

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 2: Sāṅkhya-Yoga

4/5 (Ślōka 48-59), Sunday, 09 June 2024

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YouTube Link: <https://youtu.be/gJJ84xQO3k4>

## Beyond Desires: Realizing the True Aim of Life

The second chapter of Śrīmad Bhagavad Gita is **Sāṅkhya Yoga - The Yoga of Analytical Knowledge**

The session commenced with the ceremonial lighting of the lamp, followed by reverential salutations to the Guru. We extolled the virtues of Dnyaneshwar Maharaj and offered our respects at the venerable feet of Parama Pujya Swami Govinddev giri Ji Maharaj. Thus began the discourse on the second chapter of the Bhagavad Gītā, titled Sāṅkhya Yoga.

We are delving into the profound teachings of the second chapter of the Śrīmad Bhagavad Gītā. The initial chapter sets the stage by depicting Arjuna's turmoil, which prompts the divine discourse of the Gītā by Bhagavān. In this subsequent chapter, Sri Bhagavān elucidates the foundational tenets: explaining the nature of the Atma (soul), the means to its recognition, the path to its realization, and the essence of Yoga. This chapter serves as a précis, encapsulating the essence of the chapters that follow.

Previously, we explored the concept of Atma Tatva. The Atma is beyond physical harm; it cannot be cleaved by any weapon, nor consumed by fire. It stands eternal and unchanging, beyond conception and alteration. Comprehension of the Atma Tatva heralds the resolution of all existential quandaries. Yet, grasping the Atma Tatva is a formidable endeavor. Esteemed spiritual mentors have devoted immense effort to its understanding. The pursuit of this knowledge, termed Karma Yoga, paves the way to Gyan Yoga.

Having imparted this wisdom, Sri Bhagavān offered Arjuna a pragmatic perspective on his predicament. He cautioned Arjuna against deserting the battlefield, as it would be perceived as a dereliction of his duty (swa-dharma), leading to ignominy. Hence, from a practical standpoint, withdrawal from the battle is ill-advised.

Sri Bhagavān posited that engagement in battle places Arjuna in a favorable position. Should he perish, he would attain Swarga (heaven) for fulfilling his duty. Conversely, victory would bestow upon him the earthly realm.

Furthermore, Sri Bhagavān assured Arjuna that his actions in battle, even against those he holds in high esteem, would not taint him with sin.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।  
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ 2.38॥

"Engage in warfare with equanimity, treating joy and sorrow, gain and loss, triumph and defeat with the same resolve. By fulfilling your duties in this manner, you shall not incur sin."

Post-discussion on Sankhya Yoga, Sri Bhagavān intimated to Arjuna the forthcoming discourse on Yoga. He encouraged Arjuna to acquaint himself with Karma Yoga. Despite its apparent simplicity, Sri Bhagavān affirmed that even minimal adherence to this path shields one from grave peril.

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ 2.40॥

The path of Karma Yoga demands unwavering resolve. One must ascertain life's ultimate objective and steadfastly align the intellect (Vyavasayatmika Buddhi) towards that end. Such resolute determination ensures that no distraction can sway one from the chosen path.

In conclusion, Sri Bhagavān imparted:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ 2.47 ॥

"Your prerogative lies solely in the execution of your duties, not in the fruits they yield. Never regard yourself as the progenitor of the outcomes of your actions, nor succumb to the inertia of inaction."

It is imperative to discern between the fruits of action (phal) and life's ultimate aim. Self-serving desires constitute the phal. In contrast, the aim is the zenith of one's existence. Concerns over the fruits of one's labor should not distract from the lifelong pursuit of the aim, as one perseveres in their prescribed duties.

The final admonition is particularly pivotal, urging the aspirant to persist in action, undeterred by transient successes or setbacks, gains or losses, or fluctuations in emotional states. Sri Bhagavān proceeds to expound on the methodology of action in the ensuing verse.

2.48

**yogasthaḥ(kh) kuru karmāṇi, saṅgaṃ(n) tyaktvā dhanañjaya,  
siddhyasiddhyoḥ(s) samo bhūtvā, samatvaṃ(ṽ) 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 verse, Sri Bhagavān defines 'Yoga'. He elaborates on the concept of performing one's duties with the right mindset and attitude.

