



MASTER GITA

MASTER LIFE

CHAPTER 3

Karma Yoga

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Chapter 3 – Discourse 1

Chapter 1	Chapter 2
Arjuna Vishada Yoga	Sankhya Yoga

Chapter 1 :

- Sorrow and delusion of Arjuna presented, that becomes Yoga, method to connect with the Lord.
- What prompts Arjuna to connect with God, higher.
- Chapter 1 in one word :
 Introduction, not summary, prepares ground.
- What prompts Arjuna to seek the highest wisdom?
- “Sorrow and delusion”.
- These are 2 common reasons for the entire mankind to seek higher wisdom.
- Shokah + Moha.
- Upothgatha – Introduction.

Chapter 2 :

- Summarisation of Bhagavad Gita in prospect.
- Adhyatmika Shastra, complete body of wisdom, knowledge.
- Adhi Atma → Pertaining to the Self.

- Complete knowledge of self.
- Chapter 2 – in one word – summarization – Vastu Sangraham

↓ ↓

All points Collection

- Chapter – Adyaya.
- Upodgatha, Vastu Sangraha Adyaya.

Spiritual Path :

Step 1 :

- **Karma Yoga** – Nishkama Karma, Ishvara Arpana Buddhi, Prasada Buddhi.
- You must know how to summarise, introduce, elaborate.
- Highest knowledge ends in spiritual experience.

Step 2 :

- Get **Chitta Suddhi**, purity of mind from Karma Yoga.

Step 3 :

- Chitta Shuddhi leads to **Sadhana Chatushtaya**, 4 fold means of knowledge..
- Viveka, Vairagya, Shama Adhi Shatka Sampat, Mumukshutva.

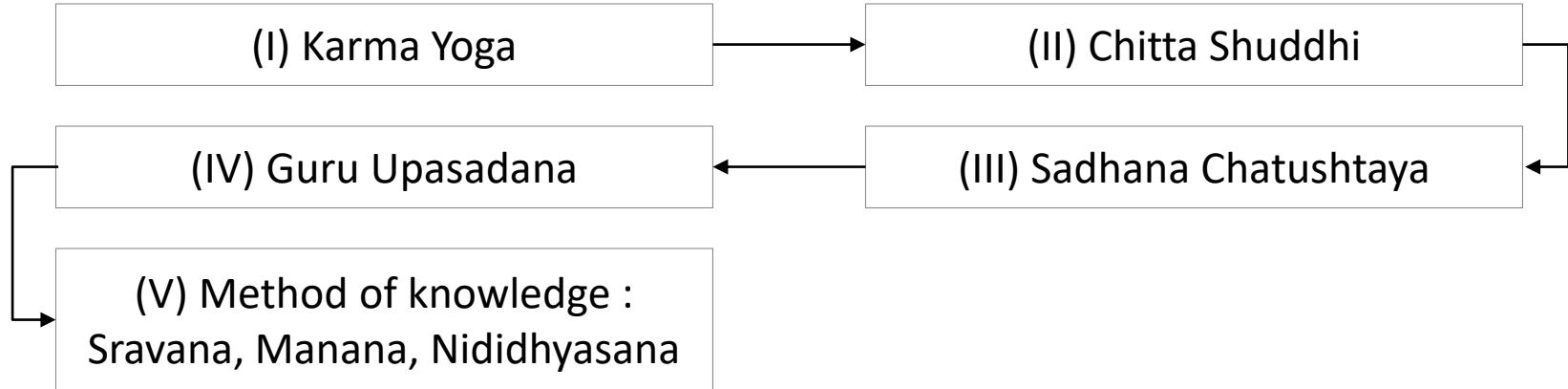
Step 4 :

- Seek knowledge, gain Guru, cosmic Mechanism, what you deserve, what you get, not what you desire.

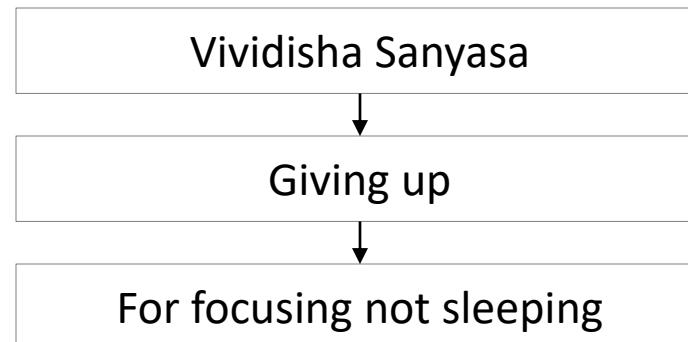
- Seek it shall be given, knock, it will be opened.

- **Reaching Guru.**

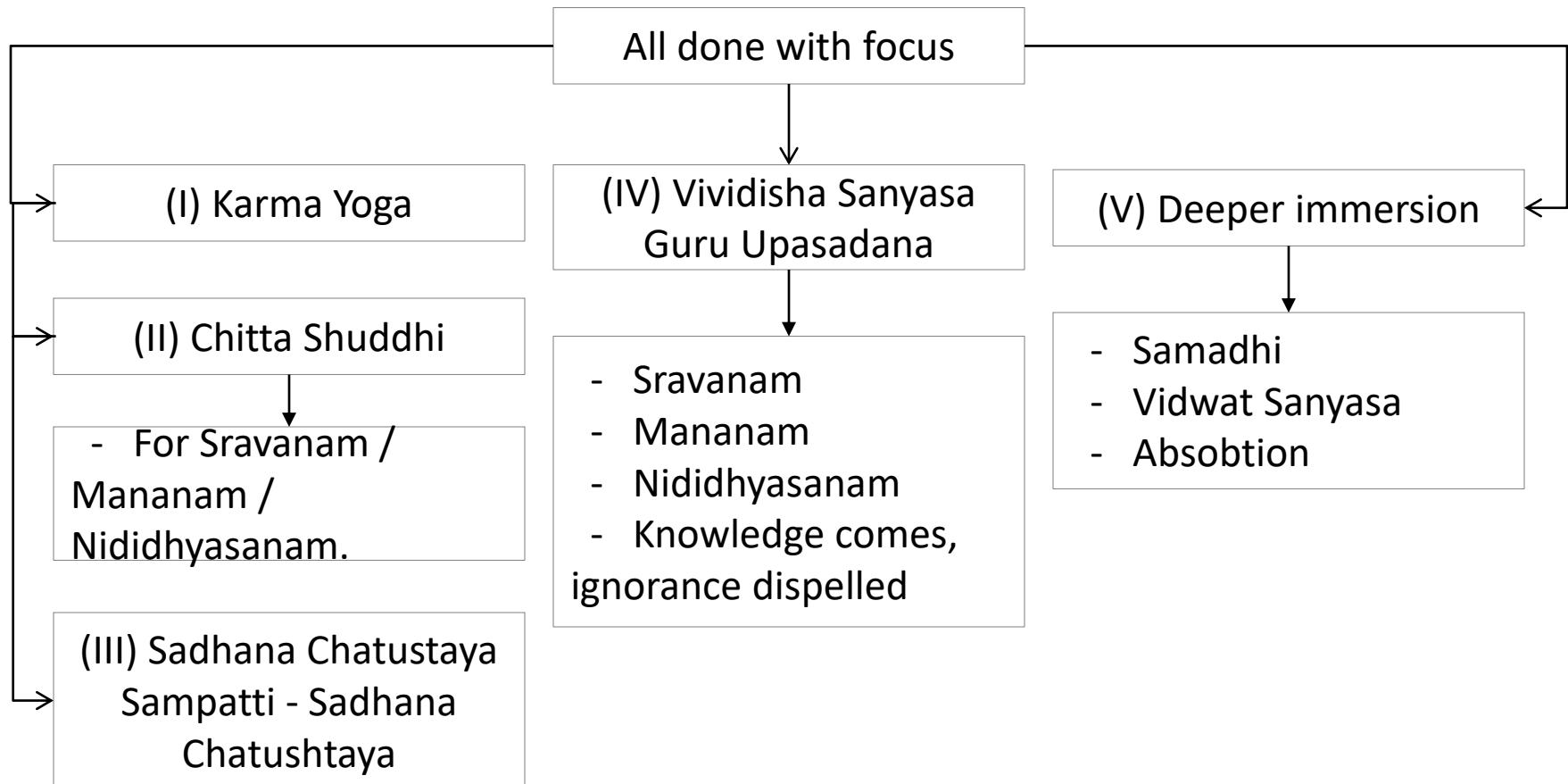
- Upasadana = Reaching.



- Gain knowledge, digest, reflect, meditate.
- Together called Jnana Vichara, enquiry of knowledge.
- While doing Sravanam / Mananam, Nididhyasanam, need to focus, immerse in self wisdom, self immersing course is Sanyasa, bring perfection.
- Scientist, writer, businessman, doctor, lawyer, cooking, all Sanyasa experiences, focused Ekagratha, complete dedication, Sanyasa.



- Vid – to know.
- Desire to know = Vivida.
- Veditum Ichha, desire to know.
- In Vividisha Sanyasa, one does Sravana, Manana, Nididhyasanam.
- 4 are constituents of Vividisha Sanyasa, reach Guru, listen, reflect, meditate, all done with focus.



- Then get knowledge of reality realisation of truth, Tattwa Jnana, go home!!
- When you go to sleep, go more deeper, get sound sleep, sleep for you, sound for others, immerse more into Atma with Tattwa Jnana.
- If enjoyable, relish, reveling, more and more, one withdraws from other things, mind immersed to the exclusion of everything else, practice of Samadhi.
- Saints, relish, also in Samadhi, enjoy, what you like you enjoy, do it with exclusivity Atma Krida, Atma Rathihhi, becomes excellent.

Example :

- Gospel of Sri Rama Krishna.
- Mind would go deep into Brahma Anubhuti, get sucked, shouts Rasagulla, to bring mind out, deeper level of focus, exclusion.
- For us putting mind in it is difficult.
- Practice of Samadhi Abhyasa is higher level of Sanyasa, complete immersion, different from level of seeker with focus, totally immersed, occupied.
- Sanyasa means focus, Vidwat Sanyasa.

Vividisha Sanyasa	Vidwat Sanyasa
<ul style="list-style-type: none"> - Desire to know - Doing with focus, dedication, absolute Joy. - If you don't live, will not do with focus and concentration. 	<ul style="list-style-type: none"> - Tattwa Jnana has happened. - For absorption.

- Focus, dedication, concentration are by products of Love and Joy.
- Practice of Samadhi, artist when painting, maestro singer, no thoughts, absorbs in knowledge, thoughtless in that experience.
- Salt doll takes deep plunge into depth of ocean, remains in absorbed state, more mental perfection required.
- Mind is restless Karanam, organ.
- To make mind absorbed, need purity of mind, deeper Chitta Shuddhi required, Sharp, perfect purity, gained by eradicating Ashubha Vasanas.

(1) Kama	(2) Krodha	(3) Lobha	(4) Moha	(5) Madah	(6) Matsarya
Selfishness, desire	Anger	Greed	Delusion	Pride	Jealousy

- After Karma Yoga got purity of mind but for Absorbtion need higher purity, higher notch.
- Remove Ashubha – Vasana – Negative tendencies by cultivating Shubha Vasanas.

(I)	(II)	(III)	(IV)
- Tattva Jnana	- Samadhi Abhyasa. - Practice	- Cultivation of Shubha Vasana	- Negation of Ashubha Vasana

- II, III, IV = Vidwat Sanyasa

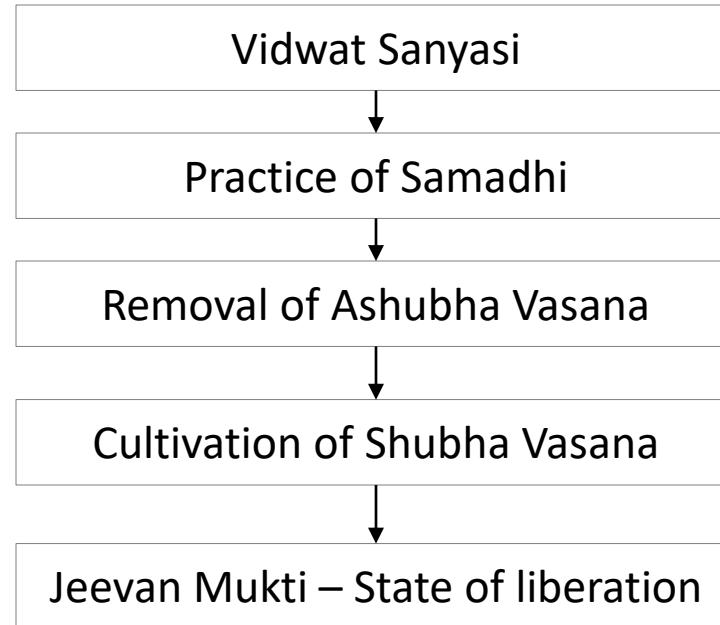
Sanyasa	Vidwat
<ul style="list-style-type: none"> - Renunciation, focus 	<ul style="list-style-type: none"> - Knower, realised, gained knowledge. - Absorbtion in self. - Removal of Ashubha Vasana. - Cultivation of Shubha Vasana - All happen naturally for man of knowledge.

- Entire world is myself, no negative tendencies, automatically grows.

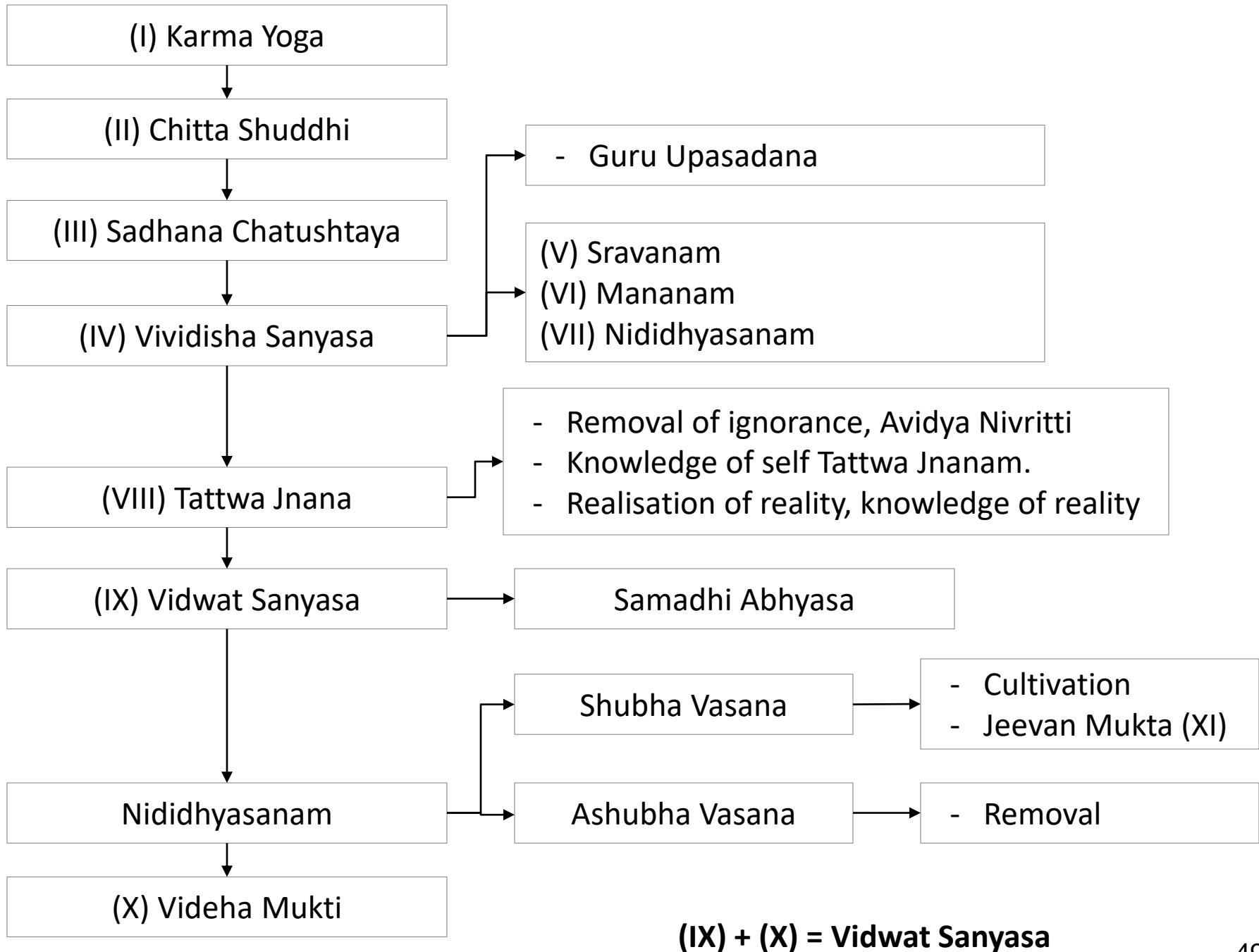
Example :

- Tree grows to certain height, grows faster, because roots gone deep.
- Initially seed bursting forth.
- Fence it from goats, water it..., for tall tree don't pour water.
- Man of realisation, knows self, absorbtion more, negative tendencies Vanish, positive tendencies appear themselves in Vidwat Sanyasa stage.

Sanyasa	Vidwat Sanyasa
<ul style="list-style-type: none"> - Focus 	<ul style="list-style-type: none"> - Higher focus happens to knower, Vidwat Sanyasi.



- After one becomes knower of self, removal of negative Vasanas start, cultivation of positive Vasanas happen, culminates in Jeevan Mukti.
- Positive Vasanas manifest in ones glory, negative Vasanas Vanish, such a state is called liberation while living.
- Person remains till Prarabda is there and then body ends.
- Giving up freedom from body, Vigata Deha, Mukti, drops body, no more any fresh body, desiring what should there be a body!
- To fulfill what should he take a new body.



- By practice of Samadhi, cultivation of Shubha Vasana, removal of Ashubha Vasana, gains Jeevan Mukti.
- Realises truth, more absorption comes, Jeevan Mukti.
- 2nd Chapter contains all these 12 points.
- Briefly
- Karma Yoga
- Knowledge of Self
- Practice of Samadhi – Sthitaprajna
- Sravanam, Mananam, Nididhyasanam.
- Logic of understanding (Vasamsi Jeernani)
- “Self doesn’t change, body – old dress changed”
- Reflection.
- Pursuit, focus, important aspect of spiritual knowledge.

Chapter 7 – Verse 12 :

ये चैव सात्त्विका भावा
 राजसास्तामसाश्च ये ।
 मत्त एवेति तान्विद्धि
 न त्वहं तेषु ते मयि ॥७-१२॥

**yē caiva sāttvikā bhāvāḥ
 rājasāstāmasāśca yē ।
 matta ēvēti tān viddhi
 na tvaham tēṣu tē mayi ॥७-१२॥**

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

- Nature of Lord.
- Tat – God and devotion.

Chapter 13 :

- Tattwa Jnanam
- Realisation of oneself being supreme brahman.

Chapter 14 :

- Person with Tattva Jnanam.
- Goes beyond 3 Gunas and becomes Jeevan Mukta, transcended 3 Gunas.
- How person absorbed in Samadhi – Lakshana of Gunateeta.

Chapter 15 :

- New focus, Notch higher purity of mind, by higher dispassion.
- Ashvatta tree – Para Vairagya required for Jeevan Mukti.

Chapter 16 :

- Gain Shubha, Ashubha Vasana.
- Deiva Asura Sampath Vibhaga Yoga.
- Drop Trividam Narakam – “Kama, Krodha, Lobha”.

Chapter 17 :

- One clue – How to gain Shubha Vasana? By Sattivika Sraddha.
- Practical insights.
- Sraddha = Sattva / Rajas / Tamas.

Chapter 18 :

- Summarises retrospectively.

Seed in Chapter 2 :

a) Chapter 2 - Verse 48 :

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

yōgasthaḥ kuru karmāṇi
saṅgam tyaktvā dhanañjaya ।
siddhyasiddhyōḥ samō bhūtvā
samatvam 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]

- Karma Yoga : Yogastat Kuru Karmani – in detail.

b) Chapter 2 - Verse 71 :

विहाय कामान्यः सर्वान्
पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः
स शान्तिमधिगच्छति ॥ २-७१ ॥

vihāya kāmān yaḥ sarvān
pumāṁścarati niḥspṛhah ।
nirmamō nirahaṅkārah
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]

- Vividisa Sanyasi.

c) Bhakti : Chapter 2 – Verse 61

तानि सर्वाणि संयम्य
युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१ ॥

**tāni sarvāṇi saṁyamya
yukta āsīta matparaḥ ।
vaśe 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 61]

- Chapter 7 – 12 – Devotion.
- Didn't sing Bajan.
- Yukta Asita Matparaha.
- Be devoted to me, Chapter 12 – Elaboration.

d) Self – In detail

e) Vidwat Sanyasa – in brief.

- Sources in Chapter 2 – and then elaborated.

Conclusion :

- Spiritual wisdom in 12 steps.
- Gita covers entire wisdom.
- Hints in Chapter 2.

Chapter 2 :

- Seed in one verse for each Chapter.
- Bahut Ho Gaya!
- Which Chapter of Gita – how seed in Chapter 2.

