



**MASTER GITA**

**MASTER LIFE**

**CHAPTER 18**

**MOKSASANNYASA YOGA**

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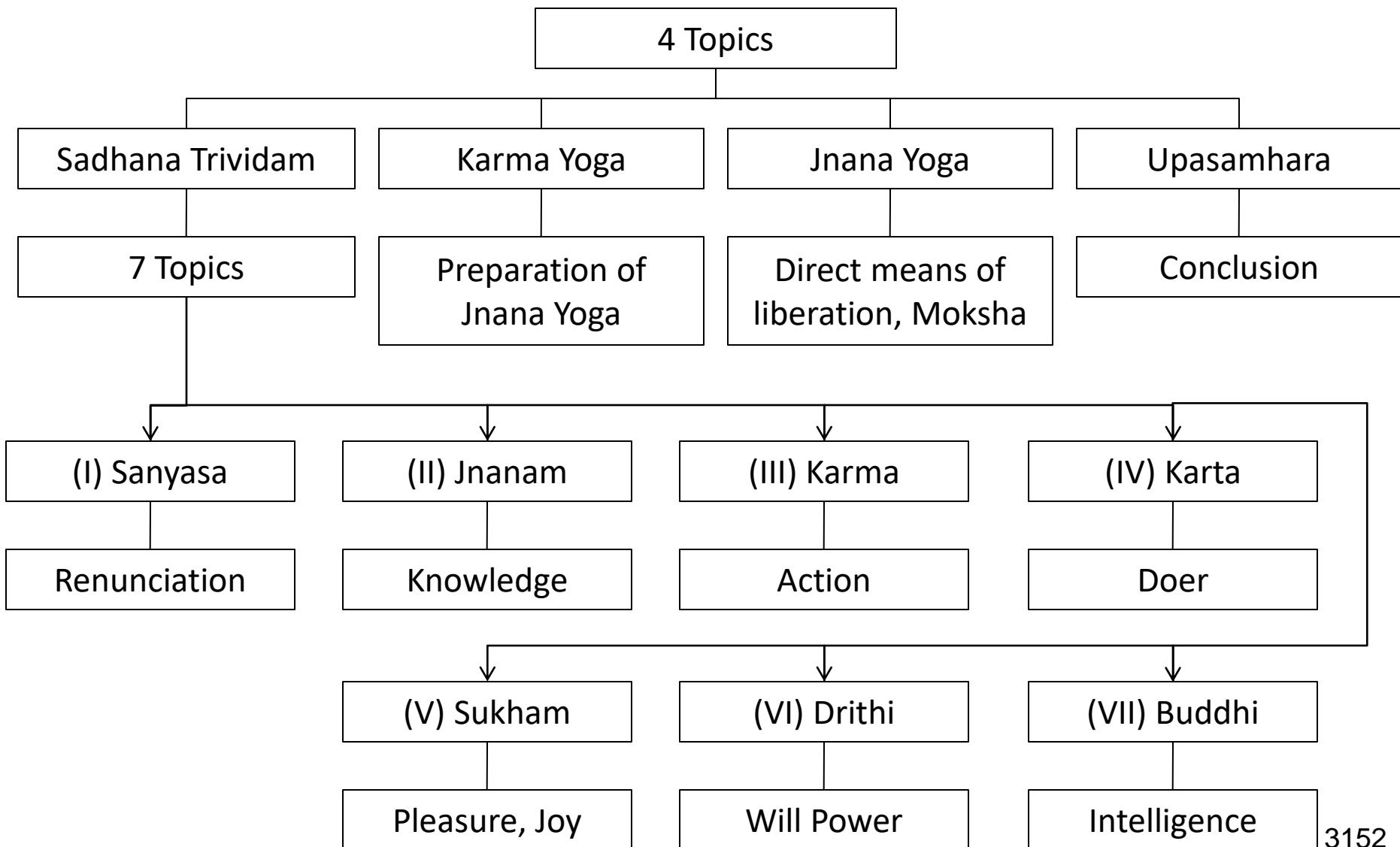
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# Chapter 18

## Moksha Sanyasa Yoga

### 78 Verses



## Chapter 18

### Lecture 01

- Gita Dhyana... Chapter 1 – 17 over.
- Lords grace, Gurudevs blessings.
- We are all ready for the 20 days Marathon Run...

#### Last Chapter :

#### Summary Chapter :

#### Chapter 1 :

- Arjunas Sorrow.

#### Chapter 2 :

- Arjuna surrendered to Lord as student and asked for clarity, Upadesa.

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

kārpaṇyadoṣopahatasvabhāvaḥ  
pṛcchāmi tvām dharmasamṁmūḍhacetāḥ ।  
yacchreyah syānniścitam brūhi tanme  
śiṣyaste'ham śādhi mām tvām prapannam || 2.7 ||

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

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

śrī bhagavānūvāca ।  
 aśocyānanvaśocatvam  
 prajñāvādāṁśca bhāṣase ।  
 gatāsūn agatāsūmśca  
 nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

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

- Summary of what Lord is going to teach.

### Chapter 18 :

- Summary of what he has taught.

Chapter 2	Chapter 18
<ul style="list-style-type: none"> <li>- Sankhya Yoga</li> <li>- Summary in prospect</li> <li>- What is teaching</li> </ul>	<ul style="list-style-type: none"> <li>- Moksha Sanyasa Yoga</li> <li>- Summary in retrospect</li> <li>- Summary of highlights, essential teachings representation.</li> <li>- Finishing Strokes, touches given.</li> <li>- Artist appreciates his work</li> <li>- Gives completion</li> </ul>

## Chapter 16 – 17 :

- Seeker should have Sattvika Deivi Sampath, qualities to have.

## Chapter 15 :

- Gave essence of Upanishad.
- This is Shastram.

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

**iti guhyatamam śāstram  
idamuktam mayā'nagha ।  
ētat buddhvā buddhimān syāt  
kr̥takr̥tyaśca bhārata ॥ 15 - 20 ॥**

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

Shastra	Prakarana
<ul style="list-style-type: none"><li>- Complete teaching</li><li>- 3 times in Gita Chapter 2 – Chapter 15 – Chapter 18</li></ul>	<ul style="list-style-type: none"><li>- Sectional teaching</li></ul>

## Chapter 18 :

- Starts with question of Arjuna.

### 2 Questions

(I)

- Pertains to entire teaching of Bhagavan personalized to Arjuna.
- Gave direction what he must do.
- **Karma Yoga**

(II)

3 fold Sattva / Rajas / Tamas presentation

### Chapter 17

- 1) Sraddha
- 2) Ahara
- 3) Yajna
- 4) Dana
- 5) Tapah

### Chapter 18

- w.r.t. essential teaching, action
- Giving up w.r.t. Karma Yoga.
- **w.r.t. renunciation what is Sattva / Rajas / Tamas**

- What is base for 2 questions?

## 3 kinds of renunciation in Gita

### (I) Vidwat Sanyasi

- One who has realised truth, known reality.
- Self is supreme Brahman
- Vidwat (One who knows Sanyas)
- Vidwat becomes Vidwan, knower
- **Renunciation of the knower of truth.**
- Sthithaprajna (Chapter 2), Gunateeta (Chapter 14), Param Bhakta (chapter 12)
- Totally abides

### (II) Vivida Sanyasi

- Renunciation of one who wants to dedicate 100% of life to spiritual path.
- Does Sravanam, Mananam, Nididhyasanam.

### (III) Karma Yogi Sanyasi

- Renounces Karma Phalam.

## (I) Vidwat Sanyasa :

- Renunciation of knower is the mind dissolving in the self and remaining as the self.

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

śrībhagavān uvāca  
 prajahāti yadā kāmān  
 sarvān pārtha manōgatān ।  
 ātmanyēvātmanā tuṣṭah  
 sthitaprajñastadōcyatē ॥ 2-55 ॥

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

- Ever abiding in pure self “Mindless” (Not stupid but beyond the mind).
- Gunateeta – established in self.

Self	Ego
Has no Sattva / Rajas / Tamas	Has Sattva / Rajas / Tamas

- Given up the mind in seat of meditation, abides in self beyond 3 Gunas.
- In Vyavahara with the mind.
- Sattva / Rajas / Tamas – does not apply to this person.

- Arjunas question pertains to what Bhagawan has advised him.
- What must he specifically do.

## (II) Vividisha Sanyasa :

- No duties because of Prarabda, Lords grace.
- Wishes to realise supreme truth.
- Dedicates time to Sravana, Manana, Nididhyasana (Contemplating on teaching).
- Sravana, Manana, contemplating on supreme reality.
- Ever, attention on the truth, reality, which has no Sattva / Rajas / Tamas.
- Not already realised.

### Most important point :

- Reality free of 3 Gunas.

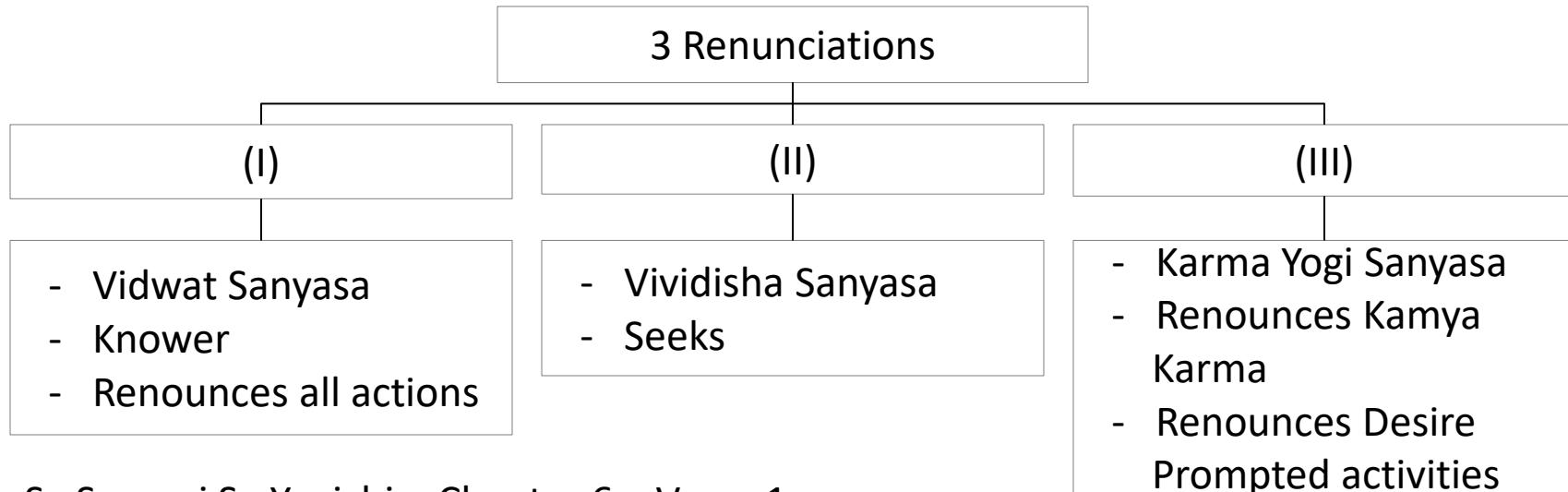
### Gita :

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

**traiguṇyavिषयā vēdāḥ**  
**nistraiguṇyō bhavārjuna ।**  
**nirdvandvō nityasattvasthāḥ**  
**niryōgakṣēma ātmavān ॥ 2-45 ॥**

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

- Veda Purva portion of Veda expands on 3 guans.
- Arjuna instructed to go beyond 3 Gunas, Vedanta portion.
- This is w.r.t. one who wants to walk towards spiritual realisation.
- Vividisha Sanyasa.
- No 3 Gunas for this person.
- Atma does not possers Sattva / Rajas / Tamas.
- No 3 Gunas for Vividishta or Vidwat Sanyasa.



- Sa Sanyasi Sa Yogichi – Chapter 6 – Verse 1.

श्रीभगवानुवाच ।  
 अनाश्रितः कर्मफलं  
 कार्यं कर्म करोति यः ।  
 स सन्न्यासी च योगी च  
 न निरग्निर्न चाक्रियः ॥ ६-१ ॥

śrībhagavānuvāca  
 anāśritah karmaphalam  
 kāryam karma karōti yah ।  
 sa sannyāsī ca yōgī ca  
 na niragnirna cākriyah ॥ 6-1 ॥

The Blessed Lord said : He, who performs his bounded duty without depending on the fruits of actions, is a sannyasi and a yogi; not he who (has renounced) is without fire and without actions. [Chapter 6 – Verse 1]

### III) Karma Yogi Sanyasi :

- Does duties.
- Exhibits nature of renunciation.
- Renounces some part of action.
- This person – “Sa Sanyasi”.
- Vidwat & Vividisha Sanyasi has given up all results.
- Karma Yogi is balanced in receiving results.
- Karma Phala renounced.
- Does not say I want this, that, while doing action.
- NO insistence while doing duties.
- Joy or sorrow, loss or gain, victory or failure in action... Person gives up insistence.
- Results will come, renounced insistence of results.
- This person also exhibits nature of renunciation, of giving up.
- **Bhagawan calls Karma Yoga as Sanyasa.**

### 3 kinds of Sanyasa

#### Vidwat

- Already realised self
- Can drop mind in an instant and abide in the self.
- Arjuna, you can't do it.
- Arjuna not Ready.

#### Vividisha

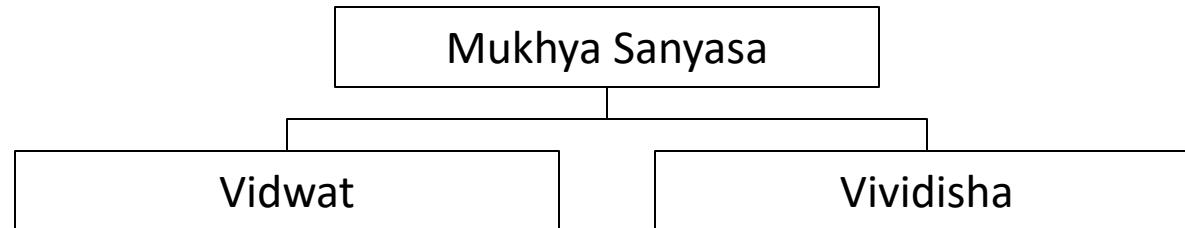
- Giving up duties
- Has no duties
- Arjuna has duty
- No permission from Shastra to give up duty for Arjuna.
- Arjuna not qualified
- Advised to one who has purified mind and get Vairagya

#### Karma Yoga

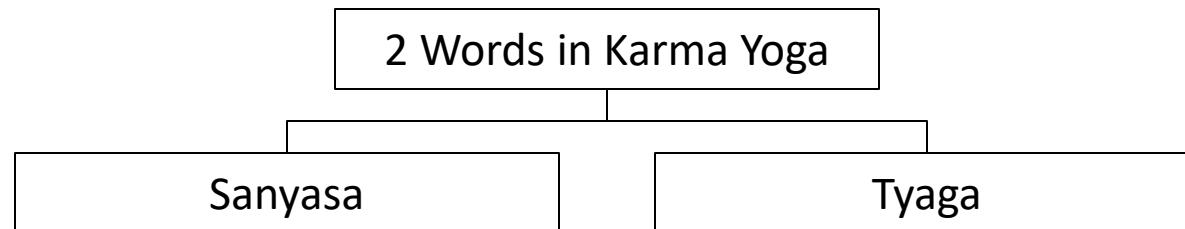
- Exhibits partial nature of renunciation

- Renunciation of seeker, takes him to Sanyasa Ashrama.
- Mind is already purified through the performance of duty in this or earlier birth.
- **How mind expresses purity?**
- **Dispassion, I don't need worldly pleasures.**
- Then person competent for 2<sup>nd</sup> Samsara, Vividisha Sanyasa.
- Arjuna, you don't belong to this category, because you have duty.

- You are in the midst of battle field, midst of duty.
- **Duty, you have to perform to purify your mind.**
- Your destiny has given you this duty and your requirement is to do this duty.
- You belong to 3<sup>rd</sup> Sanyasa called Karma Yoga, which is secondary Sanyasa.



- Karma Yoga is secondary – Gauna.
- It exhibits property of renunciation, not fully renunciation of 1<sup>st</sup> + 2<sup>nd</sup> type.
- Karma Yoga – titled as Sanyasa, you belong to that Sanyasa.
- We are all Arjuna, Bhagawan telling through Arjuna and to us.
- Arjuna Nimitti Kritya.
- Arjuna – example.



Gita :

I) Sanyasa :

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

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

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

योगसंन्यस्तकर्माणं  
ज्ञानसञ्चिन्नसंशयम् ।  
आत्मवन्तं न कर्माणि  
निबद्धन्ति धनञ्जय ॥ ४-४१ ॥

yōgasannyastakarmāṇam  
jñānasañchinnasamśayam ।  
ātmavantam na karmāṇi  
nibadhnanti dhanañjaya ॥ 4-41 ॥

He who has renounced actions by yoga, whose doubts are rent asunder by Knowledge, who is poised in the Self as the Self, actions do not bind him, O Dhananjaya. [Chapter 4 – Verse 41]

## II) Tyaga :

त्यत्त्वा कर्मफलासङ्गं  
 नित्यतृप्तो निराश्रयः ।  
 कर्मण्यभिप्रवृत्तोऽपि  
 नैव किञ्चित्करोति सः ॥ ४-२० ॥

**tyaktvā karmaphalāsaṅgam**  
**nityatṛptō nirāśrayaḥ ।**  
**karmanyabhipravṛttō'pi**  
**naiva kiñcit karōti saḥ ॥ 4-20 ॥**

Having abandoned attachment to the fruits of action, ever content, depending on nothing, he does not do anything, though engaged in actions. [Chapter 4 – Verse 20]

- Tyaktva = Tyaga

निराशीर्यतचित्तात्मा  
 त्यक्तसर्वपरिग्रहः ।  
 शारीरं केवलं कर्म  
 कुर्वन्नामोति किल्बिषम् ॥ ४-२१ ॥

**nirāśīryatacittātmā**  
**tyaktasarvaparigrahaḥ ।**  
**śārīram kēvalam karma**  
**kurvannapnōti kilbiṣam ॥ 4-21 ॥**

Without hope (desire), with the mind self controlled, having abandoned all sense of possessions, doing mere bodily action, he incurs no sin. [Chapter 4 – Verse 21]

- Gramatically Sanyasa and Tyaga same.

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

**brahmaṇyādhāya karmāṇi  
saṅgam 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]

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]

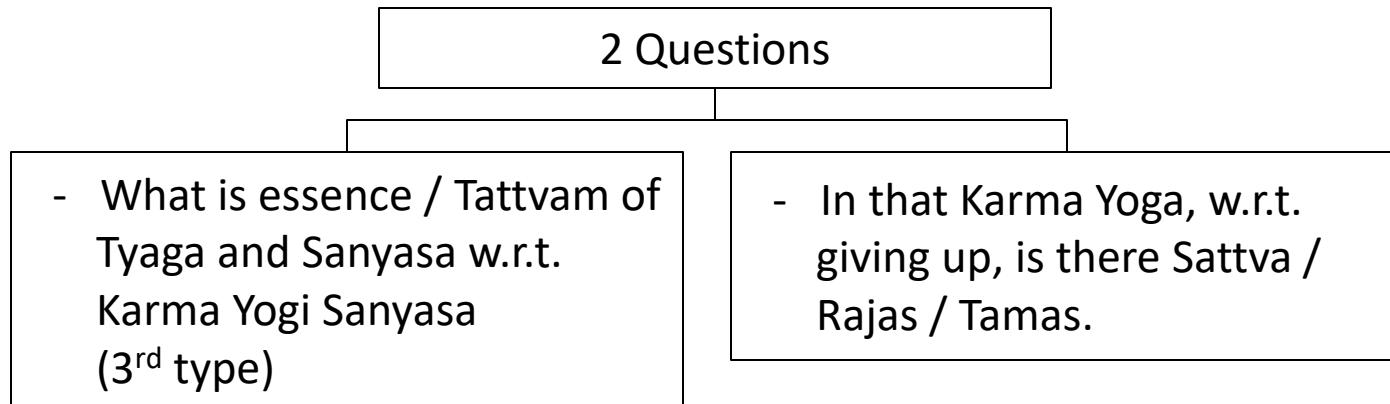


## Question :

- Comes to careful listener of Chapter 2.
  - Become Arjuna while studying Gita.
  - Wants to know Tattva of Tyaga and Sanyasa.

## Question 2 :

- By giving up Karma, Karma Phalam, by giving up, Ahara – Sraddha – Dana – Tapas – is of 3 types.
- W.r.t. what you can do - 3 types possible.
- W.r.t. giving up, what is 3 fold variety.



- I should be dedicated to Sattvic type.

## Question 1 :

- W.r.t. entire teaching, instruction.

## Question 2 :

- W.r.t. what Bhagawan has taught in earlier chapter.
- This question people find difficult to understand.
- What for Arjuna is Asking?
- As Bhagawan answers these 2 questions, he gives summary of entire teaching, beautiful artwork for wisdom.

## Lecture 2

### 2 Questions of Arjuna

(I)

- Reflection on Lords teachings on Karma Yoga,
- Specific instruction to all of us.
- What is essence, true nature of Tyaga and Sannyasa
- Know core, Tattwa of 2 terms.
- Both means “Giving up”

(II)

- Wants to know 3 fold nature of renunciation – giving up.
  - Sannyasa / Tyaga
- ↓
- Does not refer to Vidwat or Vividisha Sanyasa

Root :

Sanyasa

≡

Sam

+

Ni

+

As

- ↓
- Prefix
  - Upasarga
  - Do give up

- Verb

Root :

Tyaga

≡

Tyaj

- To give up

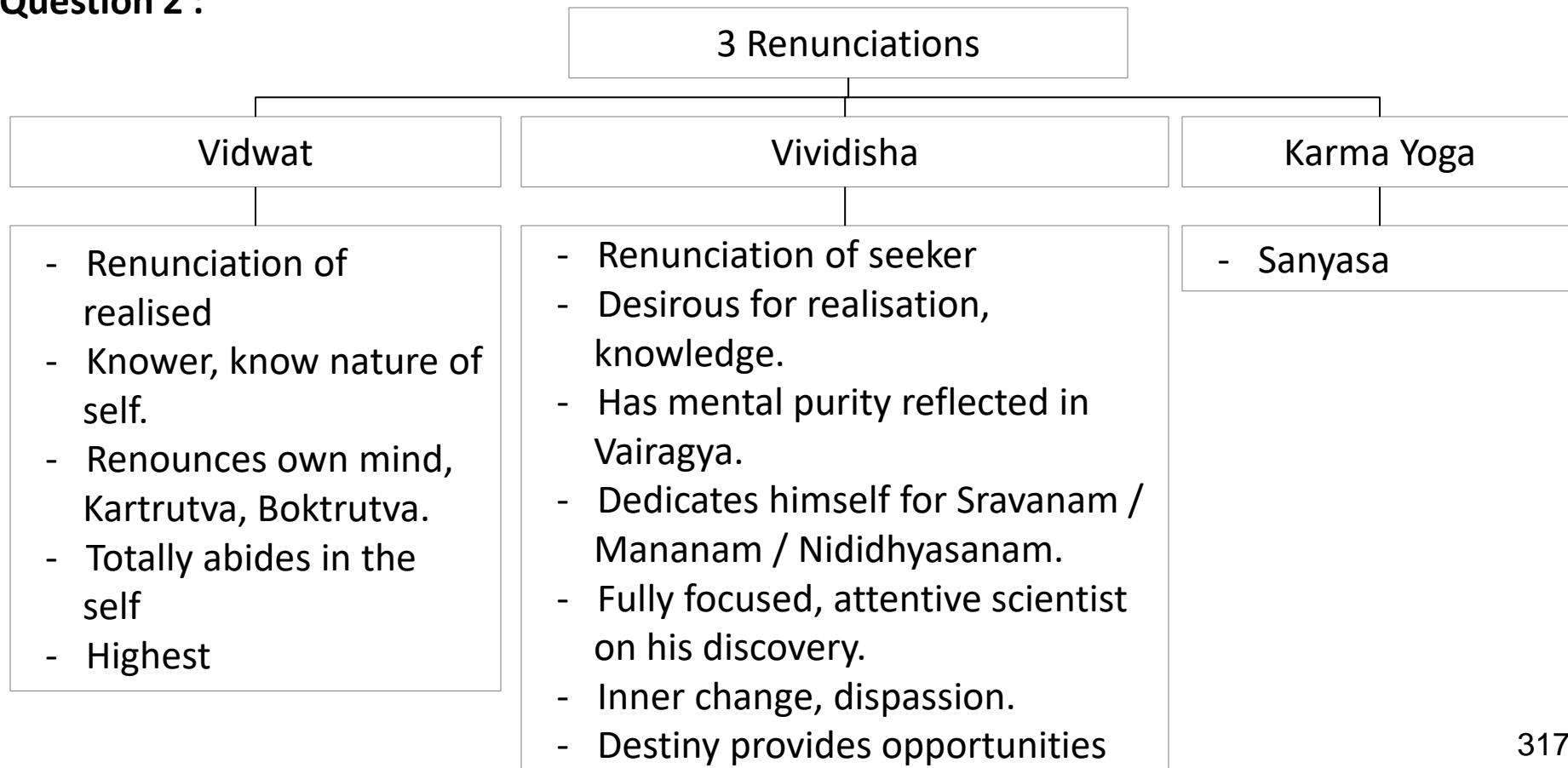
- Words means same.

## In Usage :

Janaka	Yajnavalkya
- Got liberation through Tyaga	- Got Liberation through Sanyasa

- Both giving up... contexts different, different words used.
- Knowing Tattva of Sanyasa + Tyaga – after reflecting on entire teaching of Gita.

## Question 2 :



## Destiny :

- Duty
- Janaka did his duty.
- Permitted inner mental change of dispassion.
- Person, interested in Jnanam, realisation.
- Usually refer Sanyasa to Vividisha.
- Devoted to Sravanam / Mananam / Nididhyasanam.
- Arjunas Question of 3 fold is based on instruction Bhagawan has given him – Karma Yoga.
- 3 fold Sattvic renunciation.
- “Giving Up”.
- Sraddha – Faith
- Ahara – Food
- Yajna – Worship
- Tapaha – Austerity
- Dana – Charity.

## Verse 1 :

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

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

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

Lord Krishna – called by 3  
Sambodhanas

Mahabaho

Hrishikesha

Keshini Shoodana

- Shows enormous gratitude and love.

Problems

Inside

Outside

Hrishhika Isha

- Controller of senses (Hrishika – Antar Indriya and eyes – legs – ect – instruments).
- You are inner controller, remove my inner problems.

### **Mahabaho :**

- Strong armed
- Capacity to solve outside problems.

### **Keshi Sudhana :**

- Destroyed Asura Keshi, sent by Kamsa, Rakshasa took form of horse, with left hand Krishna put it in the mouth and destroyed it, hand expanded.
- You have the capacity and you solved it... external.
- Mahabaho and Keshisudana is external.
- Internal = Rishikesha.

### **Question :**

#### **a) Sanyasasya tattwam Ichhami Veditum :**

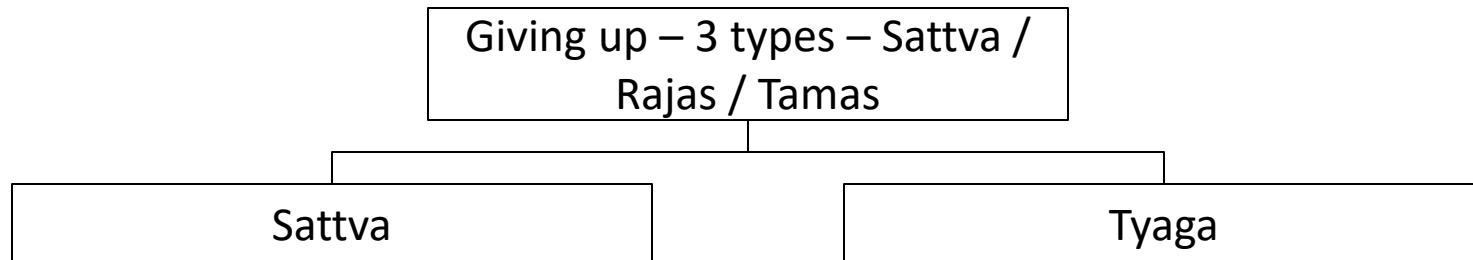
- I want to know thatness, tattwa bava, essentially, the Svarupa of Sanyasa.
- True nature of Sannyasa.

#### **b) Tyagasya Cha Rishikesha :**

- I want to know Tattwa of Tyaga.

## 2<sup>nd</sup> Question :

- How does he want to know.
- Nature of Sannyasa and Tyaga is giving up...
- Prithak : Clearly, in the various differentiation of Sattva, Rajas, Tamas.



## Verse 2 :

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

śrībhagavānūvāca  
 kāmyānāṁ karmaṇāṁ nyāsam  
 sannyāsam kavayō viduḥ ।  
 sarvakarmaphalatyāgam  
 prāhustyāgam vicakṣaṇāḥ ॥ 18.2 ॥

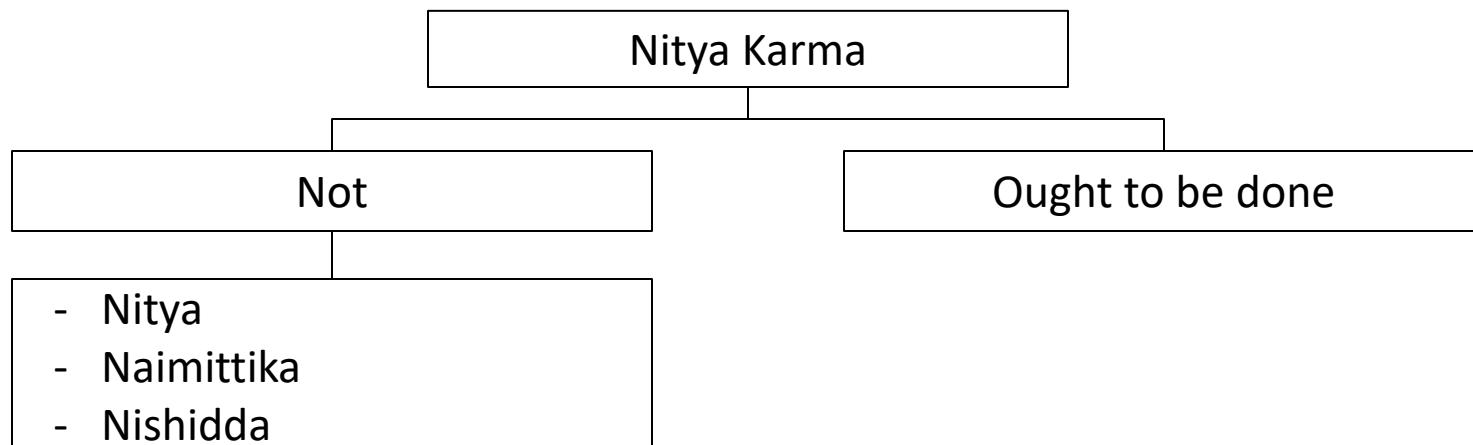
The blessed lord said : The sages understand Sannyasa to be the renunciation of work with desire; the wise declare the abandonment of the fruits of all actions as Tyaga. [Chapter 18 - Verse 2]

**Bhagawan Says :**

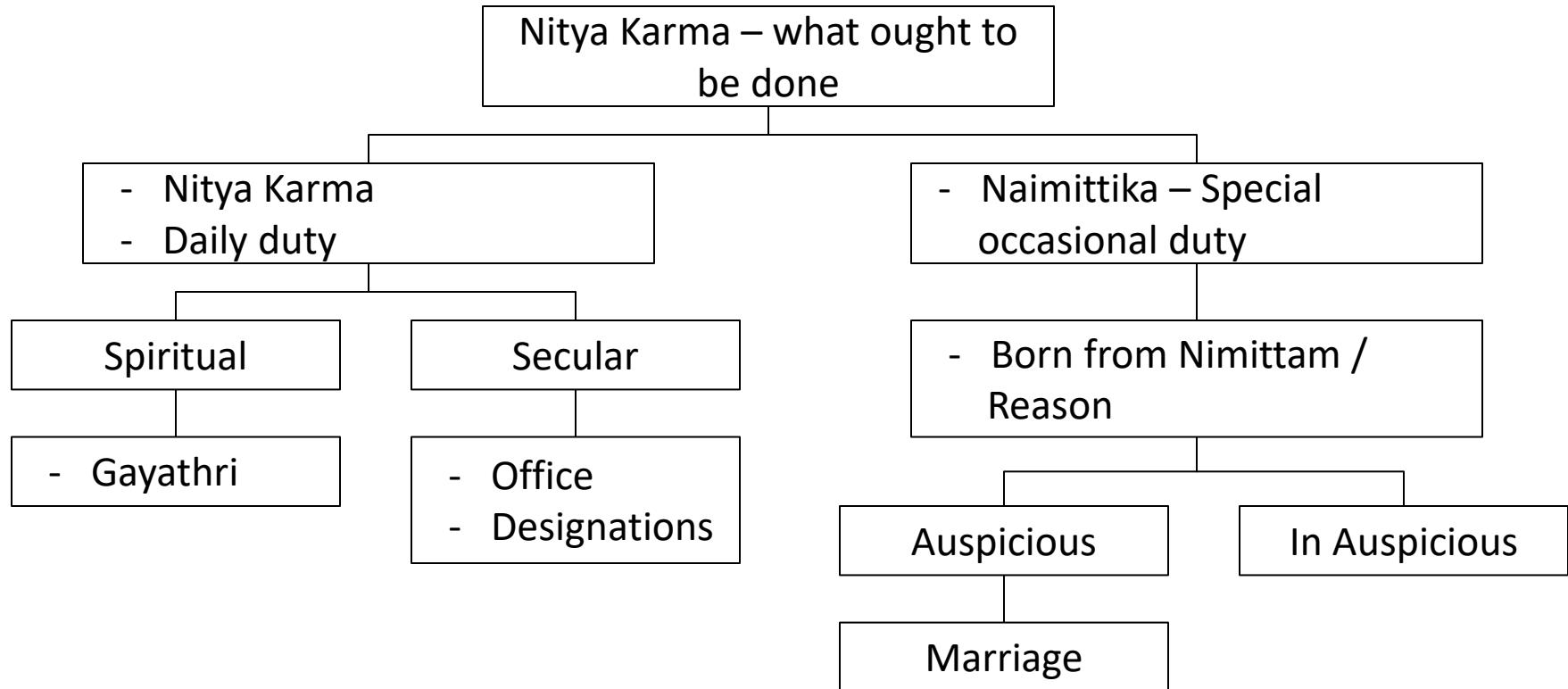
**a) Kamyanam Karmanam Nyasam Sanyasam Viduhu Kavayaha :**

- Question of Arjuna of giving up not w.r.t. Vidwat, Vividisha Sannyasa.
- W.r.t. Karma Yoga, he wanted to know.

**b)**



## Chapter 3 :



### c) Nishiddha Karma :

- What you should not do.
- What harms others, you should not do.
- No choice w.r.t. Nitya, Naimittika, Nishiddhas.

### d) In between one category there is a choice :

- Kama Karma.
- Pursuit only based on personal selfish desire for your own pleasure and happiness.

- It has nothing to do with duty or with others happiness.
- **W.r.t. Karma Yoga :**
  - What is Sannyasa?**
- **Kamya Karma has to be given up, Nyasam.**
- **Not daily office work, Nitya Karma, not occasional duties, giving up personal selfish desire prompted actions. That is called Sannyasa.**
- Not w.r.t. Vividisha or Vidwat Sanyasa but 3<sup>rd</sup> Sanyasa Karma Yoga.
- Tattwa of Sannyasa w.r.t. Karma Yoga :
  - Giving Up Kamya, Selfish desires.

#### e) Kavayah Viduhu :

- Kavis, who have deep perceptions over matters, extra sensory perception, poets, with perceptive vision, see differently.

#### Example :

- **Sunset in the ocean.**
- **Sun kissed the ocean and her cheek blushed.**
- Kavi sees in a subtle manner.

#### f) Kavayaha, Sukshma Darshinaha :

- Those with perceptive vision share their vision of Karma Yoga Sanyasa as Kamya Karma Sannyasa.

- What is Tyaga?

### **g) Sarva Karma Phala Tyagam Prahuhu Tyagam Vichakshanaha :**

- Vichakshana : Those capable into deep thinking, analytical minds, have said :
- Tyaga = Giving up of Karma Phala.
- Nitya, Naimitta karma you do religious rituals... Kamy Karma.

#### **Example :**

- King does Ashwamedha Yoga, Rajasuya Yaga.
- Looks as though it is done for personal reason.
- If one does not do for personal material aggrandizement but for the society, with lot of expenses.
- Lot of people have to be fed, given presents.
- Looks like Kamy Karma but is Tyaga.
- What is Sattvika, Rajasika, Tamasic giving up?
- Sarva Karma Phala tyagam – once duty done, Punyam one gets... encashes in selfish ways.

Verse 3 :

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

**tyājyam dōṣavadityēkē  
karma prāhurmanīṣiṇah ।  
yajñadānatapahkarma  
na tyājyamiti cāparē ॥ 18.3 ॥**

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

- Going to good embodiments Darsha Purna Masa... get Svarga.
- Leads to Punyam but it can be used for material world either here or hereafter, do duty for the Lords happiness, nothing for me.
- I am not doing for getting praises...
- **Lord, you have given me strength, energy, capacity.**
- **I offer all duties as a worship into you.**
- In this way, one gives up Karma Phalam...

Do Duty

For praise from others

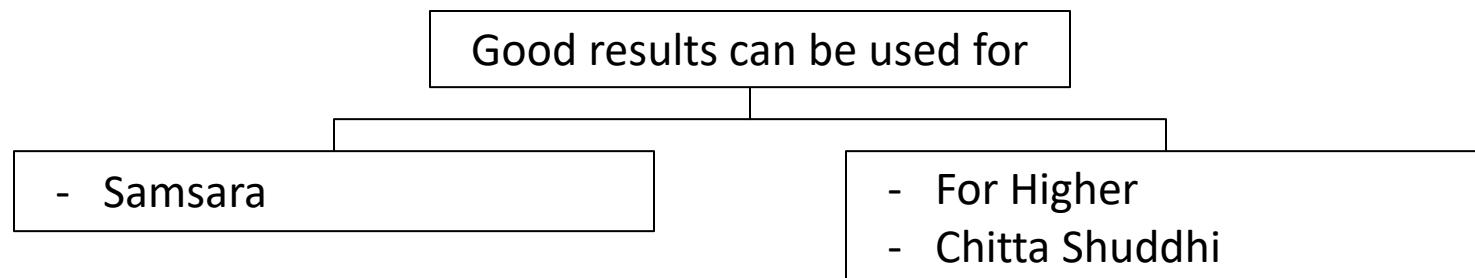
Gives me Punyam

For happiness of the Lord

Selfish

- Does Karma Phala Tyaga
- Gives up result of Karma.

- I am not doing this duty for me but for the Lord as thanks giving for providing me this body.
- Ishvara Arpana Buddhi...
- Action offered unto the Lord.
- Others praise, criticize, does not matter... with reference to here in this context.
- Punya not encashed for Svarga... but converted into purity of mind – Chitta Shuddhi.
- Actions will give results.
- Results Can't be avoided.



- Punya converted to Chitta Shuddhi.
- Purity gives rise to Viveka, Vairagya, Sadhana Chatustaya Sampatti, makes you fit aspirant for the spiritual knowledge.
- What is essence of Tyaga?
- Dividham – giving up of desire prompted action.

Sannyasa	Tyaga
<ul style="list-style-type: none"> <li>- Giving up actions – Kamy Karma</li> <li>- Yajnavalkya got liberation by sannyasa.</li> </ul>	<ul style="list-style-type: none"> <li>- Giving up results of actions, Karma Phalam</li> <li>- King Janaka gained liberation through Tyaga.</li> </ul>

- Janaka did all actions, but also Karma Phala Tyaga.
- Got purity of mind, became fit for knowledge.
- Lord ensured he got the knowledge.
- Yajnavalkya = Guru.

### Yajnavalkya :

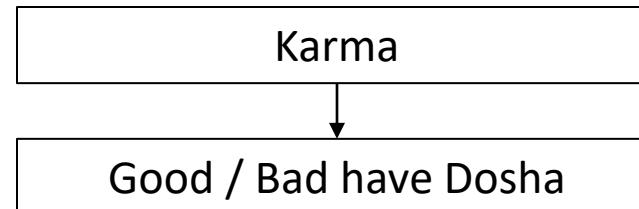
- Got the knowledge already, then took Sannyasa = Vidwat Sannyasa.
- W.r.t. Karma Yogi, Sannyasi, is to give up Kamy Karma.
- Tattva of Tyaga and Sannyasa seen now.
- What is giving up?
- Describe with respect to Sattva, Rajas, Tamas.
- Builds background from verse 3 – 6.
- 3 fold giving up.
- What different people say.

## Verse 3 :

- Doshavat Karma Tyajyam Iti Eke Manishinaha Prahuhu

### a) Doshavat Karma :

- Karma which is endowed, possessing Dosha.
- Karma will give result.
- To enjoy result, again we have to be born.



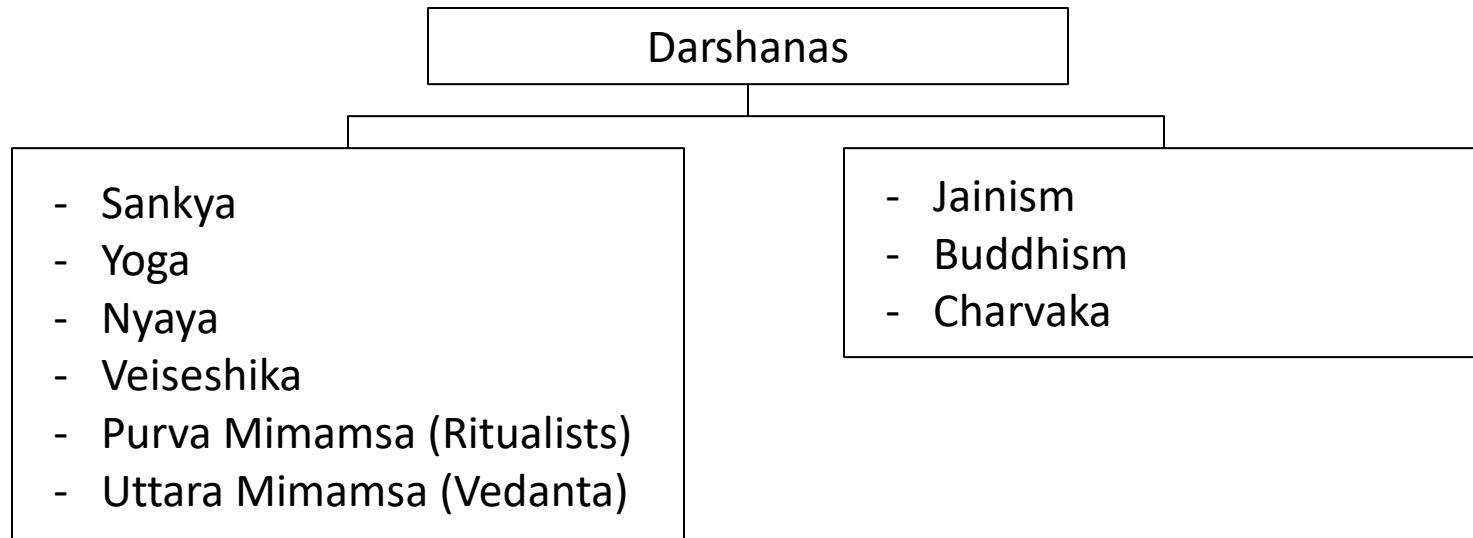
- Nishiddha Karma has bad Dosha, hence should not be done.
- Sattvika Karma also has fault, defect, Dosha.

Good action	Bad action
Gives Punyam	Gives Papa

- New birth required to experience
- Karma inherently to be given up (Tyajyam)

## b) Eke Manishinaha Prahuhu :

- Wise, intelligent, knowledgeable people say this.
- This is the philosophy of Sankhyas.
- Give up all actions.



## c) Yagya, Dana, Tapah, Tyajyam Iti Apare :

- Other Karmas of Yajna, Dana, Tapah should not be relinquished say others.
- Mimamsa, Advaitin say this.
- Intelligent people say.
- Worship, charity.
- There is difference of opinion.

Verse 4 :

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

niścayaṁ śṛṇu mē tatra  
tyāgē bharatasattama ।  
tyāgō hi puruṣavyāghra  
trividhaḥ samprakīrtitah ॥ 18.4 ॥

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

a) Tatra :

- In what you asked me.

b) Tyaga – Sannyasa :

- Giving up.

c) Mey Nishchayam Srunu :

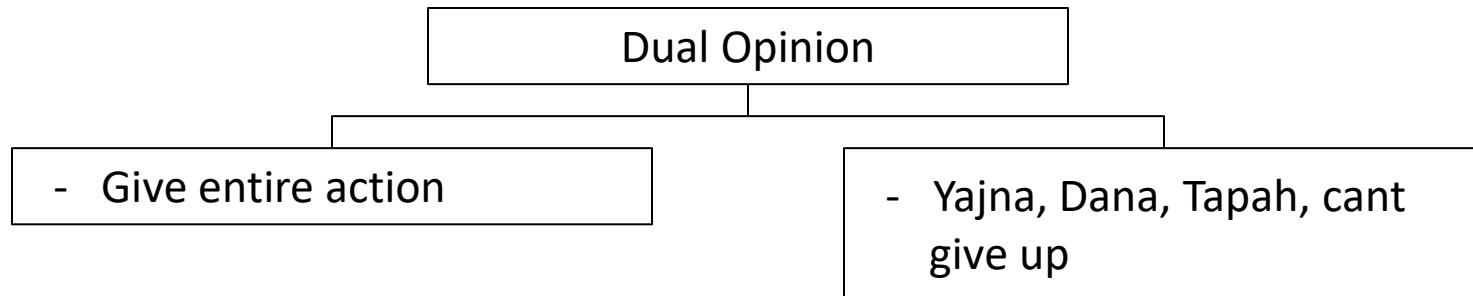
- Final conclusion, please listen.

d) Bharatha Sattamaha :

- Giving up is of 3 kinds, 3 types.
- Sattvic, Rajasic, Tamasic.

## f) Purusha Vyagra :

- Lion of all Purushas, exceptional person.



- What is the desired opinion?

Verse 5 :

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

yajñadānatapaḥkarma  
na tyājyam kāryamēva tat |  
yajñō dānam tapaścaiva  
pāvanāni manīṣinām || 18.5 ||

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

a) Yajna, Dana, Tapaha – should not be given up – Na Tyajyam :

I) Yajna = Worship – Chapter 17

अफलाकाञ्जिभिर्यज्ञो  
विधिदृष्टे य इज्यते ।  
यष्टव्यमेवेति मनः  
समाधाय स सात्त्विकः ॥ १७-११ ॥

aphalāṅkṣibhiryajñōh  
vidhidrṣṭō ya ijjatē |  
yaṣṭavyamēvēti manah  
samādhāya sa sāttvikah || 17-11 ||

That Sacrifice which is offered by men without desire for fruit, and as enjoined by ordinance, with a firm faith that sacrifice is a duty, is Sattvika or pure. [Chapter 17 - Verse 11]

- Deva / Pitru / Manushya / Buta / Brahma Yajna.
- Do without desire for fruit, as duty, ought to be done, do with focus.

## II) Danam :

दातव्यमिति यदानं  
दीयतेऽनुपकारिणे ।  
देशे काले च पात्रे च  
तदानं सात्त्विकं स्मृतम् ॥ १७-२० ॥

dātavyamiti yaddānam  
dīyatē'nupakāriṇē ।  
dēsē kālē ca pātrē ca  
taddānam sāttvikaṁ smṛtam || 17 - 20 ||

That gift which is given knowing it to be a duty, in a fit time and place, to a worthy person, from whom we expect nothing in return, is held to be Sattvika. [Chapter 17 - Verse 20]

- Datavyapi Danam.
- Right time, right person, right place, right cause.

## III) Tapah :

Body	Speech	Mind
- Chapter 17 – Verse 14	- Chapter 17 – Verse 15	- Chapter 17 – Verse 16 - Reflective nature

## Gita :

देवद्विजगुरुप्राज्ञ  
पूजनं शौचमार्जवम् ।  
ब्रह्मचर्यमहिंसा च  
शारीरं तप उच्यते ॥ १७-१४ ॥

dēvadvijaguruprājña  
pūjanam śaucamārjavam |  
brahmacaryamahiṁsā ca  
śārīram tapa ucyatē || 17 - 14 ||

Worship of the gods, the twice-born, the teachers and the wise; purity, Straightforwardness, celibacy and non-injury-these are called the 'austerity of the body'. [Chapter 17 - Verse 14]

अनुद्वेगकरं वाक्यं  
सत्यं प्रियहितं च यत् ।  
स्वाध्यायाभ्यसनं चैव  
वाञ्छयं तप उच्यते ॥ १७-१५ ॥

**anudvēgakaram vākyam  
satyam priyahitam ca yat |  
svādhyāyābhyananam caiva  
vāñmayam tapa ucyatē || 17 - 15 ||**

Speech which causes no excitement and is truthful, pleasant and beneficial, and the practice of the study of the Vedas - These constitute the austerity of speech. [Chapter 17 - Verse 15]

मनः प्रसादः सौम्यत्वं  
मौनमात्मविनिग्रहः ।  
भावसंशुद्धिरित्येतत्  
तपो मानसमुच्यते ॥ १७-१६ ॥

**manah prasādaḥ saumyatvam  
maunamātmavinigrahaḥ |  
bhāvasamśuddhirtyētat  
tapō mānasamucyatē || 17 - 16 ||**

Serenity of mind, good-heartedness, silence, self control, purity of nature - These together are called the mental austerity. [Chapter 17 - Verse 16]

- **Na Tyajyam : Should not be given up.**

### **b) Pavanani Manishinam :**

- They are purifying in nature.
- Hence, should not be given up.

### **Purification means :**

- They cleanse the mind of all negativities.
- Brings auspiciousness, will give rise to Viveka, Vairagya.
- Pavanani – Purifying in nature.

Verse 6 :

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

ētānyapi tu karmāṇi  
saṅgam tyaktvā phalāni ca |  
kartavyānīti mē pārtha  
niścitat̄ matamuttamam || 18.6 ||

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

a) Etan Api Tu Karmani :

- Nitya, Naimittika Karma should not be given up.
- Given up Kamya Karma, and Nishiddha Karma.
- Duty should be done alongwith Yajna, Dana, Tapah, explained in Chapter 17.
- How must one do this.

Sattvic way :

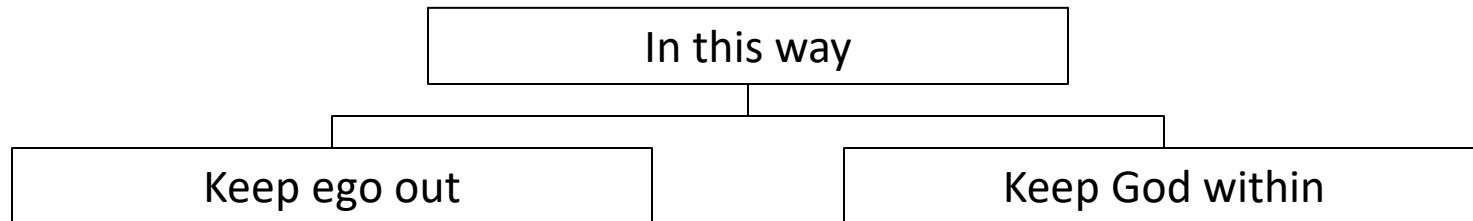
b) Sangam Tyaktva Phalani Cha :

- Give up Sangha attachment and fruit
- Do Yajna, Dana, Tapah without Kartrutva Abhima, “I am doing”.

- Sangam Tyaktva is attachment to ego, you give up.

- **Bhagavan :**

**It is your strength, your capacity, you have given me the inspiration, you are the one functioning through me, I am just an instrument.**



- Sanga Tyaktya

### c) Phalani Cha :

- These actions are for your happiness.
- Hari Eva Karta, Hari Eva Bokta.
- Hari is doing, for 'Hari it is being done.

### d) Kartavyani :

- Ought to be done.
- Bhagawan doing, for Bhagawan its been done.

### e) Nishchitam Matam Uttamam :

- This is the final message of what ought to be done.
- Do duty + Yajna + Danam + Tapas.

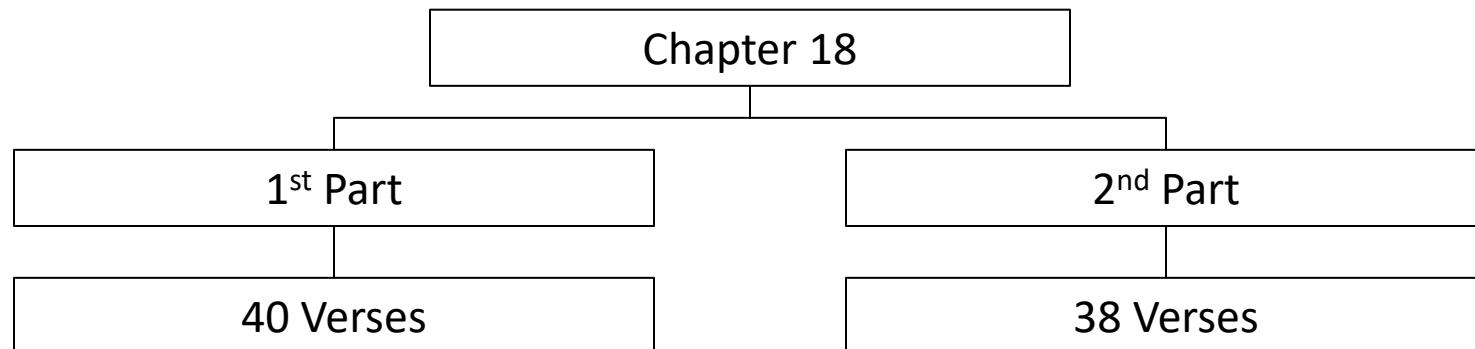
- If you get this, I will be able to tell you what is Sattvic, Tamasic, Rajasic.
- To answer 2<sup>nd</sup> question, you should know what should be done.
- I have given the conclusion, considered opinion of wise.

## Why Yajna, Dana, Tapas?

- Very purifying.

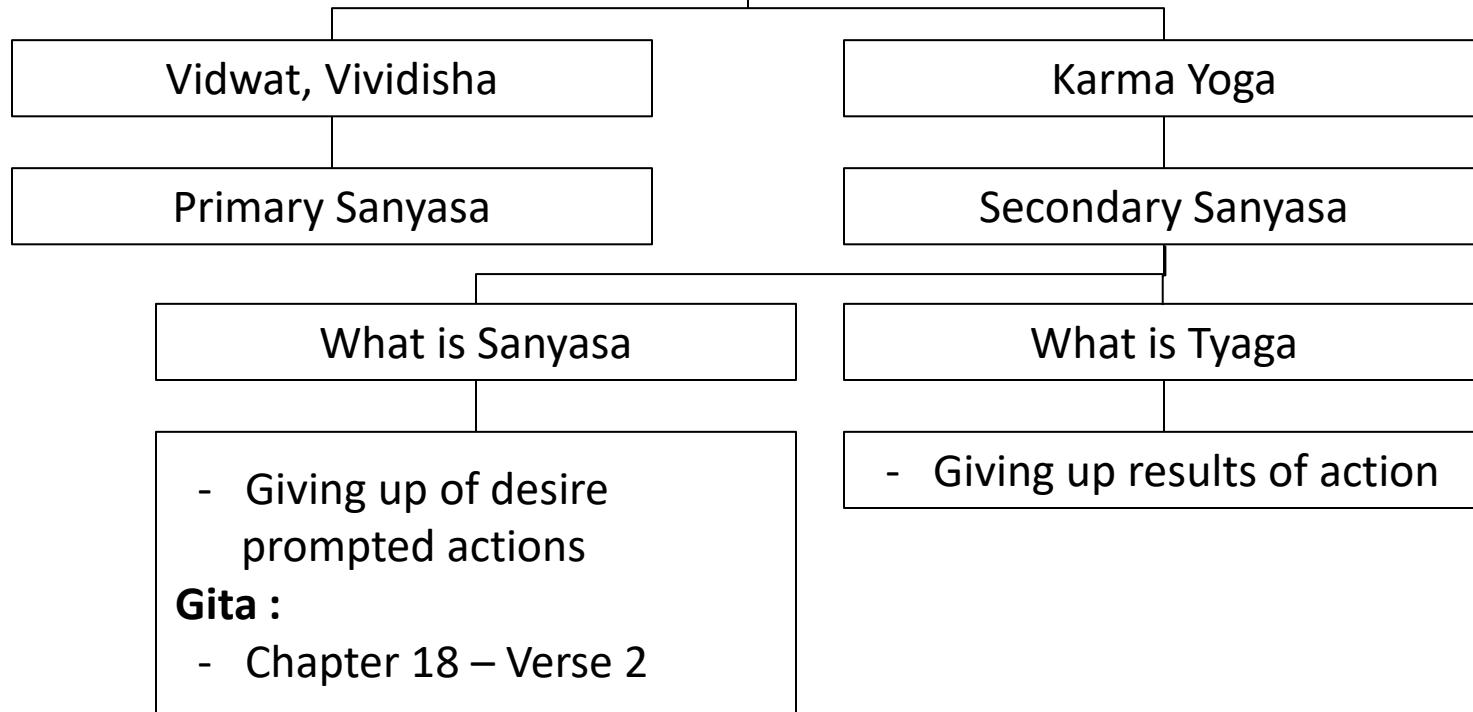
## How should I do these?

- Sangam Tyaktva, dropping ego...
- Give up result, not for my happiness in the future.
- These are for your happiness.
- Do it with sense of it - ought to be done.
- This is the final message of doing, Karma Yoga, not doing.



## Lecture 3

### 2 Questions of Arjuna on Sanyasa (Giving up)



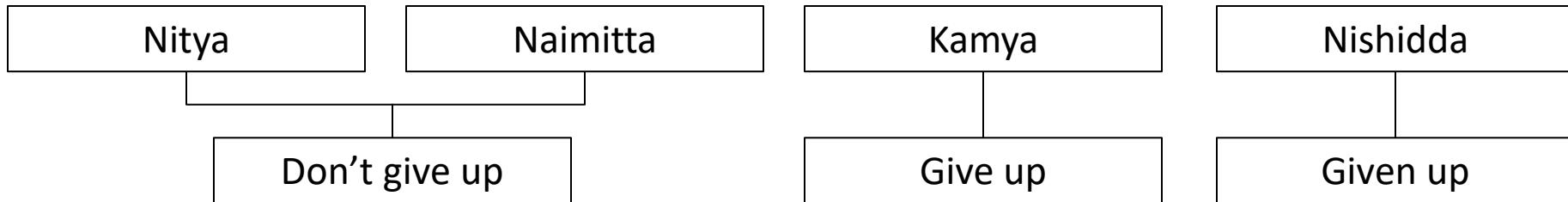
Gita :

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

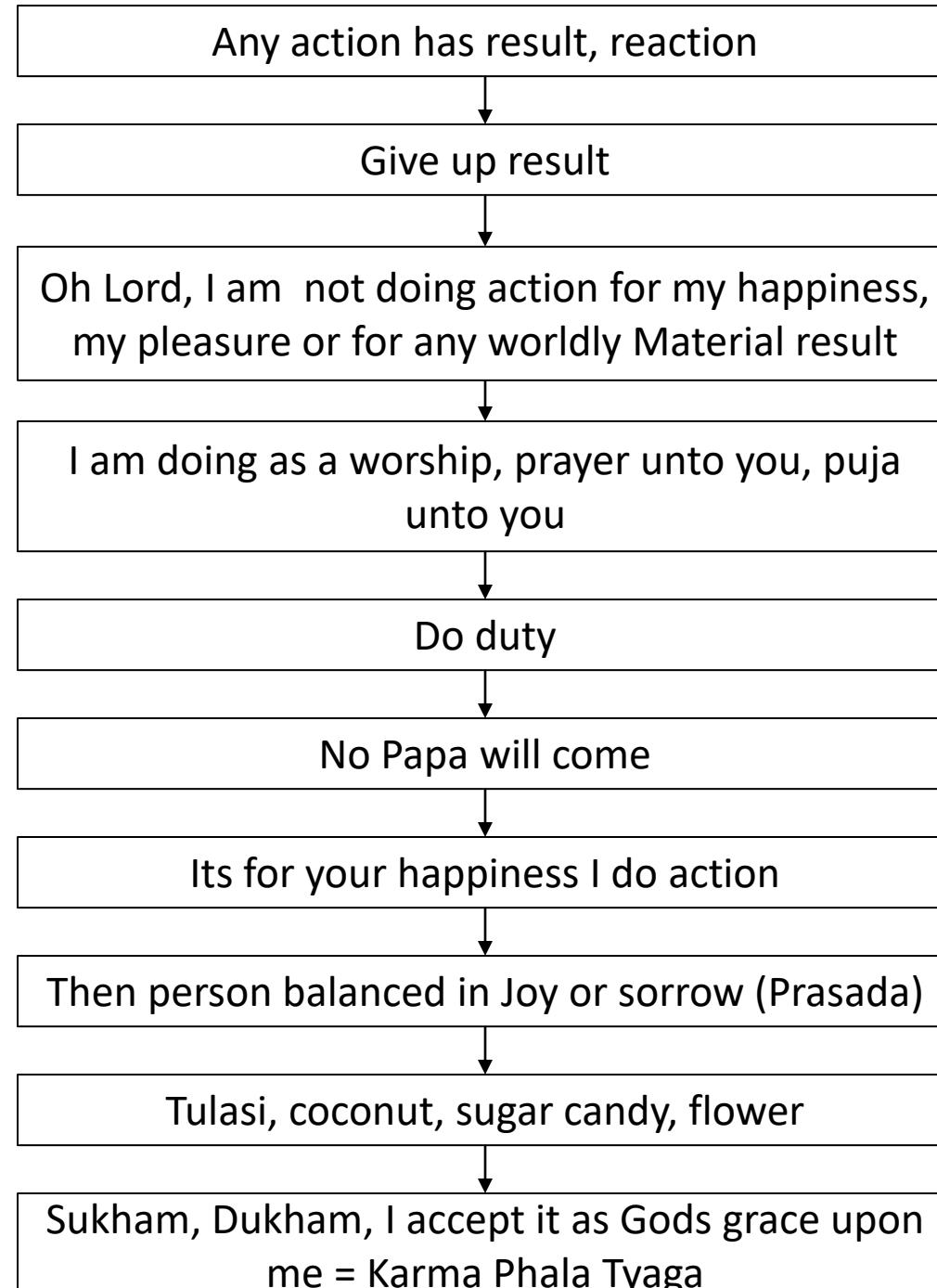
śrībhagavānuvāca  
kāmyānāṁ karmaṇāṁ nyāsam  
sannyāsam kavayō viduḥ ।  
sarvakarmaphalatyāgam  
prāhustyāgam vicakṣaṇāḥ ॥ 18.2 ॥

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

- Context = Karma Yoga.

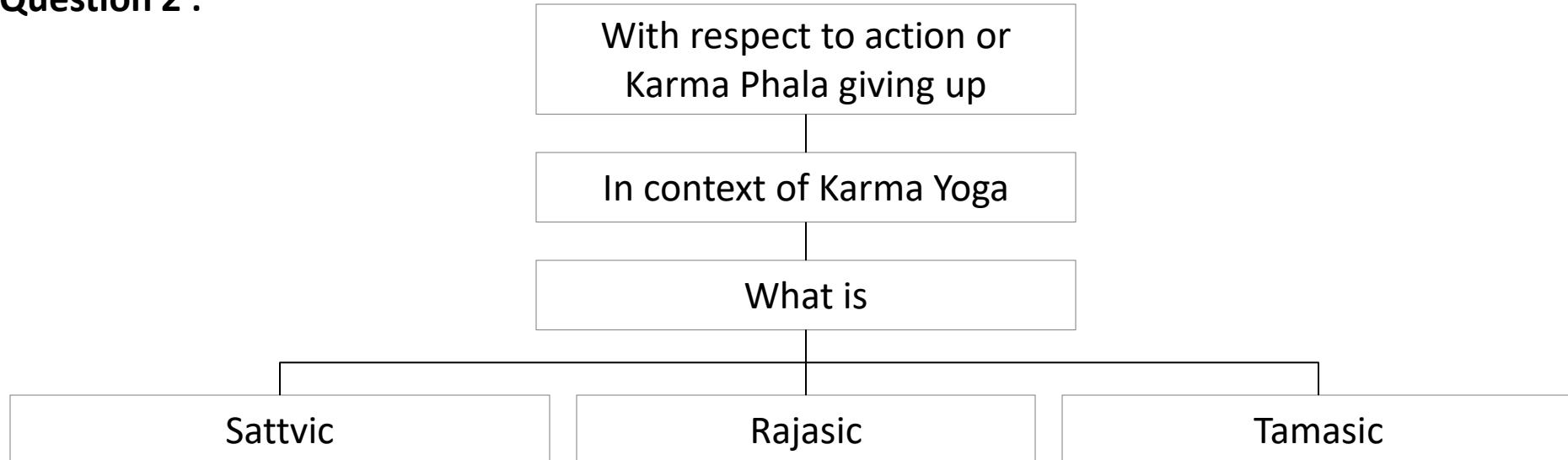


- **W.r.t. desire prompted Kamya Karma, you have a choice, give it up = Sanyasa**
- Sanskrit usage same for Sanyasa, Tyaga.
- In the context of Karma Yoga – Sanyasa – give up action.
- Tattva = Essence, Nature, core, fact.
- Tyaga in Karma Yoga - giving up Karma Phalam.



- This is the Tattwa of Sanyasa and Tyaga.

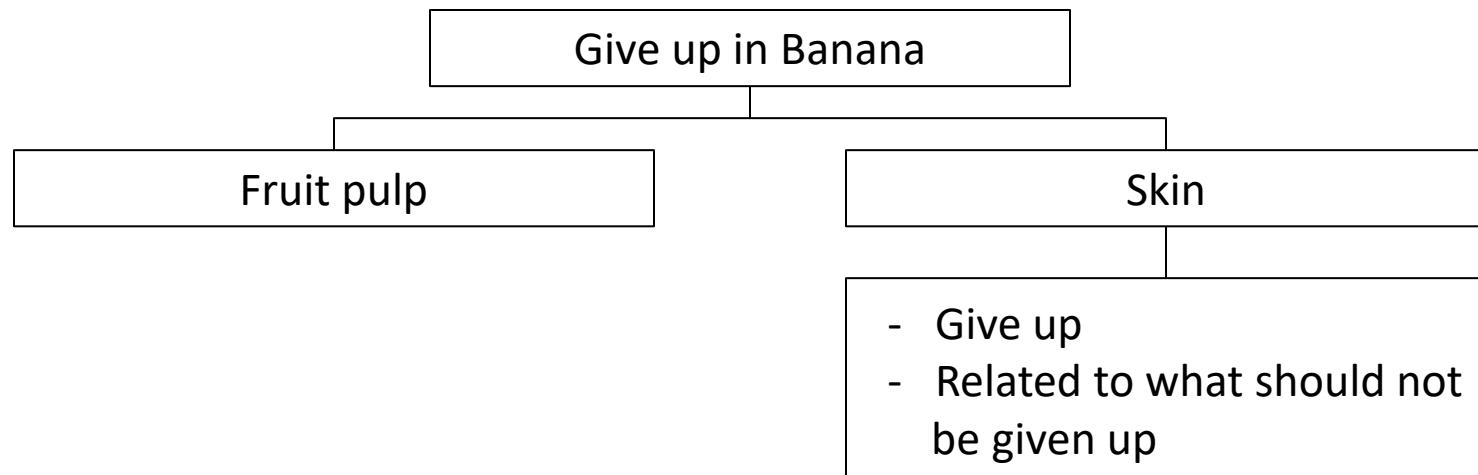
## Question 2 :



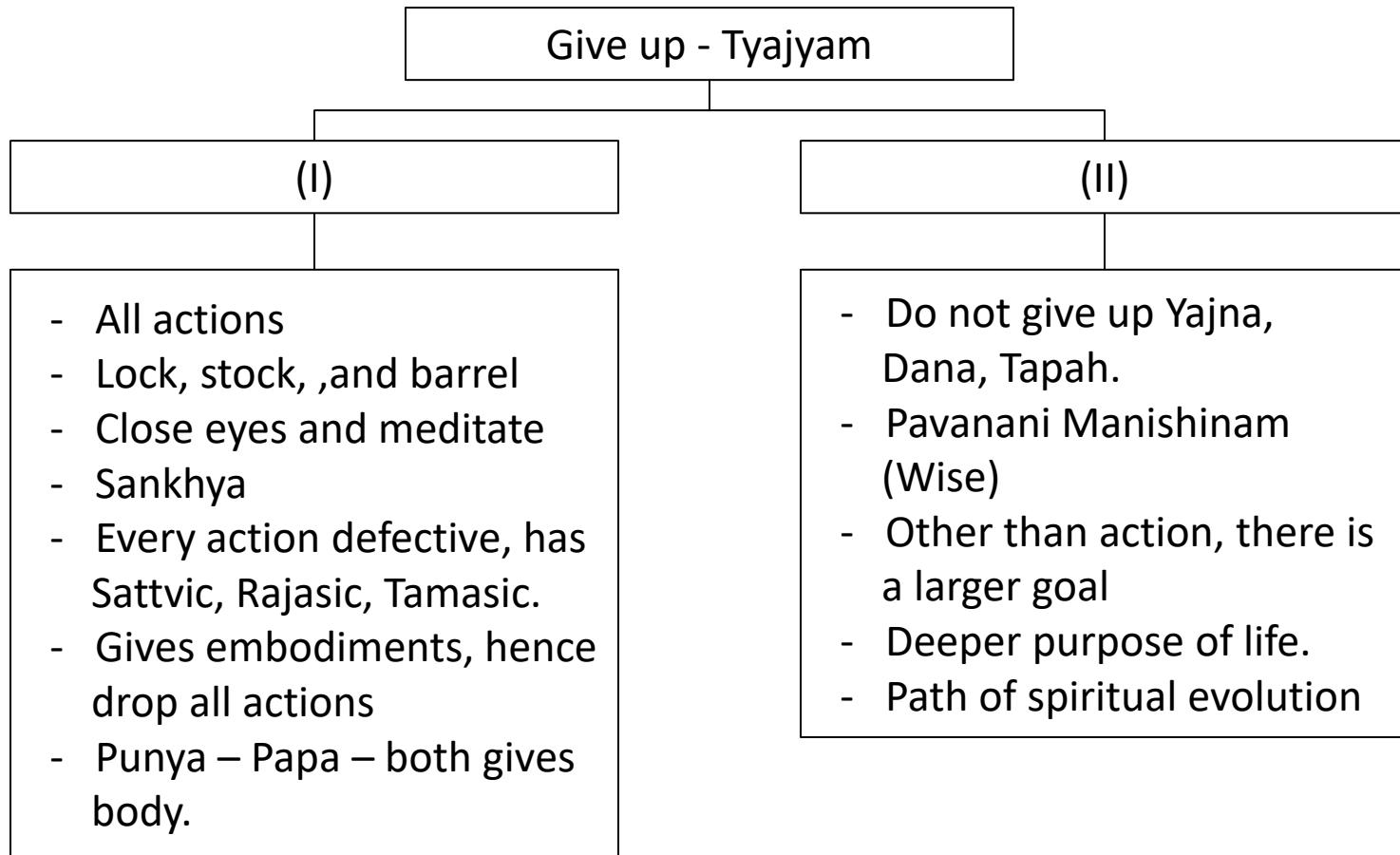
- Pritak – explain differently, clearly, variedness.
- Bhagavan gives foundation.

