

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 2: Sāṅkhya-Yoga

1/7 (Ślōka 1-11), Sunday, 27 October 2024

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## The Moment of Surrender: Arjuna's Acceptance of Divine Guidance

The second chapter of the Bhagavad Gita, titled **Sāṅkhya-Yoga** or "The Yoga of Knowledge,"

This chapter introduces how Śrī Bhagavān leads Arjuna out of his despair and confusion. Overcome by sorrow at the sight of his loved and revered ones on the battlefield, Arjuna hesitates to fight. In response, Śrī Bhagavān imparts wisdom on the immortal nature of the soul, explaining that the soul is eternal and imperishable. He encourages Arjuna to fulfill his duty as a warrior and uphold righteousness, transcending his attachments.

Today's session began with the lighting of the holy lamp and obeisance to Śrī Bhagavān, followed by prayers, praises to Śrī Bhagavān, and a reverent viewing of his beautiful idol. By Bhagavān's immense grace, we are blessed with the opportunity to study the Gita. Whether this blessing comes from our deeds, virtues of our ancestors, or the grace of a saint, we feel grateful for the chance to bring the Gita's wisdom into our lives.

Today, we delve into Chapter Two, a chapter of great significance known as **Sāṅkhya Yoga**. In Indian tradition, spirituality revolves around two foundational pillars: **Darshan** (philosophical systems) and **Sadhan** (spiritual practices). Six main schools of philosophy, or **Darshanas**, form the foundation of our Sanatan culture and shape our understanding of life and morality:

1. **Nyāya (Logic)**: Founded by Sage Gautama.
2. **Vaiśeṣika (Atomism)**: Founded by Sage Kaṇāda.
3. **Yoga**: Propounded by Sage Patanjali.
4. **Sāṅkhya**: Founded by Sage Kapila.
5. **Mīmāṃsā**: Founded by Sage Jaimini.
6. **Vedanta (Uttara Mīmāṃsā)**: Propounded by Sage Bādarāyaṇa.

From these philosophies arise our concepts of right and wrong and moral directives. The Ramayana, Mahabharata, Puranas, and Gita are all closely linked to Sāṅkhya philosophy, helping to shape our mental

and spiritual perspectives.

The second essential aspect of Dharma is the *Sadhan* (method of practice). There are four main types of practice: Jñāna (knowledge), Karma (action), Yoga, and Bhakti. Each chapter in the Gita is categorized as a type of yoga, guiding one toward spiritual balance. For example, the Gita includes Arjuna Viśāda Yoga, Sāṅkhya Yoga, Karma Yoga, Karma Sannyāsa Yoga, Mokṣa Sannyāsa Yoga, and Bhakti Yoga.

While Sage Patanjali's aṣṭāṅga yoga (eight-fold yoga) is part of the yoga tradition, the yoga described in the Gita by Bhagavān is different. Bhagavān states that true yoga is a state of equanimity—achieving balance is the essence. In Chapter 6, Verse 46, Bhagavān tells Arjuna: “Tasmāt yogī bhavārjuna”—“Therefore, be a yogi, Arjuna.” Here, Bhagavān is not suggesting physical postures or standing on one leg but rather guiding Arjuna toward inner equanimity.

The four primary paths of practice are as follows:

1. **Jñāna (Knowledge):** “Ekam Brahma dvitīyo nāsti” — there is only one Brahman, none other.
2. **Bhakti (Devotion):** “I am of Bhagavān, everything belongs to Bhagavān.”
3. **Karma (Action):** This body belongs to the world (*Samsar*) and exists to serve.
4. **Dhyāna (Meditation):** Sage Patanjali describes reaching Bhagavān through aṣṭāṅga yoga: Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, and Samādhi. *Samādhi*, derived from *sam* + *dhi*, means equanimity of intellect, where the mind becomes unshakable and free of desires—a state of union with Bhagavān.

जब मैं था तब हरि नहीं, अब हरि हैं मैं नहीं।  
प्रेम गली अति सांकरी, जामें दो न समाही।।

*When I was, He (Hari) was not; now that He is, I am not. The lane of love is exceedingly narrow; two cannot enter together.*

Among Bhagavān's numerous incarnations, only Śrī Bhagavān is called Yogeshvara, the master of all yogas, as he always remained equanimous. Regardless of the circumstances, Bhagavān never lost his composure. When Arjuna declared that he would not fight, even as the Mahabharata war was about to begin, Bhagavān remained calm and simply smiled.