Chapter 2 – Stages of Spiritual Journey

Sr. No.	Stage	Chapter 2 - Verse No.	
I	Karma Yoga	Verse 50	
II	Chitta Shuddhi	Verse 57, 65	
III	Sadhana Chatushtayam	Verse 58	
IV	Guru Upasadana	Verse 4, 5	
V	Sravanam	Verse 11	
VI	Mananam	Verse 14, 16	
VII	Nididhyasanam	Verse 56, 69	
VIII	Tattva Jnanam Prapti	Verse 13, 16, 20, 21, 22	
IX	Samadhi Abhyasa	Verse 71, 41	
X	Avidya Nivritti (Removal of Ashuba Vasana and Adding Shubha Vasana)	Verse 52	
XI	Jeevan Mukti	Verse 55, 64, 70	
XII	Videha Mukti	Verse 18, 20	

Nirveda = Vairagya
 Vividisha Sanyasa
 Vidwat Sanyasa
 (Verse 55, 59)

Final – Corrected one

Sr. No.	Stage	Chapter 2 - Verse No.	
I	Karma Yoga	Verse 47, 48	
II	Chitta Shuddhi	Verse 52	
III	Sadhana Chatushtayam	Verse 52	
IV	Guru Upasadana	Verse 7	
V	Sravanam	Verse 53 and 59	Nirveda = Vairagya
VI	Mananam		Vividisha Sanyasa
VII	Nididhyasanam		
VIII	Tattva Jnanam Prapti	Verse 11 – 30	
IX	Samadhi Abhyasa	Verse 55, 59	
X	Avidya Nivritti (Removal of Ashuba Vasana and Adding Shubha Vasana)		Vidwat Sanyasa
XI	Jeevan Mukti	Verse 55 - 72	
XII	Videha Mukti	Verse 72	Sthita Prajna Lakshana

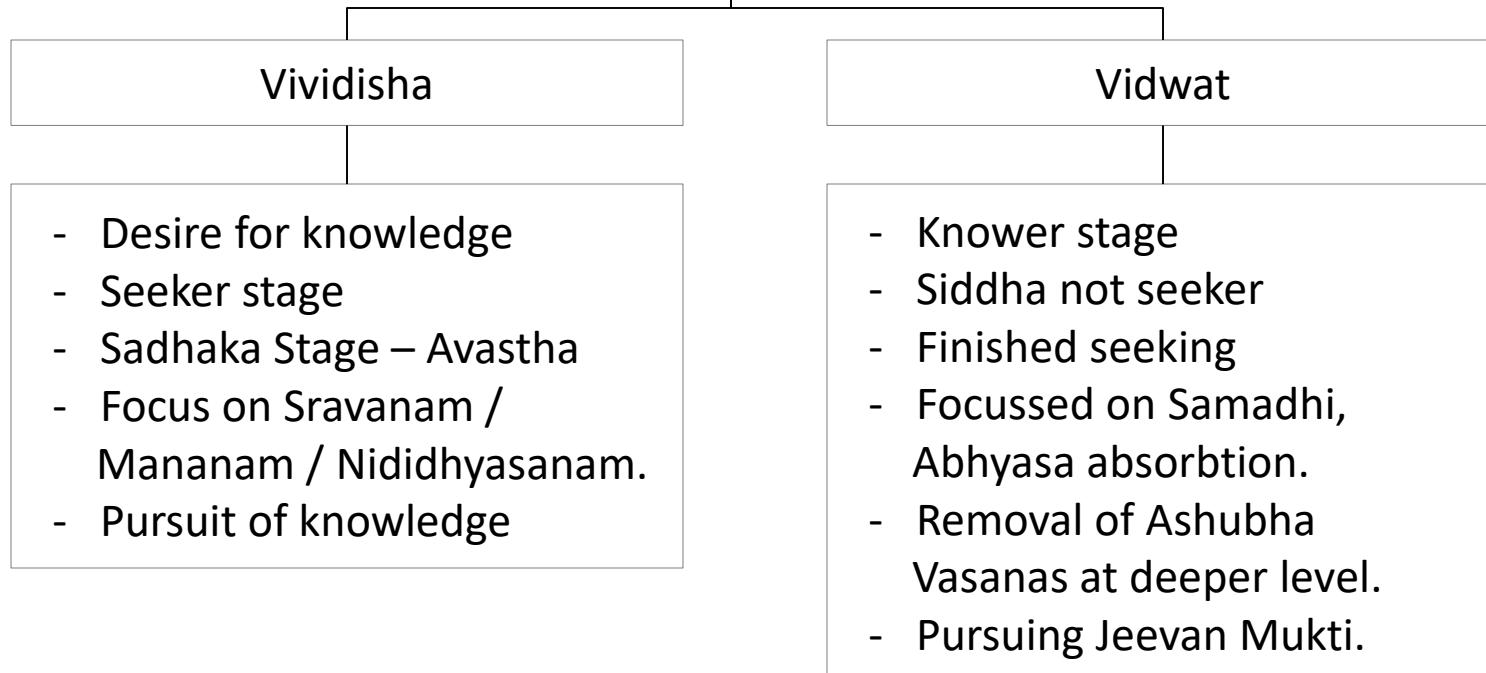
Chapter 3 – Session 2

- I) Karma Yoga
- II) Chitta Shuddhi
- III) Sadhana Chatustaya Sampatti
- IV) Guru Upasadana
- V) Sravanam
- VI) Mananam
- VII) Nididhyasanam
- VIII) Tattva Jnanam
 - a) Avidya Nivritti → Destruction of Ignorance
 - b) Knowledge of Reality → Absence of Ignorance
- IX) Samadhi Abhyasa
- X) Ashubha Vasana → Removal
- XI) Shubha Vasana → Gain
- XII) Jeevan Mukti / Videha Mukti → Called Sthitaprajna in Chapter 2.
 - Chapter 14 : Guna Teeta



a + b

2 concepts of Sanyasa – Never forget



- Chapter 2 – Sthitaprajna – Jeevan Mukti.

Chapter 2 - 4 Elaboration's

(I) Arjunas Surrender

(II) Atma Jnanam

(III) How to do Karma Yoga

(IV) Sthitaprajnya

- Ashochayan... [2-11]
- Na Tvevahan... [2-12]
- Nature of self, knowledge of Self.

- Yogasthu Kurukarmamo.. [2 – 48]
- Karmanyeva Adhikara Aste... [2-47]

- Got Jnanam
- Practicing absorbtion, Samadhi.
- Ashubha Vasanas
- Dukheshnu... [2-56]
- Yahsah... Anabisneha... [2-57]

Chapter 2 :

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

śrī bhagavān uvāca ।
 aśoccyān anvaśocatvam
 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]

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

**na tvevāham jātu nāsam
 na tvam neme janādhipāḥ ।
 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]

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

**yogasthāḥ kuru karmāṇi
 saṅgam tyaktvā dhanañjaya ।
 siddhyasiddhyōḥ samō bhūtvā
 samatvam yoga 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]

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

**karmaṇyēvādhikārastē
 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]

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 steady Wisdom. [Chapter 2 – Verse 56]

यः सर्वत्रानभिस्त्वेह
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]

I) Arjuna sorrow + surrender – Karpanya Dosh

- Arjuna must do Karma Yoga – Karmani Eva Adhikara Aste, Duty, eligibility now is Karma Yoga.
- Yogasta Kuru Karmani – Chapter 2 – Verse 48

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

yōgasthaḥ kuru karmāṇi
saṅgam tyaktvā dhanañjaya ।
siddhyasiddhyōḥ samō bhūtvā
samatvam 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]

- Yudhaso Vigata Jvara... Chapter 2 – Verse 31

स्वधर्ममपि चावेक्ष्य
न विकम्पितुमर्हसि ।
धर्म्याद्वि युद्धाच्छेयोऽन्यत्
क्षत्रियस्य न विद्यते ॥ २-३१ ॥

**svadharmam api cāvēkṣya
na vikampitum arhasi ।
dharmyāddhi yuddhāccchrēyō'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]

- Krishna kept on urging Arjuna for Karma Yoga.
- Kept on raising Sthitaprajna Lakshana as well.
- Yavan Artha Udapane... Chapter 2 – Verse 46

यावानर्थ उदपाने
सर्वतः सम्पूतोदके ।
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]

- One who has knowledge of Brahman, to him all pleasure are included.
- Imagine huge water body, and small well / water bottle.
- Jnani is like ocean and hence not bothered about water bottle.

Clarion call :

- Yesha Brahmi Sthithi.. Chapter 2 – Verse 72

एषा ब्राह्मी स्थितिः पार्थ
 नैनां प्राप्य विमुह्यति ।
 स्थित्वास्यामन्तकालेऽपि
 ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥

ēṣā brāhmī sthitih pārtha
 nainām 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]

- State of Nirvana, taste it before ending life and you are liberated from Samsara.
- **Telling Arjuna to do Karma Yoga and all the time abiding in self is the key to life.**
- Arjuna confused.
- You taught Atma Vidya with great Gusto and explained Karma Yoga and then glorified Sthitaprajna qualities, I want what you glorify.
- 1st : Karma Yoga, Chittashuddhi, Sadhana Chatustaya Sampatti, Guru Upasadanam, Sravanam, Mananam, Nididhyasanam, Tattwa Jnanam, self abidance, Vidwat Sanyasa.

Arjuna Should do :

Atma Vidya / Karma Yoga

- Glorification of Abidance in Self /
Bhagawan told Arjuna to do
Karma Yoga
- Prajahati... Atmaneva... [2-55]

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थं मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavān uvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭah
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]

- Example : Speak about Switzerland and then say you go to bus stop.
- Arjuna confounded and expresses doubt to Krishna.

Chapter 3

Verse 1 :

अर्जुन उवाच ।
ज्यायसी चेत्कर्मणस्ते
मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां
नियोजयसि केशव ॥ ३-१ ॥

arjuna uvāca |
jyāyasī cētkarmaṇastē
matā buddhirjanārdana |
tatkim karmaṇi ghōrē mām
niyōjayasi kēśava ||3-1||

Arjuna said : If it be thought by you that 'knowledge' is superior to 'action', O Janardana, why then, do you, O Kesava, engage me in this terrible action? [Chapter 3 – Verse 1]

Arjuna Question :

a) Eh Janardhana :

- Krishna.
- Jana = Person.
- Ardhana = Ardhā – Root – To seek, to ask for, to besiege.
- One to whom you request.
- You are the one whom all approach.

b) Tava Matah :

- If your considered thought, decision.

c) Karmanaha :

- Nish Kama Karma.

d) Karma Yoga :

- More than Karma Yoga.

e) Buddhihi :

- Is Wisdom – Atma Vidya.

f) Jyayasi :

- Is glorious, greater, Prashastha.

g) Tatu Kim Karmani Ghora :

- Then why you ask me to face battle.

h) Mam :

- I have surrendered to you.

i) Niyojası :

- You are guiding, forcing propelling me to this fierce battle.
- Person who has knowledge is like ocean, others are like small well.
- Its clear, Atma Vidya is glorious but you ask me to do Karma Yoga.

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

karmaṇyēvādhikārastē
mā phalēṣu kadācana ।
mā karmaphalahēturbhūḥ
mā tē saṅgō'stvakarmani ॥ 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]

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

yōgasthaḥ kuru karmāṇi
saṅgaṁ tyaktvā dhanañjaya ।
siddhyasiddhyōḥ samō bhūtvā
samatvam 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]

- This is like deceiving, instead of Sthitaprajya, you ask me to be in battle, this is not right, Keshava.

Bhagavan :

- Where did you get the problem?
- Your words not coherent.

Verse 2 :

व्यामिश्रेणेव वाक्येन
बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य
येन श्रेयोऽहमाप्नुयाम् ॥ ३-२ ॥

vyāmiśrēṇēva vākyēna
buddhim mōhayasīva mē ।
tadēkam vada niścītya
yēna śrēyō'hamāpnuvām | | 3-2 | |

With this apparently perplexing speech you confuse, as it were, my understanding; therefore, tell me that 'one' way by which, I, for certain, may attain the Highest. [Chapter 3 – Verse 2]

a) Vyamishreva Vakyena Mixed up :

- Told both, I asked what's good for me, can't be in Samadhi and fight.
- Karma Yoga doesn't give absorption in Brahman.
- Absorption in Brahman gives freedom.

b) Eva Vakyena :

- As though, problem in my understanding.
- What you teach is both Karma Yoga and Atma Vidya.
- No connection happening for me between them.
- I surrendered and trusted you,

c) **Tatu Ekam Nishchitya Vada :**

- Tell me one thing which I should do.
- Jnanam or Karma.

d) **Yena Sreya Apnuyat :**

- What is appropriate for me as per my eligibility.
- Tell me why I should do Karma Yoga, I have lost the connection in your Upadesa.
- What I should do and why?
- Sreyaha, Moksha, I want to be eligible for.

Karma Yoga	Sthitap Prajnya
<ul style="list-style-type: none">- Why action?	<ul style="list-style-type: none">- Absorbing in self done by Vidwat Sanyasis, do Mano Nasha.- Glorified- I want Brahma Vidya, knowledge of Self.

- Eligibility is different, fitness is different, depends on where you stand, Shastra gives teaching.
- Karma Yoga, Chittashuddhi, Sadhana Chatustaya Sampatti, Guru Upasadana, Sravanam, Mananam, Nididhyasanam, Tattva Jnana.
- For person in state of Tattva Jnana, for him Upadesa is Samadhi Abhyasa, higher Vairagya, Shubha Vasana.

- Where are you standing?
- In Tattwa Jnana... then Prajahati Yada Kamaan.. Vidwat Sanyasa.
- Mind not ready, no Chitta Shuddhi.
- Where we stand? Arjuna is Nimittam – we are Arjuna, you stand in Karma Yoga level.

Example :

- Child seeing father doctor, wants to go to hospital, not allowed to do Surgery.
- Bhagawan connects what Arjuna missed.

Verse 3 :

श्रीभगवानुवाच ।
लोकेऽस्मिन् द्विविधा निष्ठा
पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन साञ्चानां
कर्मयोगेन योगिनाम् ॥ ३-३ ॥

srī bhagavānūvāca ।
loke'smin dvividhā niṣṭhā
purā prokttā mayā'nagha ।
jñānayōgena sāmkhyānām
karmayōgena yōginām ॥ 3-3 ॥

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

- How come you missed? Didn't I tell you that?

a) Asmin Loke :

- In this world, Human beings are there, Adhikaris of self knowledge, we are naturally made to achieve happiness, Adhikari for realisation, Loke means we are Adhikaris, where the true Goals is happiness.

2 Kinds of eligible people

Have Shuddha Antahkarana

- Broad heart, Pure Heart
- Free of Kama, Krodha, Moha, Madah, Matsarya, selfishness.
- Full of noble Virtues.
- Can concentrate

Ashuddha

- Impure heart
- Mind full of Raaga Dvesha, Likes and dislikes, distracted.

b) Vividha Duvidha Nishta Pura Maya Prokta :

- 2 fold Abidance, path, I spoke in Chapter 2.
- 2 kinds of Teachings for 2 types of people.

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

ēṣā tē'bhihitā sāṅkhyē
buddhiryōgē tvimāṁ śṛṇu ।
buddhyā yuktō yayā pārtha
karmabandham 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]

- I spoke to you about Sankhya Yoga, now I will speak about Karma Yoga.

c) Maya Anagaha :

- One who is sinless, fit for Upadesa.

d) Jnana Yogena Sankhyanam :

- For those who have Sankhya, Atma Vidya, Tattwa Jnanam, for them Jnana Yoga, they have to abide in Tattwa Jnana, absorb in self.

e) Karma Yogina Yogeno :

- For those without Tattwa Jnanam, still in the stage where Raaga Dvesha is there, mind is impure, agitated, mind not able to focus, path is Karma Yoga.
- After Sravanam, Mananam, Nididhyasanam, you can abide in the knowledge, if Tattwa Jnana attained, mind can absorb.
- If mind not perfect, Karma Yoga is the path.
- Without Karma Yoga can't come to absorbtion.

Verse 4 :

न कर्मणामनारम्भाद्
नैष्कर्म्यं पुरुषोऽश्रुते ।
न च संन्यसनादेव
सिद्धिं समधिगच्छति ॥ ३-४ ॥

na karmaṇāmanārambhād
naiṣkarmyam puruṣo'śnute ।
na ca sannyasanādēva
siddhim samadhigacchati ||3-4||

Not by non-performance of action does man reach actionlessness; nor by mere renunciation does he attain perfection. [Chapter 3 – Verse 4]

a) Na Karmana Anaramba Purushaha Naishkarmyam Na Ashnute :

- Niyata Karma – Duty as per Ashrama.
- Without performing duty, that state of Absorbtion in the self, thought doesn't arise, because mind is not absorbed in the self Jnana Nishta.
- Naishkarmyam – Absence of action, Physical and mental action are not there, mind is merged in the self.
- This mind one can't have by not performing duty.
- Can't give up all actions and come to that self.
- In fact, if you give up all action, you will not come there.
- 1st step in spiritual progress is performance of ones duty, selflessly.

- Na Karmana Na Arambat – by not doing action, you can't remain absorbed in the self.

b) Na Cha Sanyasanadeva :

- Sanyasa, not giving up action, can't attain that state.
- Chitta Shuddhi required.
- Sanyasa can't be forced, it has to come in stages.

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
 nāyam bhūtvābhavitā vā na bhūyah ।
 ajō nityah sāśvatō'�am purāṇah
 na hanyatē hanyamānē śarīrē ॥ 2-20 ॥

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

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

vēdāvināśinam nityam
 ya ēnam ajam avyayam ।
 katham sa puruṣah pārtha
 kam 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]

- By mere Sanyasa, renunciation of Karma, action, nobody reaches there.
- In the ultimate stage, there is no Karma Yoga.
- When mind absorbed, no action, at stage of Sri Tapovanam, Ramana.
- Not doing anything, he is not in self, many stages are there.
- Absorbtion natural, don't go by externalities.
- Karma Yoga is starting point to go there.
- **One, who doesn't have Tattwa Jnana, his mind will be Bahir Mukha, extroverted.**
- Antar Mukha, introvert, can be in Samadhi.
- Being extroverted, not a moment a person will be able to sit quietly.

Verse 5 :

न हि कश्चित्क्षणमपि
जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म
सर्वः प्रकृतिजैर्गुणैः ॥ ३-५ ॥

na hi kaścit kṣaṇam api
jātu tiṣṭhatyakarmakṛt ।
kāryatē hyavaśah karma
sarvah prakṛtijairguṇaiḥ ॥ 3-5 ॥

Verily, none can ever remain, even for a moment, without performing action; for, everyone is made to act helplessly, indeed, by the qualities born of prakrti (nature). [Chapter 3 – Verse 5]

- Bahir Mukha Person.

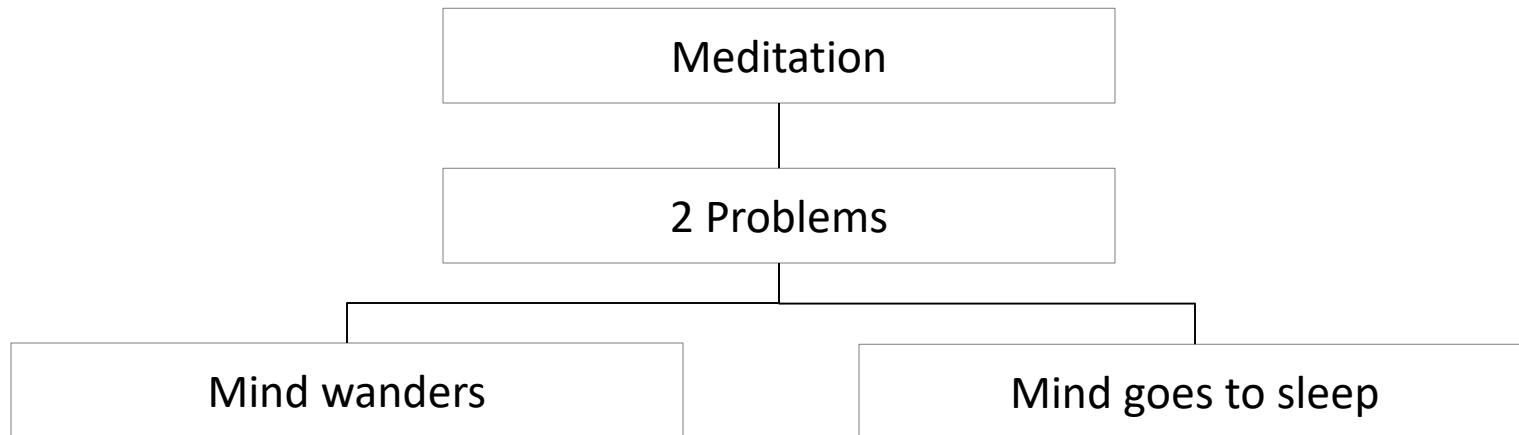
a) Kshanapi Jatu Tishtat Karma Krut Tishtati :

- Because he has not got Tattwa Jnana, mind is extroverted, Yasmat, therefore, even for a moment, Jatu, Kadachit, at anytime.

b) Akarma Krut Tishtati :

- Person will be able to sit without any action.
- Will keep doing something or other.
- Because of self knowledge, Tattwa Jnanam, mind will be Antarmukham, able to experience every moment Brahma Tattvam.
- Because of purity of heart, extreme Vairagya, total dispassion, therefore mind is not moving and abides in the self.

