

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

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Interpreter: GĪTĀ PRAVĪṆA RUPAL SHUKLA

YouTube Link: <https://youtu.be/bSNqiHmR1-s>

The Eternal Wisdom of Dharma: Śrī Krishna's Revelation on the Immortal Soul, Duty, and Detachment Amidst Arjuna's Moral Conflict

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.

"Sada Shiva Samarambham Shankaracharya Madhyamam Asmad Acharya Paryantam Vande Guru Paramparam, Vande Guru Parampara."

After an extensive journey of learning and countless discussions, multiple chapters of the Bhagavad Gītā have now been completed. At the beginning of this journey, there was uncertainty about whether all four levels could be completed. However, with dedication and perseverance, this milestone has been reached, leaving only a few chapters ahead.

Certificates and mark sheets now stand as a testament to the commitment and progress made in mastering the Bhagavad Gītā. Confidence in reciting the shlokas has grown immensely, and today, the verses flow effortlessly, bringing deep joy and fulfillment. Engaging in Gītā Parayan has become a profound spiritual practice, enriching the heart and mind.

By the grace of the Bhagavān, this rare and sacred opportunity has been granted—not only to learn but also to teach and share the timeless wisdom of the Bhagavad Gītā. Such a privilege is the result of **punya karma** accumulated over several lifetimes. Many have embraced the path of service, taking on roles as trainers, writers, or coordinators, each contributing in a unique way to ensure this divine knowledge reaches more seekers.

For those who have not yet begun serving, now is the time to start, for service is the truest way to forge a deep and lasting connection with the Divine.

With this spirit, the next phase of learning begins—the exploration of the second chapter: **Sāṅkhya Yoga**.

The Essence of Sāṅkhya Yoga

The term "Sāṅkhya" itself suggests dealing with numbers. Just as there are numerous paths in yoga to attain the Supreme—such as **Jñāna Yoga, Dhyāna Yoga, and Bhakti Yoga**—**Sāṅkhya Yoga is another approach**. It is considered synonymous with Jñāna Yoga, and those who follow the path of knowledge are called Jñānayogis. In later chapters of the Bhagavad Gītā, it is stated:

"Sāṅkhya-yogau pṛthag bālāḥ pravādanti na paṇḍitāḥ" (5.4)

Ignorant people say that Sāṅkhya (knowledge) and Yoga (action) are different, but the wise do not see them as distinct.

Just as there are different paths like **Karmakāṇḍa** and **Bhakti Mārga**, **Sāṅkhya is also considered a distinct approach, often identified as the path of knowledge (Jñāna Mārga)**. However, it should not be misunderstood as a path meant for the immature or unintelligent; rather, it is a profound philosophical system. Though Bhakti Yoga and Jñāna Yoga differ in their approaches, they ultimately lead to the same destination.

The Six Schools of Indian Philosophy

The foundation of Indian philosophical thought is built upon six classical schools, collectively referred to as the **ṣaḍdarśanas**:

- 1. **Sāṅkhya** – The oldest school, attributed to **Kapila Muni**, its propagator.
- 2. **Yoga** – Established by **Maharṣi Patañjali**, who composed the **Pātañjala Yoga Sūtras**, detailing the systematic practice of yoga through concepts like **aṣṭāṅga yoga**: **Yama** (ethical discipline), **Niyama** (personal discipline), **Āsana** (posture), **Prāṇāyāma** (breath control), **Pratyāhāra** (withdrawal of senses), **Dhāraṇā** (concentration), **Dhyāna** (meditation), and **Samādhi** (absorption)
- 3. **Nyāya** – A system of logic.
- 4. **Vaiśeṣika** – Focused on metaphysics and atomistic theory.
- 5. **Pūrva Mīmāṃsā** – Explains Vedic rituals and yajñas, expounded by **Maharṣi Jaimini**.
- 6. **Uttara Mīmāṃsā (Vedānta)** – Propagated by Bhagavān Ādi Śaṅkarācārya, which encompasses Prasthānatrayī: **Brahmā Sūtras**, **Upaniṣads** (ten principal Upaniṣads, including **Īśa, Kena, Kaṭha, Prasna, Muṇḍaka, Māṇḍūkya, Taittiriya, Aitareya, Chāndogya**, and **Bṛhadāraṇyaka**), and **Bhagavad Gītā**

Vedānta philosophy declares:

"Brahmā satyaṁ jagan-mithyā, jīvo brahmaiva nāparaḥ"

Brahmān (the ultimate reality) alone is true, the world is an illusion, and the individual soul is not different from Brahmān.

