

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

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YouTube Link: <https://youtu.be/0R1naNGsglk>

Equanimity of the Mind is 'Yoga'.

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

The second chapter is a *Sutra Adhyaya* or an important chapter, wherein Bhagavān propounded the knowledge of the self (ātma jñāna), and, the importance of karma to dispel Arjuna's despondency.

Today's session began with the customary lighting of the auspicious lamp, followed by prayers to invoke the blessings of Bhagavān, Maa Saraswati, Maa Bharati, Veda Vyasa ji, sant Dnyaneshwar and Gurudev.

The Bhagavadgītā is Bhagavān's favourite song, sung by HIM in the midst of the great Mahabharata war **to guide Arjuna out of his delusion and onto the path of his duty**. Bhagavān began by addressing Arjuna's **deh buddhi** (attachment to the body) and emphasised the importance of detachment. HE explained that excessive attachment to the physical body leads to confusion and delusion. To overcome this, one must gain knowledge of their true **ātma swaroop**, the nature of the Self. Thus, **Bhagavān started by revealing the eternal and indestructible nature of the ātma (soul)**.

Sant Dnyaneshwar Maharaj beautifully likens the 700 shlokas of the Bhagavadgītā to the powerful weapon that dispels the 'Mahishasura-like' delusion residing in our minds, guiding us towards eternal bliss.

गीता हे सप्तशती मंत्र प्रतिपाद्य भगवती
मोहमहिषा मुक्ती आनंदलीसे

This world is the **Karma Bhoomi**, the field of action for all beings. Bhagavān, through Arjuna, reminds us that while we must fulfil our duties in this illusionary world, we should do so with detachment. Bhagavān's ultimate guidance to us is, **to rise above worldly attachments and strive for the supreme goal: reaching HIS divine abode, the ultimate state of bliss and**

liberation.

Bhagavān explained to Arjuna that those whom he revered and respected, and for whose sake he hesitated to fight, would never comprehend the reasons behind his withdrawal from the war. Instead, they would perceive him as a coward who abandoned the battlefield out of fear, tarnishing his honour and reputation.

भयाद्रणादुपरतं मंसन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥

The great generals who hold you in high esteem will think that you fled from the battlefield out of fear, and thus will lose their respect for you.

Dnyaneshwar Maharaj also said that the enemies will defame and humiliate Arjuna with unkind words, denigrating his might. And what could be more painful than that?

हे म्हणति गेला रे गेला । अर्जुन आम्हा बिहाला ।

हा सांगे बोलू उरला । निका काही ।

Bhagavān employed various methods to convince Arjuna that he should not shirk his duty. HE then elaborated on this using the concept of *Dharma*, **emphasising that fulfilling one's responsibilities in alignment with *Dharma* is the highest virtue and essential for righteous living.**

In the last session, we were encouraged to fulfil our constitutional duty by casting our vote in the upcoming Maharashtra Assembly elections. Gurudev set an inspiring example by leading the *Shiv Chaitanya Yatra* across various cities in Maharashtra. Through this initiative, he educated people about the remarkable achievements of Chhatrapati Shivaji Maharaj and urged them to adopt his principles of leadership, integrity, and dedication to societal welfare.

Most beings are deeply attached to their actions (*karmas*) and the results they bring (*karma phalas*). **In this attachment, they lose sight of their true purpose in life, which is to strive for self-knowledge (*ātma jñāna*).** They fail to discern between the inert body (*jada*) and the conscious soul (*chetan*), the gross (*sthool*) and the subtle (*sukshma*), the eternal (*sat*) and the temporary (*asat*). Their lack of understanding extends to both the Creator and HIS creation.

However, **the ultimate aim of our scriptures is to guide deluded beings back to the right path - the path of Self-realization (*ātma jñāna*). They inspire us to transition from the gross (*sthool*) to the subtle (*sukshma*), and from the inert (*jada*) to the conscious (*chetan*).**

In this chapter of the Gītā, Bhagavān is guiding Arjuna towards the realisation of his true self (*ātma Swaroop*), helping him transcend delusion and align with the ultimate truth.

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.

Bhagavān elaborated that the intellect (**buddhiḥ**) of those who are on the path of Self realisation is

resolute (**vyavasāyātmikā**), and their aim is one-pointed (**ekeha**). But the intellect of those who are irresolute (**avyavasāyinām**), wanders in many directions (**bahuśākhā**) after endless (**anantah**) desires.

