

## ŚRĪMADBHAGAVADĪTĀ INTERPRETATION SUMMARY

### Chapter 2: Sāṅkhya-Yoga

1/6 (Ślōka 1-10), Saturday, 08 March 2025

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

## The Immortal Soul's Journey: Śrī Krishna's Wisdom Amidst Arjuna's Moral Dilemma

The **Chapter 2** of Śrīmad Bhagavad Gītā is **Sāṅkhya Yoga - The Yoga of Analytical Knowledge**

The session commenced with Deep prajwalan, the customary lighting of lamp, prayers to the Supreme, and salutations to all the Gurus.

**"Vasudeva Sutam Devam, Kamsa Chanura Mardanam,  
Devaki Paramanandam, Krishnam Vande Jagadgurum."**

**"Yogesham Sachidanandam, Vasudeva Vraja Priyam,  
Dharma Sansthapaka Veeram, Krishnam Vande Jagatgurum."  
Śrī Guru Charan Kamalebhyo Namah.**

It is a matter of immense joy that, by the boundless and auspicious grace of Śrī Krishna, we have embarked on the contemplation of the Bhagavad Gītā. This sacred pursuit grants profound meaning to human life, guiding us toward its highest purpose and ensuring the success of both our worldly and spiritual journeys. Engaging in the study of the Gītā, we are not only learning its pronunciation but also striving to memorize it, to understand its wisdom through self-study, and to imbibe its teachings into our lives. Some are actively listening to discourses, some are extracting key takeaways from its verses, and many are attempting to incorporate its essence into their daily lives.

As we progress to Level 4, the impact of the Gītā on our lives is becoming increasingly evident. Some have approached this study with deep concentration, while others may not have been as attentive; yet, the benefits of this sacred text are perceptible to all. There is likely no one among us who can claim to have derived no benefit from it. Learning the Gītā requires no financial investment, no arduous labor—its wisdom reaches us effortlessly, within the comfort of our own spaces, solely by divine grace. This realization should instill in us an unwavering faith that the Bhagavad Gītā itself has chosen us; we did not choose it, but rather, it has drawn us towards its teachings. Step by step, we

have arrived at this stage, and today, we commence the discourse on the second chapter.

At first glance, it may seem unusual to begin with the second chapter at Level 4, when logically, the later chapters—15th, 16th, 17th, or 18th—should have been the focus. However, once the entire discourse on this chapter unfolds, it will become apparent why this approach is so fitting. Had this chapter been introduced at the very beginning, it would have been incomprehensible to most. Even at this stage, despite familiarity with the Gītā's terminology and structure, grasping its depth remains a challenge. If introduced earlier, its essence would have been entirely elusive.

For approximately 5,300 years, the Bhagavad Gītā has been revered in Indian tradition. Among all the sacred texts, it is the only one universally accepted by all sects and spiritual traditions. While some may accept the Ramcharitmanas, others may follow different versions of the Ramayana. Some may revere the Bhagavata Purana, while others may not. Even the Puranas have varying levels of acceptance. However, the Bhagavad Gītā stands alone as the one scripture that commands unwavering faith across all spiritual paths.

The reason for this universal acceptance lies in its approach. Unlike other texts that may either glorify or refute particular practices, the Bhagavad Gītā neither promotes nor negates any specific spiritual method. Nowhere does Śrī Krishna prescribe how one should worship, which tilak to wear, how to fold hands in prayer, or how rituals should be performed. Instead, Śrī Krishna emphasizes the outcomes of one's actions, making His teachings universally applicable.

A careful study of the twelfth chapter, for instance, reveals thirty-nine characteristics of a true devotee. Yet, nowhere in these verses does Śrī Krishna mention external rituals such as the style of tilak, the manner of keeping a sacred tuft of hair, or the form of devotional singing. Instead, He defines devotion through inner virtues. This insight compels one to reflect on what it truly means to be a devotee and how one can recognize whether they embody devotion in its purest form.

***adveṣṭā sarva-bhūtānāṃ maitraḥ karuṇa eva cha  
nirmamo nirahankāraḥ sama-duḥkha-sukhaḥ kṣhamī 12.13***

***santuṣṭaḥ satataṃ yogī yatātmā dṛiḍha-niśchayaḥ  
mayy arpita-mano-buddhir yo mad-bhaktaḥ sa me priyaḥ 12.14***

One must reflect upon whether they embody the virtues described in the Bhagavad Gītā. Have they truly become free of malice towards all beings? Do they harbor a heart filled with compassion and friendship? Have they attained equanimity towards both friend and foe? Are they overflowing with love and generosity, shedding all traces of miserliness and fear?

Regardless of the form of worship one follows—be it devotion, meditation, selfless action, or the pursuit of knowledge—what truly matters is whether these divine qualities manifest in their character. The paths to the Divine are many, just as there are multiple ways to travel from Mumbai to Delhi. Some may choose to walk, others may cycle, take an e-rickshaw, board a bus, drive a car, travel by train, or fly. Each mode of travel offers a different experience, but the destination remains the same for all. Reaching Delhi does not mean that those who arrived by foot and those who arrived by plane will encounter different cities—Delhi remains one and the same.

Similarly, the journey towards Bhagavān can take countless forms, but the essence lies in the transformation it brings. How much scripture one reads, how many chants they recite, how many hours they sit in meditation—these are secondary. The true measure is how these practices influence

their nature and conduct.

This is the wisdom of the Bhagavad Gītā, a scripture so profound that none can refute it. There may be debates over rituals such as idol worship, with differing opinions across traditions. However, there can be no dispute over fundamental virtues: should one love or hate others? Should one speak the truth or falsehood? These are universal principles, not subject to individual interpretation.

**The Bhagavad Gītā reveals the absolute, universal truth that unites all spiritual paths into one ultimate reality. This is why it is regarded as a scripture beyond sectarian boundaries, accepted by all.**

As Adi Shankaracharya proclaimed, "**Gītā su-Gītā kartavya kim anyaḥ śāstra-vistaraiḥ**," meaning that if one truly understands the Gītā, there is no need to delve into countless other scriptures. It is complete, encapsulating all wisdom's essence within its verses.

The Upanishads are regarded as the essence of the Vedas, and the Bhagavad Gītā is considered the essence of both the Vedas and the Upanishads. The verse "**sarvo nishad gavo duta gopala nandane**" signifies this profound truth. However, in the tradition of great sages and Acharyas, the Gītā is held in the highest regard. The Vedas are believed to have emerged from the breath of Bhagavān Vishnu, but the Bhagavad Gītā is the direct divine speech of Śrī Krishna Himself, making it even more significant.

The founder of Gītā Press, **Brahmleen Param Shraddhey Jayadayal Goyandka**, while writing the preface to the Gītā, expressed that after extensive study of all scriptures, he concluded that no scripture is as simple and beneficial for human life as the Bhagavad Gītā. This statement comes from a great scholar who translated and published the Upanishads, Ramayana, Mahabharata, and numerous other scriptures. His contribution to Hinduism is unparalleled. Without the Gītā Press, many sacred texts might not have been available in their authentic forms. The meticulous effort to remove interpolations and restore the original texts was carried out by such extraordinary individuals.

Before delving into the second chapter of the Gītā, it is essential to understand the broader perspective of its teachings. Hinduism, or Sanatana Dharma, is based on two fundamental aspects: **Darshana (philosophy) and Sādhanā (practice)**. The six classical philosophies (**Shad Darshanas**) include:

- **Nyaya by Sage Gautama,**
- **Vaisheshika by Sage Kanada,**
- **Yoga by Maharishi Patanjali,**
- **Samkhya by Sage Kapila,**
- **Purva Mimamsa by Sage Jaimini, and**
- **Uttara Mimamsa or Vedanta by Sage Vyasa.**

These are the primary Śāstras, and everything in the Ramayana and Mahabharata aligns with these philosophies. Nothing outside these texts forms a part of the Hindu philosophical framework.

A fascinating aspect of these philosophies is that four of the six do not explicitly acknowledge God. Even atheistic views are addressed within these scriptures, emphasizing the comprehensiveness of Hindu thought. The conceptual origins of all human intellectual pursuits can be traced back to these six philosophies. Beyond these, the Ramayana, Mahabharata, Puranas, Smritis, and the Gītā form the extended body of scriptural knowledge.

