



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

6/6 (Ślōka 60-72), Sunday, 13 April 2025

Interpreter: GĪTĀ PRAVĪṆA RUPAL SHUKLA

YouTube Link: <https://youtu.be/VZS7GclRU-Y>

Mastering the Mind and Finding Inner Peace — Understanding How to Control Desires, Steady the Intellect, and Walk the Path 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.

**Guru Brahmā Guru Viṣṇuḥ Guru Devo Maheśvaraḥ
Guruḥ Sākṣāt Paraṁ Brahma Tasmai Śrī Gurave Namaḥ**

**Kṛṣṇāya Vāsudevāya Haraye Paramātmāne
Praṇata Kleśa Nāśāya Govindāya Namō Namaḥ**

**Om Pārthāya pratibodhitām Bhagavatā Nārāyaṇena svayaṁ
Vyāseṇa grathitām purāṇamuninā madhye mahābhāratam
Advaitāmṛtavarṣiṇīm Bhagavatīm aṣṭādaśādhyāyinīm
Ambatvāmanusandadhāmi Bhagavadgīte bhavadveṣiṇīm**

**Om Śrī Gurave Namaḥ
Hari Om**

It is indeed a blessing to walk through these divine ślokas, for each verse is an invitation to transform one's inner world. The present session marks the concluding discussion on **Sāṅkhya Yoga** — the **second adhyāya** of the **Bhagavad Gītā** — **a chapter that stands as a sublime confluence of wisdom and realization.**

With sincere prayers offered at the feet of Bhagavān Kṛṣṇa, may the mind and heart be blessed with the clarity and steadfastness required to absorb these teachings, reflect upon them, and gracefully

invite them into daily life.

In the preceding discussions, the śloka had painted the profound portrait of a **sthitaprajña** — the one endowed with unwavering wisdom. Bhagavān Kṛṣṇa had elaborated upon the attributes of such a being, crafting through His words an image of the ideal realized person.

It is often said, as lovingly pointed out by Swāmījī, that what Bhagavān Kṛṣṇa has sculpted in speech, Bhagavān Rāma has lived in conduct. This ideal, which Kṛṣṇa articulates, is fully embodied in the life of Rāma. When the circumstances of the world tossed Him between the coronation hall and the forest exile, His equanimity remained unshaken. Whether the world offered Him a crown or sent Him into the wilderness, His expression was the same — serene, undisturbed, and blissfully anchored. Such is the lived reality of the **sthitaprajña**.

These characteristics, when deeply understood, reveal themselves not merely as philosophical ideals but as the very foundation of inner stability and grace. The intellect, or buddhi, is the true charioteer of life. It is through this faculty that choices are steered, paths are selected, and directions are pursued. When this charioteer is steady and wise, life flows with harmony and purpose.

In the previous session, it was reflected upon how the one with steady wisdom withdraws from sensory entanglements, just as a tortoise withdraws its limbs into its protective shell. The tortoise — symbolic of stability and self-preservation — instinctively retreats inward at the slightest hint of danger. Similarly, the **sthitaprajña**, upon encountering the allure of worldly pleasures, draws inward, shielding the senses, and preserving inner equipoise.

Bhagavān Kṛṣṇa further elaborates that mastery over the senses does not merely pertain to what is seen or heard, nor does it limit itself to food alone. Rather, it extends to all experiences — whether they enter through the eyes, ears, tongue, skin, or mind. True control arises when one consciously governs the intake across every sense.

Yet, the nature of the mind is such that it seeks to derive joy from the world. Herein lies the challenge — the very dilemma that Bhagavān Kṛṣṇa addresses in the śloka that follow. The subtle dance between sense contact and mental craving, the nature of desire, and the journey from longing to suffering are revealed with utmost clarity.

Thus, as the dialogue continues, the seeker is invited to observe, reflect, and practice — to walk the path from intellectual understanding to lived wisdom. The śloka stand not merely as words to memorize, but as gentle lanterns lighting the inner path, guiding the heart toward unwavering stillness amidst the ever-changing world.

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 the journey of self-mastery, Bhagavān Kṛṣṇa unveils a profound truth in this śloka.

Even for those endowed with discernment — **vipaścitaḥ** — who walk the path of wisdom with sincere intent, the battle is far from easy. Though the striving may be genuine, even the most intelligent and

steadfast aspirants find themselves defeated time and again. Such is the nature of the senses — **indriyāṇi pramāthīni** — turbulent, forceful, and swift in overpowering the mind.

Bhagavān emphasizes here that mere effort, though necessary, does not always guarantee success. One may attempt to restrain desires, may consciously choose detachment, and yet find the mind restless and entangled. Why so? Because the roots of longing lie deeper than surface willpower. When the **manah** — the mind — remains secretly attached to the objects of the world, when desires quietly feed upon past impressions and memories, the struggle for self-control turns frail.

The senses, if unchecked, can carry the mind away **prasabham** — violently, against one's own will. The intellect, no matter how sharp, often finds itself subdued in this battle, unless firmly anchored.

