

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 2: Sāṅkhya-Yoga

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**Interpreter: GĪTĀ VIŚĀRAD ŚRĪ SRINIVAS WARNEKAR JI**

YouTube Link: <https://youtu.be/EoGUgl1J5NE>

## Master the Mind & the Senses - Rise above the Cravings Desires Anger & Fear - Become a Sthitaprajña

Śrīmad Bhagavad Gītā Chapter 2: **Sāṅkhya Yog - The Yog of Analytical Knowledge.**

The session begins with the traditional lighting of lamp and prayers.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुर्साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥

ॐ कृष्णाय वासुदेवाय हरये परमात्मने।

प्रणतः क्लेशनाशाय गोविंदाय नमो नमः॥

रत्नाकर धौतपदां हिमालय किरीटिनीम्।

ब्रह्मराजर्षि रत्नाढ्यां वन्दे भारत-मातरम् ॥

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।

अद्वैतामृतवर्षिणीं भगवतीम्- अष्टादशाध्यायिनीम् अम्ब त्वामनुसन्दधामि भगवद्-गीते भवद्वेषिणीम् ॥

नमोऽस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र । येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः॥

In Chapter 1, the state of mind of Arjuna has been explained. During the war of Mahabharat, on the battlefield of Kurukshetra, Arjuna expresses to Bhagavān his inability to fight his kinsmen. He is gripped by confusion of slaying his kinsmen as he sees it as an immoral act and declines to wage war against them. He puts forth his state of internal conflict of how preposterous it would be to slay his grandsire Bhīṣma Pitāmaha and his own Guru Dronacharya who are leading the opponent camp. Arjuna mentions that he does not desire victory, kingdom or any other pleasures that arise from

waging the war against his kinsmen by slaying them. He does not wish to reap the kingdom and glory of winning the war with his blood tainted hands. Arjuna surrenders to Bhagavān as HIS disciple and requests HIM to light his path and guide him on the best suited course of action.

Chapter 2 describes the essence and context of the entire Gītā. Bhagavān starts to impart the divine knowledge of Gītā with the below shloka and HE reprimands Arjuna by saying that the flowery words of wisdom that Arjuna is speaking is from the state of ignorance.

**अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे |**

Bhagavān then speaks about atma tattva - the awareness of the immortality of the soul. Bhagavān then starts to explain about Karma Yog from the below shloka onwards.

**एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु |**

**बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि || 39||**

Bhagavān mentions here that HE has explained Sāṅkhya Yog, or analytic knowledge regarding the nature of the soul. Now he reveals Karma Yog and mentions that when one works with such understanding, one will be freed from the bondage of karma. HE continues to explain the essence of Karma Yog with the below shloka.

**कर्मण्येवाधिकारस्ते मा फलेषु कदाचन |**

**मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि || 47 ||**

This is one of the most important shlokas of Srīmad Bhagavad Gītā. In this shloka, Bhagavān explains that one is eligible to perform only the prescribed duties and is not entitled or qualified to think about the results of the actions. Once the action is performed, one is bound to reap the results, whether positive or negative.

There are many factors that decide the fruits of the actions. Let's say one appeared for the examination and during the evaluation, the examiner had a fight with his family members and the frustration was vented out as a strict evaluation and deducting more marks. Studying for the exam was in one's hands, however the evaluation was not in one's control. One should make an effort to imbibe this is one's own life or at least start by performing one action in a day without any expectations.

One needs to detach oneself from the fruits of actions. One should also not become akarmani, i.e., refrain from performing the actions as one is not entitled to the results of actions. One needs to focus and perform the best action as all actions are imperative. If one sees trash on the street, one could pick it up and dispose it in the waste bin. This should be done selflessly instead of seeking attention, appreciation or posting selfies on social media, seeking to be appreciated. Keeping the environment clear is the prescribed duty of one and all.