- **yogasthaḥ kuru karmāṇi**

- Sri Bhagavān instructs Arjuna to perform his duties ("kuru karmāṇi") while being established in Yoga ("yogasthaḥ"). Yoga means to connect or join with the ultimate goal

or aim. It means to act with discipline, focus, and spiritual insight, maintaining a connection with divine principles. The ultimate goal for a human being is Paramātmā (the Supreme Soul).

- There is a difference between desire and aim. One must be clear about the aim of life. For example, seeing Bharat Mata (Mother India) as a Vishwa Guru (world teacher) or becoming one with Paramātmā can be a life's goal or objective. Someone may want to make their city one of the best in the world – this could be a life's goal.
- A desire is usually self-centered, e.g., "I want to become a doctor or engineer or an IAS officer." These are desires. However, "I want to serve my nation after becoming a doctor, engineer, or an IAS officer" is a life's goal. The life's goal should be something very high and often difficult to attain. One should not be worried about when the goal will be achieved. When the benefit of personal desire expands from self to family to society to city to nation to world, the desire transforms into a life's objective. Consistently working towards the life's goal without worrying about intermediate results is Yoga.

- **saṅgaṃ tyaktvā**

- Arjuna is advised to renounce attachment ("saṅgaṃ tyaktvā") to the fruits of his actions. This renunciation helps maintain a clear and balanced mind, free from the distractions of desire and fear. Attachment should be to the life's aim. If this attachment is strong, the attachment to smaller desires automatically vanishes.

- **siddhyasiddhyoḥ samo bhūtvā**

- Sri Bhagavān emphasizes being even-minded ("samaḥ bhūtvā") in both success ("siddhi") and failure ("asiddhi"). One should maintain equanimity regardless of the outcome of their actions.

- **samatvaṃ yoga ucyate**

- This evenness of mind ("samatvaṃ") is defined as Yoga. It is the ability to stay balanced and composed, not swayed by the dualities of success and failure, gain and loss, pleasure and pain.

Dnyaneshwar Mauli says:

येथ ऐक्य मनोबुद्धीचे आणि समत्व चित्ताचे  
तेच सार योगाचे जाणं अर्जुना

"The essence of yoga, Arjuna, is to have unity in mind and intellect, and to maintain equanimity of the mind." The mind governs emotions and desires. Intellect helps in determination towards the goal. Desires may or may not get fulfilled. If the desire is fulfilled, one should not get excited; if it does not get fulfilled, one should not be depressed. This is called Yoga.

Our Ex-Prime Minister Atal Bihari Vajpayee ji's Poem:

क्या हार में क्या जीत में  
किंचित नाही भय भीत मैं

"Whether in defeat or in victory, I remain unafraid and undaunted." Treating success and failure with equanimity is Yoga. Sri Bhagavān teaches Arjuna that true Yoga is the state of equanimity. By performing duties with a steady mind, free from attachment to results, one achieves a state of inner peace and harmony. This approach allows individuals to focus on their responsibilities without being disturbed by the outcomes, leading to a more serene and balanced life.

## **dūreṇa hyavaraṃ(ñ) 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 verse, Sri Bhagavān emphasizes the superiority of performing actions with a balanced and equanimous mind over actions driven by selfish motives.

- **"dūreṇa hyavaraṃ karma, buddhiyogāddhanañjaya":**

- Sri Bhagavān tells Arjuna that actions performed with selfish motives ("avaraṃ karma") are far inferior ("dūreṇa") to actions performed with the Yoga of wisdom and equanimity ("buddhiyogāt"). The term "Dhanañjaya" refers to Arjuna as the conqueror of wealth.

- **"buddhau śaraṇamanviccha":**

- Sri Bhagavān advises Arjuna to seek refuge ("śaraṇam anviccha") in the wisdom of equanimity ("buddhau"). This means that Arjuna should aim for a mindset that is steady and balanced, regardless of external circumstances. One should perform all actions for the sake of Paramātmā, considering that it is His work that we are doing. Such action becomes Yoga because the connection with the life's aim is established.

- **"kṛpaṇāḥ phalahetavaḥ":**

- Those who are driven by the desire for the fruits of their actions ("phalahetavaḥ") are described as poor and wretched ("kṛpaṇāḥ"). For example, a student who studies considering it his duty is in Yoga, whereas when he studies because his mother has promised him a gift, he is considered poor and wretched. This implies that attaching oneself to the outcomes of actions leads to misery and a lack of true fulfillment.

