



BHAGAVAD GITA

Chapter 18

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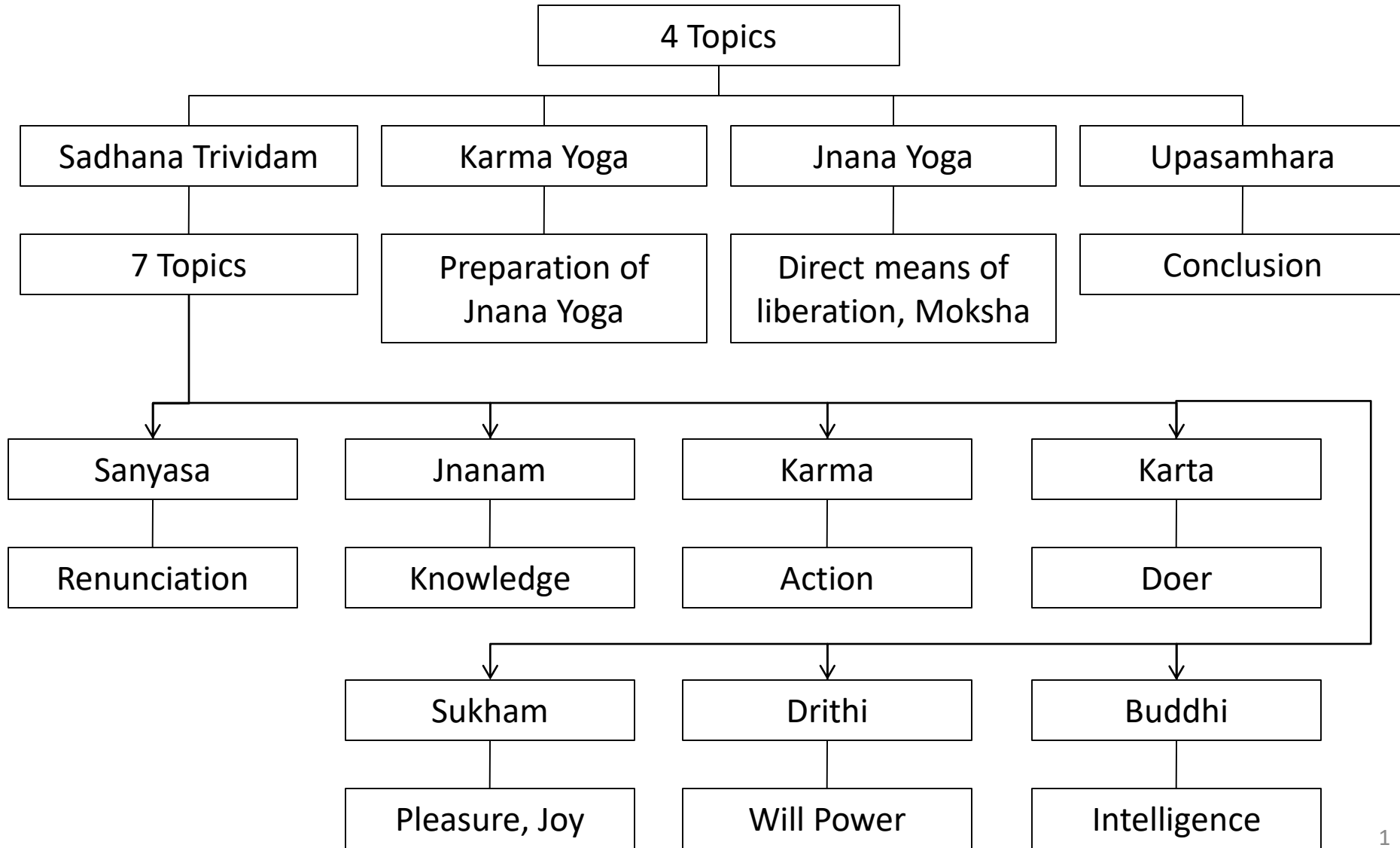
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SUMMARY

Chapter 18
Moksha Sanyasa Yoga
78 Verses





VERSE 1 TO 78

Verse 1 :

अर्जुन उवाच
सन्न्यासस्य महाबाहो
तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश
पृथक्केशिनिषूदन ॥ १८.१ ॥

arjuna uvāca
sannyāsasya mahābāho
Tattvamicchāmi veditum |
tyāgasya ca hṛṣīkeśa
pṛthakkeśiniṣūdana || 18.1 ||

Arjuna said : I desire to know severally, O Mighty-armed, the essence or truth of renunciation, O Hrskesa, as also of abandonment, O slayer of Kesi (Krsna)[Chapter 18 - Verse 1]

a) Arjunah Uvacha :

- Arjuna asked.

b) Mahabaho Hrisikesa :

- Oh Mighty armed Krishna.

c) Keshinishudana :

- The destroyer of Kesi.

d) Ichhami :

- I desire.

e) Veditum :

- To know.

f) Tattvam :

- The true nature.

g) Sannyasasya :

- Of Sannyasa.

h) Cha Tyagasya :

- And of Tyaga.

i) Pritak :

- Distinctly.

Chapter 4	Jnana Karma Sannyasa
Chapter 5	Sannyasa Yoga
Chapter 18	Sannyasa which gives Moksha

I) Karma Sanyasa :

- Giving up action, studying and remaining in Jnanam is Karma Sannyasa.

II) Jnana Karma Sannyasa :

- Removing individuality by Jnanam or by gaining ultimate knowledge of pure consciousness.
- By knowing Aham Brahma Asmi, one totally gives up thought Aham Jivosmi.
- No individual exists even to take Sannyasa is Jnana Sanyasa.

- 18thChapter – Summary of 17 chapters, essence of all Vedas.
- Intent of teaching – for everyone to be happy always.
- Bhagavan has removed Arjunas sorrows by teaching Jnana Shastra.
- It removes Agyana, ignorance, cause of sorrow.

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

arjuna uvāca |
jyāyasī cētkarmaṇastē
matā buddhirjanārdana |
tatkiṁ 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]

अर्जुन उवाच ।
संन्यासं कर्मणां कृष्ण
पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं
तन्मे ब्रूहि सुनिश्चितम् ॥ ५-१ ॥

arjuna uvāca
sannyāsaṁ karmaṇām kṛṣṇa
punaryōgaṁ ca śaṁsasi |
yacchrēya ētayōrēkaṁ
tanmē brūhi suniścitam ||5-1||

Arjuna said : O Krsna! You praise renunciation of action and again yoga – performance of action. Tell me conclusively that which is the better of the two. [Chapter 5 – Verse 1]

In Verse 1 – Chapter 18 :

- Arjuna requests for clarity between Sannyasa and Tyaga.

Tyaga	Sanyasa
- Give up fruits of action, Karma Phalam.	- Give up action.

- This is general understanding.

Verse 2 :

श्रीभगवानुवाच
काम्यानां कर्मणां न्यासं
सन्न्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं
प्राहुस्त्यागं विचक्षणाः ॥ १८.२ ॥

śrībhagavānuvāca
kāmyānāṃ karmaṇāṃ nyāsaṃ
sannyāsaṃ kavayō viduḥ |
sarvakarmaphalatyaḡam
prāhustyaḡam vicakṣaṇāḥ || 18.2 ||

The blessed lord said : The sages understand Sannyasa to be the renunciation of work with desire; the wise declare the abandonment of the fruits of all actions as Tyaga.
[Chapter 18 - Verse 2]

a) Sribhagavan Uvacha :

- The Lord said.

b) Kavayah Viduh :

- Sages regard.

c) Nyasam :

- The renunciation.

d) Kamyanam Karmanam :

- Of desire – born actions.

e) Sannyasam :

- As Sannyasa.

f) Vichaksanah Prahuh Sarvakarma Phala Tyagam :

- The learned people declare that.

g) Sarva Karma Phala Thyagam Tyagam :

- The renunciation of the results of all actions is Tyaga.

General understanding :

Sanyasa	Thyaga
<ul style="list-style-type: none">- Giving up Karma.- Give up home	<ul style="list-style-type: none">- Giving up Laukika Phalam, material benefit for the sake of attaining Jnanam about Atma Sukham.- Karma Yoga, householders lifestyle

Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrajate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

I) Kavayaha Vichakshana :

- Panditas, learned elders who have analysed shastras well.

II) Kamyanam Nyasam Sanyasam Viduhu :

- Sanyasa is giving up Kamya Karma or action prompted by desire.

III) Vichakshana, Sarva Karma Phala Tyagam :

- Giving up Kamya Karma Phalam, Svarga Phalam, giving that up is Sanyasa.

Sarva Karma Phala Tyaga :

- Sandhya Vandanam, marriage rituals, rituals on Death, etc.

IV) Thyaga :

- Giving up desire for material benefits for the sake of Chitta Shuddhi is Thyaga.

Sanyasa	Thyaga
<ul style="list-style-type: none">- Kamya Karma Sanyasa by Mumukshus.	<ul style="list-style-type: none">- Sarva Karma Phala Tyaga.- Get Chitta Shuddhi.- Not giving up Nitya Naimittika Karmas.

V) Prahu Thyagam Vichakshana :

- To attain Moksha, give up Kamya Karma.

Karmas

- Laukika
Karma

- Nishida /
Pratisheda
Karma.
- Not lie, hurt
others, do
Papa
Karmas.

- Prayaschitta
Karma.
- Done with
Mantras.
- To nullify
effects of
past Karma
Phalams.

- Kamya
Karma
Veidika
rituals for
desired
result

- Nitya
Naimittika
Karma

- Our bad deeds get registered as Papas and affect us.
- Good deeds get registered as Punya.
- Effect of our deeds and results are Adrishta.
- Function of it can't be correlated logically.
- If we do a good deed, it will get converted into Punyam, give Sukha or benefit in due course.
- Such result may not be immediate.
- If we make a mistake it will get converted to a Papa and will give Dukham, sorrow in due course.
- Have deep Sraddha in this.

- Nitya Karma – daily, monthly, yearly.
- Naimittam – Event based like child birth, death, etc.
- Can't be stopped for any reason out of laziness or lack of Sraddha.
- Do Nitya Karmas and give up fruits of actions, Sarva Karma Phala Tyaga.
- Sarva Karma excludes Kamya, Prayashchitta, Nishiddha Karma.
- It includes Nitya Naimitta Karma.
- Karma Phala Tyaga is taught to an aspirant who desires Moksha.
- Karmas have to be done, sacrifice fruits of action is teaching of this verse.

Verse 3 :

त्याज्यं दोषवदित्येके
कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म
न त्याज्यमिति चापरे ॥ १८.३ ॥

tyājyaṁ dōṣavadityēkē
karma prāhurmanīṣiṇaḥ |
yajñadānatapaḥkarma
na tyājyamiti cāparē || 18.3 ||

All actions should be abandoned as evil, declare some philosophers; while others (declare) that acts of sacrifice, gift and austerity should not be relinquished. [Chapter 18 – Verse 3]

a) Eke ManisinahPrahuh Iti :

- Some thinkers declare that.

b) Karma Tyajyam Dosavat :

- That action is to be renounced as evil.

c) Cha Apare Iti Yajnanadanatapah Karma Na Tyajyam :

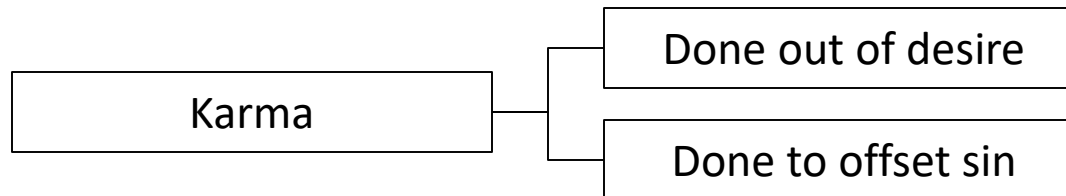
- Where as some other declare that activity in the form of Yajna, charity, and austerity should not be given up.
- What is renunciation for Moksha?

Tyaga	Sannyasa
<ul style="list-style-type: none"> - Only giving up Laukika Phalam without giving up Karma. - Obtain Chitta Shuddhi. - Karma Yoga Sadhaka - Must do Yagya, Danah, Tapas Karmas 	<ul style="list-style-type: none"> - Totally giving up Laukika and Veidika Karma. - Worldly transactions and rituals given up. - Study Vedanta and dedicate to Sravanam, Mananam, Nididhyasanam. - Jnana Yoga Sadhaka.

- Some learned scholars who give importance to renunciation say that Karmas are fraught with shortcomings.
- They create bondage, attachment to body, result in future births, have Doshas, deficiencies.

Another Interpretation :

- Doing Karma itself is a mistake because Atma is Akarta.
- When we do action, the thought that Atma does not have Karma gets disturbed.
- One can give up Kamya and Prayaschitta Karma.



- No one should do Nishidda Karma or forbidden actions.
- One should not give up rituals, charity, performing Penances.
- This instruction is meant for Ajnanis who are meant to do 3 actions for Chitta Shuddhi, maturity of mind.
- This instruction not for Mumukshus, spiritual aspirants seeking Jnanam.
- No difference between Tyaga and Sannyasa.
- 2 words in different contexts convey same meaning.

Verse 4 :

निश्चयं शृणु मे तत्र
त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र
त्रिविधः सम्प्रकीर्तितः ॥ १८.४ ॥

niścayaṃ śṛṇu mē tatra
tyāgē bharatasattama |
tyāgō hi puruṣavyāghra
trividhaḥ samprakīrtitaḥ || 18.4 ||

Hear from me the conclusion or the final truth about this abandonment, O best of the Bharatatas; abandonment, verily, O Best of men, has been declared to be of three kinds.
[Chapter 18 - Verse 4]

a) Bharatasattama :

- Oh Arjuna!

b) Srnu Me Nishchayam :

- Listen to my verdict.

c) Tatra Tyage :

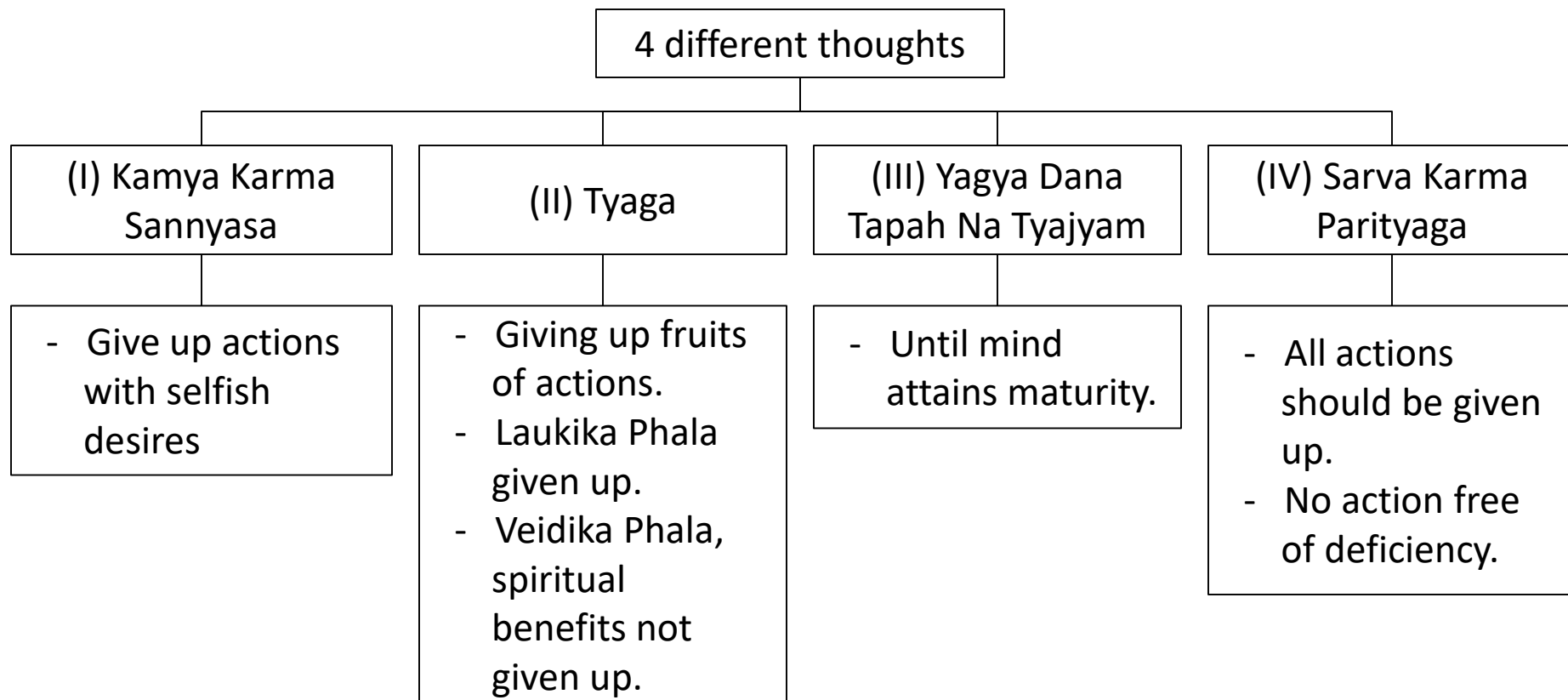
- Regarding renunciation.

d) Tyagah Hi Samprakirtitah Trividha :

- Renunciation is said to be threefold.

e) Purusa Vyagra :

- Oh Arjuna!



- When mind attains maturity, one may accept Sannyasa or live with Sannyasa Buddhi.
- If one has Sannyasa Buddhi, one should continue Yagya, Dana, Tapas.
- After accepting Sannyasa, no need to do Yagya, Danam, Tapas.
- Aim of Shastra to study Vedanta and know ultimate truth.
- Yagya, Dana, Tapas has strength of giving more Laukika Phalam and less maturity of mind.
- Spiritual aspirant does not aim at Laukika Phala.

- Aims at Moksha.
- Arjuna, greatest in Bharatha clan.
- Hear my conclusive words with respect to Tyaga.
- Tyaga is of 3 types.
- Purusha Vyagra – Arjuna, tiger among men!

Verse 5 :

यज्ञदानतपःकर्म
न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव
पावनानि मनीषिणाम् ॥ १८.५ ॥

yajñadānatapaḥkarma
na tyājyaṃ kāryamēva tat |
yajñō dānaṃ tapaścaiva
pāvanāni manīṣiṇām || 18.5 ||

Acts of sacrifice, Charity and austerity should not be abandoned, but should be performed; worship, Charity, and also austerity, are the purifiers of even the 'wise'. [Chapter 18 - Verse 5]

a) Yajnadana Tapah Karma :

- Activity in the form of Yajna, charity, and austerity.

b) Na Tyajyam :

- Should not be given up.

c) Tat Karyam Eva :

- It has to be performed, necessarily.

d) Yajnah, Danam, Cha Eva Tapah Pavanani Manisinam :

- Yajna, charity and austerity are purifiers to the devout people.
- Yagya, Dana, Tapah should not be given up as they are means to Jnana Yogyata, qualifications for Aquiring knowledge of Absolute reality.

- It is said from point of view of spiritual aspirant who wishes to purify mind for acquiring Jnana to attain Moksha.
- Yagya includes Pancha Maha Yagya.

Yaga (Ishvara Aradhana,
fire rituals, Puja)

Deva

Pitru

Bhuta

Manushya

Brahma

Pavanani Manishinam :

- Purify mind, prepares mind of spiritual aspirant.
- Chapter 17 – 3 types of Tapas, body, mind, speech, recall here.
- Giving up desires for material benefit purifies mind.
- Desire for material benefit is a Dosha, deficiency, not pure impurity of mind, not maturity of mind.
- To cultivate that Yajna, Dana, Tapah required.

Verse 6 :

एतान्यपि तु कर्माणि
सङ्गं त्यक्त्वा फलानि च।
कर्तव्यानीति मे पार्थ
निश्चितं मतमुत्तमम् ॥ १८.६ ॥

ētānyapi tu karmāṇi
saṅgaṃ tyaktvā phalāni ca |
kartavyānīti mē pārtha
niścitaṃ matamuttamam || 18.6 ||

But even these actions should be performed leaving aside attachment and the fruits, O Partha; this is my certain and best belief. [Chapter 18 - Verse 6]

a) Tyaktva Sangam Cha Phalam :

- Renouncing attachment and the results.

b) Etani Karmani Api tu Kartavyani :

- These actions alone are to be performed.

c) Iti Me Nishchitam Uttamam Matam Partha :

- This is my considered and the best teaching, oh Arjuna.
- Yagna, Dana, Tapas is part of Nitya Naimitta Karma.
- One should give up attachment to action.

- **Detachment from karma means no tention, restlessness.**

- Do Karma because Bhagawan has commanded it and not do out of selfish interest.

- It should be done for society with responsibility.
- Karmas ordained in Vedas for everybodys welfare.
- One should act sacrificing both Karma and Phala.
- Sacrificing Phala means giving up desire for material benefits including Svarga, working without tention, restlessness.
- Doing these Karmas will only give Chitta Shuddhi.
- Krishna says, this is my great opinion.

Verse 7 : Tamas Tyaga

नियतस्य तु सन्न्यासः
कर्मणो नोपपद्यते।
मोहात्तस्य परित्यागः
तामसः परिकीर्तितः ॥ १८.७ ॥

niyatasya tu sannyāsaḥ
karmaṇō nōpapadyatē |
mōhāttasya parityāgaḥ
tāmasaḥ parikīrtitaḥ || 18.7 ||

Verily, the renunciation of 'Obligatory actions' is not proper; the abandonment of the same from delusion is declared to be Tamasika(Dull). [Chapter 18 - Verse 7]

a) Sannyasah Niyatasya Karmanah Na Tu Upapadyate :

- Renunciation of obligatory actions is not proper.

b) Tasya Parityaga Mohat Parikirtitah Tamasah :

- Its renunciation out of delusion is said to be Tamasic.
- If one wishes to give up Mandated Karmas mindless of consequences, due to delusion, ignorance, careless attitude, Aviveka, lack of discrimination, it is Tamasa Tyaga.
- Sannyasa in 1st line and Tyaga in 2nd line both means giving up, Renouncing.
- We interpret them differently depending on context in reality.
- Renouncing action, not good for self or society.
- All said from spiritual point of view, not materialistic point of view.
- To give up action due to delusion and lack of Sraddha in Shastra is Tamasa Tyaga.
- It should not be done, it will lead to Papa.
- This has been said by Shastras and elders.

Verse 8 :Rajasa Tyaga

दुःखमित्येव यत्कर्म
कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं
नैव त्यागफलं लभेत् ॥ १८.८ ॥

duḥkhamityēva yatkarma
kāyaklēśabhayāt tyajēt |
sa kṛtvā rājasam tyāgaṁ
naiva tyāgaphalam labhēt || 18.8 ||

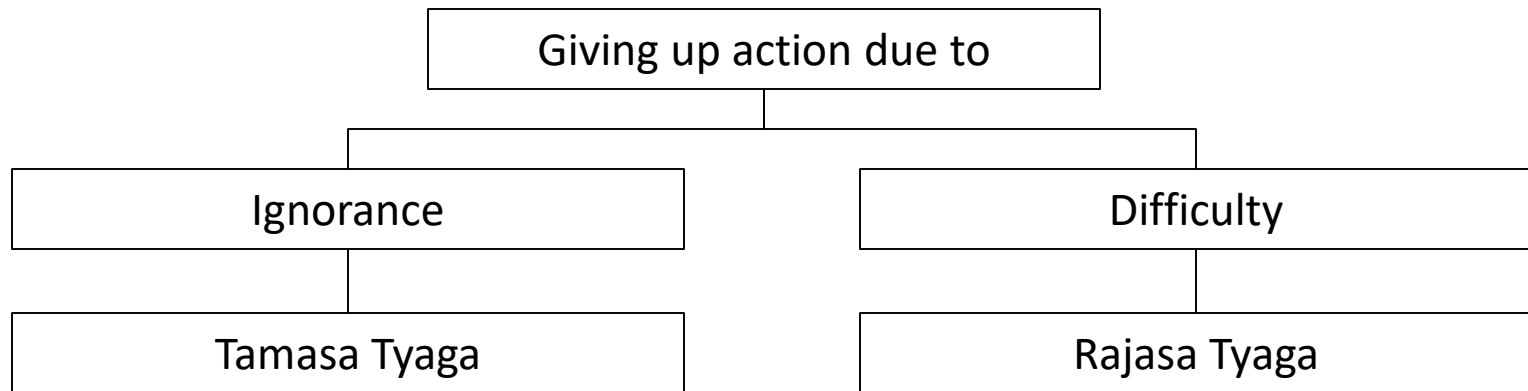
He who, from fear of bodily trouble, abandons action because it is painful, thus performing a Rajasika (Passionate) abandonment, obtains not the fruit of abandonment.
[Chapter 18 - Verse 8]

a) Kayaklesha Bhayat Yat Tyajat Karma Iti Dukham Eva :

- Out of fear of Physical strain suppose one gives up the duty considering it to be trouble some.

b) Krtva Rajasam Tyaga Saha Na Eva Labhet Tyaga Phalam :

- Having taken to Rajasic Renunciation, he never gets the result of renunciation.
- Karma gives sorrow, hence difficult.
- Avoid Karma not out of delusion but out of physical exertion in performing it.
- He will not get fruit of such renunciation.
- He will not get Moksha through Chitta Shuddhi and Jnana Prapti.
- Purity of mind helps one to aquire knowledge.



View should be :

- Todays effort is tomorrow's Joy.

One thinks :

- Todays comfort more important than tomorrows joy is Rajasa Tyaga.

Verse 9 :

कार्यमित्येव यत्कर्म
नियतं क्रियतेऽर्जुन।
सङ्गं त्यक्त्वा फलं चैव
स त्यागः सात्त्विको मतः ॥ १८.९ ॥

kāryamityēva yatkarma
niyataṁ kriyatē'rjuna |
saṅgaṁ tyaktvā phalaṁ caiva
sa tyāgaḥ sāttvikō mataḥ || 18.9 ||

Whatever 'obligatory action' is done, O Arjuna, merely because it ought to be done, abandoning attachment and also fruit, that abandonment is regarded as Satvika (Pure).[Chapter 18 - Verse 9]

a) Tyaktva Sangam Cha Eva Phalam :

- Renouncing attachment and the result.

b) Yat Niyatam Karma Kriyate :

- Suppose the obligatory action is performed.

c) Iti Eva Karyam :

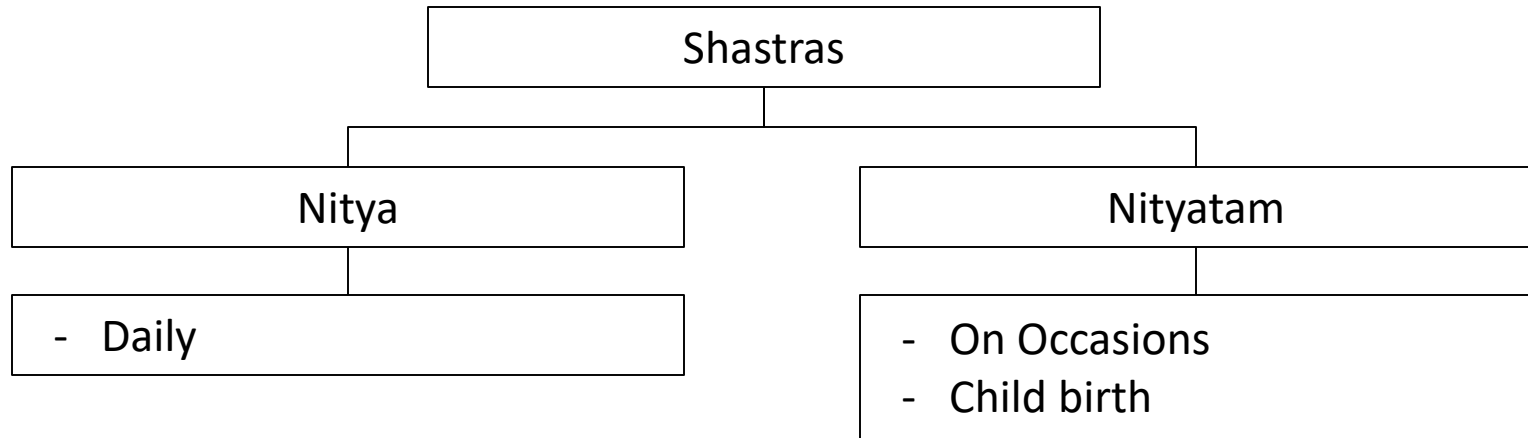
- With the attitude that it should be done.

d) Sa Tyaga Matah Sattivikah Arjuna :

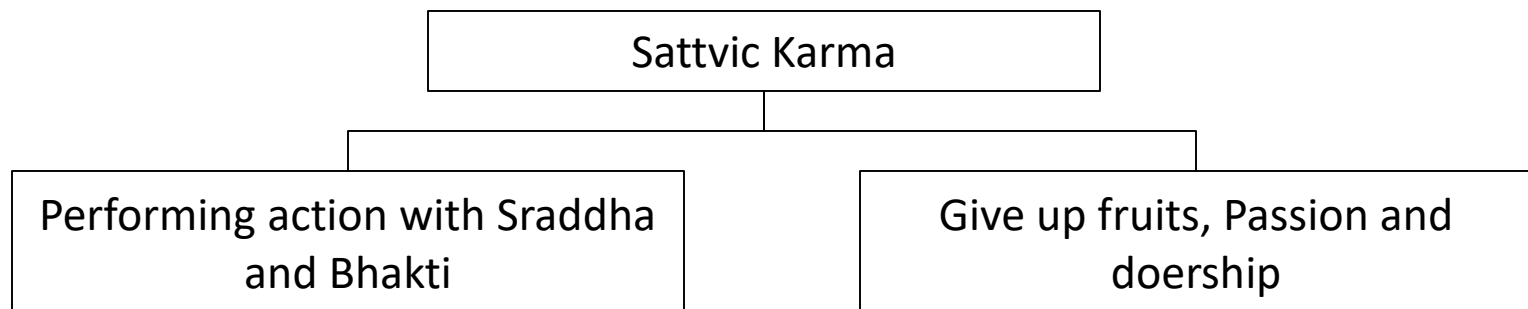
- That renunciation is considered Sattvic, Oh Arjuna.
- He does not hate a disagreeable work nor is he attached to an agreeable one.

I) Yat Karma Niyatam Ith Eva Kriyate :

- Do Karma ordained by Shastras.



- Does good for Jiva.
- Sangam Tyaktva : Give up desire to drop these Sattvika Karmas.
- I am doing as commanded by Bhagavan for society.
- I am not doing it out of my own will.
- There are specific fruits of actions for certain Karmas such as Svarga or in this life as per Shastra.
- Give up fruits of action as well as attachment for action.



Verse 10 : Glory of Sattvika Tyaga

न द्वेष्ट्यकुशलं कर्म
कुशले नानुषज्जते।
त्यागी सत्त्वसमाविष्टो
मेधावी छिन्नसंशयः ॥ १८.१० ॥

na dvēṣṭyakuśalaṃ karma
kuśalē nānuṣajjatē |
tyāgī sattvasamāviṣṭō
mēdhāvī chinnaśaṃśayaḥ || 18.10 ||

The abandoner, soaked in purity, being intelligent with all his doubts cut asunder, hates not disagreeable action, nor is attached to an agreeable action. [Chapter 18 - Verse 10]

a) Sattva Samavistah Tyagi Medhavi Chinnasamsayah :

- Established in Sattva, a renouncer becomes wise, free from all doubts.

b) Na Dveshti Akushalam Karma Na Anusajjate Kushale :

I) Akushalam Karma Na Dveshti, Kushala Karmani Na Anushajjate Sattva Sama Vishtaha Tyagi Medhavi Chinna Samshaya

- One who does not have desire, dislike in actions, does feel averse to do, what he is unable to do well.
- It is not right to do another's duty but doing one's own Karma is right, despite one's error and deficiencies.
- Generally it is a Dosha, to hurt or kill a person, Samanya Dharma.
- In war, killing enemy is Punya Karma, Dharma.

- Akushalam Karma means Karma with Dosha.
- Neither happy or sad doing duties mandated by Shastra.
- Do duty responsibly and with a mind set I have to do it, Sattva Samavishtaha, Tyagi, Renunciate.
- Medhavi, deep rooted in Shastra has no doubt regarding either Dharma Shastra or Tattwa Shastra, philosophy.
- Does Loka Sangraha.

II) Akushale Karma Na Dveshti Kushale Karmani Cha Na Anushajjate :

- It is very difficult to determine Dharma, Adharma, who should do what, where, keeps changing.
- Intelligence is in doing what one is ordained to do at the right place, time, without desire or hate.
- His Tyaga, responsibility, being unattached in Action, are all great.
- Has no doubt or confusion, predominately Sattvic.
- Bhagawan appreciates such a Karma Yogi here.

Verse 11 :

न हि देहभृता शक्यं
त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी
स त्यागीत्यभिधीयते ॥ १८.११ ॥

na hi dēhabhṛtā śakyaṃ
tyaktuṃ karmāṇyaśēṣataḥ |
yastu karmaphalatyāgī
sa tyāgītyabhidhīyatē || 18.11 ||

Verily, it is not possible for an embodied being to abandon action entirely, but he, who relinquishes the fruits of actions, is verily called a 'relinquished'(Tyagi). [Chapter 18 - Verse 11]

a) Dehabrta Nahi Shakyam Tyaktum Karmani Aleshataha :

- By one who is identified with the body, it is not all possible to renounce actions completely.

b) Tu Saha Yah Karma Phala Tyagi Abhidhiyate Iti Tyagi :

l) Krishna teaches important point in this verse.

Gita : Chapter 3 – Verse 5

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

na hi kaścit kṣaṇam api
jātu tiṣṭhatyakarmakṛt |
kāryatē hyavaśaḥ karma
sarvaḥ prakṛtijaigūṇaiḥ || 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 prakṛti (nature). [Chapter 3 – Verse 5]

- It is not possible for one with body to give up Karma totally.
- Ajnani can never stay without doing Karma.
- His nature drives him to action because his senses are not within his control.
- Until one acquires Jnanam, it is not possible for one to remain quiet.
- Dehabrutu – Jiva in human.

II) Body : Gita – Chapter 3 – Verse 17

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

yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṁ 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]

- Jnani can remain quiet, resolved.
- Ajnani – can't renounce Karma totally but can do Nitya, Naimitta Karma responsibly and renounce fruits of action.

III) One who renounces material wealth and sense pleasure is called a Tyagi.

Verse 12 : Essence of Karma Yoga

अनिष्टमिष्टं मिश्रं च
त्रिविधं कर्मणः फलम्।
भवत्यत्यागिनां प्रेत्य
न तु सन्न्यासिनां क्वचित् ॥ १८.१२ ॥

aniṣṭamiṣṭaṃ miśraṃ ca
trividhaṃ karmaṇaḥ phalam |
bhavatyatyāgināṃ prētya
na tu sannyāsināṃ kvacit || 18.12 ||

The threefold fruit of action - Evil, good and mixed - Accrues after death, only to those who have no spirit of abandonment; never to total relinquishers. [Chapter 18 - Verse 12]

a) Anishtam, Ishtam Cha Mishram :

- Disagreeable, Agreeable, and mixed.

b) Trividham Phalam Karmanah :

- This is the threefold result of action.

