

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

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Understanding the Path of Renunciation, Control over the Mind, and the Essence of Self-Realization

Chapter 2 of Śrīmad Bhagavad Gītā is **Sāṅkhya Yoga - The Yoga of Analytical Knowledge**

The session commenced with deep prajwalan, the customary lighting of the lamp, prayers to the Supreme, and salutations to all the Gurus.

**Vasudeva-sutaṁ devam, Kaṁsa-Cāṇūra-mardanam,
Devakī-paramānandam, Kṛṣṇaṁ vande jagad-gurum**

**Yogeśaṁ sac-cid-ānandaṁ, Vāsudeva-vraja-priyam,
Dharma-saṁsthāpaka-vīraṁ, Kṛṣṇaṁ vande jagad-gurum**

**Manojavaṁ māruta-tulya-vegaṁ, jīvendriyaṁ buddhi-matāṁ variṣṭham,
Vātātmajaṁ vānarayūthamukhyam, Śrīrāmadūtaṁ śaraṇaṁ prapadye
Śrīrāmadūtaṁ śaraṇaṁ prapadye**

Śrī Hanumān jī Mahārāja kī jai! Śrī Guru Charaṇ Kamalebhyo Namaḥ!

By the supremely auspicious and boundless grace of Bhagavān, an extraordinary fortune has dawned upon us. A rare and sacred awakening that propels a being towards making life truly meaningful, ultimately culminating in the highest goal of existence: the pursuit and realization of the teachings embedded in the Śrīmad Bhagavad Gītā. Whether this merit stems from the unseen fruits of virtuous deeds in this very lifetime, or perhaps from the pious actions accumulated over countless past lives, or whether it is the silent, compassionate glance of some saintly soul upon us — the truth remains: such divine fortune is not ordinary. To be chosen for the study, understanding, recitation, memorization, and most importantly, the embodiment of the Gītā's eternal sutras in one's life — this is, beyond all measure, the greatest of blessing.

Indeed, is there a fortune loftier than this? Śrī Śaṅkarācārya declares:

"Gītā su-gītā kartavyā kim anyaiḥ śāstra-vistaraiḥ"

If one has truly embraced the Gītā, there is little left to wander about in the endless maze of scriptures, whether known or unknown, seen or unseen. For within the Gītā, the complete essence of all wisdom is already contained.

Today marks the sacred occasion of Hanumān Jayantī. An opportune moment to reflect upon the profound and intimate connection between Śrī Hanumān and the Śrīmad Bhagavad Gītā — a relationship deeper than what meets the eye.

It is well known that the principal speaker of the Gītā is none other than Bhagavān Śrī Kṛṣṇa Himself, and the direct listener is Arjuna. Yet the position of Arjuna as a listener is laced with an emotional undertone of helplessness, as he himself confesses in the second adhyāya:

**"kārpaṇya-doṣhopahata-svabhāvaḥ
pṛichchhāmi tvām dharma-sammūḍha-chetāḥ
yach-chhreyaḥ syānniśchitaṁ brūhi tanme
śhiṣhyaste 'haṁ śhādhi mām tvām prapannam" (2.7)**

Driven by dejection and the sway of weakness, Arjuna surrenders and listens. But seated high above, upon the very flag of Arjuna's chariot, rests Śrī Hanumān — listening with an entirely different sentiment: that of unshaken, desireless devotion, endowed with complete steadiness and bhakti.

While the dialogue unfolds outwardly between Bhagavān and Arjuna, the one who listens in the most profound and undistracted manner is Śrī Hanumān. He not only heard the divine teachings of the Gītā but was also present to witness the revelation of the **Viśvarūpa** — the cosmic form of Bhagavān.

For every seeker aspiring to study the Gītā, Śrī Hanumān stands as an eternal ideal — the embodiment of a perfect sevaka, the peerless helper, and the most reliable associate. Whether one looks upon him as a servant or a supporter, none can match his excellence.

He is the very same who aided Sugrīva, stood by Sītā, extended help to Jāmbavān, supported Vibhīṣaṇa, and above all, served as an inseparable companion to Bhagavān Rāma. So complete was his service, that Bhagavān Himself declared:

"सुनु सुत तोहि उरिन मै नाही"

— such is the fullness of your assistance, Hanumān, that even I remain indebted to you, unable to repay. A divine confession:

"I am a lifelong debtor of yours; I cannot repay this debt."

One who could bind even Bhagavān in the gratitude of service — such is Śrī Hanumān, the epitome of selfless assistance. Whenever there arises a moment of need, whether for Lakṣmaṇa's life, Sugrīva's alliance, or Vibhīṣaṇa's protection, Hanumān is always present. He is the unshakable support system for all.

Yet, in spite of all this, never once does he proclaim his own glory. Traverse the vast expanse of the Vālmīki Rāmāyaṇa, Tulasīdāsa's Rāmacaritamānasa, or any of the countless versions — nowhere will one find Śrī Hanumān uttering: "I did this." Not once does he boast, "I discovered Sītā," or "I brought the Sanjīvanī mountain," or "I united Sugrīva with Bhagavān," or "I guided Vibhīṣaṇa to his shelter."

He simply serves — and disappears into the background. Such is his humility, such is his silence. A brilliant example of knowledge and action harmonized, he is described in the Vālmīki Rāmāyaṇa as:
"Jñānīnām agragaṇyam"

When Bhagavān Rāma and Lakṣmaṇa, while searching for Sītā near Ṛṣyamūka Parvata, encountered Hanumān for the first time. Sugrīva, fearful of a potential ambush by Vālī, entrusted Hanumān — the most intelligent among them — with the task of investigating the identity of these two wandering figures. Disguised as a brāhmaṇa, Hanumān approached Rāma and Lakṣmaṇa.

The conversation that ensued was so profound that Rāma Himself remarked to Lakṣmaṇa:

"O Lakṣmaṇa, the speech of this brāhmaṇa is not ordinary. I have been conversing with him for some time, yet not even the slightest lapse in grammar or diction has escaped his tongue. The depth and precision of his words are such that even the greatest scholars might fall short."

Further, Rāma observes:

"He has subtly extracted every detail about us, yet revealed nothing about himself. We stand here having shared our identities, but he remains wrapped in mystery. Though he seems a brāhmaṇa, the truth of his being remains concealed."

Finally, when Rāma — in his divine compassion — tests him no more, Hanumān surrenders at His feet and pleads:

"O Bhagavān, if even You choose to disown me, where shall I go?"

This moment stands as a testament to his wisdom clothed in innocence, his cleverness adorned with childlike simplicity — a unique and divine blend.

Indeed, the world witnesses a peculiar contrast: those who build grand physiques often lack the sharpness of mind, and those blessed with sharp intellect often find physical prowess elusive. Yet Hanumān defies this norm — the perfect synthesis of supreme strength and supreme intellect.

The scriptures call him:

"Bala-buddhi-vidyā dehu mohi, harahu klesa vikāra"

In valor, there is none his equal. Single-handedly, he invaded Laṅkā, vanquished countless rākṣasas, and reduced the entire city to ashes — untouched even by the mightiest weapons, including the **Brahmāstra**.

In wisdom, he could bewilder even Rāvaṇa, and captivate even Bhagavān Rāma. Such is the luminous radiance, the **ruddra-avātāra** form, of Śrī Hanumān — the very embodiment of both **Bala** and **Buddhi**.

There exists a singular and extraordinary distinction in Śrī Hanumān, one that sets him apart from all other deities. Typically, when a devotee offers praise or worship to a particular deity, it is the grace and devotion of that very deity which is bestowed in return. However, in the case of Śrī Hanumān, the experience is altogether unique. When one sings his glories, contemplates upon him, and offers him worship, the fruit that blossoms is none other than unwavering devotion to Bhagavān Śrī Rāma.

This is the unparalleled and wondrous nature of Hanumān's grace. While the path to most deities leads directly to them, Hanumān stands as the one divine being who, through his own worship, lovingly guides the seeker straight to Bhagavān Śrī Rāma.

Such is his humility that despite possessing infinite power and glory, he never draws attention to himself, never allows the focus to linger on his own name. Even his temples, which seem to grace every street and neighborhood, stand not as monuments of self-proclamation, but as silent beacons redirecting hearts toward Rāma.

In fact, in many places, even within one's own vicinity, one will find more temples dedicated to Śrī Hanumān than to Bhagavān Śrī Rāma. While Rāma Mandirs are fewer and more dispersed — perhaps only a handful scattered across a town or city — Hanumān Mandirs abound, often just a stone's throw away from one another. Such is his quiet presence, ever accessible and ever ready to uplift.