This Advaita philosophy asserts:

"Ahaṁ brahmāsmi" (Bṛhadāraṇyaka Upaniṣad 1.4.10)

"Tat tvam asi" (Chāndogya Upaniṣad 6.8.7)

Various schools exist within Vedānta, including **Dvaita (Madhvācārya)**, **Viśiṣṭādvaita (Rāmānuja)**, and **Śuddhādvaita (Vallabhācārya)**.

The Concept of Īśvara in Philosophical Schools

Among the six schools, two—**Sāṅkhya and Pūrva Mīmāṃsā**—do not accept the existence of a supreme deity (Īśvara). The remaining four schools acknowledge Īśvara.

Sāṅkhya philosophy identifies twenty-five elements of existence, while Yoga philosophy, following a similar framework, includes an additional twenty-sixth element—Īśvara.

The Yoga Sūtras state: "**Īśvara-praṇidhānād vā**"

Surrender to the Supreme Bhagavān is an alternative means of attaining liberation.

The Significance of Sāṅkhya Yoga in the Bhagavad Gītā

Sāṅkhya Yoga is one of the most crucial chapters of the Bhagavad Gītā. Many significant shlokas are derived from this chapter:

- 1. "**Karmaṇy-evādhikāras te mā phaleṣu kadācana**" (2.47) - You have the right to perform your duty, but never to the fruits of your work.
- 2. "**Sukh-duḥkhe same kṛtvā lābhālābhau jayājayau**" (2.38) - Treat pleasure and pain, gain and loss, victory and defeat equally and engage in battle without attachment.
- 3. "**Prajahāti yadā kāmān sarvān pārtha mano-gatān**" (2.55) - When one completely renounces all desires arising from the mind, such a person is called a sthita-prajña (one of steady wisdom).

The Context of the Kurukṣetra Battlefield

In the first chapter of the Bhagavad Gītā, known as Arjuna Viśāda Yoga, Bhagavān Śaṅkarācārya has not written any detailed commentary on the first eleven shlokas, as they are primarily focused on listing the great warriors and Arjuna's inner turmoil.

Duryodhana, seeking to provoke Bhīṣma and Droṇācārya, declares:

"Aparyāptaṁ tadasmākaṁ balaṁ bhīṣmābhirakṣitam, paryāptaṁ tvidam̐ eteṣāṁ balaṁ bhīmābhirakṣitam" (1.10)

Our forces, protected by Bhīṣma, are insufficient, whereas their forces, protected by Bhīma, are sufficient.

Despite possessing an army of **eleven akṣauhiṇīs**, Duryodhana still feels insecure against the **seven akṣauhiṇīs** of the Pāṇḍavas. He tries to instigate his warriors into action, but neither Bhīṣma nor Droṇa respond to his words.

The Dialogue Between Bhagavān Śrī Krishna and Arjuna

Following this, the profound conversation between Bhagavān Śrī Krishna and Arjuna begins, laying the foundation of the Bhagavad Gītā. In the second chapter, Śrī Krishna introduces the essence of Sāṅkhya Yoga, explaining the qualities of a **sthita-prajña** and the importance of performing one's duty without attachment to the results. This chapter contains some of the most frequently quoted verses of the Gītā.

Thus, **Sāṅkhya Yoga is not just a discussion on numbers but a profound exposition on Jñāna Yoga. It provides a philosophical framework to understand the nature of reality, karma, and the ultimate goal of life—self-realization and union with the Supreme.**

As the tension on the battlefield of Kurukṣetra heightened, Arjuna, the great warrior of the Pāṇḍavas, turned to his charioteer, Bhagavān Śrī Krishna, and requested him to place his chariot between the two armies. His intent was clear—he wished to see who had gathered to fight on both sides, to recognize the warriors assembled before him.

At this moment, Śrī Krishna had a choice. He could have positioned the chariot before Duryodhana, fueling Arjuna's anger and desire for revenge. After all, Arjuna's heart burned with the memory of Draupadī's humiliation; his rage against the Kauravas was immense. But Śrī Krishna, in his infinite wisdom, did something unexpected. Instead of placing the chariot before Duryodhana, he positioned it directly in front of Bhīṣma Pitāmaha and Droṇācārya.

And in that instant, everything changed.

Arjuna, the mighty warrior, the undefeated archer, now found himself standing before the two people he revered the most—his beloved grandsire Bhīṣma and his esteemed teacher Droṇa. Until this moment, his mind had been fixed on battle, on duty, on revenge. But now, as he looked at them—his grandfather, who had once cradled him in his arms, his teacher, who had shaped him into the warrior he was—his heart trembled.

