



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

1/6 (Ślōka 1-10), Saturday, 15 November 2025

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YouTube Link: <https://youtu.be/75Ng9I2bFcl>

Two steps to seek advise - To Surrender and become a Disciple

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

The session began with the auspicious lighting of lamps followed by prayers.

This was followed by Pranams at the feet of Guru Dev, Salutations to Maa Saraswati, and with the grace of Dnyaneshwar Maharaj; prayers to all of them including Ved Vyas Ji and Gītā Mata. Greetings to all students of Gītā.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥

नमामि सद्गुरुं शान्तं सच्चिदानन्दविग्रहम् ।

पूर्णब्रह्मपरानन्दम् ईशमाळन्दिवल्लभम् ॥

यानंद श्रुतिमंत्र शक्ति महती ब्रह्मात्म विद्यावती

यासूत्रोदित शास्त्रपद्धतिरीति प्रद्योदिनान्तरद्युतिः ।

या सत्काव्यगतिप्रसादितर्मतिर्नानागुणालंकृतिः

सा प्रत्यक्ष सरस्वती भगवती मान्नायतां भारती ॥

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम्

व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।

अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्

अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥

नमोस्तुते व्यास विशाल बुद्धे फुल्लारविन्दायतपत्रनेत्र ।

येन त्वया भारत तैलपूर्णः प्रज्वालितो ज्ञानमय प्रदीपः ॥

Today is the holy day of Ekadashi, and we have all gathered here with the intention of delving into gītā. Bhagavadgītā is a great scripture that is short, with only 700 slokas. Such is the beauty of the gītā! Gulab Ram Maharaj had said that one day the gītā will be a wholesome scripture for the world! Gītā Pariwar is on the path to the great gītā yajna, and we are all fast proceeding towards the reality envisioned by Gulab Ram Ji.

This short scripture is likened to the wealth of knowledge (that of an ocean) in a small earthen pot!

Dnyaneshwar Ji had said:

की गीता हे सप्तशती । मंत्र प्रतिपाद्य भगवती । मोह महिषा मुक्ती । आनंदली असे ॥ १८

Gītā comprises 700 slokas, likened to mantras as Durga Saptashati. Reading it will free us from attachment, resulting in bliss!

We all know the Saptashati sloka of Durga Mata, which we read during Navratri. The sloka describes the way Mata killed the demon Mahishasura. Similarly, the Gītā also describes the killing of the demon, but Dnyaneshwar Ji had said that it is the freedom from '**Moh Mahisha mukti**' - attachment!! The attachment likened to the demon Mahishasura within us is the root cause of all vices that arise from within.

Gītā enables us to destroy the vices within to enable us to experience eternal bliss thereafter. Lokmanya Tilak Ji had described the gītā as a Kohinoor of all the scriptures in the world. Saints have sung in praise of the gītā. How do the vices infiltrate the mind? Nature is the cause, which, by the play of gunas, results in such vices. **The vices are:**

- **Kama - Lust**
- **Krodha - Anger**
- **Lobha - Greed**
- **Moha - Attachment/delusion**
- **Mada - Arrogance/Ego**
- **Matsarya - Jealousy**

When we engage ourselves with the activities of the world, these vices enter into us. Just as we take a bath using water to cleanse our physical body, so should we purify our mind by reading and living, abiding as per the 700 slokas of the Gītā. Thus, the polluted mind is purified.

Gītā Mahatmiyam says:

मलनिर्मोचनं पुंसां जलस्नानं दिने दिने ।

सकृत्द्वीताम्भसि स्नानं संसारमलनाशनं ।

mala-nirmocanam pumsam

jala-snanam dine dine

sakrid gitamrita-snanam

samsara-mala-nasanam

"One may cleanse himself daily by taking a bath in water, but if one takes a bath even once in the sacred Ganges water of Bhagavadgītā, for him the dirt of material life is altogether vanquished."

It is essential to purify the mind to experience Paramātmā tattva or the light of knowledge within. We will then be able to merge with Paramātmā and realize our true self and thus seek refuge in HIM.

- **Amba** - Water

One has to purify the mind by washing away the vices with the holy water of the slokas of the Gītā. Hence, Guru Dev advises us on the importance of reciting at least one verse a day. One should recite every morning a chapter or five verses or at least one sloka. One can then engage with the activities of the world.

We do understand the backdrop of Kurukshetra, where the great Mahabharata war took place, when we read the first chapter of the Gītā. We also know the mental state of Arjuna. Kauravas and Pandavas - the two warring factions had taken stance, and the conches were blown to signify the start of the war.

अर्जुन उवाच

हृषीकेशं तदा वाक्यमिदमाह महीपते।

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत॥1.21॥

Arjuna said, O Acyuta, please place my chariot between both the armies.

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान्।

कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे॥1.22॥

So that I may observe those who must fight on my side, those who must fight against me.

The rule of war was that foot soldiers fight against the foot soldiers of the enemy, the Maharathis against those of the enemy, etc. Hence, Arjuna wanted to assess the enemy against whom he had to wage war.

