

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

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YouTube Link: <https://youtu.be/VFg-aOorl48>

Qualities of a person with steady intellect (Sthitaprajña)

The 2nd chapter of the Bhagavad-Gītā, is **Saṁkhya Yoga - The Yoga of Knowledge**.

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

In the 2nd chapter, Shri Krishna is making us aware of very important principles, such as *Atma Yoga* and *Karma Yoga*. HE tells us about the importance of having a steady and determined intellect. Our intellect (**prajña**) is the charioteer that steers our life. It makes decisions that shape our lives, either towards the good or the bad. Hence, **our intellect has to be perfect and steadfast (sthita)**. **Such a person is regarded as 'sthitaprajñā.'** The last session ended at shloka 54, where Arjuna asked about the attributes of a 'sthitaprajñā.' Shri Krishna answers in a beautiful way by creating a picture of a *sthitaprajñā* person, and giving an exhaustive description of his qualities.

2.55

śrībhagavānuvāca
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.

Shri Krishna defines *Sthitaprajña*, as a wise person with an intellect that is extremely stable. In order to understand how to attain that state, we need to understand the cause that makes our mind fickle and our intellect, weak. The main cause is the desires that keep arising in our mind. The desires are followed by a set of emotions, and the emotions affect our mind, making it unstable.

Our mind is like water in a pond. The water is steady, but a small pebble thrown into it will create ripples and the water loses its steadiness. Similarly, pebbles of desires make our wisdom unstable. In

the presence of extreme desires, it is impossible to maintain a stable intellect.

2.56

**duḥkheṣvanudvignamanāḥ(s), sukheṣu vigatasprṇaḥ,
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.

This is an extremely important shloka explaining how a *Sthitaprajña* acts. It is normal for ordinary people to react to situations. In case of unfavourable conditions, our mind gets extremely disturbed. In case of happy events, we get over excited. When our favourite team wins the cricket match, we rejoice with overnight celebrations; when it loses, we get agitated (*udvigna*) and even go to the extreme of breaking the TV sets!

However, a *Sthitaprajña* will not get disturbed even in case of adversities. His mind will be **Anudvigna** (unagitated). There is no end to sorrows and calamities or unfavourable adversities. Yet a person with steady intellect will be unperturbed by all the consequences, and will be completely detached (**duḥkheṣvanudvignamanāḥ**). Neither will he be overexcited with happiness by favourable conditions (**sukheṣu vigatasprṇaḥ**). This is possible because he is focused only on performing his duties to his best possible abilities, and striving for the welfare of others. Such a person does not expect any fruits for his actions. Because of these characteristics, he remains contented, happy and undisturbed, even in unfavourable circumstances. He does not crave for honours, worldly pleasures and success even if favourable things happen to him. He will remain calm and unmoved.

Strong attachments (**Vītarāga**) to worldly pleasures and desires arouses a sense of fear (**bhaya**) and anger (**krodhaḥ**) in us. But a person with a steady intellect is not attached to love and hatred, and so is free from fear and anger. He is said to be an enlightened soul (**sthitadhīrmunirucyate**).

All teachings of Gita can be personified in one prototype - Shri Rama. On hearing about Shri Rama's exile, heart broken Bharata enquired with Maharishi Vashisht about the mental state of his beloved brother, Rama at the time of leaving Ayodhya. Maharishi replied that Rama's expressions on receiving the news of exile was the same as that he showed earlier when he was informed about his crowning ceremony. He was neutral, he exhibited neither excitement on the news of his crowning, nor sorrow on the news of exile. Ayodhya was very dear to Shri Rama. He told Lakshmana; '**Janani Janmabhūmishcha Swargādapi Garīyasī', Mother and motherland are superior even to Heaven.**' No matter how beautiful Lanka is, Ayodhya to me is like heaven'. Yet, his expression when he had to leave Ayodhya was not of sorrow. He saw it as his duty. We too should strive to attain this mentality. Reading Ramayana and Mahabharata helps us to get motivated towards that direction.

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.

