



MASTER GITA

MASTER LIFE

CHAPTER 12

BHAKTI YOGA

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Summary of Chapter 12

Verse 1

Question

Verse 2 - 7

Answer

Verse 8 - 20

Analysis of Baktas

(1)

Sakama Karma
Yogi

- Seeker of wealth.
- Arta (Crisis)
- Artharthi (Dissatisfied)
- No Upasana
- Results taken as Prasada.

See Benefit :

- Reactions come down

(2)

Nishkama Karma
Yogi

- No Upasanam
- Prays for Jnana Prapti, Vairagya, Sadhana Chatushtaya Sampatti prapti

Verse 10 :

- Jingyasu

(3)

Eka Rupa
Dhyanam

Verse 8 + 9

(4)

Vishvarupa
Dhyanam

- God is world
- God is means and end

(5)

Nirguna Ishvara
Dhyanam

- Brahma Jnani (wise).
- Arupa Dhyanam with Jnanam from Sruti.
- Dearest to me.
- Verse 13 – 20

Chapter 12

Lecture 1

Chapter 11 – Verse 55 :

मत्कर्मकृन्मत्परमः
मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः
स मामेति पाण्डव ॥ ५५ ॥

matkarmakṛnmatparamaḥ
madbhaktaḥ saṅgavarjitaḥ ।
nirvairaḥ sarvabhūteṣu
yaḥ sa māmēti pāṇḍava ॥ 55 ॥

He who does actions for me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity towards none, he comes to me, O Pandava.
[Chapter 11 - Verse 55]

- Important connection to Chapter 12.

a) Mat Karma Krut :

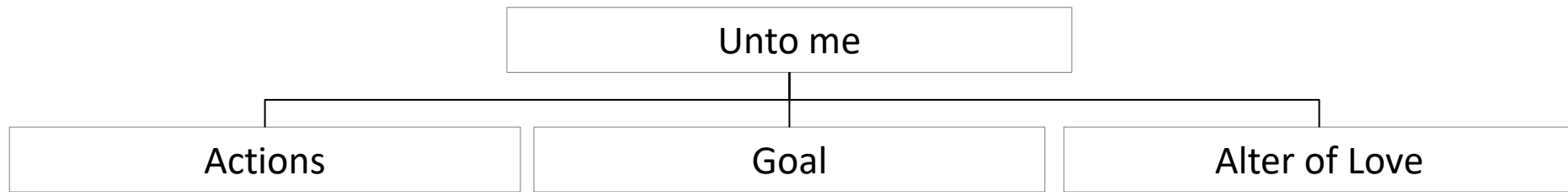
- One who does actions for the happiness of the Lord.
- Lord – my boss, I am his servant.
- He has given me life, strength.
- I express my activity as my devotion to him.

b) Mat Paramaha :

- Have me as the highest alter for devotion and worship.
- Consider me to be the goal to be reached in life.
- There is clarity about what one should gain.
- Clarity of intellect.

c) Mad Bhaktaha :

- Refers to love in the heart.
- Mad = Me = Bhagawan.



d) Sangah Varjitaha :

- Free of attachments.

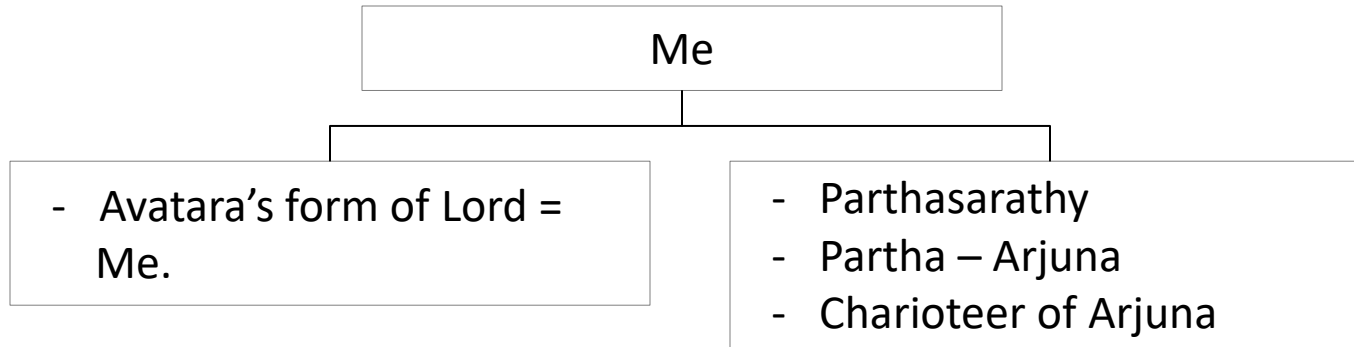
e) Nirvarah Sarvabuteshu :

- Without hatred, enmity to anyone.

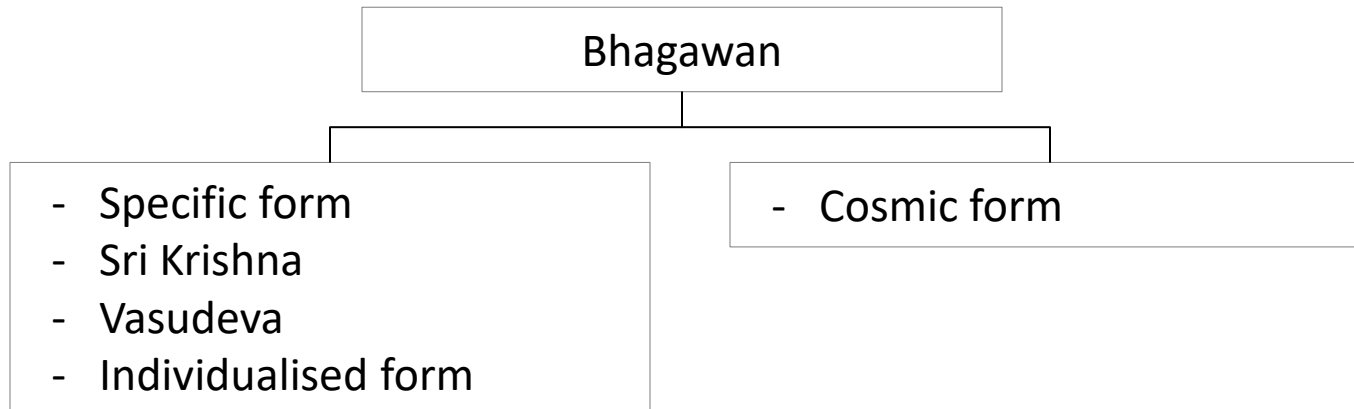
f) Mam Yeti Pandava :

- One reaches me.
- This is how Bhagavan concluded Chapter 11.

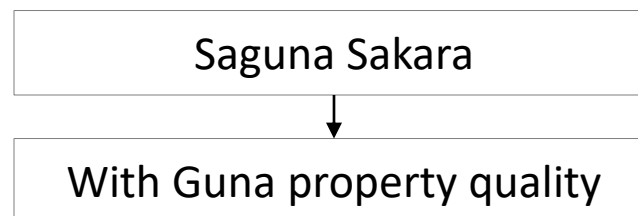
- Call : For devotion unto him.
- What is this “me” – Bhagawan is saying?



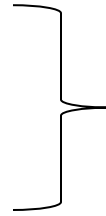
- Bhagawan showed universal form.



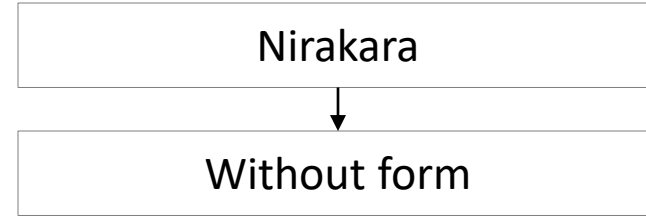
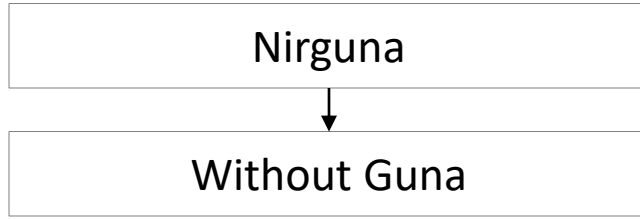
- Is “me” the form of Lord?



- Sarvagya – all knower
- Sarva Shaktitva – All power
- Karuna – compassion
- Sakara = with form.



Gunās of the Lord



- Bhagawan is both Saguna Sakara and Nirguna Nirakara.

Chapter 7 – Verse 19 :

बहूनां जन्मनामन्ते
ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति
स महात्मा सुदुर्लभः ॥ ७-१९ ॥

**bahūnām janmanām antē
jñānavān māṃ prapadyatē |
vāsudēvaḥ Sarvam iti
sa mahātmā sudurlabhaḥ || 7-19 ||**

At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find. [Chapter 7 – Verse 19]

- Jnanavan = Has Sakshatkara Jnanam.
- Entirety = Bhagavan = Nirguna, Nirakara.

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 me 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]

- Bhagawan = Nirguna Nirakara and also material and intelligent cause of creation.

Arjuna's Question :

- What is Ideal for me for worship, meditation, Sadhana?

Bhagawan – 2 Aspects

Saguna Sakara

Gita :

- Chapter 11 – Verse 8

Nirguna Nirakara

- Rare, not easy, difficult
- Su – Dur Labaha
- Very rare
- Pashyame Yoga Aishvaram

Gita :

- Chapter 9 – Verse 5

Gita :

न तु मां शक्यसे द्रष्टुम्
अनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः
पश्य मे योगमैश्वरम् ॥ ८ ॥

na tu mām śakyase draṣṭum
anenaiva svacakṣuṣā ।
divyaṁ dadāmi te cakṣuḥ
paśya me yogamaiśvaram ॥ 8 ॥

But you are not bale to behold Me with these your own eyes; I give you the divine-eye; behold My lordly Yoga. [Chapter 11 - Verse 8]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
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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]

- Who among these are the best knowers of Yoga? Saguna Sakara Yogi / Nirguna Nirakara Yogi?
- 2 seeds shown – Arjuna – which is the best?
- Question – Indirect.
- Answer – Indirect.

Saguna Sakara	Nirguna Nirakara
<ul style="list-style-type: none">- Best for you now- Automatically come to the next level	<ul style="list-style-type: none">- Difficult for most of us- Final liberation without form, without Guna comes only by Nirguna Nirakara Baktas.- Dearest to me, are those who know Nirguna Nirakara

Essence of Chapter 12 :

- Who knows the Yoga – best?
- Saguna Bhakta or Nirguna Bhakta?

Verse 1 :

अर्जुन उवाच

एवं सततयुक्ता ये
भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं
तेषां के योगवित्तमाः ॥ १२.१ ॥

arjuna uvāca

ēvaṃ satatayuktā yē
bhaktāstvāṃ paryupāsatē |
yē cāpyakṣaramavyaktaṃ
tēṣāṃ kē yōgavittamāḥ || 12.1 ||

Arjuna said : Those devotees who, ever steadfast, thus worship You, and also those who worship the imperishable, the unmanifested, which of them are better versed in Yoga?[Chapter 12 - Verse 1]

a) Evam :

- Thus, in that very manner as advised in Chapter 11 – Verse 55.

मत्कर्मकृन्मत्परमः

मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः

स मामेति पाण्डव ॥ ५५ ॥

matkarmakṛṇmatparamaḥ

madbhaktaḥ saṅgavarjitaḥ |

nirvairaḥ sarvabhūteṣu

yaḥ sa māmēti pāṇḍava || 55 ||

He who does actions for me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity towards none, he comes to me, O Pandava. [Chapter 11 - Verse 55]

5 Points of Devotion :

- I) Perform actions to the Lord.
- II) Keep the Lord as the highest goal of life.
- III) Devoted unto the Lord.
- IV) Free of attachments.
- V) Having no hatred, dislike for anyone.
- VI) Such a person – reaches me.

Chapter 11 – Verse 48 :

त्वमादिदेवः पुरुषः पुराणः
त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

tvamādidevaḥ puruṣaḥ purāṇaḥ
tvamasya viśvasya paraṁ nidhānam ।
vettāsi vedyaṁ ca paraṁ ca dhāma
tvayā tataṁ viśvamanantarūpa ॥ 38 ॥

You are the primal God, the ancient Purusa; You are the supreme refuge of this universe. You are the knower, the knowable, and the abode-supreme. By Thee is the universe pervaded, O being of infinite forms. [Chapter 11 - Verse 38]

- Vishwaroopa Ishvara Darshanam possible only through devotion.
- Saguna Sakara form referred in Chapter 11 – 55.

मत्कर्मकृन्मत्परमः
मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः
स मामेति पाण्डव ॥ ५५ ॥

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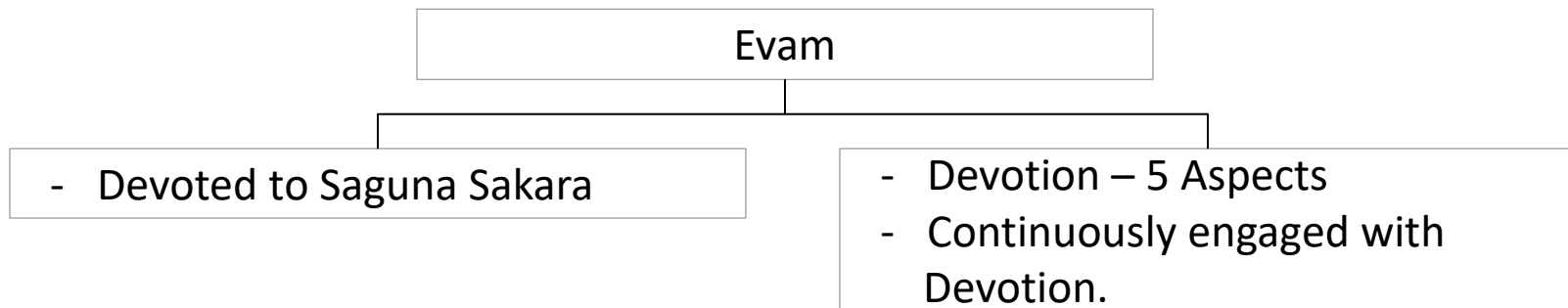
He who does actions for me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity towards none, he comes to me, O Pandava.
[Chapter 11 - Verse 55]

- Devotion to Saguna Sakara in 5 Aspects.

b) Satata Yuktaha :

- Ever engaged, united, focussed, in cosmic form.

c) Baktam :



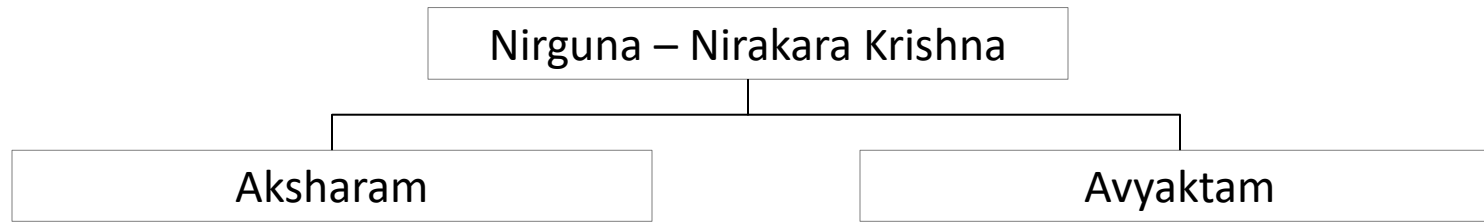
d) Tvam Pari Upasate :

- They think about you, Pari expresses fullness, completeness, to Saguna Sakara.

e) Echa Api Akasharam, Avyaktam :

2nd Category :

- More advanced in dispassion, Viraktaha, higher quality, to keep mind in Bhagawan don't need any Guna, form.
- Mind launches into highest.



Krishna : Chapter 8 – Verse 3

श्रीभगवानुवाच ।
अक्षरं ब्रह्म परमं
स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो
विसर्गः कर्मसंज्ञितः ॥ ८-३ ॥

śrī bhagavān-uvāca
akṣaram Brahma paramaṁ
svabhāvō'dhyātmamucyātē |
bhūtabhāvōdbhavakarō
visargaḥ karmasaṁjñitaḥ || 8.3 ||

The Blessed lord said : Brahman is Imperishable, the Supreme; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation in called 'work' (action). [Chapter 8 – Verse 3]

- Supreme Brahman = Aksharam.

Arjuna : Chapter 11 – Verse 18

त्वमक्षरं परमं वेदितव्यम्
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

tvamakṣaram paramaṁ veditavyam
tvamasya viśvasya param nidhānam ।
tvamavyayaḥ śāśvatadharmagoptā
sanātanastvaṁ puruṣo mato me ॥ 18 ॥

You are the imperishable, the supreme being worthy to be known. You are the great treasure-house of this universe. You are the imperishable protector of the eternal dharma. In my opinion, you are the ancient Purusa. [Chapter 11 - Verse 18]

- In truth you are Param, Aksharam.
- Upanishad replete with Aksharam.

Brihadaranyaka Upanishad :

तद्वा एतदक्षरं गार्ग्यदृष्टं
द्रष्टृ, अश्रुतं श्रोतृ,
अमतं मन्तृ, अविज्ञातं विज्ञातृ;
नान्यदतोऽस्ति द्रष्टृ,
नान्यदतोऽस्ति श्रोतृ,
नान्यदतोऽस्ति मन्तृ,
नान्यदतोऽस्ति विज्ञातृ;
एतस्मिन्नु खल्वक्षरे
गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tadvā etadakṣaram gārgyadr̥ṣṭam
draṣṭṛ, aśrutam śrotṛ,
amataṁ manṭṛ, avijñātam vijñāṭṛ;
nānyadato'sti draṣṭṛ,
nānyadato'sti śrotṛ,
nānyadato'sti manṭṛ,
nānyadato'sti vijñāṭṛ;
etasminnu khalvakṣare
gārgyākāśa otaśca protaśceti || 11 ||

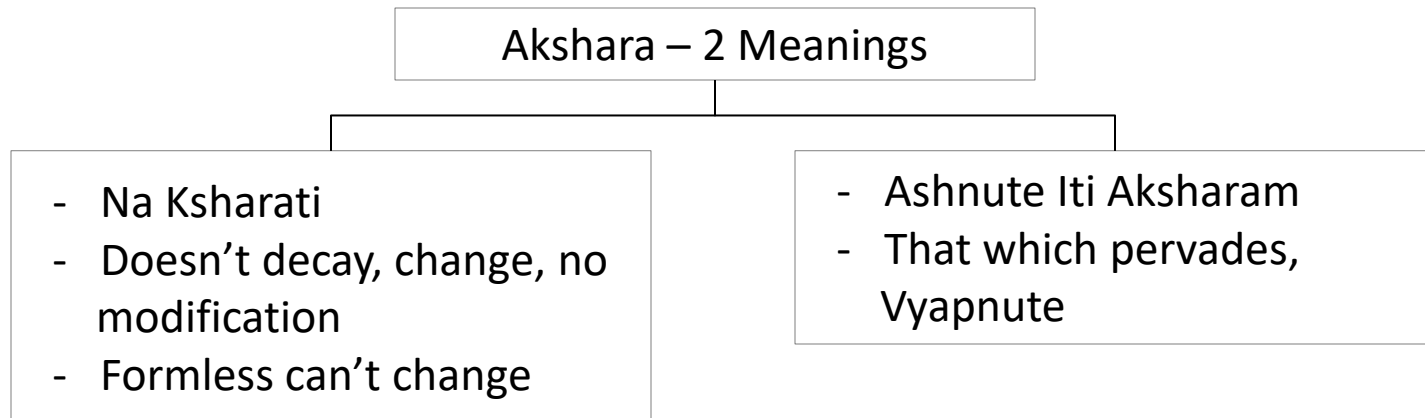
This Immutable, O Gārgī, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gārgī, is the (unmanifested) ether pervaded. [3 - 8 - 11]

Yajnavalkya – Gargi :

- Etat Vai Aksharam Brahmanava Adivadanti.
- Knowers of Brahman call it as Brahman, neither big or small, short or long... it has no form.
- No Shabda, Sparsha, Rupa, Rasa, Gandha (Sense objects) which sense organs perceive.