Among these, the Samkhya and Vedanta schools are the most popular. The practices or methods

(**Sādhanā**) to realize the ultimate truth are countless, but fundamentally, they are categorized into four paths: **Jnana (Knowledge), Karma (Action), Bhakti (Devotion), and Yoga (Meditation)**. Under Yoga, there are two significant branches: **Yoga Darshana (as described by Maharishi Patanjali) and the integrated path of Jnana, Karma, Bhakti, and Dhyana (Meditation) as elaborated in the Bhagavad Gītā**.

The term 'Yoga' originates from the root '**Yuj**,' meaning '**to unite**' or '**to connect**.' In a spiritual sense, it signifies union with the Divine.

The Gītā presents various Yogas, each leading to the same ultimate realization. Śrī Krishna defines Yoga in different ways, with the most precise definition being "**samattvam yoga uchyate**"—equanimity is Yoga. In Chapter 6, He declares, "**tasmād yogī bhavārjuna**"—therefore, O Arjuna, become a Yogi.

Jnana Yoga, or the path of knowledge, is based on "eko brahma dvitīyo nāsti" - the realization that there is only one absolute reality—Brahman. Statements such as "**aham brahmāsmi**" (I am Brahman) and "**tat tvam asi**" (Thou art that) highlight this understanding. However, Jnana Yoga can only be pursued by those who are free from bodily identification. The Gītā mentions that for those who still associate with their physical form, Jnana Yoga can be extremely challenging.

Bhakti Yoga, the path of devotion, is based on surrendering to the Divine, serving, and worshiping God with love. The nine forms of Bhakti include **hearing (Shravanam), singing (Kirtanam), remembering (Smaranam), serving Śrī Krishna's feet (Pada-sevanam), worshiping (Archanam), praying (Vandanam), servitude (Dasyam), friendship (Sakhyam), and complete surrender (Atma-nivedanam)**.

Karma Yoga emphasizes selfless action performed as an offering to the Divine. It is not merely about performing duties in daily life but about dedicating all actions to God. The Bhagavad Gītā teaches that true Karma Yoga involves serving the world with the consciousness that everything belongs to the Divine.

Dhyana Yoga, or the path of meditation, focuses on deep concentration and ultimately achieving a state of **Samādhi (spiritual absorption)**. Patanjali's Ashtanga Yoga describes eight limbs, including **Yama (ethical discipline), Niyama (self-discipline), Asana (physical postures), Prāṇayama (breath control), Pratyahara (withdrawal of senses), Dharana (concentration), Dhyana (meditation), and Samādhi (total absorption)**. What is commonly referred to as 'Yoga' today, primarily Asana and Prāṇayama, is only a small part of the complete system of Yoga.

In the Bhagavad Gītā, Śrī Krishna integrates all these paths and presents a holistic approach to Yoga. Every chapter of the Gītā is titled as a form of Yoga—Arjuna Vishada Yoga, Sāṃkhya Yoga, Karma Yoga, Bhakti Yoga, and so on. Regardless of the chosen path, the ultimate aim is to unite with the Divine. As Krishna proclaims, "**tasmād yogī bhavārjuna**"—become a Yogi, however you choose, but establish that connection with the Divine.

Śrī Krishna always remained in a state of equanimity. The demon Jarasandha attacked him seventeen times, yet Śrī Krishna, with a smile, remarked that Jarasandha had received a boon and could not be killed. Despite his repeated defeats, Śrī Krishna chose not to end his life. Eventually, He decided to avoid unnecessary conflict and instructed Vishwakarma to build the grand city of Dwarka. When Jarasandha launched another attack, Śrī Krishna strategically retreated, earning the title of 'Ranchhod'—the one who leaves the battlefield. However, who could be a greater warrior than one who knows when to fight and when to step away?

Śrī Krishna never lost. Even when Abhimanyu was married and later perished in battle, Śrī Krishna remained unchanged. As the greatest war in history—the Mahabharata—was about to begin, Arjuna, the mightiest warrior, suddenly declared, "I do not wish to fight." Any other commander would have been thrown into distress, just as people would panic if, before an important cricket match, Virat Kohli announced he wouldn't bat. Yet, Śrī Krishna, ever composed, simply smiled. He remained unaffected, as he was always in a state of perfect balance.

This chapter is referred to as Sāṃkhya Yoga, derived from the philosophy of the great sage Kapila Muni. Kapila Muni was both a sage and one of the twenty-four incarnations of Bhagavān Vishnu.

The Bhagavata Purana narrates an interesting story about him. When Brahmā created the universe, the initial sages were deeply immersed in truth and devotion. They had no interest in worldly affairs, including marriage. The Sanat Kumaras vowed to remain five years old eternally to avoid marriage. Others, like Narada, also refused. This frustrated Brahmā, as he needed the cycle of creation to continue. He approached Sage Kardama and commanded him to marry Devahuti, the virtuous daughter of Manu and Shatarupa.

Kardama Muni was hesitant. He questioned Brahmā's insistence, stating that he found immense joy in devotion and penance. However, Brahmā ji explained that for the world to function, a balance was needed—one could not abandon worldly duties entirely. Kardama muni agreed with one condition: he would remain a householder only until he had a son, after which he would renounce the world and dedicate himself entirely to penance. Manu and Shatarupa accepted this and arranged the marriage.

Devahuti was the epitome of grace and wisdom. When she arrived at Kardama muni's hermitage with her parents, she saw that he had arranged three seats for them. However, realizing that the one she was to marry sat on the ground, she hesitated to sit higher than him. Out of reverence, she merely touched the seat and sat beside it on the ground. This act of humility impressed Kardama.

After their marriage, Kardama continued his austere lifestyle. He remained engrossed in meditation, writing scriptures, and performing penance, oblivious to his surroundings. Devahuti, despite her noble lineage, humbly served him, ensuring he had food and comfort. Years passed, and Kardama muni never once looked at her. Time took its toll—her once-radiant face became wrinkled, and she grew frail, yet she never uttered a word of complaint.

One evening, as Kardama muni was writing scriptures, the lamp's oil began to run out. Devahuti quickly fetched more oil and refilled the lamp, causing the flame to flicker brightly. The sudden change in light caught Kardama muni's attention. For the first time since their marriage, he looked up and saw Devahuti. He was startled—who was this aged woman? He had completely forgotten about their marriage. Bewildered, he asked, "Who are you?"

Had she been a woman of modern times, she might have reacted differently, but Devahuti, with utmost humility, bowed and softly replied, "It brings me great joy that today, after so many years, you have looked at me and spoken to me."

Kardama muni was astonished. "How long have you been here? Why didn't you tell me?" he asked.

She gently smiled and said, "I have been by your side since our marriage. My father and mother entrusted me to you. But you were so engrossed in your devotion and penance that I did not wish to disturb you. I served you in silence, knowing that my greatest fortune was to be able to serve a sage like you."

Hearing this, Kardama muni was deeply moved. "You have served me with such devotion and patience for all these years," he said, "I am truly blessed. Ask for a boon, and I shall grant it. Tell me, what do you desire?"

Devahuti, after years of selfless service and devotion, was finally asked by Kardama Muni what she desired. She smiled, knowing well that he had no awareness of their humble dwelling or the few possessions they owned. Yet, Kardama Muni, a sage of immense spiritual power, assured her that there was nothing in the entire universe that he could not grant her. He instructed her to bathe in a nearby sacred lake, promising that upon her return, he would fulfill all her wishes.

Following his guidance, Devahuti immersed herself in the waters, and as she emerged, she found herself transformed. She had regained the youthful beauty she once had on the day of her marriage. Adorned in radiant ornaments, she walked back to the hermitage, astonished at the divine grace that had touched her life. Seeing her amazement, Kardama Muni asked her once more what she desired. Before she could voice her thoughts, he divined them and with a mere gesture, manifested a magnificent palace. The grand structure, surrounded by celestial servants, shimmered with gold and was filled with all the riches and comforts one could imagine.

Yet, despite the abundance before her, Devahuti remained humble. She reminded Kardama Muni of his promise to her parents—that he would remain in the household life until they had a son. With utmost devotion, she expressed her wish for that divine child. Seeing her unwavering sincerity, Kardama Muni agreed. However, he wished to take her on a celestial journey first. With another mere thought, he summoned a divine aircraft, one so magnificent that it was described in the Bhagavata Purana in great detail. The aerial chariot was beyond anything seen in the mortal world—self-sustaining, adjusting its temperature according to the seasons, adorned with artificial trees and creatures, and capable of moving at the speed of thought.