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम्।

उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति॥1.25॥

Sanjay said, O scion of the line of Bharata (Dhritarashtra), Hrsikesa, being told so by Gudakesa (Arjuna), placed the excellent chariot between the two armies, in front of Bhishma and Drona as also all the rulers of the earth, and said, 'O Partha (Arjuna), see these assembled people of the Kuru dynasty.

The only line referred to by Sanjay as said by Bhagavān was that he had stationed the chariot and advised Arjuna to take a good look at the people of the Kuru dynasty who had assembled for war. Bhagavān was the charioteer for Arjuna, as it was his choice when he was asked to choose between Sri Krishna and HIS mighty Narayani army.

Before the start of the war, both Duryodhana and Arjuna met Sri Krishna. Duryodhana sat by Sri Krishna's head while Arjuna sat at HIS feet. When Sri Krishna opened HIS eyes from sleep, HE first saw Arjuna. HE asked Arjuna the reason for the visit. Duryodhana immediately replied that they both had come to seek help. Sri Krishna offered them to choose between HIS Narayani army with weapons (Akshouni = 1,09,350 foot soldiers, 21800 chariots, 21800 elephants, 65610 horses totalling to 2 lakh army) and HIS unarmed self.

Since Arjuna was younger and Sri Krishna saw him first, he was given the first option to choose. Arjuna chose the unarmed Sri Krishna. He was asked to rethink his decision about what he would do with unarmed Sri Krishna. Arjuna replied that he was capable of handling the enemy, but wanted Sri Krishna as his charioteer, to be his friend, philosopher, and guide. HE wanted to be reigned in by Sri Krishna to avoid being lost in the wrong direction.

Arjuna had the sagun sakaar (with form and attributes) Sri Krishna. We, on the other hand, have the

Gītā to help us steer towards our goal in life!

Gītā Mahatmyam states:

Jayatu jayatu gītā, vāṅmayī kṛṣṇamūrti: |'

All glories to the Gītā, which is the personified form of the words of Sri Krishna.

Our intellect is awakened by reading the Gītā, learning it by rote, understanding its meaning, meditating on its principles, and incorporating its teachings in our daily life. The intellect, therefore, helps us in differentiating right from wrong. Taking the right decision at the right time leads us to the path of victory. The Mahabharat and the Gītā helps us lead towards victory.

At the beginning of the war, Arjuna was overcome by attachment. His delusional mind forbade him from waging war against his own clan, including Bhīṣma Pitāmaha and Acharya Drona.

अर्जुन उवाच

कृपया परयाऽऽविष्टो विषीदन्निदमब्रवीत्।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम्॥1.28॥

Arjuna said, 'O Krishna, seeing these relatives and friends who have assembled here with the intention of fighting, my limbs become languid and my mouth becomes completely dry.'

सीदन्ति मम गात्राणि मुखं च परिशुष्यति।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते॥1.29॥

'My limbs fail me and my throat is parched, my body trembles and my hair stands on end'.

Arjuna was surprised by his physical debilitated state. He was a great warrior who was never defeated. This state was partly due to the brainwashing done by King Dhritarashtra before the commencement of war. He sent Sanjaya as a messenger to convince them not to wage war, as they were good, unlike his own sons, who were adamant. Usually, the good are encouraged to be subdued against evil, merely on the premise that they will never do wrong.

The first chapter elaborately dealt with the innumerable reasons cited by Arjuna to not wage war. All the points were conveyed by Dhritarashtra.

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः।

धर्मो नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत॥1.40॥

From the ruin of the family, are totally destroyed the traditional rites and duties of the family. When rites and duties are destroyed, vice overpowers the entire family also.

The womenfolk would be widowed, and it would result in a mixture of classes, thus leading to the loss of customs and traditions. Thus, ceremonial rites would not be performed, resulting in hell for the ancestors. Thus one leads to another, which was explained by Arjuna. Totally dejected, Arjuna dropped his bow and arrow and sat behind in the chariot, totally convinced not to fight.

सञ्जय उवाच

एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत्।

विसृज्य सशरं चापं शोकसंविग्रमानसः॥1.47॥

Sanjaya narrated: Having said so, Arjuna, with a mind afflicted with sorrow, sat down on the chariot in the midst of the battle, casting aside the bow along with the arrows.

sañjaya uvāca
taṁ(n) tathā kṛpayāviṣṭam, aśrupūrṇākulekṣaṇam,
viṣīdantamidaṁ(ṽ) vākyam, uvāca madhusūdanaḥ.2.1

Sañjaya said:

Śrī Kṛṣṇa then addressed the following words to Arjuna, who was as mentioned before, overwhelmed with pity, whose eyes were filled with tears and agitated, and who was full of sorrow.

Sanjay was gifted with divine vision by Ved Vyas Ji. This enabled him to narrate the incidents on the battlefield to King Dhritarashtra. It was first offered to Dhritarashtra. He declined, saying that he was blind from birth and never saw a single happy event. Hence, he did not want to see the war.

