

Reflections from Shrimad Bhagavadgita– Part 22: Chapter 2, Verses 66-72

(September 26 –October 2, 2018)

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ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ २-६६ ॥
इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ २-६७ ॥
तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८ ॥
या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ २-६९ ॥
आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥
विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २-७१ ॥
एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥

nāsti buddhir ayuktasya na cāyuktasya bhāvanā
na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham
indriyāṇāṃ hi caratām yaṁ mano 'nuvidhīyate
tad asya harati prajñāṁ vāyur nāvam ivāmbhasi
tasmād yasya mahā-bāho nigṛhītāni sarvaśaḥ
indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā
yā niśā sarva-bhūtānāṁ tasyāṁ jāgarti saṁyamī
yasyām āagrati bhūtāni sā niśā paśyato muneh
āpūryamāṇam acala-pratiṣṭhaṁ
samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve
sa śāntim āpnoti na kāma-kāmī
vihāya kāmān yaḥ sarvān pumāṁś carati niḥspṛhaḥ
nirmamo nirahāṅkāraḥ sa śāntim adhigacchati
eṣā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati
sthitvāsyām anta-kāle 'pi brahma-nirvāṇam ṛcchati

TRANSLATION

- (66)** But an undisciplined person, who has not controlled the mind and senses, can neither have a resolute intellect nor steady contemplation on God. For one who never unites the mind with God there is no peace; and how can one who lacks peace be happy?
- (67)** Just as a strong wind sweeps a boat off its chartered course on the water, even one of the senses on which the mind focuses can lead the intellect astray.
- (68)** Therefore, one who has restrained the senses from their objects, O mighty armed Arjun, is firmly established in transcendental knowledge.
- (69)** What all beings consider as day is the night of ignorance for the wise, and what all creatures see as night is the day for the introspective sage.
- (70)** Just as the ocean remains undisturbed by the incessant flow of waters from rivers merging into it, likewise the sage who is unmoved despite the flow of desirable objects all around him attains peace, and not the person who strives to satisfy desires.
- (71)** That person, who gives up all material desires and lives free from a sense of greed, proprietorship, and egoism, attains perfect peace.
- (72)** O Parth, such is the state of an enlightened soul that having attained it, one is never again deluded. Being established in this consciousness even at the hour of death, one is liberated from the cycle of life and death and reaches the Supreme Abode of God.

<https://drive.google.com/open?id=1DpAGtGt8uNYGHWoYEnsDOrc9oHL5EeRw>

Commentary:

Verse 66:

A person who has not learnt to discipline the mind and senses can neither meditate upon God nor experience his divine bliss. Such a person keeps hankering for material happiness, like the bee finds it impossible to renounce the nectar of the flower, and remains engrossed in the gratification of the senses. Material desires are like an itching eczema, and the more we indulge in them, the worse they become. One who has not subdued one's senses by controlling one's mind is bereft of determinative resolve. With an uncontrolled mind it is not possible to have spiritual intelligence, without spiritual intelligence one cannot meditate and without meditation it is not possible to understand God. Without understanding God, there would be no peace and no end to attachment for sensual objects. How can such a person be truly happy?

Verse 67:

When the senses are rambling about in pursuit of their delights and one allows their mind to follow in hot pursuit after them, then the mind will be deprived of its inherent intelligence and will completely forget all the things that lead to one's highest good. Instead of inducing a strong will to pursue spiritual development one will develop a strong will for sensual enjoyment. Take for example, bees are attached to fragrance. While they suck its nectar, the flower closes at night, and they get trapped within it. Fish are trapped by the desire for eating, and they swallow the bait of the fishermen. Insects are drawn to light. They come too close to the fire and get burnt. All these creatures get drawn toward their death by one of their senses. Lord Krishna warns Arjuna of the

power of these senses in leading the mind astray. Whichever one of the wandering senses the uncontrolled mind follows, that sense by itself enslaves the mind and carries away all discrimination making one restless for the object of desire. Lord Krishna gives this fitting analogy of a boat in the ocean being tossed about violently hither and thither by tempestuous winds, whose helmsman is not in control. Similarly, the senses of one who is uncontrolled snatch away even one's mundane intelligence.