**2.48**

**yogasthaḥ(kh) kuru karmāṇi, saṅgam(n) tyaktvā dhanañjaya,  
siddhyasiddhyoḥ(s) samo bhūtvā, samatvaṁ(ṡ) yoga ucyate.2.48**

Arjuna, perform your duties established in Yoga, renouncing attachment, and be even-minded in success and failure; evenness of mind is called "Yoga".

In this shloka, Bhagavān advises to perform the prescribed duty from the state of Karma Yog. One should not get attached to the fruits of results of the action and then perform the Karma with an

expectation to reap the results of the actions. Instead, one should be detached from the fruits or results of the actions and then perform the Karma without any expectation. One is eligible to perform the actions and is not entitled to the fruits of the actions. Bhagavad Gītā is a science that needs to be implemented practically in all walks of life. Hence, Swamy Ji says, **Gītā padhe, padhayiye aur jeevan mein laaye.**

The mind gets attached to the results or fruits of the actions. It is like the Velcro which seeks appreciation and leans towards the fruits of actions. If one engages in any virtuous task or community service, one will post the selfies on WhatsApp or social media seeking for appreciation and publishing the act of service for self-appraisal. The minute one seeks for appreciation; it implies that one is attached to the fruits of the results. Bhagavān advises to give up on the expectation of results or the fruits of actions.

The root cause of all the problems is expectations and attachments towards the results. Let's say the result of an action was not in one's favor even after putting in the best of efforts. One should not be discouraged and disheartened if the results were not in one's favor. Most people are not aware on how to handle failures and get depressed easily. Let's say if one fails and falls few times, one should learn to get up and retry once again next time with the best of efforts. One needs to maintain equanimity towards success and failure which is the true essence of Karma Yog. If one maintains equanimity towards success and failure and if one learns to detach from the fruits of results, one would not be gripped by misery and would learn to rise above in all situations of life.

Sant Dnyaneshwar Maharaj ji says:

जेथे ऐक्य मनोबुद्धीचे । आणि समत्व चित्ताचे।  
तेच सार योगाचे । अर्जुना जाण ॥२.२७३॥

O Arjuna, know that this equanimity of mind is the essence of Yoga, in which the mind becomes possessed of discernment.

**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.

In this shloka, Bhagavān advises to perform all the actions from a state of equanimity, without having expectations for any fruits or results. Those who work with the motivation of self-enjoyment are miserly and those who are detached from the fruits and dedicate their work to a higher cause are superior and those who offer the fruits to the almighty are truly in knowledge.

Everybody performs Karma or actions. However, not everyone could be called a Karma Yogi. One who performs Karma or actions with a Nishkama Bhavana (selflessly without any expectations in return) is a Karma Yogi.

Consider the example from Ramayana where a boatman helped Śrī Rama and Sita mata cross the river. Once the journey was complete, Bhagavān Śrī Rama offers his gold ring in return for the services of the boatman. The Boatman denies seeking the ring and mentions that he has already been bestowed with the grace of Bhagavān Śrī Rama ferrying in his boat and he does not seek anything in return. Had the boatman accepted the gold ring, it would not be a wrong action as it

would a fee in return of his services. However, it would have been an action from a lower state of consciousness. Since he saw his action or Karma as a service and devotion to the almighty, it was a superior action from an elevated state of consciousness. The service attitude becomes perfect when one learns to do the prescribed duties by dedicating all the fruits to HIM. Hence, Bhagavān advises to imbibe the Karma Yog in prescribed duties.

One would contemplate and wonder on how a Soul would be benefited by practicing Karma Yog in daily lives and prescribed duties. This is explained in detail by Bhagavān in the forthcoming shlokas.

## 2.50

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

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

In this shloka, Bhagavān explains how one can be free from the karmic reactions arising from an action or Karma. One needs to practice the state of equanimity and detach from the results or fruits of Karma. By doing this, one would be free from both good and bad reactions of the Karma, and one would never get entangled in any negative or sinful reactions of the Karma.

Consider the example where one visits a temple. In this process, let's say one ends up stepping on ants and killing the ants. Ideally, this is a negative karma and there would be consequences for every action. However, since one's mind was attached towards the almighty and one's intention was just to have the darshan or glimpse of the almighty and there was no expectation in return, one would be free from the negative karmic reactions of killing the ants. Some people bow down to their parents out of respect, and it need not be necessary to seek something in return every time.

