



# **BHAGAVAD GITA**

with  
***SHANKARABASHYAM***

---

## **CHAPTER 2**

### **VERSE 26 TO 41**

**VOLUME - 06**

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# **CHAPTER 2**

## **SANKHYA YOGA**

*(Yoga of Knowledge)*

***VERSE 26 TO 41***

**TOPIC 250 TO 320**

## 250) Introduction to Chapter 2 - Verse No. 26 : Starts

आत्मनः अनित्यत्वम् अभ्युपगम्य इदम् उच्यते—

**ātmanaḥ anityatvam abhyupagamya idam ucyatē –**

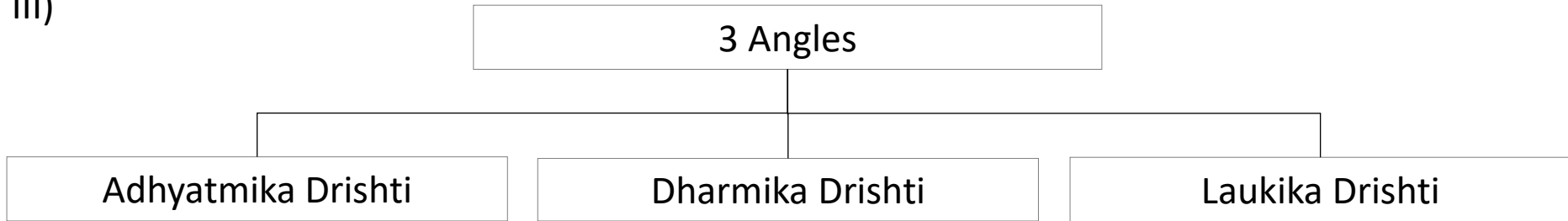
Granting for Argument's sake the Non-eternality of the Self, the following Observation is made :

I) Verse 25 – Atma - Anatma Viveka Topic over

II) Moolam :

- Krishna gives Arguments from 3 Angles

III)



a) Adhyatmika Angle :

- Atma Angle - Philosophical Drishti no Grief because Atma Angle, no one Killed, no one Killing.

## **b) Dharmica – Moral Angle :**

- Killing not Papam because you are killing for the Sake of Dharma, not wrong.

## **c) Laukika Drishti :**

- From Worldly Angle, having coming to the Battle, if you run away, you will loose your name and fame.

d) Protect your prestige

e) Verse 25 - Adhyatmika Drishti over.

f) Next Dharmica Drishti

## **IV) Aside Discussion :**

a) Abyupethya Angle Verse 26 and 27 Accepting a Position.

b) Even if Atma is Perishable

- Established Atma is imperishable
- Then also, you can't Cry
- What is perishable, will die, why are you Crying over the fact.

c) Atmanaha - Anityatvam Abyupagamya

- Assuming Mortality of Atma, Don't grieve

## **Revision : Chapter 2 - Verse 26 - Introduction :**

### **I) Verse 12 to 25 :**

- Atma – Anatma Viveka.



II) To remove Arjuna's hesitation to fight the war, Atma Vidya was taught.

III)

Arjuna	Bhishma
Atma	Atma

a) Bhishma's Death :

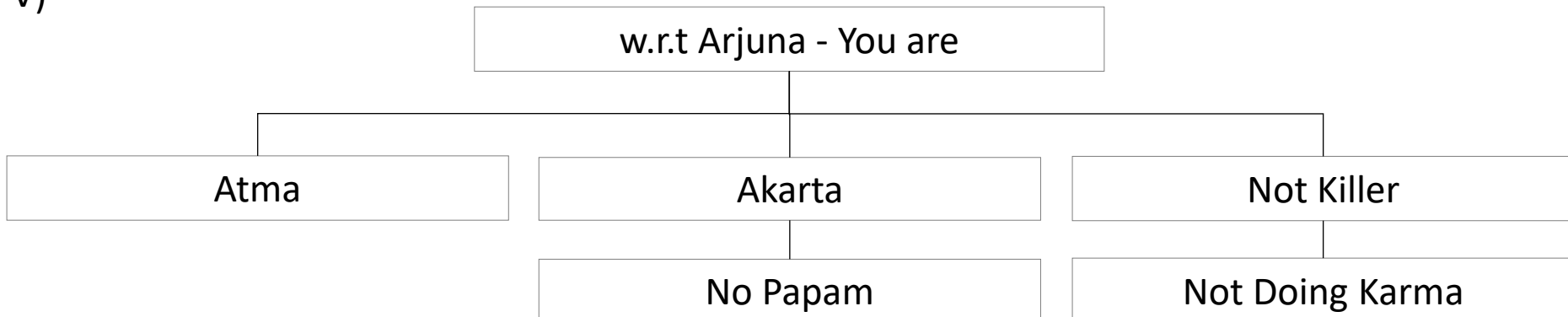
- Bhishma is Atma, eternal.
- Bhishma does not Die
- Don't Grieve over Death of anyone.

b) Nityatvam of everyone highlighted in Verse 12 to 25

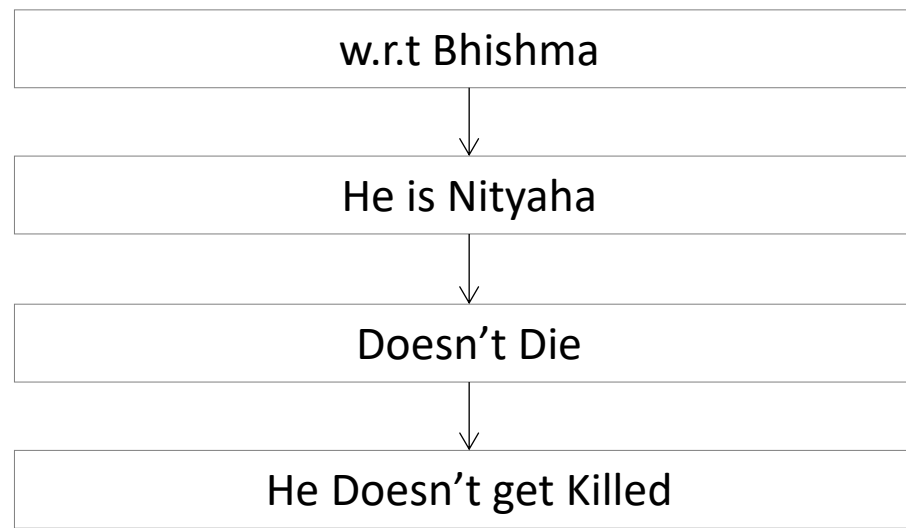
IV) Arjuna Looked himself as Karta

- Killing Action will produce Papam
- Papameva Ashrayaye Asmat.

V)



VI)



**VII) Na Anushochitum Arhasi :**

- Without Grief fight the war
- Philosophical Answer to Arjunas Problem.

**VIII) Dharmic Answer later**

**IX) Verse 26 and 27 – Abyupethya Vada :**

- Suppositional Argument

X) Suppose Atma is Anityam, like the Atmachara Buddha Matam, Atma of Kshanika Vigyana Vada.

a) Suppose Atma is Subject to Birth, Death Constantly

**b) Buddha Matam :**

- Every Kshanam, Atma is Changing.

### c) Dakshinamoorthi Stotram :

देहं प्राणमपीन्द्रियाण्य प चलां बुद्धं च शून्यं वदुः  
स्त्री बालान्ध जडोपमास्त्वह मति भ्रान्ताभृशं वादिनः ।  
मायाशक्ति वलासकल्पित महाव्यामोह संहारिणे  
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ५ ॥

dehaṃ prāṇamapīndriyāṇyapi calāṃ buddhiṃ ca śūnyaṃ viduḥ  
strī bālāndha jaḍopamāstvahamiti bhrāntābhr̥śaṃ vādinah |  
māyāśakti vilāsakalpita mahāvyāmoha saṃhāriṇe  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 5 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

d) Flowing temporary Consciousness is Atma (For Vedantin Reflected Consciousness and Mind - Vrutitis)

e) Atma is Nitya Jatam, Nitya Mrutam

f) Constantly born and Gone, within one life itself, if this is your Supposition.

g) Then also you cannot grieve.

h) This is Topic in Verse 26 and 27.

i) Atma Anityatvat Abyupagamyam

j) Suppose Atma is Anityam for Argument sake

k) Nothing to grieve you have to fight.

अथ चैनं नित्यजातं  
नित्यं वा मन्यसे मृतम् ।  
तथापि त्वं महाबाहो  
नैवं शोचितुमर्हसि ॥ २-२६ ॥

**atha cainam nityajātam  
nityam vā manyasē mṛtam |  
tathā'pi tvam mahābāhō  
naivam śōcitum arhasi || 2-26 ||**

But, even if you think of him as being constantly born and constantly dying, even then, O mighty-armed, you should not grieve.[Chapter 2 - Verse 26]

**Gist :**

**I) Athacha :**

- Change of Topic
- Atmanaha Nityatvam is over

**II) Assume Atma is Anityam**

**III) Nitya Jatam Nitya Mritam**

a) Nitya - not eternal, Constantly, Continuously, Changelessly, Adverbial word

- Qualifies Birth - Death

b) Nitya Jatam – Constantly born Nitya Mritam = Constantly dies.

c) Kshanika Vigyana Vada

d) Krishnas Reply

**II) Shochitum Na Arhasi :**

- You can't Afford to Grieve.

अथ चैनम् इति ॥ अथ च इति अभ्युपगमार्थः । एनं प्रकृतम् आत्मानं नित्यजातं  
लोकप्रसिद्ध्या प्रत्यनेकशरीरोत्पत्तिं जातो जातः इति वा मन्यसे, तथा प्रतितत्तद्विनाशं नित्यं वा  
मन्यसे मृतं मृतो मृतः इति; तथापि तथाभावेऽपि आत्मनि त्वं महाबाहो न एवं शोचितुम् अर्हसि,  
जन्मवतः नाशः नाशवतः जन्म च इति एतौ अवश्यम्भाविनौ इति यस्मात् ॥

‘atha ca’ iti abhyupagamārthaḥ | ēnam prakṛtam ātmānam nitya-jātam lōkaprasiddhyā  
prati-anēka-śarīra-utpattim jāto jāta iti manyasē | tathā prati-tad-vināśam nityam  
vā manyasē mṛtam mṛto mṛta iti | tathāpi tathā-bhāvinī api ātmani tvam mahābāhō ēvam  
na śōcitum arhasi, ‘janmavatō nāśō; nāśavatō janma ca’ iti ētau avaśyam-bhāvinau iti ॥ 2-26 ॥

The words Atha Ca have the Sense, ‘Granted’. On the Basis of popular notion if you think that this Self is Perpetually born with the Birth of the Bodies it indwells, and that it Perpetually dies with their Destruction, still, O hero! You ought not to grieve with regard to it, because what takes Birth undergoes destruction and what is destroyed necessarily takes birth.

## 253) Bashyam : Chapter 2 - Verse No. 26 Starts

अथ च इति अभ्युपगमार्थः । एनं प्रकृतम् आत्मानं नित्यजातं लोकप्रसिद्ध्या  
प्रत्यनेकशरीरोत्पत्तिं जातो जात इति मन्यसे । तथा प्रतितद्विनाशं नित्यं  
वा मन्यसे मृतं मृतो मृत इति ।

‘atha ca’ iti abhyupagamārthaḥ | ēnaṁ prakṛtaṁ ātmānaṁ nitya-jātaṁ lōkaprasiddhyā  
prati-anēka-śarīra-utpattiṁ jātō jāta iti manyasē | tathā prati-tad-vināśaṁ nityaṁ  
vā manyasē mṛtaṁ mṛtō mṛta iti |

### I) Atha Cha iti :

- Abyugamapartaha - Temporary Acceptance, for sake of Argument, Suppose.

### II) Yenam = Prakrutam Atmanam = Atma under Discussion

### III) Nitya Jatam :

- As it is popular in the world, widely Assumed.

a) When Everytime physical body is born, this is not 1<sup>st</sup> Body

b) Along with Arrival and Departure of every body.

c) Atma is born, Assumed popularly in the world

d) Nobody Says - Rama is eternal, my Daughter has existed in Purva Janma also, he has Assumed just a Physical body.

e) Vasamsi Jeernani, Yatha Vihaya

f) Nobody has Shastriya Drishti

**g) Everybody has Laukika Drishti :**

- When the Body is born take Jiva itself is born.

h) Rama, Krishna is born alongwith Every birth of body, Jivas Birth happens.

i) In the same Manner, when everytime body is gone, Nityam Mritam, Constantly Dying.

j) Along with everybody, Jiva is also Dying

k) Deha Nashe - Dehi Nashaha

Sharira Nashe - Sharira Nashaha

L) This is the Misconception of the people

m) Laukika Popular Misconception

n) He is gone we think.

**254) Bashyam : Chapter 2 - Verse No. 26 Starts**

तथापि तथाभाविनि अपि आत्मनि त्वं महाबाहो एवं न शोचितुम् अर्हसि, जन्मवतो  
नाशो नाशवतो जन्म च इति एतौ अवश्यं भाविनौ इति ॥ २६ ॥

tathāpi tathā-bhāvinī api ātmani tvam mahābāhō evam na śōcitum arhasi, 'janmavatō  
nāśō; nāśavatō janma ca' iti ētau avaśyam-bhāvinau iti || 2-26 ||



I) If Atma is Subjected to Birth and Death

- It becomes the Nature of Atma.

II) You can't make a Complaint

a) Logic

- Whatever is Nature of a thing, will have to be Accepted.

b) Fire - Hot

Ice - Cold

Body / Atma – Born, gone

c) Nature can't be changed – Why?

- What can't be changed is called nature.

d) Better, the Kshanika Vigyana Atma or Anitya Atma as it is

e) Atmani Thatha Bavini Api, even if Atma is of Such a Nature, thatha Baviti.

f) Even, Tvam Mahabavo, Evam Na Shochitum Arhasi

g) Eha Mahabavo, you should not grieve over that.

h) Na Arhasi - Should not, why?

i) Reason in Verse 27

j) Janma Vataha Nasha = Truth of Atma

- Whatever has got Janma will have Nasha, Death.

k) Nashavataha Janma Whatever Dies will have Punar Janma also – Why?

L) Water heated – Exists in Steam = Punarjanma of water law of Conservation

m) Destruction is Assuming a totally Different form = Punar Janma

n) Janma Vataha - Nasha

Nasha Vataha - Janmacha

o) These 2 Events is bound to Happen, is inevitable

**p) By Grieving you can't change the Nature**

**III) Anvaya - Verse 26 :**

- Eh Mahabavo Athacha Yenam, Nitya Jatam, Nityam Mritum Va Manyase, (Constantly Dying), Thatha Api Tvam Evam Shochitum Na Arhasi.

## 255) Introduction to Chapter 2 - Verse No. 27 : Starts

तथा च सति—

**tathā ca satī —**

Therefore-

**Avashyam Bavinoce :**

- That being so
- Since birth always followed by Death...

जातस्य हि ध्रुवो मृत्युः  
ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे  
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh  
dhruvaṁ janma mṛtasya ca |  
tasmād aparihāryē'rthē  
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 - Verse 27]

I) Birth, Death go together, Therefore Verse 27

**II) 1<sup>st</sup> Line :**

- Whatever is born will have to go

III) Whatever goes will have to be born again, Re-appear

IV) w.r.t Individual and total

V) Over the fact of something, you can never afford to Grieve.

VI) Grief can't change the fact

VII) I can't Accept grief going

- Sorrow does not go

VIII) What is the remedy?

- Can't change the fact.
- Need remedy also

IX) Only one solution – Change, what can be changed

a) What can't be changed?

b) I can change my Mind

**c) Mano Jaya is the only solution when Loka Jaya is not Possible.**

**d) Changing the Mind is Spirituality**

- **Accepting the Choiceless is wisdom.**

e) 2<sup>nd</sup> Line most important Line to Avoid Grief.

**f) Accept the choiceless is the only remedy for Grief.**

g) Choiceless = Apariharyaha Arthaha

= Remediless, Choiceless, Solutionless, Doorless, endless, escapeless, Inevitable.

h)

Apariharyaha	Artha
Choiceless	Fact

i) What is choiceless is called fact

j) This is the essence of Verse 27

**257) Bashyam : Chapter 2 - Verse No. 27 Starts**

जातस्य इति ॥ जातस्य हि लब्धजन्मनः ध्रुवः अव्यभिचारी मृत्युः मरणं ध्रुवं जन्म  
मृतस्य च । तस्मात् अपरिहार्योऽयं जन्ममरणलक्षणः अर्थः [यस्मात् — तस्मात् अपरिहार्ये अर्थे न त्वं  
शोचितुम् अर्हसि । जन्मवतो नाशः नाशवतो जन्म इति च स्वाभाविकश्चेत् अपरिहार्यः सः अर्थः ।]  
तस्मिन् अपरिहार्ये अर्थे न त्वं शोचितुम् अर्हसि ॥

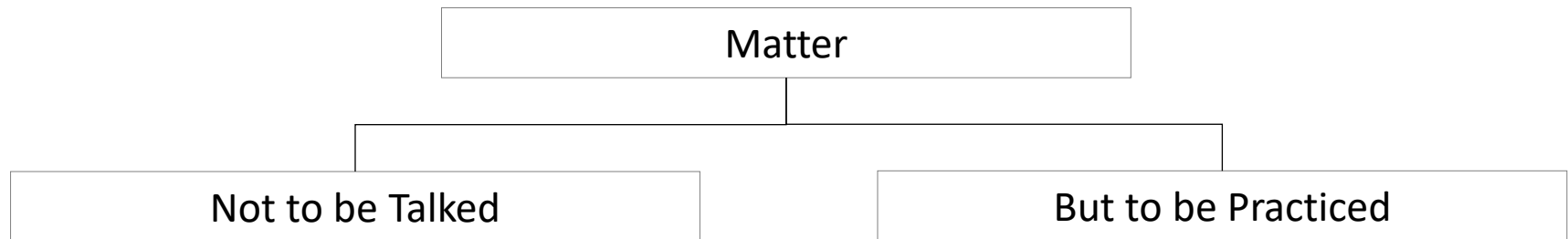
jātasya hi labdha-janmanō dhruvaḥ avyabhicārī mṛtyuḥ maraṇam | dhruvam janma  
mṛtasya ca | tasmād aparihāryaḥ ayaṁ janma-maraṇa-lakṣaṇaḥ arthaḥ | tasmin  
aparihāryēarthēna tvaṁ śōcitum arhasi || 2-27 ||

For one who is born, i.e. who has taken Birth, Death is an inevitable concomitant; so too is birth for one who dies. Therefore the sequence of Birth and Death is unavoidable, and is a Matter of Course. Hence you ought not to grieve for it.

I) Not big logical part to be explained, hence small commentary

## II) What is Choiceless will have to be Accepted, endured.

III)



IV) Matter for implementation, not for Talking

V) Even Bhagawan also can't change your thoughts

VI) If so, he would have removed all your worries

VII) We manage to worry, shows even Bhagawan is helpless.

VIII) Matter to be Practiced, not to be taught.

a) Jatasya = Labda Janmanaha

= One who has got birth

b) Druvaha = Avyabichari

= Definite, Certain

c) Mrityu = Maranam Bavati Death

d) Death Certain for Someone who is born

e) **Dhruvam janma Mritasya Cha :**

- Mritasya Janma Dhruvam Bavati

• **For Someone who is Dead, Rebirth is Definite**

f) Therefore, this fact, Apariharyaha, can't be altered, changed

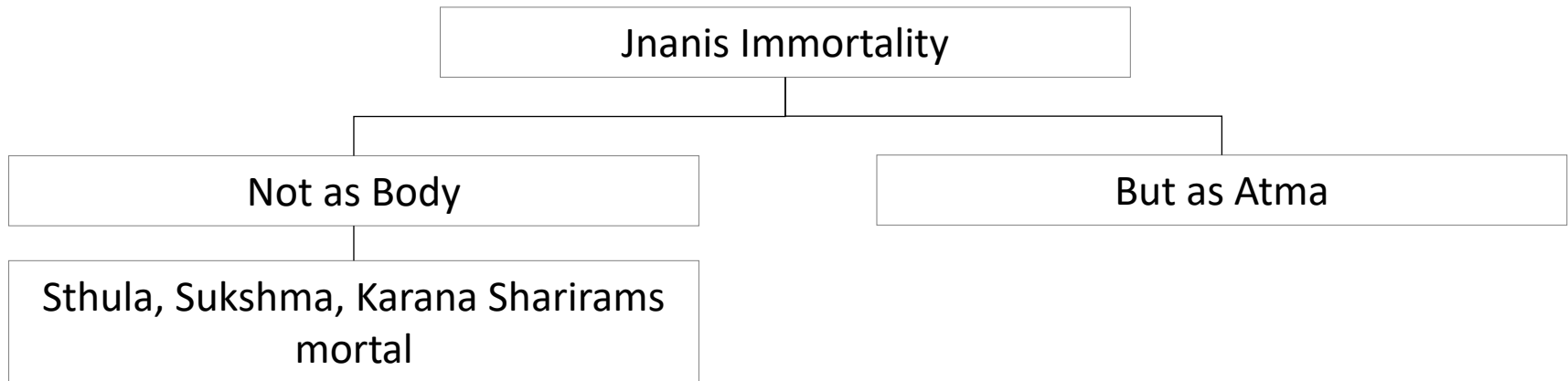
g) Satyavan, Savitri - Story postponing Death, not Avoiding Death

h) Markandeya - Chiranjeevi during one Srishti only

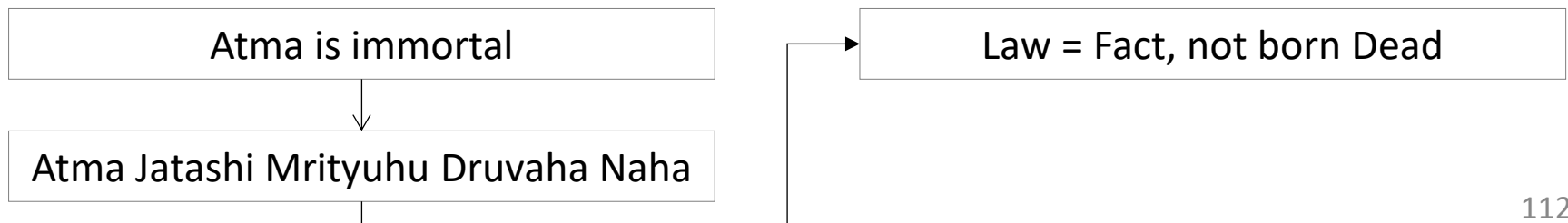
i) During Pralayam Chiranjeevi also Dies

j) Apekshika Chiranjeevi

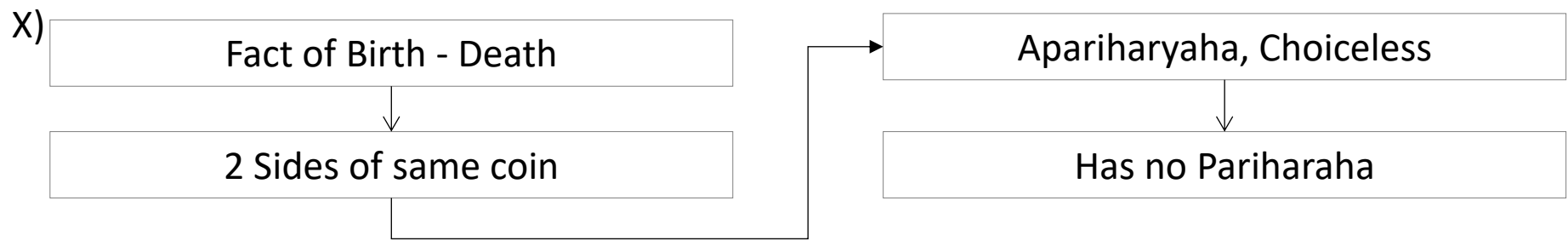
k)



IX)







### XI) Mrityunjayaha Mantra :

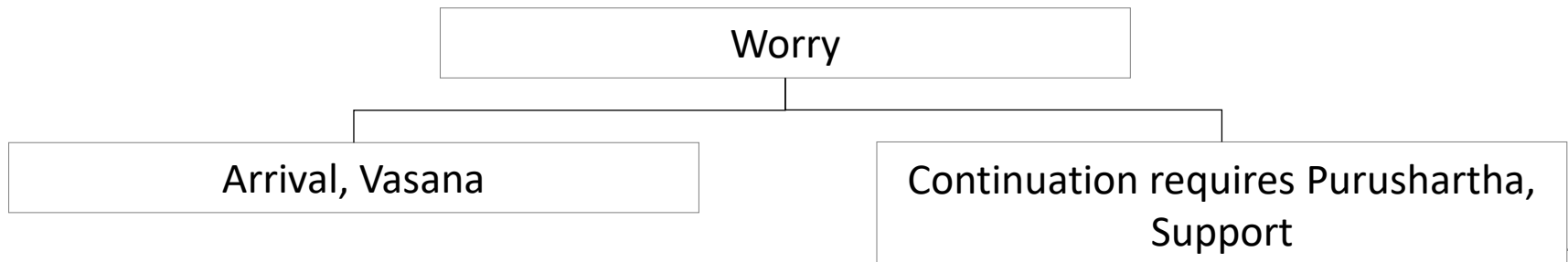
- Not for Bodies immortality, it is for Atma Jnanam.
- Not for Body's immortality.

### XII) Tasmin Apariharye Arthe :

- With Regard to choiceless situation, Shochitum Na Arhasi, Can't grieve.

### XIII) I have Habit of Grieving

- Change the Habit
- You Have to do, by Purushartha, not by Bhagawan.
- Worry - form of thought
- Thought arrival is because of Vasana
- It is because of Purushartha, will power.



## 258) Introduction to Chapter 2 - Verse No. 28 : Starts

कार्यकरणसङ्घातात्मकानि अपि भूतानि उद्दिश्य शोको न युक्तः कर्तुं यतः-

kārya-karaṇa-saṁghātātma-kāni api bhūtāni uddīśya śōkō na yuktaḥ kartum, yataḥ –

It is not reasonable to grieve for beings who are mere bundles of causes and effects, because.

I) Abyupethya Vada is over in Verse 27

II) Krishna only talks about Bhishma, Drona, others as Atma not as Body

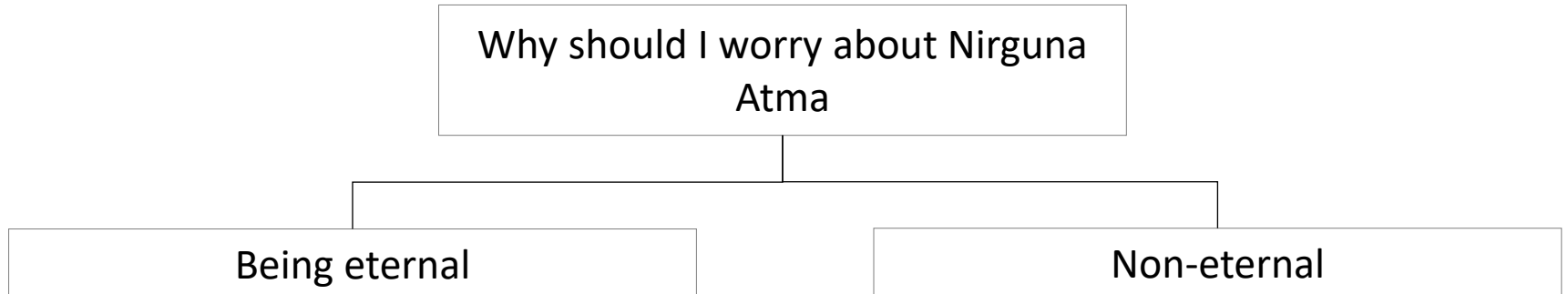
III) Arjuna's Attachment is only towards their Bodies

- Arjuna is worried about Disappearance of Bhishma - Drona, others Death.

IV)

Krishna Talks about Atma	Arjuna
	Talks about Death of Body

V)



VI) My Worry about Shariram of Bhishma, Drona

- I am worried Sharirams will go away.
- What is the Solution for this?

VII) I have 1<sup>st</sup> Talked about the Content Atma - Shariri Drishtya

VIII) Next, Sharira Drishtya

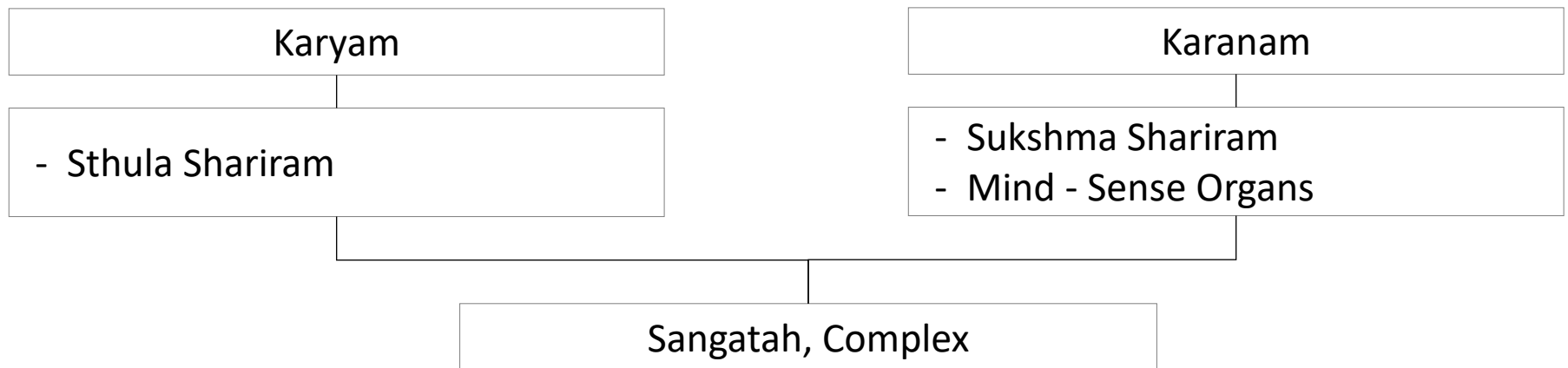
IX) Karya - Karana Sangatani Butani

a) Suppose you are assuming all Jivas are nothing but Bodies.

b) Butani = Living beings Jivas

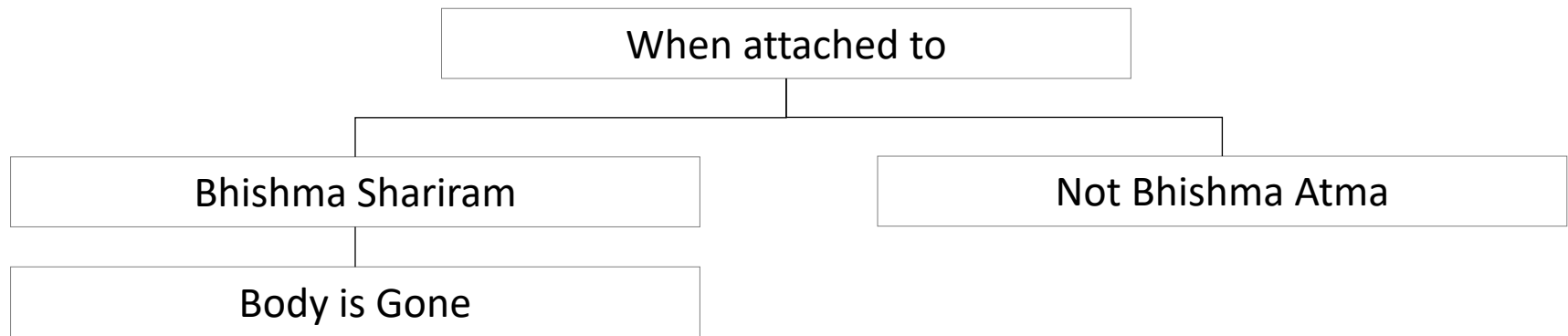
- Are physical (Karya) - Subtle (Karanam) – Sangataha
- Body - Mind Complex.

c)



d) If living beings - Butani are only Body - Mind Complex.

e)



f) Udishya – For that Body's going, Event.

**g) Shokaha Kartum Na Uktaha :**

- You Should not Grieve.

h) Your attachment is to the Body of People not Atma

i) Why?

- I am missing them, life is Vacuum without them.
- What will I do?

अव्यक्तादीनि भूतानि  
व्यक्तमध्यानि भारत ।  
अव्यक्तनिधनान्येव  
तत्र का परिदेवना ॥ २-२८ ॥

avyaktādīni bhūtāni  
vyaktamadhyāni bhārata |  
avyaktanidhanānyēva  
tatra kā paridēvanā || 2-28 ||

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about? [Chapter 2 - Verse 28]

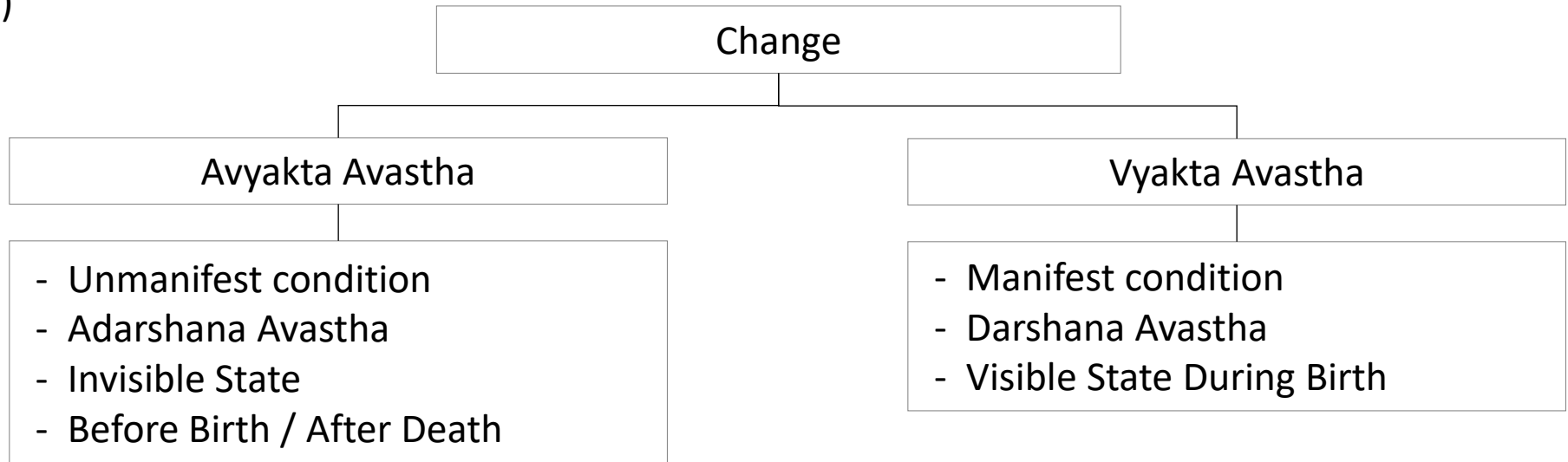
## Gist

l) Body mind complex is made up of matter

a) Matter is Subject to Change

b) Any Changing Matter goes through many changes, Stages.

c)



d) Any Matter has invincible and Visible State

e) Physical body will have invisible and Visible State

**f) Law :**

- Darshanam, Adarshanam
- No one can escape 2 States.

g) Death - Maraiva not destruction, Disappearance

Birth - Not Thongtrudgandra Origination, Appearance

- It is always there either in Manifest, Unmanifest State

h) Why are you worried over that?

- Change the habit.

**II) Avyakta Adhi :**

- Unmanifest condition is the beginning of all beings.

**III) Avyakta Nidhanani :**

- End of all beings is also unmanifest.

IV) Beginning and end Unmanifest

V) Between that there is a Brief appearance

- Vyakta Madhyani - Manifest condition is in the Middle, short, Brief.

VI) Unmanifest condition is longer - Covered rupam, Maraindha Rupam.

VII) Manifest brief, compared to eternity

VIII) Why are you worrying over that?

- Tatra Ka Pari Devana?
- Crying, Moaning, Lamenting, Grieving
- Pari and Devayati = To worry.

अव्यक्तादीनि इति ॥ अव्यक्तादीनि अव्यक्तम् अदर्शनम्, अनुपलब्धिः आदिः येषां  
भूतानां पुत्रमित्रादिकार्यकरणसङ्घातात्मकानां तानि अव्यक्तादीनि भूतानि प्राक् उत्पत्तेः ।  
उत्पन्नानि च प्राक् मरणात् व्यक्तमध्यानि । अव्यक्तनिधनानि एव पुनः अव्यक्तम् अदर्शनं, निधनं,  
मरणं येषां तानि अव्यक्तनिधनानि । मरणात् ऊर्ध्वम् अव्यक्तताम् एव प्रतिपद्यन्ते इत्यर्थः । तथा  
चोक्तम् — अदर्शनादापतितः पुनश्चादर्शनं गतः । नासौ तव न तस्य त्वं वृथा का परिदेवना ॥  
(स्त्री. 2.13) इति । तत्र का परिदेवना को वा प्रलापः अदृष्टदृष्टप्रनष्टभ्रान्तिभूतेषु भूतेषु इत्यर्थः ॥

avyaktādīni avyaktam adarśanam anupalabdhiḥ ādīḥ yēṣāṃ  
bhūtānāṃ putra-mitrādikārya-karaṇa-saṅghātātma-kānāṃ tāni avyaktādīni bhūtāni prāg utpattēḥ |  
utpannāni ca prāg maraṇād vyaktamadhyāni | Avyaktanidhanāni ēva punaḥ avyaktam adarśanam nidhanam  
maraṇam yēṣāṃ tāni avyakta-nidhanāni | maraṇād ūrdhvam api avyaktatām ēva pratipadyantē ityarthah |  
tathā ca uktam – ‘adarśanādāpatitaḥ punaścādarśanam gataḥ | nāsau tava na tasya tvaṃ vṛthā kā paridēvanā ||’  
[mahābhārata strīparva 2-13] iti | tatra kā paridēvanā kō vā pralāpaḥ adrṣṭa-drṣṭa-pranaṣṭa-bhrānti-bhūtēṣu  
bhūtēṣu ityarthah || 2-28 ||



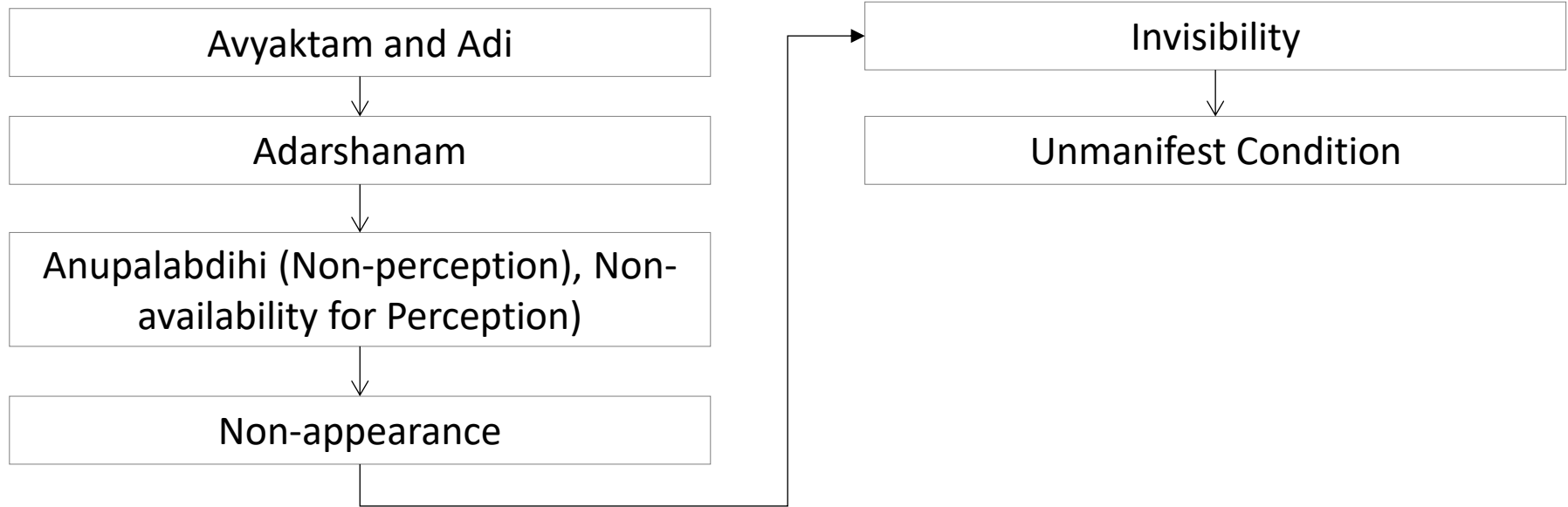
‘Unmanifest’, i.e., unperceived or unknown, is the beginning of beings such as one’s sons, friends, etc. These seem to be nothing but bundles of means and effects, organs and bodies. Before their appearance in time, these beings are unmanifest. Having appeared, their intermediate state, till their Death, is manifest. Again, their end in Death is ‘unmanifest’, unperceived. The idea is that after death they arrive at a State of Unmanifestedness. So it has been affirmed in the MB (Stri,2.13): “He has come from an unseen State and has returned to that State again. He does not belong to you nor do you, to him. Why, then, this Vain lament?” In these Circumstances where is the room for lamentation or vain speech as regards being whose very essence is a delusion – who are unseen, then seen, and finally wiped out? This is the idea.

## 260) Bashyam : Chapter 2 - Verse No. 28 Starts

अव्यक्तानि अव्यक्तम् अदर्शनम् अनुप- लब्धिः आदिः येषां भूतानां पुत्रमित्रादिकार्य-  
करणसङ्घातात्मकानां तानि अव्यक्तादीनि भूतानि प्राग् उत्पत्तेः ।

avyaktādīni avyaktam adarśanam anupalabdhiḥ ādiḥ yeṣāṃ bhūtānāṃ putra-mitrādikārya-karaṇa-  
saṁghātātmaṁkānāṁ tāni avyaktādīni bhūtāni prāg utpattēḥ |

## I) Avyaktani – Avyaktadini :

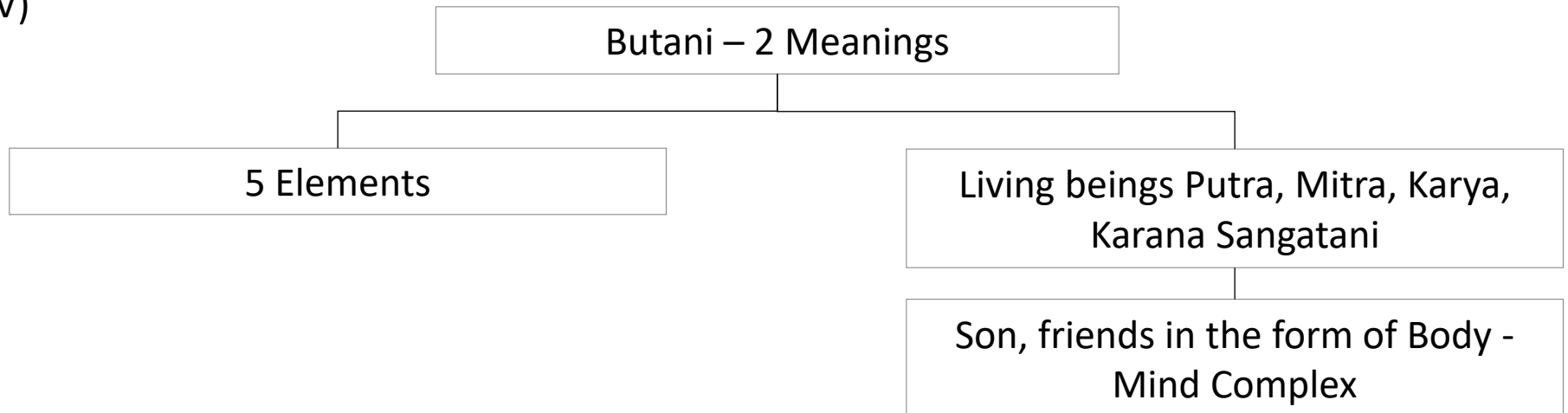


## II) Adhihi :

- This is the beginning of all living beings, before Srishti.

