

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

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YouTube Link: <https://youtu.be/hzzY6ZcFTpA>

The Foundations of Spiritual Readiness: Arjuna's Initial Struggle

The 2nd chapter of the Bhagavad-Gītā, is **Saṁkhya Yoga - The Yoga of Knowledge**.

The session began with the customary lighting of Lamp and Prayers, and Salutations to the Gurus

We are embarking on a journey through the second chapter of the Bhagavad Gita, where the divine song, as sung by Sri Bhagavān, truly begins. To fully grasp the essence of the Gita, it is crucial to comprehend the circumstances that led to its recitation and Arjuna's psychological state at the time. These elements are unveiled in Chapter 1. The narrative sets the stage with the two armies arrayed, poised on the brink of an unavoidable conflict. Despite all attempts at reconciliation, the threshold of war has been crossed. Arjuna stands ready for battle, the clarion call of conch shells echoing across the battlefield, his own included.

However, a profound transformation occurs within Arjuna upon witnessing his kin arrayed for battle on the opposing side. Overcome by sorrow, he relinquishes his weapons and, seated in his chariot, informs Sri Krishna of his resolve not to fight. This poignant moment encapsulates the dilemma presented in Chapter 1, highlighting the importance of understanding Arjuna's inner turmoil.

Delving into the Mahabharata's rich tapestry provides context for Arjuna's sudden change of heart. Dhritarashtra's envoy had previously attempted to dissuade the Pandavas from war, exploiting the naivety of his son and appealing to their wisdom. This ploy deeply affected Arjuna.

Confronted with the sight of beloved relatives on the opposing side, Arjuna opts for peace over war. Despite the inevitability of the conflict, he stands firm in his declaration: "I shall not fight." This moment of despair is where the Bhagavad Gita finds its purpose, offering solace and inspiration to the disheartened.

Feeling sorrow in such circumstances is a natural human response. Yet, succumbing to despondency, especially when it leads one to neglect duty, is a profound challenge. It is at this juncture that Sri Bhagavan steps in to illuminate the path for Arjuna. We will explore how Sri Bhagavan imparts his wisdom, starting with the opening verse narrated by Sanjaya.

2.1

**sañjaya uvāca
taṁ(n) tathā kṛpayāviṣṭam, aśrupūrṇākulekṣaṇam,
viṣīdantamidaṁ(ॐ) 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 verse marks the beginning of Chapter 2 of the Bhagavad Gita, a critical turning point where Lord Krishna begins to address Arjuna's profound despondency and moral dilemma.

Sanjaya Uvacha: "Sanjaya said" - Sanjaya is narrating what he sees on the battlefield to King Dhritarashtra. This framing device serves to keep the king informed of the events as they unfold.

Taṁ tathā kṛpayāviṣṭam: "Seeing Arjuna full of compassion" - Arjuna is overwhelmed with a sense of compassion. The word 'kṛpā' (compassion) here denotes Arjuna's emotional state, showing his deep concern for the lives that would be lost in the battle.

Aśru-pūrṇākulekṣaṇam: "His eyes brimming with tears" - Arjuna is described as having eyes filled with tears, highlighting the depth of his emotional turmoil and his reluctance to engage in combat against his kin.

Viṣīdantam: "Sorrowful" - Arjuna is not only compassionate but also sorrowful and despondent, feeling a profound sense of hopelessness and confusion about his duty.

Idaṁ vākyam uvāca Madhusūdanaḥ: "Madhusudana, Krishna, spoke the following words" - Krishna, known here as Madhusudana (a name symbolizing his victory over the demon Madhu), begins to speak to Arjuna. Krishna's role is pivotal as he starts to address Arjuna's inner turmoil and guide him towards his duty (dharma), aiming to dispel Arjuna's despondency just as He killed the demon Madhu.

2.2

**śrībhagavānuvāca
kutastvā kaśmalamidaṁ(ॐ), 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.

This verse serves as a wake-up call for Arjuna. Krishna uses strong language to shake Arjuna out of his despondency, emphasizing that his current behavior is unworthy of a Kṣatriya (warrior), dishonorable, and spiritually detrimental. Krishna's rebuke is aimed at reminding Arjuna of his duty (dharma) as a warrior and the importance of maintaining composure and honor, especially in the face of adversity.

śrī-bhagavān uvāca: "The Blessed Lord said" - The term "śrī-bhagavān" refers to Lord Krishna, who is considered the Supreme Personality of Godhead. His words carry great significance and authority.

Throughout the Mahabharata, Sri Krishna is commonly referred to as Krishna or Vasudeva. However, in the verses that comprise the Bhagavad Gita, he is referred to as Sri Bhagavan, signifying his divine nature. This distinction underscores Krishna's role as the Supreme Being imparting spiritual wisdom and guidance to Arjuna.

- **aiśvaryaṃ śrīyaśaḥ śaktiḥ jñānaṃ vairāgyameva ca:** This verse describes the six divine qualities that constitute the term 'Bhaga', and by possessing these, one is referred to as 'Bhagavan'. The qualities are wealth (aiśvaryaṃ), prosperity (śrīr), fame (yaśaḥ), power (śaktiḥ), wisdom (jñānaṃ), and dispassion (vairāgyam).
- **vedo'khilo dharmamūlam:** "The entire Veda is the root of Dharma." This phrase emphasizes the foundational role of the Vedas in the establishment and understanding of Dharma (righteousness, moral values, duty). According to Hindu tradition, the Vedas are considered the ultimate source of knowledge and authority on Dharma, encompassing moral and ethical guidelines, rituals, and spiritual teachings that govern the conduct of individuals and society.
- **rāmo vigrahavān dharmah:** "Rama is the embodiment of Dharma." By calling Rama "vigrahavān dharmah," it is asserted that his every action aligns with the highest moral and ethical standards, providing a tangible example of how dharma should be lived out in human form.