The most profound goal, is the pursuit of self-realisation (ātma Jnāna), which leads to liberation from the cycle of birth and death. However, the highest goal for some is to serve their motherland. For some, like the freedom fighters, the highest goal is freedom of their motherland even at the cost of their lives. With a clear, unwavering focus on a higher purpose, individuals can navigate life's challenges with purpose and determination. **Just as a ship needs a rudder to stay on course, a person without a defined goal will drift aimlessly.**

Therefore, Bhagavān advised that it is essential to have a meaningful, higher goal that aligns with one's true nature and ultimate purpose. **A firm resolve (nischyātmikā budhhih) helps remain steadfast in pursuit of higher goals, overcoming distractions and doubts.**

Those who lack a definite resolve or clear focus become distracted by worldly desires. Their mind is constantly swayed by fleeting emotions, attachments, and desires, preventing them from staying on the path of self-realisation. This fickleness leads to inconsistency in actions and decisions, causing them to be unable to achieve lasting or favourable results.

2.42, 2.43, 2.44

**yāmimāṃ(m) puṣpitāṃ(ṽ) vācaṃ(m), pravadantyavipaścitaḥ,
vedavādaratāḥ(ph) pārtha, nānyadastīti vādinaḥ.2.42
kāmatmānaḥ(s) svargaparā, janmakarmaphalapradām,
kriyāviśeṣabahulāṃ(m), bhogaiśvaryagatīṃ(m) prati. 2.43
bhogaiśvaryaprasaktānāṃ(n), tayāpahṛtacetasām,
vyavasāyātmikā buddhiḥ(s), samādhau na vidhīyate. 2.44**

Arjuna, those who are full of worldly desires and devoted to the letter of the Vedas, who look upon heaven, as the supreme goal and argue that there is nothing beyond heaven, are unwise.

They utter flowery speech recommending many rituals of various kinds for the attainment of pleasure and power with rebirth as their fruit.

Those whose minds are carried away by such words, and who are deeply attached to pleasure and worldly power, cannot attain the determinate intellect concentrated on God.

In these verses Bhagavān explained that the mindset of those consumed by endless desires is often driven by the pursuit of more material gains and selfish pleasures. They remain entangled in the web of momentary joys and never seek the true purpose of life, ie., self-realisation. Instead, they live in a cycle of consumerism, focused only on the external world and its fleeting pleasures. While material progress is important for achieving success and stability, it must be pursued with discernment and within limits.

When one becomes overly absorbed in worldly pleasures, their sense of discernment (*vivek*) is clouded. They forget that, over time, the body and its senses begin to deteriorate. The relentless pursuit of sensory satisfaction leads to a gradual decline in health, vitality, and awareness, ultimately steering one toward the inevitable cycle of old age and death.

Those with limited understanding (**avipaśhchitaḥ**), glorify the parts of the Vedas that cater to their desires (**veda-vāda-ratāḥ**), performing elaborate rituals (**kriyā-viśheṣha**) with the aim of achieving material gains (**kāma ātmānaḥ**) or reaching higher planes of existence (**swarga-parā**). They mistakenly interpret these rituals as the highest form of spiritual practice, focusing on the rewards they offer, such as

high birth (**janma-karma-phala**), gratification (**bhoga**) and luxury (**aiśhwarya**).

With their minds deeply attached (**prasaktānām**) to worldly pleasures (**bhoga aiśwarya**), and their intellects deluded in them (**apahrīta-chetasām**), they overlook the deeper, more profound teachings of the Vedas. They are unable to possess the resolute determination (**vyavasāyātmikā buddhiḥ**) for success on the path that leads to self-realisation and liberation.

In these verses Bhagavān has criticised those who believe that the teachings of the Vedas are focused on attaining heaven and believe that there is nothing beyond this.

"वेदवाङ्मुखः स्वर्गपरा अन्यत् न अस्ति।"

Such people worship the divine through rituals with the expectation of specific results. For them, the practice (**sādhana**) is the ritual, and the goal (**sādhya**) is the desired outcome. They do not worship to attain Paramātmā (the real Sādhya). Their goal is not self-realisation, but material pleasures. However, such desires are never truly satisfied. The fulfilment of one desire only leads to the arising of another. As a result, they remain entangled in the cycle of birth and death.