Droṇācārya, the very person who had once promised to make Arjuna the greatest warrior of all time, now stood before him, sword in hand, ready for war. Bhīṣma Pitāmaha, the embodiment of dharma and righteousness, clad in white, stood prepared to fight for the Kauravas. The same Bhīṣma who had watched over the Pāṇḍavas since their childhood, who had been their protector, was now their adversary.

Memories flooded Arjuna's mind. He saw visions of his childhood, of days when the Pāṇḍavas and Kauravas played together, trained together, and laughed together. How had it come to this? How had a family that once sat together at the same table and learned under the same teacher now stood divided by war? The sight before him became unbearable.

His body began to tremble. A strange weakness overtook him. His bow, the mighty Gāṇḍīva, slipped from his grasp. His skin burned, his mouth went dry, and his mind clouded with sorrow. He could not stand any longer. Overwhelmed, he collapsed into his chariot, unable to hold himself together.

***dr̥ṣṭvemaṁ svajānaṁ kṛṣṇa yuyutsuṁ samupasthitam |
sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati || 1.28 ||***

— Seeing my own kinsmen arrayed before me in battle, my limbs fail me, my mouth dries up.

***vepathuś ca śarīre me roma-harṣaś ca jāyate |
gāṇḍīvaṁ sraṁsate hastāt tvak caiva paridahyate || 1.29 ||***

— My body trembles, my hair stands on end. My Gāṇḍīva slips from my hand, my skin burns.

For the first time in his life, Arjuna, the mighty warrior who had vowed never to put down his bow, found himself unable to hold it. He who had once declared that he would strike down anyone who dared to question his valor now sat defeated—not by an enemy, but by his own heart.

His mind raced with turmoil. He had come to this battlefield to fulfill his duty as a warrior, to reclaim justice for his family. But now, as he looked at the faces before him, he questioned everything. How could he fight against those he loved? How could he raise his bow against his own grandfather, his own teacher?

And so, as the weight of this realization bore down on him, Arjuna's resolve crumbled. His spirit wavered. His will to fight dissolved into despair.

The first chapter of the Bhagavad Gītā, Arjuna Viśāda Yoga, ended with this moment of inner turmoil. And as the second chapter began, Sañjaya, witnessing everything from afar, narrated the unfolding

events. Arjuna had spoken, he had revealed his deepest fears. Now, the world awaited Śrī Krishna's response.

2.1

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

As Arjuna sat on his chariot, his mind engulfed in sorrow, his heart trembled with emotions too heavy to bear. Overcome by compassion, his spirit weighed down by grief, he could no longer hold back his tears. His vision blurred, his breath unsteady—his entire being was shaken. The mighty warrior who once stood invincible now found himself drowning in despair.

Sañjaya, witnessing the scene from afar, described Arjuna's state in words filled with depth and emotion.

Arjuna was overtaken by deep compassion (**kṛpayāviṣṭaḥ**), his sorrow overwhelming him entirely. His eyes, brimming with tears (**aśrupūrṇākulekṣaṇam**), no longer saw clearly. The great warrior, once known for his unwavering focus, now sat with a mind clouded by distress (**viṣīdantam**), unable to find clarity or resolve.

And at this moment, as Arjuna sat consumed by sorrow, **Madhusūdana**—Bhagavān Śrī Krishna, the slayer of the demon Madhu—spoke.

The name **Madhusūdana** held deep significance. Just as Śrī Krishna had once destroyed the demon Madhu, here too, he would now destroy another great demon—one far more formidable than any external enemy. This demon was not of flesh and blood but one that lurked within—doubt, fear, and despair.

Arjuna, who had always been resolute, now wavered under the weight of his emotions. His sorrow was not just a momentary weakness but a complete surrender to compassion, a loss of the very resolve that had defined him as a warrior. His tears, his trembling form, his defeated posture—all painted the picture of a man who stood at the crossroads of duty and attachment, unable to take a step forward.

As the second chapter of the Bhagavad Gītā unfolded, Śrī Krishna, the divine charioteer, prepared to lift Arjuna from this abyss of grief. What followed was not just a conversation, but a revelation—one that would change the course of the battle, the destiny of Arjuna, and the spiritual understanding of the world forever.

2.2

śrībhagavānuvāca kutastvā kaśmalamidaṃ(ǃ), 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 Arjuna sat in turmoil, drowning in sorrow and confusion, Bhagavān Śrī Krishna addressed him with words that carried both authority and deep wisdom.

At such a critical moment, in the midst of battle, how had this weakness taken hold of him? This despair, this dejection—it was like poison seeping into his heart. How could such thoughts overtake a warrior like him?

Arjuna had fought countless battles in his life, always standing strong, unwavering in his resolve. And yet now, on the battlefield of Kurukṣetra, he hesitated. He, who had once sworn to fight for righteousness, was now questioning his own duty. His hands trembled, his thoughts wavered, and he began justifying his reluctance with seemingly intelligent arguments drawn from scriptures, from dharma, from his own emotions.

