

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 2: Sāṅkhya-Yoga

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## Attributes of A Sthitaprajña Yogi

॥ श्री ॥

The 2nd chapter of the Bhagavad-Gītā, is **Samkhya Yoga - The Yoga of Knowledge**.

We begin this enlightening discourse by offering our prayers and lighting of the Lamp. We offer our prayers to the Gurus, Vyāsa ji and Jñāneshvara mauli. May HE shower us with HIS blessings as we continue on this Divine path of learning Gītā. We pray obeisance to this Divine land of Bhārata and also the Bhagavadgītā.

Let us begin today's session with this prayer to Yogeśvara,

ॐ कृष्णाय वासुदेवाय हरये परमात्मने ।

प्रणतः क्लेशनाशाय गोविंदाय नमो नमः ॥

we offer our obeisances unto Lord Krishna, Hari, the son of Vasudeva. That Supreme Soul (Paramatma), Govinda, (indicates his sarva sabdha vachyathva which in turn indicates his auspicious qualities represented by the words) destroys, removes the suffering of all who surrender to Him.

We are on the concluding session of Chapter 2, which elaborates on the vast and complex topic of Samkhya. Previously, we have explored the temporary nature of reality; its underlying essence, the **ātma-tattva** and the importance of Duties with regards to Dharma. This is gained from the wisdom of **Samkhya**.

We were also introduced with **Karma-Yoga** and the importance of Selfless Action. All actions have consequences. Hence, they should be performed with a higher purpose, which leads one to be free from any attachments releasing us from the cycle of rebirth and death.

To achieve this, Bhagavān stressed the importance of being "**yogasthah**;" where one is absorbed in a higher state; persevering in devotion yet performing actions.. Here, Yoga is state of being "**samattva**," possessing 'equanimity of mind.' This leads to contentment which is the root of

## Samādhi.

The root *yuj* of Yoga also alludes to the state of Samādhi, which is merging of the Self with the object of its focus. Here, it is the merging of the Jīvātmā with Paramātmā.

One of the paths to attain this state is Karma-Yoga; following which, **Vairāgya** sets in. Those that attain the state of Vairāgya, are free from the pit of worldly attachments. They live in the moment. Whether it is joy or sorrow, pain or pleasure, in adverse or favourable situations, they do not ruminate. Instead, their actions are dedicated towards a Higher ideal; to Parameśvara. As one constantly dedicates his actions towards the Supreme, he eventually becomes one with HIM. This is **Mokṣa**. This is also Yoga. Vairāgya is a step towards achieving this state.

However, Arjuna immediately was curious. Who were these extraordinary beings, who had achieved this extraordinary state?

He called it the state of **Sthitaprajñā**, a state of fixed wisdom, where the mind is indifferent to any thoughts that deflect from the Divine; A permanent sense of contentment. Curious, he asked Yogeśvara on how to identify such Yogis and what were their lakṣaṇas (indicators or attributes)?

## 2.54

**arjuna uvāca**  
**sthitaprajñasya kā bhāṣā, samādhisthasya keśava,**  
**sthitadhīḥ(kh) kiṃ(m) prabhāseta, 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 was curious about those who were Sthitaprajñā; samādhī-sthasya; sthita-dhīḥ. Let us take a look at these terms individually,

- **The sthita-prajñasya:** It has 2 components **sthita** and **prajñā**, where **sthita** is being steady or fixed while **prajñā** is *shuddha buddhi* or pure intellect, free from any impurities. We also understand it as wisdom. Thus, it means the one with steady wisdom.
- **The samādhī-sthasya:** one situated in the state of Samādhi (equanimous, is situated in Paramātmā).
- **The sthita-dhīḥ:** Sthita + Buddhi; One who is of a fixed mind, situated in Self.

Arjuna wanted to know **what were the attributes** of such enlightened beings? Their talk, walk, and other identity markers so that one could recognise them among so many. But what was the need to know their identity markers?

