



BHAGAVAD GITA

with
SHANKARABASHYAM

INTRODUCTION

VOLUME - 01

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INTRODUCTION TO BHAGAVAD GITA

TOPIC 1 TO 22

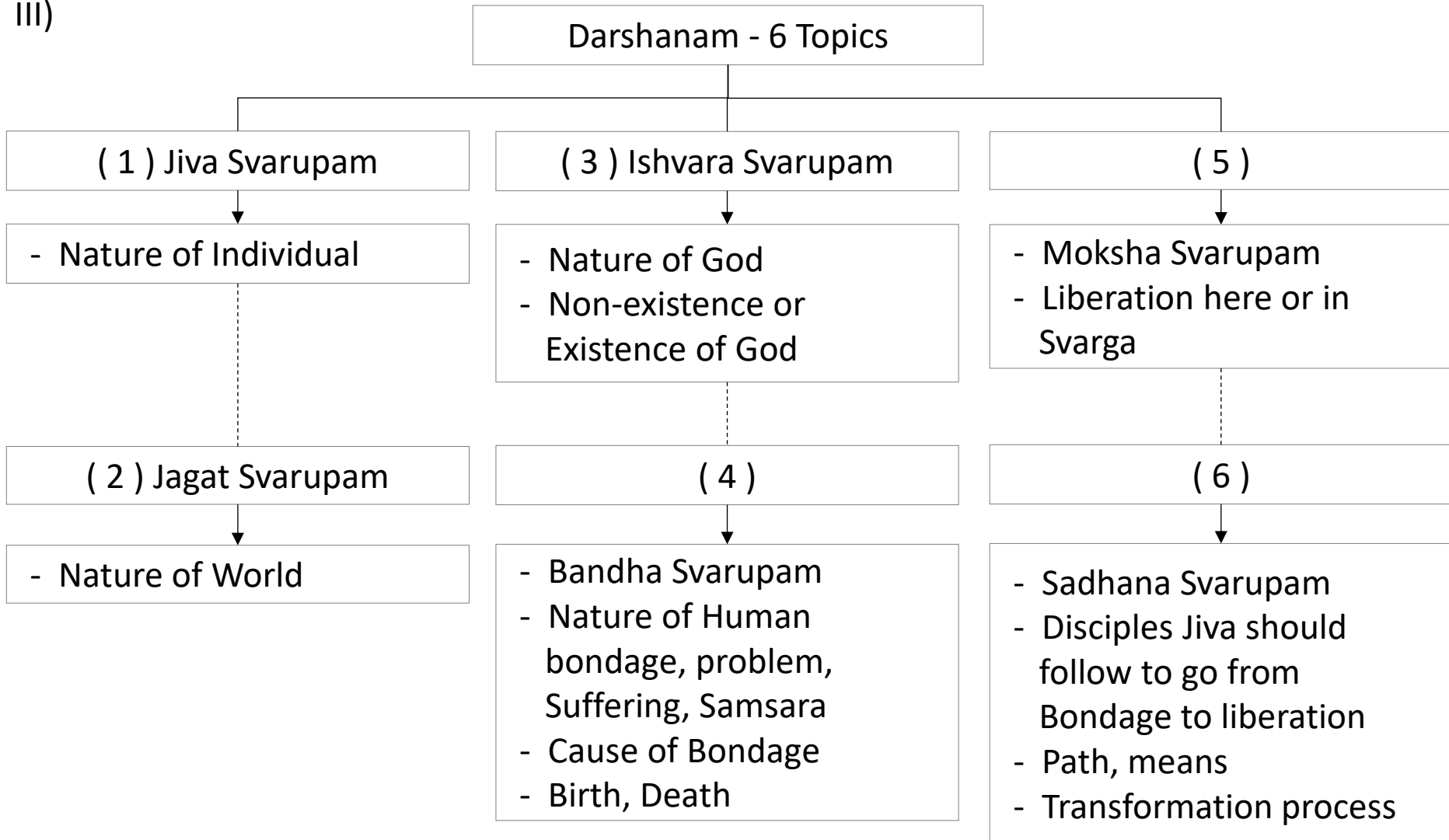
Introduction

I) Philosophical system means Darshanam - Vision of Propounder, Sage, thinker.

II) Darshanika Acharya - One gives vision

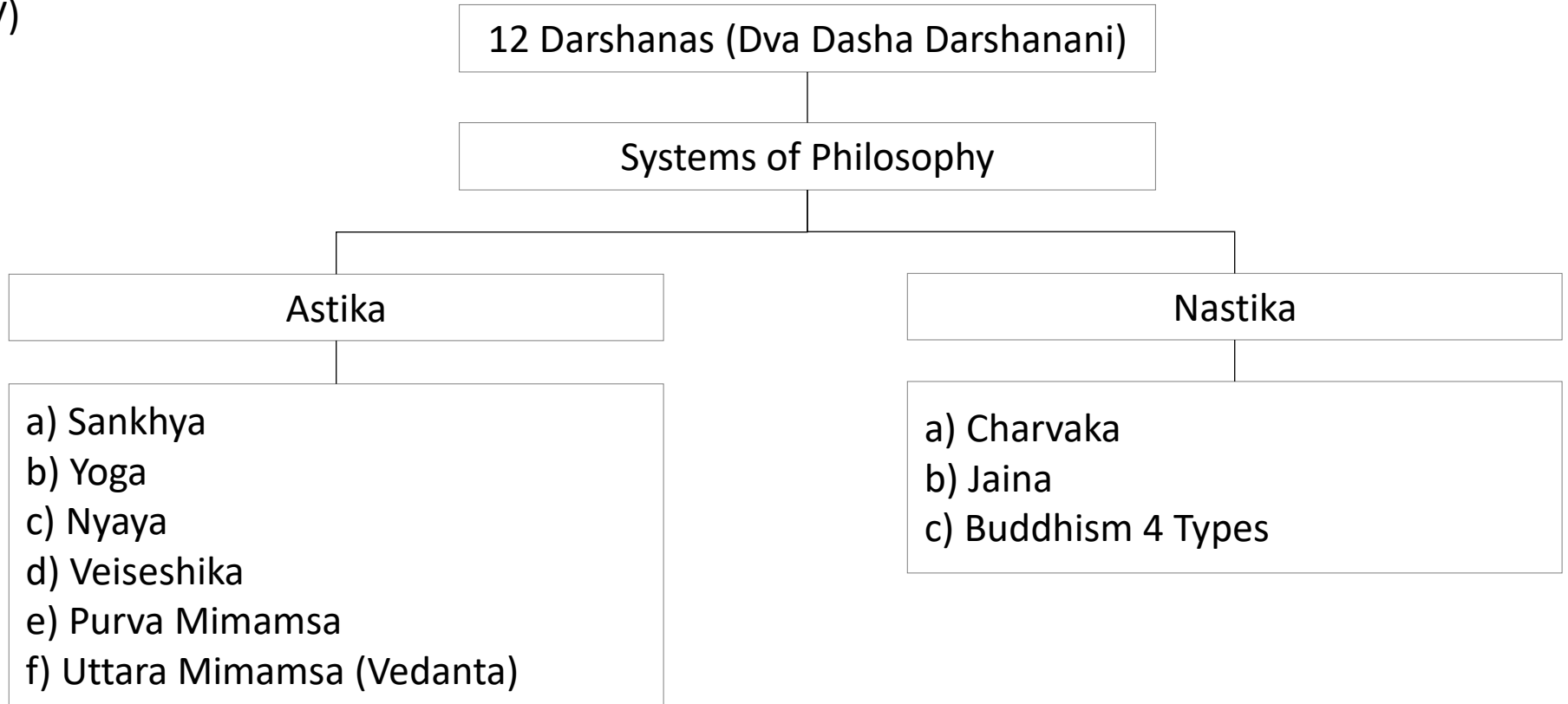
- There are followers who follow teaching.

III)

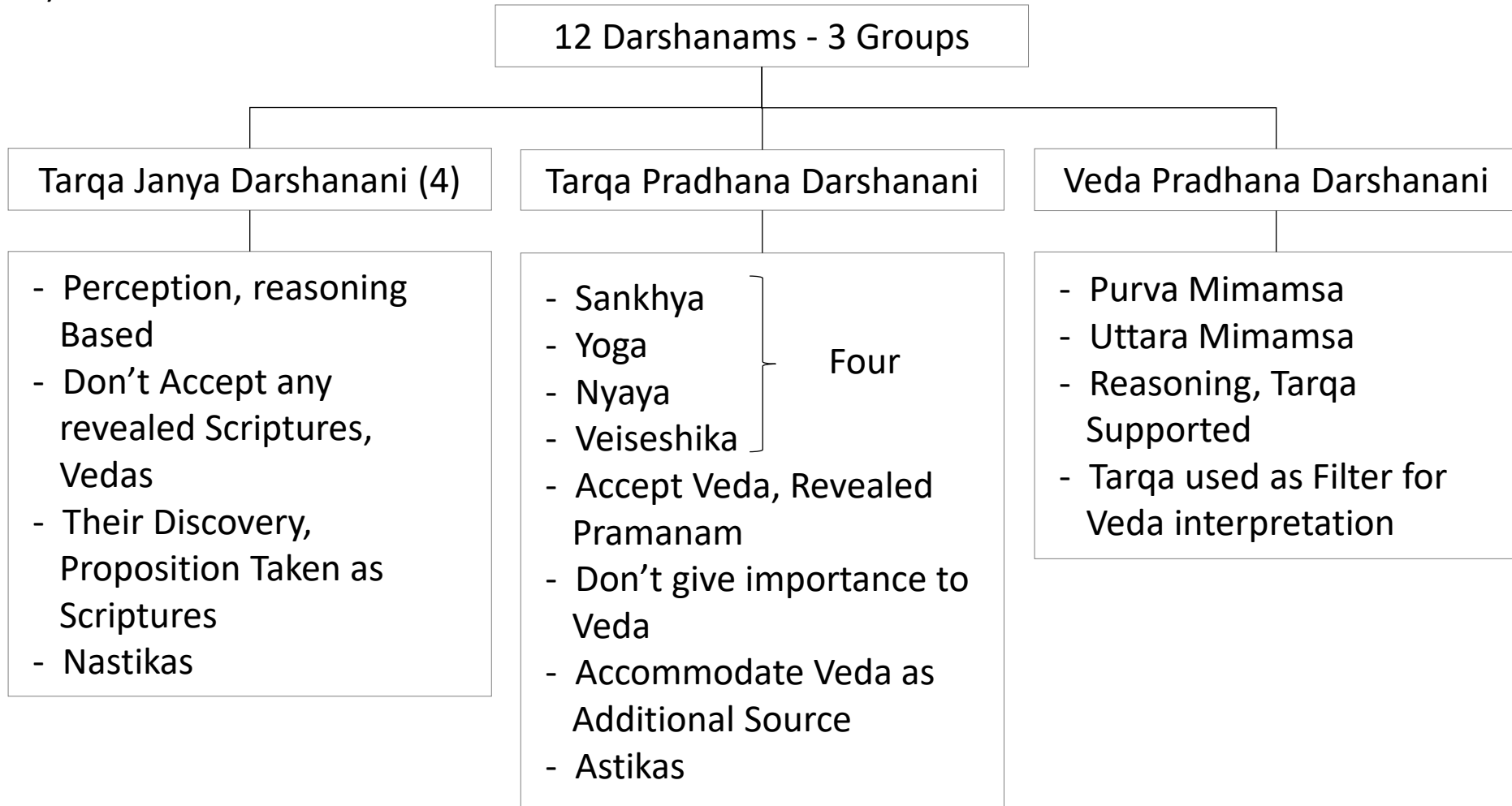


IV) All Darshanika should Propound in their Darshanam

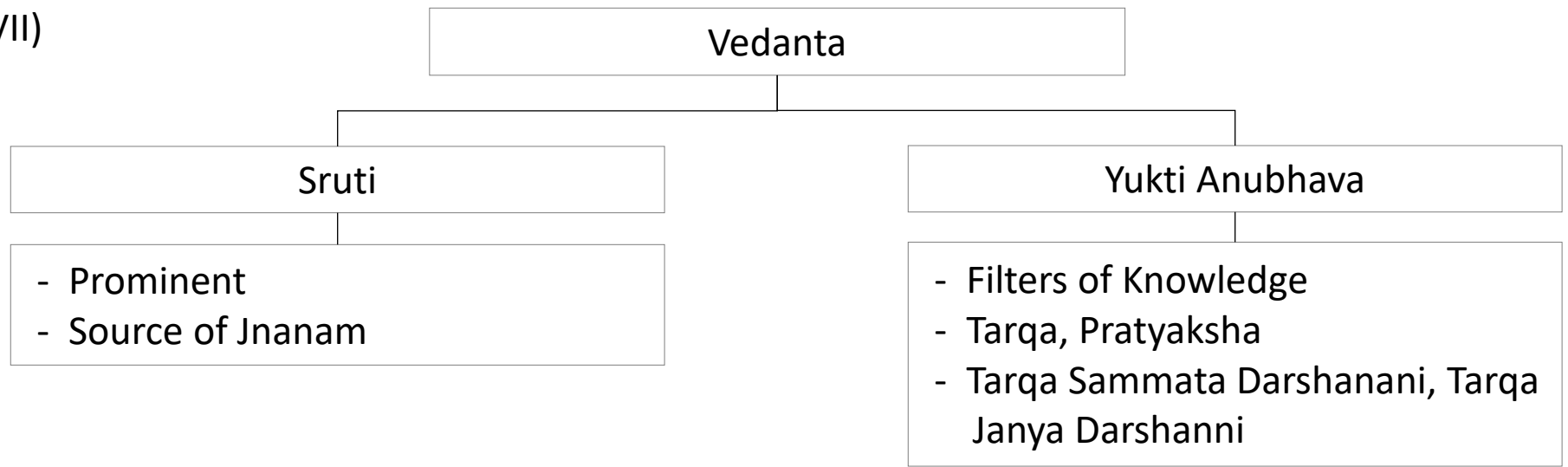
V)



VI)



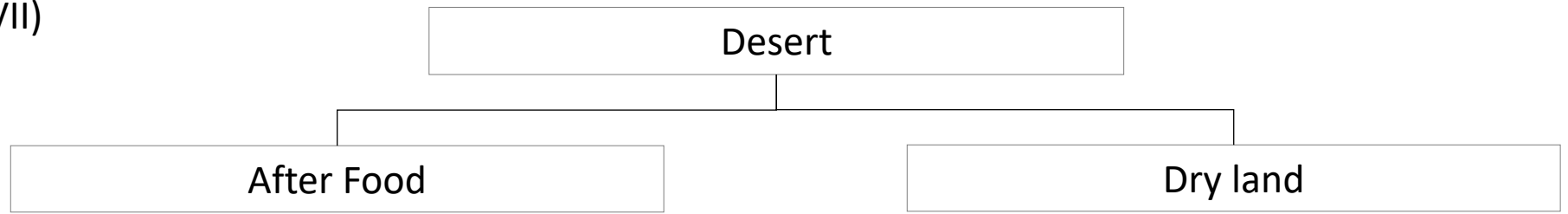
VII)



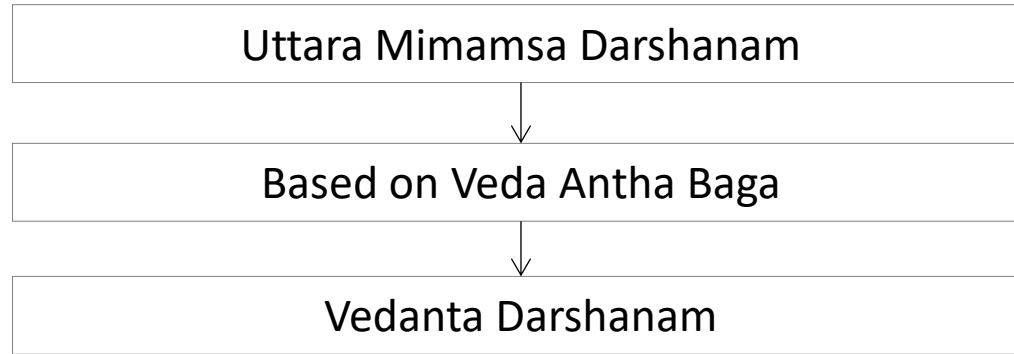
VIII)



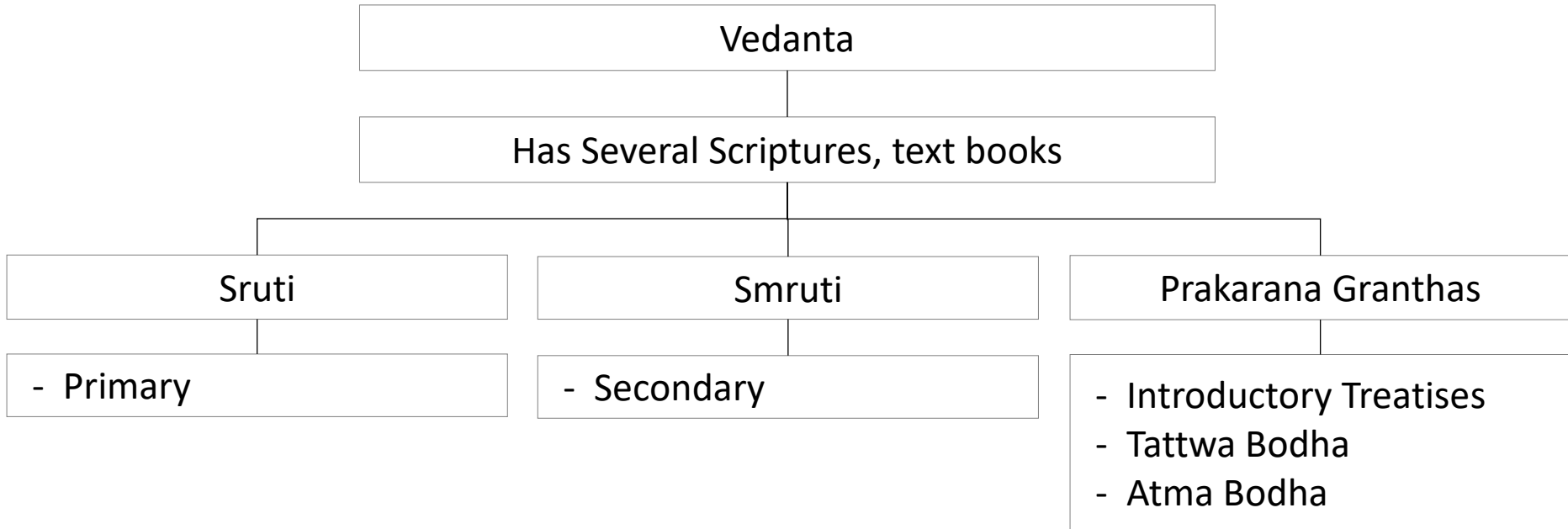
VII)



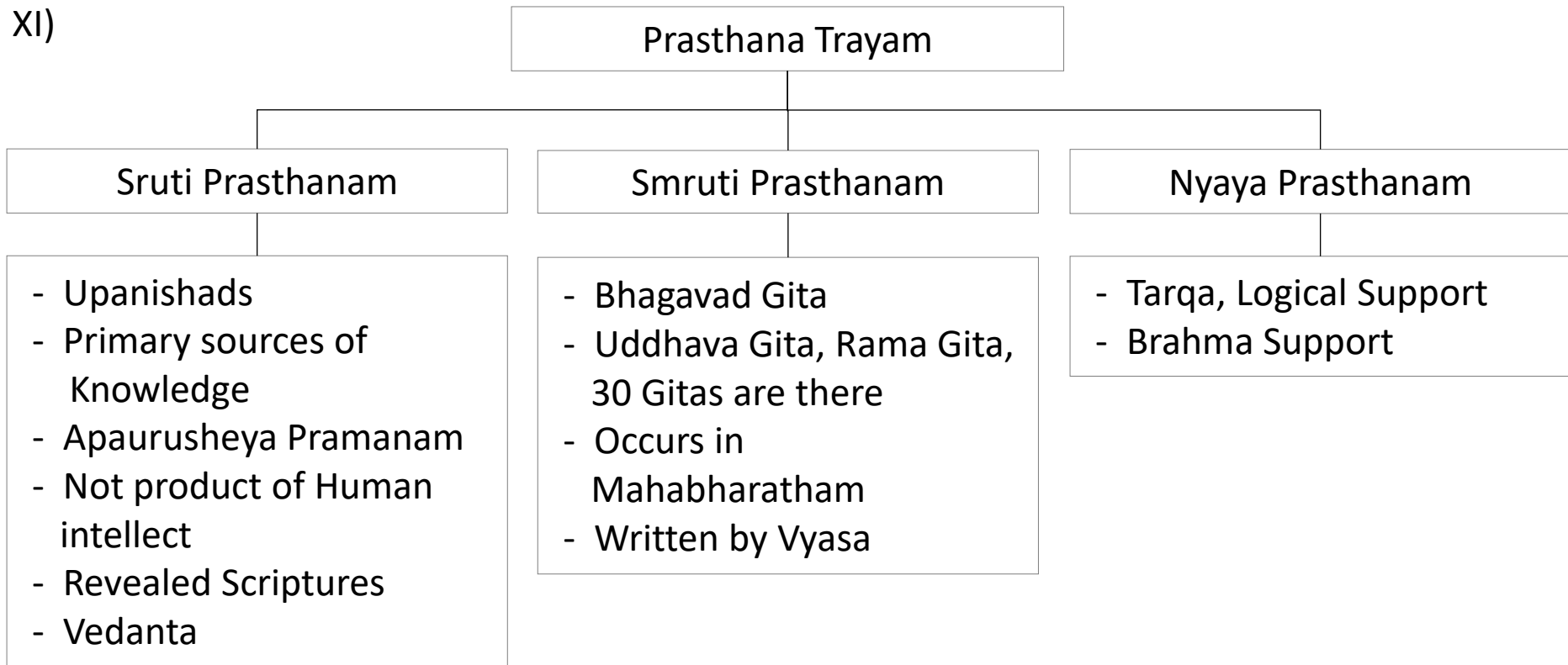
IX)



X)



XI)



XII) 3 Cardinal Text books, Prasthanam = Path, Marga

- 3 Margas leading to Jnana Nishta
- Figurative Phrase.

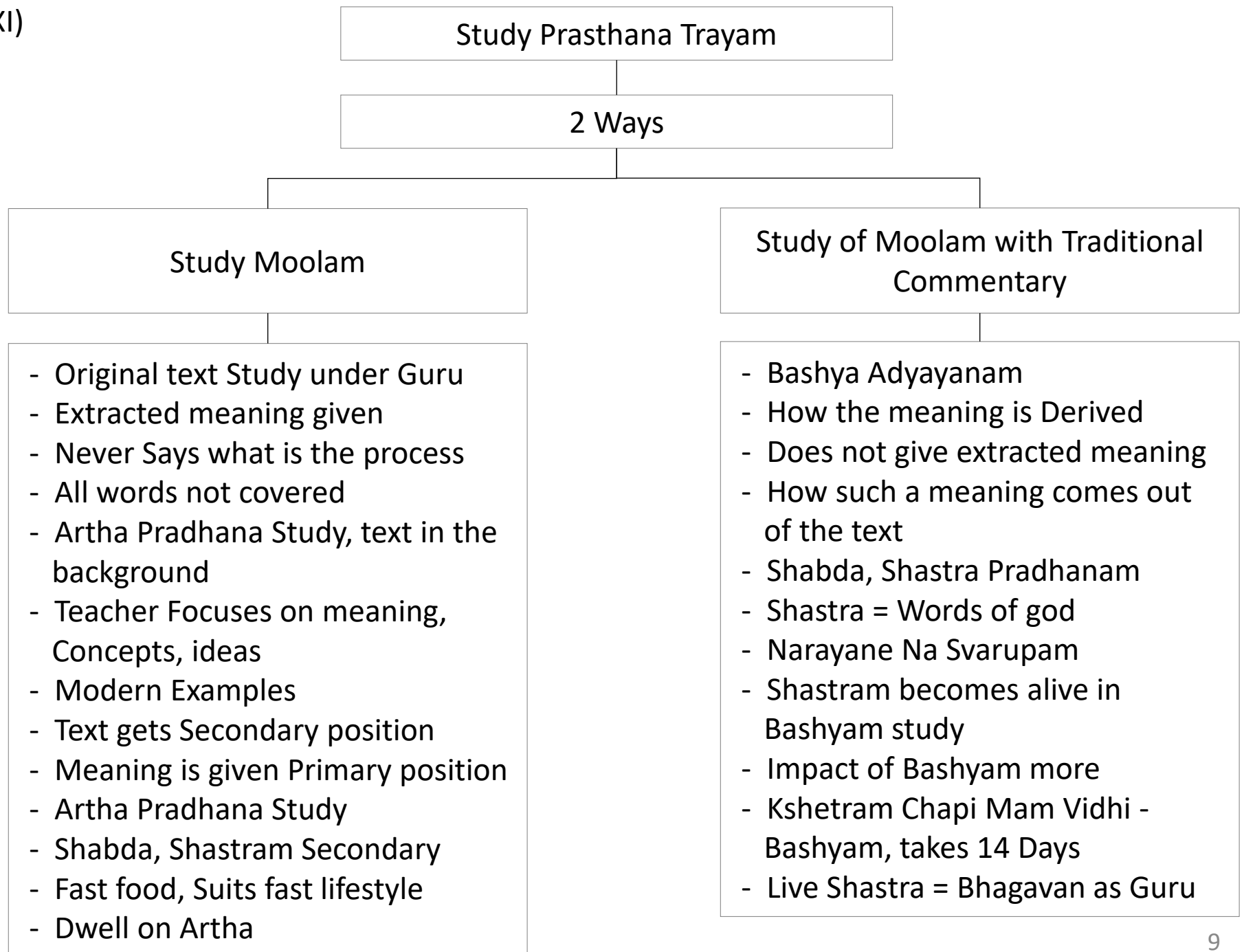
XIII) 1st Preference - Bhagavad Gita

2nd Preference - 10 Upanishads

3rd Preference - Brahma Sutra

- Prasthan Trayam Adhyayanam, Vichara.

