

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 2: Sāṅkhya-Yoga

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YouTube Link: <https://youtu.be/Z4enzWZUGhg>

## A Warrior's Surrender: Seeking the Light of Clarity

The second chapter of the *Bhagavad Gita*, titled **Sāṅkhya-Yoga** or "**The Yoga of Knowledge**," unfolds as a profound dialogue between Bhagavan Sri Krishna and Arjuna, setting the stage for the transformative wisdom that follows—a wisdom not only for Arjuna but for all of humanity.

The session began with heartfelt reverence. Salutations were offered at the feet of Gurudev Govind Giri Ji Maharaj, invoking blessings from Maa Saraswati, Bhagavan Ved Vyasa, and Sant Dnyaneshwar Maharaj. The opening prayer dedicated to the Guru echoed through the gathering:

गुरुर् ब्रह्मा गुरुर् विष्णुः गुरुर् देवो महेश्वरः  
गुरुः साक्षात् परब्रह्म तस्मै श्री गुरवे नमः

This prayer honors the Guru as Brahma, Vishnu, and Maheshwara—the embodiment of the Supreme Reality who dispels darkness with the light of knowledge.

Today, on the auspicious occasion of **Bhai-Duj** during the Diwali festival, a time when sisters pray for their brothers' well-being, we delve into the sacred conversation between two brothers in spirit: *Sri Krishna*, the eternal *Narayan*, and *Arjuna*, the noble *Narottam*. Just as Diwali brightens the world, the Gita serves as a radiant lamp for our inner journey. The knowledge that Bhagavan Sri Krishna is about to share transcends time, continuing to illuminate hearts over centuries with its profound insights.

Sant Dnyaneshwar Maharaj beautifully captures the intent of this divine discourse:

तैसा वाग्विलास विस्तारू, गीतार्थे विश्व भरू  
आनंदाचे आवारू, मांडू जगा

*Let me expand my words in such a way that the essence of the Gita fills the universe, creating a world enveloped in divine joy and bliss.*

तूं गुरु बंधु पिता। तूं आमची इष्ट देवता। तूंचि सदा रक्षिता। आपदीं आमुतें।। (2.59)

Arjuna, now fully surrendered, seeks divine counsel from Bhagavan Sri Krishna. In the first chapter, we witnessed Arjuna wrestling with the thought of battling his own kin, swayed by a mixture of compassion and doubt. Under psychological strain and influenced by arguments appealing to his kindness, Arjuna considers withdrawing from the battlefield. This turmoil is compounded by the voices of those who urge him to tolerate injustice for the so-called greater good, despite knowing that opponents like Duryodhana and Dushasana are far from deserving forgiveness.

Yet, Bhagavan listens with patience as Arjuna lays out his reasons for stepping back, trying to justify his hesitation. At the height of his grief, Arjuna discards his bow and arrows, collapsing in his chariot—a warrior overcome by a deep, internal crisis.

Sri Krishna begins His response only after Arjuna asks for guidance, gently but firmly challenging Arjuna's doubts. His first words are direct and piercing, meant to awaken Arjuna from his despondency:

**क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते।  
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप॥ (2.3)**

*"Do not yield to unmanliness, Arjuna; it does not befit you. Shake off this base faint-heartedness, rise up, O scorcher of foes!"*

Through these words, Sri Krishna indirectly reminds Arjuna of his past valor, even suggesting that he might still be influenced by the effects of Urvashi's curse, which had required him to live as a *Kinnar* during the period of incognito. This reminder is meant to stir Arjuna's inner strength. This verse deeply resonated with Swami Vivekananda, who saw in it a call to rise above weakness and fear.

Despite Sri Krishna's counsel, Arjuna expresses his anguish, saying:

**गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके।  
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान्नुधिरप्रदिग्धान्॥ (2.5)**

*It is better to live on alms in this world than to kill these noble elders. Even if I desire wealth, it would be tainted with their blood.*

Sant Dnyaneshwar Maharaj elaborates on Arjuna's turmoil:

**मी पार्थ, द्रोणांचा केला तेणे धनुर्वेद मज दिला  
तो मी काय आभा उरला वधी तयाते?**

*I am Partha (Arjuna), trained by Dronacharya, who bestowed upon me the art of archery. By killing my own Guru, what honor would I have left?*

Here, Arjuna likens himself to Bhasmasura, who sought to harm his benefactor. Sri Krishna, understanding the depth of Arjuna's inner conflict, allows him to pour out his heart fully, patiently listening to his fears.

