

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

1/5 (Ślōka 1-14), Saturday, 18 May 2024

Interpreter: SENIOR TRAINER SOU SHRADDHA JI RAODEO

YouTube Link: <https://youtu.be/LCBAC6Hhw7o>

An Initial Glimpse into Ātma Jñāna

The session started with the customary holy ritual of Deep Prajwalan. Prayers were offered to Sri Bhagavan and to our Gurudev.

We are starting **the second chapter of Srimad Bhagavad Gta which is called the Sāṅkhya Yoga.**

The word Sāṅkhya primarily denotes knowledge. **Sāṅkhya Yoga refers to the path of knowledge, self realization and understanding the nature of Brahmā-Tattva. Knowledge is the seed of everything.** Some say, the prime message from Gītā alludes to bhakti, others say it is to learn how to cultivate 'atmasanyam'. The aims are all knitted to give a rich meaningful interpretation to the Holy text. As we all know, in the Bhagavad Gītā Sri Krishna has enlightened us about the various types of Yoga practices through which we can get connected to HIM. The common denominator amongst all these methods is knowledge that we gain by understanding the Holy Text.

The first step for acquiring knowledge is to acknowledge our ignorance. What is this ignorance? And how can this ignorance be removed? The lack of awareness which we all live with, is the body consciousness. We all identify ourselves with our body or the physical form. We believe what is visible to us, that is, our manifested forms and the objective world all around us. Until and unless we acquire the right knowledge and realize that we are the unmanifested souls adorning a manifested form, we continue to live in ignorance. When we are ignorant about a particular subject, we try to acquire knowledge about that subject in order to become proficient in that area. Similarly, in order to have Self-Realization we need to have requisite knowledge about The Self or Atman. Bhagavān, through the shlokas of Gītā, has provided us the ultimate light to remove this darkness or ignorance. The gaps in our knowledge can be bridged in several ways HE has spoken about various paths like Karma Yoga, Bhakti Yoga and Nishkama Karma Yoga to achieve this objective. The knowledge about the objective that is Tattva-Jnana has been given through the Sāṅkhya-Yoga.

Imagine a very dark cave or room that was typically prevalent in the days of yesteryears. Visualize the rooms, such as those found in the sanctum-sanctorum of the Padmanabhan temple, as storehouses of treasures, but all covered in darkness. In case a person tries to enter these dark rooms or caves, he would have to drive away the darkness. Some would suggest chanting mantras, others would recommend

performing yajnas to light the room. However, would that drive away the darkness? Ultimately what one would need is to light a lamp to make the room bright. **Similarly we have to light the lamp of knowledge to erase the darkness that resides within us and realize the immortal nature of Brahmā or supreme consciousness. Hence we see that Sri Krishna is trying to impart knowledge, which becomes the very foundation of Srimad Bhagavad Gītā.** An oft-asked question is, **when should Gītā be introduced to us? The answer is simple: As early as possible.** There are misleading notions that Gītā leads to sannyasa. That is not true at all. Gītā is a power-giving, enlightening scripture.

Once we understand that we are not mere names or forms, our attachments to the objective world would get eliminated. Once adopted and understood, this great storehouse of knowledge, that is, the Bhagavad Gītā, plays an important role in helping us lead a fearless and stress-free life full of magnanimity and generosity. Although the content of the Bhagavad Gītā has been given a voice by Bhagavān Sri Krishna, it has been carved in eternal words by Sri Ved Vyas Ji. Mankind will remain ever grateful to Maharishi Ved Vyas Ji for transmitting this goldmine of sacred, invaluable knowledge to us. That is why Ved Vyas ji is also regarded as Bhagavān.

The knowledge contained in the second chapter, the Sāṃkhya Yoga, has been conveyed to Arjuna after he expresses his unwillingness to fight. Arjun has been despondent and almost in an escapist frame of mind. He is ready to leave the battlefield without fighting. He is mainly worried that he would incur a great amount of sin by killing his Guru, his revered Pitamah and the other warriors who are his relatives. He is in the clutches of severe attachment to the Samsara. Secondly, he is also worried that after incurring so much of Paapa or sin, he would fall in the eyes of his beloved friend and guide, Prabhu Sri Krishna. At this point he is going through a lot of agony just because he views himself as an ordinary human being. He has practically lost all his wisdom and his body is trembling. To put it in Arjuna's own words,

सीदन्ति मम गात्राणि मुखं च परिशुष्यति

वेपथुश्च शरीरे मे रोमहर्षश्च जायते

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः

(Chapter 1, shlokas 29-30: My limbs are giving way and my mouth is drying up. My whole body shudders; my hair is standing on end. My bow, the Gāṇḍīva, is slipping from my hand, and my skin is burning all over. My mind is in quandary and whirling in confusion; I am unable to hold myself steady any longer.)