I) To tell us what should be done

### Example :



- Gives up theory of giving up.



### Lord Krishna :

- Your heart will get purified in Yajna, Dana, Tapas.

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

**yajñadānatapaḥkarma  
na tyājyaṁ kāryamēva tat |  
yajñō dānam̄ tapaścaiva  
pāvanāni manīṣinām || 18.5 ||**

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

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

**ētānyapi tu karmāṇi  
saṅgam̄ tyaktvā phalāni ca |  
kartavyānīti mē pārtha  
niścitat̄ matamuttamam || 18.6 ||**

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

- What should be added to action?

Niyata Karma – Obligatory duty

Nitya Karma

Naimitta Karma

- Etani : Yajna, Dana, Tapa also you should do alongwith obligatory Niyata Karma (Duty).
- Duty also purifies, disciplines, concentuous, keeps us on track.
- How should it be done?
- **Sangam Tyaktva Phalani Cha :**

Give up attachment, to the fruits, arrogating ego, spirit – I did it.

- Makes you bloated, bigger and bigger.
- With ego, dirt will naturally come.

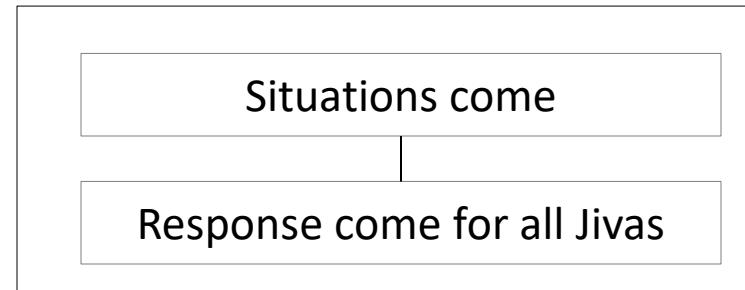
- **What is meaning of ego?**

**It is Bhagavan doing, you are Nimittam, instruments in the hands of the Lord.**

- Technically – reflected consciousness = Ishvara.
- Don't take stress that you are doing.
- He is doing.

**Example :**

- Open tap, water comes.
- Tap does not think... should I come out or not.



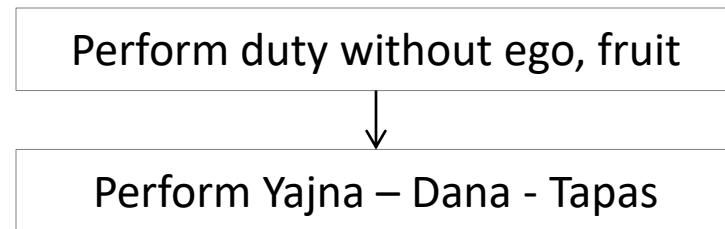
- Accept all situations.
- Sangam = Give up attachment to the Ego and fruit.
- Perform your actions for the Lord... No fruit expected nothing for myself.
- **How to give up ego?**
- **Understand you are an instrument Nimitta Matram, Karana Bhava along with Ishvara Bhavana.**

### 3 Bavanas while doing action

- |                           |                               |                  |
|---------------------------|-------------------------------|------------------|
| - Do with Ishvara Bhavana | - Prasada comes from Bhagawan | - Nimitta Matram |
| - For Bhagavan I do       |                               | - I am not doer  |

- **I don't want fruit, why do?**
- **Kartavyaneeti me Paartha... It is a duty, must be done, not for selfish reasons.**
- Nishchitam Mamam Uttamam – This is the ultimate determined best action of the wise people.
- 2<sup>nd</sup> answer not given yet.
- Yajna, Dana, Tapah, along with duty should not be given up.

- What is to be given up, later.
- What is to be accepted given first.
- To tell Sattva / Rajas / Tamas – Bhagawan explaining all this...



## Verse 7 : Tamasic Tyaga

नियतस्य तु सञ्चासः  
कर्मणो नोपपद्यते ।  
मोहात्तस्य परित्यागः  
तामसः परिकीर्तिः ॥ १८.७ ॥

**niyatasya tu sannyāsaḥ  
karmaṇō nōpapadyatē ।  
mōhāttasya parityāgah  
tāmasaḥ parikīrtitah ॥ 18.7 ॥**

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

- Duty should not be given up, Yajna – Dana – Tapah should be given priority.
- How should they be done?
- This is the meaning of Karma action.

### a) Niyatstu Sannyasaha :

- Niyata Karma – what ought to be done – Nitya, Naimitta, Yajna, Dana, Tapah, ought to be done.

### b) Niyatasya Karmanaha Sannyasta Na Upapadyate :

- Here Tyaga – Sanyasa is giving up.
- Differentiation over.

## Sannyasa :

- Karma Karma Tyaga
- Selfish action renunciation.
- That w.r.t. Karma Yoga.
- Now general meaning.
- Sannyasa w.r.t. duty not suitable, not right... not correct.

## c) Mohat Tasya Parityagaha :

- Out of delusion duty is given up.



- Out of delusion, Arjuna would have run away from the battle field.
- Forgot he was soldier.

- Attachment overpowered him.
- Forgot duty.
- Example : Policeman refuses to arrest criminal son.
- Teacher does not correct child in school because he is her child.
- Duty as mother – not doing duty as teacher.

- **Delusion = Tamas.**

- Mohat Tasya Parityagaha.
- Sannyasa / Tyaga = Not Karma Phala Tyaga here  
= Giving up
- **This Delusion is Tamasic Tyaga.**

**d) Parikirtataha :**

- What has been determined clearly as Tamasic.
- If you give up duty out of delusion its called Tamasic.

## Verse 8 : Rajasic Tyaga

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

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

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

### a) Dkham iti Eva :

- One gives up duty because it brings sorrow, difficult, painful, too much trouble.
- I want to be peaceful, relaxed.
- It is duty, somebody else can do.

### b) Matva :

- Considering it is sorrow for Kaya – gross – physical body, subtle body.

### c) Kaya Klesha Bayat :

- Having fear that it will cause pain to body.

### d) Sakrutva Rajasam Tyagam :

- It is considered Rajasic Tyaga.

## Giving up duty

- Out of delusion
- Tamasic

- Out of consideration that it is difficult
- Rajasic

### e) Rajasastu Phalam Dukham :

- Result of Rajas will be Dukham.
- Giving up duty, sinful, not right.

### f) Sakrutva Rajasam Tyagam Naiva Tyaga Phalam Labet :

- After doing this kind of Rajasic Renunciation.
- Here w.r.t. Karma Yoga.
- You wont get fruit of giving up.
- In Satwic Tyaga – Mind gets purified, Chitta Shuddhi, Viveka, Vairagya, Sadhana Chatustayam, desire for realisation, Sravanam, Mananam, Nididhyasanam, gives liberation.
- Will not get ease, peace, relaxation...

### Naishkarmya Siddhi :

- Naishkarmya is Brahman itself.
- What you want is one thing built the route adopted is different, will not reach destination.

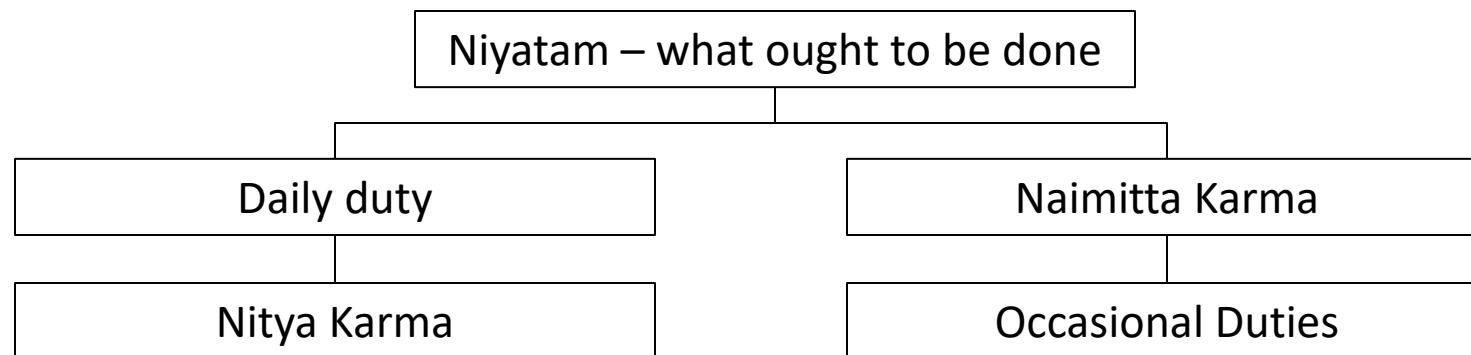
## Verse 9 : Sattvic Tyaga

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

**kāryamityēva yatkarma  
niyatam kriyatē'rjuna |  
saṅgam tyaktvā phalam caiva  
sa tyāgaḥ sāttvikō mataḥ || 18.9 ||**

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

### a) Yat Karma Niyatam :



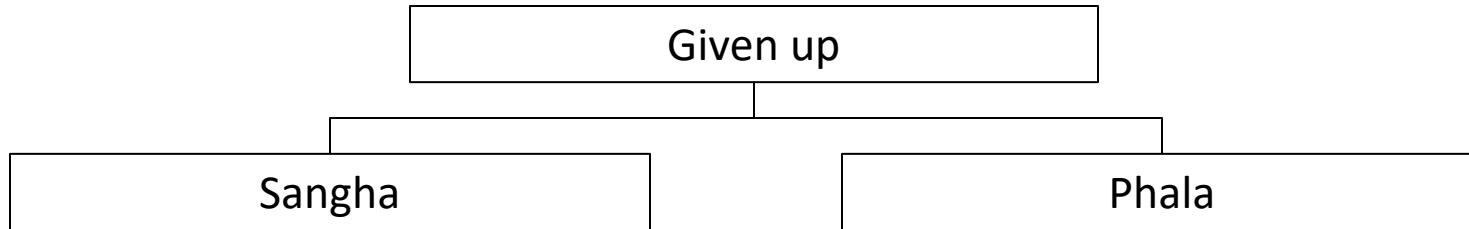
- Giving importance to Yajna, Dana, Tapah because they are purifying in nature, they ought to be done.
- No choice, like or not, will cause pain or not, it has to be done, I will do it.

### b) Sangam Tyaktva :

- Bagawan is providing.
- Why should I worry?
- What do you want out of it?
- I do it as worship, thanks giving to Bhagavan.

### c) Phalam Tyaktva :

- Action not given up.
- Kama Karma and Nishiddha Karma given up.
- Duty not given up.



- **Notion I am doing is given up, I am doing it for myself is given up.**
- Bhagawan is doing, for the Lord I am doing.

### d) Sa Tyaga, Sattvikaha Mataha :

- This kind of giving up is Sattvik.
- 2 questions of Arjuna over.
- This will take you to the highest.
- Route shown now.

## Verse 10 :

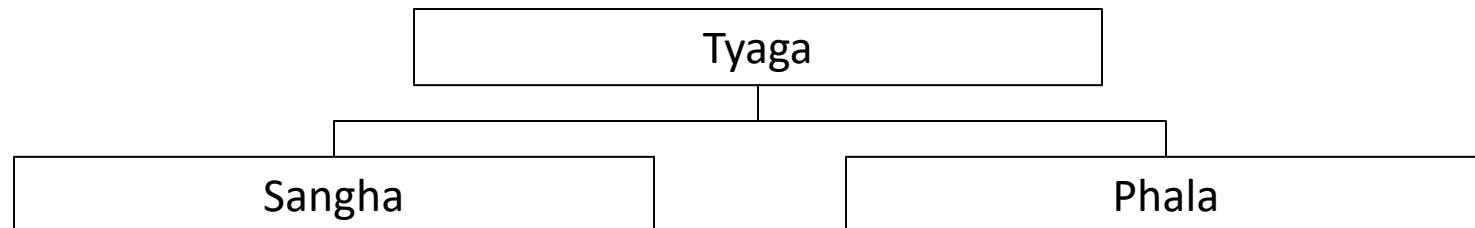
न द्वेष्ट्यकुशलं कर्म  
कुशले नानुषज्जते ।  
त्यागी सत्त्वसमाविष्टो  
मेधावी छिन्नसंशयः ॥ १८.१० ॥

na dvēṣṭyakuśalam karma  
kuśalē nānuṣajjatē |  
tyāgī sattvasamāviṣṭō  
mēdhāvī chinnasamśayaḥ || 18.10 ||

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

### a) Tyagi :

- Tamasic Tyagi : Gave up duty... Moha
- Rajasic Tyagi : Gave up duty – painful, difficult.
- Sattvic Tyagi : Does duty



- To such a Tyagi – what will happen?

## **b) Sattva Sama Avishtaha :**

### **I) Sattva will forcibly come into him**

- Will not ask his permission, Sattva will possess him.
- Aavishta = Possess.
- Sama Avishtaha – Samantat, Samyak.
- Asamantat – Very well completely, his mind will become Sattvik.
- Purity of mind will happen.

### **II) Sadhana Chatushtaya will happen**

- Viveka, Vairagya, Shama Adhi, Mumukshutvam will come.
- Differentiation between real, unreal, (Viveka), ephemeral – permanent.
- I am not going to be attached to ephemeral (Vairagya).
- Master senses, mind, withdraw from useless pursuits, ability to bear ups and down.
- Capacity to focus on what one does.
- Faith in the scriptures, teachings.
- Kshama, Dama, Uparama, Titiksha, Sraddha, Samadhana.
- Desire for liberation, Mumukshutvam will come.
- When Sattwa comes, purity of mind comes.

III) At that time, you will get full, uninterrupted, non-obstacle path way to spiritual life.

- Sravanam, Mananam, Nididhyasanam will happen.
- Become Medhavi – person with Medha – Wisdom – knowledge.
- Wisdom of realisation.
- Not a person who memorises and keeps everything in mind.
- **Medhavi means – knowledge is permanent.**

- When knowledge is so firm and steady, all doubts – Chinna Samshaya.
- What is purpose of this knowledge?

**Am I Atma or body?**

**Is it true... you have actual experience, where is the doubt.**

- Will I liberated or not?
- Is liberation while living or after death?
- All doubts now... because only intellectual knowledge is there but not the firm, inner conviction, born of the actual realisation, Aparoksha Anubhuti.
- Because of realisation, person goes beyond time, space, objects – Dharma – Adharma.
- Person is unconnected with the body – mind – speech – actions which come from the embodiment.

**c) Unconnected, Na Dveshti Akushalam Karma :**

- Akushalam – not connected.

#### d) Kushela Na Anusajyate :

- Such a person does not hate or attached to Punya Karma.
- He is totally unconnected with what is happening through his body – mind – senses.
- Risen above Dharma – Adharma.

#### Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद् ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Dharma – Adharma belong to actions only, he has arisen above, gone beyond senses – mind.
- Transcended, unconnected with good – bad actions.
- Wrong action comes from body but says he is connected with that.
- Only good action happen... some mistake may happen...
- I have not done anything.
- Whatever was to happen, happened.
- No Kartrutva, no Boktrutvam.

## Taittriya Upanishad :

एतं ह वाव न तपति ।  
 किमहं साधु नाकरवम् ।  
 किमहं पापमकरवमिति  
 स य एवं विद्वानेते आत्मानं स्पृणुते  
 उभे हयेवैष एते आत्मानं स्पृणुते ॥ २ ॥

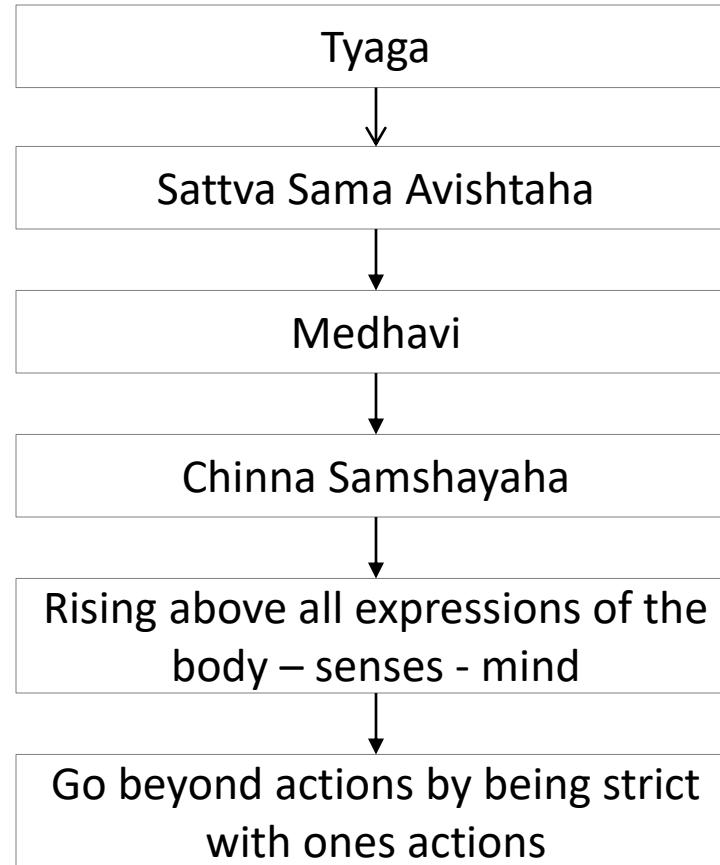
etam̄ ha vāva na tapati |  
 kimahaṁ sādhu nākaravam |  
 kimahaṁ pāpamakaravamiti  
 sa ya evam̄ vidvānete ātmānam̄ spr̄nute  
 ubhe hyevaiṣa ete ātmānam̄ spr̄nute  
 ya evam̄ veda || 2 ||

Such thoughts 'Why have I not done what is good? Why have I committed a sin?' certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [2 - 9 - 2]

- These turbulences in the mind will not be there...

Why I didn't do that action	Why did I do that action
Guilt	Hurt

- Utter ease, inner peace, total relaxation.
- How did he come to that?
- **By performing his duty diligently he becomes free of action.**
- All starts from Karma Phala Tyaga.



- This is the path....
- **No, No, No, I want to give up actions...**
- **Don't say that... it is not possible.**
- Bhagawan has answered questions of Arjuna.
- I understand question and answer.
- Both perfect.

- Let true knowledge dawn on us and let us get liberated with Gurudev's blessing.
- Tyagi Sattva Sama Avishtaha, Medhavi Chinna Samshayaha.
- Adveshti Kushalam Karma Kushale Na Anusajjate....
- With discipline you get freedom.
- Freedom is very costly, pay for it with discipline.

## Lecture 4

### 2 Questions of Arjuna

#### Question :

- What is the Svarupa, nature of Sannyasa and Tyaga w.r.t. Karma Yoga

#### Answer :

- Tyaga → Phala Tyaga
- Sannyasa → Kamyā Karma Renunciation

#### Question :

- How do you present Sannyasa, Tyaga, giving up, in terms of Sattva / Rajas / Tamas

#### Answer :

- I) What should not be given up?
  - Yajna, Deva, Tapas.
  - Purify mind of a seeker, seeker wants to spiritually unfold.
  - Worship, Charity, austerity at level of body, speech, mind.
  - Centre of core = Duty (Nityata Karma).

#### Verse 7 :

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

niyatasya tu sannyāsaḥ  
karmaṇo nōpapadyatē ।  
mōhāttasya parityāgah  
tāmasaḥ parikīrtitah ॥ 18.7 ॥

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

- Do Niyata Karma – duty.
- How to do duty?

**Verse 9 :**

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

kāryamityēva yatkarma  
niyatam kriyatē'rjuna |  
saṅgam tyaktvā phalam caiva  
sa tyāgaḥ sāttvikō mataḥ || 18.9 ||

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

- Sangam Tyaktva : Drop ego, I am doing.
- If ego is the core of the life, many problems come.
- Lord is doer, through this body mind complex.
- It is his strength, will, in this body.

## How to take ego out of the scene

### Dasa Bava

- I am your servant
- Ego → Servant
- Master → Lord

- True Doer → Master – Lord
- Who is empowering you to do?
- It is the master
- Karana Bava
- I am instrument, Nimittam

### Ego Surrendered by

#### Dasa Bava

#### Karana Bava

### Karma Yoga

#### Lord is the doer

#### I am closing for the Lord as the servant

- Which is actual Karma Yoga?
- To keep ego subdued.

- Both are methods to keep ego subdued.
- Do not give ego the centre stage of life.

- **Limelight is not to fall upon the ego.**
- **Person standing on stage is highlighted.**
- **Highlight the awareness, consciousness.**

- I am not doing for myself. I am doing for Lords happiness, it is a worship.
- This is Ishvara Arpana Bava.
- Then results - joy and sorrow, happiness and pain, name, fame, glory, insult, disrepute, is all Bhagawans prasad.
- Then you don't have insistence on what you want...

- **Insistence absence of fruit is called giving up the fruit.**

- Karma Yoga is renunciation, absence of insistence of fruits of action.
- No Aagraha.
- Sangam Tyaktva Phalam.

### **Tamas :**

- Giving up this duty because of Moha, delusion.
- Delusion is responsible, hence Tamasic Tyaga.

### **Rajasic Tyaga :**

- Dukham iti eva, sorrow, painful.

- Kaya Klesha Baya Tyajet.
- Because of fear of pain, sorrow, which will be there because of expenditure of energy in duty.
- Don't put full effort to give it to perfection or give it up...
- Half heartedly you do.. Because of strain...
- Sorrow is the consideration.
- Keep sorrow in mind and managing everything.
- Sorrow is Dukham.
- **Rajasasya Phalam Dukham.**

- Fruit of Rajas is Dukham.
- Considering Dukham, expression of Rajas, you give up fully or partially.
- That becomes Rajasic Tyaga. Because Dukha is consideration and Dukha is Rajas.
- What is Sattvic Tyaga?
- Doing all these things Karyam iti eva, it ought to be done... Sangam Tyaktva Phalanicha.
- Karma Yoga is Sattvika Sannyasa.
- Karma Yoga – highlighted in whole Gita.

## I) Chapter 3 - Verse 30 :

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]

## II) Chapter 5 – Verse 10 :

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

brahmaṇyādhyā karmāṇi  
saṅgam 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]

## II) Chapter 5 – Verse 10 :

श्रीभगवानुवाच ।  
अनाश्रितः कर्मफलं  
कार्यं कर्म करोति यः ।  
स संन्यासी च योगी च  
न निरग्निर्न चाक्रियः ॥ ६-१ ॥

śrībhagavānuvāca  
anāśritah karmaphalam  
kāryam karma karōti yaḥ ।  
sa sannyāsī ca yōgī ca  
na niragnirna cākriyah ॥ 6-1 ॥

The Blessed Lord said : He, who performs his bounded duty without depending on the fruits of actions, is a sannyasi and a yogi; not he who (has renounced) is without fire and without actions. [Chapter 6 – Verse 1]

#### IV) Chapter 18 – Verse 9 :

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

**kāryamityēva yatkarma  
niyataṁ kriyatē'rjuna |  
saṅgam tyaktvā phalam caiva  
sa tyāgaḥ sāttvikō mataḥ || 18.9 ||**

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

- Why can't I give up Karma and merge my mind in supreme Atman and revel in the supreme like Sthitaprajna Jnani?
- You are not ready for it.
- Because identification with body and mind is still strong.
- At your level Sannyasa can only be this and nothing else.
- Spiritual path depends on where you stand.
- Where you want to go is same with everyone.
- Where you start depends on where you stand.
- I have to start here.

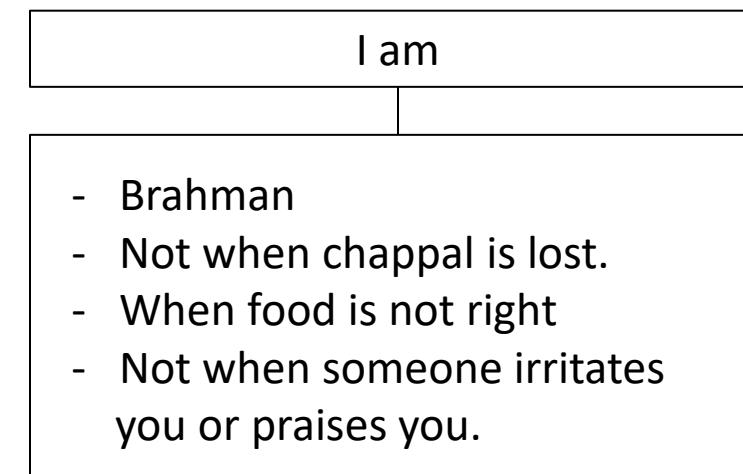
## Verse 11 :

न हि देहभूता शक्यं  
त्यक्तुं कर्मण्यशेषतः ।  
यस्तु कर्मफलत्यागी  
स त्यागीत्यभिधीयते ॥ १८.११ ॥

na hi dēhabhṛtā śakyam  
tyaktum karmāṇyaśeṣataḥ ।  
yastu karmaphalatyāgī  
sa tyāgītyabhidhīyatē || 18.11 ||

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

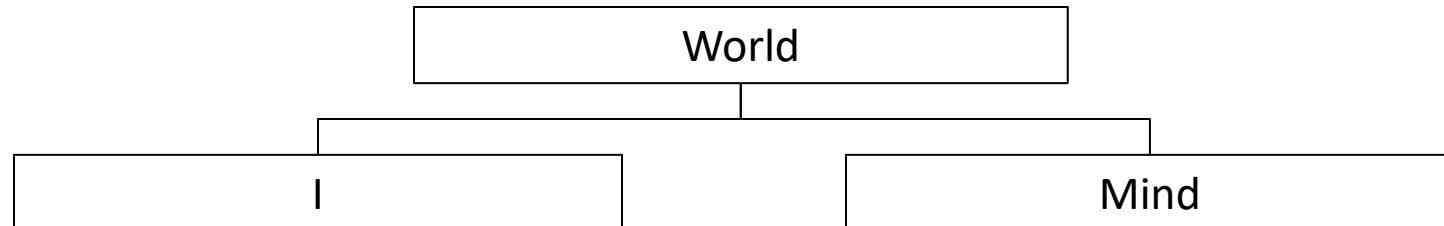
Who are you?



- When your dog doesn't listen to you.

## Who are you?

- I am helpless individual.
- I do only good things, do I deserve it?
- Notion – I am a man, good – bad person, seeker, married, I am husband, my cute cat... hair going old, only little bit now... protecting it... time to dye...



### a) Na Hi Deha Bhrta Sakyam Tyaktum Karmanya Aseshataha :

- Deha Bhrt – one who holds on to the body.
- W.r.t. body, I am man, women.
- I want to come out of body identification.
- I want to drop all this in the future.
- At this point it doesn't matter.
- I am a soft spoken person.
- I like to do things from the background, not come in front...
- **I am a dashing personality... all these are identification with the body and mind.**

- I am BMI in PFT Chart.
- I become perceiver, feeler, thinker, identified with Body / Mind / Intellect.
- If I am so strong about being a limited individual, I am different from you, you are different from me.
- That is my present state.
- When I am Body / Mind / Intellect, them preferences, likes – dislikes, becomes mine.

**• I become person with likes and dislikes, wishes and wants.**

- What I want, I am very specific.
- What I like, do that only.
- What I don't like, don't even think of doing.
- Aims, goals... naturally there.
- Mind can't quieten.

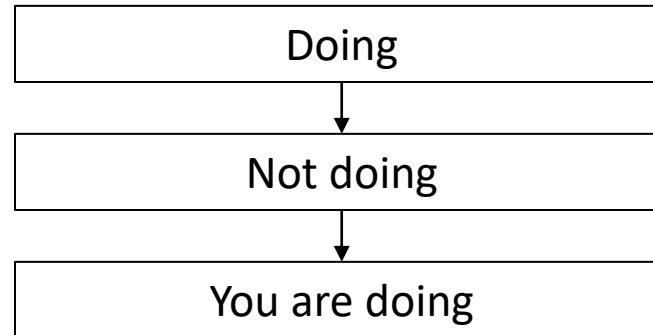
**• I am supreme Brahman, understand, experience, realise that, to quieten mind, give up individuality, ego, not possible.**

- Such a person who identifies with body strongly, Deha Vibharti Yatu, Deha Brutu..., one who holds on to body as I am.
- This body is not the self but I take it to be the self.
- Such a person, has self ignorance.

## b) Karmani Aseshataha Tyaktum Na Hi Shakyam :

- As long as I have individuality, I am doer and I can't give up action, holding to wishes, likes, goals, wants.
- Based on that, action is being created, generated.
- Problem : Individuality.
- **Just giving up action, and holding on to individuality is suppression.**
- **Creates greater problems.**
- **Individuality should be guided.**
- **When individuality is guided rightly, mind becomes purified, such an individuality can gain the knowledge.**
- **With the knowledge, individuality, can come to an end.**
- **When individuality comes to an end, you will be totally free of action.**
- **You are identified with the actionless self.**
- Even when action is going on at physical level, you are not in action at the Paramartika level.
- Difference is in the individuality being present or absent.
- Ignorance of Atma present or absent.
- Or even if action is not there, we are an individual.

- Sitting quiet... action.
- I am sleeping.... Action.

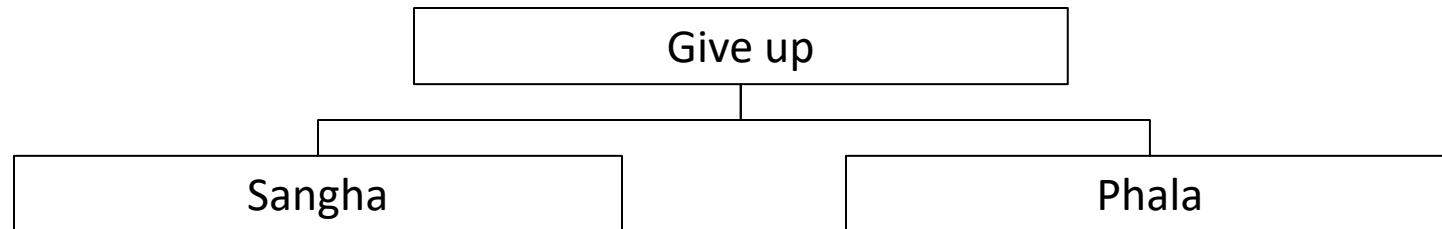


- How to go beyond doing and not doing?
- Can't do immediately.
- Go in steps.
- At this level what should be done?

### c) Yastu Karma Phala Tyagi :

- Now you renounce action.
- **You can say – I am supreme Brahman by words but you don't mean it.**
- **I am Satchit Ananda... it all disappears with a mosquito coming.. Into the room, car...**
- When snake comes, what satchit Ananda?
- All true, now what I have to do.
- With superficial knowledge, you can't cook peace.

- Depth of knowledge, required to be truly peaceful.
- At this point of time, do Karma Phala Tyaga because action you will be forced to do...
- You will not be able to give up action immediately.
- Select what is to be done.
- Give priority to Yajna, Dana, Tapah, purify yourself more and more.

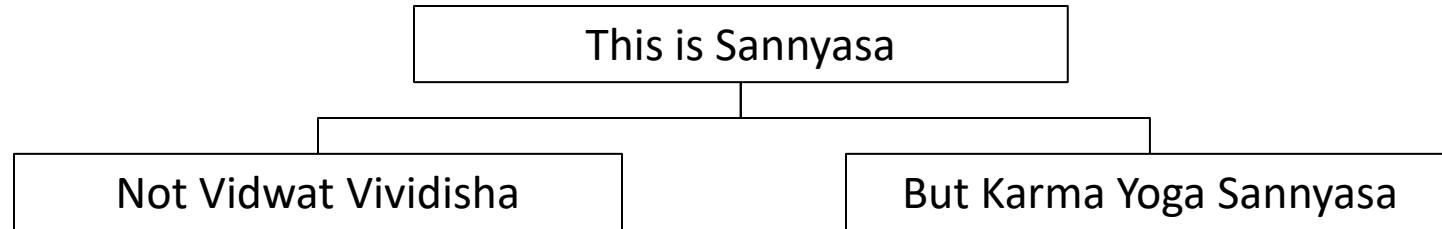


#### d) Sa Tyagi Sa Sannyasi :

- Such a person is a renouncer.

#### e) Iti Abhi Dhiyate :

- In this way, Shastra has very clearly described what is Sannyasa at the level in which I am.



- Such a person is a Tyagi.
- One must renounce.

- Where should I reach finally?
- **What is Vidwat Sannyasa?**
- **It is giving up the individuality “I”.**
- **How?**
- **If I know myself to be the pure consciousness, Satchit Ananda, individuality will not be there.**
- **Because pure Satchit Ananda is not only limited ego in this body, but all pervasive, supreme Brahman.**
- Knowledge, Aham Brahma Asmi is called Vidwat Sannyasa, Characterises as Vidwat Sanyasa.

- **What has Vidwat Sannyasi given up?**
- **Given up individuality.**
- **He is engaged only in Brahman, Atma, no action in Brahman.**

- Therefore called Renouncer.
- While doing, not doing.

- **What has Vivida Sannyasi given up?**
- **Gien up worldly engagements.**
- **He is engaged in Sravana, Manana, Nididhyasanam.**

- Giving up is always associated with being established in something.
- **What has Karma Phala Tyagi, Sanyasi given up?**
- **Given up – Kamya Karma, Sangha (attachment to ego) and Phala (attachment to fruits).**
- **He is engaged in duties.**
- What is the glory of Vidwat Sannyasi who is established in Brahman?

## Verse 12 :

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

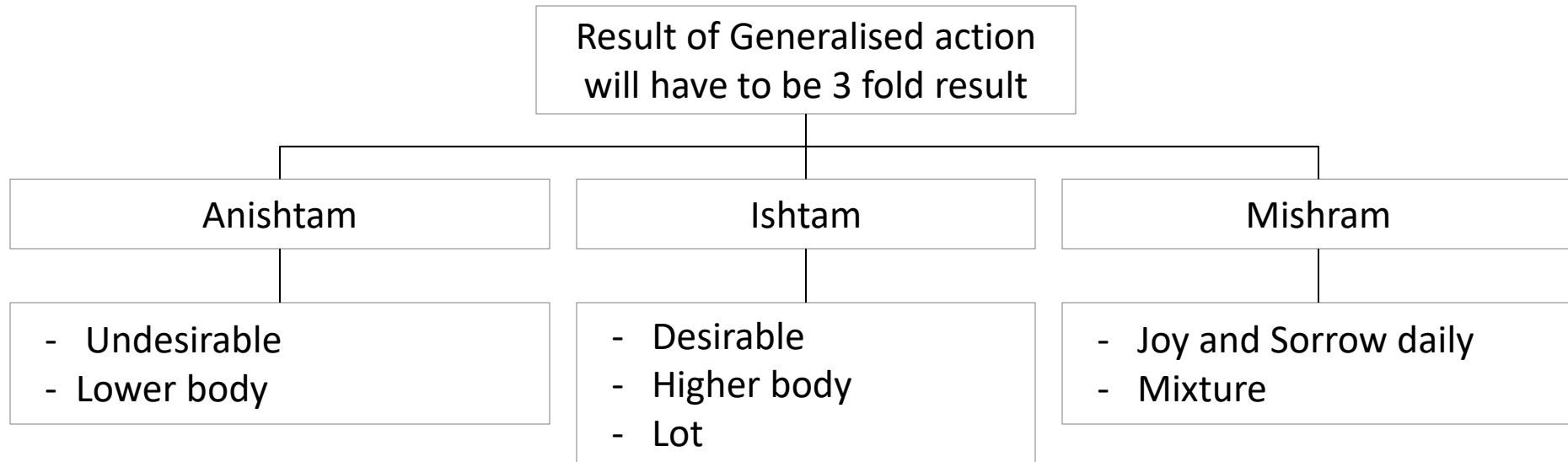
anışṭamiṣṭam miśram ca  
trividham karmaṇah phalam |  
bhavatyatyāginām prētya  
na tu sannyāsinām kvacit || 18.12 ||

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

### Glory of Vidwat Sanyasi : (Renounce individuality which performs actions)

- Person who is attached to individuality is reborn to reap the results.
- For Vidwat Sanyasi, there is no individuality because he is identified with Brahman.
- For him there is no birth and death.
- For others, because they have not come here, they have to come to Pinnacle of spiritual liberation to be actually liberated from the cycle of birth, death.
- All others will have birth and death.

## a) Anishtam, Ishtam, Mishram Cha, Karmanaha Trividham Phalam :



- Action results in fruit – future body.
- Body, family, where you are born is fruit of action.
- You may be born as plant, animal, in Naraka... Anishtam.

### Higher body :

- More knowledge, more happiness, more longevity.

### Mixture :

- Punya + Papa mixed today.
- Happy today... don't give answer loudly...

## b) Bavati Atyaginam Pretya :

- After dying, for one who has not got Moksha (Atyagi), non-renouncer of individuality 3 will come. No escape.
- You will be born as human, mishram, joy – sorrow comes.

### Gita :

श्रीभगवानुवाच ।  
पार्थ नैवेह नामुत्र  
विनाशस्तस्य विद्यते ।  
न हि कल्याणकृत्कश्चिद्  
दुर्गतिं तात गच्छति ॥ ६-४० ॥

śrībhagavān uvāca  
pārtha naivēha nāmutra  
vināśastasya vidyatē ।  
na hi kalyāṇakṛt kaścid  
durgatim tāta gacchati ॥ 6-40 ॥

The Blessed Lord said : O Partha, neither in this world nor in the next world is there destruction for him; none, verily, who strives to be good, O my son, ever comes to grief. [Chapter 6 – Verse 40]

- If you are Karma Yogi... you will be in spiritual path.

### Gita :

नेहाभिक्रमनाशोऽस्ति  
प्रत्यवायो न विद्यते ।  
स्वल्पमप्यस्य धर्मस्य  
त्रायते महतो भयात् ॥ २-४० ॥

nēhābhikramanāśō'sti  
pratyavāyō na vidyatē ।  
svalpam apyasya dharmasya  
trāyatē mahatō bhayāt ॥ 2-40 ॥

In this, there is no loss of effort, nor is there any harm (production of contrary results). Even a little of this knowledge, even a little practice of this yoga, protects one from the great fear.[Chapter 2 - Verse 40]

- **Some Papas gone... but human birth will be there.**

### c) **Na Tu Sanyasinam Kvachit :**

- For others, something.
- Vividisha and Karma Yogi are reborn.
- Karma Yoga is starting point.
- Purify mind, gain knowledge, get liberated, then problem ends.
- Wee bit not there for Vidwat.
- For others, ups and down.
- For Karma Yogi, who has developed Chitta Shuddhi, goes to Sravanam, Mishram – human body comes, if Bhoga is there, go to higher Lokas, again will come back.

### **Gita : Chapter 6**

- Dealt with all this... Yoga Brashta topics...
- If Karma Yogi has just started, not much Chitta Shuddhi.. Life better.
- Total problem solved only in realisation, not before.
- Vidwat Sanyasi has given up the individuality by knowledge, he is blessed with Moksha.

## Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।  
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah ।  
ksiyante casya karmani tasmin drste paravare ॥ 8 ॥

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

- If you have experienced Brahman, all Karmas gone.
- Only liberated person who has put an end to individuality by understanding the real, crosses Samsara.
- Gains all by knowledge of self through Vedas, Sadhana Chatushtaya, Chitta Shuddhi, Karma Yoga.
- End is here..

### Example :

- Lost in shop... went to buy sugar... lost in magic show...
- What knowledge Vidwat Sanyasa is blessed with...?

## Verse 13 :

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

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

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

### Introduction :

#### a) Etani Pancha :

- 5

#### b) Sarva Karmani Siddhaye Pancha Karanani :

- 5 causes, actual factors, doers, participant.
- For any action, these 5 are causes.

#### c) Eh Mahabaho :

- Arjuna.

#### d) Me Nibhodha :

- From me, I am blessed by my Guru sandeepany.
- Don't take lightly, pay attention, not telling story.

#### e) Sankhye Krutani Proktani :

- Stated in Sankhya.
- Here Sankhya = Upanishad.
- Samyak Khyayate – that which explains well.
- **In Upanishad 5 factors mentioned.**
- **Krutante – final message of Upanishad is to put an end to individuality and be established in that which is beyond action.**

#### Krutam :

- Action, Karma is done.
- What brings an end to action.
- Ante Krutam.
- Puts ends to individuality that – “I am doing”.
- Upanishad, take you beyond action.

## Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तपश्यसि तद्वद् ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- He does not think what he has done, not done, beyond Punya Papa....
- Knowledge is from Sankhye – Upanishadic wisdom.
- Krutante – puts you above, beyond all actions, individuality.
- **5 factors are executors of action.**

### 5 Factors :

- (I) Adhishtanam, (II) Karta, (III) Karanam, (IV) Cheshta, (V) Deivam.
- 5 technical terms to understand what is the knowledge a realised person has gained because of which he has become liberated from the chain of life and death.
- Only Vidwat Sanyasi has got not Vividisha or Karma Yoga.
- Will tell you to know what you should do.

Verse 11 :

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

na hi dēhabhṛtā śakyam  
tyaktum karmāṇyaśeṣataḥ ।  
yastu karmaphalatyāgī  
sa tyāgītyabhidhīyatē || 18.11 ||

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

- It is impossible for someone to cease from action and abide in the self.
- Someone deeply identified with the body.

Dehabrut :

- Taken body to be the self.
- Body / Mind / Intellect – Senses, likes – dislikes, fear – complexes, belongs to Body / Mind / Intellect will force you to act.
- You can't be free.
- Problems of man, officer, teacher, husband, are with me.
- **As I take myself to be, that I feel to be me.**

- Joys and sorrows of roles I play in life becomes mine.
- Ego I = Identification with Body / Mind / Intellect.
- Unless you have disassociated from Upadis, you cannot be free.
- You want comfort for body – freedom, relaxation of the mind = Freedom, understanding confusion at level of intellect = Freedom.
- Cataract, can't see, you become free, eye becomes free and you take it to be free.
- Your freedom is at the level of Body / Mind / Intellect.
- Problem and solution at level of Body / Mind / Intellect.
- Actually, you don't become free.
- Momentary freedom, taken as my freedom.
- By nature it is like that.
- No freedom at level of non-self, Anatma.
- If one takes oneself to Dehabrut, you can't be free.

**• At Body / Mind / Intellect level, to progress, you perform Karma Yoga.**

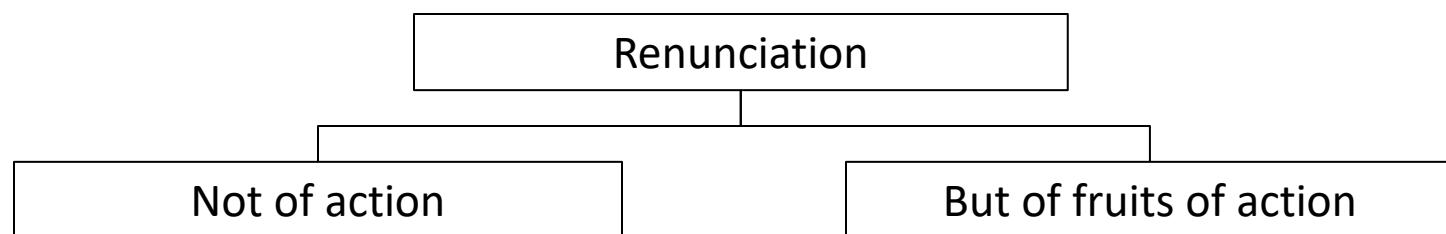
- Can't renounce action, still the doer.
- I am quiet, doing quietness.
- I am still, ... still a ting.
- Action goes with sense of individuality.

- No action = Action for the individuality.
- I am not doing anything = Doing.
- **No freedom when we are individual.**
- **Atma never doer... doing – not doing is at Body / Mind / Intellect level.**
- Thinking – not thinking – not thinking, Atma not identified with the mind.
- I – ego arrogates : I am not thinking.
- Only way to give up action is karma Yoga.

- **You will be impelled to act by nature.**

- Individuality is there, Doership, actorship, enjoyership is there.
- This is current situation.

- **What is renunciation in Karma?**
- **Karma Phala Tyaga is renunciation.**



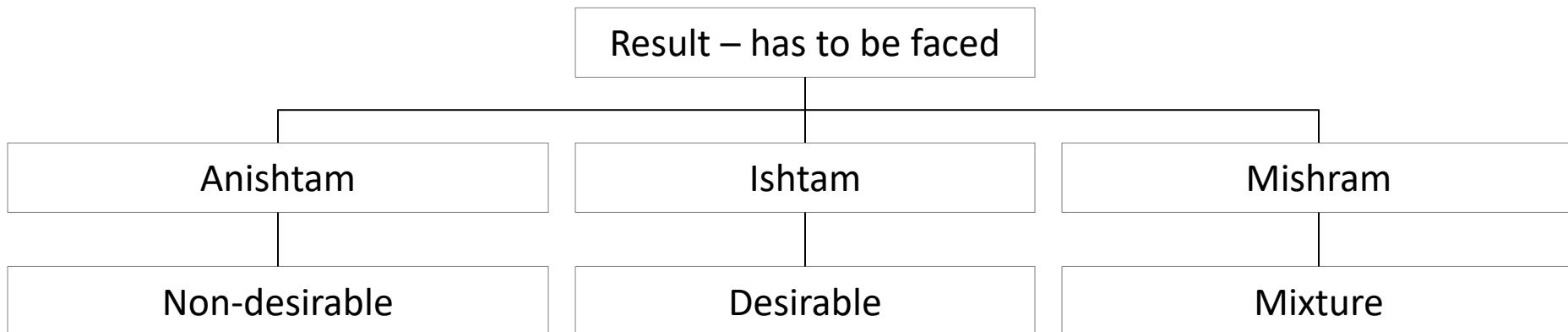
- **At highest level of person who has dropped individuality, he is absolutely liberated.**
- Why?
- Result of action will come because individuality is there.

## Verse 12 :

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

aniṣṭamiṣṭam miśram ca  
trividham karmaṇah phalam |  
bhavatyatyāginām prētya  
na tu sannyāsinām kvacit || 18.12 ||

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



- If someone gives up individuality for such a person, none of this is there.
- Such a person alone is totally free.'
- In order to explain how a person who has gained the knowledge does not act, do, inspite of doing... analysis taken up.

## Verse 13 :

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

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

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

- 5 factors responsible for action (Kaaranani).
- Explained in Vedanta, Sankhyē.
- What is Jiva, real nature, do to get liberated... given clearly.
- Not Darshana Sankhya.
- Sankhya = Vedanta Shastra Samyak Khyayante Yasmin.
- Source where all things are expounded.
- Why we study...
- Sankhya gives us renunciation of action – Krutante.
- Krutam iti Karma – what is done is Karma.
- Krutante = knowledge which gives freedom from action.

- Gives us freedom from doer, actor, ego I.
- When body is there, breathing action will go on...
- Heart pumping... actions happen within body.
- How can you be free of action?
- Because of knowledge of Upanishad.

**Gita :**

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

śrēyān dravyamayādyajñād  
jñānayajñah parantapa ।  
sarvam karmākhilam pārtha  
jñānē parisamāpyatē ॥ 4-33 ॥

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

- All action ends with knowledge of Sakshi because doer, ends.
- When doer ends, I am not doing.
- No problem in life, if I am not doer.
- If you do, I have no problems.
- Jnani looks at Body / Mind / Intellect – doing, like any other Body / Mind / Intellect doing.
- He enjoys...

We say :

- I am doing..., problems.
- **Jnani watches, Udasina, Vadasinaha.. As though... witness, watching, detached.**

Gita :

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

**tattvavit tu mahābāhō**  
**guṇakarmavibhāgayōḥ ।**  
**guṇā guṇēṣu vartanta**  
**iti matvā na sajjatē ॥३-२८॥**

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

**Sankhye Krutante Proktani Siddaye Sarva Karmana :**

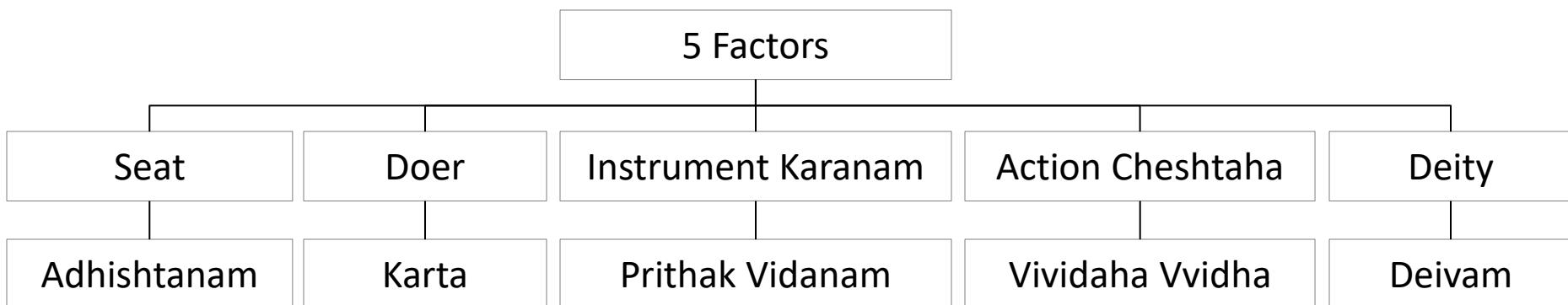
- What are the 5 factors.

## Verse 14 :

अधिष्ठानं तथा कर्ता  
करणं च पृथग्विधम् ।  
विविधाश्च पृथक्चेष्टा  
दैवं चैवात्र पञ्चमम् ॥ १८.१४ ॥

adhiṣṭhānam tathā kartā  
karaṇam ca pṛthagvidham |  
vividhāśca pṛthakcēṣṭā  
daivam caivātra pañcamam || 18.14 ||

The seat (Body), the doer (ego), the various organs of perception, the different functions of various organs of action and also the fifth, the presiding deity.[Chapter 18 - Verse 14]



### 5 factors of action :

- I. Adhishtanam
- II. Karta
- III. Karanam
- IV. Cheshtaha
- V. Deivam

## Adhishtanam :

- Ashraya
- Location where all 5 factors are seated.
- Room – Adhishtanam for all of us.
- Everything is located in the body.

## Karta :

- Executor of action is Karta, doer – Jivatma identified with the body.
- Individuality, Ahamkara, inner voice, keeps telling I am doing.
- Ahamakarta is a thought = Ahamkara.

	<b>Ahamkara says</b>
(I) Eyes Seeing (II) Mouth Talking (III) Body sitting, thinking, enjoying, doing	<ul style="list-style-type: none"><li>- I am seeing</li><li>- I am Talking</li><li>- I am sitting, thinking<ul style="list-style-type: none"><li>↑</li><li>- Thought which identifies with the Karanams</li><li>- Organs of knowledge and action</li><li>- Identifies with senses, body, mind</li><li>- Feeler, thinker, perceiver</li><li>- Doer – enjoyer</li><li>- If you do wrong things, Ahamkara will say Vasana did it (Karana Sharira – unmanifest)</li></ul></li></ul>

- Ahamkara very clever, dodger, real culprit inside.
- Discover that first.
- For Ahamkara to command, execute, initiate anything.
- Final responsible entity in the body.
- By itself can't do anything.
- Requires instruments to function.
- Anything you do, it will identify.

### Instruments - Karanam

#### Jnana Indriya Organs of knowledge (5)

- Chakshu
- Srotram
- Granam
- Rasana
- Tvaku

- Eyes
- Ears
- Nose
- Tongue
- Skin

- Inner faculty in the body
- It is covered in Adhishtanam
- It is through the instruments body functions

#### Organs of action (5)

- Vak
- Pani
- Pada
- Upastha
- Payu
- Mind + Intellect

#### **Capacity / Faculty of**

- Speech
- Grasping
- Locomotion running
- Reproduction
- Excretion
- Antah Karana

- Each expresses with various organs

- When cataract comes, eyes don't see.
- Faculty remains but could not express.
- Inner faculty called Karanam.
- Golaka – Physical organ



Covered in Adhishtanam

- Karta = Subtle ego – subtle thought – arrogating factor.
- Karanam = Subtle inner faculty which expresses through the outside instruments (Golakas).
- Hand – Golaka – inner faculty of grasping functions.
- Which stroke, hand doesn't function.
- With physio therapy, again it starts functioning.
- Faculty and physical organ different.

<b>Physical Organ</b>	<b>Faculty</b>
<ul style="list-style-type: none"> <li>- Adhishtanam</li> </ul>	<ul style="list-style-type: none"> <li>- Karanam</li> <li>- Jnana</li> </ul>

- Inner mind, intellect – Prithak Vidham.

#### IV) Prithak Cheshta :

- Organs kept alive by physiological functions.
- Respiration, digestion, governed by Pancha Prana.

Responsible for – gives energy	
<ul style="list-style-type: none"> <li>- Prana</li> <li>- Apana</li> <li>- Vyana</li> <li>- Udana</li> <li>- Samana</li> </ul>	<ul style="list-style-type: none"> <li>- Respiration... become weak'</li> <li>- Excretion</li> <li>- Circulation</li> <li>- Reverse action, throwing out – Sneezing, burping</li> <li>- Digestion</li> </ul>

- All 5 important for body to function.
- Help rest to function.

Adhishtanam	Karta	Karanam
<ul style="list-style-type: none"> <li>- Body</li> </ul>	<ul style="list-style-type: none"> <li>- Ahamkara</li> <li>- Sense of Individuality</li> </ul>	<ul style="list-style-type: none"> <li>- Instruments</li> </ul>

Cheshta	Deivam
<ul style="list-style-type: none"> <li>- 5 Pranas</li> </ul>	<ul style="list-style-type: none"> <li>- Presiding deity</li> <li>- Cosmic factors which govern individual faculty</li> </ul>

- Presiding over all function.
- Manasa – Chandra – Moon deity
- Buddhi – Prajapati
- Srotra – Dik
- Chakshu – Surya
- Rasana – Varunaha Ocean deity
- Tvacho – Vayu

↑

Cosmic Deities

↑

Located in Adhishtanam and they govern it.

- Body – closely connected to the cosmos.
- Physical sun = Body.
- Earth deity = Subtle principle.
- You have the body = Inside subtle.
- Devata has the sun as body.
- Deity : What they do?
- Enabling all functions.

- Blessing
- Petrol in car... petrol is enabling, blessing the car...
- Can't arrest petrol – enable not responsible.
- Responsible = Karta = Orchestrates all action.
- Presiding deity – energises, enables.
- Watching mind, Indriyas... noted...
- Someone knows.
- You saw.. Eyes Saw... registered by Surya.. Energised and registered.
- When you leave?
- Someone packs...
- Surya Devata – Packs up eye
- Varuna Devata – Packs up tongue
- Indra – Hand – Grasping faculty.
- Next embodiment – deities unpack.



Energise

Watch over

Pack

Unpack

- In every action only 5 factors are involved.
- Adhishtanam, Karta, Karanam, Cheshtaha, Deivam.

### **Topic :**

- How that person who has given up the individuality with knowledge, how he feels or knows he is not the doer.
- Knowledge of enlightened person.
- One doesn't do anything.

## Verse 15 :

शरीरवाङ्गनोभिर्यत्  
कर्म प्रारभते नरः ।  
न्यायं वा विपरीतं वा  
पञ्चैते तस्य हेतवः ॥ १८.१५ ॥

śarīravāñmanōbhiryat  
karma prārabhatē narah ।  
nyāyyam vā viparītam vā  
pañcaitē tasya hētavah ॥ 18.15 ॥

Whatever action a man performs by his body, speech and mind, whether right or the reverse, these five are its causes. [Chapter 18 - Verse 15]

### a) Naraha Sharira Vangh Mano Bhiryat Karma Praarabyate :

- Any Human being who has Adhikara for Karma who has will to take or not take up action, who exercises choice in action.
- Be the action through body, speech, mind.

### b) Yat Karma Pra-arabyate :

- Whatever action he takes up.

### c) Nyayam Va Viparitam Va :

- Good bad, right – wrong, accepted – prohibited by Shastra.
- These 5 alone are the participants.

### Karta :

- Decides to talk
- Need body.

- Karta engages Buddhi.
- Buddhi engages organ of speech.
- It produces changes in the vocal instrument.
- Brings out sound.
- Body, speech can't act without 5 Pranas.
- Behind all these energizing are the deities.
- Buddhi – Brahma.
- Ahamkara – Rudra
- Prana – Sadyojata.
- All 5 functioning with co-ordinated function of all 5.
- Predominantly – physical – speech, or Manaha.
- Good – bad, right – bad, only 5 are participating in all actions.
- What is knowledge, ignorance?

## Verse 16 :

तत्रैवं सति कर्तारम्  
आत्मानं केवलं तु यः ।  
पश्यत्यकृतबुद्धित्वाद्  
न स पश्यति दुर्मतिः ॥ १८.१६ ॥

**tatraivam̄ sati kartāram  
ātmānam̄ kēvalam̄ tu yaḥ ।  
paśyatyakṛtabuddhitvād  
na sa paśyati durmatih ॥ 18.16 ॥**

Now, such being the case, verily, he who owing to his untrained understanding, looks upon his self, which is alone (never conditioned by the 'engine'), as the doer, he, of perverted intelligence, sees not. [Chapter 18 - Verse 16]

### a) Tatra Evam Sati :

- In the context of action, these 5 alone.
- Adhishtanam, Karta, Karanam, Cheshtana, Deivam.
- These 5 do actions.

### b) Kevalam Atmanam Kartaram Tu Yaha Pashyati :

- Pure unassociated, simple, undivided, Asanga, unattached, uninvolved, illumining all these, mere witness.
- I talk, you listen, light available, in its presence all things are happening.
- Asangoham, Asangoham, Asangoham Punah Punaha....

## Brahma Jnana Vallimala :

असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।  
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥ २ ॥

asango'ham asango'ham asango'ham punah punah  
saccidanandarupo'ham ahamevaham avyayah ॥ 2 ॥

Unattached, unattached, unattached am I, again and again; of the nature eternal Existence - Knowledge - Bliss am I; I am That. That am I, which is the irreducible, immortal, endless factor.  
[Verse 2]

- **Atma alone is**
- **Kevala Atma is my real nature.**
- **I am not the ego thought, coming and going.**
- In deep sleep, not dead, ego gone to sleep, Atma is there, still you are there.
- I am not the body.. Small – big – comes – goes...
- All instruments, pen...
- Pranas = Vayu Vikara
- I am not Deivam
- They are doing.
- I am Satchit Ananda Atma, if I take myself to be the doer, it is foolish.
- I am uninvolved witness, not participant.
- Kevalam pure self not one who considers it to be the doer of action with 5 factors.

### c) Na Cha Pashyati :

- Such a person does not understand, not seeing.

### d) Akruta Buddhitvat :

- Nobody has taught him all these things.
- His understanding not refined, he is like any animal, does not have human understanding.
- Asamskruta Buddhi.
- Buddhi not perfect.
- Does not know.
- Not gained knowledge.

### e) Dur Matihi :

- Mati understanding is faulty because ignorance is there.
- Wise person gains knowledge through Upanishad through Guru Krupa, Ishvara Krupa.
- I am not doing....
- Jnani untouched by what is done by 5 factors.
- He / she refers to the body.
- Jnani untouched by action.
- Says in Hyperbolic way in verse 17.
- **Understand and become free.**
- **This alone is true freedom**

## Lecture 6

- To have crystal clear comprehension, Sri Krishna undertakes specific analysis of 5 factors responsible for action.

Verse 13 :

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

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

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

- What puts an end to action?
- Action rises from a sense of wishing – wanting – which rises from incompleteness.
- Knowledge puts an end to incompleteness.
- When I want happiness, I do something.
- I should also understand who is doing.

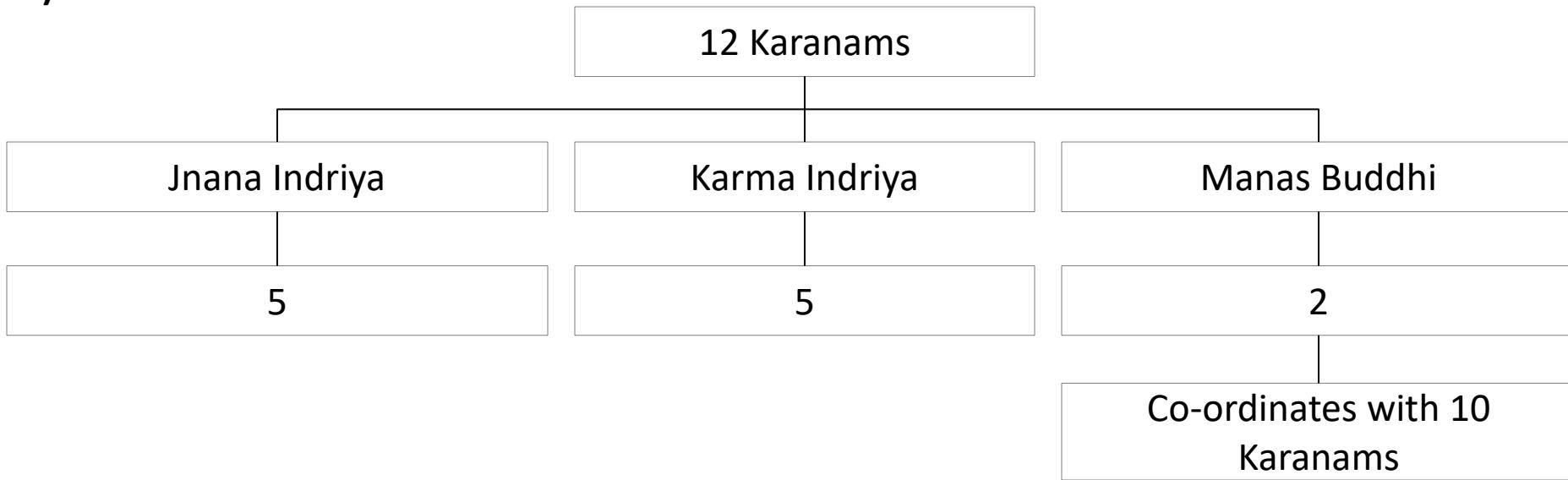
## I) Adhishtanam :

- Residence of 4 factors.
- Seat

## II) Karta :

- Doer, Ahamkara, arrogates sense – “I am doing”.

## III)

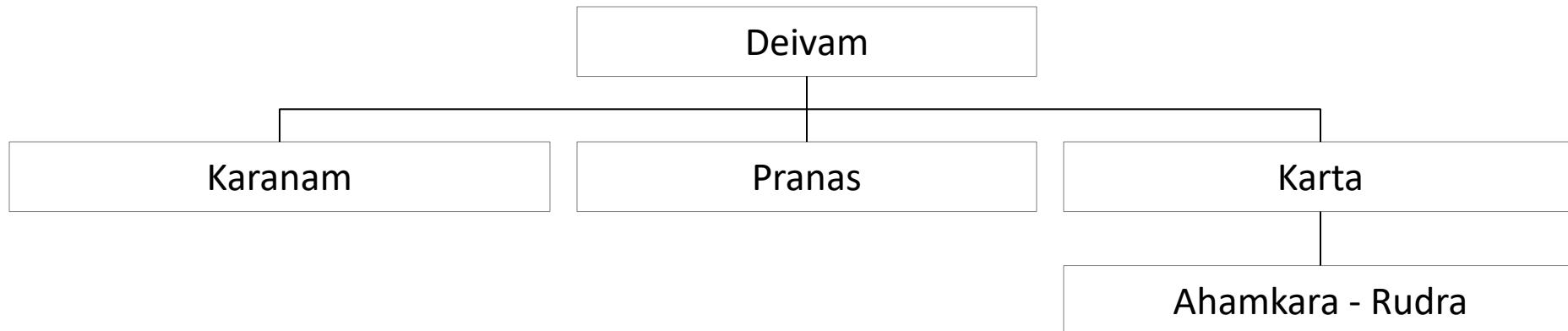


## IV) Cheshta :

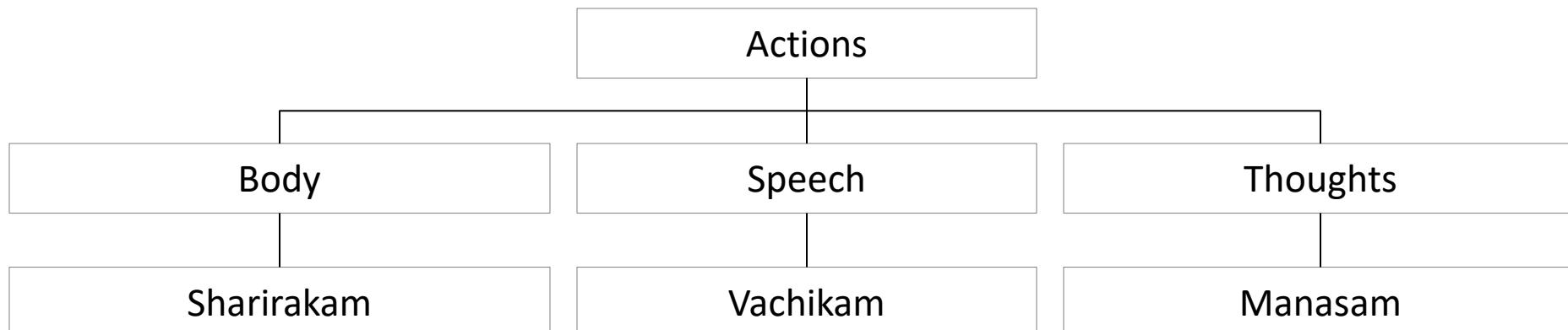
- What governs physiological functions.
- Prana, Apana, Vyana, Udana, Samana.
- Respiration, circulation, digestion, excretion, throwing out.
- All important for body to live.

## V) Deivam :

- Empowering Devatas for Karanams.
- Cosmic factors governing individual instruments.
- Cosmic divinity associated with our individual capacities.



- 12 involved in righteous, unrighteous actions, good, bad, ugly.



- 3 verses give background.
- 5 alone is cause.

## Verse 16 :

- Kartaram = 5 factors.
  - Atma homogeneous, unattached, mere presence, self is not Karta.
  - One who knows self is Karta, not seen facts, is Durmatih, dull witted, deluded.
  - Not understood.
  - Akruta Buddhi – Buddhi not directed, invigorated, no proper inputs of Shastra.
  - He feels this way, thinks this way, not seen truth of things.
  - He is seeing rope (Atma) as snake (Anatma).
  - I see the snake = Means you have not seen truth.
  - One who sees, doesn't see.
  - Durmathi.
- **What is right vision?**
  - **See self as non-doer.**

## Atma Bodha :

व्यापृतेष्विन्द्रियेष्वात्मा व्यापारीवाविवेकिनाम् ।  
दृश्यतेऽभ्रेषु धावत्सु धावन्निव यथा शशी ॥ १९ ॥

vyaprtesvindriyesvatma vyaparivavivekinam,  
drsyate'bhresu dhavatsu dhavanniva yatha sasi ॥ 19 ॥

The moon appears to be running when the clouds move in the sky. Likewise, to the non-discriminating person, the Atman appears to be active when it is observed through the functions of the sense organs.  
[Verse 19]

- When senses, intellect, mind is functioning, self appears to be doing, participating in action.