For nine years, Kardama Muni took Devahuti on a journey across different divine realms. During this time, she bore nine daughters, each embodying supreme qualities and later married to great sages. After their return to the hermitage, Kardama Muni asked if she had any unfulfilled desires. She expressed her gratitude but reminded him of the promised son. He then revealed a profound truth—her son would not be an ordinary child but an incarnation of Bhagavān Narayana Himself.

To prepare for this divine birth, Devahuti undertook a year of disciplined spiritual practice as instructed by Kardama Muni. In due time, Bhagavān Vishnu, in His incarnation as Kapila Muni, was conceived within her. With this, Kardama Muni knew his duty was fulfilled. He informed Devahuti that he would now renounce worldly life and retreat into the Himalayas for further penance. Overcome with emotion, she wished to follow him, but he explained that her destiny lay in the teachings she would receive from her own son. The Supreme Divine, as Kapila Muni, had descended to impart the knowledge of liberation to her.

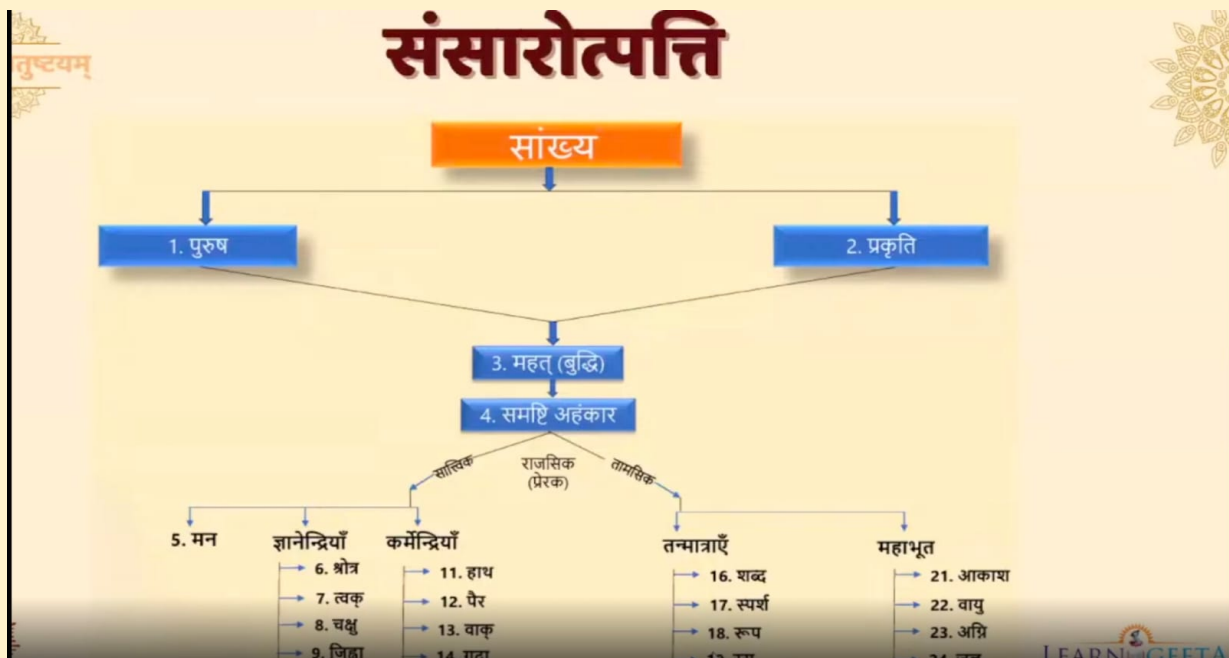
In time, Kapila Muni grew into a young sage, and Devahuti approached Him, seeking the path to ultimate truth. True to His divine purpose, He expounded upon **Sāṃkhya Yoga**, the knowledge that leads to liberation. Through His teachings, Devahuti attained moksha, realizing the highest spiritual truth.

Her nine daughters, too, played significant roles in the cosmic order. Each was married to a great sage, and their names—**Kala, Anasuya, Sraddha, Havirbhu, Gati, Kriya, Khyaati, Arundhati, and Shanti**—became revered in spiritual history. Notably, Arundhati became the wife of the great sage Vashishtha, and Anasuya became the wife of Sage Gautama.

Sāṃkhya, as revealed by Kapila Muni, is a profound philosophical system that analyzes the elements of existence. The term 'Sāṃkhya' itself means 'enumeration' or 'number,' signifying a structured understanding of reality. The sages categorized the universe into twenty-five elements, explaining the foundation of existence through numerical analysis. This knowledge was imparted to Devahuti in the form of Sāṃkhya Yoga, guiding her toward liberation.

The teachings of Kapila Muni extend beyond a single lifetime. He also played a pivotal role in the redemption of the sixty thousand sons of King Sagara and established his hermitage in Kapilavastu, a place of great historical significance, later known as the birthplace of Bhagavān Buddha.

Sāṃkhya Yoga, as described in the scriptures, offers a path of wisdom that transcends mere intellectual pursuit—it is a journey toward the ultimate realization of the self. Understanding these elements and their interplay leads to liberation from worldly bondage. Through this great discourse, Devahuti attained the highest state of spiritual enlightenment, forever marking Sāṃkhya as one of the six principal philosophies of Sanatana Dharma.



Sankhya Yoga primarily revolves around two fundamental elements: **one is Puruṣa, and the other is Prakṛti**. These can be referred to by various names—conscious and inert, Kshara and Akshara, or simply Puruṣa and Prakṛti. Despite the numerous designations, at the core, only these two principles exist.

When the unmanifest Supreme Being wished to manifest, it expressed itself in these two fundamental elements—Puruṣa and Prakṛti. From the union of these two, a third principle emerged—Mahat Buddhi, which can also be regarded as Brahmā. From Mahat Buddhi arose Samaṣṭi Ahaṃkāra, the cosmic ego, which was the first visible element. While the first three remained invisible, Samaṣṭi Ahaṃkāra became the first perceivable principle.

From this cosmic ego, three fundamental attributes—**Sattva, Rajas, and Tamas**—came into existence. These three are the foundational elements from which the entire universe is created. Everything that can be observed—the planets, living beings, humans, animals, trees, stones, gold, and all forms of matter—emanates from these three qualities. Not only the external universe but even human thoughts, intellect, and emotions are composed of these fundamental attributes.

Thus, the process of creation unfolds as follows:

- **1. The first principle is Puruṣa.**
- **2. The second is Prakriti.**
- **3. From their combination emerges Mahat Buddhi.**
- **4. From Mahat Buddhi arises Samashti Ahamkara.**
- **5. From Ahamkara, the three fundamental qualities—Sattva, Rajas, and Tamas—manifest, forming the foundation of the material world.**

The next significant element that emerged was the **mind (Manas)**, which governs both sensory and motor functions. The eyes do not see by themselves; it is the mind that perceives through the eyes. If someone's eyes are open but their mind is distracted, they may not register what they have seen. Similarly, the ears hear only when the mind is engaged. Without the mind's attention, the sense organs remain inactive. Thus, the mind is the core principle that enables perception and experience.