Sense Object	Sense Organs
<ul style="list-style-type: none">- Shabdam- Taste – Rasam	<ul style="list-style-type: none">- Ears- Tongue

- Supreme Brahman = Nirguna, Nirakara, Aksharam.



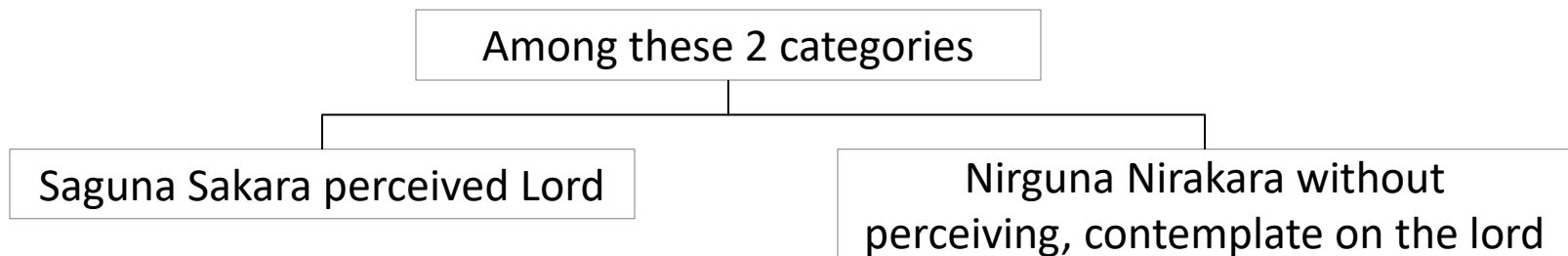
- Why all pervasive, because it is substratum on which entire world is superimposed.

Example :

- Rope pervades snake.
- Sand pervades mirage water.
- Means waker is substratum, material cause for dream.
- Nirguna Nirakar is substratum of entire universe.

Category I	Category II
<ul style="list-style-type: none"> - Vishwaroopa Upasakas - Saguna Sakara - Chapter 11 - 5 Aspects of Bakta - Pari Upasate - Perceive objects manifest to senses - Hear flute of Bhagawan' - Meditate on form of the Lord 	<ul style="list-style-type: none"> - Aksharam, Avyaktam - Nirguna Upasaka - Pari Upasate - Avyaktam = Not perceived - No property can't see, hear, form. - Contemplate on higher aspect.

e) Tesham Yoga Vittatamaha :



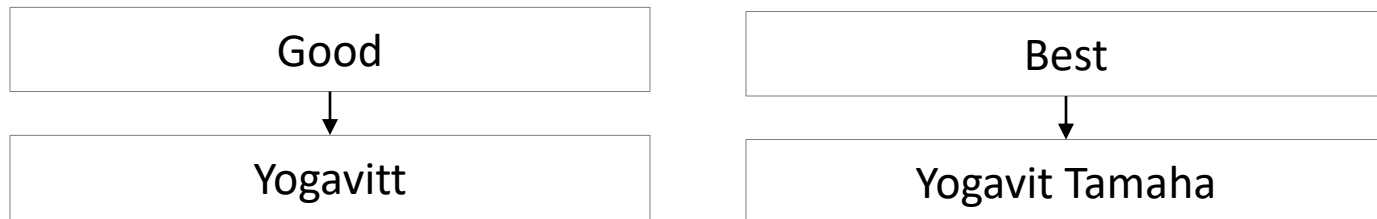
- **Ke Yoga Vittamah :**

Who are best?

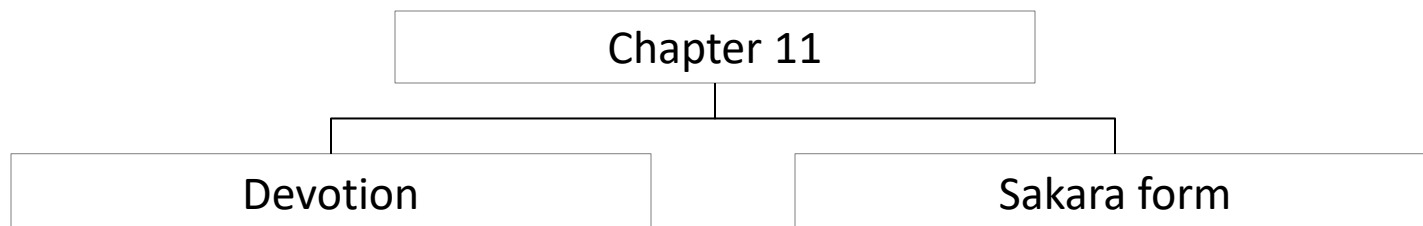
- Yoga – not Asana, Pranayama,...
- Yoga is union, merging, abiding.

(I) Yoga	(II) Vit	(III) Tamaha
- Union	- Gained - To Know	- Best

- Both have abidance, merge in the form or formless god.



- Who is best in abiding in you?



Chapters 8 – 9



Nirguna Nirakara

- Who are best knowers of Yoga?
- Which is the best way to merge mind unto you?

Saguna Sakara	Nirguna Sakar
<ul style="list-style-type: none">- Best- Take it up- Do this, will have capacity to go to Nirguna.	<ul style="list-style-type: none">- Tough- Most dear to me- Chapter 7 – Verse 17 : Tesham Jnani Nitya Baktaha....- Culmination of the spiritual path.

Gita :

तेषां ज्ञानी नित्ययुक्तः
एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थम्
अहं स च मम प्रियः ॥ ७-१७ ॥

tēṣāṃ jñānī nityayuktaḥ
ēkabhaktirviśiṣyatē |
priyō hi jñāninō'tyartham
ahaṃ sa ca mama priyaḥ ||7-17||

Of them, the wise ever steadfast and devoted to the One, excels; for, I am exceedingly dear to the wise and he is dear to Me. [Chapter 7 – Verse 17]

Lecture II

Bhakti Yoga

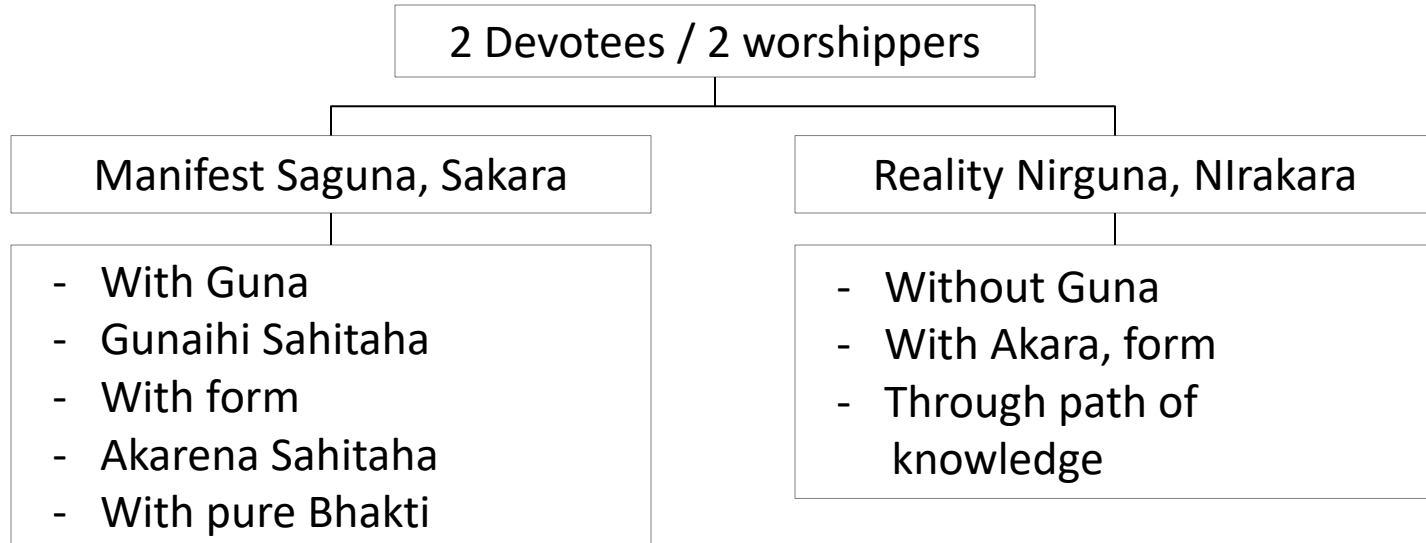
Revision : Verse 1

अर्जुन उवाच
एवं सततयुक्ता ये
भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं
तेषां के योगवित्तमाः ॥ १२.१ ॥

arjuna uvāca
ēvaṁ satatayuktā yē
bhaktāstvāṁ paryupāsatē |
yē cāpyakṣaramavyaktaṁ
tēṣāṁ kē yōgavittamāḥ || 12.1 ||

Arjuna said : Those devotees who, ever steadfast, thus worship You, and also those who worship the imperishable, the unmanifested, which of them are better versed in Yoga?[Chapter 12 - Verse 1]

- Arjunas question.
- Tvam = You.



- Tesham Ke Yoga Vittamaha?
- Among these who is the best merger, united with you?
- Bhakti – or Jnana – what is better?
- Not what Arjuna should follow?
- Adopt as his path to reach Bhagawan.

Answer :

- Saguna Sakara is the best because it is easier.

Verse 2 :

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां

नित्ययुक्ता उपासते।

श्रद्धया परयोपेताः

ते मे युक्ततमा मताः ॥ १२.२ ॥

śrībhagavānurvāca

mayyāvēśya manō yē māṃ

nityayuktā upāsatē |

śraddhayā parāyōpētāḥ

tē mē yuktatamā matāḥ || 12.2 ||

The Blessed Lord said : Those who, fixing their mind on me, worship Me, ever steadfast and endowed with supreme faith, these, in My opinion, are the best in Yoga. [Chapter 12 - Verse 2]

a) Mayi :

- In me (Saguna Sakar).
- Continued from 11th Chapter.
- In Vasudeva, Bhagavan Sri Krishna, Devaki Putra.
- Vishwarupe – of Chapter 11 – in cosmic form in which Bhagawan showed his form.
- Srikrishna = Parameshwara
= Supreme Lord

b) Manaha Aveshya :

- Vish – Root – to enter – to go inside.
- A – Samanthat.
- Aveshya – mind fully merged absorbed

- Aveshya – spirit has possessed, person’s mind taken over, not surface swinging.
- Kesari – saffron colour – fully spreads not in one place.
- Drop of ink in water – fully coloured.
- Mind totally covered by Lord, no space for objects of the world.

c) Nitya Yuktaha = Nitya Yukta = Always :

Arjunas Question :

- Evam Satata Yukta.
- Those whose minds are absorbed in me always.

d) Sraddhaya :

- Supreme faith – not Rajasic faith which wants objects.
- Not Tamasic faith – with ignorance.
- Sattvic faith – Nishkama Bhakti.
- Want Bagawan alone.
- In temple ask objects of world = Rajasic.
- Here Sattvic devotion, seek Lord for Lords Sake.
- Why seek the Lord for Lords sake.
- Why seek the Lord.
- That’s how it is (Prakrti).
- Upasana.

- As – to sit Asana = Near
- Mind is with the Lord, always present with the Lord, without a break.
- Ever absorbed in the Lord.
- Dwell upon Bhagavans nature.
- Mind is attached.

e) Yukta Tamaha :

- Yukta, Yoga = Merging.
- Nirguna Nirakara and Saguna.
- Sakara both united with God.

f) Me Mataha :

- I consider, I feel, take it or leave it
- Those who are totally merged in me.
- Nirguna Nirakara are the best.

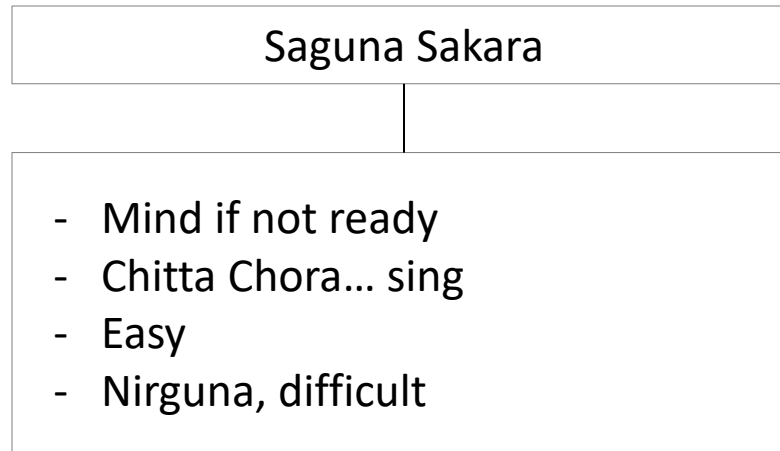
Aveshya	Nitya Yukta
<ul style="list-style-type: none"> - Complete ever - In mind no other space 	<ul style="list-style-type: none"> - Timewise - Ever

g) Sraddhaya Paraya :

- Attitude seeking Bhagawan.
- This becomes Upasana completeness, ever, perfection in attitude = Upasana.
- Paryupasate.

h) Tey Mey Yukta Tamaha :

- They are best.
- Both are best.
- Saguna Sakara are best.
- Nirguna Niraka – Totally different nature.



- Both are merged.
- W.r.t. merged, both equal.

Easier	Difficult
Best	Not easy

- What is nature of Nirguna Nirakara verse 3, 4.
- Verse 5 = Reasons.. .why difficult.

Verse 3 + 4 :

ये त्वक्षरमनिर्देश्यं
अव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यञ्च
कूटस्थमचलं ध्रुवम् ॥ १२.३ ॥

yē tvakṣaram anirdēśyam
avyaktaṃ paryupāsatē |
sarvatrāgamacintyaṃ ca
kūṭastham acalaṃ dhruvam || 12.3 ||

Those who worship the imperishable, the indefinable, the unmanifest, the omnipresent, the unthinkable, the unchangeable, the immovable and the eternal,.. [Chapter 12 - Verse 3]

सन्नियम्येन्द्रियग्रामं
सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव
सर्वभूतहिते रताः ॥ १२.४ ॥

sanniyamyēndriyagrāmaṃ
sarvatra samabuddhayaḥ |
tē prāpnuvanti māmēva
sarvabhūtahitē ratāḥ || 12.4 ||

Having restrained all the senses, even-minded everywhere, rejoicing ever in the welfare of all beings, verily, they also come unto me. [Chapter 12 - Verse 4]

- Read together, make sentence complete.

a) Ye Tu Aksharam Paryupasate Te mam Eva Prapnuvanti :

- But those, Nirguna Nirakara, Aksharam.

Gita : Chapter 11 – Verse 1

अर्जुन उवाच
मदनुग्रहाय परमम्
गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन
मोहोऽयं विगतो मम ॥ १ ॥

arjuna uvāca
madanugrahāya paramam
guhyamadhyātmasaṁjñitam ।
yattvayoktaṁ vacastena
moho'yaṁ vigato mama ॥ 1 ॥

Arjuna said : By this word of the highest secret concerning the Self, which you have spoken out of compassion towards me, my delusion is gone.[Chapter 11 - Verse 1]

Brihadaranyaka Upanishad : 26 attributes

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्व-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanah, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

- One who does not realise Aksharam has lost in life.
- (I) Aksharam.
- (II) Anirdeshyam, (III) Avyaktam, (IV) Sarvatra, (V) Achintyam, (VI) Kutastham, (VII) Achalam, (VIII) Dhruvam

I) Anirdeshyam :

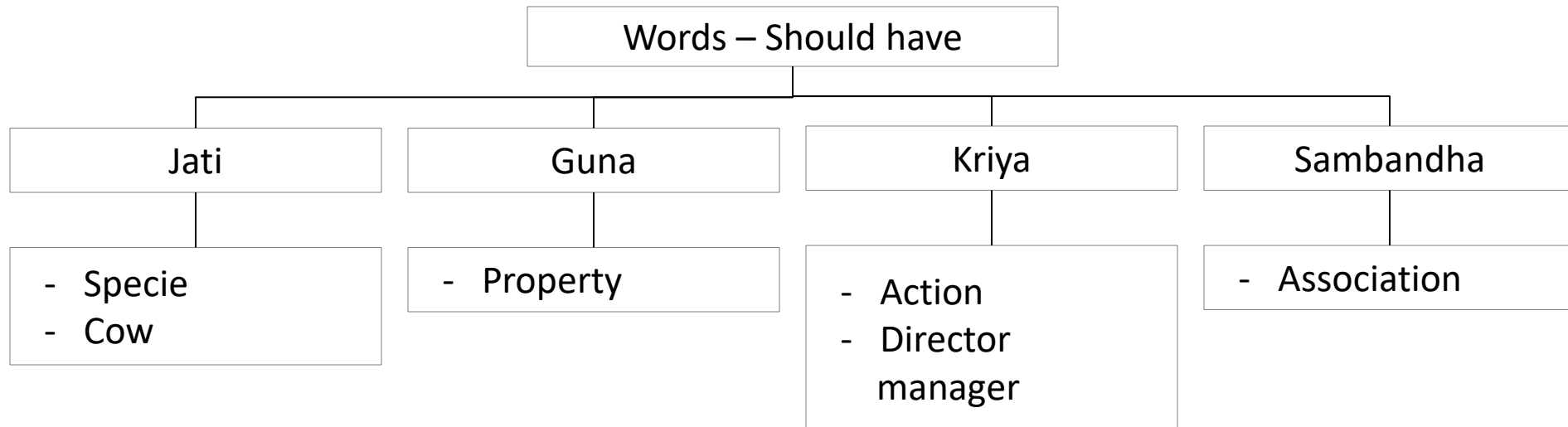
- Impossible to point out with words.

II) Aksharam :

- Changeless, immutable, imperishable.

III) Avyaktam :

- Can't explain in words.
- Words can't manifest.



- If object has any property, few, all these then can explain.
- Don't know fat / lean cow.
- Get me lotus – blue, white, pink.
- Pink = Property.
- Meet director, cook, manager, doctor, lawyer.
- Fathers brother's daughter – cousin.
- Then object Vyakta – through words.
- Supreme reality – not bird, animal no smell, no colour, not cook, not manager.

Atma Bodha :

निर्गुणो निष्क्रियो नित्यो निर्विकल्पो निरंजनः ।
निर्विकारो निराकारो नित्यमुक्तोऽस्मि निर्मलः ॥ ३४ ॥

nirguno niskriyo nityo nirvikalpo niranjanah,
nirvikaro nirakaro nityamukto'smi nirmalah II 34 II

I am Attributeless, Actionless, eternal, formless, without any desire, thought or modification, ever liberated and ever pure. [Verse 34]

- Utterly distinct from anything.

I) Anirdeshyam :

- Not expressed through words.

II) Avyakta :

- Not manifest through words.

III) Sarvatragam :

- Not finite, all pervading, infinite

IV) Achintyam :

- Not able to think.
- Thoughts have no access.

Taittiriya Upanishad :

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

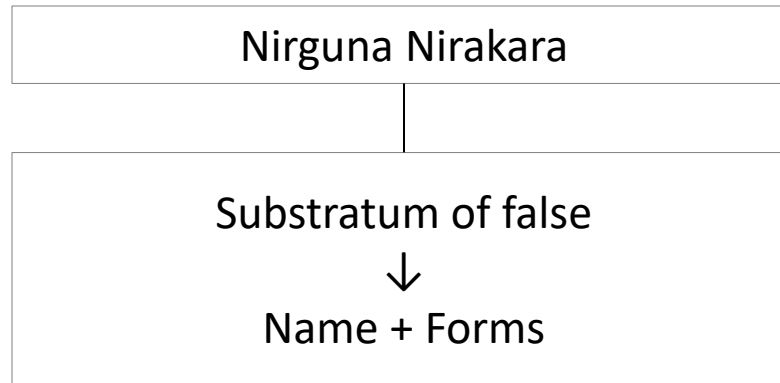
yato vāco nivartante | aprāpya manasā saha |
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1]

- Words recede along with mind.
- You can't grasp by thoughts, or explain by words.
- Upanishads explain, Gita explains ultimate reality, Adhyaropa – Apavada method.
- Explained in unique way in Upanishad, indirect way.