kutas tvā kaśmalam idaṃ: "How has this delusion overcome you" - Krishna questions Arjuna about the sudden onset of his delusion and despair. The word "kaśmalam" implies confusion, weakness, or despondency.

viṣame samupasthitam: "at this crucial moment" - Krishna emphasizes the timing of Arjuna's emotional breakdown, highlighting that it has occurred at a critical juncture (viṣame), implying the inappropriateness of such feelings during a significant moment like a battle.

anārya-juṣṭam: "not befitting an honorable man" - The term "anārya" refers to actions or thoughts that are not noble or honorable. Krishna criticizes Arjuna's behavior as unworthy of someone of his stature and lineage.

asvargyam: "does not lead to higher planets" - Krishna points out that Arjuna's despondency and inaction will not lead to any spiritual or material benefits, specifically the attainment of Svarga (heaven), which was a significant goal in the Vedic tradition.

akīrti-karam: "brings infamy" - Krishna stresses that Arjuna's current state will result in dishonor and disgrace. For a warrior like Arjuna, honor and reputation are paramount, and thus, Krishna appeals to his sense of duty and reputation.

arjuna: Addressing Arjuna by name signifies Krishna's direct and personal approach, making the admonishment both intimate and powerful.

Krishna's words also introduce the central themes of the Bhagavad Gītā, including the concepts of duty, righteousness, and the appropriate response to challenging situations. This verse sets the stage for the subsequent teachings on selfless action, the impermanence of the physical body, and the eternal nature of the soul, which are key components of Krishna's philosophical discourse to Arjuna.

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.

Sri Bhagavān commands Arjuna to abandon his weak-heartedness and rise to the occasion, reminding him of his identity as a formidable warrior. This verse is crucial in the Bhagavad Gītā as it marks the beginning of Sri Bhagavān's effort to motivate Arjuna to overcome his despondency and fulfill his duty. Sri Bhagavān's words are a mix of rebuke and encouragement, aiming to jolt Arjuna out of his emotional paralysis and instill a sense of duty and purpose.

klaibyaṁ mā sma gamaḥ pārtha:

- **klaibyaṁ:** Impotence or unmanliness. Here, it refers to Arjuna's reluctance and emotional weakness.
- **mā sma gamaḥ:** Do not give in to or do not succumb to.
- **Pārtha:** Son of Pritha (Kunti) (another name for Arjuna). Using this name, Sri Bhagavān appeals to Arjuna's sense of identity and lineage.

Kunti, the mother of the Pāṇḍavas, conveyed a powerful message to her sons through Bhagavān Krishna before the great war of Kurukshetra. Show Yourself as True Kṣatriyas: Kunti declared that the time had come for her sons to demonstrate their true Kṣatriya spirit. As warriors, they were duty-bound to uphold righteousness (Dharma) and fight for justice. She urged them not to falter in their duty. Uphold Dharma Now: Kunti emphasized that this was a critical moment. If her sons failed to uphold Dharma during the war, she would forsake them forever. Her message carried the weight of their lineage and the expectations placed upon them as noble warriors. Kunti's words served as a reminder of their responsibilities and the need to fight for justice, even if it meant facing immense challenges. Śrī Krishna conveyed this message to the Pāṇḍavas, urging them to fulfill their duty on the battlefield.

Sri Bhagavān admonishes Arjuna, telling him not to succumb to impotence. He emphasizes that this emotional weakness is unworthy of him, given his noble birth and warrior duties.

naitat tvayy upapadyate:

- **na:** Not.
- **etat:** This.
- **tvayi:** In you.
- **upapadyate:** Is befitting or appropriate.

Sri Bhagavān asserts that such behavior is not appropriate for Arjuna. It does not suit his stature as a warrior and a prince.

kṣudraṁ hṛdaya-daurbalyaṁ:

- **kṣudraṁ:** Petty or insignificant.
- **hṛdaya-daurbalyaṁ:** Weakness of heart.

Sri Bhagavān describes Arjuna's emotional weakness as petty and insignificant, unworthy of a person of his stature.

tyaktvottiṣṭha parantapa:

- **tyaktvā:** Abandoning or giving up.
- **uttiṣṭha:** Rise or stand up.
- **parantapa:** O chastiser of enemies, a title for Arjuna, indicating his prowess in battle.

Sri Bhagavān emphasizes that yielding to weakness is inappropriate for Arjuna and that he must rise above

his emotional turmoil to perform his duty as a warrior. This admonishment sets the stage for the philosophical and spiritual teachings that Sri Bhagavān imparts in the subsequent chapters, guiding Arjuna towards understanding his duty (dharma) and the larger principles governing life and action.

A quote in English goes as follows:

If wealth is lost, nothing is lost, if health is lost, something is lost. If character is lost, everything is lost.

Parama Pujya Swami ji added one more aspect to it as:
If **Confidence is lost everything is lost forever.**

One need not worry for the Divine presence is with us forever in the form of the sacred Bhagavadgītā.

'jayatu jayatu gītā, vāñmayī kṛṣṇamūrti:|'

Bhagavad Gītā is the literary form of Śrī Krishna

which indicates HIS Divine presence with us in the form of verses. The more you read the Bhagavad Gītā, the more you understand it, the more you put it into practice, the more you teach others you can be rest assured your self-confidence will never waver. We need to adopt, "Learn Gītā, teach Gītā , imbibe Gītā."

