

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 2: Sāṅkhya-Yoga

2/5 (Ślōka 14-22), Sunday, 26 May 2024

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YouTube Link: <https://youtu.be/eEga29HLA6k>

**As a person sheds worn-out garments and wears new ones,
likewise, at the time of death, the soul relinquishes its
worn-out body and enters a new one**

Srimad Bhagavad Gītā : Chapter 2: **Sāṅkhya Yoga - The Yoga of Analytical Knowledge**

The session begins with the prayer.

It is by the grace of the Supreme Divine due to which one has been bestowed with the blessing of learning the Srimad Bhagavad Gītā and imbibing the same in daily lives. The great sages and scholars from times immemorial, have re-iterated that the Gītā imparts the divine knowledge to its seeker with which one is aligned to the path of welfare, well-being and upliftment of the self to higher states of consciousness.

The first chapter of Srimad Bhagavad Gītā is **Arjuna Viṣhāda Yoga**, where Arjuna laments about the consequences of the war. Srimad Bhagavad Gītā is primarily a conversation between the Supreme Divine Personality (in the personal form of Bhagavān Śrī Krishna) and Arjuna. While some scholars are of the opinion that the divine conversation of Gītā begins from the 7th shloka of Chapter 2, Bhagavān Shankaracharya has stated that the divine conversation of Gītā begins from the 11th shloka of Chapter 2. Until shloka 7 of this Chapter, Arjuna laments about the consequences and expresses his current state of mind that is gripped by anxiety, delusion and confusion. Bhagavān patiently and calmly listens to Arjuna, with a smile. As per Bhagavān Shankaracharya, the Supreme Divine Personality or Bhagavān starts to reply to Arjuna's lamentation and begins to impart the divine knowledge of Gītā from shloka 11 onwards.

As per the sages, the shlokas from Chapter 1 until the 7th shloka from Chapter 2 signify the *Prasang* before the divine knowledge of the Gītā. Let's understand this in detail with the phases of passage writing:

1. **Sandarbh** is the part of any passage which indicate the origination or context of the given

passage, the name of writer and chapter from which it is taken.

2. **Prasang** is the main extract or subject of that passage.

3. **Bhavarth** is the gist of a speech, conversation, or piece of writing or the purport.

As per the sages, the shlokas 8, 9 and 10 of Chapter 2 are considered to be the *Sandarbh* or the context to the Gītā and from shloka 11 onwards is the purport.

In Mahabharat, there is a difference between Arjuna's lamentation and king Dhritarashtra's lamentation. While king Dhritarashtra only laments for his sons being slayed in the battlefield, Arjuna laments with the thought of slaying his own kinsman, and with his hands being tainted with the blood of his kinsman.

There is a thin line between the emotions of lamentation, attachment and fear. **The emotion of lamentation is a result of a past experience, the emotion of attachment is for the present and the emotion of fear circulates around a future event.**

Every seeker of the Gītā should aspire to elevate spiritually with Arjuna as the role model. Let's now understand why Arjuna was chosen by Bhagavān as a medium to impart the divine knowledge of Gītā. Although Arjuna refuses to fight the war against his kinsman, he surrenders unconditionally to the Supreme Divine to advise him on the best way forward as stated in the below shloka:

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ 7॥

In the above shloka, Arjuna expresses his confusion about his duty. He mentions that he is gripped by anxiety and requests the supreme divine to advise him on the best path for certain. Arjuna takes the step of surrendering to Bhagavān as his disciple and requests his Guru to enlighten him regarding the proper course of action. This is the path of *shreyas* or auspiciousness.

Let's understand the difference between *Shreya* and *Preya*. *Shreya* is that pleasure which seems bitter in the beginning, but eventually will bring bliss and puts one on the path of auspiciousness. It may seem like poison in the beginning, but eventually leads to welfare and prosperity. *Preya* appears to be pleasant initially, but eventually causes distress or sadness. For example, daily exercise or yoga appears painful initially but eventually builds good health and keeps diseases at bay, whereas consuming junk or sugary foods appears pleasant initially but eventually leads to a gateway of diseases at later stages.