Śrī Sāṅkhya Yoga was originally taught by Sage Kapila, who is considered the fifth incarnation of Bhagavān among the 24 incarnations listed in the Bhāgavatam. In the beginning of creation, Brahmā ji created 7 great sages, who expressed a desire to pursue penance rather than enter household life. Brahmā ji then instructed Sage Kardama to fulfill his household duties until he had a son. Devahuti, daughter of Manu and Śatarūpā, married Kardama, choosing humility and selflessness over personal comfort.

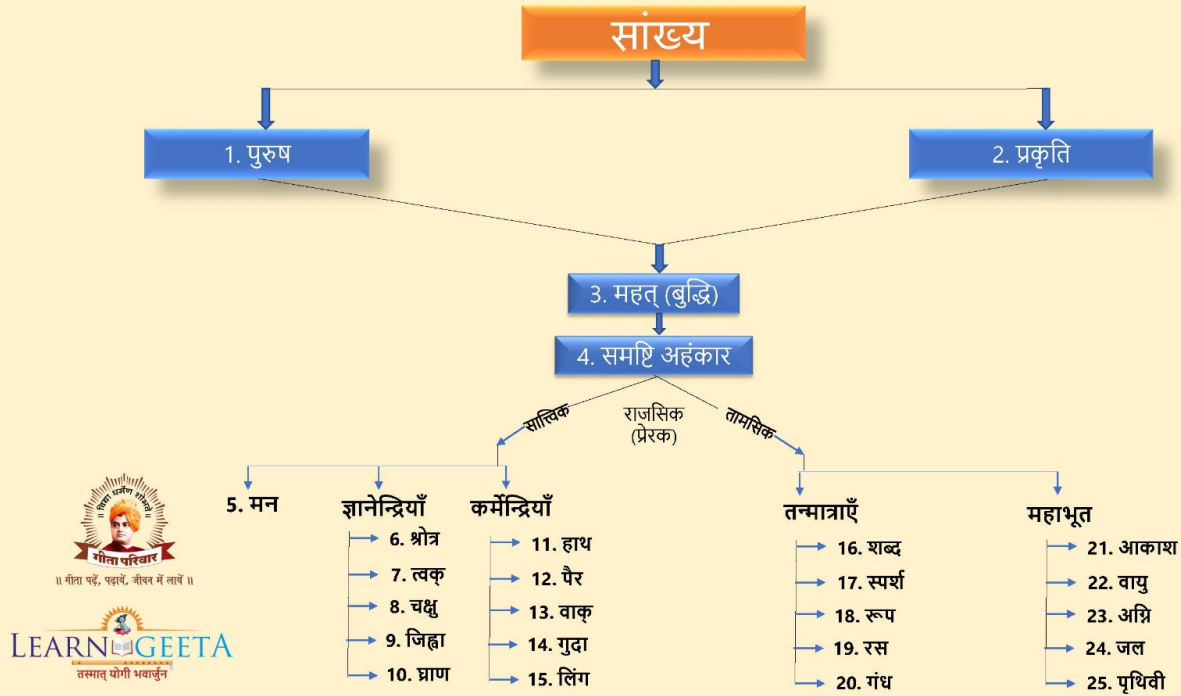
Their life continued harmoniously until Devahuti weakened with age, fully dedicated to serving Kardama. Pleased with her devotion, Kardama rejuvenated her and granted material comforts. Eventually, they had nine daughters and a son, Kapila, who later taught his mother Sāṅkhya Yoga, which became renowned as the Sāṅkhya philosophy.

The place where Kapil Muni taught his mother Sāṅkhya Yoga is known as Kapilvastu, the same place where later Bhagavān Buddha was born.

Śrī Sāṅkhya Yoga explains creation and the Supreme Reality through 25 fundamental elements. Beginning with one primary element, consciousness (*Purusha*) is distinct from nature (*Prakṛiti*). This separation gives rise to Mahat (the great intelligence), which further differentiates into ego (*Ahankara*) and the three qualities: Sattva, Rajas, and Tamas. These elements include Purusha, Prakṛti, Mahat, Ahankara, mind, five sensory organs, five motor organs, five subtle elements, and five gross elements.

The slide encapsulates the Sāṅkhya view of the universe's structure, emphasizing the progression from

subtle to gross elements and illustrating how all creation unfolds from *Prakṛiti* (nature) while being passively observed by *Puruṣa* (pure consciousness). This framework demonstrates the evolution of existence, beginning with fundamental principles like intellect (*Mahat*) and ego (*Ahaṅkāra*), and branching into various aspects of mind, senses, and material elements. In *Sāṅkhya*, this process highlights the dynamic interplay of *Prakṛiti*'s transformations, influenced by the three *gunas*, and observed by the unchanging consciousness of *Puruṣa*.



