

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

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YouTube Link: https://youtu.be/M0c_ckQb3CQ

Surrendering like Arjuna at the Divine feet is Acknowledging One's limitations & Trusting to be Guided by a Higher source of Wisdom

The **second chapter** of Bhagavadgītā is known as the **Sāṅkhya Yoga - The Yoga of Analytical Knowledge**.

The Vivechan started with the traditional lighting of the lamp and prayers were offered to Śrī Bhagavān and Gurudev.

Sankhya Yoga is a significant chapter as it introduces the concept of the eternal nature of the soul and the importance of performing one's duty without attachment to the results. Chapter one - Arjuna Vishada Yoga, forms the base for the Gītā and is important, but the real Geeta starts from the second chapter, Sāṅkhya Yoga.

There are 72 shlokas in this chapter of which 65 are of Anushtup Chandas and 7 are of Trishtup chhandas. There are three speakers in this chapter: Sanjay says three shlokas, Śrī Krishna recites 61 shlokas, and Arjuna 8 shlokas.

What is Sankhya?

Sankhya refers to the intellect filled with wisdom. In Sanskrit language, it is described as '**Dhyana Yukta Buddhi**', hence Sankhya Yoga is also called *Dhyana yoga* or *Buddhi yoga*.

One Observation from the first chapter is that Arjuna had Vishad/sorrows. When we grieve for others it is referred to as sorrow, but when we grieve for ourselves it is self pity. Self pity is not Shreyas or kalyankari and not beneficial. Many people are having this habit of self pity at all times. Self pity is a very bad habit or quality and Arjuna was having this self pity, not sorrow or grief.

In order to perform **Svakarma or Svadharma**, Arjuna needed intellect filled with firm determination or *Buddhi*, which is called *Nischatmak Buddhi* (a mind that is resolute and determined), and for self

realization, he needed the intellect filled with wisdom. Just having intellect is really of no use; unless it is filled with wisdom one cannot attain self realization or Atmajnan. Śrī Bhagavān is going to impart that wisdom to Arjuna in this chapter.

Bhagavān Śrī Krishna said three important things in this chapter that include:

- **Performing your Svadharma** is a must.
- It should be performed with a sense of equanimity, (**Samathabuddhi**) without any bias, and **Phalatyaga**, to give up, relinquish expectations of returns or rewards/fruits of the actions, performing *svakarma* without a sense of doership.
- The **soul is imperishable** (to clearly distinguish between soul and body).

One must realize that every karma that we do has two poisonous teeth-

- expectations of returns/rewards and
- pride or ego, and the sense of doership

These two poisonous teeth should be removed to attain **Nishkama Karma**, which eventually helps us to get rid of from the cycle of births and deaths.

Shri Bhagavān is going to teach us all of these aspects in this chapter. Though the name of this chapter is Sāṃkhya Yoga, the last three slokas in this chapter are pertaining to Karma Yoga as well.

The word “Sāṃkhya” translates to number or knowledge; hence, to absorb the wonderful messages from Śrī Bhagavān and to fill up our Buddhi or intellect with this jnana or wisdom is called Sāṃkhya yoga.

The philosophy of Sāṃkhya Yog analyzes the relationship between man and matter, and the nature of this universe and the cosmos.

Background of the Chapter two (Summary of the Chapter one):

Dhritarashtra sent his charioteer, Sanjaya, who was plain and kind hearted person to Pandava’s camp to convey to them that Bhīṣma Pitāmaha and Guru Dronacharya are prepared to support Kauravas and to fight against Pāṇḍavas. Dhritarashtra’s plan is to plant a guilt (fighting against Bhīṣma Pitāmaha, and other near and dear relatives like uncles, teacher, relatives, brothers, cousins) in Pāṇḍavas mind, particularly in Arjuna’s mind. Arjuna is overwhelmed with sorrow and compassion upon seeing his relatives, teachers, and friends on both sides of the battlefield. Arjuna is struck by a moral and emotional crisis. He questions himself about the righteousness of the war and the consequences of killing his kinsmen. He is filled with doubt and sorrow, fearing the destruction of family traditions and the resulting chaos. In his despair, Arjuna drops his bow and arrows, refusing to fight. This was the outcome that Dhritarashtra expected to happen as he wanted Arjuna to stop fighting and hence all the Pāṇḍavas would stop fighting eventually.

