

2.2 - I always struggled reconciling this approach of starting with denial / reproach / disapproval vs. acknowledging the feeling which is the modern approach.

perhaps given this was an acute problem, this may be a more effective approach.

aswargyam - if swarga / heaven were to mean goal / vision of life, this alludes to vision dilution. which generally happens when clarity is lost or mismatch between intent and capabilities.

also note Krishna / the divine voice within starts to speak when the mind / intellect quietens down. mind is a blocker for inner voice of reason.

2.3 - also adds insult to start with. calling Arjuna unmanly klaibhyam weak hearted and kshudram... lowly.

is this the right approach?

is the intent to get anger instinct out of Arjuna? get something started to pull him out of the acute depression?

2.4 - how can I fight my deep old instincts (Bheeshma) and my learning / conditioning (Drona).

individualism / ego centrism - looks like double edged thing. it causes me and mine emotions which will cause a situation of personal impact and personal pain and feeling of personal responsibility for consequences

the others on the battlefield were in broad two camps.

1) reward, punishment loyalty, identity - which is how slaves are controlled. free will for slaves is nonexistent.

2) fight for a purpose / mission which is always above self.

2.5 - any accomplishment that requires efforts such as war (sports, higher studies, research, starting new company, etc.) requires in many instances giving up past learning and comforts of life.

one will always question if its worth all the efforts. I.e. climbing the corporate ladder sacrificing family and friends... one may feel it's a loss even if one wins.

2.6 - probably this is questioning the meaning of life after slaying all vices / indulgences of life.

2.7 - after all the defenses, I.e shock, anger, denial, comes acceptance. when the escape is not right, acceptance of confusion relating to what to do emerges.

shishya - can be construed as looking for some external help or looking for guidance from inner self.

acceptance of weakness is probably the beginning of workout towards strength.

Dharma - to mean essential nature of being. this is a question about what should be my natural action in this situation. e.g. its natural for fire to burn when wood is thrown in it, it's natural law of matter to remain steady unless acted upon an external force etc.

2.8 - looks like a clear case of acute depression... nothing feels good and there is a physical sense of pain. extreme case of worry leads to disinterest in everything.

2.10 - smiling - again counter intuitive to modern methods of showing empathy. in a sense smiling is insulting.

does this approach pull one out quickly or makes the sufferer lose trust in the counselor?

grieving between vices and virtues. can it also be dharma- natural law of being vs. adharma unnatural action?

good to explore if anything we do can be unnatural? e.g. what would be an unnatural thing a fire can do? everything it does is all natural.????

2.11 - grieving is usually driven by past memories and future anticipation. the right thing is not to grieve for past and future.

gatha - bygone, past.

agatha - the opposite of gatha.

panditha - learned, wise.

2.12 - matter and energy can never be destroyed. it just changes form. I, you, titles (king) are just imagined realities.

these imagined realities gain form through accumulation of memories and that projects into the future as anticipation. these always cause pain and suffering.

the imagined reality that we call I / you / title makes judgment of vice, virtue, good, bad and other dwandwas / qualities. at the core / essence these are just stories and imaginations. our true form is energy embedded in matter called body.

2.13 - simple physics of life - matter decays and releases energy. this energy again changes form and forms matter. we all are pure energy that existed at the big bang. we are formed from the same matter that formed stars and galaxies... in a sense we have always existed and will exist forever.

now how is this helpful from a psychological perspective?

realization of imagined reality is perhaps the way to deal with pain and suffering.

2.14 - sparshasthu - problem of causation proposed by princess Elizabeth of bohemia in response Rene Descartes matter and intangible argument.

cold, warmth, pleasure, pain, - are they physical stimuli to cause touch (sparsha)? or are they also floating energy or are they just fragments of imagined reality?

whatever be the case, it is impermanent similar to how everything in nature changes forms.

2.15 - note the focus is on one's mind / attitude. sukha and dukha are realities of life... there is no escape.

2.16 - this is one of the most simple and elegant definition of truth. anything that changes is not real. the real never is not. by this definition, the whole world perceived by the mind is unreal. any form is unreal because it changes constantly. the only thing that is perhaps real is the witness of all these. someone who is always present in all states (awake, dream, deep sleep). is that the definition of Atman?

is matter and energy which was always there and will always be there limited to the waking state?