Before the second chapter begins, Arjuna requests Bhagavān to place their chariot between the two armies. If Bhagavān had positioned the chariot before Duryodhana, the *Gītā* might never have been spoken. Like a skilled healer, Bhagavān positions Arjuna in front of Bhīṣma and Droṇacharya, allowing him to confront his attachments directly. When Arjuna presents arguments to avoid the battle, Bhagavān responds with a smile, setting the stage for the profound teachings of the *Gītā*.

## 2.1

### 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.

In this verse, we see Arjuna's intense emotional turmoil as he stands on the battlefield, surrounded by family, mentors, and friends. Overcome with sorrow and compassion, he finds himself hesitant and uncertain about fulfilling his duty. Śrī Kṛṣṇa, referred to here as "Madhusūdana," is prepared to lift Arjuna from his grief and guide him toward clarity and understanding.

- **taṁ tathā kṛpayāviṣṭam:** Arjuna is consumed by compassion, which, though noble, obstructs his sense of duty.
- **aśrupūrṇākulekṣaṇam:** His tear-filled eyes reveal his deep agitation and the burden of his internal struggle.

- **viṣīdantam**: Reflects Arjuna's sorrow and moral conflict, torn between love for his kin and his role as a warrior.

Śrī Kṛṣṇa is addressed as "Madhusūdana" (slayer of the demon Madhu) in this verse, hinting at his role as a dispeller of darkness and destroyer of inner demons. Just as he once destroyed the demon Madhu, he now prepares to dispel the doubts and inner turmoil within Arjuna, clearing his mind for the path ahead.

### Key Insight

This verse captures a universally relatable moment of inner conflict, where compassion, if not balanced with purpose, can cloud one's sense of duty. Śrī Kṛṣṇa's calm and compassionate presence as "Madhusūdana" foreshadows the transformation to come, as he guides Arjuna from emotional distress to spiritual wisdom, setting the stage for the profound teachings of the Gītā.

## 2.2

### śrībhagavānuvāca kutastvā kaśmalamidaṃ(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.

In this verse, Śrī Bhagavān addresses Arjuna's sudden collapse into sorrow with a blend of concern and astonishment. Standing on the battlefield, Arjuna is seized by doubt and despair, letting emotional weakness disrupt his sense of duty. Śrī Bhagavān points out the inappropriateness of Arjuna's reaction, reminding him of the noble values that guide warriors of his stature and the consequences of straying from one's path.

- **kutas tvā kaśmalam idaṃ**: Śrī Bhagavān questions Arjuna's unexpected loss of willpower, emphasizing that such confusion is unlike him and unfitting for a warrior, especially in a moment of decisive action.
- **viṣame samupasthitam**: Refers to the critical juncture on the battlefield, where mental clarity and resilience are essential.
- **anārya-juṣṭam**: Signifies that Arjuna's behavior is not in keeping with the conduct of noble souls (Ārya), suggesting it as dishonorable.
- **asvargyam**: Indicates that such weakness holds no merit and will not yield spiritual or heavenly rewards.
- **akīrti-karam**: Emphasizes that this behavior will lead only to disgrace, tarnishing Arjuna's honor and reputation.

Śrī Bhagavān reproaches Arjuna across five points, noting that his behavior is unfitting of a noble soul and that it would bring neither fame nor honor—only disgrace. For a valiant warrior like Arjuna, surrendering to such weakness, particularly at a moment when resolve is paramount, is deeply unbecoming. Though Arjuna is celebrated for his courage and accomplishments, he allows his emotions to cloud his sense of duty. Śrī Bhagavān stresses that such conduct will neither advance his welfare, nor spiritual elevation, nor lasting honor.

### Key Insight

This verse underscores the importance of self-control and duty. Śrī Bhagavān reminds Arjuna that, especially in moments of doubt, staying anchored to one's purpose and values is essential for fulfilling one's role with integrity and honor.

## 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.

In this verse, Śrī Bhagavān addresses Arjuna's hesitation with a powerful call to courage and resolve. Observing Arjuna overwhelmed by doubt and sorrow, Śrī Bhagavān urges him to cast aside this uncharacteristic weakness, pointing out that such conduct is unbecoming of a warrior of his noble lineage. Bhagavān's words appeal directly to Arjuna's inner strength, reminding him of his true identity and urging him to rise above personal sorrow to fulfill his duty.