But then Arjuna turns to Śrī Krishna and expresses all of his feelings wholeheartedly, directly, perfectly and correctly, and seeks for guidance on the proper path of action, which sets the stage for the profound teachings that follow in this chapter and subsequent chapter.

2.1

sañjaya uvāca
taṃ(n) tathā kṛpayāviṣṭam, aśrupūrṇākulekṣaṇam,
viṣīdantamidaṃ(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.

Sanjaya tells his king, Dhritarashtra, that seeing and listening to Arjuna's state of mind and Arjuna's emotional turmoil, Bhagavān Śrī Krishna tells Arjuna the following (in the next shlokas).

Arjuna is deeply affected by the prospect of fighting against his own relatives, teachers, and friends. He is overwhelmed with compassion and sorrow, his eyes filled with tears. This sets the stage for Bhagavān Śrī Krishna's teachings.

Sanjaya uses the term "**kripayāviṣṭam**", indicating that Arjuna is filled with pity or compassion. This compassion, however, is more about his attachment and emotional ties rather than a higher spiritual compassion.

"Aśru-pūrṇa-ākulekṣaṇam" describes Arjuna's eyes brimming with tears, showing his inner conflict and distress.

Bhagavān Śrī Krishna, referred to as Madhusudana (slayer of the demon Madhu), is about to address Arjuna's doubts and guide him towards his duty (dharma).

The theme of this chapter of Sāṃkhya Yoga is spiritual knowledge. Arjuna was deeply drowned in despondency due to the delusion and confusion that came to his mind as to what is his right duty based on Dharma. This is a matter of great surprise as such a confusion occurs to Arjuna, who is a brave hero and was impatient and very determined to fight and destroy his opponents, uptill that moment.

This indicates how uncertain and unpredictable a man's mind is. We cannot read our own mind correctly as it continues to think and can be changed due to the influence of feelings, emotions, etc. Hence one cannot predict exactly what can happen a few moments later or in the future, this is what exactly happened with Arjuna as well. As long as man has not disciplined his sense-based mind, victory in life will always elude him. Man cannot expect victory in any aspect of life unless he has disciplined his mind.

The spiritual knowledge of the Gītā commences from this chapter Sāṃkhya Yog, Yoga of spiritual knowledge. In simple words, the knowledge of seeing the same self in all leads to contact with God. Right from the beginning of the second chapter Bhagavān Śrī Krishna reveals himself as a perfect spiritual teacher, striking a strong note intended to shock Arjuna out of his despondency.

Bhagavān Śrī Krishna was silent until now and opened the dialogue. HE did not use soft words, nor did HE give a very deep philosophy right in the beginning. HE is speaking a common man language with no honey phrases. He pours withering contempt upon Arjuna who was weeping and protesting that he cannot fight against his senses, wishes, and his passions.

No spiritual teacher fails to resort to this method of shocking and strengthening us with strong words when the occasion demands. For example, if we go crying to our Guru, he will also chide us. As children we used to cry to our grandparents complaining that others are causing pain and sorrow or trouble, they would prick the bubble with ease by pointing out that you are not suffering from sorrow but from self-pity. People wallowing in self pity are like the water buffalo, which enjoys rolling in the muddy water over and over again until it is completely covered with the mud. Bhagavān Śrī Krishna, who is a true friend of Arjuna tells Arjuna immediately to stop what he is going through and Arjuna to stop wallowing in self-pity.

Arjuna was a handsome and smart man with beautiful eyes but when he has been weeping like a little child shedding tears of self-pity, he could not see anything clearly due to tears in his eyes. When our eyes are full of self-pity, we see even those who are dear to us as very cruel people, not because they are really cruel to us but because the tears of self-pity have clouded our vision. Hence self-pity is something terrible which one should get rid of as quickly as possible.

Some Guru used to say that hatred will never cease in the mind those who keep harboring the thoughts that being abused, defeated, robbed or who keep complaining about others. Gītā teaches that a person's master achievement in this life is the equanimity of mind which can be achieved both through Sāṃkhya yoga and Karma Yoga.

2.2

śrībhagavānuvāca kutastvā kaśmalamidam(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.

