



MASTER GITA
MASTER LIFE

CHAPTER 18
MOKSASANNYASA YOGA

VOLUME 01

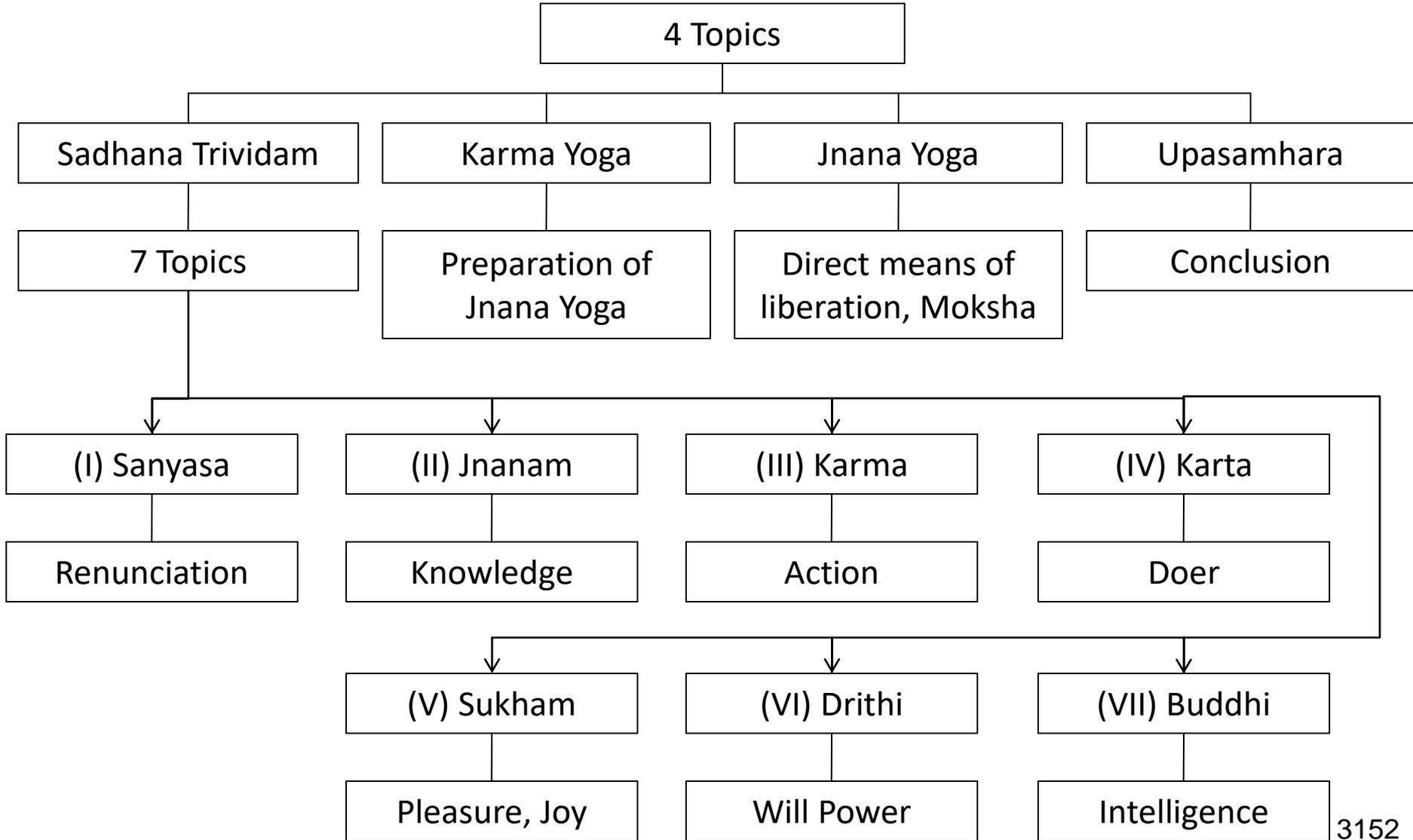
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Chapter 18
Moksha Sanyasa Yoga
78 Verses



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

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

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

śrī bhagavānuvāca ।
aśocyānanvaśocatvaṃ
prajñāvādāṃśca bhāṣase ।
gatāsūn agatāsūṃśca
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">- Sankhya Yoga- Summary in prospect- What is teaching	<ul style="list-style-type: none">- Moksha Sanyasa Yoga- Summary in retrospect- Summary of highlights, essential teachings representation.- Finishing Strokes, touches given.- Artist appreciates his work- Gives completion

Chapter 16 – 17 :

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

Chapter 15 :

- Gave essence of Upanishad.
- This is Shastram.

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

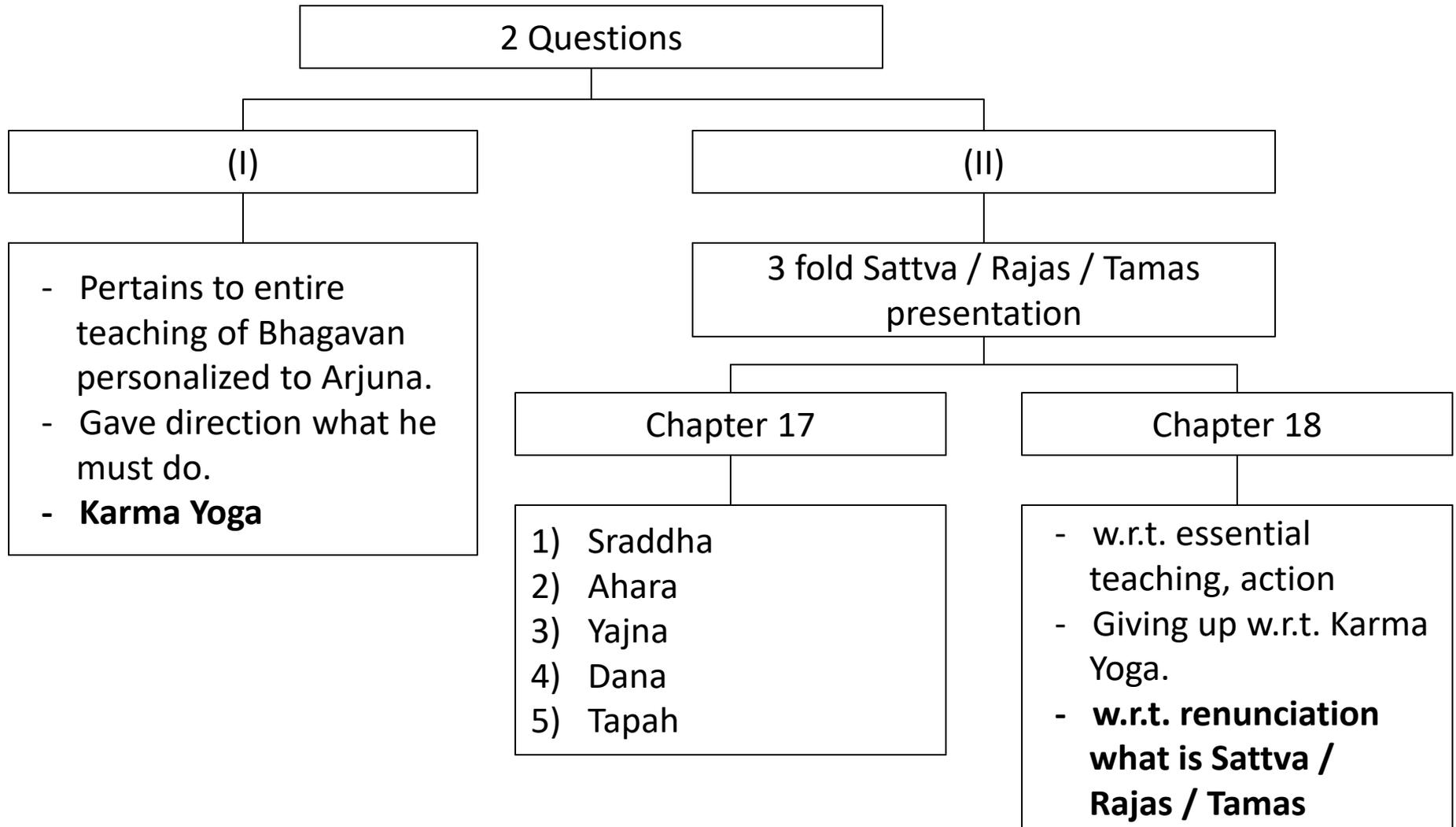
iti guhyatamaṃ śāstram
idamuktaṃ mayā'nagha |
ētat buddhvā buddhimān syāt
kṛtakṛtyaśca bhārata || 15 - 20 ||

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

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

Chapter 18 :

- Starts with question of Arjuna.



- 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
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

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

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

- 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.

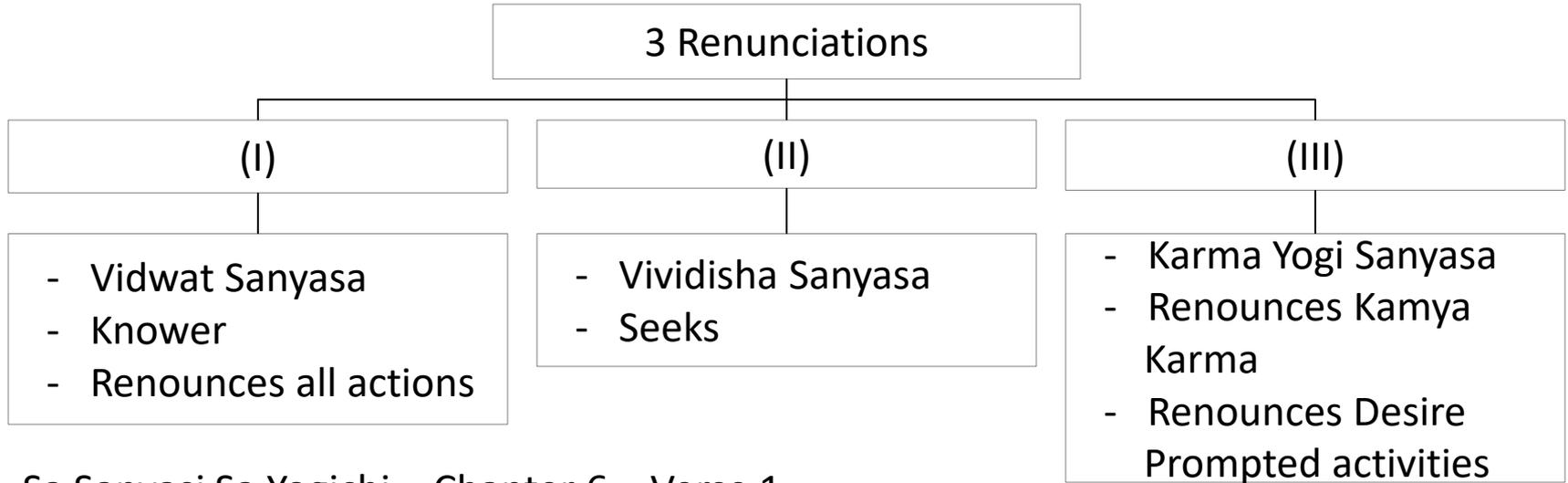
Gita :

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

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

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

- 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 possess Sattva / Rajas / Tamas.
- No 3 Gunas for Vividishtha or Vidwat Sanyasa.



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

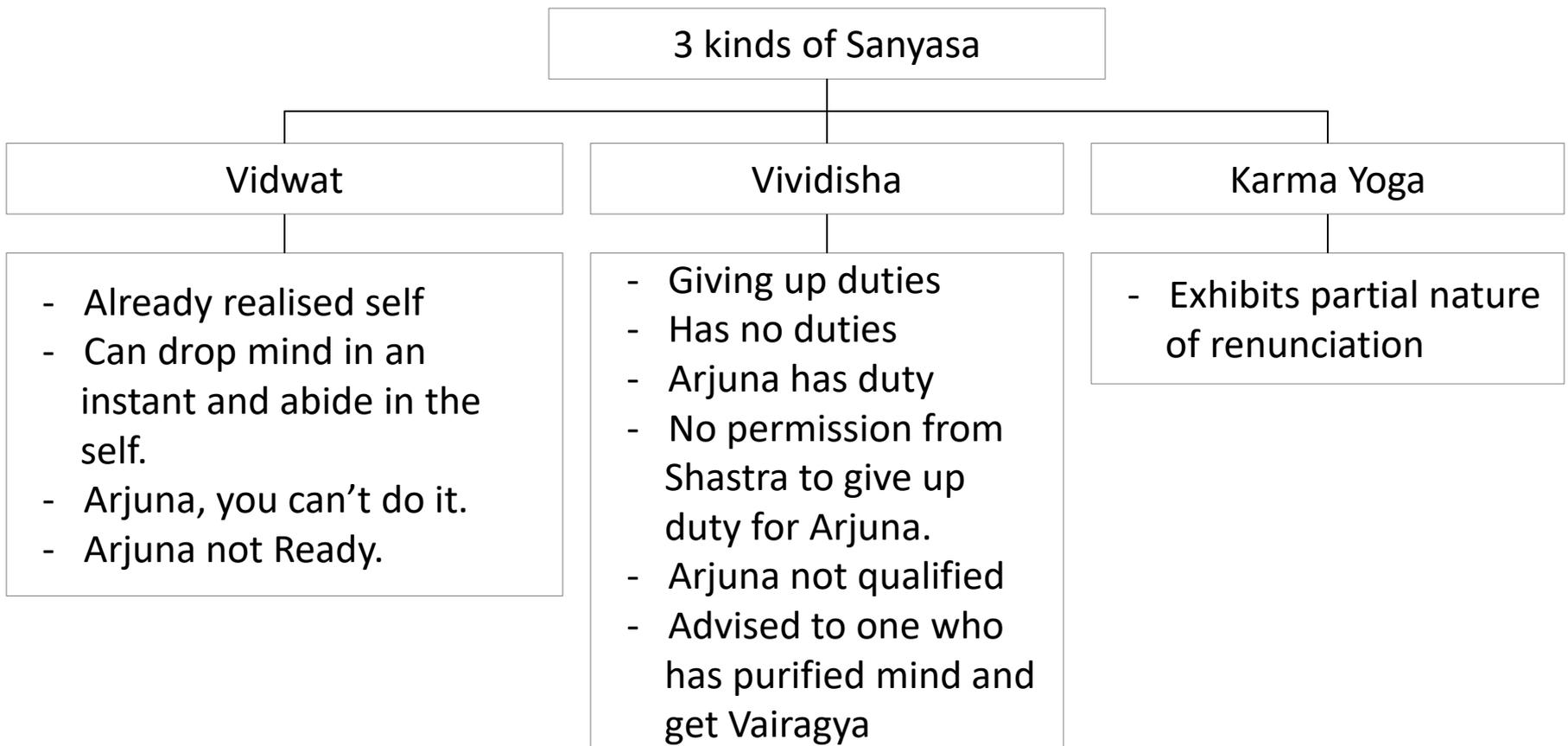
श्रीभगवानुवाच ।
 अनाश्रितः कर्मफलं
 कार्यं कर्म करोति यः ।
 स संन्यासी च योगी च
 न निरग्निर्न चाक्रियः ॥ ६-१ ॥

śrībhagavānuvāca
 anāśritaḥ karmaphalam
 kāryam karma karōti yaḥ ।
 sa sannyāsī ca yōgī ca
 na niragnirna cākriyaḥ ॥ 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.**

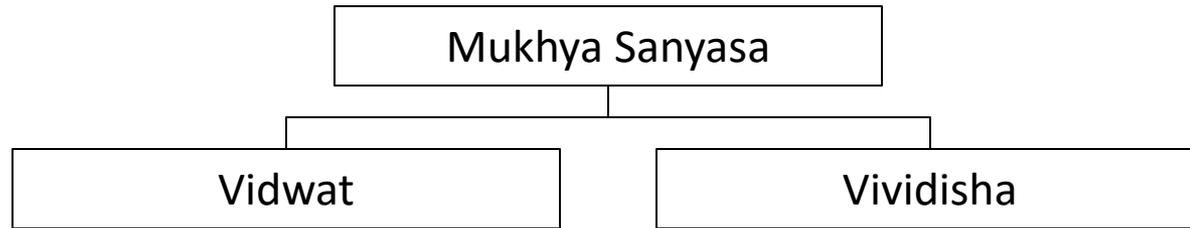


- Renunciation of seeker, takes him to Sanyasa Ashrama.
- Mind is already purified through the performance of duty in this or earlier birth.

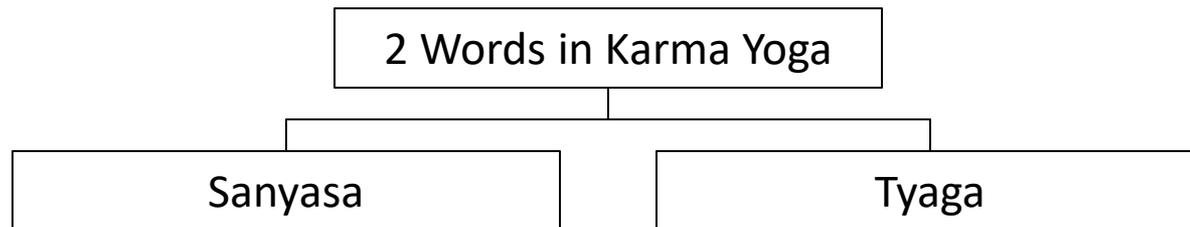
- **How mind expresses purity?**
- **Dispassion, I don't need worldly pleasures.**

- Then person competent for 2nd 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 3rd Sanyasa called Karma Yoga, which is secondary Sanyasa.



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



Gita :

1) Sanyasa :

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]

योगसंन्यस्तकर्माणं
ज्ञानसञ्छिन्नसंशयम् ।
आत्मवन्तं न कर्माणि
निबध्नन्ति धनञ्जय ॥ ४-४१ ॥

yōgasannyastakarmāṇaṁ
jñānasañchinnasaṁśayam |
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 :

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

**tyaktvā karmaphalāsaṅgaṃ
nityatr̥ptō nirāśrayaḥ |
karmaṇyabhipravṛttō'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
कुर्वन्नाप्नोति किल्बिषम् ॥ ४-२१ ॥

**nirāśīryatacittātmā
tyaktasarvaparigrahaḥ |
śārīraṃ kēvalaṃ 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
saṅgaṃ tyaktvā karōti yaḥ ।
lipyatē na sa pāpēna
padmapatramivāmbhasā || 5-10 ||

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

- **Sanyasa, Tyaga – repeated throughout Gita.**
- Sanyasya = Parityajya = Tyaga.
- Tyaktva = Sanyasya.
- Using 2 words with certain reference, certain context – certain meaning, certain intent.
- I have also heard Janaka Daya Tyagat Muktim Gadata, Sanyasa Yajnavalkadaya through Sanyasa.
- Pata = Cloth Tyaga = Sacrifice
- Vastra = Cloth Sanyasa = Sacrifice
- You want me to do Karma Yoga.
- **I want to know the core of Sanyasa and Tyaga.**

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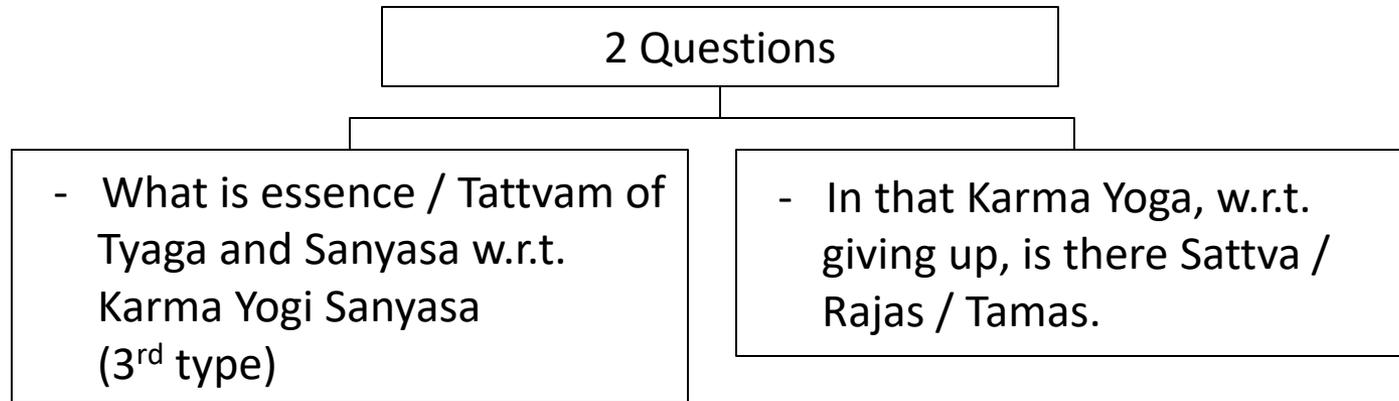
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- **I want to know the core of Sanyasa and Tyaga.**

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

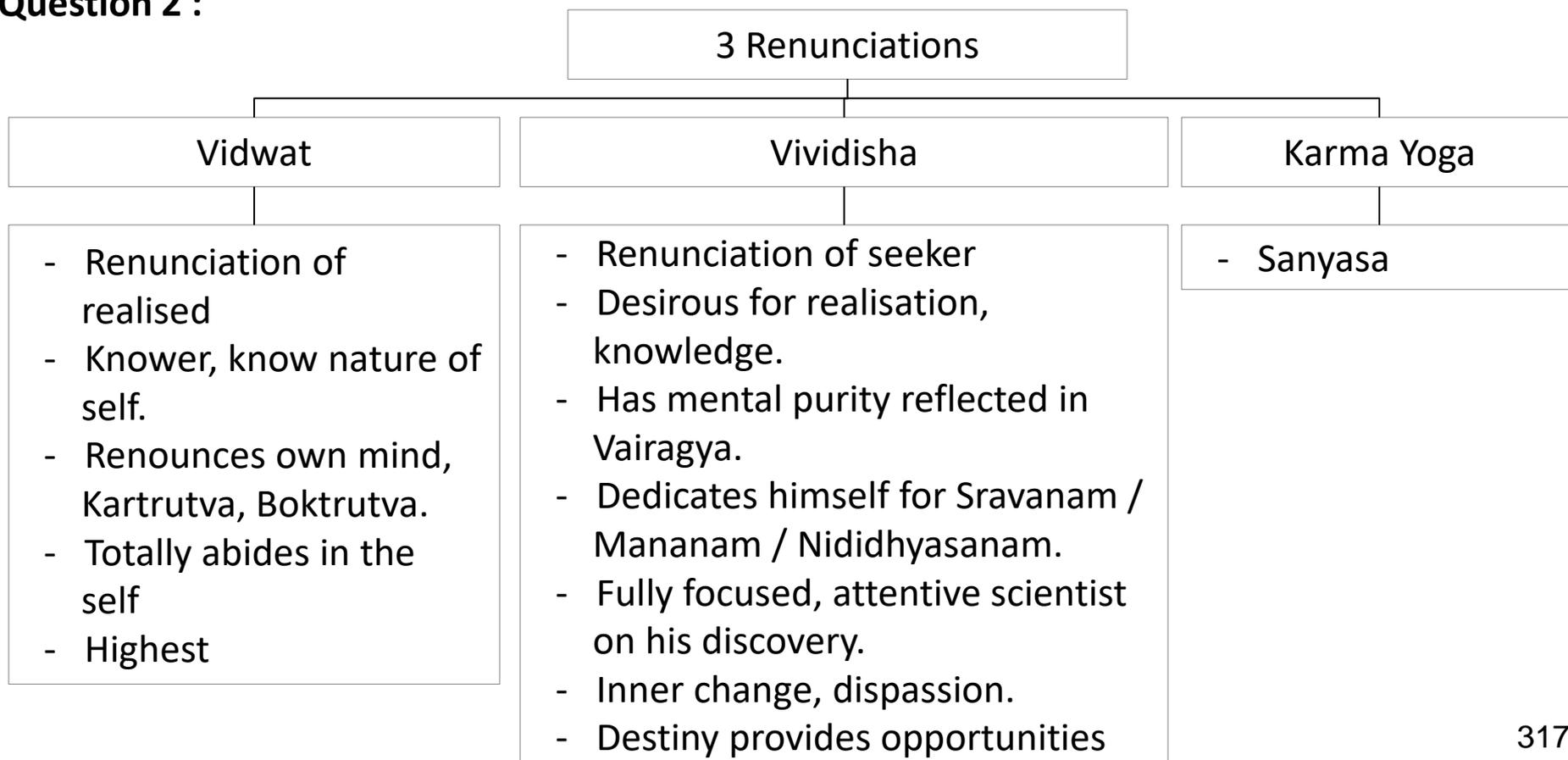
- Words means same.

