

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

4/6 (Ślōka 31-41), Saturday, 10 June 2023

Interpreter: GĪTĀ VIŚĀRAD ŚRĪ DR. SANJAY MALPANI JI

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

Performing Duty with Equanimity Upholds One's Dharma

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

The second chapter of the Śrīmadbhagavadgītā is **Sāṅkhya-Yoga - The Yoga of Knowledge**.

The word Sāṅkhya was originally defined by Sage Kapila, a great scholar. Sāṅkhya Yoga refers to the Yoga with the unmanifested (*Nirguna Nirakara*) state of Paramātmā, whereas Bhakti Yoga (path of devotion) is when HE is worshiped in his manifested form. **Equanimity** becomes the fundamental word when we talk about HIS formless and unmanifested nature.

This chapter is significant, as the concept of equanimity has been described elaborately herein. However, this concept has also been reinforced in many other chapters of GITA. Whenever Bhagavan defined Yoga, HE said, "**Samatvam Yoga Uchyate**".

Chapter 1 of Bhagavadgītā only gives the background of why the need of preaching Arjuna arose. In this chapter Arjuna showcased his despondency to fight against his own kith and kin. In the entire chapter he said he felt weak and gave various reasons why he should not fight the war. Paramātmā kept listening to Arjuna's bewilderment and only when he surrendered to HIM completely, did HE begin to speak. Hence, it can be seen that the preaching's of the Bhagavadgītā are in the next 17 chapters.

We should recognise that listening is also a very significant component. When HE began HIS discourse HE said that Arjuna should first understand what is his Dharma.

What does HE mean by Dharma? Let us understand it in the following verses. We must note here that, the entire Bhagavadgītā itself is the scripture that defines Dharma.

Bhagavadgītā starts with the word "Dha" and ends with word "Ma". Dhritrashtra the visually impaired king, asked Sanjaya, his minister..

"धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १-१ ॥

And in the last shloka, where Sanjaya, who is blessed with divine vision, told his visually impaired king...

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८-७८ ॥

We can see that the last shloka of Gītā ends with "Ma". **Entire Gītā is contained in between the word "Dharma".**

Today we misinterpret Dharma with religion. We say, Hindu Dharma, Muslim Dharma etc.. In the past, in an **argument on this in the supreme court, it was held that the word 'Hindu' must not be equated with religion as it is a way of life, a lifestyle.**

The word *sanatana* means eternal, which is why Hindu religion is also called **Sanatana Dharma which is Anaadi (beginningless) and Ananta (endless)**. Since the beginning of the evolution of human culture, the values that are continuously being practiced by mankind are the values shown by *Sanatana Dharma*. These values are defined in Gītā. Initially, the people who followed *Sanatana dharma* were known as Sindhu, as they lived on the banks of the river Sindhu, and much later they came to be known as Hindu. **In fact the word Hindu is not mentioned in any of the scriptures.**

It was explained that Dharma must only be perceived as one's inherent Duty. The values defined in Gītā are the duties of human beings and are those that align with the real nature of human beings. We are accountable to perform these duties. All such duties that we are expected to be performed, are defined as Dharma.

Arjuna was completely overwhelmed with compassion and deep sorrow. He had laid down his arms. He was unable to think and had gone pale. He himself said:

गाण्डीवं संसते हस्तात्त्वक्चै व परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥1. 30॥

My whole body shudders; my hair is standing on end. My bow, the Gāṇḍīv, is slipping from my hand, and my skin is burning all over. My mind is in quandary and whirling in confusion; I am unable to hold myself steady

Arjuna had fought many battles valiantly in the past. However, seeing his close relatives standing against him to fight, he lost all his courage. This was a decisive and last battle which had to result in life or death. The thought of having to fight his own most loved and revered Pitamah made him weak. Passionate Arjuna lost the battle in his mind and dropped down to the ground. He had no strength to stand up and this is where chapter one of Gita is concluded.

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्रमानसः ॥1. 47॥

Sanjay said: Speaking thus, Arjuna cast aside his bow and arrows, and sank into the seat of his chariot, his mind in distress and overwhelmed with grief.