Whenever a Rāma Kathā is being narrated, Śrī Hanumān is drawn to the gathering, slipping in silently, seated among the listeners, immersed in the nectar of Rāma's glories. As the bhajan beautifully sings:

"Jahāṃ kahāi Rāma kathā, tahāṃ bhāya Hanumanta"

Wherever Rāma's name is chanted, Hanumān is drawn as though by an irresistible force. His devotion is so pure, so deeply entwined with Rāma, that he becomes the hidden listener, the silent witness, the ever-present sevaka in every recitation and narration.

One who surrenders to Śrī Hanumān, who invokes him with faith, naturally finds strength, intelligence, eloquence, and wisdom flowering in their life. Such is the grace that flows from his worship — direct, effortless, and freely bestowed.

It is this very reason that the Gītā Pariwār, alongside the sacred study and dissemination of the Śrīmad Bhagavad Gītā, initiated the collective recitation of the Hanumān Cālīsā — a spiritual yajña in its own right. For those wishing to immerse themselves further, the 'Rāma Pratiṣṭhā' app can be downloaded, offering seekers the opportunity to log their daily recitations of the Hanumān Cālīsā. Each offering is lovingly dedicated at the divine feet of Bhagavān Śrī Rāma in Ayodhyā.

For details, one can visit rampratishtha.com or simply download the Rāma Pratiṣṭhā app onto their mobile device.

Although the day's focus is the Śrīmad Bhagavad Gītā — to complete the study of the second adhyāya — how could one possibly proceed on this sacred day without invoking and remembering Śrī Hanumān? Such remembrance is itself a blessing, for the day is graced by **Hanumān Jayantī**.

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.

"That person, who remains unattached everywhere, who neither rejoices upon receiving the auspicious nor grieves upon encountering the inauspicious, whose mind neither clings to delight nor wallows in aversion — such a one's wisdom is said to be firmly established."

To truly understand this shloka, one must observe the nature of attachment, which often weaves itself subtly into life's experiences.

In the sacred town of Vṛndāvan, when devotees visit the markets around the temples, they often find stalls offering ornaments for the adornment of Bhagavān — intricately designed crowns, earrings, necklaces, and various decorative pieces meant for His divine **vigraha**. Along with these, the shopkeepers always hand over a soft, wax-like adhesive. Curiously, the shopkeepers do not call it wax or glue. Instead, they affectionately refer to it as **sneh**.

Without this sneh, the crown wouldn't stay fixed upon Bhagavān's head, nor would the earrings remain in place. It is the sneh that binds the ornament to the form. This simple exchange in Vṛndāvan unveils a profound spiritual reality: **wherever there is sneh — attachment — binding is inevitable.**

Bhagavān, through this verse, teaches the art of transcending such attachments. **When one's mind is free from possessiveness, it remains undisturbed by both honor and dishonor, success and failure, gain and loss, joy and sorrow.**

In ordinary life, however, the mind behaves quite the opposite. The moment someone offers a word of praise, the heart leaps in delight. A single compliment — "*You are such a wonderful person!*" — is relished repeatedly, shared with others, sometimes even displayed proudly on social platforms. If a garland is placed around one's neck, the photograph finds its way to the world within minutes. If one's name is announced on stage, the moment is preserved, celebrated, and revisited time and again.

Conversely, if a word of criticism is uttered, or if someone causes the slightest insult or injury to one's ego, the mind plunges deep into sorrow. The hurt is rehearsed, retold, and relived with great intensity. Whether it is praise or blame, the reactions are always magnified.

Yet, Bhagavān's teaching encourages the exact opposite: to minimize one's reactions, to cultivate a mind that remains poised and unaffected — whether amid garlands or stones, honor or insult. The greater the reaction, the stronger the attachment; the quieter the reaction, the lighter the heart.

This subtle truth finds a living expression in the life of Sardar Vallabhbhai Patel. Before he became India's Home Minister, he practiced law as a barrister in Gujarat. On one particular day, he stood in court, deeply absorbed in arguing an important case. During the proceedings, an assistant quietly walked over and handed him a small slip of paper. The judge, assuming it must be a crucial update about the case, waited to hear its contents.

Patel unfolded the note, glanced at it, and for a brief moment, a faint shadow crossed his face. Calmly folding the paper, he placed it in his pocket and resumed his argument as if nothing had happened. The court proceedings concluded, and the judge, still curious, inquired about the message.

Patel replied simply, "*It was a personal matter.*" Sensing something deeper, the judge pressed further. Finally, Patel revealed, "*The message informed me of my wife's demise.*" The judge, stunned, asked why he hadn't immediately excused himself and left for home. Patel replied with profound steadiness: "*My presence there would have changed nothing. But here, it was my duty to stand for my client, and today's hearing held crucial significance for his future.*"

Such was the state of detachment — **a mind neither shattered by personal loss nor overpowered by emotional turbulence — anchored steadily in the moment's responsibility.**

A similar example appears in the life of Winston Churchill. Though not always considered a figure of moral admiration, even his life held moments worthy of reflection. During his tenure as Prime Minister of Britain, his ancestral home caught fire. As the flames engulfed the premises, an assistant hurried to

inform him. Upon hearing the news, Churchill's first question was: "*Is anyone hurt?*" The assistant assured him no lives were in danger, though the flames had reached the family's treasured ancestral museum.

The assistant, concerned, offered to prepare a car for him to rush home. Churchill calmly declined: "*The fire brigade is already there. My presence won't extinguish the fire any faster. I will finish my day's work, and then I shall go.*" Later that evening, after his work was complete, he returned home to find journalists gathered at the gates. When asked for a comment on the great loss, Churchill responded with remarkable composure: "*The list of things to remember on my deathbed has just grown a little shorter.*"

This is the art of mastering reactions — **to neither inflate joy nor sorrow, to allow life's experiences to arrive and depart without binding the heart.**

Yet the opposite is often seen. The human mind tends to magnify both pleasure and pain. A small joy is stretched to grand proportions; a passing sorrow is expanded into deep despair. A child, expecting to score 98% in an exam, receives 95% and, overwhelmed by disappointment, leaps into a river, ending his own life. Another person, for the sake of acquiring the latest iPhone, goes as far as selling a kidney.

What a powerful illusion! The fleeting joy of possessing an object was imagined so large, so vital, that it felt worth the irreversible loss of a part of one's body. But can such an object truly offer joy proportional to the sacrifice? The iPhone will soon be replaced by a newer model; the kidney, however, is gone forever.

Similarly, the child, who perceived the difference of a mere few marks as a catastrophe, magnified that moment of grief into the loss of all purpose for living. Another child, with lower expectations, might have celebrated the same score with sweets and smiles.

Such is the nature of an untrained mind — it wields a magnifying glass over every emotion, enlarging both the pleasant and the painful beyond their true proportions. But the wise, the **jñānī puruṣa**, quietly inverts the lens. Like flipping a telescope, the situations that once appeared enormous begin to seem small and distant. A trained mind doesn't deny the events of life, but it does refuse to be enslaved by their emotional weight.

The lives of Bhagavān's devotees echo this wisdom. When Rāma was exiled for fourteen years on the eve of his coronation, there was no trace of sorrow or resistance. He accepted the news in a moment, wearing the garments of an ascetic, and prepared to leave for the forest without argument or complaint.

Similarly, the Pāṇḍavas, upon being sent into exile for twelve years followed by a year in disguise, did not protest. Yudhiṣṭhira, Arjuna, Bhīma, Nakula, Sahadeva — all accepted the hardship with quiet dignity. When Arjuna was instructed to undertake a decade of solitary exile as atonement, he did not question it.

Lakṣmaṇa, upon hearing that Rāma would depart for the forest, resolved instantly to accompany Him, abandoning palace comforts without a second thought. Neither the harshness of stones, nor the bite of thorns, nor the scalding sun or freezing rain daunted them.

For those anchored in wisdom, even mountains of sorrow appear as pebbles. For the ordinary mind, even the smallest discomfort feels unbearable. When the electricity fails, the

mere anticipation of heat makes one restless even before the room grows warm.

And so, the path to **prajñā pratiṣṭhitā** is paved not by clinging to comfort, but by training the mind to embrace truth and endure hardship. One who lives only for comfort cannot stand firm in truth. Such a person, driven by the desire to protect ease, will readily bend, lie, and compromise. But one who is committed to truth accepts whatever discomfort may arise and remains unshaken.

