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ब्रह्मचिद्या Brahma Vidya

भगवत् गीता

द्वितीयोऽध्यायः - सांख्य योगः

Chapter 2 Volume 15

या निशा सर्व भृतानां तस्यां जागर्ति संयमी। यस्यां जाग्रति भृतानि सा निशा पश्यतो मुनेः॥

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आपूर्यमाणं अचलप्रतिष्ठं समुद्रं आपः प्रविशन्ति यद्वत् । तद्वत् कामा यं प्रविशन्ति सर्वे स शान्तिं आप्नोति न कामकामी ॥ 2 - 70

विहाय कामान् यः सर्वान् पुमांश्वरित निस्पृहः । निर्ममो निरहंकारः स शान्तिं अधिगच्छिति ॥

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एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्मति । स्थित्वास्यां अन्तकालेऽपि ब्रह्मनिर्वाणं ऋच्छति ॥

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इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविध्यायां योगशास्त्रे श्री कृष्णार्जुन संवादे सांख्य योगो नामः द्वीतीयोध्यायः ॥

As we may recall, Arjuna's question is "What are the লক্ষণs - the distinguishing characteristics of a स्थितप्रज्ञ - a wise person. In other words, who is a स्थितप्रज्ञ? What makes a person wise? Sri Krishna answers by saying

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितःप्रज्ञस्तदोच्यते ॥

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प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान्

- > The one who has naturally and totally outgrown the need for the fulfillment of one's কাম-desires arising in the mind for one's happiness
- > The one who is naturally and totally released from the hold of কাম-desires which arise in one's mind



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> The one who has grown up to sufficient maturity of mind and খুৱি that one can naturally and completely cast off one's dependence on the fulfillment of such desires for one's happiness

That person is a स्थितप्रज्ञ - a wise person. Such a state of maturity of mind and चुद्धि is possible only when

आत्मनि एव आत्मना तुष्टः - only when one discovers Happiness in oneself by oneself, which means only when one recognizes that one's true nature is ब्रह्मानन्दं - perennial Happiness, and being so, there is absolutely no need for one to depend on the fulfillment of the काम-desires of the mind to gain happiness.

Once such recognition takes place beyond doubt through self-discipline and enlightenment arising from Upanishadic knowledge, then all the काम-desires lose their hold on the mind, and lose their ability to agitate and weaken the चुद्धि - one's faculty of judgment - which makes it possible for the person to gain मोक्ष - the Supreme state of Freedom, Peace and Happiness, which is indeed the characteristic of a स्थितप्रज्ञ which is what makes a person wise.

In today's verses Sri Krishna concludes His answer to Arjuna by re-emphasizing what he has already said in the above verse. In particular, Sri Krishna points out that there is a difference between रिथतप्रज्ञ and all other persons; and then He explains further the two statements

- > आत्मनि एच आत्मना तुष्टः discovering happiness in oneself by oneself and
- प्रजहाति यदा कामान् naturally casting off one's dependence on the fulfillment of one's काम-desires for one's happiness

Sri Krishna explains these two statements in an extraordinary way, which we will see. First, what is the difference between a स्थितप्रज्ञ - a wise person and all other persons? भगवान says

या निशा सर्व भूतानां तस्यां जागर्ति संयमी। यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ 2 - 69

सर्च भूतानां या निशा - That which is night for all beings तस्यां जागर्ति संयमी - तस्यां in that night संयमी the स्थितप्रज्ञ, the wise person जागर्ति is awake. And

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यस्यां जाग्रति भूतानि - in which time all beings are awake, i.e., that which is day time for all beings

सा निशा पश्यतः मुनेः, सा निशा that time is night time for पश्यतः मुनेः for the Muni - the स्थितप्रज्ञ who is able to see.

What is night for all others is day for the स्थितप्रज्ञ and what is day for all others is night for the स्थितप्रज्ञ. That is the difference between a स्थितप्रज्ञ - a wise person, and all other persons.

We must understand this statement properly.

A स्थितप्रज्ञ even while being fully active in the midst of one's daily business of life, doing whatever one has to do, never loses sight of the ever-existent , never-changing

सत्यं-ब्रह्मन्, The परमेश्वर. This is the message that is brought out in this verse which says:

या निशा सर्व भूतानां - That which is night or darkness for everyone else, which means that about which everyone is ignorant

तस्यां जागति संयमी - in that matter the स्थितप्रज्ञ is fully awake. For those who are not wise, the निशा - the darkness or the ignorance is परमार्थ तत्वं - the Nature of आत्मा -> the Nature of जीच जगत् and ईश्चर, the Nature of oneself - The Universe - and the Lord, which means the Nature of ब्रह्मन् - The Nature of All Existence.