The entire focus of Gītā is to inspire Arjuna who is completely in despair, to fight the war and perform his duty. The core objective of Gītā, is to counsel Arjuna to engage in the fight for establishing righteousness and perform his duty dispassionately.

A Story was narrated about a child here. Once the father instructed the child to say that he is not

present at home, in case the milkman wishes to see him. The child was confused as to telling the truth versus obeying the father. Likewise, Arjuna in a similar situation was completely perplexed. On one side it was his duty towards his family, and on another, was his duty as a Kshatriya. Bhagavad Gītā is all about counselling Arjuna who is in conflict, to be objective and fight the war.

2.31

svadharmamapī cāvekṣya, na vikampitumarhasi, dharmyāddhi yuddhācchreyo'nyat, kṣatriyasya na vidyate. 2.31

Besides, considering your own duty too, you should not waver, for there is nothing more welcome for a man of the warrior class than a righteous war.

Śrī Bhagavān reiterated the characteristics of a kshatriya and told Arjuna that he needed to perform his kshatriya duties and not get terrified when faced with duty. HE told Arjuna that there could be nothing more auspicious and beneficial for a kshatriya than to fight a righteous war.

HE stated that the duty of a Kshatriya was to stand up for justice, and fight wherever interests of his subjects was questioned. HE reminded Arjuna not to pardon Duryodhana and Dushassana for enraging the modesty of Draupadi, and punish them by slaying them. HE told Arjuna that it was his duty to safeguard the respect of every women of his kingdom and not just his wife, and one committing such denigrating crimes should be punished severely.

Although Gita was preached to Arjuna by Bhagavān, but one person who imbibed and lived the principles of this holy text is Chhatrapati Shivaji Maharaj.

Queen Jijabai had instilled Shivaji with strong values by narrating to him the virtues of Sri Rama, Sri Krishna, Arjuna and the likes. One day when a very young Shivaji (14-15 year old) was sitting with his mother Jijabai, a young girl came to her complaining against an official of the Ranjha village, who had enraged her modesty. Jijabai enquired about the incident and finding it to be true ordered the official to be brought in her presence. Jijabai asked young Shivaji what should be his punishment. Shivaji ordered the official to be punished with a punishment known as *Chaurang*, in which both the arms and legs were severed and then to prevent septic they were immersed in boiling hot oil.

This exemplifies Kshatriya dharma.

Paramātmā told Arjuna, that there was no other equivalent dharma than to fight a war whenever there is injustice, and in such a situation becoming despair, weak, and indecisive does not go with the image of a Kshatriya.

2.32

yadṛcchayā copapannaṃ(m), svargadvārāmapāvṛtam, sukhinaḥ kṣatriyāḥ(ph) pārtha, labhante yuddhamidṛśam. 2.32

Arjuna, fortunate are the Kṣatriyās who get such an unsolicited opportunity for war, which is an open gateway to heaven.

Paramātmā addressed Arjuna as Partha, and said that for a Kshatriya, an opportunity such as this war, was like the doors of heaven opening up on their own. On such an occasion a Kshatriya must be

happy to fight the war, and not sit in despair, as this did not benefit him.

2.33

**atha cettvamimaṃ(n) dharmyaṃ(m), saṅgrāmaṃ(n) na kariṣyasi,
tataḥ(s) svadharmāṃ(ñ) kīrtiṃ(ñ) ca, hitvā pāpamavāpsyasi. 2.33**

Now, if you refuse to fight this righteous war, then, shirking your duty and losing your reputation, you will incur sin.

Herein, Sri Bhagavan warned Arjuna, that by refusing to fight this righteous war, he would attain sin as he was sacrificing his duty and fame.

2.34

**akīrtiṃ(ñ) cāpi bhūtāni, kathayiṣyanti te'vyayām,
saṃbhāvitasya cākīrtiḥ(r), maraṇādatiricyate. 2.34**

Nay, people will also pour undying infamy on you; and infamy brought on a man enjoying popular esteem is worse than death.

This is a beautiful shloka in Gītā for all of us to educate ourselves.