Bhagavān said, "**Ya imām puṣpitām vācam avipaśchitaḥ pravadanti**" meaning those who are attracted to flowery words (promising results) are unintelligent. These people not only remain focused on the fruits of their actions but also mislead others. They encourage others to pursue karma (actions) solely for the sake of *karma-phala* (fruits of actions).

- "**Janma-karma-phala-pradām; bhogaiśvarya-gatiṁ prati; kriyā-viśeṣa-bahulām**" - They discuss actions that lead to rebirth, karma, and results, emphasising numerous rituals meant to provide enjoyment and opulence.
- "**Tayāpahṛta-cetasām**" - Their minds become captivated by these promises.
- "**bhogaiśvarya-prasaktānām**" - Bhagavān explains how the intellect of those who become attached to enjoyment and opulence is affected. They lose their discernment and higher spiritual focus.

They never reach their ultimate destination (**samādhau**). (Samādhau here refers to peace, eternal bliss or self realisation).

Gurudev's analogy of the Vedas as a mother with three children of different ages beautifully captures the essence of the teachings. Just as a mother provides the right nourishment for her children's growth according to their age and strength, the Vedas offer teachings tailored to the intellectual capacity of different individuals. For those with limited understanding, the Vedas present alluring *phala shrutis*, describing the rewards of rituals, to motivate them. Gradually, as they perform these rituals, their understanding deepens, guiding them towards the ultimate goal of self-realisation and the Supreme. Through consistent practice and understanding, the devotee moves from **Sākām Bhakti** to **Nishkām Bhakti** by virtue of **vyavasāyātmikā buddhiḥ**, shedding worldly desires and becoming more attuned to the ultimate goal of self-realisation and the Divine presence.

2.45

**traiguṇyaviṣayā vedā, nistraiguṇyo bhavārjuna,
nirdvandvo nityasattvastho, niryogakṣema ātmavān. 2.45**

Arjuna, the Vedas thus deal with the evolutes of three Guṇas (modes of Prakṛti), viz., worldly enjoyments and the means of attaining such enjoyments; be thou indifferent to these enjoyments and

their means, rising above pairs of opposites like pleasure and pain etc., established in the Eternal Existence (God), absolutely unconcerned about the fulfillments of wants and the preservation of what has been already attained, you be self-controlled.

Traiguṇyaviṣayā vedā - Bhagavān explained that the **Vedas cater to people influenced by the three Gunas** (modes) of **Prakṛti**—Sattva (goodness), Rajas (passion), and Tamas (ignorance). These Gunas bind the soul to the material body, creating desires and attachments. The **Vedas**, therefore, offer material incentives through rigorous rituals to guide people according to their current state. These rituals aim to help individuals ascend gradually - **from Tamas to Rajas and ultimately to Sattva**, enabling spiritual progression.

This concept can be likened to the approach a parent uses to motivate a child to study. Initially, the child is enticed with rewards like chocolates or toys for completing their lessons. Over time, as the child develops a genuine interest in learning, they find joy in studying without expecting external rewards. Similarly, ignorant beings often seek **material gains or pleasures** as motivation for worship and rituals. However, as they evolve spiritually, they begin to detach from these transient rewards, focusing instead on their **ultimate goal of liberation (moksha) and self-realisation (Atma Jnana)**.

nistraiguṇyo bhavārjuna - Bhagavān instructs Arjuna to rise above the Gunas or transcend their influence. This means letting go of the sense of doership in all actions. Actions should be performed with Sākṣī Bhāva, the attitude of a witness - detached from the act itself and free from expectations of its outcome.

This approach aids in achieving **Nirdvandva ie., freedom from the dualities of likes and dislikes, attraction and aversion**. By cultivating this detached mindset, one remains unaffected by success or failure, joy or sorrow, honour or dishonour.

nitya sattva sthah (eternally fixed in the truth) - When the mind is no longer swayed by opposites, it becomes steady and focused on the higher goal, the knowledge of the self, paving the way for inner peace and self-realisation.

niryogakṣema - In the 9th chapter Bhagavān had said

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्।।9.22।।

There are those who always think of Me and engage in exclusive devotion to Me. To them, whose minds are always absorbed in Me, I provide what they lack and preserve what they already possess.