- Without Tattva Jnanam, will not be able to sit quietly.
- If he sits quietly, will goes to sleep.



- Problem – Somewhere else.

c) Avashaha Sarva Prakrti Jai Gunaihi Karyate :

- Those who are Chitta Shuddhi Rahitaha, Avashaha, have no independence.
- You will be forced to act by Prakrti Jaihi Gunaihi.
- Svabava – by qualities coming from your own nature.
- Your nature will not allow you to keep quiet.
- Something you will do.
- You don't have capacity to control yourself for too long.

Example :

- Mahatma in temple, trust.

- Prasad given to Mahatma.
- Chief trustee asks about manager, always stays under the tree, we give food.
- Collects flower, and give him.
- Trustee, you sit near him, we will give accommodation, food.
- How long I should sit – asks trustee...
- **Everyone without Tattwa Jnanam and Absolute purity of mind, will have to act, no escape.**

- You will be made to act, law of Karma, by your own Prakrti, nature.
- Can't say to mind, do this.
- **Mind has its own nature stream by which it runs.**
- **Conquest of mind is by knowledge of self, not directly conquest.**
- **Master of mind is by self knowledge.**
- **In self knowledge mind quietens by itself, it can't be forced.**
- Just because we understand quality of Sthitaprajnya, one who has given all desires, Prajahati Yada Kaman, can't force mind.
- From now on, I will be Sthitaprajnya, can't command mind.
- Can't pass resolution.
- It has to happen, evolution, natural process slow flowering, not forcible revolution

- Arjuna, if you want to be Vidwat Sanyasi, Mano Nasha, forcibility can't still mind, you will be a hypocrite.
- Mithyachara Samuchyate....

कर्मेन्द्रियाणि संयम्य
 य आस्ते मनसा स्मरन् ।
 इन्द्रियार्थान्विमूढात्मा
 मिथ्याचारः स उच्यते ॥ ३-६ ॥

karmendriyāṇi samyamya
ya āste manasā smaran |
indriyārthān vimūḍhātmā
mithyācārah sa ucyate || 3-6 ||

He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [Chapter 3 – Verse 6]

Session III

Revision : Verse 2

- Chapter 2 – Knowledge – Vyamishrena – mismatch, extols Atma vidya (culmination) directs Arjuna to Karma Yoga (Start).

Instruction in Chapter 2 :

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

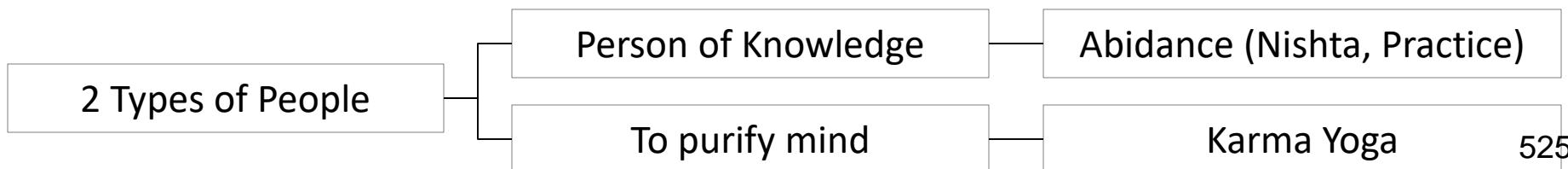
yōgasthaḥ kuru karmāṇi
saṅgam tyaktvā dhanañjaya ।
siddhyasiddhyōḥ samō bhūtvā
samatvam yōga ucyatē ॥ 2-48 ॥

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]

- You are deluding me as though – Buddhim Moha Yasi Eva.
- What is it I have not paid attention to.

Verse 3 :

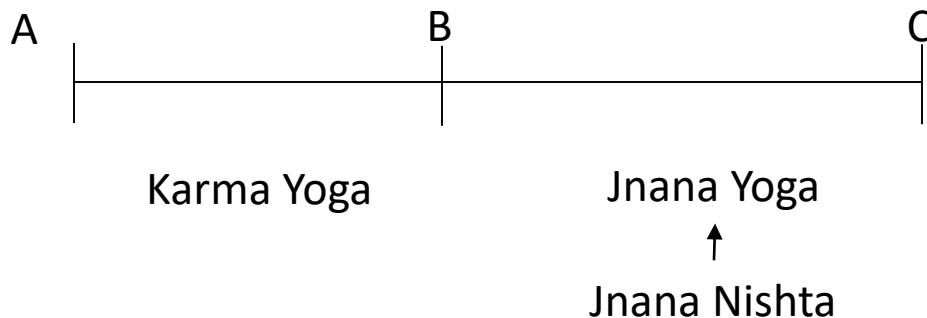
- Anagha = Oh sinless.
- 2 varieties of knowledge for 2 varieties of people.



- 2 roads but actually path one.

Example :

- M-G Road – Main Road.



- Nishta, path is one.

Beginning	After gaining knowledge, Sadhana Chatustaya Sampatti, Chitta Shuddhi
<ul style="list-style-type: none"> - Mind agitated - Karma Yoga Advised first - Sanyasa not path 	<ul style="list-style-type: none"> - Abide in knowledge. - Jnani, abides in Jnanam.

- For those having Samyak Khyati – Samyak – having clear knowledge, for them Jnanam is Yoga.
- Internal transformation, not external changes.
- Don't get confounded.

Verse 5 :

न हि कश्चित्क्षणमपि
जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म
सर्वः प्रकृतिजैर्गुणैः ॥ ३-५ ॥

na hi kaścit kṣaṇam api
jātu tiṣṭhatyakarmakṛt ।
kāryatē hyavaśah karma
sarvah prakṛtijairguṇaiḥ ॥ 3-5 ॥

Verily, none can ever remain, even for a moment, without performing action; for, everyone is made to act helplessly, indeed, by the qualities born of prakrti (nature). [Chapter 3 – Verse 5]

- One can't be free from Manasic Karma even in Bandhas and force Prana to be quiet.
- Not for one moment one can keep quiet, imperfect, Ashuddha Chitta performs action.
- Can't Steal of mind because of abidance in self knowledge.
- Concentration, abidance, focus on self, by natural pull towards self.
- Prakrti – Sattva / Rajas / Tamas – will not allow us to keep quiet.

Verse 6 :

कर्मेन्द्रियाणि संयम्य
य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा
मिथ्याचारः स उच्यते ॥ ३-६ ॥

**karmendriyaṇi samyamya
ya āste manasā smaran |
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate || 3-6 ||**

He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [Chapter 3 – Verse 6]

a) Vimudatma :

- Deluded person having personal doctorate on delusion.
- Inherently not changed, still deluded by own Raaga Dvesha, Kama – Krodha, with impure mind.
- Because of enthusiasm, eagerness, vague, foolish idea, jumps to meditation, imitates.

b) Karmeindriyani Samyamya :

- With organs of action, we express ourselves, speech, hands, legs controlled.

c) Manasa Indriyan Artha Smaran Aste :

- With his mind he has gone everywhere, enjoying in the mind, mind propelled by Raaga Dvesha.
- Outside in Samadhi, inside all over the world of objects.

d) Mithyachara Sa Uchyathe :

- Because he does not have purity of mind, mind not ready for realisation, mind indulging in negative emotions, pleasures.
- Outside meditator, inside of negative conduct, Papachara.
- For attaining Chitta Shuddhi, performs duties.

Verse 7 :

यस्त्वन्दियाणि मनसा
नियम्यारभतेऽर्जुन ।
कर्मन्दियैः कर्मयोगम्
असक्तः स विशिष्यते ॥ ३-७ ॥

yastvindriyāṇi manasā
niyamyārabhatē'rjuna ।
karmēndriyaiḥ karmayōgam
asaktah sa viśiṣyatē ॥३-७॥

But, whosoever, controlling the senses by the mind, O Arjuna, engages his organs of action in Karma-yoga, without attachment, he excels. [Chapter 3 – Verse 7]

a) Yaha tu Indriyani :

- Earlier person not purified but Jumped to Samadhi, controlled organs of action, mind and senses running wild.
- But here, knowing very well that his mind is not pure enough.
- What he does?

b) Jnana Indriyani :

- Organs of knowledge eyes, ears, nose, tongue, skin.

c) Manasa Niyamya :

- Controlled by mind.
- What he does?

d) Karmendriyahi Karma Yogam Arambate :

- Knows mind has its own vagaries, turmoil, distractions, engages himself in Ishvara Arpana Buddhi, oh Lord, all that I do is for your happiness, not my happiness. Keeps Raaga Dvesha at bay, Kama, Krodha in control, not expressing through Jnana Indriyas, organs of knowledge, gives expression to his inner energy.

2 types

- Stilled Karma Indriyas
- Internally wavering, attached.
- Controls organs of action, lets mind loose.
- Mithya Achara, farce false Imposter

- Speech, hands, legs – in Karma Yoga.
- Externally acting, internally detached.
- Controls mind leaves organs of action loose.
- Active, restless, inside mind evolving inwardly purified.

e) Asaktah Sa Visishyate :

- Such a person who practices Karma Yoga excels.
- Arjuna – did you see the difference.

Ishvara Arpana buddhi	Prasada Buddhi
<ul style="list-style-type: none">- Oh Lord, I am doing for your happiness.	<ul style="list-style-type: none">- Accept joys and sorrows with equanimity.

- This person evolves.

Verse 8 :

नियतं कुरु कर्म त्वं
कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते
न प्रसिद्धेदकर्मणः ॥ ३-८ ॥

niyatam kuru karma tvam
karma jyayō hyakarmaṇah ।
śarīrayātrāpi ca tē
na prasiddhyēd akarmaṇah ||3-8||

You perform (your) bounden duty; for, action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction. [Chapter 3 – Verse 8]

a) **Tvam Niyatam Karma Kuru :**

- You are not ready for ultimate absorbtion, understand value of progress, takes time, understanding Karma Yoga will help you, you have restlessness of mind, mind not pure.
- Niyatam Karma – Nitya, Naimitta together called Niyatam.
- Nitya : Go to office, cook, do regularly, Sandhya Vandanam, daily worship of Lord.
- Naimitta : Duty because of location, guests taken care, relative sick, priority, because of Nimitta.
- You are bounden to duty.
- Actions you ought to do.
- Do without attachment to fruits, do for joy of doing.
- Do to perfection, for sake of Lord.

b) Akarmana Karma Eva Jaya :

- If mind is pure and has knowledge of self, then it can abide in it.
- Now, compared to inaction, you will become Mithyachara.
- Action is far greater, longer, can cover larger distance in spiritual path.

c) Sharira Yatra Api Na Prasidye :

- Maintenance of body will not be possible, without action.
- May not get Chitta Shuddhi, or spiritual progress.
- Basic bodily livelihood will not be possible.
- You are Kshatriya, giving up duty, can't be a king, will become beggar, must take care of society.
- Chitta Shuddhi, spiritual growth, basic dignity will not be there.
- Beauty of living, take care of self and others.
- Krishna Urges Arjuna into Karma Yoga.
- In material field also you will be a failure.

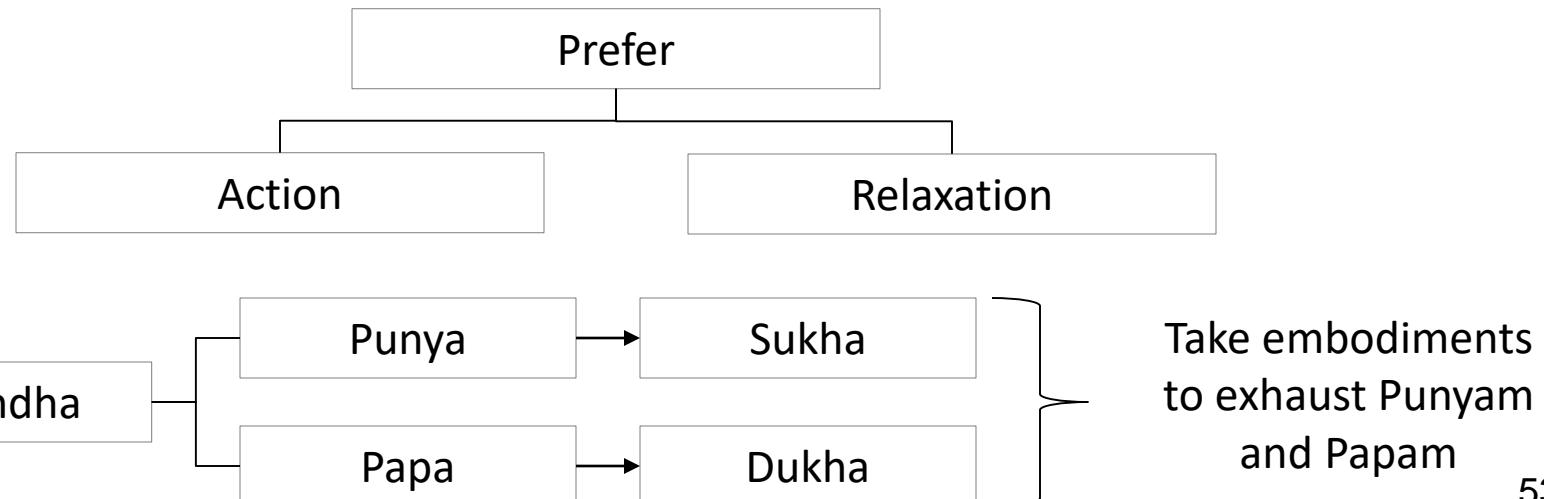
Verse 9 :

यज्ञार्थात्कर्मणोऽन्यत्र
लोकोऽयं कर्मवन्धनः ।
तदर्थं कर्म कौन्तेय
मुक्तसङ्गः समाचर ॥ ३-९ ॥

yajñārthāt karmaṇo'nyatra
loko'yam karmabandhanah ।
tadartham karma kaunteya
muktasaṅgaḥ samācara || 3-9 ||

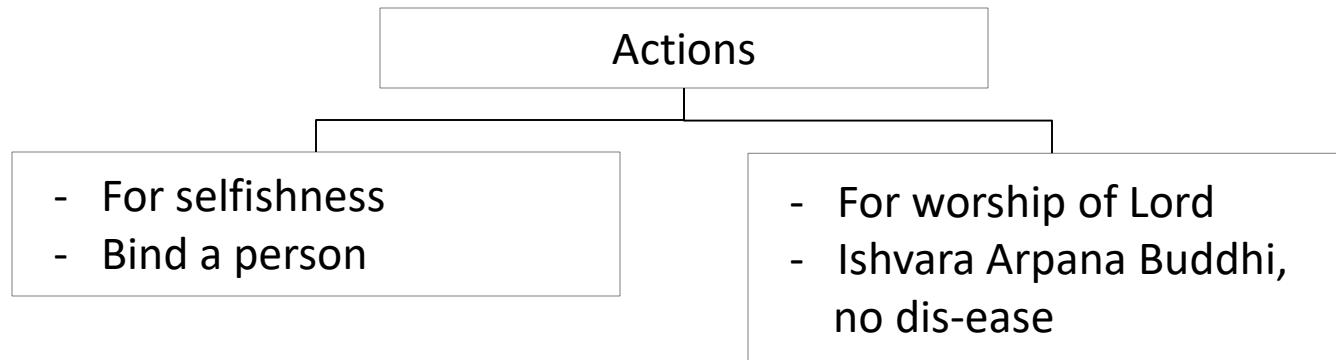
The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore, O son of Kunti, perform action for that sake (for Yajna) alone, free from all attachments. [Chapter 3 – Verse 9]

- Person is bound by actions.
- Action keeps you restless.



a) Yajnyartha Karmana :

- For worship of Ishvara, Ishvara Aradhana Artha, other than actions dedicated to the Lord.



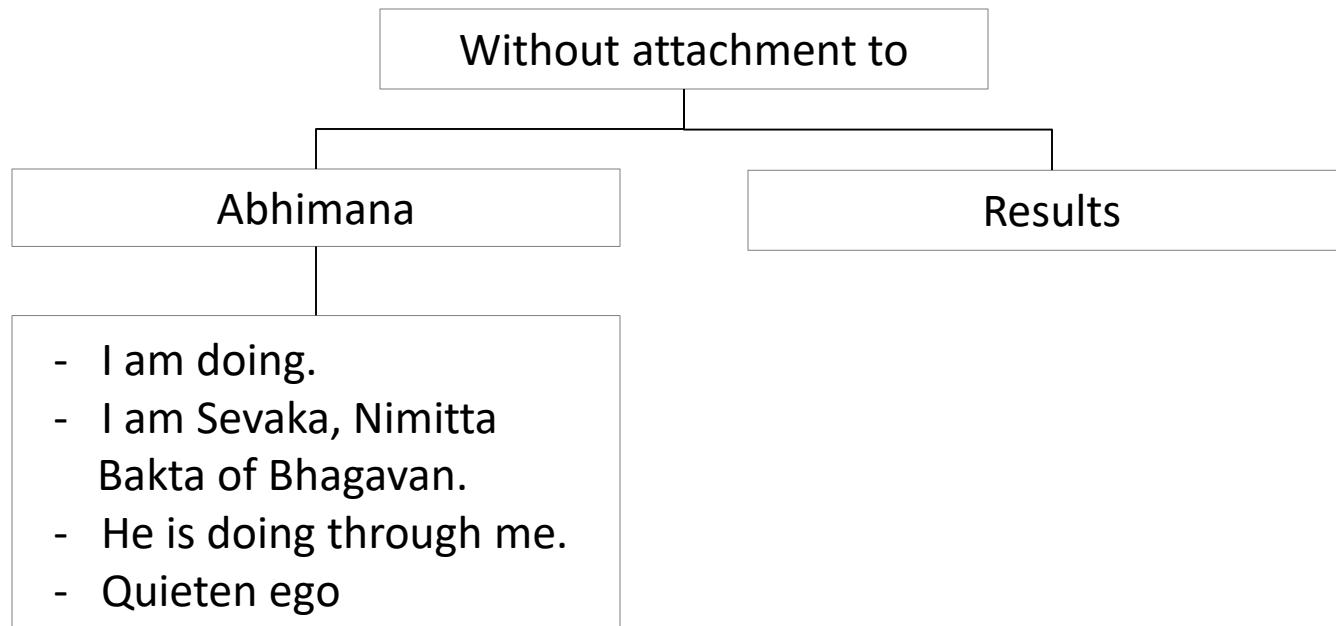
b) Ayam Lokaha Karma Bandanaha :

- Other actions without Karma Yoga, bind a person.
- Karma Yoga will give inner joy, inner cheer, makes lord happy, Guru happy, feels fulfilled inwardly.
- No Punya, Papam, purifies inner mind.
- Bondage of action is inward restlessness, brings further embodiments, liberates not there for a person.

c) Yajnarthartha Karmanon Yatra Lok Yam Karma Bandhamah :

- Selfish actions leads to bondage.
- Being Adhikari for Karma Yoga what should you do?

d) Tad Artham Eh Kaunteya Muktah Sangaha Samachara :



- This is Muktah Sangha.
- Abhinivesha = Pre-occupation with the results, give it up.
- As you give up little by little, you will gain capacity to give up more.
- When ego is less, wants and selfishness nullified, how will action be?
- Samachara : Every action you do will have perfection of the Lord, you have allowed Lord to function through you.

Example :

- 1992 – Kodaikanal posting, no balavihar, play cricket, sing 15 minutes Ganesha Sharanam, donar said come tomorrow, spat for me, what will you give for Shiva, Muktah Sangah, be free of “I” when you serve, total perfection, action for lord, frees you, keeps mind in higher state, elevates you, brings love to heart, creates magic.
- Bottling vices and meditating, nothing will happen.
- Master mind, purify mind, engage with Lord in devotion, that creates transformation.
- Tad Artham Karma, perform your duty free of Sangha perform.

Verse 10 :

सहयज्ञाः प्रजाः सूष्मा
पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वम्
एष वोऽस्त्विष्टकामधुक् ॥ ३-१० ॥

sahayajñāḥ prajāḥ sṛṣṭvā
purovāca prajāpatiḥ ।
anena prasaviṣyadhvam
eṣa vo'stviṣṭakāmadhuk ॥ 3-10 ॥

The Prajapati (the Creator), having in the beginning (of creation) created mankind together with sacrifices, said, “By this shall you prosper; let this be the milch cow of your desires – kamadhuk” (the mythological cow which yields all desired objects). [Chapter 3 – Verse 10]

- Perform Karma Yoga because creator has advised all humanbeings.
- Wise advise you like - grandfather, sacred, through Parampara.
- Creator, created all human beings, gave instruction.
- Like Founder gives percentage profit to Ashram, others follow.

a) Saha Yajnya Prajaha, Pura Srishtva Uvacha Prajapati :

- Having created all Prajas, human beings, how?

b) Saha Yajnya :

- Created with all Yagyas, then he said,

c) Anena Prasavisyadhwam :

- By performing Yajnya (duties), may you grow and be happy, have great life.

d) Yajnya Va Ishta Kamadhuk :

- It is a cow who can give anything you ask in Svarga.
- Similarly Yagnya will fulfill all your wishes.
- In this way Prajapati told.
- Yagnya = all activities we should do as worship to Ishvara.
- Yagnya Vai Vishnuhu, one who is worshipped is also called Yagnya.