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 :

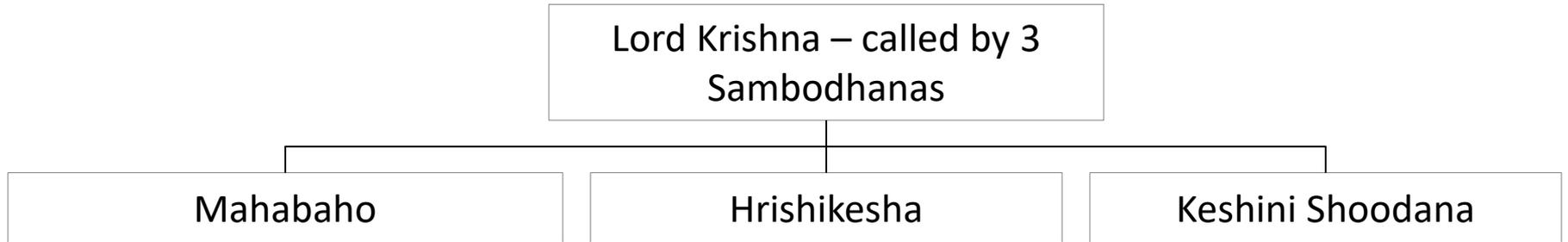
- Duty
- Janaka did his duty.
- Permitted inner mental change of dispassion.
- Person, interested in Jnanam, realisation.
- Usually refer Sanyasa to Vividisha.
- Devoted to Sravanam / Mananam / Nididhyasanam.
- Arjunas Question of 3 fold is based on instruction Bhagawan has given him – Karma Yoga.
-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

Verse 1 :

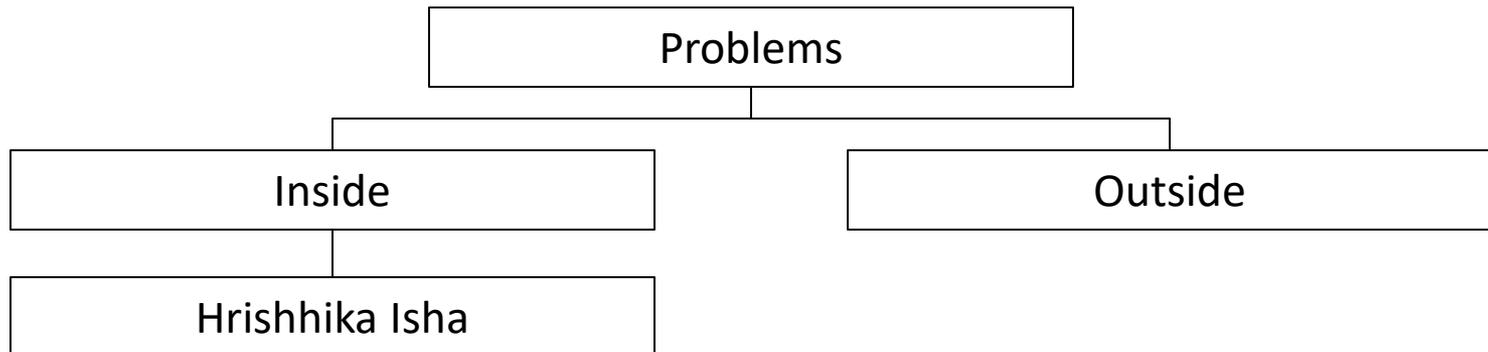
अर्जुन उवाच
सन्न्यासस्य महाबाहो
तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश
पृथक्केशिनिषूदन ॥ १८.१ ॥

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]



- Shows enormous gratitude and love.



- 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 = Rishiksha.

Question :

a) Sanyasasya tattwam Ichhami Veditum :

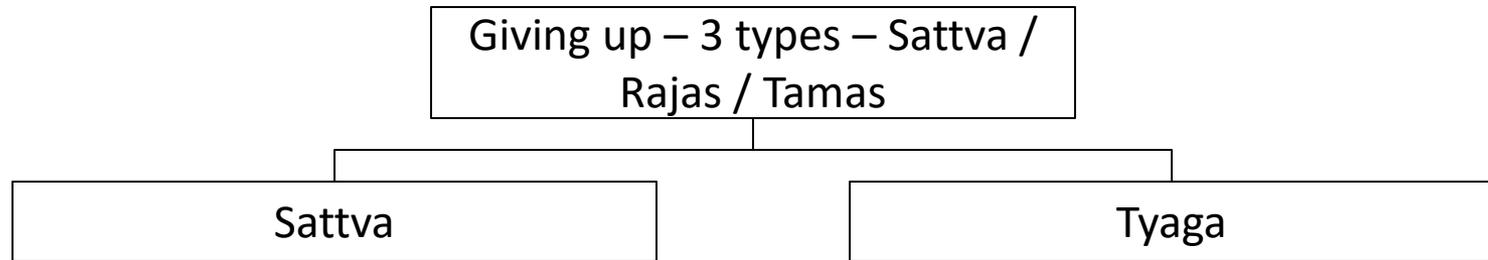
- I want to know thatness, tattwa bava, essentially, the Svarupa of Sanyasa.
- True nature of Sannyasa.

b) Tyagasya Cha Rishiksha :

- I want to know Tattwa of Tyaga.

2nd 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
सन्न्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं

प्राहुस्त्यागं विचक्षणाः ॥ १८.२ ॥

śrībhagavānurvāca

kāmyānāṃ karmaṇāṃ nyāsaṃ
sannyāsaṃ kavayō viduḥ |

sarvakarmaphalatyāgaṃ

prāhustyāgaṃ vicakṣaṇāḥ || 18.2 ||

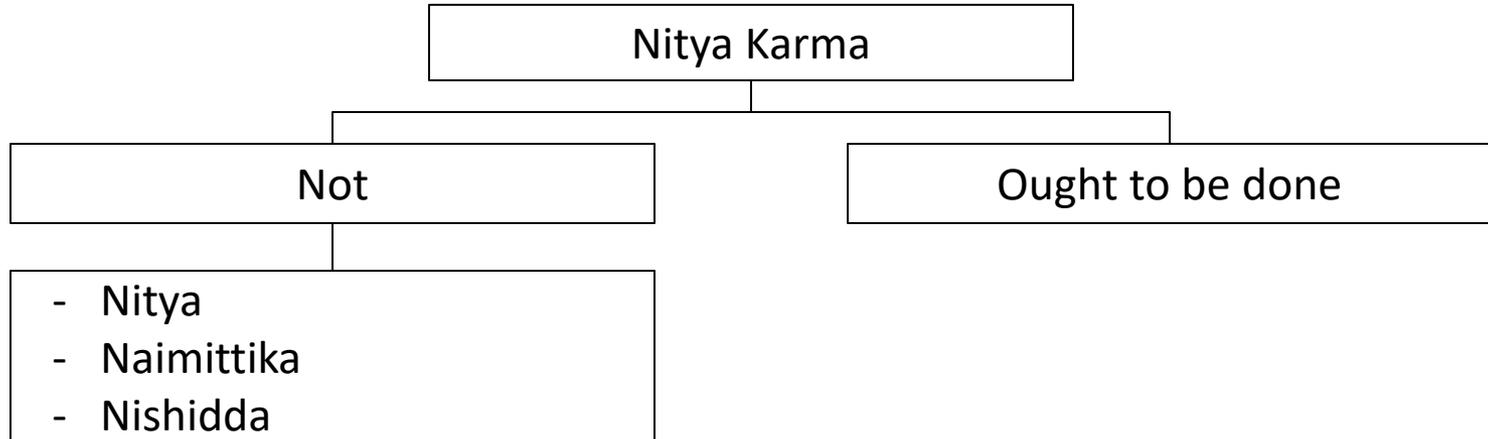
The blessed lord said : The sages understand Sannyasa to be the renunciation of work with desire; the wise declare the abandonment of the fruits of all actions as Tyaga. [Chapter 18 - Verse 2]

Bhagawan Says :

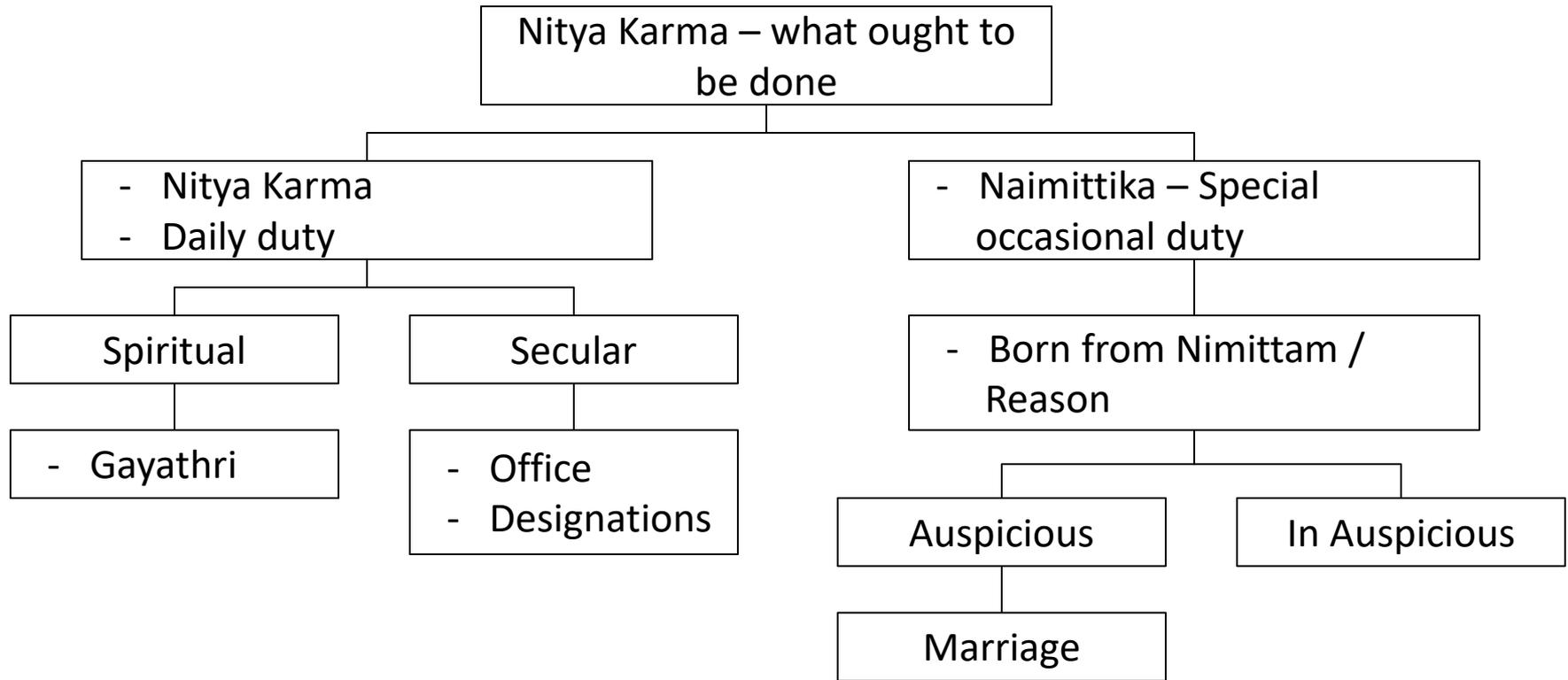
a) Kamyanam Karmanam Nyasam Sanyasam Viduhu Kavayaha :

- 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) Nishidda 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 :

- Kamy 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?

- **Kamy 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 3rd Sanyasa Karma Yoga.
- Tattwa of Sannyasa w.r.t. Karma Yoga :
Giving Up Kamy, 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 Kamy 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... Kamya 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 Kamya Karma but is Tyaga.
- What is Sattvika, Rajasika, Tamasic giving up?
- Sarva Karma Phala tyagam – once duty done, Punyam one gets... enchashes in selfish ways.

Verse 3 :

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

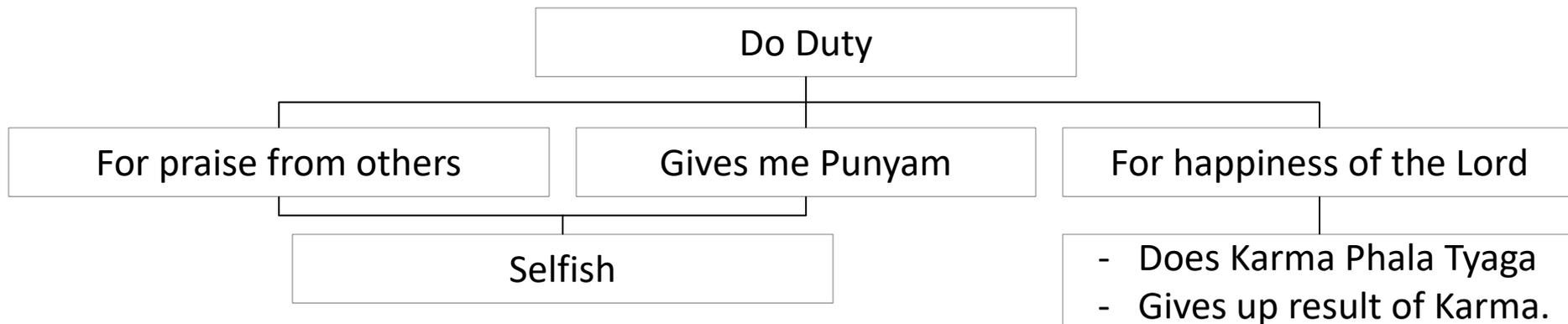
tyājyaṁ dōṣavadityēkē
karma prāhurmanīṣiṇaḥ ।
yajñadānatapaḥkarma
na tyājyamiti cāparē ॥ 18.3 ॥

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

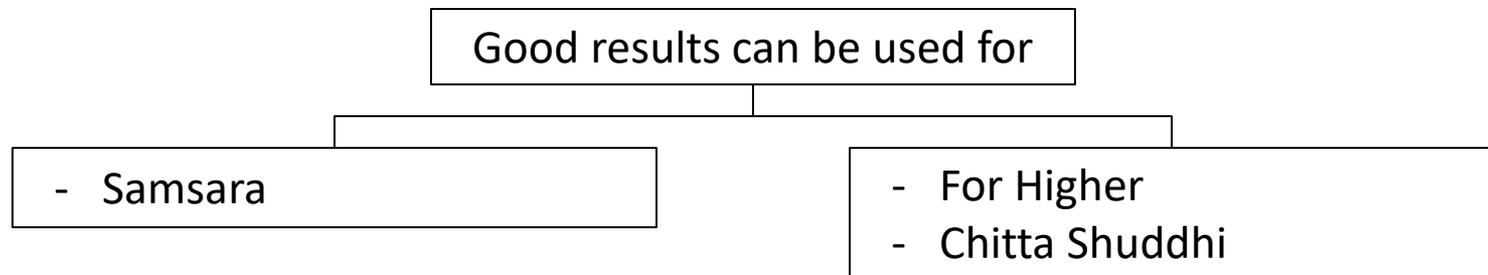
- Going to good embodiments Darsha Purna Masa... get Svarga.
- Leads to Punyam but it can be used for material world either here or hereafter, do duty for the Lords happiness, nothing for me.
- I am not doing for getting praises...

- **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...



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

- 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 :

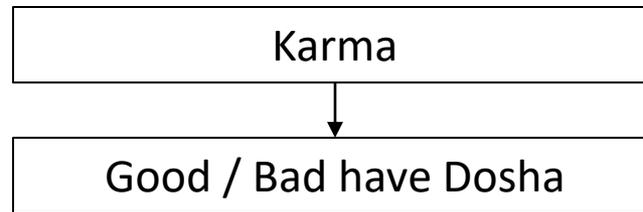
- Got the knowledge already, then took Sannyasa = Vidwat Sannyasa.
- W.r.t. Karma Yogi, Sannyasi, is to give up Kamyā Karma.
- Tattva of Tyaga and Sannyasa seen now.
- What is giving up?
- Describe with respect to Sattva, Rajas, Tamas.
- Builds background from verse 3 – 6.
- 3 fold giving up.
- What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



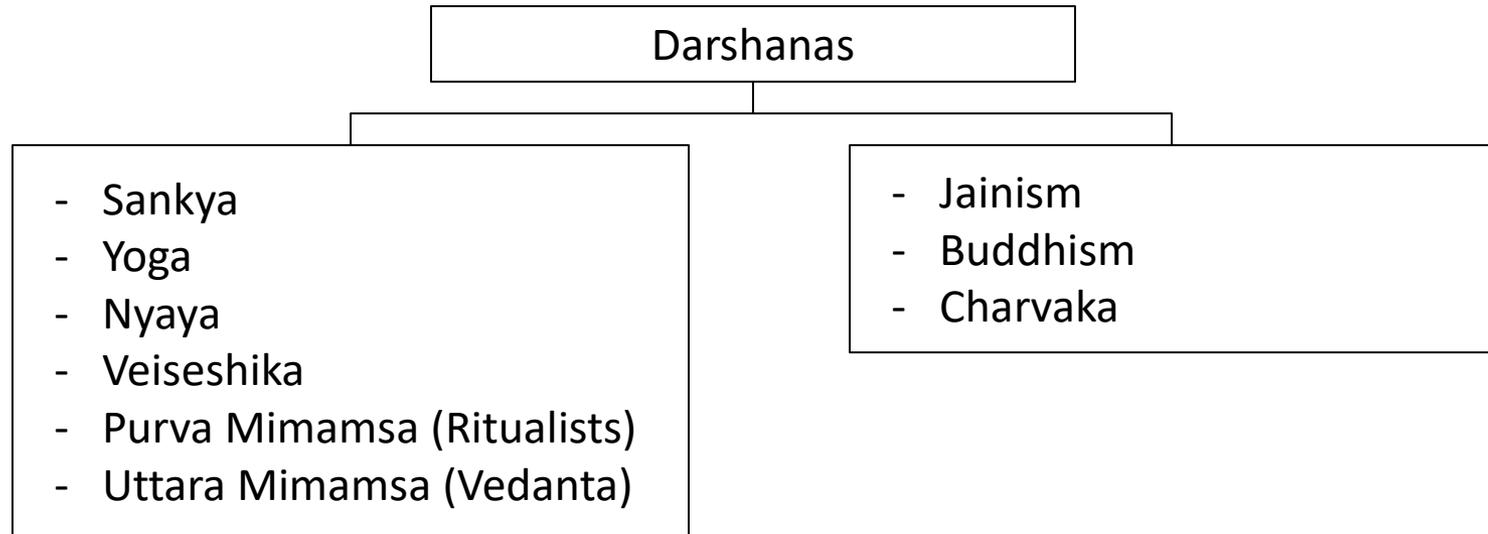
- Nishidda Karma has bad Dosha, hence should not be done.
- Sattvika Karma also has fault, defect, Dosha.

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 सम्प्रकीर्तितः ॥ १८.४ ॥

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

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

a) Tatra :

- In what you asked me.

b) Tyaga – Sannyasa :

- Giving up.

c) Mey Nishchayam Srunu :

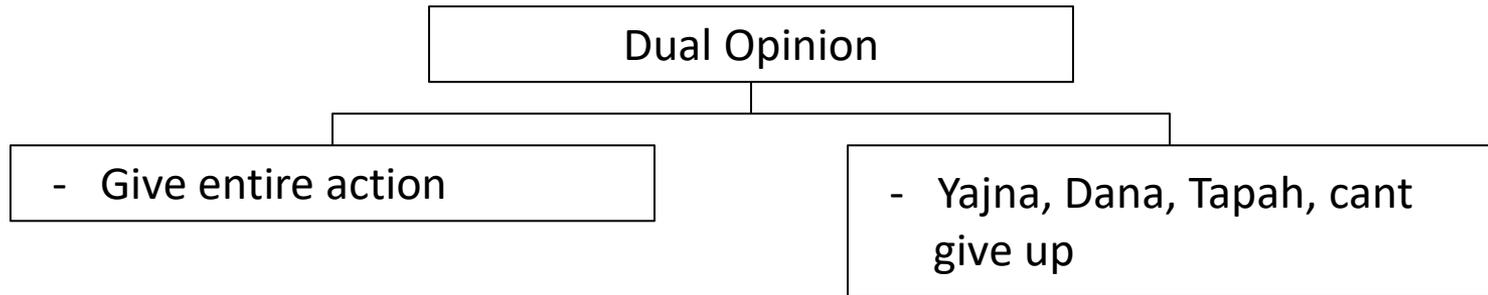
- Final conclusion, please listen.

d) Bharatha Sattamaha :

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

f) PurushaVyagra :

- 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 tyājyaṃ kāryamēva tat |
yajñō dānaṃ tapaścaiva
pāvanāni manīṣiṇām || 18.5 ||

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

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

l) Yajna = Worship – Chapter 17

अफलाकाङ्क्षिभिर्यज्ञो
विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः
समाधाय स सात्त्विकः ॥ १७-११ ॥

aphalāṅkṣibhiryajñōh
vidhidrṣṭō ya ijyatē |
yaṣṭavyamēvēti manaḥ
samādhāya sa sāttvikaḥ || 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 यद्दानं
दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च
तद्दानं सात्त्विकं स्मृतम् ॥ १७-२० ॥

dātavyamiti yaddānaṃ
dīyatē'nupakāriṇē |
dēśē kālē ca pātrē ca
taddānaṃ sātṭvikaṃ 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
pūjanaṃ śaucamārjavam |
brahmacaryamahimṣā ca
śārīraṃ 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
वाङ्मयं तप उच्यते ॥ १७-१५ ॥

anudvēgakaraṃ vākyaṃ
satyaṃ priyahitaṃ ca yat |
svādhyāyābhyasanaṃ caiva
vāṅmayaṃ 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 ॥

manaḥ prasādaḥ saumyatvaṃ
maunamātmavinigrahaḥ |
bhāvasaṃśuddhirityētat
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
saṅgaṃ tyaktvā phalāni ca |
kartavyānīti mē pārtha
niścitaṃ matamuttamam || 18.6 ||

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

a) Etan Api Tu Karmani :

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

Sattvic way :

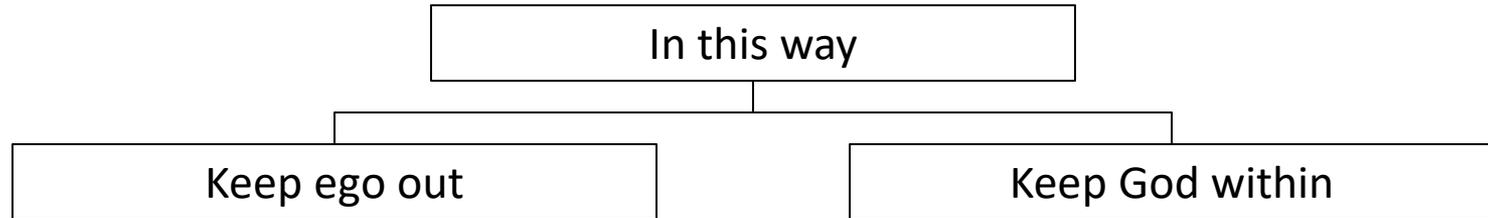
b) Sangam Tyaktva Phalani Cha :

- 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.