This is the opening speech of Bhagavān Śrī Krishna in Gītā. HE addresses Arjuna's despair and confusion on the battlefield, urging him to overcome his attachment and fulfill his duty as a warrior. HE questions Arjuna's uncharacteristic behavior, reminding him that such conduct is unbecoming of a warrior and will not lead to heaven or honor. HE emphasizes that Arjuna's attachment and ignorance have led to his distress, and escaping his duty will neither bring him happiness in this life nor a place in heaven. Gītā says a man who dodges his duty, forfeits the right not only to enter heaven but even to honor in this life.

Most of us work for respect and progress in this life on the earth when we are alive, and for attainment of heaven when we die. Our ancestors have taught us two principles:

- when living the goal should be to live as happily as possible
- when dying the goal should be to attain heaven after death.

anārya: opposite of the word **arya**, the ruling and fighting class in India. Fairness to all and fortitude in battle was their trait. Seeing timidity gripping Arjuna, Bhagvān Śrī Krishna tells Arjuna, that he is not *arya* (*anarya*).

Aswargam: opposite of the word **Swargam**, heavens. Swargam refers to self-realization. Bhagavān Śrī Krishna tells Arjuna that he has locked the door of the kingdom of heaven, by refusing to eliminate ego and failing to turn his back on self-will.

Bhagavān Śrī Krishna used common man language to tell Arjuna to rethink his stance, highlighting that a person's true achievement lies in maintaining a balanced mind, and stressing that a man's enemy is delusion-based attachment and his master achievement is enlightenment-based equanimity of mind.

Since no response came from Arjuna, Bhagvān Śrī Krishna uses a very strong word almost like an abuse in the following verses.

2.3

klaibyaṃ(m) mā sma gamaḥ(ph) pārtha, naitattvayyupapadyate, kṣudraṃ(m) hṛdayadaurbalyaṃ(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.

Bhagavān Śrī Krishna chides Arjuna, not to succumb to impotence, as it is not befitting of a Kṣatriya. HE asked Arjuna to cast away the petty weakness of the heart and stand up to fight.

Arjuna's mind was still caught in the conflict of **adharmā** (fighting and killing his own people) versus dharma (not waging such a war). Bhagavān Śrī Krishna points out that such a feeling was born of the feebleness of mind caused by delusion and ignorance. It is for this reason that the scriptures and vedas indicate that the man's greatest enemy is his own mind as mind and senses are always exposed to delusion and illusion. No man can become master unless he masters his own mind.

Bhagavān Śrī Krishna is telling Arjuna to be a witness of mind, and fight with detachment to answer the call of duty. Escaping or running away from a problem is an easy option, but as long as the mind is not trained, no matter where one escapes to, lack of wisdom will ensure the creation of new problems. Hence it is not a situation that brings grief but rather it is the lack of appropriate training of the mind which gives the pain. It is not a situation but the mindset that needs to be changed. People run away from home due to differences in opinion with family members. One should remember that if one finds it difficult to get along with one's own family members, how can that person get along with other strangers. Hence instead of running away from family, one should bring in some wisdom and change the attitude.

A short story about Sant Tukaram:

Sant Tukaram was a very devoted bhakt, much to the annoyance of his wife, Jijai. She was an ill-tempered woman whose every sentence began with a verbal abuse. Once while tending to his sugarcane field, Sant Tukaram's mind got absorbed on his beloved God Govinda, and was engrossed in singing Govinda and chanting HIS name. The crops were ravaged by the cattle, and by the time his mind returned to the field, only one sugar cane was left. He returned home with the single sugar cane, and received the choicest of abuses from his wife who was seething in anger. He calmly responded that the single sugar cane was Bhagavān's way of reminding him that there is only one supreme Divinity, and nothing else mattered. Angered by his words, his wife broke the sugar cane into two. He again calmly thanked her for helping divide the Bhagavān's prasād between them.

It was a difficult distressing situation for Tukaram indeed, but he chose not to fight and acted in an appropriate manner. Similarly, Bhagavān Śrī Krishna is telling Arjuna to act appropriately.

2.4

arjuna uvāca katham(m) bhīṣmamahaṃ(m) saṅkhye, droṇam(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.

