



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

द्वितीयोऽध्यायः - सांख्य योगः

dvitīyo'dhyāyaḥ - sāṅkhya yogaḥ

Chapter 2

Volume 1

सञ्जय उवाच *sañjaya uvāca*

तं तथा कृपयाऽऽविष्टं अश्रुपूर्णाकुलेक्षणम् ।

tam tathā kṛpayā'viṣṭam aśrupūrṇākulekṣaṇam ।

विषीदन्तं इदं वाक्यं उवाच मधुसूदनः ॥ 2-1

viṣīdantam idaṁ vākyaṁ uvāca madhusūdanaḥ ॥

श्री भगवान् उवाच *śrī bhagavān uvāca*

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

kutastvā kaśmalamidaṁ viṣame samupasthitam ।

अनार्यजुष्टं अस्वर्ग्यम् अकीर्तिकरं अर्जुन ॥ 2-2

anāryajusṭam asvargyam akīrtikaram arjuna ॥

क्लैब्यं मा स्म गमः पार्थ न एतत् त्वयि उपपद्यते ।

klaibyam mā sma gamaḥ pārtha na etat tvayi upapadyate ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ 2-3

kṣudraṁ hṛdaya daurbalyam tyaktvottiṣṭha parantapa ॥

This second chapter of the भगवत् गीता *bhagavat gīta* is called सांख्य-योग *sāṅkhya-yoga* - meaning, Yoga of Knowledge (ब्रह्मविद्या *brahma vidyā*). All the principal elements of ब्रह्मविद्या *brahma vidyā*. are concisely expressed in this chapter. The next 16 Chapters are only an elaboration of the contents of this Chapter. Thus we will see as we go along, how the totality of the Message of this chapter unfolds itself in all its Infinite Dimensions in the next 16 chapters.

Now let us continue from where we left in Chapter 1. As we see Arjuna at the end of the first chapter of the भगवत् गीता *bhagavat gītā*, Arjuna is suffering from विषाद *viṣād* -



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which means his mind is experiencing extraordinary शोक śok - sadness, sorrow and distress, arising from what he just saw in the battlefield:

He pours out all his thoughts and feelings spontaneously to Sri Krishna, and in this process, he feels thoroughly exhausted, has lost his fighting mood, and has accepted a sense of total resignation. He feels so drained in energy that he cannot even stand any more. He feels, "Should the sons of Dhritarashtra, with weapons in hand choose to kill me, unresisting and unarmed in the battlefield, that would indeed be a blessing for me", and he says so to Sri Krishna. So saying, Arjuna sinks to his seat in the chariot, abandons his bow and arrows, and is looking up to Sri Krishna with tearful eyes, for some response from Sri Krishna.

Reporting this scene to Dhritarashtra, Sanjaya says:

सञ्जय उवाच *sañjaya uvāca*

तं तथा कृपयाऽऽविष्टं अश्रुपूर्णाकुलेक्षणं ।

tam tathā kṛpayā viṣṭam aśrupūrṇākulekṣaṇam ।

विषीदन्तं इदं वाक्यं उवाच मधुसूदनः ॥ 2-1

viṣīdantam idaṁ vākyaṁ uvāca madhusūdanaḥ ॥

तं तथा कृपया आविष्टं *tam tathā kṛpayā āviṣṭam* - To That Arjuna, who is overcome by compassion as described in the last chapter,

अश्रुपूर्ण-आकुल-ईक्षणं *aśrupūrṇa ākula īkṣaṇam* - To That Arjuna, whose eyes are filled with tears (अश्रुपूर्ण *aśrupūrṇa*) - and hence made temporarily unable to see clearly (आकुल ईक्षणं *ākula īkṣaṇam*) and

तथा विषीदन्तं *tathā viṣīdantam* - whose mind is so filled with extraordinary sadness, as described before in the last chapter. To That Arjuna,

मधुसूदनः इदं वाक्यं उवाच *madhusūdanaḥ idaṁ vākyaṁ uvāca* - मधुसूदन *madhusūdana* - Sri Krishna spoke these words.

Responding to the State of Arjuna at this moment Sri Krishna spoke these words to Arjuna. Before we proceed further, let us briefly reflect on this opening verse of Chapter 2 of भगवत् गीता *bhagavat gīta*.

His eyes are filled with tears and hence his eyes cannot see clearly, at least temporarily. Thus for the time being, Arjuna is practically blind, just as Dhritarashtra is, with one all important difference. Arjuna, temporarily incapacitated by bodily blindness, is totally in the company of Sri Krishna, and he is consciously looking up to Sri Krishna for redemption from such blindness, and Sri Krishna responds with all his Infinite Grace.