Arjuna says, he would rather opt for begging than acquire a kingdom by killing his loved ones. **Despite being subject to Arjuna's puerile and irrational train of thoughts, Sri Krishna does not lose HIS temper.** HE continues to smile blissfully. Just imagine a situation when we would have invited a large group of friends home for lunch and the cook, at the eleventh hour, does not turn up! The situation is quite similar to what Arjuna has been facing. The battle-field is all set. The Maharathis of both sides have taken their positions and conches from both sides are being blown. At that juncture, Arjuna's impetuous behavior would have certainly been annoying but Sri Krishna being who HE is, does not show any reaction the way any other person would have exhibited. Seeing the fragile state of the great warrior Arjuna, Yogeshwar nevertheless remains unperturbed. Neither does HE appease Arjuna, nor show any sympathy to him. Rather, HE chooses to avoid giving any consolation and empathy. HE handles Arjuna firmly but gently. HE teaches Arjuna the essence of life and living and the importance of Karma . HE explains to Arjuna the real nature of all sentient beings.

sañjaya uvāca
taṁ(n) tathā kṛpayāviṣṭam, aśrupūrṇākulekṣaṇam,
viṣīdantamidaṁ(ṽ) vākyam, uvāca madhusūdanaḥ.2.1

Sañjaya said:

Śrī Kṛṣṇa then addressed the following words to Arjuna, who was as mentioned before, overwhelmed with pity, whose eyes were filled with tears and agitated, and who was full of sorrow.

This Shloka has depicted how Sanjaya, witnessing the condition of the tearful Arjuna whose mind is clouded with compassion and inundated in sympathy, describes it accordingly to Dhritarashtra. Arjuna's eyes are full of tears (Ashru- purna). He is drenched in moha and sympathy. He is completely grief-stricken. Here Sanjay describes Sri Krishna as Madhusudana. The word 'Madhusudana' has a double meaning here. Sri Krishna is called Madhusudhana as HE was the slayer of the demon Madhu. Again, the word Madhu means sweet or attachment. **So we can also interpret Madhusudana as a 'slayer of all attachments'.** Sri Krishna, HIMSELF being Ishwara, remains unattached to everything although HE has performed all the duties of a normal human being.

Arjuna is very fortunate to have HIM by his side as his Sakha or friend. Being so close to HIM, Arjuna could learn a lot about how to sever attachment. Arjuna personifies all of us. We human beings are blessed to have these great messages directly from Sri Krishna, and it is through Ved Vyas ji's blessings that we all have this Holy text in our hands. Bhagavad Gītā is not only a great scripture but also a storehouse of blessings for all those who have imbibed it in its true spirit. This book is of immense value to us and serves as much more than a guiding force. It teaches us and gives us knowledge which is otherwise not available elsewhere. The Gītā is like a mother to us, teaching us what to do and why to do it. It teaches us as caringly and as delicately as a mother imparts knowledge to her children in simple steps. It imparts immense joy to us just like a mother imparts joy to her child. We bow down to this scripture as we bow down to our mother. We bow down to our mother as a mark of love and respect. Similarly, this revered scripture should be adapted with love and regard. It is indeed a great gift to mankind from Sri Veda Vyasa Ji. Sri Vinoba Bhave had translated all the 700 verses of Bhagavad Gītā in Marathi. It was first published in the form of a book in 1932. He titled this book as Gītāi. Gītā plus Aai. and in Marathi, 'Aai' means mother. **At the very outset if we have the right emotion, we will have our mind fully involved with Gītā as if it is our mother who is always there to help us.**

2.2

śrībhagavānuvāca
kutastvā kaśmalamidaṁ(ṽ), viṣame samupasthitam,
anāryajuṣṭamasvargyam, akīrtikaramarjuna.2.2

Śrī Bhagavān said:

Arjuna, how has this infatuation overtaken you at this odd hour? It is shunned by noble souls; neither will it bring heaven, nor fame to you.

