



## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 2: Sāṁkhya-Yoga

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YouTube Link: <https://youtu.be/ybQ8bHckJIM>

**Know yourself, do your duty and remain balanced. This alone forms the essence of Yoga, the secret of happiness**

The second chapter of Srimad Bhagavadgītā is called '**Sāṁkhya Yog - The Yoga of Knowledge. The central teaching of Sāṁkhya Yoga being the immortality of atma.**'

The discourse commenced with the ceremonial lighting of the Dīpam at the lotus feet of Śrī Bhagavān, invoking His divine presence and enveloping the assembly in an atmosphere of Bhakti (devotion) and sacred reverence.

**Vāsudevasutaṁ Devaṁ, Kaṁsacāṇūramardanam  
Devakīparamānandaṁ, Kṛṣṇaṁ Vande Jagadgurum**

With folded hands, bowing at the lotus feet of Śrī Bhagavān Kṛṣṇa and revered Swamiji, we now commence our contemplation

A warm welcome to all to the discussion of the new adhyāya. Today, we begin the second chapter of Śrīmad Bhagavad Gītā which is called the **Sāṁkhya Yoga**. The word **Sāṁkhya** primarily denotes knowledge. **Sāṁkhya Yoga** refers to the path of knowledge, self-realization and understanding the nature of **Brahmā-Tattva**. Knowledge is the seed of everything.

As we normally do. Let us take a glimpse of what we are going to learn in this adhyāya. The adhyāya begins with Arjuna's deep despair and confusion in the battlefield and ends with Bhagavān Sr Krishna's revelation on what is nature of right knowledge (Jñāna), the nature of right actions (karma) and the nature of self (ātmā or the soul). Sri Krishna's teachings in this adhyāya transforms arjuna's grief into spiritual awakening. It is therefore particularly important from that perspective. The scene opens with Arjuna, a mighty warrior, overcome by sorrow and pity. Seeing his teachers, elders, and his relatives on the opposite side, he loses courage to fight. His Bow Gandiva slips from his hands (gāṇḍivam sramsate hastāt) and he sits down in the chariot (rathopastha upāviśhat), unable to fight. Sri Krishna Bhagavān, his charioteer, philosopher, and guide, gently rebukes him and asks him, from

where has this weakness descended upon you. It is unworthy of a great warrior like you, and it leads to neither any honor nor heaven. Sri Krishna says such weakness (daur̥balyam̐) does not befit a warrior like Arjuna. Arjuna utterly confused on what is his duty (dharma) surrenders to Sri Krishna Paramātmā and asks for his guidance. He says, I am your disciple (śhiṣyaḥ) and I surrender (prapannam) to you, please instruct (śhādhi) me. This surrender thus marks the turning point; it shows the humility of the disciple before the teacher and forms the background from Shlokas 1-10.

From shlokas 11-30, Sri Krishna Bhagavān gives his teachings on the eternal soul (Ātmā). HE says, the soul is eternal and never dies. The wise grieve neither for the living, nor for the departed (**gatāsūn-  
agatāsūnś-cha nānuśhochanti paṇḍitāḥ**). The Self is indestructible, immeasurable, and eternal and is not destroyed when the body is destroyed. Sri Krishna illustrates this concept to Arjuna through an example - Just as one casts worn-out garments from the body and wears new ones, the soul casts off bodies and assumes new ones (**vāsānsi jirṇāni yathā vihāya**). This teaching liberates one from the fear of death with an understanding that the body is temporary and the soul is eternal. Sri Krishna says that the soul is unbreakable and incombustible and it can neither be dampened nor dried. It is everlasting, in all places, unalterable, immutable, and embryonic (primary). Bhagavān further says, what is real (the soul) never ceases to be and the unreal (body) truly never exists. Therefore, one must not mourn the inevitable, it is merely a change of body.

From Shlokas 31-38, Sri Krishna turns Arjuna's attention towards his duty as a warrior (Kshatriya dharma). HE says that fighting a righteous war is Arjuna's sacred duty and to shirk away from this honorable duty is a great disservice and a dishonor. Sri Krishna says it is better to die performing one's duty rather than to leave performing other's duty.

Sri Krishna further introduces in his teachings a higher principle, one that involves performing duties without attachment to the results called the "Karma Yog." HE instructs Arjuna to perform his duties without laying claim to the results. HE says, let not fruits of your action be your motive and let not inaction be your inclination. This wonderful principle taught by Sri Krishna is the first seed towards learning Karma Yoga, acting without "Ego," and acting without "Desire."

From Shlokas 39-53, Sri Krishna talks about the balanced mind (**Sthitaprajña**). Sri Krishna teaches the importance of equanimity (samatva or samatā). HE says one needs to be even minded or equipoised in success or in failure and such equanimity is called "Yoga" (**samatvaṁ yoga uchyate**). A wise person is one who performs his duties (or actions) free from flavour of results, such a mind free from diversion and attachment attains peace and wisdom. Sri Krishna distinguishes between two paths - one which is path of knowledge (**Sāṁkhya Yog**) and the other the path of action (Karma Yog). However, he also highlights that both lead to the path of self-realization (**ātmā jñāna**). A person who renounces desire and is content remains truly steadfast in his wisdom. As a conclusion to this chapter, from Shlokas 54-72, Sri Krishna explains the characteristics of a person with a steadfast mind (Sthitaprajña). Arjuna after hearing the teachings asks Bhagavān - what are the characteristics of a person who is established in wisdom? How does an enlightened person talk? How does he sit? How does he walk?

### **arjuna uvācha**

**sthita-prajñasya kā bhāṣhā samādhi-sthasya keśhava**

**sthita-dhīḥ kiṁ prabhāṣheta kim āsīta vrajeta kim || 2.54||**

To this question, Sri Krishna responds by saying that one who has mastered his senses, is one who remains unattached under all conditions and is neither affected by pleasure or pain. When one gives up all desires borne out of the mind and is satisfied in the self alone, then he is said to be person of steady wisdom. Such a person is like the ocean, full, vast and remains undisturbed as scores of rivers (in this case desires) flow into it. He moves about the world unattached, doing his duty and remaining inwardly free. He sleeps while others are awake and restless and is awake with a higher realisation

when others sleep in ignorance,

**yā niśhā sarva-bhūtānām tasyām jāgati sanyamī  
yasyām jāgrati bhūtāni sā niśhā paśhyato muneḥ|| 2.69||**

This state of freedom, from duality and desire leads to “**Paramshanti**” or the highest peace, that which is the ultimate goal of human life.

