

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

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YouTube Link: <https://youtu.be/0e0Tj01QiHY>

From Viṣāda to Viveka: Arjuna's Inner Transformation

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

As per tradition, the discourse began with an initial prayer and the lighting of the lamp. After offering salutations to the Guru, praying to Śrī Krishna, and reciting invocations that extol the greatness of the Bhagavadgītā, the session commenced with reverent salutation to Sage Vyasa, the divine compiler of the Mahābhārata.

These opening prayers set the spiritual tone for the session. They invoke the blessings of the Guru, Śrī Krishna, the Bhagavadgītā, and Sage Vyāsa—preparing the mind for receiving higher knowledge with humility and devotion.

The Guru is revered as the embodiment of Brahmā (Creator), Viṣṇu (Preserver), and Maheśvara (Destroyer), and ultimately as the manifestation of the Supreme Reality. Śrī Krishna is invoked as the Lord and the indwelling Self who dispels all sorrow and suffering. The Bhagavadgītā is worshipped as the divine Mother and a source of Advaitic wisdom. Sage Vyāsa is remembered as the one who illuminated the world with the light of knowledge through the Mahābhārata.

Here are the prayers:

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥

The Guru is Brahmā, Viṣṇu, and Śiva. The Guru is verily the Supreme Brahman. I bow to that sacred Guru.

कृष्णाय वासुदेवाय हरये परमात्मने ।

प्रणतः क्लेशनाशाय गोविंदाय नमो नमः ॥

Salutations to Śrī Krishna, the son of Vasudeva, the Supreme Being, who destroys all sorrows.

नमामि सद्गुरुं शान्तं सच्चिदानन्द विग्रहम् ।

पूर्णब्रह्मपरानन्दमीशं आळन्दिवल्लभम् ॥

I bow to the true Guru, serene and of the nature of Sat-Cit-Ānanda (Existence-Consciousness-Bliss), the Lord of blissful union with the Absolute.

**रत्नाकराधौतपदां हिमालयकिरीटिनीम् ।
ब्रह्मराजर्षिरत्नाढ्यां वन्दे भारतमातरम् ॥**

Salutations to Bhārat Mātā, whose feet are washed by the oceans and who wears the Himalayas as her crown, adorned with jewels of sages and seers.

**ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं ।
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ॥
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम् ।
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥**

I meditate upon the Bhagavadgītā, taught by Nārāyaṇa Himself to Arjuna, compiled by Vyāsa within the Mahābhārata, a shower of the nectar of non-dualism, the divine Mother who removes worldly bondage.

**नमोस्तुते व्यास विशालबुद्धे
फुल्लारविन्दायतपत्रनेत्रे ।
येन त्वया भारततैलपूर्णः
प्रज्वलितो ज्ञानमयः प्रदीपः ॥**

Salutations to Vyāsa, of vast intellect and lotus-like eyes, who lit the lamp of wisdom with the oil of the Mahābhārata.

With this sacred invocation, the session began by seeking the blessings of Param Pūjya Śrī Govind Dev Giriji Maharaj, our revered Guru, and offering heartfelt greetings to all Gītā sādhakas present.

We began our study of the Bhagavad Gītā from the twelfth chapter. Prior to that, we had explored the fifteenth, then the sixteenth, and then the ninth—thus following a reverse sequence. Many might have wondered why such an order was chosen.

Whenever we undertake to learn something new, the journey typically progresses from the simple to the complex. Yet, the second chapter of the Gītā stands as a powerful foundation of knowledge. It is aptly titled Sāṅkhya Yoga—the Yoga of Knowledge. The term “Sāṅkhya” signifies clear, analytical understanding, and this chapter presents profound philosophical insight. While it also highlights the importance of action (karma), its primary purpose is to impart essential, foundational wisdom.

At the same time, for a beginner, this chapter may appear somewhat difficult. There are many things in life that seem simple at first glance, but as we begin to explore them deeply, their true complexity unfolds. This is often described by the expression Gomukhi Vyāghra—something that appears gentle like the face of a cow externally, but proves to be formidable like a tiger within.

However, the Bhagavad Gītā is the very opposite—Vyāghramukhi Gomātā. At first, it may appear challenging, especially because it is in Sanskrit, and the second chapter in particular can seem difficult on initial reading. But as one gradually enters into its inner depth, a sense of affection begins to arise, and with it, a profound experience of joy and fulfillment.

With this understanding, we now begin our study of the second chapter. You have already completed the first chapter. Even so, before moving ahead, let us briefly take an overview of how the Śrīmad Bhagavad Gītā is structured.

All of us are familiar with the great war of the Mahabharata. No one truly desires war; no one willingly chooses it. Yet, at times, circumstances arise where war becomes inevitable.

In the same way, the war between the Kauravas and the Pandavas did not happen suddenly. Many sincere efforts were made to avoid it. Numerous discussions, negotiations, and assemblies were held. However, when all these attempts failed, the situation reached a breaking point. Duryodhana stubbornly declared that he would not give even as much land as could be covered by the tip of a needle. With such rigidity, war became unavoidable.

Both armies then stood face to face on the battlefield. Who were the warriors present, what kind of atmosphere prevailed there, and what was the overall environment—these aspects have already been described in our earlier study. Equally important is the state of mind in which Arjuna arrived for the battle, and how that state of mind gradually transformed.

As the war was about to begin, the conches were sounded. With the resounding call of war, all the warriors blew their respective conches. Krishna blew His conch Pāñcājanya, and Arjuna blew his conch Devadatta. This signified that they were fully prepared for battle.

Arjuna then lifted his bow and requested Krishna to place his chariot between the two armies so that he could observe those assembled to fight against him. Krishna accordingly positioned the chariot in the midst of both forces.

As Arjuna looked around, he saw before him revered elders like Bhīṣma and Droṇa, along with relatives of every kind—uncles, teachers, cousins, nephews, in-laws, and dear friends. It was not merely an army; it was a gathering of his own family, now standing ready to fight one another.

Seeing this, Arjuna's heart was overwhelmed with deep compassion. He began to speak at length. In fact, the entire first chapter is filled with Arjuna's words—Krishna does not speak a single word in that chapter. It is therefore understood that the actual teaching of the Gītā begins only in the second chapter, and more specifically from the eleventh verse, when Krishna starts instructing Arjuna.

However, to truly understand that teaching, it is essential to first grasp its context—the situation on the battlefield, the surrounding atmosphere, and Arjuna's mental state. That is why the study of the first chapter is equally important.