It is said that the best method to be like someone is to adopt their qualities. The easiest way to do this is by copying their mannerisms and day to day habits. The study comes after that. One has to know the attributes first to find a person with these qualities.

**Samarth Ramdas Swami** ji had once written to Sambhaji Raje that in order for him to have the qualities of Chatrapati Shivaji Maharaj, to become like him; the best method was to walk, talk, act like him. Adopt his mannerisms.

There is a beautiful composition of Shrimant Yogi by Samarth Ramdas Swami ji that illustrated this,

शिवरायांचे आठवावे रूप । शिवरायांचा आठवावा प्रताप ।  
शिवरायांचा आठवावा साक्षेप । भूमंडळी ॥१॥

शिवरायांचे कैसें बोलणें । शिवरायांचे कैसें चालणें ।  
शिवरायांची सलगी देणे । कैसें असे ॥२॥

सकल सुखांचा केला त्याग । म्हणोनि साधिजें तो योग ।  
राज्यसाधनाची लगबग । कैसें केली ॥३॥

याहुनी करावें विशेष । तरीच म्हणवावें पुरुष ।  
या उपरीं आता विशेष । काय लिहावे ॥४॥

शिवरायांसी आठवावें । जीवित तृणवत् मानावें ।  
इहलोकी परलोकीं उरावे । कीर्तीरूपें ॥५॥

निश्चयाचा महामेरू । बहुत जनांसी आधारू ।  
अखंड स्थितीचा निर्धारू । श्रीमंत योगी ॥६॥

This a beautiful composition where Samarth Ramdas Swami ji described Shivaji Maharaj ji as a Yogi, he suggested that Sambhaji adopt his mannerisms, his way of ruling, his way of talking, his renunciation; his glories should be remembered and followed, for it would be difficult to surpass him; his determination that was forever steady, remains a solace for many. Such were the qualities of this Yogi, who was blessed with riches.

As to why should one desire such qualities, as we learn in the geeta pariwar,

सद्गुणों की साधना में ध्येय-ज्योति नित जले।

May the luminance of our goal enlighten the path of attaining all good qualities.

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.

Hearing Arjuna's query, Yogeśvara then explained the different qualities and characteristics of a Sthitaprajña.

When a person discards kāmān (desires arising out of mind), they have no desires left. This is not done through effort, but happens automatically as they reach the stage of Vairāgya. Having renounced their desires, they are at peace for they become content within themselves.

Such a Yogi has their Self merged with the Paramātmā. One is fulfilled because they have attained HIM. Hence, he is content. Having no desires left, he becomes Sthitaprajña.

What are the factors that lead to this and how does one work towards it?

When we set a high goal; we are consumed with it. Since, we are focused towards it, all other thoughts simply fall through. This can be seen in a student or even if we want to work towards a healthy body. Similarly, when one is focused on the Divine and is working towards attaining HIM, we are no longer interested in other thoughts.

One can try this by setting a higher goal; say a healthy body. When we are focused on maintaining it, other desires of food etc. that normally distract us, no longer do so. A healthy body is the foundation of a healthy mind and also required for any spiritual pursuit.

## 2.56

**duḥkheṣvanudvignamanāḥ(s), sukheṣu vigataspr̥haḥ,  
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.

Yogeśvara continued further,

He remains undisturbed, not getting agitated from joy and sorrow. Since, he has attained the state of bliss, he is indifferent to the smaller pleasures. Those, who are firmly situated in the state of "Anand" or blissfulness, need not spend effort on finding small pleasures for happiness.

The troika of **rāga, bhaya, krodhaḥ** (attachment, fear and anger) are primarily responsible for all our tribulations and misery. Thoughts of sense-objects lead to one desiring them; Desire leads to attachment and attachment leads to fear and anger.

Since, one has no craving for pleasures; they have no intention to seek anything and hence, remain unaffected by these 3 emotions. Those **sthita-dhīḥ**, are of a fixed intellect, hence their minds are fixed towards a higher purpose. The one who has fixed his mind on Paramātmā, and constantly thinks of HIM in his Mann (mind) is a '**Muni**'.