Hanuman ji was cursed by a sage that he would forget of his immense strength and power. When the question arose of how to cross the vast ocean to reach Lanka in search of Sita mata, Jambavant ji reminded him of his power:

uttiṣṭha vanaśārdūlaṃ laṃghavasya mahārṇavam|

O' the greatest amongst the apes rise and use your power and strength to cross the Ocean.

2.4

arjuna uvāca

**kathaṃ(m) bhīṣmamahaṃ(m) sañkhye, droṇaṃ(ñ) ca madhusūdana,
iṣubhiḥ(ph) pratiyotsyāmi, pūjārḥavarisūdana. 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.

This verse captures the essence of Arjuna's moral and emotional turmoil. He is torn between his duty as a warrior (Kṣatriya) and his deep respect and love for his elders and teachers. This conflict is central to the Bhagavad Gītā, as it sets the stage for the profound teachings that follow. Arjuna's questioning reflects the human struggle with duty, morality, and emotions.

1. अर्जुन उवाच :

- "Arjuna said" - This phrase introduces Arjuna's spoken words, indicating that the following lines are his questions or statements.

2. कथं :

- "How" - Arjuna is questioning the possibility or appropriateness of his actions.

3. भीष्मम् :

- Refers to Bhīṣma Pitāmaha , the grandsire of both the Kauravas and the Pāṇḍavas , known for his vow of celibacy and unparalleled prowess in battle.

4. अहम् :

- "I" - Refers to Arjuna himself, emphasizing his personal struggle.

5. सङ्ख्ये :

- "In battle" - Indicates the battlefield context of his dilemma.

6. द्रोणं च :

- "And Dronaacharya" - Refers to Drona, Arjuna's teacher in archery and warfare, and a respected figure.

7. मधुसूदन :

- "O Madhusudana" - A name for Krishna, meaning the slayer of the demon Madhu. This name reminds Arjuna of Krishna's divine power and role as a protector.

8. इषुभिः

- "With arrows" - Refers to the weapons Arjuna would use in battle.

9. प्रतियोत्स्यामि :

- "Counterattack" or "fight against" - Indicates the act of engaging in combat.

10. पूजार्हो :

- "Worthy of worship" - Suggests that both Bhishma and Drona are deserving of respect and veneration, not hostility.

11. अरिसूदन :

- "O destroyer of enemies" - Another name for Krishna, highlighting his role as a divine warrior and slayer of foes.

Arjuna's hesitation to fight Bhīṣma Pitāmaha and Dronacharya illustrates the complexity of dharma (duty/righteousness). On one hand, his duty as a Kṣatriya obliges him to fight in the war to uphold justice. On the other hand, his personal duty towards his family and teachers makes him question the righteousness of battling those who have taught and cared for him.

By addressing Krishna as "Madhusudana" and "Arisudana," Arjuna is invoking Śrī Krishna's divine nature and asking for guidance. He is essentially saying, "You, who have defeated powerful enemies and demons, tell me how can I, your devotee, possibly fight against those I revere and hold sacred?"

Dnyaneshwar Maharaj says, "Arjuna, You never think inappropriately. You never lose your courage. Failure

flees in all ten directions, When your name is heard."

तु अनुचित न चिंतीसी धीर केव्हां ही न सोडीशी
अपयश पळे दश दिशाशी तुझें नाव ऐकतां

तू आधार शूर वृत्तीचा मुकुट मणी क्षत्रियांचा
डंका तुझ्या पराक्रमाचा त्रैलोक्यात

You are the support of the brave, The crown jewel of the Kṣatriyas, The sound of your valor echoes, Throughout the three worlds.

But now, Arjuna's heart is overpowered by compassion, the valor has left him.

This verse also highlights the deep reverence and cultural values of the time, where elders and teachers were held in the highest regard, making the conflict even more poignant.

Arjuna's words to Sri Bhagavān Krishna encapsulate his deep distress and serve as a prelude to the profound spiritual discourse that Śrī Krishna will deliver. This discourse will address not only Arjuna's immediate concerns but also broader philosophical questions about duty, righteousness, and the nature of life and death.

2.5

**gurūnahatvā hi mahānubhāvān,
śreyo bhoktuṁ(m) bhaikṣyamapīha loke,
hatvārthakāmāmstu 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 is on the battlefield of Kurukshetra, filled with sorrow and confusion about the moral implications of fighting against his own kin, including his beloved teachers Bhīṣma pitāmaha and Dronacharya. He expresses a preference for a life of begging over the guilt of killing his respected elders. This verse captures the essence of Arjuna's inner conflict and his deep moral and ethical considerations. Arjuna is a Kṣatriya (warrior class), and his duty (dharma) is to fight. However, he is also deeply compassionate and respectful towards his elders and teachers, which creates a profound dilemma.

gurūn ahatvā hi mahānubhāvān:

- **gurūn:** Teachers or elders, referring to Bhishma and Drona.
- **ahatvā:** Not killing.
- **mahānubhāvān:** Great-souled or noble beings.

Arjuna states that it would be better not to kill his great-souled teachers. He acknowledges their nobility and the respect he holds for them.

śreyo bhoktuṁ bhaikṣyam apīha loke:

- **śreyo:** Better.
- **bhoktuṁ:** To live.
- **bhaikṣyam:** By begging, referring to a life of renunciation and minimalism.
- **api:** Even.
- **iha loke:** In this world.

Arjuna suggests that living a life of begging, which is considered the lowest form of livelihood for a Kṣatriya, is preferable to killing his elders.

hatvā artha-kāmāṁs tu gurūn ihaiva:

- **hatvā:** Having killed.
- **artha-kāmān:** Desiring wealth and pleasure.
- **tu:** But.
- **gurūn:** Teachers or elders.
- **ihaiva:** In this world itself.

