

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

7/7 (Ślōka 58-72), Saturday, 07 December 2024

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YouTube Link: <https://youtu.be/vr892u0baek>

Bhagavān explains the traits of a calm and blissful Sthitaprajña person.

The **2nd** chapter of the Bhagavadgītā is known as the **Sāṅkhya Yoga - The Yoga of Analytical Knowledge**.

The seventh and final interpretation session of the 2nd chapter of Śrīmadbhagavadgītā started with prayers to Bhagavān Śrī Krishna followed by the lighting of the auspicious lamp.

Sadaśiva Samarambham Vyasa Shankara Madhyamam

Asmad Acharya Paryantam Vande Guru Paramparam.

Originating with the all-pervasive Shiva, to Veda Vyasji, to my own Guru, I bow with reverence to the entire Guru Parampara (tradition of teachers).

Prayers were thus offered to Lord Shiva, Maharshi Veda Vyasji and ones Guru, followed by prayers to the Gītā Mata.

pārthāya pratibodhitām bhagavatā nārāyaṇena svayam

vyāsenā grathitām purāṇa-muninā madhye mahābhārata

advaitāmṛta-varṣiṇīm bhagavatīm aṣṭādaśādhyāyiniṁ

amba tvām anusandadhāmi bhagavad-gīte bhava-dveṣiṇīm

O Bhagavad-gītā, you have been told to Arjuna, the son of Prtha by Bhagavān Narayana Himself and afterwards you were included within the Mahabharata by the ancient sage Vyasa. Your eighteen divine chapters are like a shower of the immortal nectar of wisdom of the Absolute. O mother, destroyer of man's rebirth into the darkness of this mortal world, upon you I meditate.

When reading the Bhagavadgītā, we must be very conscious about who is narrating, who is listening and

the place where this conversation is happening. When we truly understand the context under which Bhagavadgītā was narrated, many of the contextual questions that are asked in regard to the applicability of the book can be answered.

The circumstance in which we see Bhagavadgītā being narrated is Bhagavān trying to calm and build confidence in Arjuna who is in the grip of confusion and despair at the prospect of having to wage a war against his family, near and dear ones.

It starts well with Arjuna asking Bhagavān Śrī Krishna to take the chariot in the middle of both armies, so that he may look at the warriors arrayed for battle against him. At this point, he is full of confidence and in control of his emotions. In the twenty second Shloka of Chapter – 1, he says,

***yāvadetan nirikṣhe 'haṁ yoddhu-kāmān avasthitān
kairmayā saha yoddhavyam asmin raṇa-samudyame***

However, a little later, his mental state is completely changed, and he says in the thirty fourth Shloka

***āchāryāḥ pitarāḥ putrās tathaiva cha pitāmahāḥ
mātulāḥ śhvaśhurāḥ pautrāḥ śhyālāḥ sambandhinas tathā***

In the vast array of warriors, he sees his teachers, father figures, sons, grandfathers, maternal uncles, grandsons, fathers-in-law, grand-nephews, brothers-in-law, and other kinsmen who were present on the battlefield, staking their lives and riches only for the sake of the side they were fighting on.

Arjuna goes into a state of confusion and depression when in the twenty-ninth and thirtieth Shloka he says,

***sīdanti mama gātrāṇi mukhaṁ cha pariśhuṣhyati
vepathuś cha śharīre me roma-harṣhaś cha jāyate
gāṇḍīvaṁ sramsate hastāt tvak chaiva paridahyate
na cha śhaknomy avasthātum bhramatīva cha me manaḥ***

Arjuna continues to tell Śrī Krishna that his whole body was shuddering, and his hair stood on end. He was not even able to hold his bow, the Gāṇḍīva, properly.

The seriousness of Arjuna's condition can be gauged by his confession that his bow the Gāṇḍīva, was slipping away from his hand since he was very attached to his bow and had taken a vow to kill anyone who would ask him to keep aside his bow.

It so happens that later during the end of the war, Yudhistira angrily berates Arjuna for not killing Karna and tells him to lay down his bow. Infuriated, and to keep his vow, Arjuna moves forward to kill his own brother for making that suggestion. He is very saddened at the prospect and decides to kill himself too after killing Yudhistira.

