

Summary of 2nd Chapter Gita – Sankya Yoga

The 2nd is the most important in the entire Gita where lord Krishna condenses the entire Gita teaching. The first chapter is the preparatory ground. The actual teaching of the Gita begins from the second chapter. The second chapter contains the essence of entire Gita. 18th Chapter contains the summary of entire Bhagavad Gita.

The 2nd Chapter can be classified into 4 main topics as under:

1st Topic – Arjuna saranagadhi (Verse 1 to 10).

2nd Topic – Gnana Yogaga (verse 11 to 38) otherwise called Sankya yogaga.

3rd Topic – Karma Yogaga (verse 39 to 53).

4th Topic – Sthitapragna Lakshanani (verse 54 to 72).

1st Topic: Arjuna saranagadhi: Verses 1 to 10.

Arjuna chooses to surrender to lord Krishna as he suffers from the problem of **samsara** in the battlefield. Samsara was intensely felt by Arjuna. The battlefield triggered the problem of samsara as he faced his own near and dear towards whom he was attached. **Raga** or attachment is an expression of samsara. Whenever we get attached to anything in this world Viz. a person or an object, we allow that person to determine our emotional state. Events in that person's life determine our emotional state. We have become an emotional slave. Our mind and our emotional state is no more under our control.

When we are attached, the world determines our emotional state. The precious gift of freewill that bagawan has given to us has been lost by us when we are attached to something. We have lost control of our entire life. The quality of our Life, action, judgment depends upon our emotional state. When we are emotionally driven, there is no difference between an animal and me.

Attachment is the most powerful expression of samsara as per Vedanta. Attachment is the loss of freewill – a slave of the world. Love is not attachment. The world today is infested with attachment, which passes off as Love. Attachment is an emotional slavery. In the 1st Chapter of Gita, Arjuna was in the intense grip of grief, which is a severe expression of samsara and also called as **Soka**.

The 3rd expression of samsara is when our knowledge, our intelligence are blocked when we are affected by samsara. We will not be able to take the right decisions in Life. Right decisions require right judgement. Right judgement requires discriminative power. Our discriminative power is lost when we face samsara problem. There is delusion (confusion) called **Moha**.

Samsara is Raga+Soga+Moga put together, which Arjuna experienced intensely. When the pain is mild we can either go to a doctor or take medicines by ourself and avoid going to a doctor. When the pain is intense we have to necessarily go to a doctor for getting a cure. Similarly Arjuna discovered the problem and wanted a solution. He discovered that he could never solve the problem by himself. He discovered helplessness. In the 2nd Chapter, Arjuna rushes to a doctor (Krishna). Lord Krishna was available to him and that too very near to him.

2nd Topic: Jnana Yoga: Verses 11 to 38.

Jnana yoga is the pursuit of self-knowledge and knowing who I am (my real nature). Atma itself is not the body, mind or sense organs. These are only the medium through which I, the atma functions. Atma is different and is of the nature of consciousness principle. It is chaitanya swaroopa, which is the invisible and innermost essence of every individual.

The **5 features of consciousness** are as under:

- § Consciousness is not a part, product, property of BMI (Body, Mind, Intellect).
- § Consciousness is an independent principle, which pervades the BMI and makes the BMI alive.
- § Consciousness is not limited by the boundaries of the BMI. It is all pervading like space.
- § Consciousness continues to exist even after the BMI disintegrates. This is like the presence of electricity even after the removal of the bulb.
- § The surviving consciousness after the death of the body is not accessible for transaction since there is no medium through which it can express itself. It is the 'Atma'.

We see the light on a Poornima night and call it moonlight. It is not the light of the moon. It is actually the sunlight. Sunlight is not a part, product, property of the moon. Sunlight is all pervading and we mistake it as moonlight. Likewise Consciousness, which we experience, does not belong to the BMI and is an independent entity. Surya enlivens the Moon and "Atma" enlivens the body. 'Atma' is **Nithya** (everlasting), **Sathya** (truth), **Akartha** (non-doer), **Aboktha** (non enjoyer), **Sarvagathaga** (all pervading); **Nirvikara** (does not undergo any change). It is **Aprameya**; not an object that is perceived by sense organs (because sense organs can perceive only the material things).

Pure consciousness is an abstract entity like light. Light pervades the entire hall and space. One can neither touch it nor cut it. It is intangible and indivisible. Understanding the light concept more and more will help understand the 'Atma'. We can realize that 'I' am not the BMI and 'I' am the 'Atma' which is eternal. We will understand that I have a temporary BMI. We become the user of the body and not the owner.

3rd Topic: Karma Yoga: Verses 39 to 53.

Krishna talks about karma yoga (Buddhi Yoga) to purify our mind (Antakarana Suddhi) to gain Self-Knowledge

Karma yoga (Buddhi Yoga) is about performing an **action with attitude of offering all actions as offering to Eshwara (Arpana Buddhi) and receiving all results as gift (Prasada Buddhi)**. We have to convert every action into worship be it any action that we do. The actions may be waking, eating, working in the office etc. Doing one's work with a focused mind and with passion is considered worship. All action must be done cheerfully without getting attached to the results, which could be favourable or unfavourable.

Do actions that conform to **Dharma**. Accept results of actions whether the results are favorable or not.

Karma yoga is to remove the notions of Doership and Enjoyership. Karma Yoga is prepare the mind, so Self-Knowledge can take place.

4th Topic: Sthitapragna Lakshanani: Verses 54 to 72.

By Sthitapragna Lakshanani is meant natural or spontaneous traits of a **Wise Men (Jnani)**. One of the traits of a Jnani is being equanimous and having a samatvam mind. Jnani has sameness (or steady mind) with respect to heat/cold, success/failure, honor/dishonour, pain/pleasure etc...

A Jnani has discovered that he is the 'Atma', which is whole and functioning through a finite medium called body, mind. Jnani can give up anything without feeling that he is missing anything. We can use the sense organs but never become a slave of the same. We use the mind but never become the slave of the mind.

A person can discover **fulfillment** in him or herself, which is called **poornatvam**. Self-fulfillment is poornatvam when we get freedom from binding desires and abides in the Self (Atma). Freedom from attachment, freedom from fear, freedom from anger. We perform the duties of life. What happens is not in our control. Krishna concludes by comparing a Jnani to an ocean. When rivers are full and pours water into an ocean, the ocean does not get affected, as the ocean is poornam.

Ocean is the same (poornam) - when no water comes from the rivers or when waters come. Ocean remains the same unaffected. Wise people are those who have got a calm mind in prosperity as well as in adversity. This samatvam is the benefit of being an Sthitapragna. Lord Krishna calls it Brahmisthiti. Krishna tells Arjuna that he should go through karma yoga and Jnana yoga to become **Brahmisthiti**.