CHAPTER 2

Sankhya Yoga
(Yoga of Knowledge)
Chapter 2
Sankhya Yoga – 72 Verses

(1) Introduction:
- Chapter 2 – Upakrama Sankshepa (72 Verses)
- Chapter 18 – Upasamhara Sankshepa (78 Verses)

(2) Saranagathi:

- Arjunas Saranagathi
- Karma Yoga
- Jnana Yoga
- Mukti

Better indeed in this world, is to eat even the bread of begging than to slay the most noble of teachers. But, if I kill them, all my enjoyments of wealth and desires, even in this world, will be stained with blood. [Chapter 2 – Verse 5]

I can scarcely say which will be better; that we should conquer them or that they should conquer us. Even the sons of Dhrtarastra, after slaying whom, we do not wish to live, stand facing us. [Chapter 2 – Verse 6]
The Blessed Lord said: You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- Karpanya Bavaha – Helplessness and Saranagathi.
- Teaching starts – Verse 11.

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]
Karma Yoga:

- Religious life style for healthy dependence.
- Life mixture of Sukham – Dukham Dvanda – not uniform.
- Scriptures teach how to face and respond intelligently.
- Accept helpless situation and seek lords strength to face unknown, unpredictable, uncontrollable situations.

2 Methods to Strengthen Mind

- Sankalpa Shakti
  - Autosuggestion, will power, tap ones own higher nature.

- Bakti
  - Surrender to Ishta Devata.

(Avoid Anxiety of future & accept helpless situation)
Goal of Karma Yoga:

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 – Verse 48]

Endowed with the wisdom of ‘evenness of mind’, one casts off in this life both good deeds and evil deeds; therefore, devote yourself to yoga. ‘Skill in action is yoga.’ [Chapter 2 – Verse 50]

**Equanimity of Mind disturbed by**

- Past Experiences
  - Can’t change
  - Don’t brood, worry.
  - Accept by Devotion and move forward.

- Present
  - Mind disturbed by Non-acceptance of choiceless situations.
  - Strengthen mind by acceptance and devotion.

- Future
  - Mentally be ready
  - Gain strength from Lord.

• Devotion to Lord plays critical role in Samatvam.
Shankara:

- Aim of Ashtanga yoga – “Balance of extrovertedness of mind.”
- Ultimately have to come to Atma to discover true nature.
- Mind should be calm – with and without people and action.

What is final benefit expected in Karma Yoga?

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin. [Chapter 2 – Verse 38]

This, which has been taught to thee, is wisdom concerning Sankhya. Now listen to the wisdom concerning yoga, having known which, O Partha, you shall cast off the ‘bonds of action’. [Chapter 2 – Verse 39]

When your intellect crosses the mire of delusion, you shall attain to indifference as to what has been heard and what is yet to be heard. [Chapter 2 – Verse 52]

When your intellect though perplexed by what you have heard, shall stand immovable and steady in the Self, then you shall attain Self-Realisation. [Chapter 2 – Verse 53]
a) **Viveka**:
   - Capacity to discriminate between bondage and freedom, dependence – independence and having priorities.
   - Progress should not be moving from one dependence to another or increase in dependence.
   - Nitya, Anitya Vastu Viveka.

b) **Vairagyam**:
   - Not leaning on things, people and situations.

c) **Discipline**:
   - Body, Mind sense organs are my instruments and have to be tuned up always for material and spiritual pursuits.
• Example: Musicians tune instruments. Mind should not be overpowered by emotions.
• Logical thinking intellect.
• Understanding words, situations, language appropriately and cleanly.
• Discipline at physical level, sensory level, emotional level, intellectual level.

d) Mumukshutvam:
• Desire for freedom from addictions, things, situations, people.
• Dependence is sorrow.
• Independence is happiness.
• Once seeker gains 4 qualifications, they gain Jnana Yogyata from religious life style.

Karma - Action

Material Benefit
- Sakama
- Reduce
- Okay for living not for Fulfillment, Trupti, Poornatvam.