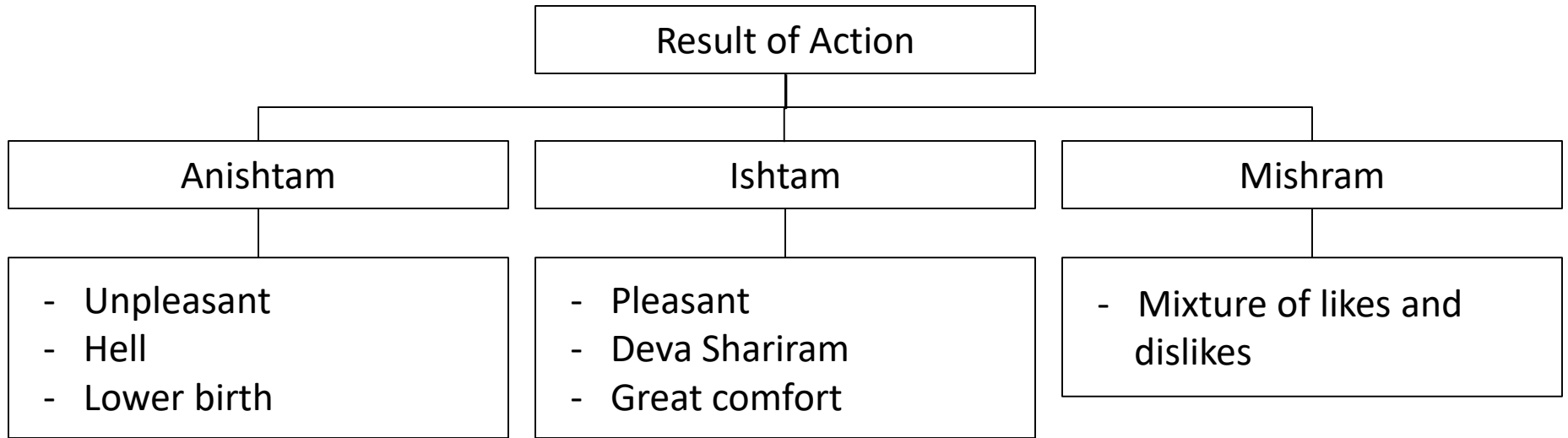
c) Bhavati Atyaginam Pretya :

- It accrues to non-renouncers after death.

d) Tu Na Krachit Sannyasinam :

- But never to the renouncers.

I)



II) Atyaginam Pretya :

- One who has not renounced fruits of actions, may get animal, human, higher births.
- One has to give up attachment over result of Karma to attain Chitta Shuddhi.

Gita : Chapter 6

1st	2 nd
<ul style="list-style-type: none"> - Karma Phala Sanyasa 	<ul style="list-style-type: none"> - Karma Sanyasa - One who has done this done not get 3 effects of action. - Gains Chitta Shuddhi, Jnanam, Moksha.

- Important sloka for means to Moksha by Jnanam.

Verse 13 : 5 Aspects of Action

पञ्चैतानि महाबाहो
कारणानि निबोध मे।
साङ्ख्ये कृतान्ते प्रोक्तानि
सिद्धये सर्वकर्मणाम् ॥ १८.१३ ॥

pañcaitāni mahābāhō
kāraṇāni nibōdha mē |
sāṅkhye kṛtāntē prōktāni
siddhayē sarvakarmaṇām || 18.13 ||

Learn from me, O Mighty-armed, these five causes for the accomplishment of all actions, as declared in the Sankhya (Upanishad) system, which is the end of all actions.
[Chapter 18 - Verse 13]

a) Mahabaho :

- Oh Arjuna!

b) Nibodha Me Etani Pancha Karanani Siddhaye Sarvakarmanam :

- Know from me the following 5 factors required for the accomplishment of all actions.

c) Praktani Sankhye Krtante :

- They are mentioned in the Vedanta which is the culmination of action.
- Eh Mahabaho – Broad shouldered Arjuna.
- What are 5 aspects which cause action – listen from me.
- Topic of Sanyasa – Tyaga differentiation is over.
- Understand what is Karma from Sankhya Shastra.
- Brahma – Atma Aikyam taught through Kshama, Dama, Padarthas.

Vedanta :

To know Aikya Jnanam,
must control

Sense organs
(Running into the world)

Mind
(Emotions)

Intellect
(Thoughts)

- All Karmas are for the Sake of acquiring Jnanam, wisdom.

Gita :

श्रेयान्द्रव्यमयाद्यज्ञाद्
ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ
ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

śrēyān dravyamayādyaajñād
jñānayajñaḥ parantapa ।
sarvaṁ karmākhilam pārtha
jñānē parisamāpyatē || 4-33 ||

Superior is knowledge – sacrifice to sacrifice with objects, O Parantapa,. All actions in their entirety, O Partha, culminate in Knowledge. [Chapter 4 – Verse 33]

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

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

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

- To know culmination of Karma is Jnanam, must know aspects contributing to Karma.
- Jnanam is final fruit of Karma.
- Get knowledge of Karma, get purity of mind, attain Jnanam and Moksha.

Verse 14 : 5 Aspects of Karma

सर्वमेतदृतं मन्ये
यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं
विदुर्देवा न दानवाः ॥ १०-१४ ॥

sarvam ētadṛtaṃ manyē
yanmām vadasi kēśava ।
na hi tē Bhagavān vyaktiṃ
vidurdēvā na dānavāḥ || 10-14 ||

I believe all this, that you say to me as true, O Kesava; verily, O Blessed Lord, neither the devas nor the Danavas know Your manifestation (Identity). [Chapter 10 - Verse 14]

a) Adhishtanam :

- They are the body.

b) Vividha Cha Prothak Cheshta :

- The many and varied functions.

c) Prthagridham Cha Karanam :

- Various instruments.

d) Tatha Kartha :

- The doer.

e) Cha Eva Daivam :

- And the presiding divinity.

f) Pancham Atra :

- Which is the fifth among these.

5 Aspects of Karma

Adhishtanam

Prithak Cheshtah

Karanam

Karta

Deivam

1) Adhishtanam :

Tattwa Bodha :

सूक्ष्मशरीरम् किम् ?

अपञ्चीकृतपञ्चमहाभूतैः कृतम् सत्कर्मजन्यम्
सुखदुःखादिभोगसाधनं पञ्चज्ञानेन्द्रियाणि
पञ्चकर्मेन्द्रियाणि पञ्चप्राणादयः मनश्चैकं
बुद्धिश्चैका एवं सप्तदशकलाभिः सह
यत्तिष्ठति तत्सूक्ष्मशरीरम् ।

Sūksmaśarīram kim?

*Apañcīkṛtapañcamahābhūtaiḥ kṛtam satkarmajanyam
sukhaduhkhādibhogasāadhanam pañcajñānendriyāṇi
pañcakarmendriyāṇi pañcaprānādayaḥ manaścaikam
buddhiścaikā evaṁ saptaśakalābhiḥ saha
yattisthati tatsūksmaśarīram |*

What is the subtle body? That which is composed of the five great elements which have not undergone grossification, born of the good actions of the past, the instrument for the experience of joy, sorrow etc, constituted of seventeen items, namely, the five sense organs of perception, the five sense organs of action, the five pranas, the mind and the intellect - is the subtle body. [Verse 11.1]

- Shariram – Sukha Dukha Bhoga Ayatmam.
- Site of Karma, locus of Karma, is the body.

II) Prthak Cheshta :

- Desires, Joy, sorrow, lie in the body.
- Functions of the body, Prana, Apana, Vyana, Udana, Samana, are different movements in performing action – Pancha Pranas.

III) Karanam :

- 5 Jnana Indriyas.
- 5 Karma Indriyas.
- Manas.
- Intelligence = 12.
- Karanams have 12 distinct aspects but are inseparable from the Shariram.
- All actions happen with the mind, eyes – ears – tongue – skin – nose bring different information from the world.
- The mind Analyses and puts organs of action into motion.

IV) Karta :

- Vijnamaya Purusha, ahamkara, reflected consciousness in the Buddhi, Jiva.

V) Deivam :

- Adhishtana Devatas of all Karanas.
- One cannot perform action without the power behind Pancha Pranas and Karanas.

Eyes	Surya
Ears	Dik ↑ Unseen power behind Karanam

To do Action need

Organs of Action

Body with 5 Pranas

Mind

Speech

- One should know 5 aspects of Karma before Atma Jnanam.

Verse 15 : Nature of Karma

स्वयमेवात्मनात्मानं
वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश
देवदेव जगत्पते ॥१०-१५॥

svayam ēvatmanātmānaṃ
vēttha tvaṃ puruṣōttama |
bhūtabhāvana bhūtēśa
dēvadēva jagatpatē ||10-15||

Verily, You yourself know yourself by yourself, O Purusottama, (Supreme Purusa), O source of beings, O lord of beings, O God of gods, O ruler of the World. [Chapter 10 - Verse 15]

a) Ete Pancha Hetavah Tasya :

- These five are the causes of any action.

b) Yat Karma Naraha Prarabhate Sharira Vangmanobhih :

- Whatever action a person undertakes with the body, the speech or the mind.

c) Va Nyayoyam Va Viparitam :

- Whether it is righteous or otherwise.

5 Aspects of Karma

Adhishtanam

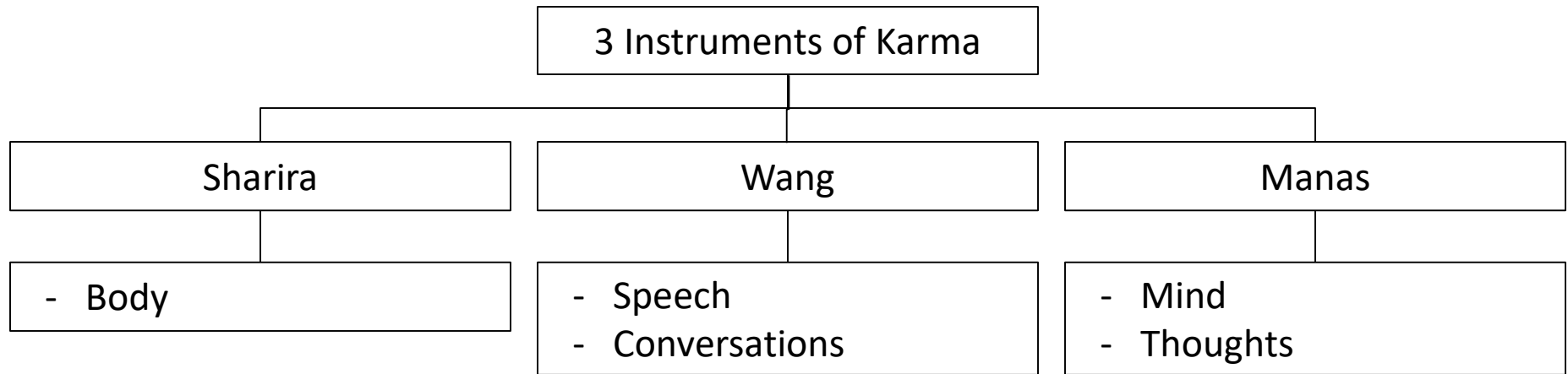
Karta

Karanam

Pritak Cheshtaha

Deivam

- Do's and don't's of Shastras only applicable to human beings.



- Praying to God, thinking of God, Mantras = Action.
- Thought is action.
- 5 Aspects common to all types of actions whether in line with Shastras or not, Dharmic or not, doing as Mandated by Shastras or not.
- Without 5 factors, not possible to do Dharmic or Adharmic actions, good or bad actions.

Verse 16 :

वक्तुमर्हस्यशेषेण
दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकान्
श्मांस्त्वं व्याप्य तिष्ठसि ॥१०-१६॥

vaktum arhasyaśēṣēṇa
divyā hyātmavibhūtayah |
yābhirvibhūtibhirlōkān
imāṃstvaṃ vyāpya tiṣṭhasi || 10-16 ||

You should indeed, without reserve, tell me of your divine glories by which You exist pervading all these worlds. [Chapter 10 - Verse 16]

a) Tatra Evam Sati :

- This being so,

b) Tu Yah Pasyati Kevalam Atmanam Kartaram :

- He who looks upon the pure self as the doer.

c) Akrtabuddhitvat :

- Due to Lack of a refined intellect.

d) Na Pashyati :

- Does not see.

e) Saha Durmatih :

- He has a distorted vision.

I) It is ignorance to think Atma as the doer.

- We all think we are doer.
- Atma is Nitya Akarta – in chapter 4 – 5.
- Same here.
- One who thinks Atma is doer is Durmati, ignorant.
- He does not put his intelligence to proper use.

II) It is actually the 5 factors which are causes of all actions, not Atma.

III) One who thinks self as Karta has only Vyavaharika Drishti, not Paramartika Drishti, Absolute Angle.

- In Paramartika Drishti, absolute angle, self is non-dual.

Gita :

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

cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṃ
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]

- Though I am creator of universe, know me to be Akarta.

कर्मण्यकर्म यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd
akarmaṇi ca karma yaḥ |
sa buddhimān manuṣyēṣu
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

- How to comprehend action in inaction and inaction in action.
- Akarma in Karma, Karma in Akarma.

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā || 4-24 ||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Asamskruta Buddhitva, one who thinks Atma is Karta, has not matured with teaching of Guru and Shastra.
- One who does not understand Advaita Siddhanta thinks himself as Karta.
- Even if Nyaya Shastra teaches Deha Vyatirikta Atma, they think Atma is not body but is a doer, Karta.

Saha Durmati na Pashyami :

- Such a person is not matured, does not know the ultimate truth.

Shankara in Baja Govindam :

जटिलो मुण्डी लुञ्छितकेशः
काषायाम्बरबहुकृतवेषः ।
पश्यन्नपि च न पश्यति मूढो
ह्युदरनिमित्तं बहुकृतवेषः ॥ १४ ॥
(भज गोविन्दं भज गोविन्दं...)

**jatilo mundi luncitakesah
kasayambarabahukrtavesah I
pasyannapi ca na pasyati mudho
hyudaranimittam bahukrtavesah II 14 II
(bhaja govindam bhaja govindam...)**

One ascetic with matted locks, one with shaven head, one with hair pulled out one by one, another parading in his ochre robes – these are fools who, though seeing, do not see. Indeed, these different disguises or apparels are only for their belly's sake. (Seek Govinda, Seek Govinda...) [Verse 14]

- **Though truth is so evident, mind does not perceive it.**
- **One thinks oneself as Karta, Samsari.**
- Self is Akarta is inner meaning of verse 16.

Verse 17 :

यस्य नाहङ्कृतो भावः
बुद्धिर्यस्य न लिप्यते ।
हत्वाऽपि स इमाँल्लोकान
न हन्ति न निबध्यते ॥ १८.१७ ॥

yasya nāhaṅkṛtō bhāvah
buddhiryasya na lipyatē |
hatvā'pi sa imāṃ llokān
na hanti na nibadhyatē || 18.17 ||

He, who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slays not, nor is he bound (by the action).
[Chapter 18 - Verse 17]

a) Saha :

- He.

b) Yasya Na Bhavah Ahankrtah :

- Who does not have the notion, I am the doer.

c) Yasya Buddhih Na Lipyate :

- And whose intellect is not affected.

d) Na Hanti :

- Does not kill anyone.

e) Api Hatva :

- In spite of killing.

f) Iman Lokan :

- These people.

g) Na Nibadyate :

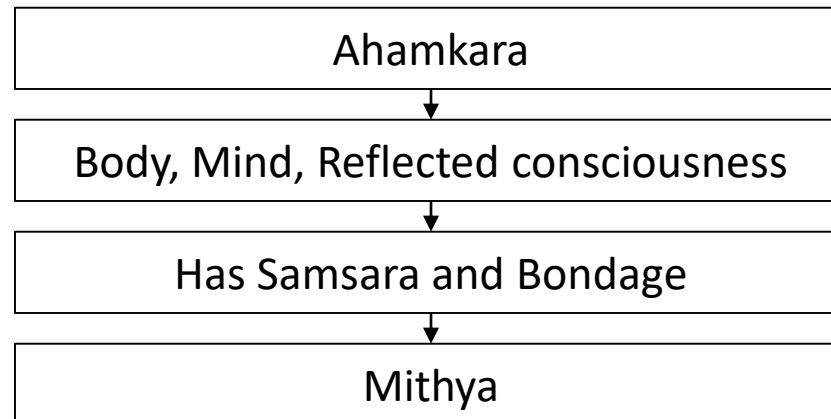
- Nor is he bound.

I) One who studies Shastras and has mature mind, Samskruta Manaha, has understood Shastra logically, has no Doership.

- Atma is Akarta, Abokta, taught in 2nd chapter.
- Ahamkara is individuality, Doership.
- Atma has no Kartrutvam or Karma.

II) Yasya Buddhi Na Lipyate :

- Whose Buddhi is not stuck to Karma Phalam or Karma.
- Buddhi is intellectual capacity, Shakti.
- Has cognized that Atma has no Kartrutvam, by study of Shastras.
- Only Anatma, Ahamkara, has Kartrutvam and Boktrutvam.



- Atma – Real, has no bondage ever free.
- What happens when one has this knowledge?

III) Saha Imam Lokan Hathvapi Na Hanti :

- Whoever is destroyed in this universe, is getting killed by the Law of Karma.

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

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

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

IV) Na Nibhadyate :

- No one kills him or does he kill someone, from Atma standpoint, Paramartika Drishti, Absolute angle.
- From Relative Angle, killing is Sin.
- Kshatriya doing Dharma Yuddham is reaping Punyam.
- In relative angle, Dharma Adharma rules apply.
- Dharma always relative, depending on position, circumstances.

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

sukhaduḥkhē samē kṛtvā
lābhālābhau jayājayau |
tatō yuddhāya yujyasva
naivam pāpam avāpsyasi || 2-38 ||

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

- Benefit of this knowledge : One will follow Dharma, not incur sin.
- Fruits of action do not bind him.

Sumathi	Durmati
- Considers Atma as Akarta, Abokta.	- Considers Atma as Karta, Bokta.

Verse 18 : Important Verse – Concluding lines of Karma Yoga

ज्ञानं ज्ञेयं परिज्ञाता
त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति
त्रिविधः कर्मसङ्ग्रहः ॥१८.१८॥

jñānaṃ jñēyaṃ parijñātā
trividhā karmacōdanā |
karaṇaṃ karma kartēti
trividhaḥ karmasaṅgrahaḥ ||18.18||

Knowledge, the known and the knower form the threefold impulse to action; the organs the action, the agent form the threefold basis of action. [Chapter 18 - Verse 18]

a) Parijnata, Jneyam, Jnanam :

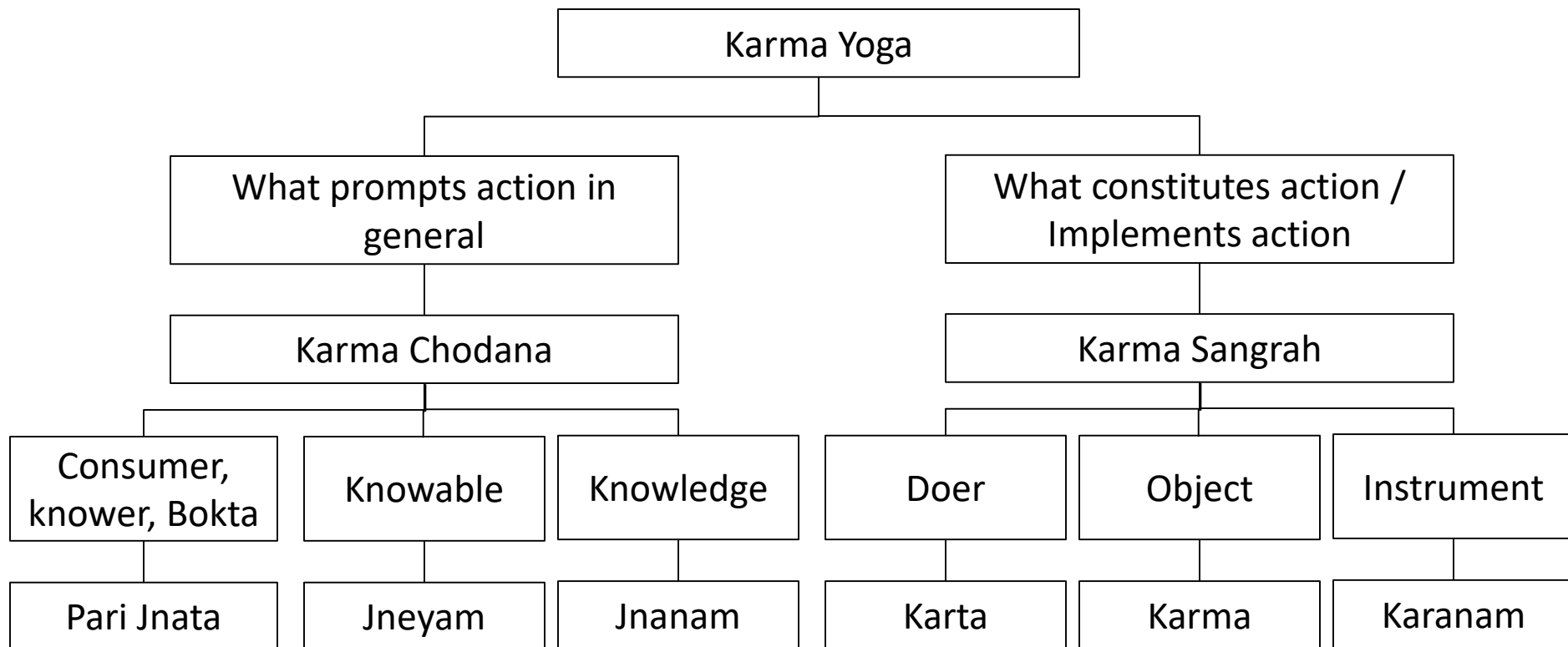
- The knower, the knowable, and the knowledge.

b) Trividha Karmachodana :

- This is the threefold cause of action.

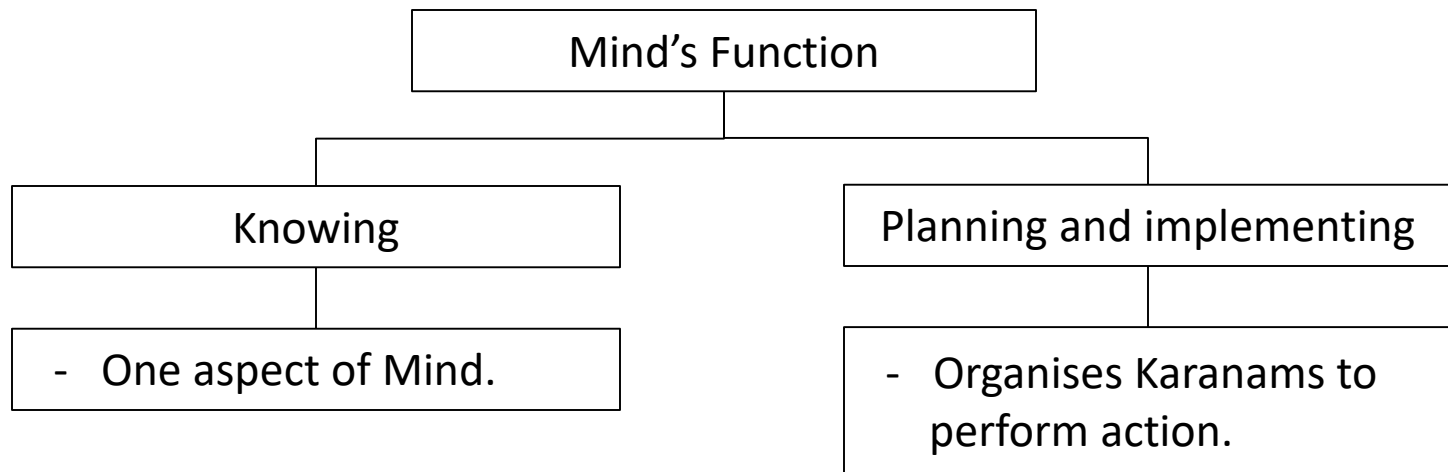
c) Karta, Karma, Karanam Iti Trividhah Karma Sangrahaḥ :

- The doer, the object and the instrument, this is the threefold frame of action.



- Mind has capacity to know, there are objects of knowledge (Jneyam) and there is desire to enjoy, experience objects of knowledge.
- This prompts action, Karma.

Doer	Instrument	Object
<ul style="list-style-type: none"> - Identifies with body - Karta 	<ul style="list-style-type: none"> - Karanam - 5 Jnana Indriya + 5 Karma Indriya + Mind (To plan action) 	<ul style="list-style-type: none"> - Karma



- Here knowledge is Samanyam – general Jnanam not Brahma Jnanam.
- Karta with desire to experience, object of knowledge, uses Karanam to experience, Jnana Indriyas.
- For action, doer, organs of action, mind to plan and implement action required.

Verse 19 :

ज्ञानं कर्म च कर्ताच
त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसङ्ख्याने
यथावच्छृणु तान्यपि ॥ १८.१९ ॥

jñānaṃ karma ca kartā ca
tridhaiva guṇabhēdataḥ |
prōcyatē guṇasaṅkhyānē
yathāvacchṛṇu tānyapi || 18.19 ||

Knowledge, action, and actor are declared in the science of temperaments (Gunas) to be of three kinds only, according to the distinctions of temperaments; hear them also duly. [Chapter 18 - Verse 19]

a) Gunasankhyane :

- In the Sankhya Philosophy.

b) Jnanam Karma Cha Karta :

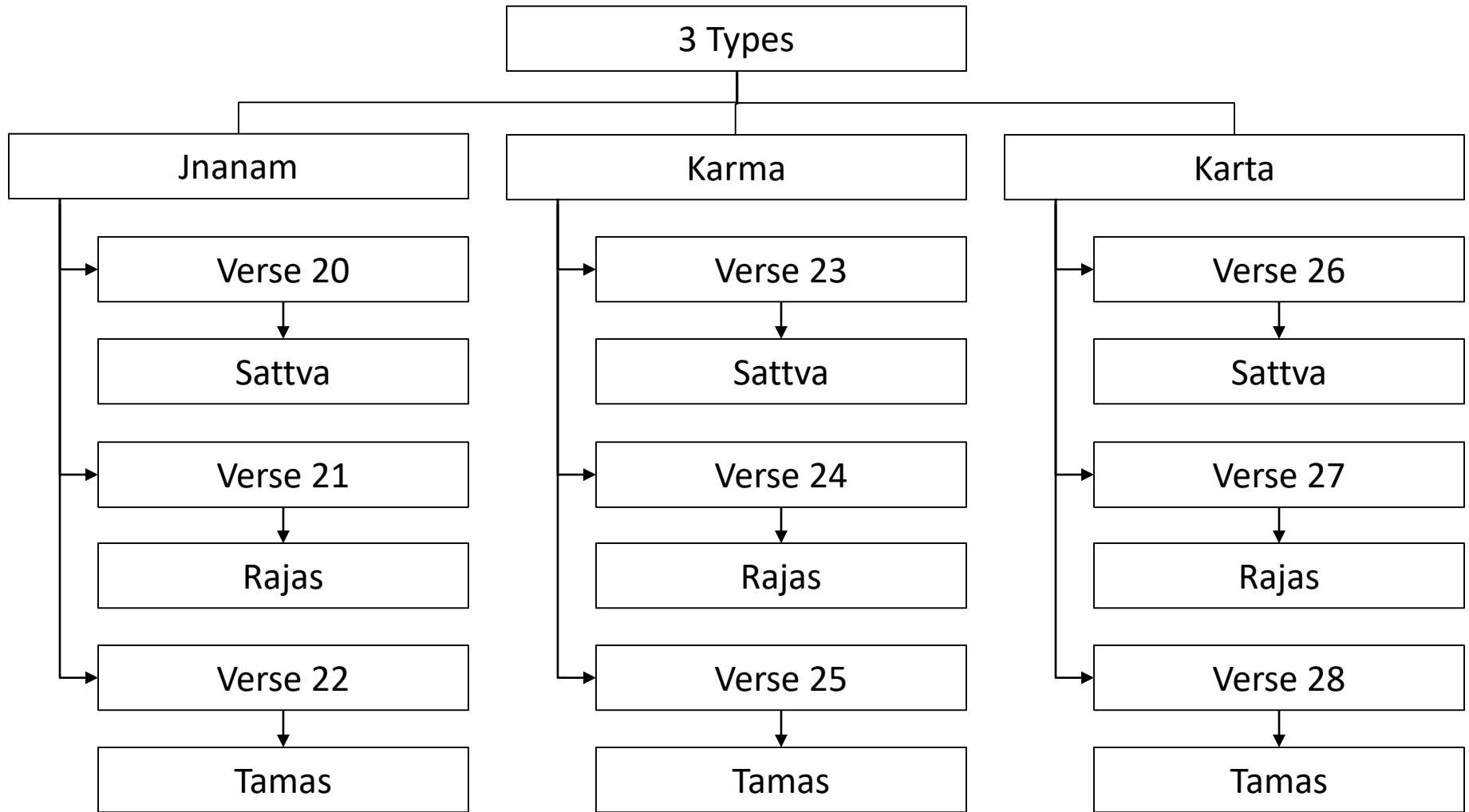
- Knowledge, action and the doer.

c) Prochyate Tridha Eva Gunabedathai :

- Are said to be threefold according to the distinction of the Gunas.

d) Srunu Tani Api Yathavat :

- Listen to them also as they are.



- Sankhya Shastra talks of Gunas in detail.
- Listen carefully, I will teach that now.

Verse 20 : Sattvic Jnanam – Ekatma Vada

सर्वभूतेषु येनैकं
भावमव्ययमीक्षते।
अविभक्तं विभक्तेषु
तज्ज्ञानं विद्धि सात्त्विकम् ॥१८.२०॥

sarvabhūtēṣu yēnaikaṃ
bhāvamavyayamīkṣatē |
avibhaktaṃ vibhaktēṣu
tajjñānaṃ viddhi sāttvikam || 18.20 ||

That, by which one sees the one indestructible reality in all beings, undivided in the divided, know that knowledge as Sattvika (Pure). [Chapter 18 - Verse 20]

a) Viddhi Sattvikam Jnanam :

- Know Sattvic knowledge.

b) Tat Yena Iksate :

- To be that by which one sees.

c) Ekam, Avyayam, Avibhaktaṃ Bhavam Vibhaktēṣu Sarvabhūtesu :

- The nondual, imperishable and undivided self in all divided beings.
- **We know everything through thoughts in the Buddhi which has the capacity to know.**
- In the Buddhi, knowledge is in the form of thoughts.

Karta	Karma
<ul style="list-style-type: none">- Doer of action- Wants to enjoy fruits of action.	<ul style="list-style-type: none">- Action

I) Knowledge obtained from the teaching of Shastra and Guru.

II) Sarva Buteshu, existing in all gross bodies.

III) Ekam Bavam :

- Knowledge of nondual consciousness.
- Without Jiva Bheda, no duality in body – mind complex.
- **Pure consciousness, non dual – Adhvitiya, Paramartika Satyam, underlies the entire universe.**
- This is Satvik Jnanam.
- Perceive pure consciousness in all things and beings which are varied in nature.
- Advaita Jnanam is knowledge of pure consciousness and its superimposition on all bodies which are varied forms of Maya.
- **Body, Mind, Jiva (Ahamkara) not absolute reality.**
- Superimposition of Maya, basic matter principle, underlying all forms on Advaita Paramartha Chaitanya Tattvam.

IV) Yenaika Jnanena Ikshate :

- Knowledge by which one perceives Advaita Tatvam in all bodies is spoken here.
- **Its only pure consciousness which exists in moving and non-moving.**
- Upahitam (superimposed) in all Upadhis (objects and beings).
- Substance in all names and forms.

- Just as space pervades all names and forms, everything we comprehend, Chaitanyam pervades objects and beings.

V) Avyayam :

- Unchanging.

VI) Avibhaktam :

- Inseparable.

VII) Vibhakteshu :

- That which appears to be separate.
- Among those that appear to be varied because of Maya Shakti, it is important to know that Nirguna, Nirvikara, which is inseparable.
- Vibhaktesu Sarva Buteshu, Ekam, Bhavam Jnanam, Avyayam Jnanam, Avibhaktam Jnanam.
- Jnanam which resides on Antahkaranam by which one perceives Advaita Jnanam applying his intellectual capacity with the teaching of Shastra is Sattvic Jnanam.
- Sattvik Jnanam is Brahma Atma Jnanam, Advaita Jnanam.

Verse 21 :

पृथक्त्वेन तु यज्ज्ञानं
नानाभावान्पृथग्विधान्।
वेत्ति सर्वेषु भूतेषु
तज्ज्ञानं विद्धि राजसम् ॥ १८.२१ ॥

pr̥thaktvēna tu yajjñānaṃ
nānābhāvān pr̥thagvidhān |
vētti sarvēṣu bhūtēṣu
tajjñānaṃ viddhi rājasam || 18.21 ||

But that knowledge, which sees in all beings various entities of distinct kinds, (And) as different from one another, know that knowledge as Rajasika (Passionate). [Chapter 18 - Verse 21]

Rajasa Jnanam : Bahu Atma Vada

a) Viddhi Rajasam Jnanam Tat Yad Jnanam :

- Know Rajasic knowledge to be that by which.

b) Vetti Prthagvidhan Nanabhavam Sarveshu Bhutesu Tu Prthaktvena :

- One sees the apparently different and many Jivas in all beings, to be really different.

I) Sarva Buteshu :

- Thinking separate Atma exists in each body, is Rajasa Jnanam.
- In Transactional reality, it is understood, individual Atma Resides in different bodies.
- Negate Jivatma, understand Paramatma underlying Jivatma, as per Advaita Siddhanta.
- Jivatvam, not absolute reality.

- Understand Jivatma from Karma Khanda Drishti.
- Understand it is not absolute reality from this Sloka.

II) Nana Bavam Prithak Vidham :

- Bodies varied, Jivas varied, Atmas varied.
- Follow Dharma for Ishvara Bhakti and social welfare, no Moksha.
- Deha Vyatirikta Atma Jnanam is Binna Atma Jnanam.
- To think different Atmas reside in different bodies is Rajasa Jnanam.
- **Knowledge taught in Karma Khanda is Rajasa Jnanam.**

III) In Jnana Khanda only, One Pure consciousness exists as per Advaita Siddhanta, called Sattva Jnanam.

- **One pure consciousness is evidenced in different living beings and non-living beings.**
- **Inert and sentient beings should be understood as Mithya from Absolute angle.**
- **Only then it becomes Advaita Siddanta.**
- **Thinking of Atma as different in different bodies is Rajasa Jnanam.**

Verse 22 : Tamasa Jnanam – Atma Vadi

यत्तु कृत्स्नवदेकस्मिन्
कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च
तत्तामसमुदाहृतम् ॥ १८.२२ ॥

yattu kṛtsnavadēkasmin
kāryē saktamahaitukam |
atattvārthavadalpaṃ ca
tattāmasamudāhṛtam || 18.22 ||

But that knowledge, which clings to one single effect, as if it were the whole, without reason, without foundation in truth, and narrow, that is declared to be Tamasika (Dull).
[Chapter 18 - Verse 22]

a) Tamasam Udahrtam Tat Yat Tu Saktam Ekasmin Karye :

- Tamasic knowledge is said to be that which is attached to the individual body.

b) Krtsnavat :

- As though it is the whole.

