भगवत् गीता

द्वितीयोऽध्यायः - सांख्य योगः

Chapter 2

Volume 2

अर्जुन उवाच
arjuna uvāca
कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।
kathaṁ bhīṣma mahaṁ saṅkhye droṇaṁ ca madhusūdana |
इषुभिः प्रतियोत्स्यामि पूजार्हौ अरिसूदन ॥ 2-4
iṣubhiḥ pratiyotsyāmi pūjārhau arisūdana ||

गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
gurūnahatvā hi mahanubhāvān śreyo bhoktum bhaikṣya mapīha loke |

हत्वाऽर्थकामान् तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ 2-5
hatvā'rtha kāmān tu gurūnihaiva bhuñjīya bhogān rudhira pradigdhān ||

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
na caita dvidmaḥ kataranno garīyo yadvā jayema yadi vaa no jayeyuḥ |
यानेव हत्वा न जिजीविषामः तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ 2-6
yāneva hatvā na jijīviṣāmaḥ te'vasthitāḥ pramukhe dhārta raṣṭraḥ ||

कार्पण्य दोषो पहत स्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।
karpaṇya doṣo pahata svabhāvaḥ pṛcchami tvām dharma sammūḍha cetāḥ|
यत् श्रेयः स्यात् निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ 2-7
yat śreyaḥ syāt niscitam brūhi tanme śiṣyaste'haṁ śādhi mām tvām prapannam ||2-7

न हि प्रपश्यामि ममापनुद्यात् यच्छोकमुच्छोषणमिन्द्रियाणां ।
na hi prapaśyāmi mamāpanudyat yacchokamuccho ṣaṇam indriyāṇām |
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ 2-8
avāpya bhūmāvasapatnamṛddhaṁ rajyam surāṇāmapi cādhipatyam ||

सञ्जय उवाच *sañjaya uvāca*
एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ।

evamuktvā hṛṣīkeśam guḍākeśaḥ parantapa ।
न योत्स्य इति गोविन्दं उक्त्वा तूष्णीं बभूव ह ॥ 2-9
na yotsya iti govindāṁ uktvā tūṣṇīṁ babhūva ha ॥

तं उवाच हृषीकेशः प्रहसन्निव भारत ।
tam uvāca hṛṣīkeśaḥ prahsanniva bhārata ।
सेनयोरुभयोर्मध्ये विषीदन्तं इदं वचः ॥ 2-10
sena yorubhayormadhye viṣīdantam idaṁ vacaḥ ॥

Awakened by the उत्तिष्ठ मन्त्र *uttiṣṭha mantra* - the call of Sri Krishna to wake up, Arjuna begins to see his problem more and more clearly. He says:

अर्जुन उवाच *arjuna uvāca*
कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।
katham bhīṣmamahaṁ saṅkhye droṇam ca madhusūdana ।
इषुभिः प्रतियोत्स्यामि पूजार्हौ अरिसूदन ॥ 2-4
iṣubhiḥ prtiyotsyāmi pūjārhau arisūdana ॥

मधुसूदन *madhusūdana* and अरिसूदन *arisūdana* - these words literally mean "Destroyer of enemies". Here they are just complimentary names for Sri Krishna. Throughout the भगवत् गीता *bhagavat gītā*, both Sri Krishna and Arjuna are referred to by various complimentary names. It is more a matter of style than of any Upanishadic content; therefore no comments based on the literary meaning of names are necessary for our purpose. Therefore we will simply refer to the individual names. Here Arjuna tells Sri Krishna:

मधुसूधन *madhusūdana* – अरिसूदन *arisūdana* – O! Krishna, please listen to me;

कथं *katham*, भीष्मं द्रोणं च *bhīṣmam droṇam ca*, अहं संख्ये इषुभिः प्रतियोत्स्यामि *ahaṁ sankhye iṣubhiḥ pratiyotsyāmi* - How can I fight shooting arrows against Bhishma and Drona who are पूजार्हौ *pūjārhau* - fit to be worshipped. That is my problem. I do not have any fear or weakness at heart; it is just a question of, with whom I am fighting. Bhishma and Drona do not deserve a fight from me, they deserve worship from me.

Thus Arjuna's vision of his problem has now shifted from some generalities he talked about in Chapter 1, to something specific, namely, while fighting with his enemies, he also has to fight with those who are not only NOT his enemies, but who command his respect. That is how Arjuna <u>now</u> sees his problem.