Arjuna contemplates that if he kills his elders, even for the sake of wealth and pleasure, it would be a great sin and morally troubling.

bhuñjīya bhogān rudhira-pradigdhān:

- **bhuñjīya:** To enjoy or partake in.
- **bhogān:** Enjoyments or pleasures.
- **rudhira-pradigdhān:** Smeared with blood.

Arjuna concludes that any pleasures or enjoyments he might gain after killing his elders would be tainted with their blood, symbolizing guilt and the moral stain of his actions.

Sri Dhyaneswar Maharaj describes the state of Arjuna:

मी अर्जुन शिष्य द्रोणाचा हा गुरु माझा धनुर्विद्येचा
तो उपकार काय त्याचा वध करून फेडीनं मी?

“I am Arjuna, the disciple of Drona. He is my guru in archery. What good is his favor if I repay it by slaying him?”

ज्यांचा कृपेचा मिळवावा वर त्यांच्या वरीच कराया अपकार
मी का आहे भस्मासुर? अर्जुन म्हणे

“Upon those from whom blessings are to be sought, should I inflict harm? Am I Bhasmasura? So ponders Arjuna.”

Sri Dhyaneswar Maharaj further elaborates:

त्या वेळी म्हणे अर्जुन श्री कृष्णा द्यावे ध्यान
परी ते सर्व ऐकून रुचले नाही कृष्णासी

“At that moment, Arjuna says, ‘Pay attention, O Krishna.’ Yet, having heard it all, it did not please Krishna.”

हे ऐकून अर्जुन भ्याला मग पुनरपि बोलू लागला
म्हणे देवा माझ्या बोला दुर्लक्षिता का

“Upon hearing this, Arjuna was struck with fear and began to speak again, saying, ‘O Divine, why do you disregard my words?’”

Arjuna realized that something is quite not right and Sri Krishna isn’t paying attention to what Arjuna is saying. Arjuna then changed his tone. Arjuna realized that there is something that he is not able to understand.

The idea of living by begging is a significant one. In the Vedic tradition, renunciation and a life of begging are seen as suitable for ascetics (Saṁnyāsis) but not for warriors. By suggesting that he would prefer this life over killing his elders, Arjuna underscores the depth of his moral crisis. This statement reflects his willingness to abandon his duty as a warrior to avoid the sin of killing those he holds in high regard.

The imagery of "enjoyments tainted with blood" is powerful and poignant. It suggests that any success or pleasure gained from the battle would be forever tainted by the guilt and moral repercussions of killing his revered teachers and family members. This taint represents not just physical bloodshed but also the psychological and spiritual consequences of such actions.

In this verse, Arjuna expresses his profound moral and emotional turmoil, highlighting the ethical complexities of duty and righteousness. His reluctance to fight against his beloved teachers and elders serves as a prelude to the extensive philosophical teachings that Śrī Krishna Bhagavān will impart to resolve his confusion and guide him towards understanding his true duty (dharma). This verse is pivotal in setting the stage for the deeper spiritual and ethical discussions that follow in the Bhagavad Gītā.

2.6

**na caitadvidmaḥ(kh) kataranno gariyo,
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.

Arjuna, standing on the battlefield of Kurukshetra, is deeply troubled and morally conflicted about fighting in the war. He is particularly distressed about the prospect of killing his relatives, teachers, and friends who are arrayed on the opposing side. This verse captures his profound uncertainty about the outcomes and consequences of the battle.

na caitad vidmaḥ kataran no gariyo:

- **na:** Not.
- **ca:** And.
- **etat:** This.
- **vidmaḥ:** We know.
- **katarat:** Which.
- **naḥ:** For us.
- **gariyaḥ:** Better or preferable.

Arjuna admits that he does not know which outcome would be better for them. He is unable to decide if it is preferable to win the battle or to be defeated.

yad vā jayema yadi vā no jayeyuḥ):

- **yad vā:** Whether.
- **jayema:** We conquer.
- **yadi vā:** Or if.
- **naḥ:** Us.
- **jayeyuḥ:** They conquer.

He is uncertain whether it is better for them to win or to be defeated. This highlights his indecision and moral dilemma about the righteousness and consequences of the battle.

yān eva hatvā na jijīviṣāma:

- **yān:** Whom.
- **eva:** Certainly.
- **hatvā:** Having killed.
- **na:** Not.
- **jijīviṣāma:** Wish to live.

Arjuna feels that even if they win the battle by killing their kin, they would not want to live because the victory would be tainted by the blood of their loved ones.

te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ:

- **te:** They.
- **avasthitāḥ:** Are standing.
- **pramukhe:** In front.
- **dhārtarāṣṭrāḥ:** The sons of Dhritarashtra (Kauravas).

Arjuna points out that the sons of Dhritarashtra, his cousins and opponents in the battle, are standing before him, ready to fight.

This verse captures Arjuna's deep inner conflict and highlights the themes of dharma (duty), morality, and the complexities of human relationships. It illustrates his profound sense of confusion and sorrow, emphasizing that the consequences of the battle are not merely political or territorial but deeply personal and ethical.

Arjuna's dilemma is multifaceted. He is a warrior bound by his duty (dharma) to fight and uphold righteousness. However, this duty conflicts with his personal morals and affection for his relatives and teachers, who are on the opposing side.

The uncertainty about whether it is better to win or lose the battle underscores Arjuna's crisis. Winning the battle would mean killing his kin, which he believes would make life unbearable. On the other hand, losing the battle would mean allowing the forces of adharma (unrighteousness) to prevail, which is also unacceptable to him.