Shri Krishna further explains how an ideal *sthitaprajña* behaves. The love Rama had for Ayodhya is termed '*Sneha*' or affection. A stronger emotion is called '*Adhikasneha*.' The extreme form where one

is blinded in love is called '*Abhisneha*.' Having affection and good will is good, but *Abhisneha* is obsessive. Parents obsessed with love for their children will not allow them to face any difficulties in life, ultimately ruining their lives.

Love is like oil; unlike water it is difficult to remove. *Abhisneha* is like oil that remains in one place for a long time. The longer it stays, the harder it gets to remove the sticky oil. We are so stuck with different things happening around us, that we are not able to focus on what we are supposed to be focusing on. But a *sthitaprajñā* demonstrates *Anabhisneha*. He is not stuck to happenings around him. He accepts whatever good or bad that happens in his life as it is (***tattatprāpya śubhāśubham***). His mind does not get disturbed. It does not mean that he remains inactive (*Akarmanya*). He does his duty, without worrying about the reward or outcome.

An example was shared about Balgangadhar Tilakji. who was sent to the terrible Mandalay Prison for one of his articles that he wrote for his newspaper Kesri. When he was sentenced in the court, **Tilakji's calm response was like 'if this court feels I am guilty, so be it. But in the court of GOD, I know that what I have done is right.'** In the prison, he slept calmly and peacefully, although his beloved wellwishers outside the prison were worried about him. He was unperturbed by his surroundings, because he had faith in his actions and was focused on his duties. He was so poised that he could write the great book Karma Yoga even when in such a terrible prison environment. *Sthitaprajñās* live in perfect equanimity of pleasure and pain. So there is complete absence of attachment, and they are able to maintain a balanced life. Shri Krishna is helping us ordinary mortals too to attain that steadfast mind.

2.58

**yadā sam(nv)harate cāyaṃ(ñ), kūrmo'ṅgānīva sarvaśaḥ,
indriyāṇīndriyārthe'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.

HE gives a beautiful illustration about how a *sthitaprajñā* behaves, using tortoise (*kūrma*) as a simili. Tortoise represents stability. When it senses danger, it withdraws its body into its shell to protect itself. Similarly, an enlightened person will consciously pull himself away from the objects of distractions around him, and he will ensure that not even a little affinity will be there towards those objects.

The object *per se* is not an issue, but our attachment to the object is the problem creator. A person cannot maintain a stable intellect if there is even a little affinity towards the object. The question naturally arises - Will restricting oneself make one *sthitaprajñā*?

Shri Krishna explains in the next shloka that merely withdrawing the senses from the objects of distraction does not make a person *sthitaprajñā*.

2.59

**viśayā 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.

āhāra is something that we consume.

āhāra for body is food that we eat; for ears is sound or word that we hear; while for eyes is picture that we see.

Each sense organ has a different feed. Being '**nirāhārasya dehinaḥ**' does not mean upvas or fasting from not eating on specific days like ekadashi. It means not feeding our senses. Just like we need to do regular upvas for cleansing our body, we should also do upvas for our sense organs too. Staying away from whatsapp for a day, youtube for another day, TV for yet another day are good practices to cleanse our sense organs. By practicing regularly, we come to realise that we can actually live without these attachments. We can keep these distractions away from us.

However, if our mind is fixed on these attachments even during fasting, then it is not true fasting. When we are offered a delicacy on the day of our fasting, we decline it but then indulge in it on the next day when we are not fasting. It means we have not let go of our attraction towards the object of fasting. Although we are restricting our sense organs from the desired objects, our mind is still fixed to the object. This is the problem.

It is similar to trying to kill a tree by cutting its trunk, but watering and nurturing the roots. The tree is not slayed, it continues to grow, because the root problem is not removed. As long as the tree is being fed and the tree is not uprooted, the tree continues to grow. As long as our mind is involved with the objects, however hard we try, we will not be able to attain the state of *sthitaprajna*. How do we overcome this problem?

2.60

**yatato hyapi kaunteya, puruṣasya vipaścitah,
indriyāṇi pramāthīni, haranti prasabham(m) manaḥ. 2.60**

Turbulent by nature, the senses (not free from attachment) even of a wise man, who is practicing self-control, forcibly carry away his mind, Arjuna.