Chapter 2 of is a summary of teachings in Bhagavad Gītā and forms a blueprint for our spiritual life. It teaches,

- 1) self-knowledge (**ātmā Jñāna**) - that ātmā is eternal and one should strive to know the real-self.
- 2) It also teaches right action, “Karma Yoga.” One should perform his duties selflessly, without attachment to results or fruits
- 3) That one should have balanced wisdom (**Sthitaprajña**). One should control desires and remain steady amidst life’s difficulties.

Through the teachings in this chapter, Sri Krishna through his teachings lifts Arjuna from Despair to enlightenment, from confusion to clarity and from weakness to wisdom. HE teaches Arjuna the essence of human life and tells him that he is not this body, but the eternal soul. HE urges Arjuna to perform his duties with detachment, which alone is the path to liberation. Sri Krishna says - Know yourself, do your duty and remain balanced. This alone forms the essence of Yoga, the secret of happiness and the heart of Bhagavad Gītā.

In today’s world of endless stress, competition and uncertainties, teachings in this chapter of “**Sāṃkhya Yog**” holds timeless wisdom. It reminds that inner peace comes from detachment and not from inactivity. It also shows that performing ones duty, sincerely without attachment to fruits, brings harmony. It teaches emotional balance, the art of staying calm in success and failures. It also teaches us to shift attention from the temporary body and mind to the eternal soul or the eternal self. When one realises this truth, fear and sorrow vanish and life becomes purposeful and joyful.

## 2.1

**sañjaya uvāca  
taṃ(n) tathā kṛpayāviṣṭam, aśrupūrṇākulekṣaṇam,  
viśīdantamidaṃ( 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.

This shloka sets the tone for entire Bhagavad Gītā. The mighty warrior Arjuna stands at the forefront in the battle, but his heart trembles with grief and his body paralyzed by the emotional turmoil. The Gandiva slips from his hands, symbolizing that even the mightiest amongst us can be rendered powerless when the mind is clouded by grief and attachment. From a psychological point of view, Arjuna is in a state of acute emotional conflict. While on one hand his Kshatriya Dharma demands that he fight the war, on the other hand his attachments with his Gurus and his Elders stop him from doing so. This situation led to a state of paralysis in him, what we call in psychology as a classic case of “Cognitive Dissonance.” This is a state where a person attaches to two or three beliefs, whereas actions demanded of him contradicts those very beliefs. Emotions collide in that state and that is where Arjuna exactly finds himself. In our daily lives, we do come across similar situations that cause a moral or ethical dilemma. Situations where we are forced to choose between career and family,

truth and comfort, and justice and attachment. In such situations we may know what is right, yet we are unable to act due to emotional entanglement. Sri Krishna's role as the eternal demon slayer (Madhusūdana). A demon (Madhu) here is not literal and refers to Arjuna's mental turmoil, a demon that needs to be destroyed. A demon that represents his grief and his misplaced compassion. Sri Krishna steps in, not to scold, but to heal through wisdom and his teachings. This Shloka reminds us that spiritual awakening often begins during the times of crisis. In the times of chaos and confusion, when the ego collapses, the higher self can be heard. Arjuna's tears are not to be seen as weakness, rather as the first steps towards transformation, symbolizing the breakdown before the breakthrough. Arjuna's situation is particularly important in terms of psychology, a pivot point where a person or personality, however powerful he may be, begins to comprehend his external limitations. A realization that his limitations cannot handle the inner storm that is brewing. This realization opens him up to path of higher knowledge (the breakdown before the breakthrough). Even in our daily lives, when we are overcome by loss or a state of despair and we are in state of indecision, Sri Krishna's message for all of us is implicit – Do not flee from conflict, face it with awareness. The divine teacher or Jagadguru, within us, waits for the very moment of surrender to speak to us.

Coming back to the Shloka, Sanjay narrates to Dhritarashtra - Seeing Arjun overwhelmed with distress (ākula), his mind grief-stricken (viṣhīdantam), and his eyes full of tears (aśhru-pūrṇa), Shree Krishna spoke to him thus (the next shloka).

## 2.2

### śrībhagavānūvāca kutastvā kaśmalamidam(ṽ), viṣame samupasthitam, anāryajuṣṭamasvargyam, akīrtikaramarjuna.2.2

Śrī Bhagavān said:

Arjuna, how has this infatuation overtaken you at this odd hour? It is shunned by noble souls; neither will it bring heaven, nor fame to you.

Sri Krishna asks – O Arjuna, from where has this delusion come at the hour of peril (**viṣhame**) and how has this overcome you? It is not befitting an honourable person (**ārya**) like you (**anārya-juṣṭam**). It does not lead to the higher abodes (**asvargyam**), but to disgrace (**akīrti-karam**). This question from Sri Krishna does not console Arjuna's grief but challenges him instead. This approach while seemingly harsh, is psychologically profound. When the mind is trapped in self-pity, often gentle sympathy only serves to reinforce the weakness. At this stage what is required is an awakening, a mirror that reflects the inner strength. The question to Arjuna, asking from where the delusion and weakness (**kaśhmalam**) has set in, serves to remind Arjuna of his inner divinity and power, Arjuna was one of the bravest warriors.

In today's language, Sri Krishna is addressing the “**emotional regression**” of Arjuna. A regression caused when a strong and mighty personality succumbs to confusion and forgets his potential, a situation exacerbated when one identifies excessively with the temporary roles. The roles that one assays every day passionately such as a mother, a father, a teacher, a brother, or a friend, masks the inner self. Sri Krishna's approach and tone here is akin to a therapist shaking the patient out of denial. The battle of Kurukshetra becomes a metaphor for every human being's battle between 'clarity' and 'confusion,' 'courage' and 'fear' and 'wisdom' and 'sentimental affliction.'