Arjuna expresses his deep moral dilemma to Bhagavān Śrī Krishna. He is troubled by the thought of fighting against his revered grandfather Bhīṣma Pitāmaha and revered teacher Dronacharya, whom he holds in high esteem. Arjuna's respect for them makes it difficult for him to see them as enemies, even in the context of war.

2.5

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

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

Arjuna asks Bhagavān, what super action is he going to perform by slaying his own teachers. Killing one's Guru is the biggest sin ever. How can any disciple think of killing his master, furthermore who knows that even after killing the revered elders Bhīṣma pitāmaha and Dronacharya, Duryodhana may still escape death.

In this context, Arjuna's point of view is activated by sentiment, attachment, and his deep respect for Bhīṣma Pitāmaha and Dronacharya; but Bhagavān Śrī Krishna is talking in a much greater context of Duty and Dharma advising him to fight and protect the sanctity of duty and Dharma. Arjuna's mind is like that of a common man who has not yet understood Gītā. He will become a master (Sthitaprajna) after he learnt Gītā.

The basic difference between a man and the master is that the man lives on a mental level where he's exposed to the alternates of courage, fear, knowledge, ignorance, pain, pleasure, honor, and shame whereas the master lives in the spirit, where the pair of opposites do not affect him at all.

The three-fold function of Prakṛti are creation, preservation, and destruction, in which neither the soul nor the Bhagvān interferes. The man has to rise above body and mind and reach the spirit level of super consciousness. This is what Bhagavān Śrī Krishna has started doing now with Arjuna as HE wants Arjuna to get elevated from body, mind senses, and intellect to the spirit level of super consciousness.

In the process we are also getting benefited as we are also learning the Gītā that was taught to Arjuna by Bhagavān Krishna.

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.

Arjuna is having a doubt about which is better - vanquishing them or being vanquished by them. He is of the opinion that if the Pāṇḍavas kill the sons of Dhṛtarāṣṭra, they should not care to live. Besides, he is not sure if they will win or lose the war. If they win, they will have killed their own teachers and near ones to be victorious.

Victory or defeat in the war is of no consequence at all for Arjuna, as he thinks that in both the ways he's

going to land in hell. Some moments before he was impatient to fight and kill kauravas. He is totally a changed man now that the very idea of killing Kauravas has suddenly become very abhorable and terrible. This is the universal scale of Maya. No mind can escape its inexorable power. Only knowledge of Atmajnana and Brahmajnana is the remedy to pierce through that Maya. Learning Gītā and living by its teachings will help to pierce that Maya and not get attracted to these emotions.

2.7

**kārpaṇyadoṣo pahatasvabhāvaḥ(ph),
pṛcchāmi tvāṃ(n) dharmasaṃmūḍhacetāḥ,
yacchreyaḥ(s) syānniścitaṃ(m) brūhi tanme,
śiṣyaste'haṃ(m) śādhi māṃ(n) tvāṃ(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 has accepted that something is wrong with him. He confides to Bhagavān, that he is confused as to what is his duty and what is not. He does not know what to do but is certain that Bhagavān Śrī Krishna knows what is best for him. Hence, he surrenders to HIM wholeheartedly and becomes his disciple.

Now that he has taken refuge as a disciple, it becomes Bhagavān Śrī Krishna's moral duty to help his sincere disciple in his dire moment of crisis. Thus unfolds the never-before heart great knowledge of Sāṃkhya yoga from Bhagavān HIMSELF.

2.8

**na hi prapaśyāmi mamāpanudyād,
yacchokamucchoṣaṇamindriyāṇām,
avāpya bhūmāvasapatnamṛddhaṃ(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.

Arjuna is of the firm view that gaining earthly or heavenly kingdoms will not rid him of the grief which he will incur, if he were to kill his relatives and those nearest and dearest to him – especially persons like his grandfather, Bhīṣma Pitāmaha and Guru Dronacharya, to whom he was greatly attached and they loved him immensely in return.

Arjuna's affliction is due to his attachment. Attachment is the enemy of peace and spiritual liberation. Hence attaining earthly or heavenly kingdom is not a remedy for Arjuna's afflictions. His main problem is killing of his blood relatives and near and dear ones. Gaining earthly or heavenly kingdoms in return for this bloodshed will hence not dissipate or get rid of his affliction – the tremendous grief and despondency which he feels.