A timeless example of this truth unfolds in the life of the great king **Viśvāmitra**. A monarch who chose the path of deep tapas, relinquishing his kingdom and worldly luxuries, setting his gaze solely on attaining the status of a **Brahmarṣi**. His resolve was unwavering, his austerities intense. Yet, just as the fruits of his penance neared completion, Indra, alarmed at the possibility of losing his throne, devised a test. He sent **Menakā**, the celestial nymph, to break Viśvāmitra's meditation.

Her beauty and charm shook the steadfastness of the sage, and the fruits of his long tapas were lost in a moment. The senses, in their mighty subtlety, overpowered even such a disciplined mind.

Yet Viśvāmitra did not surrender to despair. He rose once again, redoubled his penance, and as the moment of attainment approached a second time, Indra devised a new scheme. This time he sent **Rambhā**, not merely with beauty as her weapon, but with the power of subtle familiarity and service.

Rambhā, aware that beauty alone would not suffice, gradually wove herself into Viśvāmitra's daily life — keeping his hut clean, arranging his worship articles, tending to his needs with quiet devotion. Days passed, and her presence became a habit, an unseen comfort. Then, on an unexpected day, she vanished.

The absence stirred a sudden storm in the sage's mind. The comfort he had unconsciously grown attached to was now missing. His anger surged, and in that moment of agitation, the fruits of his penance were lost once again.

It was only after enduring these trials, learning from each fall, and conquering the subtle attachments of both desire and comfort, that Viśvāmitra ultimately perfected his penance and attained the revered title of Brahmarṣi.

Through this episode, Bhagavān's words in **yatato hyapi kaunteya** find living expression. Even the wise, the vigilant seekers, despite their unwavering efforts, are vulnerable to the cunning strength of the senses.

However, this vulnerability is not eternal. The **manah** is not permanently unstable. Its fickleness is often a result of past impressions and accumulated habits born of repeated indulgence in worldly pleasures. These samskāras do not vanish overnight.

The remedy, as Bhagavān gently hints, is to **anchor the mind upon the Supreme**. When the mind is offered in complete surrender to Bhagavān, it is He who becomes the inner guide, the protector, and the force that holds the senses in check.

It is only when the mind is steadily fixed upon Bhagavān — through remembrance, contemplation,

and devotion — that the grip of worldly objects begins to loosen. In moments of weakness, it is He, through the awakened **buddhi**, who rescues the seeker from the snares of distraction.

Thus, the guidance is clear — the mind must not wander amidst the glitter of fleeting pleasures. Instead, it must be lovingly anchored at the feet of Bhagavān. Only then will the senses lose their power to sway and only then will true steadiness — **sthiti** — blossom in the heart of the seeker.

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, in this śloka, offers a most profound and practical method for cultivating a steadfast and awakened intellect.

This verse can be seen as **a condensed manual on the art of attaining inner perfection**. Each word is rich with depth and guidance, particularly the expression **yukta āsīta matparaḥ**, which by itself embodies the essence of spiritual practice.

The term **yukta** signifies balance, steadiness, and alert engagement in life — a state where one lives neither in indulgence nor in denial, but with sober mindfulness. It implies a life of deliberate harmony, where the mind is consistently trained to turn inward, rather than scatter outward toward fleeting desires.

Matparaḥ is a word soaked in sweetness. It conveys not just devotion, but an intense yearning, a deep-seated desperation to seek refuge in Bhagavān. Much like in the Hindi expression "*main uske liye taras raha tha*" — one who is pining, longing to meet the Beloved — here too, the mind is urged to become eager for Bhagavān, to constantly dwell upon Him and seek Him with an undivided heart.

Bhagavān emphasizes that this state, though seemingly difficult at first, can be gradually nurtured by consciously dedicating moments of the day solely for divine remembrance — whether through **japa**, meditation, or silent contemplation. The physical act of sitting before the chosen form of Bhagavān, even for a short span, gradually refines the mind. The act may seem outwardly simple, but it carries profound inward consequences.

The form one surrenders to could be **Kṛṣṇa, Gaṇapati, Durgā, Śiva**, or **any expression of the Supreme**, for **in whichever form the heart anchors itself, Bhagavān's grace will manifest through that path**.

This is the state Bhagavān describes — a seeker whose **indriyāṇi** (senses) are fully under control, whose outward impulses have lost their capacity to drag the mind into the world, and whose **prajñā** (intellect) stands unwavering — **pratiṣṭhitā**.

Interestingly, this quiet inner shift is something many **sāadhanā-mārga** travellers experience without even realizing. Often, when aspirants begin their journey with the Bhagavad Gītā, the initial motivation may be mere curiosity, or perhaps the nudge of a friend. But as the connection deepens, the heart grows restless for these divine discussions. There arises an inexplicable joy, a subtle

addiction to these sacred ślokaḥ, and an unspoken need to remain close to Bhagavān's words.

Many reflect upon this inner transformation, recalling how once the mind wandered from one worldly pursuit to another, yet now, the heart delights in **Gītā svādhyāya** and feels anchored. This is the silent gift of Bhagavān's grace. The repeated contemplation of the **Bhagavad Gītā** itself gradually purifies the mind, steering it away from worldly fascinations, and drawing it toward the serenity of a **sthitaprajña** state.