The word **Ārya** in our sacred books does not refer to any race or ethnic group. “Aryan” connotes goodness, like the term “perfect gentleman” and one who acts out of courage and clarity. Sri Krishna finds Arjun's present condition in conflict with that ideal and so reprimands him by calling attention to

his confusion in how to live up to this ideal state. Sri Krishna's words also highlight the greater concept that avoiding "painful truth" leads to greater pain and suffering. Arjuna sought to escape the battle to avoid the grief, however that attitude and approach led to greater wounds, one of guilt, self-reproach, and failure of purpose. Similarly in our life, running away from challenges, emotional or moral only strengthens the fear in our minds. This Shloka serves as a wakeup call. Sri Krishna is not dismissing the emotion, instead teaches us that the emotion should not rule the ability to reason. When in despair, just as Sri Krishna asked Arjuna, one must ask self - 'Where has this delusion come from?' Awareness of the source of weakness is the first step regaining strength.

### 2.3

#### **klaibyaṃ(m) mā sma gamaḥ(ph) pārtha, naitattvayyupapadyate, kṣudraṃ(m) hr̥dayadaurbalyaṃ(n), tyaktvottiṣṭha parantapa. 2.3**

Yield not to unmanliness, Arjuna; it does not befit you. Shaking off this base faint-heartedness stand up , O scorcher of enemies.

Sri Krishna is a skillful teacher, and thus having reprimanded Arjun, He now enhances Arjun's internal strength to tackle the situation by encouraging him. Sri Krishna says - "O Arjuna, do not give in to unmanliness (**klaibyam**), it does not befit you." He encourages him to cast off (**tyaktvā**) this weakness in heart (**hr̥daya-daurbalyaṃ**) and arise (**uttiṣṭha**) to fight the battle. Sri Krishna here gives a powerful directive to Arjuna urging him not to yield to weakness and to rise and act. The directive forms first of the two-step approach towards emotional empowerment. The word "**klaibyam**" meaning unmanliness is a metaphor and represents loss of inner strength, the inability to face life's battles courageously. Sri Krishna here is not condemning emotions, instead he is reminding us that courage does not mean "absence of fear," but it is the "willingness to act despite it." This ability, termed as "**Resilience**" in psychology refers to the capacity to overcome distress and reconnect with the purpose.

Weakness of the heart forms the main obstacle in one's growth, and this weakness comes from identification with pain, over-thinking, and inability to accept change. When the heart clings to the past, it cannot root in the present. One can easily relate this in the modern world where depression and anxiety are identified with the same root causes. Overwhelmed by circumstances, the feeling of powerlessness sets in, a paralysis that Arjuna felt. In this juncture, Sri Krishna's words become a therapy for the soul. HE says - "Rise, you are better than your emotions." The word **uttiṣṭha** has a deeper meaning, it is not merely a physical phenomenon, it is spiritual too. It tells us to rise above lethargy, excuses, and emotional entanglement. When a situation is overwhelming, the first act is to "Stand" (arise) with awareness and intent.

Sri Krishna calls Arjuna as "scorcher of enemies"(**parantapa**), it holds a great significance. Arjuna is in the rebuke and Sri Krishna is directing him to realize his strength. In psychological terms he is "**reframing**" Arjuna's self-image, from a "victim" to a "warrior." HE is telling Arjuna that he is not a coward, but the great "parantapa." This technique of reminding someone of his accomplishments and past courage is still used in cognitive therapy to restore self-confidence. This shloka reminds us that the spiritual strength lies in emotional mastery. To feel sorrow is human, but to be enslaved by it is ignorance. When the mind is clouded, the heart must be entrenched in higher purpose. Sri Krishna reminds all of us that when life throws its challenges and shakes our foundation, it is imperative that we realize who we truly are, the eternal self and not the emotion that which is ephemeral.

While Sri Krishna was teaching Arjuna and encouraging him to rise, fresh questions spurted in the mind of Arjuna.

## 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 asks Sri Krishna, “O Madhusudan, how can I shoot arrows in battle on men like Bhishma and Dronacharya, who are worthy of my worship?” In this Shloka, Arjuna gives voice to his moral and ethical dilemma. He is unable to imagine drawing weapons against his Grandsire Bhishma and his Guru Dronacharya. His heart is torn between duty and relationship, righteousness, and affection. The battlefield of Kurukshetra became a battlefield within Arjuna’s mind, a battle termed as a “**role conflict**.” The various roles and identities within Arjuna such as the role of a grandson, a brother, a disciple, and a warrior clashed, causing confusion in the mind and clouding of intellect. When two core values conflict, the mind experiences paralysis. In our modern life such conflict may appear in our professional duties, and they contradict with personal emotions.

Let us understand the teachings through real-life examples. Take for example the case of a doctor who must reveal the painful truth to his patient or even the case of a manager who must take a tough decision that can change his relationship with the employees. Such situations in critical roles assayed by people will always raise the dilemma – how can I take an action that can hurt the people known to me or hurt others? Many of our actions and decisions are influenced by longstanding cultural conditioning, shaped by guidance from elders and societal norms, such as the expectation to show respect for teachers and senior members of the community. However, in such cases of moral and ethical dilemma, dharma should be our guide in decision making beyond emotional loyalty.

Sri Krishna reminds Arjuna (in the subsequent shlokas) that his fight is not against individuals but against adharma. From the psychological perspective, Arjuna’s reasoning is a form of “**moral avoidance**.” He uses affection as a justification to avoid responsibility. When emotions dominate reason, one tends to justify inaction through noble sounding arguments like compassion and non-violence. However, often it is fear disguised as virtue. Sri Krishna’s presence here as **Madhusūdana** is symbolic in nature. “Madhu” also means honey or sweetness (False sentiments) and therefore it means “Destroyer of false sentiments.”

This shloka also mirrors modern inter-personal struggles. How do we confront wrongs within our own family or circle of loved ones? Bhagavad Gītā teaches us that, those actions taken guided by dharma, are not aggression, but a responsibility. Arjuna’s inner war mirrors every human’s hesitation to act when confronted by truths that demand painful choices. However, dharma teaches us to make such painful choices. This Shloka teaches us that spiritual maturity requires emotional detachment. Truth should not be sacrificed due to misplaced compassion and truth should prevail under all circumstances and for that to happen one should have ability to act rightly when the heart trembles. However, Arjuna’s travail continues as he presents his view before Sri Krishna in the next shloka.

