

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

3/6 (Ślōka 25-30), Saturday, 03 June 2023

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YouTube Link: <https://youtu.be/cQoTOMGQJ2E>

The Ātmā & Its Uniqueness

The 2nd chapter of the Bhagavadgītā, is **Samkhya Yoga - The Yoga of Knowledge**

Bhagavan's preachings in the form of Gita the Divine Nectar flows hereon. Even though Bhagavan has addressed Arjuna; the sweet tumbling of words from HIM is for all of us. This cascade of shlokas by Bhagavan marks the beginning of the teachings of Gita with the onset of total surrender of Arjuna, who gladly and willingly became HIS disciple. It is only upon surrender to the Supreme does the heart open and connection between the Soul and Paramatma gets established. As long as the mind is mired in various thoughts, Arjuna expressed only sorrow and grief, and there was no room for righteousness.

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥2.7॥

Thus when Arjuna left his ego and sought guidance by Bhagavan, it resulted in the Gita - the song of the Divine Supreme. We should have the feeling of 'I am nothing' and HE is the Supreme. This act of devotion by entrusting oneself unto HIM results in a void within us, which is then filled with the longing for HIM. Knowledge gained by such an attitude frees one's mind from the mundane and serves as a seat for HIM to reside within. We should thus learn to surrender to Bhagavan and yearn for a merger with HIM as we are all a part of HIM.

The session began with the auspicious lighting of lamp and prayers.

Bhagavan describes the nature of the Soul. Just as we discard the worn out clothes and adorn new ones, so is it with humans. The reference is for all mankind and not all living beings. Humans wear clothes and worn out ones are replaced by new ones. Similarly, when the body becomes old, it dies; but the Soul migrates into a new body. A shadow cannot be attacked with a sword or gun, it just follows the object. Likewise, the Soul does not get destroyed upon death of a being. A pot of water reflects the sunlight. If the pot is broken, it does not mean that there is no Sun. So is the nature of the Soul. It is Indestructible. An empty pot has space within and outside. When the pot breaks there is merger of the space and it pervades in entirety. Then what is the cause for sadness? When an individual has lived a long life and dies after seeing a couple of generations in the family, his way to

the cremation centre is celebrated with great fanfare

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

From the Fullness of Divine Consciousness the World is manifested.

Bhagavan describes the Soul in relation to the war and battlefield. HE says that the Soul cannot be destroyed by cutting with a sword, burnt by fire, wetted by water, or dried by the wind. Agni, Varuna, and Vayu do not have any effect on the Soul.

Bhagavan again reiterates that the Soul remains untouched by the natural elements of nature. **The Soul is 'Nithya' - permanent.** There are many ways by which the body can be destroyed. People can be cursed but it may destroy the body and not the Soul. Certain ragas in music can induce rain. When the famed musician Tansen sang raga Megha Malhar, it brought rain and peacocks danced. Sage Agastya dried an entire ocean but was unable to have such an effect on the Soul. The Soul is everlasting and transcends time - it has been before, it is there presently, and it will remain in future, and it is steadfast and immutable. People do not mourn seeing the setting Sun. They know that the Sun is ever present and that the earth and other planets revolve around it. It is only a matter of time when they see the Sun rise again. Similar is the Soul, it is only the body that perishes, which does not entail any sadness.

2.25

**avyakto'yama cintyo'yam, avikāryo'yamucyate,
tasmādevam(ॐ) viditvainaṁ(n) nānuśocitumarhasi.2.25**

This soul is unmanifest; it is incomprehensible and it is spoken of as immutable. Therefore, knowing it as such , you should not grieve.

Bhagavan goes beyond the the qualities of the Soul. HE says that our eyes are not empowered to see the Soul within and hence impossible for us to imagine its size, shape, and form. It is Immutable. Knowing that the Soul is Indestructible, one should not be sad and grieve for the body. Prakriti (nature) is perishable. The body is composed of five elements of nature. The mind and intellect are also part of the body. Anything born in this world will die one day.

The Soul is not part of nature. It is Purusha (consciousness) and is a part of Paramatma. Trees grow and die. Nature changes constantly and goes through the cycle of birth and death. Bhagavan carefully chooses his words to describe the Soul - all beginning with the letter 'A' which means Incomparable and form a part of '**Nishedamukha**' words e.g.: *Avyakta, Avikarya, Achchedya, Akledhya, and Achintya*. Bhagavan also uses '**Vidhimukha**' words like *Nithya, Sarvagatah, StaNu, and Sanatana* - these words mean that which only can be experienced but cannot be seen or analysed in a lab.

