



MASTER GITA

MASTER LIFE

CHAPTER 2

Sankhya Yoga

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Lecture 9

1st Chapter :

- Arjuna Vishada Yoga.
- Svajanam – Arjuna felt : I and mine.
- I am... and these people are related to me.
- Mine comes only when I arises.
- If I and mine arises, objectivity is lost.

Example :

- Father teaching son – I am so good, my son dumb.

अर्जुन उवाच ।
सेनयोरुभयोर्मध्ये
रथं स्थापय मेऽच्युत ॥ १-२१ ॥
यावदेतान्निरीक्षेऽहं
योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यम्
अस्मिन् रणसमुद्यमे ॥ १-२२ ॥

arjuna uvāca
Senayor ubhayor madhye
ratham stapaya me'chyuta || 1.21 ||
yāvadētānnirīkṣē'haṁ
yōddhukāmānavasthitān |
kairmayā saha yōddhavyam
asmin raṇasamudyamē || 1.22 ||

Arjuna said : In the midst of the two armies, place my chariot, O Achyuta, that I may behold those who stand here desirous of fighting and, on the eve of this battle, let me know with whom I must fight. [Chapter 1 – Verse 21 & 22]

भीष्मद्रोणप्रमुखतः
सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्
समवेतान्कुरुनिति ॥ १-२५ ॥

**bhīṣmadrōṇapramukhataḥ
sarvēṣāṃ ca mahīkṣitām |
uvāca pārtha paśyaitān
samavētān kurūniti ||1.25||**

In front of Bhishma and Drona, and all the rulers of the earth, the Lord said, “O Partha, behold these Kurusa gathered together. [Chapter 1 – Verse 25]

Arjuna saw :

- Bheeshma – My Grandfather.
- Drona – My Teacher.
- Emotion of love flowed, strong bonds remembered.
- Mind derailed to Svajanam, my own.
- Drops Gandhivan.
- Shokham, Sadness came and covers his mind, deep emotion, anger, greed, jealousy, sadness, weakness most, decapacitating inner virus, thoughts to ruin you, can't think.
- Arjuna deluded because of mind.
- Mind thinks it as right, change mind in morning, noon, evening.
- Reasons different at different times, person thinks he is right, nature of mind, can convince oneself fast.

Example :

- Husband : - Good at jumping to conclusions.
- Fast to conclude.

न काङ्क्षे विजयं कृष्ण
न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द
किं भोगैर्जीवितेन वा ॥ १-३२ ॥

na kāṅkṣe vijayaṁ kṛṣṇā
na ca rājyaṁ sukhāni ca ।
kiṁ nō rājyēna gōvinda
kiṁ bhōgairjīvitēna vā || 1.32 ||

For, I desire not victory, O Krsna, nor kingdom, nor pleasures. Of what avail is dominion to us, O Govinda? Of what avail are pleasures or even life itself?... [Chapter 1 – Verse 32]

- Soldier in war for nation.
- Arjuna lost perspective.
- Arguments to convince ourselves, logical, don't allow others to talk, Diarrohea of thoughts.
- Krishna says nothing.

आचार्याः पितरः पुत्राः
तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः
श्यालाः सम्बन्धिनस्तथा ॥ १-३४ ॥

ācāryāḥ pitarāḥ putrāḥ
tathaiva ca pitāmahāḥ ।
mātulāha śvaśurāḥ pautrāḥ
śyālāḥ sambandhinastathā || 1.34 ||

Teachers, fathers, sons and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives... [Chapter 1 – Verse 34]

- **Argument :**

1. Soldier does duty, not think of my people, gives Papam.
 2. If he wins, people all gone.
 3. War harms society.
- War becomes necessary if others greedy.
 - War thrust on society.
 - In Pandavas + Kauravas – war, Krishna went to plead for truce, Sama, Dana, Bheda, take support of Karana out.
 - Gita, not treatise of war, Uttishta – go to fight, Guru asks to fight.
 - Propaganda, Destructive Rumour, spread.
 - **For all of us Gita is about doing duty with objectivity, without delusion, without Sadness, without I + mine.**
 - Therefore know divine nature.

Topic of Gita :

- Do Svadharma duty.
- Duty not perfect when delusion – Moha is there.
- Delusion can't be avoided if there is Shokhah, sorrow, any emotion blinds a man, any emotion destroys balance of mind.

- Sorrow can't be avoided if there is Aham and Mama, I and mine.
- I and mine can't be avoided if there is ignorance Agyanam, Avidya of our nature.

Root of problem	Fall of man
<ul style="list-style-type: none"> - Svadharma - Delusion - Shokha - Aham and Mama - Agyana 	<ul style="list-style-type: none"> - Agyanam - Aham and Mama - Shoka - Moha - Nonperformer of duty (Right action) Svadharma Paripalana Nasha.

What Krishna Teaches?

- Addresses from base to Top, "Ignorance".
- **Following Upadesa not given :**
 - You are soldier, do duty, country taken care of you to protect.
 - Do or die or do and die.
- **Drona :**
 - I have trained you to fight.
 - Do duty.
 - Sri Krishna not required.

- Krishna required to solve problem as source is ignorance.
- Right understanding comes, who am I, clarity of world comes.
- I and mine goes, sorrow goes, delusion, goes, clarity comes for problem.

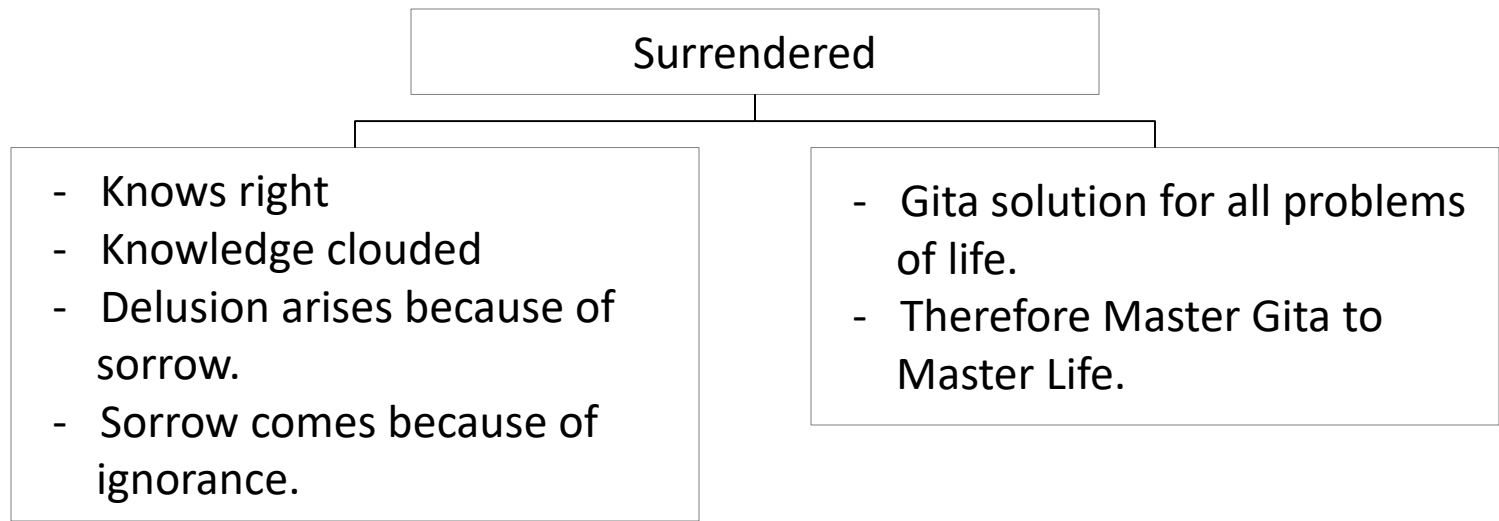
Gita :

अर्जुन उवाच ।
नष्टो मोहः स्मृतिर्लब्धा
त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः
करिष्ये वचनं तव ॥ १८-७३ ॥

arjuna uvāca
naṣṭō mōhaḥ smṛtirlabdhā
tvatprasādānmayā'cyuta |
sthitō'smi gatasandēhaḥ
kariṣyē vacanaṃ tava || 18 - 73 ||

Arjuna Said : Destroyed is my delusion, as I have now gained my memory (Knowledge) through your grace, O Achyuta. I am firm; my doubts are gone. I will do according to your word (bidding). [Chapter 18 - Verse 73]

- Arjuna knows and is wise but when sorrow comes can't think.
- If others ignorant, we can advise.
- We commit Blunder, when ignorance is struck.
- Ignorance destroyed, trust built, clarity comes.
- Teaching of Gita is wholesome, not partial.



- **1st Chapter :**

- Shokhah + Moha of Arjuna.
- Sorrow + Delusion of Arjuna.

Chapter 2

Sankhya Yoga

- Yoga = Upaya = Means, method to Unite.
- Yujyate Aneya – By which one unites.
 - Many means are there.
- Chapter 1 : Vishada = Shokha = Sorrow.
- Build dictionary of 500 Sanskrit words during study of Gita.
- Sorrow of Arjuna, means yoga to unite with God.
- **When you express sorrow to God, it becomes means to unite with God.**
- Cry if you must, tears for God ok.

Chapter 2 :

- Sankhya – Yoga.



Knowledge – Solution – Yoga – means to come to our real nature.

- Beauty of God, not far, not close, Lord is our own self, Aham Brahma Asmi, Tat Tvam Asi, that perfection, supreme Lord, full happiness, absolute peace, completeness = Brahman.
- What we are searching for you yourself, Sadhya, means to realisation of self.
- Sankhya is Yoga, to unite with his nature.

- Most important chapter, summary of Gita Chapter 2, 15, 18.

Chapter 2 :

- Summary in prospect – beginning.

Chapter 18 :

- Summary in retrospect – end.

Vastu	Sangraha	Vakya
Essence, facts	Collects	Sentence

- Sentences which collects, all facts is called Adhyaya.
- Vastu Sangraha Adhyaya



Chapter

- All Krishnas teaching in one place – summarization in prospect.
- **Chapter 15 – 20 Verses :**
 - Important things in brief.
- Chapter 2 + 18 = Elaborate



72 Verses 78 Verses

इति गुह्यतमं शास्त्रम्
इदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्
कृतकृत्यश्च भारत ॥१५-२० ॥

iti guhyatamaṃ śāstram
idamuktaṃ mayā'nagha |
ētat buddhvā buddhimān syāt
kṛtakṛtyaśca bhārata || 15 - 20 ||

Thus, this most secret science (Teaching) has been taught by me, O sinless one. One knowing this a man becomes wise and all his duties as accomplished, O Bharata. [Chapter 15 - Verse 20]

- Entire teaching in Chapter 15.
- Why in middle? To give essence.
- Chapter 2 – Vastu Sangraha Vakya – Upakrama.
- Chapter 18 – Vastu Sangraha Vakya – Upasamhara.
- Chapter 15 – Abhyasa – in between.
- Structure beautiful in Gita.

सञ्जय उवाच ।
एवमुक्त्वार्जुनः सङ्ख्ये
रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं
शोकसंविग्नमानसः ॥ १-४७ ॥

sañjaya uvāca |
ēvamuktvā'rjunaḥ saṅkhyē
rathōpastha upāviśat |
visṛjya saśaram cāpaṃ
śōkasaṃvignamānasaḥ || 1. 47 || 163

Sanjaya said : Having thus spoken in the midst of the battlefield, Arjuna sat down on the seat of the chariot, casting away his bow and arrow, with a mind distressed with sorrow.
[Chapter 1 – Verse 47]

- Arjuna gives up his weapons, not able to do his duty.
- Shokha Samvitta Manasaha.
- Dritharashtra – asked what happened? He is very happy.
- Kurukshetra, Dharma Shetram, Duryodhana could have changed.
- Confusion sign of goodness!
- Never be unhappy, will get confused.
- Arjunas Vishada and Moha is Yoga.
- **Good person :**
 - I don't want war... power, will not kill, soft heartedness.
- Knowledge must be given to only confused people.

Verse 1 :

सञ्जय उवाच ।
तं तथा कृपयाविष्टम्
अश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यम्
उवाच मधुसूदनः ॥ २-१ ॥

sañjaya uvāca
taṁ tathā kṛpayā"viṣṭam
aśrupūrṇākulēkṣaṇam ।
viṣīdantamidaṁ vākyaṁ
uvāca madhusūdanaḥ || 1 ||

Sanjaya said : To him, who was thus overcome with pity and despondency, with eyes full of tears, and agitated, Madhusudana (the destroyer of Madhu, the demon) spoke these words.
[Chapter 2 – Verse 1]

a) Sanjaya Uvacha :

- Sanjaya says to Dritharashtra.
- Bhagavan Krishna came to rescue.

Arjuna : Had to Choose

- Krishna alone without weapons.
- Arjuna delighted.
- Choose a Lord always if life in doldrums.
- You will be fearless, will Save you.

- Entire army of Krishna.
- Duryodhana rushed and took.
- Gave Arjuna no choice.
- Army for Victory.

- Purpose of Avatara – To protect Dharma and good.

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādhūnām
vināśāya ca duṣkṛtām |
dharmaśamsthāpanārthāya
sambhavāmi yugē yugē ||4-8||

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

- Society in balance only if Dharma protected.
- Krishna doing Avatara Karya, doing duty, compassion to Arjuna, protects good.

b) Kripaya Avishtaha :

- Identifies problem of Arjuna.
- Kripa = Compassion, love, attachment Paraya mercy, product of I and mine.
- Paraya = Supreme love, not misplaced love.

Compassion + Love can be in

- Right place

- Wrong place
- Forgetting soldier, Arjuna had misplaced compassion.
- Avishta : Funny, without logic, reason, not proper, helpless.

Kripaya Avishta :

- Arjuna out of control overpowered by misplaced compassion.

c) Vishidantam :

- “I + my” brought Sneha love.
- Soldier became sorrowful, my duty to kill grandfather in battle field.

d) Ashru Poorna Akula Kulekshanam :

- Akula – Ikshanam – I was distressed, Shamelessly expressing sorrow, Ashru Poorna, with tears welling in his eyes, tears Poornam in eyes, weeping.
- Person of courage and valour, fulcrum, source of strength, is shattered, despondent.

e) Idam Vakyam Madhusudhana :

- Madhu – demon – destroyed by Krishna.
- Here Arjunas Shokha + Moha is greater demon.
- To change someone’s thinking. Difficult, to put end to sorrow, delusion difficult but delightful.
- What did Krishna do?
- Teacher destroys delusion by words.
- Idam Vakyam... please get ready for elaborate discourse.
- Said statement with strength, logic, words of invigoration for despondent soul.
- Lords takes charge and life goes in right direction.
- After meditation, remain silent.

Lecture 10

Revision Verse 1 :

a) Sanjaya Uvacha :

- Shattered Bhagavan said to Arjuna because of inappropriate, misplaced love.

Kripaya Vishtam :

- Ignorance is base, mine has created attachment.

b) Vishidantam :

- Sorrow is mental thought, sometimes can control sorrow, but sometimes sorrow take over body.
- Sorrow finally in eye.
- Ashru Poorna Akula Ikshanam



Distress

- To such Arjuna Lord addressed.

Verse 2 :

श्रीभगवानुवाच ।
कुतस्त्वा कश्मलमिदं
विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यम्
अकीर्तिकरमर्जुन ॥ २-२ ॥

śrībhagavānuvāca ।
kutastvā kaśmalam idaṁ
viṣame samupasthitam ।
anāryajuṣṭamasvargyam
akīrtikaramarjuna ॥ 2-2 ॥

The Blessed Lord said : Whence is this perilous condition come upon thee, this dejection, unlike of Aryan, heaven-excluding, disgraceful, O Arjuna? [Chapter 2 – Verse 2]

a) Sri Bhagavan Uvacha :

- Sri = Reverence.
- Dhana Van – Rich, wealthy.
- Vidhya Van – Knowledgable.
- Van – Mantup Pratyaya, Nitya Yoga.
- Which is there always.
- Not today rich, tomorrow poor.
- Van – mean continuity.
- Bhaga Van – Bhaga is always there.



Prosperity

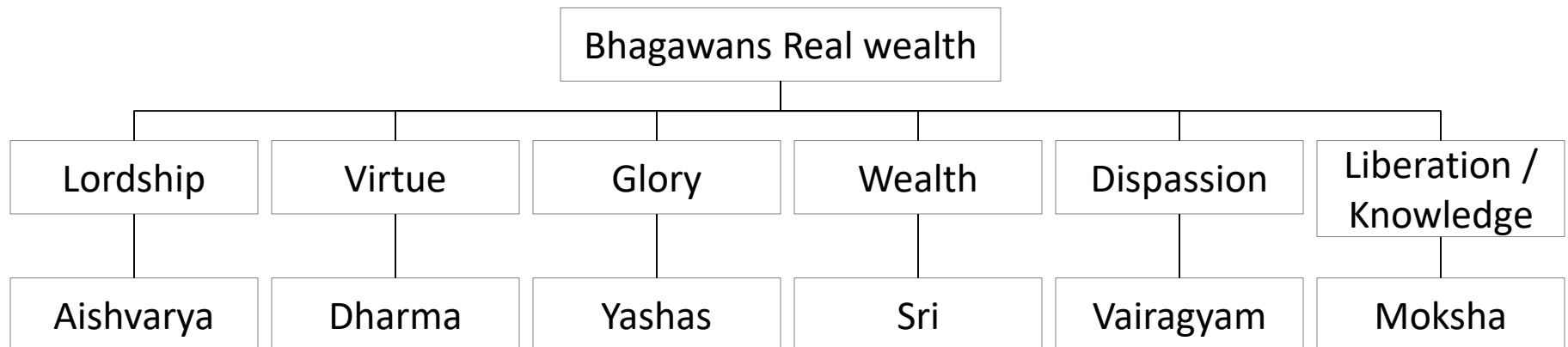
- 6 aspects ever there, permanently resides.
- Aishvaryasya Samagrasya Dharmasya Yasha Sa Sriyaha Vairagyasyatha Mokshashya Sadhanam Bhaga iti Ghana.

Definition of Lord : Samagra – Full – 6 great wealth's

- I. **Aishvarya** : Lordship Lord endowed with power to control.
- II. **Dharma** : Virtue, Nobility, Lordship without nobility no use.
- III. **Yashas** : Glory, fame.
- IV. **Sriyaha** : Wealth, cosmos belongs to him.
- V. **Vairagya** : Wealth without attachment, dispassion.
- VI. **Moksha** : Liberation, never bound.

Moksha Sadhana = Knowledge which causes liberation.

- Van = Always there.
- Bhaga = 6 Aspects.



- Bhagavan has all in entirety, such a Bhagavan spoke.
- Why should Bhagavan talk?
- Bhagawan could change Arjunas thought.
- Bhagavan's intent to talk to Arjuna type of Jivas in all times.

b) Idam Kashmalam Samupasthitham :

↓ ↓

This Mental dirt, not physical Dirt.

- Why called Dirt?
- Delusion is mental dirt.
- Dirt has to be washed and removed.
- **Bhagavan says :**
 - You have polluted mind, Kashmalam, Shokha + delusion – where it has come?

c) Vishame Samupasthitham :

- In this situation of great peril, dangerous situation, in the midst of 2 armies.

d) Kutaha :

- What reasons?
- Arjuna glorifies his wisdom.
- Bhagavan says – you have mental dirt, has no purpose to serve, not noble.

Arjuna's thinking purpose
can be 3 fold

- Gives Moksha
- Get knowledge, purify mind.

- Higher Loka / World after death.
- By Dharma, get Punyam.

- In this world gives glory.

e) Anarya Jushtam :

Bhagawan analysis :

- **Anarya Jushtam :**
 - Resorted to, followed by Sevitam.
 - Not Aryas not encourage in mind.
- **Mohanjaro Harappa :**
 - Aryans – Pushed down.



From Mongolia, Afghanistan.

- South – Dravidians, north – Aryan.
- Britishers divided us into Aryan and Dravidians.
- Arya = Noble people in our culture, spiritual seekers, striving for liberation.

- Anarya = Ignoble.
- Delusion not cultivated in seekers.
- It is Kashmalam, dirt in you thinking.

f) Aswargyam :

- Will give up duty, creates sin, degradation.

g) Akarthikaram :

- Infamy, will give criticism as you are going to give up duty.

In one stroke says :

- Kutastva Kashmalam.
- Disgraceful thinking for you Arjuna.

Verse 3 :

क्लैब्यं मा स्म गमः पार्थ
नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं
त्यक्तवोत्तिष्ठ परन्तप ॥ २-३ ॥

klaibyaṁ mā sma gamah pārtha
naitat tvayyupāpadyate |
kṣudraṁ hṛdayadaurbalyaṁ
tyaktvottiṣṭha parantapa ||2-3||

Yield not to impotence, O Partha! It does not befit thee. Cast off this mean weakness of heart! Stand up, O parantapa (scorcher of foes)! [Chapter 2 – Verse 3]

a) Klaibyam Maa Sma Gamah Partha :

- Oh Partha, don't yield to unmanliness, impotence.
- Doesn't fit warrior, man with courage and valour.
- **Do not loose vitality (Ojas), strength (Tejas) and Bravity.**
- **Energy required for action.**

b) Partha – Son of Pritha, Kunti, it doesn't befit you.

- Mother raised you as a soldier.
- How will you show face to war.
- Let difficulties always come to us said Kunti so that we can remember you more, oh Lord.
- Pashupatha Shastra... got from Lord Shiva.

c) Shudram Hridayam Daurbalyam Tyaktva :

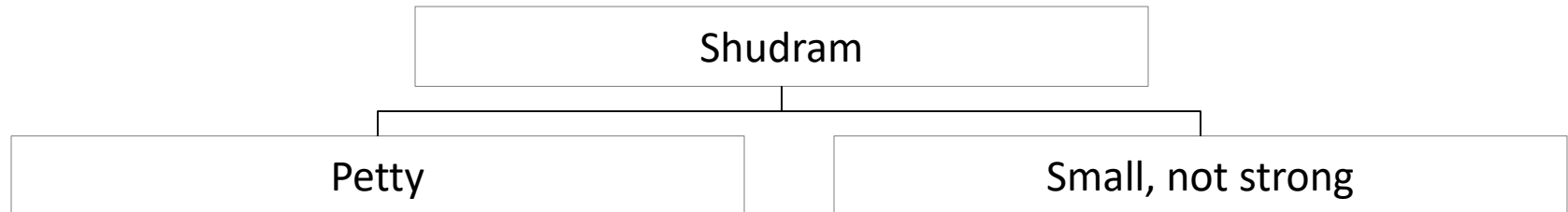
- In this situation I can't handle, not master of situation, makes me faint hearted, Brahmati me Vachaha, my head is swirling.

d) Hridaya Daurbalyam :

- Hridaya = Mind + heart.
- Daurbalyam = No strength, weak.
- When mind weak, you should give up.

e) Shudram :

- Cast off this weak petty mind.
- This has made you petty, small, you have become ineffable.



- Not possible for you to discriminate clearly with proper thinking.

f) Uthishta :

- Get up says Lord to Arjuna, because Arjuna had Sat down in the Chariot.
- Get up first – then will get strength.

- **You will not be able to get up until and unless weakness of heart which is truly speaking so small and petty, you can do it, give it up by getting up.**

g) Parantapah :

- Enemy.
- Parantapayati Parantapah.
- One who scorches enemies.

My command for you :

- Give up small heartedness, gain strength, get up and do your duty O'Parantapa.
- Krishna blasts Arjunas arguments in 2 verses.

- **All sheer dirt, Kashmalam, all weakness of mind, change your thinking, Bhagavan orders.**

Arjuna :

- I am perfect, how is this dirt, it is so noble, tries to represent nobility of his thought, which Bhagawan should encourage, drive chariot there.

Verse 4 :

अर्जुन उवाच ।
कथं भीष्ममहं सङ्ख्ये
द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि
पूजार्हावरिसूदन ॥ २-४ ॥

arjuna uvāca |
katham bhīṣmam ahaṁ saṅkhye
droṇaṁ ca madhusūdana |
iṣubhiḥ pratiyotsyāmi
pūjārḥāvarisūdana ||2-4||

Arjuna said : How, O Madhusudana, shall I, in battle, fight with arrows against Bhishma and Drona, who are fit to be worshipped, O destroyer of enemies! [Chapter 2 – Verse 4]

a) Madhusudhana :

- One who has killed Madhu demon.
- Madhu = Asura, don't call anyone Madhushudhana.

b) Arisudhana :

- No enemy.

Arjuna says :

- I don't find Madhu or Avi – there in front of me.

c) Katham Bheeshmam Cha Sankhye Dronam Cha Madhusudhana :

- Who is there in front – grandfather – is he enemy.

d) Dronam Cha Madhusudha :

- Drona not enemy.

e) Katham Ishubhi Pratiyottsami, Poojaarhava :

- They are worthy, deserved to be worshipped with flowers and should I fight them with arrows.
- Cant' even speak to them harshly.

f) Grun Hritva :

- Can't say uh, you... Tvam.
- Use AAP.
- Have emotions of love, respect, reverence, you say fight with arrows.
- How to kill them? Not possible.
- Playfully can't fight with teacher.
- If Guru, elder, not doing right, is it good to fight them.

Verse 5 :

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २-५ ॥

gurūnahatvā hi mahānubhāvān
śreya bhoktum bhaikṣyamapīha loke |
hatvārthakāmānstu gurūnihaiva
bhuñjīya bhogāna rudhirapradigdhāna ||2-5||

Better indeed in this world, is to eat even the bread of beggary than to slay the most noble of teachers. But, if I kill them, all my enjoyments of wealth and desires, even in this world, will be stained with blood.

a) Guruhi Avaliptasya :

- He may be guru.
- One because of pride and emotions thinks, is proud.

b) Karya Akaryam – Ajanataha :

- Not knowing what ought to be done, ought not to be done.

c) Utpanna Pratipannasya :

- One who transgresses what is right.
- Such a person can be Guru, elder, respectful person but because of pride not knowing right and wrong, Parityago Vidiyate.

d) Gurunahatvam Mahanubhavan :

- My guru not in this category.

- Mahan – glorious, noble, eye's experience great.
- Anubavan – glorious, noble, have studied, Bheeshma gives teachings, learned, themselves thought what they have learnt – Adhyayanam, assimilated.
- Tapaha done – Bheeshma took vow of renunciation of kingdom, took permanent celibacy.
- Achara – conduct.
- I can't kill, I am ready to become beggar.
- What will happen if I don't fight?
- Will not get kingdom, will beg and live.

e) Bhaikshyam :

- King supposed to take care of others, others not supposed to take care of king.

f) Shreyaha Bhoktum :

- Its better to live with Biksha.
- Sanyasins given Biksha, Sanyasin have right to take Biksha.
- I am ready to give up everything and become beggar.

Gurun	Ahatva
<ul style="list-style-type: none"> - Teacher - Elders - Bheeshma, Dronacharya, Kripacharya 	<ul style="list-style-type: none"> - Not killing them, not wage war.

- If I don't get kingdom, will have no place to live, will live under the trees, caves, food – will beg, far better.

g) Gurus are in Adharma, supporting Kaurava, Artha Kamaan Guru

- Desirous of wealth of kingdom.
- If I kill them, what will I have here.

h) Bunjeeya Bhogan Rudir Apradigdhaan :

- I will get only things in this Loka, not Punyam, Dharmic in nature, in future, higher Loka.
- Arjuna – Middle aged – 75 years.
- Krishna – 75 years.
- 150 years life span at that time.
- **My Balance life of 75 years will only be Bhogan – not Moksha, not even Svarga.**

i) Rudira Pradigdhaan :

- Stained with blood.
- Will wash, my hands will never become pure.
- Krishna, I will not fight.
- Enjoy for some time, with joy polluted, will make my life polluted.
- Arjuna fighting back with Argument, explaining self, certain things dawn to your own mind, talking fluently, expressing emotions, from depth, something tells us that I may be wrong.
- May be I am not that sure...

Verse 6 :

न चैतद्विद्मः कतरन्नो गरीयः
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम्
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६ ॥

na caitadvidmaḥ kataranno garīyah
yadvā jayema yadi vā no jayeyuḥ |
yāneva hatvā na jijīviṣāmate'vasthitāḥ
pramukhe dhārtarāṣṭrāḥ ||2.6||

I can scarcely say which will be better; that we should conquer them or that they should conquer us. Even the sons of Dhrtarastra, after slaying whom, we do not wish to live, stand facing us. [Chapter 2 – Verse 6]

a) Na Cha Etad Vigmaḥ :

- I can't really say.

b) Ktharat Na Garinyaha :

- What is better of the two?

2 Ends

- Take Biksha
- Has no Himsa, no killing teacher, grandfather.
- King should give Biksha.

- Worried, killing
- Battle my duty
- See teacher, grandfather, Artha Kaman.
- Say no, understand, inner heart says, I don't know.

- Should I choose Bhiksha or Yudha?

c) Arjuna says, no not Naha Jayayuhu :

- I don't know, what is good for us we do not know.

d) Jayame – Na Jayame?

- Other Pandavas waiting.
- Should we win or allow them to win, war?
- Why shouldn't I win?
- They have to die, then only I can win.

e) Yane Na Hatva Jiji Vishamaha :

- It is a terrible loss.

f) Te Avastita Pramukhe Dhartharashtra :

- Killing whom, we don't deserve to be alive.
- In front of Bheeshma, Drona, after killing them – no use living.
- Relatives of Dritharashtra, Bheeshma, Drona, Svajanam, own family, relatives.
- What should be done now?
- Fight or allow them to be victorious.
- Should I go for Bhiksha, I am Kshatriya.
- Should I fight the war? Himsa?

- Arjunas great turning point.
- This gap must keep for others.
- **To whom you are sharing thoughts, must say I am not so sure.**
- If you say, I am sure, others can't help you.
- Understand first, there is a confusion, then knowledge can begin.
- **It is mental weaknesses, not right thinking.**

Arjuna realizes :

- Noble / great / worshipful no doubt... but I as warrior what I should do...
- Arjuna understands he is confused.

1st Chapter :

- Arjuna didn't think he was wrong.

2nd Chapter :

- Klaibyam – Ma Smagah Partha – Krishna said... don't yield to impotence...
- Shudram Hridaya Daurbalyam Tyaktva – give up petty weakness of heart.
- Kutastva Kashmalam?
- From where is this thought pollution, dirt?
- Do not glorify your wrong thinking.
- Arjuna rethought... my teachers, worshipful, terrible to kill, enjoying things with blood, what is better?

- Fight or Bhiksha? Killing people whom I love or fight because its my duty.
- We are not clear, he says, should have said, I am not clear.
- It is not yet decided, you have told me to stand up.
- **I am confused, I need Guidance, next verse, don't act in confusion.**
- Arjuna does right thing at right time.
- Krishna does enable wrong thing at right time for Arjuna.. Chariot in front of Bheeshma + Drona...
- Enabled Arjuna to share his feelings.

Lecture 11

Revision :

- Arjuna sure of his wisdom.
- Giving up battle... will end war for humanity.

Krishna says :

- **Kutastva Kashmalam idam?**
- **Where did you get this dirty thinking, this leads to sin, demerit, Papam.**
- **Sin – after doing which you feel Bad, self-insulting thought, action.**
- You yourself feel – why did I do this? Start belittling yourself.
- **Action which doesn't justify your knowledge, aspirations, doesn't tell who you are in truth is sinful action, thought.**
- **In moment of weakness, under sway of delusion, under cloud of sorrow, due to vagaries of thought, when we move away from what we want to be is a sin, dirt.**
- Kutastva Kashmalam? Your thinking is dirt.
- If it were merit, Punyam, no way by thought.
- Amrutasya Putra, O son and daughter of immortality.
- When Punyam done without selfishness, self aggrandizing thoughts, it leads to purity of mind.

Noble action / meritorious action

- Without selfishness
- Leads to purity.

- Done with desire prompted, self focused for oneself.
- Leads to Punyam.
- Subtle remnant of action / result.

- Self insulting action, thought Papam.
- Subtle result

- Self congratulatory thought action is Punaym.

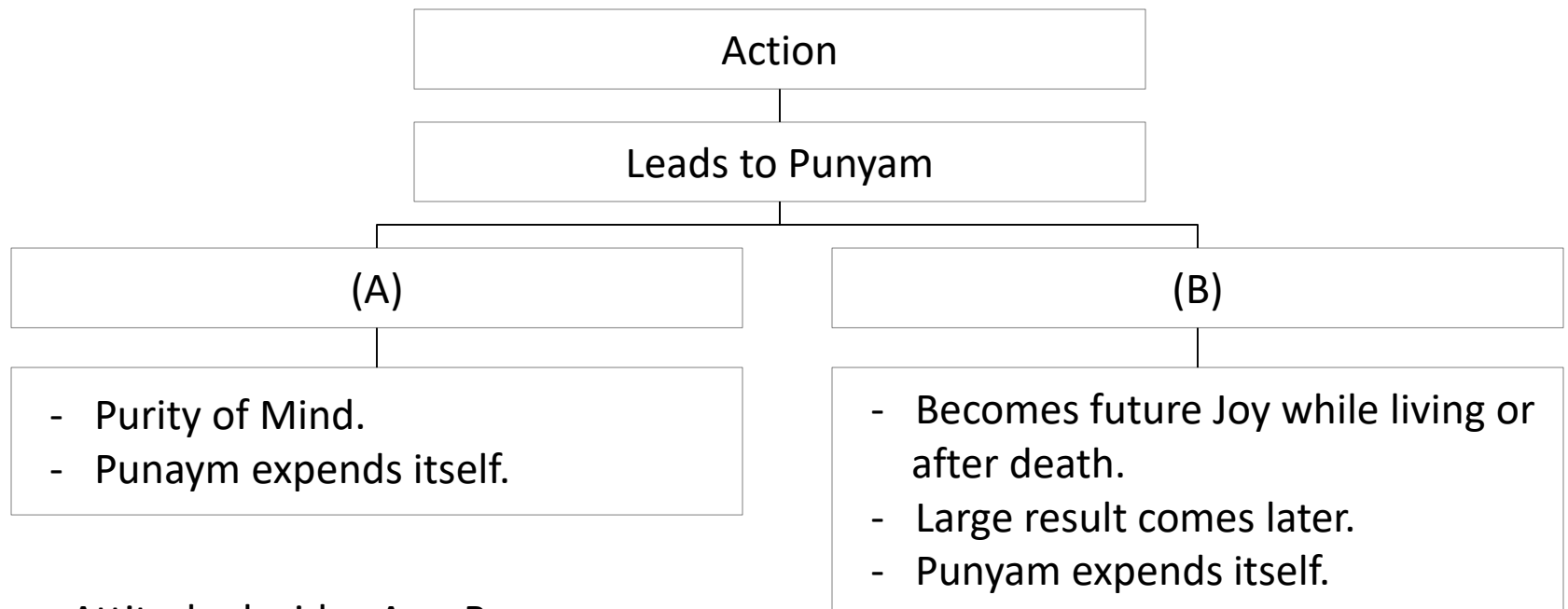
Good action rises to Punaym

(A)

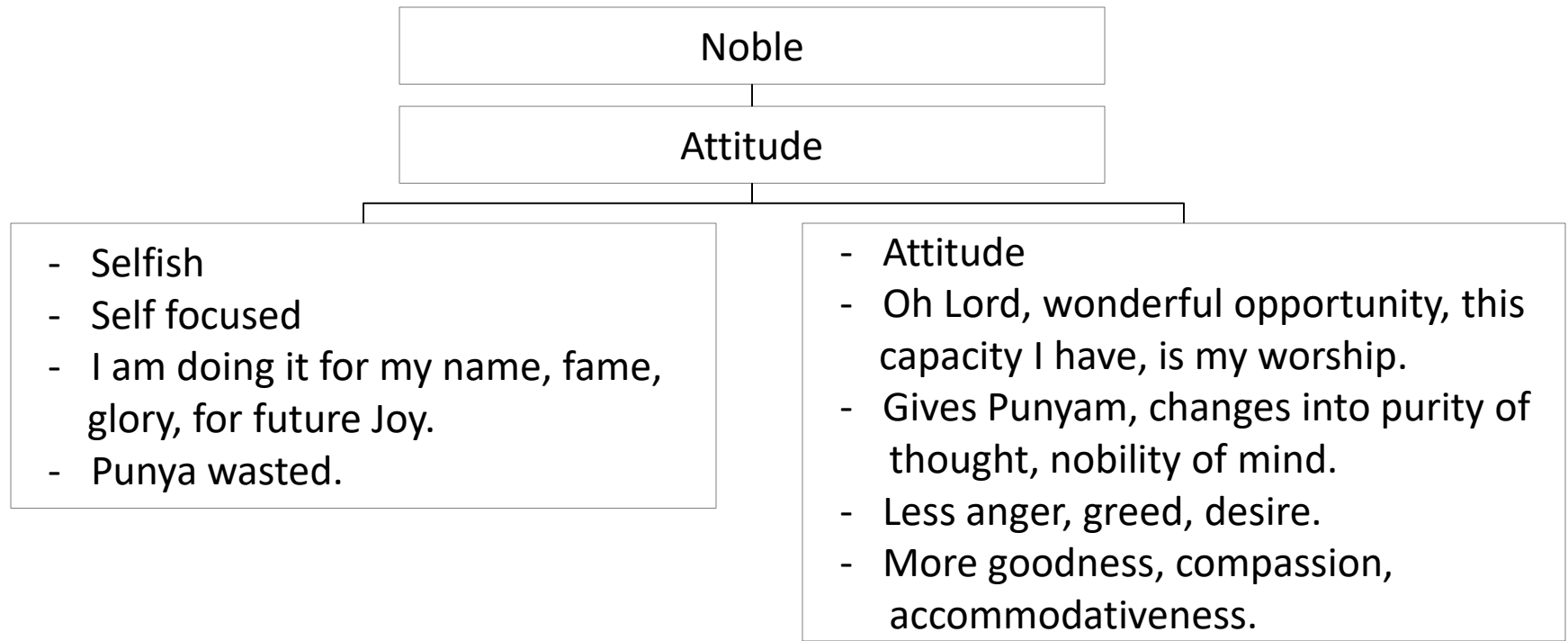
- Purity of mind.
- Result of converting mind to purity depends on attitude while doing action.

(B)

- Purity bestows future Joy, Lokas, Svarga.
- Result



- Attitude decides A or B.



- Arjuna wanted to give up noble action.
- It will not give to purity of mind, or future Joy, Anarya Jashtam, Aswargyam, in present, will bring gross infamy.
- One who gave up duty at right time.
- Robert clime, Sirajudaula, shifted sides in war, battle of Plassey.
- When it matters, you don't deliver, become remembered, not glorious, infamy, Akeertika.

Krishna :

- All this because of weakness of heart, Hridaya Daurbalyam.
- Don't give way to unmanliness.

Women	Man
<ul style="list-style-type: none"> - You are manly - She is happy 	<ul style="list-style-type: none"> - You are womanly - He is unhappy.

Arjuna :

- How can I give my own teacher, grandfather? Respect + love understanding.
- Worthy of worship, must prostrate, not take bow and arrow.

Krishna :

- See if others on right side.
- Not done.

- Bheeshma + Drona not right.
- Desirous of Artha, Kama wealth, prosperity, Land, position.



Bheeshma + Karna sided Duryodhana, part of Artha, Kama.

- Because you love, they can be wrong.
- You are a warrior, in battle, it has begun.

Arjuna :

- Katharat Gariya?
- Fight / not right.
- I win / they win over us.
- Nothing mine, beggar or win?
- Yadva jayama, Na Jayama?
- Win? They get walk over.
- Argument had loop holes.
- Till now he said, we should not.
- Krishna, friend, confident, worshipping to all Pandavas.
- Arjuna doubts his conclusion.
- Asks for guidance.

Verse 7 :

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

- Arjuna in delusion and sorrow.
- See important now.
- Arjuna has qualities for spiritual pursuit.
- Without delusion how will you ask for spiritual knowledge.
- Sorrow is very evident, it has certain energy.
- Sorrow takes away energy, will not allow you to keep quiet, will not allow you to do Duty, you can't stay with sorrow.
- Sorrow is an emergency situation, can't stay with it, it has energy.
- Delusion gives reason for spiritual pursuit.

- When sorrow + delusion come together, and I recognize, I am deluded, it is great discovery.
- Sorrow : Tells loudly I am there.
- Delusion : Doesn't announce, loudly and clearly.

- **Discovery : I am deluded to be made by us.**

- Arjuna discovered I am deluded, I am sorrowful, I know I am deluded pushed him to spiritual pursuit.
- Ignorance + sorrow + knowledge = Adhikari for spiritual pursuit.
- I want to put an end to sorrow, delusion, take step for guidance = Guru Upasadana.
- Approaching, reaching teacher, active step, consequence of sorrow + delusion + knowledge I am deluded.
- One may even postpone, but sorrow creates emergency.
- Sorrow makes one to take action



Forces one to take action = Guru Upasadanam, reaching teacher.

- Will I be able to maximise guidance depends on qualities in me, collectively called fourfold Sadhana Chatushtaya.
- Four fold practices – Sadhana, instruments, means.
- Yoga = Means.
- Qualities enables one to know ultimate truth.

Qualities

Viveka

- Discrimination between permanent and impermanent

Vairagya

- Dispassion towards impermanent.

Kshama Adhi Shatka (6) Sampatti (inner wealth)

i) Kshama :

- Control of mind.

ii) Dama :

- Control of senses

iii) Uparama :

- Willingness to give up actions, which distracts one from spiritual path.

iv) Titiksha :

- Forbearance of joy and sorrows, have greater goal.
- Bear it, not shattered

v) Sraddha :

- Faith in Guru + Shastra, scriptures.

vi) Samadhana :

- Ability to focus, concentrate.

Mumukshutvam

- Desire for liberation, don't want to be deluded.

- One may have emergency because of sorrow, one may be deluded, will force you to go for guidance.
- When teacher gives knowledge, will you realise or will it be only intellectual gymnastics.
- If 4 requirements are there, knowledge will be experiential, not intellectual.
- It wont be Paroksha, (indirect).
- It will be Aparoksha (Direct) – Ones own realisation.
- Not mere Jnanam – intellectual knowledge, but Vijnanam – Realisation.
- What is required for spiritual pursuit? 4 qualities.
- What starts spiritual pursuit?
Sorrow + delusion.
- What causes accomplishment?
Sadhana Chatushtayam.
- Arjuna had Sadhana Chatushtayam.
- Has Viveka, Vairagyam, Sadhana Chatustaya Sampatti, Mumukshutvam.

न काङ्क्षे विजयं कृष्ण
न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द
किं भोगैर्जीवितेन वा ॥ १-३२ ॥

na kāṅkṣe vijayaṁ kṛṣṇā
na ca rājyaṁ sukhāni ca ।
kiṁ nō rājyēna gōvinda
kiṁ bhōgairjīvitēna vā ॥ 1.32 ॥₁₉₄

For, I desire not victory, O Krsna, nor kingdom, nor pleasures. Of what avail is dominion to us, O Govinda? Of what avail are pleasures or even life itself?... [Chapter 1 – Verse 32]

- I don't desire victory, don't want kingdom, happiness.. Said in delusion.
- Deluded also doesn't say these – everybody wants victory.
- Mere delusion will not give success, these qualities required.
- Viveka + Vairagyam.
- Dispassion to this world... what about heaven? Holiday in Simla, Kodaikanal, Ooty? Svarga, go after.

एतान्न हन्तुमिच्छामि
घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य
हेतोः किं नु महीकृते ॥ १-३५ ॥

ētān na hantum icchāmi
ghnatō'pi madhusūdana |
api trailōkyarājyasya
hētōḥ kiṁ nu mahīkṛtē || 1.35 ||

These, I do not wish to kill, though they may kill me, O Madhusudana, even for the sake of domination over the three worlds; how much less for the sake of the earth. [Chapter 1 – Verse 35]

- Even if I am king of 3 worlds, Ichhan I am not interest.

यद्यप्येते न पश्यन्ति
लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं
मित्रद्रोहे च पातकम् ॥ १-३८ ॥

yadyapyētē na paśyanti
lōbhōpahatacētaḥ |
kulakṣayakṛtaṁ dōṣaṁ
mitradrōhē ca pātakam || 1.38 ||

Though these, with their intelligence clouded by greed, see no evil in the destruction of the families in the society and no sin in their cruelty to friends... [Chapter 1 – Verse 38]

- These people are not able to see pain they are going to create because of their greed, should we be greedy like them.
- All in background of delusion, but he does not have greed, therefore can tell this.

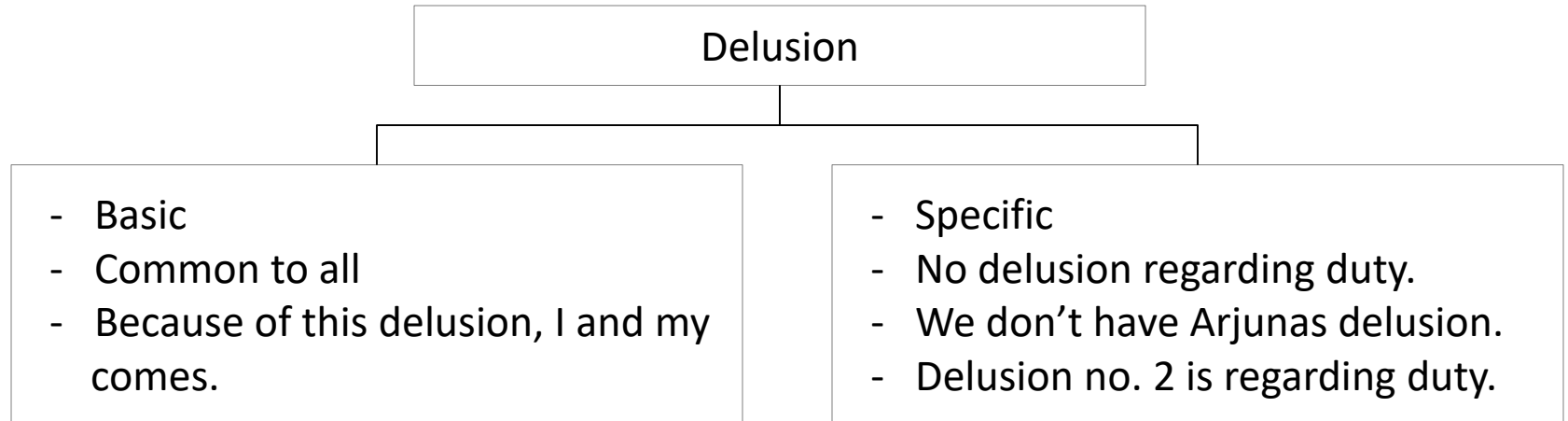
यदि मामप्रतीकारम्
अशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युः
तन्मे क्षेमतरं भवेत् ॥ १-४६ ॥

yadi māmapratīkāram
aśastraṁ śastrapāṇayaḥ |
dhārtarāṣṭrā raṇē hanyuh
tanmē kṣēmatarāṁ bhavēt || 1.46 ||

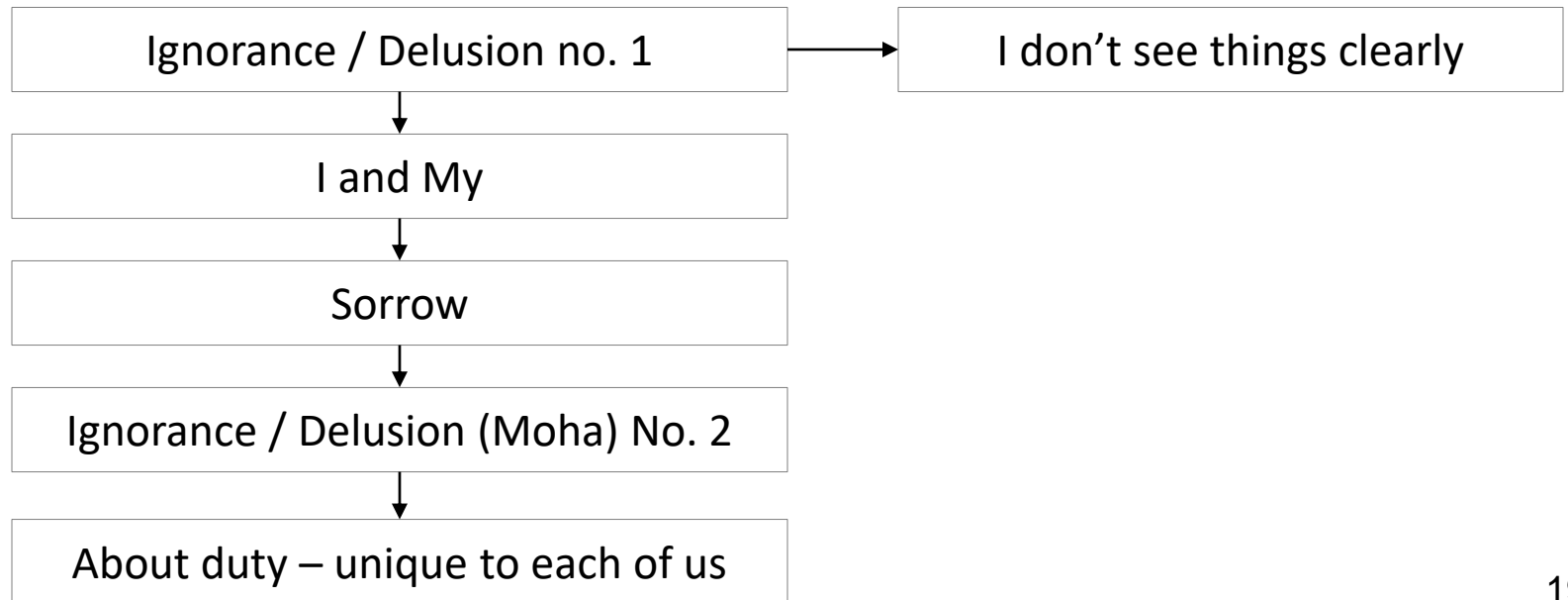
If the sons of Dhrtarastra, weapons in hand, slay me in battle, unresisting and unarmed, that would be better for me. [Chapter 1 – Verse 46]

- If I am killed, it doesn't matter.

- Ashastram, I am not going to carry arms, I will accept death in their hands.
- Has Titiksha.
- Delusion required to go to a teacher.



Chain of events – cause – effect :



- We all have delusion no. 1, therefore, we are all Arjunas.
- Who am I in my real nature?
- We may not have delusion No. 2.
- Arjuna took himself as a grandson, student, relative.... Wrong identifications.
- I am a grandson when I take body to be my self, this is my grandfather.
- I am student this is my teacher.
- Lack of knowledge of oneself leads to delusion I am son, student.
- I and mine go together...
- I am husband, this is my wife, my children.
- I and my always go together.
- Why I and my arise?
- Because of ignorance of my real nature.
- Common to Arjuna and me.
- Arjuna and I have 1st Moha.
- I also have Moha – No. 2 sometimes regarding duty.
- Do I have Shokah, sorrow like Arjuna? Sometimes, Ashrupoorna Kula Shanam, Arjuna had once, I have 4 times / week, I trouble everybody.
- Delusion + sorrow I have.
- Do I have Sadhana Chatustaya Sampatti like Arjuna.

- Recognition of Moha helps me to go to teacher.
- Knowledge from teacher, does it sink, become part and parcel of me?
- Does it become direct realisation, depends on Sadhana Chatustaya Sampatti which Arjuna had.
- Without boasting, in scene of casual delusion, kept saying things, tells us he is advanced qualified spiritual student.
- **We have to strive to become Arjuna in those qualities.**
- With that inner depth of spiritual values, struck by sorrow, being aware that he is deluded, he is now ready to reach Guru, and ask guidance.
- Arjuna makes analysis of situation.
- Chapter 2 – Verse 7 – Very important.

a) Karpanyo Dosho Pahatasva Svabava :

- My nature, I am not usually like this.
- Accept – Chapter 2 – Verse 3.

क्लैब्यं मा स्म गमः पार्थ
नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं
त्यक्तवोत्तिष्ठ परन्तप ॥ २-३ ॥

klaibyaṁ mā sma gamaḥ pārtha
naitat tvayyupāpadyate |
kṣudraṁ hṛdayadaurbalyaṁ
tyaktvottiṣṭha parantapa ||2-3||

Yield not to impotence, O Partha! It does not befit thee. Cast off this mean weakness of heart! Stand up, O parantapa (scorcher of foes)! [Chapter 2 – Verse 3]

b) Svabava Apahata :

- My nature has been obliterated, strength, courage, fearlessness, taken by Karpanya Dosha.
- Karpanyam – Dainyam – how can I live if I kill my own Grandfather.
- Feeling of self pity, low feeling if one does not do ones duty. Sadness, sorrow, wretchedness has taken everything from me.
- Sense or feeling weakness, distress, sorrow, sadness.
- Apahata Svabava, has brought weakness of heart, am not able to come out of it.
- My nature destroyed.

c) Pricham it Tvam Dharma Samudhaha :

- This Sadness, misery has taken my nature, can't understand whats to be done, I am deluded of what I should do.
- Clear analysis by himself of himself.
- Never take a decision when Sadness + Delusion has overpowered you.
- I therefore want to see guidance.

d) Bruhi Me :

- Tell me.

e) Yatu Nishchittam Sreyaha :

- What is truly good for me.