## 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.

In this verse, Sañjaya recounts Arjuna’s final, resolute refusal to fight, capturing his descent into despair and total surrender. Arjuna, after sharing his profound grief and moral confusion with Śrī Bhagavān, renounces the battle entirely. The silence that follows his decision reflects the depth of his emotional turmoil and exhaustion, signaling the moment before Śrī Bhagavān begins His divine discourse.

- **sañjaya uvāca:** Sañjaya, narrating the events to King Dhṛtarāṣṭra, highlights the gravity of Arjuna’s refusal, building suspense as Arjuna reaches the limits of his resolve before Śrī Bhagavān’s response.
- **evam uktvā hr̥ṣīkeśam:** Arjuna addresses Śrī Bhagavān as *Hr̥ṣīkeśa* (master of the senses), acknowledging the divine mastery and supreme authority of Bhagavān over the senses, emotions, and mind—an acknowledgment of the Lord’s all-encompassing wisdom.
- **guḍākeśaḥ parantapa:** Although Arjuna is celebrated as *Guḍākeśa* (conqueror of sleep) and *Parantapa* (scorcher of foes), here he appears in stark contrast to these titles. Overwhelmed with vulnerability, his strength and courage seem diminished, reflecting his inner turmoil.
- **na yotsya iti govindam uktvā tūṣṇīm babhūva ha:** Declaring to *Govinda* (another name for Śrī Bhagavān), “I will not fight,” Arjuna’s silence signifies his surrender. In his words and silence, he expresses a readiness to receive guidance beyond his own understanding.

### Key Insight

This verse captures Arjuna at a crucial juncture of absolute vulnerability and surrender, setting the stage for his transformation. His silence after renouncing the battle is not mere passivity; it is a deep, receptive openness, signaling the beginning of a profound spiritual journey. When one’s personal understanding reaches its limit, as Arjuna’s does here, it often becomes an entry point for divine wisdom. Arjuna’s moment of silent surrender marks the transition from personal struggle to a readiness to receive higher knowledge, paving the way for Śrī Bhagavān’s teachings to unfold in the timeless dialogue of the *Bhagavad Gītā*.

This silence, laden with humility and receptivity, exemplifies how true learning begins when we let go of our own assumptions and open ourselves to guidance beyond our limited perception. It is in this space of quiet surrender that the transformative wisdom of Śrī Bhagavān will soon pour forth, illuminating Arjuna’s path and that of all seekers.

## 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

In this verse, Śrī Bhagavān prepares to respond to Arjuna’s intense despair and inner turmoil. Observing Arjuna’s sorrow, he smiles softly—a gesture that reflects his deep compassion, wisdom, and understanding of Arjuna’s predicament. This gentle smile signals the transformative wisdom that he is about to impart, which will guide Arjuna from confusion and grief to clarity and purpose.

- **tam uvāca hṛṣīkeśaḥ**: Śrī Bhagavān, addressed here as *Hṛṣīkeśa* (the master of senses), exemplifies perfect control and insight. His serene disposition contrasts with Arjuna's turmoil, embodying the calm that comes from divine wisdom.
- **prahasan iva**: The phrase "*as if smiling*" hints at Śrī Bhagavān's gentle empathy. His smile is not mere amusement; it is a compassionate understanding of Arjuna's struggle, preparing the way for profound guidance.
- **bhārata**: Sañjaya addresses King Dhṛtarāṣṭra as "*Bhārata*" (descendant of Bharata), emphasizing the gravity of the moment as Arjuna, representing the Pandavas, stands caught between familial ties and warrior duty on the battlefield.
- **senayor ubhayor madhye viśīdantam**: Arjuna's position between the two armies poignantly symbolizes his inner conflict—he stands between loyalty to family and his duty as a warrior. This scene captures the intensity of his sorrow and indecision, torn by opposing forces within himself.