The Waking-up process together with the resulting shift in the thought-process has already started and it continues. Arjuna is asking himself now:

How did this happen? Why is it that Bhishma and Drona, who are not his enemies, are on the side of Duryodhana? They are there because, Arjuna says in the next verse, because Bhishma and Drona are अर्थकामान् *arthakamān* - which means even though they never approved the criminal ways of Duryodhana, they still sought, accepted and enjoyed the royal hospitality of Duryodhana for so long that they now feel obligated to him so much that they simply cannot abandon Duryodhana in his time of need. That is how Bhishma and Drona are now caught on the side of Duryodhana. They have no escape, but that is their problem.

As far as I am concerned, Arjuna says:

गुरून् अहत्वा हि महानु भावान्
gurūn ahatvā hi mahānu bhāvān
श्रेयः भोक्तुं भैक्ष्यं अपि इह लोके ।
śreyaḥ bhoktum bhaikṣyam api iha loke |
हत्वा अर्थकामान् तु गुरून् इहैव
hatvā arthakāmān tu gurūn ihaiva
भुञ्जीय भोगान् रुधिर प्रदिग्धान् ॥ 2 - 5
bhuñjīya bhogān rudhir pradigdhān ||

For me, it is श्रेयस् *śreyas* - it is Absolutely the best, if I could take to the life style of a Sanyasi and live on भिक्षा *bhikṣā* - live on alms in this world without killing the respected Teachers, rather than killing them and enjoying the royal pleasures of a kingdom gained through a blood-stained victory.

Thus Arjuna's thoughts have shifted again. He is now gaining a dispassion for worldly enjoyments. He now realizes that what he really needs is श्रेयस् *śreyas* - That which is the Absolute Best - That which gives Absolute Peace and Happiness for himself at all times.
In Vedantic language, श्रेयस् *śreyas* is another word for मोक्ष *mokṣa* - Absolute Freedom, Absolute Happiness and Total Fulfillment in life.

If it is श्रेयस् *śreyas* that I really need, Arjuna continues in the next verse:

न च एतत् विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जेययुः ।
na ca etat vidmaḥ kataranno garīyo yadva jayema yadi vā no jeyayuḥ |
यानेव हत्वा न जिजीविषामः ते अवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ 2 - 6

yāneva hatvā na jijīvaṣāmaḥ te avasthitāḥ pramukhe dhārta raṣṭraḥ ||

न च एतत् विद्मः *na ca etat vidmaḥ* I do not know
नः कतरत् गरीयः *naḥ katarat garīyaḥ* means नः किं श्रेष्टतरं *naḥ kiṁ śreṣṭataraṁ* - which is better for us
यद्वा जयेम *yadvā jayema*, यदि वा नो जयेयुः *yadi vā no jayeyuḥ* - whether we should conquer them, or they conquer us - "they" means,
यान् एव हत्वा ते अवस्थिताः प्रमुखे धार्तराष्ट्राः *yān eva hatvā te avasthitāḥ pramukhe dhārta raṣṭraḥ*, न जिजीविषामः *na jijīviṣāmaḥ* - these very sons of Dhritarashtra standing before us, after killing whom we should not care to live.

Is it better that I live a life of Sanyasi, living on alms, or I live the life of a king with blood stained victory, <u>this</u> I do not know, because, I feel, whether victory is for us or for them, either way it is useless. If they are going to win, then it is useless to fight; if we are going to win, even then we are defeated, in the sense that we do not care to live after killing <u>all</u> those standing on the Duryodhana side. Thus, whether we win or lose, that is not going to bring श्रेयस् *śreyas* - abiding Peace and Happiness, to my mind. Therefore, what should I do? I do not know - <u>That</u> is my problem.