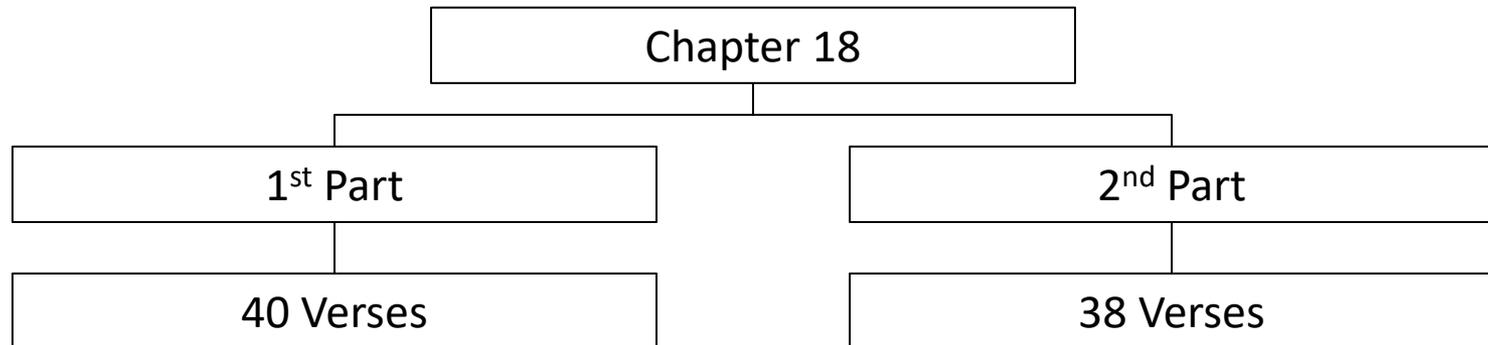
- If you get this, I will be able to tell you what is Sattvic, Tamasic, Rajasic.
- To answer 2nd question, you should know what should be done.
- I have given the conclusion, considered opinion of wise.

Why Yajna, Dana, Tapas?

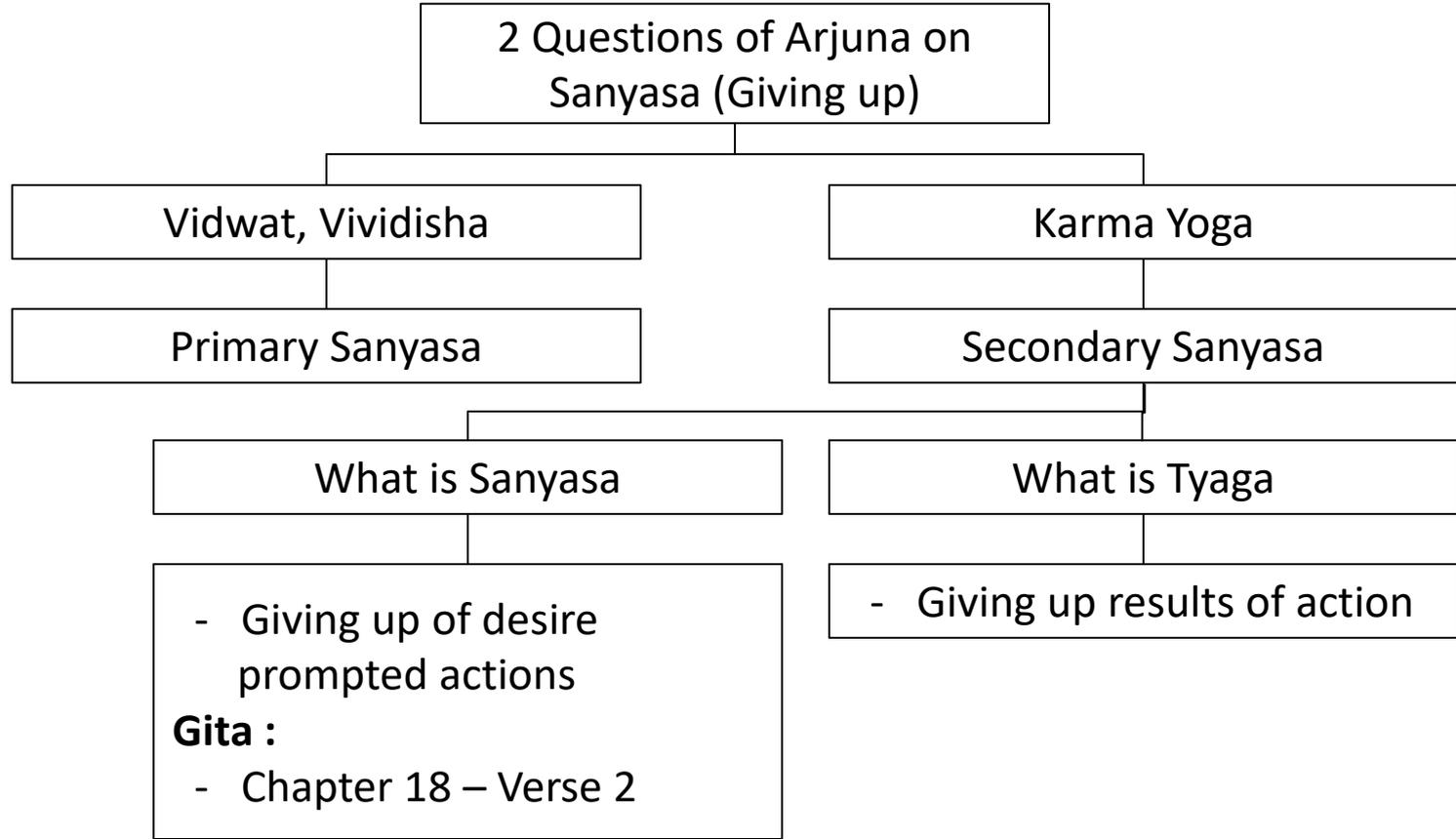
- Very purifying.

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



Gita :

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं
सन्न्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं

प्राहुस्त्यागं विचक्षणाः ॥ १८.२ ॥

śrībhagavānuvāca

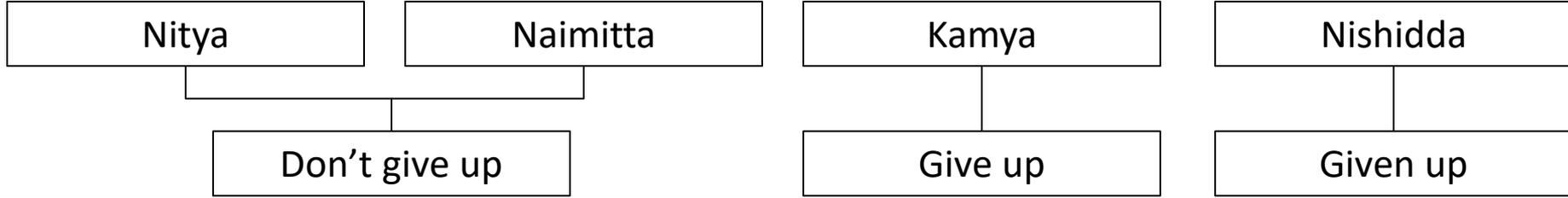
kāmyānāṃ karmaṇāṃ nyāsaṃ
sannyāsaṃ kavayō viduḥ |

sarvakarmaphalatyāgaṃ

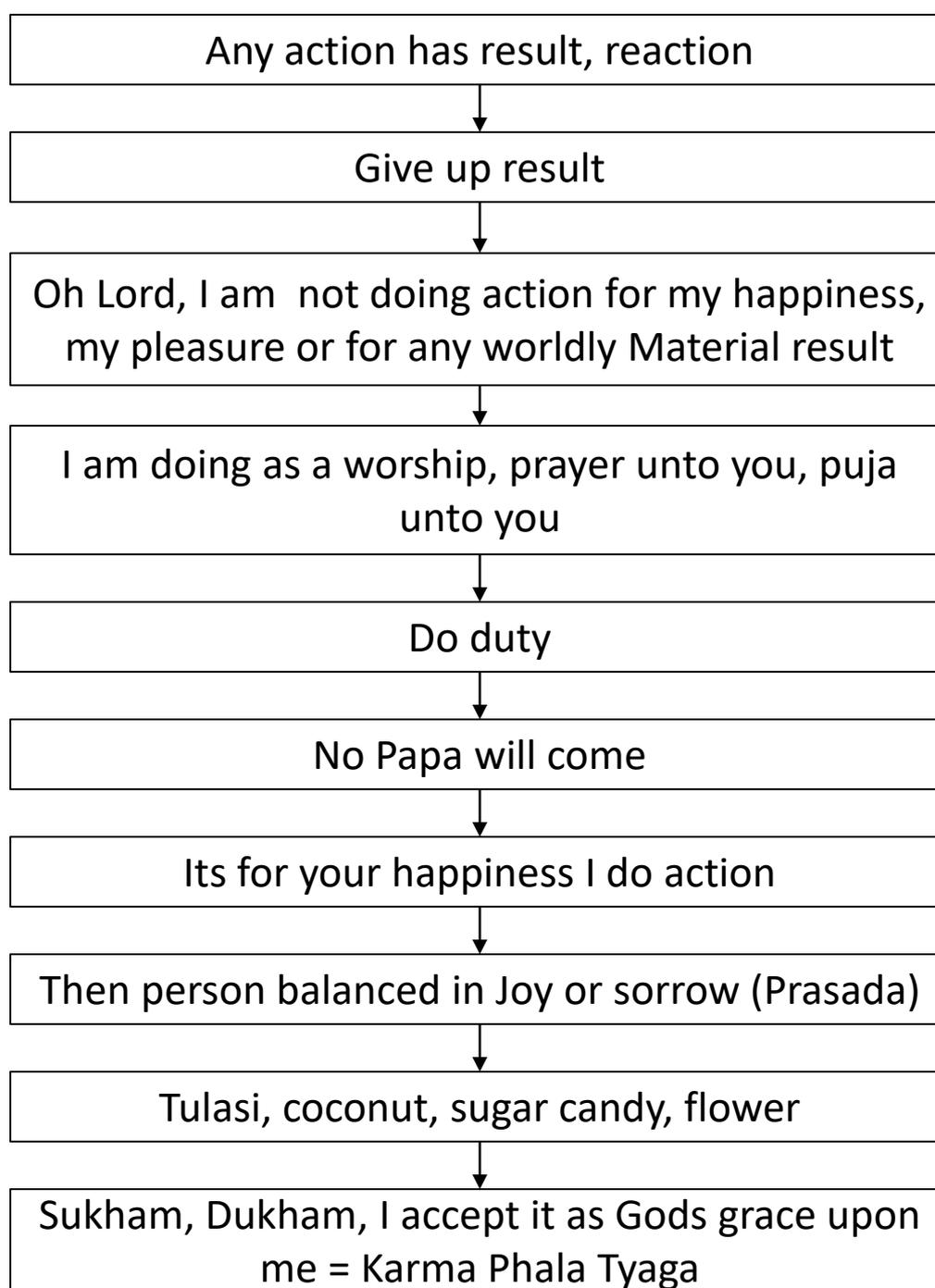
prāhustyāgaṃ vicakṣaṇāḥ || 18.2 ||

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.

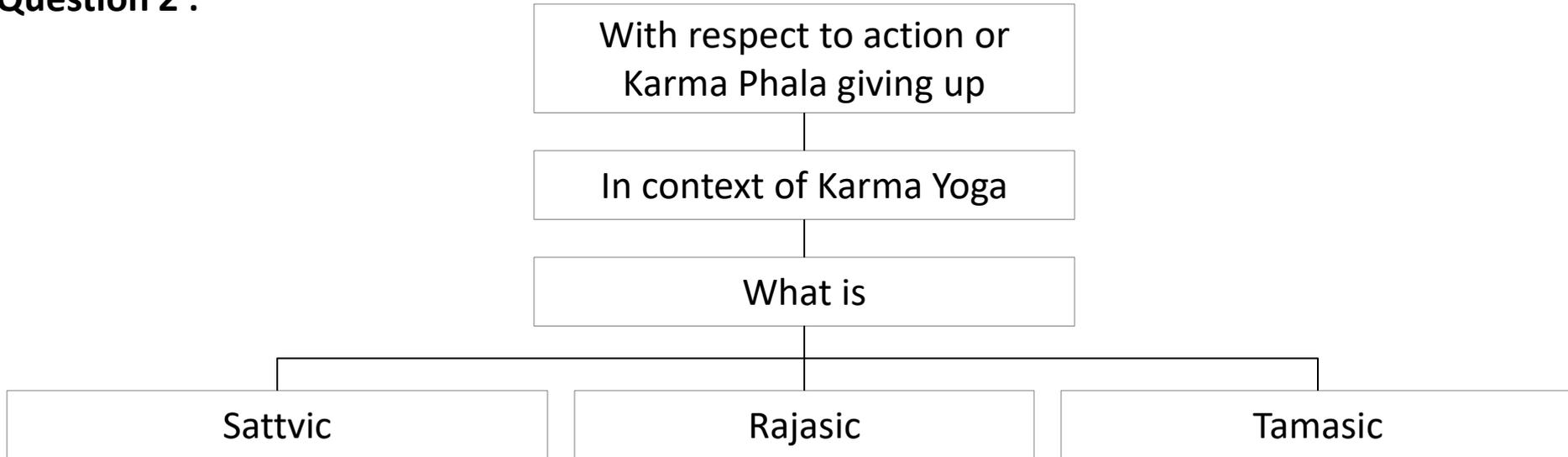


- **W.r.t. desire prompted Kamyā Karma, you have a choice, give it up = Sanyasa**
- Sanskrit usage same for Sanyasa, Tyaga.
- In the context of Karma Yoga – Sanyasa – give up action.
- Tattva = Essence, Nature, core, fact.
- Tyaga in Karma Yoga - giving up Karma Phalam.



- This is the Tattwa of Sanyasa and Tyaga.

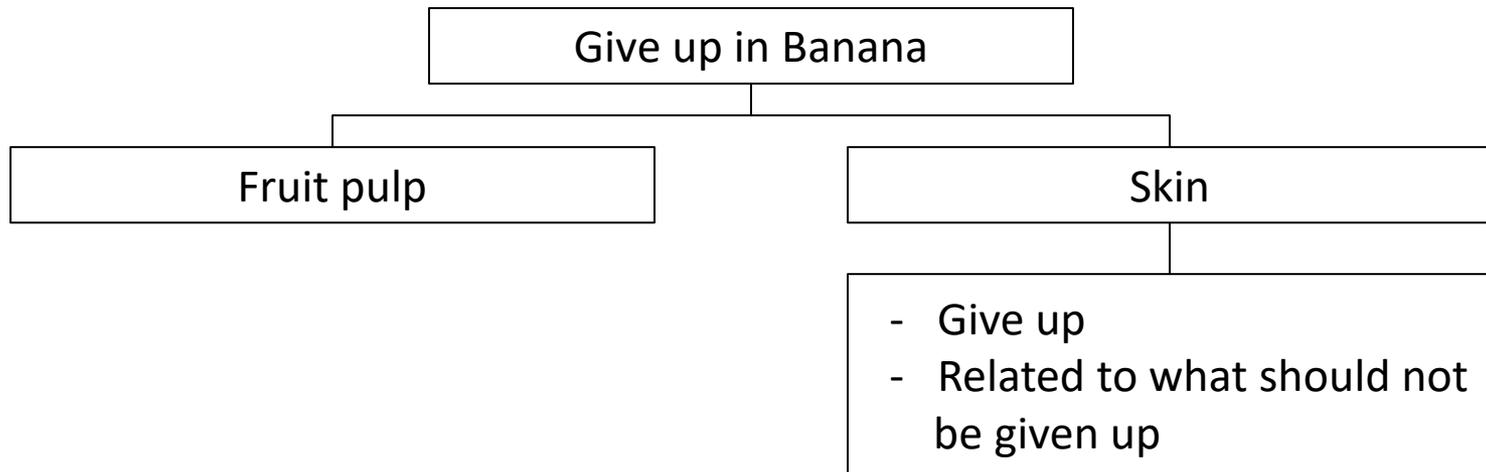
Question 2 :



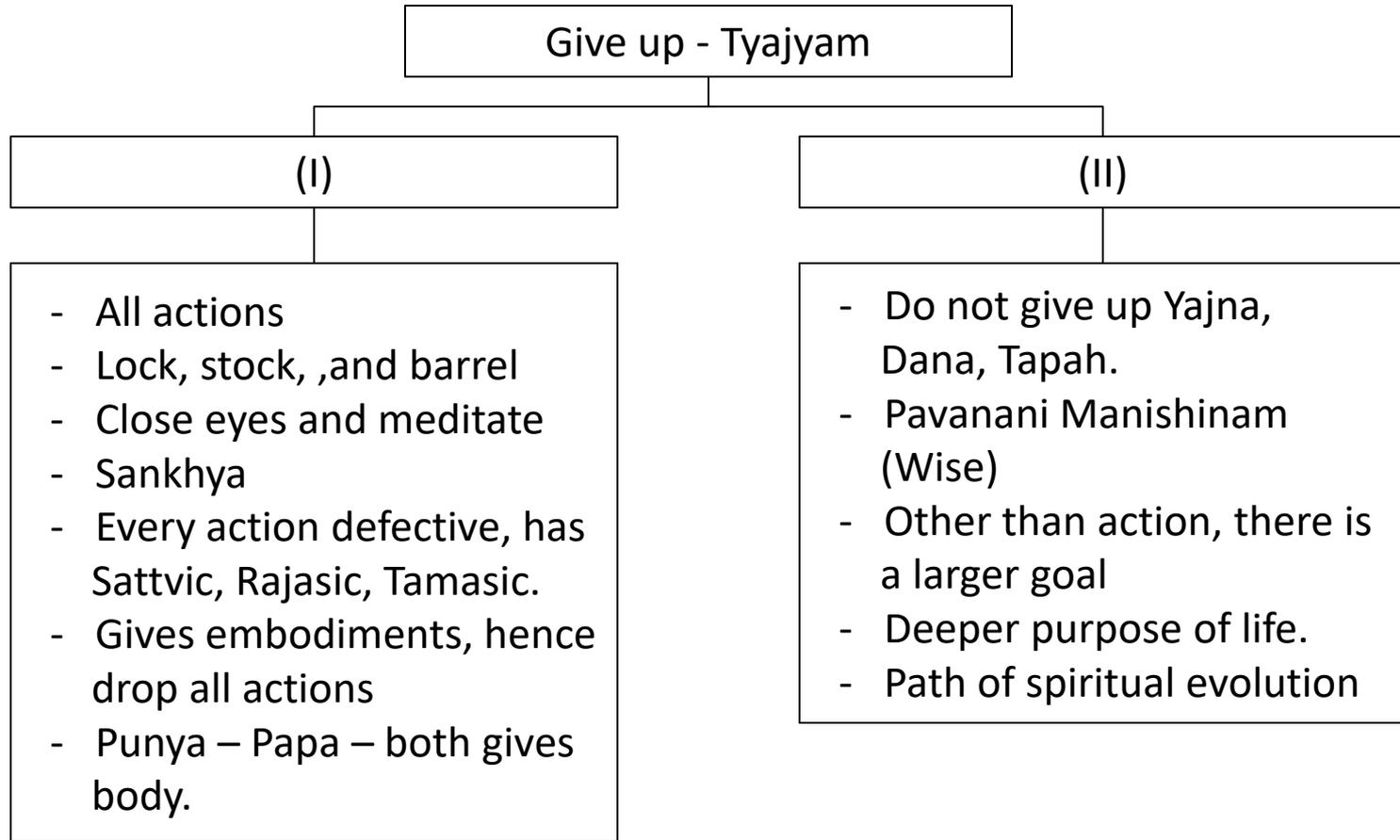
- Pritak – explain differently, clearly, variedness.
- Bhagavan gives foundation.

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.

Gita :

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

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

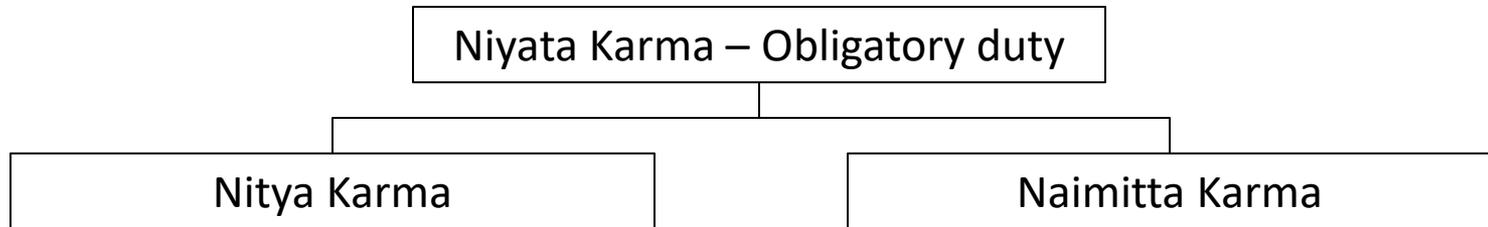
Acts of sacrifice, Charity and austerity should not be abandoned, but should be performed; worship, Charity, and also austerity, are the purifiers of even the 'wise'. [Chapter 18 - Verse 5]

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

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

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

- What should be added to action?



- 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.