III) Invisibility was the Condition before birth, Unmanifest.

## IV)



V) Butani = Living beings with Body - Mind Complex

VI) Other Bodies - Do not affect us

a) Putra, Mitra goes, we are affected, Shankara is particular.

b)

Karyam	Karanam	Sangatha
Body	Mind	Complex

**c) Thani Avyaktadini :**

- Living beings are called Avyaktadini

**d) Adihi :**

- Prag Utpattehe
- Beginning
- Before Srishti, Origination, Manifestation.

**e) Vyakta Madhyani :**

- In between, they come to Manifestation.

**Revision : Chapter 2 - Verse 28 – Bashyam :**

I) Argument to Establish - Sorrow Does not have any legitimate Existence

a) Just as legitimate existence can't be proved for Maya, Karana Prapancha, Unmanifest State, Ishvara.

b) Legitimate Existence can't be proved for the Sthula Prapancha, Creation, universe.

c) Legitimate existence can't be Proved for Sukshma Prapancha, Sorrow also.

d) Sorrow = as Maya is Anir Vachaniyam.

e) Waking, Dream, Sleep = Maya

= Anirvachaniyam

= Manifest - Unmanifest universe

f) To establish this, Lord Krishna is trying Various reasons which can be attributed to Sorrow

g) He is Ruling out one by one to establish there is no logical reason for Sorrow.

II) Lord Krishna Develops his strategy in 3 Assumed Stages

a) Death of Nitya Atma

b) Death of Anitya Atma

c) Death of Anitya Anatma

III) Which of these is Cause of your Sorrow?

a) Death of eternal Self can't be cause of Sorrow :

- Why?
- There is no Death for the eternal Self
- Cause one eliminated

b) Topic upto Verse 25.

### c) Verse 26 and 27 :

- 2<sup>nd</sup> Assumed Reason

#### Assumption :

- Atma is impermanent, Anityam
- Not a fact, for Argument Sake, Suppose Atma is Anityam.
- Can't Grieve – Why?
- If Atmas Nature is Anityam, it will be Subject to Arrival and Departure.

#### Gita :

जातस्य हि ध्रुवो मृत्युः  
ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे  
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh  
dhruvaṁ janma mṛtasya ca |  
tasmād aparihāryē'rthē  
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

- You can never Grieve over a fact.
- 2<sup>nd</sup> Reason ruled out.

**d) 3<sup>rd</sup> Reason :**

- Death of Anitya Shariram.

**e) Verse 27 :**

- Deals with Death of Anitya Atma.

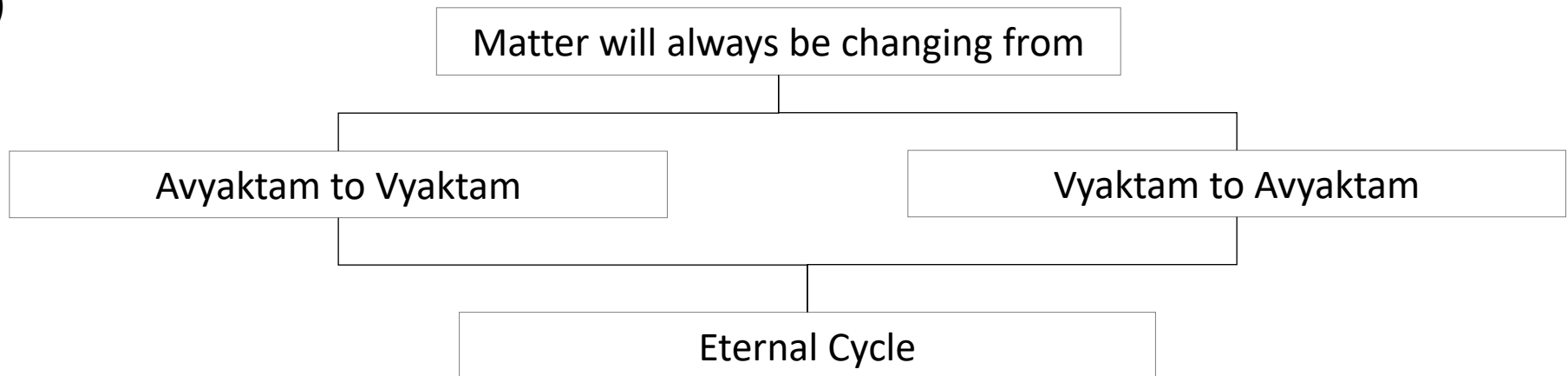
**f) Verse 28 :**

- Deals with Death of Anitya Shariram

g) Arjuna, if you are attached to Body of Bhishma, Drona, therefore, you can't Accept their Departure, then my Answer is following.

h) Body = Anatma = Matter = Changing factor

i)



j)

Matter	Atma
Eternally Changing	Eternally Changeless

k) Scientifically also, Matter can't be Created or Destroyed

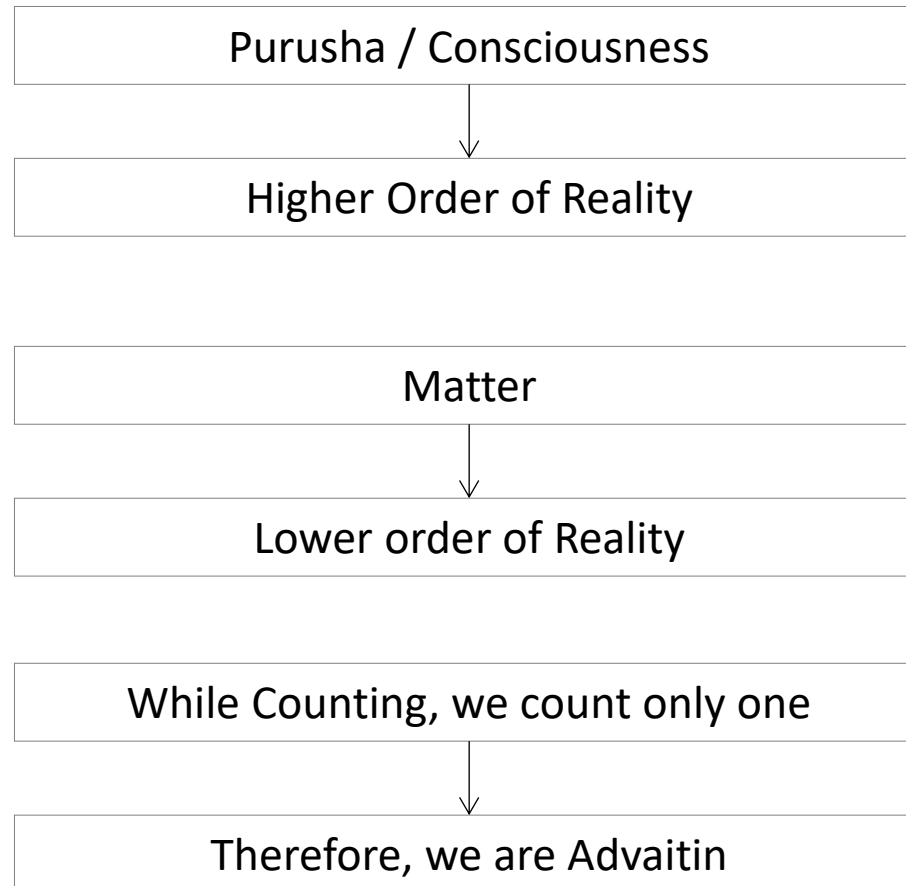
L) Matter is as eternal as Consciousness is

**m) That is Sankhya theory :**

- Purusha - Prakirti are eternal

n) We are closer to Sankhya with a Subtle difference

o)



p)

Matter	Consciousness
<ul style="list-style-type: none"> <li>- Eternal</li> <li>- Changing</li> <li>- Will have to change from</li> <li>- Manifest (Birth) to Unmanifest (Death)</li> </ul>	<ul style="list-style-type: none"> <li>- Eternal</li> <li>- Changeless</li> <li>- Brahman</li> <li>- Beyond Manifest (Karyam) and Karanam (Unmanifest)</li> </ul>

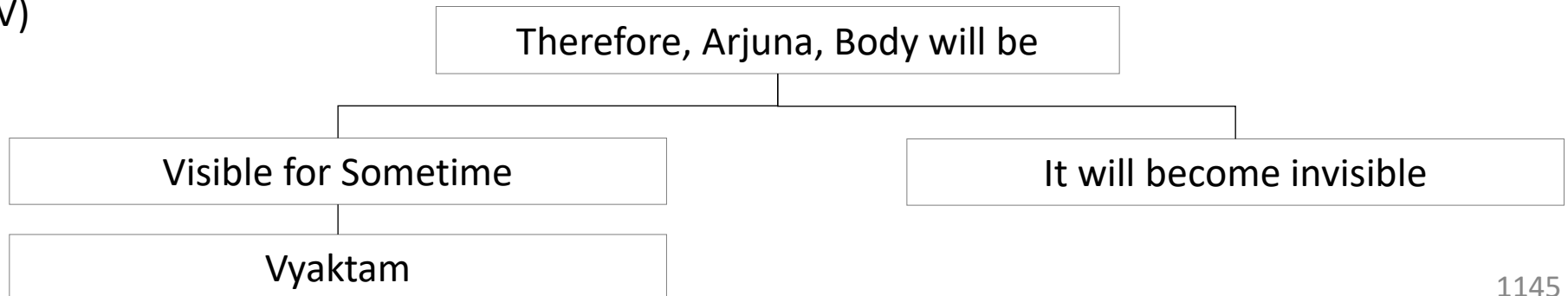
q) When did the Cycle Start Anaadi – Gita :

न रूपमस्येह तथोपलभ्यते  
नान्तो न चादिर्न च सम्प्रतिष्ठा ।  
अश्वत्थमेनं सुविरूढमूलं  
असङ्गशस्त्रेण दृढेन चित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē  
nāntō na cadirna ca sampratiṣṭhā |  
aśvatthamēnaṃ suvirūḍhamūlam  
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

IV)





V) Avyaktam, Adarshanam, Anupalapa - Adhihi

VI) a) Unmanifest - Pure Existence Turiyam is beginning of all Bodies

b) How unmanifest is beginning of all the People?

c) If Anaadhi, how Avyaktam is Adhihi?

d) Here Adhihi does not mean beginning because matter does not have beginning.

e) Beginning means before their Manifestation = Origination

= Utpattehe Purvam

f) Before becoming Visible to us, it was in Unmanifest form, Invisible Condition.

**261) Bashyam : Chapter 2 - Verse No. 28 Continues**

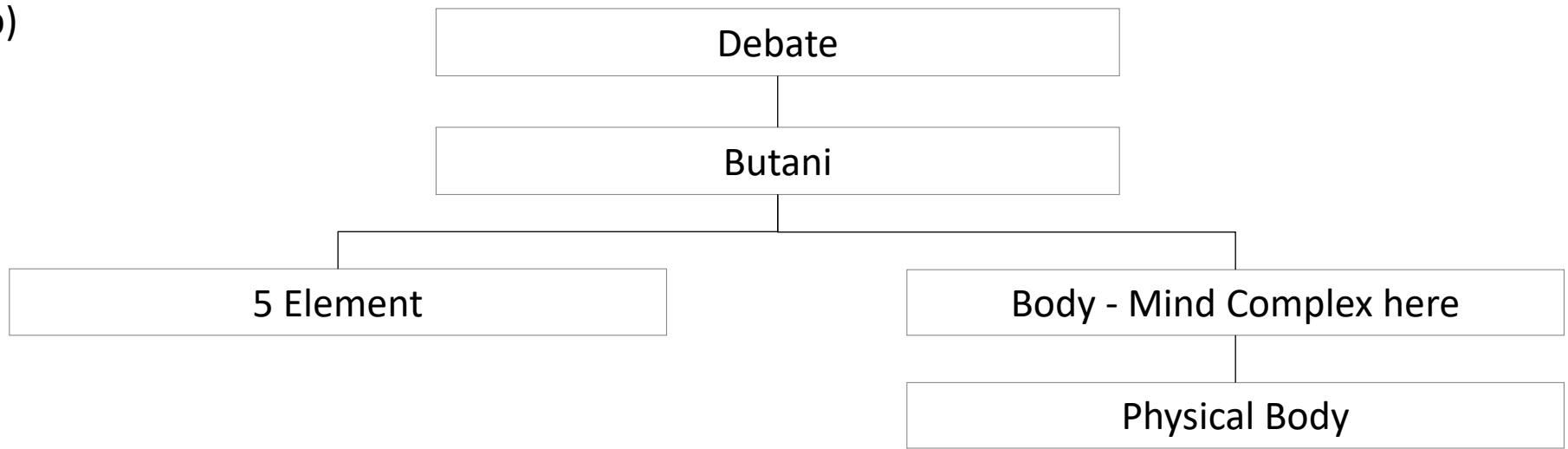
उत्पन्नानि च प्राग् मरणाद् व्यक्तमध्यानि ।

utpannāni ca prāg maraṇād vyaktamadhyāni |

**I) Butani Vyakta Madhyani :**

a) Not Pancha Butani... Here Madhu Sudhana Saraswati takes it as 5 Elements.

b)



**c) Utpannani Cha :**

- After their Creation, Origination, until they die

**d) Between Birth – Death :**

- During 100 Years, all beings are Visible, Manifest
- Vyakta Madhyani, Accessible to Sense Organs

**e) Viyanj to manifest**

- Vyaktam : Accessible to Sense Organs.
- Vyaktam Madhyam Esham Tani = Vyakta Madhyani.

**f) Again they go back to Unmanifest condition.**

## 262) Bashyam : Chapter 2 - Verse No. 28 Continues

अव्यक्तनिधनानि एव पुनः अव्यक्तम् अदर्शनं निधनं मरणं येषां तानि अव्यक्तनिधनानि  
मरणाद् ऊर्ध्वम् अपि अव्यक्तताम् एव प्रति- पद्यन्ते इत्यर्थः ।

Avyaktanidhanāni ēva punaḥ avyaktam adarśanam nidhanam maraṇam yēṣāṃ tāni avyakta-  
nidhanāni | maraṇād ūrdhvam api avyaktatām ēva pratipadyantē ityarthah |

### I) En Bharatha... Arjuna Avyakta Nidhanani Eva :

a) Avyaktam = Unmanifest condition

= Adarshanam

b) Nidhanam Esham thani = Maranam

= Antham

= End

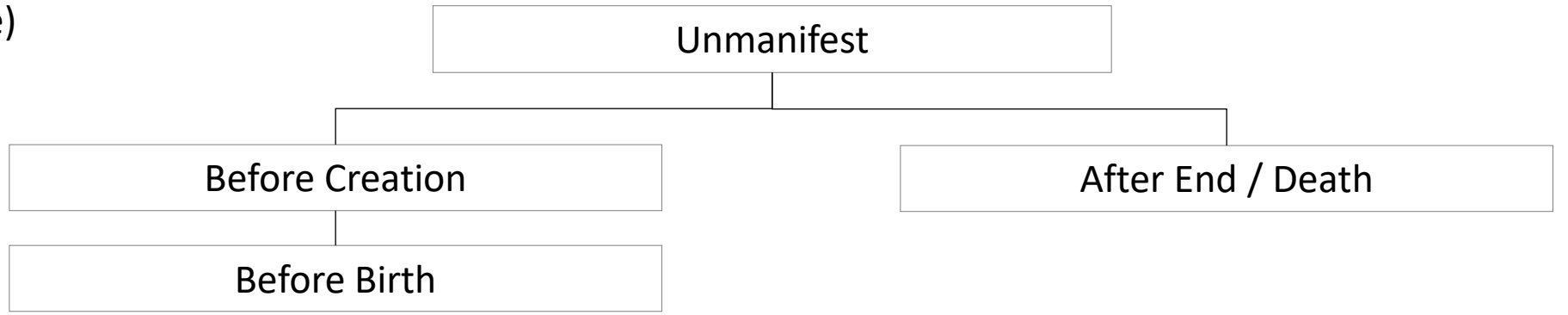
c) Unmanifestation is the end condition of all the Bodies

- Matter is eternal, has no end
- After the Death, end of Manifestation.

### d) Maranath Oordvam Api :

- After Death, Unmanifest condition is taken up... Pratipadyante.

e)



### 263) Bashyam : Chapter 2 - Verse No. 28 Continues

तथा च उक्तम्—‘अदर्शनादापतितः पुनश्चादर्शनं गतः । नासौ तव न तस्य त्वं वृथा का परिदेवना ॥’  
(महा० स्त्री० २। १३) इति ।

tathā ca uktam – ‘adarśanādāpatitaḥ punaścādarśanam gataḥ | nāsau tava na tasyatvaṁ vṛthā kā paridēvanā ||  
' [mahābhārata strīparva 2-13] iti |

### Mahabharatha Striparva :

रत्नैर्धनैश्च पशुभिः सस्यैश्चापि पृथग्विधैः ।  
नगरं विषयश्चास्य प्रतिपूर्णस्तदाऽभवत् ॥

ratnair dhanaiś ca paśubhiḥ sasyaiś cāpi pṛthag-vidhaiḥ |  
nagaram viṣayaś cāsyā pratipūrṇas tadā 'bhavat ||

At that time his city was filled with wealth — with jewels, riches, cattle, crops of every kind, and the pleasures of life. [Chapter 2 - Verse 13]

## I) Mahabharatha by Vyasa

- Stree Purva = Section - Adhi / Shanti

**Gita :**

देहिनोऽस्मिन्यथा देहे  
कौमारं यौवनं जरा ।  
तथा देहान्तरप्राप्ति  
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē  
kaumāraṃ yauvanaṃ jarā |  
tathā dēhāntaraprāptih  
dhīrastatra na muhyati || 2-13 ||

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.[Chapter 2 - Verse 13]

- Gita belongs to Mahabharatha.

## II) Adarshanath Apatitaha :

- Every body comes to Visible condition from Unmanifest.
- Bodies appear from nowhere
- After Appearance, will Disappear to nowhere.

III) Therefore, no one can form a lasting relationship with anyone

IV) Don't claim a Dead body

- This person for whom you are crying, does not belong to you

- **This idea, they belong to you, Mamakara is problem of Samsara.**

## V) Asou Tava Na Bavati :

- This person does not belong to you.

## VI) Tvam Tasya Api Na Bavati

- You do not belong to that person.

## VII) Nobody belongs to Anybody

- Come together briefly for sometime and again get Separated.

## VIII) Duration of Jivas existence = infinite time

- 2 Bodies being together Duration only a Moment

## IX) Momentarily we come together

- a) For whom are you Crying
- b) Everyone Dissappears
- c) Unnecessarily, why are you Crying for Anitya Shariram
- d) No Logical reason is these for Sorrow.

## X) Nitya Atma Maranam

Anitya Atma Maranam

Anitya Sharira Maranam

} Not a Reason for grief

## XI) No 4<sup>th</sup> Reason

- Sorrow Does not have a Legitimate existence

- **Since we experience Sorrow = Maya**

XII) Does not have logical existence

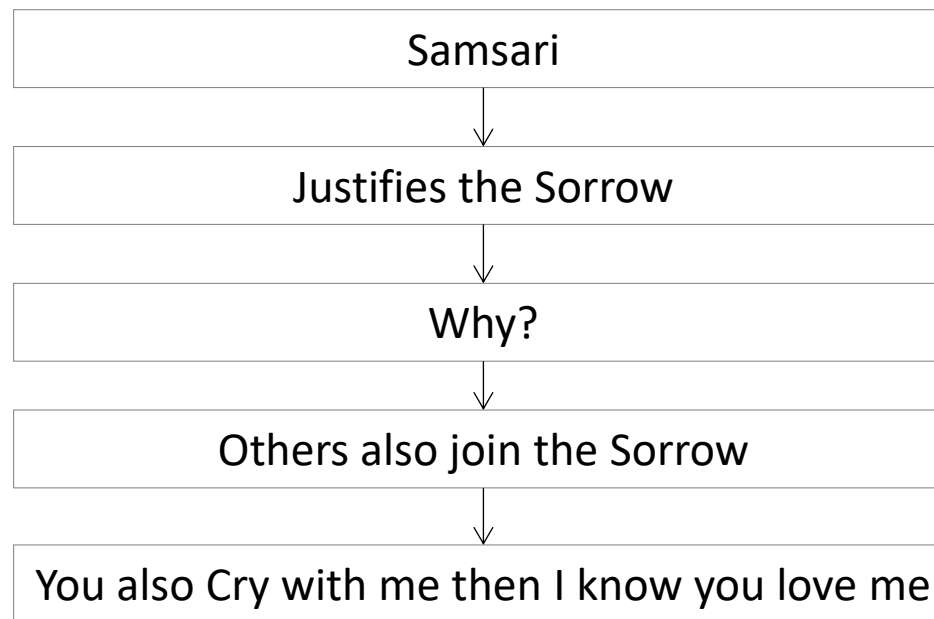
- Worry still comes

• **That mind which has thought of worry is called maya.**

XIII) Don't give intellectual Support to Sorrow.

- Once you withdraw intellectual Support or Stop Validating the Sorrow, legitimizing the Sorrow, then Sorrow becomes weaker.

XIV)

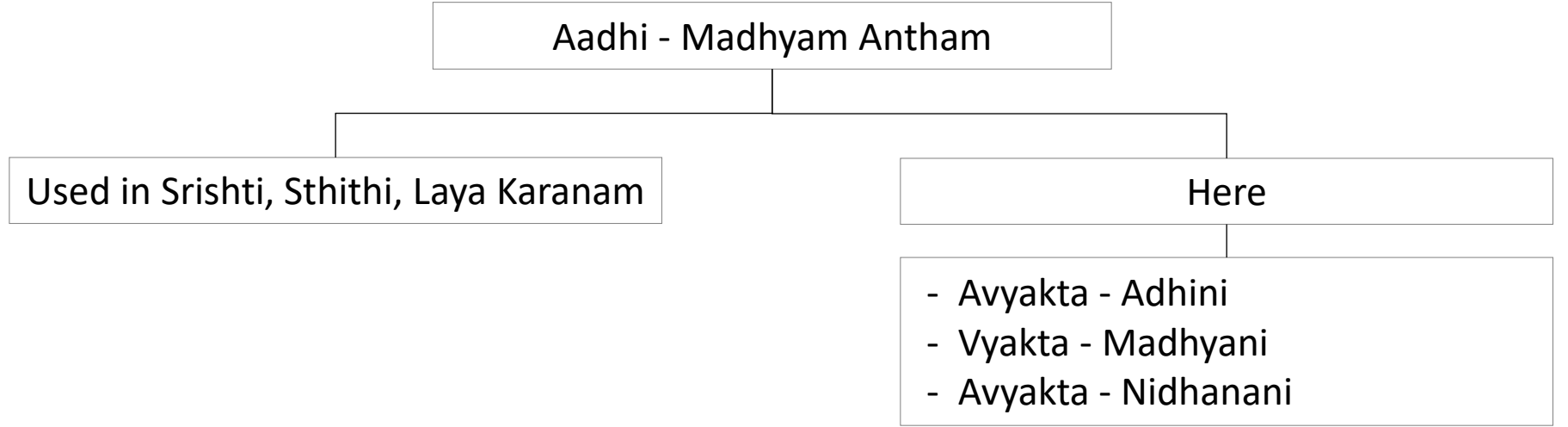


XV) We validate the Invalid Sorrow, Justify sorrow, invite others to join our Sorrow, if they don't, they don't love me

a) Otherwise, heartless sorrow

b) Say, Sorrow is illegitimate.

## XVI) Technical Point – Debated



### a) Gita :

न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।  
ajō nityaḥ śāśvatō'yaṃ purāṇah  
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]



b) Gita :

यदृच्छया चोपपन्नं  
स्वर्गद्वारमपावृतम् ।  
सुखिनः क्षत्रियाः पार्थ  
लभन्ते युद्धमीदृशम् ॥ २-३२ ॥

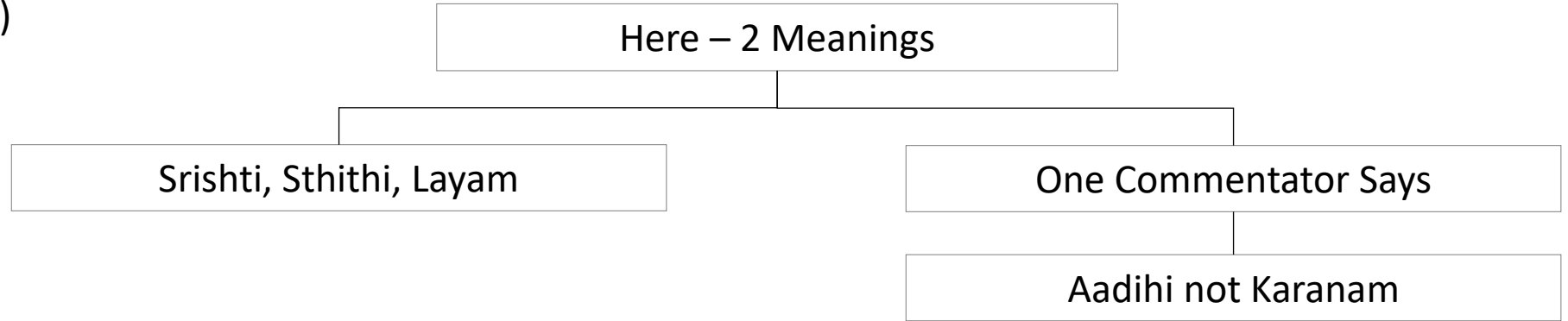
yadṛcchayā cōpapannaṃ  
svargadvāram apāvṛtam |  
sukhinaḥ kṣatriyāḥ pārtha  
labhantē yuddhamīdṛśam || 2 - 32 ||

Happy indeed are the ksatriyas, O Partha, who are called to fight in such a battle that comes of itself as an open door to heaven. [Chapter 2 - Verse 32]

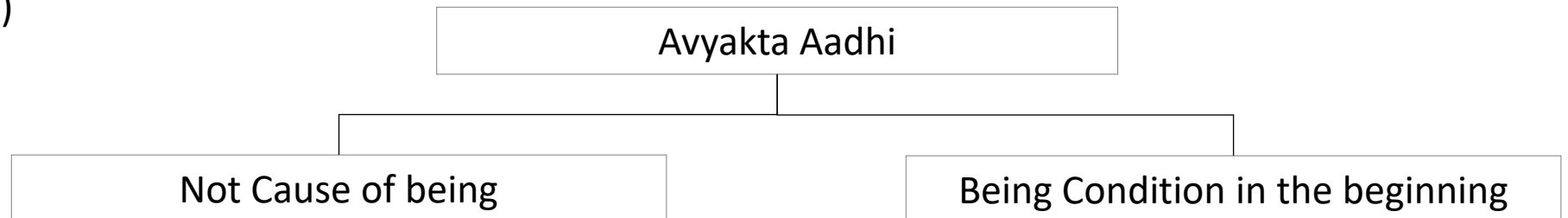
- Sarganam – For all the Created beings, I am Adhi, Madhyam, Antham.

XVII) Here – Aadhi, Madhyam, Antham :

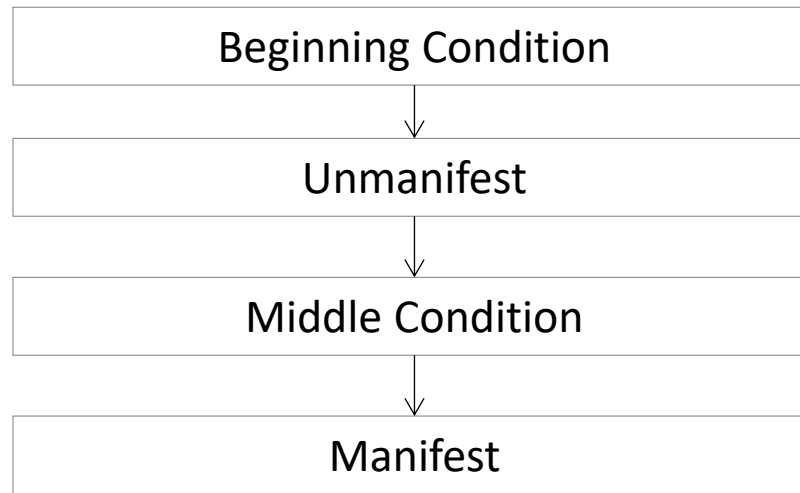
a)



b)



c)



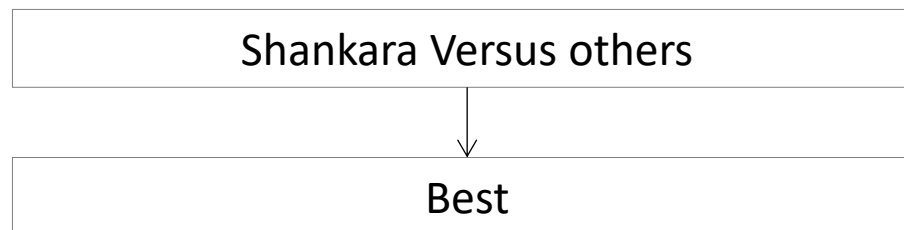
d) Why Aadhi not Karanam?

- Madhusudhana Saraswati
- Famous commentator, differs from Shankara.

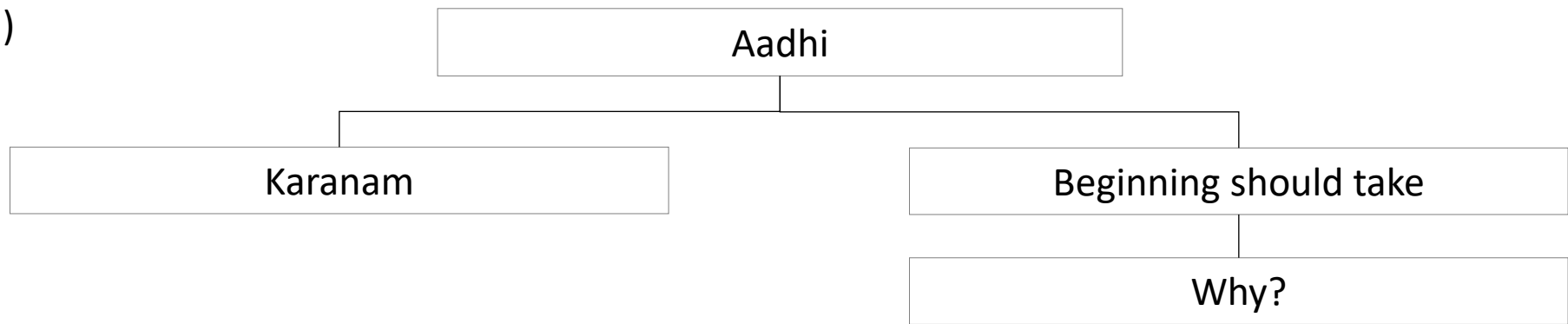
e) Bashyo Karsha Deepika (Commentary) by Dhanapati Suri.

f) Makes comparative Study of different commentaries of Gita

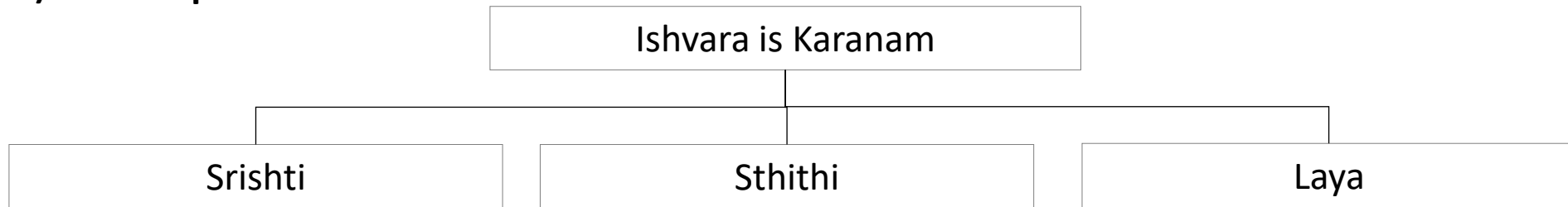
g)



h)



i) 10<sup>th</sup> Chapter - Gita :



j) All 3 must be one and Same Upadana Karanam Chaitanyam, Brahman

k) Chapter 10 : Aham Aadhi, Madhyama, Antha.

L) Chapter 2 :

Avyaktam	Vyaktam
<ul style="list-style-type: none"><li>- Aadhi</li><li>- Antaha</li></ul>	<ul style="list-style-type: none"><li>- Madhyam</li><li>- Hence not Karanam</li></ul>

- One Ishvara = Srishti, Sthithi, Karanam
- If Madhyama also Avyaktam then it refers to Ishvara.

m) Hence Aadhi is simple beginning, Middle, end conditions.

n)

## Conditions

Previous

Present

Later

Unmanifest

Manifest

Unmanifest

o) Krishna Discussing condition of Body not cause from which Bodies come

p) Rama Raya Kavi Dismisses Karana Commentary of other people, establishes Shankara's interpretation is correct.

### 264) Bashyam : Chapter 2 - Verse No. 28 Continues

तत्र का परिदेवना को वा प्रलापः अदृष्टदृष्ट- प्रणष्टभ्रान्तिभूतेषु भूतेषु इत्यर्थः ॥ २८ ॥

tatra kā paridēvanā kō vā pralāpaḥ adr̥ṣṭa-dr̥ṣṭa-pranaṣṭa-bhrānti-bhūtēṣu bhūtēṣu ityarthah ॥ 2-28 ॥

I) Tatra Ka Pari Devana

II) This being Nature of all bodies...

a) They will be with you and Again disappear.

b) Example :

In Jagrat	In Sleep
Body Manifest	Body is in unmanifest

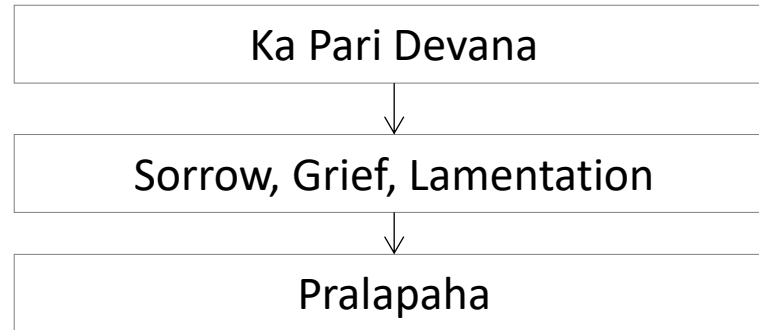
### c) 2 Conditions of the Body - Mind Complex

- Same is in Birth - Death

d) I am Different than the Body mind complex, I am Atma, the Substratum

e) Tatra : Why are you Crying over a fact in nature.

f)



g)

Sorrow	Lamentation
<ul style="list-style-type: none"><li>- Only in mental level</li><li>- No Problem for others</li><li>- Cries Alone</li></ul>	<ul style="list-style-type: none"><li>- Makes other Cry</li><li>- Verbally declaring sorrow</li></ul> <p><b>1<sup>st</sup> Chapter - Gita :</b></p> <ul style="list-style-type: none"><li>- Gandhiva, Kulakshaye Pranashyanti</li><li>- Lecture of Arjuna = Pralapana</li></ul>

Gita :

कुलक्षये प्रणश्यन्ति  
कुलधर्माः सनातनाः ।  
धर्मे नष्टे कुलं कृत्स्नम्  
अधर्मोऽभिभवत्युत ॥ १-४० ॥

kulakṣaye praṇaśyanti  
kuladharmāḥ sanātanāḥ |  
dharमे naṣṭe kulam̐ kṛtsnam  
adharmo'bhibhavatyuta || 1 - 40 ||

In the destruction of a family, the immemorial religious rites of that family perish; on the destruction of spirituality, impiety indeed overcomes the whole family. [Chapter 1 - Verse 40]

III)

Sorrow / Lamentation w.r.t

Adrishta

Drishta

Paranashta

Invisible Body

Visible Body

Gone Body

- All 3 are Branthi or Adhyasa = Mithya Prapancha.

a)

Branthi

World is Fleeting, temporary  
Acceptable to all people

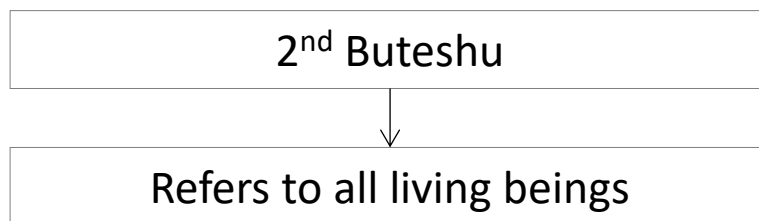
## **b) Not only is world fleeting, it is unreal Also**

c) Why are you Crying over fleeting and unreal Body living beings which are of the Nature of Mithya?

d)

<b>Branthi</b>	<b>Buteshu</b>
	- Svarupeshu of the Nature of

e)



f) Mithya = Mrisha

- Body, world, Does not Deserve Grief at all

g) You can't Justify, Validate your Grief

h) Mithyatvam and Paramartikam are 2 Trump cards of Advaitin.

**i) Say :**

- I have grief, Don't justify, Validate
- Cry but don't Argue

**IV) Anvaya - Verse 28 :**

- Butani, Avyaktadini, Vyakta Madhyani, Avyakta Nidhanani, Cha Bavanti Tatra Ka Paridevana?

## 265) Introduction to Chapter 2 - Verse No. 29 :

दुर्विज्ञेयः अयं प्रकृत आत्मा किं त्वाम् एव एकम् उपालभे साधारणे भ्रान्तिनिमित्ते । कथं  
दुर्विज्ञेयः अयम् आत्मा इति आह—

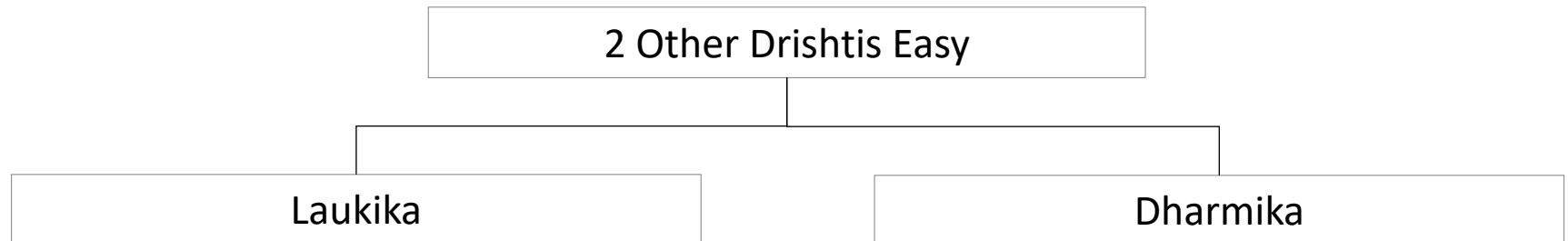
durvijñēyaḥ ayaṁ prakṛta ātma | kiṁ tvām ēva ēkaṁ upālabhē sādharmaṇē bhrāntinimittē | katham  
durvijñēyaḥ ayaṁ ātma iti | āha –

The Self in Question is hard to comprehend. Why should I blame you alone when the cause of the Delusion is universal? For, how hard it is to comprehend the Self! The Lord affirms -

I) Philosophical Angle - Adhyatmika Drishti is based on

- Aham Satyam, Jagan Mithya.

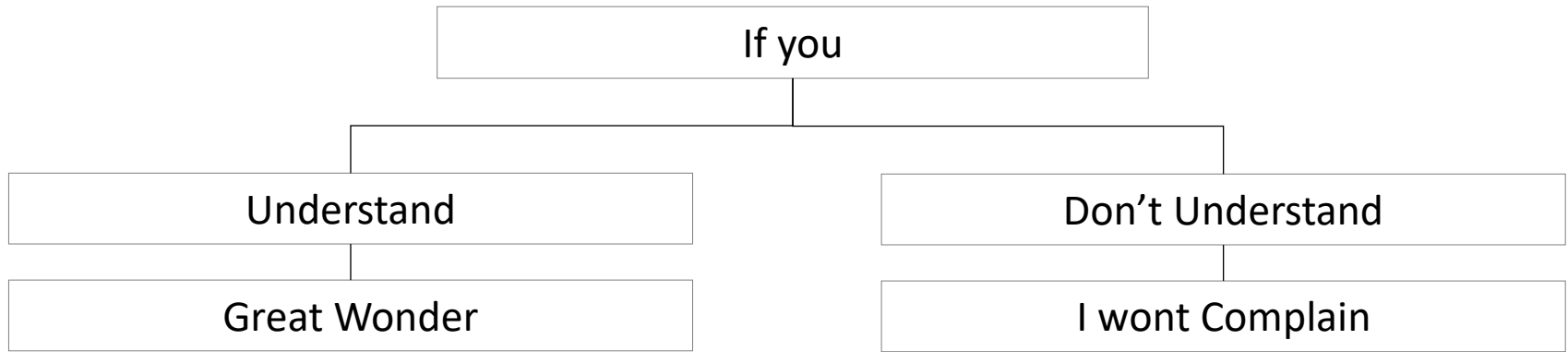
II)



III) Atma Drishti is a very Rare Teaching.



