

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

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YouTube Link: <https://youtu.be/wa16XxwSly8>

He who has no cravings for pleasure, is free from attachment, fear and anger is called a Sthitaprajña

Chapter 2 of Śrīmad Bhagavad Gītā is **Sāṅkhya Yoga - The Yoga of Analytical Knowledge**.

This chapter is the synopsis of all principles propounded by Bhagavān in the Bhagavadgītā.

The session began with the traditional lighting of lamp and prayers to Bhagavān, Maa Saraswati, Dnyaneshwara Maharaj, Veda Vyasa ji and Gurudev.

Bhagavān did not impart the knowledge of the Bhagavadgītā in serene or tranquil surroundings. Instead, HE chose to enlighten Arjuna amidst the chaos and intensity of the Mahabharata battlefield. This setting was deliberate and symbolic, **reflecting the constant turmoil and conflicts within the human mind**. Just as the battlefield was rife with uncertainty, fear, and moral dilemmas, so too are our minds often caught in a struggle between desires, doubts, and duties. **By teaching the Gītā in such a setting, Bhagavān demonstrated that profound wisdom and clarity can be attained even amidst life's most challenging situations.**

Tukaram Maharaj said

रात्रंदिन आम्हा युद्धाचा प्रसंग।

सोडी सत्वगुण अंग नाही ॥

Day and night, we are faced with situations of constant inner battle. The qualities of *sattva* (purity) often elude us in these struggles.

Everyone, including a homemaker, experiences moments of chaos and urgency, day and night. For example, an unexpected guest arriving at home or a doctor facing a critical patient, or an officer dealing with demands of his employees, can feel like a war-like situation. In such instances, the teachings of the Bhagavadgītā prove invaluable, helping one navigate these challenges with equanimity.

However, merely reading or memorising the verses of the Bhagavadgītā is not enough to overcome life's

difficulties. **It is essential to understand the deeper meanings of the verses, internalise the teachings, and put them into practice.** Only then can one rise above anxiety and face challenging situations with a calm and balanced mind.

Dnyaneshwara Maharaj humbly dedicates his work to unveiling the profound wisdom of the Bhagavadgītā, to his Guru. He views the Gītā as the ultimate teacher for humanity, offering guidance and solutions for all aspects of life.

तैसा वाग्विलास विस्तारु । गीतार्थेसी विश्वगुरु ।

आनंदाचे आवारु । मांडु जगा ॥"

Bhagavān teaches one to perform karma with joy and responsibility without attachment to the results.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥47 ॥

You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction.

In the next verse Bhagavān equated equanimity to Yoga (unison with HIM)

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ 48 ॥

Be steadfast in the performance of your duty, O Arjun, abandoning attachment to success and failure. Such equanimity is called Yoga.

Bhagavān advocates the importance of maintaining **equanimity** in the face of life's inevitable dualities - happiness and sorrow, honour and dishonour, heat and cold, and more. Often, we take ownership of our successes, attributing them to our effort, while blaming others or external circumstances for our failures. Similarly, we revel in praise and honour but find it difficult to accept criticism or dishonour with a calm mind. Such reactions bind us further in the cycle of attachment, preventing true happiness and inner peace.

Bhagavān advises Arjuna, and all of us, **to transcend these dualities by cultivating equanimity**. This means performing one's duties with a balanced mind, unaffected by favourable or unfavourable outcomes. Acting without attachment to results aligns us with the higher purpose of life and brings lasting peace, as Bhagavān repeatedly teaches in this text.

A Poem by Atal Bihari Vajpayee ji very well illustrates this.