## 2.5

### gurūnahatvā hi mahānubhāvān, śreyo bhoktuṃ(m) bhaikṣyamapīha loke,

## hatvārthakāmāṃstu gurūnihaiva, bhuñjīya bhogānrudhirapradighān. 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 says, it would be better to live in this world by begging, than to enjoy life by killing these noble elders, who are my teachers. If we kill them, the wealth and pleasures we enjoy will be tainted with blood. Arjuna thus continues his reasoning, this time blending moral guilt with sorrow. His mind has rationalized inaction as virtue. Arjuna says that he prefers begging, something that is the lowest for a Kshatriya warrior. While his utterances may seem humble, it is however rooted in escapism, a desire to avoid conflict at any cost. From a psychological perspective, Arjuna's actions and views can be termed as "**avoidance**," a defense mechanism triggered by guilt and grief. He wishes to "flee" from grief under the guise of righteousness. Not only Arjuna, in the present-day scenario there is a general preference to withdraw from necessary confrontations, preferring temporary peace over uncomfortable truth.

Arjuna's statement of "**bhaikṣhyamapiha loke**," reflects collapse of identity. This indicates a deep confusion with purpose, and it is a common outcome when the mind is overcome by grief. At this point we start rejecting our own values and confusing renunciation with escape. Arjuna's statement that the wealth and pleasures we enjoy will be tainted with blood (**bhuñjīya bhogān rudhira-pradighān**) reveals that he fears moral contamination. He fears guilt over injustice; however, guilt occurs when action contradicts egoic attachment not dharma. Sri Krishna teaches us in the subsequent shlokas that right action performed without ego or attachment carries no guilt. Modern parallels exist as apt examples of the discussions so far, individuals in many societies prefer inaction in the face of corruption or unethical practices instead of direct confrontation. Their reasoning being preference of peace instead of conflict, however such a peace even if achieved is shallow and is peace born out of inertia or inaction (**tāmasika śānti**). Truth prevails when the conscience is clear and not when discomfort is avoided.

Arjuna also projects his moral purity outward imagining that wealth and pleasures can be enjoyed by avoiding conflict. This is a case of how human mind externalizes guilt, imagining outer consequences for inner turmoil. However, Sri Krishna will soon remind him that purity lies not in the act itself but in the intention behind. Arjuna's state is human and displays tendency to cling to non-harm even when harm is inevitable. It is important for all of us to understand that Bhagavad Gītā does not glorify violence, it glorifies the purpose. When actions serve a higher ethical order, even war becomes a sacred duty. This shloka thus captures the moral psychology of a good person, trapped between his heart and his head. It is not the lack of love that paralyzes Arjuna, it is his misdirected love. True love acts through wisdom, in contrast false love binds through emotions.

### **Macbeth: A Parallel to Arjuna's Dilemma**

Many of us may have read William Shakespeare's tragedy "Macbeth," which tells the story of a power-hungry Scottish lord and his wife as they conspire to murder King Duncan in order to seize the throne. Macbeth's journey is a poignant tale of a man torn between duty, morality, and ambition. At the outset, Macbeth is portrayed as a brave and loyal warrior, highly respected among his peers. However, his life takes a drastic turn when he encounters three witches who prophesize his future as king. This prophecy ignites a new desire for power within him and transforms his character.

Initially, Macbeth's conscience tries to restrain him, questioning how he could possibly murder the gentle and beloved King Duncan—his own benefactor who had supported him in the past. The moral conflict within Macbeth closely mirrors Arjuna's predicament on the battlefield of Kurukshetra. Just as

Arjuna stood torn between his moral obligations and personal emotions, Macbeth finds himself at war within, his conscience pitted against his ambition and desires.

Unlike Arjuna, who seeks guidance from the divine, Macbeth chooses to heed the impulses of his restless mind. Lady Macbeth, his wife, further intensifies his ambition and suppresses his conscience, encouraging him to pursue the throne at any cost. Blinded by desire, Macbeth ultimately murders King Duncan and ascends to the throne. However, this apparent victory brings him no joy; instead, he is consumed by guilt and conscience, suffering internally. The sense of guilt transforms his palace into a prison of fear, robbing him of peace and trust. The crown, which promised happiness, turns into a curse, leading to sleepless nights and perpetual anxiety.

In the end, Macbeth's downfall is not merely physical but also spiritual—he loses both his soul to desire and his kingdom to chaos. This timeless tragedy illustrates a universal truth: when actions are driven by desire and ego, even victory is bitter and tainted. Lady Macbeth's obsessive handwashing, believing her hands are stained with blood, echoes Arjuna's state of mind when he fears that the pleasures and wealth gained through conflict will be tainted with blood (**rudhira-pradigdhān**). The parallel between Macbeth and Arjuna underscores the profound consequences of choices guided by ambition and ego, rather than by dharma and conscience.

## 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 says that “we” no longer know which result of this war is preferable, conquering the Kauravas or being conquered by them. The elders including the Grandsire and his Guru have taken the side of the sons of Dhritarastra and now stand before Pandavas on the battlefield. He feels that even after killing the elders, “we” will no longer have the desire to live. In this shloka, it is very evident that Arjuna's reasoning has collapsed and in his own admission, he no longer knows right from wrong. A state akin to total psychological “**disorientation**,” caused by deep moral and emotion crisis. The moment when both choices seem painful and clarity dissolves, the mind slips into such a state, a state of “**analysis paralysis**.” The repetitive association and mention of “we” in his utterances reflect that his individual confusion is now generalized to the “whole.” A sign of despair brought about by the state of emotion dominating over perspective and thereby the projection of inner turmoil onto the world. He has started to falsely believe that there is a sense of general uncertainty in others too, akin to his state of mind.

In our day-to-day lives we come across many such stages where questions arise in our minds - “Should I speak the truth or stay silent?” “Should I follow my heart or my duty?” Whenever “ego” and “attachment” are the driving factors behind such questions, confusion is imminent. Bhagavad Gītā teaches us that clarity emerges only when one aligns with the self, not with ego, desires, or fears. Arjuna's thought processes comes forth when he says - “Those whom we do not want to kill” (**te 'vasthitāḥ pramukhe**), shows the human tendency to personalize duty. Instead of seeing Kauravas as representatives of adharma, he was seeing them as relatives. Similarly, in our life, we fail to take decisions because we tend to personalize problems instead of viewing them objectively through dharma.