Sri Bhagavān underscores the importance of performing one's duties with a sense of inner balance and without attachment to the results. Actions performed with a selfless and equanimous mind lead to spiritual growth and inner peace, while actions driven by selfish desires lead to dissatisfaction and a sense of poverty in the spiritual sense. By seeking refuge in the wisdom of equanimity, one can transcend the limitations and sufferings associated with attachment to the fruits of actions.

## **2.50**

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

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

In this verse, Sri Bhagavān continues to elaborate on the benefits of practicing Yoga with equanimity and wisdom.

Ved Vyasa ji had requested Sri Ganesh ji to write the Mahabharata while he dictated. Sri Ganesh accepted,

but on the condition that Maharshi Ved Vyasa should dictate without interruption. Maharshi Ved Vyasa managed to get relief by putting a counter-condition: Sri Ganesh should understand each verse before writing it down. Ved Vyasa ji then created some intriguing verses that made Sri Ganesh think longer, giving Ved Vyasa ji time to compose the next verses. This verse is one such verse.

**"buddhiyukto jahātiha, ubhe sukṛtaduṣkṛte":**

A person endowed with wisdom and equanimity ("buddhiyuktaḥ") is able to shed ("jahāti") both good and evil deeds ("ubhe sukṛta-duṣkṛte") in this life ("iha"). This means that such a person transcends the binding effects of both positive and negative actions.

Dynaneshwar Maharaj says:

हरी मुखे म्हणा, हरी मुखे म्हणा

पुण्याची गणना कोण करी

"Chant the name of Hari, don't count the spiritual benefits and merits (because they are innumerable)."

**"tasmādyogāya yujyasva":**

- Therefore ("tasmād"), Sri Bhagavan advises Arjuna to strive ("yujyasva") for the practice of this Yoga ("yogāya"). It is an encouragement to engage in the disciplined practice of equanimity.

**"yogaḥ karmasu kauśalam":**

- Yoga is defined here as skill in action ("kauśalam").
- This is the intriguing part of the verse. Not every action performed skillfully qualifies as Yoga. True skill in performing actions lies in maintaining a balanced and equanimous mindset, regardless of the outcomes.
- If one considers that all actions are performed for Paramātmā, they become skillful actions and establish the performer in Yoga.
- Usual activities such as eating and sleeping can also become Yoga if performed skillfully, i.e., eating or sleeping only as much as needed for the body, with the thought that it would help in performing one's duties better.

मुखी घास घेता, करावा विचार

कशा साठी मी अन्न हे घेणार

घडो माझिया हातून देशसेवा

म्हणोनि मिळावी मला शक्ती देवा

"When taking a bite of food, one should reflect: For what purpose am I consuming this food? May my actions result in service to my country. For this, O Lord, grant me strength."

Sri Bhagavān emphasizes that by practicing equanimity and wisdom in actions and always focusing on the aim of life, one can rise above the dualities of good and evil. This balanced approach leads to true skill in action, where the focus is on the quality and intent of the actions rather than their results. This Yoga of equanimity allows one to become free from the bondage of karma.

**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 verse, Sri Bhagavān explains the ultimate benefit of performing actions with an equanimous mind and renouncing attachment to the results.

- **"karmajaṃ buddhiyuktā hi, phalaṃ tyaktvā manīṣiṇaḥ":**

- Wise individuals ("manīṣiṇaḥ") who are endowed with wisdom and equanimity ("buddhiyuktāḥ") renounce ("tyaktvā") the fruits ("phalaṃ") of their actions ("karmajaṃ"). This renunciation is a conscious decision to detach from the outcomes of their efforts.
- One should not be unduly concerned about the fruits of action, either before or after performing it. In success, one should not be overly joyful or excited. In failure, one should not get depressed, but rather should prepare to rectify any shortcomings in the previous attempt.
- The criteria for taking action should be whether it aligns with the goal of one's life, whether it is one's responsibility, and whether it is the right thing to do. If the answer is 'yes,' then one should engage in the action without worrying about any gain or loss resulting from those actions.

- **"janmabandhavinirmuktāḥ":**

- These individuals become free ("vinirmuktāḥ") from the bondage of birth and death ("janmabandha"), implying liberation from the cycle of reincarnation and karmic entanglements. It also implies freedom from the bondage arising out of worries associated with actions.
- The actions such individuals perform are out of their own choice and are not forced upon them. They believe that Paramātmā has chosen them to perform the action. Such thinking relieves them from the bondage of Karma.