Following this, the five **Jnanendriyas (sense organs)** came into being:

- **1. Shrotra (ears) - for hearing.**
- **2. Tvak (skin) - for touch.**
- **3. Chakshu (eyes) - for sight.**
- **4. Jihva (tongue) - for taste.**
- **5. Ghrana (nose) - for smell.**

Then, the five **Karmendriyas (organs of action)** manifested:

- **1. Hands - for grasping and manipulation.**
- **2. Feet - for movement.**
- **3. Vak (speech) - for verbal expression.**
- **4. Guda (anus) - for excretion.**
- **5. Linga (genitals) - for reproduction.**

The function of these sense organs is governed by five subtle elements known as **Tanmatras**:

- **1. Shabda (sound) - associated with the ears.**
- **2. Sparsha (touch) - associated with the skin.**
- **3. Rupa (form) - associated with the eyes.**
- **4. Rasa (taste) - associated with the tongue.**
- **5. Gandha (smell) - associated with the nose.**

These five Tanmatras form the basis for the five **Mahabhutas (great elements)**:

- **1. Akasha (space) - possesses only Shabda (sound).**
- **2. Vayu (air) - possesses Shabda (sound) and Sparsha (touch).**
- **3. Agni (fire) - possesses Shabda (sound), Sparsha (touch), and Rupa (form).**
- **4. Jala (water) - possesses Shabda (sound), Sparsha (touch), Rupa (form), and Rasa (taste).**
- **5. Prithvi (earth) - possesses Shabda (sound), Sparsha (touch), Rupa (form), Rasa (taste), and Gandha (smell).**

Thus, the entire creation is structured upon these 25 fundamental principles:

- **1. Puruṣa**
- **2. Prakriti**
- **3. Mahat Buddhi**
- **4. Samashti Ahamkara**

- **5. Sattva, Rajas, and Tamas**
- **6. Mind (Manas)**
- **7-11. Five Jnanendriyas**
- **12-16. Five Karmendriyas**
- **17-21. Five Tanmatras**
- **22-26. Five Mahabhutas**

Different philosophical traditions analyze these elements differently—some consider only two elements, while others consider three, five, eight, twelve, twenty, or even twenty-three elements in their explanations. However, all are based on the Sāṃkhya system, which is fundamentally a numerical approach to understanding creation.

Thus, Sāṃkhya is a philosophical framework that explains the emergence of the universe through an ordered sequence of elements. The Bhagavad Gītā expounds on this philosophy in the chapter on Sāṃkhya Yoga, providing a detailed exposition of its principles. Understanding these concepts forms the foundation for deeper spiritual inquiry and self-realization.

The second chapter of the Bhagavad Gītā begins with Sanjaya’s narration:

## 2.1

### **sañjaya uvāca taṃ(n) tathā kṛpayāviṣṭam, aśrupūrṇākulekṣaṇam, viṣīdantamidaṃ( ṽ) vākyaṃ, 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 initiates this chapter by describing Arjuna’s deep sorrow and internal conflict. The Bhagavad Gītā consists of 700 verses, with 574 spoken by Śrī Krishna, making it a divine scripture in its entirety. Arjuna speaks 82 verses, Sanjaya 41, and King Dhritarashtra utters just one, completing the count of 700 shlokas.

As the second chapter begins, Sanjaya narrates Arjuna’s mental turmoil. Maharshi Vedavyasa describes that Arjuna, overwhelmed with compassion, was overcome with grief. In the first chapter, Arjuna had requested Śrī Krishna to position his chariot between the two armies, expressing his inner hesitation. Śrī Krishna, being the omniscient guide, understood that Arjuna’s mind was troubled. Just as a skilled physician diagnoses an ailment before treating it, Śrī Krishna saw that Arjuna’s internal turmoil required a complete resolution rather than a superficial solution.

A festering wound must be allowed to mature before it can be healed. Similarly, Śrī Krishna recognized that Arjuna’s confusion and attachments needed to surface fully before they could be resolved. Instead of positioning the chariot before Duryodhana or Karna, which could have strengthened Arjuna’s resolve, Krishna placed it before Bhīṣma Pitamaha and Guru Dronacharya. This strategic positioning was deliberate, for it forced Arjuna to confront his deepest attachments.

Arjuna had previously defeated these warriors in battle, notably during the Virata Parva, when he single-handedly vanquished them, using his skills to disarm and subdue them rather than taking their lives. However, this war was different—it was a final, decisive battle where either he or his revered elders would perish. The weight of this realization shattered his will to fight.

He remembered how, as a child, Bhīṣma Pitamaha would embrace him despite being covered in dust. Bhīṣma's attendants would warn him that his garments would be soiled, yet he disregarded such concerns, welcoming the young Arjuna with open arms. Such was Bhīṣma's love for him. How could Arjuna now raise his bow against this noble patriarch?

Similarly, his guru, Acharya Drona, had trained him to be the greatest archer in the world. Arjuna owed his skills and prowess to his teacher's guidance. How could he now direct his arrows at his own guru? Bound by these emotional conflicts, Arjuna succumbed to despair, voicing his inability to fight in 47 verses in the first chapter.

He declared:

**ratopasta upaviśat**— “I can no longer fight. My mind is reeling, my limbs are failing, and my bow, Gāṇḍīva, slips from my hands.” He could not stand firm and, overcome with sorrow, collapsed onto his chariot.

Sanjaya describes Arjuna as **kṛpayāviṣṭam**—completely immersed in compassion, and **aśrupūrṇākulekṣaṇam**—his eyes brimming with tears. He was in a state of deep emotional turmoil, visibly shaken and overwhelmed.

At this moment, **viśīdantamidaṃ vākyam uvāca madhusūdanaḥ**— Madhusudana, the slayer of the demon Madhu, spoke. Śrī Krishna had been silent so far, allowing Arjuna to express his inner turmoil completely. Now, seeing Arjuna's distress, he decided to speak.

And thus, Śrī Krishna began his divine discourse, unraveling the eternal wisdom of Sāṃkhya Yoga.

## 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.

As the conversation in the Bhagavad Gītā unfolds, the divine discourse begins with Bhagavān addressing Arjuna's state of despondency. For forty-seven verses, Arjuna had spoken, expressing his doubts, confusion, and moral dilemma. All this while, Śrī Krishna had patiently listened with a knowing smile. However, when He finally spoke, it was not in soft consolations but in stern rebuke. His words carried the weight of divine instruction, shaking Arjuna out of his misplaced emotions.

Bhagavān, with unshaken resolve, directly challenged Arjuna's wavering stance, reprimanding him fivefold. He asked how such weakness and despair had taken root in his heart at such a crucial moment. The very first word He used was kaśmalam—filth, signifying the impurity of thought clouding Arjuna's mind. He pointed out the inappropriateness of his emotions, declaring that such delusion was utterly misplaced at this critical hour of battle.

Further, He chastised Arjuna by calling his attitude **anārya-juṣṭam**—unworthy of a noble and valiant warrior. In ancient tradition, the term Ārya did not signify caste or race but rather a person of high moral conduct and noble virtues. By calling Arjuna anārya, Śrī Krishna implied that his words and actions were unbecoming of a man of honor and valor.

Additionally, Bhagavān emphasized that Arjuna's lamentation would not lead to **svarga** (heaven) nor would it earn him **kīrti** (glory). His misplaced compassion and reluctance to fight would neither secure his spiritual upliftment nor bring him lasting honor in this world. Such thoughts were not aligned with the duty of a warrior and a prince who had vowed to uphold dharma.

Bhagavān's words were not meant to console but to awaken. He exposed the folly of Arjuna's argument, making it clear that his sorrow was baseless and untimely. In the face of war, such hesitation was unacceptable. Arjuna, a warrior of unmatched skill and honor, was expected to rise above his emotions and fulfill his duty with unwavering determination.

Thus, Bhagavān did not merely respond—He jolted Arjuna into reality, compelling him to confront his duty with the clarity and strength befitting a true warrior.

## 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.

Śrī Krishna did not merely console Arjuna but rebuked him sternly, questioning how such weakness had overtaken a warrior of his stature. He called it unworthy of him and unbecoming of a noble warrior. Arjuna, a battle-hardened warrior who had never faced defeat, was now expressing hesitation and despair on the battlefield. His hesitation was not a result of fear, for he had conquered countless foes in his lifetime, including the mightiest warriors and celestial beings.

To truly understand the gravity of the situation, one must consider Arjuna's age at the time of the war. Contrary to the youthful image often depicted, Arjuna was 84 years old, while Śrī Krishna was 89. Arjuna was not an inexperienced youth susceptible to confusion but a seasoned warrior, well-versed in the art of war. He had won innumerable battles, resisted the allure of Urvashi, remained undeterred by Indra's warnings, and even engaged in direct combat with Bhagavān Shiva himself. He had vanquished the Kaurava army single-handedly, defeated the formidable Gandharvas, and alongside Śrī Krishna, had bested Indra and the celestial forces during the battle of Khandava forest.

Yet, here he stood, paralyzed by doubt. Śrī Krishna rebuked him, saying, "**Klaibyam mā sma gamaḥ, do not fall into this impotence. It does not befit you!**" He reminded Arjuna of his own strength and perseverance. Śrī Krishna referred to him as '**Parantapa**,' a great warrior who had subdued even his own senses.