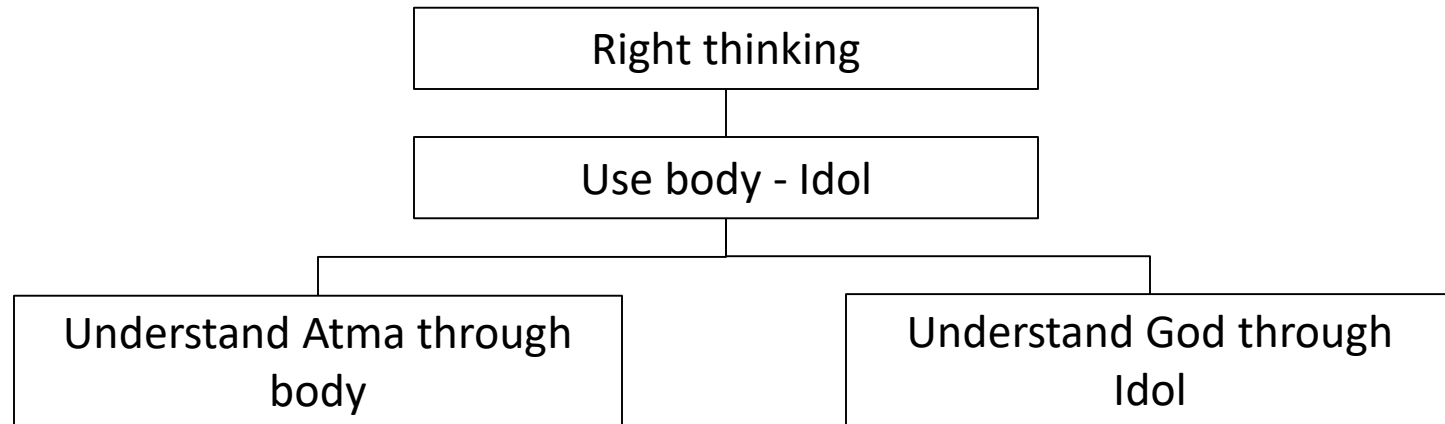
c) Ahaitukam Atattvarthavat Cha Alpam :

- Which is unreasonable, untruthful and petty.

I) Ekasmin Karye :

- In one thing.

Individual body	Idol is God
<ul style="list-style-type: none"> - Saktam, attachment - Thinking of body as Atma. 	<ul style="list-style-type: none"> - Thinking idol is God. - Oversentimental



Atma Vadi :

- Atma is limited by body, Atma manifests depending on the body.
- Wall, stone, sand as God is illogical, immoral..

II) Narrow Minded, Alpamcha

- Defective limited knowledge.

III) Attatvartha Tat Jnanam Tamasam Udahrutam :

- Aviveka with Tamo Guna has blind faith.
- Do not think rationally, get attached to body or Idol.
- Will change in due course with grace of Lord.

Verse 23 : Sattvika Karma

नियतं सङ्गरहितम्
अरागद्वेषतः कृतम्।
अफलप्रेप्सुना कर्म
यत्तत्सात्त्विकमुच्यते ॥ १८.२३ ॥

niyataṃ saṅgarahitam
arāgadvēṣataḥ kṛtam |
aphalapreṇsunā karma
yattatsāttvikamucyatē || 18.23 ||

An action which is ordained, which is free from attachment, which is done without love or hatred, by one, who is not desirous of the fruit, that action is declared to be Sattvika (Pure).
[Chapter 18 - Verse 23]

a) Sattvikam Kama Uchyate Tat Yad Niyatam :

- Sattvic action is said to be that which is obligatory.

b) Sangarahitam, Krtam Aragadvesatah :

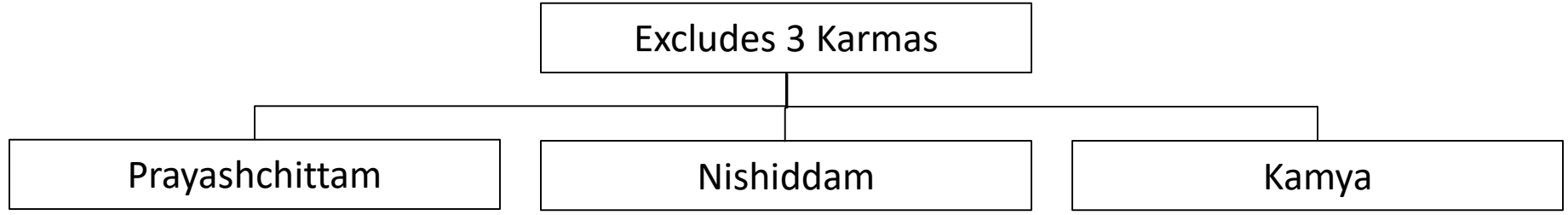
- Which is devoid of attachment and which is performed without likes and dislikes.

c) Aphalaprepsuna :

- By one who is not desirous of result.

I) Niyatam Karma :

- Nitya, Naimittika Karma laid down by Shastram.



II) Sangharahitam :

- To be free from attachments to actions or its fruits.
- Doing it as a responsibility given by God and not as per desire, dislike, passion or hate.

III) Araaga Dvesha Krutam :

तस्माच्छास्त्रं प्रमाणं ते
कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं
कर्म कर्तुमिहार्हसि ॥ १६-२४ ॥

tasmācchāstraṃ pramāṇaṃ tē
kāryākāryavyavasthitau |
jñātvā śāstravidhānōktaṃ
karma kartumihārhasi || 16 - 24 ||

Therefore, let the scriptures be your authority in determining what ought to be done and what ought not to be done. Having known what is said in the commandments of the scripture, you should act here (In this world). [Chapter 16 - Verse 24]

- Shastram guides, gives do's and don't's.

IV) Aphala Prepsuna Karma :

- Nitya, Naimitta Karma gives Chitta Shuddhi, purity of mind.
- Should not be in a hurry to enjoy fruits of action.
- Be clear with our attitude to submit to the Lord.
- Karma done without desire for fruits of action.

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

sukhaduḥkhē samē kṛtvā
lābhālābhau jayājayau |
tatō yuddhāya yujyasva
naivaṃ pāpam avāpsyasi || 2-38 ||

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

- Karma Yoga summarised here.

Verse 24 : Rajasa Karma

यत्तु कामेप्सुना कर्म
साहङ्कारेण वा पुनः ।
क्रियते बहुलायासं
तद्राजसमुदाहृतम् ॥ १८.२४ ॥

yattu kāmēpsunā karma
sāhaṅkāreṇa vā punaḥ |
kriyatē bahulāyāsaṃ
tadrājasamudāhṛtam || 18.24 ||

Bu that action, which is done by one longing for desires or gain, done with egoism, or with much effort, is declared to be Rajasika (Passionate). [Chapter 18 - Verse 24]

a) Rajasam Karma Udahrtam Tat Bahulayasam :

- Rajasic action is said to be that which is full of pain.

b) Yat Tu Kriyate Kamepsuna :

- And which is undertaken by one who seeks result.

c) Va Punah Sahankarena :

- And who is egoistic.

l) Yattu Karmepsuna Karma Bahula Ayasa :

- That Karma done with great difficulty.
- If we desire to enjoy fruit of action but are unable to perform well, fruits are substandard.

- Desire to enjoy fruits of action distracts proper performance of action.
- Action is well performed with responsibility but without enjoying fruits of action.

II) Bahula Yasam :

- If action done strenuously positive results, to get fruits of action, it will become Rajasic.

III) Doing Nitya Naimitta Karma without desires of fruits of action is Sattvic and gives Chitta Shuddhi, purification of mind.

- This is called Nishkama Dharma Anushtanam, Nishkama Karma Yoga.

IV) Rajasa karma is Sa-kama Karma.

- No violation of Dharma but have desire for fruits of action.
- Sa Ahamkara, with ego, with attachment to body, Varna, but without responsibility.
- Kamepsuna Karma Kriyate, Bahulayasena Karma Kriyate, (Without strain and ego).
- Saha Ahamkarena Karma Kriyate.
- This is said as Rajasa karma by noble elders.

Verse 25 : Tamasa Karma

अनुबन्धं क्षयं हिंसाम्
अनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म
यत्तत्तामसमुच्यते ॥ १८.२५ ॥

anubandham kṣayaṃ hiṃsām
anavēkṣya ca pauruṣam |
mōhādārabhyatē karma
yattattāmasamucyatē || 18.25 ||

That action, which is undertaken from delusion, without regard for the consequence, loss, injury and ability is declared to be Tamasika (dull). [Chapter 18 - Verse 25]

a) Tamasam Karma Uchyate Tat Yad Arabhyate Mohat Anavekshya :

- Tamasic action is said to be that which is undertaken due to delusion, without considering the consequence.

b) Ksayam, Himsam, Cha Paurusam :

- Loss, harm and capacity.

I) Anubandham :

- Karta does not project into future and think of harm caused to others.

II) Kshayam :

- One does not think about resources required to carry out tasks in terms of manpower, material etc.

III) Himsa :

- Trouble to others.

IV) Kshayam Paurusham :

- Do not think good or bad, can the task be finished, strength of opponent, competitors, and own weakness.
- What is my power to finish the task? How much time is required?

V) Mohat Arabhyate Karma :

- Without discrimination on above aspects, doing action in delusion is Tamasa Karma.
- Fearing action is difficult – Adhama.
- Stopping in middle in difficulty – Madhyama.
- To continue to do actions bearing all troubles, devas Churned ocean of nectar, called Sattvic action.

Intention of Sloka :

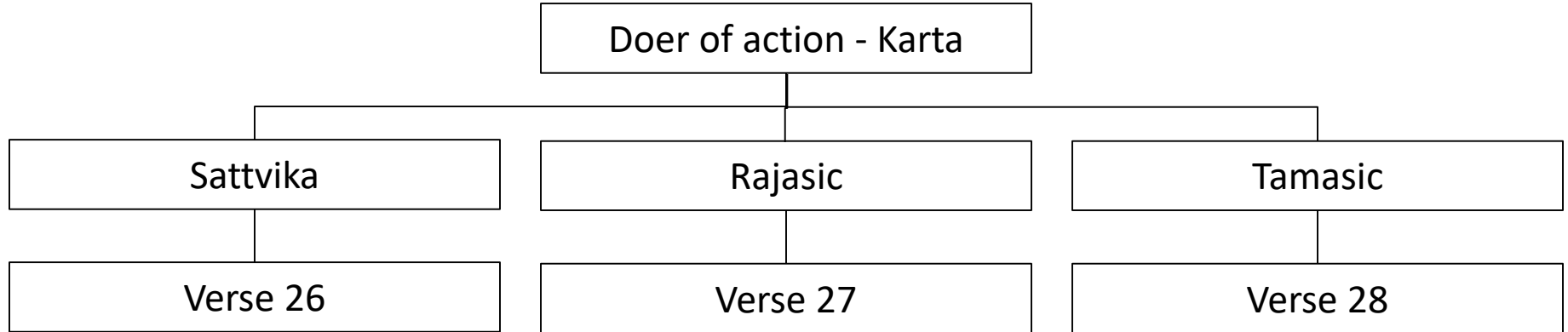
- Leave out Madhyama and Adhama deeds, choose Sattvic Karma.

Verse 26 : Sattvic Karta

मुक्तसङ्गोऽनहंवादी
धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः
कर्ता सात्त्विक उच्यते ॥ १८.२६ ॥

muktasaṅgō'naḥamvādī
dhr̥tyutsāhasamanvitaḥ |
siddhyasiddhyōrnirvikāraḥ
kartā sāttvika ucyatē || 18. 26 ||

An agent who is free from attachment, non-egoistic, endowed with firmness and enthusiasm and unaffected by success or failure, is called Sattvika (Pure).[Chapter 18 - Verse 26]



a) Sattvic Karta Uchyate Muktasangah :

- Sattvic doer is said to be one, who is free from attachment.

b) Anahamvadi :

- Who is free from Egoism.

c) Dhrtiyutsahasaman Vitah :

- Who is endowed with will and enthusiasm.

d) Nirvikarah Siddhya Siddhyoh :

- And who is affected in success and failure.

I) Mukta Sangaha :

- Free from attachment and detached to fruits of action.
- Doing action, knowing Bhagawan has stipulated such activities for him.
- Does without seeking fruits of action, without tention, Ishvaras Puja for gaining purity of mind.
- Feels responsible to participate in societies Dharma.

II) Aham Vadi :

- Boasts whatever one has done.
- Ana – Aham Vadi, performs actions as commandment of Shastras.
- Does not claim Doership in actions.
- Not egoistic.

III) Drithihi :

- Firm in action, does not loose commitment, does not become sick, tired of it, until task is complete.

IV) Utsah Samanvithaha :

- Does action with enthusiasm consistently.
- Is grateful to Lord for getting opportunity to serve.
- Count blessings for being chosen to do good.
- Endowed with human body, there should be motivation and involvement and be unattached.

V) Siddhya Sidhyo Nirvikaram :

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

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

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 - Verse 48]

- Purity of mind necessary condition for acquiring Jnanam.
- Assidhi – Lack of maturity of mind due to which Gurus teachings are not well understood.
- Does work responsibly, whether or not he gets fruits of action.

VI) Samo Butva :

- Being equanimous, does not over rejoice that he has obtained purity of mind or Jnanam.
- Does not feel bad that he has not gained Jnanam.

VII) Harsha – Vishada Rupa Vikara Rahitaha :

- Not being overjoyed, over sorrowed, in modifications of the mind's turbulences.
- Shastra involves one in testing situations.
- To do ones tasks properly without desiring fruits of action.

VIII) Saha Sattvika Karta Uchyate :

- Such a person is called Sattvika Karta by learned scholars.

Verse 27 : Rajasa Karta

रागी कर्मफलप्रेप्सुः
लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता
राजसः परिकीर्तितः ॥ १८.२७ ॥

rāgī karmaphalaprepsur
lubdhō hiṃsātmakō'suciḥ |
harṣaśōkānvitaḥ kartā
rājasaḥ parikīrtitaḥ || 18.27 ||

Passionate, desiring to gain the fruits of actions, greedy, harmful, impure, full of delight and grief, such an agent is said to be Rajasika (Passionate). [Chapter 18 - Verse 27]

a) Rajasah Karta Parikirtitah Ragi :

- Rajasic doer is said to be one who has attachment.

b) Karma Phala Prepsuh :

- Who is desirous of the results of actions.

c) Lubdhah :

- Who is greedy.

d) Himsatmakah :

- Harmful.

e) Asuchih :

- Impure.

f) Harsha Shokanvitah :

- And subject to elation and depression.

I) Raagi :

- One who is attached to his family, possessions, greedy, restless always.

Madhusudhana Saraswathy :

- Kamani Apurna Chittah – because of desires, he is always restless.
- Raagi, never ending desires, to enjoy sense pleasures.

II) Vishaya Lolupaha :

- Desire to enjoy fruits of action is stronger than desire to do Karma, result oriented outlook.
- Person does not do Karma well, but is concerned about getting fruit of action.
- Lubdaha, desire for another persons property.
- Person does not give Danam to worthy people in Punya Kshetram, Pilgrim centres.
- He does not give but greedy for other peoples possessions.

III) Himsa Atmakaha :

- One who troubles others by words or conduct.

IV) Ashuddhi :

- Has no cleanliness, orderliness.

V) Harsha Shokha Anvitaha :

- One who is overjoyed by success and is overly sorrowed and his expressions go beyond Dharma.
- Learned elders call this Rajasa Karta.
- Works with attachment, desires for fruit of action, does not want to give anything, interested in other peoples belongings, troubling others at work, overjoyed by happiness, over sorrowed by Sadness while performing actions.

Verse 28 : Tamasa Karta

अयुक्तः प्राकृतः स्तब्धः
शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च
कर्ता तामस उच्यते ॥ १८.२८ ॥

ayuktaḥ prākṛtaḥ stabdhaḥ
śaṭhō naiṣkṛtikō'lasaḥ |
viṣādī dīrghasūtrī ca
kartā tāmasa ucyatē || 18.28 ||

Unsteady, Vulgar, unbending, cheating, malicious, lazy, despondent and procrastinating, such an agent is said to be Tamasika(Dull) [Chapter 18 - Verse 28]

a) Tamasa Karta Uchyate Ayuktaḥ :

- Tamasic doer is said to be one who is undisciplined.

b) Prakrutah :

- Uncultured.

c) Stabdhaḥ :

- Arrogant.

d) Sathah :

- Deceptive.

e) Naiskrtikah :

- Harmful.

f) Alasah :

- Indolent.

g) Vishadi :

- Depressed.

h) Cha Dirgha Sutri :

- And procrastinating, one who works bearing an inferior attitude of mind.

I) Ayuktaha :

- Lacks concentration, work culture, is restless like a child, no focus in work.

II) Asamahitaha :

- Without single pointedness.

III) Prakrutaha :

- Uncultured, unrefined.

IV) Stabdaha :

- Standing firm, without bending to elders.
- Bears blank look.
- No Namaskaras forelders.

V) Shataha :

- Cheating in work.
- Being rough.

- No efforts to bring out his potential at work.
- To bring out energy in our body, we must exercise and eat healthy food.
- Does not take right efforts to bring out his potential.

VI) Naishkritakaha :

- One who spoils another persons works by indulging on fruitless conversations.

VII) Alasaha :

- Lazy person.
- Apravrti Sheelaha.

VIII) Kartavyeshu Vishadi :

- Kribs a lot when compelled to work.

IX) Dheera Sutri :

- Stretches work too long without completing it.
- Postpones work and does not do within Particular time.
- Such a person is Tamasa Karta.
- Even if Karta has one of above 9 qualities, he is called Tamasa Karta.
- We should not work to be Tamasic Karta or Rajasa Karta.
- Should always be Sattvik Karta.

Verse 29 :

बुद्धेर्भेदं धृतेश्चैव
गुणतस्त्रिविधं शृणु।
प्रोच्यमानमशेषेण
पृथक्त्वेन धनञ्जय ॥१८.२९ ॥

buddhērbhēdaṃ dhṛtēścaiva
guṇatastrividhaṃ śṛṇu |
prōcyamānamaśēṣēṇa
pṛthaktvēna dhanañjaya || 18.29 ||

Hear (You) the threefold division of understanding and fortitude (Made) according to the qualities, as I declare them fully and severally, O Dhananjaya. [Chapter 18 - Verse 29]

a) Dhananjaya :

- Oh Arjuna.

b) Srunu :

- Listen to.

c) Trividham Bhedam :

- Threefold division.

d) Buddheh :

- Of intellect.

e) Cha Eva Drittihi :

- And of will.

f) Gunatah :

- According to the Gunas.

g) Prochyamanam :

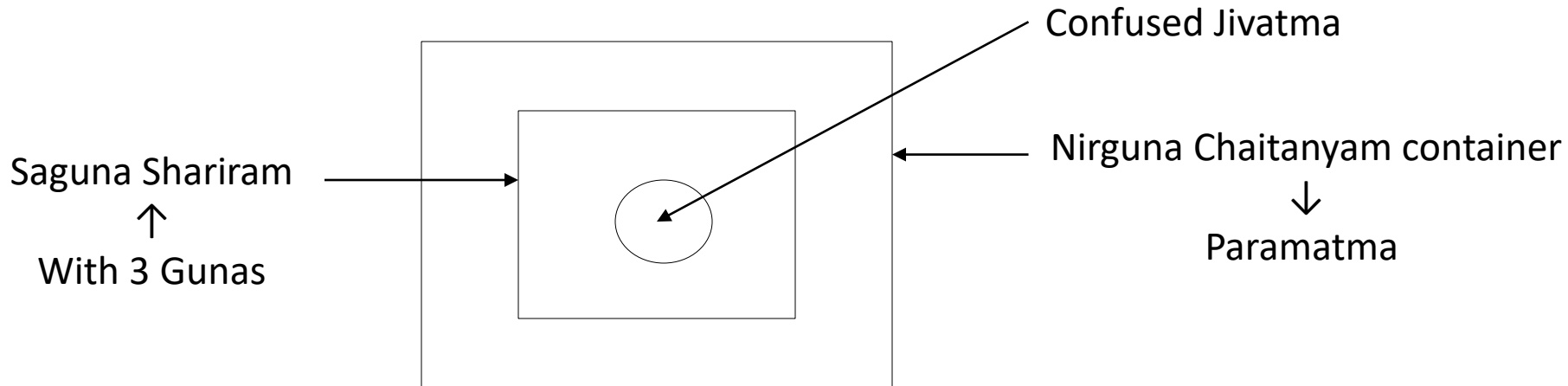
- Taught by me.

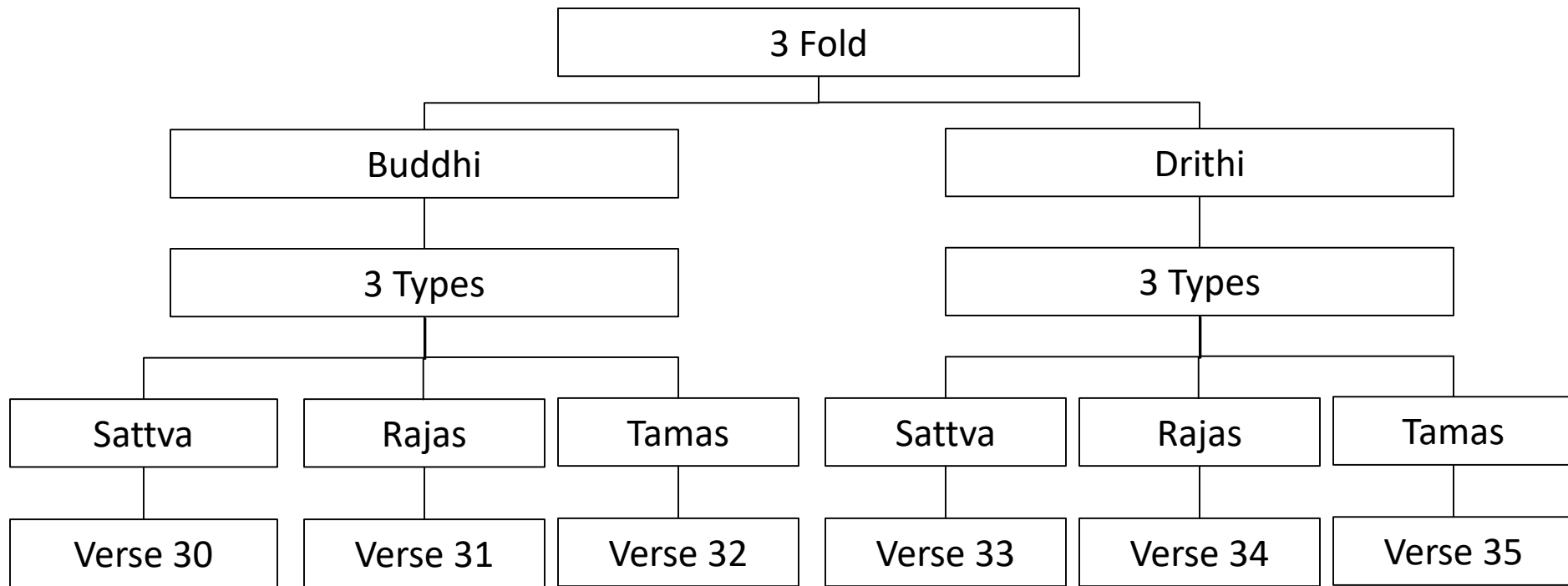
h) Aseshena :

- Completely.

i) Prthaktvena :

- And distinctly.
- Atma is Nirguna
- Mithya Saguna Jivatma is dwelling in this Mithya body which is endowed with 3 Gunas.





I) Prithaktvena :

- Distinctly.

II) Aseshena :

- Without missing anything, completely.

III) Prochyamana :

- Clearly, I will explain distinctly, clearly, completely, listen Arjuna.

IV) Dhananjaya :

- Who did Digvijaya Yaga and won all kinds of wealth.
- Brought material wealth, mantras, knowledge of varied fields.

Verse 30 : Sattvic Buddhi

प्रवृत्तिं च निवृत्तिं च
कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति
बुद्धिः सा पार्थ सात्त्विकी ॥ १८.३० ॥

pravṛttiṁ ca nivṛttiṁ ca
kāryākāryē bhayābhayē |
bandhaṁ mōkṣaṁ ca yā vētti
buddhiḥ sā pārtha sāttvikī || 18.30 ||

That, which knows the paths of work and renunciation, what ought to be done and what ought not be done, fear and fearlessness, bondage and liberation, that understanding is Sattvika (Pure), O Partha. [Chapter 18 - Verse 30]

a) Partha :

- Oh Arjuna!

b) Sattviki Buddhi :

- Sattvic intellect.

c) Sa :

- Is that.

d) Ya Vetti Pravrittim Cha :

- Which knows actions.

e) Cha Nivrittim :

- And renunciation.

f) Karya Karye :

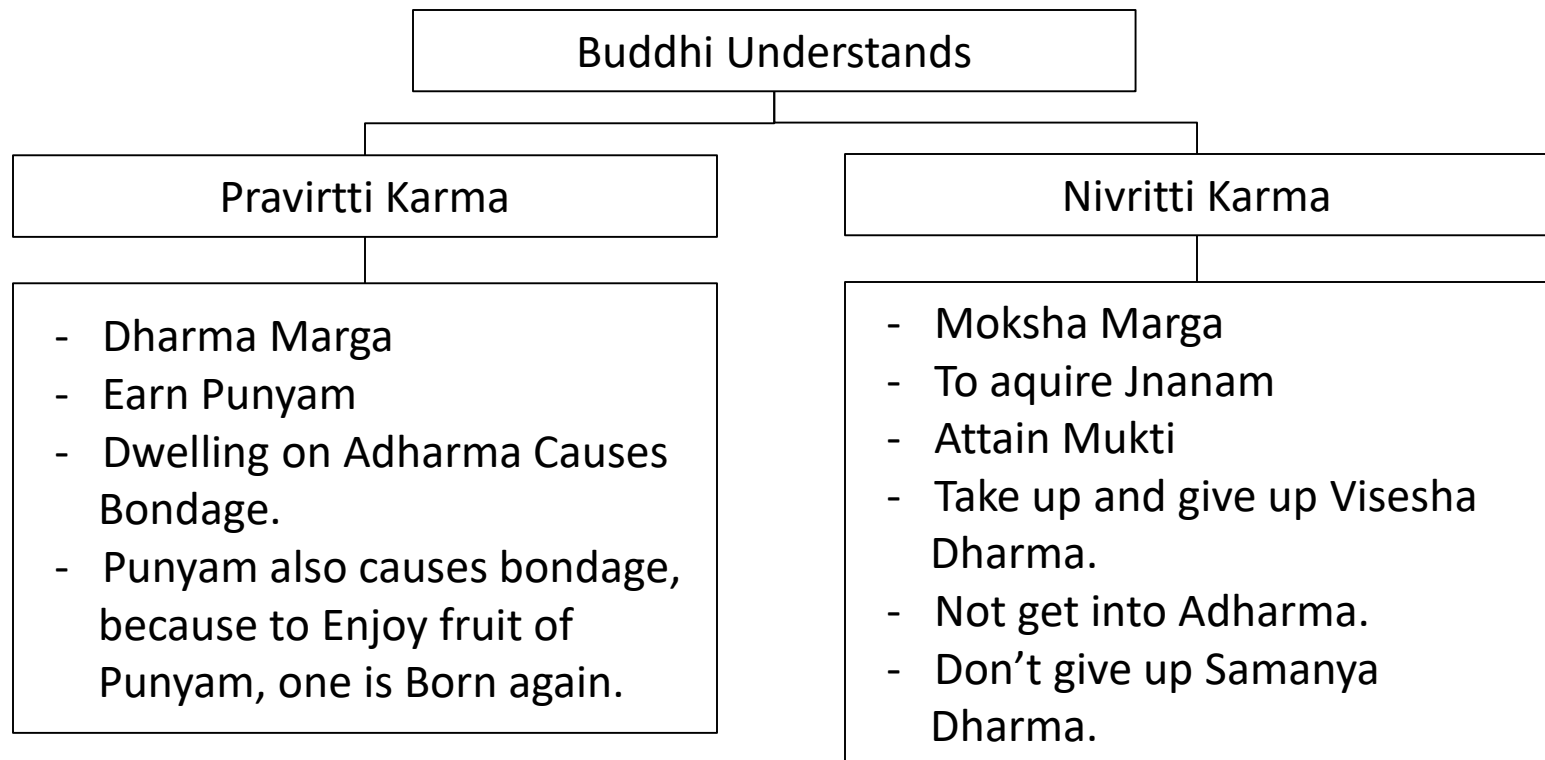
- The prescribed and the prohibited.

g) Bhayabhaye :

- The source of fear and fearlessness.

h) Cha Bandham Moksham :

- As well as bondage and liberation.
- Buddhi – Discriminative power, intellect.
- Jnanam – Based on the object.



Dharma Changes for

Brahmachari

Grihasta

Vanaprastha

Sanyasi

- Should not lie and trouble others is Samanya Dharma.
- Values common to all at all times, places, irrespective of Ashrama, Varna.
- Puja, Japa, Rituals, change as per Varna.
- Intellect which discriminates 2 Margas clearly as per Shastras and Advice of noble elders is Sattvic Buddhi.

किं कर्म किमकर्मेति
कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि
यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ४-१६ ॥

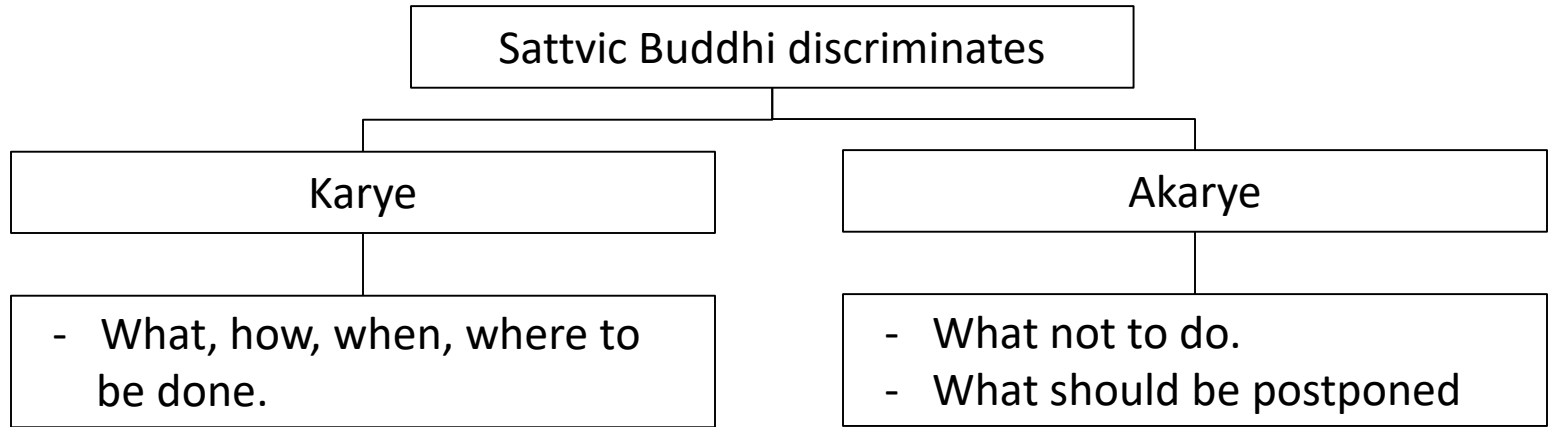
kiṁ karma kimakarmēti
kavayō'pyatra mōhitāḥ |
tattē karma pravakṣyāmi
yajjñātvā mōkṣyasē'subhāt || 4-16 ||

What is action? What is inaction? As to this, even the wise are deluded. Therefore, I shall teach you action (the nature of action and inaction), knowing which, you shall be liberated from the evil (of samsara – the wheel of birth and death). [Chapter 4 – Verse 16]

कर्मणो ह्यपि बोद्धव्यं
बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं
गहना कर्मणो गतिः ॥ ४-१७ ॥

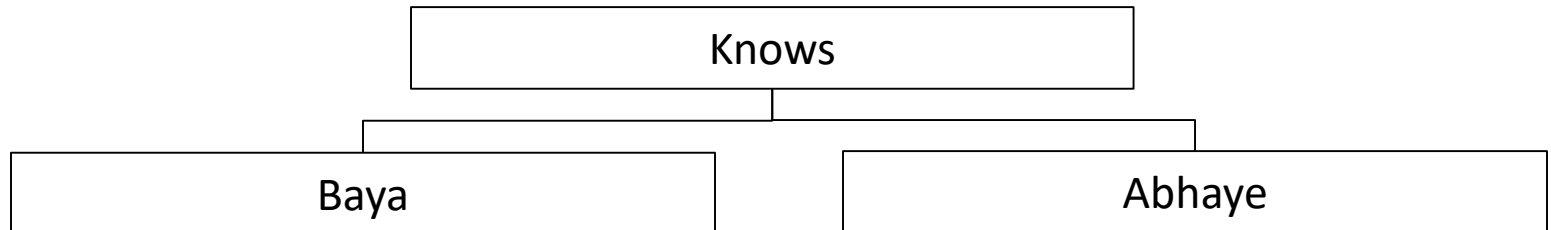
karmaṇō hyapi bōddhavyaṁ
bōddhavyaṁ ca vikarmaṇaḥ ।
akarmaṇaśca bōddhavyaṁ
gahanā karmaṇō gatiḥ ॥4-17॥

For, verily (the true nature) of right action should be known; also (that) of forbidden (or unlawful) action and of inaction; imponderable is the nature (path) of action. [Chapter 4 – Verse 17]



- One who knows this clearly has Sattviki Buddhi.

III)



Baya	Abhaya
<ul style="list-style-type: none"> - What to fear about - One should fear about committing sins. - Be afraid of lower next Janma. - Fear justified as it is out of concern to fit oneself in the society and for its well being. - One should comply with words of Shastras and elders. - We should be afraid of bondage. 	<ul style="list-style-type: none"> - What not to fear - We should not be scared of doing Punyam.

Yaha buddhi – Sattviki Buddhi

Pravirthim, Nivrittim
Cha Vetti

Karyam Akaryam
Cha Vetti

Bandham Moksham
Cha Vetti

Bayam Abhayam Cha
Vetti

- Discrimination of means to Moksha, to live peacefully, what will bring us difficulties is Sattviki Buddhi.
- **That Buddhi which discriminates Bondage and Moksha clearly and correctly is Sattvika Buddhi, price worthy.**
- This verse highlights greatness of renunciates.

Verse 31 : Rajasi Buddhi

यया धर्ममधर्मं च
कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति
बुद्धिः सा पार्थ राजसी ॥ १८.३१ ॥

yayā dharmamadharmam ca
kāryam cākāryamēva ca |
ayathāvat prajānāti
buddhiḥ sā pārtha rājasī || 18.31 ||

That, by which one wrongly understands dharma and Adharma and also what ought to be done and what ought no to be done, that intellect (Understanding), O Partha is Rajasika (Passionate). [Chapter 18 - Verse 31]

a) Partha :

- Oh Arjuna!

b) Rajasi Buddhi :

- Rajasic intellect.

c) Sa Yaya :

- Is that by which.

d) Ayathavat Prajanati :

- One wrongly understands.

e) Dharmam Cha Adharmam :

- Dharma and Adharma.