Thus Arjuna has now discerned his problem. What he needs is श्रेयस् *śreyas*. What he should do to gain That श्रेयस् *śreyas* he does not know. That is his problem. Therefore, he tells Sri Krishna:

कार्पण्य दोष उपहत स्वभावः पृच्छामि त्वां धर्म संमूढचेताः ।
karpaṇya doṣa upahat svabhāvaḥ pṛcchāmi tvām dharma samūḍha cetāḥ |
यत् श्रेयः स्यात् निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नं ॥ 2 - 7
yat śreyaḥ syāt niṣcitam brūhi tanme śiṣyaste'haṁ śādhi māṁ tvām prapannaṁ ||

This is a very beautiful verse in the भगवत् गीता *bhagavat gītā*. This is a prayer verse for every one of us. The mind of Arjuna is opening, and it becomes receptive to Gita Upadesa - The Teachings of The भगवत् गीता *bhagavat gītā*. just at this point in time. Please listen to what he says now:

कार्पण्य दोष उपहत स्वभावः *karpaṇya doṣa upahata svabhāvaḥ* – O! Krishna, I realize that I am suffering from a दोष *doṣa* - a defect or blemish in me. What is the blemish - it is कार्पण्य दोष *karpaṇya doṣa* - the blemish arising from my disposition of miserliness.

कृपण *kṛpaṇa* means a miser. In the Upanishadic language, a miser is (according to Brihad. Upanishad 3.8.10)

यः आत्मानं अविधित्वा (न ज्ञात्वा) अस्मात् लोकात् प्रैति -> सः कृपणः
yaḥ ātmānam avidhitvā (na gnyātvā) asmāt lokat praiti -> saḥ kṛpaṇaḥ

A कृपण *kṛpaṇa* - a miser is one who departs from this world without knowing one's own real nature through failure to make use of one's own God given faculties. All our God-given faculties are meant only for one purpose, namely, to gain knowledge of one's own Real Nature. Instead of using one's own faculties to gain such Self-Knowledge, if one dissipates one's energies in the never-ending धर्म *dharma*, अर्थ *artha*, काम *kāma* pursuits only, such a person is called कृपण *kṛpaṇa* - a miser. In that sense, every one of us is suffering from the कृपण दोष *kṛpaṇa doṣa* - blemish of disposition of miserliness, in the use of God-given faculties to gain Self-Knowledge.

Fortunately, this कृपण दोष *kṛpaṇa doṣa* is a rectifiable blemish, and the process of rectification is achieved through the Teachings of भगवत् गीता *bhagavat gītā*. That is why Gita is relevant to every one of us.

Arjuna says:

कार्पण्य दोष उपहत स्वभावः *kārpaṇya doṣa upahat svabhāvaḥ* - I am suffering from the blemish of my disposition of miserliness, and this disposition of miserliness is almost destroying my natural abilities (उप-हत-स्वभावः *upa-hat-svabhāvaḥ*) The greatest treasure of a person is one's own self, more particularly one's own विवेक बुद्धि *vivek buddhi* - faculty of discrimination. There are various levels of विवेक *vivek* - the highest विवेक *vivek* is नित्य-अनित्य विवेक *nitya-anitya vivek* - the ability to discriminate between what is eternal and what is transient. If this विवेक *vivek* has not taken place in one's life, it is as good as a waste of life. Such waste of life is due to कार्पण्य दोष *kārpaṇya doṣa*, and because of this कार्पण्य दोष *kārpaṇya doṣa*.
Arjuna says:

धर्म संमूढचेताः *dharma samūḍha cetāḥ* - my mind is not functioning, even with respect to determining what is धर्म *dharma* and what is अधर्म *adharma* - what is proper and what is improper. Therefore,
त्वां पृच्छामि *tvam pṛcchāmi* - I ask you

निश्चितं ब्रूहि तत् मे *niscitam brūhi tat me* - please tell me decisively (without creating doubts in my mind)
यत् श्रेयः स्यात् *yat śreyaḥ syāt* - That which is श्रेयस् *śreyas* - that which is The Absolute Best for me to do, That which will give Absolute Peace and Happiness for me at all times. Please tell that to me, in definite and decisive terms;
शिष्यस्तेऽहं *śiṣyaste'haṁ* - I am your disciple. Please accept me as your disciple.
त्वां प्रपन्नं *tvām prapannaṁ* means त्वं शरणं गतः अस्मि *tvam śaraṇam gataḥ asmi* - I surrender myself to you, which means, I detach myself from everything else that is binding on me, and I commit myself to you totally. Thus I surrender to you totally;
शाधि मां *śādhi mām* – मां शिक्षय *mām śikṣaya* - please teach me. Please teach me the means for gaining श्रेयस् *śreyas* - Absolute Peace and Happiness, which is same as मोक्ष *mokṣa* - Absolute Freedom and Total Fulfillment in life.

