

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

1/6 (Ślōka 1-10), Sunday, 26 April 2026

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YouTube Link: <https://youtu.be/xwBDeBe8be8>

“From Vishāda to Viveka - The Awakening of a Seeker”

The 2nd Chapter of the Bhagavad Gītā — Sāṅkhya Yoga (The Yoga of Knowledge).

The session formally begins with collective prayers and blessings from Param Pujya Guru and Sri Krishna

**gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ
guruḥ sākṣāt parabrahma tasmai śrī gurave namaḥ ॥**

The guru is Brahmā, the guru is Viṣṇu, the guru is Maheśvara (Śiva), the guru is the self-revealing limitless Brahman, salutations to that revered guru.

**kṛṣṇāya vāsudevāya haraye paramātmāne
praṇataḥ kleśanāśāya govindāya namo namaḥ ॥**

‘Salutation to Krishna, Vaasudeva, Hari the Paramātmān, Govinda, we bow our heads to you for the destruction of all our grief.’

**Oṃ pārthāya pratibodhitām bhagavatā nārāyaṇena svayam
vyāsenā grathitām purāṇa-muninā madhye mahābhārate
advaitāmṛta-varṣiṇīm bhagavatīm aṣṭādaśadhyāyinīm
amba tvām anusandadhāmi bhagavad-gīte bhava-dveṣiṇīm**

‘O Bhagavad-Gītā, you have been told to Arjuna, the son of Prtha by Bhagavān Narayana Himself and afterwards you were included within the Mahabharata by the ancient sage Vyasa. Your eighteen divine adhyāyas are like a shower of the immortal nectar of wisdom of the Absolute. O mother, destroyer of man's rebirth into the darkness of this mortal world, upon you I meditate.’

Emphasis is placed on the auspiciousness of exploring the Bhagavad Gītā, described as an extremely beautiful and life-transforming scripture. Before starting second chapter, lets recap the first chapter, the focus is entirely on Arjuna—his confusion, his emotional breakdown, and his inner turmoil. His condition reveals the state of a disturbed mind (manas), unable to take the right decision despite

possessing knowledge and strength.

Arjuna's Transformation: From Confidence to Collapse ***senayor ubhayor madhye***

Standing on the sacred land of Kurukṣetra, between the armies of the Kauravas and the Pāṇḍavas, Arjuna initially displays great confidence. He expresses a strong desire to observe those who have come to fight him. He questions who among them has the courage to stand against him. At this stage, he even judges the opposing side as lacking proper understanding and wisdom. According to him, their wrong thinking is the reason this war has arisen. If their intellect had been right, peace could have prevailed.

Bhagavān Śrī Kṛṣṇa listens silently. His role at this moment is not to intervene but to observe. Earlier, HE had already made sincere efforts to establish peace. HE approached the Kauravas as a messenger of harmony (śānti-dūta), trying to prevent the war. Among the Pāṇḍavas too, there was little desire for conflict. Most preferred peace, while only one strongly insisted on fighting for justice. Despite all efforts, when peace was rejected, the war became inevitable. Bhagavān Śrī Kṛṣṇa had declared with confidence that when HE is with Arjuna, no force can defeat them. With this assurance, they entered the battlefield. However, something unexpected begins to unfold. As Arjuna looks around, his perspective changes. The same warriors who appeared as enemies now seem like his own people (svajana). His clarity fades. His body begins to tremble. His mind becomes disturbed. Fear, grief, and confusion overpower him.

The Real Problem: Weakness of the Mind

This situation highlights a deeper truth. The problem is not external - it lies within. The Gītā is not merely presenting a war; it is revealing the inner conflict of the human mind. Among all the sense organs (indriyas), the mind (manas) is the leader. Wherever the mind goes, all actions follow. Even if the eyes are seeing something, if the mind is elsewhere, there is no real perception.