Spiritual Benefit
- Nishkama.
- For Chitta Shudhi.
- Adhyatma Samskaras
3 Defects of Karma

Dukha Mishritatvam
- Pain in Aquiring, maintenance, loosing.

Arupti Karatvam
- Never fulfilled

Bandakatvam
- Bondage, Addiction

Nishkama Karma :

Pancha Maha Yagya

Deva
- Pujas
- Yagyas
- Visit Temples

Pitru
- Prostrate
- Sradha

Brahma (Veda)
- Study Vedas

Manushya
- Social service

Buta
- Plant
- Trees
- Animals

• Remove obstacles for spiritual growth.
Jnana Yoga: (Sankhya Yoga)

**Purpose:**

- Discovery of self dependence (Independence).
- Discover security in myself for Dharma, Artha, Kama.

**We have 2 Natures**

- **Lower self**
  - As Ahamkara
  - Live a religious life style of doing duty.

- **Higher self**
  - As Sakshi
  - Discover for peace, security and happiness.

How to discover our higher self?

**2 principles to embark on:**

a) I – experiencer of life am conscious being who is different from whatever I experience 1\textsuperscript{st} fundamental law of vedanta.
<table>
<thead>
<tr>
<th>Experiencer</th>
<th>Experienced</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Subject</td>
<td>- Object</td>
</tr>
<tr>
<td>- Drk</td>
<td>- Drishyam</td>
</tr>
<tr>
<td>- Seer</td>
<td>- Seen</td>
</tr>
<tr>
<td>- Sakshi, Atma</td>
<td>- World, body, mind.</td>
</tr>
<tr>
<td>- Spirit</td>
<td>- Body born of 5 elements, sustained by 5 elements and resolves into 5 elements.</td>
</tr>
<tr>
<td>- Higher</td>
<td>- Matter principle</td>
</tr>
<tr>
<td>- Daily keep body and mind aside in sleep and abide in Chaitanyam.</td>
<td>- Lower</td>
</tr>
<tr>
<td></td>
<td>- Mind subtle matter, influenced by another matter outside.</td>
</tr>
<tr>
<td></td>
<td>- <strong>Example</strong>: Spectacles – Medium of perception.</td>
</tr>
</tbody>
</table>

b) I Experiencer am free from all experienced properties, attributes.

- Attributes belong to object, never to subject.
- **Example**: Orange colour of cloth belongs to cloth not to experiencer.
  - Property belongs to substance – world, body, mind.
- None belong to “I” – Experiencer Nirguna Chaitanyam.
Corollary:

- What are properties I as Chaitanyam am free from?

a) Location in Time:

- All objects exist in time and disappear in time (1939 – 1999).
- Before body was not, after – Body is not.
- I – Chaitanyam am Kalateeta – free from time.
- Free from Birth, Growth, Decay, Death. All caused by time alone when Body is destroyed, I Chaitanyam am not destroyed.

b) Any object in time is either cause or effect.

- I am beyond cause – effect principle.
c) Every object has space location.
   • I am free from space, not bound by space.
   • I am Sarvagataha (All pervading), Akhandaha (undivided), Achala (Without Movement), free from action (Akarta).

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

   • Once a person discovers Chaitanyam as Aham – it is called : “Aham Brahma Asmi”.
   • This is knowledge of Poornatvam, fullness.

d) Body is temporary medium it has to come and go.

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 – Verse 27]

   • Your sorrow is not because of arrival and departure of Body, but because of your identification with the body as “I”.
   • Body is mortal – not a problem.
   • I am mortal – Problem.
e) Once body and Mind are not taken as me, there is no travel after death for me the Atma.