By surrendering to Sri Krishna, seeking श्रेयस् *śreyas* or मोक्ष मार्ग *mokṣa mārg* - the means for gaining Absolute Peace and Happiness in life, the means for gaining मोक्ष *mokṣa* - Arjuna has now become a मुमुक्षु *mumukṣu* - one with the right attitude for gaining SELF-Knowledge. Arjuna is no longer interested in any kind of transient Peace and Happiness. It is clear to him that what he needs is only श्रेयस् *śreyas* - Absolute Everlasting Peace and Happiness. He makes that very clear to Sri Krishna by saying:

न हि प्रपश्यामि ममापनुद्यात् यच्छोकमुच्छोषणमिन्द्रियाणां ।
na hi prpaśyāmi mamāpanudyat yacchokamucchoṣaṇam indriyāṇām |
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यं ॥ 2-8
avāpya bhūmāva sapatnamṛddhaṁ rajyam suraṇāmapi cādhipatyam ||

न हि प्रपश्यामि *na hi prapaśyāmi* - Indeed, I do not at all see - I do not at all think - what?
भूमौ असपत्नं ऋद्धं राज्यं अवाप्य अपि *bhūmau asapatnaṁ ṛddhaṁ rajyaṁ avāpya api* - even gaining the unrivalled and prosperous kingdom on earth, and
सुराणां आधिपत्यं अवाप्य अपि *suraṇāṁ ādhipatyaṁ avāpya api* - even gaining the over lordship of the Devas and heavens
मम शोकं अपनुद्यात् *mama śokaṁ apanudyāt* - can remove my शोक *śoka* - my sadness, sorrow and distress,
यत् शोकं मम इन्द्रियाणां उच्छोषणं *yat śokaṁ mama indriyāṇām ucchoṣaṇam* - which शोक *śoka* dries up, incapacitates all my senses and faculties.

Neither gaining the Lordship of this unrivalled and prosperous kingdom on earth, nor gaining the over lordship of the heavenly kingdom of Devas, nor gaining both of them, can remove my acute शोक *śoka* - sadness, sorrow and distress, which incapacitates all my senses and faculties. Therefore I am not interested in gaining any kingdom any more. Please teach me, in definite and decisive terms, That which will lead me to श्रेयस् *śreyas* - मोक्ष *mokṣa* - Absolute Peace, Freedom and Happiness. Thus Arjuna has expressed his Absolute dispassion (विराग *virāga*) to the enjoyment of fruits of his own actions, here or hereafter, and he has thus become ready for आत्मज्ञानं *ātma gnyānam* - Self-Knowledge - Absolute Freedom and Total Fulfillment in life.

A big change has taken place in the mind of Arjuna now. The agitations have now subsided. The problem has now been discerned. What Arjuna wants is श्रेयस् *śreyas* - which is मोक्ष *mokṣa*, and nothing else can satisfy his needs. That has become clear to his mind and बुद्धि *buddhi*. He has the greatest Teacher in front of him at this time in the Form of Sri Krishna. He surrenders to Sri Krishna and asks him to teach.

यत् श्रेयः स्यात् *yat śreyaḥ syāt* - That which is the Absolute Best for him to do; his mind is now ready for that Knowledge, and, for the time being, he is not interested in anything else. Reporting this situation, Sanjaya says;

सञ्जय उवाच *sañjaya uvāca*
एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
evamuktvā hṛṣīkeśa guḍakeśaḥ parantapaḥ ।
न योत्स्य इति गोविन्दं उक्त्वा तूष्णीं बभूव ह ॥ 2-9
na yotsya iti govindaṁ uktvaa tūṣṇīṁ babhūva ha ॥

Having said this to Sri Krishna, Arjuna added the words, "न योत्स्ये *na yotsye* " - I will not fight", and then became silent, which means that his entire body, mind and intellect is turned towards Sri Krishna in an attentive and devotional mood.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
tamuvāca hṛṣīkeśaḥ prahasanniva bhārata ।
सेनयोरुभयोर्मध्ये विषीदन्तं इदं वचः ॥ 2-10
senayorubhayormadhye viṣīdanti idaṁ vacaḥ ॥

Sri Krishna then responds to Arjuna, with a smile - प्रहसन् इव *prahasan iva* - as if smiling, which means, Sri Krishna is obviously pleased to see Arjuna ready for SELF-

Knowledge - आत्म ज्ञानं *ātma gnyānam* - ईश्वर ज्ञानं *īsvar gnyānam* - ब्रह्मविद्या *brahma vidyā* - spiritual Knowledge, and one of the missions of His own Avatara (incarnation) is now being fulfilled through His Teachings to Arjuna, thereby to all humanity for all generations to come.