## 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.

When a person has no attachment for anything anywhere, he neither welcomes the auspicious, nor rejects the inauspicious; They do not rejoice over good nor lament the bad; Thus, free from elation or dejection. Parameśvara described him to be a person whose wisdom from discernment (prajñā) remains established.

Since, they are indifferent to all emotions, one may feel that they lack empathy. However, this is not so. Jñāneshvara ji has described this state vividly,

जो सर्वत्र सदा सरिसा । परिपूर्ण चंद्र का जैसा ।

अधमोत्तम प्रकाशा । माजीं न म्हणे ॥ २९७ ॥

Bhagavān said: He is the same to everybody like the full moon, which gives light without distinguishing between the good and the wicked. In this equal treatment and compassion to all creatures, his mind undergoes no alteration at any time.

Thus, he displays equanimity towards all. He displays no malice towards any being. As we have learnt in the 12th chapter, malice is an undesirable quality, one should display compassion towards all beings,

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥13॥

Those devotees are very dear to HIM who are free from malice toward all living beings, who are friendly, and compassionate.

Thus, we must all try to attain these qualities of a devotee. How does one attain such a quality?

**Bhagavān Rām** is one of the greatest examples that one could follow. In HIS incarnation as the son of Dasharatha, HE restricted Himself to the human form and worked within those limitations. Hence, Bhagavān Rām was also the **Maryada Puruṣottama**. HE taught us how to best live our life as a human. Though HE had fought against Ravana, HE didn't possess malice against him. When Vibhishana refused to perform his final rites, disowning him as a brother, Bhagavān Rām asked him to think of Ravana as HIS brother and cremate him.

The Indian Army too works on this principle. We must have noticed, the soldiers fight wars, yet once the enemy gets killed in action, there is no malice towards them. Infact, when fighting against them, there are no personal grievances, only duty towards the Nation.

## 2.58

**yadā saṃ(nv)harate cāyaṃ(ñ), kūrmo'ṅgānīva sarvaśaḥ,  
indriyāṇīndriyārthe'bhyaḥ(s), tasya prajñā pratiṣṭhitā. 2.58**

When, like a tortoise, that draws in its limbs from all directions, he withdraws all his senses from the sense-objects, his mind become steady.

In trying to develop qualities of a Sthitaprajña, the biggest obstacle that one faces are the mind and our senses- The 5 **Jñānendriyas** and 5 **Karmendriyas**.

To counter this, Yogeśvara explained that just like a tortoise, contracts its limbs into the shell on sensing danger, one must learn to withdraw all senses from the sense objects to steady their mind in HIM.

We experience the material world through our senses. For example; the 5 Jñānendriyas (organs of perception): the ears, eyes nose, tongue and skin; aid in hearing, seeing, smelling, tasting, touching. Our thoughts are formed due to the impressions that we gain from these sense organs. This is how we perceive this world.

We cannot stop this interaction; however, when one is on a sensory overload, they need to be brought back under control. Those who are able to do this, attain a steady intellect.

Jñāneshvari explained this as,

तैसीं इंद्रिये आपैतीं होतीं । जयाचें म्हणितलें करिती ।

तयाची प्रज्ञा जाण स्थिती । पातलीं असे ॥ ३०२ ॥

Bhagavān said: Even as the tortoise extends or withdraws its limbs at will, so his senses remain under his control and function according to his will. Know then that his wisdom has become steadfast.

Hence, it is advised to control the senses by withdrawing them from the distractions of the material world and steady the mind in Paramātmā. One who learns to steady the mind and control his sense organs; establishes himself as a **Sthitaprajña**. He sees what he wants to, hears what he likes and so on, using his sense organs according to his wish.

A simple differential between a Sthitaprajña and an ordinary individual is that even when a person is diabetic, they are unable to resist sugar. The more one tries to stop them the more they eat. A Sthitaprajña is in complete control of his senses, hence, never faces this issue.

