

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

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YouTube Link: https://youtu.be/OUOK_03Vy-4

The Path to reach the state of Sthitaprajña

Śrīmad Bhagavad Gītā Chapter 2: **Sāṅkhya Yog - The Yog of Analytical Knowledge** The session begins with the prayer to the Guru's and the almighty and lighting of the lamp.

The penultimate part of chapter 2 is important in leading us onto the steps for achieving the ultimate moksha or deliverance. The understanding of these shlokas also takes us through a subtle level of understanding to free ourselves from the cycle of birth and death and teaches us how we should conduct ourselves in this life.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

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.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥

Be steadfast in the performance of your duty, O Arjun, abandoning attachment to success and failure. Such equanimity is called Yog.

The above shlokas are extremely important. The take aways in what we have seen in the previous shlokas is very significant.

Swami Govindji Giri Maharaj has said that Bhagavān Śrī Krishna had told that while performing any task it is important to carry out with full concentration and consciousness. When we enjoy the fruits of the action the perception should be of equanimity and serene. Concentration and alertness during action are intended.

When these 4 aspects of concentration, consciousness, equanimity and serenity are combined

we get the concept of 'yoga'. which is described in the shloka above.

Bhagavān had explained how karma, or the daily actions can be converted to karma yoga or the yoga of action to attain freedom from the distress that we experience in the world.

In continuation Bhagavān said:

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥

Seek refuge in divine knowledge and insight, O Arjun, 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.

Bhagavan had said that for the people who carry out anything with an intent of fruitive benefits in their mind are of inferior disposition. One can see in daily life that some cook in the house expecting praise for their culinary efforts. Some donate with the intent to see that their name is published everywhere a clear expectation of praise. Such people are termed '**phala-hetavaḥ**' – looking for fruits and praises.

Such persons are very much dependent and helpless caused by their dependency on the fruits of their actions. In comparison any action performed with an intent of receiving something back is inferior as compared to action carried out under the influence of intellect is much superior since it is a resultant of jñāna yoga within the purview of karma yoga. Karma done with the intent of fruits is inferior to those done with the wisdom of not expecting any fruits.

Each person conducts themselves to some action using their intellect which takes to the jñāna yoga. This is the kind of conduct in which one must take refuge and is certainly a more superior practice.

2.50

**buddhiyukto jahātīha, ubhe sukṛtaduṣkṛte,
tasmādyogāya yujyasva, yogaḥ(kh) karmasu kauśalam. 2.50**

Endowed with equanimity, one sheds in this life both good and evil. Therefore, strive for the practice of this Yoga of equanimity. Skill in action lies in the practice of this Yoga.

One has to take refuge under a correct type of intellect which is explained in this shloka.

When we are under the influence of the intellect it is considered as superior as this kind of karma yoga will lead to warding off all the sins as well as rewards stuck to any action. **sukṛta-** rewards or puṇya

duṣkṛte- Sins that one contracts from undesirable actions.

Both are accrued by action; however, a person should be detached from both these factors. The desire of everyone is to attain ultimate liberation.

Generally, while worshipping one follows rituals and only ask for the salvation and desire of heaven as an afterlife destination. The ultimate desire for liberation should not be in this manner. **To be liberated completely, one should do not get attached to either the happiness or sadness and strive to go beyond that these earthly desires.**

jnanaswar maharaj said 'sukha' or happiness is also a 'sukhatmaka papa' or sins. Meaning, as much as hell is binding a person, heaven also binds a person.

Once the credit score of life becomes null one has to come back to this world. It may be a beautiful and comforting world, or a difficult world as earned by the karma of action.

To be liberated in a true form one must look beyond this world by using one's intellect or the jñāna yoga to immerse in the karma yoga and devote oneself.

yogaḥ(kh) karmasu kauśalam- Karma can be mastered when it is done in the sense of yoga. Here yoga is not about the physical yoga and pranayama but by keeping oneself away from the desire for fruits of action.

Eg: Like a doctor performing a surgery wears a glove to protect themselves from the patients mess and also to protect the patient from the germs and infection, similarly we should cover our mind and protect our mind from influences of external environment and the actions or the results of the action.

Bhagavan had said to devote oneself to karma yoga and then explained on how to master such a action and attain perfection.