Arjuna chose *Shreya* over *Preya* and asked Bhagavān to advise him on what is best for him for certain. If one chooses *Shreya* over *Preya*, one is on the path of spiritual elevation, wellbeing or prosperity. However, in current times, one is inclined towards *Preya* or immediate happiness instead of *Shreya*.

2.14

**mātrāsparśāstu kaunteya, śītoṣṇasukhaduḥkhadāḥ,
āgamāpāyino'nityāḥ(s), tāṃstitikṣasva bhārata. 2.14**

O son of Kuntī, the contacts between the senses and their objects, which give rise to the feeling of heat and cold, pleasure and pain etc., are transitory and fleeting; therefore, Arjuna, endure them.

Let's understand from shloka 11 from where Bhagavān starts to impart the divine knowledge of Gītā.

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ 11॥

Bhagavān replies to Arjuna's lamentation in the above shloka by saying that although Arjuna feels that he is speaking words of wisdom, he is actually speaking and acting out of ignorance. Bhagavān says that the learned ones or the wise never lament, neither for the living nor for the dead. Hence the grief visualized by Arjuna in slaying his kinsman is illusory, and proves that he is not a wise one or a Pundit.

In current times, one is of the opinion that by understanding or reading from the internet or social media, one has acquired knowledge. However, gathering data from the internet, social media or any other channel is information, whereas experiencing or realizing this information is knowledge. Once, there was a factory to be established and the materials were imported from Germany. The businessman who wanted to set up the factory reached out to his friend's son to take charge to construct the factory as the young man was an architect by profession. The young architect initiated the construction, and the plant was imported from Germany to install within the factory building. However, when the plant reached the destined location in India, the architect was gripped by anxiety and tension. The plant had to be pulled by a crane and then had to be put down slowly on a huge crater or hole.

However, the architect had not planned the construction of the building to accommodate a crane to lift the huge plant. The architect was tensed with the idea that the building had to be demolished to fit in the plant and it would have a negative impact on his career as this was his first assignment as an architect. He consulted many architect consultants across the globe by spending a lumpsum of money and every consultant was of the opinion that the building had to be demolished for the plant to fit in. When he was lamenting in a corner, an old villager who was employed as a laborer for the construction of the building approached him and offered to present an idea to fit in the plant without the building being demolished. The architect was taken aback as the old man seemed to be an illiterate. However, the old man insisted that the architect need not pay him until the plant is installed and his additional payment for presenting the idea can be cleared once the plant has been installed.

The architect agreed and asked the old man to present his idea. The old man enquired if the plant is water-proof and upon seeing the manual, the architect concluded that the mechanical parts would not be impacted by water. The old man then said that the huge hole can be filled with ice cubes and the plant can be placed on the ice. As the ice melts, the water can be removed and the plant would eventually settle down in the huge hole. The architect was astonished and amazed on the idea of the old man which prevented the demolition of the building. The villager responded by saying that the crane did not exist in previous era and this method was adopted to install huge plants or equipment in huge pits. From this example, one can understand that although the architect was qualified, he had theoretical knowledge and could not translate the same practically, whereas the villager had the required practical knowledge with experience.

In shloka 11, Bhagavān uses the word Pundit to describe a wise one or a learned one. HE tells Arjuna that the wise lament neither for the living nor for the dead. HE continues to explain in the forthcoming shloka.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ 12॥

In shloka 12, Bhagavān speaks about the past, present and future and mentions that never was there a time when HE did not exist, nor Arjuna, nor all the kings around. HE also mentions that even in the future, HIM, Arjuna and the kings around would not cease to exist.