IV)

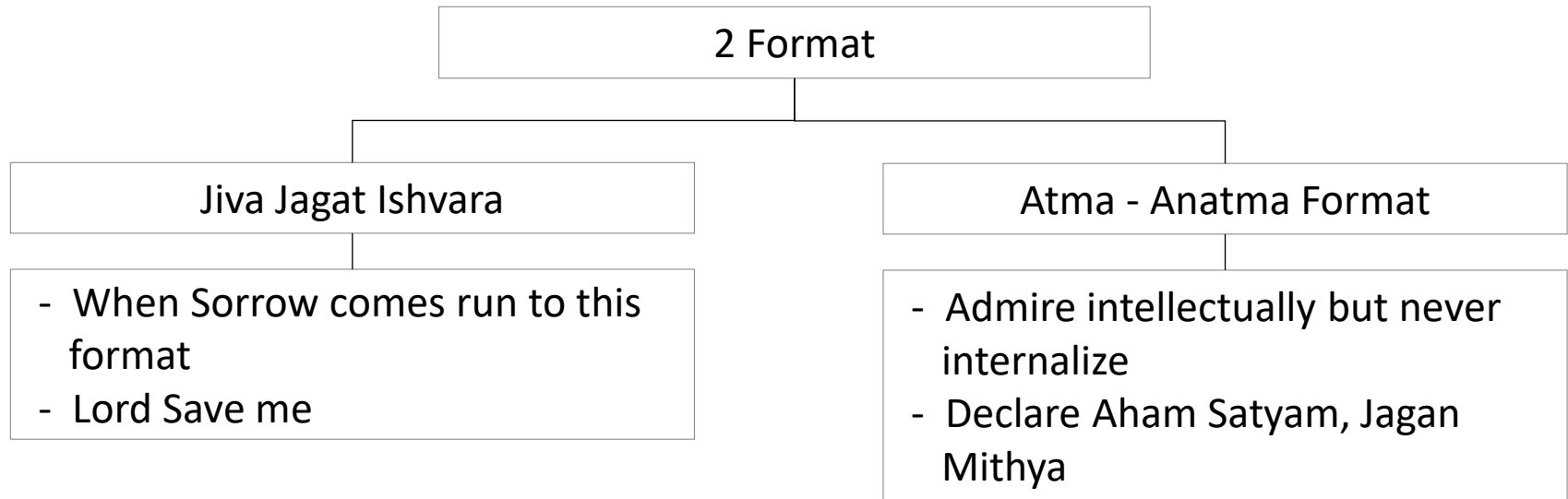


V) Ayam Prakrutaha Atma

- This Atma which I talked from Verse 12 to 25 is Durvigneyaha.

a) Extremely Difficult to Grasp.

b)



c) Advaitam - Durvigneya, too Subtle to implement, internalize.

**d) Kim Tvam Ekam Eva Upalabhe :**

- Why should I Criticise you only, find fault with you only (Update to Complain)
- Why you don't Understand?

**e) Branti Nimitte Sadharane :**

- Non-understanding, Mis-understanding is common to all people.
- Ignorance is common to all

f) Branti Nimittam = Cause of Confusion

= Ignorance

g) Sadharanam = Universal

- Everybody Cries like you only, hence I shouldn't Complain.

h) If some one is not Crying, he becomes a Black Sleep.

i) Suppose you don't join in family's worry, you are firm.

j) After Vedanta, lost love for family, care for family lost, compassion gone.

k) When you also Cry, flare up... You have love for the family.

L) You must be same

- If balanced, you re Same.

**m) Grihastha Jnani :**

- Very difficult, Do some Acting.

n) Not Hypocrisy – because they wont understand.o) They will Misunderstand, Do intelligent Acting

p) Otherwise become Sanyasi

q) When confusion is universal, why should I final fault with you confusion.

VI) Ayam Atma Katham Durvigneyaha?

a) How is the Atma very Subtle?

b) Why Subtle? Difficult to Understand

c) Krishna explains in Verse 29.

आश्चर्यवत्पश्यति कश्चिदेनम्  
आश्चर्यवद्वदति तथैव चान्यः ।  
आश्चर्यवच्चैनमन्यः शृणोति  
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९ ॥

āścaryavat paśyati kaścīd ēnam  
āścaryavad vadati tathaiva cānyaḥ |  
āścaryavaccainam anyaḥ śṛṇōti  
śrutvā'pyēnaṁ vēda na caiva kaścit || 2-29 ||

One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard, none understands This at all!  
[Chapter 2 - Verse 29]

## Gist :

I) Atma topic is a Great wonder

a) Only rarely Available in the world

b) Like any other wonder

c) Why Atma Jnanam is extremely Rare?

d) There are very few People who talk about it.

e) Few come to listen

f) Few understand

II)

With Reference to Atma Jnanam

```
graph TD; A[With Reference to Atma Jnanam] --> B[Speakers]; A --> C[Listeners]; A --> D[Understanders]; B --> E[Minority]; C --> F[Minority]; D --> G[Minority]
```

Speakers

Listeners

Understanders

Minority

Minority

Minority

III) Hence Atma Jnanam is a wonder, very Rare.

आश्चर्यवत् इति ॥ आश्चर्यवत् आश्चर्यम् अदृष्टपूर्वम् अद्भुतम् अकस्मात् दृश्यमानं तेन  
तुल्यम् आश्चर्यवत् आश्चर्यमिव एनम् आत्मानं पश्यति कश्चित् । आश्चर्यवत् एनं वदति तथैव च अन्यः,  
आश्चर्यवत् च एनम् अन्यः शृणोति । श्रुत्वा दृष्ट्वा उक्त्वा अपि एनम् आत्मानं वेद न चैव कश्चित् ।

āścaryavad āścaryam adr̥ṣṭa-pūrvam adbhutam akasmād dr̥śyamānam tēna tulyam āścaryavad  
āścaryam iva ēnam ātmānam paśyati kaścit | āścaryavad ēnam vadati tathā ēva ca anyah |  
āścaryavat ca ēnam anyah śṛṇōti | śrutvā dr̥ṣṭvā uktvā api ēnam veda na ca ēva kaścit |

As a Marvel: a Marvel is what is unseen before, a wonder, that is unexpectedly seen.  
So, as a Marvel, one beholds the Self. Similarly another talks of it as a Marvel and yet  
another hears of it as a Marvel. Having heard, seen, and Spoken, too, none at all  
comprehends this Self.

## 267) Bashyam : Chapter 2 - Verse No. 29 Starts

आश्चर्यवद् आश्चर्यम् अदृष्टपूर्वम् अद्भुतम् अकस्माद् दृश्यमानं तेन तुल्यम् आश्चर्यवद्  
आश्चर्यम् इव एनम् आत्मानं पश्यति कश्चित्।

āścaryavad āścaryam adr̥ṣṭa-pūrvam adbhutam akasmād dr̥śyamānaṁ tēna tulyam āścaryavad  
āścaryam iva ēnam ātmānaṁ paśyati kaścit |

### I) Ashcharyavatu :

- Adrishta Purvam not experienced before
- Adbutam, wonderful, extraordinary

### II) Atma Jnanam is seen before – Ordinary

#### a) Akasmat Drishyamanam :

- Seen very rarely
- Heard, talked in very few Places.

#### b) Himalayas, Tajmahal, Niagara falls :

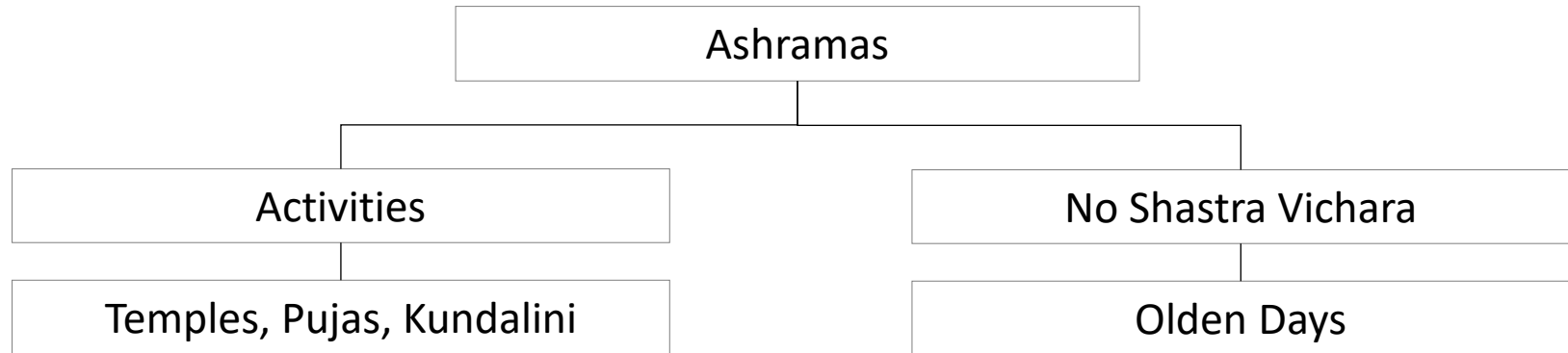
- Rarely seen, Heard.

#### c) Atma Jnanam - Tena Tulyam :

- Extraordinary like other things in Creation.

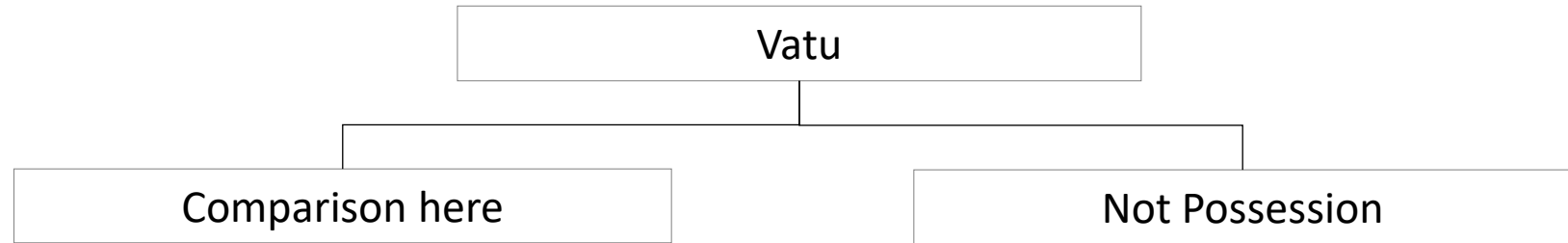
d) Not many universities Teaching Atma Jnanam

e)



- Rare in Ashramas.

III)



IV) People see this Atma Jnanam as an extraordinary thing.

V) Share this Atma Jnanam as an extraordinary thing

**Revision : Chapter 2 - Verse 29 :**

I) Atma Jnanam as a means of Solving problem of sorrow

a) Concludes in Verse 30

b) Glorifying Atma Jnanam Stuthihi, in Verse 29

c) Atma Jnanam is Extremely rare in the world.



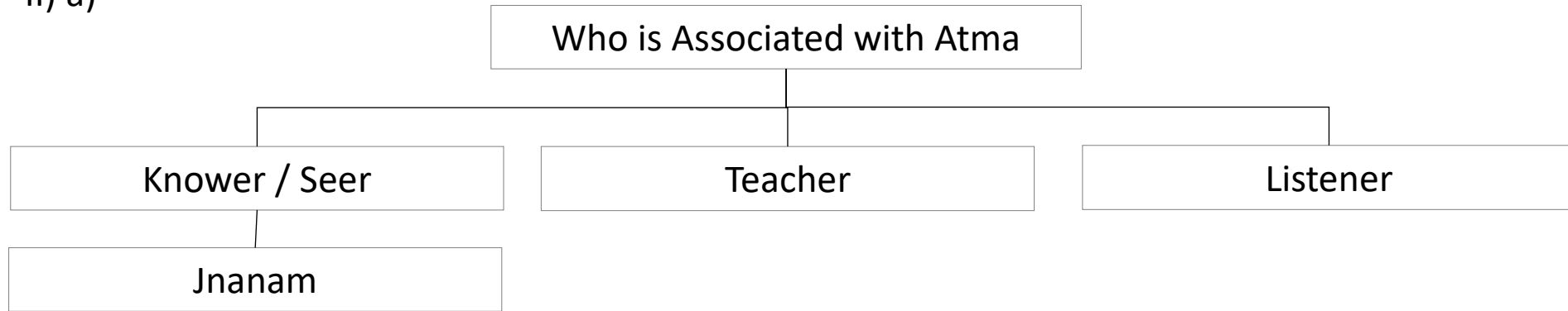
d) Extremely Valuable and great

e) Atma is Extra - Ordinary therefore, Atma Jnanam is Rare.

f) Not Ordinarily available in Every humanbeing.

g) Whoever is Associated with Atma, looks at it as an Extraordinary thing.

II) a)



**b) Arjuna :**

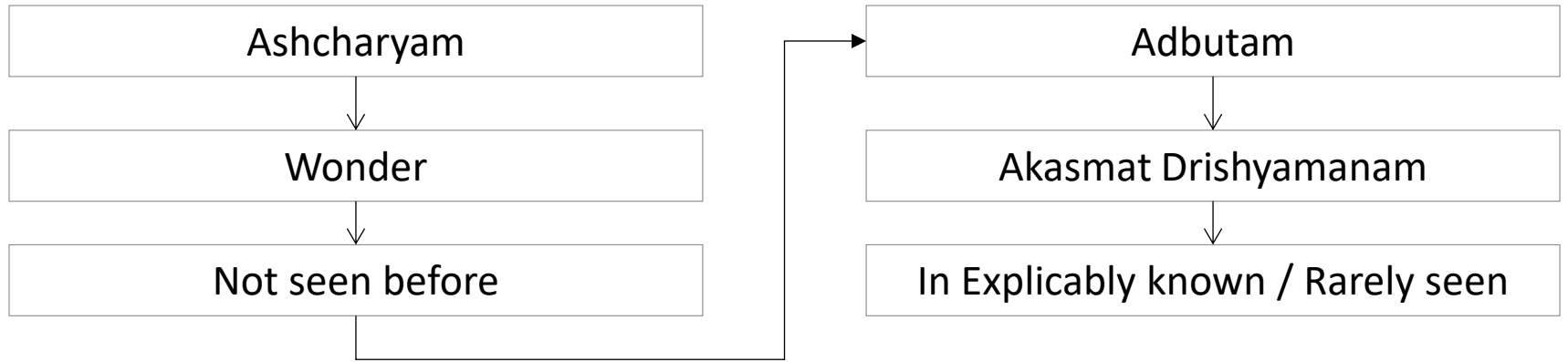
- Attain Atma Jnanam.

c) Kaschitu Yenam Ascharyavatu Pashyati :

- Rare Knower, knows Atma as extraordinary.

d) Ascharyam = Adrishta purvam (Wonder).

e)



f) Akasmat - How Atma is, can't be explained

### III) Ascharyavatu :

- Tena Tulyam

a) Vat = Suffix

b) Ascharyam iva

- Atma is comparable to any wonder in the world
- Rare Jnani sees this Atma as such a wonder.

268) Bashyam : Chapter 2 - Verse No. 29 Continues

आश्चर्यवद् एनं वदति तथा एव च अन्यः।

āścaryavad ēnaṁ vadati tathā ēva ca anyaḥ |

l) Every knower, Jnani, need not become a Guru

a) Every Guru has to be a Jnani

b) Guru teaches Atma

c) 1st Time - Seeing = Wonder

- Stay in Kailash / Tirupathi - 7 Hours for 1 Minute Darshanam.

d) Ascharyam only for 1st time

- Then status comes down generally.

e) In the case of Atma, Jnani sees it as a wonder, After becoming Guru, may teach for 30 Years,  
Atma status of wonder continues, as though looking at it 1st time!

f) Never get bored with Vedanta

g) Atma is a wonder throughout

h) Anyaha = Guru, who teaches Atma for 30 Years.

**269) Bashyam : Chapter 2 - Verse No. 29 Continues**

आश्चर्यवत् च एनम् अन्यः शृणोति ।

**āścaryavat ca ēnam anyah śṛṇōti |**

3rd Listener

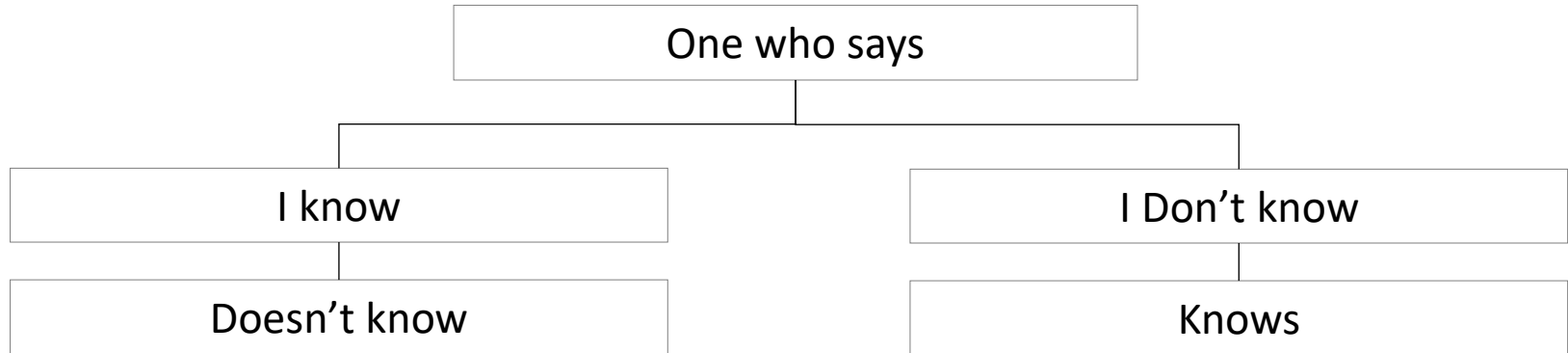
**I) Keno Upanishad :**

a) Guru : It is not the known

b) Student : It is unknown

c) Guru not unknown

d)



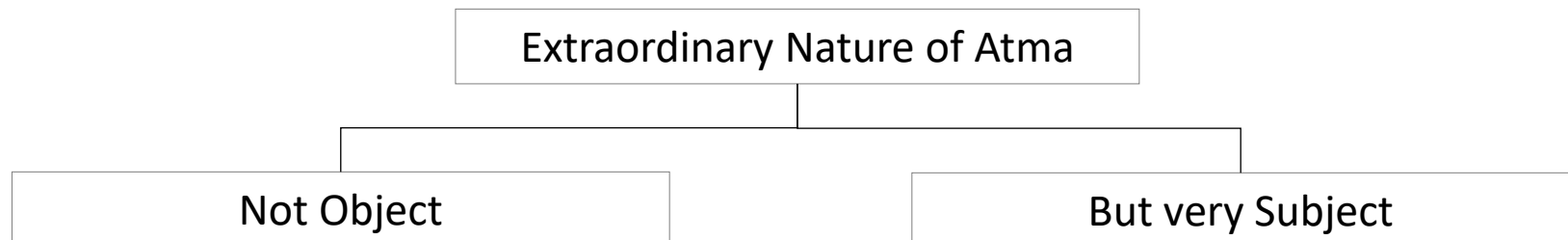
e) Wonder!

**f) Atma Jnanam :**

- Not known as Object
- Wonder : I am the Atma, Subject.

g) Therefore, always a wonder

h)



i) That is the wonder

## 270) Bashyam : Chapter 2 - Verse No. 29 Continues

श्रुत्वा दृष्ट्वा उक्त्वा अपि एनं वेद न च एव कश्चित्।

śrutvā dr̥ṣṭvā uktvā api ēnaṁ vēda na ca ēva kaścit |

I) Once knower, Teacher is known

- No Commentary on Listener.

II) Even after hearing, seeing, Talking about Atma, Rare people, who never know that Atma.

III) Some students never understand, what Atma is because of their Weakness, Orientation for Objectification.

IV) Wise man doesn't know the Atma as an object of knowledge for him.

a) Drishtva Uktva Api

b) Even After knowing the Atma, Drishtva, Uktva Api, Teaching, listener, Teacher Guru

- Does not know the Atma
- It never becomes an Object of knowledge.

**c) Common Meaning :**

- Unqualified Student never knows Atma, inspite of listening for 30 Years!

d) w.r.t Atma, Everything is a wonder.

e) Therefore, Atma is Extra Ordinary

f) Atma Jnanam is a rare thing.

### 270) Bashyam : Chapter 2 - Verse No. 29 Continues

अथ वा यः अयम् आत्मानं पश्यति स आश्चर्यतुल्यो यो वदति, यः च शृणोति, सः  
अनेकसहस्रेषु कश्चिद् एव भवति, अतो दुर्बोध आत्मा इति अभिप्रायः ॥ २९ ॥

atha vā yaḥ ayam ātmānam paśyati sa āścarya-tulyō | yō vadati, yaḥ ca śṛṇōti | saḥ  
anēka-sahasrēṣu kaścīd ēva bhavati | atō durbōdha ātma iti abhiprāyaḥ || 2-29 ||

- 2nd Interpretation for Verse 29.

#### I) 1st Interpretation :

Ashcharyavatu	Enam
	This Atma

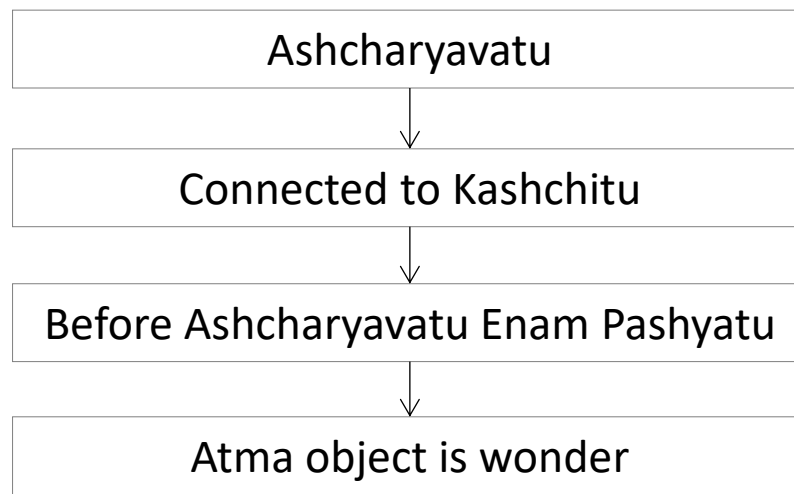
a) Person knows Atma as a wonder

b) Wonderness is Associated with Atma.

#### II) 2nd Interpretation :

- Dont say Atma is a wonder
- Wonderness assocaited with, Seer (Knower), Speaker, Listener.

a)



b) Here Seer, Speaker, Listener is a Wonder

c) Person becomes knows Atma (Pashyati not Visually)

d) Antahkaranena Janati Atma

e) Atma Darshi is a wonder, he is a rare Person.

f) Teaching Atma is a Wonder.

### III) Keno Upanishad :

a) Na Vigmaha, Na Vijanimaha, Yateita Anusishyat

b) We dont know Atma and dont know how one can teach about Atma.

#### c) Speaker is a Wonder

- Yaha Bavati Saha Ashcharya Tulyaha Bavati.

d) Yaha Srunoti, Saha Ashcharya Tulyo Bavati.

e) Students also equally wonderful.

f) Listen without Listening, Speak without Speaking, Think without thinking

g) Atma is not an Object of any process

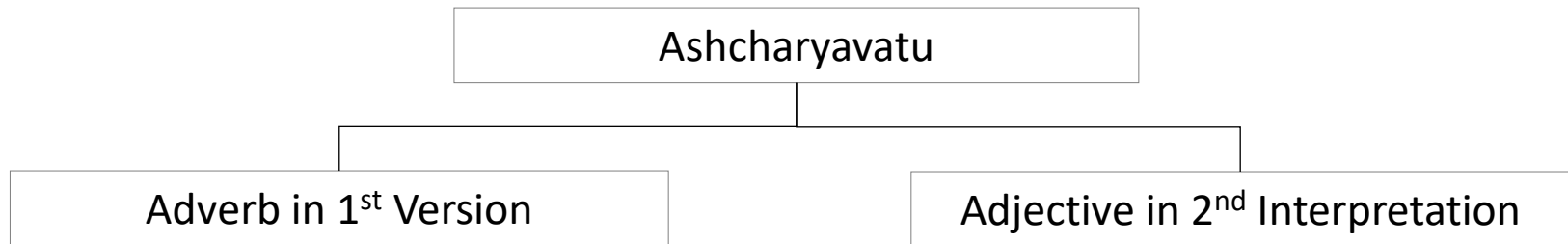
h) Such a person one Among Millions.

#### IV) Conclusion :

- Atma is not easily understandable
- Durbodhaha – Difficult to know
- **Knowing without Objectification is the wonder in Self knowledge.**
- Implicit, implied, under current behind Verse 29

#### V) Anvaya - Verse 29 :

- Based on 1st Interpretation
- Kashchitu Yenam Ashcharya Vatu Pashyati.



- Technical Difference
- Thatha Evacha Anyaha Yenam Ashcharyavatu Vadati
- Anyaha Cha Yenam Ashcharyavatu Srunoti
- Srutva Api Kashchitu Yenam Na Evam Vedacha.



## 271) Introduction to Chapter 2 - Verse No. 30 :

अथ इदानीं प्रकरणार्थम् उपसंहरन् ब्रूते—

**atha idānīm prakaraṇārtham upasaṁharan brūtē –**

Now the theme in hand is wound up :

- I) Atha - After glorification of Atma Jnanam as a rare event – Aside Topic
- II) Krishna concludes Primary Topic from Verse 12 to 30
  - a) Prakarana Artham Upasamharan
  - b) Windup, closing
  - c) Brute - Final Observation.

देही नित्यमवध्योऽयं  
देहे सर्वस्य भारत ।  
तस्मात्सर्वाणि भूतानि  
न त्वं शोचितुमर्हसि ॥ २-३० ॥

dēhī nityam avadhyō'yaṃ  
dēhē sarvasya bhārata |  
tasmāt sarvāṇi bhūtāni  
na tvaṃ śōcitum arhasi || 2-30 ||

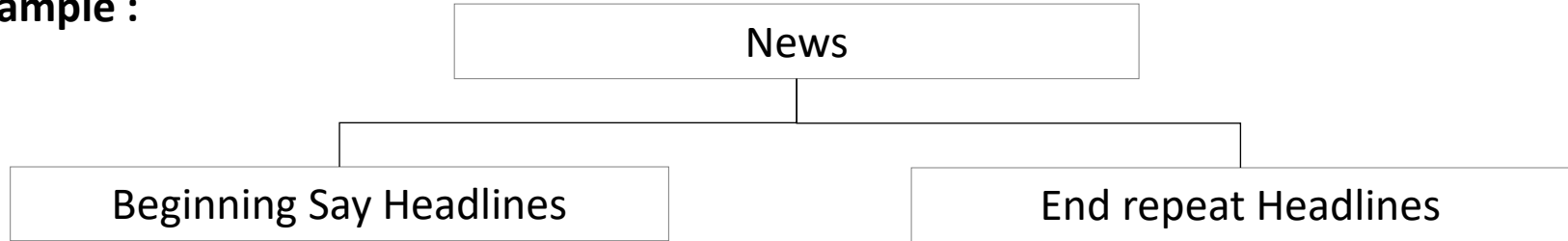
This – the Indweller in the body of everyone is ever indestructible, O Bharata; and, therefore, you should not grieve for any creature.  
[Chapter 2 - Verse 30]

## I) Upasamhara :

- Repetition of Teaching given in the beginning

a) Repetition of Upakrama

b) Example :



c) Krishna Repeats idea of Verse 12

II) a)

Verse 12	Verse 30
<ul style="list-style-type: none"><li>- Atma</li><li>- Nitya</li></ul>	<ul style="list-style-type: none"><li>- Atma</li><li>- Nitya</li></ul>

b) All others are Corollaries of Nitya

c) Therefore, you should not Grieve.

III) Instead of Nityaha, Krishna Says Atma can't be killed by Anyone.

IV)

Atma behind Body - Chaitanyam is  
Deathless

Atma behind Universe, Sat, Never  
Destroyed

Both in essence is called Brahman /  
Atma / Turiyam

V) Indestructible Atma = Nityaha Atma.

**Topic No. 273 to 274 :**

देही इति ॥ देही शरीरी नित्यं सर्वदा सर्वावस्थासु अवध्यः निरवयवत्वात् नित्यत्वात् च  
तत्र अवध्यः अयं देहे शरीरे सर्वस्य सर्वगतत्वात् स्थावरादिषु स्थितोऽपि । सर्वस्य प्राणिजातस्य देहे  
वध्यमानेऽपि अयं देही न वध्यः यस्मात् तस्मात् भीष्मादीनि सर्वाणि भूतानि उद्दिश्य न त्वं शोचितुम्  
अर्हसि ॥

dēhī śarīrī nityam sarvadā sarvāvasthāsu avadhyō niravayavatvāt nityatvāt ca |  
tatra avadhyah ayam dēhē śarīrē sarvasya sarva-gatatvāt sthāvarādiṣu sthitaḥ api | sarvasya prāṇi-jātasya  
dēhē vadhyamānē api ayam dēhī na vadhyō | yasmāt, tasmād bhīṣmādīni sarvāṇi bhūtāni uddiśya na  
tvam śōcitum arhasi || 2-30 ||

‘Eternally’ – at all times and in all States – the embodied Self is indestructible, because it is impartite and ever-lasting. The Self dwelling in no Body may be slain. Being all-pervasive, the Self present even in Stationary Objects like trees is indestructible. Even when the bodies are Slain, the Self remains indestructible; so you ought not to grieve for beings like Bhishma and the rest.

### 273) Bashyam : Chapter 2 - Verse No. 30 Starts

देही शरीरी नित्यं सर्वदा सर्वावस्थासु अवध्यो निरवयवत्वाद् नित्यत्वात् च तत्र अवध्यः अयं  
देहे शरीरे सर्वस्य सर्वगतत्वात् स्थावरादिषु स्थितः अपि।

dēhī śarīrī nityam sarvadā sarvāvasthāsu avadhyō niravayavatvāt nityatvāt ca | tatra avadhyah ayam  
dēhē śarīrē sarvasya sarva-gatatvāt sthāvarādiṣu sthitaḥ api |

l) Dehi = Shariri, Atma

a) Nityam = Sarvada, Sarva Avasthasu  
= Changeless Turiyam

b) Nityam not eternal

- Adverbial – At all times, at all Places, under all conditions.

c) Sarva Avasthasu - Under all Circumstances

- Sarvada - At all times.

d) Avadyaha = Can't be killed

II) Niravayatvat – Can't be killed because it is Partless like the Space, Deathless, Birthless.

a) Space can't be destroyed being Partless

b) Nityatvat - Atma being eternal, it is Avadyaha, indestructible.

III) Tatra = Dehe Sharire

a) Where is Atma?

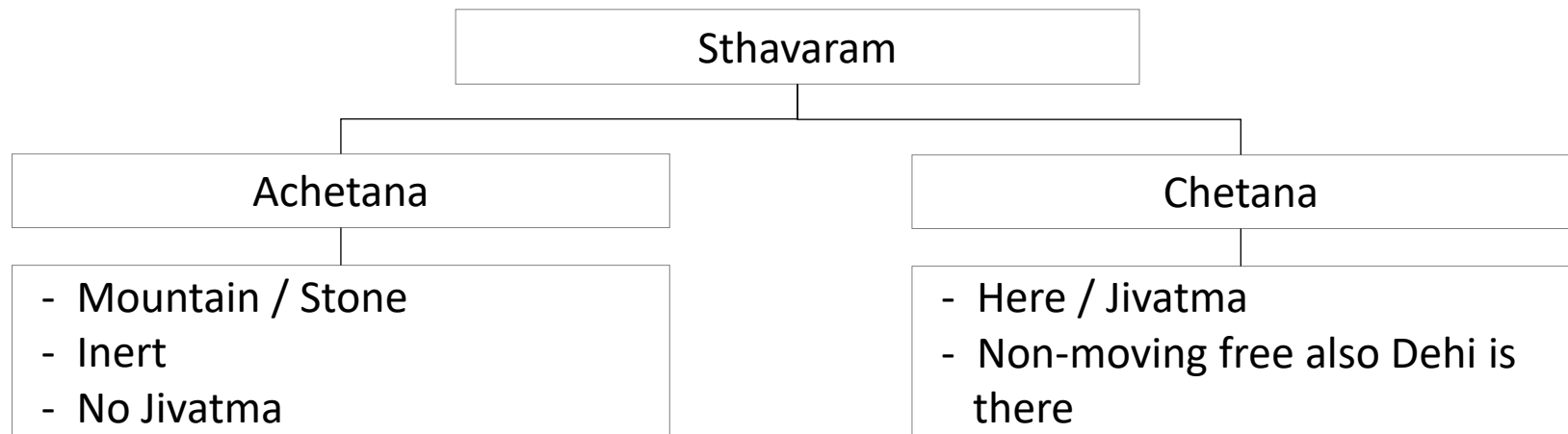
- It is there in the Body, Sharire...

b) Ayam Dehi - the Atma which is in the Body

c) Whose Body?

- Sarvasya - in all the Bodies including Sthavaram, Stationary Chetana plants, (Not Mountains – Achetanam).

d)



e) Why Dehi is in all the giving beings?

**f) Sarvagatatvat :**

- It is all pervading, it is in all living beings Including Plants.

**IV) Sthithapi Api :**

a) Even though it is living, Present, residing

b) Even though Atma is in the Body of Everyone, when the Body is Destroyed, Atma, Awareness, Consciousness, will not be Destroyed.

c)

Container	Content
Pot Broken	Milk Spills, gets Destroyed

**d) Normal Law :**

- When Container is Destroyed, Content gets Destroyed

e) In the Case of Atma, when Body Container is Destroyed, Consciousness, Dehi, Atma is not Destroyed.

f) Space in Pot not Destroyed, Milk Destroyed

g) Dehe Sharire Sthitha Api

V) Therefore, Don't Grieve.

## 274) Bashyam : Chapter 2 - Verse No. 30 Continues

सर्वस्य प्राणिजातस्य देहे वध्यमाने अपि अयं देही न वध्यो यस्मात् तस्माद् भीष्मादीनि  
सर्वाणि भूतानि उद्दिश्य न त्वं शोचितुम् अर्हसि ॥ ३० ॥

sarvasya prāṇi-jātasya dēhē vadhyamānē api ayaṁ dēhī na vadhyō | yasmāt, tasmād bhīṣmādīni sarvāṇi  
bhūtāni uddiśya na tvam śōcitur arhasi || 2-30 ||

### Summary of 1st Line - Essence

1) Even when the Physical Body of any living being – Tree, Plant, Animals, Birds, Human is Destroyed.

a) Sarvasya Prani Jatasya, Sammuhaha, Group

b)

Sharira	Atma Dehi / Sharira
Destroyed	Not Destroyed

c) When Body is born, Atma is not Born

d) Na Vadyaha Bavati Yasmāt Evam Tasmāt

e) Because of this Particular reason, that when Body is Destroyed, Embodied Atma – Self, is not Destroyed

f) Sarvani Butani Uttadishya Tvam Shochitum Na Arhasi.

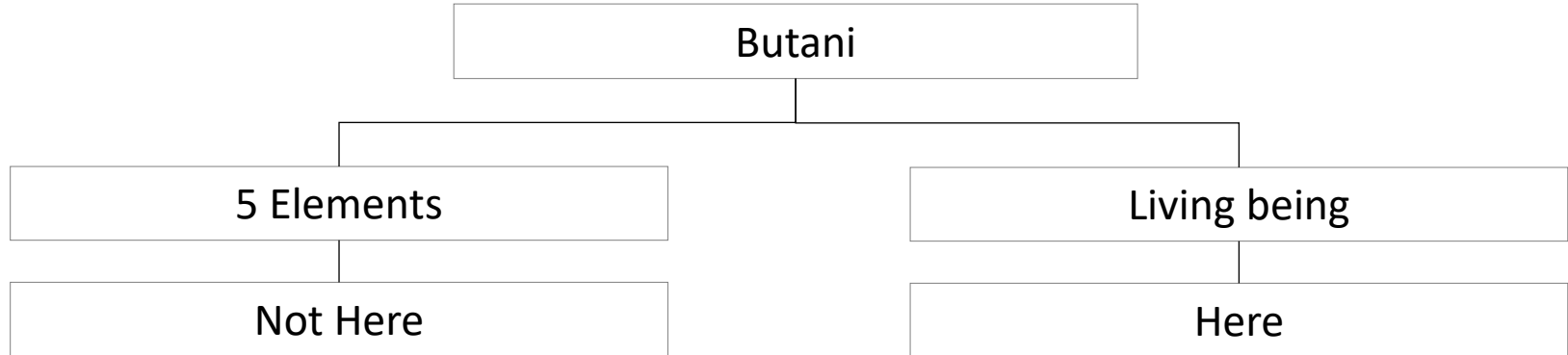


II) You Cannot grieve over any living being

**III) Sarva Butani :**

- Any living being.

a)



b) May you not grieve over any living beings, like Bhishma, Drona.

c) Karna, Duryodhana not mentioned, if he dies Arjuna may be happy

**d) Uttishya :**

- Over them, with respect to them.

e) Shochitum Na Arhasi - No Grief

**IV) Upasamhara Shloka**

- Sankhya Yoga Portion, Verse 12 to 30 Verses.

**V) Anvaya - Verse 30 :**

- Eh Bharatha, Sarvaha Sthithaha Api, Ayam Dehi Nityam Avadhyaha Bavati
- Tasmāt, Tvam Sarvani Butani Uttishya Shochitum Na Arhasi.

## 275) Introduction to Chapter 2 - Verse No. 31 :

इह परमार्थतत्त्वापेक्षायां शोको मोहो वा न सम्भवति इति उक्तम्, न केवलं परमार्थ-  
तत्त्वापेक्षायाम् एव किन्तु-

iha paramārtha-tattvāpēkṣāyām śōkō mōhō vā na sambhavati iti uktam | na kēvalamparamārtha-  
tattvāpēkṣāyām ēva kintu –

In 2.30 it is Stated that in the light of the Ultimate Truth neither grief nor delusion is possible. Not only in the light of Ultimate Truth is this so, but also.

### Introduction to Verse 31

#### I) Iha :

- In Verse 30

#### II) Iti Uktam :

- Idea has been given.

#### III) No Scope for grief or Conflict from the Standpoint of Atma Jnanam, the higher

- Truth = Adhyatmika Drishti  
= Spiritual Angle
- Philosophical Angle over.

#### IV) Arjunas Problem from Ethical Angle

##### a) Supposition :

- Arjuna may Argue – I Understand what you Say.

b) I Should not worry over Atma, Atma, Does not die

**c) I Should not worry over death of Anatma, because Anatmas Death is a Natural fact.**

d) I should not worry over a fact, Apariharye Arthe (Verse 27)

e) Atmas mortality not the Cause of grief, it has no Mortality

f) Anatmas mortality not cause, because it is its Nature.

V) I am not grieving over Bhishmas Body's Death

a) Accept Verse 27

b) If Bhishma Dies Naturally I will Accept.

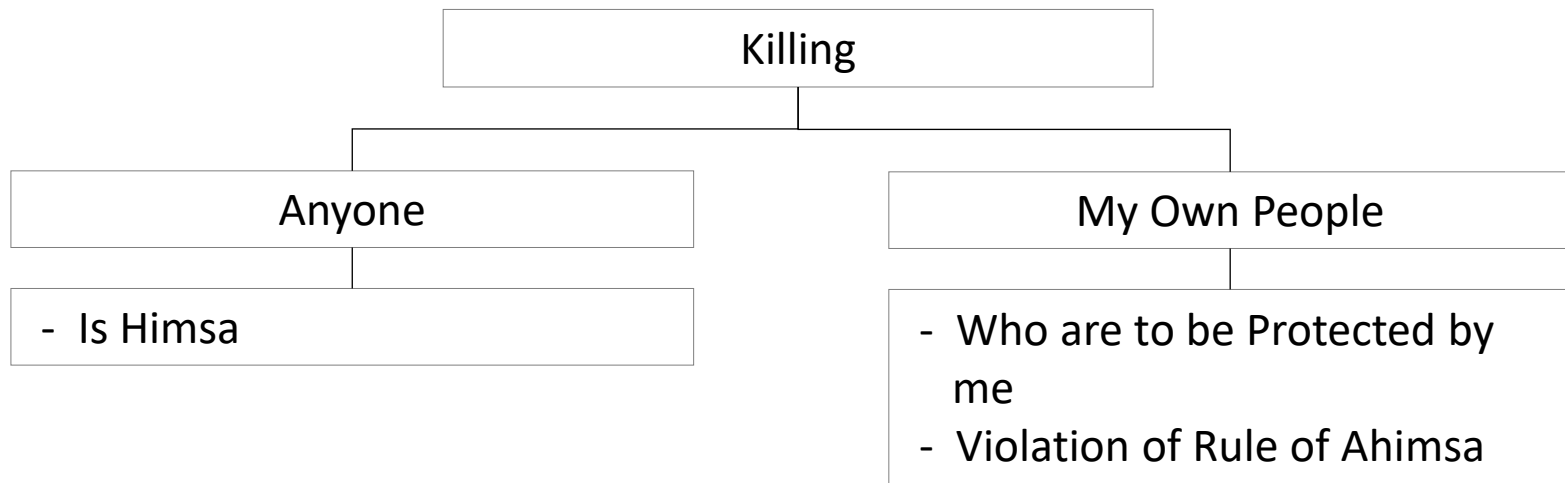
##### VI) Problem :

- You are making me the Cause of Death.
- I, the body will be killing Bhishma's Body

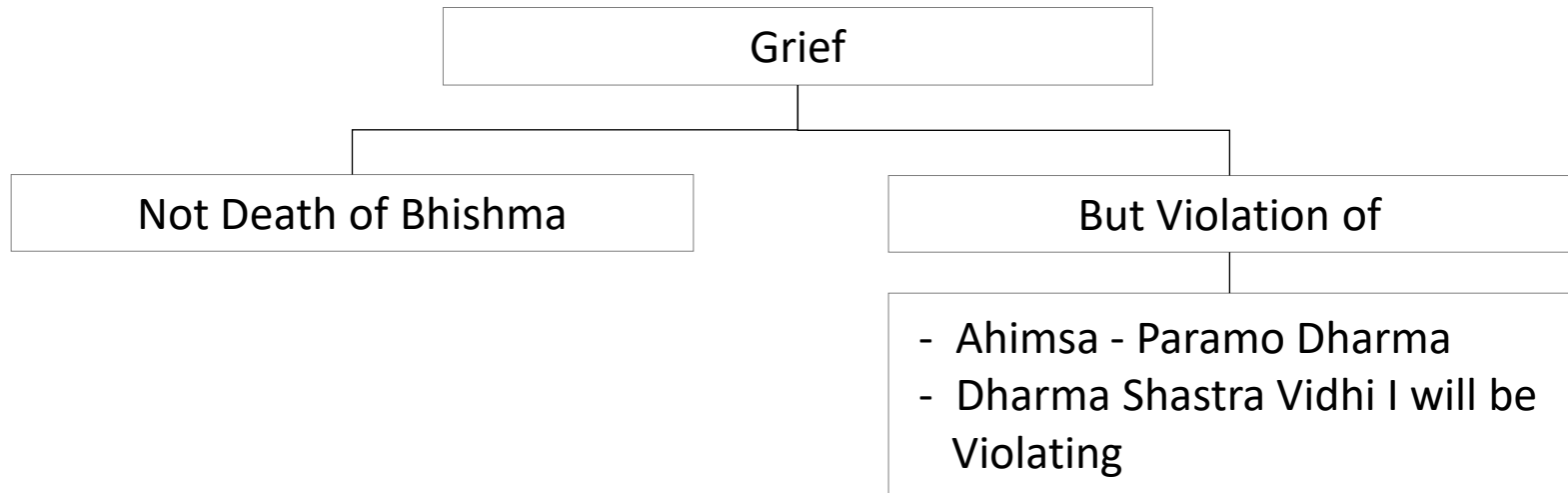
a) Why am I forced to do such an Action.

b) I am becoming the Killer of my own people.

c)



d)



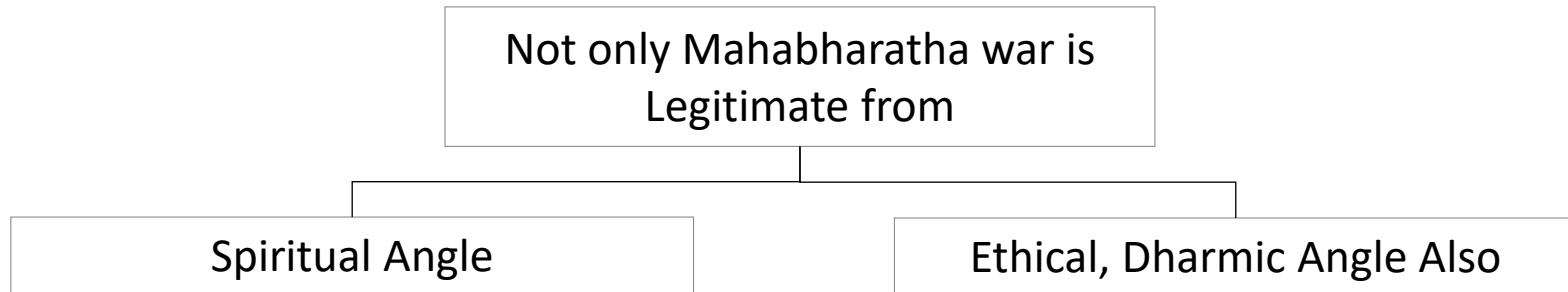
e) If Bhishma goes Naturally, I wont Cry, he is old, Good news, Celebration.

f) How can I Violate the Rule of Ahimsa - Arjuna Asks Krishna Directly in Verse 31.

g) Krishna :

- From Ethical Angle also I will justify.

h)



i) You can't protest based on Ethics

- Kintu Svadharma Drishta Vaha, Shokaha, Mohaha, Na Sambavati.