The word **Yoga** has many meanings, the most significant being **"to unite" or "to connect."** Another profound interpretation of Yoga is:

- **"Aprāpyasya prāptam yogah"** - that is achieving what is unattainable or finding a way to attain it.
- **"Prāptasya rakṣaṇam kṣemah"** - protecting what has already been attained.

Our lives are often spent in this cycle: striving for what we don't have and safeguarding what we already possess.

Herein, Bhagavān tells Arjuna to become **Niryoga-Kṣema Ātmavān ie.,** to transcend this concern for material gain and safety, with Yoga (acquiring) and Kṣema (preserving). Instead one should focus on becoming **Ātmavān ie., established in the Self.**

2.46

**yāvānārtha udapāne, sarvataḥ(s) samplutodake,
tāvānsarveṣu vedeṣu, brāhmaṇasya vijānataḥ. 2.46**

A Brāhmaṇa, who has obtained enlightenment, has as much use for all the Vedas as one who stands at the brink of a sheet of water overflowing on all sides has for a small reservoir of water.

Bhagavān said, for the one who has realised the Absolute Truth (**brāhmaṇasya**) and is in complete knowledge of the self (**vijānataḥ**), has no use of the Vedas or the rituals therein, which help in fulfilling material desires.

He is like the one who is naturally served in all respects by a large lake with never ending water (**samplutodake**), in this case **realisation of the Self or ātma Jñāna**. What purpose will a small well of water (**udapāne**) like the Vedas, serve to him?

Such a person becomes enlightened with the knowledge of **Brahmātattva**—the ultimate reality or truth. They gain the profound understanding of the connection between themselves (the Jīvātmā) and the creator (Paramātmā).

They realize that **Paramātmā** is the life force, the very essence, present in all beings.

ममैवांशो जीवलोके जीवभूतः सनातनः

The embodied souls in this material world are My eternal fragmental parts.

Listening to this knowledge from realised saints provides intellectual understanding and inspiration, but it is fundamentally different from experiencing the Absolute Truth through direct self-realisation. This personal awakening, arising from firsthand experience and inner realisation, is referred to as **vijānataḥ**.

2.47

**karmaṇyevādhikāraṣte, mā phaleṣu kadācana,
mā karmaphalaheturbhūr, mā te saṅgo'stVākarmaṇi. 2.47**

Your right is to work only and never to the fruit thereof. Do not consider yourself to be the cause of the fruit of actions, nor let your attachment be to inaction.

This verse is often erroneously interpreted as encapsulating the complete essence of the teachings of the Bhagavadgītā. However, this interpretation is incomplete, as the verse primarily emphasises one aspect action (*karma*) and detachment from the results (*karma-phala-tyāga*).

In the earlier shloka Bhagavān advised to become **ātmavān** (situated in the knowledge of the self). To achieve this state HE said to strive for the knowledge of the self. This can be done by freeing from dualties (**nirdvandvo**). By doing so one establishes in the Absolute Truth (**nityasattvastho**).

In this verse, Bhagavān emphasises that in the pursuit of **ātma-jñāna** (self-realization), one must continue performing actions without attachment to the results. This is the essence of **Karma Yoga** and this shloka describes the four principles (**chatur sūtri**) of karma yoga.

- **karmaṇy eva te adhikārah aṣte:** You only have a right to perform your prescribed duties. The term "right" in this context does not imply ownership or entitlement but instead

highlights the individual's **capability** or **qualification** to act according to their role and responsibilities. Here, Bhagavān is reminding Arjuna of his inherent ability and duty as a Kṣatriya to fight for righteousness (Dharma).

- **phaleṣu kadācana mā:** Bhagavān teaches that **you are not entitled to the fruits of your actions** because the results are influenced by numerous factors beyond your control. These factors include the actions of others, circumstances, timing, and the will of the universe. For example, in a competition like the Olympics, many athletes may strive for the gold medal, but who ultimately wins depends on a combination of preparation, performance on the day, conditions, and other variables.

This understanding emphasises that while you have control over your efforts (karma), you cannot dictate the outcomes. Therefore, HE advises performing duties with **detachment from the results**. This detachment doesn't mean apathy but a recognition that outcomes are not entirely in your hands.

