



भगवत् गीता

द्वितीयोऽध्यायः - सांख्य योगः

Chapter 2

Volume 13

यदा संहरते चायं कूर्मोऽङ्गननीच सर्वशः ।

yadā saṁharate cāyaṁ kūrmo'ṅganīva sarvaśaḥ ।

इन्द्रियाणि इन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥ 2 - 58

indriyāṇi indriyārthebhyaḥ tasya prajñā pratiṣṭhitā ॥

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

viṣayā vinivartante nirāhārasya dehinaḥ ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ 2 - 59

rasavarjaṁ raso'pyasya paraṁ dṛṣṭvā nivartate ॥

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

yatato hyapi kaunteya puruṣasya vipaścitaḥ ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ 2 - 60

indriyāṇi pramāthīni haranti prasabhaṁ manaḥ ॥

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

tāni sarvāṇi saṁyamya yukta āsīta matparaḥ ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ 2 - 61

vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā ॥

ध्यायतो विषयान् पुंसः सङ्गस्ते षूपजायते ।

dhyāyato viṣayān puṁsaḥ saṅgste śūpajāyate ।

सङ्गात् सञ्जायते कामः कामात् क्रोधोऽभि जायते ॥ 2 - 62

saṅgat sañjāyate kāmāḥ kāmāt krodho'bhi jāyate ॥

क्रोधाद्भवति संमोहः संमोहात् स्मृति विभ्रमः ।

krodhādbhavati saṁmohaḥ saṁmohāt smṛti vibhramaḥ ।

स्मृतिभ्रंशात् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥ 2 - 63



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smṛtibhramśāt buddhināśo buddhināśāt praṇasyati ||

Sri Krishna has been describing the लक्षणसु *lakṣaṇas* - the distinguishing characteristics of a स्थितप्रज्ञ *sthitaprajña* - wise person; in other words, what makes a person wise.

Sri Krishna says - when a person,

- naturally and totally, grows out of all काम *kāma*-desires - inappropriate and improper desires which arise in the mind;
- discovers the Happiness in oneself by oneself, which means that he recognizes that one's own real nature is सत्-चित्-आनन्द-स्वरूप पूर्ण आत्मा *sat-cit-ānanda-svarūpa pūrṇa ātmā*, and consequently;
- does not feel depressed in times of pain and sorrow, and, in times of pleasure and well-being, has no craving for more of such pleasure and well-being;
- has a mind and बुद्धि *buddhi* totally free from any kind of राग *rāga*, भय *bhaya* and क्रोध *krodha*- passion, fear and anger;
- remains totally free from any fast attachment to anything, in this transient world of plurality, and,
- neither gets excessively elated, having got something good or desirable, nor becomes hateful or frustrated, having got something bad or undesirable

then, that person can be called a स्थितप्रज्ञ *sthitaprajña*, and/or समाधिस्थः *samādhisthaḥ* or simply, a wise person

Continuing the above description of a wise person, and now referring to a person who is not yet wise, but wants to become, such a wise person भगवान् *bhagavān* says:

यदा संहरते चायं कूर्मोऽङ्गननीव सर्वशः ।

yadā saṁharate cāyaṁ kūrmo'ṅganīva sarvaśaḥ |

इन्द्रियाणि इन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥ 2 - 58

indriyāṇi indriyārthebhyaḥ tasya prajñā pratiṣṭhitā ||

अयं *ayaṁ* means अयं पुरुषः *ayaṁ puruṣaḥ* - That person who wants to become a स्थितप्रज्ञ *sthitaprajña* - wise person, what should that person do?

इन्द्रियाणि इन्द्रियार्थेभ्यः संहरते *indriyāṇi indriyārthebhyaḥ saṁharate* - that person should be able to withdraw one's sense organs from the sense objects, at will - संहरते *saṁharate* - when one is able to do that naturally and spontaneously, then,



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तस्य प्रज्ञा प्रतिष्ठिता *tasya prajñā pratiṣṭhitā* - the बुद्धि *buddhi* of that person will be able to get well rooted in आत्मज्ञानं *ātma jñānam* - self-knowledge, which will enable that person to become wise in due course. For such withdrawal of sense organs from sense objects at will, an example is given.

कूर्मः अङ्गानि इव *kūrmaḥ aṅgāni iva* - Just as a tortoise withdraws its limbs at will. The tortoise withdraws its limbs into the shell, naturally, with ease and spontaneity, to protect itself from possible dangers. Similarly, the person who wants to become wise, should be able to withdraw one's sense organs from sense objects at will, naturally and spontaneously, in order to protect one's mind and बुद्धि *buddhi* from possible degradation.