Arjuna did not want to fight with his kin. He was ready to give up war and become a Samnyasi or even give up his life.

Parameśvara advised him that running away was not the solution. HE said the opposing army would not allow him to run away easily. And just in case he did succeed in running away from the battlefield, it would defame him, and infamy of a valiant and virtuous person like him would be worse than death.

No one would understand that he left the war to save Guru Drona, Pitamah and relatives. Hence it would be better to follow his inherent duty (*svadharma*), than to leave the battlefield.

2.35

**bhayādraṇāduparataṃ(m), maṃsyante tvāṃ(m) mahārathāḥ,
yeṣāṃ(ñ) ca tvaṃ bahumato, bhūtvā yāsyasi lāghavam. 2.35**

And the warrior-chiefs who thought highly of you, will now despise you, thinking that it was fear which drove you away from battle.

Arjuna was renowned for being the greatest of Archers. Many valiant warriors looked up to him. Sri Bhagavan said that if he decided to leave the war, people would think Arjuna ran away out of fear. He would lose all his name and fame. People would look at him with disdain. Disgrace such as this would cause him to die every minute regretting the hasty decision.

HE repeatedly advised Arjuna to perform his dharma of a kshatriya and fight the war without worrying about the consequences.

The same is advised for us. We must understand our real nature and engage in work that aligns with it. This will become our dharma.

2.36

**avācyavādāṃśca bahūn, vadiṣyanti tavāhitāḥ,
nindantastava sāmārthyam(n), tato duḥkhataram(n) nu kim. 2.36**

And your enemies, disparaging your might, will speak many unbecoming words; what can be more distressing than this?

The Supreme told Arjuna that his enemies, who were eager to harm him, would speak ill of his abilities. They would say things that were inappropriate and indecent, which would be difficult to digest. Such disparaging words would depress him and disgust him and cause great pain, that would be greater than the pain of death itself.

HE said even HE would be unhappy and distressed to hear inappropriate words for HIS friend, and again reminded him of his kshatriya dharma which did not allow him to be a coward and refrain from waging the war.

2.37

**hato vā prāpsyasi svargaṃ(ñ), jitvā vā bhokṣyase mahīm,
tasmāduttiṣṭha kaunteya, yuddhāya kṛtaniścayaḥ. 2.37**

Die, and you will win heaven; conquer, and you enjoy sovereignty of the earth; therefore, stand up, Arjuna, determined to fight.

Herein, Śrī Bhagavān told Arjuna that in case he died in war, he would attain martyrdom (*veer gati*), and would get heaven, for he died protecting Dharma to ensure justice prevailed.

HE further said that if he was victorious, he would enjoy the sovereignty of the whole earth. Both situations were favourable for Arjuna so HE ordered him to arise with the determination to fight.

2.38

**sukhaduḥkhe same kṛtvā, lābhālābhau jayājayau,
tato yuddhāya yujyasva, naivaṃ(m) pāpamavāpsyasi. 2.38**

Treating alike victory and defeat, gain and loss, pleasure and pain, get ready for the battle; fighting thus you will not incur sin.

Hereon Paramātmā began HIS discourse on equanimity.

This is very relevant for today's children who get distressed by the ups and downs that happen in their lives. We must help them understand the meaning of this shloka. It appears as though Sri Bhagavan said this shloka keeping them in mind.

HE told Arjuna to fight the war keeping his mind equanimous towards dualities such as victory and defeat, pleasure and sorrow, gain or loss etc. If Arjuna won the war he would experience pleasure and if he lost he would go through sorrow. A person who is a Yogi or an enlightened Soul would see win and defeat with equanimity and not be affected by the results. Such an even temperament would save him from incurring sin.

HE further explained, winning and losing are things that are external to us. One can not kill a person, his death is bound to happen at a destined time. It is the body which goes through the process of

death and not the *Atma* - the Soul.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २-२३ ॥

Atma can not be cut, dried, wetted or burnt. *Atma* is eternal in nature. When death happens, it is for the body which is impermanent anyways, and will cease to exist sometime or the other. **So HE told Arjuna, to focus on doing his duty, keeping the impermanence of the body in mind and not worrying about consequences.**

Dualities are not permanent. This was explained with the following example. One may delve in sorrow on the passing away of a loved one. Whoever that person is, how much ever one is attached to the person, over a period of time one overcomes grief. First twelve days, one may be extremely sad, but as days pass, visiting relatives and rituals keep one distracted. Over a period of time, the person who was so dear disappears from memory, and one develops receptivity and regains a state of calmness which too may be short lived.