Bhagavān once again instructs in the 17th chapter:

**śraddhayā parayā taptam tapas tat tri-vidham naraiḥ |
aphalākāṅkṣibhir yuktaiḥ sāttvikam paricakṣate || 17 ||**

One must neither rejoice upon receiving the pleasant, nor grieve upon encountering the unpleasant.

The secret lies in understanding the art of non-attachment. Where there is no sneh, there is no binding, and where there is no binding, there is freedom.

2.58

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

As the discourse unfolds, Arjuna silently reflects: the words of Bhagavān sound profound, but are they truly practical? Is it even possible for the mind to remain unmoved by praise or blame? Joy often arises naturally in moments of honour, and sorrow seems inevitable in times of insult — is it realistic to transcend these reactions?

It was as though Bhagavān, perceiving the doubt surfacing in Arjuna's heart, responded even before the question was voiced. With perfect compassion, Bhagavān offered an example from nature: just as a tortoise withdraws its limbs from all sides, a wise one too withdraws the senses from their objects, and only then does steadfastness arise in the intellect.

Observing the lives of great saints, one finds this truth mirrored. Such beings refrain from casting their gaze aimlessly, always maintaining inward restraint. The revered **Seth Jaydayal Goenka**, founder of Gītā Press, used to walk with his eyes fixed on his toenails — not out of peculiarity, but as a conscious practice of detachment from the world's distractions. To look upon the world unnecessarily, to listen to idle talk, to entertain thoughts without purpose, or to speak without true need — all these are avoided by the wise. In every way, they gather their senses inward, as a tortoise does.

When the tortoise desires to eat, it extends its mouth; when it needs to walk, it brings forth its limbs. But the moment the task is done, it retreats again into its shell. Similarly, the yogī engages the senses only when necessary, and at all other times, keeps them withdrawn and disciplined.

Bhagavān has designed the tortoise in a marvellous way. Though its inner being is tender, so delicate that even a small injury could end its life, Bhagavān has provided it with an outer shell of such strength that no predator in the forest, whether lion, leopard, or elephant, can harm it. Even if an elephant were to stand upon it, the tortoise would remain unharmed, its shell being impenetrably strong.

Yet there exists one creature capable of preying upon this otherwise invulnerable being: the eagle. The eagle, with its sharp sight, detects the tortoise from high above, swoops down, seizes it, and soars once again into the sky. Ascending to great heights, it releases the tortoise at the right moment, aiming for it to crash upon sharp rocks below. When the tortoise strikes the ground at great speed, the force of the fall shatters its shell, and only then does the eagle partake of it.

So too, Bhagavān has not made the tortoise absolutely invincible — there exists a way to overcome even its armor. In the same way, a yogī learns to gather the senses, sheltering the inner being beneath the protection of self-restraint.

A beautiful conversation between two Sufi seekers once touched upon this same subtle wisdom. One asked the other, *“How can I know whether divine grace has touched me? How do I recognize progress in my spiritual journey?”*

The elder replied with deep insight: *“When speaking no longer charms you, when eating no longer excites you, when sleep no longer entices you, when wandering or socialising no longer tempts you — when nothing apart from necessity draws your attention — then know that you are progressing.”*

Gandhiji too practiced a rare austerity called **‘asvāda vrata’** — the vow of tastelessness. If any food pleased him, he would resolve never to partake of it again. He believed that true detachment involved not even allowing the mind to cling to the taste of any food, let alone indulging in it. How difficult such a resolve is, one can scarcely imagine.

Similarly, the founder of Gita Press, **Jaydayal Goenka**, practiced deep restraint in his meals, limiting himself to just three food items mixed with water, never more.

In the **Ayodhyākāṇḍa** of the Rāmāyaṇa, when Bharata set out to persuade Śrī Rāma to return from exile, he was accompanied not only by the entire royal household — the queens, the guru **Vasiṣṭha**, and other elders — but also by the full might of Ayodhyā’s army. Throughout the journey, Bharata walked in great humility, burdened by the thought that he was the cause of Rāma’s exile. Rather than wishing for people’s affection, he wished they would despise him, believing that through their scorn, his sins would be washed away.

When they reached the hermitage of the sage **Bharadvāja**, Bharata, overwhelmed by guilt, paused the royal procession and entered the hermitage alone, trembling at the thought that the sage might curse him for his role in Rāma’s exile. But the sage, far from condemning him, ran forward and embraced Bharata. With great affection, Bharadvāja declared, *“The fruits of my countless lifetimes of devotion have today culminated not in the sight of Bhagavān Rāma, but in the fortune of beholding you, Bharata.”*

Such were the sage’s words — a response so tender and profound that it left Bharata stunned. After some conversation, Bharata prepared to leave, but Bharadvāja insisted, *“You are our guest. Please, allow us to serve you.”*

Hesitantly, Bharata explained his concern: his retinue was vast, numbering in the thousands — soldiers, queens, ministers, and elders — and he could not imagine a forest hermitage accommodating them all. But the sage, smiling, reassured him: *“Do not worry about arrangements. Bring everyone.”*

The moment Bharata departed to summon the others, Bharadvāja invoked Riddhi and Siddhi, commanding them to prepare a reception so splendid that even the luxuries of Svarga would pale in

comparison. As the descriptions in the Rāmāyaṇa recount, entire rivers of fruit juice began to flow, mountains of ripe mango pulp rose from the earth, hills of pūrīs were heaped high, and vast stores of vegetables appeared. Every delicacy the heart could desire was abundantly arranged, along with palatial tents and grand accommodations, all by the divine power of the sage's austerity.

For Bharata, a tent was especially prepared, furnished with the finest comforts and luxurious foods. Yet, Gosvāmī Tulasīdāsa paints a scene of remarkable renunciation. Amidst this vast array of pleasures, Bharata sat alone, untouched by any of it, his heart and mind free from even the subtlest trace of indulgence.

Tulasīdāsa captures this profound image in the following chaupāī:

संपति चकई भरतु चक मुनि आयस खेलवार ।
तेहि निसि आश्रम पिंजरँ राखे भा भिनुसार ॥

Just as two birds, a chakva and chakvī, though placed together in a cage, refrain from union due to the fear and anxiety of captivity, so too Bharata, even when surrounded by luxuries, did not allow his mind to engage with them. His body dwelt among the objects, but his senses remained withdrawn like the limbs of a tortoise, fully gathered within.

Yet, Bhagavān gently reminded Arjuna that this external renunciation, though noble, is only a part of the journey. **Mere withdrawal from objects is not enough; inner transformation must follow. Only then can the intellect stand truly steady — only then is prajñā pratiṣṭhitā.**

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.

Bhagavān continues to guide Arjuna with subtlety, elaborating on the nature of true detachment. Even when a person physically restrains the senses from their objects, the longing—the deep-seated attachment—often remains alive within. Mere abstinence is not the mark of wisdom, for the thirst of the heart cannot be quenched simply by denying the body.

In the world, many can be found who have abandoned the outward indulgence in pleasures, yet the inner yearning persists, silently alive. This is why Bhagavān declares that only upon beholding the supreme reality — **paraṃ dṛṣṭvā** — does the attachment finally loosen its grip.

One can easily give up an object, but the fascination with it lingers in the mind. **Renunciation by force is possible, but true release only blossoms through inner transformation.**

Consider a prisoner, confined behind bars, who, by the very nature of his captivity, is unable to indulge in sensory pleasures. Would such a man be called a brahmacārī? The absence of opportunity is not the same as the absence of desire.

A genuine seeker must learn not merely to turn away from worldly pleasures but to anchor the mind in Bhagavān through steady **abhyāsa** (practice) and **vairāgya** (detachment). Unless the heart finds a higher love, it continues to circle around the lower.

An incident from everyday life illustrates this truth. Four friends once attended a wedding. Their host, momentarily busy, politely asked them to sit and placed before each one a single piece of laddū along with a glass of water before stepping away.

Time passed, and though hunger gnawed at them, none of the four touched the laddū. Eventually, the day drew to a close. Later, as they reflected upon the incident, one friend asked the others why they had not eaten.

The first replied, "*The host placed the laddū without inviting us to eat. Had he offered it respectfully, I would have eaten. But simply placing it there — it felt as though I were not welcome to it.*" The second said, "*I felt the same, but even more so. Offering just one laddū felt like an insult. If he truly wished to honour us, he would have placed at least four. So I refrained.*" The third confessed, "*My reason was different. I would have eaten, but my morning sugar reading was 180. It didn't seem wise to indulge that day.*" Finally, the fourth said, "*I had every intention to eat. I was hungry and the laddū tempted me, but when I noticed none of you touching yours, I thought, 'If I alone eat, it will seem odd.' So I too left it untouched.*"

Outwardly, all four had abstained from eating, but were they truly renunciants? Their minds remained entangled in the laddū, each for a different reason. They did not eat — not because of detachment, but because of circumstance, pride, health, or social awkwardness.