Duty performed as worship to Ishvara :

Deva Yagnya	Pitru Yagnya	Brahma Yagnya / Rishi Yagnya	Manushya Yagnya	Buta Yagnya
<ul style="list-style-type: none">- Deity- Vayu, Prithvi, Agni, Jala, Varuna, Vana Devata.- Agneya Svaha, Idam Na Mama- Cosmic power.- Not polluting air, water.	<ul style="list-style-type: none">- Ancestors- Sraddha, Pindu, Tarpana- Wisdom, culture from last generation.- Give to next generation	<ul style="list-style-type: none">- Brahma Here = Veda- Creator, caste - Jati, ultimate reality, large, great, holy sacred.- Support sharing of scriptures.	<ul style="list-style-type: none">- Human beings in need, guest relatives.	<ul style="list-style-type: none">- Other creatures, domestic non-domestic.- Sweet cat, dog, cow, goat, crow, fishes.

- We were not created independently, created alongwith these Yagnyas, duties to be performed as worship.
- **We are not individual Islands, we are a cosmic body, community, during creation, collective.**
- Nobody can survive without air, water, devatas, cosmic forces, physical representation of deities.
- Creator, father of us all, has ordained this way.

Verse 11 :

देवान्भावयतानेन
ते देवा भावयन्तु वः ।
परस्परं भावयन्तः
श्रेयः परमवाप्स्यथ ॥ ३-११ ॥

devān bhāvayatānena
te devā bhāvayantu vah ।
parasparam bhāvayantaḥ
śreyaḥ param avāpyastha || 3-11 ||

With this, you do nourish the gods and may those devas nourish you; thus nourishing one another, you shall, attain the highest good. [Chapter 3 – Verse 11]

- Let us serve each other, giving and sharing.

a) Devan Bavayata Anena :

- May you worship Devata with Yagnyas.
- Fire ritual, take care of cosmic elements, water, plants, earth.

b) Te Devaha Parasparam Bava Yantu Vaha :

- They will take care of you mutually serving each other.

c) Sreyaha Parama Vapyasyatha :

- Leading a life of goodness, may you attain the Svarga.
- This way was creators command.

Verse 12 :

इष्टान्मोगान्हि वो देवाः
दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यः
यो भुङ्गे स्तेन एव सः ॥ ३-१२ ॥

iṣṭān bhōgān hi vō dēvā
dāsyantē yajñabhāvitāḥ ।
tairdattān apradāyaibhyah
yō bhuṅktē stēna ēva saḥ || 3-12 ||

The devas, nourished by the sacrifice, will give you the desired objects. Indeed, he who enjoys objects given by the devas, without offering (in return) to them, is verily a thief.
[Chapter 3 – Verse 12]

a) Ishtan Bhogan hi Vo Deva, Dasyante :

- Pitru's Devas, Rishis, Vedas, Animals, Pitrus.
- Krishna has taken Deva Yagnya, Upalakshana.
- They will nourish you, will give what you desire.

b) Tair hi Dattan Apradaya :

- If you don't offer to them.

c) Yo Bhunkte :

- One who enjoys, rains come for everybody, water – earth for everybody.
- What you have received is not only for you, but for all, you have to reciprocate.
- Love and care received from Deva, Pitru, Veda – scriptural wisdom, human, other creatures.

d) Sthena Eva Saha :

- If you don't do Yagha, you are called thief.
- What you receive if you don't share, reciprocate, then you are called a thief.
- You can't hoard, everything not yours.

Isavasya Upanishad :

ॐ ईशा वास्यमिदः सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth.
[Verse 1]

- By sharing + giving, what remains is yours.

Verse 13 :

यज्ञशिष्टाशिनः सन्त
मुच्यन्ते सर्वकिल्बिष्यैः ।
भुञ्जते ते त्वघं पापाः
ये पचन्त्यात्मकारणात् ॥ ३-१३ ॥

yajñaśiṣṭāśināḥ santaḥ
mucyantē sarvakilbiṣaiḥ ।
bhuñjatē tē tvagham pāpāḥ
yē pacantyātmakāraṇāt ॥ 3-13 ॥

The righteous, who eat the remnants of the sacrifices are freed from all sins; but those sinful ones, who cook food (only) for their own sake, verily eat but sin. [Chapter 3 – Verse 13]

a) Yagna – Shishta Asinah :

- Everything you can't enjoy, it has to be shared, reciprocated, after that, what remains, you can enjoy.
- First give, then enjoy.
- Not first enjoy and then give.

Guest :

- 1st give food, Yagna Shishta.
- Wealth, comforts we share, reciprocate.
- Yagna Shishta is what remains after sharing.
- One who eats that, Ashinaha, enjoys, after giving, is Santaha, noble.

b) Muchyante Sarva Kilbisaihi :

- They will be freed from all sins, negativities, selfishness, Kama, Krodha, Lobha, Madha, Matsarya.

- Others who don't do that.

c) Bhunjate Te Vagham Papa :

- Wicked, sinful, eating Agah – sin – Papam.

d) Ye Pachanti Atma Karanat :

- Who cook only for themselves, lead a life only for themselves, don't share, don't care.

Gandhi :

- In this world, there is sufficient for everyone's need, not for one man's greed,

Principle of Karma Yoga :

- To share, care, reciprocate.
- We have 5 duties, Deva, Pitru, Brahma, Manushya, Buta Yagyas.
- We are born with 5 duties.

Smriti :

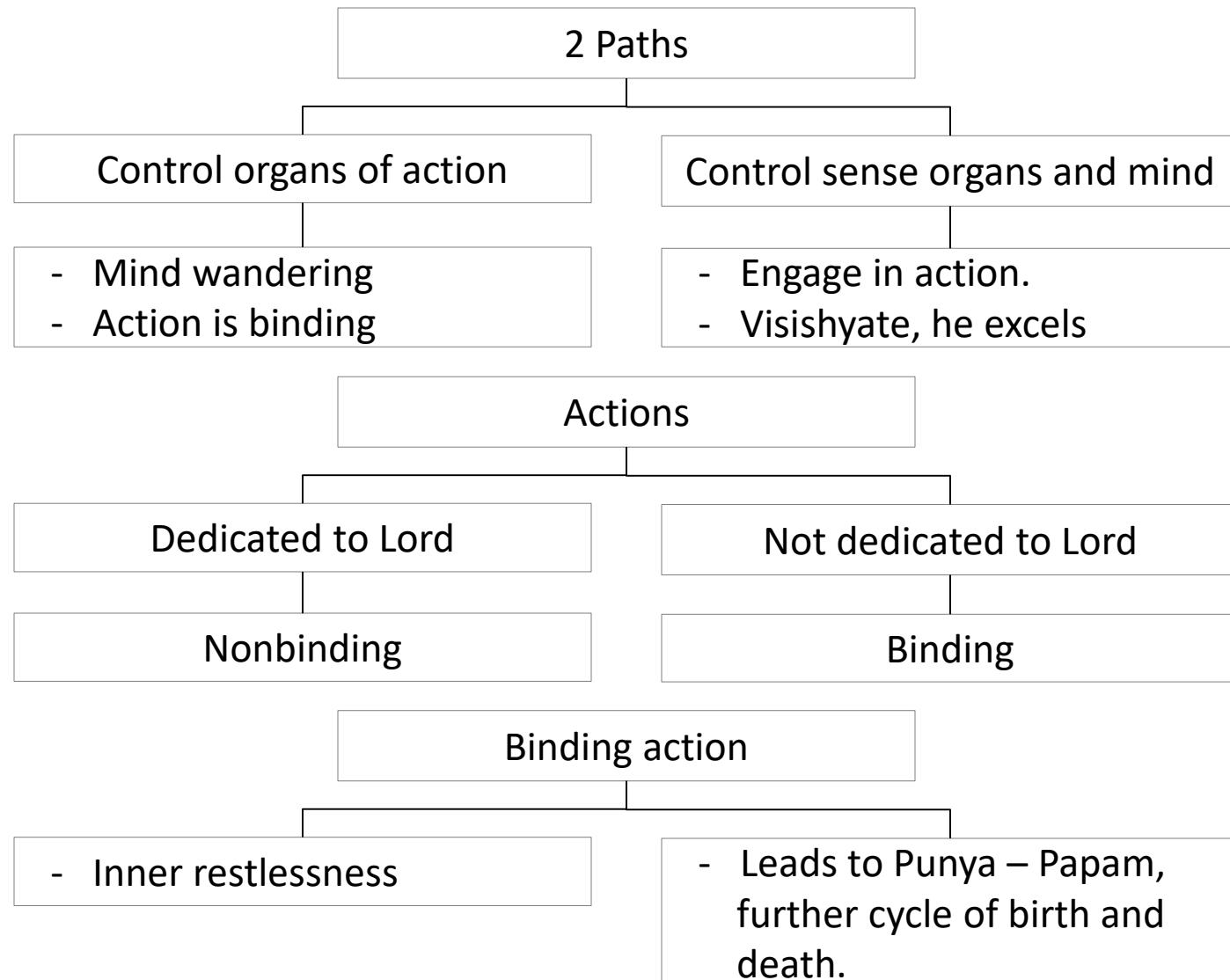
- Panchasuna Kritam Papam, Pancha Yagnaihi, Vyapohatam.
- Vessel, fire, utensil, accessories, required for cooking, many creatures destroyed, sins occurred without our knowing.
- Perform 5 Yagyas, none of sins will touch you.
- Lead sinless life by performing duty to 5.
- Therefore perform Karma Yoga, Arjuna, not only for Chitta Shuddhi.
- Perform 5 duties as Karma Yoga, you ought to do.

Session 4

Revision :

- Arjuna gets clarity on why he should do Karma Yoga.
- Clarify, why he can't be ready to live in abidance of ultimate reality.
- Karma Yoga is launching Pad for spiritual path.
- It is evolution, not revolution which can be sudden, Adhoc, disruption.
- Evolution is slow, transformative and gentle.
- Start from where you are, everything happens in time.
- Haste makes waste.
- Not doing anything, you can't reach Moksha.
- By Vidwat Sanyasa, renunciation can get Moksha.
- Other side of Sanyasa is absolute, dedicated focus on another side.
- Renunciation should be preceded by Chitta Shuddhi, Tatwa Jnanam.
- Na Cha Sanyasa Na Dewa – not merely by Sanyasa.
- If a person has not got inner evolution and tries Sanyasa, not even for a moment he can achieve this.
- Why?
- **His own mind is ruled by Prakrti, he is not ruling his mind.**
- Svabava ruling him today, he is not in control.

- Karyatehi Avasha... will be made to become restless.
- Because of some inspiration, foolhardiness, he will control organs of actions but mind will go berserk.
- Control senses along with mind and engage in action.



- Therefore, Tadartham Karta Kaunteya.
- You do actions for the Lord, Mukta Sangaha, free of attachment towards ego and result of action, and have perfection in action, Samachara, Samyak Achara, perform with dedication, love, faith.
- Don't casually do, have sense of importance of Karma Yoga.
- Advice by creator, human beings were created alongwith Yagyas, have five fold duty.
- **Duty called Yagya, worship, performed as worship.**
- Deva, Pitru, Brahma, Manushya, Buta Yagya.
- We are not in Isolation, we are a cosmic family!
- **World, family to earth, water, fire, air, space, continuously giving and taking.**
- Nobody can be selfish, what we get need to give back.
- Give forward, gift forward values, culture to children.
- Live life of selflessness.
- Pachanti Atma Karanat, enjoying sin.
- **So far, argument for performance of duty, which is Karma Yoga.**

Verse 14 – 15 – 16 :

- Action is part of causal chain, anyone who doesn't co-operate causes destruction to cosmic order.
- Therefore do Pancha Maha Yagya.

Verse 14 :

अन्नाद्वन्ति भूतानि
पर्जन्यादन्नसम्बवः ।
यज्ञाद्वति पर्जन्यः
यज्ञः कर्मसमुद्धवः ॥ ३-१४ ॥

annād bhavanti bhūtāni
parjanyād annasambhavaḥ ।
yajñād bhavati parjanyaḥ
yajñāḥ karmasamudbhavaḥ ॥ 3-14 ॥

From food, come forth beings; from rain, food is produced; from sacrifice, arises rain and sacrifice is born of action. [Chapter 3 – Verse 14]

a) Annad Bavanti Butani :

- All our bodies are made of food, we are born from food.
- Seed for this body = Food eaten by parents.
- We survive because of food, live by food.
- Where food comes from?

b) Parjanya Anna Sambava :

- Food comes from rain (Parjanya).
- Where rain comes from.

c) Yagyas Bavati Parjanya :

- Yagya = 5 fold, Deva, Pitru, Brahma, Manushya, Buta.

- When we live proper cosmic order nourishing deities... take care water, earth, air, nature, forest, others, animals, knowledge, tradition, culture.
- All contribute to cosmic order, bountiful natural wealth.
- When you are co-operative, nature is co-operative, mother nature happy.

Example :

- Hillary – I conquered Everest.
- Tensing – I am grateful to mother Everest to touch her head.
- Respect, devotion, regard, for 5 elements.
- Where concept of 5 Yagyas come from? How to perform Yagya?

d) Yagya Karma Samudbava :

- Yagya comes from action, where does knowledge to do Karma comes from?

Verse 15 :

कर्म ब्रह्मोद्भवं विद्धि
ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म
नित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५ ॥

karma brahmōdbhavam viddhi
brahmākṣarasamudbhavam |
tasmāt sarvagataṁ brahma
nityam yajñē pratiṣṭhitam | |3-15||

Know you that action comes from Brahmaji (the Creator) and Brahmaji comes from the Imperishable. Therefore, the all-pervading Brahman (God Principle) ever rests in sacrifice. [Chapter 3 – Verse 15]

a) Karma Brahmodbhavam Viddhi :

- Knowledge comes from Brahma, Veda, Vidhi, Nisheda.

b) Tasmat Karya Karyam Vyavasthithou :

- Scripture is means for knowledge, how to do?
- Where Veda come from?

c) Brahma Akshara Samudbhavam :

- Veda comes from Avinashi, Nitya, Satya, immutable, doesn't change in time, supreme reality, Brahman Lord.
- Brahman is not author of Veda, not creator of Veda.

- Rishis got Veda, Mantra Drishtara, saw Vedas, didn't write Vedas.
- Vedas not composed, Nitya, ever there.
- In every creation, Ishvara merely reveals the Veda.
- Creator brings forth vedas as it was there before.
- In every creation, Ishvara reveals Veda, that is tradition.
- Vedic words are eternal.
- **What is the order?**
 - 1) All beings – Butas
 - 2) Food – Annam
 - 3) Rain – Parjanya
 - 4) Yagya
 - 5) Actions – Karma
 - 6) Veda
 - 7) Brahman
- Connected from Brahman, ultimate reality to you, bottom most, causal chain created.
- 2 components holding the causal chain. Each one play their part.

d) Tasmat Sarvagatam Brahma :

- Vedas throw light on every facet of our life, it is firmly, eternally, Pratishtitam, rooted in Yagya as its Tatparya, is the message.

- Veda originates from ultimate reality, it has capacity to be rooted in Yagya.
- If one doesn't perform 5 Yagyas, one doesn't follow message of ultimate reality.
- Where human being is involved break can happen.
- Yagya depends on you.
- Do you want to break cosmic order or be part of cosmic order.
- You are important constituent of this cosmic order, you perform duty.
- Vedas message is to do Yagya.

- **Brahma = Import of Jnana Khanda – enables Moksha.**
- **Yagya = Import of Karma Khanda – Enables Chitta Shuddhi.**
- **Together form message of Veda.**

Verse 16 :

एवं प्रवर्तितं चक्रं
नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामः
मोघं पार्थ स जीवति ॥ ३-१६ ॥

ēvam̄ pravartitam̄ cakram̄
nānuvartayatīha yaḥ ।
aghāyurindriyārāmaḥ
mōgham̄ pārtha sa jīvati || 3-16 ||

He, who does not follow here the wheel thus set revolving, is of a sinful life, rejoicing in the senses. He lives in vain, O son of Prtha. [Chapter 3 – Verse 16]

a) Evam Pravartitam Chakram :

- In this way, Lord has enabled this causal chain which nourishes entire cosmic order.

b) Yaha Na Anuvarta Iti :

- One who doesn't become part of it, one who withdraws, benefits doesn't contribute, receives but never gives, selfish not selfless.

c) Saha Agha Ayu :

- He leads a sinful life.
- Embodiment of sin.
- Vighravan Papaha.

d) Mogham Partha Sa Jivati :

- Has no purpose in life.

- Lives in vain, better he is dead than alive.
- One established in Samadhi, Ramakrishna Parahamsa, Sw. Tapovanam, are Jeevan Mukta.
- They may function in the world or not, instrument for Bhagavan.
- They are awake, aware, part of worldly order.
- Selfish is sinful.

e) Indriya Rama, Janaki Rama, Sita Rama, he revels in the senses.

- Aramati – revels with sense, in the world of objects, only in gaining not in giving.
- Other person is beyond the world.
- Causal chain doesn't apply to realised people.

Verse 17 : Important

यस्त्वात्मरतिरेव स्याद्
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

**yastvātmaratirēva syād
ātmatrptaśca mānavah ।
ātmanyēva ca santuṣṭah
tasya kāryam na vidyatē ॥ 3-17 ॥**

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- All of us, our Trupti, Santushti, Rathi in the world.
- Rathi – delight, easy to make us happy.
- Give car, watch, diamond ear ring, beautiful home.
- Trupti – fulfillment, satisfaction.
- Santushti – contentment.
- For us it is world of objects.
- **When you are taking from the world, you have to be part of the world.**
- You don't take, don't be part of world.
- Does world delight you, relishes you, gives contentment, you are duty bound to the world.
- Duty bound to 5 factors – Deva, Pitru, Manushya, Brahma, Buta.

How is a Jnani?

a) Yastu Atma Reva Syat :

- His Rathi is Atma Rathi, revels in self.
- Atma Truptaha, fulfilled in the self.

b) Atmani Eva Santushta :

- Contented in self.
- We have problems hence Rathi, Trupti, Santushta not used correctly.
- For him, he revels in self alone.

c) Tasya :

- For that person, he wants nothing from the world.
- World can't give wee bit of happiness.

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥

āpūryamāṇamacalapratिष्ठam
samudramāpaḥ praviśanti yadvat|
tadvatkāmā yam 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]

विहाय कामान्यः सर्वान्
 पुमांश्चरति निःस्पृहः ।
 निर्ममो निरहङ्कारः
 स शान्तिमधिगच्छति ॥ २-७१ ॥

**vihāya kāmān yaḥ sarvān
 pumāṁścarati niḥspṛhāḥ ।
 nirmamō nirahaṅkāraḥ
 sa sāntim 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]

- Rivers go into ocean without changing the ocean, not rising or going low.
- Mahatman is beyond path of this world.

c) Tasya Karyam Na Vidyate :

- For him, there is no duty.
- World gives nothing to him, he wants nothing from world.
- Utterly Atma Trupta, Atma Rathi, Atma Santushtaha.

Mundak Upanishad :

प्रणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान् भवते नातिवादी ।
 आत्मक्रीड आत्मरतिः क्रियावा-नेष ब्रह्मविदां वरिष्ठः ॥ ४॥

**Prano hyesa yah sarva-bhutair-vibhati vijanan vidvan bhavate nativadi ।
 atma-krida atma-ratih kriyava-nesa brahma-vidam varisthah || 4 ||**

Knowing Him – the Prana, revelling in all beings, the wise man stops all his blabberings. Sporting in Self, delighted in Self and doing acts (enjoined), this man is the best of those who know the Brahman. [III – I – 4]

- For such a Mahatma, no duty.
- If you want something from world, you have duty to the world.
- Contribute to the world.

In the world	Out of the world
Perform duty	No duty

Swami Tejomayananda :

Example :

- a) If you are hungry, give Upma.
 - Truptaha from Upma, no Shantishti from Upma.
- b) Masala Dosa – Santushti.
- c) Rathi : What you recall – after Dosa, coffee, called Rathi.
- Better give back to the world.
- If 3 in Atma, self alone being experienced.

या निशा सर्वभूतानां
 तस्यां जागर्ति संयमी ।
 यस्यां जाग्रति भूतानि
 सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānāṁ
 tasyāṁ jāgarti samyamī ।
 yasyāṁ 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]

- Day for others – Night for him.
- Day for him – Night for others.
- Rules here, don't apply there.
- Why Jnani seeks nothing from the world?

Verse 18 :

नैव तस्य कृतेनार्थं
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēṣu
kaścidarthavyapāśrayah || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

a) Tasya :

- For Jnani, Atma Trupta, Rathi, Santushtaha,

b) Krite Na – Karmana :

- By performing an action,

c) Na Arthaha :

- Nothing is done.
- Why can't he do Punya for going to heaven?

d) Na Abyuthaya :

- No welfare, material gain.
 - Why can't he perform 5 Yagyas.
 - Feed crow?