V) Kutastham :

- Kute Sthitham.
- False, lie, cheat.
- Among false things, reality is the substratum.
- In the false world, it is present Kute Adhishtana Taya iti Sthitham.
- Rope situated in the snake as substratum.



- Indirect description

Explanation :

- Not Pink Lotus

Cow

Look

Direct association

- Relationship = Imagined association

Not direct



- Satyam – Not Asatyam – not false. (Not Vyavaharika Sat – Existent).

Not seen it

- Plate – can see
- W.r.t. Asatyam, I say Satyam.
- Jnanam = Not inert
- Anantham = Not finite
- Sri Rama → Bhagavan Rama
- Sri Krishya – with Flute
- Satyam, Anantham – Abstract.
- Upanishad explains reality, very subtly.
- It is substratum of false, false changes, truth does not change.

} Easy to know

VI) Achalam :

- Without Vikara, modification.

VII) Druvam :

- Firm, eternal, Nityam.

Verse 4 :

सन्नियम्येन्द्रियग्रामं
सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव
सर्वभूतहिते रताः ॥ १२.४ ॥

sanniyamyēndriyagrāmaṃ
sarvatra samabuddhayaḥ |
tē prāpnuvanti māmēva
sarvabhūtahitē ratāḥ || 12.4 ||

Having restrained all the senses, even-minded everywhere, rejoicing ever in the welfare of all beings, verily, they also come unto me. [Chapter 12 - Verse 4]

- Those who do Upasana by

a) Sanniyendra Gramam :

- Mastering senses

b) Sarvatra Sama Buddhaya :

- Controlling Mind.

c) Reach me alone – Tey Prapanuvanti mam eva, without hatred, negativity.

Lecture III

Verse 2 : (Revision)

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां

नित्ययुक्ता उपासते।

श्रद्धया परयोपेताः

ते मे युक्ततमा मताः ॥ १२.२ ॥

śrībhagavānurvāca

mayyāvēśya manō yē māṃ

nityayuktā upāsatē |

śraddhayā parāyōpētāḥ

tē mē yuktatamā matāḥ || 12.2 ||

The Blessed Lord said : Those who, fixing their mind on me, worship Me, ever steadfast and endowed with supreme faith, these, in My opinion, are the best in Yoga. [Chapter 12 - Verse 2]

- Saguna Sakar Method of uniting with him is the best compared to Nirguna Nirakara method of uniting with the Lord.
- Path of devotion – Bhakti is the best.
- Through the path of knowledge, one can unite with the Lord.

Verse 3 :

- Nature of Akshara – Nirguna Nirakara, imperishable, subtle reality.

Verse 4 :

- Qualification required to attain Nirguna Nirakara, is extremely difficult.

Verse 5 :

- This is tough, therefore Saguna Sakara easy, therefore best.
- Methodology to attain is easy for Saguna Sakara.

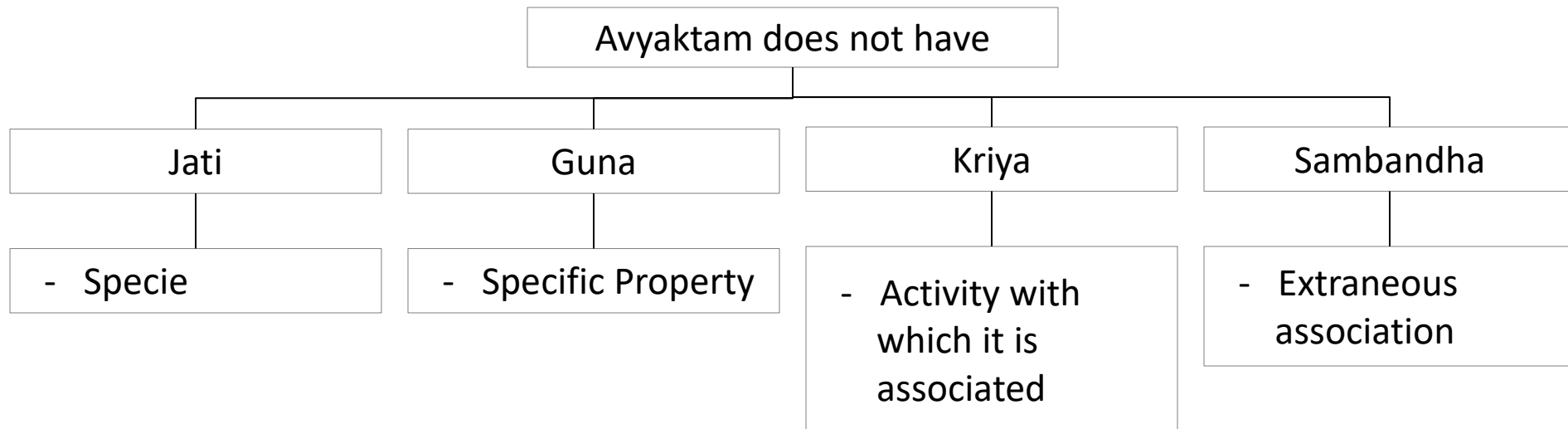
Verse 3 :

- Nature of Nirguna Nirakara.

a) Anirdeshyam :

- **Inexplicable, not possible to communicate through words because it is Avyaktam, can't manifest through Jati, Guna, Kriya, Sambandha.**

b) Avyaktam :



c) Sarvatragam :

- Reality is infinite.
- Finite has Jati, Guna, Kriya, Sambandha.

- **Infinite – not one of many, has no Jati, Guna, Kriya, Sambandha.**

- Sarvatrayam is the reason why it is Anirdeshyam.

d) Achintyam :

- Not only it is Nirguna Nirakara, inexplicable through words.
- It is not possible for us to think about that.

e) Kutastham :

- How are the Upanishads teaching? Indirectly

- **Kootha – means false.**

- Kootvat Tishtati – Anvil on which iron fashioned.
- That meaning does not apply here because Achalam, Dhruvam used.

f) Achalam – unmovable, unchangeable

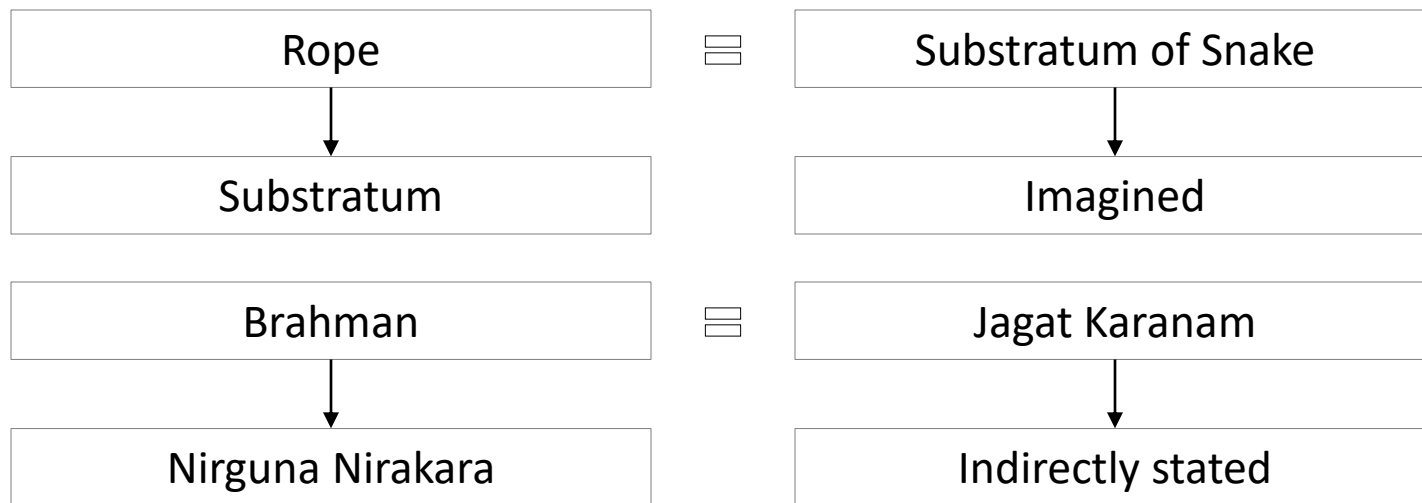
- If Kootaste means changleless, ,Achalam will be repetition.

- **Here Kootastha – that which is substratum of the false appearance Koote Tishtati.**

- Koota Sakshi – false witness
- Koota Bashanam – false statement
- Koota Kashapanam – counterfeit money.
- Koota – refers to false.

- **Kootasta – exists as substratum of the false.**

- Definition indirect – with respect to something false.
- Kalpita Sambandha – imagined relation.
- How false and true have actual relationship.



- Satyam, Jnanam, Anantham – indirect explanations.
- How to explain ultimate reality?
- Neti, Neti, not this, not this.

• **Substratum of false will be Achalam, changeless.**

g) Dhruvam :

- That which is changeless will be permanent.
- All words connected.
- Such a reality explained by 7 indicators – as Aksharam.

h) Mama Pari Upasate :

- Those who worship.
- Upasate used in Saguna – verse 2 Avashye, Nityayukta.

- Avashye = Mind full of
- Nitya Yukta = Steadfast.
- For Nirguna Nirakara, Pariupasate is Sravana, Manana, Nididhyasanam.

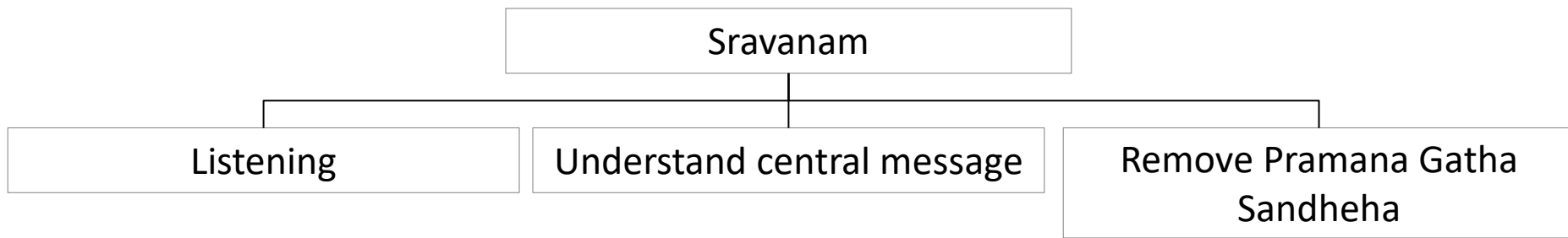
Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति,
 आत्मनस्तु कामाय पतिः प्रियो भवति ।
 न वा अरे जायायै कामाय जाया प्रिया भवति,
 आत्मनस्तु कामाय जाया प्रिया भवति ।
 न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति,
 आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
 न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति,
 आत्मनस्तु कामाय वित्तं प्रियं भवति ।
 न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति,
 आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
 न वा अरे कशत्रस्य कामाय कशत्रं प्रियं भवति,
 आत्मनस्तु कामाय कशत्रं प्रियं भवति ।
 न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
 आत्मनस्तु कामाय लोकाः प्रिया भवन्ति ।
 न वा अरे देवानां कामाय देवाः प्रिया भवन्ति,
 आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
 न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति,
 आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
 न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति,
 आत्मनस्तु कामाय सर्वं प्रियं भवति ।
 आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो
 निदिध्यासितव्यो मैत्रेयि; आत्मनि खल्वरे
 दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ६ ॥

sa hovāca, na vā are patyuh kāmāya patiḥ priyo bhavati,
 ātmanastu kāmāya patiḥ priyo bhavati |
 na vā are jāyāyai kāmāya jāyā priyā bhavati,
 ātmanastu kāmāya jāyā priyā bhavati |
 na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanti,
 ātmanastu kāmāya putrāḥ priyā bhavanti |
 na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
 ātmanastu kāmāya vittaṃ priyaṃ bhavati |
 na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti,
 ātmanastu kāmāya brahma priyaṃ bhavati |
 na vā are kśatrasya kāmāya kśatram priyaṃ bhavati,
 ātmanastu kāmāya kśatram priyaṃ bhavati |
 na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
 ātmanastu kāmāya lokāḥ priyā bhavanti |
 na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
 ātmanastu kāmāya devāḥ priyā bhavanti |
 na vā are vedānāṃ kāmāya vedāḥ priyā bhavanti,
 ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
 na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
 ātmanastu kāmāya sarvaṃ priyaṃ bhavati |
 ātmā vā are draṣṭavyaḥ—śrotavyo mantavyo
 nididhyāsitavyo maitreyi; ātmani khalvare dr̥ṣṭe
 śrute mate vijñāta idaṃ sarvaṃ veditam || 6 ||

He said, 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [4 - 5 - 6]

- Atma Vare Drishtavyaha, Srotavyo, Mantavyo, Nididhyasitavyaha - Self is to be realised through Sravanam, reflection, Dhyanam.
- Sravanam : Understand the Shastras, the means of knowledge, Pramanam, for arrival at Tatparyam – central message – “Tat Tvam Asi”.
- What Pramana communicate?
- Have doubt.
- Prama Gatha Sandheha – with respect to Prasthan Trayam – what is central message?
- This doubt is removed by Sravanam.



- Self is supreme Lord, highest reality = Prameya.
- Reflect with Shastra, Guru.
- To understand Pramanam, must reflect.

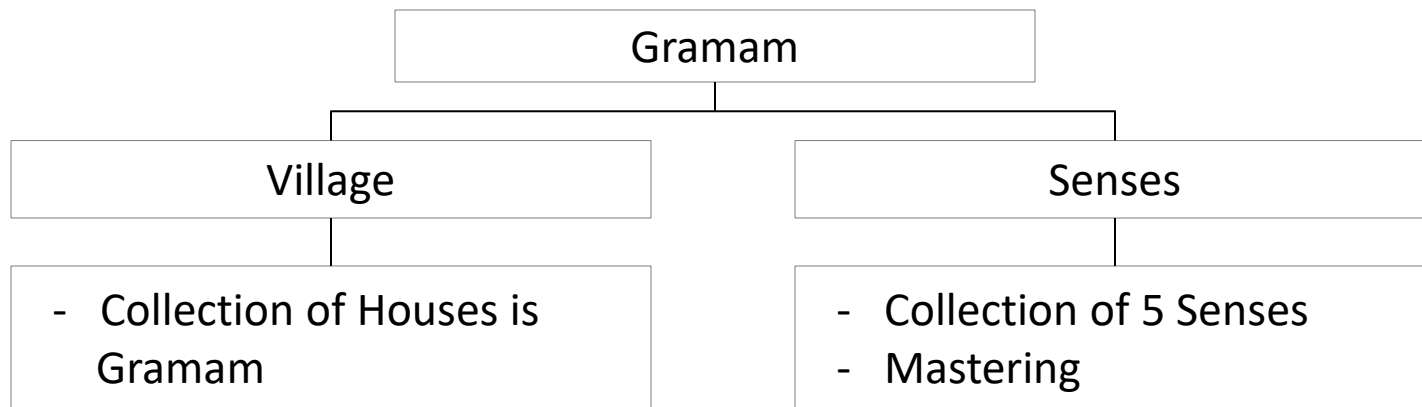
Pramanam	Prameyam
<ul style="list-style-type: none"> - Shastra - Sravana removes Pramana Gatha Sandheha - Gained through Pramanam is Prameya = Self is supreme reality, Jiva Brahma Aikyam 	<ul style="list-style-type: none"> - Tat Tvam Asi - Aham Brahma Asmi - Pragyanam Brahma - Clarity comes - Mananam removes Prameya Gatha Sandheha - w.r.t. Aikyam doubts removed

- After clarity, put ones total mind abide in the knowledge = Dhyanam, Nididhyasanam.
- Old tendency – I am Jiva Bhava, I am body, mind is very strong.
- Does not go easily.
- Contrary notion, wrong thinking, Viparita Bavana... Nivritti.

- For thousands of Janmas, we have been identifying with Body / Mind / Intellect.
- Wrong sense does not go off fast.
- Knowledge of Brahman which is clear, one learns to abide in it.
- Aham Brahma Asmi, Aham Brahma Asmi, Shivoham, Shivoham, Shivoham.
- Mind thinks of only one thought.
- By this process, old tendency, I am the Jiva, goes away.
- Nididhyasana : Technology by which old habitual thinking is put to an end.
- **Sravanam + Mananam + Nididhyasanam here called as Pariupasate.**
- How to practice this Nididhyasanam if the mind goes through the senses?
- Ears, ears, nose, tongue, skin distracts us.

I) Sanniyamya Indriya Gramam :

- How to achieve abidance in Atma?
- Through the conquest of the senses.
- Niyamya = To control.
- Sanniyamya – fully in control, not allowing senses to distract.



- How to master sense organs?

j) Sarvatra Sama Budhayaha :

- With respect to all objects.
- There is only Samata, internal, no Raaga Dvesha – likes and dislikes.

Raaga	Dvesha
<ul style="list-style-type: none"> - Get object of liking - Joy 	<ul style="list-style-type: none"> - Get object of dislike - Sorrow, Vishada, Shokah

Internally, how is the Mind?

- Sama, no Raaga – Dvesha, no Harsha, Shokha.
- Internally no delight or sorrow with reference to anything.
- Mind has to become Matured how is Vyavahara of these people?

k) Sarva Buta Hite Rataha :

- At no point of time, they don't have a feeling of difference with anybody.
- There only one can delight in the joy of others.
- In each and every being, they see the self alone.
- **Vasudeva Sarvam Iti, it is the Lord, supreme consciousness which is there as all beings.**
- High knowledge and with capacity to master the senses, keeps mind utterly in balance.
- See the self everywhere.
- These are qualifications for one to follow the path of Nirguna Nirakara.

l) Mama Eva Tey Prapnuvanti :

- They attain me.
- Nirguna Nirakara here.
- Earlier – Mayi Aveshya – verse 2 – referred to saguna Sakara.

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां

नित्ययुक्ता उपासते।

श्रद्धया परयोपेताः

ते मे युक्ततमा मताः ॥ १२.२ ॥

śrībhagavānuvāca

mayyāvēśya manō yē māṃ

nityayuktā upāsatē |

śraddhayā parāyōpētāḥ

tē mē yuktatamā matāḥ || 12.2 ||

The Blessed Lord said : Those who, fixing their mind on me, worship Me, ever steadfast and endowed with supreme faith, these, in My opinion, are the best in Yoga. [Chapter 12 - Verse 2]

- Both refer to Bhagavan only.
- They are established in me, both come to me alone.
- Realising themselves as the supreme reality, they merge in me alone.
- Nature of reality shown.
- Values – Kshama, Dama should be in full perfection.
- Therefore this is difficult.