Such is the nature of worldly renunciation. The external may suggest one thing, but the heart reveals another.

Many take pride in abandoning certain pleasures — such as tea — and wear their renunciation like a badge of honour. When offered a cup, rather than quietly declining, they announce with visible pride, "*I haven't touched tea for twenty years!*" This need to declare one's abstinence betrays the lingering attachment. The mind still clings — if not to the object, then to the identity of being one who has given it up.

True detachment is not in the act of renunciation but in transcending the very fascination for it.

A similar lesson echoes in the story of a wandering ascetic. While walking with a fellow seeker, the ascetic pointed towards a distant red mansion, saying, "*Forty years ago, I kicked that house away and left it all behind. I never looked back.*" The companion smiled and softly replied, "*It seems your foot never quite left the house, for even now you carry the memory of kicking it away. The house might have been left behind, but it still resides within you.*"

It was a moment of revelation. Until the heart forgets, the object is never truly renounced. The thought, "*I gave this up,*" is itself proof that the attachment endures.

Another tale from the life of the Buddha's disciples reveals the same subtle truth. Two disciples were once walking together near a river when one of them spotted a drowning person. Without a moment's hesitation, he leapt into the water, rescued the person, carried them on his shoulders to safety, and only afterward discovered that the one he had saved was a young woman.

Later, another disciple, having witnessed this, dragged the rescuer before the Buddha in great indignation. He pleaded, "*Bhagavān, this man is no longer worthy of the monastic order. You have forbidden us to touch women, yet today he carried one upon his shoulders!*" Buddha listened patiently and then asked the disciple, "*Tell me, did you carry her or did he?*" The disciple answered, "*I did not*

touch her at all. It was he who carried her!"

Buddha replied, *"Indeed, he may have lifted her physically, but he left her by the river the moment he set her down. You, however, are still carrying her in your mind."*

The real challenge is not in the physical act but in releasing the attachment from the heart.

Bhagavān teaches that merely withdrawing the senses is insufficient. The mind must also be freed. It is only when one attains the vision of the Supreme — param̄ dṛṣṭvā — that the mind turns away from worldly allurements, naturally and completely.

This is the essence of the path: **renunciation of objects is easy, but renunciation of attachment is the true victory.**

2.60

**yatato hyapi kaunteya, puruṣasya vipaścitaḥ,
indriyāṇi pramāthīni, haranti prasabhaṃ(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 śloka, Bhagavān reveals yet another profound truth of the inner world. Even a wise and discerning seeker (**vipaścitaḥ**), despite sincere and sustained efforts (**yatataḥ**), finds the mind often overpowered by the senses. Such is the restless, forceful nature of the **indriyāḥ** — these senses, termed **pramāthīni** by Bhagavān — naturally turbulent and prone to disturbance.

This battle between the senses and the mind is not exclusive to novices. Even the most sincere sādhakas, even those walking the path for years, often encounter moments where they are drawn away, despite all their discipline. The struggle is universal — and at times, even the strongest find themselves faltering.

Bhagavān, in His compassion, brings attention to this reality: these **indriyāḥ** are **pramāthīni** — by their very nature, they agitate and unsettle. In the sixth chapter too, at verse 34, Bhagavān describes the mind as pramāthī — extremely restless and powerful in its turbulence. Here, He highlights the senses in the same light.

At times, the senses lead the mind astray, and at times, the mind tempts the senses. This is the endless tug-of-war.

Imagine passing by a street where fresh, golden, crisp jalebīs are being fried in bubbling syrup. Who notices them first? The eyes. And the moment the eyes glimpse the inviting sight, they send their message to the mind: *"Look how crisp and delicious those jalebīs appear! Why not enjoy one?"*

In this instance, the **indriyas** — the eyes — lure the mind. The mind, swayed by the senses, begins weaving thoughts around the jalebī, and desire arises.

Yet there are other times when the roles reverse. One may be sitting comfortably at home on a cloudy, pleasant day when, without any visual or sensory stimulus, a thought emerges: *"It has been so long since I had hot pakorās with tea."* The mind awakens the desire, and then the body, through

the senses, moves to fulfill it. The hands begin preparing, the tongue anticipates the taste, and the entire system readies itself for indulgence.

Thus, sometimes the senses ensnare the mind, and at other times the mind entices the senses. This endless loop continues, binding the individual in its web.

It is important to understand that, at their root, the senses are inert — jada. They are granted strength and direction only through the force of the mind. Without the mind's consent, the senses hold no sway. And so the **śāstras** advise mastering both: **sometimes through controlling the senses, the mind is brought to calmness, and at other times, through restraining the mind, the senses fall in line.**

This is why practices like **dhyāna** (meditation) often begin by instructing one to gently close the eyes — shutting out external distractions so the mind has less material to wander toward. Control over the senses helps still the mind, and mastery over the mind, in turn, helps keep the senses from running astray.

Both must be guarded, for both — the senses and the mind — have the power to pull one away. The **indriyāḥ** are inherently **pramāthīni**, and without vigilance, even a practiced sādḥaka can find himself ensnared.

Bhagavān, in His wisdom, places this warning not to discourage but to prepare the seeker — that **the path is not without challenges, but through steady abhyāsa and inner awareness, both the senses and the mind can be brought under control.**

2.61

**tāni sarvāṇi saṃyamya, 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.

Bhagavān, continuing His compassionate guidance, now offers the path toward true steadiness of wisdom. Having first revealed the turbulent nature of the senses, He now instructs the way to master them.

One whose senses have been brought fully under control (**saṃyamya**), and whose mind remains absorbed in single-pointed devotion to Bhagavān (**matparaḥ**), seated with steadiness and restraint — such a person alone attains true stability of wisdom. Only for the one whose indriyāḥ are under their command does **prajñā** — true, steady wisdom — become firmly established (**pratiṣṭhitā**).

Throughout the **śāstras**, this mastery over the senses has been emphasized in various ways. Again and again, seekers are reminded — simply walking or standing cannot grant one the depth of **dhyāna**. First, the body must be prepared; the senses must be restrained.

It is for this reason that one is instructed to sit — to adopt an **āsana**, whether **siddhāsana**, **padmāsana**, or **sukhāsana**. Each of these postures begins with the binding of the legs. The purpose is not merely physical; it is to still movement, to ground the body, to prevent it from wandering outwardly.

Next, the hands are restrained through the adoption of specific **mudrās**, most commonly **jñāna mudrā** — the gesture symbolizing knowledge. With the legs and hands stilled, attention then turns to the senses. The eyes are to be closed, the mouth gently shut, and even the ears withdrawn from external sounds. One by one, the doors of the senses are sealed.

When the senses are restrained, the mind naturally follows. Without external distractions to pull it outward, the mind finds fewer anchors in the world. Yet even as one sits in this manner, the real test begins.

The moment the mind hears the sound of a bell — perhaps the doorbell ringing — its curiosity awakens: "*Who could it be?*" The body may remain seated in stillness, the eyes may be closed, yet the mind rushes toward the door. And so the question arises — who is truly sitting in **dhyāna**? Is it the body, or the mind? For the one absorbed in the sound of the bell, the body may be on the meditation seat, but the mind has long left.

True **dhyāna**, Bhagavān reveals, is only possible when all inner and outer movements are brought to stillness. It is through prolonged and sincere **abhyāsa** (practice) that the senses are quietened, the mind becomes steady, and the **buddhi** (intellect) becomes clear and unwavering.

Only when the **indriyāḥ** are mastered, the mind stilled, and the buddhi undisturbed, does the seeker attain the state of **sthita-prajñā** — the unshakable stability of wisdom.

Bhagavān's path is clear: first, the senses must be brought under control, for without restraining the **indriyāḥ**, the mind remains a wanderer. Once the senses are tamed, the mind follows, and when the mind is anchored, the buddhi shines in its full clarity. In this alignment, true **dhyāna** blossoms.

This is the inner architecture of the sthita-prajñā puruṣa — whose senses, mind, and buddhi, all rest in perfect harmony.

