

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 2: Sāṅkhya-Yoga

6/6 (Ślōka 61-72), Sunday, 24 August 2025

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YouTube Link: <https://youtu.be/CYxEp7orOlg>

## From Mindful Control to Steadfast Wisdom: The Yogi's Path to Self-Mastery

The **2nd Chapter** of the Bhagavad Gītā – **Sāṅkhya Yoga, The Yoga of Knowledge and Discrimination**

The discourse commenced with the auspicious lighting of the Dīpam at the lotus feet of Śrī Bhagavān. The gentle radiance of the flame, accompanied by heartfelt prayers, filled the atmosphere with deep reverence and Bhakti, marking the beginning of a divine journey into the eternal wisdom of the Śrīmad Bhagavadgītā.

### Vāsudevasutaṁ Devaṁ, Kaṁsacāṇūramardanam Devakīparamānandaṁ, Kṛṣṇaṁ Vande Jagadgurum

With folded hands, bowing at the lotus feet of Śrī Bhagavān Kṛṣṇa and revered Swamiji, we now commence our contemplation.

We are now discussing the Second Adhyāya, Sāṅkhya-Yoga. Today, we will conclude this chapter, and at the end, we shall also take a quick review of what we have truly learned here.

Last time, we concluded with Ślōka 60:

**yatato hyapi kaunteya, puruṣasya vipaścitaḥ  
indriyāṇi pramāthīni, haranti prasabhaṁ manaḥ || 2.60 ||**

Here, Bhagavān gave us a very important warning that even for a disciplined seeker, the restless indriyās can overpower the mind and drag it away, because of the deep-rooted vāsanās, the subtle impressions that lie hidden in the subconscious.

Now, let us continue with Ślōka 61, where Paramātmā shows the way to overcome this challenge.

**2.61**

## **tāni sarvāṇi saṃyamyā, 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.

Paramātmā now teaches: focus your mind on Me. After restraining and mastering the senses through indriya-nigraha, direct the mind toward Me. This is the essential order, first sense-control, then absorption in Bhagavān. The seeker, the sādḥaka, in this case the Karma-Yogī, should worship Īśvara. Without subjugating the senses, true mastery of the mind is not possible.

This is a profound teaching for us. Such a person, who has subdued the indriyās and become fully absorbed in Parameśvara, is endowed with unshakable wisdom and inner security. He becomes established in steadfast knowledge. Lord Kṛṣṇa, the Lord of Love, is that supreme refuge.

### **The Way of Neti Neti**

Now, the subjugation of the senses is extremely difficult. Merely repeating to oneself, *"I must control my senses, I must control my senses,"* does not help. The path many yogīs have taken is the path of neti neti, *"not this, not this."* You might have heard this expression. It is a process of negation. One is taught: *"You are not the body, you are not the senses, you are not the mind, you are not the intellect, you are not even the ego."* Through meditation on this truth, many yogīs have attained Self-realisation.

Can we attempt this? Can we sit in meditation and practice neti neti even for a single day? The practice begins with any thought or any object that arises in the mind. Take that object and repeat: *"neti, this is not the Supreme Reality."* The object may be your car, your job title, your pet, or even your relationships, anything that the mind conceives. Keep affirming: *"neti, neti, this is not the Supreme Reality."* By persistent negation, one is gradually driven to the ultimate Truth, that one is nothing but Para-Brahma, and nothing else.

Yet, one of the practical beauties of the Bhagavad Gītā is that its approach is not merely negative. The method taught by Bhagavān is positive and life-affirming. The Gītā's instruction is expressed in the words:

**yukta āsīta mat-paraḥ** - "Be steadfast, with your mind absorbed in Me."

Here, the sādḥaka prays: "O Bhagavān, You dwell within me. Reveal Yourself to me. Unite me with Yourself. Make me the dust of Your lotus feet." This is the positive approach, seeking Bhagavān's revelation within, surrendering to Him in love, and uniting with His ever-present existence.

We must discipline our mind to recognise: *"Īśvara is everywhere."* Whether it is in your parents, your partner, your children, or your friends, train the mind to see the presence of Bhagavān in them. This discipline of adding joy to the lives of those around us, because we see Paramātmā in them, itself becomes a great force aiding indriya-nigraha. As our mind surrenders to Bhagavān and becomes mat-para (absorbed in Him), we begin to see Parameśvara everywhere, and gradually we ourselves become transformed into His devotee.

### **Clearing the Mind of Confusion**

But before this process can truly begin, Bhagavān warns us in Śloka 2.53:

**śruti-vipratipannā te, yadā sthāsyati niścalā  
samādhāv acalā buddhis, tadā yogam avāpsyasi ||**

We have heard and read many things, often contradictory. This constant inner conflict keeps the mind in confusion, preventing clarity. Half-knowledge and conflicting opinions must be removed. The mind must be emptied of borrowed ideas, confusions, and superficial notions about attaining Paramātmā.

What, then, is the first condition for complete transformation, from being an ordinary person to becoming a strong devotee of Bhagavān? It is this: empty your mind of confusion, of contradictions, of half-knowledge. Only then can true wisdom arise, and only then can the presence of Parameśvara be realised.

To illustrate this principle, let us reflect on a small story.

### **A Story: Empty the Vessel**

Once upon a time, there was a young man who had a deep desire to master music. For him, music was life itself, he felt he could not live without it. With this passion, he went in search of a great teacher. Finally, he approached a renowned master of music and said to him:

*“Master, I have a keen interest in learning. Music is my very breath. I request you to please accept me as your disciple and teach me.”*

The master looked at him and replied, *“When you have such a strong desire, I will surely teach you. My fee is one thousand rupees per month.”*

Hearing this, the young man was taken aback. “One thousand rupees per month? That is too much!” he exclaimed. Then he added, *“But you must know, I am not a beginner. I already know a little music.”*

The master calmly replied, *“If you already know some music, then my fee for you is two thousand rupees per month.”*

The young man was shocked. *“Two thousand? Master, I do not understand. For lesser work, why are you asking double the price?”*

The teacher smiled and explained, *“How do you say the work is less? First, I must help you unlearn what you have already learned incorrectly. Only after clearing away those wrong impressions can I begin to teach you afresh. If the container is already full, how can it hold anything new? Unless you empty the vessel, it cannot receive. In the same way, unless your mind is emptied of half-knowledge, it cannot absorb true knowledge.”*

This is a very important principle. Half-knowledge is more dangerous than no knowledge at all. It blocks true learning and makes the path more difficult. In fact, we also experience this in Geeta Pariwar. When beginners come to learn the correct pronunciation of ślokas, they learn quickly because their minds are like empty vessels. But those who already have fixed habits of reciting incorrectly find it extremely hard to change. They may be corrected again and again, yet the old impressions return. It requires great patience to undo what has been wrongly learned and replace it with the right practice.

That is why it is often easier to teach a fresh sādḥaka than one burdened with half-baked knowledge. The lesson here is clear: to truly learn, we must first be willing to empty ourselves.

Bhagavān, in this very Adhyāya, tells us the same truth: before we can absorb the wisdom of Īśvara and unite our mind with Paramātmā, we must first clear away confusion, contradictory ideas, and superficial notions. Only then can the light of Parameśvara’s truth shine within us.