- Crows should be there in his vision, must experience division which we experience.
- No benefit for any action for him, no purpose served.
- Jnani does not experience the differences in the world at all.
- Why learn Vedanta.

e) Nishreyasa :

- Selfless Karma, Chitta Shuddhi, Sadhana Chatushtaya does not apply to him.
- Seeker wants to seek self, therefore, needs Guru, Shastra, Ishvara.
- **For him the self, reality is not apart from him.**
- Scriptural activity, material activity serves no purpose.

f) Na Cha Asya Sarva Buteshu Kashchit Arthavya Vyapasriya :

- Doesn't depend on anything or anybody.
- With all beings, from Ishvara, Brahman, Vishnu, Shiva, does not have dependence.
- Seeks nothing because his – Trupti, Rathi, Santushti is in Atma, not anywhere outside.

Gurudev :

- Mahatma is one who accepting everything but keeps nothing.
- Reflecting everything like a mirror.
- For him the world does not exist, the ego doesn't exist, he for whom only the self exist, for what, depending on whom, will he do any selfish action.

- Not bound to do anything, doesn't act for Joy, if he acts, act from Joy.
- From inner fulfillment, they act.
- Their expression is out of love, because they don't see you and me but see their self alone.
- **Yastu Sarvam Atmaiva Buth :**

For him, everything has become the self only.

- **They are like breeze, sun, plants, part of nature, no individuality.**
- **We take ourselves as individuals even though we are part of nature.**
- Do you tell Air, Sun, water to serve?
- Part of nature, Jnani part of nature, nothing can bind him, no ego, who is to do, no world, for whom should they do, nothing to gain, what should they do?
- No I for them – will not say I will do.
- **Sun does not have I, Moon does not have I, Flowers does not have I, Sway to gentle breeze.**
- **All part of cosmos, as long as they are.**
- We benefit from Mahatma.
- Narayana is doing.
- Neiva Krute Na Arthaha, Abyutham Nishreyasam, Na Akrutena Kashchana, by not doing, they don't loose anything, don't get sin.

- Sun, Moon, Star – sinless, no individual there.
- Depend on none, depend on nothing, why?
- Atma Truptashchaha, Atma Ratihi, Atma Santushtaha.
- I am bewildered now.
- In explicable state of realised master.
- But Arjuna, you are not that, must do Karma Yoga.

Verse 19 :

तस्मादसक्तः सततं
कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म
परमाप्नोति पूरुषः ॥ ३-१९ ॥

tasmād asaktaḥ satataṁ
kāryaṁ karma samācara ।
asaktō hyācaran karma
param āpnōti pūruṣaḥ ॥ 3-19 ॥

Therefore, always perform action which should be done without attachment; for, by performing action without attachment man attains the Supreme. [Chapter 3 – Verse 19]

- Arjuna you are not Atma Rathi, Truptaha, Santushtaha.

a) Tasmat :

- Therefore, you can't claim this exception, Jnani exception.
- **For Jnani no causal Chakra :**

Brahma, Veda, Karma, Yagya, Parjanya, Atma, Manushya – Chakra – causal order, chain is not there for Jnani.

b) Asaktaha Satatam Karyam Samachara :

- Be detached from ego, expectation, wishes, wants, Saktaha.
- Satatam – Karma Yoga not 10 minutes a day, always.

- **Karyam Karma Samachara**

You fight – you do duty.

यज्ञार्थात्कर्मणोऽन्यत्र
लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय
मुक्तसङ्गः समाचर ॥ ३-९ ॥

**yajñārthāt karmaṇo'nyatra
loko'yam karmabandhanaḥ ।
tadartham karma kaunteya
muktasaṅgah samācara ॥ 3-9 ॥**

The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore, O son of Kunti, perform action for that sake (for Yajna) alone, free from all attachments. [Chapter 3 – Verse 9]

- Do Karma Yoga with heart, not mechanically, do with fullness, joy, life.
- Why I should do this way?

c) Asaktohi Acharan Karma :

- Performing duty, you will get Chitta Shuddhi.

Order :

- Karma Yoga, Chitta Shuddhi, Sadhana Chatustaya Sampatti, Guru Upasadana, Sravanam, Mananam, Nididhyasanam, Tattwa Jnanam – attaining supreme – Samadhi Abhyasa – give up negative tendencies, Attain Jeevan Mukti.

d) Param Moksham Apnoti Purushaha :

- Humanbeing is part of cosmos, perform duty, will attain supreme reality.

- One who performs duty is humanbeing, otherwise, embodiment of sin.
- Can't be called Animal.
- Food he eats is sin, enjoying sin, Papa.
- Learn art of Karma Yoga, do with full being, with pure mind, realise truth, become Atma Rathi.

Gurudev :

- **Yagya = Co-operative endeavor taken in spirit of togetherness.**
- Parjanya = Chain, productive potential.
- Rain – conducive circumstance for rain to manifest.
- Creative explanation.
- Article on Gita : Advaita Amrutam.
- Scientific explanation, holy Gita, class by itself.
- Exploratory explanations.
- Compendium of research articles during Advaita conference in Pune, Centenary year.
- Available in Ubaya Bharati library.

Session 5

Verse 20 – 26

Revision :

- When we change it's a new year.
- Arguments to do Karma Yoga in Chapter 3.

Arjuna :

- Why Karma Yoga, when he wants Atma Vidya, Abidance in self knowledge.

Logical Argument :

- There is a causal chain nourishing all of us...

Begins with	Recipient
Lord	You

- Component of nourishment.

Cosmic chain :

- “Brahma – Veda – rules – Vidhi, Nisheda, Karma, Yagya (Duty of 5 kinds – Deva – Pitru – Brahma – Manushya – Buta Yagya) – Cosmic order – represented by rain – food – humanbeing”.
- Performance of Duty – Yagya – link important, if cut, cosmic order suffers.
- Not individual nourishment, benefit is for everyone, duty bound, link nourishes you and all, get benefit, payback, reciprocate.

- One who doesn't follow this Chain, be part of it and reaps benefit is Aghayu, sinful, indriya Ramaha (insult), reveals in senses.
- Rama – Revels in heart of Devotee.
- Aghayu revels in sense organs and sense objects.
- Mogham sa Jivati, why is he alive.
- You have cosmic duty, duty to family, duty to air, water, fire, get nourishment from them.
- Duties well delineated.
- Exception : Atma Rathi, Atma Trupta, Atma Santushti.
- He is not available to the world, asleep to the world.
- Jnanis mind not in the world, Ya Nisha Sarva Butanam, Tasyam Jagarati Samyami.
- Jnani not of, in the world, gone beyond the world, rule doesn't apply to Arjuna, hence do Karma Yoga.

Verse 20 :

कर्मणैव हि संसिद्धिम्
आस्थिता जनकादयः ।
लोकसङ्खमेवापि
सम्प्रश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṃsiddhim
āsthitā janakādayaḥ ।
lōkasaṅgraham ēvāpi
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

- Do I have to have Tattva Jnanam, and then absorb in the self, and then no duty?
- Order :
 1. Karma Yoga
 2. Chitta Shuddhi
 3. Sadhana Chatustaya Sampatti
 4. Guru Upasadananam
 5. Sravanam
 6. Mananam
 7. Nididhyasanam
 8. Tattva Jnanam
 9. Samadhi

10. Abhyasa

11. Jeevan Mukti

12. Videha Mukti.

2 Kinds of Sanyasa :

Vividisha	Vidwat
<ul style="list-style-type: none">- Focus on Sravanam, Mananam, Nididhyasanam.- Lower category- Permitted to give up “X” activities	<ul style="list-style-type: none">- Samadhi Abhyasa, Higher Para Vairagya for Vasana, exhaustion.

- I can't be Vidwat Sanyasa, have no Tattva Jnanam, only after Tattva Jnanam, one practices total absorption.
- I don't have Atma Jnanam.
- I am interested in Vividisha Sanyasi, do Sravanam, Mananam, Nididhyasanam.
- I don't have to fight this battle.
- Not required, not necessary.
- Look at great kings, they didn't give up kingdom, they were in action, working.

a) Janakadaya :

- Janaka, Ajatashatru, Ashwapathi.
- King teaches great scholar, advaitin.

b) Karmana Saha Eva :

- Alongwith Karma.

c) Samsiddim Astita :

- Alongwith action, in the humdrum of life, yet devoting themselves to the knowledge of the self.
- They attained supreme abidance of the self.
- Therefore,

d) Karma Kartum Arhasi :

- Seeing them, you do duty.
- If this is not sufficient.

e) Loka Sangrahme api Sampasyan Kartru Marhasi :

- Janaka – did kingly duties.
- Raja – Dharmasya Rajaka
Upholds duties of nation.

What inspired Janaka, Ajatashatru?

- Loka Sangraha, welfare of the world.
- To ensure men are in right direction, guided rightly.
- What ought to be done, should be done.

- Because of love of Praja, society.
- Arjuna inspired.
- Suppose Arjuna decides to do Sravana, Manana, Nididhyasana in the middle of Battle....
- “Brahma Tatvam Asi Bavayatmani...”

Vivekchudamani :

जातिनीतिकुलगोत्रदूरगं
 नामरूपगुणदोषवर्जितम् ।
 देशकालविषयातिवर्ति यद्
 ब्रह्म तत्त्वमसि भावयात्मनि ॥ 254 ॥

jātinītikulagotradūragam
nāmarūpaguṇadoṣavarjitam ।
deśakālaviṣayātivarti yad
brahma tattvamasi bhāvayātmani ॥ 254 ॥

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense-objects--- “That Brahman Thou Art”.....meditate on this in your mind. [Verse 254]

- If Arjuna walks away, what happens to the world?

Verse 21 :

यद्यदाचरति श्रेष्ठः
तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते
लोकस्तदनुवर्तते ॥ ३-२१ ॥

**yadyadācarati śrēṣṭhaḥ
tat tad ēvētarō janah ।
sa yat pramāṇam kurutē
lōkastad anuvartatē ॥ 3-21 ॥**

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

a) Cheshtaha :

- Pre-eminent person, respected by all, glorified by all.

b) Yad Yad Karma Acharati :

- What action he does, Shubha, Ashubha, right or wrong.

c) Tat Tadeva :

- That alone.

d) Itaraha :

- Common man, Prakrutaha will follow.
- **Values are not taught but caught.**
- If you go for Sravanam, others will drop duty and go.
- Krishna makes Arjuna sensitive to national responsibility.

- When in the limelight, you have greater duty.
- What you do, others will follow.
- You are in the limelight if you follow values in the society.

e) Teachers are fearless :

- Arjuna you have a great following, you are a star, ever shining.
- Your responsibilities are global, don't even think of dropping duty.
- What I do is this but I want you to do differently, can't happen.
- What you do speaks louder than what you tell.
- Your actions speak louder than your words.
- Therefore, follow duty.
- I am not Pramana, authority, Shastra is authority, what scriptures say may be true for a few.
- For majority what you consider as Pramanam will be the authority for action.

f) Saha Yath Pramanam Kurute :

- Preeminent person, whatever he does, says, other will follow.

Example :

- Leader says that book gave insight to life, book will be global best seller.
- King says Veda is Pramanam.

g) Tad Lokaha Anuvartate :

- Society will follow that.
- What he says will be authority.
- Shastras may be Pramana for wise but you are Pramana for all.
- You are the light for all.
- Be aware of your responsibility.

Example :

- Elder brother Pramana for younger brother.
- Everyone of us is Sreshtaha, somebody looking upto you.
- Successful businessman followed.
- Home, profession, phone call – tell I am not home, child sees father as Sreshta.
- All of us Sreshta in our own field.
- Swami oversleeps, Brahmacharis oversleep.
- In classroom, one glorified, what he does, everybody follows.
- Advertisement runs with this Sreshta Philosophy.
- Values collectively Shared.
- What he makes it as Pramanam, standard, common man will blindly follow.
- Sheep attitude, blind leading blind.
- Look at me verses – 22, 23, 24.

Verse 22 :

न मे पार्थस्ति कर्तव्यं
त्रिषु लोकेषु किञ्चन ।
नानवास्तमवासव्यं
वर्त एव च कर्मणि ॥ ३-२२ ॥

na mē pārthāsti kartavyam
triṣu lōkēṣu kiñcana ।
nānavāptam avāptavyam
varta ēva ca karmaṇi || 3-22 ||

There is nothing in the three worlds, O Partha, that has to be done by Me, nor is there anything unattained that should be attained by Me; yet, I engage myself in action.
[Chapter 3 – Verse 22]

- Final argument – look at me, I am charioteer, taking care of horses, face bullets first.
- I am supreme lord, in human Avatar.
- Look at me is powerful argument, don't use for all, statement of love to someone who utterly loves.

a) Me Trishu Lokeshu Kinchana Kartavyam Nasti :

- For me, Bhagawan, as Avatar, in 3 worlds, I have no duty.

b) Anavaptam Avaptavyam :

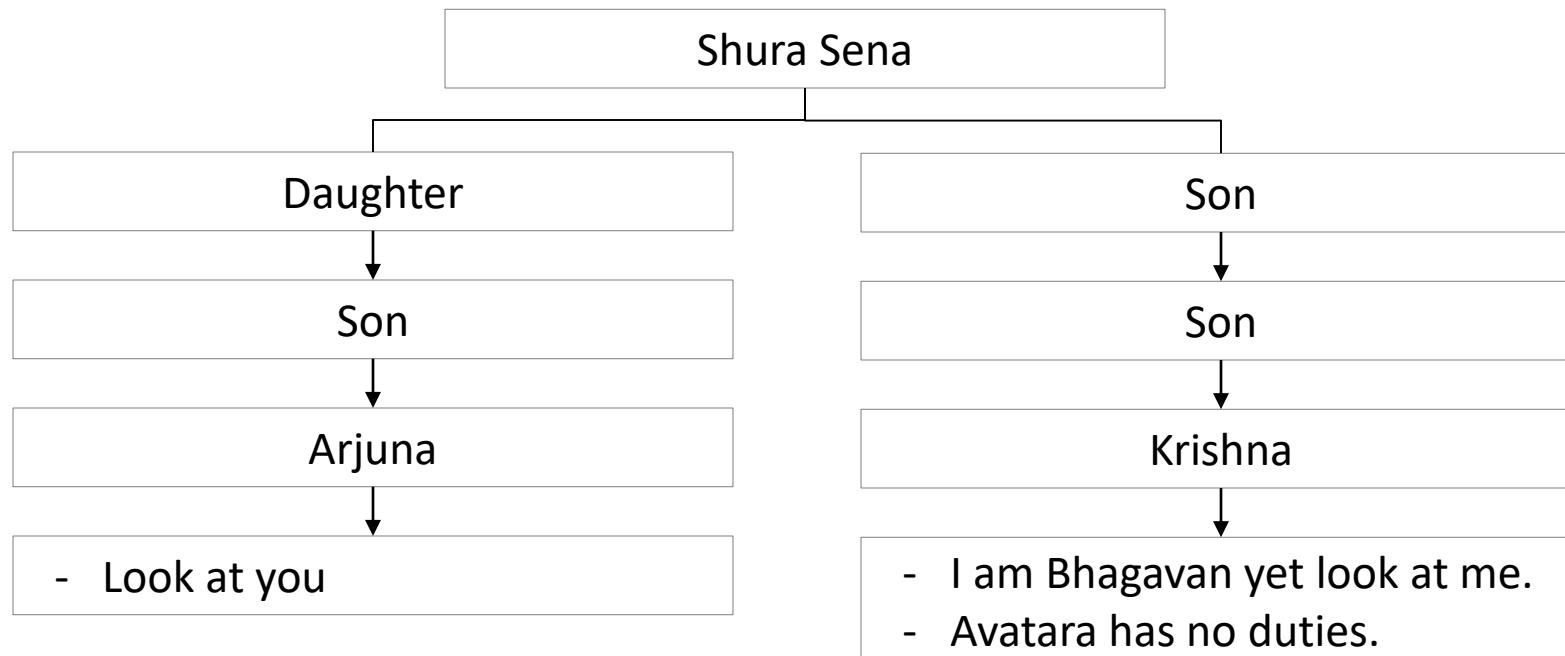
- What I have not attained, anything to be attained is not there.
- All with him, no duty, no Pitru.
- I am Bhagavan from whom Veda has come.
- Nothing I have to gain.

c) Karmani Varte Eva :

- I remain ceaselessly active.

d) Partha :

- Prithas son.
- Pritha = Kuntis son.
- Kuntis brother = Vasudeva.
- Vasudevas son = Sri Krishna.
- Pritha + Vasudeva – Children of Shura Sena.



- We come from same descendency.
- Why Bhagavan has duty?

Verse 23 :

यदि ह्यहं न वर्तेयं
जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते
मनुष्याः पार्थ सर्वशः ॥ ३-२३ ॥

yadi hyahaṁ na vartēyam
jātu karmaṇyatandritaḥ ।
mama vartmānuvartantē
manuṣyāḥ pārtha sarvaśah ॥ 3-23 ॥

For, should I not ever engage myself in action without relaxation, men would in every way follow My path, O son of Prtha. [Chapter 3 – Verse 23]

a) Yadi Aham Atandritaha :

- If I ceaselessly don't engage myself in action, without any rest, Tiredness, lazy.

b) Karmani Jatu Na Varteyam :

- Ceaselessly if I am not active, I am Sreshtaha, you ask doubts.

c) Mama Vartma :

- My path.
- I can accomplish anything by a thought, not do any action.
- I make a physical action by mere thought.
- I stay as part of you.

Bhagvatam : Narada Sees

- How Krishna manages Grihasta Ashrama?
- Does Sandhya Vandana and time slot for everything.
- I wash horses, give them food, water, I sleep after you.

d) Manushya :

- Those who have to walk the path of action to purify their minds, attain ultimate reality.
- In all ways, I will be followed, therefore ceaselessly work, do duty.
- Everyone is watched.
- I am Sreshta, I have to do rightly.

Verse 24 :

उत्सीदेयुरिमे लोका
न कुर्या कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामु
पहन्यामिमा: प्रजाः ॥ ३-२४ ॥

utsidēyurimē lōkā
na kuryām karma cēdaham |
saṅkarasya ca kartā syām
upahanyāmimāḥ prajāḥ || 3-24 ||

These worlds would perish, if I did not perform action; I would be the author of confusion of caste and would destroy these beings. [Chapter 3 – Verse 24]

a) Aham Karma Ched Na Kuryam :

- In case I don't work, and discharge Ishvaras duties, this entire world, supported by lineage of great people,
- Brahma – Creator will not do duty.
- Prajapathi – Responsible for creation of human beings.
- Manu, Yajnavalkya : will not give Smrithi teachings,
- Kings – Will not work
- Nobody – Does work
- There will be utter confusion, if I stop functioning from top.

b) Ime Lokaha Utsize :

- These worlds will perish.

c) Sankarasya Cha Karta Syam :

- When guidelines not given by Munis, Smrithi Karthas.
- There will be utter admixture of roles, duties.
- Varna Sankaraha.
- Varna = Chapter 4 and in Chapter 1.

चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyam mayā srṣṭam
guṇakarmavibhāgaśaḥ ।
tasya kartāramapi māṁ
viddhyakartāramavyayam ॥ 4-13 ॥

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

- If that happens, it is end of world order, mega effects, can happen.
- Therefore I perform my work.
- Bhagawan – Top level – Ishvara
 - Menial level – Charioteer.
- Both levels I act perfectly.

Arjuna :

- You are Bhagavan, Avatar, Jnanam is Sahajam for you, natural to you.
- Without engaging, you wont have Kartrutvam, Boktrutvam, Deha Abhimana, body identification, you are Jnani always.
- Lokasangraha nice.
- If I act, Kartrutvam, Boktrutvam will come and I will suffer.
- Bhagavan gives advice to those who have the knowledge and while they are performing, how should they be.

Verse 25 :

सक्ताः कर्मण्यविद्वांसः
यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तः
चिकीषुर्लोकसञ्ज्ञहम् ॥ ३-२५ ॥

saktāḥ karmanyavidvāṁsaḥ
yathā kurvanti bhārata ।
kuryād vidvāṁstathā'saktah
cikīrṣurlōkasaṅgraham ॥ 3-25 ॥

As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

a) Saktah Karmani Avidvamsaha Yatha Kuruvanti :

- Saktah : - Attached with Kartrutva, Boktrutva.
 - Doership, enjoyship, in action.
- Do this to enjoy this, to get this, to attain this.

b) Avidvamsaha :

- Ignorant are Saktaha.

c) Yatha Kuruvanti :

- Work with great enthusiasm, eagerness, nonstop they are working, selfishness pressurising them.

d) Loka Sangraham Thatha Kuryat :

- Like a man, selfish, with ego, I want this and that, prompted by Rajas, works nonstop, to fulfill his ego gratification, let a wise man also function with same enthusiasm, eagerness, selflessly work.

e) Lokasangraha :

- For the welfare of the world.

Asaktah :

- Here difference should be only nonattachment to action and result of action.
- **No difference in enthusiasm, eagerness, Dynamism, speed, Devotion, dedication, energy.**
- **Only differentiating feature is detachment.**
- Even if you don't need anything from the world, must work.
- Let welfare, caring for others, creating noble deeds, be your goal.
- **Such a person works better, inside person, unperturbed by loss, gain.**
- Mind is free, energy is more no selfishness, greater flow of Dynamism.
- Asaktaha, you work.
- My work is Lokasangraha, Bhagawan taught Na Jayate... don't teach that...