We must understand the example given here properly: The tortoise is not a स्थितप्रज्ञ *sthita prajña*. It withdraws its limbs, out of fear. On the other hand, one who wants to become a स्थितप्रज्ञ *sthita prajña* - a wise person, does so out of विवेक बुद्धि *vivek buddhi* - one's discriminative judgment, as to what is to be done and what is not to be done, in order to keep oneself in मोक्ष मार्ग *mokṣa mārga* - in the path of spiritual advancement.

In other words, the one who wants to be wise must recognize that the इन्द्रिय *indriyas* - organs of perception and action are just instruments. One must use these instruments to gain आत्म ज्ञानं *ātma jñānam*, and one must not let these instruments overpower and control one's mind and बुद्धि *buddhi*. This means that one must cultivate the quality of दम *dama* - mastery over organs of perception and action, and one must be able to withdraw one's sense instruments naturally and spontaneously to protect one's mind and बुद्धि *buddhi* from spiritual degradation.

That does not mean that one must abstain from using one's इन्द्रिय *indriyas* - sense organs. Not at all. The sense organs are meant for use, indeed full and effective use, but, for proper use only, always keeping them under one's full control.

Now this capacity to withdraw one's sense organs, from sense objects, can be achieved by any person by sheer will. Does it mean, that one becomes wise simply by withdrawing one's sense organs from sense objects? No, because the one who withdraws one's sense organs from sense objects not naturally or spontaneously, but by sheer will only, that person is simply suppressing one's काम *kāma*-desires - inappropriate and improper desires. Such desires are not abandoned at all. Only the desire prompted actions are abandoned, but the desires themselves still linger, having a hold on the person's mind and बुद्धि *buddhi*. Speaking of that person, भगवान् *bhagavān* says



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विषया विनिवर्तन्ते निराहारस्य देहिनाः ।

viṣayā vinivartante nirāhārasya dehinaḥ ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

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rasavarjāṁ raso'pyasya paraṁ dṛṣṭvā nivartate ॥

The person who wants to become a स्थितप्रज्ञ *sthita prajña* - one who wants to become wise, must assiduously cultivate the personal quality of दम *dama* - control over one's instruments of perception and action as a matter of discipline, and, at the same time, (as Sri Krishna tells later) keep the mind and बुद्धि *buddhi* engaged in

अध्यात्म ज्ञान नित्यत्वं *adhyātma jñāna nityatvaṁ* and तत्त्व ज्ञानार्थदर्शनं *tatva jñānārtha darśanaṁ* which means exposure to Gita, Upanishadic knowledge every day and also clear recognition of the fact that मोक्ष *mokṣa*- Liberation is possible only through आत्म ज्ञानं *ātma jñānaṁ* - Self Knowledge.

When one does both, namely cultivation of personal discipline and understanding and appreciation of Upanishadic knowledge, two events happen, one after the other. First, the sense objects lose their hold on the mind and बुद्धि *buddhi*, but the longing for sense objects and sense experiences, continues to have a hold on the mind.

Next, as the Upanishadic Knowledge begins to take roots in the mind and बुद्धि *buddhi*, that longing also gradually loses its hold on the mind and बुद्धि *buddhi*, and ultimately vanishes from the mind, because one's बुद्धि *buddhi* realizes that there is no need for external sense objects and experiences for one's happiness.

Therefore, Sri Krishna says here:

विषया विनिवर्तन्ते *viṣayā vinivartante* - meaning इन्द्रिय विषयाः विनिवर्तन्ते *indriya* - by दम *dama* and विवेक बुद्धि *viveka buddhi* - by discipline and enlightenment, the sense objects and experiences are naturally turned away from the mind and बुद्धि *buddhi* which are now engaged in the pursuit of आत्म ज्ञानं *ātma jñānaṁ* through Upanishadic studies;

निराहारस्य देहिनाः *nirāhārasya dehinaḥ* - The sense objects and sense experiences have now no strength to over power the mind and बुद्धि *buddhi*, because they are now starved without food.



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काम *kāma*, क्रोध *krodha* and भय *bhaya* - desire and longing for sense objects and experiences, and the resulting anger and fear constitute the food and nourishment by which the sense objects and sense experiences get their strength to overpower the mind and बुद्धि *buddhi*. When this food is denied by discipline and enlightenment, the power of the sense objects and sense experiences to overpower the mind and बुद्धि *buddhi* is enormously reduced, and hence they are effectively held away from the mind and बुद्धि *buddhi*, रसवजं *rasavajam* - except for the longing of the mind for sense objects and sense experiences. That longing still has a hold on the mind and बुद्धि *buddhi*

Thus, in the initial stage of one's endeavour, the mind and बुद्धि *buddhi* of a person who wants to become wise, are not yet mature, and hence not yet free, because they are held in bondage by their longing for various kinds of sense objects and sense experiences.