Once, a lady approached Bhagavān Buddha in his ashram by holding the mortal remains of her eight-year-old son. She pleaded to Bhagavān Buddha to bring back her dead son to life again and she was not ready to hear out to any spiritual reasons from his disciples. Bhagavān Buddha allowed her to lament and heard with compassion. HE then told the lady that he will bring back her dead son to life if she could satisfy one condition. The lady agreed to meet the condition. Bhagavān Buddha then told her to get a fistful of rice from five homes which had never witnessed death. The lady went around every humble abode around the ashram and then realized that every family had witnessed death. The lady returned to the ashram and mentioned that she now understood the actual reason behind HIS condition that death is certain to one and all.

The following bhajan from Saint Kabir Das will help elucidate the concept.

रे मन फूला फूला फिरे जगत में ये कैसा नाता रे....

माता कहे यह पुत्र हमारा, बहन कहे यह वीर मेरा,
भाई कहे यह भुजा हमारी, नारी कहे नर मेरा,
रे मन फूला फूला फिरे.....

पेट पकड़कर माता रोवे बांह पकड़कर भाई,
लिपट लिपट कर तिरिया रोवे हंस अकेला जाए,
रे मन फूला फूला फिरे.....

जब तक जीवे माता रोवे बहन रोवे दस मासा,
तेरह दिन तक तिरिया रोवे फेर करें घर बासा,
रे मन फूला फूला फिरे.....

चार गजा चरगजी मंगाई चढ़ा काट की घोड़ी,
चारों कोने आग लगा दी फूक दई तेरी होली,
रे मन फूला फूला फिरे.....

हाड़ जले जैसे लाकड़ी और केस जले जैसे घासा,
सोने जैसी काया जल गई कोई ना आया पासा,
रे मन फूला फूला फिरे.....

घर की त्रिया देखन लागी दूढ़ फिरे चहुं पासा,
कह कबीर सुनो भाई साधु छोड़ जगत की आशा,
रे मन फूला फूला फिरे.....

Kabir Das Ji explains in the above bhajan that when a man dies, his mother laments all her life as she outlived her son. His siblings lament for few months and then recover from the grief. His wife laments for 13 days and then tries to stay strong for the sake of her children. While one is alive, one takes utmost care in maintaining the physical body and giving prominence to the material assets. However, when one dies, whether it is a rich man owning a fleet of expensive cars or a poor man who was

striving to make both ends meet, the mortal remains are carried on a wooden stretcher and cremated on the funeral pyre. The physical body burns similar to the grass that burns in fire. Bhagavān explains this concept further in the next shloka.

**देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ 13॥**

In shloka 13, Bhagavān explains the journey of the current life and how the soul moves from one to another body from lifetime to lifetime. In one lifetime, the physical body undergoes changes and passes through the phases of childhood, adulthood, old age and finally undergoes the process of death. After the physical body undergoes the process of death, the soul leaves the mortal body and adorns a new body in the next lifetime. The cycle of childhood, adulthood, old age, death and rebirth is continuous until one attains liberation from this cycle of birth and death.

However, the embodied soul identifies itself with the physical body and fails to realize that one is the soul and not the physical body and is gripped by the illusions of the material realm. Consider the example where one is travelling from Delhi to Mumbai via a train. The train would transit across various stations (say Bhopal) and would then reach the final destination which is Mumbai. The traveller would say that he has boarded the train in Delhi, he has reached Bhopal and he has finally reached Mumbai. The traveler would not say that he is Delhi, or Bhopal or Mumbai (i.e., he does not identify himself as the location). Similarly, one is the soul and not the physical body or the four phases of transition of the physical body (i.e., childhood, adulthood, old age and death).

Death is not a full stop, but a comma. Like how a phrase pauses after a comma and then the next phrase begins, the soul relinquishes the physical body at the time of death in the current lifetime and adorns a new one in the next lifetime. This process is a continuous cycle. In every lifetime, the physical body undergoes the phases of childhood, adulthood, old age and death. As Bhagavān Shankaracharya says:

**पुनरपि जननं पुनरपि मरणं, पुनरपि जननी जठरे शयनम् ।
इह संसारे बहुदुस्तारे, कृपयाऽपारे पाहि मुरारे ॥**

Undergoing the pangs of birth again and again, passing through the throes of death again and again, lying in the mother's womb over and over again, this process of Samsara is hard to cross over. Save me from it soon, Oh, Merciful Lord!

**मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ 14॥**

Bhagavān explains in the above shloka that the contact between the senses and the sense objects gives rise to fleeting perceptions of happiness and distress. These are non-permanent and come and go like the winter and summer seasons. One might contemplate on how all the senses experience contact and feel the sense objects. When one gazes at the sun, the eyes tend to hurt; if one hears a loud sound for a prolonged time, the earbuds are strained and if one inhales a strong fragrance, one might develop allergies. Hence, the senses experience the material objects. Consider the example of salt. If the quantity of salt used is more or very less, it hampers the taste. Only when salt or sugar is used in prescribed quantities, it enhances the taste. If the temperature is 25 degrees Celsius, one feels that the weather is pleasant. However, if the temperature drops drastically to zero, one tends to shiver in cold and if the temperature increases beyond 30 degrees, one tends to feel the heat.

In Nainital, the unprivileged people who cannot afford woollen clothes light up a fire with few sticks of wood. They withstand the intense cold with an approach of exposing the body to the cold and then wearing the clothes when the toleration limit of the body tends to give up. Upon wearing the clothes after the toleration limit, the body is now able to withstand the intense cold.

Likewise the Lamas reside in the environment of minus 12 degrees. They have a tradition where a newborn infant is cleaned with ice cold water. If the newborn infant succumbs due to the cold water, the Lamas believe that the infant when grown up would not be capable of withstanding the intense cold temperature and hence they do not lament over its death. Those infants that survive the ice cold water bath continue to live and as an adult, they manage to survive with just a thin piece of shawl in minus 12 degrees.

Every person has his/her own upper or lower limit of happiness and misery. If the divine is ready to bestow wealth, one person might ask for few thousand rupees while another might ask for hundreds of crores. Happiness and misery or pleasant and unpleasant situations are temporary and not permanent. Life oscillates between pleasant and unpleasant situations at every stage. One who understands this will not be affected by pleasant and unpleasant situations of life.

In the tales of Mulla Nasrudin, the pivotal character Mulla encounters two men quarrelling. Upon enquiring, he understands that one man wanted to give up his life and the other man was trying to stop him from taking the extreme step. The depressed man had lost few essential items worth Rupees 400 and had only items worth Rupees 100 in his possession. Hence, he wanted to give up his life as he was depressed about losing the items worth Rupees 400. Mulla tells the man who was trying to protect his friend from self-harm that he could make the depressed man laugh. The man was surprised and then got into a bet with Mulla that if he is able to make the depressed man laugh, he would owe him Rupees 200. Mulla then snatched the bag from the depressed man (which had items worth Rupees 100) and ran as fast as he could. The two men followed Mulla and they ended up running for a kilometer. Mulla then dropped the bag and hid himself from the view of the two men. The depressed man found his lost bag and started to laugh with happiness. Mulla then appeared in front of them and the man who had got into a bet with him enquired on how he made the depressed man laugh. Mulla then replied by saying that he changed the perception of the depressed man. The man was depressed as he perceived the loss of Rupees 400. When the bag was stolen, the depressed man then perceived that he lost even the remaining Rupees 100, but upon finding the lost bag, the man was gripped by relief and happiness that he now has the items worth Rupees 100. Hence, happiness and misery is based on one's perception towards the dualities of life.