The next two ślokaś are extremely important. In fact, these verses clearly reveal how the downfall of a person begins in life. Paramātmā, out of infinite compassion, is here holding up a lantern of warning before us.

Let us carefully look at these ślokaś.

## 2.62, 2.63

**dhyāyato viṣayānpuṃsaḥ(s), saṅgasteṣūpajāyate,  
saṅgātsañjāyate kāmaḥ(kh), kāmātkrodho'bhijāyate. 2.62  
krodhādbhavati saṃmohaḥ(s), saṃmohātsmṛtivibhRāmaḥ,  
smṛtibhramśād buddhināśo, buddhināśātpraṇāsyati. 2.63**

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

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.

### **The Chain of Downfall and the Path to Freedom**

Both these ślokaś are deeply interconnected, and so we must reflect upon them together.

Bhagavān has already explained earlier that when a seeker devotes himself wholeheartedly to Paramātmā, his senses come under control, and the craving for sense enjoyment naturally fades away. This is something we have already studied.

But then arises a question: *What about those who do not devote themselves to Bhagavān? What happens to those whose minds and senses remain absorbed in the outer world? Īśvara answers this with piercing clarity in these verses.*

Śrī Kṛṣṇa says:

*When a person constantly contemplates upon sense-objects, eyes absorbed in forms (rūpa), ears in sounds (śabda), tongue in tastes (rasa), nose in smells (gandha), and skin in touches (sparśa), such ceaseless dwelling on sense objects inevitably binds the mind with attachment.*

- From contemplation (dhyāna) arises attachment (saṅgaḥ).
- From attachment comes desire (kāmaḥ).
- When desire is not fulfilled, it turns into anger (krodhaḥ).
- From anger comes delusion (mohaḥ).
- Delusion leads to confusion of memory (smṛti-bhramśaḥ).
- From memory's loss follows the destruction of reasoning (buddhi-nāśaḥ).
- And when discrimination is lost, the person falls into complete ruin (praṇāsyati).

This is the tragic chain of downfall revealed by Parameśvara Himself.

### **Analysing the Sequence**

Let us reflect carefully on this ladder of decline. When a person allows his mind to dwell on sense objects, attachment naturally develops. Once attached, the mind begins to demand: "I must have this, no matter what." If that desire is fulfilled, the attachment grows stronger. If it is not fulfilled, anger arises. Thus, Śrī Kṛṣṇa shows us that desire is the seed of anger.

Think about it: can a person who has no desire ever become angry? No. Without kāma, there is no krodha. Without attachment, there is no kāma. And without contemplation on sense objects, there is

no attachment in the first place.

This is the precise psychology that Paramātmā lays before us.

### **Looking into Our Own Lives**

Now, let us test this against our daily lives. Each time we get angry, what is the root cause? If we analyse honestly, we see it is always the non-fulfilment of some desire or expectation:

- “My relatives are not courteous to me.”
- “My neighbour did not even offer me a cup of tea.”
- “My son does not give me the respect I deserve.”
- “My boss overlooked my promotion.”
- “The restaurant food was not worth the price I paid.”

The examples are endless, but the root cause is always the same: some expectation, some desire left unfulfilled.

But here we must ask: ***is it not our own foolishness to harbour such desires?***

- “I am older, so you must touch my feet.”
- “I am your grandfather, so you must bow before me.”
- “I am the father, so you must obey me.”
- “I am the head of the family, so no decision can be made without my consent.”

Why should others be bound by our desires? Why must they live according to our expectations? Such thinking is only ego and delusion.

We crave respect, honour and recognition. Yet remember this: one who constantly proclaims “I am great, I deserve respect” is in fact not great at all. True greatness is never self-declared. It shines forth when others naturally recognise it. Genuine respect cannot be demanded; it must be earned.

This desire for honour is a subtle but dangerous disease. We want everyone to seek our approval, honour our opinion, and consult us before acting. And when they don't, we feel insulted, and anger flares.

Here, let us learn a powerful mantra: ***“Do not expect respect.”***

If you do not expect respect, you will never feel disrespected. If you have no desire for honour, dishonour cannot disturb you.

### **The Mind Has Only One Direction**

Thus, we must guard the mind carefully. The root cause of anger is unfulfilled desire, born of attachment, born of contemplation on sense objects. Then why contemplate on things that only bind us?

Is there nothing else to contemplate upon? Certainly there is! But remember, our mind is only one. It cannot flow in two directions at once. Either it flows outward into the sensory world, or it flows inward toward Paramātmā.

The choice lies with us:

- Will we spend our minds absorbed in endless material pursuits?
- Or will we absorb it in divine remembrance of Īśvara?

Śrī Kṛṣṇa makes it crystal clear:

- **Contemplation on sense objects (dhyāyato viṣayān) → Attachment (saṅgaḥ)**
- **Attachment → Desire (kāmaḥ)**
- **Desire unfulfilled → Anger (krodhaḥ)**
- **Anger → Delusion (mohaḥ)**
- **Delusion → Loss of memory (smṛti-bhraṁśaḥ)**
- **Loss of memory → Fall of intellect (buddhi-nāśaḥ)**
- **Fall of intellect → Ruin (praṇāśyati)**

### **The Power of Anger**

Anger functions like hypnotism; it stupefies the intellect. Just as a hypnotist can make someone believe an apple is a burning coal, so too does krodha cloud discernment. The hypnotised subject may even blister his hand because the mind believed the suggestion. Such is the power of thought.

If a sick person is convinced, *“I will never recover,”* even the best treatment may fail, because the mind has already accepted defeat. Likewise, even amidst parents, siblings, spouse, and children, if one believes, *“No one loves me, no one is mine,”* that very thought can drive him into deep depression, sometimes to the extreme of suicide.

Bhagavān warns us: anger hypnotises the mind, erases memory, and burns up wisdom. What we have read and heard but not deeply assimilated vanishes in the blaze of krodha. Borrowed knowledge evaporates when the buddhi is overcast. Once right recollection (smṛti) is disturbed, discrimination (buddhi) collapses. When the buddhi falls, the seeker inevitably slips from sādhana and tumbles down the path.

### **The Remedy**

Hence, vigilance is indispensable. As soon as an unwholesome thought arises, check it there itself. If the *“train” of viṣaya (sense-object thought)* gathers speed, it becomes almost impossible to stop its carriages: attachment, desire, anger, delusion, memory-loss, buddhi-collapse, until the final station, praṇāśyati (ruin).

The counsel is simple: **Do not board the viṣaya-train at all. At the very entry point, dhyāyato viṣayān, choose not to embark.**

Śrī Kṛṣṇa elsewhere gives the same command:

**evaṁ buddheḥ paraṁ buddhvā, sanstabhyātmānam ātmanā  
jahi śhatruṁ mahā-bāho, kāma-rūpaṁ durāsadam (Gītā 3.43)**

*“O mighty-armed Arjuna, having known the self beyond the buddhi, restrain the mind by the self, and slay the formidable enemy in the form of desire.”*

The instruction is not outward violence but inward renunciation, cutting desire at its very root, so it cannot sprout again.

### **Conclusion**

Having shown the complete chain of downfall, Bhagavān immediately gives the cure: guard the mind at the entry point of contemplation. Do not allow dhyāna upon viṣayas to sprout into attachment. Choose instead to direct the mind inward, toward Paramātmā.