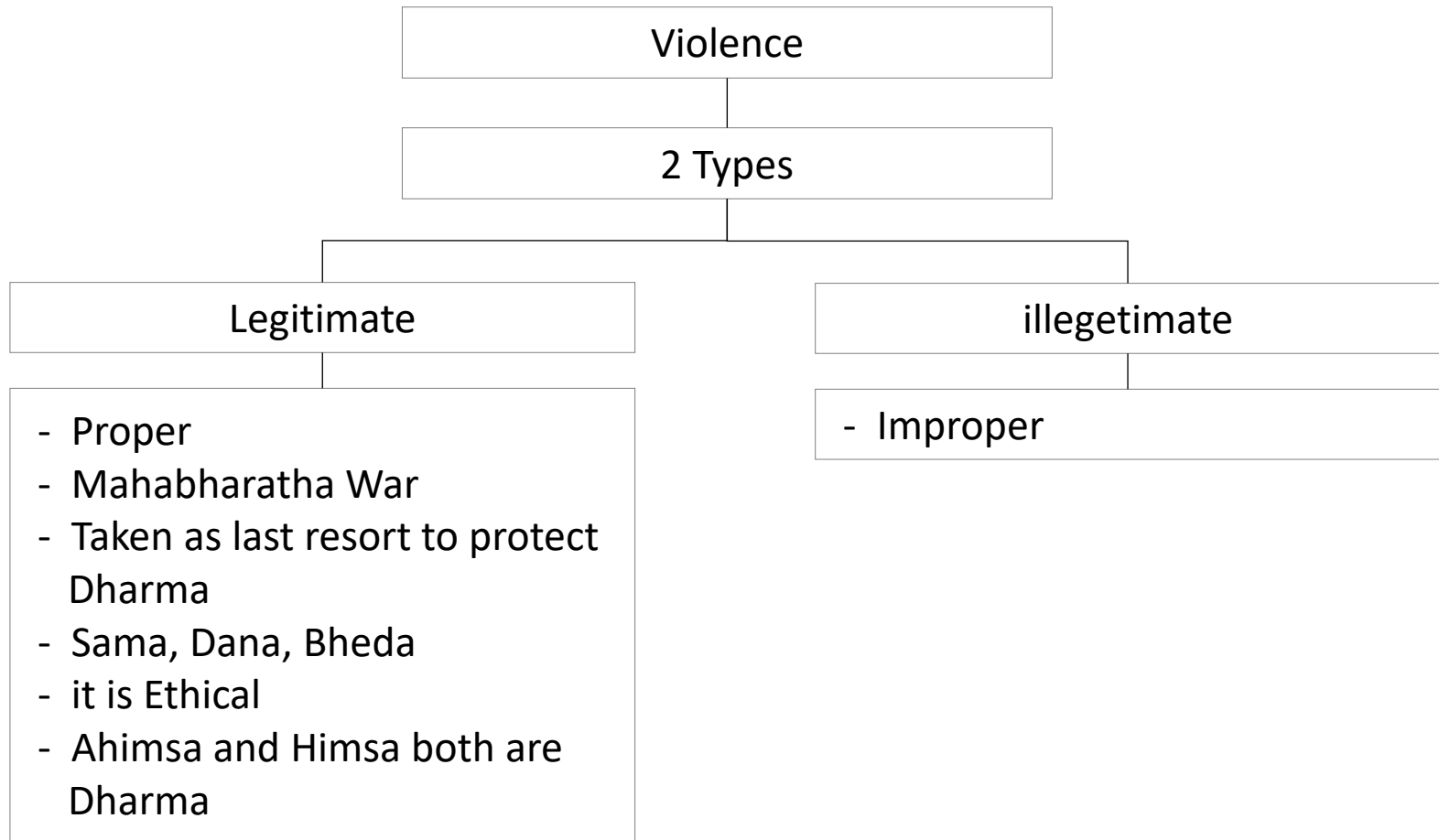
स्वधर्ममपि चावेक्ष्य  
न विकम्पितुमर्हसि ।  
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्  
क्षत्रियस्य न विद्यते ॥ २-३१ ॥

svadharmam api cāvēkṣya  
na vikampitum arhasi |  
dharma'yāddhi yuddhācchrēyō'nyat  
kṣatriyasya na vidyatē || 2- 31 ||

Further, looking at thy own duty, thou ought not to waver, for there is nothing higher for a ksatriya than a righteous war. [Chapter 2 - Verse 31]

## Gist

I)



## II) General Rule :

- Utsarga Himsa should not be done
- Specific, exceptional – Apavada Rule :
- Himsa can be done to Protect Dharma
- Doctors Surgery, Policeman's Lathi Charges.

### III) Dharmya Yuddham = Mahabharatha War

- Ok For a Kshatriya

### IV) Aside Point :

- a) Religions Organizations are talking today about Dharma Yuddham as proper
- b) They Quote Chapter 2 - Verse 31 Gita
- c) Dharma Yuddham proper only if it is taken by Authorized group.
- d) Not thought by Anyone but only by Kshatriyas.
- e) Brahmana, Veidika, Veishya, Shudra can't take to Dharma Yuddham.
- f) Dharma Yuddham allowed only by an authorized group
- g) Authorised by the king or Government
  - Police / Army can do Violence.

### h) Sanyasi Organizations :

- Can't Say Dharma Yuddham
- Sanyasi not Authorised group.
- i) Sanyasi can't fight for Dharmas
  - Only Kshatriyas can take to Dharma Yuddham.



## **Revision : Chapter - Verse 31**

### **I) Chapter 2 - Verse 12 to 30 :**

- Adhyatmika Drishti - Philosophical Arguments in Support of Mahabharatha War and Also as Remedy for Arjunas Sorrow.

### **II) Verse 31 to 33 :**

a) Dharmika Drishti

#### **b) Arjuna :**

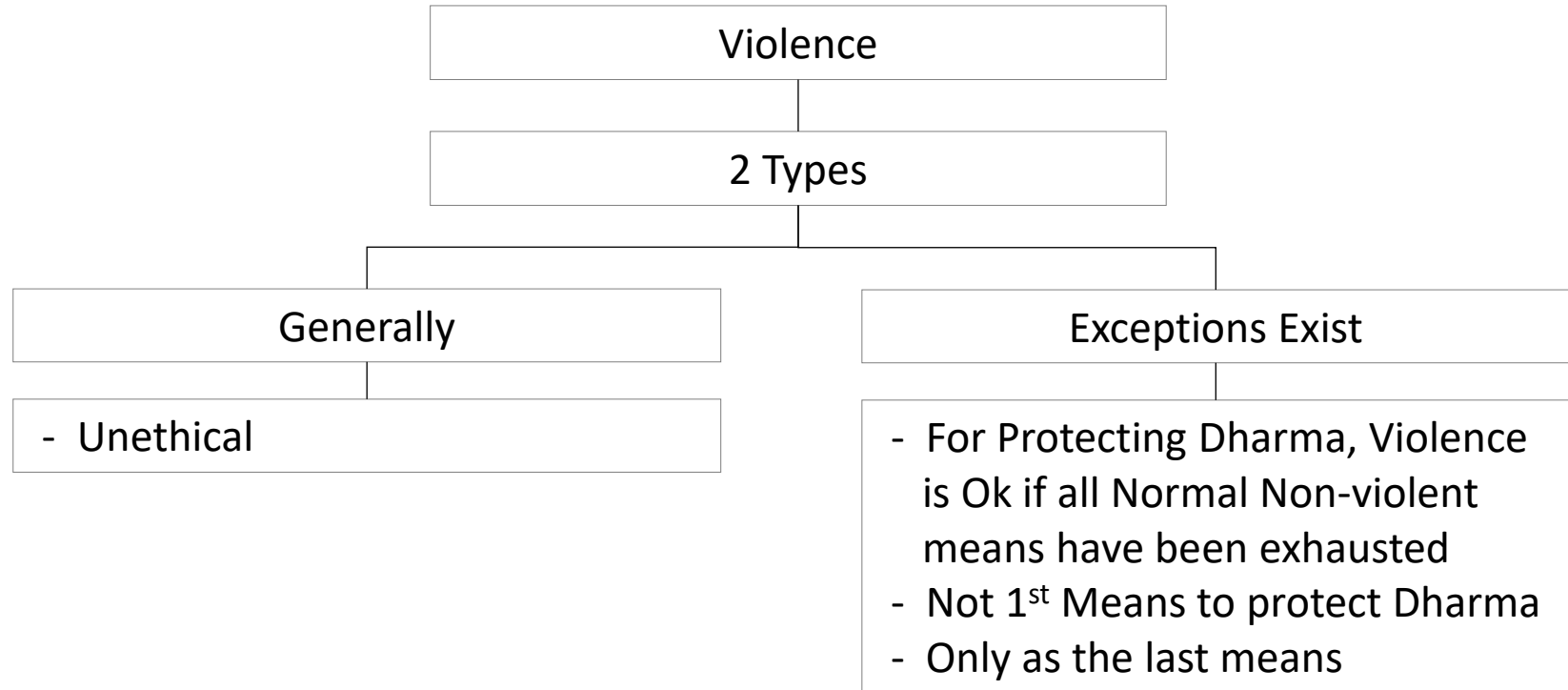
- Improper to fight War because War is Violence
- Violence is Unethical, immoral.

#### **c) Dharma Shastra :**

- Ahimso Paramo Dharma
- This Rule will be Violated, Arjuna May Argue.

### III) Krishnas Answer :

a)



b) Violence can't be taken by all the people.

- Group of Sanyasis can't take to Violence quoting this Verse.

c) Authorized Group has right to use Legitimate Violence

d) Army, Police can take to Violence, not other Citizens.

e) Kshatriya alone can resort to Violence (Not Bramanas, Vaishyas, Shudras)

f) Arjuna has Legitimate

- Duty to use Violence.

स्वधर्मम् इति ॥ स्वधर्मम् अपि स्वः धर्मः क्षत्रियस्य धर्मः युद्धं तमपि अवेक्ष्य त्वं न विकम्पितुं प्रचलितुम् अर्हसि धर्म्यात् क्षत्रियस्य स्वाभाविकात् धर्मात् आत्मस्वाभाव्यात् इत्यभिप्रायः । तच्च युद्धं पृथिवीजयद्वारेण धर्मार्थं प्रजारक्षणार्थं च इति परमं धर्म्यम् । धर्मात् अनपेतं धर्म्यम् । तस्मात् धर्म्यात् युद्धात् श्रेयः अन्यत् क्षत्रियस्य न विद्यते हि यस्मात् ॥

svadharmam api – svō dharmah kṣatriyasya yuddham | tam api avēkṣya tvaṁ na vikampitum pracalitum na arhasi, svābhāvikād dharmād ātmasvābhāvyād iti abhiprāyaḥ | tata ca yuddham pṛthivī-jaya-dvārēṇa dharmārtham prajā-rakṣaṇārtham ca iti, dharmād anapētam param dharmyam | tasmād dharmyād yuddhāt śrēyaḥ anyat kṣatriyasya na vidyatē hi yasmāt ||

‘The law of your life’ – Your law is the Ksatriya’s law of battle. With due regard to that, you ought not to be perturbed or Upset. The righteous law of battle is what is natural to, is the very nature of, a Ksatriya. Such is the purport. And battle is for the sake of Righteousness and people’s security, through the conquest of the world. Hence it is eminently righteous, Dharmya, which means what is not divorced from righteousness. Than a righteous battle, no greater good can accrue to a Ksatriya. This is the reason for the Assertion in 2.31.

## 277) Bashyam : Chapter 2 - Verse No. 31 Starts

स्वधर्मम् अपि स्वो धर्मः क्षत्रियस्य युद्धं तम् अपि अवेक्ष्य त्वं न विकम्पितुं प्रचलितुं न  
अर्हसि; स्वाभाविकाद् धर्माद् आत्मस्वाभाव्याद् इति अभिप्रायः ।

svadharmam api – svō dharmah kṣatriyasya yuddham | tam api avēkṣya tvaṁ na  
vikampitum pracalitum na arhasi, svābhāvikād dharmād ātmasvābhāvyād iti abhiprāyah |

### I) Svadharmam Api :

- Svadha Dharma - Ones own Duty = Yuddham.

a) Arjuna - Kshatriya his Duty

b) Duty of War

- Avekshya – Seeing, Looking into
- Vikampitum – To Deviate, To Stray away.

### Na Arhasi :

- Should not Stray away from Duty of War.

### II) Atma Svabavikast Dharma :

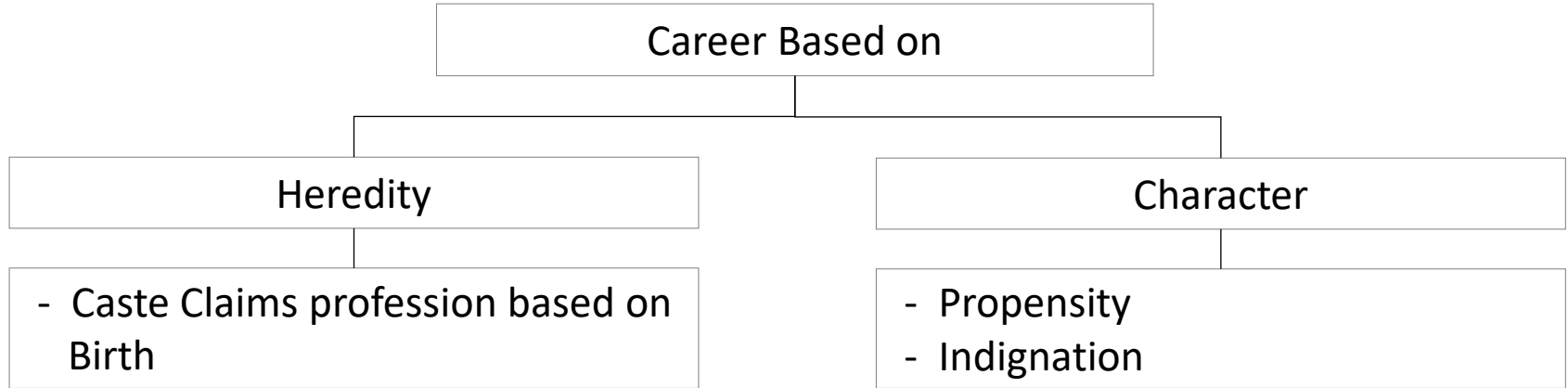
- Natural Duty
- Svabava = Character
- Atma = Antahkarana Gunaha.

III) Your Duty is to fight not because of Kshatriya Jati

- Hereditary Duty.

IV) Svadha = According to your Svabava.

V)



VI) Shankara Doesn't Say Jati but Gunataha Svabava

- According to Character, Do you Duty of fighting war = Nature Dharma.

**278) Bashyam : Chapter 2 - Verse No. 31 Continues**

तत् च युद्धं पृथिवीजयद्वारेण धर्मार्थं प्रजारक्षणार्थं च इति धर्माद् अनपेतं परं धर्म्यं  
तस्माद् धर्म्याद् युद्धात् श्रेयः अन्यत् क्षत्रियस्य न विद्यते हि यस्मात् ॥ ३१ ॥

tata ca yuddham pr̥thivī-jaya-dvārēṇa dharmārtham prajā-rakṣaṇārtham ca iti, dharmād anapētaṁ  
param dharmyam | tasmād dharmyād yuddhāt śrēyaḥ anyat kṣatriyasya na vidyatē hi yasmāt ॥

1<sup>st</sup> Line Over

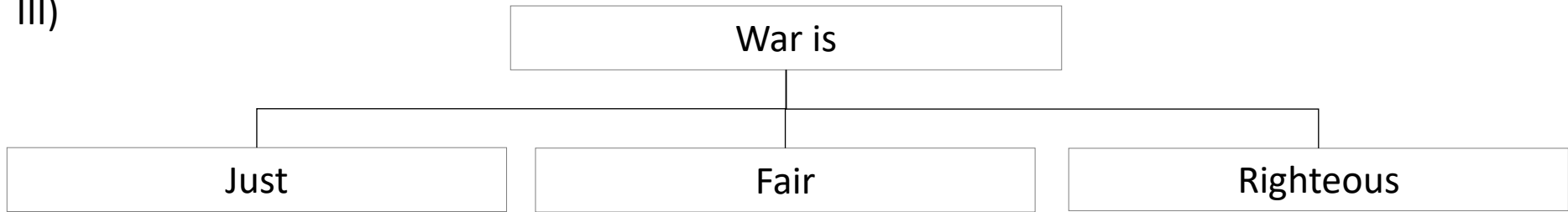
2<sup>nd</sup> Line :

### I) Dharmat Anapetam

- In Keeping with
- In Harmony with
- In Consonance with, not Deviating from.

II) Not Deviating from righteousness = Fair, just

III)



- Violence with take Place, Unjust
- Why War is fair?

IV) When Kshatriya fights War, he can get control over the Kingdom, Society, Earth.

a) Through his power, he can protect Dharma

b) Promote Dharma, Justice

c) War helps Kshatriya in Controlling the Country

d) Promote Justice

e) Indirectly, it is a just war.

f) By Controlling Society, he can Control Dharma.

**g) Praja Rakshanartham :**

- Protect Citizens

h) Destruction for Constructive Purpose

V) Ultimate Purpose = Constructive

- Hence War is Dharmyam.

VI) War is Superficially Destructive but Ultimately it is Constructive only.

VII) It is a just, Dharmic War, Param Dharmyam, just, rig righteous war.

VIII) Sreyaha = Sreyas Sadhanam Margas Karanam.

- Good means for the well being for a Kshatriya
- For Spiritual growth of Kshatriya who fight the War and good for Society.
- Nothing else exists other than a righteous war for a Kshatriya

IX) You should not deviate from your Natural Duty.

**X) Anvaya - Verse 31 :**

- Svadharmam Apcha Aveshya
- Tvam Vikampitum Na Arhasi
- Kshatriyasya Hi, Dharmyat Yuddhat
- Anyatu Sreyaha Na Vidyate.

## 279) Introduction to Chapter 2 - Verse No. 32 :

कुतः च तद् युद्धं कर्तव्यम् इति उच्यते—

**kutaḥ ca tad yuddham kartavyam iti ucyatē –**

What additional reason is there for Fighting? Answer :

Introduction to Verse 32

### I) Kutaha Cha :

- Because of What more reasons also, Arjuna, Kshatriya has to fight the War.

II)

Fight for 3 Reasons

Dharma Rakshartham

Praja Rakshas Artham

Kshatriyasya Sreyas Karam

### III) 4<sup>th</sup> Reason :

- Veera Svarga Dvaram – Verse 32
- Special Type of Heaven exclusively reserved for Kshatriya type of People.



यदृच्छया चोपपन्नं  
स्वर्गद्वारमपावृतम् ।  
सुखिनः क्षत्रियाः पार्थ  
लभन्ते युद्धमीदृशम् ॥ २-३२ ॥

yadṛcchayā cōpapannaṃ  
svargadvāram apāvṛtam |  
sukhinaḥ kṣatriyāḥ pārtha  
labhantē yuddhamīdṛśam || 2 - 32 ||

Happy indeed are the ksatriyas, O Partha, who are called to fight in such a battle that comes of itself as an open door to heaven.[Chapter 2 - Verse 32]

## Gist :

I) Mahabharatha was is a wonderful Opportunity that comes for Arjuna

### II) Apavruttam Svarga Dvaram :

- Open Gateway to heaven

III) By Chance it has come

- You have tried to Avoid it
- In spite of your effort, war has come to you.
- God given Opportunity, let it not Slip from Your hand.

IV) Why are you Crying based on Dharmika Drishti.

### 281) Bashyam : Chapter 2 - Verse No. 32 Starts

यदृच्छया च अप्रार्थितया उपपन्नम् आगतं स्वर्गद्वारम् अपावृतम् उद्घाटितं ये तद् ईदृशं युद्धं  
लभन्ते क्षत्रियाः हे पार्थ किं न सुखिनः ते ॥ ३२ ॥

yad-ṛcchayā ca aprārthitayā upapannam āgataṁ svarga-dvāram apāvṛtam  
udghāṭitam | yē tad īdṛśaṁ yuddhaṁ labhantē kṣatriyāḥ hē pārtha, kiṁ na sukhinaḥ tē || 2-32 ||

‘By Chance’, i.e., what has come unsought. An Open Gateway to heaven is this war. Are not Ksatriyas happy to get a chance to wage a War like this?

I) Yadruchhaya = Aprarthiya

- By Chance it has come
- That which has not been asked by me

II) Unasked for

a) Because of Prarabda Punyam

b) Upapannam - Agatham come to you, Reached your door.

c) Svarga Dvaram = Gateway to heaven.

d) Apavrutam = Utghatitam

= Open

- Apa and A and Vru (To open) - Dhatu

III) These are rare

- Kshatriyas who get Such a Yuddham as an open Gateway to Svarga.
- Travel of Sukshma Shariram after, Death is Assumed here, other Lokas Assumed.

IV) Aren't such Kshatriyas fortunate?

- Seize the Opportunity

**V) Anvaya – Verse 32 :**

- Eh Partha, Kshatriyaha, Apavrutam, Svargam Dvaram Cha
- Yidrusham Yuddham Labanthe.

VI) Yuddham – 3 Adjectives

- a) Yadruchhaya Upapannam one Description of War
- b) Apavrutam Svarga Dvaram 2<sup>nd</sup> Description.
- c) Yidrisham
- d) Such a Yuddham fortunate Kshatriyas alone get.

## 282) Introduction to Chapter 2 - Verse No. 33 :

एवं कर्तव्यताप्राप्तम् अपि—

**ēvaṁ kartavyatā-prāptam api –**

This war has offered itself to you as your duty; still,

I) Verse 31, 32 - Fighting War gives positive benefit

- Therefore, Fight War
- Gives Punyam and Svargam

**II) Verse 33 :**

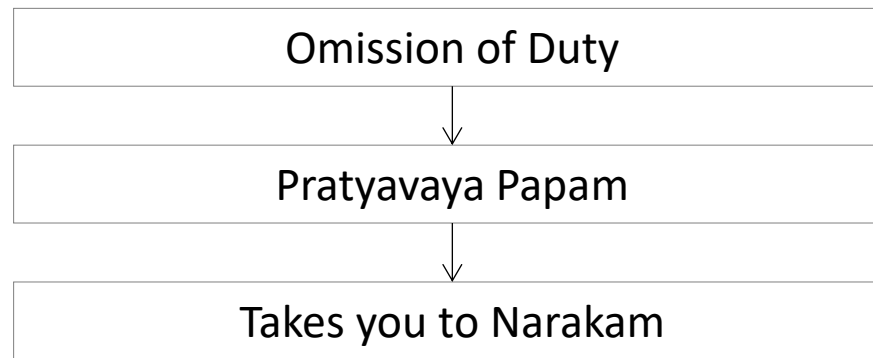
- Negative Language
- If you don't want Punyam, Svarga, then also you have to fight the War.

III) Not fighting the War will give you Papam and Narakam.

IV) Why?

- Fighting War has come to you as Duty, as Dharma
- If you don't do that, it will come under Svadharma Tyagaha.

V)



VI) To Avoid Narakam, you have to fight, Even if you don't want Svarga

**VII) Kartavyata Praptam Api :**

- War has come to you as an Obligatory Duty, in this manner
- Giving up which you will incur Papam and go to Narakam.

अथ चेत्त्वमिमं धर्म्यं  
सङ्ग्रामं न करिष्यसि ।  
ततः स्वधर्मं कीर्तिं च  
हित्वा पापमवाप्स्यसि ॥ २-३३ ॥

**atha cēttvamimaṃ dharmyaṃ  
saṅgrāmaṃ na kariṣyasi |  
tataḥ svadharmaṃ kīrtiṃ ca  
hitvā pāpam avāpsyasi || 2.33 ||**

But, if you will not fight this righteous war, then having abandoned your own duty and fame, you shall incur sin. [Chapter 2 - Verse 33]

## Gist :

I) Papam Prapti will come by Yuddha Akaranam

### II) Previous 2 Verses 31, 32 :

- Yuddha Karanat Punya Prapti

III) Yuddham = Dharmic Duty.

### 284) Bashyam : Chapter 2 - Verse No. 33 Starts

अथ चेत् त्वम् इमं धर्म्यं धर्माद् अनपेतं सङ्ग्रामं युद्धं न करिष्यसि चेत् ततः तदकरणात्  
स्वधर्मं कीर्तिं च महादेवादिसमागमनिमित्तां हित्वा केवलं पापम् अवाप्स्यसि ॥ ३३ ॥

atha cēttvam imaṁ dharmyaṁ dharmād anapētaṁ saṅgrāmaṁ yuddhaṁ na kariṣyasi cēt, tataḥ  
tad-akaraṇāt svadharmam kīrtim ca mahādēvādi-samāgamanimittāṁ hitvā kēvalam pāpam avāpsyasi || 2-33 ||

‘On the other hand’ if you do not fight this war that is righteous, i.e. the war that conforms with the rules of righteousness, for that very reason, abandoning the ‘Law of your life’ and forfeiting the ‘renown’ gained in your duel with Shiva and the like, you will incur sin.



I) Atha Chet = On the other hand, Suppose

II) Dharmyam = Dharmat Anapetam

- Keeping with Righteousness.

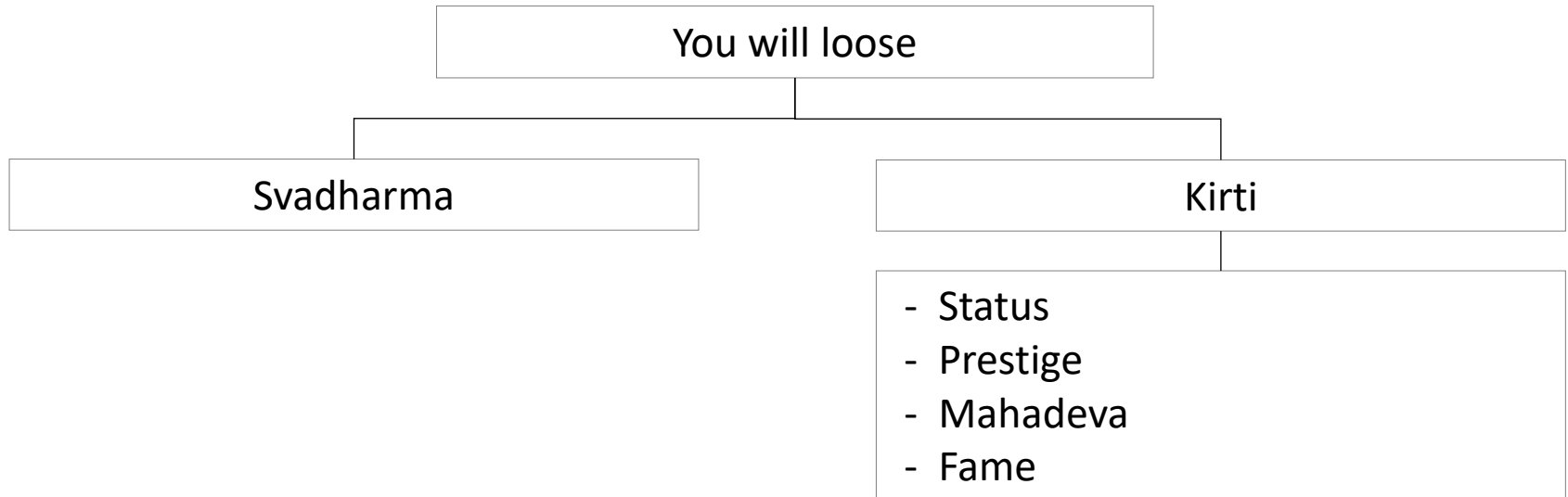
III) Sangramam = Yuddham / War

= Not Village

= Gramaha

IV) If you don't fight the War, tat Akaranat, by Omission of your Duty as Yuddham.

V)



a) Arjuna fought with Shiva for Pashupata Astram, got War, in Mahabharatha Story.

b) Arjuna has thought with Indra also

c) Samagama - Encounters

d) Fame has come because of you past Battles of Fame.

VI) People will not remember your Past but will Mock at you if you run away from Battle Now.

VII) Later ones Overshadow Previous ones

VIII) Previous glories will be Erased

- Kirtim - Next Verse, Details

IX) Will get Pratyavaya Papam

**X) Anvaya – Verse 33 :**

- Atha Tvam Imam Dharmyam Sangramam Na Karishyasi Chet.
- Tataha, Svadharmam, Kirtim Cha Hitva
- Papam Avapsyasi....

## 285) Introduction to Chapter 2 - Verse No. 34 :

न केवलं स्वधर्मकीर्तिपरित्यागः—

**na kēvalam svadharma-kīrti-parityāgaḥ —**

Not only will you have given up the Righteous law of your life and renown----

I) Verse 31 to 33 - Dharmika Drishti

- a) War is a Source of Punyam
- b) Giving up War is source of Papam
- c) Punya - Papa - Dharmika Drishti is over

II) Laukika Drishti (Worldly Angle) Verse 34 to 36

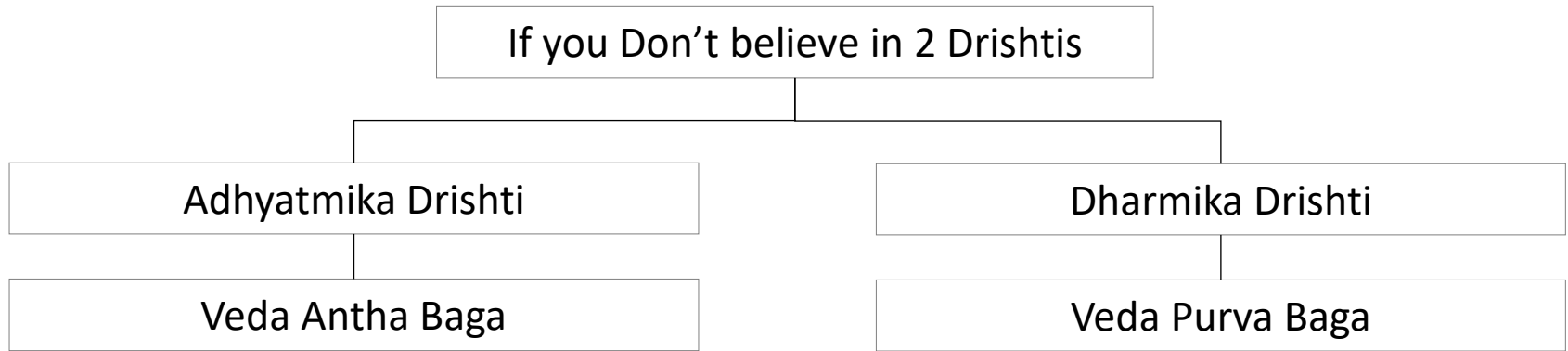
- Have to fight the War

III) Not only will you loose your Svadharma and Kirti (Fame), following Adverse Consequences will come.

**IV) Arjuna May Say :**

- I don't believe in Punya - Papam both Adrishtam
- Svarga, Naraka, Don't believe.

IV)



- a) Both are Apaurusheya Vishaya, Veda Pramanam
- b) Worldly Angle – must fight
- c) Prestige issue is very big a Person in the world.

अकीर्तिं चापि भूतानि  
कथयिष्यन्ति तेऽव्ययाम् ।  
सम्भावितस्य चाकीर्तिः  
मरणादतिरिच्यते ॥ २-३४ ॥

akīrtiṃ cāpi bhūtāni  
kathayiṣyanti tē'vyayām |  
sambhāvitasya cākīrtih  
maraṇād atiricyatē || 2-34 ||

People too will recount your everlasting dishonour; and to one who has been honoured, dishonour is more than death. [Chapter 2 - Verse 34]

## Gist :

l) Will get ill fame, bad name

a) Butani = Living Human beings here

b) Will take illa of you

c) If unknown, Don't have Prestige, no need to Protect

d) In Your Case, Sambavitu you are, well known, Popular in the Society.

e) Loosing Prestige is worse than Death itself

f) Arjuna for fame, Honour sake fight the War.

## 287) Bashyam : Chapter 2 - Verse No. 34 Starts

अकीर्तिं च अपि भूतानि कथयिष्यन्ति ते तव अव्ययां दीर्घकालाम् । धर्मात्मा शूर इति  
एवमादिभिः गुणैः सम्भावितस्य च अकीर्तिः मरणाद् अतिरिच्यते । सम्भावितस्य च अकीर्तेः  
वरं मरणम् इत्यर्थः ॥ ३४ ॥

akīrtiṁ ca api bhūtāni kathayiṣyanti tē tava avyayāṁ dīrgha-kālām | dharmātma śūra iti  
ēvam-ādibhiḥ guṇaiḥ sambhāvitasya ca akīrtiḥ maraṇāt atiricyatē | sambhāvitasya ca akīrtēḥ  
varam maraṇam ityarthah ॥ 2-34 ॥

All will recount your everlasting 'infamy' for a long time to come. For one Honoured so far for Virtues like righteousness, Bravery and so forth, infamy is worse than Death. The Sense is that for an Honourable man death is preferable to infamy. Besides,

### **I) Butani Tey Api Katha Ishyanti :**

- All human beings will Criticise you, Depreciate you, talk ill of you.

### **II) Avyayam – Akeertim :**

- Dheerga Kala, words will be lasting in the world.

### **III) Sambavitasya :**

- Honoured, Placed in High Pedestel, Samyaku Bavitaha

IV) Sambavayati to Keep in high Position

#### **a) Vadyar Sambavanai :**

- Honour Brahman who has done all the work

#### **b) Sambavitaha :**

- Honoured as Dharmatma, Dharmika Antahkarana Purusha.

c) Shuraha – Courageous

d) With such Glories, Vibhutis, Sambavitaha, you have been Honoured in the Society.

e) After enjoying such a Position.

#### **f) Akirtihi :**

- Falling from high position is unfortunate – How unfortunate?

IV) It Surpasses, worse, Atirichyate, than Maranam

#### **a) Atrich :**

- To surpass, to excel.

b) It is worse, Greater than Death

c) Between Death – ill fame, intelligent will Choose death rather than ill fame.

**d) Sambivitasya Purushasya :**

- For a Person of Prestige in Society, Death is better choice compared to Akirtihi, ill fame, loose of Prestige, infame.

V) Pranavapi Parityajya Manam Eva Api Rakshatu

a) Can leave Pranam to Safeguard your Honour, Manam

b) Manam = Honour not Sky

**c) Reason :**

- Anityo Bavati Pranaha
- Prana comes, goes.



d) Manas Tu a - Chandra Tarakam.

e)

Honour	Prana
- Long - Choose	- Short - Drop

VI) Varam = Better

**VII) Anvaya - Verse 34 :**

- Butani Apicha tey Avyayam Akirtim Kathaishyanti.
- Sambavitasyacha - Purushasya (Person who is Honoured)
- Akirtihi Maranath Atirichyate
- Ati - Rich - Dhatu (Higher).

288) Introduction to Chapter 2 - Verse No. 35 :

किं च-

kiṁ ca —

289) Chapter 2 - Verse No. 35 :

भयाद्रणादुपरतं  
मंस्यन्ते त्वां महारथाः ।  
येषां च त्वं बहुमतः  
भूत्वा यास्यसि लाघवम् ॥ २-३५ ॥

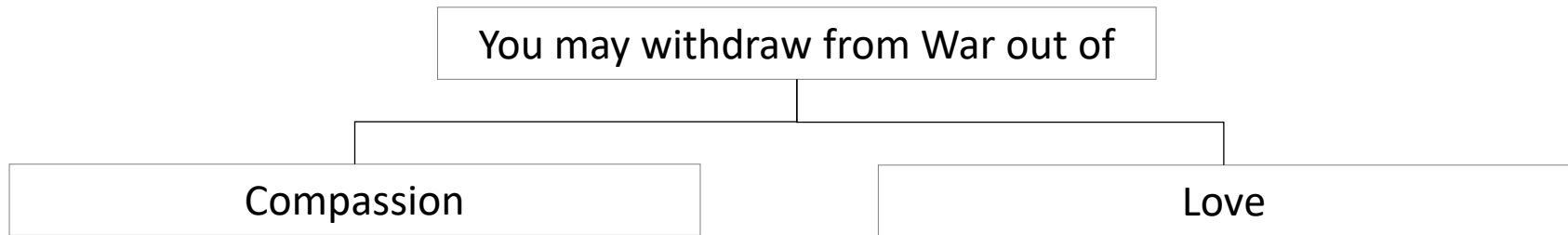
bhayādraṇāduparataṁ  
maṁsyantē tvāṁ mahārathāḥ |  
yēṣāṁ ca tvāṁ bahumataḥ  
bhūtvā yāsyasi lāghavam || 2-35 ||

The great battalion commanders will think that you have withdrawn from the battle through fear; and you will be looked down upon by those who had thought much of you and your heroism in the past. [Chapter 2 - Verse 35]

## Gist :

I) Krishna explains ill fame of Verse 34

II)



- Healthy, Positive Motive but Motive is Invisible.

III) Society will project some other Motive

a) This is Problem is Society

b) Duryadhana will not attach Positive Motive

c) They take opportunity like Opposition party

- Roads put because of election.

d) Arjuna withdraw because of fear of Karna, Dhryodhana

e) Attach negative motive

f) Nothing more than this.

## Revision : Chapter 2 - Verse 35 :

I)

Lord Krishna is encouraging Arjuna to fight Mahabharatha war by Various Angles

```
graph TD; A[Lord Krishna is encouraging Arjuna to fight Mahabharatha war by Various Angles] --> B[Adhyatmika Drishti]; A --> C[Dharmika Drishti]; A --> D[Laukika Drishti]
```

Adhyatmika Drishti

Dharmika Drishti

Laukika Drishti

### II) Adhyatmika Drishti :

- Verse 12 to 30
- Atma is Akarta, Atma is Nityaha.

### III) Dharmika Drishti - Verse 31 to 33 :

- Duty of Kshatriya to protect a Legitimate War for Protecting Dharma - Punya - Papam.

### IV) Laukika Drishti - Verse 34 to 36 :

- Even if Arjuna Doesn't believe in Atma, Punya Papam, Still fight to protect his Prestige, Honour.
- After coming to Battle field, if Kshatriya withdraws from War, it will tarnish his Name
- If Arjuna withdraws, with Motive of compassion and love for Bhishma, Drona.
- Motive Invisible, Kauravas will attach negative Motive only.

### e) Example :

- Government does good work Opposition - Election coming.

### V) Verse 35 – Duryodhana :

- You were frightened of Opposite army.

a) If Honour goes away, as Ordinary person, it does not Matter.

b) Arjuna famous, loosing fame as good as Maranam

c) Better to die, rather than loose the Honour.

### Topic No. 290 to 291 :

भयात् इति ॥ भयात् कर्णादिभ्यः रणात् युद्धात् उपरतं निवृत्तं मंस्यन्ते चिन्तयिष्यन्ति  
न कृपया इति त्वां महारथाः दुर्योधनप्रभृतयः । [के मंस्यन्ते? इति आह—] येषां च त्वं दुर्योधनादीनां  
बहुमतः बहुभिः गुणैः युक्तः इत्येवं मतः, बहुमतः भूत्वा पुनः त्वं यास्यसि लाघवं लघुभावम् ॥

‘bhayāt karṇādibhyaḥ raṇād yuddhād uparataṁ nivṛttaṁ maṁsyantē cintayiṣyanti  
na kṛpayā’ iti tvāṁ mahārathāḥ duryōdhana-prabhṛtayaḥ | yēṣāṁ ca tvāṁ duryōdhanādīnāṁ bahumatō  
‘bahubhiḥ guṇaiḥ yuktaḥ’ iti ēvaṁ bahumatō bhūtvā punaḥ yāsyasi lāghavaṁ laghu-bhāvam ॥ 2-35 ॥

Due to fear of Karna and others you have withdrawn from Battle and not due to Compassion – so will mighty heroes like Duryodhana think. Who will think so? Those very heroes, Duryodhana etc., who esteemed you as very rich in virtues. Now you will become light in their esteem.

## 290) Bashyam : Chapter 2 - Verse No. 35 Starts

भयात् कर्णादिभ्यो रणाद् युद्धाद् उपरतं निवृत्तं मंस्यन्ते चिन्तयिष्यन्ति न कृपया इति  
त्वां महारथा दुर्योधनप्रभृतयः ।

‘bhayāt karṇādibhyaḥ raṇād yuddhād uparataṁ nivṛttaṁ maṁsyantē cintayiṣyanti na kṛpayā’ iti  
tvāṁ mahārathāḥ duryōdhana-prabhṛtayaḥ |

I) Out of fear of Karma (Great Archer), and others

a) Ranat = Yuddhat

b) From the War, if you withdraw, others will think a different Motive, imagine Bayam, never will Say, you withdraw out of Compassion but withdraw out of fear only.