The Shloka starts with the term, "Sri Bhagavān Uvacha". Ved Vyas ji uses the words 'Bhagavān Uvacha' and not 'Sri Krishna Uvacha'. In no other scripture has this term been used. This is so because Sri Veda Vyasa ji recognised Sri Krishna as the imperishable soul. HE is the 'Param Tattva', the unmanifested HIMSELF. The origin of the word Bhagavān is from BHAG.

As per our scriptures the word Bhag means one who have these six characteristics.

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसश्चियः।
ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा

अर्थात् - १-ऐश्वर्य २-वीर्य ३-स्मृति ४-यश ५-ज्ञान और ६ वैराग्य ये ६ गुण है वह भगवान है

The noun Bhag means ONE who is the epitome of all these six qualities and ONE who is the All-knower. Hence these qualities represent Bhagavān. HE is the Tattva who is all pervading, ever existing and All-knowing. Further HE is the one who knows the origin of the Srishti ; HE is the ultimate and absolute. Unknowingly we all use this word Bhagavān very casually and indiscriminately. **However, Veda Vyas ji has used this word very meaningfully as he wants to convey to us that the Bhagavān he is talking of, is the PARAM TATTVA.**

Sri Bhagavān asks Arjuna why he is so deluded? In this hour of peril, instead of being more mindful and decisive, Arjuna has been immersed in misconceived and despondent thoughts. This does not befit his character. Such behavior would only lead him to disgrace. It will not direct him to any heavenly abode. The time to show such a disheartened dispirited attitude is indeed disgraceful. **Backing out at the last moment is a condemnable act. Earlier, an example has been given of a cook who decides to absent himself at the eleventh hour on the occasion of a lunch party. Similar to that is the plight of Arjuna who is backing out at the last moment from the battlefield!**

Some key words given in the shlokas are as follows

- **Anarya** means an unrighteous person. The word is opposite to Arya.
- **Aswargyam** means which does not lead swarga or higher abode
- **Akīrti-karam** leading to disgrace

Arya, which is the opposite of Anarya, means decent, righteous person.

Arya is a word used in our scriptures which are 5000 years old. As per our scriptures, people inhabiting this land were the Aryans. They are the original inheritors of the soil of Bharat Desh. **Western historians in the British Raj period have taught us a distorted version of history in which they claim that Aryans came to India from outside the country. However, we have to remain vigilant and avoid infecting the minds of our children with such distorted versions of history.** Hence Bhagavān says that while everybody aspires to reach the Swarga Loka or highest abode, Arjuna, despite being a brave warrior, is trying to go down in stature, which is highly undesirable

2.3

**klaibyaṃ(m) mā sma gamaḥ(ph) pārtha, naitattvayyupapadyate,
kṣudraṃ(m) hr̥dayadaurbalyaṃ(n), tyaktvottiṣṭha parantapa. 2.3**

Yield not to unmanliness, Arjuna; it does not befit you. Shaking off this base faint-heartedness stand up , O scorcher of enemies.

The meaning of the keywords given in this shloka are as follows:

- **Klaibyam** – unmanliness
- **Upapadyate** - befitting
- **tyaktvo** - giving up
- **Uttishtha** - arise

Bhagavān says to Arjuna that it is most unlike him to behave in this dejected manner. Such behavior does

not befit a warrior of his valor. Arjuna's heart is becoming weak because of his detrimental and unguarded thoughts. Negative and weak thoughts always make the body and mind weak. Such thoughts are petty or kṣudraṃ and should be abandoned outright. Here the word kṣudraṃ does not denote any caste. These instructions have been given by Parameshwar for the benefit of mankind. Arjuna happens to be the face for the entire youth of our country. Everyone in general and young people in particular, cannot abandon their duties; nor can they nurture wrong ideas or misconceptions. **Swami Vivekananda used to give similar messages to the youth at large by quoting this particular shloka.** During those days, the youth of our country was becoming complacent, deriving pleasure in remaining enslaved under the British rule. There was a time when many people of our country started adoring the Britishers as they thought that these 'white' masters were our saviors and providers.

Mahatmas like Vivekananda tried awakening the youth. **There is a very famous quote 'If wealth is lost nothing is lost. If health is lost something is lost. If character is lost everything is lost'. Swamiji used to add another line to this quote and that is, ' If confidence is lost everything is lost forever'.** He used to say one should never lose confidence. We should have confidence in our own Dharma, our Śāstras and in our own culture.