But Śrī Krishna did not offer him sympathy. True guidance does not come from indulging weakness but from dispelling it. Just as a friend must remind another of their strength rather than magnifying their troubles, Śrī Krishna chose not to comfort but to awaken Arjuna.

This hesitation, this sorrow—it was **anārya-juṣṭam**—unworthy of a noble soul. Ārya refers to those who are wise, who follow dharma, who act with righteousness. What Arjuna was displaying was not the behavior of such a person. It was anārya, unworthy of a kṣatriya, a warrior of great lineage.

Not only was this weakness disgraceful (**akīrtikaram**), but it would also lead him away from the higher realms (**asvargyam**). A warrior who abandoned his duty in the face of challenge would not attain glory, nor the heavens.

Śrī Krishna's words were not just a reprimand; they were a wake-up call. The hesitation Arjuna felt, the fear gripping his heart—it was not real strength. It was an illusion, a shadow cast by doubt and attachment.

This was not the time for grief. It was time for action. And so, Śrī Krishna, the divine charioteer, prepared to shake Arjuna from his confusion and lead him toward the truth.

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 continued to awaken Arjuna from his despair, speaking with firmness and divine authority.

He urged Arjuna not to succumb to weakness. **Klaibyam mā sma gamaḥ**—he should not give in to such unmanliness, such feebleness of heart. This was not fitting for a warrior of his stature. He was a kṣatriya, born into the greatest lineage, trained to uphold dharma. Such hesitation, such fear—it did not suit him.

This was not just any battlefield; it was Kurukṣetra, the land where dharma was to be upheld. And yet,

Arjuna was letting grief cloud his judgment.

The Bhagavān reminded him: **kṣudraṃ hṛdayadaurbalyaṃ**—this was petty weakness of heart. It was unbecoming of one who had conquered countless challenges. Such frailty had no place in a warrior’s soul.

Śrī Krishna commanded him to abandon this weakness at once—**tyaktvā**—cast it aside. There was no time for doubt. **Uttiṣṭha**—stand up! Rise, O Parantapa!

Parantapa, the one who scorches his enemies, the mighty warrior feared in battle—such was Arjuna’s name. He had earned it through countless victories. And now, that very warrior stood paralyzed by emotion.

This was not just a reprimand; it was a call to action. A reminder of who Arjuna truly was.

Despite these words, Arjuna’s mind was still clouded. In the first chapter, he had given numerous arguments against the war, justifying his reluctance with references to dharma, to family, to righteousness.

Yet, Śrī Krishna had not engaged with those arguments. He had not debated or countered them. Instead, he had spoken directly to Arjuna’s heart, cutting through the layers of doubt.

But Arjuna was not ready to surrender just yet. His inner turmoil remained. And so, once again, he prepared to voice his thoughts, to argue his case before Śrī Krishna.

2.4

arjuna uvāca

**kathaṃ(m) bhīṣmamahaṃ(m) saṅkhye, droṇaṃ(ñ) ca madhusūdana,
iṣubhiḥ(ph) pratiyotsyāmi, pūjārḥavarisūdana. 2.4**

Arjuna said:

How Kṛṣṇa, shall I fight Bhīṣma and Droṇa with arrows on the battle-field ? They are worthy of deepest reverence, O destroyer of foes.

Arjuna, still overwhelmed by his emotions, struggled to reconcile his duty with his deep reverence for those standing against him.

His heart was heavy with turmoil as he questioned Śrī Krishna. **Katham bhīṣmam ahaṃ saṅkhye droṇaṃ ca madhusūdana**—How, O Madhusūdana, am I to fight in this battle against Bhīṣma and Droṇa?

The battlefield stood before him, charged with the energy of war, the air thick with the echoes of conches and war cries. But how could he, with his own hands, raise his bow against those whom he held in the highest regard?

Iṣubhiḥ pratiyotsyāmi—With arrows? Was he to shoot at them, at his own revered elders? His grandfather, Bhīṣma, who had nurtured him with unwavering love? His guru, Droṇa, who had guided his every step in mastery over the bow? These were not mere opponents; they were sacred figures in his life.

Pūjārhāv arisūdana—They were worthy of worship, not destruction. Just as one offers reverence to a mother or father, so too did they deserve his devotion. How could he raise arms against them?

And yet, here stood Bhagavān Śrī Krishna, Madhusūdana, the slayer of enemies, urging him toward battle. Arjuna could not fathom how the destruction of those whom he revered could ever be justified.