Verse 5 :

क्लेशोऽधिकतरस्तेषां
अव्यक्तासक्तचेतसाम् ।
अव्यक्ताहि गतिर्दुःखं
देहवद्भिरवाप्यते ॥ १२.५ ॥

klēśō'dhikatarastēṣām
avyaktāsaktacētasām |
avyaktā hi gatirduḥkhaṃ
dēhavadbhiravāpyatē || 12.5 ||

Greater is their trouble whose minds are set on the unmanifest; for the goal, the unmanifest, is very hard for the embodied to reach. [Chapter 12 - Verse 5]

a) Klesha Adhikataraha :

- Saguna Sakara also difficult.
- Nirguna Nirakara more difficult.
- Compared to Nirguna, Saguna easier, Adhika Taraha, comparative degree.
- **Mind has natural tendency to go to world of objects.**
- To pull mind to Saguna Sakara easy.
- Mind has connection, ability to hold on to the object of Bhagawan.
- You the indweller have to hold the senses on Bhagavan... Mayya Veshya Mano Ye Mam... why difficult?

b) Avyakta Sakta Chetasam :

- The mind holding to Avyakta.
- Avyakta not manifest to senses or the mind but still mind is able to hold on to it somehow.
- Avyakta, Asakta, Chetasam, those who are attached to Nirguna Nirakara, Tesam, for them.

c) Kleshaha Adhika Taraha :

- The difficulty is more – why?

d) Avyaktahi Gathihi Dukham :

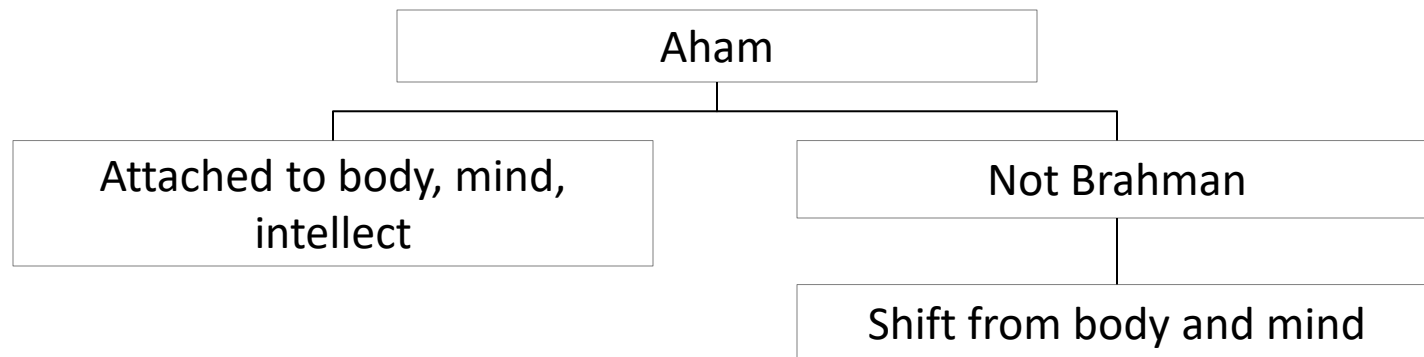
- Gathihi – Ganthavyam – goal of Jnanam is Avyakta, not manifest to senses or mind is very tough.
- Dukham = With difficult it is possible.

e) Deha Vadbhihi Avapyate :

- That Ganthavyaha, goal, phala, result of worship – Avyakta, Nirakara is difficult for all those who have strong identification with the body.
- Dhanavan – one who has money.
- Dehavan – one who has body.
- When Deha Abhimana is strong, it is difficult to lift the mind to Avyakta.
- Identification with the Upadhis, mediums – body, sense organs, mind.

- We are very easily carried away by the body and the mind.
- A little joy, sorrow is sufficient to be disturbed.
- Somebody tells me something about my body, mind is sufficient for me to feel disturbed.
- We are too much identified with the embodiment.

- **I am free, Atma, Brahman is the reality, a fact but error in identification is the problem – Adhyasa, superimposition.**
- **It is difficult to rise above.**
- **Mind wants to go but senses are pulling.**
- **Body is pulling, thoughts are pulling us to the realm of plurality.**
- Mind not able to shift attentions to Atma.



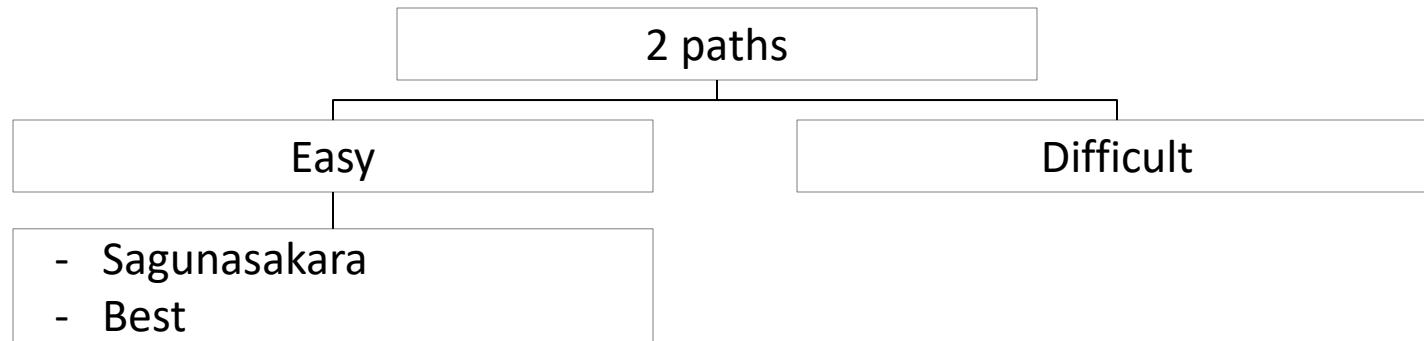
- Essential problem is Deha Abhimana – because of which Sarvatra Samabuddhayaha, Sanniyendriya Indriya Gramam is not going to happen because Deha Abhimana is tough to give up.

Qualifications required :

- Controlling senses keeping mind free of Raaga Dvesha, seeing the one self everywhere are tough.
- Deha Abhimana prevents mind to go deeper, transcend itself and see the ultimate reality which is hidden within the mind.
- In the cave of the heart.
- Hridiya Guhya Madhye, kevalam Brahma Matram.
- In the cave of the heart is situated the supreme Brahman.
- At one end it prevents senses and mind to quieten.
- At another end it is difficult to grasp the reality which is naturally difficult to grasp.
- Why?
- **Reality, Aksharam is :**
Avyaktam Anirdeshyam... etc.
- This is the problem.

No Question :

- Which is the best?
- Saguna Sakara is the best.



Don't agree – why?

Jnanam	Bhakti
<ul style="list-style-type: none"> - Takes to Nirguna Nirakara - Ultimate reality of Bhagavan - Agyana Destroyed - Merges into ultimate reality - Mukti - Know ones nature is Bhagavan - Identifying with Bhagawan as the self. - Become one with the Lord - Gives liberation - This is the best - More effort required - Ultimate - Does Sravanam, Mananam, and then gains knowledge 	<ul style="list-style-type: none"> - Takes you to Saguna Sakara - It is Bhagawan - Not Mukti - Not saying I am Bhagawan - Worshipping Bhagawan - Close to Bhagawan - Does not give liberation - Easy - This answer not correct - For Saguna Sakara, I myself give the knowledge.

Lecture IV

After stating :

- Saguna Sakara worship is the best.

Bhagavan Addresses question :

- Worship of Nirguna Nirakara = Knowledge leads to liberation.
- Removes ignorance, grants realisation of self being one with Brahman Nirguna Nirakara.
- Saguna Sakara worship does not lead to destruction of ignorance.
- It takes one to Bhagawan easily.
- Easier path to attain goal is better.
- Worship of Saguna Sakara is best.
- If destination is same and if you have difficult and easy, then easy is the best but if destination is not same. then logic not correct.

Nirguna Nirakara	Saguna Sakara
- Culmination of Spiritual path.	- Not culmination, not final abode, does not destroy ignorance and give no realisation.

- How logic is valid?
- For worship of Saguna Sakara, he takes responsibility to give ultimate knowledge.
- This is flow of thought.

Verse 6 :

ये तु सर्वाणि कर्माणि
मयि सन्न्यस्य मत्पराः ।
अनन्येनैव योगेन
मां ध्यायन्त उपासते ॥ १२.६ ॥

**yē tu sarvāṇi karmāṇi
mayi sannasya matparāḥ |
ananyēnaiva yōgēna
māṃ dhyāyanta upāsatē || 12.6 ||**

But, those who worship Me, renouncing all actions in Me, regarding me as the Supreme goal, Meditating on Me with single-minded devotion (Yoga)... [Chapter 12 - Verse 6]

a) Ye Tu :

- Because Deha Abhimana is very strong, Nirguna Nirakara is very tough.
- Contrasting with that Saguna Sakar.

b) Ye Sarvani Karmani Mayi Sannasyasya Matparaha :

- Those who do all actions, Nitya, Naimittika Karmas and surrendered to Vasudeva, as the goal to be Achieved.
- Nothing to attain in this world but supreme Lord alone.

c) Ananyena Yogena :

- Merging possible by no other, single pointed devotion.
- Through Ekatva Bhakti, single pointed devotion.

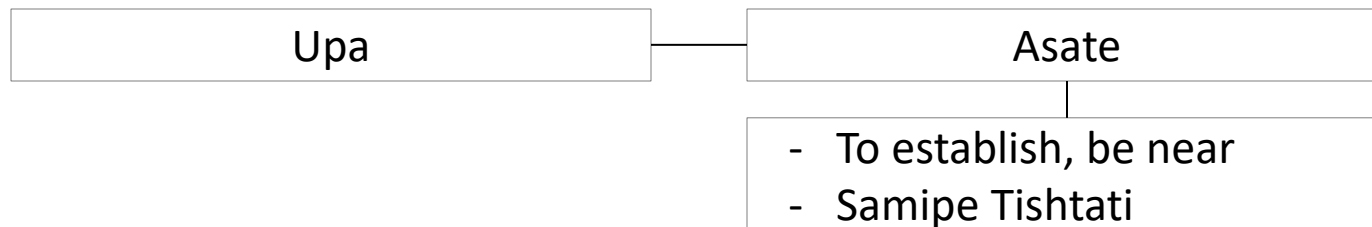
- Anya – other.
- Ananya – No other
- Ananyena Yogenā.

d) Mam :

- Me.

e) Dhyayanta Upasate :

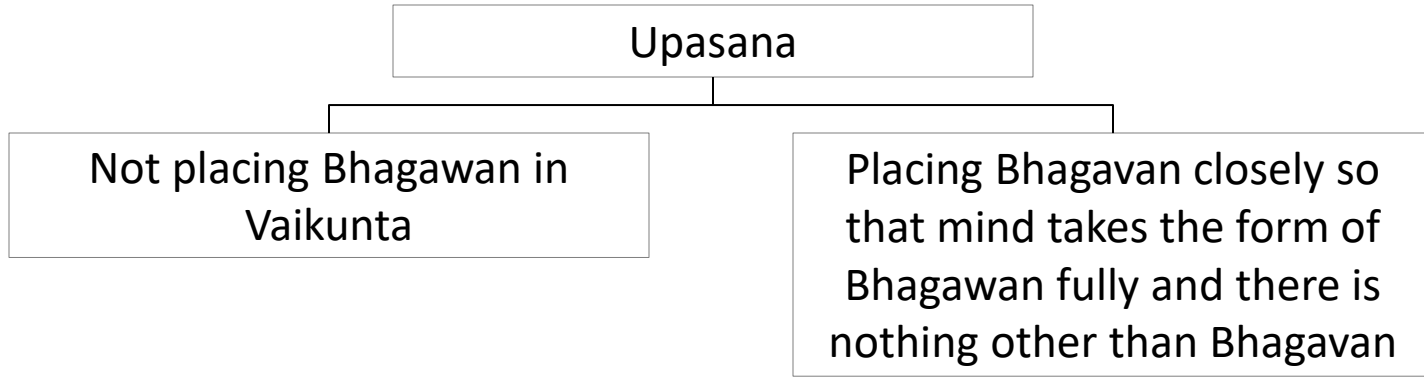
- Worship me.
- Because of Ekanta Bhakti, Dhyana, Meditation.
- Meditate through Gunas – Sarva Soundarya Ghana, Embodiment of all beauty.
- Ananda Vighraha – Gunas of Bhagawan.
- Do Dhyānam on Leelas of Bhagavan.
- Krishna with flute singing, butter thief, with Gopis, Govardhana Giridharis.
- No end to ways to worship Krishna.
- Bhagavat Guna, Leela, Karma...
- Mama Dhyayanta Upasate – Worship Shiva, Devi, Vishnu, Guru.
- Upasate – To be near.



- Don't feel god is far... god is near.
- Mind has become Taila Dhara, mind flowing without any break to the Lord.
- Mind has taken the form of the Lord, the object of worship.

Example :

- Sphatika – Transparent crystal kept near red cloth.
- How crystal appears? Red - crystal.
- **Similarly mind imbued with Bhagavan becomes Bhagavan, Ananya = Upasana.**



Gita :

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām
yē janāḥ paryupāsātē |
tēṣāṃ nityābhiyuktānām
yōgakṣēmaṃ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

Verse 7 :

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]

- Mrityu = Change... Samsara = Repeated Births – deaths, Samyak Sarathi...
- Never Stationary at peace.
- Continuous cycle – life – death – life...
- Samsara is with death... like ocean.
- Mrityu Samsara = Ocean.. Don't see beginning, end... seems endless...

Baja Govindam :

पुनरपि जननं पुनरपि मरणं
पुनरपि जननीजठरे शयनम् ।
इह संसारे बहुदुस्तारे
कृपयाऽपारे पाहि मुरारे ॥ २१ ॥
(भज गोविन्दं भज गोविन्दं...)

punarapi jananam punarapi maranam
punarapi jananijathare sayanam |
iha samsare bahudustare
krpaya'pare pahi murare || 21 ||
(bhaja govindam bhaja govindam...)

Again birth, again death and again lying in mother's womb – this samsara process is very hard to cross over. Save me, Murari (O destroyer of Mura) through Thy infinite kindness. [Verse 21]

- Punarapi Jananam, Punarapi Maranam – Ceaseless, nonstop trouble.
- Suppose you were to re-live your life – child – school – college – married – will you be interested?
- For Saguna Upasakas, mind is totally filled with me.

a) Tesham Aham Samuddhartha :

- I grant them the knowledge, totally lift them from Samsara.
- No need to do Sravana (for Pramana Gatha Sandeha), Mananam (for Prameya Gatha Sandeha), Nididhyasanam (for Viparita Bavana Nivritti).
- Person becomes purified with devotion and with one Satsangha with Mahatma can be liberated.
- Bhagavan in the heart as Antaryami, inner Guru, pure Atma.

b) Jnana Avir Bhava :

- Guru gives knowledge – Tat Tvam Asi to Adhikari with Viveka, Vairagya, Shatka Sampatti...

• When mind pure, Tat Tvam Asi knowledge becomes actual realisation.

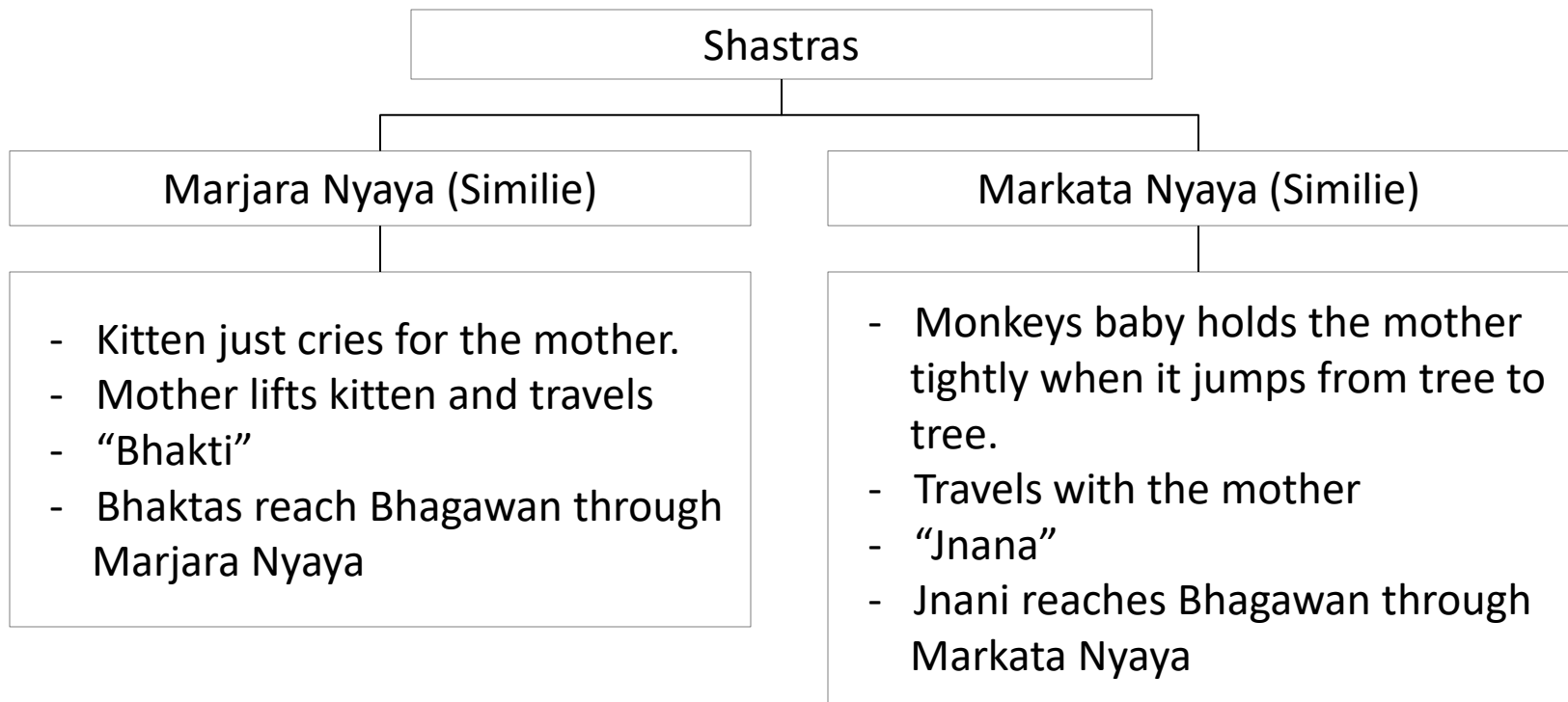
- Bhagavan himself gives Upadesa of that Jnanam from within.

Story :

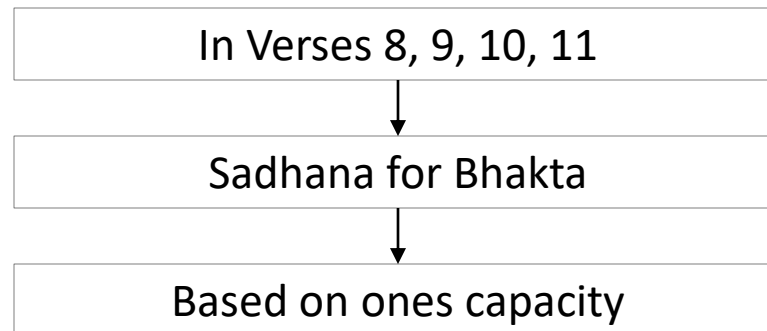
- Namadeva... Bhakta speaks to Panduranga.
- Gorakhumba – made pots – is Jnani mature, takes stick and hits head.
- Sound did not come correct, went to Panduranga.
- Concluded, has not got final knowledge.
- Mahatma lying with head on Shiva Linga.
- Wherever he put the leg, Shiva Linga appeared.
- Namadeva put leg on his head, realisation came...
- Bhagavan finds a way to bestow that knowledge.
- Bhagavan – Jagat Guru...

b) Bavami Nachiraat....

- Without delay of going to some Loka by Krama Mukti...
- Bhagavan gives knowledge here itself.
- He also gets the liberation which Nirguna Nirakara worshippers get.
- I give them the knowledge and bless them.
- Which is the best path?
- Devotion unto me is the best path.



- Bhagavan glorifies path of Devotion till now.



Verse 8 :

मय्येव मन आधत्स्व
मयि बुद्धिं निवेशय।
निवसिष्यसि मय्येव
अत ऊर्ध्वं न संशयः ॥ १२.८ ॥

mayyēva mana ādhatsva
mayi buddhiṃ nivēśaya |
nivasīṣyasi mayyēva
ata ūrdhvaṃ na saṃśayaḥ || 12.8 ||

Fix your mind on me only, place your intellect in Me; then, (Thereafter) You shall, no doubt, live in Me alone. [Chapter 12 - Verse 8]

a) Mayyeva Mana Adhatsva Mayyeva Buddhim Nivesaya :

- In me alone, place your mind, intellect Stanya.