However, the human mind would now contemplate that one would be free from both good and bad reactions of the Karma and if one does not get to reap even the good reactions, what is the significance of such an action. However, Bhagavān says that in Karma Yog, one is only eligible to perform the actions and is not entitled for the results of the actions.

There are many scholars who have written commentaries and interpretations on Srimad Bhagavad Gītā. In one of the interpretations, the example of a balance sheet has been cited. An accountant keeps track of the deposits and the expenses of the month. At the end of the day, from the initial deposited balance, the expenses are nullified, and the current balance becomes the opening balance for the next day.

Similarly, there is a balance sheet of every embodied Soul's karma that is maintained in the cosmic records. Everyone would have some good balance and some negative balance of the karma. The negative karmic reactions of the past lives are called *Sanchit Karmas*. One might have to face the negative karmic reactions of the past life and the current life in this life.

To understand this in detail, let's say one has scored 11,000 points of positive karma and 500 points of negative karma. One would surely reap 11,000 points of positive karmic reactions and 500 points of negative karmic reactions in this or next life. If one is attached to the results of every karma or action, the positive or the negative karmic points would grow in one's account (depending on the deed) and one would be caught in the cycle of death and re-birth until the balance is zero.

Being entangled in the cycle of birth and death is due to karmic reactions or Karma Bhandhana. However, it is not possible to free oneself from performing the Karma, it is imperative. Hence, with the practice of Karma Yog, one would be free from both good and bad reactions of the Karma and eventually walk on the path of Moksha or liberation. Hence, Bhagavān emphasizes that one should be detached from the fruit of actions and should dedicate all actions to HIS lotus feet to be free from karmic reactions.

A person engaging in pick pocketing also performs all the tasks with utmost pleasure. However, this is not Karma Yog. One should perform Karma with the best of intentions from a state of equanimity to the best of one's ability and should not worry or get attached to the fruits of actions.

## 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.

In this shloka, Bhagavān explains that the wise who practice the equanimity of intellect and abandon attachment to the fruits of actions would attain the state beyond all suffering. It is the attachment towards the fruits of actions that binds one to the cycle of birth and death. The one who performs actions from a state of consciousness that is free from all attachments towards results of the action and from an equanimous state of mind would never be gripped by misery.

Those who seek material pleasures and harbor expectations from the fruits of actions often experience misery if the result is not in one's favor. Those whose intellects have become steadfast with spiritual knowledge renounce attachment to the fruits of their actions, offer everything to the almighty, and serenely accept everything that comes their way as the will of the divine. As a result, the actions become free from karmic reactions that bind one to the cycle of life and death.

## 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.

In this shloka, Bhagavān says that one whose intellect is illumined with spiritual knowledge no longer seeks material sense pleasures, knowing them to be root cause of misery. The tendency of the human mind is to get deluded and distracted with the pleasures of the material realm. One is addicted to social media and browses through the phone for hours and loses track of time. The mind is like a Velcro which gets attracted to the delusions of the material realm.

As Bhagavān had mentioned earlier in the below shloka:

**व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।**

**बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ 41॥**

The intellect of those who are on this path of Nischayatmika Buddhi is resolute, and their aim is one-pointed. But the intellect of those who are irresolute is many-branched.

**When the desire or intent is self-centered, it is mediocre. When the desire or intent is for the well-being of the other or for the well-being of the society, it is virtuous.**

Let's say a young boy in Class 10 or college has a desire or intent to score good marks and is focused on studying. Now, if his friend insists him to watch a thrilling football match and the boy has a single-point focus on his studies, he would not be deluded by any distractions. This is an example of Nischayatmika Buddhi or having a strong, single pointed resolute.