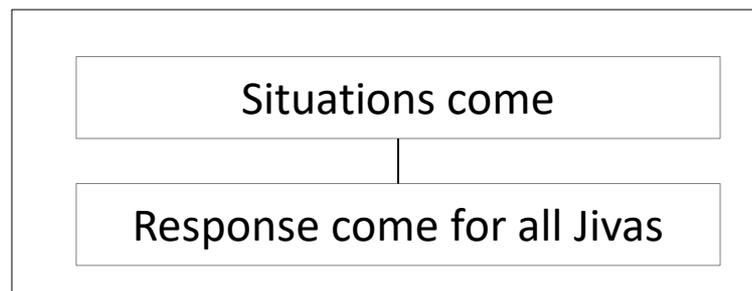
• **What is meaning of ego?**

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 Bavana.**

3 Bavanas while doing action

- Do with Ishvara Bhavana
- For Bhagavan I do

- Prasada comes from Bhagawan

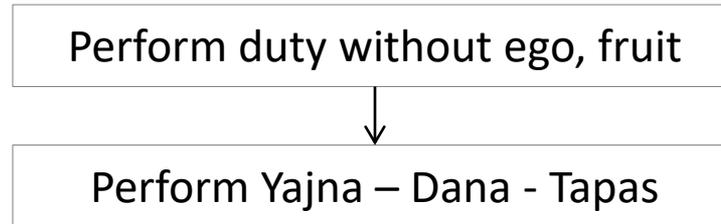
- Nimitta Matram
- I am not doer

• **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.
- 2nd 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 सन्न्यासः
कर्मणो नोपपद्यते।
मोहात्तस्य परित्यागः
तामसः परिकीर्तितः ॥ १८.७ ॥

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

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

- 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) Niyatastu Sannyasaha :

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

b) Niyatasya Karmanaha Sannyasta Na Upapadyate :

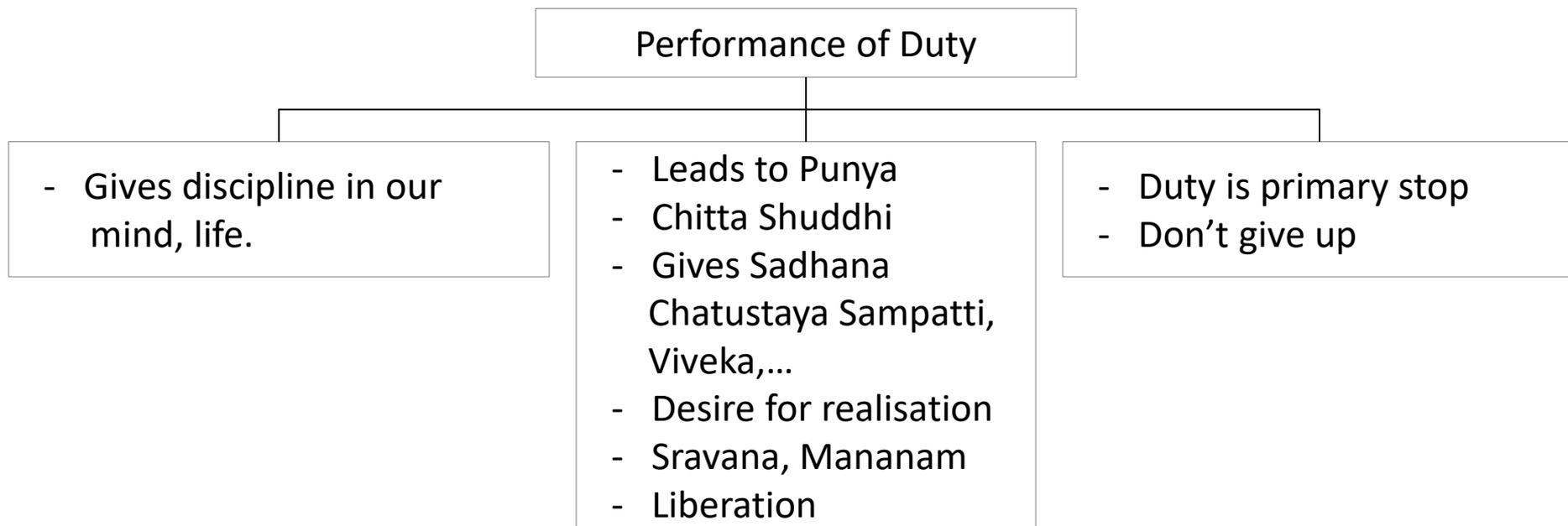
- Here Tyaga – Sanyasa is giving up.
- Differentiation over.

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

duḥkhamityēva yatkarma
kāyaklēśabhayāt tyajēt |
sa kṛtvā rājasam tyāgaṃ
naiva tyāgaphalaṃ 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 :

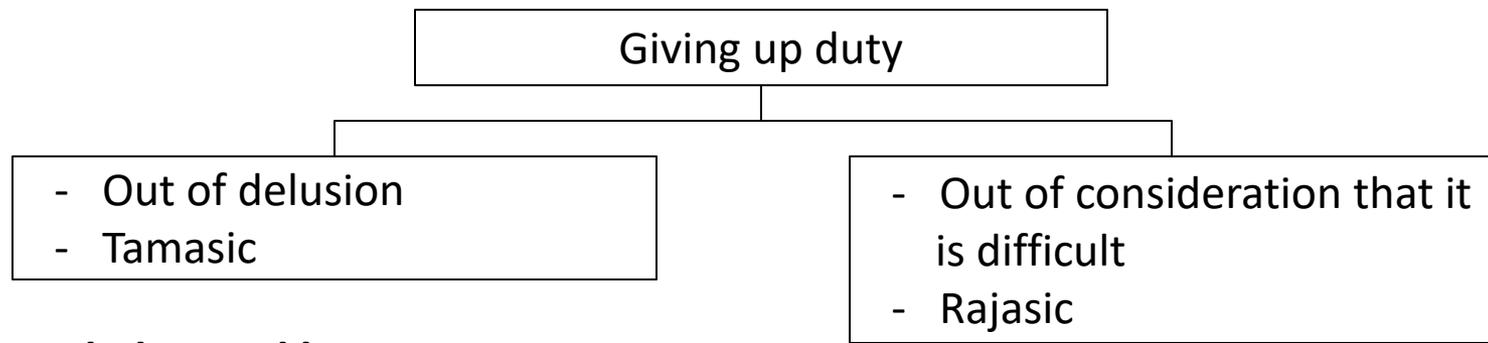
- Considering it is sorrow for Kaya – gross – physical body, subtle body.

c) Kaya Klesha Bayat :

- Having fear that it will cause pain to body.

d) Sakrutva Rajasam Tyagam :

- It is considered Rajasic Tyaga.



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.

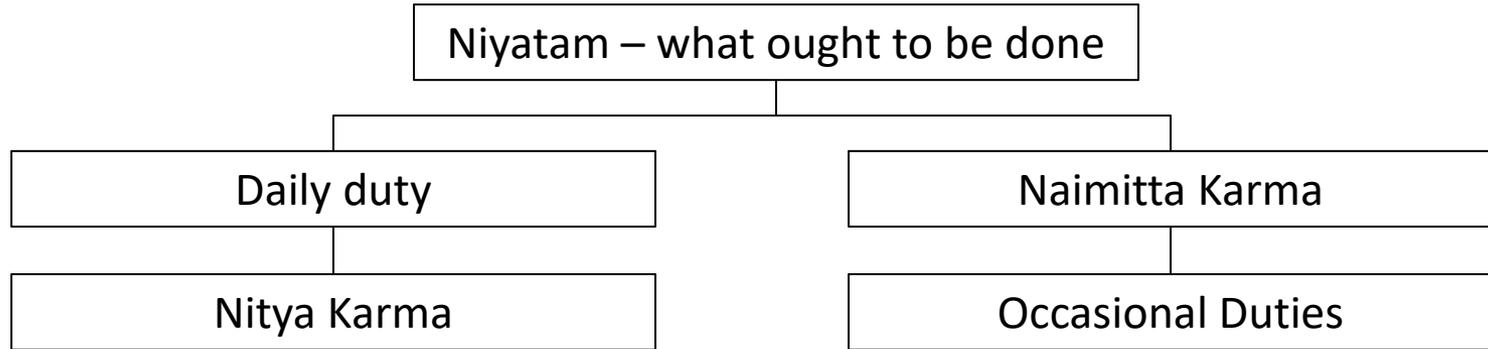
Verse 9 : Sattvic Tyaga

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

kāryamityēva yatkarma
niyataṃ kriyatē' rjuna |
saṅgaṃ tyaktvā phalaṃ 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 :



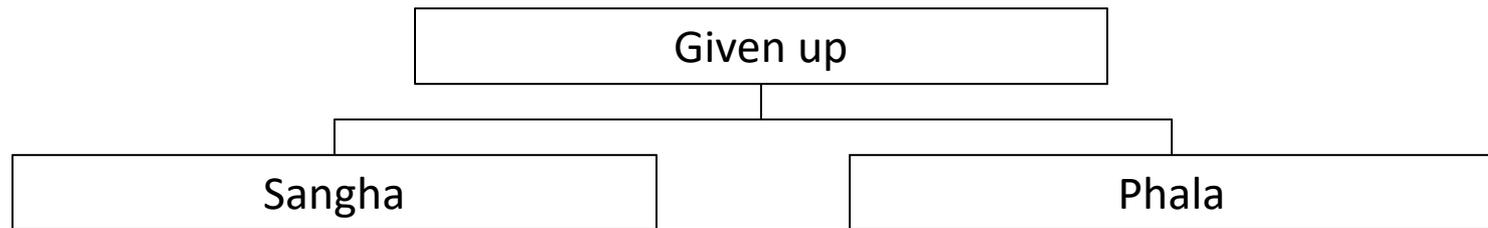
- Giving importance to Yajna, Dana, Tapah because they are purifying in nature, they ought to be done.
- No choice, like or not, will cause pain or not, it has to be done, I will do it.

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.
- Kamyā 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 :

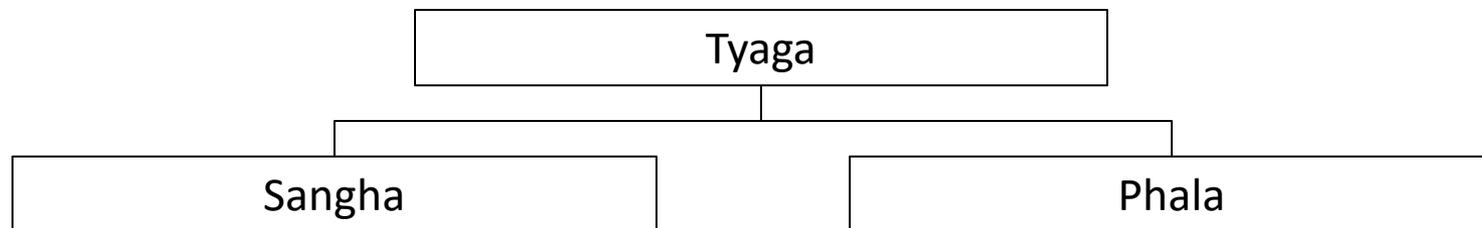
न द्वेष्ट्यकुशलं कर्म
कुशले नानुषज्जते।
त्यागी सत्त्वसमाविष्टो
मेधावी छिन्नसंशयः ॥ १८.१० ॥

na dvēṣṭyakuśalaṃ karma
kuśalē nānuṣajjatē |
tyāgī sattvasamāviṣṭō
mēdhāvī chinnaśayaḥ || 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 तद्वद ॥ 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 Bokrutvam.

Taittiriya Upanishad :

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

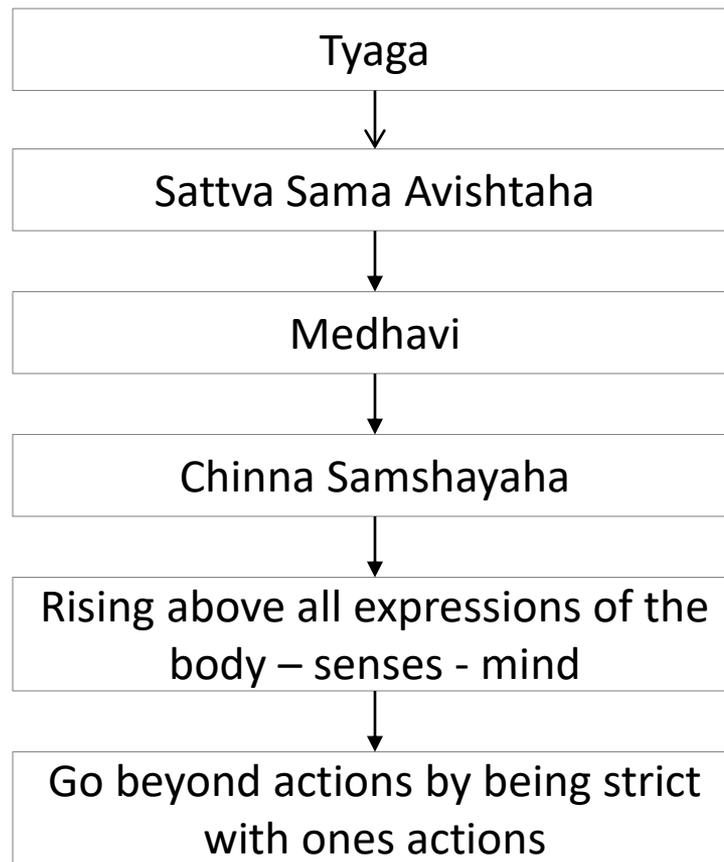
etaṃ ha vāva na tapati |
kimahaṃ sādhu nākaravam |
kimahaṃ pāpamakaravamiti
sa ya evaṃ vidvānete ātmānaṃ spr̥ṇute
ubhe hyevaīṣa ete ātmānaṃ spr̥ṇute
ya evaṃ veda || 2 ||

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 :

1) 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 परिकीर्तितः ॥ १८.७ ॥

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

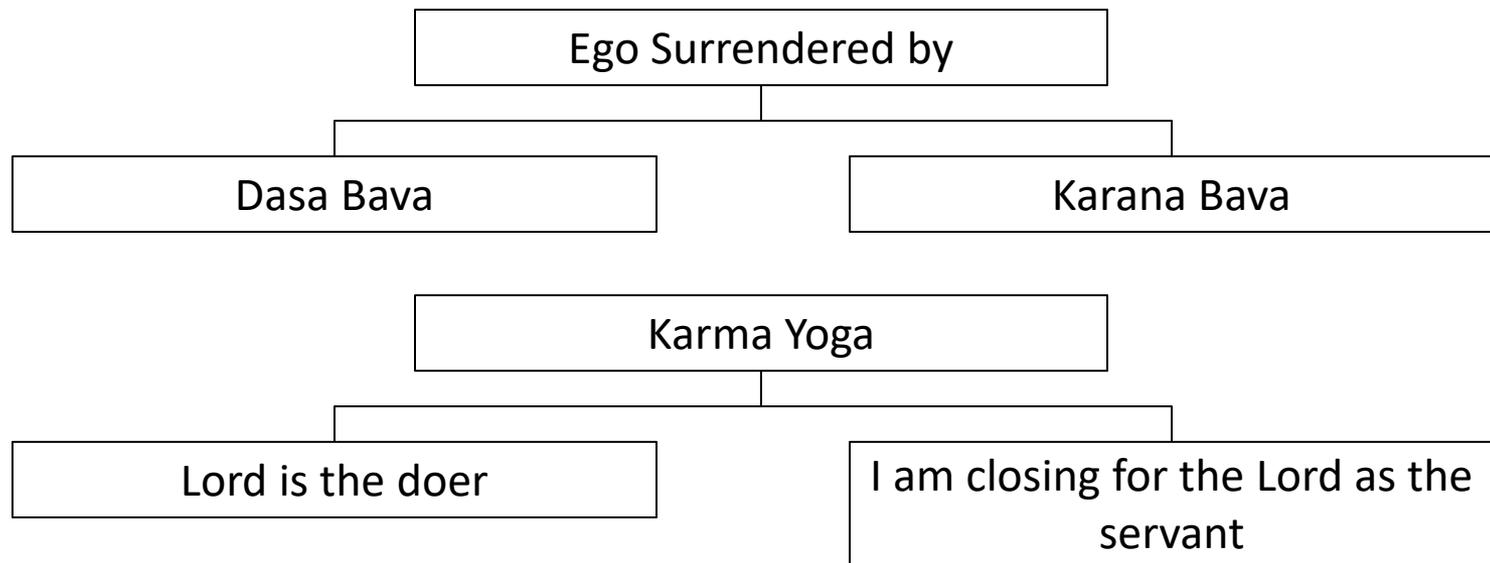
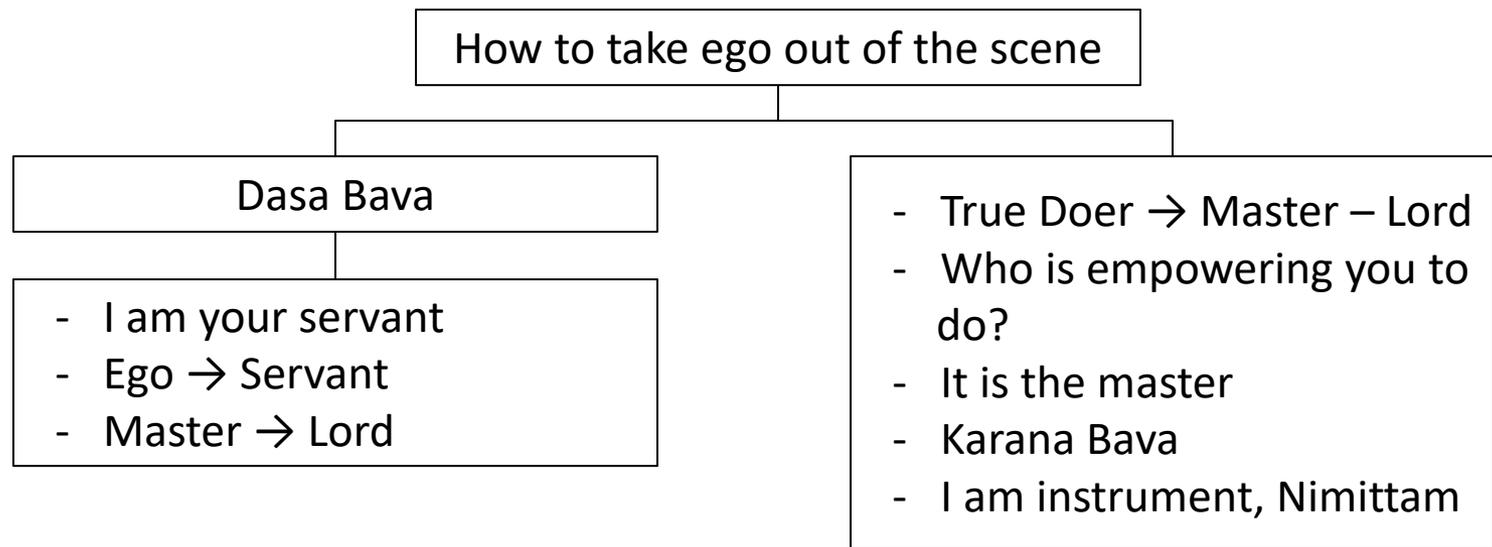
Verse 9 :

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

**kāryamityēva yatkarma
niyataṃ kriyatē'rjuna |
saṅgaṃ tyaktvā phalaṃ 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.



- 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 Agraha.
- 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 ॥

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

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

II) Chapter 5 – Verse 10 :

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

śrībhagavānuvāca
anāśritaḥ karmaphalaṃ
kāryaṃ karma karōti yaḥ ।
sa sannyāsī ca yōgī ca
na niragnirna cākriyaḥ ॥ 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 क्रियतेऽर्जुन।
सङ्गं त्यक्त्वा फलं चैव
स त्यागः सात्त्विको मतः ॥१८.९॥

kāryamityēva yatkarma
niyataṃ kriyatē'rajuna |
saṅgaṃ tyaktvā phalaṃ 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 देहभृता शक्यं
त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी
स त्यागीत्यभिधीयते ॥ १८.११ ॥

na hi dēhabhṛtā śakyaṃ
tyaktuṃ karmāṅyaśēṣataḥ |
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?

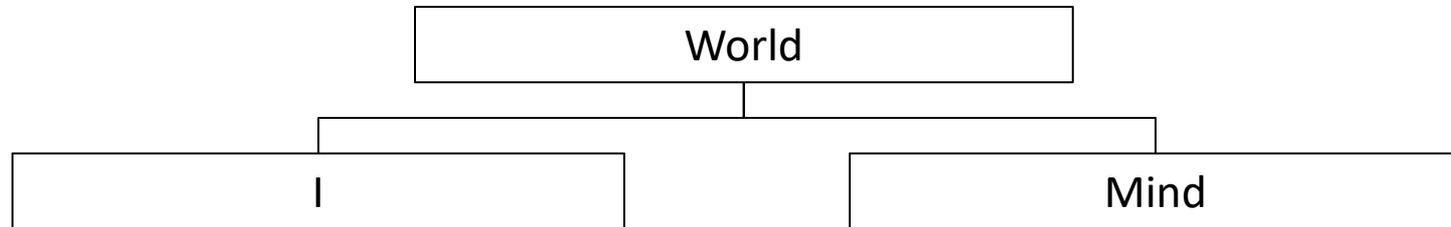
I am

- Brahman
- Not when chappal is lost.
- When food is not right
- Not when someone irritates you or praises 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 Bharta Sakyam Tyaktum Karmanya Aleshataha :

- Deha Bharta – 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.

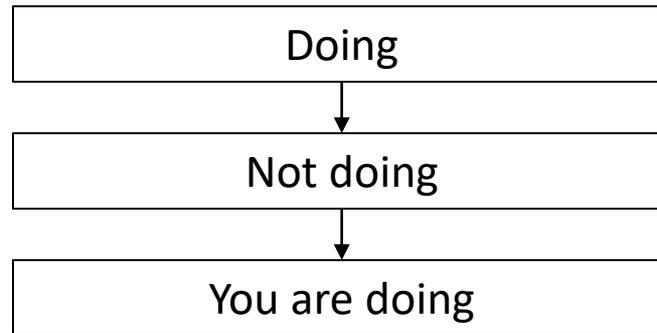
b) Karmani Aleshataha Tyaktum Na Hi Shakyam :

- 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.

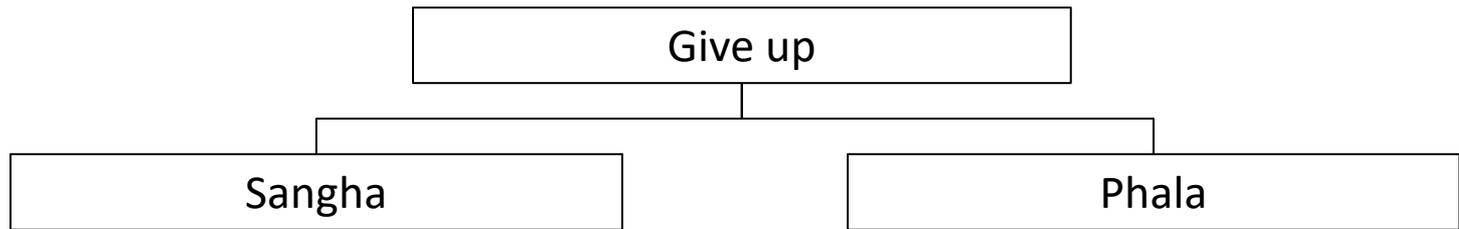


- How to go beyond doing and not doing?
- Can't do immediately.
- Go in steps.
- At this level what should be done?

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.