- **"padaṃ gacchantyanāmayam":**

- They attain ("gacchanti") the supreme, blissful state ("padaṃ anāmayam"), which is free from all afflictions and sufferings. This state is often understood as the ultimate realization or union with the divine.
- While Prakṛti (nature) is ever-changing, Paramātmā is changeless. By aligning themselves with Paramātmā, they transcend the ever-changing characteristics of nature and become one with the eternal and unchanging Paramātmā.

Sri Bhagavān highlights that by adopting a mindset of equanimity and renouncing the attachment to the fruits of actions, wise individuals can transcend the cycle of birth and death. This leads them to the supreme, eternal state of bliss and peace, free from all worldly afflictions. This teaching emphasizes the importance of selfless action and inner detachment as the path to ultimate liberation and spiritual fulfillment.

## 2.52

**yadā te mohakalilam(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 verse, Sri Bhagavān speaks about the transformative power of transcending delusion and attaining true wisdom.

- **"yadā te mohakalilaṃ buddhirvyatitariṣyati":**

- When your intellect ("buddhi") has fully crossed ("vyatitariṣyati") the mire of delusion ("mohakalilaṃ"), it means overcoming the confusion and ignorance that cloud the mind and prevent clear understanding.

- **"tadā gantāsi nirvedaṃ":**

- At that point ("tadā"), you will attain ("gantāsi") a state of indifference or dispassion ("nirvedaṃ"). This signifies a detachment from the desires and attractions of the material world.

- **"śrotavyasya śrutasya ca":**

- This indifference extends to both the pleasures and promises of the world that have been heard ("śrutasya") and those that are yet to be heard ("śrotavyasya"). This includes not just worldly enjoyments but also the rewards and pleasures promised in the afterlife.

Sri Bhagavān explains that once Arjuna's mind transcends the delusions that bind it, he will become indifferent to all forms of material and sensory enjoyments, whether they pertain to this life or the next. This state of dispassion is a crucial step towards spiritual liberation, as it allows one to focus entirely on the ultimate reality without being distracted by temporary pleasures and promises. This verse emphasizes the importance of overcoming ignorance and attaining a higher state of awareness and detachment.

## 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 verse, Sri Bhagavān provides guidance on attaining a steadfast and unwavering intellect, which is essential for achieving union with the divine.

- **"śrutivipratipannā te":**

- Refers to the intellect being confused or bewildered ("vipratipannā") by hearing conflicting statements or doctrines ("śruti"). This highlights the challenge of navigating through various teachings and interpretations that may lead to confusion.

- **"yadā sthāsyati niścalā":**

- When the intellect becomes steady ("sthāsyati niścalā") and firm, no longer swayed by these conflicting statements. This stability is crucial for clear and focused thinking.

- **"samādhāvacalā buddhiḥ":**



- The intellect should be undistracted and unwavering ("acalā buddhiḥ") in deep meditation or concentration ("samādhi") on God. This indicates a state of deep, focused meditation where the mind is fully absorbed in the divine.
- Swatantra Veer Savarkar called Swaraj (Independence from British rule) Bhagavati (Goddess). His intellect was fixed on that Goddess, making his life's goal equivalent to achieving Paramātmā.

- **"tadā yogamavāpsyasi":**

- At that time ("tadā"), you will attain ("avāpsyasi") Yoga, which is the everlasting union with God. This state of union represents the ultimate spiritual goal, where one experiences oneness with the divine.

- **Additional Insights:**

- When one is focused on the higher goal of life, smaller desires will cease to distract.
- A student who remains undistracted while studying, even by external attractions such as a World Cup match on TV, exemplifies the attainment of Yoga.
- One whose intellect is unperturbed and fixed on the goal of life is called "Sthitaprajña" (a person of steady intellect).

Sri Bhagavān teaches that by overcoming the confusion caused by conflicting teachings and achieving a steady, unwavering intellect focused on the divine, one can attain true Yoga. This union with God is characterized by a deep sense of peace, clarity, and spiritual fulfillment, free from the distractions and confusions of the material world.

## 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 verse, Arjuna is seeking to understand the qualities and behavior of a person who has attained spiritual wisdom and mental stability.