However, for the intellect of those who are irresolute is many-branched, they would get deluded with the pleasures of the material realm. Hence, Bhagavān advices to practice a single-pointed and resolute intellect to remain unaffected by delusions. Here, being detached does not mean Vairāgya. It implies to be detached from the delusions which is a result of being resolute. Realized one understands that the pleasures one attains from fruitive karmas, in this life and in the celestial abodes, are temporary and mixed with misery.

**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).

In this shloka, Bhagavān mentions that when the intellect ceases to be allured by the fruitive sections of the Vedas and remains steadfast in divine consciousness, one will then attain the state of perfect Yog. The final goal of Yog is to attain the almighty.

In Ashtang Yog which comprises of eight stages - **yama** (abstinences), **niyama** (observances), asana (posture), **Prāṇayama** (breathing), **Pratyahara** (withdrawal), **dharana** (concentration), **dhyana** (meditation) and **Samādhī** (absorption).

**The ultimate aim of every embodied Soul is to attain liberation and rest in the lotus feet of the almighty. It is a state of Union with the almighty which is called as the Yog. One would be able to attain this state when one sees the almighty in all the entities around.**

The anthem of the Yogabhyasi Mandal established by Pujya Janardhanaswamy at Nagpur is as follows  
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एकरूपता परमात्म्याशी साधावी हो या उद्देशी  
मुनिजन अवघे ध्यान लाविती मांडून पद्मासन  
करा हो नियमित योगासन।

With the aim of attaining oneness with the Supreme Soul, the sages should meditate on Padmasana and perform regular yoga postures.

One would remember the instance from the Mahabharat when Guru Dronacharya took a test of his disciples, the Kauravas and the Pāṇḍavas. He asked them to take an aim at the eye of a bird on a tree. While everyone else could see the visuals of tree, leaves, clouds and surrounds of the bird, Arjuna had his focus set only on the eye of the bird. He had a razor-sharp focus where he could see only the eye of the bird and nothing else.

One needs to maintain this level of focus and devotion on the Divine. Now one might contemplate

that if one is absorbed in the divine at all times, would one be engaged in anything else at all. Arjuna asks this question in the next shloka which is answered by Bhagavān at a later stage.

## 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?

In this shloka, Arjuna enquires from Bhagavān on what the disposition of is one who is situated in divine consciousness. How does an enlightened person talk? How does he sit? How does he walk?

If one is down with fever, there are symptoms to describe the physical state of the person. Similarly, Arjuna wants to know the traits of a Sthitaprajña, the one who is in a trance state, the state of perfect yog, or Samādhi. The answer to this question would prove to be a role model for one to adopt and imbibe these traits and evolve to higher state of consciousness.

In Srimad Bhagavad Gītā, Bhagavān has explained the traits of a Sthitaprajña in this chapter, the traits of an ideal devotee in Chapter 12, the traits of a knowledgeable one in Chapter 13, The traits of a Gunateeta in Chapter 14, the traits of a saintly and demoniac persons in Chapter 16. One needs to understand and try to imbibe the same in daily life.

Before every vivechan session one gets to hear this song:

सद्गुणोंकी साधना में ध्येय-ज्योती नित जले ।  
संग्राममय जीवन धरा पर, विजय रथ ले हम चले ॥

Let the light of the goal burn daily in the practice of virtues.  
A life of struggle on earth, let us go with the chariot of victory.

As Sant Tukaram Ji says:

रात्रंदिन आम्हा युद्धाचा प्रसंग, अंतर्बाह्य जग आणि मन ।

one is in a state of conflict externally with the world and is in a state of conflict with oneself internally too.

Sthitaprajña refers to the one who has a pure intellect and the one who is situated with the divine in this state. Arjuna wishes to know the traits of a Sthitaprajña which is answered by Bhagavān in the forthcoming shlokas.

## 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.

In this shloka, Bhagavān starts to describe the traits of a Sthitaprajña. When one discards all selfish desires and cravings of the senses, and becomes satisfied in the self, such a person is said to be transcendently situated. A Sthitaprajña is the one who is free from all selfish and self-centered desires. When one functions from a state of self-centeredness i.e., ME or I consciousness, one is gripped by Ego. All actions that are performed from this state of consciousness is in the interest of the self. One does not think about the interest of the other. Whereas, for the one who is other-centered or geo-centered would think in the benefit of the other. Any action performed from this state of consciousness would benefit the self and uplift the other. One can function from other-centered or geo-centered consciousness when one's heart is awakened and purified. Until the heart is purified, one would not be able to fix the mind upon the almighty and feel HIS presence around.