- **klaibyaṃ mā sma gamaḥ pārtha:** Śrī Bhagavān urges Arjuna to reject this sense of unmanliness, emphasizing that such behavior is inconsistent with his nature as a warrior.
- **naitat tvayi upapadyate:** Reminds Arjuna that this conduct is unworthy of his noble heritage and the courage he embodies.
- **kṣudraṃ hr̥daya-daurbalyaṃ:** Describes Arjuna's faint-heartedness as a temporary weakness that must be overcome.
- **tyaktvā uttiṣṭha parantapa:** "Shaking off" symbolizes the need to abandon hesitation and fear, while "Parantapa" (scorcher of foes) invokes Arjuna's true strength as a formidable warrior.

Through these strong words, Śrī Bhagavān reminds Arjuna that surrendering to doubt and fear is unworthy of his valor and inner strength. A warrior of Arjuna's stature, celebrated for his courage and resilience, should not allow momentary emotions to cloud his duty. Śrī Bhagavān calls on him to cast aside his weakness and rise with the strength befitting his role, ready to fulfill his responsibility as a kṣatriya.

### Key Insight

Here, Śrī Bhagavān uses strong words to shake Arjuna out of his emotional paralysis, appealing directly to his sense of honor and courage. This verse highlights that courage is not merely about fearlessness but the strength to rise above temporary doubts to act with integrity and purpose.

## 2.4

**arjuna uvāca  
kathaṃ(m) bhīṣmamahaṃ(m) saṅkhye, 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.

In this verse, Arjuna voices his intense moral and emotional struggle, questioning how he could raise his weapons against revered figures like Bhīṣma, his grandfather, and Droṇa, his teacher. His words reflect the conflict between his sense of duty as a warrior and his deep reverence for these elders. Addressing Śrī Bhagavān as "Madhusūdana" and "Ari-sūdana" (destroyer of foes), Arjuna highlights Bhagavān's decisiveness in contrast to his own hesitation.

- **katham bhīṣmam ahaṃ saṅkhye:** Arjuna questions how he can fight Bhīṣma, the head of his family, whom he holds in the highest regard.
- **droṇaṃ ca madhusūdana:** He mentions Droṇa, his teacher, and addresses Śrī Bhagavān as "Madhusūdana" (slayer of the demon Madhu), reminding Bhagavān of his role in dispelling obstacles while Arjuna struggles with deep-seated reverence.
- **iṣubhiḥ pratiyotsyāmi:** The act of fighting with arrows feels unbearable, as he would be attacking those he respects most deeply.
- **pūjārhaḥ ari-sūdana:** "Worthy of reverence" reflects Arjuna's profound inner conflict between his duty as a warrior and his personal reverence for his elders, amplifying his reluctance.

Arjuna feels Śrī Bhagavān may not fully understand the depth of his conflict, so he reiterates his feelings respectfully, calling him "Madhusūdana" (slayer of the demon Madhu) and "Ari-sūdana" (destroyer of enemies). Arjuna recalls cherished memories, like returning from play when Bhīṣma would warmly embrace him, disregarding his own pristine attire.

Arjuna continues, "How can I strike my teachers, who have cared for me as they would their own sons? Guru Droṇa once asked Ekalavya for his thumb to favor me. He refused to teach Kārṇa, out of loyalty to me. In their love for me, they have made immense sacrifices. How can I now attack them with my arrows?"

### Key Insight

This verse shows Arjuna's attempt to make Śrī Bhagavān understand the depth of his dilemma. Caught between duty and reverence, he tries to convey the moral and emotional weight of fighting his revered elders, revealing how personal attachments can cloud even the clearest of duties.

## 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.

In this verse, Arjuna continues expressing his inner conflict to Śrī Bhagavān, elaborating on the moral dilemma he feels in fighting his revered elders and teachers. He states that it would be more honorable to live by begging than to acquire wealth tainted by their blood. His words reflect a deep respect for his elders and an aversion to any pleasure gained through their destruction.

- **gurūn ahatvā hi mahānubhāvān:** Arjuna underscores the nobility of his elders, implying that their presence is far more valuable than any material gain.
- **śreyo bhoktuṃ bhaikṣyam api iha loke:** He expresses that a life of begging—usually viewed as humble or lowly—would be preferable to harming those he reveres, revealing the depth of his moral struggle.
- **hatvā artha-kāmān tu gurūn iha eva:** Arjuna suggests that any wealth gained by killing his teachers would be tainted and devoid of satisfaction.
- **bhuñjīya bhogān rudhira-pradigdhān:** The term "blood-stained pleasures" captures Arjuna's revulsion, indicating that any joy from such gains would be morally corrupt and emotionally burdensome.