XI)



XV) In the form of Shastram, Guru is always present with me

a) Greatest Advantage, Shastra Alive

- Useful for Nididhyasanam.

b) Every Mantra Alive, Powerful

- After 15 Years, Touch Ordinary, live wire
- Meaning, Teaching, instantaneously comes

- **Nididhyasanam becomes easy with Bashyam study**

c) Once I have learnt to extract meaning, any other text I Study, I get Capacity to see the meaning, Discern the meaning

d) Get a Skill to Understand other Books

e) If I choose to teach, Teaching becomes useful, every Mantra is like a live person Standing.

- Communication easy.

f) One becomes Srotريا Brahma Nishta guru

g) For him Shastra is Alive, he makes Shastra Alive for Others.

XVI) Therefore, Bashyam study important for committed Seekers.

a) Problem :

- Time Consuming
- Filter Coffee / Nescafe.

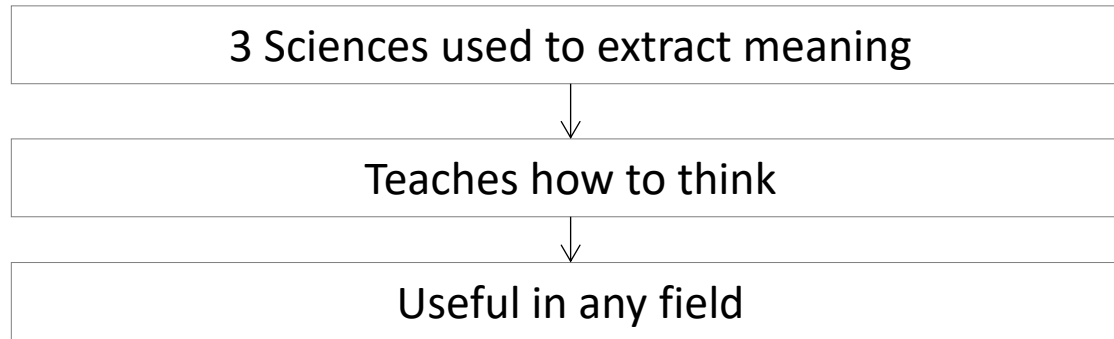
b) Moolam and Bashyam study, both have benefits

c) Commentator Extracts meaning with different Shastras as a Tool.

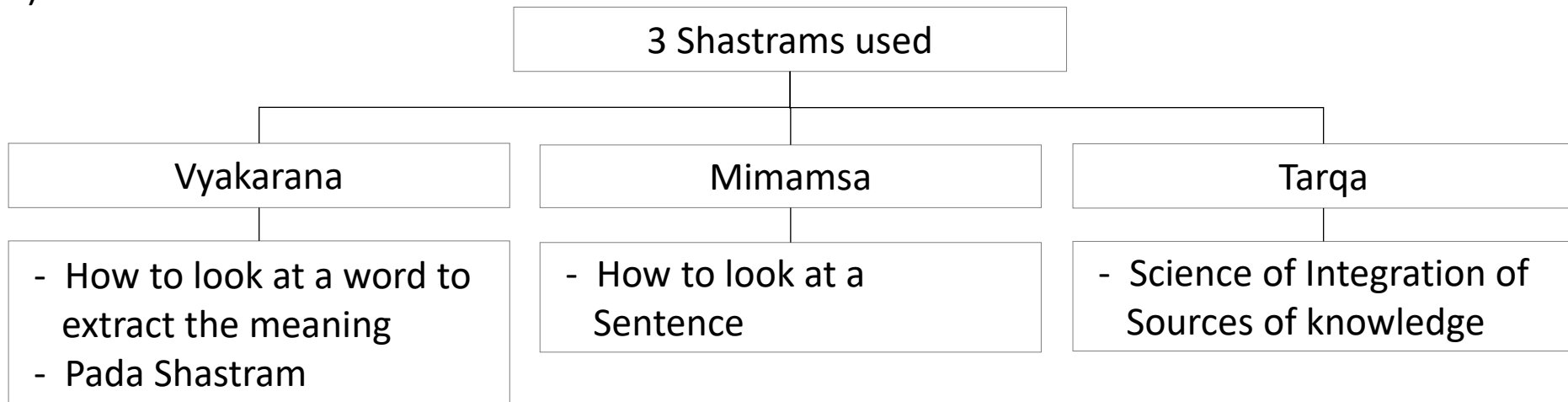
d) Example :

- Sugarcane juice extracted with appropriate machine
- Similarly Shashtra is put into Appropriate Machines called Prakaranam.

e)

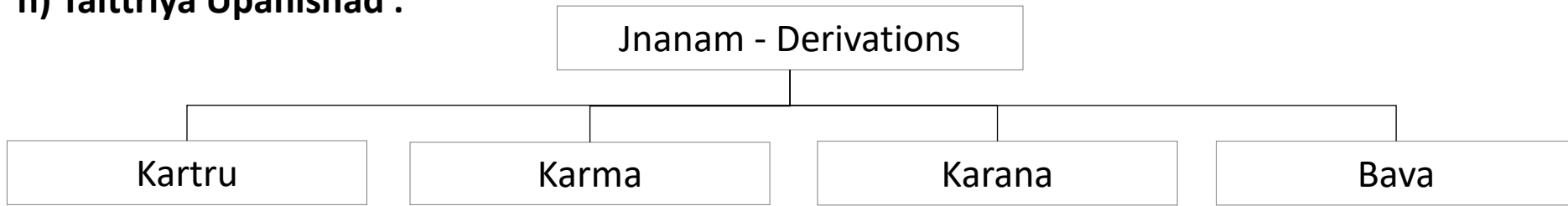


f)



g) Satyam, Jnanam, Anantham, Sakshi... Focussed.

h) Taittiriya Upanishad :



i) Arrive at Jnanam

- In Meditation, takes me to my Svarupam
- Not ordinary word
- Just puts me back into my Svarupam.

j) Sentence - Vakhya Shastram :

- Total not addition of individuals
- Mob psychology is different than individual psychology - Study separately.
- Totality gains additional power, which individual does not have.

k) Tarqa :

- Spiritual knowledge should be integrated with perceptual knowledge
- Should not contradict
- Integrate with modern science.

l) Intelligent Design theory of Christians for Creation

- Earth : 3000 - 6000 Years old
- Our houses older than that.

m) Skeletons in Ethiopia - Million years old

- Earth can't be 3000 Years old

n) Religion thrown out, science showcased

XVII) Shastras must be integrated with Tarqa, Science, perception, Archeology.

a) Pramana integration is called reasoning, Tarqa

- No contradiction between Sruti, Yukti, Modern Science and our Sensory perception.

b) Advaitam should not contradict my perception, modern science

- Raise questions and interpret correctly.

c) How am I "whole"? (Brahman)

- In other religions, thinking suppressed, discouraged.

d) In Bashyam, thinking is encouraged

e) Teacher raises question

f) Chapter 2 :

- Brahma Sutra - Defend Advaitam logically.

g) Knowledge must be free from doubt and Vagueness

- Other sources integrated by Tarqa Shastram or Pramana Shastram.

XVIII) Bashyam Analyses the revealed Scriptures

- Apaurusheya Pramanam, integrating it through 3 filters.
- Pad Shastra, Vakhya Shastra, Pramana - Tarqa Shastra.

XIX) We have commentaries on Prasthan Trayam by Shankara

- Sub-commentaries are also there.

XX) Shankara not first commentator

- His commentary is perhaps first written commentary
- Previous ones oral, not powerful
- Survives test of Time.

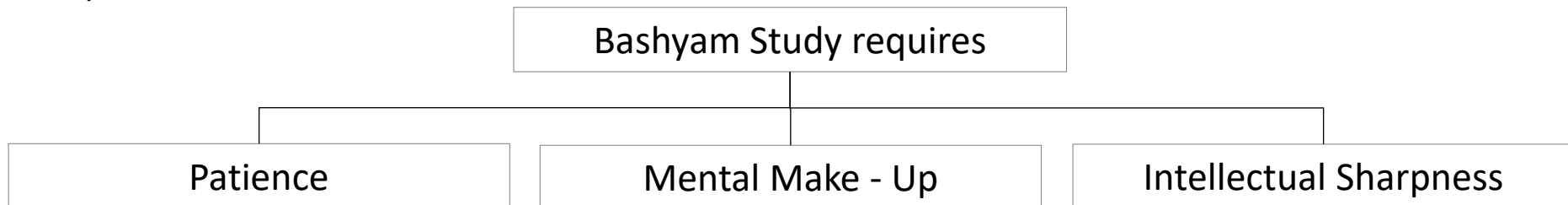
XXI) Shankara takes no credit

- Pada (Vyakarana)
 - Vakhya (Mimamsa)
 - Pramana (Tarqa)
- Through 3 Tools – Bashyam Written

XXII) I worship them and with their grace, extract message of Scriptures.

- Shankara makes Prasthan Trayam alive.

XXIII)



- It pays with Moksha.

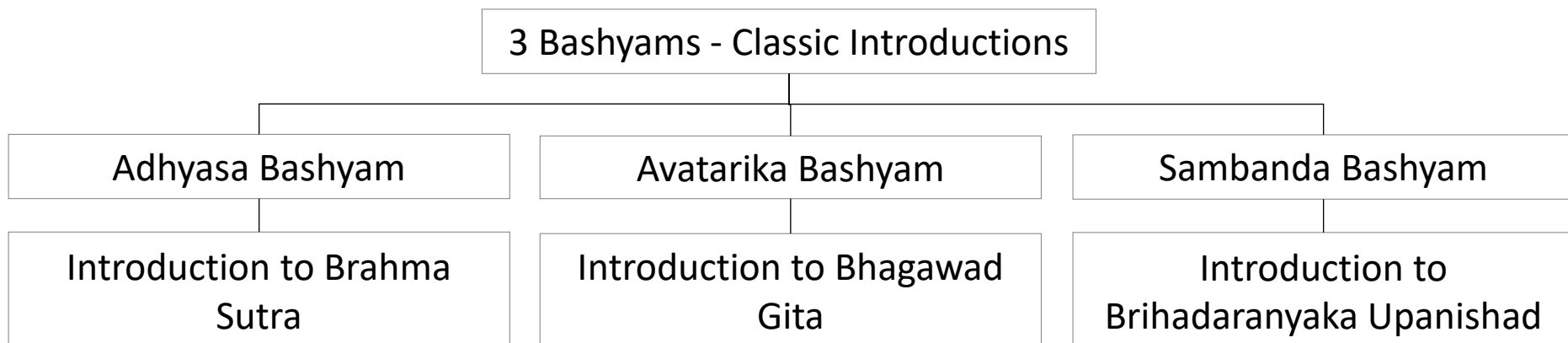
XXIV) Some have love, Care, interest

- New project, Bashyam becomes alive, studied 27 Years ago
- Friday - Morning - Gita Bashyam
- Friday - Evening - Upanishad Bashyam
- 'Gorakhpur - Gita Bashyam' Printing clear (Rs. 60)
- Motilal Banarasi Das
 - Only Moolam - No Hindi
 - Smaller print
- Ramakrishna Mission
 - Moolam and Bashyam
 - Bashyam - English translation

Revision :

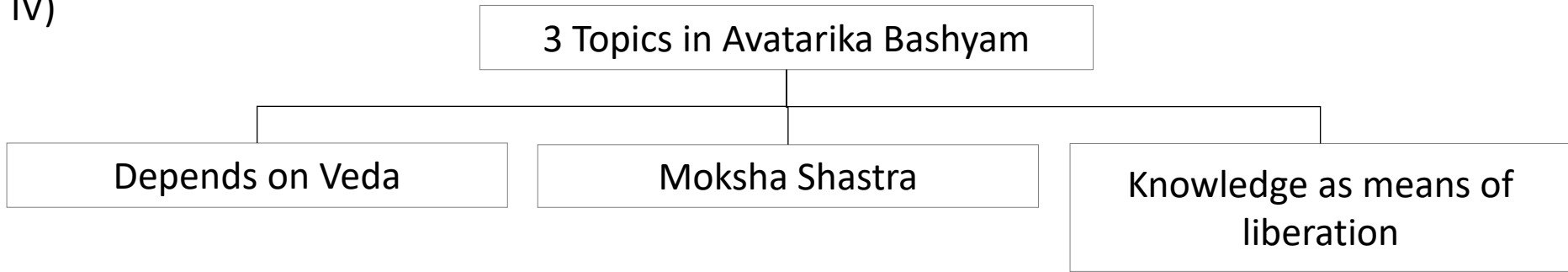
I) Shankaras introduction to Bhagavad Gita - Avatarika Bashyam, Upothgatha Bashyam

II) 3 introductory Bashyams famous.



III) Smruti Granthas have no Pramanyam, Validity of their Own

IV)



V) Veda is source :

a) Gita is Smruti Grantha

- Has Veda as source of knowledge.

b) Smrutis have no independent validity

- It is secondary scripture.

c) No Pramanyam on its own

d) If Smruti contradicts Sruti, Smruti gets displaced or reinterpreted.

VI) Uddhava Gita - Chapter 15 :

a) 3 Yogas Mentioned

b) Karma Yoga, Bhakti Yoga, Jnana Yoga

c) Bhakti Yoga is Agama Pradhana word

d) Vaishnava, Shaiva, Shapta Agama or Tantras.

e) None can exist independent of Veda.

f) Bhakti Yoga reinterpreted as Upasana Yoga

g) Smruti Says :

- Bhakti gives Moksha

VII) Re-interpretation :

a) Saguna Upasana leads to Krama Mukti.

- Bhakti indirectly contributes to Upasana

b) Takes me to Nirguna Jnanam in this Janma or to Brahma Loka

c) Sadhyo Mukti or Krama Mukti

d)

Krama Mukti	Sadhyo Mukti
<ul style="list-style-type: none">- Vaikunta- Shivaloka	<ul style="list-style-type: none">- In this Birth

e) Bhagavatam - Smruti :

- Can't Contradict Sruti

f) Gita, Brahma Sutra, Puranas Written by Vyasa

- Aligns with Veda.

VIII) Gita - Chapter 1 :

श्रीभगवानुवाच ।
इमं विवस्वते योगं
प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह
मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१ ॥

Śrībhagavānuvāca
imaṃ vivasvatē yōgaṃ
prōktavānahamavyayam ।
vivasvān manavē prāha
manurikṣvākavē'bravīt || 4-1 ||

The Blessed Lord said : I taught this imperishable yoga to Vivasvan; vivasvan taught to Manu; Manu taught it to Iksavaku. [Chapter 4 – Verse 1]

- a) I taught Veda to Surya Bhagavan
- b) Same Vedic teaching taught in Gita
- c) Vedic path to Moksha not a path but clear understanding.

IX) Gita = Moksha Shastra

- a) Shankara establishes this in his Bashyam
 - Meant for liberation
- b) Management courses based on Gita are for material benefit.
- c) Reduction of blood pressure
- d) These are Avantara Phalam, by products.

X) Moksha - Only through Jnanam

a) Kevala Jnanat Eva Moksha

b) Only means, without support of Karma

c) Karma purifies Mind

- Oil, Holder, does not remove darkness
- Supporter.

d) Light by itself is capable of removing Darkness

XI) Summary :



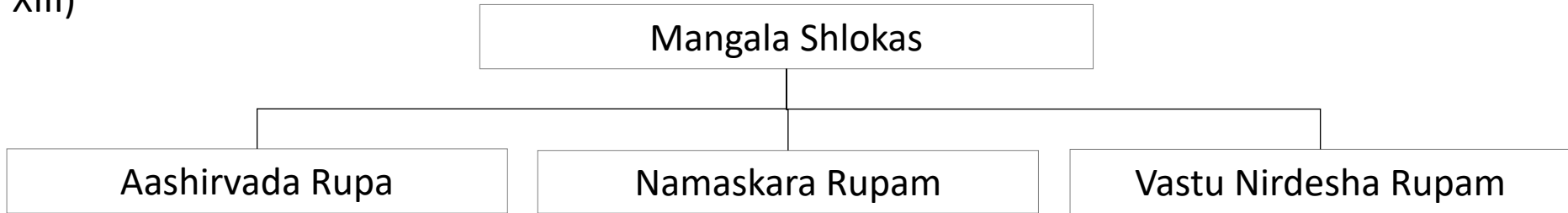
1) Mangala Shloka - Brahmanda Puranam :

नारायणः परोऽव्यक्तादण्डमव्यक्तसम्भवम् ।
अण्डस्यान्तस्त्विमे लोकाः सप्तद्वीपा च मेदिनी ॥

ōṃ nārāyaṇaḥ parō:'vyaktādaṇḍamavyaktasambhavam |
aṇḍasyāntastvimē lōkāḥ saptaadvīpā ca mēdinī ॥

“Narayana is beyond the Unmanifest (Prakirti); the Cosmic Egg is born of the Unmanifest. Within the Cosmic Egg are these worlds as also the earth with its Seven isles.”

XIII)



a) Aashirvada Rupam :

- Benediction - Let there be happiness in the world
- Kale Varshatu
- Loka Samastha Sukinou Bavantu...

b) Namaskara Rupam :

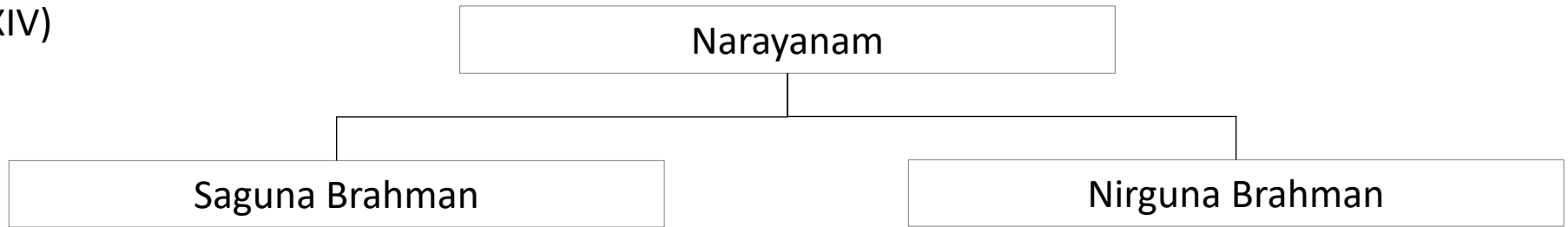
- Author invokes grace of Lord

c) Vastu Nirdesha = Statement of fact, Revelation of a fact.

d) Gita Mangala shloka is Vastu Nirdesha Rupa Mangalam.

e) Vastu revealed, fact revealed

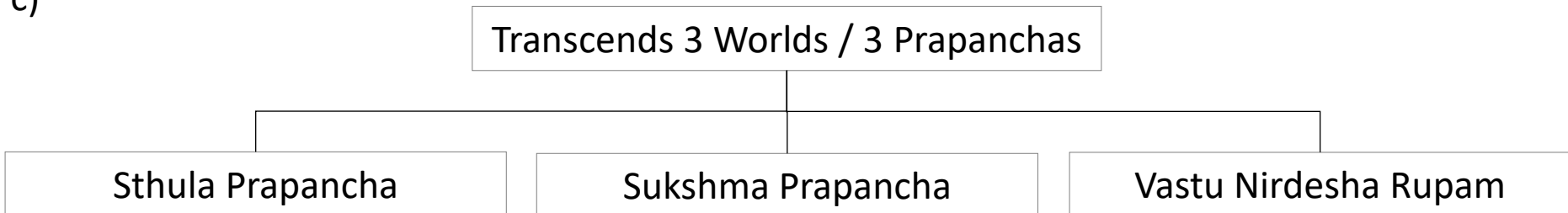
XIV)



a) Nirguna Brahman is highest Reality beyond 3 fold Universe.

b) Sakshi Chaitanyam Brahma

c)



d) 3 Fold - Cause - Effect relationships

e) Karana Prapancha produces Sukshma Prapancha, Sukshma produces Sthula Prapancha.

f) All 3 are Jada Rupam, inert material principle.

g) Karya - Karana Atmakaha Rupam.

h) In matter, there is always, Karya - Karana Bheda

- Father - Son
- Seed - Tree

i) Karyam and Karanam exists within time

- In Time, there is always Karya - Karana Sambandha.

j) Who is Narayana?

- **Witness of Karya - Karana Atmakaha Prapancha, Sakshi Chaitanyam, Chetana Tattvam.**

k)

Karya - Karanam	Karya - Karana Vilakshana
<ul style="list-style-type: none">- Jada Tattvam- In Time	<ul style="list-style-type: none">- Chaitanya Tattvam- Witness of time and Timelessness- Witness of matter

XV) Vivekachudamani :

एकमेव सद्नेककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

ekameva sadanekakāraṇaṁ

kāraṇāntaranirāsyakāraṇam |

kāryakāraṇavilakṣaṇaṁ svayaṁ

brahma tattvamasi bhāvayātmani || 260||

That which, even though it is one existence, is the cause for the many, which refutes all other causes but itself is without cause, which is distinct from cause and effect and is independent
'That Brahman thou art' - Meditate on this in you mind.[Verse 260]

XVI) Desha Kala Avadhibyam Nirmuktam, Beyond Time, Space, World

a) Ever free, Absolute Reality

- Narayana as Jagat Sakshi is Para Tattvam
- This is the Saram of Bhagavad Gita.

b) Remember this fact as the ultimate Truth - All the time while living

- This is called Jeevan Mukti of Mind.

c) This is the subject matter of Gita

XVII) Gita - Chapter 15 :

द्वाविमौ पुरुषौ लोके
क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि
कूटस्थोऽक्षर उच्यते ॥१५-१६॥

dvāvimau puruṣau lōkē
kṣaraścākṣara ēva ca |
kṣaraḥ sarvāṇi bhūtāni
kūṭasthō'kṣara ucyatē || 15 - 16 ||

Two Purusas are there in this world, the perishable and the imperishable. All beings are the perishable and the Kutastha is called the imperishable. [Chapter 15 - Verse 16]

उत्तमः पुरुषस्त्वन्यः

परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य

बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

uttamaḥ puruṣastvanyaḥ

paramātmētyudāhṛtaḥ |

yō lōkatrayam āviśya

bibhartyavyaya īśvaraḥ || 15 - 17 ||

But, distinct is the supreme Purusa called the highest self, the indestructible lord, who, pervading the three worlds (Waking, dream and deep sleep), sustains them. [Chapter 15 - Verse 17]

यस्मात्क्षरमतीतोऽहम्

अक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च

प्रथितः पुरुषोत्तमः ॥ १५-१८ ॥

yasmāt kṣaram atītō'ham

akṣarād api cōttamaḥ |

atō'smi lōkē vēdē ca

prathitaḥ puruṣōttamaḥ || 15 - 18 ||

As I transcend the perishable and I am even higher than the imperishable, I am declared as the Purusottama (The highest Purusa), in the world and in the Vedas. [Chapter 15 - Verse 18]

a) Narayana = Purushottama

- Karya - Karana Vilakshanam.

b)

Kshara	Akashara
Karya Prapancha	Maya, Karana Prapancha

c) **Uttama Purusha :**

- Purushottama
- Karya - Karana Vilakshana Chaitanyam.

d) Narayana = Nirguna Purushottama

= Subject matter of Bhagavad Gita

XVIII) Brahma Vidya = Narayana Vidya, Veda Antha Bhaga

- Shankara Enters Brahma Sutra :

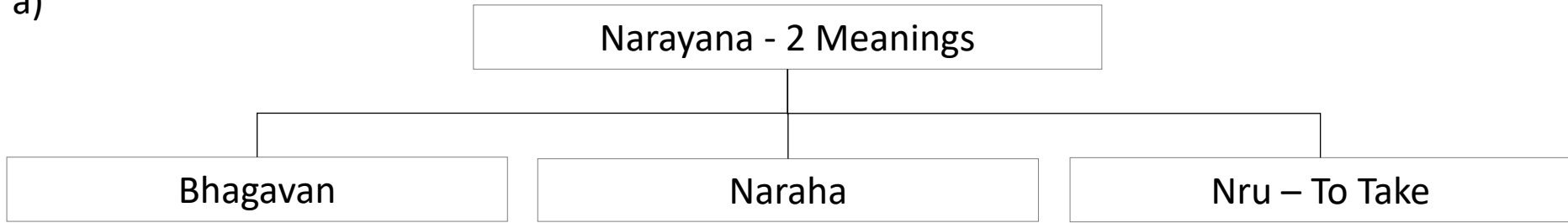
अथातो ब्रह्मजिज्ञासा ।
Athato Brahmajijnasa

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

- Janmadasya Yataha
- Shastra Yonitvat, Tattu Samanvayat this is gist of Mangala Shloka.