When one reaches this elevated state of consciousness, the I or ME consciousness is dissolved, and one is in a state of union with the almighty.

Sant KabirDas ji says:

जब मैं था तब हरि नहीं अब हरि है मैं नहीं । प्रेम गली अति सांकरी जामें दो न समाहीं ॥

When "I" (**ego**) was then Hari (Divine) was not, Now Hari "**is**", and "**I**" am not.  
All the darkness (illusions) mitigated, When I saw the light (illumination) within.

When Thakur Krishna Dev Ji was suffering from cancer, his disciples would bring sweets for him, and he was not able to consume them. The disciples were disheartened that he was not able to consume the sweets and Thakur Ji would resound by saying that if they are happy consuming the sweets, that would make him happy as well. As the below shloka goes:

ॐ सर्वे भवन्तु सुखिनः ।

सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु ।

मा कश्चित् दुःख भाग्भवेत् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

May all sentient beings be at peace,

may no one suffer from illness,

May all see what is auspicious, may no one suffer.

Om peace, peace, peace.

The Sthitaprajña is satisfied in the self, happy when the beings around are happy and feels compassion when the beings around are gripped by misery. This is because a Sthitaprajña sees the Divine in one and all.

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 continues to explain the traits of a Sthitaprajña. One whose mind remains undisturbed



amidst misery, who does not crave for pleasure, and who is free from attachment, fear, and anger, is said to be the one with a steady wisdom.

Pain and pleasure are the two sides of the same coin. Like how the waves of the ocean rise and fall, which is inevitable, one would encounter the nodes of pain or pleasures throughout the life. One needs to practice equanimity towards the dualities of life (say pain and pleasure; happiness and sorrow etc.,) and remain unperturbed when one is gripped by miseries. One would encounter pain or pleasure at intermittent intervals in life whereas the almighty would be eternally available to light the path of a noble Soul.

Let's draw inspiration from the life of Bal Gangadhar Tilak Ji, who was the freedom fighter of Pre-Independent India.

He would publish a newspaper called Kesari. Once, a man walked into his office when Bal Gangadhar Tilak Ji was in the middle of dictation for the next day's Kesari to be published. He asked the writer to wait for a while and stepped outside to speak to the man. He then returned and asked the writer to resume and continued with the dictation. The writer later learnt that Bal Gangadhar Tilak Ji just got the news about his young son passing away with plague and Bal Gangadhar Tilak Ji had actually stepped out for few moments to pay his last respect to his son. He then asked Bal Gangadhar Tilak Ji to take a break from the day's work as he just lost his young son and in that moment of grief, they could refrain from publishing the next day's Kesari. Bal Gangadhar Tilak Ji responded by saying that many people in the city have succumbed to plague and his son is one amongst them and it was his duty to get the next day's Kesari published. Bal Gangadhar Tilak Ji remained unperturbed amid the immense moment of grief and continued with his duty. This is a sign of a Sthitaprajña.

A Sthitaprajña does not desire any material pleasures or cravings, is free from anger and fear. The mind always contemplates and is fixed on the Divine. Such a person is transcendently situated.

## 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 continues to describe further that a Sthitaprajña is the one who remains unattached under all conditions and is neither delighted by good fortune nor dejected by tribulation. The one who is in this state of consciousness does not get too excited upon experiencing happiness nor is gripped by sadness upon gripped by misery.

Gnaneshwar Maharaj mentions that like how the moon radiates its light equally all over, a Sthitaprajña sees one and all equally. He is not gripped by envy, greed or pride and is transcendently situated. He possesses a steady intellect and a serene mind.