## 2.59

**viṣayā vinivartante, nirāhārasya dehinaḥ,  
rasavarjaṁ(m) raso'pyasya, paraṁ(n) dṛṣṭvā nivartate. 2.59**

Sense-objects turn away from him, who does not enjoy them with his senses; but the taste for them persists, this relish also disappears in the case of the man of stable mind when he realises the Supreme.

As stated before, the mind and senses are the biggest obstacle when trying to attain Sthitaprajña. Of these, one could control their senses by limiting their exposure to the sense-objects, but the mind is defiant.

**Example:** When fasting for Ekadashi, we are able to control our senses by limiting the sense-objects, in this case food; However, this is only the action but not the desire itself. Suppression of desires only lead to agitation and not a steadfast mind.

As we saw in the story of the Kirtankar in the previous session, he was the only one who was so focused in his devotional songs, that he had no memory of the taste of the sweetmeats that were offered during their last outing. The rest of them were still reminiscing its flavours. Thus, out of all the senses, the sense of taste is the perhaps the most tricky to bring under control.

Jñāneshvara mauli explained this in detail,

श्रोत्रादि इंद्रिये आवरती । परि रसने नियमु न करिती ।

ते सहस्रधा कवळिजती । विषयीं इहीं ॥ ३०४ ॥

जैसी वरिवरि पालवी खुडिजे । आणि मुळीं उदक घालिजे ।

तरी कैसेनि नाशु निपजे । तया वृक्षा ॥ ३०५ ॥

तो उदकाचेनि बळें अधिकें । जैसा आडवोनि आंगे फांके ।

तैसा मानसी विषो पोखे । रसनाद्वारे ॥ ३०६ ॥

Bhagavān said: The seekers, who give up the sense- objects through self-restraint and restrain their senses but not the sense of taste, become entangled in the sense-objects in a thousand ways. If you pluck the leaves from the tree externally and water its roots, how will you destroy it? Even as the tree spreads sideways by that watering, so also sense-enjoyment is nourished through the sense of taste. The objects of the other senses may cease, but it is difficult to restrain the sense of taste, as without it, human life cannot be sustained.

Our mind is the most difficult to control of all. Though we suppress our desire of eating in this case, our mind is filled with its thoughts. The more one tries to suppress the desires, the more established it becomes in our minds! Those who are Sthitaprajña have their thoughts focused on HIM; Hence, they have no craving for sense objects. Thus, their mind is tranquil and steady.

2.60

**yatato hyapi kaunteya, puruṣasya vipaścitah,  
indriyāṇi pramāthīni, haranti prasabham(m) manaḥ. 2.60**

Turbulent by nature, the senses (not free from attachment) even of a wise man, who is practicing self-control, forcibly carry away his mind, Arjuna.

The mind is a difficult thing to master. Forget the ordinary individuals, even the great Rishis have been caught in its web. The more one tries to escape, the more they struggle.

One of the biggest **examples** of this is the Sage Viṣvāmītra.

A well known Tapasvi, Vishvāmītra now wanted to become a Bramharishi. He undertook severe austerities, Tapasya to do so; 12 years passed.....Indra became threatened from his *Tapa* and feared the loss of his throne. Menaka was sent to distract him from his *Tapa*. Being a celestial nymph, her beauty was mesmerising, Vishwāmītra was soon caught in desire, Kama. He had lost 12 years of sadhana in that instant!! But he was undeterred, so he started again. This time, Rambha was sent. She knew he wouldn't fall for the same ploy twice; hence, undertook the background chores of the ashram. Soon, she became a familiar face that would work without saying much. The ashram was functioning smoothly. One day, she did not do her daily chores. When Vishwāmītra noticed, he became angry and was swept amidst krodhaḥ. In that instant, he again lost 12 years of his progress.

Thus, Kama and krodhaḥ are two banes when trying to attain a steadfast mind. Vishwāmītra ji continued towards his goal again and this time he succeeded. This is also an important lesson for us. We too should remain steadfast in our goal and be determined to achieve it. Surely, at one point they become successful in gaining control over one's senses.