In a manner of speaking, the disease he is afflicted with (grief at the thought of killing of his family members), and the medication he is being given (earthly and heavenly prosperity) do not match. It is as futile as giving headache medication to a cancer patient. There is no match between the disease

and the affliction.

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.

Sanjaya referring to Arjuna as **Gudakesha** (one who has conquered sleep), says that after telling Shri Krishna that he will not fight, Arjuna became silent.

Arjuna is referred to as Gudakesha (conqueror of sleep), because through his spiritual prowess and hardwork, he had gained control over the unconscious and involuntary processes of his mind, and gained the power of conquering sleep.

When the mere thought of killing his respected and beloved elders and blood-relatives, was causing Arjuna acute worry and agony, how much more affected would he be, were he to actually commit the act. It could conceivably lead to insanity. Such was his deep distress, that he decides not to fight.

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

Referring to Dhritarashtra as Bharata, Sanjaya says that the Lord of senses, smilingly spoke these words to the despondent and grief-stricken Arjuna, who had positioned himself between the two armies.

Śrī Krishna is amused to see that Arjuna is exhibiting all the symptoms of extreme fear and despondency. He is sitting with his hand on his head, limbs trembling and is almost unable to breathe. With an affectionate smile, Śrī Krishna looks at him and starts to counsel him. The attitude of Śrī Krishna towards Arjuna is that of an indulgent and compassionate parent who cares deeply for his infant and wants to set at rest his fears.

This shloka is significant as from this shloka onwards the spiritual knowledge of Bhagavad gita unfolds. It is like nectar not only for grief-stricken Arjuna but for all of mankind, as by following the direction given by Shri Krishna, spiritual liberation can be attained.

2.11

**śrībhagavānuvāca
aśocyānanvaśocastvam(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

Shri Bhagavān gently admonishes Arjuna for displaying grief. HE says that he is worrying for those who should not be worried for, and yet talk like a wise man. The wise worry neither for the dead nor for the living.

This shloka contains the spiritual truth that grief and worry exist where mind-consciousness is found. They are not present in persons who have transcended the mind. Śrī Krishna tells Arjuna that he talks like a wise man while performing unwise acts and that his thoughts and deeds are in contradiction. He wants to experience joy but is moving in the directions of sorrow. He wants fulfillment, but instead experiences frustration.

If we desire security, fulfillment and peace, we should move towards these goals in the proper manner. Problems arise when there is a contradiction between the goal which has been determined and the path being taken to attain it. Put simply, if you want to go East, do not travel west.

Shri Krishna, through Arjuna, sends a message to all of humankind, that if it desires peace, it should work for peace. Actions must be congruent with words. This is true in personal relations as well as in relations between countries. It is futile to state that you want peace, while being simultaneously unwilling to accept another's point of view. **Peace presupposes collaboration and coexistence.**

In the second line, using strong words, Shri Krishna, reveals the secret of our true nature. Arjuna has been talking of death, saying that he does not want to be killed or kill others. Krishna reminds him that it is only the body that is born and dies. The real Self is not limited to the physical body. **We are the Spirit that is eternal, infinite, and immutable.** This is the great discovery we make in meditation - that we are the Supreme Spirit, and not the body, mind or intellect.

In this shloka, Shri Krishna gives the profound message of Sankhya Yoga that birth and death are regular and normal processes in the course of life. Loss of life is inevitable and therefore the phenomenon of death is not worth grieving over. In grieving we hold on to certain thoughts. We are in their grip. This is a cause for bondage.

The story of Arab and his camels:

An Arab was returning home with his ten camels. Night fell and as he did not want to cross the forest in the dark, he was compelled to take shelter in a village. A fakir (holy man) offered him a place to rest, but the man was worried about his camels as he did not have a rope long enough to tether or tie them all. The fakir realized the Arab's predicament and told him he would take care of the problem. He approached each camel, and using hand gestures, mimicked the act of tying the animal with an imaginary rope. Having done this, he told the Arab the camels were now securely tied and he should get sleep. The Arab was left wondering if the fakir had performed some magical trick. He went to bed, but kept getting up intermittently, worried that the animals would wander off.