His mind oscillated between his emotions and his duty. Earlier, his heart had been firm in its refusal to fight. But Śrī Krishna's words had shaken him, forcing him to reassess. The scolding, the chastisement—it had unsettled him. He now wavered, unable to find solid ground in his own convictions.

Arjuna was caught in the storm of his own thoughts, unable to decide, his heart weighed down by grief and uncertainty. But the dialogue with Śrī Krishna was far from over.

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, deeply troubled and filled with sorrow, spoke once more, his voice heavy with the weight of his emotions. The thought of raising his weapons against his revered elders was unbearable.

How could he, Arjuna, slay those who had guided him, who were noble and virtuous? **Gurūn hatvā hi mahānubhāvān**—His teachers, his elders, great souls like Droṇācārya, Kṛpācārya, and Bhīṣma Pitāmaha, were embodiments of wisdom and righteousness. Was there any honor in killing them?

Would it not be better, he thought, to renounce everything and live by begging? **Śreyo bhoktuṃ bhaikṣyam apīha loke**—If he must choose between wealth obtained by their death and a life sustained by alms, the latter seemed far nobler. To wander the earth, living off the charity of others, was preferable to the stain of such a sin.

Hatvā 'rthakāmāṃs tu gurūn ihaiva—Even if his elders stood in the way of his kingdom, even if victory promised wealth and power, what value did such gains hold if they were tainted with the blood of those whom he revered?

Bhuñjīya bhogān rudhira-pradigdhān—What joy could there be in luxuries won through the slaughter of his own teachers and protectors? Any pleasure derived from such a victory would be soaked in blood, leaving only sorrow in its wake.

Arjuna's heart sought understanding from Śrī Krishna. Would the Bhagavān not agree? Would He not acknowledge the burden of such a decision and concede to Arjuna's plea? He hoped Śrī Krishna would take the chariot back, that this war could be abandoned.

But Śrī Krishna was not one to merely console and retreat. There was a deeper truth to be revealed, a wisdom that would guide not just Arjuna, but generations to come. The dialogue was far from over.

Arjuna's arguments were not met with agreement but with lessons that would shape the very essence of dharma.

With his mind still clouded in turmoil, Arjuna continued to speak, still searching for an answer that would ease his inner conflict.

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, still torn by uncertainty, continued to wrestle with his thoughts, his mind clouded with doubt. His heart, burdened with conflicting emotions, sought clarity from Śrī Krishna.

He was unsure of what was truly better—whether to fight and emerge victorious or to be defeated. **Na caitad vidmaḥ kataran no garīyo**—Was it nobler to win or to lose? Even that was unclear. Victory seemed hollow, and defeat unbearable.

Yadvā jayema yadi vā no jayeyuḥ—Would they be the victors, or would they fall to their opponents? There was no certainty in this war, no assurance of triumph or failure. This very uncertainty deepened his inner turmoil.

Yet, even if they were to win, what kind of victory would it be? **Yāneva hatvā na jijīviṣāmaḥ**—If they had to slay those they held dear, was such a life worth living? Could existence continue with the burden of such destruction?

Before him stood the sons of Dhṛtarāṣṭra, **te'vasthitāḥ pramukhe dhārtarāṣṭrāḥ**, his own kinsmen, his own brothers in blood, lined up as enemies on the battlefield. If they were to fall by his hands, what purpose would remain in his life? Even survival would seem like a curse.

Arjuna's arguments, woven with grief and hesitation, reflected his deep sense of duty conflicting with his emotions. He had already presented many reasons against war, yet the burden of choice still weighed heavily upon him. This was not merely a question of dharma but of existence itself.

At this point, Arjuna began to shift. His resistance to battle was no longer just an argument but an admission of helplessness. His heart yearned for guidance. He was on the verge of surrendering himself to Śrī Krishna's wisdom.

It was here, in the next verse, that a great transformation began. Many consider the true essence of the Bhagavad Gītā to begin from this moment—when Arjuna surrendered his doubts and sought refuge in Śrī Krishna's wisdom. Adi Śaṅkarācārya, in his commentary, also marks the significance of the verses that follow, where the divine teaching of the Gītā truly begins.

Arjuna's inner struggle was reaching its peak, and soon, he would set aside his arguments and place his trust in Śrī Krishna's words, opening the path for the sacred discourse that was to follow.

**kārpaṇyadoṣo pahatasvabhāvaḥ(ph),
 pṛcchāmi tvāṃ(n) dharmasaṃmūḍhacetāḥ,
 yacchreyaḥ(s) syānnīcitāṃ(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, overwhelmed by despair, finally reached a moment of complete surrender. His heart, once filled with defiance and confusion, now bowed before the wisdom of Śrī Krishna.