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That is exactly where most of us are at this moment. Arjuna is in every one of us. Sri Krishna is also in every one of us. From this moment onwards let us totally and consciously keep company with Sri Krishna and Arjuna at all times, because wherever Sri Krishna and Arjuna are together, there is Peace and Prosperity.

Further, let us look at Arjuna again as he is now. His mind is temporarily sorrowful and incapacitated; how?

तथा *tathā* - as described before; तथा *tathā* - is the key word here, which means, as described by Sanjaya by the very last word in the last chapter, namely,

शोक सं चिग्र मानसः *śok sam vigna mānasaḥ* - Describing the state of mind of Arjuna, Sanjaya uses these adjectives, namely

शोक मानसः *śok mānasaḥ* - a sorrowful mind, which is understandable;

चिग्र मानसः *vigna mānasaḥ* - an obstructed or incapacitated mind, which is also understandable, and

सं मानसः *sam mānasaḥ* - meaning संयक् मानसः *samyak mānasaḥ* - a mind that is right and proper for the occasion.

Now, how can a sorrowful mind and an obstructed mind, be a right mind for the occasion; that can be so only if, this very शोक *śok* and चिग्र *vigna* - sorrow and obstruction in the mind become मोक्ष साधनं *mokṣa sādhanam*, a means helpful for gaining मोक्ष *mokṣa* - Freedom - Freedom from every kind of mental sorrow and obstruction. This means, by virtue of the very sorrow and obstruction in the mind of Arjuna, all his faculties of perception have now become ready for ईश्वर ज्ञानं *īśvar gnyānam*.

As a result, Arjuna's mind and बुद्धि *buddhi*, and indeed all his faculties, stand ready, totally tuned to Sri Krishna- and Sri Krishna only - so that they can listen (श्रवणं *śravaṇam*), analyze and reflect (मननं *mananam*), and absorb (निदिध्यासनं *nididhyāsanam*) Sri Krishna's teachings, which follow. That is exactly the state of Arjuna's mind right now.

That is how Arjuna's शोक मानसः *śok mānasaḥ* and चिग्र मानसः *vign mānasaḥ* have also become सं मानसः *sam mānasaḥ*; that is also how Arjuna's विषाद *viṣaad* has become विषाद योग *viṣād yoga* - a मोक्ष साधनं *mokṣa sādhanam* - a means helpful for gaining freedom from every kind of sorrow, distress and mental obstruction. Now Arjuna's eyes are looking up to Sri Krishna; Arjuna's ears are tuned to Sri Krishna; Arjuna's mind is also tuned to Sri Krishna. Sri Krishna responds. Let us now see what Sri Krishna says.

श्री भगवान् उवाच *śrī bhagavān uvāca*



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कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

kutastvā kaśmalamidam viṣame samupasthitam ।

अनार्यजुष्टं अस्वर्ग्यम् अकीर्तिकरं अर्जुन ॥ 2-2

anārya juṣṭam asvargyam akīrtikaram arjuna ॥

क्लैब्यं मा स्म गमः पार्थ न एतत् त्वयि उपपद्यते ।

klaibyam mā sma gamaḥ pārtha na etat tvayi upapadyate ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ 2-3

kṣudraṁ hṛdaya daurbalyam tyaktvottiṣṭha parantapa ॥

These two verses constitute the entire response of Sri Krishna, as a friend, to all the sorrowful words of Arjuna in Chapter 1. Sri Krishna says:

अर्जुन *arjuna* - O! Arjuna

कुतः *kutaḥ* - How come? From where?

इदं कश्मलं *idaṁ kaśmalam* - इदं दुःखं *idaṁ duḥkham*, इदं व्याकूलं *idaṁ vyākūlam*, इदं शोकं *idaṁ śokam* - this sadness distress and sorrow

त्वां समुपस्थितं *tvam samupasthitam* - has come to you. How can such शोक *śoka*, such extraordinary sadness - come to you; it does not belong to you; it is not natural to you. Especially

विषमे *viṣame* - at this improper time and place. This is not the proper time or the proper place for you to be overtaken by शोक *śoka*; this is not the time and place for sorrow. This is the time, and this is the place for dutiful and decisive action.