In Arjuna's case, the mind loses its stability. As a result, even a powerful warrior becomes helpless. His strength fades because the source of strength—the mind—has weakened. He begins to question the very purpose of the war. He no longer sees duty; he only sees relationships. Calling enemies as svajana at such a moment creates confusion. In a battlefield, such emotional misplacement leads to paralysis of action.

Key Insight: When the mind becomes weak, even the strongest person becomes powerless.

Grace Through the Gītā

vepathuśh cha śharīre me roma-harṣhaśh cha jāyate
gāṇḍivam sramsate hastāt tvak chaiva paridahyate

Arjuna's bow (Gāṇḍīva), which was a symbol of his pride and strength, slips from his hands. He sits down, overwhelmed and broken. Yet, there is grace in this situation. Arjuna is not alone. Bhagavān Śrī Kṛṣṇa is with him, ready to guide him out of this darkness. For all seekers, this becomes a powerful message. In moments of confusion and weakness, even if one does not have the physical presence of Bhagavān, there is still guidance available. The Śrīmad Bhagavad Gītā itself is the living presence of Bhagavān. It is not merely a scripture; it is the literary manifestation (vāṅmaya rūpa) of Śrī Kṛṣṇa. Through its teachings, HE continues to guide, uplift, and transform.

Key Insight: The Gītā is not just a book—it is Bhagavān's guidance available at all times.

Transition into the Second Chapter

Understanding this background is essential. Only when the depth of Arjuna's confusion is understood can the solutions given in the Gītā be truly appreciated. The first chapter presents the problem—a completely shaken Arjuna who has lost confidence, clarity, and strength. This state is described by

Sañjaya as he narrates the events. The second chapter begins from this very point, where Bhagavān Śrī Kṛṣṇa will gradually uplift Arjuna from despair to wisdom.

2.1

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

Arjuna's Condition

Sañjaya, begins describing Arjuna's state at the start of the second chapter. This is the first time the situation is presented with clarity, highlighting the depth of Arjuna's inner breakdown. Sañjaya describes Arjuna using powerful expressions. He is **kṛpayāviṣṭam**—completely overpowered by compassion. His eyes are filled with tears (aśru-pūrṇa-ākula-īkṣaṇam). He is in deep sorrow (viṣīdantam).

Compassion (kṛpā) is indeed a noble quality. It is essential when helping others and acting for the welfare of the world. However, when it arises at the wrong time, it becomes a weakness rather than a strength. At this crucial moment, Arjuna is expected to stand firm—for dharma, for justice, and for his responsibility. Instead, his compassion clouds his clarity. It blinds him. His vision is no longer guided by wisdom but by emotional confusion.

Meaning Behind “Madhusūdana”

In this state, Arjuna speaks to Bhagavān Śrī Kṛṣṇa, who is addressed here as Madhusūdana. Every name used in the Gītā carries a deeper significance. **Madhusūdana** means the slayer of the demon Madhu. Just as Bhagavān destroyed the external demon, this name hints at a deeper prayer. Arjuna is indirectly seeking help. The real enemy now is not outside—it is within. The demon of moha (delusion, attachment) has taken hold of him. His understanding is clouded, and his strength is lost. By addressing HIM as Madhusūdana, it reflects a subtle appeal: just as HE destroyed the demon Madhu, HE can destroy this inner delusion as well.

The Silence Ends - Bhagavān Speaks

Until this point, throughout the entire first chapter, Bhagavān Śrī Kṛṣṇa has remained completely silent. HE simply follows Arjuna's instructions like an ideal charioteer, without offering any advice. But now, the situation changes. The responsibility of the war rests on HIM. The victory of the Pāṇḍavas is tied to HIS presence. At such a critical moment, Arjuna—the strongest warrior—declares his unwillingness to fight. This is no longer a situation for silence.

2.2

śrībhagavānuvāca kutastvā kaśmalamidaṃ(ǎ), 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.

For the first time, Bhagavān begins to speak.

Why “Śrī Bhagavān” is Used?

