



## भगवत् गीता

द्वितीयोऽध्यायः - सांख्य योगः

### Chapter 2

Volume 12

अर्जुन उवाच *arjuna uvāca*

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

*sthitaprajñasya kā bhāṣā samādhisthasya keśava ।*

स्थितधीः किं प्रभाषेत किमासीत् व्रजेत किं ॥

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*sthitadhīḥ kiṁ prabhāṣeta kimāsīta vrajeta kiṁ ॥*

श्री भगवान् उवाच *śrī bhagavān uvāca*

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

*prajahāti yadā kāmān sarvān pārtha manogatān ।*

आत्मन्येवात्मना तुष्टः स्थितः प्रज्ञस्तदोच्यते ॥

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*ātmanyevātmanā tuṣṭaḥ sthitaḥ prajñastadocyate ॥*

दुःखेषु अनुविग्रमनाः सुखेषु विगतस्पृहः ।

*duḥkheṣu anuvignamanāḥ sukheṣu vigataspraḥaḥ ।*

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥

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*vīta rāga bhaya krodhaḥ sthita dhīr munirucyate ॥*

यः सर्वत्र अनभिस्नेहः तत्तत्प्राप्य शुभाशुभम् ।

*yaḥ sarvatra anabhisnehaḥ tattatprāpya śubhāśubham ।*

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥

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*nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā ॥*

As we may recall, in the previous 7 verses, Sri Krishna has told Arjuna briefly:

- how to live a fulfilling life of कर्म *karma*,

- what constitutes कर्मयोग *karma yoga*; and

- how कर्मयोग *karma yoga* leads one ultimately to ज्ञानयोग *jñāna yoga* – Self Realization

In effect Sri Krishna tells Arjuna:



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- Do your स्वधर्मs *svadharmas* – your natural duty as कर्मयोग *karma yoga*, with ईश्वर आराधन बुद्धि *īśvara ārādhana buddhi*, totally free from any attachment or craving for कर्म फल *karma phala*.
- All your worldly fascinations, born of delusion and confusion about the nature of existence, will lose their hold on you.
- Your mind and बुद्धि *buddhi* will then become clear, and become fit for knowledge about जीव *jīva*, जगत् *jagat* and ईश्वर *īśvara*.
- Then fix your mind and बुद्धि *buddhi* firmly in आत्म विचार *ātma vicāra* – Self Enquiry, in the pursuit of Self Knowledge.
- Progressively your कर्मयोग बुद्धि *karma yoga buddhi* will uplift itself and evolve into ज्ञानयोग बुद्धि, *jñāna yoga buddhi* and you will gain identity with परमेश्वर *parameśvar* within yourself, identity with your True Self, as परमेश्वर *parameśvar* Itself.
- Gaining such identity is मोक्ष *mokṣa* – That is श्रेयस् *śreyas* – That is the Absolute Freedom and Happiness you seek.

That is Sri Krishna's concise answer to Arjuna's original question – यत् श्रेयः स्यात् *yat śreyah syāt* – What is it that will give me श्रेयस् *śreyas* – absolute freedom from every kind of शोक *śoka* and दुःख *dukha* – sorrow and distress.

This brief answer from Sri Krishna gives an opportunity for Arjuna to raise a question, not an objection, but simply a question, wanting to know some thing. Arjuna says:

अर्जुन उवाच *arjuna uvāca*

स्थितप्रज्ञस्य का भाषा, समाधिस्थस्य केशव ।

*sthitaprajñasya kā bhāṣā, samādhisthasya keśava ।*

स्थितधीः किं प्रभाषेत, किमासीत् व्रजेत किं ॥ 2 - 54

*sthitadhīḥ kiṁ prabhāṣeta, kimāsīta vrajeta kiṁ ॥*

Addressing Sri Krishna as केशव *keśava* – the ONE who destroys all suffering, pain and sorrow – केशव *keśava*- O! Krishna, please tell me this – what?

स्थितप्रज्ञस्य क भाषा, समाधिस्थस्य केशव ।

*sthitaprajñasya ka bhāṣā, samādhisthasya keśava ।*

स्थितधीः किं प्रभाषेत, किमासीत् व्रजेत किं ॥ 2 - 54

*sthitadhīḥ kiṁ prabhāṣeta, kimāsīta vrajeta kiṁ ॥*



## ब्रह्मविद्या **Brahma Vidya**

Arjuna is asking a question about a person; and he uses three words to indicate that person, namely स्थितप्रज्ञः *sthitaprajña*, समाधिस्थः *samādhisthaḥ*, स्थितधीः *sthitadhīḥ*, all the three words indicating the same person.