Śrī Krishna however intervenes and pacifies Arjuna with an alternative approach. He suggests that speaking in a raised voice and berating one's elder brother was as good as killing him. Arjuna keeps his vow by hurling abuses at Yudhistira. Such was his attachment to his bow Gāṇḍīva, but at this time, that very bow was slipping away from his trembling hands.

This happened to Arjuna because he had lost his self-confidence after realizing that he was about to battle and kill his own family and friends.

Bhagavān then starts the narration of the Bhagavadgītā to Arjuna to restore his confidence.

According to Adi Shankaracharya ji, the real *updesha* or teachings of the Gītā start from the eleventh Shloka of Chapter - 2, and the main gist of the Holy text has been actually encapsulated in Chapter - 2 and Chapter - 3 of Bhagavadgītā. Chapter - 4 onwards, Bhagavān has given a more detailed explanation and reinforced the message of what HE has conveyed to Arjuna those two chapters. So, they can be considered as a supplement to the two chapters.

We started the discussion on the characteristics of a **Sthitaprajña** from the fifty fifth Shloka. Let us now continue the discussion from the fifty eighth Shloka where Bhagavān continues to tell Arjuna about the characteristics of the **Sthitaprajña** as the latter wants to apply this knowledge in the battlefield.

Now, who is a **Sthitaprajña**? A **Sthitaprajña** is a common person like you and me but just not now. That stage will come when we have completed our Sadhana and reached a mental state of total equanimity.

Bhagavān says, that a **Sthitaprajña** is person who is neither impacted by overjoy nor by deep pain and sorrow. Interestingly, we cannot even call Ramji a **Sthitaprajña** since we have seen him become anxious or distressed like at the time when Sitaji was kidnapped.

While the state of **Sthitaprajña** can be idealistic and it does not mean that we become a **Sthitaprajña** tomorrow just because we have learnt about it today. It the degree of effect of joy and sorrow over time that is important for novice Sadhaks like us who are just starting on the spiritual journey. Let's say some incident or action makes us very angry. We need to assess the degree of anger we used to feel earlier and what we feel now after becoming a Bhagavadgītā Sadhak. If it is less, then we are on the right path to becoming a **Sthitaprajña**.

2.58

**yadā saṃ(nv)harate cāyaṃ(ñ), kūrmo'ṅgānīva sarvaśaḥ,
indriyāṇindriyārthe'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.

This shloka deals with the influence of **Indriyas** or our five senses in our lives. The five senses comprising the eyes, ears, skin, tongue, and nose, are the **Gnyanendriyas** that serve as bridges to the external world of sense-objects. **One who is able to withdraw the senses from their objects, just as a tortoise withdraws its limbs into its shell, is established in divine wisdom.**

A turtle has aṅgānīva or limbs and body organs that are soft and vulnerable to the touch. However, it also possesses a hard exterior shell. Whenever it senses any threat to its wellbeing, it retreats its limbs into the shell.

Very much like the turtle are those who practice the tenets of the Gītā and those who are **sthitaprajña**. They know how to withdraw their sense organs from the worldly objects and are hence in control of their senses and mind. We too should detach ourselves from the worldly objects and learn to break the connection with the sense organs.

Artha means Vishaya or subject while **indriyārthe** refers to the object of the senses. For example, *rup* or vision of form is the subject of the eyes. We must learn to disassociate the two in order to become a **sthitaprajña**. Just like the type of food we eat determines our nature and characteristics, the sustenance experienced by the sense organs, like vision by the eye, sound by the ears, smell by the nose determines how *Satvik*, *Rajasik* or *Tamasik* we are. Our quantum of spirituality increases as such experiences by the sense organs become more and more *Satvik*.

We need to learn to **sever the connection of the senses with the sense-objects when we come in contact with a *Rajasik* or *Tamasik* object.** Like the body of the tortoise which withdraws in the safe haven of its shell, we need to resist the allure of the sense-objects by retracting and controlling our minds and looking inward to avoid the craving of the senses.

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.

Most people, in a bid to become a ***sthitaprajña*** and get established in the self, may restrain the senses from their objects of desire and enjoyment. However, the experience or the taste for that sense-objects lingers with them. This longing or desire ceases for those who realize the Supreme and become a *sthitaprajña*.