XIX) Derivation of Narayana :

a)



b) Nrunati, Nayati = To take

c) One who takes Karta Jivas to their Destination, Karma Phalams.

d) Brings Karma Phalams to Jivas (Destination)

e) Narayana connects Karta - Jiva to Karma Phalam.

f) Connector = Naraha = Ishvara

Naram = Universe, Created by Naraha, Trividha Prapancha

- Narasya Ishvarasya Karyam = Jagatu, entire Universe, Trividha Prapancha
= Waking, Dream, Sleep World / Prapanchas.

g) Narayana = Jagat Karanam Brahma

h) Ayanaha = Seer, Witness

- Yeti Janati - Ashane
- 'Existence' - Root = Witness
- Yeti, Yataha, Yanti

XX) Atma - Narayana Sakshi :

a) Tripada Vilakshana

- Turia Pada
- Atma Tattvam
- Sakshi Chaitanyam, Paramatma.

b) Avyaktat Paraha

c) Avyaka is Sakshis power, Maya, Always with Sakshi - Brahman – Turiyam

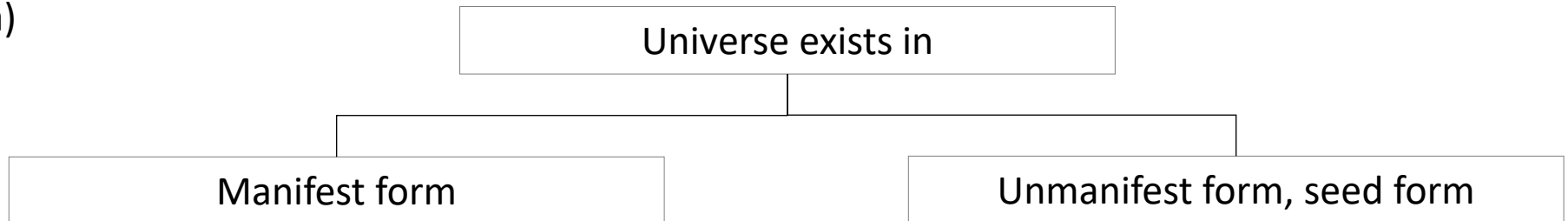
d) World is always in Turiyam.

e) Turiyam is changeless, eternal

f) Avyakta = Karana Prapancha

XXI) Whole universe is in Seed form in Avyakta Avastha, Karana Avastha.

a)



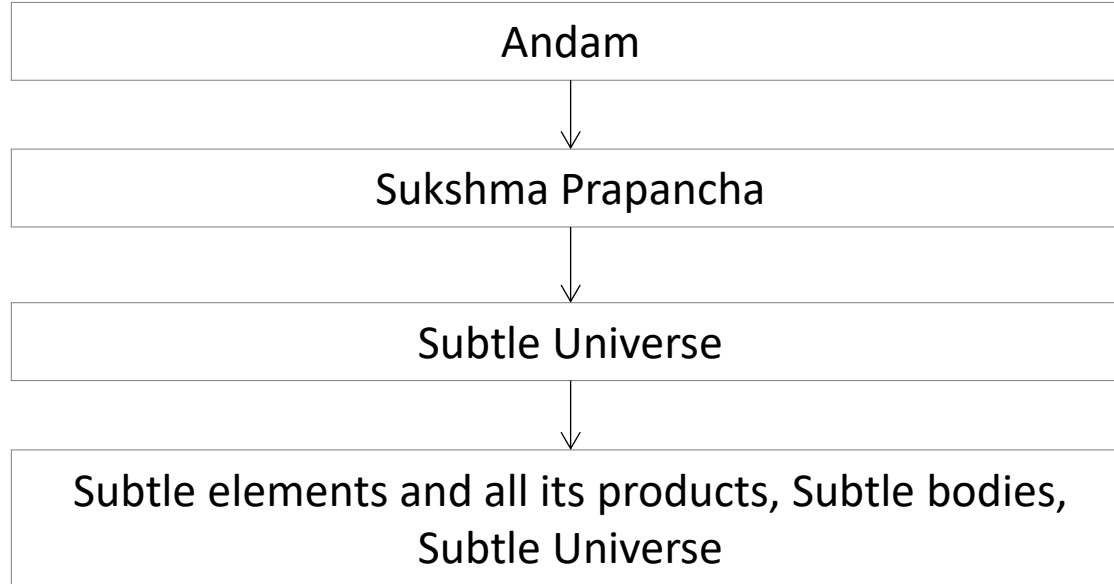
b) Turiyam is always formless, Nirguna Vastu

c) Seed state is latent, potential, dormant, Beeja Prapancha

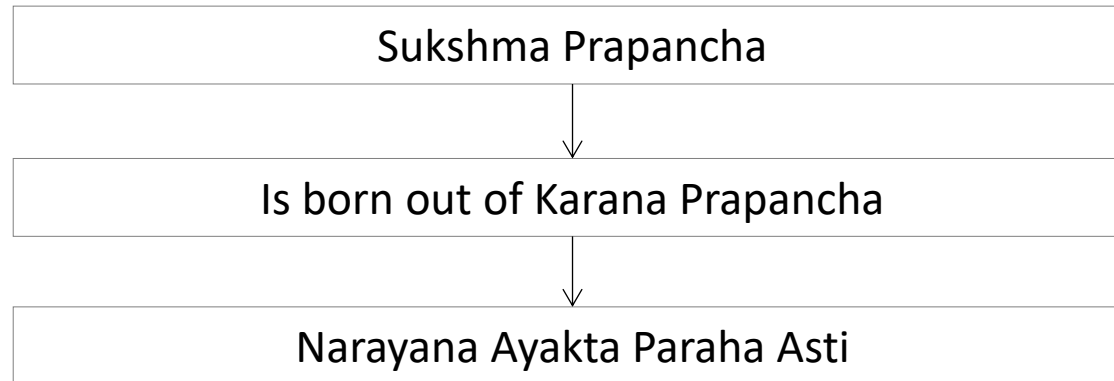
d) Avyaktam is opposite of Vyaktam.

XXII) Compared to Avyakta Prapancha, inert material, Narayana is Chaitanyam, Paraha.

XXIV) From Karana Prapancha, what came?



XXV)



XXVI) Narayana is beyond Sthula, Sukshma, Karana Prapanchas, independently exists, changelessly exists, eternally.

XXVII) All 14 Lokas including Medini - Bhu Loka exists inside Andam (Sukshma Prapancha)

a) Sapta Dvipa Medini

- Bhu Loka with 7 islands (not modern continents - Asia, Africa, America)

b) In Avani Avittam we chant names of 7 islands

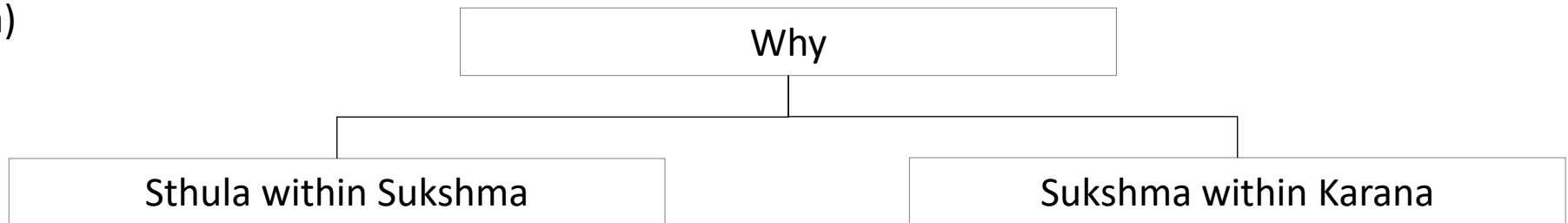
c) Jambu Dvipe, Bharata Khande, Bharata Varshe.

d) 14 Lokas - Andasya Antaha, within Sukshma Prapancha.

e) Meditate on 3 Avasthas, 3 Prapanchas

XVII)

a)



b) They are products

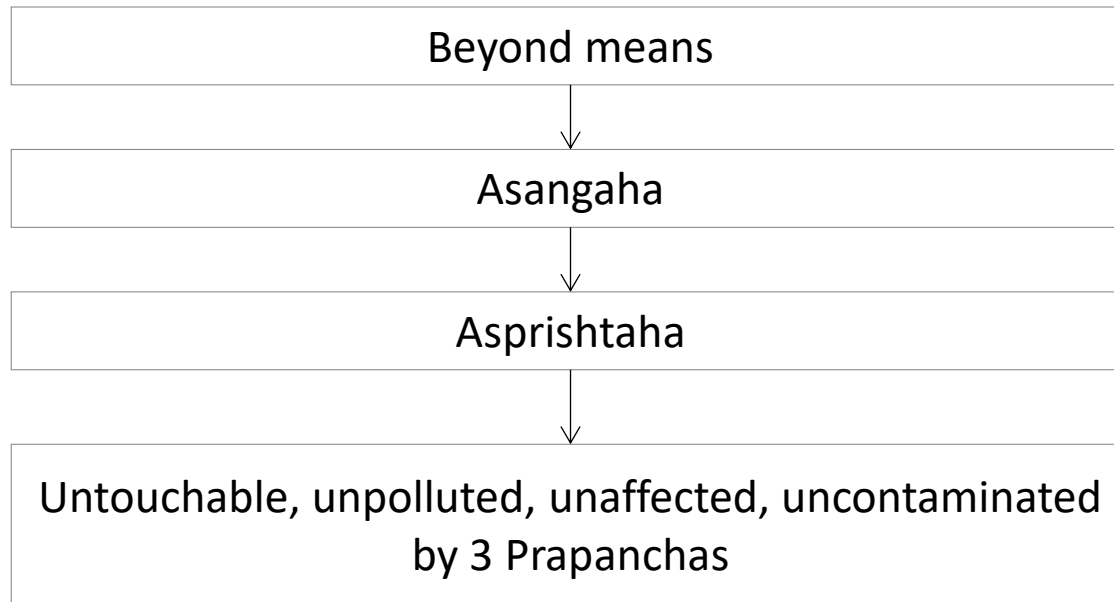
- Narayana is beyond all 3 Prapanchas

c) Trivida Prapancha Vilakshana, Ateeta, Adhishtana, Prapancha Sakshi, Brahman Asti.

d) Narayana transcends, not physically away spatially

d) Pondicherry beyond Chennai.

XXIX) In Vedanta :



XXX) Brahman is in and through 3 Prapanchas, not contaminated, not affected by 3 Prapanchas

- Waker in and through Svapna Prapancha, Unaffected, Uncontaminated, Untouched by dream world.

यथाकाशस्थितो नित्यं
वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि
मत्स्थानीत्युपधारय ॥ ९-६ ॥

yathākāśasthitō nityaṃ
vāyuḥ sarvatragō mahān |
tathā sarvāṇi bhūtāni
matsthānītyupādhāraya || 9-6 ||

As the mighty wind moving everywhere rests always in space (the akasa), even so, know you, all beings rest in Me. [Chapter 9 – Verse 6]

- a) Just as Space is everywhere, yet uncontaminated
- b) Atma is everywhere uncontaminated

- **This Narayana is subject matter of Bhagawad Gita**

- c) Shankara discreetly borrows for Brahmanda Puranam and places shloka here.

स भगवान् सृष्ट्वेदं जगत्, तस्य च स्थितिं चिकीर्षुः, मरीच्यादीन् अग्रे सृष्ट्वा
प्रजापतीन्, प्रवृत्तिलक्षणं धर्मं ग्राहयामास वेदोक्तम् । ततः अन्यान् च सनकसनन्दनादीन्
उत्पाद्य, निवृत्तिलक्षणं धर्मं ज्ञानवैराग्यलक्षणं ग्राहयामास । द्विविधो हि वेदोक्तो धर्मः —
प्रवृत्तिलक्षणः, निवृत्तिलक्षणश्च, जगतः स्थितिकारणम् । प्राणिनां साक्षात्
अभ्युदयनिःश्रेयसहेतुः यः स धर्मः ब्राह्मणाद्यैः वर्णिभिः आश्रमिभिः श्रेयोऽर्थिभिः
अनुष्ठीयमानः । दीर्घेण कालेन अनुष्ठातृणां कामोद्भवात् हीयमानविवेकविज्ञानहेतुकेन
अधर्मेण अभिभूयमाने धर्मे, प्रवर्धमाने च अधर्मे, जगतः स्थितिं परिपालयिषुः सः
आदिकर्ता नारायणाख्यः विष्णुः भौमस्य ब्रह्मणः ब्राह्मणत्वस्य रक्षणार्थं देवक्यां वसुदेवात्
अंशेन कृष्णः किल सम्बभूव । ब्राह्मणत्वस्य हि रक्षणे रक्षितः स्यात् वैदिको धर्मः,
तदधीनत्वात् वर्णाश्रमभेदानाम् ।

Sa Bhagavān sṛṣṭvā idaṁ jagat, tasya ca sthitiṁ cikīrṣuḥ, marīcyādīn agre sṛṣṭvā
prajāpatīn, pravṛttilakṣaṇaṁ dharmam grāhayāmāsa vēdōktam । tataḥ anyān ca sanakasanandanādīn
utpādy, nivṛttilakṣaṇaṁ dharmam jñānavairāgyalakṣaṇaṁ grāhayāmāsa । dvividhō hi vēdōktō dharmah,
pravṛttilakṣaṇōnivṛttilakṣaṇah ca । jagataḥ sthitikāraṇam । prāṇinām sākṣāt
abhyudayaniḥśrēyasahētuḥ yaḥ sa dharmō brāhmaṇādyaiḥ varṇibhiḥ āśramibhiḥ ca śrēyōrthibhiḥ
anuṣṭhīyamānaḥ । dīrghēṇa kālēna anuṣṭhātr ṇām kāmōdbhavāt hīyamānavivēkavijñānahētukēna
adharmēṇa abhibhūyamānē dharmē, pravardhamānē ca adharmē, jagataḥ sthitiṁ
paripipālayiṣuḥ sa ādikartā nārāyaṇākhyō Viṣṇuḥ bhaumasya brahmaṇō brāhmaṇatvasya
rakṣaṇārthaṁ dēvakyaṁvasudēvād amśēna Kṛṣṇaḥ kila sambabhūva ।
brāhmaṇatvasya hi rakṣaṇēna rakṣitaḥ syād vaidikō dharmah, tadadhīnatvād varṇāśramabhēdānām ।

Having Created the Cosmos and seeking to Ensure its existence, the Lord brought for the beginning the Progenitors (Prajapatis) Marici and the rest. Then he imparted to them the Vedic law of works. Later, bringing forth others like Sanaka and Sanandana, He imparted to them the law of cessation of work (Nivrtti), Marked by knowledge and detachment. Indeed, the Vedic law making for the world's Stability is two - Fold : (i) Embracing works; (ii) Embracing Cessation. The law of righteousness (Dharma) is what directly promotes the prosperity and emancipation of living beings. It is Cultivated in the Pursuit of progress by Classes of men, set in different Stations of life. Due to the Lapse of long Periods of time, the Practitioners of the law of righteousness came to be dominated by Cravings. Then lawlessness, arising from the Decline of Discriminative knowledge, Overcame righteousness and became dominant. Therefore, with a view to ensuring the well being of the world, the Primal and all - Pervading Agent, Celebrated as Narayana, is held to have been born of Vasudeva from Devaki's womb by an aspect of Himself as Krsna in order to safeguard the Spiritual power in the world or the State of Brahmahood. Once the dominance of Spirituality is Assured, the Survival of the Vedic law of righteousness is guaranteed; for, on it depends the Multiplicity of the human Classes and life – Stations.

2) Introduction to Bhagavad Gita : Starts

स भगवान् सृष्ट्वेदं जगत्, तस्य च स्थितिं चिकीर्षुः, मरीच्यादीन् अग्रे सृष्ट्वा
प्रजापतीन्, प्रवृत्तिलक्षणं धर्मं ग्राहयामास वेदोक्तम् ।

Sa Bhagavān sṛṣṭvā idaṁ jagat, tasya ca sthitim cikīrṣuḥ, marīcyādīn agre sṛṣṭvā
prajāpatīn, pravṛttilakṣaṇaṁ dharmam grāhayāmāsa vēdōktam ।

I) Saha Bagavan Idam Jagatu Srishtva :

- That Lord Narayana Trividha Prapancha Adhishtana, Chaitanya Rupa created this Universe.

II) Created with the help of Karana Prapancha, Maya shakti, Avyaktam.

III) Narayana did not create Karana Prapancha

a) Nirguna Brahman does not Create Karana Prapancha.

b) World is Maya, Avyaktam, Avidya, Karana Prapancha always with Bhagawan as his Shakti, Power.

c) Gita - Chapter 13 :

प्रकृतिं पुरुषं चैव
विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtiṃ puruṣaṃ caiva
viddhyanādi ubhāvapi |
vikārāṃśca guṇāṃścaiva
viddhi prakṛtisambhavān || 13-20 ||

Know you, that matter (Prakirti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakirti. [Chapter 13 - Verse 20]

- Karana Prapancha is there with Bhagawan all the time

d) With the help of Karana Prapancha, Bhagavan created the Sukshma and Sthula Prapancha at Macro level.

e) Why Bhagavan created?

Aitareya Upanishad :

ॐ आत्मा वा इदमेक एवाग्र
आसीन्नान्यत्किञ्चन मिषत् ॥ 1 (a) ॥

om atma va idameka evagra
asinnanyatki.nchana mishat || 1 (a) ||

In the beginning, verily, Atman (self) alone was this (the Universe) nothing else active whatsoever... [I - I - 1 (a)]

- Bhagavan alone was there
- Had the Maya shakti, potential, latent power in himself.

f) He created because Sanchita Karmas had to fructify into Prarabdha only in the creation.

g) Pralaya kale, Karmas can't fructify

- Karma fructification always requires Prapancha
- In sleep, no Karmas exist.

h) Whose karmas' fructification?

- Ishvara has no Karmas fructification
- Only Jivas require Karmas fructification.

i) Bhagavan created the world for fructification of Anaadi Jivas Karmas

j) Who created the Jivas?

- Nobody created, Jivas are Anaadi, Always exist.

k) Anaadi = Beginningless

- Hence Bhagavan creates the world again and again
- Anaadi Jivas require that.

IV) Bhagavan Created :

a) 7 Rishis - Atri, Brighu, Marichi, etc

b) Prajapathis = 7 Rishis

c) From them later Prajas were born.

d) Progenitor = Prajapathi

e) “Art of Living” = Veda, taught to 7 Rishis

- Dharmic living, Pravrutti Lakshana Dharma, Karma Khanda (KK).

f) Karma Khanda is meant for Dharma, Artha, Kama Purushartha

g) Preya Purushartha Siddhyartham in Katho.

h) Abhyudaya Purushartha Siddhyartham

- Lifestyle = Materialistic lifestyle, for Materialistic goal.

i)

Bhagawan himself has prescribed 2
Lifestyle

Materialistic Lifestyle

- Intermediate Goal
- People are Materialists in the beginning
- Want money, Shelter, Entertainment, wife, Children, Sense Organs, Shinning Skin
- Nobody wants Moksha
- Respecting peoples desire, Bhagawan Creates Karma Khanda

Spiritual Lifestyle

- Ultimate Goal

j) Marichi Adhi - Sapta Rishis represent Grihastha's who are Predominantly Materialistic.

k) Pravrutti = Materialistic pursuit

- Lakshanam = Characterised by
- Dharma = Life style
- Teaching characterized by materialistic pursuit = Karma Khanda lifestyle
= Dharma

V) a) Dharma taught by Veda

- | |
|--|
| <ul style="list-style-type: none">• Any instruction given by Veda scriptures is called Dharma• Chodana Lakshana Artha Dharma. |
|--|

b) Jaimini gives this definition in Purva Mimamsa Sutram.

c) Any mundane pursuit is also called Dharma if taught by Veda.

d) Taking food - not Dharma

- Convert eating into Yagya
- Do Bur Buar Svaha, Pranaya Svaha
- Eating = Oblation to the Lord within the stomach (Yagya).

VI) Gita - Chapter 15 :

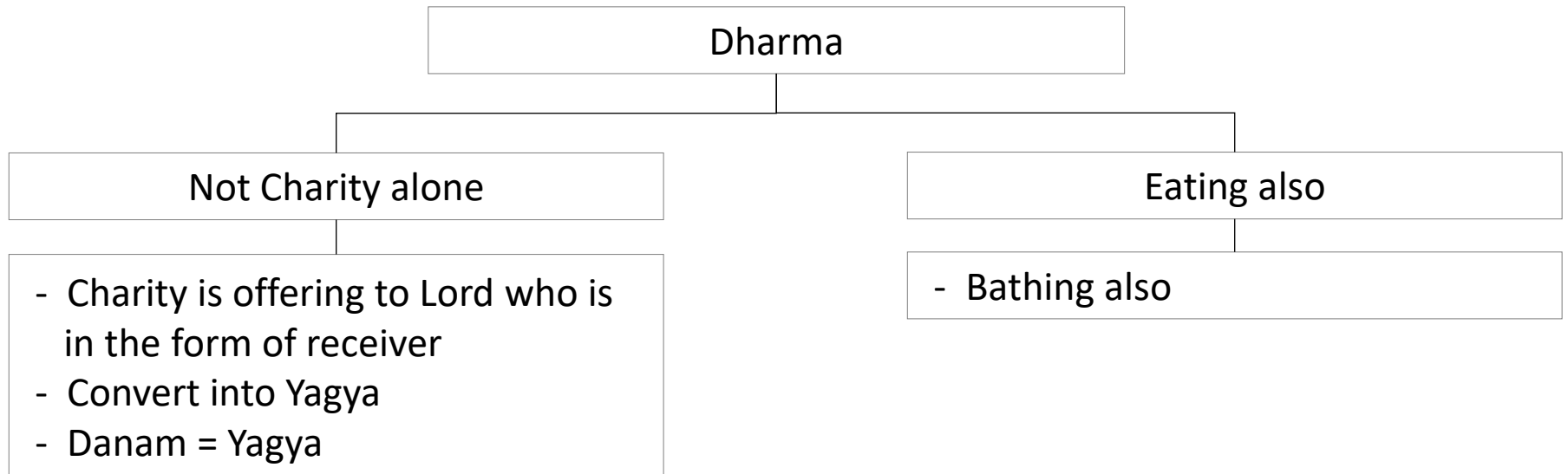
अहं वैश्वानरो भूत्वा
प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः
पचाम्यन्नं चतुर्विधम् ॥१५-१४॥

aham vaiśvānarō bhūtvā
prāṇināṃ dēham āśritaḥ |
prāṇāpānasamāyuktaḥ
pacāmyannaṃ caturvidhaṃ || 15 - 14 ||

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food. [Chapter 15 - Verse 14]

- Then not eating but Dharmaha = Yagya.

VII) Without Veda, we can't convert eating into a Yagya.



IX) Actions backed by Veda Lakshanam called Dharma = Pravrutti Lakshanam = Materialistic pursuit.

X) Bhagawan imparted, taught this teaching

- Grahyati, Patayati, Bodhayati - Make them grasp Vedic teaching.