कर्मपथ पर इस प्रखर तक,

फूल भी हैं, शूल भी हैं,

अल्पजन अनुकूल है पर,

सैकड़ों प्रतिकूल भी हैं।

तालीयों की कूट इस पर,

गालियाँ भरपूर इस पर,

राहें कठिन, मंजिल दूर,

पर पथिक को है मंजूर।

संकटों के हैं शत सहस्र, मोह के बादल भी हैं,
कर्मपथ पर चलते हुए, अंधकार के काले भी हैं।
सागर की लहरों के बीच, कश्ती भी बेज़ार भी है,
तैरते हुए नाविक को, यह रास्ता अखबार भी है।

The poem explains that the path of duty and righteousness (karma) is not easy. While there are moments of positivity symbolised by the flowers, there are also difficulties and obstacles represented by the thorns.

There is applause but more scorn, ease and difficulty, but a true seeker or person of resolve embraces it all with determination, for the goal is worth the struggle.

Despite numerous obstacles, doubts, and even temptations, one who persists with determination is bound to reach their destination. The sea and the boat suggests that life's journey, though fraught with turmoil, is a journey worth undertaking.

In the following verses Bhagavān illustrated the attributes of a sthitaprajna.

2.49

**dūreṇa hyavaram(ṇ) karma, buddhiyogāddhanañjaya,
buddhau śaraṇamanviccha, kṛpaṇāḥ(ph) phalahetavaḥ. 2.49**

Action with a selfish motive is far inferior to this Yoga in the form of equanimity. Do seek refuge in this equipoise of mind, Arjuna; for poor and wretched are those who are the cause in making their actions bear fruits.

Bhagavān explained to Arjuna that actions performed with selfish desires or ulterior motives are inferior to those performed with a sense of detachment, where one does not expect any particular result. By surrendering (**śharaṇam**) one's actions to the equanimity of mind, Arjuna will be able to establish himself in divine knowledge (**Buddhi Yoga**). Bhagavān emphasised that those who are attached to the outcomes of their work, seeking to enjoy the fruits of their actions (**phala-hetavaḥ**), are miserly (**kṛipaṇāḥ**).

In the 9th chapter HE said, HE is equanimous to all beings.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

I am equally disposed to all living beings; I am neither inimical nor partial to anyone.

Thus, in order to unite with HIM and attain *Buddhi Yoga*, Bhagavān advised Arjuna to discard actions driven by the desire for rewards. Such reward-seeking actions are inferior to those performed with a mind established in divine knowledge.

Reward-seeking actions often lead one down the path of unrighteousness, because the attachment to results can cloud right thinking and judgment. When we focus solely on the outcomes, we become enslaved by our desires, which distorts our intentions.

While it may seem like one is performing actions independently, the truth is that every action is influenced by numerous external factors, including circumstances and the contributions of others. Prakriti, or nature, plays a crucial role in guiding individuals to work together, especially in teamwork. In a **"TEAM" (Together, Everyone, Achieves, More)** each individual contributes their strengths, leading to a win-win

situation for all.

Factually, no action can be done entirely alone. For instance, humans depend on the universe for basic needs such as water, air, and food. We cannot grow our own food independently without relying on nature for seeds, soil, and favourable weather conditions.

Therefore, despite individual effort, **the true success of any action is always a result of working in harmony with others and the natural world.** When success is achieved, pride and a sense of ownership may arise, but it is important to remember that it is not an individual accomplishment.

Greed for favourable results often leads individuals down the path of unrighteousness, as when one becomes attached to outcomes, actions are driven by selfish desires, clouding judgment and moral integrity. **To uplift humanity from this downfall, Bhagavān, through Arjuna, advises us to discard this attachment to results, and, instead perform actions with the yoga of equanimity.**

2.50

**buddhiyukto jahātīha, ubhe sukṛtaduṣkṛte,
tasmādyogāya yujyasva, yogaḥ(kh) karmasu kauśalam. 2.50**

Endowed with equanimity, one sheds in this life both good and evil. Therefore, strive for the practice of this Yoga of equanimity. Skill in action lies in the practice of this Yoga.