- Has determination – I will do what is right.
- What is truly good for me.
- I am eager to know it.
- Why don't you think yourself?
- Can't find easily.
- Can't see what's caused sorrow, I and my, ignorance of self, Arjuna can't see.
- This is different type of problem.
- The solution not in ambit of Dharma and Artha, it needs a spiritual solution.
- Dharma – righteousness.
- Artha – wealth – not business.
- Decision – whether I will get more by fighting or not fighting.
- Not in Ambit of Dharma, solution not in Dharma.
- I am a soldier, therefore do duty, if you say, my sorrow is not going to go away.
- Loss of Bheeshma and Drona, all will feel.
- Arjuna not totally ignorant.
- **Problem is doubt :**
 - Fight / Not.
 - Lock room / not, kept key – there..

- Started with ignorance, Katharam Garima... Chapter 2 – Verse 6.

न चैतद्विद्मः कतरन्नो गरीयः
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम्
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६ ॥

na caitadvidmaḥ kataranno garīyah
yadvā jayema yadi vā no jayeyuḥ |
yāneva hatvā na jijīviṣāmate'vasthitāḥ
pramukhe dhārtarāṣṭrāḥ ||2.6||

I can scarcely say which will be better; that we should conquer them or that they should conquer us. Even the sons of Dhrtarastra, after slaying whom, we do not wish to live, stand facing us. [Chapter 2 – Verse 6]

- Solution not matter of right / wrong, or money matter.

f) Shishyaste Aham Shadi Mam Tvam Prapannam :

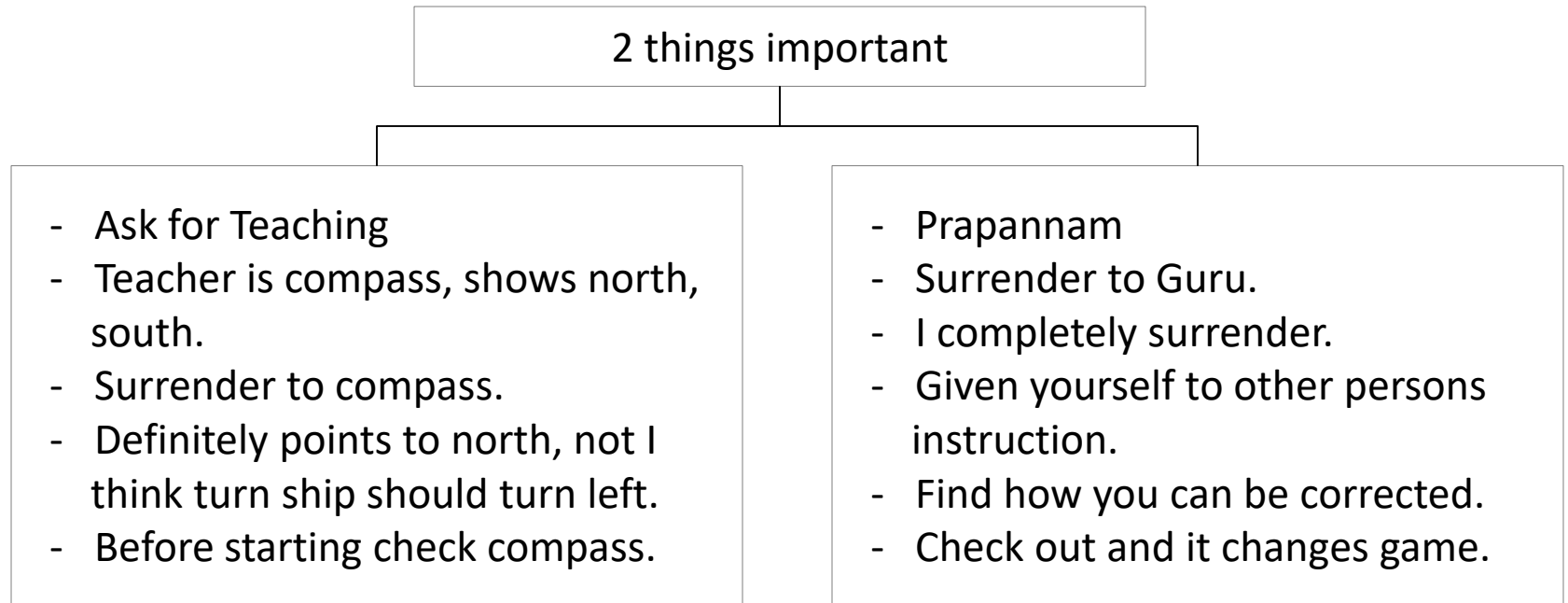
- Therefore, I become your Sishya.
- I know you are Bhagavan and you are my friend... will have new relationship now... you are my guru.
- Others have to tell – I am Sishya.
- To surrender is my job.
- To accept is Gurus Job.

Shadi Mam :

- Teach me.

Tvam Prapannam :

- I surrender to you.
- Sraddha shown.
- Willing to accept what Guru says.



Arjuna :

- I have found right compass and I surrender to you.
- Once you have checked, doubt not, it is serious matter.
- Every Sishyas checking Guru, every Guru checks Sishya.
- Teacher checks continuously whether Sishya is pushed beyond or not.

- Did you understand, tell me what you understood.. is job of teacher.
- I have found Gurudev, Guruji... same Parampara.
 - I. Sorrow creates delusion.
 - II. Knowledge of delusion creates emergency.
 - III. Delusion gives reason to see teacher.
 - IV. Basic delusion : who am I, delusion of self.
- Can I live according to teaching depends on Sadhana Chatustaya Sampatti.
- Keep cultivating Sadhana Chatustaya Sampatti more + more.
- We have delusion, sorrow, therefore we reach guru.
- Will I abide by knowledge, depends on my Sadhana Chatustaya Sampatti.
- **Surrender, learn, transform.**

Lecture 12

Revision – Chapter 2 – Verse 7 : Very important

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

- Arjuna told Bhagavan his problem.

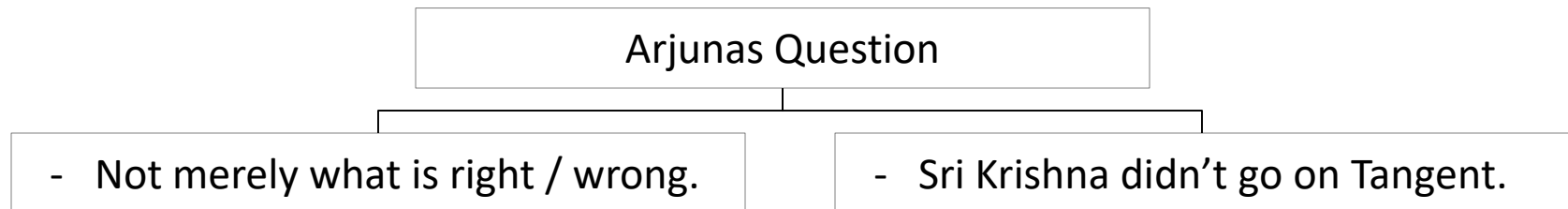
i) Karpanya Dosha Upahata Svabava :

- My nature destroyed, obliterated, defect of feeling very low, Dainya, very sad, miserable, Shokha, wretchedness has come.

ii) I am deluded of what should I do, yat Sreya Syam Nishichitam.

- What is permanently good, not now good, later not good.
- Nisreyas, truly good, there are certain things truly good, not all relatively good / bad.

Relatively Good	Absolutely Good / Perfect
<ul style="list-style-type: none"> - Not good for others. - Sugar for child good, not for diabetes patient. - May be good now, not during war. 	<ul style="list-style-type: none"> - Always health good for both 5 years old + 75 years old. - Following which I will obtain true fulfilment.



- What is that which brings true fulfillment.
- Atma Vidya, Brahma Vidya.
- Brahmavith Apnoti Param, knower of self, Brahman, he alone attains supreme fulfillment.

III) Shishyastheham Shadi Mam Prapannam :

- For that, one has to become Sishya and surrender.
- When Arjuna chose Bhagawan, he would not have thought Bhagawan will become his Guru.
- Bhagavan or Narayana Sena?
- Duryodhana – King, Sat near the head had only 2nd choice from Krishna.
- Arjuna Sat near leg, Krishna saw Arjuna first.
- Arjuna had right to choose first.
- Now chooses Sri Krishna as his Guru.

Verse 8 :

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ २-८ ॥

na hi prapaśyāmi mamāpanudyād
yacchokam ucchoṣaṇam indriyānām |
avāpya bhūmāvasapatnam ṛddham
rājyaṁ surāṇām api cādhipatyam ||2-8||

I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperous and unrivalled dominion on earth, or even lordship over the gods.
[Chapter 2 – Verse 8]

Arjuna tells :

- Don't tell me find a solution, I can't find.

a) Yatu Mama Shokam Apanyudad :

- Tell me that which can put an end to my sorrow.
- Karpanya = Shokha.
- Sorrow part and parcel of life.

b) Utchoshanam Indriyanam :

- Shokhah, sorrow, totally boils me, heats me, blasts me, torments me.
- Can't tolerate like fire which burns.
- Not eyes, ears...

- My faculty, personality tortured and can't find solution.

c) Avapya Bhumav :

- Even if I get entire earth.

d) Asa Patnam Riddham Raajyam :

- Even if I get entire kingdom, free of enemies, no one can take anymore from me.
- Riddham, very prosperous, free of problems (not like bad properties).
- My sorrow will not go away.
- Different kind of sorrow, not a Vacuum which I can fill with Joy of the world.
- It started liked small sorrow but now its grown like fire.
- By dying as warrior, you will go to Svarga.

e) Suranaam Api Chaadipatyam :

- If I get kingship of earth, heaven will not solve my problem, please help me out.
- I have surrendered to you, trust you, want you alone to help me, don't want you to tell me find a solution for myself, not something in my hands, no other go but you, complete surrender.
- Arjuna exhibits such a surrender.
- I trust you, you protect me, I can't find any solution, only you have to give me the solution.
- Sanjaya connects story.

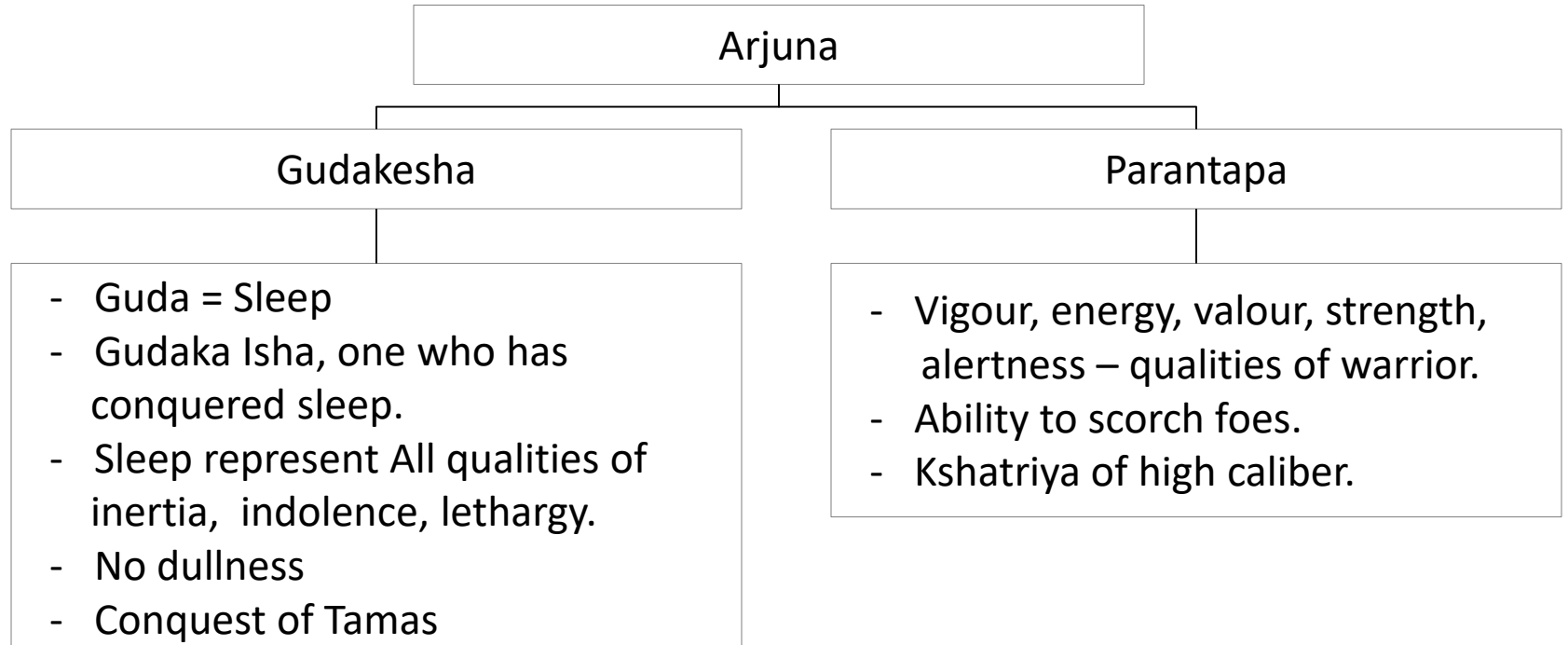
Verse 9 :

सञ्जय उवाच ।
एवमुक्त्वा हृषीकेशं
गुडाकेशः परन्तप ।
न योत्स्य इति गोविन्दम्
उक्त्वा तूष्णीं बभूव ह ॥ २-९ ॥

sañjaya uvāca |
evamuktvā hr̥ṣīkeśam
guḍākeśaḥ parantapaḥ |
na yotsya iti govindam
uktvā tūaṣṇīm babhūva ha ||2-9||

Sanjaya said : Having spoken thus to Hrsikesa, Gudakesa, the destroyer of foes, said to Govinda : “I will not fight” and became silent. [Chapter 2 – Verse 9]

a) Sanjaya gives 2 names for Arjuna.



b) Hrishikesha = Krishna

- Hrishi = Senses and mind.
- Hrishika Isha = One who is master of sense + minds.
- One who is controller of senses, consciousness, propels minds + senses.

Keno Upanishad :

केनेषितं पतति प्रेषितं मनः
केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति
चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

*Keneṣitaṁ patati preṣitaṁ manaḥ
kena prāṇaḥ prathamah praiti yuktaḥ
keneṣitāṁ vācamimāṁ vadanti
cakṣuḥ śrotraṁ ka u Devo yunakti*

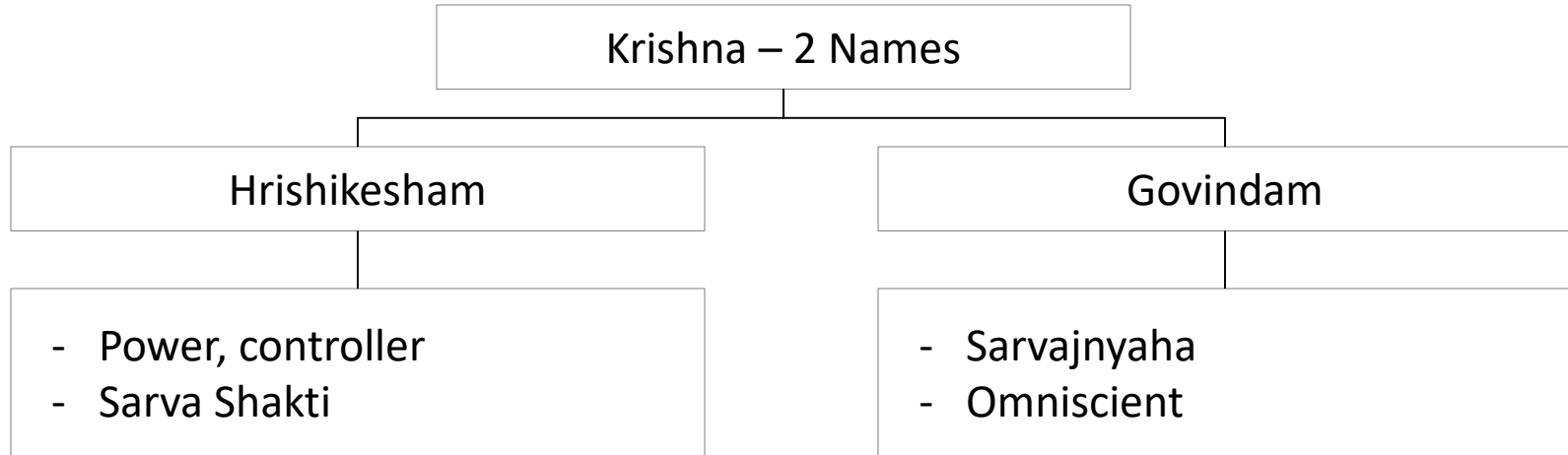
Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [I – 1]

c) Na Yotsya :

- I will not fight unless you tell me, says Arjuna.
- Teach me and then we will decide what we should do.
- I am incapable of fighting, give me strength.
- Karpanya Dosha Upahata Svabava.

d) Iti Govindam Uktva... Tushnim Babuva...

- Arjuna became still for Lord to Speak.
- Have said everything.



- Bhagawan who reveals Veda – it is Bhagavat Svarupa.
- Veda = all knowledge.

Arjuna says :

- You are Sarvagya, Sarva Shakti (Sanjaya tells Drithirashtra).
- Very soon Arjuna will come to his real nature.

Verse 10 :

तमुवाच हृषीकेशः
प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये
विषीदन्तमिदं वचः ॥ २-१० ॥

tamuvāca hr̥ṣīkeśaḥ
prahasanniva bhārata |
senayorubhayormadhye
viṣīdantam idaṁ vacah || 2-10 ||

To him, who was despondent in the midst of the two armies, Hrsikesa as if smiling, O Bharata, spoke these words. [Chapter 2 – Verse 10]

a) Tamu Vacha :

- To one.

Shadi Mam :

- Instruct me, teach me.

Na Yotsa :

- Teach first, will do duty later.

b) Senayorubhayo Madhye :

- Arjuna in midst of 2 Armies, not in Himalayas.
- Conches blown, battle beginning.

c) Vishidantam :

- Crying, sorrowful in battle field, in comprehensible Arjuna.

d) Hrishekesha :

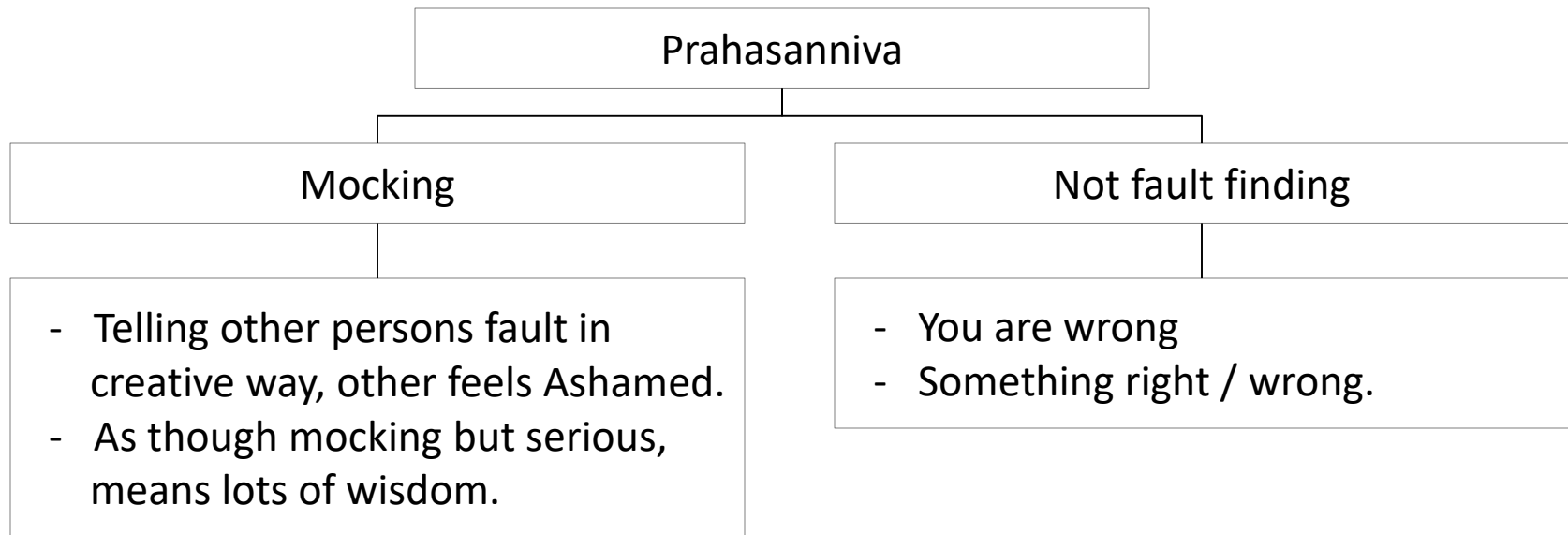
- Bhagavan.

e) Prahasan Eva Bharata, Idam Uvacha :

- Bharata = Dritharashtra, same Dynasty.
- To such Arjuna what did Bhagavan Say.

Eva :

- As though.



- Person will not be Ashamed after listening, will get supreme wisdom.
- Point to give highest wisdom – to student, one who has surrendered.
- Purpose of teaching – to lift student, where teacher is established.
- Prahasanniva – seems like Mockery but is highest wisdom.

Verse 11 :

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca |
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase |
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ || 2-11 ||

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.
[Chapter 2 – Verse 11]

- Teaching of Gita starts.
- Absolute delight, to be established is a wonder.
- Let us all become Arjunas with Shokha, Moha.
- May we all say in the end :

अर्जुन उवाच ।
नष्टो मोहः स्मृतिर्लब्धा
त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः
करिष्ये वचनं तव ॥ १८-७३ ॥

arjuna uvāca
naṣṭō mōhaḥ smṛtirlabdhā
tvatprasādānmayā'cyuta |
sthitō'smi gatasandēhaḥ
kariṣyē vacanaṁ tava || 18 - 73 ||

Arjuna Said : Destroyed is my delusion, as I have now gained my memory (Knowledge) through your grace, O Achyuta. I am firm; my doubts are gone. I will do according to your word (bidding). [Chapter 18 - Verse 73]

- I am Arjuna, you please teach me.

a) Ashochyam Anva Shochastvam Tvam :

- You, very intelligent, capable.

b) Panditaha :

- Knowledgeable.
- Those about whom you ought not to grieve, Bheeshma, Drona, Any person, that Army, this army, or yourself.
- About all, you are Anva Shochaha – non stop grieving.
- How foolish grief is! Vedanta will show this.

c) Pragya Vadamshcha Bhashase :

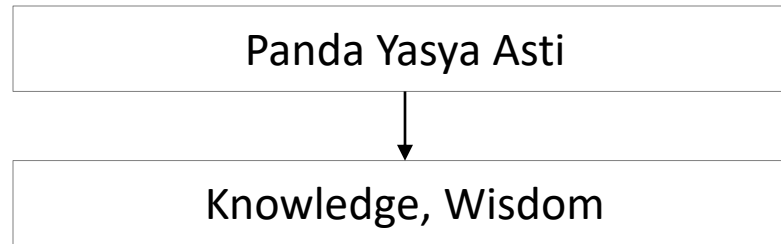
- Mockery, you talk, giving lecture, offering words, arguments, Upadesa of Dharma, appear to have cogent thought.
- Pragya = Knowledge.

d) Gatha Sun Agatha Sunscha :

- Asu = Prana.
- Gathasun – Prana Dead
- Agatham Su – Alive.

e) Panditaha Na Anushochanti :

- Wise do not grieve for living or dead.



- Atma Jnanam – Those endowed with self knowledge do not grieve.
- **Grief :**
 - Usually for who one who has died.
 - While living grief.
- Grief is not there for wise.
- You have grief and yet speak words of Wisdom.
- Not mockery, but highest wisdom.

• **Grieve not, don't be sad at any time.**

- Gita = Ashoka Upanishad!

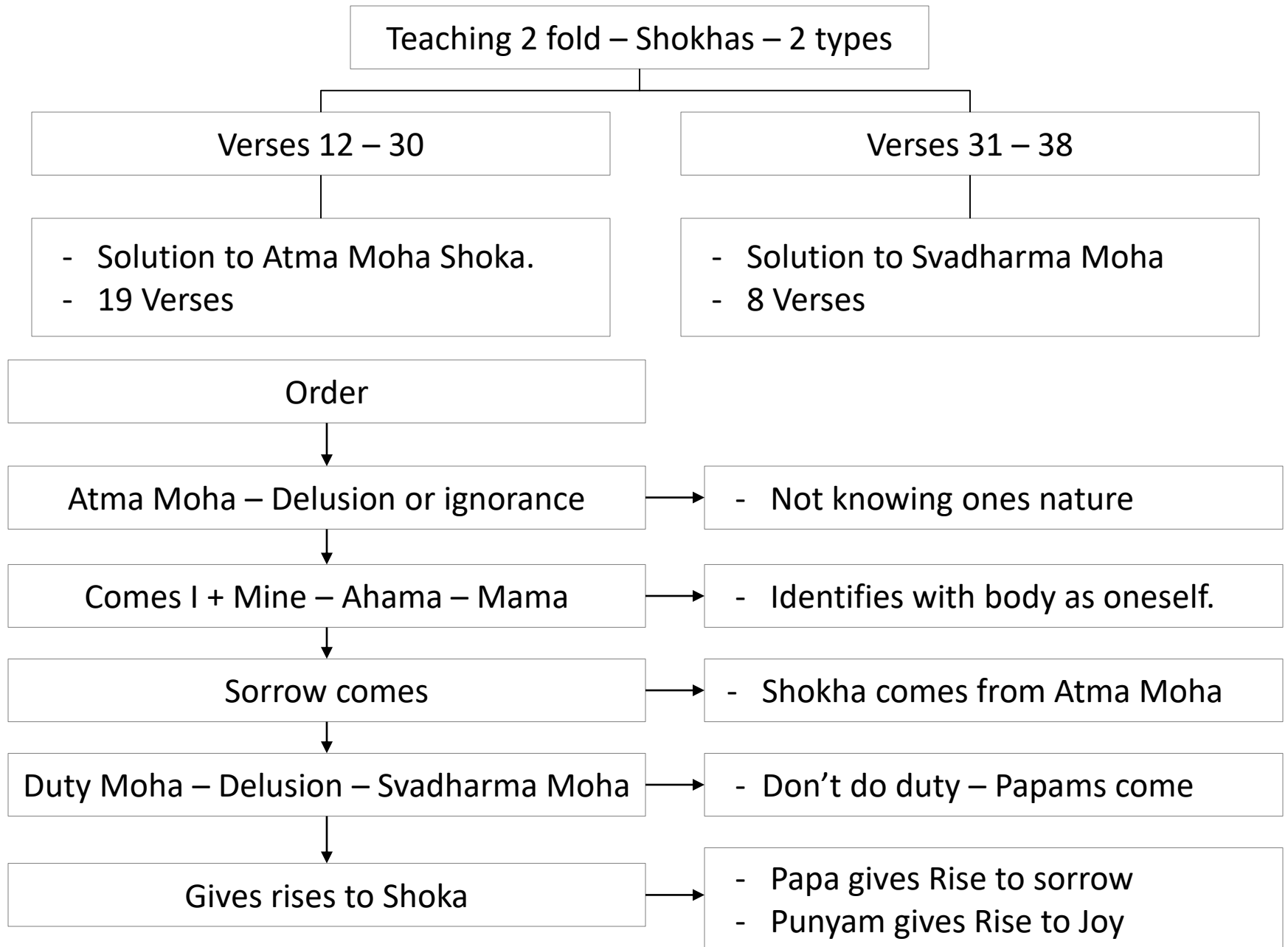
Sorrowless Upanishad!

Don't be sad at all!

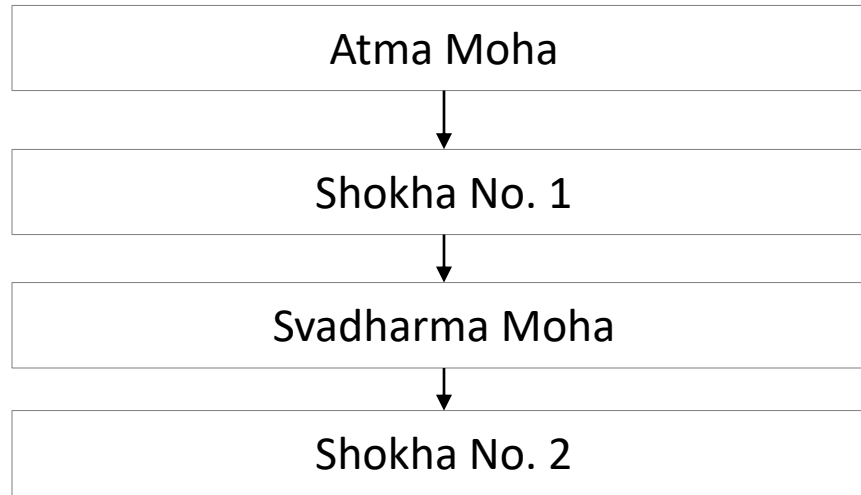
• **Wise, never ever become sad.**

- You grieve, foolish, give lecture of right, wrong.
- Arrests Arjuna's mind by creative presentation.
- Didn't say, lets begin class.. Ohm...
- You know truly wise neither grieve for dead or alive.
- Grief is abhor to wisdom.

Verse 12 – 38 :



- Bhagawan deals directly with Moha not Shokha because from Moha only Shokha comes.



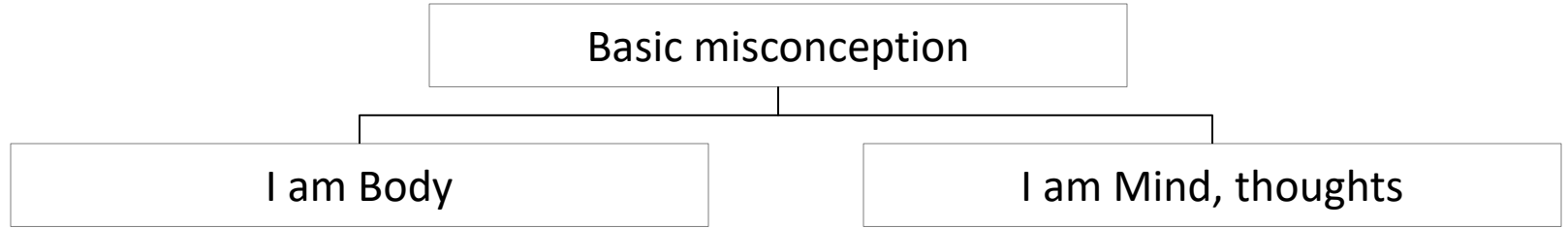
- Bhagavan deals with Moha, Shokah goes automatically.
- Studying in depth and clarity.
- Master Gita, master life.

Verse 12 :

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]



- Are you the body? Are we all bodies.

a) Na Tve Eva Jatu Nasam :

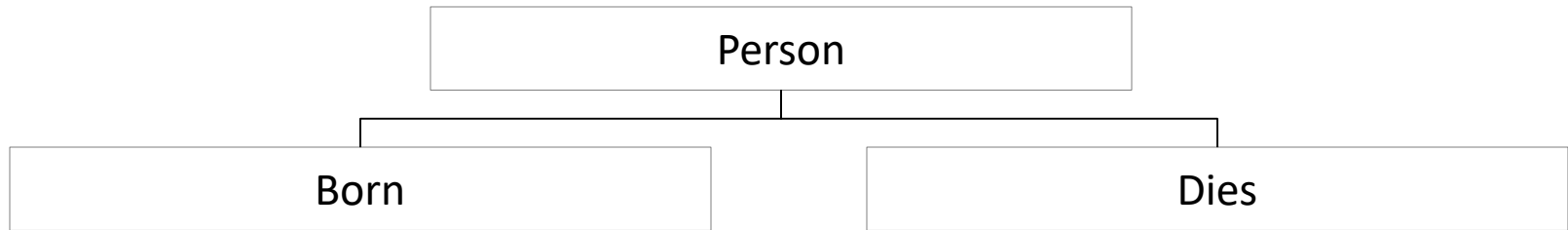
- Never indeed was I not there.
- Double negative add greater power.
- Never you were not, not there.

b) Na Tvam Eva Janadipaha :

- Never warriors and kings were not, not there.

c) Na Chaiva Bavishyamaha, Save Vaya Matah Param :

- All of us, you, me, all kings, Aham, Tvam, Sarve Vayam.
- Atah Param – After Bodies fall.
- Na Cha eva Bavishyamaha – Its not that we will not be there.
- **Body has nothing to do with ones existence.**
- Body has birth, death, but we, all of us, the self has no birth, death.
- Before birth I was there, after death I will be there.
- **Concept of I with body is an error.**
- What makes you think self doesn't have death?



- Birth is for body – Body is born not self.

Example :

- a) Wall built temporarily in space.
 - Now New space here. Is it new space?
 - 200 Chairs... 100 coming!
 - Why 200 chairs? Not 2 spaces now.
- b) Glass – Empty.
 - Space is one has, no birth – death.

- In space things come, we think something new, fresh, has come.

- When thing is broken, space is not gone.
- Space is, there is, how it was, ever is!
- In space, things come.

- Is room in space or space in room.
- Ghata Kasha, Mata Kasha – Room space



Pot Space

- Fact / Truth : Pot is in space, space never circumscribed, limited by the wall or pot.
- Self is like space, space circumscribed by pot – pot space, tumbler space, room space, Indian space.
- **Ask space :**
 - Are you pot or room space.
 - You are pot / room as Body and Atma as space.
- One existence, consciousness, infinite Atman, Brahman.
- Free – Pot Space, Room Space... give names.
- After Sravanam, ... Consciousness one, Ekam, only one self, one space.
- Birth and death not for self but for body.
- **Wise never think self is dead.**
- Never think Bheeshma / Drona are dead, I am dead, you are dead, not I am born.
- I am not body nor you the body.

Verse 13 :

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]

- Death is one more modification for body.

a) Dehinaha :

- Body apparently seems to be having a body.
- Deha Asya Asti.
- There is only one consciousness.
- For consciousness there is a body.

Deha	Dehinaha
<ul style="list-style-type: none">- Pot- Kaumaram – Childhood boyhood.- Yauvanam – Youth- Jara – Old age	<ul style="list-style-type: none">- For Dehi- For Consciousness along with body.- Other than Deha = Dehin, Consciousness.

b) Tatha :

- In the same way, death for body.
- Child not youth, old age not youthhood.
- Mutually exclusive.
- I am youth and old age.
- Old says he is young at heart, but can't by heart.
- For body, modifications are there, so also is death.

c) Dhiraha Na Muhyati :

- Death only one more modification for body, wise does not get deluded.
- Why?
- **I am not the body – why should I think I am youth, old.**
- Why think I am dying.
- One who possesses Dhi – Wisdom, such a person will never get deluded.

Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्नया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,

Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- Consciousness, self is only one.
 - I + you are not different, all one, no Bheeshma, Drona.
 - Body different, here and there.
 - Self only one.
 - All right, there is no one there other than you.
- **Eyes see body, inside, life pulsates, that which causes life to Pulsate is one.**
- Eko Devo.... Hidden, Sarva Vyapi, one Butantaratma.
 - Husband – Wife – Self one, not different.
 - In this way, be sure of the self.
 - Highest goal... Yat Sreyas Bruhi.
 - Clarity comes when sorrow is dispelled, if mine goes away, when I am not body, where is grandfather, for whom is brother... Sister.
 - I + Mine goes when I am not the body.
 - When I + mind goes, no sorrow, mind clear, duty clear, no delusion.
 - Duty will be performed well.

- **Knowledge of self is Panacea to all sorrows.**
 - Bhagawan saves because Arjuna is taught.
 - Verse 12 + 13 – Body
 - Verse 14 – Mind
- } 18 Chapters are there not Truptosmi
after 13th verse.. But Nashto Moham.. On 18th Chapter

अर्जुन उवाच ।
नष्टो मोहः स्मृतिर्लब्धा
त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः
करिष्ये वचनं तव ॥ १८-७३ ॥

arjuna uvāca
naṣṭō mōhaḥ smṛtirlabdhā
tvatprasādānmayā'cyuta ।
sthitō'smi gatasandēhaḥ
kariṣyē vacanaṃ tava || 18 - 73 ||

Arjuna Said : Destroyed is my delusion, as I have now gained my memory (Knowledge) through your grace, O Achyuta. I am firm; my doubts are gone. I will do according to your word (bidding). [Chapter 18 - Verse 73]

Lecture 13

Revision :

- Krishna as requested by Arjuna... teaches Atma Vidya.
- By tenor of request... wants solution not from Dharma or Artha.... Point of view.
- Even if I get Hiranyagarbha Padavi of Puranas... become Brahmaji – creator.

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ २-८ ॥

na hi prapaśyāmi mamāpanudyād
yacchokam ucchoṣaṇam indriyānām |
avāpya bhūmāvasapatnam ṛddham
rājyaṁ surāṇām api cādhipatyam ||2-8||

I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperous and unrivalled dominion on earth, or even lordship over the gods.
[Chapter 2 – Verse 8]

- From Artha point... no solution he wants.

Dharma Standpoint :

- Should we conquer or they conquer us.

न चैतद्विद्मः कतरन्नो गरीयः
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम्
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६ ॥

na caitadvidmaḥ kataranno garīyah
yadvā jayema yadi vā no jayeyuḥ |
yāneva hatvā na jijīviṣāmate'vasthitāḥ
pramukhe dhārtarāṣṭrāḥ ||2.6||

I can scarcely say which will be better; that we should conquer them or that they should conquer us. Even the sons of Dhrtarastra, after slaying whom, we do not wish to live, stand facing us. [Chapter 2 – Verse 6]

- Arjunas problem deep, wants higher vision, greater knowledge, Shokham to be destroyed.

Chandogya Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे
भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः
शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति
तं होवाच यद्वै किञ्चैतदध्यगीष्ठा नामैवैतत् ॥ ७.१.३॥

so'ha bhagavo mantravidevasmi natmavicchrutam hyeva me
bhagavaddrsebhystarati sokamatmaviditi so'ham bhagavah
socami tam ma bhagavanchokasya param tarayatviti
tam hovaca yadvai kincaitadadhyagistha namaivaitat || 7.1.3 ||

Ture, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow. Sanatkumara then said to Narada, “Everything you have learnt so far is just words”. [7 – 3 – 1]

- Sorrow we have, Vacuum we have, can't be filled with Joy, there is greater Lacuna in life, can't be filled with what we know presently.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam || 2.7 ||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

- Sishya wants to know what he doesn't know.
- **Who is a disciple?**
- **One who submits to discipline is a disciple.**
- Arjuna willing for discipline, surrenders, Prapannam.
- Gain knowledge and follow what teacher says, to come to direct realisation.
- Discipleship is disciplineship.
- What is determined goodness fullness, Nishsreyas for me which is eternal, Nitaram Sreyas, Atyantikam Sreyas, will not create Shokha again, once Shokha goes, another comes.
- Want permanent, complete solution, only possible by self knowledge.
- Bhagavan knew what Arjuna is seeking.
- Gives Atma Jnanam.
- Our notion of self, body and mind.

Verse 12 :

- You have mistaken notion of Drona and Bheeshma, yourself and me as body.
- Idea of self is limited to body now.
- They will not be there, someone is not there before, mistake of self not known.

- You, me, kings, no time we were not, no time we will not be.
- We are not body, body has birth and death.

Verse 13 :

- **Birth and death, is only one more change at level of body not self.**
- Boyhood, youthhood, old age, birth, death is a modification in the body.
- **Really speaking there is no you and me, there is only one self.**
- **Self appearing as you, me, he, she it.**
- Verse 12 + 13, one is not body – Sthula Shariram.
- Verse 14 + 15, we are not mind – Sukshma Shariram, not subtle body which we can't see with senses.
- Verse 16 – general verse for body + mind.
- I am the body – ok.
- I am the mind, more horrible.
- We are all what our mindsre.
- Our mind depends on our attitude.
- Our attitude depends on our altitude

Verse 14 :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparsāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata. [Chapter 2 – Verse 14]

- We are not the mind.

a) Matra Sparshaa :

- Matra = Indriya.
- Beeyante – comprehend – know – see, hear, touch, smell, taste.
- Sparsha – contacts.
- Senses contact world of objects.
- Support of mind required for senses to function.
- When senses have contact with objects, they generates,

b) Sheeta Ushna :

Sheeta	Ushna
Cold	Heat

- With skin can experience heat and cold.

c) With inputs, we have Sukham and Dukham, Joy and Sorrow.

- All our life we are only interested in these contacts giving Joy and sorrow.

Example I :

- Cold in summer gives Sukham.
- Cold in winter gives Dukham.

Example II :

- At 10 AM if you call Swami ok.
- At 2.30 AM – will get a scold, not love to hear your voice.
- Joy and sorrow depends on many factors, time, place, situations...

- **Joy and sorrow are thoughts in the mind, not permanent.**
- **Joy and sorrow belongs to Agama Apahinaha.**
- **Mind always with thoughts which come and go, never permanent.**

- Mind not of same nature always.

- **Thoughts transmute itself to Joy and sorrow.**

- All experiences belong to mind, Agama Pahinaha.
- Mind keeps on changing, not of one nature, not stationary.

• **Mind is continuous flow of thoughts.**

d) Tam Titikshasva :

- Sukham and Dukham, momentary conditions of the mind, you tolerate, forbear, by knowledge know them, not to be you.
- Vivekena Upekshasva.

• **By under clarity of real nature, you forebear, get rid of them, don't identify with them and suffer.**

- Detach from Joy and sorrow, only belongs to mind, only thoughts, I am pure consciousness, I am not them, these are only mental modifications.

Birth + Death	Joy + Sorrow
Physical modification	Mental Modification

- Rise above them, Titikshasva.

e) Bharatha :

- Oh Arjuna, who revels in knowledge.
- Bha = light.
- You seek this knowledge of Atma, in this circumstance of sorrow + delusion.
- Arjuna – Pandavas – Kauravas, Dritharashtra – come from Bharatha Vamsha.
- Kaunteya = Karna / Yudhishtra / Bhima.

Verse 15 :

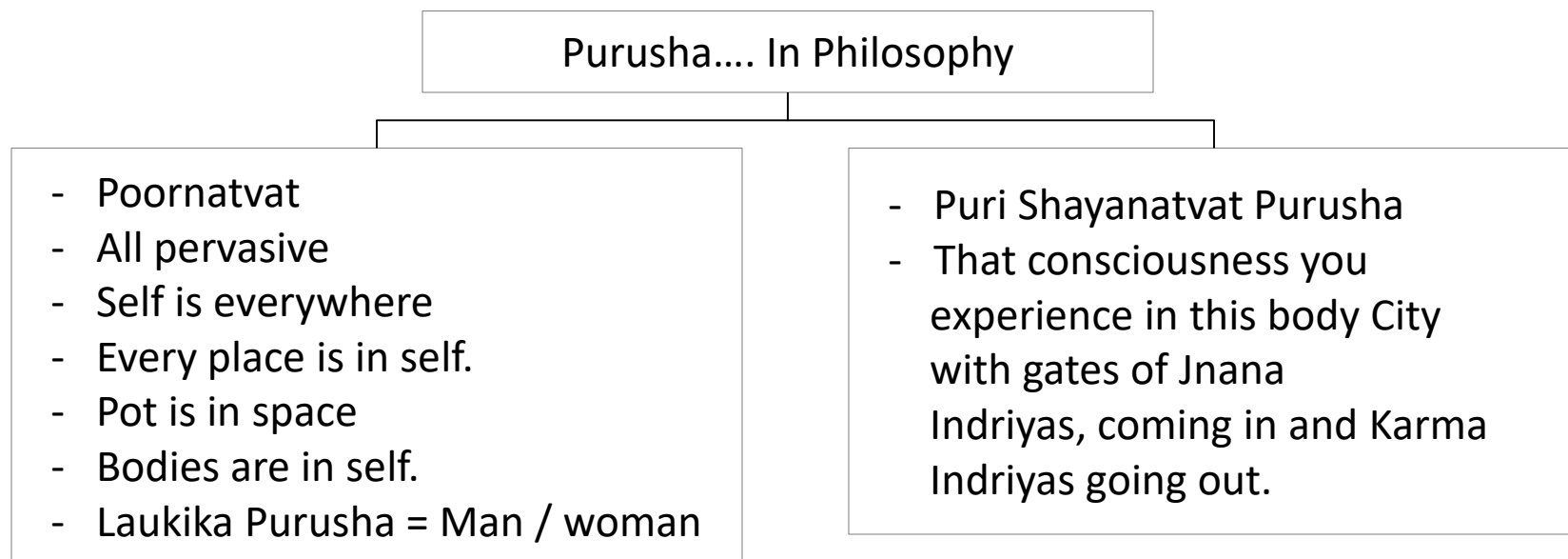
यं हि न व्यथयन्त्येते
पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं
सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

yaṁ hi na vyathayantyētē
puruṣaṁ puruṣarṣabha |
samaduḥkhasukhaṁ dhīraṁ
sō'mṛtatvāya kalpatē || 2-15 ||

That firm man whom surely these afflict not, O Chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self. [Chapter 2 – Verse 15]

a) Yam Purusham :

- That consciousness is called Purusha.



- I am here if I take myself to be the body.

- I am speaker, w.r.t. action done by body.

- **I am the one self, Purusha.**

- Body metaphorically described as city / where impulses come in and things go out.

b) Sama Sukha Dukha :

- Consciousness is beyond Joy and sorrow.
- Sukha and Dukha belongs to only mind not to consciousness.
- Purusha unaffected by Sukham and Dukham.

c) Dhiram :

- Consciousness propels the mind to act.
- Dhiyam irayati Dhiram.

c) Soma Amrutvaya Kalpate :

- One who is not affected by Joy and sorrow attains Moksha.
- Saha Mrutatvaya Kalpate.
- Sukham + Dukham belongs to mind.
- I am untouched by Sukham and Dukham.
- One who knows that he the consciousness is not affected by Sukham and Dukham attains Moksha.
- Such a person is worthy of Moksha.
- I am not body, mind.

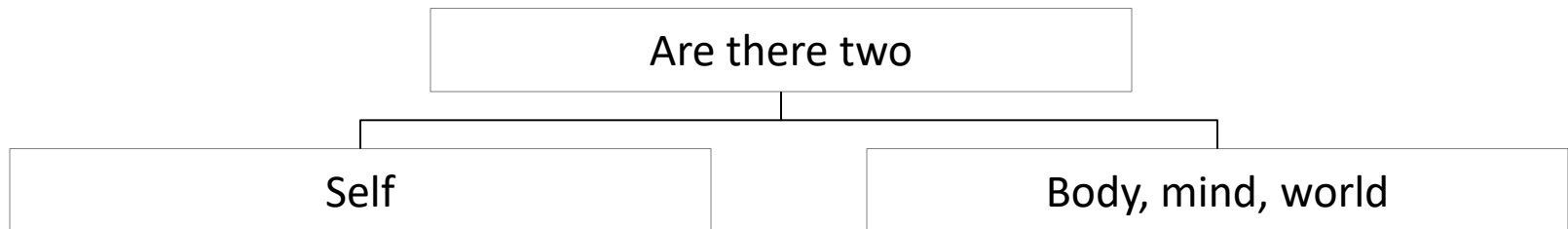
- Self is other than body and mind.
- Does it mean there are 2 things?
- Atma and Anatma?
- Body + Mind belongs to the world.
- Body + mind, inert like chair.

- **One part of world I take it as myself.**

- Body + Mind is going to go back to the world only.
- From dust to dust and back to dust.
- **Example :**

Don't eat Brinjal, Potata, will become thinner and thinner.

- Eat Potato, become bigger...



Verse 16 : Very powerful verse

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ ।
ubhayōrapī dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence). [Chapter 2 – Verse 16]

a) Asataha, Sataha :

Sat	Asat
<ul style="list-style-type: none">- That which exists always everywhere.- Absolutely, truly exists, regardless of space, time, objects.- Desha, Kala, Vastu Aparichinnaha.- Not conditioned, not limited by space, time, object.	<ul style="list-style-type: none">- Book exists here not there.- 200 years later book gone.- Book not there before 200 years.- Book not in plate.- Book does not qualify to be called as existence in absolute sense.- Book not here... spatial limitation.- Book not there 5 years ago – Kala Parichinna.- Book not plate – Vastu Parichinna

- This body – not there.. Desha Parichinna.
- This body – not there – 100 years ago – Kala Parichinna.
- This body – Not book – Vastu Parichinna.
- Body does not have absolute existence.
- Mind does not have absolute existence.
- This thought not your thought, not that which was in morning, about something else.
- Anything in the world has Desha, Kala, Vastu Parichinna.

- **Book, plate existing, here also existence, there also existent.**
- **Existence is absolutely existent.**

- Body, mind, and world of objects is Desha Kala Vastu Parichinna (Limited).
- Existence, Sat, is Desha, Kala, Vastu Aparichinna (Not limited).
- What is not limited by time, space, objects is existence.

a) Na Abavaha Vidyate Sataha :

- **Existence which is not limited by time, space, objects can never become non existent.**
- Bava – presence.
- Abava – No Presence.
- Existence can have no absence.
- That which is not limited by time, space objects has no absence.
- That which is limited by time, space, objects has absence, Na Bavaha not present.

Example :

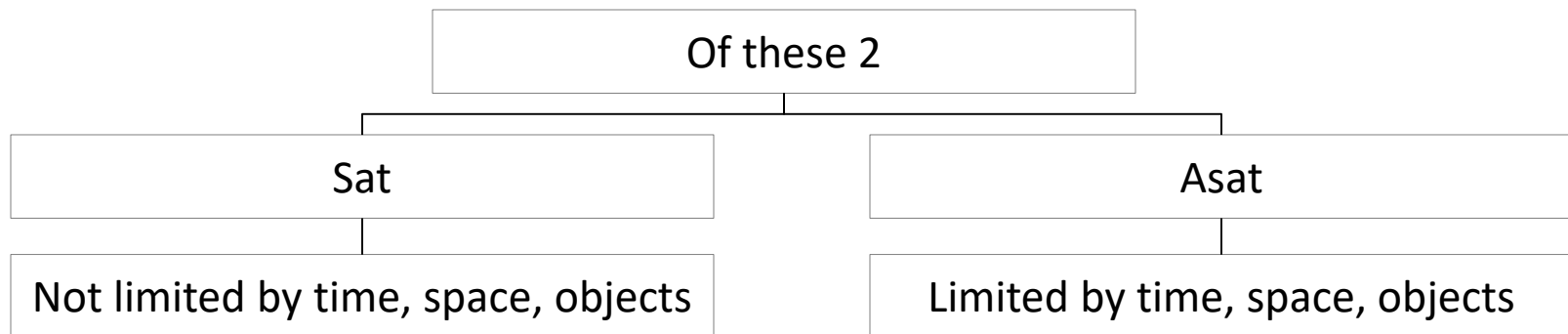
- Gold ornament.
 - Ornament is appearance, gold is truth.
 - Nobody can take ornament, necklace separately from gold.
 - Can't remove water and show wave.
- **What you can't show as independently being there is only apparent, Nama, Rupa, Mithya.**
- Apparent, Mithya not really there.
- **Existence alone is there, undeniably there, always has presence, Satyam.**
- Body, mind have no independent presence, they are Mithya, absent.
 - As much absent as necklace is absent, as wave is absent.
 - Absent does not mean, I don't see necklace.
- **I see them, but in my knowledge I must know they are not real.**
 - **There is something called Knowledge which is different than sense perception.**
 - **See mirage, know its false.**
 - **See flat earth, know it is spherical.**
 - **See sun going round, now it is stationary.**
 - **Knowledge is more powerful than mere sensory experience.**
- Eye of physics... its all electron, proton, neutron and in between it is all empty space.

- See plate but eye of physics tells me its empty space.
- Similarly, I may see body, mind, but my knowledge of Vedanta, eye of Vedanta tells me its truly not there.