**Example :**

Clouds	Moon
<ul style="list-style-type: none"> <li>- Running fast</li> <li>- Because of power of wind</li> <li>- I am busy, no time</li> </ul>	<ul style="list-style-type: none"> <li>- Appears to move</li> <li>- See moon is running.</li> <li>- I never busy</li> </ul>

- Small I = body, mind busy, ego.
- **Snake - Ego taken as rope the self.**
- **See self to be the ego.**
- **Mistake ourselves to be Adhishtanam, Karta.**
- Karta – co-ordinating with everything, associated with everything – ego, in the body.

Karta co-ordinates –  
Sutra Dhara

Body

Senses

Prana

Daivam

- **Karta identifies with body and says I am body – man women.**

- **Karta :**
  - Can't see properly, seeing through eyes.
  - My power – 6
  - Identifying with senses.
- Identifies with mind, I am Karta.
- Karta identifies with Buddhi, I am confused, smart, intelligent.
- Karta = Voice inside.
- Dissociate with this Ahamkara, you are free Sakshi.
- I am busy = Ego.. Not Atman.
- Not to tell others but Atma is for knowing oneself.
- Perception should be there.
- Jnani has no confusion.

## Verse 17 :

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

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

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

Verse 16	Verse 17
<ul style="list-style-type: none"> <li>- Durmati</li> <li>- Ajanani</li> </ul>	<ul style="list-style-type: none"> <li>- Jnani</li> </ul>

3 kinds of Sanyasi

Vidwat

- Jnani
- Reached Goal
- Renounced individuality Karta by understanding nature of the self.

Vividisha

- Not reached Goal

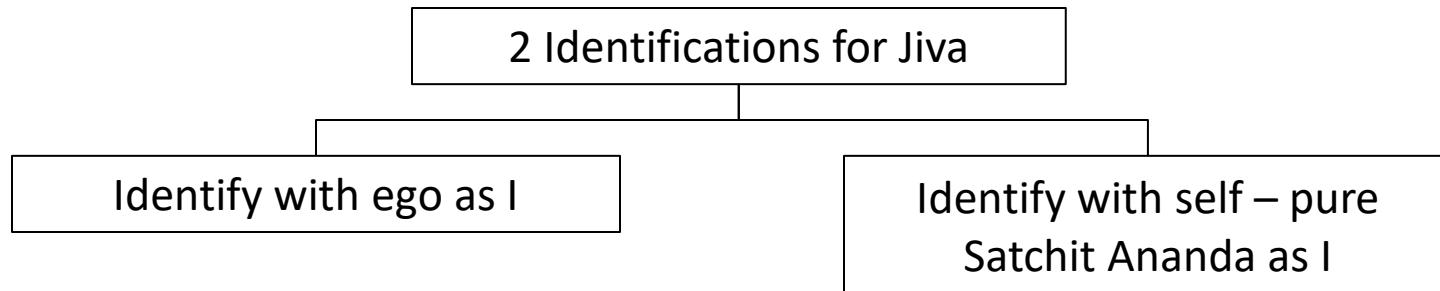
Karma Yogi

- Starting Journey

- By knowledge, knower, sees correctly, walked slowly
- Karma Yoga – Sravanam – Mananam – Nididhyasanam – has reached.

### a) Bava – Na Aham Krutaha :

- **His nature, existence, his understanding, presence is not Aham Krutaha.**
- Not identified with Ahamkara but identified with pure Satchit Ananda Paramatma.



- Therefore,

### b) Buddhir Yasya Na Lipyate :

- **When he does not think he is the doer, he does not feel that by doing this, I have to enjoy that.**
- Buddhi – Thinking not clouded by misunderstanding.
- Does not feel he has to gain anything because he does not feel he is an individual.
- As individual want this, that.
- Hence, no incompleteness, he is free of notion I am doer.
- Knows 5 factors of doership.

- Adhishtanam, Karta, Karanam, Cheshtaha, Deivam.
- **Body, ego, instrument, physiological functions, cosmic deities present in ones embodiments.**
- Sense of self – Bavaha is not associated with the ego.
- Buddhir Yasya Na Lipyate.
- Actions happen from doer.
- I am pure, unattached, no hurt, guilt.
- Don't say – I did it.
- Noble things done... wonderful work, Ahamkara.
- Nobody praises, you say – I did it... ego, gods grace, Guru Kurpa.
- Buddhir Yasya Na Lipyate.
- Kartrutva, Bokhtrutva not there.

### c) Hatvapi Sa Imam Lokaan :

- Most Horrible thing to do.
- All people he has killed.
- Context Arjuna.
- Arjuna, you can't kill all..
- No one can destroy universe.

- Even if some destroys in worlds Buh, Buar, Suvaha.
- Na Hanti, he has not killed.
- Who is doing of Action... Ahamkara.. Panchaitani...

### **Example :**

- Buffalo kicked, hurt somebody.
- You are not buffalo.
- Buffalo helps everyone.
- You are not buffalo.
- For every action, there is result.

### **d) Hanti Eva Na Nibhadhyate :**

- He is not bound.
- Because he is not doer, not bound by any action
- Self is not the doer.
- Hyperbolic statement – exaggerated statement to communicate very strongly fact.
- Nobody can kill beings in 14 lokas.
- Worst has been done, he has not done.
- If best done, he has not done.
- All actions is free from self.

## Story :

- Maharishi Durvasa was in other bank of Yamuna.
- Krishna wanted to offer Biksha to Durvasa.
- Yamuna Spatted, no Boatman.
- Tell Yamuna – If Krishna is Nitya Brahmachari, please give way.
- Mother Yamuna – if Krishna is Nitya Brahmachari, then give way (Celibate for ever).
- Durvasa had a feast.
- Belched, rested.
- Yamuna closed.
- How to cross Yamuna?
- Durvasa : If Durvasa is Nitya Upavasi – never ate all in life.
- Belched, want to rest...
- Told Yamunaji... who gave way.
- How possible?
- Nitya Brahmachari – Nitya Upavasi – how?
- **Krishna – Repeats verse 17 :**

Yasya Naham Kruto Bavaha Buddhir Yasya Na Lipyate.
- One who is not identified with 5 has not done anything.

- This is the ultimate renunciation.
- Final giving up, essential, true giving up, giving up the notion that I am individual – Ahamkara.
- Ultimate giving up.
- Sannyasa of the highest order.
- Rest all Sanyasa for this.
- This is the highest.
- **Gurudev :**

Sannyasa – Tyaga.

**Verse 1 :**

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

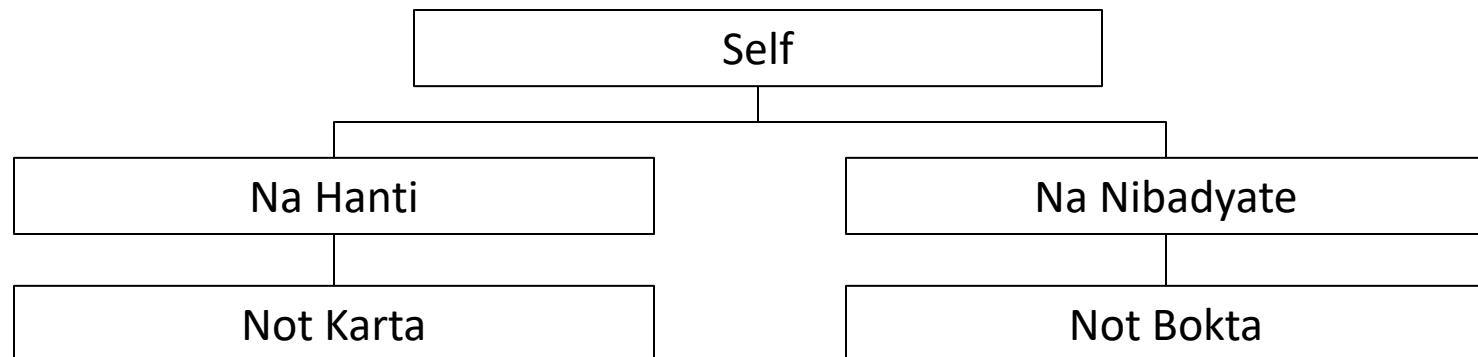
**arjuna uvāca**  
**sannyāsasya mahābāho**  
**Tattvamicchāmi veditum |**  
**tyāgasya ca hṛṣīkeśa**  
**pṛthakkeśiniṣūdana || 18.1 ||**

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

## Gurudevs Commentary :

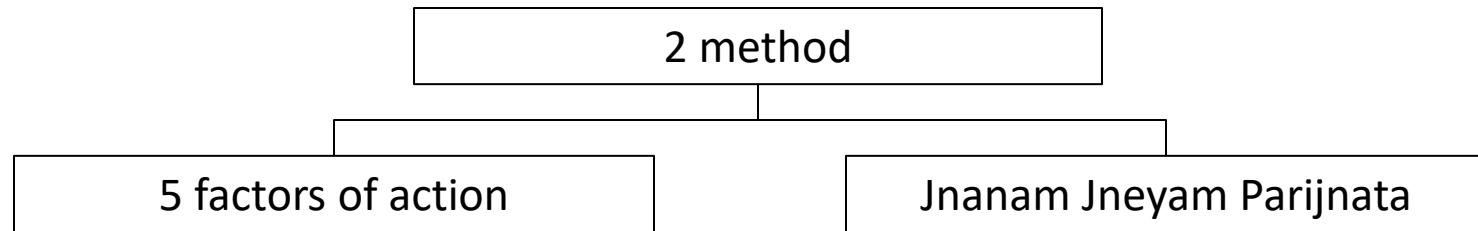
- **Textual commentary so far.**
- **Essence of Tyaga = Karma Yoga.**
- **Essence of Sanyasa = Dropping Ahamkara.**
- This is Sannyasa.. Rest is Sannyasa in the making.
- Milk = Curd in a way.
- Milk can be made into curd = Karma Yoga.
- After you put yeast,... it is in the making = Curd.
- Milk not fully curd.
- If curd = truly curd.
- Otherwise curd in the making.
- This Ahamkara dropping is Sannyasa.

e)



- Such a person does not have bondage of Anishtam, Nishtam, Mishram.

- Trividam Karma Na Phalam – No Bondage.
- One portion competed.
- Same idea – self –nondoer in unique way.



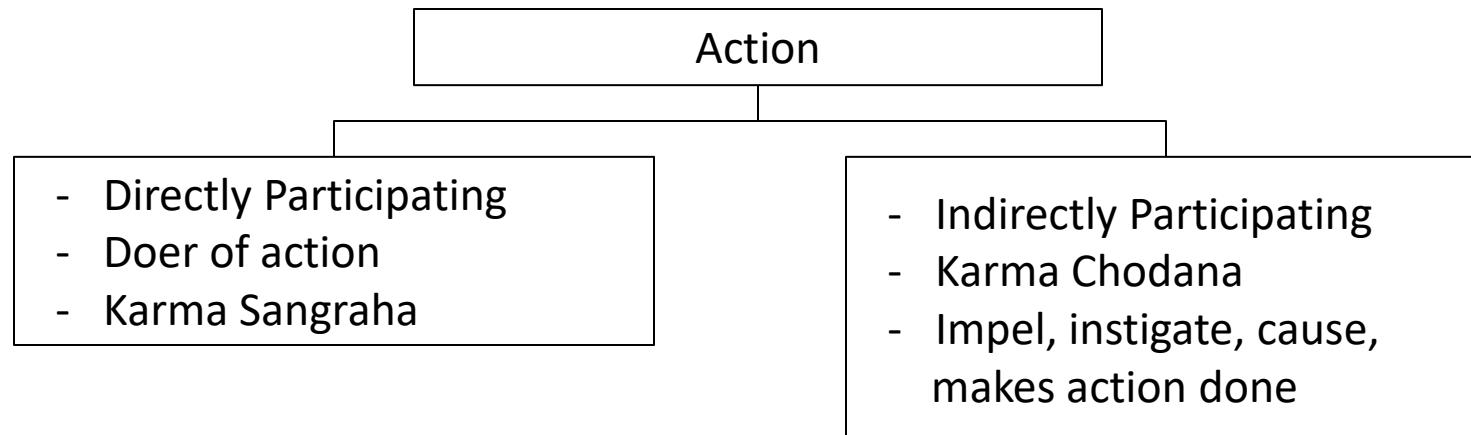
## Verse 18 :

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

jñānam jñeyam parijñatā  
trividhā karmacōdanā ।  
karaṇam karma kartēti  
trividhaḥ karmasaṅgrahaḥ ॥ 18.18 ॥

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

### a) Trivida Karma Chodana :



- **Self is not doer nor makes action done.**
- Na Karoti, Na Karayati.
- Does not make action do.

## What causes action?

- Knowledge causes action.
- You want it or don't want.
- Put effort for it or put effort not for it.

### Example :

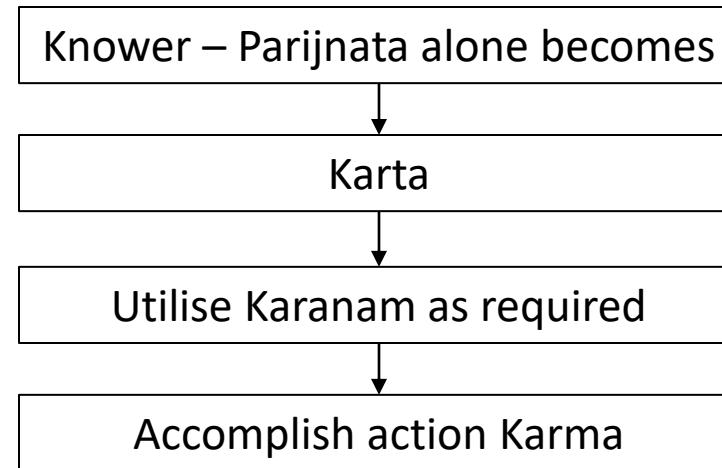
#### Advertisement :

- a) Ice cream
  - Child eats.
  - You grown up, wants up.
- b) Car Shown
  - Person driving
  - You want it

#### b) Trivida Karma Chodana – Jnanam, Jneyam Parijnata :

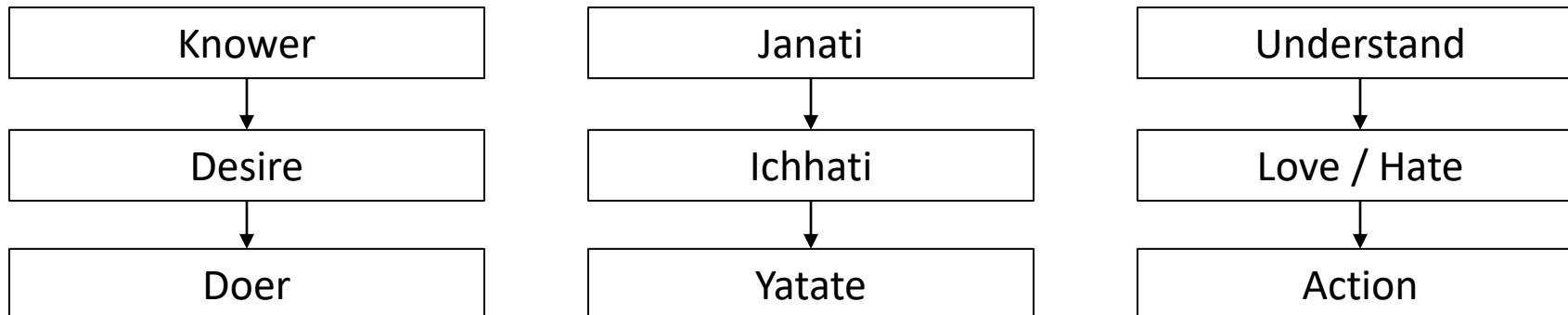
- Inspires action, Pravartakam of action.
- Impels action.
- Jnanam = Knowledge.
- Jneyam = Objects of world
- Parijnata = One who knows alone becomes doer.

- Ignorant can't be doer.
- First understand become capable of accomplishing.



Karma Sangraha	Karma Chodana
<ul style="list-style-type: none"> <li>- Collection of factors</li> <li>- Directly engaged in action</li> <li>- Knowledge puts factors into action</li> </ul>	<ul style="list-style-type: none"> <li>- Impel action</li> <li>- Inspirer of action</li> <li>- Knowledge impels</li> </ul>

- Everything belongs to knowledge.



1 <sup>st</sup> Knowledge	2 <sup>nd</sup>
- Knower	- Doer - Karta

- Karma = To effect something by using Karanam.
- Entire action is free of Atman.
- Jnanam, Jneyam, Parijnata alone involved in action.

Direct Participant of Action	Indirect impeller, inspiration of action
IV) Karanam V) Karma VI) Karta	I) Jnanam II) Jneyam III) Pari Jnanata

- 6 brings into 3.
- All 6 to be understood in 3.

## Verse 19 :

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

jñānaṁ karma ca kartā ca  
tridhaiva guṇabhēdataḥ ।  
prōcyatē guṇasaṅkhyānē  
yathāvacchṛṇu tānyapi || 18.19 ||

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

### a) Jnanam Karma cha Karta cha :

- Entire action is free of Atman.
- Take 3 and Analyse.

I) Knowledge

II) Object of knower – what is known by knowledge

III) Knower

IV) Instrument of action

V) Doer of action.

I) Car – Object of knowledge - Jneyam

II) Have knowledge of car – Jnanam

III) Who knows the knowledge – Parijnata, me

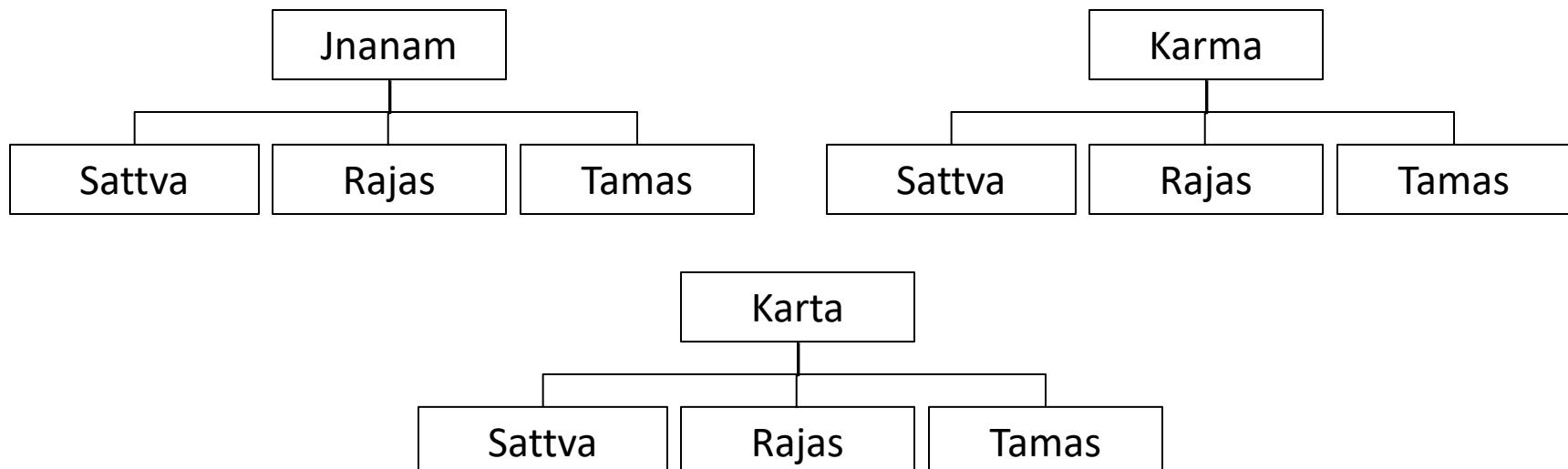
- Me knower of car / wants car – Desire

IV) I become Karta – Karta Doer

V) Do action – Karma

VI) Use mind, sense organs, intelligence, money – Karanam

- Put 6 into 3
- Jnanam, Karma, Cha Karta Cha.
- All these 3 can be looked as 3 followed, Sattvic, Rajasic, Tamasic.



- All types of actions are created by :
  - Jnanam, Karma, Karta.
  - Atma does nothing.
- In 5 constituents of action, self not involved.
- In all varieties of actions you see w.r.t. action – Jnanam, Karta, Karma, Atma not involved.
- Variety you find w.r.t. action, 3 factors responsible not Atma.
- **Jnanam, Karma, Kartacha, Trideiva guna Bhedataha.**

### c) Prochyaate Guna sankhyane Api :

- This has been explained in Upanishad.
- In Sankya, Shastra which deals with Guna, it has been said.
- Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Uttara Mimamsa (Vedanta)
- Sankhya Shastra deals with Gunas.
- Universality is there.
- Said also by said.
- Many agreed, worth considering.
- As stated there, I will teach, not my own.
- Please listen.
- Self not involved in any action, in results.

- Jnanam, Karma, Karta responsible.
- Type of knowledge, type of action, individual who is doing not Atman, self, which is Kevalam.
- Atmanam Kevalam Tu Yaham, Atma is homogenous, free of any differences.
- All differences of action based on 3.
- Practical, useful, beautiful analysis.
- Important for Sadhakas.

## Lecture 7

1) Through process of 5 components of action... Bhagavan reveals my real self – is Akarta.

2) Chapter 18 – Verse 13 :

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

pañcaitāni mahābāhō  
kāraṇāni nibōdha mē |  
sāṅkhyē kṛtāntē prōktāni  
siddhayē sarvakarmanām || 18.13 ||

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

3) Why self is Akarta?

- Because it is not one of the components of action.
- Adhishtanam
- Karta
- Karanam
- Cheshtaha
- Deivam.

- Self – my true nature is not one of these.
- Understand this, the knower - the Self, is different from known – apple – or the universe.
- Knower = Self.
- **What you are knowing is your self.**
- **Knower is not different from the self.**

### Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मविल्कुले भवति ।  
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ १॥

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]

- Knower of Brahman becomes Brahman because Brahman is the self.
- One who knows supreme Brahman, Braheiva Bavati, he becomes Brahman alone.
- Knower of the self becomes the self.
- Self remains unconnected with action.

## Verse 17 : (Important Verse)

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

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

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

### a) Yasya Naham Kruto Bavaha :

- His nature, inner feeling, inner consciousness, existence, is unsullied by notion of I am doing.
- Therefore,

### b) Buddhihi Yasya Na Lipyate :

- If one has notion - I am doing, then one has aims, dreams for the future.
- One has regrets of the past, one has anxieties of the present.
- Since he is not the doer, to gain anything by doing, untouched by Boktrutvam, anxiety, regret, hankering of pleasure.

### c) Hatvapi Sa Imam Lokan :

- Such a person, even if he were to kill all the people of all the worlds, destroy all the world, people...
- No one human can destroy all Loka...
- Jnani – one for whom the world is himself.
- Untouched by action....
- He is not taking himself to be
- Adhishtanam, Karanam, Karta, Cheshta...

### d) Na Hanti :

- Absence of Kartrutvam.

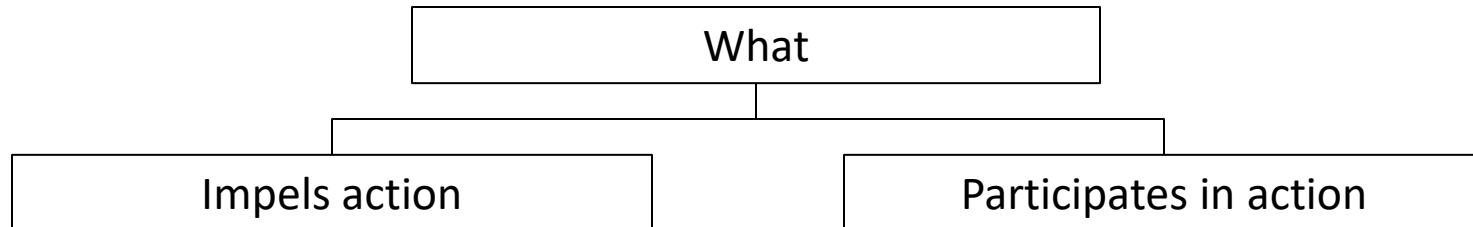
### e) Na Nibadhyate :

- Absence of Boktrutvam
  - Absence of Ishtam, Anishtam, Mishram, results, which bind, is not there.
  - Not going to reap undesirable, desirable, mixture of the both results, because he is not there to reap.
  - “He” she, individuality, identified with body.
  - Individuality by itself neither he or she.
- **Is mind – he or she.**
- With the body, mind becomes man, women, child, old man, Brahmachari, Grihastha...

- Otherwise by itself it is inert, individuality, nothing.
  - Na Hanti, Na Nibhadyate.
  - Such an individuality is not there.
  - He does not take himself to be the individual.
  - One topic / section of chapter 18 is over – Tyaga – Sanyasa over.
  - Ultimate Sannyasa - gives rise to liberation..
  - Other Sannyasas are steps to reach here.
  - Therefore, chapter called Moksha Sannyasa Yoga.
  - Final liberation (Moksha) is attained through Sannyasa.
  - What is ultimate Sannyasa?
  - Liberation is to be free from Anishtam, Ishtam, Mishram, Na Nibadhyate.
- **How is Sanyasa attained?**
  - **Yasya Naham Kruto Bavaha**
  - **One renounces individuality as the self.**
- Karma Yoga is the means for Sannyasa.
  - Sravanam Mananam Nididhyasanam – for dropping distractions pertaining to the world.

- **By taking 4<sup>th</sup> Ashramas – we Reach the ultimate**
  - I. Brahmacharya
  - II. Grihasta
  - III. Vanaprastha
  - IV. Sannyasa – Renunciation – stage – Ashrama.
- For Moksha various Sannyasa are explained.
- Moksha Sanyasa Yoga – title of Chapter 18.
- Final liberation is attained only by clarity of self knowledge.
- Final liberation is through renunciation of individuality
- **Renunciation is actually a clarity of the nature of the self that it is not at all a doer.**
  - This is the final renunciation.
  - Bhagawan takes up another methodology, Prakriya.
  - By showing the various actions that we experience in ourselves and in others are actually impelled and performed by certain factors.
  - These factors are themselves sufficient to explain the variety.

- Self is not at all part and parcel of contribution to variety in action, or inspiration behind action.
- Self is utterly dissociated.



- Little elaboration of verse 13.

### What impels action?

- **Understanding, comprehension way we think, feel, know.**
- **What work I do, depends on what I think is good.**
- **What is known is what is right, beneficial.**
- **Finally it is knowledge which propels action.**
- **Propeller, inducer, impeller of action is knowledge – Jnanam, Jneyam – what one comes to know through knowledge, object of knowledge, Parijnata, Jnata - individuality - the hat of the knower.**

## Individuality wears 3 Hats

No. 1

No. 2

No. 3

- Knower
- Pari Jnanata
- What I know
- Comprehensive knowledge
- Jnanata
- Listener
- Studying
- In context of knowledge

- Karta
- Doer
- Propels me to do what I know
- Karta
- Talking
- Loud Reflection
- Mananam

- Bokta
- Enjoys result of action

## 3 Hats of Individual

Jnanata

Karta

Bokta

- Context : Impelling action has knowledge
- Becomes knower

- Action
- Transformation
- Uses means Karanam

- Reaps Result of action

## Triad – 2 Triputis

### Knowledge

- Jnanata
- Jnanam
- Jneyam

### Action

- Karanam
- Karma
- Karta

Varieties of action is based on Jnanam

#### Sattvic

#### Rajasic

#### Tamasic

- Jnanam
- Action
- Methodology of doing

• Atma is not involved, Atma not Sattva / Rajas / Tamas, only illuminating factor.

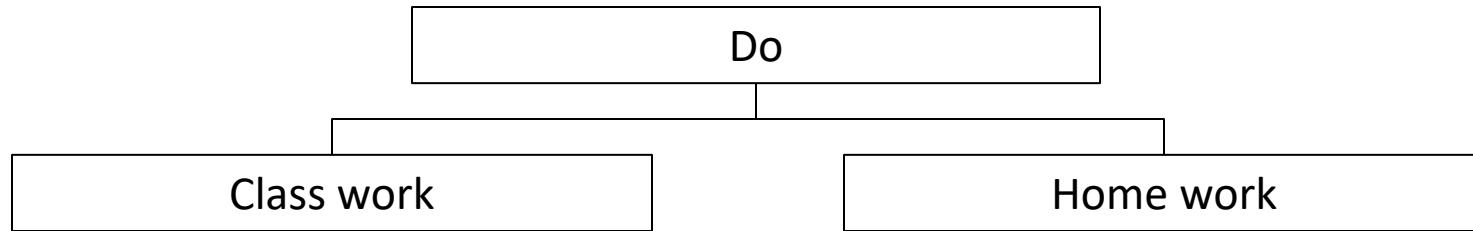
• Karma

Karta

Jnanam Method

Can be Sattva / Rajas / Tamas

- Variety of action explained by variety of these.
- To show Atma is Asanga.
- Renunciation of notion, oneself being a doer = Moksha Sanyasa Yoga.
- 2 pairs of triads explained.



Jnanam	Karma	Karta
<b>Includes :</b> <ul style="list-style-type: none"> <li>- Jneyam</li> <li>- Jnanata</li> <li>- 6 brought to 3.</li> <li>- Jnanam includes Jneyam</li> <li>- Object of knowledge = Jneyam</li> </ul>	<ul style="list-style-type: none"> <li>- Karanam</li> <li>- Karta</li> <li>- Karma includes Karanam</li> <li>- Karma done through Karanam, instrument</li> </ul>	<ul style="list-style-type: none"> <li>- Karta includes Parijnata</li> <li>- Karta in earlier Avatara was Jnanata</li> </ul>

## 6 Factors :

- (1) Jnanam, (2) Jneyam, (3) Parijnata, (4) Karanam, (5) Karma, (6) Karta reduced to three.

Verse 19 :

ज्ञानं कर्म च कर्तच  
त्रिधैव गुणभेदतः ।  
प्रोच्यते गुणसङ्घाने  
यथावच्छृणु तान्यपि ॥१८.१९ ॥

jñānaṁ karma ca kartā ca  
tridhaiva guṇabhēdataḥ ।  
prōcyatē guṇasaṅkhyānē  
yathāvacchṛṇu tānyapi || 18.19 ||

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

a) In Verse 19 – joins Jnanam, Karma Cha Karta

- Knowledge with object of knowledge combined as Jnanam.
- Karma goes along with Karanam, instrument to effect a particular result, therefore Karanam goes into Karma.
- Parijnata – is Jnanata – knower who is now appearing as Karta.
- Technical...

b) Tridhaiva Guna Bhedatah :

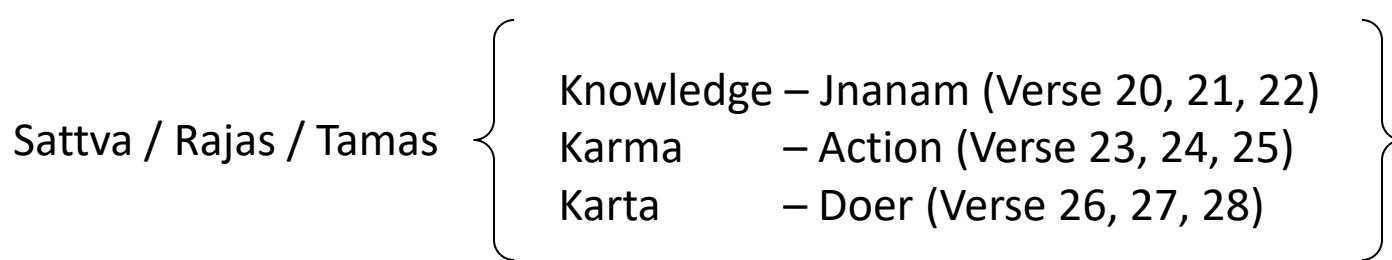
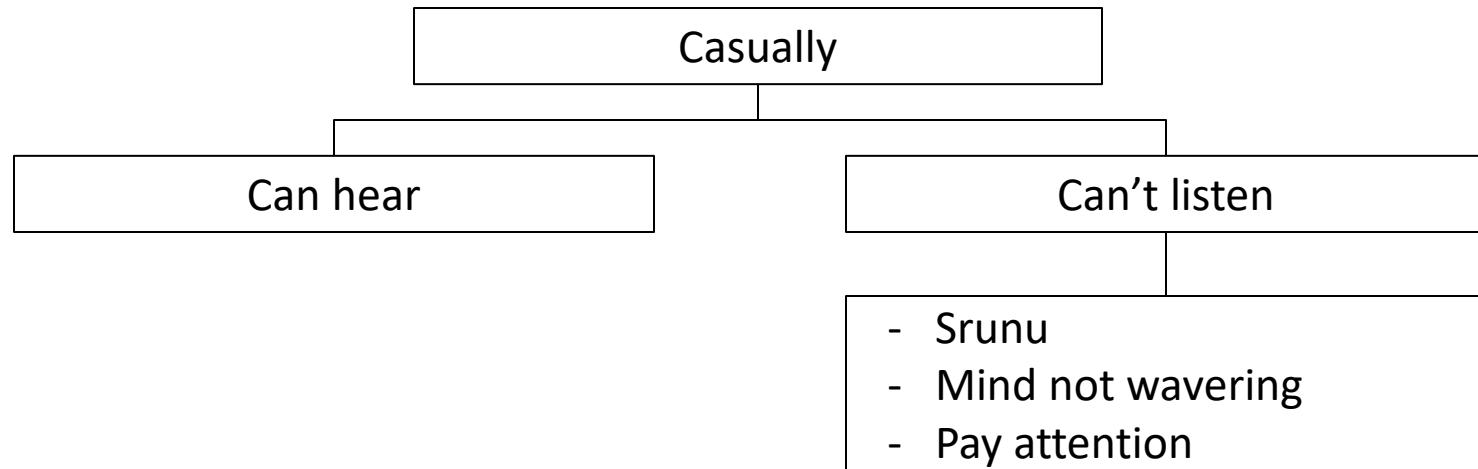
- These 3 act through Gunas.

### c) Prochyaate guna Sankhyaane Api :

- This is described in great detail in Sankhya Shastra of Gunas.
- Srunu : Be careful, alert.

### d) Yatha Vach Srunu :

- Going to tell you essence of it as described in Shastras.
- **To listen, is not to hear, but to hear with full attention = Srunu**



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

**sarvabhūtēṣu yēnaikam**  
**bhāvamavyayamīkṣatē |**  
**avibhaktam vibhaktēṣu**  
**tajjñānam viddhi sāttvikam || 18.20 ||**

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

**a) Sarva Buteshu :**

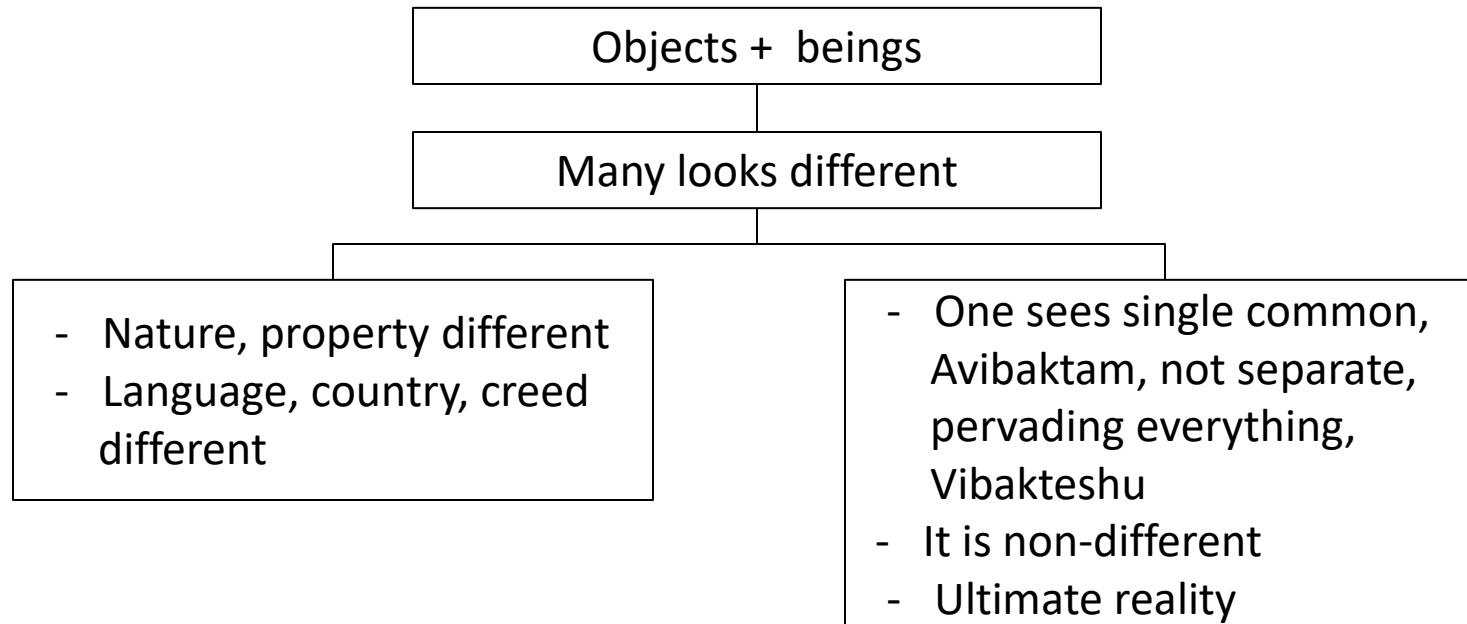
- In all Objects + living beings, Buteshu – with modifications, Bavana Kriya.

**b) Yena :**

- By Jnanena, knowledge, vision, comprehension.
- Shad Vikara Jayate, Asti, Vardate, veparinamate, Apakshiyate, Vinashyati.
- Birth, Sustainance, growth, changes, decays, dies.
- Anything which undergoes 6 changes is “Buta”, all objects and beings, at level of totality, Brahma, Vishnu, Shiva.
- Cosmic functions or small beings.
- Yena – by which knowledge.

### c) Ekam Bhavam Avyayam Ikshate :

- By which one sees common homogenous substratum in all objects and beings.



### d) Vidhi Sattvikam :

Gita :

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

**mattah parātarām 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]

- All beads, jewels different, single thread.
- What is common?
- One existence, Satchit Ananda Paramatma.
- That by which sees oneness in creation, that knowledge is Sattvik knowledge.
- That is vision of unity in diversity.
- One is able to transcend the differences and come to the one.
- Natural vision.. Love my body, me... me only.
- If I see you as me, then, there is universal love.

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

pṛthaktvēna tu yajjñānam  
nānābhāvān pṛthagvidhān |  
vētti sarvēṣu bhūtēṣu  
tajjñānam viddhi rājasam || 18.21 ||

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

**a) Pritaktwena Tu Yajjnaanam, Nana Bhavan Prithagvidhaan :**

- See diverse vision, differences.
- Yat Jnanam, Sarveshu Bhuteshu Prithaktvam Ena Nana Bavana Prithag Vidhan Vetti :  
In all objects and beings, see Variety, differences, see eyes, ears, nose – see only differences.
- Because of which, person gives validity to the differences and says – you are different, I am different.
- Be careful of this fellow... Russian, Chinese, African, Japanese...
- Importance given to these... Sattvic – Vasudeivika Kutambakam... Rajasic – All different.
- If this vision, miserable only.

**b) Tad Jnanam Viddhi Rajasam :**

- This is Rajasic Jnanam, vision.

यत्तु कृत्स्नवदेकस्मिन्  
कार्ये सक्तमहैतुकम् ।  
अतत्त्वार्थवदल्पं च  
तत्तामसमुदाहृतम् ॥ १८.२२ ॥

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

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

**a) Yattu Krtsna Vadekasmin Karye Sakta Mahaitukam Atatvartha Vada Alpam Cha Tattamasa Mudahrtam :**

**b) Tu :**

- Differentiates from Rajasic.

**c) Ekasmin Karye :**

- In variety, one takes up only one thing.

**d) Ahaitukam Krtsnavatu Saktam :**

- To that one gives all importance without logic.

**e) Atatvarthavatu :**

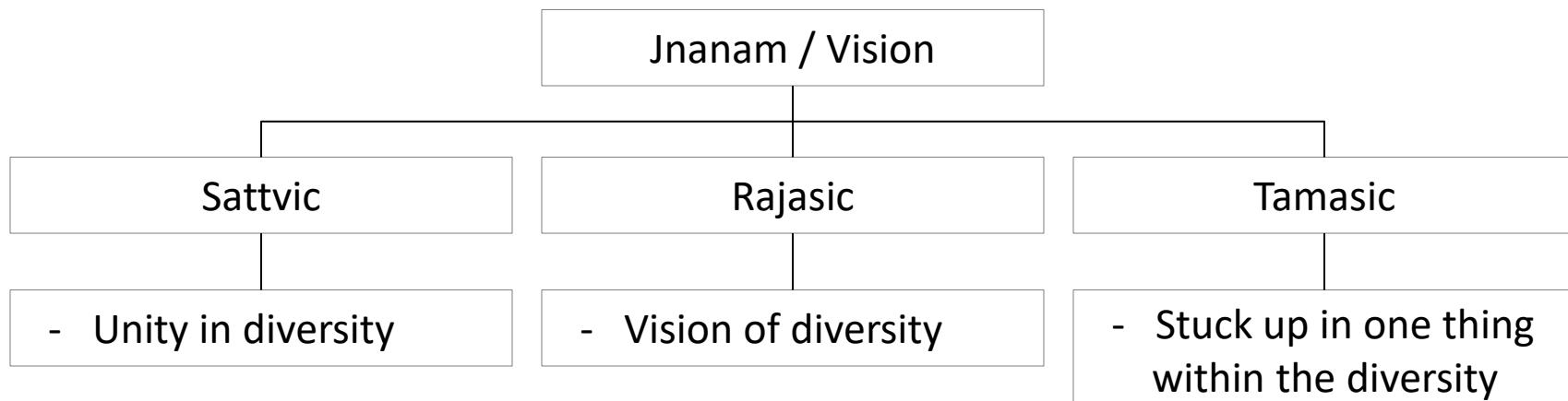
- Totally divorced from the fact, vision.

### f) Alpam :

- Narrow vision.

### g) Tat Tamasam Udahrutam :

- That is Tamasic Jnanam, vision.
- Supreme reality is one, all pervading, consciousness = Sattvic.
- Everything different = Rajasic.
- Tamasic : Take one individual and give all importance to that.
- No reason, no logic.
- Any God you worship takes you to the ultimate – Sattvic.
- All gods different, my God great.. Rajasic.
- Tamasic – my Krishna alone... no Shiva, Vishnu...
- Alone and only, creates lot of problems for the world = Tamasic.



- Jnanam Karma Cha Karta
- Next Karma.
- **Vision, comprehension of world / God is causing this distinction, not Atman.**

Broad Minded	Narrow Minded	Fanatical
Sattvic	Rajasic	Tamasic

- Atman not broad, narrow, fanatical.
- These 3 belong to the knowledge, vision in the Vyavaharika plane.
- Comprehension makes these changes.
- Atman is free.
- Next : Action – Karma vision over.

## Verse 23 : Sattvic - Action

नियतं सङ्गरहितम्  
अरागद्वेषतः कृतम् ।  
अफलप्रेप्सुना कर्म  
यत्तत्सात्त्विकमुच्यते ॥ १८.२३ ॥

niyatam saṅgarahitam  
arāgadvēṣataḥ kṛtam |  
aphalaprēpsunā karma  
yattatsāttvikamucyatē || 18.23 ||

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

### a) Niyatam :

- Duty

### b) Sangha Rahitam :

- Action is done without giving importance to the ego.
- Action is done as an offering on to the Lord.
- Action done by making oneself as an instrument.
- **By saying : Lord, this is done for you, by you,... ego gone.**

### Ego :

- **This is done by me, for me.**
- **This “I” is gone.**

- When I taken out, there is no Raaga Dvesha, likes and dislikes.
- Become free while functioning.
- Objective, smooth, no trouble in decision making, very clear.
- What about the result.

**c) Aphala Prepsuna :**

- Action is done by a person who is not interested in any selfishness.
- No wish, want for him.
- Such action is Sattwic.
- Studied in Karma Yoga – studied.

**d) Such action is Sattvic**

## Verse 24 :

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

yattu kāmēpsunā karma  
sāhaṅkārēṇa vā punah ।  
kriyatē bahulāyāsaṁ  
tadrājasamudāhṛtam || 18.24 ||

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

### a) Yattu :

- To differentiate.

Sattvic	Rajasic
- Aphałaprepsuna	<ul style="list-style-type: none"> <li>- Kamepsuna</li> <li>- Wants desires fulfilled</li> <li>- Selfish</li> </ul>

### What about Ego?

### b) Sa – Ahamkarena :

- With strong ego.
- Primarily for the individuality.

### c) Kriyate Bahula Yasam :

- Small thing becomes so strenuous.
- Ego comes makes everything Astray.

### d) Tad Rajasam Mudahhrutam :

- This is Rajasic Karma.

Verse 23	Verse 24
I) Sattvic II) Aphala Prepsuna III) Sangha Rahitam	I) Rajasic II) Kamepsuna III) Sa Ahamkarena Va

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

anubandhaṁ kṣayam hiṁsām  
 anavēkṣya ca pauruṣam |  
 mōhādārabhyatē karma  
 yattattāmasamucyatē || 18.25 ||

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

**a) Anubhandan Kshyam Himsam Anavekshiyacha Paurusham Mohat Arabyate Karma, Tad Tamasa Hrutam :**

**b) Anubandham, Anavekshya :**

- Not considering.
- What result will come.
- Don't take into consideration.
- What will happen

**c) Kshayam :**

- Neither are you considering loss of energy, health.
- Not for the society, organization, institution.

- Result – not taken.
- As you are functioning, what will go away.

**d) Himsam :**

- What suffering will come to others.

**e) Paurusham Anapekshyam :**

- Your own capacity you don't take into consideration.

**f) Mohat Arabyate :**

- Why start?
- Duryodhana = Starting war due to delusion.

**g) Yat Tatu...**

- An action like this is Tamasic.

**Main point :**

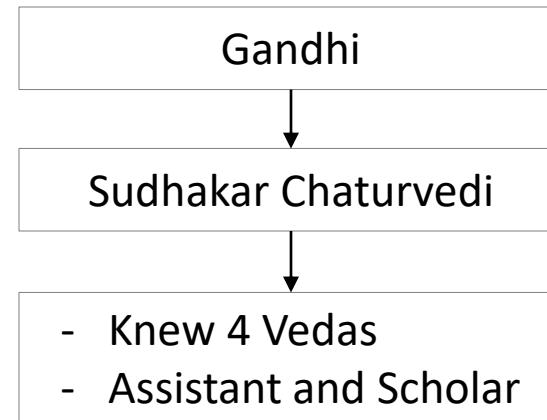
- Action like this is coming from a vision like that.
- Vision makes all kinds of changes.
- Atman not involved

**Siddanta wise :**

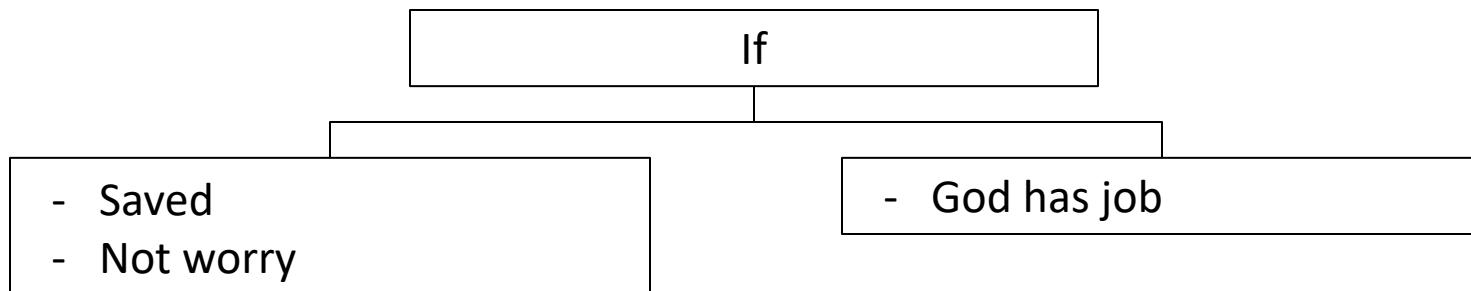
**Practically :**

- See beauty of these verses.

## Story :



- Letters from Tamil Nadu, Gandhi would reply.
- Taught Bhagavad Gita.
- Darjeling... going in train...
- Bogeys got disconnected from the engine.
- All Jumped out, crying, can't jump.. Valley outside.
- **Whatever has to happen, will happen.**
- No change in result even if we are anxious...



- Niyatam Sangha Rahitam.
- Raaga Dvesha Krutam Aphalaprepsuna = Sattvic action.
- Let god worry, you do your Niyata Karma.
- Put into practice all these...
- May god bless us with further insights and give us capacity to practice this wisdom.
- Study – Gita – 10 commentaries.
- **Take one and apply in full, reap the results.**

Jnanam

Karma

Karta

Over

Next

## Lecture 8

### 1) Description of Gunus in 3 Chapters

- Chapter 14 – Deep explanation
  - Guna Traya Vibhaga Yoga.
- Chapter 17 – Sraddha Traya Vibhaga
- Chapter 18 – Moksha Sannyasa Yoga and explanation
- Foundation and explanation in Chapter 14.
- What is the intent of Lord Krishna?

Chapter 14	Chapter 17
<ul style="list-style-type: none"><li>- To transcend Guna</li><li>- Guna Teeta</li><li>- Jnani goes beyond – Gunas</li><li>- Ateeta</li><li>- w.r.t. Jnani</li></ul>	<ul style="list-style-type: none"><li>1) Sraddha</li><li>2) Ahara</li><li>3) Yajna</li><li>4) Dana</li><li>5) Tapaha</li></ul> <p>- Purpose : for Sadhaka</p> <p>- If you take up Sattvika Aspect, will have Deivi Sampath</p> <p>- Choose Sattvika, eschew Rajasika, discard Tamasica</p> <p>Sattva / Rajas / Tamas</p>

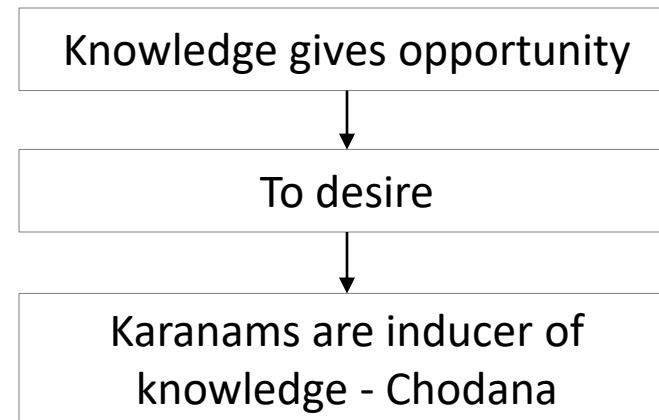
- You will become true Sadhaka in Chapter 17.

## Chapter 18 :

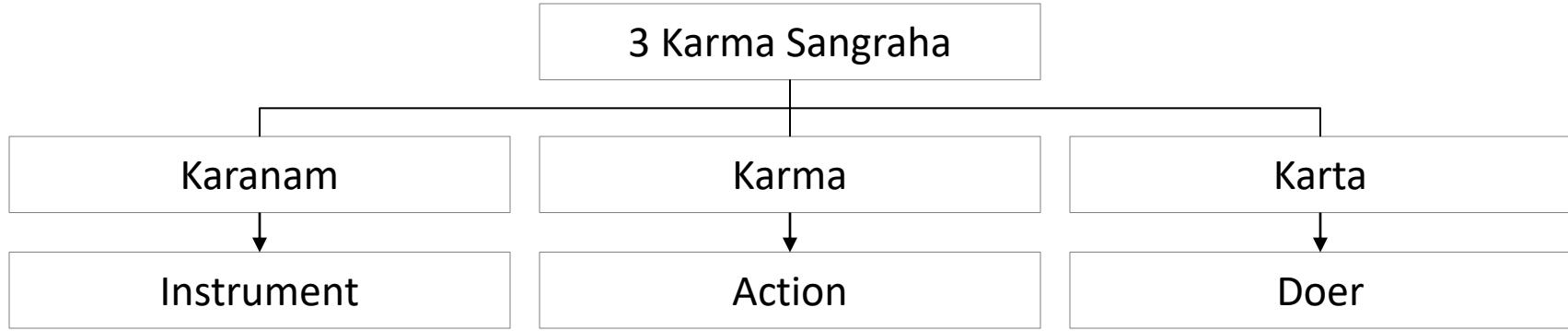
- Not for seeker or Gunateeta.

## Purpose :

- To reveal Atma Tattvam, Atma free from 3 Gunas.
- Karma Chodana
- Jnanam, Jneyam, Parijnata – associated with knowledge.
- Knowledge impels us to action.



- “Prarartakam” – Chodana.
- What impels you to action is 3 fold.
- Action will also be 3 fold.
- What are constituents of action?



- All facets of action included.
- Karta, Karma, Karana, Sampradana, Apadana, Adhishtana.

#### 1) Karta :

- I am talking to all of you.

#### 2) Karma :

- Action.

#### 3) Karana :

- Through Vak Indriya supported by mind – buddhi.
- Instruments.

#### 4) Sampradana :

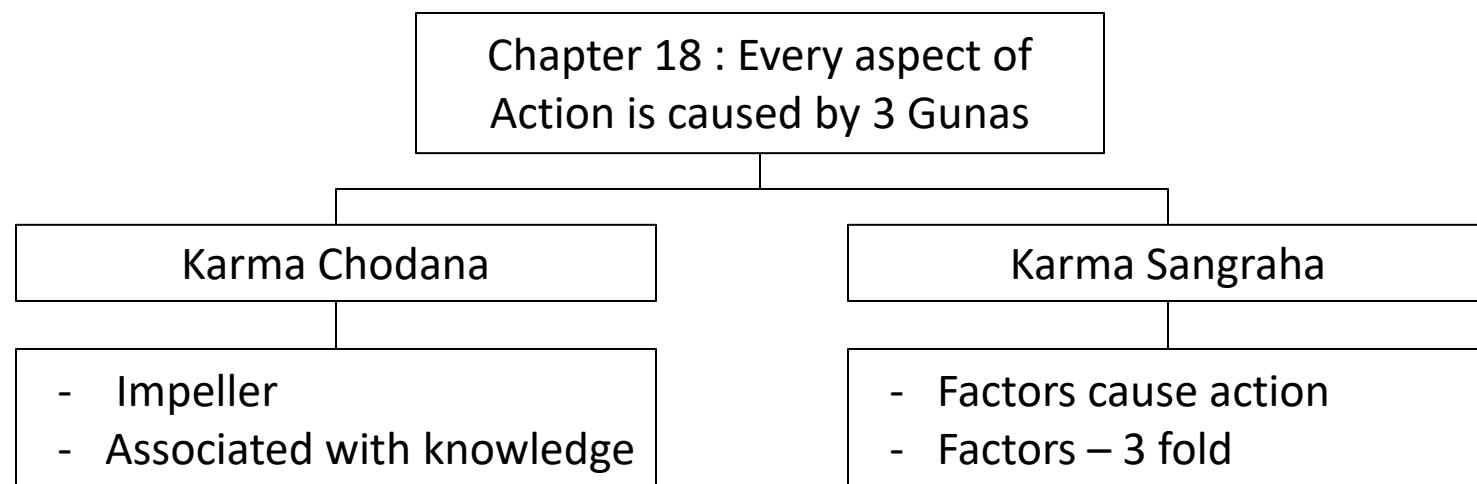
- Reason.
- Speaking for my own personal reflection.
- For clarity for all

## 5) Apadana :

- Where from?
- Balls falls from my hand

## 6) Adhishtana :

- Locus
- Where from acting.
- Karanam, Karma, Karteti – Lord includes 3.
- Shastras are deep.



- Action which comes about is 3 fold.
- Atman is free.
- Differences in action explained by presence of these factors

- 3 fold thinking caused by 3 fold Jnanam, Sattvic – Rajasic – Tamasic Jnanam.

### Difference in Perception causes

Difference in Jnanam

Influences perception and thinking

Influences action

- Perception not in Atman but type of Jnanam you possess.
- Jnanam has effect on Karma becomes 3 fold.
- Karma is Sattva / Rajas / Tamas – not Atman.

Jnanam

Karma

Karta – Ahamkara – can be  
Sattva / Rajas / Tamas

- Atman is free of Sattva / Rajas / Tamas.

- Karta – Sattva / Rajas / Tamas.
- Karma - Sattva / Rajas / Tamas
- Jnanam - Sattva / Rajas / Tamas
- Buddhi - Sattva / Rajas / Tamas – Instrument of understanding.
  - Understand / Plan....
- Drithi (Utsah Samanvita – Fortitude – Perseverance)
- Sukham.
- All Dvaitam, differences are caused by Sukham, Drithihi, Buddhi, Karta, Karma, Jnanam.
- Many together become causes...
- **Atman is free from 3 Gunas.**
- **Description of these, to teach above.**
- As per context, Bhagawan explaining.

## Verse 26 : Karta – Sattvika - Important

मुक्तसङ्गोऽनहंवादी  
धृत्युत्साहसमन्वितः ।  
सिद्ध्यसिद्ध्योर्निर्विकारः  
कर्ता सात्त्विक उच्यते ॥१८.२६ ॥

muktasaṅgō'naḥamvādī<sup>1</sup>  
dhṛtyutsāḥasamanvitah |  
siddhyasiddhyōrnirvikārah  
kartā sāttvika ucyatē || 18. 26 ||

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

### a) Karta Satvika Uchyate :

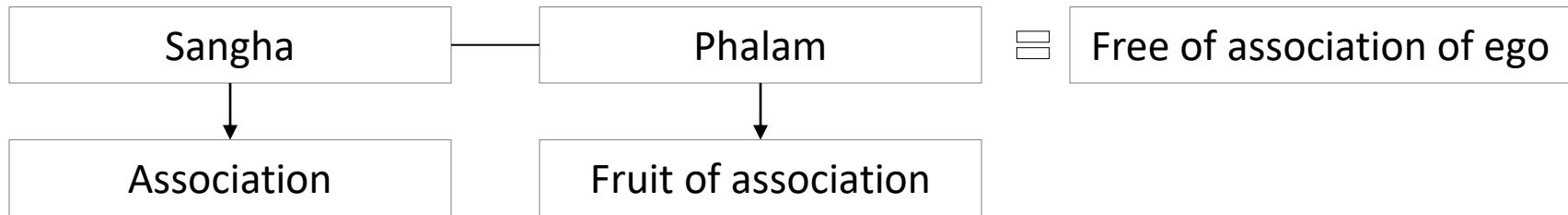
- Karta = Ahamkara = Individual.
- Such a sense of I we have.
- I am doing, talking, sitting.
- Individual you, engaged in action.
- Such an individual is called Sattvika.

### b) Mukta Sangaha, Anaham Vadi, Drithyuth Saha, Samanvitah, Siddha Siddhyour Nirvikaraha Karta Satvika Uchyate :

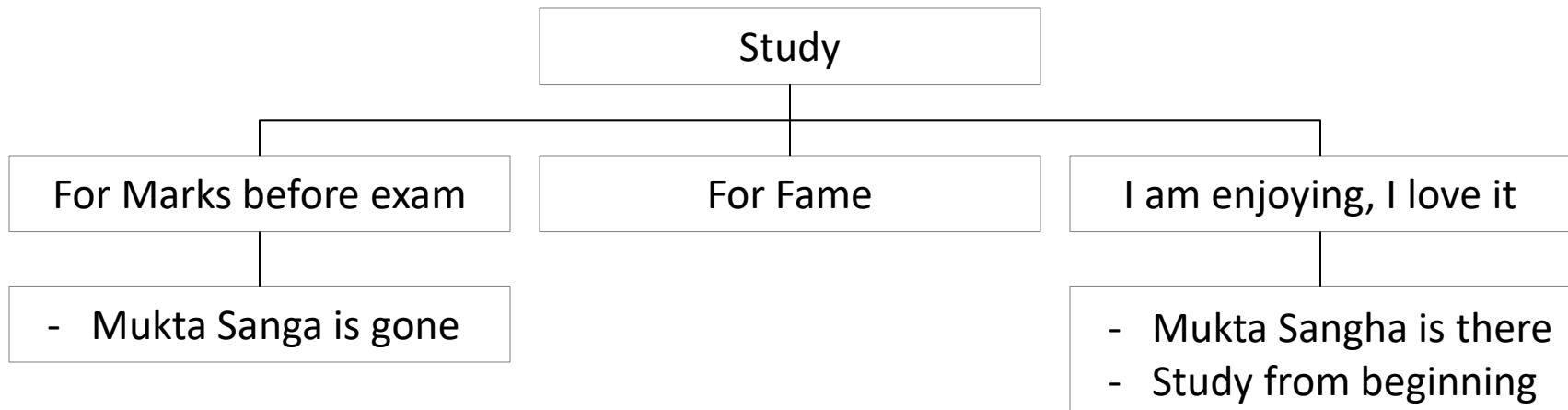
- Do you want to be Sattvik.
- Do this.

### c) Mukta Sangha :

- Sangha = Not in association with anchoring over results.
- Anahamvadi...



- Ego = Anahamvadi.
- Mukta Sangha = One who is not anchoring over some results.
- **Person engaged in action for the sheer joy of that action.**
- Why postpone happiness for the future?



- Every moment of life = Joy.
- Does not Postpone happiness.
- Bubbling with Joy over action.
- Others also inspired, revelling in action, Joy is infectious.

**Story :**

**Thomas Alva Edison :**

- Factory gone to flames.
- Son was lost...
- Father was smiling, not crazy.
- **All our mistakes burnt.**
- **Let us build something new.**
- Sheer work is enjoyable.
- Work in teams.

**d) Anahamvadi :**

- Don't project the "I".
- Don't keep on saying – I... I.
- Importance given to the work, not ego.
- Anything is possible provided it does not matter that you do it.

- Provided, you feel that you should be doing.
- It is not important that everyone should know you have done it.
- Help others get joy of accomplishing.
- See experience for ourself.

- **Mukta Sangha :**

- Not concerned about fruits of action, not anxious about it.

- **Anahamvadi :**

- Not putting the ego, Karta in front.
  - Not constantly engaged in self glorification.

- Do you know – who I am?
- What I did... now I am doing..

**e) Drithi Utsaha Samanvitaha :**

- Drithi = Perseverance when things difficult.
- Utsaha = Inspiration.
- **In Gurudevs work you will find lot of perseverance and inspiration. He had Drithi and Utsaha.**
- **When going is tough, tough get going.**

- **Utsaha :**
  - Sheer inspiration and sheer enthusiasm.
  - Psunami of Enthusiasm.
- Such a person how is he?
- 2 sides of same coin.
- If you have perseverance, you will have enthusiasm.

#### f) Siddhya Asiddhyor Nirvikara :

- **Nirvikara – his mind is not carried away by success or failure.**
- Siddhi – Asiddhi... no facial change, tiredness.

#### Example :

- Sri Ram – Sthitaprajna.

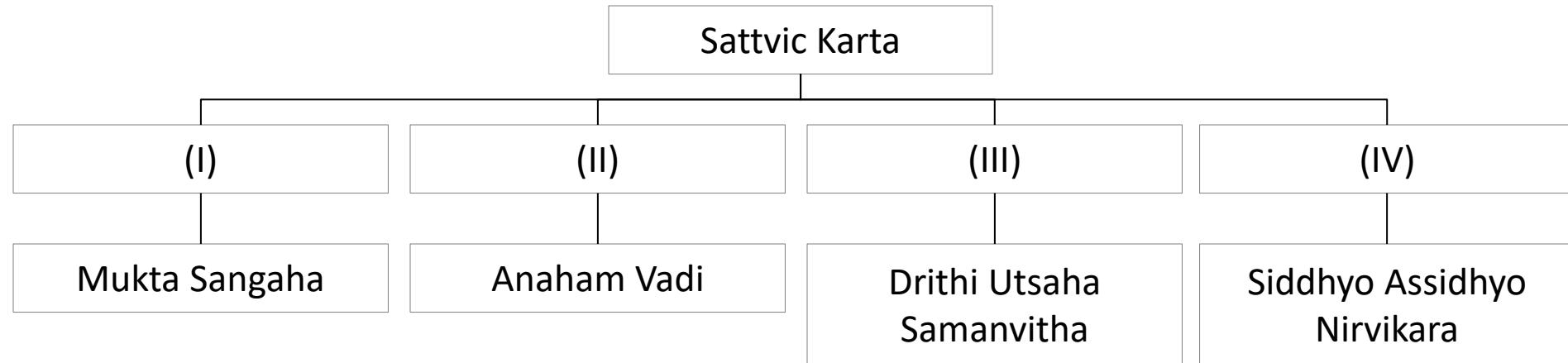
One Day	Next Minute
<ul style="list-style-type: none"> <li>- Coronation</li> <li>- Everything</li> </ul>	<ul style="list-style-type: none"> <li>- Go to forest like Tapasvi</li> <li>- Drop everything</li> </ul>

- How is it possible this equanimous in success and failure?
- You did it because you loved it.

#### Example :

- Siddhabari Camp.
- Gurudev – old, what will happen to Chinmaya mission?

- I did not sign contract with Job, its his job...



### g) Karta Sattvika Uchyate :

- Such a Karta is Sattvik.
- This is our Sadhana for Chapter 18 – 1<sup>st</sup> session.
- Karta Sattvika Uchyate.
- Anybody who has this, is a very good team player – will guide, leap, help, the whole team.
- One quality brings all others.
- Become this and enjoy life... whole life will be pleasure.

## Verse 27 : Rajasic Karta

रागी कर्मफलप्रेप्सुः  
लुभ्यो हिंसात्मकोऽशुचिः ।  
हर्षशोकान्वितः कर्ता  
राजसः परिकीर्तिः ॥ १८.२७ ॥

rāgī karmaphalaprēpsur  
lubdhō hiṁsātmakō'suciḥ |  
harṣaśōkānvitah kartā  
rājasah parikīrtitah || 18.27 ||

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

### a) Raagi :

- Full of desire, attachment.
- Karma Phala Prepsuhu... seeking result.
- No selfless action, everything selfish.

### b) Lubdaha :

- Greedy, wants others wealth, own wealth will not use.

### c) Himsa Atmakaha :

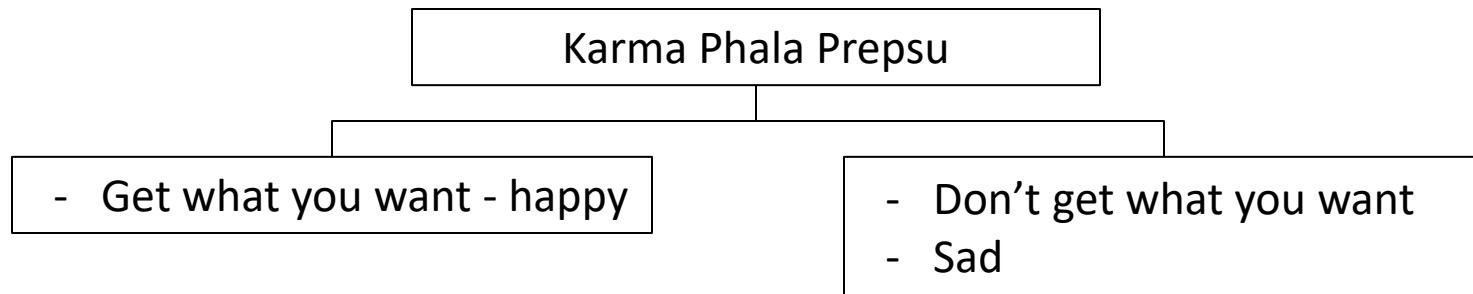
- Has nature of causing pain.
- Will tell you, he will cause pain.
- Pretends as though he is going to help.

#### d) Ashuchihi :

- Very impure.
- Externally, mentally.

#### e) Harsha – Shokan Vitaha :

- Harsha – elation
- Shokan – depression.
- Ups + down.



- Blame everybody.
- We are like this, no explanation required.
- Such a person is Rajasic Karta.
- Atma is free of all this.
- Avoid Rajasic, Tamasic Karta.
- Adhyatma Shastra – meant for our analysis, not to find fault with others.
- Shastra to apply on yourself.

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

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

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

**a) Ayuktaha :**

- Mind occupied in many things.
- Fellow not focussed on duty.

**b) Prakrutaha :**

- Rajasic makes show of being refined.
- This fellow is unrefined, uncultured.

**c) Stabdaha :**

- Unbending, does not listen to advise of Guru, Shastra...
- Goes as per own thinking.
- Master of himself.

#### d) Kshataha :

- Rascal, cheating others, Paravanchanartha.
- Knows fact, will say something else.

#### e) Naishkrutikaha :

Himsatmakaha	Naishkrutikaha
<ul style="list-style-type: none"><li>- One who causes pain and you are aware he causes pain.</li></ul>	<ul style="list-style-type: none"><li>- Wont know</li><li>- Will win confidence</li><li>- Will present himself to help you.</li><li>- Finally will destroy you, hit you.</li></ul>

#### f) Alasaha :

- Lazy, Tamas

#### g) Vishaadhi :

- Continuously Sad.
- Look at person, you will be sad.

#### h) Dheergah Sutri :

- What can be done in few hours will go for hours.
- Thirukural – 2000 years old.
- Person who wants to get destroyed will get into a boat :

- **Person who wants to get destroyed will get into a boat :**
  - Will keep on postponing.
  - Will be forgetful.
  - Lazy
  - Sleepiness.
- These 4 – if you have, you are meant for destruction.
- Words don't sound good.
- Be aware of Rajas and Tamas so that we can be Sattvic.
- He has finished.
- Jnanam, karma, Karta.

**Next :**

- Buddhi, Drithi.

**Jnanam :**

- Understanding comprehension, overarching vision.