Some may misunderstand this as doing action with full perfection. However, it is not so as what had been described was that performing jñāna yoga within the purview of the Karma yoga is the real action as spoken by Bhagavan.

HE had in earlier shlokas spoken about 'samatvam' - Meaning, if one does perform all actions with a sense of equanimity and without any expectations.

Eg: Like cooking with full satisfaction whether anyone appreciates or not.

In the previous session, many expresses that it is difficult to practice. Gita is the 'yoga śāstra' and when we use the word 'śāstra' it is the science which includes theory as well as practical. If practice is removed, then there is no relevance of science.

One can try to get into a habit of performing task without expecting any in return.

Eg: Gita sevis are already doing this without expecting anything and experience satisfaction and the good will of Bhagavan Sri Krishna. One can go and teach in a school, or teach the house helps children and so on.

Illustration: Once Bala Gangadhar Tilakji got arrested because of an article written by him. His friend who was with him immediately started contacting to get bail for Tilakji. Tilakji, however, was sleeping peacefully in prison. People outside are worried about him but nothing disturbed his sleep. When asked how he could sleep even in such a grave situation, his reply was simple. Tilakji said that it was his time to sleep as per his routine and it doesn't matter to him as to where he is sleeping whether in the house or on the prison floor.

An example of a yogi:

**जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥**

The yogis who have conquered the mind rise above the dualities of cold and heat, joy and sorrow, and honor and dishonor. Such yogis remain peaceful and steadfast in their devotion to God.

His book on 'Gita rahasya' was written in the jail. In COVID times we were all grounded in our own houses, and this had caused distress to some people.

Persons like Veer Savarkarji wrote so many books in the jail in the mental state in which they might have been.

We are living in a more comfortable state and must be able to understand Gītā and also practice.

2.51

karmajaṃ(m) buddhiyuktā hi, phalaṃ(n) tyaktvā manīṣiṇaḥ, janmabandhavinirmuktāḥ(ph), padaṃ(ñ) gacchantyanāmayam. 2.51

For wise men possessing an equipoised mind, renouncing the fruit of actions and freed from the shackles of birth, attain the blissful supreme state.

Whatever discussed on karma yoga, jnana yoga and its implications are summarised here.

karmajaṃ- born out of actions.

buddhiyuktā hi- possessing appropriate knowledge.

manīṣiṇaḥ- The wise people like yogis and sages

All the actions that they perform are being carried out by their intellect and are in the mode of jñāna yoga without any expectations of results.

Why do they abandon all the expectations. Reason is to be free from **janmabandhavinirmuktāḥ**- the binding from the effect of the cycle of birth and death.

padaṃ gacchantyanāmayam - attain a special place.

Bhagavan has used the word manīṣiṇaḥ or the wise people which means that such people have appropriate intellect and knowledge. Appropriate here means that they do not allow the fruits of their action to be even created in their minds.

They do not even think about the fruits of action and have **phalaṃ tyaktvā** - abandoned such feelings in their minds completely.

Eg: When freedom fighters started their struggle, they did not know the results. When Jhansi ki rani went to fight she was not knowing the results, but they all jump into the action out of pure patriotic mind. Such actions of giving up from within should be conducted whole heartedly. Some people perform worshipping and say 'kr̥ṣṇarpaṇamastu' but keep thinking that they did not get the results of their prayers.

A person who is able to disown such feelings of expectation from the root itself will be the one who will be free of such binding.

When it is said that one has to abandon the fruits of action, it also refers to the spoken words, of hearing someone and processing the emotion related to those words which is also binding.

Eg: Sant Gajanan Maharaj was a very great saint and considered as HIS incarnation. When one reads his entire life story there is an example of his devotee Bhaskar who was bitten by a dog due to which he lost his life. Maharaj said, if his devotee has some grudge against the dog, he will have to take birth and take his revenge. If he saves his life he may be born again if he holds grudge against the dog. The cycle would be over if he dies without grudges as the dog must have been his enemy from last birth and took its revenge.

One should not hold grudges for this very reason. Crux of the matter is not just result of action but also the result of the emotions. People hold so much of emotions arising out of other actions which is not going to do any good to reach the ultimate liberation.