- **Tam - to him**
- **Kripaya - with pity**
- **Aavishtam - overcome**
- **Ashnupoorna Kuleshanam - with eyes filled with tears and agitated**
- **Vishidantam - with grief**

Life is filled with joys and sorrows. When joys linger, it leads to happiness (euphoria). Similarly, when sorrows deeply affect us to the extent it dent our personality, it results in deep sorrow (depression).

Ved Vyas Ji had clearly documented all that Bhagavān told Arjuna just before the war. He had compiled it into 18 chapters, devoting a yog at the end of each chapter. He had referred to Arjuna and Sri Krishna by various names apt under the circumstances. Hence, he had referred to Sri Krishna in this verse as 'Madhusudana.'

- **Madhu - moh or attachment**
- **Sudana - The one who destroys**

How did Bhagavān remove the vice of attachment from the mind of Arjuna? HE enumerated various aspects to make Arjuna understand the path to eternal truth. Bhagavān initially did not advise the depressed Arjuna but chided him. A person who has drowned in sorrow becomes unable to listen and comprehend. The grief overpowers his mind and overflows. That is why a psychiatrist listens to his clients first and does not intervene.

This helps one to tell his story, sorrow, and grief uninterrupted. A pot with pebbles has to be emptied before it is filled with water again. Similarly, when the outpourings are done, one will be able to understand what the other explains. Bhagavān was silent all along and allowed Arjuna to wallow in pity and patiently listened to his grievances and justifications. Hence, Bhagavān did not utter a word in the first chapter.

2.2

śrībhagavānuvāca
kutastvā kaśmalamidaṁ(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.

Bhagavān began his part of the dialogue from verse two of chapter two. Out of the one lakh verses in the Mahabharata, a lot was said by Sri Krishna. HIS verses were referred to by Ved Vyas Ji as 'Sri

Krishna Uvacha or Sri Vasudeva Uvacha.' Only in the Gītā, Sri Krishna's verses were named as 'Sri Bhagavān Uvacha' - the Parabrahma Paramātmā, nirgun nirakaar - who is nameless as well as called by many names!! Therefore, Sri Krishna was the medium through which the verses had been conveyed by Parabrahma Paramātmā.

Hence, Sri Krishna in the Gītā is referred to as 'Yogeshwar' - the one united with Parabrahma Paramātmā - and hence the gītā was rendered with cosmic intelligence. No one can claim to refer to the self as Bhagavān.

Bhagavan is referred to:

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः । ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥”

The combination of complete opulence, virility (special power to sustain the universe), fame, prosperity, all knowledge, and complete detachment is called 'Bhag'. Thus the word 'Bhagavan' means one who possesses the above six qualities. All are encompassed within HIM.

We can refer to Sri Krishna as Parabrahma Paramātmā as HE is in 'Poorna avatar' - Complete incarnation.

- **Vishame - In dire circumstances.**
- **Idam Kashmalam Kutaha: This dejection whence had it come into Arjuna?**
- **Samupasthitam - Comes.**

Arjuna was trembling and was totally dejected. Just as when one is fully prepared for the interview but becomes nervous on that particular day and is unable to attend. Or, when a student is fully prepared for the exam, but feels unable to write the exam because of a lack of self-confidence.

The poem by Dwarika Prasad Maheshwari Ji:

मन के हारे हार सदा रे, मन के जीते जीत,
मत निराश हो यों, तू उठ, ओ मेरे मन के मीत!

The mind always loses, the mind always wins!

Don't be disappointed, get up O'friend of the mind!

The mind is highly influential. It is the cause of victory/defeat. The mind should be determined, and hence one should not lose self-confidence. This is the teaching of the Gītā.

Bhagavān told Arjuna that he had to wage war as karma weighed on him heavily. How many times had Arjuna fought the Kauravas, and how many times had he been victorious? When the pāṇḍavas were in anonymity in the kingdom of Virat, Arjuna had fought the Kauravas single-handedly with Uttara. Bhagavān reminded Arjuna of that episode. Bhagavān asked him how he became deluded. The three main words used by Bhagavān are:

- **Anaryajushtam** - Unworthy or unaryan like. Arya refers to a good person. It is said that the Aryans arrived from afar in India. It is wrong propaganda. Sant Sri Gulab Ji and Guru Dev Ji had also validated. Attachment - a vice is never seen in a good person.
- **Aswargyam** - That which does not give him a place in heaven (attachment).
- **Akirtikaram** - That which will not allow him to fame (attachment).

The deluded often need to be scolded to make them understand reality. This is to drive away the delusion, and only then can he be advised or explained to.

- Listening is an art and is not merely hearing through one ear and leaving out through the other.
- Sometimes, people don't listen fully. They listen to a part and proceed to think about what they feel.

- Sometimes, they seek advice but matter- of- factly would like them to tell what they desire.

Arjuna too felt the same. He did not want to fight and desired Sri Krishna to advise him the same, citing the reasons like he had said about the destruction of family, polluting of the clan, rites for ancestors not performed and hence they suffer in hell, etc. He desired Sri Krishna to agree to all that he had said and advise him to go to the Himalayas to meditate and not fight the war.

We tend to validate our thoughts from others. This is not the right feeling of surrender. Bhagavān merely chided Arjuna by telling that attachment would result in: disrepute, a place not in heaven, and not being an ideal person.