Spiritually this shloka reveals the twilight zone, before the awakening, one where the old worldview collapses and the new one has not dawned. Arjuna's intellect is exhausted and he unable to think clearly, at this point Sri Krishna is preparing him to be able to receive his teachings. From a psychological point of view, this was a necessary breakdown, necessitated because true guidance can "enter" only when self-reliant reasoning fails. Many of spiritual breakthroughs happen after such complete surrender, where one admits reaching a state of not knowing what to do. It forms a therapeutic turning point where one stops rationalizing and begins to seek the truth. Only when the mind realizes its limits can it open itself to higher consciousness. This shloka therefore represents the painful awakening, a stage of confusion before clarity.

## 2.7

**kārpaṇyadoṣo pahatasvabhāvaḥ(ph),  
pṛcchāmi tvāṃ(n) dharmasaṃmūḍhacetāḥ,  
yacchreyaḥ(s) syānnīcitam(m) brūhi tanme,  
śiṣyaste'ham(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 surrenders before Sri Krishna and says – “My nature (**sva-bhāvaḥ**) is over-powered (**upahata**) by weakness and self-pity (**kārpaṇya**), and I am confused (**sammūḍh**) regarding my duty. I am Your disciple, and I have taken refuge in You, I beseech You to please instruct me decisively (**niśchitam**) on what is best (**śhreyaḥ**) for me.”

This shloka forms a transformative phase in the dialogue between Sri Krishna and Arjuna. Up until now, Arjuna was arguing with Sri Krishna as an equal or as a friend. However, at this point he surrenders completely to the Bhagavān and beseeches him to instruct him on what is right for him. He acknowledges his helplessness and accepts Sri Krishna as his Guru. This is a transformation from “ego” to “humility” and from “confusion” to “receptivity.” Arjuna expresses that his nature is besieged with weakness (**kārpaṇya-doṣhopahata-svabhāvaḥ**), A state in which one feels powerless, being victimized and pity for self. In modern psychological terms, this state reflects “**loss of agency**,” where one's sense of “**self-efficacy**” collapses under emotional distress. In everyone's life, there occurs a situation where one's strength fails, ideas crumble and the mind oscillates between “guilt” and “indecision.” In such situations, healing or recovery begins when there is a clear admission of not knowing what to do anymore.

Arjuna says his mind is confused on his dharmic duty (**dharmasammūḍhachetāḥ**). The confusion between “what is right” and “what is pleasant” and “what is moral duty” and “what is emotional comfort” is the root cause of all human suffering. Modern life presents us with many tensions such as “career” and “conscience,” “success” and “integrity” and “love” and “justice.” By declaring to Sri Krishna “I am Your disciple” (**shishyaste 'ham**), Arjuna symbolically opens the door for transformation. The Guru-Disciple relationship signals the awakening of spiritual wisdom when human intellect humbly surrenders to the higher intelligence. Arjuna's surrender is not a defeat, it shows maturity, a maturity in the face of internal adversity. True learning only begins when the seeker is ready to unlearn what he has learnt so far. This shloka teaches that surrender to the Guru or the divine is not weakness, but strength. Surrender connects the seeker to the greater truth, one that is greater than the seeker himself. The acceptance of a need for guidance is the turning point towards learning. This shloka teaches us that in face of confusion one should pause, think, surrender the ego, and listen inwardly. The divine teacher within us, our own higher consciousness will respond.

## 2.8

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

Arjuna continues to project his grief-stricken state of mind and says to Sri Krishna – “Even if I win a prosperous (**ṛiddham**) and unrivalled (**asapatnam**) kingdom on the earth or gain sovereignty like the celestial gods (**surāṇām**), I will be unable to dispel this grief.”

Arjuna’s despair continues, revealing the depth of his emotional exhaustion. He admits that no external power or wealth can relieve his inner sorrow. This is one of the most psychologically profound confessions in Bhagavad Gītā. Arjuna’s utterance that his sorrow and grief is drying up his senses (**uchchoṣaṇam-indriyāṇām**) is not a sign of normal grief, but signals depression, a deep sense of emptiness that drains up happiness and joy. It is the fatigue of the mind, torn between “duty” and “devotion” and “morality” and “attachment.” Arjuna realizes that worldly achievements cannot heal the inner turmoil. This insight mirrors what modern psychology and ancient scriptures teach that material success does not guarantee inner peace.

In the modern world, many people achieve success and yet they experience loneliness, emptiness, lack of happiness and the very the purpose of life seems lost. Arjuna’s cry is timeless in this context. It is a recognition that no outer achievements or victory can fill the inner void when the mind is restless. Arjuna’s condition represents the modern crisis, a crisis of outward abundance and inward emptiness.

This shloka also marks the awakening of the weak-minded, a spiritual discrimination (**viveka-buddhi**). Arjuna’s mind is beginning to see the futility of chasing external solutions for internal sufferings. The human tendency is to seek relief in new achievements and distractions; however, true peace lies in inner clarity. Arjuna’s exhaustion can also be viewed as an “ego-burnout” a point that is reached when all attempts to control the outcome fails. At this point of exhaustion when Arjuna declares that even sovereignty like the celestial gods will not give him relief from grief signals that he is ready to receive the power of spiritual insight. This shloka teaches us that in real-life when no external change enough brings peace it is time to turn inward. The shift must happen in consciousness and not circumstances. Arjuna’s state also reveals that pain persists until we understand and know the source. Thus, Arjuna’s despair is the prelude to enlightenment. This moment, in psychological terms, mirrors “**cognitive reframing**,” a realization that the situation lies not in changing reality, but the perception of reality.

When ones worldview expands, suffering transforms into understanding. This awakening for Arjuna through Sri Krishna’s teachings starts in the upcoming Shlokas, Sri Krishna will teach that sorrow will result from ignorance and by mis-identifying the temporary body and mind as the real self.

## 2.9

**sañjaya uvāca**

## evamuktvā hr̥ṣīkeśam(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.

Sanjay, in his narration to Dhritarastra, uses very apt names for the personalities he refers to. Here, Arjun is called **Guḍākeśh**, or "conqueror of sleep." Sanjay narrates that **Guḍākeśh** after speaking his mind thus turned to Sri Krishna and declared, "Govind, I will not fight," and then remained silent.