Arjuna's statement that they would not want to live after killing their relatives reflects the deep value placed on familial and social bonds in the Vedic culture. The sons of Dhritarashtra are not just enemies; they are family, teachers, and friends, making the prospect of their death unbearable.

This verse sets the stage for the teachings of Sri Bhagavān, who will address Arjuna's doubts and confusions, providing him with a broader perspective on duty, righteousness, and the nature of life and death. Sri Bhagavān's guidance will help Arjuna transcend his immediate emotional turmoil and understand his role in the larger cosmic order.

**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.

Arjuna, standing on the battlefield of Kurukshetra, is overwhelmed with sorrow and confusion about fighting in the war. He is torn between his duty as a warrior and his love and respect for his relatives, teachers, and friends who are on the opposing side. This verse marks a turning point where Arjuna, realizing his own limitations and confusion, fully surrenders to Krishna and seeks his guidance.

kārpaṇya-doṣopahata-svabhāvaḥ:

- **kārpaṇya-doṣa:** The defect of cowardice arising from misplaced compassion
- **upahata:** Overcome or afflicted by.
- **svabhāvaḥ:** Nature or disposition.

Arjuna admits that his nature has been overcome by the defect of cowardice, which is causing his hesitation and confusion.

pr̥cchāmi tvām dharma-sammūḍha-cetāḥ:

- **pr̥cchāmi:** I am asking.
- **tvām:** You.
- **dharma-sammūḍha-cetāḥ:** One whose mind is bewildered regarding dharma (duty).

Arjuna acknowledges that his understanding of dharma is completely confused, and he turns to Krishna for clarity and direction.

yac chreyaḥ syān niścitaṃ brūhi tan me:

- **yat:** What.
- **śreyaḥ:** Ultimate good or highest benefit.
- **syāt:** May be.
- **niścitaṃ:** Certain or determined.
- **tat:** That.
- **me:** To me.

Arjuna is asking Krishna to tell him definitively what is the best course of action that will lead to his ultimate good.

Samarth Ramdas Swami's prayer in this context is apt to mention here. Swamiji's Hindi translation of the Marathi verse is as follows:

हितकारक वो दे दो राम जनसुखकारक दे दो राम
 अनन्य सेवा दे दो राम पूर्ण समर्पण दे दो राम
 मैं न जानू वह दे दो राम

I do not understand what to ask for. Give it to me that what you feel is right for me.

Arjuna's change of approach from despondency to earnest inquiry is evident here which helped him to get the right advice.

śiṣyas te 'haṁ śādhi mām tvām prapannam:

- **śiṣyaḥ:** Disciple: One who is taught or one who abides by the teacher's orders
- **te:** Your.
- **aḥam:** I.
- **śādhi:** Instruct or teach.
- **mām:** Me.
- **tvām:** To you.
- **prapannam:** Surrendered.

Arjuna declares himself as Śrī Krishna's disciple and fully surrenders to him, seeking his instruction and guidance. In terms of family relations, Arjuna and Śrī Krishna are cousins, and they are also close friends who deeply love each other. Because of this profound affection, when given the choice by Śrī Krishna between having Śrī Krishna HIMSELF or Śrī Krishna's army for the impending war, Arjuna chose Śrī Krishna alone, despite Śrī Krishna's declaration that he would not take up any weapons during the battle. This choice ultimately led Arjuna to victory.

Up to this point, Sri Bhagavān has not started giving Arjuna any specific advice, although He has rebuked Arjuna for his misplaced compassion.

This verse marks a critical turning point in the Bhagavad Gītā. Arjuna's surrender and request for guidance signify the beginning of the transformative teaching that Sri Bhagavān will impart. It highlights the importance of humility, the willingness to seek help, and the recognition of one's own limitations in understanding complex moral and spiritual dilemmas.

Arjuna acknowledges that his usual courage and clarity have been overshadowed by weakness and confusion. This recognition is crucial as it shows his self-awareness and readiness to accept help.

By turning to Śrī Krishna, Arjuna shows that he values divine wisdom and guidance over his own troubled judgment. He is aware that his understanding of duty (dharma) is clouded and that he needs a higher perspective to make the right decision.

This verse sets the stage for the teachings of Sri Bhagavān, who will guide Arjuna through his doubts and confusions, providing him with the knowledge to understand his duty and act accordingly.

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's plea to Krishna, expressing his hopelessness and the gravity of his inner turmoil, continues.

na hi prapaśyāmi mamāpanudyād:

- **na hi:** Certainly not.
- **prapaśyāmi:** I see.
- **mama:** My.
- **apanudyāt:** That could dispel or remove.

Arjuna states that he does not see anything that could dispel his sorrow. This conveys the depth of his despair and his sense of helplessness.

yac chokam ucchoṣaṇam indriyāṇām:

- **yat:** That.
- **śokam:** Sorrow.
- **ucchoṣaṇam:** Drying up.
- **indriyāṇām:** Of the senses.

He describes his sorrow as so intense that it is drying up his senses. This metaphor indicates that his grief is not just emotional but is also affecting him physically, causing a loss of vitality and function.

avāpya bhūmāv asapatnam ṛddham:

- **avāpya:** Even if I were to obtain.
- **bhūmau:** On earth.
- **asapatnam:** Without rivals, unrivaled.
- **ṛddham:** Prosperous.

Arjuna posits that even if he were to gain a prosperous and unrivaled kingdom on earth, it would not alleviate his sorrow.

rājyaṁ surāṇām api cādhipatyam:

- **rājyaṁ:** Kingdom.
- **surāṇām:** Of the gods.
- **api ca:** Even.
- **ādhipatyam:** Sovereignty.