In the first chapter, Arjuna laid bare his doubts, justifications, and conflicts in front of Śrī Bhagavān, speaking at length to explain his reluctance to fight. Throughout this, Śrī Bhagavān listened patiently, allowing Arjuna to express himself fully. However, by the time of verse 7 in the second chapter, Arjuna recognizes that he is paralyzed by faint-heartedness, an unfamiliar weakness for him as a warrior. Aware of his confusion and limitation, he turns to Śrī Bhagavān with humility, seeking clarity and strength.

## Verse 2.7

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।  
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ।।

"My nature is weakened by pity, and I am confused about my duty. I ask You to tell me for certain what is best for me. I am Your disciple, surrendered to You; please instruct me."

In a gesture of surrender, Arjuna declares himself a disciple (*shishya*), no longer merely a friend. He seeks answers that go beyond temporary emotional relief; he desires true insight that aligns with *Shreyas* (lasting benefit) over *Preyas* (immediate gratification). **Shreyas** is the path of long-term well-being, spiritual growth, and fulfillment. Choosing *Shreyas* often requires discipline and inner strength but ultimately brings enduring contentment. **Preyas**, in contrast, is the path of momentary pleasure, driven by sensory desires and short-term gains. It offers immediate comfort but often at the cost of lasting peace and growth. Arjuna, acknowledging his confusion, implores Śrī Bhagavān to guide him toward *Shreyas* and away from *Preyas*.

In this state of surrender, **Prapannam** symbolizes humility, trust, and reliance on higher wisdom. To be *prapannam* is to let go of ego and attachment, opening oneself to divine guidance and placing full faith in the teacher's wisdom. Gurudev's Guru, Swami Satyamitranand Giri Ji Maharaj, often said that while abundance (*sampannata*) or even distress (*vipannata*) is common, true surrender (*prapannata*) is rare. Possessing humility (*prapannata*) while also blessed with abundance (*sampannata*) is a distinctive quality, and Arjuna embodies this rare virtue. Though endowed with skill, knowledge, and valor, he humbly seeks guidance, recognizing the limits of his understanding.

An ideal disciple (*shishya*) embodies two essential qualities:

संशयत शिष्यः, शास्त्रात शिष्यः

*Sanshayat Shishyaḥ* and *Shashanat Shishyaḥ* represent the dual role of a disciple in the traditional guru-shishya relationship. The *Sanshayat Shishya* is a disciple who questions and seeks clarity, while the *Shashanat Shishya* is one who submits to the Guru's discipline and instructions. A true disciple balances both aspects—inquiring deeply into the teachings and also respecting the teacher's authority and structure.

Sant Dnyaneshwar Maharaj beautifully captures Arjuna's state of confusion and surrender in his words:

आम्हां काय उचित, ते पाहता न स्फुरे येत  
जे मोहें येणे चित्त, व्याकुळ माझें  
तरी उचित काय आम्हां, जे व्यभिचारेना धर्म  
ते झडकरी पुरुषोत्तमा सांगें आता

I am unable to discern what is right for me, as my heart is clouded with delusion.  
My mind is restless, filled with confusion and distress.  
Please, O Purushottama (Supreme Lord), give me guidance that does not go against dharma,  
And clarify it for me now.

### Key Insight

Śrī Bhagavān's gentle smile reflects his compassionate insight into the complexities of the human heart and the trials of life. This smile foreshadows the depth of understanding and the profound guidance he is about to offer Arjuna, aiming to uplift him—and all sincere seekers—from despair and confusion. Śrī Bhagavān's teachings will empower Arjuna to transcend his grief, embrace his dharma, and attain greater spiritual wisdom.

Gurudev describes Śrī Bhagavān's words as a balm for the distressed soul:

विषण्ण जीवात्मा को प्रसन्न करने वाला

*One who brings joy and peace to the sorrowful soul.*

Thus, the divine discourse of the *Bhagavad Gita* begins, initiating a timeless dialogue that continues to illuminate the hearts of seekers with its spiritual wisdom and guidance.