तस्यां means तस्यां निशायां - In that परमार्थ विषय - in that matter concerning ब्रह्मन् जागिर्त संयमी - the संयमी - the जितेन्द्रियः संयक् दर्शिन the one who has full control over one's organs of perception and action, and who has gained a clear vision of योग, जीच, जगत् and ईश्चर, which means the one who has gained Self-realization through कर्म योग - the स्थितप्रज्ञ

जागर्ति means प्रबुद्धः भवति

that स्थितप्रज्ञ remains fully awake to ब्रह्म ज्ञानं - Knowledge of ब्रह्मन् - God-consciousness at all times. On the other hand, the one who is not a स्थितप्रज्ञ - who is not yet wise - is only awake to भेद लक्षणं - the differences in this world of plurality.

Does it mean a wise person cannot see these differences? Sure he can and he does see the differences. But his vision is different. To him these differences are only transient appearances born out of mutual interactions of $\sqrt[3]{9}$ s - qualities, properties or attributes of the objects involved. These appearances have no independent reality. The

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only independent reality behind all the differences in this world of plurality is ब्रह्मन्, The परमेश्वर, that is his vision.

That being so, the स्थितप्रज्ञ - the wise person, is able to see all the apparent differences in their proper perspective without ever losing one's balance of judgment, without ever losing sight of Absolute Reality - the परमेश्वर in all of them, including oneself. Consequently, the differences in this world of plurality do not cause any confusion or evoke any adverse reactions in his mind and बुद्धि. Therefore भगवान् says

यस्यां जाग्रति भूतानि - In that world of differences to which all other beings are awake and in which all other beings are blissfully ignorant of Absolute Reality,

सा निशा पश्यतो मुनेः - that world of differences is निशा night time for the स्थितप्रज्ञ - the मुनि, who has विचेक ज्ञानं - discriminative knowledge on the Nature of Existence.

Thus this verse points out that the Vision of a स्थितप्रज्ञ is different from the vision of other people.

For the one who is not a स्थितप्रज्ञ yet, this verse as it stands, does not give a positive description of a स्थितप्रज्ञ. In positive terms, a स्थितप्रज्ञ is

आत्मनि एच आत्मना तुष्टः - discovering Happiness in oneself by oneself. Explaining this statement once again in a different way, भगवान् says

आपूर्यमाणं अचलप्रतिष्ठं समुद्रं आपः प्रविशन्ति यद्वत् । तद्वत् कामा यं प्रविशन्ति सर्वे स शान्तिं आप्नोति न कामकामी ॥ 2 - 70

This is one of the very beautiful verses in भगवत् गीता

मोक्ष - Freedom is the ultimate पुरुषार्थ - the overriding goal of life for every human being. All धर्म, अर्थ, काम pursuits find their fulfillment in मोक्ष only

To be Full is to be Free

To be Free $\underline{\text{is}}$ to realize that I am already Free

Such Freedom is the লক্ষণ - the distinguishing characteristic, of a रिथतप्रज्ञ; Giving this message Sri Krishna says

समुद्रं आपः प्रविशन्ति यद्भत् - यद्भत् आपः समुद्रं प्रविशन्ति - Just as waters from all the rivers enter the ocean. What kind of ocean?

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आपूर्यमाणं - the welcoming ocean which is already and naturally full. The waters entering the ocean do not really make the ocean any more full than what it really is. The ocean does not depend on the river waters for its fullness.

पूर्यमाणं - fullness is the very nature of the ocean. Even though it is so, the ocean is still आ-पूर्यमाणं - it welcomes all the river waters.

What happens to the rivers when they enter the ocean? They lose their identity and they become one with the ocean. Again,

স্থানে তে – That ocean does not move. It is firmly fixed in its own place; it remains with itself; it is firmly established within itself. Just as waters from all the rivers enter the ocean which is already full, which still welcomes all waters, and still does not move or change in any way,

तावत् - in a similar manner

कामाः यं प्रविशन्ति सर्वे

सर्चे कामाः यं प्रविशन्ति सः शान्ति आप्नोति - the one in whom all desires joyfully enter and disappear - that person gains Peace. That is indeed the mark of a स्थितप्रज्ञ.

Therefore यं here means यं पूर्ण स्वरूप पुरुषं - in that person who is the very embodiment of fullness, in that person,

सर्चे कामाः प्रचिशन्ति - all desires joyfully and enthusiastically enter and disappear सः शान्ति आप्नोति - That person alone gains Peace.

The स्थितप्रज्ञ is already full; desires or their fulfillments do not make him any more full. He is fully aware of his Fullness. The अन्तः करण the mind and बुद्धि of a स्थितप्रज्ञ - a wise person is the very embodiment of पूर्ण Fullness Itself.