2.62

**dhyāyato viṣayānpuṃsaḥ(s), saṅgasteṣūpajāyate,
saṅgātsañjāyate 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.

When Bhagavān began to unfold this profound wisdom before Arjuna, a subtle restlessness stirred within his heart — as if these were impossibly high ideals being presented. One might even feel the same while listening: "Is this not too much to ask? Not to think of sweets like jalebi or rasgulla? If such thoughts are forbidden, then how is one supposed to live?"

Bhagavān's words painted the image of a tortoise withdrawing its limbs — complete restraint, total withdrawal of the senses. Extend them only when necessary, and immediately draw them back. Such mastery, though, seems almost too difficult to practice.

Yet, Bhagavān cautions: if this path of self-mastery is not embraced, a subtle but dangerous cycle begins. It all starts with contemplation.

- **dhyāyato viṣayān puṃsaḥ** — when a person allows their mind to dwell upon sense objects, the natural outcome is **saṅgas teṣūpajāyate** — attachment. The first step is never the object itself, but the thought of it.

Take, for example, a simple afternoon. One sits on the terrace, enjoying the gentle cool breeze. The mind drifts — *"Ah! What a pleasant weather. The last time such a breeze danced through the air, pakoras were served, hot and crisp. How delightful that moment was!"*

At this stage, it is merely a thought. There is no desire yet — just a memory, a fleeting mental image. But the moment this thought lingers, attachment begins to form. If the thought passes, no harm is done. However, if the mind clings to it, the desire awakens.

And desires too come in degrees. Sometimes, the longing is soft — one calls out: *"Is anyone there? I'm craving some pakoras."* If no one responds, the mind might let go. But if the desire is strong, one might go further — dial a number, insist, demand. The longing refuses to stay silent until fulfilled.

But what happens when this desire meets resistance?

- **kāmāt krodho'bhijāyate** — from desire arises anger. Whenever a cherished wish is obstructed, the heat of frustration ignites into **krodha** — anger.

Interestingly, people often seek remedies for anger but seldom question the root — desire itself. Rarely does anyone ask, *"How can I prevent desires from arising?"* Instead, desire is embraced, even cherished. Yet, it is this very unchecked desire, when hindered, that transforms into anger.

Just like fire — if fuel is removed, the flame extinguishes on its own. But if the desire is allowed to burn freely, the moment an obstacle appears, it erupts into anger.

A woman once approached a Mahatma, deeply troubled. *"Whenever anger rises, I lose all control. I say things, I do things — and later, the regret is unbearable. Please, give me a remedy!"*

The Mahatma, seeing her earnestness, offered a playful yet wise solution. He handed her some harmless homeopathic pellets, presenting them as sacred, '**abhimantrit**' medicine. The instruction was simple: whenever anger began to rise, place two pellets in the mouth and, under no circumstance, allow the teeth to touch them. Keep the lips sealed until the pellets dissolve.

The woman, desperate for peace, obeyed. Days passed, and a transformation unfolded. With her mouth closed, unable to speak in anger, the storm would subside before words could escape.

Through this gentle trick, the Mahatma revealed a profound truth: it is not the emotion itself, but the vehemence — the uncontrolled surge — that causes harm.

Neither **kāma** (desire) nor **krodha** (anger) alone destroys a person. It is their intensity, their momentum, their unchecked growth that wreaks havoc. A matchstick's flame is harmless if extinguished promptly. Left unchecked, it can engulf a home.

Similarly, anger often begins over the smallest of triggers, so insignificant that when recounted later, it sounds almost absurd. And yet, if left unaddressed, this spark swells into a consuming fire.

Bhagavān's teaching is clear: **the moment one notices the first flicker of longing, that is the time to practice awareness. The earlier the intervention, the easier it is to extinguish. Once the flames of desire or anger are allowed to spread, even the strongest effort struggles to contain them.**

The heart of this wisdom lies in the sequence:

First comes contemplation (**dhyāna**), which leads to attachment (**saṅga**). Attachment breeds desire (**kāma**). When desire faces obstruction, it turns into anger (**krodha**).

And so, the chain reaction begins, all born from a single thought, left unchecked.

Such is the delicate architecture of the mind — and the timeless guidance offered by Bhagavān shows the path of mastery over it.

2.63

krodhādbhavati saṁmohaḥ(s), saṁmohātsmṛtivibhRāmaḥ, smṛtibhramśād buddhināśo, buddhināśātpraṇāsyati. 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.

When desire remains unfulfilled, it gives birth to anger, and from anger arises **saṁmoha** — a clouding of wisdom, a state of delusion. Once this veil of **saṁmoha** descends, **smṛtivibhrama** — the loss of right memory — follows.

In such moments of delusion, the ability to recall what is right and what is wrong fades away. The subtle faculty of discrimination gets eclipsed. From the disturbance of memory, the decline of buddhi — the faculty of higher wisdom — is inevitable. Once buddhi is destroyed, the downfall of the individual becomes certain.

Bhagavān explains to Arjuna that the sequence is both subtle and deeply destructive. When the surge of anger is left unchecked, when one fails to hold back the force of desires, it inevitably manifests through speech and action. Words are spoken that were never meant to be uttered, and deeds are committed which were never intended.

How often does one regret later, wondering, *"Why did I say this? I never even thought of speaking such words. What overtook me?"* This is the working of krodha. The moment anger takes hold, wisdom gets clouded, and actions occur beyond one's conscious will.

Bhagavān highlights that when the intellect is overshadowed by **saṁmoha**, even the sincerest well-wisher's words fall on deaf ears. If, in such a state, someone lovingly tries to intervene — reminding one of relationships, of the person standing before them, saying, *"This is your husband, your wife, your mother, your son — why are you speaking like this?"* — the response is often harsh and blind.

One lashes out even at the one who comes to offer support, accusing them of siding with the so-called opponent:

"Even you are against me? Even you support them? You know I am right, and yet you choose to stand against me?!"

In truth, the person only wishes to calm the storm, to save the individual from further damage, but the clouded mind mistakes a friend for an enemy. When **smṛtivibhrama** sets in, the boundary between friend and foe is erased, and even the closest ones — family, friends, well-wishers — are perceived as adversaries.

Bhagavān teaches that when this condition deepens and buddhi is lost, the final step is **praṇāsyati** — self-destruction. One sinks so deep into this whirlpool of delusion that rising out becomes a challenge.

The moment one realizes even a flicker of self-awareness, it is vital to anchor the mind and recollect the presence of Bhagavān. If one manages to catch oneself at that point, there is hope for restoration. If not, the person keeps spiraling further into the whirlpool of downfall.

During such moments of emotional storms, the remembrance of Bhagavān becomes the only raft that can steer the mind away from destruction. Just as the heart longs for refuge amidst despair, a devotee, too, offers a heartfelt prayer:


हे नाथ अब तो ऐसी दया हो, जीवन निरर्थक जाने न पाये ।
यह मन न जाने क्या क्या कराये, कुछ बन ना पाया अपने बनाये ॥


संसार में ही आसक्त रहकर, दिन-रात अपने मतलब की कहकर
सुख के लिए लाखों दुःख सहकर, ये दिन अभी तक यहीं बिताये
हे नाथ अब तो ऐसी दया हो, जीवन निरर्थक जाने न पाये ॥

ऐसा जगा दो, फिर सो ना जाऊँ, अपने को निष्काम प्रेमी बनाऊँ
मैं आपको चाहूँ और पाऊँ, संसार का भय रह कुछ ना जाय
हे नाथ अब तो ऐसी दया हो, जीवन निरर्थक जाने न पाये ॥

वह योग्यता दो, सत्कर्म कर लूँ, अपने हृदय में सद्भाव भर लूँ
नर-तन है साधन, भव-सिंधु तर लूँ, ऐसा समय फिर आये ना आये
हे नाथ अब तो ऐसी दया हो, जीवन निरर्थक जाने न पाये ॥

हे नाथ हमें निरभिमानी बना दो, दारिद्र्य हर लो, दानी बना दो
आनंदमय विज्ञानी बना दो, मैं हूँ पथिक यह आशा लगाए
हे नाथ अब तो ऐसी दया हो, जीवन निरर्थक जाने न पाये
यह मन न जाने क्या क्या कराये, कुछ बन ना पाया अपने बनाये ॥





"हे नाथ! अब तो ऐसी दया हो जीवन निरर्थक जाने न पाए।"

"O Bhagavān, let such grace descend upon me, that this life may no longer pass away in vain."