He recalled Arjuna's unparalleled asceticism, mentioning how he had once conquered sleep itself. Only two individuals in history had mastered sleep deprivation — Lakshmana, who stood guard for 14 years while serving Śrī Rama, and Arjuna, who undertook rigorous penance to acquire divine weapons. To achieve this, Arjuna spent six months practicing extreme vigilance. He would sit on a tree branch over a flowing river, and each time sleep overtook him, he would fall into the water, forcing himself to wake up and climb back. This relentless discipline ultimately granted him mastery over sleep.

Śrī Krishna, therefore, urged him to cast away this momentary weakness. "**Kṣudraṃ hṛdayadaurbalyaṃ tyaktvottiṣṭha parantapa!**" He commanded Arjuna to abandon his feeble-heartedness, rise, and prepare for battle. Hearing these words, Arjuna stood up, acknowledging the

truth in them, much like a child listening to a parent's reprimand. Though he knew Śrī Krishna was right, he still hesitated, his mind torn between duty and emotion.

## 2.4

**arjuna uvāca**  
**kathaṃ(m) bhīṣmamahaṃ(m) sañkhye, droṇaṃ(ñ) ca madhusūdana,**  
**iṣubhiḥ(ph) pratiyotsyāmi, pūjārḥāvarisūdana. 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, overcome with sorrow and doubt, spoke to Śrī Krishna, addressing him as **Madhusūdana**, the slayer of demons. With his voice trembling, he questioned, "How can I, in this battlefield, raise my bow and shoot arrows at Bhīṣma Pitamaha and Droṇacharya, who are worthy of my utmost reverence? How can I strike those whom I have always held in the highest regard?"

Śrī Krishna, who had anticipated this very hesitation, had purposefully placed Arjuna in front of Bhīṣma Pitamaha and Droṇacharya, knowing that these two figures were the true cause of his inner turmoil. As expected, Arjuna voiced his deep conflict, acknowledging that while he could engage others in battle, he found himself incapable of attacking his own revered elders. He lamented, "They are my gurus, my elders—how can I possibly kill them with my own hands? It is unimaginable!"

Continuing his heartfelt plea, Arjuna further expressed his despair:

## 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.

He declared, "Rather than slaying these noble and venerable gurus, it would be far better for me to live in this world by begging for alms. How could I ever find peace in enjoying the pleasures of a kingdom stained with the blood of my own teachers? The wealth and power gained at the cost of their lives would be tainted with their sacrifice. How could I bear to indulge in such blood-soaked luxuries?"

Arjuna's heart was heavy with grief, and his mind was clouded with attachment and **dharmasañkaṭa**—the dilemma of righteousness. Torn between his duty as a warrior and his reverence for his elders, he found himself unable to take up arms against those whom he had always honored. His emotions overflowed as he struggled with the immense weight of the battle that lay before him, seeking guidance from Śrī Krishna, his charioteer and divine friend.

## 2.6

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

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

Arjuna, deeply troubled and lost in his dilemma, expressed his uncertainty about the battle before him. He admitted that he could not determine what would be more righteous—engaging in war or avoiding it altogether.

*Would it be nobler to fight and claim victory, or to be defeated?* He was unsure. The very people against whom he would be raising his weapons were his own kin, the sons of Dhritarashtra, standing resolutely in opposition. *How could he possibly slay them and then find the will to live?* Even if victory was his, *would it hold any meaning when it came at the cost of his own revered elders and loved ones?*

He acknowledged the harsh reality—his army was significantly smaller, with only seven Akshauhinis compared to the eleven of the Kauravas. Moreover, the opposing side had some of the greatest warriors—Bhīṣma Pitāmaha, Dronacharya, Kripacharya, Ashwatthama, Karna, Duryodhana, Dusshasana, and numerous other mighty Maharathis. There was no certainty of victory; the outcome of war was never guaranteed.

*And even if he did emerge victorious, what would be the point? Would he truly want to live after slaying those whom he held dear?*

But unlike an ordinary person who might hastily conclude their decision, Arjuna took a different approach. Instead of declaring what he thought was right, he surrendered himself to wisdom. It was at this moment that he uttered a verse so profound that it became the turning point of the entire discourse.

**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.

This single verse, revered by sages like Adi Shankaracharya, became the very reason the Bhagavad Gītā was spoken. It was only after this that the divine wisdom of Śrī Krishna unfolded, guiding Arjuna from his despair to clarity.

At this pivotal moment, Arjuna, overwhelmed by indecision and inner turmoil, finally surrendered completely before Krishna.

He acknowledged that his natural disposition had been tainted by the weakness of despair, and he no longer had the clarity to discern what was right or wrong. His mind was utterly confused about **dharma** and **adharma**. In his distress, he admitted that he was unable to determine what would truly lead to his ultimate well-being.

Up until this moment, Arjuna had shared various relationships with Krishna—whether as a relative, a friend, or even a warrior with his charioteer. But now, he cast aside all those bonds and established a new relationship—one that had never existed between them before. With humility, he placed himself in Śrī Krishna’s care, declaring himself as a disciple and accepting Śrī Krishna as his guru.

This moment was transformative. For 54 years, Arjuna had known Śrī Krishna in many capacities, but never had he sought him as a teacher. Now, for the first time, he did so with complete surrender, pleading, "Teach me! Instruct me in what is truly beneficial for my well-being, not just what seems pleasant in the moment."

He admitted that his heart was swayed by cowardice. Though he had been reprimanded earlier, he now accepted it, saying, "*Yes, I feel like a coward. I do not know what is right anymore. My thoughts waver between what you say and what my own mind tells me, and I am unable to decide what is truly righteous.*"

Arjuna’s predicament is not unfamiliar—humans, too, often seek advice only to validate their own thoughts rather than to truly understand what is best. But Arjuna chose differently. He recognized that what he found appealing at the moment—abandoning the battlefield, seeking refuge in the forest, or even embracing death—was not necessarily what was best for his soul. He did not ask Śrī Krishna to confirm his own inclinations; instead, he humbly requested to be guided toward what would bring true and certain welfare—"**yacchreyaḥ syānniścitaṃ brūhi tanme**".

This distinction between **śreya (true welfare)** and **preya (momentary pleasure)** is significant. People often struggle between what is right and what is simply appealing in the moment. True wisdom lies in seeking śreya, even when preya appears tempting. Saints and sages have emphasized this profound teaching—choosing righteousness over fleeting comfort leads to real progress.

Even in history, such dilemmas have existed. King Uttanapada had two queens—**Sunīti (righteousness)** and **Suruchi (pleasure)**. These names themselves symbolize the eternal conflict between what is morally right (**śreya**) and what is momentarily desirable (**preya**). Similarly, in life, what is beneficial and what is appealing often do not align.

For those who struggle with doubt and indecision, ancient teachings suggest a powerful practice—chanting this very verse (2.7) 108 times, writing it down 11 times, or placing the Bhagavad Gītā close to the heart while meditating on its meaning. It is said that such sincere devotion brings divine guidance and clarity, just as it did for Arjuna.

*Arjuna's surrender was complete.* Though he still wavered in his emotions, this moment marked the true beginning of the Bhagavad Gītā, where Śrī Krishna would now impart his divine wisdom.

## 2.8

**na hi prapaśyāmi mamāpanudyād,  
yacchokamucchoṣaṇamindriyāṅām,**

## avāpya bhūmāvasapatnamṛddhaṃ(m), rājyaṃ(m) surāṇāmapi 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.

At this moment, Arjuna, overwhelmed by sorrow, expressed his deep despair to Śrī Krishna.

Even if he were to obtain a prosperous kingdom free from enemies or even attain sovereignty over the celestial realms, he could not see any means to dispel the sorrow that was drying up his very senses. This was not mere rhetoric—Arjuna truly understood the weight of his words.

He was not speaking as one who had never tasted grandeur. He had already experienced the highest seat of power, even beyond earthly kingship. During his time in the celestial realms, after intense penance, he had reached Amaravati, the divine city of Indra. There, in the grand assembly of gods and sages, he had entered with the radiance of his ascetic achievements. The entire court had risen in his honor, acknowledging his divine presence.

As he walked forward, he pondered where he should take his seat. To his surprise, Indra, the king of the heavens, stood up to welcome him. With reverence, Indra took Arjuna's hand and led him to his throne. In a moment unprecedented in celestial history, Indra invited Arjuna to sit beside him, sharing half of his exalted seat.