स्थितप्रज्ञः *sthitaprajña* means one who has a well ascertained, well established knowledge of oneself, a knowledge well established beyond doubt, by all the three means of gaining knowledge namely, श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam*. श्रवणं *śravaṇam* is understanding by listening to the words of the Upanishads through a teacher.

मननं *mananam* is reflecting on one's understanding by repeated questioning, analysis and confirmation, and thereby eliminating all doubts; and निदिध्यासनं *nididhyāsanam* is absorption of That Knowledge in all aspects of one's own life, which means becoming and being the very embodiment of That Knowledge. By these three means, one becomes a स्थितप्रज्ञः *sthitaprajña*, well established in आत्मज्ञानं *ātma jñānam* - Self Knowledge.

That Self Knowledge is अहं अस्मि परं ब्रह्म *aham asmi param brahma* - My Real Nature is indeed that ब्रह्मन् *brahman*, which is परम् *param*, unlimited by time, space and causation, that परम् ब्रह्म *param brahma* which is जगत् कारणं *jagat kāraṇam* - The cause behind all this universe; सर्वस्य अधिष्ठानं *sarvasya adhiṣṭhānam* - The Abode of everything that exists. That परम् ब्रह्म *param brahma* is Myself, That is आत्मज्ञानं *ātma jñānam*, the one for whom that आत्मज्ञानं *ātma jñānam* is well established in one's mind and बुद्धि *buddhi*, the one who is the very embodiment of That Knowledge is called स्थितप्रज्ञः *sthitaprajña*.

That same person is also समाधिस्थः *samādhisthaḥ*, means समाधौ स्थितः *samādhau sthitaḥ*, one who is very well rooted in समाधि *samādhi* - समाधौ अचला बुद्धिः *samādhau acalā buddhiḥ*. As Sri Krishna said earlier, the one whose बुद्धि *buddhi* is awake to आत्मज्ञानं *ātma jñānam*, Self Knowledge. Again, that same person is also स्थितधीः *sthitadhīḥ* - the one whose बुद्धि *buddhi* is steady and firm in its wisdom, as Sri Krishna said before

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते *samaduhkha sukham dhīram so'mṛtatvāya kalpate*  
(2-15)



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धीरं *dhīraṁ* means धीमन्तः *dhīmantah*, a wise person who never loses sight of आत्मा, the Eternal nature of oneself, and one who is unperturbed by the transient occurrences of सुख *sukha* and दुःख *duhkha* – pleasure and pain in daily life.

Thus, all the three words, स्थितप्रज्ञः *sthitaprajña*, समाधिस्थः *samādhisthaḥ*, स्थितधीः *sthitadhīḥ* refer to the धीमन्तः *dhīmantah* – a wise person rooted in आत्मज्ञानं *ātma jñānam* – Self Knowledge – ब्रह्मज्ञानं *brahma jñānam*, the one absorbed in God Consciousness.

Therefore, स्थितप्रज्ञः *sthitaprajña*, समाधिस्थः *samādhisthaḥ*, स्थितधीः *sthitadhīḥ* – of that person – Arjuna wants to know some thing about that person. What does he want to know?

- ✚ का भाषा *kā bhāṣā* - What are the characteristics of that person? How is that person described by others?
- ✚ किं प्रभाषेत *kiṁ prabhāṣeta?* - how does that person talk?
- ✚ किं आसीत् *kiṁ āsīt* - how does that person sit?
- ✚ किं व्रजेत् - *kiṁ vrajeta* how does that person walk?

In other words, what is the description of a wise person – an आत्म ज्ञानी *ātma jñānī*? It is obvious, that to be wise, is not a matter of how one talks, sits or walks. Arjuna's question simply means

- how does a wise person respond to the daily situations in life?
- what are the distinguishing marks or characteristics of a wise person?

That is Arjuna's question.

The characteristics of a wise person are also the characteristics of one who wants to be wise. In the case of a wise person, such characteristics are natural to that person; but, in the case of one who is not yet wise – but wants to become wise – such characteristics, need to be cultivated by proper attitude, discipline and practice.