Vipaścitah - Wise people who are in a position to attain *sthitaprajna*

Yatato - Striving

Indriyāṇi pramāthīni - Powerful senses

Haranti prasabham manaḥ - Defeat the mind

Shri Krishna is explaining that even wise people strive hard to reach the state of *sthitaprajna*, and that it does not come naturally to them. The best example of this would be Maharishi Vishwamitra who performed austerities for 12 years to attain the status of *Brahmarishi*. In the 12th year, he got distracted by the beautiful apsara Rambha who was sent by Indraji in an effort to break his penance. Realising his folly of falling prey to love (*kāmaḥ*), Maharishi started his second round of 12 years penance. In the 12th year, Rambha purposefully angered the Maharishi by not cleaning the house. The Maharishi's penance failed this time because of his anger (*krodhaḥ*). He again started another 12 years of penance, and having subdued his senses, he finally succeeded in becoming Brahmarishi.

This shows that even wise people try very hard, but still fail because mind gets defeated by the senses. As long as the mind is not steadily fixed on a goal, we easily fall prey to the temptations generated by our past experiences and influences of the pleasure derived from objects around us. Hence, it is important to attract our mind to something that is more important, and prevent getting distracted. We will struggle to meditate if we cannot control our senses and without fixing our mind

on God. If our mind is fixed on HIM, it becomes easy for us to relieve our mind from the worldly objects.

2.61

**tāni sarvāṇi saṁyamya, yukta āsīta matparaḥ,
vaśe hi yasyendriyāṇi, tasya prajñā pratiṣṭhitā. 2.61**

Therefore, having controlled all the senses and concentrating his mind, he should sit for meditation, devoting himself heart and soul to Me. For, he whose senses are under his control, is known to have a stable mind.

Shri Krishna gives us a healthy method to achieve the perfect state of *sthitaprajñā*. He asks us to make a constant attempt to focus our mind on HIM. We can focus on any deity that appeals to us, be it Ganapati ji, Shiv ji or Devi. Our beautiful *Sanatanadhama* gives us the freedom to choose the deity of our liking. The technique of self perfection is described in 3 words **Yukta āsīta matparaḥ**.

Yukta = Sober

āsīta = Sitting in dhyana

Matparaḥ = Completely seek refuge in ME

Matparaḥ - is the opposite of the word *Tatparaḥ*, which means desperate to do something.

Tāni sarvāṇi saṁyamya - With full restrain of all senses

Vaśe hi yasyendriyāṇi - Control all his senses

Tasya prajñā pratiṣṭhitā = He will reach the *sthitaprajñā* state

If one restrains his senses and does dhyana on GOD, then the person will be able to have control over all his senses, and he will reach the complete state of *sthitaprajñā*. A sadhak engrossed in bhakti loses interest in other distractions. Many of us have experienced this personally. When we go deep into learning Bhagavad Gita, we stop enjoying the bollywood movies and music. Gradually we find that our mind gets fixed on Shri Krishna and Gita, and we automatically get relieved from the external pleasures. They dont appeal to us anymore. We realise that what HE is telling is not impossible. We can attain the ultimate state. But what about those who cannot fix their mind on HIM? The next 2 shlokas deals with their situation.

2.62, 2.63

**dhyāyato viṣayānpuṁsaḥ(s), saṅgasteṣūpajāyate,
saṅgātsañjāyate kāmaḥ(kh), kāmātkrodho'bhijāyate. 2.62
krodhādbhavati saṁmohaḥ(s), saṁmohātsmṛtivibhRāmaḥ,
smṛtibhramśād buddhināśo, buddhināśātpraṇaśyati. 2.63**

The man dwelling on sense-objects develops attachment for them; from attachment springs up desire, and from desire (unfulfilled) ensues anger.

From anger arises delusion; from delusion, confusion of memory; from confusion of memory, loss of reason; and from loss of reason one goes to complete ruin.

Here we will see how the journey will be of those who are not able to focus their mind on HIM, and they remain involved in the worldly pleasures.

dhyāyato viṣayānpuṁsaḥ - Constantly engaged and thinking about worldly objects

saṅgasteṣūpajāyate - Thinking about them even in their absence.