- **sthitaprajñasya kā bhāṣā**

- Arjuna asks, "What are the characteristics of a person with steady wisdom?"

- **samādhisthasya keśava**

- Arjuna refers to such a person as being established in Samādhi, which means a state of perfect tranquility and absorption in the divine. He seeks to know how such a person behaves in everyday life.

- **sthitadhīḥ kiṃ prabhāṣeta**



- Arjuna inquires, "How does a person of stable mind speak?" This question aims to understand the communication and expression of someone who is spiritually advanced and mentally balanced.

- **kimāsīta vrajeta kim**

- Finally, Arjuna asks, "How does he sit and how does he walk?" This question seeks to know the outward behavior and demeanor of a person who has attained a state of stable wisdom.

Arjuna's inquiry reflects his desire to understand the practical aspects of spiritual wisdom and how it manifests in daily life. By asking this question, Arjuna benefits all of us by seeking a role model for ordinary people who aspire to reach equanimity and become sthitaprajña. This understanding is crucial for those who seek to follow the path of spirituality and attain a similar state of equanimity and divine consciousness.

## 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 verse, Śrī Bhagavān describes the characteristics of a person who has attained stable wisdom (sthitaprajña).

### **prajahāti yadā kāmān**

- When a person completely abandons all desires born from the mind ("sarvān kāmān manogatān"), it indicates a state of freedom from the attachments and longings that typically disturb mental peace.
- He, however, remains fully focused on his life's goal. The higher purpose of this goal renders the smaller desires insignificant, preventing them from becoming distractions.
- Swatantra Veer Savarkar, who was sentenced to double life imprisonment under British rule and sent to the infamous Kalapani prison, endured the harsh punishment of extracting oil by working in place of a bull. Despite the extremely harsh conditions, he wrote some of the finest poems on freedom. His unwavering focus on the higher purpose of the nation's freedom liberated him from the pain of imprisonment.

### **ātmanyevātmanā tuṣṭaḥ**

- Being satisfied in the Self ("ātmani eva ātmanā tuṣṭaḥ") signifies that the person finds contentment within themselves, deriving joy and fulfillment from their own inner Self rather than from external sources.

### **sthitaprajñastadocyate**

- Such a person is called stable of mind ("sthitaprajña"). This state of being signifies a deep inner peace and unwavering wisdom that is not affected by external circumstances. An unwavering

focus on life's goals is a defining characteristic of such a person.

कृष्णात् परं किमपि तत्त्वमहं न जाने  
रामात् परं किमपि तत्त्वमहं न जाने

"I know nothing beyond the supreme essence of Sri Ram and Sri Krishna."

Sri Bhagavān explains that true stability of the mind is achieved when one transcends the restless desires of the mind and finds complete satisfaction within. This satisfaction comes from the joy of the Self, which is a state of inner fulfillment and contentment that is independent of external achievements or possessions.

A person who has attained this state is described as sthitaprajña, or one who is established in steady wisdom. Such an individual is not swayed by the ups and downs of life and remains calm and composed, having realized the profound truth that true happiness lies within the Self.

## 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.

In this verse, Śrī Bhagavān elaborates on the characteristics of a person with a stable mind (sthitadhīḥ).

- **duḥkheṣvanudvignamanāḥ**

- A person with a stable mind remains unperturbed amid sorrows ("duḥkheṣu anudvignamanāḥ"). This means that they do not get distressed or agitated when faced with difficulties or suffering.
- Lokmanya Tilak, the renowned freedom fighter, was the editor of the newspaper "Kesari," which aimed to raise public awareness. One day, while writing the editorial, he received the heartbreaking news that his young son had passed away due to the plague. When a co-worker suggested he stop to attend to his family, Tilak replied, "My son, like thousands of others, has become an offering in the fire. Tomorrow's Kesari must be published. Grieving now will not help." Despite the immense sorrow of losing his son, Tilak remained unwavering and continued his duty for the greater cause.

- **sukheṣu vigataspr̥haḥ**

- Such a person also has no desire for pleasures ("sukheṣu vigata-spr̥haḥ"). They do not crave or long for material or sensory pleasures, indicating a state of inner contentment and detachment from external sources of happiness.

- **vītarāgabhayakrodhaḥ**

- Being free from passion, fear, and anger ("vīta-rāga-bhaya-krodhaḥ") is another hallmark of a stable mind. This indicates that they are not driven by attachment, are not fearful of any situation, and do not succumb to anger.