Dnyaneshwar Ji had written 9000 ovis in his book Dnyaneshwari. His birth anniversary is in a couple of days. In his commentary on the gītā, he had described the mental state of Arjuna, the love between Sri Krishna and Arjuna, and the guru-disciple relationship between them; in great detail.

He described Bhagavān telling Arjuna:

तू अनुचिता चित्त नेदिसी । धीरु कहीं न संडिसी । तुझेनि नामें अपयशी । दिशा लंघिजे ॥ ८ ॥

A guru/mentor/leader would first tell the good qualities of the disciple/follower/soldier; who is deluded and suffering from depression. Their good qualities would be enumerated to boost the confidence. Bhagavan told Arjuna that he would never harboured undesirable thoughts earlier.

तू शूरवृत्तीचा ठावो । क्षत्रियांमार्जी रावो । तुझिया लाठेपणाचा आवो । तिहीं लोकीं ॥ ९ ॥

Arjuna had fought all wars very bravely without losing courage. When Arjuna's name was taken, the unfamed ran in ten different directions, fearing him. He was a brave warrior. He even defeated Shiv Ji!

Arjuna meditated on Mahadev Ji to attain the Pashupatastra. He used to offer Bilva leaves on Shivling. Bhagavān Mahadev took his test of valour.

तुवां संग्रामीं हरु जिंकिला । निवातकवचांचा ठावो फेडिला । पवाडा तुवां केला । गंधर्वासीं ॥ १० ॥

ShivJi was impressed with Arjuna's courage. Arjuna killed the demon Nivatkvach. Thus Gandharvas also sing the praise of Arjuna and derive inspiration. Such was Arjuna's valour and fame.

Bhagavān pointed out that such was Arjuna once upon a time. HE asked Arjuna how he has been completely transformed at the time of the Mahabharata war?

The next verse is a favourite of Swami Vivekanand Ji. Bhagavān went a step further and scolded Arjuna.

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.

Kunti Mata's original name was 'Pritha'. Hence, Bhagavān addressed Arjuna as the son of Pritha - 'Parth.' Kunti Mata was very brave. After the death of her husband Pandu, she returned to Hastinapur along with her five sons. Her sons faced a lot of hardships and tribulations by the Kauravas - be it the wax palace burned down by them or when Draupadi was disrobed in the court. When Sri Krishna decided to go as a peace messenger to the Kauravas, HE asked for at least five villages instead of the kingdom. Duryodhana refused, saying he would not even give land that which a needle occupies.

Kunti Mata, who was in Vidur Ji's house at that time, told Sri Krishna to convey the message to her sons that if they were true to her blood as they had grown up on her milk, they should fight the war. If they win, she would become the mother for the entire kingdom, and if they lose, she would be happy to be called the brave mother of her sons.

Guru Dev feels that every mother should read the message of Kunti Mata and be inspired.

- **Klaibyam** - Impotence
- **Ma sma Gamah** - To not follow

Urvashi, the celestial Apsara, was rejected by Arjuna, saying he saw her as his mother. Hence, he was cursed by her that he would become impotent, which became a reality when Arjuna lived as a eunuch Brihannala, during a year of disguise. Bhagavān wanted to know if Arjuna still had traces of his disguise, that he feared the war! Bhagavān said that such a nature does not befit him.

- **Paranthapa** - Scorcher of foes
- **Hridaya daurbalyam** - weakness of the heart
- **Shudram** - Mean
- **Tyaktva** - Having abandoned
- **Uttishta** - Stand up

Bhagavan advised Arjuna - the threat of foes, to now show weakness of heart; instead, to abandon such feelings and rise to the occasion to fight.

This verse, being the favourite of Swami Vivekananda, made a slogan based on it to inspire the youth of the country for the independence of India from the British.

Uttiṣṭhata jāgrata prāpya varān nibodhata!

Arise, awake, and stop not till the goal is reached!

Arjuna slowly regained his composure, though not fully.

Dnyaneshwar Ji said:

सांडीं हें मूर्खपण । उठीं घे धनुष्यबाण ।संग्रामीं हें कवण । कारुण्य तुझें ? ॥ १८ ॥

Bhagavan told Arjuna, ' Leave behind this foolishness. Pick up the bow and arrow. Fight the battle.

Showing attachment and pity does not augur for a brave soldier like you Arjuna!

तू आधींचि काय नेणसी ? । कीं हे गोत्रज नोळखसी ? ।वायांचि काय करिसी । अतिशो आतां ? ॥ १४ ॥

Don't you know that all those belonging to your gothra are going to be killed? Why are you so depressed about it today?

Guru Dev says that when a man is affected mentally, he then sees every opportunity slip by. He said:

If wealth is lost, nothing is lost.

If health is lost, something is lost.

If character is lost, everything is lost.

If confidence is lost, everything is lost forever.

The Gītā is such a great book on psychology. Under any circumstances, man should not fear and withdraw. Instead, one should stand firm ground and be confident and righteous.

How does Bhagavan instill confidence in his favourite disciple Arjuna?