**Buddhi :**

- Faculty of decision making.
- Nishchayatmika Buddhi.

**Drithi :**

- Perseverance.

- These are instruments by which we accomplish things, Karanam.

ज्ञानं ज्ञेयं परिज्ञाता  
 त्रिविधा कर्मचोदना ।  
 करणं कर्म कर्तृति  
 त्रिविधः कर्मसङ्कुहः ॥१८.१८ ॥

jñānam jñeyam parijñatā  
 trividhā karmacōdanā ।  
 karaṇam karma kartēti  
 trividhaḥ karmasaṅgrahaḥ ॥ 18.18 ॥

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

- Buddhi = Vrutti.
- Drithi = Determination = Buddhi Vritti.
- Intellectual capacity = Perseverance, persistence.
- We use to accomplish something hence Karanam.

Verse 29 :

बुद्धेर्भेदं धृतेश्चैव  
गुणतस्त्रिविधं शृणु ।  
प्रोच्यमानमशेषेण  
पृथक्त्वेन धनञ्जय ॥१८.२९ ॥

buddhērbhēdaṁ dhṛtēścaiva  
guṇatastrividhaṁ śṛṇu |  
prōcyamānamaśēṣēṇa  
pṛthaktvēna dhanañjaya || 18.29 ||

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

a) Srunu :

- Listen.

b) Buddehe Bhedam Trividam :

- 3 fold division of Buddhi.

c) Dritheshcha Eva :

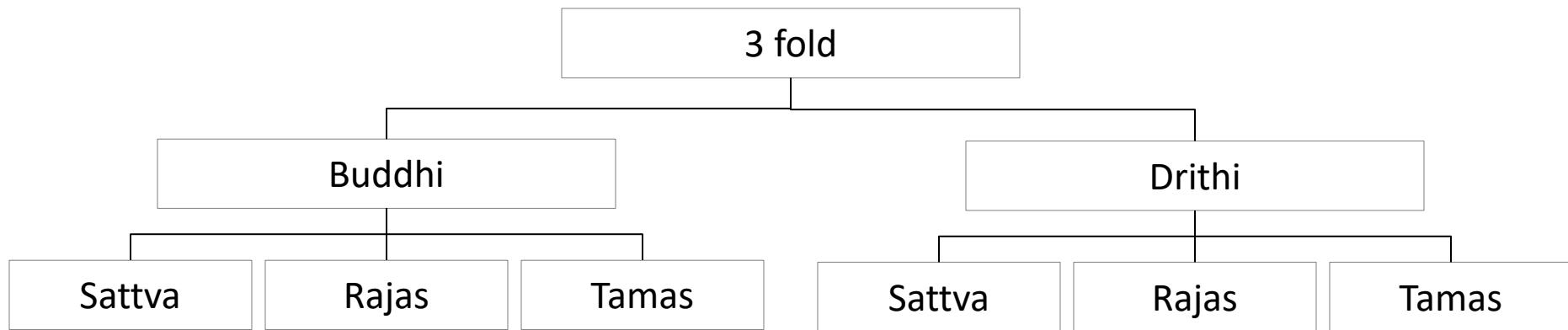
- So also 3 fold division of Drithi.
- Faculty of decision making and capacity to persevere are 3 fold.
- They help you to execute action.

#### d) Prochyamana Asheshena :

- I am going to explain in detail.

#### e) Prithaktvena : Varied

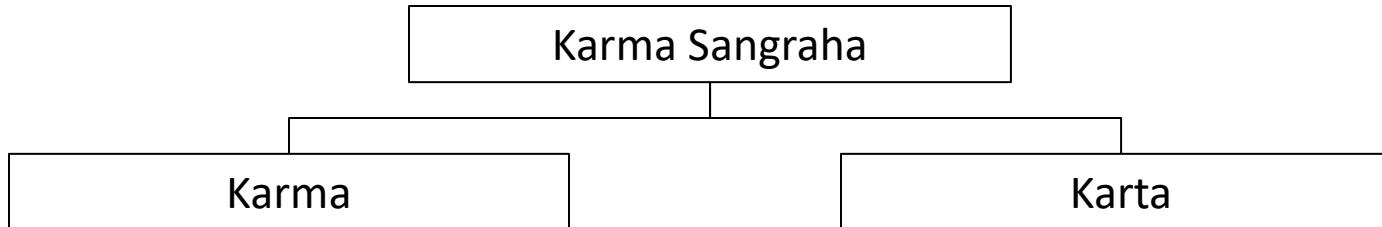
- What is to be accepted and what is to be given up.



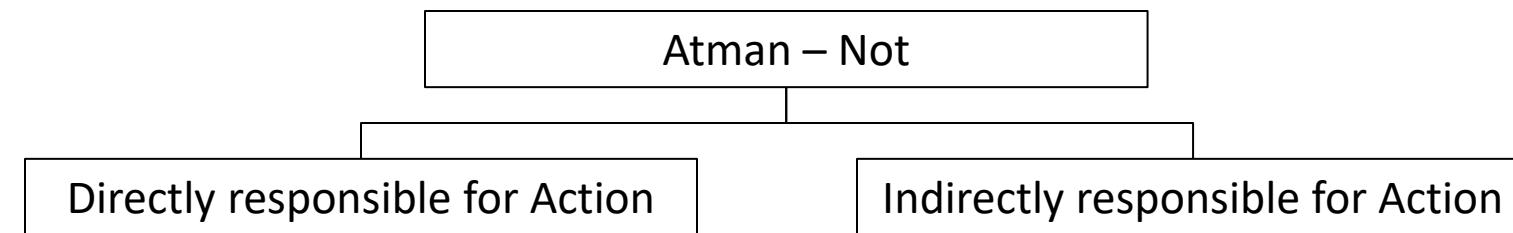
## Lecture 9

### I) Jnanam, Karma, Karta.

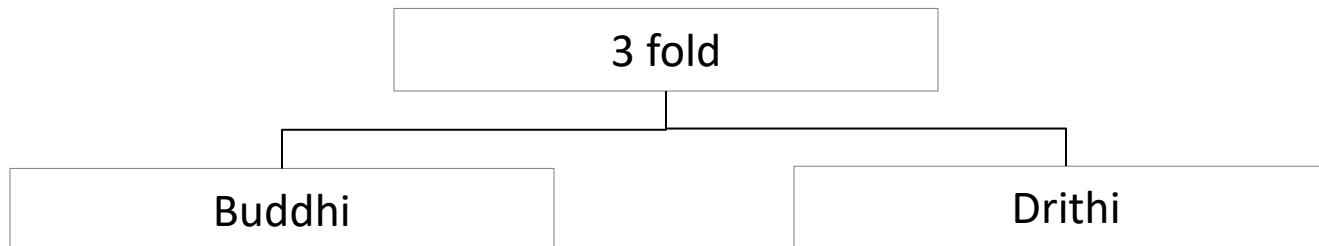
- Jnanam = Gives Vision, over all comprehension.
- Karma – Action through which we want to affect the results.
- Karta – Creator of the creation
  - Doer
- Jnanam = Karma Chodana, impels action.



- Jnanam / Karma / Karta, 3 responsible directly or indirectly for all actions, not Atma.
- Jnanam – Causal nature
  - Karma Chodana
  - Causes Karta to perform Karma.
- Everything we see w.r.t. action, can be understood based on 3 factors.



- Atma can't be brought directly in the realm of action or realm of doer.
- Atma is free.



### Verse 29 : Satt

बुद्धेर्भदं धृतेश्चैव  
गुणतस्त्रिविधं शृणु ।  
प्रोच्यमानमशेषेण  
पृथक्त्वेन धनञ्जय ॥१८.२९ ॥

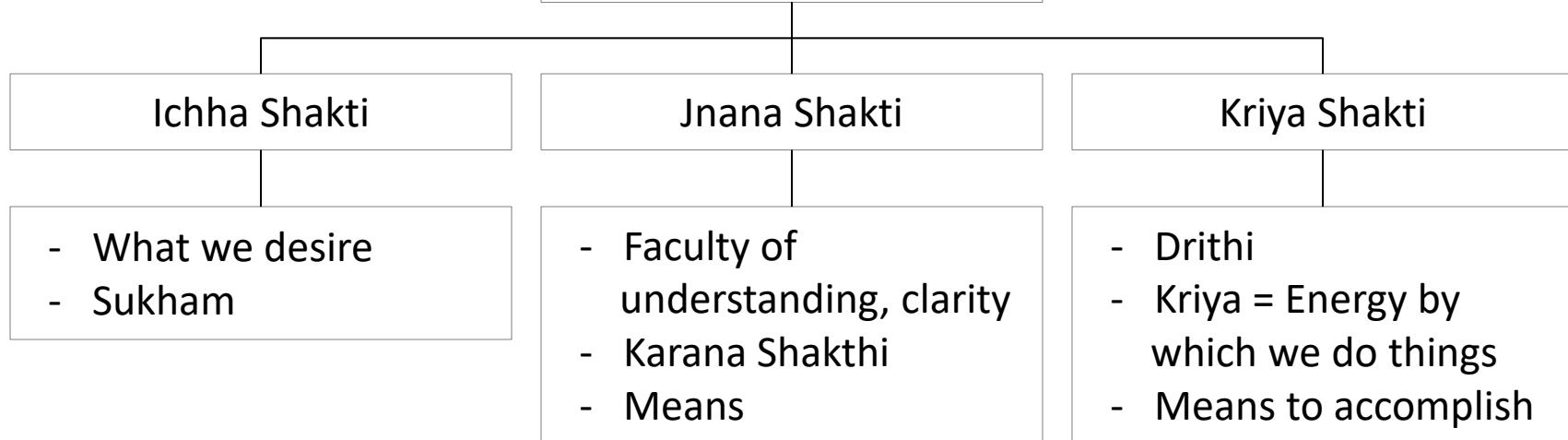
**buddhērbhēdam dhṛtēścaiva  
guṇatastrividham śṛṇu ।  
prōcyamānamaśēṣēṇa  
pṛthaktvēna dhanañjaya ॥ 18.29 ॥**

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

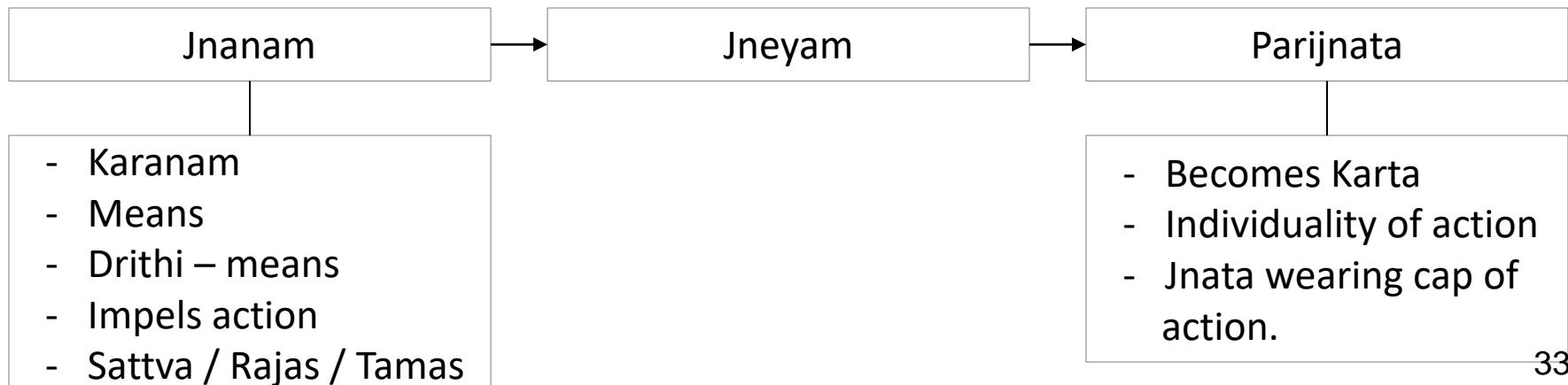
- Difference is based on Guna, qualities in Buddhi and Drithi.

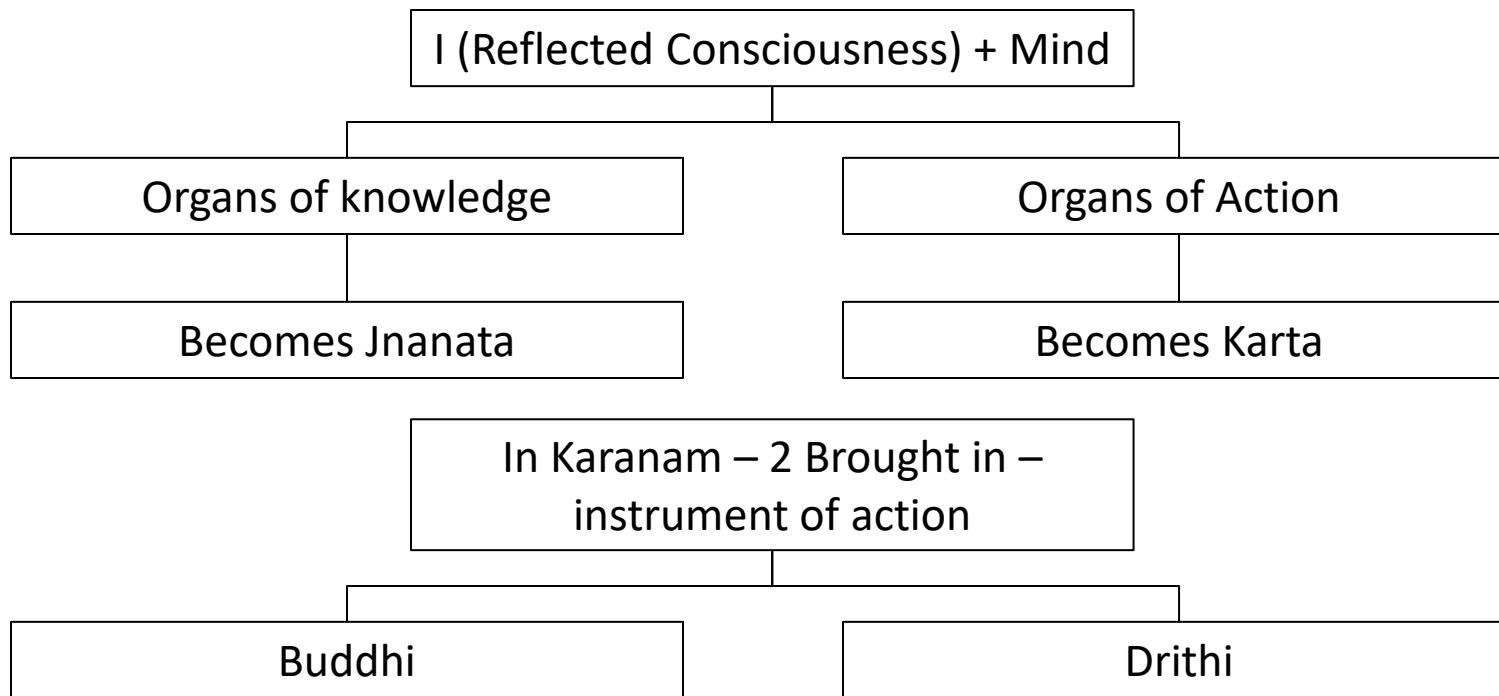
- Buddhi = Faculty of decision.
- Drithi = Ability to persevere, fortitude, holding to.
- Why Bhagawan took Buddhi and Drithi?

They are 3 important powers of Maya



- Drithi – Buddhi = Karanam (Karma Sangraha).





### Katho Upanishad :

आत्मानँ रथितं विद्धि शरीरँ रथमेव तु ।  
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

Atmanam rathinam viddhi, sariram ratham eva tu,  
Buddhim tu sarathim viddhi, manah pragraham eva ca ॥ 3 ॥

Know the Atman as the Lord of the chariot, who sits within it and the body as the chariot,  
Know the intellect as the charioteer and the mind as, verily, the reins. [I – III – 3]

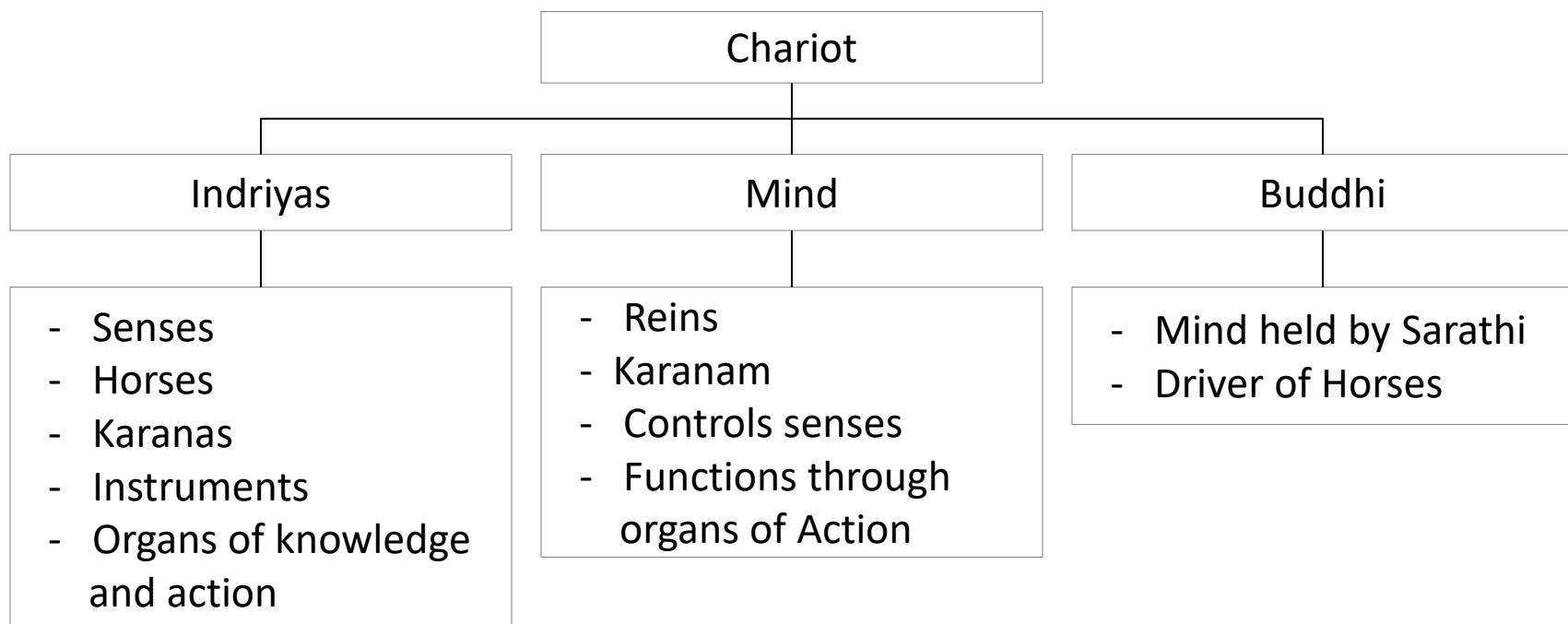
- Actual one taking life chariot forward is the Buddhi.

## Katho Upanishad :

इन्द्रियाणि हयानाहुर्विषयां स्तेषु गोचरान् ।  
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

Indriyani hayanahuh, visayamstesu gocaran,  
Atmendriya mano-yuktam, bhokte-tyahur manisinah ॥ 4 ॥

The sense (and the instincts) they say, are the horses, and their roads are the sense-objects.  
The wise call Him the enjoyer (when He is) united with the body, the sense and the mind.  
[I – III – 4]



- Buddhi took for Analysis.

3 fold Mind, Senses,  
Buddhi - together

Sattva

Rajas

Tamas

Sarathi Avigyanavan

Ignorant

**Katha Upanishad :**

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।  
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

**Yastva-vijnanavan bhavati, amanaskah sada-'sucih,  
Na sa tat padam-apnoti, samsaram cadhi-gacchati ॥ 7 ॥**

And he who is devoid of proper understanding, thoughtless, and always impure, never attains that goal and gets into the round of births and deaths. [I – III – 7]

- If Buddhi off track, mind and senses go offtrack.
- Will go for destruction.
- If Buddhi is knowledgeable, Vigyanavanm, ,wise, mind is held, senses in held, body – where you want to go.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।  
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥

Yastu vijnanavan bhavati, yuktena manasa sada,  
Tasyen-driyani-vasyani, sadasva iva saratheh ॥ 6 ॥

But he who has the right understanding, and has a mind always controlled, his senses are always controllable as the good horses of the charioteer. [I – III – 6]

- 1<sup>st</sup> : Karana should be understood.
- One of the function of Buddhi – Vritti is perseverance – Drithi.
- In ones life Buddhi holds important position.
- As per your Buddhi, so will be your happiness in life.
- **What you reap in life – Joy or sorrow depends on Buddhi.**
- Buddhi is main Indriya, Karana for operation.
- One of the aspects o that Buddhi is Drithi (Perseverance).
- Buddhi is expression of Jnana Shakti of the individual.
- Drithi is expression of Kriya Shakti.
- Drithi Utsaha Samanvitha – Sattvika Karta.
- Drithi and Utsaha Important to accomplish anything.
- Life not bed of roses.

- Everything has difficulty.
- Sreyampi Bahu Vigyanani.
- All noble things to be accomplished, have innumerable obstacles.
- Obstacles are part of human embodiment.
- **Only in the furnace of obstacle person grows and evolves.**
- If no obstacle, no growth, no evolution.
- Now Bhagawan takes up Buddhi and Drithi.
- Why Bhagawan takes Buddhi – Drithi is seen in this verse.

## Verse 30 : Sattvik - Buddhi

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

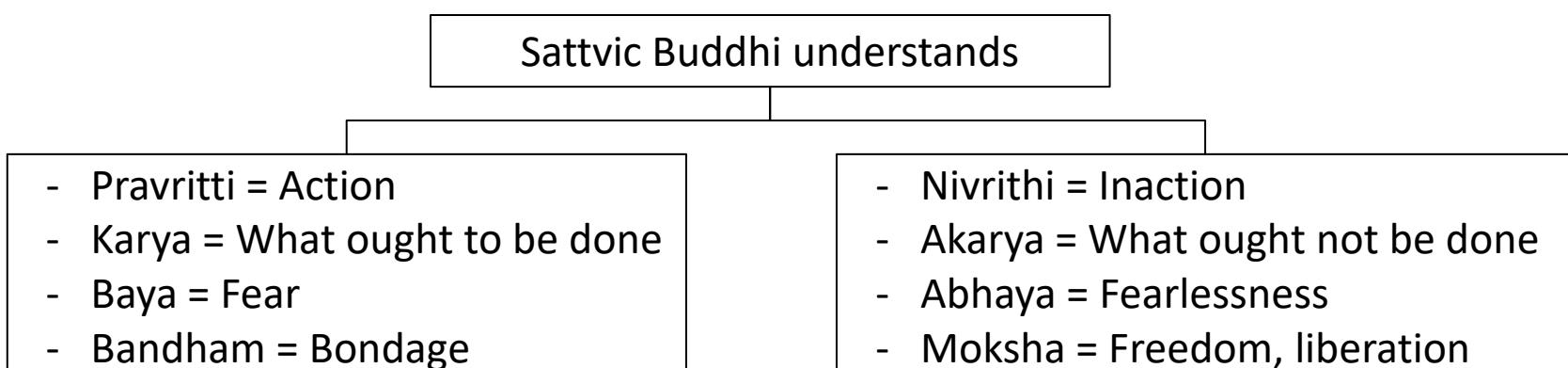
**pravṛttim ca nivṛttim ca  
kāryākāryē bhayābhayē ।  
bandhaṁ mōkṣam ca yā vētti  
buddhiḥ sā pārtha sāttvikī ॥ 18.30 ॥**

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

a)



b)

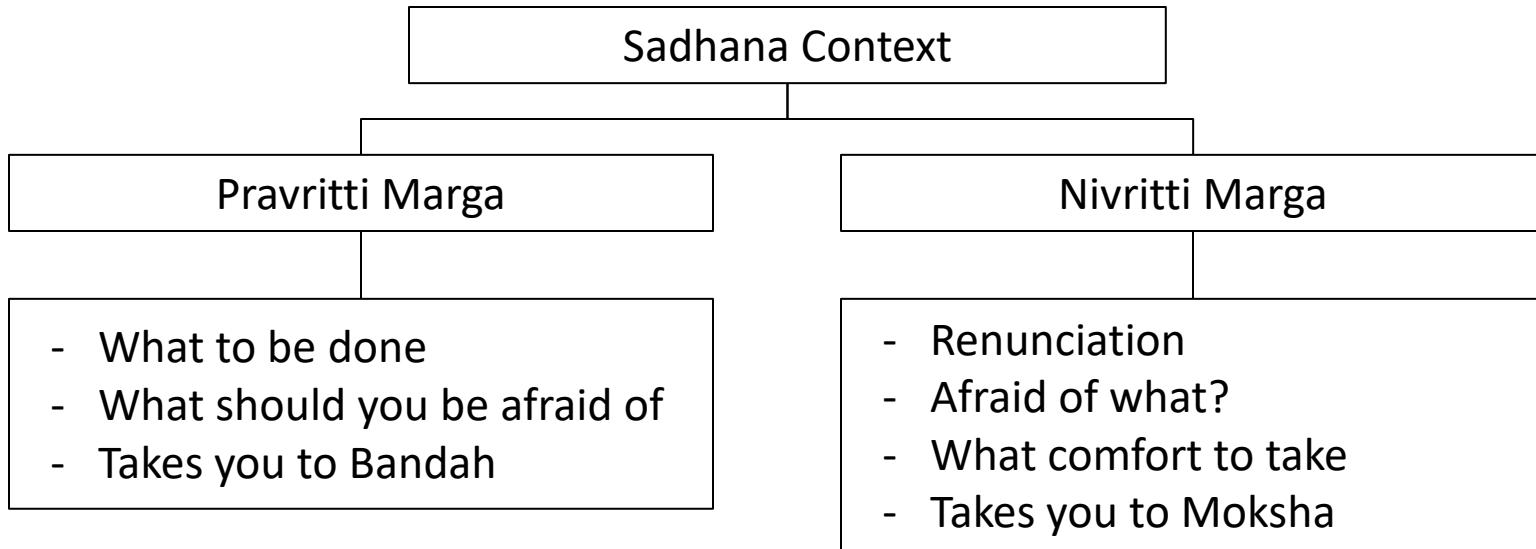


### c) Saha Sattvika :

- Sattvika Buddhi understands situation in the right context.
- Where you should act / not act.

### Story :

- CIF – Trust meetings – something you do – make others do – not do – watch others do.
- Not be quiet, sometime.
- Jump into action..
- What you should be afraid of – not afraid of...
- **Don't confuse foolhardiness and shamelessness with fearlessness.**
- Fools rush in where angles fear to tread.
- Should be afraid of doing wrong things.
- **Lajja = Shame, hesitation to do wrong things.**
- **If no fear, one will go into Adharma very fast.**
- What to talk, when to talk, whom to give advise, take advise.
- All important
- What brings bondage, what will free you more and more.
- Faculty of understanding, decision making capacity, deciding correctly is called Sattvika.



- **Bondage, liberation not caused by Atma.**

#### Main Point :

- **Karya – Akarya, Baya – Abaya, Pravritti – Nivritti, Bandah – Moksha – caused by Buddhi, not Atma.**
- Sattva understands action, inaction, fear.
- Complete clarity – Buddhi Advyavasaya.
- Perfect clarity – perfect decision making.

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

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

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

a) Ayathavat Prajanati :

Sattvik	Rajasic
<ul style="list-style-type: none"> <li>- Yatavat Prajanati</li> <li>- As it is</li> <li>- Understand clearly, as it is.</li> <li>- Clarity</li> <li>- Adhyavasayam</li> <li>- Clear decision</li> <li>- Sattva gives full clarity</li> <li>- Clear knowledge</li> </ul>	<ul style="list-style-type: none"> <li>- Ayatavat Prajanati not as it is</li> <li>- Not understand as it is</li> <li>- Confusion, lack of clarity</li> <li>- Anadvadyasayam</li> <li>- Unclear decision</li> <li>- Sandeha, Samshaya</li> <li>- Pendulum movement, can't stay in one place</li> <li>- Understand, don't understand</li> <li>- Do / not do – confusion lack of clarity</li> <li>- Admixture of Rajas</li> <li>- Knowledge messed up, confused</li> <li>- Absence of decisiveness in the right way</li> <li>- Doubtful knowledge</li> </ul>

## Confusion

Dharmam Adharmam Cha	Karyam Akaryam Cha	Bayam Abayam Cha	Bandham Oksham Cha
-------------------------	-----------------------	---------------------	-----------------------

- This is Rajasic buddhi.

## Verse 32 :

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

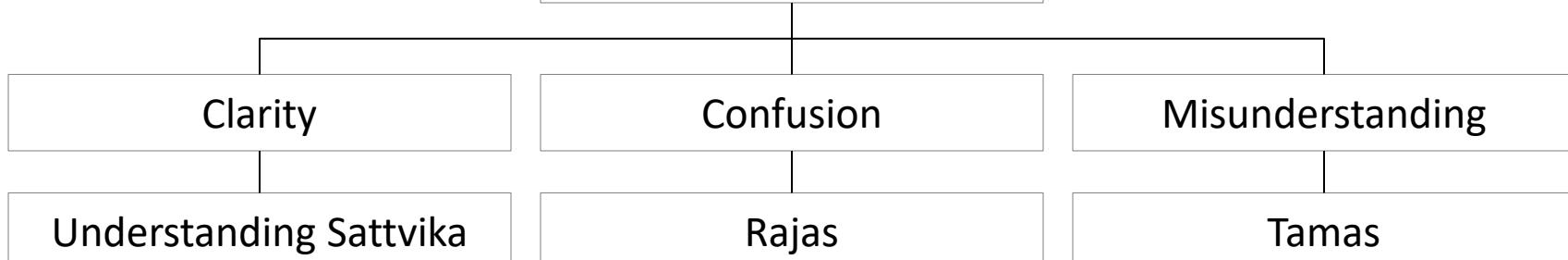
adharmaṁ dharmamiti yā  
manyatē tamasā'vṛtā ।  
sarvārthān viparītāṁśca  
buddhiḥ sā pārtha tāmasī ॥ 18.32 ॥

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

### a) Dharmam Adharmam Cha :

- Dharma understood as Adharma.
- To be done understood as not to be done.
- Afraid of... fearless.
- Total confusion, mistaking.

#### 3 moods of the Buddhi

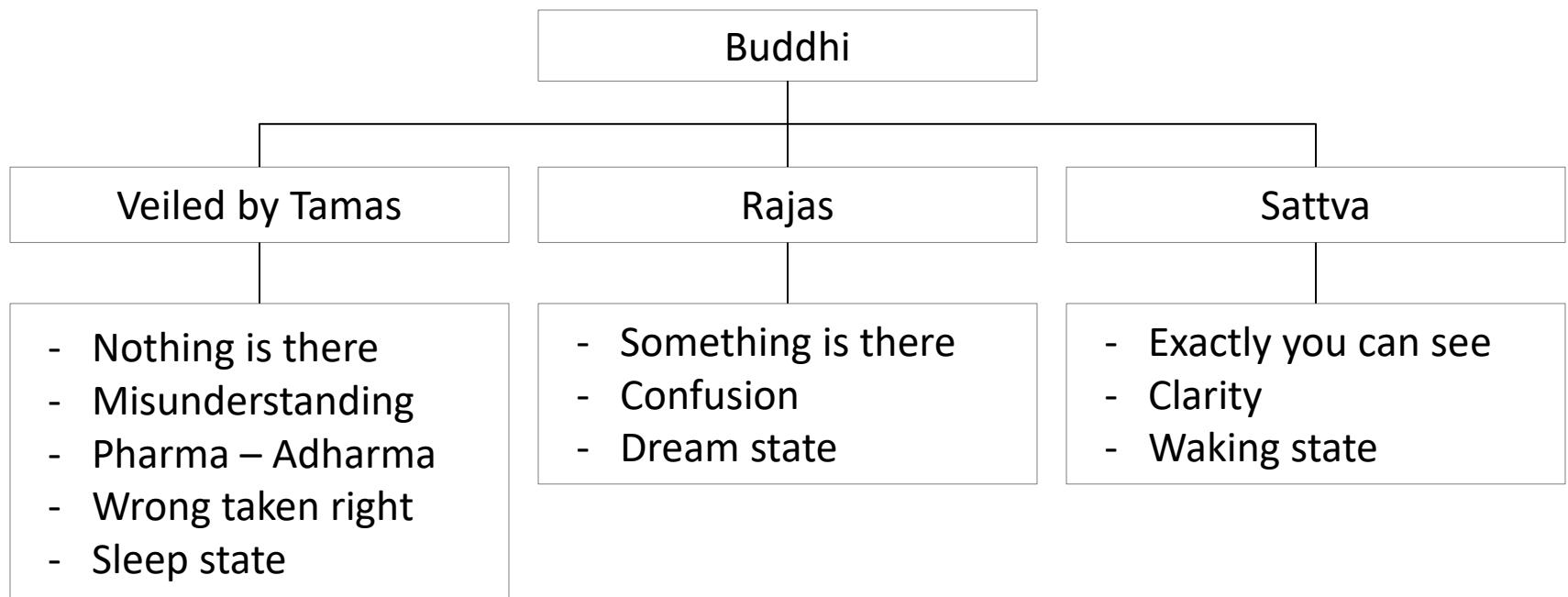


## b) Tamasa Avrutha :

- Buddhi veiled by Tamas.

### Example :

- In water, shining bangle is there.
- If water little dirty can't see bangle.
- If water clear can see bangle.
- **If water fully dirty – can't see at all inside = Tamas.**



### c) Sarvarthan Vipariarthan :

<b>Yathavat</b>	<b>Ayavat</b>	<b>Viparitan</b>
As it is	Not as it is	Opposite

- Everything misunderstood.
- Totally opposite understood.
- Ego (Reflection) is Tamasic not Atma.

### d) Buddhi Sa Tamasi :

- This is Tamasic Buddhi.

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

dhṛtyā yayā dhārayatē  
 manahprāṇēndriyakriyāḥ ।  
 yōgēnāvyabhisārīṇyā  
 dhṛtiḥ sā pārtha sāttvikī ॥ 18.33 ॥

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

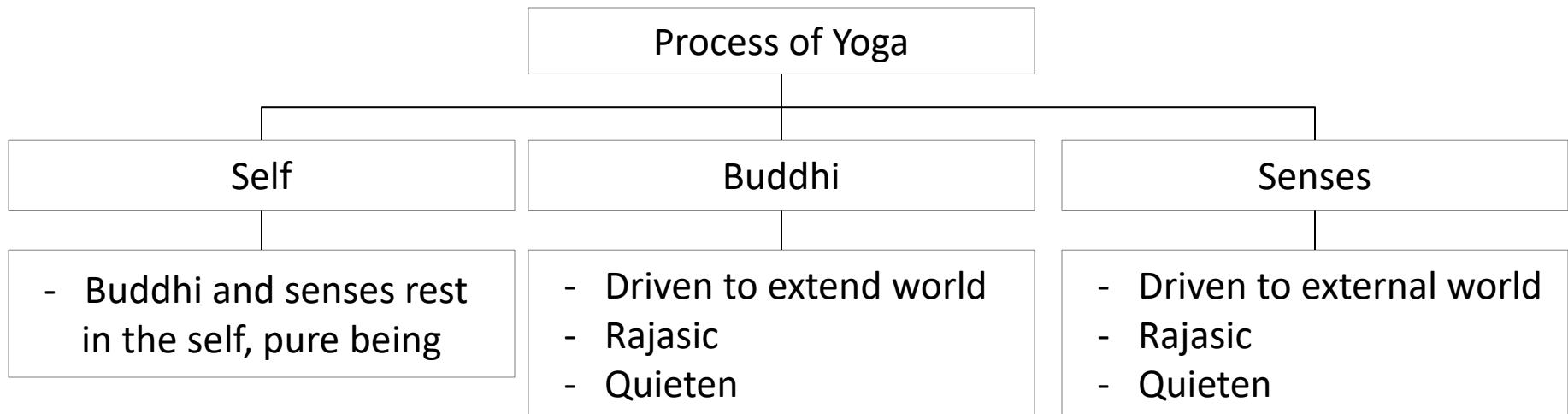
a) Drithi :

- Capacity by which we are able to hold on inspite of the difficulty.
- Fortitude, perseverance.
- Working on, at it...

b) Yogenā Avyabicharanya :

- That effort which is ever associated, Avyabhicharanyat..
- With Yoga...
- One of the most difficult work is to quieten the mind on the self.
- That is accomplished through Yoga.

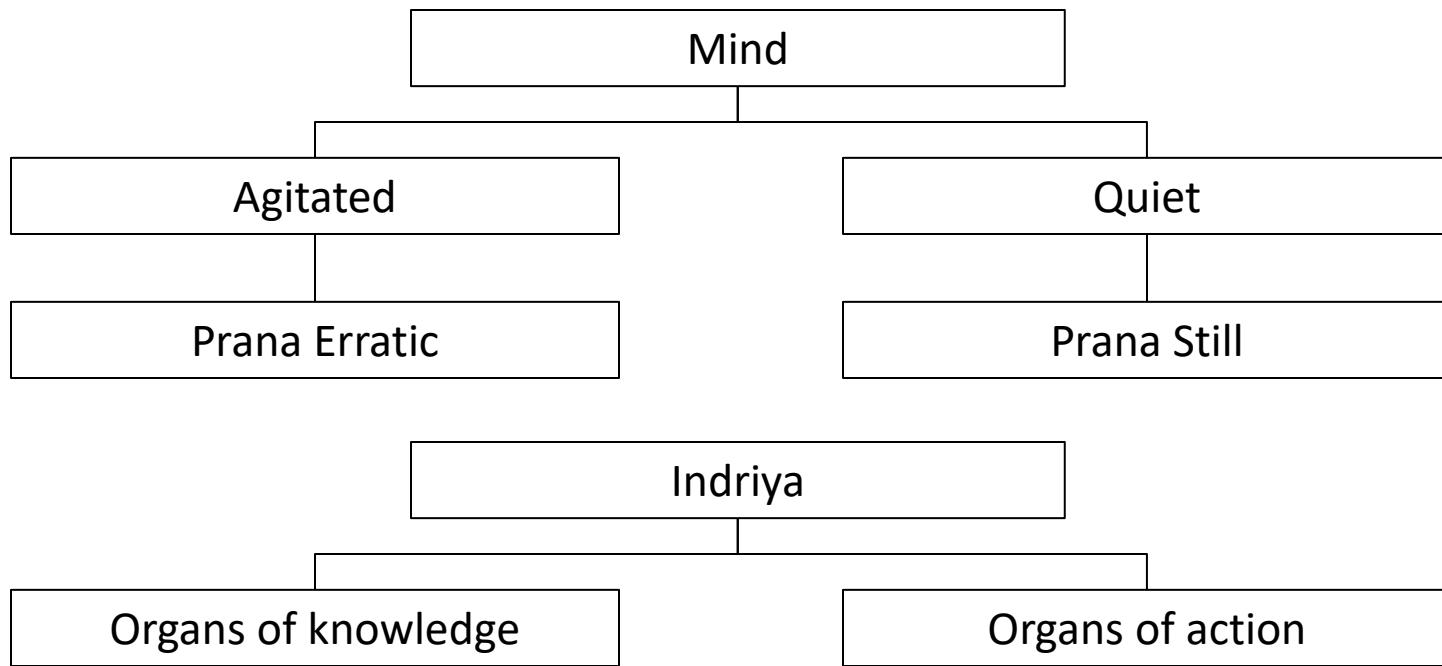
- **Yoga = Meditative capacity**  
= **Samadhi Abhyasa.**
- **Practice by which you can quieten the mind, transcend it and establish yourself in the self.**
- Effort ever in this direction.
- Drithi, perseverance is effort to quieten the mind quieten the senses, abide in the self.
- If you try meditation, you know it is difficult to quieten the mind.



- While meditating – 100 thoughts erupt.
- Never knew such thoughts are in.
- Perseverance imbued with this capacity, strength, Abhyasa to quieten the mind.

### c) Manah Prana Indriya Kriyaha :

- Various functions of the mind, Prana.

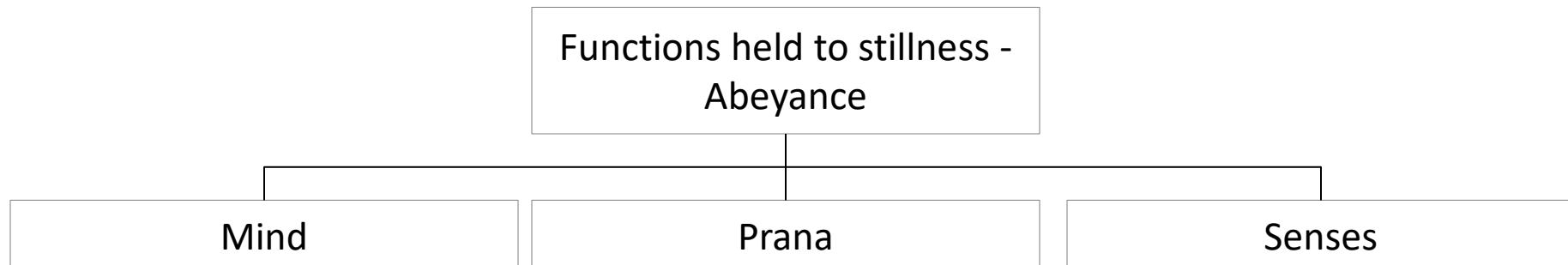


- All actions stilled by Samadhi Abhyasa.

**d) Yogena Avyabicharena Yaya Drithya :**

- Drithi ever associated with that Yoga.

**e) Manah, Pranaha, Indriya Kriyaha Dharayate :**



- Then mind settles down in the self.
- Such a Drithi is called Sattvika Drithi.
- **Sattvika Drithi takes you to realisation and liberation.**
- Dharma, Artha, Kama, Moksha, Sattvika Drithi will take you to Moksha.
- This keeps you on spiritual path and helps you to practice Japa, Sradhyaya, Puja.
- **Practice for month... capacity by which you can practice is called Sattvika Drithi.**
- Highest of Sattvika Drithi = Practice of Samadhi Abhyasa.
- Karma Yoga, Japa,... Puja...
- Tried – do it... Drithi.
- Uncomfortable – hold on – Drithi.
- Drithi comes to play in difficult.
- Easy – normal.
- **Holding on inspite of obstacles = Drithi.**
- Mind does not want to be calm, you can make it quiet.
- Senses want to eke pleasures in the names, forms.
- You are able to say : be quiet, seen everything, no more, quieten = Sattvika Drithi.

## Verse 34 : Rajasic Drithi

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

yayā tu dharmakāmārthān  
dhṛtyā dhārayatē'rjuna |  
prasaṅgēna phalākāṅkṣī  
dhṛtiḥ sā pārtha rājasī || 18.34 ||

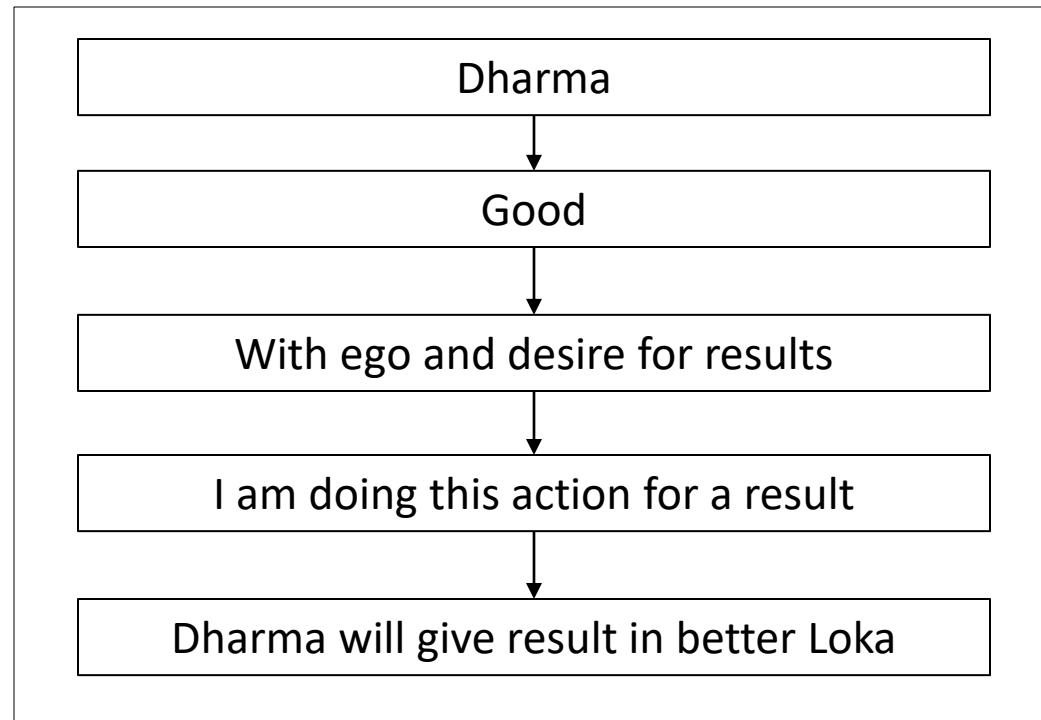
But the fortitude, O Arjuna, by which one holds fast to duty, pleasure and wealth, from attachment and craving for the fruits of actions, that fortitude, O Partha, is Rajasika (Passionate). [Chapter 18 - Verse 34]

a) Tu :

- Distinguish from Sattvika

b) Prasangena Phala Kankshi :

- Being with sangha, Prakarshena Sangha, holding on to ego, individuality, very strong.
- **Phala Kankshi : Individuality thrives on desires.**
- Kankshi = Wanting the fruits, result.
- In Sattvika – Context : Moksha.
- In Rajasika Drithi, results in context of Dharma, Artha, Kama.



- Holding on to wealth and pleasure here.
- Dharma – for Punyam, Sukham
  - Saving for future.

## 4 Purusharthas

Dharma Artha Kama

Moksha

- Deals with Rajasica Drithi
- All 3 good
- Problem → Ego  
→ Selfishness
- Both to be given up

- Deals with Sattvika Drithi

- **Drithi – Determination without expecting results.**
- No Moksha, spiritual Pursuit in Mind.

## Verse 35 :

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

**yayā svapnam bhayam śokam  
viṣādam madamēva ca |  
na vimuñcati durmēdhā  
dhṛtiḥ sā pārtha tāmasī || 18.35 ||**

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

### a) Yaya Na Vimunchyati Eva :

- By which one does not give up at all.
- These have to be given up but one holds on.
- Perseverance...
- Hold on to Svapna = Here sleep.
- I am going to sleep, whole day.
- Svapna = Foolish Dreams.
- Dreams taken as Rajas usually.
- Svapna = Holding fear, anything – everything fear.

### **b) Shokham :**

- Holding on to sorrow.

### **c) Vishadham :**

- Tiredness and dullness.
- Uh... Uh... lets go for food... Uh.

### **d) Madam :**

- Pride.
- Will make you do mistakes, errors.
- Na Vimunchyati – holds on – wrongly.
- Perseverance, capacity.
- **Being sorrowful for years together.**
- **Dropping individuality – ego is Moksha.**
- Be Sad, come out fast.

### **e) Dur Medha :**

- Dur – opposite of see.
- No Viveka Shakti.
- Such a holding on – Drithi is called Tamasic.

## Drithi

Sattviki

Rajasic

Tamasic

- Takes you to Moksha

- Holds you to worldly experience alone.

- Takes you down and down.

Last :

- Sukham – Jy – Sattva / Rajas / Tamas very nice analysis.

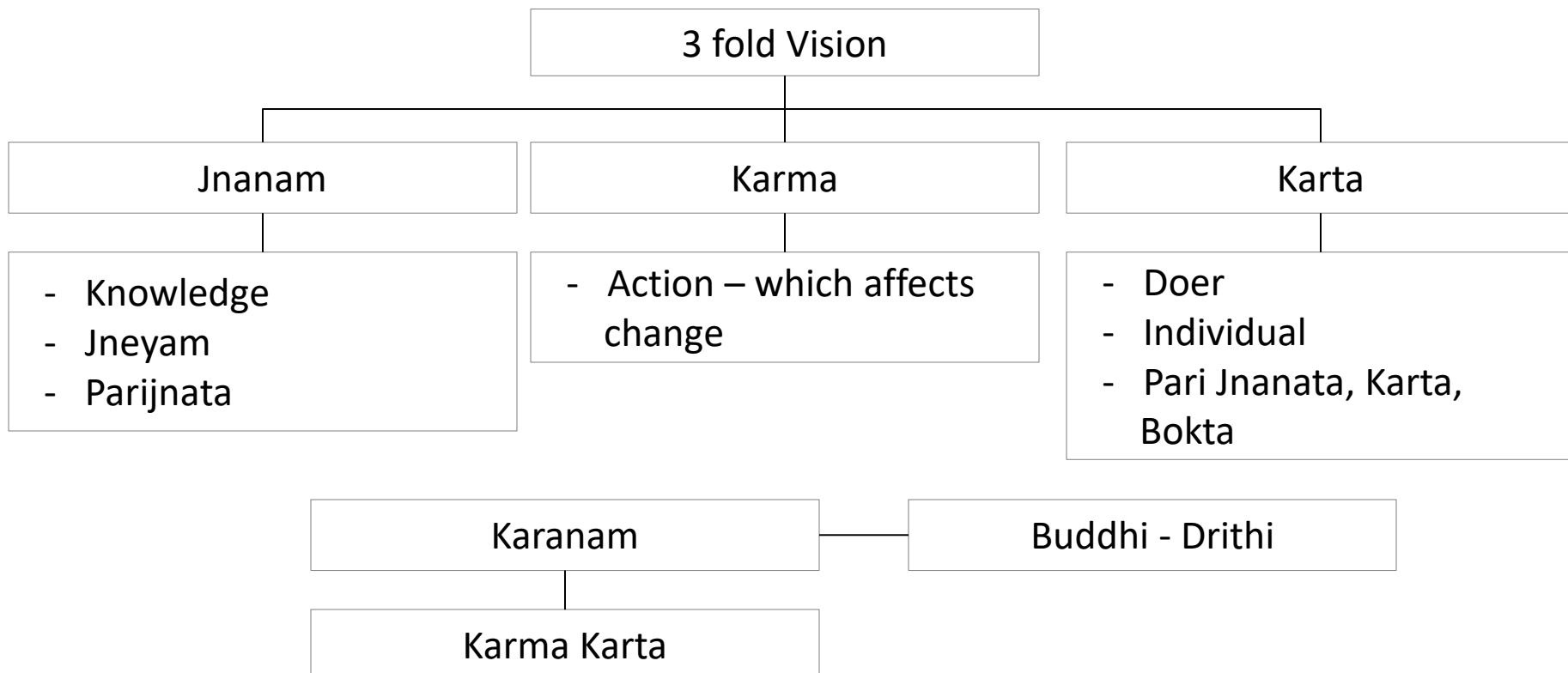
**f) Prochyaate Guna Sanghani – Yatha – Srunu :**

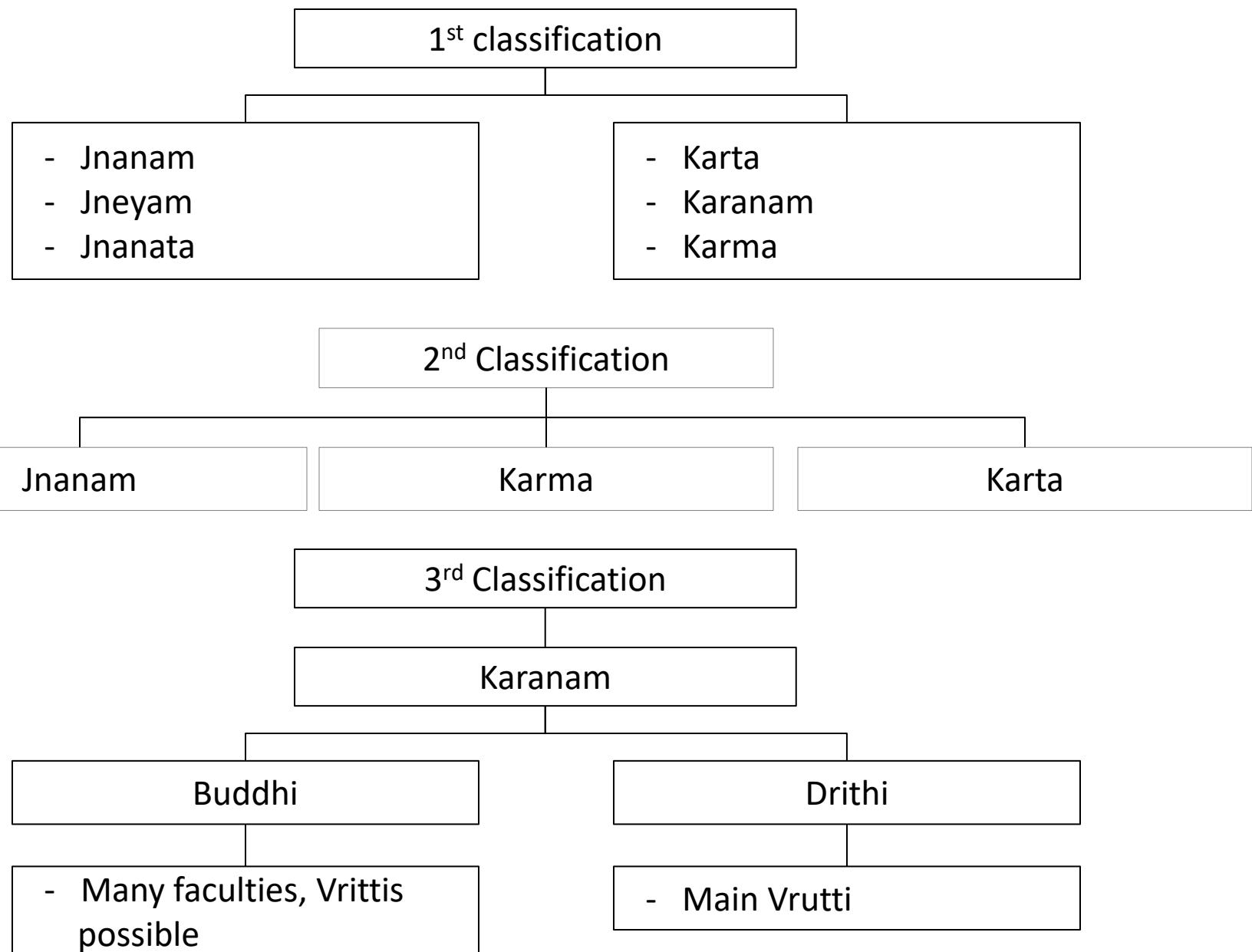
- All these explained in great detail, Srunu.
- In Vedanta and other Shastras.

## Lecture 10

Rama Navami : 21<sup>st</sup> May – 2021

- How we must live Dharmically.
- Ramo Vigrahavan Dharma.
- Through Dharma attain Moksha.
- Let destruction of Corona Papam go away.





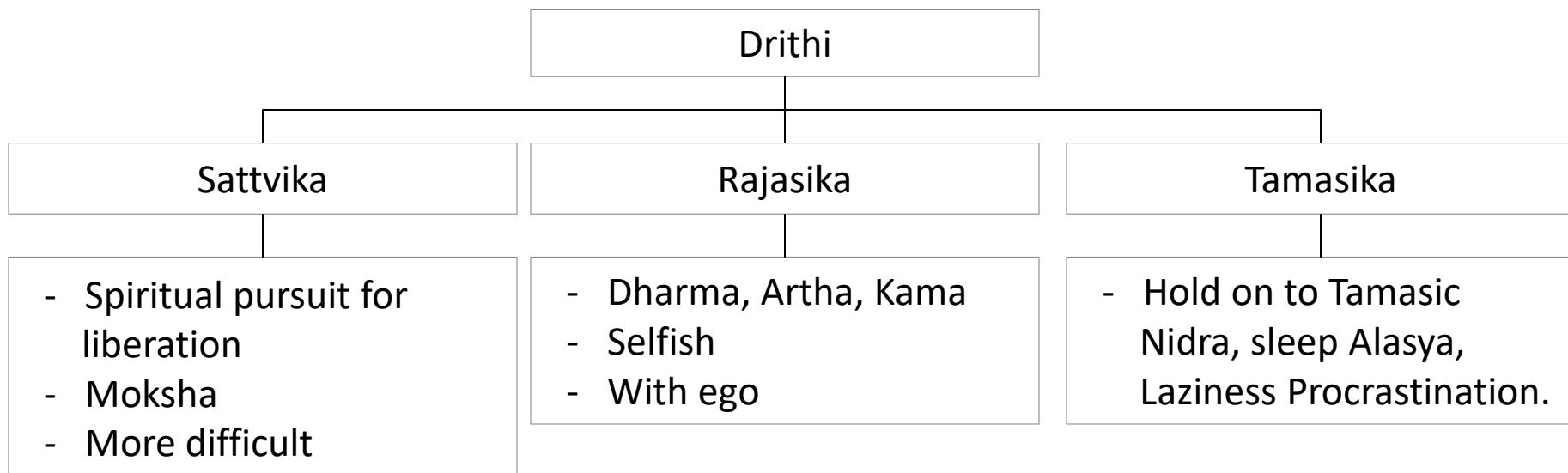
- Sample given.

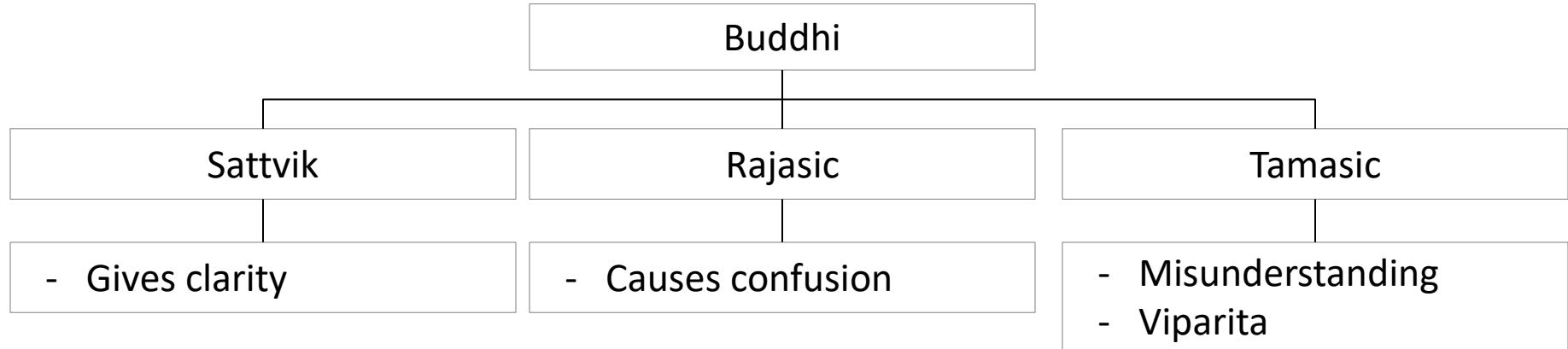


### Drithi – Story :

- Napoleon defeated in war by duke of wellington (English).
- Imprisoned, Brave, courageous, capable, had Charisma, Dignity.
- Arrested, sent to Elba Island.
- Reporters interviewed.
- In a battle you lost – France you lost.
- Why you lost?
- Superior army of Britain?

- Weapons better?
- Greater in number, better trained? No...
- Pin drop silence... we lost because British fought for 5 minutes more.
- Entire success in life is only 5 minutes away.
- 5 minutes, can feel very long.
- Spiritual Sadhana – Japa, Dhyana, worldly pursuits, we give up.
- **We need to hold 5 minutes more, which is Drithihi.**





- Whatever be the action, one does, Karma, Karta, Jnanam, involved.
- Finally we want to become happy.
- Goal of Purushartha = Happiness, 3 types.

## Verse 36 :

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

sukham tvidānīm trividham  
śṛṇu mē bharatarṣabha |  
abhyāsādramatē yatra  
duḥkhāntam ca nigacchati || 18.36 ||

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

- Phalam of every Karma = Sukham, 3 types.
- Chodana = Jnanam = Impeller.

### a) Sukham Idanim Trividham :

- Final result of all efforts is happiness.
- It is 3 fold.

### b) Mey Srunu :

- Listen to me, Shastra Analysis of Sankhya.

### c) Bharatarashabha = Arjuna

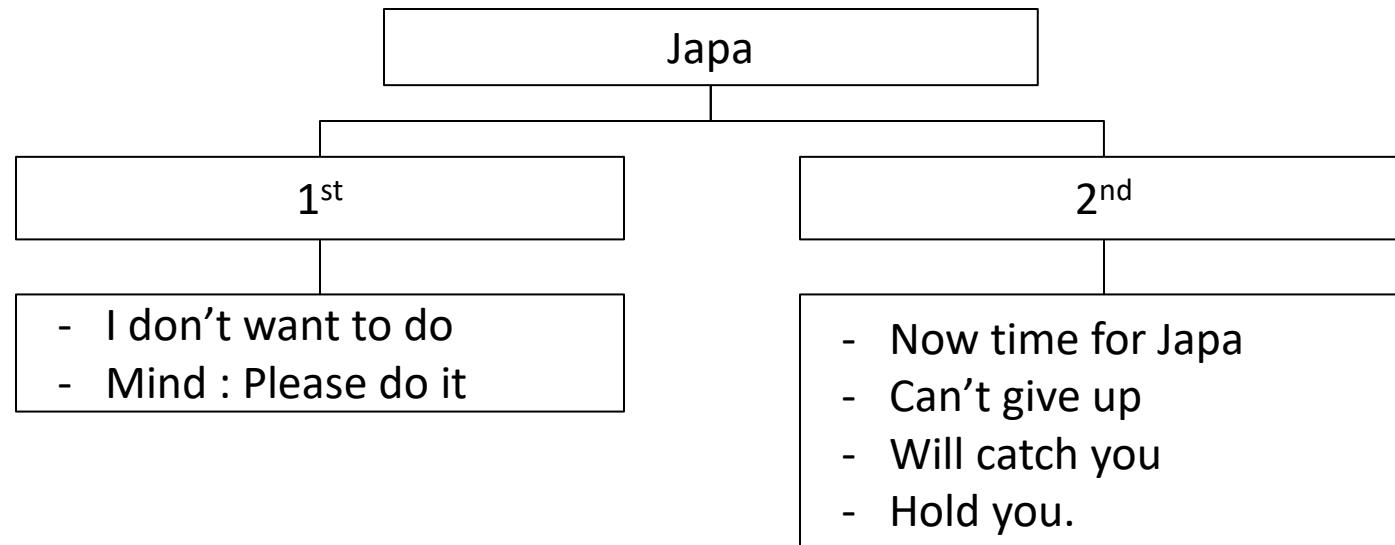
- Put efforts in the right direction for right Sukha.
- Keep wanting many useless things in life.

#### d) Yatra Abhyasa Ramate Yatra Dukhantam Cha Nigachhati :

- Verse 36 and 37 – Sattvika.
- In which kind, not immediately you enjoy, but only by constant, repeated practice.
- Initially, difficult, don't want.
- As you work more and more, you will start to revell.
- Spiritual Sadhanas.

1 <sup>st</sup>	2 <sup>nd</sup>
You catch	It will catch you

- Any Sadhana like that.



- **Physical Yoga – pleasures of sense objects hold you.**

- Here hold it, practice, do Abhyasa.
- What is Abhyasa?

**Patanjali :**

- Satu Dheergah Kala (Long time).
- Nairantharya (Without a break).
- Sat Kara with respect, reverence, devotion, Asevitaha, Practice it.
- What happens?
- Reach a Dridha Bhumi, firmness in that, becomes your second nature = Abhyasa.
- **Samadhi – Abhyasa – Patanjali Yoga Sutra's :**

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो  
दृढभूमिः ॥ १४ ॥

sa tu dirgha-kala-nairantarya-satkara-adara-asevitah  
drdha-bhumih ॥ 14 ॥

And this practice becomes firmly rooted when it is cultivated skillfully and continuously for a long time. [I – 14]

- Best definitions of Abhyasa.
- Joy – inner happiness swells more and more by Abhyasa.
- More you practice, more you start enjoying.
- Any spiritual practice is like that including meditation.

- Samadhi Abhyasa.... Most enchanting but to make it enchanting, you will have to enchant it.
- Then it will catch you.
- Not a single day, you feel like missing your Meditation.
- Svadhyaya – daily study of Shastra requires our Abhyasa.

#### **e) Dukha Antam Na Gachhati :**

- Spiritual practice will take you beyond all sorrows of Samsara.
- Nigachhati – Itaram Gachhati.
- This will always be true.

## Verse 37 : Sattvika Sukham

यत्तदग्रे विषमिव  
परिणामेऽमृतोपमम् ।  
तत्सुखं सात्त्विकं प्रोक्तम्  
आत्मबुद्धिप्रसादजम् ॥१८.३७ ॥

yattadagrē viṣamiva  
pariṇāmē'mṛtōpamam|  
tatsukham sāttvikam prōktam  
ātmabuddhiprasādajam || 18.37 ||

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

### a) Yatad Agre Visham Iva :

- In the beginning it appears as Visham.
- Feel like rejecting it... Jnanam, simple way of living...
- You hate it.

### b) Pariname :

- Then it becomes mature, slowly starts fructifying,

### c) Paripake :

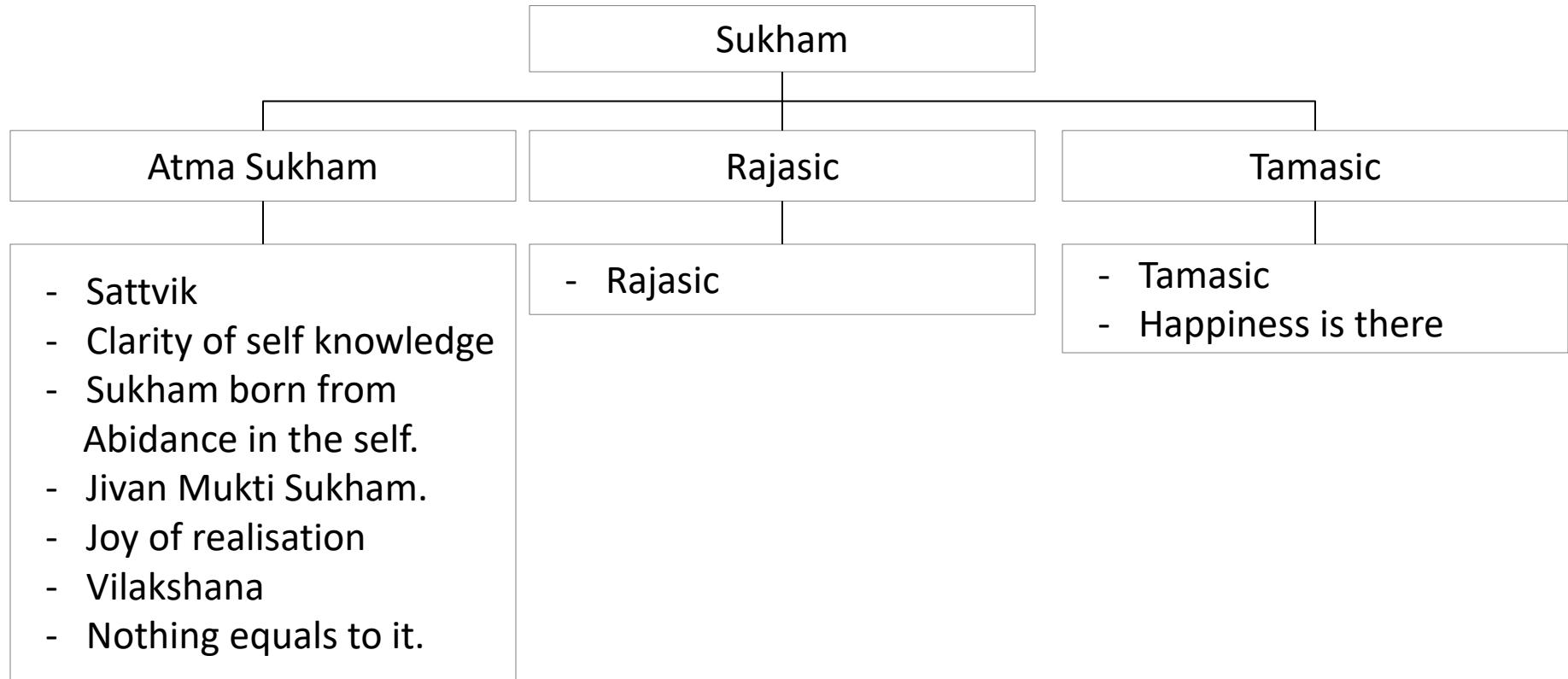
- Start giving results.

#### d) Amruto Upamam :

- Like nectar, so enjoyable, revel in it, pleasurable, don't want to give it up at any cost.
- Will give whole world but not this.

#### e) Atma Buddhi Prasadajam :

- Atma Buddhi – self knowledge, Prasada – Svachhata.
- Becomes more and more distinct, clear.
- **Rajas, and Tamas of mind taken away, mind becomes more Sattvik.**
- Clarity, more evident.
- From that is born Sattvik happiness.
- Not just quietening the mind.
- It is Sadhana which takes you to self realisation.
- Abidance in the self.
- Atma Buddhi – perfection in self knowledge.
- Ja – born – not from Vishayha – Sukha.



#### f) Tat Sattvikam Proktam :

- This is what is called Sattvika Sukham in Shastra, by Yogis and Jnanis.