2.26

**atha cainaṁ(n) nityajātaṁ(n), nityaṁ(ॐ) vā manyase mṛtam,
tathāpi tvaṁ(m) mahābāho, naivaṁ śocitumarhasi.2.26**

And, Arjuna, if you should suppose this soul to be subject to constant birth and death, even then you should not grieve like this.

Bhagavan says that despite all his descriptions of the Soul, if we still consider it to go through the cycle of birth and death, still there is no reason for us to grieve. We should have equality or balance in

pairs of opposites (happiness-sorrow).

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ। 2:38

Having made — pleasure and pain, gain and loss, victory and defeat —

शीतोष्णसुखदुःखेषु तथा मानापमानयोः॥6.7॥

is balanced in cold and heat, pleasure and pain, as also in honour and dishonour.

Why is poise so important? Happiness and sorrow, heat and cold, are all external influences and not connected with the Soul. The mind belongs to nature while the Soul is that of consciousness. There is no use complaining about the heat in summer. One has to be patient and bear with it as it is only temporary. A cool breeze by evening will give the much needed relief. Honour and dishonour has to be handled with equal grace. Two bike riders passing close results in one accusing the other. If the other also loses his cool and equally hurls abuses, it results in anger which is a perfect recipe for an enraged mind resulting in chances of an accident.

A poem thus compiled by the speaker was shared:

तप्त मन जब शुष्क हो
हरि नाम का संस्मरण हो।
भाव जब निष्पन्न हो तब
भक्ति का अंकुरण हो॥

शत्रुता मन में धिरे जब
मैत्री मंगल स्मरण हो।
धर्म का विस्मरण हो तब
कृष्ण का अवतरण हो॥

क्रोध की ज्वाला जले जब
सजगता से तरण हो।
मोह का आवरण हो तब
पार्थ सा जागरण हो॥

अभय से अंतर जगे जो
भयक्रांत मन संकीर्ण हो।
अज्ञान का जब तम घनेरा
ज्ञान रवी अवतीर्ण हो॥

जब कामना का ज्वर उठे
और लोभ का अभिसरण हो,
संयमन का ले सहारा
शुद्ध अंतःकरण हो॥

मृत्यु जब नर्तन करे
अमृत सुधा का वरण हो।
दंभ दानव घेर ले तब
दिव्य दैवी शरण हो॥

अभिमान का विष दंश हो तब
हृदय में श्री चरण हो
मन करे सुमिरन सदा
और दर्प का संहरण हो॥

असत् की अवधारणा पर
सत्य का अवतरण हो।
तमस् के वातावरण में
ज्योति रश्मि किरण हो॥

*Parched mind when void of emotions, remember the Divine Supreme. When the feelings become barren let the seed of Devotion sprout.
When enmity besieges the mind, reminisce the bliss of friendship. When righteousness is pushed into oblivion let the Divine Incarnate.
When the flame of anger sets ablaze wade in the alertness. When there is the shroud of delusion, then awaken and arise like Partha.
Let fearlessness set within when fear turns one aghast. When in the thick of ignorance let the rays of wisdom akin to Sun manifest it.
When the fever of desires arise and greed converges. Let the purified self within seek self-restraint.
When the death dances let it be the fragrance of nectar. When the demon of arrogance surrounds you, then seek refuge in the divine.
If the poison of pride bites, then dwell on HIS Feet WITHIN and let the arrogance get destroyed.
Truth should descend on the untruth. In the state of Tamas let in the Beam of Light*

Whenever we feel low, we should have equanimity and direct our intellect towards the Supreme who will rein us under His control. Pain is inevitable. Health and sickness is a part of life. When the last breath tries to break the shackles and leaves the caged body, pain is experienced. At the final moment our focus should be on HIM and not the pain which debilitates us. Concentrating on the Supreme opens the gates of liberation.

Pain and ego are transient and we will have to leave them behind. One should be happy welcoming death. Remaining unaffected by pairs of opposites is very important. Bhagavan says birth and death are certain and is well known. Hence it should be no cause for worry. Sages and wise men know this. A seed is never in one form. It is sown in the ground. It sprouts breaking the barrier of the hard exterior. Slowly the sapling gives way to a huge tree which eventually dies after a period of time. This process of nature has been studied and scientists confirm that every second, cells in living beings die and new cells are formed. It is a continuous evolving process. Are we sad upon the death of a cell? Everyday we should be happy on the birth of new cells. One day our eyes will close forever only to be opened once again in a new body.