## 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

In this opening verse of Śrī Bhagavān's teachings, he addresses Arjuna's sorrow and confusion with direct yet compassionate insight. Śrī Bhagavān observes that while Arjuna expresses deep grief, his sorrow is misplaced, stemming from a lack of understanding of the eternal nature of the self. With gentle clarity, Śrī Bhagavān reminds Arjuna that true wisdom lies beyond attachment to the temporary states of life and death. The wise, who comprehend the impermanence of the physical body and the immortality of the soul, do not mourn in the face of loss.

- **aśocyān anvaśocastvaṃ**: Śrī Bhagavān tells Arjuna he grieves for those unworthy of sorrow, subtly pointing out that his perspective is clouded by attachment and emotional ties.
- **prajñāvādāṃś ca bhāṣase**: Arjuna's words reflect knowledge and discernment, yet his sorrow reveals that he has not fully internalized this wisdom. His understanding is intellectual but not yet experiential.
- **gatāsūn agatāsūṃś ca**: This phrase highlights both "those who have departed" (the dead) and "those who have not departed" (the living), signifying that the wise do not grieve for either, seeing beyond the physical states of existence.
- **nānuśocanti paṇḍitāḥ**: The *paṇḍitāḥ* (wise ones) understand the difference between the eternal soul and the temporary body, freeing them from the sorrows tied to birth and death.

### Key Insight

Śrī Bhagavān begins his discourse by presenting the essence of true wisdom, urging Arjuna to rise above his personal attachments and see beyond the dualities of life and death. This foundational verse introduces the concept of the soul's immortality, which is central to the Gītā's teachings. By shifting focus to the eternal self, Śrī Bhagavān guides Arjuna toward a perspective that transcends sorrow, revealing a path of spiritual clarity and inner strength that liberates one from the grip of grief. This teaching becomes the bedrock for understanding the deeper, timeless truths of existence that the *Bhagavad Gītā* will further explore.

## 2.12

**na tvevāhaṃ(ñ) jātu nāsaṃ(n), na tvam(n) neme janādhipāḥ,  
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.

In this verse, Śrī Bhagavān begins to guide Arjuna toward a deeper understanding of the eternal nature of the Self. He assures Arjuna that neither He, Arjuna, nor the assembled kings have ever ceased to exist and will continue to exist beyond this lifetime. This timeless presence of the soul—existing through the past, present, and future—is a profound insight into the nature of existence. By emphasizing the continuity of the soul, Śrī Bhagavān aims to dissolve Arjuna's grief over the apparent mortality of his loved ones and awaken him to a broader spiritual perspective.

- **na tvevāhaṃ jātu nāsaṃ**: Śrī Bhagavān affirms his own eternal existence, subtly hinting at the unchanging, divine reality that lies beyond time.
- **na tvam neme janādhipāḥ**: He reassures Arjuna that both he and the assembled kings are also part of this timeless essence, suggesting that their true nature is beyond the limitations of the physical body.
- **na caiva na bhaviṣyāmaḥ**: This phrase further conveys that there will never come a time when any of them will cease to exist, emphasizing the soul's unbreakable continuity through cycles of life

and death.

- **sarve vayam atah param:** Śrī Bhagavān's words gently shift Arjuna's perspective, guiding him to see beyond the limitations of the material world and recognize the soul's enduring presence.

This teaching highlights the imperishable nature of the Self, which remains untouched by birth and death. It calls on Arjuna to move past his attachment to temporary identities and see the oneness of all beings in their shared, eternal essence.

The journey of spiritual transformation is often influenced by one's willingness to surrender. In one ashram, a disciple asked his Guru, "Why do people come here with one state of mind and leave transformed, each in their unique way?" The Guru replied, "Transformation depends on each person's level of surrender. The more they let go of themselves, the more they are transformed." Similarly, Arjuna, through his surrender, is now prepared to receive Śrī Bhagavān's wisdom.

Sant Dnyaneshwar Maharaj echoes this insight on the nature of ego and illusion:

तू भ्रमलेपणे अहंकृती । यांसी घातु न करिसी चितीं ।  
तरी सांगे कायि हे होती । चिरंतन ॥ ९८ ॥  
कीं तू एक वधिता । आणि सकळ लोका हा मरता ।  
ऐसी भ्रांति झणें चित्ता । येवो देसी ॥ ९९ ॥

*"In the illusion of ego, you have wandered,  
Yet do not allow this illusion to settle in your heart.  
What truly endures forever?  
You see yourself as the one who rises,  
While others appear to perish.  
Let such illusions leave your mind,  
And may true wisdom arise."*

Here, Sant Dnyaneshwar captures the delusion that ego creates, making one perceive themselves as separate and enduring while seeing others as fleeting. He urges the seeker to release this illusion and recognize the unchanging, unified essence that exists within all.