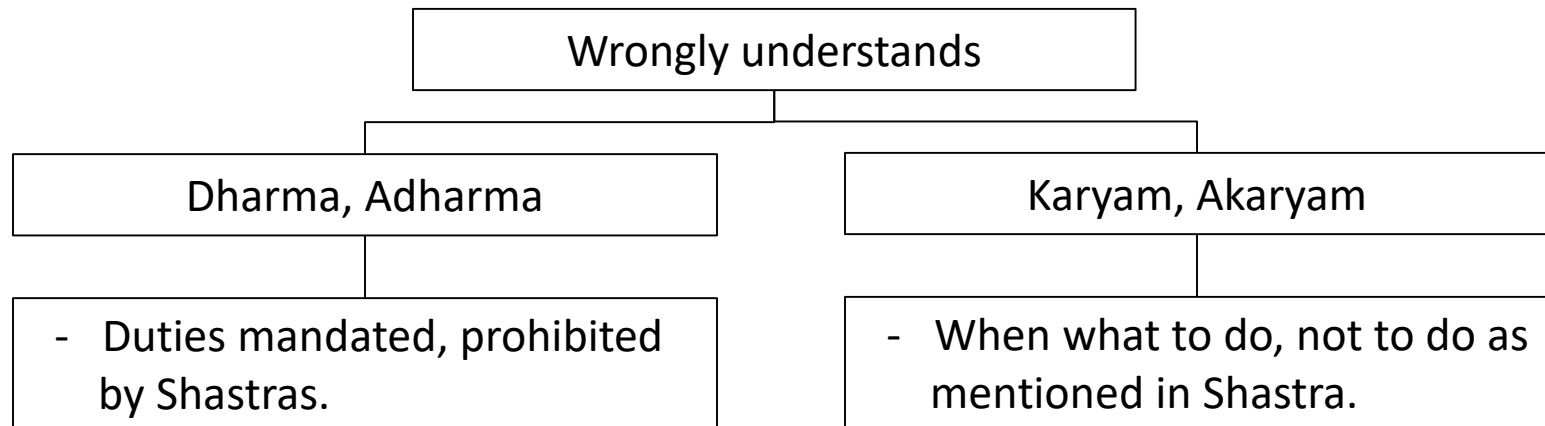
f) Eva Cha Karyam :

- As well as the prescribed.

g) Cha Akaryam :

- And the prohibited.

l) Ayatavat Prajanati :



- Depending on circumstances, Dharma changes, it can become Adharma in certain circumstances.
- Adharma becomes Dharma under, certain conditions (War, Doctor).
- Discrimination should work accordingly.
- Ayatavat Na Ayatavat – lack of understanding or wrong understanding.
- Some things understood properly, some not understood properly.
- Sattviki Buddhi does not make mistakes.
- Rajasa Buddhi makes mistakes sometimes.

Ayatavat	Na Ayatavat
As it is	Not as it should be

- **Rajasa Buddhi does not understand things rightly and commits mistakes sometimes.**
- Buddhi is in form of thoughts.
- In knowing what is right, there could be some confusion.
- To make it Sattvic Buddhi, involve oneself in Satsang, Shastra Vichara and clarify with others.
- **We should objectify and understand it.**

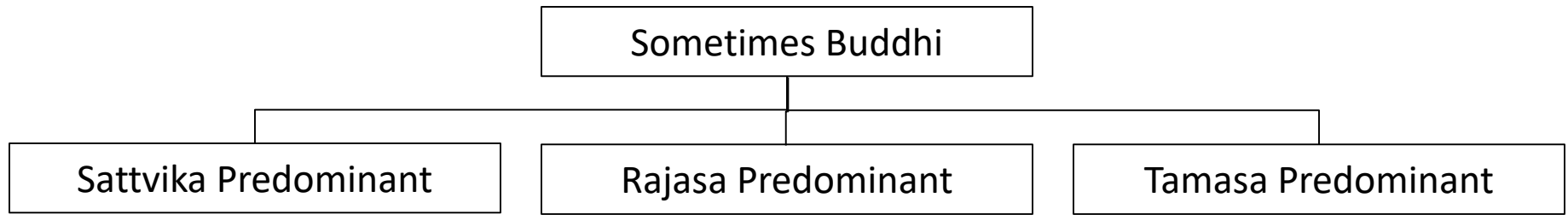
Gita :

रजस्तमश्चाभिभूय
सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव
तमः सत्त्वं रजस्तथा ॥ १४-१० ॥

rajastamaścābhibhūya
sattvaṁ bhavati bhārata |
rajaḥ sattvaṁ tamaścaiva
tamaḥ sattvaṁ rajastathā || 14-10 ||

Now sattva rises (Prevails), O Bharata, having overpowered rajas and inertia (Tamas); now rajas having overpowered sattva and inertia; and inertia (tamas), having overpowered sattva and rajas. [Chapter 14 - Verse 10]

- Mind will not be of same nature at all times.



- Remember all these and create Sattvika lifestyle, then mind will be Sattvik.
- **Stay away from Rajasa Buddhi and cultivate Sattvik Buddhi.**

Verse 32 : Tamasa Buddhi

अधर्मं धर्ममिति या
मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च
बुद्धिः सा पार्थ तामसी ॥१८.३२॥

adharmam dharmamiti yā
manyatē tamasā'vṛtā |
sarvārthān viparītāṃśca
buddhiḥ sā pārtha tāmasī ||18.32||

That, which enveloped in darkness sees Adharma as Dharma, and all things perverted, that intellect (Understanding), O Partha, is Tamasika (dull). [Chapter 18 - Verse 32]

a) Partha :

- Oh Arjuna!

b) Tamasi Buddhi Sa :

- Tamasic intellect is that.

c) Ya Avrta :

- Which is veiled.

d) Tamasa :

- By Tamas.

e) Manyate :

- Which regards.

f) Adharmam :

- Adharma.

g) Iti Dharma :

- As Dharma.

h) Cha Sarvarthan :

- And which views everything.

i) Viparitan :

- Perversely.

I) Tamasa Avrutam Buddhi :

- Buddhi covered by Tamo Guna.

II) Adharmam – Ya Buddhi Manyate Sa Buddhi :

- Comprehends Adharma as Dharma.
- Does not understand anything in right sense.

Rajasi Buddhi	Tamasi Buddhi	Sattvika Buddhi
<ul style="list-style-type: none">- Some things misunderstood.- Half baked knowledge	<ul style="list-style-type: none">- Everything misunderstood negatively.	<ul style="list-style-type: none">- Understands clearly Samanya and Vishesha Dharma, what to do, not to do.

III) Sarva Artham Vipari Artham :

- Mistaking everything, wrong perspective about everything.
 - Nothing wrong with their eyes, ears, picked up correctly but is understood wrongly.
 - Also Laukika, worldly affairs seen in wrong sense.
- **Get Rid of this Buddhi, correct our course of thoughts and actions.**
 - **Mind may be adamant believing what it thinks is right but a Sadhak should free thoughts of Tamasi or Rajasi Buddhi and cultivate Sattvik Buddhi.**

Verse 33 : Drithi – Will power

धृत्या यया धारयते
मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या
धृतिः सा पार्थ सात्त्विकी ॥ १८.३३ ॥

dhṛtyā yayā dhārayatē
manaḥprāṇēndriyakriyāḥ |
yōgēnāvyabhicāriṇyā
dhṛtiḥ sā pārtha sāttvikī || 18.33 ||

The unwavering fortitude by which, through Yoga, the functions of the mind, the Prana and the senses are restrained, that fortitude, O Partha, is Sattvika (Pure).[Chapter 18 - Verse 33]

a) Partha :

- Oh Arjuna.

b) Sattviki Dritih Sa Yaya Dhrtiya :

- Sattvic will power is that by which will.

c) Avyabhicharinya :

- Is made unswerving.

d) Yogena :

- Through Yoga.

e) Dharayate :

- One sustains.

f) Manahpranendriyakriyah :

- The activities of the mind, Prana and the sense organs.

I) Drithi :

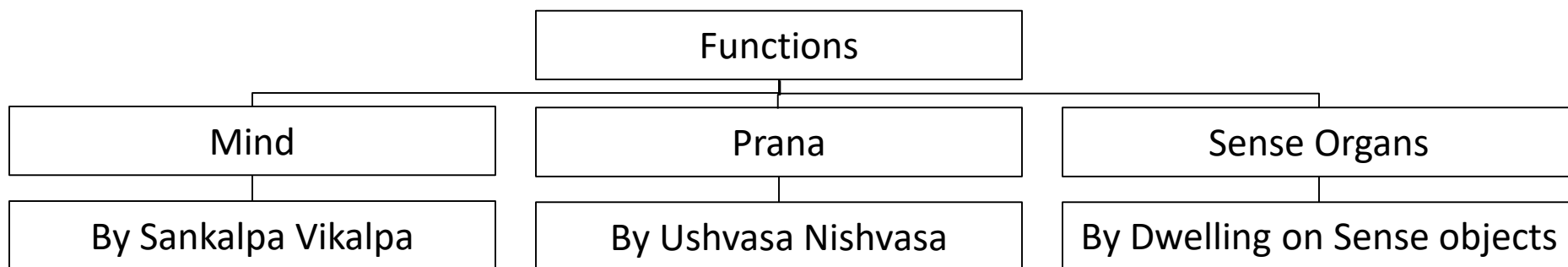
- Will power, being firm, persistent in efforts.
- **Always focussed on, resolving mind in Brahman or pure consciousness, absolute reality.**
- Yaya Drithya Avyabhicharanena Manaha, Prana, Indriya Kriyaha Dharayate Sa Drithi Sattviki Drithi.

II) Yoga Balena – Brahman Samadhanam :

- **Focus mind on Brahman.**

III) Avyabicharini :

- Consistently, without getting distracted with other things, with total dispassion.
- **Without setting mind on Dharma, Artha, Kama, focusing mind on Brahman.**
- **Mind, Pranas, actions of sense organs are held by will power.**



- Functioning of sense organs, Prana, Manaha depend on Samadhi Abhyasa.
- Mind does not focus on anything other than Brahman, Yogenam, by Sattviki Drithi.
- This is the will power we need to maintain all the time.

Verse 34 : Rajasi Drithihi

यया तु धर्मकामार्थान्
धृत्या धारयतेऽर्जुन।
प्रसङ्गेन फलाकाङ्क्षी
धृतिः सा पार्थ राजसी ॥ १८.३४ ॥

yayā tu dharmakāmārthān
dhr̥tyā dhārayatē'rjuna |
prasaṅgēna phalākāṅkṣī
dhr̥tiḥ sā pārtha rājasī || 18.34 ||

But the fortitude, O Arjuna, by which one holds fast to duty, pleasure and wealth, from attachment and craving for the fruits of actions, that fortitude, O Partha, is Rajasika (Passionate). [Chapter 18 - Verse 34]

a) Arjuna :

- Oh Arjuna.

b) Rajasi Dhrtih Sa :

- Rajasic will is that.

c) Yaya Tu Dhrtiya :

- By which will.

d) Phala Kanksi :

- One who is desirous of results.

e) Prasangena :

- Because of attachment.

f) Dharayate :

- Pursues.

g) Dharmakamarthan :

- Dharma, Artha, and Kama.

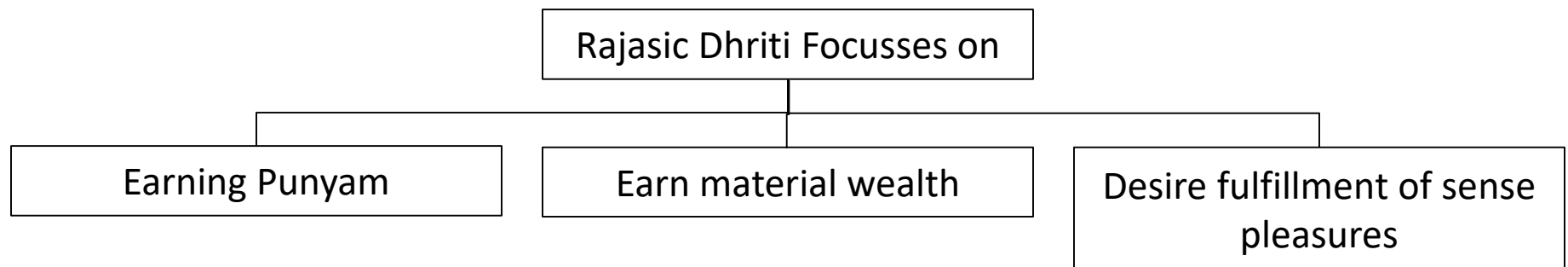
h) Partha :

- Oh Arjuna.
- Discrimination is based on what the mind is firm about.
- Sattvic Dhriti – firm in Brahma Dhyana.

I) Yaya Dhritya :

- That will power.

II) Dharma Artha Kama Dharayate :



III) Prasangena Phala Kankshi :

- While exercising his will power to follow Dharma, he is keen on fruits of action, Benefits of Punya Karmas, Ishvara Upasana, Bhakti.

- Goal not Moksha.
- Goal to earn more Artha, Kama.
- Uses will power to earn wealth or enjoy sense pleasures.
- Performs Dharma for material benefit and comforts, arises from Rajo Guna.
- Has notion in mind.
- Should earn lot of money, enjoy lot of material benefit and be proud of it.
- Does Punya for that.
- Recognises his responsibility to earn money and do all one has to do.
- Manasi Nitya Kartavyam Avadharayet, Sa Dhriti Rajo Guna Dhriti.

Verse 35 : Tamasa Drithi :

यया स्वप्नं भयं शोकं
विषादं मदमेव च ।
न विमुञ्चति दुर्मेधाः
धृतिः सा पार्थ तामसी ॥ १८.३५ ॥

yayā svapnaṃ bhayaṃ śōkaṃ
viṣādaṃ madamēva ca |
na vimuñcati durmēdhā
dhṛtiḥ sā pārtha tāmasī || 18.35 ||

The constancy because of which, a stupid man does not abandon sleep, fear, grief, depression and also arrogance (Conceit), that fortitude, O Partha, is Tamasika (Dull).
[Chapter 18 - Verse 35]

a) Partha :

- Oh Arjuna.

b) Tamasi Dhrtih Sa Yaya :

- Tamasic will is that by which.

c) Durmedhah Na Vimunchati :

- An indiscriminate person does not give up.

d) Swapnam, Bhayam, Shokam, Vishadam, Eva Cha Madham :

- Sleep, fear, sorrow, depression, and indulgence.
- Drithi is putting effort by exercising freewill.

I) Yaya Drithya Swapna Na Munchati :

- Willpower by which one will not give up sleep even if someone Advises.
- There is a lot of effort involved in Sattvic and Rajasic Drithi.
- In Tamasi Drithi it is very natural for a person to sleep, no effort required.

II) Bayam :

- Person afraid of everything, goes to Astrologers, causes fears to others around.

III) Shokam :

- Person is sad always.

IV) Vishadam :

- Expresses sorrow by tears.

V) Madham Eva Cha :

- Person is proud about wealth, beauty, status, qualification,

VI) Na Vi Munchati :

- Does not give up being proud.
- Having any of these qualities makes a person of Tamasi Drithi.

VII) Durmedah :

- This happens because person.
- Does not use his intellect properly, does not study Shastras, not listens to elders.
- Firm about wrong things, adamant.
- Gives up sleep, fear, sorrow and does not direct mind towards Moksha.
- Mumukshu should give up Rajasi, Tamasi Drithi, adopt Sattvic Drithi.

Verse 36 :

सुखं त्विदानीं त्रिविधं
शृणु मे भरतर्षभ।
अभ्यासाद्रमते यत्र
दुःखान्तं च निगच्छति ॥ १८.३६ ॥

sukhaṃ tvidānīm trividhaṃ
śṛṇu mē bharatarṣabha |
abhyāsādramatē yatra
duḥkhāntaṃ ca nigacchati || 18.36 ||

And now hear from me, O Best among the Bharatas, of the threefold pleasure, in which one rejoices by Practice and surely comes to the end of pain. [Chapter 18 - Verse 36]

Introduction to 3 types of Sukham :

a) Bharatararsabha :

- Oh Arjuna!

b) Idanim :

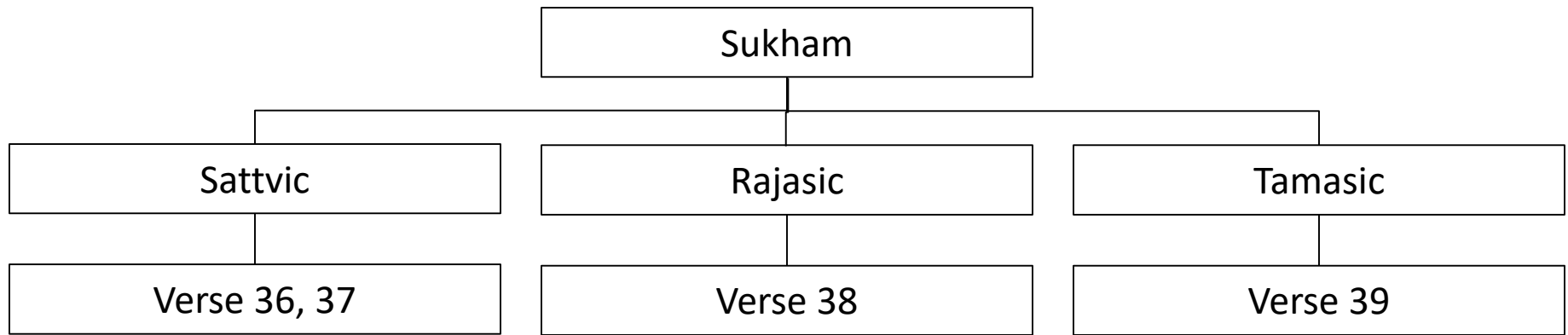
- Now

c) Srunu Me :

- Listen from me.

d) Trividyam Tu Sukham yatra Ramate Cha Nigacchati Dukhantam :

- To the threefold happiness in which one indulges because of habit and comes to the end of pain.
- Distinction based on 3 Gunas comes to a conclusion in this set.



I) Bharatarishaba :

- Arjuna of Bharatha clan.

II) Srunu :

- Listen carefully to my teaching of 3 types of Sukham – happiness, joy, pleasures.

III) Abhyasat Ramate Yatra :

- By continued practice one gets Sukham.
- If we exercise regularly, get bodily Sukham.
- Do Japa, Parayanam, get Manasa Sukham.
- Any regular practice gives us Sattvic Sukham.

IV) Dukha Antham Cha Nigacchati :

- Practice puts an end to several types of sorrows.
- In spiritual practice, one gets Sukham by practice.
- One who doesn't practice, does not get Sukham.

Verse 37 : Sattvic Sukham

यत्तदग्रे विषमिव
परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तम्
आत्मबुद्धिप्रसादजम् ॥ १८.३७ ॥

yattadagrē viṣamiva
pariṇāmē'mṛtōpamam |
tatsukhaṃ sāttvikaṃ prōktam
ātmabuddhiprasādajam || 18.37 ||

That which is like poison at first, but in the end, like nectar, that pleasure is declared to be Sattvika (Pure), born of the purity of one's own mind, due to self-realisation.
[Chapter 18 - Verse 37]

a) Sattvikam Sukham Prouktam Tat :

- Sattvic happiness is that.

b) Yat Tad Iva Visham Agre :

- Which is like poison in the beginning.

c) Amrtopamam Pariname :

- Which is like nectar in the end.

d) Atmabuddhi Prasadajam :

- And which is born out of the clarity of self – knowledge.
- Taking effort to practice (Abhyasa) puts an end to sorrow.

Bhagavan Elaborates :

I) Yatu Agre Visham Iva Bavati :

- What is like poison in the beginning.

Shankara :

- When one enters spiritual life, it is very difficult in the beginning.
- As one goes further, one realizes happiness in it.

II) Amrtopamam Pariname :

- Actually it is Amrtam, ever lasting happiness.
- It seems difficult and one feels like quitting.
- In the beginning it gives sorrow.
- It should not be misunderstood as poison and sorrow.
- Set mind on the goal and tolerate difficulties in the beginning, realise happiness later.
- Actually, it is Amrutam, embodiment of happiness.

Example :

- As one exercises, one realizes its value.

III) Pariname :

- Happiness earned by knowledge, dispassion, Dhyanam and Samadhi is Amrutam.

IV) Atma Buddhi Prasadajam :

- Ultimate knowledge of self brings clarity and clarity gives happiness, Sattvic Sukham.

V) Proktam :

- Excellently explained by teachers who are Sampradaya Vidaha.

What are the conditions leading to Sattvika Sukham?

- Abhyasa, Arambe Dukham, Pariname Anandam, Atma Buddhi Prasadajam.
- **Happiness earned by Atma Jnanam is Sattvika Sukham.**
- It is not dependent on external factors.
- It is dependent only on knowledge of self.

Verse 38 : Rajasa Sukham

विषयेन्द्रियसंयोगाद्
यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव
तत्सुखं राजसं स्मृतम् ॥ १८.३८ ॥

viṣayēndriyasamyōgād
yattadagrē'mṛtōpamam |
pariṇāmē viṣamiva
tatsukhaṃ rājasam smṛtam || 18.38 ||

That pleasure which arises from the contact of the sense organs with the objects, (Which is) at first like nectar, (But is) in the end like poison, that is declared to be Rajasika (Passionate).
[Chapter 18 - Verse 38]

a) Rajasa Sukham Smrtam Tat :

- Rajasic happiness is said to be that.

b) Yat Tad Amrtopamam Agre :

- Which is like nectar in the beginning.

c) Iva Visham Pariname :

- Which is like poison in the end.

d) Vishaya Indriyasam Yogat :

- And which is born out of the contact between sense – objects and sense organs.

I) Vishaya Indriya Samyoga :

	Vishaya	Indriya
Shabda	Sound	Ears
Sparsa	Touch	Skin
Rupa	Form	Eyes
Rasa	Taste	Tongue
Gandha	Smell	Nose

Union

II) Agre Amrutapamam :

- Like nectar in the beginning.
- When we get sense pleasures we think it is a rarity.

III) Pariname Visham Iva :

- Later it becomes a disease, exhausts the mind and shifts the mind to focus on sense enjoyments.
- It enslaves the mind and makes one take enormous efforts, difficulties to enjoy it.
- It does not satisfy, no fulfillment, becomes addictive.
- Even after hearing its defects from elders, it becomes difficult to get away from it.
- To that extent it enslaves.

IV) Yatu Sukham Vishaye – Indriyam Samyogatu Agre Amrutatvam Bavati Pariname Visham Iva Bavati Tatu Sukham Rajasam Sukha

- It lands one in sorrow in the end and appears like nectar in the beginning.

Shankara :

- **It Destroys :**
 - Balam – Strength
 - Veeryam – Courage
 - Prajnya – Awareness
 - Medha – Memory
 - Dhana – Wealth
 - Utsaha - Enthusiasm
- Hani Hetutvat, Adharma Tat Janita Narakadhi Hetutvat Cha Pariname Tatu Upabhoga Parinamate Visham Iva Bavati.
- It Nullifies the physical, mental, intellectual energy, capacity, memory, wealth.
- It also instigates one to commit mistakes.
- Because of that Jiva attains Naraka which is sorrowful.
- It ends up in poison, so we need to know such Sukham as Rajasa Sukham and give it up by taking necessary efforts.
- Krishna recommends Sattvika Sukham through Abhyasa, practice to attain the superior, ultimate happiness of Atma Sukham.
- It is important for us to understand this.

Verse 39 : Tamasa Sukham

यदग्रे चानुबन्धे च
सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं
तत्तामसमुदाहृतम् ॥ १८.३९ ॥

yadagrē cānubandhē ca
sukhaṃ mōhanamātmanaḥ |
nidrālasypmamādōtthaṃ
tattāmasamudāhṛtam || 18.39 ||

The pleasure, which at first and in the sequel deludes the self, arising from sleep, indolence and heedlessness, is declared to be Tamasika (dull). [Chapter 18 - Verse 39]

a) Tamasam Sukham Udahrtam Tat :

- Tamasa happiness is said to be that.

b) Yat Mohanam Atmanah Agre Cha :

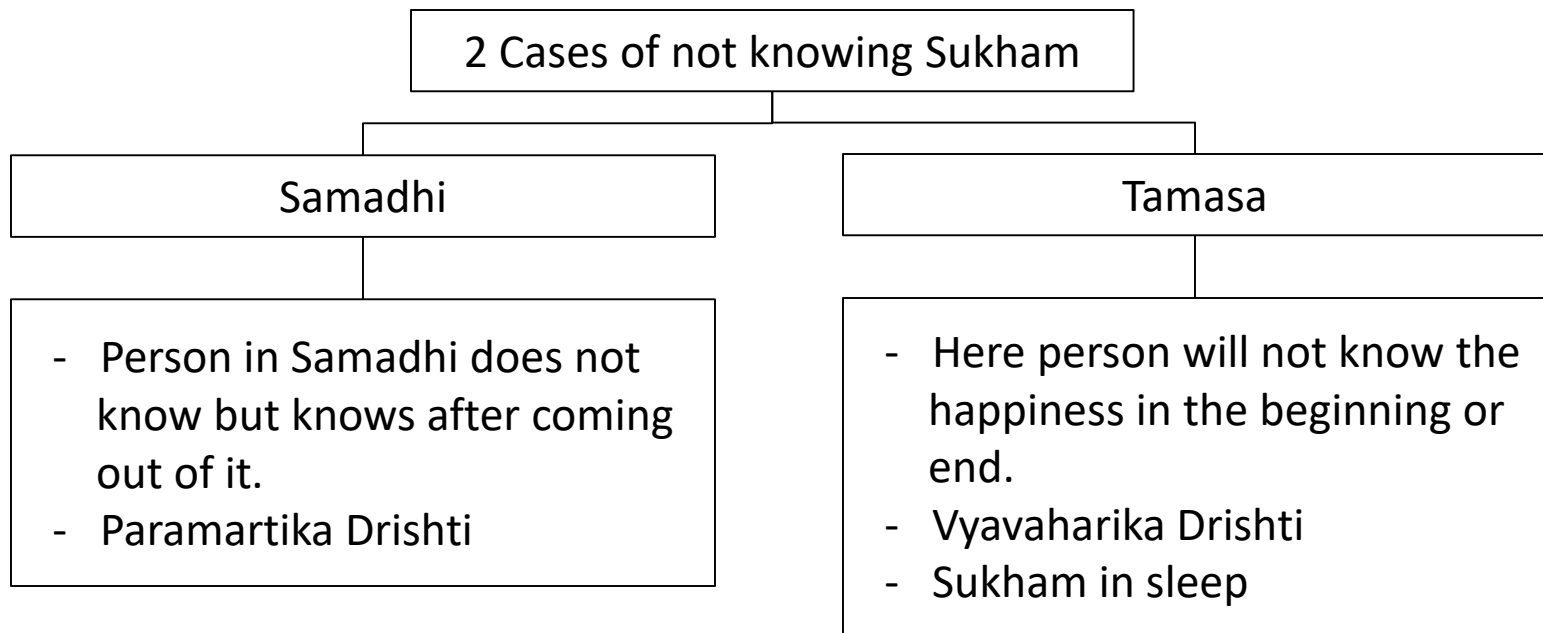
- Which deludes the mind in the beginning.

c) Cha Anubandhe :

- And in the end.

d) Nidralasya Pramadottham :

- And which is born out of sleep, indolence and negligence.
- When a person does not know that he is enjoying the Sukham, is Tamasa Sukham.



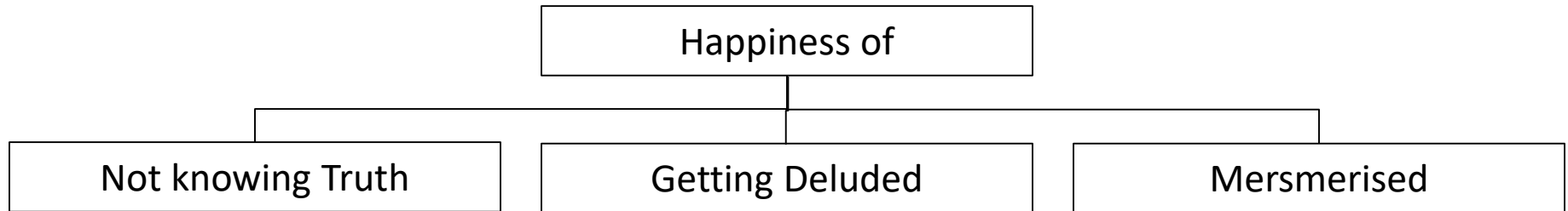
I) Yathu Atmana Agre Anubandha Cha Sukham Mohanam Karoti :

- Atmana means mind here.
- Mohanam to delude.
- Anubandha – end.
- Agre – in the beginning.
- One should not indulge in Joy that makes one forget himself in Vyavaharika or transactional field.
- In sleep also we don't feel Sukham in beginning or end but say we enjoyed Joy during sleep.
- Tamasic Sukham is Nidra – sleep, Alasya – Laziness where we don't perform our duty.

- Jiva is closely associated with the mind but he will not know even that happiness.

II) Pramadaha – Uttam :

- Negligence, person does not heed to words of elders, feels nothing will change in the world.
- Person does not contribute anything to society.
- Consumes work of society, eats, gossips, wastes time, has no knowledge of life, no purpose in life, makes fun of life who understand truth about life, sleeps a lot.



- Short lived happiness that comes out of sleep, laziness, negligence, stupor.
- We must sleep when we are tired, must do Laukika and Veidika Karmas properly.
- Not go against shastras, respect words of elders, should not waste time.

Verse 40 :

न तदस्ति पृथिव्यां वा
दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं
यदेभिः स्यात्त्रिभिर्गुणैः ॥ १८.४० ॥

na tadasti pṛthivyāṃ vā
divi dēvēṣu vā punaḥ |
sattvaṃ prakṛtijairmuktaṃ
yadēbhiḥ syāt tribhirguṇaiḥ || 18.40 ||

There is no being on earth or in heavens among the Devas (Heavenly Beings), who is totally liberated from the three qualities, born of Prakṛti (Matter). [Chapter 18 - Verse 40]

a) Devesu Va :

- Among the Gods.

b) Divi :

- In the heaven.

c) Va Punah :

- Or among the beings.

d) Pṛthivyam :

- On the earth.

e) Asti Nat Tat Sattvam Yat Syat :

- There is no such entity which is.

f) Muktam Ebhih Tribhih Gunaih :

- From these 3 Gunas.

g) Prakrtijaih :

- Born of Prakrti.

I) Prithvyam Manushyeshu Va Divi Deveshu Va :

- Things, humanbeings, Devas, sentient, insentient, there is nothing free from 3 Gunas.

II) Prakrti Jaihi Muktam Satvam Tatvam Nasti :

त्रिभिर्गुणमयैर्भावैः
एभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति
मामेभ्यः परमव्ययम् ॥७-१३॥

tribhirguṇamayairbhāvaih
ēbhiḥ sarvamidaṃ jagat |
mōhitaṃ nābhijānāti
mām ēbhyaḥ parām avyayam || 7-13 ||

Deluded by these natures (states or things) composed of the three gunas (of prakrti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

- 3 Gunas which have risen from Prakrti.
- Nothing free from 3 Gunas.
- Sarvam gunatmakam, entire world is comprised of 3 Gunas.

• **Mind, body, universe is comprised of 3 Gunas, I am Chaitanyam, witness principle.**

- Details in Chapter 14 – Gunateeta.
- This verse essence of Chapter 14 and Chapter 3 – Verse 5.

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

na hi kaścit kṣaṇam api
jātu tiṣṭhatyakarmakṛt |
kāryatē hyavaśaḥ karma
sarvaḥ prakṛtijaigūṇaiḥ || 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 prakṛti (nature). [Chapter 3 – Verse 5]

- Brahman alone is Nirgunam, attributes which is my self, substratum also.

Verse 41 : Varna Dharma

ब्राह्मणक्षत्रियविशां
शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि
स्वभावप्रभवैर्गुणैः ॥ १८.४१ ॥

brāhmaṇakṣatriyaviśāṃ
śūdrāṇāṃ ca parantapa |
karmāṇi pravibhaktāni
svabhāvaprabhavaairguṇaiḥ || 18. 41 ||

Of scholars (Brahmanas), of leaders (Ksatriyas) and of traders (Vaisyas), as also of workers (Sudras) O Parantapa, the duties are distributed according to the qualities born of their own nature. [Chapter 18 - Verse 41]

a) Gunaih Svabhava Prabahavaih :

- According to the Gunas born of Prakrti.

b) Karmani Pravibhaktani :

- Duties are allotted.

c) Brahmana Ksatriyavisam Cha Shudranam :

- To Brahmanas, Kshatriyas, Vaishyas and Shudras.

d) Parantapa :

- Oh Arjuna!
- Names of Varnas, Gunas, nature, functions, summarised here.
- Varna = Occupational groups, based on tradition, not relevant today.

- Creates divide among people, many differ in their views.

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

cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṃ
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]

- It is believed that maintaining occupational groups will improve quality of life.
- It creates differences in society, discriminations in society.
- Government does not support it and there is a lot of confusion on this.
- Arjuna, scorcher of enemies.

I) Society is divided into 4 Occupational groups,

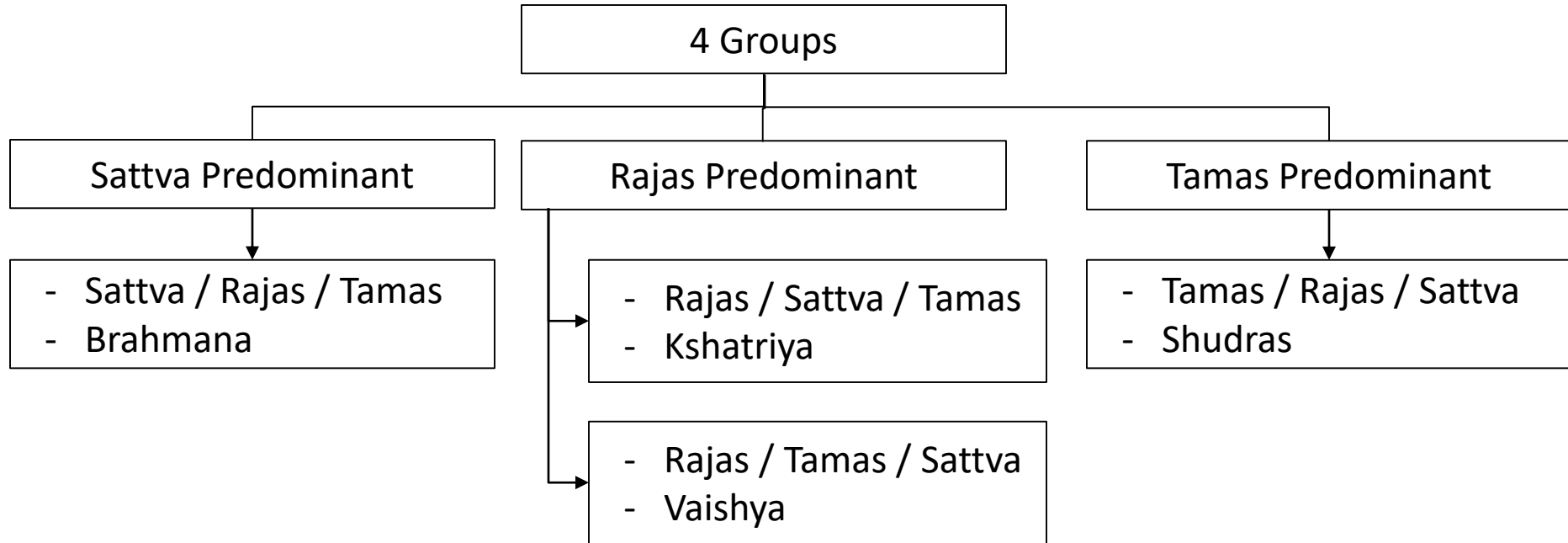
II) Svabavajam Prabhaivi Guna :

- With the basis of Gunas natural to each person.

III) Karmani Pravibhaktani :

- Functions are classified and taught by Shastras.

- Don't develop inferiority or superiority complex.
- Depending on nature of Gunas through the generations, they have been placed in 4 occupational groups.



- Done to maintain social order and peace.

Verse 42 : Brahmin

शमो दमस्तपः शौचं
क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं
ब्रह्मकर्म स्वभावजम् ॥१८.४२॥

śamō damastapaḥ śaucaṃ
kṣāntirārjavamēva ca |
jñānaṃ vijñānamāstikyaṃ
brahmakarma svabhāvajam || 18.42 ||

Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, knowledge, realisation, belief in god; are the duties of the Brahmanas, born of (Their own) nature.
[Chapter 18 - Verse 42]

a) Shamah, Damah, Tapah, Shaucham, Kshanti, Arjavam, Jnanam, Vijnanam, Eva Cha Astikyam :

- Mind control, sense control, Austerity, purity, patience, straightforwardness, Jnanam, Vijnanam, and faith.

b) Brahma Karma Svabavajam :

- Are duties of the Brahmanas born of their nature.

Duty of Brahmana :

- What are the functions natural to a Brahmin?