These two teachings, about the ladder of fall and about nipping desire at the root, are of supreme importance for every seeker.

**rāgadveṣaviyuktaistu, viṣayānindriyaiścaran,  
ātmaśāyairvidheyātmā, 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.

An accomplished yogī, free from **rāga-dveṣa (attachments and aversions)**, having realised the Self, remains inwardly poised and unaffected even while engaging with sense-objects. Such a one abides in ātma-anubhava and moves through the world with śānti and balance. This is the import of the śloka: to go beyond suffering and to live with the steady confidence that life is meant for sevā, service of others, knowing that Īśvara has already provided ample resources for that service. Whatever the obstacles, the first condition is to shed all likes and dislikes. One cannot afford to live by, *“I like this, I dislike that; I like him, I don't like her.”*

Think of the nervous system as designed for “two-way traffic”: it must be able to move toward necessary pain as well as toward pleasure. Most people allow it to flow only one way, toward what pleases them, habitually avoiding what they dislike. Consider a simple mealtime scene. Ordinary diners become engrossed in taste. A sthita-prajña seated beside them may eat the very same food, but the attitude differs: nourishment of the body is primary, taste is secondary. The ordinary eater chases what pleases the tongue; the sthita-prajña eats what is served, without complaint.

A well-known anecdote illustrates this. **Guruji Golwalkar**, RSS chief, once visited a slum locality with svayaṃsevakāḥ. A resident warmly insisted that they all have tea in his home. The tea, however, had a strong kerosene smell, common with kerosene stoves of that era. Guruji drank it cheerfully; his companions somehow finished theirs with visible discomfort. Outside, they asked how he could smile and sip that tea so easily. He replied that he was not enjoying the tea; he was enjoying the love with which it was served. The sthita-prajña-puruṣa does not get trapped by mere taste; he perceives the bhāva behind the act. An ordinary person, attached to sense-objects, becomes happy when the tongue likes a taste and angry when it does not. The sajjana (noble one) remains content irrespective of taste. His happiness does not depend on external objects; it abides within. Sense-objects are outside; ānanda is within.

Thus, the **ātma-jñānī** is not affected by the senses even without shunning sense-objects. He *“handles the traffic in both directions”*, pleasure and pain, without inner disturbance. He has no need for objects to feel satisfied, for he has already tasted the wondrous touch of the Self and knows that bliss is not in the objects but in the Ātman, which the yogī has realised and “locked” in the heart. When a sense meets its object, it will yield either pleasure or displeasure; yet, because the yogī's inner joy is established, such contacts do not shake him.

The śāstra further points out: one whose mind is free of rāga-dveṣa finds that the senses come under control spontaneously; indriya-nigraha happens as a natural outcome. He does not need to force or suppress. By contrast, the unprepared seeker often attempts suppression, which strains the mind and clouds the buddhi.

In India, followers of **Gorakṣanātha** have traditionally used certain external procedures, believing these would help suppress the senses. It is said that Guru Gorakṣanātha himself knew subtle nāḍīs (nerve-points) present in the earlobes, and that piercing these could restrain the arising of sexual thoughts. His followers, therefore wear large earrings, piercing those very points, in the conviction that this will prevent kāmanā from disturbing the mind. Their underlying principle is sound: the real

organ of sex is not the genitals but the manas (mind).

Similarly, certain herbs known in the tradition, some when applied on the tongue numb the rasa-grāhaka (taste buds), reducing the urge for taste; others can induce deep sleep. These, however, are external aids. Bhagavān makes it clear that such dependence on outward devices is not the way of Yoga. True mastery lies within. The mind must be directly trained and purified, **manas-nigraha and buddhi-saṁyama**, not by piercing ears or numbing taste, but by dissolving rāga-dveṣa at the root.

One whose mind has become free of attachment and aversion remains in ānanda irrespective of sense-contacts. Even while engaging in worldly activities, performing all functions of the senses like any ordinary person, such a yogī rests inwardly in unbroken bliss. Having once experienced the nectar of the Self, that bliss flows continuously—undisturbed by what the eyes see, the tongue tastes, or the ears hear.

On one hand stands the person who forcibly suppresses the senses, straining and repressing in an effort at indriya-nigraha. Such suppression clouds the buddhi and breeds inner agitation. On the other hand stands the realised yogī, who has transcended rāga-dveṣa, who has realised the Self, and therefore remains unaffected. For him, sense-objects are neither threatening nor tempting. His joy is inward, rooted in ātma-anubhava.

Thus, the one attempting suppression still remains bound, whereas the one established in Self-realisation abides effortlessly in bliss. What an irony: the so-called renunciate, outwardly displaying disconnection, may still inwardly cling to the very world he claims to have abandoned—hence true bliss eludes him. The realised yogī, by contrast, lives in the midst of the world yet experiences unceasing ānanda. He need not flee to the Himalayas; his bliss is not elsewhere, it is within. This is the important lesson.

Having shown that freedom from rāga-dveṣa and inner balance amidst sense-objects leads to serenity, Bhagavān now spells out its immediate fruit:

## 2.65

**prasāde sarvaduḥkhānāṁ(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.

### **Ānanda, Purity of Heart, and the Way of the Sādhaka**

Spiritual bliss (ānanda) destroys sorrows and purifies the heart (**hṛdaya-śuddhi**), leaving it luminous and cheerful. When the intellect withdraws from its outward rush and abides in **samatā (equanimity)**, it becomes quickly and firmly established; this is the fruit of prasāda that Bhagavān declares.

The folly of treating sense-objects as the source of happiness stems from **karma-bandhana**. Past karmas have laid deep saṁskāras in the subconscious, implanting the habit that happiness lies in external viṣayās. Chasing viṣayās only externalises the mind: the more one pursues them, the farther happiness recedes. The remedy is internalisation, turning minds and senses inward (antarmukhatā) through pratyāhāra, indriya-nigraha, and manas-nigraha. Mere verbal or bookish knowledge, what one has only read or heard, does not suffice, because it does not uproot deha-adhyāsa (body-identification) nor shift awareness from body-consciousness to Ātman-consciousness.

## A compact view of Ślokas 2.62-2.65 clarifies the teaching:

- **2.62-2.63 (the caution):** Paramātmā warns that recurrent dwelling on sense-objects corrupts the seeker: dhyāna → saṅga → kāma → krodha → moha → smṛti-bhramśa → buddhi-nāśa → praṇaśyati. Unguarded contemplation derails sādhanā.
- **2.64-2.65 (the remedy and assurance):** Īśvara assures that the accomplished karma-yogī, freed from rāga-dveṣa and with senses under ātma-vaśya, can move among viṣayas without being stained. Such engagement ripens into prasāda, which dissolves sorrows and quickly steadies the buddhi in samatā. There is no contradiction: one warns against unconscious craving; the other describes disciplined, conscious engagement founded on surrender to Parameśvara.

Thus, viṣaya-contacts do not affect the accomplished Karma-Yogī because he has mastery of the **antaraṅga (antaḥkaraṇa)**. He does not suppress; he has outgrown. He does not deny the world; he has disenchanting the mind. His joy is anchored within, in Paramātmā.