2.27

**jātasya hi dhruvo mṛtyuḥ(r), dhruvaṃ(ñ) janma mṛtasya ca,
tasmādaparihārye'rthe, na tvaṃ(m) śocitumarhasi. 2.27**

For, in that case death is certain for the born, and rebirth is inevitable for the dead. You should not, therefore, grieve over the inevitable.

One who is born is sure to die some day. One who dies is also sure to be reborn. This is for certain, so why lament for the dead? In the English alphabets A B C D, B stands for birth and D for death. C in between stands for choice. We have a choice to be happy or sad upon death. Gita is to be read and

understood by the youth as well in order to lead life the right way. We do not know what will happen so should always be prepared for death. When a train arrives into the station we are happy to board. Are we sad to deboard when we reach our destination?

A friend in the hostel by name Raju had an aunt who would annoy him always. Whenever there was a wedding in the family, she used to tell for all to hear that it was his turn to get married next, thereby embarrassing him. This made him get very angry and he had a lot of negativity towards his aunt. Once at his grandfather's funeral, he took it as an opportunity to take a dig at his aunt and cheekily said that it was her turn next!! This made her get very angry. Talk of death results in anger and negative emotions.

2.28

**avyaktādīni bhūtāni, vyaktamadyāni bhārata,
avyaktanidhanānyeva, tatra kā paridevanā. 2.28**

Arjuna, before birth beings are not manifest to our human senses; on death they return to the unmanifest again. They are manifest only in the interim between birth and death. What occasion, then, for lamentation?

Shri Krishna addresses Arjuna as Bharata - descendent of Bharata dynasty. HE reiterates that the Soul is everlasting. It is unmanifest before birth and after death. Only during the period of life is it trapped within the body. The Sun and the clouds appear and disappear? Do we grieve for that? As long as the wafting clouds are seen, we appreciate its beauty.

We should learn to be happy in birth as well as in death. A woman visits a goldsmith and gives her ornaments to be melted. It is then made into a beautiful ornament of her choice which she adorns happily. She does not express sorrow for the loss of the old ornament as she knows its value in the form of melted gold. Only the shape and form varies. Similarly, when the old body perishes the soul remains eternal and there is absolutely no reason to grieve.

2.29

**āścaryavatpāśyati kaścidenam,
āścaryavadvadati tathaiva cānyaḥ,
āścaryavaccainamanyaḥ(ś) śṛṇoti,
śrutvā'pyenam(ṡ) veda na caiva kaścit.2.29**

Hardly any great soul perceives this soul as marvellous, scarce another great soul likewise speaks thereof as marvellous, and scarce another worthy one hears of it as marvellous, while there are some who know it not even on hearing of it.

Some perceive the Soul and consider it a wonder, some speak of it as a wonder, some listen to the wonder as described by the wise, while still some remain unaffected despite hearing about its qualities. We cannot use our sense of touch, smell, hearing, seeing, or taste to know the Soul but it can only be experienced. One has to sit, shut out all the external distractions by closing the doors of our senses and turn inwards. This can be done through yoga and the Gita explains it:

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायांयोगशास्त्रे

By yoga, following rules and regulations, one should sit and do pranayam and concentrate inwards

The sense organs always seek the external. One has to detach from the five senses and close the nine orifices of the human body which includes - eyes, ears, nostrils, mouth, genital, and excretory organs. The doors are used for entering and leaving. So we should shut out the external influences. Concentrating on one's breath calms the mind and transports it to the meditative state.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६-१३ ॥

Let him firmly hold his body, head and neck erect and still, gazing at the tip of his nose, without looking around.

By sitting in the meditative state sages concentrated on the breath (so ham) and asked the question 'who am I.' They tried to listen to the voice inside and got the answer "So Ham" which means 'I am that.' The Soul being part of Paramatma, can only be experienced. We are not the body, not the senses, not the nine openings, and not the five elements but

अहं ब्रह्मास्मि।

2.30

**dehī nityamavadhyo'yaṁ(n), dehe sarvasya bhārata,
tasmātsarvāṇi bhūtāni, na tvaṁ(m) śocitumarhasi. 2.30**

Arjuna, this soul dwelling in the bodies of all, can never be slain; therefore , you should not mourn for any one.

Bhagavan says to Arjuna that in every living being the Soul is everlasting and truly cannot be destroyed. There is no cause to be sorrowful. The body is temporary, false, and can be destroyed. From verses 2:11 to 2:30, Bhagavan explains about Dehi (Soul) and Deha (body).