अनार्यजुष्टं *anāryajuṣṭam* (Here the word आर्य *ārya* does not refer to any race or stock; आर्य *aarya* in Upanishad simply means a cultured person of upright conduct.) अनार्यजुष्टं *anāryajuṣṭam* - It is totally unworthy of you; it is not in keeping with your upbringing and natural disposition; it is totally unlike you.

अस्वर्ग्यम् *asvargyam* You said that this युद्ध *yuddha* - this war would take you to hell - नरक *naraka*, etc. Is this running away from the battlefield going to take you to heaven - स्वर्ग *svarga* ? If it is the स्वर्ग *svarga*, the heaven you are seeking, be clear in your mind - this शोक *śoka* is not स्वर्ग साधनं *svarga sādhanam* - this sorrow and distress is not going to help you to go to heaven.



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It is अकीर्तिकरं *akīrtikaram* - This कश्मलं शोक *kaśmalam śoka* - this sadness, distress and sorrow, which is of the nature of a superficial dirt sticking on to you – it can only destroy your name and fame. Nobody is going to appreciate that when Arjuna came into the battlefield, he became so compassionate that he gave up kingdom and victory, and ceased fighting. People will only see you as a coward, as one who panicked on seeing the opposing forces, got possessed of fear, and gave up. As a result, Duryodhana will win, without shooting a single arrow, without firing a single shot; and the अधर्म *adharma* represented by him will remain, and flourish even more, in every fiber of the society.

Is this what you want? That will bring you not only infamy, but even greater शोक *śoka* - even greater sorrow and distress.

पार्थ *pārtha* - O! Arjuna

परन्तप *parantapa* - Please recall yourself; you are not an ordinary man – you are a परन्तप *parantapa* – one capable of destroying all your enemies; it is not in your nature to run away from enemies out of fear.

क्लैब्यं मा स्म गमः *mā sma gamaḥ* Do not fall into this trap of cowardliness; Do not yield to impotence.

क्लैब्यं *klaibyam* literally means neither male nature, nor female nature. This is a strong word of rebuke. Sri Krishna says: You are a MAN in every sense of the term. You are a क्षत्रिय *kṣatriya* both by गुण *guṇa* and कर्म *karma*, both by disposition and by duty; You are a prince, whose duty it is to uphold धर्म *dharma* - the Means of Happiness for everybody. You are Arjuna The Great – परन्तप *parantapa*. Further, you are my friend; I am by your side; When I am by your side, there is nothing for you to be afraid of. Don't be afraid; do not yield to शोक *śoka* - do not yield to क्लैब्यं *klaibyam* – unmanliness – it is totally unnatural to you.

न एतत् त्वयि उपपद्यते *na etat tvayi upapadyate* - This self-defeating शोक *śoka* does not befit you; It does not befit a man of your stature, to be overcome by sorrow, distress, and sadness at this time and place.

त्यक्त्वा *tyaktvā* - Getting rid of this

क्षुद्रं हृदयदौर्बल्यं *kṣudram hṛdaya daurbalyam* - fear and weak-heartedness,

उत्तिष्ठ *uttiṣṭha* - Stand up; Wake up; Grow up; Live up to your real nature.

Get rid of this fear and weak-heartedness, and उत्तिष्ठ *uttiṣṭha* – Stand up, Wake up, Grow up. Live up to your real nature – So says Sri Krishna. उत्तिष्ठ *uttiṣṭha* is the



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message of Sri Krishna. उत्तिष्ठ *uttiṣṭha* is Sri Krishna's total response to the State of despondency of Arjuna.

In this response lies embedded the entire message of the भगवत् गीता *bhagavat gītā*. Therefore, let us take time to reflect on this message.

Any act of meanness or cowardliness is called क्षुद्रं *kṣudraṁ*; Such act arises from bondages rooted in राग *raga*, भय *bhaya* and क्रोध *krodha* - passion i.e., intense likes and dislikes, fear and anger - which in turn necessarily lead to हृदय दौर्बल्यं *hṛdaya daurbalyaṁ* - weak-heartedness - notions about one's own limitations and inadequacies. One tends to attribute the limitations and inadequacies of one's own कर्म *karma*-born transient body - one's own physical, mental and intellectual faculties - to one's imperishable ever-existent, real nature.

It is this tendency which gives rise to हृदय दौर्बल्यं *hṛdaya daurbalyaṁ* - a sense of emotional weakness - which, in turn, establishes the illusion of a distance, or separateness, between one's प्रकृति *prakṛti* and पुरुष *puruṣa* - one's कर्म *karma*-born, transient, limited self, and one's Eternal, Unlimited, True-SELF.

