



भगवत् गीता

द्वितीयोऽध्यायः - सांख्य योगः

Chapter 2

Volume 15

या निशा सर्व भूतानां तस्यां जागर्ति संयमी ।

yā niśā sarva bhūtānām tasyām jāgarti saṁyamī ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

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yasyām jāgrati bhūtāni sā niśā paśyato muneḥ ॥

आपूर्यमाणं अचलप्रतिष्ठं समुद्रं आपः प्रविशन्ति यद्वत् ।

āpūrya māṇam acala pratiṣṭham samudraṁ āpaḥ praviśanti yadvat ।

तद्वत् कामा यं प्रविशन्ति सर्वे स शान्तिं आप्नोति न कामकामी ॥ 2 - 70

tadvat kāmā yaṁ praviśanti sarve sa śāntim āpnoti na kāma kāmī ॥

विहाय कामान् यः सर्वान् पुमांश्चरति निस्पृहः ।

vihāya kāmān yaḥ sarvān pumānścarati nisprahaḥ ।

निर्ममो निरहंकारः स शान्तिं अधिगच्छति ॥

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nirmamo nirahaṁkāraḥ sa śāntim adhigacchati ॥

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

eṣā brāhmī sthitiḥ pārtha nainām prāpya vimuhyati ।

स्थित्वास्यां अन्तकालेऽपि ब्रह्मनिर्वाणं ऋच्छति ॥

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sthitvāsyām antakāle'pi brahma nirvāṇam ṛcchati ॥

इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām yogaśāstre

श्री कृष्णार्जुन संवादे सांख्य योगो नाम द्वितीयोऽध्यायः ॥

śrī kṛṣṇārjuna saṁvāde sāmkhya yogo nāmaḥ dvītiyodhyāyaḥ ॥

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



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प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

prajahāti yadā kāmān sarvān pārtha manogatān ।

आत्मन्येवात्मना तुष्टः स्थितःप्रज्ञस्तदोच्यते ॥

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ātmanyevātmanā tuṣṭaḥ sthitaḥ praññasta docyate ॥

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् *prajahāti yadā kāmān sarvān pārtha manogatān*

- The one who has naturally and totally outgrown the need for the fulfillment of one's काम *kāma* -desires arising in the mind for one's happiness
- The one who is naturally and totally released from the hold of काम *kāma* -desires which arise in one's mind
- The one who has grown up to sufficient maturity of mind and बुद्धि *buddhi* 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 *sthita prañña* - a wise person. Such a state of maturity of mind and बुद्धि *buddhi* is possible only when

आत्मनि एव आत्मना तुष्टः *ātmani eva ātmanā tuṣṭaḥ* - only when one discovers Happiness in oneself by oneself, which means only when one recognizes that one's true nature is ब्रह्मानन्दं *brahmānandaṁ* - perennial Happiness, and being so, there is absolutely no need for one to depend on the fulfillment of the काम *kāma* -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 *kāma*-desires lose their hold on the mind, and lose their ability to agitate and weaken the बुद्धि *buddhi* - one's faculty of judgment - which makes it possible for the person to gain मोक्ष *mokṣa* - the Supreme state of Freedom, Peace and Happiness, which is indeed the characteristic of a स्थितप्रज्ञ *sthita prañña* 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 स्थितप्रज्ञ *sthita prañña* and all other persons; and then He explains further the two statements



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- आत्मनि एव आत्मना तुष्टः *ātmani eva ātmanā tuṣṭaḥ*- discovering happiness in oneself by oneself and
- प्रजहाति यदा कामान् *prajahāti yadā kāmān* - naturally casting off one's dependence on the fulfillment of one's काम *kāma* -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 *sthitaprajña* - a wise person and all other persons? भगवान् *bhagavān* says

या निशा सर्व भूतानां तस्यां जागर्ति संयमी ।

yā niśā sarva bhūtānām tasyām jāgarti saṁyamī ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

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yasyām jāgrati bhūtāni sā niśā paśyato muneḥ ॥

सर्व भूतानां या निशा *sarva bhūtānām yā niśā* - That which is night for all beings
तस्यां जागर्ति संयमी *tasyām jāgarti saṁyamī* - तस्यां *tasyām* in that night संयमी *saṁyamī* the स्थितप्रज्ञ *sthita prajña*, the wise person जागर्ति *jāgarti* - is awake.
And

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

सा निशा पश्यतः मुनेः *sā niśā paśyataḥ muneḥ*, सा निशा *sā niśā* that time is night
time for पश्यतः मुनेः *paśyataḥ muneḥ*, for the Muni - the स्थितप्रज्ञ *sthitaprajña* who is
able to see.