Verse 68:

Enlightened souls control the intellect through transcendental knowledge. Then, with the purified intellect, they control the mind, and the mind is used to bridle the senses. However, in the materially conditioned state, the reverse takes place. The senses pull the mind in their direction; the mind overpowers the intellect; and the intellect gets derailed from the direction of true welfare. Thus, Lord Krishna says that if the intellect is purified by spiritual knowledge, then the senses will be restrained; and when senses are held in check, the intellect will not be swayed from the path of divine wisdom. Lord Krishna concludes by saying that one who has the ability to restrain one's senses from the sense objects is the one who is situated in transcendent meditation.

Verse 69:

Lord Krishna has used day and night figuratively here. People often confuse the meaning of this verse by taking the words literally. Let us try to understand the true meaning of Lord Krishna's words. Those who are in mundane consciousness look to material enjoyment as the real purpose of life. They consider the opportunity for worldly pleasures as the success of life, or "day," and deprivation from sense pleasures as darkness, or "night." On the other hand, those who have become wise with divine knowledge, see sense enjoyment as harmful for the soul, and hence view it as "night." They consider refraining from the objects of the senses as elevating to the soul, and hence look on it as "day." Using those connotations of the words Lord Krishna states that what is night for the sage is day for the worldly-minded people, and vice versa.

Verse 70:

The way in which those situated in transcendental meditation experience the objects of the senses is explained in this verse by Lord Krishna. Whoever remains unaffected by sense objects even when they approach incessantly, who is not overwhelmed by them, who does not endeavour for them, who is not at a loss due to their absence, who is unchanged like the ocean, which is unique in its ability to maintain its undisturbed state, despite being inundated by the incessant flow of rivers into it. All the rivers of the world constantly empty themselves into the oceans, which neither overflow nor get depleted. Lord Krishna uses the word *āpūryamāṇam* (filled from all sides) to describe that even the rivers pouring all their water during the rainy season into the ocean cannot make it flow over. Similarly, the realized sage remains quiescent and unmoved under both conditions—while experiencing interaction with the sense objects for bodily necessities, or being bereft of them. Only such a sage can attain *śhānti*, or true peace.

Verse 71:

In this verse, Shree Krishna lists the things that disturb one's peace, and then asks Arjuna to give them up. These include (a) *Material desires*. The moment we harbor a desire, we walk into the trap of greed and anger. Either way, we get trapped. So the path to inner peace does not lie in fulfilling desires, but instead in eliminating them, (b) *Greed*. Firstly, greed for material advancement is a great waste of time. Secondly, it is an endless chase. In developed countries, very few people are deprived of enough to eat and wear, and yet they remain disturbed; this is because their hankering is still unsatisfied. Thus, those who possess the wealth of contentment possess one of the biggest treasures of life, (c) *Ego*. Most of the quarrels that erupt between people stem from the ego. Statistics reveal that a majority of executives, who lose their jobs in the senior management level, do so not because of professional incompetence, but because of interpersonal issues. The way to peace is not to nurture and increase pride, but to get rid of it, and (d) *Claims to Ownership (Proprietorship)*. The feeling of ownership is based upon ignorance because the whole creation belongs to God. We came empty-handed in the world, and we will go back empty-handed. How then can we think of worldly things as ours?

Verse 72

Brahman means God, and *Brāhmī sthiti* means the state of God-realization. When the soul purifies the heart (the mind and intellect are sometimes jointly referred to as the heart), God bestows His divine grace, as mentioned in verse 2.64. By His grace, He grants the divine knowledge, divine bliss, and divine love to the soul. All these are divine energies that are given by God to the soul at the time of God-realization. At the same time, He liberates the soul from the bondage of Maya. The *sañchit* karmas (account of karmas of endless lifetimes) are destroyed. The *avidyā*, ignorance within, from endless lifetimes in the material world, is dispelled. The influence of *tri-guṇas*, three modes of material nature, ceases. The *tri-doṣhas*, three defects of the materially conditioned state come to an end. The *pañch-kleśhas*, five defects of the material intellect, are destroyed. The *pañch-kośhas*, five sheaths of the material energy, are burnt. And from that point onward, the soul becomes free from the bondage of Maya for the rest of eternity. When this state of God-realization is achieved, the soul is said to be *jīvan mukt*, or liberated even while residing in the body. Situated in this state even for a moment at the time of death, one achieves liberation from the material existence and unites with the Ultimate Consciousness, the point of no return to the cycles of birth and death..

Here ends *Chapter Two of Srīmad Bhagavad-Gītā entitled Sāṅkhya Yoga*