He goes further to state that even sovereignty over the gods (a metaphor for ultimate power and control) would not ease his suffering.

This verse highlights Arjuna's profound sense of despair and the intensity of his moral and emotional crisis. It underscores that material gains and power are meaningless to him in the face of such deep sorrow and ethical conflict. This sets the stage for the spiritual and philosophical teachings that Sri Bhagavān will impart.

Arjuna's declaration that he sees no solution to his sorrow, even with the attainment of ultimate power and wealth, illustrates the depth of his inner turmoil. His grief is so profound that worldly possessions and achievements seem insignificant.

The description of his sorrow as "drying up his senses" is a powerful metaphor. It indicates that his grief is affecting his entire being, causing a loss of sensory and mental faculties. This highlights the holistic impact of emotional distress on a person's physical and mental state.

By expressing such profound despair and recognizing the inadequacy of material solutions, Arjuna is essentially paving the way for Sri Bhagavan's teachings. This moment of surrender and acknowledgment of helplessness is crucial for the transformative guidance that follows.

sañjaya uvāca
evamuktvā hṛṣīkeśam(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.

This verse captures a critical moment in the Bhagavad Gītā where Arjuna, overwhelmed by sorrow and moral confusion, declares his unwillingness to participate in the battle. This moment of silence and surrender sets the stage for Sri Bhagavān's teachings, which form the core of the Bhagavad Gītā. It highlights Arjuna's vulnerability and the beginning of his quest for spiritual guidance, making him receptive to Sri Bhagavān's wisdom and counsel.

1. sañjaya uvāca:

- "Sanjaya said:" This phrase indicates that Sanjaya, the charioteer and advisor to King Dhritarashtra, is narrating the events of the battlefield to the blind king.

2. evam uktvā:

- "Having spoken thus:" Refers to Arjuna having just expressed his profound sorrow and despair in the preceding verses.

3. hṛṣīkeśam:

- "To Hrishikesha:" One of the names of Śrī Krishna, meaning the "Lord of the senses." Arjuna addresses Śrī Krishna, who is his charioteer and guide.

4. guḍākeśaḥ:

- "Gudakesha:" A name for Arjuna, meaning "one who has conquered sleep" or "one with thick, curly hair." It implies Arjuna's mastery over his senses and his warrior qualities.

5. parantapa:

- "Scorcher of foes:" Another epithet for Arjuna, highlighting his prowess and fearsome reputation in battle.

6. na yotsya iti:

- "I will not fight:" Arjuna makes a definitive statement about his decision to abstain from fighting in the war.

7. govindam uktvā:

- "Having spoken to Govinda:" Govinda is another name for Śrī Krishna, meaning "protector of cows" or "one who gives pleasure to the senses."

8. tūṣṇīm babhūva ha:

- "Fell silent:" After declaring his refusal to fight, Arjuna stops speaking, indicating his deep inner conflict and turmoil.

This verse sets the stage for the subsequent teachings of Sri Bhagavān. Arjuna's silence and refusal to fight become the catalyst for Sri Bhagavān to impart the profound wisdom of the Gītā, addressing the nature of duty, righteousness, and the self.

This verse captures a pivotal moment of vulnerability and indecision for Arjuna, marking the transition from his inner turmoil to the transformative guidance he is about to receive from Sri Bhagavān. It underscores the themes of duty, righteousness, and the quest for spiritual wisdom that are central to the Bhagavad Gītā.

2.10

tamuvāca hṛṣīkeśaḥ(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

This verse captures a critical moment in the Bhagavad Gītā where Śrī Krishna, seeing Arjuna overwhelmed by sorrow and confusion, prepares to offer his divine guidance. This moment sets the stage for the profound teachings that follow, forming the core of the Bhagavad Gītā. It highlights Arjuna's vulnerability and Śrī Krishna's readiness to impart wisdom, making Arjuna receptive to Śrī Krishna's counsel.

सञ्जय उवाच :

"Sanjaya said:" This phrase indicates that Sanjaya, the charioteer and advisor to King Dhritarashtra, is narrating the events of the battlefield to the blind king.

तमुवाच :

"To him (Arjuna), he (Śrī Krishna) said:" This indicates Śrī Krishna is about to speak directly to Arjuna, who is in a state of deep distress.

हृषीकेशः :

"Hrishikesh:" One of the names of Śrī Krishna, meaning the "Lord of the senses." It underscores Śrī Krishna's role as the divine guide who controls the senses, ready to offer Arjuna the wisdom he needs.

प्रहसन्निव :

"As if smiling:" This phrase suggests Śrī Krishna's demeanor is calm and reassuring. His slight smile reflects his understanding of Arjuna's plight and his compassionate readiness to help.

भारत :

"O Bhārata:" Refers to Arjuna, who is a descendant of the Bharata dynasty. It serves to remind Arjuna of his noble lineage and duty as a warrior.

सेनयोरुभयोर्मध्ये :

"In the midst of the two armies:" This emphasizes the location of the conversation, highlighting the tension and urgency of the moment on the battlefield of Kurukshetra.

विषीदन्तम् :

"Despondent, sorrowful:" Describes Arjuna's state of deep despair and moral confusion as he faces the prospect of fighting in the war.

इदं वचः :

"These words:" Refer to the teachings and guidance that Krishna is about to impart to Arjuna.

This verse sets the stage for the subsequent teachings of Sri Bhagavān. Arjuna's despondency and the compassionate, composed demeanor of Krishna create a pivotal moment that leads to the imparting of the profound wisdom of the Bhagavad Gītā. This wisdom addresses the nature of duty, righteousness, and the self, guiding Arjuna out of his confusion.