At that moment, Arjuna was filled with intense compassion, which became the starting point of the entire dialogue that follows.

Arjuna was filled with such intense compassion that he could no longer even stand. His body trembled, his limbs seemed to weaken, and his bow slipped from his hands. He felt as though all his strength was draining away, as if his entire being were melting under the weight of emotion.

***evam uktvārjunaḥ saṅkhye rathopastha upāviśhat
visrijya sa-śharaṁ chāpaṁ śhoka-saṁvigna-mānasah***

In this state, a sudden transformation took place within him. By the end of the first chapter, we see that Arjuna completely abandoned his bow and arrows and sat down at the back of the chariot, overwhelmed and helpless. The great warrior, who stood ready on the battlefield, was now deeply immersed in sorrow. His mind was disturbed, clouded by grief, and he was unable to decide what should be done. Completely overcome by sorrow, Arjuna withdrew, unable to act.

Now consider the situation before Krishna. The war had already become inevitable. The conches had been sounded; the call to battle had been made. There was no possibility of avoiding the war. And at such a critical moment, the foremost warrior, Arjuna, had lost all resolve. He sat down, his body weakened, declaring that he could neither stand nor fight.

It is in this intense and decisive moment that the first chapter comes to an end. The second chapter begins from here—the point from which we now proceed in our study.

2.1

sañjaya uvāca taṁ(n) tathā kṛpayāviṣṭam, aśrupūrṇākulekṣaṇam, viṣīdantamidaṁ(ṽ) vākyaṁ, 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.

The second chapter begins with the words of Sanjaya. He is narrating the events of the battlefield to Dhritarashtra. As we know, Dhṛtarāṣṭra was blind, and therefore unable to witness the events of the great war of the Mahabharata. By the grace of his Guru, Sañjaya was blessed with divine vision (*divya-dṛṣṭi*), through which he could see and hear everything happening on the battlefield in real time. In today's language, one may say that he was giving a live commentary of the war.

Sañjaya now describes Arjuna's condition in a very precise and layered manner:

• **taṁ tathā kṛpayāviṣṭam** — “Arjuna, thus overwhelmed with compassion”

Arjuna was completely overpowered by *kṛpā* (compassion). However, this compassion was not rooted in clarity or dharma—it was mixed with attachment and emotional weakness. His heart was flooded with sorrow for his relatives, blurring his sense of duty.

• **aśru-pūrṇa-ākula-ikṣaṇam** — “his eyes filled with tears and disturbed”

His eyes were not only filled with tears but were also restless and agitated. His perception was clouded—both physically and mentally. He could neither see clearly outside nor think clearly within.

• **viṣīdantam** — “deeply despondent”

Arjuna was not merely sad; he was in a state of *viṣāda* (deep despair). There is a subtle but important difference between *śoka* (sorrow) and *viṣāda* (despair). Sorrow is a passing emotional state, but when it becomes so intense that a person loses clarity, forgets their duty, and becomes incapable of action, it turns into despair. Arjuna had reached this state—completely overwhelmed, unable to decide what was right.

At this moment, Sañjaya says:

• **uvāca madhusūdanaḥ** — “Madhusūdana (Śrī Kṛṣṇa) spoke”

Śrī Kṛṣṇa, addressed here as *Madhusūdana*—the destroyer of the demon Madhu—now begins to speak. This name is significant, indicating that just as He destroyed an external demon, He will now destroy the inner demons of ignorance, confusion, and delusion within Arjuna.

It is important to note that until this point, Śrī Kṛṣṇa had remained completely silent. Throughout the first chapter, Arjuna spoke at length, expressing his grief, confusion, and arguments. Kṛṣṇa did not interrupt him even once.

This reflects a profound principle of guidance: when a person is overwhelmed with sorrow or mental disturbance, the first step is not to advise, but to listen. A true teacher allows the individual to fully express their thoughts and emotions.

Only after Arjuna had spoken everything, laid down his bow, and sat down silently at the back of the chariot—completely exhausted and no longer able to speak—did Śrī Kṛṣṇa begin His teaching.

This moment marks the true beginning of the Gītā’s wisdom.

A deeper insight emerges here: transformation begins when a person recognizes their own helplessness. As long as one is confident in their own limited understanding, true knowledge cannot enter. But when one reaches a state of humility and openness—as Arjuna did—one becomes ready to receive higher wisdom.

Thus, this verse is not merely descriptive—it captures the exact moment where **human limitation meets divine guidance**, where despair becomes the doorway to enlightenment.

2.2

śrībhagavānuvāca kutastvā kaśmalamidaṃ(ṽ), viṣame samupasthitam, anāryajuṣṭamasvargyam, akīrtikaramarjuna.2.2

Śrī Bhagavān said:

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

Now let us carefully understand what Bhagavān says to Arjuna.

The verse begins with **śrī-bhagavān uvāca**—“The Lord said.” This immediately raises an important question: who is the speaker?

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

Bhagavān is not merely an individual person. The word *Bhagavān* itself carries profound meaning. It refers to one who possesses all divine qualities in their fullness—**aiśvarya** (complete sovereignty), **dharma** (perfect righteousness), **yaśas** (eternal glory), **śrī** (prosperity), **jñāna** (true knowledge), and **vairāgya** (complete detachment).

Such a being not only knows dharma but lives it perfectly. He is never touched by dishonor, possesses all abundance, and is established in Self-knowledge (*ātma-jñāna*), the direct realization of truth. At the same time, despite having everything, He remains completely unattached—nothing binds Him.

When all these qualities are present together in totality, that being is called Bhagavān. Therefore, the speaker here is none other than Śrī Kṛṣṇa—Bhagavān Himself.

What does He say?

• **kutas tvā kaśmalam idaṃ viṣame samupasthitam** — “From where has this impurity, this delusion, come upon you at such a critical moment?”

Bhagavān questions Arjuna directly. The word *kaśmalam* refers to impurity of mind—delusion, confusion, and weakness. Arjuna, who is known for his courage and clarity, is now overcome by emotional confusion.

Bhagavān emphasizes the timing—*viṣame samupasthitam*—this has arisen at a moment of great crisis. At a time when strength, clarity, and decisive action are required, this emotional weakness has appeared. It is

as out of place as something arriving at an improper hour.

Kṛṣṇa further implies: “Did you not know who would be present on this battlefield? Were you unaware that your own teachers, elders, and relatives would stand before you? You knew all this beforehand. Then how has this sudden attachment arisen now?”