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 was worried for all his opponents as they belonged to his own clan. Later in this verse, he felt it was okay with respect to others, but how could he kill the grand sire of the Kuru dynasty - Bheeshma Pitamah and his guru - Dronacharya? Arjuna was sensitive, and it was his weak point. Being a great warrior, his sensitive nature led to depression. He always put others first. Arjuna lost his father at a young age, and then Kunti Mata moved to Hastinapur with her five sons. Bheeshma Pitamah showered love on them, and Arjuna was his favourite.

One gave him fatherly affection, and one taught him archery. How could he kill both of them? They are to be always honoured and respected, and how could he fight them?

Dnyaneshwar Ji said:

मी पार्थु द्रोणाचा केला । येणें धनुर्वेदु मज दिधला ।तेणें उपकारें काय आभरैला । वधी तयातें ? ॥ ३७ ॥

Arjuna said, 'Dronacharya taught me archery. How could I reciprocate my guru by killing him? Am I Basmasura?'

Arjuna was sure that he could not be the cause of their death, forget about the others. Bheeshma Pitamaha and Dronacharya had to obey the king's orders.

It is said:

अर्थस्य पुरुषो दासः।

Men are slaves to wealth, but wealth is not a slave to them.

They are bound to stay with the Kauravas and to obey the orders of the king.

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.

- **Mahanubhavan** - The most noble
- **Ahatva** - Instead of slaying
- **Bhaiksham** - Alms
- **Shreya** - Welfare

Arjuna felt that it was better for his welfare to seek alms than to kill such noble men like Bheeshma Pitamaha and Dronacharya. His thoughts were in debt for the ones who loved him.

By killing them, he would get:

1. **Artha - wealth**
2. **Kama - Desires fulfilled**

- **Rudhirappradigdan** - Stained with blood.

Arjuna felt that the kingdom, wealth, fame, and prosperity he would attain by killing such noble men would result in staining the sweetness of life's pleasures with their blood. He would never be able to forget the fact. He felt it would be better for him to seek alms than to perform such a heinous act.

Humans can never forget certain incidents. After the death of Aurangzeb, his diary was found. For twenty-five years, he fought in Maharashtra and lost. He finally died in Maharashtra. He had mentioned in his diary the heinous acts he had committed. He had killed his own brother and sent his severed head as a gift to his father Shah Jahan, was was jailed by him. He was so remorseful that he feared which hell he would land in after death.

On the contrary, Arjuna had to perform his call of duty as a Kṣatriya and fight the war. His sensitive nature did come in the way of his duty. Bhagavān, despite talking to Duryodhana as a peace maker, was refused land, even that occupied by a needle, let alone five villages!! Only under such circumstances, the war become imminent. Hence, his sensitivity and sorrow are uncalled for. Bhagavān listened to him patiently and did not allow Arjuna to leave the battlefield.

Arjuna wondered if his justification was wrong.

Dnyaneshwar in Dnyaneshwari commented:

येहवीं माइया चित्तीं जें होतें । तें मी विचारूनि बोलिलों एथें । परी निकें काय यापरौतें । तें तुम्हीं जाणा ॥ ५२ ॥

Arjuna said, 'Whatever was in my mind, I have said it. Tell me, Bhagavān what is good for me.'

2.6

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

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

- **Gariya** - That which is good for me
- **Jayema** - To win
- **Na Jayeyuhu** - To lose
- **Na Jijeevishamaha** - No desire to live

Arjuna felt that he was unable to comprehend that which was good for him. Arjuna said that there were only two outcomes in war - either they win or lose. Arjuna had no desire to live after killing the sons of Dhritarashtra. He did not wish to see them or talk to them. So what would he attain by winning or losing? The confusion in the mind of Arjuna was an improvement from his earlier depressed state.

Man usually, when troubled with problems, gets perplexed. Later, he tries to search for a solution and

seeks advice, only to hear what he desires. As long as one feels that one understands everything, one will not be able to comprehend the Gītā. 'I do not understand anything, Bhagavān, please make me do' - this stage helps one to tackle the situation. Arjuna had not come to that stage as yet.

The seventh verse is of great importance, so much so, that it is chanted as a mantra repeatedly. When there is a problem/dilemma/confusion in life just like what Arjuna had, one is unable to decide what is right and wrong.

1. Arjuna was bound by his duty of a Kshatriya to fight bravely. They should never turn their backs against war, when the war was proclaimed by the opponent.
2. Arjuna was responsible for his family members as a Kshatriya.

Arjuna knew very well what was righteous and otherwise. When we are faced with two contradictory righteous actions, how to choose the right one? A working mother like the Vivechak had a system failure at the electricity department at work. On the other hand, her daughter had a fever with acute temperature. What should one do?

When one has to decide a course of action by choosing between two responsible actions - the gītā teaches one to choose that which is more extensive and comprehensive.

Dnyaneshwar Ji explained beautifully:

आम्हां काय उचित । तें पाहतां न स्फुरे एथ । जें मोहें येणें चित्त । व्याकुळ माझें ॥ ५५ ॥

Arjuna said, 'What is best? I am unable to understand. Looks like attachment has covered my eyes, mind, thoughts, and intellect.'