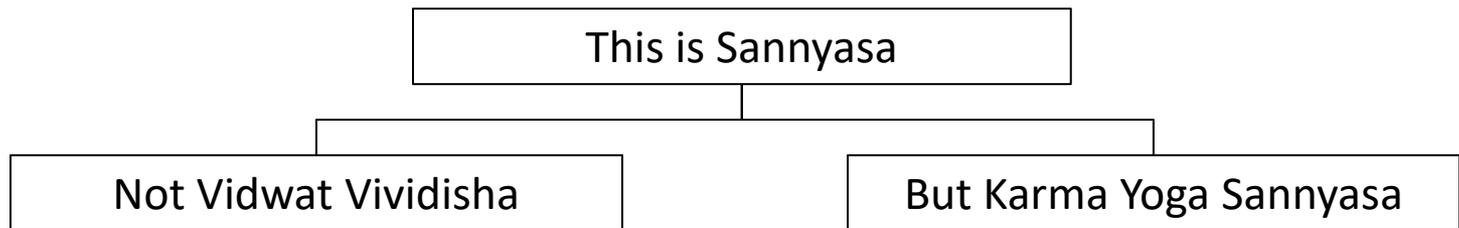


d) Sa Tyagi Sa Sannyasi :

- 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 – Kama 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 ॥

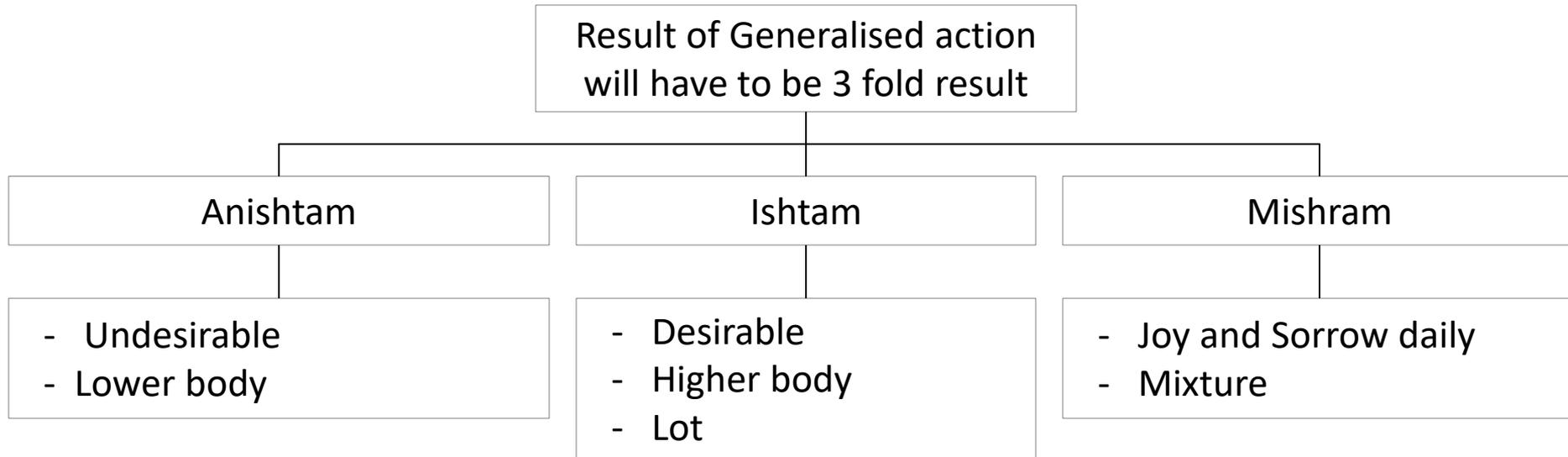
aniṣṭamiṣṭaṃ miśraṃ ca
trividhaṃ karmaṇaḥ phalam |
bhavatyatyāgināṃ prētya
na tu sannyāsināṃ kvacit || 18.12 ||

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

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 ॥

śrībhagavānuvāca
pārtha naivēha nāmutra
vināśastasya vidyatē |
na hi kalyāṇakṛt kaścid
durgatiṁ 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 हृदयग्रन्थिशिच्छन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah I
ksiyante casya karmani tasmin drste paravare II 8 II

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 ।
साङ्ख्ये 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 यत्तत्पश्यसि तद्वद ॥ 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.

Lecture 5

Verse 11 :

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

na hi dēhabhṛtā śakyaṃ
tyaktuṃ karmāṅyaśēṣataḥ |
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.

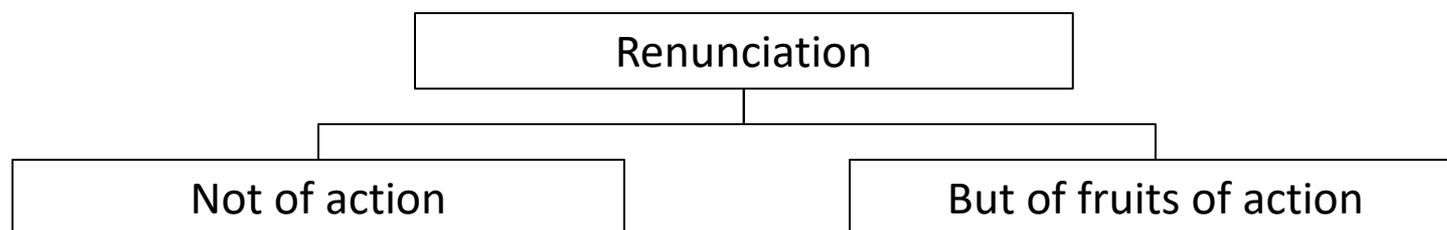
- **You will be impelled to act by nature.**

- 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?

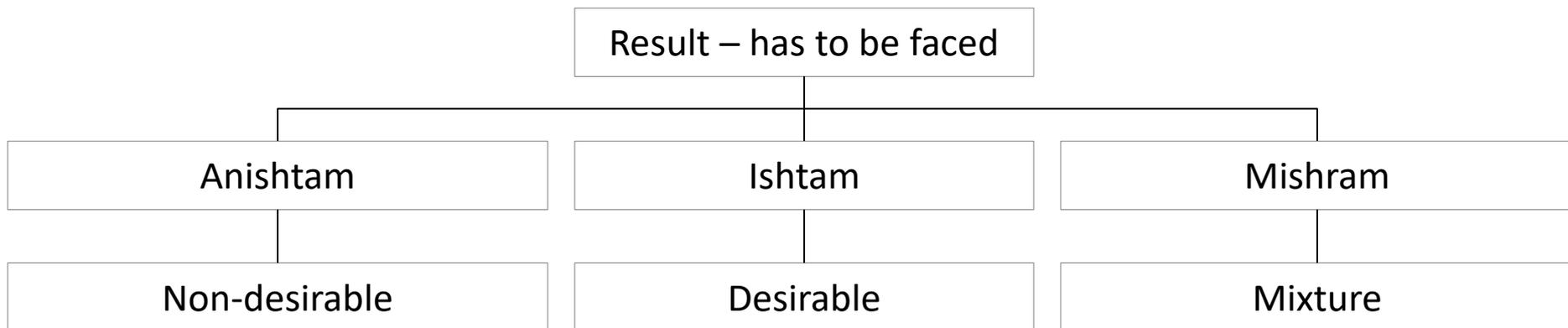
- Result of action will come because individuality is there.

Verse 12 :

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

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

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



- 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 ।
साङ्ख्ये 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 (Kaarani).
- Explained in Vedanta, Sankhye.
- 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
jñānayajñaḥ parantapa ।
sarvaṁ karmākhilaṁ 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 ||3-28||**

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

Sankhye Krutante Proktani Siddhaye Sarva Karmana :

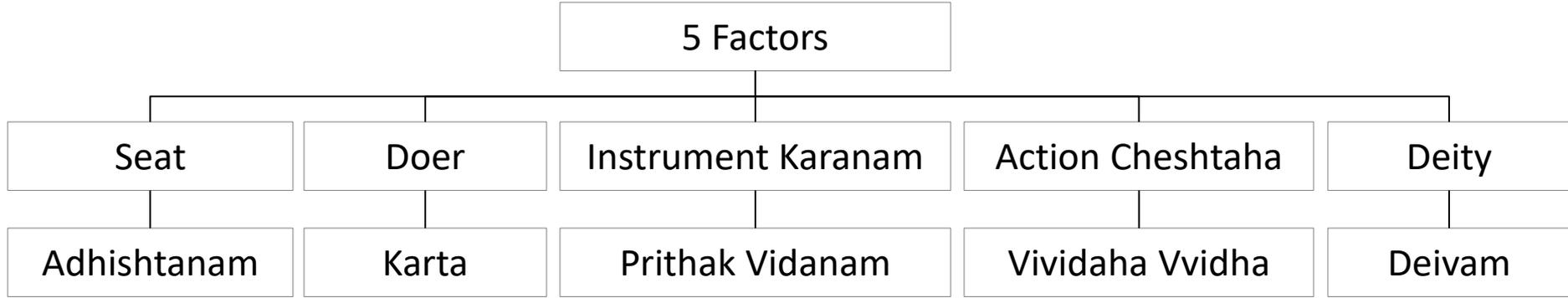
- What are the 5 factors.

Verse 14 :

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

adhiṣṭhānaṃ tathā kartā
karaṇaṃ ca pṛthagvidham |
vividhāśca pṛthakcēṣṭā
daivaṃ 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.

	Ahamkara says
(I) Eyes Seeing	- I am seeing
(II) Mouth Talking	- I am Talking
(III) Body sitting, thinking, enjoying, doing	- I am sitting, thinking
	↑
	- Thought which identifies with the Karanams
	- Organs of knowledge and action
	- Identifies with senses, body, mind
	- Feeler, thinker, perceiver
	- Doer – enjoyer
	- If you do wrong things, Ahamkara will say Vasana did it (Karana Sharira – unmanifest)

- 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)

Organs of action (5)

- Chakshu	- Eyes
- Srotram	- Ears
- Granam	- Nose
- Rasana	- Tongue
- Tvaku	- Skin

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

	Capacity / Faculty of
- Vak	- Speech
- Pani	- Grasping
- Pada	- Locomotion running
- Upastha	- Reproduction
- Payu	- Excretion
- Mind + Intellect	- 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.

Physical Organ	Faculty
- Adhishtanam	- Karanam - Jnana

- Inner mind, intellect – Prithak Vidham.

IV) Prithak Cheshta :

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

	Responsible for – gives energy
- Prana - Apana - Vyana - Udana - Samana	- Respiration... become weak' - Excretion - Circulation - Reverse action, throwing out – Sneezing, burping - Digestion

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

Adhishtanam	Karta	Karanam
- Body	- Ahamkara - Sense of Individuality	- Instruments

Cheshta	Deivam
- 5 Pranas	- Presiding deity - Cosmic factors which govern individual faculty

- 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.



- 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 :

शरीरवाङ्मनोभिर्यत्
कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा
पञ्चैते तस्य हेतवः ॥ १८.१५ ॥

śarīravānmanōbhiryat
karma prārabhatē naraḥ |
nyāyyaṃ vā viparītaṃ vā
pañcaite tasya hētavaḥ || 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 ॥

tatraivaṃ sati kartāram
ātmānaṃ kēvalaṃ 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 ।
साङ्ख्ये 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)

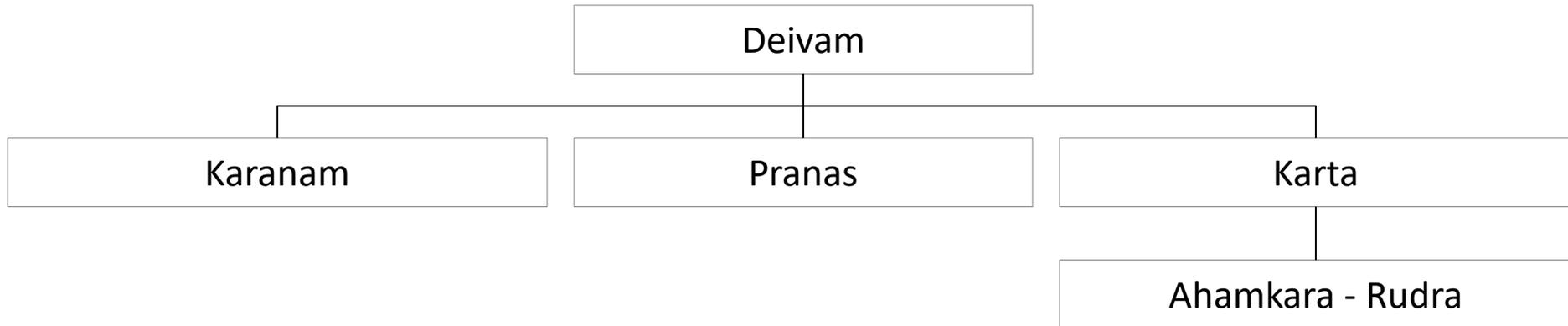


IV) Cheshta :

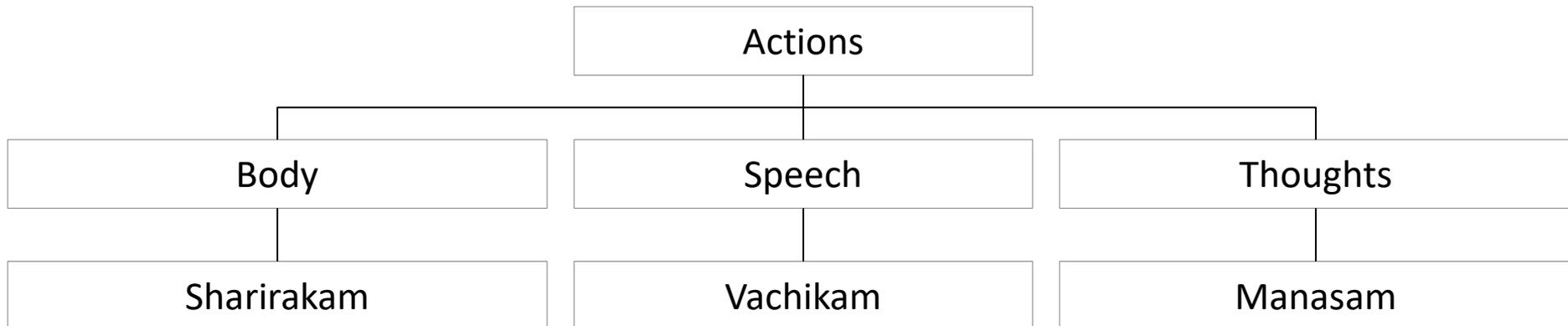
- What governs physiological functions.
- Prana, Apana, Vyana, Udana, Samana.
- Respiration, circulation, digestion, excretion, throwing out.
- All important for body to live.

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

- 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.

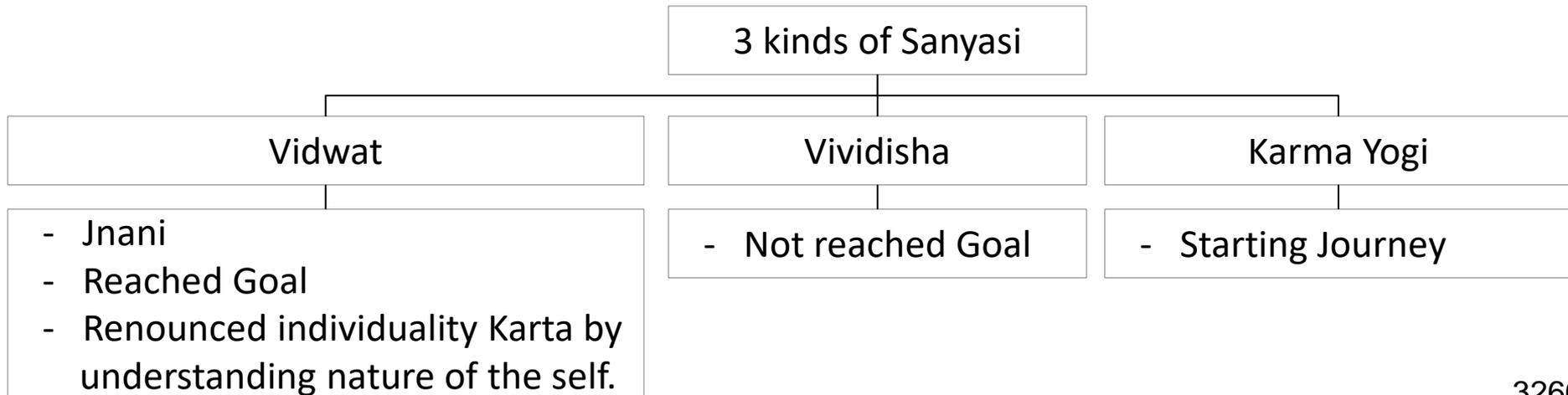
Verse 17 :

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

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

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

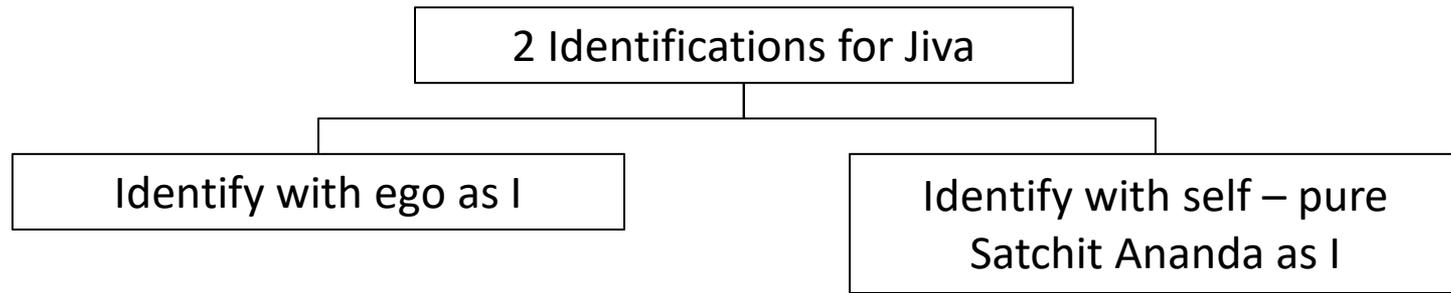
Verse 16	Verse 17
- Durmati - Ajanani	- Jnani



- 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 Nibhadyate :

- 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 Sannyasa for this.
- This is the highest.
- **Gurudev :**
Sannyasa – Tyaga.

Verse 1 :

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

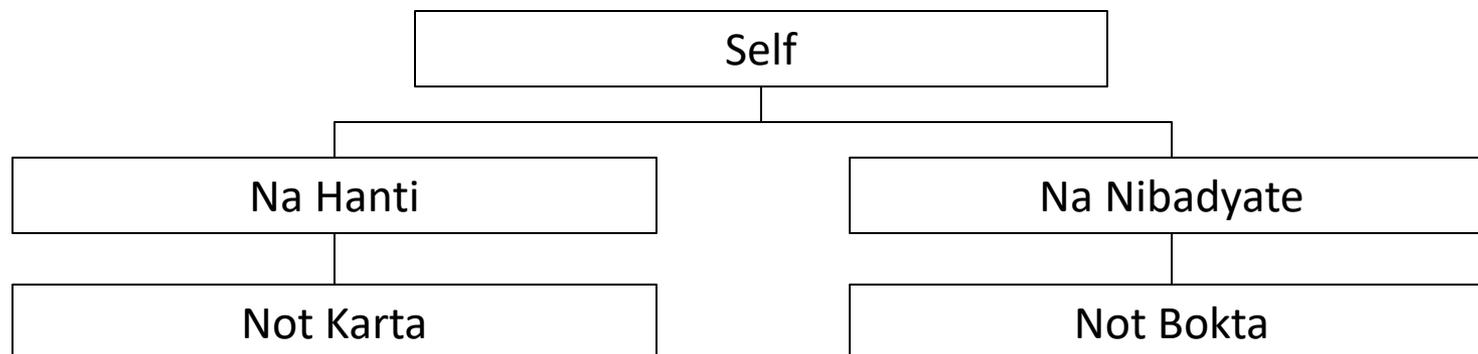
arjuna uvāca
sannyāsasya mahābāho
Tattvamicchāmi veditum |
tyāgasya ca hṛṣīkeśa
pṛthakkeśiniṣūdana || 18.1 ||

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]

Gurudev's Commentary :

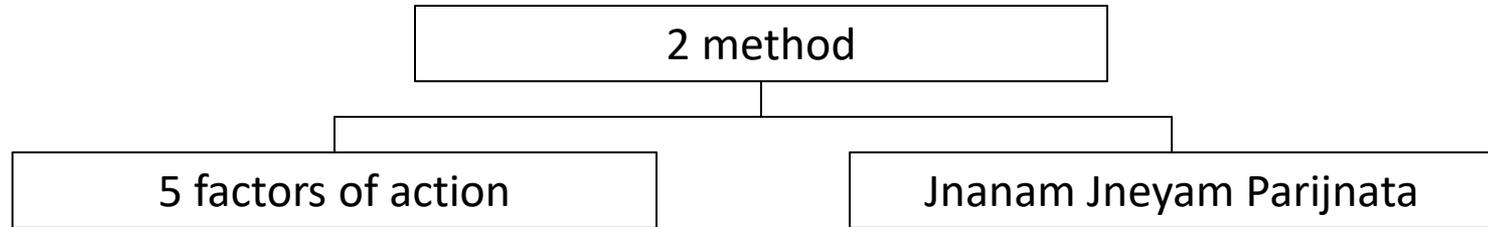
- Textual commentary so far.
- Essence of Tyaga = Karma Yoga.
- Essence of Sanyasa = Dropping Ahamkara.
- This is Sannyasa.. Rest is Sannyasa in the making.
- Milk = Curd in a way.
- Milk can be made into curd = Karma Yoga.
- After you put yeast,... it is in the making = Curd.
- Milk not fully curd.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



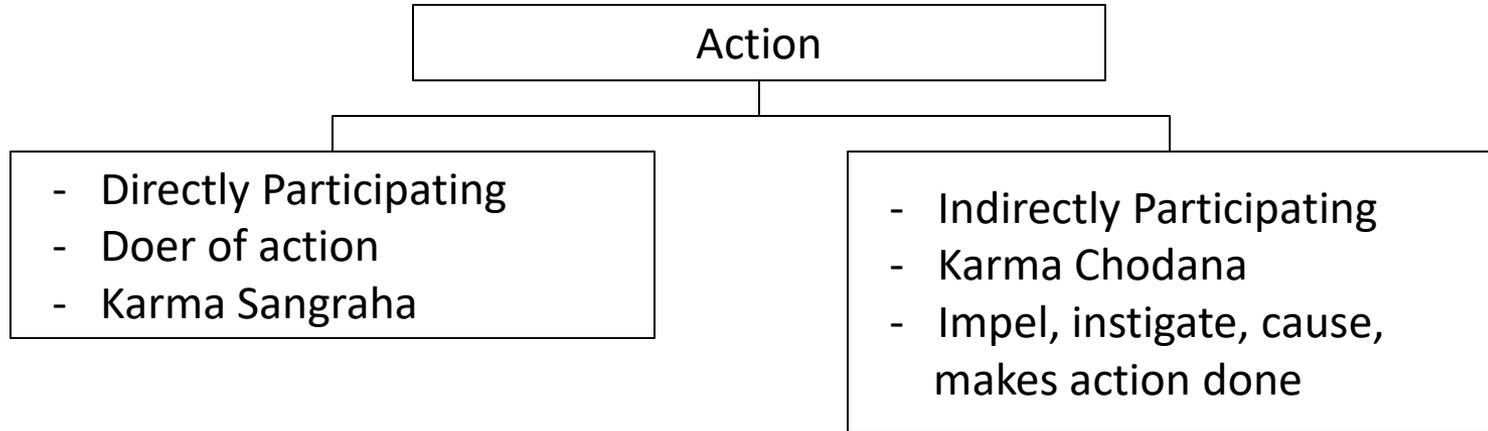
Verse 18 :

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

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

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

a) 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 :

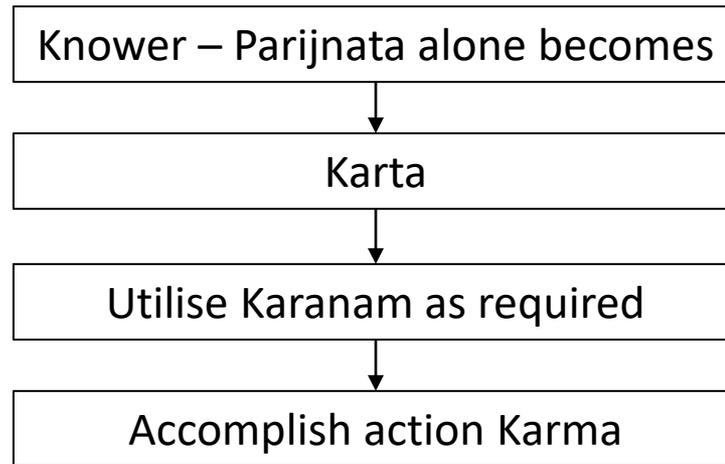
Advertisement :

- 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 :

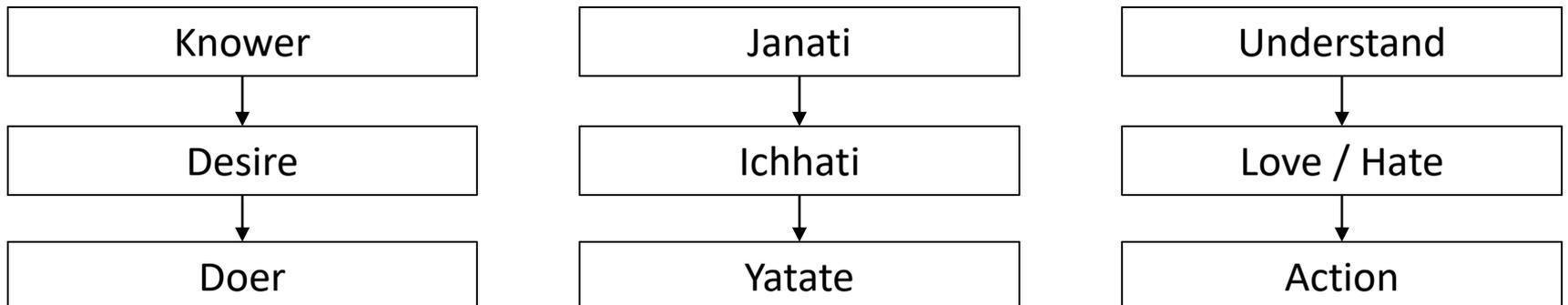
- Inspires action, Pravartakam of action.
- Impels action.
- Jnanam = Knowledge.
- Jneyam = Objects of world
- Parijnata = One who knows alone becomes doer.