This bhajan stands as a soulful reminder of the human plight — the mind wandering endlessly, lost in its self-created world, entangled in attachments, chasing comfort and pleasure, enduring pain, and yet achieving nothing of real worth. When the mind is gripped by such delusion, Bhagavān alone can awaken true awareness. The prayer echoes the longing of a soul pleading not to fall back into spiritual slumber, yearning to become a devotee of selfless love:

"Awaken me, O Bhagavān, so that I may never fall asleep again. Let me become an embodiment of unconditional love. Let me seek You, find You, and remain free from the fear of this transient world."

The bhajan continues with the plea:

"Grant me the strength to engage in noble deeds, to fill my heart with goodwill, and to cross this ocean of worldly existence through devotion and grace."

And concludes with:

"O Bhagavān, make me humble, remove my inner poverty, make me generous, blissful, and wise. Though I am fallen, my hope rests solely upon You."

Thus, whenever the storm of anger arises, whenever the waves of emotions begin to engulf the intellect, this is the moment to remember Bhagavān, to pray for protection — for without this remembrance, **buddhināśātpranaśyati** — the intellect perishes, and self-destruction becomes inevitable.

rāgadveṣaviyuktaistu, viṣayānindriyaiścāran, 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.

When a person is free from attachment and aversion, and moves through the world of sensory objects without being controlled by them, they are able to remain in mastery of their inner being. Such a person finds true peace — **prasāda**.

This inner mastery comes from a heart that is not ensnared by desires, one whose mind remains unaffected by external influences. When the mind is governed by **ātma-vaśya** — self-control, guided by the deeper wisdom, a person's soul finds peace and serenity, untouched by the turbulence of desires.

A true seeker, who has the reins of their heart in their own hands, does not fall into the trap of worldly indulgence. Their mind is at peace with what comes their way. Bhagavān's teaching here is clear: a person who has control over their senses and desires walks through life unaffected by the distractions that pull others into the cycle of cravings and dissatisfaction.

In the example of such a devotee, nothing is truly significant or binding. Whether they are enjoying a rich delicacy, or riding in a lavish airplane, their inner peace remains unaffected. The external circumstances do not dictate their happiness. For them, whether they are eating a local sweet made with ghee or something simple like a dry papad, their joy is not defined by the nature of the food or the luxury of the experience. The key is in the heart — one who is not attached to these things can enjoy them without them becoming a source of attachment.

Bhagavān beautifully conveys that attachment to material comforts, whether food or lifestyle, does not bind a person's soul if they have mastery over their inner self. If the heart is not bound by these desires, even the finest delicacies or the most luxurious experiences lose their power to control the individual. The soul remains unaffected, flowing with peace, unburdened by the world's temptations.

An interesting analogy is drawn from a conversation where a philosopher was asked whether money is good or bad. The philosopher's response was profound: "**Money is a good servant but a bad master.**" As long as money is under one's control, it serves a purpose, providing comfort and security. However, the moment one becomes enslaved to the desire for money, they lose their freedom, and their life becomes a pursuit of wealth at any cost. In this state, everything else, including relationships and values, is forsaken. Bhagavān illustrates this by showing that when money becomes the master, it can destroy everything in its path, leading to a loss of integrity, relationships, and true happiness.

On the other hand, when material things are seen as **prasāda** — the divine gift, they lose their power to control. Bhagavān teaches that when something is offered to Him and then received as **prasāda**, it becomes a sacred gift, free from any attachment. This principle applies to every aspect of life. Whether it's food, clothing, or relationships, if one approaches them with the understanding that they are all offerings from Bhagavān, there is no room for greed, possessiveness, or dissatisfaction.

For example, when one receives food, clothing, or even a spouse, with the understanding that it is all **prasāda** from Bhagavān, the heart remains peaceful. There is no desire to possess, only gratitude for what is received. When one accepts that everything in life is a divine gift, attachment fades, and the mind becomes serene.

"प्रभु प्रसाद पट भूषण धरही"

The tradition of offering the best food, clothing, or anything else to Bhagavān before partaking in it comes from this very understanding. People used to buy fabric and offer a piece of it to Bhagavān before wearing it, understanding that the fabric, once offered to Him, becomes sacred. It is this mindset of offering and receiving as **prasāda** that brings true peace, for when the mind is aligned with gratitude rather than desire, there is no room for inner conflict.

Bhagavān's teachings also draw from the example of Bharata, who, in his devotion, asked for only Bhagavān's **charaṇapadika** (His sandalwood). Bharata understood that with this divine **prasāda**, he could endure the greatest of trials. His heart remained detached from material comforts, yet he found solace in that one gift, knowing it came from the divine hand.

By adopting this attitude — that everything one receives is **prasāda** — there is no internal conflict. The mind becomes clear, serene, and free from attachments. This, Bhagavān explains, is the way to **prasādamadhigacchati** — true peace.

In this way, the mind remains unclouded, the heart remains free, and the soul remains at peace, untouched by the distractions of the material world. The path to serenity is through mastery over the senses, embracing life's offerings as divine gifts, and seeing everything with a heart full of gratitude.

2.65

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

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

Through **prasāda** (divine grace), all sorrows are eliminated, and the peaceful heart, filled with joy, soon finds itself established in unwavering wisdom. When the heart becomes joyful and at peace, all suffering fades away. The actions of such a devotee are no longer driven by the turbulence of worldly desires, but guided by a pure, tranquil mind that is firmly anchored in Bhagavān.

This teaching of **prasāda** is profound. When one receives life's circumstances as a gift from Bhagavān, whether it be the challenges or the comforts, the mind remains calm, unaffected by the fluctuations of pleasure or pain. For the true devotee, **prasāda** is not merely a matter of receiving material offerings, but seeing everything in life—relationships, situations, even hardships—as part of Bhagavān's divine plan.

In this understanding, there is no room for attachment to the outcomes. Whether a person is a spouse, a child, a neighbor, or a superior at work, all are seen as **prasāda** — divine gifts bestowed by Bhagavān. There is no concern for whether the situation is favorable or unfavorable. This is the essence of **prasāda** — to accept everything without judgment, without the desire to label it as good or bad.

An example from tradition sheds light on this. In Gurudwaras, there is a saying: "*Do not bite into the prasāda.*" This is not to suggest that one should avoid consuming it, but rather to emphasize that one should not judge it. Whether the prasāda is sweet or sour, whether it is a simple meal or a rich offering, the key is not to analyze or criticize. The attitude should be one of acceptance and gratitude, without finding fault or seeking perfection.

This wisdom points to a deeper realization: when one accepts everything in life as **prasāda**, all personal attachments and struggles with favorable or unfavorable conditions dissolve. The heart, filled with joy, no longer seeks to change the circumstances but finds peace in them as they are.

A beautiful teaching reveals that true contentment comes when one reaches a state of inner satisfaction, regardless of the external conditions. This is the essence of being **santushto** — content with whatever comes. The true seeker does not wait for external changes to bring happiness. Whether a situation improves or worsens, or whether people come and go, their inner peace remains unshaken. This is the state of happiness that Bhagavān desires for His devotees — a happiness that is not contingent on external circumstances.

A personal story illustrates this point vividly. A young man once said, *"I don't believe one should ask Bhagavān for anything."* But a friend gently corrected him, saying, *"There is no harm in asking. Sometimes, it's okay to ask Bhagavān for what one needs."* Life is full of interactions with others — we meet some on special days, like Saturdays or full moons, while others come by more regularly. It is not wrong for them to ask. However, if someone were to constantly ask, without ever expressing gratitude or contentment, it would not be well-received.

This teaches that when one's requests become incessant, when one's relationship with Bhagavān is reduced to a constant demand, it strains the bond. This is why **prasāda** is so important. When we receive the blessings of Bhagavān, we must do so with an open heart, accepting what comes without expectation, without seeing the world through the lens of "wanting more."

True peace and the cessation of suffering come from embracing everything as **prasāda**. Whether good or bad, we accept life's moments as gifts from Bhagavān. The heart remains at peace because there is no desire for change — everything is as it should be. This is the wisdom that ends suffering and brings joy.

The key to living in harmony with the divine is to be **santushto** — content and peaceful, regardless of external changes. The person who can say, *"I don't want any changes, I am content with what is,"* will never experience true dissatisfaction. This attitude of gratitude and acceptance is the essence of **prasāda** and leads to a life of peace and fulfillment.

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?

A person whose mind is not disciplined and whose intellect is not aligned with wisdom, cannot achieve **bhāvanā** (correct intention) or **śānti** (peace). Without peace, where can there be happiness? Bhagavān explains that a person who has not mastered their own mind, who has not disciplined their intellect, cannot achieve harmony in their thoughts and emotions. A restless mind is incapable of experiencing true peace or happiness.