Arjuna having poured his heart out to Sri Krishna and expressed his confusion and pain, had nothing else to say to the Bhagavān. He then went silent, this silence however was not one of peace, it was a silence rooted in distress, of a mind that was struggling with the inner confusions. The irony was there to see, Arjuna was called "**Guḍākeśh**," or "conqueror of sleep and laziness" and here he was, succumbing to inaction and inertia. He was also called "**parantapaḥ**" or "the scorcher of enemies" and yet here again he was, succumbed and defeated by the inner confusion and completely overcome by grief. This goes to say, even the greatest of the warriors are powerless against their own mind. In the modern parlance, this is the moment of "**emotional shutdown**" of Arjuna, a state of psychological freeze and a situation in which there was no ability to "fight" and "flight" neither. Arjuna says, "he will not fight" (**na yotsya**), signifying a sense of exhaustion and defiance. And yet, this state of resignation opens the doorway to wisdom. We have heard previously, "**Breakdown often precedes Breakthrough.**"

Sanjaya addresses Sri Krishna as the master of mind and senses (**Hṛṣīkeśh**) and while Arjuna's senses are in a disarray, Sri Krishna remains the controller. HE remains the calm awareness behind the turbulence. Symbolically, when the mind collapses, then the consciousness (Sri Krishna) begins to guide.

Sanjaya, the narrator of the entire Bhagavad Gītā, remains the dispassionate witness and the key witness to the unfolding events during the war. His narration underscores the importance of being a witness or observer, where one remains detached and uninvolved while observing all experiences (**sākṣi bhāva**). This bhāva teaches us that when one can witness the emotional turmoil within, without judgement, transformation begins. Arjuna's silence teaches us a profound modern truth, sometimes when the going is rough and one does not know what to do, the greatest step one can take is to stop arguing with life. In such a state of silence, the mind opens up for higher wisdom and the humility, though born out of pain, becomes seed of realization. The great lawyer and jurist Nanabhoy "Nani" Palkhivala used to call this as "**constructive frustration.**"

In daily life, this shloka reflects the moments where we reach the limit of intellectual reasoning. When words fail, logic fails and we are left to fend for ourselves, we face such a situation. In those moments of stillness, the voices of inner higher self and the divine can be heard. Psychologically, "silence" allows integration. When the conscious mind stops resisting, the sub conscious begins to process the pain. Krishna's teachings, which follow this shloka will now fall on fertile ground (Arjuna's mind), a mind that is emptied of "egoistic" certainty. This journey of Arjuna's mind from "denial" to "acceptance" mirrors every seeker, whose journey starts from "chaos" to "clarity." This shloka also reminds us that sometimes, in times of crisis, the wisest thing that we can do is to affect a pause and the "stillness" becomes ground for "revelation" of higher knowledge. The shlokas that follow reveal the profound truth, both spiritually and psychologically, timeless, and yet deeply relevant to the modern life.

### 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

This shloka marks a turning point in the Bhagavad Gītā. Arjuna, the mighty warrior has collapsed mentally, and he refuses to fight, torn between his duty and his attachment. Seeing his despair, Sri Krishna, addressed here as “**Hṛṣīkeśh**,” prepares to deliver his teaching, a timeless wisdom. The word “**prahasanniva**” meaning “smiling as though,” carries deep significance. Sri Krishna’s smile is not one of mockery, it is pregnant with compassion. It is a smile from a teacher who understands his disciple’s ignorance and suffering. The teacher is aware that the suffering stems from Arjuna’s mistaken identification with the body and mind. Sri Krishna’s serenity amongst the battlefield’s chaos signifies divine poise. Surrounded by two destructive armies, he remains unshaken, a representation of the inner balance.

Sri Krishna, the “**Hṛṣīkeśh**,” is the ruler of minds and senses and he is the one who directs towards the awakening when the time is ripe. Thus, this shloka sets the stage for the dialogue between the Divine and the human, between Sri Krishna and Arjuna. The shloka also reflects that Śrīmad Bhagavad Gītā’s teachings begin when the seeker surrenders completely, The Paramātmā responds with a smile of grace and infinite understanding.

### **2.11**

## **śrībhagavānuvāca aśocyānanvaśocastvam(m), prajñāvādāṃśca bhāṣase, gatāsūnagatāsūṃśca, nānuśocanti paṇḍitāḥ. 2.11**

Śrī Bhagavān said:

Arjuna, you grieve over those who should not be grieved for and yet speak like the learned; wise men do not sorrow over the dead or the living

Sri Krishna initiates his discourse with a dramatic opening statement. HE says, “Arjun, though you may feel you are speaking words of wisdom (**prajñā-vādānś cha bhāṣase**), you are speaking and acting out of ignorance. No plausible reason justifies lamentation (**aśhochyān**). Those who are wise never lament (**nānuśochanti paṇḍitāḥ**), neither for the living nor for the dead (**gatāsūn-agatāsūnś-cha**).”

Sri Krishna gently and yet firmly, corrects Arjuna. He tells Arjuna that though he speaks like a wise man, his sorrow is misplaced. This shloka introduces the first principle of spiritual psychology – “Ignorance gives the appearance of wisdom, when clouded by emotions.” Arjuna’s arguments and points put forth were full of ethical and moral reasoning, yet Sri Krishna points out that they are flawed. Such arguments arise from attachment and not wisdom. While Sri Krishna declares that the learned do not grieve for the living or the departed, it is not indifference, rather it is “insight.” The wise perceive the eternal ātmā, that which is never born nor dies. Grief arises only when we identify with the temporary body and the associated relationships. From a modern psychological perspective, Sri Krishna is differentiating between “rationalization” and “wisdom.” Rationalization is the ego’s attempt to justify emotions with logic whereas wisdom is the calm awareness that sees beyond change. When we suffer a loss, the emotional mind clings to what is “lost” or “gone,” the wise however realize the impermanence and therefore do not resist the change. Such people feel compassion, but not despair. Sri Krishna’s teaching therefore challenges the modern viewpoint of

“control” and “permanence.” We grieve because we want the reality to fit our expectations, whereas the wise accept that everything that exists and transpires including youth, success and relationships are all transient in nature. The only unchanging truth being the self.

The teachings of Sri Krishna here are akin to a therapy session for Arjuna. In the modern “mindfulness” based psychology, suffering is said to arise from attachment and identification, the very same concepts expounded by Sri Krishna many thousand years ago. The cure for the suffering is “Discrimination or discernment” (**viveka-buddhi**) of the unreal body from the real self.