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



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

- Everything belongs to knowledge.



1st Knowledge	2nd
- 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 कर्ता च
त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसङ्ख्याने
यथावच्छृणु तान्यपि ॥ १८.१९ ॥

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

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

a) 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

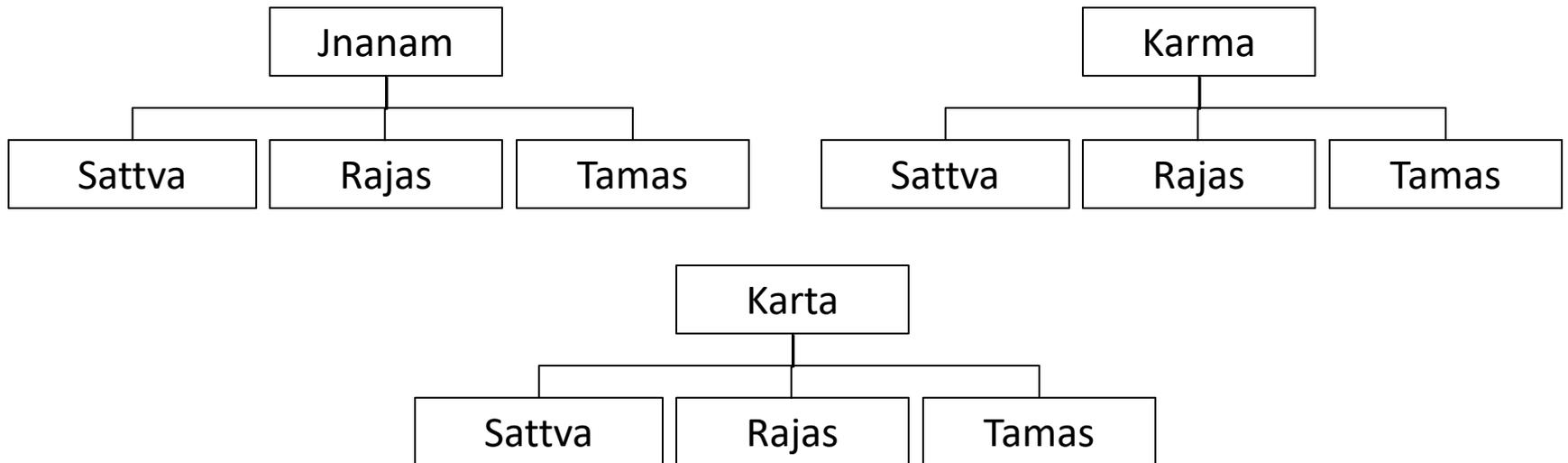
- Me knower of car / wants car – Desire

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) Prochyate 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 ।
साङ्ख्ये 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]

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 नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

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

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

- 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 इमाँल्लोकान
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...

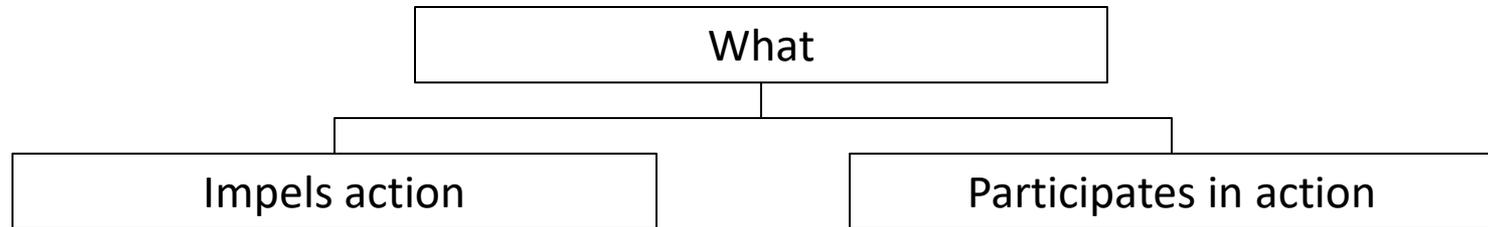
- Otherwise by itself it is inert, individuality, nothing.
- Na Hanti, Na Nibhadyate.
- Such an individuality is not there.
- He does not take himself to be the individual.
- One topic / section of chapter 18 is over – Tyaga – Sanyasa over.
- Ultimate Sannyasa - gives rise to liberation..
- Other Sannyasas 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 4th Ashramas – we Reach the ultimate**
 - I. Brahmacharya
 - II. Grihastha
 - 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

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

No. 2

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

No. 3

- Bokta
- Enjoys result of action

3 Hats of Individual

Jnanata

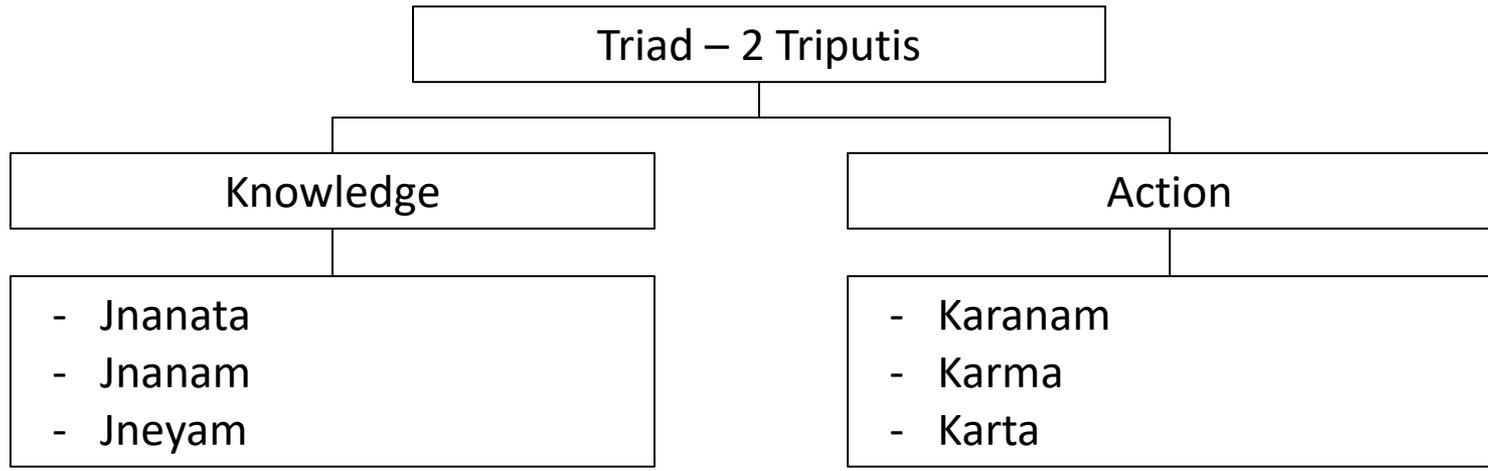
- Context : Impelling action has knowledge
- Becomes knower

Karta

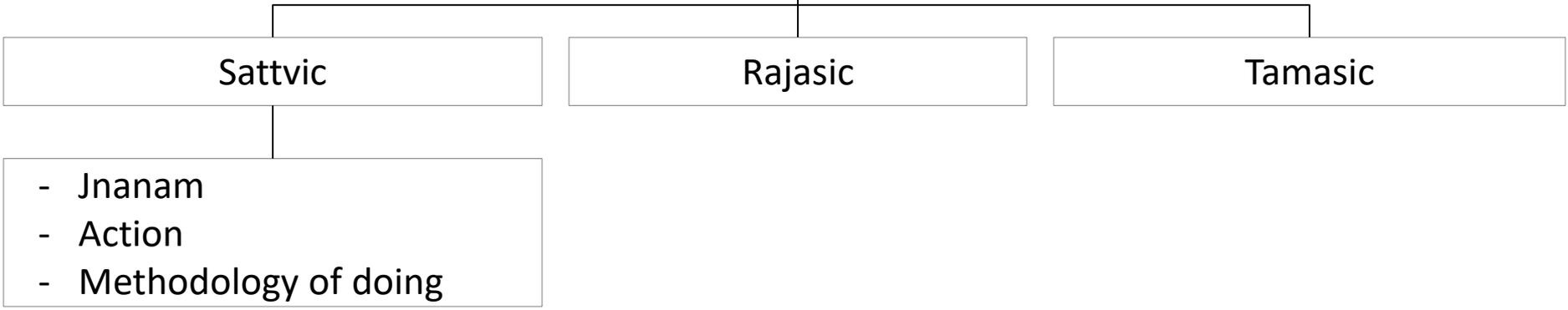
- Action
- Transformation
- Uses means Karanam

Bokta

- Reaps Result of action

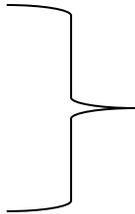


Varieties of action is based on Jnanam



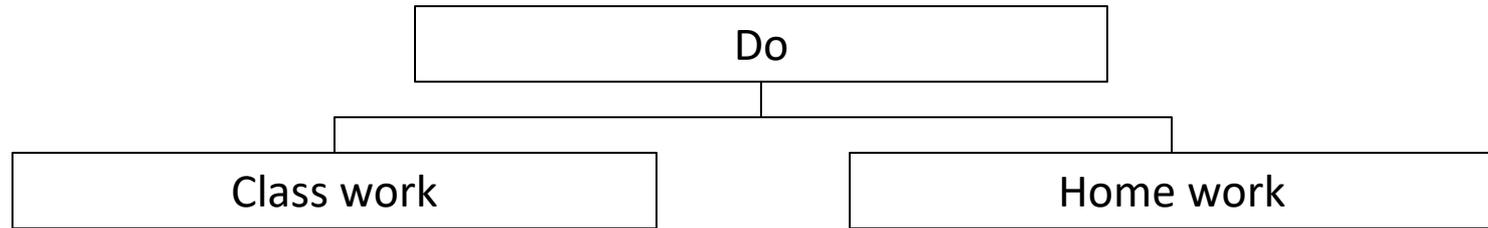
- Atma is not involved, Atma not Sattva / Rajas / Tamas, only illumining factor.

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

6 Factors :

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

Verse 19 :

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

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

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

a) 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.

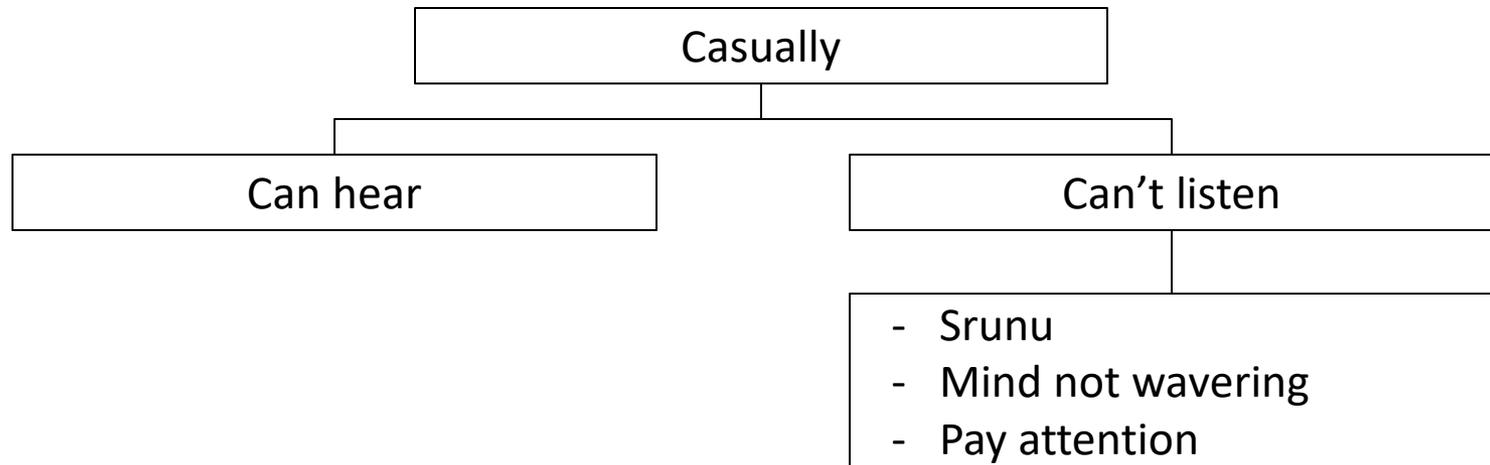
c) Prochyate guna Sankhyaane Api :

- 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**



Sattva / Rajas / Tamas { Knowledge – Jnanam (Verse 20, 21, 22)
Karma – Action (Verse 23, 24, 25)
Karta – Doer (Verse 26, 27, 28) }

Verse 20 : Sattvic Jnanam

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

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

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

a) Sarva Buteshu :

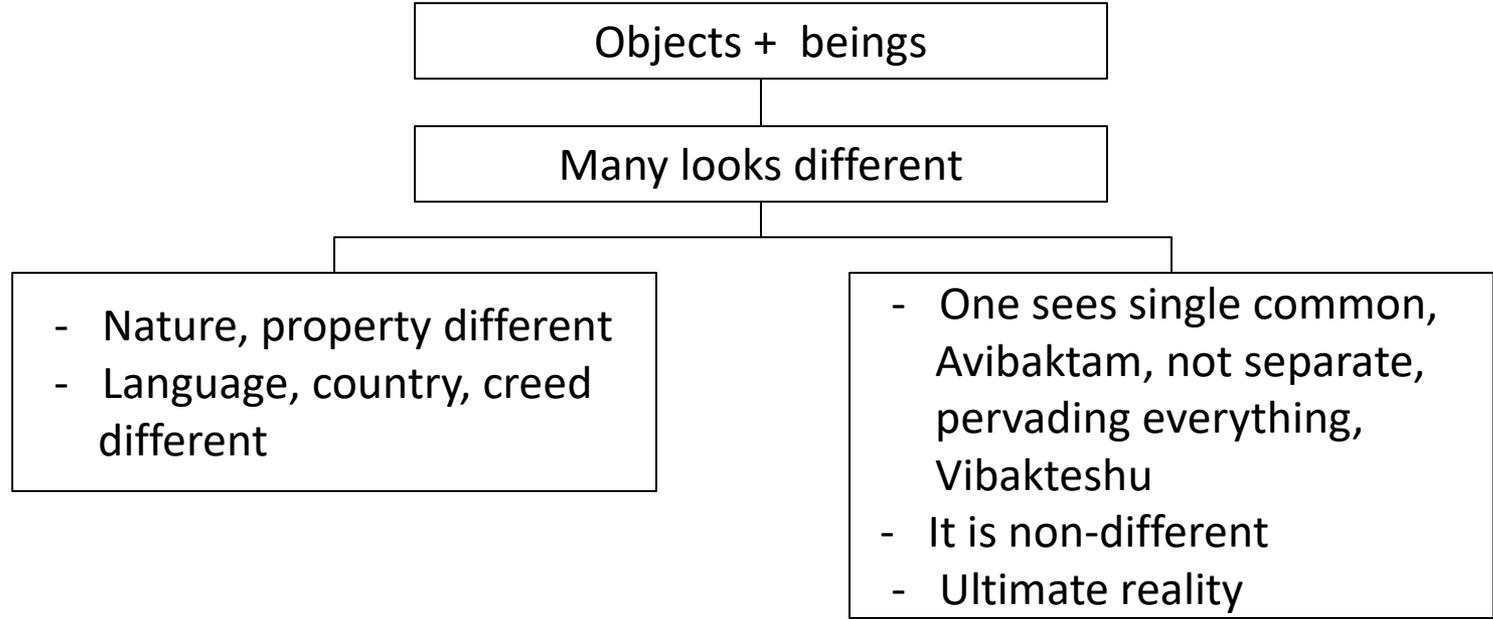
- In all Objects + living beings, Buteshu – with modifications, Bavana Kriya.

b) Yena :

- By Jnanena, knowledge, vision, comprehension.
- Shad Vikara Jayate, Asti, Vardate, viparinamate, 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 ॥

**mattaḥ parātaraṃ nānyat
kiñcidasti dhanañjaya |
mayi sarvamidaṃ prōtaṃ
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.

Verse 21 : Rajasic Jnanam

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

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

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

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.

Verse 22 : Tamasic Jnanam

यत्तु कृत्स्नवदेकस्मिन्
कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च
तत्तामसमुदाहृतम् ॥ १८.२२ ॥

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

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

a) 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 :

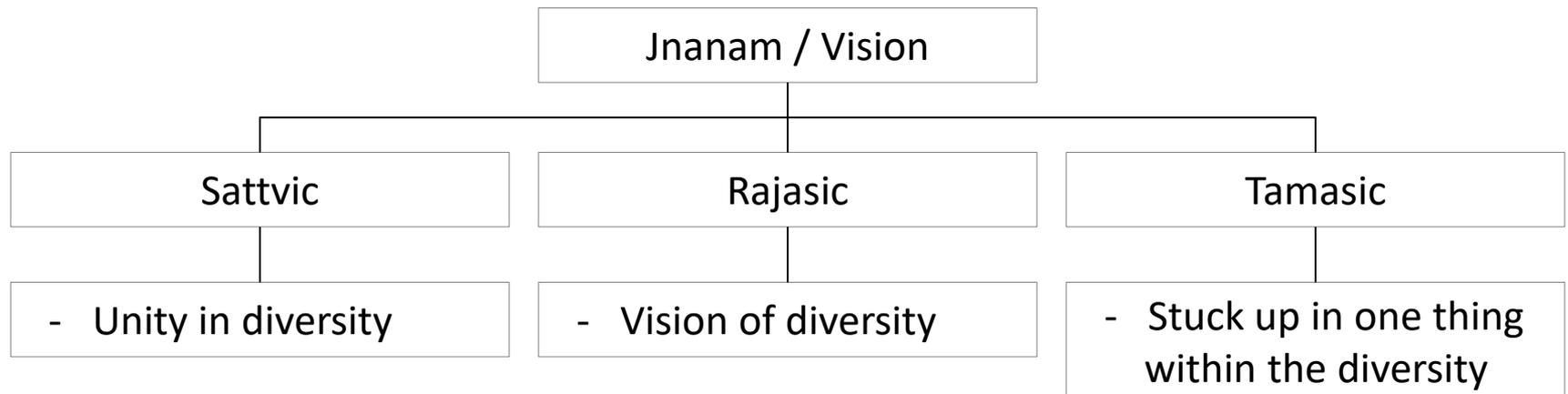
- Totally divorced from the fact, vision.

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 ॥

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

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

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

a) Yattu :

- To differentiate.

Sattvic	Rajasic
- Aphalaprepsuna	- Kamepsuna - Wants desires fulfilled - Selfish

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	I) Rajasic
II) Aphala Prepsuna	II) Kamepsuna
III) Sangha Rahitam	III) Sa Ahamkarena Va

Verse 25 : Tamasic Karma

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

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

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

a) 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 :

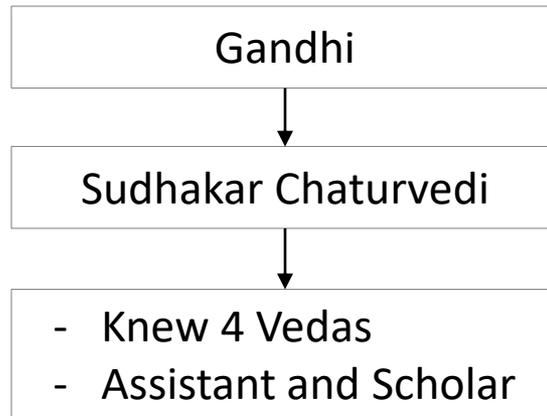
- Action like this is coming from a vision like that.
- Vision makes all kinds of changes.
- Atman not involved

Siddanta wise :

Practically :

- See beauty of these verses.

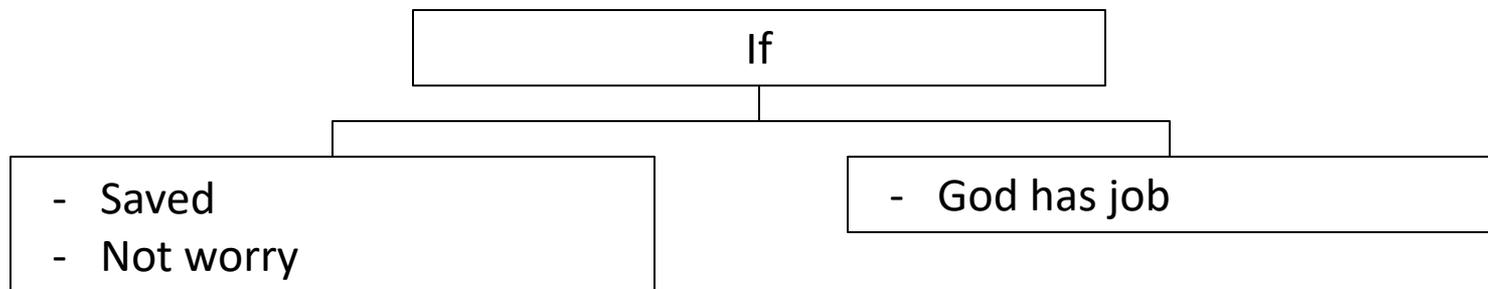
Story :



- 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.**



Lecture 8

1) Description of Gunas in 3 Chapters

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

Chapter 14	Chapter 17
<ul style="list-style-type: none"> - To transcend Guna - Guna Teeta - Jnani goes beyond – Gunas - Ateeta - w.r.t. Jnani 	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <ol style="list-style-type: none"> 1) Sraddha 2) Ahara 3) Yajna 4) Dana 5) Tapaha </div> <div style="font-size: 3em; margin-right: 10px;">}</div> <div style="text-align: center;"> <p>Sattva / Rajas / Tamas</p> </div> </div> <ul style="list-style-type: none"> - Purpose : for Sadhaka - If you take up Sattvika Aspect, will have Deivi Sampath - Choose Sattvika, eschew Rajasika, discard Tamasica

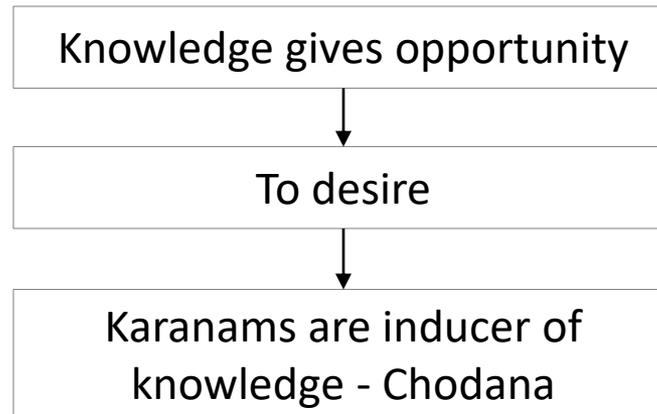
- You will become true Sadhaka in Chapter 17.