- **anārya-juṣṭam** — “unworthy of a noble person”

An Ārya is one who lives with dignity, values, and righteousness. Arjuna is such a noble warrior. Bhagavān tells him clearly that this behavior does not befit his true nature.

- **asvargyam** — “it does not lead to higher good”

This attitude will not lead to any higher spiritual or moral elevation. It neither supports dharma nor brings any lasting benefit.

- **akīrti-karam arjuna** — “it will bring you dishonor”

If Arjuna withdraws from the battlefield under the pretext of compassion, people will not glorify him. They will not say that he renounced out of wisdom or kindness. Instead, they will say that Arjuna fled from the battlefield out of weakness.

Such an action would not only fail to uplift him spiritually but would also result in loss of honor and lasting disgrace.

This verse reveals a powerful aspect of Bhagavān’s guidance. He does not begin with soft consolation. Instead, He uses **firm and direct words** to awaken Arjuna.

Arjuna’s compassion, though appearing noble, is actually rooted in attachment and confusion. True compassion must be guided by wisdom and aligned with dharma.

Thus, Bhagavān’s words act as a wake-up call—shaking Arjuna out of emotional delusion and reminding him of his true nature and duty.

This marks the beginning of Arjuna’s transformation—from confusion to clarity, from weakness to strength, and from emotional attachment to spiritual wisdom.

2.3

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

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

Śrī Bhagavān now speaks even more directly and powerfully to Arjuna. Having pointed out the inappropriateness of his delusion, He now commands him to rise above it.

- **klaibyaṃ mā sma gamaḥ pārtha** — “Do not fall into weakness, O Pārtha”

The word *klaibyam* indicates inner weakness—loss of courage, helplessness, and collapse of will. Arjuna, the mightiest of warriors, is now gripped by emotional paralysis. Bhagavān firmly instructs him not to succumb to such weakness.

• **naitat tvayy upapadyate** — “This does not befit you”

This condition is not in alignment with Arjuna’s true nature. He is not an ordinary individual—he is a warrior of exceptional strength, discipline, and responsibility. Such weakness is beneath his dignity.

To truly understand the depth of this statement, we must recall Arjuna’s greatness. Sant Dnyaneshwar beautifully describes his valor in the *Dnyaneshwari*:

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

*You have conquered even the mightiest in battle;
You have destroyed the powerful demon Nivatakavacha;
Such heroic deeds you have performed
That even the celestial beings sing of your glory.*

तो तू कीं आजि एथें । सांडूनियां वीरवृत्तीतें । अधोमुख रुदनातें । करितु आहासी ॥ १२ ॥

This is the same Arjuna who now stands on the battlefield—head lowered, overwhelmed, and unable to act. Bhagavān reminds him of his true strength.

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

Arjuna, leave this folly. Pick up your bow and arrow. What is the point of this compassion in the midst of this great war?

• **kṣudraṁ hṛdaya-daurbalyaṁ** — “this petty weakness of heart”

Bhagavān calls this state *kṣudra*—small, insignificant. What Arjuna considers a great moral dilemma is, in reality, emotional weakness arising from attachment. His compassion, though appearing noble, is misplaced because it is not guided by wisdom.

Compassion, forgiveness, and gentleness are indeed great virtues—but they must be exercised with **viveka (discernment)**. At the wrong time, even a virtue can become a weakness.

On the battlefield, where dharma must be upheld, such emotional collapse is not appropriate. Bhagavān therefore challenges Arjuna:

हां गा तूं जाणता । तरी न विचारिसी कां आतां । सांगें झुंजावेळे सदयता । उचित कायी ? ॥ १९ ॥

“Is this the right moment for such emotions? Is this the time to withdraw—or to act?”

• **tyaktvā uttiṣṭha parantapa** — “abandon it and arise, O scorcher of enemies”

Bhagavān instructs Arjuna to give up this weakness and stand up. By addressing him as *Parantapa*—the one who scorches enemies—He reminds Arjuna of his true identity and strength.

This is not merely a call to physical action, but an inner awakening—to rise above confusion and reclaim clarity.

This powerful verse is not meant only for Arjuna—it is a universal message.

During the time of Swami Vivekananda, India was under foreign rule, and people had fallen into a state of deep helplessness. A mindset had developed: “We can do nothing. We cannot resist. We can never be free.”

Swami Vivekananda would often refer to this very verse, emphasizing that it is a call to every individual who has fallen into weakness. Just as Arjuna was reminded of his inner strength, every person must rise above self-doubt and reclaim their true potential.

Bhagavān’s words are not merely consoling—they are awakening. When a person forgets their true nature, they must be shaken out of their delusion.

Thus, this verse marks a decisive moment. It is the beginning of Arjuna’s transformation:

- From weakness → to awareness
- From awareness → to awakening
- From awakening → to action

These words strike Arjuna deeply. They begin to break the inertia of his despair and prepare him to receive the higher wisdom that follows.

This verse remains a timeless reminder:

Whenever we are overwhelmed by fear, confusion, or helplessness, we must remember—this weakness is not our true nature. We must rise.

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.

After being firmly awakened by Bhagavān in the previous verse, Arjuna responds—but his confusion still persists. His reply reveals not only emotional attachment, but also a deeper issue: **loss of inner confidence**.

Arjuna’s self-confidence has been shaken. What caused this? It is his *ātyantika karuṇā*—intense, overwhelming compassion. When such compassion is not guided by wisdom, it weakens rather than strengthens. Because of this emotional surge, his courage (*śaurya*) and self-confidence (*ātma-viśvāsa*) have begun to collapse.

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**.

A person may fall, make mistakes, or even lose direction, yet can rise again if the inner conviction remains. But when the belief “I can stand again” is lost, true defeat begins.

Arjuna has reached that very state—his confidence to act has weakened.

Yet, Arjuna is fortunate. Standing before him is Bhagavān Śrī Kṛṣṇa Himself, ready to restore his lost clarity and strength. In our own lives, when such moments arise, it is the Bhagavad Gita—the living voice of Bhagavān—that guides us back.

Jayatu Jayatu Gītā Vangmayi KrushnaMurtih.

Bhagavad Gītā is a guide, which one must study, at the beginning of their life but even if one studies it later in their live, it is still beneficial and they carry the sanskara into their next life. As it is mentioned in Chapter 6:

purvabhyasena tenaiva hriyate hy avaso 'pi sahjjinasur api yogasya sabda-brahmativartate

By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles—even without seeking them. Such an inquisitive transcendentalist, striving for yoga, stands always above the ritualistic principles of the scriptures.

