righteous fight so that they may be cleansed at once of all reactions from various bodily activities. One who lays down his life on the sacrificial altar, or in the proper battlefield, is at once cleansed of bodily reactions and promoted to a higher status of life. So, there was no cause for Arjuna’s lamentation.



This Bhagavad Gita is the instructions of the Supreme Personality of Godhead Krishna to His friend Arjuna. Arjuna was prepared to fight the battle of Kurukshetra, as the war was about to begin and Arjuna saw who he had to fight with. He saw in the enemy line there was grandfather Bhisma who brought him up from his childhood after his father’s death. Then he saw Dronacharya his teacher who treated him all along like his own son. He saw his friend like Ashwatama, he saw his cousins like Duryodhan, Dusashan, etc. In this way when Arjuna saw that he was confronting his own relatives and friends in this battle, Arjuna became very much afflicted and heart-broken and he told Krishna who was the charioteer of his chariot that he would not be able to fight. He said *vepathuś ca śarīre me roma-harṣaś ca jāyate gāṇḍīvaṁ sraṁsate hastāt tvak caiva paridahyate* (BG1.29) Krishna my body is trembling, I feel as if I have fever and I do not have any strength to hold my bow its slipping so I would not be able to fight. He gave various reasons why he should not fight. One of the reasons he gave was what

is the use of enjoying this kingdom which is going to be stained by the blood of my own relatives. I will not be able to enjoy this kingdom, better I renounce everything, I rather become a mendicant and maintain myself by begging. Arjuna gave other reasons also; he said in this battle when all the senior members and responsible members of the society die then there would not be anyone to protect the women folk and unprotected women folk will be exploited by others and because of that a mixed race would be produced and the whole society would become degraded. In this way Arjuna gave various reasons why he should not fight. At the same time, he felt that he was bewildered and did not have the intelligence or ability to figure out what he should do and what he should not do. Finally, Arjuna submitted himself to Krishna, he said, "I do not know what has to be done and what does not have to be done, I am surrendering myself unto you, please accept me as your disciple and tell me what I should do." In this way Arjuna finally surrendered unto Krishna *śiṣyas te 'haṁ śādhī māṁ tvāṁ prapannam* (BG 2.7). I am your disciple, I am surrendering myself unto you, please tell me what I should do. In this way when Arjuna surrendered himself to Krishna then Krishna started to advise.



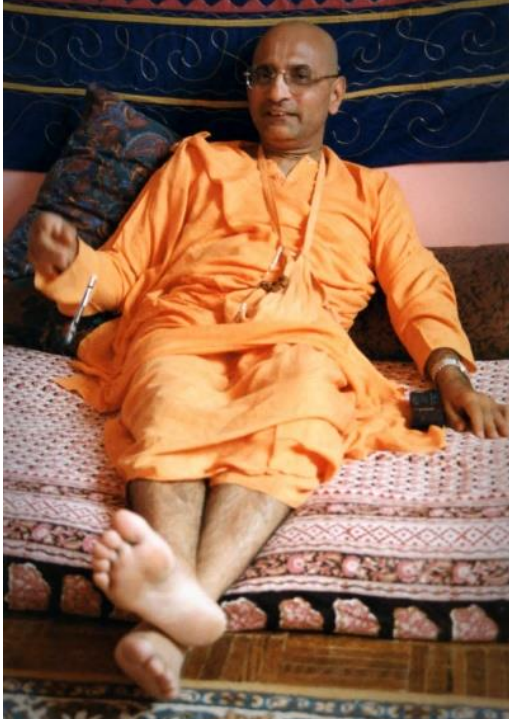
The first thing Krishna told him was *aśocyān anvaśocas tvāṁ prajñā-vādāṁś ca bhāṣase* (BG 2.11) Arjuna in one hand you are lamenting for something that you should not lament about but at the same time you are speaking like a wise man *gatāsūn agatāsūṁś ca nānuśocanti paṇḍitāḥ* (BG 2.11). A wise man does not lament over something that is transient. Krishna started to explain to Arjuna the wisdom of the self.

2. SRILA PRABHUPADA APPRECIATION



The more we recognize and appreciate the glory of Srila Prabhupada the more we will be able to appreciate of the activities of Supreme Personality of Godhead, because Srila Prabhupada came to give the Supreme Personality of Godhead. The mercy of the Lord flows through Srila Prabhupada, the most bona fide representative of the Lord. (Prabhupada realizations)

3. GURU MAHARAJA'S INSTRUCTIONS



Surrender to Krishna, surrender to Krishna, surrender to Krishna.

(The content of this E-magazine was based on a lecture given by His Holiness Bhakti Charu Swami at a Sunday program on 19 July 1992 at Port Elizabeth, South Africa)

(Compilation & editing by Hemavati Radhika dasi)