Behold Sri Krishna's stand! Instead of comforting Arjuna and wiping his tears, Sri Krishna chides him for his unmanly stand. HE is firm on his assertion on how Arjun should perform his duties!

There is an interesting concept of 'Reverse Psychology' that we see in the exchange of words that now takes place between Yogeshwar and Arjuna. Instead of aligning HIMSELF with the distressing emotions that Arjuna is going through, Parameshwar projects emotions that run contrary to the feelings of sympathy or empathy. Usually when a child cries, we tend to pacify him by being sympathetic to him and by endorsing his views. However, here in this case, Sri Krishna firmly asserts that Arjun has been displaying undesirable emotions that are not expected of him. It may sound a little harsh, **but displaying opposite emotions helps in calming down the affected person! Patanjali Sutras have also mentioned in their sutras that in order to fix an unwanted emotion, we take recourse to**

परिक्षेप भाव

It means, we display those emotions that run contrary to the one that we want changed.

2.4

arjuna uvāca
kathaṃ(m) bhīṣmamahaṃ(m) saṅkhye, droṇaṃ(ñ) ca madhusūdana,
iṣubhiḥ(ph) pratiyotsyāmi, pūjārhāvarisūdana. 2.4

Arjuna said:

How Kṛṣṇa, shall I fight Bhīṣma and Droṇa with arrows on the battle-field ? They are worthy of deepest reverence, O destroyer of foes.

Arjuna has a deep respect and regard for Bhīṣma Pitāmaha and Guru Dronacharya. They have always been so loving and affectionate towards him! Arjun laments over the fact that he cannot forget the memories of his childhood days, strewn with instances of small episodes. The fond and loving memories come back again and again to his mind. **He thinks it is just impossible for him to fight against these two stalwarts.** He again wonders aloud before Sri Krishna, how he can aim his bow and arrows at these people.

- **Pratiyotsyami** means shall I shoot

- **Puja-arhau** means worthy of worship

Arjuna is in despair as he ponders over how he would ever be able to wage a war against these two respected and adorable seniors whom he should otherwise be worshipping.

The childhood days of Pāṇḍavas are filled with anecdotes and fond memories of Bhīṣma Pitāmaha and Drona.

To cite a small incident from the earlier days of Arjuna, while being in exile, the Pāṇḍavas had to live one year in anonymity. During this period, they were staying in Virata Raja's kingdom. Once Arjuna had to accompany Prince Uttar, the son of king Virata as his charioteer when the Kauravas attacked them. Arjuna being the greatest warrior, victory had to be on their side, although both Bhīṣma Pitāmaha and Drona were fighting from Kauravas side. Those days there was a practice followed, wherein the winning soldiers would remove the Dupattas from the bodies of the defeated warriors and leave them alive. This was just a symbolic ritual to demonstrate to the losing side that the winners could have killed them but took pity on them and left them. Arjun had forewarned his side of soldiers not to touch the bodies of Bhīṣma Pitāmaha and Acharya Drona. Such was the prestige in his mind towards these two elders. Conversely, Bhīṣma Pitāmaha too had informed Duryodhana that his aligning himself with the Kauravas notwithstanding, he would not kill any of the Pāṇḍavas!

It is even said that Arjun does not participate in celebrating the day when Dronacharya is killed. He is under severe grief and tells everyone on his side that they have incurred a sin by killing him. **Such is his regard for them. He has immense gratitude for his Guru and Bhīṣma Pitāmaha.**

Interestingly, Sri Krishna has not yet uttered a word. Therefore, Arjuna gives some more of his self assumed rationale behind not fighting the war.

2.5

**gurūnahatvā hi mahānubhāvān,
śreyo bhoktuṃ(m) bhaikṣyamapīha loke,
hatvārthakāmāṃstu gurūnihaiva,
bhuñjīya bhogānrudhirapradigdhān. 2.5**

It is better to live on alms in this world by not slaying these noble elders, because even after killing them we shall after all enjoy only blood-stained pleasures in the form of wealth and sense-enjoyments.

Arjuna goes on to ask what would be the use of such victory.? Even if they win, their hands would be tainted with their kin's blood. How can Arjuna enjoy such a victory and such a throne? He says, it is thousand times better if he lives the life of a beggar and survives on alms rather than enjoy his life by killing these highly venerable elders.