2.17 - two possible ways to think about the immutable.

1) is matter and energy in their fundamental state always exist. even though they change forms.

2) the witness that is ever present is perhaps immutable.

2.18 - the witness is different from body. psychologically if the i'ness of the body is lost or identification with the body is lost, can there be worries ?

Islamic terrorists do not have any identity with body. their goal is to go to heaven and be with virgins. hence they can go on suicide missions without worries.

when the fear of death is gone, there is no other fear. life probably gets much better once all fears are gone.

truly there is nothing to lose. we gained nothing and hence we lose nothing from a matter and energy perspective. I.e body changes all the time and hence is unreal. there should not be fear of losing the unreal / illusion...the witness is ever present and hence is real.

2.19 - both from a witness and energy matter perspective, it cannot be destructed and it cannot destruct anything. they are always present and do not change. I.e. it is REAL.

2.20 - again going by the definition of real, one that cannot change, this verse clarifies that the witness / energy matter is never born, die has no past present or future. it was always there, it's eternal and does not die or live with the body. I.e. the unreal form.

the first two lines explain it in negative I.e. what it is not and the third line explains it in positive... what it is. the fourth line explains the same thing that was explained in the previous verse. I.e. it cannot be destructed and is different from the body.

now... why should one believe this? what is the evidence for this?

perhaps the first law of thermodynamics I.e. energy and matter cannot be created nor destructed is the closest.

2.21 - connecting back to killing vices I.e. kauravas I.e. adharma... looks like this says, there is nothing to fight or kill. the self is ever present and is character less. I.e. no traits... no pain or happiness... those are all in the unreal state...

Krishna or the inner divine voice is saying that it is not causing any death / ending.

the essence is there is no cause and effect for the self. it is ever present.

2.22 - laws of thermodynamics in action... this explains entropy and change of form of matter and energy.

2.23 - materials and forces of nature cannot cause any impact to the witness. it's pure energy...

2.24 - separates the unreal from the real. it is not that which changes I.e. materials or forces of nature... the self is changeless.

2.27 - explains the duality of life. Newton third law action and reaction. law of pendulum. dwandwa of life. positive and negative come together. nucleus is formed both by positive and negative charges.

2.28 - connecting to the past verse, everything that is born must die, the middle is just an illusion. anything that changes is unreal and in between the unreal, there is a illusion of real. I.e. imagined reality created by mind through accumulation of memories.

2.29 - understanding the self is not easy for the senses or mind. anything the mind comprehend is limited to the things perceived by the senses. the thing that is beyond senses is difficult to understand by senses. so in the previous verses it's said to be unthinkable.

2.31 - going back to the diet example, if one has signed up for some worthy goal in life, understanding the essence of self (real vs. unreal) should eliminate fear / worries and help one to go through the process.

going by Dharma I.e. the essential characteristics of beings, if you are a warrior, you should fight, if doctor, save patients lives etc.

this advise is perhaps for common audience ... advise for right action.

2.32 - not everyone is blessed with difficulties... they help elevate the individual and provides an opportunity to learn life lessons. going through difficulties only result in good end I.e. heaven in this verse.

not going through difficulties will surely result in hell.

diet example... more the trouble, better the results. less fight ... bad outcome.

2.33 - note above captured this side of the equation...

less fight in diet results in bad outcome.

2.34 - diet - having proven a failure, the emotional torture of public shame is worse than death.

advise to common / worldly man.

2.36 - in the worldly sense, we think a lot about what people we don't like think about us. this is a good trigger to encourage action.

diet - even your colleagues at the office who you don't like will know you failed at the regime and they will see you more poorly. good way to encourage action.

2.37 - any action towards the goal is worth the effort. failure is only in inaction. action always has a benefit at the end.

jatti kalagadi gelladode....Mankuthimmana Kagga.

2.38 - any action will always have unintended consequences... things done with good intentions can result in bad outcome. not being attached to good and bad or positive or negative eliminates the guilt (papa) but that will also eliminate the pleasure.

e.g. Sun Life giver and life taker.

2.39 - buddhi yoga - union of intellect with what? this helps break karma bandha. / bonds.