Now Arjuna expresses the heart of his dilemma:

- **katham bhīṣmam aham saṅkhye droṇam ca** — “How can I fight Bhīṣma and Droṇa in battle?”

He is not seeing enemies—he is seeing his **grandsire Bhīṣma** and **Guru Droṇa**. These are not ordinary warriors; they are deeply revered figures in his life.

- **iṣubhiḥ pratiyotsyāmi** — “How can I fight them with arrows?”

The very hands that were trained by Droṇa now have to raise weapons against him. This creates a deep inner conflict.

- **pūjārḥāv** — “they are worthy of worship”

Arjuna emphasizes that both are *pūjya*—worthy of reverence. In his mind, raising weapons against them feels like violating the very foundation of his values.

This inner conflict is beautifully elaborated by Sant Dnyaneshwar in the *Dnyaneshwari*:

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

“I am Arjuna, the disciple of Droṇa; it is he who has taught me the science of archery. How can I repay his kindness by killing him?”

जेथींचिया कृपा लाहिजे वरु । तेथेचि मनें व्यभिचारु ।
तरी काय मी भस्मासुरु । अर्जुन म्हणे ॥

“Where I ought to seek his blessings, there my mind turns against him. Am I like Bhasmāsura, who destroys the very source of his boon?”

These lines reveal the depth of Arjuna’s emotional turmoil. He feels that attacking his Guru would be an act of betrayal. The very person from whom he received knowledge—how can he now raise weapons against him?

This reflects the essence of his dilemma:

- As a warrior, he must fight
- As a disciple and grandson, he must revere

Thus, he is torn between **dharma and attachment**.

Arjuna's confusion shows a universal truth:

When attachment clouds discrimination, even the right action appears wrong.

His compassion is genuine, but it is not guided by clarity—it is influenced by personal relationships.

Thus, this verse reveals Arjuna's state clearly:

- His confidence is shaken
- His intellect is clouded
- His emotions are overpowering his duty

Yet, this very confusion becomes the doorway to wisdom.

Because when a seeker expresses their confusion honestly, the path to true understanding begins.

Arjuna's question, though rooted in attachment, becomes the foundation upon which Bhagavān will now build the highest knowledge.

2.5

**gurūnahatvā hi mahānubhāvān,
śreyo bhoktuṃ(m) bhaiṣyamapīha loke,
hatvārthakāmāṃstu gurūnihaiva,
bhuñjīya bhogānrudhirapradigdhān. 2.5**

It is better to live on alms in this world by not slaying these noble elders, because even after killing them we shall after all enjoy only blood-stained pleasures in the form of wealth and sense-enjoyments.

Arjuna's confusion deepens further in this verse. His argument now takes a moral and emotional form, where he attempts to justify withdrawal from action.

He says: "These are my Gurus, my elders, my revered ones. How can I kill them?"

- **gurūn ahatvā hi mahānubhāvān** — "without killing these great and noble Gurus"

Arjuna calls them *mahānubhāvān*—great souls, exalted personalities. These are not ordinary individuals for him; they are worthy of reverence and worship.

- **śreyo bhoktuṃ bhaiṣyam api iha loke** — "it is better to live by begging in this world"

Arjuna now proposes an alternative—"Instead of killing them, I will live by begging. That would be better for me, more beneficial, more righteous."

He feels that renouncing the kingdom and living a life of alms would be **śreyas**—higher, more auspicious, more beneficial.

But this is not true renunciation. This is **escape born out of emotional conflict**.

• **hatvā artha-kāmāms tu gurūn iha eva** — “by killing these Gurus for the sake of wealth and desires”

Arjuna assumes that the war is driven by desire for wealth (*artha*) and enjoyment (*kāma*). Therefore, he feels that such an act is not worth committing.

• **bhuñjīya bhogān rudhira-pradigdhān** — “we will enjoy pleasures stained with their blood”

This is a very powerful expression. Arjuna imagines that even if he wins the kingdom, every enjoyment will feel impure—tainted by the blood of those he loves and respects.

He says in essence:

“What will we gain? Wealth, kingdom, pleasures—but all of it will be stained with the blood of our Gurus. Such enjoyment is not desirable. It is better to live by begging than to attain such a kingdom.”

At this stage, Arjuna’s argument appears noble, but it is rooted in **moha (delusion)**.

He is confusing:

- Renunciation of duty with true renunciation
- Emotional discomfort with moral correctness

A deeper psychological layer is also revealed here.

Arjuna is speaking continuously, but internally something begins to shift. He senses that Śrī Kṛṣṇa is not responding with agreement. Though not explicitly stated in the Bhagavad Gita, this subtle moment is beautifully captured by Sant Dnyaneshwar in the *Dnyaneshwari*.

Arjuna begins to feel: “I am speaking, but Bhagavān is not responding. Perhaps something I am saying is not correct.”

This marks the beginning of humility.

Sant Jñāneśwar describes this moment:

ऐसें अर्जुन तिये अवसरी । म्हणे श्रीकृष्णा अवधारीं ।
परी तें मना नयेचि मुरारी । आइकोनियां ॥

“Arjuna spoke thus at that moment, addressing Śrī Kṛṣṇa; but those words did not please Murāri (Kṛṣṇa), even as He listened.”

हे जाणोनि पार्थु बिहाला । मग पुनरपि बोलों लागला ।
म्हणे देवो कां चित्त या बोला । देतीचिना ॥

“Realizing this, Arjuna became unsettled and began to speak again, wondering, ‘Why is the Lord not giving His attention to my words?’”

This is a very important turning point.

For the first time, Arjuna begins to feel:

“Perhaps I am not understanding correctly. Perhaps something is wrong in my thinking.”

This is the **first step towards true knowledge**.

As long as a person feels, “I know everything,” learning cannot begin. But the moment one realizes, “I do not understand; I need guidance,” the door to knowledge opens.

A beautiful analogy can help:

If a slate is already filled, nothing new can be written on it. It must first be emptied. Similarly, the mind must become humble and receptive.

Arjuna is slowly moving from:

- Argument → to inquiry
- Confidence in his own views → to doubt about his understanding
- Emotional expression → to readiness for guidance

Thus, even though Arjuna is still speaking from confusion, an inner transformation has begun.

His statements are still rooted in attachment—but his **ego has started to soften**.

And this prepares him for the next stage—where he will finally surrender and seek guidance.

This verse, therefore, is not just about Arjuna rejecting the war—it is about the beginning of his journey from **delusion to wisdom**.