He acknowledged that his very nature had been overpowered by weakness—**kārpaṇyadoṣo pahatasvabhāvaḥ**. His heart, once resolute, now wavered under the weight of self-doubt and helplessness. The strength and courage that had defined him as a warrior had crumbled, leaving him vulnerable.

He admitted that his mind was clouded with confusion regarding dharma—**dharmasaṃmūḍhacetāḥ**. He could no longer discern what was right, what was just, or what he should do. The battle was not just external; it raged within him as well. With no clarity in sight, he sought guidance from Śrī Krishna.

Arjuna did not merely ask for advice; he pleaded for the truth. **Yacchreyaḥ syānnīcitāṃ brūhi tanme**—he no longer wished for what he desired, but for what was truly best for him. There was a profound difference between seeking what one wants and seeking what is truly good. Until then, like all human beings, he had always asked for what he wished for—victory, power, justice—but now, he was ready to surrender those desires and embrace what was truly right, regardless of whether it aligned with his wishes.

At this moment, his relationship with Śrī Krishna transformed. Until now, they had been relatives—Arjuna was married to Śrī Krishna's sister, Subhadrā. They had been the closest of friends—sakhā—sharing laughter, battles, and bonds of deep affection. Arjuna had spoken to Śrī Krishna as an equal, sometimes even in jest, sometimes even calling him by names as one does with a dear companion.

But now, all that changed. **Śiṣyaste'haṃ śādhi māṃ tvāṃ prapannam**—he declared himself a disciple, a **śiṣya**. Friendship was set aside; surrender had begun. He no longer wished to debate or argue—he sought discipline, guidance, and truth.

This act of surrender held deep significance. Until one truly surrenders, their mind remains clouded with filters—filters of ego, attachment, and desires. Even when wisdom is spoken, it is received only in fragments, selectively absorbed based on personal inclinations. But the moment surrender occurs, those filters begin to dissolve, allowing truth to be received in its entirety.

Even in the traditions of **Vedānta**, it is said that true knowledge (**jñāna**) can only be attained when one approaches a guru with humility. The Upaniṣads themselves emphasize the importance of **śravaṇa** (listening), **manana** (reflection), and **nididhyāsana** (deep contemplation), but all of these require an initial step—complete surrender to wisdom.

Arjuna had now taken that step. The conversation was no longer a dialogue between two warriors or two friends. It was now the discourse between the divine teacher and the surrendered disciple.

And from this moment, the sacred wisdom of the Bhagavad Gītā would truly begin.

2.8

**na hi prapaśyāmi mamāpanudyād,
yacchokamucchoṣaṇamindriyāṇām,
avāpya bhūmāvasapatnamṛddham(m),
rājyaṃ(m) surāṇāmapī cādhipatyam. 2.8**

For, even on obtaining undisputed sovereignty and an affluent kingdom on this earth and lordship over the gods, I do not see any means that can drive away the grief which is drying up my senses.

Arjuna, consumed by deep sorrow, found himself unable to see a way out of his despair. His heart was heavy, his senses drained, and his mind clouded by an overwhelming grief that seemed beyond consolation.

No matter what he could gain, he saw nothing that could remove the sorrow that had dried up his very senses—**yacchokam ucchoṣaṇam indriyāṇām**. His grief was not just emotional; it had taken a toll on his entire being, leaving him weak and drained.

Even if he were to obtain a vast and unrivaled kingdom on this earth—**avāpya bhūmāv asapatnam ṛddham rājyaṃ**—or even ascend to a position of supreme rule among the gods—**sūrāṇām api cādhipatyam**—he was certain that none of it would alleviate his suffering. The thought of victory, power, and sovereignty, whether over the mortal world or even the celestial realms, brought him no solace.

Arjuna had once visited **svarga** (the heavenly realms) through his intense penance. As the son of Indra, the king of the gods, he had been welcomed there with great honor. Indra himself, his divine father, had invited him to sit upon his throne, allowing him to experience what it meant to rule over the celestial beings. And yet, even with all that grandeur, he had now reached a point where even such unimaginable glory seemed meaningless in the face of his inner turmoil.

The weight of his sorrow was so immense that neither the highest of mortal achievements nor the most divine of rewards could offer him peace. He was unable to think of joy, of success, or even of the purpose of fighting. His mind was consumed by a darkness that no external gain could dispel.

This was not just hesitation—this was despair at its deepest. He was not afraid of battle; he was terrified of what victory itself would mean. Even if he won, even if he ruled the world, even if he were granted the heavens, he saw no path to inner peace.

With these words, Arjuna laid bare his turmoil, and the stage was now set for the divine wisdom that would follow.