2.61

**tāni sarvāṇi saṁyamya, yukta āsīta matparaḥ,  
vaśe hi yasyendriyāṇi, tasya prajñā pratiṣṭhitā. 2.61**

Therefore, having controlled all the senses and concentrating his mind, he should sit for meditation, devoting himself heart and soul to Me. For, he whose senses are under his control, is known to have a



stable mind.

One has to bring all his senses under control to attain the state of a Sthita-prajñāḥ. For that they have to utilise all their senses to be situated in HIM.

Our impure intellect is under the control of mind & senses. For self-control we need to purify intellect through the knowledge of oneness of existence. With purity of intellect, we can progress to attain self realisation.

The entire 6th chapter, the Atma Sayam Yoga, Yoga of self restraint helps us to achieve control over our senses so that we attain the state of Sthitaprajñā.

## 2.62, 2.63

**dhyāyato viṣayānpuṃsaḥ(s), saṅgasteṣūpajāyate,  
saṅgātsañjāyate kāmāḥ(kh), kāmātkrodho'bhijāyate. 2.62  
krodhādbhavati saṃmohaḥ(s), saṃmohātsmṛtivibhRāmaḥ,  
smṛtibhramṣād buddhināśo, buddhināśātpraṇaśyati. 2.63**

The man dwelling on sense-objects develops attachment for them; from attachment springs up desire, and from desire (unfulfilled) ensues anger.

From anger arises delusion; from delusion, confusion of memory; from confusion of memory, loss of reason; and from loss of reason one goes to complete ruin.

The cause of anger is perhaps the most sought after topic. How to cure my anger? follows next. These 2 verses deal with the root cause of anger.

Suppression of desires does not work. The more one tries to suppress it, the more it becomes established in one's mind. This is the nature of desires. Our mind is stubborn and thinks of that which it is told not to and is Childlike in its expression. Our bodies may deteriorate, our minds do not. Though we no longer desire with our body, our mind is still active.

There is an **interesting incident** illustrating this point,

There was a certain Hanumān ji's temple that was very famous for fulfilling wishes. Once a devotee was instructed by the priest there to do parikrama, circumambulation of Hanumān ji 11 times and all his wishes would be granted. However, there was a condition, he must not think about a monkey during the entire parikrama. Nothing related to it. The more we try to repress a thought the more it surfaces. The devotee experienced it as well.

If the mind is a sieve, then thoughts are like water that are constantly passing through. They are formed due to the presence of sense objects, as the senses are interacting with it to perceive this material world. All existence, along with our own body is made of senses; Hence, we cannot hide away from them. The issue arises when one sees or experiences a sense object, and now thinks of it. The more we think, the mind gets attached. Once attachment is formed, we start wanting it or craving it, **"I want this"** is a common phrase that indicates this. This is desire, **Kama**. Desire itself isn't troublesome but it is accompanied by **anger** and **fear**.

This is a common occurrence for people. They hear about the latest model of a car, then they see it and desire it. After some diligence they are in a position to buy it. If they are unable to, then they experience a loss and sorrow. However, if they manage to buy it, still there is no happily ever after.



The car, being the object of affection, is cared about; one day an acquaintance comes and wants to drive the car around and though reluctant we have to part with it. The entire time, we experience fear over any perceived loss due to our object of affection. If for some reason, the guest crashes or even bumps this car, we get angry. This is over the damage of a cherished object.

Thus, whether we get the sense object or not, we get angry over it. Fear of losing it also troubles the mind.

Anger is such a potent force that it leads to a hypnotic effect over its wielder. When one gets angry, they are no longer in control of their actions, as if they are hypnotised. They forget their identity, circumstances, time etc. This is **krodhād bhavati sammohaḥ**, leading to clouding of judgment. When this happens, the memory is affected as it gets corrupted, **smṛiti-bhraṇśhād**. Once this happens, the intellect gets destroyed **buddhi-nāśhaḥ**. A person with a destroyed intellect can only be ruined.