However, what of those who, despite their efforts, find themselves unable to fix the mind on Bhagavān? What unfolds for those whose senses remain unrestrained, whose attention continues to scatter toward external allurements?

Bhagavān, ever the compassionate teacher, anticipates this question and begins to unveil, step by step, the subtle inner downfall of such a mind in the subsequent ślokaḥ. Each verse painting the consequence of a mind unfixed, of senses left unguarded.

And so, the dialogue gracefully prepares to explore the journey of a wandering mind, as well as the cure for its restlessness.

2.62

dhyāyato viṣayānpuṃsaḥ(s), saṅgasteṣūpajāyate, saṅgātsañjāyate kāmaḥ(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 the senses remain unrestrained and the mind is not anchored in Bhagavān, it naturally begins to drift toward worldly objects. Bhagavān explains this subtle yet powerful chain of downfall with unmatched clarity.

When the mind dwells continuously on **viṣayān** — the sense-objects — a deep bond of **saṅga** (attachment) starts to develop. At first, it is nothing more than a passing glance, a casual observation, but as the mind lingers, this contact quietly ripens into attachment.

Modern life offers countless reflections of this truth. Often, even without the slightest need, the mind gets entangled with objects simply because of repeated exposure. Advertisements, for instance, master this art — whether during a cricket match or a film, the flashing images etch themselves upon the mind. Even an object never truly desired, such as a luxury item or an unnecessary indulgence, begins to feel indispensable. The mind, once merely observing, gradually moves to craving.

This is the journey from **dhyāna** (contemplation) to **saṅga** (attachment). And from **saṅga**, the inevitable consequence is **kāma** — an intense longing, a burning desire to possess. The object now no longer remains an external entity; it becomes a personal need. "*I must have it*" — this insistence grips the heart.

But the chain does not end here. The moment such a desire encounters obstruction — when reality denies the fulfillment of that craving — the mind gives birth to **krodha** (anger). Whether it is a child whose wish to watch a movie is refused by a parent, or an adult denied a long-anticipated object, the inner turbulence of anger is the same.

This is the precise sequence that Bhagavān draws attention to: **contemplation leads to attachment, attachment to desire, and unfulfilled desire gives rise to anger. And once anger arises, the path ahead is even more perilous**, as Bhagavān explains in the next verse.

2.63

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

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

From **krodha** (anger), the next inevitable consequence is **saṃmohaḥ** — delusion. The clarity of right and wrong becomes clouded. Under the influence of delusion, one forgets one's own values, purpose, and duties. This is **smṛtivibhramah** — the loss of proper memory, the disconnection from one's wisdom, and the forgetfulness of what truly matters.

Once the memory of righteousness and self-restraint is lost, the intellect itself suffers destruction — **buddhināśah**. And when the intellect collapses, the individual, driven by impulse and blinded by delusion, moves toward self-ruin — **praṇaśyati**.

This is a chain so subtle, yet so universal. The root lies not in the external world, nor in the object itself, but in the unchecked tendency of the mind to dwell and cling. The object might simply pass by, harmless and neutral, but the mind gives it weight through attention, creates attachment, and finally forges a binding desire.

A simple yet profound story from the life of Bhagavān Buddha's disciples illuminates this truth beautifully. Two monks, bound by their vows, once came upon a woman trapped in the waters of a river. One of the monks, adhering rigidly to the letter of his vow, refused to offer help. The other, guided by compassion, momentarily set aside the technicality, extended his hand, and saved the woman's life. The monks resumed their journey.

Two months passed, but one of the monks was still mentally clutching onto that moment. Upon meeting their Guru, he voiced his grievance against his companion, eager to point out the supposed lapse. But when questioned, the second monk, the one who had extended help, had already forgotten the incident. He had left the action behind the moment it was complete, whereas the other monk was still holding onto it.

The Guru gently revealed the truth: **the real burden is never the act, but the attachment**. One held her hand for a moment to save a life, the other carried her, unseen, in his mind for two months.

This is the precise warning Bhagavān offers in 2.62 and 2.63 verses. The external world will always present endless **viśayān** — objects, situations, enticements — but the mind must remain free of **saṅga**. It is not the presence of the object that spells trouble, but the mind's decision to hold onto it.

Only a mind anchored in discrimination and guided by wisdom can break this cycle. One who understands this chain — from **dhyāna** to **saṅga**, from **kāma** to **krodha**, from **saṃmohaḥ** to **smṛtivibhramah**, and finally to **buddhināśah** — will learn to step away at the very first stage: **contemplation**.

In this way, the seeker moves steadily toward a life of peace and unwavering wisdom, free from the

whirlpool of desires and the restlessness they bring.

2.64

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.

Bhagavān here reveals the path to inner tranquility. The senses are naturally inclined to roam amidst **viṣayās** — the objects of the world. The eyes will continue to see, the ears will continue to hear, the tongue will continue to taste; this activity cannot be stopped. The world will continue to present before us endless attractions and repulsions — **rāga** and **dveṣa** — pulling the mind in different directions.