5) 3 Sadhanas to grasp Jnana Yoga

- Sravanam
- Mananam
- Ninidhyasasanam

Brihadaranyaka Upanishad:

स होवाच, न वा अरे पत्युः कामाय पति: प्रियो भवति, आत्मनस्तु कामाय पति: प्रियो भवति। न वा अरे जायाये कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति। न वा अरे पुष्याये कामाय पुष्या: प्रिया भवति, आत्मनस्तु कामाय पुष्या: प्रिया भवति।

न वा अरे बित्तस्य कामाय वित्त सिर्यं भवति, आत्मनस्तु कामाय सिर्यं सिर्यं भवति। न वा अरे ब्रह्माये: कामाय ब्रह्म भवति, आत्मनस्तु कामाय ब्रह्म भवति। न वा अरे क्षत्रस्य कामाय क्षत्र सिर्यं भवति, आत्मनस्तु कामाय क्षत्र सिर्यं भवति।

न वा अरे नौतनाये कामाय नौतना: प्रिया भवति, आत्मनस्तु कामाय नौतना: प्रिया भवति। न वा अरे देवानाये कामाय देवा: प्रिया भवति, आत्मनस्तु कामाय देवा: प्रिया भवति। न वा अरे मूतनाये कामाय मूतना: प्रियाणि भवति, आत्मनस्तु कामाय मूतनाये कामाय मूतना: प्रियाणि भवति।

न वा अरे त्वस्य कामाय त्वस्य सिर्यं सिर्यं भवति, आत्मनस्तु कामाय त्वस्य सिर्यं सिर्यं भवति। आत्मा वा अरे ह्रुत्येय शोत्तथ्यो मन्त्रयो निविध्याःसिद्धयो मैत्रयं, आत्मनो वा अरे दुर्शनेन अर्बणेष मत्याविश्वेते सत सत्विहितम्।
Applying 2 Principles:

I - Experiencer

- Am different from whatever I experience
- Am free from all experienced properties

- Hence I am Poorna Atma.
- Arriving at this alone is main teaching of all Upanishad and Gita.

a) Sravanam: Listening

- Guru Shastra Dvara Aham Atma Asmi iti Nishchayaha.
b) Mananam : Reflection

- Removal of doubts because of which we refuse teaching.

<table>
<thead>
<tr>
<th>Rituals / Karma Kanda</th>
<th>Jnana Kanda</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Belief</td>
<td>- Matter of understanding,</td>
</tr>
<tr>
<td>- Karma – Homa – Ahuti, connection between Rituals</td>
<td>doubtless knowledge.</td>
</tr>
<tr>
<td>and Phalam, Souls travel, Sradham, Svarga, Rebirth.</td>
<td></td>
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</tbody>
</table>

- Different philosophies, logic, discussed.

c) Ninidhyasanam :

- Assimilation of teaching and making it part of me.
- Knowledge must be available during crisis, and when emotional problems come.
- Drop fear of mortality by discovering Poornatvam.
- Phalam of 3 Stages :
  
  Jeevan Mukti – freedom from sorrow here and now.

इहैवै सैत्तिजि: सर्गो येषां साम्येः स्थितं मनः।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्माणि ते स्थिता:॥ ४.१९ ॥

Even here (in this world), birth (everything) is overcome by those whose minds rest in equality; Brahman is spotless indeed and equal; therefore they are established in Brahman. [Chapter 5 – Verse 19]
6) Arjunas Question:

**Arjuna Spoke:**

स्थितप्रज्ज्वल का भाषा समाधिस्थितयोऽवैः
स्थितयोऽक्षो न्यायमात्रं कर्षेत् किम् \[2.54\]

- Sthira Pragya – Indicators of a wise man.
- How will a wise man look, walk, talk.
- No Halo, No changes in body and world experiences.
- His response to situations will be different.

a) Main benefit – Jnani happy with himself.

**The Blessed Lord said:** When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Let conducive things be there around me or go away, I am fine.

b) Wise free from Raaga, Bayam and Krodha.

**He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom.** [Chapter 2 – Verse 56]

- **Raaga:** I need certain objects, people, situations around me. Without that life is empty.
• Inner weakness, leaning, gone.
• Arjuna’s suffering in Chapter 1 (Raaga – Shokha – Moha).
• Greater attachment, greater Bayam.
• All the time undercurrent of fear.

2 Powerful Emotions

- Krodha
  - Anger with world & Lord
- Bayam
  - Fear of losing, insecurity.