We should understand and experience the Soul within by practice and constant effort to incorporate it in our daily life. Mere reading or learning the verses of the Gita by rote does not lead to liberation. If salt is less or more in the food we eat, if the food is spicy, or it is to our dislike, we should never get angry and have negative feelings. We should thank for the food we have on our plate, thank the farmer, and thank the person who has cooked the meal for us. It is customary to pray before we consume the food. We should not waste food.

उतरो तम पथ पर ज्योति,
चरण उतरो उतरो उतरो।

पद चिह्न बने नखतावलियाँ,
झूमे दिशि दिशि दीपावलियाँ।
जन शुभ युग मंगल किरणों की,
छवि मांग रहा तुमसे कण कण।
उतरो उतरो उतरो.....।

अवनी अम्बर के अधर मिले,
मानव संस्कृति के सुमन खिले।
जन मानस की लहरी करले,
पावन ज्योत्स्ना का पुण्य वरण।
उतरो उतरो उतरो.....।

तुम छिपे यहीं यमुना तट पर,
मोहन भरते मुरली का स्वर।
दो नवल रश्मि जग को जिससे,
अणु अणु आलोकित हो क्षण-क्षण।
उतरो उतरो उतरो.....।

Eating is a yoga. One should pray and request the Divine to come and partake the food. One's mind should be calm with no anger and dislikes. Bhagavan yearns for our feelings towards HIM more than the food or chanting of mantras. When our thoughts are pure, we are happy (*Chitta vritti*) and only then should have food.

The session ended with Hari Kirtan.

Question & Answer session:

Bajrang Ji

Question: Present days there are a lot of fights in the family over property!

Answer:

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।

One should introspect and evaluate what is the extent of happiness on acquiring a small piece of land when one knows for sure that upon death it is of no use. Giving up leads to victory of Shri Krishna

जय श्री कृष्णा

In life one should not complain, sleep too much, or run away from reality. Instead one should learn to be happy always.

Meghana Ji

Question: What is the shloka to be recited before eating/

Answer: Any sloka can be chanted. We should remember that it is the feeling more that words that appease God.

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना॥4.24॥

BRAHMAN is the oblation; BRAHMAN is the clarified butter, etc. , constituting the offerings; by BRAHMAN is the oblation poured into the fire of BRAHMAN; BRAHMAN verily shall be reached by him who always sees BRAHMAN in all actions.

ॐ सह नाववतु ।

सह नौ भुनक्तु ।

सह वीर्यं करवावहै ।

तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः ॥

May all be happy, may all be disease-free, may everyone's life be blessed and may none be a part of sorrow. O Divine give us such a boon!

वसुदेव सुतं देवं, कंस चाणूर मर्दनम् । देवकी परमानंदं, कृष्णं वंदे जगद्गुरुम् ॥ 1 ॥

Son of Vasudeva, divine lord, the killer of Kamsa and Chaanura, the cause of supreme happiness of mother Devaki, we bow to Krishna, the Guru (teacher) of the universe

प्रसाद मंत्र

महाप्रसादे गोविन्दे, नाम-ब्रह्मणि वैष्णवे।
स्वल्पपुण्यवतां राजन् विश्वासो नैव जायते॥[महाभारत]

शरीर अविद्या जाल, जडेन्द्रिय ताहे काल, जीवे फेले विषय-सागरे।
तारमध्ये जिह्वा अति, लोभमय सुदुर्मति, ताके जेता कठिन संसारे॥

कृष्ण बड दयामय, करिबारे जिह्वा जय, स्वप्रसाद-अन्न दिलो भाई।
सेइ अन्नामृत पाओ, राधाकृष्ण-गुण गाओ, प्रेमे डाक चैतन्य-निताई॥
(श्री पंच-तत्व प्रणाम मंत्र)

जय श्री कृष्ण चैतन्य प्रभु नित्यानंद।
श्री अद्वैत गदाधर श्रीवास आदि गौर भक्त वृंद॥
(हरे कृष्ण महामंत्र)

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे।
हरे राम हरे राम राम राम हरे हरे॥

O king, for those who have amassed very few pious activities, their faith in maha-prasada, in Sri Govinda, in the Holy Name and in the Vaisnava is never born.

O brothers! This material body is a network of ignorance, and the senses are one's deadly enemies, for they throw the soul into the ocean of material sense enjoyment. Among the senses, the tongue is the most voracious and verily wicked; it is very difficult to conquer the tongue in this world.

O brothers! Lord Krsna is very merciful-just to control the tongue He has given us the remnants of His own food! Now please eat these nectarean grains while singing the glories of Their Lordships Sri Sri Radha and Krsna, and in love call out "Caitanya! Nitai!"



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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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