- **sthitadhīr munir ucyate**

- Such a person is called a sage of stable mind ("sthitadhīḥ muniḥ ucyate"). This title reflects their profound inner tranquility and wisdom, which remain unshaken regardless of external circumstances.

Śrī Bhagavān emphasizes that true wisdom and mental stability are marked by an unshaken state of mind in the face of both sorrow and joy. A person with a stable mind does not seek pleasure nor succumb to the emotional turbulence of passion, fear, or anger. They remain equanimous and composed, reflecting a deep inner peace and a higher state of consciousness.

This verse highlights the qualities of a sage (muni) who has transcended the dualities of pleasure and pain, attachment and aversion, and emotional disturbances. By achieving this state of equilibrium, one attains the ultimate goal of spiritual wisdom and inner peace.

## 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.

In this verse, Śrī Bhagavān further describes the qualities of a person whose wisdom is firmly established (sthitaprajña).

### • yaḥ sarvatrānabhisnehaḥ

- A person who is unattached to everything ("sarvatra anabhisnehaḥ") indicates someone who does not form attachments to any objects, people, or situations. This detachment allows them to remain balanced and composed.
- A sthitaprajña is also characterized by equal vision:

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥5.18॥

"The truly learned, with the eyes of divine knowledge, see with equal vision a Brahmin, a cow, an elephant, a dog, and a dog-eater."

### • tattatprāpya śubhāśubham

- Whether encountering good or evil ("tattat prāpya śubha aśubham"), such a person remains unaffected. They do not differentiate between favorable and unfavorable circumstances in a way that affects their inner peace.

### • nābhinandati na dveṣṭi

- This person neither rejoices nor recoils ("nābhinandati na dveṣṭi"). They do not feel excessive happiness when experiencing good nor feel aversion or distress when encountering bad. Their response to both is equanimous.
- An example of this is Einstein. After receiving the Nobel Prize, the pinnacle of scientific achievement, he got a call from the Nobel Society asking if he had deposited the reward cheque. It turned out he had used the cheque as a bookmark and completely forgotten about the prize money. Immersed in his book of interest, Einstein remained undistracted

by the accolade, illustrating his unwavering dedication to knowledge and discovery as the higher purpose of life over worldly accolades.

- **tasya prajñā pratiṣṭhitā**

- The wisdom of such a person is firmly established ("tasya prajñā pratiṣṭhitā"). This means that their understanding and insight are steady and unwavering, rooted in a deep spiritual awareness.

Śrī Bhagavān underscores that true wisdom and stability of mind are characterized by detachment and equanimity. A person who does not form attachments and remains balanced in both positive and negative situations demonstrates inner strength and stability.

This verse highlights the importance of remaining neutral and composed regardless of external circumstances. By neither celebrating excessively in good times nor becoming despondent in bad times, such a person maintains a steady and peaceful state of mind. This balance is the hallmark of a person whose wisdom is deeply rooted and unshakable.

The qualities described here are essential for achieving true spiritual wisdom and inner peace, guiding individuals towards a state of equanimity and stable wisdom.

## 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 this verse, Śrī Bhagavān uses the metaphor of a tortoise to illustrate the behavior of a person with stable wisdom (sthitaprajña).

- **yadā saṃharate cāyaṃ kūrmo'ṅgānīva sarvaśaḥ**

- Just as a tortoise withdraws its limbs from all directions ("kūrmaḥ aṅgāni iva sarvaśaḥ"), a person should retract their senses from sense-objects. This metaphor emphasizes the ability to pull back and control one's sensory inputs in the face of tempting distractions.
- An image of a tortoise, typically found at the entrance of temples, serves as a reminder for devotees to retract their affinity towards sense objects before entering the temple to get a glimpse of the divine.
- The process of withdrawing the sense organs from sense objects is called Pratyahara in Ashtanga Yoga. The sense organs and their respective objects are as follows:
  - Eyes (**Chakshu**) - Sight (**Rupa**)
  - Ears (**Shravana**) - Sound (**Shabda**)
  - Nose (**Ghrana**) - Smell (**Gandha**)
  - Tongue (**Rasana**) - Taste (**Rasa**)
  - Skin (**Sparsha**) - Touch (**Sparsha**)
- A person with stable wisdom (sthitaprajña) has control over his sense organs. His sense organs do not control the person.