Furthermore, Bhagavān distinguishes between **activities** and **karma**. Activities often happen naturally or habitually, without much conscious effort, for example, breathing or involuntary bodily functions. **Karma**, on the other hand, is performed consciously, with intent and often with a sense of doership (the feeling of "I am doing this").

In the third chapter Bhagavān said that action is superior to inaction.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः॥३.८॥

You should thus perform your prescribed Vedic duties, since action is superior to inaction. By ceasing activity, even your bodily maintenance will not be possible.

Setting goals is essential for achieving success in any field, including a cricketer's performance or any other pursuit. **Setting a goal**, helps on improving one's skills or achieving a certain standard, provides direction, and motivation. This process is not about being attached to the **materialistic outcomes** such as fame, recognition, or accolades.

However, action performed in the pursuit of fame, status, or popularity, due to attachment leads to entanglement in transient desires, which distract the individual from their higher purpose and cause mental turmoil when expectations are not met.

In the spiritual path, the ultimate goal should be **the attainment of Bhagavān's Abode or union with the Divine**.

- **karmaphalaheturbhūr: ie., Never consider yourself to be the cause of the results of your actions.** This is a core principle of detached action, urging us to focus on the effort and not on the outcome. When we attach ourselves to the results, we may be hindered from giving our best effort, as fear of failure or desire for success may distract us.

HIS advice is to **accept whatever comes as HIS prasāda or** divine grace. Whatever happens, good or bad, is a gift from Bhagavān.

- **ākarmaṇi saṅgo mā astu:** emphasises that even in the absence of visible results, one should not resort to inaction. It implies that we should not be attached to the idea of non-action or inaction simply because we are not seeing the outcome we desire.

In one of his speeches, the Prime Minister said every action has two deterrents "**What will I gain (mera kya)?**" and "**Why should I do this (mujhe kya)?**". This is because of the internal conflict many face when the expected rewards of action are unclear. These questions are rooted in attachment to the

outcomes, and they can discourage action, causing stagnation.

However, Bhagavān in this verse teaches us to rise above these concerns. HE urges us to keep performing our duties with dedication, without becoming attached to the results. The act of doing one's prescribed duty, or **karma**, should not be influenced by the pursuit of personal gain or the fear of failure.

Bhagavān never said that actions won't yield results. HE explained that we should not be attached to the results of our actions, especially when they are unfavourable. The expectation of favourable results often deludes the mind, leading to frustration, confusion, or disappointment. Bhagavān teaches us to engage in action without attachment to its outcomes, and to accept whatever results arise as **His prasāda**, or divine grace.

Vinobha Bhave ji beautifully put it: "Eat action, drink action, make action the cause for happiness." This analogy speaks to the idea of living with action as an integral part of one's life, fully immersed in it without expecting specific outcomes. By making action itself a source of joy and fulfilment, rather than focusing solely on what we gain from it, we transcend the materialistic cycle of desire and suffering.

Now the question arises that if action is superior most in the attainment of our ultimate goal, then why did Bhagavān impart Jñāna Yoga to Arjuna.

Gurudev beautifully explains this with a relatable analogy. When women visit a saree shop and come across sarees that are far beyond their budget, the skilled salesman does not let them leave immediately. Instead, he encourages them to take a closer look, knowing that if they truly like something, it will linger in their minds. Eventually, they might find a way to acquire it, driven by their desire and fascination.

Similarly, Bhagavān imparted the knowledge of the Self to Arjuna. HE understood that while Arjuna might not grasp the entirety of its profundity at once, this knowledge would spark a curiosity and yearning within him. Over time, this spark would grow, encouraging Arjuna to delve deeper into understanding the Self and striving to attain it. Just as once a large water body is filled, the need for smaller water sources diminishes, similarly, once the soul experiences the fullness of the Divine (Paramātmā tattva), the small worldly desires and attachments no longer matter. The Divine, once realised, fills the mind with completeness, making all smaller desires insignificant.

In the verses from **Dnyaneshwar Maharaj**, the idea is further elaborated.

तैसा वाग्विलास विस्तारु, गीतार्थेसी विश्वगुरू ।
आनंदाचे आवारू, मांडू जगा ॥
दिसो परतत्त्व डोळा, पाहू सुखाचा सोहळा ।
रिघो महाबोध सुकाळा माजी विश्व ॥

that the whole universe should be filled with the knowledge of the **Bhagavadgītā** spreading the wisdom of the Divine across the world, leading people towards a state of spiritual bliss and fulfilment, just as a full reservoir of water satisfies all needs.