As the below shloka states:

**काक चेश बको ध्यानं, श्वान निद्रा तथैव च ।
अल्पहारी गृह त्यागी, विद्यार्थी पंच लक्षणं ॥**

Vidyarthi - **Vidya** means knowledge and **arthi** means one who desires knowledge. All students should possess *panch lakshnam* Or 5 qualities as follows:

1. **Kaka Chesta (The efforts of a Crow)**
2. **Bako dhyanam (The focus of a Crane)**
3. **Shwan Nidra (The alertness of a Dog)**
4. **Alpahaari (Inputs we give to our senses - say consuming less food)**
5. **Gruha Tyagi (Leave the home i.e. comfort zone).**

The famous sportsman are rich and opulent. However, they practice and play the sport even in intense heat. If the coach asks the sportsman to take 15 rounds, they do it to maintain the fitness

level and do not delegate the task to the home-staff. If the drinks break is after an hour, the sportsman tolerates the heat and thirst without any complaints and remains neutral towards the external situation. Similarly, the one with an elevated consciousness develops equanimity towards the dualities of life (happiness and misery; honor and dishonor; pleasure and pain; victory and defeat, etc.,). However, the one with lower states of consciousness get perturbed when the situation is unpleasant and swell with happiness when the situation is pleasant. However, the reality is that every situation, whether pleasant or unpleasant is temporary and not constant. If one practices this perception and experiences dualities of life with equanimity, one would not be affected by miseries and sadness.

For those who aspire to become a sage, they are tested if they are able to remain neutral during pleasant and unpleasant situations and then initiated as a sage if they are able to withstand with equanimity. The tendency of the common man is to find faults and complain for every unpleasant situation encountered.

Bhagavān Shankaracharya says that there are four prescribed steps for wisdom (the **Four Pillars of Knowledge**). These practices build upon one another in order to cultivate the spiritual insight is required for this path:

1. **Viveka** (discernment, discrimination) — a deliberate, intellectual effort to distinguish between the **real and the unreal**.
2. **Vairagya** (dispassion, detachment) — cultivating non-attachment toward worldly possessions and the ego-mind.
3. **Shatsampat** (six virtues) — six mental practices to stabilise the mind and emotions.
4. **Mumukshutva** (longing, yearning) — an intense and passionate desire for achieving liberation from suffering.

The six virtues or the **Shatsampat** are:

- **Shama**, or the ability to be calm and keep a peace of mind
- **Dama**, or the ability to control the senses and, therefore, reactions to external stimuli
- **Uparati**, or renouncing anything that doesn't fit your dharma (duty)
- **Titiksha**, or persevering through suffering
- **Shraddha**, or trusting and having faith in the path of Jnana yoga
- **Samadhana**, or total concentration and focus of the mind

After successfully practicing these four pillars, a practitioner is considered ready to begin the three core **practices** of Jnana Yoga...

1. **Sravana** — hearing or experiencing Vedantic philosophy through a guru or spiritual teacher, thereby achieving a deep understanding of the concepts.
2. **Manana** — thinking and reflecting on the teachings in an attempt to understand their subtleties.
3. **Nididhyasana** — constant and profound meditation on the inner self in order to experience absolute Truth.

As Tulsidas Ji says -

जाहि विधि राखे राम ताहि विधि रहिए

- Live the way the divine wants you to live;

होइहि सोइ जो राम रचि राखा, को करि तर्क बढ़ावै साखा -

Everything transpires as per the divine will and hence one does not need to lament.

2.15

**yaṁ(m) hi na vyathayantyete, puruṣaṁ(m) puruṣarṣabha,
ṣamaduḥkhasukhaṁ(n) dhīraṁ(m), so'mṛtatvāya kalpate. 2.15**

Arjuna, the wise man to whom pain and pleasure are alike, and who is not tormented by these contacts, becomes eligible for immortality

In this shloka, Bhagavān explains that those persons who are not affected by happiness and distress, and who remains steady in both, become eligible for liberation. The happiness which one experiences from the contact of the senses with their material objects is temporary or finite. Thus, the material happiness that one perceives through the physical body can never bring eternal happiness to the soul. Hence, one must practice tolerating the perception of material happiness and material distress. **One who perceives both happiness and distress by being equipoised will rise above these dualities and will no longer be bound by the material energy.**

2.16

**nāśato vidyate bhāvo, nābhāvo vidyate sataḥ,
ubhayorapi dṛṣṭo'ntaḥ(s), tvanayostattvadarśibhiḥ. 2.16**

The unreal has no existence, and the real never ceases to be; the reality of both has thus been perceived by the seers of Truth.