This entire sequence of ruin is because of attachment, that is caused due to thinking over some sense object. A simple contemplation over a material subject could cause a person to be ruined. Hence, one must be aware of the potency of a simple thought and a simple desire.

**2.64**

**rāgadveṣaviyuktaistu, viṣayānindriyaiścaran,  
ātmavaśyairvidheyātmā, prasādamadhigacchati. 2.64**

But the self -controlled Sādhaka, while enjoying the various sense-objects through his senses, which are disciplined and free from likes and dislikes, attains placidity of mind.

Having seen the perils of thoughts and desire, one should try to overcome them. However, the Sthitaprajña yogis have transcended them. They are free from attachment and aversion; they remain unaffected by the sense-objects, while using the senses. They are free from all desires due to their control over their mind. Those that have achieved this stage of being fully in control over their mind, attain HIS **prasādam**.

**What is prasādam?**

That which makes us **Prasanna** in the Antaḥkaraṇa; delightfully tranquil Internally and exuding this delight.

We are surrounded by sense-objects and cannot be away from them as this is how we perceive this material world. However, those in the prasanna state remain unaffected by them as they are in a blissful state.

**2.65**

**prasāde sarvaduḥkhānām(m), hānirasyopajāyate,  
prasannacetaso hyāśu, buddhiḥ(ph) paryavatiṣṭhate. 2.65**

With the attainment of such placidity of mind, all his sorrows come to an end; and the intellect of such a person of tranquil mind soon withdrawing itself from all sides, becomes firmly established in God.

Through HIS blessings, they attain a state of prasanna, where they remain unaffected by sorrow. Since, all the cause of their sorrow is destroyed, they become of a tranquil mind, **prasanna-chetasah**.

Even as hunger and thirst do not affect a person who has a spring of nectar in his belly, how can sorrow affect him whose mind is tranquil? Those that have ambrosia (amṛta) flowing through their veins, remain unaffected by poison. Similarly, a person with **prasanna-chetasah** remains indifferent to other distractions. Thus, his intellect is firmly established in Parameśvara.

## 2.66

**nāsti buddhirayuktasya, na cāyuktasya bhāvanā,  
na cābhāvayataḥ(ś) śāntiḥ(r) aśāntasya kutaḥ(s) sukham. 2.66**

He who has not controlled his mind and senses, can have no determinate intellect, nor contemplation. Without contemplation, he can have no peace; and how can there be happiness for one lacking peace of mind?

Without peace, one cannot experience happiness, those that have not yet felt the need to seek HIM cannot experience HIM.

They neither have intellect nor the capacity for contemplation. For, without controlling of their senses, they cannot achieve a steady mind; without a steady mind one cannot contemplate on logic or emotions that are ruled by the intellect. Unless one is seeking HIM, there is no prospect of contentment.

It is the union of Self with Paramātmā, that brings a lasting peace. If there is no peace, one cannot enjoy happiness. One can experience all material pleasures but yet would remain bereft of a lasting peace nor could enjoy happiness, as they are agitated in their mind.

## 2.67

**indriyāṇām(m) hi caratām, yanmano'nuvidhīyate,  
tadasya harati prajñām(m), vāyurnāvamivāmbhasi. 2.67**

As the wind carries away a boat upon the waters, even so, of the senses moving among sense-objects, the one to which the mind is attached, takes away his discrimination.

The Person who does what the senses desire, do not at all cross over the sea of Saṃsāra. Just as the boat, which is caught in a storm when about to reach the shore, has to face a mishap which it had escaped till then; Similarly, if a person indulges fondly in his senses, he is overcome by the misery of worldly life.

As we are engulfed by ruminating on these sense-objects, our mind becomes unsteady and we lose our control of it, as if it were hijacked.

