

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

5/5 (Ślōka 60-72), Sunday, 16 June 2024

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YouTube Link: <https://youtu.be/7TRN8K6SIHo>

Finding True Peace: Renouncing Greed, Possessiveness, and Ego

The second chapter of the Śrīmad Bhagavad Gita is known as '**Sāṅkhya Yoga**' - '**The Yoga of Knowledge**'. The session began with the traditional lighting of the lamp and was followed by respectful salutations to our Guru. We paid homage to the wisdom of Dnyaneshwar Maharaj and offered our deepest respects to Parama Pujya Swami Govinddev Giri Ji Maharaj.

The Bhagavad Gita, an unparalleled scripture delivered by Sri Krishna on the battlefield, continues to be a guiding light for humanity even after 5000 years. As we delve into the concluding section of the second chapter, 'Sāṅkhya Yoga', we reflect on its timeless relevance. The sacred dialogue was imparted to Arjuna during his moment of despondency. Sri Krishna began his divine discourse only after listening intently to Arjuna's concerns. It was upon Arjuna's complete surrender that Sri Krishna commenced imparting his profound wisdom, ostensibly to Arjuna but in essence, to all humankind.

In verse 7 of this chapter, Arjuna expresses his surrender:

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ 7॥

Overwhelmed by pity and duty's confusion, Arjuna turns to Sri Krishna for guidance. In humble surrender, he pleads for definitive instruction on his welfare's best course.

The term 'Shishya' embodies dual meanings: '**Shanshyanat Shishyaha**'—a disciple eager to dispel doubts through the Guru's wisdom, and '**Shashanat Shishyaha**'—one who embraces the Guru's governance, adhering to imparted teachings.

In surrender at his Guru's feet, he absorbs the eternal wisdom spoken.

To alleviate Arjuna's despair, Sri Bhagavān imparts 'Atma Gyan'—knowledge of the soul. Describing its immutable nature, Sri Bhagavān elucidates:

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ 23॥

"The soul is unscathed by weapons, unburned by fire, unwetted by water, and undried by wind."

Sri Bhagavān counsels that Arjuna's withdrawal would bring disgrace and infamy, tarnishing his valour with cowardice.

Then, Sri Bhagavān introduces Yoga as equanimity

'समत्वं योग उच्यते'.

He defines 'Sthitpradnya' as one who maintains composure in joy and sorrow alike.

'योगः कर्मसु कौशलम्' —Yoga is a skilful action in consciousness.

Arjuna's curiosity about equanimity's manifestation in daily life leads Sri Bhagavan to cite His engagement in worldly affairs as an exemplar of divine consciousness.

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव । स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥ 54॥

Arjuna inquires about the enlightened's conduct—speech, posture, and gait. Sri Bhagavan responds with a self-portrait of divine poise, urging daily reflection on these final verses.

An Indian classical musician's journey to 'Sam'—the even note—mirrors this quest for equanimity, harmonizing life's melody.

Sri Bhagavān delineates Sthitpradnya traits:

यः सर्वत्रानभिस्नेहस्तत्तत्राप्य शुभाशुभम् । नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ 57॥

"A sage established in wisdom remains impartial to all circumstances, untouched by joy or sorrow."

In the Ramayana, Sri Rama's serene acceptance of his exile, foregoing his rightful coronation, epitomizes 'Sthitpradnya'—a state of profound inner peace and balance. His steadfast commitment to righteousness, coupled with his dispassion towards personal gains or losses, embodies the deep spiritual insight and self-control advocated in 'Atma Gyan' teachings.

When Nishad Raj questions him about Queen Kaikeyi's actions that led to his dire predicament, Sri Rama responds with the insightful verse

"सुखस्य दुःखस्य नकोपि दाता,"

which translates to "There is no giver of joy or sorrow." This profound statement underscores that joy and sorrow are not dispensed by others; they arise from our deeds and their subsequent reactions.

Sri Dnyaneshwar Maharaj explains the nature of 'Sthitpradnya' eloquently:

**जो सर्वत्रा सदा सरिसा, परिपूर्ण चंद्रु कां जैसा ।
अधमोत्तम प्रकाशा -, मार्जी न म्हणे ॥
ऐसी अनवच्छिन्न समता, भूतामत्रीं सदयता ।**

This verse speaks of unbroken equality and compassion towards all beings, likening it to the full moon that shines equally on all without discrimination.