This verse captures a pivotal moment of vulnerability and indecision for Arjuna, marking the transition from his inner turmoil to the transformative guidance he is about to receive from Sri Bhagavān. It underscores the themes of duty, righteousness, and the quest for spiritual wisdom that are central to the Bhagavad Gītā.

2.11

śrībhagavānuvāca aśocyānanvaśocastvaṁ(m), prajñāvādāṁśca bhāṣase, gatāsūnagatāsūṁśca, 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

This verse captures the beginning of Sri Bhagavan's profound teachings to Arjuna, addressing his sorrow and confusion with wisdom. It highlights the contrast between true wisdom and Arjuna's misplaced grief, setting the stage for deeper philosophical insights into life and duty.

श्रीभगवानुवाच :

"The Blessed Lord said:" This phrase indicates that Sri Krishna, referred to here as "Sri Bhagavān," is beginning his response to Arjuna's despondency.

अशोच्यानन्वशोचस्त्वं :

"You grieve for those who should not be grieved for:" Sri Bhagavān tells Arjuna that his sorrow is misplaced. Arjuna is grieving over the physical bodies, which are not the true essence of individuals.

प्रज्ञावादांश्च भाषसे :

"Yet you speak words of wisdom:" Although Arjuna speaks as if he is wise, his grief shows a lack of true understanding. Sri Bhagavān highlights the gap between Arjuna's perception and true wisdom.

गतासूनगतासूंश्च :

"Those who are dead and those who are alive:" Sri Bhagavān refers to both the living and the dead, indicating that true wisdom transcends the distinctions of life and death.

नानुशोचन्ति पण्डिताः :

"The wise grieve neither for the living nor for the dead:" Sri Bhagavān emphasizes that the truly wise do

not grieve over the temporary physical existence, understanding the eternal nature of the soul.

This verse sets the stage for the subsequent teachings of Sri Bhagavān. Arjuna's misplaced grief and Sri Bhagavān's clarification create a pivotal moment that leads to the imparting of the profound wisdom of the Bhagavad Gītā. This wisdom addresses the nature of the self, the impermanence of the physical body, and the eternal nature of the soul, guiding Arjuna towards a deeper understanding of life and duty.

This verse marks the beginning of Sri Bhagavān's transformative guidance, highlighting the themes of true wisdom, the nature of the self, and the transcendence of life and death that are central to the Bhagavad Gītā.

2.12

**na tvevāhaṁ(ñ) jātu nāsaṁ(n), na tvaṁ(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.

This verse captures Sri Bhagavān's teaching about the eternal nature of the soul, addressing Arjuna's grief and confusion about life and death. It underscores the continuity of existence and the immortality of the soul, setting the stage for deeper spiritual insights.

न त्वेवाहं जातु नासं :

"Never was there a time when I did not exist:" Sri Bhagavān declares the eternal nature of his own existence, affirming that he has always been present.

न त्वं :

"Nor you:" Sri Bhagavān assures Arjuna that he, too, has always existed.

नेमे जनाधिपाः :

"Nor all these kings:" Sri Bhagavān extends this truth to the kings and warriors assembled on the battlefield, indicating that their souls are also eternal.

न चैव न भविष्यामः :

"Nor will there ever be a time when we will cease to be:" Sri Bhagavān emphasizes the continuous and unending nature of existence, asserting that the soul never ceases to exist.

सर्वे वयमतः परम् :

"All of us from now on:" This phrase includes everyone, indicating the universal truth of the eternal soul that applies to all beings.

This verse sets the stage for the subsequent teachings of Sri Bhagavān by establishing the fundamental principle of the immortality of the soul. Arjuna's fear of death and his grief over the potential loss of his loved ones are addressed by Sri Bhagavān's affirmation that the soul is eternal and beyond the physical

existence.

This verse marks a critical point in Sri Bhagavān's transformative guidance, highlighting the themes of eternal existence, the nature of the self, and the continuity of life that are central to the Bhagavad Gītā. It reassures Arjuna and prepares him to understand and accept the deeper spiritual wisdom that Sri Bhagavān is about to impart.

2.13

**dehino'sminyathā dehe, kaumāraṃ(ṽ) 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.

This verse captures Sri Bhagavān's teaching about the nature of the soul's journey through different stages of life and beyond. It emphasizes the eternal nature of the soul and the transitions it undergoes, setting the stage for a deeper understanding of life, death, and rebirth.

श्रीभगवानुवाच :

"The Blessed Lord said:" This phrase indicates that Sri Bhagavan, referred to here as "the Blessed Lord," is continuing his response to Arjuna's despondency.

देहिनः :

"Of the embodied soul:" Refers to the soul that resides within the physical body.

अस्मिन् :

"In this:" Indicates the current physical body.

यथा देहे :

"In the body, just as:" Refers to the process that occurs within the physical body.

कौमारं :

"Boyhood:" The stage of childhood.

यौवनं :

"Youth:" The stage of adolescence and adulthood.

जरा :

"Old age:" The stage of aging.

तथा देहान्तरप्राप्तिः :

"Similarly, the attainment of another body:" Refers to the soul's transition to another body after death.

धीरः :

"The wise:" Refers to those who possess true understanding and wisdom.

तत्र :

"In that:" In the context of the soul's journey and transitions.

न मुह्यति :

"Are not deluded:" Indicates that the wise are not confused or distressed by these changes.

This verse sets the stage for the subsequent teachings of Sri Bhagavān by explaining the natural process of the soul's journey through different stages of life and rebirth. Arjuna's confusion and fear about death and the loss of his loved ones are addressed by Sri Bhagavān's explanation of the soul's continuous journey.