**c) Maharatha 2 :**

- Opposition (Duryodhana) will present Negative image.

d) Bhishma, Drona May not think

II) They will spread the news among great Warriors

- Arjuna will loose Prestige in Society.

## 291) Bashyam : Chapter 2 - Verse No. 35 Continues

येषां च त्वं दुर्योधनादीनां बहुमतो बहुभिः गुणैः युक्त इति  
एवं बहुमतो भूत्वा पुनः यास्यसि लाघवं लघुभावम् ॥ ३५ ॥

yēṣāṃ ca tvaṃ duryōdhanādīnāṃ bahumatō 'bahubhiḥ guṇaiḥ yuktaḥ' iti ēvaṃ  
bahumatō bhūtvā punaḥ yāsyasi lāghavaṃ laghu-bhāvam ॥ 2-35 ॥

l) After enjoying their respect Loosing them is more Painful.

a) Yesham :

- Duryodhana (Archers)

b)

Bahu	Mataha
As Great	Considered

c) Arjuna is Endowed with Great Skills

d) In this Way Arjuna was thought by his people.

II) Arjuna Enjoyed Great glory, respect.

a) Hereafter, you will become Smaller in their Vision.

b) Alpatvam will become too small in their Vision.

**III) Anvaya - Verse 35 :**

- Maharathaha, Tvam Bayat Ranat Uparatham, Mamsyanthe.
- Esham Cha Bahu Mataha Butva Tvam Lagavam Yasyasi.



292) Introduction to Chapter 2 - Verse No. 36 :

किं च-

kim ca —

Also

293) Chapter 2 - Verse No. 36 :

अवाच्यवादांश्च बहून्  
वदिष्यन्ति तवाहिताः ।  
निन्दन्तस्तव सामर्थ्यं  
ततो दुःखतरं नु किम् ॥ २-३६ ॥

avācyavādāṃśca bahūn  
vadiṣyanti tavāhitāḥ |  
nindantastava sāmāthyam  
tatō duḥkhataram nu kim || 2-36 ||

And many unspeakable words will you enemies speak cavilling about your powers. What can be more painful than this?[Chapter 2 - Verse 36]

**Gist :**

**I) Same Topic :**

- a) Other people will gossip, Spread Rumours, indecent expressions.
- b) People will add more and you will have to hear them.
- c) All have one Aim will Question your skill in Archery.
- d) Will kill your fame
- e) Kshatriya is always ego Centred.

**Topic No. 294 to 295 :**

अवाच्यवादान् इति ॥ अवाच्यवादान् अवक्तव्यान् वादान् च बहून् अनेकप्रकारान्  
वदिष्यन्ति तव अहिताः शत्रवः निन्दन्तः कुत्सयन्तः तव त्वदीयं सामर्थ्यं  
निवातकवचादियुद्धनिमित्तम् । ततः तस्मात् निन्दाप्राप्तेः दुःखात् दुःखतरं नु किम् ?  
ततः कष्टतरं दुःखं नास्ति इत्यर्थः ॥

avācya-vādān avaktavya-vādān ca bahūn anēka-prakārān vadiṣyanti tava ahitāḥ  
śatravō nindantaḥ kutsayantaḥ tava tvadīyaṁ sāmārthyam nivāta-kavacādi-  
yuddhanimittam | tasmāt tatō nindā-prāptēḥ duḥkhād duḥkhataram nu kim?  
tataḥ kaṣṭataram duḥkham na asti iti arthaḥ ॥ 2-36 ॥

‘Many unmentionable insults’ – they are of many sorts that your foes will hurl at you, pouring scorn over your competence, established by your encounters with Nivata-kavaca and others. Is there any pain worse than Suffering such insults? That no pain can be more miserable is the sense.

### 294) Bashyam : Chapter 2 - Verse No. 36 Starts

अवाच्यवादान् अवक्तव्यवादान् च बहून् अनेकप्रकारान् वदिष्यन्ति तव अहिताः शत्रवो  
निन्दन्तः कुत्सयन्तः तव त्वदीयं सामर्थ्यं निवातकवचादियुद्धनिमित्तम्।

avācya-vādān avaktavya-vādān ca bahūn anēka-prakārān vadiṣyanti tava ahitāḥ śatravō  
nindantaḥ kutsayantaḥ tava tvadīyaṁ sāmārthyam nivāta-kavacādi-yuddhanimittam |

#### I) Avachya Vadan – Avyaktyva Vadan :

- Indecent expressions will be used by People.

II) For imagination, no Limit at all

III) Enemies will utter words Degrading, belittling, Pulling Dow – Utsayati, Nindantaha

IV) Your Samarthyam – Your Skill in Archery

- Niwasa Rakshashas Killed by Arjuna

V) Just because you withdraw in one War, they will Suppress old Victories, Project this Battle and will belittle you.

## 295) Bashyam : Chapter 2 - Verse No. 36 Continues

तस्मात् ततो निन्दाप्राप्तेः दुःखाद् दुःखतरं नु किम्। ततः कष्टतरं दुःखं न अस्ति इत्यर्थः ॥ ३६ ॥

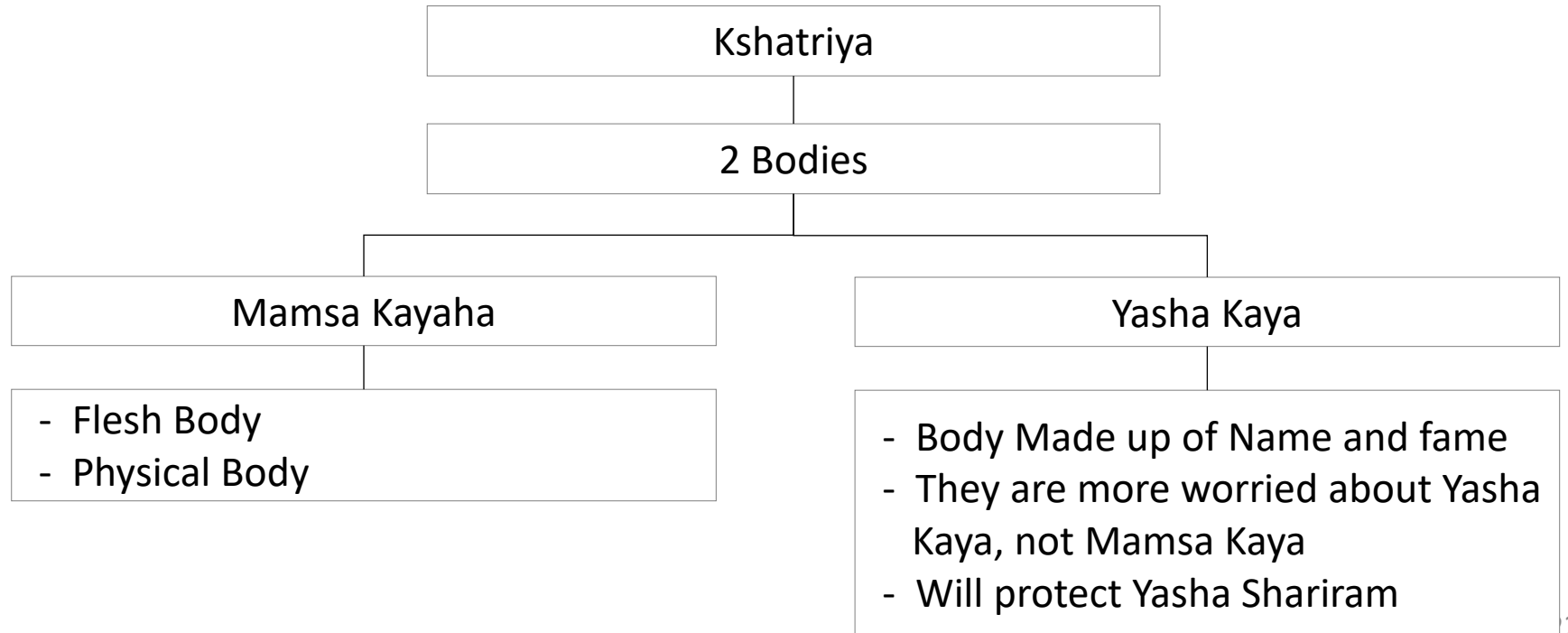
tasmāt tatō nindā-prāptēḥ duḥkhād duḥkhataram nu kim? tataḥ kaṣṭataram duḥkham na asti  
iti arthaḥ ॥ 2-36 ॥

### I) Thataha - Nindha Praptehe Dukhat :

- Other than words of Criticism which cause Sorrow, there is no worse Sorrow.

II) Compared to this pain, no other Pain.

III)



IV) Arjuna, you will be losing that Yasha Shariram in Protecting Bhishma, Drona, others.

V) What is more Painful than Nindha – Arjuna?

VI) There is nothing more Painful than this

VII) To Protect your prestige, fight this War.

**VIII) Anvaya – Verse 36 :**

- Tava Samarthyam, Nindhantaha Santaha...
- Tva Ahitaha Bahun Avashya Vadam Cha Vadishyanti
- Tathaha Dukha Taram Kim Nu Bavati.

## 296) Introduction to Chapter 2 - Verse No. 37 :

युद्धे पुनः क्रियमाणे कर्णादिभिः –

**yuddhē punaḥ kriyamāṇē karṇādibhiḥ —**

On the other hand in the Battle with Karna and the rest,

- I) Introduction of Verse 27 – Karma Yoga
- II) Krishna Convinced that Arjuna will be convinced by one of the Arguments.
- III) If Arjuna is Convinced and decides to fight the War, what should be his attitude?
- IV) You are going to get Positive Benefit whether you win or Loose the War.
- V) 100% Win – Win Situation
- VI) If you fight with Karna, this should be your attitude
  - Arjunas problem is with Karna.

हतो वा प्राप्स्यसि स्वर्गं  
जित्वा वा भोक्ष्यसे महीम् ।  
तस्मादुत्तिष्ठ कौन्तेय  
युद्धाय कृतनिश्चयः ॥ २-३७ ॥

hatō vā prāpsyasi svargaṃ  
jitvā vā bhōkṣyasē mahīm |  
tasmād uttiṣṭha kauntēya  
yuddhāya kṛtaniścayaḥ || 2-37 ||

Slain, you will obtain heaven; victorious, you will enjoy the earth;  
therefore, stand up, O son of Kunti, resolved to fight.[Chapter 2 - Verse 37]

## Gist :

I) You will get a Bright future by Fighting

II)

### 2 Possibilities

#### Win the War

- Will get Kingdom back
- It will be a Pleasurable life
- Bhoga Anubhava

#### Loose the War

- Get Killed
- Go to Veera Svarga
- Better Bhoga Anubhava

Topic No. 298 to 299 :

हतो वा इति ॥ हतः वा प्राप्स्यसि स्वर्गं, हतः सन् स्वर्गं प्राप्स्यसि । जित्वा वा कर्णादीन्  
शूरान् भोक्ष्यसे महीम् । उभयथापि तव लाभः एव इत्यभिप्रायः । यतः एवं तस्मात् उत्तिष्ठ कौन्तेय!  
युद्धाय कृतनिश्चयः 'जेष्यामि शत्रून्, मरिष्यामि वा' इति निश्चयं कृत्वा इत्यर्थः ॥

'hatō vā prāpsyasi svargam' - hataḥ san svargam prāpsyasi | jitvā vā karṇādīn śūrān

bhōkṣyasē mahīm | ubhayathā api tava lābha ēva iti abhiprāyaḥ | yata ēvaṁ tasmād-uttiṣṭha kauntēya

yuddhāya kṛta-niścayaḥ 'jēṣyāmi śatrūn mariṣyāmi vā' iti niścayaṁ kṛtvā iti arthaḥ ॥ 2-37 ॥



If you are slain you will win heaven. Victorious over heroes like Karna and others, you will enjoy this world. In either case, you stand only to gain – this is the Lord’s idea. Such being the case, O son of Kunti! Get up, determined to fight i.e., having resolved, “I shall either conquer my foes or Perish”. This is the Idea.

### 298) Bashyam : Chapter 2 - Verse No. 37 Starts

हतो वा प्राप्स्यसि स्वर्गं हतः सन् स्वर्गं प्राप्स्यसि जित्वा वा कर्णादीन् शूरान् भोक्ष्यसे  
महीम्। उभयथा अपि तव लाभ एव इति अभिप्रायः।

‘hatō vā prāpsyasi svargam’ - hataḥ san svargam prāpsyasi | jitvā vā karṇādīn śūrān bhōkṣyasē  
mahīm | ubhayathā api tava lābha ēva iti abhiprāyaḥ |

#### I) 1st Half of Verse :

- If you are killed by your enemies, you will go to Veera Svarga

II) If you kill them (Karna) and win the War, you will enjoy Bhoga – Mahim Vast Kingdom and Pleasures.

III) Either way, win or Loose, it is a Profitable Proposition only.

## 299) Bashyam : Chapter 2 - Verse No. 37 Continues

यत एवं तस्माद् उत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयो जेष्यामि शत्रून् मरिष्यामि वा इति  
निश्चयं कृत्वा इत्यर्थः ॥ ३७ ॥

yata evaṁ tasmād–uttiṣṭha kauntēya yuddhāya kṛta-niścayaḥ 'jēṣyāmi śatrūn mariṣyāmi vā' iti  
niścayaṁ kṛtvā iti arthaḥ ॥ 2-37 ॥

I) Because it is a Win – Win Situation, will always win.

### II) 2<sup>nd</sup> Line :

- Therefore, get up, oh Arjuna, with a Determination to fight the War.

III) What type of Determination, Arjuna should have?

- a) I shall win over my enemies by Killing them
- b) Or, in this Attempt, I will Perish, give up my life.
- c) Ji – Jayati to win Mriyate - To Die
- d) With such a Determination, may you Start the War
- e) Kruta Nishchaya = name of Arjuna, Determined Arjuna

### IV) Anvaya – Verse 37 :

- Hataha San, Svargam Va Prapsyaasi Pra and Aap – Dhatu, Jitva Mahim Va Bokshyase.
- Hey Kaunteya, Tasmāt Kruta Nishchayaha San Yuddhaya Uttishta.

### 300) Introduction to Chapter 2 - Verse No. 38 :

तत्र युद्धं स्वधर्म इति एवं युध्यमानस्य उपदेशम् इमं शृणु-

tatra 'yuddham svadharmah' iti evam yudhyamānasya upadēśam imaṁ śṛṇu —

Listen to this Instruction of Mine addressed to one who fights with the Idea, 'Fighting is the law of my life'.

- I) If you agree with my proposal to Start the War, with what attitude you should fight this war
- II) Attitude of Karma Yoga Buddhi, Bavana
- III) Seed for Karma Yoga Teaching
- IV) Agrees to fight war is my Svadharma
- V) Fight with Bavana that Dharma Yuddham is my Kartavyam.
- VI) Upadesha in Verse 38.

सुखदुःखे समे कृत्वा  
लाभालाभौ जयाजयौ ।  
ततो युद्धाय युज्यस्व  
नैवं पापमवाप्स्यसि ॥ २-३८ ॥

sukhaduḥkhē samē kṛtvā  
lābhālābhau jayājayau |  
tatō yuddhāya yujyasva  
naivaṃ pāpam avāpsyasi || 2-38 ||

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin.  
[Chapter 2 - Verse 38]

## Gist :

I) Only have Samatva Bavana

II) Karma Yoga (Karma Yoga) Definition

- Samatvam Yoga Uchyate

III)

Karma Yoga - Samatvam

Pleasure Pain

Gain Loss

Success failure

IV) Whatever be the experience same Krutva Yuddhasva

V) May you have Poised Mind in all experiences, that makes it Karma Yoga.

**Topic No. 302 to 303 :**

सुखदुःखे इति ॥ सुखदुःखे समे तुल्ये कृत्वा, रागद्वेषौ [अपि] अकृत्वा इत्येतत् । तथा  
लाभालाभौ जयाजयौ च समौ कृत्वा ततः युद्धाय युज्यस्व घटस्व । न एवं युद्धं कुर्वन् पापम्  
अवाप्स्यसि [इति] एषः उपदेशः प्रासङ्गिकः ॥

sukha-duḥkhē samē tulyē kṛtvā rāga-dvēṣau akṛtvā iti ētat | tathā  
lābhālābhau jayājayau ca samau kṛtvā tatō yuddhāya yujyasva ghaṭasva | na ēvaṁ yuddham  
kurvan pāpam–avāpsyasi iti ēṣa upadēśaḥ prāsaṅgikaḥ ॥ 2-38 ॥

‘Looking with an equal eye’ on Pleasure and pain, i.e., without attachment to the former or aversion to the latter. Similarly in respect of gain and loss, victory and defeat. Thus strive to fight. Fighting thus, you will not incur sin. This counsel is incidental.

### 302) Bashyam : Chapter 2 - Verse No. 38 Starts

सुखदुःखे समे तुल्ये कृत्वा रागद्वेषौ अकृत्वा इति एतत्। तथा लाभालाभौ जयाजयौ च समौ कृत्वा, ततो युद्धाय युज्यस्व घटस्व।

sukha-duḥkhē samē tulyē kṛtvā rāga-dvēṣau akṛtvā iti ētat | tathā lābhālābhau jayājayau ca samau kṛtvā tatō yuddhāya yujyasva ghaṭasva |

#### I) Sukha Dukhe Same Krutva :

- In Pleasure and pain, be poised, Same, Tulye, be equal.

a) Make them equal

- How Pleasure = Pain?

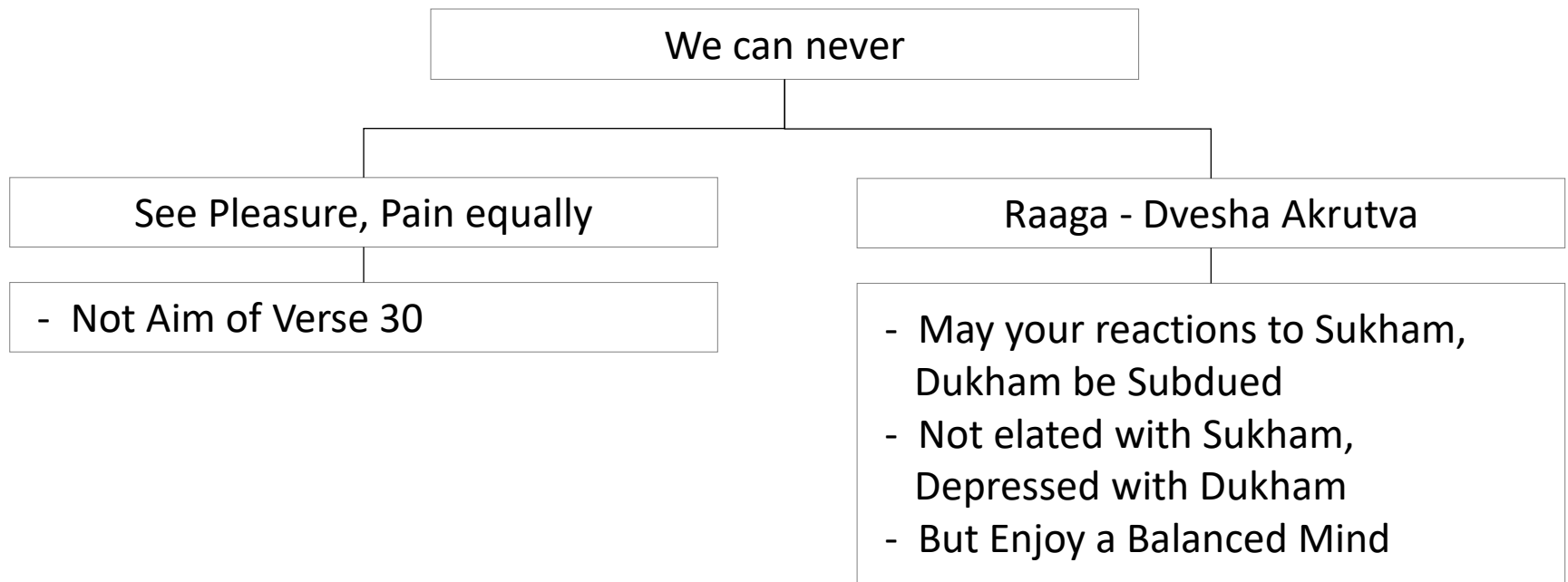
b) Experientially, Verbally - Different and diagonally opposite

c) How Krishna Advises Viparita Darshanam?

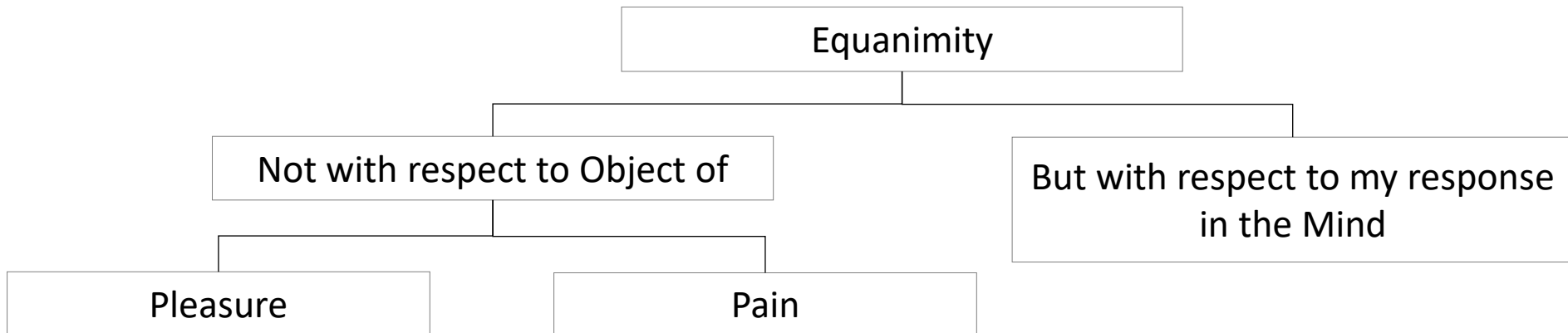
d) If Opposites are seen as Equals, is it right or wrong Vision?

e) Guru - Corrects wrong Vision.

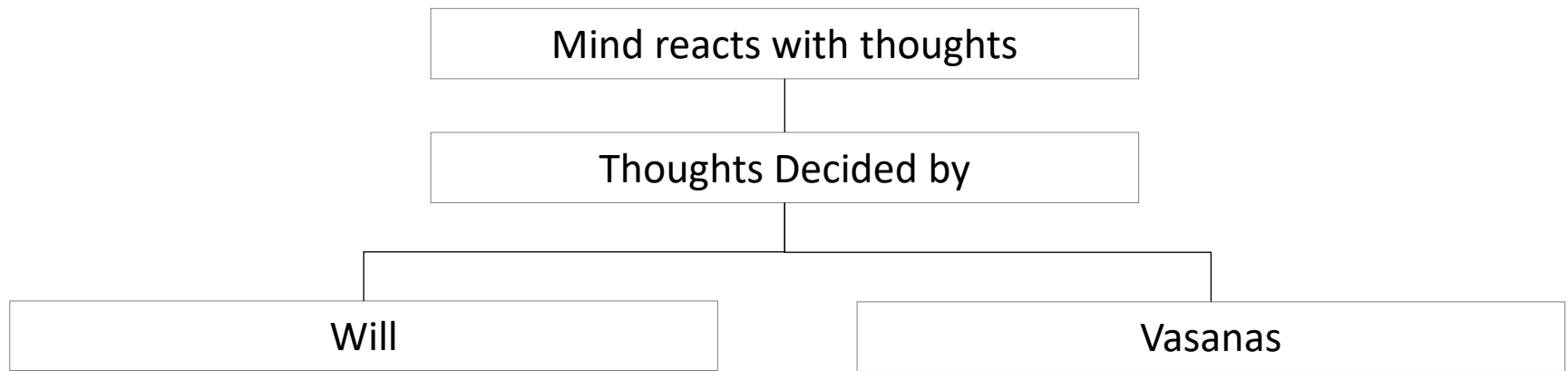
II)



III)



IV)



V) Dont allow Vasanas to decide your thoughts

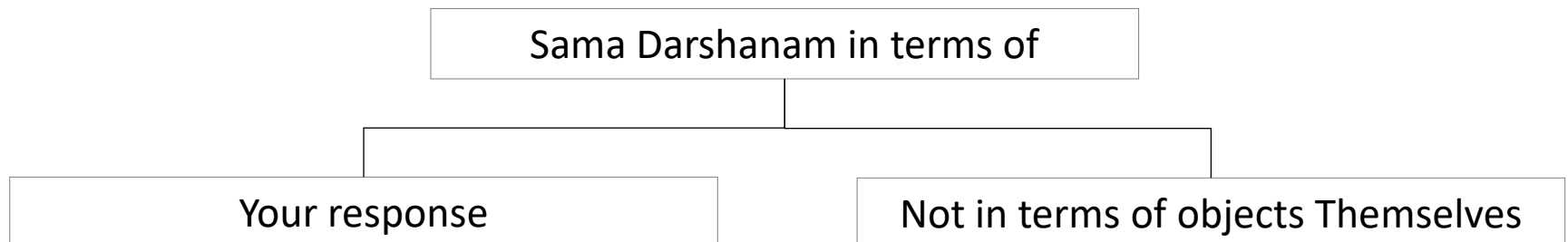
VI) Discriminate, Pause for a Moment, use intellect, use will to Decide on your thoughts.

VII) This is Upadesha, Important commentary

a) Tulye Krutva = Raaga Dvesha Akrutva

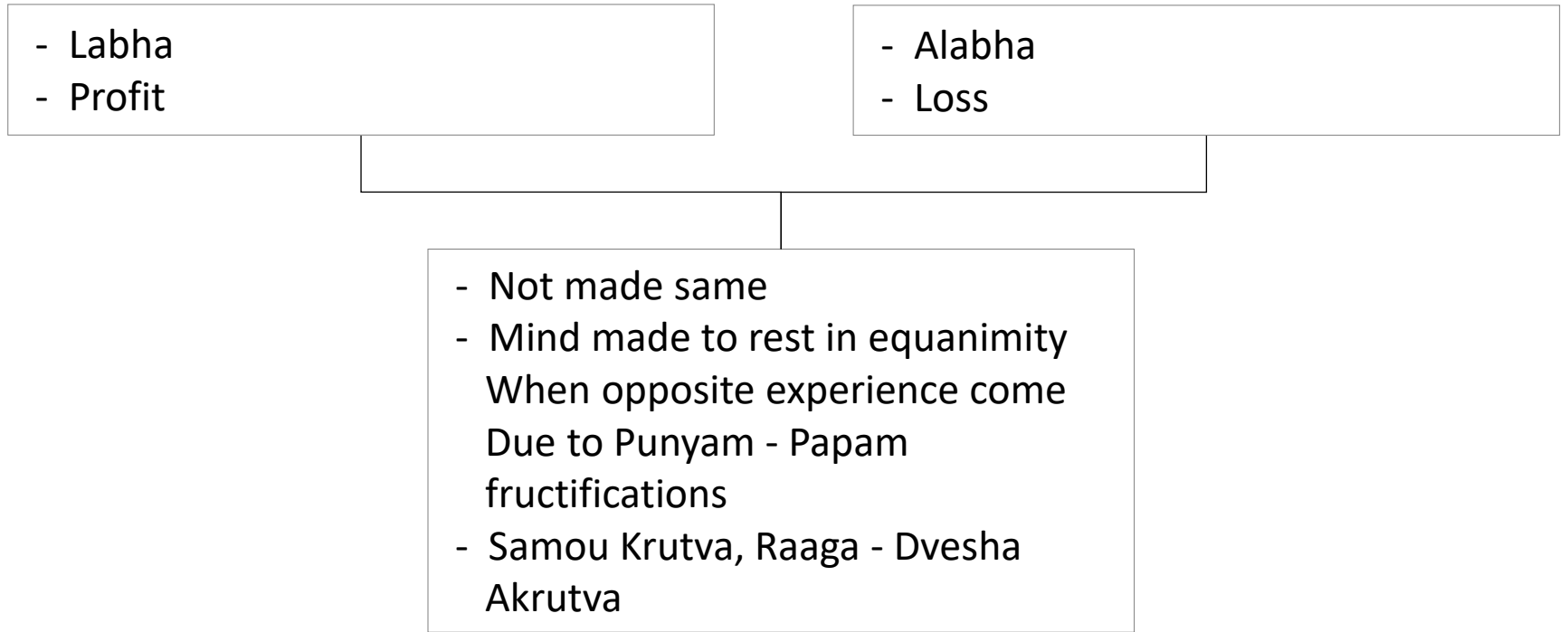
= Not entertaining attachment, Aversion thoughts.

b)

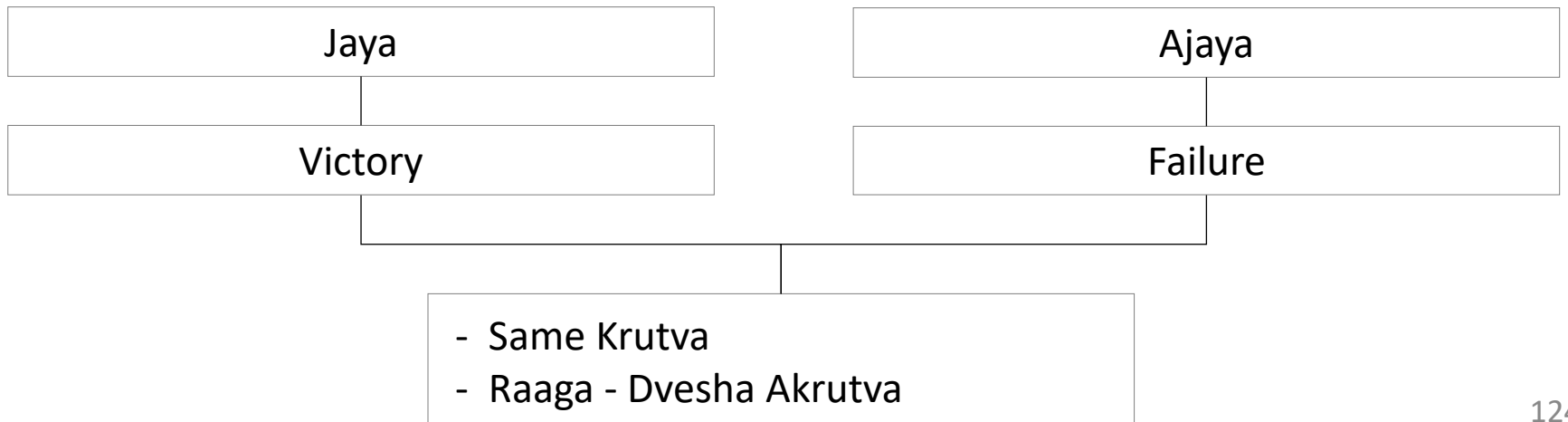




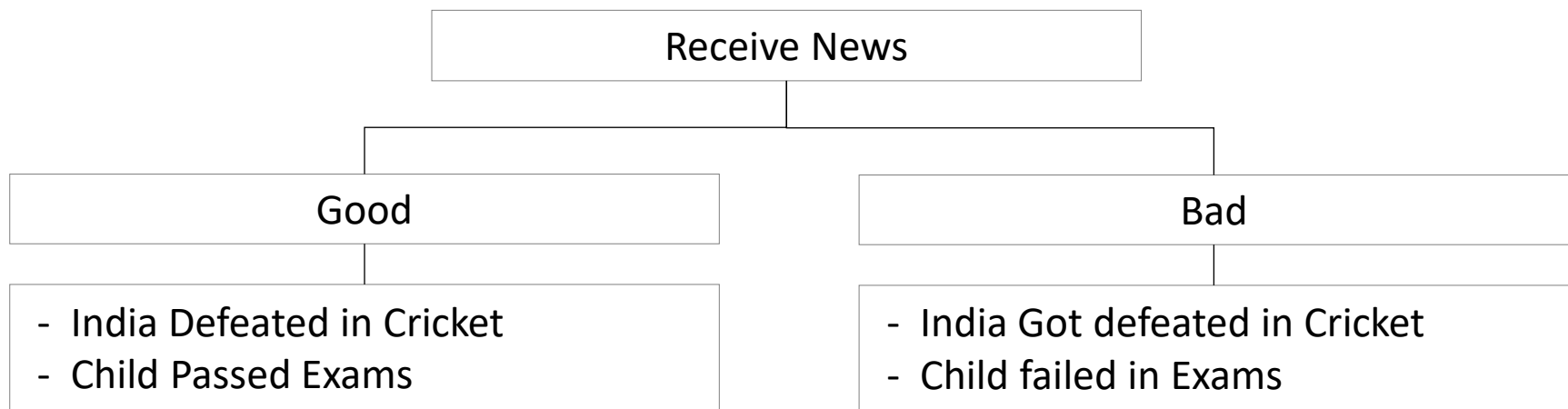
VIII)



IX)



X)



XI) Both are Extremes

- Have entertainment, Dont get Carried away by those twin Experience in life.

XII) Tathaha – After Preparing the Mind

- Mental Preparation is time consuming
- Mental Preparation = Karma Yoga.

XIII) Mental Preparation

- Sankalpa in our Tradition
- Mamo partha, Samastha Duri Darsha Dvara, Sri Parameshwara Preethyartham
- Samatvam Krutva

XIV) Yujjasva = Ghatasva

- May you prepare you mind, get Ready, Brace yourself for War.

न एवं युद्धं कुर्वन् पापम् अवाप्स्यसि इति एष उपदेशः  
प्रासङ्गिकः ॥ ३८ ॥

na ēvaṁ yuddhaṁ kurvan pāpam–avāpsyasi iti ēṣa upadēśaḥ  
prāsaṅgikaḥ ॥ 2-38 ॥

**I) Na Papam Avapsasi :**

- You will never get Papam, Adverse Result.

**II) Evam Yuddham Kuruvaṁ :**

- When? If you fight War with a Prepared mind set.

a) Yuddha Karanam = Every undertaking we take up in Sports, Business, Investments

b) Going out to get a Job Done

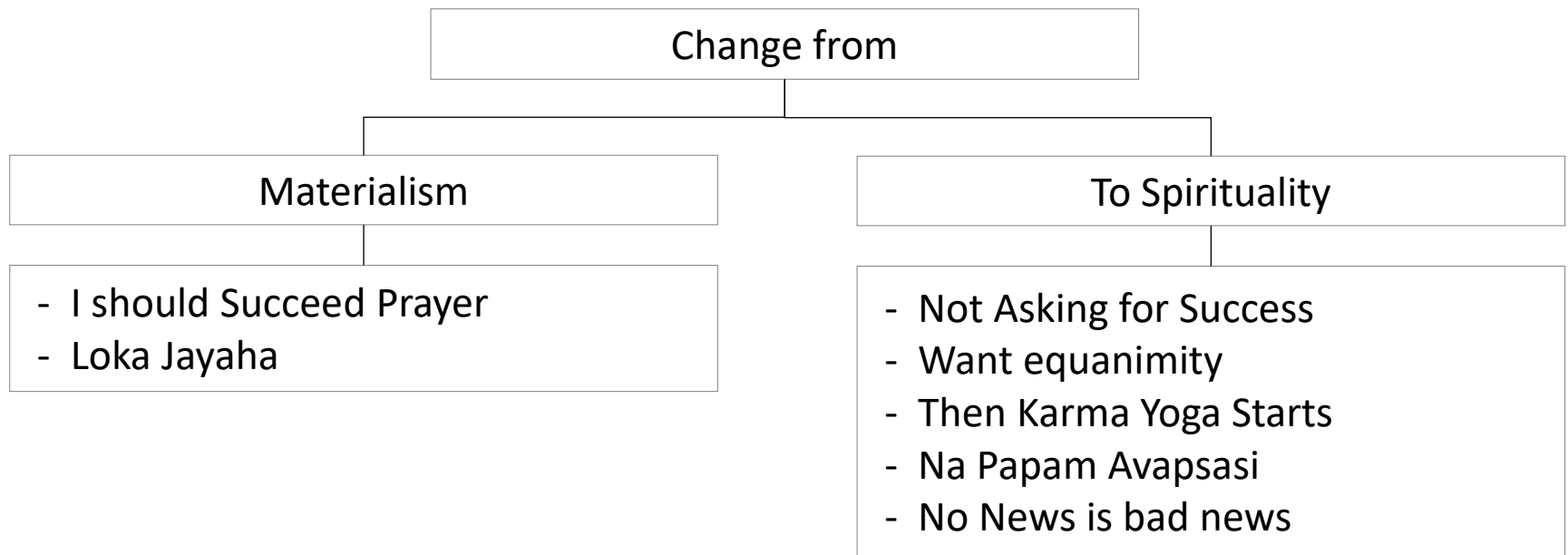
**c) Don't Say :**

- I should Succeed - Prayer

**d) Instead Say :**

- Oh Lord, give me the Equanimity, Whatever be the result of Effort – Success or failure  
= Changed Prayer.

e)

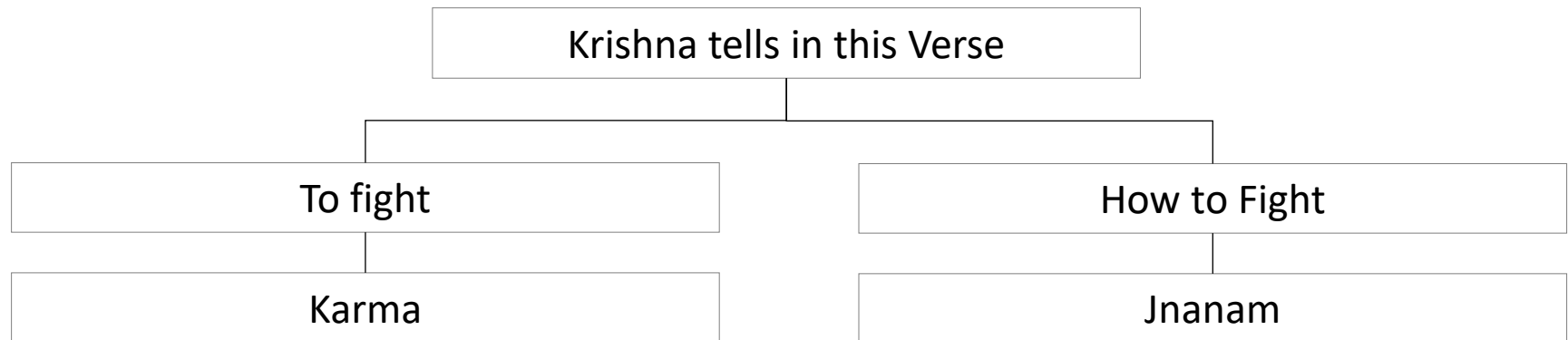


III) This is the Teaching

- Upadesha - Prasangikaha incidental Teaching

a) Important word Prasangikaha

b)



c) Samuchhaya Vadi :

- Krishna taught Jnanam in Verse 12 to 30.

d) Now in Verse 38 – How to do Karma taught

e) Svadharma Anushtanam Karma

f) Bhagawad Gita is Teaching Jnanam (Verse 12 to 30) and Karma in Verse 38

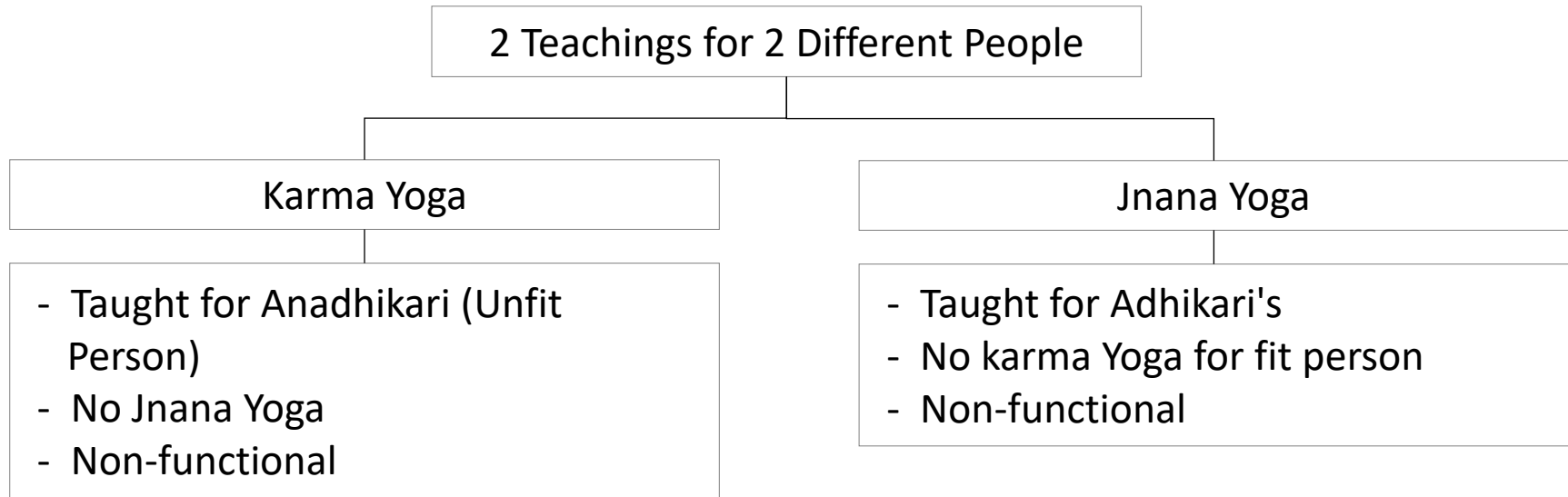
g) What is Central Teaching? Tatparyam Kim?

- Jnana Karma Samuchhaya Vada.

#### IV) Shankara :

a) Krishna not teaching Jnana Karma Samuchhaya Vada

b)



c) Seekers Different

d) One Seeker Does not have both Qualifications functioning Simultaneously

e) Person May practice both Karma Yoga and Jnana Yoga

- Only one will be functioning from Spiritual Angle.