Bhagavān explained that working without personal motivation does not reduce the quality of our work, instead we become even more skillful than before. One who practices the karma yoga (**buddhiyukto**) or action without attachment, can get rid of (**jahātīha**) both good (**sukṛta**) and bad (**duṣkṛte**) reactions in this life itself.

Bhagavān persuaded Arjuna to engage in -

- **tasmād** - Therefore,
- **yogāya yujyasva** - you should engage in yoga,
- **yogaḥ karmasu kauśalam** - which is the art of skillful performance of actions.

Yogaḥ karmasu kauśalam is an important quartet of this verse and has been adopted by many companies as their tag line. The motto of LIC "**Yogakshemam Vahamyaham**" which translates to "**Your welfare is our responsibility**", has been taken from chapter 9 of the Bhagavadgītā. Likewise the motto of air force is "**Nabha Sparsham Deeptam**" or "**Touch the Sky with Glory**" has been taken from the 11th chapter of the Gītā.

Kauśalam: (skill) in this context is the excellence one achieves by performing actions with complete dedication, efficiency, and mastery **while remaining detached from personal desires and rewards.** A person who performs their duty in this way, whether as a doctor, teacher, dancer, or even a simple householder, is performing their work in **yoga** - connected with the Divine, free from attachment to the fruits of their actions.

A robber, murderer, or hacker may also possess technical **kausalam** (efficiency) in their respective actions, but their actions are driven by greed, selfishness, or harmful intent, and are not aligned with Dharma.

Therefore, Bhagavān emphasised that true skill in action or kauśalam implies

to performing actions with wisdom, skill, and efficiency, and, by dedicating the work to the Divine, without any selfish expectation or desire for personal gain. The same is the definition of karma yoga.

2.51

**karmajaṃ(m) buddhiyuktā hi, phalaṃ(n) tyaktvā manīṣiṇaḥ,
janmabandhavinirmuktāḥ(ph), padaṃ(ñ) gacchantyanāmayam. 2.51**

For wise men possessing an equipoised mind, renouncing the fruit of actions and freed from the shackles of birth, attain the blissful supreme state.

Vinoba Bhave ji said **action is the fundamental force that sustains life**. One can live without advanced knowledge (jnana), devotion (bhakti), or meditation (dhyana), but without **karma**, one cannot even exist. In every moment, we are performing actions, whether consciously or unconsciously. **Karma is not just limited to physical actions** but extends to our **mental actions** (thoughts) and **emotional actions** (feelings) as well.

Just as a piece of paper with the governor's signature holds more value than an identical piece without it, similarly, **karma** (action) in its ordinary form has limited significance, but when it is **transformed into karma yoga** (selfless action dedicated to the Divine), it gains profound spiritual value. Through this transformation, actions no longer bind us to the material world, instead, they become **means of spiritual progress**, leading us closer to self-realisation and union (Yoga) with the Divine.

In this verse Bhagavān said that the wise (**manīṣiṇaḥ**) endowed with equanimity of intellect (**buddhi-yuktā**), understand this and thus abandon (**tyaktvā**) attachment to the fruits (**phalaṃ**) of actions, and thereby they are freed from the cycle of birth and death (**janma-bandha-vinirmuktāḥ**) and, attain (**gacchhanty**) the state beyond all suffering (**anāmayam**).

Karmajaṃ refers to actions are born of desire for results. While karma is action, the fruit is its reaction. Each individual is born with specific duties and responsibilities to fulfil in this world. However, to be freed from desires and the cycle of birth and death, one must renounce the fruits of action.

This does not imply that one should reject a medal upon winning or refuse a house if offered. **The key is to relinquish attachment to the fruits of action in the mind**. Whether the result brings happiness, contentment, sorrow, or displeasure, attachment to these outcomes binds us to karma. **While the body performs the action, the mind and intellect must remain aligned with Paramātmā. This way the soul remains free from the cycles of bondage.**

The shooter Manu Bhakar showcased Karma Yoga in the recent olympics. In her interview she said that she just concentrated on performing her duty of shooting without getting attached to the consequences. As a result she won the gold medal.

