



भगवत् गीता

द्वितीयोऽध्यायः - सांख्य योगः

Chapter 2

Volume 14

राग द्वेष-वियुक्तैस्तु विषयान् इन्द्रियैश्चरन् ।
rāga dveṣa-viyuktaistu viṣayān indriyaiścaraṇam ।
आत्मवश्यैर्विधेयात्मा प्रसादं अधिगच्छति ॥ 2 - 64
ātma vaśyairvidheyātmā prasādaṁ adhigacchati ॥

प्रसादे सर्वदुःखानां हानिः अस्य उपजायते ।
prasāde sarva duḥkhānāṁ hāniḥ asya upajāyate ।
प्रसन्न चेतसो ह्याशु बुद्धिः पर्यवतिष्ठति ॥ 2 - 65
prasanna cetaso hyāśu buddhiḥ paryavatiṣṭhite ॥

नास्ति बुद्धिः अयुक्तस्य न च अयुक्तस्य भावना ।
nāsti buddhiḥ ayuktasya na ca ayuktasya bhāvanā ।
न च अभावयतः शान्तिः अशान्तस्य कुतः सुखं ॥ 2 - 66
na ca abhāvayataḥ śāntiḥ aśāntasya kutaḥ sukhaṁ ॥

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
indriyāṇāṁ hi caratāṁ yanmano'nuvidhīyate ।
तदस्य हरति प्रज्ञां वायुः नावं इव अम्भसि ॥ 2 - 67
tadasya harati prajñāṁ vāyuḥ nāvaṁ iva ambhasi ॥

तस्माध्यस्य महाबाहो निगृहीतानि सर्वशः ।
tasmādyasya mahābāho nigṛhītāni sarvaśaḥ ।
इन्द्रियाणि इन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥ 2 - 68
indriyāṇi indriyārthebhyaḥ tasya prajñā pratiṣṭhitā ॥

Sri Krishna has been describing the लक्षणसः *lakṣaṇas*, the distinguishing characteristics of a स्थितप्रज्ञ *sthita prajñā* - a wise person. As we may recall the content of the last two verses, Sri Krishna says



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- dwelling on the objects of the senses again and again, one develops an attachment to such objects.
- when attachment gets deeper and overpowering, a काम *kāma*-desire, some inappropriate or improper desire sets in.
- from such a काम *kāma*-desire comes anger
- from anger comes loss of ability to think properly
- from loss of ability to think comes loss of memory, loss of human values, education and knowledge.
- from such loss of memory comes destruction of बुद्धि *buddhi* - one's faculty of proper judgment
- when बुद्धि *buddhi* is destroyed, the person is as well destroyed, because the person becomes incapacitated for any kind of पुरुषार्थ *puruṣārtha* - any kind of accomplishment in life.

For such a person, there is no Wisdom. For such a person, मोक्ष *mokṣa* - Freedom, Peace, Happiness is not possible.

Thus for a person overpowered by काम *kāma* -desires - inappropriate and improper desires, resulting from uncontrolled, undisciplined mind and senses, मोक्ष *mokṣa* is not possible. Then for whom is मोक्ष *mokṣa* possible?

भगवान् *bhagavān* says

राग द्वेष-वियुक्तैस्तु विषयान् इन्द्रियैश्चरन् ।

rāga dveṣa-viyuktaistu viṣayān indriyaiścaraṇam ।

आत्मवश्यैर्विधेयात्मा प्रसादं अधिगच्छति ॥ 2 - 64

ātma vaśyairvidheyātmā prasādaṁ adhigacchati ॥

विधेयात्मा प्रसादं अधिगच्छति *vidheyātmā prasādaṁ adhigacchati*

विधेयात्मा *vidheyātmā* - The one under whose power the अन्तःकरण *antaḥ karaṇas* - the inner instruments of perception, namely the mind and the बुद्धि *buddhi* are kept under complete control, that person gains प्रसादं अधिगच्छति *prasādaṁ adhigacchati* - gains प्रसाद बुद्धि *prasāda buddhi*.

प्रसाद बुद्धि *prasāda buddhi* means an attitude in which one dedicates all actions to परमेश्वर *parameśvar* and welcomes the results of all such actions, whatever they are, as the very grace of परमेश्वर *parameśvar*.