• **I see but I know = Jnana Chakshu, eye of knowledge, that cancels power of perception.**

- I see body, mind, see Kathakali from here but I know.
- I see sky is blue, know sky has no colour, dispersion of light.
- See solid body, eye of biology sees all cells under microscope.

b) Vayopi Na Antaha Drishtaha :



- In these 2, I can say existence is different than body and mind.
- Truly, I know, their real nature, Antaha.

c) Tatva Darshibihi :

- Those who have grasped essence of reality, they know Sat and Asat.
- Self alone is Sat.
- Body, mind, universe is Asat, limited by time, space, objects even though it is perceived but truly absent.
- Body, mind, world are Mithya.

- They are Asat, limited by time, space object.
- Krishna says they are Mithya, apparent, truly not there.
- Wave, necklace truly not there, what is there?
- Existence alone is, greatest wisdom.
- Blasting knowledge, you asked for it.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

- That existence is consciousness which you experience in the world.
- Its not existence and consciousness is separate.

Existence	Consciousness
Not outside inert	Not inside sentient

- Existence is truly consciousness.

Verse 17 :

अविनाशि तु तद्विद्धि
येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य
न कश्चित्कर्तुमर्हति ॥ २-१७ ॥

avināśi tu tad viddhi
yēna sarvam idaṃ tatam |
vināśam avyayasyāsyā
na kaścīt kartum arhati || 2-17 ||

Know That to be indestructible by which all this is pervaded. None can cause the destruction of That – the Imperishable. [Chapter 2 – Verse 17]

a) Yena Sarva Idam Thatham :

- That which pervades everything, that existence which is not limited by time, space, objects.

b) Avinashi :

- That existence is indestructible.
- Where it is mentioned.

Brihadaranayaka Upanishad : Meitreyi Brahmana

सा होवाच मैत्रेयी, अत्रैव मा भगवान्मोहान्तमापीपिपन्,
न वा अहमिमं विजानामीति; स होवाच,
न वा अरेऽहं मोहं ब्रवीमि, अविनाशी वा
अरेऽयमात्मानुच्छिदधर्मा ॥ १४ ॥

sā hovāca maitreyī, atraiva mā bhagavānmohāntamāpīpipan,
na vā ahamimaṃ vijānāmīti; sa hovāca,
na vā are'haṃ moham bravīmi, avināśī vā
are'yamātmānucchittidharmā || 14 ||

Maitreyī said, ‘Just here you have led me into the midst of confusion, sir, I do not at all comprehend this.’ He said, ‘Certainly I am not saying anything confusing. This self is indeed immutable and indestructible, my dear.’ [IV – V – 14]

- Self you experience, consciousness is that indestructible existence.
- Yajnavalkya to Meitreyi..
- Existence everywhere you experience is not inert, it is pure consciousness.
- It is self, nobody can destroy.

c) Avinashi Avyayasya Vinasham Na Kashchit Kartum Arhati :

- **Yourself is existence, consciousness nobody can destroy.**
- Kaschit – however efficient person can be.
- **Nobody can put an end to consciousness which is Sat because it is not limited by time, space, objects.**
- That being the case, now you see body, mind truly not there, and another truly there.

Body – Mind	Existence – Consciousness
<ul style="list-style-type: none">- Truly not there- Asat, Mithya	<ul style="list-style-type: none">- Truly is there- Sat

Verse 18 :

अन्तवन्त इमे देहाः
नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य
तस्माद्युध्यस्व भारत ॥ २-१८ ॥

antavanta imē dēhāḥ
nityasyōktāḥ śarīriṇaḥ ।
anāśinō'pramēyasya
tasmād yudhyasva bhārata || 2-18 ||

It is said that these bodies of the embodied self have an end. The self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata. [Chapter 2 – Verse 18]

- 2 things I have shown you Arjuna.

a) Deha :

Deha	Beyond Deha
<ul style="list-style-type: none">- Sharira – Sthula + Sukshma- Physical body + mind subtle body.	<ul style="list-style-type: none">- Sharirin- Dehi

b) Antha Vantaha :

- His / her / Brahmas Body, Mind.
- All bodies and mind, are naturally perishable.

c) Anashina :

- That which is beyond body and mind is imperishable, indestructible.

- Body + Mind can perceive.
- Beyond body + mind can experience.
- Experience of self not through body, sense, mind.
- By light of Consciousness itself you experience it.

Example :

- Don't see sun with torch light, but by its own light.
- How do you know it is existing, it is consciousness?
- We all know we are existing and conscious.
- Not seen through eyes, mind.
- I am aware by my own light.
- It is Aprameya, not known by Senses + Mind.
- That being the case,

d) Tasmāt Arjuna, Yudhasva Bharata :

- Where is the connection?
- Self is permanent, body is impermanent.
- By this your delusion went away?
- When delusion goes, I – my goes, sorrow goes, Moha about action goes.
- Has it gone, get up, fight.
- Bhagawan, its too fast, try little bit more.

Verse 19 :

य एनं वेत्ति हन्तारं
यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ
yaścainaṃ manyatē hatam |
ubhau tau na vijānītaḥ
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain. [Chapter 2 – Verse 19]

- Also in Katho Upanishad – 1st Chapter.

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;
Ubhau tau na vijanito, nayam hanti na hanyate || 19 ||

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

- This is our real nature, not body, mind but pure existence, consciousness, indestructible.

a) Ya Yenam :

- But yet one who thinks of himself, oneself.

b) Hantaram :

- For Arjuna I am Killer,
- For Swami – Speaker.
- For student – listener.
- Which one is killer – all pervasive existence, without hand, mind, body...?
- Himself not herself – is body not in the self.
- One who thinks himself as killer or killed.
- Killer, killed at level of body – mind.
- Vijnanam Yajnam Tanute – intellect has notion, I am doer.
- Body has got action of being killed or killer.

- **All happenings at level of wave not at level of water.**

- All things at level of necklace not at level of Gold.
- Melt necklace, make bangle – at level of bangle and necklace not at level of gold.
- Wave becomes bubble, water remains as water.

- **Rise from Mundane level, see truth which remains peaceful beyond all changes, Shantam, Shivam, Sundaram.**

- Mundane existence never free from Mundane nonsense.

c) Ubau Tau Na Vijanitaha :

- Both do not know.
- Killer – killed not understood who he is? Why?

d) Naham Hanti Na Hanyate :

- Self does not kill, beyond body and mind.
- Self can't speak, listen, beyond body and mind.
- Neither killer – killed, listener or speaker,
- When we are body, mind, naturally we are Karta – Bokta, doer – enjoyer.
- How self can't be killed?
- Being killed, dying is one of modification.
- **Self is free of 6 modifications :**

Jayate, Asti, Vardate, Viparinamate, Vinashyate, Apakshiyate.

Shad Vikaras :

- i) Jayate - Birth.
 - ii) Asti – Existence, state of object – is.
 - iii) Vardate – Growth
 - iv) Viparinamate – Modification, modifies, get moustache.
 - v) Apakshiyate – Decays.
 - vi) Vinashyati – Destroyed, dies.
- Self has none of 6 Vikaras.
 - Hanyate, being killed is Vinashyati.

Verse 20 :

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 purāṇaḥ
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]

Kato Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityaḥ sasvato'yaṃ purāṇo na hanyate hanyamane sarire || 18 ||

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

a) Na Jayate :

- No birth.

b) Mriyate Va :

- No death.
- Why no Jayate.

c) Kadachit Na Butaha Na Buyaha Bavita :

- Never born.
- Never I am not there and it is no there, and it came about.

Birth :

- Not there before and coming to existence.
- Self was always there, no birth.

d) Va :

- Other way around.

Ayam Butva Kadachit Buyaha Na Bavita Prag :

- Being there before, it is not that, that it is not there.
- Being and not being, there later = Death.
- Not being there and coming into being = Birth.
- Both not there for self.
- Tongue twister.

Na Jayate :

- Therefore Ajaha, unborn.
- Not being there and coming into being is not there = Ajaha.
- Being there and not being there. Therefore Nityaha.

- Discussing about our self.
- There was no time when I was not there and I came about, I not born.
- No time when I was there, and I would become not there... to tell I had death.
- I am eternal, Nitya.
- Perennial river, always there.
- Some rivers come during season and go away – ephemeral rivers.
- Ganges, himalyas change.
- Body – for 50 years, moment to moment changing.

d) Sashvataha :

- Apakshiyate.
- No decay, remains as it is.

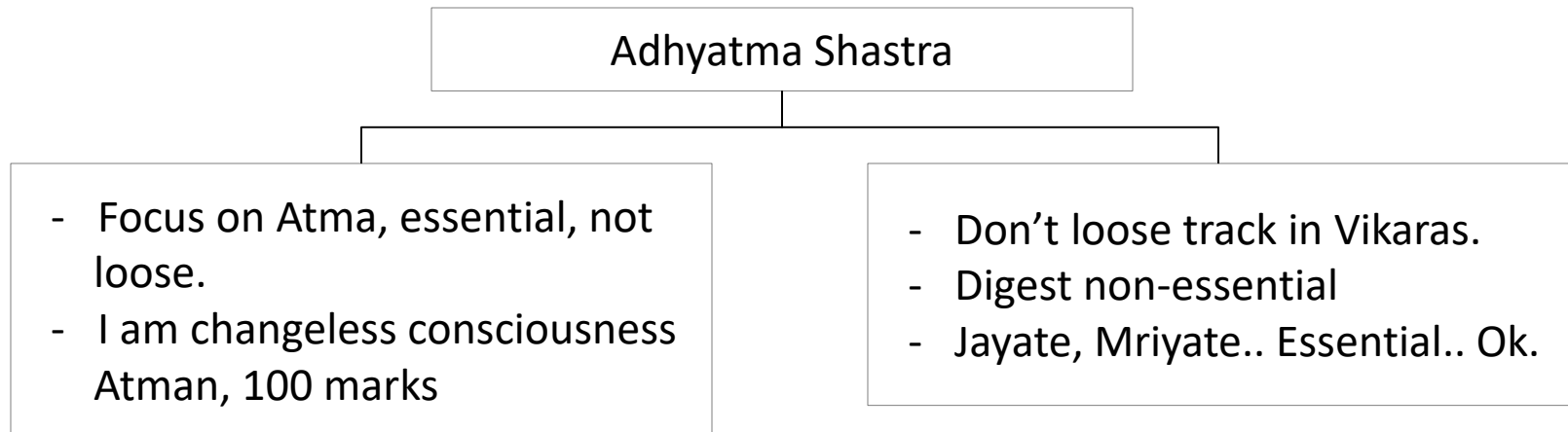
Jayate (1)	Mriyate (6)	Sashvata (5)	Puranaha
- Birth	- Vinashyate	- Apakshiyate	- Ancient - Pure Api Nava

- Even though ancient, ever new, nothing adds on to it, as it was before, now also same, Na Vardate, you never grow old, Na Upachiyate, nothing adds to it 3 – Na Vardate.
- **That is how self is :**
Neither born, dying, growing, decaying.

- Don't miss Atman.
- Where Asti : Janma, Put in Jayate.
- Viparinamate – Put in Vinasha.

Main Point :

- I never change, I remain changeless.
- Academic – Vikaras.
- What is essential, non essential in our study?



Na Hanyate, Hanyamane Sharire :

- When body is killed, self remains indestructible.
- Na Hanyate, being killed is Vikara, change in body.
- Na Hanti – in Verse 21.

Verse 21 :

वेदाविनाशिनं नित्यं
य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ
कं घातयति हन्ति कम् ॥ २-२१ ॥

vēdāvināśinaṁ nityaṁ
ya ēnam ajam avyayam |
kathaṁ sa puruṣaḥ pārtha
kaṁ ghātayati hanti kam || 2-21 ||

Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay O partha, or cause others to be slain? [Chapter 2 – Verse 21]

a) Yaha Veda :

- He who knows through Shastra and Guru.

b) Yenam Ajam, Avyayam, Avinashinam :

- One who knows consciousness as Birthless, deathless, changeless.

c) Saha Purusha Kam Hanti Hantayati, Gatayati :

- How that person can kill anyone.
- How that person can cause others to kill?
- All this can happen only if one takes oneself to be body and mind.
- Mind + intellect- executes action karta.



Says I am killer.

d) Katham Hanti :

- In what way can he kill.
- Taking oneself to body + mind kills, but I am not body + mind.
- Using body, senses mind, intellect, I kill – but I am neither body, mind or senses, how can I kill.
- Through means of body + mind, senses, I kill.
- Through mind + intellect, I become killer.
- **How can Arjuna, you say, I am making you kill because you are not body, mind.**
- You are other person for Krishna.

d) Gathayati :

- To make someone kill, to be killed other person required, body – mind required.
- **One who knows his self as pure consciousness, transcending body and mind neither becomes doer or instigator of action.**

Hanti	Gathayathi
- To kill	- Make someone else kill

Arjuna :

- Neither are you killer, nor am I am making you kill.
- **How can I cause you to kill, if you are not the killer.**

- Highest – one remains as Pure consciousness.
- Killing, not killing, teaching, understanding are in realm of “apparent”.
- At highest level none of these things exist.

That is truth	This is false
<ul style="list-style-type: none"> - Water truth - Self is truth - Gold is truth - Existence, consciousness is truth. 	<ul style="list-style-type: none"> - Wave is false - Body mind is false - Chain is false - Names + forms, objects is false.

- **That existence consciousness, I am, you are, all these things are.**
- Tat Tvam Asi Svetaketu.

Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

*Sa ya eṣo'ṇimaitadātmamidaṁ sarvaṁ tatsatyam
sa ātmā tattvamasi śvetaketo iti bhūya eva mā
bhagavānvijñāpayatviti tathā somyeti hovāca.*

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.
[Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father.
[6 – 8 – 7]

- Bhagavan raises Arjuna to level of Atma at that level, there is no sorrow, no delusion.

Lecture 13

Revision : Verse 21

- Self can never be killed, self is in totally different realm.

Example :

Pot	Space in Pot
<ul style="list-style-type: none">- Breaks, colour of pot suffers, connected with Pot.	<ul style="list-style-type: none">- Does not break- Space different realm, sphere.- Space suffers no change.

- **5 elements – among 5 elements, space is different category.**
- When fire burns, space untouched, space not hot.
- Space unaffected by fire, earth, air, water, what then to space of self, not even elemental thing, totally different realm, nonmaterial, remains untouched.
- **Self untouched by Childhood, youthhood, middle age, old age, untouched by time.**
- Self remains unaffected by one more change at level of body, which is death or birth.
- We are totally transcending our nature.
- **Self doesn't have 6 modification which belongs to realm of matter, body.**

- **Na :**
 - i. Jayate – Birth
 - ii. Asti – Existence
 - iii. Vardate – Growth
 - iv. Viparinamate – Metamorphosis / modification.
 - v. Apakshiyate – Decay
 - vi. Vinashyati - Death
- Na Jayate, na Mriyate...
- Na Hanyate Na Hanyamane Sharire.
- Killed, disease,.. Depends on Prarabda.
- Anayase Maranam.
- We are not body.
- Jeevan Mukta, let body fall in ditch, change, what does it matter for me Jnani.

Example :

Sri Ramana Maharshi :

- Cancer of Armpits, boil.
- Operated with Anastasia.
- Face Radiant and smiling.
- Not all Mahatmas Radiant and smiling.

- What happens to body, doesn't happen to me.
- When I take myself to be body, go through changes happening to me and I suffer.

• **Suffering is not because of body but because of identification, Abhimana, Tadatmaya.**

- Therefore, Na Hanyate Hanyamane Sharire.. Verse 19.
- He as Self, remains untouched.

• **Being untouched, free of all modifications, is being Nirvikara.**

- Vikara = Modification.
- Nirvikara = Free of Modifications.
- All modifications not for me, the self.

Revision Verse 21 :

- Self not killer, I am not killer, Arjuna not killer.
- I am not speaker, you are not listener.

• **Body, senses, mind, always acting, we keep identified with body, mind, senses and at that time, we become that.**

- Mind wakes up after sleep we say, I have woken up, brush teeth, hand belongs to body, mind guiding.
- Say I am fresh...
- Everything body, mind, senses do, I say I am the doer.

- Joy and sorrow comes, mind experiences and I identify with mind and say I enjoyed, I am suffering.
- All because of Abhimana, Tadatmya, Abhasa, identification.
- Dress makes changes to me.
- Car makes changes to me.
- Watch, 2 hair goes, all identification.

• **I am not the Body / Mind / Intellect but identifying with them, I become the doer.**

- Person who knows his real nature as Atma, how can he be doer?
- Katham Hanti? Whom will he kill? Self can't be killed.
- Kam Dhatayati Hanti Kim?
- Whom will he kill, no self to be killed.
- Neither are you killer or he is killed.

• **Self of that person is you only.**

- All pervasive consciousness I am, self being Nirvikara, having no changes, no modification, self being nondual, Advitiya, single, one homogeneous, all pervasive, can't be killed.

Katham Hanti	Hanti
- No Karta	- No other - Self not killable.

Katham Gathayati :

- How can one cause to kill, which is indirect.
 - Prayojya Karta, Prayojaka Karta.
 - Cause to kill is type of doer only.
 - Someone kills for you.
 - How can I be person causing you to kill, I am pure existence, consciousness.
 - When self alone is there what is going to kill.
 - All actions and results are peripheral, superficial.
- **Ocean and waves... every change at level of wave, never at level of water.**
 - **Rise to level of pure existence consciousness and interact with world with ease, without Burden of reality.**
- Weighs you down, puts you at dis – ease, rise and float in the world happily.
 - When body goes, you remain as you are, you are not body.

Self	Body
- Not dying	- Is Dying - Worried! - Its time for it to go, don't hold on!

Verse 22 :

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

vāsāṁsi jīrṇāni yathā vihāya
navāni grhṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

a) Yatha :

- Just as a person, individual, we all.

b) Jeernani Vasamsi :

- Wear and discard old, tattered clothes, 4 years later.

c) Vihaya :

- Giving up.

d) Naraha Navani Grinhati Aparani :

- And wear new clothes, old clothes gone, attire new clothes.

2 points

- I have not changed because I have changed clothes.

- Happy to dispose old clothes, delighted to get new clothes.

Similarly :

e) Jeernani Sharirani Vihaya :

- Individual happy to give up old body and take up new body.
- In the same way, I don't complain, when new body comes, it is worthy it.
- Don't hold to old.
- Bheeshma, Drona – have old bodies... waiting for new bodies...
- Why young body goes?
- Prarabda puts an end to the body, it is sufficiently old for that.
- **When it is time for some one to go, at that time body is old enough for it to go.**
- We will not be able to know when it is time for me to go.
- **Prarabda Karma which creates the body and takes away body is not in Ambit of sensory perception.**
- **Tell body :**
You served me well, I am grateful to you, bye, I am going to get new dress.

Brihadaranyaka Upanishad :

तद्यथा पेशस्कारी पेशसो मात्राम् अपादायान्यन्नवतरं
कल्याणतरं रूपं तनुते, एवमेवायमात्मेदं शरीरं निहत्य,
अविद्यां गमयित्वा, अन्यन्नवतरं कल्याणतरं रूपं
कुरुते—पित्र्यं वा, गान्धर्वं वा दैवं वा, प्राजापत्यं वा,
ब्राह्मं वा, अन्येषां वा भूतानाम् ॥ ४ ॥

tadyathā peśaskārī peśaso mātrām apādāyānyannavataṛaṃ
kalyāṇataraṃ rūpaṃ tanute, evamevāyamātmedaṃ śarīraṃ nihatya,
avidyāṃ gamayitvā, anyannavataṛaṃ kalyāṇataraṃ rūpaṃ
kurute—pitryaṃ vā, gāndharvaṃ vā daivaṃ vā, prājāpatyaṃ vā,
brāhmaṃ vā, anyeṣāṃ vā bhūtānām || 4 ||

Just as a goldsmith takes apart a little quantity of gold and fashions another—a newer and better—form, so does the self throw this body away, or make it senseless, and make another—a newer and better—form suited to the Manes or the celestial minstrels, or the gods, or Virāj, or Hiraṇyagarbha, or other beings.

[IV – IV – 4]

- Beautiful Karmas create new worlds Loka, Prajapatis body, many worlds, different bodies..
- W.r.t. body, when it is time for body to go, you are instrument for body to go... you are not Karta, Hanta, causes one to kill.
- All happenings in external, ephemeral, peripheral, in wave.
- Deep at water level, no events.
- Allow these things to happen, Arjuna.
- Let Drama happen, watch it!
- When home is destroyed, does it not affect the person.
- **Self beyond all this.. Verse 23, 24, 25.**

Verse 23 :

नैनं छिन्दन्ति शस्त्राणि
नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापः
न शोषयति मारुतः ॥ २-२३ ॥

nainaṁ chindanti śastrāṇi
nainaṁ dahati pāvakaḥ |
na cainaṁ klēdayantīāpah
na śōṣayati mārutaḥ || 2-23 ||

Weapons cleave It not, fire burns It not, water moistens It not, wind dries it not.
[Chapter 2 – Verse 23]

a) Yenam Shastrani Chindanti :

- Self can't be killed by sword.

b) Neinaṁ Dahati Pavakaha :

- Blazing fire can't reduce self to Ashes – Adhahayati.

c) Na Chainam Kleda Yanti Apaha :

- Strong, forceful, water, can't moisten, loosen, destroy by adding liquid content.

d) Na Shoshayati Marutaha :

- Powerful wind can't dry the self, Air destroys by taking out the liquid content.

- None of these can affect self.
 - Shastrani / Stone – Earth
 - Vayu – Air
 - Agni – Fire
 - Apaha – Water

Space not engaged in killing.

Verse 24 :

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya ēva ca ।
nityaḥ sarvagataḥ sthāṇuḥ
acalō'yaṁ sanātanaḥ ॥ 2.24 ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

- Why all 4 elements can't destroy?
- Self not killed, assundered, torn, can't be burnt.
- It is witness of all these.
- All material can't affect the spirit.
- Material interact when they come in contact.

7 types of contacts, relations :

i) Orange colour in cloth :

- Sama Vaya Sambandha

ii) Touch Mike :

- Samyoga
- Touches, contact.

- All 4 elements by contact create destruction.
 - Sword contacts body
 - Fire contacts body
 - Air contacts body
 - Water contacts body
- } Samyoga
- Samyoga possible if in same realm of reality.

- **Space does not contact body.**
- **Self subtler than space, different realm.**

- Self is pure existence, nonmaterial in nature, non elemental in nature, it is pure consciousness.
- Exists higher realm than the material world.
- Water exists in realm above waves, deeper than bubbles.
- Desert different realm, mirage can't wet desert.
- Realm different.
- Poison of snake can't touch the rope, rope is at different realm.
- Dream apple can't reach waking man and fulfill his hunger, different realm.

a) Nitya :

- Eternal.

b) Sarvagata :

- All pervading.

c) Sthanuhu :

- Changeless

d) Achala :

- One, nonmoving.
- Self is Sanatana – realm different, can't connect with each other.
- When body ends, nothing happens to self.
- If house gets burnt, self not affected.
- Abode does not touch him, body is in abode of self.
- Actually abode is there in him, like pot is in space.
- Nothing touches self.
- Self is beyond Kledyaha, Chedyaha, Shoshya,... because it is beyond realm of senses and mind.
- Transcends mind...

Verse 25 :

अव्यक्तोऽयमचिन्त्योऽयम्
अविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं
नानुशोचितुमर्हसि ॥ २-२५ ॥

avyaktō'yam acintyō'yam
avikāryō'yam ucyatē |
tasmād ēvaṁ veditvainaṁ
nānuśōcitum arhasi || 2-25 ||

This (Self) is said to be unmanifest, unthinkable and unchangeable. Therefore, knowing This to be such, you should not grieve. [Chapter 2 – Verse 25]

a) Achintyaha :

- Not manifest to senses.

b) Achintyaha :

- Not manifest to mind.
- Means of knowledge = Pramana.

Avyaktaha :

- Not available to senses, Indriya Agocharaha.
- Not perceived, comprehended, seen by senses.
- Consciousness empowers the senses, senses can't perceive consciousness.

- **We know consciousness through the light of consciousness, like we know the sun with the light of sun and not by light of Torch.**

- Consciousness is self lit, I am, I am, deep, intrinsic to all of us.

- **Senses don't see self, mind does not see self, Self is self lit, Svaprakasha.**

- Self not manifest to senses, not manifest to Pratyaksha Pramana (Sensory knowledge).

Achintyoyam :

- Not cognized by the mind.
- Senses don't see but mind can comprehend Mathematical concepts.
- 3rd Dimention, root of minus one.

Example :

- Senses see smoke, can't see fire.
- We say : Fire in the mountain, run.
- Don't see fire, senses see smoke, fire comprehended.
- Nothing coming from Atman, seeing which we can infer, like fire inferred by smoke.
- Seen smoke coming out from fire many times, therefore can infer.

- **Nothing comes out from Atman, seeing which you can infer self.**

- Self remains beyond comprehension of Anumanam, inference.
- Achintyam : That which can't be inferred.

- Self beyond modifications, remains unmanifest.
- Beyond senses, therefore noninferable.
- Therefore always beyond senses and mind.

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vaco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti,
tasyaisa eva sarira atma yah purvasya ॥ 1 ॥

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II – IV – 1]

- Where from speech returns, mind recedes, knowing this self.

c) Nanu Shochitu marhasi :

- You are not supposed to grieve.
- Knowing the self, grief will go away.
- Throughout life, identifying with body and mind, we keep on suffering.
- Ever dissatisfied, absence in life is always there.

- Can't correct life within life.
- Correct life by going to source from which life has risen, which is consciousness.
- Can't solve problem in the realm it has come.

- Problem solved at higher realm, source of the problem.
- Solve Shokah, work at level of Moha.
- Know the self to solve Moha.
- I have explained you the self as not being born, dying, without changes, eternal, etc.
- But if you are not able to appreciate and consider self to be born and dying even then one ought not to be sad.

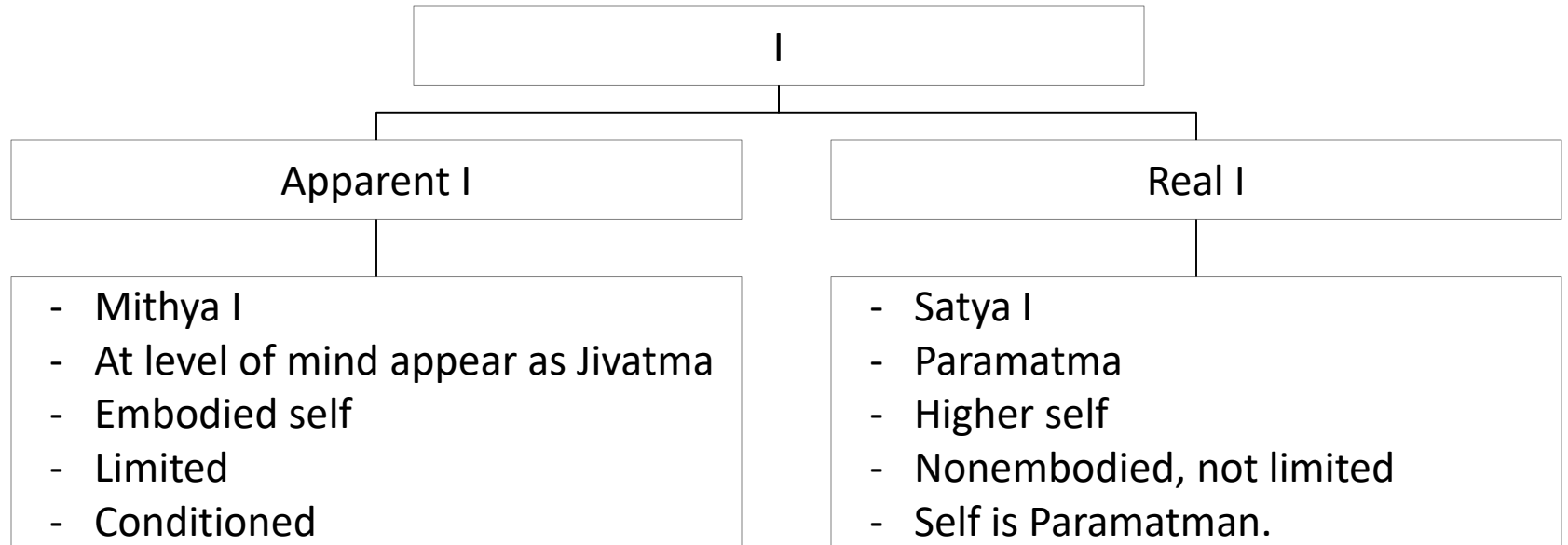
Verse 26 :

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

atha cainaṁ nityajātaṁ
nityaṁ vā manyasē mṛtam |
tathā'pi tvaṁ mahābāhō
naivaṁ śōcitum arhasi || 2-26 ||

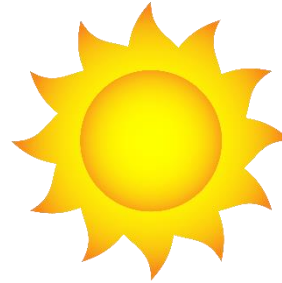
But, even if you think of him as being constantly born and constantly dying, even then, O mighty-armed, you should not grieve. [Chapter 2 – Verse 26]

- I am inspired about self but tell me who am I?
- Self = Pure consciousness.
- I want to know me.



Sat Chit Ananda Svarupa

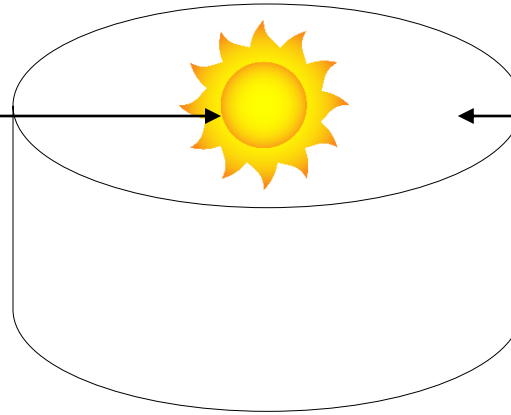
Nirguna Brahman



(I) Sun – Saguna
Paramatman

(IV) Reflection :

- Apparent Sun appears in water.
- Reflected sun appears in water.
- Reflected Paramatma appears in Mind = Jivama, conditioned I, Ahamkara = Sitting, standing, speaking.



(III) Water - Mind

(II) Bucket - Body

- I. Paramatman
- II. Body – Bucket
- III. Mind – Water
- IV. Reflected Paramatma in Mind
 - Jivatma
 - Conditioned I

- Individual Jiva becomes doer, enjoyer, listener, speaker, writer.
- “I” – in words, thoughts – Jiva.
- That Paramatma not in words or thoughts.
- Conditioned I is verbalized, I am sitting, eating, sad, happy.
- This is I at the level of mind.
- Apparently birth and death is there for Jivatma – apparent I.
- What happens to Jiva is apparent.

Birth :

- Water from one bucket goes to another bucket, sun is same, reflection is same, water is same, change of bucket is change of body.
- Kind of bucket you get depends on kind of actions, your mind has performed.
- Golden bucket – Deva Loka – becomes Devata.
- Plastic bucket – Manushya Loka.
- Body one gets depends on actions performed in earlier bucket.
- Death = Kicking the bucket.
- Goes on and on... actions continuously going on.
- Once I know I am consciousness and I am not body, then cycle stops.
- Till knowledge arises, cycle goes on.

- Locate yourself as pure consciousness and consider yourself to be Atma, not limited individual.
- Change of Topic – Subtopic.

Topic	Subtopic
<ul style="list-style-type: none"> - Nature of Self - Verse 12 - 25 	<ul style="list-style-type: none"> - If self is Jivatma, born dying.

a) Mahabavo :

- Great warrior, strong arms, not literal.

b) Neivam Shochitu Marhasi :

य एनं वेत्ति हन्तारं
यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ
yaścainaṃ manyatē hatam |
ubhau tau na vijānītaḥ
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain. [Chapter 2 – Verse 19]

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 purāṇaḥ
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]

- Real nature of pure self... taught.
- If one is Jiva, one ought not to grieve.
- Birth and death natural, many fathers, mothers... in different births... endless.

Verse 27 :

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]

a) Jatasya Dhruvam Janma, Mritasya Cha :

- Born will die.
- Dead will get another body.

b) Tasmāt Apariharyate :

- That which can't be avoided, stopped.
- About death, should one grieve?
- As pure self, one shouldn't grieve.
- As individual, one shouldn't grieve.
- Not 1st time born...
- That which is unavoidable and welcome, new dress..

- When it comes let it come, remember Vasamsi Jeernani...

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

vāsāṁsi jīrṇāni yathā vihāya
navāni grhṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

- **Never become sad when death comes, welcome death.**
- Not 1st time... dying... 80 years now... come...
- Krishna logical... Paramatma topic over, now Jivatma...

Paramatma	Jivatma	Body
- No death	- Birth and death continuous	- Actual death - Don't grieve

Verse 28 :

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]

a) Butani – Pancha Buta Karyani :

- Beings, bodies, made from Pancha Maha Butas.

b) Avyakta Dini :

- In the beginning bodies were not there, not perceived.
- Before 80 years no body, unmanifest.

c) Avyakta Nidhanani :

- After death, body becomes unmanifest, not seen, not perceivable.

d) Vyakta Madhyani Bharata :

- In the middle, for sometime this body, it remains perceivable to senses.
- Maximum time, not perceivable.

- Some years perceivable.
- For ephemeral, petty, impermanent, transitory bubble.

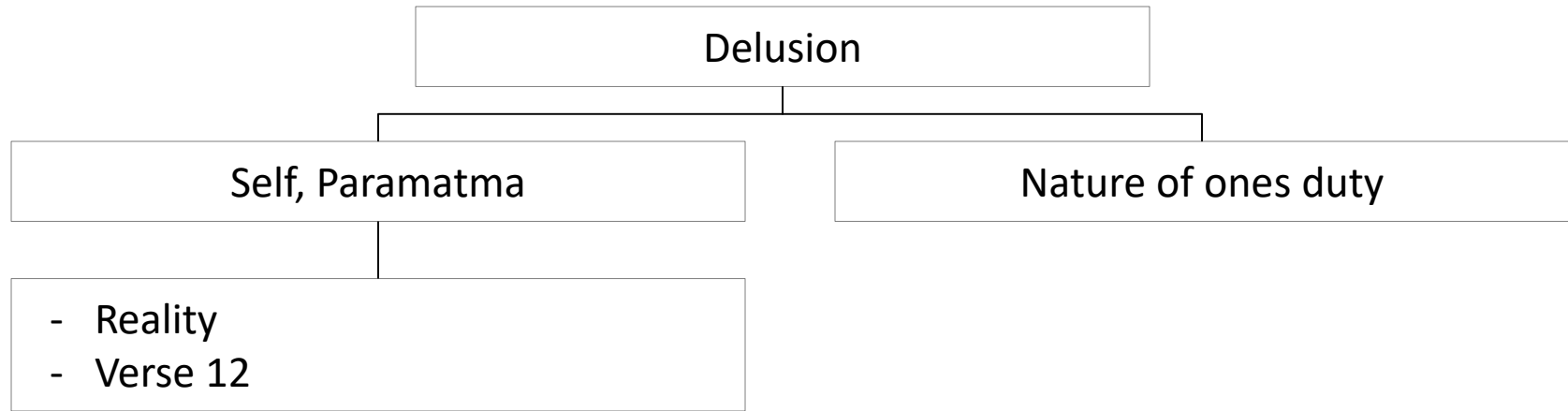
e) Tatra Ka Pari Devana :

- For this body, why be sad.
- Mostly body unseen, for sometime seen, anytime it will become unseen.
- You have no doubt that body will be unseen.
- What is the need for Paridevana Dukham, excessive display of sorrow.
- **What is glory of this world? One who was there yesterday, not there today.**
- See this wonder, allow nature to do its things in its own course.
- Mostly Paramatma verses, few verses of Jivatma, one verse for body.
- **For no reason, you have to be sad, understand your nature and be free.**

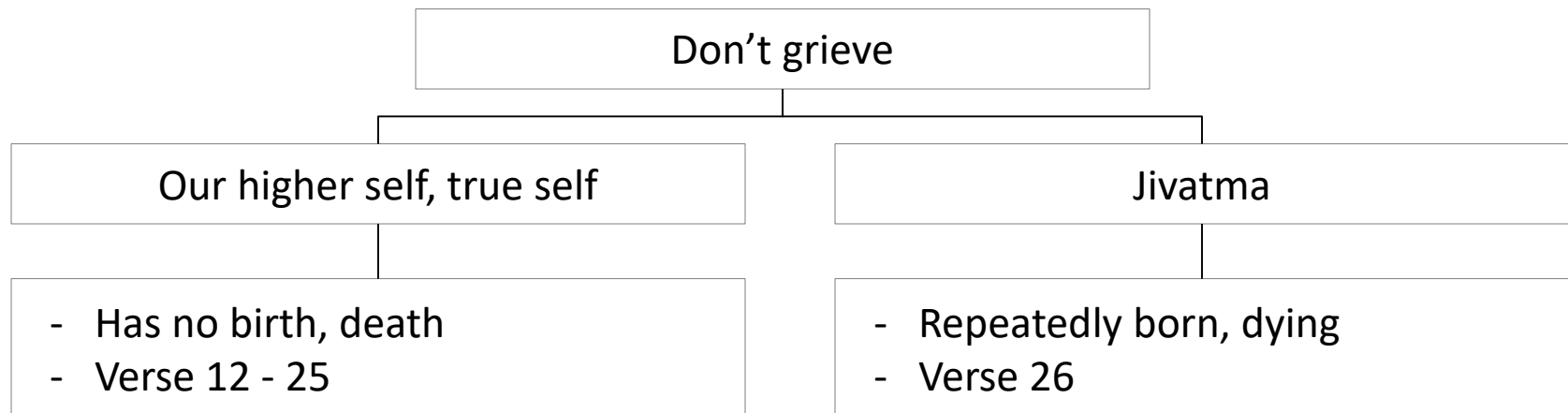
Lecture 14

Revision :

- From verse 12, Lord explains our real nature.



- Suppose we don't take self to be Paramatman but transmigrating Jivatman then too you should not grieve.



- Jiva's birth and death can't be avoided, why grieve.
- For arguments sake, if you take self to be body, don't grieve :
 - I. We give off body and go away.
 - II. Moment to moment body changes.
- Every 7 years – cells totally changed except some base cells in the brain.
- Don't grieve for body, body mostly unmanifest, imperceptible, unseen state only.
- Few years body is there, usually imperceptible.

Verse 28 :

- Before imperceptible, after imperceptible, for few years perceptible naturally, always, almost imperceptible. Therefore don't grieve.
- Concept of self analysed from all angles.

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]

- Even though so much effort put to learn, don't get it because self is such a wonder.

a) Yenam :

- This truth, reality, self, Atma Tatwa.

b) Kashchit :

- One rare person, not interested,
- Continued interest from many births.
- Few turn to topic of Atma.
- Some like Maths, biology, chemistry, interest is inherent.
- Somehow some interested.
- We carry our interest.
- Peoples mind preoccupied for urgent things, most important things neglected.

Urgent things	Important things
<ul style="list-style-type: none"> - Always press and seek attention from you. - Phone rings “Dei Edura Phona..” like scolding person. - Forces you to act. - For Arjuna, spiritual wisdom became urgent, hence said, please teach me. - Urgent is stressful. 	<ul style="list-style-type: none"> - More important than urgent. - Have lasting value. - Kept back, because its so pressing. - Exercise, health, tell others. - Nature of mind to allow important things to build. - Spiritual knowledge important but not urgent for some. - Never allow important to become urgent. - Handle important when important, so that it doesn’t become urgent. - Important things messed up when they become urgent. - Postpone spiritual knowledge after 70 years. - Every retired person says – I wish I had studied 20 years before. - Interest lacking, priority not given.

- One rare walks the path.

c) Ashcharyavat Pashchit Yenam :

- Reality, he realizes as what a wonder, marvel, astonishment amazement... becomes Jnani.

d) Ascharyavat Tadatati Tathaiva Anyaha :

- When Jnani speaks, explains, shares knowledge, he explains as wonder, astonishment, amazement.
- Anyaha : Person who sees and says not different.
- One who is other than ignorance.
- This person because of realisation has become different from others, Ajnana Janya Anyaha.
- Others – ignorant.

e) Ashcharyavat Anya Srunoti :

- Sishya, Mumukshu, disciple listen with a wonder.
- What is this? What is this? Student asks.

f) Srutvapi Yenam Veda :

- After hearing from Guru, he understands, its also a wonder.

g) Na Cha Eva Kashchit :

- Some don't understand at all.
- People look bewildered, amazed.
- Reality, is a great wonder!

- You may wonder what is so wonderful!
- **Wonder is that it is right here and we don't see.**
- Nothing more amazing than this.
- It is self, you, we try to see, experience, know.
- Paripoorna Ananda, Ajaha, Avyayaha, Na Mriyate...
- It goes in and comes out fast from head.
- I see all of you but miss out space in which all of you are there.
- Look at book, read letters, miss white background.
- **Obvious always hidden by remaining obvious.**
- Keep key in front and search everywhere.
- Being subject, self, it is not seen anywhere, ever of nature of consciousness but still we are ignorant of that.
- Reality is pure consciousness, bliss, yet we feel sad, reality, actionless, and yet all actions brims from its power, still it remains actionless.

Katho Upanishad :

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-aniyan mahato mahiyan Atmasya jantor-nihito guhayam,

Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah ॥ 20 ॥

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

- Smaller than atom, bigger than biggest...

Isavasya Upanishad :

अनेजदेकं मनसो जवीयो
नैनद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्
तस्मिन्नपो मातरिश्वा दधाति ॥४॥

*Aneja-dekaṁ manaso javīyo
nainad-devā āpnuvan-pūrva-marṣat,
tad-dhāvato-'nyāna-tyeti tiṣṭhat
tasmin-napo mātariśvā dadhāti. (4)*

The Self is the motionless one, swifter than the mind. The devas (senses) could not overtake; It ran before them. Sitting, It goes faster than those who run after It. By It, Matarisva (the element Air) supports the activity of all living beings. [Verse 4]

- Self doesn't move, but has moved faster than the mind.
- Everyone ran to catch it, but it ran faster than everyone.
- All senses ran to catch it, self didn't run, it only stood.
- **Purest of heart, subtly become inward, drop senses and mind not just as intellectual thought or information gained, actually its said its beyond body and mind, just be that inward consciousness.**
- Very cumbersome, because we are used to doing something, have to give up doing, catching easy, dropping difficult.
- Highest teaching, you don't have to find, realise, know self.
- **Why should you know the self you are the self.**

- Self tough for those who are ever occupied and find themselves to keep mind empty, unoccupied, extremely tough, self knowledge becomes tough.
- Utter ease of self constitutes utter difficulty of its realisation.
- Not understood anything, because it is a wonder.
- I speak of it as a wonder, speak wonder, realizing, experiencing, listening, and not realizing also is a wonder.
- Diversion topic in Verse 29.
- Verse 26, 27, 28 → w.r.t. body – don't grieve.
- Verse 12 – 25 → Nature of truth → Don't grieve.
- Verse 22 → As Jiva.

Verse 30 :

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]

a) Dehi Nityam Avadhyoyam Dehe Sarvasya Bharata :

- Within this body, there is Dehi, beyond the body, which can not be destroyed.
- Lord is concluding now.

b) Tasmat :

- Therefore,

c) Sarvani Butani Na Tvam Shochitum Arhasi :

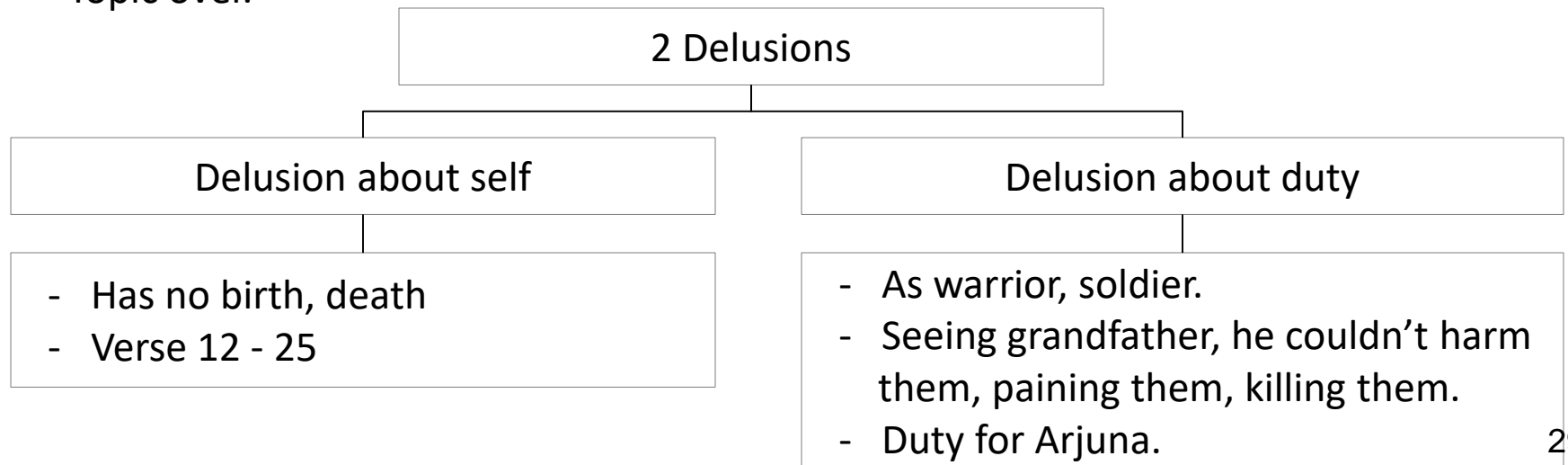
- Do not grieve.
- In truth, self, which I am, you are, is indestructible and w.r.t. body it is naturally destructible.
- Bhagavan concludes nature of self in this verse and finally tells Arjuna.

Na Tvam Schochitum Arhasi :

- **Do not worry, grieve.**
- It beholds you not to grieve.
- What is the Argument for Arjuna?
- Argument :
Self is indestructible, body is destructible.

Dehe :

- Within the body, the experience of the self, the I we have, pure existence we have, the consciousness we experience, transcends the body.
- With the body, we experience the self, that self transcends the body and remains indestructible, therefore O' Arjuna, grieve not for the self.
- Self remains indestructible.
- Topic over.



- Even w.r.t. killing for duty, you should not grieve.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee.
[Chapter 2 – Verse 7]

Karpanya Dosha :

- Arjuna confused whether to fight or not, was because of feeling of pain, sorrow, which was clouding him.

Bhagawan :

- Even from standpoint of duty you should not grieve why?

Verse 31 :

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

svadharmam api cāvēkṣya
na vikampitum arhasi |
dharmaṃyāddhi 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]

a) Avekshya :

- After thinking carefully.

b) Svadharmam Api :

- W.r.t. real nature of self, discussed,
- Even when we think from standpoint of duty, for a soldier, in war, battle.

c) Na Vi Kampitum Arhasi :

- You should not be worried, retreating, not fighting. why?

d) Dharmyath hi :

- Because.

e) Dharmyath Yudyad :

- Other than a battle, righteous war.

f) Kshatriyasya :

- For a warrior.

g) Sreyaha Na Vidyate :

- Who has been training himself to protect the nation, to take care of the country, all life meant for that.
- Now opportunity has come for you to serve your nation, to take care of people.
- Opportunity has come for you Arjuna, knocking at your door.

h) Anyathu Na Vidyate :

- What else can be more good for a warrior.
- I am going to fight Drona, powerful warrior, who knows me in and through.
- My teacher knows my defects, my strengths.
- But has boon to not be killed till he lays down his arms of his own choice.

Bheeshma :

- Sva Ichha Marana.
- Will die only if he wants.
- Nobody has blessed me with such a boon.
- This death is far better.

Verse 32 : Welcome Death

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]

a) Yaduchraya Chopa Upapannam :

- Battle happens Sva Prayathna Vyathirekena, not by your choice, war in front of you.
- Without effort it has come to you.

b) Svarga Dvara Apavrutam :

- Doors of heaven wide open, if you are concerned.
- For Kshatriyas to die in a Dharma Yuddha, is Punyam, go to heaven, stood and served country, act is sufficient to them.

c) Sukhinaha Kshatriyaha :

- Blessed warriors.

d) Yuddham Idrisham Labanthe :

- Get battle like this.
- Only fortunate get opportunity to lay down life for their country.
- Let Bheeshma, Drona, fight, if you conquer, glory, Joy is yours, ability to serve is yours, happiness is yours.
- In case you have to die, it is better, die here, reach Svarga.
- In case you are hesitant to engage in duty, what will happen?

Verse 33 :

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

atha cēttvamimaṃ dharmyaṃ
saṅgrāmaṃ na kariṣyasi |
tataḥ svadharmam 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.

a) Atha Chet :

- Till now, if you engage in war, win, glory, fame, service opportunity, loose, heaven open.

b) Imam Dharmyam Sangram Na Karishyasi :

- If you don't engage in Dharmic battle, not perform duty what will happen?
- You are not going for aggrandizement but for righteous.
- Sangramam – war.
- If you can't avoid war, after trying Sama, Dama, Danda, then righteous war is justified.
- War not for personal gain but collective gain.

c) Tathaha Svadharmam Hitva, Keerthim Hitva :

- After having lost Svadharma, duty.

- **Certain duties have to be performed at right time.**
- **If you delay, it is as good as not performed.**
- Battle now, send Astra now, if you don't send now, and decide later, you will be killed.

Example :

- Someone hungry, I am tired, friend goes to hotel and comes back, can't say I am fresh, you eat.
- Right time, do duty.
- **Dharmam Hitva :**
If you don't wage war now, you have lost opportunity to perform duty.
- Do duty.

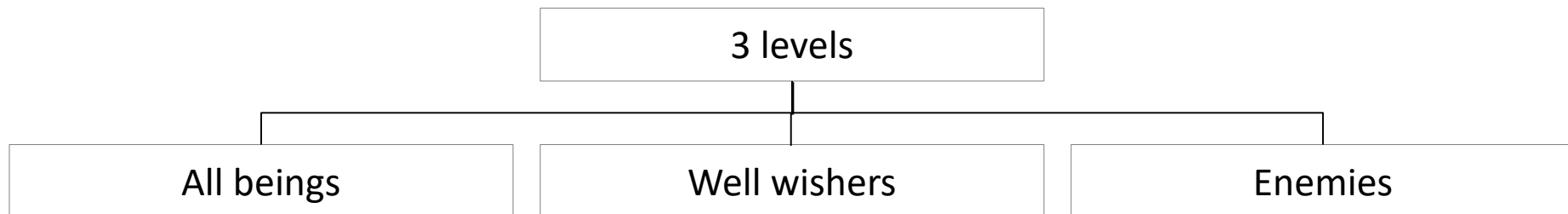
Sva	Dharma
One's	Punyam

- All have performed good actions, merit collected, but if you do not do duty, enormous Punyam collected, will be nullified.
- **Not good you do, but Bad actions you do, acts on good, final good and bad together is balance sheet.**
- Collect slowly Rs. 1000, with silly decision, invest in wrong place, wipes out all savings.
- One action of not performance of duty will wipe away blissful collection of Punyam.

- Punyam – who knows?
- **Keertham Hitva :**
Your own glory you will lose.
- What will you gain finally?

d) Papam Avapsasi :

- Get only sin.
- Should not kill Athathai, is all nonsense.
- Do duty, act, however difficult it is.
- W.r.t. performing duty, you should not grieve.
- Akeerti – infamy, insult, criticism, dishonor.
- Keerti = Glory.
- All Akeerti analysed at 3 levels, Krishna great teacher.



- Do duty, otherwise people will talk.

Verse 34 :

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]

Friends – who have honoured you :

a) Butani :

- Beings, Devas, Rishis, Manushya.
- You are well known, in the limelight, in 3 worlds, father famous, mother = Kunti.
- Their hearts in Arjuna.
- If you don't fight,

b) Avyayam Keertim Katha Ishyanti :

- Will nonstop, endlessly become example in books of Deva, Rishi, Manushya, of how not to be.

c) Sambavitasya Akeertihi :

- Dishonour for someone who is already honoured is

d) Maranaad Atirichyate :

- Worst than death.
- Everyone in cosmos will quote you as the person who didn't do his duty, you will be insulted in 3 worlds, you have tasted the value of being valued, appreciated...
- One action, will change whole table.