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
nāyam bhūtvābhavitā vā na bhūyah ।
ajō nityah śāśvatō'�am purāṇah
na hanyatē hanyamānē śarīrē ॥ 2-20 ॥

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

Verse 26 :

न बुद्धिभेदं जनयेद्
ज्ञानां कर्मसञ्जिनाम् ।
जोषयेत्सर्वकर्माणि
विद्वान्स्युक्तः समाचरन् ॥ ३-२६ ॥

na buddhibhēdaṁ janayēd
ajñānāṁ karmasaṅginām ।
jōṣayēt sarvakarmāṇi
vidvān yuktaḥ samācaran ॥ 3-26 ॥

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

a) Ajnanam Karma Sanginam Buddhi Bedam Na Kuryat :

- Those who don't have self-knowledge and are bound by selfishness, Kartrutva and Boktrutva are in their Zenith, pinnacles of selfishness.
- Ceaselessly active to fulfill their ego, needs,
- Attached to action for their own selfish desires, grossification of Rajas and Tamas, no ray of selflessness.

b) Buddhi Bhedam :

- Vichalanam, change,
- Do not create Buddhi Bheda, unsettle their minds.
- Don't tell – you are Satchit Ananda, you have to do nothing, Chumma Iru, close your eyes, go within, pure Shuddha Atma, Be seated there, Paramananda, you have no mother, father, Asanga, Chid Ananda Rupa, Shivoham, no attachment.

- No duty, Brahma Tattwa Bavayatmai, Jati, Kula, Durakam, Nama guna Dosha Varjitam, world Mithya, Brahma Satyam, Jagan Mithya, give up all thoughts.
- Don't give this teaching.
- Janayet – Na Kuruyat – don't create.
- How to encourage them.

c) Josayet Eva Sarva Karmani :

- Buy Islands, build castles...
- Earn more, share more.

d) Vidwan Yuktaha Samacharam Josayet Sarva Karmani :

- Wise man, alert to this knowledge, alongwith him perform all actions.
- Working more because he is not tired, where he is getting energy?
- He will not appreciate you, Loka Sangraha.
- Slowly bring him to right direction.
- Doing good in Haphazard way will not give right results.
- Do good, right, right way.
- Help him from where he is standing.
- You are beyond the skies, all borders ceased, one plain land.
- Person in earth, some one can falter, instructions will bring more trouble.
- Encourage him, don't unsettle him.

- Let him understand Yagya, let him become spiritual, then share truth at right time.
- Samachara – Krishna likes to use this often, live with full life.
- Favourite verse of Gurudev.
- Pendrive Gurudev lectures.

Example :

- Crowd running in wrong direction, opposite direction.
- How to change direction.
- Man of human beings will run over you.
- Run fast, come before all of them, then slowly move, they will run in right direction.
- Unimitable ideas, mind blowing explanations, out of love.
- Lord himself teaching Gita is Gurudevs Videos.
- With action, one purifies oneself and then one becomes ready for knowledge.

Session 6

Verses 27 – 33

Revision :

I) Janaka didn't give up action, in order to dedicate himself for spiritual pursuit.

- Kings and Rishi, Rajarishis, in midst of kings duties, devoted time for spiritual pursuit.
- No sacrifice for both.
- Kings did duties to perfection, many approached them for knowledge.

II) Just as ignorant work selfishly with eagerness and enthusiasm, feverishness, to fulfill their goals, in the same way, wise also work with same energy, enthusiasm.

- Only difference, they are detached.

सत्काः कर्मण्यविद्वांसः:

यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासत्कः

चिकीषुर्लोकसञ्ज्ञहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṁsaḥ

yathā kurvanti bhārata ।

kuryād vidvāṁstathā'saktah

cikīrṣurlōkasaṅgraham ॥ 3-25 ॥

As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

- Let welfare be the goal.
- How detachment possible?
- Because of self knowledge.

Verse 27, 28 :

- Reason for detachment.

Verse 27 : Important

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśah ।
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē ॥ 3-27 ॥

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

a) Prakrtehe Sarvashaha :

- Gunaihi Kriyamanani, Karmani.
- Prakrti = Trigunatma Maya.

Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhuais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

- Prakrti = Sattva + Rajas + Tamas – Maya.
= Causal Matrix of world
= Shakti of Bhagawan, source of world.
- Para – Apara Prakrti in Chapter 7.

Prakrti	Brahma
<ul style="list-style-type: none"> - Nature of Lord - Basic matter for cosmos. - Ones own nature, Svabava 	<ul style="list-style-type: none"> - Supreme reality - Veda - Creator

- From Prakrti, Gunas of Sattva / Rajas, Tamas is what's being done in the universe.
- From Guna – actions are born, comes entire creation, body, Prana, Senses, organs of knowledge, action are born of Sattva / Rajas / Tamas.
- Manas + Jnana Indriyas – from Rajas.
- 5 Pranas + Karma Indriyas – from Tamas.
- Effect of Prakrti, Vikara of Sattva / Rajas / Tamas, modifications referred as Guna.
- From Prakrti comes body, mind, intellect, senses.

b) Prakrtehi Gunaihi :

- From Guna of Prakrti, body, senses, actions performed.

c) Kriyamanani Sarvashaha :

- All actions, sacred, secular talking, sitting, walking, Puja, Yaga.

d) Ahamkarena Vimudatma :

- Because of Ahamkara, one is deluded.
- **What is Ahamkara?**
- **Ahamkara is the notion, I am the body, mind, senses.**
- **Because of this when body functions, intellect thinks, senses see, organs of action function, Jiva thinks he is doing that.**
- **Actually action done by Gunas of Prakrti, modifications of Prakrti doing.**
- **One is pure self, existence, consciousness.**
- **Not knowing this, Ahamkara, because of identification, I am the body, mind, senses, one thinks Karta Aham, I am doer.**
- Veracity given to thought I am the doer, problems begin, I am Bokta, I want the results.
- **Right Thought :**
 - **I am not doing, Prakrti is doing.**
- **Ishvaras Prakrti, Sattva / Rajas / Tamas has created the entire world.**
- **In this way body is a part of the world.**
- **Body not different from the world, Anatma, Pranas not different from the world.**
- When body belongs to somebody, I say it is nature.

- Birds, animals part of nature.
- **Sight seeing, nature, you also part of nature.**
- **We take this body, mind to be my body, my mind, misconception, it is actually part of nature.**
- You have arrogated what is not yours.
- **Body – mind belongs to Ishvara, belongs to nature.**
- Foolish thought – this is me!

e) Kartaha Iti Manyate Ahamkara Vimudatma :

- Then one becomes Karta.
- Why they perform work, body sits, walks, speech... I think I am speaker, singer.
- **Ear is listening, intellect comprehending, part of nature.**
- **Nature is functioning, ignorant mind is having a misconception – I am acting.**

Verse 28 :

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇēṣu vartanta
iti matvā na sajjatē ॥ 3-28 ॥

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

- How about a wise man?

a) Tatva Vittu :

- Knower of truth.
- Tattvam Vetti – Iti Tatva Vittu.
- Tu – but – as different from ignorant person, wise person is detached because he is knower of reality.
- What reality does he knows?

b) Guna Karma Vibhaga Yoho :

- Knows differentiation between Guna Karma and Vibhaga.

- Prakrteha Guna = Modifications of Prakrti.
= Body, Senses, mind, intellect, Guna.

Karyam	Karanam
<ul style="list-style-type: none"> - Body - Effect 	<ul style="list-style-type: none"> - Instrument - Mind, intellect, senses

- Karya – Karana refers to Guna Karma.
- Body, senses, mind perform Karma, Prakrte Gunaihi Kriyamanani.
- Actions they perform.
- Guna Karma = Karya – Karana Sangatah.
- Guna = Body – Mind complex
- Karma = Actions
- Vibhaga = Different from Guna + Karma, pure consciousness is different from Body + Actions.
- You the pure self, is different from body – mind complex.
- He knows Guna Karma.
- Vibhaga Tattvam, knows reality, truth of Guna, Karma and consciousness (Vibhaga at other end).
- I am pure consciousness, not body – mind.
- When such a person engages in action, what is his experience?

c) Gunaha Guneshu Vartante :

- Body – Mind – Senses = Gunas, Sattva / Rajas / Tamas in another form.

Body	Mind – Intellect Jnana Indriyas	Karma Indriyas
Tamas	Sattwa	Rajas

- Sattva / Rajas / Tamas – Gunaha – interact with Guneshu.

Body	Guneshu
Guna	Objects of senses

Eyes	World of Objects
Ears	Talking

Vartante

d) Iti Matva :

- Understanding pure consciousness is untouched by the interactions of Gunas + their objects.

e) Na Sajjate :

- He never is deluded, attached.

Ignorant	Wise
<ul style="list-style-type: none"> - Considers himself to be Body / Mind / Intellect, Guna's, nature to be himself, I. - Whatever they do, he thinks I am doing. 	<ul style="list-style-type: none"> - Knows Gunaha, Guneshu Vartante. - Doesn't fall into this error.

- **Understanding this he is not bound, he remains mere witness, Sakshi. This is Moksha, liberation.**

Example : Gurudev

- Blissful state of self abidance 6.00 – 6.30 Am in Siddhabhari.
- One lady Sang Bajans, Shrill voice, sang everyday Bajan immediately after meditation.
- In Question + Answer session, question asked to Gurudev.
- How did you manage to hear Bajan everyday.
- Sound falls in the Timpanium of ear, tympanium conveys impulses to brain, communicates to Brain, thoughts formed, intellect takes decision, it is Jarring, what I have to do with whole thing, I am the witness, pure consciousness.
- Iti Matva Na Sajjate.
- In this way, understanding the pure nature of self and being detached from body, senses, mind, and their experiences, functions, actions, he remains eternally unbound.
- That is how Vidwan is able to function in the world detached.
- Gunaha, Guneshu Vartante.

Verse 29 :

प्रकृतेर्गुणसमूढाः
सज्जन्ते गुणकर्मसु ।
तानकृत्स्वविदो मन्दान्
कृत्स्वविन्न विचालयेत् ॥ ३-२९ ॥

prakṛtērguṇasammūḍhāḥ
sajjantē guṇakarmasu ।
tān akṛtsnavidō mandān
kṛtsnavinna vicālayēt || 3-29 ||

Those deluded by the qualities of nature (gunas) are attached to the functions of the qualities. The Man of perfect Knowledge should not unsettle the foolish, who are of imperfect knowledge.[Chapter 3 – Verse 29]

- In Pinnacle of supreme wisdom.

a) Krisnavitu :

- Knower of Guna, Karma Vibhaga Yoho, Tattvam Janati.
- Finally, this alone is there.

Guna	Karma	Vibhaga
Realm of matter	Actions	Consciousness

- **Nothing other than this.**
- One who knows this is knower of everything – Krisnavitu.
- Such person does not confound, confuse Akrisnavitu, one who does not have this knowledge.

b) Prakrtehe Guna Sammudaha :

- Those who are deluded by Prakrtis Gunas.
- They do not know Guna Guneshu Vartante.
- Consider themselves to be Body / Mind / Intellect which are Gunas.
- How are they?

c) Sajjante Guna Karmasu :

- Get bound by actions performed by 3 Gunas.

d) Tan Akritsnavada :

- Not know truth.

e) Mandan Akrisna Vinna :

- Not ready, not right time to tell, enable them to slowly go forward.

f) Krisna Vittu Na Vichalayet :

- Do not unsettle their minds.

न बुद्धिभेदं जनयेद्
ज्ञानां कर्मसञ्जिनाम् ।
जोषयेत्सर्वकर्माणि
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

na buddhibhēdaṁ janayēd
ajñānāṁ karmasaṅginām ।
jōṣayēt sarvakarmāṇi
vidvān yuktaḥ samācaran ॥ 3-26 ॥

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

- Person detached because of this knowledge.

Guna	Karma	Vibhaga
Body, sense, mind	Functions	Chaitanyam

- One who has above knowledge is Tatva Vitu....
- **Arjuna :**
 - How can I be detached?
 - I don't have this Jnanam.
 - Is there some other way?
- Practice Karma Yoga and reap same fruits of that wisdom, will get detachment.

Verse 30 :

मयि सर्वाणि कर्माणि
संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा
युध्यस्व विगतज्वरः ॥ ३-३० ॥

mayi sarvāṇi karmāṇi
sannyasyādhyātmacētasā ।
nirāśīrnirmamō bhūtvā
yudhyasva vigatajvarah ॥ 3-30 ॥

Renouncing all actions in Me, with the mind centered on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight! [Chapter 3 – Verse 30]

a) Mayi :

- In me, supreme consciousness, Lord, who is now appearing as Vasudeva.
- Who is Lord in truth?
- Parameshvara, Sarvajnyaya (All knower) Sarva Niyamakaha (All controller).
- Controller of cosmos, manifests as the whole world, pulsating within as consciousness, because of which everything functions.
- But for the consciousness, nothing functions.
- Without Lords expression through Prakrti, nothing would be there.
- To that Lord,

b) Sarvani Karmani :

- Surrender all your actions duties.

c) Adhyatma Chetasa :

- With mind that is focused on the reality.

- Adhyatma – mind focussed on self.
- Bhagawan is Sarvatma, self of all.
- Mind focused on self of all, I perform these actions for your happiness, not for me, this individual.
- **I may not have knowledge of Tattva Viti – I am not body, senses, mind, actions are performed by body – not me.**
- **In Karma Yoga, perform actions for you, it is you who pulsates through this body,**
- Adhyatma here refers to Lord, Consciousness who pulsates through every body, Sarvatma.
- Chetasa – with that mind, understanding, Ishvara Arpana Buddhi, dedicating all actions to Lord.
- Sanyasa – giving up the notion, I am doing.

Jnani	Karma Yoga
<ul style="list-style-type: none"> - Gives up notion by Tatva Jnanam. - Knows he is pure consciousness. - Body, senses, mind doing, not Chaitanyam. 	<ul style="list-style-type: none"> - I don't do actions - Body, senses gifted by Lord. - They are his manifestation. - I am using Lord's things and doing. - I am not there. - Body, mind, intellect is his creation. - He is doing, no I at all.

d) Giving up notion - I am doing and he alone is doing, body's mind, senses are his.

- In this way giving up actions is called Sanyasya

e) Nirashi :

- Without selfishness without want for oneself, I want.

f) Nirmama Bhutva :

- Without thought these people in front are mine.

Arjunas context :

- Svajana – my people are standing, how can I do duty as a soldier.

g) Vigatah Jvara Butva :

- This fever – Shokah, sadness has incapacitated Arjuna, fever tires a person.
- Sadness is fever.
- Give up sorrow.

h) Yudhyasya :

- Fight, do your duty as Pancha Maha Yagya.

In this verse,

I) Adhyatma Chetasa :

- Common to all.
- Ishvara Arpana Buddhi.

II) Nirashihī :

- Without wanting this or that (Agraha – Drop it)
- Prasada Buddhi.
- Accept Sukham, Dukham with equipoise, equanimity.

III) Nirmama :

- Specific to Arjuna.
- Not able to engage in duty because of his strong notion – “My people”, Svajanam.

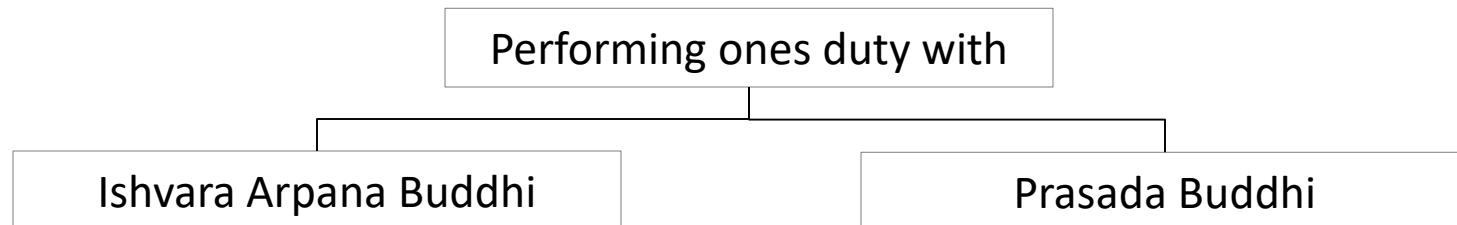
IV) Vigataḥ Jvaraha Butva :

- Specific to Arjuna.

V) Yudhasva :

- Go and fight – specific to Arjuna.

What is Karma Yoga?



For Arjuna :

A) Don't have sense of mine while performing duty.

- It prevents Arjuna from doing his duty.

B) Jvaraha :

- Sorrow
- Only with Arjuna.



Ajnani	Karma Yoga	Jnani
<ul style="list-style-type: none">- I am doing for myself.- Selfishness brings attachment.	<ul style="list-style-type: none">- I am doing for the Lord- In between Jnani and Ajnani- Step towards higher- No attachment- Does for Joy of Lord	<ul style="list-style-type: none">- I am doing for Loka Sangraha- No attachment

- Both Karma Yogi and Jnani become Asaktaha – detached.

Conclusion of Karma Yoga :

Verse 31 + 32 :

- If you don't do Karma Yoga – what happens?

Verse 31 :

ये मे मतमिदं नित्यम्
अनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तः
मुच्यन्ते तेऽपि कर्मभिः ॥ ३-३१ ॥

yē mē matamidaṁ nityam
anutiṣṭhanti mānavāḥ ।
śraddhāvantō'nasūyantah
mucyantē tē'pi karmabhiḥ ॥ 3-31 ॥

Those men, who constantly practise this teaching of Mine, full of faith and without cavilling, they too, are freed from actions. [Chapter 3 – Verse 31]

a) Idam Matam :

- This teaching called Karma Yoga.
- Performing ones duty as offering to Lord, not expecting anything for oneself.
- Accepting whatever comes as Prasada and purifying the mind.
- Becoming Adhikari, cultivating Sadhana Chatustaya Sampatti.
- Reaching supreme reality.
- This whole process I taught.

b) Nityam Matam :

- This teaching not invented for Arjuna.
- Eternally found in me Vedas.
- Vedic teaching, eternal, Comes to us by Anaadi Parampara, lineage of teachers, seekers, generations.
- It really is ought, to be done, practice.

c) Manava :

- Human beings.
- Adhikaris for practice.

d) Sraddha Vantaha :

- With great faith, that it will definitely hep me to progress.
- **What is faith?**
- **Faith is to see the possibility where you don't experience the reality.**

• Teacher :

When you practice Karma Yoga, mind becomes pure, Sadhana Chatustaya Sampatti will come, become Adhikari, do Sravanam / Mananam / Nididhyasanam, realise Tattva Jnanam.

- Don't see reality now, but see the possibility now, hence Sraddha.
- Hearing the teaching but envisaging the possibility.

- **Faith is power of intellect where it makes the leap of envisaging the possibility.**
- Data not sufficient to see the reality.
- How Sraddha comes?

e) Anasuyantaha :

- Not finding fault.
- **Asuya – Guneshu Dosha Darshanam.**
- In Guru, if you find fault, will miss the wonderful teaching to walk spiritual path.

If Arjuna says :

- I really wanted to meditate, after Sthitaprajnya, inspired, wanted to close my eyes and abide in the self.

Krishna :

- Yudhasva, Vigatah Jvara.
- Finding fault in something good.
- In teaching of Karma Yoga, if we can't envisage ok.
- Don't find fault – useless, nonsense, meant for unemployed, I am busy man.
- If Asuya is there, there will be no Sraddha.
- Therefore, Anasuyata is qualification for Karma Yogi.
- Not finding fault.
- Doing duty, see beauty, discover faith in your heart.

f) Anutishtanti Te Api Muchyante Karma Bihi :

- Tattvavitu gets liberated by Guna Karma Vibhaga Yoho.
- One who knows nature of his self is different from Body / Mind / Intellect, gets liberated.
- One who follows Karma Yoga will also get liberated.
- Baby step, start moving, Karma Yogi also gets liberated from Punya – Papam.
- Don't fall in cycle of birth and death.
- Cut Asunder the cycle of transmigration.

Verse 32 :

ये त्वेतदभ्यसूयन्तो
नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्
विद्धि नष्टानचेतसः ॥ ३-३२ ॥

yē tvētadabhyasūyantah
nānutiṣṭhanti mē matam ।
sarvajñānavimūḍhāṁstān
viddhi naṣṭān acētasah ॥ 3-32 ॥

But, those who carp at My teaching and do not practise it, deluded in all knowledge, and devoid of discrimination, know them to be doomed to destruction. [Chapter 3 – Verse 32]

a) Ye Tu Etat Abhya Suyanti :

- Tu = But, as compared to Jnana Yogi, who understands the value and walks the spiritual path, with Sraddha, and gets liberated.
- Abya Suyantaha = Those who find fault in the teaching.

b) Matam Na Anuvartanti :

- Don't practice this – why?

c) Achetasa :

- Faulty intellect.
- Don't see beauty of the universe.

d) Sarva Jnana Vimudha :

- Deluded in all knowledge, Karma or Brahma.
- Don't know right action or Brahman, highest reality.



- Don't know right, wrong.
- No scope for Brahma Jnanam.
- Saguna / Nirguna Brahman.
- Sarva Jnana – Karma or Brahma, no scope for comprehending this.
- Don't know Pramana for knowing the reality, neither they know means to know, nor Prameya, and what is Prayojanam, result of knowledge.
- Totally Shunyaha w.r.t. spiritual wisdom.

e) Nashta Viddhi :

- Therefore understand that they are lost.
- Lost great opportunity to get liberated, even though they are human.
- Only in human embodiment, one can reach the highest Purushartha, ultimate fulfillment, human goal.