तूं गुरु बंधु पिता । तूं आमुची इष्ट देवता । तूंचि सदा रक्षिता । आपदीं आमुतें ॥ ५९ ॥

You are my friend and father. You are my favourite deity. You are my saviour. You please extricate me from difficulty.

A prayer song:

तुम्ही हो माता, पिता तुम्ही हो ।

तुम्ही हो बंधू, सखा तुम्ही हो ॥

You are a mother and a father

You are a relative and a friend.

तुम ही हो साथी, तुम ही सहारे ।

कोई ना अपना सिवा तुम्हारे ॥

तुम ही हो साथी, तुम ही सहारे ।

कोई ना अपना सिवा तुम्हारे ॥

You are a companion, you are a support.

No one is mine except you.

तुम ही हो नईया, तुम ही खिवईया ।

तुम ही हो बंधू, सखा तुम ही हो ॥

You are the boat, you are the boatman

You are a relative, you are a friend.

The seventh verse is very important, after which Bhagavān started to speak. Though this was about 5000 years ago; even today it gives us mental strength.

**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.

'My heart is oppressed with pity; and my mind confused as to what my duty is. Therefore, Bhagavān, tell me what is best for my spiritual welfare, for I am your disciple. Please direct me, I pray.'

Due to weakness, Arjuna was overcome by pity. This resulted in shrouding of the original courageous nature of Arjuna who was a true Kṣatriya. The two righteous paths led to confusion of the mind, hence he was unable to decide. Which righteous duty is prominent?

1. **Duty towards one's own OR**
2. **Duty towards the kingdom**

Since Arjuna was delusional, he was unable to choose one from another. He knew well to choose dharma over adharma. With regard to dharma (righteousness/duty) which of the two one should choose was his question to Bhagavān. Dharma in the gītā does not refer to religion like Hindu, Muslim, Sikh, Christianity.

It refers to :

- **Duty towards the country**
- **Duty of a mother**
- **Duty towards ancestors**
- **Duty of a father**
- **Duty of a son**
- **Duty towards society**
- **Duty towards neighbours**

- **Tvam Prichchami - Ask You**
- **Tat - That**
- **Yat - Which**
- **Syath - may be**
- **Shreyaha - Good**
- **Mei - For me**
- **Nishchitam - Decisively**
- **Bruhi - Tell**
- **Aham - I**
- **Te - Your**
- **Shishya - Disciple**
- **Shadhi - Teach/Advise**
- **Mam - Me**
- **Tvam - To You**
- **Prapannam - Taken refuge**

Arjuna sought the advise of Bhagavān to tell him what should he choose decisively for his own good.

Arjuna proclaimed to be a disciple of Sri Krishna and had taken refuge in HIM. He earnestly sought to be directed by Bhagavān. Thus, Arjuna had surrendered completely to Sri Krishna. Until a disciple does not seek advice from his guru, his guru too will not try to give one. Hence, Arjuna said that he had taken refuge and become a disciple to enable Sri Krishna to advise him.

This is the changed Arjuna. Earlier, he went on a monologue of why he should not wage war and tried to convince Sri Krishna. When one becomes ready to listen from his guru, mother, father, or elders, then one becomes receptive.

- **Shreya - That which is good for one's welfare.**
- **Preya - That which one likes.**

That which we like need not be sought advise upon. For eg. the dishes we enjoy. We may like sweets. We may have to consult the doctor whether it is good or otherwise to take sweets when one has diabetes. Is it good to have sweets when one has diabetes? Of course, one would love to eat, but is it for our good health? Fried foods should be avoided when one has acidity.

What is our Shreya need not be our Preya. One has to seek advice from elders to know what is good for us. Guru Dev's guru Swami Satyamitranand Maharaj used to say that there is poverty and prosperity in the world, but seeking refuge is generally lacking. By merely telling the word surrender does not mean it. It should rise from within with outpouring, with the complete feeling of surrender. It is only then, can one follow any advice given.

Once in an ashram, a disciple observed the people interacting with his guru. They come, reside in the ashram, talk to guruji, and partake in satsang. They become fully changed in the process. What is surprising is the extent of change is not the same for all. One day, the disciple asked his guru how he brings about the transformation in the people and why is it not the same in all?

The guru replied that he has no hand in their transformation. Instead, it is their surrender that brings about the change. It is in fact, dependent on the extent of intention of surrender.

When Arjuna sought advice from Bhagavān, he also had to have the capacity to listen and follow them. We have to sit in place of Arjuna and read the gītā, in order to get the right perspective.

अहो अर्जुनाचिये पांती | जे परिसणया योग्य होती। तिहीं कृपा करून संतीं | अवधान द्यावे ॥ ६२ ॥

One who is ready to listen like Arjuna when he stood in the battlefield where there was a lot of commotion and trumpets were blown. In such an environment, to listen carefully every word that Bhagavan said, to ponder on it, and ask questions is the extent of listening of Arjuna.

Similarly, amidst confusion in our minds, incidents happening around, sounds everywhere, when one is interested to listen to the teachings of the gītā; Dnyaneshwar Ji had advised to be like Arjuna. It also means that one should listen and bring it into practice.