Verse 35 : Enemies

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

bhayādraṇāduparataṃ
maṃsyantē tvāṃ mahārathāḥ ।
yēṣāṃ ca tvāṃ 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]

a) Bhayaad Ranaad Uparatam Masyante Tvam Maharatha :

- Your own friends, wellwishers, those who love you, Kripacharya, Dronacharya, Vidura, Abhimanyu.
- Honoured you, seen you as a Virtue of valour, true warrior, example, will say :
Out of fear of Karana, Arjuna ran away from battle field.

b) Bhutva Yasyasi Lagavam :

- You will attain smallness.
- From that height of glory, you will fall into abyss of infamy.
- From the same people who and value who appreciated you, you will suffer.
- These are emotions, there is a value and place for these emotions also.

Verse 36 :

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

avācyavādāṃśca bahūn
vadiṣyanti tavāhitāḥ |
nindantastava sāmārthyaṃ
tatō duḥkhataraṃ 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]

a) Avachya Vadamshmcha – Bahun Vadishyanti Tavahita :

- What will your enemies say?
- Duryodhana, Karna, Dushana will have beautiful time talking about you as a coward... imbecile.

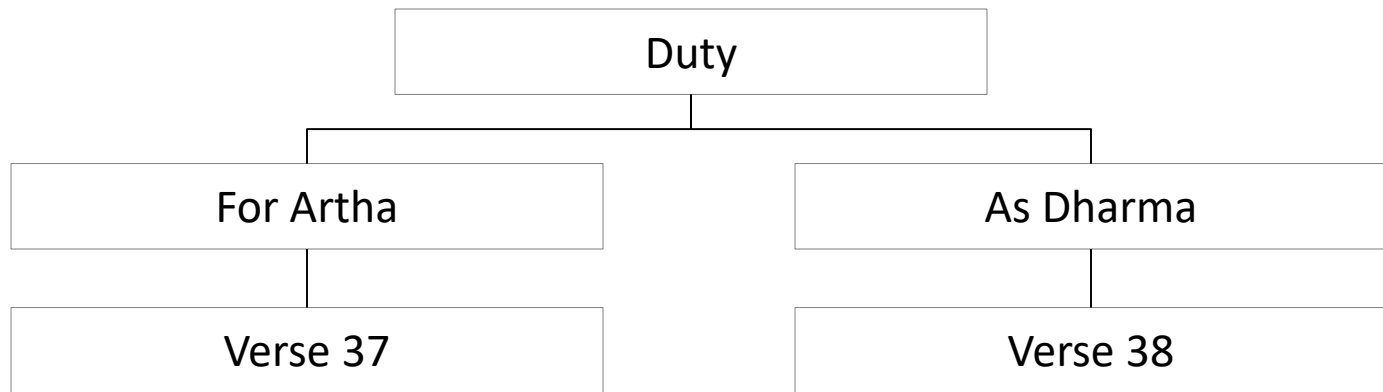
b) Nindan Stava Samarthyam :

- It is not that you don't have capacity, skill, valour, strength, you have all.
- You will be belittled for ever.

c) Tatho Dukha Taram Nu Kim :

- Think of greater sorrow than that.
- You will have no way to prove to them that because of delusion, you went away.

- Who will think about your delusions and discourse on pessimism.
- Ahimsa, Param Dharma...
- Warrior who does not fight for his country is shot by the country.
- You are more than that, who will not fight with grandfather.
- No sorrow better than when enemies are criticizing you, all your army will be criticizing you.

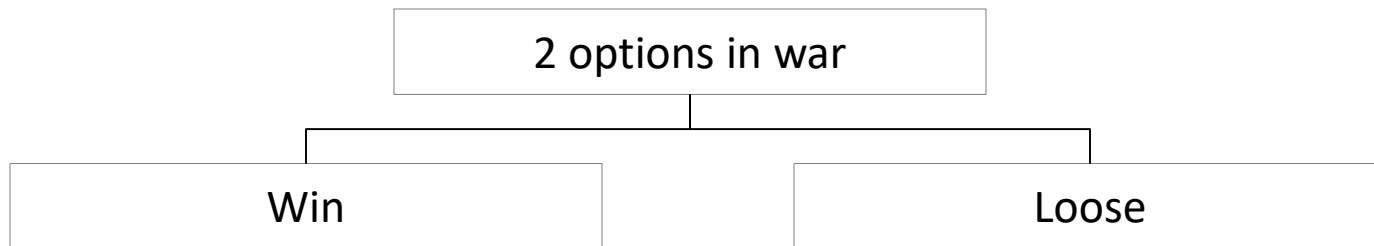


Verse 37 :

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]

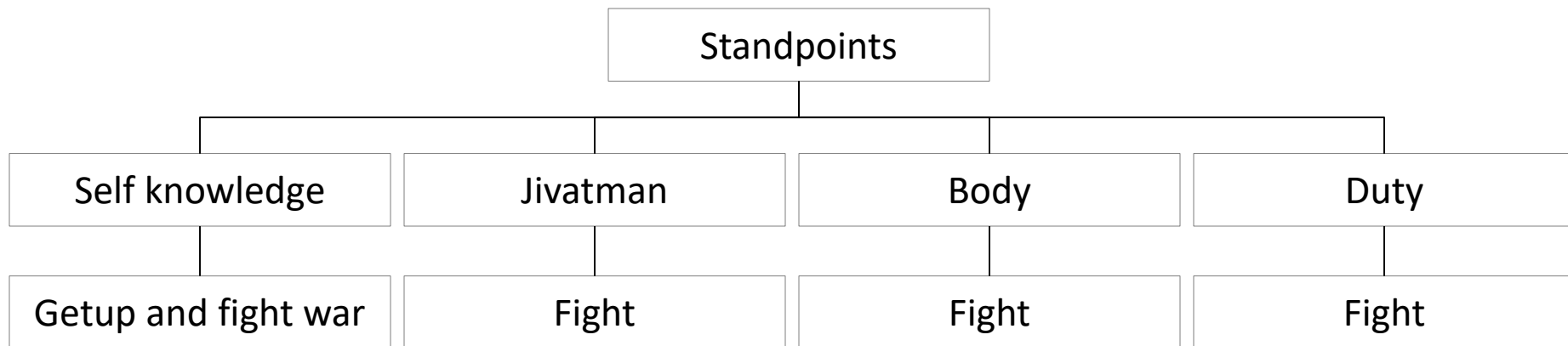


a) Jitva Va Mokshyase Mahim :

- In case you win, whole country is yours.

b) Hatova Prapsyasi Svarga :

- If you die, you will attain heaven.
- Both ways you gain from all standpoints.



c) Tasmāt, Uttishta :

- Therefore, get up.

d) Kaunteya :

- Arjuna, son of Kunti.

e) Yuddhaya Kruta Nishchaya

- Stand up with decision, I shall fight.
- Doesn't behold of you to be weak when country needs you.
- When you have to fight now should you take a flight?
- For name, shame, fame, can't fight... understandable.

Verse 38 : Important Verse

सुखदुःखे समे कृत्वा
लभालाभौ 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]

- Fight with free mind.
- Do your duty, duty ought to be done.
- How to do duty?

a) Sukha Dukhe same Kritva Labha Labhav Jaya Jayau :

- Jaya – victory.. Labha – gain of country.
- Ajaya – defeat... Alabha – loss of country – Dukham.
- These are part and parcel of Mundane existence.
- How should you live?

b) Same Kritva :

- Not seeing these, then only you can be Sama in these.

- Not wanting Sukham, you can be balanced in Dukham.
- How to be balanced in Sukham and Dukham?
- Only one way, don't go to 7th heaven in Sukham, then balanced in Dukham is easy.
- Those who are carried away in joy will have to suffer sorrow.

• **Be same in joy and sorrow means don't be preoccupied with Joy.**

- Don't be excited with Labha, profit, then you will be balanced in Alabha.
- Don't be intent on victory, when failure comes, you are ok.
- How can I be like this?
- If I want victory, gain, joy, and my mind is like this, how can I be sane?

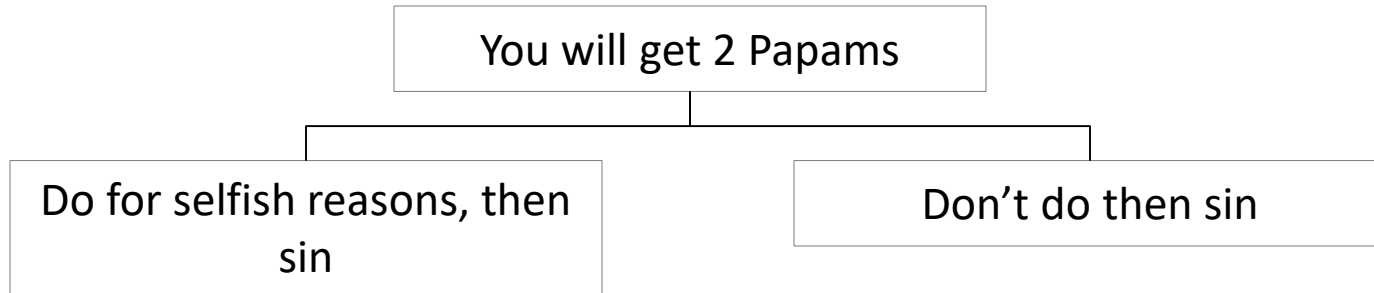
• **Its possible if I can convert work into worship, and convert all actions to give me joy.**

- Don't postpone happiness for future while doing duty, do it happily, joyfully.
- If you fight war for selfish reasons, killing grandfather will bring you sins.
- If you don't fight, you will incur Pratyavaya Papam, not done duty.
- If you do duty as worship or as duty, you will not incur sin.

c) Tataha Yuddhaya Yujasva :

- If you fight for doing duty... or as worship to god.

d) Neivam Papam Va Apsyasi :



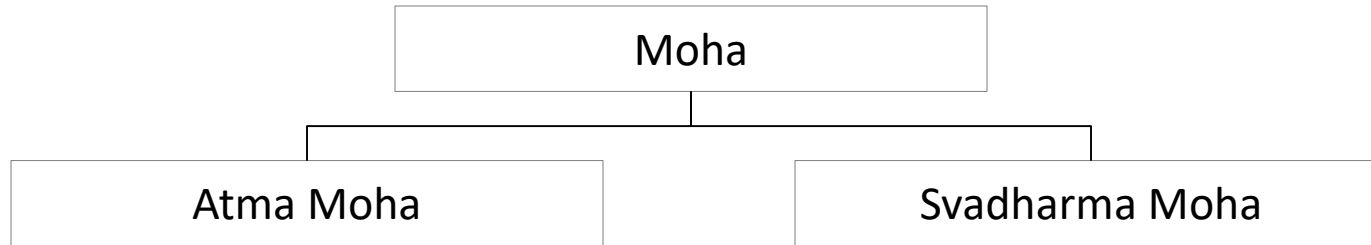
- Do for duty's sake, balanced in Sukha – Dukha, Labha – Alabha, Jaya – Ajaya.
- Joy and sorrow, gain – Loss, victory – defeat, balanced because I am not interested in these.
- Will loose balance if interested in these.
- Be interested in doing duty for dutys sake, then balanced rather than duty for gods sake!
- Duty becomes pleasure.
- Neivam Papam Avapsyasi, will never incur sin.
- **Doing duty will purify heart and pave for self realisation, take you higher in spiritual pursuits.**
- This is the way, I want you to go.
- Bhagavan concludes his teaching on duty, Yuddhasya Yujjasva, get up, focus on battle, focus on duty, fight.

How to do duty?

- Sadhana for this month.
- Sukha Dukhe same Kritva...

Completed portion :

1)



2) Who is Arjuna – I, me.

Sadhanas :

1) Chapter 1 :

- Did I become Sad?

2) Chapter 2 :

- Sukhe Dukhe... Labha – Alabha, Jaya – Jayau.. Be cool, calmness, equipoise.
- Don't drop one Sadhana.
- Daily make note.

Lecture 15

Revision : Chapter 2 – Verse 1 - 38

Section I	Section II
<ul style="list-style-type: none">- Atma Vidya- Verse 1 – 38- Sankhya / Jnana Yoga	<ul style="list-style-type: none">- Karma Yoga / Buddhi Yoga.- How to perform action? With what attitude.- Verse 39 – 72

- Why Karma Yoga called Buddhi Yoga?
- Because Karma is done with particular Buddhi – attitude.
- Nature of action – which is binding, detrimental to spirituality, restlessness, keeps us perturbed, quality changes with attitude.
- Action is means for spiritual transformation.
- Action is step for ones spiritual progress, Atma Vidya.
- How?
- By change in the attitude, attitude correction, attitude in Buddhi, action changes.
- Therefore Karma Yoga called Buddhi Yoga.
- 1st section also had 3 sections.

3 Sections

Verse 1 - 11

Verse 12

Verse 13 - 30

- Arjuna surrenders seeks self knowledge.

Chapter 2 – Verse 7 :

- Karpanyo dosho...

- Bhagavan teaches

- Nature of self.

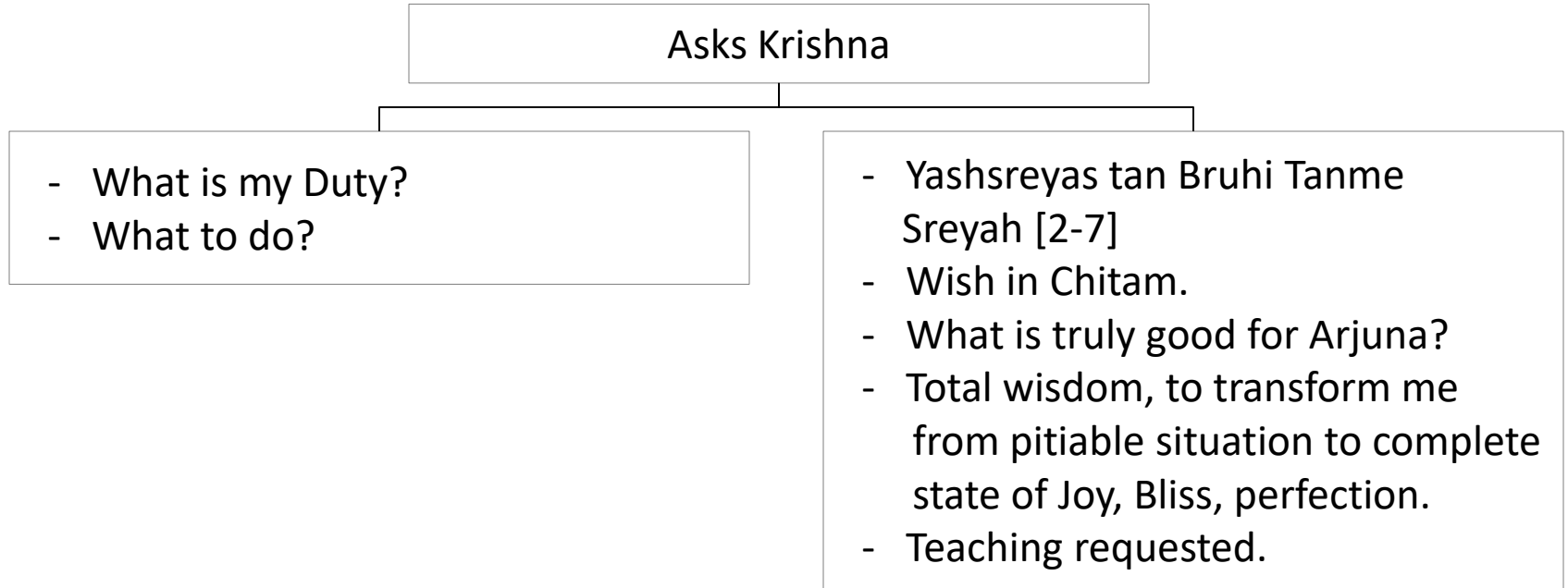
कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
prcchāmi tvām dharmasaṁmūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee.
[Chapter 2 – Verse 7]

- Arjuna gives diagnosis of his problem.
- Karpanya Dosho Upahatas Svabava.

- My true nature destroyed and I am crying, weeping.
- Karpanya Dosha, sense of wretchedness, faintheartedness, sense of feeling sorry, every happening, I become miserable.
- Why me? I am so sad, so troubled, miserable is Karpanya Dosha, changes nature, confused in duty, Dharma Sammudah Chetah.



Teaching starts : Chapter 2 – Verse 11

श्रीभगवानुवाच ।
 अशोच्यानन्वशोचस्त्वं
 प्रज्ञावादांश्च भाषसे ।
 गतासूनगतासूंश्च
 नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca ।
 aśocyānanvaśocatvaṁ
 prajñāvādāṁśca bhāṣase ।
 gatāsūn agatāsūṁśca
 nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.
[Chapter 2 – Verse 11]

- You think you are wise, holy.
- If you are feeling Sad, then you are in ignorance.
- Person with highest wisdom alone transcends sorrow.
- In sorrow, what you state is founded on ignorance, you are not wise.
- Before giving knowledge, others should know they are ignorant.
- If other thinks, I am wise, knowledge will not stay.
- Arjuna surrenders, Bhagawan reconfirms you are ignorant, be ready for knowledge.
- Bhagawan gave Atma Vidya from verse 12.

Nature of Self : Verse 12 - 30

(I) Pure Self	(II) Individual Jiva	(III) Body
<ul style="list-style-type: none"> - Nature of true self. - Pure consciousness, Na Jayate, Mriyate, No modification verse 20. 	<ul style="list-style-type: none"> - In case you do not appreciate or for sake of Argument, if one is Jiva individual, not pure Self. - Do not grieve because Jiva is born, dies, Verse 27 	<ul style="list-style-type: none"> - Don't grieve for body. - Body always in death. - Death non perception. - Body – 150 Years

(I) Pure Self	(II) Individual Jiva	(III) Body
<ul style="list-style-type: none"> - Na Tv evaham... All, permanent self, always there. - Karpanya, grief came to Arjuna because he thought he is going to kill, all are going to die. - No one will die – verse 12 - None dieable. 	<ul style="list-style-type: none"> - Birth + death part + Parcel of individual existence. - Can't say : Nobody should die. - Everybody will die today or tomorrow. - Death natural for individual. - Do duty, don't worry. - In course of duty, dying ok. - Birth and death part of existence. 	<ul style="list-style-type: none"> - Before birth, after death, vast expanse of time. - Beginningless time.. Mostly body not there.

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 purāṇaḥ
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]

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

na tvevāham jātu nāsam
na tvaṁ 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]

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]

- Why are you Sad for body which is most of the time not there.
- Before birth, after death body not there.
- Never be Sad for the body.
- Let body be there or go, don't be Sad.

Don't be sad (Verse 12 – 30)

For Pure Self

For Jiva

For Body

Verse 31 – 38 :

- W.r.t. duty don't grieve.
- Fight – why?
- As Kshatriya, your duty, fight battle, take care of nation.
- Work for nation, give up life for nation, have major responsibility.

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

**svadharmam api cāvēkṣya
na vikampitum arhasi |
dharmyāddhi 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]

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

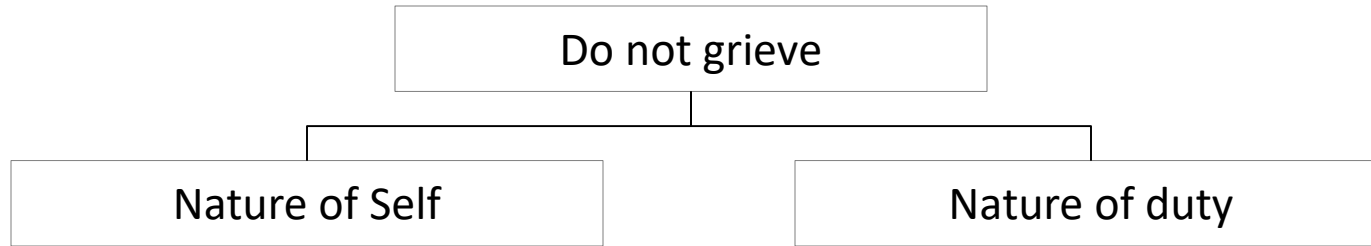
**yadṛcchayā cōpapannaṃ
svargadvāram apāvṛtam |
sukhinaḥ kṣatriyāḥ pārtha
labhantē yuddhamīdṛśam || 2.32 ||**

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]

- For righteous battle, give life, door to heaven.

Verse 31 – 37 :

- Fight because its your duty.



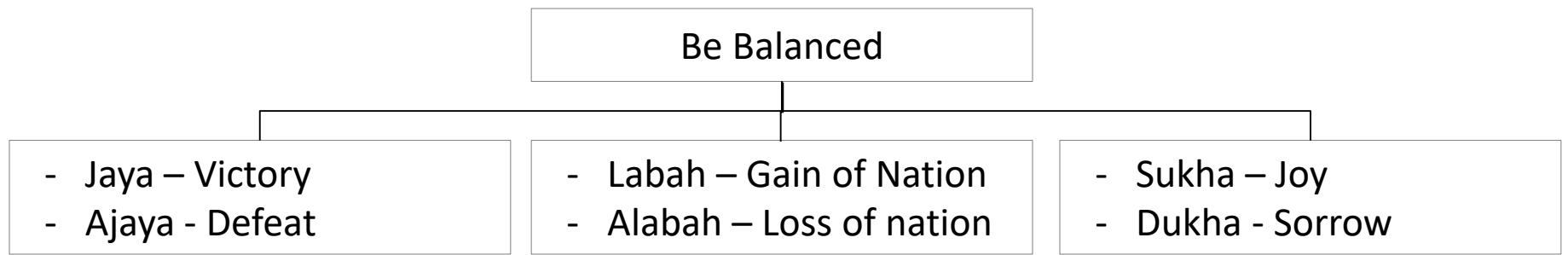
- Main thrust of Argument is on nature of self.
- Details Atma Vidya.
- You ought to do duty.

Chapter 2 – 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]



- Do duty, there could be victory or defeat, joy, sorrow, gain or loss.
- In all conditions remain balanced.
- Key verse of Gita.
- What is core of Karma Yoga?
- Being equipoised is core of Karma Yoga.

Verse 39 :

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

ēṣā tē'bhihitā sāṅkhyē
buddhiryōgē tvimāṁ śṛṇu |
buddhyā yuktō yayā pārtha
karmabandhaṁ 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]

- How to create equipoise, essence of Karma Yoga?

a) Esha :

- This, what has so far gone by,

b) Abhihita :

- Has been taught to you.

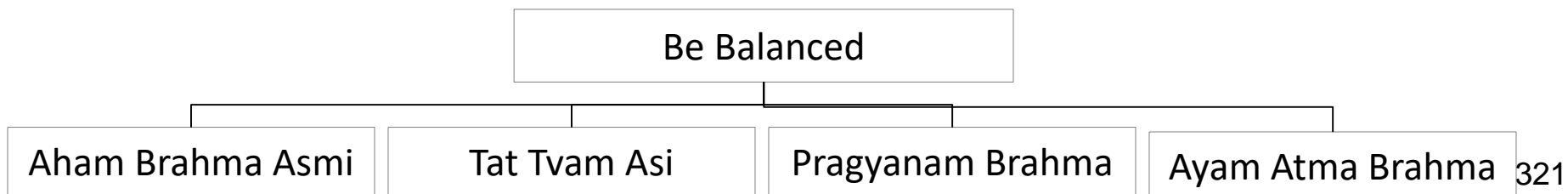
c) Sankhye Buddhihi :

- Taught knowledge pertaining, to Sankhya.

Root :

- Sankhya – Number.
- Samkya = Samyak Kyayate Anaya iti Sankhya.

- By which, Samyak – very well, Khayate – explained.
- That which explains very well = Samkhya.
- Studying spiritual wisdom, Atma Vidya.
- That which gives Atma Vidya very well is Sankhya – Upanishad (Technical Term).
- Samkhyah - that which is explained by Upanishad is Sankhya.
- Sankhya Yati Pratipadyate iti Sankhya.
- Sankhya = Upanishad.
- Saankhya = Self explained in Upanishad.
= Supreme Brahman, Atman.
- That which is explained in the Upanishad is Jiva – Brahma Aikyam, Atma – Brahma Aikyam.
- Jiva = Self.
- Brahman = Supreme reality.
- Aikyam = Oneness.
- Vishaya, Chief subject matter of Upanishad = Jiva – Brahma Aikya
= Self is Brahman.



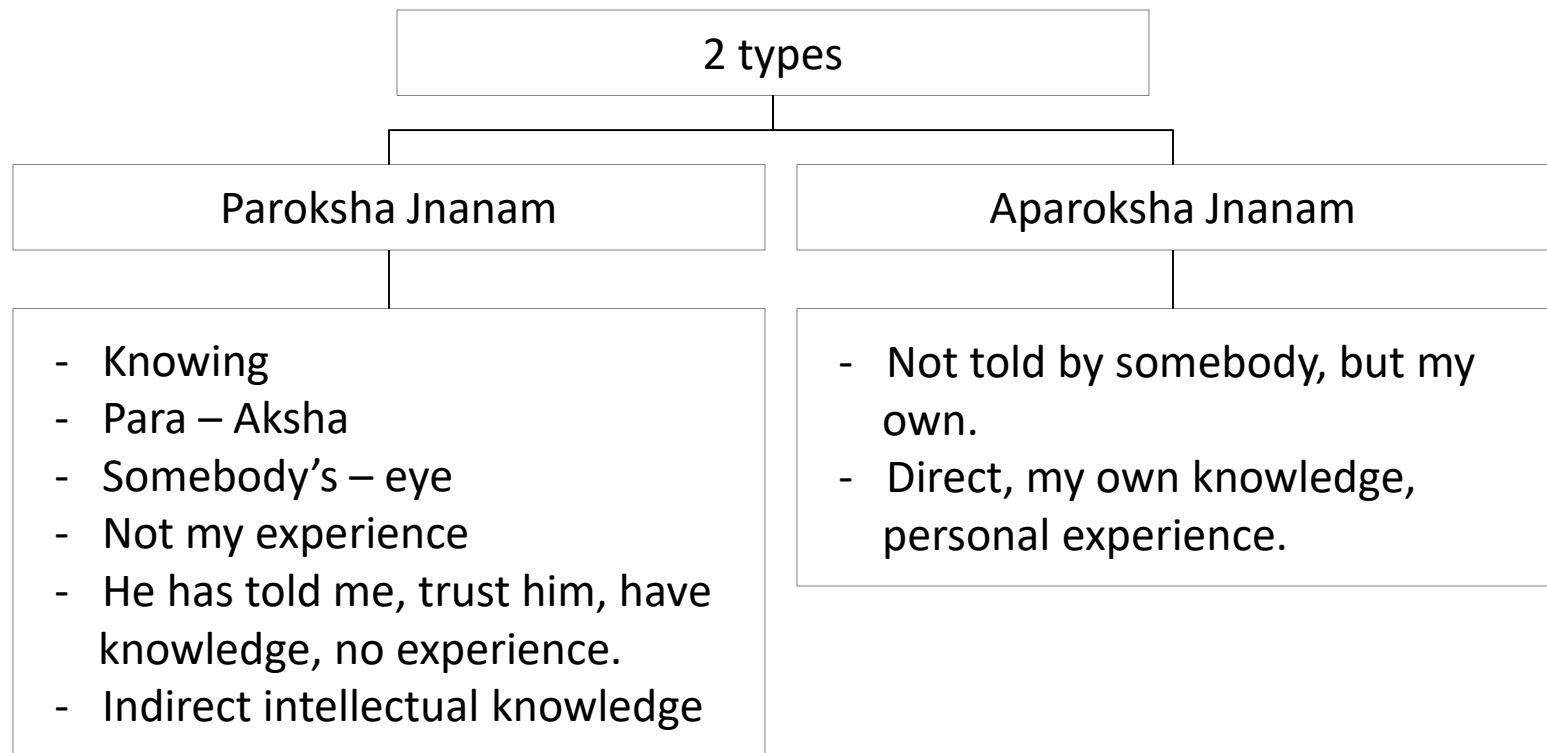
- Till verse 38, identity of self with Brahman.

कार्पण्यदोषोपहतस्वभावः
 पृच्छामि त्वां धर्मसम्मूढचेताः ।
 यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
 शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
 prcchāmi tvām dharmasammūḍhacetāḥ |
 yacchreyaḥ syānniścitaṁ brūhi tanme
 śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

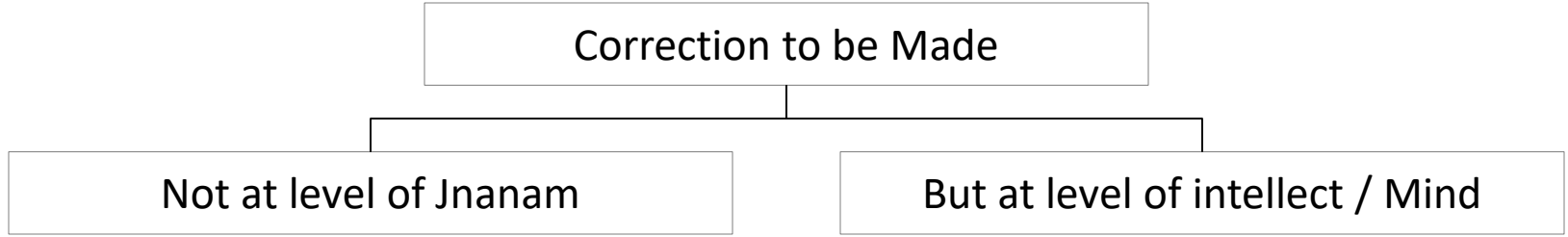
My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee.
 [Chapter 2 – Verse 7]

- Answer in verse 38, Gita should have stopped there.
- All teaching over.
- Knowledge listened, not digested, information – self doesn't die, no birth, nitya.
- Tallest mountain – Everest.
- Next Tallest – K2
- Know through intellect, not felt by mind, different.
- Jnanam – knowledge – 2 types.



- Knowledge w.r.t. Jiva – Brahma Aikyam, I gave, you got Paroksha Jnanam, but no Aparoksha Jnanam, direct experience.
- Challenge for Krishna now, because Arjuna surrendered, and asked for not information but transformation, highest fulfillment.
- I am duty bound to convert Paroksha Jnanam to Aparoksha Jnanam.
- Let me tell you, how intellectual knowledge can become direct experience, Paroksha Jnanam can become Aparoksha Jnanam.
- Where is the problem?
- Knowledge gained in intellect.

- Intellect determines whether knowledge is Paroksha or Aparoksha.
- For perfect intellect, knowledge becomes Aparoksha.
- If intellect is not perfect, mind not pure, knowledge will be Paroksha.



- To create correction, will give practical method called Karma Yoga.

d) Yoge Tu Imam Srunu :

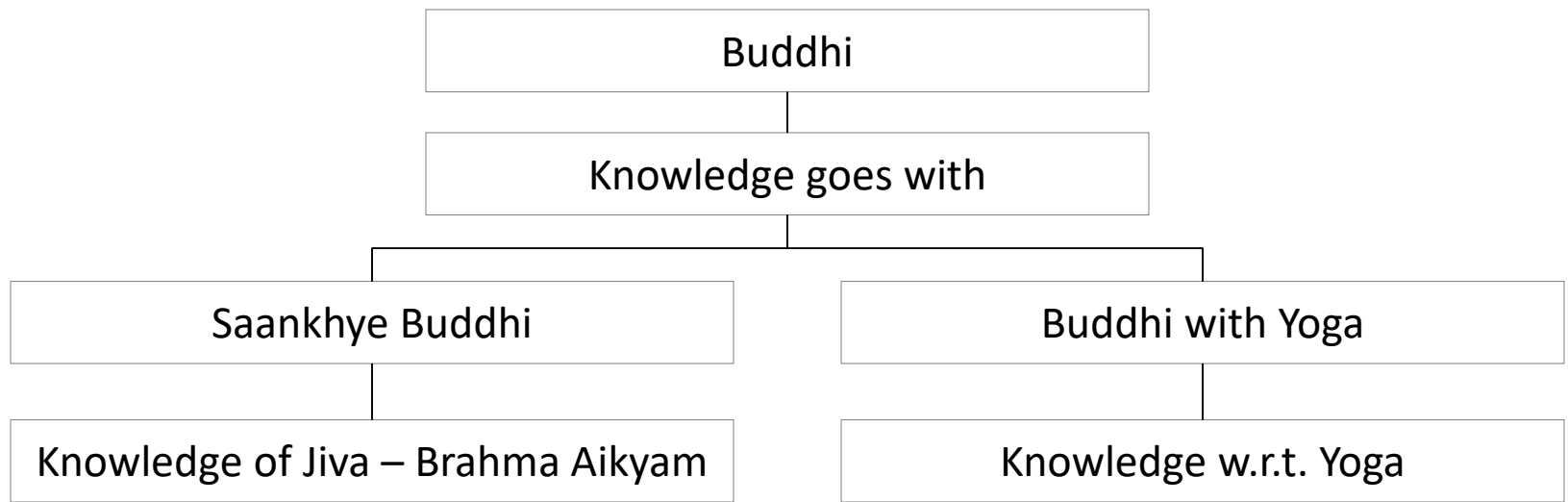
- Now please listen to this Yoga.
- Yoga is that by which one unites.
- Given knowledge of Atman but to unite with that, Imam Srunu, this you please listen, will elaborate whats told in Verse 38.

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

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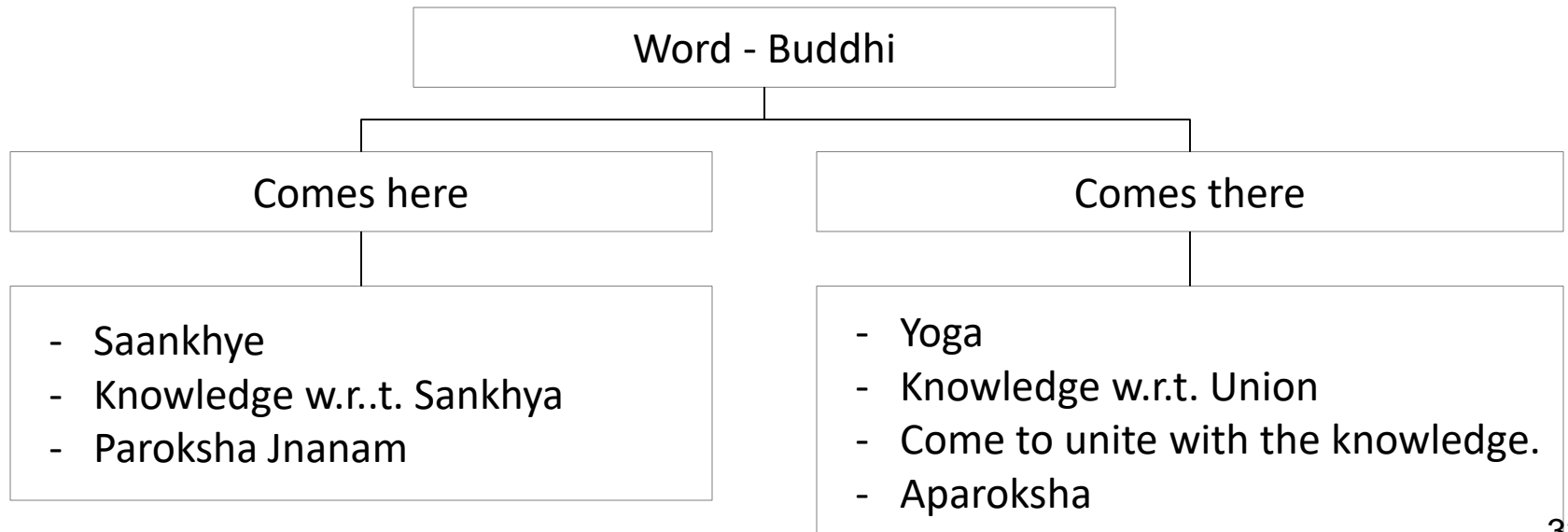
Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin. [Chapter 2 – Verse 38]

e)



Dahali Deepak Nyaya :

- In thrushold – Lamp is there.
- Light will come outside + Inside.



Buddhya Yuktaha :

- Uniting with the knowledge.

f) Karma Bandham Prahasyasi :

- You will be able to put an end to bondage of action.
- Mind, restless, impure, because of desire for action, it can't get pure knowledge of Atma, get Aparoksha Jnanam.

- **Past actions done before have made mind impure.**

- Selfish actions force you to identify with the body, makes up the current mind.
- By the same action, will give you method to correct the wrong effect of action.
- Problem comes from action, solution will come from action.
- With thorn remove another thorn.
- With needle, take out sharp pierced objects in skin.
- Important thought.

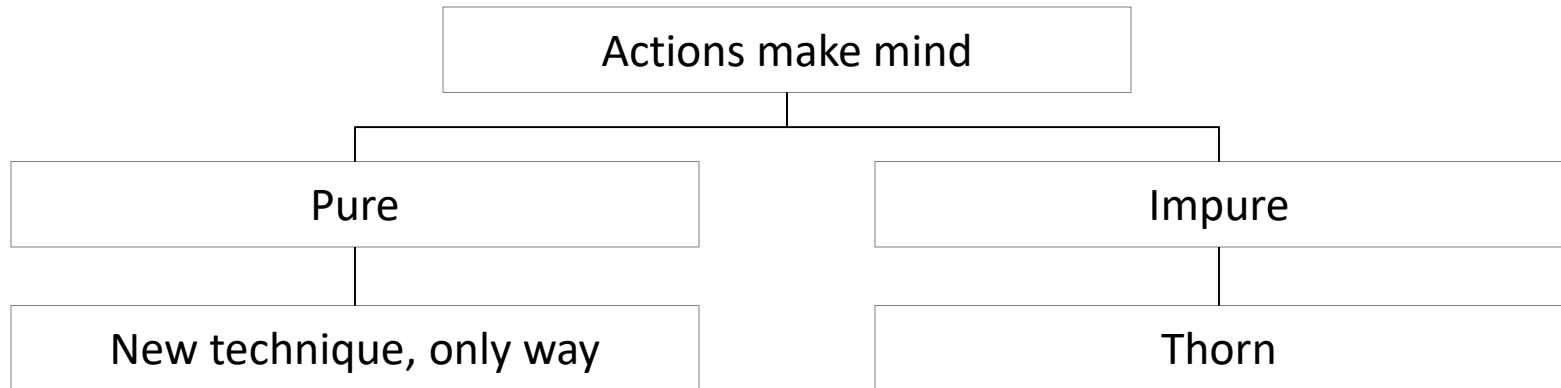
- **Impurity has come because of actions done by impure thinking.**

- **Impure thinking is selfish thinking I want, restrictive, I must have, mind becomes restless, loses capacity to be serene.**

- Will give method to change nature of action, will not bring bondage, but will give purity of mind to liberate you.

g) Prahasyasi :

- Give up bondage to action.
- Karma Bandha = Bondage, born of action, impurity, Chitta Ashuddhi.
- Chitta = Mind.
- Action will remove Chitta Ashuddhi, will make Chitta Shuddhi.
- Will teach technique.

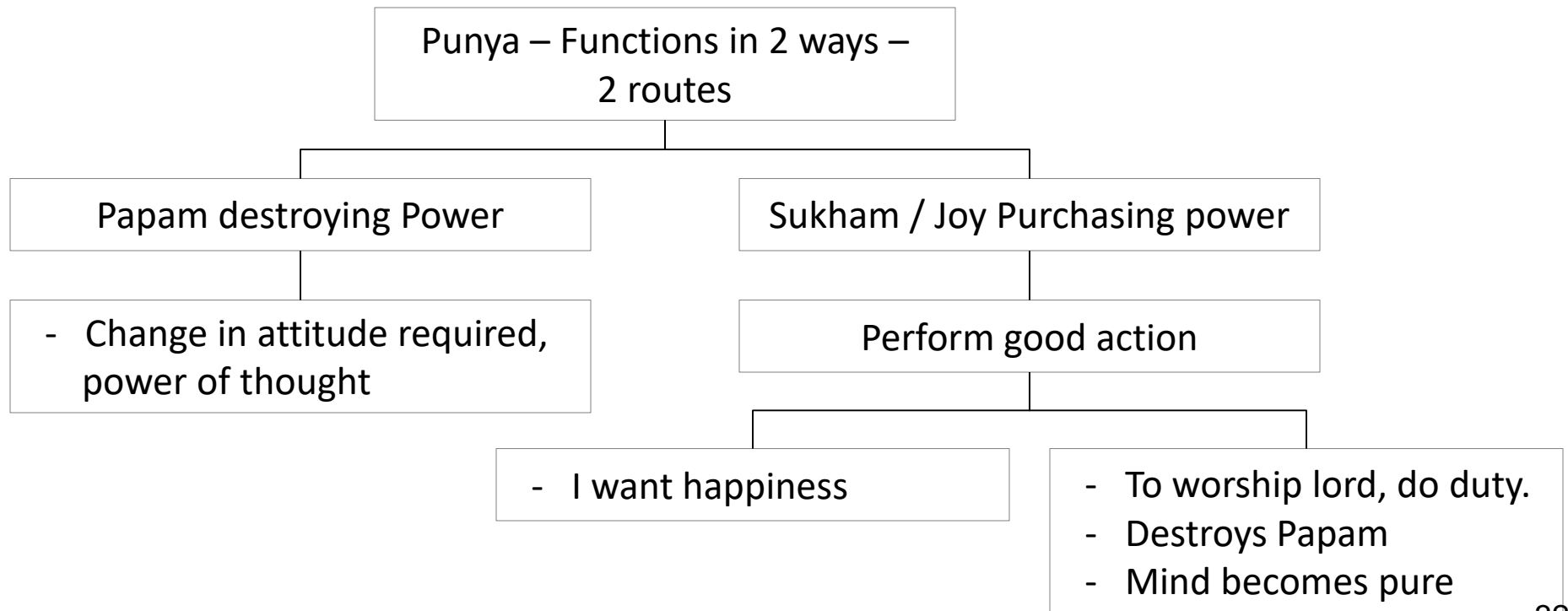


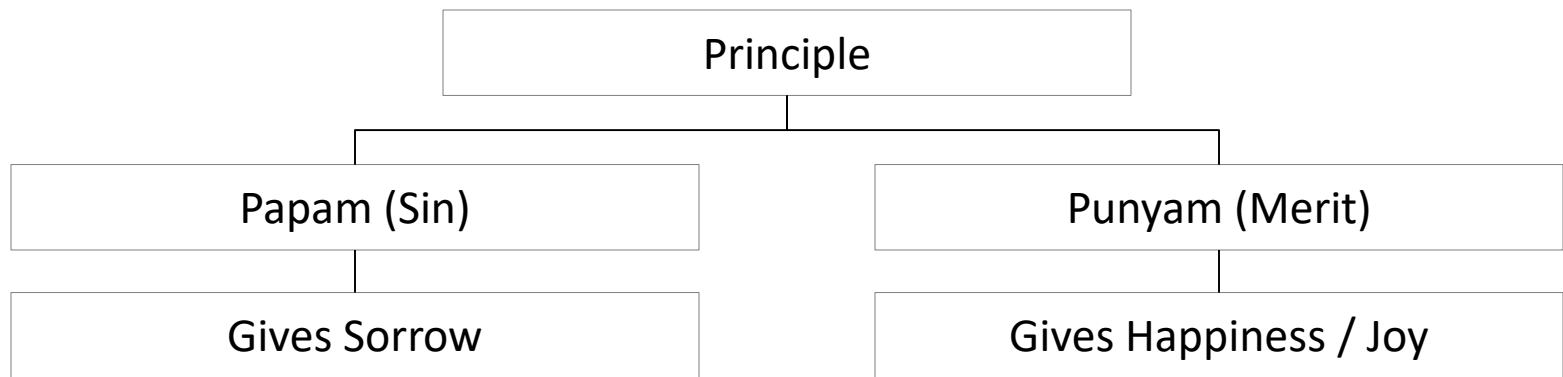
- Papam can be removed by Punya.

Papa	Punya
<ul style="list-style-type: none">- Caused by action.- Lower embodiment- Animal, serpents, plants	<ul style="list-style-type: none">- Caused by action- Higher, embodiment- Devata, Manushya

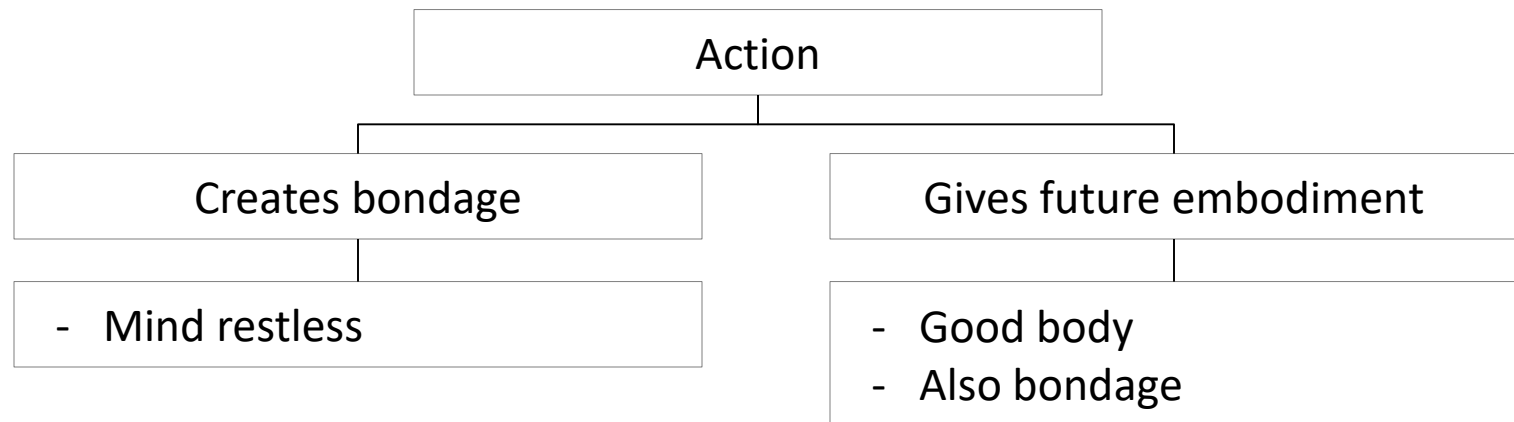
- Punya also problem, Punya will give rise to rebirth, fresh embodiments.

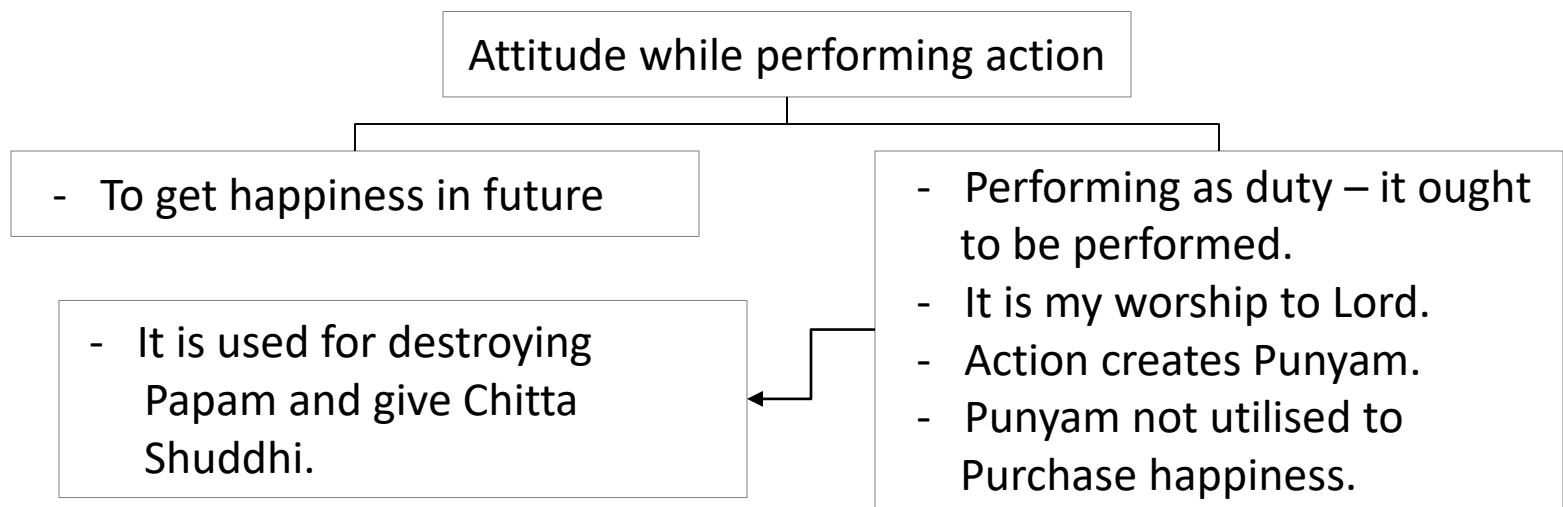
- Punyam also dangerous.
- Punyam has capacity to remove Papam, should have capacity to say, I don't want Punyam.
- Papam removes Punyam, Punyam removes Papam, both come from Karma.
- To remove Papam, Punyam required.
- For Punyam to remove Papam, attitude should be.
- "I don't want to use Punyam".
- Attitude change required, otherwise Punyam will get exchanged, will have purchasing power.





- Punyam is subtle currency.
- In the heart, I don't want Punya, for Joy, not performing meritorious actions for Joy / happiness.
- Changing power of Punyam.
- Don't want to use this money for happiness.
- In such Punyam, it is not wasted for happiness but is used for destroying earlier Papam.
- Attitude brings about destruction of bondage.

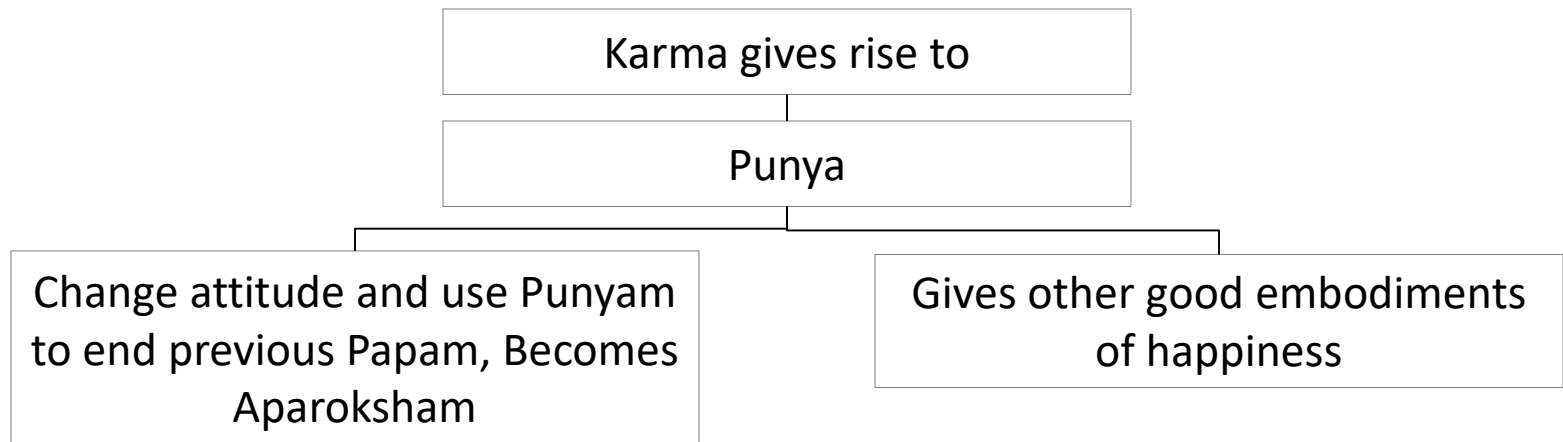




- In this way, change in attitude makes action capable of destroying bondage, Karma Bandham Prahasyasi, put an end to bondage of action.

Conclusion :

- Explained self knowledge.
- Now will explain Karma Yoga.
- Following Karma Yoga, put end to bondage of action, Karma Bandha.



- I will teach you this transformation technique.