However, भगवान् *bhagavān* assures that there is no need to be discouraged; with continued cultivation of discipline, understanding and appreciation of Upanishadic knowledge,

अस्य रसः अपि निवर्तते *asya rasaḥ api nivartate* - that longing also loses its hold on the person, and it is ultimately turned away, it ultimately vanishes. When does that happen?

परं दृष्ट्वा *param dṛṣṭvā* - When the person realizes that the real nature of all existence, including oneself, is ब्रह्मन् *brahman* and there is nothing to long for. When that realization happens, there is no longer any suppression of काम *kāma*-desires involved, and the person discovers all Happiness in oneself. At that stage, the person becomes a स्थितप्रज्ञ *sthitaprajña* - a wise person.

We must understand the above verses properly. In order to discover Fullness and Happiness in oneself, one need not withdraw one's sense organs from all sense objects. If one stops all pursuits of one's sense organs - hearing, feeling, seeing, tasting and smelling - one cannot do any action at all.

Sri Krishna cannot ask Arjuna to fight the war, and at the same time ask him to close his eyes and ears. What is said here is clear:

कर्मण्येवाधिकारस्ते *karmaṇyevādhikāraṣte* - What is to be done, must be done because

तेन त्यक्तेन भुञ्जीथाः *tena tyaktena bhun̄jīthāḥ* - what has been left for you to do is

ईश्वर कर्म *īśvara karma*- Therefore



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योगस्थः कुरु कर्माणि *yogasthaḥ kuru karmāṇi* - whatever you need to do, do it as कर्म योग *karma yoga*.

But, your sense organs must always be under your control. You should never be carried away by your fancies, likes and dislikes. Keeping your sense organs always under your complete control is extremely important, because, as भगवान् *bhagvān* points out in the next verse:

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

yatato hyapi kaunteya puruṣasya vipaścitaḥ ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ 2 - 60

indriyāṇi pramāthīni haranti prasabham manaḥ ॥

कौन्तेय *kaunteya* O! Arjuna, please be aware of this:

यततः मनः अपि *yatataḥ manaḥ api* - Even the mind and बुद्धि *buddhi* of a person who makes proper efforts to gain आत्म ज्ञान *ātma jñānaṁ* - Self Knowledge - through Upanishadic studies श्रवणं *śravaṇam*, मननं *mananaṁ*, etc, even the mind and बुद्धि *buddhi* of such a person further,

पुरुषस्य विपश्चितः मनः अपि *puruṣasya vipaścitaḥ manaḥ api* - even the mind and बुद्धि *buddhi* of a person who has विवेक ज्ञान *viveka jñānaṁ* - who sees clearly what is right and what is wrong, why right is right, and why wrong is wrong, and therefore what is to be done. Even the mind and बुद्धि *buddhi* of such a person can be forcibly abducted by the sense organs, can be overpowered by the sense organs, if the mind and बुद्धि *buddhi* are not strong enough to keep the sense organs under complete control at all times.

The इन्द्रिय *indriyas* - the sense organs, are just instruments. They simply report to the बुद्धि *buddhi* the knowledge of the sense world around. But because of the forces of likes and dislikes, because of longing or thirst in the mind for sense objects and sense experiences, the mind gets disturbed, restless, and hence weak. Under such conditions इन्द्रियाणि प्रमाथीनि *indriyāṇi pramāthīni* meaning प्रमथन शीलानि *pramathana śilāni* the इन्द्रिय *indriyas* - the sense organs throw your mind and बुद्धि *buddhi* into confusion and restlessness;

प्रसभं *prasabham* - by force, they make you do things which you would not do ordinarily, because, हरन्ति *haranti* - they, the इन्द्रिय *indriyas*, rob your mind and बुद्धि *buddhi* forcibly. The mind and बुद्धि *buddhi* are robbed of विवेक *viveka* - the ability to discriminate between right and wrong, and robbed of



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प्रकाशं *prakāśam* - enlightenment.