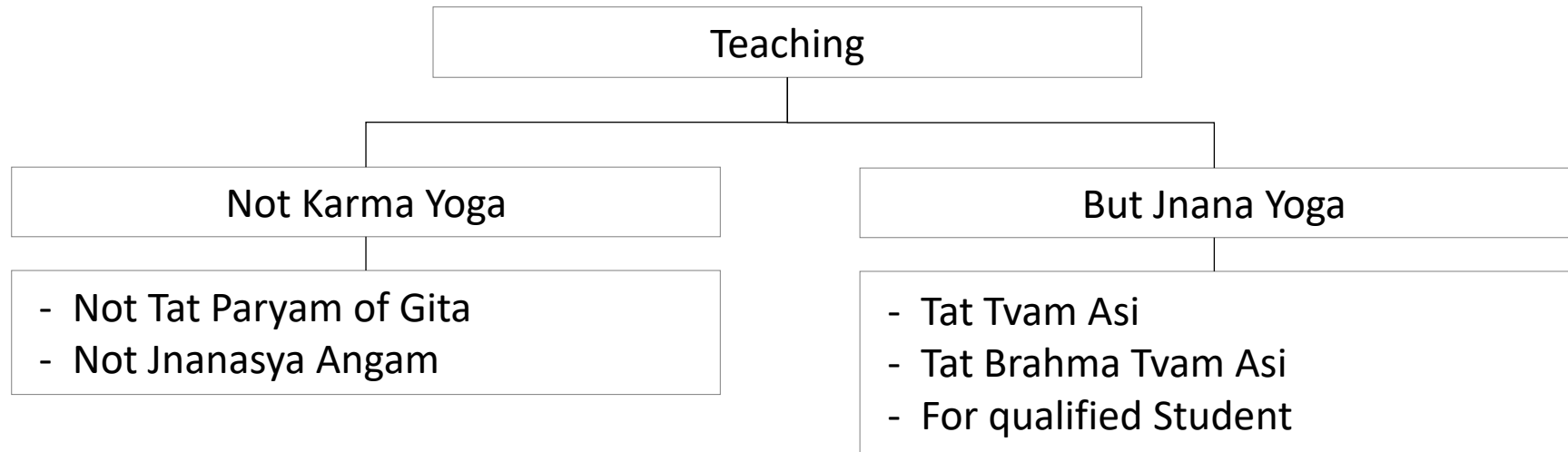
f) No Samuchhaya Vada

g) Karma Yoga is Incidental Teaching for an Unqualified Student

h) What is Primary Teaching of Gita?

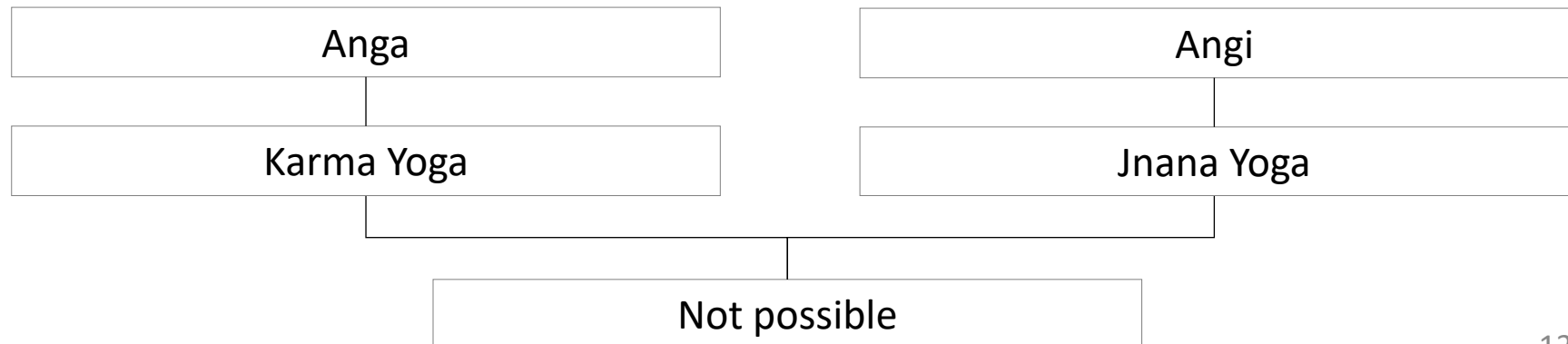
- Gita is a Moksha Shastram for a Qualified Student.

i)



j) 1<sup>st</sup> Chapter - Naishkarmya Siddhi :

k)



L) Samuchhaya also not possible

m) 100 Verses - Chapter 1

- Naishkarmya Siddhi Condensed in Chapter 2 – Verse 38 in one word Prasangika.

n) Not Teaching of Gita.

### **Revision : Chapter 2 – Verse 38 :**

I) Lord Krishna Encourages Arjuna to fight the Mahabharatha War by giving reasons from 3 Different Angles

#### **a) Adhyatma Drishti :**

- Spiritual Knowledge

b) Dharmika Drishti

- Ethical Angle

c) Laukika Drishti

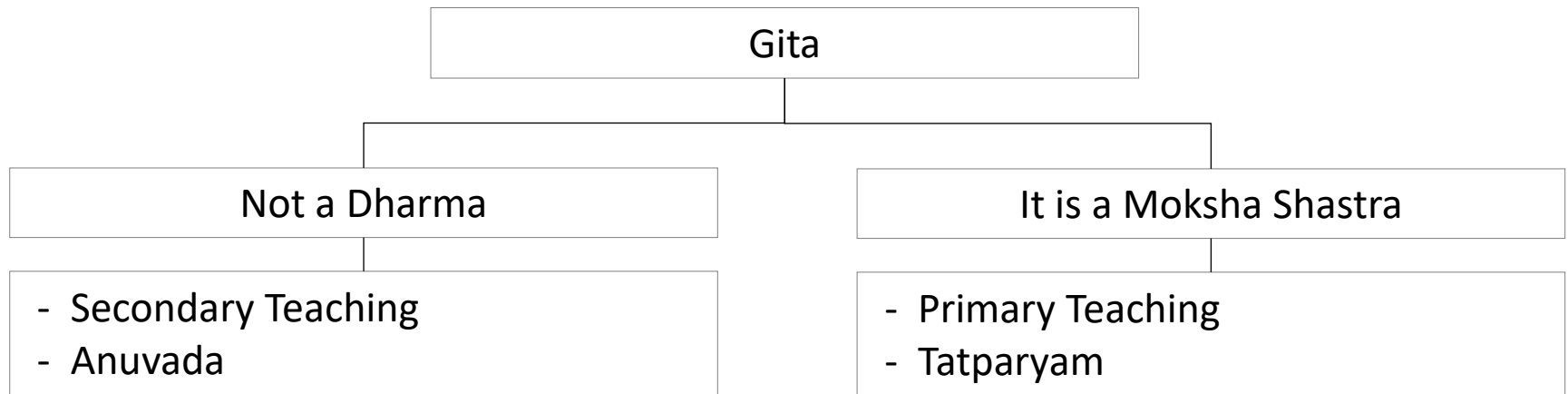
- Worldly Angle

#### **II) a) Adhyatma Angle - Most Important :**

- Krishna uses gita for Adhyatmika Vidya.

b) No Tatparyam of Teaching in Dharma.

c)



d) Therefore Gita Included in prasthan Trayam

e) Gita = Upanishad Sara

**f) Prasangikaha Upadesha :**

- If it is not Said, Gita will appear to be a combination of Jnanam and Karma.

g) To negate Jnana Karma Samuchhaya Shankara has to repeatedly Say :

- Where ever Dharma is Discussed, Duty is Discussed, there is no Tatparyam in that.

h) Dutyless Atma is Tatparyam, is beauty

- Duty is a Burden (Excise Duty)

i) Dharma, Karma – Incidental Topics of Gita.

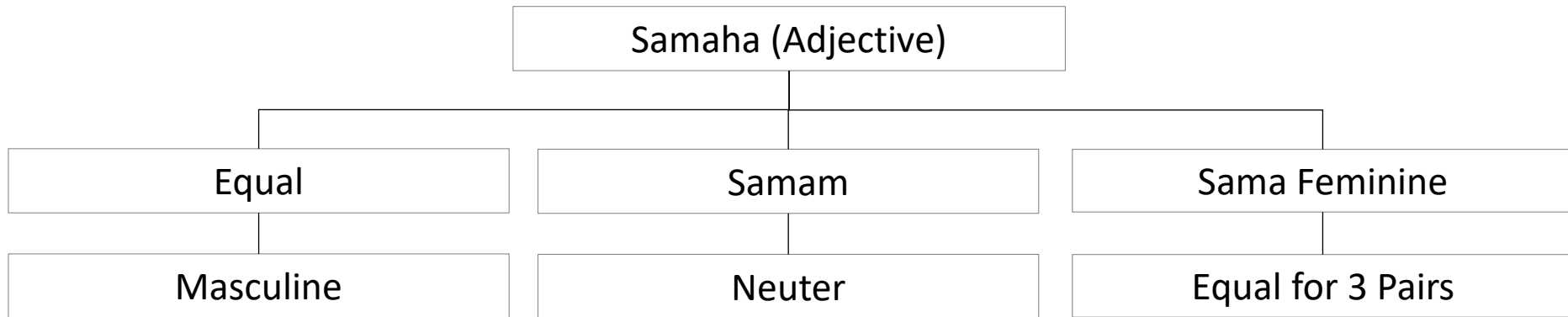
j) Jnanam = Prime Topic.

**III) Anvaya - Verse 38 :**

- Sukha Dukhe, Labha Labou, Jaya Jayou Cha, Same Krutva, Tataha Yuddaya, Yujasva.
- Evam Papam Na Avapsyasi.



#### IV) Incidental Grammar Point :



- Neuter - Sukha Dukha
- Masculine – Labah Alabam
- Masculine - Jaya Ajaya

#### V) What should the Gender of Samaha?

- 2 Words – Masculine
- 1 Word - Gender

#### VI) Same - Neuter here

##### a) Rule :

- Know Relative strength of each Gender

##### b) Neuter - Most Powerful

Masculine – 2<sup>nd</sup>

Feminine - Least

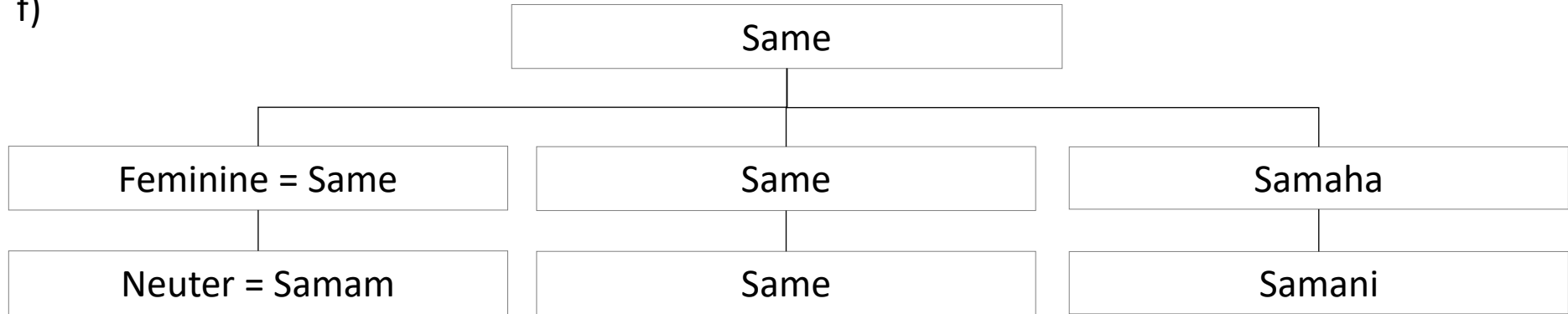
c) If 2 Genders, Adjective should go with most powerful – Neuter.

d) If Masculine / Feminine - Adjective = Masculine

Masculine / Neuter / Feminine – Adjective = Neuter

e) Same used in Neuter Gender not Samou Krutva.

f)



- According to this Rule
- A - Karantaha Na Pumsakalingaha
- Sama – Shabda
- Dritiya – Dvi Vachanam
- Prasangika = Topic incidental.

शोकमोहापनये [नयनाय] लौकिकः न्यायः 'स्वधर्ममपि चावेक्ष्य' (2.31-36) इत्याद्यैः श्लोकैः उक्तः, न तु तात्पर्येण । परमार्थदर्शनं तु इह प्रकृतम् । तच्च उक्तम् उपसंह्रियते — 'एषा ते अभिहिता' इति शास्त्रविषयविभागप्रदर्शनाय । इह हि प्रदर्शिते पुनः शास्त्रविषयविभागे उपरिष्ठात् 'ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम्' (3.3) इति निष्ठाद्वयविषयं शास्त्रं सुखं प्रवर्तिष्यते, श्रोतारश्च विषयविभागेन सुखं ग्रहीष्यन्ति इति अतः आह —

śōka-mōha-apanayanāya laukikō nyāyaḥ 'svadharmam api cāvēkṣya' [Gīta 2-31] itiādyaiḥ ślōkaiḥ uktō na tu tātpar्येṇa | paramārtha-darśanam tu iha prakṛtam | tat ca uktam upasamharati — 'ēṣā tē: 'bhihitā' iti śāstra-viṣaya-vibhāga-pradarśanāya | iha hi darśitē punaḥ śāstra-viṣaya-vibhāgē upariṣṭāt 'jñāna-yōgēna sāṅkhyānām karma-yōgēna yōginām' [Gīta 3-3] iti niṣṭhā-dvaya-viṣayam śāstram sukham pravartiṣyate śrōtāraḥ ca viṣaya-vibhāgēna sukham grahīṣyanti iti ata āha —

Considerations of worldly wisdom in (2.31 to 36) were Cited with a view to dispelling grief and delusion, and not as ends in themselves. But what is relevant in this context is the perception of the Ultimate reality. What has already been remarked about it is concluded here (2.39) in order to set forth Clearly the Valid Divisions of the Sastra. For, once this division is set forth here, the Later recurrence to it in 3.3 will easily make this Sastra, comprising the two disciplines, fully operative, and the listeners will grasp it smoothly in all its details. Hence the Lord Says:

### 304) Introduction to Chapter 2 - Verse No. 39 : Starts

शोकमोहापनयनाय लौकिको न्यायः 'स्वधर्ममपि चावेक्ष्य' इत्याद्यैः श्लोकैः उक्तो  
न तु तात्पर्येण । परमार्थदर्शनं तु इह प्रकृतं तत् च उक्तम्  
उपसंहरति 'एषा तेऽभिहिता' इति शास्त्रविषय- विभागप्रदर्शनाय ।

śōka-mōha-apanayanāya laukikō nyāyaḥ 'svadharmam api cāvēkṣya' itiādyaiḥ ślōkaiḥ uktō  
na tu tātparyēṇa | paramārtha-darśanam tu iha prakṛtam | tat ca uktam upasaṁharati  
– 'ēṣā tē:'bhihitā' iti śāstra-viṣaya-vibhāga-pradarśanāya |

#### I) Prasangikaha :

- Incidental, not Primary Topic.

II) For elimination of Sorrow and Delusion from the Mind of Arjuna

III) Worldly, Ethical Principle was Mentioned by Krishna

- Honour, Prestige = Laukika Nyaya (Principle, Rule, Teaching)

#### IV) Verse 31 onwards Upto 38 :

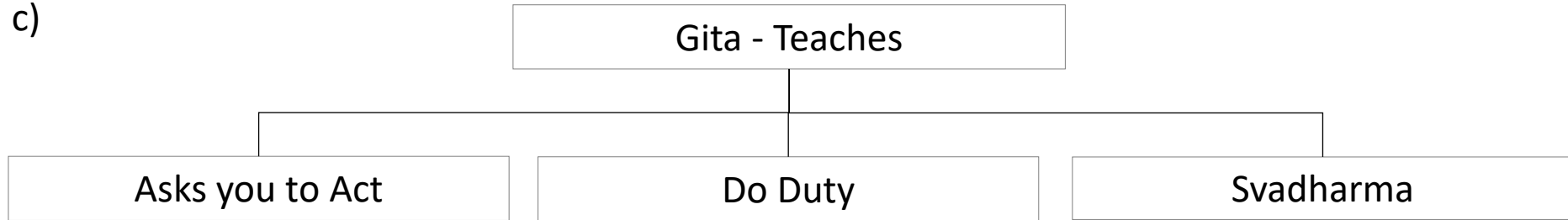
- Svadharma = Duty Emphasised.

a) That is not the Main Teaching of Gita

**b) Most Popular notion :**

- Gita is teaching Duty.

c)



d) Because of Vedic Wisdom Shankara Says Brahma Vidya is Teaching of Gita, not Svadharmā  
(Doing Duty - Action – Karma)

e) Sanyasa is Teaching of Gita

f) Because of Sheer Conviction of Vedic teaching

e) Gita is based on Upanishad

h) Dharma, Puja, has been Talked, not Central theme of Gita.

V) What is Central theme?

- Paramartha Darshanam Tu Iha Prakrutam.

a) The Knowledge of the Absolute reality (Paramartha – Atma Tattvam - Brahma Tattvam)

b) Darshanam = Aparoksha Jnanam

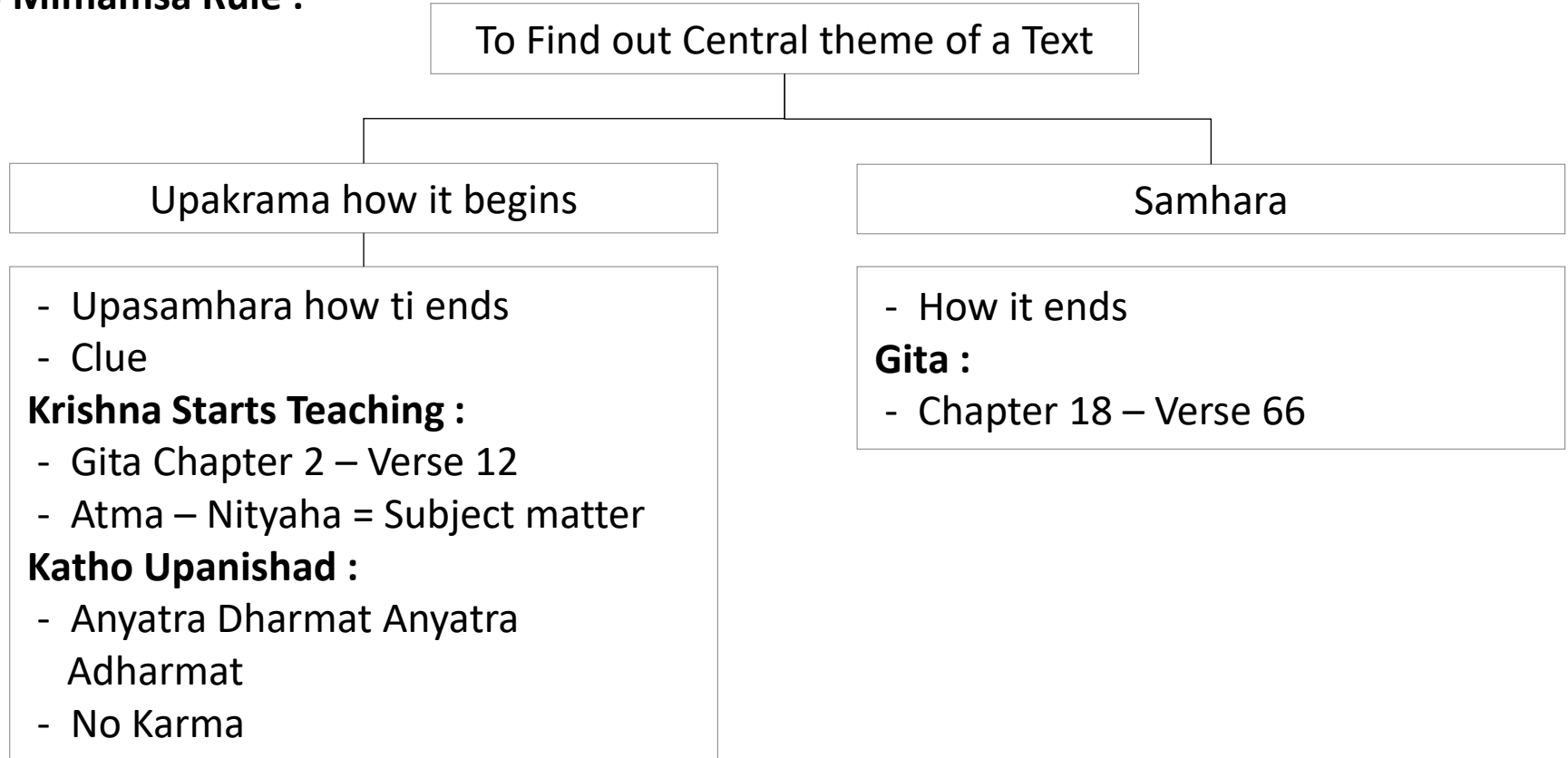
= I am that

c) Atma Va Aree Drishtavyaha = Central theme.

#### d) Iha Prakrutam :

- This is topic for Discussion

#### VI) Mimamsa Rule :



1) Gita is an emotional wave of Teaching Atma Vidya to a Worldly Oriented person

2) Focus on Teaching Brahma Vidya portion and Meditation on Chapter 2 - Verse 12 to 30

न त्वेवाहं जातु नासं  
न त्वं नेमे जनाधिपाः ।  
न चैव न भविष्यामः  
सर्वे वयमतः परम् ॥ २-१२ ॥

na tvevāham jātu nāsam  
na tvam neme janādhīpāḥ |  
nacaiva na bhaviṣyāmaḥ  
sarve vayam ataḥ param ||2-12||

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 - Verse 12 ]

सर्वधर्मान्परित्यज्य  
मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्याः  
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya  
māmēkaṁ śaraṇaṁ vraja |  
ahaṁ tvā sarvapāpēbhyah  
mōkṣayaiṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

3)

## Krishna - Why Fight War?

### Verse 12 to 30

- Remedy for Arjunas Sorrow
- Adhyatmika Drishti, Reasoning

### Verse 31 to 33

- Dharmika Drishti
- Ethical Reasoning
- War is righteous duty for Kshatriya
- Protect Dharma, Society
- Open's door to Svargam
- Fight to Avoid Narakam, Papam
- Source of Punyam, Papam = War

### Verse 34 to 36

- Laukika Drishti
- Fight to Protect prestige, Honour

VII) How can eternal, Akarta Atma be ever connected to Karma?

- a) That Paramartha Darshanam is taught by Krishna from Verse 11 to 30 – Main Teaching (Jnana Yoga) Primary.
- b) Verse 31 to 38 – Incidental teaching (Karma Yoga) Secondary.
- c) Concluded in 39<sup>th</sup> Verse
- d) Delete – Verse 31 to 38 = Karma Yoga.



e) Verse 39 = Conclusion of Jnana Yoga

### VIII) Esha Tey Abhihita Sankhye :

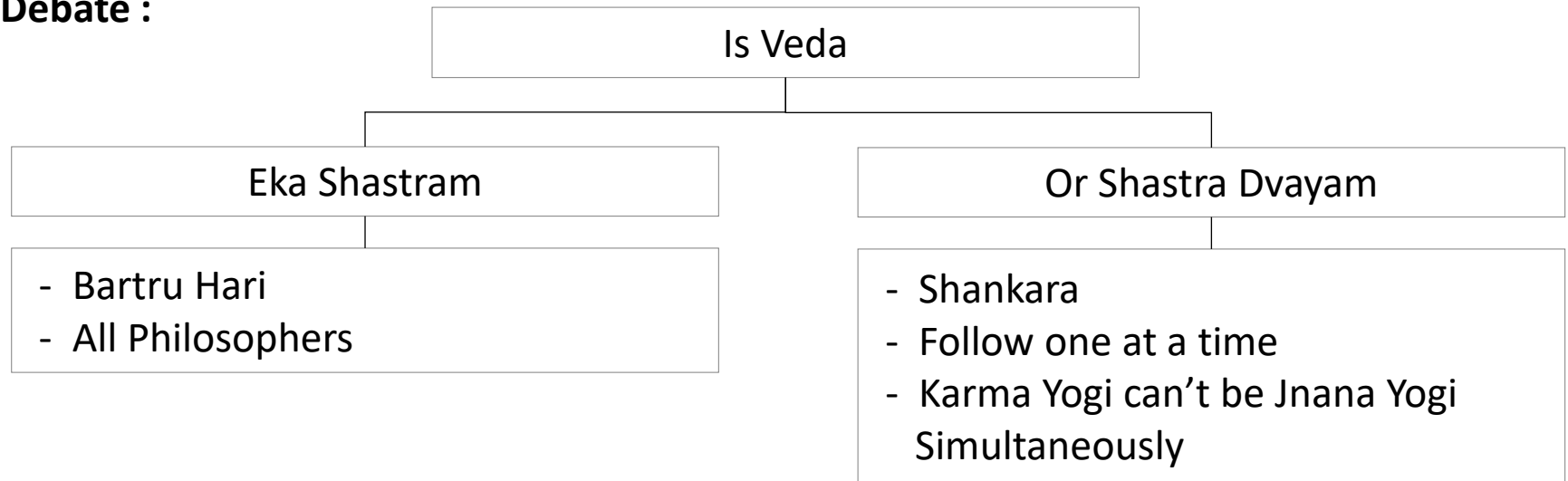
- Why he concludes Jnana Yoga formally?

a) To Show 2 Different Shastrams

b) Candidate Different

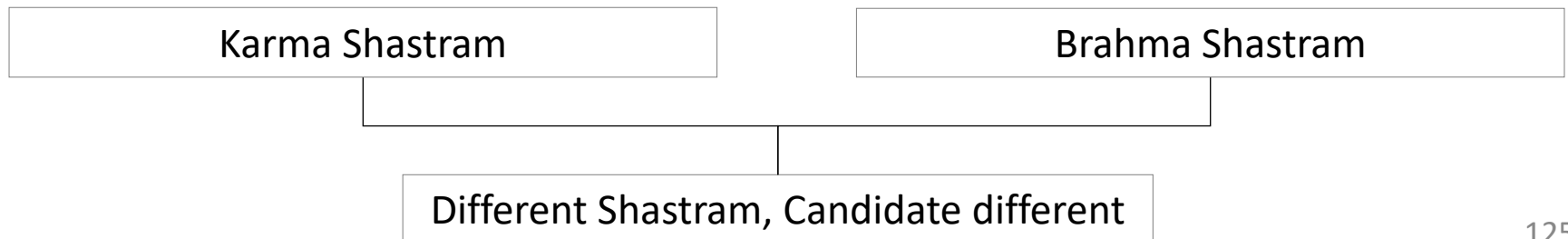
c) One Candidate cannot combine Karma Yoga and Jnana Yoga, hence Shastra Bheda.

#### d) Debate :



e) As a Sadhaka, can be only one Candidate.

f)



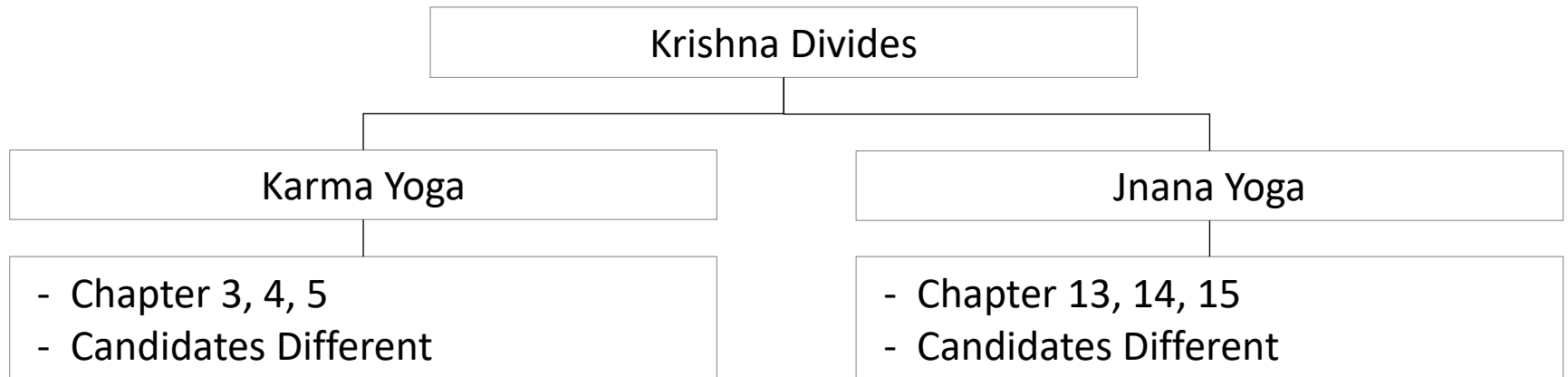
### 305) Introduction to Chapter 2 - Verse No. 39 : Continues

इह हि दर्शिते पुनः शास्त्रविषयविभागे उपरिष्ठात् 'ज्ञानयोगेन साङ्ख्यानं कर्मयोगेन योगिनाम्' इति निष्ठाद्वयविषयं शास्त्रं सुखं प्रवर्तिष्यते श्रोतारः च विषयविभागेन सुखं ग्रहीष्यन्ति इति अत आह—

iha hi darśitē punaḥ śāstra-viṣaya-vibhāgē upariṣṭāt 'jñāna-yōgēna sāṅkhyānām karma-yōgēna yōginām' iti niṣṭhā-dvaya-viṣayaṁ śāstraṁ sukhaṁ pravartīṣyatē śrōtāraḥ ca viṣaya-vibhāgēna sukhaṁ grahīṣyanti iti ata āha —

Introduction to Verse 39

I)



II) If person practices both, one will be Dummy

- It will not be working for the Candidate

III) If Jnana Yoga is functioning efficiently, Karma Yoga is Dummy, Does not Play much of a Role.

IV) With Karma Yoga Sadhana Chatushtaya Sampatti is already there

- Karma Yoga is not relevant.

V) If Karma Yoga relevant, Vedanta Sravanam will be Dummy.

- Jnana Yoga will not be functioning.

VI) Karma Yoga - Jnana Yoga Distinctly presented in Chapter 2, Chapter 3, Can say Candidates are different.

VII) Chapter 3 – Verse 3

a) Jnana Yoga Candidate called Sankhyaha

b) Karma Yoga Candidate called Yogi

c) Distinct, not one and the same

d)

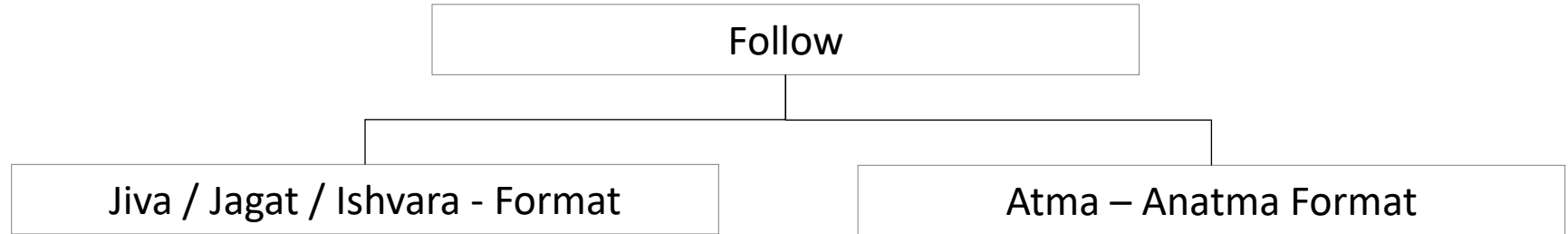
Karma Yoga	Jnana Yoga
Port Apradhana	Port Pradhana

VIII) 2 Lifestyles – 2 Distinct

Subject Matter – 2 Different

Candidates – 2 Margas

IX)



X) 2 Paths effortlessly Paved and Students will understand

XI) Until now Jnana Yoga, hereafter Karma Yoga.

एषा तेऽभिहिता साङ्ख्ये  
बुद्धिर्योगे त्विमां शृणु ।  
बुद्ध्या युक्तो यया पार्थ  
कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥

ēṣā tē'bhihitā sāṅkhyē  
buddhiryōgē tvimām śṛṇu |  
buddhyā yuktō yayā pārtha  
karmabandham̐ prahāsyasi || 2-39 ||

This, which has been taught to thee, is wisdom concerning Sankhya. Now listen to the wisdom concerning yoga, having known which, O Partha, you shall cast off the bonds of action.[Chapter 2 - Verse 39]

## Gist

### I) Important Verse :

- **Sankhyam means Atma.**

a)

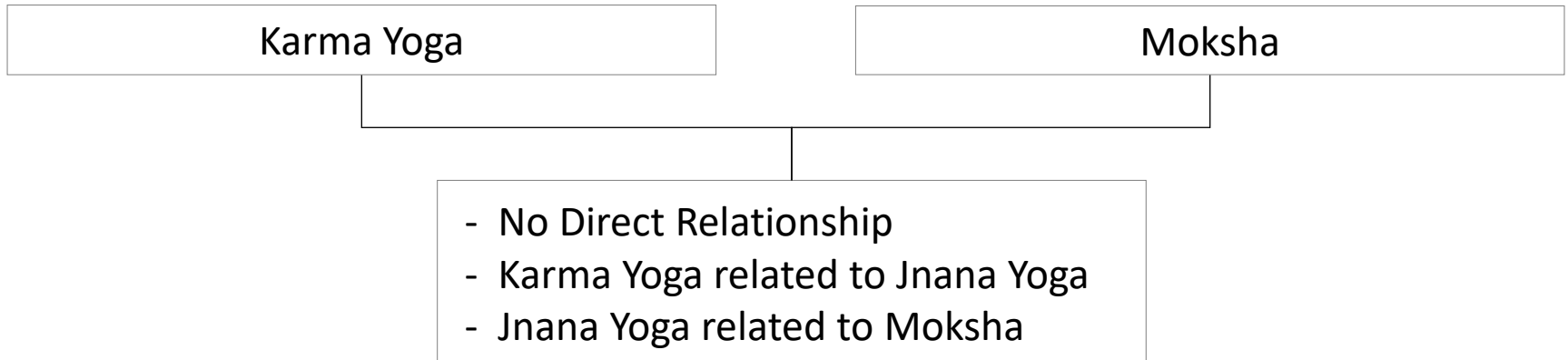
Sankhya	Sankhyam
<ul style="list-style-type: none"><li>- Jnanam</li><li>- Atma</li></ul>	<ul style="list-style-type: none"><li>- Jneyam</li></ul>

b) Verse 11 to 30

- Atma, Jnana Yoga talked till now.

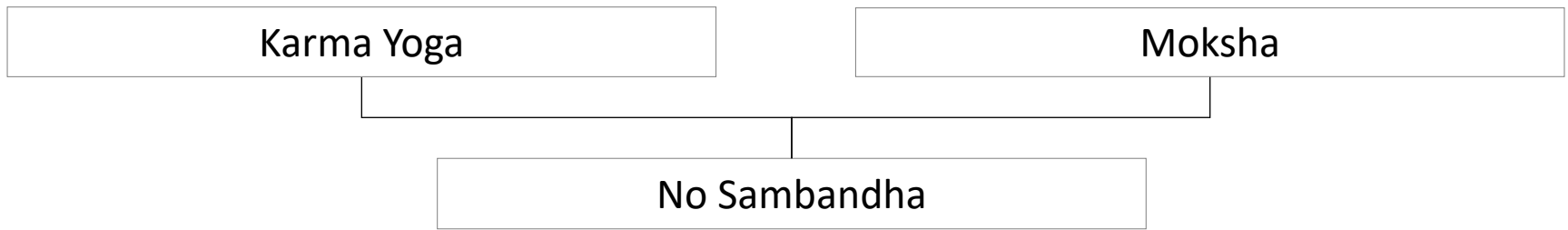
c) From Verse 39, Karma Yoga

d)



e) Karma Yoga is the path which will take you to Jnana Yoga.

II)



a)

Karma Yoga	Jnana Yoga
Indirectly take you to Jnana Yoga	Will Directly take you to Moksha

b)

Karma Yoga	Jnana Yoga
Sadhanam	Sadhyam

c)

Jnana Yoga	Moksha
Sadhanam	Sadhyam

### III) Bhakti :

- Don't count as Separate Sadhana
- Karma Yoga – 1<sup>st</sup> Stage of Bhakti
- Jnana Yoga – 2<sup>nd</sup> Stage of Bhakti
- No Bhakti Separate from these two.

शोकमोहापनये [नयनाय] लौकिकः न्यायः 'स्वधर्ममपि चावेक्ष्य' (2.31-36) इत्याद्यैः श्लोकैः उक्तः, न तु तात्पर्येण । परमार्थदर्शनं तु इह प्रकृतम् । तच्च उक्तम् उपसंह्रियते — 'एषा ते अभिहिता' इति शास्त्रविषयविभागप्रदर्शनाय । इह हि प्रदर्शिते पुनः शास्त्रविषयविभागे उपरिष्ठात् 'ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम्' (3.3) इति निष्ठाद्वयविषयं शास्त्रं सुखं प्रवर्तिष्यते, श्रोतारश्च विषयविभागेन सुखं ग्रहीष्यन्ति इति अतः आह —

ēṣā tē tubhyam abhihitā uktā sāṅkhye paramārtha-vastu-vivēka-viṣayē buddhiḥ  
jñānam sākṣāt-śōka-mōhādi-saṁsāra a-hētu-dōṣa-nivṛtti-kāraṇam | yōgē tu  
tat-prāpti-upāyē niḥsaṅgatayā dvandva-prahāṇa-pūrvakam Īśvara-ārādhana-rthē  
karmayōgē karma-anuṣṭhānē samādhiyōgē ca imam anantaram ēva ucyamānām  
buddhiṁ śṛṇu | tām buddhiṁ stauti prarōcanārtham —

This knowledge of the Samkhya or Discrimination of Metaphysical reality has been imparted to you. It is the cause of the removal of that flaw, attachment, aversion and so forth, which engenders the transmigratory life. Yoga leads to the knowledge of the Samkhya. Yoga is Karma Yoga whose immediate purpose is the worship of God. It is to be performed after discarding, by the force of detachment, the pairs of opposites like heat and cold.



Also it includes the achievement of Samadhi or Concentration. Now listen to the immediately following exposition of the knowledge of Yoga. This knowledge of Yoga is lauded to heighten the interest of the listeners. Acquiring this knowledge, O Arjuna! You will surely cast off the bondage of words. Note that action, righteous or Unrighteous, is bondage and that Arjuna was to discard their bondage by Virtue of Knowledge attained through God's grace. This is the idea.

### 307) Bashyam : Chapter 2 - Verse No. 39 Starts

एषा ते तुभ्यम् अभिहिता उक्ता साङ्ख्ये परमार्थवस्तुविवेकविषये बुद्धिः ज्ञानं साक्षात्  
शोकमोहादिसंसारहेतुदोषनिवृत्तिकारणम्।

ēṣā tē tubhyam abhihitā uktā sāṅkhyē paramārtha-vastu-vivēka-viṣayē buddhiḥ jñānam sāṅṣāt-  
śōka-mōhādi-saṁsāra a-hētu-dōṣa-nivṛtti-kāraṇam |

#### I) Esha :

- This teaching to you (Tey)

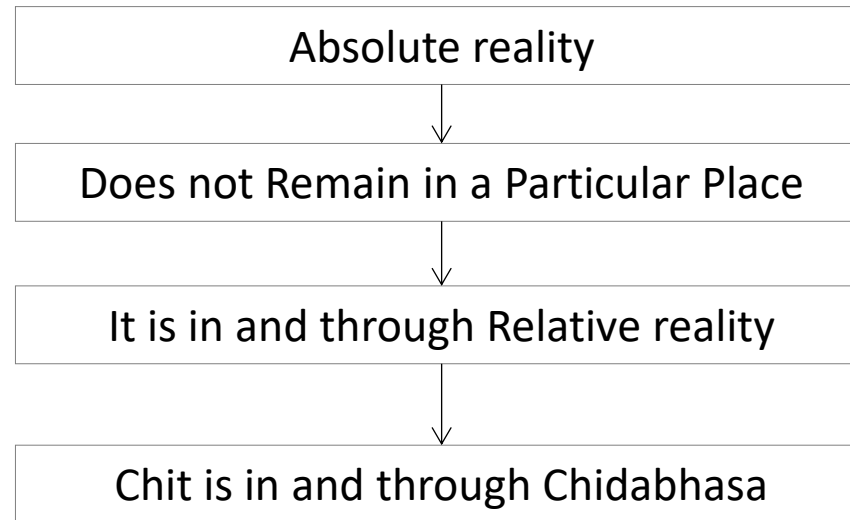
#### II) Abhita - Ukta has been taught

#### III) Sankhye :

- Paramartha Vastu Viveka Vishaya.

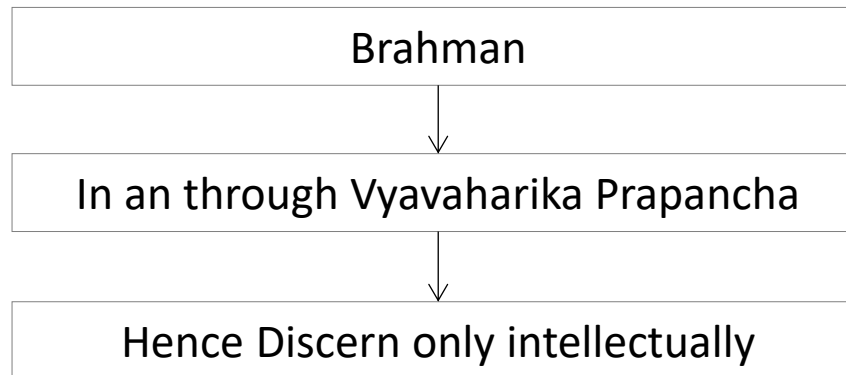
a) Samkhyam = Parama Vastu – Teaching with regard to Absolute reality, Atma.

b)



c) Separation of Absolute reality Chit from Chidabhasa is a very difficult exercise in Vedanta.

d)



e) Dont hope to Separately experience Brahman in Sleep

- It is Still with ignorance, Karana Shariram which is linked to Sthula - Sukshma Shariram.

#### IV) Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind.  
Through the Atman he obtains real strength, and through Knowledge, immortality. [2 – 4]

V) Atma = Discriminative Knowledge only  
= Viveka Vishaya

VI) Buddhi here not intellect but Jnanam

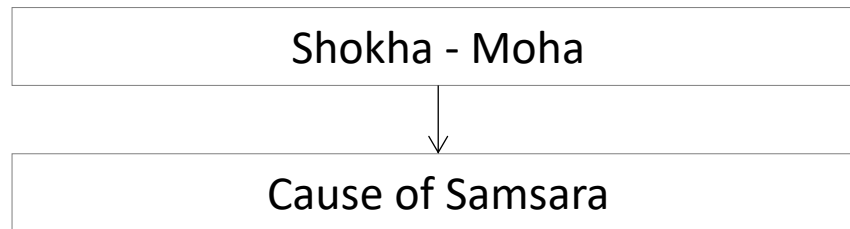
- Atma Jnanam has been taught.

VII) What is glory of Atma Jnanam?

- Shoka Moha, Samsara Hetu, Dosha Nivrutti Karanam.

a) Atma Jnanam is cause of Elimination of the Defect (Dosha) of Shokha - Moha (Sorrow - Delusion – Samsara).

b)



c) Adjective of Samsara or Samsara Hetu (Cause).

d) Remover of Primary cause of Samsara = Atma Agyanam

e) Ajnana Nivrutti Karanam Jnanam

VIII) How does Jnanam Remove the Samsara Karanam?

a) Sakshat Nivrutti Karanam

- Jnanam Directly removes.

b) Jnanam gives Sakshat Moksha (Directly)

c) Karma Yoga does remove Samsara but Param Paraya (Indirectly)

d) Karma Yoga takes you to Jnana Yoga

e) Sakshat - Significant note to remember.