The next morning, he discovered to his great amazement, that the animals were in the exact same position they had been, as though they had been tied by a real rope. He thanked the fakir for his help and tried to make the animals stand, so he could continue his journey back. However much he tried to make the camels move, they would not budge. The fakir then said that since he had tied animals the previous night, they had to be untied. He went to each camel and made hand gestures of untying the imaginary rope which tethered them. Immediately, the animals stood up and started walking. Seeing the surprise on the Arab's face, the fakir explained that this was no magic. The camels actually felt they were tied down and that now they felt they were freed. They had created their bondage on their own. No one had done it for them.

We are like the camels. We create our own fictitious bondage of sorrow, grief and attachment and unnecessarily get tied down. Bhagavān Śrī Krishna is going to remove this fictitious bondage through Bhagavad gītā.

Questions & Answers

Naik Ji

Q: In the Mahabharata, Dhritarashtra is portrayed as a powerful king who is not only physically blind but also blinded by his attachment to his son. In today's world, we often come across similar people. How do we deal with such individuals, especially when we can't always "fight a war" with them?

A: That is *exactly* why we are studying the Bhagavad Gita. If you observe carefully, the Gita was heard by three key individuals during the war: Arjuna, Sanjaya, and Dhritarashtra.

All three listened to the same divine knowledge, but their responses were very different.

- Arjuna was transformed. His confusion (moha) and emotional entanglements dissolved. He rose with clarity, surrendered to his duty, and moved forward on the path of righteousness (dharma).
- Sanjaya, who narrated the entire war to Dhritarashtra, also evolved. He developed the courage and conviction to declare a truth that went against the king's preferences. In the last verse of the Gita (18.78), he boldly concludes:

***yatra yogeshvaraḥ kṛṣṇo yatra pārtho dhanur-dharaḥ
tatra śhrīr vijayo bhūtir dhruvā nitir matir mama***

"Wherever there is Krishna, the master of yoga, and wherever there is Arjuna, the supreme archer, there also will surely be splendor, victory, prosperity, and righteousness. Of this, I am certain."

- Dhritarashtra, despite hearing every word of the Gita, remained unchanged. Why? Because he only heard, but did not absorb or internalize the message. This is a powerful lesson. It tells us that listening to the Gita is not enough. One must *reflect* on it, *understand* it, and *live* it. As Swami Giri Maharaj puts it: "**Gita padhe, padhaye, jeevan mein laye.**" (*One must study the Gita, share its wisdom, and most importantly, bring it into one's life.*)

And as for dealing with people who are like Dhritarashtra in today's world, people who refuse to change despite guidance, Bhagavan HIMSELF advises in Chapter 18 that the Gita should not be shared with those who lack faith or reverence. Transformation comes only when a person is ready. We can guide, inspire, and be available, but we cannot force change. It must arise from within. Only the fortunate few among billions feel drawn to the Gita. That in itself is grace. So, the key is to lead by example, to live the Gita — and let time and Bhagavan guide the rest.

Q: But what if such people are actively harming us? How should we tackle that?

A: The Bhagavad Gita gives us a powerful framework to deal with such situations. Bhagavan tells us not to react out of attachment, hatred, or anger, but to act out of dharma.

In Chapter 2, Verse 38, Bhagavan says:

**sukha-duḥkhe same kṛtvā lābhālābhau jayājayau
tato yuddhāya yujyasva naivam pāpam avāpsyasi**

"Treat happiness and distress, gain and loss, victory and defeat with equanimity. Then, engage in your duty, you shall not incur sin."

In other words, do your duty without getting emotionally entangled. If someone is harming you, it doesn't mean you must remain passive. But your response must be wise, not reactive. The Gita teaches:

- Do not tolerate injustice.
- But also, do not become unjust in your reaction.
- Protect yourself, but don't let anger cloud your judgement.
- Act from a place of steadiness, not revenge.

Even when facing enemies, Arjuna was asked to fight, but with a balanced mind, free from hatred and ego. So, in our lives too, we must handle such people with detached clarity:

- Set boundaries.
- Take necessary actions to protect yourself.
- But maintain inner peace — don't let their negativity infect your heart.

Bhagavan's path is about responding with wisdom, not reacting with emotion. And that's what keeps us aligned with our higher self, even in challenging times.



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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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