## 2.68

**tasmādyasya mahābāho, nigrhītāni sarvaśaḥ,  
indriyāṇīndriyārthebhyaḥ(s), tasya prajñā pratiṣṭhitā. 2.68**

Therefore, Arjuna, he, whose senses are completely restrained from their objects, is said to have a stable mind.

The one who can control their senses, could control their **mann** and **buddhi**, the mind and intellect. Such a Sage has the prajñā, wisdom gained through discernment, firmly established.

**yā niśā sarvabhūtānām(n), tasyām(ñ) jāgarti saṁ(y)yamī,  
yasyām(ñ) jāgrati bhūtāni, sā niśā paśyato muneḥ. 2.69**

That which is night to all beings, in that state of Divine Knowledge and Supreme Bliss the God-realized Yogī keeps awake, and that (the ever-changing, transient worldly happiness) in which all beings keep awake, is night to the seer.

One should not take this verse literally, otherwise anyone who remains awake at night would be called a sage.

Bhagavān here alludes to that self controlled person, a **sanyamī** who is awake to those sense-objects, that the ignorant majority be awakening to. He thinks of that, which we are ignorant. Yet he is in a slumber over those topics that the ignorant contemplate on.

**āpūryamāṇamacalapratiṣṭhaṁ,  
samudramāpaḥ(ph) praviśanti yadvat,  
tadvatkāmā yaṁ(m) praviśanti sarve,  
sa śāntimāpnoti na kāmakāmī. 2.70**

As the waters of different rivers enter the ocean, which, though full on all sides, remains undisturbed; likewise, he in whom all enjoyments merge themselves without causing disturbance attains peace; not he who hankers after such enjoyments.

Another marker that could identify those with Sthitaprajña, are that they are forever in a tranquil state. They are like the ocean, their mind possesses the quality of the majestic ocean to remain at the same level, no matter the volume and flow of the rivers pouring water in it. Similarly, the Sthitaprajña is undisturbed by the various sense-objects and the thoughts emanating due to them. As they contemplate on the Supreme, they remain unfazed by any other distractions.

However, those of an unsteady mind would be engrossed in these sense-objects, becoming more and more agitated.

Jñāneshvara mauli explained another aspect to this,

पार्था आणिकही परी । तो जाणो येईल अवधारीं ।  
जैसी अक्षोभता सागरीं । अखंडित ॥ ३५७ ॥

जरी सरिताओघ समस्त । परिपूर्ण होऊनि मिळत ।  
तरी अधिक नोहे ईषत् । मर्यादा न संडी ॥ ३५८ ॥

ना तरी ग्रीष्मकाळीं सरिता । शोषूनि जाति समस्ता ।  
परी न्यून नव्हे पार्था । समुद्र जैसा ॥ ३५९ ॥

तैसा प्राप्तीं ऋद्धिसिद्धी । तयासि क्षोभु नाही बुद्धी ।  
आणि न पवतां न बाधी । अधृति तयातें ॥ ३६० ॥

Bhagavān said: O Partha, there is another way by which such a person can be known. Just as the sea remains calm without interruption, and even when the river waters in spate join the sea in the rainy season, it does not swell even a bit and transgress its limit, or when in the summer all rivers go dry, the sea, O Partha, is not diminished at all, so he is not elated after obtaining miraculous powers, nor does he become depressed when he does not achieve them.

One could notice this trait in Einstein, who after winning the Nobel prize, had forgotten about it. He was so engrossed in his research that he had to be reminded by the committee to encash his winning check, that he had somehow misplaced. He was so focused on his research, that fame could not distract him.

## 2.71

**vihāya kāmānyaḥ(s) sarvān, pumāṃscarati niḥspṛhaḥ,  
nirmamo nirahaṅkāraḥ(s), sa śāntimadhigacchati. 2.71**

He who has given up all desires, and moves free from attachments, egoism and thirst for enjoyment attains peace.

Those people, who have let go of their selfish desires, who are free from the sense of proprietorship, the feeling of 'me', 'mine", **nirmamaḥ**; who live free from longing, **niḥspṛihaḥ**; **nirahankāraḥ**, without egoism, here identification with self.... attains peace.