Sri Krishna accepts Arjuna as the disciple. Sri Krishna's smiling face inspires confidence in Arjuna.

तं उवाच हृषीकेशः प्रहसन् इव भारत ।
tam uvāca hṛṣīkeśaḥ prahsan iva bhārata |
सेनयोः उभयोः मध्ये विषीदन्तं इदं वचः ॥ 2-10
senayoḥ ubhayoḥ madhye vāṣīdantam idāṁ vacaḥ ||

Stationed in between the two armies, Sri Krishna spoke these words, to the sorrow-stricken Arjuna. The गीतोपदेश *gītopadeśa* - The Gita Teaching, starts with the next verse. Sri Krishna starts with the words: अशोच्यान् अन्वशोचस्त्वं *aśocyān anvaśocastvam...* and ends with the words मा शुचः *mā śucaḥ* in verse 66 of Chapter 18.

Sri Krishna starts by saying "O! Arjuna, you are worried unnecessarily", and ends by saying "Don't worry, I will take care of you". In between these words, there is an entire teaching on the nature of Existence - the Nature of जीव-जगत् *jīva-jagat* and ईश्वर *īsvar*, and the most practical philosophy for right conduct in everyday life, leading to Absolute Happiness and Total Fulfillment in life, which is indeed the teaching of all our scriptures - the Vedas and the Upanishads.

From here on, we are not particularly concerned with the Mahabharata War as an episode in human history, except in terms of context. On the other hand, we are concerned with the incessant war going on within every one of us, between the forces of good and bad, in our every day life. This war is of every human being, who is mature enough to realize that Joy of Life lies only in Enlightenment of the Best and the Highest in one's own self; and That is आत्म ज्ञानं *ātma gnyānam* - ईश्वर ज्ञानं *īsvar gnyānam* - Self-Knowledge - God Realization.

Striving towards such Enlightenment - such Self-Knowledge - such God-Realization

- IS our heritage;
- IS our philosophy;
- IS our culture;
- IS our religion.

In order to gain such Enlightenment, one has to overcome so many obstacles within oneself - that is the great war one has to fight every day of one's life. In this war itself, there is no violence. There are no bows and arrows, bombs or shells. There is no bloodshed. There is no death. There is only a continuous process of self-endeavour, to uplift oneself, which itself is a process of continuous joy.

The destructive weapons of ordinary war are completely useless in this process of self-endeavor. The weapons needed to succeed in this war are constructive ones, and they are: अमानित्वं *amānitvam*, अदम्बित्वं *adambitvam*, अहिँसा *ahiṁsā* - humility, modesty, non-violence, etc., about which we will talk in Chapter 13.

Among all our weapons in this process of self-endeavor, the most powerful one is अहिँसा *ahiṁsā* - non-violence in thought, word and deed. That is why our Scriptures say अहिँसा परमो धर्मः *ahiṁsā paramo dharmaḥ* – Non-violence is the supreme code of conduct in daily life. The भगवत् गीता *bhagavat gītā* unfolds the Power of अहिँसा *ahiṁsā* - Non-violence, for self-upliftment. The Teachings of The भगवत् गीता *bhagavat gītā* are universal, applicable to all human beings, at all times, under all circumstances.

Simply because these teachings occurred in the context of the महाभारत *mahā bhārata* war, they do not constitute an incitement to violence of any kind, anywhere, at any time, under any circumstance. On the contrary, the Teachings of the भगवत् गीता *bhagavat gītā* unfold the Power of the all-inclusive ईश्वर भक्ति *īsvar bhakti* and ईश्वर ज्ञानं *īsvar gnyānam* - to dispel Self-ignorance and gain Extraordinary Enlightenment, Fulfillment and Joy of Life for every human being.

It is That गीतोपदेश *gītopadeśa* - The Gita Teachings which we will be starting to read next time.