• Both belong to mind medium which I drop daily.

c) 2 Examples of Liberation:

<table>
<thead>
<tr>
<th>Wise</th>
<th>Ignorant</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Free man</td>
<td>- Bound</td>
</tr>
<tr>
<td>- Day</td>
<td>- Night</td>
</tr>
<tr>
<td>- Swamy</td>
<td>- Asamy</td>
</tr>
<tr>
<td>- Master of Ananda</td>
<td>- Slave of World</td>
</tr>
<tr>
<td>- Bloomy face</td>
<td>- Gloomy face.</td>
</tr>
</tbody>
</table>

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

\[
\text{या निग्ना सर्वभूतानां तस्यं जागृतिः संयमम्।}
\text{यस्यं जागृतिः भूतानि सा निग्ना पश्यतो मुनः॥ २.६९ ॥}
\]
He (Man of Perfection) attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the ‘desirer of desires’. [Chapter 2 – Verse 70]

### Wise vs Ignorant

<table>
<thead>
<tr>
<th>Wise</th>
<th>Ignorant</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Like Ocean</td>
<td>- Like Pond, Tank.</td>
</tr>
<tr>
<td>- Does not depend on rivers,</td>
<td>- No rain – dry.</td>
</tr>
<tr>
<td>rain for fullness.</td>
<td>- Depends on others.</td>
</tr>
<tr>
<td>- Everfull, complete</td>
<td>- Top of ceiling or flat.</td>
</tr>
<tr>
<td>- Not affected by arrival and</td>
<td></td>
</tr>
<tr>
<td>departure of things,</td>
<td></td>
</tr>
<tr>
<td>experiences.</td>
<td></td>
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</table>

**How does an ignorant man fall?**

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger.... [Chapter 2 – Verse 62]

From anger comes delusion; from delusion, loss of memory; from loss of memory, the destruction of discrimination; from destruction of discrimination, he perishes. [Chapter 2 – Verse 63]
How a wise man lives?

When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also leaves him upon seeing the Supreme. [Chapter 2 – Verse 59]
Conclusion:

- Benefit of Karma Yoga & Jnana Yoga is Jeevan Mukti = Brahma Nishta.
  
  = Brahmi Sthiti.
  
  = Essence of Gita.

- Sankhya yoga is another Name of Jnana Yoga.

This is the Brahmika state, O son of Prtha. Attaining this, none is deluded. Being established therein, even at the end of life, one attains to oneness with Brahman. [Chapter 2 – Verse 72]
CHAPTER 2

The Blessed Lord said: You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

It is not that at any time (in the past), indeed was I not, nor were you, or these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 – Verse 12]

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it. [Chapter 2 – Verse 13]

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata. [Chapter 2 – Verse 14]

That firm man whom surely these afflict not, O chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self. [Chapter 2 – Verse 15]

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence). [Chapter 2 – Verse 16]

Know that to be indestructible by which all this is pervaded. None can cause the destruction of That – the Imperishable. [Chapter 2 – Verse 17]

It is said that these bodies of the embodied Self have an end. The Self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata. [Chapter 2 – Verse 18]

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain. [Chapter 2 – Verse 19]

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]
CHAPTER 2

Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay O Partha, or cause others to be slain? [Chapter 2 – Verse 21]

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

Weapons cleave it not, fire burns it not, water moistens it not, wind dries it not. [Chapter 2 – Verse 23]

This self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

This (self) is said to be unmanifest, unthinkable and unchangeable. Therefore, knowing this to be such, you should not grieve. [Chapter 2 – Verse 25]

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about? [Chapter 2 – Verse 28]

This – the indweller in the body of everyone is ever indestructible, O Bharata; and, therefore, you should not grieve for any creature. [Chapter 2 – Verse 30]

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin. [Chapter 2 – Verse 38]

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]
Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called yoga.” [Chapter 2 – Verse 48]

When your intellect though perplexed by what you have heard, shall stand immovable and steady in the Self, then you shall attain Self-Realisation. [Chapter 2 – Verse 53]

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged into the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

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