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’s confusion reaches its highest point in this verse. The warrior who once stood with confidence now openly admits his **complete inability to decide**.

- **na caitad vidmaḥ** — “We do not know this”

Arjuna clearly says: “I do not understand. I do not know.” This is a very significant moment. Until now, he was presenting arguments. Now, he acknowledges the limitation of his own understanding.

- **kataran no garīyo** — “which of the two is better for us?”

Arjuna is caught between two options—fighting and not fighting. The word *garīyaḥ* means “that which is superior, more beneficial, or more appropriate.” He is unable to determine:

- Is it better to fight?
- Or is it better to withdraw?

He says: “Between these two, I cannot decide what is right for me.”

• **yad vā jayema yadi vā no jayeyuḥ** — “whether we will win or whether they will defeat us”

Arjuna further admits that he does not even know the outcome of the war. Will we be victorious, or will they conquer us? This uncertainty adds to his confusion.

At this stage, even victory appears meaningless, and defeat appears undesirable. His clarity of purpose has completely collapsed.

• **yān eva hatvā na jijīviṣāmaḥ** — “those whom, after killing, we would not wish to live”

Arjuna expresses a deeply emotional truth: “Even if we win, what is the use of such a life?” The very people whom he must fight are the ones for whom life holds meaning.

He feels that life after their death would be empty and unbearable.

• **te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ** — “those very sons of Dhṛtarāṣṭra stand before us”

The reality stands directly before him—the sons of Dhṛtarāṣṭra, his own relatives, are right in front of him on the battlefield.

He says: “These very people, after killing whom I would not wish to live, are standing before me.”

This leads Arjuna into a very intense inner state. His thoughts reflect a form of deep emotional collapse:

- “If I kill them, I cannot live.”
- “If I do not fight, I fail in my duty.”
- “Victory has no meaning.”
- “Defeat is unacceptable.”

At this point, a subtle but important psychological shift happens.

Arjuna realizes:

“I am not able to understand what is right and what is wrong.”

This realization is extremely important.

In life, true knowledge does not begin when we think “I know everything.” It begins when we sincerely accept:

“I do not know. I need guidance.”

Arjuna has now reached that state:

- His arguments have weakened
- His confidence has shaken
- His intellect is clouded
- His confusion is fully exposed

There is also a deeper emotional layer in his statement. When he says, “After killing them, I would not wish to live,” it reflects a form of extreme distress—almost like saying, “Such a life is not worth living.”

This shows how deeply attachment can disturb the mind and weaken decision-making.

Yet, this moment is not a downfall—it is a turning point.

Because only when a person becomes aware of their confusion can they become receptive to true knowledge.

Arjuna’s journey is now moving from:

- Certainty → to confusion
- Confusion → to humility
- Humility → to readiness for guidance

What appears as collapse is, in reality, the beginning of transformation.

From here, Arjuna will soon take the most important step—**seeking guidance from Bhagavān with complete surrender.**

And that will open the doorway to the highest wisdom.

2.7

**kārpaṇyadoṣo pahatasvabhāvaḥ(ph),
pṛcchāmi 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 is an extremely important verse of the Bhagavad Gita. It is often called the “**key**” to the entire **Gītā**, for it is here that Arjuna’s inner transformation truly begins and Bhagavān’s teaching fully unfolds.

- **kārpaṇya-doṣopahata-svabhāvaḥ** — “My nature is overpowered by the defect of weakness”

Arjuna acknowledges that due to *kārpaṇya doṣa*—a weakness arising from excessive, misdirected compassion—his true nature has been overshadowed. His Kṣatriya courage, clarity, and strength have momentarily faded.

He is not denying his nature—he is admitting:

“I have lost touch with who I truly am.”

- **dharmasammūḍha-cetāḥ** — “My mind is confused about dharma”

He openly confesses that he cannot decide what is right and what is wrong. What is appropriate? What is beneficial? What should be done?

This honest admission—**“I do not understand”**—is the beginning of wisdom.

- **pṛcchāmi tvāṃ** — “I ask You”

For the first time, Arjuna shifts from arguing to **seeking**. This is the movement from ego to humility.

• **yac chreyaḥ syān niścitaṁ brūhi tan me** — “Tell me clearly what is truly beneficial for me”

Arjuna does not ask for what is pleasant (*preyas*), but for what is truly beneficial (*śreyas*).

- *Preyas* is what we like
- *Śreyas* is what is truly good for us

Most people naturally choose *preyas*, but Arjuna seeks *śreyas*—his ultimate welfare.

He says:

“Tell me with certainty what is truly good for me.”

This is the highest form of inquiry.

• **śiṣyas te 'haṁ** — “I am Your disciple”

This is the decisive turning point. Arjuna moves from being a friend to becoming a **disciple**.

A disciple is one who is ready to:

- Listen with openness
- Accept guidance
- Transform

• **śādhi mām tvām prapannam** — “Instruct me; I have taken refuge in You”

The word *prapannam* means complete surrender. Arjuna places himself fully under Bhagavān’s guidance.

He lets go of:

- His arguments
- His intellectual pride
- His self-reliance

And becomes completely receptive.

This is why this verse is so powerful:

When ego drops, knowledge begins.

This spirit of surrender and asking for true welfare is beautifully reflected in the prayer of Samarth Ramdas:

राम राम जय राजा राम। पावन भिक्षा दे दो राम।
कोमल वाणी दे दो राम। निर्मल करणी दे दो राम।

प्रासंगिक मति दे दो राम। चतुराई भी दे दो राम।।।।।

हितकारक जो दे दो राम। जनसुखकारक दे दो राम।

इंगितज्ञता दे दो राम। बहुजन मैत्री दे दो राम॥२॥

*O Lord Rāma, grant me that which is pure and uplifting.
Bless me with gentle speech, pure actions, right understanding, and wisdom.
Give me that which is truly beneficial, that which brings welfare to all,
Grant me sensitivity, understanding, and harmony with all beings.*

This prayer carries the same essence as Arjuna's surrender:

"I do not know what to ask. You give me that which is truly beneficial."

A profound life lesson emerges here:

If Bhagavān were to appear before us and ask, "What do you want?"—would we be ready?

Arjuna teaches us what to ask:

"Give me that which leads to my true welfare."

Thus, Arjuna has now reached the ideal state of a seeker:

- He accepts his confusion
- He seeks guidance
- He surrenders completely

From this moment onward, he is no longer arguing—he is ready to listen.