Once the soul is filled with the Divine truth, it attains **paripūrṇatā** (completeness), which can never be lost or exhausted. This ultimate fulfillment remains forever, as it is not dependent on external factors. This, is the ultimate goal - to attain that state where worldly desires are transcended, and the soul rests in the fulfilment of divine knowledge and bliss. The longing for this state is natural, and Bhagavān subtly nurtures this desire in the heart of every being, guiding them towards self-realisation and union with the Divine.

yogasthaḥ(kh) kuru karmāṇi, saṅgaṃ(n) tyaktvā dhanañjaya, siddhyasiddhyoḥ(s) samo bhūtvā, samatvaṃ(ŷ) yoga ucyate.2.48

Arjuna, perform your duties established in Yoga, renouncing attachment, and be even-minded in success and failure; evenness of mind is called "Yoga".

In this verse Bhagavān explained how one can perform duties, established in Yoga (**yoga-sthaḥ**).

HE said to perform duty (**karmāṇi**) by abandoning attachment (**tyaktvā**) to success and failure. Such equanimity (**samatvaṃ**) HE explained is called Yoga.

In order to perform action without expectation of results one needs to become established in yoga or unite with the Supreme (yoga-sthaḥ) while doing action. Dnyaneshwara Maharaj said the same in his following Ovi

**तरी बाह्य आणि अंतरा आपुलिया सर्व व्यापारा ।
मज व्यापकाते वीरा विषयोपरी**

That supreme, all-pervading being (Paramātmā) resides within and outside. Realising this, the wise engage in all their actions with this awareness of universality, transcending the illusion of duality (vishyoga)

- **saṅgaṃ tyaktvā** : When one works for the Divine, one renounces results.
- **siddhy-asiddhyo samo bhūtvāḥ** : Remain equipoised in all dualities like success and failure, joy and sorrow, honour and dishonour etc.
- **samatvaṃ yoga uchyate** : This equanimity is called Yoga.

This is the first definition of Yoga as given by Bhagavān in this text.

Just as classical singers may begin their performance in various notes, exploring the entire range of musical scales, they eventually converge on the note *sama* (base note), which provides harmony and stability to the melody. Without *sama*, the composition would feel incomplete and dissonant.

Similarly, in life, people encounter diverse experiences - joy and sorrow, success and failure, praise and criticism. Yet, the one who remains *sama*, or equipoised, amidst these dualities attains peace and harmony.

Dnyaneshwara Maharaj gave a profound lesson in detachment and renewal.

**वृक्ष का वेली लोटती फळे आली ।
तैसी सांडी निपजती कर्म सिद्धे ॥**

Trees and plants bear fruits selflessly, giving them away for the nourishment and welfare of others. Once they let go of the fruits, they free themselves from the burden of the results of their actions, naturally preparing for the next cycle of fruition.

Unlike trees, humans, however, hold on tightly to both successes and failures. Success brings pride and ego, while failure fosters regret and despondency. This attachment keeps them bound to the cycle of actions and their consequences, creating a web of *saṃskāras* that leads to repeated entanglement in the material world.

To progress spiritually and prepare for new outcomes, one must learn to let go of past outcomes, whether favourable or unfavourable.

Dnyaneshwar Maharaj wrote another ovi explaining *Samattva* (equanimity)

अर्जुना समत्त्व चित्ताचे तेच सार जाण बा योगाचे ।
जेथ मन आणि बुद्धीचे ऐक्य आथी ॥ २७३ ॥

O Arjuna, equanimity of mind is the essence of yoga.

It is the state where the mind and intellect come into harmony and align with one another. Action, emotions and reasoning need to be synchronised to achieve Yoga. When these are not aligned imbalances or disturbances are created leading to frustration and sorrow.

The fourfold inner instrument or faculties of the mind as described in Vedānta is known as **Antaḥkaraṇa Chatuṣṭaya**.