Lecture 16

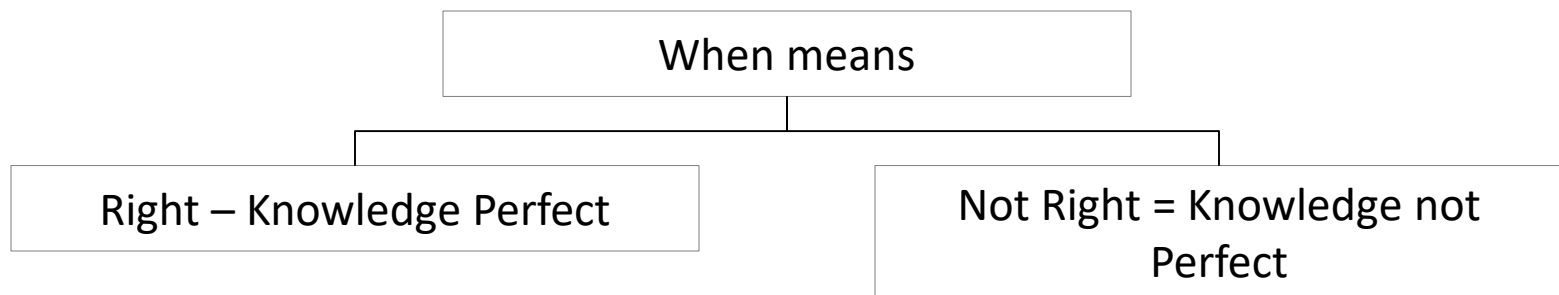
Revision : Verse 39

Esha te Abhita Samkhya Budhye Tviyamama Srunu tu :

- Krishna tells Arjuna – I am going to start new topic.
- So far taught Sankhya Yoga.
- Now listen to Karma Yoga.
- Knowledge is of no use unless we are able to experience it.
- Knowledge – experience, different.

Example :

- Knowing Colour of Banana – knowledge, eating is experience.
- Knowledge is experience because it is actual, direct, eyes.
- You want clarity, it means glasses not right.



Means Right – Perfect Knowledge	Means Not Right / Not Perfect Knowledge
<ul style="list-style-type: none"> - Knowledge is direct, is experience. - Knowledge itself discovers, experience Aparoksha Jnanam. - Knowledge = Discovery = Experience. 	<ul style="list-style-type: none"> - Knowledge is indirect, not experience. - Knowledge is information not experience. - It is trustworthy. - Not disproved later. - Knowledge pending discovery = Paroksha Jnanam.

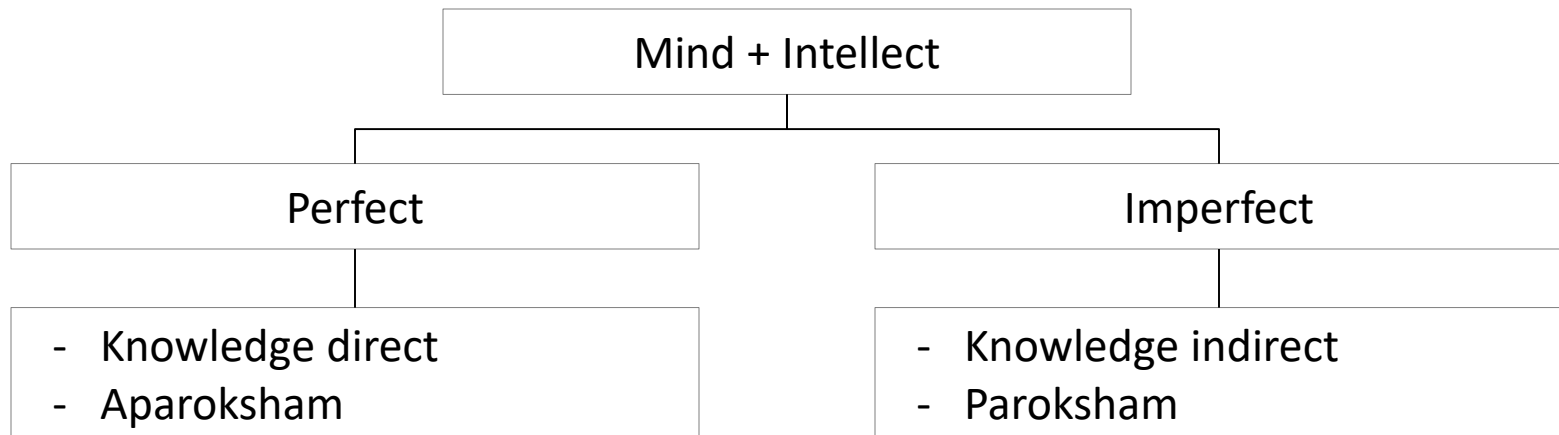
- How do we know if mind, the basic instrument of knowledge, is perfect or not.

- Eyes – colour

- Knowledge – Mind / Intellect

- Ears – Sound

By checking if knowledge
Received is Paroksha or Aparoksha



- Bhagawan Krishna found out that Arjuna's mind is imperfect.
- How?
- Given entire knowledge but Arjuna unmoved.
- Knowledge not experience, indirect, Paroksham.
- Now I shall explain to you Buddhi w.r.t. Yoga, knowledge of Karma Yoga.
- Why knowledge of Karma Yoga required?
- Because the means of instrument, mind + intellect has to be made perfect.
- What is it that in mind + intellect which prevents knowledge becoming experience?
- "Impurity of Mind".

Type 1 : Imperfection

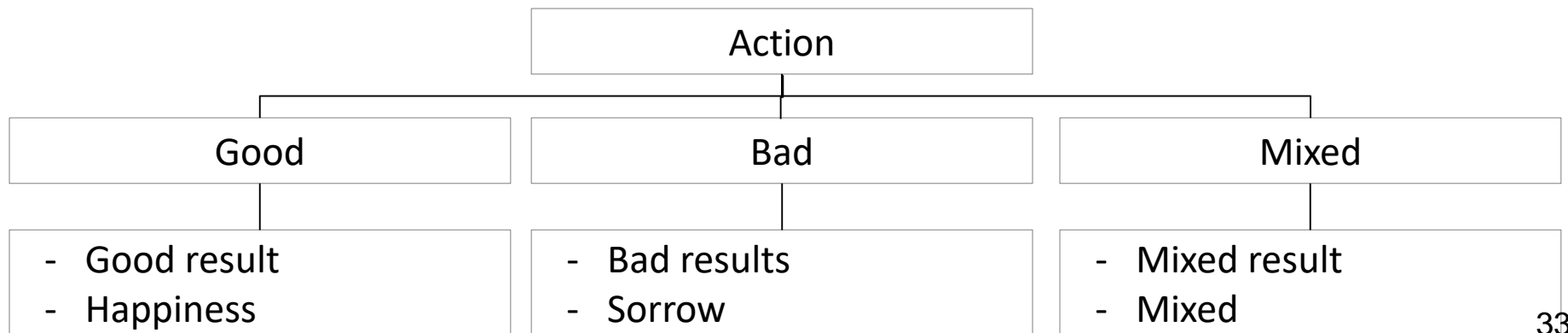
- Agitation, restlessness, not able to focus, concentrate, not alert.

Type 2 : Imperfection

- Mind throwing up negative thoughts.
- Sully mental peace.
- **6 enemies of mind – Shad Ripu :**
 - Kama, Krodha, Lobha, Moha, Madah, Matsarya.
- Kama – desire / selfishness, want, sense of incompleteness.

- Krodha – Anger
 - Lobha – Greed
 - Moha – Delusion
 - Madha – Pride
 - Matsarya – Jealousy
- All negative thoughts

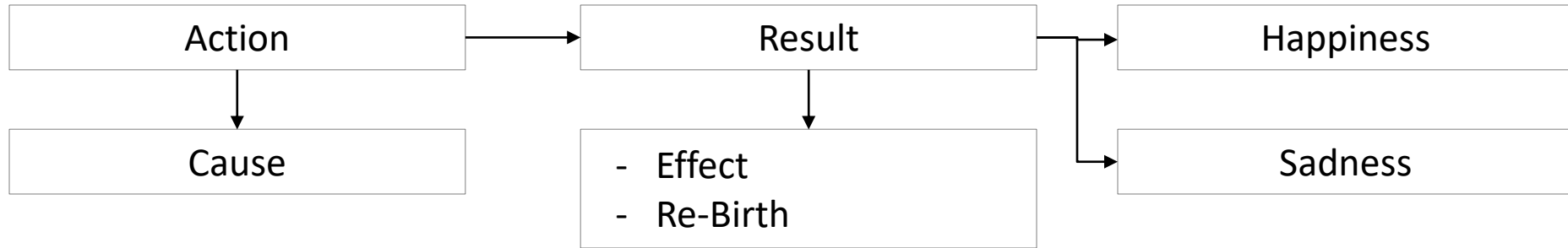
- With type 1 + type 2 – imperfections, in mind + intellect equipment, knowledge cannot become experience.
- Need a practical method to help student = Karma Yoga.
- I shall explain to you now.
- I have given knowledge but it is not experience for you.
- Therefore, let me give you technique to convert knowledge to experience.
- To make mind + intellect perfect, teaching is Karma Yoga.
- What Karma Yoga does?
- What Karma does?



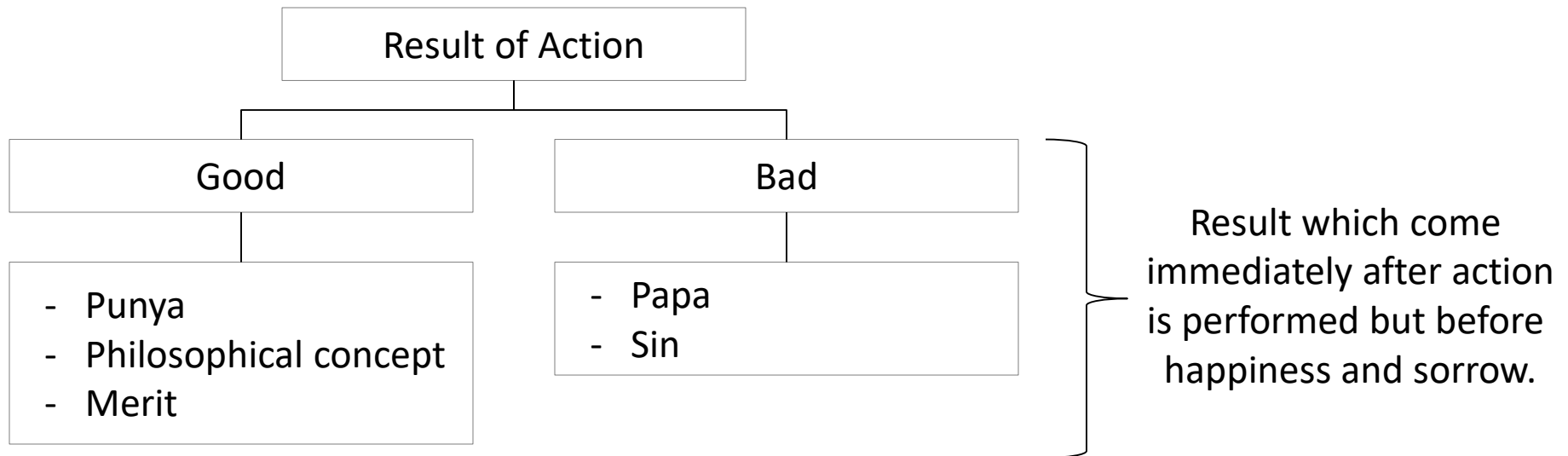
- Between action and result, time gap exists.

Example :

- Seed to fruit – Time bound for germination.

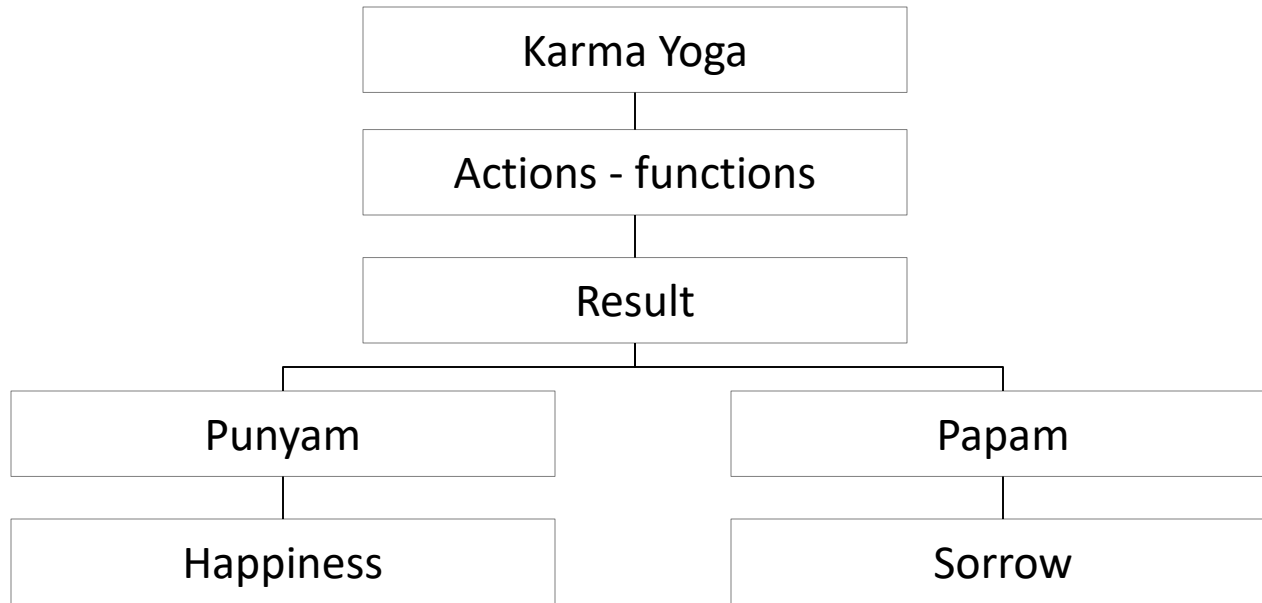


- Between effect of happiness and sorrow and its cause is action, one more factor in between called Punya – Papa.

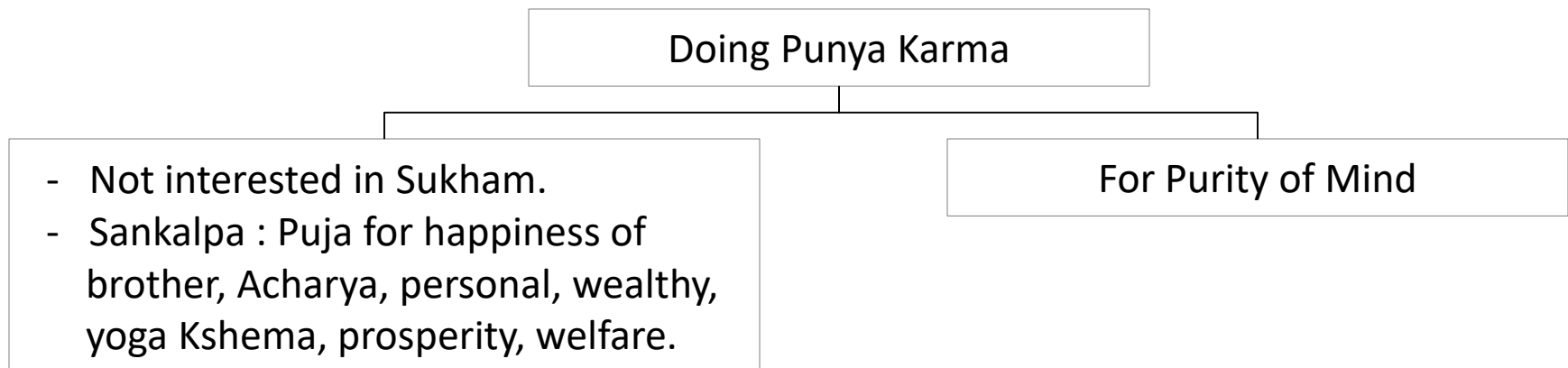


- Punya Papa comes when action is accomplished.
- Subtle impact.

- Main topic : How Karma works.
- Why study : to understand what is.



- What Karma Yoga does?
- Only good actions = Karma Yoga = Punya Karma.
- Not kill and say Karma Yoga.



- Based on Sankalpa, self motive result varies, changes.
- Punyam doesn't change.
- How Punyam is used changes (Very important point in Karma Yoga).
- In Karma Yoga, you get power of thought, Sankalpa to change result of action.
- Not doing Punyam for my happiness.
- Give up selfishness in action, Punyam does not modify into happiness, not rises to Bhoga, happy, pleasurable experience latter.
- Punya accumulates and give rises to good birth – plant, animals in Deva loka – resident of heaven.
- 14 Lokas – Punya gives rise to happy worlds.
- Through power of Sankalpa say, you are not interested in pleasure, flimsy, paltry, fleeting enjoyment, Punya works at mind level.
- Agitations – Type 1 defect - restlessness.
- Type 2 – negative thoughts – Punyam purifies the mind.
- Negativities of mind are purified by Punyam.
- Punyam expended for creating perfection at mind – intellect level not for pleasure.
- Thereby makes mind instrument perfect, Paroksha Jnanam transforms to Aparoksha Jnanam.
- Knowledge becomes experience.

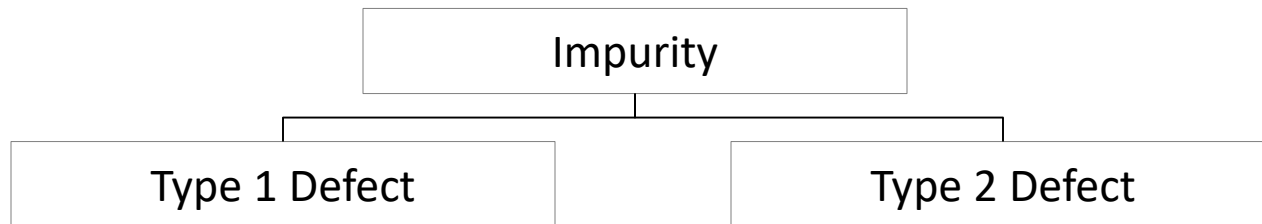
- Indirect knowledge becomes direct knowledge, experience.
- Stated in Verse 39.

Summary :

Karma	Karma Yoga
<ul style="list-style-type: none"> - Action – gives Punya – Papa - Punyam – Leads to enjoyments pleasures. - Papam – lends to sorrow / suffering. 	<ul style="list-style-type: none"> - Action - Attitude – I don't do it for my Happiness, pleasure worldly enjoyment, fleeting, doesn't bring end to problems of life – reject. - Punyam works at mind. - Clears sinful, tendencies, makes mind perfect, fit. - Knowledge becomes experience.

- Like Arjuna – All of us have knowledge but no experience.

Problem :



- **Solution :** Make mind – intellect perfect.

- How? By Karma Yoga.

Krishna says :

- Buddhya Yuktya Yaya Partha, Karma Bandham Prahasyasi.
- Bondage caused by action is put to an end.
- Action causes Punyam – Papam, leads to future embodiment, comes to an end.
- It purifies mind, once mind purified, self knowledge becomes experience, puts an end to Samsara – realm of Birth, death, because we don't know our real nature.
- Once we know our real nature is pure Sat Chit Ananda, no more is there unfulfilled need or wish, no more new births to fulfil needs, wish.
- What is glory of Karma Yoga?
- Verse 40 – 41.

Verse 40 :

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]

a) Neha Bhi Krama Nashosti :

- Na Iha Abhi Krama Nashaha Asti.
- In Karma Yoga, unlike in desire prompted activities, in usual way, action works, selfish actions.

b) In Karma Yoga no destruction of Abhi Krama.

c) Pratyavaya Na Vidyate :

- No Pratyavaya.

d) Svalpa Alpasya Dhavmasya :

- Even if you do little.

e) Mahato Bhayat Trayate :

- Protects you from great danger, sin.

- **No Abhikrama – destruction :**

Abi Kramyate iti Abhikrama. That which begins after Karma, Punya – Not Sukham, pleasure, takes time to fructify.

- Punyam is destroyed by giving rise to fleeting pleasures.
- Punyam, money expended, for purposes for fleeting Joys.
- Here Punya not wasted.
- Vedas enumerate Punya Karma – secure social activities, Yagyasa + Yagas, Jyotishtoma, Darsha Purvamasa, Ganapati Homam for Punyam.
- Great Punyas fructify in being born in higher worlds, Svarga, Mahar, Jana, Tapa, Brahma Loka.
- Punya wasted.
- After you experience pleasure, again you are born.
- Here no loss of Abhi Krama, waste of Punya not happening.

f) Pratyavaya Na Vidyate :

- Defect, Dosha – when action is incomplete.

Example :

- In Yaga, Puja – give Dakshina, Dana, charity, Ghee ½ Kg taken to home, rice in bag, no full fee given to Brahmana.
- Don't perform noble action to perfection, fault which comes is Pratyavaya Papam.

Akarane Pratyavayava :

- When not done, defect.
- In Karma Yoga, noble activity you take up, good attitude with Karma Yoga, action you do, if you can't complete, half done, priest took ½ kg rice, became sick, no assistance got, defect of incompleteness doesn't happen.
- You are not interested to go to Svarga Loka, future enjoyment pleasure, mind – attitude different.
- No issue because of that.
- **Defect of incompleteness doesn't arise for person performing Karma Yoga.**
- That much attitude purifies mind, future pleasure not intent.
- Svalpa Alpamasya – wee bit, little, brings result of purification, will realise ultimate truth, an end to Samsara.
- Abhikrama Nasha + Pratyavayava, wee bit is not there.
- Karma Yoga will help you progress in spiritual path strongly.

Abhikrama Nasha :

- Expenditure of Punya in fleeting happiness is not there.
- Pratyavayava not there, defect of incompleteness, will not give perfect result, it is not there because what you want is not future lokas but inner transformation.
- Not getting higher pleasure, topic itself not there.
- Little bit of Karma Yoga gives purification of mind + Intellect.

Verse 41 :

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

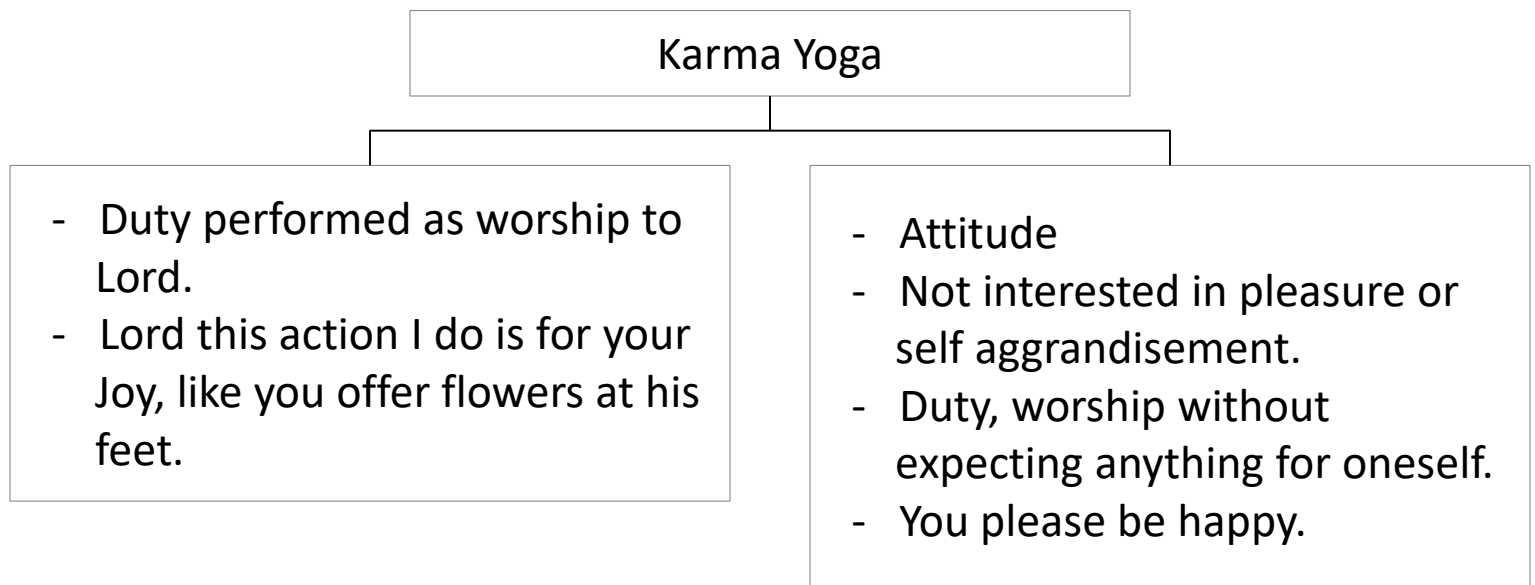
vyavasāyātmikā buddhih
ēkēha kurunandana |
bahuśākhā hyanantāśca
buddhayō'vyavasāyinām || 2-41 ||

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]

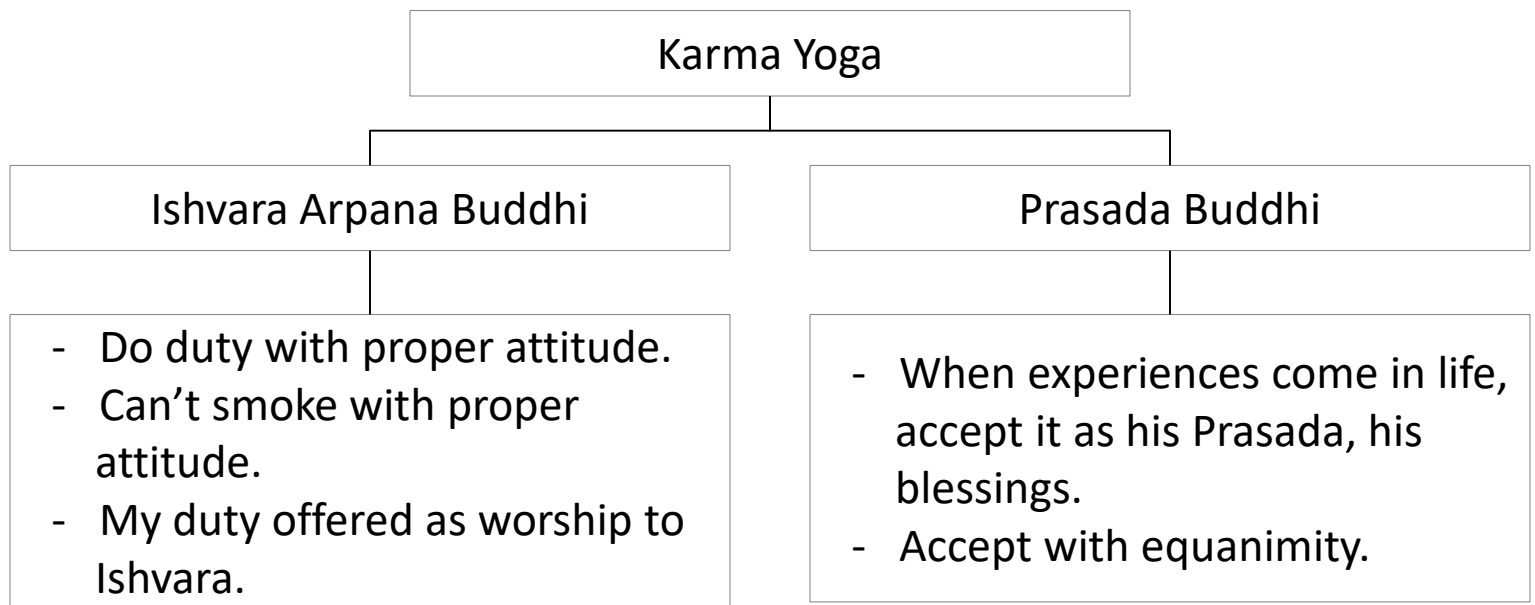
- Here what – is actual experience, what is the difference, when I work with Karma Yoga?

a) Vyavasayika Buddhihi – Eka :

- You will have one decided mind, determined mind.
- Buddhi will be single pointed and determinate.
- Mind will not be splattered, carried away by wishes + wants.
- Work is there, duty is there, you will focus.
- **Desire, Anger, Greed, Jealousy takes mind away from action.**
- No mental turbulence.
- Why?



- Inward feeling, God, you are happy yes, answer comes, our own Bava.
- Duty – Bava without expectation = Karma Yoga.
- Duty as worship, own action offered as worship, Ishvara Arpana Buddhi.
- Attitude of worship to Lord, offer own duty, then no expectation whatever Joy, sorrow comes, accepted.
- In life whatever comes, experiences keep happening nonstop, when such experiences come, the balance, equipoise, acceptance is called Prasadha Buddhi.
- Prasada Buddhi = Attitude of Equanimity.
- Accept it as Gods gift.
- **Go through experiences of life, acceptance with equanimity is called Prasadha Buddhi.**



- **What is Karma Yoga?**
- **Duty as worship without expectations and complete acceptance.**
- **Ishvara Arpana Buddhi + Prasada Buddhi is Karma Yoga.**

• If above is the attitude how will be the Mind?

- **Vyavasayatmika – Determined.**

- “This work is worship to the Lord” is the vyavasayatmika buddhi.
- This is the only thought I have.

- **Morning to Night only one thought in the Mind, this is my worship to the Lord.**

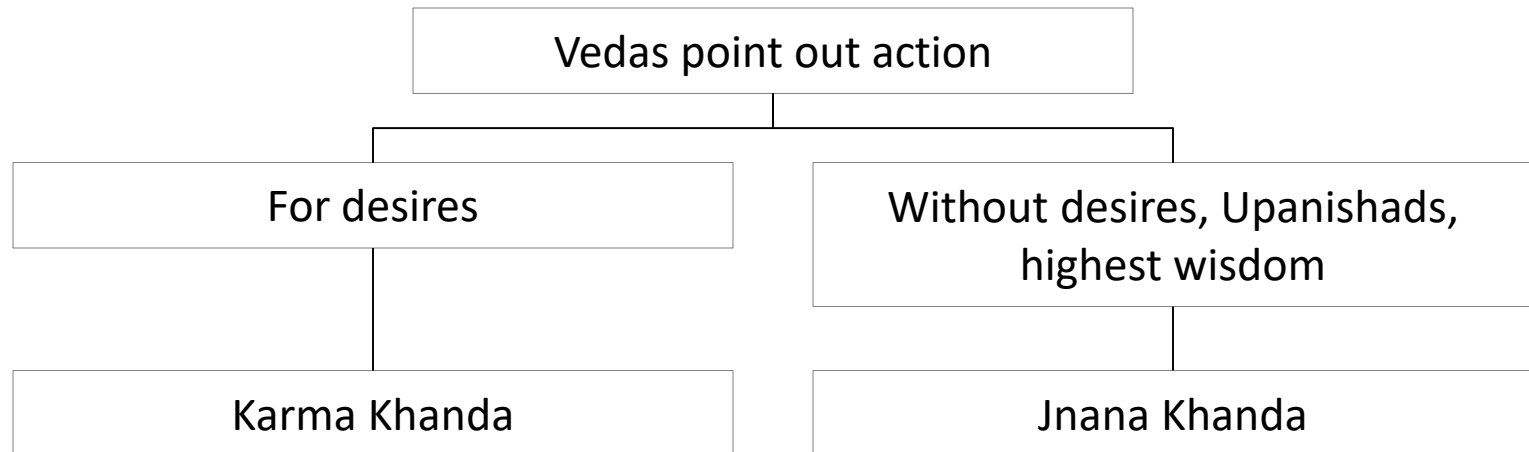
- Body given to me by the Lord, I take care of the body so that I can worship the Lord and therefore bathing also Vyavasayatmika.

- One determined thought, throughout all our actions is Karma Yoga, with Vyavasayatmika Buddhi.
- This has taken over your mind, everything falls at one place.
- Life is simple, no complication.
- Mind focused.
- No I want this... everything I do for Lord.
- I learn to drop I, various distractions which come because ego seizes.
- For those who don't have this determined outlook, Avyavasayatmika Buddhi, mind is Bahu Shakha, Ananthashcha, many Branched, like monkey Jumping from one topic to another, nonstop.
- This + that, I want.

Example :

- Child ordering food in restaurant, pleasure driven, complication.
- **Do duty as worship of God, what about me? Never mind.**
- **Doing for God is what makes me happy.**
- We all know this, when we love the child, all we do is doing Karma Yoga for the Child.
- Baby centred Karma Yoga at home goes on, in love Karma Yoga natural.
- Karma Yoga can be for God, nation, community or family.
- Highest alter of devotion is Lord, can't be anything else.

- Karma Yoga = Ishvara Arpana Buddhi not Baby Arpana Buddhi for 5 years.
- Baby – told to shut up at 15 years.
- In love, whatever you say we do.
- In one place, God, love remains effulgent with fullness.
- **Avyavasiyanam :**
Those who don't have single pointedness, Bahuda Hananthashcha, endless way restless.
- Verse 42 – 44 – 3 verses – word picture of how people may look religious, in Karma Yoga, actions for different Lokas prescribed, take that as ultimate, because inside have desires.



- Desire prompted action also from Veda.
- Where your attention goes depends on your internal makeup.
- Your internal structure.

- Veda = Supermall for knowledge for life, for desire and beyond desire.
- Karma Yoga = Vedic wisdom.
- Desire prompted action, Darshapoornamasa, Soma Yagya.
- Both based on Vedas.
- For one mind clear single pointed, for other distracted, turbulent.
- One is carried away by own internal nature of desire promptedness.
- Picture presented.

Verse 42 :

यामिमां पुष्पितां वाचं
प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ
नान्यदस्तीति वादिनः ॥ २-४२ ॥

yāmimāṃ puṣpitāṃ vācam
pravadantyavipaśchitaḥ |
vēdavādaratāḥ pārtha
nānyadastīti vādinaḥ || 2-42 ||

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]

a) Yamimam Pushpitam Vacham Pravadanti Avipashchitam :

- Vipashchita = Wise.
- Avipashchita = Deluded, don't know essence of Veda why?

b) Veda Vada Rathaha :

- Carried away by Veda Vada, Artha Vada, statements of exaggerated praise.
- Performers of Soma Yaga get eternity, full happiness.
- Aksharmam Hawaii, Chaturmasa Yaginaha.
- Phala Sruti after Yagyas – 8 times – 12 times – one time fruits.
- 1 time – get food.
- 4 times – get food for ever.
- 7 times – your enemy will die.
- 365 times – you are the best.

c) Nan Yath Asthi Iti Vadinaha :

- Nothing higher than these actions, takes one to higher Lokas.

Verse 43 :

कामात्मानः स्वर्गपराः
जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां
भोगैश्वर्यगतिं प्रति ॥ २-४३ ॥

kāmātmānaḥ svargaparāḥ
janmakarmaphalapradām ।
kriyāviśēṣabahulām
bhōgaiśvaryaḡatiṃ prati ॥ 2-43 ॥

Full of desires, having heaven as their goal, they utter flowery words, which promise new birth as the reward of their actions, and prescribe various specific actions for the attainment of pleasure and lordship. [Chapter 2 – Verse 43]

a) Kamatmana :

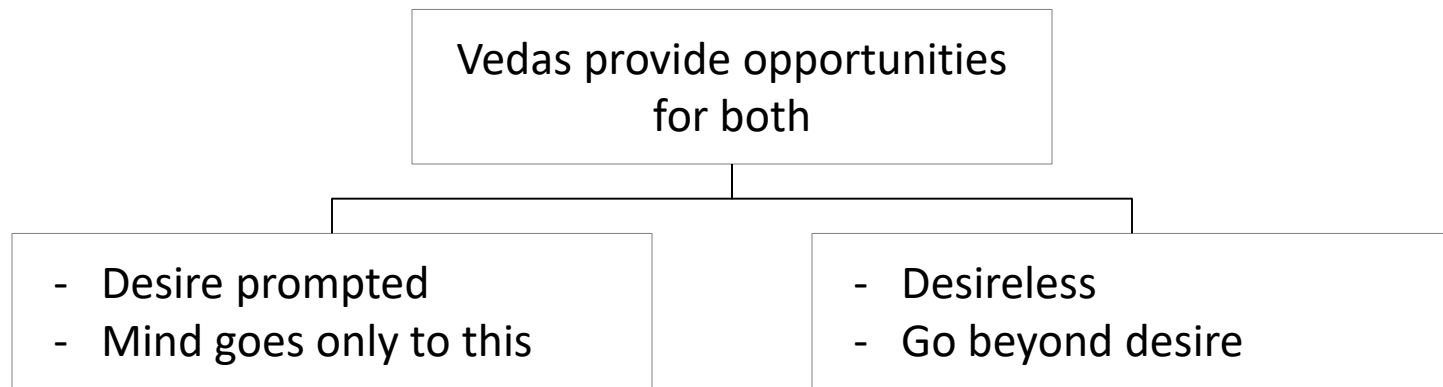
- Desire prompted.

b) Svargapara :

- Mind is for pleasure and happiness.
- Study – Job – Marriage – Children..., mind continuously dwells in pleasures of this world or the next world.
- Fully desire ridden.
- They speak what?

c) Pushpitam Vacham :

- Flowery words, attractive, no fruit, no benefit, looks attractive.



- What do they attain?

d) Janma Karma Phala Pradham :

- All actions.

e) Kriya Vishesha Bahula :

- Multifaceted actions focused on what?

f) Bhoga – and Aishvaryam :

- Happiness and wealth.

Verse 44 :

भोगैश्वर्यप्रसक्तानां
तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः
समाधौ न विधीयते ॥ २-४४ ॥

bhōgaiśvaryaprasaktānām
tayāpahṛtacētasām |
vyavasāyātmikā buddhiḥ
samādhau na vidhīyatē || 2-44 ||

For, those who cling to joy and lordship, whose minds are drawn away by such teaching, are neither determinate and resolute nor are they fit for steady meditation and Samadhi. [Chapter 2 – Verse 44]

a) Bhogaishvarya Prasaktanam :

- Minds attached to pleasure, glory, firm indecisiveness missing, Vyavasayatmika Buddhi missing, work as worship without expectation and acceptance – firm mind.

b) Na Vidhiyate :

- Not possible – where?

c) Samadhau :

- In their minds.
- For a person carried away by superficialities which are presented in Karma Khanda of Veda and who do not, no inclination over higher wisdom of Upanishads, looks religious only, not truly spiritual because he is still in the cage of desire.
- Their own desires prompts one to take up Karma Khanda portion of Vedas, stuck in that, lead religious life, wont bless them with self realisation and take one beyond cycle of birth + death.

- For them Karma Yoga is not interesting.
- **For whom Karma Yoga is possible? Those who see Limitation of selfish life.**
- For them Karma Yoga is attractive.
- If mind is caught in selfishness, desire prompted ways of thinking and living then Karma Yoga will not be attractive.
- Therefore Arjuna Samadhou, in their minds, you can't expect Vyavasayatmika Buddhi, Karma Yoga.
- Essence of Verse 42, 43, 44 – 3 verses comes together.
- Avipashchitaha Veda Vada Ratana Artha Nanyat Astiti Vadinaha, Kamatmanaha, Svargaparaha, Yamimam Pushupitam Vacham Janma Karma Phala Pradam, Kriya Vishesha Bahulam Bhogai Aishvaryam Pravadanti.
- Bhogai Aishvarya Prasaktanam, Taya Apahata Chetasam Samadhau Vyavasayika Buddhi Na Vidiyate, Na Avati (not possible).

Summary :

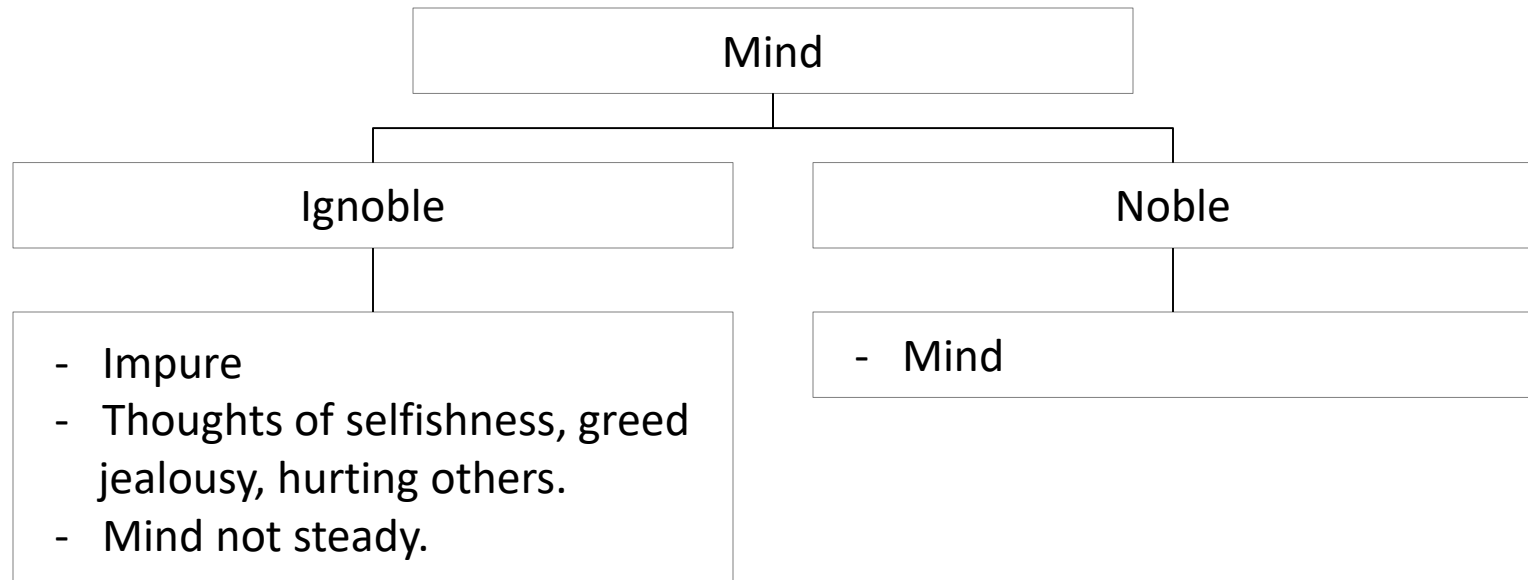
- If you want to practice Karma Yoga, first limitation is a selfish lifestyle, life only focused on pleasure.
- If you focus fully on limited life, you can't rise up.
- For those who want to rise up, this will not be found attractive.
- For those this is attractive, they wont find Karma Yoga attractive.
- If we all find Karma Yoga attractive, it means we have grown up in our maturity.

Lecture 16

Verse 45 – 47 :

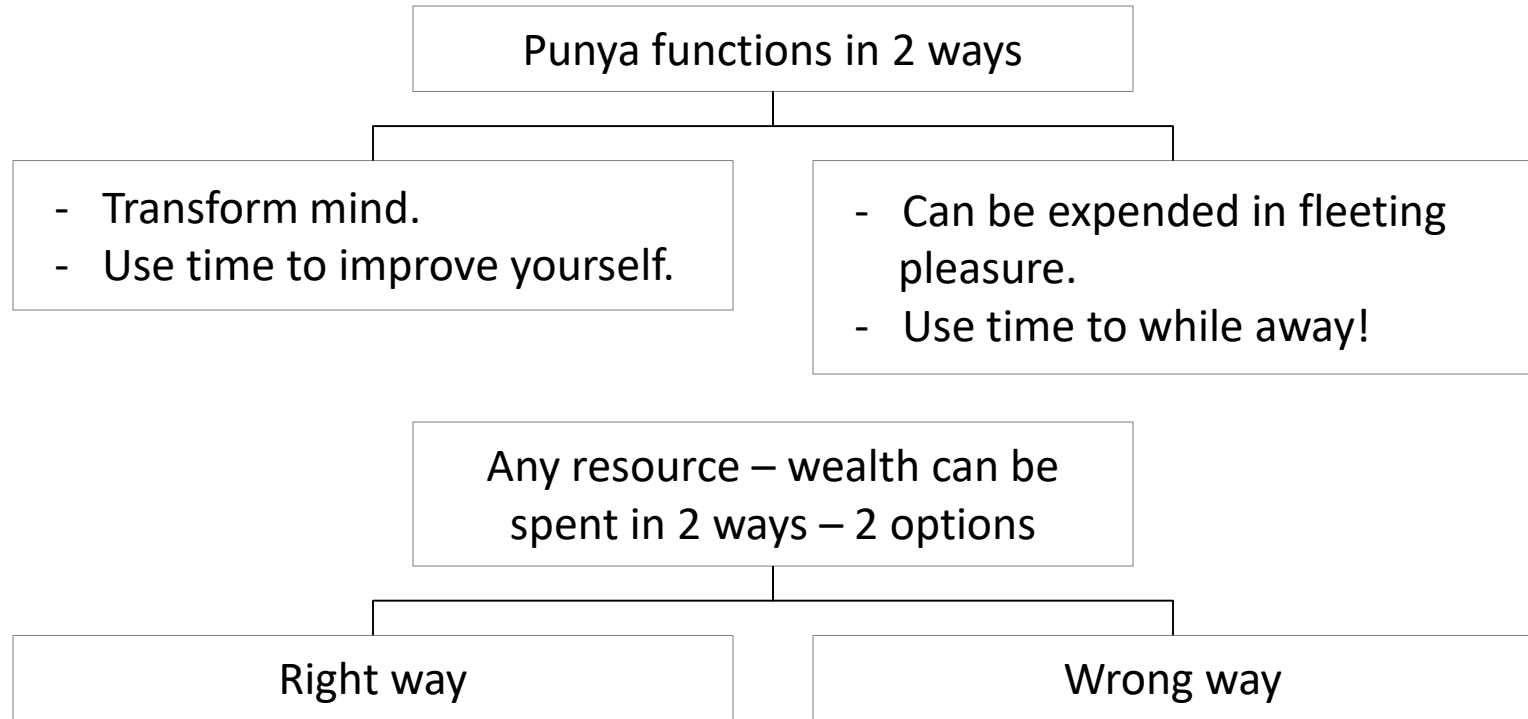
Revision :

- How Karma Yoga works to purify mind?
- Purity of mind is by its nobility, goodness.



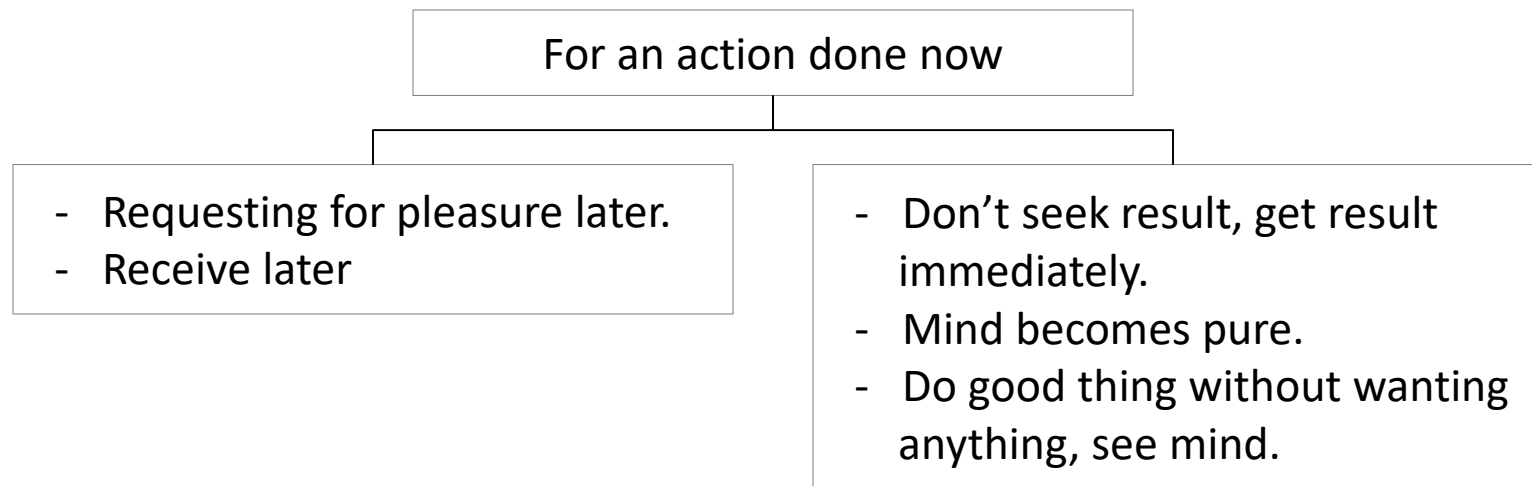
- Inward strength for the mind comes from the mind's own past resources.
- Punyam + Papam are resources of Mind.
- If Papa is more, sinful tendencies more.
- If Punya is more, then noble tendencies more.
- Punya + Papa's talks are conditions of the mind.

- To create Punyam in such a way that it transforms the mind.



- How to spend Punya to help our overall movement forward.
- Method of cultivating mind to remove sinful tendencies and not frittered away in fleeting, momentary life pleasures?
- Punya wasted when donation given and name, fame is projected.
- Starting self glorification is wasting Punyam in front of everyone.
- Useless way to spend Punyam is to ask for pleasures.
- When Punyam gives pleasures accept it. Don't make conscious effort for performing good noble deeds for future pleasure and happiness.

- Do good, get good, as you sow, so you reap.
- Here when you sow with the thought that I will be happy because of this later.
- Perform deed, duty.
- All good deeds come under duty explained in Chapter 3.
- Duty = Good deed.
- Perform with thought, oh Lord, this is my offering for your happiness, Jagat Karanam Ishvara.
- Then Punyam not expended for future pleasure, embodiment but for here and now, you encash.
- Here + now, it transforms the mind, result immediate.

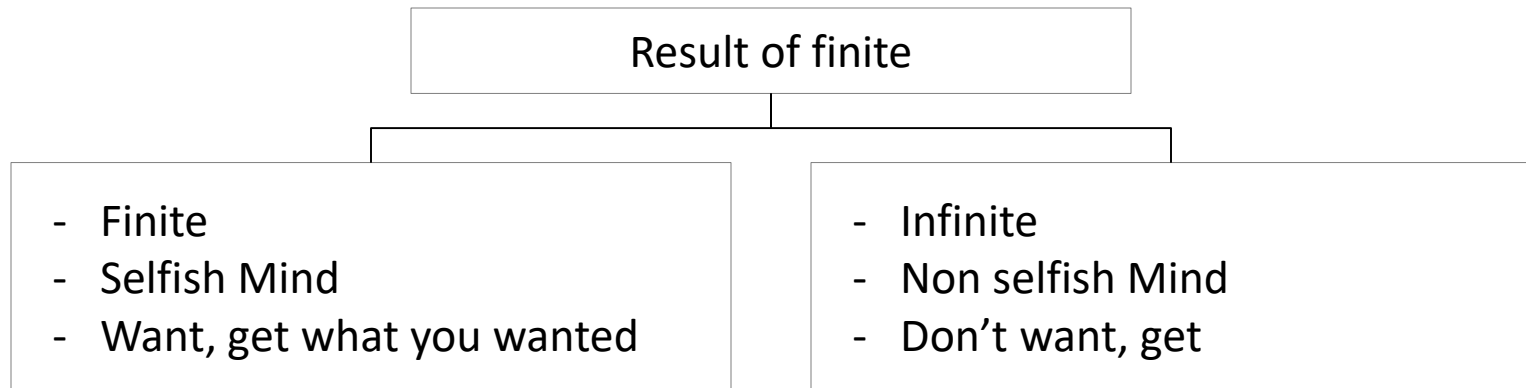


- **At the spur of the moment you get peace, serenity, nobility, holiness within.**
- **That is Punyam reflected in the mind which is very good for spiritual person.**

- It is mind purification by nature.
- Karma Yoga enables transformation of mind here and now.
- Helps you to move forward in your spiritual life, realise infinite Bliss.

Punyam	Purification of Mind
Gives little pleasure	Gives greatest Bliss

- Punyam gives self knowledge, realisation, absolute fulfillment.



- It depends upon your mind.
- **Karma Yoga, do your duty, expecting nothing, then you get everything.**
- Decision is ours.