Consider a situation where someone experiences an unexpected loss, like the sudden death of a loved one. In such moments, people may remove sacred images or objects, as if to reject the divine in their grief. They might question the value of worship, wondering what it has brought them when faced

with such a loss. This reveals a lack of genuine **bhāvanā** (devotion) toward Bhagavān. Their worship was not truly connected to Bhagavān, but only a mere formality, something they relied on when convenient. Their attachment to the world's favor and disfavor overshadowed their connection with the divine. When life's conditions — whether favorable or unfavorable — become more important than the relationship with Bhagavān, peace is lost. **Aśāntasya kutaḥ sukham** — where there is no peace, there can be no true happiness.

This is a profound truth. Happiness cannot exist in the absence of peace. Without peace, the mind becomes like a turbulent ocean, constantly agitated by the shifting waves of thoughts. Even the most joyous occasion or experience cannot bring lasting satisfaction if the mind is not at peace.

Take, for example, a person who eagerly anticipates watching their favorite movie. They prepare carefully — deciding on the perfect budget, picking up popcorn and drinks, dressing up, and even planning dinner afterward. But as the movie starts, their mind is disturbed by a thought: Did I turn off the gas at home? Suddenly, the joy of the movie is lost. Despite everything being the same — the movie, the people, the setting — the happiness vanishes because the mind has become restless. The thought of the gas left on overpowers the enjoyment of the present moment. **Aśāntasya kutaḥ sukham** — when the mind is restless, happiness slips away.

Another illustration might involve a person who enjoys a glass of milk at home. They take the first sip, savoring its richness and creaminess. However, as they drink, they hear a voice from the other room: That milk was meant to be given to the cow outside. In an instant, the joy of drinking the milk vanishes. Despite the milk being the same and the person still present, the peace of the mind has been disrupted, and with it, the enjoyment has disappeared. **Aśāntasya kutaḥ sukham** — when peace is lost, happiness fades away.

All worldly happiness is fleeting and cannot be attained without inner peace. There are three basic ways of living, each corresponding to a different relationship with peace and happiness.

The **first** is the lowest way of life — **less income, more expenditure**. A person in this state struggles with finances, constantly worrying about their expenses exceeding their income. They take out loans and are bound by EMIs (equated monthly installments). Despite acquiring material possessions, such as motorcycles, cars, and homes, they remain in a state of constant unrest. Such a person can never be truly happy. **Aśāntasya kutaḥ sukham** — no happiness can arise from a life filled with financial anxiety and insecurity.

The **second** is a more moderate way of life — **more income, more expenditure**. This person works hard to earn and spends just as much. While they may enjoy more material pleasures, they still lack peace. They spend their time chasing wealth and then try to spend it on luxuries like vacations or entertainment. However, peace remains elusive. **Aśāntasya kutaḥ sukham** — true peace does not come from endless striving for more, no matter how much is gained.

The **third**, and most ideal way of life, is the minimalist approach — **less income, less expenditure**. This person does not seek excessive wealth but lives contentedly within their means. They work the necessary hours for a modest income and spend only what is required. In this life, true peace and happiness are found. Their mind is free from the worries that plague those chasing after more, and this is where true **śānti** (peace) and lasting happiness reside.

This is not to suggest that one must renounce everything or live a life of hardship. Rather, it is the ability to live simply, with contentment in the present moment, without constantly seeking more. Those who accumulate wealth and material goods often do so at the cost of their peace. Wealth, if

accumulated without consideration for inner peace, does not bring true happiness. Similarly, those who seek external pleasures without seeking śānti in their hearts find that, ultimately, their possessions and achievements fail to bring them lasting joy.

The pursuit of happiness often leads people to chase wealth or fame, but if it comes at the expense of peace, it is ultimately unsatisfying. **Sukha** and **śānti** are not to be sacrificed for the acquisition of material wealth. **Asāntasya kutaḥ sukham — a restless mind cannot experience true happiness.**

In the end, one must reflect on what truly brings contentment. If a person is envious of another's happiness, they should consider whether they would trade their peace for that person's external possessions. True peace comes from within and is not dependent on external circumstances. As long as the mind is at peace, one can find contentment with whatever comes their way. Sukha comes not from accumulating more, but from mastering the mind, from accepting life as it is, and from finding joy in simplicity and tranquility.

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.

When the senses, which are in constant motion, are directed by the mind toward any object, they take away the intellect, just like the wind that sweeps away a boat on water. Bhagavān explains that the mind can only focus on one sense at a time. If a person is immersed in one sensory experience, such as watching a movie, they cannot fully engage with other senses at that moment. For instance, while watching a movie, the taste of food is unnoticed. Similarly, while listening to music, the joy of eating food is absent. The mind remains attached to whichever sense it is engaged with, leaving the other senses inactive. One cannot be equally engrossed in all five senses at once; the mind focuses on the one it is most attached to, and that attachment can lead to a person's downfall. It is the power of **māyā** that leads one to become lost in the pursuit of the senses, drowning in attachment to one specific experience. The more a person becomes attached to a particular sense, the more they are controlled by it.

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.

Therefore, Bhagavān advises that a person who has disciplined their senses and is free from attachment to sensory pleasures, whose mind is not swayed by external stimuli, finds their intellect to be stable and unwavering. Such a person can see without truly seeing, hear without fully listening, and eat without becoming absorbed in the taste. Their mind is detached from the physical senses and remains centered. This discipline of the senses is the path to a stable mind and intellect.

For example, even when a saint is offered food without salt, they may eat it without complaint. When asked later why they ate it, they might casually reply, "Was there no salt in it?" Their mind remains

undisturbed by the absence of flavor, for they are not attached to the taste. On the other hand, when someone else is served food without salt, their mind becomes preoccupied with the missing flavor, and their happiness or displeasure becomes tied to the experience of the food.

This difference arises because the mind of a saint is not bound by sensory experiences. They remain unaffected by what they experience, while the ordinary person's mind becomes attached to every sensation. The mind of the saint does not connect to the pleasure or pain of the senses; it remains unaffected. In contrast, the mind of an ordinary person becomes entangled in sensory experiences, leading to emotional responses. The saint's detachment from the senses keeps their mind peaceful and stable, while the person who is attached to the senses is swayed by every passing experience.

The key lesson here is that the mind's attachment to the senses determines the person's experience of happiness or suffering. A person whose mind is fixed on the senses will inevitably face turmoil, for the senses are inherently unstable and ever-changing. The senses may provide temporary pleasure, but they cannot offer lasting contentment or peace. Bhagavān teaches that **a mind disciplined and detached from the senses will remain steady, unaffected by external circumstances, and able to experience true śānti (peace).**

2.69

**yā niśā sarvabhūtāṅ(n), tasyāṅ(ñ) jāgati saṅ(y)yamī,
yasyāṅ(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.

What is night for all creatures, the yogi remains awake in that very night, immersed in the eternal knowledge of **parānanda** (supreme bliss), which is beyond the material world. For those beings who are attached to transient worldly pleasures, that very state of being awake is akin to night for the sage who perceives the truth. Bhagavān explains that while the world remains engrossed in the pursuit of fleeting desires and the transient, the yogi, with their disciplined mind, remains unaffected, as though the world is asleep and they are the only ones awake, perceiving the higher truths.

To the yogi, the mundane world appears as a dream, an illusion. The distractions and entanglements of the world, for them, are like a long, deep sleep. The yogi's experience of the world is beyond the transient pleasures, like the worldly pursuits that others strive for. For them, the time of rest or distraction is actually a time for meditation, where the mundane concerns do not disturb their inner peace. Bhagavān mentions that for yogis, the time between 3:00 and 5:00 a.m. is considered the brahma-muhurta, the most auspicious and ideal time for spiritual practice and deep meditation.

In the words of the poet-saint,

मोह निशा सब सोवनिहारा। देखिं स्वप्न अनेक प्रकारा।
एहिं जग जामिनि जागहिं जोगी। परमारथी प्रपंच बियोगी ॥

It is conveyed that for the yogi, the time spent in worldly pleasures is like the time spent in rest, while the time of rest becomes the time for yoga, for spiritual awakening.

2.70

**āpūryamāṇamacalapraṭiṣṭhaṃ,
samudramāpaḥ(ph) praviśanti yadvat,
tadvatkāmā yaṃ(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.