XI) Why did Bhagawan teach method of materialistic pursuit?

- If natural, why Bhagawan taught
- Without teaching one will exploit and destroy the universe
- Ecological, environmental destruction.

- | |
|---|
| <ul style="list-style-type: none">• Using the world without exploitation = Dharma. |
|---|

Revision :

- Narayano Paro Vyaktat Andam Avyakta Sambavam... Sapta Dvypacha Medini Ved Yuktam.

I) Introductory Portion :

a) Bhagawad Gita is Veda Saraha

b) Veda is our Ultimate Pramanam

- Veda is eternal as god himself
- Veda and Ishvara are both Vyavaharika Satyam and Vyavaharikaly eternal.

c) At time of Creation, Bhagawan does not produce the Veda, does not Create the Veda, not intellectually invent the Veda.

d) It is already there

Bhagawans Job :

- While Creating the Universe which was already there in latent, Potential form, that is brought to Manifestation.

e) Like our Dream

II) Asya Nishvatitam Etatu Rig Veda, Yajur Vedaha :

a) Life Breath remains with a Person as long as the Person is Alive

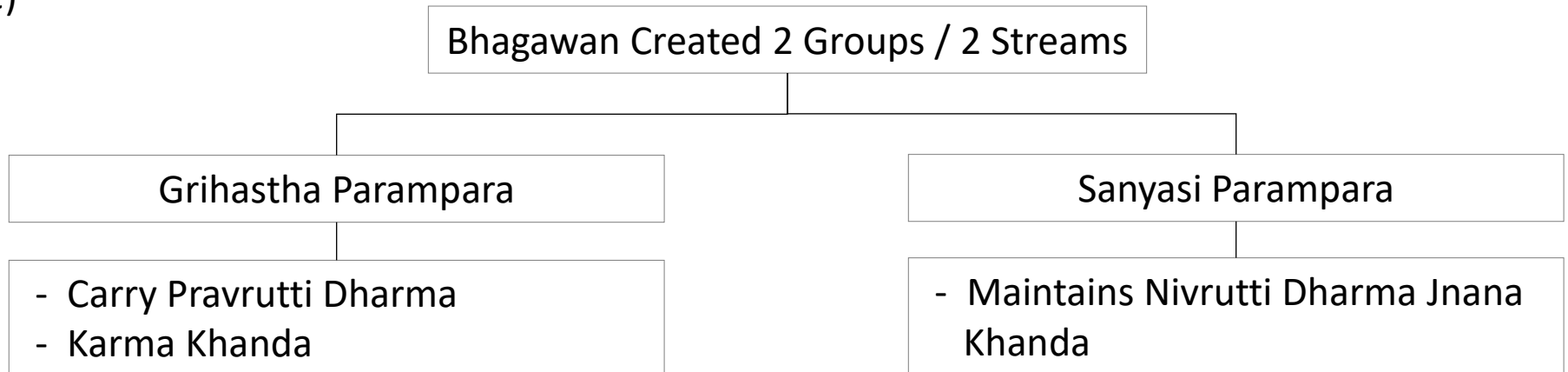
b) For Bhagawan Veda is the life breath

- It has been existing with Bhagawan even before Srishti.

c) Avyakta Veda is brought to Manifestation

d) It is in the form of Shabda Pramana, Bhagawan has to hand it over to some Adhikaris.

e)



III) Veidika dharma got weakened

- Glanir Bhavati
- Chapter 3, 4 of Gita kept in mind.

IV) Revival of Dharma is done through Bhagavad Gita.

V) a) Gita is as good as Veda

b) Gita is as valid as Veda

c) Gita has Pravrutti and Nivrutti

- Lakshana dharma Dvayam.

VI) Gita - Chapter 3 :

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

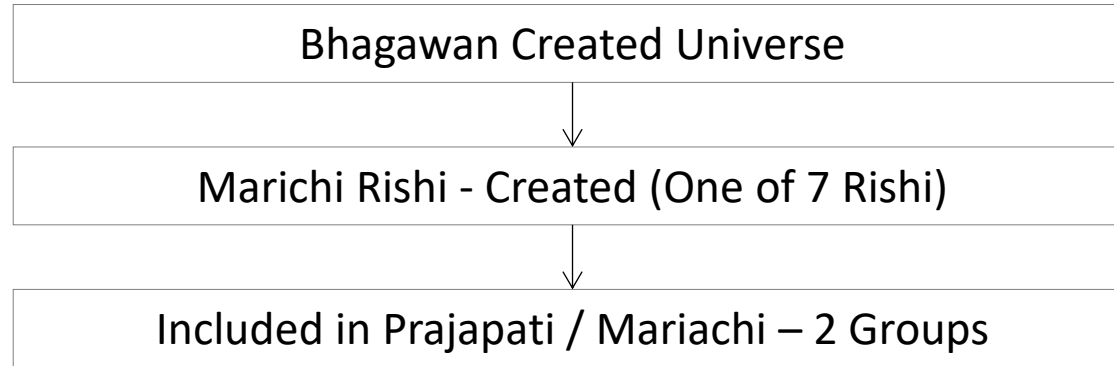
śrī bhagavānuvāca ।
loke'smin dvividhā niṣṭhā
purā proktā mayā'nagha ।
jñānayōgena sām̐khyānām
karmayōgena yōginām || 3-3 ||

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

VII) 1st Pravrutti Dharma Lakshana

a) Initiated by Marichi Prajapati

b)



VIII) Theory of evolution :

a) Man comes in the end

b) Unicellular, Multicellular Organism, Amphibian, Monkey, Man

c) Shankara Negates Evolution theory

d) Agre Marichyadin Srishtva

e) Thinking beings were Created by the Lord in the beginning

f) Lord Creator and Teacher

- Srishti Karta
 - Adi Guru
- } Narayana

g) 1st Guru - Created Disciples also

h) Taught Pravrutti Lakshanam, Healthy materialistic Pursuits.

i) Spiritual Pursuit require Spiritual Desire

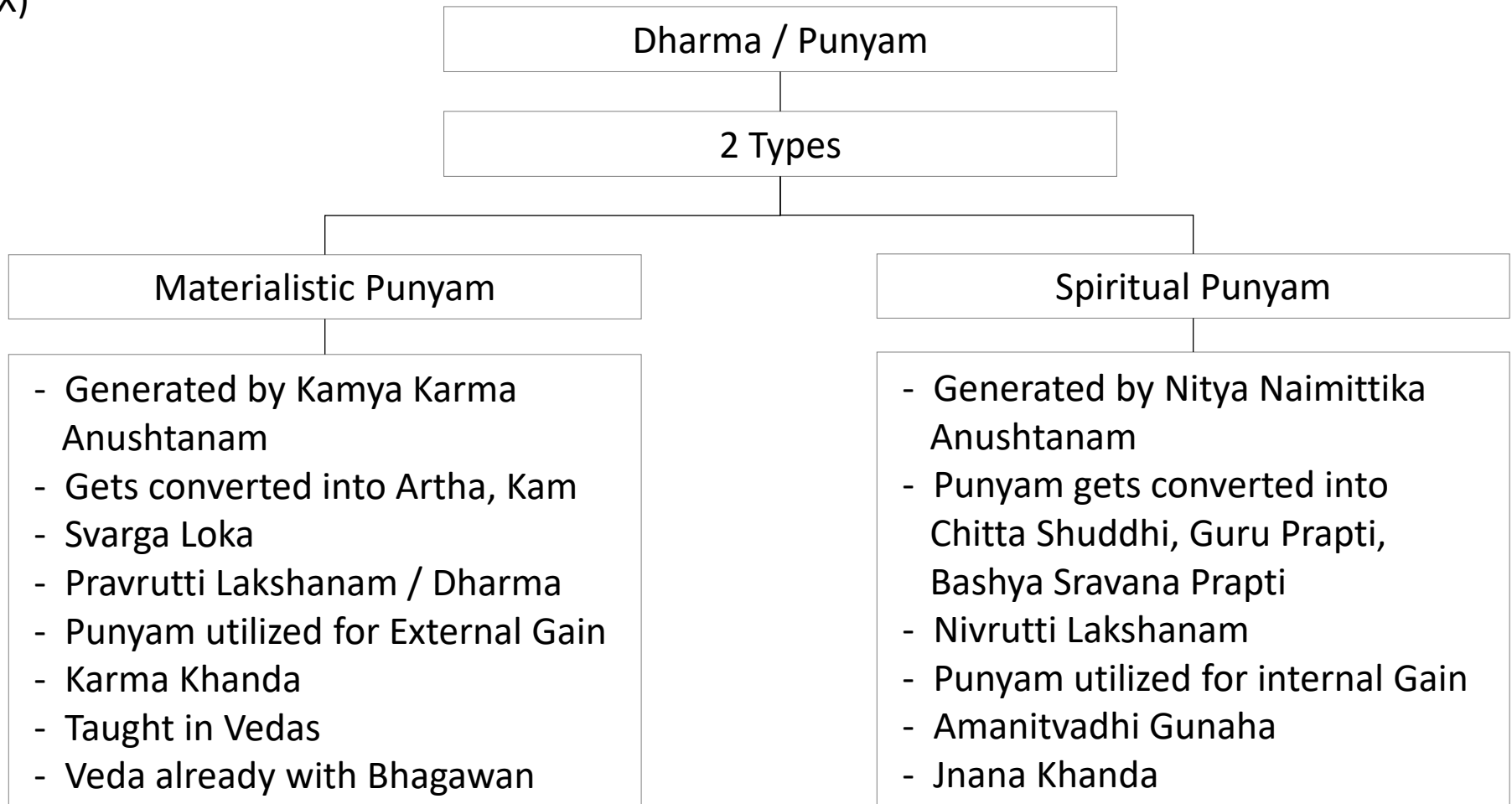
- Never Happens in the beginning, after Several Janmas.

j) Tame Tam Yajna, Danena, Tapasa

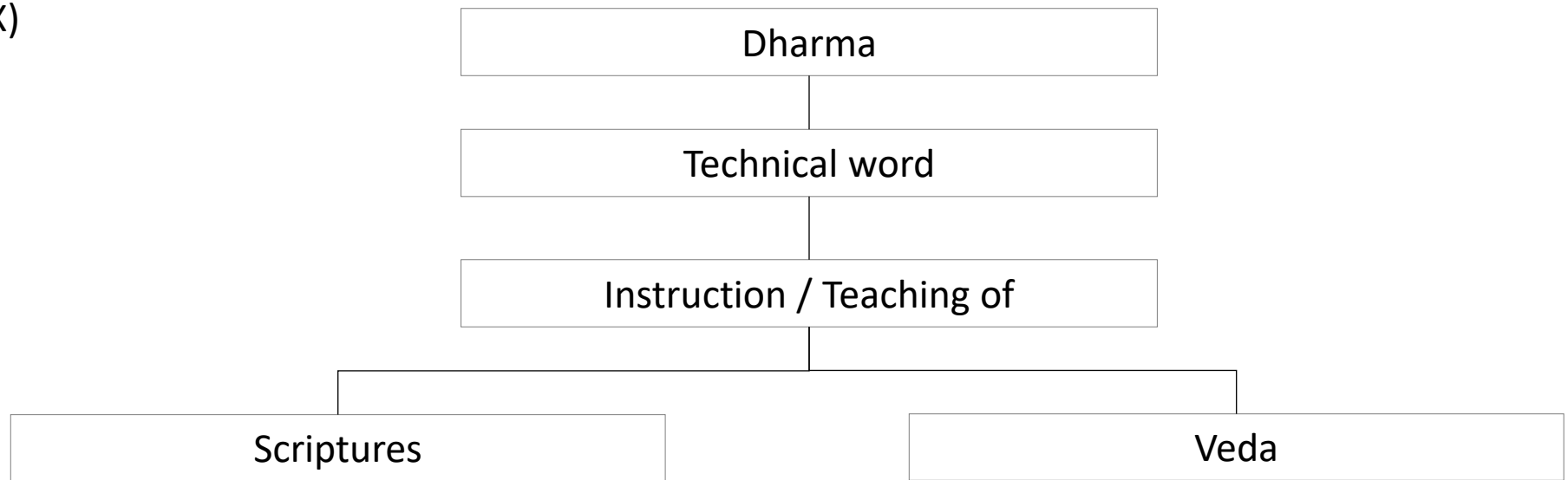
k) Pravrutti Lakshanam, Dharmam

- Way of life, Pursuing external things, Artha, Kama, Dharma.

IX)



X)



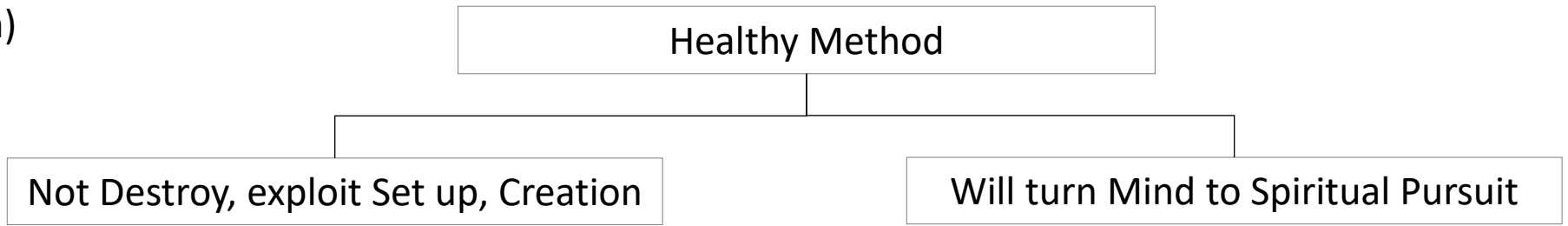
- Veda Anushasanam = Dharma last Class.

New class :

XI) Tasyastha Sthithim Chikirshuhu :

- a) Why should Bhagawan teach human being, how to pursue materialistic goals?
- b) Without Bhagawans teaching, all human beings are Naturally Materialists, running with Cellphones
- c) What is already Siddham, Why should Veda Teach?
- d) Artha, Kama, natural to human beings
- e) For material pursuit, Veda not required, Why teach Karma Khanda?
- f) Bhagawan teaches how to do pursuit of Artha, Kama in a healthy manner.
- g) Healthy method of producing money, wealth, sense pleasures.

h)



i) Bhagavatam story :

- Mother earth is like a cow
- Respectfully treat it, it will milk you everything
- Abuse and exploit, cow will never produce wealth for you, it will destroy you.

j) Don't exploit creation

- Use creation respectfully and appropriately.

XII) Gita - Chapter 3 :

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

ēvaṃ pravartitaṃ cakraṃ
nānuvartayatīha yaḥ |
aghāyurindriyārāmaḥ
mōghaṃ pārtha sa jīvati || 3-16 ||

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

- One who doesn't follow the method is a sensualist, will destroy others and himself.
- He is called Aghayu.

XIII) 1st Criterion for healthy pursuit is :

- Maintenance of the creation
- Jagataha Sthithim (Rakshanam)
- Chikirshihu (Maintenance)
- With an intention of maintenance of creation, Bhagawan taught how to use the creation without exploitation.

XIV) 2nd Criterion for healthy material pursuit :

a) It will lead to spiritual desire and Vairagyam.

b) Mundaka Upanishad :

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

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

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

c) Unhealthy pursuit will lead to Drug abuse, creates more and more problems.

XV) We need Shastra to tell us how to seek Artha, Kama properly.

- That is called here, Pravrutti Dharma Lakshana Grahaya Masa.

XVI) Marichi :

- Prajapathi, responsible for Future Maintainance of Humanity.
- Grihastha Parampara.

3) Introduction to Bhagavad Gita : Continues

ततः अन्यान् च सनकसनन्दनादीन् उत्पाद्य,
निवृत्तिलक्षणं धर्मं ज्ञानवैराग्यलक्षणं ग्राहयामास ।

tataḥ anyān ca sanakasanandanādīn utpādyā,
nivṛttīlakṣaṇam dharmam jñānavairāgyalakṣaṇam grāhayāmāsa ।

I) Thathaha :

- Thereafter, after Marichi Srishti

II) Sanak Sananda Utpadya :

a) Creates Brahman, then Manasa putra Sanakadaya

- Hiranyagarbha Dvara.

b) 4 Rishis represent Nivrutti Dharma Lakshana, exclusive pursuit of Moksha marga.

c) Person does not pursue Artha, Kama, materialistic punya through Kamya Karma.

d) Karma Done :

- Nitya Naimittika Karma for Spiritual Punyam.

e) They are Nirutti Dharma Lakshana

f) Through Karma, don't seek any worldly benefit

g) Want Chitta Shuddhi

- Jnana Vairagya Siddhartham

h) For Sadhana Chatushtaya Sampatti Prapti or Jnana Prapti

i) Turn inwards = Nivrutti

- Don't depend on external factors.
- Depend on myself emotionally (not physically).

j) This is called Nivrutta :

- Jnana Vairagya Lakshanam.

k)

Jnanam	Vairagyam
<ul style="list-style-type: none">- At higher Stage of Nivrutti marga- Sravana, Manana, Nididhyasanam	<ul style="list-style-type: none">- In the beginning Stage of Nivrutti marga- Represents Sadhana Chatushtaya Sampatti- Jnana Yogyata Prapti

Both are Nivrutti Lakshana Dharma

III) Lakshanam = Characterised by

- Sanyasa Parampara headed by 4 Rishis.

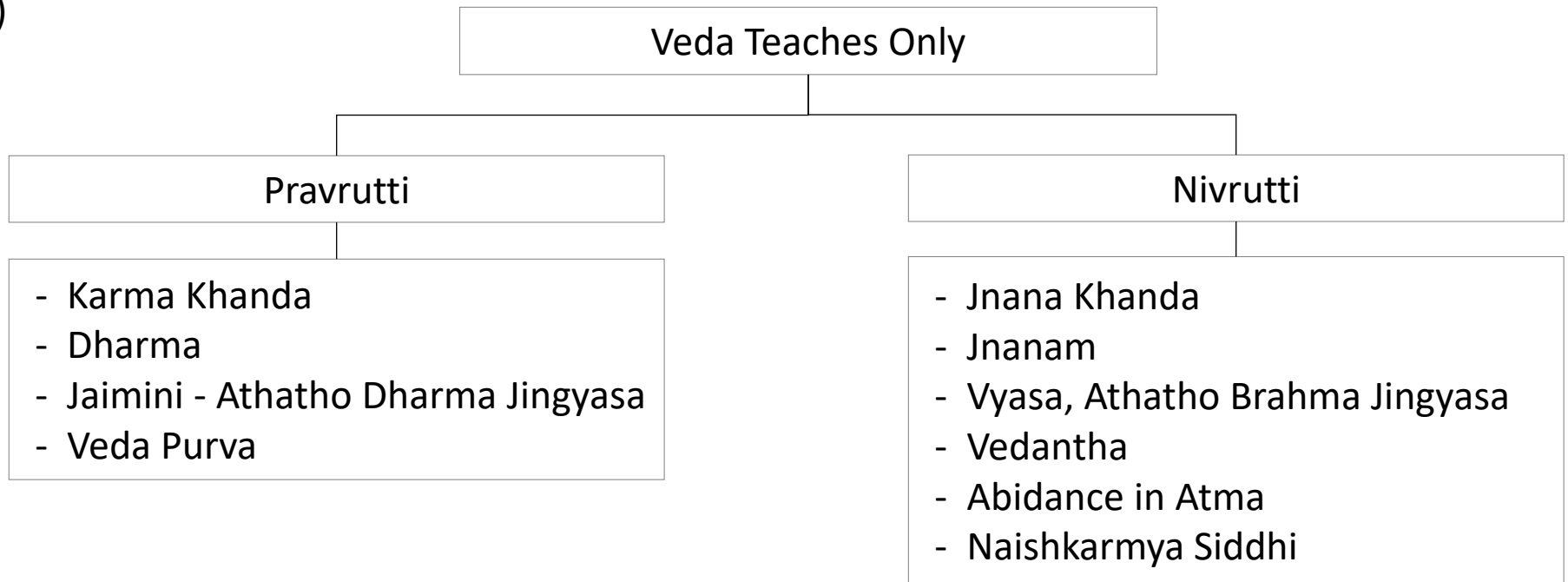
IV) Nitya Naimitta Karma is part of Karma Yoga, comes under Nivrutti marga.

4) Introduction to Bhagavad Gita : Continues

द्विविधो हि वेदोक्तो धर्मः — प्रवृत्तिलक्षणः, निवृत्तिलक्षणश्च,

dvividhō hi vēdōktō dharmah, pravṛttilakṣaṇōnivṛttilakṣaṇah ca |

I)



II) Dharma used by Shankara for both Karma and Jnanam.

III) Vedouktaha Dharmaha Dvididha

- Atma Nishta, withdrawal from Anatma = Jnana Marga

IV) What is glory of Vedic Teaching?

- It is Extremely important for Humanity.

5) Introduction to Bhagavad Gita : Continues

जगतः स्थितिकारणम् । प्राणिनां साक्षात् अभ्युदयनिःश्रेयसहेतुः यः
स धर्मः ब्राह्मणाद्यैः वर्णिभिः आश्रमिभिः श्रेयोऽर्थिभिः अनुष्ठीयमानः ।

jagataḥ sthitikāraṇam | prāṇināṃ sākṣāt abhyudayaniḥśrēyasahētuḥ yaḥ
sa dharmō brāhmaṇādyaiḥ varṇibhiḥ āśramibhiḥ ca śrēyōrthibhiḥ anuṣṭhīyamānaḥ ।

I) Vedic teaching not to Pass time

- It is Useful for Humanity at Vyashti and Samashti level.

II) Healthy individual and Society possible through Vedic Teaching

III) Vedic teaching not Available for Paurusheya Pramanam.

- Modern Science = Pratyaksha, Artha Patti, Anumana Upamana
= Laukika Jnanam

IV)

2 Eyes	3 rd Eye
<ul style="list-style-type: none">- Laukikam- Science deals with it	<ul style="list-style-type: none">- Sakshi- Wisdom- Does not Replace Science

V) Veda and Science complimentary

- Ears and Eyes complimentary not opposed to each other, Operate in different fields.

VI) Use both Karma Khanda, Jnana Khanda, make your life Purusha Artha Yogyaha

- Can attain all 4 Purusharthas.

VII) Vedic teaching given in 3 Previous Paragraphs, 2 fold Dharmas is Jagataha Sthithi Karanam

- Good for healthy Society.

VIII) a) Moksha, individual happiness, selfish teaching

b) Some Criticise Veda - Svarga, Moksha goal of Veda, Neglect present life, India far behind.

c) Hindu Society worried about life after death or Moksha

d) Therefore Road conditions neglected.

IX) Shankara :

a) Veda does not ask one to neglect one's own body or present world

b) Veda prescribes healthy present life, harmonious life.

X) a) Prayer :

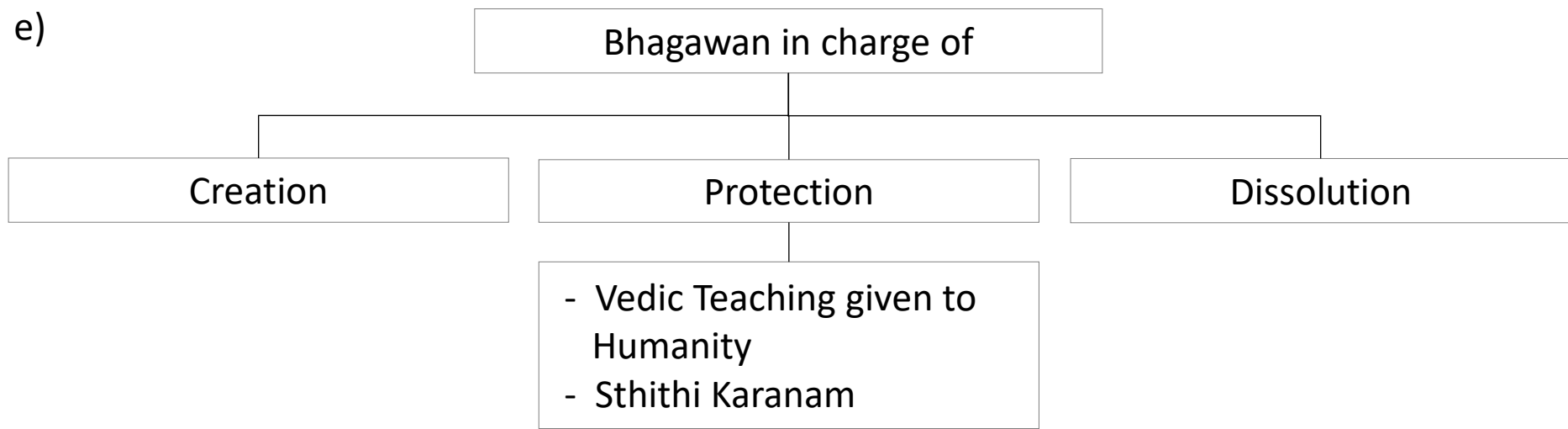
- Let everything around me be Madhu, Sweet, Honey.

b) Everything around be sweet source of happiness

c) Veda does not neglect Society, nature

d) Veidika dharma protects Nature and Society.

e)



XI) Veda useful at Macro and Micro level - Individual growth.

a) Karma Scheme - Society taken Care of

b) Ashrama Scheme - Veda takes care of the Individual

c) Healthy Varna – Ashrama, Society, Individual Supportive Scheme.

d) Veda is Cause, producer of Abyuthaya - Material Goals, Artha, Kama, Material Punyam.

e) Abyuthaya = Preyaha

= Moksha - Sreyaha, Nishchayena Sreyaha

f) Veidika Karma can give Preyas and Sreyas

- Materialist and Spiritual benefits.

g) Sakshat Hetuhu :

- Direct Benefit
- Pravrutti Marga (Purva Bhaga) - Directly gives Abyutayam
- Materialistic goal
- Nivrutti Marga (Antha Bhaga) - Directly gives Nish Shreyasam
- Spiritual goal

h) Others Read only Antha Bhaga

- Turn away from the world

XII) Vedanta Criticises material things

- a) Generates Vairagyam, everything perishable, has Sukha Mishritatva Dosha
- b) Balanced idea when you read Veda Purva (Talks of Money, Children, Health)
- c) Criticism is unfair
- d) Shankara takes both, for all living beings
- e) How cows helped by Karma Khanda?