2.9

sañjaya uvāca
evamuktvaḥ ṛṣīkeśaḥ(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, witnessing the moment unfold, described Arjuna's state to Dhritarashtra. Addressing Bhagavān Krishna, **Hṛṣīkeśa**—the master of the senses—Arjuna, also known as **Guḍākeśa** and **Parantapa**, declared, "**Na yotsya iti Govindam**"—"I will not fight, O Govinda!" And having spoken thus, he fell silent—**tūṣṇīm babhūva ha**.

The name **Guḍākeśa** signified Arjuna's mastery over sleep and his control over his senses. Yet, in this moment of overwhelming grief, he found himself powerless against the turmoil within. His emotions clouded his reason, his body trembled, and his mind was engulfed by despair. Though he had once conquered his senses, now they seemed to have conquered him. The title **Parantapa**, meaning the scorcher of foes, once evoked the image of a fearless warrior who struck terror in his enemies. But here, on the battlefield of Kurukshetra, he stood in stark contrast to that mighty warrior—paralyzed by doubt, unable to wield his bow, unwilling to fight.

Addressing Śrī Krishna as Govinda, the one who brings joy to the senses and protects His devotees, Arjuna expressed his final stance—he would not fight. The very name Govinda carried the weight of Arjuna's unspoken plea, as if he expected Krishna to agree, to tell him that abandoning the battle was indeed the right decision.

Yet, even after presenting countless arguments, after questioning dharma and surrendering himself as Śrī Krishna's disciple—**śiṣyas te'haṃ śādhi mām tvam prapannam**—Arjuna once again reverted to his sorrow. He had hoped that Śrī Krishna would acknowledge his feelings and affirm his choice, but instead, there was only silence.

Thus, exhausted and overwhelmed, Arjuna ceased to speak. His words had turned into tears, his reasoning into helplessness. The great warrior, whose arrows had once shaken the heavens, now sat quietly in his chariot, his bow slipping from his grasp.

2.10

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

As Arjuna sat in his chariot, overcome with sorrow and inner turmoil, his resolve had crumbled. Declaring that he would not fight, he had fallen silent. Witnessing this, **Hṛṣīkeśa**—the master of the senses, Bhagavān Krishna—looked upon him with a gentle smile.

This smile of Śrī Krishna was no ordinary one. Even amidst the intensity of war, as both armies stood poised for battle, as warriors trembled with anticipation, Śrī Krishna remained serene. His smile was not of mockery nor of indifference but of deep understanding and boundless compassion. It was the smile of one who knew the truth beyond the illusion, who saw through the veil of attachment and delusion that clouded Arjuna's heart. No matter how dire the circumstances, Krishna's divine smile

never wavered, for he was beyond sorrow and joy, always established in the supreme reality.

Addressing Arjuna with utmost love, he began to speak. "**O Bhārata!**" he called, reminding Arjuna of his noble lineage—the great Kuru dynasty that traced its roots back to Bharata. Standing between the two mighty armies, in the very heart of Kurukshetra, Śrī Krishna was about to deliver the eternal wisdom of the Bhagavad Gītā.

From this moment onward, in the eleventh shloka, Śrī Krishna's divine discourse would begin—words that would illuminate Arjuna's path, dispel his confusion, and reveal the highest truth of dharma, devotion, and self-realization. This was the moment when Śrī Krishna, as the Jagadguru—the universal teacher—would unfold the supreme knowledge that transcends time, guiding not just Arjuna but all seekers for generations to come.

The sacred dialogue will be continued in the next session. Until then, let's pause for a moment to remember Śrī Krishna's divine presence, his serene smile, and his infinite grace. Let his wisdom be absorbed with a heart open to devotion, and a mind ready to receive the truth.

Hari Śaraṇam! Hari Śaraṇam! Let Śrī Krishna's divine words and smile remain ever imprinted in the heart, as his eternal wisdom unfolds in the verses to come.

Gopāla Krishna Bhagavān ki Jai!

Jai Śrī Krishna!

Questions and Answers

Satyanarayan Ji

Q: You explained the second chapter very well. Now I have one doubt in the 8th chapter. In the 5th verse, God says, "Whatever name you call me by, in the end, I will take you." But in 13th verse, it is mentioned that only "Om" is the indicator of the Supreme Soul, Paramātmā.

A: The Upanishads also mention that "Om" is the indicator of Paramātmā. "Om" is the one-letter name of the Supreme. If we have to call the Supreme with just one word or letter, it is "Om." Chanting any name—Rama, Krishna, Shiva, or Om—leads us to liberation. We will attain salvation by calling any of these names.

Surendra Ji

Q: I have a question. If we repeatedly chant "Om," a very positive vibration arises in the brain.