Sri Krishna tells Arjuna that he is mourning for something that does not deserve sorrow (**aśhochyān-anvaśhochas**), yet he acknowledges Arjuna's feelings without disregarding his grief. Sri Krishna is urging Arjuna to look beyond the mere surface, look for the internal self and not mourn for the shadows. This shloka urges us to resort to spiritual reasoning when faced with overwhelming circumstances. One must ask the question – “Am I reacting to truth or the attachment?” and overwhelmingly in most of the cases the reaction would be associated with the attachments. This awareness will bring peace of mind.

### **Understanding Attachment Through Rohan's Story**

Let us delve deeper into the concept of attachment and the impermanence of material objects through the story of Rohan, a young corporate executive living in a bustling city. Rohan led a dynamic life, constantly managing deadlines, upholding schedules, and relentlessly pursuing success. One day, while visiting his grandmother in the serene countryside, Rohan accidentally broke her favourite ceramic mug. The mug, though old, faded, and chipped, held great sentimental value for his grandmother as it belonged to her late husband.

The moment the mug slipped from Rohan's hand, fell to the ground, and shattered into pieces, he was overcome by guilt and sorrow. With tears in his eyes, Rohan apologized to his grandmother for breaking such a cherished souvenir. His grandmother, however, looked at the broken pieces and smiled gently at him. She asked, “Rohan, do you really think that Grandfather lived in that old mug?” Rohan was perplexed by her question, prompting her to continue, “Your Grandfather’s laughter, stories, and all the happy memories of him live here, deep in my heart,” she said, touching her heart warmly.

She explained to Rohan that the mug was simply a vessel from her husband's time, having served its purpose, and that it was time to let go of it. Noticing Rohan’s puzzled expression, she further shared, “We grieve because we forget the truth that nothing material is truly everlasting. What goes is the form, and what stays is the essence.” Later that evening, she showed Rohan a letter her husband had written decades ago, which contained a poignant line: “Everything that begins ends, but true love is immortal.”

As the events of the day settled in, something shifted quietly within Rohan. He realized that much of his anxiety stemmed from his attachments—to his possessions, relationships, and outcomes. His grandmother’s wise words echoed in his mind, and from that moment, Rohan learned to let go, embracing the deeper truth of impermanence and the enduring nature of love and memories.

Just like Rohan from the story above, Arjuna was grieving over the attachments (the Mug), although his reasoning sounded logical about duty, compassion and family, Sri Krishna gently pointed out that he was grieving for those for whom he should not grieve. While Rohan’s sorrow was due to identification of grandfather’s love and memories with an object (the cup), Arjun’s sorrow was due to identification of life with the body. Both were attached to the physical form, one to the cup and other to the body, Sri Krishna’s teaching that the wise do not mourn the dead reflects that the wise see beyond the physical form and realize that death only affects the body and the soul or the ātmā is

eternal. In modern psychological terms, the grandmother's calm acceptance mirrors "**Emotional wisdom.**" The ability to comprehend between what we must hold and that which is to be let go does not mean cold detachment, instead reflects warm awareness. When we learn to live with this understanding, life becomes lighter and we no longer drown in sorrow for the inevitable change. We learn to love deeply, without the fear of loss.

The essence of the story of the mug teaches us that while the mug broke, the love remained, while the body is transient, the self is eternal. True wisdom is not the absence of emotion but the presence of understanding. When we see life through Sri Krishna Paramātmā's eyes, the eyes of the eternal, grief transforms to peace. Thus, begins Śrīmad Bhagavad Gītā's central message - The shift from egoistic sorrow to spiritual understanding."

## 2.12

**na tvevāhaṃ(ñ) jātu nāsaṃ(n), na tvaṃ(n) neme janādhipāḥ,  
na caiva na bhaviṣyāmaḥ(s), sarve vayamataḥ(ph) param. 2.12**

In fact, there was never a time when I was not , or when you or these kings were not. Nor is it a fact that hereafter we shall all cease to be.

Sri Krishna continues his teachings and declares that "Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be." This shloka dwells upon the ultimate truth, the eternity of ātmā and the eternity of self. Sri Krishna begins systematically dismantling Arjuna's perception of death by revealing that life and consciousness are unbroken, eternal, and indestructible. Sri Krishna's declaration demolishes the false belief that life begins with birth and ends with death. In philosophical terms, Sri Krishna Paramātmā introduces the term "**Continuity of existence.**" The term by itself transcends time and body and reflects the idea of "**transpersonal consciousness,**" an awareness that exists beyond the individual ego.

Arjuna's sorrow arose from the possibility of destruction of life in a war, Sri Krishna corrects this perception and instructs that no one truly dies, form changes but the ātmā is unborn, unblemished, and untouched by action or by war. Fear of loss, ageing and death drives much of stress and attachment. When one realizes, as Sri Krishna declares, that consciousness is eternal, fear dissolves naturally. This shloka also challenges the materialistic thinking which equates existence with the physical body. Sri Krishna affirms the existence of higher reality, that which observes cycles of birth and death, but itself is beyond birth. This is akin to the modern concept and understanding of "Witness Consciousness." The unchanging observer of our thoughts and our actions is our ātmā, which truly never perishes.

At a psychological level, when we identify ourselves with the witness consciousness, our ātmā, rather than the fleeting body, our emotional balance deepens. Grief, anger, and fear lose their power since they belong to the perishable. In present day circumstances, when faced with despair, remembering this truth brings about peace and serenity in mind. Body will perish and relationships may shift, but the consciousness that is witnessing and experiencing this remains untouched. Bhagavān's revelation is both comforting and revolutionary. Bhagavān says that we are not human beings having spiritual experiences, rather we are spiritual beings having human experiences.

### **A Modern-Day Anecdote: The Eternal Flame**

A thoughtful anecdote from modern times beautifully illustrates the central theme of the shloka. Dr. Mehta, a physics professor known for his calm demeanor and sense of humour, had a grandson named Aarav who was often anxious and troubled by thoughts about death. One evening, as darkness

enveloped their home due to a power outage, Aarav and his grandfather sat together in the living room and lit a candle to dispel the gloom.

Observing the candle's flickering light, Aarav asked, "Grandpa, what happens after death? Where do people go? Does everything end?" Dr. Mehta responded with a gentle smile and decided to answer through an analogy. He brought out three additional candles and, using the flame of the first candle, lit each of the others in turn. Now, four candles burned brightly in the room.