- If humans follow Karma Khanda, cows will be safer, will not be eaten.
- Benefits indirectly animals and plants.

XIII) Dharma here includes both Karma Khanda and Jnana Khanda

- Useful socially also, individually also.

a) Condition :

- Vedic Teaching blesses only if Followed.

b) Medicine will help

- if taken
- Tarqa = Consumed medicine cures.

c) Dharmas in CD, no use

- Must follow diligently, committedly, sincerely, regularly.

d) Veda followed by Sreyasha - Abyuthaya, Nishreyasa Arthibihi

e) Seekers of Dharma, Artha, Kama, Moksha Purusharthins

f) Must follow Vedic scheme of Varna and Ashrama designation

g) If Pravrutti and Nivrutti Dharmas are followed, all 4 Purusharthas guaranteed for an individual.

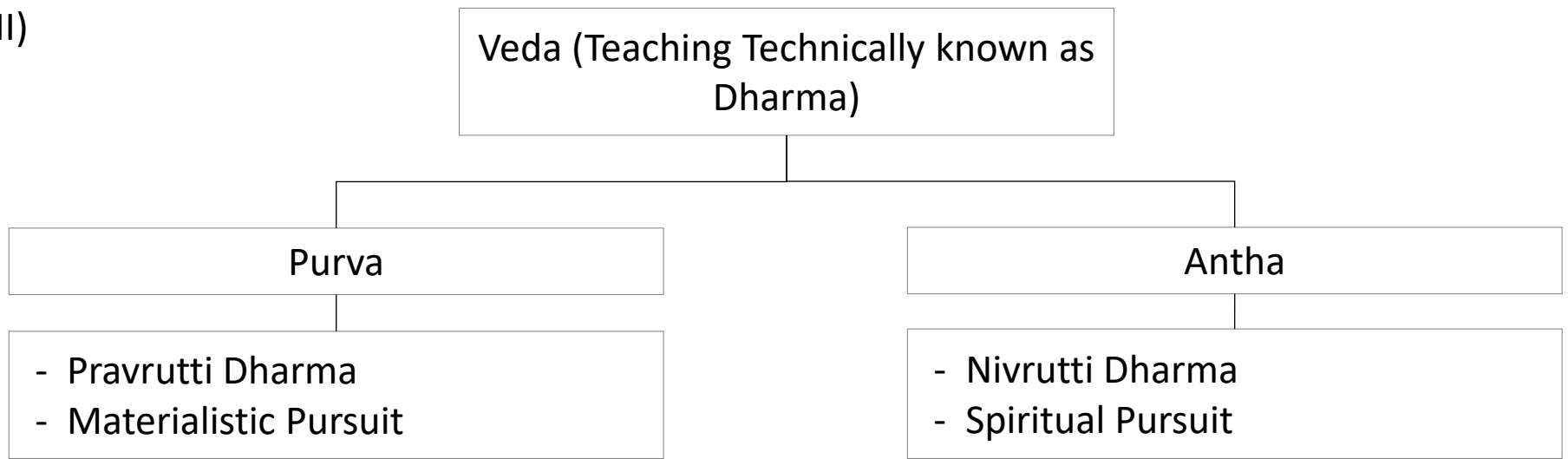
h) Follow and See = Guarantee of Veda.

Revision :

I) Gita same as Vedic Teaching, hence, as Valid as the Vedas

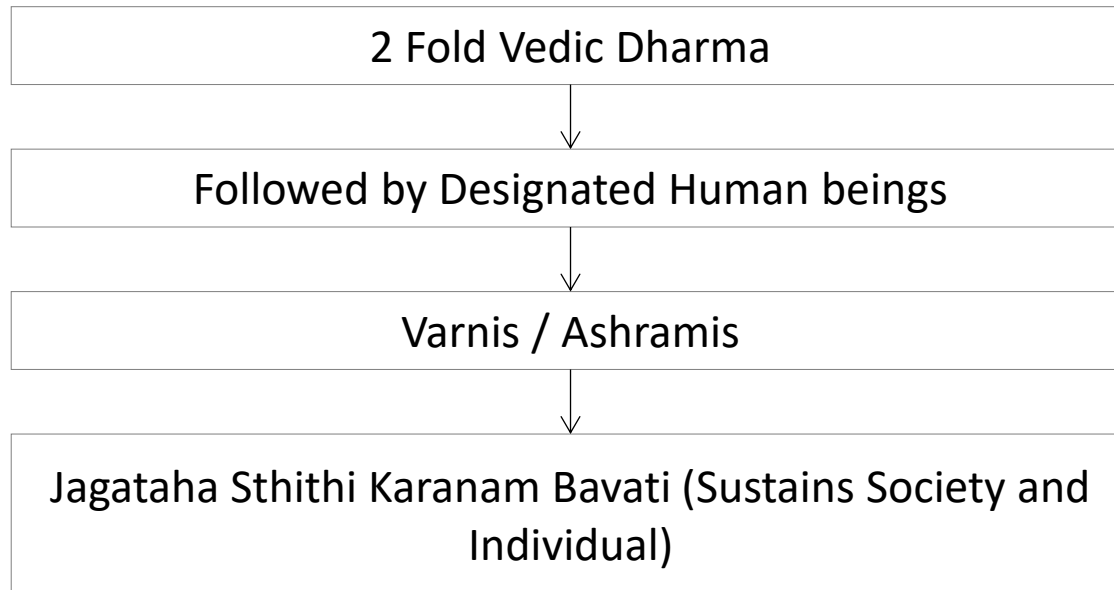
II) Gita called Smruti, follows Veda, derives Validity and authority from the Veda.

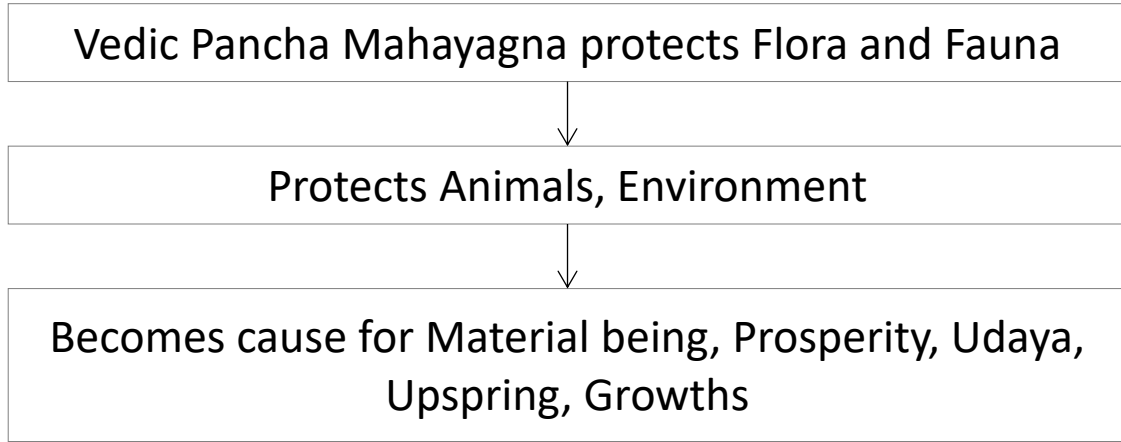
III)



IV) 2 Fold teaching useful to Humanity, at individual level and Samashti, Social Level.

V)





VI) Nishreyasam :

- Don't get Sucked in Materialism.

VII) Bhaja Govindam :

कृतमहोदधौ पतनकारणं
फलं अशाश्वतं गतिनिरोधकम्।
विचारयामत्र संसारसागरे
नवदुर्गं भवसिन्धुं तर ॥

kṛta-mahodadhau patana-kāraṇam
phalaṁ aśāśvataṁ gati-nirodhakam |
vicārayāmatra saṁsāra-sāgare
nava-durgam bhava-sindhum tara ||

The deeds (kṛta) performed in the vast ocean of worldly existence become the cause of one's downfall. Their results are impermanent and obstruct the path to liberation. Therefore, reflect deeply in this ocean of Samsara - Build a sturdy ship (of discrimination and devotion) and cross the ocean of becoming.

VIII) Vedic lifestyle will help initially in material prosperity.

- a) Then we have to break the gravitational pull.
- b) Rocket needs thrust to get rid of the gravitational pull
- c) Vedic life style gives us extra thrust
- d) Human beings can gradually turn from materials to spirituality
- e) Pravrutti - Does not directly give us spirituality or Moksha.
- f) Nivrutti - Sakshat Nishreyasa Hetu
- g) Dharma revived by Krishna in Bhagavad Gita.
- h) People lost in the world of Serials, then Lord Krishna has to take Avatara.

6) Introduction to Bhagavad Gita : Continues

दीर्घेण कालेन अनुष्ठातॄणां कामोद्भवाद् हीयमानविवेकविज्ञानहेतुकेन अधर्मेण
अभि- भूयमाने धर्मे प्रवर्धमाने च अधर्मे, जगतः स्थितिं परिपिपालयिषुः
स आदिकर्ता नारायणाख्यो विष्णुः भौमस्य ब्रह्मणो ब्राह्मणत्वस्य रक्षणार्थं
देवक्यां वसुदेवाद् अंशेन कृष्णः किल सम्बभूव ।

dīrghēṇa kālēna anuṣṭhātr ṇām kāmōdbhavāt hīyamānavivēkavijñānahētukēna
adharmēṇa abhibhūyamānē dharmē, pravardhamānē ca adharmē, jagataḥ sthitim
paripipālayiṣuḥ sa ādikartā nārāyaṇākhyō Viṣṇuḥ bhaumasya brahmaṇō brāhmaṇatvasya
rakṣaṇārtham dēvakyāmvasudēvād amśēna Kṛṣṇaḥ kila sambabhūva ।

Krishna Avatara :

I) If humanity had been following Veda smoothly, Krishna Avatara is not required.

II) Materialism increases, Kama, desires rise, consumption increases.

III) Kama accepted as Purushartha

a) Desire itself not wrong

b) When desire is converted to greed and takes a person away from Dharma, Kama leads to Adharmic pursuits.

- Greed destroys social harmony and individual harmony.

c) When desires are adharmic, adharmic means are adopted to fulfill desires.

d) Kama becomes toxic

- Toxification of Kama = Gradual poisoning.

IV) Dheerga Karana :

- By passage of long time

- There is increase in adharmic worldly desires.

V) When Kama increases, it clouds discriminative power

- It clouds our conscience, natural sense of values, honesty.

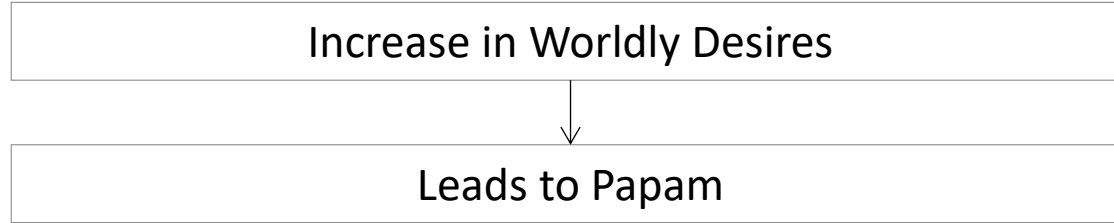
VI) Gita - Chapter 3 :

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

āvṛtaṃ jñānam ētēna
jñāninō nityavairiṇā |
kāmarūpēṇa kauntēya
duṣpūrēṇānalēna ca || 3-39 ||

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

VII)

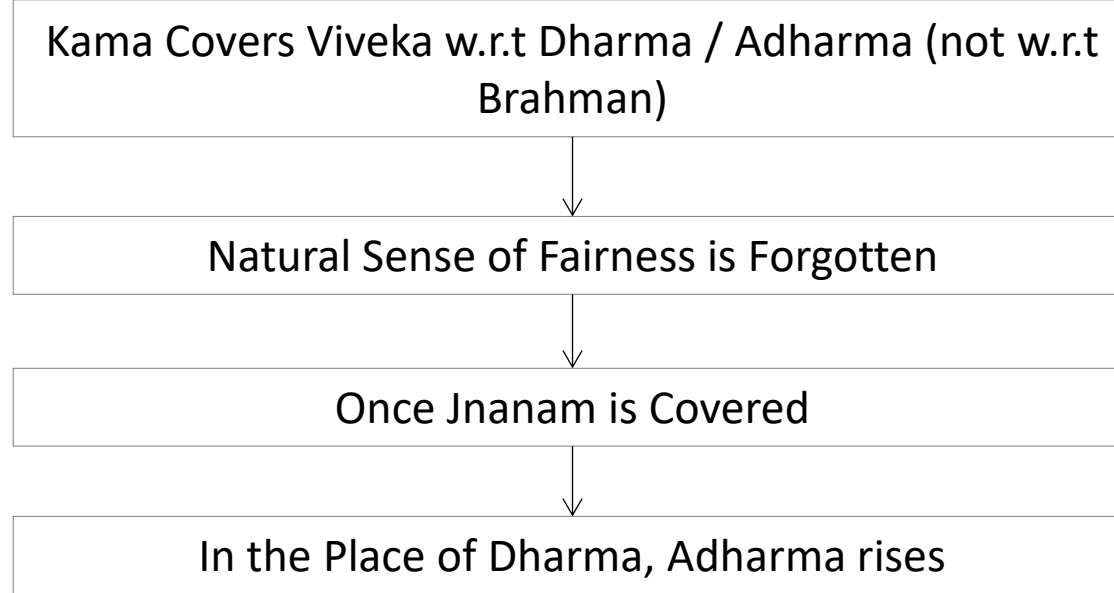


VIII) Gita - Chapter 3 :

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

śrī bhagavānuvāca
kāma ēṣa krōdha ēṣaḥ
rajōguṇasamudbhavaḥ |
mahāśanō mahāpāpmā
viddhyēnam iha vairiṇam || 3-37 ||

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



IX) Dharma = Hiranyagarbha Viveka Vigyana Het Hetukena

- a) Adharma is caused by Hiyamanam, Weakening of Viveka Vigyanam
- b) Natural Sense of Justice, Fairness is lost
- c) Sense of Fairness, Dharma, Adharma Viveka gets clouded.

X) Aim :

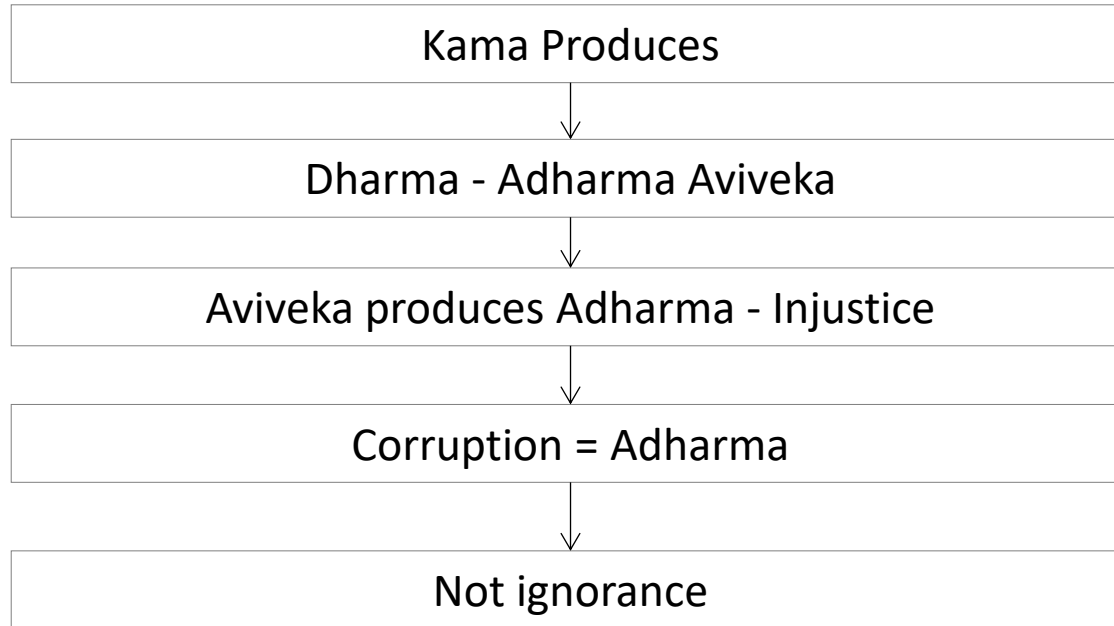
- How to get more by Givingless

a) Example :

- My helper needs higher Salary

- My intellect clouded because of Kamaha
- I Pay her Veryless.

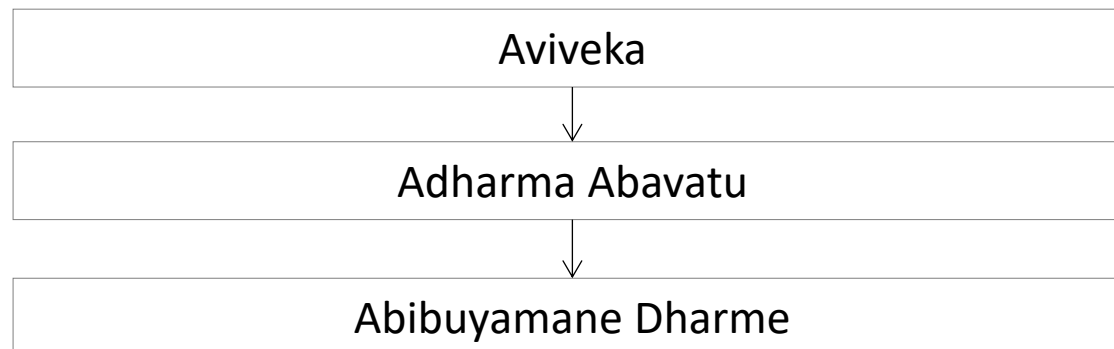
b) Cause - Effect :



c) Everybody knows Corruption is wrong

d) Knowingly we get involved

e)



f) Vicious Cycle Dharma is Suppressed, Overshadowed.

g) Example :

- Cross Red light Traffic signal, know it is wrong.

h) If we follow Dharma, we become a black sheep

XI) Bhagawan has to come, when Dharma is overpowered in the Society.

Pravrutta mane adharma :

- When Adharma increases, Dharma is suppressed.

XII) Gita - Chapter 4 :

यदा यदा हि धर्मस्य
ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य
तदात्मानं सृजाम्यहम् ॥ ४-७ ॥

yadā yadā hi dharmasya
glānirbhavati bhārata |
abhyutthānam adharmasya
tadātmānaṁ sṛjāmyaham ||4-7||

Whenever there is decay of righteousness, O Bharata, and a rise of unrighteousness, then I manifest Myself. [Chapter 4 – Verse 7]

a) When Adharma is feeble, human beings, Police, Kings, Brahmanas, Kshatriyas can handle.

b) Example :

- Cold - Cough - Home Medicine

c) Adharma in beginning stage cleared by Rulers by punishment, Law and order, values taught.

d) Brahmanas - Educate on values

e) Kshatrias help through Judiciary

f) When Adharma reaches peak, rulers can't help.

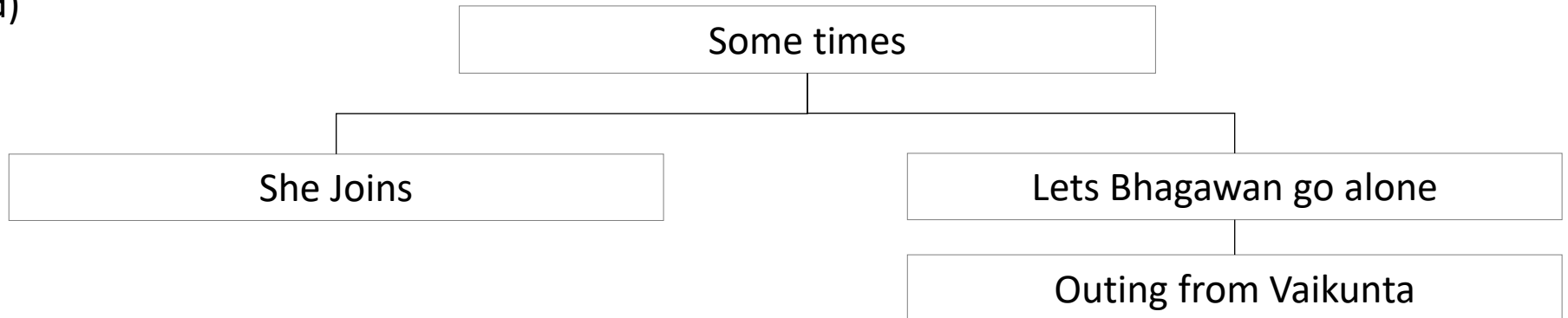
XIII) All politicians, rulers, themselves Adharmic

a) Protectors become violators

b) Brahmanas don't take to teaching profession

c) Bhagawan consults Lakshmi Devi

d)



e) Jagataha Sthithim Paripala Ichhuhu

XIV) Why Bhagawan Maintains Dharma?

a) Dharma alone Maintains Creation

b) Health Sustains Human being

c) Ill Health leads to Destruction of Human being

d) When Creation is unhealthy, that Creation can't Sustain for very long.

e) Nuclear war Destroys earth 20 Times

f) Jagat Rakshanam and Dharma Rakshanam are Synonymous

XV) When Dharma is followed by Varnis and Ashramis :

a) Jagataha Sthithi Karanam Bavati

b) Sustains society and the world, Sustains.

c) Brahmaji - Vishwasya Karta

XVI) Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।

स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta ।

sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledges, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

- Brahma Created by Vishnu.
- Vishnu is Creator of Creator
- Vishnu Aadhi Karta, Brahma = Madhya Karta.

XVII)



XVIII) Vishnu takes Avataram, takes Sharira Avataram deliberately.

- Janma = taking a body.

XIX)

Janma	Avatara
<ul style="list-style-type: none"> - Take a body - Taken helplessly because of Passion 	<ul style="list-style-type: none"> - Take a body - Taken body deliberately out of Compassion

XX) Bhagawan deliberately takes body, Vasudevat, Nimittam required.

Vasudeva	Devaki
<ul style="list-style-type: none">- Father- Nimitta Karanam	<ul style="list-style-type: none">- Mother

XXI) Sambabuva :

- Took birth
- Amshena - through Maya shakti
- Bhagawan's body = Mayika Shariram
- Learn this from Puranas.