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Now, how does one really gain that प्रसाद बुद्धि *prasāda buddhi*

राग द्वेष-वियुक्तैः *rāga dveṣa-viyuktaiḥ* - Released from the राग द्वेष *rāga dveṣa* forces, which means not pushed into action by the forces of likes and dislikes, विषयान् इन्द्रियैः चरन् *viṣayān indriyaiḥ caran* - experiencing the world of objects using all of one's इन्द्रियसु *indriyas* - organs of perception and action, doing whatever is to be done and not doing whatever is not to be done, that is विषयान् चरन् *viṣayān caran*. At the same time, keeping all of one's इन्द्रियसु *indriyas* - instruments of perception and action, including mind and बुद्धि *buddhi*, under one's full control;

विधेयात्मा प्रसादं अधिगच्छति *vidheyātmā prasādam adhigacchati* - a self-controlled, self disciplined person gains प्रसाद बुद्धि *prasāda buddhi*

Here Sri Krishna tells something very significant. He does not say get rid of your राग *rāga* and द्वेष *dveṣa*. He only says राग द्वेष-वियुक्तैः *rāga dveṣa-viyuktaiḥ* which means "Get released from the power of राग *rāga* and द्वेष *dveṣa*, let not your thoughts, words and deeds be propelled or be supported by राग *rāga* and द्वेष *dveṣa* - likes and dislikes.

The sense organs have been exposed to the sense world. ever since one's birth. In the course of one's contacts with the world's objects, everyone naturally picks up many likes and dislikes. There is certainly nothing wrong in having some likes and dislikes, but if those likes and dislikes begin to control you, overpower your faculty of judgment - that is bad and that must be prevented. It is here that one's upbringing, culture, sense of values, etc. become important. In view of the very powerful nature of राग-द्वेष *rāga-dveṣa* forces, it becomes absolutely important to inculcate proper values from childhood through scripture readings and self-discipline.

Since the development of likes and dislikes is inevitable in our day-to-day transactions of life, we can choose our likes and dislikes properly from childhood. We can develop a liking for things which should be liked - such as higher values of life, and we can develop a hatred for things which one should hate. This kind of राग *rāga* and द्वेष *dveṣa* is an asset for gaining maturity and as one becomes mature, it is easy to get released from these राग *rāga* and द्वेष *dveṣa*, because one will naturally outgrow one's attachment to such राग *rāga* and द्वेष *dveṣa* because of विवेक *viveka* - because of proper thinking and enlightenment.

Sri Krishna does not say that one should not enjoy all the creature comforts and pleasures available in this world of objects. On the other hand He says



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विषयान् इन्द्रियैश्चरन् *viṣayān indriyaiścaran* - Do enjoy the experiences of this world of objects. That is what these इन्द्रियs *indriyas* are for, and that is what this world is for. But, enjoy sensibly.

आत्मवश्यैः *ātmavaśyaiḥ* इन्द्रियैः *indriyaiḥ* - keeping all your organs of perception and action fully under your control, ie, fully disciplined by शम *śama* and दम *dama* (शम *śama* is control of अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, and दम *dama* is control of बाह्यकरण *bāhya karaṇa* - external organs of perception and action - eyes, ears, talking, doing, etc.) be a विधेयात्मा *vidheyātmā* - use your God-given natural instruments effectively.

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

प्रसादं अधिगच्छति *prasādaṁ adhāgacchati* you gain प्रसाद बुद्धि *prasāda buddhi*.
When one gains प्रसाद बुद्धि *prasāda buddhi* then what happens?

प्रसादे सर्वदुःखानां हानिः अस्य उपजायते ।

prasāde sarvaduhkhānām hāniḥ asya upajāyate ।

प्रसन्न चेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥

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prasanna cetaso hyāśu buddhiḥ paryavatiṣṭhite ॥

प्रसादे (सति) *prasāde (sati)* - When that प्रसाद बुद्धि *prasāda buddhi* is there,

अस्य *asya* for that person who has the right attitude and the right effort, which means for that कर्म योगी *karma yogī*

सर्वदुःखानां हानिः उपजायते *sarvaduhkhānām hāniḥ upajāyate* - destruction of all दुःखs *duḥkhas* takes place, which means, pains and sorrows from all sources are destroyed and all obstructions to happiness are removed. That person gains

प्रसन्न चेतसः *prasanna cetasaḥ* - a cheerful mind free from the hold of राग-द्वेष *rāga-dveṣa* forces. Consequently,

हि *hi* - indeed

आशु = शीघ्रं *āśu = śīgram* - very soon

बुद्धिः पर्यवतिष्ठते *buddhiḥ paryavatiṣṭhite* - the person gains निश्चला बुद्धि *niścalā buddhi* - a steady बुद्धि *buddhi*, a बुद्धि *buddhi* free from any kind of agitation or disturbance. That is the characteristics of a स्थितप्रज्ञ *sthita prajña* - a wise person.