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

We must understand this statement properly.

A स्थितप्रज्ञ *sthitaprajña* 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 *satyaṁ-brahman*, The परमेश्वर *parameśvar*. This is the message that is
brought out in this verse which says:

या निशा सर्व भूतानां *yā niśā sarva bhūtānām* - That which is night or darkness for
everyone else, which means that about which everyone is ignorant



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तस्यां जागर्ति संयमी *tasyām jāgarti saṁyamī* - in that matter the स्थितप्रज्ञ *sthita prajña* is fully awake. For those who are not wise, the निशा *niśā*- the darkness or the ignorance is परमार्थ तत्त्वं *paramārtha tatvaṁ* - the Nature of आत्मा *ātmā* -> the Nature of जीव जगत् *jīva jagat* and ईश्वर *īśvara*, the Nature of oneself - The Universe - and the Lord, which means the Nature of ब्रह्मन् *brahman* - The Nature of All Existence.

तस्यां *tasyām* means तस्यां निशायां *tasyām niśāyām* - In that परमार्थ विषय *paramārtha viśaya* - in that matter concerning ब्रह्मन् *brahman* जागर्ति संयमी *jāgarti saṁyamī* - the संयमी *saṁyamī* - the जितेन्द्रियः संयक् दर्शिनि *jitendriyaḥ saṁyak darśini* the one who has full control over one's organs of perception and action, and who has gained a clear vision of योग *yoga*, जीव *jīva*, जगत् *jagat* and ईश्वर *īśvara*, which means the one who has gained Self-realization through कर्म योग *karma yoga* - the स्थितप्रज्ञ *sthitaprajña*

जागर्ति *jāgarti* means प्रबुद्धः भवति *prabuddhah bhavati*

that स्थितप्रज्ञ *sthita prajña* remains fully awake to ब्रह्म ज्ञानं *brahma jñānaṁ* - Knowledge of ब्रह्मन् *brahman* - God-consciousness at all times. On the other hand, the one who is not a स्थितप्रज्ञ *sthita prajña*- who is not yet wise - is only awake to भेद लक्षणं *bheda lakṣaṇam* - 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 गुणः *guṇas* - qualities, properties or attributes of the objects involved. These appearances have no independent reality. The only independent reality behind all the differences in this world of plurality is ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, that is his vision.

That being so, the स्थितप्रज्ञ *sthita prajña* - 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 *parameśvar* 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 *buddhi*. Therefore भगवान् *bhagavān* says



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यस्यां जाग्रति भूतानि *yasyām jāgrati bhūtāni* - 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 *sā niśā paśyato muneḥ* - that world of differences is निशा *niśā* night time for the स्थितप्रज्ञ *sthita prajña* - the मुनि *muni*, who has विवेक ज्ञानं - *viveka jñānam* discriminative knowledge on the Nature of Existence.

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

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

आत्मनि एव आत्मना तुष्टः *ātmani eva ātmanā tuṣṭaḥ* - discovering Happiness in oneself by oneself. Explaining this statement once again in a different way, भगवान् *bhagavān* says

आपूर्यमाणं अचलप्रतिष्ठं समुद्रं आपः प्रविशन्ति यद्वत् ।
āpūrya māṇam acala pratiṣṭham samudraṁ āpaḥ praviśanti yadvat ।
तद्वत् कामा यं प्रविशन्ति सर्वे स शान्तिं आप्नोति न कामकामी ॥ 2 - 70
tadvat kāmā yaṁ praviśanti sarve sa śāntim āpnoti na kāmakāmī ॥

This is one of the very beautiful verses in भगवत् गीता *bhagavat gītā*

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

To be Full is to be Free

To be Free is to realize that I am already Free

Such Freedom is the लक्षण *lakṣaṇa* - the distinguishing characteristic, of a स्थितप्रज्ञ *sthita prajña*; Giving this message Sri Krishna says

समुद्रं आपः प्रविशन्ति यद्वत् *samudraṁ āpaḥ praviśanti yadvat* - यद्वत् आपः समुद्रं प्रविशन्ति - *yadvat āpaḥ samudraṁ praviśanti* - Just as waters from all the rivers enter the ocean. What kind of ocean?



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आपूर्यमाणं *āpūrya māṇam*- 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 *pūrya māṇam* - fullness is the very nature of the ocean. Even though it is so, the ocean is still आ-पूर्यमाणं *ā-pūrya māṇam* - 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,

अचलप्रतिष्ठं *acala pratiṣṭham* - 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 *tāvat* - in a similar manner *pūrya māṇam*

कामाः यं प्रविशन्ति सर्वे *kāmāḥ yaṁ praviśanti sarve*

सर्वे कामाः यं प्रविशन्ति सः शान्तिं आप्नोति *sarve kāmāḥ yaṁ praviśanti saḥ śāntim āpnoti* - the one in whom all desires joyfully enter and disappear - that person gains Peace. That is indeed the mark of a स्थितप्रज्ञ *sthita prajña*.