Arjuna addresses Bhīṣma Pitāmaha and Dronacharya as MAHA-NUBHAVAN which means, noble elders. By using such adjectives, he has accorded them the highest respect.

He further says that although these worthy and highly revered kinsmen might have incurred sins at some point of time, they all are, at the end of the day, great individuals. Their actions might have caused Arjuna harm but that does not mean that he should kill them. Arjuna holds no grudge against them. His Saṃskāra simply does not permit him to incur such sins. Instead of ruling such a kingdom over their dead bodies, Arjuna would rather go and live the life of a beggar.

Even after hearing Arjuna's prattle, Sri Krishna emits no reaction. **HE stands instead, unperturbed and undisturbed. Perhaps HE is waiting for Arjun to get over his lament.** HE is supremely calm as if these emotions are very temporary and fragile.

2.6

**na caitadvidmaḥ(kh) kataranno garīyo,
yadvā jayema yadi vā no jayeyuḥ,
yāneva hatvā na jijīviṣāmaḥ(s),
te'vasthitāḥ(ph) pramukhe dhārtarāṣṭrāḥ. 2.6**

We do not even know which is preferable for us- to fight or not to fight; nor do we know whether we shall win or whether they will conquer us. Those very sons of Dhṛtarāṣṭra, killing whom we do not even wish to live, stand in the enemy ranks.

Some key used in this shloka are as follows-

- **Na chaitadvidmah:** we do not know/understanding
- **Gariyah** is preferable
- **Jayema :** we may conquer
- **Jayehu** means they may conquer

Arjuna's predicament is that he does not know what would be the end-consequence of this war and **which result would be preferred: conquering the opposing side or being conquered by them.** He does not know what exactly he desires. In either case, why would he want to live after this war?. **Arjuna has totally lost the grip over his mind and is overpowered by his Tamasic Gunas of Moha, Krodha, Raga and Dwesha.**

In the beginning Sri Krishna has conveyed but a fraction of HIS mind and has imparted to him some discourses which have helped pacify Arjuna to some extent. It should be noted that Arjuna has not mentioned mourning the probable loss of his other kinsmen. His grief so far has been limited to Bhīṣma Pitāmaha and Dronacharya. However, with the progress of time, Arjuna goes sliding down the whirlwind path of attachment. He makes a mention of the Kauravas and Dhritarashtra, and starts grieving for them as well.

A most commendable quality in Arjuna's character is his power to forgive and forget. The root cause of this war is the insult that Duryodhana has inflicted on the Pāṇḍavas and his refusal to yield even an inch of their entitlement; nonetheless, Arjuna has the capacity to pardon these grave aberrations on the part of the Kauravas. The gentle side of this brave warrior is now lamenting over the future results of this war. Arjuna is engulfed once again by his Moha for his family and his dear ones.

Sri Krishna continues hearing Arjuna, assuming the role of a silent spectator and not reacting to any of his statements. Perhaps HE is waiting for the opportune moment when Arjuna would be in the right state of mind to grasp and absorb HIS advice. Sri Krishna is absolutely certain about what Arjuna should do. There is certainly no ambiguity in HIS mind.

The subsequent shloka is one of the most inspiring verses of this Holy text, applicable to most of us. This shloka is one of the keys to Śrīmad Bhagavad Gītā. We should follow the preachings of the Gītā keeping the attitude that this shloka depicts Arjuna as possessing. Make this Shloka as your own and get immersed into it.

Bhagavadgītā has never failed anyone. Whenever we are stuck in any of our life's journeys, this Shloka teaches us how to get out of it. It is of immense importance. Mother Bhagavad Gītā will take us all under her shelter if we approach Yogeshwar with the feeling or Bhava that is reflected in this shloka.

2.7

**kārpaṇyadoṣo pahatasvabhāvaḥ(ph),
pr̥cchāmi tvām(n) dharmasaṃmūḍhacetāḥ,
yacchreyaḥ(s) syānniścitaṃ(m) brūhi tanme,
śiṣyaste'haṃ(m) śādhi māṃ(n) tvām(m) prapannam. 2.7**

With my very being smitten by the vice of faint-heartedness and my mind puzzled with regard to duty, I beseech you! tell me that which is decidedly good; I am your disciple. Pray, instruct me, who have taken refuge in you.