### Practical Shift: Para-sevā and Small Exercises

A decisive shift occurs when one thinks of others before oneself. Life changes when para-sevā and para-hita precede self-interest. Most err by placing self first; the discipline may begin at home, between parents and children, husband and wife. Small inversions of priority yield profound results: each tiny act of preferencing the other brings “hours of freshness” to the heart and trains the mind toward antarmukhatā. The ego loosens, liking-disliking softens, rāga-dveṣa wanes, and prasāda dawns.

Very simple exercises illustrate this. In a restaurant, one spouse handing the menu to the other and saying, “You choose for me,” or the husband deferring, “Please pick for me today”, may seem trivial, but such acts begin the weakening of self-will. Repeating the mantra “Let the other’s joy come first” gradually transforms preferences from “what pleases me” to “what pleases the other.” Applied to hairstyle, books, movies, and even opinions, these small sacrifices erode ahaṅkāra and strengthen unity. This is not loss of personality; it brightens and deepens it. Unity ennobles individuality; it does not erase it.

These values are timeless, valid when Śrī Kṛṣṇa taught the Gītā, valid now, and valid in the future. Whatever unites people is spiritual; whatever unites heals the individual, the family, and society. Dharma shows itself in such living unity.

### A Story: True Beauty and Inner Compassion

The following story mirrors the teaching:

A very beautiful woman boarded an aircraft and discovered her seat was beside a disabled man without hands. Disturbed, she asked the airhostess to change her seat. When told none were available, she insisted. The airhostess, after consulting, announced that the only vacant seat was in first class, and then, unexpectedly, escorted the disabled man to first class, sparing him the rude neighbour. The cabin applauded. The beautiful woman was shamed into silence. The ex-serviceman, who had lost his hands in action, stood with dignity and said his sacrifice gained new meaning, seeing the passengers’ response.

This scene exposes the hollowness of external beauty that lacks compassion. Outer attractiveness without inner generosity carries no value. The story teaches that forming opinions without understanding another’s circumstances is a common human weakness; when the same harsh judgment falls on us, we feel its sting. The remedy is inner cleansing through **dhyāna — heart-based meditation**. Meditation purifies the inner lens and enables one to see others’ essence, not

merely their appearance. From that space grow compassion, equanimity, and the habit of not judging.

### **The Autumn-Leaf Analogy and Inner Resources**

Śrī Rāmakṛṣṇa Paramahaṃsa often compared the liberated person to an autumn leaf in the wind: when the breeze shifts, the leaf drifts accordingly; sometimes it settles quietly on the ground. Likewise, one who has transcended likes and dislikes flows with life's movements without being dogmatic, without compromising core values, yet able to adapt naturally. Pleasant circumstances teach gratitude and humility; painful ones teach resilience and depth. The resources to meet each challenge already exist within us.

This approach enriches life rather than diminishes it. One accepts joys without clinging and endures sorrows without being crushed. That balanced state is samatva, the very quality these śloka emphasise. A realised person needs no external props for happiness; contentment springs from the Self that is one with Bhagavān.

### **Commitment, Conversation, and the Avoidance of Gossip**

The spiritual path (adhyātma-mārga) is not casual. It demands motivation, dedication, and resolve. A true sādḥaka contemplates spiritual truths continually and remains absorbed in practices that lead to union with Paramātmā. Even ordinary conversation naturally turns toward what nourishes spiritual growth. Talking endlessly about passing trends or indulging in gossip scatters the mind and drains spiritual energy. For a seeker aiming at Parameśvara, gossip is actively harmful; vigilance and restraint in speech are essential.

Equanimity, dedication, and purity of speech and thought are therefore the natural marks of a genuine sādḥaka.

### **Conclusion**

In brief: free the heart by tasting Ātman-bliss; train the mind inward through pratyāhāra and devotion; practise para-sevā in small acts to dissolve ego; purify perception through dhyāna; avoid gossip and trivialities; and rest in prasāda, where sorrow ends and buddhi stands firm in samatā. In this way the seeker moves from bondage to liberation—quietly, steadily, and joyfully.

## **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?

### **Lasting Joy through Inner Unity**

#### **How can one obtain lasting joy?**

Bhagavān Śrī Kṛṣṇa makes it very clear: a person not established in the Self (Ātman) simply cannot. Without inner stability, intuitive wisdom does not arise; the mind remains restless and divided. One whose inner faculties are scattered cannot be called truly wise. How can meditation take root in such a mind? How can peace exist where there is constant agitation? And where there is no peace (aśānti), joy can never abide.

Kṛṣṇa points to a practical truth: what intelligence has one who is not united within? Consider an automobile whose four wheels each pull in different directions, it cannot move forward. In the human

being, these “wheels” are the **manas (mind), buddhi (intellect), indriyas (senses), and instincts**. When they pull apart, the whole person malfunctions. Such a one should not be allowed at the wheel; the vehicle needs repair.

The disciplines of meditation and sādhanā prescribed in the Gītā are precisely the tools to align these four wheels, bringing them onto the same road. Unless one’s desires and faculties flow toward a single, steady goal, the deeper creative powers within remain inaccessible. Every aspirant holds an abundance of inner resources, but they reveal themselves only when the antaḥkaraṇa (inner instrument) is harmonised.

This is practical, everyday wisdom. If one aspires to be a painter, one cannot merely dabble in painting while simultaneously chasing sculpture, finance, and linguistics. Excellence requires focus. Without unity of effort, mastery is impossible. Similarly, without inner harmony, there can be no abiding peace.

External comforts cannot cure inner restlessness. A luxurious lifestyle may surround a person, but if the heart is unsettled, there will be no security or joy. Restlessness within cancels peace without.

Naturally, many are sceptical at first: *“How can meditation bring joy? Is waking early joy? Is eating less joy? Is putting others first joy?”* The mind resists discipline, even mocks it. Yet when meditation begins to bear fruit, the results are undeniable: abiding inner joy, calmness, and the release of dormant creative capacities for service. The benefits become visible even in small, ordinary actions.

Difficulties, too, should be seen in this light. Rather than blaming Īśvara, one may see troubles as divine reminders: Parameśvara’s subtle message, “Do not forget Me.” Pain rightly understood calls the seeker back to discipline and devotion. Instead of resenting adversity, the wise allow it to deepen their practice.

In sum: inner unity precedes joy. Meditation and disciplined sādhanā unify manas and buddhi, harmonise the senses, and unlock latent power. Once inner peace is established, joy ceases to be a fragile by-product of circumstance and becomes the natural atmosphere of the soul.

Let us, then, cultivate gratitude for both joy and sorrow. Joy enlivens the heart; sorrow deepens remembrance. Saints such as Śrī Caitanya prayed, *“Do not keep me happy all the time, O Lord. Give me sorrow also, for in sorrow I remember You the most.”* Indeed, adversity is often Bhagavān’s way of calling us closer.

Śrī Kṛṣṇa further emphasises: the love for Paramātmā must be incomparable, like the miser’s obsession with gold, the mother’s selfless love for her child, the lover’s passion for the beloved, all combined and multiplied a thousandfold. This devotion is nurtured through mantra-japa, a humble request for divine guidance, an acknowledgement that self-effort alone is insufficient.