In this shloka, Bhagavān explains that the physical body is subjected to change and undergoes changes during the lifetime. HE says that it is the soul within the body that is not subjected to change and remains the same from the time of birth until the time of death. The soul is imperishable, and hence it is *sat* (eternal). However, the body will cease to exist one day, and hence it is *asat* (temporary). The supreme divine is everlasting and hence HE is *sat* (eternally existing). All objects or entities in this material realm will be destroyed with time. Thus, they can all be termed as *asat*, or temporary.

As they say - **Death is a change of name, dress and address.** The soul discards the physical body at the time of death and moves into a new body in the next birth. One who understands this truth is ***tattva jnani***.

2.17

**avināśi tu tadviddhi, yena sarvamidam(n) tatam,
vināśamavyayasyāśya, na kaścitkartumarhati. 2.17**

Know that alone to be imperishable, which pervades this universe; for no one has power to destroy this indestructible substance.

In this shloka, Bhagavān explains that it is the soul which pervades over the physical body. The physical body without the soul is devoid of consciousness and the soul provides consciousness to the entire body. Hence, the soul pervades the body. Bhagavān says that **the soul is indestructible or eternal and no one can cause the destruction of the imperishable soul.**

2.18

**antavanta ime dehā, nityasyoktāḥ(ś) śarīraṇaḥ,
anāśino'prameyasya, tasmādyudhyasva bhārata. 2.18**

All these bodies pertaining to the imperishable, indefinable and eternal soul are spoken of as perishable; therefore , Arjuna, fight.

In this shloka, Bhagavān mentions that only the physical body is perishable and the embodied soul within is indestructible and remains eternal. Hence, HE asks Arjuna to fight.

2.19

**ya enaṃ(ṽ) vetti hantāraṃ,(ṽ) yaścainaṃ(m) manyate hatam
ubhau tau na vijānīto, nāyaṃ(m) hanti na hanyate.2.19**

Both of them are ignorant, he who considers the soul to be capable of killing and he who takes it as killed; for verily the soul neither kills, nor is killed.

In this shloka, Bhagavān explains that the one who thinks the soul can be slayed and the one who thinks the soul can be slain is gripped by ignorance. HE says that the soul neither kills nor can it be killed. One is under this illusion as one identifies oneself with the material body instead of the soul.

2.20

**na jāyate mriyate vā kadācin,
nāyaṃ(m) bhūtvā bhavitā vā na bhūyaḥ,
ajo nityaḥ(ś) śāśvato'yaṃ(m) purāṇo,
na hanyate hanyamāne śarīre. 2.20**

The soul is never born, nor it ever dies; nor does it become after being born. For, it is unborn, eternal, everlasting and primeval; even though the body is slain, the soul is not.

In this shloka, Bhagavān explains that the soul is neither born, nor does it ever die. It did not spring from something, and nothing sprang from it. The soul is unborn, eternal, immortal, and ageless. It is not destroyed when the body is destroyed. **The immortal soul remains unaffected by all bodily changes and death is only the process of destruction of the physical body.**

2.21

**vedāvināśinaṃ(n) nityaṃ(ṽ), ya enamajamavyayam,
kathaṃ(m) sa puruṣaḥ(ph) pārtha, kaṃ(ñ) ghātayati hanti kam.2.21**

Arjuna, the man who knows this soul to be imperishable, eternal and free from birth and decay-how and whom will he cause to be killed, how and whom will he kill ?

The body is subject to six kinds of transformations. It takes its birth in the womb of the mother's body, remains for some time, grows, produces some effects, gradually dwindles, and at last vanishes into oblivion. The soul, however, does not go through such changes. In this shloka, Bhagavān mentions to Arjuna that how can the one who knows the soul to be imperishable, eternal, unborn, and immutable kill anyone or cause anyone to kill?