This verse marks a critical point in Sri Bhagavān's transformative guidance, highlighting the themes of eternal existence, the nature of the self, and the natural transitions of life that are central to the Bhagavad Gītā. It reassures Arjuna and prepares him to understand and accept the deeper spiritual wisdom that Sri Bhagavān is about to impart.

The session concluded with Hari Naam Sankirtan.

Question And Answer

Sudha Didi Ji

Q: Which months correspond to Uttarayan and Dakshinayan?

A: In the Hindu calendar, the year is divided into two halves based on the apparent movement of the Sun:

Uttarayana:

This period corresponds to the Sun's northward movement, starting from the Winter Solstice.

- It generally begins around January 14th (Makar Sankranti) and continues until around July 14th.
- The months typically covered by Uttarayan are January to June.

Dakshinayana:

This period corresponds to the Sun's southward movement, starting from the Summer Solstice.

- It generally begins around July 14th and continues until around January 14th.
- The months typically covered by Dakshinayan are July to December.

Uttarayan (Uttarayana) is generally considered more auspicious than Dakshinayan (Dakshinayana). Bhīṣma pitāmaha Pitamah chose to leave his mortal body during Uttarayan, which is believed to grant liberation (moksha).

Q: How should I meditate? Should I focus on Bhagavān in a "Sakar Roop" (with form)?

A: Sri Bhagavān has clarified that it is generally more effective to meditate on or worship the ‘Saguna Sakar’ form of Bhagavān (God with attributes and form) than the ‘Nirguna Nirakar’ (God without attributes and form). In the 12th chapter of the Bhagavad Gita, Sri Bhagavān states:

**मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ 12.2॥**

"Those who fix their minds on Me and always engage in My devotion with steadfast faith, I consider them to be the best yogis."

He further explains:

**क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ 12.5॥**

"For those whose minds are attached to the unmanifest, the path of realization is full of tribulations. Worship of the unmanifest is exceedingly difficult for embodied beings."

This highlights that for most people, meditating on a tangible form of God can be more approachable and rewarding.

Raman Maharshi also emphasized that the worship of the ‘Saguna Sakar’ form should continue as long as bodily attachments persist, signaled by physical needs such as hunger. This suggests that as long as we are aware of our bodily existence, focusing on a form of God can help deepen our meditation and devotion.

Suresh Bhayya Ji

Q: Is ‘Moh’ (delusion) a bad thing? Should there be no ‘Moh’ (delusion) or ‘Prem’ (love) in samsara (the cycle of rebirth)?

A: ‘Moh’ (delusion) and ‘Prem’ (love) are not synonyms. Moh refers to ignorance and attachment that cloud our judgment. One should indeed love their near and dear ones, but it is essential not to become overly attached to them. We must remember that one day we will have to part from our loved ones.

Q: Suppose there is a land dispute between two brothers and one gives up the land to resolve the dispute, is it wrong?

A: An apt example from a real story can help in understanding this: A saint and his brother living in a village had a similar dispute and had to go to court in a nearby town. Despite the conflict, the saint would carry lunch for both of them. During the court recess, he would offer food to his brother, saying, "The court battle is in the court. Outside, we can share a meal together." They would eat together, showcasing a separation of legal matters and personal relationships.

Villagers often wondered why the saint did not simply give up the disputed land to his brother and end the matter. The saint’s response was that legal matters need to be dealt with legally, fulfilling his duty. When the court ruled in favor of the saint, he chose not to attach himself to the disputed land. Instead, he gave it to his brother, thus following the advice given by Sri Bhagavān to Arjuna regarding duty and detachment in worldly matters.

This story illustrates the importance of fulfilling one's duties while maintaining a sense of detachment, aligning with the teachings of the Bhagavad Gita.

Geeta Didi

Q: If I become Gītā Vrati, how will I overcome the ego that might arise from this achievement?

A: Overcoming the ego is a significant challenge on the spiritual path. Conquering ego is tantamount to attaining union with the Paramātmā (Supreme Soul). Saint Kabir beautifully encapsulates this idea in his verse:

प्रेम गली अति सांकरी, जा में दो न समाय।

"The lane of love is too narrow; it cannot hold two things together."

This means that in the journey of divine love, there is no space for both ego and God. If ego exists, Bhagavān (God) cannot be realized. Conversely, if Bhagavān is realized, the ego dissolves completely.

The more you practice connecting with Bhagavān, the more the ego will gradually start to diminish. Regular spiritual practice, humility, and selfless service help in dissolving the ego over time. The key is a persistent and sincere effort in your spiritual practices.

Manju Didi

Q: Can you please explain the 6 traits of Bhagavān?

A: The six divine qualities that constitute the term 'Bhaga', and by possessing these, one is referred to as 'Bhagavān', are described in the verse:

ऐश्वर्य श्रीर्यशः शक्तिः ज्ञानं वैराग्यमेव च:

These qualities are:

- **Wealth (Aiśvaryaṁ):** This refers to supreme prosperity and abundance, encompassing both material and spiritual riches.
- **Prosperity (Śrīr):** This signifies overall well-being, beauty, and the auspiciousness that Bhagavan embodies and bestows upon his devotees.
- **Fame (Yaśaḥ):** This represents an unblemished reputation and glory, known universally and eternally.
- **Power (Śaktiḥ):** This denotes divine power and energy, the ability to perform miraculous deeds and control all aspects of creation.
- **Wisdom (Jñānaṁ):** This quality represents ultimate knowledge and understanding, the wisdom to know the truth of all things.
- **Dispassion (Vairāgyam):** This signifies detachment and renunciation, the ability to remain unattached to material possessions and worldly desires.

Together, these six traits define the divine nature of Bhagavān, making Him the embodiment of perfection

and the supreme being.



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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

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