**308) Bashyam : Chapter 2 - Verse No. 39 Continues**

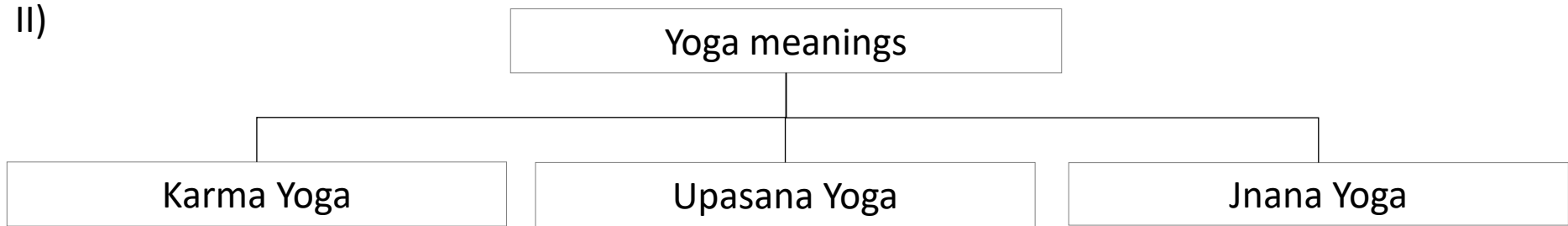
योगे तु तत्प्राप्त्युपाये निःसङ्गतया द्वन्द्व- प्रहाणपूर्वकम् ईश्वराराधनार्थे कर्मयोगे  
कर्मानुष्ठाने समाधियोगे च इमाम् अनन्तरम् एव उच्यमानां बुद्धिं शृणु।

yōgē tu tat-prāpti-upāyē niḥsaṅgatayā dvandva-prahāṇa-pūrvakam Īśvara - ārādhana-rthē karmayōgē  
karma-anuṣṭhānē samādhiyōgē ca imam anantaram ēva ucyamānām buddhiṁ śṛṇu |

**I) Yoge Tu :**

- Sankhya Over, Yoga next.

II)



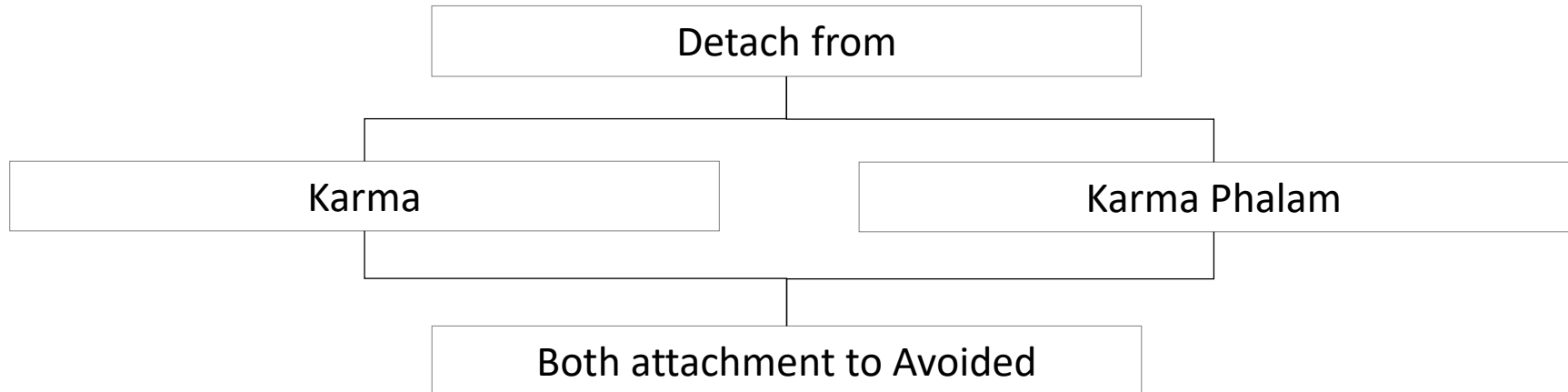
III) What is definition of Karma Yoga?

**a) Nis-Sangataya :**

- Practice in Karma Yoga - Asangaha

**b) Detached Attitude**

**c)**



**d) Dis-advantage :**

- If you get attached to Karma, you will never come to Jnana Yoga.

**e) Karma Yoga as Social Service, can't drop because of Attachment, becomes Obstacle to Jnana Yoga.**

**f) Love Karma Yoga, at appropriate time, Drop it.**

g) Gita :

सर्वधर्मान्परित्यज्य  
मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्याः  
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya  
māmēkaṃ śaraṇaṃ vraja |  
ahaṃ tvā sarvapāpēbhyah  
mōkṣayaiṣyāmi mā śucaḥ || 18 - 66 ||

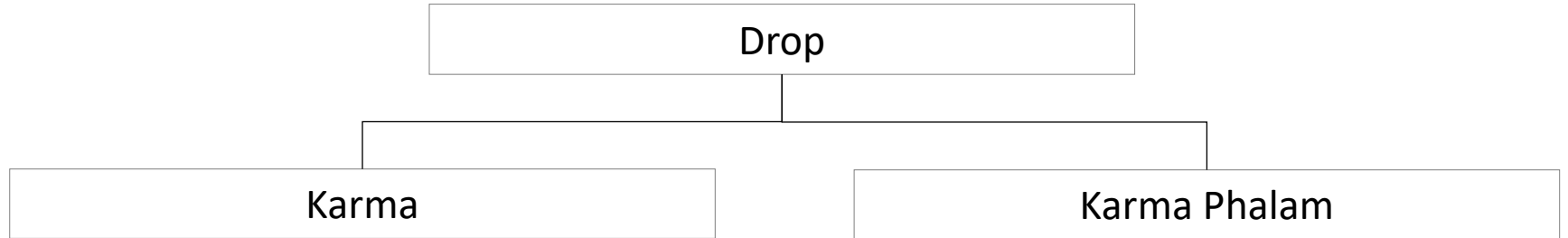
Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

IV) Renounce Service come to Sravana, Mananam, Nididhyasanam

a) Karma Sangha is an Obstacle

b) Karma Phala Sanga is Obstacle because it leads to emotional Disturbances.

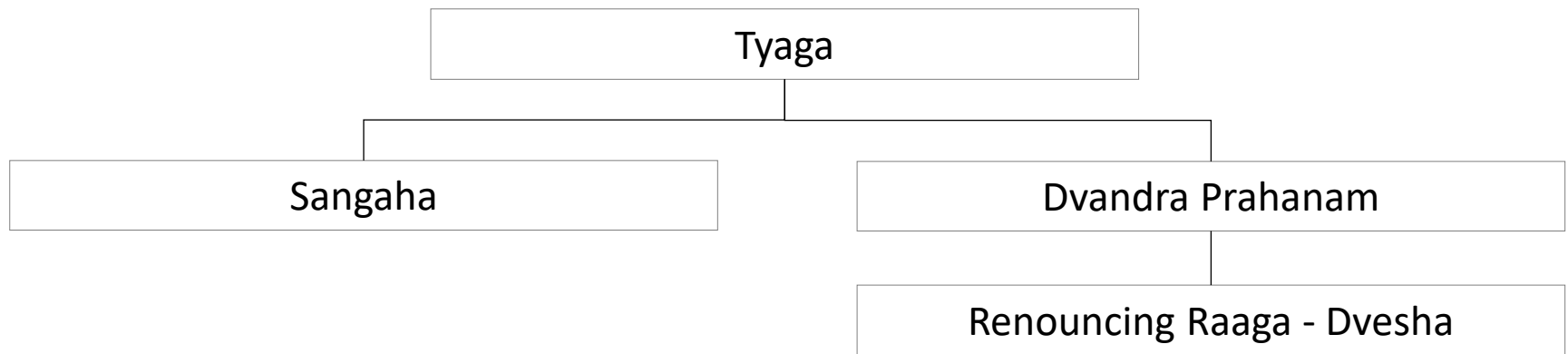
**V) Principle No. 1 - Karma Yoga :**



**VI) Principle No. 2 - Karma Yoga :**

a) Raaga - Dvesha pairs of Opposite, one has to Gradually reduce.

b)



c) Nir-dvandaha, Nitya Satvastaha Niryoga Kshema

d) Reduction of Expectations in life

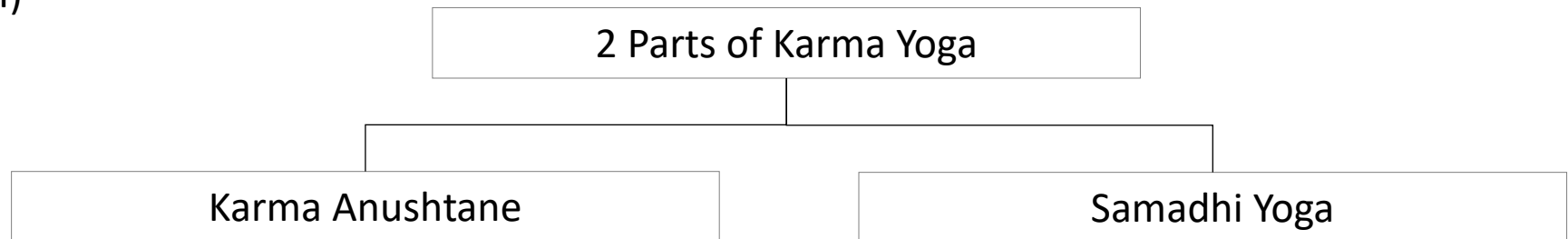
VII) 3<sup>rd</sup> Principle of Karma Yoga

- Ishvara Aradhanam.

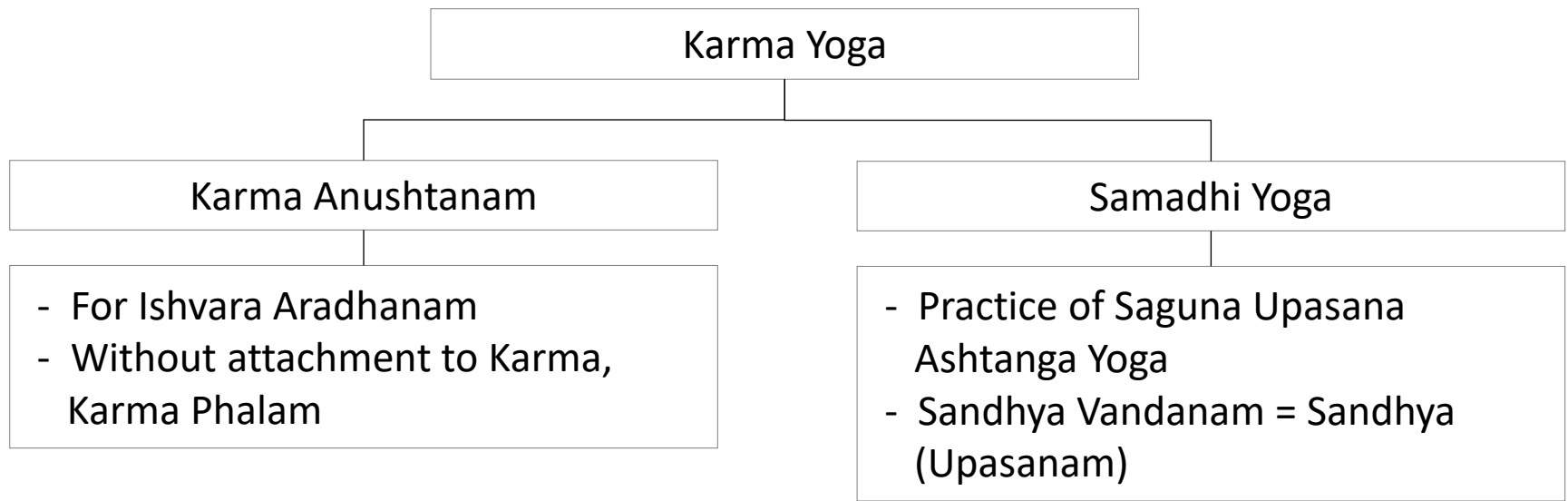
a) If Karmas done detachedly and Karma Phalams are received Detachedly.

b) Dedicated to Ishvara Aradhanam

VIII)



a)



b) Busiest Karma Yogi should practice 10 Minutes meditation Daily.

c) Vanaprastha, Sanyasa Ashrama, Meditation is given more importance

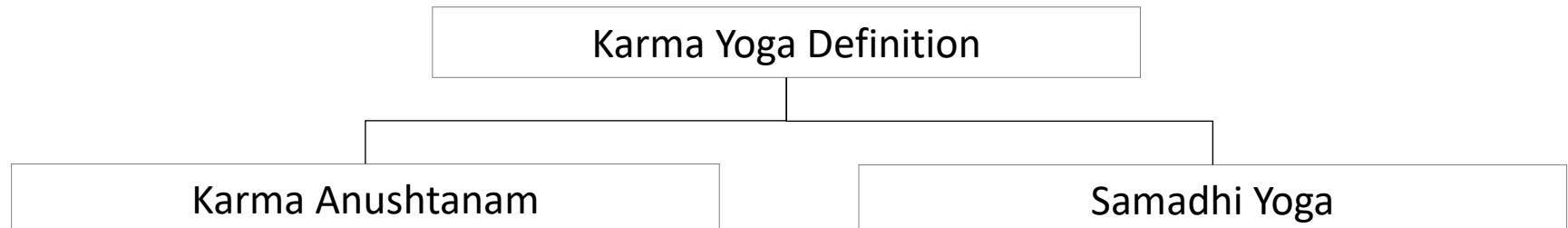
- Karma is reduced.

d) In Grihastha, Meditation is given a Role.

e) Regularly Allot time for Upasana, Japa, Manasa Puja, Parayanam.

IX) Normally Upasana Yoga is included in Karma Yoga itself.

a)

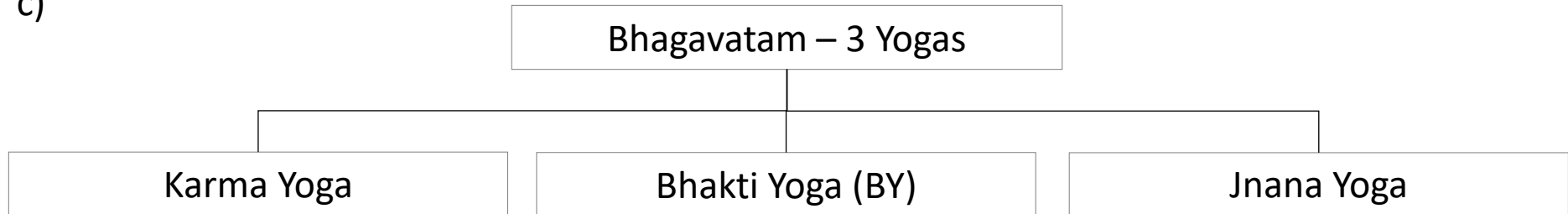




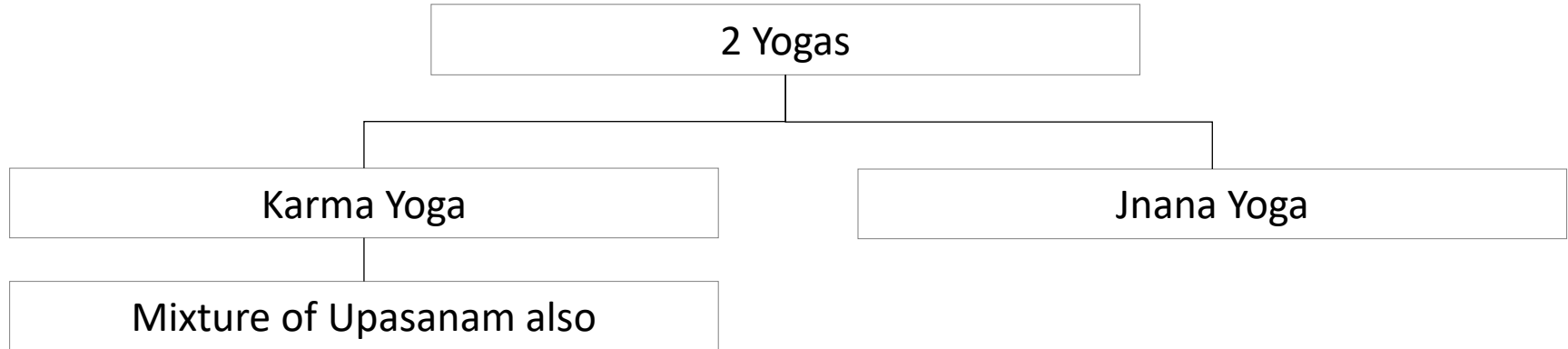
b) Karma Yoga = Karma and Upasana

Jnana Yoga = Sravanam and Mananam and Nididhyasanam

c)



d) In Gita :



e) Karma Yoga = Karma Anushtanam

Bhakti Yoga = Saguna Upasanam

Jnana Yoga = Sravanam and Mananam and Nididhyasanam

f) This is technical Aspect

X) Ima – The Following will be taught now

XI) Buddhim = Jnanam, Teaching of Karma Yoga, listen to

### 309) Bashyam : Chapter 2 - Verse No. 39 Continues

तां बुद्धिं स्तौति प्ररोचनार्थम्—

tām buddhiṃ stauti prarōcanārtham —

I) Significant Sentence

II) 2<sup>nd</sup> Line :

- Karma Yoga will take you out of Bondage, give Moksha.

III) Wrong Opinion, Multipath theory, Jnana Yoga, Karma Yoga

IV) For Moksha, not 2 paths

V) For Misconception, Clue is Chapter 2 - Verse 39 – 2<sup>nd</sup> Line

### 310) Bashyam : Chapter 2 - Verse No. 39 Continues

बुद्ध्या यया योगविषयया युक्तो हे पार्थ कर्मबन्धं कर्म एव धर्माधर्माख्यो बन्धः कर्मबन्धः  
तं प्रहास्यसि ईश्वरप्रसादनिमित्तज्ञानप्राप्तेः इति अभिप्रायः ॥ ३९ ॥

buddhyā yayā yōga-viṣayayā yuktō, hē pārtha, karmabandhamkarma ēva dharmādharmākhyō  
bandhaḥ karmabandhaḥ taṁprahāsyasi Īśvara -prasāda-nimittajñāna- prāptēḥitiabhiprāyaḥ ॥ 2-39 ॥

- a) Budhya Yukto Yaya Karma Bandha Prahasyasi
- b) This is glorification of Karma Yoga
- c) Need not be a fact
- d) Glorification = Exaggeration of worth of Something

VI) Krishna glorifies Karma Yoga by Saying it will give Moksha

**a) Tam Buddhim :**

- Karma Yoga – Jnanam is Sthuthi, Arthavada, not Pramana Vakhyam.

b) Not Pramana Vakhyam, Valid Statement

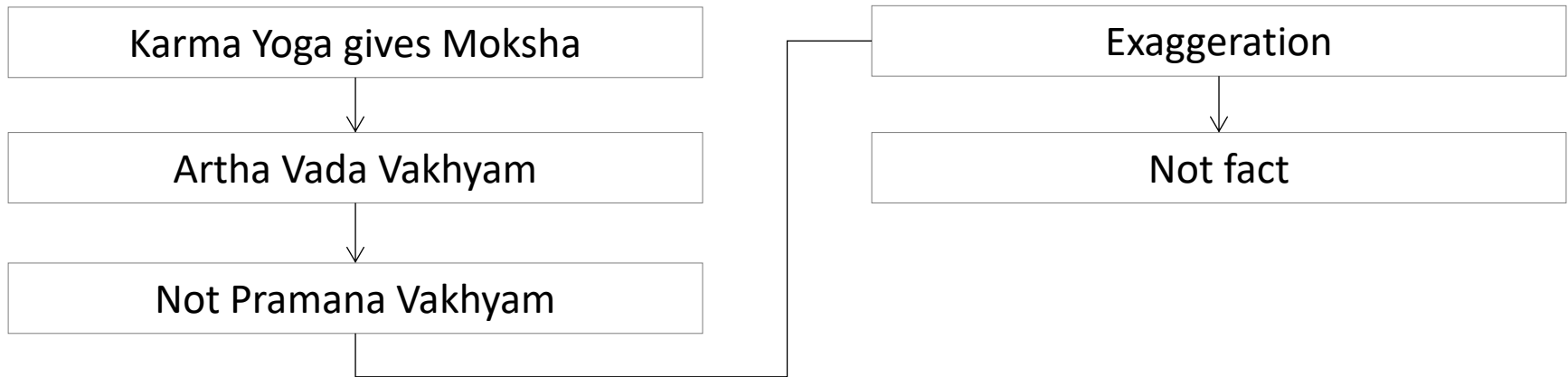
c) Artha Vada, Stouti, Glorified, not factual.

**d) Prarochanartham :**

- Only then people will follow
- Marketing purpose
- Creates interest in the Mind of interest.

e) Arjuna should be Motivated to do Karma, otherwise, he wants to runaway.

f)



g) Karma Yoga can't give Moksha.

### **Revision : Chapter 2 - Verse 39 :**

I) Jnana Yoga Conclusion

- Entering Karma Yoga.

**a) 1<sup>st</sup> Line :**

- I have taught Sankhya in Verses 12 to 30

b) Sankhyam Buddhihi = Imparted knowledge in the form of Jnana Yoga

c) Here after, will teach Karma Yoga

III) 2<sup>nd</sup> Line

- Yoga = Karma Yoga

a) I shall teach you Karma Yoga.

## **b) 2<sup>nd</sup> Line :**

- Glorifies Karma Yoga, it is Capable of giving Moksha.

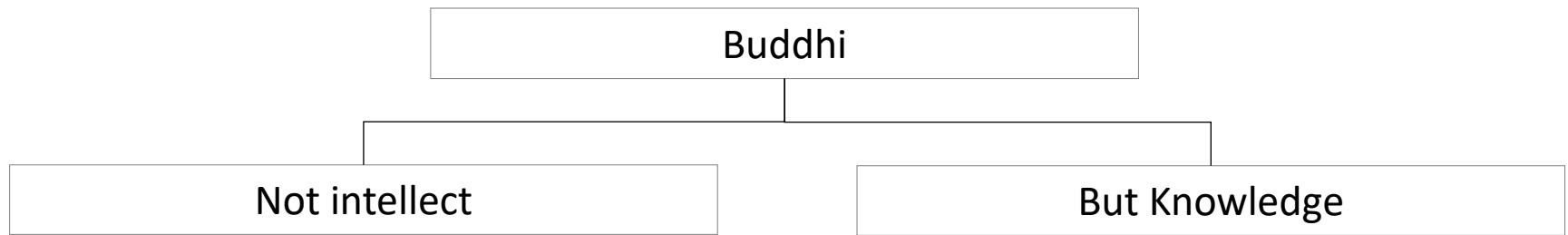
## **IV) Shankara :**

- a) This is Glorification of Karma Yoga
- b) In Mimamsa Language, Statement is called Artha Vadaha
- c) Once it is Converted into Artha Veda, it no more has Pramana Status.
- d) Once Pramana Status lost, it means, don't take the Statement literally as a fact.
- e) Glorification = Artha Vada
  - = Apramanam
  - = Not a fact, Hyperbole, Exaggeration
  - = Adhishaya Yoktihi

## **IV) Tam Buddhim Stouti :**

- a) Stouti = Apramanam
  - = Stuti
- b) What is glorification?
  - Buddhya Yaya, Yoga Vishaya.
- c) With the help of Yoga Vishaya, knowledge Dealing with Karma Yoga.

d)



e) With the help of Karma Yoga knowledge, what can you Achieve?

**f) Yuktaha :**

- Endowed with this knowledge.

**g) Hey Partha :**

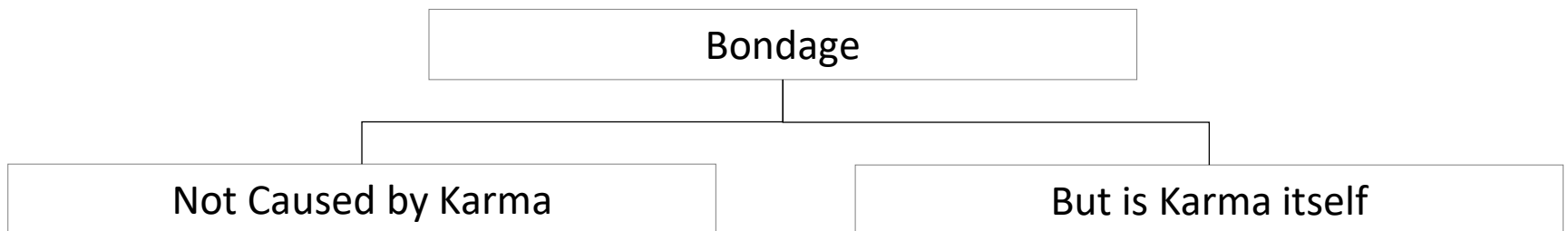
- Karma Bandham Prahasyasi.

h) You will give up all karma Bondage.

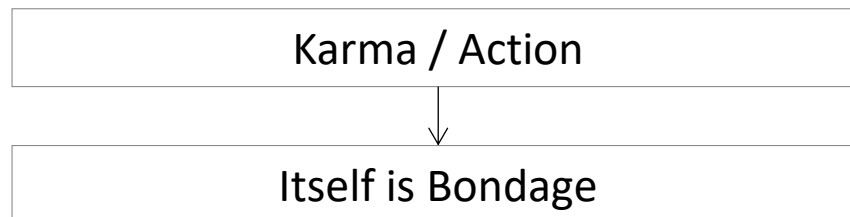
V) What is Karma Bandham?

a) Karma Eva Bandaha.

b)

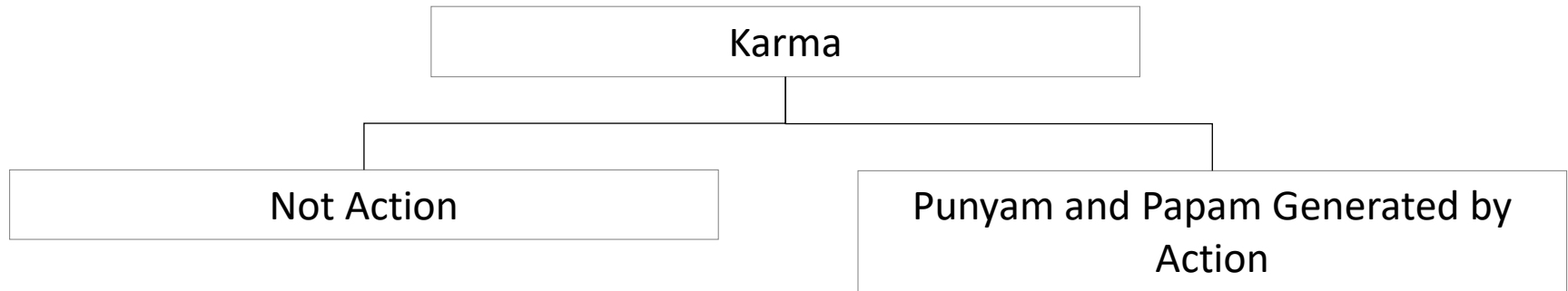


c)



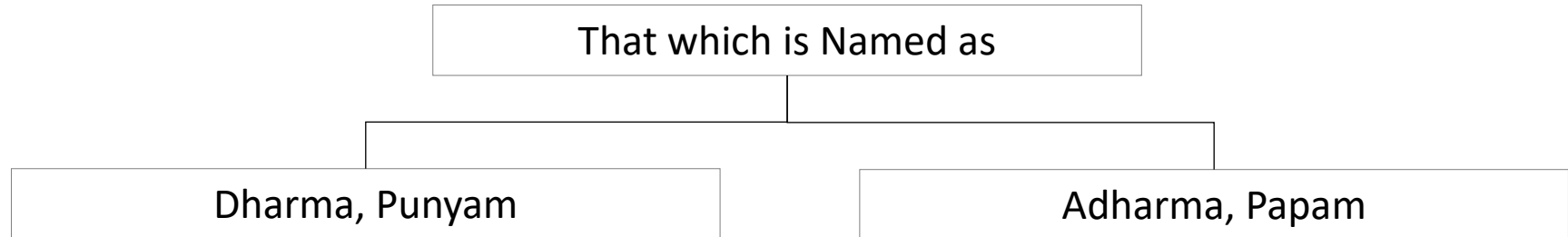
## VI) If Karma is Bondage - What is Karma?

a)



b) Karma = Dharma - Adharma Akhyaha

c)



d) Karma = Sanchita, Agami, Prarabdha Punya – Papam  
= Shackle

e) Punya – Papa Shackle is called Karma Bandaha

## VII) What happens to Punya - Papa Bondage?

a) Tam Prahasyasi

b) You will drop that

- Punya - Papa Karma Shackle

c) Prahasyasi = Will be released, will drop.

VIII) How Karma Yoga helps us in giving up Punyam – Papam?

IX) Jnanam alone will remove Punya – Papam

a) Ishvara Prasada Nimitta Prapte he

b) Karma Yoga will not directly Destroy Punya Papam.

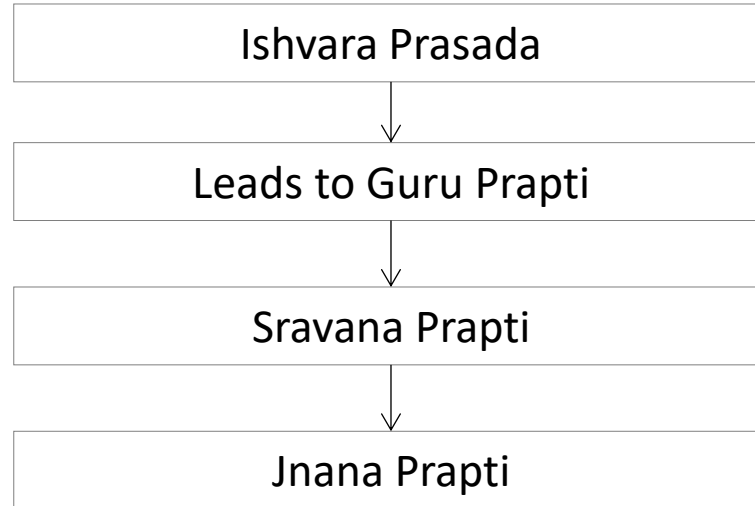
c) It will give Ishvaras Grace.

**d) Karma Yoga is Sankalpa :**

- Sri Parameshwara Preethyartham
- Does not ask for Wealth etc.

e) Ishvara Prasada is the immediate result of Karma Yoga.

f)



X) Because of final Accomplishment of Knowledge, which comes through Ishvara Anugraha

a) As a Result, you will drop all the Bonds Ultimately, not immediately.



## **b) Iti Abiprayaha :**

- This is the Motive, its in Krishnas Mind, intention behind Krishnas Statement.

c) How do you know this?

d) Krishna is Teaching Gita in Keeping with Veda only.

## **e) Veda tells :**

- What is Krishnas intention

XI) What does Veda Say?

a) Karma Yoga gives Chitta Shuddhi only

b) Later, Guru Prapti

- Therefore, this is intention of Krishna.

## **XII) Anvaya – Verse 39 :**

- Hey Partha, Sankhye Esha Buddhihi Tey Abhihita (w.r.t Self knowledge)
- Sankhya = Self
- Yogetu Imam Srunu
- Yaya Buddhya Yuktaha San
- Karma Bandham Tvam Prahasyasi
- You will drop all Shackles by this Karma Yoga knowledge
- Ha – Dhatu.

### 311) Introduction to Chapter 2 - Verse No. 40 :

किं च अन्यत्—

**kiṁ ca anyat —**

Moreover-

- Moreover, following Verses Deal with Karma Yoga.

नेहाभिक्रमनाशोऽस्ति  
प्रत्यवायो न विद्यते ।  
स्वल्पमप्यस्य धर्मस्य  
त्रायते महतो भयात् ॥ २-४० ॥

nēhābhikramanāśō'sti  
pratyavāyō na vidyatē |  
svalpam apyasya dharmasya  
trāyatē mahatō bhayāt || 2-40 ||

In this, there is no loss of effort, nor is there any harm (production of contrary results). Even a little of this knowledge, even a little practice of this yoga, protects one from the great fear.[Chapter 2 - Verse 40]

## Gist

### I) Verse 40 to 47

- Glorification of Karma Yoga - Very Elaborate

### II) Karma Yoga - Definition – Verse 48 :

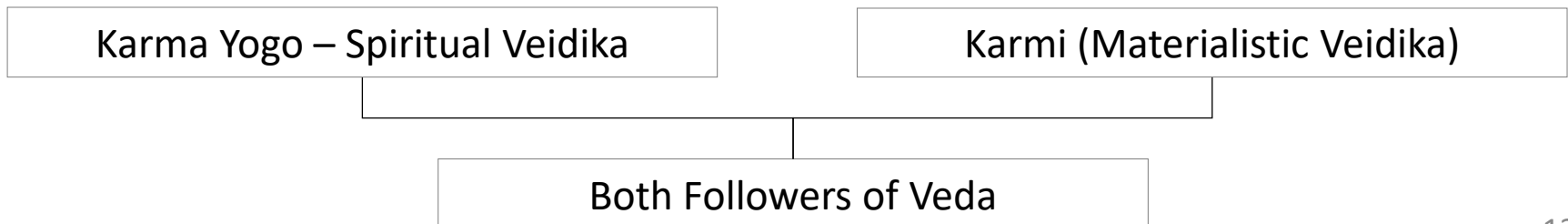
योगस्थः कुरु कर्माणि  
सङ्गं त्यक्त्वा धनञ्जय ।  
सिद्ध्यसिद्ध्योः समो भूत्वा  
समत्वं योग उच्यते ॥ २-४८ ॥

yōgasthaḥ kuru karmāṇi  
saṅgaṃ tyaktvā dhanañjaya |  
siddhyasiddhyōḥ samō bhūtvā  
samatvaṃ yōga ucyatē || 2-48 ||

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 - Verse 48]

- Elaboration in Chapter 3

### III) What is difference?



#### IV) Karmani Yogi, Spiritual Veidika Glorified

##### V) a) Verse 40 :

Karma	Karma Yoga
- Simple Action	<ul style="list-style-type: none"><li>- No Question of Failure at all</li><li>- Result of Karma Yoga is not doubtful</li><li>- Sandigala Phalatvam Nasti</li><li>- No Doubtful result</li><li>- Viparitaphalatvam Nasti</li><li>- No Adverse, negative or Zero Result</li></ul>

#### VI) What is Karma Yoga?

##### a) Glorify of Karma Yoga :

- Nishchita Phalatvam Asti
- There is always positive result.

##### b) No Zero Result :

- No Abhikrama Naishaha
- No Failure of Venture.

##### c) Pratyavaya :

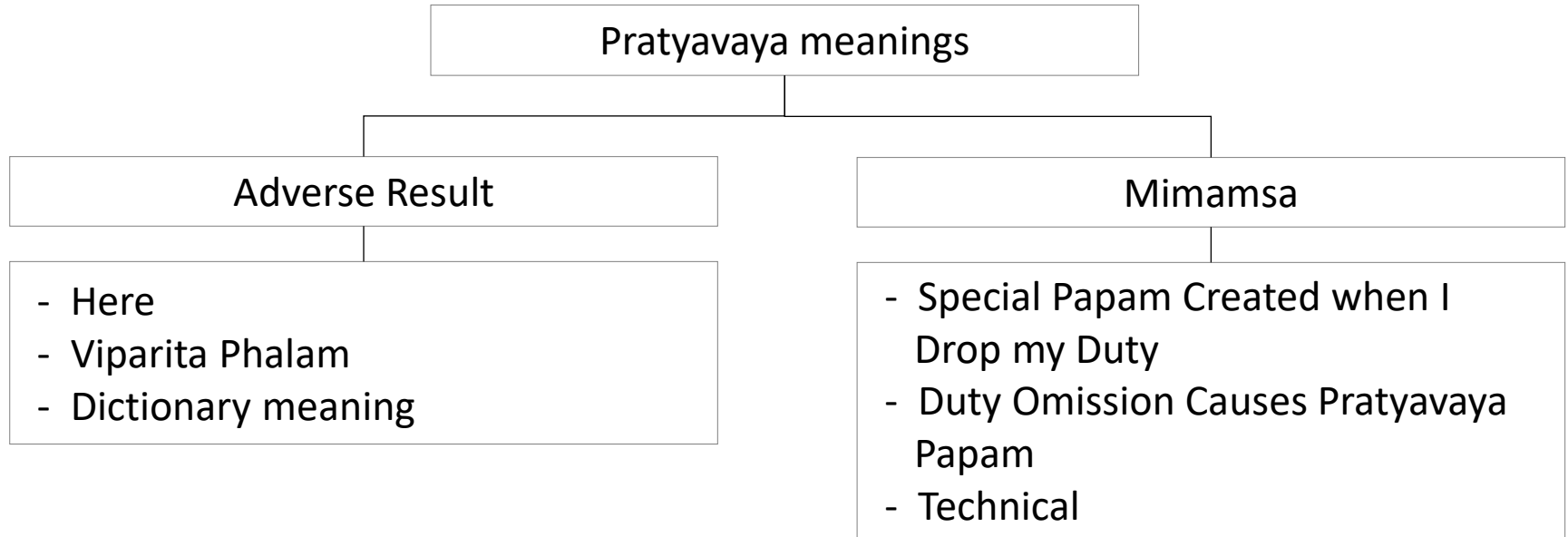
- No Negative result.

#### d) Viparita Phalam :

- No Adverse Result.

e) There is Positive result Always

f)



नेह इति ॥ न इह मोक्षमार्गे कर्मयोगे अभिक्रमनाशः अभिक्रमणम् अभिक्रमः प्रारम्भः  
तस्य नाशः न अस्ति यथा कृष्यादेः । योगविषये प्रारम्भस्य न अनैकान्तिकफलत्वम् इत्यर्थः । किञ्च  
— न अपि चिकित्सावत् प्रत्यवायः विद्यते । किन्तु स्वल्पम् अपि अस्य धर्मस्य योगधर्मस्य अनुष्ठितं  
त्रायते रक्षति महतः भयात् संसारभयात् जन्ममरणादिलक्षणात् ॥

na iha mōkṣamārgē karmayōgē abhikrama-nāśaḥ abhikramaṇam abhikramaḥ prārambhaḥ tasya  
nāśō na asti yathā kṛṣyādēḥ | yōgaviṣayē prārambhasyana anaikāntika-phalatvam—iti arthaḥ | kim  
ca na api cikitsāvat pratyavāyō vidyatē | kim tu bhavati? svalpam—api asya yōga dharmasya anuṣṭhitam  
trāyatē rakṣati mahataḥ saṁsāra abhayāt janma-maraṇādi-lakṣaṇāt || 2-40 ||

Here, in Karma Yoga, the path leading to liberation, there is no loss of the Good beginnings one makes; unlike in the case of Agriculture etc., the effects of these beginnings are conserved. And unlike what may happen in undergoing a medical treatment adverse reactions will not result from the Practice of Karma Yoga. On the other hand, even a little of this Yogic discipline delivers one from the great peril of transmigratory life with its births, deaths and so forth.

### 313) Bashyam : Chapter 2 - Verse No. 40 Starts

न इह मोक्षमार्गे कर्मयोगे अभिक्रमनाशः अभिक्रमणम् अभिक्रमः प्रारम्भः तस्य नाशो न  
अस्ति यथा कृष्यादेः । योगविषये प्रारम्भस्य न अनैकान्तिकफलत्वम् इत्यर्थः ।

na iha mōkṣamārgē karmayōgē abhikrama-nāśaḥ abhikramaṇam abhikramaḥ prārambhaḥ tasya nāśō  
na asti yathā kṛṣyādēḥ | yōgaviṣayē prārambhasyana anaikāntika-phalatvam-iti arthaḥ |

#### I) Na Iha Adhikrama Nasha :

a) Here in Karma Yoga, Moksha Marga Spiritual life style

#### b) Abhikrama Nasha Na Asti :

c) Abhi Kramaha = Abhikramanam

= Prarambaha

= Venture, effort, Project

#### d) Tasya Nashaha :

- Abhikramasya Nasha, loss or failure of the Venture in Karma Yoga

#### e) Counter Example :

- In Agriculture, Plants crops, expect appropriate rain, Possibility of failure exists because of Pest etc.

II) Unlike Agriculture Crops, in Karma Yoga, no failure at all possible.



### III) Anaikantikam Phalam :

- Result is Never doubtful in Karma Yoga, no Possibility of failure.

a) Anaikantikam = Sandigdham

= Doubtful

b) Prarambasya means for Karma Yoga Venture

c) Never Zero Result, there is always positive result.

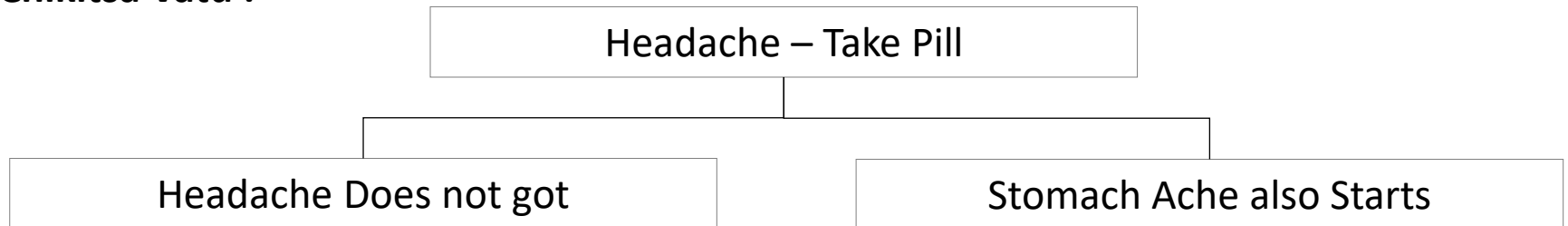
### 314) Bashyam : Chapter 2 - Verse No. 40 Continues

किं च न अपि चिकित्सावत् प्रत्यवायो विद्यते ।

kiṁ ca na api cikitsāvat pratyavāyō vidyatē |

I) Moreover, Adverse, opposite, Contrary result, Viparita Phalam is not there in Karma Yoga

### II) Chikitsa Vatu :



- Pratyavaya – Adverse
- Chikitsa = Medical Treatment.

- a) Vaidya Raja - Elder Brother of Yama Raja
- b) Yama takes only life
- c) Doctors take money and life
- d) In Spite of the best intention of Doctors.
- e) In Karma Yoga such a Negative result is not there.