In the next 18 verses, Sri Krishna responds to the question of Arjuna. Sri Krishna does not say how a wise person talks, sits or walks. Appreciating the spirit of Arjuna's question, Sri Krishna tells Arjuna – and indeed all humanity, the characteristics of a wise person, and also, what makes a person wise.

These verses are of extraordinary significance for two reasons.

- they tell precisely what wisdom means in practical every day life.



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- with that knowledge, one can help oneself, to uplift oneself spiritually by reciting these verses regularly and frequently, with understanding and appreciation, and by meditation and contemplation on the content of these verses.

For these reasons these 18 verses are the most well known and the most often recited verses in the entire भगवत् गीता *bhagvat gītā*. Therefore, let us now try to understand these verses as well as we can.

Responding to Arjuna's question, Sri Krishna says

श्री भगवान् उवाच *śrī bhagavāna uvāca*  
प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।  
*prajahāti yadā kāmān sarvān pārtha manogatān ।*  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ 2-55  
*ātmanyevātmanā tuṣṭaḥ sthitaḥprajñastadocyate ॥*

In his question, Arjuna used three words to indicate the wise person whose characteristics he wants to know. Those three words are स्थितप्रज्ञ *sthitaprajña*, स्थितधीः *sthitadhīḥ* and समाधिस्थः *samādhistaḥ*. भगवान् *bhagvān* first tells when a person can be called by these words. Referring to the word स्थितप्रज्ञ *sthitaprajña*, भगवान् *bhagvān* says:

यदा मनोगतान् सर्वान् कामान् प्रजहाति *yadā manogatān sarvān kāmān prajahāti* - When a person naturally and totally abandons - which means - grows out of all काम *kāma* - desires, as they arise in mind, तदा स्थितप्रज्ञः उच्यते *tadā sthitaprajña ucyate* - then that person is called a स्थितप्रज्ञ *sthitaprajña*. When a person naturally and totally grows out of all काम *kāma*-desires that arise in the mind, then that person is called a स्थितप्रज्ञ *sthitaprajña* - the one for whom आत्मज्ञानं *ātma jñānam* Self-Knowledge is firmly established in mind and बुद्धि *buddhi*.

Now we must understand clearly what is meant by "काम *kāma*-desires". काम *kāma* literally means "desire" but not every desire is "काम *kāma*-desire". Both in Vedanta as well as in daily language, the word काम *kāma* is used indiscriminately - most often in the sense of improper inappropriate desire. But not all desires are improper or inappropriate.

It is obvious that if one gives up all desires, it is impossible to live in a sensible life. Certainly, one cannot become wise by giving up all desires. Desire is a natural quality; it is absolutely appropriate and natural for one to desire to do whatever one needs to do -



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whatever one must do, in terms of धर्म *dharma* - propriety, duty and enlightenment. Such desire is an expression of Divinity Itself. Sri Krishna says that in chapter 7:

धर्माचिरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ 7-11  
*dharmā viruddho bhūteṣu kāmō'smi bharatarṣabha ॥*

Desire not opposed to धर्म *dharma* is Myself -The परमेश्वर *parameśvar*

But, on the other hand if a desire is born out of राग-द्वेष *rāga-dveṣa* forces - forces of passion and hatred, forces of likes and dislikes, then such a desire is a काम *kāma*-desire - an improper and inappropriate desire, because it has the potential to impair one's बुद्धि *buddhi* - faculty of judgment, which can ultimately degrade and destroy the person as a human being.

Every desire is ultimately only for Happiness; nobody desires for desires; but everybody desires happiness. For an enlightened person - for an आत्मज्ञानी *ātma jñānī* - Happiness is the very nature of ones own SELF; for such a person, a desire for Happiness is only a desire for आत्मा *ātma* - a desire to be ONESELF

आत्मा *ātma* being ब्रह्मन् *brahman* - आत्मा *ātma* being परमेश्वर *parameśvar* and परमेश्वर *parameśvar* being everything, there is in fact no कर्ता *kartā*, no कर्म *karma* and no काम *kāma* for a spiritually enlightened person. Thus, for a spiritually enlightened person, there are plenty of divinely inspired desires, but there is absolutely no काम *kāma*-desire at all - no improper desire at all. काम *kāma*-desire is only for a spiritually ignorant or immature person; and the काम *kāma*-desire is always for something outside of oneself. It is such काम *kāma*-desires which one should grow out of.