Mind	Buddhi
<ul style="list-style-type: none">- Sakalpa – Vikalpa- This is that- Can I come / go- 2 Polarities- Pendulam- Thought of Vacillation	<ul style="list-style-type: none">- Nishchayatmika- Thought firm- Let intellect be in me.- Plans, ideas- Capable of Adhyavasaya, decision.

b) Nivashasyavi Mei Eva :

- Let all thoughts merge in me.

- **When mind and intellect are placed in me alone, you will abide in me, Nirguna – Nirakara knowledge.**

- You will gain that knowledge.

c) Meiya Veshita Chetasam :

- Lord himself gives the knowledge.

d) Atha Urdhvam Na Samshaya :

- Thereafter, after fall of body, Deha Patat Anantharam, no more Samsara, no more rebirth, he is already one with reality now, here.
- No doubt.
- Mind and intellect in Bhagavan totally is Ananya Bhakti.
- Single pointed devotion by which the mind merges with the Lord and the Lord alone is.
- If this not possible, what can be done.

Verse 9 :

अथचित्तं समाधातुं
न शक्नोषि मयि स्थिरम्।
अभ्यासयोगेन ततः
मामिच्छाप्तुं धनञ्जय ॥ १२.९ ॥

atha cittaṃ samādhātuṃ
na śaknōṣi mayi sthiram |
abhyāsayōgēna tatah
mām icchāptuṃ dhanañjaya || 12.9 ||

If you are unable to fix your mind steadily upon me, then by the Yoga of constant practice, seek to reach me, O Dhananjaya. [Chapter 12 - Verse 9]

a) Atha :

- If you are not able to do that.

b) Chittam Samadhatum Na Saknosi Mayi Sthiram :

- In case you are not able to place mind firmly in the Chittam = Mind + Intellect together (Vacillation + Determination).
- Firmly hold on.

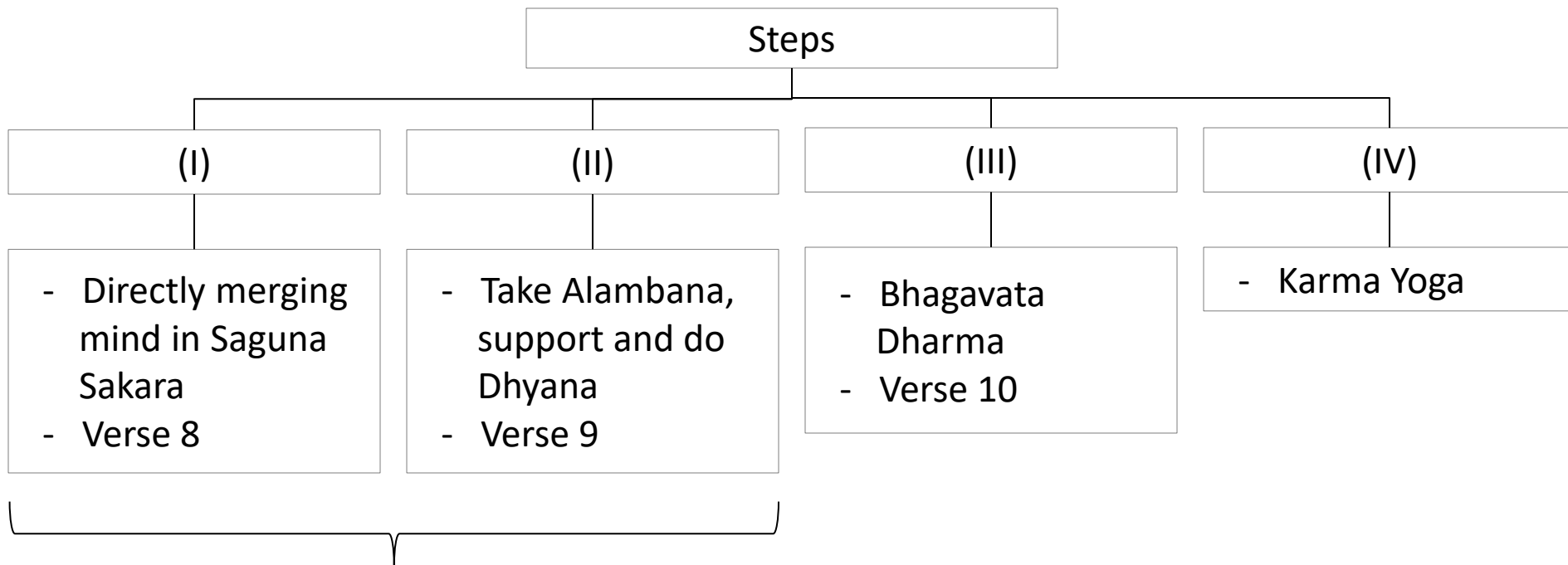
c) Tataha, Abhyasayogena mam Aptum Ichha :

- If mind wandering taking to Abhyasa Yoga, merging through practice.
- If you are not able to hold on to Bhagavans Gunas, Leelas... take merger with help of Alambanam, support, Pratima.

- Through that, start your practice.
- Keep Murti of Bhagawan according to inner taste.
- Krishna – Bala, with cow, with Radha.
- Mam Aptum Ichha – strive.

d) Dhananjaya : Arjuna

- Did Raja Suddha Yagya of his brother Yudhishtira, killed Asuras.
- Through Dhana of Bhakti and Jnana.
- Gain victory over Samsara.



Verse 10 :

सहयज्ञाः प्रजाः सृष्ट्वा
पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वम्
एष वोऽस्त्विष्टकामधुक ॥ ३-१० ॥

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

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

a) Abhyase Asa Marthe Api :

- If you don't have capacity for Dhyanam steps I + II.

b) Matkarma Paroma Bava :

- Become dependent on Actions devoted to me.
- Mind and intellect not focusing Matkarma – actions related to Bhagawan.
- (I) Sravanam, (II) Keerthanam, (III) Vishnu Smaranam, (IV) Pada Sevyam, (V) Archanam, (VI) Dasyam Sevyam, (VII) Vandanam, (VIII) Satyam, (IX) Atmani Veditam.
- Navavidha Bhakti – Bhagavata Dharma.

I) Sravanam :

- Listening to Bhagawans Leelas, Kathas, Avatara.

II) Keerthanam :

- Singing

III) Smaranam :

- Mind remembers.

IV) Pada Sevanam :

- Take refuge in Lords feet.

V) Archanam :

- Puja

VI) Vandanam :

- Prostration, salutation.

VII) Dasyam :

- I am Lords servant.

VIII) Sakhyam :

- Lord is companion.

IX) Atma Vivedanam :

- Offering oneself completely to Lord.

Bhagavatam – Prahalad story :

- What did you learn in Gurukulam.

- 9 Sadhanas together called Mat Karma.
- Mind + Intellect needs variety.
- This way mind revels constantly at the feet of Lord – many methods.

I) Direct – Can't close my senses and merge myself with the Lord – Dhyana.

II) Keep Pratima, do worship lift mind, form of Lord – Dhyana + Alambanam.

III) Take Bhagavata Dharma, Navavidha Bakti, merge mind with the Lord.

- Oh Lord – I am yours.
- Matkarma, Bhagavata Dharma go into Dhyana.

IV) Karma Yoga – Verse 11.

Session V

- Om Sri Ganeshaya Nama
- Om Sri Saraswatheya Namaha
- Om Sri Gurubyo Namaha

How Saguna Sakara Bhakti is best?

- It is easy, more better than Jnana of Nirguna Nirakar with Sravana, Manana, Nididhyasanam.
- Does not give same goal.
- Jnani gets self knowledge and liberation.
- Self = Lord itself.
- Because it is easier, it is great, this Argument is not valid.

Verse 7 :

मत्तः परतरं नान्यत्
किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव ॥ ७-७ ॥

mattaḥ parātaraṁ nānyat
kiñcidasti dhanañjaya ।
mayi sarvamidaṁ prōtaṁ
sūtrē maṇigaṇā iva ॥ 7-7 ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

- For those Saguna Sakara Baktas, whose minds are merged in me, I grant them the knowledge.

तेषां सततयुक्तानां
भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं
येन मामुपयान्ति ते ॥१०-१०॥

tēṣāṃ satatayuktānāṃ
bhajatāṃ prītipūrvakam |
dadāmi buddhiyōgaṃ taṃ
yēna māmupayānti tē || 10-10 ||

To the ever-steadfast, worshipping Me with love, I give the buddhi-yoga, by which they come to me. [Chapter 10 - Verse 10]

- Those who are devoted to me, for them I give them the knowledge.

तेषामेवानुकम्पार्थम्
अहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थः
ज्ञानदीपेन भास्वता ॥१०-११॥

tēṣāṃ evānukampārtham
aham ajñānajaṃ tamaḥ |
nāśayāmyātmabhāvasthah
jñānadīpēna bhāsvatā || 10-11 ||

Out of mere compassion for them, I, dwelling within their heart, destroy the darkness born of ignorance by the luminous lamp of knowledge. [Chapter 10 - Verse 11]

- I stay in them, be their : Guru
- Guru gives knowledge and dispels ignorance.
- I light the lamp of knowledge and give them the illumination.

Same Idea : Chapter 12 – Verse 7

तेषामहं समुद्धर्ता
मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ
मय्यावेशितचेतसाम् ॥ १२.७ ॥

tēṣāmahaṁ samuddhartā
mr̥tyusaṁsārasāgarāt |
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]

- You may be inclined to Saguna Sakara but I give Nirguna Nirakara Jnanam.
- How Bhagawan personally gives knowledge?
- In everything and in everybody is Bhagawan.

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cāhaṁ hṛdi sanniviṣṭah
mattaḥ smṛtirjñānamapōhanaṁ ca |
vēdaiśca sarvairahamēva vēdyah
vēdāntakṛdvēdavidēva cāham || 15 - 15 ||

And I am seated in the heart in the hearts of all, from me are memory, knowledge as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of Vedanta and the knower of the Vedas am I. [Chapter 15 - Verse 15]

- Who is Guru?
- Guru is expressing compassion through a person.
- Actual Guru not the person.
- Actual Guru is Bhagawan.
- In mother, father, Guru, God exists.
- Non-judgement love is Bhagawan.
- Absolute care in father, mother, Guru is Bhagawan.
- Guru Brahma...

गुरुर्ब्रह्मा गुरुर्विष्णु गुरुर्देवो महेश्वरः
गुरु साक्षात् परब्रह्मा तस्मै श्रीगुरवे नमः

gururbrahma gururvishnu gururdevo maheshwaraha
guru saakshaat parabrahma tasmai sri gurave namaha

Guru is the Creator (Brahma), Guru is the Preserver (Vishnu), GuruDeva is Destroyer (Maheshwara). Guru is the absolute (singular) Lord himself, Salutations to that Sri Guru.

- Bhagawan is bestower of Guru and he himself gives knowledge.
- Ramakrishna Paramahansa was Deivi Upasaka, Saguna Sakar.
- Totapuri, gave the knowledge.
- Deivi said, I have sent Totapuri.
- If someone is Saguna Sakara Nishta and refuses to go to Nirguna Nirakar, very obstinate.

- Who wants to become sugar, I want to taste sugar.
- Samuddharte – lift you from Mrityu Samsara sagar.
- Ud – Higher
- Dharta = Holder
- Samyak – I lift, place and hold them there, Samuddhartha.
- They are firmly rooted in that knowledge.
- Saguna – leads to Nirguna, which gives liberation.

Verse 8 :

- Series of Bhakti Sadhanas.

Verse 9 :

(I)	(II)
<ul style="list-style-type: none"> - Dhyana of Saguna Sakara - Merge in Bhagawan 	<ul style="list-style-type: none"> - Dhyana with support - Form – Rupa, subtle - Nama – Japa - Srikrishnas form, mind. - Sri Krishna Sharanam Mama - Om Namo Vasudevaya - Om Narayanana - Om Namashivaya

- Take support to merge mind into God.

Rupa	Nama
<ul style="list-style-type: none"> - You hold mind - You hold mothers hand 	<ul style="list-style-type: none"> - Bhagawan holds you - You are calling him <p>Gita : [10 – 25]</p> <ul style="list-style-type: none"> - Yagyanam Japosmi.. - Calling Bhagawan to hold you - God holding us.

Gita :

महर्षीणां भृगुरहं
गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि
स्थावराणां हिमालयः ॥१०-२५॥

**maharṣīṇāṃ bhṛgurahaṃ
girām asmyēkam akṣaram |
yajñānāṃ japayajñō'smi
sthāvarāṇāṃ himālayaḥ || 10-25 ||**

Among the great rsis, I am Bhrgu; among words, I am the one-syllabled Om; among sacrifices, I am the sacrifice of silent repetition (Japa-yajna); among immovable things, the Himalayas.
[Chapter 10 - Verse 25]

- God holding on to us in Japa.
- Rahasya of Japa, highest Sadhana.

Verse 10 :

- Jnanam :
 - Only one way
 - Aham Brahma Asmi
 - No other way
- Put thread into needle.
- Can't put somewhere else.
- Bhakti – Sulabham – many ways.

(III) Mat Karma – Bhagawatam :

śrī-prahrāda uvāca
śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanam vandanaṁ dāsyam
sakhyam ātma-nivedanam || 7.5.23 ||

iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavatya addhā
tan manye 'dhītam uttamam || 7.5.24 ||

Prahlāda Mahārāja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge. [7.5.23&24]

- Markarma = Action done to connect oneself with Bhagawan, to have the happiness of Bhagavan.
- Listening to Lords glories.
- Chanting his glories.
- You take assistance of other organs.
- Dhayanam – Mind
- Abhyasa – Mind + Intellect
- Sravanam – Mind + Intellect + ears (Srotram)
– In walking take stick.
- Kirtanam – organ of speech.
- 9 fold ways of devotion, 9 supports, becomes easy.
- Finally mind has to remain in Bhagawan.

(I)	(II)	(III)
<ul style="list-style-type: none"> - Saguna Sakara Dhyanam - Direct 	<ul style="list-style-type: none"> - Abjhyasa Yoga - Merging by practicing with support 	<ul style="list-style-type: none"> - Choose Alambanam - Nava Vidha Bhakti - Bhagawata Dharma

- All pertain to Sadhana.

Verse 11 :

अथैतदप्यशक्तोऽसि
कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं
ततः कुरु यतात्मवान् ॥ १२.११ ॥

athaitadapyaśaktō'si
kartuṃ madyōgamāśritaḥ |
sarvakarmaphalatyaḡam
tataḥ kuru yatātmavān || 12.11 ||

If you are unable to do even this, then taking refuge in Me, self-controlled, renounce the fruits of all actions. [Chapter 12 - Verse 11]

a) Atha :

- In case, if Matkarma is not possible.

b) Ethat Api Asaktaha :

- If Nava Vidha Bhakti Sadhana is not possible.
- Asaktaha – No Shakti.
- Because mind is restless.
- Mind can't settle to 9 Sadhanas, better than Dhyana.

c) Sarva Karma Phala tyaga Tatha Kuru Yatatmavan :

- Don't change anything.
- Whatever you are doing.
- Bath, prayers, daily list done.
- Change mind set, attitude.

d) Madh Yoga = Karma Yoga = Uniting with me

- Sarva Karma Phala Tyaga.
- As you perform actions, let your mind be united with me.
- Have the feeling :
 “I am doing this for the Lord”.
- Usually we do actions for our happiness.
- Instead of my happiness, use it as Seva of the Lord.
- **I am doing for the Lord as an instrument.**

Kartrutva	Karanatva
- Sense of Doership	- Be Bhagavans instrument Gita : - Nimittita Matram Bava Savya Sachhin... [11 – 33]

Gita :

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

tasmāttvamuttiṣṭha yaśo labhasva
jitvā śatrūn bhun̐kṣva rājyaṁ samṛddham ।
mayaivaite nihatāḥ pūrvameva
nimittamātraṁ bhava savyasācin ॥ 33 ॥
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Therefore, stand up and obtain fame. Conquer the enemies and enjoy the flourishing kingdom. Verily, by Myself they have already been slain; be you a mere instrument, O left-handed archer.
[Chapter 11 - Verse 33]

- Everything Bhagavan has given.
- Life given by Bhagavan, energy – strength from Bhagavan, all capacity – energy comes from eternal source of life = Satchit Ananda Paramatma in our heart.
- If not for him, Atom will not move.
- Therefore, you are instrument in his hands.

His gift to you, with his gift, all your actions, you do as your gift to him.

- Don't change anything.
- Don't do for yourself, do for Lord.
- Eat – Not for my happiness
 - For God
 - Accept what comes by destiny.
- Body gift from Bhagavan, senses – Bhagavan's grace, eating for gift.
- Children, work, duties given to express my gratitude.
- Every action, as worship relieves you from Karma Phala.
- Result is Lords Prasada.
- Madyoga Ashritaha = Ishvara Arpana Buddhi.

- Not seeking for oneself.
- Ishvara Arpana Buddhi and Prasada Buddhi (Karma Yoga).
- If you can't do Matkarma, do Karma Yoga.

Sarva Karma	Mat Karma
<ul style="list-style-type: none"> - All actions - Duty to children, office, family, society. - Don't give up - Do it with Bhava 	<ul style="list-style-type: none"> - Actions for only Bhagavan - Sravanam, Keerthanam

(I)	(II)	(III)	
- Dhyana	- Dhyana with support	- Dhyana with Organs	- All actions

- I am chain smoker, how can I smoke for Lord.
- For child who will get passive smoking, you wont smoke, but for Bhagawan, you will smoke?
- See the love.
- With love you wont do.
- Intellectually, you can ask questions.

- In Karma Yoga, Nishiddha Karmas – drop it.

Nitya

Naimittika

Kamya

Nishiddha

- Not for
yourself

- Prohibited
- Sinful

- Karma Yoga purifies actions, thoughts, inclinations, takes you to spiritual path.

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

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

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

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

yajñārthāt karmaṇo'nyatra
loko'yaṁ karmabandhanaḥ |
tadārthaṁ karma kaunteya
muktasaṅgaḥ samācara || 3-9 ||

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

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]

ब्रह्मण्याधाय कर्माणि
सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन
पद्मपत्रमिवाम्भसा ॥ ५-१० ॥

brahmaṇyādhāya karmāṇi
saṅgaṃ tyaktvā karōti yaḥ |
lipyatē na sa pāpēna
padmapatramivāmbhasā || 5-10 ||

He, who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it. [Chapter 5 – Verse 10]

- Beauty of Bhagavan Krishna.
- Most advanced – Nirguna Nirakara (High).
- Next Saguna Sakara (Low).

- **Highest :**
 - I. Saguna Sakara Dhyana
 - II. Abhyasa :**
 - Saguna Sakara Dhyana with support.
 - Rupa or Nama
 - III. Matkarma :**
 - Sravanam, Keerthanam.
 - IV. Karma Yoga :**
 - Give up results.
- We are all suitable for this.
- Unimaginable compassion of Lord.
- This is what you are going to do and it is the best.
- Pedagogy.
- Will always place you in highest pedestal.