But the one who walks this world without becoming entangled in **rāga** and **dveṣa**, the one who practices **ātmavaśyatā** — self-mastery — finds his heart untouched amidst the dance of desires. The senses may engage, the eyes may see, the ears may hear, but the mind remains unentangled, free from longing or aversion.

Bhagavān emphasizes that **the root of unrest is not the senses themselves, but the mind's attachment to their experiences**. When the mind learns to remain unattached, true **prasāda** — inner peace — blossoms. This is not the transient peace born of fulfilled desires, but the serene stillness of a heart unshaken by circumstance.

An apt illustration of such detachment is a mirror. Countless faces pass before it, countless forms reflect within it — yet the mirror holds on to none. The moment the face turns away, the image vanishes, leaving no imprint behind. Such should be the disposition of one walking the path of wisdom — to see the world, to live amidst it, but to hold on to nothing.

Another beautiful metaphor is that of the sky. Clouds gather, storms rise, lightning flashes, yet the sky remains unchanged, untouched. The dark clouds arrive and drift away, the sun too comes and goes, but the sky's true nature remains ever clear and untainted. Similarly, when the mind remains unattached, no storm of emotions can disturb its tranquility.

Through such mastery, through such detachment from **rāga** and **dveṣa**, the seeker attains **prasādamadhigacchati** — the grace of inner peace, a state of profound serenity unspoiled by external upheavals.

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.

Bhagavān further explains the power of **prasāda** — that sacred peace which arises when the mind is unclouded by attachment and aversion. When **prasāda** is attained, all **duḥkha** — all sorrows — begin to dissolve. A mind bathed in **prasāda** becomes sorrow-proof, just as a raincoat shields the body from rain, or waterproof vessels remain dry within, no matter the external storm.

This serene state of mind, **prasannacetasaḥ**, stands unshaken amidst both joy and pain. Whether surrounded by happiness or hardship, it neither clings to delight nor succumbs to despair. Such a mind is ever free, ever luminous, like a lamp unflickering even in the strongest winds.

Moreover, in such a tranquil mind, **buddhi** — the power of discrimination and right judgment — stands firmly established, **paryavatiṣṭhate**. Without this peace, the buddhi remains restless and clouded, constantly wavering like a boat caught in a storm.

One only has to observe the lives of great souls and noble hearts who have walked the path of righteousness. Even amidst extreme adversities, poverty, or oppression, their steady intellect and peaceful minds empowered them to perform the most extraordinary of actions. It was not their external situation but the stillness within that granted them strength.

When **prasāda** dawns, both sorrow and confusion dissolve, and **buddhi** becomes clear and unwavering. Such is the sublime fruit of detachment and self-mastery as expounded by Bhagavān.

2.66

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

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

Bhagavān, in this śloka, unveils the deep chain of causation that binds a person to restlessness and sorrow. The root of the problem lies not in external situations, but in the very way the human mind defines happiness.

For most, happiness is imagined as a collection of worldly possessions — a comfortable home, a prestigious career, perhaps a fleet of cars. Over time, this narrow definition — one limited solely to external comforts — becomes deeply ingrained. Society too reinforces this idea: if one acquires this, one will be happy; if not, one will remain unfulfilled.

And so the cycle continues. In every household, one finds a ‘sofa set,’ a ‘crockery set,’ a ‘cutlery set,’ even the latest ‘television set’ — and yet, despite this, the mind remains perpetually upset. The reason is simple: **true sukha does not lie in these possessions**. The entire foundation of this modern definition of happiness is flawed.

In truth, all these material comforts are merely symbols of prosperity — not peace. One may embrace prosperity, but if it comes at the cost of **śānti**, the heart will always remain restless. It is this precise unrest that Bhagavān addresses.

A mind that is **ayukta** — unsteady and unfocused — cannot establish itself in **bhāvanā**, the continuous remembrance and contemplation of Bhagavān. And without this **bhāvanā**, **śānti** remains forever out of reach.

An **aśānta** mind — a mind devoid of inner peace — cannot possibly experience **sukha**. Thus, Bhagavān declares: **aśāntasya kutaḥ sukham** — how can there be happiness for one who lacks peace?

The sequence is clear: when the buddhi is unsteady (**ayuktasya**), the mind wanders aimlessly. Without steadiness, there can be no consistent **bhāvanā** — no ability to rest one's thoughts in the remembrance of Bhagavān. In the absence of **bhāvanā**, **śānti** cannot arise. And when **śānti** is absent, how can one ever hope for **sukha**?

This truth explains why even amidst grand rituals or visits to temples, some hearts remain unhappy. The act of visiting a temple or offering worship once in a while, without deep **bhāvanā** or a steady heart, cannot lead to peace. True **bhakti** and inner transformation require constancy — a continuous **chintan**, an uninterrupted inner flow of remembrance.

This constancy is only possible when the mind is **yukta** — firmly connected, steady, and aligned. One might wonder: how can this be achieved in the middle of worldly duties? Is it possible to remain fixed while attending to household work, professional commitments, and social responsibilities?