If one is sitting in an air-conditioned room, it feels good. However one needs to move out of the room where it could be hot outside. With change of season the heat outside will change and it may begin to rain.

Everything is momentary and changing. So HE said, Arjuna, treat gain and loss, victory and defeat with equanimity, and focus only on performing your duty. The one who is focused on performing his duties will have the satisfaction that one has done his or her duty.

Children, on hearing about their results many a time are very sad that they did not get the expected marks. However, when asked if they are really content with the efforts they have invested, they say that they could have put in more effort. So, it is important here that one gets into the habit of focusing on duty and not worrying much about the outcome.

When things are moving in the negative direction, one must not just watch but get involved in changing things to the extent one can. In today's context, we at least have one thing in our hands, that we can vote. We can choose the right person to lead us. We need not go and fight the war, but we also have our duties which we must all fulfill with a sense of equanimity irrespective of the impending result.

Our ancestors have demonstrated such an attitude when they were ruled by external invaders for one thousand years. The Dutch, Portuguese, the Mughals and the English oppressed our people and destroyed our temples and idols of our deities.

A real example of one who stood and performed his duty was Shivaji Maharaj, who fought a victorious war in Pratapgarh and defeated the evil Mughal forces that were engaged in looting and destroying temples.

One of the multiple gruesome atrocities by Afzal Khan was with an army of about 10,000 elite troops pursued Shivaji persistently, inflicting numerous casualties. Afzal Khan crossed the river Krishna with his troops and arrived at the ancient temple of Bhavani at Tuljapur. On hearing that Bhavani of Tuljapur was sacrosanct for the Marathas and the guardian deity of many noble Maratha families, he went on a rampage and desecrated the temple. The original stone idol of Goddess Bhavani was hidden by the priest under water but the larger deity was grabbed and flung on the ground and powdered to pieces in a hand mill! Khan proceeded to Pandharpur desecrating the temple of Mankeshwar on the way. He descended to the valley of Bhima as the straight road over the mountain

ghats was rendered impassable due to heavy rains.

He had resolved to destroy all that Shivaji held dear and proceeded to demolish the temple of Vithoba. The priests of the temple concealed the image and the alarmed citizens of the city deserted their homes and fled to the nearby forests.

Knowing that Khan cannot be defeated in the plains, Shivaji moved to his fort in Pratapgarh. In spite of several people urging Shivaji to come out and save "Hindu Dharma", Shivaji did not take any of Khan's baits. He waited patiently for the right time. Then he sent several signals to Afzal Khan indicating he was scared and is thinking about surrender. He chose the time, he chose the place where they would meet. He got Khan on home pitch of Maratha army. Shivaji did not enter Khan's trap. He got Khan in his trap. And that point he committed the first act of violence and attack.

The planning that went into executing this escalation was impressive. When Shivaji met Khan, they met at the bottom of Pratapgad, where the geography, which consisted of hills and forests, made Khan's cannons and elephants almost useless. The roads were few and difficult to travel fast. The Maratha's had cut several trees partially such that on a moments notice, the trees could be pushed to break and the roads could be blocked. Shivaji met Khan where Khan's army was almost ineffective.

At the start of the meeting Afzal Khan graciously embraced Shivaji as per custom, then suddenly tightened his clasp, gripped Shivaji's neck in his left arm and struck him with a kitar. Shivaji, saved by his armor, recovered and counter-attacked Afzal Khan with wagh nakh, disemboweling him. He then stabbed Khan with his bichawa, and ran out of the tent towards his men.

In fact, Chhatrapati Shivaji imbibed all the teachings of Gita in his life. We bow down to such a brave warrior king Chhatrapati Shivaji, he is always our source of inspiration, he will remain so

HE goads Arjuna to fight the war with an equanimous attitude without worrying about victory or defeat, loss or gain, pain or pleasure as all these dualities were short lived.