1) Brahma Karma Svabavajam :

- Following functions are naturally inherited by generation after generation by Virtue of their environment, study, thoughts, actions.

- Brahmins lived in a community for welfare of the society and not to create superiority or inferiority complex or to spread unwanted thoughts and feelings in the society.
- It is natural for Brahmins to study and teach the Vedas, to do Yaga, to accept contributions from the society.
- Adhyanam, Adyapanam, Yajanam, Yaajanam, Danam, Pratigribam.

II) Kshama :

- Control over mind, thoughts for social welfare.
- Mentioned in 2nd Chapter.

III) Damah :

- Control over senses, not given liberty to enjoy the sense pleasures by the Shastras.
- Jiva in a human body is called a Brahmin by his behavior and culture.
- Brahmins should undertake painstaking efforts to earn unseen powers and give the benefit of it to the society.
- Prays for social welfare and peace.
- Gets greater happiness after he leaves the body.

IV) Tapaha :

- Kaya, Klesha Tapah.
- Control over food and speech.
- 6 types in Chapter 17.

V) Shaucham :

- Bathes thrice a day.
- Pure and clean as said in Chapter 13.

VI) Kshanti :

- Peaceful, patience.
- Patience means tolerance to heat and cold, others criticisms and sorrows.

VII) Arjavam :

- Alignment of thought word and deed.
- Mentioned in Chapter 13.

VIII) Jnanam :

- Obtains knowledge of Atma from a Guru.

IX) Vijnanam :

- Imbibes the knowledge deep in the mind.
- Elaborated in Chapter 17.

X) Astikyam :

- Complete, total faith in the Shastras, learned elders and benefit the society.
- These qualities are beyond what is seen by naked eyes, difficult to perceive.
- Words of Shastras are meant for the individual and social welfare.
- Shastras are basis for the whole life.
- Only with Astikyam, can follow other values.
- This is summary of main qualities mentioned throughout the Gita, important for all but Brahman must possess them as Brahmana Dharma.

Verse 43 : Duty of Kshatriyas

शौर्यं तेजो धृतिर्दाक्ष्यं
युद्धे चाप्यपलायनम्।
दानमीश्वरभावश्च
क्षात्रं कर्म स्वभावजम् ॥१८.४३॥

śauryaṃ tējō dhṛtirdākṣyaṃ
yuddhē cāpyapalāyanam |
dānamīśvarabhāvaśca
kṣātraṃ karma svabhāvajam || 18.43 ||

Prowess, splendour, firmness, dexterity, and also not fleeing from battle, generosity, lordliness
- These are the duties of the Kshatriyas, born of (their own) nature. [Chapter 18 - Verse 43]

a) Sauryam Tefah Dhrtih Daksyam Cha Api Apalayanam Yuddhe, Danam Cha Isvarabhavah :

- Heroism, power, will, resourcefulness, not running away in battle, generocity and overlordship.

b) Karma Kshatram Svabhavajam :

- Are the duties of Kshatriyas born of their nature.

What is Kshatriya Dharmaha?

I) Shauryam :

- Being a Shura – Hero, work without tiredness.

II) Tejaha :

- Dominate society with leadership quality by expressing thoughts firmly with due explanation and without backing out.

- This domination is not with selfish motive but to do good to society.
- Stand up for cause of Dharma and take lead for good deeds to happen.
- Everyone should volunteer with motivation to work for the sake of Dharma.
- One with leadership qualities maintains control and order amongst volunteers.
- Should have strength of austerities, power of speech, purity of action and grace of Lord.
- Tejahā Means Pragalya, fearless, dominating nature for Dharma.

III) Dhriti :

- To be firm without giving up.
- Unshaken by attacks of people around him or by outsiders.
- Will not give up principle, whether praise or reproach, wealth is earned or lost or if death is around the corner.
- One has to be firm in action, is Drithi.

IV) Dakshyam :

- Getting around smartly in critical crucial situations like attacks or emergency or handling of contingencies, back up plans are put in place.
- One who has this capacity is called Dakshaha, elaborated in Chapter 12.

V) Yudhe Cha Apalayanam :

- Fighting without turning back.

- Leader never retreats from battle for any reason.

VI) Danam :

- Earn wealth and distribute among poor.
- Governance ensures creating infrastructure to earn, protect, distribute.
- King should have quality of Danam.

VII) Ishvaram :

- Responsibility of being leader given by Bhagavan.
- Leadership comes naturally through generations.
- Not possible to cultivate in a day.
- Commonsense can't be developed suddenly.

Verse 44 : Vaishya and Shudra Dharma

कृषिगौरक्ष्यवाणिज्यं
वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म
शूद्रस्यापि स्वभावजम् ॥ १८.४४ ॥

kṛṣigaurakṣyavāṇijyaṃ
vaiśyakarma svabhāvajam |
paricaryātmakaṃ karma
śūdrasyāpi svabhāvajam || 18.44 ||

Agriculture, cattle-rearing and trade are the duties of the Vaisyas, born of (their own) nature; and service is the duty of the Sudras, born of (Their own) nature.[Chapter 18 - Verse 44]

a) Krisgauraksyavanijyam :

- Agriculture, cattle rearing and trade.

b) Vai Shyakarma Svabavajam :

- Are the duties of the Vaishyas, of their nature.

c) Api :

- And.

d) Paricharyatmakam Karma Shudrasya Svabavajam :

- Service is the duty of the Shudras born of their nature.
- Everyone comes within the ambit of Dharma.
- Occupations are organs of the society, limbs of the society.
- Society can't function without them, like one can't function without legs.

Duty of Vaishya :

I) Krishi – Gaurakshyam :

- Agriculture, protecting cows.
- Agriculture, very important feature of our culture.

II) Vanijyam :

- Traders, logistics.
- Many sub = classifications are there based on their occupation.

Duty of Shudras :

III) Parcharyatmakam Karma :

- To support Brahmana, Kshatriya, Vaishya is Dharma of Shudra, offer assistance.
- There is need for all categories in the society.
- Skilled manual labour required.
- Each one contributes to the society.
- They consume less, contribute more and attain the highest good.

Chapter 3 :

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

devān bhāvayatānena
te devā bhāvayantu vaḥ ।
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]

- Offer to Devas, they will give you back.
- Real meaning is, when you contribute to society, society takes care of your needs.
- No one should be selfish.
- Bear social welfare in mind, then you will achieve individual welfare.
- Life should not be lived with selfish material goals.
- Life should be lived based on Dharma, Ishvara, Harmony of society.
- **To live a superior life is important goal of Gita.**

Verse 45 :

स्वे स्वे कर्मण्यभिरतः
संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं
यथा विन्दति तच्छृणु ॥ १८.४५ ॥

svē svē karmaṇyabhirataḥ
saṁsiddhiṁ labhatē naraḥ |
svakarmanirataḥ siddhiṁ
yathā vindati tacchṛṇu || 18.45 ||

Devoted, each to his own duty, man attains perfection. How, engaged in his own duty, he attains perfection-listen. [Chapter 18 - Verse 45]

a) Abhiratah Sve Sve Karmani :

- Engaged in his own duty.

b) Naraha Labhate Samsiddhim :

- A person attains purity.

c) Srnu :

- Listen.

d) Tad yatha Svakarmaniratah Vindati Siddhim :

- How one, engaged in his own duty attains purity.
- Varna Dharma being taught from verse 41.

ब्राह्मणक्षत्रियविशां
शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि
स्वभावप्रभवैर्गुणैः ॥ १८.४१ ॥

brāhmaṇakṣatriyaviśāṃ
śūdrāṇāṃ ca parantapa ।
karmāṇi pravibhaktāni
svabhāvaprabhavairguṇaiḥ || 18. 41 ||

Of scholars (Brahmanas), of leaders (Ksatriyas) and of traders (Vaisyas), as also of workers (Sudras) O Parantapa, the duties are distributed according to the qualities born of their own nature. [Chapter 18 - Verse 41]

- Each one must be engaged in his own duty with Sraddha – Bhakti, commitment, out of faith, sincere devotion, intending social welfare without likes or dislikes.

I) Naraha :

- Jiva in Human body.

II) Sve Sve Karmani Abhiratah :

- Doing ordained duties, depending on environment in which one is born.
- In our Dharma, right of choice of occupation has not been given.
- If choice is given, too many troubles.
- What to study, what occupation to practice, what to do with money, desires increase.
- **Each one should perform duty happily and with involvement and passion.**

III) Samsiddhim Labhate :

- He will succeed in life, will be contented, peaceful, happy, do duty as commanded by Bhagawan without likes or dislikes.

IV) Yatha Vindati Tat Srunu :

- Hear from me, how a person attains success.

V) Sve Karmana Nirataha :

- Happy to do duty always.

Verse 46 : Important verse

यतः प्रवृत्तिर्भूतानां
येन सर्वमिदं ततम्।
स्वकर्मणा तमभ्यर्च्य
सिद्धिं विन्दति मानवः ॥ १८.४६ ॥

yataḥ pravṛttirbhūtānāṃ
yēna sarvamidaṃ tatam |
svakarmanā tamabhyarcya
siddhiṃ vindati mānavaḥ || 18.46 ||

From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with one's own duty, man attains perfection. [Chapter 18 - Verse 46]

a) Manavaha Vindati :

- A person attains.

b) Siddhim :

- Purity.

c) Abhyarchya :

- By worshipping.

d) Svakarmana :

- Through his own duty.

e) Tam Yatah :

- That Lord from who is.

f) Pravrttīh Bhutanam :

- The origination of all beings.

g) Yena :

- And by whom.

h) Sarvam Idam Tatam :

- All this is pervaded.
- This verse can be understood if one has Punyam.
- Shastra teaches life free of confusion.
- Because we lack faith, we complain regarding Shastras and end up in difficulties.

एतैर्विमुक्तः कौन्तेय
तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयः
ततो याति परां गतिम् ॥ १६-२२ ॥

**etairvimuktaḥ kauntēya
tamōdvāraistribhirnaraḥ |
ācaratyātmanaḥ śrēyah
tatō yāti parāṃ gatim || 16 - 22 ||**

A man who is liberated from these three gates to darkness, O Kaunteya, practises what is good for him and thus goes to the supreme goal. [Chapter 16 - Verse 22]

यः शास्त्रविधिमुत्सृज्य
वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति
न सुखं न परां गतिम् ॥ १६-२३ ॥

**yaḥ śāstravidhimutsṛjya
vartatē kāmakārataḥ |
na sa siddhimavāpnōti
na sukhaṃ na parāṃ gatim || 16 - 23 ||**

He who, having cast aside the ordinances of the scriptures, acts under the impulse of desire, attains neither perfection, nor happiness, nor the supreme goal. [Chapter 16 - Verse 23]

- **No happiness if you violate rules of Shastras and live up as mind commands.**

- Important to align with Shastra in all our speech and actions, attain highest goal in life and to live a happy life.

I) Manavaha Siddhim Vindati :

- Jiva in the body attains success.

II) Sve Karmana Tvam Abhyarchya :

- By worshipping his duty.
- Carrying out responsibility without likes and dislikes.

न द्वेष्ट्यकुशलं कर्म
कुशले नानुषज्जते।
त्यागी सत्त्वसमाविष्टो
मेधावी छिन्नसंशयः ॥ १८.१० ॥

na dvēṣṭyakūśalaṃ karma
kūśalē nānuṣajjatē |
tyāgī sattvasamāviṣṭō
mēdhāvī chinnaśaṃśayaḥ || 18.10 ||

The abandoner, soaked in purity, being intelligent with all his doubts cut asunder, hates not disagreeable action, nor is attached to an agreeable action. [Chapter 18 - Verse 10]

- Does not hate any cause as inferior or superior.
- One who performs tasks happily without discriminating it as inferior or superior is a Tyagi.

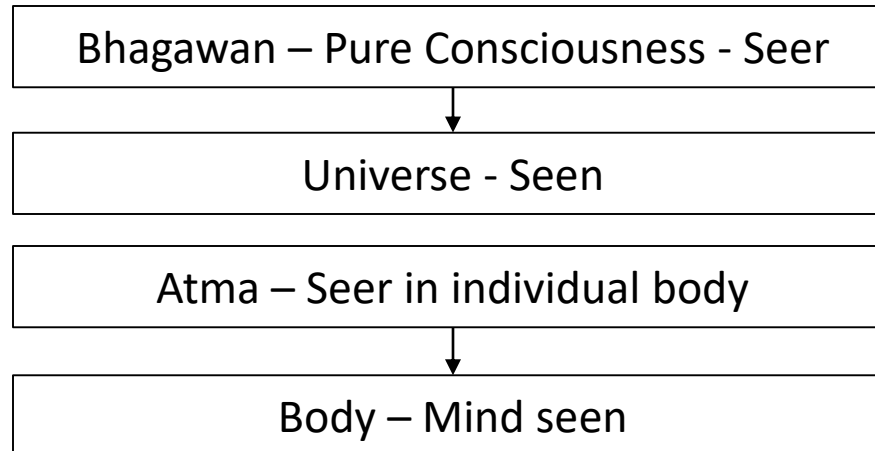
- This person is predominately Sattvic in nature, intellectual, has no doubts in life.
- One who does duty attains success in life.
- Success = Chitta Shuddhi + Jnana Prapti.
- Purity of mind and understanding ultimate knowledge of Atma, is success in life.
- Bhagawan says that such a person attains him.
- Remember, society is not different from Bhagawan.
- Bhagawan takes form of the universe.

Purusha Sukhtam :

ॐ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यत्तिष्ठद्दशाङ्गुलम् ॥

ōm sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt ।
sa bhūmim viśvato vṛtvā'tyatiṣṭaddaśāṅgulam ॥

“He, the Cosmic lord, the Purusha, with a thousand heads, a thousand eyes, a thousand legs, Pervading all the Universe. Still extends ten ‘inches’ beyond”. [Verse 1]



- Seer is one Advaita Chaitanyam, nondual consciousness.
- Worshipping Bhagawan by doing his duty, Jiva residing in the human body attains Siddhi.

1st line :

- Yatah Pravirttir Bhutanam Yena Sarvam Idam Tatam.
- Describes Bhagavan who has taken form of society.
- **He from whom entire creation has appeared or manifested.**
- **Pravirttir means appearance or manifestation.**

Yena Sarvam Idam Tatam :

- By whom everything is pervaded.
- **Such a Bhagavan who appears as the entire world, society should be worshipped by performing one's duty.**
- By worshipping so, one gets purity of mind, clarity of mind and one attains Mukti, freedom, liberation.
- **Entire Karma Yoga Shastra encapsulated in verse 46.**
- Ishvara Arpana Buddhya, Svadharma Anushtanam Karma Yogaha.
- Karma Yoga explained very clearly in this verse.

Verse 47 :

श्रेयान्स्वधर्मो विगुणः
परधर्मात्स्वनुष्ठितात्।
स्वभावनियतं कर्म
कुर्वन्नाप्नोति किल्बिषम् ॥ १८.४७ ॥

śrēyān svadharmō viguṇaḥ
paradharmātsvanuṣṭhitāt |
svabhāvaniyataṁ karma
kurvanna"pnōti kilbiṣam || 18.47 ||

Better is one's own duty (though) destitute of merits, than the duty of another well performed. He, who does the duty ordained by his own nature incurs no sin.
[Chapter 18 - Verse 47]

a) Svadarmah :

- One's own duty.

b) Vigunah Sreyan :

- Though improperly performed is better.

c) Paradharmat Svanusthitat :

- That another's duty properly performed.

d) Kuruva Karma :

- Doing the duty.

e) Svabhavaniyatmam Na Apnoti Kilbisham :

- Determined by ones nature, one does not incur sin.

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

arjuna uvāca
atha kēna prayuktō'yaṁ
pāpaṁ carati pūruṣaḥ ।
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]

1st line same :

I) Sunishtitat Paradharmatu Vigunaha Sva Dharma Sreyaha :

- Requires high level of maturity to understand this.
- To do ones own Dharma is superior to doing others Dharma well done.
- It will be fraught with efficiency and defect.
- Arjuna caught in a circumstance where Dharma commands him to kill his grandfather and Guru.
- He may think it is Vigunaha Dharma, flawed.
- He should not be sad to perform his duty.

न द्वेष्ट्यकुशलं कर्म
कुशले नानुषज्जते।
त्यागी सत्त्वसमाविष्टो
मेधावी छिन्नसंशयः ॥ १८.१० ॥

na dvēṣṭyakūśalam karma
kūśalē nānuṣajjatē |
tyāgī sattvasamāviṣṭō
mēdhāvī chinnaśaṁśayaḥ || 18.10 ||

The abandoner, soaked in purity, being intelligent with all his doubts cut asunder, hates not disagreeable action, nor is attached to an agreeable action. [Chapter 18 - Verse 10]

- Even if you are able to do other persons job well, its not good for you and society.
- In the beginning, there may be shortcoming in quality, in passage of time, one can excel in the assigned task.
- Going into anothers duty, we may feel that we can do it well, may lead to confusions.
- Our own duty may seem to be defective and difficult, but it is ideal even compared to anothers duty done well.

Thirukural :

- We should look at skills of person and assign task to him.

II) Su Nishtitat Para Dharmat :

- Better task of another well performed.

III) Vigunaha Svadharma :

- Better to do ones duty even if full of shortcomings for oneself.

- Will acquire Jnanam and Mukti.

IV) Svabave Niyatma Karma Kuruvannu :

- Do duty assigned to you responsibly.

V) Kilbisham Na Aapnoti :

- You will have no sorrow.
- You will not accrue sins, will not confuse yourself and society.

Verse 48 :

सहजं कर्म कौन्तेय
सदोषमपि न त्यजेत्।
सर्वारम्भा हि दोषेण
धूमेनाग्निरिवावृताः ॥ १८.४८ ॥

sahajaṃ karma kauntēya
sadōṣamapi na tyajēt |
sarvārambhā hi dōṣēṇa
dhūmēnāgniriva"vṛtāḥ || 18.48 ||

One should not abandon, O Kaunteya, the duty to which one is born, though faulty; for, are not all undertakings enveloped by evil, as fire by smoke? [Chapter 18 - Verse 48]

a) Kaunteya :

- Oh Arjuna!

b) Api Sadosham :

- Though defective.

c) Na Tyajet :

- One should not give up.

d) Sahajam Karma :

- The inborn duty.

e) Hi :

- For.

f) Sarvarambhah :

- All duties.

g) Avrtah :

- Are surrounded.

h) Doshena :

- By defect.

i) Iva Agnih :

- As fire.

j) Dhumena :

- By smoke.
- One requires a lot of maturity to understand this verse.
- Ones education and occupation is decided before birth.
- Society does not work like that today.
- We can still see it without colouring it with likes and dislikes or our interpretation.
- Follow it to the extent, it is agreeable.
- Religion, Hindu Dharma, Vedic lifestyle gives freedom to us and society also gives us freedom but not social freedom.
- Other religions may not give religious and social freedom.

I) Sahajam Karma Svabavajam :

- Karma with which one is born is the same, Sahajam.

II) Sa Dosham Api :

- It may appear to have defects, some Karmas seem to be Himsa.

III) Na Tyajet :

- Don't give up.
- In Yuddha bumi, Arjuna may have to kill others.
- Though the Karma, we are born with may seem to have defects, shouldn't give up.

IV) Sarva Arambaha Hi Doshena :

- All actions have defects, Avrutaha.
- Limit the Doshas to minimum level.

V) Agni Yathena Dhumena Avruttihi :

- Where fire is, there is always smoke.
- Level of expression may vary, depending upon how we do it.
- Just as fire is always covered by smoke, so also actions are covered by defects.
- No action without defect.
- Carry out your responsibility properly with happiness.

Verse 49 :

असक्तबुद्धिः सर्वत्र
जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां
सन्न्यासेनाधिगच्छति ॥ १८.४९ ॥

asaktabuddhiḥ sarvatra
jitātmā vigataspr̥haḥ |
naiṣkarmyasiddhiṁ paramāṁ
sannyāsēnādhigacchati || 18.49 ||

He, whose intellect is unattached everywhere, who has subdued his self, from whom desire has fled, he through renunciation, attains the supreme state of freedom from action.
[Chapter 18 - Verse 49]

Jnana Yoga – summary – Important Verse

a) Jitatma :

- One who has self – mastery.

b) Asaktabuddhih Sarvatra :

- Whose intellect is detached from everything.

c) Vigatasprhah :

- And who is free from desires.

d) Aadhigacchati :

- Attains.

e) Paramam Naishkarmya Siddhim :

- The supreme goal of actionlessness.

f) Sanyasena :

- Through renunciation.
- Each and everyone of us should do our ordained duties to purify our minds and acquire knowledge of pure consciousness and thereby attain Moksha.
- Here Lord is teaching the same.
- When there is no health any more, have done duties in life, in a proper manner, learn to live an unattached life.
- This is possible only by Satsangha.

l) Sarvatra Asakta Buddhi :

- In the beginning, we would have performed duty passionately, with involvement of body, family, society.
- Later, we learn to become dispassionate.
- **Before Jiva leaves the body, one should learn to become unattached because it is a dispassionate Jiva which comes out of cycle of births and deaths.**

Thiruvalluvar – Thirukural :

- To give up attachment to body, mind, one has to get attached to Bhagavan, Nirguna Atma.

II) Sarvatra Sarvada Asaktaha Jitatma :

- Everywhere, always, dispassionate, unattached, one who has mastery over his mind.
- Here Atma is mind, Sukshma Sharira, subtle body.

III) Vigata Sprihaha :

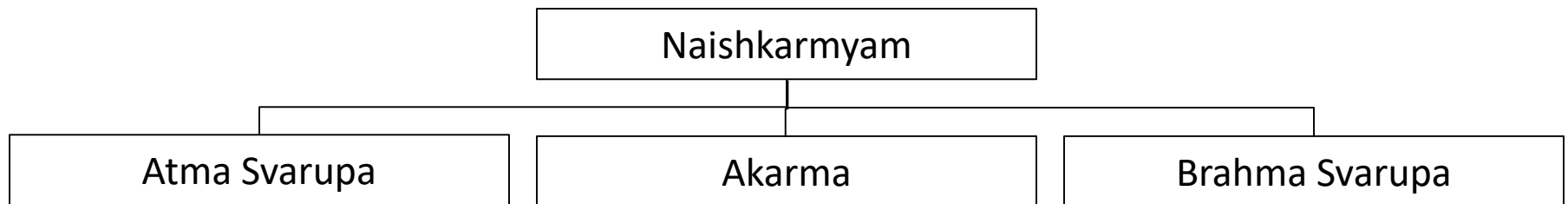
- One who is desireless.
- One who has no desire for running his bodily life while carrying out his duties.
- Deha Bhogeshu Vigata Sprihaha.

IV) Sanyasena :

- Live as renunciate with Jnanam.
- Giving up attachment to all actions, duties, is renunciation (Social, religious, family duties...)

V) Parama Naishkarmya Siddhim Aadhi Gachhati :

- Naishkarmya Siddhi is Moksha.
- Nishkriya Svarupa Avasthana lakshana Siddhi.



- One who is dispassionate about everything, having mastery over mind and knowing ultimate superior pure consciousness as ones own self, attains Moksha.

Verse 50 :

सिद्धिं प्राप्तो यथा ब्रह्म
तथाप्नोति निबोध मे।
समासेनैव कौन्तेय
निष्ठा ज्ञानस्य या परा ॥१८.५० ॥

siddhiṃ prāptō yathā brahma
tathā"pnōti nibōdha mē |
samāsēnaiva kauntēya
niṣṭhā jñānasya yā parā || 18.50 ||

How he, who has attained perfection, reaches Brahman (The eternal), that in brief, you learn from me, O Kaunteya! That supreme state of Knowledge. [Chapter 18 - Verse 50]

a) Kaunteya :

- Oh Arjuna!

b) Samasena Eva Nibodha Me :

- Briefly know from me.

c) Tatha Yatha Praptah Siddhim Apnoti Brahma :

- How one who has attained purity attains Brahman.

d) Ya Para Nishta Janasya :

- Which is the supreme culmination of knowledge.
- Each one of us should perform duty as Ishvara Aradhana.
- As offering to him and as commandment.

- One should perform for purification of mind, do duties meant for them.
- With devotion to Ishvara, each one should do duty ordained by Shastra and receive Bhagavans grace.

- **Verse 49 : One who is unattached has complete control over the self, has dispassion and will aquire knowledge of self, Akartru Brahman, pure consciousness beyond all actions.**
- **Understands self as Akartru Brahman.**

Verse 50 :

I) Siddhim Praptaha, Yata Brahman Apnoti, Thatha Na Nibhodata :

- One who has achieved Siddhi, Jnana Yogyata, has eligibility to aquire Jnanam.

यतः प्रवृत्तिर्भूतानां
येन सर्वमिदं ततम्।
स्वकर्मणा तमभ्यर्च्य
सिद्धिं विन्दति मानवः ॥ १८.४६ ॥

yataḥ pravṛttirbhūtānāṃ
yēna sarvamidaṃ tatam |
svakarmanā tamabhyarcya
siddhiṃ vindati mānavaḥ || 18.46 ||

From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with one's own duty, man attains perfection. [Chapter 18 - Verse 46]

- Siddhim Vindati Manava.
- How a person attains Siddhi by performing duty.

- He develops complete control over body, mind and acquires Viveka, Vairagya, Sadhana Chatustaya Sampatti, Mumukshutvam.
- Discrimination, dispassion, master over sense organs, body – mind complex and develops desire for Moksha.

II) Yatha Apanoti :

- In this manner, how he attains the absolute reality.

III) Nibodha Me :

- Arjuna, understand from me properly, Samasena, briefly.

IV) Yaha Jnanasya Para Nishta Tam Vadami :

- He will explain Jnana Yoga, highest level of knowledge.
- It is only by Jnana Yoga that one can understand Brahman properly and attain Moksha.
- Brahman = Absolute reality = Moksha Svarupa, Nature of liberation.

V) Para Nishta :

- Remains Abiding in Dharma, studying Vedanta Shastra from morning till night and contemplating on it.
- This is Jnana Yoga, based on Advaita Siddhanta.
- Bhagavan tells Arjuna, Jnanasya Ya Para Nishta, Tam Samasena Kathayami.
- I am going to tell briefly, Jnana Yoga by which one who has acquired maturity of mind acquires absolute knowledge of pure consciousness.
- Listen carefully.

Verse 51 :

बुद्ध्या विशुद्धया युक्ता
धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा
रागद्वेषौ व्युदस्य च ॥ १८-५१ ॥

buddhyā viśuddhayā yuktah
dhṛtyā'tmānaṃ niyamya ca |
śabdādīn viṣayāṃstyaktvā
rāgadvēṣau vyudasya ca || 18 - 51 ||

Endowed with a pure intellect, controlling the self by firmness, relinquishing sound and other objects and abandoning attraction and hatred... [Chapter 18 - Verse 51]

a) Yuktaha Vishuddhaya Buddhya :

- Endowed with a clear intellect.

b) Niyamya Cha Atmanam Dhrtya :

- Having restrained the mind by will.

c) Tyaktva Vishayan Shabdadin :

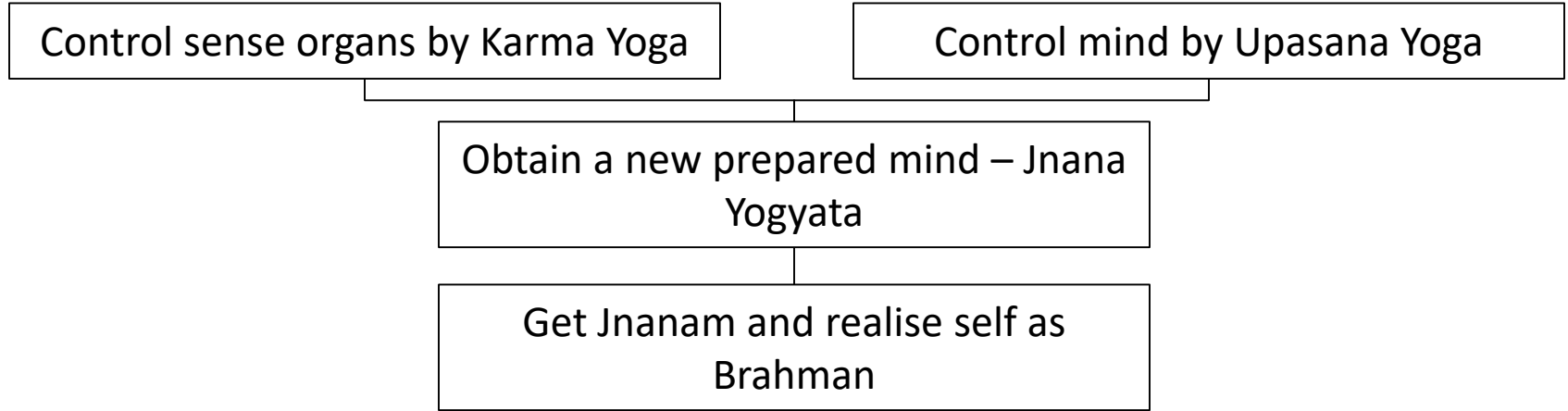
- Having renounced the sense objects like sound etc.

d) Cha Vyudasya Ragadvesau :

- One should give up likes and dislikes.
- How to control the sense organs explained here.
- 4 Slokas on Jnana Nishta : Verse 51, 52, 53, 54.

- In verse 50, Bhagawan says that one who has done Karma Yoga well, develops Sadhana Chatustaya Sampatti and Acquires self, Brahman, through Jnana Yoga.

Process of realisation



- Shankara writes detailed commentary on Nishta Jnanasya Ya Para.
- How mind can perceive, understand, formless pure consciousness.
- Learn details in 4 verses.

I) Vishuddaya budhya Yuktaha :

- Vyavasayatmika Buddhi = Firm mind.

Chapter 2 – Verse 41 – 44 :

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

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

Here, O Joy of the Kurus (Kurunandana) there is but a single pointed determination; many-branched and endless are the thoughts of the irresolute.[Chapter 2 - Verse 41]

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

yāmimāṃ puṣpitāṃ vācaṃ
pravadantya vipaśchitaḥ |
vēdavādaratāḥ pārtha
nānyadastīti vādinaḥ || 2-42 ||

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

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

kāmātmānaḥ svargaparāḥ
janmakarmaphalapradām |
kriyāviśēṣabahulām
bhōgaiśvarya gatiṃ prati || 2-43 ||

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

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

bhōgaiśvarya prasaktānām
tayāpahṛtacētasām |
vyavasāyātmikā buddhiḥ
samādhau na vidhīyatē || 2-44 ||

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

- For one involved in Karma Khanda will not have focussed, concentrated mind, Vyavasayatmika Buddhi.
- Those who do Karma Yoga will have Vyavasayatmika Buddhi.

II) Buddhya Vishuddhaya Yuktaha :

- One who is focussed on Moksha Purushartha.
- Buddhi which is unimpacted by Maya.

- **Maya Rahitaha Buddhi = Yukta = Firm.**

= Pure mind with Sadhana Chatustaya Sampatti and which has aquired Jnanam well.

III) Atmanam Drithya Niyamya :

- Atmanam = Body – Mind complex, Karya Karana Sangataha.
- Controlling body and mind with firm knowledge.
- Firm knowledge is to know that main goal of life = Mukti.
- For Mukti, one needs Jnanam.
- For aquiring Jnana, one needs Jnana Yoga Sadhana.
- Having developed an eligible mature mind to learn Vedanta from Guru, one can understand clearly the Brahman Tatvam.

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

mayi sarvāṇi karmāṇi
sannyasyādhyātmacētasā |
nirāśīrnirmamō bhūtvā
yudhyasva vigatajvaraḥ || 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]

IV) Adhyatma Chetas :

- Controlling oneself well.

V) Shabdadin Vishayan Tyaktva :

- Giving up desire for enjoyment through 5 senses completely.

VI) Raaga Dveshau Yudasya Cha :

- Give up like and dislikes completely by practice of Karma Yoga.
- Such a person does not have desire even to protect his body.

VII) Mad Baktim Marathe Param :

- My devotee, reaches the ultimate goal.

Verse 52 :

विविक्तसेवी लघ्वाशी
यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं
वैराग्यं समुपाश्रितः ॥१८-५२॥

viviktasēvī laghvāśī
yatavākkāyamānasaḥ |
dhyānayōgaparō nityaṃ
vairāgyaṃ samupāśritaḥ || 18 - 52 ||

Dwelling in solitude, eating but little, speech, body and mind subdued, always engaged in meditation and concentration, taking refuge in dispassion... [Chapter 18 - Verse 52]

a) Viviktasevi :

- Resorting to a secluded place.

b) Laghvasi :

- Taking limited food.

c) Yata Vakkayamanasah :

- Restraining the speech, body and the mind.

d) Samupasritah Vairagyam :

- Taking to Vairagyam.

e) Nityam Dhyana Yogaparah :

- One should be ever devoted to Dhyana Yoga.

Verse 51 :

- Keeping Buddhi pure, keep control over body.
- Give up likes and dislikes, Sense enjoyments completely.

Verse 52 :

I) Vivikta Sevi :

- Being in solitude in forest, river bank, mountains, caves, in a clean place where no one else lives.

II) Laghvashi :

- Eating minimum quantity of food, eating Sattvic fruits, vegetables, permitted by Shastras and offered to God.

III) Mauni :

- One who controls speech, mind and who does not indulge in unwanted action but keeps body and mind fit, always careful.
- One doesn't lose focus or feels sleepy.
- Mind clear about life's goals and attains fulfillment.
- Refers to Nididhyasanam and meditating upon Jnanam taught earlier, does not think of worldly matters.

IV) Give up laziness, carelessness.

V) Nityam - Always

VI) Dhyana Yoga Paraha :

- Contemplating upon Atma, Brahman as studied in Chapter 13, Jiva Brahma Aikya Jnanam.

VII) Dhyanam :

- Atma Svarupa Chintanam.
- Repeatedly thinking about what has been learnt about Atma.
- Yoga – keeping mind focussed in Atma Dhyanam.
- Japa, Veda Mantra Parajanam, should lead to Dhyanam.

VIII) Vairagyam Sampratishtaha :

- Removes attachment to sense enjoyments.
- Free from Drishta, Adhrishta matters, not seeking them.
- To be strictly unattached.
- Having control over body, mind, speech, one abides in Atma, called Nishta.

Verse 53 :

अहङ्कारं बलं दर्पं
कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तोः
ब्रह्मभूयाय कल्पते ॥ १८-५३ ॥

ahaṅkāraṃ balaṃ darpaṃ
kāmaṃ krōdhaṃ parigrahaṃ |
vimucya nirmamaḥ śāntō
brahmabhūyāya kalpatē || 18 - 53 ||

Having abandoned egoism, power, arrogance, desire, anger and aggrandisement, and freed from the notion of mine, and therefore, peaceful - He is fit to become Brahman.
[Chapter 18 - Verse 53]

a) Vimuchya :

- Having given up.

b) Ahamkaram :

- Egoism.

c) Balam :

- Power.

d) Darpam :

- Arrogance.

e) Kamam :

- Desire.

f) Krodham :

- Anger.

g) Parigraham :

- And possession.

h) Nirmamah :

- Being free from mine notion.

i) Shantah :

- And remaining tranquil.

j) Kalpate :

- One becomes fit.

k) Brahmabhuyaya :

- For becoming Brahman.

Revision :

Verse 50 :

- After Karma Yoga purifies mind, one learns Brahma Jnana from Guru and remains in it.

Verse 51 + 52 :

- With pure intellect, mastery of body – mind, without likes and dislikes, giving up all sense enjoyments, living in solitude, eating limited quantity, unattached with worldly things, one must be involved in Dhyanam.

Verse 53 :

- Seeker becomes Brahman Svarupa by his understanding.

I) Ahamkaram :

- Individuality in body – mind complex.

II) Balam :

- Strength of body – mind needed to live a natural life.
- Can never give up.