### Key Insight

This verse brings forth the timeless nature of the soul, inviting Arjuna to look beyond the fleeting identities of birth and death. Śrī Bhagavān's teaching encourages a shift in perspective, helping Arjuna (and all seekers) understand that the Self is not bound by the body or by the temporary relationships and roles that arise in each lifetime. Recognizing the soul's immortality forms the foundation for the teachings that follow on detachment, duty, and inner wisdom. Through this understanding, Śrī Bhagavān leads Arjuna toward a state of equanimity, helping him see beyond worldly attachment to the eternal truth that underlies all existence.

## 2.13

**dehino'sminyathā dehe, kaumāraṃ(ṡ) yauvanaṃ(ñ) jarā,  
tathā dehāntara-prāptiḥ(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.



In this verse, Śrī Bhagavān introduces Arjuna to the concept of the soul's eternal nature, illustrating how the soul seamlessly transitions through life's stages—childhood, youth, and old age—within one body. He then expands this idea, explaining that the journey of the soul continues even beyond the current body, as it moves on to another after death. For those with true wisdom, these changes, whether within a lifetime or between lifetimes, are seen as natural parts of the soul's unbroken journey, leading to an acceptance of life's impermanence and freedom from attachment.

- **dehino'smin yathā dehe**: The *dehin* (embodied soul) resides within the body and experiences a series of life stages, passing naturally from childhood to youth, and eventually to old age.
- **kaumāraṃ yauvanaṃ jarā**: These phases—*kaumāraṃ* (childhood), *yauvanaṃ* (youth), and *jarā* (old age)—are seen as transitions through which the soul witnesses the growth, peak, and decline of the body.
  - **Kaumāraṃ**: The phase of childhood, marked by innocence, play, and growth.
  - **Yauvanaṃ**: The period of youth, brimming with vitality, strength, and ambition.
  - **Jarā**: The stage of old age, characterized by wisdom, introspection, and gradual detachment from worldly pursuits.
- **tathā dehāntara-prāptiḥ**: In the same way, when the body's journey ends, the soul naturally transitions to another body, continuing its eternal path.
- **dhīraḥ tatra na muhyati**: The wise (*dhīraḥ*), understanding the timeless essence of the soul, remain undisturbed by these changes, accepting them as the nature of existence rather than as losses or endings.

Śrī Bhagavān's words emphasize the idea that while the physical body undergoes transformations, the soul remains constant, witnessing each stage without losing its essence. Just as it is known that within twelve years, all the cells in the body are replaced yet the individual sense of self remains intact, similarly, the soul witnesses the transition from one body to the next, remaining untouched by physical changes.

Sant Dnyaneshwar Maharaj elaborates on this eternal nature of the soul:

एथ कौमारत्व दिसे | मग तारुण्यीं तें भ्रंशे।  
परी देहचि न नाशे | एकेकासर्वे ॥ १०९ ॥

"In this body, childhood appears, followed by youth, and eventually, youth fades into old age. Yet, through these changes, the body itself does not perish all at once."

तैसीं चैतन्याचां ठायीं | इयें शरीरांतरे होति जाति पाहीं।  
ऐसें जाणे जया नाही | व्यामोहदुःख ॥ ११० ॥

"Similarly, consciousness moves from one body to the next, just as it moves through life's stages. Those who do not understand this are caught in the sorrow of illusion."

Dnyaneshwar Maharaj's words beautifully illustrate the concept of *vyamoha dukkha*—the pain arising from attachment to the body and the ego's identification with it. He explains that the Self remains constant, transcending bodily changes, and that those who grasp this truth are freed from the sorrow that arises from clinging to temporary identities.