## Verse 38 : Rajasic Sukham

विषयेन्द्रियसंयोगाद्  
यत्तदग्रेऽमृतोपमम् ।  
परिणामे विषमिव  
तत्सुखं राजसं स्मृतम् ॥१८.३८ ॥

viṣayēndriyasam̄yōgād  
yattadagrē'mṛtōpamam |  
pariṇāmē viṣamiva  
tatsukham rājasam smṛtam || 18.38 ||

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

### Sattvika Sukham :

- Atma Buddhi Prasadajam.
- Coming out of realisation of self.

#### a) Vishaya Indriya Samyoga :

- Samyoga = Contact, association, experience of objects of world and sense organs.
- Born is Rajasa Sukham.

#### b) Agre Amruto Upamamam :

- In the beginning pleasurable, nectar.

### c) Pariname Visham Iva :

- Opposite of Sattvika.
- Sattvika = Yat Tad Agree Visham Iva, pariname Amrutobavam.
- In the beginning poison, end – nectar.
- Rajasic = In the beginning like nectar, in the end like poison.
- All worldly objects like that.

#### Example :

- Potato Chips... 1<sup>st</sup>... 2<sup>nd</sup>... can't stop... packet over... what did I do, can't take lunch, in the beginning pleasure, no effort, no Kaya Klesha effort to control senses.
- Give total freedom to senses.
- Pariname Visham Iva... like poison...

### d) Tat Sukham Rajasam :

- Initially Joy, end – only sorrow, pain.
- **Will bind you, takes away capacity of senses.**

### Katho Upanishad : Nachiketa

श्रोभावा मर्त्यस्य यदन्तकैतत्  
सर्वेद्रियाणां जरयन्ति तेजः ।  
अपि सर्वं जीवितमल्पमेव  
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

Svobhava martyasya yad antakaitat  
sarven-driyanam jarayanti tejah,  
api sarvam jivitam alpam eva  
tavaiva vahas tava nṛtya gite ॥ 26 ॥ 3368

Ephemeral these ; O! Death, these tend to decay, the fire (vigour) of all the senses in man.  
Even the longest life is indeed short. Let thine alone be the chariots, the dance and the music.

[I – I – 26]

- **Takes away capacity of all Indriyas and you become dull, tired, sleepy, bound, irritated, restless.**
- **What keeps you ever fresh is Sattvika Sukham.**

## Verse 39 : Tamasic Sukham

यदग्रे चानुबन्धे च  
सुखं मोहनमात्मनः ।  
निद्रालस्यप्रमादोत्थं  
तत्तामसमुदाहृतम् ॥१८.३९॥

yadagrē cānubandhē ca  
sukham mōhanamātmanah ।  
nidrālasyapramādōttham  
tattāmasamudāhṛtam || 18.39 ||

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

### a) Tamasam Udahrutam :

- That is known as Tamasa Sukham.

### b) Agre Anubandhe Cha yat Sukham Atmanaha Mohanam :

- Not Sukha at all.
- You imagine it to be Sukham.
- Delusory in nature.
- In the beginning also in the end also that which you think is Sukham.
- It deludes you further and further.
- Pariname – when it matures, starts giving fruit.

### c) Nidra :

- Born out of sleep.

**d) Alasya :**

- Born out of Laziness, doing nothing.

**e) Pramada :**

- Born out of Procrastination.

**f) Others :**

- Drinking time not happiness.
- Your capacity, respect gone down.
- Such Sukham is Tamasic Sukham.

**Tamasa :**

- Does not come from self knowledge.
- Not from Vishaya.
- It comes from delusions of Sukham..
- Delusion that it is joy.
- Definitely avoided.
- All addictions comes under Tamasic.

- **Without having it, I cannot live = Addiction.**

- Harmless, give it up for a few days.
- Free, unnecessarily... get into problem.

## Verse 40 :

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

na tadasti pṛthivyāṁ vā  
divi dēvēṣu vā punah ।  
sattvam̄ prakṛtijairmuktam̄  
yadēbhiḥ syāt tribhirguṇaiḥ || 18.40 ||

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

### a) Prakritir Jahir Mukhtam Sattvam :

- Prakrti = Trigunatmika Maya
  - = Born from Prakrti
  - = Samya Avastha
  - = Sattva / Rajas / Tamas – in equilibrium.
- Once equilibrium is disturbed, creation is there.
- Everything comes about from Prakrti (Sattva / Rajas / Tamas – Trigunas).
- Free from – Mukta...
- Any object, being created, will not be free of 3 Gunas.

ज्ञानं ज्ञेयं परिज्ञाता  
 त्रिविधा कर्मचोदना ।  
 करणं कर्म कर्तृति  
 त्रिविधः कर्मसङ्कुहः ॥१८.१८ ॥

jñānaṁ jñeyam् pari�्ञātā  
 trividhā karmacōdanā ।  
 karaṇam् karma kartēti  
 trividhah karmasaṅgrahah ॥ 18.18 ॥

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

- All in realm of creation.
- All constituent living beings in Prithivi – Buloka, or in heavenly world of deities – Divine world.

**b) Natad Asti Satvam :**

- There is no object, being, free of 3 Gunas.

**c) Every created = 3 Gunas.**

- Self = Substratum = Free of 3 Gunas topic.

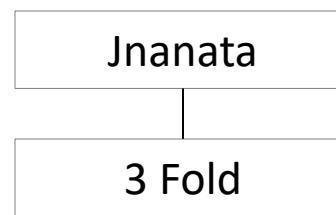
Created	Creator / Adhishtanam
- 3 Gunas	<ul style="list-style-type: none"> <li>- Substratum on which 3 Gunas are superimposed is free of 3 Gunas.</li> <li>- Untouched by creation</li> </ul>

## Arjuna :

- Atman is free of 3 gunas.
- Realising this Atman, person becomes free of all Karmas.
- Realised knows himself to be the self, the substratum of entire of creation.

Created	Substratum
- Has 3 Gunas	- Understand as your self and you become free of 3 Gunas.

- Bhagavan concludes one section of Chapter 18.
- What is Tyaga, Sannyasa in its complete implication.
- What is final Sannyasa?
- To give up the individuality and be free of 3 Gunas.
- It is the individual, Karta, earlier the Jnanata...
- **Jnanam becomes Chodana, impeller of Karta.**



Sattva

Rajasic

Tamasic

Sattva

Rajasic

Tamasic

- Karta depends upon Jnata.
- Uses Karanam and brings about Karma.

Sattvik	Rajasic
<ul style="list-style-type: none"> <li>- Jnanam</li> <li>- Jnanata</li> <li>- Karta</li> <li>- Karma</li> <li>- Buddhi Drithi</li> <li>- Phala – Result (Sukham)</li> </ul>	<ul style="list-style-type: none"> <li>- Jnanam</li> <li>- Jnanata</li> <li>- Karta</li> <li>- Karma</li> <li>- Buddhi</li> <li>- Drithi</li> <li>- Phalam (Sukham)</li> </ul>

## Who is Jnani?

- Not identified with Jnanata, Karta.
- Whose identification is with Atma.
- He is free of 3 Gunas.
- This is final Sannyasa.
- Sannyasa explained in 40 verses and gives knowledge of self which gives final renunciation.
- How do I come to this realisation?
- Start with duty.
- Dedicate life to performance of duty.

- Lord summarises entire Gita from Verse 41.
- Arjuna's questions answered.

### Sadhana : Verse 26

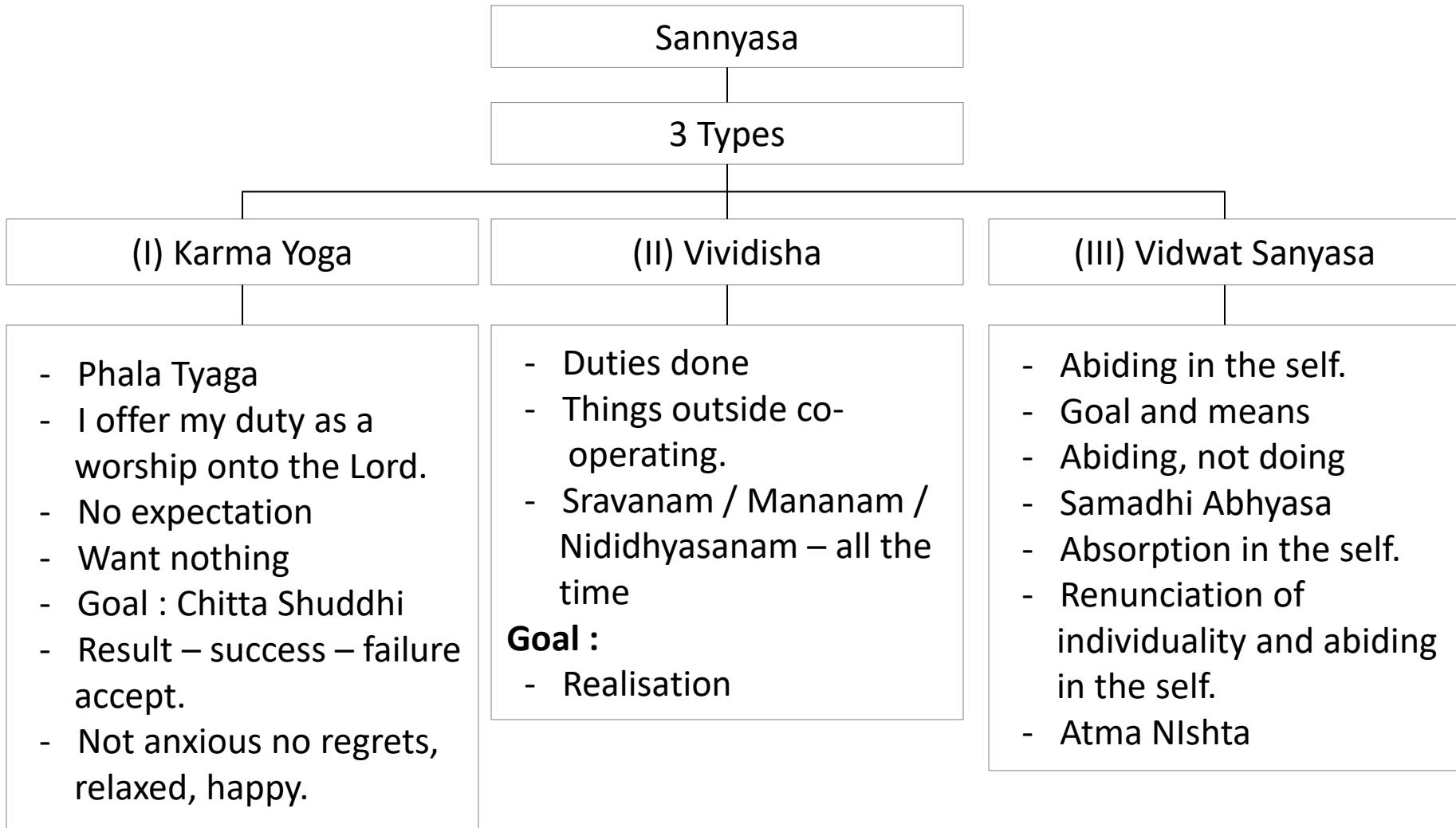
मुक्तसङ्गोऽनहंवादी  
 धृत्युत्साहसमन्वितः ।  
 सिद्ध्यसिद्ध्योर्निर्विकारः  
 कर्ता सात्त्विक उच्यते ॥१८.२६ ॥

**muktasaṅgō'nahamvādī**  
**dhṛtyutsāhasamanvitah |**  
**siddhyasiddhyōrnirvikārah**  
**kartā sāttvika ucyatē || 18. 26 ||**

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

## Lecture 11

- Moksha Sanyasa Yoga.
- Moksha through Sannyasa.



- Lord is performing, it is for the Lord it is being done.
- No “I”, no ego.
- In Karma Yoga – Symptoms are peace, relaxation, Joy.
- Karma Yoga = Buddhi yoga
- Kind of thinking.

**Gita :**

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

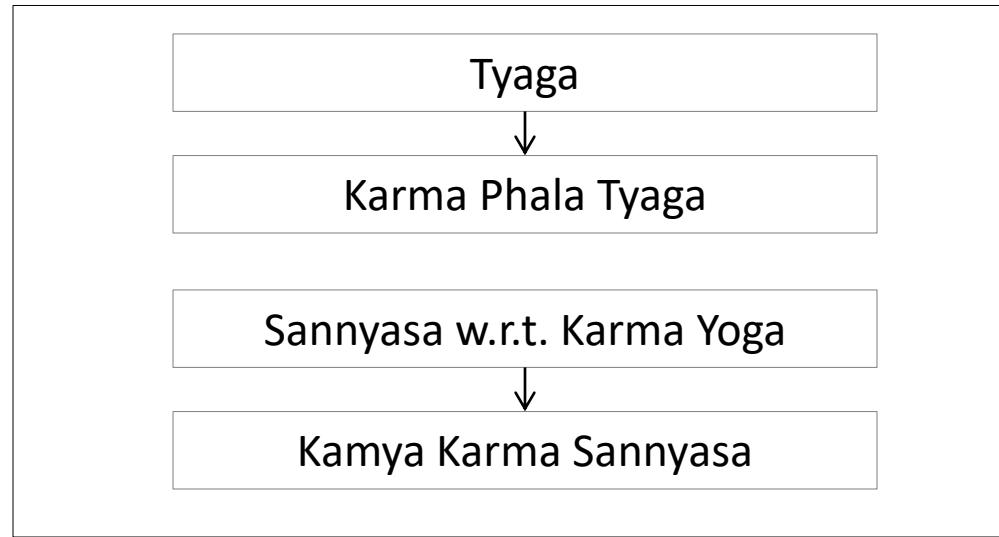
ēṣā tē'bhihitā sāṅkhyē  
 buddhiryōgē tvimāṁ śṛṇu |  
 buddhyā yuktō yayā pārtha  
 karmabandham prahāsyasi || 2-39 ||

This, which has been taught to thee, is wisdom concerning Sankhya. Now listen to the wisdom concerning yoga, having known which, O Partha, you shall cast off the bonds of action.[Chapter 2 - Verse 39]

- Sankhya = Buddhi Yoga.
- Kind of Buddhi, understanding.
- Change in mind has to come, only then Karma Yoga.
- This is first Sannyasa.
- Through 3 Sannyasas reach Moksha.

- Arjunas question in Chapter 18 is about Karma Yoga Sannyasa.
- Not technical question, question connected to him.
- Karma Yoga – what Arjuna should do.

### Bhagawans Reply :



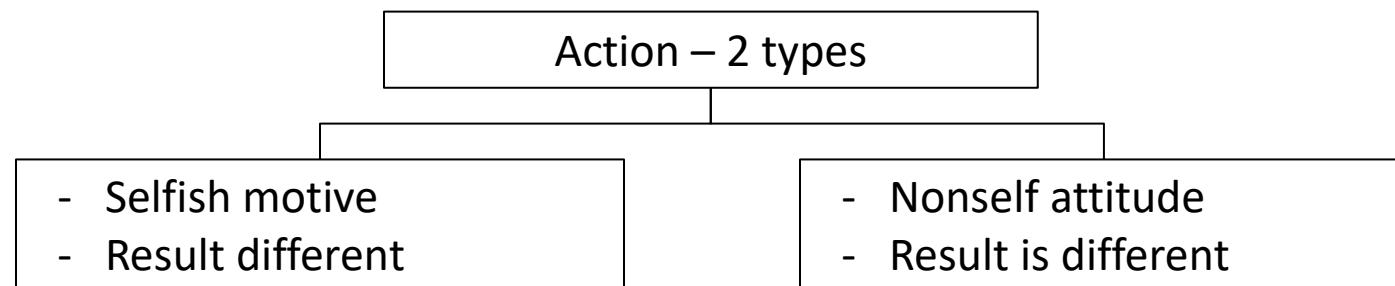
- I want to do this action for God, then no action possible for your self.
- Kamya done for myself.
- Kamya Karma is contra to the Karma Yoga bhava.
- Attitude of Karma Yoga – Kamya Karma negates it.
- For Karma Yoga to be proper, there can't be Kamya Karma.

### Example :

- Businessman has to work hard.

## Attitude :

- Worship to the Lord for providing the strength in the body.
- **Lord is present in the society as all human beings.**
- In business, he employs many.
- Business should get well, everyone should be benefited.
- Society should be benefits.
- Others may look at you as doing Kamy Karma.
- In your heart, not Kamy, but Karma Yoga.
- This is called Samyoga Pritaktvam
- Pritaktva = Different.



- It may look like Kamy Karma.
- In ritual context also, this comes to play.

## Example :

- Appears to be Kamy Karma.

- Raja Suya Yoga
  - Ashwa Medha Yaga
- 
- For King

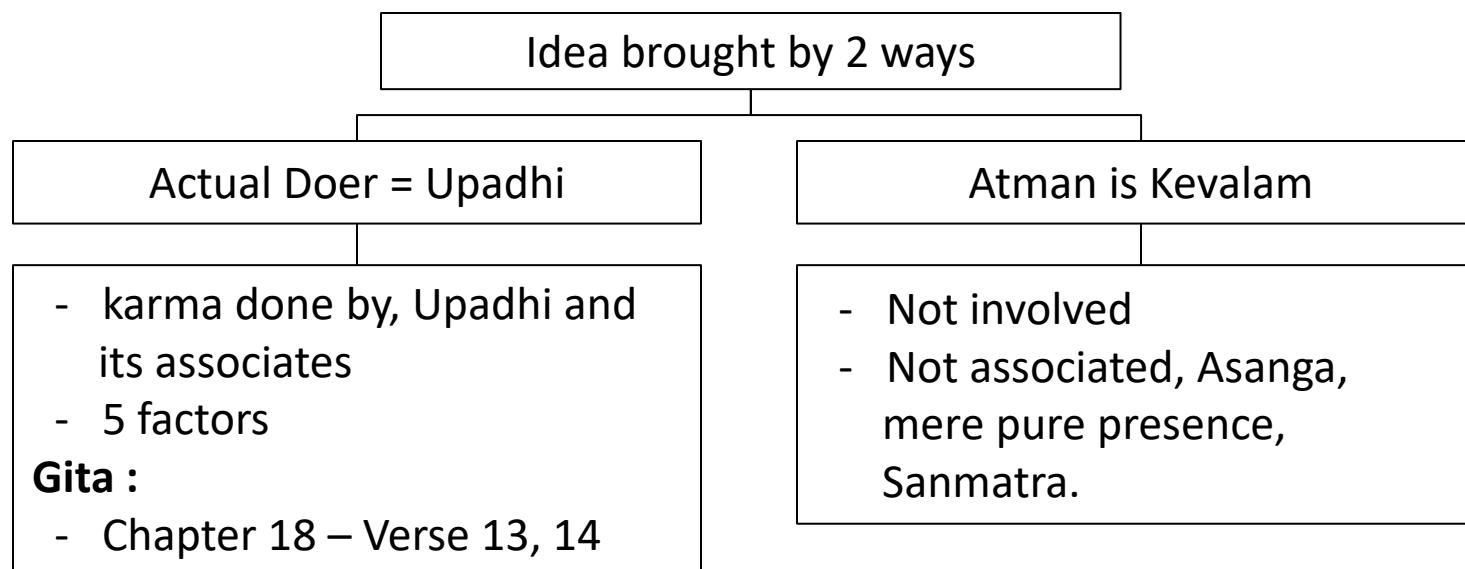
- King becomes emperor for whole region.
- Performs as offering to Lord for people to be good, benefit he has to bring about.
- Samyoga = To serve society as Lords duty.
- Requires maturity to understand Bhagawan.
- People take Lord out of scene.
- Take care of Dolphins, mind...
- **When Mind goes away from individual to a greater cause, it becomes Karma Yoga.**

- During freedom struggle, people wanted freedom for nation, country = Karma Yoga.
- For some spiritual Sadhana.
- Idea of God may not appeal, maturity required.
- Bring cause other than the individual = Karma Yoga.
- Attitude different in action..
- Best is to get Bhagawan.
- Put mind higher than yourself.

I) Sannyasa - Tyaga

II) Highest Sannyasa = Abiding in the self, giving up sense of individuality, notion of being  
Karta – Bokta.

III)



**Gita :**

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

**pañcaitāni mahābāhō**  
**kāraṇāni nibōdha mē |**  
**sāṅkhyē kṛtāntē prōktāni**  
**siddhayē sarvakarmaṇām || 18.13 ||**

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

अधिष्ठानं तथा कर्ता  
 करणं च पृथग्विधम् ।  
 विविधाश्च पृथक्चेष्टा  
 दैवं चैवात्र पञ्चमम् ॥ १८.१४ ॥

adhiṣṭhānam tathā kartā  
 karaṇam ca pṛthagvidham |  
 vividhāśca pṛthakcēṣṭā  
 daivam caivātra pañcamam || 18.14 ||

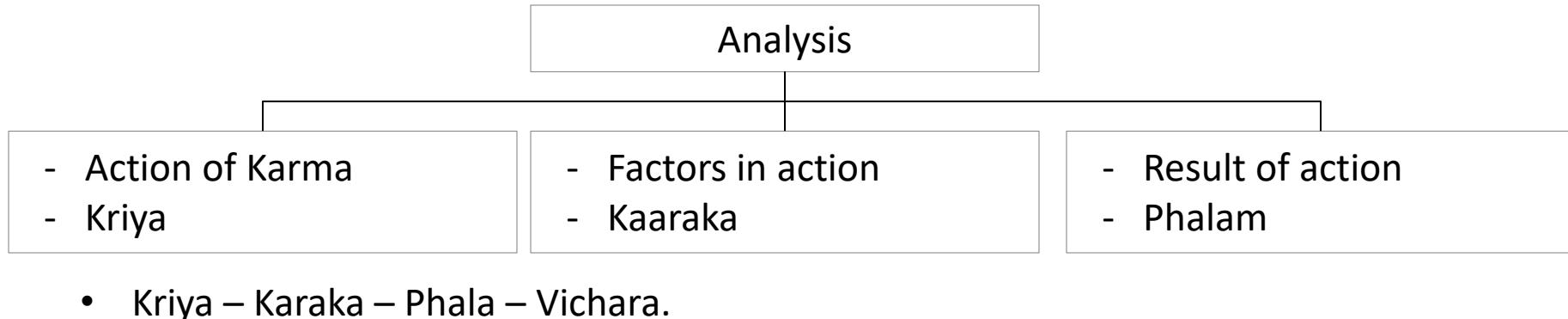
The seat (Body), the doer (ego), the various organs of perception, the different functions of various organs of action and also the fifth, the presiding deity.[Chapter 18 - Verse 14]

- Body = Adhishtanam
- Karta = Ego, Ahamkara
- Karanam = Instruments of action.
- Seshtaha = Pranas.
- Deivam = That which empowers, assists Upadhis in all their functioning.
- Actual doers = 5, Atman not involved.

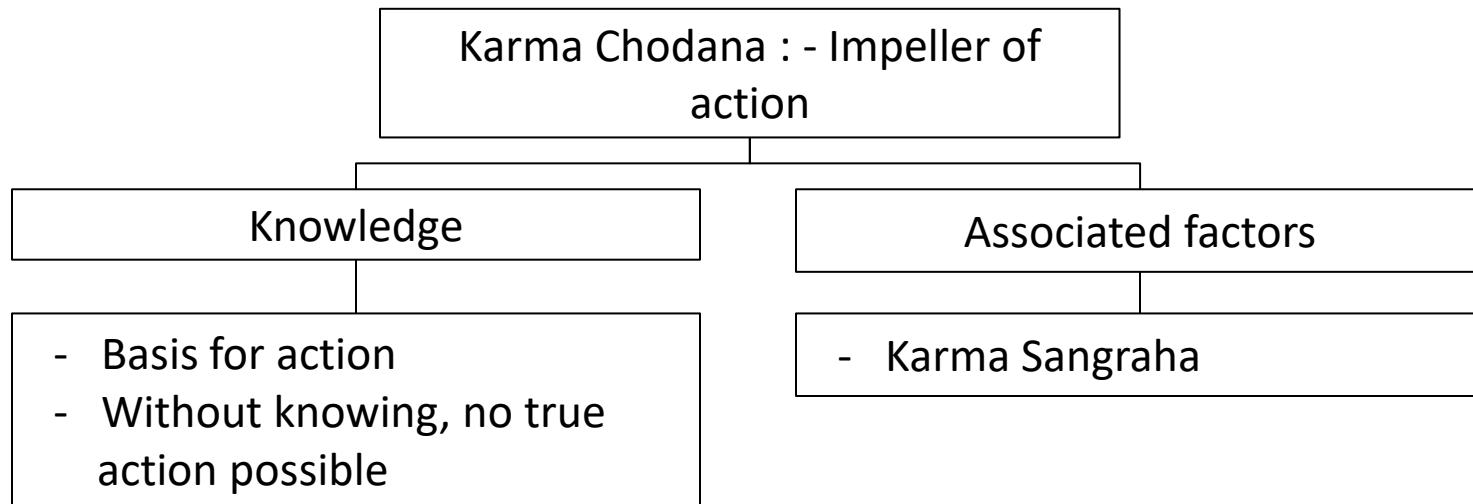
**Atma :**

- Chin Matra, pure, simple, undifferentiated, homogeneous.
- Self not one of 5 facets.

#### IV) How self is unassociated with action



#### V) To discuss this, he brought idea of Karma Chodana (Impeller) and Karma Sangraha.



#### Impellers :

- **Jnanam** – Knowledge, vision, overall comprehension
- **Jneyam** – Known – Example : watch
- **Parijnata** – I, ego, Parijnata, Ahamkara.

- I know watch = Knowledge.
- These are inspirer, impellers of action.

Gita :

ज्ञानं ज्ञेयं परिज्ञाता  
त्रिविधा कर्मचोदना ।  
करणं कर्म कर्त्तति  
त्रिविधः कर्मसङ्कृहः ॥१८.१८ ॥

jñānam jñeyam parijñatā  
trividhā karmacōdanā ।  
karaṇam karma kartēti  
trividhaḥ karmasaṅgrahāḥ ॥ 18.18 ॥

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

- Action which affects change, Karanam instruments, Karta – knower Parijnata becomes karta, knower plans out.
- Karta, Karma, Karanam become Karma Sangraha, constituents of action, factors which go into action called Karaka. (Karta – karma – Karanam).
- Buddhi, Drithi = Karanam.

## Sukham

### Sattvik

### Rajasic

### Tamasic

- Beginning looks sorrowful.
- Later Amruto Upamam, nectar

- Begins as Sukham, ends as Sorrow.

- Beginning + end joyful.
- Deluded, that I am joyful.

- Showed Sukham also in 3 Gunas.
- Kriya, Karaka, Phalam are 3 Gunas not in Atman.
- Variety in 3 Gunas, Atma is Kevalam.

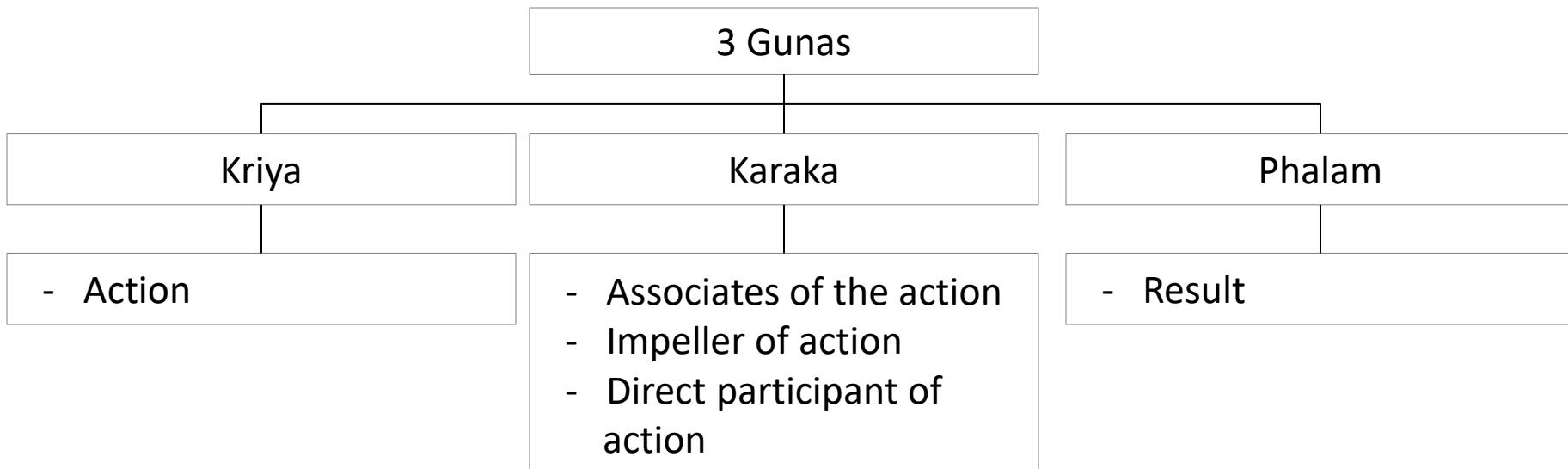
Gita :

तत्रैवं सति कर्तारम्  
आत्मानं केवलं तु यः ।  
पश्यत्यकृतबुद्धित्वाद्  
न स पश्यति दुर्मतिः ॥१८.१६॥

**tatraivam̄ sati kartāram  
ātmānam̄ kēvalam̄ tu yaḥ ।  
paśyatyakṛtabuddhitvād  
na sa paśyati durmatiḥ ॥ 18.16 ॥**

Now, such being the case, verily, he who owing to his untrained understanding, looks upon his self, which is alone (never conditioned by the 'engine'), as the doer, he, of perverted intelligence, sees not. [Chapter 18 - Verse 16]

- Atma is pure, untouched, without 3 Gunas.
- 3 Gunas are in the Karma, Kriya, in the facets which contribute to 3 Gunas.
- In the result of Karmas, 3 Gunas are there.
- Atman none of these.
- Through Upadhi and its factors of action, Bhagavan explained Atman to be pure, untouched.
- Again through Kriya – Karaka – Phala – concept.



- Atman, untouched, unaffected, pure.
- **Nothing in the 14 Lokas, free of 3 Gunas.**
- **Self is ever free, pure, homogeneous, untouched.**

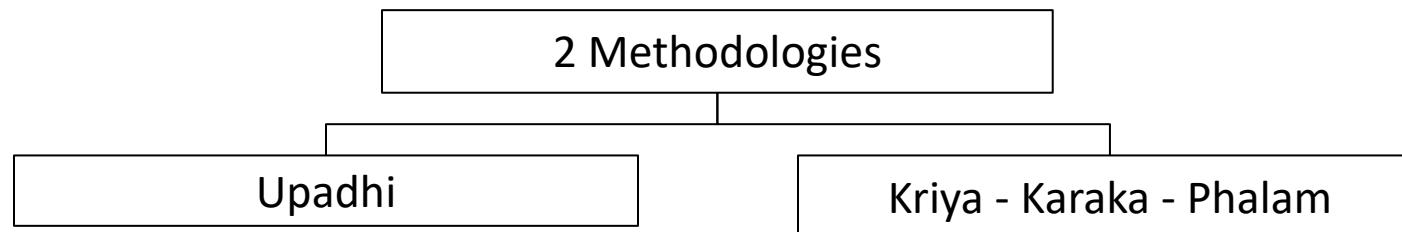
- In this way Chapter 18 – Verses 1 – 40, is one section – which answers Arjunas question in a very deep methodical way.
- Bhagawan did not say briefly about Tyaga and Sannyasa and finish the answer in short.
- He explained the ultimate Sannyasa also.

## I) What is ultimate Sannyasa? Abidance in the self.

## II) How Abidance in the self is liberation.

- Because self is not in the realm of action, Avyavaharyam.

## III) How do you say self is not in the realm of action?



- Truth of Sannyasa, Abidance in the self was very clearly brought about.
- Only who has come to the self here is free of Anishtam, Ishtam, Mishram – Trividha Karma Phalam (Free of Gunas, Likes, Dislikes, Gunateeta).
- In all other Lokas, you will not be free... hence do Karma Yoga.
- Never be satisfied only with Karma Yoga, but you have to come upto here.
- There only is Moksha, the liberation.
- After explaining all these Lord Krishna's Job is over.

- Lord has to summarise Chapter 18.
- Verse 41 – 73 till Sanjay comes is summary of Bhagavad Gita.
- Till verse 40, essence of Karma Yoga and final teaching summarised.
- Answers Arjunas question.
- Entire Samsara = 3 Gunas, Karya – Karana – Phala... = Samsara = Realm of experience.
- How do I go beyond this realm of Samsara.

**Gita :**

न रूपमस्येह तथोपलभ्यते  
 नान्तो न चादिर्न च सम्प्रतिष्ठा ।  
 अश्वत्थमेनं सुविरुद्धमूलं  
 असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē  
 nāntō na cadirna ca sampratiṣṭhā |  
 aśvatthamēnaṁ suvirūḍhamūlam  
 asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

- By axe of dispassion..

**IV) How dispassion comes? Only by purity of mind.**

**V) How purity of mind comes? Karma Yoga**

- Is Karma Yoga only available for you?
- Does it depend on a good mind?
- Is liberation for all or for rare few?

**Answer :**

- Liberation is for all, regardless of who you are.
- What your mental state is.
- Everybody has access to liberation.
- That he highlights.
- Every human being can be categorised, science, way of understanding.
- In chemistry, physics, with knowledge comes categorization.
- Metals, non metals, physical properties, chemical properties, all are categorization.
- How do you categorise human beings?
- Man – women – physical
- **Manushya → Predominantly Manaha**
- **Categorisation of humanbeings has to be based on mind, not on body, not on country, creed, language.**
- Mind categorization is Varna, colour.
- Not yellow, black, white, wheatish.

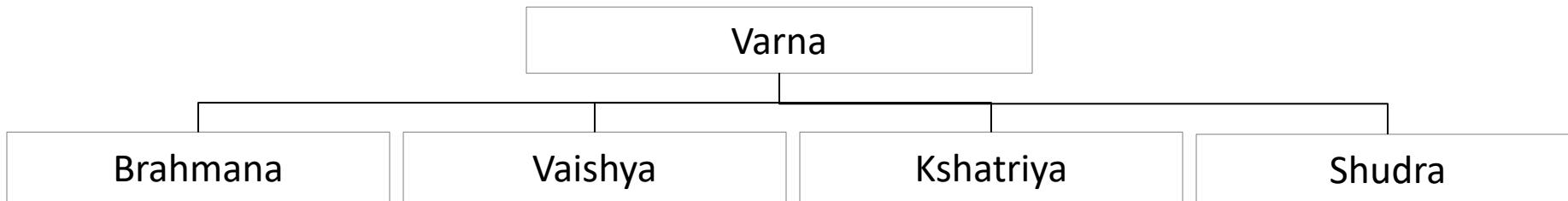
- **Varna = Colour, state, nature of the mind.**
- Ashrama = Based on Age.
- What you should do, not do.
- Brahmacharya, Grihasta, Vanaprastha.
- Not sociology or Psychology.
- It is Adhyatma Shastra.
- **You can be whatever you are, you have scope for liberation.**
- To explain category is Varna.

## Verse 41 :

ब्राह्मणक्षत्रियविशां  
शूद्राणां च परन्तप ।  
कर्माणि प्रविभक्तानि  
स्वभावप्रभवैर्गुणैः ॥ १८.४१ ॥

brāhmaṇaṅkṣatriyaviśāṁ  
śūdrāṇāṁ ca parantapa ।  
karmāṇi pravibhaktāni  
svabhāvaprabhavaiguṇaiḥ ॥ 18. 41 ॥

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



## Gita :

चातुर्वर्ण्यं मया सृष्टं  
गुणकर्मविभागशः ।  
तस्य कर्त्तरमपि मां  
विद्धकर्त्तरमव्ययम् ॥ ४-१३ ॥

cāturvarṇyam mayā srṣṭam  
guṇakarmavibhāgaśah ।  
tasya kartāramapi mām  
viddhyakartāramavyayam ॥ 4-13 ॥

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

**a) Brahmana Kshatriya Vaishya, Shudranam :**

- Category based on mind not birth.

**b) Parantapa :**

- Arjuna

**c) Karmani Pravibhaktani Svabava Prabhavair Gunaih :**

- Each one has a nature.
- In nature, there is a combination, Svabava inherent in them.
- By nature they have it.
- **We come with new body but old mind, intellect, not new, quite old.**
- When mind comes, it comes with nature.

**d) Based on Gunas, duties, Karmani, Pravibhaktani, are varied.**

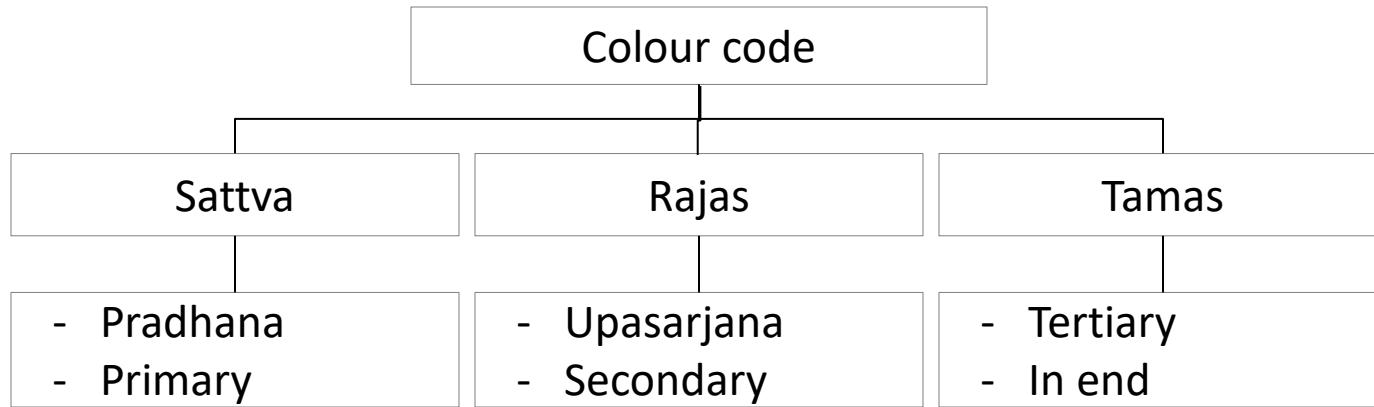
- Duties of Brahmana, Kshatriya, Vaishya, Shudra are varied.
- Different.

**f) Svabava Vair Gunaih :**

- Based on Gunas, which rise from their own Gunas, you find the variety.
- Guna Karma Vibagasha.

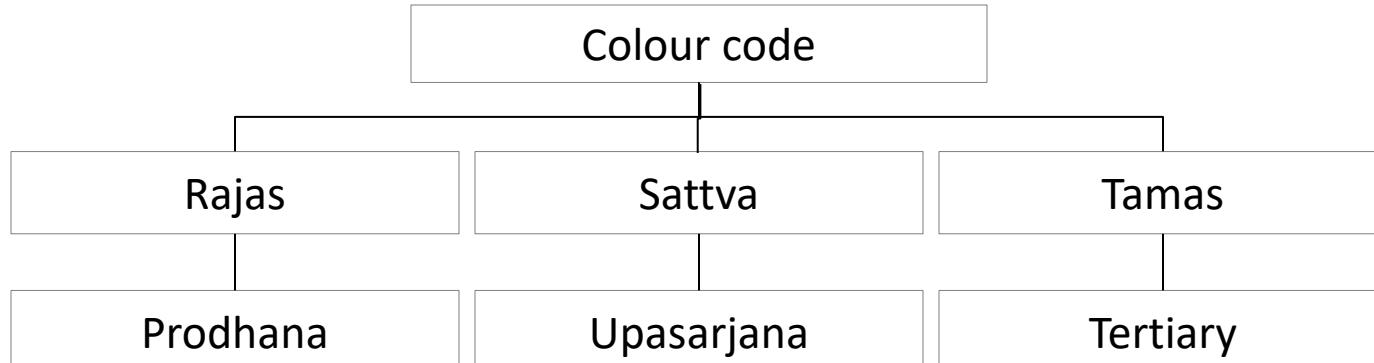
- Based on Gunas, Karmas differ.
- Sattva, Rajas, Tamas came in Chapter 14, 17, 18.
- Now you have knowledge of Gunas.

## I) Brahmana :

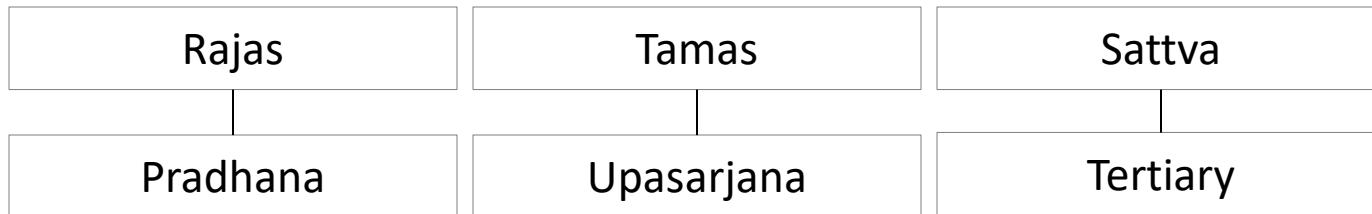


- Not Indian, not male, not Hindus not Tamils.
- Universal classification

## II) Kshatriya :



### III) Vaishya :

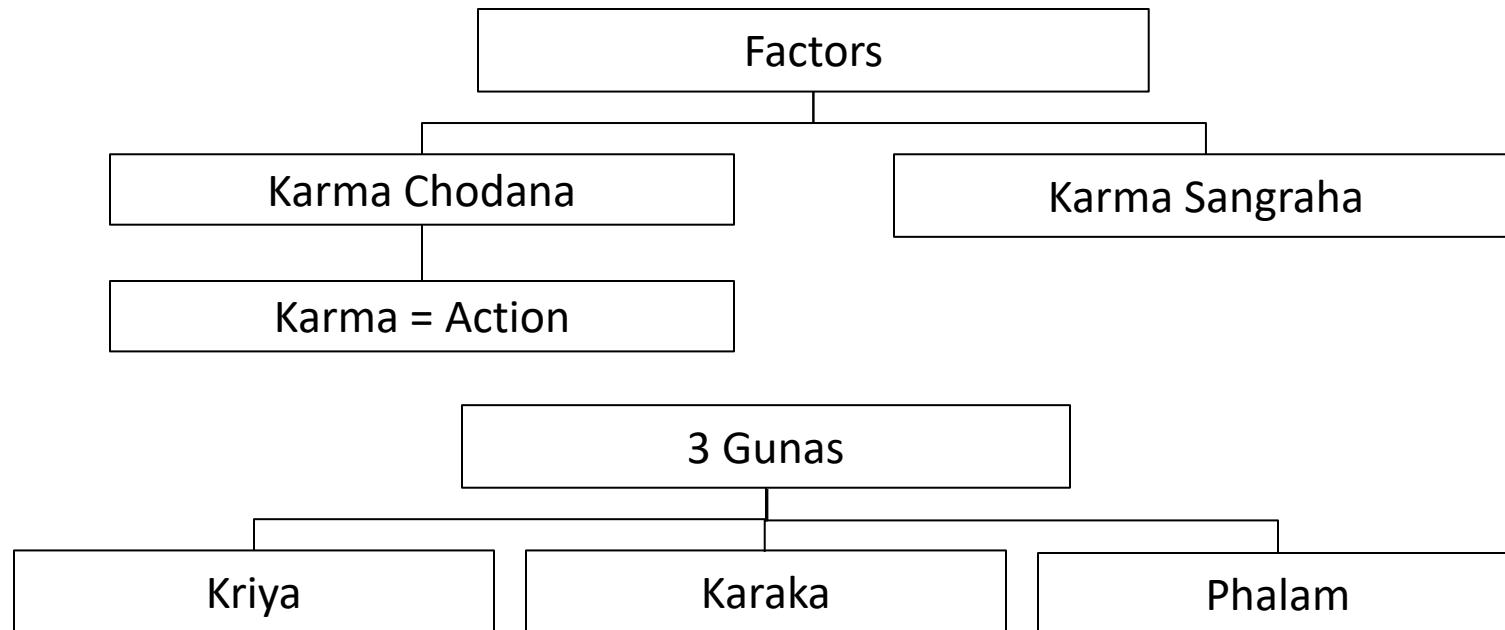


### IV) Shudra :

- Tamas / Rajas / Sattva
- Predominant – mostly, usually, more often.
- Tamas = Brahmana has to sleep otherwise will die!
- **It does not matter, what you are, Shudra, Brahmana, all will get Moksha.**
- Moksha = Universal.
- What is Brahmana Mind?
- What is Vaishya Mind?
- What is Kshatriya Mind?
- What is Shudra Mind?
- **Regardless of your mind, you can get liberated.**
- Karma... / Mind....
- Paves liberation for all...
- Predominantly Brahmana... where are you comfortable...
- Makes no difference of mind, all get Moksha.

## Lecture 12

- I) Self is pure, homogenous, no differences, not Sattva – Rajas – Tamas = Kevala.
- II) Realm of Samsara alone is Characterised Kriya as Karaka Phalam. (Actions, factors constituting action and result – Sukham – Dukham).



- Atman not affected by 3 Gunas, abide in this self, Brahma Nishta, Vidwat Sanyasi, liberation, Jnani, not 3 fold fruits Nishta, Vidwat Sanyasi, liberation, Jnani not interested in fruits of action Anishtam (Undesirable), Nishtam (Desirable), Mishram (Mixture).

### III) How to reach self?

- Whether I am Satvik, Rajasic, Tamasic – what should I do?

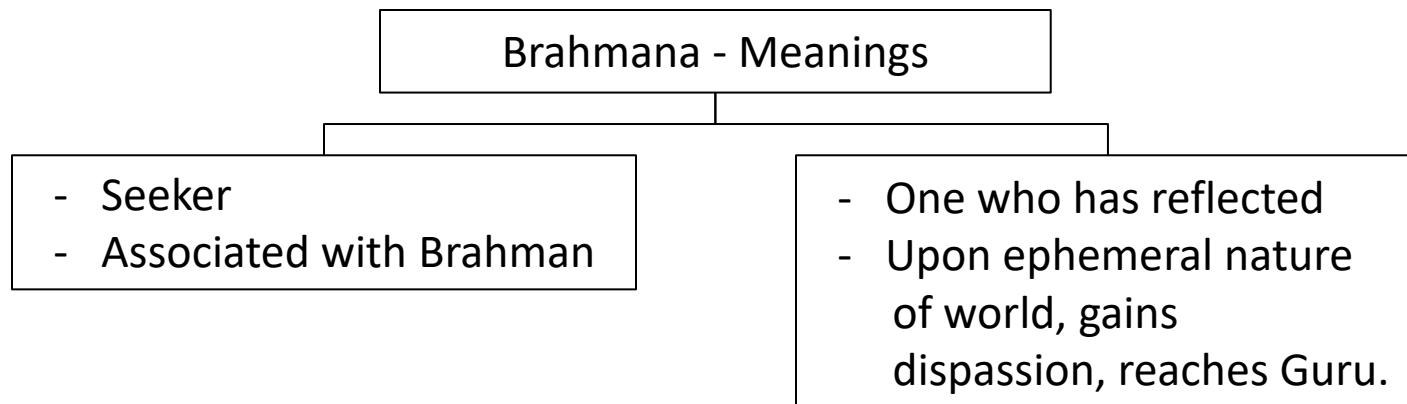
4 Varanas – based on  
Gunas not Birth



- Truth of Sanatana Dharma.
- Based on the mind of person.

**Brahmana :**

- Associated with Brahma, Veda.



## Mundak Upanishad :

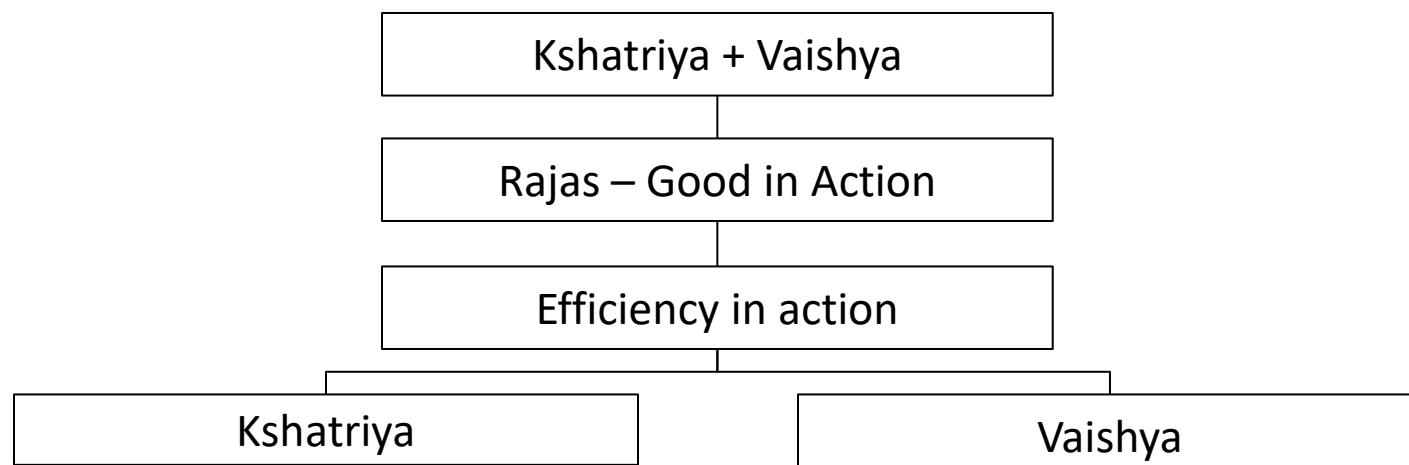
परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्याणि श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijñan-ar�am sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Brahman = Seeker of knowledge.
- Brahma = Veda = Highest reality.
- Here : Brahmana = One associated with knowledge because of Sattwa predominance.

Sattva	Rajas	Tamas
Predominant	Subsidiary	Tertiary



Kshatriya	Vaishya
<ul style="list-style-type: none"> <li>- Sattva – 2<sup>nd</sup></li> <li>- Serve country</li> <li>- Governing, controlling, administering</li> <li>- Ishvara Bava</li> </ul>	<ul style="list-style-type: none"> <li>- Tamas – 2<sup>nd</sup></li> <li>- Greedy, selfish</li> <li>- Business, profit</li> <li>- Hi – HA Svabava</li> <li>- Wishing and wanting in realm of finance.</li> </ul>

### Shudra :

- Tamas / Rajas / Sattva
- Executes tasks very well.
- Herself doesn't take decisions.
- No thinking involved.
- We require all qualities in some measure.
- Analysis according to their inner nature.
- We wear different caps.
- **Based on Gunas, what action they are more comfortable.**
- Svabava Karma.

## Verse 42 : Brahmana Karma

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

śamō damastapaḥ śaucam  
kṣāntirārjavamēva ca |  
jñānam vijñānamāstikyam  
brahmakarma svabhāvajam || 18.42 ||

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

### a) Svabava Jam :

- Action born from nature.
- Shastra not determining who is Brahmana, Kshatriya, Shudra.
- What determines?
- Svabava
- We ourselves determine.
- Sattva / Rajas / Tamas – determines.

### What Shastra does?

- Once we determine our nature, Shastra allocates duties.
- Varna Dharma = Duties Shastras allocates to us.

## **b) Chatur Varanyam Maya Srishtam :**

- 4 Varnas not created by Bhagawan but by our own Svabava.
- For what Varna what duty – Shastra gives.
- Duty associated with Varna, I created, says the Lord.
- Shastras come from Bhagavan.
- What is Svabava Jam of Brahmana.
- 9 Duties – Karma allocated to Brahmana – Sattva Pradhana (Mind), Rajas Upoasarjana, Tamas, Sattva / Rajas / Tamas colour - code should come.
- 9 duties based on Svabava to Brahmana : Kshamaha, Damaha, Tapaha, Shucham, Shantihi, Arjavam Jnanam, Vijnanam, Astikyam.
- Sattva / Rajas / Tamas – determines Brahma Karma.

## **c) Shamaha :**

- Natural control of the mind.
- Mind goes towards control of mind.

## **Antaha karana Uparama :**

- Mastery of Antahkarana, inner instrument – Manas – Buddhi – ahamkara.

## **d) Damaha :**

- Natural – “Indriya Nigraha”

- Person is able to easily cut off the senses.
- Not see, not hear.
- Bahya Karana Uparama



Withdrawl

- Withdrawl of senses.

#### e) Tapaha :

- Austerity
- Sharira, Vak, Manah.

#### Gita :

देवद्विजगुरुप्राज्ञ  
पूजनं शौचमार्जवम् ।  
ब्रह्मचर्यमहिंसा च  
शारीरं तप उच्यते ॥ १७-१४ ॥

dēvadvijaguruprājñā  
pūjanam śaucamārjavam |  
brahmacaryamahiṁsā ca  
śārīram tapa ucyatē || 17 - 14 ||

Worship of the gods, the twice-born, the teachers and the wise; purity, Straightforwardness, celibacy and non-injury-these are called the 'austerity of the body'. [Chapter 17 - Verse 14]

अनुद्वेगकरं वाक्यं  
 सत्यं प्रियहितं च यत् ।  
 स्वाध्यायाभ्यसनं चैव  
 वाञ्छयं तप उच्यते ॥ १७-१५ ॥

**anudvēgakaram vākyam**  
**satyam priyahitaṁ ca yat |**  
**svādhyāyābhyasanam caiva**  
**vāñmayam tapa ucyatē || 17 - 15 ||**

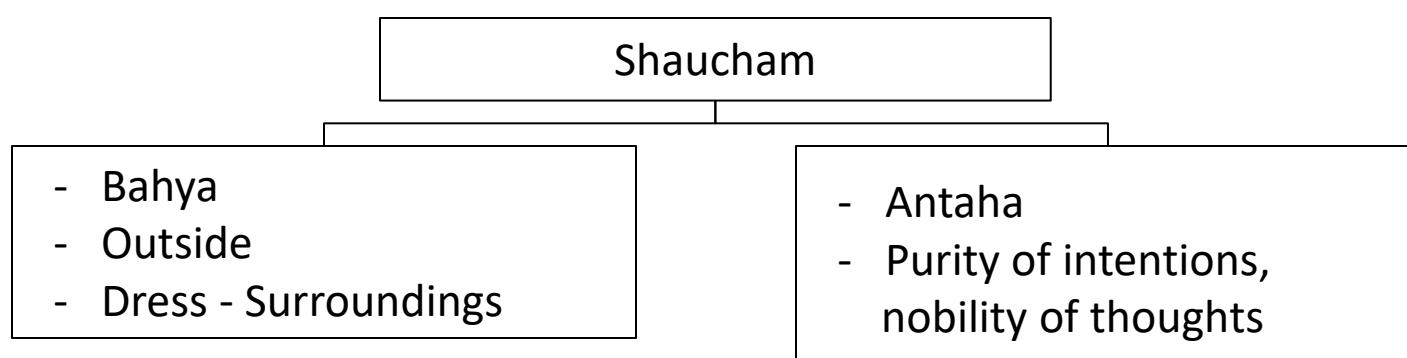
Speech which causes no excitement and is truthful, pleasant and beneficial, and the practice of the study of the Vedas - These constitute the austerity of speech. [Chapter 17 - Verse 15]

मनः प्रसादः सौम्यत्वं  
 मौनमात्मविनिग्रहः ।  
 भावसंशुच्छिरित्येतत्  
 तपो मानसमुच्यते ॥ १७-१६ ॥

**manah prasādaḥ saumyatvam**  
**maunamātmavinigrahaḥ |**  
**bhāvasaṁśuddhirtyētat**  
**tapō mānasamucyatē || 17 - 16 ||**

Serenity of mind, good-heartedness, silence, self control, purity of nature - These together are called the mental austerity. [Chapter 17 - Verse 16]

f)



### **g) Kshanti :**

- Ability to forebear and forgive.
- Someone gives pain, you can bear it and excuse him.
- Pardon.
- Bearing – external forgiving is internal.
- I can forgive but can't forget.
- Not glorious.
- At mind level, free of negative Vikaras, modifications.

### **h) Arjavam :**

- Non-crookedness.
- What you think in your mind, you are expressing through your speech and ensuring is your actions to what you have said.
- You deliver what you promise.
- What you feel strongly, you deliver.

### **I) Jnanam :**

- Knowledge
- Chaturdasha Vidya Sthanam 14 fields of knowledge.
- ISK – Indian system of knowledge.
- Capacity to retain, understand, communicate.

### j) Vijnanam :

- Practice of knowledge.

Karma Khanda	Jnana Khanda
<ul style="list-style-type: none"><li>- Bring Karma into action</li><li>- Efficient in execution of rituals</li></ul>	<ul style="list-style-type: none"><li>- Bringing to your experience the Upanishadic knowledge.</li></ul>

### k) Astikyam :

- Asti – Faith – it is.
- Faith in Shastra, Guru, Ishvara.
- 9 are Svabavajam Karma in Brahmana... because Sattva is predominant.
- These actions natural, comfortable to the Brahmana.
- 9 qualities... where is action?
- Deivi Sampat? Chapter 16.
- It is manifestation of Sattva.
- They are mental actions.. To control mind, senses...
- Manifestation at physical level is appropriate.
- Person is able to comprehend – Jnanam.
- Person is able to share – Vijnanam.

- Natural qualities of the Brahmana.
- Mind is Sattvik, competent, efficient comfortable.
- Not thrust upon, foreign, person appreciates these 9 qualities if he is a Brahmana, his nature.
- Rajasic – will not forgive, why should I? Ah? Don't take me for a fool.
- Slap on one chin, show other one, is this life? Not for Kshatriya.
- World requires everybody.
- Somebody like this, and for that person it is natural.

## Verse 43 :

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

śauryam tējō dhṛtirdākṣyam  
yuddhē cāpyapalāyanam ।  
dānamīśvarabhāvaśca  
kṣātram karma svabhāvajam || 18.43 ||

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

- Kshatram Karma Svabavajam.
- **Colour code** : Rajas / Sattva / Tamas = Born from Svabava.
- Inclined, comfortable.

### a) Shauryam :

- Heroism, Vikramaha, Valour.
- Even if some one is stronger, you win over.

### b) Dritihi :

- In spite of difficulties, persistently bear at level of body, mind, senses.
- Come what may.
- Discretion is better part of valour.
- Valour is nature.

#### **d) Dakshyam :**

- **Dakshata – Efficiency is the capacity to bring proficiency into expression.**
- Fast in decision making and execution.
- Special capacity.

#### **e) Yuddhecha Api Cha Apalayanam :**

- Never showing back in the battle field.
- Never fleeing away from battle field.

#### **f) Danam :**

- Giving impulsively.

#### **g) Ishvara Bava :**

- Governing, controlling, where disorder will show order.
- Person does not wait.
- 7 are Kshatram Karma.
- Action, qualities that springs forth in Kshatriya mind.
- Thinkers + doers required in a company.
- Some blessed with many things coming together.

## Verse 44 :

कृषिगौरक्ष्यवाणिज्यं  
वैश्यकर्म स्वभावजम् ।  
परिचर्यात्मकं कर्म  
शूद्रस्यापि स्वभावजम् ॥ १८.४४ ॥

kṛṣigaurakṣyavāṇijyam  
vaiśyakarma svabhāvajam |  
paricaryātmakam karma  
śūdrasyāpi svabhāvajam || 18.44 ||

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

- Vaishya Svabavajam

### a) **Krishi Gaurakshya Vanijyam Vaishya Karma Svabavajam :**

- These are activities – mental and physical.
- Vanijyam : Trading business.

### b) **Krishi :**

- Agriculture, farming.

### c) **Gaurakshya :**

- Animal husbandry.
- Commercial activities.
- Profit – loss clear.

- Not much Analysis... I am not coming...
- See P + L – immediately.

Kshatriya	Vaishya
- Action	- P & L Analysis - Very clear

#### **d) Paricharyatmakam Karma – Shudrasyapi – Svabavajam :**

- Tamas / Rajas / Sattva = Shudra.
- All Svabava – minds quality
- Finally reach God.
- You are where you are.
- From where you are, can you reach God?
- Paricharyatmakam Karma – Shudra Svabavajam executing.
- What is ordered, commanded, decided.
- Based on Svabavam, what functions you are comfortable with they will excel, naturally inclined far.

## Verse 45 :

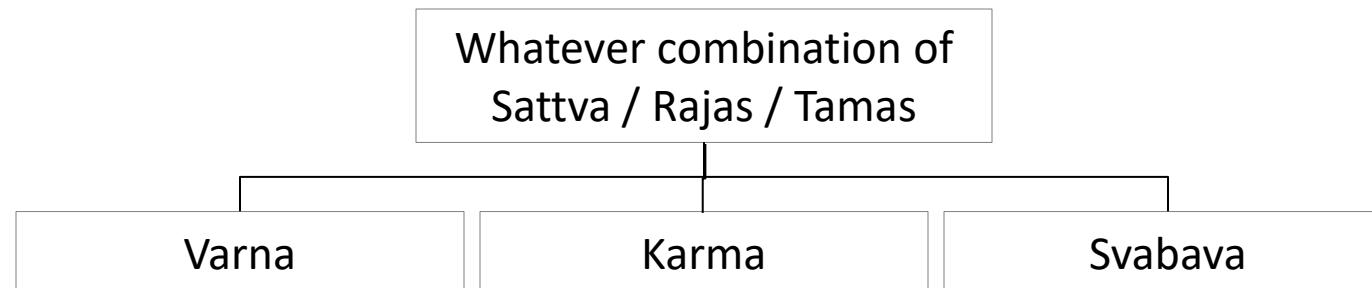
स्वे स्वे कर्मण्यभिरतः  
संसिद्धिं लभते नरः ।  
स्वकर्मनिरतः सिद्धिं  
यथा विन्दति तच्छृणु ॥१८.४५ ॥

**svē svē karmaṇyabhirataḥ  
saṃsiddhim labhatē naraḥ ।  
svakarmanirataḥ siddhim  
yathā vindati tacchṛṇu || 18.45 ||**

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

### a) Sve Sve Karmani Abhirathaha :

- In each of their respective mind, Varna, Svabava.



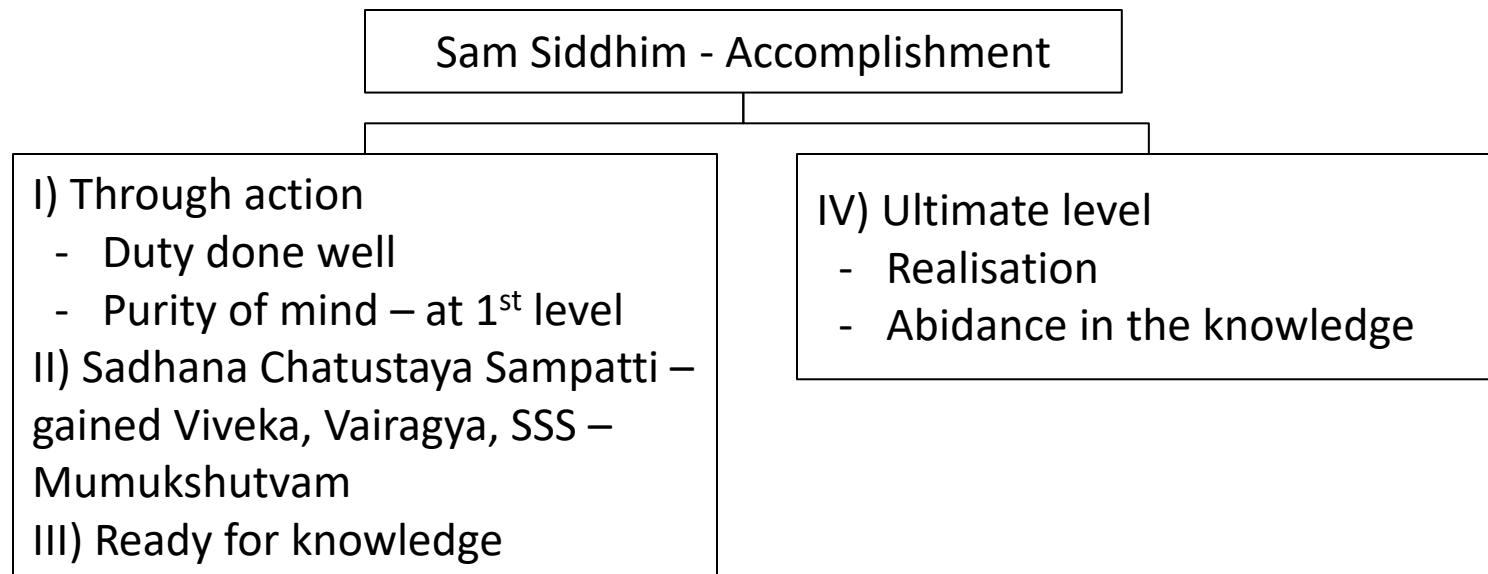
### b) Abhirathaha :

- Delighting in that, very comfortable in that.
- Performing actions to their perfection.

### c) Samsiddhim Labathe Naraha :

- Whatever Karma, through that the Naraha, person attains.
- **Nara Abhimani... body – mind identification is there, therefore Svabavas are coming to play.**
- Such a person.

### d) Samsiddhim Labathe :



### a) Viveka :

- Understanding real, unreal.
- Appreciate permanent from ephemeral.

**b) Vairagya :**

- Dispassion towards ephemeral.

**c) SSS :**

- Mental disciplines

**d) Mumukshutvam :**

- Desire for liberation.
- 4 is Samsiddhi at level II – Sadhana Chatustaya Sampatti.

**III) Knowledge :**

- Samsiddhi – Total route.. Purity of mind... upto liberation.
- Sve Sve Karmani Abhirathaha.
- Delighting in their own respective field.
- Now what I am... do duty... travel in spiritual path... gain liberation.

**e) Svakarmaniratah Siddhim Yatha Vindati Tat Srunu :**

- Samsiddhim Labathe.
- Nirataha = Abiding, without you having to change anything.

**Not saying :**

- Rajas / Sattva / Tamas... next life
- Rajas / Tamas / Sattva... 10 life later.
- Tamas / Rajas / Sattva... liberation forget it.

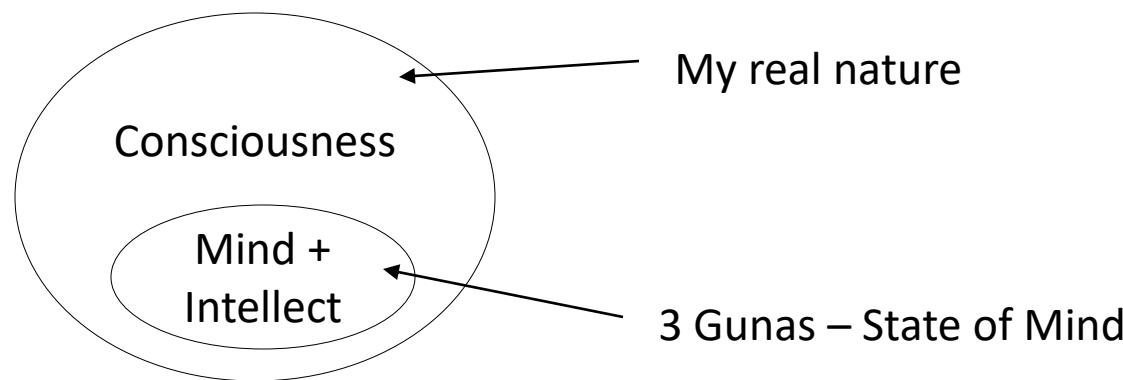
- Sve Karmani Niratahe...
- I can't take decision fast.. Not my nature, I get confused.
- Rash decisions without thinking.
- Don't change... you be what you are.
- **Unconditional love – mother only can say.. Abiding in your own Karma – accomplish purity of mind, Sadhana Chatustaya Sampatti, Jnanam, Abidance.**

### **Yata Vindati – How it can be attained, Tat Srunu :**

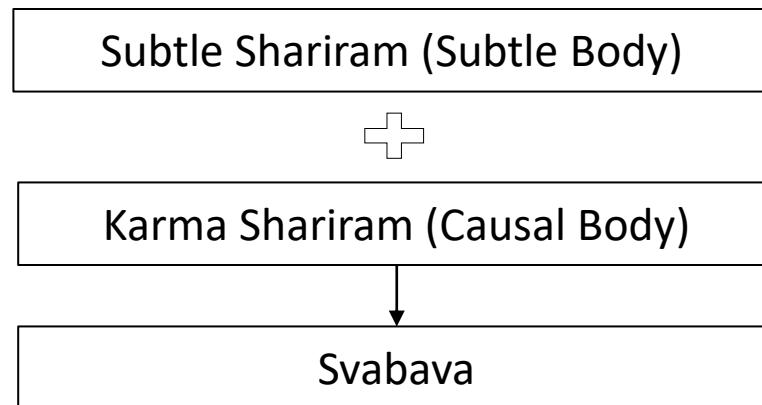
- Something important, pay attention.. Please listen.. Bhagawan asks for Arjunas attention.

## Lecture 13

- Karmas done as per Svabava.
- Svabavajam Karma = Natural state of mind.
- Svasya Bava, Bava = State
- Our real state = Paramatma.
- Born of Svabava = Mind and intellect.



- Svabava not body, Prana, Indriya... but of mind intellect Vasana tool, instrument.



## Causal Body – Moola Avidya

- Ignorance common to all minds
  - At level of ignorance all have equal ignorance.
  - Moola Avidya
  - All identified with the Upadhi.
  - Body not referred here
- Svabava differentiates each one of us.