Arjuna had not merely imagined rulership over the gods—he had lived it, if only for a moment. He knew what it meant to hold that power, to sit on the throne of Śrī Krishna of the heavens. And yet, here he stood, on the battlefield, declaring that even such sovereignty could not bring peace to his tormented heart.

His sorrow could not be washed away by wealth, power, or dominion. Not even ruling over the gods themselves would ease the pain that consumed him. The anguish he felt was far deeper, beyond the reach of any worldly or celestial achievement. It was this realization that led him to surrender, seeking a solution beyond the material, beyond power—one that only Krishna could provide.

## 2.9

### sañjaya uvāca evamuktvā hṛṣīkeśaṃ(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.

Sañjaya narrated the scene to Dhritarashtra. Arjuna, also known as **Guḍākeśa**, addressed **Hṛṣīkeśa**—Krishna, the master of the senses—declaring, "**I shall not fight.**" Saying this to Govinda, he fell silent.

The name **Guḍākeśa** holds deep meaning. It signifies one with curly hair but also refers to someone who has conquered sleep. In history, only two figures are known to have achieved this—Lakshmana and Arjuna. Thus, Arjuna, the conqueror of sleep, stood in the midst of battle, refusing to fight, overwhelmed by despair.

**tamuvāca hṛṣīkeśaḥ(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

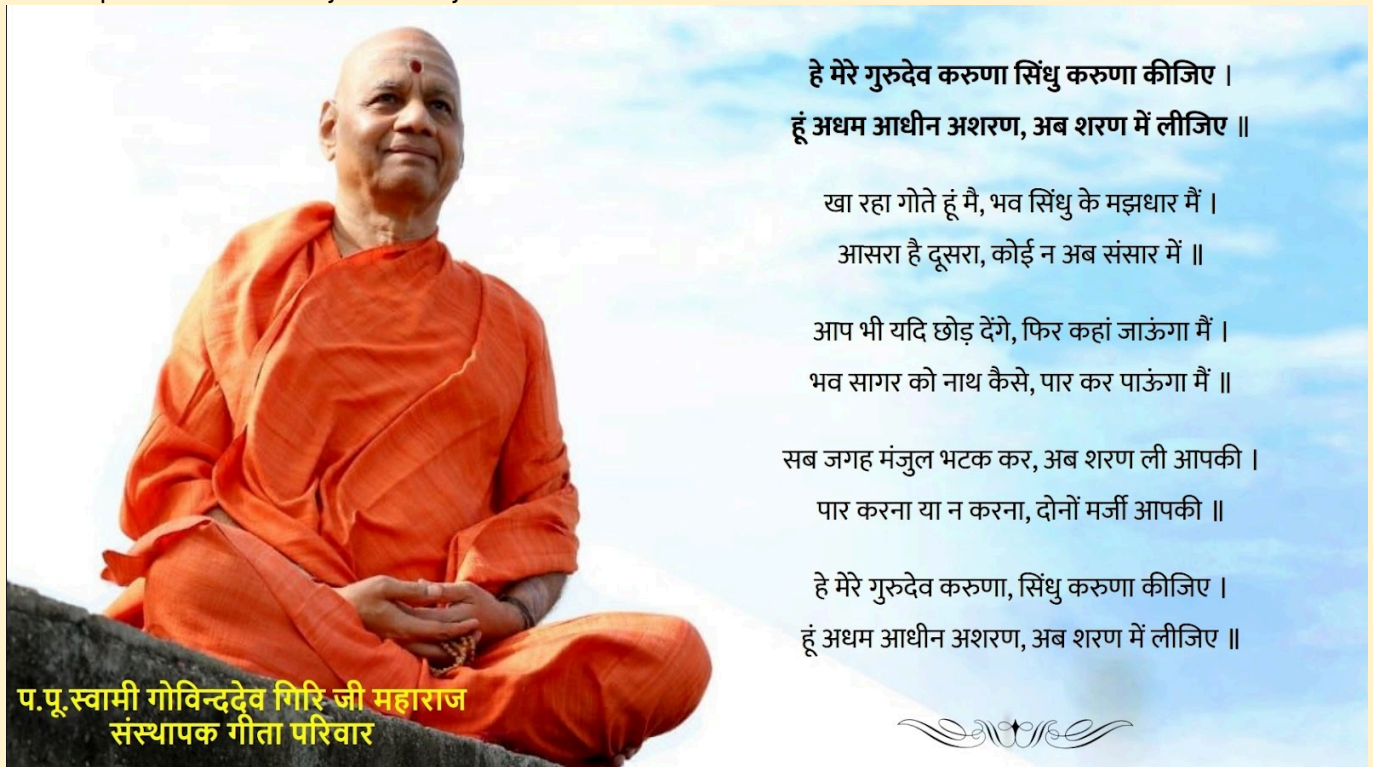
Then, **Hṛṣīkeśa**—Śrī Krishna, the inner controller of all beings—spoke. Standing between the two mighty armies, watching Arjuna gripped by sorrow, He responded with a gentle yet knowing smile.

At that moment, who could have smiled? The tension had reached its peak. Arjuna was so distressed that he declared that even rulership over the gods would not bring him peace. A warrior who had always been fearless now stood lost, admitting his weakness. Yet Śrī Krishna, undeterred, smiled before He spoke.

Why did He smile? What wisdom lay behind that divine expression? That answer unfolds in the next verses.

Arjuna, now recognizing Śrī Krishna not just as a friend or charioteer but as a Guru, had surrendered in humility. Just as Arjuna sang Śrī Krishna's praises in the spirit of a disciple, it is fitting to end the session with a Guru vandana, offering devotion to one's spiritual guide.

Let us take a moment to reflect on our Gurudev, offering heartfelt reverence before moving forward on the path of wisdom—just as Arjuna was about to do.



**"O my Gurudev, O ocean of compassion, shower Your grace upon me.**

**I am fallen, helpless, and without refuge—please grant me shelter at Your feet."**

In the vast and treacherous ocean of worldly existence, the devotee cries out for refuge. Tossed by the waves of suffering, he finds no other sanctuary. His only hope lies in the boundless grace of the Guru.

**"If even You forsake me, where shall I go?**

**If You turn away, what will remain of me?**

*Without Your guidance, how will I ever cross this ocean of existence?"*

After wandering endlessly through the world, the seeker has now surrendered completely. Whether to uplift or abandon him—this, he knows, lies solely in the hands of the Guru.

**"O my Gurudev, O ocean of compassion, shower Your grace upon me.**

**I am fallen, helpless, and without refuge—please grant me shelter at Your feet."**

When one prays with deep humility and sincerity, seeking the Guru's grace, the path becomes clear. Just as Arjuna, through absolute surrender, received the wisdom and guidance of Śrī Krishna, so too must every seeker cultivate unwavering devotion to the Guru.

With this sentiment in heart, let all who seek refuge chant in unison, immersing ourselves in divine remembrance:

**"Hari Sharanam, Hari Sharanam, Hari Sharanam..."**

May the grace of Yogeshwara Śrī Krishna Chandra forever guide the way.

## Questions and Answers

**Narendra Ji**

**Q:** I have been pondering a question for a long time, something that has been on my mind. The Bhagavad Gītā states that devotion should be **avyabhichāri bhakti** (unwavering devotion). I believe most of us understand this concept, but I would like further clarification. My question is: In **avyabhichāri bhakti**, should one focus solely on the form of God they worship?

**A:** This interpretation of **avyabhichāri bhakti** is completely incorrect. The true meaning of **avyabhichāri bhakti** is that one does not desire either the material world or even divine rewards. As long as a person desires both the world and God, their devotion is still mixed.

Most people wish for a good life—good health, wealth, obedient children, and a well-settled family—and alongside all this, they also want God. This is **vyabhichāri bhakti** (devotion mixed with worldly desires).

However, **avyabhichāri bhakti** does not mean that one worships only one deity and disregards all others. That is a very immature understanding. God manifests in many forms, yet remains one.

For instance, if my chosen deity is Śrī Ram, and I visit Bhagavān Shiva's temple, I would pray to Shiv ji, asking for devotion towards Śrī Ram. If my chosen deity is Shiva, and I visit Ayodhya, I would bow before Ram Lalla and seek devotion for Bhagavān Shiva.

This is the true essence of **avyabhichāri bhakti**—to see all divine forms as one and to respect and worship them accordingly. It does not mean rejecting all forms of divinity except for one.