2.39

**eṣā te'bhihitā sāṅkhye, buddhiryoge tvimāṃ(m) śṛṇu,
buddhyā yukto yayā pārtha, karmabandhaṃ(m) prahāsyasi. 2.39**

Arjuna, this attitude of mind has been presented to you from the point of view of Jñānayoga; now hear the same as presented from the standpoint of Karmayoga (the Yoga of selfless action). Equipped with this attitude of mind, you will be able to throw off completely the shackles of Karma.

HE said that up till now, the concept of equanimity shared was in the light of Jñānayoga (Sankhya yoga).

Now HE wanted Arjuna to understand equanimity from the point of view of Karma yoga. This would help him realise about Karma and its binding nature. It would relieve him of any kind of sin incurred by slaying his own kith and kin.

2.40

**nehābhikRāmanāśo'sti, pratyavāyo na vidyate,
svalpamapyasya dharmasya, trāyate mahato bhayāt. 2.40**

In this path (of selfless action) there is no loss of effort, nor is there fear of contrary result, even a little practice of this discipline saves one from the terrible fear of birth and death.

This verse has a deep and significant meaning, knowing which is like understanding the entire Bhagavadgītā.

Śrī Bhagavān said that in this material world, action (karmayoga) with equanimity would be revered and there would not be any contrary results. Even a little practice of equanimity would save one from one's greatest of fear.

The biggest fear one has is from death. However, if one views death with an equanimous intellect, one would be freed of this fear. One needs to realise the impermanence of everything in life. One who understands and practices equanimity, would be free of the fear of contrary results.

If one performs one's duty with an equanimous intellect, one is not effected by the consequences of one's actions

2.41

**vyavasāyātmikā buddhiḥ(r), ekeha kurunandana,
bahuśākhā hyanantāśca, buddhayo'vyavasāyinām. 2.41**

Arjuna, in this Yoga (of selfless action) the intellect is determinate and directed singly towards one ideal; where as the intellect of undecided (ignorant men moved by desires) wanders in all directions, after innumerable aims.

HE addressed Arjuna as Kurunandana in this verse.

HE said equanimity in action, leads to a single point of focus with determination. On the other hand, without focus and an equanimous intellect, the ignorant men wander in all directions following many goals.

When one is not overly passionate or dispassionate about anyone or anything, one's actions would be more focused. When in this state, one acquires the ability to make the right choices.

HE told Arjuna that with an equanimous intellect he would be able to make the right choices for the general welfare of the universe and leave personal choices aside. He would have a clearer vision of what would be more beneficial, whether to kill Duryodhana or to keep him alive!

The session concluded with a promise to dive deeper into equanimity next week.

The Question & Answer session.

Question: We have heard from sages, that the wealth created by wrong means does not last long. But we see political parties who misappropriate funds and come back to Power again and again. Can you explain why?

Answer:

Wealth created by the wrong means will never last. We have seen that the external rulers who conquered India and took away our wealth, have not been flourishing much in comparison to our country.

Question: Sarojini ji

In Gita Parivar we are over 6 lakh people and all are familiar with Sanskrit. I have heard that when the census was conducted last, very few people (only 2,000) said that they know Sanskrit, whereas there are at least a few crores of people who know the language. Hence the Sanskrit language did not get any funds, whereas few other languages even the ones that are extinct have been funded. Can Gita Parivar propagate this matter and make a difference during the next round of census?

Answer:

Yes, It is indeed a very good suggestion. This matter has also come up for discussion in Gita Parivar. We must say that we know Sanskrit during the census. Swamiji has also been saying this to everyone. Let us all ensure in the next census that we all answer positively when the question is asked, and support the growth of Sanskrit language.

Question: GC Jetho Balani ji

As part of Gita Parivar we learn Gita in L1, L2 , L3 and L4 levels. But, can we after completing L4, have a special session were we learn all chapters in the order of 1 to 18?