Just as rivers filled with water enter and merge into the immovable, stable ocean without disturbing its calm, similarly, the desires and pleasures that arise in the mind of a person with steady wisdom merge into that wisdom without disturbing its tranquility. Such a person attains **śānti** (peace). Bhagavān elaborates on three types of conditions of the mind.

- 1. The first is a **mind filled with desires, where the person yearns for pleasure but is unable to fulfill those desires.**
- 2. The second is a **mind filled with desires where the person gets the opportunity to enjoy those pleasures.**
- 3. The third condition is the **state of steady wisdom, where desires are present, but the individual is not attached to them. This state is the one where peace is found.**

In the analogy of rivers flowing into the ocean, thousands of rivers pour into the vast, unshakable ocean, yet the ocean remains undisturbed, calm, and serene. Similarly, the **sthita-prajña** (one with steady wisdom) remains unshaken by the flood of desires or worldly experiences. Whether traveling in expensive cars, eating sumptuous meals, or enjoying luxurious comforts, such a person remains unaffected. Their inner peace is not disturbed by external circumstances, and their mind remains steady. In contrast, an ordinary person would find their peace disrupted by even the smallest shifts in their circumstances or desires.

The difference lies in the wisdom and discipline of the yogi. They experience the world, but they are not bound by it. The senses and desires may come and go, but the **sthita-prajña** remains unmoved, unaffected by the external world. Their peace comes from within, and no external pleasure or hardship can disturb it.

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 one who renounces all desires, who moves through life without attachment, devoid of ego and free from pride, attains true peace. Such a person is free from the cravings for worldly pleasures. Without the desire for worldly enjoyment, there is no attachment. Without attachment, ego and pride vanish. This is a key principle of wisdom.

When desires arise, attachment follows. With attachment comes the sense of ownership and ego: "*I have achieved this.*" This sense of "*I*" brings with it pride. For example, a person might say, "*I received this because of my efforts.*" This ego forms when one is attached to the desires and pleasures of the world. However, the one who has transcended desires and the ego is unaffected by these fluctuations and remains anchored in peace.

Bhagavān teaches that wealth is meant to bring comfort and security. It is necessary to earn for our needs, but accumulating wealth should never come at the cost of inner peace or happiness. When people argue over money, causing tension and strife in their lives and homes, they are creating unrest within themselves. There is no greater foolishness than to sacrifice one's peace and tranquility in the pursuit of wealth. Wealth is only meant to be a means, not an end. Therefore, the wise one ensures that their peace is never compromised, regardless of the situation. One may lose all their wealth, yet if their inner peace is intact, they remain unaffected.

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.

This is the **brāhmī sthitiḥ** (state of transcendental consciousness), where one, having attained the Brahman, reaches the ultimate peace. Bhagavān describes that such a person does not become deluded, even at the time of death. They reach the Brahman and are free from rebirth. This is the state of the realized soul, who is not affected by the illusions of the material world.

The one who has fixed their mind on the goal of attaining the Brahman and is unaffected by distractions is the true sthita-prajña (one with steady wisdom). Such a person has set their sight on the highest goal, which is Brahman nirvāṇa (liberation in Brahman), and has no desires other than this. The distractions of the world do not sway them, as their direction is fixed.

In this state, the person does not look at the external world through the lens of worldly attachments. Their goal is singular, and they walk the path to the Brahman with unwavering determination. Bhagavān has outlined all the steps for self-assessment, not for comparing oneself to others. The journey to the Brahman is personal, and each person must evaluate their own progress. It is not about how others perform on this path but about the individual's own connection to the teachings.

At this point, Bhagavān concludes the teachings of this chapter, and we too conclude. The second chapter of the Bhagavad Gītā, which deals with the science of Yoga and Brahman knowledge, has now been completed. The teachings from this chapter guide one toward steady wisdom and self-realization.

Om Tat Sat – These sacred words mark the conclusion of this profound discourse.

QUESTIONS AND ANSWERS

Krishna Ji

Q: You explained very well about the mind and the senses, and I found it really helpful. However, one thing I don't understand: if we are supposed to control, calm, and guide the mind, then when we control it, won't the force of desire increase? Wouldn't it be that once we control it, the desire will intensify?

A: No, control doesn't increase the force; it reduces it. Just like if you control fire, will it increase or decrease? It will decrease. Similarly, if you control the desire to eat sweets, it won't bother you again. The first time you control it, it may come back once, but after that, it will be much less frequent. Most

desires can be controlled with one act of restraint, and they won't trouble you again. It's the same with the mind's urges—control reduces them.

The key to controlling the mind is through spiritual wisdom, which is attained through satsang (spiritual gathering). The more satsang you attend, the more your intellect develops, and your doubts are dispelled. By regularly engaging in satsang, you will come to realize that the worldly pleasures we chase are insignificant compared to the joy of Bhagavān. This understanding helps in controlling desires and the mind. Satsang strengthens the mind and provides the power to control the senses.

Subhash Ji

Q: Why does the mind wander to other things when we chant Bhagavān's name?

A: The reason is that during the 15–16 hours we are awake, our minds are engaged in worldly activities, and thus, the thoughts from the day follow us into meditation. Therefore, the more we involve Bhagavān's name in our daily activities, the more we will focus on Bhagavān during meditation. If we think about worldly matters all day, those will dominate our meditation. So, by turning our daily actions toward Bhagavān, we invite His presence into our minds, even during meditation.

Additionally, chanting Bhagavān's name in the mind is perfectly fine, but it is better to begin with vocal repetition. Later, as we progress, mental chanting will occur effortlessly, but that comes with advanced practice. In the beginning, the best way is to chant aloud.

Malay Ji

Q: You mentioned that it's not just the renunciation of sensual pleasures but also the renunciation of attachment that is important. I have been attending Bhagavad Gita classes for the past year and have developed a new habit of waking up early. I considered sleep as a "subject" I need to detach from, so I practiced waking up early. But even though I wake up early, I still feel sleepy. How do I control this urge to sleep?

A: It's completely normal. Reducing sleep time from six hours to less than that requires yogic practices, not just habitual practice. You can reduce it with yogic techniques, and with consistent practice, you can even lower it to two hours. However, the body still needs some rest, especially six hours of sleep. If you attempt to reduce sleep without incorporating yogic practices, it's not sustainable. Yoga nidra (a state of conscious relaxation) can help you reduce your sleep time, but it requires specific yogic practices. Simply practicing waking up early will not eliminate the urge to sleep.

You can start by setting small penalties for not following your rule, such as skipping your morning tea if you delay waking up. These small, practical penalties will help you keep your discipline in place. But make sure the penalties are manageable. Hatha yoga (physical practices) that force the body are not sustainable, and can harm the body. You must ensure that you get at least six hours of sleep and then gradually build the habit of waking up early. With time, and without overburdening your body, you will find it easier.

Q: Does the long lifespan of a tortoise have anything to do with its ability to control its senses?

A: No, the tortoise controls its senses as a protective mechanism, not for spiritual reasons. The example of the tortoise withdrawing its senses is used for humans to learn how to control desires. However, the tortoise does so for its own safety, not because it is practicing self-restraint for spiritual growth. Each species is created with different life spans, and there's no connection between the lifespan and controlling desires.

Murali Ji

Q: In the 16th chapter, Bhagavān talks about the three forces—desire (kāma), anger (krodha), and greed (lobha). How do we control these forces? Is it that the force of these desires will destroy us?

A: Yes, these forces must be controlled, as they can destroy you if left unchecked. However, it is not easy to completely renounce them. Only a fully enlightened yogi, a siddha Puruṣa, has completely eradicated these forces within. For regular practitioners, the force of desire, anger, and greed is to be endured and controlled gradually. It's important to acknowledge that while we strive for spiritual enlightenment, we will always have desires. The challenge is not to let them control us.

People often want both worldly pleasures and spiritual growth, but Bhagavān says that worldly pleasures and spiritual liberation cannot be pursued simultaneously. One must choose between them. If you desire worldly pleasures, then spiritual growth cannot be your focus. However, if you prioritize spiritual growth, the attachment to worldly pleasures naturally diminishes.

Bhagavān tells us that if you desire worldly things, then your path diverges from the path to Bhagavān. If you want both, it will not work. So, it's crucial to focus on spiritual desires. Desiring to visit saints, temples, or holy places is commendable, but desiring material comforts or worldly pleasures will hinder spiritual growth.

The session concluded with prayer and chanting Hanuman Chalisa.

Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ(ṽ) yogaśāstre śrīkrṣṇārjunasaṃvāde sāṅkhyayogo nāma dvitiyo'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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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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