**Q:** That's not exactly what I meant. What I want to ask is, for example, if I am a devotee of Shiva and I stand before Durga Mata, can I see Shiva within her?

**A:** Absolutely! Durga Mata and Shiva do not possess different energies—the divine power is one. Recognizing the same divinity in different forms does not mean disrespecting one form in favor of another.

It is like calling the same person by different names based on their attributes. Suppose someone calls me “the brother with glasses,” “the brother with a tilak,” or “the brother in a yellow jacket”—I remain the same person. Similarly, addressing God through different forms does not mean they are separate entities.

When Tulsidas Ji visited Vrindavan, he initially insisted on seeing Śrī Ram with a bow and arrow in hand. Later, realizing his mistake, he composed praises for Śrī Krishna as well. Even in his Vinaya Patrika, he worshipped Narasimha Bhagavān while being a devotee of Śrī Ram.

Thus, the realization is that all divine forms are one, and true devotion is to revere and worship them with this understanding.

### **Padma Ji**

**Q:** Last week, during the discourse, you mentioned the sibling relationship between **Chandra Deva** (the Moon God) and **Goddess Lakshmi**. Could you explain that further? I am not fully aware of this story.

**A:** During the **Samudra Manthana** (churning of the ocean), fourteen celestial treasures (ratnas) emerged from the ocean. Among these, Goddess Lakshmi and Chandra Deva were both born from the ocean. Since they both originated from the same source, they are considered siblings.

### **Purnima Ji**

**Q:** Ever since I read the seventh shloka of the second chapter of the Bhagavad Gītā, I have been deeply emotional about Arjuna’s state of mind. He completely surrendered himself. Why are we unable to do the same?

**A:** It is because we do not have absolute faith in God. We believe, but not with 100% conviction. Even Draupadi once questioned Śrī Krishna:

"O Bhagavān, why did you take so long to arrive? My garments were just about to be removed! Had you delayed by even one more second, things would have gone terribly wrong."

Śrī Krishna replied, "No, I did not delay. The moment you called me, I appeared."

Draupadi accused him of lying, saying, "I called you so many times!"

Śrī Krishna gently asked her to recall the exact moment she called him. She pondered and responded, "When Dushasana pulled my garment, the first thing I did was look towards my husbands."

Krishna asked, "Did you seek refuge in them first?"

She admitted, "Yes, I did. One by one, I looked at all my husbands."

"Then you looked at Bhishma?"

"Yes, I did."

"Then you turned to the king?"

"Yes, I sought help from everyone whom I thought could save me."

"And only after that, you called for me?"

"Yes."

Śrī Krishna then revealed, "Even then, you did not truly call me. You still relied on your own strength and tried to save yourself. But when you realized that neither your loved ones nor your own efforts could save you, and you raised both hands and cried out ‘Kanhaiya, save me!’—at that very moment, I held your garment."

God grants refuge only when one truly surrenders, leaving behind all other dependencies. Our mistake is that we first rely on our wealth, connections, intelligence, strength, and family. When none of these help, we turn to God—yet even then, we do not fully let go. We still hold on to worldly dependencies while praying to Him, and that is where we go wrong. True surrender is when we let go

of everything else and place our faith solely in Him.

**Q:** Even if we let go, sometimes while meditating, our mind wanders. Sometimes, we feel connected, sometimes not. Does that mean we are two separate entities—one being the mind and the other the soul? Is the mind like Krishna, or is it like Arjuna?

**A:** The mind is a mirror, a reflection of your daily actions. Out of 24 hours, if we deduct 6 hours for sleep and 2 hours for daily activities, we have 16 hours of wakefulness. During these 16 hours, how many sattvic (pure) actions did I perform? How much of my intellect remained sattvic? How many rajasic (active/passionate) actions did I engage in? How much of my mindset was rajasic? How many tamasic (ignorant/lazy) actions did I do? How much of my thinking was tamasic?

When you sit for meditation, your mind reflects these 16 hours like a mirror. If you spent the day in sattvic activities, your mind will be sattvic. If you spent it in rajasic pursuits, your mind will be rajasic. The more time you dedicate to sattvic tendencies, the more purified your mind will become. The mind is merely a reflection of how you live your life.

Bhagavān Krishna explained in the first chapter of the Bhagavad Gītā:

**"यो यच्छ्रद्धः स एव सः"**

*(One becomes what one believes in.)*

The soul is the fundamental consciousness—like the electric current in a bulb. The light we see comes from the bulb, but the energy powering it is the current, which remains unseen. The current does nothing by itself, yet the bulb cannot function without it. Similarly, the body is lifeless without the consciousness of the soul.

When a person dies, their eyes, ears, nose—nothing changes. But we say, "The life has left the body, now it is of no use." What left? The consciousness (soul), which was enabling the body to function.

This consciousness does not act, experience, eat, drink, or feel joy or sorrow. All these experiences belong to the mind and senses.

There are three kinds of bodies:

- 1. **Sthula Sharira** (Gross body) - The physical body that we can see.
- 2. **Sukshma Sharira** (Subtle body) - Consisting of Antahkarana Chatushtaya (mind, intellect, memory, and ego), which reflect our experiences.
- 3. **Karana Sharira** (Causal body) - The root cause of existence.

The master of all three is the **Atma (soul)**.

**Rashmi Ji**

**Q:** I feel very connected to the first three chapters of Bhagavad Gītā, but as I progress further, the text seems much more difficult. Will I eventually feel connected to the later chapters too?

**A:** That is why we emphasize memorizing the Gītā. Until you commit it to memory, it remains just a book. But once you memorize it, the Gītā becomes yours.

For the first three chapters, you no longer need a book, a lamp, or any external aid. The knowledge is within you. Even if, God forbid, you were in a coma, it would still be there within you. This is why

memorization is crucial—it stays with you across lifetimes.

Have you seen three-year-old children appearing for exams and reciting scriptures? A nine-month-old child who cannot read can still memorize because of past-life impressions. When they sit with their mothers and listen, they recall and repeat.

If you memorize the Gītā once in this lifetime, it will accompany you for many births. The only way is practice. There are even dedicated memorization classes available on [learngeeta.com](http://learngeeta.com) that can help with techniques and exercises.

**Q:** I read the shlokas and appreciate their meaning, but they do not seem to reflect in my life. Why does this happen?

**A:** Do you think that just because I speak about the Gītā, I have internalized everything?

Understanding is easy; realization takes effort. Knowing that "I am not the body; I am the soul" is simple. But can anyone say they have truly realized it? That is the struggle.

For this reason, we engage in spiritual practices—chanting, meditation, Gītā recitations, worship, and devotion. All these efforts are made to move from intellectual knowledge to direct realization.

**Q:** Can we chant "**Om Namah Shivaya**" without Guru initiation?

**A:** Yes, you can. However, chanting without a Guru yields limited results. With a Guru's guidance, the power of the mantra increases exponentially because it carries the Guru's spiritual strength and austerity.

Without a Guru, the mantra still works, but the benefit is lesser because our own spiritual strength is limited. A Guru acts like a stronger receiver, enhancing the signal from the divine.

**Q:** If I perform an **anushtaan** (spiritual vow) without a Guru, will it have any faults?

**A:** If you do it selflessly, with no material desires, there is no fault. But if you perform it expecting worldly benefits—such as marriage, job success, or wealth—then various ritualistic rules come into play, and even minor mistakes may cause issues.

However, if your sole desire is devotion and divine connection, there are no faults. "**nāma japata maṅgala disa dasa**" - "Chanting the name of Śrī Krishna brings welfare from all ten directions." The sincerity of your devotion matters the most.

### **Manisha Ji**

**Q:** If Śrī Krishna wanted to give Arjuna divine knowledge, why didn't he start with Bhakti Yoga? Why did he begin with Sāṃkhya Yoga, which is more difficult?

**A:** Arjuna was already well-versed in the scriptures. He had studied Sāṃkhya, Yoga, Jnana, and Bhakti extensively. That is why, in Chapter 12, he asks, "Which path is superior?" But he could only ask this after absorbing Krishna's teachings up to that point.

At the beginning of the Gītā, Arjuna was speaking like a philosopher—"What is the point of this world? I should renounce and beg." He was leaning towards Jnana Yoga, so Śrī Krishna started from there and gradually led him to Bhakti Yoga.