A: The Upanishads state that "Om" creates vibrations, and there is an entire Upanishad—**Mandukya Upanishad**—dedicated to discussing the different syllables of "Om." Chanting "Om" creates vibrations, but women should not chant it excessively. For prāṇayama, they can do it three to four times, but too much chanting is not recommended for women because the vibrations are so strong that they can affect the reproductive system. Men can chant "Om" without any issue.

Q: Is there a specific course for this practice?

A: In our Gītā Parivar, we do not have a specific course. You can just sit, remember God, chant any of His names—Om, Rama, Krishna—and meditate. The process matters more than the number of repetitions. You can do it for half an hour, one hour, or even two hours, depending on your comfort.

Sirisha Ji

Q: You mentioned that the two philosophies do not accept the presence of God. The Vedas are considered divine knowledge, so how do these philosophies fit in?

A: Upanishads and Brahma Sutras are part of the Vedas, but the Bhagavad Gītā is part of the Mahabharata. Not all philosophical schools originate from the Vedas. Some accept the Vedas, while

others do not. Schools like Sāṅkhya do not accept the presence of a personal God. Vedānta, which includes the Upanishads, Brahma Sūtras, and Bhagavad Gītā, accepts the Supreme Reality.

Q: Some say there are 24 elements, some say 25, and some say 26, with God being the 26th. Is there clarity on this?

A: According to Sāṅkhya philosophy, there are 25 elements: **Prakṛti** (Nature) and Puruṣa (Spirit). Sāṅkhya does not accept a personal God but acknowledges Puruṣa as the witnessing consciousness. Vedānta, on the other hand, integrates God into its framework.

Q: Krishna is considered the real God, an avatar. When He came to earth, did He clarify whether God has a form or is formless? Some say Krishna means "Black Hole"—that everything gets absorbed into Him. Words have multiple meanings. What is the real meaning?

A: Words like "Krishna" and "Rama" have different meanings, but Bhagavān Krishna as an incarnation is separate from these linguistic meanings. Krishna, as per the scriptures, is an actual divine being, and not merely a metaphor for the universe or a black hole.

Q: If God is one and everything originates from Him, where does atheism come from? Who does not accept the Vedas?

A: Sāṅkhya, Yoga, and other Vedic philosophies do not deny God but focus on self-realization. However, philosophies like Buddhism, Jainism, and Charvaka do not accept the Vedas as a source of authority. Charvaka philosophy, for example, believes that once the body dies, there is no afterlife. They reject concepts of reincarnation and karma.

Q: Can you explain the differences between **Dvaita** (Dualism), **Advaita** (Non-dualism), and **Vishishtadvaita** (Qualified Non-dualism)?

A: I conduct a class on Vishnu Sahasranama every Sunday at 8 AM on the Gītā Parivar Pune channel, where I explain these six philosophies in detail. You may refer to those lessons. If I get the appropriate references, I will connect all these concepts and explain them.

KRM Rao Ji

Q: I have seen people practicing Omkara meditation. How should one properly do Omkara meditation?

A: Patanjali's Yoga Sūtras mention different ways of meditation, but the heart is an important focus point. Some meditate on the heart, as God is said to reside there. Chanting "Om" is beneficial, but one can also meditate on any divine object or form. If, during meditation, a name automatically comes to your mind, it might be due to past-life experiences. The Bhagavad Gītā is deeply personal. Different people interpret it in different ways. A student sees it differently, a businessman sees it differently, and a homemaker sees it differently. The Gītā is for everyone because it provides wisdom applicable to all aspects of life. It is a personal scripture that each person can connect with in their own way.

Sundhari Ji

Q: I have two questions. First, Śrī Krishna says that grief and attachment (shoka and moha) arise in Arjuna. He experiences bodily reactions like shaking and dryness of the mouth. Even after attaining a kingdom, Arjuna says he will not be free from these symptoms. What does this mean?

A: Arjuna's suffering is due to attachment. He says that even if he gains the kingdom, his sorrow will not go away. This signifies that material success does not guarantee inner peace.

Q: You said everything belongs to God and that we should not be attached to money or property. But in today's world, where people cheat others, is it practical to think this way?

A: Bhagavān Krishna has given us our wealth, and we should use it wisely. It is not about giving

everything away but understanding that we are mere caretakers of what belongs to God. If we adopt this mindset, we will live a balanced life without being overly attached to material possessions. At the time of death, we will not remember our wealth, house, car, or children, none of these will matter. The only thing that will remain is our connection with God. Saying "Om Śrī **Krishna Arpanam Astu**" - Bhagavān Krishna, I am coming to You" at the end of life is what truly matters.

The session concluded with prayers and chanting Hanuman Chalisa.



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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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