- **We can only give up what is cultivated by ignorance.**

III) Darpam :

- Arrogance and overconfidence born out of Viveka.
- Has self belief born out of Viveka.
- If one is proud, one can cross Dharma.
- Successful people become arrogant because of success which makes them proud.
- Pride makes them to step out of Dharma.
- One should give up all emotions.

IV) Kamam :

- Too much desire, like Krodha – Hatred, dislike.

V) Parigraham :

- Giving up belonging, possession.
- For Penance, give up obligation.
- **Body also not his, gives up to Ishvara, hence gives up thought of I and mine.**
- Give up Ahamkara, Mamakara, pride of possessions and ones own achievements.

VI) Shantaha :

- **Peaceful, Brahma Buyaha Kalpate.**
- **One gains ability to understand Brahman as himself.**
- **Then, one understands and remains in that pure consciousness which is our nature.**
- Verse 51, 52, 53, discusses the ability to cognize “Aham Brahma Asmi”.
- Hence, studied together.
- How does one do Nididhyasanam?

Verse 54 :

ब्रह्मभूतः प्रसन्नात्मा
न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु
मद्भक्तिं लभते पराम् ॥ १८-५४ ॥

brahmabhūtaḥ prasannātmā
na śōcati na kāṅkṣati |
samaḥ sarvēṣu bhūtēṣu
madbhaktiṃ labhatē parām || 18 - 54 ||

Becoming Brahman, serene in the self, he neither grieves nor desires; the same to all beings, he obtains supreme devotion towards me. [Chapter 18 - Verse 54]

a) Brahmabhutah :

- Having become Brahman.

b) Prasannatma :

- The tranquil minded one.

c) Na Shochati :

- Neither grieves.

d) Na Kankshati :

- Nor desires.

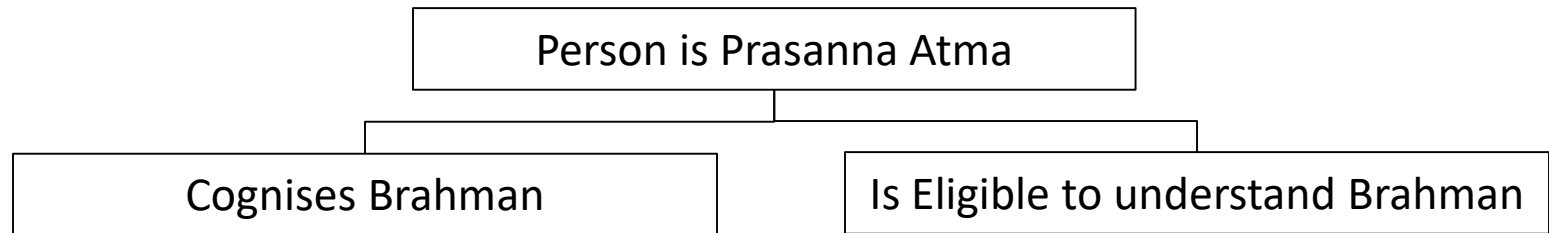
e) Samaha :

- Being the same.

f) Sarveshu Bhuteshu Labathe Param Madbhaktim :

- Towards all beings, he attains supreme devotion towards me.

I)



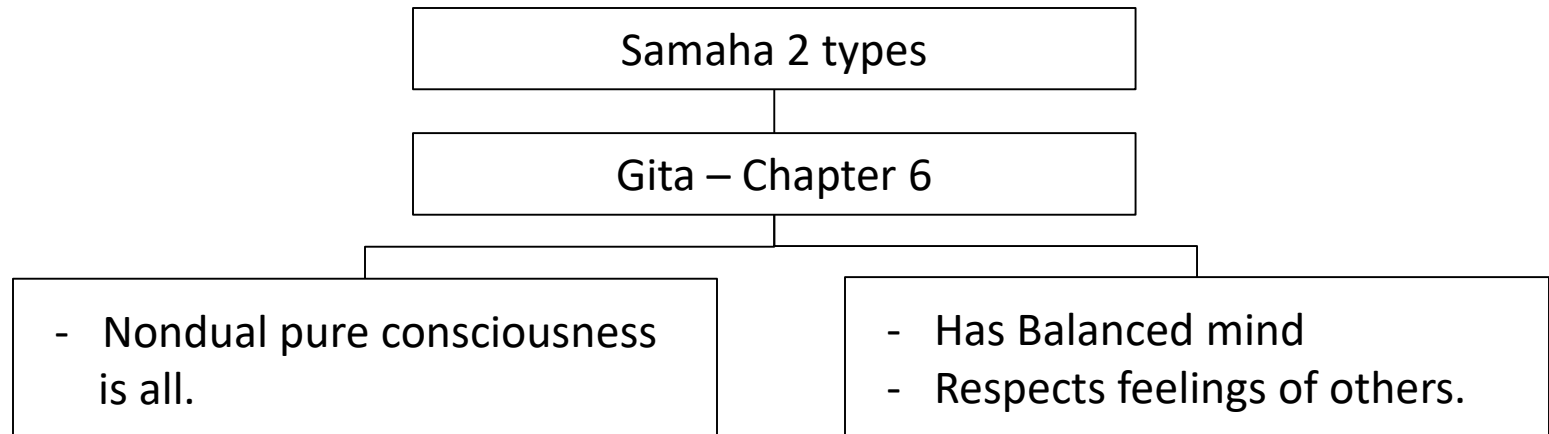
- Mind is clear.

II) Na Shochati Na Kankshati :

- Has no disturbance in the mind.
- Mind is like Manasa Sarovar.
- Neither loves, hates, longs, nor in sorrow.

III) Sarveshu Bhuteshu Samaha Bhavati :

- Cognises pure consciousness in everyone and is even to all.



आत्मौपम्येन सर्वत्र
समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं
स योगी परमो मतः ॥ ६-३२ ॥

ātmaupamyēna sarvatra
samaṁ paśyati yō'rjuna ।
sukhaṁ vā yadi vā duḥkhaṁ
sa yōgī paramō mataḥ ॥ 6-32 ॥

He who, through the likeness (sameness) of the Self, O Arjuna, sees equality everywhere, be it pleasure or pain, is regarded as the highest yogi. [Chapter 6 – Verse 32]

What are fruits of Dhyana Yoga?

- Appreciate Joys and sorrows of others in the same way as own, even to all.

IV) Param Mad Bhaktim Labathe :

- One attains highest devotion to him.
- Sarva Atma Svarupa Jnana, understands non-dual pure consciousness in all.
- **Person with pure mind, practices control over the mind.**
- **Gets over likes and dislikes, renounces sense enjoyments, seeks solitude, has simple meal.**
- Sits in a place with dispassion, removing I and mine.
- Getting rid of desire, anger, becomes eligible to know pure consciousness.
- **Such a person with a clear mind without joys and sorrows places his highest devotion to pure consciousness, equally present in all bodies, Jivas.**

Verse 55 :

भक्त्या मामभिजानाति
यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा
विशते तदनन्तरम् ॥ १८-५५ ॥

**bhaktyā māmabhijānāti
yāvān yaścāsmi tattvataḥ |
tatō māṃ tattvatō jñātvā
viśatē tadanantaram || 18 - 55 ||**

By Devotion he knows me in essence, what and who I am; then, having known me in my essence, he forthwith enters into me - The supreme.[Chapter 18 - Verse 55]

a) Bhaktya Abhijanati Mam :

- Through Bhakti one knows me.

b) Tattvataḥ :

- Truly.

c) Yah Cha Yavan Asmi :

- Who and how much I am.

d) Tataha :

- Then

e) Jnatva Mam Tattvataḥ :

- Having known me truly.

f) Vishate Tadanantaram :

- He enters me immediately.

I) How Devotee knows him through Para Bhakti.

Shankara :

- Parabhakti = Jnana Yoga = Sravanam, Mananam, Nididhyasanam.

Jnana Lakshanaya Bhaktya :

- Bhakti in Advaitam is contemplation of Jivatma Ishvara Aikyam with Sraddha.

II) Aham Yavan Yaschasmi Iti Tatvataha Mam Bhaktya Abhijanati :

- Such a devotee understands who I am and what my nature is.

III) Abhijanati :

- Understands well.
- Having learnt from Guru and knowing who God is clearly, what is his nature, what is the relationship between Bhagawan and all beings, he contemplates on that.

IV) Tato Mam Tatvato Jnatva :

- Understands Atma Tattvam clearly.

V) Tatu Anantaram Mam Vishate :

- He becomes one with me, understands I am pure consciousness.
- Jivatvam in all Jivas, minds, bodies are all superimpositions on pure Consciousness by Maya.

- **Absolute reality is :**
Brahmeiva Satyam, Pure consciousness alone exists, that appears as everything else in creation.
- All appearances are superimpositions of Maya.
- **Pure Consciousness alone is real.**
- That is the essence of this verse.

Verse 56 :

सर्वकर्माण्यपि सदा
कुर्वाणो मद्यपाश्रयः ।
मत्प्रसादादवाप्नोति
शाश्वतं पदमव्ययम् ॥ १८-५६ ॥

sarvakarmāṇyapi sadā
kurvāṇō madvyapāśrayaḥ |
matprasādādavāpnōti
śāśvataṃ padamavyayam || 18 - 56 ||

Doing all actions, always taking refuge in me, by My Grace, he obtains the eternal, indestructible state or abode. [Chapter 18 - Verse 56]

a) Kurvanaha Sarva Karmani Api :

- Doing all actions.

b) Sada Madvyapasrayah :

- Ever depending on me.

c) Avapnoti :

- One attains.

d) Sashvatam Avyayam Padam :

- The eternal and changeless goal.

e) Matprasadat :

- By my grace.

Revision :

- From 41st Verse to Verse 55 Varna Dharma Karma Yoga and Jnana Yoga summary.
- If each does his ordained duty, he will get purity of mind and will become eligible for Jnana Yoga.

I) Mad Upaashrayaha :

- Aligned to me.

II) Sada Sarvanyapi Kurvanna :

- Doing all duties.
- Do Nitya, Naimittika Karmas.
- Regula and event based rituals.

- **Kahika (bodily), Vachika (Speech), Manasa (thoughts) Karmas are aligned to Bhagawan and as offering to him.**

- Summary of earlier chapters.

III) Mat Prasada :

- With my blessings, having attained purity of mind, will go to Guru and attain Tattva Jnanam.

- **Krishna speaks as Lord of universe in the Gita.**

IV) Avyayam Sashvatam Padam Apnoti :

- Understands Moksha as his nature, having unchanging state.
- Essence of Karma Yoga in Verse 56 + 57.

Verse 57 : Essence of Karma Yoga

चेतसा सर्वकर्माणि
मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य
मच्चित्तः सततं भव ॥ १८-५७ ॥

cētasā sarvakarmāṇi
mayi sannyasya matparaḥ ।
buddhiyōgamupāśritya
maccittaḥ satataṁ bhava || 18 - 57||

Mentally renouncing all actions in me, having me as the highest goal, resorting to the yoga of discrimination, ever fix your mind in me. [Chapter 18 - Verse 57]

a) Matparaha :

- Keeping me as the supreme Goal.

b) Chetasa Sannyasya :

- And mentally dedicating.

c) Sarva Karmani Mayi :

- All actions to me.

d) Upasritya Buddhi Yogam :

- By resorting to Buddhi Yoga, Karma Yoga.

e) Bhava Maccittah :

- Remain with your mind fixed on me.

f) Satatam :

- All the time.

I) Mayi Karmani Chetasa Sannyasya Matparaha Bava :

- Keeping me as the goal, do all actions.
- **Understanding me to be the embodiment of happiness as their goal.**

II) Mayi :

- Towards Bhagawan.

III) Sarva Karmani :

- Offering all Laukika and Veidika Karmas, including all physical, verbal, thoughts to Bhagawan.
- Karma Yoga repeated again to register well in the mind.

IV) Chetasa :

- By Viveka Buddhi, one should not give up actions but offer fruits of all actions to Bhagavan.
- Surrender to Bhagavan with Viveka Buddhi.

V) Buddhi Yogam Upasritya Sakalam Matchittaha Bava :

- Always thinking of Bhagawan as creator, appreciating grace of Ishvara.
- **Remain always in the thought of Bhagavan as embodiment of happiness and ever perfect.**
- 1st Line = Nishkama Karma Anushtana.
- 2nd Line = Dhyana Yoga
- What is fruit of Karma Yoga and Dhyana Yoga?

Verse 58 :

मच्चित्तः सर्वदुर्गाणि
मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहङ्काराद्
न श्रोष्यसि विनङ्क्ष्यसि ॥१८-५८॥

maccittaḥ sarvadurgāṇi
matprasādāt tariṣyasi |
atha cēttvamahaṅkāṛād
na śrōṣyasi vinaṅkṣyasi || 18 - 58 ||

Fixing your mind upon me, you shall, by my grace, overcome all obstacles; but if, from egoism, you will not hear me, you shall perish. [Chapter 18 - Verse 58]

a) Matchittah :

- With your mind fixed on me.

b) Tarishyasi Sarva Durgani :

- You shall cross over all obstacles.

c) Matprasadat :

- By my grace.

d) Atha Chet :

- But if.

e) Tvam Na Srosyasi :

- You do not listen.

f) Ahankarat :

- Due to egoism.

g) Vinakssyasi :

- You will perish.

I) Matchitta Satatam Bava :

- **Keeping primary goal as Jeevan Mukti, Moksha, living peaceful life, under all circumstances one should attain Jnanam.**
- One should become eligible to attain Jnanam.
- For that one should be connected with Ishvara.
- Surrender all actions to him and be consistent in efforts towards gaining Jnanam.
- One should understand Ishvara Tattvam properly.
- **Ishvara is appearing in the form of society, creation.**
- So be dedicated to doing good to society without being impacted by fear of acceptance.
- Doing good for society is doing good for Bhagavan.
- Always think Bhagavan in the form of society and do our Karmas, actions, duties.
- Bhagavan will bless such Karmas.

II) Matchittaha Matprasadat Karishyasi :

- Bhagawan will give fruit for Svadharma Anushtanam done with Ishvara Arpana Buddhi.

- Doing duties and rituals as ordained by Shastra with attitude of offering them to Ishvara and receiving his blessings.
- With that we can overcome all bondages.

III) Sarva Durgani Karishyasi :

- Transcend Karma and bondage which keeps us in cycle of Birth and death.
- With that Moksha is assured.
- When you get over impurities of the mind and Agyanam, and make our way to Moksha, freedom liberation is guaranteed by Shastra.

IV) Agyanam Tvam Na Srosyasi :

- If one thinks, I know everything, you don't teach me.
- Arjuna would never think this way but Veda Vyasa keeps larger audience in mind and goes one step further to reach out to those not serious to follow Bhagawans words.
- People due to Ahankara, think they know everything and don't listen to Bhagawans teaching, end up wasting life, not achieving Moksha or Absolute happiness.

Vedas Say :

- If you don't heed my words, you will lose sight of right path.
- It teaches with the art of a mother, with a view to condition us.

V) Vinashyasi :

- You will be destroyed without getting Moksha.

Gita : Chapter 3 – Verse 32

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

yē tvētadabhyasūyantaḥ
nānutiṣṭhanti mē matam |
sarvajñānavimūḍhāmstān
viddhi naṣṭān acētaśaḥ ||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]

Shankara :

- Arjuna Nimitta Kritya, only representation.
- **If you do duty properly, resting your mind in me, you will get Chitta Shuddhi and Jnanam, purity of mind and wisdom.**
- I will bless you with that as a fruit of Punya Karma.
- You will transcend cycle of births and deaths.
- If you don't listen to me, your efforts in life will get wasted.
- If you put undue efforts to wealth and sense pleasures, your life will be over before you shift efforts to God or Moksha.
- Teaching meant for others, not Arjuna.

Verse 59 :

यदहङ्कारमाश्रित्य
न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते
प्रकृतिस्त्वां नियोक्ष्यति ॥ १८-५९ ॥

yadyahaṅkāramāśritya
na yōtsaya iti manyasē |
mithyaiṣa vyavasāyastē
prakṛtistvām niyōkṣyati || 18 - 59 ||

Filled with egoism, if you think, 'I will not fight', vain is this your resolve; (For) nature will compel you. [Chapter 18 - Verse 59]

a) Asritya Ahankaram :

- Sticking to egoism.

b) Yadi Manyase :

- If you think.

c) Na Yotsye Iti :

- I wont fight

d) Esah Vyavasayah :

- Such a resolve.

e) Te :

- Of yours.

f) Mithya :

- Will be in Vain.

g) Prakritih Niyoksyati Tvam :

- Your nature will compel you to act.

I) Yadi Ahamkaram Ashritya Na Yotsye Iti Manyase Chet :

- In case, by ego, Ahamkara, individuality, one thinks I am independent, why should I listen to anyone else.
- Arjuna is not thinking like that.
- Veda Vyasa is addressing people at large through his teaching to Arjuna.
- Arjuna has faith and has no doubt about Krishnas teaching.

II) Na Yotsye :

- Being egoistic if you refuse to do duty and say “I will not fight the battle”.
- **For Arjuna, not fighting the battle, for others not doing their duty.**

III) Tey Vyavasayaha Mithya Eva :

- Firm thought of yours questioning why to do duty or why to fight battle, is not real.
- Krishna knows nature of everyone well.
- Arjuna has always performed his duties.
- Only because duty caused more sorrow, he tried to quit duty.

- Aim of Krishna was not to make Arjuna do his duty but to make him understand that there is no sorrow in performing one's duty.
- Teaching was to remove his misunderstanding which gave him sorrow.
- Arjuna in battlefield tried to back out.
- Everyone starts opting to back out of duty, when it starts giving them sorrow.
- **One should duty even if sorrows come from its performance.**
- **So, Bhagawan tells Arjuna that his firmness to quit battle is deceptive, not real.**

IV) Prakritim Tvam Niyokshati :

- You have practiced to perform your duty.
- You cannot keep quiet, you will do some other work if not for this work.
- Your nature will drive you to work, some activity.
- Your mind will not be mature enough to remain silent as you have been used to handling weapons.
- You will indulge in some activity, may be sharpening a piece of wood to act as a weapon.
- If driven by ego, if you resist from doing your duty, your decision will not be the right one.
- If you do your work in orderly and in a right manner, it will bring benefit to you and the society.
- This is what Bhagawan implies here.

Verse 60 :

स्वभावजेन कौन्तेय
निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्
करिष्यस्यवशोऽपि तत् ॥ १८-६० ॥

svabhāvajēna kauntēya
nibaddhaḥ svēna karmaṇā |
kartuṃ nēcchasi yanmōhāt
kariṣyasyavaśō'pi tat || 18 - 60 ||

O son of Kunti, bound by your own Karma (Action), born of your own nature, that which, through delusion you wish not to do, even that you shall do, helplessly. [Chapter 18 - Verse 60]

a) Kamteya :

- Oh Arjuna!

b) Sharanam Gachha :

- Surrender.

c) Tam Eva Sarvabhavena :

- To him alone wholeheartedly.

d) Tatprasadat Prapyasi Param Shantim Sasvatam Sthanam :

- By his grace you shall attain supreme peace and the eternal abode.

l) Svabavajena :

- Your birth and upbringing in Kshatriya family will bind you with Kshatriya Dharma.

- Arjuna has practiced Kshatriya duties, his nature, can't remain silent.

II) Yatu Mohatu Kartum Ichhati Chet :

- Unable to know how to relieve himself from sorrow, due to Aviveka and Delusion.
- Attachment towards loved ones is so overpowering that you resist from performing your duty.
- Your nature will drive you to action.

III) Avashoapi Karishyati Eva :

- Due to ignorance if you decide not to carry out your duties, nature will not let go off you.
- You will carry out what nature dictates.

Gita : Chapter 3 – Verse 5

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

na hi kaścit kṣaṇam api
jātu tiṣṭhatyakarmakṛt |
kāryatē hyavaśaḥ karma
sarvaḥ prakṛtijaigūṇaiḥ || 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 prakṛti (nature). [Chapter 3 – Verse 5]

IV) Nahi Kashchit :

- It is not possible to come out of habituated activities easily, even if one wishes to.
- This is reality of life.

Essence of Sloka :

- Don't give room to your likes and dislikes, Channelise your efforts towards whatever duty you have been performing so far.
- If you decide to quit, nature will not let you go off.
- Bhagavans warning to all of us.

Verse 61 : Important Verse

ईश्वरः सर्वभूतानां
हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि
यन्त्रारूढानि मायया ॥ १८-६१ ॥

īśvaraḥ sarvabhūtānāṃ
hr̥ddēśē'rjuna tiṣṭhati |
bhrāmayan sarvabhūtāni
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

a) Arjuna :

- Oh Arjuna!

b) Isvarah Tishthati Hrddehe Sarvabutanam :

- The Lord resides in the heart of all beings.

c) Brahmayan Sarvabuthani Mayaya Yantrarudhani :

- Revolving all beings through Maya, as though they are mounted on a machine.

I) Arjuna should do Svadharma in a manner it registers well in his mind.

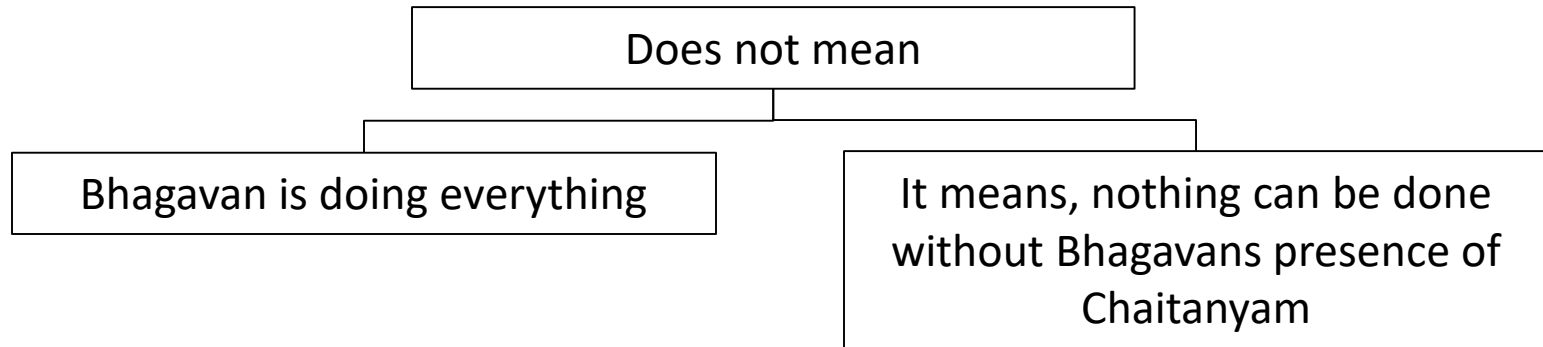
- In verses 59, 60, he firmly tells him that he should do his Dharma.
- Arjuna has Svachha Svabava, pure nature, not deceitful, but straight forward.
- Only here Shankara describes Arjuna.

Arjuna Vriksha :

- Grows straight.
- Rijus Svabava – Straight forwardness, genuinity.

II) Sarva Butanam Ishvara Tishtati :

- **In everyone's body and mind, there is Ishvara.**
- **He is Antaryami, blesses us to act as per our Vasanas.**



- We have had a practice of always doing something, cannot become suddenly inactive.

General Rule :

- It can happen gradually only.
- **Bhagawan pervades all the bodies and the minds of everyone and makes them function.**

III) Tishtati :

- He exists.

IV) Sarva Butani Hrid Deshe – Ishvara Sarva Butani Bramayan :

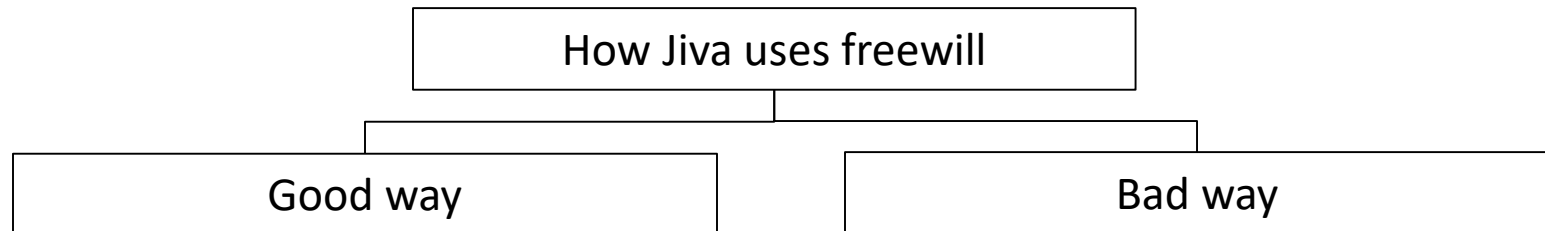
- He revolves all bodies and minds in their tasks and makes them function.

V) Yantra Rudani Mayaya :

- How one puts on a new costume and moves around.

Duryodhana Says :

- Kena Api Devena Hridisthithena Yatha Niyuktsena thatha Karomi...
- **I know Dharma, Adharma, am unable to stop Adharma and start doing Dharma.**
- **Someone inside my mind is driving me.**
- Bhagavan has given us freewill, however we exercise it, he blesses us that way.
- Freewill provided for all.



- We are all operating in presence of Sun light.
- Without sunlight, can't function.
- Sunlight not party to our good and bad action.
- Ishvara is in every blade of Grass.
- Nothing can operate without him.

VI) Tena Bina Trinapi Na Chalati, Yentra Rudani Mayaya :

- Like someone magically from inside with a gear (Maya).

VII) Brahmayan :

- By his Maya Shakti he makes us function, just like a man magically operates from inside a costume.
- Bhgawan operates from inside and makes us function.
- We also have freewill but only with gods grace we function.

Essence of Sloka :

- We cannot function without blessing of Bhagawan.

Verse 62 :

तमेव शरणं गच्छ
सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं
स्थानं प्राप्स्यसि शाश्वतम् ॥ १८-६२ ॥

tamēva śaraṇaṃ gaccha
sarvabhāvēna bhārata |
tatprasādātparāṃ śāntiṃ
sthānaṃ prāpsyasi śāśvatam || 18 - 62 ||

Fly unto him for refuge with all your being, O Bharata; by His grace, you shall obtain Supreme peace (and) the eternal abode.[Chapter 18 - Verse 62]

a) Bharata :

- Oh Arjuna!

b) Sharanam Gachha :

- Surrender.

c) Tam Eva Sarvabhavena :

- To him alone, whole heartedly.

d) Taprasadat Prapsyasi Param Shantim Sashvatam Sthanam :

- By his grace, you will attain supreme peace and the eternal abode.

• Verse 61 :

Bhagavan is functioning as Maya Shakti in the minds of every one.

I) Tameva Sarva Bhavena Sarvam Gachha :

- Physically, mentally, verbally, may you surrender to me.

Ananda Giri :

- Subcommentator of Shankara Bashyam on Gita.
- By thought, word and deed may you be always connected with the Lord.
- Sharanam : Being aligned with, depending upon.
- Bhagawan is in the form of Shastra.

Gita : Chapter 16 – Verse 24

तस्माच्छास्त्रं प्रमाणं ते
कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं
कर्म कर्तुमिहार्हसि ॥ १६-२४ ॥

tasmācchāstraṃ pramāṇaṃ tē
kāryākāryavyavasthitau |
jñātvā śāstravidhānōktaṃ
karma kartumihārhasi || 16 - 24 ||

Therefore, let the scriptures be your authority in determining what ought to be done and what ought not to be done. Having known what is said in the commandments of the scripture, you should act here (In this world). [Chapter 16 - Verse 24]

- Abide in Shastra as Pramanam and function in the world.
- Surrendering to Bhagawan is surrendering to Shastra.

- Knowing Do's and don't's as said in Shastras, follow its Mandates and restrict ourselves from prohibited actions.
 - This is called Surrender to God.
 - We are dependent on God, is one interpretation.
 - One important meaning of Sharanagathi is uniting our will power with what Bhagawan has mandated in the Shastras.
 - Sharanagathi is not simple, Lip service by saying, I totally surrender to God.
 - When we say that, we should realise that it is Shastras which teach us - who God is.
 - How will we surrender to God without knowing his nature?
 - Bhagawan in the form of Shastras is acceptable to all Mahatmas.
- **Tameva Sharanam Gachha – means may thoughts, words, deeds be aligned to Shastras.**

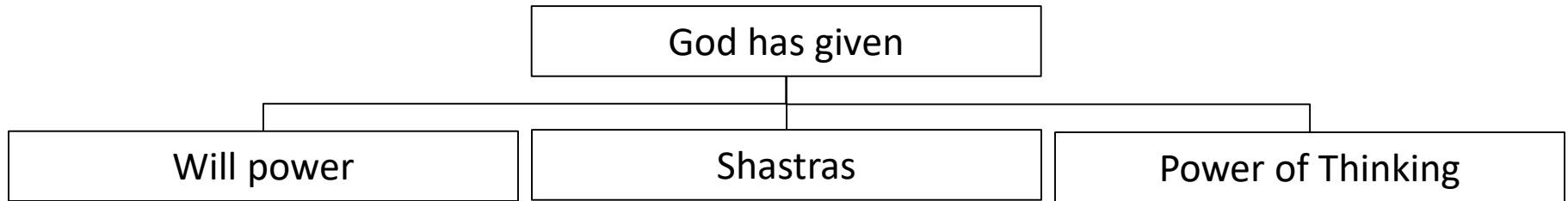
II) Tat Prasadam Sashwatam Sthanam Param Shantim Prapsyasi :

- Tat Prasadam Param, by grace of Bhagawan who is in the form of Shashtra.
- **Param Shantim Prapsyasi, you will attain superior state, ever lasting peace.**
 - **This peace is born of Jnanam, beyond peace is the restless mind.**

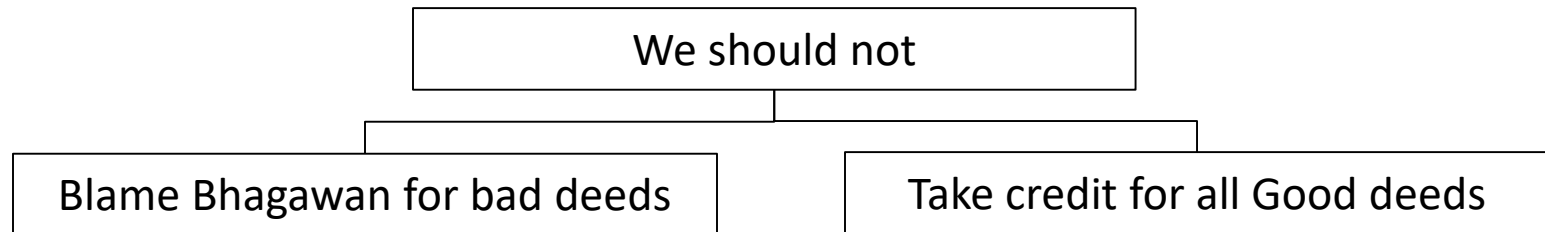
Sashwatam Sthanam Prapsyasi :

- After leaving the body, you will be eternal, Param Brahma Svarupa.
- This is Videha Mukti, with the blessing of Shashtra.

- Remember correct meaning of word Sharanagathi to Shastra.
- All Bhagawan taught so far, is the Shastra.
- **Bhagawan residing in our heart, (mind) makes us function by Vidya Maya.**
- Duryodhana talked about Avidya Maya, Adharam, wrong, escapist.



- Our will power should be united with the words of Shastras.



- Bhagawan has taught us how we should unite our life with words of Shastras in this Sloka.

Verse 63 :

इति ते ज्ञानमाख्यातं
गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण
यथेच्छसि तथा कुरु ॥ १८-६३ ॥

iti tē jñānamākhyātaṃ
guhyādguihyataraṃ mayā |
vimṛśyaitadaśēṣēṇa
yathēcchasi tathā kuru || 18 - 63 ||

Thus, the wisdom which is a greater secret than all secrets, has been declared to you by me;
Having reflected upon it fully, you now act as you choose. [Chapter 18 - Verse 63]

a) Iti :

- Thus.

b) Jnanam Guhyataram Guhyat :

- This most secret knowledge than any other secret.

c) Akhyatam Te Maya :

- Has been imparted to you by me.

d) Vimrsya Etat Asesena :

- Having analysed this completely.

e) Kurn Thatha Ichhasi :

- Do as you like.

I) Iti :

- This way, I gave you wisdom, Jnanam by teaching.
- I taught you way of leading a good life in short and gave you knowledge of pure consciousness in detail.
- I have blessed you with Karma Yoga + Upasana Yoga + Jnana Yoga.

II) Guhya Guhya Taram :

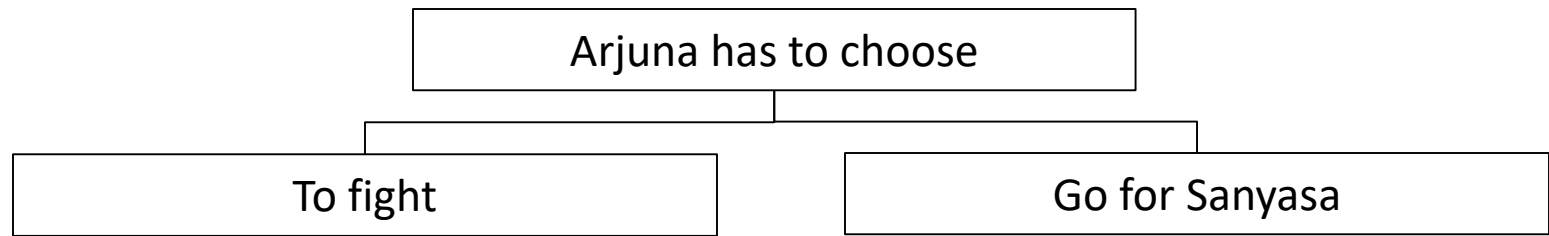
- This secret needs to be protected among all that needs to be protected.
- Karma Yoga + Jnana Yoga have power to give peace at the ultimate depth of ones mind.
- It is secret of all secrets.
- Chapter 9 – Raja Vidya Rajya Guhyam.
- Here Guhya Taram – most important of all that needs to be remembered and protected in our mind.

III) Ye Tat Aseshena Vimrsya :

- After having contemplated enough upon this.

IV) Yatha Ichhasi Thatha Kuru :

- Think enough, contemplate deeply on teaching, and after that go by what your mind says.



- **Bhagawan not teaching “Yatheshtacharam” which means doing as per likes and dislikes of the mind.**
- **This will impact peace of individual and more importantly society’s harmony.**
- Dharma is important for society.
- Dharma should not be based on Materialism.
- Dharma based on spirituality, is superior Dharma, brings goodness, beyond what can meet the eyes.
- Not peripheral matters regarding discipline.
- It is much deeper.

Verse 64 :

सर्वगुह्यतमं भूयः
शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति
ततो वक्ष्यामि ते हितम् ॥१८-६४॥

sarvaguhyatamaṁ bhūyaḥ
śṛṇu mē paramaṁ vacaḥ |
iṣṭō'si mē dṛḍhamiti
tatō vakṣyāmi tē hitam || 18 - 64 ||

Hear again, my supreme word, most secret of all; because you are my dear beloved, therefore, I will tell you what is good (For you). [Chapter 18 - Verse 64]

a) Bhuyah Srnu Me Paramam Vacah :

- Again listen to my supreme word.

b) Sarvaguhyatamam :

- The most secret of all.

c) Iti Asi Drdham Istah Me :

- Since you are very dear to me.

d) Tatah Vakshyami Hitam Te :

- I shall tell what is good for you.

Krishna :

- I have done Jnana Upadesa and you should protect it always as the most important knowledge.

- Contemplate on all I told you and then decide as you please.
- It is difficult to recall all that was instructed.
- Out of his abundant grace, Bhagawan thought it is good to summarise essence of the teaching in Gita.