One has to think deeply to understand this concept as explained and use one's intellect which is the charioteer of our life to drive us through this life. Entire body is like a machine in which the soul is riding along with the body.

Say, if travelling in a car from one place to another, and a driver is appointed as driver. If the driver is not good and is inebriated the passengers will not have fruitful journey. The driver should be in correct senses.

In our body the intellect is the driver and if that is not in correct form then the journey of life goes awry.

Bhagavān is addressing the root problem and is focussed on buddhi. The intellect. Only if this is practiced one can reach the complete blissful state.

2.52

**yadā te mohakalilaṃ(m), buddhirvyatitariṣyati,
tadā gantāsi nirvedaṃ(m), śrotavyasya śrutasya ca. 2.52**

When your mind will have fully crossed the mire of delusion, you will then grow indifferent to the enjoyments of this world and the next that have been heard of as well as to those that are yet to be heard of.

yadā te mohakalilaṃ- Intellect is continuously under temptations.

Illustration: Even when one wants to engage in a small act of picking a phone for calling a friend, the first thing one sees is WhatsApp notification, some other notifications and seeing all of these one forgets that purpose of calling friend.

We are living in a sea of temptations and lose focus in what is to be actually done.

One has to get free from these distractions for the intellect to sail through the sea of such temptations.

Only if one manages to control the temptations one can become indifferent to the surrounding happenings.

Some people will keep advising what is good what is bad, there are astrologers who keep advising about the effect of planetary positions and how the effects can be removed by doing some rituals. The reality is that one should not be driven into such temptations.

Some people wear rings in all ten fingers with the desire to achieve success. This may not be required if the strength of the intellect is intact.

One should go beyond all such influences.

2.53

**śrutivipratipannā te, yadā sthāsyati niścalā,
samādhāvacalā buddhiḥ(s) tadā yogamavāpsyasi. 2.53**

When your intellect, confused by hearing conflicting statements, will rest steady and undistracted (in meditation) on God, you will then attain Yoga (Everlasting union with God).

One has to understand that the mind gets restless when one listens to such advice of the influences of planetary position, and the fear sets in about the resultant. For some if some festival or pooja is not done or any other action which they feel they were supposed to do and did not do causes fear in mind.

People are engrossed in too many things and mind is perturbed and confused and disturbed by all the happenings. There are other emotions thinking of what the use is of doing something or not doing something.

Off late all Temples are crowded. Nowadays God is not just for spiritual experience, but it is more for the fulfilment of desires. Someone wants a job, someone wants success, some only for prāsāda. Some think of going to some other temple for better prāsāda. The driving force to temples have changed and one should introspect on such behaviour.

Niścalā acala - unidirectional intellect dedicated to a particular direction,

बहुशाखा ह्यनन्ताश्च – multidimensional intellect wherein all the desires are expected to be fulfilled.

Why are we seeking spiritualism should be analysed within to understand what is that we are seeking? Is it to earn respect or to our personal benefit. One has to make fix the intellect.

If a building has to be stable the foundations should be fixed properly. The intellect should be made acalā-immovable or unshakeable. Such an intellect will take one to the path of self realisation and towards attaining salvation and ultimate liberation. After listening to all this Arjuna had calmed down from his disturbed mind compared to his earlier state in which he was perplexed and perturbed and had said:

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥

It would be better to live in this world by begging, than to enjoy life by killing these noble elders, who are my teachers. If we kill them, the wealth and pleasures we enjoy will be tainted with blood.

He comes out with a beautiful question, which is bringing awareness to all of us.

2.54

**arjuna uvāca
sthitaprajñasya kā bhāṣā, samādhisthasya keśava,
sthitadhīḥ(kh) kiṃ(m) prabhāṣeta, kimāsīta vrajeta kim. 2.54**

Arjuna said:

Kṛṣṇa, what are the characteristics of a God-realized soul, stable of mind and established in Samādhi (perfect tranquility of mind)? How does the man of stable mind speak, how does he sit, how does he walk?

sthitaprajña- a word coined by Bhagavān to describe stable intellect.

Arjuna had asked for defining what is a stable intellect. Who has such an intellect is it the One who is in a samādhi or meditative state. How does such a person speak? How does such a person behave? Arjuna is curious to understand.