And it is from here that Bhagavān begins to reveal the highest wisdom of life.

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 now reveals the **depth of his inner crisis**. Having surrendered as a disciple, he expresses that his problem is not external—it is deeply internal.

He says, in essence:

"Even if I were to gain a vast kingdom here on earth—an *asapatnam rājyaṃ*—a flawless, undisputed sovereignty, what we might today call absolute and uncontested power... even if I were to attain the entire empire of Hastinapura in all its prosperity... even if I were to be granted dominion over the gods themselves—the position of Indra... even then, this sorrow consuming me would not go away."

- **na hi prapaśyāmi** — "I do not see"

Arjuna says, "I see no solution." This is not merely intellectual confusion—it is **existential helplessness**.

• **yac chokam ucchoṣaṇam indriyāṇām** — “this grief which is drying up my senses”

He reflects further on his condition. This sorrow is not ordinary—it is overpowering and debilitating. It is draining his strength completely.

As described earlier by Arjuna himself:

- His mouth has become dry
- His body trembles
- His limbs weaken
- His mind is disturbed

This grief is so intense that it is **drying up his very senses**, leaving him incapable of action.

Thus, he says:

“I do not see anyone who can remove this sorrow. I do not see any external means that can resolve this inner turmoil.”

This is a profound realization:

No external achievement—wealth, power, position, or even heavenly status—can remove inner suffering.

At this point, Arjuna’s dependence on worldly solutions collapses completely.

And therefore, he turns fully toward Bhagavān.

He has already declared in the previous verse:

“I am Your disciple. I have taken refuge in You. Please instruct me.”

Now, this surrender becomes even deeper. Implicitly, he is saying:

“Only You can guide me. Only You can remove this confusion.”

At this moment, Arjuna accepts Śrī Kṛṣṇa not merely as a friend, but as his **Guru**.

This is why we revere Bhagavān as:

“Vasudeva-sutam devam... vande jagad-gurum”

—“I bow to Śrī Kṛṣṇa, the Guru of the entire world.”

A very important lesson emerges here.

Just as Arjuna approaches Bhagavān with complete surrender, if we too approach the Bhagavad Gita with the same spirit of **śaraṇāgati (surrender)**, its teachings begin to reveal themselves to us.

What is required is not merely intellectual reading, but:

- Humility
- Openness
- Willingness to be guided

Arjuna's prayer, in essence, becomes our prayer:

"I have come to Your refuge. Just as You guided Arjuna, please guide me. Show me that which leads to my true welfare."

It is also important to understand that the Bhagavad Gītā was not spoken only for Arjuna. Arjuna was the **instrument**. This teaching was given for the welfare of the entire world.

At the same time, it is called a profound secret. In Chapter 9, Bhagavān describes it as **Rāja-Vidyā Rāja-Guhya**—the King of Knowledge and the King of Secrets.

Why is it called a "secret," even though it is widely available?

Because its true essence reveals itself only when one approaches it with surrender and receives it with grace. Without this inner readiness, its deeper meaning remains hidden.

Thus, Arjuna's surrender becomes a blessing for all of us.

We are indebted to him—because through his humility, Bhagavān's teaching flows to the entire world.

At this stage, the groundwork is complete:

- Arjuna's confidence has broken
- His confusion is fully expressed
- His surrender is complete
- His suffering is laid bare

Now, he is ready.

From here onward, Bhagavān will begin to impart the highest wisdom—the knowledge that alone can remove such sorrow forever.

2.9

sañjaya uvāca
evamuktvā hṛṣīkeśam(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.

Having spoken thus, Arjuna fell silent. The words *evam uktvā*—"having said this"—refer to everything that Arjuna has expressed so far: his sorrow, his confusion, his arguments, and finally his surrender.

It is Arjuna who has spoken all this to Śrī Kṛṣṇa. And now, a very significant shift takes place.

Here, Arjuna is referred to as **Guḍākeśa**. This is not merely a name; it reflects his stature. The word *guḍāka* means sleep, and *īśa* means master. Thus, Guḍākeśa means "the master of sleep"—one who has complete control over himself. Such a person is not governed by bodily tendencies; rather, he governs them. He sleeps when he chooses, and remains awake when he chooses.

In the Mahābhārata, Arjuna is described as one who practiced archery tirelessly, day and night, with

intense discipline. Such mastery over sleep and senses earned him this title. And yet, this very Arjuna, who has conquered sleep, now finds himself overwhelmed by inner conflict.

He is speaking to Śrī Kṛṣṇa, who is addressed here as **Hṛṣīkeśa**. The word *hṛṣīka* means the senses, and *īśa* means the Lord. Thus, Hṛṣīkeśa is “the Lord of the senses”—the one who governs and controls all senses.

A beautiful contrast emerges here:

the master of sleep (Arjuna) stands before the **master of all senses (Kṛṣṇa)**.

Arjuna also addresses Him as **Govinda**, a name that again signifies one who knows and guides the senses and the beings.

Even after expressing his surrender, Arjuna says: **“na yotsya”**—“**I will not fight.**” This shows that although surrender has begun, his inner resistance has not yet completely dissolved. His emotions are still active, but something deeper has changed.

Then comes a very powerful moment:

• **tūṣṇīm babhūva** — “he became silent”

After saying this, Arjuna falls completely silent. He closes his lips, as if locking them, and resolves not to speak further.

This silence is not ordinary. It is deeply meaningful.

Until now, Arjuna was:

- questioning
- arguing
- expressing his views

But now, he stops. He becomes still.

In essence, his silence conveys:

“I will not argue anymore. I have surrendered. I am Your disciple. You guide me now.”

This is the silence of **receptivity**.

Only when the mind becomes quiet can true knowledge enter. As long as one continues to argue internally, learning cannot happen. But when one becomes silent with humility, the space for wisdom opens.

Thus, Arjuna now sits quietly—no longer debating, no longer resisting—ready to receive the teaching.

With this, the preparation is complete.

The confusion has been expressed, the ego has softened, surrender has been made, and silence has arisen.

Now, Bhagavān will begin to speak.

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

With this verse, Sanjaya continues his narration, and a deeply meaningful moment unfolds—the moment when Bhagavān begins to speak.

The setting is described as **senayor ubhayor madhye**—right in the midst of both armies. The battlefield is fully prepared, the conches have already been sounded, and the war is about to begin. At such a critical moment, the foremost warrior, Arjuna, stands overwhelmed with grief—his eyes filled with tears, his mind disturbed, unable to act.

