

Case study of Gita verse 2.55

What is the case?

- 1) Jigyasu 1 – posted the following two notes from Swami Dayananda Bhagavat Gita Home Study, Chapter 2 Verse 55. [Volume 2]
 - a) A wise person or a sthita-prajña is one who is happy (tuṣṭaḥ) and does not depend on any other object or situation to be happy. By one's own awakening to oneself alone one is happy. For a sthita-prajña the knowledge born of inquiry into the analysis of the ātmā and anātmā, is well established and he or she is happy with himself or herself (ātmani eva ātmanā tuṣṭaḥ). Such a person, being awake to the fact of the ātmā, being happy for no other reason, gives up all desires that arise in his or her mind. Lord Kṛṣṇa indicated that giving up all desires (sarvān kāmān) does not mean that the sthita-prajña has no desires, but that as they arise in the mind (manogatān), they are given up (prajahāti) meaning the desires are not pursued. In this way, the wise person gives up all desires.[pp316-317]
 - b) Desires (kāma) are divided into two types: rāga and dveṣa. Rāga-dveṣas being nothing but desire, the common word for both of them is kāma. Rāga-dveṣas are also of two types: binding and nonbinding. Whenever the śāstra talks about kāma, rāga, or dveṣa, it is referring only to those that are binding; that is those desires whose fulfilment is meant to make me happy. Desires are binding only if one takes oneself to be a kartā, a doer. Only then does one have things to do; only then can there be dereliction of duty. If on the other hand, one does not look upon oneself as a kartā and are awake to the knowledge of oneself, there is no question of the self being a doer. Therefore, there is no doership and nothing to be done. [pp 317-318/320-321]
- 2) Jigyasu 2 - Based on the above posts, posted the following note.
 - a) Doing, with the full understanding that it is only a part of what is to be done, understanding that results are subject to many other factors, fully surrendering the intent as a sankalpa to Eshwara, accepting the results as prasada from Eshwara, is the best way to do anything. Practically, this way avoids all anxiety involved in action and any depression due to unexpected results.
- 3) Jigyasu 3 and J2 were interactively discussing the J2 post [In complete]
- 4) J2 made the following claims towards the end of in-complete discussion:
 - a) Basically you [J3] have taken my J2 post out of context. That was my [J2] comment continuing on the previous post by [J1] on Karma yoga...
 - b) There is a context in the previous message [J1] and I [J2] commented and expanded on it.

What is the study about?

- 1) Is J2 justified in her claims:
 - a) J2 post has a context w.r.t. J1 posts?
 - b) J2 commented on J1 posts?
 - c) J2 expanded on J1 posts?
- 2) Is J3 justified in his claims:
 - a) J2 post has no context w.r.t. J1 posts?
 - b) J2 post is not a comment on J1 posts?

- c) J2 post is not an expansion of J1 posts?

J3 Defense

- 1) Why 'J2 post has no context w.r.t. J1 posts'
 - a) Context of J2 post is w.r.t. Karma Yoga. [Confirmed by J2]
 - b) Context of J1 post is w.r.t. the characteristics of the Sthitaprajna person.
 - i) References:
 - (1) J1 – 'A wise person or a sthitaprajna is one who is happy (tuṣṭaḥ)'
 - (2) J1 – 'For a sthitaprajna the knowledge born of inquiry into the analysis of the ātmā and anātmā, is well established'
 - (3) Swami D N in home study course – 'the characteristics stated here [verse 2.55] and in the subsequent verses of the chapter [2] are with reference to a person who has already attained this knowledge.'
- 2) Why 'J2 post is not a comment on J1 posts'
 - a) J2 post is a comment on Karma Yoga.
 - b) J1 post is a comment on Stitha-Prajna person. SP characteristic is the result of Jnana Yoga.
 - c) As, Karma Yoga $\neq$ Jnana Yoga results.
 - d) Therefore, J2 $\neq$ J1
- 3) Why 'J2 post is not an expansion of J1 posts'
 - a) It is already established that – J2 $\neq$ J1
 - b) Therefore, (J2 – expansion) $\neq$ (J1 – expansion)

J3 Defense – extended

- 1) It is already established that J2 claims are in-correct.
- 2) However, there is another question?
 - a) Are J2 claims as per the post are accurate?
- 3) Let us explore it.
 - a) There are two parts of the J2 post:
 - i) Doing, with the full understanding that it is only a part of what is to be done, understanding that results are subject to many other factors, fully surrendering the intent as a sankalpa to Eshwara, accepting the results as prasada from Eshwara, is the best way to do anything
 - ii) Practically, this way avoids all anxiety involved in action and any depression due to unexpected results.
 - b) Unpacking a-i)
 - i) These are two roles of Iswara in Karma Yoga.
 - (1) Fully surrender the intent as a sankalpa to Iswara.
 - (2) Accepting the results as prasada from Iswara
 - ii) These two roles of Iswara transform the Karma to Karma-yoga.
 - iii) What is the difference between Karma and Karma-Yoga?
 - (1) Karma is any action which does not follow the two Iswara roles. These actions do

not result in the antahkarana suddhi.

(2) Karm yoga is any action which follows the two Iswara roles. These actions do result in the antahkarana suddhi.

iv) A – i) is the a CORRECT comment/expansion about Karma Yoga

c) Unpacking a – ii)

i) There are two characteristics described.

(1) Avoid all anxiety involved in action

(2) [Avoid] all depression due to unexpected results.

ii) These two characteristics are not a given in Karma Yoga.

(1) Iswara does not have a role to play in it.

(2) Jiva has to work on acquiring these.

(3) These characteristics are part of Sthitaprajna – Result of Jnana Yoga

iii) Therefore, a -ii) is the INCORRECT comment/expansion about Karma Yoga.