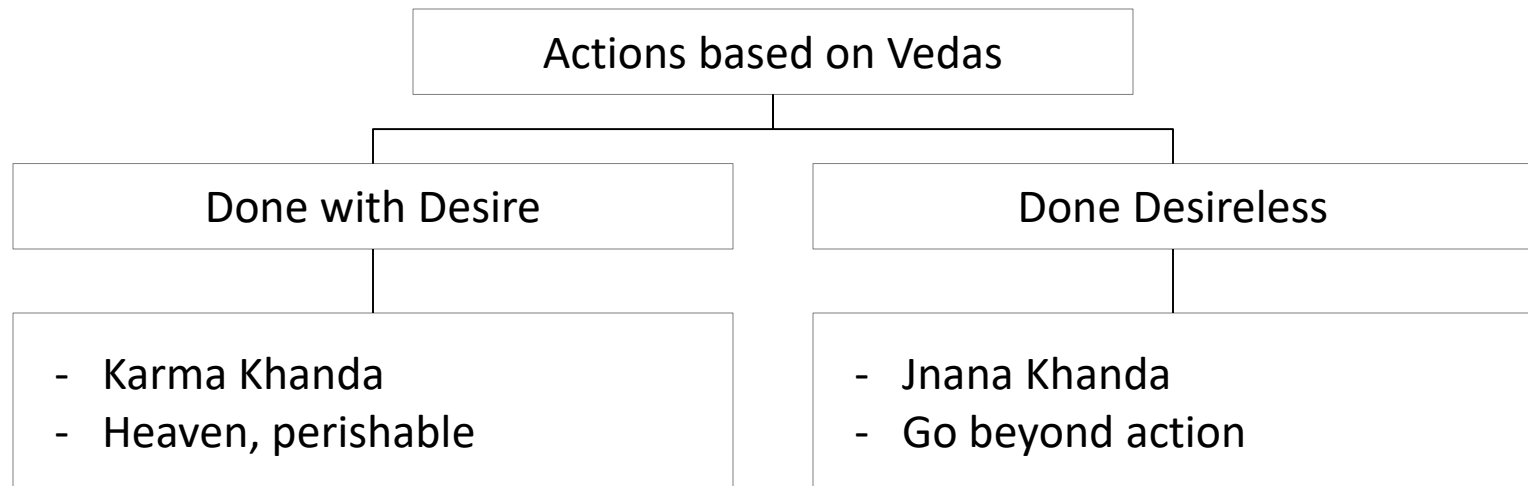
Wanting	Not wanting
<ul style="list-style-type: none"> - Get finite - Ask, gain that 	<ul style="list-style-type: none"> - Get infinite, everything - Ask not, gain everything

- **Karma Yoga is doing duty, without asking anything, as sheer offering of love to the Lord, in return, get Lord himself.**

- How Karma Yoga purifies mind?
- By creating Punya corpus which transforms you here and now.
- Duty of Lord to enable person who has purified, to progress in spiritual wisdom.
- God does duty better than all of us.
- For a pure soul, realisation, truth, is definitely there.
- Empty thyself, I shall fill thee.

- **Blessed are pure at heart for they shall see God.**

- This is what Karma Yoga does, based on Vedas.



- What you get is what you are seeking.

- Veda is complete repository of knowledge, choose wisely.

Example :

- Use computer, mobile, Veda wisely.
- If carried away in selfish actions, will get lower rewards.

Example :

- Do Yaga, Yagya expecting the highest, not wanting Svarga, say I want nothing.
- Trick?
- No, when you don't want anything, get everything.
- Not wanting, Mind becomes pure, natural result, gives infinite.
- Psychology + Background of Karma Yoga is this.
- Perform Karma Yoga as Seva, cook for wife.
- See in family, hand of God, an opportunity to serve Lord.
- Karma Yogi never says what did I get in return.
- He never did it for any return.
- Did it happily, serving my lord I did it and I got everything.
- That is result of perfect Karma Yoga.

Don't say :

- I do this without asking, but do you know what I will get?

- Oh Lord! Day in and out, you gave opportunity to serve, how blessed I am, one day fine!
- Your body, mind needs rest, so that this body can serve you better.
- Lord see you tomorrow morning, is Karma Yoga.
- What changes?
- Buddhi changes, attitude changes.
- Karma Yoga = Attitude Yoga.

• **As your attitude, so will be your altitude.**

- Your altitude depends on your attitude.
- Your greatest altitude you get by your attitude of wanting nothing.

• **Wanting nothing, gaining everything is beauty of Karma Yoga.**

- When you want nothing from other person, you capture the other person.

Example :

- How to make wife listen to me?

Remember :

- Change attitude – want nothing, gain everything.

• **Want nothing but give everything is pure unselfish love.**

- Get everything by being nonselfish.

Ask + Demand	Just giving and ask not, demand not
- Get that thing alone	- Get everything including final realisation.

- Tap power of Karma Yoga.
- Don't ask but give in spiritual life and ordinary life.
- In Verse 45 – Krishna tells Arjuna to become desireless – How?
- Want nothing = Desireless = Negative way.
- I want to give everything = Positive way.

Verse 45 :

त्रैगुण्यविषया वेदाः
निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थः
निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

traiguṇyaviṣayā vēdāḥ
nistraiguṇyō bhavārjuna |
nirdvandvō nityasattvasthaḥ
niryōgakṣēma ātmavān || 2-45 ||

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

a) Vedaha Trigunya Vishayaha :

- Vedic portion related to action, Karma Khanda, Jnana Khanda deals with knowledge.
- Vishaya = Object.
- Karma Khanda deals with action and reveals objects of 3 Gunas.

Result of Karma Khanda

Realm of 3 Gunas

Sattva

Rajas

Tamas

Sattva	Rajas	Tamas
<ul style="list-style-type: none"> - Higher - Superior action - Result of higher Punyam. 	<ul style="list-style-type: none"> - Middle - Human - Mediocre action - Result of mixture, equal 	<ul style="list-style-type: none"> - Lower - Plants, animals bird. - Ignoble action - Result of higher Papam

- Do you want next birth to be Tamas, Human – Rajas, Devata – Sattva...?

b) Nistrai Gunyo Bava Arjuna :

- Seek none of these.
- You have endlessly gone for it so long, non stop.
- Birth – death – birth – Jiva travels.
- Put an end to it.
- Seek none of 3 Gunas, be desireless.
- Seek not higher pleasures, human pleasures, lower pleasures, accordingly you get embodiments.
- Seek none,

c) Nishkamo Bava :

- **4 tips to become desireless :**
 - Nirdvandva
 - Dvandva = Duality
 - Joy – Sorrow, Pleasure – Pain, Gain – Loss.
- Let mind not go for pairs of opposites.
- Don't be occupied by these.
- Neither happiness – Sadness, gain – loss, pleasure – pain be your goal.
- Let mind not be occupied be with these thoughts.
- Keep doing duty.

d) Nitya Satvastaha – Dhairasthaha :

- Ever have inner strength, be firmly rooted, established, in Vyavasayatmika Buddhi.
- **What is Vyavasayatmika Buddhi?**
- **Determined resolve that, I will perform all actions, expecting nothing, for the sake of Lord.**
- Be equanimous = Vyavasayatmika Buddhi, determined resolve, be firm in that.
- Maintain firmness in Nirdvandvaha.
 - i. Do not be carried away by dualities.
 - ii. Be firmly rooted in Karma Yoga.

e) Niryogakshema :

- Mind not occupied in Yoga + Kshema.

Yoga	Kshema
<ul style="list-style-type: none">- Gaining ungained- Alabasya Labhaha.- Effort to gain what you don't have.	<ul style="list-style-type: none">- Protecting what is gained.- Labdasya Rakshanam

- Let mind not go in circles.

Tips for going desireless / to become Nistrigunya :

I) Do not be shaken by pairs of opposites.

II) Be firmly resolved in Karma Yoga.

III) Never be carried by Yoga Kshama.

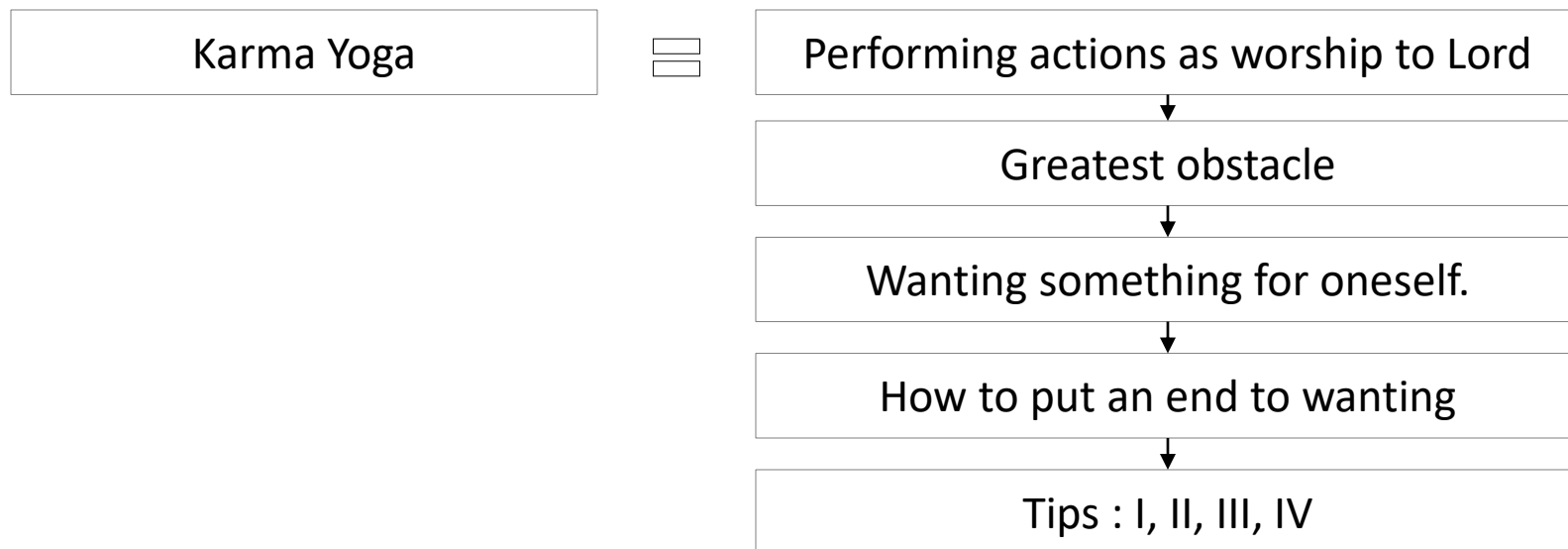
- What you have to do, you do.
- Don't keep these as Goals of life.
- What you don't have will come, what you have gained will be there, do not keep mind occupied in these circles.
- Keep doing what you have to do.

f) Be Atmavan :

- Be Paramatmavan.
- I want to realise self.

IV) Keep goal to realise self.

- Take I, II, III, IV – Desirelessness is Natural.



(I) Nir Dvandaha	(II) Nir Satvastaha	(III) Nir Yoga Kshema
- Mind not dwelling in duality.	- Firmly Rooted in Karma Yoga spirit.	- Mind not going around Yoga, Kshema

- Atmavan – Keep goal to realise self.
- Whatever should happen will happen, do duty.
- Keep mind in Atma – wanting highest self.
- Change of thinking style and see how you can practice Karma Yoga perfectly.
- If I don't do actions for pleasure and Joy, will I loose them?
- Don't get after trying, now you tell me don't try for that also – what will happen to small small happiness which make life enjoyable.

Verse 46 :

यावानर्थ उदपाने
सर्वतः सम्प्लुतोदके ।
तावान्सर्वेषु वेदेषु
ब्राह्मणस्य विजानतः ॥ २-४६ ॥

yāvānarta udapānē
sarvataḥ samplutōdakē |
tāvān sarvēṣu vēdēṣu
brāhmaṇasya vijānataḥ || 2-46 ||

To the brahmana who has known the Self, all the Vedas are of as much use as is a reservoir of water in a place where there is flood everywhere. [Chapter 2 – Verse 46]

a) Yavan Artha Udapane :

- Udapana = Udan Piyate Asmin.
- Udam = Water body.
- Panam = What you drink.
- Udapana = Small water bodies – well, stream, water collected for drinking.
- Yavan Artha – That benefit, purpose.
- What is served by well?
- For drinking, bathing.

b) Sarvathaha Sampluto Udaka :

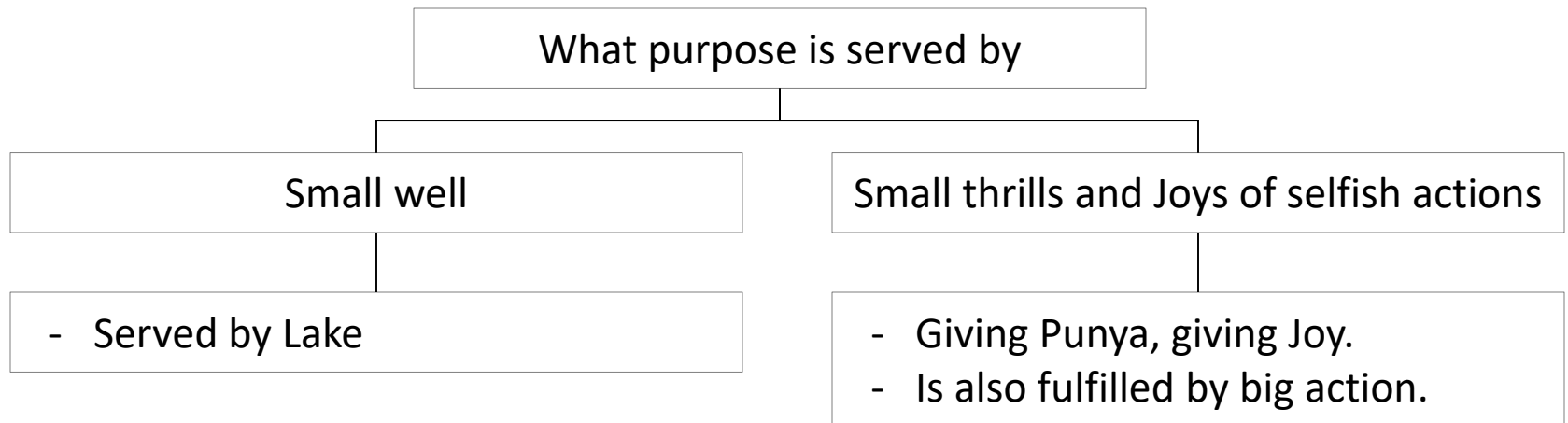
- Udaka = waterbody, large lake.
- What benefit you had in small well, will it be fulfilled in large water body also?

c) Tavan Arthaha :

- Can use for drinking, bathing.

d) Sarveshu Vedeshu :

- All actions in Vedas, desire prompted activities.
- Perform duty without desire, without being selfish, mind transformed, purified, will I get small joys, thrills in life?



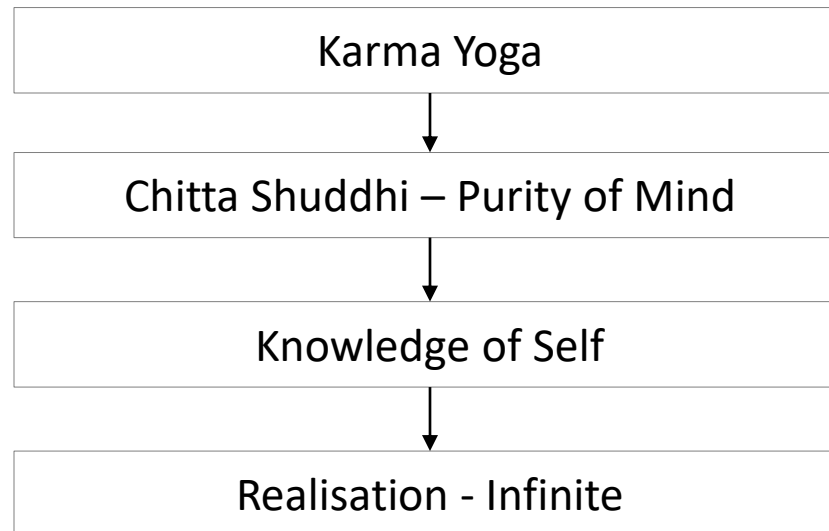
e) Brahmanatasya Vijanataha :

- One who comes to realise, by transforming himself to Brahmana, Brahma Janati iti Brahmana, knows ultimate reality, all thrills will certainly be fulfilled by attaining infinite self.
- Sacrificing small, attain highest, not small is lost because small included in larger.
- Karma Yoga not loss, highest gain.

- Don't work for Yoga, Kshema.
- Don't go for small Joys in life.
- When you gain large water body, you will attain all from small water body and much more.

- **Gaining infinite, finite not lost, finite subsumed in that.**

- Example of Karma Yoga and how Brahmanasya Vijnataha?



- To get realisation, direct means is knowledge.
- Why can't I focus on Knowledge?
- Because your eligibility now is...

Verse 47 :

कर्मण्येवाधिकारस्ते
मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूः
मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇyēvādhikāraṣṭē
mā phalēṣu kadācana |
mā karmaphalahēturbhūḥ
mā tē saṅgō'stvakarmaṇi || 2-47 ||

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

- Do not try for knowledge now – why?

a) Karmani Eva Adhikara Tey :

- Tey for you, who does not have a pure mind, Ashuddha Chit with 2 defects, restlessness, mind sullied with impurities.
- Therefore eligibility, Adhikaraha, prerogative, privilege, right, claim.
- In action alone, you have right because you don't have purity of mind, instrument of knowledge not perfect.
- Therefore your eligibility now, oh Arjuna is action alone.
- Give priority, importance to action, Karma Yoga.

- Karma Yoga will transform knowledge to become direct experience.
- You will never gain the infinite self now.
- Require now only focused action.
- Karmani Eva Adhikaraha Aste.
- What should be strong feeling inside?
- I should do my duty.
- Duty I ought to perform, give importance to it.
- While doing duty beware.

b) Ma Phaleshu Kadachana :



Never

- Initially you may start work without any result.
- As you perform the work, slowly through the backdoor, you feel I do so much work, nobody recognising!
- Continue or not?
- Nobody said one word of appreciation.
- Kadachana, never be spoilt by focusing on result, never the fruits.
- Beginning, or middle or end of the work, don't allow mind to turn attention to what I can get.

- Then, you will get what you want.

c) Ma Karma Phala Hetuhu Buhu :

- Never becoming somebody who is begging for result.

i) Your eligibility, prerogative, qualification is in action.

ii) In action, don't allow mind to want the result.

- Keep this as corner, foundation.
- Ma Karma Phala Hetuhu Buhu.
- Be renunciate, don't worry about actions.

• **When you give up Karma Phalam, it gives foundation for Karma Yoga.**

- What could happen?
- I may become reticent, disengaged in action.
- With selfishness I get into action.
- When selfishness taken away, person may loose interest in action.
- Even though giving up results, never give up interest and vigour in action.

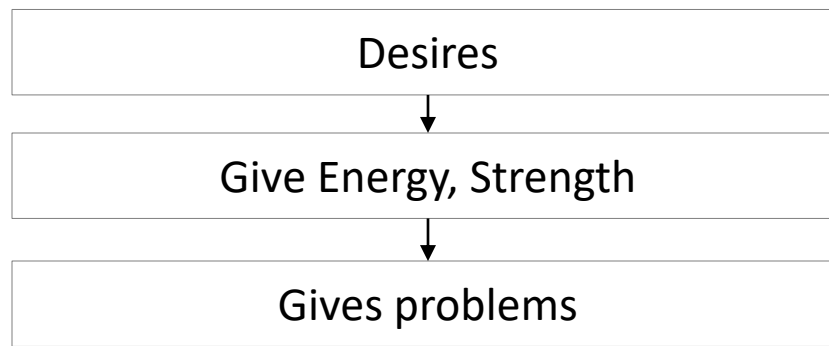
d) Mate Sangaha Astu Akarmani?

- Don't develop inclination for nonaction.
- Famous verse.

Recap :

Karmani Eva Adhikaraha Aste :

- Want knowledge, Paramatma, no doubt, where should you start now?
- Doing duty.
- **When doing duty, don't allow mind to slip to Karma Phalam.**
- **Keep this as foundation for life.**
- Never seek result of action.
- Mind will say – don't act.
- **But act, seek not.**
- Be careful, not be inclined towards inaction.
- Do not be a person who seeks the fruits in action, it means, let focus be on lord as an action of worship, not what you will get!
- Let it go on, nothing for me in this...
- **Perfection in action is very important for perfection in Karma Yoga.**
- **Karma Yogi doesn't want anything but is very sharp in action.**
- If action quality is coming down, understand Karma Yoga is not happening well.
- **Selfish mind has vigour to act but will mess up the act.**
- Mind not selfish, should perform action to Perfection.
- **If action not done to perfection, its not Karma Yoga but it is Tamas, Laziness.**



- If action is not happening well, it could be because of Tamas, indolence, not Karma Yoga.
- Perfection is hallmark of Karma Yoga.

d) Ma the Sangaha Astu Akarmani :

- Sandeepany experience with Swami Chinmaya.

Example :

- Envelop, stamps, address.
- Write address, put stamp and bring to me.
- Free work from applicants.
- Saw writing of each candidate.
- Stamp straight, written straight, neat handwriting, how action done.
- Karma Yoga = Perfection, not driven by desire but worship.

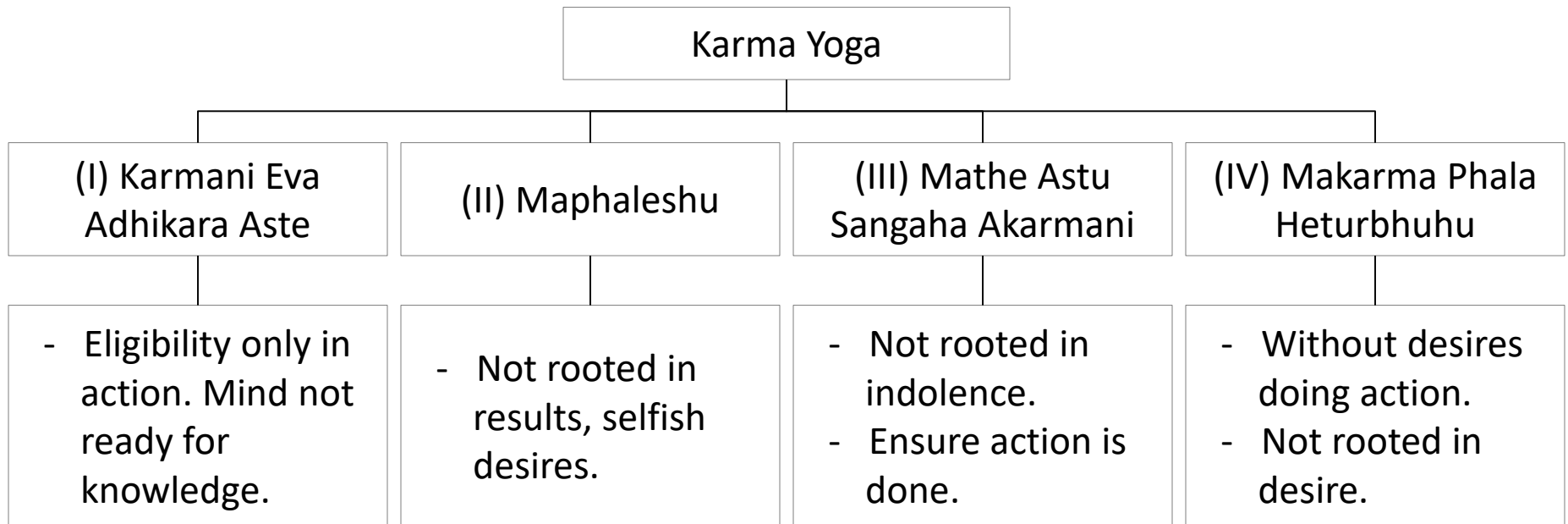
External Check :

- Is action performed well with love?
- Is action or love slacking.
- Desire we don't want, want love in full.

- Only such action will purify heart.
- Not action done haphazardly for sake of doing it.
- **Duty for duty sake is also for beauty sake, not for mistake sake.**
- Duty with beauty makes it perfect.
- Duty riddled with mistakes can't be for worship of Lord.
- It will not work, can't cheat Lord.

Mathe Sangaha Asthu Akarmani :

- Imperfection in action should not be there, there should be no leaning towards that.



- This way perform action without focus on results.
- Memorise verse 47.

Lecture 17

Verse 2 – 48 – 52 :

Revision : Verse 45 – 47

- You should be wise enough to choose right thing from Veda.
- Not path of selfish, ego centric activity for future pleasure.
- Take up works to give up desire, self-centeredness, motive for pleasure.

Essential point :

Selfish action	Selfless action
<ul style="list-style-type: none">- Selfishness in action brought by attitude.- Duty's can be made selfish.- Desire in you, takes you to heaven not Moksha.- Jyotishtoma – Svarga.- “One with Svarga Kamaha” goes to Svarga.- Kamya Karma / Sakama, Desire prompted activity.	<ul style="list-style-type: none">- Selflessness is because of attitude.- Selfish action can become selfless.- Same Yaga will not take you to heaven if you don't want to go to heaven.

Sakama + Nishkama Action :

- **Attitude behind action, there is no selfish or selfless action.**

- We say as adjective to action.
- Illusion, action itself not selfless or selfish.
- Selfish, selfless comes in attitude of Karta.

Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
 प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते, सर्वस्य वशी
 सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा
 भूयान्, नो एषासाधुना कनीयान् ; एष सर्वेश्वरः ; एष
 भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोका-
 नामसंभेदाय ; तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति
 यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव चिदित्वा मुनि-
 र्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ।
 एतद्ध स्म वै तत् पूर्वं चिद्वांसः प्रजां न कामयन्ते, किं
 प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह
 स्म पुत्रैषणायाश्च विसैषणायाश्च लोकैषणायाश्च व्युत्थायाथ
 भिक्षाचर्यं चरन्ति ; या ह्येव पुत्रैषणा सा विसैषणा, या
 विसैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः ।
 स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो
 नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथते, न
 रिष्यति ; एतमु हैवैते न तरत इति—अतः पापमकरवमिति,
 अतः कल्याणमकरवमिति ; उभे उ हैवैष एते तरति, नैनं
 कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ
 prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete, sarvasya vaśī
 sarvasyeśānaḥ sarvasyādhipatiḥ; sa na sādhunā karmaṇā
 bhūyān, no evāsādhunā kanīyān; eṣa sarveśvaraḥ; eṣa
 bhūtādhipatiḥ, eṣa bhūtapālaḥ, eṣa seturvidharaṇa eṣāṃ lokā-
 nāmasambhedāya; tametaṃ vedānuvacanena brāhmaṇā vividiṣanti
 yajñena dānena tapasā'nāśakena; etameva viditvā munir-
 bhavati | etameva pravrajino lokamicchantaḥ pravrajanti |
 etaddha sma vai tat pūrve vidvāṃsaḥ prajāṃ na kāmayante, kiṃ
 prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ loka iti; te ha
 sma putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
 bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā vittaiṣaṇā, yā
 vittaiṣaṇā sā lokaiṣaṇā, ubhe hyete eṣaṇe eva bhavataḥ |
 sa eṣa neti netyātmā, agrhyo nahi grhyate, aśīryo
 nahi śīryate, asaṅgo nahi sajyate, asito na vyathate, na
 riṣyati; etamu haivaite na tarata iti—ataḥ pāpamakaravamiti,
 ataḥ kalyāṇamakaravamiti; ubhe u haivaiṣa ete tarati, nainaṃ
 kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. it is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it) : The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as Not this, not this. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered - it never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, I did an evil act for this, and I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

- Svadhyaya = Daily Parayana of Upanishad.

Read Upanishad.

- Brahmana = Seekers, desirous of Brahma or those who have known Brahman.

Seeking, Anveshana or Brahman Janati.

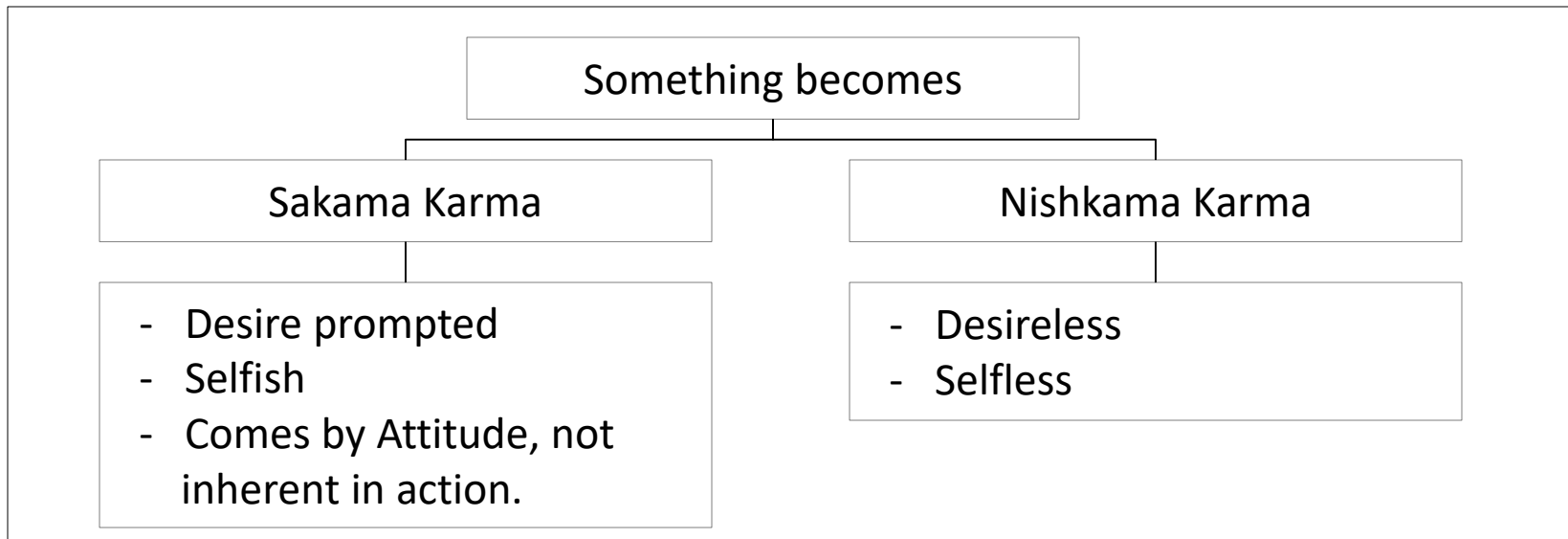
- Brahmana – Associated with Brahma = Big



Refers to Vedas

Pursuing, studying, teaching Veda = Brahmana

- Brahma = Seeker, person of wisdom, big.
= Veda, Big
= Infinite
- Seekers of Brahman, Vividishanti by Yagya, Dana, Tapas, Yagnena.
- Yagya = Yagas in Vedas.
- How are they performing Yagya, Tapas, Dana, as offering unto Lord.



- Arjuna, if you perform with desire it will be in realm of 3 Gunas, Sattvic, Rajas, Tamasic Joy, Karma Phalam, seek not.
- How should you be?
- Nis-trigunyaha, seek not fulfillment of any pleasure, Sattvic, Rajasic, Tamasic.
- Pleasures come in life, accept it with Prasada Buddhi.

- **We don't say "Not" to Joy, say "No" to Anchoring, not to want, no to pursuit, not to its coming.**

- Joy and sorrow will come.
- Going behind Joy, suffer sorrow.

- **Joy or sorrow will come, go, have to experience it.**

- In this way, Arjuna becomes desireless, accepts what comes, very healthy.
- It will come, accept it.
- Perform action, not seeking fruit of desire.

- **When experiences come, accept it is being desireless.**

- Tips – How to accomplish this glorious way of living?

I) Nirdvandaha :

- Being equipoised in pairs of dualities.
- Cultivate it, work at it, master it, recondition our mind.

II) Nitya Sat Vastaha :

- Sat = Firmness in Karma Yoga, Vyavasayatmika Buddhi, make it a Vrata, vow of your life.

- **Make Karma Yoga a Vow of Life, and be a vow!!**

III) Niryoga Kshema :

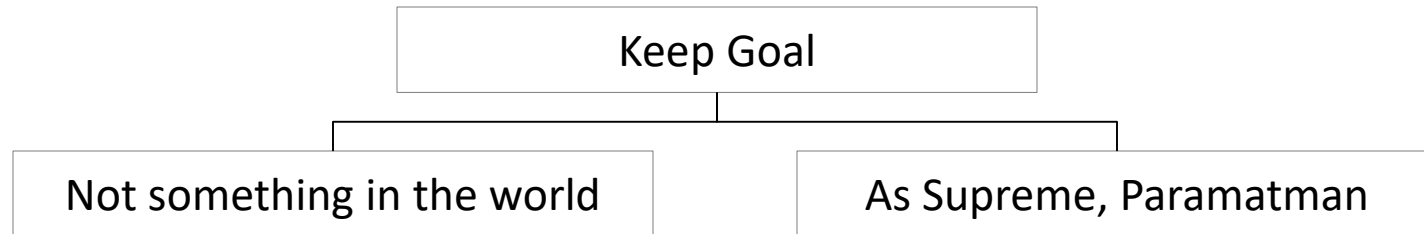
Yoga :

- After something.

Kshema :

- Protecting.
- Be free, what comes – Goes.

IV) Atmavan :



- 4 tips – underline each one.

How to practice Karma Yoga :

- I, II, III, IV.
- Master this, master Karma Yoga.
- All in the mind.
- Change mind, change life.

Don't be bothered about :

- Loosing Joys of life, don't seek fruit, what will happen?
- Big lake waiting for you, don't be bothered about wells, streams.
- Sarvataha Sampludeke – Not ocean – not usable.
- Portable water – Udapana, is everywhere, not floods.

- **What you get in Karma Yoga is not loosing but gaining of larger profits.**

- Loose small battle to win war.
- Loose petty, small, to gain large.
- Become Brahmana Vijanataha, knowing Brahmana, realised saint.
- Everything experienced as self in this heart.
- By Karma Yoga, by purifying mind, transforming knowledge into experience, abiding in the highest reality.

Verse 46 :

- Don't be tempted by higher knowledge.
- Knowing happens through clarity.
- Now time for action.

Verse 47 :

Karmani Eva Adhikara Asti :

- To become ready for Jnana Yoga, action is path, not renouncing action.
- To come to in action, good sleep, hard action is required.
- Lazy fellow can't sleep well, sleep will be boring.
- To realise, work hard, work right.
- Adhikara – you are ready, your right.

b) Ma Phaleshu Kadachana :

- Never loose force of action, force of transformation by being desired.

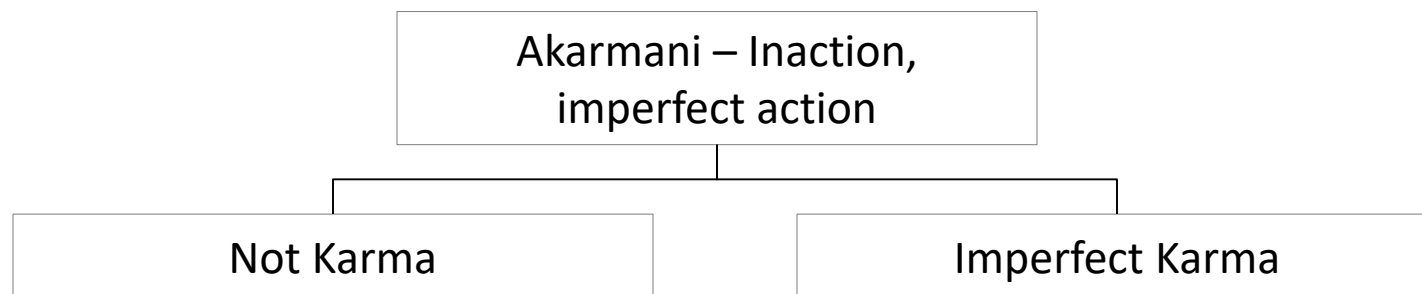
- Problem with desire – don't enjoy work, wait for result in future, relish it now, don't wait for pat at back to become happy!
- Even as you do,
- Lifting mind high, connecting own action to Lord, at very moment fill heart with nobility, peace, serenity fulfillment, feel heart of transformation.

c) Ma Karma Phala Hetur Bhuhu :

- Transformation of personality, change thinking, don't think of Karma Phalam.
- Make it habit of non-wanting.
- Give, don't be a beggar.
- When it comes, enjoy.
- Let giving be the firmament of your life, not taking, not receiving.

d) From Rajas go to Sattva, not Tamas, don't slip to inaction.

- **Let action be insignia of perfection.**
- Perfection should be your signature, not for praise but that is you.



- Perfection in action let it be there.

Verse 48 :

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

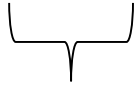
yōgasthaḥ kuru karmāṇi
saṅgaṃ tyaktvā dhanañjaya |
siddhyasiddhyōḥ samō bhūtvā
samatvaṃ yōga ucyatē || 2-48 ||

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]

a) Kuru Karmani :

- Do duty – How?

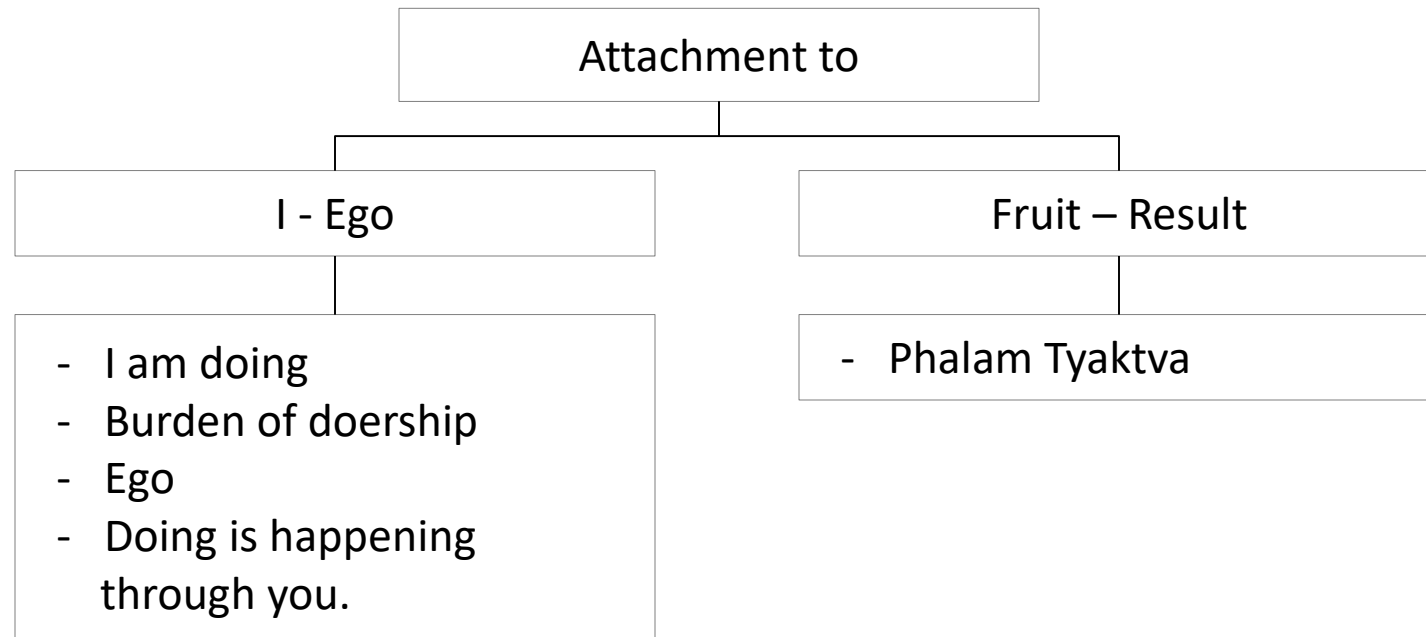
b) Yogasthaha Kuru Karmani :



Seated

- Grihas – Staha – Seated in home.
- Vanas – Staha – Seated in forest.
- Yoga – Staha – Seated in Yoga.
- Be firmly seated abiding in Karma Yoga, buddhi Yoga.
- How?

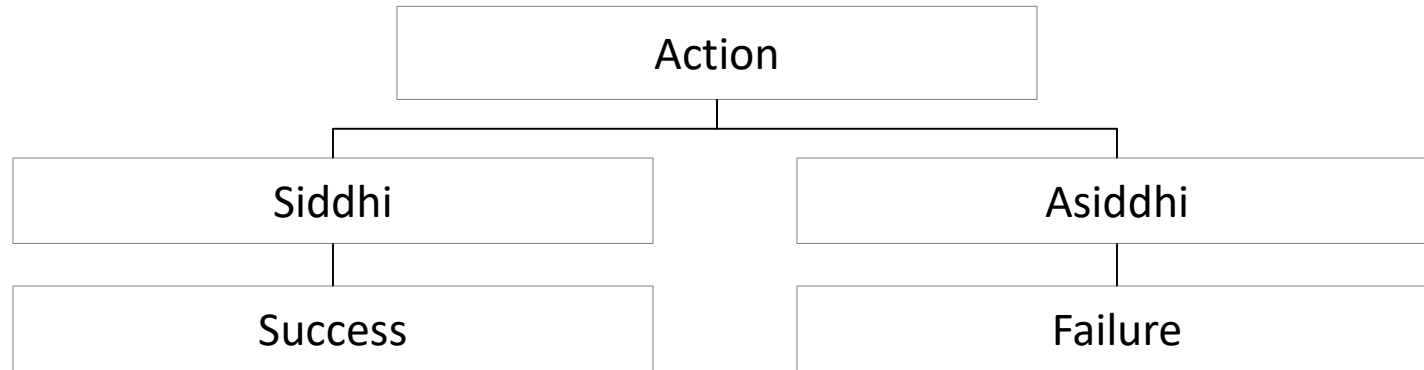
c) Sangham Tyaktva :



Ramana :

- Lady sat in train, carrying vegetables.
- Not paid ticket – can't keep basket down.
- Train is carrying basket – through you, work happens, it has to happen.
- **In Cosmic Drama, you are a part, playing script.**
- It is happening, why are you burdening yourself with “I am doing”.
- **Lords strength functioning in the world and same strength impelling you to function.**
- Accept power, drop notion, I am doing, drop pressure.
- How do you perform?

d) Siddha Sidhyo Samo Butva :



- All factors not in your hands.
- You are striving, feel perfection, working hard.
- Action succeeds, Siddhi.
- Action doesn't succeed – Asiddhi.
- In both of them – Samaha Butva – Being equipoised.
- Action – do to your perfection.
- Perfection of whole action, not in your hands.
- Be detached from completion of action.
- Mate Sangostu Akarmani.
- **Perform action to perfection, not insisting on its success, completion, ready for its failure, relish every bit of work, come success or failure, Samaha Butva, being equipoised.**
- What is greatness of this equipoise.

e) Samatvam Yoga Uchhyate :

- Being equipoised is the litmus test of Yoga.
- Are you a Karma Yogi?
- Are you equipoised in performance of duty?
- Not equipoise – no Karma Yoga, scope of improvement exists.

• **Hallmark of Karma Yoga = Equipoise.**

- If equipoise equanimity is not there, no Karma Yoga.
- How to find if you are Karma Yogi – are you balanced.
- When someone scolds you, insults you, are you ok, or do you feel reacting? Slapping back.
- You may feel unrecognized you feel beaten about it.
- Someone praises, you feel vow.
- Let me be happy sometime, you will become Sad also!

• **If happiness and sadness is always in the mind – how can you be free? Mukta?**

- Can't lose serenity for wee bit of happiness.
- Loosing yourself in happiness, you are making yourself liable.

• **Keep mind above clouds, rest in serene space of consciousness.**

• **This serenity, equipoise is Yoga.**

- If this is there, Yoga is there.

- Karma Yoga = Ishvara Arpana Bava + Prasada Buddhi.
- Samatvam Yoga Uchyate = Litmus test.
- If serenity, peace is there, Karma Yoga is successful.
- Samatvam not in Body and you be indifferent, not in your smile, its in your heart.
- How to come to Karma + Karma Yoga, in Karma Yoga, fruit not important, purity of mind is more important.
- With purity of mind comes perfection of mind and intellect, knowledge comes.
- In Karma concrete result is there, but in that Karma there is no glory.

Verse 49 :

दूरेण ह्यवरं कर्म
बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ
कृपणाः फलहेतवः ॥ २-४९ ॥

dūrēṇa hyavaraṃ karma
buddhiyōgād dhanañjaya ।
buddhau śaraṇam anviccha
kṛpaṇāḥ phalahētavaḥ || 2-49 ||

Far lower than the yoga of wisdom is action, O Dhanaanjaya. Seek thou refuge in wisdom; wretched are they whose motive is the fruit. [Chapter 2 – Verse 49]

a) Karma Durena Hyavaram Buddhiyogat :

- Karma Yoga = Buddhi Yoga = Yoga by which attitude is changed, Buddhi changed.
- Compared to Karma Yoga, Sakama Karma is very distant, pails into insignificance, very low.
- Karma leads to Punyam,
Karma Yoga leads to Punyam.
- Difference in mechanism.

Sakama Karma	Karma Yoga
<ul style="list-style-type: none"> - Punya - One more embodiment, Kripana - Journey continues. - Never ending suffering, Joy – sorrow giant wheel. - Want result of action, want pleasure perform good actions – Yagya – Dana – want Nama, happiness, pleasure. 	<ul style="list-style-type: none"> - Punyam - Purity of mind - Journey ends.

Buddau	Sharanam	Anvichha
In Karma Yoga	Refuge	Take recourse Kartum Ichha

- Desire to walk path of Karma Yoga.

b) Those who follow Karma are Kripana – Phala Hetava :

- Karma Phalam can't be source of action.
- Kripana – miser, Kanjus, wretched, Mr. Miserable cap / Title.
- With Karma Phalam.
- Wants Joy always, sorrow – suffering, caught in Samsara, caught in maze of their own mind.

Briharanyaka Upanishad :

तद्वा एतदक्षरं गार्ग्यद्रष्टुं द्रष्टुं, अश्रुतं श्रोतुं, अमतं
मन्तुं, अविज्ञातं विज्ञातुं ; नान्यदतोऽस्ति द्रष्टुं, नान्यदतोऽस्ति
श्रोतुं, नान्यदतोऽस्ति मन्तुं, नान्यदतोऽस्ति विज्ञातुं ;
एतस्मिन् खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tad vā etad akṣaram, gārgi, adṛṣṭaṁ draṣṭṛ, aśrutam, śroṭṛ, amatam
manṭṛ, avijñātaṁ vijñāṭṛ, nānyad ato'sti draṣṭṛ, nānyad ato'sti
śroṭṛ, nānyad ato'sti manṭṛ, nānyad ato'sti vijñāṭṛ;
etasmin nu khalv akṣare, gārgi, ākāśa otaś ca protaś ca. ॥ 11 ॥

This Immutable, O Gargi, is never seen but is the Witness ; It is never heard, but is the Hearer ; It is never thought, but is the Thinker ; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gargi, is the (unmanifested) ether pervaded. [III – VIII – 11]

Yajnavalkya to Gargi :

- Yo Va Etat Aksharam, without attaining reality, called Kripanah.
- Asmat Lokat Preti! Gives up body, Kripana.
- Without knowing reality you die, you are Mr. Miserable.
- **Path of highest reality is paved through Karma Yoga.**
- Kripana = Miser, does not give up wealth earned by hard work for happiness, not Dana, not for own clothes, can't bear sorrow of losing wealth.
- Karma Phalam is rightfully yours, but not ready to give it for greater Joy.

- Give up Karma Phalam for Chitta Shuddhi.
- Gain Chitta Shuddhi for Atma Jnana.
- Gain Atma Jnana for infinite fulfillment.
- If you don't gain this, you are no different from miser.
- If united with Buddhi Yoga, advantage is highest.
- Give up Phalam for greatest advantage.

Verse 50 :

बुद्धियुक्तो जहातीह
उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व
योगः कर्मसु कौशलम् ॥ २-५० ॥

buddhiyuktō jahātīha
ubhē sukṛtaduṣkṛtē |
tasmād yōgāya yujyasva
yōgaḥ karmasu kauśalam || 2-50 ||

Endowed with the wisdom of evenness of mind, one casts off in this life both good deeds and evil deeds; therefore, devotee yourself to yoga. Skill in action is yoga. [Chapter 2 – Verse 50]

a) Buddhi Yuktaha :

- Karma Yoga Yuktaha, one endowed with right attitude.
- Having perfected Ishvara Arpana + Phala Tyaga.

b) Jahati :

- Gives up.

c) Ubhe Sukrute Dushkrute :

- Both Punya + Papam
- Karma Yogi does not do Papam...
- Sanchita bank waiting... when one gains purity of mind, individuality ends, one is no more individual, Punya – Papa connected to individual have no life.

- For such Jnani, there is no Punya or Papam, will not get rebirth.
- Little bit matures and individual gets up.
- Agami adds up – one packet fructifies.
- For Jnani – Punya Sukruta, Papa – Dushkruta, seize, he is no more individual.
- As long as I am Karta, doer, Punya – Papam hangs on...
- Give up individuality by knowledge, I am supreme Brahman, individual not there.
- If individuality is there, pension comes.
- No person, no individual, no pension.
- **Punya – Papam connected with Jiva – Bava – individuality.**
- When individuality is gone, Punya Papam can't come.
- Putting end to individuality, Karma Yogi gets Chitta Shuddhi, Atma Jnanam, realisation, Moksha, fulfillment.
- Punya Papa ends.
- Karma Yoga vastly superior to Sakama Karma.

d) Tasmāt Yogava Yujjasva :

- Perform Karma Yoga.
- Not thoughts shared – not ideas from Krishna.
- Don't merely listen, apply it, Yujjasva, be inspired – why?

e) Yogaha Karmasu Kaushalam :

- This Yoga when it joins with Karma, Yoga changes texture of action.
- Karma creates tention, worry, bubbling.
- Karma becomes peaceful, calm, quiet, no difficulties.

Karma	Join Yoga to Karma
- Become restless	- Peace, serenity, calm, tentionless, anxietyless, enjoyable, pleasurable.

Karma	Yoga
<ul style="list-style-type: none">- Punya – Papam- Future trouble- Joy – sorrow- Restless- Future embodiment	<ul style="list-style-type: none">- Chitta Shuddhi- Moksha- Peace- Yoga has unique capacity- Kaushalam – efficiency, brilliance, to change nature of Karma.

- In the realm of action, Yoga is very capable.
- Yoga changes nature, type, result of action, transforms entire scenario of action.
- Yogaha Karmasu Kaushalam – In actions, Yoga is perfection.
- Dexterity in action = Yoga – Gurudev.
- How Karma Yoga is not inaction, not imperfect action but perfection in action.

2 meanings

- Yoga changes nature of action.
- Bondage + Liberation.
- Capacity of Yoga in realm of action.

- Terrible person becomes saint
Upadesa Sara.

Upadesa Sara :

- Ishvara Arpitam, Nechhaya
Kriyatim.... [Verse 3]

Upadesa Sara :

ईश्वरार्पितं नेच्छया कृतम् ।
चित्तशोधकं मुक्तिसाधकम् ॥३॥

īśvar-ārpitaṁ necchayā kṛtaṁ ।
citta-śodhakam mukti-sādhakam ॥3॥

Actions done with an attitude of dedication to the Lord, without attachment to the result, purify the mind and are a means to attain Liberation. [Verse 3]

- When action performed with Karma Yoga Bava not with selfishness but as worship to Lord, what action does, it purifies mind, Chitta Shodakam.
- Karma normally makes mind agitated, makes mind pure, Karma from bondage becomes liberating.
- Yogaha Karmasu Kaushalam



Yoga is capable in realm of action by changing very nature of action!

- Wov! Power of Yoga – Kaushalam.
- Elaborates this more.

Verse 51 :

कर्मजं बुद्धियुक्ता हि
फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः
पदं गच्छन्त्यनामयम् ॥ २-५१ ॥

karmajam buddhiyuktā hi
phalam tyaktvā manīṣiṇaḥ |
janmabandhavinirmuktāḥ
padam gacchantyanāmayam || 2-51 ||

The wise, possessed of knowledge, having abandoned the fruits of their actions and freed from the fetters of birth, go to the state which is beyond all evil. [Chapter 2 – Verse 51]

a) Buddhi – Yuktah :

- One who is endowed with Karma Yoga.

b) Manishinaha :

- Are wise, capable, smart intelligent, dexterous.

c) Karmajam Phalam Tyaktva :

- Renouncing fruit of action.
- Jam – Comes from Karma, Phalam, giving birth, giving up fruit.
- What do they get?

d) Janma Bandha Vinirmuktaha :

- Become liberated from bondage of birth. How?

- Their Punya – Papam – Sukruta, Dushkruta – extinguished. Why?
- **They have liberated themselves from sense of individuality.**

e) Padam Gachhanti Anamaya Padam :

- Attain Shokha Rahita Padam.
- Amaya – Disease, suffering, sorrow.
- Anamayam – No disease, suffering, sorrow.
- Padam = Supreme abode, realm of realisation, Mukti, supreme state of Vishnu, Vishnu Paramam Padam, become one with reality!.
- What is most important thing?
- Karma Yoga leads to Chitta Shuddhi.
- When do I know I have gained Chitta Shuddhi? I am perfect in Karma Yoga – Samatvam Yoga Uchyate.