Verse 12 :

श्रेयो हि ज्ञानमभ्यासात्
ज्ञानाद्ध्यानं विशिष्यते।
ध्यानात्कर्मफलत्यागः
त्यागाच्छान्तिरनन्तरम् ॥ १२.१२ ॥

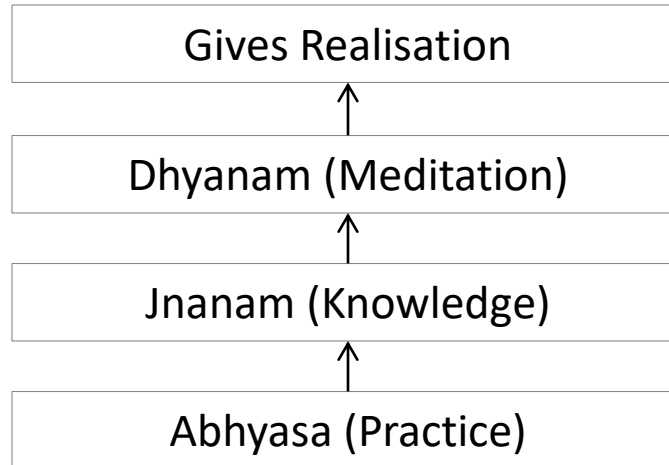
śrēyō hi jñānamabhyāsāt
jñānād dhyānaṃ viśiṣyatē |
dhyānāt karmaphalatyaḡah
tyāgācchāntiranantaram || 12.12 ||

Knowledge is indeed better than practice; meditation is better than knowledge; renunciation of the fruits of actions is better than meditation; peace immediately follows renunciation.
[Chapter 12 - Verse 12]

a) Sreyaha :

- More glorious.

b) Jnanam – Abhyasa :



c) Abyasat – Jnana

d) Jnanat – Dhyanam Visishyate

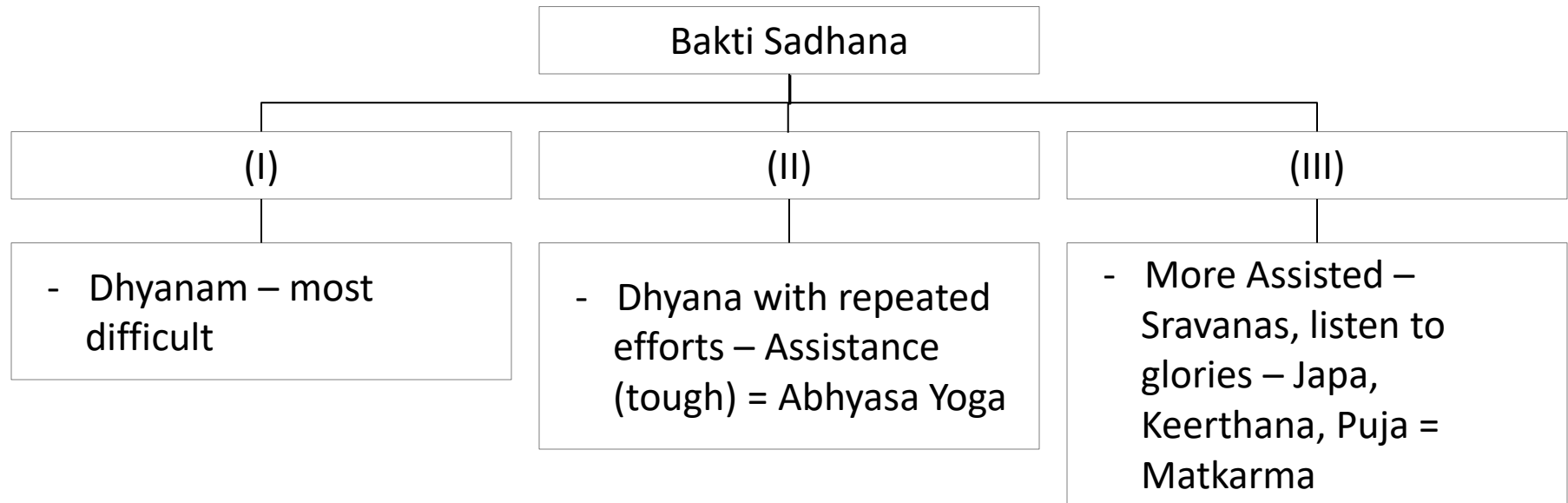
e) Tyagat Shanti Mantaram :

- From Karma Phala Tyaga you get Shanti.
- Higher than Meditation is Karma Phala Tyaga.

Lecture 6

Revision (Verse 12) :

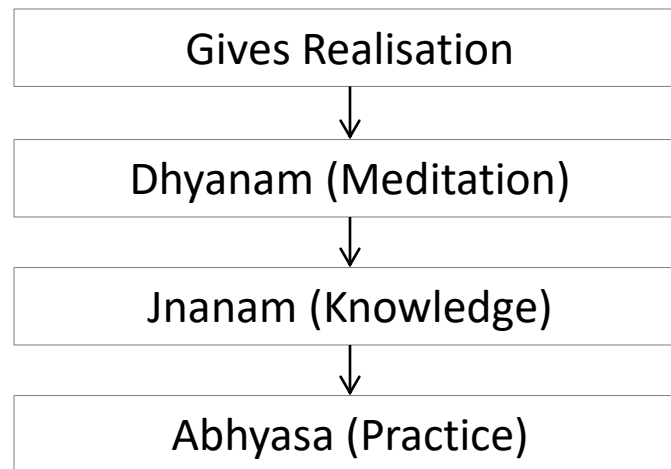
- Krishna wants you to help and progress the spiritual path.
- You and I Sadhakas must feel that this is a correct and best Sadhana should be there.
- If we have value, sense of primacy, we will give our best.



- Action is our natural way of life, our being.
- We want to do and see.
- I want to rest, relax but our Vasana compulses actions.
- “Karma Phala Tyaga”.
- Renunciation of fruits of action.
- Focus is on Bhagawan.

- Love Bhagavan and do for Bhagavan's happiness.
- Normally, we do for our happiness.
- Keep Bhagavan in the centre of my life, my Joy.
- Ishvara Arpanana Bhava before Tyaga.
- For Bhagavan I do my duty, not my happiness, or me wanting Joy.
- Happiness of Lord my goal.

Gradation of Sadhanas :



Advice :

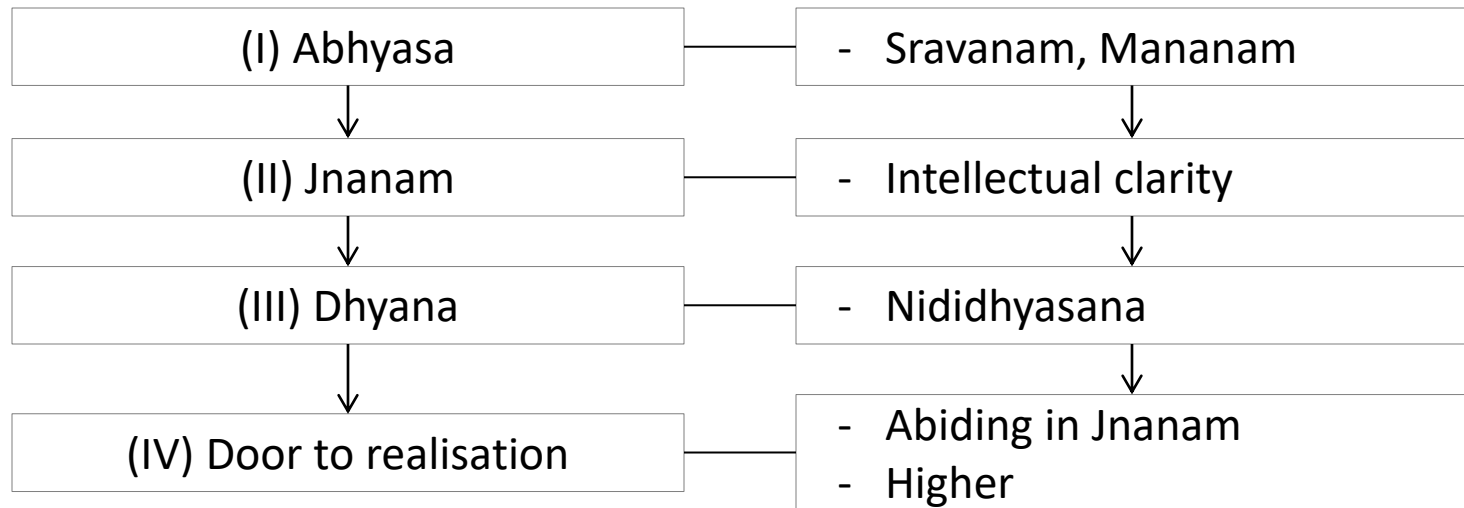
- Take Karma Yoga as our prime Sadhana – from Chapter 2 even though Jnana Yoga is the ultimate goal.
- Dhyanam is the final, must go there first.
- Haste makes waste, in order to hurry we make things worse.
- Do Sadhana with right spirit.

- Glorifies Karma Yoga in logical way.

a) Sreyohi Jnanam Abhyasat :

- More glorious than Abhyasa is Jnanam.
- Jnanam here is clarity of knowledge in Sravanam, Mananam.
- Practice is Sravana and Mananam.
- Get intellectual understanding, clarity of nature of self, not experiential clarity after Dhyanam.
- Intellectual clarity for Jnanam is greater than Abhyasa – Practice of Sravanam and Mananam.

b) Jnanat Dhyanam Visishyate :



- Dhyana greater than Jnanam.
- Keeping mind flow on single thought of Atma, self is supreme reality.

Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyauḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanty ātmanastu kāmāya putrāḥ priyā bhavanti
na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty ātmanastu kāmāya vittaḥ priyaḥ bhavati
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanty ātmanastu kāmāya paśavaḥ priyā bhavanti
na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty ātmanastu kāmāya brahma priyaḥ bhavati
na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty ātmanastu kāmāya kṣātraḥ priyaḥ bhavati
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanty ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāṃ kāmāya devāḥ priyā bhavanty ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanty ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanty ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty
ātmā vā are draśṭavyaḥ śrotavyo mantavyo nididhyāsitaḥ maitreyi ; ātmani khalvare dṛṣṭe śrute mate vijñāta idaṃ sarvaḥ viditaḥ ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

- Listen, reflect, meditate (Highest).
- Highest Sadhana is Dhayana.

c) Dhyanat Karma Phala Tyaga Visishyate :

- Greater than Dhyanam is Karma Phala Tyaga.
- Why?

d) Tyagaat Shantihi Anantaram :

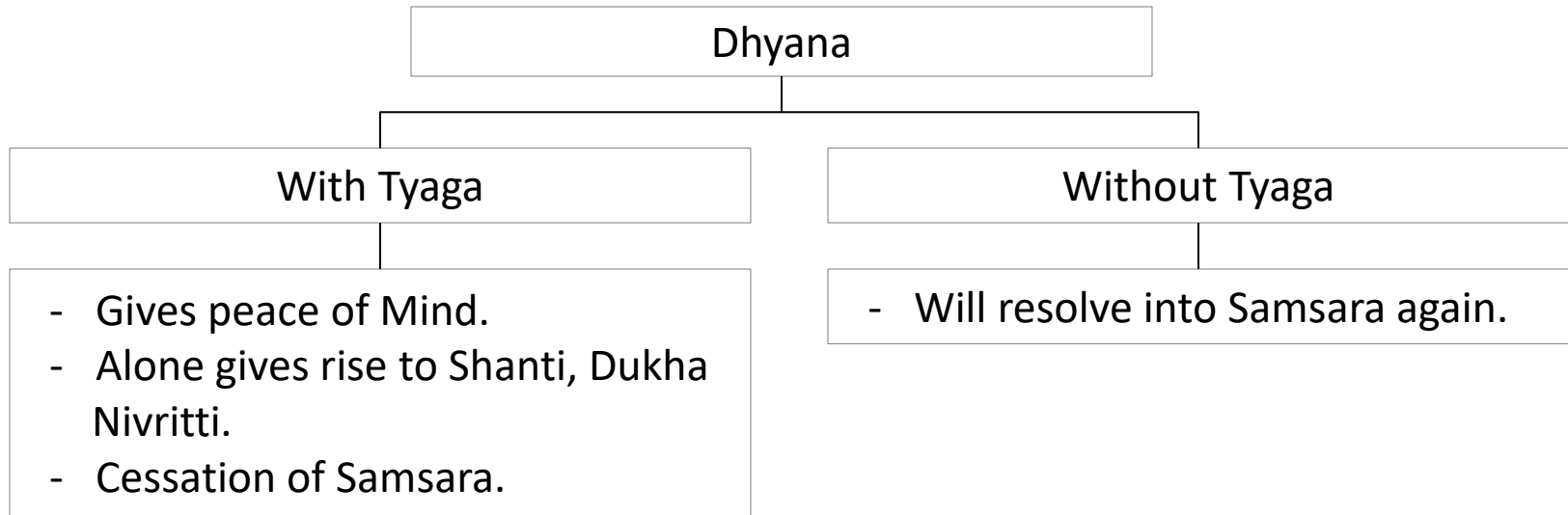
- No delay in peace of Mind, Shanti.

- **Shanti = Cessation of the Samsara
= Upa-shama = Liberation.**

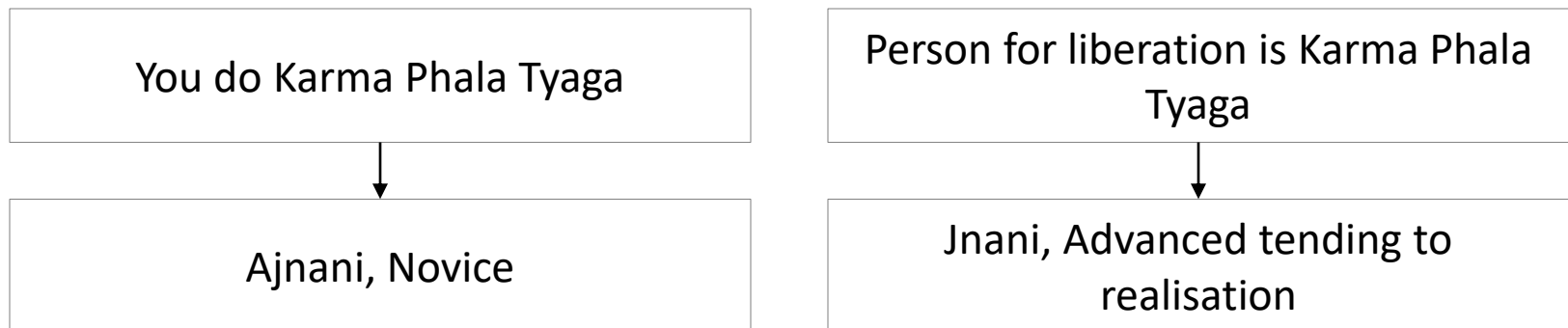
- **Tyaga alone leads to liberation, not even Jnanam.**

- When we Meditate, if mind becomes anxious to attain result of liberation then Dhyanam can't succeed.
- What comes helpful?
- Dhyanam – Tyaga of Upasana Karma Phala – Moksha.
- One who is Anxious for the result will not get fruit of realisation.
- Give up result of Meditation.
- Dhyanam is mental action, give up expectation of result of Upasana.
- For Dhyanam to give liberation, Karma Phala Tyaga is required till the end.
- Hence Karma Phala Tyaga is ultimate.

- Only because of Tyaaga, cessation of Samsara, peace, abundance, fulfillment will be there.



- Highest Sadhana = Karma Phala Tyaga.
- It is glorification.
- In stage of Dhyana Yoga, person has purified his mind.
- Because of purification, he sits for Dhyana.



- Position of who is doing is different.
- What we are doing is similar renunciation only in both cases.
- **Greatest Sadhana is Karma Phala Tyaga.**
- I am asking you to do this primarily.
- For theoretical purpose, I have given gradation of Sadhana.
- Karma Phala Tyaga goes upto the end.
- Kamana Tyaga = Giving up desires.

Katho Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Yada sarve pramucyante kama ye'sya hrdisritah,
Atha martyo-'mrto bhavati atra Brahma samasnutate ॥ 14 ॥

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [II – III – 14]

- **When all desires of hearts cease only then one realises.**

Gita :

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

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manogatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē ॥ 2-55 ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Yada Kaman Prajahati, Tada Atmana Tushtaha.
- **Only when one gives up desires, Karma Phala Tyaga also desires, realistaion is possible.**
- Karmaphala Tyaga = Giving up desires.
- Similarity, Samata is there in both.
- Conclusion of Sadhanas pertaining to Saguna Sakara Bhakti.
- Next = Nirguna Nirakara Upasaka.

ये त्वक्षरमनिर्देश्यं
अव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यञ्च
कूटस्थमचलं ध्रुवम् ॥ १२.३ ॥

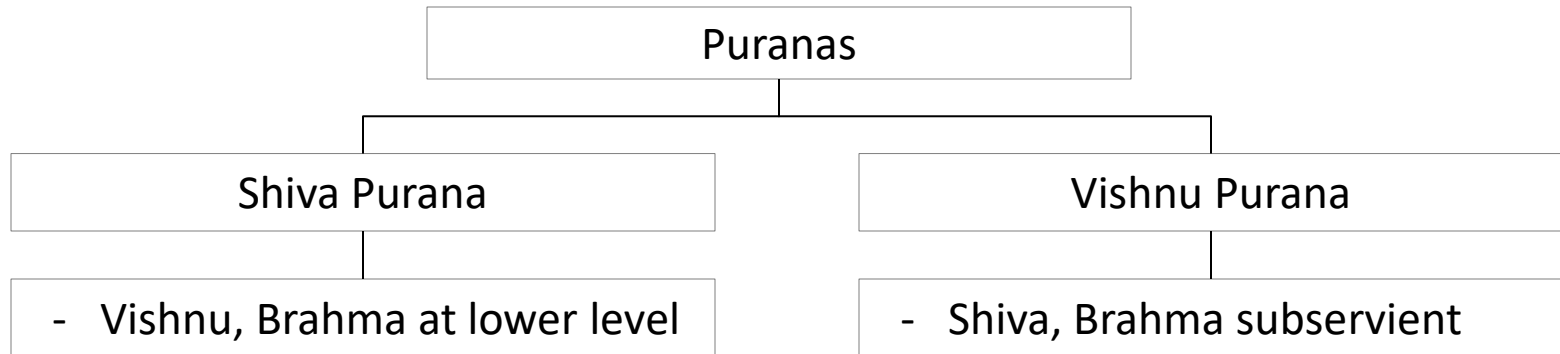
yē tvakṣaram anirdēśyam
avyaktaṁ paryupāsatē|
sarvatrāgamacintyaṁ ca
kūṭastham acalaṁ dhruvam || 12.3 ||

Those who worship the imperishable, the indefinable, the unmanifest, the omnipresent, the unthinkable, the unchangeable, the immovable and the eternal,.. [Chapter 12 - Verse 3]

- Highlights importance of person who realises through Nirguna Nirakara Bhakti = Jnani.

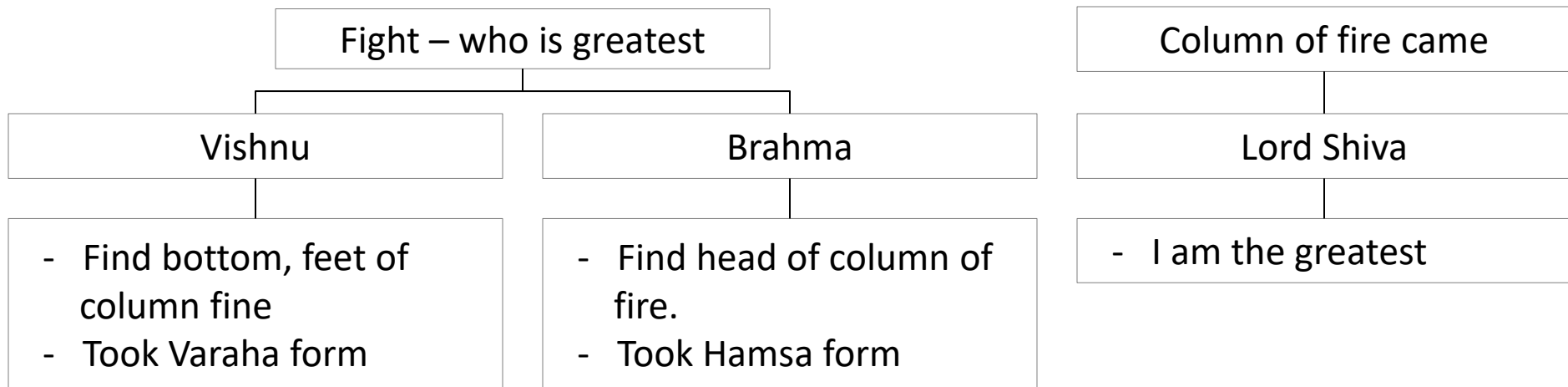
Shastra :

- Nahi Nindha Ninditum Pravartate Apitu Vidheyam Stotum.
- Any criticism is not meant for purpose of criticism but to enlogise, praise what we want to highlight.