- Nashtan, no clarity about action, loose possibility of human evolution.
- Everything possible in human evolution.
- Only knowledge required.
- Have high speed, hardware, processor, unless it has proper software, computer useless.
- Each one of us is a computer, software is Shastric Jnanam to be installed.
- Without this software, power is lost, Nashta.
- This knowledge should be compulsory.
- Why can't we make it mandatory.
- **Proclaim to the world :**
 - Karma Yoga ought to be done.
- No exception.
- It must be done.
- Can we do that together?
- Will it work – It wont!

Verse 33 :

सदृशं चेष्टते स्वस्याः
प्रकृतेज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि
निग्रहः किं करिष्यति ॥ ३-३३ ॥

**sadrśam cēṣṭatē svasyāḥ
prakṛtērjñānavān api ।
prakṛtim yānti bhūtāni
nigrahaḥ kim kariṣyati || 3-33 ||**

Even wise man acts in accordance with his own natures; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

a) Sadrushe Cheshtate Svasyaha Prakrute :

- Prakrti – ones own nature
- Not Sattva / Rajas / Tamas – Maya
- Svasyaha Prakrti.
- My nature – not accidental, comes to us as we move in life.
- Nature is something we are born with.
- Samskara, depending on previous action.
- Life not beginning.
- Birth not beginning of life.
- Death not end of life.
- We are travelers.

- As we travel through passage of life in various embodiments, due to our various actions, past inclinations, old experiences, we bring with us a nature.
- Each has different nature.
- Nature is Balavan – strong.

b) Svasyaha Prakrutehe Sadrusham, Anurupam :

- As per ones nature, one does.
- Our nature, inclinations, likes and dislikes govern us.
- Raaga – Dvesha, wishes and wants, agreements and disagreements, govern our mind + intellect.

c) Jnanavan Api :

- Even a person who has knowledge.
- Knows right and wrong.

d) Guna – Dosha :

- Good / not good.
- Not right on my part to take a selfie here, in this cliff, Svasya Prakrti, nature of person, knowingly person does.
- Ignorant functions according to Prakrti.

e) Prakritim Yanti Butani :

- All beings act according to their nature therefore,

f) Nigraha Kim Karishyati :

- Where can commandment, be useful, everyone should practice Karma Yoga will it work?
- Can't dictate, order.
- Everybody has to feel the need.
- What can order work?
- Is there no way, I can correct my Prakrti.
- What is made, can be unmade.
- Nature not accident.
- Habits not formed in one day.
- Evolve in time.
- What has evolved in time, what is in front today has been brought from my own past action and thought, thinking pattern.
- I have right to correct them.
- How?

Session 7

(Verse 34 – 43)

- Glorious knowledge and amazing way for self transformation and beautiful path to progress in spirituality.
- Easy, nice, brings lot of happiness and fulfillment, yet it can't be commanded.
- Each one of us have to take up a personal call to walk.
- We all come with nature, Svabava Prakrti.
- **Svabava makes us the way we think.**
- **Subhashita :**

Moode Moode Matir Binna Tute Tute Nuchir Binna.

- Minds different, tastes different, Sunday Sunday Gathir Binna.
- Sunday Sunday we do different things as per our nature.
- Therefore no commandment can work.

- **Svabava has power over the person.**
- **Person may study Shastra but nature is powerful.**

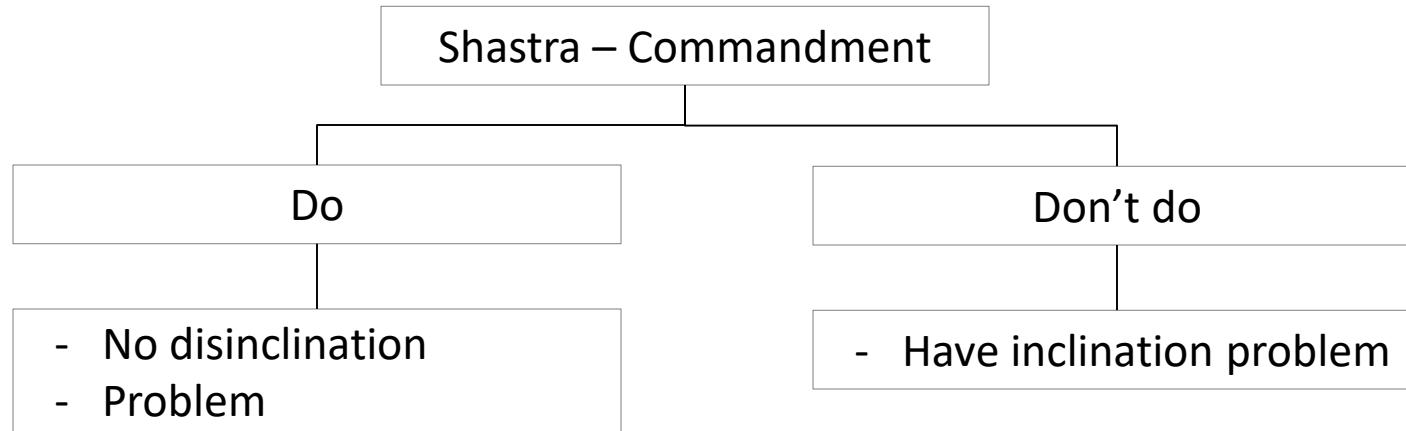
- Cosmos has a nature, each one has a nature.
- Such kinds of things so nice, beautiful can't be ordered, commanded, Nigraha Kim Karishyati, verse 33.

- This is not a statement of despair, not said because we can't transform or change.
- It is only said to tell us effort is required to change.
- Nature is powerful, waterfall, generate electricity from that, we tame nature.
- Rivers – dam them.
- Particular way, more strength more effort required to master.

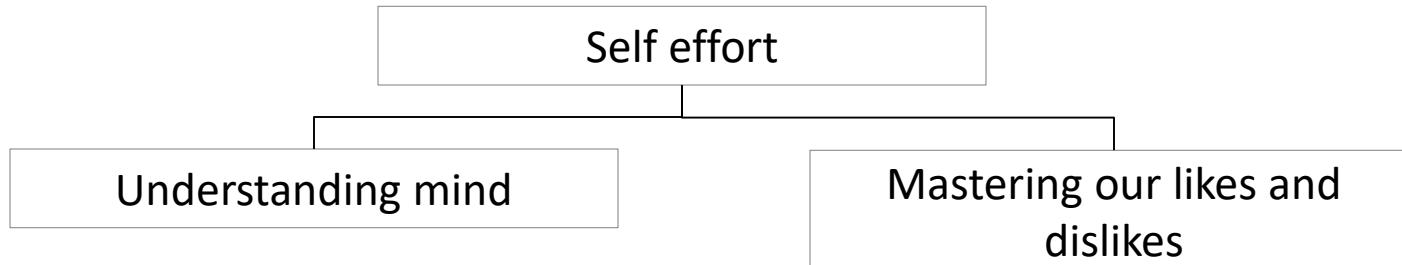
- **How do we master mind to follow Karma Yoga?**
- **Understand the way the mind functions.**
- **Way mind becomes inclined or disinclined regardless of something being right or wrong.**
- **Inclination + disinclination = Nature, Prakrti.**
- **Our Prakrti expresses in 2 ways = Inclination – like – Raaga**
= Disinclination – Dislike – Dvesha.
- **Raaga Dvesha has powerful impact on all our activities.**

- We categorise everything we see, hear, taste, smell, touch as like, dislike.
- Food, people, experience – like or dislike.
- What is good, helpful, uplifting to spiritual life, we dislike then problem.
- What is not good, right, conducive, healthy, helpful, has glitter, but we are inclined to that is a problem.
- Likes and dislikes not a problem.

- W.r.t. what.
- Shastra Vihita, what shastra should be done, should not be done, should not have disinclination.



- **Inclinations and disinclinations are blockages for spiritual progress, I must become master of that.**
- Nigraha kim Karishyati?
- If you don't know your own ways of mind working and you can't master it, nothing can be done.
- Discover and use right methodology as per Shastra in our self effort.



Verse 34 : Important

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau ।
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- How to progress, how to master.

a) Indriyasya Indriyasya Arthe :

- In each and every Indriya, all Indriya, in its object.

Shabda	Sparsha	Rupa	Rasa	Gandha
Sound	Touch	Form	Taste	Smell

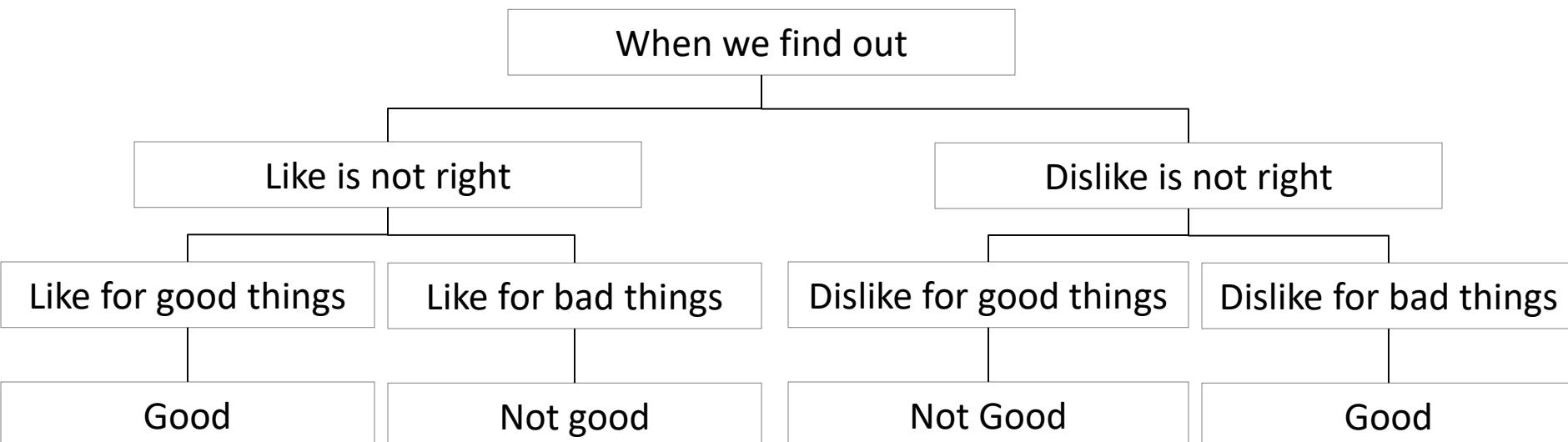
- These are objects of senses.
- Jnana Indriya = Sense organs.

Karma Indriyas :

Vak	Pani	Pada	Payu	Upastha
Speech	Hand	Leg	Genital Organ	Anus

- Each organ has its own zone of comfort and discomfort, likes and dislikes, what you want to do, don't want to do.
- What comes in through sense organs and what goes out through the motor organs.
- Impulses come through sense organs because of Svabava and we act.
- Svabava is Raaga – Dvesha, inclinations and disinclinations.
- For what we need to respond there is a filter, colouration,
- Way you want to talk, respond, right – wrong.
- **In each and every object of organ of knowledge or action, there is likes and dislikes, born from our Svabava, Prakrti.**

- What is conquest of mind, spiritual evolution, mastery of mind?
- **It is this :**



- Good / bad – what is conducive for spiritual evolution and what is not – which Shastra explains.
- What should we do?
- See, watch it, understand the workings of the mind.
- **See role of Raaga – Dveshas in determining how we function.**

b) Tayorna Vashamagachhet :

- **Don't come under the clasp, sway, overpowered by them, even if it is my Svabava.**
- **That is where self effort lies.**
- Take help of Karma Yoga – Chapter 3 – Shastra.
- **Example :**
 - I must not talk rudely as per Shastra.
 - Strong inclination to blast, give two, Tayor Na Vasham Agacheet.
- Now educated, Prakrtua, informed, bring knowledge.
- **With knowledge weaken Raaga – Dvesha, don't allow them to over power you.**
- **Empower yourself with the Shastra and disempower the Raaga Dvesha.**
- **It is there, not gone away, but you have knowledge of Atma, the witness consciousness which is more powerful than Raaga – Dvesha.**
- Bring Jnanam to play upon the mind and let Raaga – Dveshas have a jolt, why.

c) Tau Hi Asya Paripanthinau :

- These are your Paripanthin, highway robbers.
- You are on a great grand journey to the highest reality, that is your goal.
- Raaga – Dveshas, inclinations and disinclinations wrongly placed, they will kidnap you, take your wealth, throw you in the ditch and go.
- Similarly Raaga – Dveshas are ever waiting to take away your wealth of knowledge.
- Ever waiting to throw you off track.
- Be aware, dogs be aware, don't go inside, call!
- Similarly, Raaga – Dvesha come in the morning when you wake up, Svabava comes.
- Raaga – Dvesha be aware whole day.
- Tayor na Vashaam Agachhet, very practical.
- Does not say, don't have Raaga Dvesha.
- Don't come under their sway, keep them away.
- **As we go further, by conquering Raaga – Dvesha, we get spiritual strength.**
- What is right, good, must do, like it or dislike it.
- What is not right, however much you like, we should not do.
- Moment to moment, alert.

Gurudev :

- **Quiet, alert, vigilant mind itself is Sadhana.**

- Tayor na Vasham Agachhet, highway robbers on spiritual path is Raaga – Dvesha.
- Your goal is high, be aware of Raaga – Dvesha.
- Nigraha Kim Karishyasi?
- It can't be forced on someone, once Karma Yoga knowledge is given, then proactively apply in your life and conquer your nature.

- **Shastra is meant for conquering your Svabava, nature.**

- Shastra gives many instructions.
- Knowledge of self, general instructions on duty from Shastra.
- Each duty distinct as per roles we play.
- Grihasta – Brahmachari – Vanaprastha – Sanyasi play different roles.
- Role of teacher different than administrator.
- Likes and dislikes must be kept at bay.

Verse 35 :

श्रेयान्स्वधर्मो विगुणः
परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः
परधर्मो भयावहः ॥ ३-३५ ॥

śrēyān svadharmō viguṇah
paradharmāt svanuṣṭhitāt ।
svadharmē nidhanaṃ śrēyah
paradharmō bhayāvahah ॥ 3-35 ॥

Better is one's own duty, thought devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger). [Chapter 3 – Verse 35]

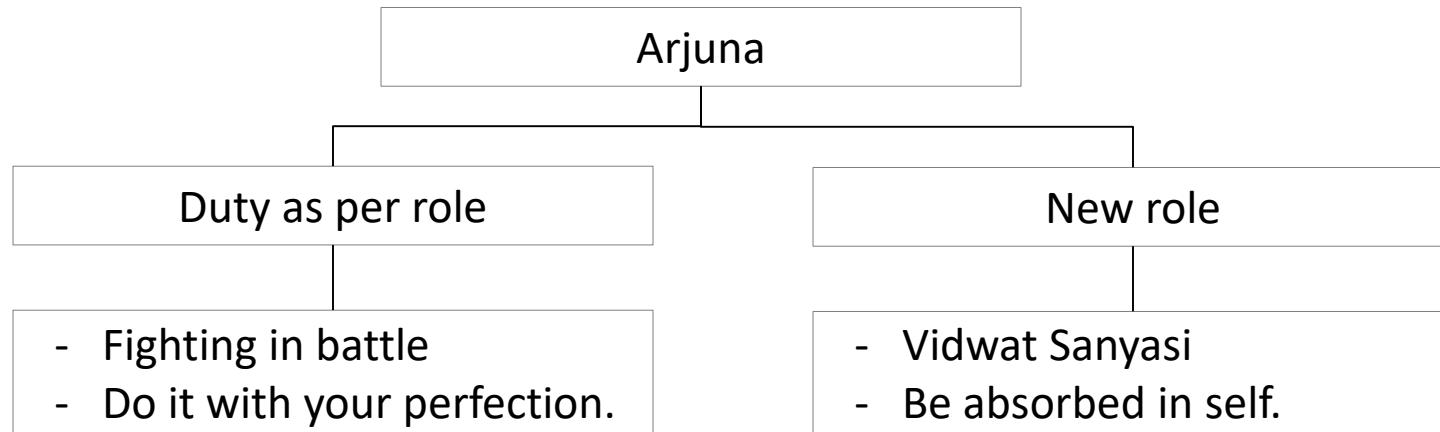
a) Sreyan Svadharimo Vigunaha Parama Dharma Sva Anushtitat :

- Ones own Svadharma, duty, depending on role in which we are placed.
- Teacher, Boss, Grihastas, Officers, Watchman.
- Vigunaha – Even if you can do roles perfectly, due to constraints, lack of resources.
- Doing ones duty is far important, irrespective of challenges, than finding an easy way out.

b) Paradharma Sva Anushtitat :

- Choosing duty which is not yours and trying to do it with perfection, not your role.
- Because of obstacle, you try to choose some other role, you feel you can get success there.

Example :



- Raaga Dvesha coming to play.

Obstacles :

I) Kaurava Army larger than Pandava

11 Akshagunis versus 7

II) Greatest warriors aligned to Kauravas

- Bheeshma, Drona, Ashwattama.
- Do duty, instead of easier way, running away, which you think you can do better.
- That is the means to evolve and conquer your likes and dislikes.
- Don't give room to likes and dislikes to govern your life.
- **Let principle of Dharma Govern your life.**

c) Svadharma Nidhanam Sreyaha :

- Arjuna, Assume, you die, it doesn't matter, it is far better than abandoning your duty, Paradharma.

d) Paradharmo Baya Vahah :

- It is only harbinger, only going to bring you more and more into Samsara, fear makes Raaga Dveshas more cemented.
- It is better to conquer now, than to make them stronger and suffer later.
- Svadharame Nidhanam Sreyaha, Nidhanam is death,
- Better is death doing duty.
- You may think that not doing duty, following Dharma, then you are under sway of Raaga – Dvesha.
- Sure receipe for danger in spiritual progress.
- Karma Yoga, obstacles – lack of faith – Sraddha, Asuya, finding fault, Raaga – Dvesha, wanting to do Para Dharma.
- Chapter 2 – Obstacles, Dhyayato Vishayan Pumsaha.
- **Arjunas question :**

There are many causes for doing Papam, going in wrong direction, committing sin, not doing right.

- What is one thing I should conquer?

- Should I conquer all of them because they have equal power, requires lot of effort.
- Ashraddha, Asuya, Vichetasa (Delusion), Vishaya Chintanam, Raaga, Dvesha.
- Do all have equal power in taking me astray?
- Can I just conquer one?
- If I am totally ignorant, I wont ask this question.
- If I am totally not instructed on spiritual matter, I wont ask the question.
- Now I know this is the right path, Karma Yoga.
- Distractions many, can get lost, commit error, go astray, want to go on right path.
- Is there something in me which forces me not to go on right path, takes me astray.

Verse 36 :

अर्जुन उवाच ।
अथ केन प्रयुक्तोऽयं
पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय
बलादिव नियोजितः ॥ ३-३६ ॥

arjuna uvāca
atha kēna prayuktō'yam
pāpam carati pūruṣah ।
anicchannapi vārṣṇēya
balādiva niyōjitaḥ ॥ 3-36 ॥

Arjuna said : But, impelled by what does man commit sin, though against his wishes, O Varsneya, constrained, as it were, by force? [Chapter 3 – Verse 36]

Arjunas question :

a) Atha :

- Alright, I have grasped everything, no issues, but one question.

b) Kena Prayuktaha :

- What is that which impels a man to go astray, Ashraddha (31), Asuya (32), Achetasana (32), Prakrti (33), Raaga Dvesha (34), wanting to do Paradharma (35).
- So many impulsions.
- Chapter 2 – Dhyayato.. Whole ladder of fall.
- All these are there.

- Among these impulses, what makes a person go astray from right path.
- Now I am educated, you have taught me.

c) Anichannapi :

- I want to go the right path, I don't want to go the wrong path.
- Something makes me go there, become astray.

Duryodhana :

- Ayame Janami, Nacha me Pravirtihi, Janami Adharmam Na Cha ne Api Nivritihi, Atha Kenapi Devena.

Duryodhana :

- **I know what is Dharma but my mind is not going there.**
- **I know what is Adharma but my mind is going there.**
- As though some deva is making me do all these kinds of things.
- Duryodhana says this in Mahabharatha after doing everything, putting blame on somebody.

d) Balad Iva Niyojitaha :

- As though forced to do the error.
- You tell me that, I will master that and walk on spiritual path with great gestow and inspiration, atmost speed and sincerity.
- What is it?

Verse 37 :

श्रीभगवानुवाच ।
काम एष क्रोध एषः
रजोगुणसमुद्भवः ।
महाशनो महापापमा
विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

śrī bhagavānūvāca
kāma ēṣa krōdha ēṣah
rajōguṇasamudbhavaḥ ।
mahāśanō mahāpāpmā
viddhyēnam iha vairiṇam || 3-37 ||

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here in this world). [Chapter 3 – Verse 37]

a) Eshaha Kamaha :

- This one, its directly experienced by all of us.
- Kama : Desire ridden, self centredness, selfishness.