For the steadfast devotee, a time may come when Bhagavān grants direct grace, a subtle confirmation within: *“You are Mine.”* In that moment, past saṃskāras dissolve like departing travellers. What remains when Parameśvara claims the soul? Nothing but joy and freedom. This grace, though profound, is attainable by those who maintain faith and daily meditation, even if lapses occur. Sincerity is enough; perfection is not demanded.

The theme of these ślokas is control of **senses (indriya-nigraha) and mind (manas-nigraha)** as the foundation of spiritual life. Meditation (dhyāna) is the path; spiritual knowledge is the treasure. The Guru’s guidance is indispensable; faithful obedience to the Guru’s instructions gradually subdues

the restless senses and stabilises the mind. Over time, the sādḥaka advances in yoga, moving toward mastery.

True meditation is not mere posture or silence. It is witnessing the mind itself, inwardly absorbed in Paramātmā. Who observes our actions when no one is watching? That silent witness, that is meditation. One may appear externally still, yet if the mind wanders, it is not dhyāna. Genuine meditation begins when the mind becomes the witness, attuned to the Divine. From this arises wisdom, peace, and spiritual joy.

**A small story illustrates this principle of excellence and self-awareness:**

A German traveller once visited a temple under construction. Watching a sculptor carve a goddess, he noticed another nearly identical idol beside him. Curious, he asked, *“Do you need two statues of the same goddess?”*

Without looking up, the sculptor replied, *“No. The first one was damaged at the last stage, so I am making a new one.”*

The German examined the first idol carefully. To his surprise, it looked perfect. *“Where is the damage?”* he asked.

*“There’s a small scratch on the nose,”* the sculptor said.

*“But this idol will be placed twenty feet above the ground!”* exclaimed the German. *“Who will ever notice such a scratch?”*

At this, the sculptor finally looked up and smiled: *“I will notice. Whenever I see her, I will know I did not do my best. That is enough.”*

The lesson is profound: true excellence does not depend on recognition by others. Even if unseen, the soul knows. Ātman is the eternal witness of every deed, thought, and intention. One may hide from the world but never from oneself.

Therefore, whether in work or worship, do it with sincerity. Climb the mountain not for others to see you, but to truly experience the climb. Perform duties not for ego but for perfection, discipline, and inner integrity.

Every śloka of the Gītā should thus be read and lived, not as theory but as practice, remembering that the ultimate witness of all our actions is the Self, the eternal Ātman.

**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.

**The Power of a Single Sense**

As stormy winds can sweep away a boat in the vast ocean, so too can the senses, when wandering amidst sense-objects, overwhelm the intellect of the deluded. Bhagavān Śrī Kṛṣṇa warns: even a single indriya, a single sense coupled with an unbridled mind, is powerful enough to abduct the

buddhi of one who lacks discrimination.

This is the heart of the śloka.

**A simple yet striking poem illustrates life's fleeting nature:**

*Solomon Grundy,  
Born on Monday,  
Christened on Tuesday,  
Married on Wednesday,  
Took ill on Thursday,  
Grew worse on Friday,  
Died on Saturday,  
Buried on Sunday.  
That was the end,  
Of Solomon Grundy.*

While the rhyme is childlike, its message is profound: the mechanical cycle of life, *birth, education, marriage, career, children, death, without higher awareness*. Bhagavān cautions against such a life, where one drifts like Solomon Grundy, carried by habit, never awakening to the deeper purpose. A life without discernment and sense-control leaves the soul helpless in the stormy ocean of saṃsāra.

Yet sense control is no easy task. It demands not only the methods imparted by the Guru, but also bhakti (devotion), persistent effort, and vigilant self-awareness. For the truth is this: the senses have no independent power. They are like instruments in the hands of the mind. The eyes may be open, but without the mind, they do not see; the ears may be sharp, but without the mind, they do not hear. Place a rose beneath the nose of an unconscious man, will he smell it? Present a beautiful form before one in deep sleep, will he enjoy it? No. The senses are only gateways; the mind is the true ruler. Therefore, to master the senses, one must first master the mind.

Bhagavān's analogy is precise: as a boat on stormy seas can be swept away by violent winds, so too can the storm of desires overwhelm the boat of manas, buddhi, and indriyas, carrying them helplessly across the ocean of worldly existence.

He further warns: it takes only a single sense to cause a downfall. A single craving, whether through the eyes, ears, nose, tongue, or skin, is enough to unbalance the intellect and pull the seeker from dharma. That is why vigilance, steady discrimination, and inner mastery are essential for the yogī.

**A simple incident makes this truth vivid.**

A group of boys were riding their motorcycles along a busy road, heading to their tuition classes. Suddenly, their eyes caught sight of a beautiful young woman riding a scooter ahead. Captivated, they began to follow her, their purpose forgotten, their destination erased from memory. She reached her home, entered, and vanished from sight.

At that moment, one of the boys exclaimed, "Wait, weren't we going to class?" Another replied, half in shock, "Oh my dear, we were indeed going to tuition, but look where we have ended up!"

In this small episode lies a profound lesson. The eyes alone were enough to divert their entire course. Despite having a clear goal, their intellect was overpowered. A single indriya pulled the mind off its path, leaving them astray.

This is precisely Bhagavān's point: when even one sense, unchecked, captures the mind, the whole

being is carried away. The yogī must therefore cultivate constant awareness and discipline, for vigilance over the senses is not optional but essential. Without it, focus is lost, duties are neglected, and the higher aim of life is forgotten.

The teaching is clear: **discipline of the mind and mastery over the senses are indispensable for preserving discernment and remaining steadfast in both worldly and spiritual duties.**

## 2.68

### **tasmādyasya mahābāho, nigṛhītāni sarvaśaḥ, indriyāṇindriyārthebhyaḥ(s), tasya prajñā pratiṣṭhitā. 2.68**

Therefore, Arjuna, he, whose senses are completely restrained from their objects, is said to have a stable mind.

#### **Withdrawal of the Senses - The Gateway to Wisdom**

He alone is truly wise whose indriyas (senses) are withdrawn from their respective objects, who does not allow them to wander outward restlessly. Such a person maintains perfect equanimity.

The message here is direct and powerful: when the senses remain attached to external objects, the intellect (buddhi) becomes outward-looking, distracted, and unfit to discern the Self. In this scattered state, it cannot turn inward. It becomes preoccupied with the transient, pleasure, possessions, recognition, and loses its fitness for ātma-jñāna, Self-knowledge.

The solution is the deliberate withdrawal of the senses from their objects, redirecting them inward toward Paramātmā. The wise person walks this inward path and achieves balance, poise, and serenity, quietly watching the mind's play without getting entangled in it.

Yet there is a caution. Unless the senses are restrained and rendered harmless, they retain the potential to disturb. They are like a snake: even if it appears calm, as long as its fangs remain, the danger persists. For the seeker, those two poisonous fangs are attachment to action (**karma-āsakti**) and desire for the fruits of action (karma-phala). Unless these are removed, the senses can rise again and unsettle the mind. But once detached, the seeker acts freely, without bondage, and the intellect stays steady, oriented toward Īśvara and Self-realisation.