The four components are:

- **Manas (Mind):** The mind is the origin of thoughts - "**sankalpa vikalpātmakam manah**"; sankalpa pertains to imagination, mental resolve, intention, determination etc.; vikalpa relates to doubts, uncertainty, indecision, hesitation, suspicion etc. It oscillates between options, leading to indecision and questioning. Example: Should I do this or not?
- **Buddhi (Intellect):** **nischyātmikā buddhiḥ**. It sorts the thoughts and helps in deciding them in to right and wrong. It is the faculty of discrimination, reasoning, and decision-making. Example: This is the right path; I should follow it.
- **Chitta (Memory):** This is the faculty of storage and recollection of experiences, impressions (saṁskāras), and knowledge. It retains information and impressions that influence present thoughts and actions. Example: Recalling past events or patterns to guide present behaviour.

Bhagavān advised that one must let go of all prejudices, otherwise they effect the decisions of the future.

A story to illustrate prejudices was shared. Two brothers lived happily together. One day, the elder brother brought home two sugarcane, one of which was much juicier than the other. At home, both his son and his brother's son were sitting together. As he stood holding the sugarcane, the juicier one was in his right hand, but his son was seated to his left. Wishing to give the juicier sugarcane to his son without making it obvious, he crossed his hands while handing them over giving the less juicy one to his nephew and the juicier one to his son. The nephews mother witnessed the whole episode, which created a rift between the two brothers.

This story illustrates how subtle selfishness can influence our actions. Such seemingly minor actions, driven by attachment, can disrupt fairness and equality in relationships.

- **Ahaṅkāra (Ego):** The sense of individuality or "I"-ness. It identifies the self with the body, mind, or external possessions, creating a sense of "me" and "mine." Example: I am the doer; this is my achievement.

Bhagavān explained to Arjuna that when actions are performed while being established in yoga and with a broad perspective, the limitations of the action disappear. This leads to actions that benefit everyone universally. In such actions dedicated to the Supreme, the importance of success or failure does not remain.

Further, HE describes the characteristics of a Sthitaprajña (one established in steady wisdom), which we shall explore in the next session.

The session concluded here by offering the interpretation at the feet of Gurudev.

Question Answer session

Padmini Didi

Question: How can we attain Parameshwara by inculcating equanimity in our life?

Answer: Ātma Jñāna (self-knowledge) helps us understand our oneness with Paramātmā. When we realise that all beings share the same ātma tattva (divine essence), we begin to practice equanimity. Understanding that dualities like happiness and sorrow arise from our attachment to actions, we learn to detach ourselves from these outcomes. By cultivating this detachment and maintaining balance in both favourable and unfavourable situations, we draw closer to Bhagavān.

Sridhar Bhaiya

Question: What is the fourth faculty of Antaḥkaraṇa Chatuṣṭaya?

Answer: The fourth faculty is Ahaṅkāra (Ego). It is the sense of individuality or "I"-ness. It identifies the self with the body, mind, or external possessions, creating a sense of "me" and "mine."

Question: We do karma according to our capabilities. What if we do not meet the expectation of others?

Answer: We can increase our capabilities of doing karma. However, this should be done only to improve our own ability and not because one wants to become better than the other. Comparison should be avoided. If one is unable to meet expectations of family members, then one should pray to the Divine to grant wisdom (*vivek buddhi*) so that the expectations are met with. Dnyaneshwar Maharaj advised that one must enhance one's *vivek budhhi* so that one knows where to withdraw and where to increase our abilities.

L.B.Rai Bhaiya

Question: How can we keep the teachings of the Bhagavadgītā we are learning here in remembrance so that we can apply the same when and where needed?

Answer: To incorporate the teachings of the Gītā into our daily life, one must maintain constant awareness. With such awareness, when performing any action, one reflects on what they are doing, why they are doing it, and what Bhagavān expects from them. Instead of focusing on what others expect from us, we should always think about what Bhagavān expects from us.

In the *Brihadaranyaka Upanishad*, Yajnavalkya tells Maitreyī: "**Ātmā vā are draṣṭavyaḥ śrotavyaḥ mantavyaḥ nididhyāsitaḥ**"

This means that the Ātmā must be seen, heard, thought upon, and meditated upon. Regular listening, reflecting on what one hears, and being able to summarise the essence of what one learns within a short time helps retain the knowledge. Additionally, writing it down further strengthens it in the mind. By doing so, the wisdom becomes firmly established in the intellect.



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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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