2.52

**yadā te mohakalilaṃ(m), buddhirvyatitariṣyati,
tadā gantāsi nirvedaṃ(m), śrotavyasya śrutasya ca. 2.52**

When your mind will have fully crossed the mire of delusion, you will then grow indifferent to the enjoyments of this world and the next that have been heard of as well as to those that are yet to be

heard of.

Bhagavān told Arjuna that when (**yadā**) your intellect (**buddhir**) crosses (**vyatitariṣhyati**) the quagmire (**kalilam**) of delusion (**moha**), you will then acquire (**gantāsi**) indifference (**nirvedaṁ**) to what has been heard (**śhrutasya**), and what is yet to be heard (**śhrotavyasya**), about enjoyments in this world and the next.

All beings are trapped in the delusion of *Deh Buddhi*, **the identification of the self with the body, and the notions of "me" and "mine."**

This illusion binds them to worldly attachments. Arjuna, too, was caught in this delusion on the battlefield, perceiving his relatives as "his own" and thus hesitating to fight. Similarly, in the opening verse of the Bhagavad Gītā, Dhṛtarāṣṭra revealed his attachment by distinguishing between "his own" sons and the sons of his brother Pāṇḍu, underscoring his partiality and possessiveness.

The Bhagavadgītā imparts the wisdom to rise above *Deh Buddhi*, the identification with the body, and attain Ātma Jñāna, the realisation of the self as the eternal soul. It guides one to break free from the quagmire of delusions of "me" and "mine," leading to liberation and union with the Supreme.

Since birth, the mind is shaped by the influence of people, surroundings, company, and the *Saṁskāras* (impressions) from previous births. Bhagavān assures that by establishing the intellect in HIM, one can rise above and detach from the effects of these influences, attaining true freedom.

2.53

**śrutivipratipannā te, yadā sthāsyati niścalā,
samādhāvacalā buddhiḥ(s) tadā yogamavāpsyasi. 2.53**

When your intellect, confused by hearing conflicting statements, will rest steady and undistracted (in meditation) on God, you will then attain Yoga (Everlasting union with God).

When the mind is established in the yoga of equanimity, external events no longer agitate it, because the individual transcends attachment to outcomes.

To address Arjuna's confusion, Bhagavān emphasised the need to erase past impressions to attain true knowledge. Gurudev explains that excessive or scattered information agitates the mind, hindering clear decision-making. Arjuna, though a valiant Kshatriya who had earned divine weapons through his intelligence and skill, was still bound by mental agitation. Bhagavān advised him to align his mind with the cosmic intellect, assuring that only then would he experience true Yoga, the union with Paramātmā.

Arjuna was still confused about how one can remain equanimous in a situation like war, where victory or defeat is inevitable, Bhagavān explained the concept of being a ***Sthitaprajña*** - a person of steady wisdom. HE elaborated on the qualities of a Sthitaprajña, emphasising that such a person is detached from outcomes, remains unaffected by dualities like joy and sorrow, and performs their duties with unwavering focus and a balanced mind, rooted in self-knowledge and devotion to the divine.

In life, there are three centres of focus:

- **ego-centric** - An ego-centric individual is driven by **personal desires and self-interest**.
- **geo-centric** - A geo-centric person expands their concerns to **include society, the environment, or the world**.
- **cosmo-centric** - However, one who lives a cosmo-centric life **transcends all boundaries of individuality and universality, aligning themselves with the divine order and the welfare of the entire cosmos**.

Such a person is situated in prajña - a state of steady wisdom and higher consciousness, embodying the essence of a Sthitaprajña.

2.54

arjuna uvāca
sthitaprajñasya kā bhāṣā, samādhisthasya keśava,
sthitadhīḥ(kh) kiṃ(m) prabhāṣeta, kimāsīta vrajeta kim. 2.54

Arjuna said:

Kṛṣṇa, what are the characteristics of a God-realized soul, stable of mind and established in Samādhi (perfect tranquility of mind)? How does the man of stable mind speak, how does he sit, how does he walk?