We have seen people subjecting themselves to severe forms of fasting. There are some who neither eat nor drink or partake of only water during the Ekadashi. **The objective of these kinds of fasting is to detach themselves from any kind of worldly attachment and temptations.**

It should be noted however, that **these austere practices are just the initial stage, only for beginners, and are certainly not the final stage of attaining the Supreme Paramātmā, as our mind keeps getting drawn towards the worldly objects and our cravings ultimately manage to get the better out of us.**

For example, as a child we loved and always wanted to watch cartoons like Doraemon or Chota Bheem on TV. However, as we grew older, that fondness and attraction to cartoons diminished. As a child too, there would be situations when we could not watch the cartoons, maybe due to power failure. That is a situation akin to *nirahari* or fasting where one has the craving but is forced not to give in to it. However, the situation at an older age, when one loses interest in watching cartoons is akin to *sthitaprajña* where one voluntarily gives up that object of desire. On ***paraṁ dṛiṣṭvā*** or realization of the Supreme Being, one ceases to desire the tastes of the sense-objects.

2.60

**yato hyapi kaunteya, puruṣasya vipaścitaḥ,
indriyāṇi pramāthini, haranti prasabhaṁ(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.

We often come across devotees striving relentlessly to gain spiritual wisdom. As discussed earlier, there are those who go on forced fasting on Ekadashi while their mind maybe thinking of food. Thus, refraining the mind from external stimuli and situations becomes an arduous task. In such a situation the ***indriyas*** or the sense organs win over the mind.

We would have seen horses wearing blinkers on their eyes which is a sense organ. The purpose of the blinkers is to ensure the horse is able to just see and focus on the road ahead instead of looking around.

Otherwise, the horse is likely to see the green grass on the roadside and often stops to eat it. Our **indriyas** behave in a way similar to the horse seeing the green grass. We may have the desire to concentrate our attention on the Supreme Paramātmā, but our sense organs divert our attention to those objects of material desire.

We should therefore put blinkers on our sense organs, our main enemies on our path to gaining spiritual wellbeing so that they cannot lead us away from the path of righteousness.

You would have noticed that while we use our ears, eyes, and nose extensively, we hardly use the sense organ of skin responsible for *sparsḥ* or touch.

However, you would have also noticed that as soon as we sit down to meditate and try concentrate our mind, our skin starts to itch. Our ears become more alert and the sense of hearing more active. Even though our eyes are shut, we start to imagine and see many other things on the mental eye. We start remembering things from our 'To-Do' list like pay the electric bill, transfer money to so-and so etc.

Why does this happen? This happens because while we do have the intention to meditate on Ishwar, our attachment to mundane material things still exist and try to pull us back into its folds.

So, what should a seeker do to come out of this situation? Bhagavān elaborates that in the next Shlokas.

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.

Those who are **Stithaprajñā** do not get distracted by their **indriyas** or the sense organs. Thus, having successfully subdued their senses, they manage to completely concentrate their minds and being on the thoughts of the Paramātmā.

Bhagavān says, vaśe hi yasyendriyāṇi indicating to those who have gained complete control over their senses are the persons whose mind and intellect will be steadfast unto HIM.

Our karma or action are always under the control of our minds who in turn is controlled by our intellect. Our hands do that action, which has been first thought up by the mind. The **indriyas** or the senses therefore first impact our minds.

At the sweet shop, it is our eyes which first sees the hot Jalebis. Immediately, our mouth starts watering. So, our sense organs have done the damage they were supposed to do. Next comes our mind; but it is our intellect who is responsible to take decisions, not our mind which can only accept or reject a decision given by the intellect. Our intellect can control the mind by saying that Jalebi is not good for health and hence must be avoided. However, when the intellect starts getting controlled by the mind, one is likely to take wrong decisions.

Hence, a more controlled and *Satvik* mind is likely to influence our sense organs and intellect to take *Satvik* decisions and do *Satvik* actions.

2.62

dhyāyato viṣayānpuṃsaḥ(s), saṅgasteṣūpajāyate, saṅgātsaṅjāyate kāmāḥ(kh), kāmātkrodho'bhijāyate. 2.62

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

In this Shloka, Bhagavān tells us the winding ways in which anger works, and the means through which we can make it burn and dissipate.