One needs a great determination to focus on HIM. But the might of worldly things is such that we don't need any effort to get attached to them. Let us take an example of an advertisement of a beautiful necklace, that regularly pops up on the TV. We get attracted to its beauty and start thinking about it even when the advertisement is not there. It is in the back of our mind always. We develop a **saṅga** (attachment) with the necklace. The affinity turns into **kāmaḥ** (desire). We desperately want to possess the necklace. When our desire is rejected by the family, **krodha** (anger) builds up. The anger completely captures the wisdom, we forget all our *sanskaras* and duties, and lose the sense of right and wrong (**saṁmohātsmṛtīvibhRāmaḥ**). The mind becomes corrupted and the good **satbuddhi** turns wicked (**smṛtibhramśād buddhināśo**) leading to self destruction (**buddhināśātpṛaṇāśyati**).

Another example was given here to illustrate this more clearly. Say, a child's wish to go to the theatre to watch a movie is rejected by his parents; he desperately wants to watch, so he steals money from his parents, bunks school and goes to the cinema. Desire towards an attraction causes his mind to go wicked and by wrongdoings like stealing money and neglecting his studies, he leads himself towards self destruction.

Loss of discrimination paves the way to self destruction. Similar thing happened to Kaikeyi Mata. She loved Shri Rama the most. But when Manthara painted a false picture in her mind about how Bharata will be destroyed, she got attached to that imaginary picture, and lost her mind. Although she regretted later, the damage was done, and Shri Rama had to undergo the sufferings that followed.

2.64

rāgadveṣaviyuktaistu, viṣayānindriyaiścaran, ātmavaśyairvidheyātmā, prasādamadhigacchati. 2.64

But the self -controlled Sādhaka, while enjoying the various sense-objects through his senses, which are disciplined and free from likes and dislikes, attains placidity of mind.

This puts us in a dilemma as to what to do. Naturally we will start wondering if we should stop looking around us, and stop involving ourselves with the world. Shri Krishna is not telling us to stop looking around us. The work of our senses cannot be stopped, just like a flowing river. But we can be free from attachments and detachment (**rāgadveṣaviyuktaistu**).

A small story explains this concept beautifully. Once, two disciples of Gautam Buddha came upon a woman who had slipped into the river. One disciple refused to help as it was a sin for a sannyasi to touch a woman. The second disciple however held her by the hand and pulled her up to the banks. The disciples then continued their journey. Two months later they returned to the ashram. The first disciple complained to Buddha that the other disciple committed a sin by touching a woman. The second disciple was called for an explanation. He had forgotten about that incident, and with great difficulty recollected it and narrated it to his guru. Buddha turned to the first disciple and said -'He (the second disciple) let go of her hand two months ago, why are you still holding on to her hands even after 2 months?' The disciple who saved the lady did his duty of saving, but didnt let it affect him. The other disciple's mind on the other hand, was still attached to that incident.

Shri Krishna is telling us that it is not that we should stop looking around, but we should not let the actions affect us (**viṣayānindriyaiścaran**). They should not percolate within us. Mirror is the best example of this type of *asaktaḥ*. The mirror reflects so many faces that fall on it, but it does not retain any single face. The problem is not with the senses, but with the mind that enjoys the senses and

treasures the experiences. Our mind should be clean like the blue Sky, which remains unaltered and unfazed by the number of clouds that pass over it.

2.65

**prasāde sarvaduḥkhāṇaṃ(m), hānirasyopajāyate,
prasannacetaso hyāśu, buddhiḥ(ph) paryavatiṣṭhate. 2.65**

With the attainment of such placidity of mind, all his sorrows come to an end; and the intellect of such a person of tranquil mind soon withdrawing itself from all sides, becomes firmly established in God.

A clean mind will always be at peace (**prasāde**). Peace is a blissful state of mind. A peaceful mind can be said to be sorrow-proof. Sorrow will not touch a peaceful mind. It does not mean that there will be no more sorrow in the person's life. Sorrows and adversities will be there, but the mind will not become unsettled in events of adversity, and will be unaffected and stable, as we saw in the case of Balgangadhar Tilakji.