Sri Dnyaneshwar Maharaj himself is the epitome of 'Sthitpradnya'. He wrote Dnyaneshwari which contained 9000 verses explaining Bhagavadgita in the Prakrut language at the age of 20 and took 'Sanjivan Samadhi' at the age of 22.

Sri Dnyaneshwar Maharaj further elaborates the nature of 'Sthitpradnya':

गोमटें कांही पावे । तेणे संतोषें तेणें नाभिभवे । जो ओखटेनि नागवे । विषादासी ॥
ऐसा हरिखशोकरहितु । जो आत्मबोधभरितु । सर्वत्रा सदा सरिसा । परिपूर्ण चंद्रु कां जैसा ॥

This verse describes a person who remains content with whatever they receive, not overwhelmed by abundance nor saddened by scarcity. Such a person is free from joy and sorrow, filled with self-awareness, and consistent in all situations, like the full moon that shines completely and evenly.

Sri Dnyaneshwar Maharaj draws a parallel between the behaviour of a tortoise and a knowledgeable person. Just as a tortoise withdraws its limbs into its shell when threatened, a wise person pulls back their senses from tempting sense objects. This analogy serves as a reminder, especially at the entrance of temples where tortoise images are often found, to prepare oneself to focus solely on the divine presence within the temple, symbolized by the deity's idol. It's an encouragement to enter with mindfulness and discipline, leaving behind all external distractions.

2.60

**yatato hyapi kaunteya, puruṣasya vipaścitaḥ,
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.

This verse underscores the formidable challenge of reigning in the senses and underscores the necessity of unwavering focus on one's loftier objectives. It conveys that even the wise are not immune to sensory distractions, thus underscoring the imperative for steadfastness and resolve in spiritual endeavours.

The tale of Vishwamitra serves as an illustrative example. Once a king, Vishwamitra aspired to attain the esteemed status of a Brahmarshi, akin to Sage Vashishtha. Coveting Vashishtha's wish-fulfilling cow, Kamadhenu, he resolved to elevate himself through rigorous asceticism. After twelve years of austere practices, Indra, unsettled by Vishwamitra's penance, sought to derail him. He dispatched the enchanting Menaka to serve Vishwamitra, who succumbed to her allure, resulting in their union and the birth of Shakuntala. Resuming his asceticism, Vishwamitra faltered once more twelve years later, this time due to Rambha, whose beauty incited his wrath. This narrative exemplifies how even the most determined and astute can be led astray by potent sensory desires. The senses have the power to beguile the mind. Hence, Sri Bhagavān counsels Arjuna on the importance of mastering the mind through sensory restraint.

2.61

**tāni sarvāṇi saṃyamyā, 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.

This verse underscores the significance of sensory control and orienting the mind towards a transcendent goal or the divine. It asserts that authentic wisdom and stability of mind are attained through the mastery of senses and a disciplined, focused mindset.

In this context, 'yuktah' signifies a state of deep devotion, while 'mat-parah' refers to a focus on Sri Bhagavān. The term 'āsīta,' though literally meaning 'seated,' is metaphorically used here to denote being 'established' or 'rooted.' Having addressed the necessity to curb the impulsive mind and senses, Sri Bhagavān now delineates their ideal engagement: immersion in devotion to God.

The one who can control his mind can control others, including his senses. The intellect of such a person gets fixed in the divine. Sri Bhagavān then delineates the point as to why it becomes difficult for most people to focus the mind by controlling the senses. To achieve a higher purpose or aim in life, whether spiritual or pragmatic, one has to control the senses. Lata Mangeshkar, one of the greatest singers of all time, did not drink cold items throughout her life to maintain her voice quality. Those who are determined and control their senses can achieve bigger goals in life.

Sri Bhagavān says that the mind continues to ponder on the subjects of the senses. Then the desire to obtain the objects arises. When the desire is not fulfilled, it gives rise to anger. If the desire is fulfilled, a new desire comes forth. This is how a person falls due to the effects of Kāma (desire) and Krodha (anger).