## Key Insight



This verse introduces the foundational idea of the soul's immortality and the body's transient nature. Śrī Bhagavān's teaching encourages Arjuna to shift his focus from the physical to the eternal, realizing that these bodily changes, whether within a lifetime or between lives, are part of the soul's ongoing journey. For those who understand this truth, there is liberation from attachment and a serene acceptance of life's transitions. This insight lays the groundwork for the Gita's teachings on detachment, inner stability, and the courage to face life's changes with a heart anchored in the timeless essence of the Self.

## 2.14

### **mātrāsparsāstu kaunteya, śītoṣṇasukhaduḥkhadāḥ, āgamāpāyino'nityāḥ(s), tāṃstitikṣasva 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.

In this verse, Śrī Bhagavān teaches Arjuna about the transient nature of sensory experiences. The feelings of pleasure and pain, warmth and cold, arise from the contact between the senses and their objects. These sensations are momentary, coming and going over time, highlighting their impermanence. Śrī Bhagavān encourages Arjuna to develop resilience and remain undisturbed, recognizing that while such experiences are inevitable, they do not define one's inner stability.

- **mātrāsparsāḥ**: Refers to the contact between the senses and their objects, which produces sensations.
  - The five senses and their objects are: the ears for sound, the skin for touch, the eyes for sight, the tongue for taste, and the nose for smell.
- **śītoṣṇa-sukha-duḥkhadāḥ**: This phrase signifies that sensory interactions create experiences of warmth and cold, pleasure and pain. Often, we are drawn to pleasurable experiences and avoid painful ones, but both are inseparable aspects of life.
- **āgamāpāyinaḥ anityāḥ**: These sensations are described as transient and impermanent, highlighting that they are passing phases rather than permanent states.
- **tāṃs titikṣasva bhārata**: Śrī Bhagavān urges Arjuna to "endure" these sensations, promoting resilience and the ability to stay balanced amid the fluctuations of pleasure and pain.

Śrī Bhagavān's advice is a reminder to cultivate a mind that does not react impulsively to external circumstances. As Gurudev puts it: "Can we cultivate a mind that does not respond with reactions?" In today's world, surrounded by social media that thrives on reactions—be it WhatsApp, Instagram, or Facebook—it becomes crucial to strengthen inner resilience. In the field of electrical engineering, it is known that reducing reactive energy enhances active energy. Similarly, in life, reducing reactions can enhance our actions and focus.

Sant Dnyaneshwar Maharaj expands on this concept beautifully:

देखें हे शब्दाची व्याप्ति | निंदा आणि स्तुति।  
तेथ द्वेषाद्वेष उपजति | श्रवणद्वारे ॥ ११४ ॥

"Consider the vastness of words—whether they carry criticism or praise.  
Through them, both hatred and love arise, entering through the door of hearing."

भ्यासुर आणि सुरेख । हें रुपाचें स्वरूप देख ।  
जें उपजवी सुखदुःख । नेत्राद्वारे ॥ ११६ ॥

*"Observe the beauty and radiance—the essence of form—  
which gives rise to pleasure and pain through the gateway of the eyes."*

Dnyaneshwar Maharaj describes how sensory experiences like words or forms evoke responses such as attachment, aversion, pleasure, or pain through the doors of the senses. Words enter through hearing, creating reactions like criticism or praise, and visual beauty or unpleasantness enter through sight, giving rise to joy or sorrow.

This duality of pleasure and pain can also be seen in nature. For instance, the cooling rains of *Varṣā Rtu* (monsoon season) are a relief after the intense heat of *Grīṣma Rtu* (summer season). But if the rains persist for too long, the same pleasant feeling turns uncomfortable. Similarly, something that brings joy today may not have the same effect tomorrow—like an air conditioner in the summer that brings comfort but is unwelcome in winter. These examples illustrate that pleasure and pain are two sides of the same coin, alternating and impermanent.

### Key Insight

This verse encourages the cultivation of patience and mental strength in response to life's inevitable sensory experiences. By learning to endure the ups and downs of pleasure and pain without becoming attached or disturbed, one can maintain inner balance and focus on lasting, higher truths. Śrī Bhagavān's teaching encourages us to view life's fleeting sensations as passing clouds, allowing us to develop resilience and equanimity, enabling a deeper connection to our true, unchanging Self.