In this episode starting from this shloka, it is extremely important to read every day in order to understand and imbibe which will help us put into practice what was taught by Bhagavan to Arjuna. If this becomes a daily prārthanā or prayer it is much better for the individual. One should follow and do some deeper thinking using the intellect. This, if practiced will facilitate a person to automatically reach the state of such an intellect in due course of time.

Samādhisthasya- In ashtanga yoga we have seen the eight path Yama, Niyama, Asana, Prāṇayama, Pratyahara, Dharana, Dhyana and Samādhi.

The last state being samādhi. General understanding of this word is sitting in meditative pose with closed eyes and without speaking. This is physical Samādhi.

The other samādhi that Bhagavān explained is not just the physical samadhi but where one can walk, speak and act. This is exactly what Arjuna wanted to understand while he was wondering how one can attain samādhi and still follow karma of action.

Bhagavān has clarified here that a person in samādhi can speak and act and here the emotional stability matters. A person can carry out all actions and is of stable intellect.

The answer given by Bhagavān is very enlightening and hence to be used as a daily prayer and introspect.

One should note that such points come multiple times and Gītā sādhakas understand all these aspects said by Bhagavān.

In 12th chapter, Bhagavān speaks of an ideal devotee. In 13th chapter it is about an ideal knowledgeable person, in 14th chapter of an ideal person beyond the three gunas or qualities of Sattva, Rajo and Tamo Guna. In 16th chapter the ideal daivi gunas. All these characteristics are very important to understand.

The ultimate motive of us sādhakas are that we must understand the sādhana that we are undertaking, which means inculcating all these good qualities referred by Bhagavān. That is sādhana and the one who is continuously puts effort to inculcate such values is a sādhaka.

The song that is played at the beginning of the vivechan session 'sadhguna ki Sāadhanā me' so apt to understand the true meaning of sādhaka.

There is no end to learning and understanding Gītā and it is an unending path of life.

2.55

**śrībhagavān uvāca
prajahāti yadā kāmān, sarvānpārtha manogatān,
ātmanyevātmanā tuṣṭaḥ(s), sthitaprajñastadocyate. 2.55**

Śrī Bhagavān said:

Arjuna, when one thoroughly casts off all cravings of the mind, and is satisfied in the Self through the joy of the Self, then he is called stable of mind.

prajahāti yadā kāmān -One who has given up all desires.

This happens to be the definition of a 'sthitaprajña' person. First example given by Bhagavān refers to a person with a steady intellect.

One must understand the reason for intellect becoming unsteady. The innumerable and unending desires are the ones which create unrest and unsteadiness in mind.

Even comparing the possessions of a neighbour and lamenting or nurturing a feeling of jealousy also disturbs the mind. Hence it is not just the desire of self but even desires expressed by people around us which can disturb the mind.

E.g.: If another person gets promoted in office instead of self, it causes disturbance in mind. Such is the web of desires which affects the intellect. One should shun all such desires to keep the intellect pure.

If a small stone is thrown into a stable water body, even in the absence of wind, the ripples spread all around where the stone touches the water. Same is with the mind since a small desire can create ripples in mind and makes it disturbed.

ātmanyevātmanā tuṣṭaḥ- Person who is happy with oneself and is not dependent on others for happiness.

E.g.: Best example is window shopping. Not buying but becoming happy seeing them.

One should understand the reason for HIM to give us all these characteristics. Bhagavān has actually given a sketch of a person who will fit into a sthitaprajña for us to introspect and find where we need to fit ourselves.

Geeta pariwar has a 'saṁskāra varga.' In this small slogan like sentences are taught to children. When asked 'saṁskāra varga' mein kyu ana hai? (Why should one come and join 'saṁskāra varga'?) They reply ''saṁskāra varga' me ana hai jeevan shreshta banana hai (One has to join 'saṁskāra varga' to make the life special).

One child asked how to make the life superior. The teacher replies that one should stop telling lies, good habits like getting up early, respecting elders and so on. The child further asked the teacher to give one person as example, who possesses all these traits to emulate. Swami Vivekananda had in one of his speeches at Chennai referred to Chatrapathi Shivaji Maharaj as one such person. The teacher quoted the same. Chatrapathi Shivaji Maharaj was the person whom the child should emulate, and the child understood this.