2.62

dhyāyato viṣayānpuṃsaḥ(s), saṅgasteṣūpajāyate, saṅgātsañjāyate kāmaḥ(kh), kāmātkrodho'bhijāyate. 2.62

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

This verse describes a sequence that leads to one's downfall. It starts with the mind dwelling on sense objects, which leads to attachment. This attachment then turns into desire, and when such desires are unfulfilled, it gives rise to anger. This anger can cloud judgment and lead to further problems. The verse warns about the dangers of letting the mind wander towards sensory pleasures and the importance of controlling one's thoughts to avoid this destructive chain reaction.

2.63

krodhādbhavati saṃmohaḥ(s), saṃmohātsmṛtivibhRāmaḥ, smṛtibhraṃśād buddhināśo, buddhināśātpraṇaśyati. 2.63

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.

This verse delineates a perilous cascade initiated by anger. It elucidates how anger begets delusion, which then muddles memory. This muddled memory erodes rationality, culminating in one's undoing. It serves as a stark caution against the perils of unbridled negative emotions and underscores the imperative of exerting dominion over one's mind and senses.

However, it is crucial to distinguish between constructive anger, which is controlled and can be beneficial,

and destructive anger, which is uncontrolled. For instance, parental anger towards their offspring is often manifested for the child's betterment. Conversely, uncontrolled anger can lead to regrettable outcomes that may be irreversible. Sri Bhagavān advises the aspirant to approach anger with discernment and handle it judiciously.

2.64

rāgadveṣaviyuktaistu, viṣayānindriyaiścāran, ātmaśāntirvidheyātmā, 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 verse highlights the ideal state of mind for spiritual progress. It explains that a person who is free from attachment (rāga) and aversion (dveṣha), and who uses the senses in a controlled manner, achieves a state of grace or tranquillity (prasāda). It emphasizes the importance of self-control and the balanced use of sensory objects to maintain inner peace and spiritual harmony.

Sri Dynaneshwar Maharaj beautifully explains the state reached by those whose minds are free from attachment:

“जैसा अमृताचा निर्झर । प्रसवे जयाचा जठर । तथा क्षुधेतृष्णेचा अडदर । कहीचि नाही ॥

Just as a stream of nectar (amrit) flows continuously, giving rise to joy and fulfilment without any obstruction, similarly, when one is spiritually awakened and connected with the divine, they experience a state where the pangs of hunger and thirst (symbolic of material desires and needs) no longer cause distress or agitation. In this state, one transcends physical needs and remains content in the bliss of spiritual fulfilment, unaffected by worldly cravings or desires.

तैसें हृदय प्रसन्न होये । तरी दुःख कैचें कें आहे ? । तेथ आपैसी बुद्धि राहे । परमात्मरूपीं ॥

The verse is a reflection on inner contentment and the nature of suffering. It suggests that if one's heart is content and joyful, then there is no place for sorrow. It further implies that when such a state of contentment is achieved, the intellect naturally remains in the realization of the supreme self, suggesting a state of unity with the divine or ultimate reality. This verse emphasizes the importance of inner joy and the realization of one's true self as a means to transcend suffering.

जैसा निर्वातीचा दीपु । सर्वथा नेणें कंपु । तैसा स्थिरबुद्धि स्वस्वरूपु । योगयुक्तु ॥

This verse draws a comparison between a flame in a windless place and a person who has achieved a steady intellect through yoga. Just as a lamp does not flicker in the absence of wind, a person who is united with yoga (or in harmony with the divine) has a steady intellect that remains undisturbed by worldly distractions.

2.65

prasāde sarvaduḥkhānām(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.

It conveys that when one is graced by the divine or experiences inner contentment, all sorrows are destroyed. A person whose mind is joyful and content will quickly have a steady and firm intellect. This verse emphasizes the importance of inner peace and contentment for achieving mental clarity and stability.

"In the revered presence of Gurudev, our minds are imbued with an uncaused bliss, a joy that arises without reason. It is the serene mind, master of itself, that radiates happiness, uplifting all in its vicinity. We can only bestow upon others that which we possess; hence, true bliss is shared by those who themselves reside in such a state. It is for this reason we seek the guidance of gurus who are 'Sthitaprajnya', embodying equanimity and wisdom.