Throughout the Mahābhārata, Bhagavān Śrī Kṛṣṇa is referred to by various names such as Vāsudeva. However, in the Śrīmad Bhagavad Gītā, HE is uniquely addressed as Śrī Bhagavān. The Mahābhārata itself was originally called **Jaya**—a scripture of victory. Within this grand text, the Gītā stands as the essence of divine knowledge. The use of the term Bhagavān signifies that what follows is not merely dialogue, but divine wisdom spoken directly by the Supreme.

***aīsvaryasya samagrasya viryasya yasasah sriyah
jnana-vairagyayos caiva sannam bhaga itingana
(Visnu Purana 6.5.47)***

Before understanding this śloka, it becomes important to understand who is being referred to as Bhagavān. This conversation is not merely between two individuals. It is not just Śrī Kṛṣṇa speaking to Arjuna as a person. The voice that speaks here is the divine, all-pervading consciousness expressing itself through Śrī Kṛṣṇa. In the scriptures, Bhagavān is described as the one who possesses all divine qualities in completeness—prosperity (śrī), strength, fame (yaśaḥ), knowledge, detachment, and righteousness. HE is also the source of creation, sustenance, and dissolution of the entire universe (bhūtānām āgati-gati). Thus, this teaching must be understood at a deeper level. It is a conversation between the Supreme and HIS devotee, between divine wisdom and the confused human mind. With this śloka, Bhagavān breaks HIS silence. HIS first response is not gentle consolation, but a firm correction.

HE questions Arjuna: From where has this weakness arisen at such a critical moment? This is not an ordinary situation—it is a decisive point in life, and Arjuna’s response is completely out of place.

Meaning of “Anārya”

Bhagavān describes Arjuna’s behavior as **anārya-juṣṭam**. The word Ārya does not refer to any race, caste, or community. It refers to a person of noble conduct, one who lives with values, clarity, and responsibility. An Ārya sets an example through right thinking and right action. Therefore, anārya means behavior that is unworthy of a noble person. Arjuna, known for his courage, discipline, and righteousness, is now displaying the opposite. His present state does not match his true nature.

Three Strong Observations by Bhagavān

Bhagavān highlights three important consequences of Arjuna’s mindset:

1. **Asvargyam (Not leading to higher good):** This attitude will not lead to growth, merit, or a higher state of being.
2. **Akīrti-karam (Causing disgrace):** It will bring dishonor. A warrior like Arjuna withdrawing from duty will lose his reputation.
3. **Anārya-juṣṭam (Unworthy conduct):** It does not suit a person of his caliber and values. Arjuna, who is celebrated for his bravery and excellence, is now speaking of withdrawing from the battlefield. This is not seen as compassion, but as misplaced weakness.

The Deeper Message

At times, the mind justifies weakness by labeling it as goodness. But Bhagavān makes it clear—right action must be guided by dharma, not by emotional confusion. This is why HIS first response is strong. It is meant to awaken Arjuna, not to comfort his confusion.

2.3

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

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

Bhagavān Śrī Kṛṣṇa now speaks even more sharply. HIS words are direct and powerful. HE asks Arjuna to give up this weakness and rise. Such behavior, HE says, does not suit him.

The term **klaibyam** refers to helplessness or loss of inner strength. It is not merely physical weakness but a state of mental collapse. Bhagavān is pointing to Arjuna's inner condition, not insulting him, but awakening him. HE further calls this state **kṣudram hṛdaya-daurbalyam**—a petty weakness of the heart. This weakness is described as something low and unworthy of a noble person. It is important to understand that this does not refer to any social category. It simply means something inferior in quality, not befitting a person of strength and character.

Why Such Strong Words?

Until now, Arjuna has been expressing grief continuously. If someone is already crying, ordinary comfort often deepens their sorrow. Consolation can sometimes make a person dwell more on their pain. Bhagavān does not follow that approach. Instead, HE gives a shock of awareness. These strong words act like an awakening. They break the chain of negative thinking and force Arjuna to pause and reflect. This is not scolding for the sake of criticism. It is a deliberate effort to lift Arjuna out of emotional paralysis.