XXII) How do we decide who is Avatara ?

a) People claim, I am Avatara

b) Sishyas claim - My Guru is an Avatara

c) ISO - Standard certificate :

- Whatever Shastra calls as Avatara, we accept as Avatara.

d) Rama - Avatara, Shastra says

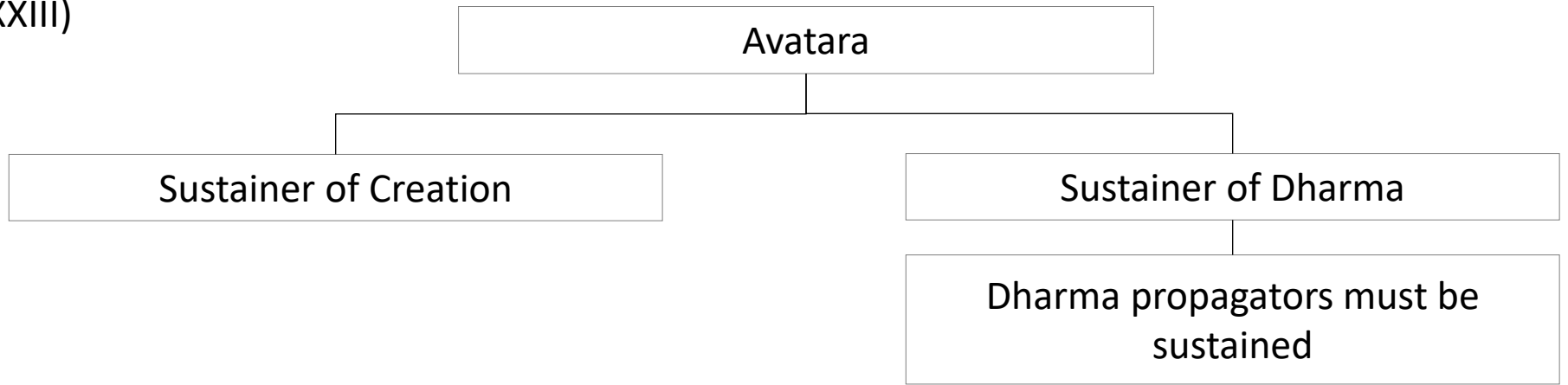
e) Individual choice - Accept or not

f) Follow scriptural teaching and get Moksha Purushartha.

g) Khida :

- Shastra Prasiddhi, Certified by Shastra, Krishna is an Avatara.

XXIII)



a) Anantha Shastras :

- Puranas, itihasa, Sruti, Smruti, Sutras, Bashyams – oh Ocean.

b) Teachers Profession :

- Study, Research, Teach, Live.

c) Communicates through Language and as an Example - through Living

d) Has Minimum Possessions, has no other Job, High thinking.

XXIV) Gita - Chapter 18 :

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

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

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

a) Brahmana is a teacher

- Teaching is his occupation.

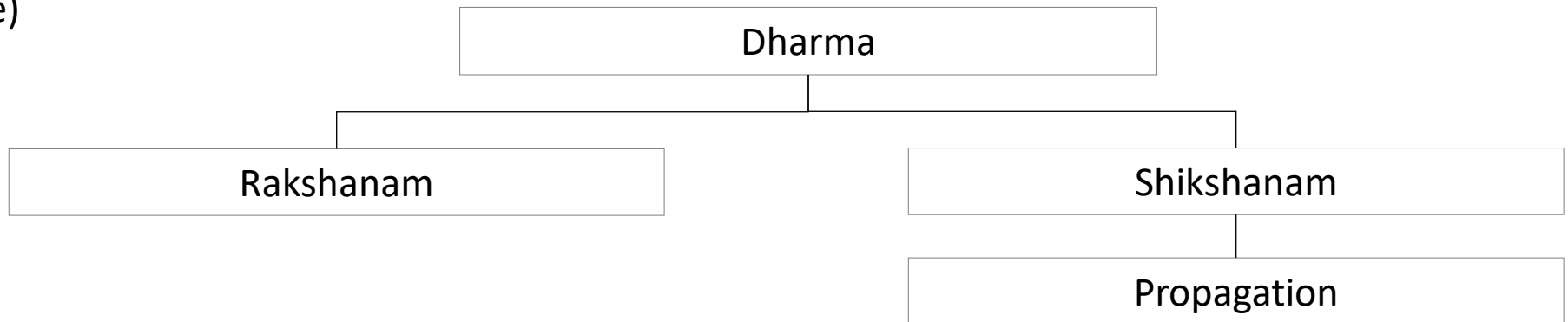
b) Bhagawan wants to protect scriptural teachers

- Brahmana Karma
- Dharma propagator - profession for Loka Sangraha.

c) Kshatriyas and Vaishyas will also be Dharmic

d) Here not Jati Brahmana but Brahmana Dharma

e)



f) Teacher should not make it commercial and charge students

g) Then it will become Vaishya karma

h) Then compromise, more Dakshina, more class.

- i) Can't use as earning method, teaches as Svadharma.
- j) It is the Society's duty to give him the basic needs
- k) What he gets is a by-product, not earning
- l) With by-product he sustains and dedicates his life
- m) Bhagawan protects them.

XXV) Brahmasya Brahmanaha :

- Brahmatavasya Rakshanartham
- Brahmana Karma, Dharma Propagation.

XXVI) Narayana takes Avatara to Protect the Brahmana Karma of the Brahmins

XXVII) Now Brahmins are there in Society, Brahmana Karma is not there.

a) Brahmins took to Kshatriya or Vaishya or Shudra karma

- Vedic teaching goes away, religion Disappears.

b) Youth do not want to be religious

c) Spirituality disappears because Brahmins do not do their exclusive profession of preserving and Propagating the scriptural teaching.

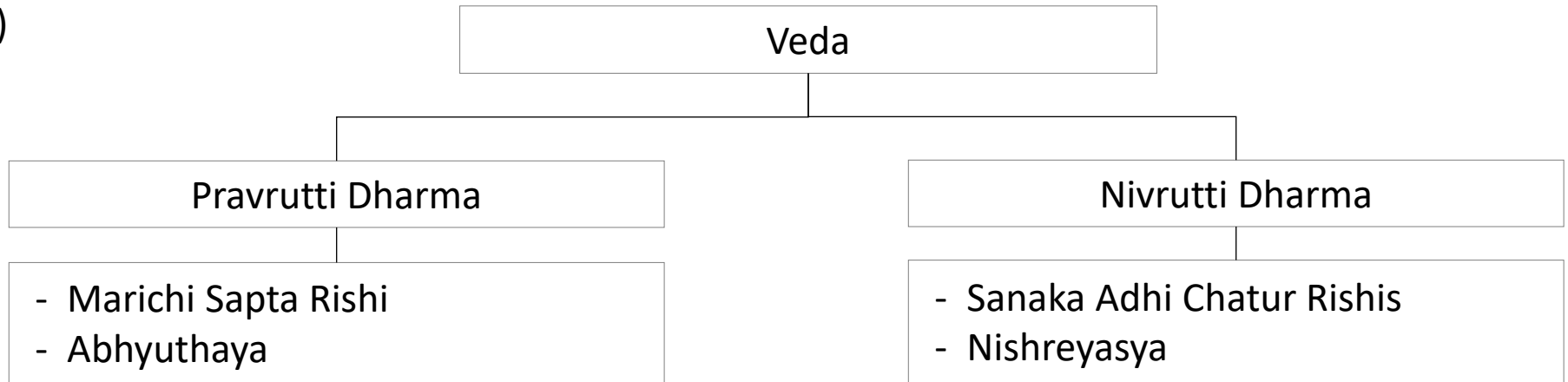
d) Anvaya, Vyatireka

e) Give money to Veda Patashala but don't want to send their son, daughter

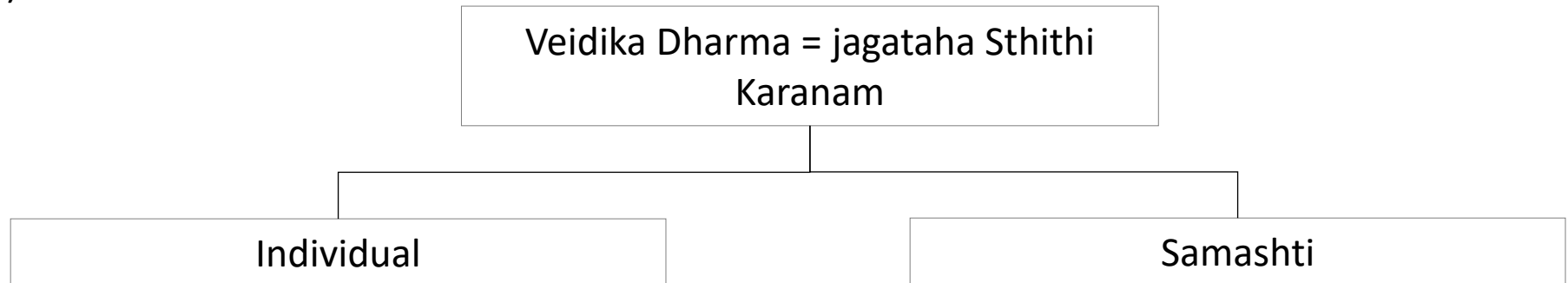
f) Veda goes, Dharma goes, Moksha goes.

Revision : Introduction :

I)



II)



III) After a long Passage of time

a) Kama Increases, Viveka Decreases

b) Viveka Decreases, Adharma Increases, Dharma Decreases.

c) World is in Trouble

d) Dharmo Vishvasya Pratishtita

e) Dharanat iti Dharma.

f) Bhagawan being Sthithi Karanam, takes Action.

g) Being takes Avatara as Krishna by Maya shakti for protection of Dharma.

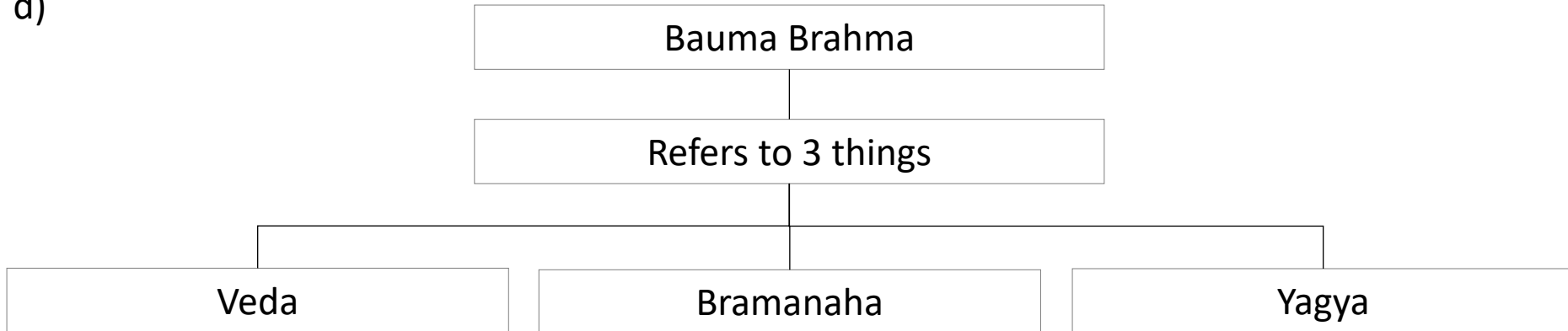
IV) Mahabharata - Shanti Parva :

a) Krishna Avatara described

b) Bumau Bhavam - Brahma

c) Krishna born to Vasudeva for the protection of Bauma - Brahma

d)



e) Krishna was born to Protect Dharma.

7) Introduction to Bhagavad Gita : Continues

ब्राह्मणत्वस्य ब्राह्मणत्वस्य स्याद् वैदिको धर्मः तदधीनत्वाद् वर्णाश्रमभेदानाम्।

brāhmaṇatvasya hi rakṣaṇēna rakṣitaḥ syād vaidikō dharmah, tadadhīnatvād varṇāśramabhēdānām ।

- I) How protection of Brahmana, Veda, Yagya will help protect Dharma and creation?
- II) Veda Adhyayanam, Veda Adhyapanam, educate Society w.r.t. Scriptural dharma, Scripture based values was duty of all Brahmanas.
- a) When Brahmana Karma is protected, Vedas will be protected
- b) There will be traders, Kshatriyas, who will follow Dharma
- c) Yagyas will be protected

d) Scriptures ask humanity to convert life into Yagya.

e) Gita - Chapter 4 :

- Deva, Pitru, Manushya, Buta, Ahara – Niyama Yagya, eating, walking, Bathing all Yagyas in life.

f) Shiva Manasa Puja Shloka :

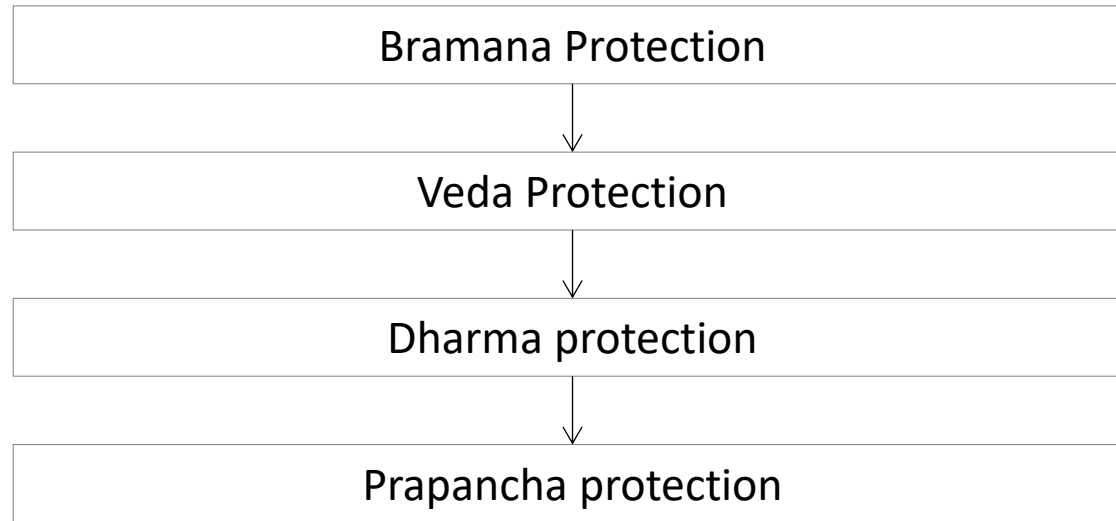
आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥४॥

Aatmaa Tvam Girijaa Matih Sahacaraah Praannaah Shariiram Grham
Puujaa Te Vissayo[a-U]pabhoga-Racanaa Nidraa Samaadhi-Sthitih |
San.caarah Padayoh Pradakssinna-Vidhih Stotraanni Sarvaa Giro
Yad-Yat-Karma Karomi Tat-Tad-Akhilam Shambho Tava-Araadhanam ||4||

O Lord, You are my Atma (Soul), Devi Girija (the Divine Mother) is my Buddhi (Pure Intellect), the Shiva Ganas (the Companions or Attendants) are my Prana and my Body is Your Temple, My Interactions with the World are Your Worship and my Sleep is the State of Samadhi (complete absorption in You), My Feet Walking about is Your Pradakshina (Circumambulation); all my Speech are Your Hymns of Praises, Whatever work I do, all that is Your Aradhana (Worship), O Shambhu. [Verse 4]

g) Converting life into Yagya is required for Survival of Human beings and the world.

III)



IV) By protecting scriptural teaching community, Vedic dharma protected.

a) Pravrutti, Nivrutti Lakshana protected

- Artha, Kama, Dharma, Moksha, Purusharthas will be valued by Society.

b)

Spiritual Society	Materialistic Society
4 Values Protected	Kama, Artha alone exists

- c) Varna Ashrama dharma is dependent on teaching of Veda
- d) Varna, Ashrama clarification not Jati based
- e) Brahmana by birth can't protect Dharma
- f) Brahmana by Karma, alone can protect Dharma
- g) Dedicate life to live Scriptural teaching and Propagate scriptural teaching.
- V) Kshatriyas, Vaishyas, Shudras can study Veda, not teach Veda
- VI) Whoever teaches Veda is a Karma Bramana
- VII) Bramana, Veda, Yagya Lakshanartham

स च भगवान् ज्ञानैश्वर्यशक्तिबलवीर्यतेजोभिः सदा सम्पन्नः त्रिगुणात्मिकां
वैष्णवीं स्वां मायां मूलप्रकृतिं वशीकृत्य, अजः अव्ययः भूतानाम् ईश्वरः
नित्यशुद्धबुद्धमुक्तस्वभावोऽपि सन्, स्वमायया देहवान् इव जातः इव च लोकानुग्रहं
कुर्वन् लक्ष्यते । स्वप्रयोजनाभावेऽपि भूतानुजिघृक्षया वैदिकं धर्मद्वयम् अर्जुनाय
शोकमोहमहोदधौ निमग्नाय उपदिदेश, गुणाधिकैः हि गृहीतः अनुष्ठीयमानश्च धर्मः प्रचयं
गमिष्यतीति । तं धर्मं भगवता यथोपदिष्टं वेदव्यासः सर्वज्ञः भगवान् गीताख्यैः सप्तभिः
श्लोकशतैः उपनिबबन्ध ।

sa ca Bhagavān jñānaiśvarya-śakti-bala-vīrya-tējōbhiḥ sadā sampannaḥ triguṇātmikāṁ
vaiṣṇavīm svām māyām mūlaprakṛtiṁ vaśīkr̥tya, ajaḥ avyayō bhūtānām īśvarō
nityaśuddha-buddha-mukta-svabhāvō:'pi san, svamāyayā dēhavān iva jāta iva ca lōkānugrahaṁ
kurvan iva lakṣyatē | svaprayōjana-abhāvē-api bhūta-anujighṛkṣāyā vaidikaṁ hi dharma-dvayam arjunāya
śōka-mōha-mahōdadhau nimagnāya upadidēśa, guṇādhikaiḥ hi grhītaḥ anuṣṭhīyamānaḥ ca
dharmaḥ pracayaṁ gamiṣyati iti | taṁ dharmam bhagavatā yathā upadiṣṭam vēdavyāsaḥ sarvajñō
Bhagavān Gīta khyaiḥ saptabhiḥ ślōka-śataiḥ upanibabandha |

The Lord is in Eternal Possession of knowledge, Lordliness, executive power, Strength, energy and Splendour. He has under His Control His all - Pervasive Maya (illusive Power) or Material Nature, whose essence is the three Constituents. Thus, though unborn, immutable, Lord of beings, and, in essence, eternally pure, conscious and free, He appears, by Virtue of His Maya, to be embodied and born as man, for ensuring the welfare of the world. Though he has no Private end of His own to promote, in order to further the well-being of all Living beings, He imparted to Arjuna, Submerged in a Sea of grief and Delusion, the Two-fold Vedic law of righteousness; for, when espoused and Practised by men rich in Excel-lences, it is bound to flourish. The Vedic Dharma, as it was imparted by the Lord, has been set forth by the Omniscient and Venerable Vedavyasa in Seven Hundred Verses, Celebrated as the Gita.

8) Introduction to Bhagavad Gita : Continues

स च भगवान् ज्ञानैश्वर्यशक्तिबलवीर्य- तेजोभिः सदा सम्पन्नः त्रिगुणात्मिकां वैष्णवीं
स्वां मायां मूलप्रकृतिं वशीकृत्य अजः अव्ययो भूतानाम् ईश्वरो नित्यशुद्धबुद्ध- मुक्तस्वभावः
अपि सन् स्वमायया देहवान् इव जात इव च लोकानुग्रहं कुर्वन् इव लक्ष्यते।

sa ca Bhagavān jñānaiśvarya-śakti-bala-vīrya-tējōbhiḥ sadā sampannaḥ triguṇātmikāṁ vaiṣṇavīm
svām māyām mūlaprakṛtiṁ vaśīkṛtya, ajaḥ avyayō bhūtānām īśvarō nityaśuddha-buddha-mukta-svabhāvō:
'pi san, svamāyayā dēhavān iva jāta iva ca lōkānugrahaṁ kurvan iva lakṣyatē ।

I) Previous 2 Paragraphs :

a) Bhagawan takes Janma

b) If Bhagawan Janma is like Manushya Janma, he will also be a Samsari, will have Punarapi Maranam, will repeatedly take Janma.

II) Bhagawan takes Janma out of compassion, not out of ignorance and passion

III) Bhagawan knows, I am Nitya Mukta, Shuddha Svabhava.

a) I am birthless, Para Prakrti, the Atma

- Ajaha - Janma Rahitaha.

b) Avyaya :

- Marana Rahitaha.

c) Bhutanam Ishvaraha :

- Master of all Jiva Rashis, including Devatas
- He has no Shani, Rahu, Keta Doshaha

d) Birth means under control of 9 Grahas

e) Son in law Daughter-in-law = 10th Graha

f) Birth = Control of Planet

- If problem, we take Jatakam and ask which planet is controlling now.

g) Bhagawan not under control of anyone, anything in the universe

- Master of 5 elements.

h) Nitya Shuddha, Mukta, Buddhah Svabhava (Idiom).

I) Nitya :

- Satyam - Abadyaha , Nityaha, ultimate truth, Brahman by nature.

j) Shuddha - Ajnana Rahitaha

k) Buddhaha - Chaitanya Svarupaha

- Consciousness

l) Mukta - Svatantra, Bandah Rahitaha

- Ever free

- Even though birthless, he appears to have Janma.

IV) Bhagawan Birth not real Birth, Vyavaharika Satyam or Pratibasika Satyam, not Paramartikam

V) It is Non-paramartikam

- Not Absolute Reality.

VI) Svamayaya Dehavan Iva :

- He is as though born, as though embodied, seeming embodiment.

VII) For puja, use forms as a stepping stone

- Formless = Ultimate reality.

VIII) Tataha Iva indicates

- As though endowed with body
- Loka Anugrahan Iva, Blessing world.

IX) Gita :

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

cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṃ
viddhyakartāramavyayam || 4-13 ||

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

- I don't do anything
- As though doing varieties of Leela's.
- His knowledge is not under Control of Maya.

X) Continues to be Jnana Aishvarya Veerya Tejohi

- His glory never fades, never restricted by Maya.

XI) Bhagawan's 6 fold wealth :

- Aishwarasya Samagrahasya Yashata Sriyaha Vairagyaischa Shanta Bhagawan.

- XII) a) Jnanam = Omniscience, knowledge
b) Buddhah = Chaitanya Svarupa
c) Aishwaryam = Omnipotence prosperity (in Tamil)
d) Ishvarasya bhavaha = Ruler-hood
e) Shakti = Skill to create, sustain universe
f) Balam = Resources, physical strength, manpower
= Exists within Maya itself
g) Veeryam - Courage
h) Tejaha - Majesty
i) Bhagawan has all these virtues, glories in Total measure
- Whoever has this is called Bhagawan.

j) Sada Sampanna :

- Always endowed with.

XIII) If Ishvara is Para Prakrti, Absolute Reality, how he takes Janma?

- a) Absolute reality is beyond cause, effect
- Karya Karana Vilakshanam.
- b) How can he take Avatara
- c) Requires Trigunatmika Maya Shakti
- d) Maya = Moola Prakrti
- Magical power which creates an apparent universe.

e) (Example : Our Mind has power to dwell on several topics and Resolve)

f) Example :

- Magician creates apparent Magic show.

g) Lord creates apparent Universe and Resolves daily

h) Svam Vaishnavim Maya :

- Power depends on Lord for its existence.

i) Example :

- Mind depends on individual Jiva to exist.

j) Moola Prakriti = Raw material, material cause.

k) Example :

For	Material Cause
<ul style="list-style-type: none">- Gold Smith- Carpenter	<ul style="list-style-type: none">- Gold is Material Cause- Wood is Material Cause

l) God - Moola Prakirti, Maya is Material Cause

- Maya Shakti is Located in Bhagawan.

XIV) Before Pancha Buta Srishti, Raw material, 5 Elements is kept in Maya, Karana Prapancha.

a) Maya is kept in Chaitanya Adhishtanam

b) Out of Maya Shakti, Akasha is created.

c) Before arrival of Space, difficult to imagine location

d) Before arrival of Space, we are talking about location of matter.

e) Consciousness is locus of matter

f) Example :

- World = Maya = Matter
- In sleep, world, matter resolves where? Into consciousness.

g) Daily Waking, dream, sleep is power of Maya Shakti which resolves into Consciousness, Turiya Chaitanyam.

h) Matter is not locus of Consciousness

- Consciousness is the locus of matter - Moola Prakrti.

I) Vaishnavi - Under Control of Vishnu

- Very Existence is borrowed from Vishnu

XV) Worlds existence borrowed from Nirguna Brahman, Meditate

XVI) Maya has 3 Gunas - Sattva, Rajas, Tamas.

a)

Sattva	Rajas	Tamas
<ul style="list-style-type: none">- Jnana Shakti in all living beings- Expressed in Jnana Indriyas	<ul style="list-style-type: none">- Kriya Shakti in all living being- Expressed in Karma Indriyas	<ul style="list-style-type: none">- Dravya Shakti- Inertia- Suppresses Sattva, Rajas- In Desk- No Jnana, Kriya Shakti- Suppressed by Tamo Guna

b) With 3 Gunas, Bhagavan created living beings and inert objects.

c) Keeps under his control - Vashi Krutya

d) Manushya not born with control of Maya, they are controlled by Maya, hence called Janma

e) Avatara descends, Jiva falls

f) Ajaha, Avyaya, Butanam, Ishwara, Nitya Shuddha, Buddha, Mukta Svabava.