In the twenty first Shloka of Chapter – 16, Bhagavān has said,

tri-vidhaṃ narakasyedaṃ dvāraṃ nāśhanam ātmanaḥ

kāmāḥ krodhas tathā lobhas tasmād etat trayam tyajet

Here HE has given a description of the three gates of hell, namely, **kāmāḥ** (desires), **krodha** (anger) and **lobha** (greed) which one must renounce at any cost. **Anger indeed can be a severe hindrance in our spiritual progress.**

Through this shloka, Bhagavān tells us about the means by which we can avoid anger. HE starts with '**dhyāyato**' or contemplation of any object.

To understand this better, let us go back to the example of the Jalebi.

While scrolling through the net, we may come across a picture of a Jalebi and we start *chintan* or thinking about it. Sometimes, such thoughts may come to an idle and empty mind too. The mere thought of the taste of a hot Jalebi paves the way for your mind to get attached to it. That attachment then becomes our desire or **kāmāḥ**, which in turn may become the source of our anger, if we are unable to fulfill the desire. This is because whenever our desires and needs are thwarted, we experience anger. Anger does not necessarily have to be shouting or throwing tantrums. It can be in the form of silent irritation or resentment.

The hypothetical case of the Jalebi which will be denied to us if we have, say, diabetes, serves as a perfect example of frustrated desires leading to rage.

The example of the Jalebi can be extended to every life situation too. **Obstacles in our path and denial of our desires and cravings will arouse anger and resentment in us.**

Furthermore, Bhagavān goes on to explain the consequences of anger in the next Shloka.

2.63

krodhādbhavati saṃmohaḥ(s), saṃmohātsmṛtivibhRāmaḥ, smṛtibhramśād buddhināśo, buddhināśātpraṇaśyati. 2.63

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.

Krodhādbhavati saṃmohaḥ or extreme anger as a result of the unfulfilled desires results in negative impact of attachment on the mind which brings with an affect of

smṛtivibhRāmaḥ or disturbance of the mind sometimes leading to rage.

While we may not directly have any intention to hurt others, but our anger makes us do unsavory and undesirable actions. In extreme anger, we may become so deluded that we pick up a glass and through it on an expensive TV, thus damaging it completely. This is when one's intellect is destroyed leading to the ruination of the person.

We should make a note that Bhagavān uses the word '**praṇaśyati**' at the end of this Shloka. It alludes to ruination and death. As our anger increases, we fail to discriminate between right and wrong. In the state of anger, our eyes turn red and the body trembles with fury, our intellect betrays us. Soon enough, we start experiencing delusions as our previous memories or **smṛti** that may ring a warning bell vanishes.

It is then that we behave like a lifeless being without the ability to think objectively on what is right and what is wrong.

One, therefore needs to control contemplation and as a result extreme attachment to any object. Practice of Prāṇayam, meditation, keeping the mind occupied in positive pursuits help gain control and calm oneself from the effects of excessive rage.

As an example, let us consider the 12000+ sewis in Geeta Pariwar who are involved in selfless service. In this process, they have put the time available in their hand after doing their daily duties to a good purpose. Hence their mind is never idle to think about untoward activities and give in to the three sins of desire, anger, and greed. Thanks to Guru Govind Dev Ji Maharaj's mercurial thought process, Geeta Pariwar provides us the perfect platform for *satsang* or uplifting community while being at home.

2.64

rāgadveṣaviyuktaistu, viṣayānindriyaiścaraṇ, 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.

One who can control the mind and is free from attachment and aversion even while using the objects of the senses, attains supreme bliss by the Grace of Parameshwara. **Rāga (attachment) and dveṣ (aversion) are the starting points of all the vikaras, flaws and shortcomings.** We should thus become free from these aberrations. We must keep in mind that having taken birth on this mortal planet, interacting with the world, and going about our daily tasks becomes an inevitability. Much as we would want, we cannot get rid of the world or avoid encountering people of all hues and shades. **However, we should tackle all the worldly situations calmly, devoid of attachment and abhorrence.**

Why do we get angry? It intrinsically depends on **Rāga** (attachment) and **dveṣ** (aversion). Let us try to understand that with an example.