In the first chapter Arjuna projects an impression as if he knows everything. In the second chapter Arjun admits his shortcomings and makes himself hollow and blank. He surrenders to Bhagavān, admitting his ignorance.

Hereafter, Arjun surrenders himself unto HIS Lotus Feet. He says that he is not able to know what is good or not good for him. He says that he falls short of the intellectual capacity to decide the best course of action for himself. He prays for Sri Krishna's guidance. This, in a nutshell, is the surrender of ego.

A disciple has to first admit that he lacks the knowledge. Then he should open his Antahkarana and make it blank or ego free to receive the knowledge.

Here let us understand a word from Sanskrit language – called **PATRATA**.

Patrata literally means eligibility. In order to get any higher education one has to appear for some entrance tests. Similarly, to receive any knowledge, the disciple should display Patrata. When we take a Patra or vessel to fill water, we must ensure two things. Firstly, the Patra should be empty and it should not be kept upside down. If these two conditions are not fulfilled then the water cannot go inside the pot. Similarly, a disciple should approach a Guru with an open mind and should surrender to the Guru. He should acknowledge his lack of expertise and on the other hand, surrender completely to the wisdom of the Guru. Sharanagati is very important. There is a mention of this Sharanagati in Hanuman Chalisa as well.

In the first chapter, we get a glimpse of Arjuna's ego. The second chapter finds Arjuna surrendering all his ego unto HIS Lotus Feet, and urging Sri Krishna to guide him towards the path of the best and correct action. He prays to Parameshwar to be shown the light.

We are all what Arjuna used to be, as depicted in the first chapter. We keep going to temples and saying that we had put in our best efforts in spite of which we have failed. We brood over why this reversal of fortune had to happen to us? We forget that Bhagavān is the All-knower. Bhagavān must be having a hearty laugh at our ignorance. We should not be venturing to make Bhagavān our audience. HE is all the Omnipotent, Omniscient Cosmic power.

Swamiji has made a very profound statement. —

'Ajnan ka Jnan hona' is the first step to eliminate ignorance. **It means, we have to first be aware of our ignorance. The second step is Sharanagati or seeking shelter and surrendering.**

Where disseminating knowledge is concerned, one should not distribute knowledge unasked for.

Knowledge should be given only when asked for. Unsolicited advice is never appreciated.

By becoming a disciple, **one accepts that one is ignorant, and that one has complete faith or trust in the wisdom of one's Guru.**

2.8

**na hi prapaśyāmi mamāpanudyād,
yacchokamucchoṣaṇamindriyāṇām,
avāpya bhūmāvasapatnamṛddhaṁ(m),
rājyaṁ(m) surāṇāmapī cādhipatyam. 2.8**

For, even on obtaining undisputed sovereignty and an affluent kingdom on this earth and lordship over the gods, I do not see any means that can drive away the grief which is drying up my senses.

Arjuna is further describing his agony. Even if he is given the kingdom of God, he will not find any solace. He is in a very miserable state with no peace whatsoever. He has failed to collect his senses. There is nothing which can give him any happiness or make me free from this situation. Arjuna sees no hope amidst his predicament and wonders how he can drive away this anguish.

2.9

**sañjaya uvāca
evamuktvā hr̥ṣīkeśaṁ(ñ), guḍākeśaḥ(ph) parantapa,
na yotsya iti govindam, uktvā tūṣṇīm(m) babhūva ha. 2.9**

Sañjaya said:

O King, having thus spoken to Śrī Kṛṣṇa, Arjuna again said to Him, "I will not fight " and became silent.

Sanjaya narrates that after expressing his anguish Gudakesha, that is, Arjuna, declares to Hrishikesha that he would no longer fight and he falls silent.

The adjective used for Arjun is 'Gudakesha', while the term 'Hrishikesha' has been used for Krishna.