#### **The Reminder of Impermanence**

History gives us striking reminders. Consider Alexander the Great. After his campaign in India, he died on the way back in Babylon. But before leaving his body, he gave a unique instruction: when his body was carried in procession, his hands should remain outstretched and open toward the sky. His message was profound, though he tried to conquer the world, he departed as he came, empty-handed.

This truth is not Alexander's alone. It is universal. Every being, king or beggar, enters empty-handed and leaves empty-handed. Between these two events lies only a brief play of desires, achievements, and possessions. The first step toward wisdom, Bhagavān reminds us, is to recognise this truth and control the senses.

#### **The Hierarchy Within**

The senses by themselves do not act; they are instruments. The mind directs them, and above the mind stands the intellect (buddhi). The mind is restless, full of fleeting thoughts, while buddhi

discerns: it can separate right from wrong, eternal from fleeting.

Take a simple example. Suppose the eyes see a pile of money. Instantly, the mind reacts: “I should take this for myself.” But if the buddhi is awake, it restrains the mind: “This is wrong. Do not steal.” In this way, buddhi governs, while the senses merely report and the mind reacts.

When rāga (attachment) or dveṣa (aversion) dominate, the mind wavers, wanting to grasp or reject. But when guided by vibhā, discriminative wisdom, the mind grows still, the agitation dissolves, and clarity shines.

### **The Modern Relevance**

Slokas 67 and 68 of this chapter directly address the state of modern civilisation. Today’s society is in turmoil because individuals refuse to discipline their senses. They indulge every impulse, chasing fleeting pleasures, security, and satisfaction promised by advertisements, entertainment, and consumerism. But each indulgence breeds more craving, more dependence, and ultimately disaster.

Bhagavān warns: senses must be transformed from turbulent masters into obedient servants. The choice is simple, either we govern the senses, or the senses govern us.

### **The Role of the Guru**

Without sense-restraint and discrimination, the mind remains a rebel, restless and unruly. The solution lies not in suppression but in purification and sublimation through the refining of the intellect. Liberation cannot be achieved any other way.

This brings us to the guru’s role. If the seeker is already Param Brahmā, what does the guru do? The guru does not grant realisation like a magic boon. Instead, he simplifies the journey. He helps rectify the intellect, cleanse it, and sharpen it.

By studying and reflecting upon the Gītā under the guidance of the guru, the intellect becomes refined. As buddhi is purified, the mind stabilises, and naturally the senses fall in line. The guru merely points out what was always within you.

### **The Astonishing Discovery**

When the intellect is thus refined, a marvellous moment arises. The seeker realises: *“I am that which I have been searching for all along.”* What was once sought outside, Param Brahmā, Supreme Truth, was within, waiting to be recognised.

In that instant, the mind falls completely silent. All agitation vanishes. Questions dissolve. Seeking itself ends. What remains is **Para—the Supreme**. Nothing else remains to be achieved, for everything has already been attained.

This is the ultimate wonder of the path: to realise that the treasure was never lost, only overlooked. And once known, the senses no longer rule you; you stand free, steady, and blissful in the Self.

## **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.

### **Spiritual Perspective on Day and Night**

From a spiritual standpoint, the experience of day and night is profoundly relative. What constitutes night for the ordinary person, the period when they sleep, rest, or are unaware, is day for the spiritually awakened. Conversely, what appears as day to the common person, when they are active and occupied with worldly affairs, may be night for the yogi.

In essence, the ordinary concerns and interests of worldly people hold no real significance for the spiritually enlightened. The objects, pleasures, and distractions that the senses and mind constantly crave are unattractive to a yogi. For the common person, the inner light of the spirit remains hidden, and therefore, they dwell in darkness. In contrast, the yogi, whose inner spiritual light, Paramātmā jyoti, blazes within the heart, perceives the true nature of light and darkness: when others are in spiritual darkness, the yogi sees clearly.

This difference becomes evident when discussing spiritual truths with the uninitiated. A person unacquainted with spiritual understanding may respond, *"We do not understand anything."* They are, in reality, in the dark. For those who have understood the teachings of Bhagavad Gītā, or the essence of Bhagat Gītā, the inner knowledge illuminates their consciousness; their understanding is like daylight in the mind. For the ignorant, however, it remains in darkness.

The central idea is that unenlightened people are lost in the sleep of spiritual ignorance. The term yanastas bhūtānām refers to worldly individuals whose senses and mind remain uncontrolled, and who are immersed solely in fleeting pleasures. They are spiritually asleep because they do not reflect on the true aim of human life: liberation (mukti), salvation, or self-realisation (ātma-jnāna).

Such individuals do not contemplate the nature of Bhagavān, Paramātmā, or Parameśvara, nor do they consider why the inner fire of desires and misdeeds burns within them, or where these actions may lead. By turning away from such reflections and ignoring these questions, they remain in complete spiritual darkness. The yogi, however, remains awake, attentive to the inner light, aware of the self, and steadfast in the pursuit of liberation.

Thus, for the spiritually wise, the ordinary rhythm of day and night is inverted: their consciousness is ever illumined, while the ignorant remain in darkness, unaware of the ultimate purpose of life and the presence of Param Ishvar within.

From a spiritual perspective, the experience of day and night is relative, not merely physical. For worldly individuals, discussions on questions such as *"What is Bhagavān?"*, *"What is liberation (mukti)?"*, or *"What is Ātma?"* are met with confusion or dismissal. They might say, "Baba, what are you talking about? We don't understand these terminologies." To such individuals, any thought of spirituality is complete darkness. Immersed in worldly affairs and sensory pleasures, they remain oblivious to the higher purpose of life.

In contrast, the yogi, the seer who has disciplined his senses (indriya-niyantara), controlled his mind (chitta-shuddhi), and renounced attachment to worldly pleasures, remains constantly awake to spiritual truths. His intellect (buddhi) is single-pointed and focused solely on God-realization (Ishvar-anubhava / Paramātmā-jnāna). All his thoughts, intuitions, and perceptions are imbued with divinity; his mind is steady, undistracted, and directed toward the supreme objective of life.

Worldly individuals, by contrast, are preoccupied with amassing wealth, by fair or foul means,

pursuing sensual pleasures, honour, or social recognition. They are fully awake regarding these worldly pursuits, deriving joy from temporary gains and sensory gratification. To them, success in these endeavours is wisdom, and the pursuit itself is meaningful.

The yogi, however, perceives such activity as spiritual darkness. The accumulation of wealth, indulgence in pleasures, and pursuit of honour are seen as distractions, wasteful of the soul's true purpose. This is the deeper meaning of the latter part of Sloka 69 and its connection to the following verses. Human beings perform most of their worldly actions in daytime, when they are physically awake, engaging with sense objects.

As Bhagavān explains in Slokas 62–63:

- ***dhyāyato viṣayān puṁsaḥ saṅgas teṣhūpajāyate  
saṅgāt sañjāyate kāmaḥ kāmāt krodho 'bhijāyate (62)***
- ***krodhād bhavati sammohaḥ sammohāt smṛiti-vibhramah  
smṛiti-bhrāśhād buddhi-nāśho buddhi-nāśhāt praṇaśhyati (63)***

When one dwells on sense objects (viṣaya), attachment (saṅga) arises. From attachment emerges desire (kāma), and if desire is frustrated, anger (krodha) arises. Anger clouds memory (smṛiti) and ultimately destroys the intellect (buddhi), leading to one's spiritual downfall. Thus, sensory pursuit, whether desires are fulfilled or frustrated, is a double-edged sword, capable of harming the soul from both sides.