Arjuna wondered how one could avoid joy in success or sorrow in failure, and how detachment could be possible amidst the intense dynamics of war. For Arjuna, the idea of being established in the yoga of equanimity seemed attainable only for those who renounce the world and live in seclusion.

Hence he questioned Bhagavān about the practicality of living in equanimity. He asked what is the disposition (**bhāṣhā**) of one who is situated in divine consciousness (**samādhī-sthasya**)? How does an enlightened person talk (**prabhāṣheta**)? How does he sit (**āsīta**)? How does he walk (**vrajeta**)?

Arjuna wanted to know whether such a person does any activity. We know while performing action our mind gets trapped in dualities. So he was not sure whether one can establish in the yoga of equanimity while doing activity especially fighting a battle.

Gurudev explains that Bhagavān illustrated the attributes of a sthitaprajna through HIS own life, painting a self-portrait for Arjuna. In HIS various roles, HE exemplified these qualities. As a cowherd, HE displayed simplicity and joy. During the Anusuya Yajna, HE humbly lifted the used plates of Brahmins after their meals. As Arjuna's charioteer, HE embodied service and detachment. Through these acts, Bhagavān became a role model for living as a sthitaprajna - steadfast in wisdom and equanimity.

Gurudev emphasises that these attributes are not beyond reach. By reading one verse daily describing these qualities, reflecting on it, and internalising its meaning, we can progress towards embodying them. Furthermore, seeking the company of realised masters and imbibing their virtues accelerates this transformation.

Intelligence can be characterised as:

- **Buddhi** (intelligence) can manifest in different forms, such as **shatru buddhi** (hostile intelligence) or **deh buddhi** (body-conscious intelligence). To cultivate pure and positive intelligence, young *sādhakas* are often taught the shloka:

"Shatru buddhi vināśhāya, dīpa jyoti namo namah". This prayer invokes light to destroy impure

thoughts and tendencies, enabling clarity of mind.

- **Medha is a refined intellect that discerns, analyses, and understands principles deeply.** It is through *medha* that one can comprehend **ātma jñāna** (self knowledge). When this intellect is fully aligned with and rooted in the realisation of the Ātman, it is referred to as **prajñā—a state of unwavering wisdom and clarity.**
- **Prajña (unwavering wisdom) is to be established in knowledge. It brings alignment and clarity to all other principles in the *buddhi* (intellect).** The intellect, once purified and rooted in self-knowledge, naturally aligns itself with higher principles such as truth, righteousness, and equanimity. All the Rishi Munis through their *prajña*, grasped the knowledge from the universe and compiled it for our benefit.

This can be illustrated with the example of losing a ring in the dark. With the help of ***buddhi*** (intellect), we would try to search for it with a torch and it would be difficult to find. However, if the area is illuminated by the sun (***medha***), we can easily find it. But when one is established in **Prajña** (supreme wisdom), it is as if the inner light guides us, and we can visualise the location of the ring without having to search for it. **The wisdom of Prajña allows one to perceive the truth effortlessly, as it illuminates the path without the need for external efforts.**

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.

Bhagavān began to explain the characteristics of a sthitaprajña. HE said when one discards (**prajahāti**) all selfish desires (**kāmān**) and cravings of the senses that torment the mind (**manogatān**), and becomes satisfied (**tuṣṭaḥ**) in the realisation of the self (**ātmany-evātmanā**), such a person is said to be transcendently situated (**sthitaprajña**).

The question arises that whether a person can live without desires. Desires are natural to human existence and play a role in motivation and action. However, Bhagavān, in the 7th chapter of the Bhagavadgītā, provides an important clarification. HE said:

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ || 7.11||

I am the desire in beings that is not opposed to dharma, O best of the Bharatas.