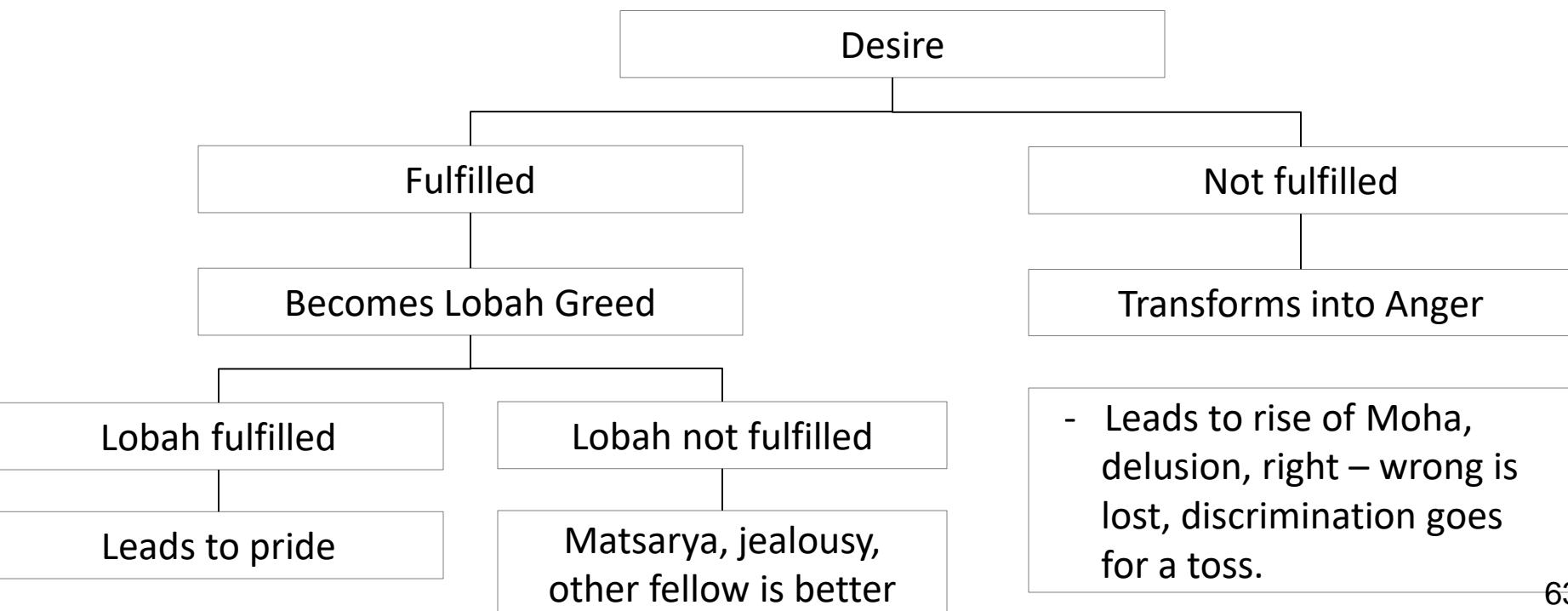
b) Eshaha Krodhaha :

- One which has ramifications in all activities.
- This is Moola Karanam.
- When desire comes, it grows like a fire.
- Jack and beanstalk, one seed in night, grows next day.

- **Kama if it comes, grows very fast, most Virulent of all viruses.**
- Virus grows slower than Kama.

c) Rajo Guna Samudbhava :

- **It creates an Atmosphere of Rajas in the heart.**
- **Satwa can't function.**
- **Desire is cause for Rajas, utter instability, total restlessness, complete agitation, Vikshepa in the mind.**
- Desire comes and grows, it will leave the mind in Shambles.
- All Kama, Krodha, Moha are agitations.



- Kama – Krodha can't give peace to mind.
- To handle Kama, enemy,

d) Maha Shanau Maha Papma Vidhi Nam Iha Vairinam :

- This is the enemy, one single cause you are asking for which can derail you from spiritual progress.
- It is “selfishness – desire”.
- Which makes us focus so much on ego, greatest Rakshasha.
- All Kushti ego gets is through “Kama”.
- To handle this enemy Sama, Dana, Bheda, Banda.

Sama :

- Discuss, talk, mutually viable agreement.

Dana :

- Give something.

Bhedha :

To divide enemy by taking away his supporters.

Danda :

- Go out on war.
- To conquer enemy go 1st for Sama, Dana, Bheda and then Dhanda.

- Here which one should I apply.
- Maha Shanaha – keeps on eating, never satisfied with desire.
- Dana will not work, give something to enemy, he becomes your friend and he becomes neutral.
- Maha Shanah, Dana will not work, Sama – talking, will not help.
- Bheda will not work because, Mahapapma.
- Don't go in agreement with him and talk to him.
- He is a great sinner,
- What is required is all out war.
- Target this fellow.
- How to target enemy.
- Let us understand better how he is great Papma.

Verse 38 :

धूमेनाव्रियते वह्नि
 यथादर्शो मलेन च ।
 यथोल्बेनावृतो गर्भ
 तथा तेनेदमावृतम् ॥ ३-३८ ॥

dhūmēna "vriyatē vahnih
 yathā'darśō malēna ca ।
 yathōlbēnāvṛtō garbha
 tathā tēnēdam āvṛtam ॥ 3-38 ॥

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this (wisdom) is enveloped by that (desire or anger). [Chapter 3 – Verse 38]

a) Tena Idam Avrutam :

- Idam Jnanam, Viveka, Shakti, understanding, discrimination, clarity, we have is veiled by Kama.

3 examples to show how
 desire veils knowledge

b) Yatha Dhumena
 Avruttam Vannihi

c) Yatha Adarshaha (Mirror)
 Malena

d) Yatha Ulbena garbaha
 Avrutaha

- Smoke covers fire

- Mirror covered by dust /
 dirt.

- Child in womb covered
 by embriionic wall,
 anon, corion, allantois.
 - Covers foetus

3 Purpose – 3 Examples

Smoke - Fire

Dust covers Mirror

Foetus covered by womb

- Smoke naturally covers fire.
- Fire still burns
- Put finger in it.
- **Function still maintained.**

- **Function not there / can see.**
- Can't see face in the mirror.
- Still you know mirror is there.

- **Function impossible,**
- **Can't see**
- Child can't extend hands, legs.

- Desire grows in these proportions, slowly, steadily, and surely.

Desire

In mind as simple thought

Desire stronger

Indulge in desire

In mind as simple thought	Desire stronger	Indulge in desire
<ul style="list-style-type: none"> - Knowledge can still function. - Fragment of thought. 	<ul style="list-style-type: none"> - By more + more rumination over objects. - Vishaya Chintana, what happens? - Function of knowledge curtailed. - Existence of knowledge can't be denied. - Knowledge is there but it can't function. - Can see Mirror is there. Doesn't do its job of reflection. - Loud thought of internal manifestations. - More rumination. 	<ul style="list-style-type: none"> - Totally extroverted - Occupied with object. - Child can't see, can't function. - Similarly knowledge can't function. - Can't imagine person has knowledge. - Did he do study of Upanishads. - Can't see presence of knowledge.

- Therefore Arjuna, Maha Papma. This is the most terrible thing, hits at you at your knowledge, strikes at source of spiritual pursuit, knowledge.
- Therefore Kama Eshaha, You need to conquer Kama

Verse 39 :

आवृतं ज्ञानमेतेन
ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय
दुष्पूरेणानलेन च ॥ ३-३९ ॥

āvṛtaṁ jñānam ētēna
jñānininō nityavairiṇā ।
kāmarūpēṇa kauntēya
duṣpūrēṇānalēna ca || 3-39 ||

Enveloped, O son of Kunti, is wisdom by this constant enemy of the wise in the form of desire, which is difficult to appease, like fire. [Chapter 3 – Verse 39]

a) Jnanam Etena, Kama Avrutmam :

- Desire veils the self knowledge – how?

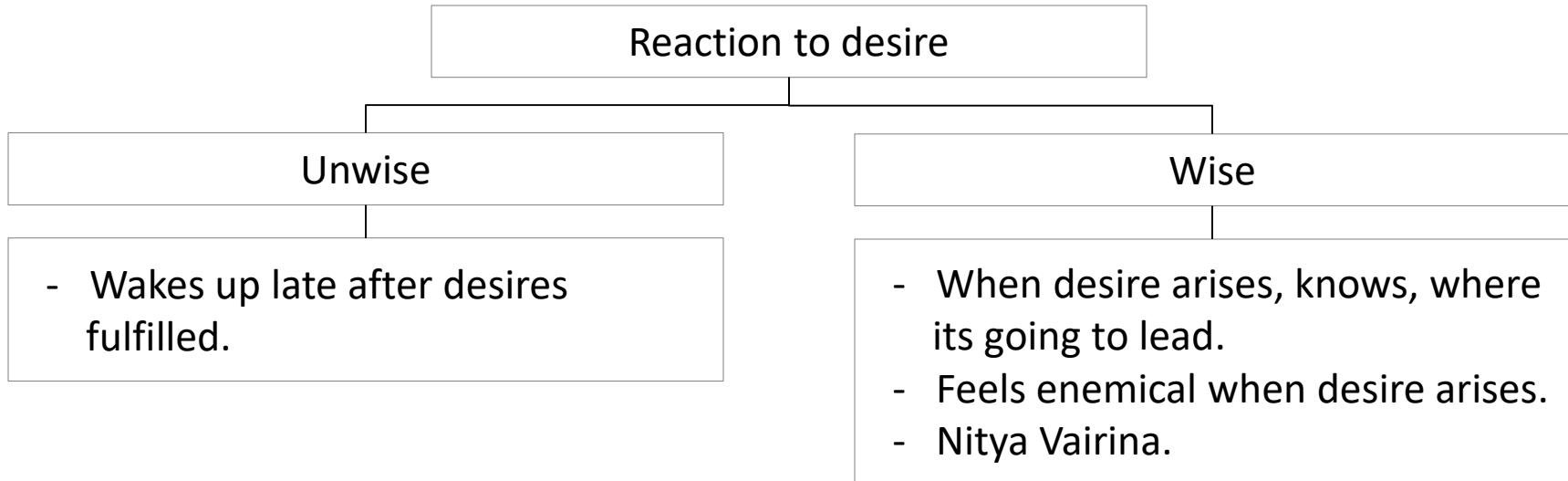
b) Nitya Vairi :

- Eternal enemy of whom?

c) Jnanina :

- Of a wise person.
- Ignorant, unwise, lost in wishes of wants and have no comprehension of spiritual wisdom, for them there is no problem.
- Only for a person with spiritual knowledge, Kama is a Nitya Vairi, eternal enemy.
- Enemy always.
- Ignorant considers it as enemy only after reaps the result of his misadventure.

- When desire entangles ignorant person, he is friendly and hugs desire, goes with desire.
- Wiseman with Atma Jnanam, when desire rises, he knows, its going to destroy me.



d) Dushpoorena Analena :

- **Desire, Kama, can't fulfill it.**
- Do not give scope for fulfilling.

e) Analena :

- Kama is a fire which can't be quenched.
- Na Jatu Kaman, upo Boghena Shamyati, Visha Vartamena.
- **Never quench fire by giving more fuel to it.**
- **Never fulfill desire by falling to its request, say a firm no.**
- If you want to conquest desire, please understand its abodes.

Verse 40 :

इन्द्रियाणि मनो बुद्धिः
अस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येषः
ज्ञानमावृत्य देहिनम् ॥ ३-४० ॥

indriyāṇi manō buddhiḥ
asyādhiṣṭhānam ucyatē ।
ētairvīmōhayatyēṣah
jñānam āvṛtya dēhinam || 3-40 ||

The senses, the mind and the intellect are said to be its seat; through these, it deludes the embodied, by veiling his wisdom. [Chapter 3 – Verse 40]

a) Indriyani, Manaha, Buddhihi :

- Desire rests in senses, mind, intellect.

b) Asya Adhishtana Uchyate :

- This enemy stays in these abode, fort, where he hides.
- Craving in senses, imaginations “Sankalpa” in mind about possible pleasure, planning and methods at intellect level to fulfill desire.
- This is how desire has its ramifications!

c) Etaihi :

- Through these only.

d) Vimohayati Eshaha :

- Desire by itself it can't do anything.
- Through these it expresses, by itself powerless, working through assistants, functioning through senses, mind and intellect, it deludes a person.

e) Avartya Jnana Dehinam :

- Veils knowledge of individual.
- How to conquer Desire?

Verse 41 :

तस्मात्त्वमिन्द्रियाण्यादौ
नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं
ज्ञानविज्ञाननाशनम् ॥ ३-४१ ॥

**tasmāt tvamindriyāṇyādau
niyamya bharatarṣabha ।
pāpmānam prajahi hyēnam
jñānavijñānanāśanam ||3-41||**

Therefore, O best of the Bharatas, controlling first the senses, kill this sinful thing, the destroyer of knowledge and wisdom. [Chapter 3 – Verse 41]

a) Tasmat :

- As desire conquers knowledge and deludes individual through the means of senses, mind, intellect.

b) Tvam :

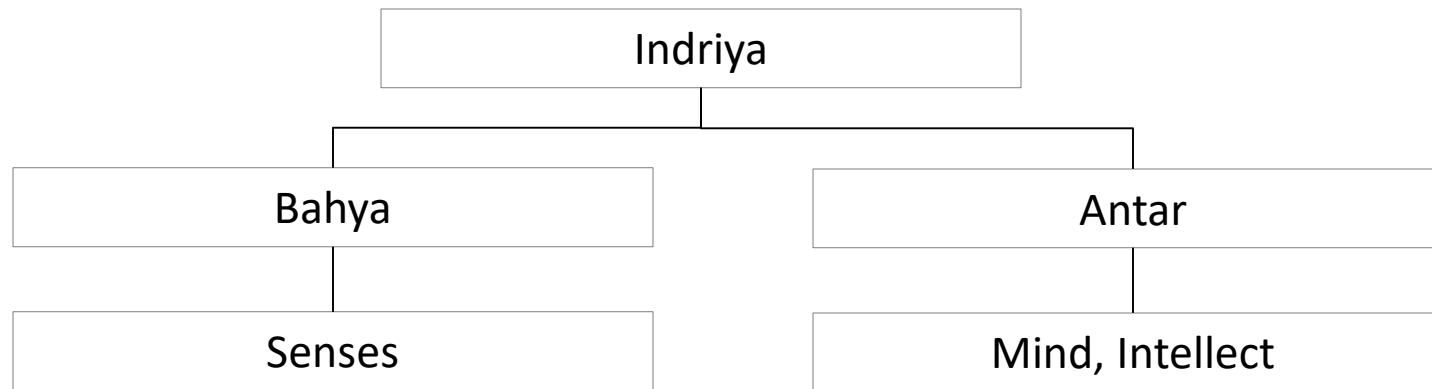
- You.

c) Indriyani Adau Niyamya :

- First block desire which will function through the senses – why?
- Even if there is imagination and planning of intellect, don't allow the organs of knowledge and action to manifest that – you have blockaded him at the 1st level, then work at the mind, intellect.

Attacking enemy :

- 1st find where he resides.
- Then easy to attack to mind level, intellect level.
- Block at level of senses first.
- Indriyani can refer to mind + intellect also,



- These are the 3 abodes, attack 3 places, 3 foes.

d) Papmanam Prajahi Hyenam Jnana Vigyana Nashanam :

- This supremely sin, why?

e) Jnana Vigyana Nashanam :

- Does not allow Shastra Jnanam to function.
- Vijnana = Experience which comes to us by abiding in that knowledge and gaining the final experience.

Jnanam	Vijnanam
<ul style="list-style-type: none"> - Paroksha - Indirect, intellectual 	<ul style="list-style-type: none"> - Aparoksha - Direct experience

- **Kama prevents Jnanam from manifesting and Vijnanam – absolute knowledge from arising.**
- Therefore destroy, Prajahi, Prakarshena Jahi, don't leave scope for it to come again.
- That is possible you had said in Chapter 2 – Verse 59.

विषया विनिवर्त्तन्ते
निराहारस्य देहिनः ।
रसवर्ज रसोऽप्यस्य
परं दृष्ट्वा निवर्तते ॥ २-५९ ॥

viṣayā vinivartantē
nirāhārasya dēhinaḥ ।
rasavarjam rasō'pyasya
param 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]

- As long as Rasam, taste, Vasana is there, if I conquer desire now, it will come again in another way, form, Avatar.
- Only when you realise Param, supreme desire will cease for ever.
- Therefore go up to that....

Verse 42 :

इन्द्रियाणि पराण्याहुः
इन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिः
र्यो बुद्धेः परतस्तु सः ॥ ३-४२ ॥

indriyāṇi parāṇyāhuḥ
indriyēbhyāḥ param manāḥ ।
manasastu parā buddhiḥ
yō buddhēḥ paratastu saḥ ॥ 3-42 ॥

They say that the senses are superior (to the body); superior to the senses is the mind; superior to the mind is the intellect; one who is even superior to the intellect is He, (the Atman). [Chapter 3 – Verse 42]

Katha Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिबुद्धिरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

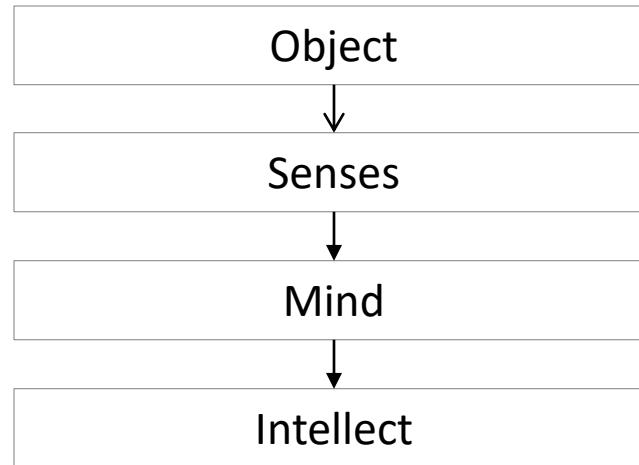
a) Indriyani Paran Yahur :

- Subtler, than the sense objects are the senses.

b) Indrebya Param Manaha :

- Subtler than the senses is the mind.

c) Manasastu Para Budhi :



- Subtle than mind is intellect.
- More inward and controller.
- Inner, subtler, controller = Higher = Parani.

d) Yo Buddhe Partastu Saha :

- **Superior, higher, inner, subtler, controller of buddhi is the supreme self, Param.**
- If you want to root out desire at Vasana, source level, come to Atma.

Verse 43 :

एवं बुद्धेः परं बुद्धा
संस्तम्यात्मानमात्मना ।
जहि शत्रुं महाबाहो
कामरूपं दुरासदम् ॥ ३-४३ ॥

ēvam buddhēḥ param buddhvā
samstabhyatmānam ātmanā |
jahi śatruṁ mahābāhō
kāmarūpaṁ durāsadam || 3-43 ||

Thus knowing Him, who is superior to intellect, and restraining the self by the Self, slay you, O mighty-armed, the enemy in the form of desire, no doubt, hard indeed to conquer.
[Chapter 3 – Verse 43]

a) E�am Buddhehe Param Budhva :

- If you want to control at lower level go to senses first,

b) Samstabhyam Atmana Atmana :

- Firming yourself, making yourself strong.
- Atmanam Atmana, making - your mind strong with clarity and experience, with your understanding, knowledge of Atma, higher self.
- Then have final laugh.

c) Jahi Shastrum Mahabaho :

- Till that time conquer one by one – senses, mind, intellect.
- Finally go to the highest, have the experience of Atma and then conquer desire once for all.

d) Jahi Shatru :

- Kill “Desire” / Kama.
- Finish him off.

e) Mahabaho :

- Oh! Great warrior! Here is a task for you.
- Chota Chota Small foes are senses, mind, intellect.
- Final enemy is the vasanas – of Desire.

f) Kama Rupam :

- Desire.

g) Dura Sadam :

- Enemy to conquer.
- All of us are Mahabaho Arjuna, Jahi Shatru, Kama Rupam Durasadam, you can do it!
- How?
- Bhagawan though you are fit to do it, that is why he is giving us this knowledge.
- We must do it.

Concluding verse :

ॐ तत् सत् । इति श्रीमद्भगवद्गीतासु
उपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे
कर्मयोगः नाम
तृतीयोऽध्यायः ॥

**om tat sat | iti śrīmadbhagavadgītāsu
upaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkrṣnārjunasamvāde
karmayogo nāma
tr̥tiyo'dhyāyah ॥**

Thus, in the Upanishads of the glorious Bhagavad-gita, in the science of the eternal, in the scripture of yoga, in the dialogue between Sri Krsna and Arjuna, the third discourse ends entitled : The Karma Yoga.

- This is 3rd Chapter titled Karma Yoga which is found in Bhagavad Gita, which is Upadesa of Sri Krishna and Arjuna, which is a summary of all Upanishads, containing Brahma Vidya and contains Practical means to achieve the highest reality.
- 3rd Chapter is complete.

1st Month – January :

- Did I become sad today – Shokah.

2nd Month – February :

- Did I loose equipoise.

3rd Month – March :

- Did I encourage any thought or emotion.

4th Month – April :

- “Samachara” – do duty to perfection with full life, zest, not automatically, mechanically, as offering to Lord, with full life, Samachara.
- Did I do my duty to fullness, perfection?
- Your heart should say – Yes!
- Done my best.