It is always easy to follow an ideal person in real life to know how one should be ensuring that the person is worthy of being emulated. It gives a reference point.

2.56

**duḥkheṣvanudvignamanāḥ(s), sukheṣu vigatasprhaḥ,
vītarāgabhayakrodhaḥ(s), sthitadhīrmunirucyate. 2.56**

The sage, whose mind remains unperturbed amid sorrows, whose thirst for pleasures has altogether disappeared, and who is free from passion, fear and anger, is called stable of mind.

Arjuna had also asked how the enlightened intellect speak. In this shloka Bhagavān explained on this aspect.

There is no end to sorrows and adverse conditions. But a person who has steady mind will remain unperturbed. Such people do not move away from discharging their duties in any condition. They remain contented, happy and undisturbed and stable minded.

E.g.: Balabangadhar Tilakji, it is said that when he was dictating an article to his companion, someone from his family came and interrupted by whispering something in his ears. He took a break and came back in a little while. The person with him came to know that there was a death in the family as his young son had passed away in the plague pandemic. However, Tilakji came back and resumed the work.

On enquiring he gave a classic reply when he said that so many were dying in the country from plague, and it is a national tragedy. One should not stop work for personal tragedy as he is not alone in this sorrow. It is important to awaken the country by continuing with his task on hand. Though there was a personal loss he was stoic and maintained composure.

sukheṣu vigatasprahaḥ- Who does not crave for honour and worldly pleasures. Many freedom fighters were given land, but they refused saying that they did their duty towards the country, and they do not want any reward.

A common person has craving for even smaller things like cakes and chocolates, but such was those large-hearted nationalists who did not desire for even gifts of value and refused.

vītarāgabhayakrodhaḥ- entanglement in worldly pleasures, one is gripped with fear and anger. Fear of future, fear of not getting success, and anger which culminates from not being successful or any deprivations.

Sthitadhīrmunirucyate- Such people remain calm in all situations and does not express any discontentment.

Illustration: Ramji was asked to go on exile to the forest for 14 years. When HIS brother Bharata heard this and feeling that it was an injustice to Ramji felt very perturbed. He asked Maharshi Vedvyasaji on how his brother may have felt when on the eve of his coronation HE was sent on exile.

Maharshi Vedvyasaji replied; When Ramji was told that he was going to be coronated, and when he was told to go on exile on both these occasions his facial expression was exactly the same. He was 'sthitaprajña' in happiness or sadness. Neither the happiness of his coronation crown nor the news of his exile perturbed HIM.

2.57

**yaḥ(s) sarvatrānabhisnehaḥ(s), tattatprāpya śubhāśubham,
nābhinandati na dveṣṭi, tasya prajñā pratiṣṭhitā. 2.57**

He who is unattached to everything, and meeting with good and evil, neither rejoices nor recoils, his mind is stable.

ānabhisnehaḥ- without any excessive attachment for anything.

Nowadays, parents want to give everything to children. By this they go to any extreme to fulfil the desires of the child. This is not considered good for the healthy growth of child and they become fickle minded, demanding and do not learn to work hard by putting efforts.

Bhagavān explains this as excessive passion and attachment. Sugar in little quantity is good but excess sugar is not tasty. Śubhāśubham- Whether the result is good or not accept it with equanimity.

The word hate is very easily used nowadays.

Eg; In our surroundings one can see some even commenting that they hate winter. It is such a natural occurrence so, why there should be such a strong emotion of hatred. One needs to refrain from this sort of an emotion.

The emotional stability should be fixed and should not get deterred. If one is over stuck in affection it will be difficult to detach oneself. Many persons ask how to get ourselves detached. It has to be practiced step by step.

Illustration: If we wash our hands with soap when it is soiled, it is easy to clean but if the hand has oil on it, it is not easy to remove the oiliness as it sticks to the hand. Similarly if oil falls on the clothes also it is difficult to wash it off. Likewise, if the nature of possessiveness is sticking to the intellect, it is difficult to shed it easily. It is not easy to give up on desires.

Vinobha bhava ji gives some examples on how to get ourselves away from the desires. He said that one should make desires so elaborate that it will become difficult for us to fulfil it and can be given up.