Having already experienced the hardships of living on alms during his year in hiding with his brothers, Arjuna is willing to prioritize his ethical principles over worldly success, choosing a humble path over one that would bring him guilt and sorrow.

### Key Insight

Here, Arjuna continues to reason with Śrī Bhagavān, attempting to convey his moral anguish over fighting his revered elders. His words reflect the challenge of reconciling duty with personal values, revealing the depth of his inner conflict as he weighs duty against respect and compassion for those he honors.

## 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.

In this verse, Arjuna reveals the depth of his confusion and ambivalence about the upcoming battle. He is torn, unable to decide whether fighting or retreating would lead to a preferable outcome. Both options appear laden with consequences he is reluctant to face. Arjuna's dilemma intensifies as he realizes that victory over his kin, especially the sons of Dhṛtarāṣṭra, would make the very idea of living seem hollow, robbing any success of its meaning.

- **na ca etat vidmaḥ kataran no garīyaḥ:** Arjuna expresses his inability to determine which course of action—fighting or withdrawing—would be more beneficial.
- **yad vā jayema yadi vā naḥ jayeyuḥ:** He questions the relevance of victory or defeat, as both seem equally unappealing to him.
- **yān eva hatvā na jijīviṣāmaḥ:** Arjuna reflects that killing his family members would make life itself undesirable, highlighting the depth of his moral and emotional conflict.
- **te'vasthitāḥ pramukhe dhārtarāṣṭrāḥ:** The presence of Dhṛtarāṣṭra's sons ready to fight only intensifies his inner turmoil, making the purpose of the battle seem hollow.

### Key Insight

Arjuna's dilemma in this verse reflects a profound ethical and existential crisis. Confronted with the possibility of harming his kin, he questions the very value of victory and success. This verse highlights the limits of personal reasoning when faced with complex moral conflicts, underscoring the need for higher spiritual guidance.

## 2.7

**kārpaṇyadoṣo pahatasvabhāvaḥ(ph),  
pṛcchāmi 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 this verse, Arjuna openly acknowledges his inner turmoil and surrenders fully to Śrī Bhagavān's guidance. Overwhelmed by despair and unable to discern the righteous path on his own, he confesses that he cannot resolve his dilemma by himself. Accepting Śrī Bhagavān as his teacher, Arjuna seeks wisdom that transcends his limited understanding and personal emotions, entrusting his entire being to divine guidance.

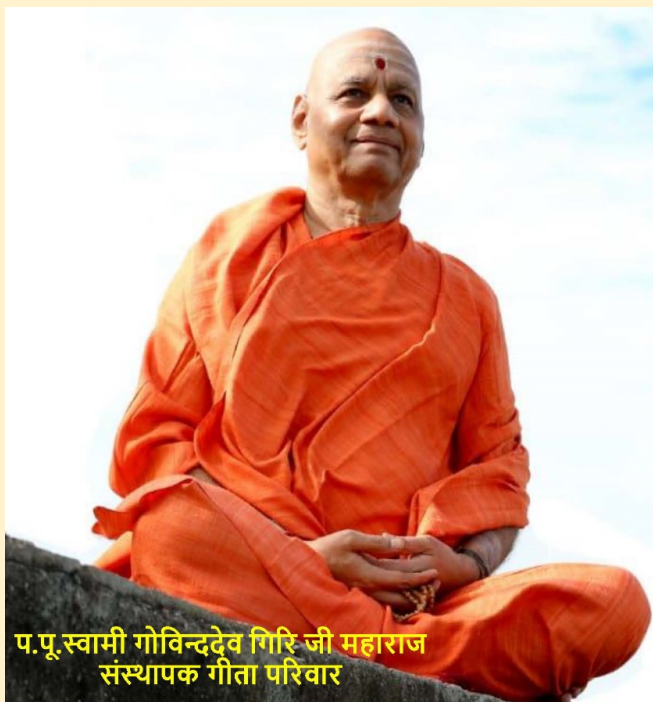
- **kārpaṇya-doṣa upahata-svabhāvaḥ**: Arjuna admits that his courage and strength are paralyzed by faint-heartedness, a state unfamiliar to his warrior nature.
- **prcchāmi tvāṃ dharma-saṃmūḍha-cetāḥ**: He acknowledges his confusion regarding *dharma* (righteous duty), showing his urgent need for spiritual clarity and direction.
- **yac chreyaḥ syāt niścitaṃ brūhi tan me**: Arjuna implores Śrī Bhagavān to reveal what is truly best for him, desiring guidance that goes beyond temporary emotions and confusion.
- **śiṣyas te'ham śādhi mām tvāṃ prapannam**: Declaring himself a disciple, Arjuna submits entirely to Śrī Bhagavān, seeking instruction with humility and a deep readiness to follow.