Verse 52 :

यदा ते मोहकलिलं
बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं
श्रोतव्यस्य श्रुतस्य च ॥ २-५२ ॥

yadā tē mōhakalilam
buddhirvyatitarīṣyati |
tadā gantāsi nirvēdam
śrōtavyasya śrutasya ca || 2-52 ||

When your intellect crosses the mire of delusion, you shall attain to indifference as to what has been heard and what is yet to be heard. [Chapter 2 – Verse 52]

a) Yada :

- When.

b) Te Buddhi :

- Your mind.

c) Moha Kalilam Buddhir Vyatita Rishyati :

- When delusion, dirt of delusion, sense of I am doing, Kartrutvam, this is required for my Joy, Karma Phalam.
- Kartrutva and Phal... Sangam Tyaktva, Kartrutva Sanga – Notion I am doing, notion I require this for happiness.. Dirt of delusion sense of doership, want, mind crosses, as thought its ocean, difficult to cross.
- Is it possible to give up sense of doership?

- Is it possible to give up notion, I am listening... really don't want to listen... I am deep in every cell, thought, its by your strength, I do all this, I am not the doer, you are the doer.
- Without your strength, not possible.
- Your strength, capacity, will doing.
- Give up sense of doership and enjoyership.
- Does not want anything from world to become happy.
- Action is source of all fulfillment, action offered as worship to Lord, worship is fulfilled.

d) Tada Ganthasi Nirveda :

- You will attain Nirveda – dispassion, Vairagya.

e) Srotavyasya Srutasya Cha :

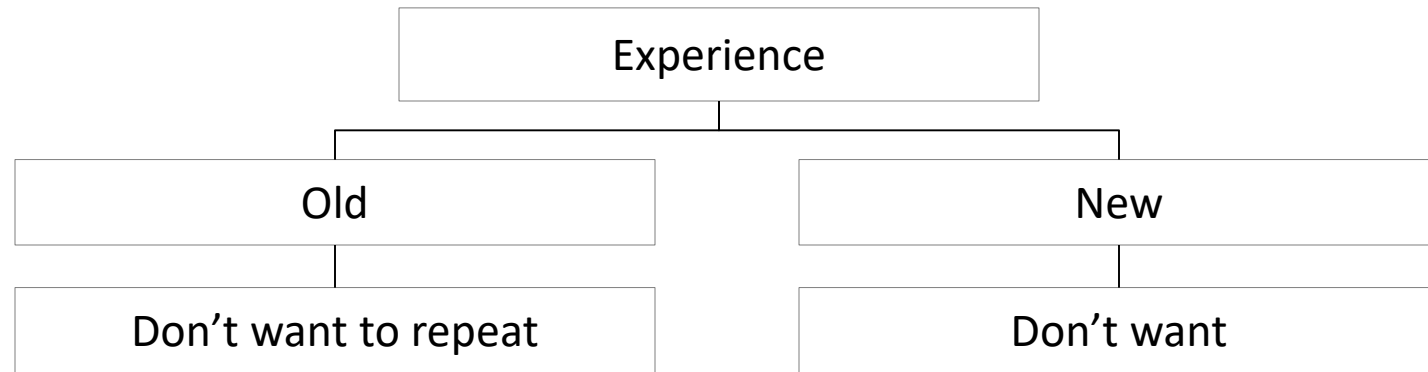
- Dispassion towards what you will experience, hear later on, smell in future birth, what you will experience later.
- Srutasya – what you experienced now, what.
- With known + unknown, these is dispassion, not interested, one more different type of happiness.
- See / Smell / Touch / Taste / Hear



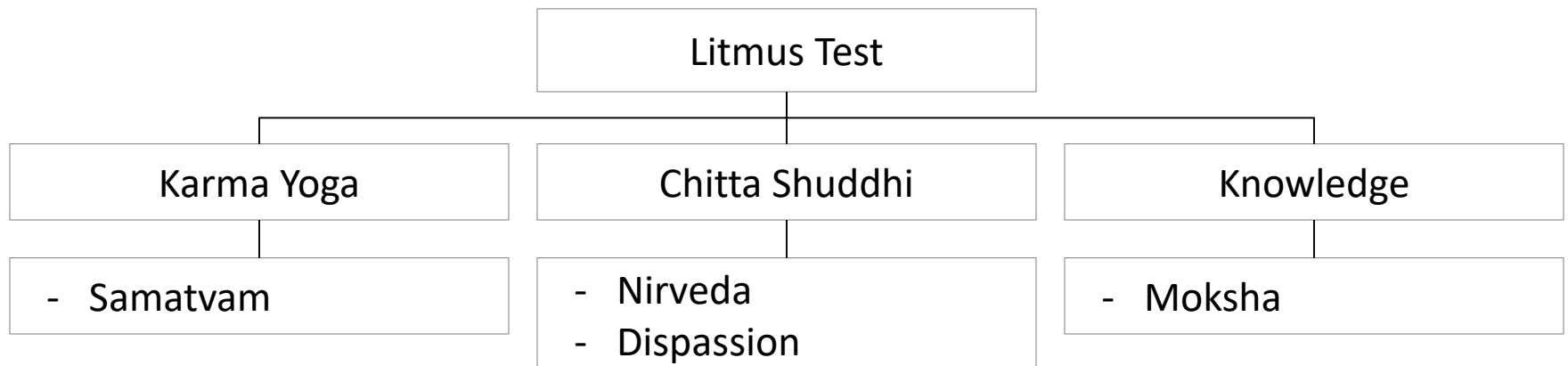
Bee Happy.

- Nothing else other than this

- Chicago – same – different type.
- Different world - same.
- I don't care for them.

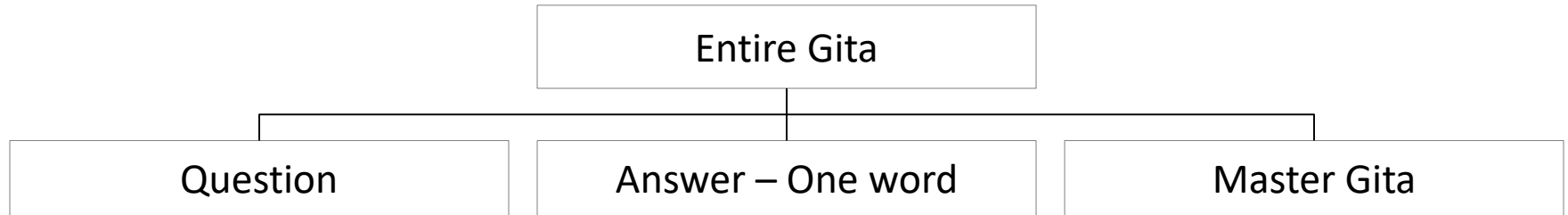


- **All same 5 sense objects.**
- Nirvedam – dispassion.
- I want higher things, realisation of truth.
- This way I have Nirvedha, Karma Yoga has given result of Chitta Shuddhi.
- This is litmus test, perfection in Karma Yoga – Samatvam.





- Don't think its difficult, creates block, its logical, not difficult, can experience not difficult, subtle, think more will get it.
- What is Karma Yoga in 2 words.
- How does one is perfect in Karma Yoga – one word.
- How does one know – there is perfection in Chitta Shuddhi – one word.



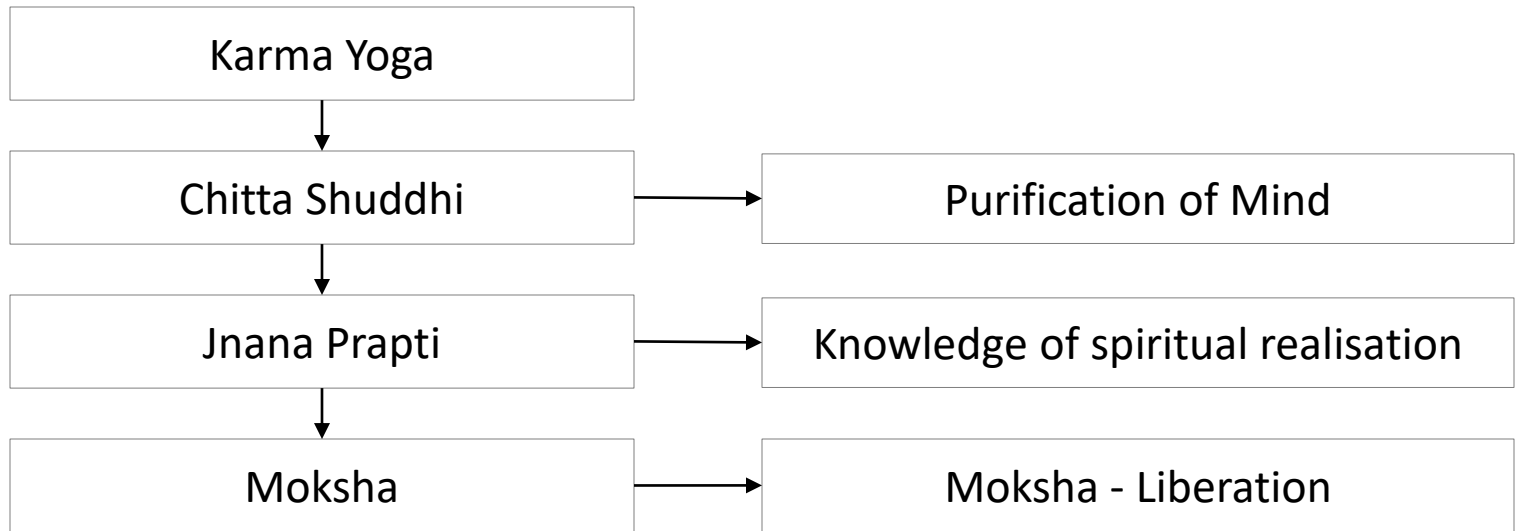
- **Chinmaya International Foundation [CIF] :**
 - Holy Gita Ready Reference
 - Question + Answer
 - Read Answer find question.
 - Method to master.

Lecture 18

(Verses 53 – 54)

Revision :

- Route of spiritual realisation.



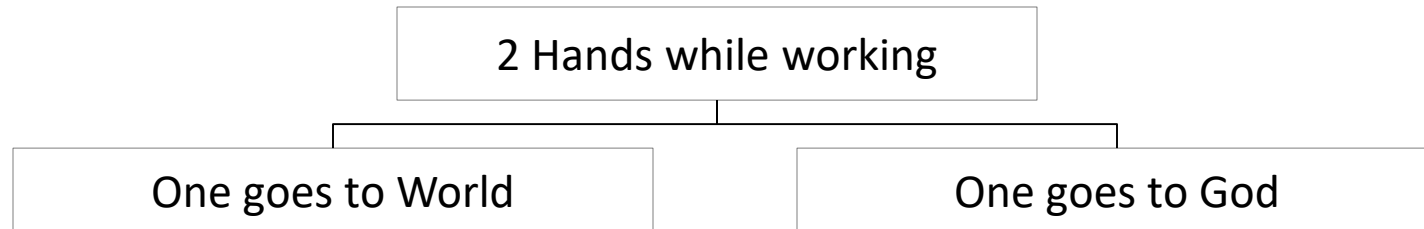
- Entire path in 4 words.
- Karma Yoga, Chitta Shuddhi, Jnanam, Moksha.
- When have you perfected Karma Yoga, Chitta Shuddhi, Jnana Prapti, Moksha?
- When practicing rightly?

Litmus Test

- Karma Yoga – Samatvam – When equanimity of mind, you are practicing Karma Yoga rightly.

Example :

- Calcutta university – 1st university in India – 1860.
- Scholar – Ishvara Chandra Vidya Sagar, Pandita, Humble.
- Knowledge + Humility – combination rare.
- Inspired to set up university.
- Nawab of Aundh, miser, put chappal in donation plate, auctioned one chappal.
- To please Nawab, each minister started bidding, price Sky rocketing, Nawab equaled amount.
- Samatvam Yoga Uchhyate.
- If mind is balanced then note Karma Yoga is being practiced.
- **Equanimity is litmus test of Karma Yoga.**
- If our mind is not in situation, has appeal for higher things.
- Karma Yoga – offering unto Ishvara at heart.
- Mind partially with the Lord.



- At sleep totally with god.
- Take attention to higher, immediately putting all attention not possible, therefore some attention to world and other attention to higher.

- How will I act with divided attention?
- Mind taken to God, action is method to connect to God, mind not caught up in small things in the world.
- Therefore, there is equanimity.
- Equanimity is test for knowing if Karma Yoga is effectively practiced.

• **Karma Yoga gives Chitta Shuddhi.**

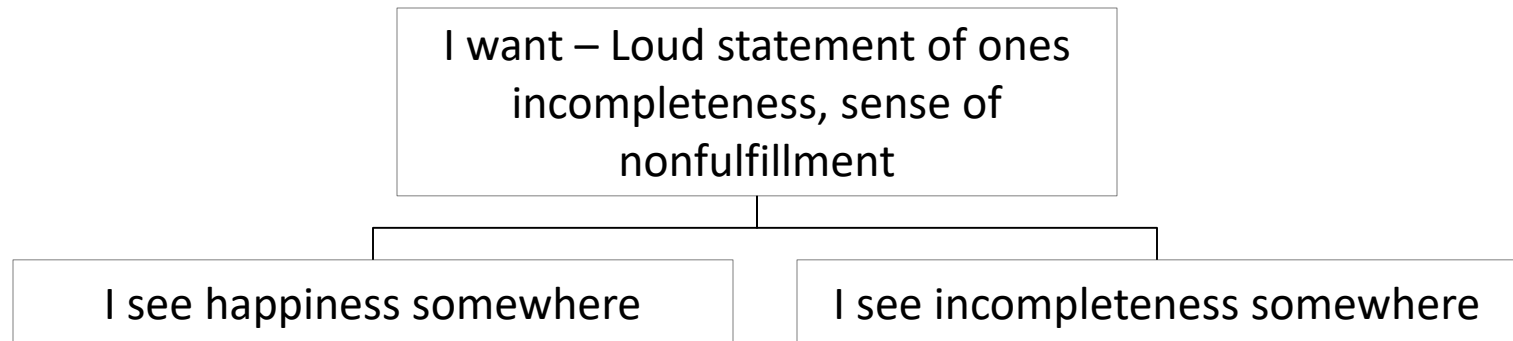
- How we know Moha Khalilam, dirt has gone away.

• **How do we know Chitta Shuddhi is perfected?**

- **When there is Nirveda, dispassion, No more feeling, I want this for happiness not there.**

- What is dispassion?

Passion	Dispassion
Engrossing want	Sayings I don't want



- What is dispassion?

- Dispassion is not trying to find fulfillment outside.
- Dispassion comes out of clarity, understanding.

I want	I don't want
- Comes out of seeing happiness outside.	- Comes out of seeing possible no happiness / fulfilment from outside, pleasure possible outside.

- Chitta Shuddhi – Purity of mind brings clarity, usually ignorant ways of thinking are no more there.
- Clarity gives understanding.
- Understanding removes ignorance.
- Ignorantly I was searching for happiness and fulfillment outside and so far did not get it, even though I have many types of pleasures, but no fulfillment.
- Outside will be only concoction of past experience only.
- In 60 years, not found fulfillment, possibility of finding in future bleak.
- **This clarity rises strongly, and I don't want comes, called dispassion!!**

Karma Yoga	Chitta Shuddhi
- Litmus test - Chitta Shuddhi	- Litmus Test is dispassion

- When dispassion has arisen, understand Karma Yoga has served its purpose.
- I don't want, means, I am not using the worldly things to fill my heart space!
- **I am not using them to fill my mind space.**
- **My mind remains free of objects.**

Example :

- Monk crossing river to go to Ashram.
- He had silver pot, others had clay pot.
- He put silver pot in river, and asked all to put in river.

- **When mind space is free of objects then you have dispassion.**

- Passion + dispassion depends on what a person has outside but what he has on his head.
- When there is dispassion, there is purity of mind, Moha Khalila – delusion gone, seeing happiness, fulfillment outside, is no longer there.
- Physical pleasure is tingling of sense organs, nerves tickled.
- Fulfillment in different thing all together.
- Vacuum can't be filled by outside objects.
- When clarity comes, dispassion comes.
- Karma Yoga → Chitta Shuddhi → Jnanam.
- How do we know Jnanam has become perfect.

Verse 53 :

श्रुतिविप्रतिपन्ना ते
यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिः
तदा योगमवाप्स्यसि ॥ २-५३ ॥

śrutivipratipannā tē
yadā sthāsyati niścalā |
samādhāvacalā buddhiḥ
tadā yōgam avāpsyasi || 2-53 ||

When your intellect, though perplexed by what you have heard, shall stand immovable and steady in the Self, then you shall attain Self-Realisation. [Chapter 2 – Verse 53]

a) Te Buddhi :

- Your mind.

b) Sruti Vith Prati Panna :

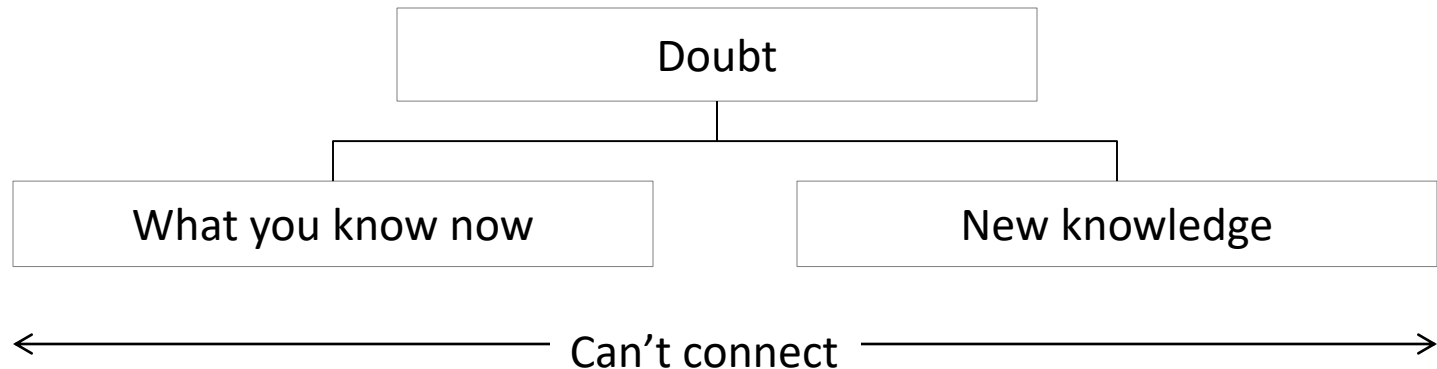
- Agitated, restless because of your various past experiences, Sruti, hearing, seeing, smelling, touching.
- We don't drop our experiences, our mind wants more + more of those pleasurable experiences is there now, Sruti Vith Prati Panna.

c) Karma Phala Sruti :

- By doing this, can get that.
- Filled mind so far with experiences.

d) Yada Sthasyati Nishchala :

- When mind remains firm, without Chalana, any kind of doubts.
- Mind which is purified, Chitta Shuddhi by Karma Yoga, knowledge comes, doubts are dispelled, clarity is there, no confusion, knowledge of your self you have gained, Tat Tvam Asi.
- After Sravana, Mananam – Reflection happens, crystal clear for me, knowledge not information.
- Sravana – listening, gathering knowledge, information, from scripture.
- Mananam – own thinking, reasoning, studying further, finding gaps in understanding, doubts seize.



- One complete structure in Mind = Clarity.
- No loose ends, clarity – Firm – Nishchala,
- How do we know Fullfilment of knowledge?

- I. Perfect understanding exists, total clarity.
- II. Mind firm – Nishchala
 - No doubt – this or that, no pendulam.
 - Nishchala – No doubts.

e) Samadai Achala :

- Achala – no waivering on knowledge.
- Myself one with supreme reality, digested.
- In Nidhidhyasanam, mind fixed to that understanding – Achala.
- **My real nature, not body, not organism, pure consciousness, enlivening body – mind complex, clarity at intellectual level, not transformed personality, understanding is there, at subconscious level still individual.**
- Know it, don't experience it.
- Logically I know I am consciousness, Na Jayate... Ajaha Purana.

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 purāṇaḥ
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]

- No logical problem, I still feel I am a man, women.
- Useless thoughts come, no transformation.
- Allow knowledge to seep into every part of personality.

Example :

- Rasagulla soaked in Syrup – Sugar enters.
- Rasagulla tastes sweet.
- Syrup has gone into every pore of Gulabjamoon.
- Similarly, let knowledge seeps into every core of the mind and transform it.
- Soaking required.

- **Soaking mind in knowledge is called Meditation.**

- How do you soak the mind?
- Let the mind only be in that knowledge.

- **Give up all kinds of thinking, focus on that, let that knowledge alone mind hold.**

- Self is Brahman – I am not the body, Na Aham Jiva not the individual, Na Aham Deha, I am not the mind, Na Aham Manaha.
- Let that knowledge alone be in the mind, soak the knowledge.
- Then what happens.

- **Mind gets fully absorbed in Brahman, ignorance is there in the mind, knowledge now comes in the mind, transforms the very nature of the mind.**

- What is your name?
- How you get identified with that name when called?
- **We have soaked ourselves in our name.**
- When mind is staying only with this thought and soaks in it, it becomes part and parcel of mind.

e) Samadhou, Achala :

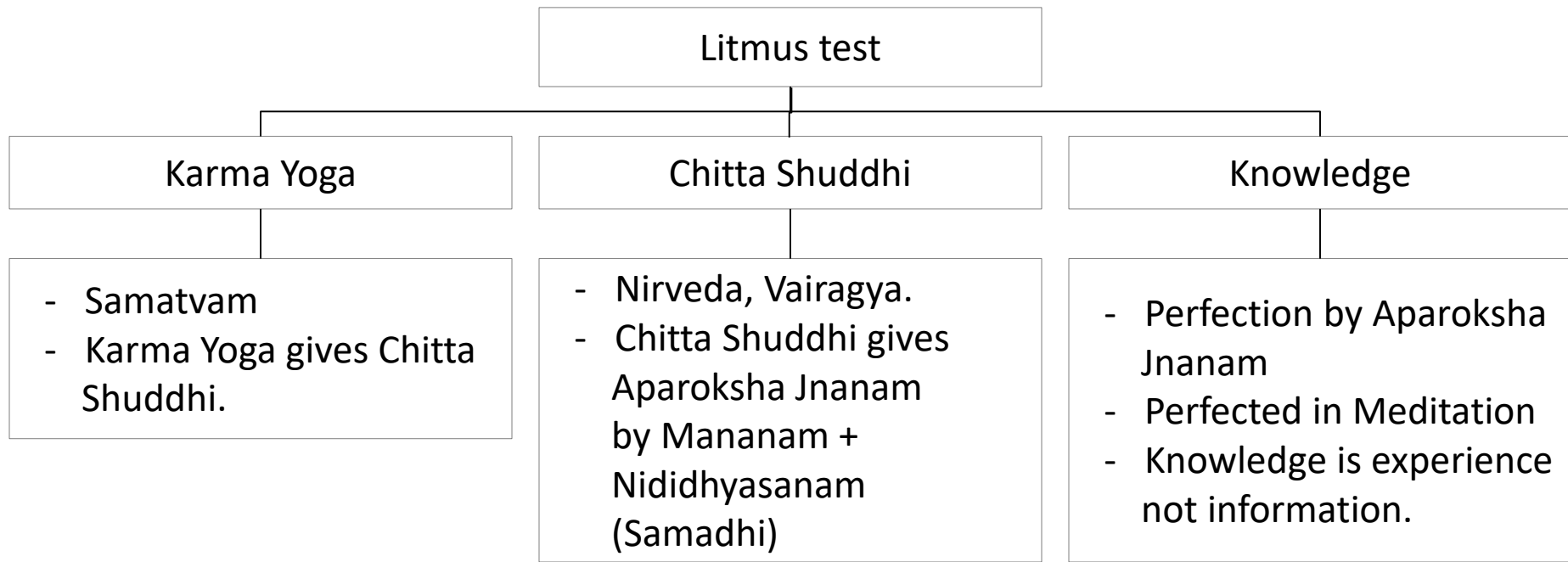
- By meditation, mind absorbed in that knowledge becomes still.

f) Tada Yogam Avapsasi :

- Then one attains Yoga, union, perfection in knowledge.
- Yoga = Jiva – Brahma Aikyam.
- One, when doubts seized, soaked mind in knowledge, mind still, single pointed, mind becomes quiet, still.

Example :

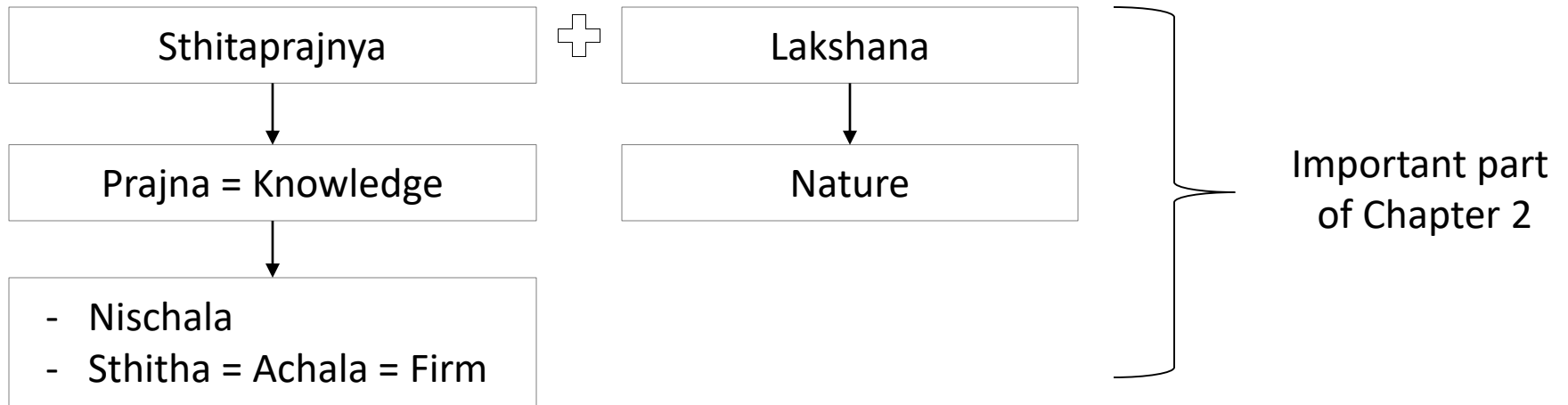
- Nivata Deepavatu – Lamp in windless place, still, nonwavering mind.
- Samadhou – by practice of Samadhi.
- Achala – Motionless, movementless.
- When you are able to come to that then understand you have perfect knowledge.
- When is knowledge perfectly attained?
- Doubts resolved, mind abides in knowledge in deepest meditation.



- When Paroksha Jnanam becomes Aparoksha Jnanam not by information but after information and transformation,
- Then knowledge is perfect.
- Knowledge – Firm – Prajnya
- Sthitha.
- What is the Characteristics of one perfected in Knowledge.



- Oneness not information but concrete experience.
- For such a person, abiding in that knowledge, what is his nature.



Verse 54 :

अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा
समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत
किमासीत् ब्रजेत किम् ॥ २-५४ ॥

arjuna uvāca
sthitaprajñasya kā bhāṣā
samādhisthasya kēśava ।
sthitadhīḥ kiṃ prabhāṣēta
kim āsīta vrajēta kim || 2-54 ||

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

a) Oh Keshava :

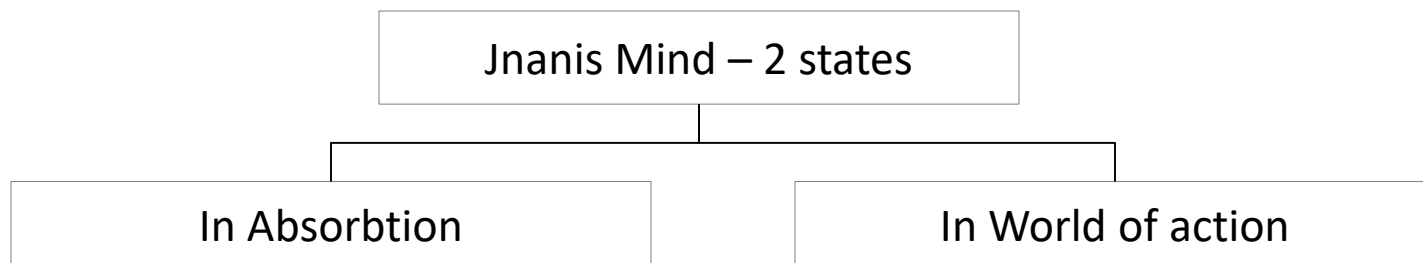
- Eh Krishna.

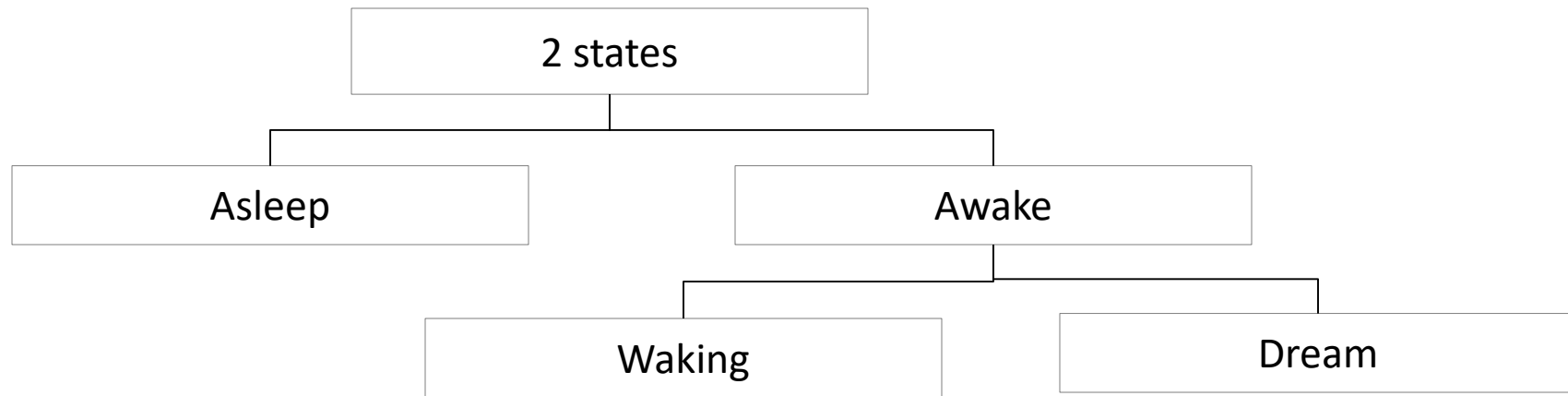
b) Arjuna Uvacha :

- Arjuna asks.

c) Samadhistasya Sthithaprajnasya Ka Bhasha :

- Ones whose knowledge is firm.





- **Jnani has extra state – we don't experience, because of absorbing the mind in knowledge, experiences states of immense absorption, mind seizes, only state of absorption.**

- Watch sunrise from ocean or moon rise, mind becomes still – Ah!
- Jnanis mind still, established in the self, thoughts have seized, Samadhistasya, Sthithapragnyasya.

d) Ka Basha :

- Basha - Not language but explanation.
- Bashyate Anaya – how do you describe nature of Jnani.
- Culmination of knowledge is Mind abiding in Atma where it has transformed itself, no more mind thinks of body or mind, as the individual.
- Mind is very clear of the nature of reality.

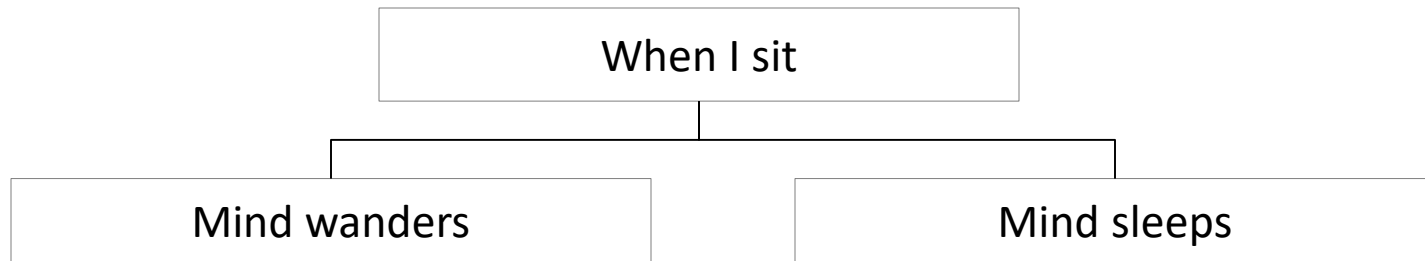
- I. Such a person established in ultimate reality, in absorbed state, what is his nature.
- II. When he is out of Samadhi.

e) Sthithadhi :

- Not only mind established only in Meditation but also during transactions, knowledge not gone, Sthithaprajna, Dhi, Kim Prabhashate?
- What would he speak?
- For me, Joy + Sorrow, pain + pleasure come, I know what I speak, glorifies, criticizes me, how he expresses his experience.

III. Kim Asita? Katham – How?

- How does he sit, quieten himself.



- If he wants to quieten him to get back into reality, how does he do?

IV) Vrajeta Kim :

- Mind not always in Samadhi.
- After here absorbs and awake, wants to engage his senses, how does he go about, kim Varjeta?

- How does he interact? Walk? go?

4 Questions

- Man of wisdom when he is absorbed.
- Samadhistasya
Sthitaprajnasya Ka Basha?
[Question I]
- When established in
Samadhi, what is his
Nature.

3 Questions

- When interacting in the world.
- When awake from absorbed state and
interacting.
- Kim Prabhasheta? [Question II]
- Joy + Sorrow, how he expresses, reacts.
- Our words what we feel inside, we tell outside.
- What he tells?
- What is in his mind?
- How does he think? Express?
- Kim Asita? [Question III]
- When he wants to absorb the mind, restill
the mind, sits down, absorb, how he brings
back senses and mind to absorbtion.
- How he redoes when he is awake.
- Not always in Absorbed state [Question IV]
- When is mind + senses act in the field of
objects, Kim Vrajeta? How he goes about?

- II, III, IV – very deep – what he says, having experienced highest reality, I am ignorant and says what's in his mind.
- Kim Asita – How he controls his mind + senses?
- I have a lot of trouble controlling mind + senses.
- Does he have difficulty?
- My senses + Mind go freely in the world.
- Wants comparison + contrast – between Jnani + Ajnani.
- What should we practice.
- That is where we want to be.
- What is way to reach there?

1st Question :

- What is the characteristic of a man of steady wisdom in absorption?
- What is Sthithaprajñaya's nature in Samadhi.
- **Vyutthana :**
 - Gets up from Samadhi.
 - Out of absorption.

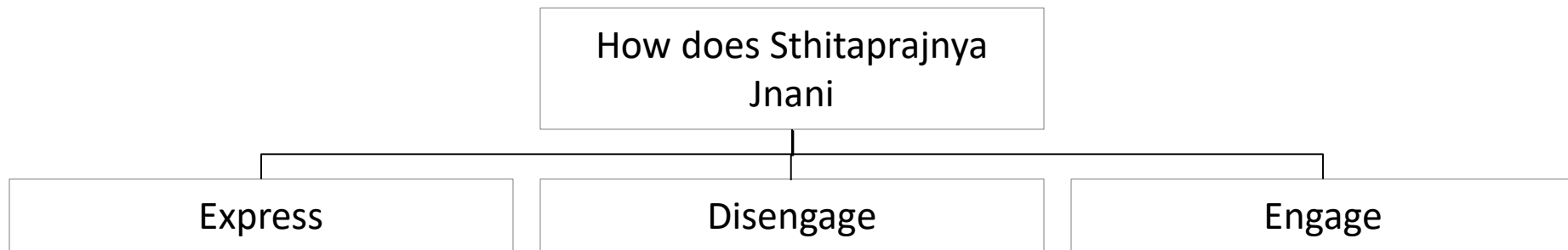
II) How does he express when he faces ups + downs, joys + sorrows of life? Prabhaketa?

III) Suppose person wants to reabsorb, again sit in absorption, how does a person do?

- How does a person reabsorb his senses and mind?
- Kim Asita? How he sits? How he collects his senses + Mind back.

IV) How does he reengage senses + Mind with the world?

- How does he connect with world of objects?
- How do he go about?
- How does he engage.



- Prajnya = Knowledge, wisdom.
- Man of steady, firm, perfect, established in complete wisdom.
- 1st question : Definition of Sthitaprajna in Samadhi state.
- Answer : Verse 55.

Verse 55 :

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

a) Yada Sarvan Kaman, Manogathan Prajahati :

- When, Manogathan, Sarvan, Kaman when all desires, all thoughts pertaining to mind, Kama, Sankalpa, Sandheha Sraddha, Ashraddha, Drithihi, Sarvam Mana Eva... all thoughts only.
- When a person can give up all thoughts, Prajahati.
- Jahati – give up.
- Pra – Prakarshena, totally, giveup.
- When thoughts seize, mind is still, no good, no bad, every thought.
- Aham Brahma Asmi – thought... alone survives.

In deep sleep	Samadhi
<ul style="list-style-type: none"> - Jahati - It gives you up. - Tamas - In deep sleep there is a thought of nothing. - In deep sleep, there is a thought of Absence, Abhava Pratyaya. - What did you experience? Nothing. - Loose awareness of body + mind. - We live with the thought of ignorance. 	<ul style="list-style-type: none"> - Pra – Jahati. - You giving it up. - Pra - Sattva - Person in Samadhi has given up nothing also. - Just self - Pure consciousness alone is. - Nothing given up, Tamas given up, go beyond all remnant of thought. - Pure consciousness Atma remains.

Waking :

- Consciousness + Body + Mind + thoughts.

Dream :

- Aware of mind, loose awareness of body.

a) Atman Eva Atmana Tushtaha :

In Deep Sleep	Samadhi
<ul style="list-style-type: none"> - There is happiness - Happiness of ignorance not self. - Blissfully ignorant 	<ul style="list-style-type: none"> - Blissfully knowledgable - Atmani, established in the self. - Atmana, as the self.

- Where did mind, individuality disappear?
- Into the self, Atmani.
- Now how are you?
- Atmana : As the self.

Example :

- Salt doll went to see depth of the ocean and now it is as the ocean, dissolved into the ocean.
- Dissolved into the self, as the self.

b) Tushtaha :

- Santushtaha, fulfilled, Poornam,

c) Sthitatprajnas Tada Uchyate :

- This is Jnani of steady wisdom.
- Then we say Sthitaprajna is established in Samadhi.
- What is Characteristic of Sthitaprajnya in Samadhi?
- When all thoughts have ended including thought of nothing, which is experienced in deep sleep.
- In Nididhyasanam, there is Aham Brahma Asmi thought, in meditation.

- **Stilled into self, salt doll has gone into the ocean, Atmani, in the self everything dissolved, as the self. You are not experiencing the self.**

- As supreme Brahman, pure consciousness.
 - This is Sthitaprajna, in Samadhi, absorption.
 - 1st question answered.
- **Mind is not there, self alone is, Is he seeing the self, no, self alone is.**
 - **Mindless in the self, as the self is the Sthitaprajna in Samadhi.**
- How does Sthitaprajna express himself when he is awake and experiences the world?
 - Answer in Verse 56, 57.

Lecture 20

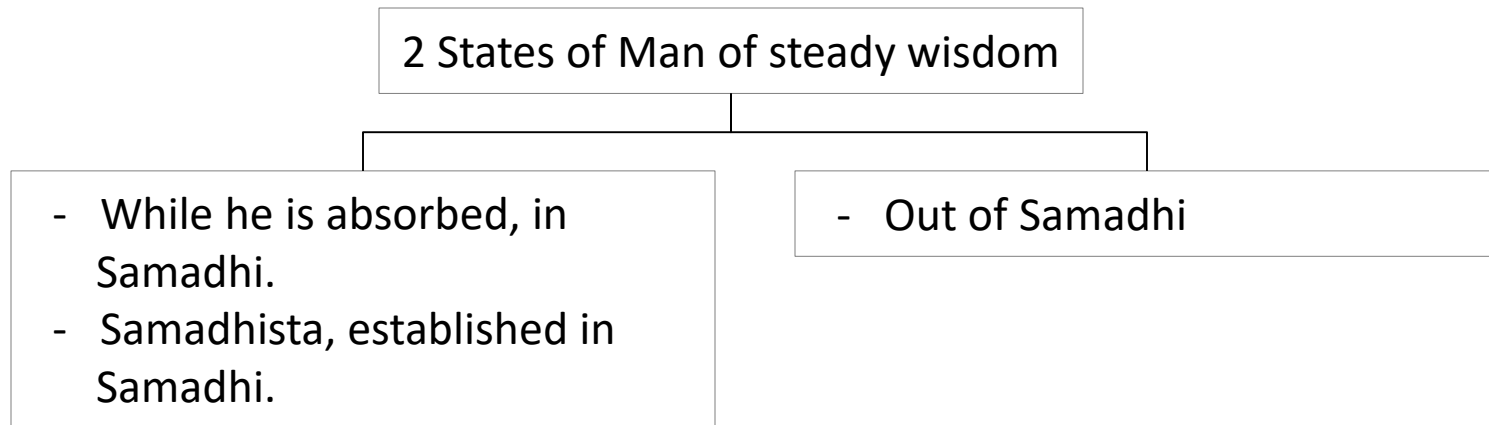
(Verses 56 – 63)

Revision :

- Fructification of Karma Yoga = Samatva Buddhi.
- Fructification of Chitta Buddhi = Vairagya.
- Fructification of Knowledge = Direct Aparoksha Jnanam.
- Knowledge steady, experiential, not only intellectual.
- Completion of knowledge is in steadiness, abidance, never seizing, Prajya becoming Sthitha.
- What is the nature Sthitha Prajnaya?
- Question – important because it is the final goal.
- **If we know nature of Jnani, we will know where we are and where to reach before I start.**
- If I don't know where to reach, I will reach somewhere else and conclude.
- Where I will reach not philosophically but practically so that I can reach that.
- If he gets the higher nature by knowledge then I will start practicing that in my life.
- That Lakshana becomes my Sadhana.
- For Mahatma it is natural, I have to deliberately practice.

2 Reasons :

- Where to reach.
- How to reach.



- **Only when mind is absorbed in the knowledge, knowledge starts transforming the contours of mind, transformation at deeper level.**

Verse 55 :

- When absorbed in knowledge.

I) He is thoughtless, no mind, Prajahati Yada Kaman, Sarvan Mano Gathan.

II) He remains as the self.

- Samadhi = Samyak – Very well

Adhanam – placing oneself fully.

- Little Bit we are caught up in body, mind, senses, we loose our whole self.

- **Not being caught up in body, mind, senses, just being the self = Placing oneself fully = Samyak Adhanam.**

- To Place fully well = Samadhi.
- **When he is absorbed, he remains in the self – No distinction between him and self.**
- Jivatma has become one with Paramatma, merged in Atman.

Atmana :

- Now only Paramatma is there as the self.
- This is the experience of realisation in Absorbtion.
- It is one facet.
- 3 facets = Waking / Dream / Sleep... for all of us.
- Jnani has 4th state – Samadhi state.
- No he, she state = Absorbtion.
- Outside Samadhi : How Jnani expresses?
- How he relates to Joy, Sorrow?

Deep sleep	Waking / Dream
Samadhi	Mind exists

- How does Jnani react in Vyavahara – Kim Prabhasheta?
- How does he disengage for absorbtion.
- How does he engage again in Vyavahara.
- Arjuna wants to compare and contrast to know where he stands.
- How does he react – Kim Prabhasheta? Verse 56 + 67.

Verse 56 :

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ ।
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of stead Wisdom. [Chapter 2 – Verse 56]

a) Dukheshu, Sukheshu :

- All experiences in life is - sorrow or Joy.
- Person you meet, mosquito bite, sleep.
- Joy – Sorrow are 2 sides of same coin.
- Jnani has joy and sorrow, part of any embodiment.

b) Anudvigna Manaha :

- Udvigna = Which suffers decay.

Sorrow	Suffering
- When we watch the thoughts in the mind it is called sorrow.	- When we get involved with sorrow it is suffering.

- Udvigna = Inwardly suffering, experiencing Samsara, how long? What did I do? Holy, Noble soul, am good follow.

- **Jnani just goes through sorrow casually.**

- He knows it is sorrow, but doesn't get involved.

c) Sukheshu Vigata Spriha :

- That also he goes through casually, not involved.

Vigataha Spriha :

- Doesn't linger, attachment, Chalo, Chalo, Jargandi.

We :

- Don't go, embrace tightly, always be there, searching for you, stay.

Example :

- When Tapovanji sick in Himalayas, Tapasvi.
- How long should I ask guest to wait, must see him now.

Example :

- Rama, goes to forest.
- Can we be this way.

c) Vita Raag Baya Krodha :

- Raaga, attachment, our experience, what we like, we get attached, fear – what if it goes away, when gone, anger.

- Jnani doesn't see Joy outside, hence no Raaga, attachment, when no Raaga, no fear, come – go – Chalo – Chalo.
- Free of mental hangups!
- Pure placid (still) mind, elucid-clear.
- Our mind up + down.
- Jnani feels like no mind.
- It ought to be done, finish it – Chalo!
- Inwardly poised, not boring life.
- No Raaga – 50% of my Joy gone.

• **Like worm in Ditch, we refuse to come out of Raaga, Baya, Krodha entanglements.**

- Like Pigs, buffalo in dirty ditch, my Home!

• **Lost in thoughts, refuse to see greater possibility.**

- Munihi – called Sthidhi.
- Dhi = Intelligence.
- Prajnya = Wisdom.
- Sthitha = Well established.
- This is how he doesn't express this way.

Verse 57 :

यः सर्वत्रानभिस्नेह
स्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७ ॥

yaḥ sarvatrānabhisnēhah
tat tat prāpya śubhāśubham |
nābhinandati na dvēṣṭi
tasya prajñā pratiṣṭhitā || 2-57 ||

He, who is every where without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his wisdom is fixed. [Chapter 2 – Verse 57]

a) Yah Sarvatra Anabhisneha :

- Bhi Sneha – Preethi, attachment, love
- Abhi Sneha – Attachment, affection which comes because of identification.

Example :

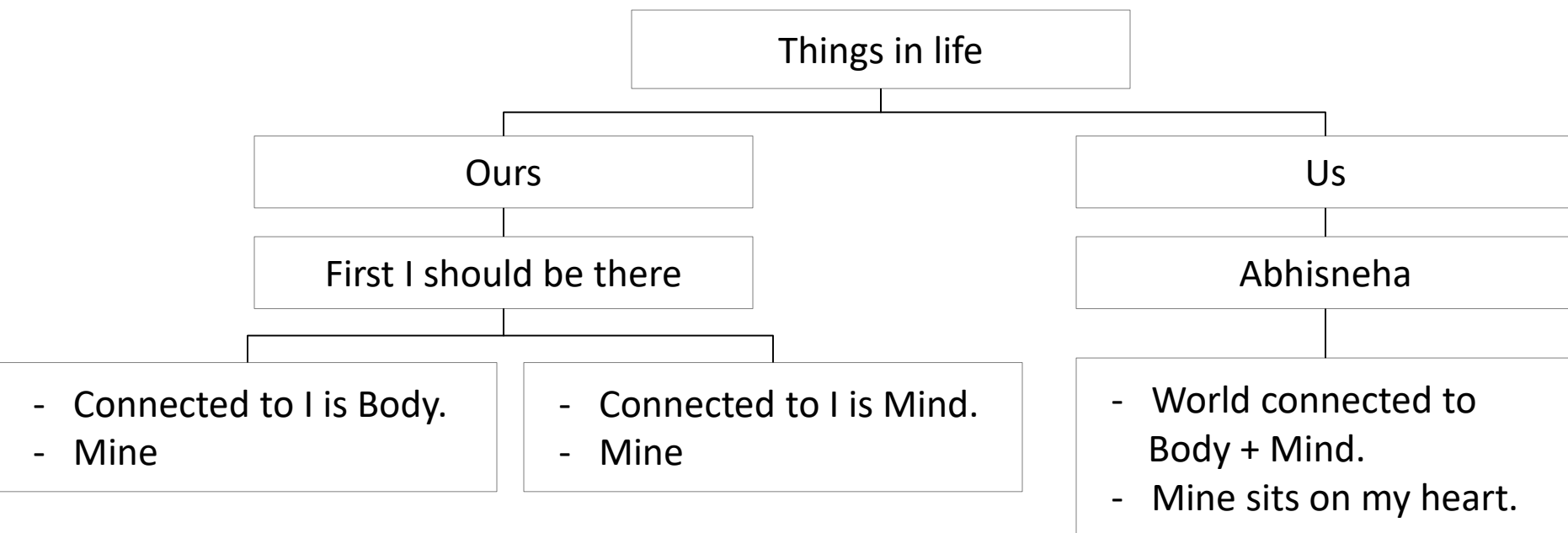
- Parents – take child to be themselves.
- Husband – Takes wife to be himself.
- Some people... become them.
- Any sorrow happening to them, happens to me.

Example :

- Car had a scratch – on door.
- Scratch in your heart.
- Car is me!

- Ours ok, we take it to be us = Abhisneha.

- **Jnani has no Abhisneha because he is not body, mind.**



- People, object, house, whole thing becomes I.
- One body, mind enough for suffering.
- Other bodies, minds, things put on “I” is called Samsara.

b) Tat Tat Prapya Shubha Ashubham :

- Congenial, not congenial experiences keeps coming.
- What you like, goes away from you, what you dislike, comes running after you.

c) Nabhi Nandati Na Dveshti :

- Neither rejoices or hates.

- Doesn't react this way.
- He is fine, perfectly ok, world is fine as it is.

d) Tasya Prajnya Pratishtita :

- His wisdom is steady.

Question :

- Kim Prabhashate? How does he express himself?

Answer :

- He will not express in these ways :

I. No Udvigna Manaha :

- When Dukham is there, he doesn't express himself in suffering.
- Doesn't himself anchor when Joy comes.

II. Doesn't express himself with attachment, fear or anger.

III. Not overwhelmed by suffering caused by identification.

IV. In experiences congenial and incongenial neither revels or rejects.

- He walks, sits, talks.
- He doesn't express words of anger, fear.
- Kim Asita?
- How does he sit? Not Shirasam – head stand.
- How does he relax, how does he quietens his mind and senses, reabsorb?

Verse 58 :

यदा संहरते चायं
कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यः
स्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८ ॥

yadā saṃharatē cāyaṃ
kūrmō'ṅgānīva sarvaśaḥ |
indriyāṇīndriyārthē'bhyah
tasya prajñā pratiṣṭhitā || 2-58 ||

When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

a) Yada Samharate :

- When he wants to withdraw.

b) Indriyani :

- Senses.

c) Indriya Arthebyaha :

- Objects of senses, world of objects perceived, Shabda, Sparsha, Rupa, Rasa, Gandha.
- Sound – Touch – Form – Taste – Smell – are objects of senses.
- Which person withdraws his senses from world of objects.

d) Karmaha Angani Iva :

- Condition.

Example :

- **Tortoise withdraws its limbs “Chat” – One shot over, not limb by limb.**
- With utter ease, in a jiffy in a moment, with no effort.
- For us difficult, try on Ekadashi, no rice but Potato.

e) Tasya Prajnya Pratishtita :

- He withdraws in Absorbition with ease.
- How do you withdraw?

Verse 59 :

विषया विनिवर्तन्ते
निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य
परं दृष्ट्वा निवर्तते ॥ २-५९ ॥

viṣayā vinivartantē
nirāhārasya dēhinaḥ ।
rasavarjaṁ rasō'pyasya
paraṁ dṛṣṭvā nivartatē || 2-59 ||

The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also leaves him upon seeing the Supreme. [Chapter 2 – Verse 59]

a) Vishaya Vinivartante Niraharasya Dehinaha :

- Person who has decided to be Nir-Ahara, without experiences, without Ahara, food for ears, tongue...
- **Vishaya Vinivartante :**
He keeps away from the objects, objects he is not experiencing, decided not to touch them.
- They are all there, mind is still tasting that, tomorrow morning 4.30 AM – will have that...

Vishaya Vinivartante	Rasavarjam Rasopyasya
- Objects go away.	- Leaves Rasa behind, joy, wish, taste left behind, Vasanas behind, intact.

- All food in the mind... scriptures tell us right – wrong, otherwise will live in Bohemian lifestyle only.

- In dream no control, full expression of person is in dream.
- **True you, not in waking but in dream.**
- **For Jnani – Taste also is not there because pleasure seeking habit is gone.**
- When fullness experienced within, where is the Lacuna.
- Atmani Atmana Tushtaha, delighting in his own self.
- When infinite source of Joy is ever there and you are that, where is the need for Lakuna to fill from petty things from outside.

- **Kim Asita? At ease, he withdraws and places his mind in the self and remains as the self.**

- As a seeker, 2 things important.



- We have some knowledge but it has to be protected like a flame, glass protection.
- If forest fire, need to protect ourselves.