2.66

**nāsti buddhirayuktasya, na cāyuktasya bhāvanā,
na cābhāvayataḥ(ś) śāntiḥ(r) aśāntasya kutaḥ(s) sukham. 2.66**

He who has not controlled his mind and senses, can have no determinate intellect, nor contemplation. Without contemplation, he can have no peace; and how can there be happiness for one lacking peace of mind?

In today's life, the definition of happiness is attached to worldly pleasures, and is equated to financial abundance or possessions like own bungalows and luxurious cars. Present day houses have all kinds of sets- sofa sets, cutlery sets etc., but mind is still upset!

Although our houses are fully filled with materials, we are not fulfilled! Why this is so? It is because the basic definition of happiness is not financial prosperity, but peace. We have embraced prosperity at the cost of peace. Why peace is not coming to us, is explained in this shloka.

Our buddhi is unsteady (*ayukta*), and is not able to meditate. Whatever action is done is done with anticipation of some results. We are unable to perform actions with detachment. Even our basic duty of parenting comes with a set of expectations on how our child's life should be. Basic duties that are performed with a lot of attachment and affection involved will not get us peace. Obviously, in the absence of peace, no one can be happy.

2.67

**indriyāṇāṃ(m) hi caratāṃ(ṽ), yanmano'nuvidhīyate,
tadasya harati prajñāṃ(ṽ), vāyurnāvamivāmbhasi.2.67**

As the wind carries away a boat upon the waters, even so, of the senses moving among sense-objects, the one to which the mind is attached, takes away his discrimination.

Senses (**indriyāṇāṃ**) are involuntarily attracted to worldly objects and are constantly wandering (**caratāṃ**). The mind follows them (**mano'nuvidhīyate**), and tries to enjoy the pleasure. In this process, intellect gets distracted (**harati prajñāṃ**) and gets carried away, just like the direction of wind changes the direction of a boat in the waters (**vāyurnāvamivāmbhasi**). Similarly, as the senses

keep wandering, the mind and intellect also keep wandering, following the direction of the senses.

2.68

**tasmādyasya mahābāho, nigrhītāni sarvaśaḥ,
indriyāṇīndriyārthebhyaḥ(s), tasya prajñā pratiṣṭhitā. 2.68**

Therefore, Arjuna, he, whose senses are completely restrained from their objects, is said to have a stable mind.

Shri Krishna tells Arjuna to control his senses from all directions, from all sense objects (**indriyāṇīndriyārthebhyaḥ**). Such a person's intellect is steady intellect (**prajñā pratiṣṭhitā**).

Here, it should be noted that HE referred to Arjuna as Mahabaho, the strong armed one. By calling him thus, He is reminding Arjuna that he is a man of great might and a controller of a huge army. Such a strong person should also control his senses.

2.69

**yā niśā sarvabhūtānāṃ(n), tasyāṃ(ñ) jāgarti saṃ(y)yamī,
yasyāṃ(ñ) jāgrati bhūtāni, sā niśā paśyato muneḥ. 2.69**

That which is night to all beings, in that state of Divine Knowledge and Supreme Bliss the God-realized Yogī keeps awake, and that (the ever-changing, transient worldly happiness) in which all beings keep awake, is night to the seer.

This is one of the most important shlokas in Bhagavad Gita. From a common man's perspective, it can mean that **when it is night for everyone, the knowledgeable person is awake; when it is day for everyone, the knowledgeable is sleeping**. However, there is a deeper meaning that needs proper understanding.

Sleeping and awakening is not to be seen from the perspective of a common man. For an ordinary man, studying the Gita will not be interesting. His interest will lie in worldly matters, and he is in **Nisha** (darkness). But the person who joined Geeta Pariwar to study about *sthitaprajna* will find these subjects interesting. That is where his **jagrata** (awareness) lies.

On the other hand, the subjects of interest for ordinary man will not be of interest to the *sthitaprajna* person. Balgangadhar Tilakji would study Ramayana even in family reunions, uninterested in the worldly gossips. When he was invited for a music concert by a famous musician, he responded saying that he loved only one song, the song sung by Shri Krishna to Arjuna, and nothing else attracted him, and requested to be allowed to live his life in his interest.