A Message of Strength and Confidence

This śloka has been deeply valued by Swami Vivekananda, who saw it as a call to awaken strength within individuals. During his time, society had begun to lose confidence in its own culture and identity. There was a tendency to admire external influences while neglecting inner strength. This śloka became a reminder that weakness of the heart is the root cause of decline. A person does not fail because of lack of ability. Failure often comes when confidence is lost. When the inner strength collapses, even great capability remains unused.

Power of Inner Strength

History repeatedly shows that victory depends more on courage than capacity. Even a capable person can lose if the mind becomes weak. But when confidence returns, even difficult situations can be overcome. This is the essence of Bhagavān's message. Arjuna is not lacking skill or knowledge. He is only overwhelmed by emotion. What he needs is not sympathy, but clarity and courage. A person often fails not due to lack of ability, but due to weakness of heart. This is illustrated in the life of Chhatrapati Shivaji Maharaj and his commander Tanaji Malusare. When Tanaji was fatally wounded in battle, his soldiers lost courage and began to retreat. At that moment, he declared there was no way back, forcing them to either fight or perish. This revived their courage, and they ultimately won—not by gaining new strength, but by rediscovering confidence.

Similarly, despite long efforts, Aurangzeb failed to conquer the region because the people and army retained strong belief in themselves. Their confidence made them resilient.

Thus, Bhagavān's words are not mere rebuke, but an awakening. They remind that strength already exists within. If confidence is lost, everything is lost. Like in a boxing match, falling is not defeat—refusing to rise is. Therefore, one must rise again with determination and reclaim inner strength.

A profound insight shared by Swamiji helps us understand this clearly:

- If wealth is lost, something is lost.
- If health is lost, more is lost.
- If character is lost, everything is lost.
- But if confidence is lost, everything is lost forever.

The Deeper Teaching

This śloka is not merely a rebuke. It is a call to rise. Whenever the mind feels defeated, this teaching serves as a reminder:

- Do not give in to weakness
- Do not justify inaction through emotion
- Stand up and act according to dharma

Just as in a battle, falling down does not mean defeat. True defeat happens only when one refuses to rise again.

2.4

arjuna uvāca kathaṃ(m) bhīṣmamahaṃ(m) saṅkhye, droṇaṃ(ñ) ca madhusūdana, iṣubhiḥ(ph) pratiyotsyāmi, pūjārḥāvarisūdana. 2.4

Arjuna said:

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

Arjuna's Emotional Conflict

After hearing the strong words of Bhagavān, Arjuna responds. His focus now narrows. In the first chapter, his grief was spread across everyone on the battlefield. But now, it becomes centered on two great personalities —Bhīṣma and Droṇa. Arjuna questions how he can raise his bow against them. They are not merely opponents; they are worthy of worship. This thought deeply disturbs him.

Attachment Rooted in Gratitude

Bhīṣma is remembered as the one who truly loved the Pāṇḍavas. When they returned with Kuntī, HE accepted them wholeheartedly. HE had seen the future of the Kuru dynasty in these five brothers. HIS affection was genuine and selfless. When the news of the Pāṇḍavas being burned in the lac house (**lakṣagṛha**) spread, many in the kingdom outwardly expressed grief. But Bhīṣma's sorrow was real. HE withdrew into silence, unable to bear the loss. HIS dreams for the future seemed shattered. Only later did HE find relief upon learning that they were safe. Similarly, Droṇācārya is not just a teacher. HE is the Guru who imparted knowledge with complete dedication. Arjuna recognizes that he received special guidance, even beyond what Droṇa taught his own son. This creates a deep bond of respect and gratitude.