Ours	Jnani
Small flame of Jnanam	Forest fire of Knowledge

- As a seeker be aware, let the senses be master, let the mind be in greater mastery. 437

Verse 60 : (Best Verse for Understanding oneself)

यततो ह्यपि कौन्तेय
पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि
हरन्ति प्रसभं मनः ॥ २-६० ॥

yatatō hyapi kauntēya
puruṣasya vipaścitaḥ ।
indriyāṇi pramāthīni
haranti prasabhaṃ manaḥ ॥ 2-60 ॥

The turbulent senses, O son of Kunti, do violently carry away the mind of a wise man, though he (may) be striving to control them. [Chapter 2 – Verse 60]

a) Yathathaha Api :

- Even when you put effort again and again.
- No happiness outside, only appearance.
- Happiness, if outside should be available to everybody.
- If happiness was there and you enjoy, is your happiness increasing or want for more happiness continues? To repeat performance.
- Become dullened and you don't want that.
- Happiness is really not there, should be the intelligent conclusion.
- Only appearance.
- Even if you put diligent effort.

b) Vipashchitaha :

- Not dullard, wise, capable seeker, has Jnanam. But,

c) Pramathini Indriyani :

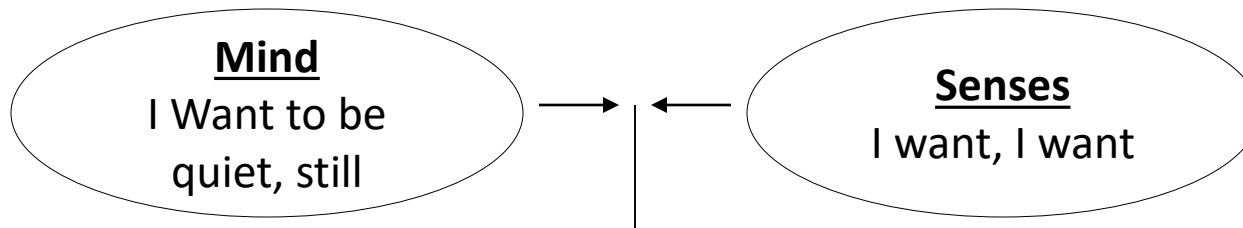
- His senses are turbulent by nature, vicious, restless, continuously wanting, can't sit quietly for sometime.
- Mobile, video → Eyes
- Tongue – Wants fruit.
- Music... nonstop tickling.

e) Manaha Prasabham Haranthi :

- Indriyas forcefully kidnap and take the mind away even if it doesn't want it.
- Because of effort, person quietens the mind.
- Will the Indriyas help in quietening the mind?

• **No, sense relish impulses, force the mind in the way they want.**

- Prasabham, by force.
- Even if mind does not want.



Constant fight throughout the life!

- Wake up, mind is taken away by senses.

Example :

- Wealthy man having Guards to protect wealth, robbers overpower and take wealth away.
- Similarly, when you are watching your mind, you want to hold the mind, intellect wants to quieten.
- Guard of Viveka is there, still robbers of Indriyas take the mind away.
- Therefore,

Verse 61 :

तानि सर्वाणि संयम्य
युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१ ॥

tāni sarvāṇi saṁyamya
yukta āsīta matparaḥ |
vaśē hi yasyēndriyāṇi
tasya prajñā pratiṣṭhitā || 2-61 ||

Having restrained them all, He should sit steadfast intent on Me; his wisdom is steady whose sense are under control. [Chapter 2 – Verse 62]

a) Tani Sarvani Samyamya :

- Don't give way for the senses, hold them, master them.

b) Yuktaha :

- Control mind.

c) Samahitaha :

- Make mind still, deeper, calmer.
- How?

d) Mat Paraha :

- Here is the method.
- Evolve in your heart sense of glory, greatness, high with the Lord “Matparaha”.

- **Hold the Lord alone I want nothing of this world.**
- **In this way, wanting the Lord, seeking the Lord, control the senses and the mind.**
- Higher has to be shown before the mind can withdraw from lower.
- You will get energy to withdraw from the lower.

Ladder :

- Climb.
- Put leg on higher, then can take other leg away from lower.
- Without putting leg on higher, you try to withdraw lower, alongwith ladder, you will fall.

Matparaha is secret.

- Aham Vasudeva Eva Param.
- I, the Lord am supreme, this is my goal, oh Lord, you are the Goal.

Keeping Lord as higher, put effort, I am sure you will succeed.

e) Vashe Hi Yas Indriyani :

- In this way, one who is able to master his senses, Tasya Prajnya Pratishtita.

For Jnani :

- Senses in control automatically, does not have to do Yat Paraha, Mat Paraha.

Ajnani – Seeker :

- Hold Lord at one end, withdraw the senses.

- When you don't want to give senses permission, stop them.

- **Inside the Mind :**

- Will want.
- Tell Mind, No.
- It will not listen.
- It is seeing the joy there.
- Educate the mind.

- **Experienced before, not given you fulfillment.**

- What will give you fulfillment?
- Pure self, turn the mind to self.
- Once the mind gets the taste, then you can quieten the senses.

f) Tasya Prajnya Pratishtita :

Jnani	Seeker
- Effortless	- Done with effort, the right way. - Not suppression, giving up but by taking up, sublimation.

- Getting to the higher, lower can be easily given up
- What is the need to control the mind? Only senses create problem – only control senses?

Mind	Externally
- Rasa is there.	- Calm – quiet - Don't engage with the world.

- Tani Sarvani Samyamya Asita, sufficient, why Yuktaha?
- Control all senses, be collected.
- Why mastering mind required?
- **Mind can't express itself without the senses, hence lets control only the senses.**
- Problem solved?
- Inside if mind is active with world of objects.

Matparaha	Vishaya Vinivartante
- Meditating on Lord, highest.	- Meditating on external objects, lower. - This will not help you.

Verse 62 : Most Important

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē ।
saṅgāt sañjāyatē kāmaḥ
kāmat krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Even though you have controlled senses, withdrawn, Uparati, Damah, don't give permission to sense to go to world of objects, Eyes – Ears – Tongue – Skin – Nose controlled.
- Still,

a) Pumsaha Vishayan Dhyayataha :

- If person goes ruminating on objects inside.

b) Dhyataha :

- Thinking about objects, not as pleasurable.
- Method of Advertisement Industry : Show object, get mental space.

c) Sangaha Teshu Upajayate :

- When you think of objects again and again.
- **The sense of objects giving pleasure rises in the mind.**

- **Thinking leads to feeling.**

- Just thinking, every one minute it comes 15 times.
- One hour, 5000 times, thinking,

- **As you start thinking, you start seeing Joy, Sangaha, attachment.**

- Attachment = This gives happiness.
- Start investing Joy, happiness value in the object – Car / House / Bond / Person!!
- Once happiness pursued, attachment, connection happens.

(I) Thinking :

- Objective
- Not connection
- Harmless.

(II) Happiness in object by seeing Joy, repeated thinking.

- Raaga – attachment comes.
- Cultivated taste, nice.

(III) d) Sangaat Sanjayate Kamaha :

- Desire starts.
- “I want” = Desire = Kama = come, come, come.
- Many people want same thing, one among competitors.

(IV) Fear – Bayam comes.

(V) What you want you don't get.

- Energy of desire, destructive propensity, called as Anger comes.

- Anger = Desires, Avatara.
- How much anger will come depends on how much is the desire, directly proportional.
- 5 Desires obstructed = 5 Anger.
- With desire, sister fear comes, say don't worry!
- I have done strategy perfectly when you don't get, anger rises like Volcano.
- When anger comes, see person, Madcap!
- Ask others, have they seen me? Sweet person changes colours fast.
- **Gurudev Anger is Temporary in sanity.**

e) Kamat Krodho Api Jayate :

- Very fast it comes, because desire grows very fast.
- It is fastest growing creeper.
- Holds on to you, therefore creeper.
- Velocity, speed desire grows, to anger, very hot, loaded with power, can't handle – can't suppress anger.
- In anger, people do all types of things.
- Reduction in Punishment, if violence out of anger.
- Looses mind, does violence.
- Simple, Harmless personality, in anger, utensils flying, pickle Jar broken, pots broken.
- **Anger makes him Rakshasha, her Rakshashi and they meet, create earthquake 7.7.**
- People who have got anger, know how to make other person angry!
- Mutually engage themselves making each other angry.

Verse 63 :

क्रोधाद्भवति सम्मोहः
सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशः
बुद्धिनाशात्प्रणश्यति ॥ २-६३ ॥

krōdhādbhavati sammōhaḥ
sammōhāt smṛtivibhramaḥ |
smṛtibhramśād-buddhināśah
buddhināśāt praṇaśyati || 2-63 ||

From anger comes delusion; from delusion, loss of memory; from loss of memory, the destruction of discrimination; from destruction of discrimination, he perishes. [Chapter 2 – Verse 63]

f) Krodhat Bavati Sammohaha :

- Anger is there, delusion follows.
- Don't know right, wrong.
- Discrimination, Viveka is lost.
- Therefore insanity.
- When right – wrong discrimination, will scold Guru.

g) Knowledge is Antidote to delusion, can destroy delusion but knowledge will not work.

h) Sammoha Smriti Vibramaha :

- Smriti = Knowledge = What you study = Right, wrong = What you know, learn from guru, Shastra, Vibramaha, ineffective.
- Vibramsha – no longer available for you.
- When knowledge not for you.

(I) Vishaya Dhayana	(II) Sangaha	(III) Kamaha	(IV) Krodha
<ul style="list-style-type: none"> - Dhyayate - Harmless thinking about object. 	<ul style="list-style-type: none"> - Sanghaha - Attachment - Pleasure seeing propensity. - See pleasure in object. 	<ul style="list-style-type: none"> - I want - Desire 	<ul style="list-style-type: none"> - 99% when desire not fulfilled.

(V) Sammoha	(VI) Smriti Bramshaha	(VII) Buddhi Nasha
<ul style="list-style-type: none"> - Delusion - Absence of capacity to discriminate right, wrong. 	<ul style="list-style-type: none"> - Lack of knowledge in memory. - Not accessible. - Can't connect to knowledge. 	<ul style="list-style-type: none"> - If no knowledge intellect bursts. - Clarity you got from study of Vedanta not available.

Clarity :

- Nature of self is the highest reality.
- I am not body, mind, that buddhi, that clarity.
- When Smriti not available to correct the path, study doesn't give fruit, ends in delusion.

• **Delusion attacks knowledge you have – I am not the mind.**

- What you gained from scripture.

- Smriti – knowledge Atma.
- Buddhi Nasha – Your own past.
- From Krodha – comes delusion – what you studied, not able to access.

- **Delusion cuts power to access knowledge.**

- Buddhi Nashaha – Self knowledge destroyed.
- Wise, great, knowledgeable on Shastra, explain to others, write, Phd thesis, got doctorate, yet, Buddhi is not there.

i) Buddhi Nashat, Pranashyati :

- You are gone!
- What you wanted to gain, Parama Purushartha is lost.
- Buddhi Nashat, Purushartha Pranashyati.
- By destruction of self knowledge, you can't access, ultimate reality you wanted to gain is lost.
- Because of which you took this path is lost.
- Started with – Vishaya Dhyanam!
- Time pass, change, tired, thinking about God.

- **Buddhi to Damaged.**

- For Jnani, he is able to control his senses like tortoise.

- **By Controlling senses, can control mind.**

- Therefore his absorption is complete and with ease!

Question : Kim Asita?

- How does he reabsorb in the self.

Answer :

- Withdraws senses + Mind like tortoise with ease, his mind is not thinking about objects.
- **Don't think about objects, it will lead to your destruction.**

Objects :

- Money, house, people, relationships, 5 sense objects.

(I) Question : Samadhistasya, Sthitaprajnasya Ka Basha?

- What is characteristic of man established in Samadhi, wise person.

(II) Question : When he is awake from absorption, how does he express himself?

Answer :

- He doesn't express himself in terms of Raaga, Baya, Krodha.

(III) Question : How does he reabsorb?

- With ease – by controlling senses and mind.

(V) Question : Vrajate?

- How does he interact with objects?
- Not withdrawing, but how does he use his senses for interactions with objects, people, situations.

Lecture 21

(Verse 64 – 72)

Revision :

- Mere control of senses not sufficient, mastery of Mind, very important.
- If it is not there, there is destruction of entire spiritual person.
- Ladder of fall enables spiritual person to climb again and attain of self abidance.
- How?
- By keeping Senses in control, but if mind has thought of objects, what happens?

I) Sangaha :

- Mind feels more Joy in the objects, bondage, connection starts, from Sangha comes desire.

II) Kama :

- When you want to possess object and want it to be in your control, under ambit of enjoyment you want to bring it, “I want”.
- When Kama is not fulfilled, common.

III) Krodha :

- Anger arises.
- Upto Krodha small steps, stream.
- After this Psunami, Gush.

IV) Sammoha :

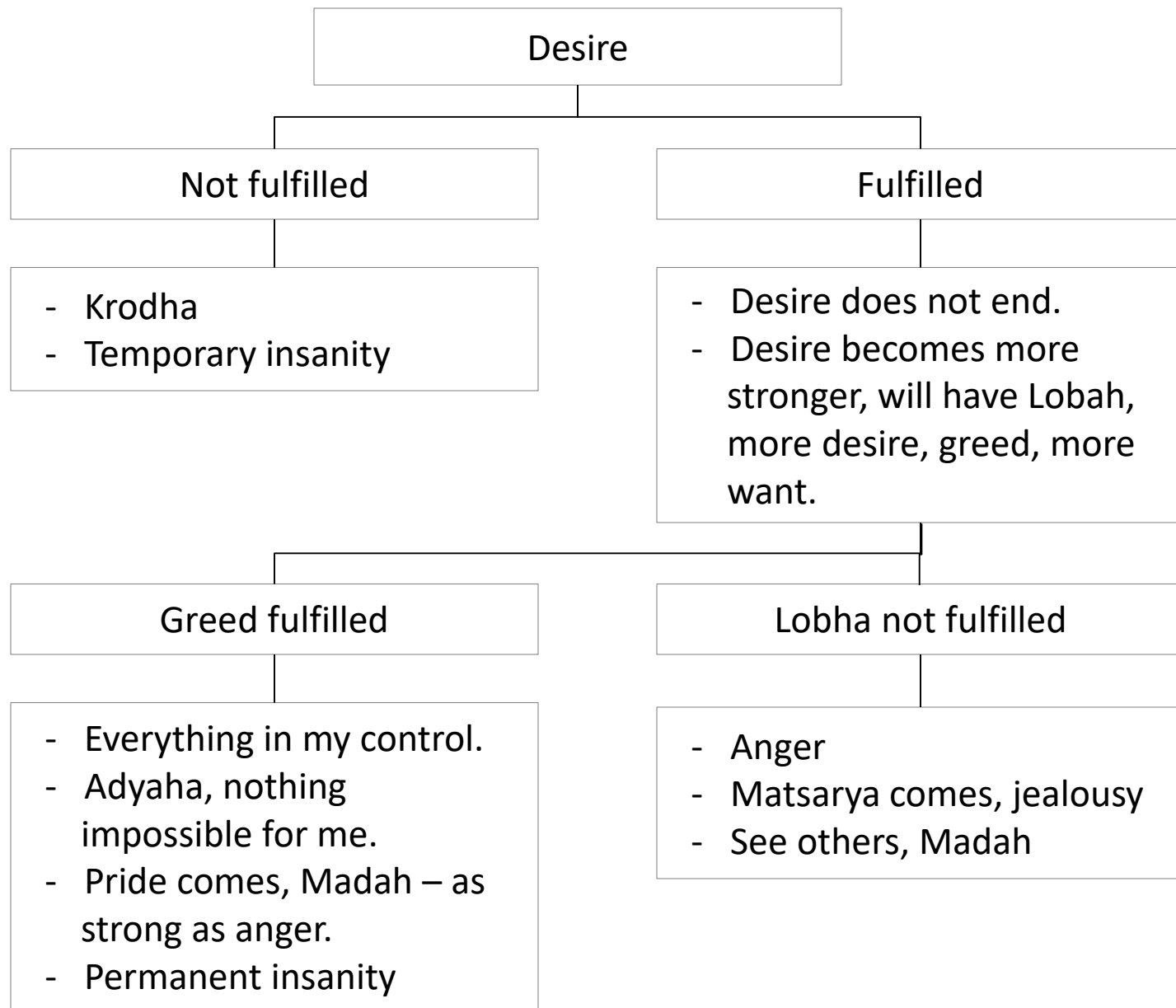
- Absence of ability to discriminate what is right and wrong – delusion powerful.

V) Smriti Vibramaha :

- We will not be able to access past self knowledge.
- Self is ultimate truth, Atman is Brahman, you are not body, mind, you are pure consciousness is knowledge not there.
- When this knowledge ends, your spiritual pursuit ends, your aim of liberation destroyed.
- Buddhi Nashat.

VI) Pranashyati :

- Spiritual pursuit destroyed, perishes.
- All above, if desire not fulfilled.
- If desire fulfilled, you come to same end.



- Even if fulfilled – Madat Bavati Sammohaha, Samoha Smriti Vibramaha.
- Matsaryat Bavati Sammohaha.

- Start with desire, Kama always ends with Pranashyati – destruction of spiritual Pursuit.
- **Therefore beware, don't stop with control of senses, control mind.**
- Be careful what you think.
- **When thinking goes Ashtray chop it, don't continue.**
- Don't allow it to become stronger and stronger.
- Thought is like water drop, erase it.
- More thoughts = Stream.
- Give more time, thoughts become river.
- When river becomes stronger, impossible to tap.
- Best way to control mind is at thought level, not at stream, river, ocean level.
- **Chop mind mercilessly, when it is going in wrong direction.**
- Don't worry about suppression or sublimation, Hit it on head and let it go!
- Later on think, it is not right.
- This quality is called Kshama.
- Dama with Kshama must for spiritual pursuit.

Question : Kim Asita – How does he sit?

Answer :

- Sits controlling senses + mind effortlessly.
- Kurmonga Iva – Like a tortoise, effortlessly withdraw.

- Taste, delight, relish in the mind, Vasana in mind, seizes for him.
- Effortlessly reabsorbs himself in the self.
- **Even though Prarabda has woken him up from that absorbtion.**
- Completely absorbed in oneself = Brahman, ever free, Nitya Svarupa.
- Waking up due to Prarabda.
- Effortlessly again reabsorbs.

Question :

- In case he is not reabsorbing in the mind and wants to use mind for interaction, into the world, Jnani is not frightened of the world.
- In life when senses and mind have to interact, how Does Jnani interact?

Question :

- Vrajeta Kim? How does he live, interact?
- How should seeker be?
- Actual answer – last 2 verses how Jnani interacts with the world.
- First Bhagwan talks about how seeker should interact with the world.

Ends :

- This is how Jnani interacts with the world, naturally.
- Verse 64 – 69 – Seeker – 5 Verses
- Verse 69 – 71 – For Sthithaprajnya
- Verse 72 – Glorifies Sthithaprajnya.

Verse 64 :

रागद्वेषविमुक्तैस्तु
विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा
प्रसादमधिगच्छति ॥ २-६४ ॥

rāgadvēṣaviyuktaistu
viṣayānindriyaiścaran |
ātmavaśyairvidhēyātmā
prasādamadhigacchati || 2-64 ||

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

a) Raaga – Dvesha Viyuktaistu :

- “Tu” – Give attention to what has happened before. But,

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmāḥ
kāmat krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Dhyayato Vishayan Pumsaha – Mind was affected, no control.

Yukta	Viyukta
- Associated	- Not associated - Free of likes + dislikes.

- **Like + Dislike are problems of the mind, both make mind loose its discrimination.**

b) Indriyaihi :

- Senses free of Raaga Dvesha means mind which is behind senses is free of Raaga Dvesha.

c) Atma Vashaihi Raaga Dvesha Viyuktaihi :

- With senses covered with free of likes + dislikes.
- Senses mastered, Atma Vashyaihi – under ones control.

d) Vidheyatma :

- Mind focused, he is not concerned.
- **Seeker free of Raaga Dvesha, mind free, works with Senses objects freely.**

e) Indriyan Hi Charan :

- Walks effortlessly with sense objects.
- Walks through realm of objects.

f) Prasadam Adhi Gachhati :

- Because mind + senses are under control, doesn't loose himself.

Verse 65 :

प्रसादे सर्वदुःखानां
हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु
बुद्धिः पर्यवतिष्ठते ॥ २-६५ ॥

prasāde sarvaduḥkhānām
hānirasyopajāyate |
prasannacetaso hyāśu
buddhiḥ paryavatiṣṭhate || 2-65 ||

In that peace all pains are destroyed; for, the intellect of the tranquil minded soon becomes steady. [Chapter 2 –Verse 65]

a) Prasadam, Prasannata :

- Quietitude is not lost.
- **World never disturbs our peace, it is our mind which disturbs our peace of Atma.**
- **World of objects – inert – can't say come, come, come.**
- **Mind tells come, come, come!**
- Dropping mind, engaging the senses with the world but all the while keeping senses under control.
- Keeping alert to likes + dislikes, Prasadam Adhi Gachhati, moves about.
- Remains equipoised, pure, working with world of objects.
- It doesn't matter, matter is peaceful.

- **Prasada = Peaceful, pure, calm, quiet, not agitated = Pure.**
- **Purity and serenity go together.**

- When Pure is serene, pure,

b) Sarva Dukhanam Hanihi :

- Hanih = Destruction of all sorrows, Samsara ends when mind is pure.
- How?

c) Prasanna Chetasaha :

- For serene pure mind.

d) Haashu :

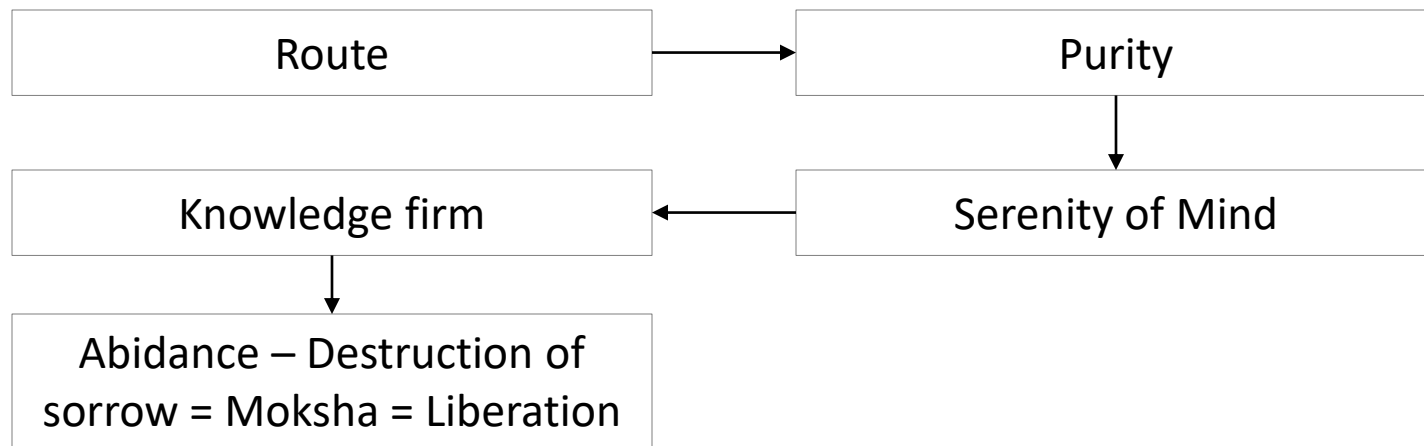
- Very fast, because indeed.

e) Buddhihi :

- **Knowledge gained has to be cooked in the fire of peace and purity.**
- When knowledge is cooked in mental purity, what happens to knowledge?

f) Paryava Tishtate :

- Knowledge gets established.
- Established knowledge gives purity and serenity.
- For pure, serene mind, all sorrow come to an end.



g) Prasade Sarva Dukhanam Hanihi :

- When mind is pure, serene, destroys of all sorrow, Samsara.
- Step in between is abidance in the knowledge – said in next line.
- Prasada given importance.
- Did your mind go to Laddoo?
- Prasada – means purity, serenity here.

• **Purity and serenity very important in spiritual life.**

- Therefore, Bhagavan says Prasade Sarva Dukhanam Hanihi.

• **Even if knowledge is there, if purity and serenity of mind is not there, knowledge will never get established.**

- Serenity + purity are top priority for a spiritual seeker.
- If control of mind is not there, if purity + serenity of mind is not there, nothing of spiritual purity is possible.

Verse 66 :

नास्ति बुद्धिरयुक्तस्य
न चायुक्तस्य भावना ।
न चाभावयतः शान्तिः
अशान्तस्य कुतः सुखम् ॥ २-६६ ॥

nāsti buddhirayuktasya
na cāyuktasya bhāvanā ।
na cābhāvayataḥ śāntiḥ
aśāntasya kutaḥ sukham || 2-66 ||

There is no knowledge (of the Self) to the unsteady; and to the unsteady no meditation; and to the unmeditative no peace; to the peaceless, how can there be happiness?
[Chapter 2 – Verse 66]

- Incase you are not able to master the mind, keep Raaga Dvesha away.
- Raaga = Like
- Dvesha = Dislike.
- **Raaga – Dvesha likes – dislikes is indication that mind is not under control.**
- **Is the mind under control? See if Raaga Dveshas are there and dictate how mind should think, then mind is not under control.**
- Raaga – Dveshas are there but free the mind from that and think objectively, I need to get this work done, work with these people, it will work, this has to be done, duty, do, no likes and dislikes.

- If we can free mind from Raaga Dvesha the mind is under control.
- If not, Raaga Dvesha dictate how our thoughts should be, how our activity should be, then it means, mind is not in control.
- For a person whose mind is not in control,

a) Ayukta :

- His mind is with Raaga Dvesha.

b) Nasti Buddhihi Ayuktasya :

- Because mind is impure, such a person will not be able to come to knowledge.
- If mind is not under control, instrument of knowledge, impure it will not be able to reflect on Vedantic principles and get clarity of knowledge.

c) Na Cha Ayuktasya Bavana :

- In this way if one is not able to get the knowledge.
- No meditation possible.

- | |
|--|
| <ul style="list-style-type: none"> • 1st – Get knowledge. • Next = Meditate on knowledge you got. |
|--|

- Though Sravana, Manana, through enquiry get knowledge.
- To get knowledge, mind must be pure to some extent.
- If purity in mind is not there, no serenity, how will it be able to get the knowledge of Atma which Shastra teaches.

- If no knowledge, no meditation, no Bavana.

d) Na Cha Abavayataha :

- When person is not meditating, where is question of cessation of sorrow, Shantihi.
 - For a person who has no cessation of sorrow when can there be bliss of Moksha – Kutha Sukham?
 - Joy of liberation?
 - If you want Joy of liberation, it all starts with the mind.
 - Get your mind right first, get knowledge, keep mind right, meditate, Nididhyasanam quieten mind, sorrows cease, joy of liberation arises.
 - But then, if you allow the mind to go through the Vagaries of likes + dislikes of senses, wanting the impulses, the senses crave for.
- **Mind is important, employ the senses in world of objects, you get peace.**
- If you are able to control mind for sometime but allow senses to carry away the mind, then what happens?

Verse 67 :

इन्द्रियाणां हि चरतां
यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां
वायुर्नावमिवाम्भसि ॥ २-६७ ॥

indriyāṇāṃ hi caratām
yanmanō'nuvidhīyatē |
tadasya harati prajñām
vāyurnāvam ivāmbhasi || 2-67 ||

For, the mind which follows in the wake of the wandering senses, carries away his discrimination, as the wind carries away a boat on the waters. [Chapter 2 – Verse 67]

a) Indriyanam Hi Charatam :

- Indriyas are occupied, grazing in the world of objects,

b) Yan Manaha Anuvidhiyate :

- Indriyas have their demands, wants some sensations, at that time, if the mind were to follow it.
- Even if mind follows one Indriyam and takes route it wants, then what will happen.
- When mind is in control, let Indriyas work perfectly in the world.
- But the Indriyas, senses, even if one of them starts craving, if you permit the mind to walk the route of Indriyas.
- Indriyas go... I the mind am also joining you, let's have some fun... even one of Indriyas.

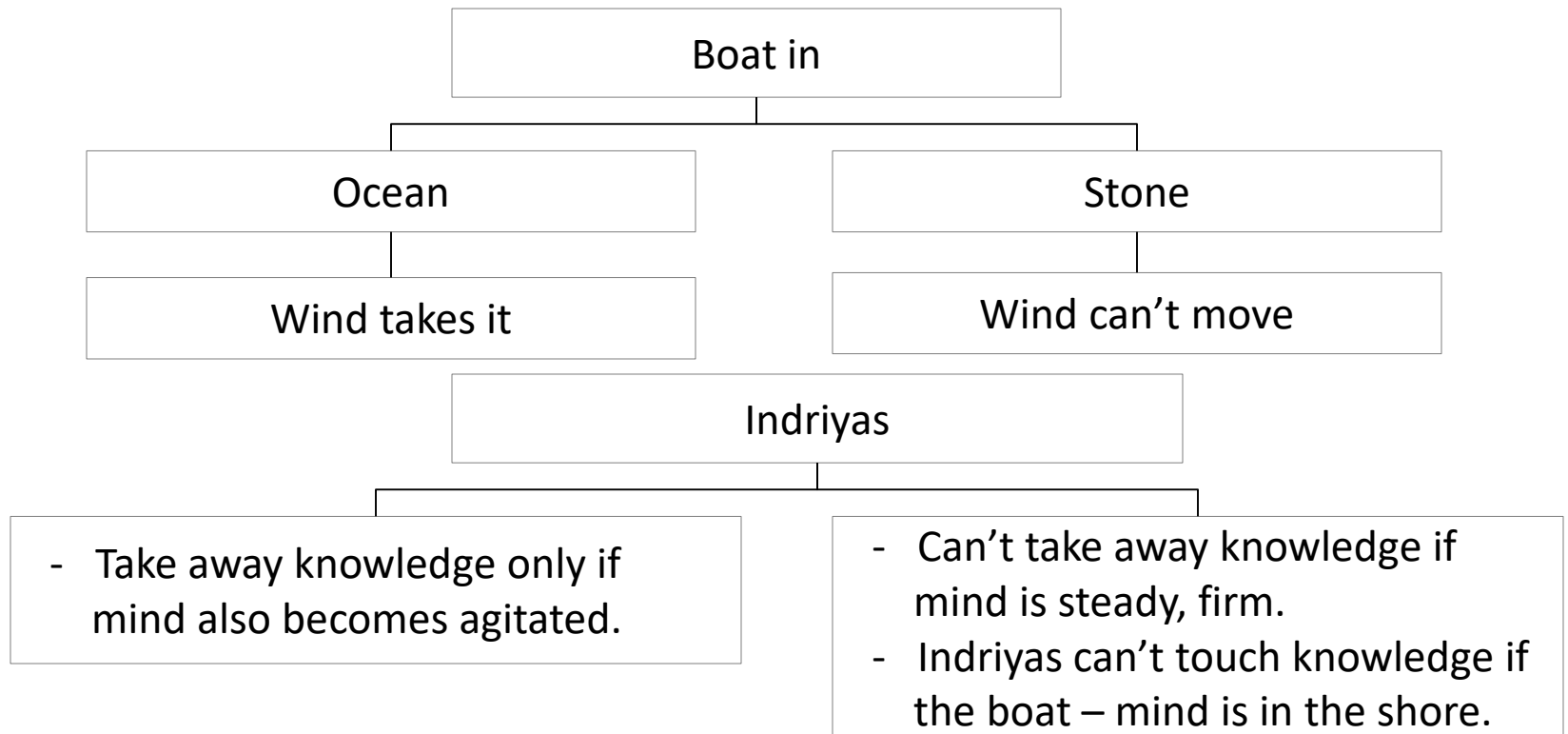
c) Tadu Harathi Prajnya :

- That Indriya will destroy the knowledge.
- If one Indriya you permit to destroy the knowledge imagine what will happen when you permit all 5 to destroy knowledge together.
- Mind – Indriyas together join the party, one perishes.

Example :

Vayuhu Iva Navam Ambasi :

- Vayu = Wind, Navam = Boat, Ambasi = Ocean.
- A powerful wind in the ocean takes away the boat.



- **When Indriyams ask for objects of the world, never allow the mind to join them and become slave to Indriyas.**

- Hold the mind, don't be fickle, become extra alert.
- Be alert, when Indriyas perfectly functioning, mind in control, no Raaga – Dvesha, everything fine.

- **When Indriyas say, I want this, I want this, I don't want this, Indriyas have their own sensation, have its own brain.**

- That time your mind should say no.
- If you allow them go and walk along with Indriya, Anuvidhiyate, then what will happen.

d) That will take away the knowledge, put an end to knowledge like what?

- Like the wind carried away the boat in ocean.
- If boat in shore, wind can't do anything.
- Indriya will take away knowledge only if mind is weak.

- **Indriya can't touch the knowledge if mind is strong.**

- Therefore ever keep your mind strong.
- Master the senses alongwith mastery of mind.
- Only then it is perfect.

Verse 68 :

तस्माद्यस्य महाबाहो
निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्य
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८ ॥

tas mādyasya mahābāhō
nigṛhītāni sarvaśaḥ |
indriyāṇīndriyārthēbhyah
tasya prajñā pratiṣṭhitā || 2-68 ||

Therefore, O mighty-armed, his knowledge is steady whose senses are completely restrained from sense objects. [Chapter 2 – Verse 68]

- Bhagawan concludes his advise to seeker.

a) Yasya :

- Of that person.

b) Eh Mahabavo :

- Oh Broad shouldered one, strong armed, hero of battle.

c) Nigrihatani Indriyani Indriyarthebyaha :

- Withdraw, restrain, control the sense objects from the senses.

d) Sarvashaha :

- Along with mind, master Indriyas.

e) Tasya Prajnya Pratishtita :

- Only for that person, knowledge can become firmly established.
- Do not be complacent by gaining some knowledge.
- This knowledge is weak at this point of time.
- Why?

• **Because mind has not been mastered, because senses will crave for their Indulgences.**

- When senses mastered, by keeping mind under control and when they work in the world of objects, then there is peace.
- Be alert if peace is disturbed.
- For a person whose mind + senses are mastered, knowledge becomes firm.
- Tasmāt Tasya Mahābāho Nirgrīhitāni Sarvaśaha, Indriyaṇ Indriyārthen ebyaha Tasya Prajñya Pratishtita.
- This is the effort you + I have to put.
- What about Jnani?
- Do his senses crave? Does he have to keep a watch?
- **For us :**

Let senses be in control, be aware when the senses rise, don't allow the mind to go behind them.

- If the mind is in control and senses are expressing themselves, no issues, mind will remain in control.
- For Jnani, will the mind become agitated?
- Will the senses crave at anytime for this or that?
- No.
- That is his total freedom. He doesn't have to watch his mind, senses going here and there, Astray.
- Why?
- His world is totally different.

What I see	What he sees
He does not see	I do not see

(I) Ignorant	(II) Ignorant	(III) Jnani	(IV) Jnani
<ul style="list-style-type: none"> - Day - Night for Jnani 	<ul style="list-style-type: none"> - Night - Day for wise 	<ul style="list-style-type: none"> - Day - Night for ignorant 	<ul style="list-style-type: none"> - Night - Day for ignorant

(V) What you see	(VI) What he sees
<ul style="list-style-type: none"> - He does not see 	<ul style="list-style-type: none"> - We don't see

- Worlds different.
- Rules don't apply to him

Verse 69 : Important Verse – Tricky verse

या निशा सर्वभूतानां
तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānām
tasyām jāgarti saṁyamī ।
yasyām jāgrati bhūtāni
sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

a) Ya Nisha Sarva Butanam :

- That which is night for all beings, that Atma which is not seen by all beings,
- Night – darkness – ignorance – don't see.
- What is not seen by all ignorant beings.
- That self, knowledge, Sakshatkara, Aparoksha Jnanam, Aham Brahma Asmi, this wisdom is not seen by all beings.

b) Tasyam Jagarati Samyami :

- In that night, to that which ignorant is not awake, night for Agyani, Jnani is awake to self knowledge.
- Samyami – naturally awake.
- Does not have to control senses, mind.

- Naturally endowed with, Samyami.
- Samyami – Natural.
- Because this world, is Brahma Sakshatkara.
- We are asleep to that.

• **What we are asleep to – Atma, he is awake.**

- When ignorant are asleep to self knowledge, Jnani is awake to that.

c) Yasyam Jagrati Butani :

- What we are awake to, day for us, world of objects,

d) Sa Nisha Pashyato Mune :

- That is night for him.

Brahman	World
<ul style="list-style-type: none"> - Night for Agyani - Day for Jnani - What he sees? - We don't see. 	<ul style="list-style-type: none"> - Day for Agyani - Night for Jnani - What we sees? - He does not see - We see world of names / forms, rules. - Be careful, of mind, senses. - He doesn't see. - He does see world of objects different from him. - Sees only Brahman.

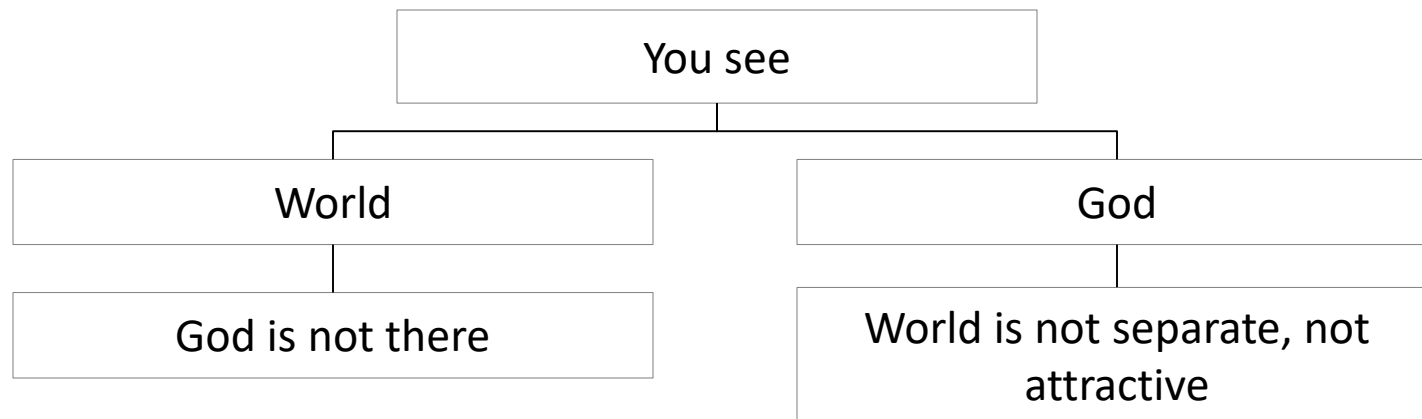
- He sees only pure consciousness everywhere, where is like, dislike, want, doesn't want.
- He is totally free from encumbrances which a seeker has to bear if he has to go beyond.
- Many try to literally practice this.
- You want to be Jnani.
- Everybody sleeping, I am awake, everybody awake, I am sleeping, I am Jnani.

Ignorant	Wise
<ul style="list-style-type: none"> - Asleep to realisation. - Awake to world of objects 	<ul style="list-style-type: none"> - Asleep to world of objects. - Awake to Brahman. - His mind, intellect does not have any problem.

- Seeing, Shabda, Sparsha, Rupa, Rasa, Gandha, our senses become alive.
- He doesn't see Shabda, Sparsha, Rupa, Rasa, Gandha.
- He sees them as Brahman.
- Example : Seeing mirage as water, ignorant runs behind that.
- Wise sees desert, will he run behind water.

Ignorant	Wise
<ul style="list-style-type: none"> - Awake to water. - To that wise asleep. 	<ul style="list-style-type: none"> - Aware to desert - Ignorant man is asleep to that.

- It all depends on what you see.



- If attraction is there, it shows, what we are awake to.

• **Solution finally is to awaken to the highest realty.**

- Realised also see world of objects.

- Because they have the vision :

Brahma Satyam, Jagan Mithya, Jeevo Braheiva Na Paraha.

- Brahman alone is the reality, Jivatvam is apparent.

- Self is Brahman.

• **Because of this vision, what comes to them as Prarabda they accept.**

- Nothing happens to them.

- Like what? Nothing touches, changes in Jnani.

• **Jnani is free of all Vikaras.**

Verse 70 :

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥

āpūryamāṇamacalapratīṣṭham
samudramāpaḥ praviśanti yadvat |
tadvatkāmā yaṁ praviśanti sarvē
sa śāntimāpnōti na kāmakāmī || 2-70 ||

He (Man of Perfection) attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the desirer of desires.
[Chapter 2 – Verse 70]

Beautiful Example :

a) Apoorayamanam :

- Pooryamanam – Filled.
- Apoorayamanam – Overfilled, complete, brimful.
- Water in the ocean – full – immeasurable fullness.
- But yet

b) Achala Pratishtam :

- It doesn't overflow.
- Ocean remains full.
- Because of rain somewhere, ocean does not start coming out.

c) Achalap Pratishtam :

- Just as waters which go into the ocean, brimful, totally fully, does not make ocean come out.
- Ocean remains without any modification.

d) Tadvatu :

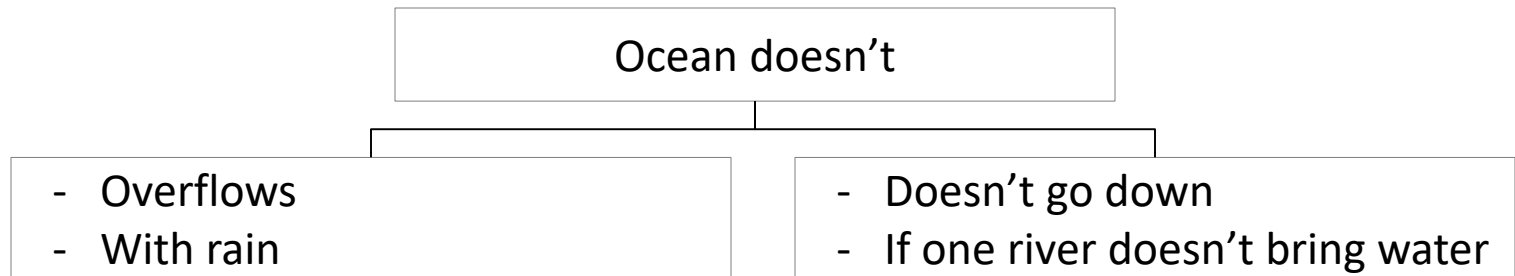
- In the same way.

e) Sarve Kaman Yam Pravishanti :

- All objects of desire enter us.
- For him, there is no desire.
- Jnani like ocean, already fulfilled inside, no object desirable.

Example :

- Vivekananda came from us, gave lecture in Lahore university.
- Was wearing gold watch for love of one person.
- Gave to him, you were watching my watch, not my lecture.
- Swami Ramatirtha, I was the young man, mathematician, philosopher.



- **What we think pleasurable, sorrowful, touches the Jnani not**

f) Sa Shantim Apnoti :

- Such a Sthitaprajna by power of knowledge, absolute cessation of sorrow, Samsara.

g) Na Kama Kami :

- Not person desirous of objects, come, come, come! Running behind, never.
- How does Jnani interact with the world?
- If this is his nature... verse 71 – answers.
- Bhagavan presents a state of Jnani.
- He does not experience what we experience as real.
- Nothing makes a dint in him, totally fulfilled like ocean – free.
- Ignorant has to watch his senses, mind, world, gets Prasada, equanimity of mind, serenity of mind, purity of mind, knowledge gets established.
- For Jnani...

Verse 71 :

विहाय कामान्यः सर्वान्
पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः
स शान्तिमधिगच्छति ॥ २-७१ ॥

vihāya kāmān yaḥ sarvān
pumāṃścarati niḥsprhaḥ |
nirmamō nirahaṅkāraḥ
sa śāntim adhigacchati || 2-71 ||

That man attains peace who, abandoning all desires, moves about without longing, without the sense of 'I-ness' and my-ness'. [Chapter 2 – Verse 71]

a) Kaman – Sarvan Vihaya :

- Naturally not having desire.

b) Nis Sprihiha :

- Free of attachment, lingering, wanting the object to stay more, or go away.

c) Nir – Ahamkara :

- Free of identification of body, mind, senses.
- Only then it is possible.

d) Nirmama :

- Without notion of mind with simple things.
- Accept dress to be ok.

Traditional commentary :

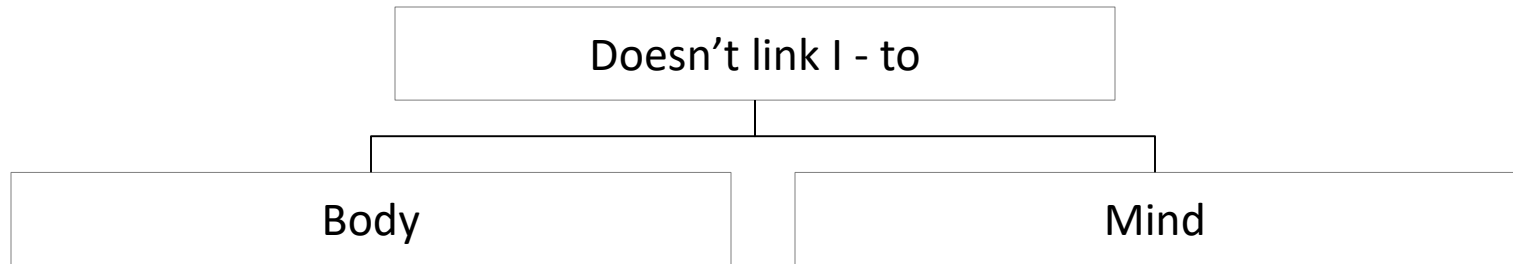
- No Kaupina Identification! Not mine – Langhod!

e) Pumans Charita :

- This way he engages in the world.

Question :

- Vrajeta Kim?
- How does he walk, engage with sense objects?
- Free of desires, utter absence of attachment, free of sense of I – with body and mind.



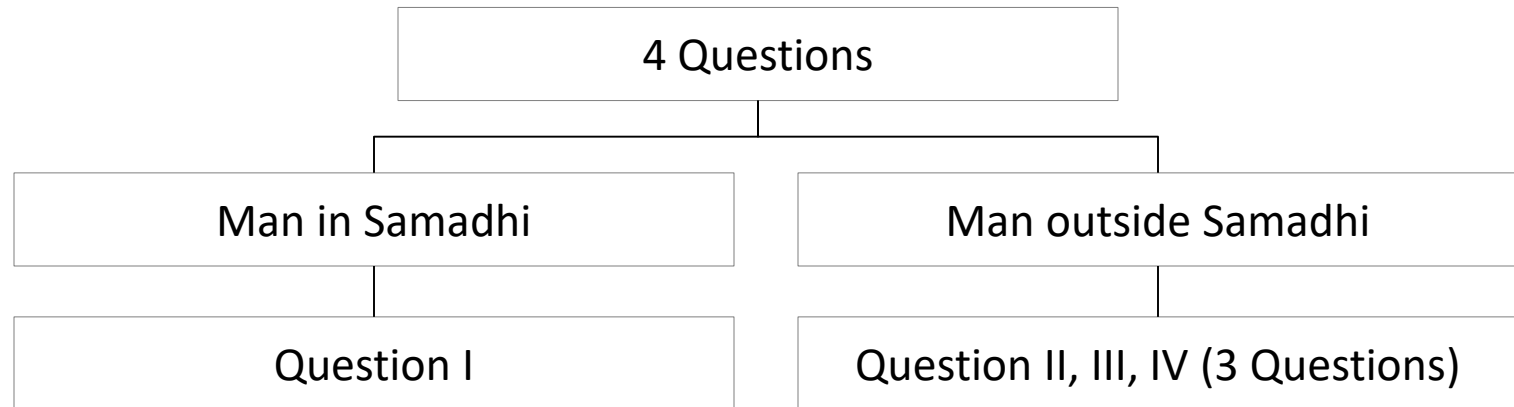
- No mind, no attachment, free of desire.
- He is a blessing for the world.
- In this way, he walks.

f) Saha :

- Such a Sthithaprajnya,

g) Shantim Adhigachhati :

- Through the knowledge he attains absolute fulfillment.
- Shanti = Cessation of Samsara, Nivritti.
- No sorrow possible for such a man of wisdom.
- 4th question – answer given.



1st Question :

- What is experience of man in Samadhi, absorption?

Answer :

- **Stillness of the Mind.**

- Absorption in the Self.

- **Fulfillment in the Self.**

- Atman eva Santushtaha.

2nd Question :

- How does he respond?

Answer :

- Vita Raaga Baya Krodha.
- Free of Attachment, fear, anger.
- In sorrow, no suffering.
- In Joy no lingering.
- Dukheshu, Anu Dvigna Manaha.
- Sukheshu, Vigata, Spriha.
- Yaha Sarvatra Anabhi Snehaha.
- Not having overpowering sense of identification with anything, thereby transferring their joy + sorrow to himself.

Na Bhi Nandati	Na Dveshti
Neither Revels	Nor Rejoices

3rd Question :

- How does sit? Kim Asita? Reabsorbs?

Answer :

- Krumonga Iva – Like a tortoise effortlessly, he reabsorbs senses and the mind.

4th Question :

- How does he walk? Engage himself in the world.

Answer :

- Engages without desires, attachments free of I + mine, engages mind + senses.
- Answers become Sadhana for us – This is where we need to go, attain, this is why we study Bhagavad Gita.
- Should I reach in this life only?
- By his grace, everything possible, just put effort, he will make it happen.
- Keep walking, it will happen.

Verse 72 :

एषा ब्राह्मी स्थितिः पार्थ
नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि
ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥

ēṣā brāhmī sthitiḥ pārtha
naināṃ prāpya vimuhyati |
sthitvā'syāmantakālē'pi
brahmanirvāṇam ṛcchati || 2-72 ||

This is the Brahmika state, O son of Prtha. Attaining this, none is deluded. Being established therein, even at the end of life, one attains to oneness with Brahman. [Chapter 2 – Verse 72]

a) Esha Brahmi Sthithi :

- This is called Brahma Nishta, abidance in Brahman.
- After attaining this, one does not again become deluded.
- Till one attains this pinnacle, there is possibility of fall.
- After Brahma Nishta, no fall.

b) Sthithvasyam Antha Kalepi :

- I advise you, bless you, even in old age, fag end of life, if you are able to come to this work at it and get it, last breath of life, last stage of life.

c) Brahma Nirvana Mrichhati :

- Will attain, Gachhati.

- Brahma – highest reality.
- Nirvanam – merger, dissolution oneness, Aikyam.
- You will get it.
- This is the highest state of Brahma Nishta, after attaining this, there is no more fall back.
- I bless you, you will attain identity with Brahman.
- Strive on, don't wait for old age, no day is late, fast.
- This is what I would like you to attain.
- You will do it, you must do it.
- This is Krishnas clarion call to all Devotees,

Concluding Verse :

ॐ तत्सत् । इति श्रीमद्भगवद्गीतासु
उपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे
साङ्ख्ययोगो नाम
द्वितीयोऽध्यायः ॥

om tat sat | iti śrīmadbhagavadgītāsu
upaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde
sāṅkhyayōgō nāma
dvitīyō'dhyāyaḥ ||

Thus, in the Upanishads of the glorious Bhagavad – gita, in the science of the eternal, in scripture of yoga, in the dialogue between Sri Krsna and Arjuna, the second discourses ends entitled : The Yoga of knowledge (Sankhya).

- This is content of Brahma Vidya, practical method to attain Moksha, Yoga Shastra, dialogue between Arjuna and Krishna.
- 2nd Chapter – Sankhya Yoga.
- Sankhya – from Sankhya = Upanishad.
- Samkhya = Aikyam revealed in Upanishad.
- Sankhya Yoga, Yoga is the means Yujyate Anaya.
- This chapter deals with means, Yoga, union with that Paramatma.
- Means to unite, Yoga, with Sankhya, that which is revealed in Upanishads, Brahman.

Sankhya Yoga :

- Means to Unite with supreme reality.

- That is Chapter 2, excellent chapter, summary of entire gita.

Home Work :

Sadhana

- 1st Month – Never be Sad.
- 2nd Month – Equipoise
- 3rd Month – Alertness
 - Dhyayoto – Vishayan Pumsaha... Pranashyati.
- Not Pranashyati – perishes.
- **Dhyayata – watch over the mind.**
- When wrong thought comes, Nip it in the bud.
- Thought not encouraging, Phat, cut, don't wait for few minutes more, immediately chop it off!