When काम *kāma*-desires - improper or inappropriate desires arise in mind, what should one do? Nothing; let them come and go; don't get caught by them; don't get bound by them That is wisdom.

A spiritually ignorant or immature person hangs on to such काम *kāma*-desires, because that person depends on the fulfillment of such desires for one's happiness. When a person grows into maturity, and naturally and completely casts off one's dependence on the fulfillment of one's काम *kāma*-desires for one's happiness, one then becomes a wise person.





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Now, when does that happen? भगवान् *bhagavān* says that in the second line

यदा आत्मनि एव आत्मना तुष्टः *yadā ātmani eva ātmanā tuṣṭaḥ* - When one discovers happiness in oneself by oneself

तदा स्थितप्रज्ञः उच्यते *tadā sthitaprajña ucyate* - then one is called a स्थितप्रज्ञ *sthita prajña* - a wise person. When one recognizes that one's very nature is आनन्द *ānand* - one's very nature is happiness, then there is no need for one to depend on the fulfillment of one's desires for external objects for one's happiness.

When one recognizes that one's very nature is सत्-चित्-आनन्द-स्वरूप आत्मा *sat-cit-ānand-svarūp ātmā* - one discovers that one has nothing to gain from outside to be ONESELF - to be Happy - and also, one realizes that one has already gained everlasting happiness in the form of परमार्थ दर्शनं *paramārth darśanam* - the Vision of परमेश्वर *parameśvar parameśvar* - the Vision of oneself as पूर्ण आत्मा *pūrṇa ātmā* - the Vision of the Glory of परमेश्वर *parameśvar* everywhere, and in everything including oneself.

The happiness arising from such vision is आत्मनि एव आत्मना तुष्टः *ātmani eva ātmanā tuṣṭaḥ* - one discovering Happiness in oneself, by one self in the wake of self knowledge. When that knowledge takes place, there is no craving for any object or experience external to one's own self, to be happy.

At that time all काम *kāma*-desires have no hold on oneself and they naturally fall from one's mind and बुद्धि *buddhi*, which is same as telling that one naturally and completely grows out of one's dependence on the fulfillment of one's काम *kāma*-desires for one's happiness.

Discovering happiness as one's own very self, one has no need to go after something else to be happy. Such discovery is indeed the लक्षण *lakṣaṇa* - the mark of a स्थितप्रज्ञ *sthitaprajña* - a wise person.

Now, with respect to the word स्थितधीः *sthitadhīḥ*, referring to the same wise person, भगवान् *bhagavān* says

दुःखेषु अनुविग्रमनाः सुखेषु विगतस्पृहः ।  
*duḥkheṣu anuvignamanāḥ sukheṣu vigata sprahaḥ* ।  
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ 2 - 56  
*vīta rāga bhaya krodhaḥ sthitadhīrmuni rucyate* ॥



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दुःखेषु *duḥkheṣu* - in times of pain and sorrow

अनुविग्रमनाः *anuvignamanāḥ* - the one whose mind is not agitated. Times of pain and sorrow hit everybody, including a wise man, but his mind does not build on them. His pain is localized, and it stops there. Similarly,

सुखेषु *sukheṣu* - in times of pleasure

विगतस्पृहः *vigataspr̥haḥ* - the one who has no craving - no thirst (no तृष्णा *tr̥ṣṇā*) for more of that pleasure. Thus the one who does not feel depressed in times of pain and sorrow, and who in times of pleasure has no craving for more of that pleasure

वीत-राग-भय क्रोधः *vīta-rāga-bhaya krodhaḥ* - the one whose mind and बुद्धि *buddhi* are totally free from राग *rāga*, भय *bhaya* and क्रोध *krodhaḥ* - meaning, intense longing or passion for anything outside of oneself, fear of any kind, and anger or temporary madness about anything - such a person

स्थितधीः उच्यते *sthitadhīḥ ucyate* - Such a person is called स्थितधीः *sthitadhīḥ* - one whose बुद्धि *buddhi* is steady and well rooted in आत्म ज्ञानं *ātma jñānam* - self knowledge;