Bhagavān provides a simple answer through the path of **Karma Yoga**: whatever action one performs, it should be done as an offering — **Śrī Kṛṣṇārpaṇamastu**. When every task is performed with this spirit of surrender, the heart remains connected to Bhagavān, even amidst the busiest of worldly engagements.

The intellect, once trained in this discipline, loses its attraction for fleeting worldly pleasures. Its focus turns inward, anchored in the divine.

A beautiful glimpse of such **yukta-buddhi** is seen in the life of **Lokmanya Tilak**. Once, while visiting the city of Aapur, he was invited to attend a grand musical gathering. The finest singers of that era had assembled, and people from far and wide had traveled just to witness the performance. Tilak's companions urged him to attend, emphasizing the rarity of such an event.

But Tilak, with quiet detachment, replied, "*I am already listening to one song — the song of Bhagavān. Having heard this, no other melody can enchant me.*"

Such was the absorption of his mind in divine remembrance that even the most captivating worldly pleasures held no appeal. His daily practice of reading the **Mahābhārata** was never compromised, not even on the days of festivals or family celebrations. The commitment was not born out of external obligation, but of inner longing — a mind deeply **yukta**, fixed in divine contemplation.

This is the natural state of one whose buddhi has become **yukta**. Their mind ceases to chase fleeting pleasures and effortlessly rests in Bhagavān, unshaken by external attractions.

Thus, Bhagavān gently leads the seeker to recognize the true cause of inner restlessness — not the absence of prosperity, but the absence of **yukta-buddhi**. Once the mind becomes steady, the heart naturally turns toward **bhāvanā**. With **bhāvanā** comes **śānti**, and with **śānti**, unshakable **sukha**.

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.

Bhagavān, through this śloka, draws a vivid comparison to reveal the subtle yet powerful influence of

the senses over the mind, and the mind over the intellect.

The nature of the **indriyāṇi** — the senses — is to constantly wander outward, seeking pleasure in the world. Whether it is the enticement of beautiful sights, alluring sounds, or tempting objects, the senses are perpetually restless, always moving from one attraction to the next. This is the inherent tendency of the senses — **caratām** — to roam about amid the endless expanse of worldly **viṣayāḥ** (objects).

However, the true mischief begins when the **manas** — the mind — starts to **anuvīdhīyate**: following the senses wherever they go. As the eyes wander, the mind trails behind; as the ears chase after sounds, the mind eagerly follows; as the tongue longs for taste, the mind indulges in the imagination of it. This unbroken companionship between the mind and the senses becomes the very source of one's downfall.

The moment the mind begins to chase the **indriyāṇi**, the **prajñā** — the sharpness and clarity of one's intellect — is effortlessly **harati** (stolen away). The senses may seem innocent in their wanderings, but once the mind joins in, the intellect becomes powerless, directionless, and clouded.

Bhagavān illustrates this with a beautiful and relatable image: just as a boat upon water — **nāvam ambhasi** — is helplessly tossed and turned by the force of the wind, **vāyuḥ** dictates its direction. The boat no longer holds the power to choose its course; it surrenders entirely to the strength and whim of the wind.

In the same way, the senses act as the wandering winds, the mind becomes their eager companion, and the intellect is reduced to a rudderless vessel, drifting aimlessly through the ocean of **saṃsāra**.

Thus, the teaching is clear: **unless the intellect is firmly anchored and steady, the wandering of the mind behind the senses will inevitably lead to the loss of discernment.** The **prajñā**, once lost, renders a person incapable of clear judgment, and spiritual progress is halted altogether.

The path forward is to fix the **buddhi** (intellect) with steadiness, so that the mind and senses do not dictate one's actions, but rather, remain under the guidance of a higher, awakened understanding. Such mastery alone ensures that the waves of desire do not steer one away from the ultimate goal.

In this single śloka, Bhagavān places before the seeker a timeless truth — **the world will always present its charms, the senses will always seek to wander, but it is the mind's unguarded following that robs the intellect of its strength, just as the wind robs the boat of its intended path.**

2.68

**tasmādyasya mahābāho, nigṛhitāni 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.

Having patiently unfolded the subtle workings of a restless mind and the wandering senses, Bhagavān now turns to Arjuna with deep affection and calls him **mahābāho** — O mighty-armed one. This appellation is not merely a reminder of physical strength or valor displayed on battlefields. It is a call to awaken the true strength — the inner might — needed to win the most profound and challenging

war: the war against one's own senses.

Arjuna, who had subdued great warriors and conquered kingdoms, is now urged to conquer the most elusive adversary — the senses (**indriyāṇi**), which endlessly chase the alluring objects of the world (**indriyārthebhyaḥ**). Victory on the battlefield earns earthly rewards, but victory over the senses opens the gateway to spiritual steadfastness — the unshakable wisdom called **prajñā pratiṣṭhitā**.

This counsel is not reserved for Arjuna alone. Every seeker, at some point, must rise to this call and become a **mahābāhu** — mighty not by external conquests, but by mastering the mind, by reigning in the senses that so easily slip into attachment and distraction.