Respect Beyond the Battlefield

Even in earlier encounters, Arjuna's reverence for them is evident. During the Virāṭa war, when victory was within reach, he allowed others to take tokens of conquest from defeated warriors. Yet, he specifically instructed that Bhīṣma and Droṇa should not be disrespected in any way. This shows that,

for Arjuna, they were never merely opponents. They were always elders and guides. Later too, when Droṇa falls in battle, Arjuna does not rejoice. While others celebrate, he remains silent and disturbed. His heart does not permit him to feel victory in such a moment.

The Inner Dilemma

Now, standing on the battlefield, these emotions resurface strongly. Arjuna is no longer seeing warriors—he is seeing his Guru and his grandfather. His question is not about strategy. It is about dharma and emotion colliding. How can one fight against those who are worthy of reverence? How can duty be performed when the heart resists it?

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.

The Weight of Reverence

As Arjuna reflects on Bhīṣma and Droṇa, his emotions deepen further. His tone becomes more intense and expressive. His words now carry the weight of reverence, pain, and moral confusion. He describes them as mahānubhāvān—great and noble souls. His concern is not limited to personal attachment. It arises from a recognition of their greatness.

Droṇācārya, for instance, is remembered not just as a teacher, but as a person of extraordinary character. Even when he knew that a particular disciple could become the cause of his death, he still chose to teach with sincerity. Such was the nobility of teachers in that era. Because of this, Arjuna feels that raising weapons against them is not just difficult—it is unacceptable.

A Life Without Guilt vs A Victory with Pain

Arjuna now makes a striking statement. He feels that it is better to live in this world by begging than to enjoy a kingdom obtained by killing such revered elders. Victory, in this case, does not appear joyful to him. Even if he wins, the pleasures of the kingdom will be tainted. They will carry the memory of bloodshed—the blood of those whom he respects and reveres. The throne, the wealth, and the comforts of life would constantly remind him of the cost at which they were gained.

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 in this shloka openly admits his confusion. He is unable to decide what is right. He does not know whether victory is better or defeat. If he wins, he must live with the burden of having destroyed those he values. If he loses, everything is lost. In either case, peace seems impossible. He goes a step further and expresses that after killing them, he would not even wish to live. The very people he cannot imagine harming are standing before him as opponents.

The Expanding Web of Attachment

Initially, Arjuna's grief was centered on Bhīṣma and Droṇa. But now, his confusion spreads again. He extends his emotional attachment to the sons of Dhṛtarāṣṭra as well. This shows an important pattern. Even when confusion reduces at one level, if the root cause—**moha** (delusion)—is not removed, it reappears in another form.

Silence of Bhagavān

Despite Arjuna's intense emotional outpouring, Bhagavān Śrī Kṛṣṇa remains silent. This silence is significant. It reflects perfect understanding of when to speak and when not to speak. Speaking too early, when the mind is still overwhelmed, may not bring clarity. Bhagavān allows Arjuna to fully express his confusion. Only when the confusion reaches its peak does true learning become possible. This is why Śrī Kṛṣṇa is called the Jagadguru. Even HIS silence carries teaching. It shows that guidance must come at the right moment, in the right way.

A Turning Point Approaches

Arjuna has now reached a state where he clearly says, "I do not know what is right." This admission is crucial. Until a person feels complete confusion, there is still resistance to guidance. But when one genuinely accepts their inability to decide, the mind becomes ready to receive wisdom. From this deep state of despair, a transformation is about to begin. The next śloka becomes the turning point of the entire Gītā, where Arjuna moves from confusion to surrender.

2.7

**kārpaṇyadoṣo pahatasvabhāvaḥ(ph),
prcchāmi tvāṃ(n) dharmasaṃmūḍhacetāḥ,
yacchreyaḥ(s) syānnīcītaṃ(m) brūhi tanme,
śiṣyaste'haṃ(m) śādhi māṃ(n) tvāṃ(m) prapannam. 2.7**

With my very being smitten by the vice of faint-heartedness and my mind puzzled with regard to duty, I beseech you! tell me that which is decidedly good; I am your disciple. Pray, instruct me, who have taken refuge in you.