2.22

**vāsāṃsi jīrṇāni yathā vihāya,
navāni grhṇāti naro'parāṇi,
tathā śarīrāṇi vihāya jīrṇā-
nyanyāni saṃyāti navāni dehī. 2.22**

As a man shedding worn-out garments, takes other new ones, likewise, the embodied soul, casting off worn-out bodies, enters into others that are new.

In this shloka, Bhagavān gives the analogy of the daily activity of changing clothes. When garments become torn and useless, one discards them and adorns new ones, but in doing so one does not change oneself. In the same manner, the soul remains unchanged, when it discards its worn-out body and takes birth in a new body elsewhere. When the physical body is worn out, the organs or body functions degenerate, the soul discards the body at the time of death and enters the new one.

One spends the entire life in maintaining the material body and chasing the material desires. When health degenerates, one puts in all efforts in getting the best line of treatment to keep oneself alive. However, the soul relinquishes the body when the time of death arrives and continues its journey towards the next life by entering into a new body.

The session ends with the prayer and Hanuman Chalisa.

Questions and Answers:

Brijmohan Ji

Question: What is the meaning of *Aprameya*?

Answer: The soul and the supreme divine soul cannot be measured or matched by any other entity.

Question: What is the difference between *Spurna* and *Spriha*?

Answer: *Spurna* is the initial thought in the mind. This then leads to *Spriha* which is to contemplate on to do or not to do. This then leads to *Ichha* which is desire. Desire then leads to *Karma* - activities and *Karma* leads to *Vāsanā* - viscious desire.

Saligram Ji

Question: What is the difference between Jeevatma and Atma?

Answer: Atma is the soul which is yet to enter the physical body whereas Jeevatma is the soul that resides within the physical body during the lifetime.

Smita Ji

Question: It is told in Chapter 2 that the soul cannot be destroyed, burnt, cut or distorted. One gets the next lifetime based on the Karma of the previous lifetime. But there are many plant species or flora which do not engage in Karma. Please clarify.

Answer: Depending on the Karma, one could even attain the life of a plant specie. It is also dependent on the thoughts during the final moment of death.

Question: The population is increasing in the current era and how does this relate to the souls reincarnating?

Answer: The cosmic creation is Ananta or infinite. If there are 8 billion people on this planet, there could be 8 billion micro-organisms just on the space of one eyebrow. With the population explosion or loss of lives due to natural calamities like tsunami or a pandemic, the material realm remains unaffected.

Geeta Ji

Question: What does the word Bharata imply in the shlokas?

Answer: Arjuna is from Bharata Vansha and hence Bharata has been used in this context.

Kanchana Mala Ji

Question: The supreme divine has mentioned that those who surrender will be free from old age. Kindly clarify.

Answer: One will have to go through childhood, adulthood, old age and death. When one attains liberation, one is free from the cycle of birth and death. If one is never reborn again, one would not have to go through old age once again.

Geeta Ji

Question: If one performs a bad karma accidentally, will one have to face the consequences?

Answer: Yes, one will have to face the consequence for every action performed, however the intensity or karmic reaction would be low in this scenario as it was unintentional.

Suresh Ji

Question: When one engages in Karma, it would either be self-centered or other-centered. At times, one keeps the other over the self. Then how is Arjuna incorrect to be gripped by the thought of not wanting to fight his Guru and grandsire?

Answer: The rules for common public and those from royal families are different. If one sibling takes over the property of the other sibling, one can let this go. However if a foreign country occupies India's territory, it is prohibited and the government needs to take action. Similarly, Arjuna was a warrior and his true nature was to fight the war to establish virtuousness. Bhagavān Śrī Krishna tried to avoid the war by negotiating with the Kaurava camp by asking for 5 villages to be granted to the pāṇḍavas. Except Sahadev, the other four pāṇḍavas were against the war. However, the Kauravas camp declined this request and the war was imminent.



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

Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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