The स्थितप्रज्ञ also is active in his own daily business of life, just like anybody else. So many desires arising from his contacts with the world of objects flow through his mind, just as so many rivers flow into the ocean.

The wise person welcomes all the desires, just as the ocean welcomes all the rivers. Flowing into the mind of the হিথনেম্বর, these desires simply disappear, losing their identity and becoming one with his mind itself, just as the rivers flowing into the ocean simply disappear into the ocean, losing their identity and becoming one with the ocean

itself.

There is absolutely no change in the disposition and fullness of the mind of the wise person, just as there is no change in the fullness of the ocean itself.

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The mind of the wise person is always in the state of ध्यानाचस्थित तत् गतेन मनसा as we saw in गीता ध्यानं the mind of the wise person is always full, totally absorbed in ईश्चर ध्यानं God-consciousness - the Glory of the presence of परमेश्चर in all existence including oneself.

सः शान्तिं आप्नोति

That wise person alone gains शान्ति Peace - ब्रह्मानन्दं perennial Happiness which is मोक्ष - total freedom from dependence on anything.

न कामकामी - not the ones who go after external objects and experiences for one's happiness - for one's fulfillment. They can never gain everlasting Peace and happiness. That being so, the natural Mark of a स्थितप्रज्ञ, is

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् - one who naturally and totally casts off one's dependence on the fulfillment of one's काम-desires which arise in one's mind - for one's happiness.

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Explaining this latter statement, once again in a different way, भगवान् says

विहाय कामान् यः सर्वान् पुमांश्वरित निस्पृहः । निर्ममो निरहंकारः स शान्तिं अधिगच्छिति ॥

विहाय सर्वान् कामान्

- Leaving aside naturally all the काम-desires which arise in the mind,
- not being prompted to respond to the demands of the কাম-desires which arise in the mind,
- naturally not paying any attention at all to the काम-desires which arise in the mind

यः पुमान् <u>चरति</u> - the one who goes about <u>doing</u> one's कर्मs joyfully, enthusiastically and as well as one can,

निस्पृहः - absolutely free from any longing, any craving for any कर्मफल

निर्ममः - absolutely free from any मम चुद्धि - any "my" notion with respect to the कर्म and also

निरङ्कारः - absolutely free from अहंकार ego - the notion of doership in doing the कर्म सः शान्ति अधिगच्छति - That person gains शान्ति Peace - Happiness.

Let us understand clearly what भगवान् says here

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Imagine a person who is चरित, who is busily, joyfully and enthusiastically engaged in doing one's कर्मs, whatever they happen to be from time to time. In doing his कर्म at any

निस्पृहः - he has no particular कर्मफल in view. He has absolutely no longing, craving or expectation for anything arising from the कर्म he does. He is totally absorbed in doing the कर्म, just for its own sake; further

निर्ममः - he has absolutely no मम बुद्धि, no "my" notion with respect to the कर्म this person does not even think "It is my कर्म". If it is not his कर्म, then whose कर्म is that?

It is ईश्वर कर्म, and it has been left for him to do by the very Grace of परमेश्वर. He is blessed to do it; therefore he does it. Again,

निरङ्कारः - In doing the कर्म this person has absolutely no अहंकार - no ego. He does not even think that he is the doer of the कर्म. If he is not the doer of the कर्म , then who is the doer of the कमे?

His God given इन्द्रियंs - organs of perception and action including mind and चुद्धि as instruments of परमेश्वर, are the doers of the कर्म. He has nothing to do either with the इन्द्रियंs or the कर्म. His doing the कर्म is only a means of approaching परमेश्वर touching परमेश्चर - through कर्म - which itself is परमेश्चर.

If there is such a person who does one's daily कर्मs in the above manner, with the above attitude, what is the state relationship between him and the कर्म that he does? The relationship is only one of pure love of कर्म, pure joy of कर्म, pure appreciation of कर्म, unaffected and uncontaminated by anything other than कर्म itself. He gains fulfillment in life by worshipping परमेश्चर through कर्म.

Being so engaged in कर्म, is what Sri Krishna called earlier as

कर्मसु कोशलं - overriding Excellence in Action. योगः कर्मसु कौशलं - Overriding Excellence in Action is कर्म योग

If you want to be a कर्मयोगी, you need not have to know any चेद or उपनिषत्. Just do your कर्म as well as you can with the attitude of निस्पृहः, निर्ममः and निरहङ्कारः as described above. That is all you need to be.

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What does such कर्म योग do for the person? It invokes - It unfolds - It brings up the Beauty - The Peace - The Happiness, already within oneself, which enables the person to recognize one's Fullness - one's All-Inclusive Identity - Identity with परमेश्वर - Identity with this entire creation - Identity with the Best and Highest in oneself.