This śloka is one of the most important in the entire Śrīmad Bhagavad Gītā. It marks the true beginning of learning. Every sādḥaka must not only understand it but also internalize it.

From Ignorance to Acceptance

For the first time, Arjuna openly accepts his limitation. He says that his nature has been overpowered by weakness (**kārpaṇya-doṣa**), and his understanding of dharma is confused (**dharmasammūḍhacetāḥ**). This is a major shift.

In the first chapter, Arjuna was also confused, but he did not accept it. Instead, he justified his thoughts. He spoke about dharma, family values, and consequences, as if he fully understood them. There was confidence, but it was based on ignorance. Now, that changes.

He admits, **“I do not know what is right.”**

Until now, Arjuna was only expressing his views. He was explaining, arguing, and justifying. Now, he begins to ask. He requests Bhagavān to tell him what is truly beneficial (**śreyas**) for him—not what he desires, but what is right for him.

अज्ञान का ज्ञान होना ही जानने की पहली सीढ़ी है

This is a crucial transformation: From **I know** → to **I do not know**; From **I speak** → to **I seek**

Becoming a Disciple (Śiṣya)

Arjuna then makes a profound declaration: **“śiṣyas te’ham”** — I am your disciple. This is not a casual statement. Becoming a *śiṣya* means:

- Letting go of ego
- Becoming open and receptive
- Having faith in the teacher
- Being ready to accept guidance fully

A true student must be like an empty vessel. If the mind is already filled with opinions and ego, no new knowledge can enter.

Surrender (Prapatti)

Arjuna goes one step further and says: **“prapannam”** — I take refuge in YOU. This is complete surrender. He does not ask for specific answers like **“teach me karma”** or **“teach me ātmā.”** Instead, he says: **“Tell me what is best for me.”** This shows total trust. Just as a patient does not prescribe medicine to a doctor, Arjuna does not dictate what he wants to learn. He leaves the decision to Bhagavān.

Becoming a Worthy Disciple: The Story of Kapila and Devahūti

A subtle but powerful teaching emerges from the story of Kapila and His mother Devahūti. It was known from the beginning that Kapila would become the Guru who would impart divine knowledge to His own mother. Yet, despite this, He did not begin teaching her on His own. Every day, He simply offered respect to her as His mother, without giving any discourse.

As time passed, Devahūti realized an important truth: knowledge is not given unless it is sincerely sought. She understood that if she truly wished to receive wisdom, she had to approach Him not as a mother, but as a disciple. With humility, she surrendered at His feet and requested Him to teach her, expressing her earnest desire to gain spiritual knowledge before the end of her life. Only then did Kapila impart the complete knowledge to her.

This illustrates a fundamental principle of the spiritual path: one must ask and must become eligible. A seeker must approach the Guru with humility, free from ego, like an empty vessel ready to be filled. If the vessel is already full, or turned upside down, nothing can be received. Similarly, the mind must be steady, receptive, and free from pride or preconceptions.

True discipleship requires surrender, steadiness, and openness. Without these, even the greatest knowledge remains inaccessible. Scriptures emphasize that while anyone—even a sinner—can attain liberation, one who is filled with ego cannot progress on the path.

An important principle emerges here. Worldly help can be given even without being asked. But spiritual knowledge must be given only when it is sincerely sought. That is why Bhagavān remained silent until now. The moment Arjuna becomes a seeker, guidance begins. This śloka teaches how one must approach knowledge:

- Be empty (free from ego)
- Be steady (with firm faith, not doubt)
- Be receptive (ready to accept guidance)

Even a small trace of ego can block true understanding. Humility opens the path.

अहंकाराचा वारा | न लागो राजसा | माझिया विष्णुदासा | भाविकांसी |

May my Vishnudas (the devotees of God) not be touched by even the slightest breeze of arrogance

The Deeper Message

This moment is the true beginning of the Gītā. Until now, there was confusion. From here, there is learning. Until now, Arjuna was a speaker. Now, he becomes a seeker.