Let's say there is a wedding in the family which you do not wish to attend. Why do you not wish to attend? That is because, for some reason, you have a **dveṣ** or aversion to go there. However, your family members try to force you to go there. This conflict will lead you to get angry.

You have a **Rāga** or attachment towards Jalebi and for some reason you are not able to have it. This again will lead you to get angry.

Hence, **Rāga** (attachment) and **dveṣ** (aversion), our likes and dislikes are the root cause of our **kāmah** or desires, **krodha** or anger) and **lobha** or greed.

It has been mentioned in multiple Shlokas across Bhagavadgītā that one who has been able to gain control on **Rāga** and **dveṣ**, attachment and aversion is the most superior.

Bhagavān says that therefore, one must first gain complete control these two traits, which is attachment and aversion.

We know that sleep is a *Tamasik* trait. However, all of us need sleep and we do sleep at night, even saints and sages' sleep. So, is it really Tamasik, if it is necessary to live? It is not, as long as we sleep to rejuvenate our bodies. However, it becomes *Tamasik* when we oversleep or sleep all day long, just because it is a holiday. That then becomes a **Rāga**, an attachment to sleep.

The term '**ātmavaśyairvidheyātmā**' refers to one who can control the mind. I should be able to control my mind such that if tomorrow, I do need to go to a wedding, I should not feel any **dveṣ** or aversion or I should be angered if I do not get the Jalebi towards which I have a **Rāga** or attachment.

Ishwar says that if we subdue our **antahkaran** or mind and the sense organs through self-control, then we will get the **prasādam** in the form of '**Anand**' or extreme bliss and tranquility of mind.

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.

All our duḥkhā or sorrows get abated when we attain the state of Ananda or bliss. This is because, by Parampita's Grace, the intellect of a person who has a tranquil mind becomes firmly established in the self. The word '**āśu**' means 'quickly' or 'in no time'. The logic here is simple. When our **chitta** or mind is happy, the **buddhi** or the intellect becomes stable, enabling us to become more determinedly fixated on Paramātmā.

The sixteenth Shloka of Chapter – 17 says,

manah-prasādaḥ saumyatvaṁ maunam ātma-vinigrahaḥ

bhāva-sanśuddhir ity etat tapo mānasam uchyate

Param Pujya Swami Ji says that **manah-prasādaḥ** or keeping the mind serene and blissful is also a kind of *tapah* or austerity. Not letting the mind become unhappy and thus harmed is also a *Sādhana* or practice to discipline thoughts.

This is definitely not easy to achieve.

If we think, we will realize that we hurt ourselves or become unhappy, even if momentarily many times in a day, without almost realizing it. Ability to keep ourselves, calm and equanimous even in an unfavorable situation points to an elevated stage of *Sādhana* and the progress one has made in the journey to live by the wisdom learned from the Bhagavadgītā.

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?

Bhagavān has given a very important formula in this Shloka. He has said, how can one who lacks peace be happy. All that we do and all that we desire is to remain happy and blissful; be it of the mind of a healthy body. Even a mother probably takes care of her child as that activity and attachment gives her happiness. A person despite having knowledge, money, fame can be unhappy if he does not have peace in his life. The real reason for us not to be in peace alludes to the fact that there is still some distance to go in our *Sādhana*, our endeavor.

If we think of Mira Bai, we realize that despite having an antagonistic family who tried their best to dissuade her, she not even for a moment lost her eternal love and faith for Bhagavān Śrī Krishna. She never looks perturbed. On the contrary, she looks to be calm and in peace all the time. She does lament, but that is not for material things but to reach Bhagavān.

2.67

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

Sometimes, we walk down a street but neither the people, nor the shops register in our mind. That is because, though the sense organ of eye is seeing everything, it is unable to send the message of what it is seeing to our mind as the mind is disconnected from the sense organ.

So powerful an effect does the senses have on us, that if we get distracted by even one of the sense-organs, our intellect can be led astray.