Gudakesha means one who has complete control over one's sleep and Hrishikesha means one who has complete control over one's mind. One who has complete control over sleep has slipped into Moha Nidra state and is asking for sharan or shelter under the guidance of Hrishikesha who has complete control over his senses. **We too have to take refuge in Bhagavad Gītā and Sri Krishna so that we may be awakened from our Moha Nidra.**

2.10

**tamuvāca hr̥ṣīkeśaḥ(ph), prahasanniva bhārata,
senayorubhayormadhye, viṣīdantamidam(ṽ) vacaḥ.2.10**

Then, O Dhṛtarāṣṭra, Śrī Kṛṣṇa, as if smiling, addressed the following words to Arjuna, sorrowing in the

midst of two armies

It is an established fact that actions speak louder than words. One small action on the part of Sri Krishna mentioned in this shloka, reflects HIS Divinity. **Even in this grave time, whatever Sri Krishna says, HE does so with a smile. He is truly Satchitananda Paramātmā.** We too have to reach that stage when we can smile under any adverse circumstance. In between armies too HE can smile, completely unruffled!

Like Arjuna and Yogeshwar, we are also in our own little battlefields. Just like Sri Krishna, we too should smile amidst our problems. **From the next shloka onwards begins the most enlightening speech in the History of mankind.**

2.11

**śrībhagavānuvāca
aśocyānanvaśocastvaṃ(m), prajñāvādāṃśca bhāṣase,
gatāsūnagatāsūṃśca, nānuśocanti paṇḍitāḥ. 2.11**

Śrī Bhagavān said:

Arjuna, you grieve over those who should not be grieved for and yet speak like the learned; wise men do not sorrow over the dead or the living

Starting with this Shloka, Sri Krishna gives HIS profound statements. While Arjuna is lamenting in the belief that he has valid reasons for expressing this grief, rather than pacifying him, **Sri Krishna very tactfully condemns his expression of such a sorrowful state. HE points out to Arjuna that he talks like a wise man but his approach denotes the opposite.**

This Shloka onwards, Bhagavān will start giving Atma-Jnana, which is a difficult concept to grasp. Gradually however, as we progress in our study of the text, it becomes easier and comprehensible for us. This is the main reason why in the Geeta Parivar, we teach in a method which makes things easier. We do not read the text in a serial order. We start with the 12th chapter which is Bhakti Yoga, and then proceed towards the more difficult ones. We should always be clear about our final goal or destination; only then can we complete our journey successfully. When we make a travel plan, we first decide our destination and then accordingly purchase air tickets or train tickets. Deciding a destination in life is equally important. If Atma jnana praapti or gaining self-realization is our destination, we should work towards it. The Bhagavad Gītā may appear difficult in the beginning, but as we proceed it becomes easier. Similarly, this discourse on Atma-jnana which Bhagavān is now starting to explain, may appear incomprehensible at the outset, but it becomes profound and blissful as we continue in this holy journey.

Our scriptures can be broadly classified into two categories Singha-Mukhi-Gau and Gau-Mukhi-Singha. Singh-Mukhi- Gou are the ones that appear difficult in the beginning like the ferocious lion, and gradually become easier and peaceful like the cows. The sacred Bhagavad Gita falls in this category. The other categories of scriptures are easier in the beginning, but gradually become difficult.

Starting with this Shloka, Bhagavan introduces us to Atma-jnana by showing us just a glimpse of it.

Bhagavān brings to Arjuna's attention the fact that he is talking like a Pandita or a wise man, but lamenting like an ignorant person on the gatāsūn and agatāsūṃ

Gatāsūn means the dead and agatāsūṃ means the living. Talking like a Pragyavadi or an intellectual and behaving like an ordinary person indicate contradictory patterns of behavior

and thought.

A panditah should not lament about the past or the future. Who are the Panditahs? Putting on the attire of a priest or tying the hair in a knot does not make one a Panditah.

Panditah is **one who has Panda-buddhi**

Panda buddhi is a special set of intellectual ability with which one can distinguish between Sat and Asat, truth and untruth, Pinda and Brahmānda. To sum up, they are equipped with Atma-vishaya buddhi.

Atma vishayah buddhihi eshan tehi Panditaha.

Only those persons who have Panda Buddhi can claim to be Panditah.

2.12

**na tvevāhaṃ(ñ) jātu nāsaṃ(n), na tvam(n) neme janādhīpāḥ,
na caiva na bhaviṣyāmaḥ(s), sarve vayamataḥ(ph) param. 2.12**

In fact, there was never a time when I was not , or when you or these kings were not. Nor is it a fact that hereafter we shall all cease to be.

Paramatma assures Arjuna that **there was not a time when Arjuna did not exist nor will there be a time in future when he will not exist.** There was no time **when HE HIMSELF was not existing neither would HE cease to exist any time in the future.** Sri Krishna says that similarly, these rulers standing as opposing force, will also continue to exist ceaselessly and eternally Even after being killed in the battle they will continue to exist.