The one who withdraws the senses from sense objects — not partially or occasionally, but **sarvaśaḥ** — entirely and consistently, is the one whose intellect stands firmly established. For such a seeker, wisdom is no longer a fleeting thought or a temporary inspiration; it becomes a living presence, an anchored state of being.

The path of self-mastery is, indeed, the path of self-upliftment. Those who truly yearn to transcend sorrow and longing are drawn to the timeless wisdom of texts like the Bhagavad Gītā. Their journey is born of a deep desire for elevation — to rise above the ordinary, to transcend the chains of worldly perception.

And what marks the difference between one who treads this path and one who remains entangled in worldly attachments? It is the **shift in perception**. While the world continues to project its charms, **the one walking the path of wisdom perceives it differently**. The senses, when restrained, cease to drag the mind outward, and the intellect remains steady.

Bhagavān here gently guides the seeker to understand that **true transformation begins with restraint — self-discipline is the foundation of established wisdom**. And the one who earnestly aspires to uplift oneself will naturally develop this strength, for the longing for higher truths reshapes perception.

This shift in vision becomes the guiding light for the next steps on the path, which Bhagavān unfolds in the subsequent śloka.

2.69

**yā niśā sarvabhūtānāṃ(n), tasyāṃ(ñ) jāgarti saṃ(y)yamī,
yasyāṃ(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.

This is indeed one of the most profound and beautifully layered ślokas of the Gītā. On the surface, many interpret it rather literally — as though when the world sleeps, the wise stay awake, and when the world is awake, the wise sleep. But Bhagavān's words carry a depth that extends far beyond this simple translation.

Here, the term **niśā** does not refer merely to the physical night. It signifies the state of ignorance — the unseen darkness that veils true understanding. For most beings (**sarvabhūtānām**), their lives revolve around pursuits which, though seemingly vibrant, are nothing but shadows — deceptive

objects of fleeting pleasure and endless distraction. These are the sense-objects that keep the mind entangled in illusion, leading it further away from inner peace. Such entanglements are, in truth, equivalent to living in darkness, even amidst the daylight.

But to the **saṃyamī** — the self-controlled seeker, the one walking the path of wisdom — these very objects of the world hold no charm. When the world is busy chasing these illusory goals, the wise one remains “awake” — not in the literal sense, but awake in awareness, vigilant in perception, and steadfast in truth.

For the **saṃyamī**, the world of sensory temptations and mindless entertainment is **niśā** — a domain of no real value. Just as one has no interest in events that unfold while asleep, the wise remain unaffected by the glitter of worldly attachments. Their inner gaze is turned elsewhere — towards the eternal, towards that which truly uplifts.

And the reverse is also true. The objects that awaken the heart of the seeker — the study of **śāstras**, contemplation upon the Self, and devotion towards Bhagavān — appear as **niśā** to the common world. That which kindles the enthusiasm of the wise fails to capture the attention of those still enmeshed in the ordinary flow of existence.

A simple example reveals this distinction: while the world rushes to entertainment, weekend getaways, or the latest distractions, the one whose heart is drawn towards truth will sit absorbed in scriptures, discussions on dharma, and the contemplation of the Self. This quiet joy, this profound engagement, is the **jāgarti** — the true awakening — of the wise.

Even in the midst of the world, such a person walks as one untouched by its illusions. As Tulsidās so beautifully conveys:

***“Tulasi is sansār mein, sab sukh moha maya;
sukh samjhe jo vivek drishti, moha samjhe jo ajñān.”***

The same world is a playground of delusion for one, and a classroom for liberation for another — the difference lies in perception.

Thus, **yā niśā sarvabhūtānām** — what the world deems valuable is darkness to the sage, and **yasyāṃ jāgrati bhūtāni** — what the world remains awake to, striving for tirelessly, the **paśyataḥ muneḥ** — the seer, perceives as a long night, empty of true meaning.

And a natural question arises: if the world appears as darkness to the wise, then how does such a person manage to live amidst it? Bhagavān, anticipating this very doubt, gently leads the seeker forward with the answer in the next śloka.

2.70

**āpūryamāṇamacalapratiṣṭhaṃ,
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.

In this verse, Bhagavān paints a striking and serene picture to illustrate the state of one whose intellect has attained stability — the **sthita-prajña**.

Bhagavān compares such a being to the ocean — **samudraḥ** — vast, deep, and unshaken. Just as countless rivers flow continuously into the ocean, day and night, during monsoon or drought, the ocean remains undisturbed. **āpūryamāṇam** — though being endlessly filled, the ocean stands steady, anchored in its own nature — **acalapratiṣṭham**. It never complains of being overwhelmed, nor does it ever reject the incoming waters. There is no restlessness, no agitation. It simply is.

In the same way, **tadvat kāmā yaṃ praviśanti sarve** — worldly desires, objects, situations, and circumstances, both tempting and distracting, may enter the awareness of a **sthita-prajña**, but they fail to create any disturbance within. Just as the ocean absorbs the rivers without losing its stillness, the one established in wisdom allows desires to flow around and even through him, yet his inner peace remains untouched.

This state of calmness is **śāntiḥ** — true peace — and such a person attains it effortlessly, because he is no longer a **kāmakāmī** — one who is a slave to desires. Desires may approach, but there is no thirst within to chase or grasp them.