भगवान् *bhagavan* says here:

परन्तप *parantapa* - O! Arjuna - Destroyer of enemies - राग *raga*, भय *bhaya* and क्रोध *krodha* - passion, fear and anger are your enemies;

- bondages and cravings of various kinds are your enemies;
- they are the enemies you have to fight with now; you can certainly destroy those enemies

परन्तप *parantapa* - O! परन्तप *parantapa* - Destroy those enemies. By doing so, क्षुद्रं हृदयदौर्बल्यं त्यक्त्वा *kṣudraṁ hṛdaya daurbalyaṁ tyaktvā* - Get rid of this mean, self-destructive sense of weakness and disability. Doing that,

उत्तिष्ठ *uttiṣṭha* - Stand up - which means,

जाग्रत *jāgrata* - Wake up, wake up to the realization of your true nature - your imperishable, ever existent infinite nature - and fulfill yourself. Wake up, and start your March, and Reach the Goal - The Goal of मोक्ष *mokṣa* - Freedom, Peace and Happiness.

Thus "उत्तिष्ठ *uttiṣṭha* --> जाग्रत *jāgrata* --> Wake up to the realization of your True Nature".



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That is Message of Sri Krishna; That is indeed the call of our Upanishads to one and all, to the hesitant as well as the daring, to the weak as well as the strong, to embark on the greatest adventure of human life towards the goal of मोक्ष *mokṣa* - Self-fulfillment in life and Realization of the Glory of mortal existence.

उत्तिष्ठ *uttiṣṭha* --> जाग्रत *jāgrata* --> Wake up. What exactly does this mean? It means that life is not simply the enjoyment of the trivialities of every day life, nor is it a condemnation of the sufferings arising from the ups and downs of every day life. Life has a purpose for everybody, a purpose far higher than, what has hitherto been realized - a purpose, the highest of which, is the SAME for all human beings.

The ordinary person is blissfully unaware of the triviality of one's world of hopes and achievements, and the immensity of the inner spiritual world, lying at hand, within one's own self. But a time comes in the life of every person, when one becomes mature enough for awakening - at which time, a mere suggestion is enough to awaken the person from the stagnation of the externally stimulated sense-life, to the dynamicism of the inner spiritual life. It is such an electric touch that Sri Krishna administers here by the word: उत्तिष्ठ *uttiṣṭha* - Stand up - Wake up.

उत्तिष्ठ *uttiṣṭha* is the Upanishadic मन्त्र *mantra* here. This मन्त्र *mantra* - on Meditation, reflection and absorption, has the Power to protect us, to uplift us from all fear, and inspire us to greatness in action. It is this उत्तिष्ठ मन्त्र *uttiṣṭha mantra* that the कठोपनिषत् *kāthopaniṣat* uses to remind ourselves of our own overriding duty to ourselves, namely, to uplift ourselves and fulfill ourselves in life.

The कठोपनिषत् *kāthopaniṣat* says:

उत्तिष्ठत जाग्रत *uttiṣṭha jāgrata*

प्राप्य वरान् निबोधत । *prāpya varan nibodhata* ।

क्षुरस्य धारा निशिता दुरत्यया *kṣurasya dhārā niśitaa duratyayā*

दुर्गं पथः, तत् कवयो वदन्ति ॥ *durgam pathaḥ, tat kavayo vadanti* ॥ 3-14

Arise, Awake, Seek help; Get yourself educated in ब्रह्मविद्या *brahma vidyā* beyond doubt. The path leading to मोक्ष *mokṣa* is very difficult to tread. There are too many obstacles. Beware of the pitfalls, etc.

Thus the कठोपनिषत् *kāthopaniṣat* explains the Gita मन्त्र उत्तिष्ठ *mantra uttiṣṭha* as उत्तिष्ठत *uttiṣṭhata* and जाग्रत *jāgrata* - Arise and Awake.

The Mundaka Upanishad tells exactly what these two words mean:



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परीक्ष्य लोकान् कर्मचितान् ब्राह्मणः *parīkṣya lokān karmacitān brāhmaṇaḥ*

निर्वेदं आयात् नास्ति अकृतः कृतेन । *nirvedaṁ āyāt nāsti akṛtaḥ kṛtena* ।

तत् विज्ञानार्थं स गुरुं एव अभिगच्छेत् *tat vijñānārthaṁ sa gurum eva abhigacchet*

समित् पाणिः श्रोत्रियं ब्रह्मनिष्ठं ॥ *samit pāṇiḥ śrotriya brahmaniṣṭhaṁ* ॥ 1(2)-12

परीक्ष्य लोकान् कर्मचितान् *parīkṣya lokan karmacitān* - Analyzing all of one's worldly experiences resulting from one's actions

ब्राह्मणः निर्वेदं आयात् *brāhmaṇaḥ nirvedaṁ āyāt* - a mature person, who is ripe for waking up, gains dispassion towards all those experiences, which means, one gains a realization of the essential powerlessness of actions to provide everlasting Happiness. Gaining such dispassion is indeed "Waking up", because, one realizes that by simply doing this action or that action, one does not, and cannot, become free from inadequacies and limitations.