Yogeshwar now makes us take a deeper dive into the concept of Atma-jnana.

2.13

**dehino'sminyathā dehe, kaumāraṃ(ṡ) yauvanaṃ(ñ) jarā,
tathā dehāntaraprāptiḥ(r), dhīrastatra na muhyati.2.13**

Just as boyhood, youth and old age are attributed to the soul through this body, even so, it attains another body, The wise man does not get deluded about this.

- **Dehinah** means the embodied. Any form, be it our Sharira, that is, body or for that matter any living creature, goes through six different stages or modifications.
- **Jayate** means birth
- **Asti** means existence
- **Vardhate** is growth
- **Vaparinamate** points to change
- **Apakshiyate** implies decay

Any sentient being born on earth, will have to go through these six stages. Persons having Panda-Buddhi understand these processes and do not get worried about their decay or elimination.

The old photographs of ourselves and our children remind us about this process of change or

transformation which is inevitable.

We all witness how seeds germinate, and plants grow into trees. Then they bloom and subsequently these flowers wilt and die away. Leaves fall from the trees in winters. Even the trees eventually die. We observe these occurrences around us day in and day out. We do not lament or worry. That is because these phenomena have been accepted by us. **In the same manner, we have to accept a similar cyclic process of transformation in human beings as well.**

2.14

**mātrāsparsāstu kaunteya, śītoṣṇasukhaduḥkhadāḥ,
āgamāpāyino'nityāḥ(s), tāmstitikṣasva bhārata. 2.14**

O son of Kuntī, the contacts between the senses and their objects, which give rise to the feeling of heat and cold, pleasure and pain etc., are transitory and fleeting; therefore, Arjuna, endure them.

Matra-Sparshah means contact of sense objects with senses.

The feeling of happiness or sadness arises from the contact of senses with the sense objects. However, these are not permanent as they come and go. Neither the pleasure arising out of enjoyment of sense objects nor the pain occurring through these senses are permanent. They are temporary in nature. **One must learn to tolerate them without being disturbed.**

The human body has five senses, that is, the senses of sight, smell, taste, touch and hearing. They give rise to the sensation of happiness and sadness. To give a small example, some like sour dishes like Kadhi and do not prefer sweets. On the other hand, others like sweetened savories. They feel happier when they are offered sweet dishes. This tendency of senses preferring one object to another gives rise to Matra-Sparshah. Some may find a particular curry spicier whereas others may consider it very palatable.

Let us take the hypothetical example of two friends who were travelling on a particular road. One friend commented that this road is very conducive for morning walks. It has shady trees and a cool breeze keeps flowing, giving one a pleasant sensation. The other friend said that he would try walking along the same road the next morning. The next day he came prepared for the walk, albeit late in the morning. By that time a vegetable mart and a fish market had been set up there, going about their daily business. The place was very crowded, exuding a foul smell. **The road was the same but the experience of the two friends was entirely different. We go through numerous such experiences throughout the day. Some may be pleasant some may be unpleasant. We have to endure them without complaint.**

Titikshasva means tolerate.

We should tolerate these sense-experiences without being disgruntled. **We should learn to put up with both the feelings of happiness and distress without being disturbed by them.** Bhagavan is watching us. Through this shloka, HE has asked us to enhance our power of endurance. These fleeting experiences are going to be a part of our everyday life. There is no escape from them.

The session was followed by a **Question-Answer session:**

Sashi Didi

Q What is Titikshasva?

Ans: Titikshasva is tolerating. Not only tolerating but tolerating happily without any complaint.

Gargi Didi

Q: I find shlokas 12 and 13 opposed to each other in meaning and implication. Is my observation correct?

Ans: They are not opposite neither do they contradict each other. In shloka 12, Bhagavān said that all of us were existing, are existing and will continue to exist. Here HE means existence of the embodied soul. The souls exist eternally. They are imperishable. Whereas in shloka 13, HE talked about the body forms they bear. These bodies are subject to change and destruction. While remaining in the body form if some one does good work and always remembers Bhagavān, then that soul can go to the higher abodes.

The evening concluded with a rendition of the Hanuman Chalisa.



We are sure you enjoyed reading the Vivechan write-up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta

|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||