For those still walking the path, this image serves as a gentle reminder. Often, even the smallest achievement or possession gives rise to restlessness. Whether it is the world's attention, or the pride in one's own actions — *"I have done something great," "I have achieved something significant"* — this sense of self-importance silently breeds **ahaṅkāra** and disturbs the mind. But for the **sthita-prajña**, even personal accomplishments fail to agitate the heart. Neither the allure of the outer world nor the intoxication of one's own success can shake his inner stillness.

Tulsidās too echoes this state in his simple yet profound chaupai:

"Jaki rahi bhāvanā jaisi, prabhu mūrati tin dekhi taisi."

The world appears according to the state of one's inner vision. For the **sthita-prajña**, there is no reaction, only equanimity. His mind rests in Bhagavān, unshaken by both the presence and absence of desires.

Thus, Bhagavān reveals — peace does not arise by eliminating desires from the world, but by rising above the need to possess them. When desires lose their power to disturb, the heart naturally rests in **śāntiḥ**. This is the state of the wise.

And as the dialogue unfolds, Bhagavān continues to nurture Arjuna's understanding in the upcoming verses.

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.

Bhagavān now further unveils the inner condition of one who has truly found peace — the one whose heart no longer sways under the pull of desires.

vihāya kāmān yaḥ sarvān — the wise one relinquishes all desires, not by suppressing them, but by seeing them for what they are. There lies a profound difference between a need and a desire. Needs are natural, they sustain life; desires arise from craving, from attachment, from the illusion that possessing will bring fulfillment. The **sthita-prajña** learns to discern this distinction — between what is essential and what is a fleeting longing.

Such a being walks through the world, **pumāś carati niḥsprhaḥ** — moving freely, unbound by the weight of cravings, untouched by longing. His life flows in the world like a lotus leaf upon water: in contact, yet unstained.

Bhagavān then describes the hallmark of such a person — **nirmama and nirahaṅkāraḥ**.

nirmama — free from the false sense of ‘mine’. In Sanskrit, ‘**mama**’ means ‘my’ or ‘mine’, and this single word is the root of attachment. Whether it is people, objects, positions, or even ideas — the moment one labels something as ‘mine’, the web of attachment spins itself silently. The wise, however, live anchored in the understanding that nothing in this world truly belongs to them. Everything arises, exists, and dissolves according to the will of the Divine.

This is why the saints have always echoed this spirit of detachment. When the great **Jñāneśvar Maharaj** completed his divine commentary, the **Jñāneśvarī**, he bowed in humility, declaring that it was not his own doing. It was his Guru, **Nivṛttinātha**, who had accomplished it through him, by the grace of **Bhagavān Panduranga**. Such is the nature of **nirmama** — even when the most profound work is accomplished, there is no trace of ownership.

Contrast this with the common tendencies of the human mind. Even the smallest act — be it cooking a meal or cleaning the house — finds its way onto a social media status update, eager to claim, “*I did this.*” Even the most trivial charity is accompanied by photographs. This subtle, ever-hungry need for recognition is the whisper of **ahaṅkāra** — the ego.

Yet the **sthita-prajña** is **nirahaṅkāraḥ** — free from this false identification. There is no ‘*I did*’, ‘*I achieved*’, or ‘*I own*’. The actions are performed, but the ego stands absent.

Such is the state that leads to true peace. Bhagavān declares — **sa śāntimadhigacchati** — it is only such a person, one who has abandoned desires, freed himself from attachment and ego, who attains lasting **śāntiḥ**.

And here arises a subtle curiosity: when this **śāntiḥ** is attained — what then? Bhagavān, ever anticipating the seeker’s questions, gently leads the conversation forward in the next verse, revealing the culmination of this journey.

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.

Bhagavān concludes this profound section of the Gītā by revealing the ultimate fruit of a life anchored in wisdom — the state known as **brāhmī sthitiḥ**.

This **brāhmī sthitiḥ** is not merely a momentary experience, nor is it a fleeting spiritual mood. It is an unwavering state of inner establishment in Brahman — the immutable, infinite reality. Once a seeker attains this state, **naināṃ prāpya vimuhyati** — delusion can never veil his vision again. The individual, once tossed and turned by desires, attachments, and the constant fluctuations of the world, now stands rooted in perfect clarity, unmoved by the play of external circumstances.

One might wonder: is such a state only reserved for those who have left the world? Is this **brāhmī sthitiḥ** only attainable after the body falls, beyond the threshold of life? Bhagavān's words dissolve this misconception. This state can very much be attained while fully living amidst the world — while discharging worldly responsibilities, caring for family, engaging in action — yet remaining untouched, unattached, and inwardly free.

This has been exemplified throughout history by great sages and saints. The lives of **Sant Tukārām, Sant Eknāth, Sant Jñāneśvar** — all stand as shining examples of **brāhmī sthitiḥ** lived out amidst society. Even in the present day, there exist realized beings — fully active in the world, offering great works of service and wisdom — yet inwardly established in detachment, living untouched by ego or craving.