I) Eh Arjuna

II) Buyaha Eva Param Vachaha Srunu :

- Listen to my great words carefully

III) Sarva Guhyatamam Vachaha :

- **It is the secret of all secrets.**
- Understand how important it is to keep Bhagawans words in the deep mind as an under current while living.
- These words must be treasured as the most precious in life.
- Bhagawan decides to repeat them and asks Arjuna to listen carefully.

IV) Mey Ishtaha Asi :

- You are someone I am fond of, you are my dearest and I love you so much.

Chapter 4 :

- Krishna tells Arjuna that he is teaching because Arjuna is a great devotee and his friend.

V) Mey Ishtaha Dridham Asmiti Hetoho :

- Because I am fond of you surely.

VI) Dridham :

- Means Bhagawans love for Arjuna has never reduced.

VII) Tataha :

- That being the Reason.

VIII) Te Hitam Vakshyami :

- I will teach what is good for you briefly.

Verse 65 :

मन्मना भव मद्भक्तोः
मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते
प्रतिजाने प्रियोऽसि मे ॥ १८-६५ ॥

manmanā bhava madbhaktō
madyājī māṃ namaskuru |
māmēvaiṣyasi satyaṃ tē
pratijānē priyō'si mē || 18 - 65 ||

Fix your mind upon me; be devoted to me; Sacrifice for me; bow down to me; you shall surely then come to me alone; truly do I promise to you, (For) you are dear to me.
[Chapter 18 - Verse 65]

Essence of Karma Khanda and Karma Yoga :

a) Bhava Manmanah :

- Fix the mind on me.

b) Madbhaktah :

- Be my devotee.

c) Madyaji :

- Be my worshipper.

d) Namaskuru Mam :

- Surrender to me.

e) Esyasi Mam Eva :

- You shall reach me alone.

f) Satyam Pratijane Te Asi Me Priyaha :

- Truly do I promise to you, you are dear to me.

I) Manmana Bhava, Madhbhakto Bhava, Madhyaji Bhava, Mam Namskuru :

- May you be aligned to me and depend upon me fully.

II) Tey Satyam Pratijane Mam Eva Vyashyasi :

- I give my word truly, I assure you that if you do as I say, you will attain me.

III) Mey Priyaha Asi :

- You are someone I am food of.
- By following what Bhagawan says, Arjuna earns the opportunity to gain ultimate happiness which Arjuna is.

IV) Manmana Bhava :

- Bhagawan is embodiment of happiness.

V) Mad Bhakto Bhava :

- Love Bhagawan because he is ultimate happiness unmixed with sorrow.
- Praise him, Pray to him.

- **Our Pujas are aimed at experiencing the ultimate peace filled with happiness.**

- That happiness is not independent of Bhagawan, Nirguna, Nirakar, Ishvara.
- He is embodiment of that peace and bliss.

VI) Madhyaji Bhava :

- Do Yagyas for my sake.
- Be aligned to me in all the activities.

VII) Mam Namaskuru :

- May you pay obescience to me.
- Surrender your goals and paths to me.
- Submit your material resources to me.
- **May you learn to be happy.**
- **May you surrender to me all sense enjoyments, you enjoy Dharmically.**
- Surrender all Dharmas done to me.
- For sake of aquiring Jnanam, we should surrender all our actions to the Lord (Karma Yoga).
- If you do this, you are sure to attain me who is the embodiment of happiness.
- Jivatma surrendering to Paramatma and doing as he directs with responsibility, is essence of Karma Yoga.

Verse 66 :

सर्वधर्मान्परित्यज्य
मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्याः
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya
māmēkaṃ śaraṇaṃ vraja |
ahaṃ tvā sarvapāpēbhyah
mōkṣayaiṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

Conclusion of Teaching which started in Chapter 2 – 11 :

a) Parityajya Sarvadharmas :

- Having renounced all actions.

b) Vraja Mam Ekam Sharanam :

- Seek me, the nondual, as your shelter.

c) Aham Mokshayisyami Tva Sarvapapebyah :

- I shall liberate you from all sins.

d) Ma Shucah :

- Do not grieve.

Stages of Spiritual Journey

(I)

- Do Dharma Anushtanam as taught by Mahans
- Gita :**
- Rishibhir Bahudam Gitam... [13 – 5]

(II)

- Earn Chitta Shuddhi, Sadhana Chatustaya Sampatti, eligibility to study.

(III)

- Surrender to Guru, Ishvara Shastra.
- Do Sravanam, Mananam, Nididhyasanam.

(IV)

- Gain Aham Brahma Asmi Jnanam, knowledge of nondual pure consciousness, is Moksha

Gita :

ऋषिभिर्बहुधा गीतं
छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव
हेतुमद्भिर्विनिश्चितैः ॥ १३-५ ॥

ṛṣibhīrbahudhā gītāṃ
chandōbhirvividhaiḥ pr̥thak
brahmasūtrapadaīścaiva
hētumadbhirviniścitaiḥ || 13.5 ||

Rsis have sung (About the field and the knower of the field) in many ways, in various distinctive chants and also in the suggestive words indicative of Brahman, full of reason and decision. [Chapter 13 - Verse 5]

- Arjuna told not worry while following Dharma in Vyavahara keeping the ultimate Absolute reality of the universe, Paramatma Tatvam.

Gita :

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

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

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

- By Atma Jnanam win over all sorrows.

Gita :

दैवी सम्पद्धिमोक्षाय
निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीम्
अभिजातोऽसि पाण्डव ॥ १६-५ ॥

daivī sampadvimōkṣāya
nibandhāyasurī matā ।
mā śucaḥ sampadaṁ daivīm
abhijātō'si pāṇḍava ॥ 16-5 ॥

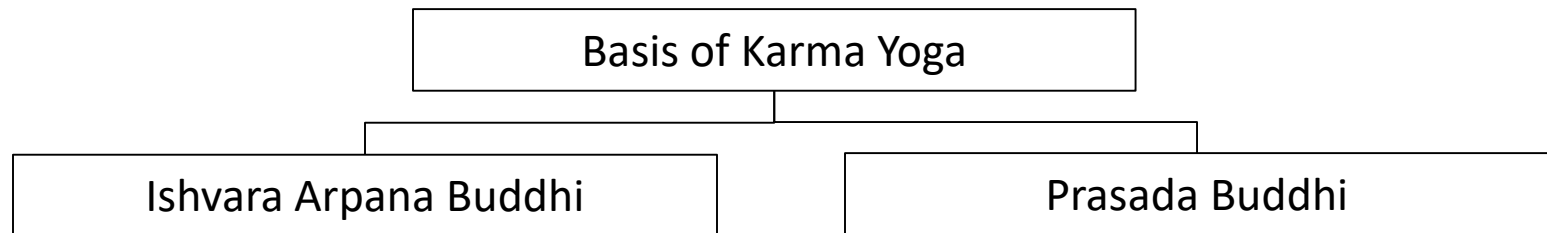
The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities.[Chapter 16 - Verse 5]

1st Stage :

- Sakama Dharma Anushtanam as Mandated by Shastras.
- With desire for Artha, Kama, worldly benefits.
- By following Dharma, there is better clarity of mind, discriminative power.
- Take stick to climb mountain.

2nd stage :

- Nishkama Dharma Anushtanam.
- Carry out duty as ordained by Shastra without seeking Artha, Kama, worldly results.



- Develop purity of mind.

3rd Stage :

Example :

- Drop stick used for climbing.
- Vedanta Vichara in – Ashrama Sanyasa.
- Do Sravanam, Mananam, Nididhyasanam.
- Jivatma is different than body – mind complex.

Chapter 10 – Verse 20 :

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥ १०-२० ॥

aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ |
aham ādiśca madhyaṃ ca
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- “Aham “ – Atma exists in all the minds.

Chapter 13 – Verse 3 :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṃ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

Body / Mind / World	Knower / Resident Jiva
Kshetram	Kshetrajna

- Jiva, Jagat, Ishvara, and their relationships are superimpositions on Param Brahma or Pure Consciousness.

Chapter 9 – Verse 4 & 5 :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

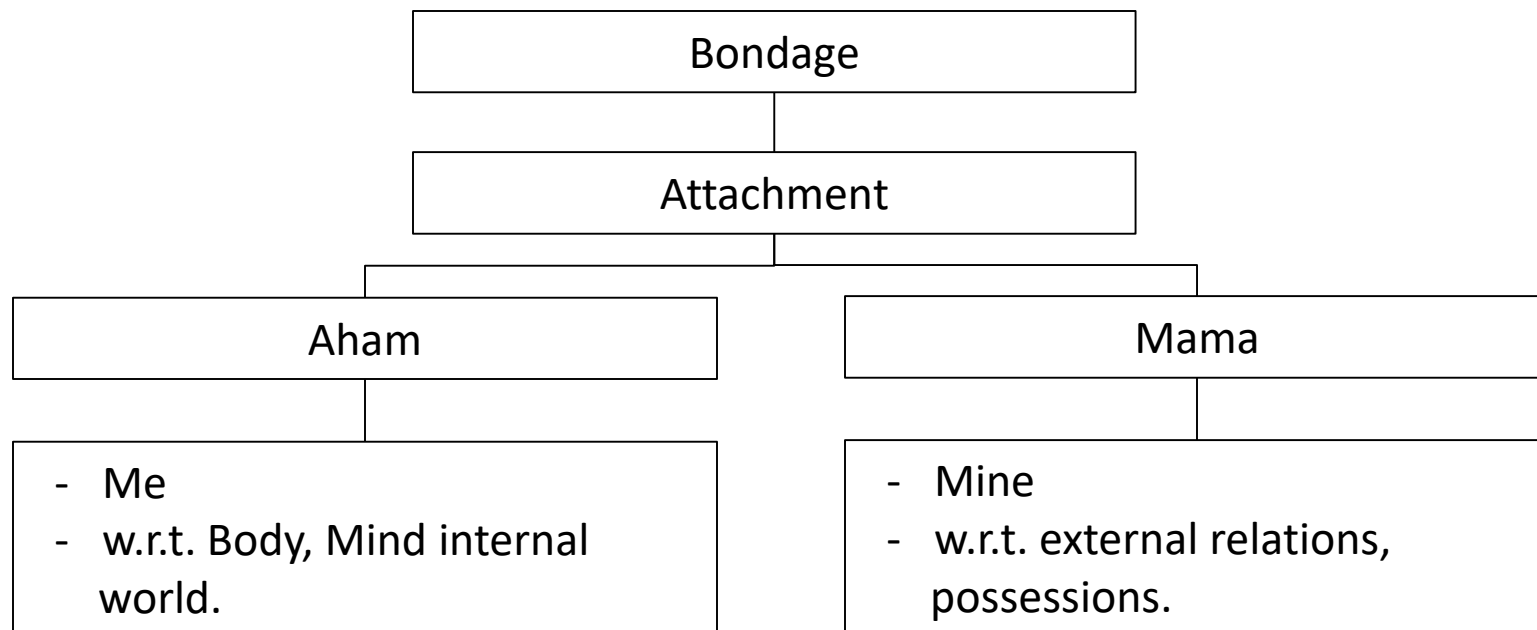
- Give up Dharma also for Jnanam.
- Example : Give up lies, tell the truth, ultimately stop speaking, remain in silence.
- Give up thought of having given up ego, individuality which is unreal, Maya appearance coming and going.

Mahabharatha :

- Shanti Parva – chapter 329 – 40th Sloka

ततो देवर्षयश्च चेन्द्रं नापश्यन् यदा तदा शचीम ऊचुर
गच्छ सुभगे इन्द्रम् आनयस्वेति
सा पुनस्तत्सरः समभ्यगच्छत
इन्द्रश्च तस्मात् सरसः समुत्थाय बृहस्पतिम् अभिजगाम
बृहस्पतिश्चाश्वमेधं महाक्रतुं शक्रायारत
ततः कृष्णसारङ्गं मेध्यम् अश्वम् उत्सृज्य वाहनं तम् एव
कृत्वेन्द्रं मरुत्पतिं बृहस्पतिः स्वस्थानं परापयाम आस

tato devarṣayaś cendraṃ nāpaśyan yadā tadā śacīm ūcur
gaccha subhage indram ānayasveti
sā punas tatsaraḥ samabhyagacchat
indraś ca tasmāt sarasaḥ samutthāya bṛhaspatim abhijagāma
bṛhaspatiś cāśvamedhaṃ mahākratuṃ śakrāyāharat
tataḥ kṛṣṇasāraṅgaṃ medhyam aśvam utsṛjya vāhanaṃ tam eva
kṛtvendraṃ marutpatiṃ bṛhaspatiḥ svasthānaṃ prāpayām āsa

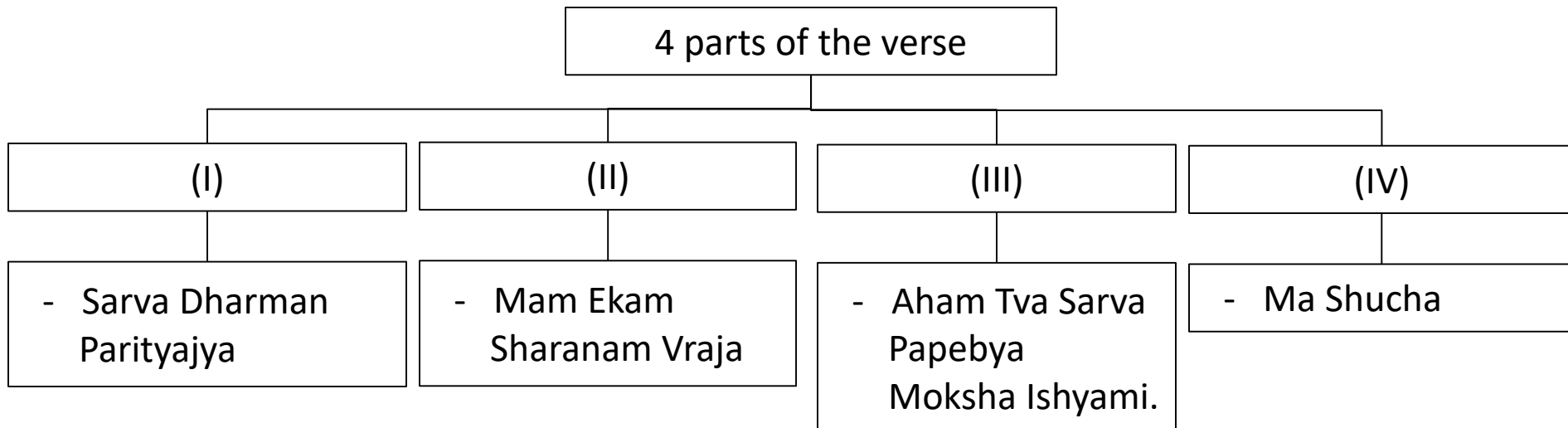


- When individuality, I + Mind goes, all sins destroyed, nothing is there, I alone am, called Mukta Purusha.

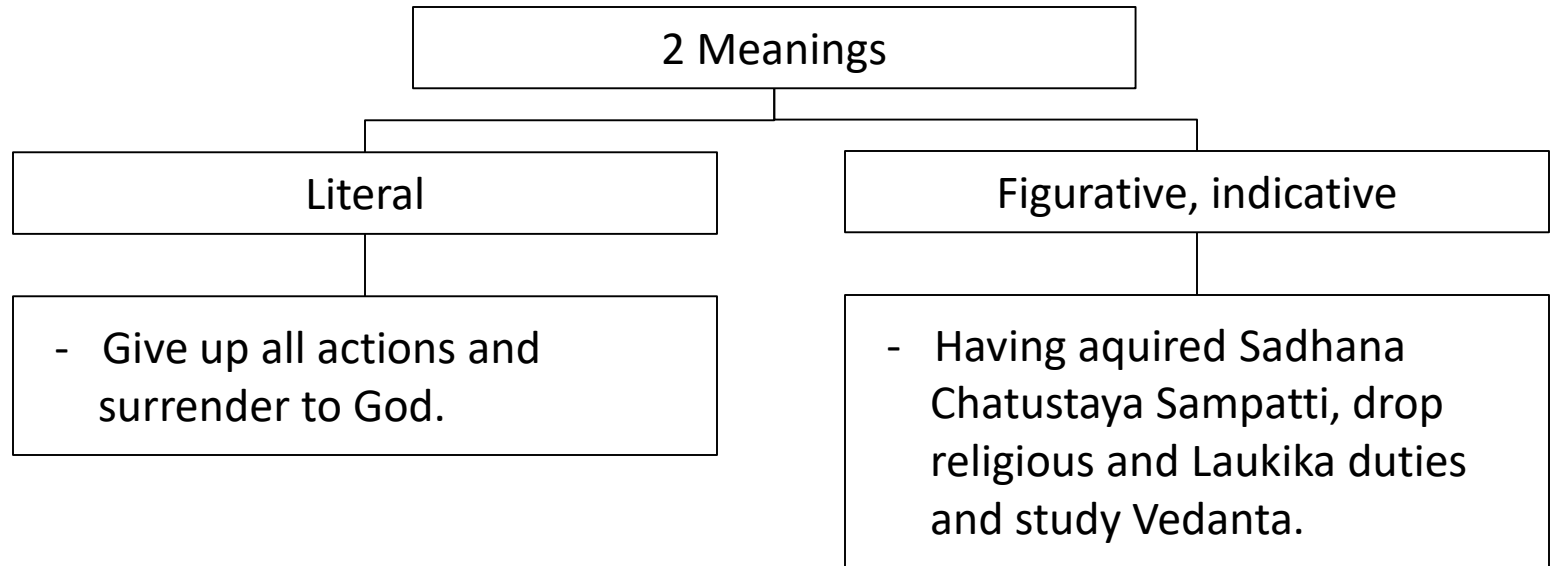
- Aham, Mama is the knot tying us to the body – mind – complex and the world.
- Transcend Papam and Punyam to attain Moksha.
- Punyam can also gives rebirth.

Bhagawan tells here :

- I, the Brahma Jnana will liberate you from Punya – Papa, the cause of bondage, Samsara, rebirth.
- When we understand the common principle that I and you are the same, nondual pure consciousness principle, Brahman, it relieves us from all sins.
- Moksha means not attributing or giving over importance to Joy or sorrows by the understanding of pure consciousness, the absolute happiness principle and knowing that Joys and sorrows are temporary experiences, superimpositions by Maya Shakti.

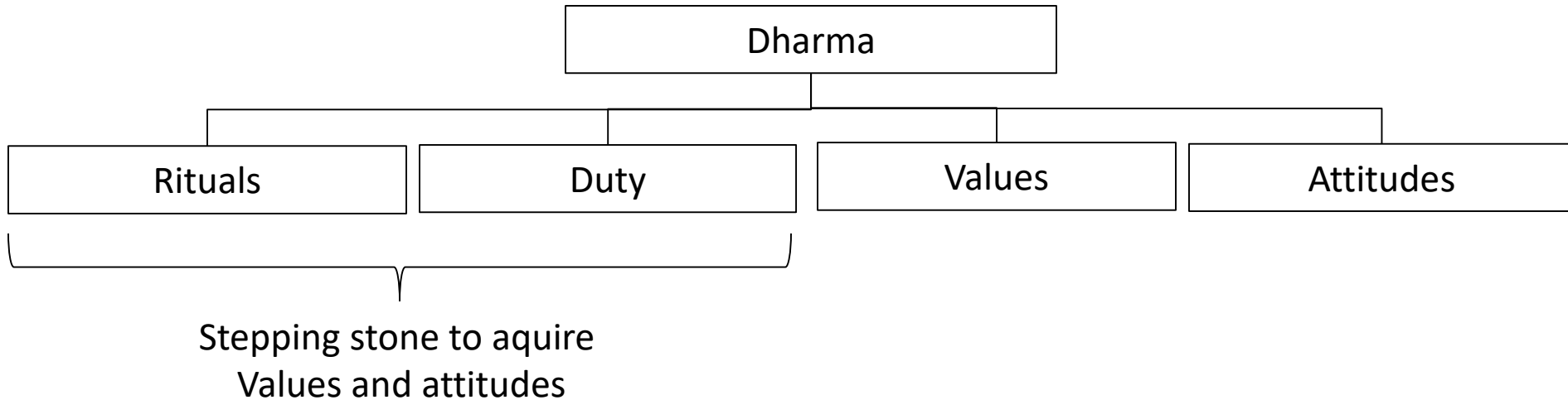


I) Sarva Dharman Parityajya :



Rule I :

- Only one who has done Dharma can renounce.



Chapter 5 – Verse 13 :

सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā
sannyasyastē sukhaṃ vaśī |
navadvārē purē dēhī
naiva kurvanna kārayan ||5-13||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

- Karma Sanyasa without Karma Yoga brings sorrow.

Gita : Chapter 6

आरुरुक्षोर्मुनेर्योगं
कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव
शमः कारणमुच्यते ॥ ६-३ ॥

ārurukṣōrmunēryōgaṃ
karma kāraṇamucyate |
yōgārūḍhasya tasyaiva
śamaḥ kāraṇamucyate ||6-3||

For a Muni or Sage who wishes to attune to yoga, action is said to be the means; for the same Sage who has attuned to yoga, inaction (quiescence) is said to be the means. [Chapter 6 – Verse 3]

- For cultivating maturity of mind, actions are the means.
- After developing values and attitudes give up Karma, then giving up karma becomes the means for Moksha.

- Do internal renunciation if not external renunciation.
- Renunciation limited to rituals and duties, not values, and attitudes which, remains till death of the body.

II) Mam Ekam Sharanam Vraja :

Literal meaning	Figurative meaning
<ul style="list-style-type: none"> - Surrender to Jagat Guru, Lord Krishna. - He will remove Agyanam by lighting Jnana Deepa. - Lord will rescue us from all Papams and give Moksha. 	<ul style="list-style-type: none"> - Surrender to nondual consciousness. - Be aligned to Jnana Yoga. - Surrender to Advaita Jnanam, Jnana Yoga Sadhana – Sravanam, Mananam, Nididhyasanam.

Mam Ekam	Sharanam
<ul style="list-style-type: none"> - Advaita Svarupa Brahma, pure consciousness. 	<ul style="list-style-type: none"> - Understand Jiva, Jagat, Ishvara is Maya, superimposed on Agyanam – Moola Avidya.

- Register Advaita Jnanam, deeply in the mind.
- To understand consciousness one should renounce Dharma of mind also.
- Sharanam Vraja – Na Mattaha Anyat Asti Iti Avadharaya.
- Self is eternal, existing commonly in all bodies in 3 periods of time.

- It is free from life in the womb, birth, old age, death.
- **World is not different from me, exists in me the Atma, Brahman, pure consciousness.**
- World comes into manifestation and goes to unmanifest condition.
- As Advaita Svarupa brahman, there is nothing distinct from me, the pure Chaitanyam.
- This is Brahma Sharanagathi, Moksha.
- Perceiving pure consciousness in everything, is wisdom.
- Avadharaya means cognize, register well in your mind.
- Understand clearly Aham Brahma Asmi, by Sravanam, Mananam, Nididhyasanam.
- I and you are unreal.
- Self, nondual Brahman alone is real.
- The means of knowing the self is Sravanam, Mananam, Nididhyasanam.
- What is the fruit of knowing the self?

III) Aham Tva Sarva Papebya, Moksha Ichhami :

Literal meaning :

- By surrendering to Param Ishvara Guru, one is liberated from sins.
- Guru will liberate us from the cycle of births and deaths through Brahma Jnanam.

Chapter 12 :

तेषामहं समुद्धर्ता
मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ
मय्यावेशितचेतसाम् ॥ १२.७ ॥

tēṣāmahaṃ samuddhartā
mr̥tyusaṃsārasāgarāt |
bhavāmi na cirāt pārtha
mayyāvēśitacētasām || 12.7 ||

For them, whose minds are set on me, verily, I become, ere-long, O Partha, the saviour, (To save them) out of the ocean of finite experiences; the samsara. [Chapter 12 - Verse 7]

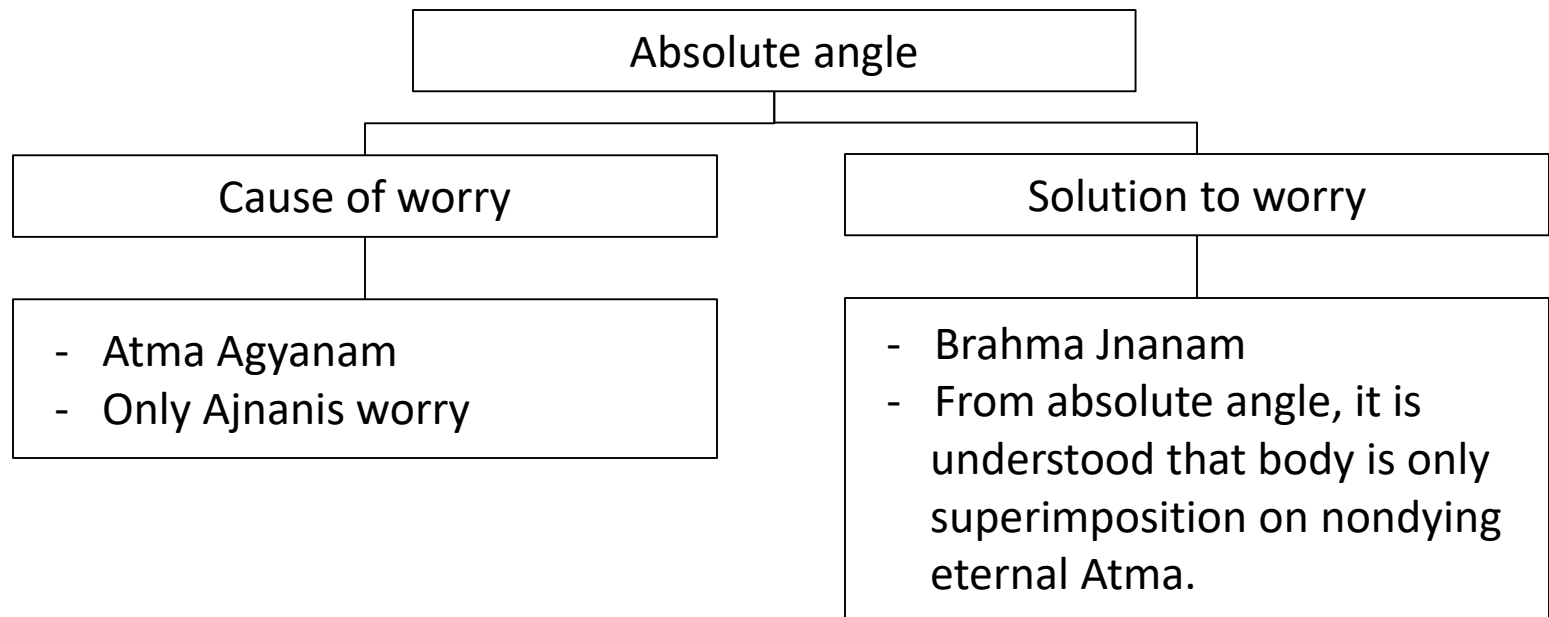
Indicative meaning :

- Aham Brahma Asmi = I = Akhandakara, Brahmakara Vritti.
- This Aham will relieve you from all sins.
- It is construed that Brahman is telling us this.
- The thought – I am Brahman which is Akhandakara Vritti Jnanam, liberates us from Jiva Buddhi or the individuality.
- Benefit of Jnana Yoga is Sarva Shoka Nivritti.

IV) Ma Shucha :

Vyavaharika Angle :

- No need to worry about killing Guru, Grandfather for establishing Dharma.
- Destroying Adharma in society is Kshatriyas duty.



- Don't worry because you and all are Bhagawan in essence.
- One nondying principle in Jagat is Bhagawan, pure consciousness.
- He is Srishti, Sthithi, Laya Karanam.
- There is nothing to worry, there is no one to worry, individuality is Mithya, an appearance on Brahman pure consciousness.
- Joyous and worried are both superimpositions of the condition of mind on the self.
- We should not become slave of our minds joys and sorrows, with the understanding that it is Mithya, unreal, appearance on me, the ever existing Brahman.
- Brahman alone is, is the final teaching which results in Moksha Prapti, Atyantika Sukha Prapti.
- My Nitya Svarupam Gita Upadesa over in this verse.

Verse 67 :

इदं ते नातपस्काय
नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं
न च मां योऽभ्यसूयति ॥ १८-६७ ॥

idaṃ tē nātapaskāya
nābhaktāya kadācana |
na cāśuśrūṣavē vācyaṃ
na ca māṃ yō'bhyasūyati || 18 - 67 ||

This is never to be spoken by you to one who is devoid of austerities or devotion, nor to one who does not render service, nor to one who desires not to listen, nor to one who cavils at me.
[Chapter 18 - Verse 67]

a) Idam Te Na Kadachana Vachyam :

- This teaching given to you should never be imparted.

b) Atapaskaya :

- To the one who is without Austerity.

c) Na Abaktaya :

- Nor to the one who is not a devotee.

d) Na Cha Asusrusave :

- Nor to the one who is not desirous of hearing.

e) Na Cha Yah Abhyasuyati Mam :

- Nor to the one who criticizes me.
- Shastra should be taught only to eligible or qualified learners.

Bhagavan tells Arjuna :

- I taught you Gita Shastram for your good.
- It was only for you to get rid of your sorrow and delusions.

Gita :

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

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

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

- Arjuna asked Bhagawan to teach him Jnanam, wisdom, which will relieve him from sorrow

I) Idam Tey :

- Shastras, I have taught you so far.

II) Atapaskaya Na Vachyam Kadachana :

- Don't teach one who has not done enough Tapas, austerity, not disciplined his sense organs.
- It should never be taught to one who has not practiced Dharmic lifestyle.
- Otherwise it could result in wrong results.

III) Abhaktaya Vachyam :

- It should not be taught to anyone who lacks bhakti to Ishvara, Guru and Shastra.
- Taught only to those who understand the significant benefits of this teaching.
- Otherwise, it will be a waste.
- It should be imparted to one who deserves the benefits.
- Though some people may have some devotion and practiced some austerities, it should never be told to one who does not desire to learn.

- **One should be passionate to learn the secret of the truth of life.**

IV) Susrushave :

- One who desires to listen and know.
- Bhagawan uses negative form of speech.

V) Na Cha Asrushahave :

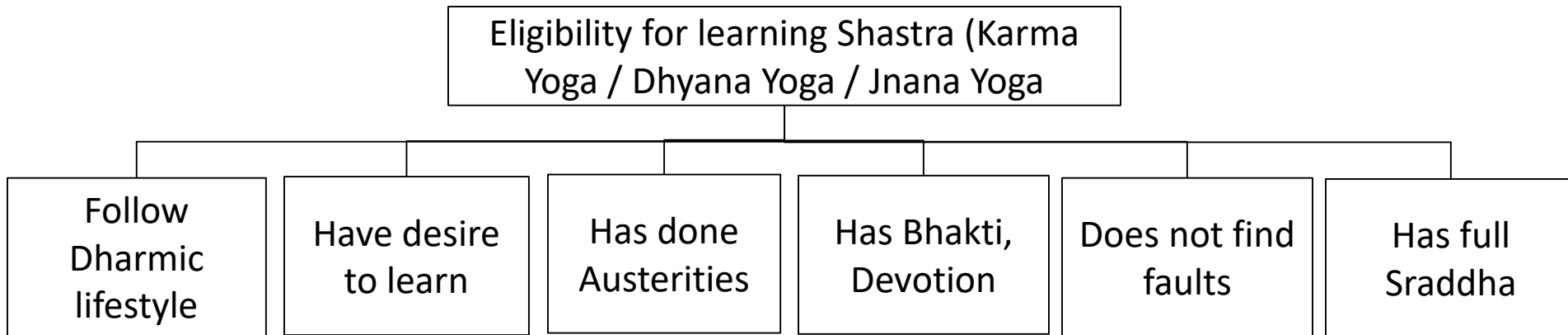
- Don't tell one who does not desire to know.
- What should we learn from this?

- **Teach one who has practiced Austerities, has devotion and is desirous of listening.**

- Bhagavan spells another condition.

VI) Mam Yaha Abhya Suyate Tasmai Na Cha Vachyam :

- If anyone finds fault with my teaching, don't tell him.
- One should not disagree with any part of the teaching, should have full Sraddha.
- If something appears wrong, should seek clarifications in a right way.
- One should not say :
 - I don't accept this teaching on Varna Ashrama Dharma or creation.
- Just because we don't understand, don't criticize.



- These are Upadesha Vidhi – rules for teaching to an eligible student.
- The right student will revere the teaching and protect it.
- What are the fruits of sharing this Shastra?
- Verse 68, 69, 70.

Verse 68 :

य इदं परमं गुह्यं
मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा
मामेवैष्यत्यसंशयः ॥ १८-६८ ॥

ya idaṁ paramaṁ guhyaṁ
madbhaktēṣvabhidhāsyati |
bhaktiṁ mayi parāṁ kṛtvā
māmēvaiṣyatyasaṁśayaḥ || 18 - 68 ||

He who, with supreme devotion to me, will teach this supreme secret to my devotees, shall doubtless come to me. [Chapter 18 - Verse 68]

a) Krtva Param Bhaktim Mayi :

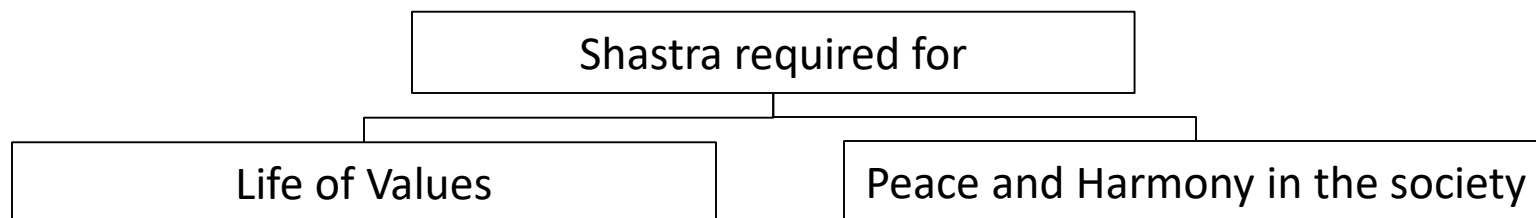
- With supreme Devotion towards me.

b) Yaha Abhidhasyati Imam Paramam Guhyam Madhbhaktesu :

- He who imparts this supreme secret to my devotees.

c) Eshyati Mam Eva Asamsheya :

- Shall reach me alone, there is no doubt.
- Teaching the Shastra to a devoted person with meaning, will attain in gaining Moksha for the teacher.



- Meaning helps student to register well the Shastra in the mind with reverence.

Shankara :

- Granthasya Arthasya Sthapayati.
- Listener should have devotion to Guru, Shastra, Ishvara.
- Teacher should have devotion to Guru, Shastra, Ishvara.
- Teacher also does Tapas and has compassion towards students.
- The one who teaches clearly attains me.
- Understands self to be the embodiment of peace and happiness.
- There is no doubt that the person will get Moksha, Na Samshayaha.
- Teacher facilitates Moksha for others also.
- One who is free from bondage to body and mind, can also free others, from bondage.
- Bhagawan tells benefit of teaching in a nice way and thereby encourages both the teacher and taught.