2.40 - the effort to live by the Dharma (I.e. the essential character of being) there are no unintended results. Efforts are not wasted I.e energy is not wasted.

fear - is the consequence of i'ness. the adverse impact to the accepted identity. reputation fear, physical fear, mental fear etc.

If you know your true essence or characteristics of being, any fear is lost. knowledge and efforts of X yoga (karma/ buddhi?) destroys fear.

2.41 - this is better understood after reading the next few verses.

single mindedness is the only thing needed or achieved for the Yoga.

Bahushakha - multiple branches of mind is not helpful. the cause for multiple minds is desire as explained next the next three verses.

2.42-44 - if the goal is desire - yoga cannot be achieved. I.e. desire of birth, fruit of action, pleasure, wealth, heaven, etc. are blockers to our dharma. or blockers to single mindedness needed to achieve yoga / union (Samadhi)

any ritual that is done to get these are not on the path of yoga.

interesting observation. Chetasam I.e. accumulated impressions is stolen away that impedes vyavasatmika buddhi I.e. single mindedness of intellect.

manas - sense mind. (food visual and aroma)

buddhi - discrimination of sense inputs (intellect). includes will power, determination etc. (this is great, you are hungry, eat. or. this is high in calorie, bad for you stay away)

ahankara - i'ness. the sense of identity. (I am a food lover; I am obese)

chitta - accumulated impressions of the above three (I am a food lover and cannot resist sweets. I have strong will power and can resist anything)

connecting this to the diet example, when fulfilment of desire is the end goal I.e. eating good food, then, single minded determination cannot be achieved. you have to take away desire from Chitta for single minded determination.

2.45 - be free from Rajas, Satvas and Tamas. I qualities of life remain balanced. pleasure comes with pain, victory with defeat. stay away from the opposites.

also stay free from acquisition and maintenance. all the problems in life come from acquisition and maintenance - reputation, relationships, wealth, status, etc. stay established in self I.e. stay in the present moment. always be a witness.

diet example - love for food, feeling bad about obesity, effort to go on diet are all driven by 3 gunas (inertia, intense activity and mental drive) and is to achieve dwandwa (pleasure of looking good or pain avoidance and this comes with pain due to diet regimen and giving into the cravings and experiencing pleasure)

2.46 - brahma - omnipotent, omnipresent, omniscient. The universal consciousness. the matter and energy of entire cosmos.

Brahmana - one who remains steadfast in a brahma state. Ramana, Ramakrishna paramahansa, etc.

once you reach that state, knowledge of any kind or fruit of any kind is in abundance.

2.47 - Broadly there are four precepts –

- 1) Work is seen as a Right and not a Duty. Something you exercise for yourself I.e. Right... and not doing it for others I.e. duty.
- 2) You cannot control or claim your right on the outcome of the work I.e. fruit. Input / efforts and output / outcome are not predictable and in many cases randomized by nature.
- 3) Your motive for the work should be work itself and not the fruit of action. It's the process you should enjoy and not the result.
- 4) inaction or inertia for work is discouraged. This is a kind of a forcing function to motivate people to work and closes the loop back to #1 above.

In short all it says is work for the joy of work itself and let not the fruit of action be they motive.

2.48 - definition of yoga - detachment; equilibrium in success and failure; balance = Yoga

2.49 - in the diet example. if the regime is undertaken with the end result in mind, then it might not be an effective approach. Perhaps the best approach is to enjoy the process and stay detached with the outcome.

2.50 - yoga samatvam + karmasu kaushalam.

when I am at the pottery wheel, I experience these two at the same time. I am completely detached with the outcome. I am not happy or unhappy. I am in the flow. I am intensely focused on the very action. in the moment. this eventually results in dexterity of work.

yoga is skill in action.

Work done with detachment with the focus only on work itself produces freedom. free to try, free to explore. etc.

2.51 - this is the ultimate sacrifice of work. Something Bill Gates is doing. abandon the fruit of action. Tibetan monks do this by creating intricate drawings and abandon it after its done.

sanyasa suktha - tyagenaikena amruthatva manashu.

diet example - perhaps does not apply here. there is nothing to give away after weight is lost.