- **indriyāṇīndriyārthebhyaḥ**

- The verse highlights the importance of withdrawing the senses ("indriyāṇi") from their respective objects ("indriyārthebhyaḥ"). This withdrawal signifies control over sensory cravings and temptations, leading to a focus on inner tranquility rather than external pleasures.

- **tasya prajñā pratiṣṭhitā**

- When one successfully withdraws their senses in this manner, their wisdom becomes steady ("tasya prajñā pratiṣṭhitā"). This steadiness of wisdom indicates a profound level of self-control and inner stability, unaffected by external sense-objects.

Śrī Bhagavān teaches that the control and withdrawal of the senses from their objects are crucial for achieving a steady mind and stable wisdom. Just as a tortoise can protect itself by withdrawing its limbs, a person can maintain inner peace by retracting their senses from worldly distractions.

This verse underscores the importance of self-discipline and control over sensory desires. By practicing this withdrawal, one can focus inward and cultivate a steady, undisturbed state of mind. This inner steadiness is a key characteristic of a person whose wisdom is firmly established, guiding them toward true spiritual fulfillment and tranquility.

## 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.

For ordinary people, it is not easy to withdraw the senses from sense objects. In this verse, Śrī Bhagavān elaborates on the nature of desire and attachment to sense-objects.

- **viṣayā vinivartante, nirāhārasya dehinaḥ**

- Sense-objects (viṣayā) turn away (vinivartante) from the person who does not engage (nirāhārasya) with them through the senses (dehinaḥ). This means that when a person abstains from indulging in sense-pleasures, the external allure of these objects diminishes.
- People perform Vrat (ritual observance or fast) to develop control over their senses. Such vows can help keep the senses away from sense objects. However, keeping the mind free from the thoughts and desires associated with sense objects remains a significant challenge.
- An anecdote illustrates how difficult it is to abstain from the objects of sense organs, even for those who have progressed on the spiritual path:  
A Kirtankar (devotional singer) and his group performed a Kirtan (devotional singing) in a village. The villagers liked it very much and invited them to return the next year. While traveling towards the village, the Kirtankar asked his group members if they remembered last year's Kirtan. Someone in the group exclaimed that he did remember. However, instead of recalling the Kirtan or the appreciation they received, he remembered the delicious rabadi (a sweet dish made of milk) that the villagers had served. This shows that even those on the spiritual path can find it challenging to detach from sensory pleasures.

- **rasavarjāṃ raso'pyasya**

- However, the taste (rasa) for them (rasavarjāṃ) still lingers in the mind (raso'pyasya). This implies that even if the physical engagement with sense-objects ceases, the mental craving or subtle attachment may still persist.
- An anecdote illustrates how the subtle attachment may still persist even after renunciation:

**The Sanyasi and His Disciple:** A Sanyasi and his disciples were traveling to a distant place. As they journeyed, they came across a wide river. Leading the way, one of the disciples noticed a young woman standing anxiously by the riverbank. She was clearly afraid to cross the river and pleaded with the disciple to hold her hand and help her across. The disciple, adhering strictly to his ascetic vows, replied, "I am a Sanyasi and cannot touch a woman." The young woman, desperate and teary-eyed, explained that her child was alone at home and she needed to cross the river before nightfall. Still, the disciple refused to assist her.

Just then, the Sanyasi arrived and inquired about the commotion. Upon hearing the woman's plight, the Sanyasi immediately held her hand and helped her cross the river. The group then continued their journey and eventually reached their ashram. The next day, the perplexed disciple approached his guru and asked, "You have always taught us to avoid physical contact with women. How could you hold that lady's hand yesterday?" The Sanyasi smiled and replied, "I left her hand at the riverbank yesterday, but you are still carrying her in your mind."

**Moral of the Story:** True detachment is not just about physical abstinence but also about mental freedom. Simply avoiding sense objects is not enough if the mind remains attached. Real liberation comes from letting go of both physical and mental attachments.

- **paraṃ dṛṣṭvā nivartate**

- This lingering desire also disappears (nivartate) when one realizes the Supreme (paraṃ dṛṣṭvā). When a person attains the higher spiritual realization of the Supreme Truth or God, even the subtle attachments and cravings for sense objects are eradicated.