जो सर्वत्र सदा सरिसा । परिपूर्ण चंद्र का जैसा ।

अधमोत्तम प्रकाश- । माजीं न म्हणे ॥ २९७ ॥

He is the same to everybody like the full moon, which gives light without distinguishing between the good and the wicked.

## 2.58

**yadā sam(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 this shloka, Bhagavān continues to explain the traits of a Sthitaprajña.

The one in this elevated state of consciousness intelligently master's the senses and the mind. Bhagavān uses the analogy of a tortoise.

Whenever a tortoise encounters danger, it protects itself by drawing its limbs and head inside its shell. After the danger passes, the tortoise again extracts its limbs and head and continues on its way. The enlightened Soul possesses similar control over the mind and senses and can retract and extract them according to the needs of the situation. The one in this consciousness is not deluded by the pleasures of the material realm and is aware on how to master the senses of the mind. **This is described in the Ashtang Yog as Pratyahaara (withdrawal).**

During Ekadashi, one might keep a fast with a strong will and determination of completing the fast without giving into temptations. There are two aspects that one needs to practice, mastering the control over the senses and mastering the control over the mind which one would eventually learn with the regular study and practice of the Gītā. The mind and senses crave for desires and material happiness. When one learns to discard all these desires, to find happiness in the divine, one would be able to make peace with the mind and the senses.

**2.59**

**viṣayā vinivartante, nirāhārasya dehinaḥ,  
rasavarjaṃ(m) raso'pyasya, paraṃ(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.

In this shloka, Bhagavān mentions that along with mastering the control over the pleasures of the senses i.e., pleasure of the sight, pleasure of the touch or hearing etc., a Sthitaprajña also turns away from the pleasures of the mind.

Once, there was a group which would often engage in conducting Kirtans and Bhajans. They were invited once again to conduct Kirtans at a place where they had initially engaged in Kirtans a year ago. One of the group members was conversing with the other member of the group and mentioned that they had been invited again this year as everyone appreciated their Kirtan last year. The other team member recalled that the sweet dish served at the venue was really good, although a year had passed by. The internal thirst for desire and the memory of desire still remained in this case.

One may forcibly restrain the senses with the will power, but such restrain is temporary because it does not extinguish the internal thirst of desires. However, when one engages in devotion towards the almighty, one experiences the higher taste of bliss.

A Sthitaprajña remains dispassion towards the pleasures of the senses and also the desires of the mind. **The three monkeys represent the principle "see no evil, hear no evil, speak no evil". However, there is a fourth aspect here that one needs to understand. Along with**

**restraining the pleasures of the senses, one needs to learn to restrain from the pleasures of the mind.**

**2.60**

**yatato hyapi kaunteya, puruṣasya vipaścitaḥ,  
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.

In this shloka, Bhagavān mentions that it is extremely difficult to have a mastery over the mind. The senses are so strong and turbulent that they can forcibly carry away the mind even of a person who practices self-control.

If one has been diagnosed with diabetes, the senses yearn and craves to consume sugar even when aware that excess sugar could be harmful, and it would be a gateway for many other complications. A chain smoker is well aware that cigarette smoking is injurious to health. Although the disclaimer is printed on the packet, the smoker continues to smoke at the cost of his health. The senses are strong enough to derail the spiritual process of even the most well-intentioned yogis.

Hence, Arjuna also mentions in chapter 6 in the shloka below that it is extremely difficult to control the wavering mind.

**चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।  
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥**

Arjuna mentions that the mind is very restless, turbulent, strong and obstinate and it appears to him that it is more difficult to control than the wind.

Even an elevated sage like Vishwamitra gave in to the desires of the mind. He performed intense penance to become a Brahmā Yogi. At the end of 12 years, Devaraj Indra was insecure seeing him meditate so intensely and he sent Menaka (celestial apsara) to break his meditation. Upon seeing her beauty, Vishwamitra was unable to continue with his penance and he gives into the pleasures of his mind and senses.

He once again resumes his penance more intensely and this time Devaraj Indra sends Apsara Rambha to break and disturb his penance. She performs seva in his ashram and this time the sage becomes accustomed towards her seva. One day when she declines to perform any more austerities, sage Vishwamitra is enraged which once again disturbs the essence of his penance.