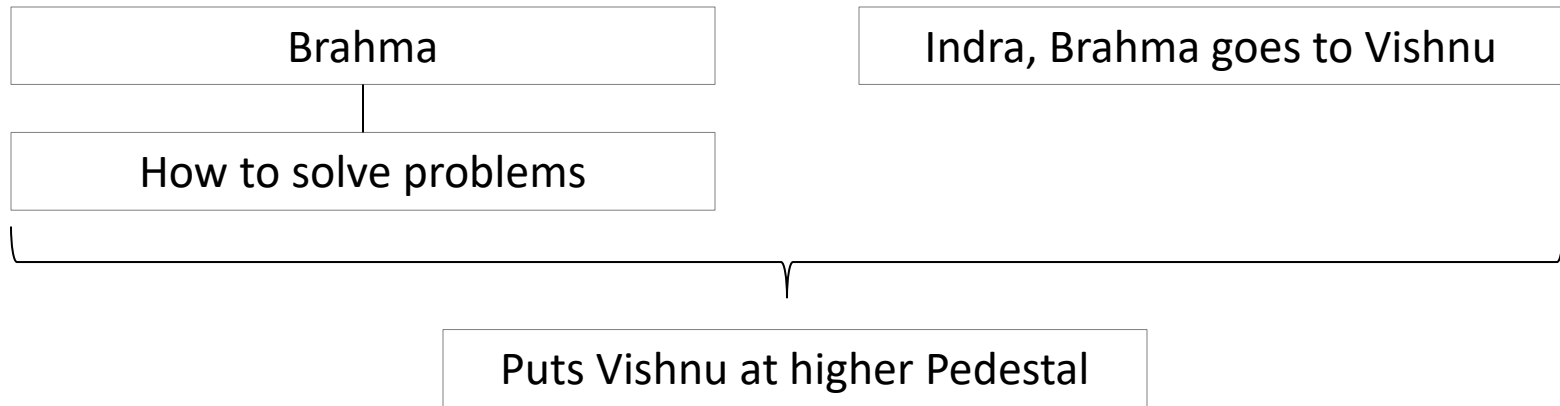
Story :

- Shiva Purana.



- Whoever finds first will win.
- Searched for eons.
- Puts Shiva at higher Pedestal.

Vishnu Purana :



Purpose :

- To glorify one Devata of Bhakta whom you want to worship.
- Here criticism of Aksharam Upasana, Nirguna Nirakara is to highlight to Arjuna Saguna Sakara which he should take up for worship.
- Karmaphala Tyaga is greater than Dhyana, is not to criticize Dhyanam but to give importance to Karma Phala Tyaga and Karma Yoga.
- Krishna must set up philosophically right.
- Job of praising Sakara in order that Arjuna should move on that path has been done.
- Next, those who have realised Nirguna Nirakara – are most dear to me.

- Bings philosophical perfection to the discussion.
- Nirguna Nirakar praised before in Chapter 7 – Verse 17, 18.

तेषां ज्ञानी नित्ययुक्तः
एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थम्
अहं स च मम प्रियः ॥ ७-१७ ॥

tēṣāṃ jñānī nityayuktaḥ
ēkabhaktirviśiṣyatē |
priyō hi jñāninō'tyartham
ahaṃ sa ca mama priyaḥ ||7-17||

Of them, the wise ever steadfast and devoted to the One, excels; for, I am exceedingly dear to the wise and he is dear to Me. [Chapter 7 – Verse 17]

उदाराः सर्व एवैते
ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा
मामेवानुत्तमां गतिम् ॥७-१८॥

udārāḥ sarva ēvaitē
jñānī tvātmaiva mē matam |
āsthitaḥ sa hi yuktātmā
mām ēvānuttamāṃ gatim ||7-18||

Noble indeed are all these, but the wise man, I deem, as My very Self; for steadfast in mind, he is established in Me alone as the supreme goal. [Chapter 7 – Verse 18]

- All Bhaktas great but Jnani is very dear, my self.
- Jnani – realised Nirguna Nirakara.

Purposes :

- I) To set philosophical perfection in the discourse – put in highest pedestal, he is more dear to me.
- II) Arjuna must move from Saguna to Nirguna – Nirvikara – qualities of realised
 - Bhagavan gives qualities which are naturally present in man of realisation.
 - Who is man of realisation?
 - Realised Nirguna – Nirakara.
 - Those qualities if you practice, your journey will be faster, you will progress faster in spiritual pursuit.

Shastra :

- **Siddhasya Lakshanani Sadhakasya Sadhanani.**



Verse 13 : 7 Qualities

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२.१३ ॥

advēṣṭā sarvabhūtānām
maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- Jnani Bhakta of this nature is dear to me.

चतुर्विधा भजन्ते मां
जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी
ज्ञानी च भरतर्षभ ॥ ७-१६ ॥

caturvidhā bhajantē mām
janāḥ sukr̥tinō'rjuna |
ārtō jijñāsurararthārthī
jñānī ca bharatarṣabha || 7-16 ||

Four kinds of virtuous people worship Me, O Arjuna, the dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O best among the Bharatas. [Chapter 7 – Verse 16]

4 types of Bhakta

Artho

- Afflictions

Artharthi

- To gain

Jingyasu

- To Realise God

Jnani

- Realised
- Highest

- Nobody can love God more than a Jnani why?
- Jnani has become me, my self.
- Atma – Priti.
- What are Jnanis qualities?

a) Adveshta Sarvabutanam :

- Sees the self alone everywhere, infinite.
- We see self within ourselves, finite.

Brihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
 असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,
 असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः,
 यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये;
 तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,
 वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः;
 तान्यस्यैतानि कर्मनामान्येव ।

स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति;
 आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकम् भवन्ति ।

तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।

यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedam tarhyavyākṛtamāsīt, tannāmarūpābhyāmeva
 vyākriyata, asaunāmāyamidaṃrūpa iti;
 tadidamapyetarhi nāmarūpābhyāmeva vyākriyate,
 asaunāmāyamidaṃrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ,
 yathā kṣuraḥ kṣuradhāne'vahiṭaḥ syāt,
 viśvambharo vā viśvambharakulāye; taṃ na paśyanti |
 akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk,
 paśyaṃścakṣuḥ, śṛṇvan śrotram, manvāno manaḥ;
 tānyasyaitāni karmanāmānyeva |
 sa yo'ta ekaikamupāste na sa veda,
 akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāsīta,
 atra hyete sarva ekam bhavanti |
 tadetatpadanīyamasya sarvasya yadayamātmā,
 anena hyetatsarvaṃ veda | yathā ha vai padenānuvindedevam;
 kīrtiṃ ślokaṃ vindate ya evaṃ veda || 7 ||

This (universe) was then undifferentiated. It differentiated only into name and form—it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form—it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails—as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 - 4 - 7]

- Jnani sees his self in entire universe.
- Sarvatma Bhava.
- All this is he self alone.
- Everything here is a natural result of that realisation.

Gita :

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

**vidyāvinayasampannē
brāhmaṇē gavi hastini |
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinaḥ || 5-18 ||**

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

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]

- **If Atma Bhava pervades each and every object and every being, then that is called realisation.**
- How does it express?
- Hating nobody at all.

b) Meitraha :

- With compassion.
- Love every part of body.
- Similarly Jnani loves every object and being, true love.

d) Nirmama :

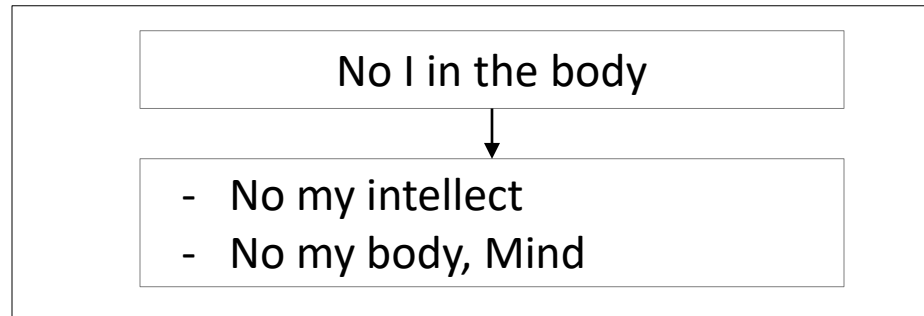
- Without sense of identification with one body.

Ajnani	Jnani
<ul style="list-style-type: none">- I – My- Connected to this body	<ul style="list-style-type: none">- World- Jnanis body- No sense of myness

- Body – mind – no sense of me and mine.

e) Nirahamkara :

- No my
- My w.r.t. I.
- I am the body, dress associated with my body.



f) Sama Dukha – Sukhaha :

- Why balanced in sorrow – Joy?
- No Raaga – Dvesha.
- If Raaga – like is there, Sukha comes.
- If like is there, don't get object, Dukha comes.
- When likes, dislikes, no question of Joy, sorrow upsetting one.

g) Kshami :

- Has patience, kindness with others.

Verse 14 : 5 Qualities

सन्तुष्टः सततं योगी
यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिः
यो मद्भक्तः स मे प्रियः ॥ १२.१४ ॥

santuṣṭaḥ satataṁ yōgī
yatātmā dṛḍhaniścayaḥ |
mayyarpitamanōbuddhiḥ
yō madbhaktaḥ sa mē priyaḥ || 12.14 ||

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to me, he, My devotee, is dear to me. [Chapter 12 - Verse 14]

a) Santushtaha Satatam :

- Ever delighted, joy from self, not from any object.
- Self is Ananda Svarupa.

b) Yogi :

- Mind is ever at peace.
- Samahita chittaha.

c) Yatama :

- Yata – Samyata – Senses naturally controlled.
- Not like Sadhaka – who deliberately controls.

d) Dridha Nishchaya :

- Perfect abidance in the knowledge of the self.
- Sthira Pragya.
- Knowledge firm.

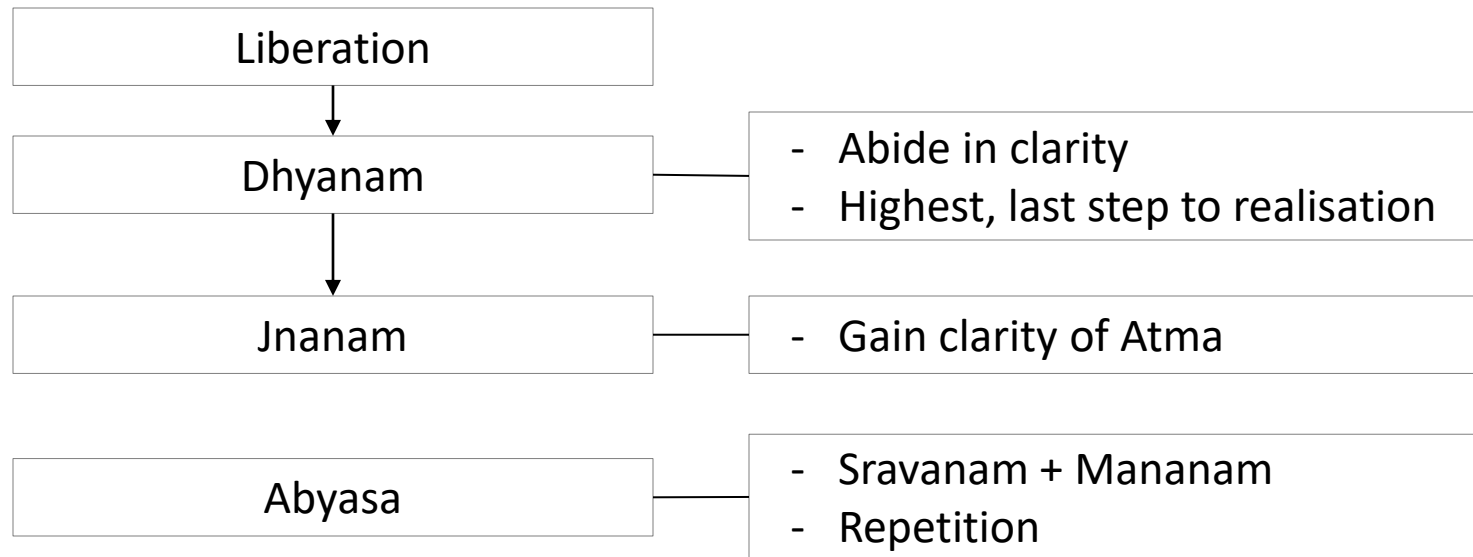
e) Mayi Arpitha Mano Buddihi :

- Mind and intellect is offered in Nirguna Nirakara Bhagavan
- Naturally abides in Bhagavan not in the world of objects.

f) Yaha Mat Bhaktaha – Saha Me Priyaha :

- Such a devotee is very dear to me.
- We say : I love God.
- Here God tells : I love this Bhakta we want god to tell, he love us.
- Verses for meditation, read often, imbibe values to progress on spiritual path.

Lecture 7



- Sravanam for Pramana Gatha Sandeha = What Shastra teaches – Jiva – Brahma Aikyam
Self = Supreme Reality
- Mananam for Prameya Gatha Sandeha = clarity to what shastra teaches.
- Again and again do Sravanam.
- Repetition = Abhyasa.

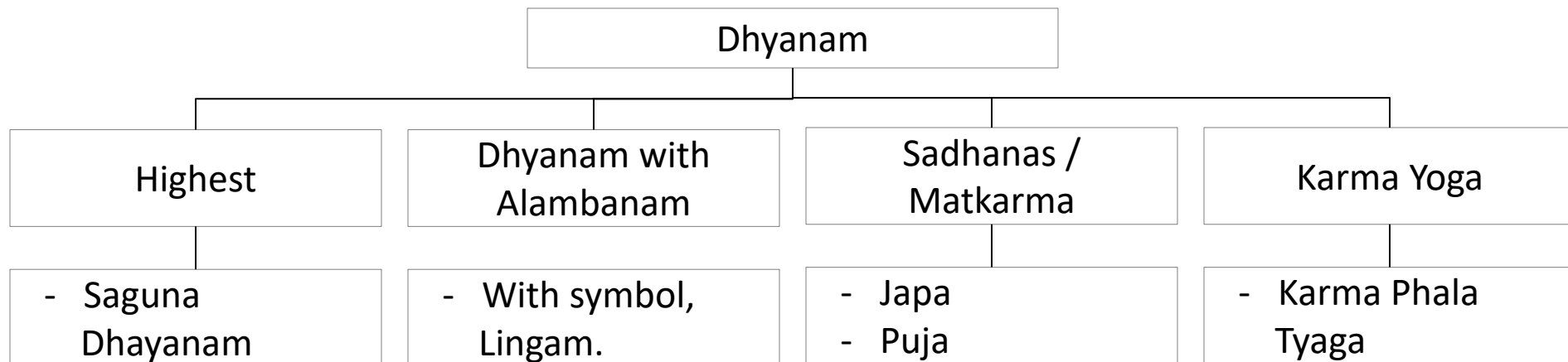
Dhyanam :

- Habitual tendency of I am Jeeva comes to an end.
- Dhyana enables destruction of ignorance.
- Destruction of Viparita Bhavana.

- Culminates in Moksha.
- Highest Pedestal.

Bakti Sadhana :

- Higher than Dhyana.



- Bhagawan is inspiring us to do Karma Phala Tyaga – Stuti – Vakyam, glorification.

Logic :

- **Tyagat – Shantihi Anantharam :**
Immediately after Karma Phala Tyaga, comes Shanti, peace, cessation – destruction of Samsara.

- After Dhyana, higher is Karma Phala Tyaga.
- Why is it higher?
- Even in Dhyana, Vairagyam - is detachment is required.

- One is anxious for liberation.
- Anxiety for result is obstacle to meditation.
- Dhyanam has to be done with sense of renunciation, Bhava, surrender to the Lord.
- I am at your feet, worshipping.
- Bless me, whenever you want.
- It is your prerogative, I have no wants, demands.
- I do what I love to do.
- With Abandonment, comes liberation.
- Tyagat Gachhanti Anantaram.
- **If no Tyaga, person does Dhyanam, sitting quiet, without Tyaga, no liberation.**
- In the highest Sadhana also there is renunciation.
- It is very true, Karma Phala Tyaga, holds position, higher to Dhyanam.

Katho Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Yada sarve pramucyante kama ye'sya hrdisritah,
Atha martyo-'mrto bhavati atra Brahma samasnuthe ॥ 14 ॥

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [II – III – 14]

- When desires end, person attains immortality.
- Here and now he attains immortality when desires have subsided.
- Tyaga of Karma Phala, or desires are of the same category.
- Karma Yogi gets Chitta Shuddhi.
- After gaining Chitta Shuddhi, Sravanam, Mananam, he has to practice Karma Phala Tyaga Again, for liberation (Pole Vaulters – dropping the pole).

<ul style="list-style-type: none"> • Karma Yogi and Dhyana Yogi give up desires only – similarity is there.

- Chidambaram : Dikshitar – Glorified
- Shaivites
- I am devotee of Dikshitar... author of Sirithunder Purana.
- Appaya Dikshitar – Marga Mantra Stotram, wrote commentary on Brahma Sutras, Siddhanta Sangraha.
- Swami Shivananda... Dikshitar lineage = Karma Phala Tyaga of Dhyana....
- By eulogy of Karma Phala Tyaga, Bhagawan inspires us to do Karma Phala tyaga.
- Bhakti Sadhana Analysis over.
- Now describes Jnani Bhakti.

तेषां ज्ञानी नित्ययुक्तः
एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थम्
अहं स च मम प्रियः ॥ ७-१७ ॥

tēṣāṃ jñānī nityayuktaḥ
ēkabhaktirviśiṣyatē |
priyō hi jñāninō'tyartham
ahaṃ sa ca mama priyaḥ ||7-17||

Of them, the wise ever steadfast and devoted to the One, excels; for, I am exceedingly dear to the wise and he is dear to Me. [Chapter 7 – Verse 17]

- Jnani – alone 100% with Lord.
- Brahmavit Braheiva Bavati.

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati |
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati || 9 ||

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Has totally merged with the Lord.
- **Knower of Brahman is Brahman.**
- Nitya Yukta, Eka Bhakti... single pointed devotion, unparallel devotion.

- Visishyate – he is the best amongst the Bhaktas.
- Compared to Nirguna Nirakara, Saguna Sakara is better.
- Krishna comes to Nirguna Bhaktas again and glorifies them as very dear to him.

Advises us :

- Prestine, glorious, natural values inherent to Jnanis.
- By following these values one goes higher in spiritual path.

Verse 13 : 33 Value of Jnani Bhakta

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२.१३ ॥

advēṣṭā sarvabhūtānām
maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- **Foundation of all these values is Sarvatma Bhava knowledge, feeling that the self in me alone is the self of all objects and beings.**
- This is the foundation.
- How does Sarvatma Bava express.

I) Adveshta Sarva Bhutanam :

- No hatred to any being.
- No reason to hate.
- He loves naturally, without reason.

II) Maitraya :

- Love expresses as friendliness.
- Everyone comfortable in his presence.
- In Jnanis presence, there is utter ease in everyone, because there is natural love and compassion for everyone, Karuna.

Maitra	Karuna
- Towards Equals	- Towards Younger

- Such distinctions Jnani does not have.

III) Nirmama : Nirahamkar

With body :

- We have sense I am this body only.
- This sense Jnani does not have.
- No sense of mine.
- Once I have sense of I, I will have sense of mine.