Śrī Bhagavān teaches that merely abstaining from sense-pleasures is not enough to attain true detachment. While physical withdrawal can reduce external engagement with sense-objects, inner cravings may remain. The complete cessation of these desires occurs only when one experiences the supreme bliss of spiritual realization. The realization of the Supreme fills the individual's consciousness, making the transient pleasures of sense-objects pale in comparison, thereby leading to true detachment and equanimity.

The session concluded at this juncture and was followed by a question and answer segment.

## **Question And Answer**

**H K Gupta Ji**

**Q: Are Gyan Yoga and Bhakti Yoga the same or different?**

**A:** All the Yogas ultimately converge into one path. Let's explore this in detail:

- **Karma Yoga:** Karma Yoga involves working for Paramatma, focusing on the ultimate objective or aim. It's about performing actions selflessly, dedicating them to the divine without attachment to the results.

- **Gyan Yoga:** As one follows Karma Yoga, they begin to realize the presence of Paramātmā in their actions and the world around them. This realization leads to Gyan Yoga, where the intellect becomes steady and one gains profound spiritual knowledge and wisdom.
- **Bhakti Yoga:** As the realization of acting for Paramātmā deepens, love for Paramātmā blossoms. This marks the transition to Bhakti Yoga, where devotion and love for the divine become paramount. Bhakti Yoga is about loving and dedicating oneself to Paramātmā.

In essence, to love the aim of Paramātmā is Bhakti Yoga. Without Bhakti (devotion), achieving Paramātmā is impossible. However, Bhakti without action lacks substance. Therefore, all these Yogas are interconnected and support each other on the path to spiritual fulfillment.

## Hanumanprasad Ji

**Q: Can you please explain verse 2.43?**

**A:** This verse should be looked at together with verses 2.42 and 2.44 for better understanding.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।  
 वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ 42॥  
 कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।  
 क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ 43॥  
 भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।  
 व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ 44॥

### Translation:

- **Verse 2.42:** "Arjuna, those who are full of worldly desires and devoted to the letter of the Vedas, who look upon heaven as the supreme goal and argue that there is nothing beyond heaven, are unwise."
- **Verse 2.43:** "They utter flowery speech recommending many rituals of various kinds for the attainment of pleasure and power with rebirth as their fruit."
- **Verse 2.44:** "Those whose minds are carried away by such words, and who are deeply attached to pleasure and worldly power, cannot attain the determinate intellect concentrated on God."

### Explanation:

- **Verse 2.42:** This verse criticizes those who focus solely on the rituals and promises of the Vedas for attaining heavenly pleasures, neglecting the higher spiritual truths.
- **Verse 2.43:** It elaborates that these people speak elaborately about rituals that promise pleasure and power, but their focus is misguided because it leads to rebirth rather than liberation.
- **Verse 2.44:** Those who are enamored by such promises of pleasure and power become mentally distracted and cannot achieve a focused, determinate intellect aimed at spiritual realization.

Our focus should be on the higher purpose and ultimate aim of life. The satiation of sense organs is something even insects achieve. What, then, distinguishes highly developed human beings from lower creatures if we only pursue sensory gratification?



आहार-निद्रा-भय-मैथुनं च समानमेतत्पशुभिर्नराणाम् ।

धर्मो हि तेषामधिको विशेषो धर्मेण हीनाः पशुभिः समानाः ॥

“Food, sleep, fear, and mating are common to both animals and humans. The only special thing about humans is dharma (righteousness). Without dharma, humans are equivalent to animals.”

This emphasizes the importance of dharma as the distinguishing factor between humans and animals. While animals and humans share basic needs and instincts, it is the pursuit of righteousness and higher spiritual goals that elevate human life above mere animal existence.

**Vijay Somani Ji**

**Q: My wife does not want my mother to be brought from the old age home to our house. What can be done?**

**A:** Serving one's parents is among the highest duties in life. Encourage your wife to read the Bhagavad Gītā. If she begins reading it, she may come to understand and appreciate the importance of this duty, and might even suggest bringing your mother back home herself. This approach is gentle and fosters willingness rather than enforcing compliance.

What does the Bhagavad Gītā teach? The first word in the Bhagavad Gītā is "Dharma" (duty) and the last word is "Mine." The Bhagavad gītā emphasizes understanding and fulfilling one's dharma. By reading it, your wife can gain insight into the significance of our responsibilities towards family and elders.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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