Hence, daytime for worldly people, their active engagement with the material world is night for the yogi. Being "awake" for a worldly person implies delight in sensory experiences, interaction with objects of desire, and pursuit of temporary gains. For the yogi, however, this state is akin to sleep. Not literal sleep, but a spiritual sleep: dispassion (vairāgya) towards worldly objects allows him to remain unattached, undisturbed by the passions that control ordinary people.

The worldly individual's mind revolves around fleeting pleasures, whereas the yogi's concern is self-realisation (ātma-jñāna) and God-realization (Paramātmā-anubhava). The joy of worldly gratification is replaced for the yogi by the bliss of meditation, Sādhanā, and communion with Bhagavān. Meetings with sages, listening to divine teachings, and contemplating the self are his true sources of happiness.

Thus, for the yogi, day and night are inverted relative to the worldly: the worldly are awake in pursuit of sense objects, while the yogi remains awake to the self. There is fundamentally nothing in common between the two states.

This teaching carries a practical instruction for aspirants living in the world: one must cultivate detachment and inner vigilance. Each night, before sleeping, it is beneficial to reflect on two essential questions:

- 1. Why have I come to this world?
- 2. Where am I ultimately going?

One should express gratitude to Bhagavān, Paramātmā, or Parameśvara and assess one's efforts in self-development, meditation, and pursuit of liberation. Self-reflection (svādhyāya) on these questions every day gradually leads one toward the light of Brahma, as the seeker continuously searches for answers. Bhagavad Gītā guides in resolving these questions, showing the path from darkness to spiritual illumination.

**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.

**The Yogī and the Ocean of Equanimity**

Bhagavān illustrates the state of a spiritually poised man with the analogy of the boundless ocean. Just as the ocean remains undisturbed despite the countless rivers, streams, and canals flowing into it, so too does the yogi remain unaffected even when various desires arise in his mind. The worldly individual, kamakāmī, driven by desires, becomes agitated and disturbed when these impulses enter the mind.

One may naturally ask: How can worldly desires enter the mind of a yogi at all? The answer lies in karma and prārabdha. The past actions of the yogi, not only from the present life but also from previous births, continue to create impressions (samskāras) and desires. These impressions may surface in the yogi's mind, just as rivers flow into the ocean. Yet, unlike the common person, the yogi is unaffected by these desires because his mind remains anchored in detachment and equanimity.

The prārabdha effect, the fruition of past karma, is not in the hands of the yogi. Even so, through sādhanā and disciplined spiritual practice, he can gradually neutralise these impressions. The central teaching is that good and bad experiences, gains and losses, pleasures and pains, cannot disturb the yogi, just as the ocean's level remains unchanged whether the rivers flood in monsoon or run dry in summer.

A yogi is not one who withdraws into remote caves or mountains, nor does he necessarily harbour aversion to worldly pleasures. If luxury or ease comes into his life by virtue of past karma, he accepts it naturally, without craving or attachment. Likewise, if certain comforts are absent, he does not lament their absence. He lives unattached yet fully engaged, responding to circumstances without being enslaved by them.

Consider Śrī Kṛṣṇa as the supreme example. His life was far from austere. He did not adopt unkempt hair, bare cloth, or a permanent tilak on his forehead like a brahmachari or sannyāsī. He did not compel Arjuna to renounce the world or lead an ascetic life after the war. Instead, Bhagavān instructed Arjuna to fulfill his dharma, fight the war, and assured him that afterwards, he could enjoy the kingdom and its riches. Śrī Kṛṣṇa's teaching emphasises: the aim is not to renounce life, but to act without attachment and aversion, to cultivate the mind free from bondage to sense objects.

Śrī Kṛṣṇa demonstrated that one can live gloriously without misery or pettiness. He opposed poverty and alleviated the suffering of his devoted friend Sudhama, showcasing the blissful, expansive nature of spiritual life. Yet despite all worldly actions, stealing butter from gopīs, playful mischief, slaying Shishupala or Ashwatthama, he remained unattached and unaffected, embodying the perfect yogī, a Yogeshwar.

Every action of Bhagavān Kṛṣṇa was performed as a witness (sakshi), without attachment or aversion. He fulfilled his kṣetra-dharma, his prescribed duties, not for personal gain or desire, but as a means to

demonstrate the path of action while remaining rooted in self-realisation. The teaching is clear: one can perform all necessary duties, engage fully in life, and yet remain detached, translating worldly attachments into opportunities for spiritual awareness.

This is the essence of karma yoga as exemplified by Bhagavān, Paramatma, Ishvar, the path of performing prescribed actions while remaining unmoved by attachment and aversion, ever focused on the realisation of the true Self.

## 2.71

**vihāya kāmānyaḥ(s) sarvān, pumāṃscarati niḥsprḥaḥ,  
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.

### **Moving Freely in Detachment - The Path to True Peace**

Bhagavān declares that those souls who have abandoned all desires of the heart, who have relinquished all longings concerning “I” and “mine,” and who move freely everywhere in a detached manner, alone attain true peace. They attain śānti, unshakable inner calm.

What does it mean to “move freely everywhere”? It signifies that spiritually realised beings, though interacting with the world, walking, speaking, working, are not bound by worldly attachments. Their apparent engagement with life continues only because certain past karmas, samskāras, or prārabdha remain unfinished. Yet, these actions no longer affect them. Desire, the root of all motivated action, is absent. While residual actions may arise, the mind remains untouched, free from craving and clinging.

Such souls understand the law of karma and the potency of prārabdha. Past karmas may manifest as present circumstances, yet the enlightened person consciously neutralises their effect. Though active in the world, their essence is untouched. The yogī lives in the world but is not of the world; the soul belongs entirely to the Self.

### **True Renunciation vs. Temporary Frustration**

Consider the nature of worldly renunciation. If renunciation is born of frustration or temporary resolve, it can easily be reversed. Like a child offering chocolate and reclaiming it moments later, renunciation that springs from disappointment or irritation is rarely permanent. Those who abandon life’s enjoyments out of irritation soon return to them, showing that their detachment was never genuine.

True self-realisation is not achieved through forceful suppression. In the self-realised, desires do not persist because they are suppressed; they naturally fall away, effortlessly. Just as dry leaves detach and drift from a tree without force, so too do desires drop away from the enlightened soul. The self-realised person experiences spontaneous detachment, untouched by attachment, wholly absorbed in the Paramātman.

A simple story illustrates this principle. A monk sat meditating under a tree, observing with open eyes. He noticed a dry leaf detach from a branch, floating gently in the wind before resting on the ground. In that very instant, he attained enlightenment.

Did the leaf itself grant realisation? No. The insight arose because the monk discerned a subtle truth: a dry leaf falls naturally, effortlessly, whereas a green leaf must be forcibly plucked. Similarly, desires

clung to or “pulled at” bind the mind, multiplying endlessly and sustaining agitation. Only when desires fall away effortlessly does the mind find freedom.

