



॥ भगवद् गीता ॥

... Bhagavad Gītā ...

Chapter 2

AI Summary – Class 51

Class Summary for Bhagavad Gītā 3, by Acharya Tadany Cargnin dos Santos

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Summary

Two Types of Wrongdoing (Pāpam)

Acharya Tadany began by explaining Krishna's teaching about two fundamental types of wrongdoing (pāpam) in moral philosophy:

Pāpam means any action that violates dharma and creates negative karmic consequences

- **Commission (niṣiddhaḥ-karaṇam. Avihita karaṇam. Pravritti Pāpam):** Doing what should not be done - actively engaging in prohibited or harmful actions
- **Omission (vihita akaranam. Nivritti Pāpam):** Failing to do what should be done - neglecting one's duties and responsibilities

The class explored how both types of wrongdoing lead to negative consequences, either in this life or in future lives according to the law of karma. This framework provided the foundation for understanding Krishna's argument to Arjuna.

Arjuna's Dilemma and the Consequences of Inaction

Acharya Tadany explained that Arjuna's refusal to fight would constitute omission - failing to perform his prescribed duty (dharma) as a warrior (kshatriya). Krishna emphasized that this omission would result in severe consequences:

- **Social stigma:** Loss of standing in society and among peers





- **Permanent dishonor:** A lasting stain on his reputation that would follow him throughout his life
- **Infamy:** Being remembered negatively by history and future generations
- **Spiritual consequences:** Suffering in future lives due to neglecting one's dharma

Honor and Reputation: Worse Than Death

A central teaching in this section was Krishna's argument that for someone of Arjuna's stature - recognized as the world's greatest warrior - living with dishonor would be far worse than dying honorably in battle. Acharya Tadany explained this from multiple perspectives:

- **Warrior culture:** For a kshatriya, honor and reputation are intrinsically tied to identity and purpose
- **Social expectations:** Someone who has achieved Arjuna's level of recognition has corresponding responsibilities
- **Personal integrity:** Abandoning one's duty undermines one's sense of self-worth and purpose

Krishna argued that death in battle while performing one's duty leads to honor and positive karmic consequences, whereas running from duty leads to disgrace that extends beyond this lifetime.

Dharma: Philosophical, Ethical, and Practical Perspectives

Acharya Tadany provided a comprehensive exploration of dharma (righteous duty) from multiple angles:

- **Philosophical perspective:** Dharma as the cosmic order and individual alignment with universal principles
- **Ethical perspective:** Dharma as moral responsibility and the right course of action in specific circumstances
- **Practical perspective:** How dharma manifests in daily decisions and societal roles

The instructor emphasized that even those who may not believe in concepts like karma or rebirth should still consider the societal and personal consequences of their actions - the impact on reputation, relationships, and social harmony.

Application for Modern Students





Acharya Tadany connected these ancient teachings to contemporary life, explaining that understanding one's dharma and the consequences of both action and inaction remains relevant today. Students were encouraged to reflect on:

- How to identify their own duties and responsibilities in various life contexts
- The importance of reputation and integrity in personal and professional life
- How to make ethical decisions when facing difficult choices
- The balance between personal desires and social responsibilities