- In deep sleep, all of us are in ignorance.

## In deep sleep

- Atman
- Common to all

- Ignorance common to all

- Vasanas merged in Karana Shariram
- This is different

- We both go to sleep
- Morning I get up, I remember differently.

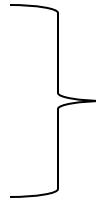
## Verse 45 :

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

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svakarmanirataḥ siddhim  
yathā vindati tacchṛṇu || 18.45 ||**

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

- My Vasanas come to me, doctors, engineer's Vasana all dissolve in causal Prapancha.
- Vasanas – Mind + Intellect travel from previous body.
- Pranas – Indriyas travel but do not determine Svabava.
- Our nature = Mind + Intellect + Vasana = Svabavajam.
- Born from Svabava.. Sattva / Rajas / Tamas colour scheme.
- This governs the way – Mind, Intellect, Vasanas operate.
- **Sattva / Rajas / Tamas... overall climatic condition of our mind and intellect.**
- Each person different... Brahmana, Vaishya, Kshatriya, Shudra Mind – Intellect different in the Gross body.

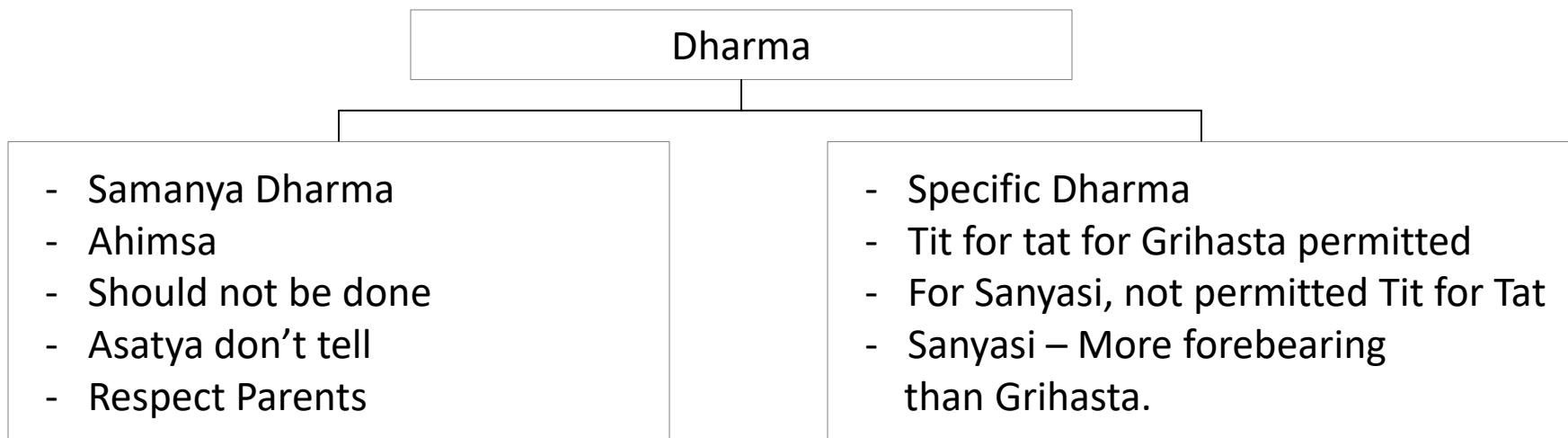
- Over all Sattva / Rajas / Tamas
  - Rajas / Sattva / Tamas
  - Rajas / Tamas / Sattva
- 
- Mind + Intellect differences

- Sattva more... person more attentive, capable of understanding at intellectual level.
- Mind level : More forgiving, more accepting.
- Body level – more pain bearing.
- Rajas, Tamas different.

- **All of us are different from each other because of this Svabava.**

- Based on general composition of Svabava, we have Varnas B / K / V / S.
- Based on Sattva / Rajas / Tamas colour code, Shastras injunction of duties differ.
- Duty Corresponds to Svabava.
- Duty not thrust on you.
- You have this nature, you will find the duty comfortable and you can contribute to the society, organization, home.
- **Duty based on Svabava is called Svadharma.**

Svabava	Svadharma
<ul style="list-style-type: none"> <li>- Ones own nature of mind – intellect.</li> <li>- On Svabava, Shastra has no control.</li> <li>- Jiva responsible.</li> </ul>	<ul style="list-style-type: none"> <li>- Ones own duty</li> <li>- In Action, Shastra comes to play.</li> <li>- Vidhi – Nisheda general</li> <li>- Injunctions, prohibitions</li> <li>- Changes according to Svabava.</li> </ul>



- B / K / V / S... differs in specific Dharma.

### Story :

- Yudhishtiras court – Judgement given.
- All Varnas commit murder.

Brahmana	Kshatriya	Vaishya	Shudra
- Gets max punishment	- Less punishment	- Lesser	- Excused

- Injunctions, Prohibitions, keep changing.
- Moksha Shastra... Shastra dealing with liberation.
- Sve Sve Karmani Abirataha.
- Each one delighted in their Dharmic duty.
- Samsiddhim Labathe Naraha.
- Person moves forward in his spiritual life.

Samsiddhi
I) Purity of Mind (Chitta Shuddhi) II) One becomes seeker, qualified for study (Sadhana Chatushtaya Sampatti) III) One gets realisation IV) One abides

- Samsiddhi varies in 4 Varnas.

- **Svakarma Nirataha :**
  - Nitharam Rataha
  - One is engaged always.
- Abhirataha = Involvement at the level of the Mind.
- Completely delighting in that.
- Mind engaged totally, fulfilled, Abhirataha.
- **Nirataha :**
  - Tastes ever
  - Timewise, duty wise ever abiding.

Vitaraha	Abhirataha
<ul style="list-style-type: none"> <li>- Time related</li> <li>- Person engaged ever in duties</li> </ul>	<ul style="list-style-type: none"> <li>- Mind fulfilled in duties</li> </ul>

- Yata Vindati Tat Srunu...

**Guess :**

- How person doing duty is able to get purity of Mind?

**Answer :**

- Duty – leads to purity – how?

- By Ishvara Arpana Bava.
- **Bring God into the picture.**
- **God is the only purifying presence.**
- You touch God, get purified.
- Sarva Mangala Karanam is God.
- Cause of all auspiciousness = Bhagawan.
- Mangala Ayatanaha Harihi... whole abode of auspiciousness.
- Power of magnetism = Bhagawan, you get purified.

## Verse 46 :

यतः प्रवृत्तिभूतानां  
येन सर्वमिदं ततम् ।  
स्वकर्मणा तमभ्यर्थ्य  
सिद्धिं विन्दति मानवः ॥ १८.४६ ॥

yataḥ pravṛttirbhūtānāṁ  
yēna sarvamidaṁ tataṁ ।  
svakarmaṇā tamabhyarcya  
siddhiṁ vindati mānavaḥ ॥ 18.46 ॥

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

### a) Yataha Pravritihi Butanam :

- Yataha = Where from, impelled by whom.
- Pravritihi = Utpatti = creation.
- Where from all objects and beings emerge.
- That Moola Karanam...

### Taittriya Upanishad :

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत  
स तपस्तप्त्वा ॥ २ ॥

taṁ hovāca । yato vā imāni bhūtāni jāyante ।  
yena jātāni jīvanti । yatprayantyabhisamviśanti ।  
tadvijijñāsasva । tadbrahmeti sa tapo'तप्यता  
sa tapastaptvā ॥ 2 ॥

To him (Bhrgu) he (Varuna) Again said: "That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman". He, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

- All beings arise, abide, live, are.
- They merge, please know that is Brahman.
- Father tells son to investigate Brighu – goes to father Varuna and enquires this knowledge.

### Taittriya Upanishad :

मनो ब्रह्मेति व्यजानात् ।  
मनसो ह्येव खल्विमानि भूतानि जायन्ते ।  
मनसा जातानि जीवन्ति । मनः  
प्रयन्त्यभिसंविशन्तीति तद् विज्ञाय ।  
पुनरेव वरुणं पितरमुपससार ।  
अधीहि भगवो ब्रह्मेति तं होवाच ।  
तपसा ब्रह्म विजिज्ञासस्व ।  
तपो ब्रह्मेति स तपोऽतप्यत  
स तपस्तप्त्वा ॥ १ ॥

mano brahmeti vyajānāt |  
manaso hyeva khalvimāni bhūtāni jāyante |  
manasā jātāni jīvanti | manah  
prayantyabhisaṁviśantīti tadvijñāya |  
punareva varuṇam pitaramupasasāra |  
adhīhi bhagavo brahmeti tam hovāca |  
tapasā brahma vijijñāsasva |  
tapo brahmeti sa tapo'tapyata  
sa tapastaptvā || 1 ||

He knew that mind was Brahman; for, it is from the mind that all these living beings are produced. Being born from it, they all live by it; and on departing, they enter into the mind and become one with it. Having known that, he again Approached his father, Varuna, Saying : "O Venerable One, teach me Brahman". He, (Varuna) told him: "Desire to know Brahman by penance. Tapas is Brahman". Bhrgu Performed tapas and having performed tapas... [3 - 4 - 1]

## Realisation :

- Brighu understands that it is “Satchit Ananda – Paramatma”.
- That supreme Paramatma is of the nature of Satchit Ananda.
- Yataha – refers to Brahman of Taittriya Upanishad.

## Gita :

ततः पदं तत्परिमार्गितव्यं  
यस्मिन्नाता न निवर्तन्ति भूयः ।  
तमेव चाद्यं पुरुषं प्रपद्ये ।  
यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४ ॥

tataḥ padam tat parimārgītāvyam  
yasmin gatā na nivartanti bhūyah ।  
tamēva cadyam puruṣam prapadyē  
yataḥ pravṛttiḥ prasṛtā purāṇī ॥ 15 - 4 ॥

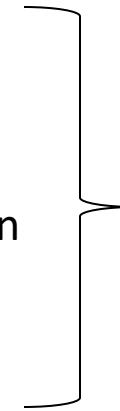
Then, that goal should be sought after, where having gone, none returns again. I seek refuge in that primeval Purusa from which streamed forth all activity (or Energy) [Chapter 15 - Verse 4]

- I surrender to the Lord from which entire creation has begun.

## b) Yena Sarvam Idam Tatam :

- By which all these are pervaded in + through.
- All your experiences through senses + mind = Butanam.
- All objects and beings.
- **That which has Bavana Dharma, various properties of the supreme being.**

- Jayate, Asti, Vardate, Viparinamate, Apakshiyate, Vinashyati.
- **By which all stages of being come :**
- Jayate – Born
- Asti – Existing
- Vardate – grows
- Viparinimate – Undergoes modification
- Apakshiyate – Decays
- Vinashyati – Ends finally
- Born from here, undergoes all modifications, ends in this pure being.
- Not one second, at any moment, any object or being is free of this substratum.



- Chaitanyam at all times is there, pervaded
- All are at all times in Chaitanyam only

I. Where from all things have come.

II. By which all these things are existing, pervaded. It cant be one object.

- **Its born from God, undergoes 6 modifications in this, finally ends in this.**
- **Not one second, any object or being is free of this substratum.**
- How to see God? This way.
- It is not chair in my room.
- Chair part of creation.
- This is something before creation, in creation also is there, is there after creation = Nitya.

## Katho Upanishad :

नित्योऽनित्यानां चेतनश्चेतनानाम् एको वहूनां यो विदधाति कामान् ।  
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

Nityo 'nityanam cetanas cetananam eko bahunam yo vidadhati kaman,  
Tam-atmastham ye 'nupasyanti dhirah tesam santih sasvati netaresam ॥ 13 ॥

He, the Eternal among non-eternals, the Intelligence in the intelligent, who, though one, fulfils the desires of many... those wise men who perceive Him as dwelling in their own Self, to them belongs Eternal Peace and to none else. [II – II – 13]

- That which is eternal in the ephemeral, life principle of consciousness in all beings which are aware that Satchit Ananda Paramatma.

### I) Yataha Pravriti Butanam :

- That which impels – Originates, causes all creation
  - Efficient cause

### II) Yena Sarva Idam Tatam :

- Pervading everything.

#### 2 Causes

- Efficient cause
- Nimitta Karanam
- Potter
- Gold Smith

- Upadana Karana
- Pervades all pots
- Clay
- Clay is material cause, pervades all effects
- Gold pervades all ornaments
- Water pervades all waves = Material cause

- Potter not clay, does not become the pot... poor fellow!
- Pot with clay creates pot.

- **Lord here himself has become the world.**
- **Efficient and material cause is one and the same.**
- **Only Lord can be that for the whole world.**

- My being depends on that, I have come because of him.
- I am because of him.
- What more can I be grateful for!
- I will be grateful for my walking stick!
- I am there because of the Lord.
- Every bit of me, I am pervaded by him.
- When he is not there, I am not.
- So much full the Lord is... can I ever forget the Lord.
- The existence of me is Bhagawan.
- Ceaselessly I exist in Bhagawan.

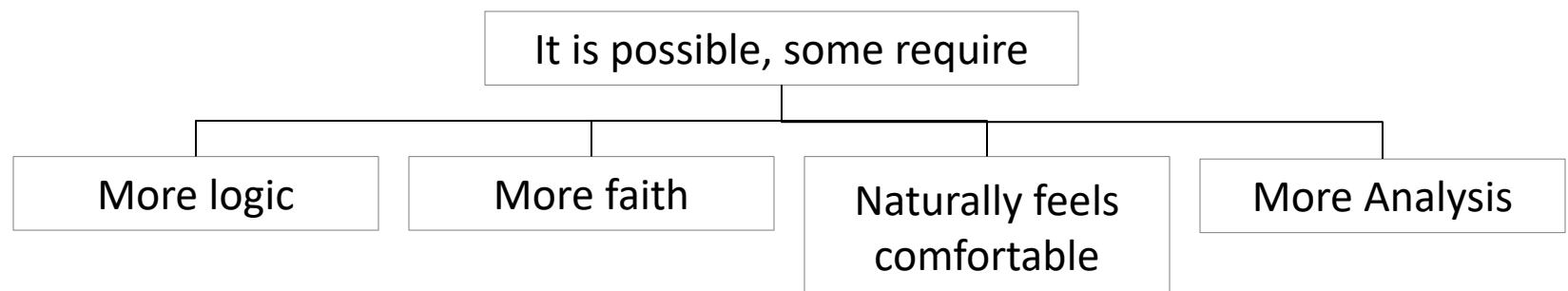
### c) Svakarmanam Tam Abhyarchya :

- Every bit of me is Made by Bhagavan, what ever I bring forth in my life, exhume in my life.
- Either through my speech, mind or action, who deserves that worship?

- Only that Lord.
- Sva Karmana – by ones Sva Dharma, different for each person, it does not matter, but if each one is able to comprehend this.
- Tamasic mind, Shudra, will also comprehend this.

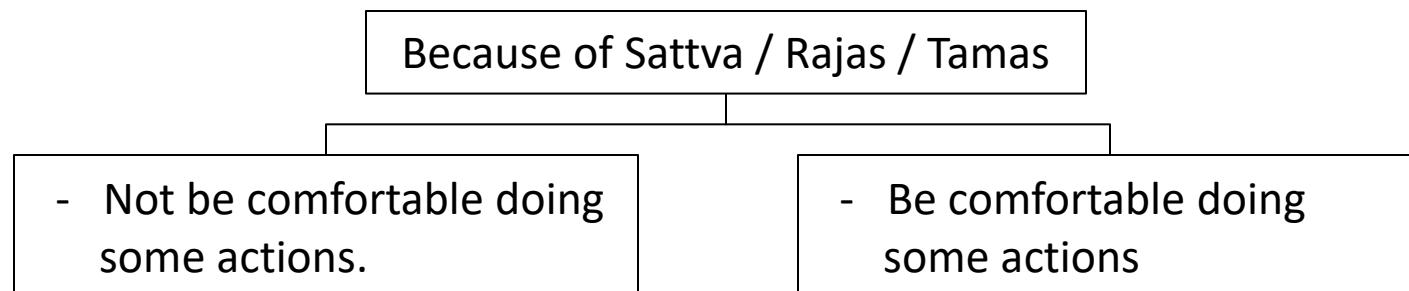
#### d) Manavaha – Sva Karmanaha Siddhim Vindati Manava :

- **Everybody with mind will be able to comprehend this.**



#### Manava :

- Everybody has essential capacity to comprehend this, regardless of Sattva / Rajas / Tamas combination.



- Everybody has the birth right for the knowledge of the God, worship of the Lord...
- Through their duties, Tam Abyarchya, worshipping, action becomes the worship.
- Bring flower to the Lord, I am sure you like this.
- **For every action say, I hope, I pray, you like it.**
- This is my loving offering unto you.
- **To worship Lord :**

Patram, Pushpam, Phalam, Leaf, Flower, fruit, Toyam, Water.

**Gita :**

पत्रं पुष्पं फलं तोयं  
यो मे भक्त्या प्रयच्छति ।  
तदहं भक्त्युपहृतम्  
अश्नामि प्रयतात्मनः ॥ ९-२६ ॥

**patram puṣpam phalam tōyam**  
**yō mē bhaktyā prayacchati |**  
**tadahaṁ bhaktyupahṛtam**  
**aśnāmi prayatātmanah || 9-26 ||**

Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept, offered by the pure-minded with devotion. [Chapter 9 – Verse 26]

- Here you don't do anything...
- You can't avoid doing actions... you are human being, will do something or other based on your nature.
- With that action, you worship.

## **Siddhim Vinaditi :**

- 1<sup>st</sup> level : Purity = Siddhim will lead to Viveka, Vairagya qualifications for the knowledge.
- That you will be able to get.
- I don't want to do Svakarma but want to do somebody's Karma... shouldn't say....

## Verse 47 :

श्रेयान्स्वधर्मो विगुणः  
परधर्मात्स्वनुष्ठितात् ।  
स्वभावनियतं कर्म  
कुर्वन्नाप्नोति किल्बिषम् ॥ १८.४७ ॥

śrēyān svadharmō viguṇaḥ  
paradharmāt̄svanuṣṭhitāt ।  
svabhāvaniyatam karma  
kurvanna'pnōti kilbiṣam || 18.47 ||

Better is one's own duty (though) destitute of merits, than the duty of another well performed. He, who does the duty ordained by his own nature incurs on sin.  
[Chapter 18 - Verse 47]

- Para Dharmat Svanushtitat, Api Sreyan Svadharmaha Vigunaha Api.

### a) Para Dharma :

- Opposite of Sva Dharma.
- Suppose you are Brahmana temperament, you have the Brahmana Karma....
- Suppose you have Kshatriya Svabava, you have Kshatriya Dharma....
- You will have yours, don't look at others.
- Vaishya Svabhava – Vaishya Karma.
- If Shudra Svabhava – Shudra Karma.
- As a Kshatriya, my nature, duties Shastras declare for me, I start thinking, no, no, no,... I don't want to do this.

- Arjuna – Kshatriya – does not want to fight... Svadharma.

Gita :

अर्जुन उवाच ।  
कथं भीष्ममहं सङ्खे  
द्रोणं च मधुसूदनं ।  
इषुभिः प्रतियोत्स्यामि  
पूजार्हवरिसूदनं ॥ २-४ ॥

**arjuna uvāca ।**  
**katham bhīṣmam aham samkhye**  
**droṇam ca madhusūdana ।**  
**iṣubhiḥ pratiyotsyāmi**  
**pūjārhāvarisūdana ॥ 2-4 ॥**

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

- Katham Bheeshma Aham Samkhy... how can I kill.
- These people worthy of my worship – my duty – to kill all of them... looks horrible, Ghora... terrible.
- I am going to give up all duties...
- Paradharma Svanushtitat.
- Put all efforts, by hook or crook somehow practice mind, sense control, wont get angry...

**b) Su-Anushtitat :**

- Not Sva – Amshtitat Su-perfectly done by hook or crook because your actions depend on your mind.

- Mind depends on Svabava.
- Natural way, mind is at ease and actions it can perfectly do.

- Inter connected

Karta	Mind	Actions
<ul style="list-style-type: none"> <li>- You</li> <li>- Ahamkara / Ego</li> <li>- 3 Gunas Sattva / Rajas / Tamas – Karta</li> <li>• You are naturally suited for some action.</li> </ul>	<ul style="list-style-type: none"> <li>- Karanam</li> </ul>	<ul style="list-style-type: none"> <li>- Karma</li> </ul>

- You are interested in your duty.
- Normal time, normal way – ok.
- If problems come... in the midst of problem, you don't want to do duty....
- Normal time, Kshatriya enjoyment, Bhoga, life – ok.
- Because of problem, want to give up duty... looks unsuitable for your wishes, wants, feelings.
- Your Raaga Dvesha getting affected....
- Now – you should not run.

### c) Paradharma Anushtitat... :

- If you want to do someone else's duty... to perfection.

### d) Sreyan :

- Better

### e) Svadharma :

- Is your own duty.
- Why?
- Because your hesitance to do your duty, is not bringing change in your nature.
- Hesitancy caused by your own nature, likes – dislikes.

### f) Svadharma Vigunaha Api :

- Because you lack merit, you are not able to do Svadharma due to some reason... you are a Kshatriya, you feel there are lot of obstacles for doing actions to perfection.

#### Vigunaha – can have 2

- You feel lacking merit
- It is truly meritorious to do ones duty.

- Su – Anushtitat
- Due to some reason, you are not able to perform duty to perfection
- Obstacles are there.
- Difficulties are there.

- Still better to do your duty, than renouncing it and trying to think others duty much better.
- **Impulse to drop duty impels from Likes + dislikes in the mind.**
- **Better to conquer that rather than come under sway of Raaga – Dvesha likes and dislikes.**
- In your duty, when you find some obstacles, evolution is to conquer the obstacles.
- That is the path of spiritual evolution.
- Spiritual path = Not to give up your duties.
- Giving up ones duty, due to problems = Rajasic Tyaga – because of difficulty.
- If one misunderstands and gives up duty, that becomes Tamasic.
- Inspite of difficulties, one says, oh Lord it is your wish, if you think I have to face this, I am willing to face it, because for you, I am willing to do everything = Sattvik Tyaga.
- All connected.

### **g) Svabava Niyatam Karma :**

- Karma ordained by your Svabava – Sattva / Rajas / Tamas.
- Directed by ones duty.
- Kshatriya – Warrior, kill in battle, Kuruvan Na Apnoti, Kilbisham.
- Conform to your duty, you are not committing any sin.
- Because it is your duty.

- Duty absolves you of sin.
- As a Judge, condemning someone for the electric chair.
- No sin, do duty...
- Capital punishment not right thing to do.
- Scold child in class.
- Policeman – can't fire brother in law.
- Enjoined by your Svadharma, doing it...

#### **h) Aapnoti Kilbisham :**

- Nobody commits sin, by doing his / her duty, however painful it may be.
- Not doing the duty is sin.

#### **Problem : Arjuna says**

- Don't want to do anything, not someone's duty.

Verse 48 :

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

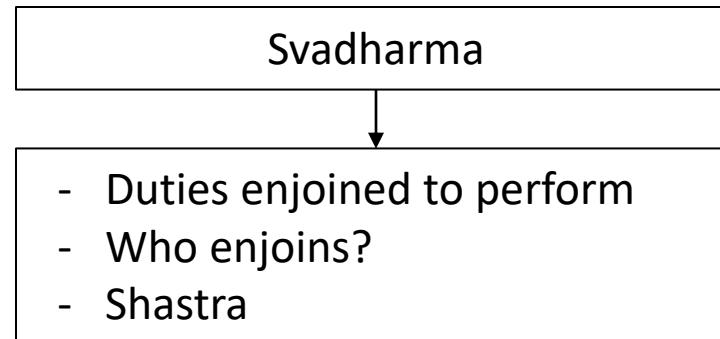
**sahajam karma kaunteya  
sadōṣamapi na tyajēt ।  
sarvārambhā hi dōṣēṇa  
dhūmēnāgniriva"vṛtāḥ ॥ 18.48 ॥**

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

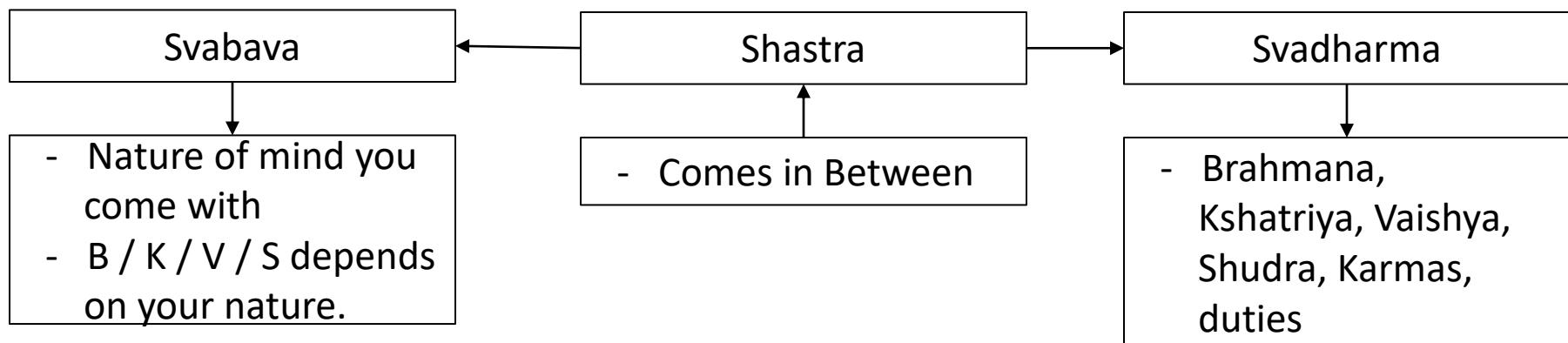
- Everybodys action is tainted by some kind of fault Sarva Aramba hi Kaunteya.
- Therefore, what is your duty, don't give up.

## Lecture 14

I) Regardless of Nature, Svabava, which determines Svadharma and Paradharma, act in the world outside.



- Not whimsical but Svabava, Svadharma.



- Whatever be your Svadharma, you have the option to walk towards the highest.
- Nobody denied spiritual path.
- It is birth right of human embodiment.
- All human embodiments have privilege to realise.

- Manushya Janma embodiment for realisation, naturally can move up.
- Slowly or fast depends on your strength.
- Svadharma dedicate to Bhagavan.

## II) Gita :

स्वे स्वे कर्मण्यभिरतः  
संसिद्धिं लभते नरः ।  
स्वकर्मनिरतः सिद्धिं  
यथा विन्दति तच्छृणु ॥१८.४४ ॥

**svē svē karmaṇyabhirataḥ  
saṃsiddhim labhatē naraḥ ।  
svakarmanirataḥ siddhim  
yathā vindati tacchṛṇu ॥ 18.45 ॥**

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

- How Samsiddhi happens?

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

**yataḥ pravṛttirbhūtānāṁ  
yēna sarvamidaṁ tatam ।  
svakarmaṇā tamabhyarcya  
siddhim vindati mānavaḥ ॥ 18.46 ॥**

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

- Worshipping that Lord through duty.
- Duty - offer it as offering of love, devotion to Bhagavan.

### Example :

- Cook food for Bhagavan.
- Varna Karma – B / K / V / S.
- Ashrama Karma – Student → Study for the Lord.
- Grihasta – take care of family as worship towards the Lord.
- Everything directed to Bhagawan.
- Vanaprasthi – Retired from Activities, humdrum of life.
- Activity = Tapas – Austerity, dedicate to God.
- Tapasa Brahma Vijingyasya.
- Renunciate – Dedicate duty to Bhagawan.
- Varna = Upalakshana, representative of Ashrama Dharma.
- **All duties dedicate to Bhagawan.**
- **Why?**
- **If not for Bhagawan, I will not be there.**
- My existence is pervaded by Bhagawan...
- Every action coming from me is imbued by Lords presence, is happening because of the Lord.

- It is unto Bhagawan, everything must be dedicated.
- Sva Karmana Tam Abhyarchya Siddhim Vindati Manava.

### III) Chapter 18 – Verse 47 :

श्रेयान्स्वधर्मो विगुणः  
 परधर्मात्स्वनुष्ठितात् ।  
 स्वभावनियतं कर्म  
 कुर्वन्नाप्नोति किल्बिषम् ॥१८.४७ ॥

śrēyān svadharmō viguṇah  
 paradharmāt̄svanuṣṭhitāt ।  
 svabhāvaniyataṁ karma  
 kurvanna'pnōti kilbiṣam || 18.47 ||

Better is one's own duty (though) destitute of merits, than the duty of another well performed. He, who does the duty ordained by his own nature incurs on sin.  
 [Chapter 18 - Verse 47]

- Your nature makes you comfortable, in which Svadharma and that is your actual field.
- Example : Fish comfortable in water, bird comfortable in air, animal comfortable in land, you are comfortable in the field of action.
- **Naturally action comes with ease, happens.**
- **Example : Breathing happens, actions happen, don't have to worry, do other things.**
- If you have to worry about blood circulation, digestion, be anxious, you can't do what you have to do well.

- Mind has to become free for duty.
  - **Mind has to become free of tension of duty, work, to turn higher.**
  - **Doing duty because of Svabava Karma.**
- 
- You are relieved of perturbations.
  - Become free of Svabava Karma, then you can focus on higher things.
  - Become perfect as an individual.
  - It is always better to be in one's Svadharma rather than give up ones Svadharma.
  - Sreyan Svadharma – your own duty is perfect for you.
  - In duty, you have difficulty and feel its not good idea to do it.
  - Finding difficulty and saying its not ideal.
  - Such renunciation of Svadharma is wrong kind of renunciation – Rajasic, Tamasic based on cause.
  - Rajasic here.
  - What is right should be done.
  - Even if its uncomfortable, it is better you overcome discomfort born out of own likes and dislikes.
  - It becomes Sadhana, way to perfecting yourself as an individual.
  - Don't give up Svadharma even if you are able to do Paradharma.

- Not your natural inclination, comfort zone activity.
- Try to do Paradharma you will fly.
- Example : Fish thinks it can fly.
- Never Para Dharma can be executed perfectly.
- **Better you do Svadharma, manage discomfort born out of Raaga Dvesha.**
- Conquer Raaga Dvesha.. Likes, dislikes, one step in evolution.
- Arjuna had to wage war.
- Svabava Niyatam Karma, Kuruvannapnoti Kilbisham.
- Performing your Karma based on Svadharma, it may give non-desirable sin.
- It is part of Svadharma, Shastra Vihita.
- Shastra Vihita Karma only Punya, meritorious.

**Verse 48 :**

**a) Hey Kaunteya :**

- Arjuna

**b) Sahajam Karma Sadosha Api Na Tyajet :**

**Command :**

- Sahajam Karma = Svabava Niyatam Karma, propelled by Svabava.
- Saha Jam – born alongwith you.

Saha	Jam
Along	Born

- On birth, your mind has a Svabava and because of that, Karma is born along with you.

- You are born not for this Karma but born alongwith this Karma.
- It is your second nature.
- Not thrust upon you.
- It is past and parcel of your existence.

### b) Sadosha Api :

- It looks as if there is a certain defect.
- War – is terrible, Dosha, not likable.
- Alongwith Dosha, defect.
- Defect is inherent to the action.
- War will give result.
- Doctor gives pain with injection.
- Himsa is there.

### c) Na Tyajet :

- Pain is part of Vihita Karma.
- No action without fault.

- Every action you undertake will have fault.
- Breathing has fault.
- Food you eat... has defect.
- Walking, sitting.
- Very existence is faulty.
- You should not give up Svadharma.
- Svadharma alone takes you forward in spiritual path.
- Hence never give up action.

**Ajnani :**

- Identified with Body.

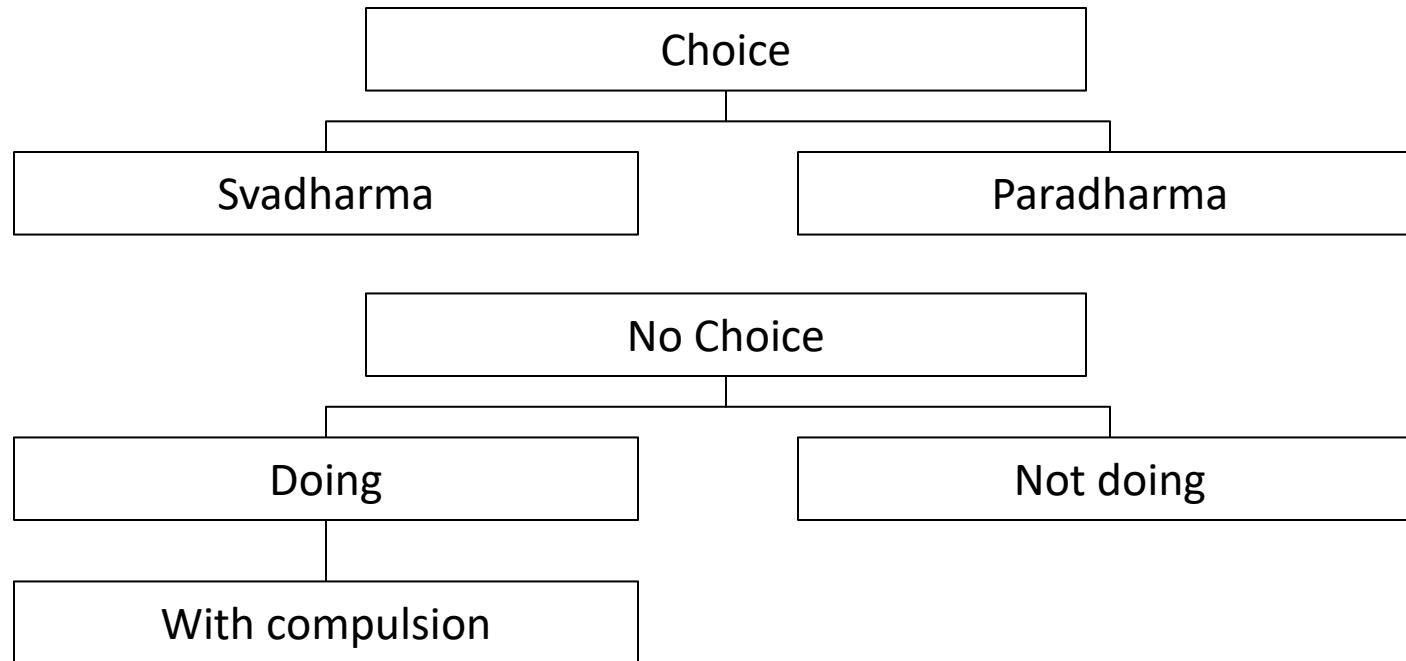
**Gita :**

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

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

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

- All actions I can't give up.
- I will be impelled into action somehow or other.
- Being ignorant, even for a moment, you can't be without action.



- Own duty or someone else's duty.

### c) Sarva Aramba :

- All actions which are begun – Svadharma or Paradharma.

### d) Doshena Avrutha :

- All actions imbued with natural Dosha, embraced by defect.

## e) Dhumena Agni Eva :

- Like fire is covered by smoke.
- Less smoke, more smoke, some smoke will be there.
- Natural defect of action.

I) Action falls within 3 Gunas.

- Sattva / Rajas / Tamas – Maya.
- Can't save yourself from that.

II) As you do action, you will have Kartrutva, will be identified with body

- Source of action = defective.
- While doing action, ego involved, will strengthen ego.

III) Every action creates Vasana Samskara

IV) Finite action gives finite result

- Every action is defective, inherently.
- If you give up Svadharma and take up Paradharma that is also action, defective, inherently.
- If you do Svadharma, will have discomfort – born of Raaga – Dvesha.
- By conquering Raaga – Dvesha, you become better person.
- Not easy for Arjuna to kill Grandfather whom he loves.
- Not easy.

- **Arjuna gets maturity, I ought to do it, I will do it, he has gone one step forward in spiritual liberation.**
- Duty is ought not to be renounced at any cost because giving up duty, you will first have to have sin of not doing your duty.
- Some action will have to be there, identified with the body.
- That is defective.
- You have only one option – doing duty or taking up something else which is not Svabava.
- Again you will have problem.
- Can't give up that and take something else.
- No end to mental ramification.
- **Arjuna – conquer your mind, do what is right.**
- That is the way for you to evolve.
- Defect inherent in action is not going to defile you.

### **Example :**

- Poison required for the snake.
- Problem in the duty – bloodshed in battle is required for Arjuna.
- **Difficulty which comes in executing our duty is required for us to grow.**
- **That is cosmic order for us to evolve.**

- Don't give up duty at any cost.
- Na Tyajet.
- Strive on, do duty.
- A time will come when you can give up your duty.

**Gita :**

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

ārurukṣōrmunēryōgam  
karma kāraṇamucyatē ।  
yōgārūḍhasya tasyaiva  
śamah kāraṇamucyatē ॥ 6-3 ॥

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

- When you climb the perfection in Karma Yoga, for that person to evolve, he can give up the duty.
- Duty falls away by itself.

**Example :**

- Flower becomes a fruit, or ready to become fruit (Kai – Pasham – Poo).

- Raw fruit, flower, fruit.
- Flower ready to become fruit, other petals drop off – withers away itself.
- Action drops when it has done what it has to do.

### **Sureshvaracharya :**

- “Pravrudante Ghanaha Eva Pratyak Pravanatam Buddheha Karmani Utpadya”.
- When actions have helped you to turn within, they all go away.
- Like how clouds having given the rains go away.
- Job of cloud : to give the rain.
- Actions after creating maturity will drop away itself.
- That process by which person evolves is given in verse 49.

## Verse 49 :

असक्तबुद्धिः सर्वत्र  
जितात्मा विगतस्पृहः ।  
नैष्कर्म्यसिद्धिं परमां  
सञ्च्यासेनाधिगच्छति ॥१८.४९ ॥

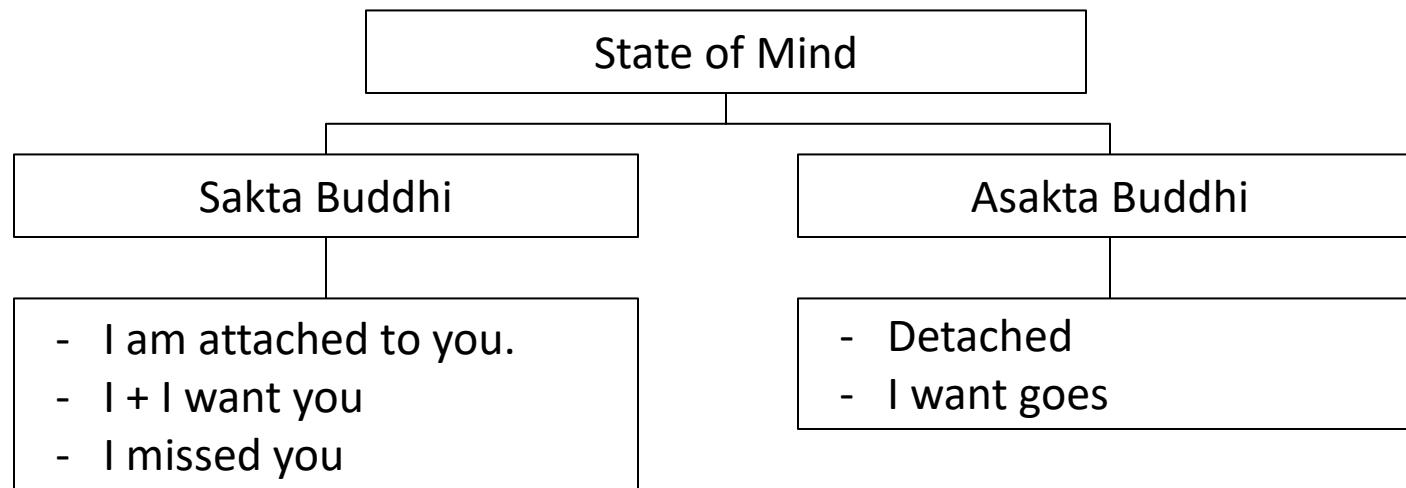
**asaktabuddhiḥ sarvatra  
jitātmā vigataspr̥haḥ ।  
naiṣkarmyasyaiddhim paramāṁ  
sannyāsēnādhigacchati ॥ 18.49 ॥**

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

- Arjuna, go ahead with your duty sincerely.
- Perform it to perfection as an offering unto the Lord.
- Accept the results when they come, as Lords Prasada.
- Be equanimous.
- **When you perform your duties, the discomfort which comes, accept it as your Sadhana, Spiritual pursuit.**
- This is the evolution of your inner personality.
- How evolution manifests?

## a) Asakta Buddhir Sarvatra, Jitatma Vigata Sprihaha :

- These things manifest by themselves.
- In every object and being including those objects whom you love.
- Those people to whom you feel dear.
- You will have a state of mind.



- **In every object, being, I want goes away.**
- You continue to do everything.
- You express love, no attachment, will not miss....

- **Mind becomes free of every object and being.**
- **Only I remains, I want disappears.**
- Asakta Buddhi Sarvatra = Detachment 100%, born out of Viveka.

### b) Jitatma :

- Natural capacity to hold the mind and senses in control.
- You are able to direct mind and senses.

You	Body + Mind + Senses
<ul style="list-style-type: none"> <li>- Direct → Body, Mind, Senses</li> <li>- Mature mind</li> <li>- Master</li> <li>- You drive the car</li> </ul>	<ul style="list-style-type: none"> <li>- Direct → You</li> <li>- Immature mind</li> <li>- Victim</li> <li>- The care is driving you</li> </ul>

- Atma here = Mind, Senses, Body.

### c) Vigata Sprihaha :

Spriha	Vigata
Desire	Free

## Cause – Effect Chain

Because you are Free of Desire



You have control on the mind



You have control of Senses



Sarvatra Asakta Buddhihi

- How does a person come to this?
- Because of doing Svadharma as worship unto Lord.
- Because of “Karmana Tam Abhyarchya”.
- For such a person, it is the way of the cosmos, to relieve the person from the so-called duty.
- **Petals fall off naturally Mritunjaya Mantra :**

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।  
उर्वरुकमिव बन्धनान् मृत्योर्मुक्षीय माऽमृतात् ॥

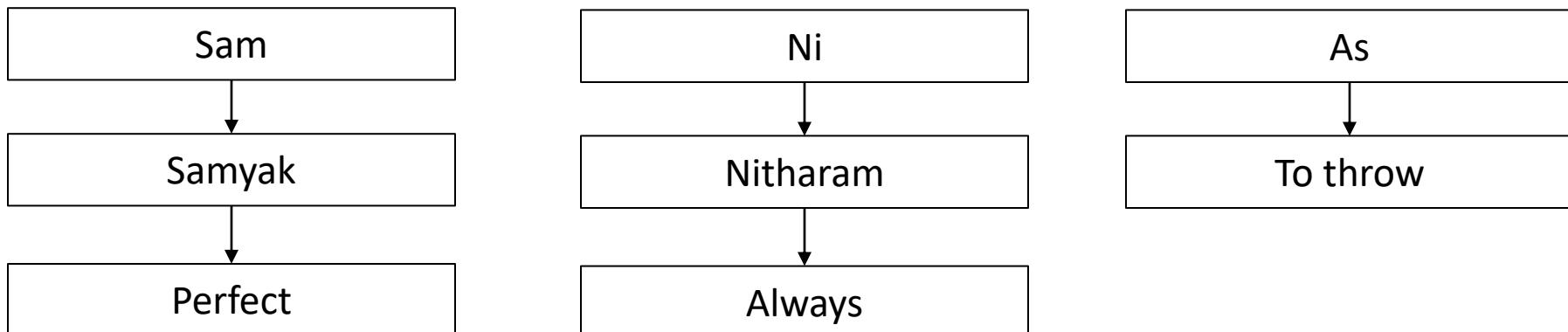
om tryāmbakam yajāmahe sugandhīm puṣṭivardhānam  
urvārukam iva bandhānān mṛtyor mukṣīya māmṛtāt

"We sacrifice to Tryambaka the fragrant, increaser of prosperity. Like a cucumber from its stem, might I be freed from death, not from deathlessness."

- **Cucumber becomes fruit, detaches from the stalk automatically.**
- Till that time, it holds on.
- It just gives up, not like Mangoes which falls when wind comes.
- Cosmos detaches you from the work.
- **Lord takes care of that.**
- **Effortlessly it happens.**

#### d) Naishkarmya Siddhim Paramam Sannyasena Adigachhati :

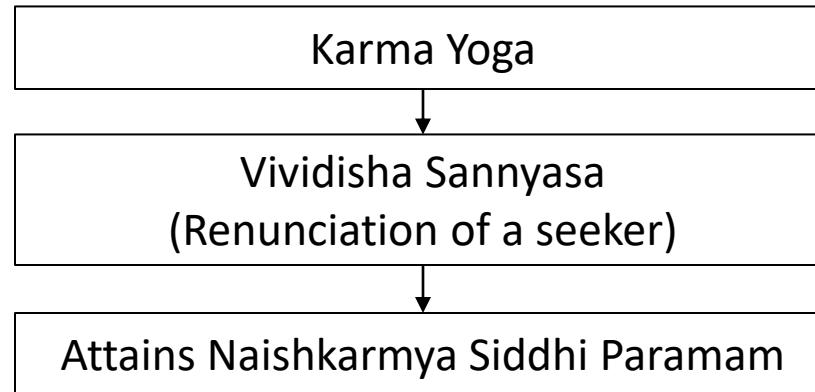
- Adigachhati – Individual reaches through renunciation of actions.



I) All actions are detached from you.

II) Person devotes himself.

- Anenan Rathrinam Aho Ratram Santadami.
- United day and night with my knowledge with studies.
- Day and night not seen, studies are going on in full.
- Student prays.
- Giving up to focus on Sravana, Manana, Nididhyasana = Sannyasa.



- Supreme Naishkarmya Siddhi.

Karma	Nishkarma
- Action	- Free of action = Atma - What is free of action? - Atma – Brahman - Why?

- It is other than all Upadhis.

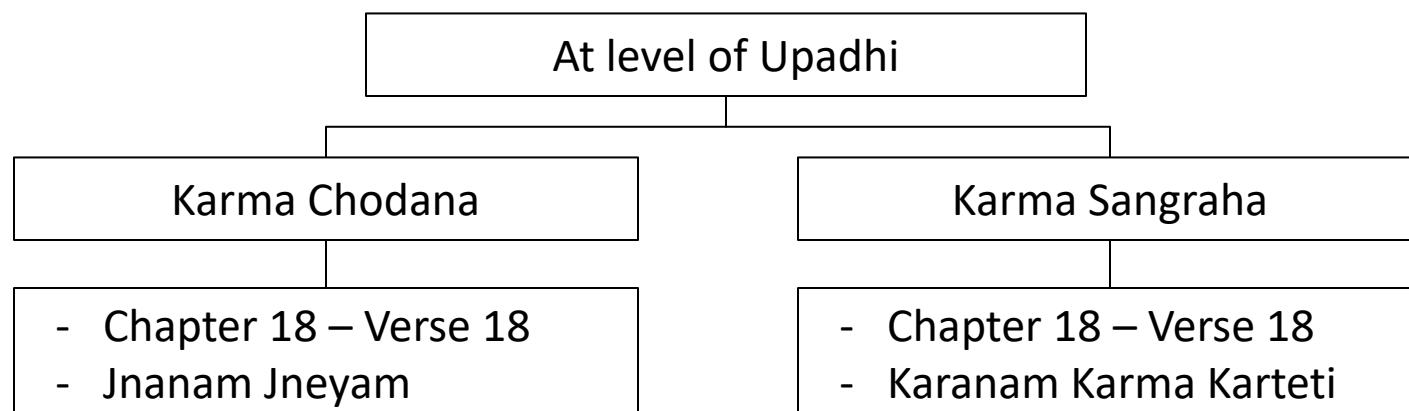
Gita :

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

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

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

- What is engaged in action is 5 factors.
- Atman is free.
- Atmanam Kevalam... Atma free of action.



Gita :

ज्ञानं ज्ञेयं परिज्ञाता  
त्रिविधा कर्मचोदना ।  
करणं कर्म कर्तृति  
त्रिविधः कर्मसङ्कुहः ॥१८.१८ ॥

jñānam jñeyam parijñātā  
trividhā karmacōdanā ।  
karaṇam karma kartēti  
trividhaḥ karmasaṅgrahah ॥ 18.18 ॥

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

- Atman = Kevalam – Free of Gunas.

Gita :

तत्रैवं सति कर्तारम्  
आत्मानं केवलं तु यः ।  
पश्यत्यकृतबुद्धित्वाद्  
न स पश्यति दुर्मतिः ॥१८.१६॥

tatraivam sati kartāram  
ātmānam kēvalam tu yaḥ ।  
paśyatyakṛtabuddhitvād  
na sa paśyati durmatih ॥ 18.16 ॥

Now, such being the case, verily, he who owing to his untrained understanding, looks upon his self, which is alone (never conditioned by the 'engine'), as the doer, he, of perverted intelligence, sees not. [Chapter 18 - Verse 16]

Naishkarmya



Knowledge of the Nishkarma Atma

- Siddhim = Accomplishment of the knowledge of Atman = Self realisation, Brahma Jnanam.
- Brahma Anubhuti, Aparoksha Anubhuti.
- Accomplished by Sannyasa, dedication to Sravana, Manana, Nididhyasana.
- Listening to Upanishad, contemplating, abiding in the self knowledge.
- Gain self realisation.
- Sanyasena Adigachhati.
- You wanted to be free of action.
- Way : Is through action.
- **Action makes you actionless.**
- Actionless does not make you actionless.
- Become actionless reality through the action performed in the right manner.
- I have told you in essence that such a Karma Yoga, Sanyasa attains knowledge of Brahman.
- That is said in short.
- Let me explain that.

Verse 50 :

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

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

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

a) Eh Kaunteya :

- Oh Arjuna.

b) Siddhim Praptaha Yatha Brahma Prapnoti Tatha Me Nibodha :

- Person who has attained Karma Yoga Siddhi – Chitta Shuddhi, Sadhana Chatushtaya...
- Antahkarana Shuddhi is Siddhi.. Purity of mind comes through Karma Yoga.
- Expresses as Chapter 18 – Verse 49 :

असक्तबुद्धिः सर्वत्र  
जितात्मा विगतस्पृहः ।  
नैष्कर्म्यसिद्धिं परमां  
सन्न्यासेनाधिगच्छति ॥१८.४९ ॥

asaktabuddhiḥ sarvatra  
jitātmā vigataspr̥rahī |  
naiṣkarmyasyiddhim paramāṁ  
sannyāsēnādhigacchati || 18.49 || 461

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

- That is Siddhi.

**c) Thatha Siddhim Brahma Prapnoti :**

- Naishkarmya Siddhim Paramam.
- Attains realisation of Brahman, Atman.
- How he attains?

**d) Thatha Nibodha Me :**

- That you understand I am going to summarise in short... Samasena.
- Why is it important?

**e) Nishta Jnanasya Ya Para :**

- That supreme final culmination, abidance, is supreme, I will tell you.
- Knowing this, you can also reach the highest.
- Will take you to the highest and then I will leave you.
- That alone is the final liberation.
- Are you ready Arjuna? Yes...

## Lecture 15

I) Through Karma Yoga seeker attains Siddhi.

- Siddhi is Antah Karana Shuddhi, purity of mind which manifests as qualification for spiritual knowledge, Sadhana Chatushtaya.

II) Such a person who has gained this qualification is ready for life time spiritual Practice of Sravana, Manana, Nididhyasanam.

**Sravanam :**

- Listen to Guru – full time.
- No other duty, distraction.

**Mananam :**

- Reflection on what one has heard from the Guru so that there are no doubts.

**Nididhyasanam :**

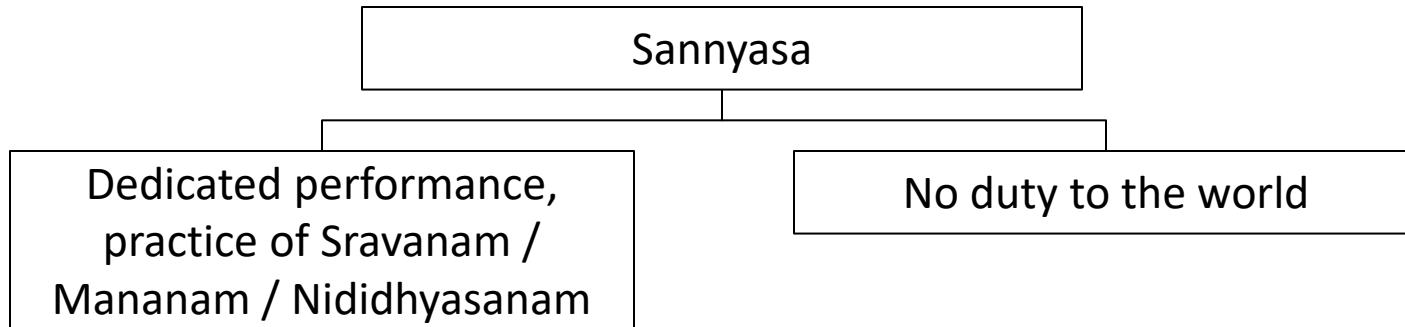
- Practice of contemplation.

III) When a person is fully devoted to Sravanam / Mananam / Nididhyasanam... without pre-occupation, duties, then such renunciation is called Vividisha Sannyasa.

IV) Person who has this purity of mind through Karma Yoga, Sannyasa, attains Naishkarmya Siddhi.

- Knowledge, realisation of the self.

## V) How a person through Sanyasa gains this knowledge?



- Samasena, Eva, I will explain in brief how such a person gains the knowledge.

Verse 51 :

बुद्ध्या विशुद्ध्या युक्ता  
धृत्यात्मानं नियम्य च ।  
शब्दादीन्विषयांस्त्यत्त्वा  
रागद्वेषौ व्युदस्य च ॥ १८-५१ ॥

buddhyā viśuddhayā yuktah  
dhṛtyā"tmānam niyamya ca |  
śabdādīn viṣayāmstyaktvā  
rāgadvēṣau vyudasya ca || 18 - 51 ||

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

a) Brahma Buyaya Kalpate :

- Such a person becomes capable for Brahma Sakshatkara.
- Verse 51, 52, 53 – ends in verse 53 – it is one statement.
- Direct realisation of Brahman – Sakshatkara.
- Such a person becomes capable of Aparoksha Anubhuti.
- All various points Bhagavan puts together.
- Who comes to this Vividisha Sanyasa?

## I) One who has Sadhana Chatustaya Sampatti – Purity of mind.

### Naishkarmya Siddhi :

- Paramam Sanyasena Adigachhati.

### II) Such a person capable of Brahma Sakshatkara

- This is the connection.

### Purity of Mind :

#### Gita :

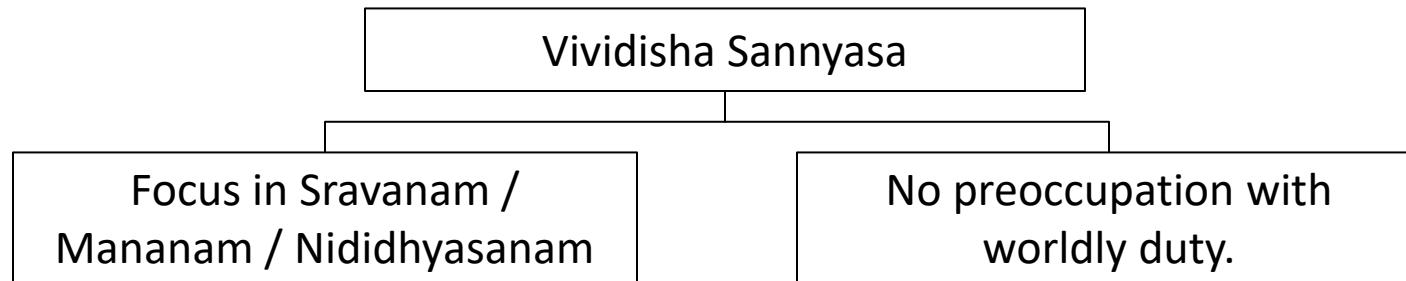
असक्तबुद्धिः सर्वत्र  
जितात्मा विगतस्पृहः ।  
नैष्कर्म्यसिद्धिं परमां  
सन्न्यासेनाधिगच्छति ॥१८.४९ ॥

asaktabuddhiḥ sarvatra  
jitātmā vigataspr̥haḥ ।  
naiṣkarmyasiddhim paramāṁ  
sannyāsēnādhigacchati || 18.49 ||

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

- No attachment.
- Jitatma – mastered senses + mind.
- Vigata Sprihaha – free of want, craving, longing, wishing, wanting.

- These 3 gives purity of mind and resultant Sadhana Chatustaya Sampatti.
- Only such a person, through Vividha Sanyasa attains the realisation of the self.
- Naishkarmya Siddhi – Parama.



- In Vividsha Sanyasa what person does?
- Verse 51, 52, 53.
- Because of which he becomes Brahma Sakshatkara.
- Brahma Buyaya Kalpate?
- Vividisha Sannyasa = Renunciation of a seeker who wants the Brahma Vidya.
- What is he doing? Focus on?

### **b) Buddhya Vishuddaya Yuktaha :**

- Purity of Buddhi = Knowledge.
- Knowledge is of the nature of Aham Brahma Asmi.
- Comprehension = Buddhi.

- **Knowledge : My self is one with the supreme reality.**
- How is it?

### c) Vishuddaya :

- Free of all doubts.
- In Sravanam one gets knowledge :
  - I am the ultimate reality.
  - Aham Brahma Asmi.
- One has knowledge but not clear.
- Clarity comes out of reflection, Mananam, remove all doubts.
- Comprehension becomes pure.
- It has to become still pure.
- Go to Nididhyasana.
- Dhyana, weeds off – takes away habitual tendencies.
- **Viparita Bavana Nivritti :**

In spite of knowledge one has habit of body identification.

Sravanam	Mananam	Nididhyasanam
<ul style="list-style-type: none"> <li>- Removes ignorance</li> <li>- Removes Abavana</li> <li>- Gives final Teaching</li> </ul>	<ul style="list-style-type: none"> <li>- Removes Samshaya Bavana</li> <li>- Doubts in the knowledge</li> <li>- Knowledge clearer</li> <li>- Not sufficient by itself.</li> </ul>	<ul style="list-style-type: none"> <li>- Habitual identification with the Upadhis</li> </ul>

- Call Advayananda – I will turn. Call me Brahman – I will not turn.
- In the seat of meditation, remember Aham Brahma Asmi.
- Normally don't remember all those things.
- In sleep I will get up...
- Aham Brahma Asmi – superficial, not gone deep.
- Remove the notion... I am Advayananda... remember my nature is nondual Brahman only.
- Sannyasins name – something to do with reality, is there.
- Guru : “You are that”
- Old notion of me - being man, individual should go away.
- That is done in Dhyanam.

- Sajatiya Vritti Pravaha



- One continuous flow
- Oil when poured in a vessel is a continuous flow.
- River is one continuous flow of water.
- **Without having any other thought preoccupations.. Only one single thought... aham Brahma Asmi – is continuously kept.**

- All other thought pre-occupations go away.
- This alone is Maintained.. This is called Dhyanam.
- In sleep : Dhyanam

Don't talk, I want to sleep... I want to sleep... when you go to sleep it will go away.

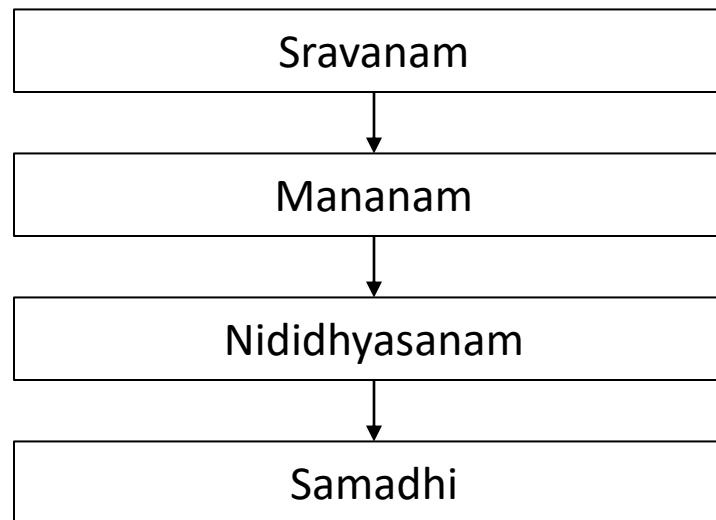
- If you keep thought – you wont sleep.
- Thought is a tool... tool to go to sleep.

- **Take Aham Brahma Asmi... drop thought and sleep**
- **In the same way drop thought I am Brahman and abide... in Brahman.**
- **Carrying single thought “Aham Brahma Asmi” is called Dhyana or Nididhyasanam.**
- **That thought ends and you remain as pure Brahman.... Its called Samadhi, Absorbtion.**
- You are fully absorbed.

Sravanam	Mananam
<ul style="list-style-type: none"> <li>- Gain knowledge Aham Brahma Asmi.</li> </ul>	<ul style="list-style-type: none"> <li>- Get clarity</li> </ul>

## Nididhyasanam :

- Hold on to single thought.
- Habitual notion of I am the individual is attenuated, becomes thin... thinner... small.. Then remain as Brahman... abidance, Samadhi.



- Samadhi is a natural process, final stage of Aham Brahma Asmi Dhyanam.
- It is not a separate state.

## Brihadaranyaka Upanishad :

स होवाचः 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 पूत्राणां 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 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 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 मन्त्रव्यो निदिध्यासितव्यो मैत्रेयि,

आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patih priyo bhavati,  
ātmanastu kāmāya patih priyo bhavati |

na vā are jāyāyai kāmāya jāyā priyā bhavati,  
ātmanastu kāmāya jāyā priyā bhavati |

na vā are pūtrāṇāṁ kāmāya putrāḥ priyā bhavanti,  
ātmanastu kāmāya putrāḥ priyā bhavanti |

na vā are vittasya kāmāya vittam priyam bhavati,  
ātmanastu kāmāya vittam priyam bhavati |

na vā are brahmaṇah kāmāya brahma priyam bhavati,  
ātmanastu kāmāya brahma priyam bhavati |

na vā are kṣatrasya kāmāya kṣatram priyam bhavati,  
ātmanastu kāmāya kṣatram priyam bhavati |

na vā are lokānāṁ kāmāya lokāḥ priyā bhavanti,  
ātmanastu kāmāya lokāḥ priyā bhavanti |

na vā are devānāṁ kāmāya devāḥ priyā bhavanti,  
ātmanastu kāmāya devāḥ priyā bhavanti |

na vā are bhūtānāṁ kāmāya bhūtāni priyāṇi bhavanti,  
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |

na vā are sarvasya kāmāya sarvam priyam bhavati,  
ātmanastu kāmāya sarvam priyam bhavati |

ātmā vā are draṣṭavyaḥ śrotavyo mantavyo  
nididhyāsitavyo maitreyi, ātmano vā are darśanena  
śravaṇena matyā vijñānenedam sarvam viditam || 5 || 3472

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 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 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. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- End portion is Samadhi.
- I want to sleep... successful when you have gone to sleep.
- **Aham Brahma Asmi – thought dropped, you glide into a new dimension.**
- I want to sleep... ends in sleep.
- Aham Brahma Asmi... ends in Brahman.

#### d) Yuktaḥ :

- Associated, practicing that... then what happens?

#### e) Drithyaya Atmanam Niyamya Cha :

- Drithyaya – with perseverance.
- **Atmanam Niyamya – Controlling the self of body, mind, senses.**

- Self – you master... “what is Mastery?”

**f) Shabdadin Vishayan Tyaktva :**

- Not allowing any sense perception to come inside and ripple into thoughts.
- **Shabda, Sparsha, Rupa, Rasa, Gandha...** all perceptions give up... internal thought ripples don't rise.

**Internally :**

**g) Raaga Dvesha Yudasya Cha :**

- Renouncing likes, dislikes.. Internal disturbances which bubble and create its own Ramifications.
- All in Nididhyasanam.

## Verse 52 :

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

viviktaśevī laghvāśī<sup>1</sup>  
yatavākkāyamānasaḥ ।  
dhyānayōgaparō nityam  
vairāgyam samupāśritah ॥ 18 - 52 ॥

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

### a) Vivikta Sevi :

- In a place where you are not disturbed.
- No mental disturbance.

### Example :

- Scientist goes to a lab... wants no disturbance.

### Example :

- Student wants to study, sits in calm place, she is not affected by what happens...
- No lethargy, sleep.

### b) Laghvashi :

- How do you stop all those obstacles – mental tiredness.

- Eat moderately.
- When physically exerting, have to eat more.
- Body – mind – senses quietened.
- You require little food.

#### c) Yathava Kaya Manasaha :

- No place 100% quiet.
- Keep speech, body, mind in control.

#### d) Dhyana Yoga Paro Nityam :

- Practice Dhyana and Yoga.
- **Dhyana = Continuous flow of Aham Brahma Asmi....**
- **Yoga : Absorbtion, dedication of life to meditation and absorbtion.**
- Samadhi – Absorbtion.
- Nityam – ever.
- **Don't give break to that... Vairagya – dispassion is full... your strength and support.**

#### e) Vairagam Samuprasritaha :

- Otherwise inside Raaga Dvesha will break the peace of Atma.
- **Any thought disturbance comes and says – I want that... cut it off.**
- You want nothing, you are Shuddha Brahman, Ananda Rupaha.. Aham.
- Beware....

## Verse 53 :

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

ahaṅkāram balaṁ darpam  
kāmaṁ krōdhaṁ parigrahām ।  
vimucya nirmamaḥ śāntō  
brahmabhūyāya kalpatē || 18 - 53 ||

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

### a) Ahamkara, Balam, Darpam, Kama, Krodha Parigrahaha Vimuchya Nirmamaha :

- Be free of I, mine.

#### a) Ahamkaram :

- Sense of I am a great meditator... Advanced seeker, portals of realisation.. Nobody like me.

#### b) Balam :

- Not physical strength.
- Mental obstinacy – fixed notions.
- This is what I want...

### c) Darpam :

- Pride in the knowledge.

At the level of intellect	At the level of the Mind
<ul style="list-style-type: none"><li>- Ahamkara</li><li>- Balam</li><li>- Darpam</li></ul>	<ul style="list-style-type: none"><li>- Likes – Kama (Desire)</li><li>- Dislikes – Krodha (Anger)</li><li>- Emotions</li><li>- Comes from within</li></ul>

### Kashaya :

- At ultimate level internal thought bubbles will come.
- Mala, Vikshepa, Rasa – Svadha.
- Obstacles.. In Chapter 6.
- At last moment, these come from inside.

### d) Physical Level :

- Parigraham – Outside objects you keep will be an obstacle inside.
- Portion of mind required for safe keeping.
- Beware.
- Highest stage of Dhyana – Samadhi.

#### e) Vimuchya :

- Anger having given up,

#### f) Nirmamaha :

- No Sense of I and mine.
- Mama – Mine – I am so and so....
- Mind gets broken in the world of objects.

#### g) Shantaha :

- Mind is absolutely at peace.
- Such a person...

#### h) Brahma Buyaha Kalpate :

- **Becomes capable of realizing the supreme Brahman as the self..**
- Entire Vividisha explained.
- This is what a Sannyasi is expected to do.
- Sravana, Manana, Nididhyasana such a person who practices this, gets Madbakti – full devotion of the nature of unbroken Bhakti.

## Verse 54 :

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

brahmabhūtaḥ prasannātmā  
na śocati na kāṅkṣati ।  
samaḥ sarvēṣu bhūtēṣu  
madbhaktim labhatē parām || 18 - 54 ||

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

### a) Brahmabutaha :

- One who has got that crystal clear clarity of Aham Brahma Asmi.
- **Once you gain the knowledge of Aham Brahma Asmi from the Guru, you are Brahma Buta level 1.**
- Once you gain crystal clear clarity – Manana over, then Buta – level 2.
- When you have firm abidance in Dhyanam, Aham Brahma Asmi then level 3.
- Like Siddhi = Sadhana Chatustaya Sampatti...
- Brahma Buta = One who has comprehension that I am Brahman = Level 1 in Sravanam.
- Crystal clear clarity – Brahma Buta level 2 – after Mananam, more perfected.
- Level 3 – in meditation.

- Aham Brahma Asmi – thought alone – Brahma buta level 4 – realised, he is Brahman.
- Thought ends – Brahma Buta level 5.
- Here Brahma Buta – 2, knowledge crystal clear.

**b) Prasanna Atma :**

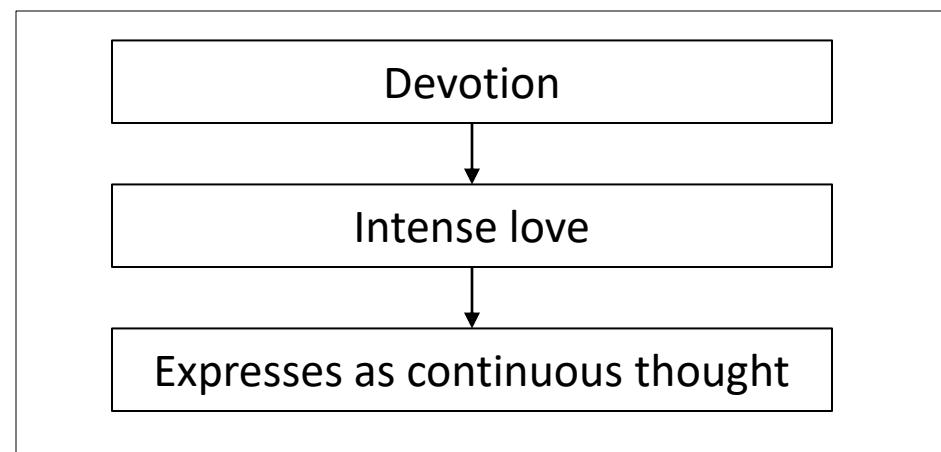
- Shanti, calm, quiet, Na Shochati Na Kankshati, neither in grief, nor he is in hankering mode, to gain something.