2.8

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

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

After surrendering himself as a disciple, Arjuna continues to express the depth of his sorrow. His state has not yet improved. Instead, he clearly describes how deeply he is affected. He says that he does not see any solution to remove this grief. His sorrow is so intense that it is drying up his very senses (**indriyāṇām ucchoṣaṇam**). His ability to think, feel, and act is completely overwhelmed.

No Attraction Even in the Highest Gains

Arjuna then makes a powerful statement. Even if he were to gain a prosperous and unrivaled kingdom on earth, free from enemies, it would not bring him peace. Even if he were to attain the lordship of the gods, the highest possible position, it would still not remove his sorrow. This shows that his problem is not external. It is not about loss or gain, victory or defeat. His suffering lies within.

Arjuna openly admits: **“na hi prapaśyāmi”** — I do not see any way out. This is the peak of his helplessness. Even after imagining the best possible outcomes, he finds no relief. Nothing seems capable of bringing him out of this state. His senses, mind, and intellect are all affected. This is not a temporary sadness—it is a deep inner exhaustion.

The Significance of This State: This moment is very important. Arjuna has:

- Accepted his ignorance (Śloka 7)
- Surrendered as a disciple
- Now expressed the depth of his suffering

Only when a person reaches this level of honesty—acknowledging both confusion and pain—can true transformation begin.

Pause Before Wisdom Begins

After expressing this, Arjuna falls silent again. The intensity of his sorrow leaves him with nothing more to say. Sañjaya then describes this state, preparing the ground for Bhagavān Śrī Kṛṣṇa to begin HIS teaching. This silence marks the end of Arjuna’s expression and the beginning of divine guidance.

2.9

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

Sañjaya said:

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

Sañjaya now describes Arjuna’s condition after expressing all his confusion and sorrow. He says that Arjuna, having spoken all these words, declares: “**na yotsya**” — I will not fight. And then, he becomes silent.

Who is Arjuna Here?

Arjuna is addressed here as **Guḍākeśa** and **Parantapa**.

- **Guḍākeśa** – one who has conquered sleep, meaning one who has mastery over himself and his senses.
- **Parantapa** – one who can defeat and scorch his enemies, a mighty and fearless warrior.

These are not ordinary titles. They describe a person of great discipline, strength, and control. Yet, such a person is now overwhelmed. The one who could conquer external enemies is now struggling with inner turmoil.

Meaning of Hṛṣīkeśa

Arjuna speaks to Bhagavān as Hṛṣīkeśa. “Hṛṣīka” means the senses (indriyas) and “eśa” means the lord. Thus, Hṛṣīkeśa is the Lord of all senses—the one who governs and controls all inner faculties. This creates a beautiful contrast. Arjuna, who has control over his own senses, now turns to the Supreme Controller of all senses for guidance. After pouring out all his thoughts and emotions, Arjuna stops speaking. This silence is not empty—it is significant. Earlier, his mind was filled with arguments and justifications. Now, after surrender and expression, there is a pause. This silence indicates: exhaustion of personal reasoning and readiness to listen

Arjuna has now:

- Expressed his grief
- Accepted his confusion
- Surrendered as a disciple
- Declared his inability to act

And finally, he becomes silent. This is the moment where ego steps aside, and true learning can begin.

2.10

tamuvāca hṛṣīkeśaḥ(ph), prahasanniva bhārata, senayorubhayormadhye, viśīdantamidaṃ(ṁ) vacaḥ.2.10

Then, O Dhṛtarāṣṭra, Śrī Kṛṣṇa, as if smiling, addressed the following words to Arjuna, sorrowing in the midst of two armies

Sañjaya now describes a beautiful and significant moment. After hearing everything that Arjuna has said—his confusion, sorrow, arguments, and surrender—Bhagavān Śrī Kṛṣṇa finally responds. But before speaking, HE does something remarkable. HE smiles.