Verse 69 :

न च तस्मान्मनुष्येषु
कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्माद्
अन्यः प्रियतरो भुवि ॥ १८-६९ ॥

na ca tasmānmanuṣyēṣu
kaścinmē priyakṛttamaḥ |
bhavitā na ca mē tasmād
anyaḥ priyatarō bhuvi || 18 - 69 ||

Nor is there any among men who does dearer service to me, nor shall there be another on earth dearer to me than he. [Chapter 18 - Verse 69]

a) Cha :

- Moreover,

b) Manushyesu Na Kashchit :

- Among the people there is no one.

c) Priyakṛttamah Me :

- Who does a dearer service to me.

d) Tasmat :

- Than him.

e) Na Cha Bhavita Anyah Bhuvi :

- Nor will there be another on earth.

f) Priyatarah Me Tasmāt :

- Who does a dearer service to me than him.
- Teacher of Gita glorified.
- By teaching Gita Shastram and sharing Shastram heartily to lead a great life is greater than one who teaches rituals.
- No one dearer to me than him.
- One should share knowledge with everyone who is qualified.
- **Teach how to lead peace filled happy life.**
- Sampradaya : Proper teaching.
- Bhagawan praises the one who teaches Shastra to other more than who teaches Dhyanam.
- Anandagiri praises one who teaches others to contemplate than the one doing Nidhidhyasanam himself.
- Only because this is spoken so greatly one gives up ones own Dhyana and teaches others.

Verse 70 :

अध्येष्यते च य इमं
धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमि
ष्टः स्यामिति मे मतिः ॥ १८-७० ॥

adhyēṣyatē ca ya imaṃ
dharmyaṃ saṃvādamāvayōḥ ।
jñānayajñēna tēnāham
iṣṭaḥ syāmiti mē matiḥ || 18 - 70 ||

And he, who will study this sacred dialogue of ours, by him, I shall have been worshipped by the sacrifice of wisdom, such is my conviction. [Chapter 18 - Verse 70]

a) Cha :

- Moreover.

b) Jnanena :

- Through Jnanayajna.

c) Aham Syam Istah Tena :

- I will be worshipped by him.

d) Yah Adhyesyate :

- Who will study.

e) Imam Dharmyam Samvadam Avayoh :

- This righteous dialogue between us.

f) Iti Me Matih :

- This is my view.
- Spells out importance of protecting and teaching Gita Shastra to the next generation, young and old.

I) Yaha Adhyasheyate Cha :

- One who teaches Sloka and meaning, in line with Dharma.
- Shastra makes life more cultured.

II) Avayo Samvadam :

- Divine dialogue which does not contradict Dharma and which will benefit the generations to come.
- Teacher lights one lamp, it can light many lamps.
- Sishya becomes Guru to many more.

Gita : Chapter 4 – Verse 33 & 38

श्रेयान्द्रव्यमयाद्यज्ञाद्
ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ
ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

śrēyān dravyamayādyajñād
jñānayajñaḥ parantapa ।
sarvaṁ karmākhilam pārtha
jñānē parisamāpyatē ||4-33||

Superior is knowledge – sacrifice to sacrifice with objects, O Parantapa,. All actions in their entirety, O Partha, culminate in Knowledge. [Chapter 4 – Verse 33]

न हि ज्ञानेन सदृशं
पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः
कालेनात्मनि विन्दति ॥ ४-३८ ॥

na hi jñānēna sadṛśam
pavitramiha vidyatē |
tat svayaṁ yōgasamsiddhaḥ
kālēna'tmani vindati | | 4-38 | |

Certainly, there is no purifier in this world like Knowledge. He, who is himself perfected in yoga finds it in the Self in time. [Chapter 4 – Verse 38]

- Jnana Yagya is Sreyaha.

III) Aham Ishtaha Syat :

- Bhagawan is embodiment of 4 Vedas and its 6 Angas.
- Shastras are very happy that it benefits so many people.
- Bhagawan Sri Krishna who is Gita form feels so happy sharing the divine knowledge.
- **As Bhagawan Vishnu said to Dhara Devi in Gita Mahatmaya :**

गीता मे परमा विद्या ब्रह्मरूपा न संशयः ।
अर्धमात्राक्षरा नित्या स्वानिर्वाच्यपदात्मिका ॥ ८ ॥

gita me parama vidya brahmarupa na samshayah |
ardhamatrakshara nitya svanirvachyapadatmika || 8 ||

Bhagawan :

- **Gita is my superior teaching.**
- **I live in the Gita.**
- **With the knowledge of the Gita, I am protecting and maintaining the 3 worlds.**

IV) Iti Me Matihi :

- This is my firm opinion.
- Not just words of praise, but the truth of the universe, there is no doubt about it.

Verse 71 :

श्रद्धावाननसूयश्च
शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान्
प्राप्नुयात्पुण्यकर्मणाम् ॥ १८-७१ ॥

śraddhāvānanasūyaśca
śṛṇuyādapi yō naraḥ |
sō'pi muktaḥ śubhān lokān
prāpnuyāt puṇyakarmaṇām || 18 - 71 ||

That man also, who hears this, full of faith and free from malice, he too, liberated, shall attain to the happy worlds of those righteous deeds. [Chapter 18 - Verse 71]

a) Api Sah Narah Yah Api Srunyaiat Sraddhavan Na Anasuyaha :

- Even that person who merely hears this with faith and without criticism.

b) Muktah :

- Becomes free from sins.

c) Prapnuyat Subhan Lokan Punyakarmanam :

- He shall attain the sacred worlds belonging to the people of righteous action.
- What are the Benefits of learning Gita with Sraddha and Bhakti?

I) Yaha Naraha Srunuvanyad Api :

- That person who hears the Gita with meaning.
- Chapter 13 – Verse 25 and 26.

ध्यानेनात्मनि पश्यन्ति
केचिदात्मानमात्मना ।
अन्ये साङ्ख्येन योगेन
कर्मयोगेन चापरे ॥ १३-२५ ॥

dhyānēnatmani paśyanti
kēcid ātmānam ātmanā |
anyē sāṅkhyēna yōgēna
karmayōgēna cāparē || 13.25 ||

Some, by meditation, behold the Self in the self by the self; others by the Yoga of knowledge (By Sankhy Yoga); and others by Karma-yoga. [Chapter 13 - Verse 25]

अन्ये त्वेवमजानन्तः
श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव
मृत्युं श्रुतिपरायणाः ॥ १३-२६ ॥

anyē tvēvam ajānantaḥ
śrutvānyēbhya upāsatē |
tē'pi cātitarantyēva
mṛtyum śrutiparāyaṇāḥ || 13.26 ||

Others also, not knowledge this, Worship, having heard of it from others; they too, cross beyond death, if they would regard what they have heard as their supreme refuge.[Chapter 13 - Verse 26]

- Krishna puts a condition – for knowledge transfer and to get benefit.

II) Sraddhavan Anasuyaha :

- One should be clear that all of Bhagawans teachings are cent percent true.
- One with this thought is called Sraddhavan.

III) Anasuyaha :

- Not seeing any defect Shastra.
- Should not carry fault finding or critical attitude.

- Should learn from elders the correct perspective of Shastras.
- Should not disagree with what Sree Krishna has said.
- We have rational thinking.
- Subtle facts can't be comprehend without proper teaching..
- As we study, we will know dark areas, blind spots.

Asuya :

- Looking at good also with critical eye and to find faults in it.
- To be free from Asuya is Anasuya.
- One who listens with Sraddha and non-critical mind.

IV) Saha Api Muktaha Bavati :

- Such a person will attain Moksha through Jnanam in due course of time, will get good body in future Janma and good worldly life, Punya Lokas.

Gita : Chapter 6 – Verse 41

प्राप्य पुण्यकृतां लोकान्
उषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे
योगभ्रष्टोऽभिजायते ॥ ६-४१ ॥

prāpya puṇyakṛtām lōkān
uṣitvā śāśvatīḥ samāḥ ।
śucīnām śrīmatām gēhē
yōgabhraṣṭō'bhijāyatē ||6-41||

Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from yoga, is born again in the house of the pure and the wealthy. [Chapter 6 – Verse 41]

- Born as Yoga Brishta.

Verse 72 :

कच्चिदेतच्छ्रुतं पार्थ
त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसम्मोहः
प्रनष्टस्ते धनञ्जय ॥ १८-७२ ॥

kaccidētacchrutaṃ pārtha
tvayaikāgrēṇa cētasā |
kaccidajñānasammōhaḥ
pranaṣṭastē dhanañjaya || 18 - 72 ||

Has this been heard, O Son of Partha, with single pointed mind? Has the distraction, caused by your ignorance, been dispelled, O Dhananjaya? [Chapter 18 - Verse 72]

a) Partha :

- Oh Arjuna!

b) Kashchit Etat Srutam Tvaya Ekagrena Chetasi :

- Has this been heard by you with one – pointed mind.

c) Kashchit Te Ajnana Sammohah Pranastaha Dhananjaya :

- Has your delusion born of ignorance gone completely, oh Arjuna?
- Bhagawan is asking Arjuna in curiosity.

Dharma of Acharya :

- **Student understands Shastra and attains Moksha easily.**
- Acharya takes best efforts to teach Sishya.
- This sloka brings out qualities of a teacher.

I) Kashchit Etat Srutam :

- Did you listen with focussed mind to the Shastra I taught you.
- Arjuna was listening carefully, not zoned out and physically nodding head.
- Listening without distraction by a student is a great skill.
- Only then one can get benefit of teaching.

Gita : Chapter 7 – Verse 7 & 8

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

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

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

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

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

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

- Arjuna was confused and had surrendered to Bhagawan.

Told Srikrishna :

- Tell me firmly what is good for me.
- **External things, position, money, fame, relative things will give comfort, not relieve one from sorrow which burns the senses.**

II) Eh Partha :

- **Tvaya Ekagrena Chetasa Srutam Kim :**

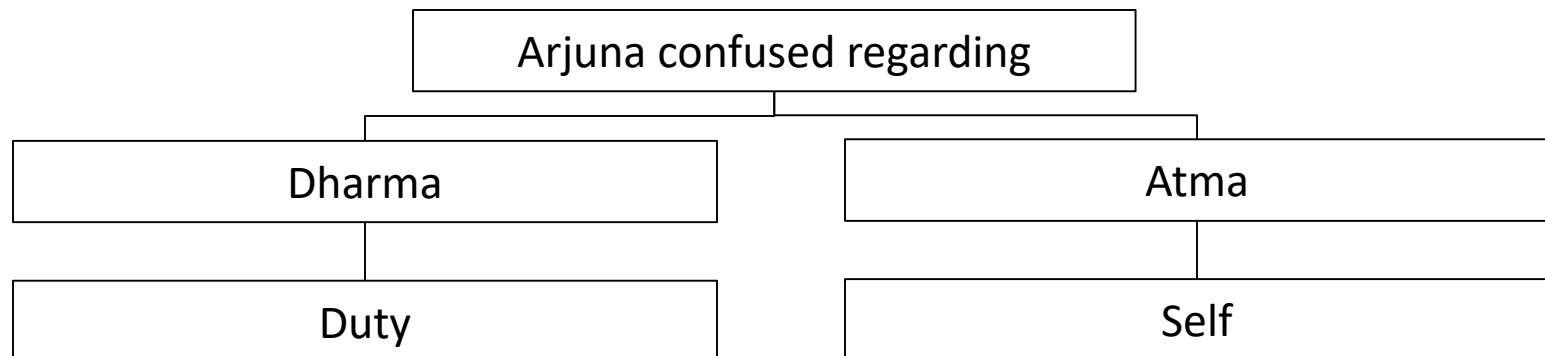
Did you listen with focussed mind?

III) Dhananjaya :

- Arjuna had won many riches for conducting huge Yagyas, had the strength and capability to listen carefully.

IV) Tey Agyana Sammohaha Kim Pranashtaha?

- Sammoha – delusion – killing grandfather and Guru in a battle field is Adharma.



- Bhagawan checking with Arjuna if both have been destroyed by Gita Upadesha.

Verse 73 : Very important verse

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

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

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

- Arjunas declares benefit of Gita Upadesha.

a) Arjunah Uvacha :

Arjuna said.

b) Mohaha Nashtaha :

- My delusion is gone.

c) Smrtih Labdha Maya :

- And knowledge has been gained by me.

d) Tvatprasadat :

- By your grace.

e) Gata Sandehaha :

- Free from all doubts.

f) Karishye Tava Vachanam :

- I shall carry out your instruction.

g) Achyuta :

- Oh Lord!

Arjunas condition in Chapter 1 :

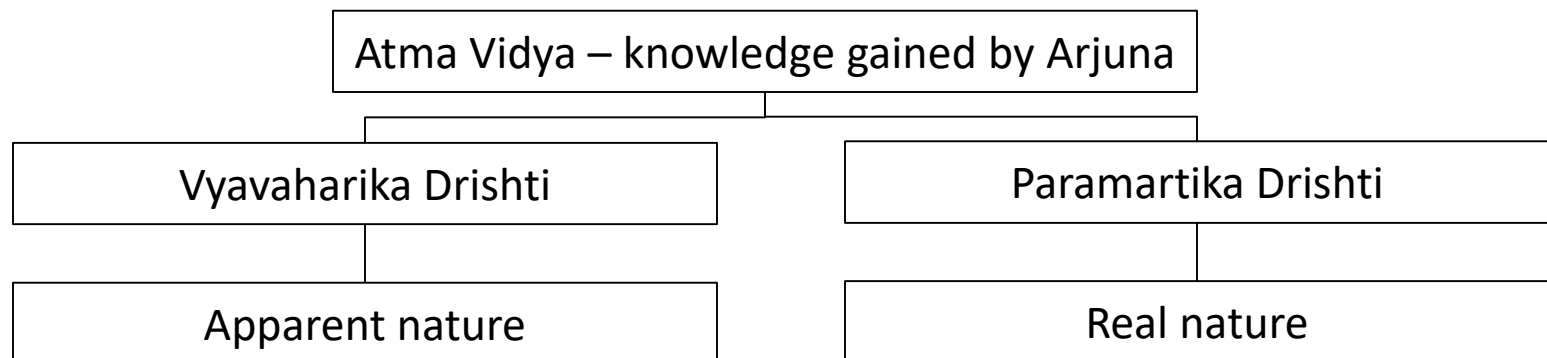
- Chapter 1 – Verse 30
- Chapter 1 – Verse 47
- Chapter 2 – Verse 7

Krishans teaching starts :

- Chapter 2 – Verse 11

End in :

- Chapter 18 – Verse 66.



Apparent Nature	Real Nature
<ul style="list-style-type: none"> - Attributes superimposed on Atma, pure Brahma by Maya Shakti. - Dehatma Buddhi. - Follow Dharma in transactional field. 	<ul style="list-style-type: none"> - Achyutha – never deviates from peace and happiness. - Heat and light are intrinsic nature. - Peace and happiness are embodiment of Paramatma. - Sarvam Brahma Mayam. - Everybodys real nature (Bhishma, Drona, Arjuna, Krishna, warriors). - Brahmatma Buddhi. - Chapter 2 – Verse 12 & 18. - Aham Brahma Asmi.

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

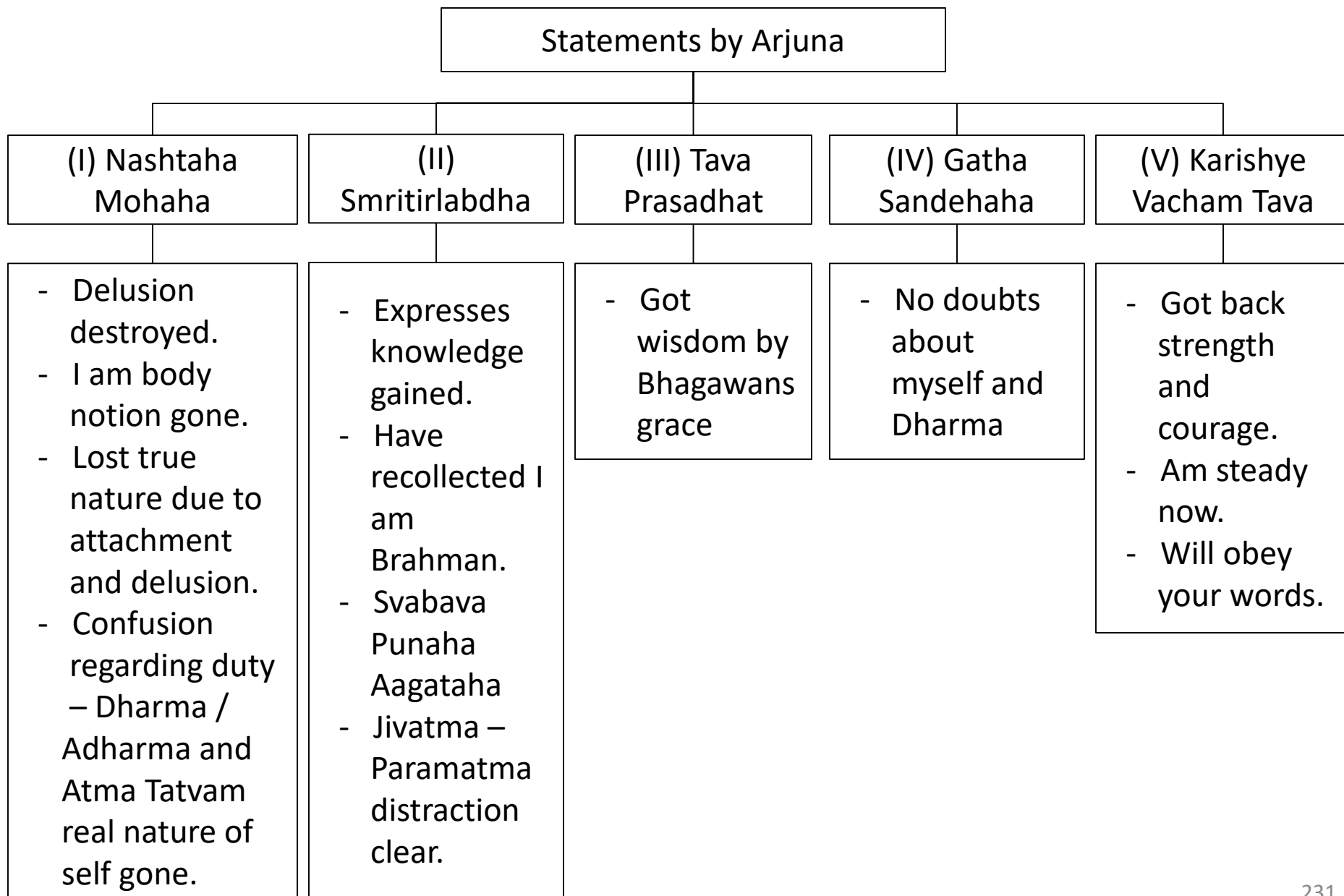
**na tvevāham jātu nāsam
na tvaṁ neme janādhīpāḥ ।
nacaiva na bhaviṣyāmaḥ
sarve vayam ataḥ param ॥ 2-12 ॥**

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 - Verse 12]

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

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

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



Verse 74 :

सञ्जय उवाच ।
इत्यहं वासुदेवस्य
पार्थस्य च महात्मनः ।
संवादमिममश्रौषम्
अद्भुतं रोमहर्षणम् ॥ १८-७४ ॥

sañjaya uvāca
ityaham vāsudēvasya
pārthasya ca mahātmanah |
saṁvādamimamaśrauṣam
adbhutaṁ rōmaharṣaṇam || 18 - 74 ||

Sanjaya Said : Thus, have I heard this wonderful dialogue between Vasudeva and the high-souled Partha, which cause the hair to stand on end. [Chapter 18 - Verse 74]

a) Sanjaya Uvacha :

- Sanjaya said.

b) Iti aham Asrausham Imam Adbhutam Romaharshanam Sumvadam :

- I heard this wonderful and hair rising thrilling dialogue.

c) Vasudeva Cha Parthasya Mahatmanah :

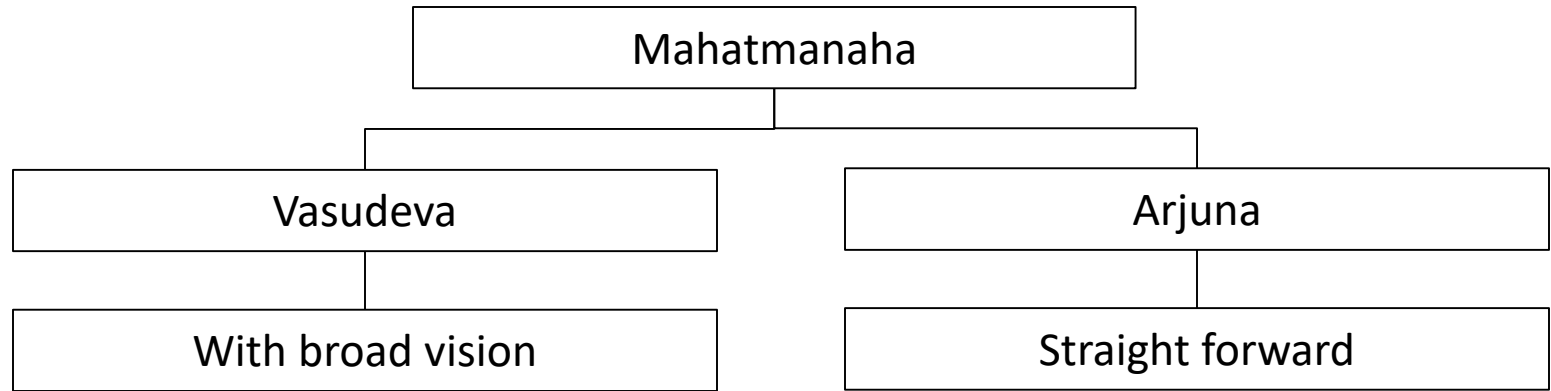
- Between Lord Krishna and Arjuna, the noble one.
- Sri Krishna Arjuna Samvada concluded in verse 73.

Now Sanjaya speaking to Drithirashtra :

I) Iti Aham Vasudevasya Parthasya Samvada Asrausham :

- I heard and got benefited from this divine dialogue between Sri Krishna and Arjuna.

II)



III) Adbhutam :

- Wonderful.
- This life is filled with many truths and can be peaceful.

IV) Roma Harshanam Samvada :

- Thinking the benefit of this teaching, can give many goose pimples.
- Impact is felt all over the body.
- Roma Harshanam Samvadam Adbutam Asruousham.

Verse 75 :

व्यासप्रसादाच्छ्रुतवान्
रातद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्
साक्षात्कथयतः स्वयम् ॥ १८-७५ ॥

vyāsaprasādācchrutavān
ētaguhyamaham param |
yōgaṁ yōgēśvarāt kṛṣṇāt
sākṣāt kathayataḥ svayam || 18 - 75 ||

Through the grace of Vyasa I have heard, this supreme and most secret yoga, directly from Krsna, the lord of Yoga, Himself declaring it. [Chapter 18 - Verse 75]

a) Vyasaprasadat Aham Srutavan Etat Param Guhyam, Yogam Krshat Svayam :

- By the grace of Vyasa I heard this supremely secret Yoga from Krishna himself.

b) Yogesvarat Kathayatah Sakshat :

- Who is the Lord of Yoga and who was teaching directly.

Sanjaya tells Dritharashtra :

I) Vyasa Prasadat Etat Aham Srunavan :

- Veda Vyasa has graced Sanjaya in Hastinapura to see and hear what happened in distant battle field in Kurukshetra.

II) What is glory of this Samvada?

- Guhyam Etat Samvada Aham Srutavan.

- I heard the divine dialogue between : Sri Krishna and Arjuna in the form of Question & Answer that benefited Arjuna and brought happiness to Sri Krishna in Sharing.
- This superior Shastra should be revered, protected and kept in mind by the entire society.

III) Etat :

- This Samyak Darshanam, clear spiritual Jnanam.
- Karma Yoga + Jnana Yoga taught.

Gita : Chapter 4

श्रीभगवानुवाच ।
इमं विवस्वते योगं
प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह
मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१ ॥

Śrībhagavānuvāca
imaṃ vivasvatē yōgaṃ
prōktavānahamavyayam ।
vivasvān manavē prāha
manurikṣvākavē'bravīt || 4-1 ||

The Blessed Lord said : I taught this imperishable yoga to Vivasvan; vivasvan taught to Manu; Manu taught it to Iksavaku. [Chapter 4 – Verse 1]

- I taught this to Surya bhagavan.
- It refers to Jnana Yoga or Tatva Jnanam.
- Guhyam – That which should be protected.

IV) Sakshat Yogeshvarat Krishnat :

- Heard from Sri Krishna who is controlling the Maya Shakti (Both Vidya Maya and Avidya Maya).

V) Svayam Sakshat Kathayataha :

- Sri Krishna personally taught this to Arjuna.

VI) Etat Aham Srutam :

- I heard this superior divine teaching, personally taught by Yogeshwara Sri Krishna.

Verse 76 :

राजन्संस्मृत्य संस्मृत्य
संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं
हृष्यामि च मुहुर्मुहुः ॥ १८-७६ ॥

rājan saṁsmṛtya saṁsmṛtya
saṁvādamimamadbhutam |
kēśavārajunayōḥ puṇyaṁ
hṛṣyāmi ca muhurmuḥuḥ || 18 - 76 ||

O King remembering this wonderful and holy dialogue between Kesava and Arjuna, I rejoice again and again. [Chapter 18 - Verse 76]

a) Rajan :

- Oh King!

b) Samsmrtya Samsrtya :

- Remember again and again.

c) Imam Adhbutam Punyam Samvadam :

- This wonderful and sacred dialogue.

d) Keshav Arjuna Yoh :

- Between Lord Krishna and Arjuna.

e) Hrsyami Cha Muhuh Muhuh :

- I rejoice again and again.

I) Eh Rajan :

- Oh king Dritharashtra.
- I am very happy to hear this Sri Krishna – Arjuna Samvada.

II) Keshavam Arjuna Adhbutam Samvadam Samsritya Samsritya :

- Divine dialogue between Keshava and Arjuna was wonderful.
- It is very rare for anyone to see this wonderful sight, Samritya Samsritya...
- Thinking well over again and again, one gets Punyam, all good in life, eternal peace of mind.

III) Muhuhu Muhuhu Hrishyamicha :

- By hearing this, one earns a lot of Punyam which delights me often.
- Muhu Muhu... often, always, I am happy within.
- Oh King Dritharashtra, I am overjoyed recalling this divine dialogue between Sri Krishna and Arjuna.

Verse 77 :

तच्च संस्मृत्य संस्मृत्य
रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन्
न्हृष्यामि च पुनः पुनः ॥ १८-७७ ॥

tacca saṁsmṛtya saṁsmṛtya
rūpamatyadbhutaṁ harēḥ |
vismayō mē mahān rājan
hr̥ṣyāmi ca punaḥ punaḥ || 18 - 77 ||

Remembering and again remembering, that most wonderful form of Hari, great is my wonder, O king; and I rejoice again and again. [Chapter 18 - Verse 77]

a) Cha :

- Moreover,

b) Mahan Me Vismayah :

- Great is my wonder.

c) Samsmrtya Samsrtya :

- As I remember again and again.

d) Tad Atyadbhutam :

- That extremely wonderful universal form.

e) Hareh :

- Oh Lord Krishna.

f) Cha Hrsyami Punaha Punaha :

- And I rejoice again and again.

g) Rajan :

- Oh, King!
- Sanjaya Praises divine dialogue between Sri Krishna and Arjuna.
- Expresses his experience in an excellent manner.

I) Eh Rajan :

- Eh King Dritharashtra.

II) Tachha Samsritya Samsritya :

- Thinking of the teaching again and again (Shashtra Upadesha before).
- Now he talks about the Vishvaroop Darshanam.

III) Harehe Asya Rupam Adbhutam :

- Sri Hari's peace and happiness was spread all over the universe.
- When Bhagawan graced Arjuna with the Vishwaroop Darshana, it was a vision of the world free of desire or hate.
- It was at the request of Arjuna, Bhagawan showed Vishwaroop Darshanam.
- As Jagat Guru, he has taught Arjuna and the mankind.
- Sri Maha Vishnu took Krishna Avatara as Gita Acharya.

- Showed his superior wonderful nature.

IV) Samsrutya :

- Remains in the mind, thinking over again and again.

V) Mey Mahan Vismaya :

- Arjuna expressed his wonder, fear and Bhakti in Chapter 11.
- With Bhakti Sanjaya conveys this wonder.

VI) Punaha Punaha Hrisyami Cha :

- Again and again one feels happy thinking of the teaching.

Verse 78 :

यत्र योगेश्वरः कृष्णः
यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूति
ध्रुवा नीतिर्मतिर्मम ॥ १८-७८ ॥

yatra yogesvarah krsnah
yatra partho dhanurdharah ।
tatra srirvijayo bhutih
dhruva nitirmatirmama ॥ 18-78 ॥

Wherever is Krsna, the lord of Yoga, wherever is Partha, the archer, there are prosperity, victory, happiness and firm (Steady or Sound) policy; this is my conviction.
[Chapter 18 - Verse 78]

a) Yatra Krsnah :

- Wherever there is Krishna.

b) Yogesvarah :

- The Lord of Yoga.

c) Yatra Parthah Dhanurdharah :

- And wherever there is Arjuna, the bow – wielder.

d) Tatra Dhruva Srih :

- There will be permanent wealth.

e) Vijayah :

- Victory.

f) Bhutih :

- Prosperity.

g) Nitih :

- And Justice.

h) Mama Matih :

- This is my view.
- Sanjaya concludes chapter and Gita Shastram in this verse.
- Praises divine dialogue between Sri Krishna and Arjuna and expressed his wonder to king Dritharashtra.

I) Mama Matihi :

- My Abhiprapyam, opinion is this.

II) Yatra Yogeshwara Krishna :

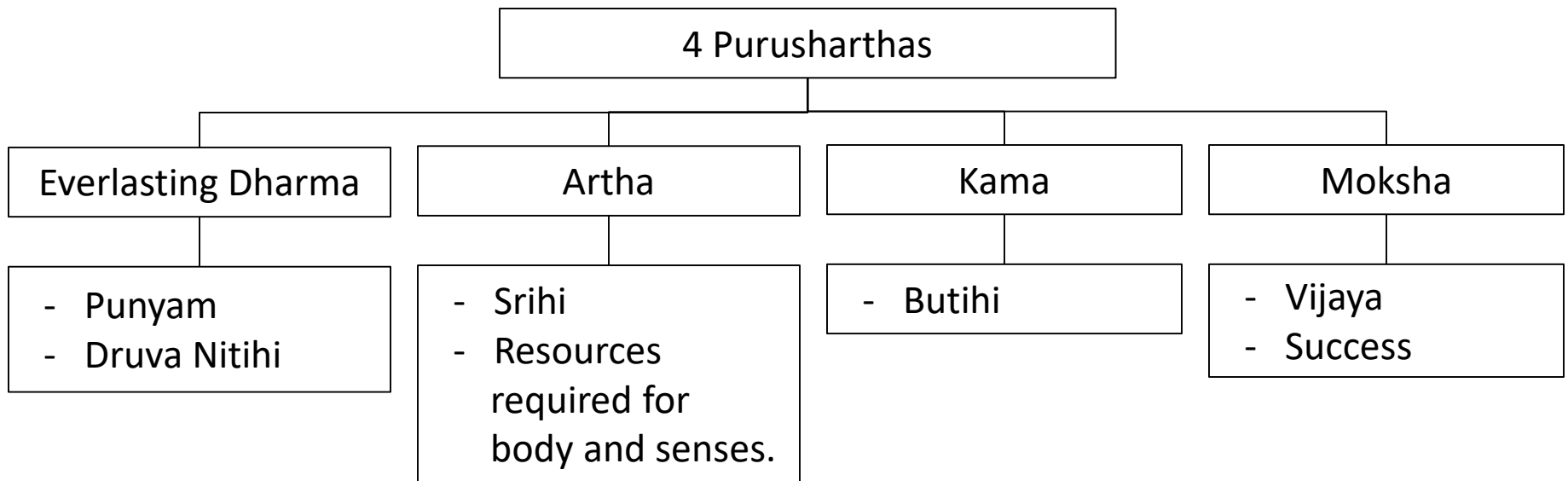
- **Where Sri Krishna is, he rules over all Yoga and Maya Shakti.**
- He is the foremost of all Shastras and is Jagat Guru.

III) Yatra Dhanurdharaha Parthaha Vartate :

- Partha, one who bears the bow and wielder of the arrows is present.

IV) Tatra :

- There 4 things will be there.



Inner Meaning :

- One who has Gita Shastra in the heart is sure to get Chatur Vidha Phala Purusharthas (4 fold goals of life).

Sri Krishna	Arjuna
Epitome of grace	Epitome of efforts

- Where grace and efforts come together, all success is assured.
- One is sure to get material resources that is required to protect the pleasures and Dharma which gives firmness to Jivas and also gives Moksha.
- **Where there is Yogeshwara Krishnas grace and Partha, person putting efforts, one is sure to attain Chaturvidha Purushartha Siddhi.**

- Dhruva Nitihi is Values – chapter 13 – Amanitvam... contained in Dharma.

अमानित्वमदम्भित्वम्
अहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं
स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

amānitvam adambhitvam

ahiṃsā kṣāntirārjavam ।

ācāryōpāśanaṃ śaucaṃ

sthairyam ātmavinigrahaḥ || 13.8 ||

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

Purpose of life :

- **Chaturvidha Purushartha Siddhi.**

Body	Mind + Jiva
<ul style="list-style-type: none"> - Needs Artha, Kama. - Resources and comfort. 	<ul style="list-style-type: none"> - Require Dharma and Moksha.

- This has been taught to us by our ancestors.
- **Only with this, one can have peaceful, happy, life.**
- One the basis of this fact in the world, lead a life.

Last Concluding Verse :

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः ॥ १८ ॥

om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyām yogaśāstre śrīkṛṣṇārjunasaṁvāde
mokṣasannyāsayogo nāma aṣṭādaśo'dhyāyaḥ ॥ 18 ॥

Thus, in the Upanisads of the glorious Bhagavad-gita, in the science of the eternal, in the scripture of Yoga, in the dialogue between Sri Krisna and Arjuna, the eighteenth discourse ends entitled : “ The Yoga of Liberation through Renunciation”.

- May the errors in the chanting of words and their meanings be eliminated.
- By grace of Bhagawan may we benefit from Shastras properly.
- Let us pray for that.
- With the divine teaching of Sri Krishna which teaches essence of Upanishads and Brahma Vidya, knowledge of absolute reality, let us gain maturity of mind and lead our lives.
- Moksha Sanyasa Yoga ends.
- We place this knowledge at the feet of Sri Krishna and our life.
- We surrender our life at the feet of this teaching and lead peaceful life filled with happiness.
- This is Shashtra given out by Devakis son – Sri Krishna.

- **We should relate Sri Krishna not to a form but pure consciousness principle which is equally present in all.**
- With the grace of Sri Krishna and Guru, we enjoyed this opportunity of hearing Srimad Bhagawad Gita Shastra.
- There is no end to study of Shastras.
- It is like taking bath in water to get rid of physical impurities.
- Similarly, we ought to take bath in the waters of Gita Shastra daily to get rid of impurities of the mind.
- Learn to chant the Gita and understand the deeper meanings, follow it in our life to enjoy peaceful happiness.
- Let us pass on this knowledge to the next generation.
- May Bhagawan bless us with excellent intellect, excellent emotions, good words, healthy and happy life.
- Hari Om.

Sloka :

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्यात्मना वा प्रकृतेः स्वभावात्
करोमि यद्यत् सकलं परस्मै
नारायणायेति समर्पयामि ॥

kayena vacha manasendriyairva
buddhyatmana va prakrute svabhavat I
karomi yadyat sakalam parasmai
narayanayeti samarpayami II

(Whatever I do) with my Body, Speech, Mind or Sense Organs, (Whatever I do) using my Intellect, Feelings of Heart or (unconsciously) through the natural tendencies of my Mind, Whatever I do, I do all for others (i.e. without the sense of attachment to the results), (And) I Surrender them all at the Lotus Feet of the Supreme Guru.

- Sri Krishna Arpana Astu.
- Jagat Guru Gita Acharya Sri Krishna Bhagavan Ki Jai.
- Sat Guru Maharaj Ki Jai.