**c) Samam Sarveshu Buteshu :**

- By knowledge he is seeing Brahman, applying knowledge he has got.
- Intellectual knowledge in practice.
- In all beings, objects, equipoised, balanced.

**d) Mad Bhaktim Labate Param :**

- Gains my devotion.



- Bhakti is of the nature of Nididhyasanam.

मोक्षकारणसामग्र्यां भवितरेव गरीयसी ।  
स्वस्वरूपानुसन्धानं भवितरित्यभिधीयते ॥ 31 ॥

*mokṣakāraṇasāmagryāṁ bhaktireva gariyasi ।  
svasvariūpānusandhānāṁ bhaktirityabhidhīyate ॥ 31 ॥*

Among the means and conditions necessary for liberation, devotion (Bhakti) alone is supreme. A constant contemplation of one's own Real Nature is called devotion. [Verse 31]

- Bhakti Riktabhi Dhiyate.... Of all means to liberation, Bhakti is highest.
- Continuous non broken remembrance of ones own nature.
- Not Jiva, but I am supreme Satchit Ananda Paramatma.
- Aham Brahma Asmi = Bhakti.
- Who gets this Bhakti? Nididhyasanam
  - I. Brahma Buta – crystal clear knowledge.
  - II. Start practicing Prasanna Atma, Na Shochati Na Kankshati Samam Sarveshu Buteshu.
- Apply the intellectual knowledge.
- Then you go from Mananam to Nididhyasanam.
- If you have crystal clear knowledge and not practicing, you will not move to Dhyana.
- Dhyana accomplished only with clarity of knowledge.

- Plus application of knowledge to the best of your capacity.
- Then you go to Madbhakti – Nididhyasanam, Dhyanam.
- This is the devotion, bhakti.
- Not external devotion but intense non-step unbroken, continuous abidance in that knowledge.
- With that devotion alone you can come to know Bhagawan, not before.

## Verse 55 :

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

**bhaktyā māmabhijānāti**  
**yāvān yaścāsmi tattvataḥ ।**  
**tatō māṁ tattvatō jñātvā**  
**viśatē tadanantaram ॥ 18 - 55 ॥**

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

### a) Bhaktya :

- Through Nididhyasana, I want to sleep... sleep.
- Aham Brahma Asmi... ends.
- You are Brahman.

### b) Mam Abhi Janati :

- Underline.
- Only with devotion, you will come to know me.
- Abhijanati – fully you will come to know me.

### c) Yavan Yahchasmai Tatvataha :

- In essence, truth, absolute clarity, Sakshatkara, Tattvataha Yashchasmai – Yaha Cha Asmi – Who I am?

- I am of the nature of Satchit Ananda.
- Arjuna he is seeing Lord Krishna.
- Only with Bhakti, you will know who I a, not with your eyes.
- Who am I?
- **Aham Atma Gudakesha :**

Oh Arjuna, I am your self.

**Gita :**

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

**aham ātmā guḍākēśa  
sarvabhūtāśayasthitah ।  
aham ādiśca madhyam ca  
bhūtānām anta ēva ca ॥ 10-20 ॥**

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

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

**kṣētrajñam cāpi mām viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānam  
yat tajjñānam matam mama ॥ 13.3 ॥**

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

- That you will come to know.
- I am one consciousness principle in all.
- My real nature, you will come to know, never before.
- Yavan – My full extent, I am infinite, I am not some limited individual in front of you.
- My limitless nature, Yavan... that you will come to know...

### Taittriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषांभुक्ता ।  
 सत्यं ज्ञानमनन्तं ब्रह्म ।  
 यो वेद निहितं गुहायां परमे व्योमन् ।  
 सोऽनुते सर्वान् कामान्सह ।  
 ब्रह्मणा विपश्चितेति ॥ १ ॥

Om̄ brahmavidāpnoti param | tadeṣā'bhuktā |  
 satyaṁ jñānamanantaṁ brahma |  
 yo veda nihitam̄ guhāyām̄ parame vyoman |  
 so'snute sarvān kāmānsaha |  
 brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Brahma Anantha, infinite not through eyes, mind but through mind imbued with devotion, you transcend the mind.

- Then :

### c) Tataha Tatvato Jnanatva :

- Once you known this way.

Tatvataha	Tatvataha
<ul style="list-style-type: none"> <li>- With Bhakti</li> <li>- You will know me in truth</li> </ul>	<ul style="list-style-type: none"> <li>- Thus knowing me in truth, after Brahma Sakshatkara. (Yavan, Yashchhasmi who am I...)</li> </ul>

- Through Sakshatkara, Jeevan Mukta

### d) Tadnantaram :

- Thereafter, after fall of body,

### e) Vishate :

- One enters Brahman.
- **That drop of water knew itself to be one with the ocean.**
- I am not separate.
- I am ocean.
- Bubble, water drop let, understood it is ocean...
- **Now water droplet has merged with the ocean, is one with the ocean.**
- **You can never see any difference whatso ever.**

- Physically can't see.
- Jnani has become one with the supreme = Videha Mukti.
- With Bhakti – Nididhyasanam, you come to know my real nature, Brahma Sakshatkara...
- After having gained Sakshatkara, thereafter the fall of the body, physically also merger has happened.

Before	Now
<ul style="list-style-type: none"> <li>- In knowledge merger happens</li> <li>- In experience merger happens</li> </ul>	<ul style="list-style-type: none"> <li>- Jnanis body ends</li> <li>- No more born</li> <li>- Vishate – entered me.</li> </ul>

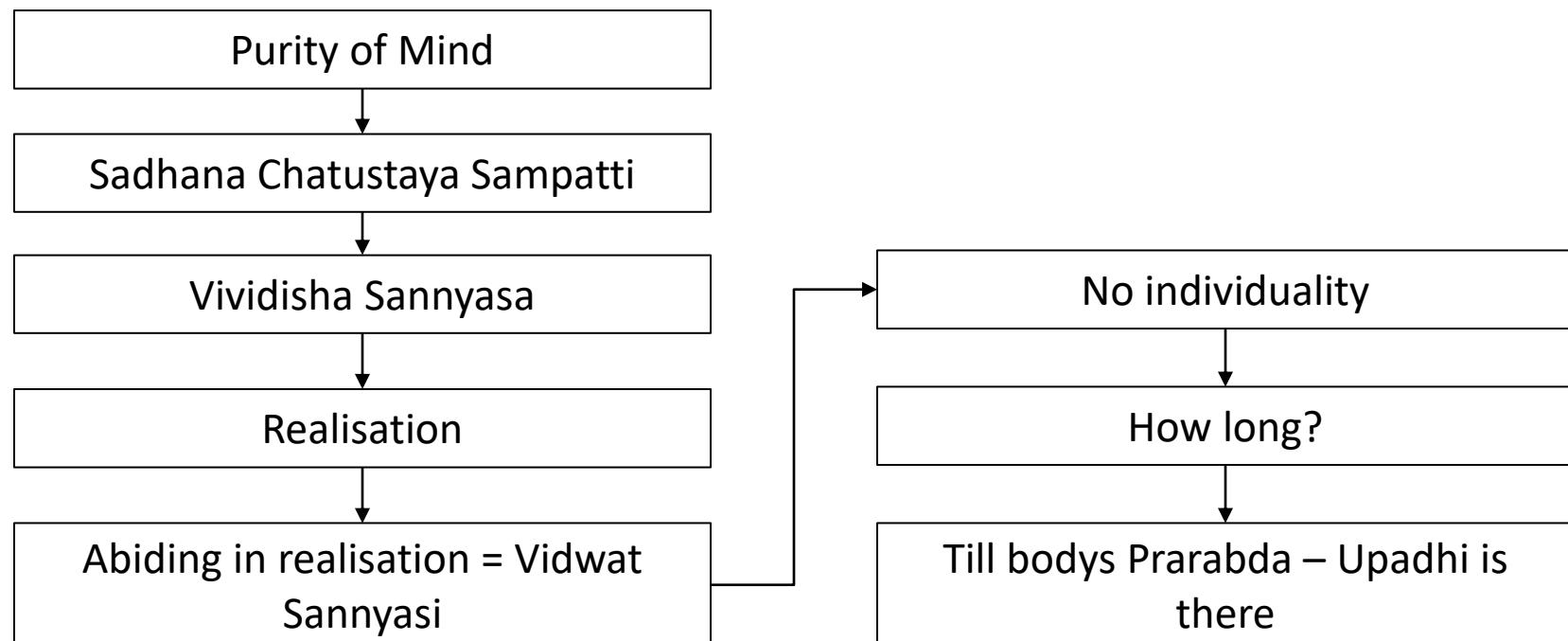
- No limited existence whatsoever.
- If limited existence is there, there will be birth.
- No more individuality.
- He has merged with me, has become one with me.

Karma Yoga Sanyasa	Vidwat Sanyasa
Vividisha Sanyasa	Videha Mukti

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

yataḥ pravṛttirbhūtānāṁ  
yēna sarvamidam tatam |  
svakarmaṇā tamabhyarcya  
siddhim vindati mānavaḥ || 18.46 ||

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



- When Upadhis end...
- He was already Brahman.
- You and I see he is no more in the body.
- He has merged into Brahman.
- No more you can take him out for birth.
- Waters of river has merged into the ocean.
- **You can say :**

This is Nile, Amazon, Ganga water... Yamuna, Cauvery water.

- All one ocean, Brahman alone...
- Ekam Eva Advitiyam Brahma Aham Asmi.
- How Bhagawan takes us to the highest.

Revision :

Verse 54 :

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

brahmabhūtaḥ prasannātmā  
na śocati na kāṅkṣati |  
samaḥ sarvēṣu bhūtēṣu  
madbhaktim labhatē parām || 18 - 54 ||

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

- Bhakti = Non stop continuous, unbroken loving Abidance in the Lord.
- Lord = Self.

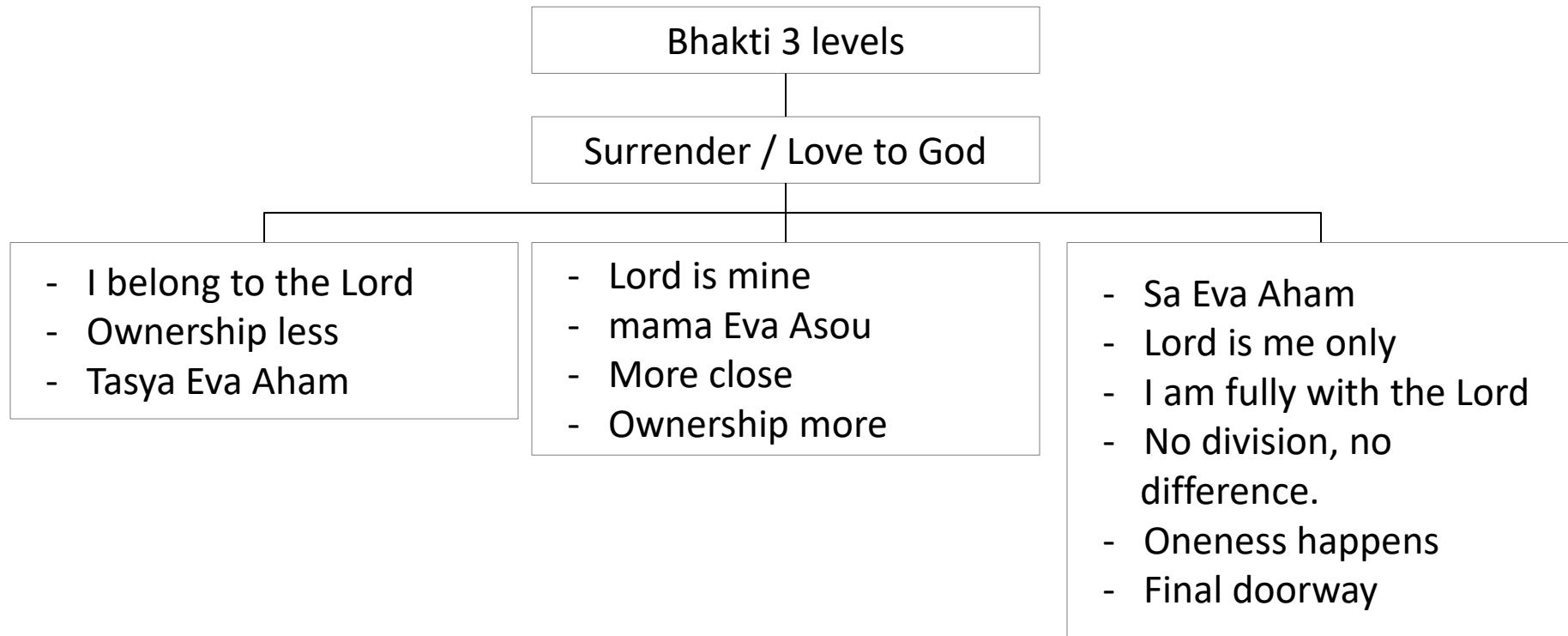
Gita :

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

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

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

- Lord is everything you core is also the Lord = Advaitam.
- Nonseparation of the Lord from the self = Fact.



### Vivekchudamani :

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।  
स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥ 31 ॥

*mokṣakāraṇasāmagryāṁ bhaktireva garīyasi ।  
svasvarūpānusandhānam bhaktirityabhidhīyate ॥ 31 ॥*

Among the means and conditions necessary for liberation, devotion (Bhakti) alone is supreme. A constant contemplation of one's own Real Nature is called devotion. [Verse 31]

- Bhakti – is the ultimate means.
- Samagri = Putting together all causes.

Karana	Kalapaha
Cause	Put together

- Bhakti alone highest what is Bhakti?
- Sva Svarupannau Sandhanam
- Ones own true nature.
- Your true nature is me.

**Gita :**

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

**aham ātmā guḍākēśa  
 sarvabhūtāśayasthitah ।  
 aham ādiśca madhyam ca  
 bhūtānām anta ēva ca ॥ 10-20 ॥**

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

- I am your self.

- Abiding in the comprehension of Lord being the self = Bhakti.
- Sa Evam Aham
- Brahma Eva Aham..
- That Brahman I am
- Brahma Aham, Aham Brahma Asmi.
- Go through self – say I am Brahman.
- Go through Bhagawan – say – Brahman is me.

Verse 55 :

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

**bhaktyā māmabhijānāti**  
**yāvān yaścāsmi tattvataḥ ।**  
**tatō mām tattvatō jñātvā**  
**viśatē tadanantaram ॥ 18 - 55 ॥**

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

a) Baktya Mam Abijanati :

- With Bhakti you know me.

## b) Yavan Yashchhasmi Tattvataha :

- In essence what I am.
  - Yaha Aham Asmi.
  - You come to know I am Satyam, Jnanam, Anantham Brahma.
  - Yavan = Limitless nature of mine you will know.
  - Know me as your pure self.
  - Such a person is called Jeevan Mukta.
  - He has realised his real nature.
  - Abidance in the ultimate reality is natural for him.
  - Not abiding in supreme reality only during absorbtion.
  - Sravana, Manana time also in the supreme.
  - Nididhyasanam = Continuous abidance in the self = bhakti.
  - From that comes Samadhi – Absorbtion.
- **Jnani is abiding in Bhagavan not only in Nirvikalpa Samadhi, thoughtless state.**
  - **He may be in Samadhi, even when the mind comes back, absorbtion is never lost he ever naturally abides in that supreme reality.**
- That state of Jnani is called Sahaja Samadhi, Natural Absorbtion.

### 3 Samadhis

#### Sahaja Samadhi

- Natural state

#### Nirvikalpa Samadhi

- Thoughtless state
- Without thought abiding
- one is Brahman
- Thought Aham Brahma Asmi ends
- Person has to be without thought to abide

#### Nididhyasana / Dhyana / Savikalpa Samadhi

- Natural state of Absorbtion
- With thought abiding
- Thought = Aham Brahma Asmi is there.
- Thought = Aham Brahma Asmi is there.
- Helps you to abide, other mind wanders
- Absorbtion with thought
- Never lost

#### Sahaja Samadhi :

- Yatra yatra Mano Yathi, Tatra Tatra Samdhaya.
- **Wherever mind goes, there absorbtion only is there, person sees the supreme reality.**

Wherever mind goes

- We see names and forms
- Samadhi

- Person in absorption sees supreme reality

- Jnani sees god more than you.

**Vivekananda – Narendra :**

- Have you seen God?

**Pk Paramahansa :**

- I see God more clearly than you.
- God in front, person goes to back.

Water – $H_2O$ in front	Wave, bubble
Scientists vision	Normal

- Jnana Chakshu = Eye of knowledge  
= Sahaja Samadhi

**c) Tato Mam Tattvato Jnatva :**

- After having seen me, there is a period where he continues to see me.

#### d) Tad Antaram :

- After Sahaja Samadhi, Jeevan Mukta, till Prarabda fall.s
- Body falls, mind retained for us.
- For Jnani, mind dropped, no more individuality to hold the mind for next embodiment.
- Mind also merges into 5 elements.

Body	Mind
5 Gross elements	5 Subtle elements

- Already he was Brahman.

#### e) Vishate :

- Brahman Jnani has fully entered Brahman, no more difference.

#### Example :

- Pot with water in the river.
- Water inside and outside same.
- Pot broken, inside water joins outside water.
- Only water = Vishate Tad Na Antaram.

## **Stages :**

### **I) Bhakti :**

- Non stop – thought required.

### **II) Dhyana :**

- Nididhyasana, Savikalpa Samadhi, without devotion maintained.

### **III) Bhaktya Mam Abhijanati :**

- Thought ends.
- Jnani knows my real nature.
- Nirvikalpa Samadhi.

### **IV) Yavan Yaschasi Tatvataha :**

- Nirvikalpa Samadhi.

### **V) Tato Mam Tatvato Jnatva :**

- Sahaja Samadhi
- Jeevan Mukti.

### **VI) Vishate Tad Na Antaram :**

- Videha Mukti.
- Verse 55 contains everything.
- How do you come to this?
- Where Arjuna should start?

Verse 56 :

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

**sarvakarmāṇyapi sadā  
kurvāṇō madvyapāśrayaḥ ।  
matprasādādavāpnōti  
śāśvataṁ padamavyayam || 18 - 56 ||**

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

a) **Mad Vyapashryaha Sarva karmani Sada Kurvaha :**

Ashraya	Apashrayaha	Vi + Ashraya
- Taking Refuge	- Without Refuge	<ul style="list-style-type: none"> <li>- Vigata + Ashraya</li> <li>- Full Refuge</li> <li>- Complete Refuge</li> </ul>

- Bhagawan alone is my refuge.
- Mei Arpita Sarvatma Bava
- Every bit of you is offered unto the Lord.

पुरुषः स परः पार्थ  
भक्त्या लभ्यस्त्वनन्यया ।  
यस्यान्तःस्थानि भूतानि  
येन सर्वमिदं ततम् ॥८-२२॥

**puruṣaḥ sa parāḥ pārtha  
bhaktyā labhyastvananyayā ।  
yasyāntaḥsthāni bhūtāni  
yēna sarvam idam tatam| |8-22||**

That highest Purusha , O Partha, is attainable by unswerving devotion to Him alone, within whom all beings dwell, by whom all this is pervaded. [Chapter 8 – Verse 22]

- Bhagawan you are in and through every pore of me.
- You have pervaded me in and through.
- Not considering I am different.
- **Everything is Bhagavan only.**
- **Nothing is left of me.**
- Mad Vyaparashya.
- Every bit of you, offer to the lord.

**b) Sarva karmana Sada Kurvanaha.**

- All you duties.
- Give up Kamya Karma.

- Perform duty.
- Special focus to Yajna, Dana, Tapas.
- Ever engaged in your duties Sada Kurvanaha.

#### c) Mat Prasadat :

- By the grace of the Lord.
- Such a person will not say : because of my Karma Yoga, I got my mental purity.
- I developed my Sadhana Chatushtaya.
- I focus my Guru, did my Sravanam / Mananam / Nididhyasanam.
- I got my Nirvikalpaka Samadhi, I got my Sahaja Samadhi...
- **“My” totally gone, only god exists.**
- By Lord grace, everything happened.

#### d) Vapnoti :

- Person attains by grace of Lord.

#### e) Mad Vyaprasrayaha Sarva Karmani Sada Kuru :

- Holding on to me, performing all actions, do duty.
- Rest I take care.

#### f) Sashvadam Padam Avyayam :

- Eternal, final abode, state, Vaishnava Padam of Bhagawan, Avyayam – Changeless.
- **Samsara eternal but up and down continuous.**
- **I don't want.**
- **I want Sashvatam, Avyayam, eternal changeless state of bliss.**
- That state of eternal, changeless bliss, that person attains Arjuna.
- How should you be?

## Verse 57 :

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

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

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

### a) Chetasa Mayi Karmani Sanyasya Mat Paraha :

- By your understanding, give up your mind, do Sannyasa.
- Perform Karmas by your mind.
- With attitude, I am doing for the Lord,

### b) Mat Paraha :

- Bhagawan is my Goal.
- Not my action for the world.
- I perform duty as my worship, full perfection, to the best of my capacity.
- What for I am doing?
- Keep Bhagawan as the goal.
- Paraha = Supreme = Final Goal, destination.

- Work directed towards Bhagawan.

### c) Buddhi Yoga Vyapashraya :

- Buddhi Yoga = Karma Yoga.
- Nature :
  - Samatvam Uchyate.
  - Samatva Buddhi is Karma Yoga.
- Litmus test for Karma Yoga.
- If Samatva Buddhi is there Karma Yoga is there.
- Otherwise no Karma Yoga.
- Samatvam = Never loosing the equilibrium.

Gita :

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

sukhaduḥkhē samē kṛtvā<sup>1</sup>  
lābhālābhau jayājayau ।  
tatō yuddhāya yujyasva  
naivam pāpam avāpsyasi || 2-38 ||

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

- Be balanced in Joy + sorrow gain / loss, victory – failure.
- In all work, be equipoised.

- How?
- Goal – Bhagawan, none of this matters, then only you will not loose your peace.
- Therefore Karma Yoga = Buddhi Yoga.
- Karma Yoga is practiced in the mind.
- How do you know Karma Yoga is being practiced?
- See whether mind is equipoised or not.
- Buddhi Yogam Upasrithya – never loose Buddhi.

#### **d) Mat Chitta Satatam Bava :**

- Have lord as the loving goal.
- Sense of glory and love.
- Reverence, respect and dearness, love, come together = Bhakti, true love.
- If only love is there, you take person for granted.
- Only respect... person always distant.
- Get both of them together... difficult.
- Only Bhagavan deserves this and it is possible.
- All others – less respect, more love.
- Bhagavan only – fit alter for both.
- Always like this you be Arjuna.
- What will I get?

## Verse 58 :

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

maccittah sarvadurgāṇi  
matprasādāt tariṣyasi ।  
atha cēttvamahaṅkārād  
na śrōṣyasi vinaṅkṣyasi || 18 - 58 ||

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

### a) Mat Chittaha :

- Loving mind
- Chit = Mind.
- **Mind filled totally with the object of love.**
- Mat Paraha = Respect.
- Once heart is given to Lord.

### b) Sarva Durgani :

- All problems, difficulties, worries, concerns.
- Whether inside, outside.

- Durga = Difficult to conquer
- Fort, not easy to capture.
- Ga – to reach, to conquer Durgani all difficult for you to conquer, is Durga.
- Hunger, Ajnana, Samsara, Kama, Krodha, Tapah Traya... = Durgani.  
= Problems of existence

### c) Mad Prasadat Trisyasi :

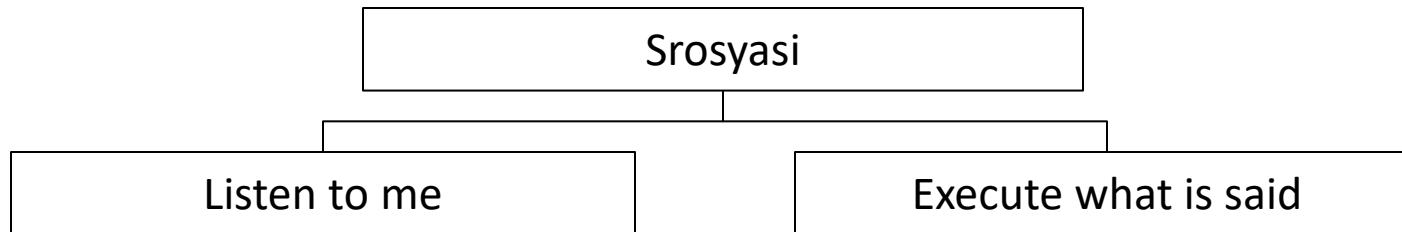
- Tells Arjuna directly.
- With my grace Arjuna, you will cross all your difficulties.
- Tarisyasi – you, personally will cross.

### d) Ata Chet Tvam Ahamkarat :

- If by any case, Ahamkarat, by ego.
- Why should I listen to you... Mithya ego comes up.
- I am a Dharmic and, I will not engage in war, by some kind of foolish notion, ego.
- I am knowledgeable, highly capable.
- I have all the power and strength.
- Because of this kind of wrong Ahamkara.
- Incase you don't listen.

### e) Na Srosyasi :

- Don't listen to my instruction.
- "Arjuna, engage in this battle, do duty.
- If you are not going to execute.



### f) Vinangshyasi :

- You will get destroyed.
- You will give up the battle, take up Sannyasa.
- Will get destroyed for sure.
- What you wanted to achieve, peace.
- You will not get.
- Goal of spiritual life – Moksha, doubtful.
- Everything you will get including Moksha, if you listen to me
- Do exactly what I have said.
- You have understood it.
- All doubts clarified, you have asked all questions.
- Now you do.

## Verse 59 :

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

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

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

### a) Na Yotsye :

- Taking recourse to Ahamkara.

### b) Yad Ahamkaram Ashritya :

- Ahamkara = False ego, I am a person of great Righteousness.
- I will not wage war.
- **Mithya Abhimana – false sense of being a good person.**
- Actually Kshatriya, soldier has to fight, actually bad person, not doing duty.
- If you hold to false ego, Ahamkara.

### c) Na Yotsye Iti Manye :

- I will not fight.
- If you think, decide that way.

#### d) Mithya Esha Vyavasayahathe :

- What you feel strongly, decision, I am not going to determination, is false ego, Mithya.
- I am not going to do... Mithya... will not do it, after saying something.
- You will decide and will not be able to execute that for sure.
- Why?
- My decision.

#### e) Prakrtis Tvam Niyoshyasi :

- Your own Prakrti, Svabava, Kshatriya Nature will not be able to tolerate any injustice.
- Combination – Rajas / Sattva / Tamas – is Kshatriya Prakrti will not allow you.
- You will be boiling inside.
- You will do something.
- Niyokshati – will push you into action.
- You can't control your nature.
- I am telling you your nature and what is good for you.
- What is Dharma for you.
- If with some ego, you decide, I will not fight, that's not going to happen.
- **Svabava, Prakrti, nature is very powerful.**

- Bhagawan concluding the teaching.
- Ahamkara Ashritya, some bug comes into your head and you decide.
- It is not possible.
- Beautiful verses coming.

Verse 56 :

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

**sarvakarmāṇyapi sadā  
kurvāṇo madvyapāśrayaḥ ।  
matprasādādavāpnōti  
śāśvataṁ padamavyayam || 18 - 56 ||**

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

**a) Sarva Karmani Api Sada Kuruvanaha Madvyapa Asrayaha :**

- Api – There is something also there.
- Performing all your duties always.
- Madvayapa – Taking refuge to the Lord.
- When you have refuge, mind calm, at ease, relaxed.

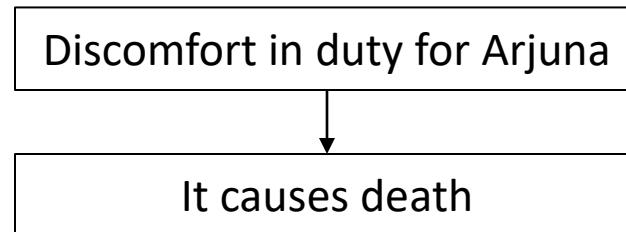
**Example :**

- Child in refuge of mother.
- Child relaxed, at ease always.

- Not a moment you forget me.

Consciousness	Bhagavan Sri Krishna
<ul style="list-style-type: none"> <li>- Impersonal reality</li> <li>- Nirguna, Nirakara</li> </ul>	<ul style="list-style-type: none"> <li>- Personified reality</li> <li>- Saguna Sakara</li> </ul>

- Be blessed by Lord Krishna.
- Krishna tells all of us, keeping Arjuna as a Nimittam.



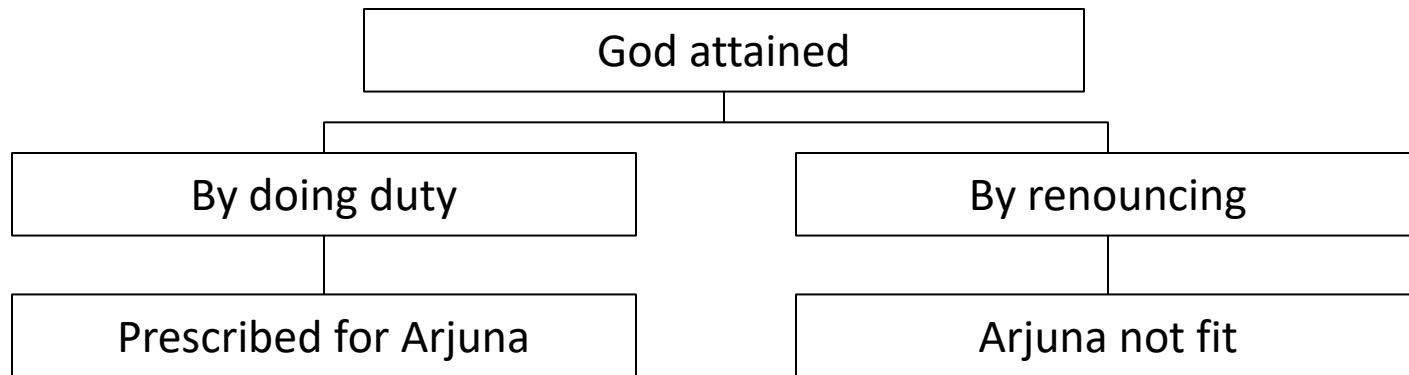
- Be at ease, you have mother.
- Child cries when mother not near.

### b) Mat Prasadat Vapnoti :

- Prasada = Grace.
- Example : Grace marks
- Not looking at competence but goodness, sincere, work hard.
- 3 marks in - 3 pages given, grace available after you do your best.
- Forget about how competent, capable you are.
- Just do, taking refuge in me.

### c) Avapnoti Sashvatam Padam :

- Lord Krishna not telling – this battle you will win, I am there.
- Absolute highest abode, changeless, limitless, full, complete seeking which.. You hold... and want to renounce.
- That for which you wanted, you wanted to give up everything you will get.



### Verse 57 :

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

cētasā sarvakarmāṇi  
mayi sannyasya matparah ।  
buddhiyōgamupāśritya  
maccittah satataṁ bhava || 18 - 57 ||

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

- Taking recourse to Karma Yoga.

**a) Matchitta :**

- Work goes on outside your heart in the Lord.

**b) Matparaha :**

- Love and sense of respect, kindness.

**c) Buddhi Yoga : Karma Yoga**

**Gita :**

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

ēṣā tē'bhihitā sāṅkhyē  
buddhiryōgē tvimāṁ śṛṇu ।  
buddhyā yuktō yayā pārtha  
karmabandham prahāsyasi || 2-39 ||

This, which has been taught to thee, is wisdom concerning Sankhya. Now listen to the wisdom concerning yoga, having known which, O Partha, you shall cast off the bonds of action.[Chapter 2 - Verse 39]

**d) Upasritya Matchitta Satatam Bava**

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

maccittah sarvadurgāṇi  
 matprasādāt tarisyasi ।  
 atha cēttvamahaṅkārād  
 na śrōṣyasi vinaṅkṣyasi || 18 - 58 ||

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

**a) Matchitta Sarva Durgani :**

- In all difficulties.

**b) Mat Prasada Tarishyasi :**

- With my grace, you will certainly cross.

**c) Ata Chet Tvam Ahamkara Na Shrosyasi – Vinakshyasi :**

- In case, due to some sense of ego.. Who are you to tell me, I know everything, I am a noble person, you are a trickstar...
- If you don't listen, destruction is inevitable.

Ashraya

On Lord Krishna

On Ahamkara

- Will win

- On Ego
- Will perish
- If you think you will not fight, what will happen?

Verse 59 :

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

**yadyahaṅkāramāśritya**  
**na yōtsaya iti manyasē ।**  
**mithyaiṣa vyavasāyastē**  
**prakṛtistvāṁ niyōkṣyati || 18 - 59 ||**

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

a) Mithya Eva Vyarasayaha :

- Your decision is Mithya, false, just a thought, you will not be able to execute it, why?

b) Prakritis Tvam Niyokshati :

- Prakrti will impel, forcibly push you.
- This is teaching so far.

## Verse 60 : Important

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

**svabhāvajēna kauntēya  
nibaddhaḥ svēna karmaṇā ।  
kartum nēcchasi yanmōhāt  
kariṣyasyavaśō'pi tat ॥ 18 - 60 ॥**

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

- Why Prakrti impels?

### a) Nibaddha :

- Arjuna, you are ever bound.
- Nitharam Baddha.

### b) Svabavajena Svena Karmana :

- **From your own action, has come your Svabava.**
- **All your past activities, past thinking, has fructified as Svabava.**
- That is your case.
- You are bound by Svabava Karma.

- Karma manifests as Svabava and Svabava now manifesting as Karma – both, understand.
- Svena Karmana Svabavajena.
- Svabavajena Svena Karmana.

Karma	Svabava
Caused Svabava	Causes Karma

### Karmas :

- Shauryam, Tejo, Drithir, Dakshyam,...
- You are totally tied, you have no freedom.
- In a moment of confusion, despair, you say you don't want to fight.
- Inspite of all teachings if you are going to hold on to it.

### c) Kartum Nechhasi Yen Mohat :

- Because of delusion of thinking Dharma as Adharma.
- When you give upduty based on delusion, it is Tamasic Tyaga.
- Yat = Yuktam, battle = Adharmic.
- Given reasons and logic given in Chapter 1.
- **Because of Moha :**  
this is Adharma, I will not do.

- I am independent, I am going to do what I want.
- Teaching – nonsense.
- Dharma, Teaching not valid, why should I listen to you, my life.
- I will do what I want to do...
- **You will be forced to do as per your Svabava.**
- Svabava inescapable, will catch you.
- When you are called upon your duty to act, better you roll up your sleeves, tighten your belts, get into action.

Avashaha	Vasha
Without Control	Control

### Example :

- Water will have to go down.
- Forced by its nature to go down.
- **In the same way, our minds are part of nature.**
- **We have no control.**
- We always think, we are outside, separate from nature.
- For birds, animals we are nature.
- Because of individuality, we think we are separate.

- Everything is in control.
  - Plants, animals, humans are in control of nature.
  - Sneezing, rain, mind, body controlled by nature.
  - Nibaddasneta Karmana, Kartum Nechhasi Yan Moha, Karishyasi Yavashopi Tatu.
- **That nature functions not from outside alone.**
  - **It functions from within also.**
- Propels you from within.
  - Every being propelled from within.
- **That is expression of final cosmic will, explained in Verse 61.**

## Verse 61 : (Important)

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

Íśvaraḥ sarvabhūtānāṁ  
hṛddēśē'rjuna tiṣṭhati ।  
bhrāmayan sarvabhūtāni  
yantrārūḍhāni māyayā || 18 - 61 ||

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

### a) Sarvabutanam Ishvara :

- Lord of all.
- Sitting in heaven.
- Where is he?

### b) Hrideshe Arjuna Tishtati :

- Ishvara is telling.
- Consciousness is there in the heart of all.
- **Bhagawan says :**

Ishvara propels.

## Keno Upanishad :

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

*Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah  
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

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

- What is that by which my mind goes towards objects?
- By what my speech utters?
- What is because of which my eyes, ears... function...

## Answer :

- It is that consciousness.

## Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- That consciousness propels...

Here it says :

- Ishvara propels.
- **Ishvara = Consciousness + Total causal body**  
= Consciousness + Maya.

- Ishvara = Samashti Karanam.
- Ishvara = Total causal + total mind = Hiranyagarbha.
- Ishvara = Total causal + subtle + gross  
= Virat – World  
= Vaishvanara
- Core of Bhagavan = Consciousness.
- Ishvara = consciousness + Total causal.
- Don't you have consciousness, causal body.
- Individual = Part of total.
- Ishvara is right there in you..
- Touch my body = touching Ishvara.
- Total world = Ishvara body only.
- Every moment, Ishvara only I experience.

यच्च किञ्चिज्जगत्यस्मिन्  
दृश्यते श्रूयतेऽपि वा ।  
अन्तर्बहिश्च तत्सर्व  
व्याप्य नारायणः स्थितः ॥५॥

**ya**cca kiñcijjagatyasmin  
dṛśyate śrūyate'pi vā ।  
antarbahiśca tatsarvam  
**vyāpya nārāyaṇaḥ sthitah** ॥ 5 ॥

Whatsoever there is in this world known through perception (because of their proximity) or known through report (because of their distance), all that is pervaded by Narayana within and without. [Section 13 – Verse 5]

- Inside, outside, pervading everywhere.
- Whatever you see in the world is only Ishvara.
- Consciousness in which causal body is located.
- Hrid Deshe = In your heart  
= Mind + Intellect

Example :

- What you told me touched my heart.
- Pumping oracle – ventricle = Physical.
- Heart = Core of you = Mind + Intellect.

## Example :

- Come to the heart of the issue...
- Core = Essence = Within you.
- I am Ishvara not outside but within you.
- That is why you are talking.

## c) Brahmayan Sarva Butani :

- All things happening is expression of his will.
- Sarva Butani.
- Brahmayan – makes us go round and round, hither and thither.
- Like what

## d) Yantra Rudani Mayaya :

Yantra	Arudha
Wheel	Placed

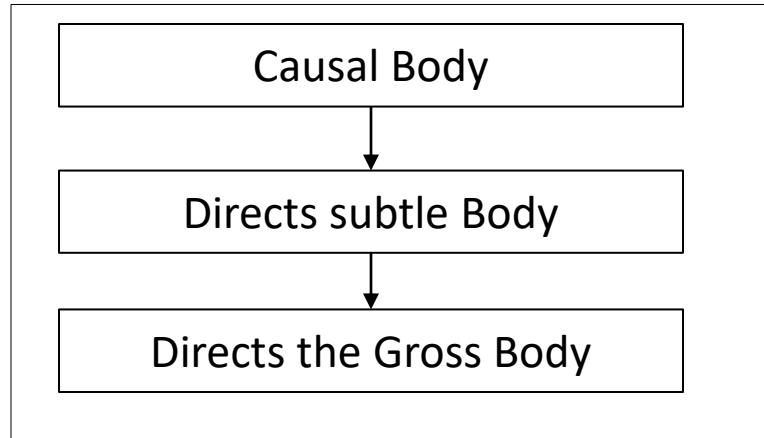
- In wheel if you place something.
- As the wheel goes, that will also go.
- It has no option, because it is seated on the wheel.

## Example : Puppet Show

Jivas	Prarabda	Ishvara
<ul style="list-style-type: none"><li>- Puppets</li><li>- Hug... do Sashtanga Namaskara</li></ul>	<ul style="list-style-type: none"><li>- Strings</li><li>- Thin</li><li>- Can't see</li></ul>	<ul style="list-style-type: none"><li>- Showman</li><li>- Puppeteer</li></ul>

- In schools show puppet show for 1\$
- Puppets moving, don't see puppeteer controlling them.
- Hand, face you see, not string.
- String + Puppeteer holding the string, can't see.
- If you see, no Joy.
- Puppeteer hidden, string hidden.
- We see all movement and action.
- Children, teacher enjoying.
- Wise know : Lack of coordination.
- All objects, creatures, beings, everything = Puppet.
- Puppeteer – Ishvara – in you – can't see.
- We can't see because our minds are extrovert in nature.
- Little bit - pay attention, you will know.
- Surrender to God, that is the best thing.

- Ishvara Sarva Butanam, Hrid Deshe Arjuna Tishtati.
- Brahmayan Sarva Butani, Yantra Rudani Mayaya.
- What is the string?
- Maya = Samashti – Causal Prapancha.



- Through causal, subtle is controlled.
- Through the subtle, the Gross is controlled.
- Everything is controlled by Ishvara.
- Why this is happening?
- That is how it is supposed to happen.
- It has happened.
- **Srishti which Ishvara does, is based on our Karma Phalas.**
- Fate – Freewill?

- Complex questions.
- **All we know, that whatever happens, is by Gods will.**
- **That all we know, by Gods will.**
- **It happens for Good.**
- What should I do now?

## Verse 62 :

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

tamēva śaraṇam gaccha  
sarvabhāvēna bhārata |  
tatprasādātparām śāntim  
sthānam prāpsyasi śāśvatam || 18 - 62 ||

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

### a) Eva Sharanam Gachha

- Just surrender.
- This battle decided by cosmic law.
- I have shown you what's going to happen.
- Chapter 11 – Vishwaroopa.
- If everything in control of God, what should I do?
- **First you understand :**

There is a higher presence which is master of this world.

- Find out what that master wants you to do.
- How do I know master's will?

- Shastra teaches.
- Entire Shastra is an expression of God.
- Yasya Nishvatitam Veda.
- Shastra tells what to do.
- There is a master for you and the whole world.
- Masters will you understand.
- Execute that will.
- Which Shastra I should study?
- Study Gita... to know masters will.
- What is the final understanding of the Lord and Lords will?

### **b) Tameva Sharanam Gachha Sarva Bhavena Bharatha...**

- Surrender fully.
- Height of ones Purushartha (Self – effort).
- **What is greatest self effort?**
- **Surrender the ego.**
- Tameva – that alone...
- True Ishvara = Sarva Butanam Tishtati Arjuna.
- I am just not only standing in front of you, Arjuna.

- This is Avatara.
- One day Antardana, cessation of Avatara.
- Can't see with eyes.
- **I am not far away from you.**
- **I am in you, within you.**
- I am never far away from you, I am within you.
- Surrender to that Lord.
- Sharanam = Refuge, where you are at ease.
- No cause of fear, worry, anxiety = Refuge.

- **Swamiye Sharanam Ayappa.**
- **Bhagawan, you are my refuge.**

- Tameva – That alone.
- **When you ask help from someone means you are asking help from Ishvara in that person.**
- Keep that in mind.
- **When you are helping someone, that is coming from cosmic will of Ishvara.**

c) **Tameva Sharanam Gachha, Sarva Bhavna :**

- Do not leave one modicum of space for that surrender.

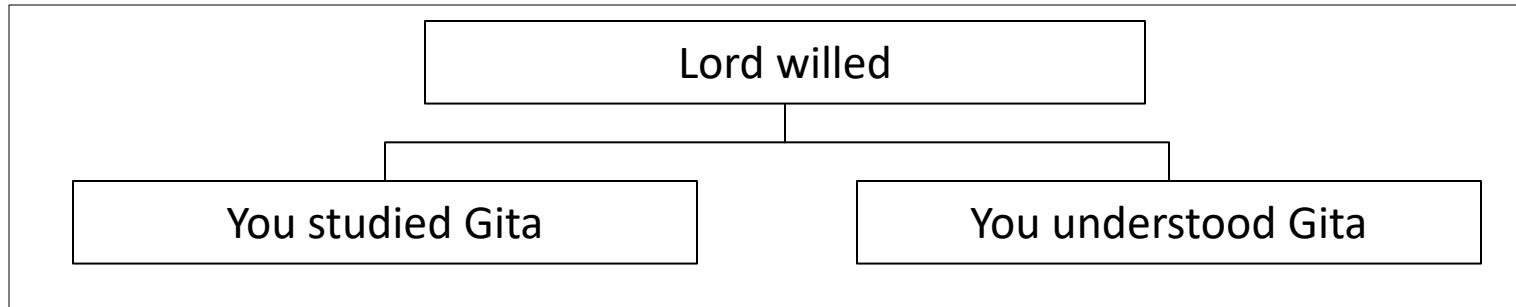
- Not weebit.
- By Kaya (body), Vacha (Speech), Manasa (thought).
- Sarva Bhavna.

**d) Eh Bharatha :**

- Understand all this.

**e) Tat Prasadat :**

- That surrender is going to bestow you.
- In the cosmic will everything happens.
- What should you understand?
- **Understand, you are part of the cosmic Scheme.**
- **You have no individuality whatsoever.**
- This you should understand.
- Ishvara given Gita.
- **Because of his will, I have understood.**
- By his grace, his feet I surrender, his cosmic will.
- Don't have ego, I surrendered.



- Everything he has done, just go...Tat Prasadat, by that Prasada, grace of ultimate, you will get everything.
- What else to say?

**f) Param Shantim Sashvatam Sthanam Prapsyasi :**

- **Attained absolute peace, total peace, eternal abode you will get.**
- I have told you everything.

Verse 63 :

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

iti tē jñānamākhyātam  
guhyādguhyataram mayā ।  
vimṛśyaitadaśeṣēṇa  
yathēcchasi tathā kuru || 18 - 63 ||

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

**Iti Te Jnanam Akyath Guhyataram Mayam :**

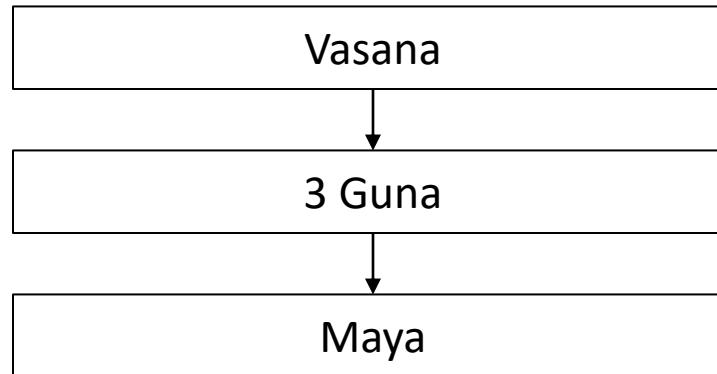
- Everything I have taught.

## Lecture 8

### Revision : Verse 61 + 62

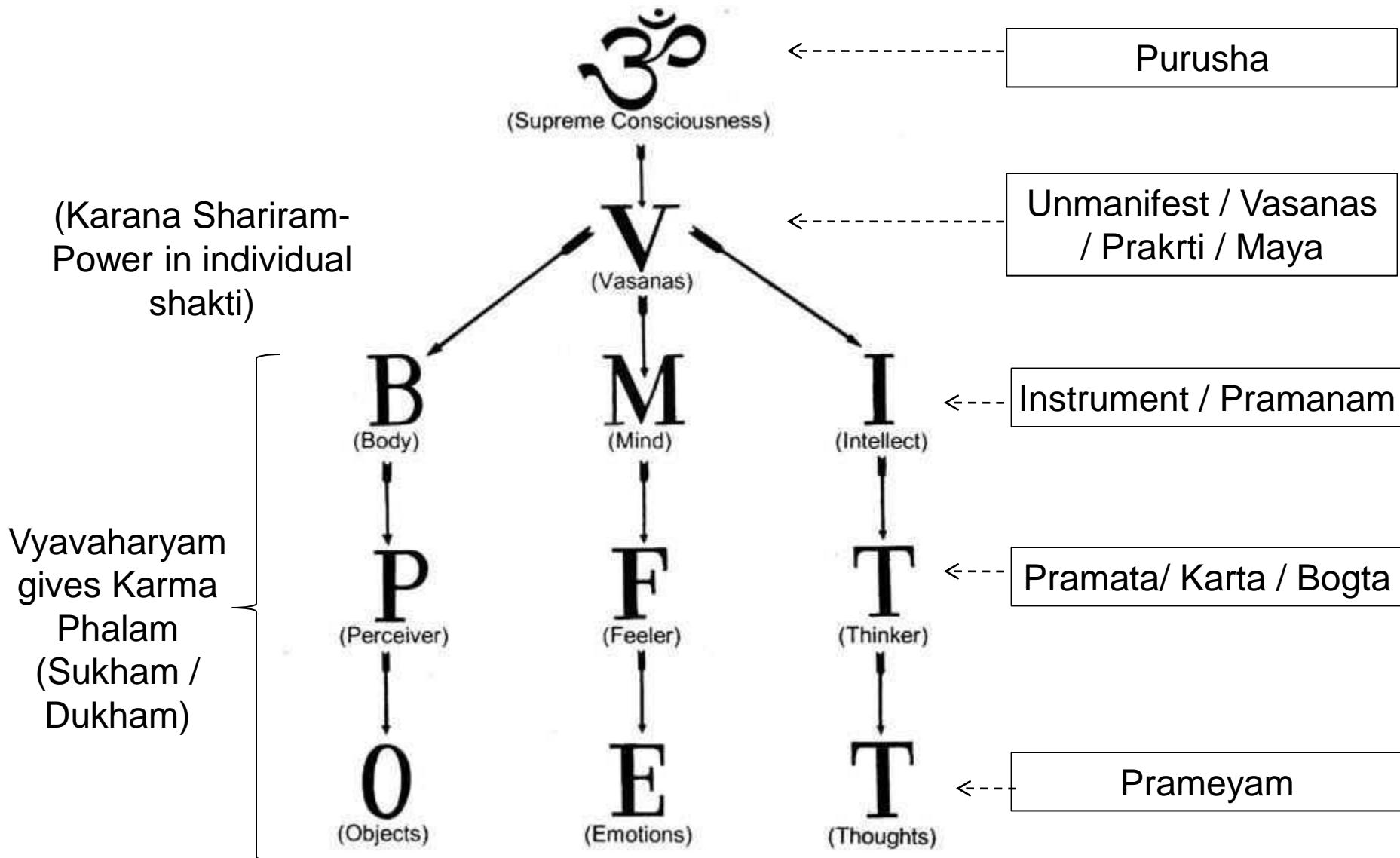
#### Arjuna :

- You are bound by your Svabava.
- Svabava springs from your Karana Sharira, Vasanas.

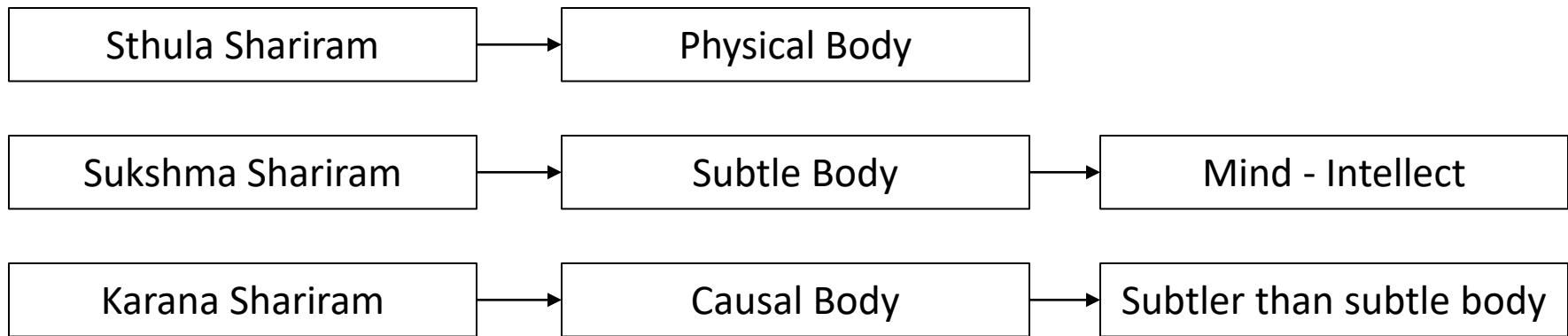


- Vasana springs from Maya, 3 Gunas.

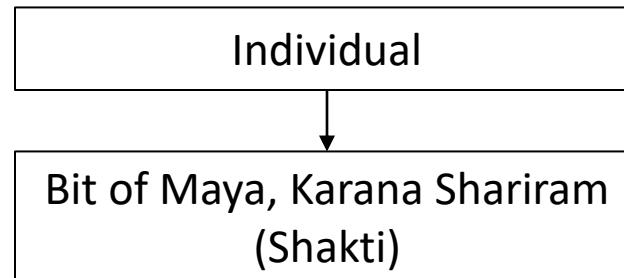
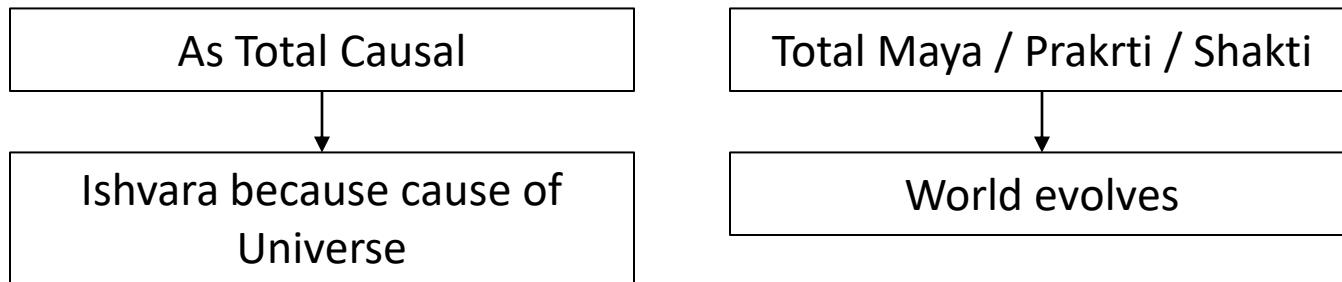
# OM CHART



- Everything depends on Karana Shariram, causal body.



- **Karana Shariram aspect of total Karana Prapancha.**
- **Total Karana Prapancha is called as Maya.**
- Maya = My Upadhi.
- Consciousness with Maya becomes Ishvara.
- Bit of total Karana Prapancha is my Karana Shariram.
- Analyse Vyashhti – Samashti.
- Consciousness + Maya = Ishvara.
- **As Consciousness, I am there within you oh Lord.**
- As Karana Prapancha Upadhi also I am with you.
- Karana Prapancha finally is a bit of my final equipment.
- Consciousness + Karana Prapancha is me, because I am Ishvara.
- Karana Shariram is Ishvara from Lords Angle.

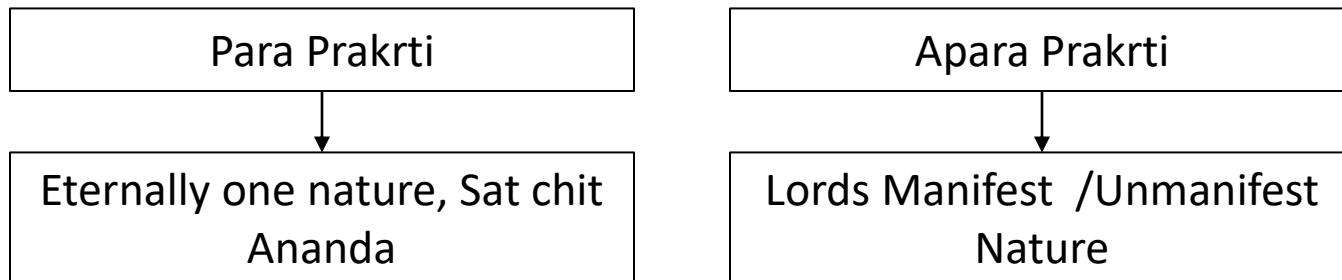


- Bit of my subtle body I have is part of total subtle Prapancha.
- Bit of my gross body is part of total gross Prapancha.

• **We have part – whole relationship with Ishvara at Causal – Subtle – Gross level**

} = Visishta Advaitam  
= Duality

- Me... me not me... finally it is Lords manifestation only.
- **My body is manifestation of Lord.**
- Gross world is manifestation of Lord's causal nature (Unmanifest nature).



- **Karana Prapancha propels, impels 3 Avasthas, 3 bodies, 5 Koshas = Ishvara.**
- Ishvara is cause of projection of 3 states of consciousness.
- He alone resolves the 3 states of consciousness.
- He alone exists, pure Satchit Ananda.

**Verse 61 :**

**Bhagavan says :**

**a) Ishvara Sarva Butanam :**

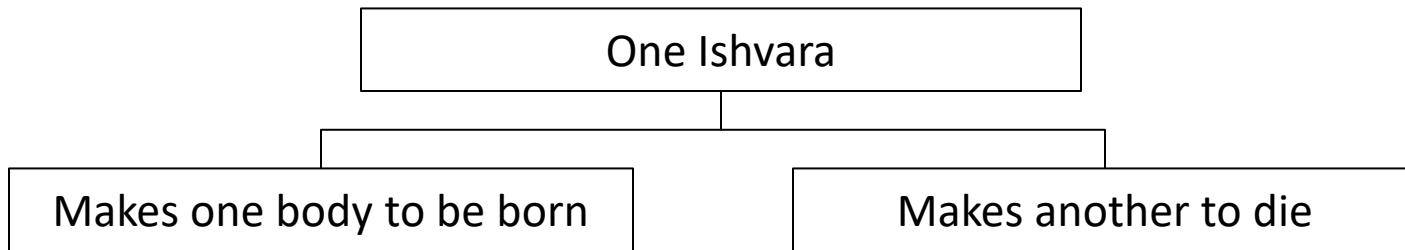
- Lord of all is not outside.
- It is right within you in your own heart.
- As Ishwara, he is propelling all your activities = Consciousness, power.

**b) Brahmayan Sarva Butanam :**

- All beings are going here and there, doing this – that, propelled by one single force of Maya Shakti.
- Karana Sharira is only an aspect of Maya.

## Example :

- **Wave if it has mind, will think I am rising, falling.**
- Every wave in the ocean is governed by the ocean, it is a part of the ocean.
- Wave rises – ocean rises.
- Wave part of ocean.
- Ocean enables one wave to rise, another to fall.



- Wave also part of ocean.
- Ocean makes wave rise – fall.
- Drop realised itself to be one with the ocean.
- Droplet merges with ocean.
- Can't see difference whatsoever at Karana Sharira level.
- **Limited existence is only when the mind contacts world of objects.**

Atma I	Ego – I with form
<ul style="list-style-type: none"> <li>- All pervading existence</li> <li>- Ocean</li> </ul>	<ul style="list-style-type: none"> <li>- Body identification and thought identification suffers Samsara.</li> <li>- Comes by birth</li> <li>- Identification can be dropped by study.</li> </ul>

- Finally it is only way of the Lord.
- Brahmayan Sarva Butani, Yantra Rudani Mayaya.
- Understand this is how it is.
- What should you do to I?

#### **b) Tameva Sharanam Gachha :**

- Arjuna surrender ego to the Lord, your final boss.

#### **c) Yantra Rudani Mayaya :**

- He is governing, surrender to him.
- How to surrender?

#### **d) Sarva Bavena :**

- **In toto, don't hold anything as yours and you.**
- Absolute, full surrender.
- What is surrender?

- Lord, your will, its fine, perfect.
- You are mine, I am yours.
- What do I have to say?
- Lord gives instructions to lead life.
- Follow instructions.

- **Surrender Not :**

**Lord, I will do as I want.**

- **Lord :**

**I am your instrument you flow through me, is the surrender.**

- Allow Lord to flow through you... so called you.
- Take wisdom from Lords teaching, follow the teachings.
- Tameva Sharanam Gachha, Sarva Bavena Bharatha.
- When you surrender this way.

**e) Tvac Prasadat :**

- Lords grace flows after surrender.

**f) Param Shantim :**

- Of nature of Nirvana, Moksha.

**g) Sashwatam Sthanam :**

- Eternal, imperishable abode is reached.

**h) Prapsyasi :**

- You will attain.

**Verse 63 :**

**a) Iti :**

- Thus, in this manner Anena Prakarena.

**b) Te Jnanam Guhyat Guhyataram Maya Akhyatam :**

- In this way, to you, I have given the secret knowledge, known to few.
- More secret than secret.
- Guhya (Secret) – Guhya Tara (More Secret) – Guhya Tamam (Most Secret).
- Among all secrets, I have given you the highest secret of self knowledge.
- The means to gain the knowledge is a secret, less known..
- Knowledge attained, through Karma Yoga, Bhakti Yoga, Jnana Yoga... all paths are secrets.
- I have told you final knowledge attained in these paths.

**Akhyatam :**

- Well said.
- Not held anything back

- Asamantat – completely.
- To you the knowledge have been given.
- Ishvara as Avatara is Sri Krishna, I have given you all the knowledge, fully shared, no hesitancy, no holding back.
- Both means and goal (Results) shared.
- Param Sreyaha, Moksha.

### c) Vrimut Esha Aseshena :

- I have one request for you.
- Etat Aseshena Vrimutat.

↑

Giving consideration, thought, to what I have said.

- Give a thought to the entire teaching from Chapter 12 – Verse 11 till Chapter 18 – Verse 62.
- All you reflect.
- No gaps in your understanding.
- Tyaga, Sanyasa.. Explained.
- Reflect totally.
- Everything told to you must become eka Vakyam.
- All should join together as one understanding.

- Well connected.. Pearls in one string.
- One comprehension without a gap.
- No gap, utter ease, all should fall in place, well connected with each other and you have total clarity.
- Vimarshya Etat Aseshena
- Vimarshya – after having done that.
- After this... follow sequence.

#### **d) Yathechhasi Tata Kuru :**

- As you desire, you think, you do.
- My job is to help you understand.
- Action should follow from your understanding and desire.
- Desire should come from right understanding.
- As teacher my job is to give you right understanding.
- In your freedom, I am not going to interfere.
- **Promise me :**

    You will reflect upon everything I have said.

- That assurance I want from you.

- **As you feel you do.**
  - Do as you want.

## Condition :

- You should have perfect clarity.
- Then I am confident, you will act correctly.
- Not :
  - Do what ever you want, get lost.
- Not frustrated and god telling this.
- Born out of trust, confidence, absolute faith.
- Student has faith in Guru... one time.
- Another time, Guru has faith in the student.
- Both important.

## Gurudev :

- Wrote commentary on Mandukya and sent to Swami Tapovanam, great Vairagi.

## Read :

- Ishvara Darshanam, Kailasha Yatra, wandering in the Himalayas...
- Robbers had nothing, their food they gave to him.
- Guru distributed Chinmayas commentary.
- **Vimsya Etat Aseshena = Reflect and do.**
- Love and concern Bhagawan had for Arjuna.

## Situation :

- **Bondage – liberation not Life – Death**
- Jnana, Bhakti, Karma, Phalam has been told.
- Must highlight this for you.
- Before exam – Revision – highlight of all teaching.
- Out of love, good teachers give highlights.

## Verse 64 :

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

**sarvaguhyatamam bhūyah  
śṛṇu mē paramam vacah ।  
iṣṭō'si mē dṛḍhamiti  
tatō vakṣyāmi tē hitam || 18 - 64 ||**

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

### a) Sarva Guhya Tamam Paramam :

- Guhya – various paths.
- Guhya Tara = Knowledge.
- Now I will teach Guhya Tama.
- Rare – Rarer – Rarest I will tell.

### b) Paramam :

- Most valuable thing, supremist...

### c) Me Vachaha Buyaha :

- I have told many times.

**d) Srunu :**

- Listen again.
- Will tell shortly.

**e) Ishta Asi Me :**

- You are dear to me.

**f) Dridham :**

- So much dear to me
- Coming out of me without my control.
- So much love I have.

**g) Tatha Vakshyami :**

- Therefore I am telling you, without asking, out of love.

**h) Tey Hitam :**

- It will really benefit you.
- 2 beautiful verses.

## Verse 65 :

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

manmanā bhava madbhaktō  
madyājī māṁ namaskuru |  
māmēvaिष्यasi satyam tē  
pratijānē priyō'si mē || 18 - 65 ||

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

### a) Man Mana Bava :

- May your mind be fully with me, about me, for me.
- Kamsa continuously thought about Krishna to kill him or like mind of Ravana..

### b) Mad Bakto Bava :

- Let heart be filled with love.
- Bhakti is to cherish...
- It should be difficult to take Bhagavan out.
- Too much thoughts of love for Bahgawan should come...
- How that love will come?

### c) Madhyaji Mam Namaskuru :

- Yajnam = Worship.
- Sravanam, Kirtanam, Vishno, Sravanam, Pada Sevanam, Archanam, Vandanam, Dasyam, Satyam Atmani Vedanam....

### Srimad Bhagavatam :

**śrī-prahrāda uvāca  
śravaṇam kīrtanam viṣṇoḥ  
smaraṇam pāda-sevanam I  
arcanam vandanam dāsyam  
sakhyam ātma-nivedanam II 7 - 5 - 23 II**

**iti pumśārpitā viṣṇau  
bhaktiś cen nava-lakṣaṇā I  
kriyeta bhagavaty addhā  
tan manye'dhītam uttamam II 7 - 5 - 24 II**

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]

- Worship, prostrate, Japa, Dhyana... with all means devotion comes..

### d) Mam eva Iṣhyasi :

- You will reach me.

### e) Satyam Tey Pratijani :

- Certainly, you will reach me.
- I declare this unto you.

### f) Priyosi Me :

- You are dear to me.
- Be devoted to me... not cheap.. I love you.
- Devotion to me, will give you fulfillment, assure you, do not have any doubt about this.
- **Every thought of yours is of me, about me, with me, through me, for me.**
- Have Lord as the object then you will certainly reach me.
- Let your heart be with me..
- Everything else will come to me for sure.
- “Heart” for me is the greatest final secret.
- **After knowledge, if no Bhakti, then knowledge does not shine, Na Shobhate.**

Guhyam	Guhyatara	Guhya Tama
Path	Knowledge	Devotion

- 3 things should be there.
- Brings all together and finally brings devotion.

## Verse 66 :

सर्वधर्मान्परित्यज्य  
मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्यः  
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

**sarvadharmaṇ parityajya  
māmēkam śaraṇam vraja ।  
aham tvā sarvapāpēbhyaḥ  
mōkṣayiṣyāmi mā śucaḥ || 18 - 66 ||**

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

### a) Mam Ekam Sharanam Vraja :

- Underline.
- Mam = Lord, me.
- **Sharanam = Surrender, to me take refuge in me.**
- Let your heart and soul be lost in me.
- Never have a sense of me other than me.
- Don't have any bit of "I" hanging.

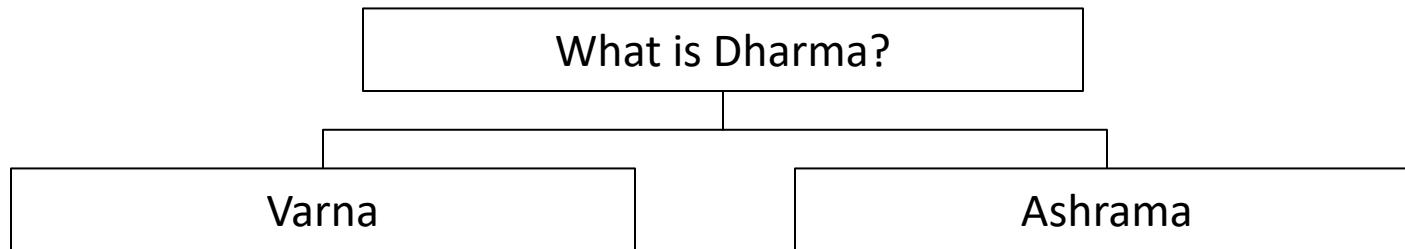
### Zen Story :

- Buffalo entered farm, in fence buffalo entered, tail could not go.. Last vestige of ego should go inside, otherwise you will not go inside.
- Take fully refuge in me – why?

- I am Ekam Eva Advitiyam Brahma of Upanishad.
- For you, I am in front of you, I am in your heart, everywhere I am.
- I am one ultimate reality (Ekam : Adjective to mam).
- Why surrender to me?
- I am the Lord! – Consciousness of the Upanishads.
- **I alone am the ultimate reality.**
- **Mam Sharanam Vraja – How?**

### b) Sarva Dharman Parityajya :

- Give up all dharma.
- Should I do Adharma?



- All duties enjoined upon us is Dharma.
- Give up all duties and come to him.
- Is that what Lord is telling.
- What is Tyaga?

- **Sarva karma Phala Tyagam Prahus Tyagam Vichakshana :**  
Whatever duties, based on stage of life, Svabava, offer to me.
- **Mayi Sarvani Karmani Sanyasya...**  
offering all to one Lord in the heart.
- **Higher :**  
Vividisha Sanyasi.
- Sarva Dharman Parityajya, give up all dharmas of Anatma.
- Qualities, properties – intellect of body – mind, give them all up.

**Gita :**

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

**sarvakarmāṇi manasā**  
**sannyasyastē sukham vaśī ।**  
**navadvārē purē dēhī**  
**naiva kurvanna kārayan ॥ 5-13 ॥**

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

- Give up Dharma of Body / Mind / Intellect – properties, abide in me the pure Consciousness, awareness.

- For Jnani no instruction required.
- Jnani already with the supreme Lord.