This condition of Arjuna has already been described earlier—completely immersed in sorrow (*viśīdantam*), his strength drained, his clarity lost. He stands physically on the battlefield, but internally he is in a state of collapse.

At this point, Sañjaya addresses Dhṛtarāṣṭra as **Bhārata**. This is not just a name—it is a reminder. It refers to the noble lineage of King Bharata, and by extension, to all who belong to that lineage. In a broader sense, it becomes a universal address—reminding one of their heritage, dignity, and responsibility.

Sañjaya says: “O Bhārata, seeing Arjuna in such a state—standing between the two armies, overwhelmed with sorrow—Śrī Kṛṣṇa, known here as Hṛṣīkeśa, began to speak.”

The verse begins with **tam uvāca hṛṣīkeśaḥ**—the Lord of the senses speaks to the one whose senses are disturbed. The one who governs all senses is now about to restore balance to the one who has lost it.

Then comes a very striking expression:

• **prahasann iva** — “as if smiling”

On one side stands Arjuna—grieving, trembling, filled with despair. On the other side stands Bhagavān—with a gentle, compassionate smile.

This is not laughter, nor is it indifference. It is a **smīta-hāsa**—a knowing, compassionate smile.

It reflects:

- Complete understanding of Arjuna’s condition
- Awareness of the deeper truth beyond the situation
- Assurance that the sorrow will be resolved

It is as though Bhagavān is silently conveying:

“You are troubled because you do not yet see clearly. But the truth is known. Your sorrow will pass.”

Thus, to a grieving individual—Arjuna, who represents all of us in moments of confusion—Bhagavān begins to impart the teaching of the Bhagavad Gita.

Another profound insight emerges here.

This teaching is not given in isolation, nor in a peaceful forest, but **in the midst of the battlefield**. Life’s

greatest wisdom is not separate from action—it is to be understood right in the middle of life’s challenges.

Arjuna is not taken away from the situation; instead, knowledge is brought into the situation.

This is the relevance of the Gītā—it teaches how to live, act, and remain balanced amidst conflict.

At this point, Bhagavān begins to speak—but the formal unfolding of the highest knowledge starts from the next verse (2.11), where the true teaching begins in full depth.

Thus, this verse marks the **transition**:

- From silence → to divine speech
- From sorrow → to the beginning of wisdom
- From confusion → to clarity

The stage is now fully set.

The light of knowledge is about to dawn.

2.11

śrībhagavān uvāca aśocyān anvaśocastvaṃ(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

With this verse, Bhagavān’s teaching truly begins. Having listened patiently, He now gently but firmly corrects the very foundation of Arjuna’s thinking.

Bhagavān says to Arjuna:

“You are grieving for those for whom grief is not appropriate. You are sorrowing over matters that do not deserve sorrow. And yet, you speak words that sound like those of a wise person—you are giving arguments as though you are truly learned.”

In other words, “You are sitting here, overwhelmed with sorrow over what should not be grieved for, and at the same time speaking as if you possess deep understanding.”

- **aśocyān anvaśocas tvaṃ** — You are grieving for those who are not worthy of grief

Arjuna’s sorrow is based on a misunderstanding. He is seeing Bhīṣma, Droṇa, and others only at the level of the body and relationships, and therefore he is overcome with grief. Bhagavān indicates that this grief is misplaced.

- **prajñā-vādāṃś ca bhāṣase** — You speak words of wisdom

Arjuna’s arguments appear thoughtful and refined. He speaks of compassion, duty, and consequences. But Bhagavān points out that this is only **apparent wisdom**, not rooted in true knowledge.

One may speak like a wise person, yet not truly understand.

Bhagavān then states:

• **gatāsūn agatāsūmś ca nānuśocanti paṇḍitāḥ** — The wise do not grieve for the dead or the living

Here, *gatāsūn* refers to those whose life has departed—the dead; and *agatāsūn* refers to those who are still living. Bhagavān says that a true *paṇḍita* does not grieve for either.

What is a *paṇḍita*?

It is not merely a scholar or one who has read many scriptures. A *paṇḍita* is one whose intellect (*prajñā*) is pure, sharp, and awakened—one who has realized the truth of existence.

Such a person understands something fundamental:

That the true Self (Ātman) is not the body. It is eternal, unchanging, and beyond birth and death.

Because of this understanding, the wise do not become overwhelmed by sorrow in the way Arjuna is experiencing.

This does not mean they lack compassion—it means their compassion is rooted in **clarity, not confusion**.

Bhagavān is not dismissing Arjuna's grief—He is elevating his vision.

He is preparing Arjuna to see beyond:

- The body → to the Self
- The temporary → to the eternal
- The emotional → to the real

A profound question naturally arises:

What is it that the wise know, which frees them from sorrow?

That deeper knowledge—the truth about life, death, and the nature of the Self—is what Bhagavān will now unfold in the verses that follow.

This verse, therefore, serves as the **gateway to Self-knowledge (Ātma-jñāna)**.

It is the moment where Bhagavān begins to lift Arjuna from sorrow to wisdom.

We will explore that knowledge in the next part of our study.

Offering all that we have reflected upon at the feet of Śrī Kṛṣṇa, we bring this part of the discourse to a close.

Question And Answer

Nandini Mishra Ji

Question:

I would like to understand more clearly—who truly qualifies to be called *Bhagavān*? Is it someone who possesses all divine qualities such as yoga, dharma, fame, and prosperity?

Answer:

This is a very profound and important question.

In the *Mahābhārata*, we often come across expressions like “Śrī Kṛṣṇa said” or “Vāsudeva said.” However, in the Bhagavad Gita, a very special expression is used repeatedly—“**śrī-bhagavān uvāca**”—“Bhagavān said.”

This naturally leads us to ask: *Who is truly worthy of being called Bhagavān?*

The term *Bhagavān* is not used casually. It refers to a being who possesses six divine attributes in **complete fullness**:

- **Aiśvarya (Complete Sovereignty)**: Absolute power and mastery over all creation.
- **Dharma (Perfect Righteousness)**: One who upholds and lives by dharma flawlessly.
- **Yaśas (Eternal Fame)**: One whose glory is pure, unblemished, and timeless.
- **Śrī (Prosperity)**: The abode of all prosperity—where Lakṣmī herself resides.
- **Jñāna (Supreme Knowledge)**: Not merely intellectual knowledge, but Self-realization (*ātma-jñāna*).
- **Vairāgya (Complete Detachment)**: Total freedom from attachment, even while possessing everything.