**Q:** Sāṃkhya Yoga does not involve God. Can one attain enlightenment through it?

**A:** Yes, Sāṃkhya Yoga leads to enlightenment by understanding the fundamental reality of existence. Though it does not directly involve God, it ultimately leads to the same truth.

Whether you see the Supreme as divine consciousness, supreme light, supreme authority, or something else—it does not matter. The realization is the same. That is why Śrī Krishna explains in Chapter 14 that the Supreme Puruṣa (consciousness) is beyond everything. When you reach the ultimate truth, labels cease to matter.

### **Suman Ji**

**Q:** My question is that our situation is exactly like that of Arjuna, isn't it?

**A:** No, our situation is not like Arjuna's. We are not even close. Arjuna was extremely capable, whereas we are not. Arjuna stood in the battlefield and said, "Tell me what is best for me," while we seek what is merely pleasurable. Who among us truly desires nothing? When someone says, "I have no desires," does that mean they genuinely do not wish for anything? Do you not want good health? Do you not want food when you are hungry? It is easy to claim that we desire nothing, but how would we truly respond if all that we currently have was taken away? Only then would we realize the depth of our attachment.

Right now, we live in comfortable homes, with fans to cool us when it is hot. We have food, tea, soft beds, blankets, and pillows. If all these comforts were taken away, would we truly remain unaffected? Saying "I want nothing" is easy, but reaching that state is difficult.

I am not referring to you specifically; this applies to all of us. We often think that since our children are married and settled, we have no more desires. We no longer wish to buy jewelry or watch television, so we assume we are free of desires. But countless desires still reside within us—like the desire for heaven, or the wish that our children remain happy. All these are worldly desires. Only when we rise above them, when "I" and "mine" no longer bind us, do we reach a state where we genuinely desire nothing.

When we reach the point where bodily harm does not disturb us, where we can truly say, "Ram rache rakha," accepting everything as it comes, then we have attained that state. But that is an accomplished state, extremely difficult to achieve.

The good news is that we have started to think about it. But to reach it, we must engage in rigorous practice. Śrī Krishna has said that we must cultivate Vairāgya (detachment). Practice it in daily life—if the electricity goes off, sit in the heat without turning on the fan. If food is available, still choose to skip a meal. If you have a comfortable mattress, sleep on the floor instead.

Practice Vairāgya by resisting the urge to meet those you long to see, or refraining from indulging in certain comforts for hours, days, weeks, or even months. Only when the mind ceases to be attached to anything does true detachment emerge.

Right now, if the fan is turned off, we feel discomfort. But when we truly detach, even if someone reminds us, "Why haven't you turned on the fan?", we remain indifferent. Initially, we must consciously make efforts to detach, but later, Vairāgya becomes natural. It is a difficult process, but the very fact that inspiration has arisen in your heart means that Bhagavān is guiding you. When we read the Gītā, these thoughts naturally arise.

**Q:** I have practiced not watching television for four months.

**A:** That is very good! Focus on small things like this. If you love sweets, practice avoiding them for a few days. If you enjoy tea, give it up for a while. If you can't sleep without the lights on, try sleeping in darkness. If you always sleep with the lights off, try keeping them on. Wherever your mind is attached, practice detachment.

These are small things, but if you think deeply, you will realize that our lives are entangled in thousands of such attachments. This applies to all of us, not just you. We must work to free ourselves from these entanglements. Our minds are tied down by countless strings, and if we wish to be truly free, we must cut every single one of them.

Śrī Krishna says in the Uttarakāṇḍa:

**"Janani janak bandhu suta dārā, tan man bhavan suhrid parivārā."**

These are the ten main attachments of human beings—mother, father, relatives, children, spouse, wealth, body, house, friends, and family. Śrī Krishna advises us to gather all these attachments and tie them with a single string at His feet.

If we can genuinely say, "God, my children belong to You, my wealth belongs to You, my house belongs to You, even this body You have given me is Yours," then we will be free. If He decides to take anything away, we should accept it without complaint.

Whatever we have is His, so if He chooses to take it, who are we to object? We must reach a point where even if our body deteriorates, it does not matter to us.

This practice of surrendering all attachments at Śrī Krishna's feet is true detachment. I say all this, but I too have not fully experienced it—I am merely sharing what I have learned.

### **Lalita Ji**

**Q:** I chant the holy name, but I haven't yet found a Guru. I have left it to Him. When a Guru comes into my life, I will surrender to him.

**A:** You should surrender to the Guru only when you are able to surrender everything to Him—your food, your medical treatment, everything. If you still seek a doctor when you are ill, then you should also seek a Guru. But if you are willing to accept whomever He sends, then that is true surrender. The Guru will come at the right time. The Guru does not give anything himself; he only inspires. He guides your mind in the right direction. Yes, if you seek, you will receive help, but not by simply sitting and waiting.

**Q:** You once mentioned that Kapila Gaushala produces pure ghee. Where is Kapila Gaushala located?

**A:** I believe you are referring to Pathmeda Gaushala. Pathmeda Gaushala is in Gujarat. You can search for it online as "*Pathmeda Gaushala*."

### **Sushma Ji**

**Q:** In the Bhagavad Gītā, Bhakti Yoga is described. Should we worship Śrī Krishna in His personal form (sakar) or in the formless (nirakar)?

**A:** Śrī Krishna Himself has said that one should worship Him in His personal form. We are not ascetics or renunciates who can directly reach the formless. For worshiping the formless, Bhagavān has set a minimum eligibility requirement—that one must have realized "I am not this body." Only then are you

eligible to follow Jnana Yoga and worship the formless. As long as we identify with our body, we are not qualified for nirakar worship. Worshiping the personal form is much simpler.

For example, if I ask you to focus on a beautiful image of Krishna playing the flute, you can do so for a few moments. But if I ask you to remove all thoughts from your mind and focus on nothing, would you be able to do it? No. The mind always needs an anchor. This is why sakar bhakti is the recommended path.

**Q:** My second question is about the Mahabharata war. It took place in Kurukshetra, which is also known for the 18 main warriors and the 18 chapters of the Gītā. Why was Kurukshetra specifically chosen for the battle?

**A:** The battlefield needed to be a vast, open space that could accommodate a large number of warriors. Additionally, it was a place of penance (tapasthali). It is said that King Kuru performed penance there, and later, many sages (rishis) also performed austerities at that location. Because of these spiritual merits, it was believed that those who died there would attain higher realms. Therefore, Kurukshetra, a sacred place of penance, was chosen for the battle.

### **Saraswati Ji**

**Q:** You said that one must completely surrender their mind to Śrī Krishna—100% surrender. But isn't it contradictory that Śrī Krishna only helps those who help themselves?

**A:** It is not contradictory. The mistake we make is either doing nothing and expecting Śrī Krishna to do everything, or trying to do everything by ourselves without seeking His guidance. Neither approach works. The middle path is to understand:

"I belong to You, my intellect is Yours, my thoughts are Yours, and the path You show me is Yours. You are the doer, and I am merely an instrument (nimitta matra). I am like a puppet; I move wherever You turn me."

When this feeling arises in its purest form, Śrī Krishna takes full care of us. As He says in the Gītā: "**Yoga-kṣhemam vahāmyaham**"—I will provide for and protect My devotee.

**Q:** You spoke about controlling the mind. But what about physical pain? Should we also surrender our bodily suffering to Śrī Krishna?

**A:** Pain is a natural function of the body, and it does not disappear simply by surrendering. The difference is in how we experience it. Great saints also feel pain, but they do not let it disturb their mind. For them, pain remains at the physical level and does not reach the heart. But for us, bodily pain also affects our emotions.

For example, if someone pinches you, you will feel pain. If the same happens to a great sage, he will also feel the pain, but it will not cause suffering in his heart. The problem arises when physical pain turns into mental suffering.

**Q:** I had a medical operation two years ago, but now I am experiencing some symptoms again. I heard that if the body suffers, we should not be overly disturbed. I am trying to control my reaction. What should I do?

**A:** When pain arises, try to remember Śrī Krishna. If possible, chant His name (**naam japa**). If the pain becomes unbearable and you can't chant, then simply tell Him, "Bhagavān, You know best. If You

want me to chant, ease my pain. If You don't, then I leave it to You." In this way, surrender your suffering to Him. Whether the pain remains or reduces, let it be His decision. Your only role is to maintain your faith and devotion.

The session concluded with prayers and chanting Hanuman Chalisa.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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