Our Hindu Philosophy, has this sentiment expressed in various scriptures. In MahaUpanishad, it is stated,

अयं निजः परो वेति गणना लघुचेतसाम्।

उदारचरितानां तु वसुधैव कुटुम्बकम्॥

This is mine, that is his, say the small minded,  
The wise believe that the entire world is a family.

This is the state of Bramhi.

## 2.72

**eṣā brāhmī sthitiḥ(ph) pārtha, naināṃ(m) prāpya vimuhyati,  
sthitvāsyāmantakāle'pi, brahmanirvāṇamṛcchati. 2.72**

Arjuna, such is the state of God-realized soul; having reached this state, he overcomes delusion. And established in this state, even at the last moment, he attains Brahmic Bliss.

The **state of Bramhi** is the limitless state of Brahman, which selfless persons experience as they attain Brahman, the Supreme Consciousness. Those that reach this state, never revert to the mundane state. Even when death stares them in their face, they remain unaffected.

Reaching this stage is not just for Sages, who are dedicated in the Dhyāna-Yoga. Neither, it is something that one experiences after death. We all remember the recent clash in Galwan Valley, where our brave warriors fought in the face of extreme adversity. They were outnumbered, yet they all faced a certain death with a calm, that could only be described as the **Bramhi state**.

A Jñāni, attains this state during Dhyāna. However, one can also attain this state of "**Anand**" in the

face of death.

This concluded the chapter of Saṁkhya Yoga, the ancient wisdom showcasing Saṁkhya.

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Let us now take a look at some of the Questions in the Q&A section.

### **Bajarang ji**

**Question:** Everyone wants to become a good person? Why are then we inclined towards negativity?

**Answer:** Arjuna had also asked a question, in a similar vein to which Bhagavān had answered that our disposition is what attracts us to any action. Usually, this is due to the dominance of Rajoguna. In order to take ourselves out from this quagmire, they have to transcend the 3 Guṇas. Become Guṇatita. This does not mean that we don't enjoy or partake in sense-objects. But we should not ruminate on them, which leads to attachment. Once the mind becomes attached, we cannot remain unaffected.

The 6th chapter gives us a detailed explanation on how to achieve this state.

### **Sushma ji**

**Question:** The Jīvātman does not remain constant in one place, it again takes rebirth after death. Why do we then continue to perform rituals like shraadh, which are for a smooth journey in the afterlife, when the Jīvātman has moved on to a new body?

**Answer:** We undertake it as a duty towards our departed ancestors. It is true that they take rebirth in other bodies, but that does not change the intent of the rituals, as it is for their peace wherever they may be. Also, we do not know if they have taken rebirth. Not doing our duty towards our ancestors leads to gaining doshas, ill-effects. The entire Bhagavadgītā is Bhagavān teaching Arjuna to do his duty of fighting this war, as he was a warrior. How can we be any different? Hence, do your duty.

### **Bijay kumar ji**

**Question:** The Bhagavadgītā happened after the declaration of war, how so?

**Answer:** Bhagavān isn't explaining Bhagavadgītā to Arjuna like we are learning today. It is a conversation that perhaps took them 40- 45 minutes. We can see that it is only of 700 verses total. It was separated into chapters by Vyāsa ji for our understanding. We need time because we are unfamiliar with most of the terms and the philosophy behind these words; also, our own ignorance as we cannot be compared with Arjuna. This was not the case with them.

War doesn't mean that everyone on the battle-field is engaged in the battle simultaneously. Even today, we have meetings of officers of both sides to discuss issues. One should look at it in that sense.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu  
brahmavidyāyām(m) yogaśāstre śrīkṛṣṇārjunasaṁvāde**

## **sāṅkhyayogo nāma dvitīyo'dhyāyaḥ.**

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the second chapter entitled "Sāṅkhyayoga" (The Yoga of Knowledge).

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### **Jai Shri Krishna!**

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