XVII) Sva Mayaya :

a) Bhagawan and Jivas Sharirams, both born out of Moola Prakrti - Matter only.

b) Manushya Sharira

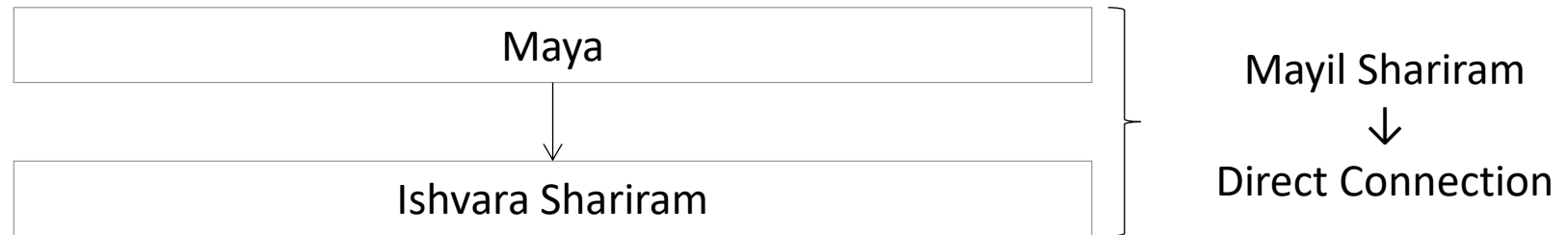
- Maya does not directly produce the Body
- There is an intermediary Stage called Panchabuta Srishti.

c)



- Our Shariram called Bautika Shariram even though it is a Product of Maya.

d) In the Case of Bhagawan, intervention of Panchabutas is not required.



e) Bhagawan converts Maya into Shariram directly

f) Instantaneous conversion

- Does not require time

g) Narasimha Avatara

- No Garbhavasa, no 10 Month waiting

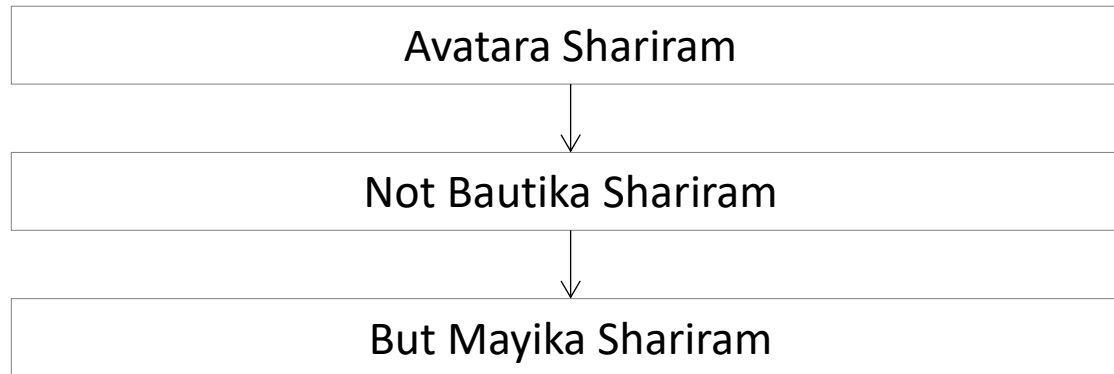
h) Appears out of pillar, Maya converts.

XVIII) a) Rama Avatara, Krishna Avatara :

b) Seeming Garbhavasam

- Not through intervention of Panchabutras
- It is a direct conversion only

c)

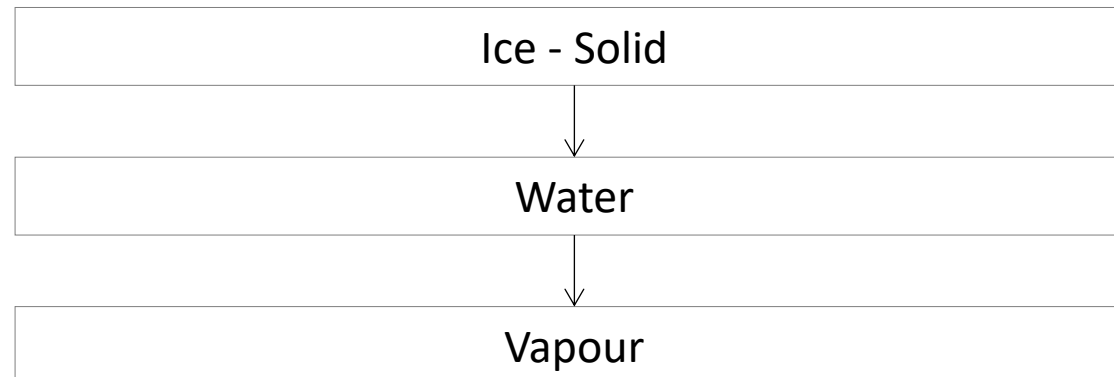


d) Sva Mayaya - Means Directly through Maya

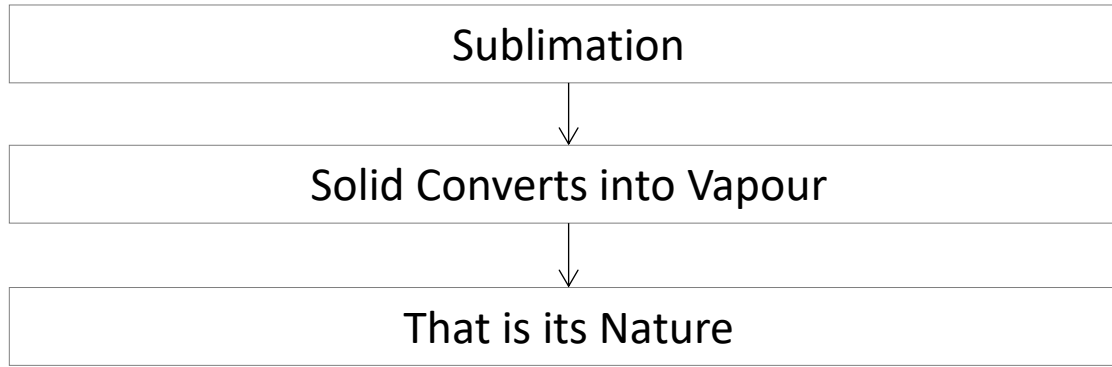
XIX) Object Vapourises

a) Solid Object converts into Liquid before becoming Vapour.

b)



c)



d) Bhagawan by Sublime Avatara, Converts Maya into Ishvara Shariram

e) Lakshyate - Appears

XX) Gita - Chapter 4 :

अजोऽपि सन्नव्ययात्मा
भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san |
prakṛtiṃ svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

9) Introduction to Bhagavad Gita : Continues

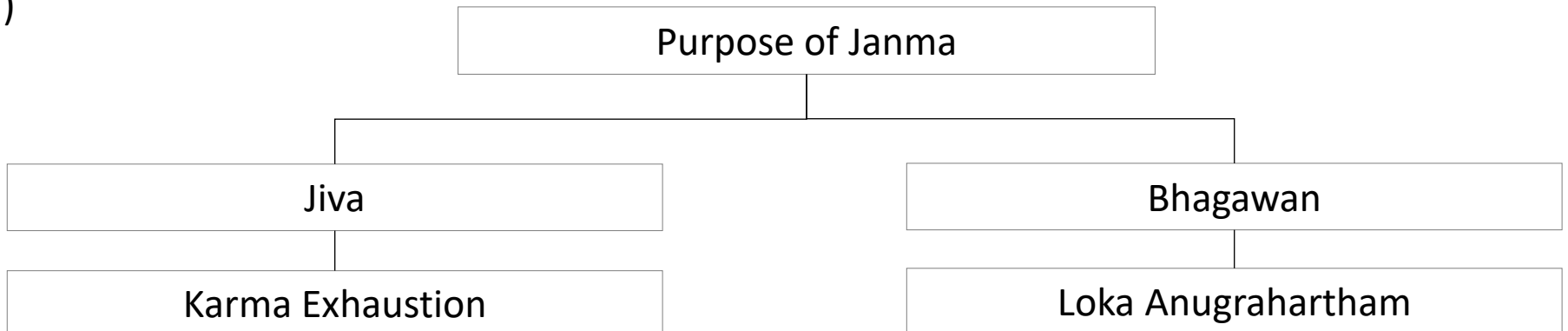
स्वप्रयोजनाभावे अपि भूतानुजिघृक्षया वैदिकं हि धर्मद्वयम् अर्जुनाय शोकमोह-
महोदधौ निमग्नाय उपदिदेश, गुणाधिकैः हि गृहीतः अनुष्ठीयमानः च धर्मः प्रचयं
गमिष्यति इति ।

svaprayōjana-abhāvē-api bhūta-anujighṛkṣāyā vaidikaṁ hi dharma-dvayam arjunāya śōka-mōha-
mahōdadhau nimagnāya upadidēśa, guṇādhikaiḥ hi gr̥hītaḥ anuṣṭhīyamānaḥ ca dharmah
pracayaṁ gamiṣyati iti |

I)

Jiva's Cause	Bhagawan's Cause
Ignorance	Compassion, Daya

II)



a) Why world? Why problems?

b) Bhagawan does not want to put us in trouble

- Bhagawan helplessly has to create, has no choice.

c) Karma Kshaya requires creation.

d) Why karma comes to Jiva?

- Because of previous Srishti
- How did come 1st Creation Karma?
- Has no Karma.

e) Creation is an eternal process.

III) Gita :

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

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

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

IV) Karma is there because of beginningless Creation

- Karma Kshaya - Our Purpose

V) Bhagawan does not have to accomplish anything through Avatara.

a) Doesn't have to attain any of the 4 Purusharthas by Manushya Avatara.

b) He is already Poornaha, he does not have Karma.

c) Animals :

- Karma Kshaya is the purpose

d) Human :

- Karma Kshaya and Purushartha Prapti is the purpose.

e) Svaprayojana Abhave Api :

- Even though he has no Karma Kshaya or Purushartha Prapti

f) Buta Anujigrigsha - Anugraha ichha :

- Desire to bless
- Buta = living being

VI) Bhagawan does 3 fold Anugraha

a) Superficial Anugraha :

- Sadhu Pavithranam
- Dushta Nashanam (Vinashaya Cha Dushkrutam).

- b) Protecting Noble
 - c) Destroying Asuras
- } Superficial Benefit

d) That will bless only that generation

e) Treta Yuga - Ravana Vadha created problem

f) Rakshasa Samhara can bless only the current society.

g) Real Purpose :

- To Teach Shastra

h) Gita Upadesha for Moksha

i) Rama Taught Vedanta to Lakshmana - Rama Gita - Adhyatma Ramayanam.

j) Treta, Dvapara, Kaliyuga - 2006 - Useful.

k) Main blessing is Shastra Teaching.

l) Many don't Value Shastric education

m) Bhagawan wants to be a Teacher of Vedanta

n) Krishnas Primary Role not Kamsa Vadha, not Sabari, Moksha in Rama Avatara helped only Shabari

o) They are secondary benefit

- Teaching blesses all the Societies in the future
- With a desire to bless the Society, Bhagawan took the role of a teacher.

VII) Krishna became Gita Acharya and taught Arjuna - Dharma Dvayam

- Why is Scriptural study important?

a) In Religion, spirituality, people do many exercises but not Shastric study

b) Taken as Book knowledge

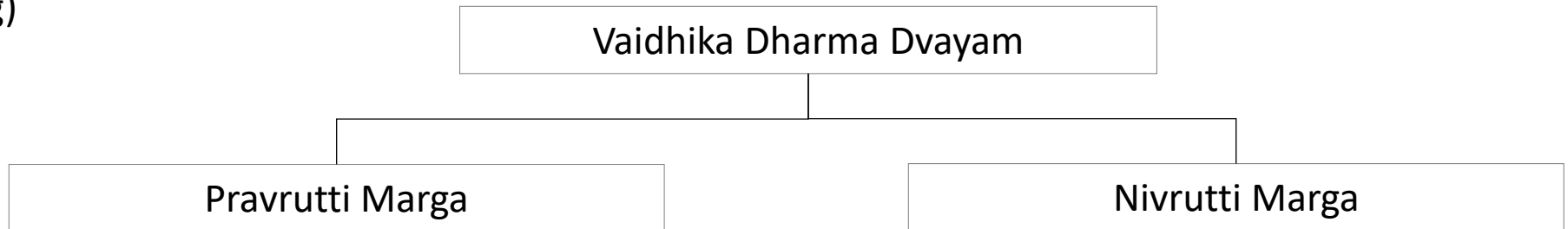
c) Teaching and learning is very important

d) Svadhyaya Pravachanabyam Na Praviditavyam...

e) Sudharshana kriya, Kundalini, Sahaja Samadhi, different exercises

f) Study scriptures first, study thoroughly.

g)



h) Arjuna - Miserable because he forgot teaching

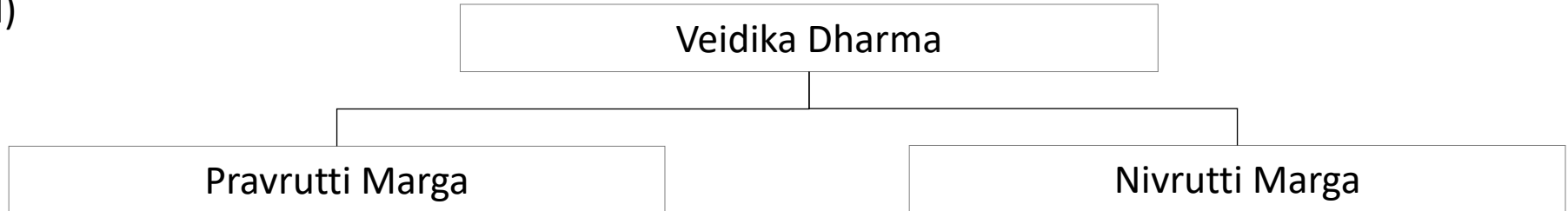
i) Life became a crisis if forget Shastra

- Shloka, Moha Nidadagnaya
- Immersed in depression
- To depressed Arjuna, give Gita.

Revision : Introduction :

I) Vedic scriptures are given out by Ishvara, Creator of the Universe for helping humanity in the preservation as well as his own prosperity.

II)

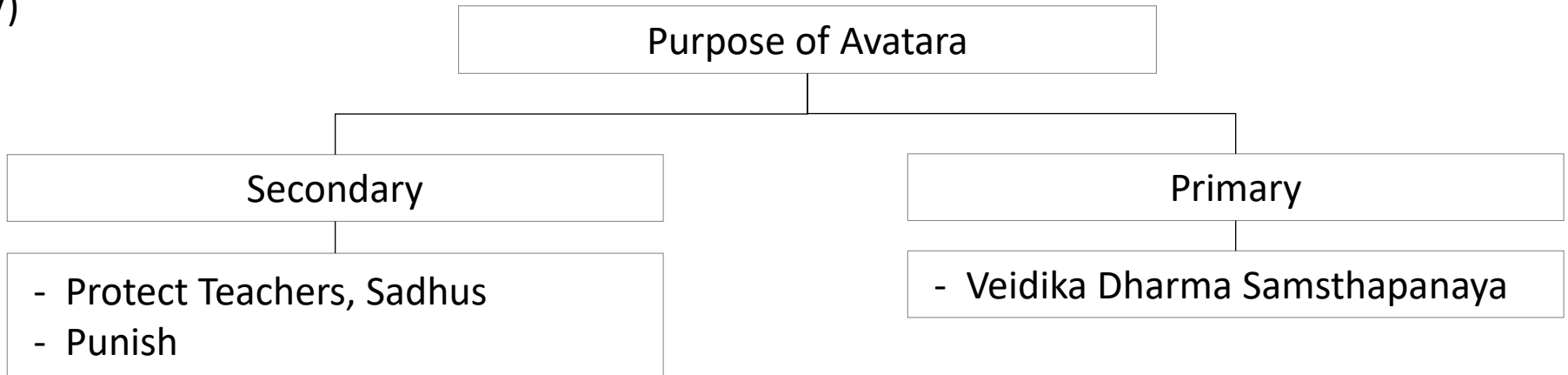


III) Extrovertedness

- Worldly Desires
- Threat to Survival of Creation.

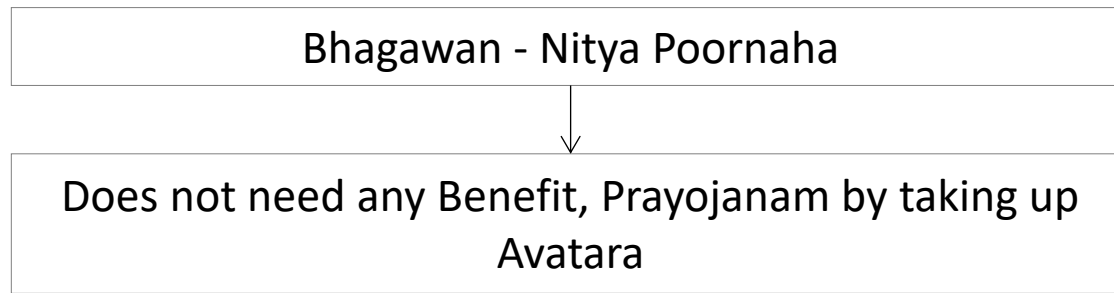
IV) To teach Humanity and revive Veidika Dharma, Bhagawan takes Avatara.

V)



VI) Through Arjuna, Krishna Teachers Humanity.

VII)



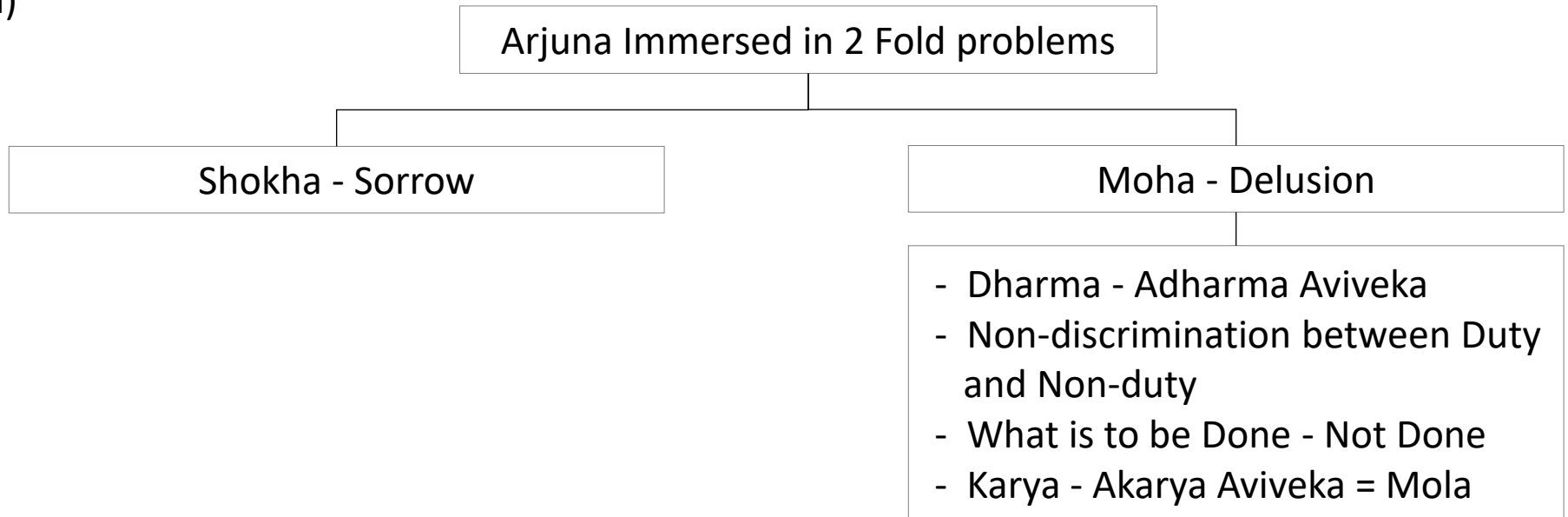
VIII) Buta Anujigrihshya :

- Bhagawan blesses all living beings.

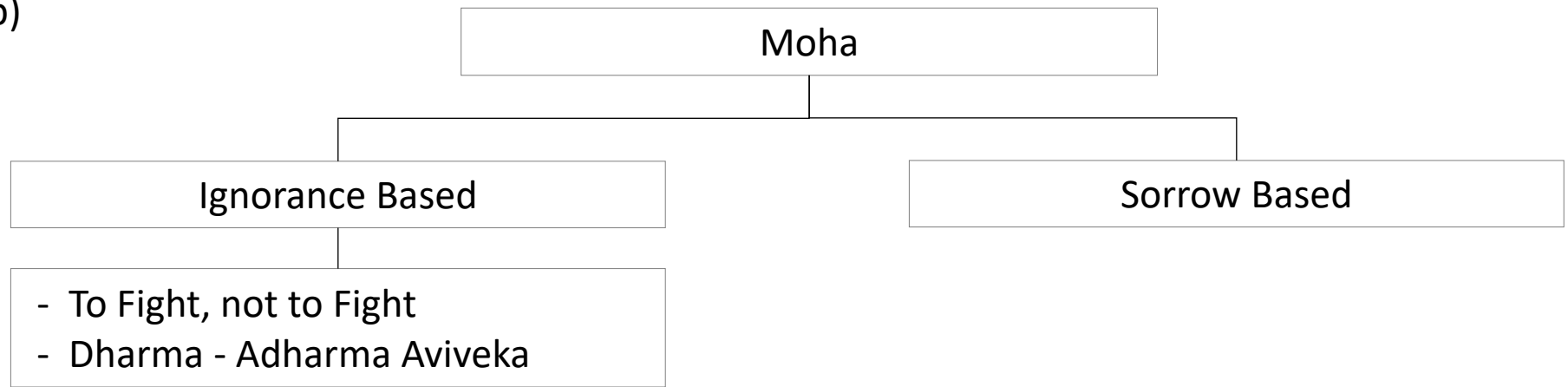
New Class :

IX) What type of Arjuna was Taught?

a)



b)



c) In the case of Arjuna, it was not ignorance based

d) Arjuna, scripturally educated

- Mahabharata war is legitimate, valid, proper.