However, since he had a firm resolve to become a Brahmārishi, he once again resumes his penance. Hence, having a firm resolute mind is the goal of every spiritual seeker and Bhagavān explains how once can achieve this state in chapter 6.

## **Question and Answer**

**Padmavati Ji**

**Question:** Please explain Yogasu Karmasu Kaushalam.

**Answer:** Finding happiness in the action of Yog is one interpretation. It is also a means to declutch from the Karma Bhandhana or the karmic reactions. When one performs the actions or Karma by being free of any desires, it is Karma Yog which brings about contention in the self.

**Question:** All actions should be dedicated to the Divine?

**Answer:** When one performs actions free from desires and with a resolute mind, it becomes Karma Yog. The fruits of actions are dedicated to the Divine.

### **Girdhari Lal Ji**

**Question:** What is Anasakta Bhakti?

**Answer:** No, Bhakti is a state where one is absorbed in the divine. The true self or being absorbed in the Paramatma roop is Bhakti. One who does see oneself separate from the Divine is Bhakti. It is a desire to seek the Divine and this desire is different from the material desires.

### **Pulvaj Ji**

**Question:** Is Buddhi Yog the same as Karma Yog?

**Answer:** Buddhi Yog is the Yog of intellect. The intellect required to practise Karma Yog is the interpretation. One needs to understand the difference between the mind and the intellect. The intellect engages in analysis and the mind is engaged in desires and emotions. One should engage the intellect in understanding the Divine and engage the mind in Bhakti or devotion. In this chapter, Buddhi Yog refers to having a firm resolute over the intellect to practice Karma Yog.

### **Awadh Kishore Ji**

**Question:** If there is no target, how can one perform the actions and give up on the results?

**Answer:** If there is no goal, there is no destination. One needs to have a resolve.

As Bhagavān says in this shloka:

**व्यसायात्मिका बुद्धिरेकेह कुरुनन्दन ।**

The intellect of those who are on this path is resolute, and their aim is one-pointed.

One should identify the purpose and follow the path of resolute. One should start off by being other centric, then think about the well-being of the society.

**Tyajas ekam kulasyarthe; Gramasyarthe kulam tyajet; Gramam janapadasyarthe; Atmarthe Prithvim Tyajet**

One needs to understand the difference between having a resolute and a single pointed focus and having material desires.

### **Renu Ji**

**Question:** Please explain the meaning of Nirahaar in shloka 59.

**Answer:** Every senses depend on aahar. Eyes percieve the sense of sight, ear percieves the sense of hearing, so on and so forth. Nirahaar is to refrain from the pleasures of the senses. Some people refrain from speaking on Ekadashi (Mouna Vrat). Engaging in the divine is the purpose and if one watches Television by not speaking to the other defeats the purpose. Similarly, if one observes fast and the mind is attached to food instead of the Divine, the purpose is once again defeated.

**Question:** Dhyanena Atmani pashyanti - Please explain this

**Answer:** Some people engage in Dhayana to attain the Divine. One achieves this state by Yama,

Niyama, Aasana, Pranayama, Pratyahaara and then Dhyana. This is the process to reach the stage of Dhyana where one is able to attain the Divine with meditation. This is also a part of Sāṃkhya Darshan to reach the Divine with Dhyana. One can reach the Divine with Karma Yog, Dhyana Yog, Ashtanga Yog or any other path.

### **Pragya Ji**

**Question:** Why is Chapter 2 called Sāṃkhya Yog.

**Answer:** Sāṃkhya Yog is described by sage Kapil even before the Gītā. Bhagavān explains this in the Gītā as well. It implies to attain the Divine with the Yog of analytical knowledge. Prakṛti and Purush in a state of union is Sāṃkhya Yog and HE further explains Purushottam Yog in Chapter 15. HE has explained by summarising the upinshads and asks Arjuna to decide the best way forward after HE imparts the Divine knowledge. Hence, we celebrate Gītā Jayanti. The session ends with a prayer.



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