Chapter 18 :

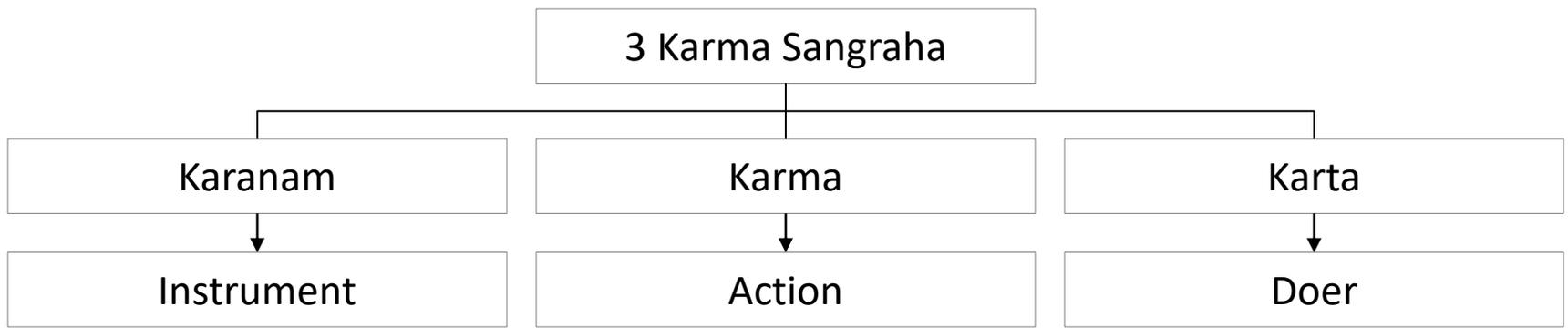
- Not for seeker or Gunateeta.

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 :

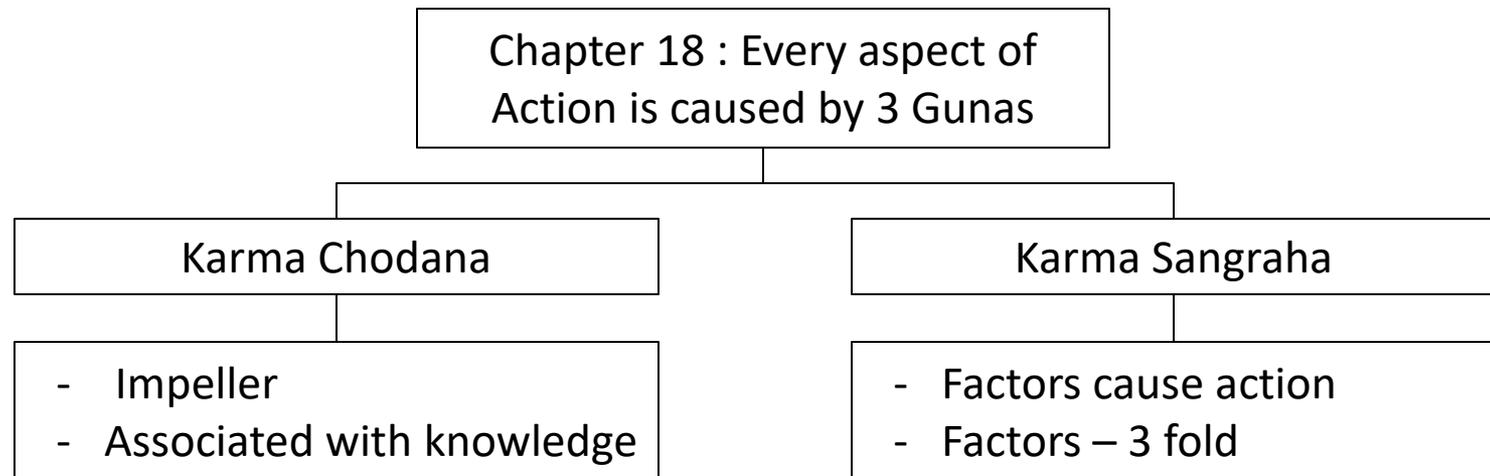
- Reason.
- Speaking for my own personal reflection.
- For clarity for all

5) Apadana :

- Where from?
- Balls falls from my hand

6) Adhishtana :

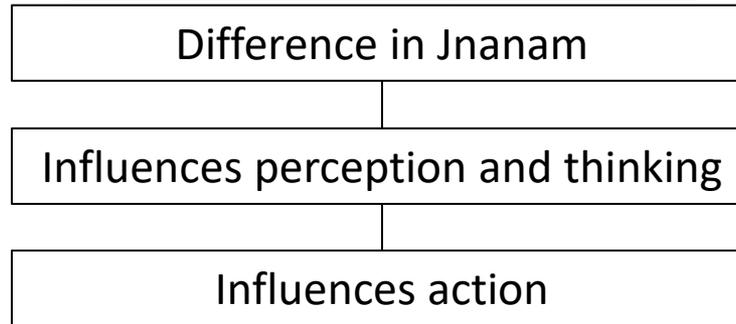
- Locus
- Where from acting.
- Karanam, Karma, Karteti – Lord includes 3.
- Shastras are deep.



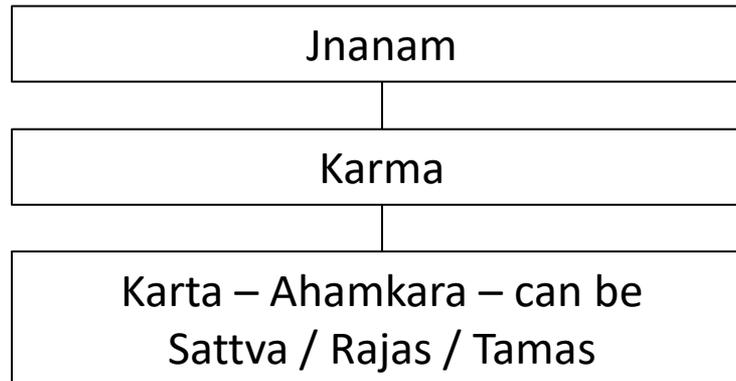
- Action which comes about is 3 fold.
- Atman is free.
- Differences in action explained by presence of these factors

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

Difference in Perception causes



- 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.



- Atman is free of Sattva / Rajas / Tamas.

- Karta – Sattva / Rajas / Tamas.
 - Karma - Sattva / Rajas / Tamas
 - Jnanam - Sattva / Rajas / Tamas
- } Over
- Buddhi - Sattva / Rajas / Tamas – Instrument of understanding.
– Understand / Plan....
 - Drithi (Utsah Samanvita – Fortitude – Perseverance)
 - Sukham.
 - All Dvaitam, differences are caused by Sukham, Drithi, 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'nahaṃvādī
dhṛtyutsāhasamanvitaḥ |
siddhyasiddhyōrnirvikāraḥ
kartā sāttvika ucyatē || 18. 26 ||

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

a) Karta Satvika Uchyate :

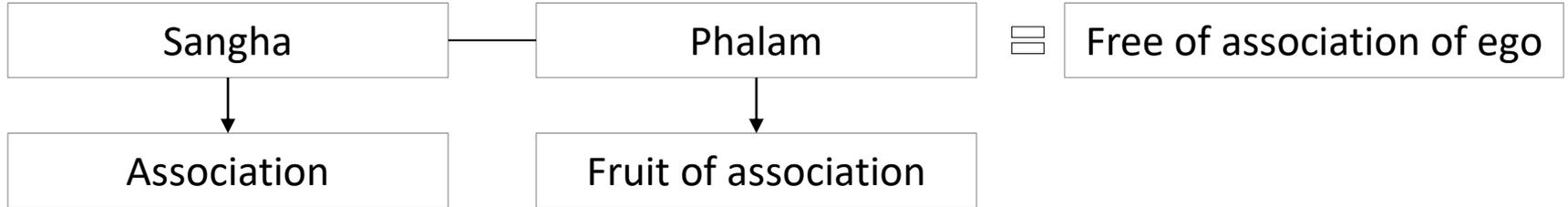
- Karta = Ahamkara = Individual.
- Such a sense of I we have.
- I am doing, talking, sitting.
- Individual you, engaged in action.
- Such an individual is called Sattvika.

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

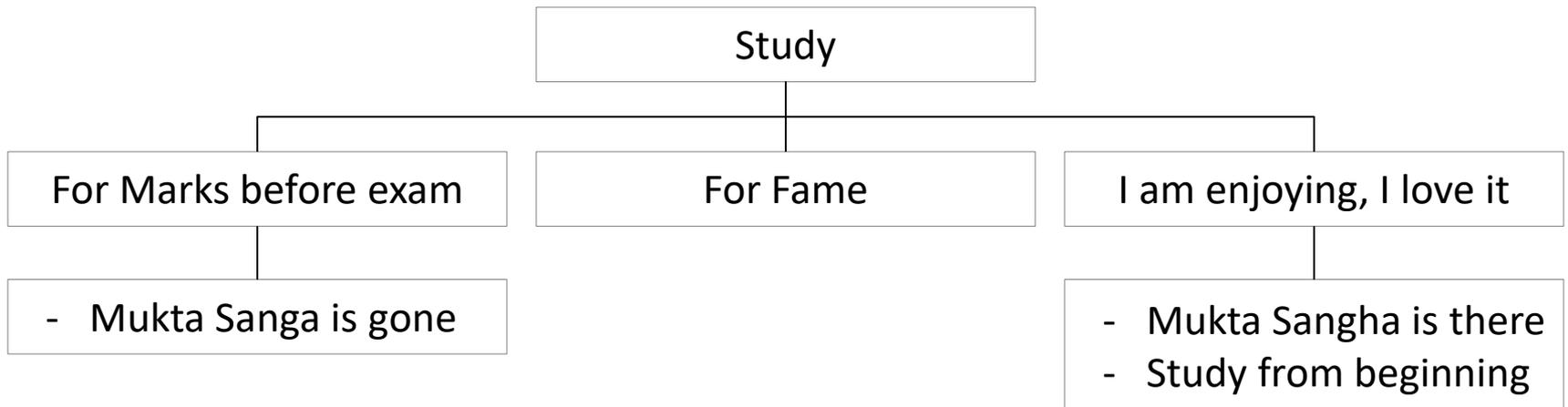
- Do you want to be Sattvik.
- Do this.

c) Mukta Sangaha :

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



- Ego = Anahamvadi.
- Mukta Sangaha = 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 Gurudev's 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.

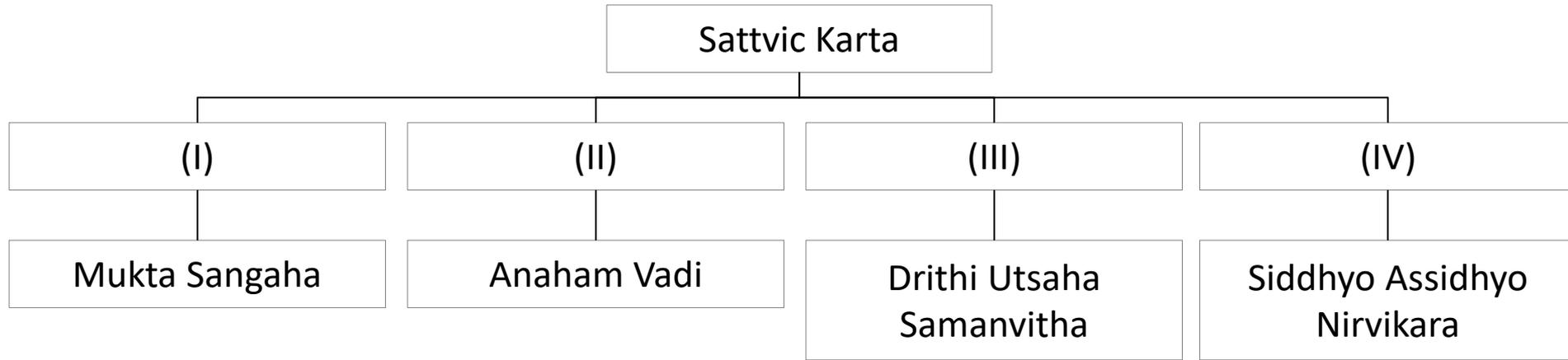
One Day	Next Minute
<ul style="list-style-type: none"> - Coronation - Everything 	<ul style="list-style-type: none"> - Go to forest like Tapasvi - Drop everything

- 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 – 1st session.
- Karta Sattvika Uchyate.
- Anybody who has this, is a very good team player – will guide, lead, 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
लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता
राजसः परिकीर्तितः ॥ १८.२७ ॥

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

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

a) 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 :

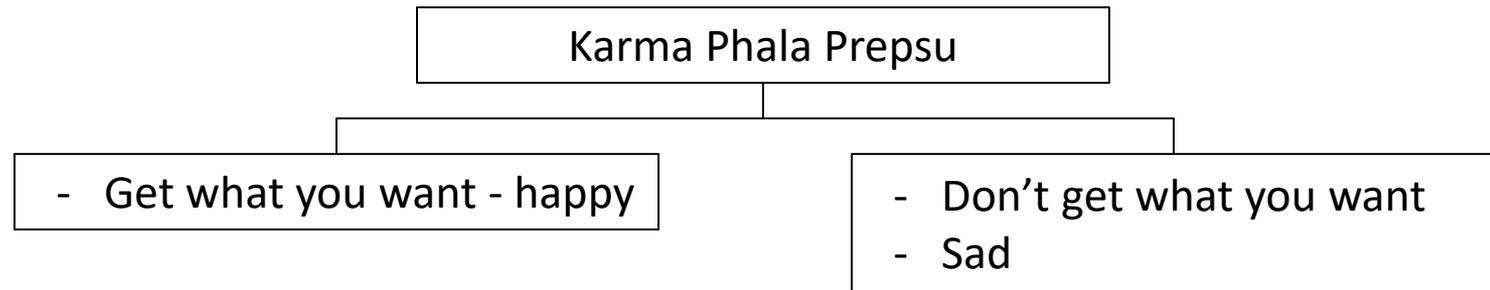
- Has nature of causing pain.
- Will tell you, he will cause pain.
- Pretends as though he is going to help.

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.

Verse 28 : Tamasic Karta

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

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

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

a) 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
- One who causes pain and you are aware he causes pain.	- Wont know - Will win confidence - Will present himself to help you. - Finally will destroy you, hit you.

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 कर्तेति
त्रिविधः कर्मसङ्ग्रहः ॥१८.१८ ॥

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

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

- 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 ॥

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

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

a) Srunu :

- Listen.

b) Buddehe Bhedam Trividam :

- 3 fold division of Buddhi.

c) Dritheshcha Eva :

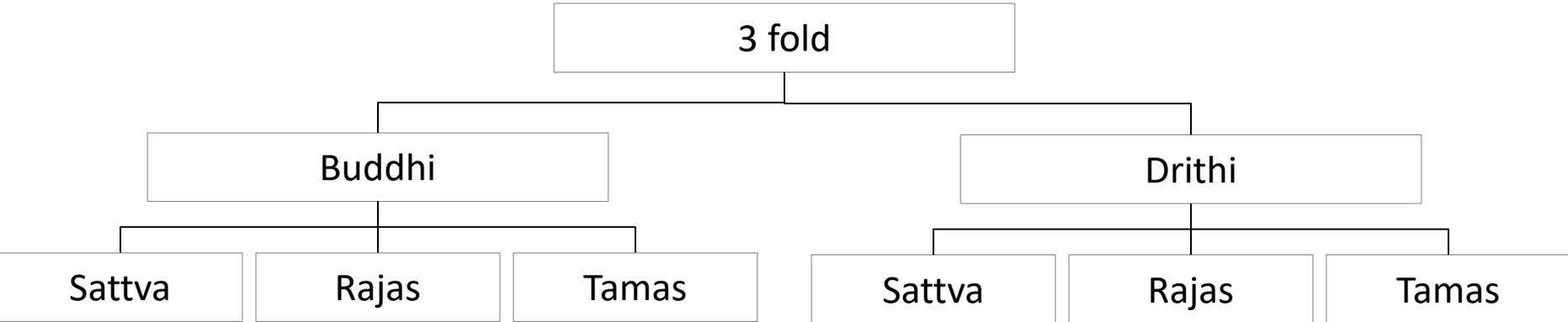
- So also 3 fold division of Drithi.
- Faculty of decision making and capacity to persevere are 3 fold.
- They help you to execute action.

d) Prochyamana Asheshena :

- I am going to explain in detail.

e) Prithaktvena : Varied

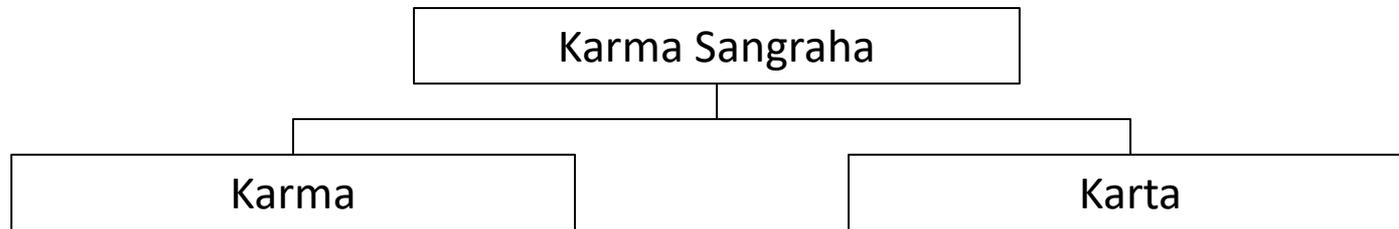
- What is to be accepted and what is to be given up.



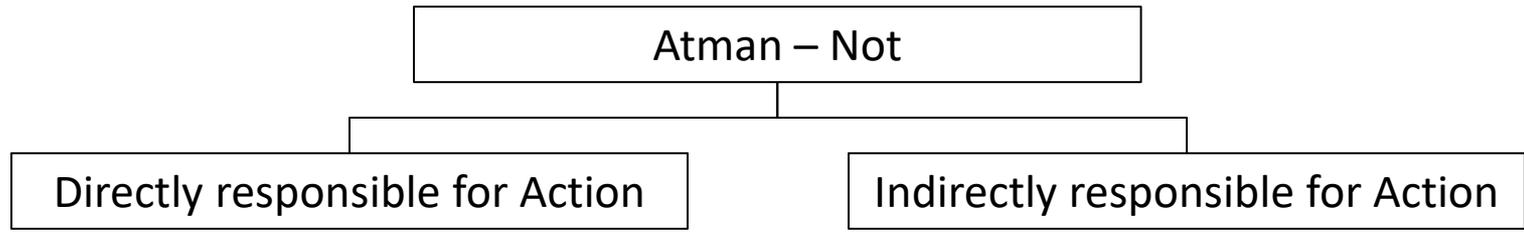
Lecture 9

1) Jnanam, Karma, Karta.

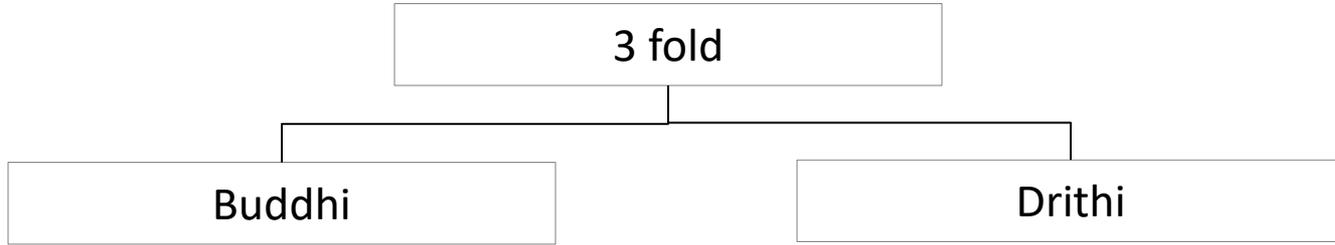
- Jnanam = Gives Vision, over all comprehension.
- Karma – Action through which we want to affect the results.
- Karta – Creator of the creation
 - Doer
- Jnanam = Karma Chodana, impels action.