Therefore यं *yaṁ* here means यं पूर्ण स्वरूप पुरुषं *yaṁ pūrṇa svarūpa puruṣam* - in that person who is the very embodiment of fullness, in that person,

सर्वे कामाः प्रविशन्ति *sarve kāmāḥ praviśanti* - all desires joyfully and enthusiastically enter and disappear

सः शान्तिं आप्नोति *saḥ śāntim āpnoti* - That person alone gains Peace.

The स्थितप्रज्ञ *sthita prajña* is already full; desires or their fulfillments do not make him any more full. He is fully aware of his Fullness. The अन्तःकरण *antaḥ karaṇa* the mind and बुद्धि *buddhi* of a स्थितप्रज्ञ *sthita prajña* - a wise person is the very embodiment of पूर्ण *pūrṇam* Fullness Itself.

The स्थितप्रज्ञ *sthita prajña* 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 स्थितप्रज्ञ *sthita prajña*, these desires simply disappear, losing their identity and becoming one with his mind itself, just as the rivers flowing into the



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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.

The mind of the wise person is always in the state of ध्यानावस्थित तत् गतेन मनसा *dhyānāvasthita tat gatena manasā* as we saw in गीता ध्यानं *gītā dhyānaṁ* the mind of the wise person is always full, totally absorbed in ईश्वर ध्यानं *īśvara dhyānaṁ* God-consciousness - the Glory of the presence of परमेश्वर *parameśvar* in all existence including oneself.

सः शान्तिं आप्नोति *saḥ śāntim āpnoti*

That wise person alone gains शान्ति *śānti* Peace - ब्रह्मानन्द *brahmānandaṁ* perennial Happiness which is मोक्ष *mokṣa* - total freedom from dependence on anything.

न कामकामी *na kāmakāmī* - 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 *sthita prajña*, is

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् *prajahāta yadā kāmān sarvān pārtha mano gatān* - one who naturally and totally casts off one's dependence on the fulfillment of one's काम *kāma*-desires which arise in one's mind - for one's happiness.

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

विहाय कामान् यः सर्वान् पुमांश्चरति निस्पृहः ।

vihāya kāmān yaḥ sarvān pumānścarati nisprahaḥ ।

निर्ममो निरहंकारः स शान्तिं अधिगच्छति ॥

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nirmamo nirahankāraḥ sa śāntim adhigacchati ॥

विहाय सर्वान् कामान् *vihāya sarvān kāmān*

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



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यः पुमान् चरति *yaḥ pumān carati* - the one who goes about doing one's कर्मs *karmas* joyfully, enthusiastically and as well as one can,

निसृष्टः *nispṛhaḥ* - absolutely free from any longing, any craving for any कर्मफल *karma phala*

निर्ममः *nirmamaḥ* - absolutely free from any मम बुद्धि *mama buddhi* - any "my" notion with respect to the कर्म *karma* and also

निरङ्कारः *niraṅkāraḥ* - absolutely free from अहंकार *ahaṅkāra* ego - the notion of doership in doing the कर्म *karma*

सः शान्तिं अधिगच्छति *saḥ śāntiṁ adhigacchati* - That person gains शान्ति *śānti* Peace - Happiness.

Let us understand clearly what भगवान् *bhagavān* says here

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

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

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

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

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

His God given इन्द्रियs *indriyas* - organs of perception and action including mind and बुद्धि as instruments of परमेश्वर *parameśvar*, are the doers of the कर्म. He has nothing to do either with the इन्द्रियs *indriyas* or the कर्म *karma*. His doing the कर्म *karma* is only a



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means of approaching परमेश्वर - touching परमेश्वर *parameśvar* - through कर्म *karma* - which itself is परमेश्वर *parameśvar*.

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

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

कर्मसु कौशलं *karmasu kauśalaṁ* - overriding Excellence in Action.

योगः कर्मसु कौशलं *yogaḥ karmasu kauśalaṁ* - Overriding Excellence in Action is कर्म योग *karmayoga*

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

What does such कर्म योग *karma yoga* 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 *parameśvar* - Identity with this entire creation - Identity with the Best and Highest in oneself.