मुनिः उच्यते *muniḥ ucyate* - Such a person is also called मुनिः *muniḥ* meaning - मनन शीलः *manana śīlaḥ* - one who is capable of reflection, analysis and proper judgment at all times; such a person being immersed in आत्म ज्ञानं *ātma jñānam* - God Consciousness, never loses sight of परमेश्वर *parameśvar* and That is the लक्षण *lakṣaṇa* - the characteristic of स्थितधीः *sthitadhīḥ*, the स्थितप्रज्ञ *sthitaprajña* - the wise person

Now, with respect to the word समाधिस्थः *samādhisthaḥ*. Referring to the same wise person, भगवान् *bhagavān* says

यः सर्वत्र अनभिस्नेहः तत्तत्प्राप्य शुभाशुभम् ।

*yaḥ savatra anabhisnehaḥ tattatprāpya śubhāśaubham ।*

नाभिनन्दति न द्वेषति तस्य प्रज्ञा प्रतिष्ठिता ॥

2-57

*nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā ॥*

यः *yaḥ* -That मुनि *muni* that स्थितधीः *sthitadhīḥ* that स्थितप्रज्ञ *sthitaprajña* the wise person is, that wise person remains

सर्वत्र *sarvatra* everywhere

अनभिस्नेहः *anabhisnehaḥ* means न अतिस्नेहः *na atisnehaḥ* - without too much attachment or too much bondage which means that with respect to those which are left to your care you are nothing more than a Trustee. This is true even with respect to one's





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own body. Do whatever you need to do, in terms of धर्म *dharma* propriety and gratitude, but do not get bound to anything. That is the meaning for अनभिस्नेहः *anabhisnehaḥ*

यः सर्वत्र अनभिस्नेहः *yaḥ sarvatra anabhisnehaḥ* - A wise person is always free from any fast attachment, or bondage, to anything. Further, तत्तत्प्राप्य शुभाशुभं न अभिनन्दति न द्वेषति *tatprāpya śubhāśubham na abhinandati na dveṣṭi*

तत् शुभं प्राप्य *tat śubham prāpya* - having got something good or pleasant, or, तत् अशुभं प्राप्य *tat aśubham prāpya* having got something bad or unpleasant, न अभिनन्दति *na abhinandati* - a wise person neither becomes excessively elated, न द्वेषति *na dveṣṭi* nor becomes hateful or frustrated.

तस्य प्रज्ञा प्रतिष्ठिता *tasya prajñā pratiṣṭhitā* - Here प्रज्ञा *prajñā* is विवेक प्रज्ञा *viveka prajñā* - आत्म ज्ञानं *ātma jñānaṁ*. The self - knowledge of such a person is well rooted in one's बुद्धि *buddhi*, which means that such a person is समाधिस्थः *samādhistaḥ* - one whose बुद्धि *buddhi* is awake to आत्म ज्ञानं *ātma jñānaṁ*. Thus, भगवान् *bhagavān* has pointed out that the three words स्थितप्रज्ञ *sthitaprajña*, स्थितधीः *sthitadhīḥ* and समाधिस्यः *samādhisyaḥ* are themselves pointers of three distinct characteristics of an आत्मज्ञानी *ātma jñānī* - विवेक ज्ञानी *viveka jñānī* - a Wise person. Such a wise person responds to every situation as it comes, good or bad, ever-poised in wisdom.

That is possible, because, आत्मनि अथ आत्मना तुष्टः *ātmani ava ātmanā tuṣṭaḥ* - a wise person is always awake to the fact that the true nature of a जीव *jīva* is indeed पूर्ण आत्मा *pūrṇa ātma* - a full Being at all times, and, the apparently good and bad events that take place in life are just like waves in an ocean, they come and go, and the ocean itself remains unaffected. That is the विवेक बुद्धि *viveka buddhi* of a wise person - knowledge born of आत्म *ātma* - अनात्म विवेक *anātma viveka* - one who has no confusion between the Eternal and the transient, between Real and appearance तस्य प्रज्ञा प्रतिष्ठिता *tasya prajñā pratiṣṭhitā*. That is indeed the लक्षण *lakṣaṇa* - the Mark - the distinguishing characteristic of an आत्मज्ञानी *ātma jñānī* - a स्थितप्रज्ञ *sthitaprajña* a wise person.

Sri Krishna continues the description of a स्थितप्रज्ञ *sthitaprajña* further, which we will see next time.