Many noble qualities are described in the Gītā, especially under *Daivī Sampadā* (divine virtues). But Bhagavān is not one who has these qualities partially—He is the one in whom **all these qualities exist in their most complete and perfect form**.

Among these, *vairāgya* (detachment) holds a very special place.

A person may possess power, knowledge, or prosperity—but if there is attachment, limitation still remains. Bhagavān, however, is completely beyond attachment.

A beautiful analogy helps us understand this:

Just as a **lotus leaf** remains in water yet untouched by it, in the same way, Bhagavān exists amidst the entire creation, yet remains completely unattached and unaffected.

He acts, yet is not bound by action.

He possesses everything, yet is attached to nothing.

Therefore, one who possesses all divine qualities in totality, and yet remains absolutely free and unattached—that being alone is called *Bhagavān*.

And such is Krishna—the speaker of the Bhagavad Gītā.

That is why the text does not merely say “Kṛṣṇa said,” but reverentially declares:

“Śrī Bhagavān uvāca”—The Supreme Himself spoke.

Kshama Agrawal Ji

Question:

You mentioned that the Gītā Śāstra is “secret” or “profoundly hidden.” I feel something similar. I have memorized all 18 chapters almost like a parrot, and I also listen to your explanations. But after some time, it seems to fade away from my mind. Why is it that what you explain with such depth does not reach our hearts in the same way?

Answer:

This is a very sincere and important question—one that many seekers experience but few express so honestly.

Understanding the Bhagavad Gita is not an event; it is a **process**. It does not happen instantly. It unfolds gradually, layer by layer.

Even after listening for many years—again and again—the knowledge does not settle all at once. It is not because something is lacking in your effort, but because the nature of this knowledge itself is **subtle and transformative**, not merely informational.

What we receive through the Gītā is like **prasāda**—a sacred offering. And just like prasāda, it does not act immediately in a visible way. It slowly assimilates within us. Over time, it begins to settle, to stabilize, and to transform us from within.

At first, it may feel like:

- “I understood it during the session”
- “But later, I cannot recall it clearly”

This is natural.

Because what is happening is not just **memory**, but **inner refinement**.

The Gītā is not meant only to be remembered—it is meant to be **lived, absorbed, and realized**.

A very important insight from today’s discussion helps answer your question.

We reflected on Arjuna’s state—his humility, his confusion, and most importantly, his **surrender**.

If we approach the Gītā only intellectually—like memorizing or analyzing—it remains at the level of the mind.

But when we approach it with the same attitude as Arjuna:

- “I do not fully understand”
- “I want to understand”
- “Please guide me”

—then the teaching begins to **enter the heart**.

This shift is crucial.

It is the difference between:

- Learning *about* the Gītā
- And being *transformed by* the Gītā

When we pray sincerely:

“Just as You guided Arjuna, please guide me. Help me understand what is truly beneficial for me.”

—then the Gītā responds.

It begins to work within us silently.

Gradually:

- Our thinking starts changing
- Our reactions become calmer
- Our clarity improves
- Our attachment reduces

And this happens so subtly that we may not even notice it at first.

But one day, we realize:

“What once felt difficult is now natural.”
“What once felt external has become a part of me.”

This is the true assimilation of knowledge.

That is why the Gītā is called “secret”—not because it is hidden, but because it reveals itself only when approached with the right inner attitude.

So there is no need to feel discouraged.

What you are doing—listening, memorizing, reflecting—is already the path. Continue with patience, sincerity, and a spirit of surrender.

The knowledge is working within you—even now.

And in time, it will blossom fully.

Darshan Amin Ji

Question:

Krishna says that we have been given the freedom to act in this life—we can make choices and act as we wish. At the same time, it is also said that whatever is destined will happen, and that everything ultimately happens according to God’s will. This creates confusion—are things happening because of our actions, or is everything predetermined by God?

Answer:

This is a very thoughtful question, and it touches the very core of the teaching of the Bhagavad Gita.

At first, it appears that there is a contradiction. On one hand, Bhagavān gives us freedom to act. On the other, we hear that everything happens according to destiny or divine will. But when understood correctly, both these truths coexist in harmony.

The key lies in understanding **karma (action)** and its results.

Bhagavān clearly teaches:

Karmaṇy-evādhikāras te mā phaleṣu kadācana

“You have a right only to perform action, never to its results.”

This establishes an important principle:

We are free in performing actions, but not in deciding their results.

Now, how does this work?

Whatever we experience in life is the result of karma—either from past lives or from this very life. These karmas operate in three ways:

• **Immediate Result (Kriyamāṇa Karma):**

Some actions give instant results. For example, if you feel thirsty and drink water, the thirst is quenched immediately.

• **Accumulated Karma (Sanchita Karma):**

Some actions do not give results immediately. Their effects are stored. For example, when you study for an exam, the result comes later. Until then, it remains accumulated.

• **Destined Karma (Prārabdha Karma):**

When accumulated karma matures and begins to give results in the present life, it is called prārabdha. This is what we commonly refer to as destiny.

Thus, what we call “destiny” is nothing but the unfolding of past actions. It is not something arbitrarily imposed.

At the same time, it is also true that nothing happens outside the divine order of Bhagavān. However, His will does not function as random interference. It operates through the perfectly just law of karma.

Bhagavān Himself says that He neither takes anyone’s merit nor their sins. Each individual experiences the results of their own actions.

So we can understand it like this:

• **Destiny is past karma unfolding**

• **Free will is present karma being created**

Both are simultaneously active in our life.

A simple example makes this clear:

You are free to sow seeds (your actions), but once sown, the fruit will come according to the nature of the seed. You cannot plant a mango seed and expect a different fruit.

However, Bhagavān does not leave us bound to this cycle forever. He also shows the path to freedom.

When actions are performed:

- With attachment → they bind
- With expectation → they bind
- With ego → they bind

But when actions are performed:

- As duty (dharma)
- With sincerity
- And offered to Bhagavān without attachment to results

—then they do not bind.

This is the essence of Karma Yoga.

Bhagavān's guidance is simple yet profound:

Perform your duty sincerely, and surrender the results to Me.

In this way, both truths come together beautifully:

- We are free to act
- The results unfold according to the law of karma under divine order

When this understanding becomes clear, confusion disappears.

Instead of feeling trapped by destiny or burdened by choice, one begins to live with clarity, acceptance, and inner peace.

And gradually, one rises above the cycle of karma itself.



We are sure you enjoyed reading the Vivechan write-up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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