This implies that not all desires are detrimental. Bhagavān identifies **dharma-aligned desires** such as those that are righteous, ethical, and contribute to the welfare of self and others as divine. These desires are distinct from selfish or harmful cravings that bind one to material existence. **A person need not aim to eliminate all desires but rather to purify them.** Such desires that are in harmony with dharma, can uplift and liberate. Example a father desiring to get his daughter married is dharma aligned.

Gurudev illustrated 4 ways to purify the desires. The main is to **broaden the desires**. The realised masters engage in such desires. Their only desire is unison with Paramātmā. Others who desire welfare of the nation or society also grow their desire. A cricketer desiring a 100 runs to ensure win for his team or country, Sadhaks desiring to arise love for Bhagavadgītā in the hearts of the public all

fall in this category.

Freedom fighter Vir Savarkar wrote a beautiful poem showcasing his feelings for his motherland:

हे मातृभूमि तुजला मन वाहियेले

वक्तृत्व वाक्- विभव ही तुज अर्पियेले

तुंते ची अर्पिलीनव कविता वाङ्मरसालां।

O Motherland! I have offered you my mind. My oratory, my speech, I have dedicated to you. My poetry exists solely for you.

Every act of such individuals reflects a desire for unwavering focus. They have a singular desire that the impurities of the heart are cleansed, and its flaws eradicated. A wish for the welfare of the motherland, a wish to make the motherland a global leader. Thus, their entire life is dedicated to the nation.

Tulsidas Ji prayed to Bhagavān to abide in his heart and cleanse it from all negativities.

इति वदति तुलसीदास शंकर शेष मुनि मन रंजनं ।

मम् हृदय कंज निवास कुरु कामादि खलदल गंजनं

Kabir Ji's couplet shares the same sentiment.

बुरा जो देखन मैं चला, बुरा न मिलया कोय ।

जो मन झाँका आपना, मुझ से बुरा न कोय ॥

To strive to remove every impurity of the heart is subtlety. **This can be attained by expansion of the desire, understanding the gravity of the desire, the purity of desire, and discerning good and evil for the common people.** One needs to question - are the desires aligned with dharma? Have they been accepted as a duty? Do these desires promote the welfare of all? Do they harm anyone in any way?

Thus, by maintaining discernment of good and evil, one must carefully choose the desires. Such desires elevate us in life.

2.56

**duḥkheṣvanudvignamanāḥ(s), sukheṣu vigatasprāḥ,
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.

Bhagavān explained to Arjuna, that one who has his cosmic intellect established in the Supreme, ie., is a sthitaprajna, does not get disturbed by sorrow (**duḥkheṣu**). This does not imply that sorrow does not effect him. He may feel the pain but his mind remains undisturbed (**anudvignamanāḥ**). He does not waiver from his duty.

He has no craving (**vigataspr̥haḥ**) for pleasures (**sukheṣu**). Such an individual is free (**vīta**) from attachment (**rāga**), fear (**bhaya**) and anger (**krodhaḥ**), and is known to be a sage (**muniḥ**) of steady wisdom (**sthitadhīḥ**).

Raga (attachment) and **dvesha** (hatred) are deeply interconnected. Any form of attachment disrupts the mind's peace and often leads to anger. For instance, we observe senior officers or politicians fiercely holding onto their positions, driven by fear of losing their status. When circumstances force them to relinquish these roles, frustration and anger inevitably follow. This cycle illustrates how attachment fosters fear and subsequently anger. Bhagavān explains that overcoming these tendencies - attachment, fear, and anger, and elevates an individual to the state of an enlightened being with unwavering wisdom.

However, one should also refrain from taking pride in their accomplishments, as success is never achieved solely by individual effort. Numerous external factors contribute to one's achievements. Tukaram Maharaj beautifully expressed this idea in his abhang:

देहाच्या कल्याणी संतांच्या विभूति
देह कष्टविति परोपकारी।।

The body attains sanctity through the grace of saints; The body endures toil for the welfare of others."