Our esteemed Ex-Prime Minister Atal Bihari Vajpayee ji personified this 'Sthitaprajna' when, after his government's brief tenure of 13 days, he gracefully accepted the outcome with these profound words:"

क्या हार में क्या जीत में
किंचित नाही भय भीत में
संधर्ष पथ पर जो मिले
यह भी सही वह भी सही।

It expresses an attitude of acceptance and courage, where one is not swayed by fear regardless of the outcome, whether it's winning or losing. The path of struggle is embraced with an open heart, accepting all experiences as they come, indicating a state of inner strength and resilience.

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?

It emphasizes that steadiness of mind is essential for wisdom and meditation. Without meditation, there can be no peace, and without peace, happiness is unattainable. This verse underlines the interconnectedness of a steady mind, meditation, peace, and ultimate happiness. The intellect and mind both need to be devoted to the same goal of attaining the divine. The intellect tries to reason, and the mind goes by the emotion.

Sri Dnyaneshwar Maharaj explains:

अर्जुना समत्व चित्ताचें । तेंचि सार जाणें योगाचें । जेथ मन आणि बुद्धीचें । ऐक्य आथी ॥

This verse is emphasizing the importance of equanimity or mental balance in the practice of yoga. It suggests that the essence of yoga is understood when one achieves a state where the mind and intelligence are unified and stable.

2.67

**indriyāṇām(m) hi caratām(ĳ), yanmano'nuvidhīyate,
tadasya harati prajñām(᳚), 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.

In this passage, Sri Bhagavān cautions Arjuna about the perils of succumbing to sensory control over the mind. He illustrates this with the analogy of a boat being veered off course by gusty winds, likening it to how sensory perceptions can cloud one's wisdom and judgment. The verse underscores the necessity of reigning in the senses and steadying the mind to preserve intellectual clarity, advocating for self-discipline as a means to spiritual enlightenment and comprehension.

The Bhagavadgītā advocates for a focused approach to life's goals, offering guidance on overcoming obstacles encountered along the path. It underscores the value of imbibing its teachings early in life, suggesting that young minds be nurtured with these principles for future success. Contrary to the misconception that studying the Bhagavad Gita leads to renunciation and familial abandonment, it is crucial to recognize that both Sri Bhagavān and Arjuna, the dialogue's proponent and recipient, were themselves householders (gruhastha-ashram). This highlights that its wisdom is applicable within the realm of family life as well.

2.68

**tasmādyasya mahābāho, nigṛhītāni 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.

Sri Bhagavān imparts to Arjuna that mastery over one's senses, preventing them from pursuing sensory pleasures, culminates in unwavering wisdom. Such discipline ensures an intellect that remains undisturbed by worldly desires, a prerequisite for spiritual ascension. This steadfast wisdom is indicative of self-mastery.

Sri Bhagavān also recalls Arjuna's exemplary self-control: his unwavering dedication to archery, even under the veil of night, and his unshaken composure in the face of Urvashi's temptations, viewing her as a mother figure despite her subsequent curse. One who has tamed the mind anchors their wisdom in the divine, embodying the essence of a Sthitaprajna—a person of steady wisdom.

2.69

**yā nisā sarvabhūtānām(n), tasyām(ñ) jāgarti saṃ(y)yamī,
yasyām(ñ) jāgrati bhūtāni, sā nisā 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.

Sri Bhagavān vividly contrasts the enlightened sage's consciousness with that of the average individual.

While most remain oblivious in their 'night'—a metaphor for ignorance—the sage thrives in clarity and awareness, akin to being 'awake'. In this state of enlightenment, what the masses consider their 'day'—the chase after sensory gratification and material gains—appears as darkness to the sage.

Take Einstein, for instance. Even after receiving the Nobel Prize, a symbol of scientific excellence, he remained indifferent to its material reward. When reminded by the Nobel Society about his unclaimed prize money, it was discovered that he had simply used the cheque as a bookmark. This anecdote underscores Einstein's profound commitment to knowledge over fleeting worldly recognition, embodying the sage's higher pursuit of wisdom.

Gurudev Govind Giri Ji Maharaj encapsulates this sentiment by stating, "Our 'I' is entwined with the physical body, while their 'I' resonates with the essence of the self—the 'Atma-tatva'. It is in this unity with the universal self, expressed through '**Soham**', that they truly thrive."