Eg : If one desires to eat Jamun, then make a plan that you will eat Jamun only if the same can be given to 100 more people. Then this desire becomes difficult to fulfil and gets controlled. By using such tricks the desires can be controlled slowly.

One can achieve so much by learning Gītā but some people still express that it difficult to adapt to the teachings.

Eg : A software coder while working has lots of windows open on the computer. While shutting down these windows are closed one by one. Likewise, one can close each window in our mind slowly and not in one shot. One by one work on adapting what has been taught in Gītā.

2.58

**yadā saṃ(nv)harate cāyaṃ(ñ), kūrmo'ṅgānīva sarvaśaḥ,
indriyāṅindriyārthe'bhyaḥ(s), tasya prajñā pratiṣṭhitā. 2.58**

When, like a tortoise, that draws in its limbs from all directions, he withdraws all his senses from the sense-objects, his mind become steady.

One has to gradually withdraw from temptations.

The best analogy given by Bhagavān to emulate is to be like a tortoise. When a tortoise sees any danger around, it pulls all limbs and head inside the shell. Similarly, when one sees temptations, all our senses should be pulled inwards and protect ourselves from the effects of such temptations leading to desires.

E.g.: On Ekadashi someone brings a samosa to you, one should withdraw the senses rather than finding a way to eat it the next day. The mind should have strong resolve to keep away from the desire.

**viṣayā vinivartante, nirāhārasya dehinaḥ,
rasavarjaṃ(m) raso'pyasya, paraṃ(n) dṛṣṭvā nivartate. 2.59**

Sense-objects turn away from him, who does not enjoy them with his senses; but the taste for them persists, this relish also disappears in the case of the man of stable mind when he realises the Supreme.

Bhagavān also said that by merely withdrawing the senses it is not enough to win over the desires. One must understand what is the food for the eyes, ears, and tongue?

Bhagavān had said that the senses should also not be fed with food not palatable and good for each of the senses. It is important to realise the good food for eyes is through what it sees, for the ears through what it hears, and for the tongue through what it speaks.

These should be controlled by fixing the mind in right matters. The only way would be for the mind to be fixed in Bhagavān so that nothing else will be the food for the senses.

A good way to control oneself is to be fixed in Bhagavān so that the mind does not wander towards other desires.

By following this path, there will not exist any desire to hear Bollywood songs or see movies. One will be fully engaged in chanting Bhagavadgītā.

When we nurture a tree we water the roots, even if we want to pluck flowers or fruits. The resultant from the tree depends on how you feed the roots to get good flowers and fruits. Likewise fix the mind in HIM so that the mind is not wavering.

Question and Answers:

Komalji

Question: If a person has taken Samādhi in few seconds, how can he live in a family environment again?

Answer: Firstly, Samādhi cannot be taken for few seconds only. Once a person attains Samādhi he will remain 'sthitaprajñata' state. After attaining this state, it is an attitude which will remain once achieved and there will not be any going back.

Manishaji

Question: sthitaprajña' state is only for yogis, if one attains rajoguna to meet this level, is it possible?

Answer: Firstly, one can be a karma yogi not just a yogi. Such a person will have attained stable intellect. Using this intellect, one performs some actions. If intellect is stable the actions will be good. A rajoguni is always engaged in actions. If he wants to become sattvaguni he has to attain the state of stableness.

Soumendrajji

Question: 59th shloka says we must give up all desires. In 2nd line it says that whatever we take we should leave?

Answer: We are human beings who cannot easily leave everything. So, fix mind in supreme so that

all the food we give our senses will be the right type of food and will not be driven by temptations. Hence fix the mind on good and root the senses.

Mohiniji

Question: What is the difference between atman and Paramātmā? We all have atma and we say atma is one.

Answer: By an illustration: We go to ganga for pure water. If we want to paint, we take water from the river and then use a brush with colour and water becomes coloured. Though it was pure water it has lost its identity because of the colour. The water which is pure is Paramātmā, and the one which has coloured due to the influence of environment or nature is atma. The atma takes the colour of the saṃskāra that it onboards and undergoes transformation. Each atma has different colour and is influenced by the environment and the karma. It changes body. The atma forgets who it is and associates with the body. All the desires are stuck because of the body and gets polluted.

We have to remember that we are a soul with a body and not body with a soul. This if understood the confusion does not exist.



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Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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