Answer: You are learning already in a systematic way. In addition, Gita Pariwar has created an app that has all the Vivechan videos. You can listen to all the chapters through the app. And you will finish listening to all the chapters within 3 months. It is very important to listen to the Vivechans, and just learning shlokas by heart is not sufficient.

Question: Madhav ji

Is it not better that before we learn to recite the verses, we understand the meaning of it?

Answer: For those interested to learn the meanings before they learn to recite, can listen to the videos in the app. And they have a choice of various Vivechaks as well. You have such a facility in the app.

Question: Arun ji

In Sankhya Yoga what is the number and how many numbers are there?

Answer: The Answer to this question is complex. Bhakti Yoga there are two numbers. One is the devotee and the other is Paramatma.

In Sankhya Yoga there is only one. Bhagavan is in the Bhakth and Bhakth is in Bhagavan. This is HIS Advait form. This journey from two to 1 is Sankhya Yoga. This is a simple answer, however, this concept is very complex.

Question: Meghna ji

I also have the same question. What is Sankhya yoga?

Answer: As I just said here there is only one number. All the creation is HIS and there is no doubt about it. When there is Paramatma and the devotee, the number becomes two. *Aham Brahmasmi* or I am Brahman, there is only one that exists. The word Sankhya has been coined from this number one.

Question: Meghna ji

Can you explain shloka 33 once again?

Answer: In this shloka, Sri Paramatma tells Arjuna, that if he does not fulfill his Dharma and if he does not fight this war, then, he will incur sin. This is the simple meaning of the shloka.

Question: Vitthal ji

How can we understand the formless Brahman?

Answer: It is difficult to understand the formless Brahman, Bhagavan himself says in Bhakti yoga, that it is simple to practice the path of devotion. There are a huge number of people who practice this path. For eg. When the child completely trusts the mother, the child is free of worries. Similarly in bhakti yoga, we are in complete faith in god and have strong faith that HE will take care of us.

But in Sankya Yog, we will walk our own journey towards enlightenment. We must understand, analyse and walk our own path, it may be difficult in comparison to Bhakti yoga.

Here a small story was narrated. One day Sri Paramatma comes in the dream of a devotee and tells him that he will show him the journey of his life. Sri Paramatma takes him for a walk by the side of the sea. When he starts walking, he could see two pairs of footprints on the sand. The devotee asks, Paramatma whose footprints are these? Sri Paramatma tells him that it belongs to both the Paramatma and the devotee. It is because Sri Paramatma is accompanying the devotee in every stage of his life.

After a while there was a rough patch in the journey, they were in a deep forest and the devotee could only see one pair of footprints. The Devotee asks, why Paramatma has deserted him when the path became difficult. For which Sri Paramatma says, this one pair of footprints are mine and I was carrying you as it was a difficult patch.

But in Sankhya yoga to believe that brahman is in everything and everywhere is a very complex task. One can get lost in this thought process. Even the greatest of saints find it difficult. Sometimes people misinterpret the concept of *Aham Brahmasmi*, that one himself is god can mislead. Whereas In bhakti yoga the devotees are always in submission to the idea of god and stay humble.

A verse from chapter 12 Bhakti yoga was recalled here,

**क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ १२-५॥**

The meaning of the verse is that setting the mind in the unmanifest is a very difficult task for the embodied beings, hence Sankhya yoga is difficult to practice.

Question: Vitthal ji

Suggested a change in the pattern of Anupathan in the class.

Answer: The plan for Anupathan has been planned by Swamiji. However, in L4 it is also essential that you also learn on your own with the help of videos and with the support from the regular flow of sessions.

Question: Anuja ji

Sometimes I feel very uncertain, what shall I do?

Answer: Sri Paramatma has spoken about developing a little bit of equanimity. How to gain this sense of equanimity? When you feel uncertain or negative about things, you could sit straight close your eyes and bring balance to your breath. The breath that goes in and the breath that comes out must be equal in length. The amount of time you take to inhale must be same when you exhale. This is a very simple method to bring balance to your uncertain mind.



We are sure you enjoyed reading the Vivechan write-up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

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

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta

|| OM ŚRĪKṚṢṆĀRPAṄAMASTU ||