This verse is often considered the true beginning of the Gītā, as it creates the foundation for the teachings that follow. Arjuna's surrender becomes the pivotal moment that prompts Śrī Bhagavān to impart his divine wisdom. His words convey a highly auspicious moment, as Arjuna's acceptance of Śrī Bhagavān as his guru initiates the sacred Guru-disciple relationship central to spiritual transformation.

Here, Arjuna provides Śrī Bhagavān with a reason to teach the Gita. Although they share bonds as warrior and charioteer, friends, and even family, Arjuna sets aside these ties, embracing Śrī Bhagavān purely as his spiritual teacher. In doing so, he humbly admits his weakness and acknowledges his inability to make a clear decision, seeking divine insight to rise beyond his limited understanding.

Despite his status as one of the greatest warriors of his time, Arjuna reveals his vulnerability. Known for his unparalleled achievements and divine weapons, Arjuna, who had even been welcomed into the heavenly realm and offered Indra's own throne, now humbly accepts his need for guidance. His surrender to Śrī Bhagavān is not a request for validation but a heartfelt plea for wisdom that will truly serve his higher self.

Let us pray to our Gurudev just as Arjuna prayed to Śrī Bhagavān:



हे मेरे गुरुदेव करुणा सिंधु करुणा कीजिए ।  
हूं अधम आधीन अशरण, अब शरण में लीजिए ॥


खा रहा गोते हूं मैं, भव सिंधु के मझधार में ।  
आसरा है दूसरा, कोई न अब संसार में ॥

आप भी यदि छोड़ देंगे, फिर कहां जाऊंगा मैं ।  
भव सागर को नाथ कैसे, पार कर पाऊंगा मैं ॥

सब जगह मंजुल भटक कर, अब शरण ली आपकी ।  
पार करना या न करना, दोनों मर्जी आपकी ॥

हे मेरे गुरुदेव करुणा, सिंधु करुणा कीजिए ।  
हूं अधम आधीन अशरण, अब शरण में लीजिए ॥

प.पू.स्वामी गोविन्ददेव गिरि जी महाराज  
संस्थापक गीता परिवार





O my revered Guru, ocean of compassion, please show mercy.  
I am lowly, dependent, and helpless; now take me into your shelter.  
I am drowning in the vast ocean of worldly existence;  
There is no other support for me in this world.  
If even you abandon me, where will I go?  
O Lord, how will I cross this ocean of existence?  
After wandering everywhere, I have now come to your refuge.  
Whether you save me or not, the choice is yours alone.  
O my revered Guru, ocean of compassion, please show mercy.  
I am lowly, dependent, and helpless; now take me into your shelter.

### Key Insight

In this verse, Arjuna's complete surrender to Śrī Bhagavān marks a turning point in his journey. By recognizing the limitations of his own reasoning, he demonstrates the humility essential for true spiritual growth. This surrender initiates the sacred Guru-disciple relationship, laying the foundation for the transformative teachings that will guide him toward understanding his true duty and achieving inner liberation.

## 2.8

**na hi prapaśyāmi mamāpanudyāt,  
yacchokamucchoṣaṇamindriyāṇām,  
avāpya bhūmāvasapatnamṛddham(m),  
rājyaṃ(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.

In this verse, Arjuna reveals the depth of his inner anguish, recognizing that even the greatest material achievements cannot ease his sorrow. He acknowledges that wealth, power, or even dominion over the heavens would be meaningless in the face of the grief consuming him. This marks a turning point, as Arjuna begins to look beyond worldly solutions, realizing that his inner conflict demands a deeper, spiritual resolution.

- **na hi prapaśyāmi mamāpanudyāt:** Arjuna admits he sees no way to relieve his sorrow, signaling his deep emotional exhaustion.
- **yacchokamucchoṣaṇam indriyāṇām:** His grief is so overwhelming that it drains his senses, affecting both his physical and mental well-being.
- **avāpya bhūmāva asapatnam ṛddham:** Arjuna reflects that even the prospect of an affluent, unchallenged kingdom on earth could not resolve his turmoil.
- **rājyaṃ surāṇām api ca ādhipatyam:** Even the idea of ruling over the gods would offer no solace, underscoring the inadequacy of material success in achieving inner peace.