**315) Bashyam : Chapter 2 - Verse No. 40 Continues**

किं तु भवति । स्वल्पम् अपि अस्य योगधर्मस्य अनुष्ठितं त्रायते रक्षति महतः संसारभयात्  
जन्ममरणादिलक्षणात् ॥ ४० ॥

kiṁ tu bhavati? svalpam–api asya yōga dharmasya anuṣṭhitam trāyatē rakṣati mahataḥ saṁsāra  
abhayāt janma-maraṇādi-lakṣaṇāt ॥ 2-40 ॥

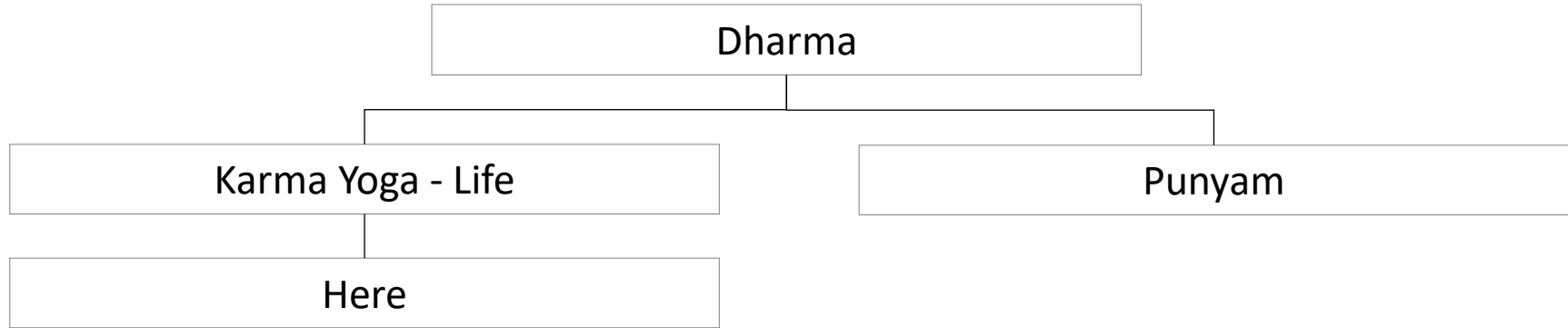
- I) In Karma Yoga there is always Positive result
- a) Results may come after Several years of Karma Yoga, will require patience
- b) One day Karma Yoga will produce result
- c) Svalpam Api = Prayojanam
- d) Also Prayojanam has Cascading effect.
- e) Will inspire you to do more Karma Yoga.

II) Will lead you upto Moksha

**a) Svalpam Api Anushtitam :**

- Even a little bit, limited quality of this Dharma Practice, Implementation, Abhyasa.

b)

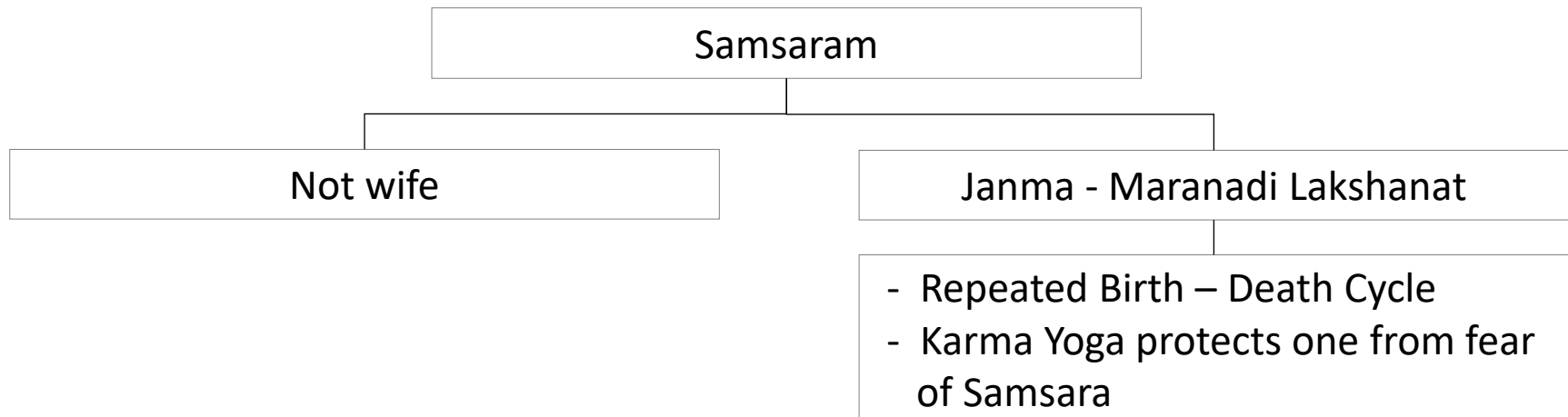


c) Karma Yoga knowledge does not give you any benefit

d) Practiced Karma Yoga is beneficial, Understood Karma Yoga is not beneficial

e) Practiced Karma Yoga Trayati, Rakshate, Protects you from Mahataha Bayat, Greatest worst fear, Samsara Bayat.

f)



### III) Anvaya – Verse 40 :

- Iha Abhikrama Nashaha Na Asti
- Pratyavaya Na Vidyate
- Asya Dharmasya Svalpam Anushtanam Api Mahataha Bayat Trayate...
- Mahat = Neuter.

### 316) Introduction to Chapter 2 - Verse No. 41 :

या इयं साङ्ख्ये बुद्धिः उक्ता योगे च वक्ष्यमाणलक्षणा सा—

yā iyaṁ sāṅkhye buddhiḥ uktā yōgē ca vakṣyamāṇa-lakṣaṇā sā —

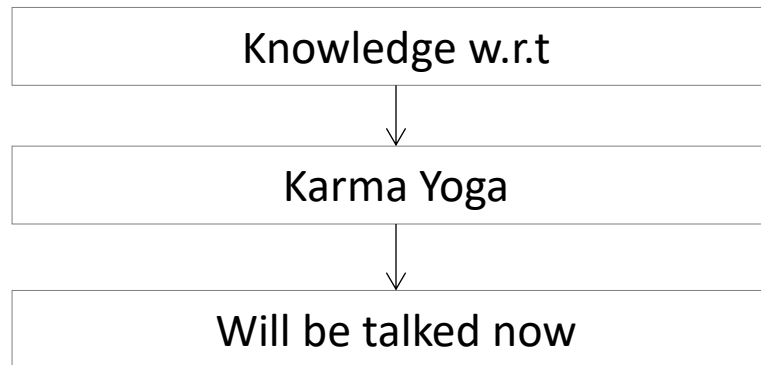
In regard to the knowledge of Samkhya Already set forth, and of Yoga about to be Set forth, note the following:

I) Knowledge with regard to Atma mentioned before

II)

Sankhya	Sankhye
Atma	Knowledge w.r.t Atma

III)



IV) What is Uniqueness of Karma Yoga Knowledge?

- Sa Vyavasayatmika Eka Bavati.

व्यवसायात्मिका बुद्धिः  
एकेह कुरुनन्दन ।  
बहुशाखा ह्यनन्ताश्च  
बुद्ध्योऽव्यवसायिनाम् ॥ २-४१ ॥

vyavasāyātmikā buddhih  
ēkēha kurunandana |  
bahuśākhā hyanantāśca  
buddhayō'vyavasāyinām || 2-41 ||

Here, O Joy of the Kurus (Kurunandana) there is but a single pointed determination; many-branched and endless are the thoughts of the irresolute. [Chapter 2 - Verse 41]

## I) Important Verse :

- Bhaja Govindam of Shankara is Expansion of Chapter 2 - Verse 41

II) Karma Yogi is Very Clear about his Priorities in life, ultimate goal.

a) Has Clarity of Vision regarding Purpose of Life

b) Knows how to use Veda

c) Why Veda has come?

III) What is his Clarity?

a) Mano Jaya Dvara, Moksha Jaya = Purpose of life

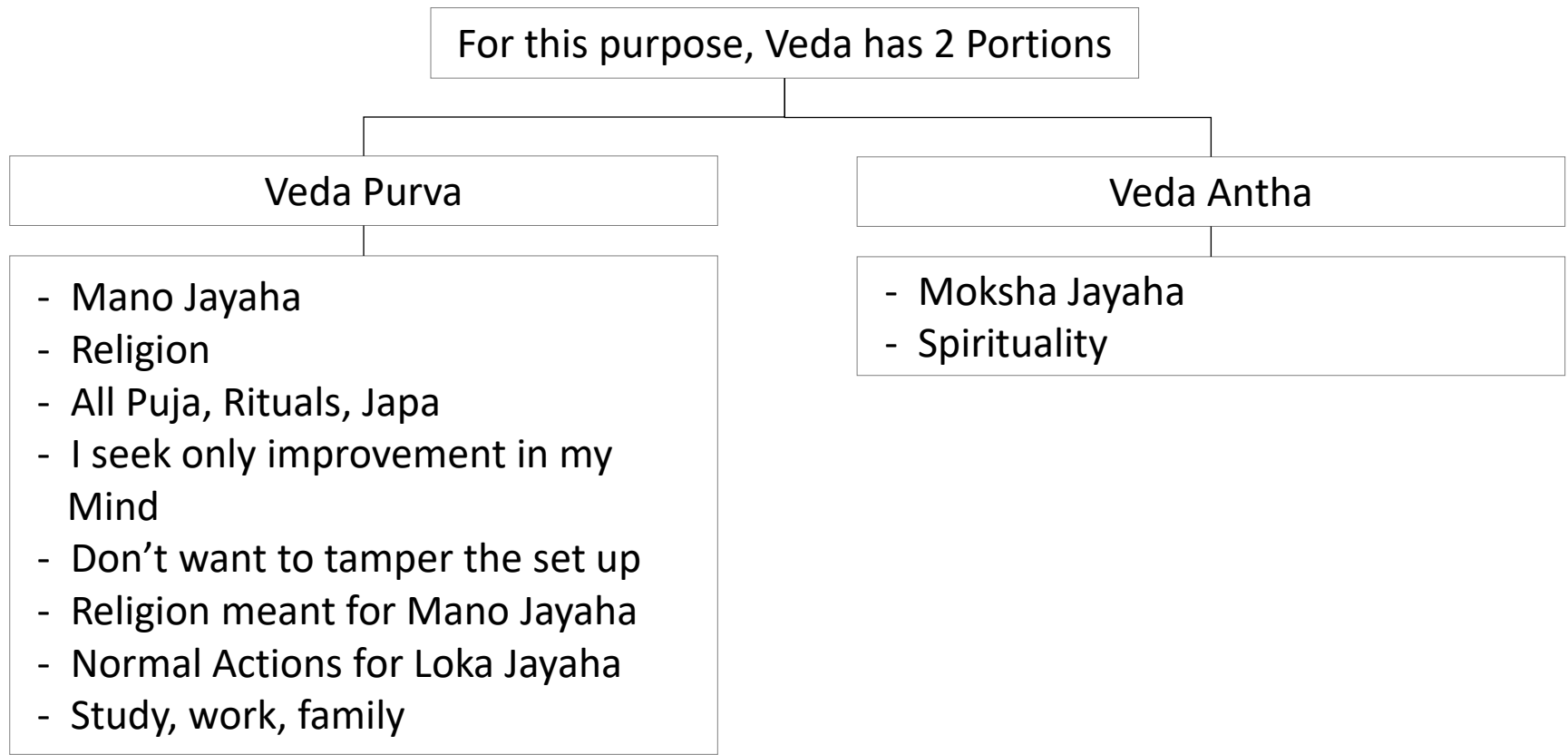
b) Mastering the Mind, Acquire Moksha is the only Goal of life

**c) Master Mind, Master life**

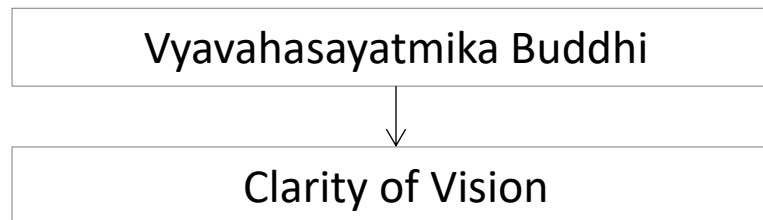
d) Manojaya Dvara, Moksha Jayaha

- **Master Mind, gain Freedom in life.**

IV)



V)



Buddhi	Vyavasayatmika
- Vision	- Clarity - Nishchaya Atmika



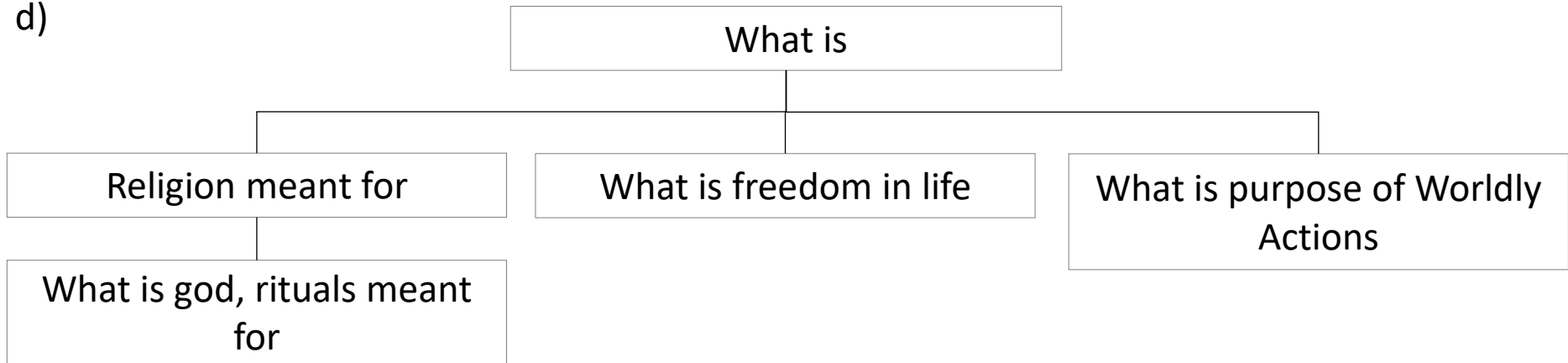
## VI) How Clarity comes?

a) By understanding Veda Clearly

b) It is Clear and Undistracted vision also

c) Those who do not know how to use Veda Properly, they are not clear w.r.t Original Purpose of life.

d)



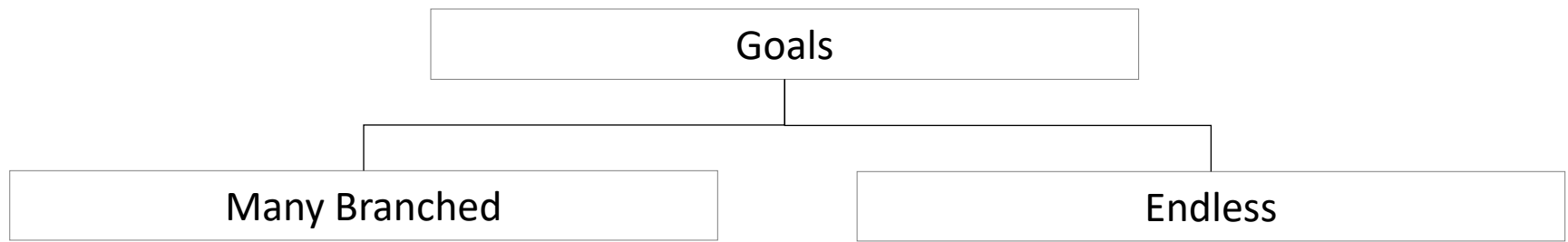
e) Goals – Many Varied for others

f) Moksha – Purushartha is only one

g) Once you leave Moksha



h)



**VII) 1<sup>st</sup> Line :**

- Clarity regarding purpose of life.

**2<sup>nd</sup> Line :**

- Non-Clarity regarding purpose of Puja, Religion, Japa, Vagueness of life.

**VIII)**

Karmi	Jnani / Karma Yogi
<ul style="list-style-type: none"><li>- Embodiment of Vagueness</li><li>- Attached to Karma</li></ul>	<ul style="list-style-type: none"><li>- Embodiment of Clarity</li><li>- Attached to Greater Vision in life</li></ul>

**IX) Master Mind – Master Vision of life.**

व्यवसाय इति ॥ व्यवसायात्मिका निश्चयस्वभावा एका एव बुद्धिः  
इतरविपरीतबुद्धिशाखाभेदस्य बाधिका, सम्यक् प्रमाणजनितत्वात्, इह श्रेयोमार्गे हे कुरुनन्दन ।  
याः पुनः इतराः विपरीतबुद्धयः यासां शाखाभेदप्रचारवशात् अनन्तः अपारः अनुपरतः संसारः  
नित्यप्रततः विस्तीर्णः भवति, प्रमाणजनितविवेकबुद्धिनिमित्तवशात् च उपरतासु अनन्तभेदबुद्धिषु  
संसारोऽपि उपरमते ताः बुद्धयः बहुशाखाः बह्व्यः शाखाः यासां ताः बहुशाखाः, बहुभेदाः इत्येतत् ।  
प्रतिशाखाभेदेन हि अनन्ताश्च बुद्धयः । केषाम् ? अव्यवसायिनां, प्रमाणजनितविवेकबुद्धिरहितानाम् इत्यर्थः ॥

Vyavasāyātmikā niścaya-svabhāva ēkā ēva buddhiḥ

itara-viparīta-buddhi-śākhābhēdasyabādhikā samyak-pramāṇa-janitatvādiha śrēyō-mārgē, hē kurunandana |  
yāḥ punaḥ itarā buddhayō yāsāṁ śākhā-bhēda-pracāra-vaśād-anantaḥ apāraḥ anuparataḥ saṁsāraō nitya-  
pratato vistīrṇō bhavati, pramāṇa-janita-vivēka-buddhinimitta-vaśātca uparatāsu ananta-bhēda-buddhiṣu  
saṁsāraḥ api uparamatē | tā buddhayō bahuśākhā bahvvayaḥ śākhā yāsāṁ tā bahuśākhā, bahubhēdā iti ētat |  
prati-śākhā-bhēdēna hi anantāḥ ca buddhayaḥ, kēṣāṁ? avyavasāyināṁ pramāṇajanita-vivēka-buddhi-  
rahitānām iti arthaḥ || 2-41 ||

Regarding the path to the Supreme good, know O Arjuna! That there is only one conviction, marked by a firm resolution. It abolishes the plurality of their and opposed notions, because this conviction has been engendered by the right means of Cognition. Many-branched are these opposed notions. Because of the pursuit of this Play of multiplicity has arisen the infinite, shoreless, and ceaseless transmigratory life perpetually spread out before us. But upon their cessation, due to the discrimination that the right means of Cognition engenders, transmigratory life comes to a halt. The differences among them being a legion, those opposed notions are many-branched. Each branch gives rise to infinite notions. For who does this hold good? For the irresolute, who lack the Conviction marked by discrimination and born of the means of right Cognition.

### 318) Bashyam : Chapter 2 - Verse No. 41 Starts

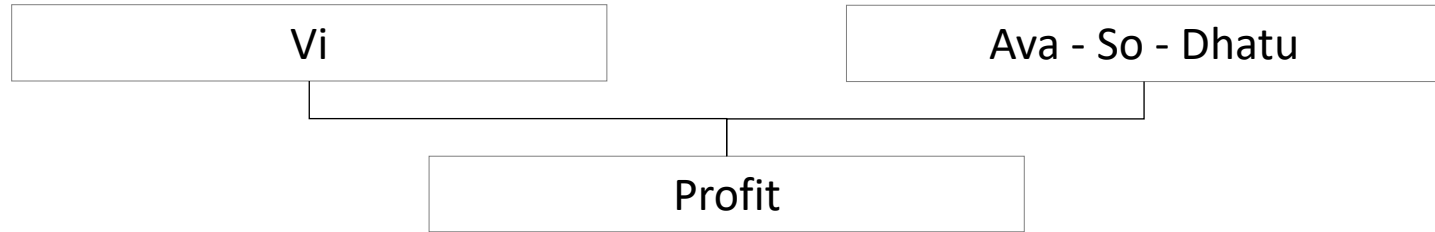
व्यवसायात्मिका निश्चयस्वभावा एका एव बुद्धिः इतरविपरीतबुद्धिशाखाभेदस्य बाधिका  
सम्यक्प्रमाणजनितत्वाद् इह श्रेयोमार्गे हे कुरुनन्दन।

Vyavasāyātmikā niścaya-svabhāvā ēkā ēva buddhiḥ itara-viparīta-buddhi-śākhābhēdasyabādhikā  
samyak-pramāṇa-janitatvādiha śrēyō-mārgē, hē kurunandana |

## I) Vyavasayatmika :

a) Nishchaya Svabavat

b) Firm, Clear, Doubtless, unwavering, unflinching



II) Noun = Vyavahasaya = Nishchayaha firmness

III) Atmika = Svabava, of the Nature of

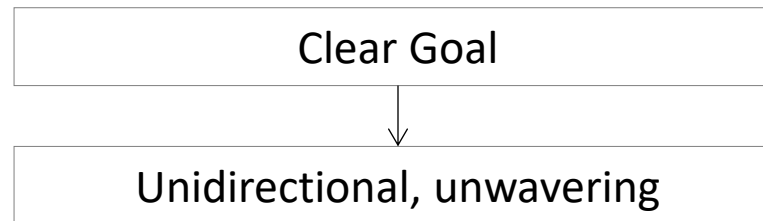
IV) Vyavasayatmika

- Nishchaya Svabavat Clarity.

V) Buddhihi = Knowledge

- Firm, Clear, Knowledge, Vision = Eka Eva

VI)



VII) Eka = Badika, Eliminates all side tracking

= Unidirectional

a) Not Carried away by other Goals of life

b) Not distracted

c) Other Goals are misconceptions

**d) 2 Best Verses so far :**

- Verse 20, Verse 41

e) Viparita Buddhi = Misconception

VIII)

Shakha	Bheda
Many	Varied

IX) Viparita Buddhi Shakha Bheda, many and Varied Misconceptions in life

a) Mano Jaya and Moksha Jaya is a the only Goal of life

b) Dharma, Artha, Kama really not a Purushartha

c) Mistaking them as Purushartha is Viparita Buddhi

**d) Moksha is the only Purushartham.**

e) Veda Purva tempts with flowery words

- Rituals for well being in the family, Debts will go, will get house, will get Child.
- Temptations take the Buddhi away.

f) This is Viparita Buddhi Shakha Bheda

g) Karma Yoga will not use any ritual for any other Benefit except mano Jaya and Moksha Jaya.

h) All Namaskarams to Swami, or in Temples, ask for Mano Jaya, Moksha Jaya

X) Dharma, Artha, Kama Purusharthas negated

a) Nachiketa offered many temptations by Yama Dharmayaja.

**b) Katho Upanishad :**

श्रेयश्च प्रेयश्च मनुष्यमेतः

तौ सम्परीत्य विविनक्ति धीरः ।

श्रेयो हि धीरोऽभि प्रेयसो वृणीते

प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Sreyas-ca preyas-ca manusyam-etah

tau samparitya vivinakti dhirah,

Sreyo hi dhiro'bhi preyaso vrnite

preyo mando yoga-ksemad vrnite ॥ 2 ॥

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping). [1 - 2 - 2]

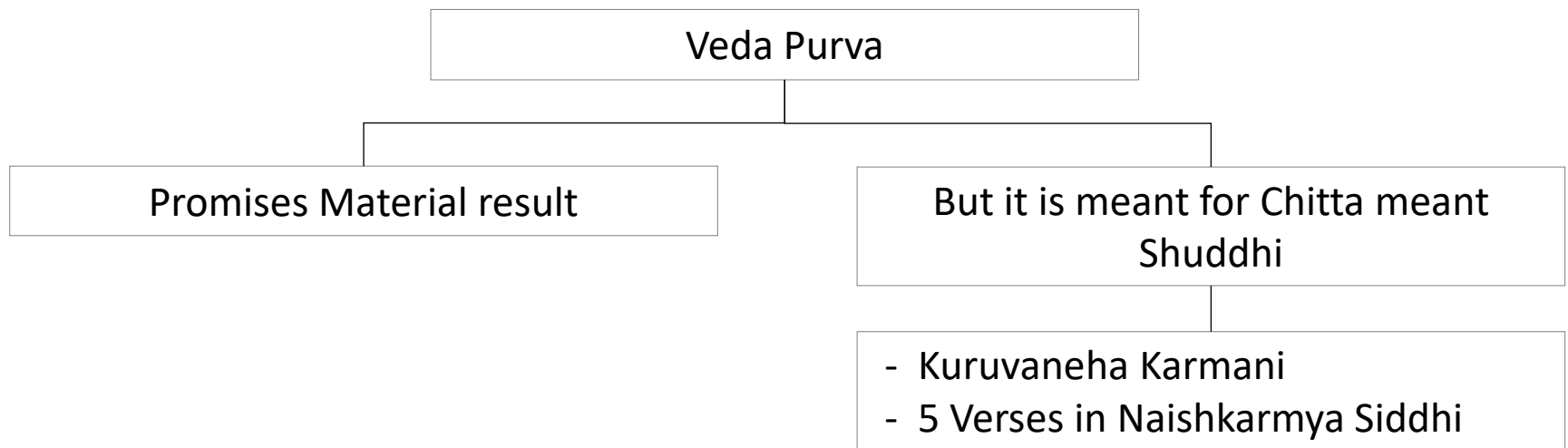
c) Purushartha Nishchaya = Clarity w.r.t Priorities of life

**d) Badika :**

- Moksha is Eliminator of all other goals of life (Eka).

e) This knowledge is born out of right understanding of the Veda.

XI)



a) Iha :

- Shreyo Marge – Spiritual path, lifestyle.

b) Eha Kurunandaha – Eha Arjuna

**XII) Other People (Duryodhana and 100) :**

a) Are Embodiment of many confusions.

b) To be religious is a great Success, without knowing that, all other benefits asked to God are Misconceptions.

c) Want Child, Creates problem then wonder why I asked for Child.



### 319) Bashyam : Chapter 2 - Verse No. 41 Continues

याः पुनः इतरा बुद्ध्यो यासां शाखा- भेदप्रचारवशाद् अनन्तः अपारः अनुपरतः  
संसारो नित्यप्रततो विस्तीर्णो भवति, प्रमाण- जनितविवेकबुद्धिनिमित्तवशात् च उपरतासु  
अनन्तभेदबुद्धिषु संसारः अपि उपरमते ।

yāḥ punaḥ itarā buddhayō yāsām śākhā-bhēda-pracāra-vaśād-anantaḥ apāraḥ anuparataḥ  
saṁsāraō nitya-pratatō vistīrṇō bhavati, pramāṇa-janita-vivēka-buddhinimitta-vaśātca  
uparatāsu ananta-bhēda-buddhiṣu saṁsāraḥ api uparamatē |

#### I) 2nd Line :

- a) All other Visions of Confused Karmanis
- b) Mano Jaya Dvara Moksha Jaya = Right Vision
- c) Anything other than Moksha will not be one but infinite
- d) If you miss the infinite, then the Desires are infinite
- e) Infinite is only one
- f) If you miss the infinite end, then the ends Sure infinite.

## II) Shaka Bheda Prachara :

- a) It extends into many Varied Branches
- b) If you drop Moksha, then 3 Purusharthas will come Dharma, Artha, Kama
- c) Dharma = Punyam
  - Infinite rituals are there to get Varieties of Punyam.
- d) Artha = Possessions for Security
- e) Possessions – Many, Varied
- f) Kama = Possessions for Kama
  - = Many, Varied
- g) Anantha Punyani, Anantha Arthaha, Anantha Kamaha – Shakha Bheda Vashat
- h) Extensions = Anantha, infinite
- i) Aparaha – No end
  - 1<sup>st</sup> Prayer - For Myself
  - 2<sup>nd</sup> Prayer - For Children
  - 3<sup>rd</sup> Prayer - For Grand Children
  - Endless

## III) At 100 Years

- Someone's else's problem will come, no Naishkarmya Siddhi.

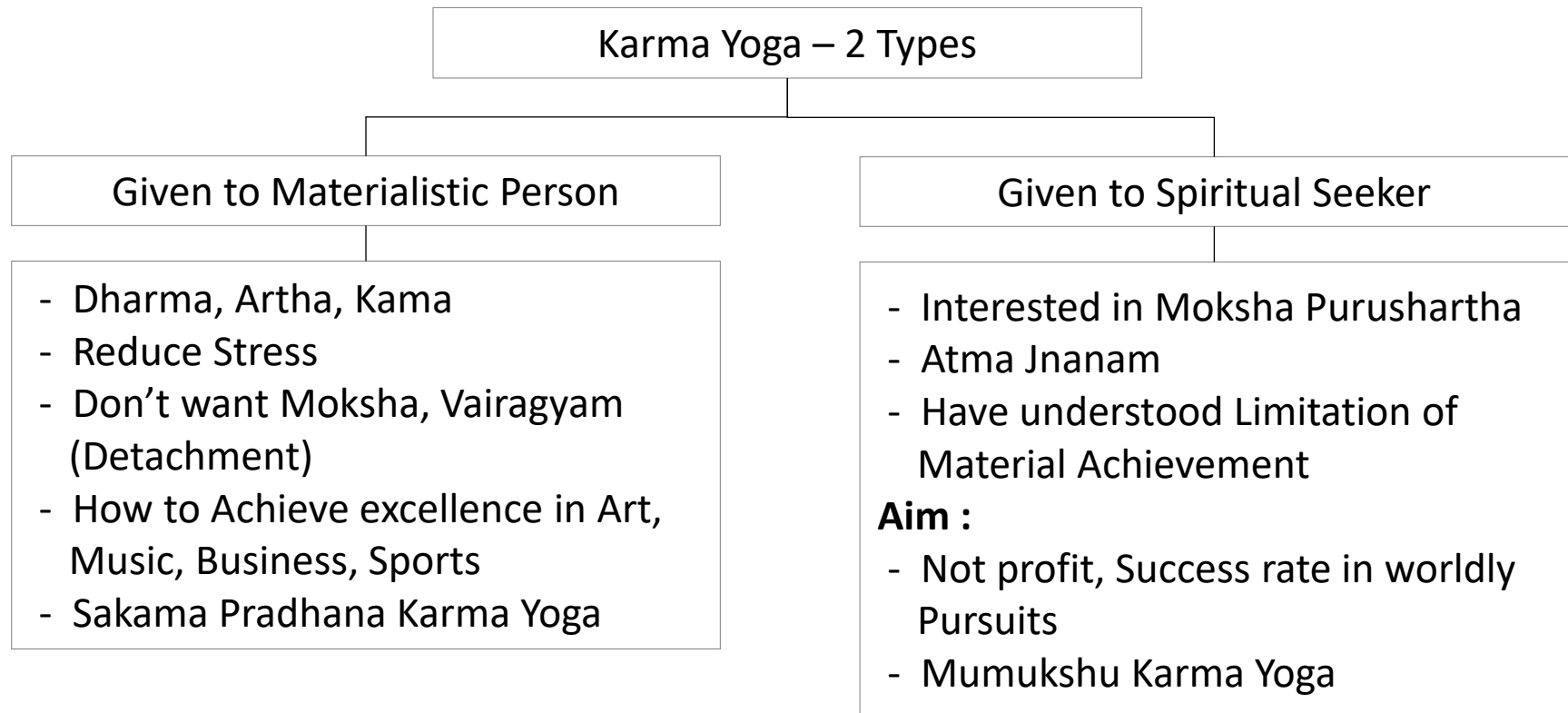
## Revision : Chapter 2 - Verse 41 :

I) Jnana Yoga = Sankhya Yoga - Verse 12 to 30

II) Verse 40 to 47 – Glorification of Karma Yoga

- Karma Yoga Stuti.

III)

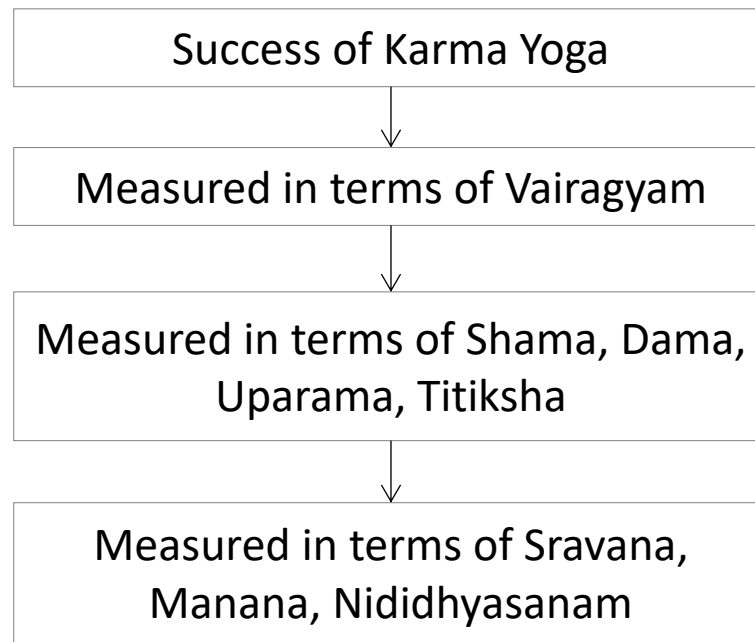


IV) Mumushu has only one Desire in life = Moksha

a) Karma Yoga not better Success rate, Excellence in Material Goal, not for Increase in Wealth

b) Karma Yoga for improving Sadhana Chatushtaya Sampatti.

c)



V) Karma Yoga for 2 Types of Seekers is totally different.

**a) Moolam Class :**

- Stress on Materialistic Karma Yoga
- Majority interested in better Performance in life

b) Chapter 3 - Verse 4 to 5 Stressed

c) When you come to Bashyam Study, Seeker interested in Spiritual Success, not professional Success.

d) Karma Yoga meant for Detachment from the world.

- Jnana Yoga meant for coming back to your own Permanent house from which there is no return.

VI)

### Shloka - 41

Vyavasayatmika Buddhi

- Clear understanding of Spiritual Seeker is only one
- Clear Desire only one
- Vyavasayatmika Ichha
- Deep Desire only one

Moksha = Single most Desire

- Ekehe Kurunandana

VII)

Shifting Desires of Materialistic people

Many, endless

a) 2<sup>nd</sup> Line :

Avyavasayinam Buddhinam

Misconceptions of Materialistic People

Bahu Shakha

Endless, Many, Varied Materialistic Desires

Cause of Samsara

**b) Any desire other than Moksha is a Cause of Samsara.**

**c) Master Desires - Master Life**

**d) Yaha Punaha Itaraha Buddhayaha :**

- The other understanding of Materialistic people = Desires.

e) Non-moksha desires of Materialistic People.

**f) Ananthaha Bavanti :**

- Materialistic Desires are endless

g) Spiritual Desire ends in Moksha Prapti.

h) All other desires are causes of Samsara.

VIII) Because of endless, Extent, Expanse, of Materialistic Desires, Samsara becomes endless, Aparaha, Shoreless, eternal, all pervading, Anuparataha without a Temporary respite.

a) What descriptions we give for Brahman we can give to Samsara also

b) Continuous without break is Samsara

c) Endless, Goes from Janma to Janma

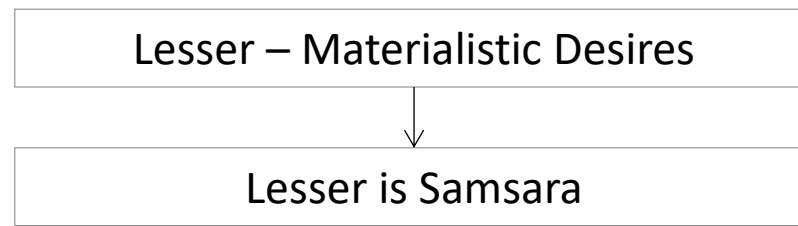
d) Vistirinaha – Vast in Different fields.

**e) Materialistic Desires = Cause of Samsara**

**f) Anvaya – Vyatireka :**

- More Materialistic Desires
- More is Samsara.

g)



**h) Uparatu Su Anantha Bheda Buddhishu :**

- When Misconceptions and Materialistic Desires come Down (Uparata become lesser)
- Misconception = Desires.

IX) How Desires come Down?

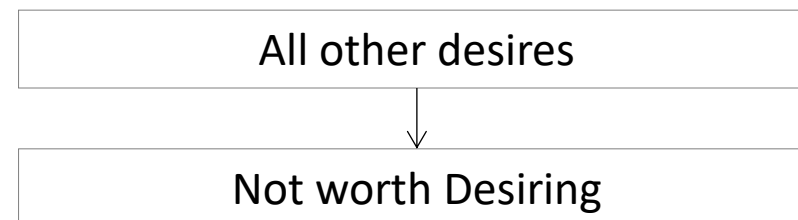
a) Because of the Discriminative understanding born out of Veda Pramana

b) Nitya – Anitya Vastu Vivekaha

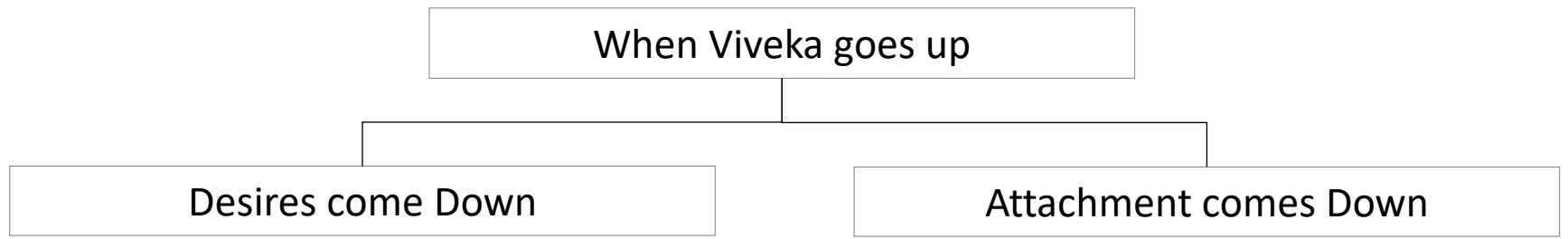
c)



d)



e)



f) Samsara also becomes weaker

**X) Karma Yoga is meant for increasing the Vairagyam for a Mumukshu.**

**320) Bashyam : Chapter 2 - Verse No. 41 Continues**

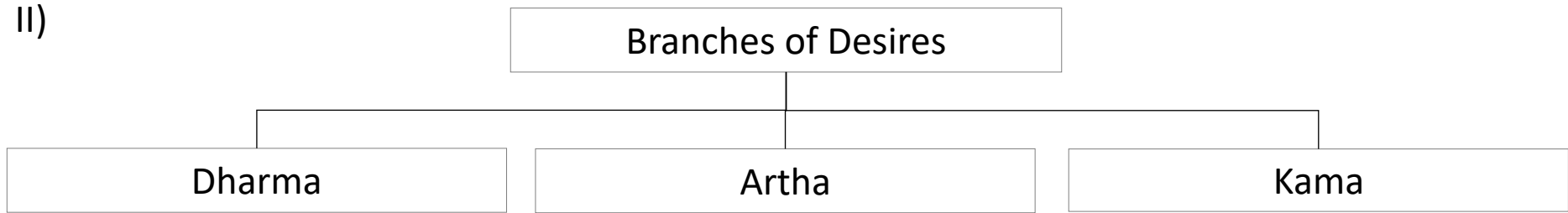
ता बुद्ध्यो बहुशाखा बह्व्यः शाखा यासां तां बहुशाखा बहुभेदा इति एतत् । प्रतिशाखा-  
भेदेन हि अनन्ताः च बुद्ध्यः, केषाम् अव्यव- सायिनां प्रमाणजनितविवेकबुद्धिरहितानाम्  
इत्यर्थः ॥ ४१ ॥

tā buddhayō bahuśākhā bahvvayaḥ śākhā yāsāṁ tā bahuśākhā, bahubhēdā iti ētat | prati-śākhā-  
bhēdēna hi anantāḥ ca buddhayaḥ, kēṣām? avyavasāyinām pramāṇajanita- vivēka-buddhi-  
rahitānām iti arthaḥ ॥ 2-41 ॥

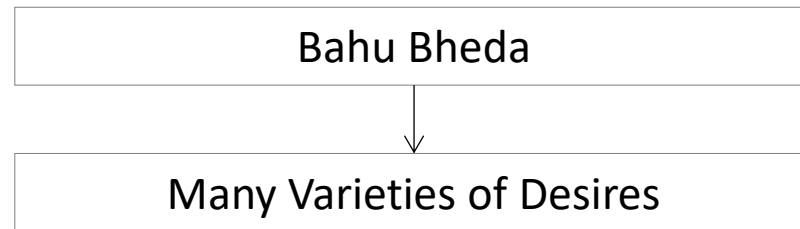
I) Those Materialistic Visions, Desires (Buddhi here) are Bahu Shakha – Multibranched.



II)



III) a)



b) Materialistic Desires without Dharma, Artha (Possession for Security), many Secondary, Tertiary Branches.

c) Because of Varieties of Sub-branches, Desires are endless.

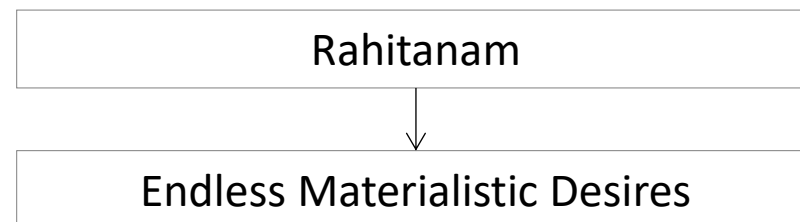
d) This is for Avyavasayinam

- Those who do not have Clear Knowledge.

e) Pramana Janitha Viveka Buddhi = Vyavasaya

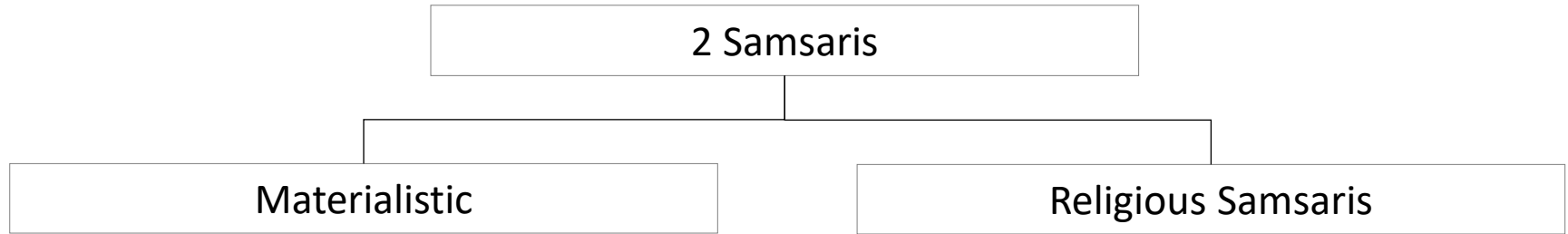
f) Clear Understanding born out of Veda Pramana

g) Those who do not have Clear knowledge are called Avyavasayinam



h) They will not use Veda for Moksha but for Furthering Samsara.

i)



IV) Endless Desires are for Unenlightened, Materialistic people.

**V) Anvaya :**

- Eha Kurunandana, Iha Vyavasayatmika Buddhihi Eka Bavati.
- Avyavasayinam Buddaya hi Bahu Shakaha Anantaha Cha Bavanti.
- Buddhi = Desire here.

VI) Essence

- Desire of Spiritual Seeker is only one, Desires of Materialistic people are endless.

VII) 2 Ideas Commented from Verse 42 to 47