Turning to Aarav, Dr. Mehta posed a question, "Do you see the candles? Has the first one lost anything by lighting the other candles?" Aarav examined the candles closely and replied, "No, I do not see anything different. The first candle still burns the same." Dr. Mehta continued, "Exactly. What you observe is that the flame continues, only the forms change. The wax and wick are different in each candle, but the flame is the same. In the same way, the soul or the ātmā within us is eternal and indestructible. While bodies may perish and relationships shift, the essence of being endures—just like the flame that passes from one candle to another."

In modern psychological terms, this teaching dissolves "**existential anxiety**," the fear of annihilation or the fear of destruction. Our greatest fear is of "non-existence." Sri Krishna asserts, non-existence is impossible merely because our ātmā is eternal and indestructible. Consciousness does not change while the form does. Childhood to age, age to youth, youth to old age and then leading to death, however conscious does not undergo any change and is continuous across multiple lives. Recognizing this truth leads to emotional balance and freedom from fear. The moral from the anecdote is that the candle burns out whereas the flame lives on, bodies perish whereas the consciousness continues. When we understand this, we live with less fear and much more love. The wise knows, as Sri Krishna stated, that we always existed and will continue to exist. Every ending is the new beginning of the eternal self.

Thus, this shloka establishes the foundation of Bhagavad Gītā's philosophy that **immortality is not a distant promise, but a present reality**. Recognizing this trust, dissolves the very fear that paralyzed Arjuna. Reading Bhagavad Gītā thus removes the fear of death within us and with the fear of death dissolved, it is only the happy experiences that remain.

## Questions and Answers

### Sri Balachandra Upadhyaya ji

**Q:** What is the difference between Jeevātmā and Ātmā? How does one truly achieve separation of Ātmā and the physical body?

**A:** According to the Bhagavad Gītā, Ātmā is the individual soul that resides in the body as a part of the Paramātmā. It is the eternal, unchanging part of a human being that is distinct from the physical body, mind, and senses. Ātmā is indestructible and immortal, and it is the source of consciousness and intelligence.

Jeevātmā, on the other hand, is the carrier of the body. The Ātmā lives in the body, along with the Jeevātmā. The Jeevātmā and the ātmā are the same. Definitions may vary, however Jeevātmā is the one that gives life to the body and when it leaves the body, the body is considered as a dead body. It is also the case with ātmā.

Ātmā does not know anything, it is also termed as a non-performer (**akartā**). Neither does it do anything and neither does it possess any senses. Senses come from the body that which is given by prakṛti or the nature. But since ātmā gives the **Cetanā**, the **Prāṇasakti** or the working power to the body, it takes the ownership of the body. As a result, all karmas performed by the body and the outcomes cling to the ātmā. Only through wisdom, when one realizes the true eternal nature of the ātmā, liberation results.

To achieve the true separation of the ātmā and the body is easier said than done. It requires a lot of meditation and practice to come out of the “I am this body” tendency and feeling. One can start meditation with full situational awareness and senses alert. As one begins to hear the sounds around, feel the body touching the ground, and sense the nostrils picking up fragrance, one needs to have an internal dialogue, “my senses are active and I am getting the situational perspective, but am I this body? No, I am not the body. I am merely an observer; I am a witness. I am therefore beyond this gross body (**sthūla-śarīra**).”

The next stage forms the subtle body (**Sūkṣma Śarīra**). One continues to meditate and while meditating, observes the thought process. As thoughts flow, one can see pleasant thoughts, some worrisome and some sad. These thoughts come and go, flow through like a river. As one continues to observe these thoughts, one needs to have the next level of an internal dialogue, “Thoughts are coming in, and thoughts are flowing out. Am I these thoughts? No, I am not the thoughts. I am merely an observer; I am a witness to these thoughts. Therefore, I am not the subtle body too.”

The next stage forms the causal body (**Kāraṇa śarīra**). The Causal Body serves as the source from which the Subtle and Gross Body arises, and into which eventually the two bodies dissolve back. During creation (**Śristi**), the Subtle and Gross Bodies arise from the Causal Body, and during dissolution (**Pralaya**), they go back into the Causal Body. Therefore, the causal body has the records of past births and deaths. All the actions that are taken by the gross body depends upon the records of past births and actions held by the causal body. So, start the dialogue by asking, “the actions taken by the gross body are in accordance with the records or **saṃskārs** held by the causal body, Am I the **saṃskārs** that happened in the past lives? No, I am merely the observer of the **saṃskārs**. So, I am in effect the observer of the casual body too. If I am observer of the gross body and if I am the observer of the subtle body and the causal body too, then who am I? I am the ātmā, the Cetanā.”

That is the sequence or process through which one goes beyond the mere body and comes out of the “I am the body” perception and connects with the ātmā. Realization that one is the fragment of Paramātmā (mamaivaansho) sets in as the true identity, Not the gross body or the Subtle body or the Causal body. The three types of bodies are fleeting whereas the self is eternal. This understanding further reinforces that the ātmā is but an aṃśa of the Paramātmā.

### **Sri Mamta ji**

**Q:** Does one necessarily have to follow the path of meditation to achieve liberation? Sri Krishna says in the 18th Chapter that by merely performing ones karmas, one is liberated.

**A:** Everyone must perform karmas and there is no escape. Even Bhagavan himself had to perform karmas. However, one must perform these karmas with two conditions,

a) Without the doer’s ego.

b) Without expectation of a reward or without an attachment to the outcome

Karma performed under these two conditions automatically liberates one from the bondage.

Karma’s happen through you. Just as Sri Krishna says that the **Triguṇas** originate from me, but I am not affected by them. When Rabindranath Tagore ji was asked how Gitanjali happened, he replied that it just happened. It could have happened through anybody; it happened through me. That is how jnani’s or yogis perform karma, it just happens through them.

Meditation is for everybody and by performing them one truly experiences peace and serenity. The more often one meditates, the more it becomes a habit. As one practices meditation, the body becomes still, and the thoughts are still. In those still moments one feels alone with self and experiences “actionless” body and “thoughtlessness of the mind.”

The evening concluded with a rendition of the Hanuman Chalisa.



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**Jai Shri Krishna!**

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