2.52 heard - probably internal dialogue in one's mind. once the mind goes beyond Moha, one attains indifference to internal dialogue.

to be or not to be.

2.53 - when the internal dialogue stops, when mind has no thoughts, yoga is achieved.

2.55 - when the self is content to be with the self. I.e. when you enjoy your own company ... I.e when the observer is content with the observer, desires are cast away

cause - self content with self

effect - desire cast away

don't think it's vice versa.

2.56 - note again, sukha, dukha, raaga, bhaya, Krodha, etc. are inevitable... it doesn't give any prescription to eliminate these. these are realities of life and will surely come. the only thing this shloka recommends is steady buddhi I.e. intellect. I.e. do not react or decide in extremes... stay calm.

2.57 - detachment results in neither joy nor unhappiness. this also helps stabilize pragna.

2.58 - the world exists only when perceived by the senses. just by closing eyes, one may stop thoughts those driven by visuals.

when the senses perceives the external object I.e. food, smell, etc. all the related complexity of thoughts come into play

I.e. I am hungry; I am a food lover and this is my favorite food. I should eat it now, this food reminds me of my aunt, etc.

when senses are drawn inwards, the above flow illustrated is stopped. that helps pragna stay steady.

2.59 - if one closes eyes and avoids to see food, does not mean the longing for food is gone. abstinence does not mean no longing. it perhaps worsens the situation or intensifies the longing.

when one sees the Param. I.e. the ultimate outcome (I don't believe param only means God in this context) I.e. if I eat sweets, I'll grow fat; will not be able to enjoy life; will become sick; cannot eat properly and end up in misery / death. when one sees the ultimate outcome, only then the longing is gone.

Buddha saw the ultimate reality - death, sickness and old age... that made him lose longing for luxuries.

2.60 - statement of fact - senses are very powerful. they create thoughts, desires and attachments. even the most wise man can be a victim of senses.

2.61 - two things are essential for detachment I.e. not longing for objects - food; sex; clothing etc.

1. the realization of end state I.e. should be able to see the ultimate outcome absolutely clearly. sweets = diabetes; sex = misery in relationships. this also includes the positive side as well. fasting results in repair of ageing cells; brahmacharya benefits etc.

2. senses should not be let drift. it's far more easy to avoid seeing / perceiving objects than it is to say no later. if a cake is kept in front of you, it's far more likely you'll eat it. stay away / avoid getting into situation.

2.62 - it all starts by 'constantly' thinking about the sense objects.

Rolex thought; kindle thought; TV thought; interest in a particular book; etc. one off thought has limited impact.

when something comes to mind, nothing in the world is more important than what holds minds attention. this is the root of all our distractions.

once thoughts hold root, the later effects and ultimate consequences are wonderfully depicted by these two shlokas.

2.64 - exposure to external objects / world cannot be avoided. detachment through realization of ultimate outcome + control of senses can make moving around in objects filled world more peaceful.

2.65 - once such a peace is achieved, it helps cleanse Chitta (accumulated impressions) which makes Buddhi stay calm. this is the way to sarva dukha haani (destruction of miseries)

2.66 - another brilliant shloka in the league of dhyatho vishayan pumsan...

happiness requires peace requires meditation requires wisdom / knowledge requires steady mind.

if one starts with unsteady mind, none of the above can be achieved.

2.67 - again emphasized that senses are very powerful... exposure to objects will carry away mind which will carry away discrimination.

going back, it is easy to say no to sense exposure than it is to control it when in the exposed situation

2.68 - Focus on senses to control discrimination.

Life in self-control alone is life worth living, if we demand from it anything more than tears, sobs, sighs and groans."

2.69 - the interests of wise are opposed to the world. world is interested in external world while the wise is interested in the internal world. scriptures vs. media entertainment; etc.

2.70 - desire in and itself does not cause pain. if the desired desires the desire, then the trouble starts.

it's all about mental preparation... during fasting, once mentally prepared, seeing food does not cause pain. similarly looking at sensual things does not disturb mental peace.

cold is a thought. once the thought is controlled, the external realities does not effect.

2.71 - ego awareness and staying in the moment can alone bring about peace.

2.72 - brahmi stithi - being present in the moment of awareness is the final goal. practice this to attain ultimate peace.