Arjuna continues, explaining that even if he attained the richest kingdom on earth or the divine throne of Indra, his sorrow would remain. Although Arjuna is not poised to win the heavens through this battle, he speaks from past experience, having once been honored in Indra's court and seated among the gods. Yet, even the grandeur of such moments fails to comfort him now.

### Key Insight

Arjuna's reflection here highlights the importance of recognizing our limitations and the need for guidance beyond our own understanding. By acknowledging that his suffering cannot be eased by worldly gains, Arjuna prepares himself to seek guidance from a true Guru. This verse underscores the value of finding a

Guru who is willing to provide guidance for the disciple's true well-being rather than short-term comfort. A genuine Guru offers wisdom that transcends surface solutions, guiding the disciple towards long-lasting peace and inner fulfillment.

## 2.9

### **sañjaya uvāca evamuktvā hr̥ṣīkeśaṃ(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 narrates Arjuna's final declaration of refusal to fight, capturing his complete surrender to despair. Having openly shared his confusion and grief with Śrī Bhagavān, Arjuna renounces the battle, feeling paralyzed and unable to fulfill his duty. His silence after declaring his decision reflects the depth of his emotional turmoil, marking the pivotal moment before Śrī Bhagavān begins his discourse.

- **sañjaya uvāca:** Sañjaya, addressing King Dhṛtarāṣṭra, continues to set the scene, highlighting the gravity of Arjuna's decision and the tension before Śrī Bhagavān's response.
- **evam uktvā hr̥ṣīkeśaṃ:** Arjuna addresses Śrī Bhagavān as "Hr̥ṣīkeśa" (master of senses), acknowledging Bhagavān's divine control over all, including emotions and actions.
- **guḍākeśaḥ parantapa:** Despite being known as "Guḍākeśa" (conqueror of sleep) and "Parantapa" (scorcher of foes), Arjuna feels utterly powerless, with his titles contrasting his present vulnerability.
- **na yotsya iti govindam uktvā tūṣṇīm babhūva ha:** Having declared to Govinda (another name for Śrī Bhagavān), "I will not fight," Arjuna's final surrender and silence convey his readiness to receive guidance beyond his own understanding.

#### **Key Insight**

This verse highlights Arjuna's complete surrender, as he reaches a moment of profound vulnerability. His silence after renouncing the battle reflects an openness to guidance, signaling that, when personal will falters, the path to wisdom often begins. This pivotal silence sets the stage for Śrī Bhagavān's teachings, as Arjuna's readiness to listen marks the start of his transformation in the Gita's timeless dialogue.

## 2.10

### **tamuvāca hr̥ṣīkeśaḥ(ph), prahasanniva bhārata, senayorubhayormadhye, viśīdantamidam(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 is about to respond to Arjuna's deep sorrow and inner conflict. Observing Arjuna's distress, he smiles gently, reflecting both his compassion for Arjuna and his understanding of the situation. Śrī Bhagavān's smile suggests a calm wisdom, as he prepares to offer guidance that will address Arjuna's doubts and lead him toward spiritual clarity.

- **tam uvāca hr̥ṣīkeśaḥ:** Addressed as "Hr̥ṣīkeśa" (master of senses), Śrī Bhagavān displays a serene control and understanding, contrasting Arjuna's emotional state.

- **prahasan iva:** The phrase “as if smiling” signifies Śrī Bhagavān’s gentle empathy and insight into Arjuna’s struggle, hinting at the profound wisdom he is about to impart.
- **bhārata:** Sañjaya addresses Dhṛtarāṣṭra as “Bhārata” (descendant of Bharata), highlighting the gravity of the moment as Arjuna stands between two armies.
- **senayor ubhayor madhye viṣīdantam:** Arjuna’s position between the two armies underscores his sorrow and the intensity of his inner conflict, torn between his duty as a warrior and his affection for family and friends on both sides.

### Key Insight

Śrī Bhagavān’s gentle smile reflects his compassionate understanding of the human heart and its challenges. This moment foreshadows the compassionate wisdom he is about to share, aiming to lift Arjuna—and all seekers—out of despair and confusion. Śrī Bhagavān’s teachings will guide Arjuna in transcending personal grief, embracing his dharma, and attaining deeper spiritual insight.