2.70

**āpūryamāṇamacalapratiṣṭhaṃ,
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.

Sri Bhagavān masterfully uses the ocean as a metaphor to describe a person of unwavering wisdom. Like the ocean, which remains tranquil despite the continuous inflow of rivers, the sage remains undisturbed amidst a deluge of desires. Rooted in inner peace, the sage does not give in to desires; they merely pass by without disrupting his serenity. Conversely, those who seek to satisfy desires cannot find peace, as their minds are perpetually stirred by longing.

A Sthitaprajna, though imperturbable in the face of dualities such as pleasure and pain or gain and loss, is not indifferent to the joys and sorrows of others and is always ready to offer assistance.

Sri Dnyaneshwar Maharaj describes this beautifully:

जन्ही सरितावोघ समस्त । परिपूर्ण होऊनि मिळत । तन्ही अधिक नोहे ईषत् । मर्यादा न संडी ॥

Even when all rivers, symbolizing a wealth of water, converge into the ocean, it does not overflow its boundaries. This serves as an allegory for the spiritually realized individual who, despite being self-contained, remains modest and within their limits.

ना तरी ग्रीष्मकाळीं सरिता । शोषूनि जाती समस्ता । परी न्यून नव्हे पार्था । समुद्र जैसा

Similarly, even when rivers dry up in summer, the ocean's depth is unaltered. This depicts the spiritually constant person who remains fulfilled and whole within themselves, regardless of life's external ebbs and flows.

2.71

vihāya kāmānyaḥ(s) sarvān, pumāṃscarati 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.

Sri Bhagavān delineates the journey to peace, emphasizing that it is through the relinquishment of all desires and the absence of greed, possessiveness, and ego that one attains tranquility. This liberation from desire and self-identity paves the way for true serenity.

A Marathi poem encapsulates this wisdom eloquently:

जीवन त्यांना कळले हो
मीपण ज्यांचे पक्व फळापरी
सहजपणाने गळले हो
जीवन त्यांना कळले हो

This verse contemplates the profound realization of life by those who have spiritually ripened, much like ripe fruit effortlessly detaching and falling from its branch. It portrays how such individuals have naturally released their attachments and possessiveness, thereby attaining a deep understanding of life's true nature.

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.

Sri Bhagavān speaks of the ultimate state of enlightenment, 'Brahmi sthiti'. He conveys that one who attains this state is never deluded. Even at the time of death, such a person reaches 'brahma-nirvana', the supreme state of liberation from the cycle of birth and death.

Sri Dnyaneshwar Maharaj describes the state of Arjuna's mind after listening to Sri Bhagavān's advice:

ऐसें कृष्णवाक्य ऐकिलें । तेथ अर्जुनें मनीं म्हणितलें । आतां आमुचियाचि काजा कीर आलें । उपपत्ति इया ॥
जे कर्मजात आघवें । एथ निराकारिलें देवें । तरी पारुषलें म्यां झुंजावें । म्हणौनियां ॥

Upon hearing the enlightening discourse of Sri Krishna, Arjuna reflects that his path has been rightly guided by these divine insights, leading to a beneficial outcome for his actions. Arjuna reasons that if all actions are considered renounceable by the divine, then his obligation to engage in battle would naturally come to an end as well.

Arjuna then asks Sri Bhagavān:

अर्जुन उवाच ।
ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥३.१॥

Arjuna addresses Sri Bhagavān, questioning why he is being encouraged to engage in the dreadful act of warfare if wisdom is deemed greater than action. Arjuna seeks clarity on the apparent contradiction between the value of discernment and the necessity of action. This pivotal question leads into the next chapter. The session concluded at this point, followed by a Q&A segment.

Question and Answer

Santosh Didi

Q: At death, which chapter is suggested for recitation?

A: Chapter 15, Purushottam Yoga. Personal preference or reciting all chapters over ten days are also common practices.

Pushpalata Joshi Ji

Q: How to avoid sibling rivalry when showing affection unevenly?

A: The Gītā advises equanimity. Awareness and balanced affection can prevent such issues.

Manisha Sharma Ji

Q: Why does self-identity persist post-Gita study?

A: Distinguishing 'I' from ego is key. Pride in achievements is healthy unless it diminishes others.

Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ(ṽ) yogaśāstre śrīkṛṣṇārjunasaṃvāde 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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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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