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A कर्म योगी *karma yogī* has कृत कृत्य भाव *kṛta kṛtya bhāva* - a sense of fulfillment at all times. He is always active, never losing sight of आत्म भाव *ātma bhāva* - one's own real nature. Thus कर्म योग *karma yoga* is प्रसाद बुद्धि *prasād buddhi* and that is मोक्ष साधनं *mokṣa sādhanam* - The Means for gaining मोक्ष *mokṣa* - Freedom and Happiness.

If one does not have प्रसाद बुद्धि *prasād buddhi* or कर्म योग *karma yoga* attitude, then what happens?

नास्ति बुद्धिः अयुक्तस्य न च अयुक्तस्य भावना ।
nāsti buddhiḥ ayuktasya na ca ayuktasya bhāvanā ।
न च अभावयतः शान्तिः अशान्तस्य कुतः सुखं ॥ 2 - 66
na ca abhāvayataḥ śāntiḥ aśāntasya kutaḥ sukham ॥

नास्ति बुद्धिः अयुक्तस्य *nāsti buddhi ayuktasya*

अयुक्तस्य *ayuktasya* - For that person who has no control over one's mind and sense organs,

बुद्धिः नास्ति *buddhiḥ nāsti* - there is no बुद्धिः *buddhiḥ*, meaning there is no आत्मज्ञान बुद्धि *ātma jñāna buddhi* - ईश्वर ज्ञान बुद्धि *īśvara jñāna buddhi* - God consciousness is outside the reach of a person who has no control over one's mind and sense organs. Not only that

न च अयुक्तस्य भावना *na ca ayuktasya bhāvanā* which means

अयुक्तस्य भावना अपि न भवति *ayuktasya bhāvanā api na bhavati* - For the person who has no control over one's mind and sense organs, even ईश्वर भावना *īśvara bhāvanā*, even the thought of परमेश्वर *parameśvar* does not occur. Such a person will not even try to gain आत्म ज्ञानं *ātma jñānam* - God-consciousness, because his mind is not ready for such pursuits.

Therefore for the अयुक्त *ayukta* - one who has no control over one's instruments of perception and action, there is neither बुद्धि *buddhi* nor भावना *bhāvanā*, there is neither God-consciousness nor even an endeavour or inclination to gain God-consciousness.

न च अभावयतः शान्तिः *na ca abhāvayataḥ śāntiḥ* which means अभावयतः शान्तिः च न अस्ति *abhāvayataḥ śāntiḥ ca na asti* - For the one who does not even try to cultivate God-consciousness, there is no शान्ति *śānti* - there is no Peace. He is so much busy



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going after something or other in the world of objects and coping with never-ending appointments and disappointments in life, he never has any peace of mind because the mind is always under agitation, and it has no resting place at all.

अशान्तस्य कुतः सुखं *aśāntasya kutaḥ sukhaṁ* - How can there be happiness for a restless mind? There is no happiness for a mind which has no peace, because peace is happiness. If there is no peace, there is no happiness.

In practical terms, what is happiness? Happiness is only an absence of तृष्णा *tr̥ṣṇā* - thirst for the world of objects and experiences using one's instruments of perception and action in the never ending pursuits of the world of objects and experiences, that is तृष्णा *tr̥ṣṇā* - the thirst. This thirst can never be quenched. Only when one is released from this thirst, one can have peace, one can have happiness.