The session concluded with *Harinam Sankirtan*, chanting *Harisharanam – Harisharanam*, followed by a Q&A session:

## Question and Answer

### Bajrang Ji

**Q:** The Mughals ruled India for 800 years, during which they attempted to suppress *Sanatan Dharma* significantly. How can this prolonged period of oppression be explained in the context of the law of karma?

**A:** The theory of karma operates on a scale beyond human perception, influencing individual and collective destinies. According to karma, the experiences of an individual or group result from actions across many lifetimes. The 800-year Mughal rule can be seen as part of a karmic cycle where *Sanatan Dharma* faced challenges, possibly to test and strengthen its resilience. Ultimately, karma ensures that actions—whether oppressive or righteous—yield corresponding results. The eventual decline of the Mughal rule and the resurgence of *Sanatan Dharma* highlight karma's role in restoring balance. This period, while seeming prolonged to us, is but a brief episode in the grand timeline of the universe.

### Bidyadhar Senapati Ji

**Q:** Both Bhagavān Śrī Kṛṣṇa and Kapil Muni are incarnations of Bhagavān Viṣṇu, yet Kapil Muni is the founder of *Sāṅkhya Darshan*, which appears not to recognize Bhagavān in a personal form. How is this difference explained?

**A:** *Sāṅkhya Darshan* focuses on understanding the universe's structure and function through dual principles: *Prakṛiti* (nature) and *Puruṣa* (pure consciousness). *Paramātmā* in *Sāṅkhya* is seen as *Nirguṇa Nirākāra* (formless and attribute-less), which is beyond a personal, embodied form of God. This approach aligns with a philosophical view rather than devotional theology. In *Sāṅkhya*, *Paramātmā* exists as an ultimate reality beyond the sensory world, emphasizing liberation through understanding rather than through the devotion to a personal deity. However, this is compatible with other interpretations of *Brahman*, which embody both formless and personal aspects.

**Q:** Why does *Sāṅkhya* describe *Puruṣa* (consciousness) in the plural, while most spiritual traditions view Bhagavān as one?

**A:** In *Sāṅkhya*, the concept of multiple *Puruṣas* represents individual consciousnesses or souls, each a fragment of the same undivided *Brahman*. This plurality acknowledges the individual experiences of living beings while upholding the unity of *Brahman*. As the Vedas state, “**Eko Brahma, dvitīyo nāsti**” (There is only one Brahman, no second), emphasizing that all perceived divisions are ultimately unified in the same essence.

**Q:** *Sāṅkhya* is often considered atheistic or as not believing in a personal form of God. Why is *Puruṣa* viewed as *Chetan* (consciousness) rather than Bhagavān?

**A:** *Sāṅkhya* interprets *Puruṣa* as pure consciousness or awareness, which some equate with *Īśvara* (a term

for God as pure consciousness). Though it does not personify *Bhagavān* in a specific form, *Sāṅkhya* acknowledges an ultimate, conscious reality. So, while it does not focus on worship, its approach aligns with philosophical understandings of God as the essence of consciousness.

### **Omprakash Soni Ji**

**Q:** I have heard that the descriptions of *Narak* (hell) are merely intended to deter people from committing sins, and that *Narak* might not actually exist. Is this true?

**A:** According to *Sanatan Dharma* texts, *Narak* is indeed described as a realm where souls experience the consequences of specific karmas. While some view these depictions symbolically, emphasizing moral lessons, others understand them as real experiences in other realms. *Narak* serves as a moral framework, reinforcing accountability and the law of karma. The Vedic texts and the Garuda Purana, for example, describe various types of *Narak* and the suffering tied to specific actions, underscoring that one's actions yield corresponding effects, whether in this world or beyond.

### **Shilpa Katake Ji**

**Q:** How can we purify ourselves of *pāpa* (sins) and ensure spiritual progress?

**A:** The removal of *pāpa* involves both *prāyaścitta* (penance) and *bhakti* (devotion). According to dharmic texts, known sins should be countered with specific penances, such as fasting, pilgrimage, or acts of humility and service. For unknown or past-life sins, practices like *nāma-japa* (chanting of the divine name), charity, reading sacred texts like the Bhagavad Gītā, and serving the needy are recommended. Each of these actions, when performed sincerely, can reduce negative karmic effects. In addition, cultivating virtues like compassion, truthfulness, and self-control naturally diminishes the propensity for *pāpa*, aligning one with higher spiritual progress.



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### **Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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