Therefore, keeping the इन्द्रियs *indriyas* under one's watchful control through discipline and practice is absolutely important for one who wants to become wise. Continuing, भगवान् *bhagvān* says:

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।

tāni sarvāṇi saṁyamya yukta āsīta matparaḥ ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ 2 - 61

vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā ॥

तानि सर्वाणि *tāni sarvāṇi* (इन्द्रियाणि *indriyāṇi*) संयम्य *saṁyamya* meaning

वशीकरणं कृत्वा *vaśikaraṇam kṛtvā* - keeping all the इन्द्रियs *indriyas* - all the organs of perception and action, under complete control,

युक्त आसीत् *yukta āsīta* (समाहितः सन्-आसीत् *samāhitaḥ san-āsīta*) मत् परः *mat paraḥ* - the one who wants to be wise, must ever remain steadfast in the pursuit of आत्म

ज्ञानं *ātma jñānam* - in God- Consciousness (मत्परः *matparaḥ*), in the Vision of परमात्मा *paramātmā* - The परमेश्वर *parameśvar*

वशे हि यस्य इन्द्रियाणि *vaśe hi yasya indriyāṇi* - तस्य प्रज्ञा प्रतिष्ठिता *tasya prajñā pratiṣṭhitā* - The one whose organs of perception and action are always held under

complete control by self-discipline, Upanishadic studies and कर्मयोग *karma yoga* way of life, that person's mind and बुद्धि *buddhi* get well rooted in आत्म ज्ञानं *ātma jñānam* and

ईश्वरज्ञानं *īśvara jñānam* - God-consciousness, because in कर्मयोग *karma yoga* way of life, all राग-द्वेष *rāga-dveṣa* forces - forces of likes and dislikes, become

powerless, and hence, one's इन्द्रियाs *indriyas* remain simply as instruments under one's total control.

In the next 2 verses, भगवान् *bhagavān* points out how uncontrolled mind and sense organs can bring about self- destruction and spiritual degradation. भगवान् *bhagavān* says:

ध्यायतो विषयान् पुंसः सङ्गस्ते षूपजायते ।

dhyāyato viṣayān puṁsaḥ saṅgste śūpajāyate ।

सङ्गात् सञ्जायते कामः कामात् क्रोधोऽभिजायते ॥

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saṅgat sañjāyate kāmāḥ kāmāt krodho'bhi jāyate ॥



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क्रोधाद्भवति संमोहः संमोहात् स्मृति विभ्रमः ।

krodhādbhavati saṁmohaḥ saṁmohāt smṛti vibhramaḥ ।

स्मृतिभ्रंशात् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥ 2 - 63

smṛtibhramśāt buddhināśo buddhināśāt praṇasyati ॥

ध्यायतो विषयान् पुंसः *dhyāyato viṣayaan puṁsaḥ*

ध्यायतः *dhyāyataḥ* - Meditating, which means sustained dwelling in thoughts on,

विषयान् *viṣayān* - objects of some special attraction - because you cannot meditate on something unless you see something special in it; meditation on an object is more than simply seeing the object; therefore,

ध्यायतः विषयान् *dhyāyataḥ viṣayān* -sustained dwelling in thoughts on objects which attract the mind of the person in some way

पुंसः *puṁsaḥ* for that person

तेषु सङ्गः उपजायते *teṣu saṅgaḥ upajāyate* - in those objects, an attachment, a liking, a love arises.

Dwelling on the objects of the senses one develops an attachment to such objects. This kind of attachment does not happen all of a sudden. If I see something beautiful, I can only say that it is beautiful. But, if my mind dwells on that object, I develop a प्रीति *prīti* for that object, I develop an emotional attachment to that object.

This happens all the time; and there is nothing wrong or bad about it, so long as the सङ्गः *saṅgaḥ* - that emotional attachment remains as pure appreciation, which means that, that emotional attachment is devoid of any bondages. Pure appreciation of anything is only an expression of one's appreciation of the Glory or परमेश्वर *parameśvar*.

On the other hand, सङ्गात् सञ्जायते कामः *saṅgāt sañjāyate kamaḥ*

सङ्गात् *saṅgāt* if that emotional attachment develops into one of bondage,

सञ्जायते कामः *sañjāyate kamaḥ* - a काम *kāma*-desire is born, naturally, inevitably

काम *kāma*-desire means a तृष्णा *tṛṣṇā*, a desire leading to a longing for an object or experience involving something outside of oneself. Such a desire arises from राग *rāga* - a passion.

Let us be clear as to what is being said here.