### c) Aham Tva Sarva Pabeyaha Moksha Ishyami Ma Shuchaha :

- I will take care of all your Papas.
- In war, no sin committed.
- Because of Karma, it causes rebirth...
- Papa causes rebirth, brings unhappiness, new embodiments cause unhappiness.
- Papa – refers all Karma and Karma Phalas..
- **I take up the responsibility to free you.**

### d) Ma Shuchaha :

- Don't have anxiety in this regard whatsoever.
- Don't be sorrowful.
- Ashru Poorna Kulekshanam.
- Your eyes are filled with tears.
- **Arjuna, I can't bear that.**
- **Give up your Sadness, I am there with you.**
- Physically and mentally, ever with you.
- Certainly will liberate you.

- I will ensure you are liberated.
- This is my guarantee.
- Don't have a doubt.
- To Arjuna, Bhagawan consoles, assures, takes responsibility, ensures everything is done.
- Through Arjuna, Bhagavan speaking to all students of Gita.

### Verse 65 + 66 :

- Of highest of highest.
- You are dear to me.
- **Again will tell you – Buyaha.**
- **Take this to your heart, I am with you always.**
- Bhagawan is with us always, he will be with us always.
- He will ensure, we will come out of all difficulties for sure.

### Dakshinamurthi Stotram :

- Highest Vedanta in most simple manner.

### Laghu Vakya Vritti :

Vakya Vritti	Laghu Vakya Vritti
Tat Tvam Asi	Aham Brahma Asmi

### Bhagawan said :

- I have shared with you – Guha Tara...

### Verse 63 :

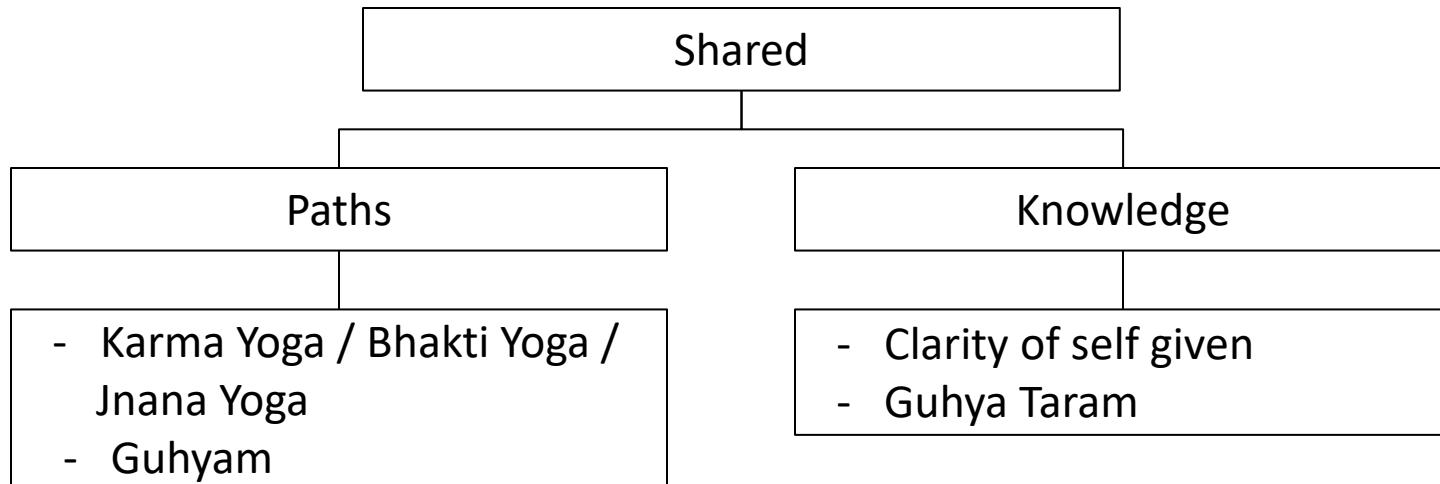
इति ते ज्ञानमारव्यातं  
गुह्याद्गुह्यतरं मया ।  
विमृश्यैतदशोषेण  
यथेच्छसि तथा कुरु ॥ १८-६३ ॥

iti tē jñānamākhyātaṁ  
guhyādguhyataram mayā ।  
vimirśyaitadaśeṣēṇa  
yathēcchasi tathā kuru || 18 - 63 ||

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

## a) Iti Te Jnanam Akyatam Guhya Guhyatara Maya :

- I have given you the rare knowledge (Guhya).
- Spiritual path is rare Karma Yoga / Bhakti / Jnana Yoga...
- What is attained is the spiritual goal = Knowledge of the self (Guhya Taram).



## b) Vimrishi Eta Aseshena :

- Reflect on the complete teaching.
- Ensure no gap in understanding.
- Chapter 2 – Verse 11 to Chapter 2 – Verse 62
- Doubts clarified.
- Eka Vakhya Jnanam.
- Comprehend as one truth.

- Samanvaya.
- Consonance in everything.
- Everything should join together and have perfect understanding as thought it is one single whole.
- Not ideas hanging in space.
- If that has happened, Arjuna, Vimrishya.
- Understanding will be there of truth, I am sure.

c) **Yathechhasi Tatha Kuru :**

- Freedom + truth.
- Trusting freedom.
- Trusting that clarity of knowledge will be there.
- **Action which springs from desire and desire which springs from knowledge will be true.**
- Will not be defective, fallacious.

Vimrishya	Yatheichhasi	Kuru
- Indicates knowledge	- Desire based on knowledge	- Action - Based on Desire

Perfection only when 3  
comes together

Knowledge

Desire

Action

- There is perfection and right action.

Verse 64 :

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

**sarvaguhyatamam bhuyaḥ**  
**śṛṇu mē paramam vacaḥ ।**  
**iṣṭo'si mē dṛḍhamiti**  
**tatō vakṣyāmi tē hitam || 18 - 64 ||**

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

- Sarva Guhya Tamam – in Verse 65 – rarest.
- Most, highest secret
- Buyaha – not new... don't loose that.

## Verse 65 :

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

manmanā bhava madbhaktō  
madyājī māṁ namaskuru |  
māmēvaिष्यasi satyam tē  
pratijānē priyō'si mē || 18 - 65 ||

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

- Cherish Lord...

**I) Reflect upon knowledge and act = Life**

**II) Action born from desire**

- Desire born from knowledge.
- To do correct action, I have given you knowledge.

**III) I will tell you more valuable**

- **Have love for God, cherish that.**
- Bhakti is the fruit of knowledge, is the fragrance of knowledge.

Flower	Fragrant flower
Knowledge	Nothing better

### Story :

- Rama returned to Ayodhya after war.
- Rama to Hanuman : Don't come to bed room.
- Sita : What is Sindhur?  
Wear to pray for long life of Rama.
- Hanuman wore Sindhur... said I pray for long life.
- Sita in tears – what love for Bhagavan.
- This kind of Bhakti is true fragrance of knowledge.

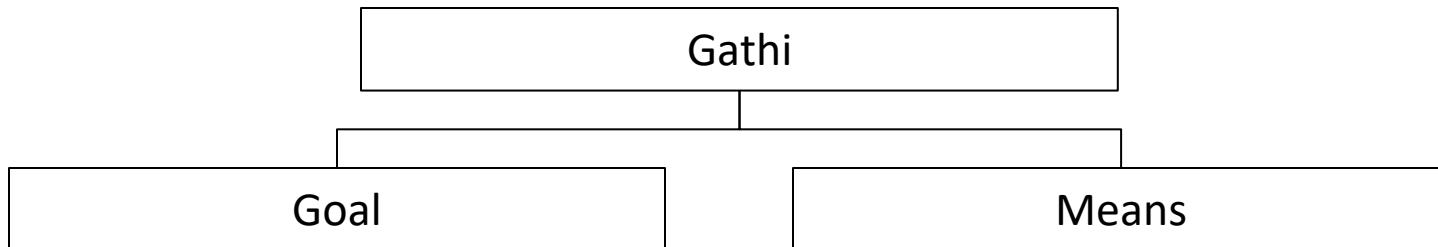
### Gurudev :

- How I should chant name of Lord.

### Rolled up sleeves :

- Shouted Krishna... Hairs stood up.
- Be devoted to me.. Manmana Bhava, Mad Bhakta.
- Love of God = Greatest purifier.

- Love of God = means and Goal  
= Gathi



**Srimad Bhagavadam :**

आत्मारामाश्च मुनयो  
निर्गन्ध अपि उरुक्रमे ।  
कुर्वन्ति अहैतुकिम भक्तिम  
इत्थंभूत गुणो हरिः ॥ 1 - 7 - 10 ॥

**atmaramascha munayo  
nigranthapi urukrame ।  
kurvanti ahaitukim bhaktim  
ithambhuta guno hari ॥ 1 - 7 - 10 ॥**

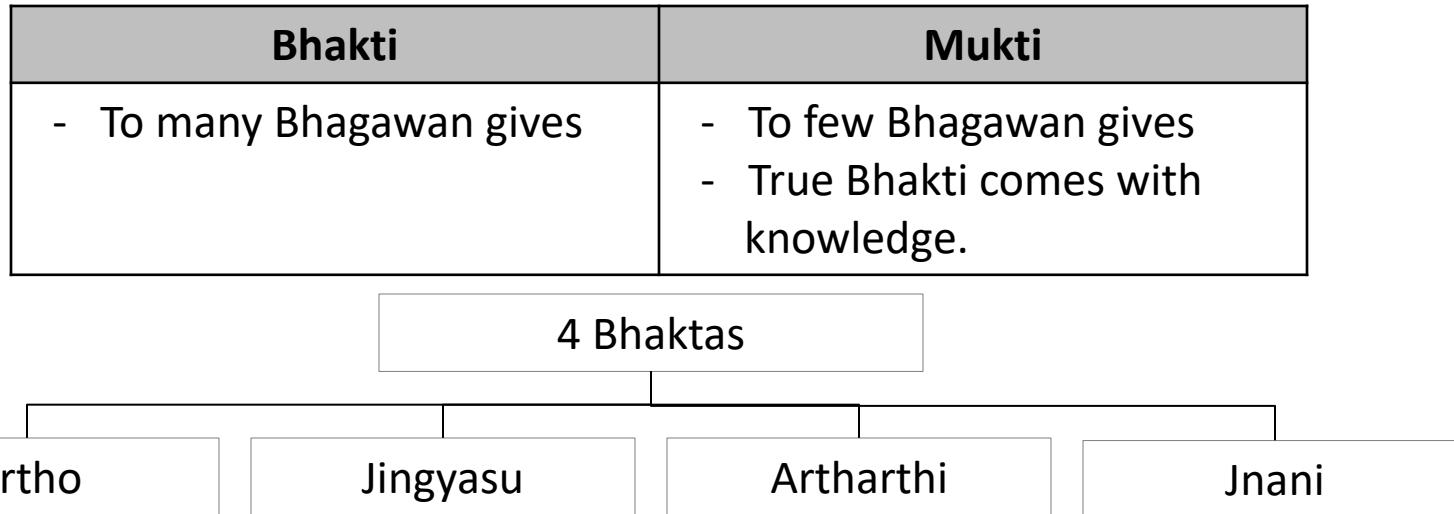
All different varieties of *ātmārāmas* [those who take pleasure in *ātmā*, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. [1 – 7 – 10]

- Atma Rama – those established in self knowledge, great, no Ahamkara, causeless love they have because they got this Bhakti.

- Even after fulfillment of knowledge that love will naturally spring.

### Swami Tejomayananda :

- Nirguna Nishchalan Nishta Sagune Sarasa Ratihi Sangamo Madhuraschayam.
- In Nirguna Brahman, firm Abidance, in Saguna form blissful fulfillment was Gurudev.
- Gunhya Tamam = Rarest = Bhakti.



### Gita :

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

**tēṣāṁ jñānī nityayuktah  
ēkabhaktirviśisyatē ।  
priyō hi jñāninō'tyartham  
aham sa ca mama priyah ॥ 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]

- Catch hold of Bhakti, Jnanam will come.
- **Oh dear, be totally devoted to me, you will certainly reach me.**
- On this have no doubt whatsoever.

**Verse 66 :**

सर्वधर्मान्परित्यज्य  
मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्यः  
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

**sarvadharmaṇ parityajya  
māmēkam̄ śaraṇam̄ vraja ।  
aham̄ tvā sarvapāpēbhyaḥ  
mōkṣyayiṣyāmi mā śucaḥ ॥ 18 - 66 ॥**

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

- Most well known verse of Gita because it is comprehensive for everybody in all states of spiritual life.

**a) Karma Yogi :**

- Dharma = Karma = All actions you, offer to Lord.

**b) Mam Ekam Sharanam Vraja :**

- With me as a refuge, you do all actions.

### c) Vividisha Sanyasi :

- Dharma = Karma.
- Give up all actions, devote oneself to God – in Sravanam / Mananam / Nididhyasanam.
- Mam Ekam – sharanam Vraja.

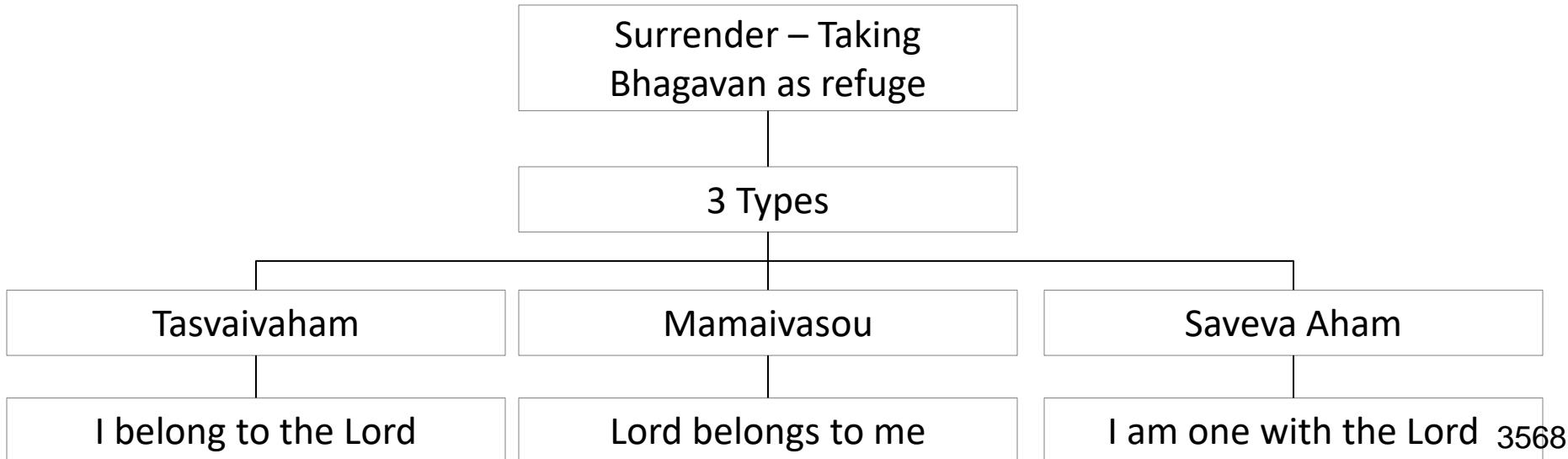
### d) Vidwat Sanyasi :

- Dharma : Deha Dharma, Mano Dharma... I am a man... all Dharmas, notions w.r.t. self, Parityajya
- Teaches how to drop “Ego I” to realise supreme self.
- Dharma = All properties you hold to your self, give them up.

### Mam Ekam Sharanam Vraja :

- Absolutely surrender unto me..

### Sharanam :



## **Mam Ekam Sharanam Vraja :**

- Highest surrender, I am one with you.
- This verse comprehensive message of Gita at all levels of Sadhakas.
- This verse applies.
- Papa – causes transmigration, rebirth.
- Papa = Punya, I will liberate you from Papam and Punyam.
- For Karma Yogi : I will liberate you, give you Chitta Shuddhi, Knowledge, realisation.
- Bhagavan takes the responsibility for you.

## **Vividhisha Sanyasi :**

- You will get liberated.

## **Jnani :**

- Moksha Ishyami.
- You will certainly be liberated.
- **I take responsibility to free you, just do this.**

## **Ma Shucha :**

- Don't grieve.

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

śrī bhagavān uvāca |  
aśocyānanvaśocatvam  
prajñāvādāṁśca bhāṣase |  
gatāsūn agatāsūṁśca  
nānuśocanti pañḍitāḥ || 2-11 ||

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

- Wise never grieve.
- I will make you wise.
- This verse is unquestionably the final message of Bhagavad Gita.
- **Marvelous concise presentation :**
  - **You do this surrender**
  - **I will give you Moksha.**
- **You can tell :**
  - Don't tell me to do anything.
  - Only give Moksha.
  - He will take care of you because that is also Sharanagathi.

I) I will do this, you take care of me.

II) If you have love for Bhagavan, you will do all this naturally.

- Love will make you do.
- Verse 65 – very important, Manmana have.. You take care of me... = Mam Ekam Sharanam Vraja.
- With love for God – Surrender natural.
- Verse 65 + 66 – Beautiful.

## Verse 67 :

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

idam tē nātapaskāya  
nābhaktāya kadācana ।  
na cāsuśrūṣavē vācyam  
na ca mām yō'bhyasūyati || 18 - 67 ||

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

- After completing entire Gita message, gives Sampradaya Vidhi.
- Gita has to be shared.
- Tradition of knowledge should continue.
- Blessing to humanity.
- This should be shared and not shared.
- Not shared to those who don't value this knowledge.
- Why it should not be shared?

I) He will not put to use.

II) Will put to misuse.

III) Will abuse.

To these it should not be shared :

a) Na Apaskaya :

- One who is self – indulgent and who has no value for mastery of the mind or master of senses.

Tapas :

- Manasascha, Indriyanam Aikagriyam Paramam Tapaha.
- One who has no value for quietening the mind, for mastering the senses, don't share.
- If a person not mastered but he has value, he is in the right direction.
- One who has no value don't share.
- They will not use, misuse, abuse.
- All 3 will happen, no purpose.
- Only energy wasted.

b) Na Abhaktaya / Apatraya :

- One who has no love for God directly or no value for someone who has value for god.

c) Na Cha Asrushave :

- Who is not willing to serve or one who has no humility.
- Serving is a sign of humility.
- No Seva Bhava.

- No value for seva.
- Person not planning to control senses, mind, do service.
- Study for misuse / abuse.

**d) Na Cha Mam Abyasuyati :**

- Who finds faults where there are no faults.
- Who finds mistakes where there are no mistakes.
- Who promotes own Agenda to disprove Bhagawan.
- Establishing this kind of Bhagavan.

**e) Kadachana :**

- Never
- Even if they are willing to do anything for you.

**f) Share with somebody who values Tapas, Bhakti, Seva, who sees beauty in Bhagawan.**

- For such a person, it should be definitely shared.
- Small spark of love for God can become a huge conglomeration of fire.
- Bit is there, catch them.
- Who is Adhikari said here.
- What is the fruit of sharing this knowledge, or who is part of community that works at sharing this knowledge.

## Verse 68 :

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

ya idam paramam guhyam  
madbhaktेषvabhidhāsyati |  
bhaktim mayi parām kṛtvā  
māmēvaiṣyat�asamśayaḥ || 18 - 68 ||

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

### a) Yaha :

- Whoever shares this knowledge.

### b) Imam :

- This Gita, Samvada between Bhagawan and Arjuna.

### c) Paramam Guhyam :

- Great secret, so rare.

### d) Mad Bhakteshu Abhi Dasyati :

- Who shares with devotees of the Lord.
- Who values Tapas, devotion, Seva, recognizes glory of Bhagawan.
- All above qualities.
- Bhakti is the core, not Tapas.
- With Bhakti, everything will come.

- This is the beauty of love for Bhagawan.
- Abhi = Abhitaha, fully, in all manner.
- Teach, chanting, meaning, write and help others comprehend, translate into other languages, support organisations who share.
- Abhida = One who enables establishment of this knowledge.
- All ways to share like Puja Gurudev.
- Not a day he didn't speak of Gita.
- How?

#### **e) Bhaktim Mayi Param Krutva :**

- Doing it out of pure love for me.
- Not personal goal.
- Disseminate knowledge in many ways.
- As offering of love unto me.
- This is my Seva unto Bhagavan.

#### **f) Saha Mam Eva :**

- Such a person reaches me alone, for sure.
- Even a wee bit you are a part of this, all blessings for a part of this, all blessings for you.
- If you are connected, you will be certainly reaching me for sure.

## Verse 69 :

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

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

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

### a) Na Cha Tasmat Manushyeshu Kashchin Me Priya Kruttamaha :

- I can't tell you or anybody in this world, other than the person who expounds shares this knowledge, more pleasing to me.
- Kashchit – not one who has done anything more delightful than this.

### Priyakruti :

- Done anything delightful for Bhagawan.
- Among all human beings, this person does what I value and cherish.
- You help humanity, God who has taken Avatar.
- Bhagavans job they are doing.
- They are mine, they belong to me.

## **b) Bavita Na Cha Me Tasmat Anyah Priyatara Bhavi :**

- Bavita – in future.
- Now, in the past, no one dear other than this person.
- No one has done more enjoyable, more delightful to me than them.
- No one more dear to me.
- Bhagawan glorifies the effort to share this knowledge.
- This teaching and teaching process.

Verse 70 :

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

**adhyēṣyatē ca ya imam**  
**dharmyam saṃvādamāvayōḥ ।**  
**jñānayajñēna tēnāham**  
**iṣṭah syāmiti mē matih ॥ 18 - 70 ॥**

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

a) **Yaha Adhyeshtecham Imam :**

- Whoever he be, colour, race, religion, gender.
- Who studies, reads, listens, makes effort to understand, chants.

b) **Imam Dharmyam :**

- Full of goodness is Gita.

c) **Avayoho Samvadam :**

- This discussion between both of us.
- Arjuna part of me.
- Whoever studies.
- In what manner they should study?

#### d) Jnana Yagyena :

- That should be the Bava.
- Yagya = Worship.
- As the worship constituting of knowledge.
- The very knowledge is the worship.
- Knowledge is sacred.
- Whoever studies with this Bava.
- Its my worship unto Bhagawan.
- Jnana Yagya.

#### Gita :

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

śrēyān dravyamayādyajñād  
jñānayajñah̄ parantapa ।  
sarvam karmākhilam pārtha  
jñānē parisamāpyatē ॥ 4-33 ॥

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

- Of all the various kinds of worship to me... various objects...
- Greatest = Jnana Yagya.

- As Jnana Yagya if they do.

**e) Tena Aham Ishtaha :**

- By that I am worshipped, loved.

**f) Iti Mey Matihî :**

- This is my firm consideration.
- Study = Worship unto Bhagavan.
- I will consider it as worship.
- You will not consider that you are worshipping Bhagavan through Jnana Yagya.
- I will consider it as worship.
- This is fruit of the knowledge.
- What is fruit of one who is listening to Gita.

## Verse 71 :

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

śraddhāvānanaśyaśca  
śṛṇuyādapi yō narah ।  
sō'pi muktaḥ śubhān lokān  
prāpnuyat puṇyakarmanām || 18 - 71 ||

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

**a) Yo Naraha Sraddhavan Anasuyashcha Srunuyat Api Sophi Muktaha Shubham Lokan Punya Karmanam Prapnuyat :**

**b) Yaha :**

- Whoever be the person.
- Universal nature of this knowledge.

**c) Sraddharan :**

- With faith.

**d) Anasuyashcha :**

- Without finding faults at me.
- How many times Bhagawan has said me – me...

- I am telling less number than me.
- Without finding faults.
- Bhagawan himself can't tell, explain his glories.
- What he has said is very little.
- Anasuyashcha.

**e) Srunuyat Api :**

- Even if person has not understood the meaning.
- Only listened.

**f) Sopi Muktaha :**

- Such a person is also liberated from all Papas.
- Such a person also is paving the way for spiritual unfoldment.

**g) Shubhan Lokaan Prapanuyat :**

- Just because of the fact, they have listened to Gita, they will reach higher, noble worlds.
- Which is attained by those who do Punya Karma.
- This also is one of the greatest Punya Karma.

**If you :**

- I come to the class and once you say – Ohm... I go to sleep, in between I hear some words, again I go to sleep.

- Don't you worry, you will also be liberated.

**Bhagawan said :**

- To whom Gita should be taught.
- What happens to teacher of Gita?
- What happens to the student who receives this knowledge.
- What happens to the person who hears to this knowledge.
- How everyone is totally benefited.
- We all have studied for many months.
- We are all very blessed.

- **Bhagavan asking Arjuna :**

**Did you understand?**

- **Because if you did not understand, I will tell the whole thing again.**

- Such is Bhagawan.
- Bhagawan is asking Arjuna, rare.

## Lecture 10

### I) Sacred Duty :

- Share knowledge like perennial river.
- Gita sampradaya.
- Generations benefited.
- Should be available forever.

### II) Who is Adhikari – Aspirant for this knowledge?

- Those who have value for mind and sense control.
- Those who relish the love for Lord and want to cultivate it.
- Those who have attitude of service.
- One who shares this knowledge ensures that this knowledge is kept alive in his heart and others.
- Such a person will reach me.

### III) How should the person share the knowledge?

- Share with a feeling that this is my worship unto the Lord.

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

ya idam paramam guhyam  
madbhaktesvabhidhasyati |  
bhaktim mayi param krtvā  
māmēvaiṣyat�asamśayah || 18 - 68 ||  
3585

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

IV) One who shares this knowledge is dearest to me because,

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

**na ca tasmānmanuṣyēṣu**  
**kaścinmē priyakṛttamaḥ ।**  
**bhavitā na ca mē tasmād**  
**anyaḥ priyatarō bhuvi ॥ 18 - 69 ॥**

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

- Supporting, assisting, helping, teaching process... all dear to me.
  - Teaching the person.
  - Student

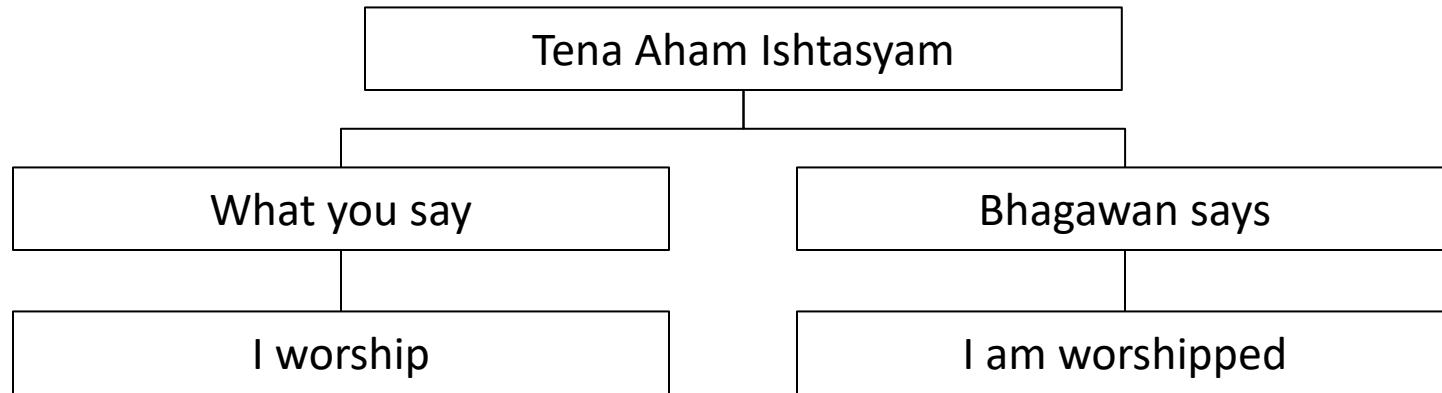
Verse 70 : Student

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

**adhyēṣyatē ca ya imam**  
**dharmyam samvādamāvayōḥ ।**  
**jñānayajñēna tēnāham**  
**iṣṭah syāmiti mē matih ॥ 18 - 70 ॥**

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

- One who studies, chants, reflects on Gita as Jnana Yajna, worship through knowledge.
- Such a person is certainly worshipping me.



- This is the greatest worship.

**Verse 71 :**

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

śraddhāvānanaśūyaśca  
śṛṇuyādapi yō naraḥ ।  
sō'pi muktaḥ śubhān lokān  
prāpnuyāt puṇyakarmanām || 18 - 71 ||

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

- Person who listens also dear to me and is liberated from all Papas, sins.
- Undergoes spiritual path.
- Reaches heaven.
- Value of teaching, supporting teachings, studying, chanting, listening, hearing.
- All benefited.

**Bhagawan :**

- I want to ask you something – seriously, intently.

Verse 72 :

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

kaccidētacchrutam pārtha  
tvayaikāgrēṇa cētasā |  
kaccidajñānasammōhaḥ  
pranaṣṭastē dhanañjaya || 18 - 72 ||

Has this been heard, O Son of Partha, with single pointed mind? Has the distraction, caused by your ignorance, been dispelled, O Dhananjaya? [Chapter 18 - Verse 72]

a) Kachhit Iti Prashne :

- Question, query, Avyaya indeclinable.
- Long ago you had surrendered to me as a Sishya.
- I am your Guru.
- Student should understand thoroughly.

Gita :

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

kārpaṇyadoṣopahatasvabhāvaḥ  
pṛcchāmi tvām dharmasam्मूḍhacetāḥ |  
yacchreyah syānniścitam brūhi tanme  
śiṣyaste'ham sādhi mām tvām prapannam || 2.7 ||

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

- Arjuna had surrendered.
- Krishna assists Arjuna as Charioteer.
- Took additional role of Guru.
- **Guru's responsibility is to remove the Moola Avidya, ignorance of the Sishya.**
- Bounden duty.
- Till Guru does that, he can't get liberated.
- For bhagavan, such a thing is not there.

### **Gurudev :**

- Are you liberated?
- I am waiting for you to get liberated, I am with you till you get liberated.
- Bhagavan = Nitya Mukta.
- **Gurudev :** Jeevan Mukta, Jnani, Mahatma Yuga Purusha, God blessed to take care of Gods work.

**Bhagawan asking :**

**b) Etat Ekagrena Chetasa Partha, Tvaya Kim Srutam :**

- All this teaching I have shared with you, with a single pointed mind, with a mind undistracted, did you listen, oh Partha?
- Did you understand?

Hearing	Listening
<ul style="list-style-type: none"><li>- Casual</li></ul>	<ul style="list-style-type: none"><li>- Deliberate with intent</li><li>- Knowledge, clarity should happen</li></ul>

- If you have listened, then, this should be the result.
- Do you feel in your heart this result.
- I can imagine you have listened.
- This is something only you can tell.

**c) Kachhit Agyanaha Sammoha Tey :**

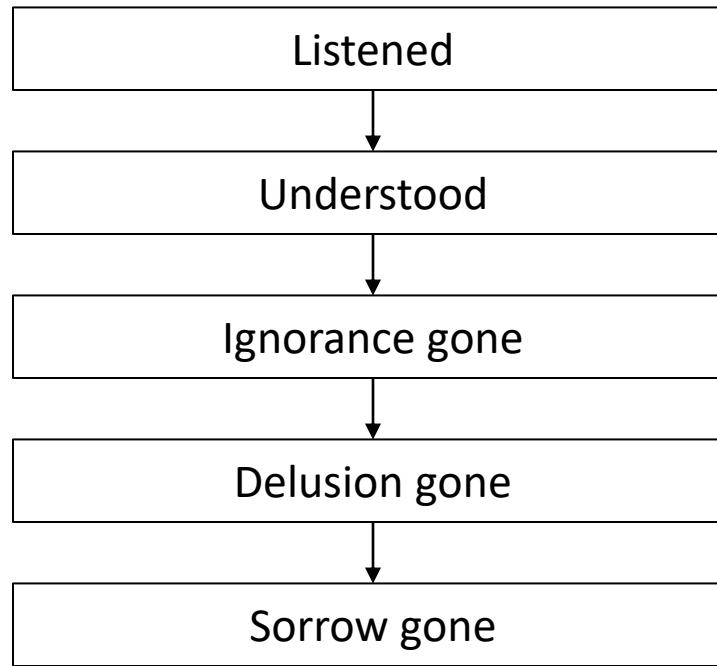
- Tey Agyana Mohaha Kachhita.
- Arjuna, did you Sammoha delusion go?

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

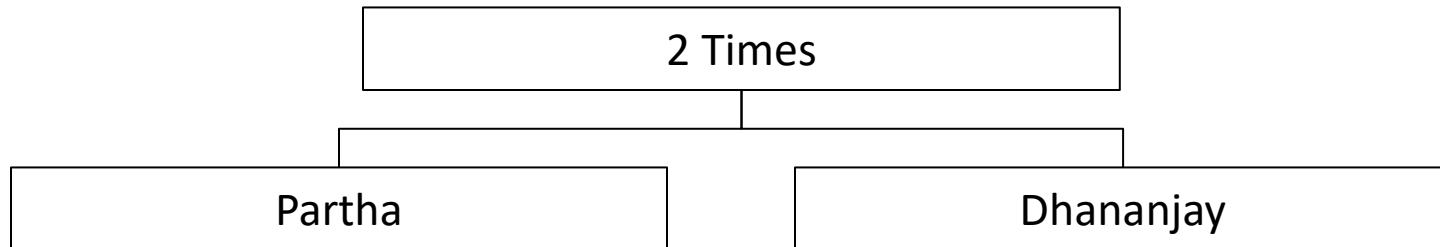
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 yacchreyah syānniścitam brūhi tanme  
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My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct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

- Compassion (Karpanya Dosha) in the battle field is not correct but still I feel and I am deluded because of sorrow I am experiencing.
- Please tell me what is absolutely good for me.
- I surrender to you...
- **Teaching I gave is for removing the delusion.**
- Delusion comes out of ignorance.
- I have given you the knowledge.



- Will you tell me.
- Bhagawan needs to have satisfaction and hear from Arjuna.



- Very fondly and with great care, Bhagawan asking these questions.
- This is indicative also to know what students should do when teacher is teaching.

**d) Ekagrena Chetasa :**

- Agyana goes only when student has one pointed mind.
- Teacher should not take for granted.

**Teacher should ask :**

- Have you understood, is it clear.
- Only student can confirm to teacher.

## Verse 73 :

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

**arjuna uvāca**  
**naṣṭo mōhaḥ smṛtirlabdhā**  
**tvatprasādānmayā'cyuta |**  
**sthitō'smi gatasandēhaḥ**  
**kariṣyē vacanam tava || 18 - 73 ||**

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

### Arjuna Replies :

- Nashto Moha, Smithir Labdha Tva Prasadat Maya Achyuta.
- Sthithosmi Gatha Sandehaha Karishye Vachanam Tava.
- Beautiful answer by Arjuna.
- Is your delusion gone?
- My delusion has gone.

Ajnana	Jnanam
<ul style="list-style-type: none"> <li>- Creates</li> <li>- Samohaha</li> </ul>	<ul style="list-style-type: none"> <li>- Smruti Labdha</li> <li>- Atma Tatva Smruti</li> <li>- Atma comprehension (Not Memory)</li> </ul>

- Here it is comprehension of the nature of self.
- **Only if we understand the nature of the self, delusion will go.**
- Get rid of sorrow that he is killing.
- Only if sorrow goes, he will have clarity of what Dharma he should perform.

### **Upadesha to Arjuna :**

- Not what should be done.
- Dharma Sammuda Chetaha.
- **Want to know what is Dharma.**
- Dharma he can't follow till he has sorrow.
- For ignorance of self to go, knowledge of the self, has to come.

### **a) Smrutihi Labdha :**

- I have crystal clear knowledge of the self how?

### **b) Tvat Prasadat :**

- Not saying : I am smart.
- If student has understood, he has not really understood.
- That student who feels he has understood and feels that it is the Guru who has blessed me, that is how I have understood.
- It is only the true student who has understood.
- Only true student who will never fall again.

- Grace of the Guru is by which all ignorance will be destroyed.
- Not by our ego.
- If ego is left in the case of self knowledge, then knowledge has not happened.
- By your grace Atma Tattva Smruti has been gained.
- Delusion is destroyed.

### c) Sthithosmi Gatha Sandehaha :

- I am standing again.
- He had Sat down.

**Gita :**

सञ्जय उवाच ।  
 एवमुत्तवार्जुनः सञ्चो  
 रथोपस्थ उपाविशत् ।  
 विसृज्य सशरं चापं  
 शोकसंविघ्नमानसः ॥ १-४७ ॥

sañjaya uvāca ।  
 evamuktvā'rjunah sañkhye  
 rathopastha upāviśat ।  
 visṛjya saśaram cāpam  
 śokasamvignamānasah ॥ 1-47 ॥

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

- He had Sat down in great sorrow, throwing his bow and arrow.
- What gave you ability to stand?

#### d) **Gatha Sandehaha :**

- My doubt has gone, I am very clear.
- **Doesn't say :**

I am going to fight...
- **Bhagawan :**

Do as you want.
- **Your greatness, compassion, freedom glory for teacher to say :**

Do as you want.
- **Students greatness and glory :**

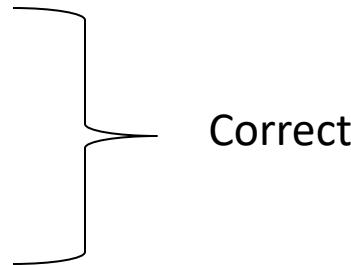
I will do as you say, then it is complete.
- **Not good Teacher :**

Do as I say always.
- **Not good Student :**

I will do as I want.
- **Teacher :**

Do as you wish
- **Student :**

I will do as you wish
- Then there is perfection



## e) Karishye Vachanam Tava :

- Bhagawan very happy.
- Hugged Arjuna.
- My duty as Guru is over.
- Chalo, do your duty.
- **I have to be your Sarathy and world will have to call me “Partha – Sarathy”.**
- I want that name for me – charioteer of Partha.
- Come on...
- Entire Gita Shastra is over.
- If Arjuna had said, still I have doubt...
- Bhagawan would have continued the teaching for sure.
- Great teacher, wonderful student.

**Gita :**

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

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

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

- What a master – what a student!
- Teaching over.
- Veda Vyasa continues the story and completes it.

**Gita :**

धृतराष्ट्र उवाच ।  
 धर्मक्षेत्रे कुरुक्षेत्रे  
 समवेता युयुत्सवः ।  
 मामकाः पाण्डवाश्वैव  
 किमकुर्वत सञ्जय ॥ १-१ ॥

**dhṛtarāṣṭra uvāca**  
**dharmākṣetre kurukṣetre**  
**samavetā yuyutsavah |**  
**māmakāḥ pāṇḍavāścaiva**  
**kimakurvata sañjaya || 1-1 ||**

**Dhrtarastra said :** O Sanjaya! What did my people and Pandavas do after having assembled in the holy land of Kuruksetra, eager to fight the battle? [Chapter 1 - Verse 1]

**Sanjaya :**

- In Dharmakshetra, Kurushetra, where my sons and sons of Pandu have come to wage the battle, what is happening there?
- Who is poised for victory?
- Who will win?
- Sanjaya replies Dritharashtra.
- How did Sanjaya listen to the Bhagavad Gita?
- Veda Vyasa had given him Divya Drishti.

- Not only eyes.
- Divya Srotra.
- Divine Vision... staying where he is he will be able to see, know, and report to Drithirashtra.
- Dritharashtra was afraid.
- He knew side of Dharma was with Pandavas.
- **When you are clouded by your own selfishness then you don't see.**
- **Your heart is telling you - this is what is going to happen finally.**
- He didn't want to see directly.
- Veda Vyasa gave vision to Sanjaya.

## Verse 74 :

सञ्जय उवाच ।  
इत्यहं वासुदेवस्य  
पार्थस्य च महात्मनः ।  
संवादमिममश्रौषम्  
अद्भुतं रोमहर्षणम् ॥ १८-७४ ॥

sañjaya uvāca  
ityaham vāsudēvasya  
pārthasya ca mahātmanah ।  
saṁvādamimamaśrauṣam  
adbhutam rōmaharṣaṇam ॥ 18 - 74 ॥

Sanjaya Said : Thus, have I heard this wonderful dialogue between Vasudeva and the high-souled Partha, which cause the hair to stand on end. [Chapter 18 - Verse 74]

Sanjaya says :

a) Iti :

- In this manner, in the manner entire Gita Shastra has been given.

b) Aham Vasudevasya Parthasya Cha Mahatmana Samvadam Mimamsa Asrausam Adbhutam Roma Harsanam...

- Thus I have heard this beautiful Samvada – Question + Answer between Partha – Arjuna and Vasudeva Krishna.

c) Partha - Mahatma :

- Unless he is convinced, he does not want to do something.
- I will do only what is right.

- I am not understanding what is right.
- I want to understand, what is right and then I will do...
- I shall do it as you wish oh Lord.
- Beautiful qualities Arjuna has exhibited throughout...
- Vasudeva is Mahatma.
- Oh Dritharashtra, Partha is a Mahatma... I worship him.

**d) Adbhutam :**

- Splendourous, beyond imagination, such a wisdom, presentation of entire Upanishadic wisdom, so practical, how to be followed in life.
- Wonderful, extraordinary, marvelous, stupendous, exceeding excellence.

**e) Asrousham :**

- I got opportunity to listen.

**f) Roma Harshanam :**

- My hairs are standing.
- How blessed I am.

## Verse 75 :

व्यासप्रसादाच्छ्रुतवान्  
रातद्गुह्यमहं परम् ।  
योगं योगेश्वरात्कृष्णात्  
साक्षात्कथयतः स्वयम् ॥ १८-७५ ॥

vyāsaprasādācchrutavān  
ētadguhyamaham param |  
yōgam yōgēśvarāt kṛṣṇāt  
sākṣāt kathayataḥ svayam || 18 - 75 ||

Through the grace of Vyasa I have heard, this supreme and most secret yoga, directly from Krsna, the lord of Yoga, Himself declaring it. [Chapter 18 - Verse 75]

### a) Vyasa Prasada Srutavan :

- When you are blessed with something, always remember who has blessed you with that.
- It is very important to have gratitude.
- **Gratitude is the greatest Virtue.**
- Because of grace of Veda Vyasa, I got to listen.

### b) Etat Guhya Maham Param Yogam :

- This great Yoga, Wisdom by which one can unite with the supreme Lord.
- Yoga = Yuj = To unite.
- That which makes you unite.

- In entire Bhagavad Gita says Yoga Shastra.
- Because practically it helps you to unite with the highest.

### c) Param Guhyam :

- Greatest secret.
- How did I listen?

### d) Yogeshvara Krishna – Sakshat Kathayata Svayam :

- That Bhagawan Srikrishna, that Lord of Yoga, final goal and path of all Yoga, such a Bhagawan, supreme Lord of the whole universe.
- Abhinna Nimitta Upadana Karanam.
- Single cause of entire Universe.
- Such a Lord Manifesting as Srikrishna.
- Sakshat – Directly, as he is speaking, I got to listen.
- Veda Vyasa Ji, I am deeply in gratitude.

## Verse 76 :

राजन्संस्मृत्य संस्मृत्य  
संवादमिममङ्गुतम् ।  
केशवार्जुनयोः पुण्यं  
हृष्यामि च मुहुर्मुहुः ॥ १८-७६ ॥

rājan saṃsmṛtya saṃsmṛtya  
saṃvādamimamadbhutam |  
kēśavārjunayōḥ puṇyam  
hṛṣyāmi ca muhurmuhuḥ || 18 - 76 ||

O King remembering this wonderful and holy dialogue between Kesava and Arjuna, I rejoice again and again. [Chapter 18 - Verse 76]

### a) Eh Rajan :

- Dritha Rashtra.
- He is king of Kauravas.
- You are the maker, cause of all issues.

### b) Samsritya Samsritya Samvadam Adbhutam Keshava Arjuna Yoho Punyam Idam Samvadam Adhbuta Punyam :

- This is extraordinary, most auspicious, what I have listened here and there.
- Every idea which Bhagavan had presented.

### c) Samsritya Samsritya :

- I keep on recalling, remembering, enjoying.

- What can I tell...
- So many wonderful thoughts I had while listening.

### c) Hrishyamicha Muhur Muhurhu :

- Non stop I am reveling in what I heard.
- Sanjaya tells how we should also react to the end.
- **Samsritya Samsmirtya, keep on recalling what you have studied.**

### e) Punya :

- most auspicious Samvada between Keshava (Teacher) and Arjuna student, I keep on recalling.. All beautiful.
- Every thought, so beautiful, it is standing in front of my mental screen and delighting me.
- Muhur Muhuhu – not one time, 2 – 3 – 1000 times.. Every moment it has thrilled my heart.
- **Delight and cherish this knowledge.**
- The whole thing is so delightful.
- Nothing lacking in elixir and sweetness.
- What stands out oh Rajan, can I tell you...

Verse 77 :

तत्त्वं संस्मृत्य संस्मृत्य  
रूपमत्यद्गुतं हरेः ।  
विस्मयो मे महान् राजन्  
न्वृष्ट्यामि च पुनः पुनः ॥ १८-७७ ॥

tacca saṃsmṛtya saṃsmṛtya  
rūpamatyadbhutam harēḥ ।  
vismayō mē mahān rājan  
hṛṣyāmi ca punah punah ॥ 18 - 77 ॥

Remembering and again remembering, that most wonderful form of Hari, great is my wonder, O king; and I rejoice again and again. [Chapter 18 - Verse 77]

a) Recalling Vishwaroopa Darshana :

Gita :

दिवि सूर्यसहस्रस्य  
भवेद्युगपद्मत्थिता ।  
यदि भाः सदृशी सा स्यात्  
भासस्तस्य महात्मनः ॥ १२ ॥

divi sūryasahasrasya  
bhavedyugapadutthitā ।  
yadi bhāḥ sadṛśī sā syāt  
bhāsastasya mahātmanah ॥ 12 ॥

If the splendour of a thousand suns was to blaze all at once (Simultaneously) in the sky, that would be like the splendour of that mighty being (Great soul). [Chapter 11 - Verse 12]

- As though 1000 suns have arisen at one go...
- Bright and effulgent it is shining...

तत्रैकस्थं जगत्कृत्स्नम्  
प्रविभक्तमनेकधा ।  
अपश्यद्देवदेवस्य  
शरीरे पाण्डवस्तदा ॥ १३ ॥

tatraikastham jagatkṛtsnam  
pravibhaktamanekadhā ।  
apaśyaddevadevasya  
śarīre pāṇḍavastadā ॥ 13 ॥

There, in the body of the God of gods, the Pandava (son of Pandu), then saw the whole universe resting in one, with all its infinite parts. [Chapter 11 - Verse 13]

- Supreme Vision of Bhagawan Krishna appearing as entire Vishwa.
- The whole cosmos effulgent of unimaginable splendour.
- That I can't forget.
- Samsritya Samsritya.

**b) Rupam Adhyatbutam Hare :**

- Keshava – Adbutam = Wonder.
- Such a wonder, can't describe.

**c) Vismayo Me Mahan Rajan :**

- My mind is totally thoughtless.
- Astonishment is there.

- No way I can explain to you.

**d) Rishyami Cha Punaha Punaha :**

- I am enjoying, reveling again again.
- Remembering again and again, Samsritya Samsritya.
- I am having horripulations.
- Nobody can comprehend what kind of feelings Sanjaya is having at this time.
- Feeling of being blessed, rare opportunity, I can't tell you.
- Who will win? What is happening?
- Can't say directly.
- What beholds the master.
- Telling the truth to the master.
- Satyam Vada, Priyam Vada, Hitam Vada.
- Vak Tapas of Sanjaya.

## Verse 78 :

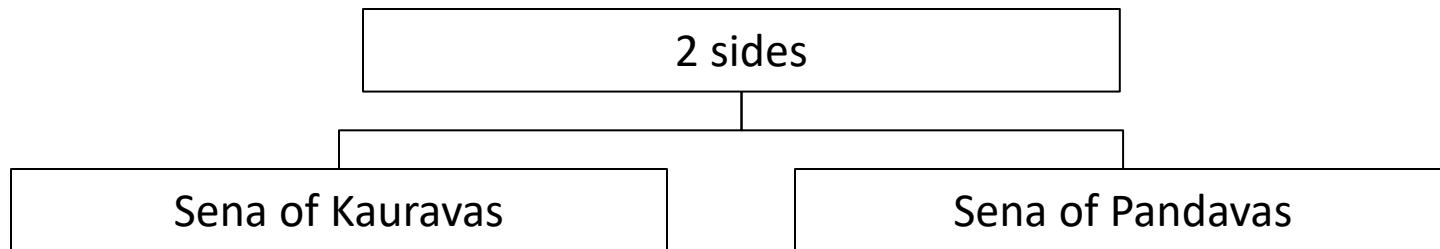
यत्र योगेश्वरः कृष्णः  
यत्र पार्थो धनुर्धरः ।  
तत्र श्रीर्विजयो भूति  
ध्रुवा नीतिर्मतिर्मम ॥ १८-७८ ॥

**yatra yogesvarah krsnah  
yatra partho dhanurdharah I  
tattra srirvijayo bhutih  
dhruva nitirmatirmama II 18-78 II**

Wherever is Krsna, the lord of Yoga, wherever is Partha, the archer, there are prosperity, victory, happiness and firm (Steady or Sound) policy; this is my conviction.  
[Chapter 18 - Verse 78]

### a) Yatra Yogeshvara Krishna :

- Yatra = Where, in which side.



- What is happening?
- Where Sri Krishna is present, Lord reached by various paths, unites all one to the Lord.
- That very goal of life, final ultimate truth of universe.

- That which is the final goal beyond which there is no Goal whatsoever.
- Every path has goal

↓

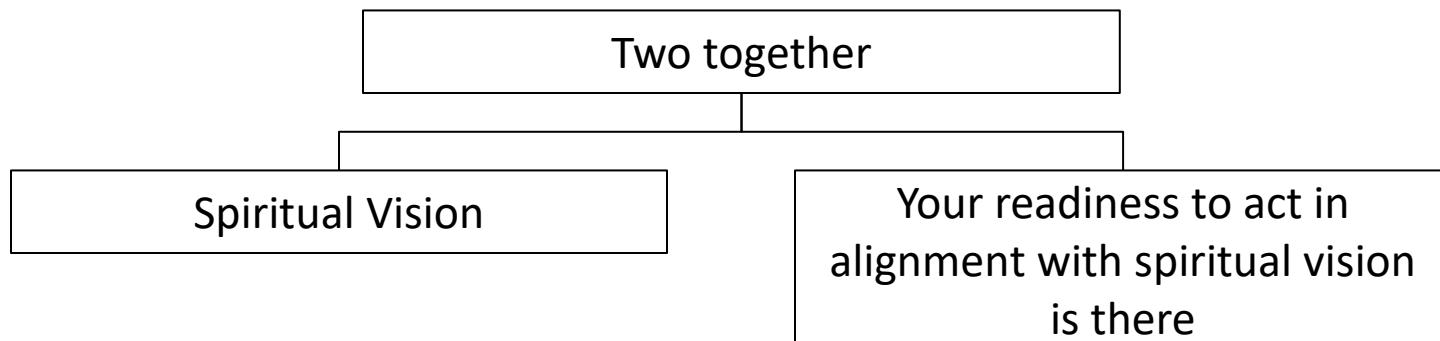
That beyond which there is no goal

- The final, ultimate, absolute.

b) Where such Bhagawan is there.

**c) Yatra Partho Dhanur Dharaha :**

- Where there is Partha.
- Partha not dropped bow and arrow.
- Sitting with sorrow.
- Standing with bow and arrow.
- Where the spiritual light, vision is there and practical effort is there.



- If 2 things are there.

**d) Tatra :**

- 2 things are there in the side of Pandavas.

**e) Eh Rajan :**

- Oh king.

**f) Sri Vijayaha Butihi Nitihī :**

- All Dhruva

**g) Iti Matir Mama :**

- It is my humble opinion.
- Sri – Rajya Lakshmi – wealth of kingdom comes because of Vijaya – Victory.
- Butihi – Prosperous again and again
- Nitihī – Excellent principles of conduct, governance will be there.
- Dhruva – Eternal, fully, perfectly, changelessly, completely, victory will be there
- Auspiciousness is going to be there for everyone.
- Eh Rajan, this is my opinion.
- Thus he has done his duty to tell Dritharashtra of what is going to happen.
- Thus requesting Dritharashtra, at least now, if you can do something...
- Bhagavad Gita concludes.

- In the last verse, Sanjaya has beautifully described spiritual vision and practical action in alignment to the vision.
- This is the Sadhana for us.

- **Sadhana :**

**Spiritual vision in life and fearless execution of the vision.**

- **1<sup>st</sup> Word : Dharma Kshetre**
- **Last Word : Mama**

What Bhagavad Gita teaches?

- Mama Dharma.
- My duty, my true nature.

**Dharma :**

- **Doing your duty, you come to your true nature.**
- **True nature is Bhagavan only.**
- **Aham Brahma Asmi.**
- Moksha through Sanyasa.

Sanyasa

Karma Yoga

Vividisha

Vidwat

- All seen.

## Concluding Verse :

ॐ तत् सत् । इति श्रीमद्भगवद्गीतासु  
उपनिषत्सु ब्रह्मविद्यायां  
योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
मोक्षसन्ध्यासयोगो नाम  
षोडशोऽध्यायः ॥

om tat sat I iti śrīmadbhagavadgītāsu  
upaniṣatsu brahmavidyāyāṁ  
yogaśāstre śrīkṛṣṇārjunasamvāde  
mokṣasannyāsayogo nāma  
aṣṭādaśo'dhyāyaḥ ॥

Thus, in the Upanisads of the glorious Bhagavad-gita, in the science of the eternal, in the scripture of Yoga, in the dialogue between Sri Krisna and Arjuna, the eighteenth discourse ends entitled : The Yoga of Liberation through renunciation.

## Gita :

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

**sarvadharman parityajya  
mamekaṁ śaraṇaṁ vraja ।  
aham tvā sarvapāpēbhyaḥ  
mōkṣayiṣyāmi mā śucaḥ ॥ 18 - 66 ॥**

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

- Hari ohm... Sri Gurubyo Namaha.

Gita :

धृतराष्ट्र उवाच ।  
 धर्मक्षेत्रे कुरुक्षेत्रे  
 समवेता युयुत्सवः ।  
 मामकाः पाण्डवाश्वैव  
 किमकुर्वत सञ्जय ॥ १-१ ॥

**dhṛtarāṣṭra uvāca**  
**dharmākṣetre kurukṣetre**  
**samavetā yuyutsavah |**  
**māmakāḥ pāṇḍavāścaiva**  
**kimakurvata sañjaya || 1-1 ||**

**Dhrtarastra said :** O Sanjaya! What did my people and Pandavas do after having assembled in the holy land of Kurukssetra, eager to fight the battle?[Chapter 1 - Verse 1]

- Om tat sat.
- Brahma Arpanam Astu.
- May the Lord help us to walk the spiritual path to liberation.
- Om Purnamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
 ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,  
 Purnasya purna-madaya purna-meva-vasisyate  
 Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.



**MASTER GITA**

**MASTER LIFE**

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**MEDITATION**

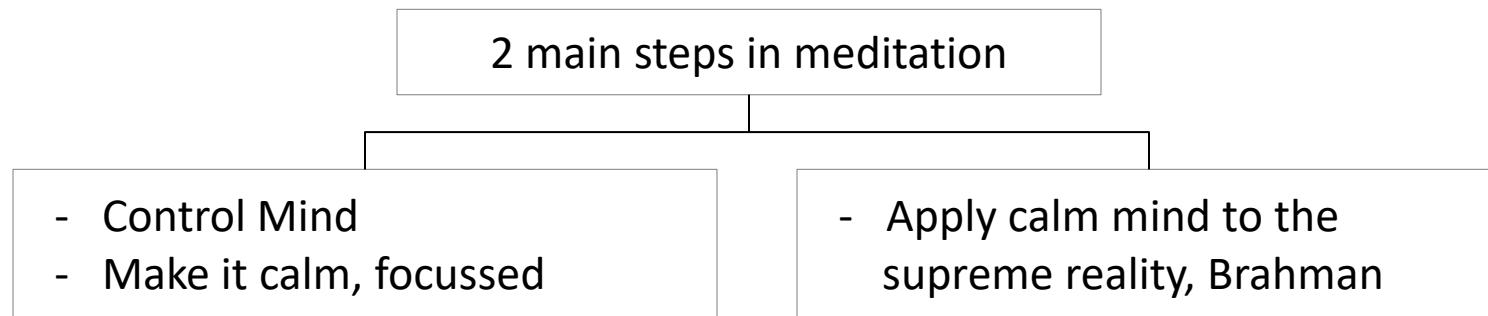
## Chapter 18

### Meditation - Session I – Very Good

1) Sit straight, comfortable posture.

- Close eyes.
- Prostrate to Ishta Devata, Guru to help us during this practice of meditation.
- Take a firm resolve that during this time I am nobody's father, son.. Brother, husband.
- I do not belong to the world.
- I am seeker of liberation trying to practice meditation.

2)



- Brahman is object of my Meditation.

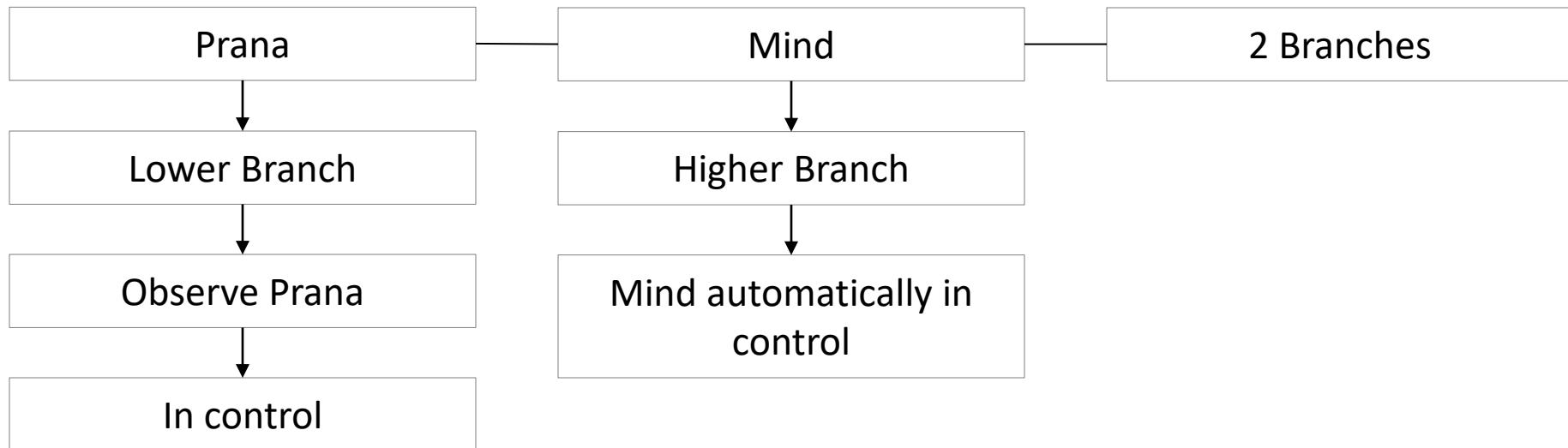
3) Focus on external sounds, on body posture, breathing, mind – thoughts.

4) Look as though you are outside the body, witnessing the body.

5) **Prana Vikshana :**

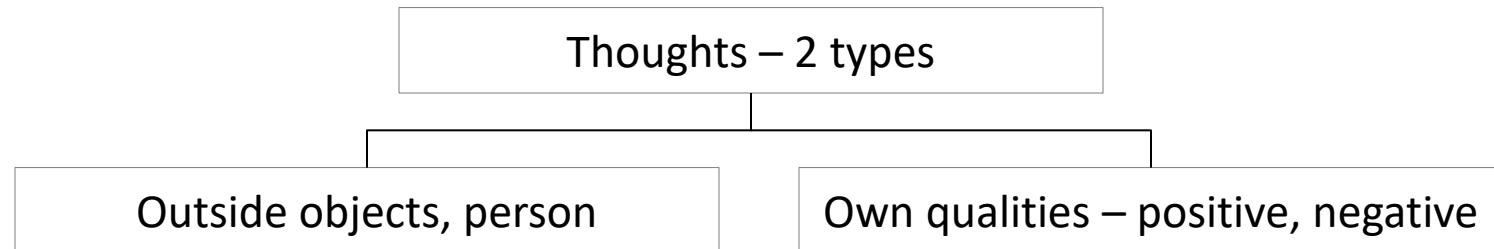
- Observe breath.

6)

7) **Sakshi Bhava :**

- Observe different thoughts coming to mind.
- Don't get involved with any thought, don't track them down.
- Just observe.
- I am the Sakshi of thoughts and no thoughts.
- When no thoughts are there, I merge with Ishvara.

8)



All persons are of 3 types

Sattva

Rajas

Tamas

- I am supreme reality beyond 3 Gunas, mind, everything.
- That supreme Brahman I am.

9) When Mind is Sattvic, I am peaceful, want to study.

10) When mind is Rajasic, I want to be active.

11) When Mind is Tamasic, I don't want to do anything.

12) 3 Gunas disturb the mind and function through the mind.

13) Self is never disturbed by these 3 Gunas.

14) I am that self, who remains untouched by 3 Gunas.

15) When there is Predominance of one Guna in the mind, my mind is in one mood.

16) When other Guna comes, mode of mind changes.

17) Everyday I experience the modes of the mind according to the changing Gunas.

18) I am the self, witnessing the 3 Gunas, distinctly different from 3 Gunas, Prakrti.

- I remain unchanged when mind goes through changes as per 3 Gunas.
- That unchanging witness consciousness I am.

## 19) Self never disturbed by 3 Gunas.

- Gunas function only through the mind.
- The supreme Brahman is Nirgunam, without 3 Gunas, beyond the 3 Gunas.
- Maya is of the nature of 3 Gunas.
- Brahman is beyond Maya, beyond 3 Gunas.
- I am that supreme Brahman, Nirguna.
- **Maintain this thought :**

I am the supreme Brahman, beyond the 3 Gunas.

- Sattva Guna causes Jagrat Avastha, Rajo guna causes Svapna, Tamo Guna causes Sushupti.
- I am Turiyam Brahman beyond 3 gunas and 3 Avasthas.
- I am witness of gross body in waking, subtle body in dream, causal body in Sushupti.
- I am beyond 3 bodies.
- I am beyond 5 Koshas, indescribable in words and thoughts.
- 3 worlds – gross, subtle, causal come and go in me the consciousness.
- I am self evident, pure existence Brahman.
- Maintain this thought throughought life.
- Let us not be affected when 3 Gunas overpower the mind.

- That is nature of Prakrti – Maya Shakti in this body – mind complex.
- Be aware, remain as witness, as Brahman.

20) Focus on breath, become aware of your body.

- Prostrate to Ishta Devata and Guru. Thank them for helping me in this meditation.
  - Rub your hands, gently open eyes, move the feet.
  - Maintain one thought :
- “I am Nirguna Brahman where subject and object merge, the reality”
- Ohm... Ohm... Ohm... Poornamadah...

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,  
Purnasya purna-madaya purna-meva-vasisyate  
Om Santih! Santih!! Santih!!!*

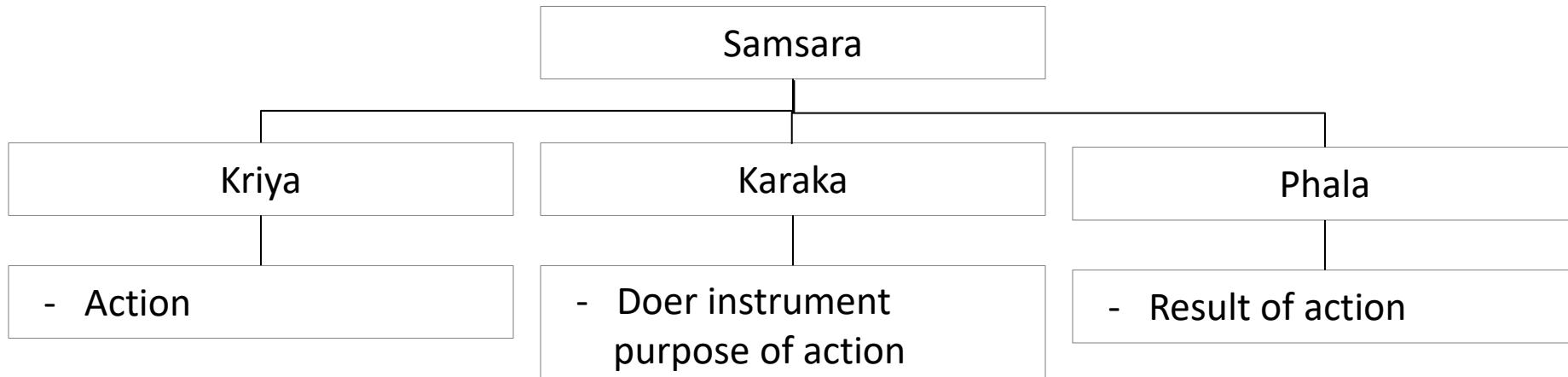
That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

## Chapter 18

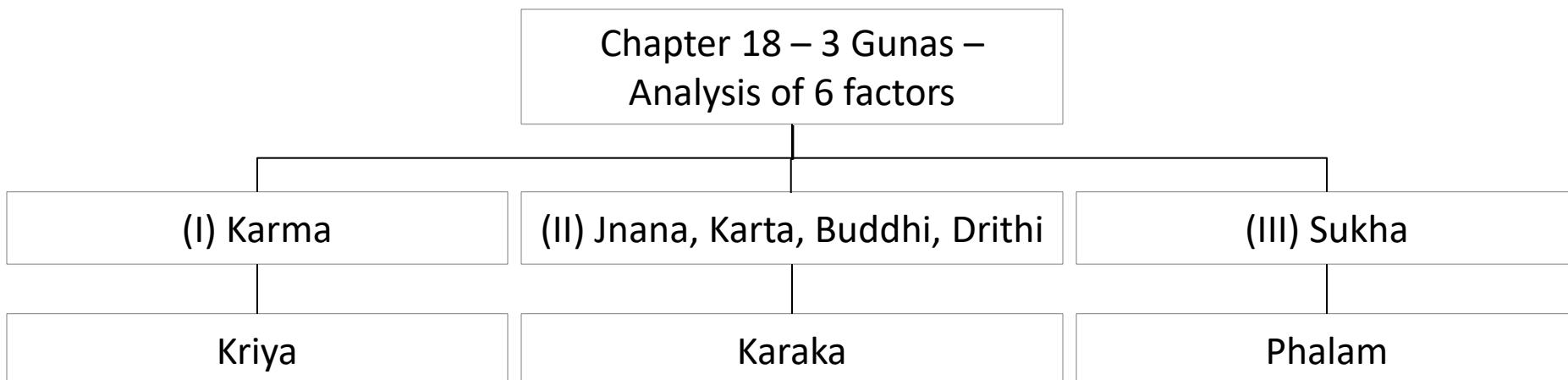
### Meditation – Session II – Very Good

- 1) Sit straight in stable, comfortable posture, gently close eyes.
  - 2) Prostrate to Ishta Devata, Guru, to give strength to practice Meditation.
  - 3) For next 20 minutes I won't move.
    - I don't belong to the world, nobody's son.. Seeker of liberation, practicing meditation.
  - 4) With this firm resolve, let us try to control our mind, focus on each sound.
  - 5) Bring mind to focus on body posture – toes to head, mentally massage and relax.
  - 6) Train mind to follow instruction, mentally massage and relax.
- 7) Prana Vikshana :**
- Notice movement of air during inhalation, exhalation.
  - Mind is free of thoughts when you observe the breath.
- 8) Mind is calm and quiet, ready for meditation.
- 9) Sakshi Bava :**
- Allow thoughts to come and go, without getting involved, flowing with them.
  - Just observe the thoughts.

10) World we see is supported, fed, by 3 Gunas.



- What we experience body, Pranas, senses, objects, people, is part of Samsara, Trigunatmaka.



- Everything is 3 types – Sattvic, Rajasic, Tamasic.

Satvic	Rajasic	Tamasic
<ul style="list-style-type: none"> <li>- Peaceful, selfless, focussed, knowledge oriented</li> </ul>	<ul style="list-style-type: none"> <li>- Action oriented</li> <li>- Disturbed</li> <li>- Oscillating</li> <li>- Defocussed</li> </ul>	<ul style="list-style-type: none"> <li>- Ignorant</li> <li>- Deluded</li> <li>- Fanatic</li> <li>- Lazy</li> <li>- Wicked</li> </ul>

- All these types are only for the world.
- I am the supreme Brahman who is beyond the 3 Gunas.
- Brahman does not come under Kriya Karaka Phala.
- It is not part of Samsara, it is not of Sattvic, Rajasic Tamasic type.
- Brahman is Nirguna, without the Gunas, beyond the Gunas, that Brahman I am.
- **Even when world undergoes changes because of 3 Gunas, even when my mind goes through these changes, I Brahman, Sakshi, Chaitanyam do not change.**
- I am the unchanging substratum, taking recourse to which, the entire world goes through 3 Gunas of Prakrti, Maya.
- That supreme Brahman I am

11) Let us focus on single thought, I am that Nirguna Brahman, supreme Brahman, beyond all 3 Gunas.

12) Maintain I am Brahman, pure Chaitanyam, throughout the life even when the body – mind are engaged in action.

- Mind goes through 3 moods of Sattva, Rajas, Tamas.
- Maintain thought I am Nirguna Brahman, not touched, not affected by the body – mind – senses – world, which are governed by Maya – 3 Gunas.

13) Focus on breath, observe

- Become aware of body posture.
- Mentally prostrate to Ishta Devata, Guru.
- Thank them for helping us in meditation.
- Slowly rub palms, keep on eyelids, gently open eyes, move feet, relax.
- **Maintain the thought :**

“I am Nirguna Brahman”

- Ohm... Ohm... Ohm...
- Ohm... Poornamadah...

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