This state is not about renouncing the world physically, but about transcending attachment mentally. Such is the essence of **mokṣa** — liberation is not an event reserved for death; it is a state of freedom here and now. Living amidst the world, interacting, acting, fulfilling duties — yet remaining inwardly absorbed in the awareness of Brahman. This is the **brāhmī sthitiḥ** Bhagavān speaks of.

Once this state is attained, it becomes irreversible. **Just as milk, once churned into curd, and curd further transformed into butter, and butter clarified into ghṛta (ghee) can never return to its original form, the one established in sthita-prajñatā can never regress into the ordinary deluded state of worldly entanglement.**

sthitvāsyām antakāle'pi brahma-nirvāṇam ṛcchati — even if the final moment of life arrives, the one abiding in this state effortlessly attains **brahma-nirvāṇa**. There is no fear, no confusion, no incompleteness — the journey finds its fulfillment in union with Brahman.

Thus, Bhagavān brings the second chapter of the Gītā to a perfect close — offering the seeker the vision of life's supreme goal: **to attain brāhmī sthitiḥ, and to live from that space of unshakable peace and boundless freedom.** The path forward, as will be unfolded in the coming chapters, lies in understanding one's duties — **karma** — and performing them in the spirit of surrender, which is the very heart of **karma-yoga**.

This marks the culmination of the second chapter — the gateway into the deeper realms of spiritual understanding.

Om Śrī Kṛṣṇārpaṇamastu.

Questions and Answers

Gopal Krishna Ji

Q: Why is this chapter named **Sankhya Yoga**?

A: Sankhya refers to the path of knowledge (**Jñāna**)—specifically, the knowledge of self-realization and the process of uniting with Brahman. In this chapter, Bhagavān explains the essence of this wisdom and how through true knowledge one can attain **Mukti** (liberation).

The chapter also highlights the state of **Jīvanmukta**—a person who attains liberation while still living in the body. Complete liberation (**Videhamukti**) happens after leaving the physical form, but **Jīvanmukti** is freedom even while living.

This chapter is called **Sankhya Yoga** because it combines the understanding of liberation with the path of knowledge, ultimately leading to **Brahman**.

Q: Out of 72 shlokas, why do only 9 have 44 syllables and the rest 32?

A: The text is a conversation between Bhagavān and Arjuna. Maharshi Vedavyāsa did not compose artificially, he simply recorded their dialogue. Whenever Bhagavān wished to emphasize a point, the flow naturally took a longer or different meter. The variation in syllables reflects the depth or weight of the statement, not a structured literary design.

Sundari Ji

Q: People say you are detached from reality if you focus only on Krishna. How to respond to such criticism?

A: There's no need to reply or defend. Just remain steady in your path. Sometimes Bhagavān uses people around us as instruments to test or strengthen our determination. Smile and continue your practice. Let your transformation speak for itself. As your heart fills with peace and love, the same people may observe and change too.

Sowmya Ji

Q: Did Sanjaya really say not to cry during the **Sankhya Yoga** explanation?

A: No, Sanjaya never forbade crying. Bhagavān told Arjuna not to grieve unnecessarily (**Aśochyān anvaśochastvam**). Grief arising from attachment and misunderstanding of the true nature of the Self was discouraged—not the human emotion of tears. Feeling and expressing emotions is natural, but spiritual wisdom teaches how to not be enslaved by them.

Q: In family life, conflicts and disturbances are unavoidable. How to deal with them?

A: As long as there are people under one roof, differences will arise—just like utensils clashing in a kitchen. Love, patience, and inner focus help navigate this. Respond with calmness and lead by example; your behavior will influence others far more than your words.

Sirisha Ji

Q: Many qualities like equanimity and non-attachment are common to all paths. So how do **Jñāna Yoga**, **Bhakti Yoga**, and **Karma Yoga** differ?

A: The core qualities are indeed the same, but the attitude and focus differ:

- In **Jñāna Yoga**, the seeker realizes **Aham Brahmāsmi** (I am Brahman).
- In **Bhakti Yoga**, the devotee surrenders with love to a personal form of Bhagavān.
- In **Karma Yoga**, the focus is on action without attachment to the results (**Nishkāma Karma**).

The inner essence is the same, the outer approach varies.

Q: If everything is predestined, what is the role of personal effort (**Puruṣārtha**)?

A: Destiny (**Prārabdha**) is shaped by past actions, but present effort (**Puruṣārtha**) can alter it. There

are three types of karma:

- 1. **Sanchita Karma** (accumulated past actions),
- 2. **Prārabdha Karma** (portion being experienced now),
- 3. **Kriyāmāṇa Karma** (current actions).

By continuously doing righteous and mindful actions (**Kriyāmāṇa Karma**), one can overwrite the effects of past karma and even transform destiny.

The session concluded with prayer and chanting Hanuman Chalisa.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(ṽ) yogaśāstre śrīkṛṣṇārjunasaṃvāde
sāṅkhyayogo nāma dvitīyo'dhyāyaḥ**

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



We are sure you enjoyed reading the Vivechan write-up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

Thank you-For reading the summary

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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta

|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||