Guru Dev has said that there are innumerable yog mentioned in the gītā like Arjuna vishada yog, Sāṃkhya yog, karma yog, karma sanyasa yog, jnana karma sanyasa yog, atma samyam yog, etc. All these are paths to merge with Bhagavān. Yog means to unite. The root word in sanskrit is 'Yuj.' Guru Dev refers to Shreya yog - that which is best for one's welfare. Not all will attain good by following the same path; it can be attained through different paths.

The gītā therefore helps one in Shreya yog - it directs one in the path that which is apt for him. Ramdas Ji had said:

पावन भिक्षा दे रे राम | दिनदयाळा दे रे राम ||१||
अभेद भक्ती दे रे राम | आत्मनिवेदन दे रे राम ||२||
सद्विद्या मज दे रे राम | अर्थारोहण दे रे राम ||३||
सज्जन संगती दे रे राम | अलिप्तपण मज दे रे राम ||४||
ब्रह्म अनुभव दे रे राम | अनन्य सेवा दे रे राम ||५||
कोमल वाचा दे रे राम | विमलकरणी दे रे राम ||६||
प्रसंग ओळखी दे रे राम | धूर्त कला मज दे रे राम ||७||
हितकारक मज दे रे राम | जन सुखकारक दे रे राम ||८||
अंतरपारखी दे रे राम | बहुजन मैत्री दे रे राम ||९||
ज्ञान वैभव दे रे राम | उदासिनता दे रे राम ||१०||
मागो नेणे ते दे रे राम | मज न कळे ते दे रे राम ||११||
तुझी आवडी दे रे राम | दास म्हणे ते दे रे राम ||१२||
शब्द मनोहर दे रे राम | सावध पण मज दे रे राम ||१३||
दास म्हणे रे गुणधामा | उत्तम गुण मज दे रामा ||१४||
पावन भिक्षा दे रे राम | दिन दयाळा दे रे राम ||१५||

Confer me the sacred endowment. Oh compassionate.(1)

Bless me with undivided devotion. Introspection (2)

Divine Identification. Total comprehension (3)

Company of Good. Sans Involvement (4)

Ultimate Experience. With Ultimate Commitment (5)

Unity with Empathy. So says Ramdas(6)

Bless me oh Rama.

Courteous speech. Clean Deeds(7)

Situation analysis. With Shrewdness (8)

Good Acts. Beneficial to all(9)

Understand people with insight. Cultivate Friendship.(10)

Gift me with knowledge. But with detachment

Without my seeking. Anything I don't know (12)

Everything else as you please. So says Ramdas (13)

Bless me with the Art of music. With virtuous accomplishment(14)

Pleasing expression. Comforting words(16)

Grasp of epics. Understanding ancient texts (17)

Sense of Rhythm. Art of Dance (18)

Let me be cautious. Well read. (19)

Please give that which I am unable to understand.

There are two meanings for the word **Shishya**:

1. **Somshanath** - Disciples who desire to clear their doubts and take the advice of their guru. They thus desire to gain knowledge.
2. **Shashanath** - Disciples who consider their guru as king and therefore obey them completely. They follow and acquire knowledge.

It is only when one becomes a disciple in one of the two modes, the guru is forced to advise and teach; and that is how the disciples acquire knowledge.

**na hi prapaśyāmi mamāpanudyād,
yacchokamucchoṣaṇamindriyāṇām,
avāpya bhūmāvasapatnamṛddhaṃ(m),
rājyaṃ(m) surāṇāmapi cādhipatyam. 2.8**

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

'For should I attain the monarchy of the visible world, or over the invisible world, it would not drive away the anguish which is now paralysing my senses.'

अर्जुन उवाच

कृपया परयाऽऽविष्टो विषीदन्निदमब्रवीत्।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ 2.8 ॥

Arjuna said O Krishna, seeing these relatives and friends who have assembled here with the intention of fighting, my limbs become languid and my mouth becomes completely dry.

- **Na Prapashyami - I do not see**

Even if Arjuna won the war, he did not see the possibility of being out of sorrow and anguish. It did not matter if he got the kingdom on earth as well as the heavens.

Dnyaneshwar Ji:

तैसे राज्यभोगसमृद्धि । उज्जीवन नोहे जीव बुद्धि । एथ जिह्वाळा कृपानिधि । कारुण्य तुझे ॥ ६८ ॥

Even if the kingdom of the three worlds (Heaven, earth, and hell), wealth, and prosperity, were attained, I would not be able to uplift my life. The more one achieves, the desire for more, results. Arjuna said that as long as the grace of Bhagavan is not bestowed, upliftment of human life does not occur.

The war will result in YOU (Bhagavan) distancing from Arjuna. Arjuna will be heartbroken if Bhagavan was not with him. Even if everything is taken away from Arjuna, it would not matter; but without Bhagavan, he could never live.

The purpose of acquiring each and every divine quality for Arjuna was the knowledge that Bhagavān would be with him constantly. Nothing matters to him more than the love of Bhagavān.