## 2.15

**yaṁ(m) hi na vyathayantye, puruṣaṁ(m) puruṣarṣabha,  
śamaduḥkhasukhaṁ(n) dhīraṁ(m), so'mṛtatvāya kalpate. 2.15**

Arjuna, the wise man to whom pain and pleasure are alike, and who is not tormented by these contacts, becomes eligible for immortality

In this verse, Śrī Bhagavān describes the qualities of a spiritually mature individual. He explains that one who remains steady and unaffected by the dualities of pleasure and pain, approaching both with equanimity, is prepared for liberation. Such a person recognizes the impermanent nature of worldly experiences and maintains inner peace, free from reactive impulses. This balanced state of mind, undisturbed by sensory fluctuations, leads one towards the ultimate goal of immortality, symbolizing liberation from the cycle of birth and death.

- **yaṁ hi na vyathayanti ete:** Refers to the individual who remains unaffected by sensory experiences, demonstrating inner resilience.
- **puruṣaṁ puruṣarṣabha:** Śrī Bhagavān addresses Arjuna as *puruṣarṣabha* (best among men), encouraging him to embody the strength and wisdom that define an ideal person.
- **sama-duḥkha-sukhaṁ dhīraṁ:** The wise (*dhīra*) are those who approach both pleasure and pain

with equanimity, accepting life's dualities with a steady mind.

- **so'mṛtatvāya kalpate:** Such a person becomes eligible for *amṛtatva* (immortality), symbolizing liberation and freedom from the cycle of rebirth.

Lokmanya Tilak exemplified this quality of equanimity and strength in the face of adversity. In 1908, when he was sentenced to six years of rigorous imprisonment by the British on charges of sedition, Tilak displayed remarkable composure and resilience. During the trial, despite the heavy sentence, he remained calm and dignified. In his composed response to the British authorities, he famously declared, "**Swaraj is my birthright, and I shall have it.**" This powerful statement, delivered with unwavering resolve, reflected his inner strength and his steadfast commitment to the cause of India's independence.

Another instance of his equanimity is seen in his reaction to personal tragedy. While dictating an editorial for his newspaper *Kesari*, Tilak received the heartbreaking news that his son had succumbed to the plague. His associate, N.C. Kelkar, suggested that he pause his work, but Tilak responded with the Marathi verse:

आख्या गावाची होळी पेटली  
तेथे माझ्या घरची एक गोवरी गेली

*The entire village was ablaze in flames,  
and in that fire, just one haystack from my home was lost.*

Despite his personal sorrow, Tilak chose to continue working for the cause of India's freedom. He offered a brief prayer for his son and resumed dictating, demonstrating his unwavering dedication to a higher purpose.

### Key Insight

This verse emphasizes the importance of cultivating equanimity amidst life's inevitable dualities. By maintaining a steady mind, unaffected by pleasure or pain, one develops the inner strength essential for spiritual growth. Śrī Bhagavān teaches that those who achieve this balance are prepared for the highest spiritual attainment, guiding them toward liberation and the immortality of the soul. This equanimous state fosters resilience and clarity, enabling one to rise above personal turmoil and pursue a higher calling.

## 2.16

**nāsato vidyate bhāvo, nābhāvo vidyate sataḥ,  
ubhayorapi dṛṣṭo'ntaḥ(s), tvanayostattvadarśibhiḥ. 2.16**

The unreal has no existence, and the real never ceases to be; the reality of both has thus been perceived by the seers of Truth.

In this verse, Śrī Bhagavān introduces a profound insight into the nature of reality, distinguishing between what is temporary and what is eternal. He explains that the unreal—the fleeting, changing aspects of the world—have no true existence, while the real, the eternal essence, is always present and never ceases to exist. The wise, or *tattva-darśīs* (seers of Truth), understand this distinction and can see beyond surface appearances to grasp the unchanging reality beneath all transient forms.

- **nāsato vidyate bhāvaḥ:** The unreal, or the temporary, lacks true existence or permanence. It represents everything that changes over time, such as the body, material possessions, and worldly experiences.