That is बुद्धियोग - कर्मयोग naturally evolved into ज्ञानयोग

Then what happened to all काम-desires which appeared in his mind? They all simply, naturally and joyfully disappear into That Fullness - All inclusive Identity - becoming one with That Identity Itself.

सः शान्ति अधगच्छित - It is that person who gains शान्ति - gains Peace, gains Happiness, gains Fulfillment in life, gains Freedom from every kind of मोह and शोक. That person gains ब्रह्मस्परूपं. That person becomes the very embodiment of ब्रह्मन् - meaning जीच-जगत् and ईश्चर all in ONE. It is That ONENESS which is indicated by the words सत्यं-शिचं-मंगलं. Such ब्रह्मस्परूपं is the लक्षण the distinguishing characteristic of a स्थितप्रज्ञ, a wise person.

Now, bringing the Discourse to a close, भगवान् says

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्मति । स्थित्वाऽस्यां अन्तकालेऽपि ब्रह्मनिर्वाणं ऋच्छति ॥

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पार्थ - O! Arjuna - Please understand this एषा ब्राह्मी स्थितः - This state of स्थितप्रज्ञ, is the state of ब्रह्मन्

Being fully, joyfully and enthusiastically engaged in your everyday कर्मेंs - every day duties - whatever they are, and doing every कर्म as कर्म योग - doing every कर्म as well as you can, totally for its own sake, and realizing Identity with परमेश्वर - Identity with the entire universe - Identity with the Best and the Highest within your own self - Being ever in a state of Fullness in God-consciousness - such State of Existence is ब्राह्मी रिथित - ज्ञान निष्टा - The state of स्थितप्रज्ञ.

एनां प्राप्य न चिमुह्यति - Gaining that state of स्थित प्रज्ञ, one never goes back to मोह or अज्ञानं - one never goes back to delusion, confusion and the consequent sorrow and distress or the state of spiritual ignorance and indifference.

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That ब्राह्मी स्थिति - State of ब्रह्मन् - is ब्रह्म निर्चाणं <u>That</u> is मोक्ष - The श्रेयस् you seek अस्यां स्थित्वा - Once a person gets well established in That State of ज्ञान निष्ठा - the State of स्थित प्रज्ञ

अन्तकाले अपि - even if one has reached very old age ब्रह्मनिर्चाणं ऋच्छति - that person gains मोक्ष, it is certain

भगवान् does not say that person "will gain" मोक्ष; He says, "That person gains मोक्ष" (present tense) indicating <u>certainty.</u>

The moment the person gets well established in the state of स्थितप्रज्ञ, he is <u>already</u> Free, Absolutely Free - He is <u>प्रहारपर्</u>पं - He is Happiness Itself.

Even if one can gain That State of ब्रह्मिर्नाणं-मोक्ष only at one's old age (because of the long efforts involved), it is still worth it because one can still enjoy ब्रह्मानन्द for the rest of one's life. That being so, what to talk of the joy of life for the one who gains मोक्ष, even while one is young in age with all of one's faculties in full bloom.

Gaining मोक्ष is not a matter of age. It is only a matter of personal discipline and Enlightenment through Upanishadic knowledge. The earlier in life one cultivates the required personal discipline and Upanishadic Knowledge, the better it is for the person to enjoy whatever life one is blessed with.

Thus ends the 2nd Chapter of the भगवत् गीता entitled सांख्य योग The Yoga of Knowledge and Wisdom.

Through the past 21 sessions we have now completed the first two chapters of भगवत् गीता, in our current ब्रह्म विध्या Scripture Reading program.

We are now going to stop here for the time being and go to Upanishads next time

After a few introductory talks we will start reading ईशाचास्य उपनिषत् followed by केनोपनिषत्. After we complete these two Upanishads, we will return to भगवत् गीता, start with Chapter 3 and continue.

At this time - before we leave chapter 2, I wish to share a thought with you.

The last 26 verses of chapter 2 starting with

कर्मण्येचाधिकारस्ते मा फलेषु कदाचन।

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मा कर्मफलहेतुर्भृः, मा ते संगोऽस्तु अकर्माणि ॥ 2 - 47

verse 47, up to the very last verse 72 - these 26 verses are of extraordinary significance to the life and well-being of every person, young and old, whatever may be one's educational, professional, business or other interests in life.

All life is one of कर्म for everybody.

That being so, these 26 verses when properly understood and appreciated, provide an automatic guidance system to keep and maintain one's life of र्क्म, sensible, strong and meaningful at all times.

Therefore I suggest that all of us learn to recite individually as well as together, as often as possible, these 26 verses with understanding and appreciation - to effectively remind ourselves to lead a <u>sensible</u>, <u>strong</u> and <u>meaningful life of कर्म</u>, <u>firmly rooted in our culture and heritage</u>.

That is all.

We will go to Upanishads next week.

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