**sañjaya uvāca
evamuktvā hṛṣīkeśaṃ(ñ), guḍākeśaḥ(ph) parantapa,
na yotsya iti govindam, uktvā tūṣṇīm(m) babhūva ha. 2.9**

Sañjaya said:

O King, having thus spoken to Śrī Kṛṣṇa, Arjuna again said to Him, "I will not fight " and became silent.

Sanjay addressed Arjuna as '**Gudakesha**' - The one who has won over sleep. '**Ish**' refers to control. Arjuna, on the contrary, had been under the influence of attachment. '**Hrishikesh**' refers to Sri Krishna, who is the **Swami of the senses**.

- **Na Yothsya** - I will not fight
- **Baboovaha** - Became
- **Tushneem** - Silent

Arjuna was convinced that he could never come out of grief after killing his own. He was still under the spell of attachment. He said he would not fight and remained silent.

Bhagavān then smiled gently.

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

- **Prahasan** - Smiling gently

When we think of the gracious smile of Bhagavān, our sorrows too become lighter. Such is HIS grace! The chariot being stationed in the midst of the two armies, and Arjuna being silent; is a precursor for Bhagavān to begin talking. Then flowed the eternal truth directly from Bhagavān. The mental condition of Arjuna and his total surrender to Bhagavān by declaring himself as HIS disciple was what made Bhagavān reveal the light of knowledge one more time!

The session thus ended by offering it at the Lotus feet of Guru Dev and Dnyaneshwar Ji. It is by their divine grace that nuggets of wisdom were imparted in the session.

Dnyaneshwar Maharaj Ki Jai
Sadguru Bhagavan Ki Jai

Question & Answer Session:

Suman Ji

Question: Meaning of 'Bunjeeya' in verse 5.

Answer: It means to enjoy. We bear all the joys and sorrows in life. Arjuna felt that waging war would be tainted by the blood of all his own people.

Sambhu Ji

Question: When did Dhritarashtra send Sanjay to convince the Pandavas not to fight?

Answer: Guru Dev had said that the war was decided when Duryodhana refused to give land to the Pāṇḍavas. When the preparations of war were underway, Dhritarashtra played his final card by sending Sanjay to brainwash the Pāṇḍavas. All the points raised by Arjuna in chapter one as reasons for not waging war were all conveyed by Sanjay who was the messenger sent by Dhritarashtra to the Pandava camp in the forest.

Dhritarashtra felt that his sons were adamant and would not listen. Hence, the message to the Pāṇḍavas, who were good and would not cross the line. They would never destroy the lineage, make ancestors suffer in hell, widow the women, pollute the lineage, or cause a break in customs and traditions.

In this world, the bad continue to be so, and the good have to accommodate and adjust. That is the expectation under the pretext that the bad will never listen and change for the good. The good should continue to be so! The Gitā teaches us how to bear injustice to an extent, beyond which one has to act. A mother with two children often asks the softer one to adjust. A toy purchased by the father is

taken by the adamant child, and the good one is asked to adjust.

As a result of brainwashing, three pāṇḍavas were against the war - Yudhishtira, Nakula, and Arjuna. Bhima, who promised Draupadi that he would kill Duryodhana and wash her hair with his blood; was confused and remained neutral. Only Sahadev was for war.

Nisha Ji

Question: What is the meaning of Sankhya yoga?

Answer: Sankhya yoga is the yoga of knowledge. It is a philosophy like the other five which consider Vedas as Ishwar. The other philosophies include: Nyaya, Vaisheshika, Yoga, Mimamsa, and Vedanta. Sankhya philosophy deals with nature and consciousness. Kapil Muni had propounded this philosophy, who is considered an Avatar of Narayana Bhagavān. It is said that he advised his own mother Devahuti.

Dipti Ji

Question: When we are at the crossroads between two righteous action, how to choose one?

Answer: We have to choose the path which has impact on a large group of people. We should choose family over self, society over family, etc. Gītā helps one to choose the right path which is not of selfish nature. A housewife puts family first over self. If one thinks of the self first compared to the larger good, it results in destruction. If we put others first or think of welfare of all including the self; it results in a win-win for all!

Mahabharata Verse 1.107.32

त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत् ।

ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेत् ॥ ३२ ॥

Give up an individual for the sake of a family. Give up a family for the sake of a village and a village for the sake of a nation. Give up [however] the earth for the sake of one's self.

परि ते हातवटी चंद्री कीं आहे । म्हणऊनि वक्ता तो वक्ताचि नव्हे । श्रोतेनि वीण ॥ २९

Dnyaneshwar Ji had stressed on the importance of listeners. Only when there are listeners can one give a discourse. What is the use of a speaker giving a talk if there are no listeners? Only with listeners, does Paramātmā inspire the speaker to impart knowledge.

Keshaorao Ji

Question: Why did Bhagavān refer to impotence while Arjuna was delusional?

Answer: When one is delusional, one needs to be chided to bring him back to senses. Only then can he be advised. Arjuna understood that he was wrong and hence became silent. Sometimes, man holds on to his own thoughts, principles, and ideals without letting go. When one feels that he knows and understands everything, then there is no place for others to advise and convey their point of view. One does not desire to listen to advise that is contrary to their belief.



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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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