2.70

**āpūryamāṇamacalapraṭiṣṭhaṃ,
samudramāpaḥ(ph) praviśanti yadvat,
tadvatkāmā yaṃ(m) praviśanti sarve,
sa śāntimāpnoti na kāmakāmī. 2.70**

As the waters of different rivers enter the ocean, which, though full on all sides, remains undisturbed; likewise, he in whom all enjoyments merge themselves without causing disturbance attains peace; not he who hankers after such enjoyments.

Shri Krishna ends the chapter in a poetic way. When it rains, the rivers overflow. Yet the ocean does not overflow, despite the many rivers that flow into it. Likewise, when the rivers stop flowing, the ocean remains unaffected, it does not get dry. The state of mind of a *sthitaprajñā* is so fulfilled like the ocean, dynamic and balanced. Subjects of the world will not disturb the peaceful state. Not a desirer of desires (**na kāmakāmī**), he will remain stable.

2.71

**vihāya kāmānyaḥ(s) sarvān, pumāṃścarati niḥspṛhaḥ,
nirmamo nirahaṅkāraḥ(s), sa śāntimadhigacchati. 2.71**

He who has given up all desires, and moves free from attachments, egoism and thirst for enjoyment attains peace.

Nirmamo - not having a self identity; aware of his true identity

Nirahaṅkāraḥ - Not having ego

sa śāntimadhigacchati - He is going to attain ultimate peace.

Abandoning all desires, the *vicharati* person moves around in the world, without a sense of ego, and he will surely attain ultimate peace. Whatever is further for him?

2.72

**eṣā brāhmī sthitiḥ(ph) pārtha, naināṃ(m) prāpya vimuhyati,
sthitvāsyāmantakāle'pi, brahmanirvāṇamṛcchati. 2.72**

Arjuna, such is the state of God-realized soul; having reached this state, he overcomes delusion. And established in this state, even at the last moment, he attains Brahmic Bliss.

A person who has attained that level of stability, peace and equanimity will be free of all desires. Not thirsty for more necessities, his mind will be free from all sorts of ego. Shri Krishna concludes this topic by describing the final destination of such a person. He says that no desires will touch that person who has reached the state of *sthitaprajñā*. Just like milk gets transformed through the stages of curd and butter and ultimately culminates into ghee, he has attained a stage that is free from further transformations, and will attain Ultimate **Brahmi sthithi**. For normal people, the process of death is painful, But not so for a *sthitaprajñā* person. Once his cover of body falls off, he attains the **Para Brahma sthithi**.

With this, note, we come to an end of an extremely important and beautiful chapter, *Sankhya Yoga*, which is also called as *Gita Sutra Adhyaya*. All the principles covered in the Gita are encapsulated in this chapter. Anyone who undertands this chapter can easily understand the other chapters.

The session concluded by offering the discourse to the lotus feet of Shri Krishna, followed by Questions and Answers round.

Narayan ji

Question: *Sthitaprajñā* requires concentration on God. How can we apply this in our daily work? When we need to focus on our actions or karma, we tend to forget about God.

Answer: We can start from small activities or actions. We can give charity as an offering to God instead of doing it for want of name or propaganda. Doing our duties as an offering to God should be the first step in our progress. Gradually, we will be able to focus on bigger actions. Finally we can be

able to take stable decisions with equanimity. Studying the lives of great personalities like Balgangadha Tilakji and Shivaji Maharaj and compare their lives with our own lives will reveal how everything happening to us is miniscule.

Neetaji:

Question: What is the exact meaning of *Sankhya Yoga*? I read in google that it means *Prakriti* and *Purush*.

Answer: *Sankhya* means Right Intellect. Before Shri Krishna could explain to Arjuna, he had to make sure that Arjuna had the right mindset or intellect to receive the teaching.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(ŷ) yogaśāstre śrīkṛṣṇārjunasaṁvāde
sāṅkhyayogo nāma dvitīyo'dhyāyaḥ**

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the second chapter entitled "Sāṅkhyayoga" (The Yoga of Knowledge).



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Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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