Up to this time one had only a pure appreciation - a pure liking for the object, which is fine. Upon renewed contacts with the object in one's mind, if the mind is not pure, if the mind is already contaminated with राग *rāga*, one now develops a passion - a longing for that



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object. That is काम *kāma*-desire. Now the person becomes dependent on the fulfillment of his काम *kāma*-desire for his happiness. Thus the person gets bound to काम *kāma*-desire.

Now we must understand that the object itself does not bind the person. It is the काम *kāma*-born out of राग *rāga* that binds the person.

When काम *kāma*-desire sets in, then what happens?

कामात् क्रोधोऽभिजायते *kāmāt krodho'bhijāyate* - कामात् क्रोधः अभिजायते *kāmāt krodhaḥ abhijāyate* - From काम *kāma*-desire anger is generated naturally. Thus anger is only unfulfilled desire or obstructed desire. When the काम *kāma*-desire is not fulfilled or when there is some obstruction to the fulfillment of that काम *kāma*-desire, that काम *kāma* turns naturally into क्रोध *krodha* anger. Thus

काम एव क्रोधः *kāma* - That काम *kāma* itself is anger. Anger is nothing but unfulfilled or obstructed काम *kāma*-desire.

When that काम *kāma* -desire is fulfilled, then what happens?

That काम *kāma*-desire grows bigger and bigger and it is only a matter of time, it gets unfulfilled or obstructed at some point. Thus, once the काम *kāma* -desire gets a hold of you, क्रोध *krodha* anger is certain - कामात् क्रोधः अभिजायते *kāmāt krodhaḥ abhijāyate*. . When one becomes angry, what happens?

क्रोधात् भवति संमोहः *krodhāt bhavati saṁmohaḥ* - From anger comes संमोहः *saṁmohaḥ* - inevitable mental delusion and confusion, which means अचिन्तेक *aviveka* - incapacity to discriminate what is proper and what is improper, what is right and what is wrong.

Thus when one gets angry, one loses one's ability to think properly. Then what happens?

संमोहात् स्मृति विभ्रमः *saṁmohāt smṛti vibhramaḥ* - From that संमोह *saṁmohaḥ* inevitable loss of ability to think properly, arises loss of memory, which means the benefit of all human values you have accumulated from childhood, by virtue of your culture, upbringing and scriptural studies - all that is suddenly forgotten. All that has suddenly become ineffectual and useless, just at the time you need it most; that is loss of memory (चित्तं *cittam*).



ब्रह्मविद्या **Brahma Vidya**

From such loss of memory, what happens?

स्मृति भ्रंशात् बुद्धिनाशः *smṛti bhraṁśāt buddhināśaḥ* - From such loss of memory comes the destruction of बुद्धि *buddhi*. Your faculty of judgment is बुद्धि *buddhi*. That is destroyed because in order for the अन्तःकरण *antaḥ karaṇa* - the inner instrument of perception to function as बुद्धि *buddhi* it must have both मनस् *manasa* and चित्तं *cittaṁ*. It must have the ability to discriminate properly and it must also have the benefit of proper values gained through memory of cultural roots and knowledge, discipline and training arising from scriptural studies.

If मनस् *manas* and चित्तं *cittaṁ* are both lost, बुद्धि *buddhi* is naturally destroyed. Thus

बुद्धिनाशः *buddhināśaḥ* - destruction of बुद्धि *buddhi* means incapability of your अन्तःकरण *antaḥ karaṇa* - inner instrument of perception, to decide what is proper and what is improper, and what is to be done and what is not to be done. When बुद्धि *buddhi* is destroyed, then what happens?

बुद्धिनाशात् प्रणश्यति *buddhi nāśāt praṇśyati* - From the destruction of बुद्धि *buddhi*, the person is destroyed, meaning spiritually degraded.

बुद्धि *buddhi* - the power of discriminative judgment is the most important asset for a human being. When that is lost, the person is as good as lost as a human being.

Because once बुद्धि *buddhi* is destroyed, the person becomes incapacitated for any kind of पुरुषार्थ *puruṣārtha* - human endeavour, whether it is धर्म *dharma*, अर्थ *artha*, काम *kāma* or मोक्ष *mokṣa*. The person becomes unfit and incapable for any kind of human accomplishment.

This काम *kāma*-desire born of uncontrolled sense organs leads a person inevitably to self-destruction and self-degradation in terms of any kind of human accomplishment. For such a person, there is no wisdom, no peace, no Happiness and no Freedom. Such a person can never become a स्थितप्रज्ञ *sthita prajña* - a wise person.

So says Sri Krishna.

Sri Krishna has more to say about स्थितप्रज्ञ *sthita prajña* which we will see next time.