- 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

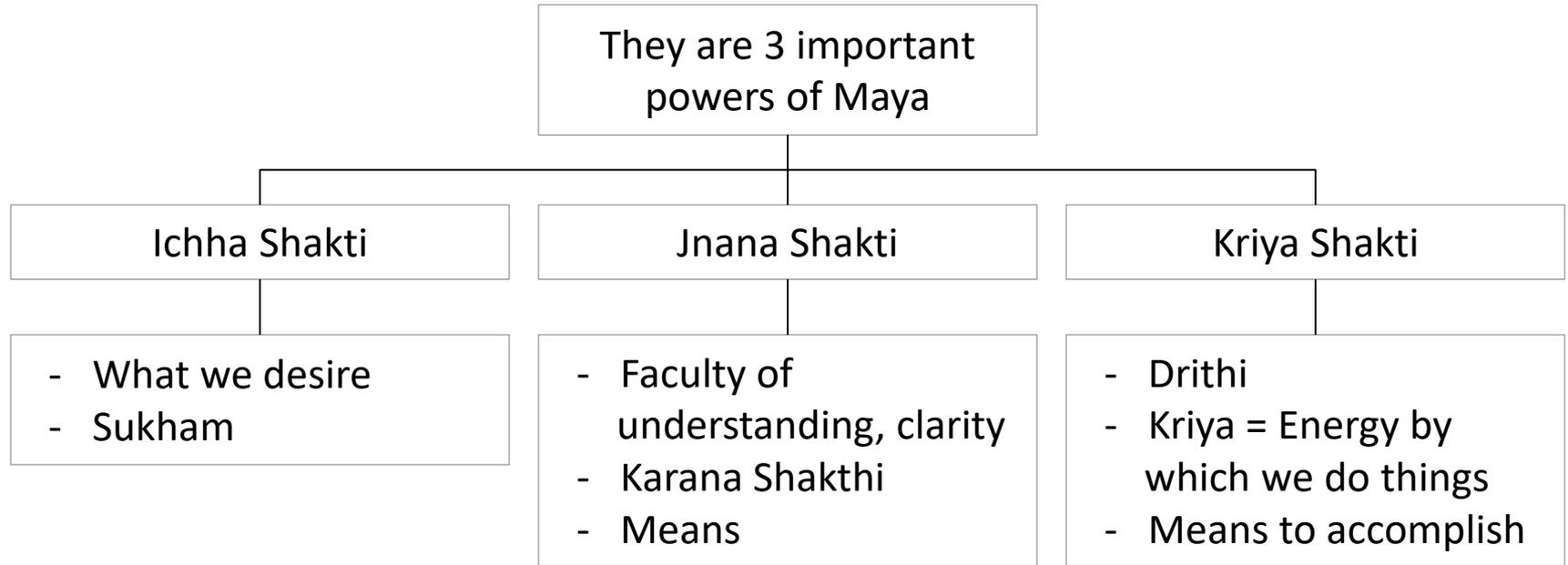
बुद्धेर्भेदं धृतेश्चैव
गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण
पृथक्त्वेन धनञ्जय ॥१८.२९ ॥

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

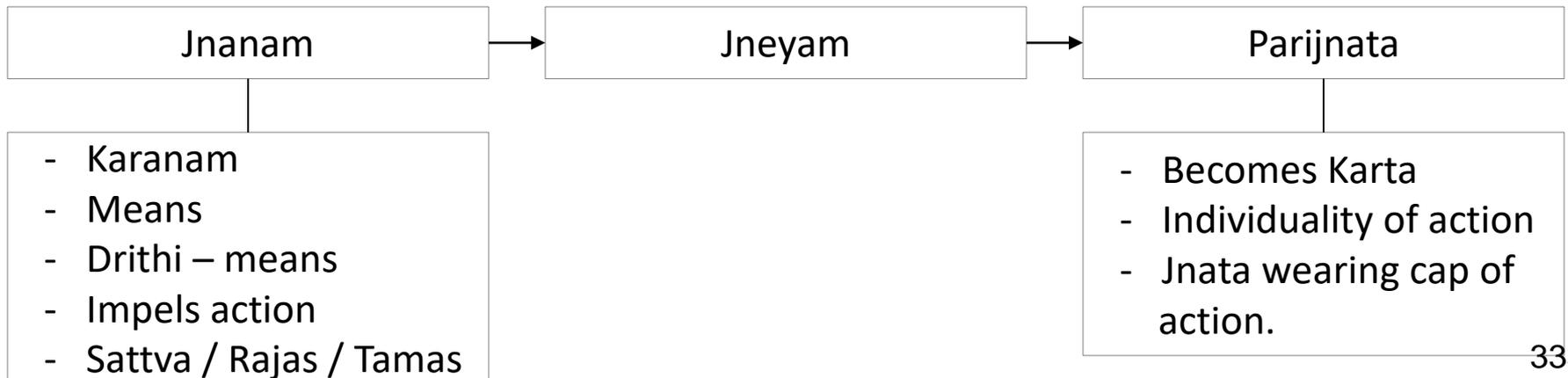
Hear (You) the threefold division of understanding and fortitude (Made) according to the qualities, as I declare them fully and severally, O Dhananjaya. [Chapter 18 - Verse 29]

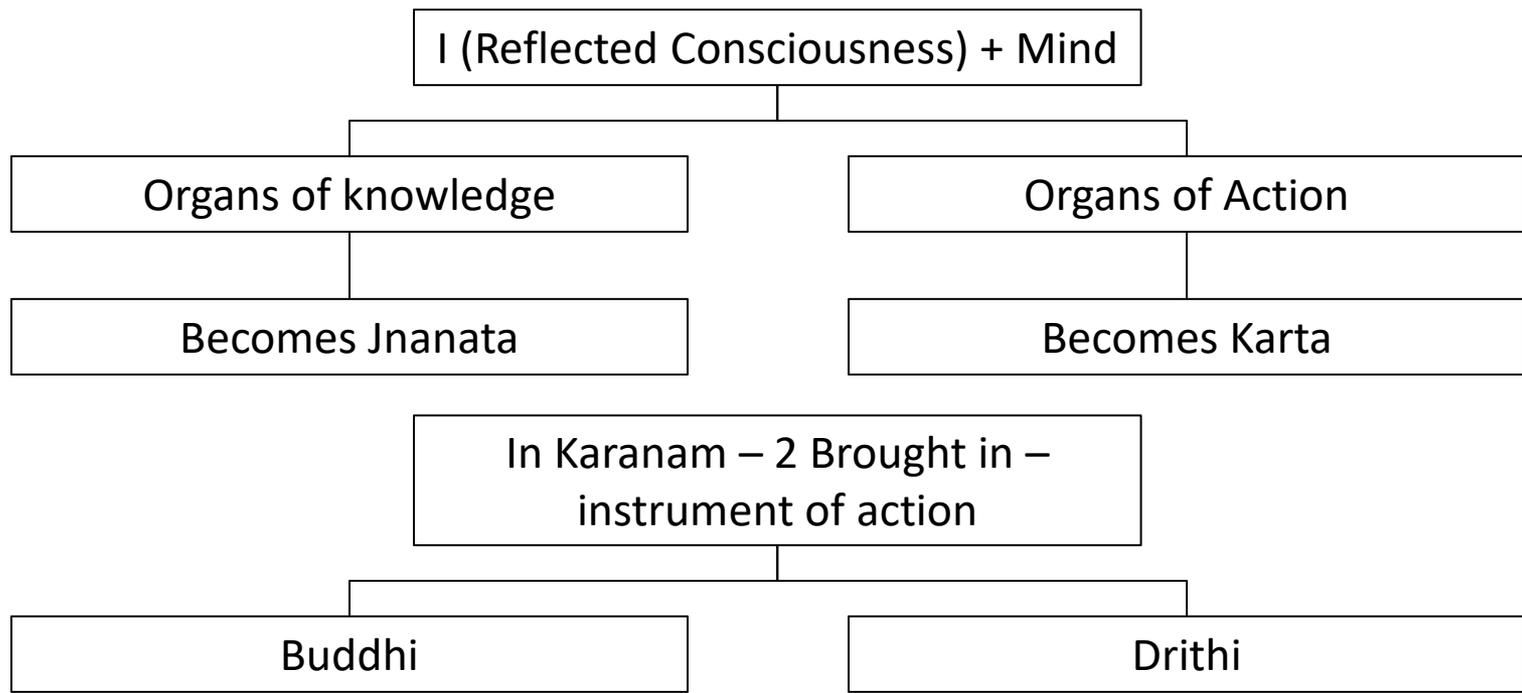
- Difference is based on Guna, qualities in Buddhi and Drithi.

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



- Drithi – Buddhi = Karanam (Karma Sangraha).





Katho Upanishad :

आत्मानं रथितं विद्धि शरीरं 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]

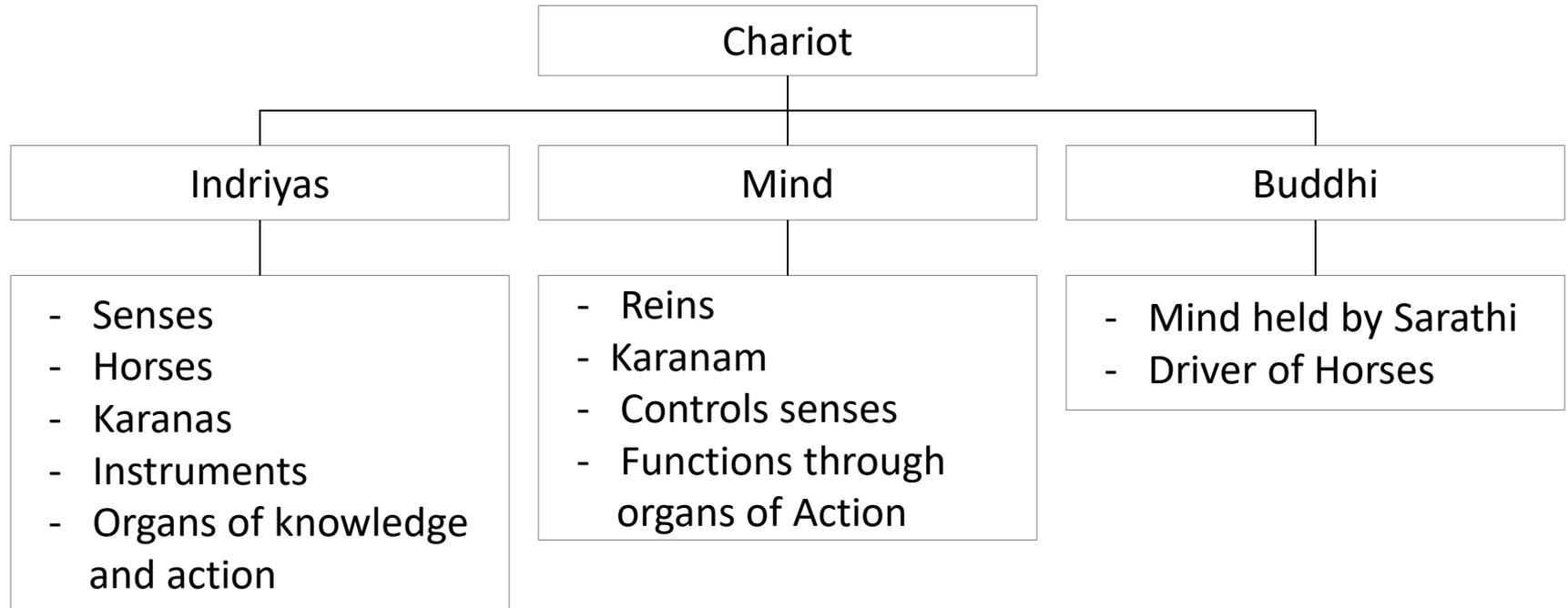
- Actual one taking life chariot forward is the Buddhi.

Katho Upanishad :

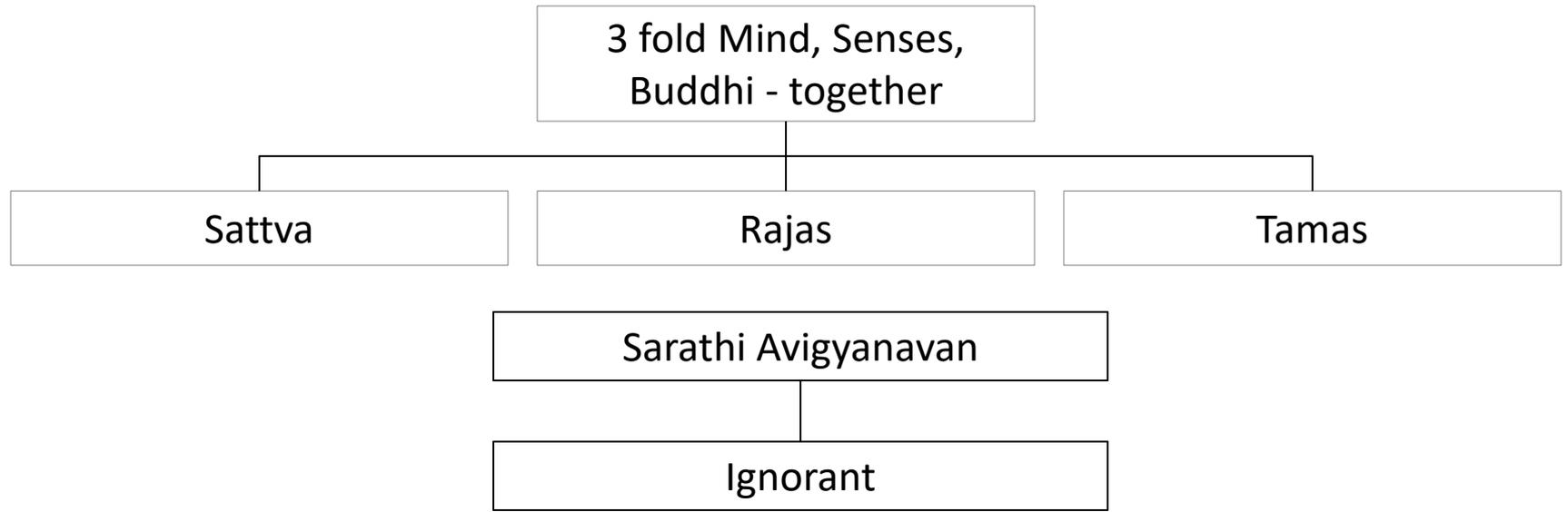
इन्द्रियाणि हयानाहुर्विषयाँ स्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

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.



Katho 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 knowledgable, Vigyanavanm, ,wise, mind is held, senses in held, body – where you want to go.

Katho Upanishad :

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्चा 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]

- 1st : 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.

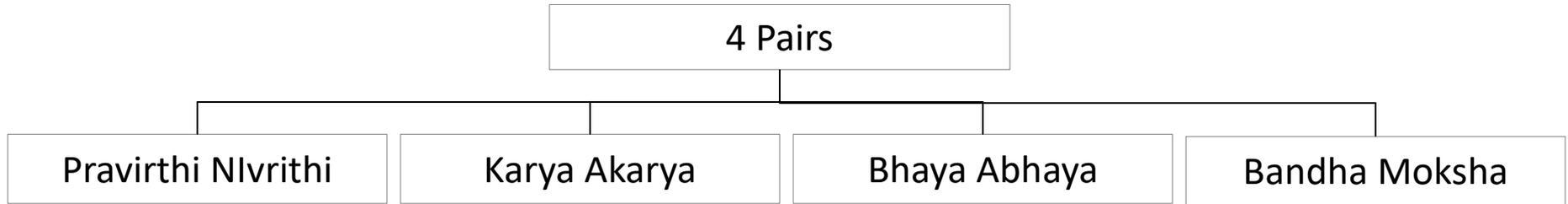
Verse 30 : Sattvik - Buddhi

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

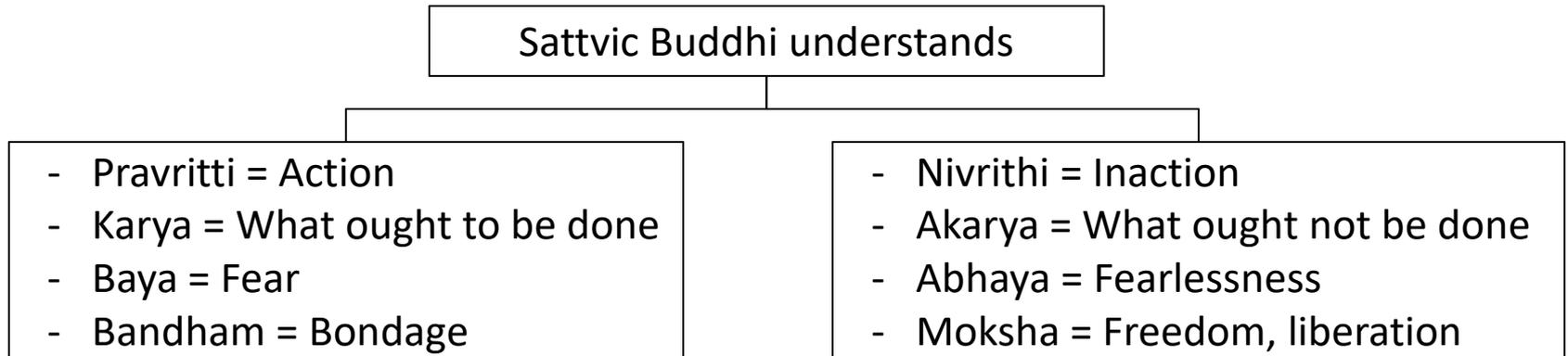
pravṛttim ca nivṛttim ca
kāryākārye bhayābhayē |
bandhaṃ mōkṣaṃ ca yā vētti
buddhiḥ sā pārtha sāttvikī || 18.30 ||

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...

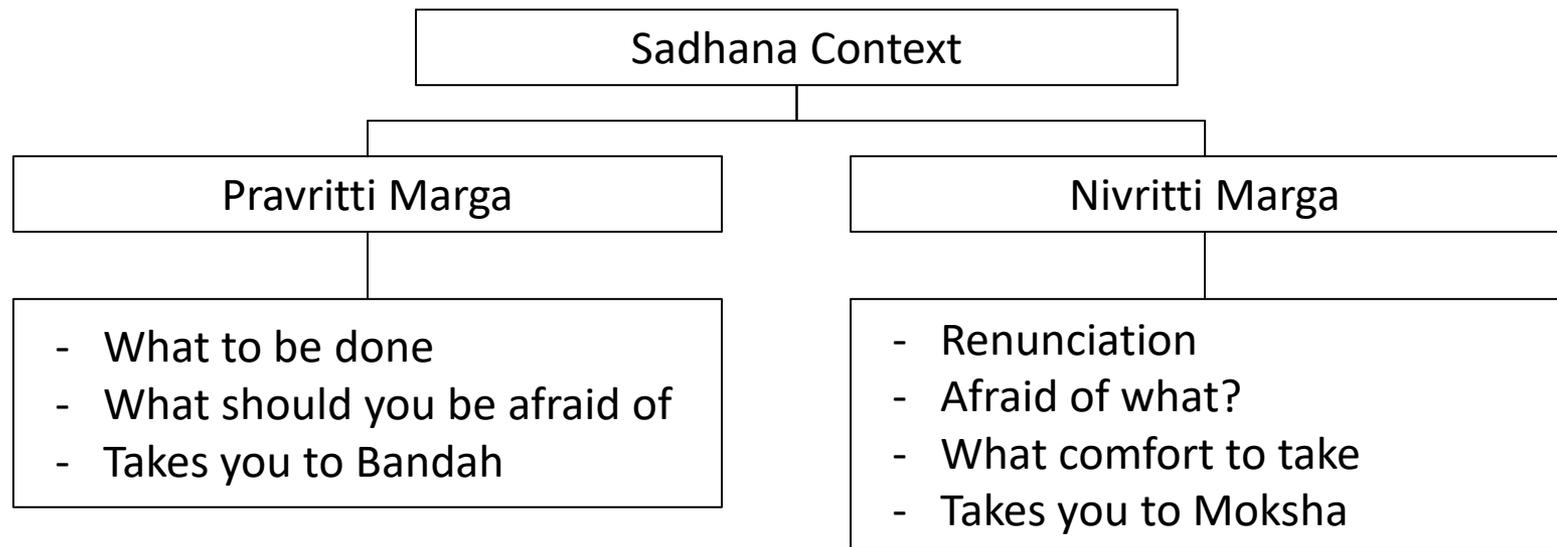
• **Don't confuse foolhardiness and shamelessness with fearlessness.**

- Fools rush in where angels 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.

Verse 31 : Rajasic Buddhi

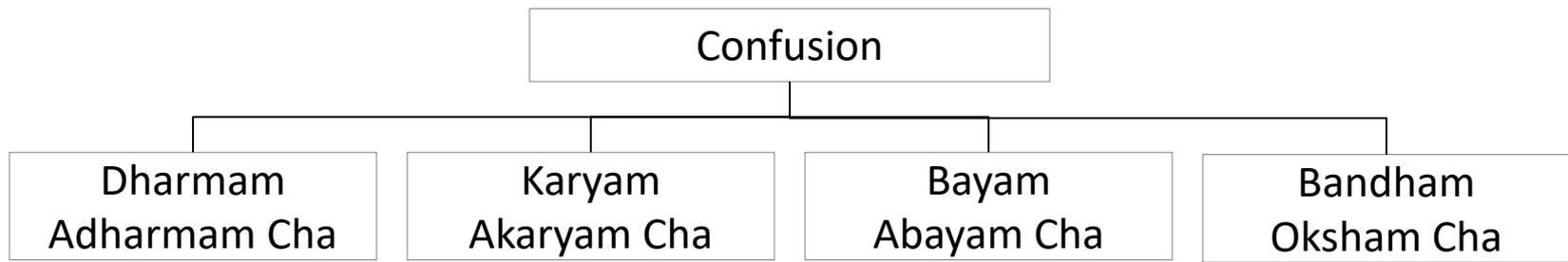
यया धर्ममधर्मं च
कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति
बुद्धिः सा पार्थ राजसी ॥ १८.३१ ॥

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



- This is Rajasic buddhi.

Verse 32 :

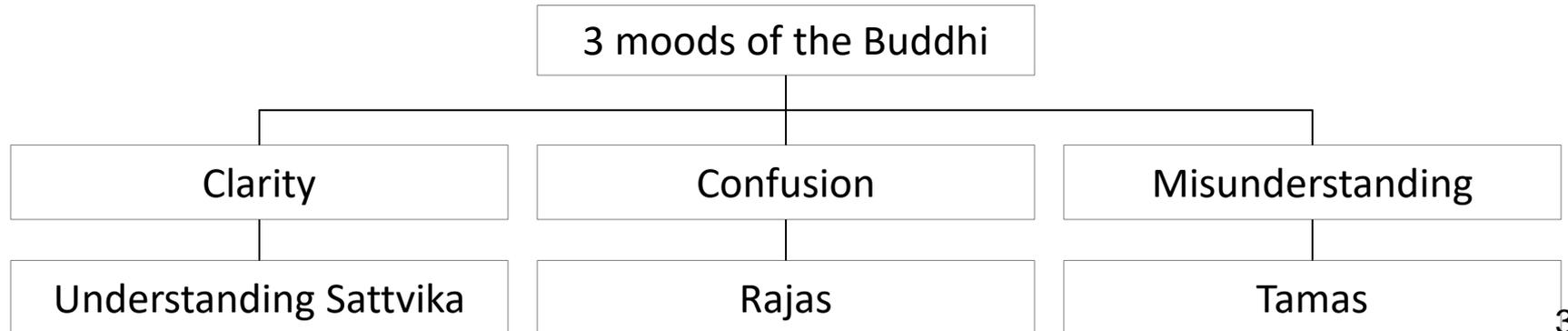
अधर्मं धर्ममिति या
मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च
बुद्धिः सा पार्थ तामसी ॥१८.३२ ॥

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

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

a) Dharmam Adharmam Cha :

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



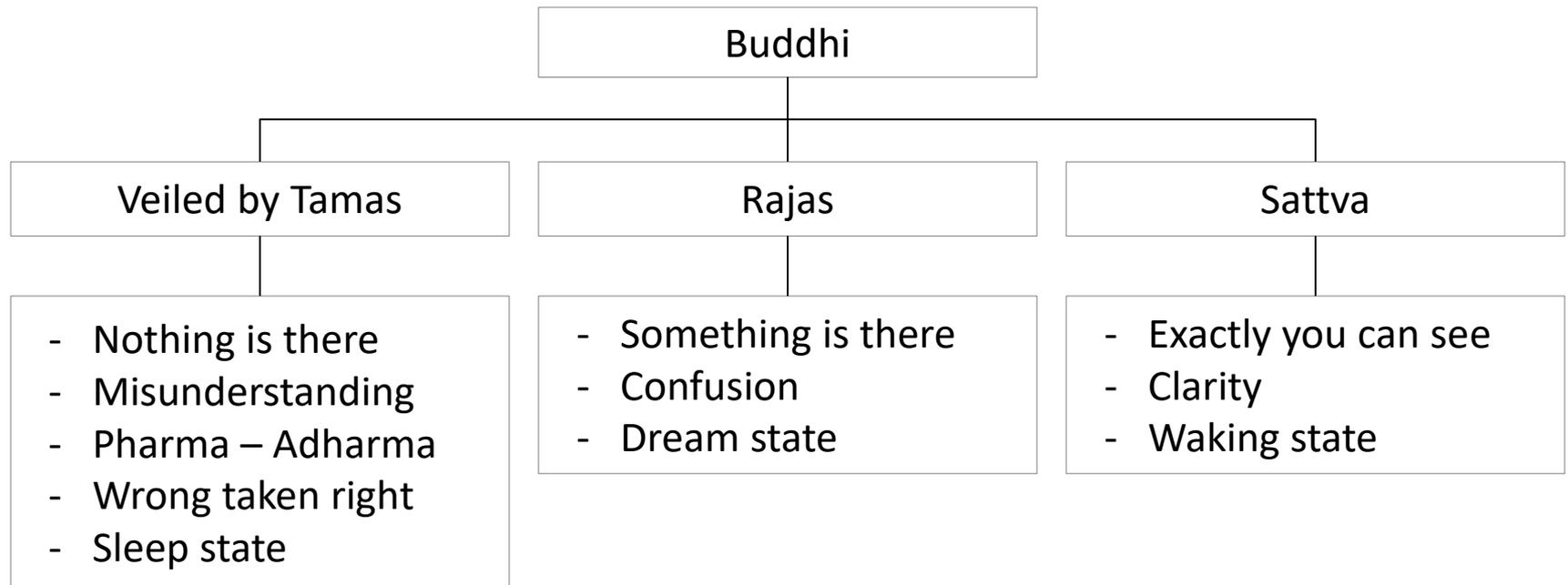
b) Tamasa Avrutaha :

- 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 :

Yathavat	Ayavat	Viparitan
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.