Our sense organs have the capability to impact our mind and intellect in many ways and hence we need strong sails and a competent sailor to effectively navigate the direction of the boat of our mind. However, if we do not have a proper sailor, then the *Vayu* or the wind can sweep the boat off its chartered course. **Similarly, if our sense organs and the mind are uncontrolled, it would lead to the destruction of our *buddhi* or intellect.**

2.68

**tasmādyasya mahābāho, nigṛhītāni 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.

Śrī Krishna in this Shloka explains to Arjuna that one who has restrained the senses from the sense-

objects, gets established in stability and quietude. Through this shloka, Parameshwara advises Arjuna to always **control his senses from all sides and be alert enough not to let the *indriyās* or the sense organs interact with the object of the senses**. Arjuna is cautioned against falling under the sway of the '*indriyārtha*' or the worldly objects and material pleasures.

2.69

**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.

There are deep layers of meaning in this shloka.

In this Shloka, Bhagavān does NOT mean to say that when night falls the knowledgeable people are awake. What HE actually means that the temporal matters around us are deceptive and bring darkness in our lives. HE alludes to our night as the darkness of ***ajnana*** or ignorance. Night is thus symbolic of ignorance, a time when most of us sleep in '***ajnana-nidra***'. This ignorance stems from our misperception that we are the body and that the worldly possessions belong eternally to us. Erroneous identification with this fleeting world is the biggest source of all lack of knowledge.

However, the enlightened ones who have wisdom and are ***stithaprajnah***, are **well aware that they cannot be identified with the mortal body, the worldly possessions and the temporal joys and sorrows. They know that they are not for them to claim as their own.**

Hence it is said that **while the rest of the world is awake in a false mire of delusion, the knowledgeable one deliberately stays oblivious to this false state of wakefulness**. On the other hand, **they are awake at another level**. They are conscious of the fact that this world with its pleasures and sorrow is but temporal and they are actually a part of the Paramātmā.

At the level of the mortal body, they are perceived to be sleeping, but at the spiritual level, they are wide awake. The contrary holds true for the rest of us who might be awake at the bodily level, but in deep slumber at the spiritual level.

2.70

**āpūryamāṇamacalapratīṣṭhaṁ,
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.

When it rains the lakes may overflow and the river may get flooded, but an ocean will never get flooded. The vastness of the ocean helps it absorb everything and it remains detached with all the inflows from the rivers as they join the ocean.

Likewise, an intelligent or **stithaprajnah** person who has a steady intellect will not be disturbed and will be undeterred and unfazed by all the worldly desires and cacophony surrounding 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.

The person who is able to give up all material desires and breaks away from the avaricious shackles of greed and acquisitiveness, becomes free from egoism and lives in peace. He is the **stithaprajnah**, one who knows the truth about his identity.

No matter how many external temptations we may put in his way, such a person would not get affected. The word **vihāya kāmān** means giving up all material desires.

A person situated in this kind of knowledge performs his actions without any sense of attachment. The word used here to refer to the manner in which he conducts his daily tasks, is '**niḥspṛhaḥ**', which means, without attachment or bond.

There are very minute differences amongst words like '**niḥspṛhaḥ**', '**nirmamo**' and '**nirahaṅkāraḥ**'. At the end, they all indicate a sense of detachment.

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.

One who has attained a state of union with the Paramātmā, ParamBrahmā which is complete oneness with Brahmān is free from all delusions. Such people, even at the time of death will be at peace as he knows that he attains nirvaana or moksha and becomes one with Parameshwar.

Such a person will remain established in the state of eternal peace and will be united with the Supreme Being and attain deliverance from the world.

One who reaches the state of '**stithaprajnah**' will remain established in it.

Thus concluded the seven-part vivechan session for Chapter - 2 **Sāṅkhya Yoga - The Yoga of Analytical Knowledge.**

The vivechan was followed by a Questions and Answers session and concluded with prayers to Bhagavān Śrī Krishna and chanting of the Hanuman Chalisa.

Questions and Answers

Jagruti Surve ji

Q: What is the meaning of Sāṅkhya in Sāṅkhya Yoga?

A: The word Sāṅkhya literally means that intelligence that lights up the soul. There is also a school of philosophy called Sāṅkhya.

Adi Shankaracharya Ji explains it as that intellect that is able to differentiate between right and wrong; true and false. The ability to get this intellect to be able to achieve union with the Paramātmā is called Sāṅkhya Yoga. This can be attained through Sadhana, Bhakti, and Karma Yoga.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(ṽ) 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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Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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