Leaders fighting for positions often forget a fundamental truth. When an election yields favourable outcomes, they tend to overlook that the success is not solely their own but a result of collective effort from many individuals who worked tirelessly for it.

Our former Prime Minister, Shri Atal Bihari Vajpayee Ji, whose government fell due to just one vote, expressed his feelings gracefully through poetry -

"क्या हार में, क्या जीत में, किञ्चित नहीं भयभीत मैं।
कर्त्तव्य पथ पर जो मिले, वह भी सही, यह भी सही ॥"

These lines showcases the essence of duty without attachment to outcomes and remarkable equanimity exhibited by Atal ji.

It is heartening to see that Bhagavān's Song in the form of the Srimad BhagavadGītā, sung five thousand years ago, is still as relevant and meaningful today. The teachings herein guide our life and provide direction in our everyday actions.

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.

Bhagavān further said that one who remains unattached (**anabhisnehaḥ**) under all conditions (**sarvatrā**), and is neither delighted (**ābhinandati**) by good fortune (**śhubha**), nor, dejected (**dveṣṭi**) by tribulation (**āśhubham**), he is a sage with perfect knowledge (**prajñā pratiṣṭhitā**).

When Śrī Rama was about to be crowned as the king, a sudden turn of events occurred. HE received the message that, due to the two vows his mother Kaikeyi had secured from King Dashratha, HE would not be crowned. Instead, HE was to go into exile for 14 years.

Later, when Bharat Ji returned from his maternal home (*nanihal*), he was deeply troubled and sought an explanation from Guru Vasishtha about how Śrī Rama reacted to this unexpected development. Guru Vasishtha explained that Śrī Rama displayed no emotional disturbance at all. HIS composure and serenity remained unaffected. Whether HE was preparing for his coronation or hearing the news of HIS exile, HE remained calm, demonstrating a perfect example of equanimity in the face of both favourable and unfavourable circumstances.

When Nishad Raj said that HE was suffering because of Kaikeyi, HE refuted saying :

सुखस्य दुःखस्य न कोऽपि दाता।

No one can give you joy and sorrow.

HE said no one will receive the fruit of what he did not do, and he will certainly receive the fruit of what he has done. When this understanding settles in one's mind, their wisdom becomes steady, and they do not get entangled in the whirlpools of happiness and sorrow in life. These things no longer affect their personality.

Another example of Shri Lokmanya Tilak was shared. His eldest son passed away due to the plague epidemic. During this time, Tilak was instructing his assistant, to write the editorial for his magazine, *Kesari*. Suddenly, the news of his son's passing arrived. Tilak went inside, paid his respects to his son, returned to his study, and calmly said, "Write." Kelkar's eyes were filled with tears, and he suggested they pause for the day. But Tilak responded with a famous quote:

आख्या गावाची होळी पेटली, तेथे माझ्या घराची गोरी गेली।

तरं मला दुःख करायला वेळ नाही, राज्य कार्य, देश कार्य झाला पाहिजे।।

"The village of Akhya has burned in the fire, and there, my own son has departed. But I have no time to grieve, the work for the nation must go on."

He said, "Tomorrow's *Kesari* must be published." **It is not that he did not feel sorrow, but he did not drown in it.**

Another person who displayed this trait of equanimity was Albert Einstein. After receiving the Nobel Prize, he kept the cheque for the prize money in a book, using it as a bookmark. A considerable amount of time passed, and the authorities eventually inquired why he hadn't deposited the cheque yet. It was only then that he began searching for it.

In contrast, ordinary beings would jump with joy upon receiving such a great honour. They would indulge in photo ops and flood social media with their pictures, seeking validation from others. However, they fail to realise that such displays can lead to feelings of inferiority and depression in those who may compare themselves to them.