### **Awareness, Discrimination, and Vigilance**

Life must be lived mindfully, with vigilant care over viveka, discriminative wisdom. Awareness must be nurtured and safeguarded like a precious treasure. When awareness matures, desires need no deliberate effort to vanish, they simply wither away, as dry leaves do. In that state, Paramātman reveals the effortless detachment of the self; the mind rests in spontaneous freedom, untouched by worldly cravings.

Consider the story of a wealthy man who approached a fakir, offering money and fruits, requesting that all his desires be fulfilled. The fakir received the offerings but then, unexpectedly, prayed aloud: *“O Paramātman, never fulfill this man’s desires. Never fulfill them.”*

The man was furious. *“How can a holy man pray against my wishes?”* he demanded. The fakir explained calmly: *“If your desires are fulfilled, attachment deepens. True wisdom cannot awaken in such bondage. Unfulfilled desires, though initially uncomfortable, cultivate viveka, discernment, and eventual contentment. Momentary happiness lulls one into complacency; sorrow awakens the seeker to everlasting peace.”*

He continued: *“A mind immersed in pleasure is like a ball floating inside a bubble, excited, unstable, constantly bouncing. The real Self, Paramātman, seeks the bursting of that bubble. In the natural evolution of the soul, Bhagavān sometimes allows sorrow as a reminder: ‘Do not forget Me.’ Such experiences are not punishments; they are gentle guides, awakening the soul to its eternal nature.”*

### **Liberation from Identification**

Bhagavān teaches that one free from all desires, liberated from attachment, and detached from ego alone attains true peace. Identification with the body cannot yield lasting peace. The body is inherently linked with sensory pleasures, illness, decay, and death. Even its pleasures are fleeting.

Identification with the mind also has limitations. The mind is the seat of agitation, worry, grief, and anxiety. Identification with the intellect, too, is fraught with uncertainty, indecision, and ignorance. True liberation arises only when one dissociates from identification with body, mind, and intellect.

Attachment to śarīra (body), manas (mind), or buddhi (intellect) is the root of bondage. When this identification is relinquished, the seeker realises: *“In essence, I am peace. I am bliss.”*

Whenever confusion, anxiety, or worry arises, it signals that the individual has strayed from the real Self, entangled in the mind or intellect. One must discard the pseudo-identity of “I am mind,” “I am body,” or “I am intellect.” Recognition of the true Self, Paramātman, is the path to eternal liberation, as Bhagavān instructs.

## **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.

### **The Irrevocable State of Self-Realisation**

Bhagavān says: *“O beloved Arjuna, my dear friend, the one who has realised his real Self, who has attained Param Brahmā, never falls back into the trap of attachment. Such a realised soul remains established in that state until the very hour of death, antakāla. His inner being is unwavering, unaffected by the ups and downs of the material world.”*

It is important to note that even the enlightened may experience subtle mental reactions during interactions with the phenomenal world. Repulsion or acceptance may arise, just as one deals with objects and people. Some things may be embraced, others rejected. Yet, these mental activities, however subtle or overt, cannot disturb the state of self-realisation or oneness with Paramātman.

Even if a jñānī appears to express emotions, laughing, crying, or showing preferences, do not be deceived. These outward expressions are part of worldly engagement. They do not indicate attachment or bondage. The supreme state of realisation is permanent; it never changes.

Śrī Kṛṣṇa strongly encourages Arjuna to realise this pure Self, his true essence, before interacting with the world. Once realisation dawns, nothing in the material realm can harm or disturb him.

### **Analogy: Butter and Buttermilk**

Consider a simple analogy: once butter is churned from curd, can it revert to milk or blend back into buttermilk? It is impossible. The nature has fundamentally changed. Likewise, while ignorance prevails, one remains deluded by māyā. But when supreme knowledge is attained, through the grace of the guru and the blessings of Paramātman, the yogi realises his true Self. At that point, freedom is irrevocable; returning to the bondage of body, mind, or intellect is impossible.

### **Sādhanā and the Explosion of Wisdom**

Spiritual effort, contemplation, and disciplined practice, sādhanā, must be undertaken sincerely. When the mind is focused, the intellect engaged, and the Self realised, an inner explosion of wisdom occurs. With the combined grace of Paramātman and the guru, one attains Self-realisation and can freely wander in the world. No circumstance, no external event, can distract or disturb such a soul.

At this stage, one may fully engage with the world, yet remain unattached. There is no hatred, no craving, no bondage. What abides is the ‘I’, the all-pervading, attributeless, desireless Self. It is neither merely bound nor simply liberated. It is the I, everything, everywhere, at all times, always in equanimity.

**This Self is the eternal truth (satya), pure consciousness (chaitanya), bliss (ānanda), and all-knowing Param Brahma.**

### **Illustration: Transformation Through Surrender**

To illustrate further, consider a cinematic depiction: a man runs endlessly after women, drink, and money. Yet at the climax, he undergoes a profound transformation. He devotes himself entirely to selfless action, fasting for the welfare of others. When the rains finally fall in the village, he realises that all his previous seeking and craving were futile. Though he could now receive anything he desires, intriguingly, he has no desires left.

This represents the pinnacle of spiritual attainment: desires have completely vanished from the mind and intellect.

### **Essence of the Teaching**

This is the essence of the second Adhyaya: through self-realisation, one becomes irrevocably established in the true Self, attains perfect detachment, and experiences the eternal peace and bliss

of Paramātmān.

**Jai Śrī Kṛṣṇa.**

The forum is now open for your questions.

## QUESTION AND ANSWER

**Rajnish ji**

**Q: The question arises from the idea that only human beings have the special privilege of performing karma, actions done with awareness and choice. Other living beings, like animals and plants, do not have this capacity. Some people raise a counterpoint: they ask, "But what about a dog guarding its master? Isn't that also karma?"**

**Ans:** Every living being among the 84 lakh species must perform some karma to survive physically. When a dog searches for food, it is performing karma, but only bogha (experiencing the results of past karma). Animals, celestial beings, and other non-human entities act out the consequences of their past deeds, bogha yonis, without advancing toward Paramātmā.

Celestial entities (devas) relish the benefits of their positive karma, while those with a history of negative karma are reborn as lower forms of life, such as dogs, to face the consequences of their previous deeds.

These actions cleanse their karma, but they do not lead to God-realization. Only when karma is sufficiently purified can one receive the grace of Bhagavān and attain a human birth for spiritual sādhanā.

Bhagavān gives humans this rare opportunity to realise the Self (Ātman) and reach Paramātmā. Wasting this human life on material desires leads to spiritual downgrade, while sincere sādhanā elevates the soul toward Bhagavān

**Geetha C ji**

**Q: You spoke about self-realisation and God-realization, are they the same?**

**Ans:** Yes, they are practically the same. As I often say, our Ātman, our soul, is a fragment of Paramātmā. Knowing our own Ātman is therefore like knowing Brahman. Brahmājñāna is nothing different from Ātmajñāna. When you realise, 'I am Ātman,' you are simultaneously realising, 'I am Paramātmā.' The day this dawns, nothing further remains to be attained. Ātman-realization and Brahman-realisation are essentially the same.

The discourse concluded with a prārthanā (prayer) at the padakamala (lotus feet) of Śrī Hari, followed by the recitation of the **Hanumān Chalisa**.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu  
brahmavidyāyāṃ(ṁ) 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).

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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