- **nābhāvo vidyate sataḥ**: The real, or the eternal, never ceases to exist and remains constant. This eternal reality is the unchanging Self or soul that endures beyond the temporary fluctuations of the physical world.
- **ubhayor api dṛṣṭo'ntaḥ**: The nature and ultimate essence of both the real and the unreal have been clearly seen.
- **tattvadarśibhiḥ**: This understanding is possessed by *tattva-darśis* (seers of Truth), who have realized the eternal nature of the Self beyond the illusion of temporary forms.

To understand this distinction, consider how we perceive a person in various relationships: as a parent, friend, or neighbor. Each perspective differs based on the external relationship and body, which are transient. However, the inner essence (*chaitanya* or consciousness) of the person remains unchanged across all these relationships. This inner Self is the true, eternal reality, while attachments and associations based on the physical form are temporary and subject to change.

This concept aligns with **paramārthika satya** (absolute truth) and **vyavahārika satya** (relative truth). Absolute truth is unchanging and exists independently of time, place, or circumstance, while relative truth shifts depending on context and perception. Recognizing this distinction helps one move beyond superficial attachments and align with the deeper, unchanging reality.

Sant Dnyaneshwar Maharaj beautifully illustrates this concept:

जो सर्वदा सर्वगतु । जन्मक्षयातीतु ।  
तया केलियाहि घातु । कदाचि नोहे ॥ १३५ ॥

*"That which is ever-present and all-pervading,  
Beyond birth and destruction,  
Can never be harmed or diminished  
In any way or at any time."*

Dnyaneshwar Maharaj further likens the *tattva-darśis* (seers of Truth) to a *Rajhansa* (royal swan) with the ability to separate milk from water, symbolizing the power of discernment in distinguishing truth from illusion:

सलिलीं पय जैसैं । एक होऊन मीनलें असे ।  
परीं निवडूनि राजहंसैं । वेगळें कीजे ॥ १२७ ॥

*"Just as water and milk blend and appear as one,  
But the swan, with discernment, separates them."*

Through this metaphor, he emphasizes that the wise are able to see the eternal reality within the ever-changing world, just as the swan can discern milk amidst water.

Śrī Bhagavān continues to impart this wisdom to Arjuna, hoping to free him from grief by guiding him to see beyond the temporary, to the indestructible essence of all beings.

### Key Insight

This verse emphasizes the importance of discerning the eternal from the temporary. By understanding that the soul is unchanging while worldly forms are fleeting, one cultivates detachment and directs focus toward the higher reality. Śrī Bhagavān's words encourage us to develop the clarity of the seers, recognizing that only the unchanging essence endures. This realization forms the foundation of inner

peace, resilience, and spiritual depth, as it allows us to rise above transient experiences and align with the eternal Self.

The session concluded with a respectful offering to Gurudev and Sant Dnyaneshwar Maharaj, followed by an interactive Question and Answer session.

### Question and Answer

**Bidyadhar Senapati Ji:**

**Q:** In verse 2.12, Śrī Bhagavān tells Arjuna: *"In truth, there was never a time when I did not exist, nor you, nor all these kings. Nor will there be a time in the future when any of us will cease to be."* My understanding is that upon liberation, the soul merges with the Supersoul (Paramātmā), implying it no longer exists independently. Doesn't this contradict the verse? Could you please clarify?

**A:** Śrī Bhagavān, as the ultimate reality, manifests in countless forms. The verse

"एकोऽहम् बहुस्यामि" —

**"I am One; let me become many"** — highlights this. All creation is an expression of the singular, unified source, where every form we perceive is ultimately a manifestation of the same essence. Even a liberated soul, though united with the Divine, may continue to exist as an expression of divine will. Such souls can be sent back into the world as saints or divine *anśas* (fragments of the Divine). This is why liberated souls can still exist. As Śrī Gulab Rao Maharaj once mentioned, many such elevated souls still reside in places like the Himalayas, preserving and radiating divine energy.

**Umesh Kumar Ji:**

**Q:** I am completing Level IV and would like to start all over again to reinforce my understanding. Is this advisable?

**A:** Absolutely, starting from the beginning is highly recommended. Revisiting the foundational levels can deepen your practice and understanding, allowing you to grasp subtle insights you may have missed before. You're welcome to join the upcoming batch, which will be starting soon, to build a stronger, more refined foundation.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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