Dnyaneshwara maharaj explained a Sthitaprajna as:

जो सदा सर्वत्र सरिसा परिपूर्ण चंद्र कां जैसा।

अधमोत्तम प्रकाशा, माजीं न म्हणे।। 97।।

The moon shines for all without discriminating between the good and the evil

ऐसा अनविच्छिन्न समता, भूतमात्री सदयता।

आणि पालटु नाही चित्ता कवणे वेळे।

गोमटें कांही पावे, तरी संतोषं तेणें नाभिभवे,

जो वोखटेनि नागवे विषादासी, ऐसा हरिखशोक रहितु,

जो आत्मबोध भरितु, तो जाण पां प्रज्ञा युक्तु धनुर्धरा।।

A Sthitaprajna exhibits unwavering equanimity, compassion for all beings, and a mind that remains unaffected by time. Even if one acquires something, contentment remains undisturbed. One who removes sorrow and despair, who remains free from grief, and who is filled with self-realisation or atma bodh, is truly endowed with wisdom.

Today's session was concluded here, offering it at the Lotus feet of the Divine.

Question Answer session:

Sneha Ji

Question: Can performing infinite number of Aartis awaken the cosmic energy or aura?

Answer: One should invoke cosmic energy for good deeds. This energy can be called by any name like Krishna, Ram, Om, or any other name. Sarvabhūtahiterata (welfare of all beings) is a mantra from the Bhagavadgītā . We should try to engage this cosmic energy in our actions, even during exams, so that whatever we do, we do it for the Supreme Being. This transforms our actions into Karma Yoga. The Srimad Bhagavadgītā connects us to this divine power that awakens our wisdom. It is advisable to invoke the cosmic energy while playing or watching TV as it will guide you to stop, and do your home work, if we indulge in it for too long.

Question: Which chapter of the Bhagavad Gītā should be read when feeling demotivated or depressed?

Answer: Any chapter can be read. The third chapter, which is Karma Yoga, makes us aware of our duties. In the eighteenth chapter, Bhagavān says:

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 66॥

Abandon all varieties of dharmas and simply surrender unto Me alone. I shall liberate you from all sinful reactions; do not fear.

By chanting this verse we can pray to HIM and remind HIM to take care of us and rid us of the depression.

Question: Why do we reach such a state?

Answer: Fear of disgrace can lead us to despair, and reading Bhagavad Gītā inspires us to fight against it.

Padmini Agarwal ji

Question: Bhagavān Vishnu is the Creator of this universe. HE is the Param Pita Paramātmā. Can the incarnations of Vishnu be called Bhagavān ?

Answer: Calling HIS incarnations Bhagavān reflects respect for them. Bhagavān does indeed incarnate in human form, but saints should not be called Bhagavān, as they are embodied beings and do not exhibit the six beautiful attributes of Bhagavān which are:

Aishwaryasya samagrasya dharmasya yashah shriyah,

Jnana vairagya yohchaiva kshanam iti bhagavanah

(Aishwarya, Dharma, Fame, Wealth, Knowledge, and Renunciation are the six attributes of Bhagavān. A human is not complete because they are bound by the body.

Anita Agarwal ji

Question: I aspire to become a trainer in the Gītā family, but due to a rib injury, doctors have advised me not to speak too much. Is it wrong to have this desire?

Answer: Desiring is not wrong, but our body has limitations, and it's essential to respect those. The wisdom to respect these boundaries is gained through studying the Gītā.

Gītā reading can also be done in silence. There are four types of speech:

Para, Pashyanti, Madhyama, and Vaikhari

Vaikhari means speaking, Madhyama means listening, and Pashyanti means thinking in the mind. So, even while remaining silent, reading can be done.

Yogesh Goyal Ji

Question: Should Bhagavad Gītā be placed on the chest of a deceased person during the final rites?

Answer: The Bhagavad Gītā can be placed on the deceased's body for some time, but the final rites

should not be performed with it. To ensure peace for the departed soul, the Bhagavad Gītā is recited for ten days for their connection with the divine.



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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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