# Depression Management

## Slokam (Chapter 2, Sloka 3)

क्लैब्यं मा स्म गम: पार्थ नैतत्त्वय्युपपद्यते |

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप || 3||

## Translation

O Parth, it does not befit you to yield to this unmanliness. Give up such petty weakness of heart and arise, O vanquisher of enemies.

## Commentary

Successfully treading the path of enlightenment requires high spirits and morale. One needs to be optimistic, enthusiastic, and energetic to overcome the negativities of the material mind, such as sloth, the rut of habit, ignorance, and attachment. Shree Krishna is a skilful teacher, and thus having reprimanded Arjun, He now enhances Arjun’s internal strength to tackle the situation by encouraging him.

By addressing Arjun as the son of Pritha (another name for Kunti), Shree Krishna invokes him to remember his mother Kunti. She had worshipped Indra, the chief of the celestial gods, and with his blessings Arjun was born. Hence, he was endowed with extraordinary might and valour, similar to that of Indra. Shree Krishna is reminding him of this, encouraging him not to yield to this impotence, which does not befit his illustrious parentage. Again, He addresses Arjun as Parantapa, or conqueror of enemies, indicating to him to vanquish the enemy that has arisen within him, namely, the desire for dereliction of his dutiful action as a Kshatriya, or warrior class prince.

Shree Krishna goes on to explain that the way he is feeling is neither moral duty nor true compassion; rather, it is lamentation and delusion. It has its roots in weakness of mind. If his behaviour was truly based on wisdom and mercy, then he would experience neither confusion nor grief.

## Sloka (Chapter 2, Sloka 14)

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदु:खदा: |

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत || 14||

## Translation

O son of Kunti, the contact between the senses and the sense objects gives rise to fleeting perceptions of happiness and distress. These are non-permanent, and come and go like the winter and summer seasons. O descendent of Bharat, one must learn to tolerate them without being disturbed.

## Commentary

The human body houses five senses—the senses of sight, smell, taste, touch, and hearing—and these, in contact with their objects of perception, give rise to sensations of happiness and distress. None of these sensations is permanent. They come and go like the changing seasons. Although cool water provides pleasure in the summer, the same water gives distress in the winter. Thus, both the perceptions of happiness and distress experienced through the senses are transitory. If we permit ourselves to be affected by them, we will sway like a pendulum from side to side. A person of discrimination should practice to tolerate both the feelings of happiness and distress without being disturbed by them.

The technique of Vipassana, which is the primary technique of self-realization in Buddhism, is based on this principle of tolerance of sense perceptions. Its practice helps eliminate desire, which, as stated in the four noble truths (the truth of suffering, the truth of the origin of suffering, the truth of the cessation of suffering, and the truth of the path leading to the cessation), is the cause of all suffering. This is not surprising considering that Buddhist philosophy is a subset of the vast Vedic philosophy.