IV) Sama Dukha – Sukha :

- Balanced in Joy and sorrow.

V) Kshami :

- Patient, tolerant, accommodative.

Verse 14 :

सन्तुष्टः सततं योगी
यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिः
यो मद्भक्तः स मे प्रियः ॥ १२.१४ ॥

santuṣṭaḥ satataṁ yōgī
yatātmā dṛḍhaniścayaḥ |
mayyarpitamanōbuddhiḥ
yō madbhaktaḥ sa mē priyaḥ || 12.14 ||

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to me, he, My devotee, is dear to me. [Chapter 12 - Verse 14]

VI) Santushtaha Satatam :

- Contented always.

VII) Satatam Yogi :

- Mind which is Samahita Chittaha.
- One pointed, quietened in that supreme reality.

VIII) Yatatma :

- Controlled the self.
- Here Atma = body, senses, mind, Naturally controlled

IX) Dridha Nishchayaha :

- Clarity is unshaken.
- Whose Pragya is firm.
- **Clarity of nature of reality very firm, Sthitha Pragya.**

X) Mayyarpita Manobuddhihi :

- Antahkarana is merged in me.

Yaha :

- Whoever he be who – young – old, man – women.

Yo Mat Baktaha Mey Priyaha :

- Such a person is dear to me.

Why?

- He is my self only

Verse 15 :

यस्मान्नोद्विजते लोकः

लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैः

मुक्तो यः स च मे प्रियः ॥ १२.१५ ॥

yasmānnōdvijatē lōkah

lōkānnōdvijatē ca yaḥ |

harṣāmarṣabhayōdvēgaiḥ

muktō yaḥ sa ca mē priyaḥ || 12.15 ||

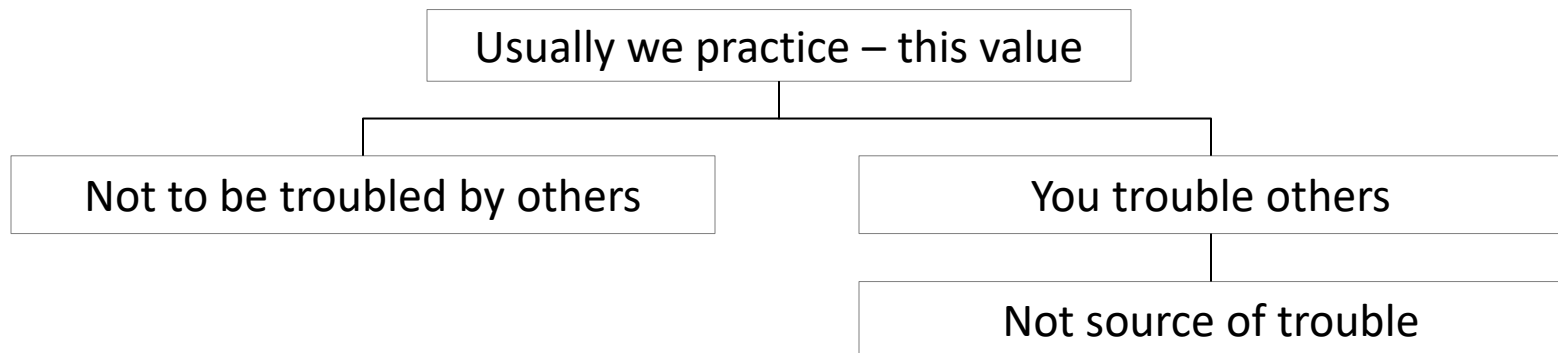
He, by whom the world is not agitated (Affected), and who cannot be agitated by the world, who is freed from joy, envy, fear and anxiety - He is dear to Me. [Chapter 12 - Verse 15]

a) Lokat Na Udvijate Yaha :

- Who is not troubled by anybody.

b) Yasmat Na Udvijate Lokaha :

- Because of whom, nobody is troubled.



- Both should go together.

c) Harsha Amarsha Baya Udvegaihi Muktaha :

- Certain values gone away.

XI) Harsha :

- Exhilaration, Suddenly one becomes happy, delighted.

XII) Amarsha :

- Somebody does better than you.
- You have sense of discomfort.

XIII) Baya :

- Fear

XIV) Utvega :

- Anxiety
- These 4 have left him and gone away.

d) Sa Cha Me Priyaha :

- Such a Bhakta is indeed dear to me.

Verse 16 :

अनपेक्षः शुचिर्दक्षः
उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी
यो मद्भक्तः स मे प्रियः ॥ १२.१६ ॥

anapēkṣaḥ śucirdakṣaḥ
udāsīnō gatavyathaḥ |
sarvārambhaparityāgī
yō madbhaktaḥ sa mē priyaḥ || 12.16 ||

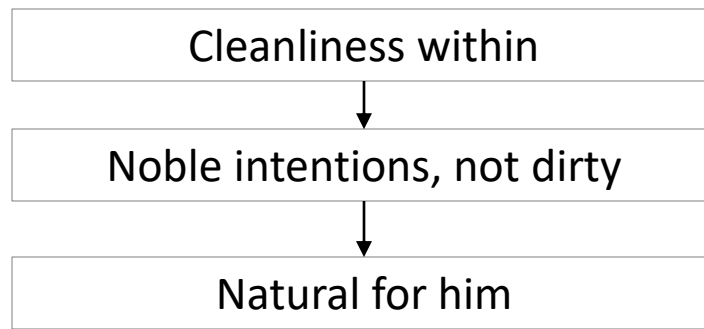
He, who is free from wants, pure, alert, unconcerned, untroubled, renouncing all undertakings (Or commencements) he, who is (Thus) devoted to me, is dear to Me. [Chapter 12 - Verse 16]

XV) Anapeksha :

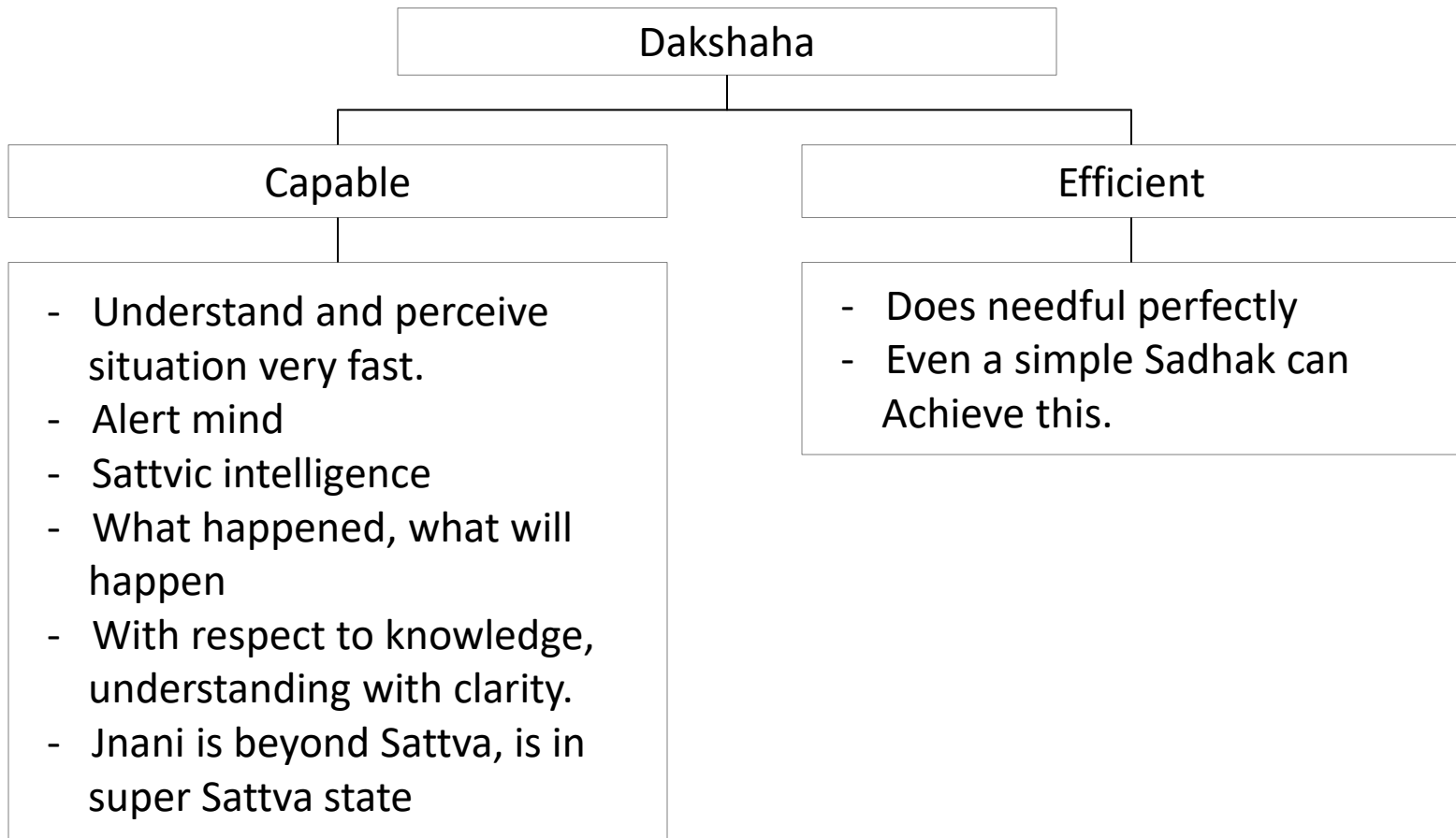
- One who has no dependence, on anybody or anything
- Absolutely independent.
- We depend on objects and beings for our happiness.
- Seek company of this person or that to be at ease.

XVI) Shuchi :

- Pure
- When mind is well organized, externally also will be clean.
- Cluttered inside, cluttered outside.
- Bahya Abyantara Shaucha – cleanliness both within and outside.



XVII) Dakshaha :



XVIII) Udasinaha :

- Does not take sides, positions of friends – etc.
- Detached from all.
- We take, positions according to selfish reasons.

XIX) Gathav Yathaha :

- Pain, sorrow has gone away from Jnani.
- Not suitable for me to stay says here in this mind - sorrow, he is going to drop me.
- Earlier Kshami.

Kshami	Gathav Vyathaha
<ul style="list-style-type: none">- To forebear, be patient, forgive.- To forgive is good.- We won't forget because of ego	<ul style="list-style-type: none">- Jnani does not feel the pain of sorrow.- To forget is better

XX) Sarva Arambha Parityagi :

- Arambha – which begins, refers to Karma – action, to gain something.
- Karma Phala Tyaga.
- Jnani does not require Karma itself.
- Discontent for which to fill up, we take to action is not there for Jnani.
- **Jnani does not act for anything but he acts.**

- We are breathing not for something.
- Jnani is acting like he is breathing.
- Why are you breathing?
- I don't know I am breathing.
- Same way, Jnani is acting.
- Does not initiate to gain anything.
- Initiating = Positive.

Yo Mey Bhaktah Sacha Me Priyaha :

- Such a Jnani Bhakta is dear to me.
- **Jnani has these virtues naturally because of Sarvatma Bavana.**
- This is explanation of Sama Dukha Sukha verse 13.

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२.१३ ॥

advēṣṭā sarvabhūtānām
maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- **Verse 16 :** Sarva Aramba Parityagi explained in more detail in verse 17, 18, 19.

Verse 17 :

यो न हृष्यति न द्वेष्टि
न शोचति न काङ्क्षति।
शुभाशुभपरित्यागी
भक्तिमान्यः स मे प्रियः ॥ १२.१७ ॥

yō na hr̥ṣyati na dvēṣṭi
na śōcati na kāṅkṣati |
śubhāśubhaparityāgī
bhaktimān yaḥ sa mē priyaḥ || 12.17 ||

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, is dear to me. [Chapter 12 - Verse 17]

a) Yo Na Hrishyati Na Dveshti Na Schochati No Kankshati Sama Dukha...

- Balanced in Joy and sorrow – why?

XXI) Na Hrishyati :

- Never gets delighted, ever happy, no new occurrence.

XXII) Na Dveshti :

- Does not hate in someones presence or absence.

XXIII) Na Schochati :

- Does not grieve.

XXIV) Na Kankshati :

- Does not hanker.

Something comes	Something goes
- Hrishyati - Delight	- Dveshti - Hate

- Something we love, leaves us, we grieve (Schochati).
- Something we love is not there, we hanker.
- None of these deficiencies are there in his personality.

XXV) Shubha Ashubha Parityagi :

- Explanation for Sarva Arambha Parityagi – Verse 16.

अनपेक्षः शुचिर्दक्षः

उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी

यो मद्भक्तः स मे प्रियः ॥ १२.१६ ॥

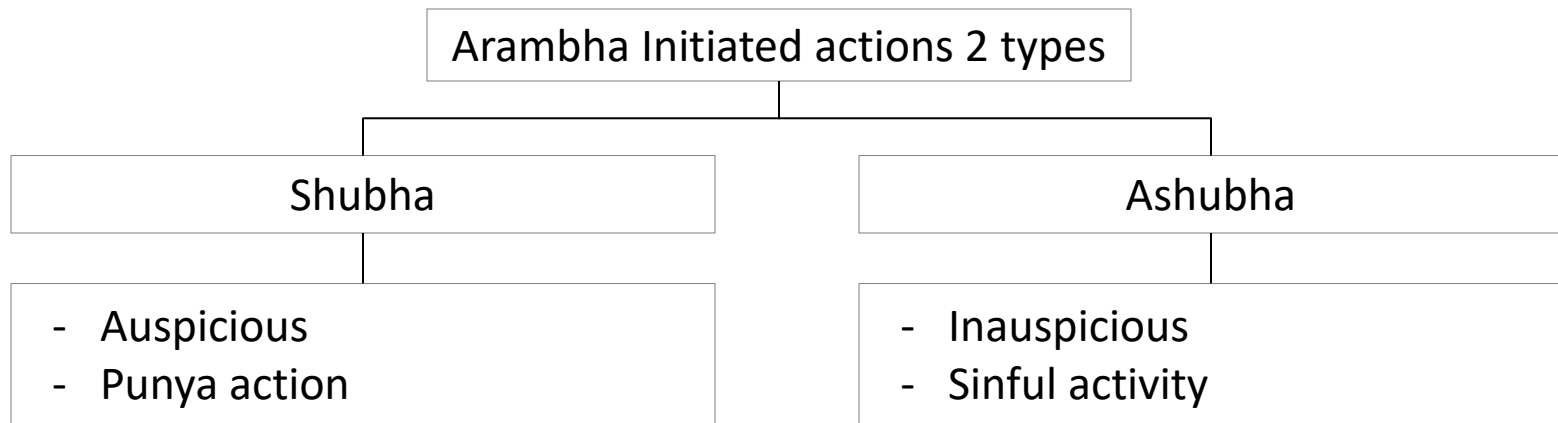
anapēkṣaḥ śucirdakṣaḥ

udāsīnō gatavyathaḥ |

sarvārambhaparityāgī

yō madbhaktaḥ sa mē priyaḥ || 12.16 ||

He, who is free from wants, pure, alert, unconcerned, untroubled, renouncing all undertakings (Or commencements) he, who is (Thus) devoted to me, is dear to Me. [Chapter 12 - Verse 16]



- What happens naturally, comes.
- He himself is not filling the ego of doing, not doing.
- Such a person is very dear to me.

Verse 18 :

समः शत्रौ च मित्रे च
तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु
समः सङ्गविवर्जितः ॥ १२.१८ ॥

samaḥ śatrau ca mitrē ca
tathā mānāpamānayoḥ |
śītōṣṇasukhaduḥkhēṣu
samaḥ saṅgavivarjitaḥ || 12.18 ||

He, who is the same to foe and friend and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment...[Chapter 12 - Verse 18]

XXVI) Samaha Shatrau Cha Mitre Cha Tatah Mana – Apamana Yo :

- Elaboration of verse 17 - Yo Na Hrishyati...

यो न हृष्यति न द्वेष्टि
न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी
भक्तिमान्यः स मे प्रियः ॥ १२.१७ ॥

yō na hr̥ṣyati na dvēṣṭi
na śōcati na kāṅkṣati |
śubhāśubhaparityāgī
bhaktimān yaḥ sa mē priyaḥ || 12.17 ||

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, is dear to me. [Chapter 12 - Verse 17]

- Why not delighted meeting friends or hate while meeting enemies.
- Friends, enemies – equal, no internal difference.

XXVII) Mana – Apamana :

- Friends will give sense of goodness about your self.
- Enemies will give sense of uselessness about your self.
- In glory, insult he remains balanced.

XXVIII) Sheeta Ushna Sukha Dukheshu :

- Cold and heat – body level.
- Mana – Apamana – Intellect level
- Sukha – Dukha – Mind level.
- Estimates at Body / Mind / Intellect level does not affect Jnani, he is Samaha because :

XXIX) Sangah Varjitaha :

- Free of any attachment.
- We are attached to fill a Lacunae or gap at Body / Mind / Intellect level.
- Jnani ever full.
- Free of any attachment.

Verse 19 :

तुल्यनिन्दास्तुतिर्मौनी
सन्तुष्टो येन केनचित्।
अनिकेतः स्थिरमतिः
भक्तिमान्मे प्रियो नरः ॥ १२.१९ ॥

tulyanindāstutirmaunī
santuṣṭō yēna kēnacit |
anikētaḥ sthirāmatih
bhaktimān mē priyō naraḥ || 12.19 ||

To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion - That man is dear to Me. [Chapter 12 - Verse 19]

XXX) Tulya Nindha Stuti :

- Equal in criticism, praise.

XXXI) Mouni :

- Does not react to these things.
- Samhita Vak.

XXXII) Santushta Yena Kenachit :

- He is ever at Joy.
- Whatever you give, he is happy.

XXXIII) Aniketaha :

- Homeless, world is his home.
- Parivrajakaha.

XXXIV) Sthira Matih :

- Dirdha Nishchai.
- Firm knowledge of nature of self, never waivers, shaken.
- Bhagawan whom we worshipped as Saguna Upasaka, realised same as Nirguna Nirakara.

Bhaktiman – Naraha :

- Such a person with devotion, is very dear to me.

Verse 13 to 19 :

- 33 Values of Jnani.
- Who is more dearer to me than Jnani, that is you – but with one condition.

Verse 20 :

ये तु धर्म्यामृतमिदं

यथोक्तं पर्युपासते।

श्रद्धधाना मत्परमाः

भक्तास्तेऽतीव मे प्रियाः ॥ १२.२० ॥

yē tu dharmyāmṛtam idaṃ

yathōktaṃ paryupāsatē|

śraddadhānā matparamāh

bhaktāstē'tīva mē priyāḥ || 12.20 ||

They indeed, who follow this immortal dharma (Law of life) as described above, endowed with faith, regarding me as their supreme goal-such devotees are exceedingly dear to me.
[Chapter 12 - Verse 20]

- Jnanis have values naturally in them, effortlessly.
- Who is more dear?
- Those who take effort to practice these values are more dear to me.
- You and I put effort to gain the values.

a) Ye Thu Dharmya Idam Yathoktam Paryupasate :

- Amrutam = Value = Dharma nectarine, sweet.
- Even with one value, person is so sweet, if we get all 33, put efforts to gain the values...

b) Sraddha Dhana :

- With great faith.

c) Matparama :

- These values I practice so that I will realise God.

d) Ateeva Mey Priyaha :

- Most dear to me.
- Bhagavan is compassionate and so loving to devotees.
- Entire Chapter 12, is Bhagavans love for seeker.
- I want seeker to be dear to me. So, practice the values.
- Sadhana for October 2020 practice values – Dharmyam Amrutam – Nectarine values.
- Sweet values bestow immortality.
- Closeness and proximity to Bhagavan.
- Choose one – two values to practice so that God will feel dear to me.
- Don't want realisation.
- Unimaginable, enormous compassion of Bhagavan.
- Chapter 12 – Bhakti Yoga... ends
- Repeat verse 1...