The Power of Bhagavān's Smile

Bhagavān, addressed here as Hṛṣīkeśa, looks at Arjuna—who is deeply distressed—and smiles gently before beginning HIS teaching. This smile carries deep meaning. The entire Śrīmad Bhagavad Gītā is not spoken in tension or seriousness. It is delivered with calmness, compassion, and inner joy. While Arjuna is overwhelmed by sorrow, Bhagavān remains completely composed. This teaches an important lesson: True wisdom is always expressed from a state of inner balance, not agitation. Until this moment, Bhagavān has not spoken a single word. HE has only listened. This itself is a teaching. Before offering guidance, it is essential to:

- Allow the other person to fully express themselves
- Wait until they are ready to listen
- Speak only at the right moment

Just as a counselor listens patiently before advising, Bhagavān allows Arjuna to empty his mind completely. Only when Arjuna becomes receptive does HE begin to speak. This conversation is not happening in a peaceful place. It is taking place between two armies, on the battlefield, at the brink of war. Despite such intense circumstances, Bhagavān remains smiling and composed. This highlights HIS divine nature. External situations do not disturb HIS inner state. If one can remain calm and steady even in difficult situations, it reflects true understanding of the Gītā.

Beginning of True Teaching

With this moment, the real teaching of the Gītā begins. It is traditionally understood, as also emphasized by Adi Shankaracharya, that the core philosophical instruction starts from the next śloka (2.11). From there, Bhagavān will begin explaining:

- The nature of the Ātman
- The difference between body and self
- The foundation of true knowledge

Bhagavān's smile represents:

- Compassion for Arjuna
- Confidence in the truth
- Freedom from stress and anxiety

It also gives two paths for a seeker:

- One who can remain calm and balanced like this has already understood the essence of the Gītā.
- Others can gradually learn this state through its teachings.
-

Question and Answer session:

Aadarsh ji

Q: Can you please give clarification on “Sāṅkhya” and “Jñāna-Vijñāna”

A: In a simple sense, *Sāṅkhya* refers to **knowledge (jñāna)**—especially knowledge of the self and reality. At times, the word is also associated with “enumeration” or “analysis,” as it involves systematic understanding. The second chapter presents a structured teaching that includes: knowledge of the *Ātman*, karma Yoga and the qualities of a *sthita-prajña*. Because of this analytical and comprehensive presentation, it is referred to as **Sāṅkhya Yoga**. The detailed distinction between these terms can be understood better in subsequent discussions.

Leena ji

Q: How to Deal with Difficult People

A: Such situations must be understood with **discernment (viveka)**. Not all wrong actions require the same response.

- If the behavior is **minor and not causing real harm**, it is often better to ignore it. One cannot control what others say or think.
- If the behavior **affects mental, physical, or financial well-being**, appropriate action must be taken to protect oneself.
- If someone is harming others and is **open to correction**, a gentle warning can be given.

However, everything depends on:

- The nature of the relationship
- The other person’s willingness to listen
- The seriousness of the situation

Ultimately, such decisions require **wisdom**. At such times, one should pray to Bhagavān for the right understanding: **“May no wrong action arise from my side. Guide me to act rightly.”**

Sushil ji

Q: What is the meaning of the word “Pārtha” Śloka 3?

A: The word *Pārtha* means **son of Pṛthā (Kuntī)**. This address carries two beautiful meanings:

1. **Expression of affection:** Bhagavān reminds Arjuna that he is dear to HIM. It reflects closeness and understanding—“I know who you truly are.”
2. **Reminder of lineage and strength:** Kuntī is a symbol of courage and resilience. She faced immense hardships with strength and dignity. By calling him *Pārtha*, Bhagavān reminds Arjuna of his noble origin— *“You are the son of such a [] [] [] [] (great) mother. Weakness does not suit*

you.” Thus, the word serves both as **love and awakening**.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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