There is a difference between the thirst for आत्मज्ञानं *ātma jñānaṁ* - self-knowledge, God-Realization and thirst for transient world of objects and experiences. Thirst for आत्मज्ञानं *ātma jñānaṁ* - Self-Knowledge takes you to yourself, whose very nature is सत्-चित्-आनन्द-स्वरूप ब्रह्मानन्दं *sat-cit-ānand-svarūp brahmānandaṁ* - Supreme Everlasting Unchanging Happiness. On the other hand, thirst for the transient world of objects and experiences is in effect Self-rejection; it leads you away from the Best and the Highest in yourself, and it leads you away from happiness, because, भगवान् *bhagavān* says

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

indriyāṇāṁ hi caratām yanmano'nuvidhīyate ।

तदस्य हरति प्रज्ञां वायुः नावं इव अम्भसि ॥ 2 - 67

tadasya harati prajñāṁ vāyuḥ nāvaṁ iva ambhasi ॥

When the mind is not under control

इन्द्रियाणां हि चरतां *indriyāṇāṁ hi caratām* - The sense organs are wandering in their own sense objects

यत् मनः अनुविधीयते *yat manaḥ anuvidhīyate* - the mind simply follows the sense objects like a slave . By so doing

तत् अस्य हरति प्रज्ञां *tat asya harati prajñāṁ* - the mind of that person robs away - carries away - his प्रज्ञा *prajñā* his विवेक बुद्धि *viveka buddhi*. This person may have all the Vedantic knowledge. He may know what is right and what is wrong. He may also know why right is right and why wrong is wrong, and hence, what to do and what not to do. Even though he may have all this knowledge, he finds himself helpless. He is unable to stop the tide of fancies of the mind which has been overpowered by the wandering sense organs over which he has no control.



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वायुः नावं इव अम्भसि *vāyuh nāvaṁ iva ambhasi* – Just as a strong wind moves the boat in the ocean away from the desired path in spite of one's efforts, similarly, the mind is robbed of its विवेक ज्ञानं - *viveka jñānaṁ* discriminative knowledge, and it is carried away in the wrong direction by the powerful uncontrolled इन्द्रियस *indriyas* - organs of perception and action. Therefore,

तस्माध्यस्य महाबाहो निगृहीतानि सर्वशः ।

tasmādhyaśya mahābāho nigṛhītāni sarvaśaḥ ।

इन्द्रियाणि इन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥ 2 - 68

indriyāṇi indriyārthebhyaḥ tasya prajñā pratiṣṭhitā ॥

Thus by various arguments and illustrations Sri Krishna has pointed out that if you do not release yourself from the hold of राग-द्वेष *rāga-dveṣa* forces, forces of likes and dislikes, through self-discipline and कर्म योग *karma yoga* way of life, then your इन्द्रियस *indriyas* - organs of perception and action can bring about your destruction through बुद्धि नाश *buddhi nāśa* - destruction of your बुद्धि *buddhi* - your faculty of proper judgment.

तस्मात् *tasmāt* - Therefore महाबाहो *mahābāho* - O! Arjuna

Summing up his message Sri Krishna says

यस्य इन्द्रियाणि इन्द्रिय अर्थेभ्यः सर्वशः निगृहीतानि *yasya indriyāṇi indriya arthebhyaḥ sarvaśaḥ nigṛhītāni*

यस्य इन्द्रियाणि सर्वशः निगृहीतानि *yasya indriyāṇi sarvaśaḥ nigṛhītāni* - Only that person who is able to keep one's इन्द्रियस *indriyas* - one's instruments of perception and action totally under control, by all means, at all times, and also

इन्द्रिय अर्थेभ्यः सर्वशः निगृहीतानि *indriya arthebhyaḥ sarvaśaḥ nigṛhītāni* - one is able to keep one's इन्द्रियस *indriyas* away from the reckless pursuits of sense objects

तस्य प्रज्ञा प्रतिष्ठिता *tasya prajñā pratiṣṭhitā* - the बुद्धि *buddhi* of that person only can get well-rooted in आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge - ईश्वर ज्ञानं *īśvara jñānaṁ* God-consciousness, which will enable one to become a स्थितप्रज्ञ *sthitaprajña* - a wise person, in due course.

Therefore, Arjuna, keep your इन्द्रियस *indriyas* - your instruments of perception and action always under your full control and also keep them away from the self-destroying pursuits



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of sense objects and experiences, if you want to become a स्थितप्रज्ञ *sthitaprajña* - a wise person, fit for gaining the श्रेयस् *śreyas* the मोक्ष *mokṣa* that you seek.

So says Sri Krishna.

Sri Krishna brings this discourse to a conclusion in the next four verses which we will see next time.