That is बुद्धियोग *buddhi yoga* - कर्मयोग *karma yoga* naturally evolved into ज्ञानयोग *jñāna yoga*

Then what happened to all काम *kāma*-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 शान्तिं अधिगच्छति *saḥ śāntim adhigacchati* - It is that person who gains शान्ति *śāntim* - gains Peace, gains Happiness, gains Fulfillment in life, gains Freedom from every kind of मोह *moha* and शोक *śok*. That person gains ब्रह्मस्वरूपं *brahma*



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svarūpaṁ. That person becomes the very embodiment of ब्रह्मन् *brahman* - meaning जीव-जगत् *jīva-jagat* and ईश्वर *īśvara* all in ONE. It is That ONENESS which is indicated by the words सत्यं-शिवं-मंगलं *satyaṁ-śivaṁ-maṅgalaṁ*. Such ब्रह्मस्वरूपं *brahma svarūpaṁ*. is the लक्षण *lakṣaṇa* the distinguishing characteristic of a स्थितप्रज्ञ *sthitaprajña*, a wise person

Now, bringing the Discourse to a close, भगवान् *bhagavān* says

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
eṣā brāhmī sthitaḥ pārtha naināṁ prāpya vimuhyati ।
स्थित्वाऽस्यां अन्तकालेऽपि ब्रह्मनिर्वाणं ऋच्छति ॥ 2 - 72
sthitvā'syāṁ antakāle'pi brahma nirvāṇaṁ ṛcchati ॥

पार्थ *pārtha* - O! Arjuna - Please understand this

एषा ब्राह्मी स्थितिः *eṣā brāhmī sthitiḥ* - This state of स्थितप्रज्ञ *sthita prajña*, is the state of ब्रह्मन् *brahman*

Being fully, joyfully and enthusiastically engaged in your everyday कर्म *karmas* - every day duties - whatever they are, and doing every कर्म *karma* as कर्म योग *karma yoga* - doing every कर्म *karma* as well as you can, totally for its own sake, and realizing Identity with परमेश्वर *parameśvar* - 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 स्थिति *brāhmī sthiti* - ज्ञान निष्ठा *jñāna niṣṭhā* - The state of स्थितप्रज्ञ *sthita prajña*.

एनां प्राप्य न विमुह्यति *enāṁ prāpya na vimuhyati* - Gaining that state of स्थित प्रज्ञ *sthita prajña*, one never goes back to मोह *moha* or अज्ञानं *ajñānaṁ* - one never goes back to delusion, confusion and the consequent sorrow and distress or the state of spiritual ignorance and indifference.

That ब्राह्मी स्थिति *brāhmī sthiti* - State of ब्रह्मन् *brahman* - is ब्रह्म निर्वाणं *brahma nirvāṇaṁ* That is मोक्ष *mokṣa*, The श्रेयस् *śreyas* you seek

अस्यां स्थित्वा *asyāṁ sthitvā* - Once a person gets well established in That State of ज्ञान निष्ठा *jñāna niṣṭhā* - the State of स्थित प्रज्ञ *sthita prajña*

अन्तकाले अपि *antakāle api* - even if one has reached very old age



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ब्रह्मनिर्वाणं ऋच्छति *brahma nirvāṇam ṛcchati* - that person gains मोक्ष *mokṣa*, it is certain

भगवान् *bhagavān* does not say that person "will gain" मोक्ष *mokṣa*; He says, "That person gains मोक्ष *mokṣa*" (present tense) indicating certainty.

The moment the person gets well established in the state of स्थितप्रज्ञ *sthita prajña*, he is already Free, Absolutely Free - He is ब्रह्मस्वरूप *brahma svarūpaṁ* - He is Happiness Itself.

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

Gaining मोक्ष *mokṣa* 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 *bhagavat gītā* entitled सांख्य योग *sāṅkhya yoga* The Yoga of Knowledge and Wisdom.

Through the past 21 sessions we have now completed the first two chapters of भगवत् गीता *bhagavat gītā*, in our current ब्रह्म विद्या *brahma vidyā* 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 ईशावास्य उपनिषत् *īśāvāsya upaniṣat* followed by केनोपनिषत् *kenopaniṣat*. After we complete these two Upanishads, we will return to भगवत् गीता *bhagavat gītā*, 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

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

karmaṇyevādhikāraṣte mā phaleṣu kadācana ।



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मा कर्मफलहेतुर्भूः, मा ते संगोऽस्तु अकर्माणि ॥

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mā karma phala heturbhūḥ, mā te saṅgo'stu akarmāṇi ॥

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 *karma* 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 कर्म *karma*, 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 sensible, strong and meaningful life of कर्म *karma*, firmly rooted in our culture and heritage.

That is all.

We will go to Upanishads next week.