If I am a limited person to start with, no कर्म *karma* can make me an unlimited person, because, every कर्म *karma* is limited. Therefore, every कर्म फल *karma phala* also is limited. A limited person and some limited कर्म फल *karma phala* cannot produce an unlimited person. Therefore,

नास्ति अकृतः कृतेन *nāsti akṛtaḥ kṛtena* - If there is a Being with unlimited powers, that Being is not a created Being at all;

अकृतः *akṛtaḥ* - The unlimited, uncreated Being

कृतेन न अस्ति *kṛtena na asti* - cannot be produced by any action, which means, That unlimited, uncreated Being is, and must be, ever existent. That Being can be revealed only through realization by Knowledge. That unlimited Being is called ईश्वर *īśvar*, and the revelation of ईश्वर *īśvar* by Knowledge, is called SELF-Realization. That ईश्वर *īśvar* is सर्वज्ञः *sarvagyaḥ* --> all knowledge;

सर्वशक्तिमान् *sarva śaktimān* - all powerful and unlimited in every sense.

ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ* - That ईश्वर *īśvar* is everywhere, and in everything.



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If That ईश्वर *īśvar* is everywhere, That ईश्वर *īśvar* must be in me too. If everything in this universe is non-separate from ईश्वर *īśvar*, then, I am non-separate from ईश्वर *īśvar*, and I should be able to realize That Unlimited ईश्वर *īśvar* in my limited self also.

The recognition of this reality is indeed the act of Waking up - उत्तिष्ठत *uttiṣṭhat*, जाग्रत *jaagrata* - Arise, Awake.

Being awake now, what should one do to gain Self-Realization? Every awakening is to be followed up by a **march** - whose purpose is to reach the Goal.

तत् विज्ञानार्थं *tat vīgyānārtham* - for the realization of That Unlimited ईश्वर *īśvar* in one's own limited self, through Knowledge,

सः गुरुं एव अभिगच्छेत् *saḥ gurum eva abhigacchet* - the seeker (मुमुक्षु *mumukṣu*) is advised to approach a Teacher, a living Teacher, or the living Teachings of by-gone Teachers. For this March to the Teacher to be fruitful, there are two conditions, one with respect to the student and the other with respect to the teacher. With respect to the student, the Upanishad says:

समित् पाणिः *samit pāṇiḥ* - The student should approach the teacher with समित् *samit* (twigs of wood) in his hands. Just as we go to the Temple with some fruits, flowers or offerings in our hand, a spiritual seeker approaches a teacher with समित् *samit* in his hands, which simply means that the student should approach the teacher with proper attitude, the attitude of sincerity, devotion and dedication, conducive to gaining spiritual knowledge through श्रवणं *śravaṇam* - listening, मननं *mananam* - analysis and reflection and निदिध्यासनं *nididhyāsanam* - absorption and integration. Proper attitude is very important for gaining any knowledge, and it is all-important for gaining spiritual knowledge. With respect to the Teacher, the Upanishad says:

श्रोत्रियं ब्रह्मनिष्ठं *śrotriyaṁ brahma niṣṭham* - The Teacher should be श्रोत्रियं *śrotriyaṁ* - learned and well-qualified to teach, and he should also be a ब्रह्मनिष्ठं *brahma niṣṭham* - already Self-realized --> well established in ब्रह्मन् *brahman* - Knowledge of ब्रह्मन् *brahman*. So says the मुण्डक उपनिषत् *muṇḍaka upaniṣat*

That is precisely what happens here in the context of the भगवत् गीता *bhagavat gīta*. Awakened by the उत्तिष्ठ मन्त्र *uttiṣṭha mantra*, Arjuna seeks spiritual guidance and ईश्वर ज्ञानं *īśvar gnyānam* --> ब्रह्मज्ञानं *brahma gnyānam* - from भगवान् *bhagavān*, Sri Krishna Himself. How he does it - we will see next time.