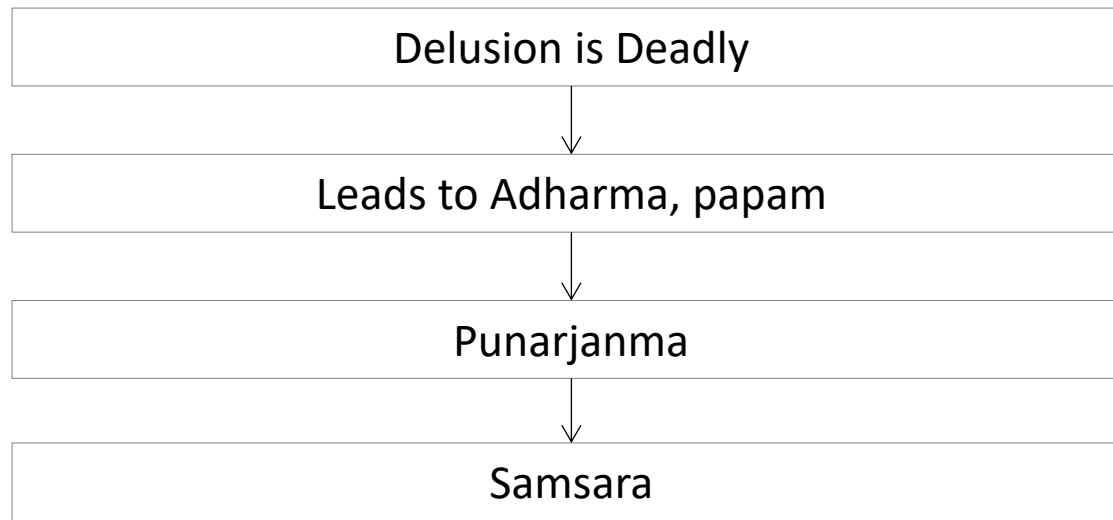
e) Arjuna's problem not ignorance but temporary suppression of knowledge caused by grief

f) Ignorance suppresses knowledge permanently

g) Sorrow suppresses knowledge temporarily

h) Whether permanent suppression through self ignorance or temporary suppression through Sorrow, Moha is the same, delusion is the same.

i)

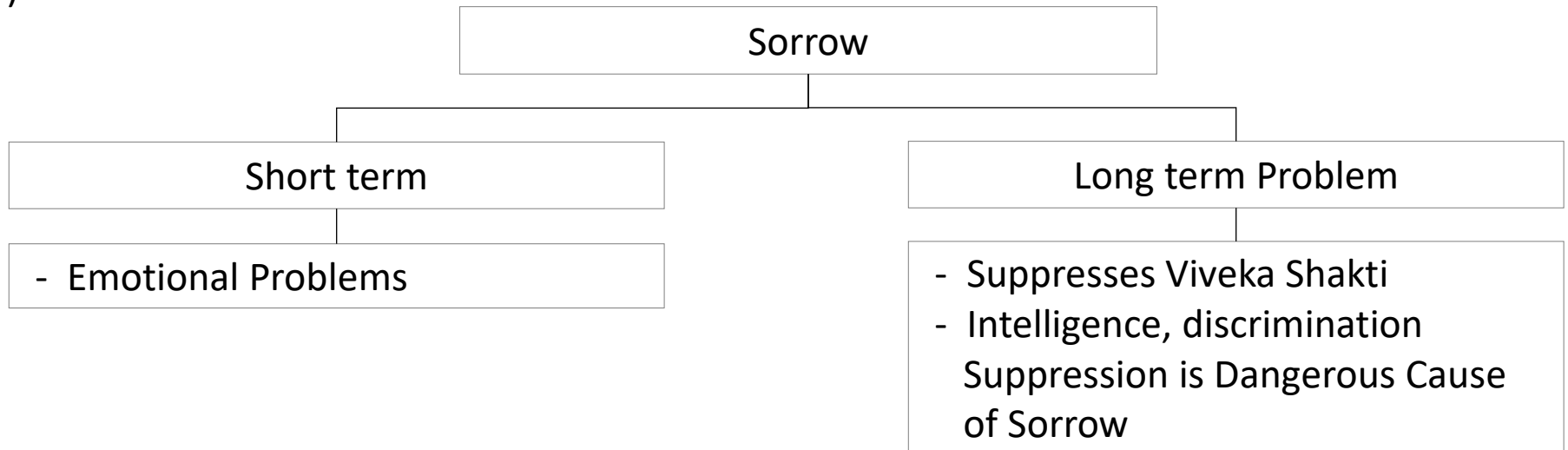


- Arjuna faced temporary Delusion caused by Sorrow.

j) Not Agyana Mohak but Shokha Mohau Said by Shankara

k) Sorrow Caused not ignorance Caused.

X)



XI) What type of Shoka - Moha?

a) **Maha Dadou :**

- Vast ocean of delusion, Depth, incapacity to get out.

b) Hence Shoka, Mohou - Compared to ocean

XII) Why did Krishna choose Arjuna?

a) Direct, simple reason :

- Arjuna asked for the teaching.

b) **Gita :**

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

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvāṁ dharmasaṁmūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvāṁ 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]

c) I am your disciple, teach me

- Bhishma did not say that
- Drona, Dharma Putra, Duryodhana did not ask.

d) Pari Prashna :

- Condition to become a student.

e) Added Reason :

- Krishna is a great marketing person
- Arjuna was a Brand Ambassador, model
- Tendulkar, Kapil Dev - Boost is secret of energy.

f) Arjuna was famous, here

- Receives Gita and says.

g) Gita :

अर्जुन उवाच ।
नष्टो मोहः स्मृतिर्लब्धा
त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः
करिष्ये वचनं तव ॥ १८-७३ ॥

arjuna uvāca
naṣṭō mōhaḥ smṛtirlabdhā
tvatprasādānmayā'cyuta |
sthitō'smi gatasandēhaḥ
kariṣyē vacanaṃ tava || 18 - 73 ||

Arjuna Said : Destroyed is my delusion, as I have now gained my memory (Knowledge) through your grace, O Achyuta. I am firm; my doubts are gone. I will do according to your word (bidding). [Chapter 18 - Verse 73]

XIII) a) Teaching received by well known, Great people, Virtuous people.

b) When it is endorsed by Anushtanam

- Receive, follow, declare - I am benefited
- Dharma will be resorted by all people also

c) Prachaya = Wide support, extension, popularity

d) Hence Krishna happily gave teaching to Arjuna

e) Krishna strategy worked

- After 5000 Years, Bashyam students are there
- Because of glory.

10) Introduction to Bhagavad Gita : Continues

तं धर्मं भगवता यथोपदिष्टं वेदव्यासः सर्वज्ञो भगवान् गीताख्यैः सप्तभिः
श्लोकशतैः उपनिबबन्ध ।

taṁ dharmam bhagavatā yathā upadiṣṭam vēdavyāsaḥ sarvajñō Bhagavān Gīta khyaiḥ saptabhiḥ
ślōka-śataiḥ upanibabandha ।

I) Krishna gave Teaching to only Arjuna

- How will Humanity come to know?
- How we come to Know.

II) Vyasa, because of Jnana Drishti, has Given Language, words

III) Bhagawad Gita Verses not belongs to Krishna

- Content is Krishnas Teaching.

IV) Veda Vyasa has Composed all the Verses in his own Language

V) Pravrutti, Nivrutti Lakshana Dvividha Dharma.

- Karma Yoga, Jnana Yoga, Lakshana Dvividha Dharma

VI) Here not Dharma, Artha, Kama, Moksha

- Here it is Teaching of Karma Yoga and Jnana Yoga
- Karma Yoga and Jnana Yoga = Dharma Teaching
- Veda Vyasa collected, compiled, taught in Shloka form.
- We don't know if Krishna Taught in Shloka form.

VII) Teaching in Prose form

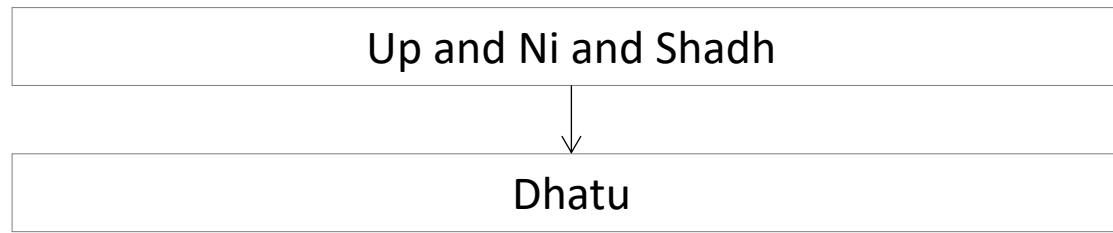
- Not in Shloka form
- Not in 700 Verses
- It may have been in Minutes, Hours.

a) 700 Verses Krishna did not Utter in the Battle field

b) What other Warriors did in the Battle field?

c) Krishna Gave the message in a few Minutes, Vyasa Elaborates in 700 Verses.

d)



e) Vyasa Vishnu Rupaya

- Vyasa is Vishnu Avatara
- Krishna also Avatara
- Both Sarvagya.

f) Shankara - Shiva Avatara

- Teaching valid, genuine
- Vyasa is compiler of Veda and Gita, experienced compiler.

g) Gita not name of whole text

- Gita is every single verse
- Gita su = Plural, 700 Gitas are there in the text.

तदिदं गीताशास्त्रं समस्तवेदार्थसारसङ्ग्रहभूतं दुर्विज्ञेयार्थं,
तदर्थविष्करणाय अनेकैः विवृतपदपदार्थवाक्यार्थन्यायम् अपि
अत्यन्तविरुद्धानेकार्थत्वेन लौकिकैः गृह्यमाणम् उपलभ्य अहं विवेकतः
अर्थनिर्धारणार्थं संक्षेपतः विवरणं करिष्यामि ।

tad idaṁ gīta-śāstraṁ samasta-vēdārtha-sāra-saṅgraha-bhūtaṁ dur-vijñēyārthaṁ,
tad-arthāviṣkaraṇaya anēkaiḥ vivṛta-pada-padārtha-vākyārtha-nyāyam api
atyantaviruddha-anēka-arthavatvēna laukikaiḥ gr̥hyamāṇam upalabhya ahaṁ vivēkataḥ
arthanirdhāraṇārthaṁ saṅkṣēpatō vivaraṇaṁ kariṣyāmi ॥

This science of the Gita is the quintessence of all that goes under the name of the Vedas, but its Sense is difficult to Grasp. Many have striven to elucidate its words, their imports, and their totality as a reasoned treatise. Men in general, however, have got it as a mass of Self - Contradictory ideas. Noting this Predicament, I Shall set forth its contents, briefly explicating the text with due discrimination.

11) Introduction to Bhagavad Gita : Continues

तद् इदं गीताशास्त्रं समस्तवेदार्थसारसङ्ग्रहभूतं दुर्विज्ञेयार्थम्।

tad idaṁ gīta-śāstram samasta-vēdārtha-sāra-saṅgraha-bhūtaṁ dur-vijñēyārthaṁ ।

I) Shastram :

- That which protects a person by giving knowledge as the shield.

II) Greatest emotional immunity comes from knowledge, Jnanam

III) For physical immunity, Vaccinations

- For financial immunity, insurance

IV) Shas - Teaching

- Tra - immunity - Protector

- **Shasanat Trayate iti Shastram Knowledge shield = Shastram.**

V) Samastha Vedartha Shastra Sangraha butam :

- Artha = Teaching

VI) What is Vedic teaching?

Dharma Dvayam Saram (Essence),
Sangraha = Extract

Karma Yoga

Jnana Yoga

VII) Gita is essence of Extracted teaching of the Veda.

VIII) Madhusudhana Saraswati Wrote Dhyana Shloka :

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं व्यासेन
ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीम्- अष्टादशाध्यायिनीम् अम्ब
त्वामनुसन्दधामि भगवद्- गीते भवद्वेषिणीम् ॥ १ ॥

Om Parthaya prathi bodhithm bhagawataa naaraayanena swayam,
Vyasaena gratitaam Puraana muninaa madhye Mahabaratam ।
Advaitamruta varshaneem bhagawteem ashta dashaa dhyayineem,
Ambaa twaam anusandadhaami bhagavad geete bhava dweshineem ॥ 1 ॥

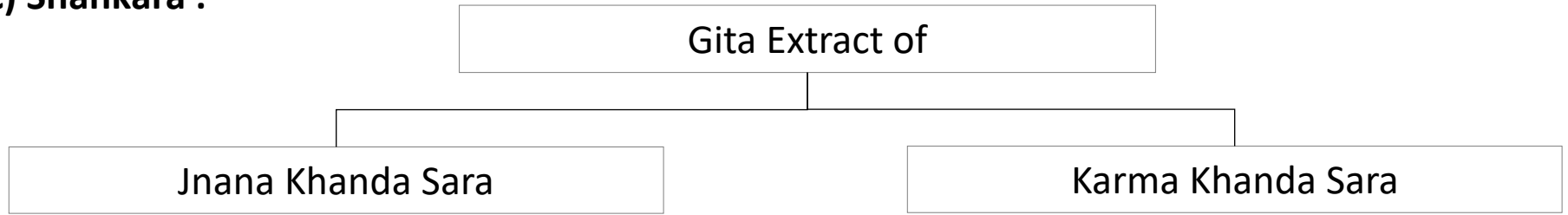
Bhagavad Gita taught to Arjuna, by Lord Narayana himself, written in the middle of the Mahabharata by the Old Sage Vyasa O Divine mother, she who showers Elixir of Advaita on us, O mother of 18 chapters, I meditate on thee, O Bhagavad gita, the destroyer of illusion of manifestation (Samsaara) [Verse 1]

a)

Upanishad	??
Cows	Krishna takes the Milk extract from Upanishadic Cows

b) Gita is Extract of Veda Antha, Final Portion of Veda.

c) Shankara :



- Samasta Veda Sara.

d) Dur Vigneya Artham :

- Very difficult to comprehend
- Some seemingly contradictory

e) Meditation, Health, Karma... What is central teaching?

f) Saranagathi - Sarva Dharma Parityaja... Go to sleep.

g) Have no Responsibility, hand it over to god Convenient Philosophy, Washes off Responsibility.

h) Karman Eva Adhikara Aste

- Uddaret Atma Atmanam
- Take Responsibility for life

i) Dvaitam - Advaitam

- Svadharma Nidhanam Sreyaha

j) Confusions :

- Bhakti, Karma, Jnanam, Upasana, Teaching not Clear.

k) Shankara :

- I will attempt to Sort out Confusions Keeping Veda Sara.

l) Veda is Pradhanam not Tarqa or Agama Shastra (Shiva, Vishnu, Devi)

m) Durvigneya Artham Confusions.

12) Introduction to Bhagavad Gita : Continues

तदर्थविष्करणाय अनेकैः विवृतपदपदार्थ- वाक्यार्थन्यायम् अपि अत्यन्तविरुद्धानेकार्थ-
वाक्यार्थन्यायम् अपि अत्यन्तविरुद्धानेकार्थ- त्वेन लौकिकैः गृह्यमाणम् उपलभ्य अहं
विवेकतः अर्थनिर्धारणार्थं सङ्क्षेपतो विवरणं करिष्यामि।

tad-arthāviṣkaraṇaya anēkaiḥ vivṛta-pada-padārtha-vākyārtha-nyāyam
api atyantaviruddha-anēka-arthavatvēna laukikaiḥ gr̥hyamāṇam upalabhya
aham vivēkataḥ arthanirdhāraṇārtham saṅkṣēpatō vivaraṇam kariṣyāmi ||

I) Many have attempted to comment on Gita

II) What should be norm to be followed in a commentary?

Mundak Upanishad : Bashyam introduction :

a) Definition of Vyakhyanam - Commentary

पदच्छेदः पदार्थोक्तिर्विग्रहवाक्ययोजनम् ।
आक्षेपस्य समाधानं व्याख्यानं पञ्चलक्षणम् ॥

padacchedaḥ padārthoktir vighraha-vākya-yojanam |
ākṣepyāsya samādhānam vyākhyānam pañca-lakṣaṇam ||

“This (set of five) constitutes the characteristics of a proper commentary (vyākhyāna):”
Separation of words: breaking a compound or sandhi to show the individual words clearly.
Stating the meaning (artha) of each word (pada). Explaining the syntactic relation or analysis of compounds (e.g., Rāmasya putraḥ for Rāmaputraḥ). Combining the words into a meaningful sentence—showing how the sense flows. Resolving possible objections (ākṣepa) or doubts that might arise.

b) 5 Components in commentary.

c) Padachedaha :

- Words should be split and presented
- Words combined by Sandhi rules
- Pada Vivaranam.

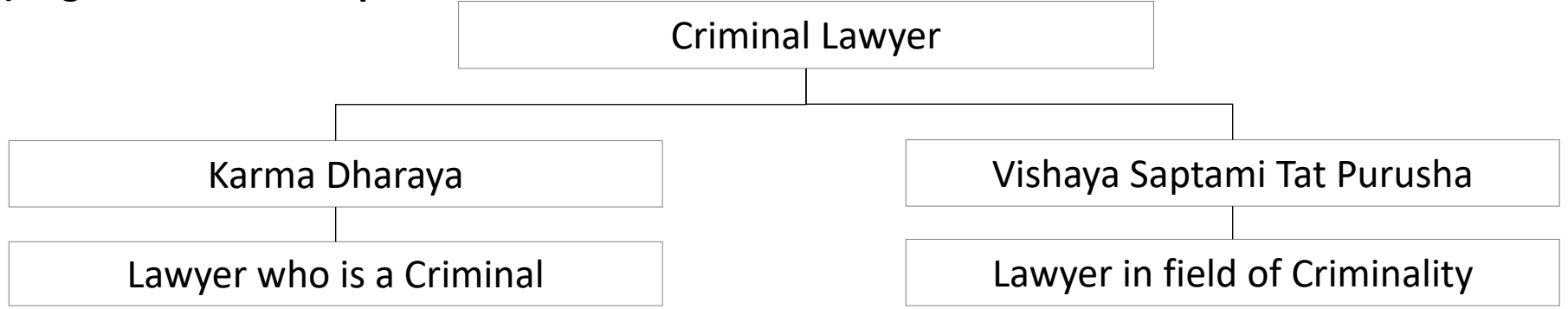
d) Pada Artha Vivaranam :

- Explain meaning of Pada
- Compound words must be given appropriate meaning.

Example :

- Pepper, Turmeric, Chilli powder different from Tooth powder.

e) Vighrahanam : Example :



- Splitting compounds approximately is called Vighraha.

f) Vakhya Yojana :

- Form sentences by linking words appropriately.
- Connect appropriately.

g) Gita :

अपर्याप्तं तदस्माकं
बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां
बलं भीमाभिरक्षितम् ॥ १-१० ॥

aparyāptaṁ tadasmākaṁ
balaṁ bhīṣmābhirakṣitam |
paryāptaṁ tvidameteṣāṁ
balaṁ bhīmābhirakṣitam || 1-10 ||

This army of ours, defended by Bhishma is insufficient, whereas, that army of theirs defended by Bhima is sufficient. [or] This army of ours protected by Bhishma is unlimited, whereas, that army of theirs protected by Bhima is limited.[Chapter 1 - Verse 10]

- Sufficient - insufficient Army in the Battlefield.
- Syntactical connection required.

h) Akshepa - Samadhanam

- Sama word - has different meanings
- Namō Vai Brahmanē Vasiṣṭaye Namō Namaha.
- Brahmanē = Brahma Vidhi
= Veda Vidhi not absolute Brahman
- One word has different meanings according to context.

I) Gita :

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

indriyāṇi parāṇyāhuḥ
indriyēbhyaḥ paraṁ manaḥ ।
manasastu parā buddhiḥ
yō buddhēḥ paratastu saḥ || 3-42 ||

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

- Sense organs superior to objects
- Mind - Superior to Sense organs
- Buddhi - Superior to Mind
- That (Saha) is superior to intellect
- Saha = Pronoun - Pancha kosha Viveka shloka.

j) Ramanujacharya :

- Analysis of desire, Kama is the context
- Defines Kama, Karma Lovers discriminative power
- Yo Buddha Parasasthu Saha Kama = Saha

k) Saha = Atma says Shankara

- Here context is Panchakosha Viveka
- Saha pronoun gives problems.

l) Nyaya - Logical establishment of meaning by depending on contextual meaning inspite of Challenges by other scholars.

m) Vivruta Pada, Padartha Vakhyartha, Nyayam

- Vivruta = Vivaranam
- Pada = Pada Vivaranam
- Padartha = Padartha Vivaranam
- Vakhyartha = Vakhyartha Vivaranam.

- Nyaya = Nyaya Vivaranam
- 4 Explanations given by many commentators.

n) In spite of many commentators confusions exist

- Those who do not have Vedic back ground will have confusions.

III) Gita :

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya eva ca |
nityaḥ sarvagataḥ sthāṇuh
acalō'yam sanātanaḥ || 2 - 24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

a) Example :

- Prahlada thrown into fire by Hiranya Kashyapu

b) Was attacked by various methods

c) Fire did not burn him - Puranic story

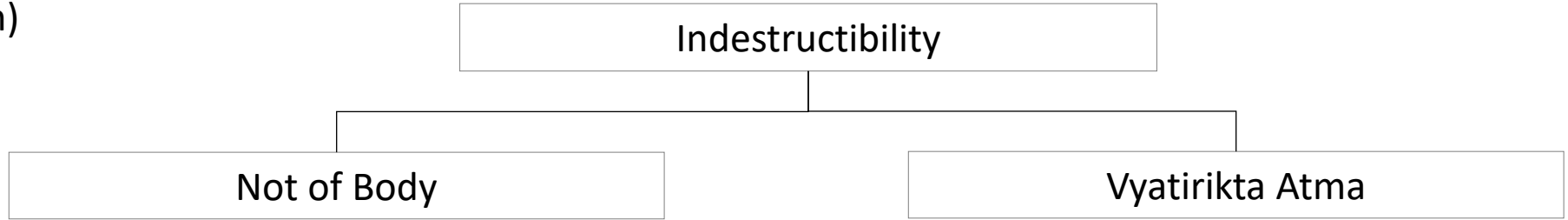
d) Can't quote, body is indestructible

e) I also need body like Prahlada.

f) Daily touch fire... Measure Spirituality.

g) Puranic Stories - Be Alert and take Proper Context.

h)



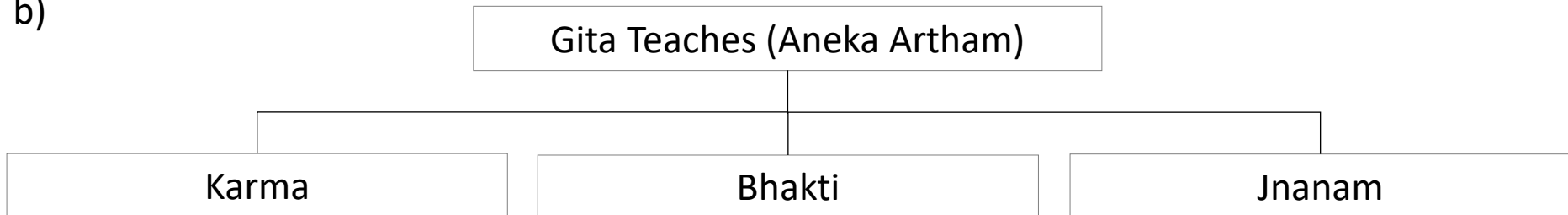
IV) Agama, Tantra Shastra cannot be Primary Support

- Veda Should be Primary

V) Grihyamanam = Understood - How?

a) As Gita is received with Different many Contradictory meaning

b)



c) Totally Contradictory (Virudha Artham)

- Dvaitam or Advaitam.

d) Upalabya :

- I Experience in Vedic Society
- Drishtva.

VI) Gita :

- Not Violence promoting Scriptures.

Essence :

- Krishna Advices Arjuna to kill his own Cousin.

VII) Aham Vivaranam Kavishyami :

- I will explain briefly, Distinctly.
- Violence - Is it Absolute Rule or there is Exception.

VIII) Artha Nirdharanartham :

- To Establish Teaching of Gita
- With help of Sruti, Yukti, Anubhava (Pratyaksha Pramanam)
- Pramana Trayam, I Shall Convince You
- What is Central Teaching of Gita?

तस्य अस्य गीताशास्त्रस्य सङ्क्षेपतः प्रयोजनं परं निःश्रेयसं सहेतुकस्य संसारस्य अत्यन्तोपरमलक्षणम् । तच्च सर्वकर्मसन्न्यासपूर्वकात् आत्मज्ञाननिष्ठारूपात् धर्मात् भवति । तथा इमम् एव गीतार्थं धर्मम् उद्दिश्य भगवता एव उक्तम्, ‘स हि धर्मः सुपर्याप्तो ब्रह्मणः पदवेदने’ (म.भा. अश्व. 16.12), इति अनुगीतासु । तत्रैव च उक्तम् ‘नैव धर्मी न चाधर्मी न चैव हि शुभाशुभी’ (म.भा. अश्व. 19.7), ‘यः स्यादेकासने लीनः तूष्णीं किञ्चिदचिन्तयन्’ (म.भा. अश्व. 19.1), ‘ज्ञानं सन्न्यासलक्षणम्’ (म.भा. अश्व. 43.25) इति च । इहापि च अन्ते उक्तम् अर्जुनाय ‘सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज’ (18.66) इति ।

tasya asya Gīta-śāstrasya saṅkṣēpataḥ prayōjanaṁ param̐ niḥśrēyasam̐ sahētukasya saṁsāra asya atyantōparamalakṣaṇam | tat ca sarva-karma-sannyāsa-pūrvakād ātmajñāna-niṣṭhā-rūpād dharmād bhavati | tathā imam ēva gītārthadharmam uddiśya bhagavatā ēva uktam | ‘sa hi dharmāḥ suparyāptō brahmaṇaḥ padavēdanē’ iti anugītāsu | kiṁ ca anyadapi tatraiva uktam – ‘naiva dharmī na cādharmī na caiva hi śubhāśubhī’ ‘yaḥ syādēkāsanē līnastūṣṇīm kiñcidacintayan’, jñānam saṁnyāsalakṣam’ iti ca || iha api ca antē uktam arjunāya – ‘sarvadharmān parityajya māmēkaṁ śaraṇam̐ vraja’ [gītā 18-66] iti |

Succinctly, the Purpose of the Science of the Gita is to set forth the Summum Bonum, which Consists in the total Cessation of the Transmigratory life and its Causes. This is brought about by the law of implementation of Self - knowledge, Preceded by the renunciation of all works. Pointing to this Sense of the Gita - The Law of life which it inculcates - the Lord himself has declared: “This Dharma is indeed adequate to lead one to the Status of Brahman” (MB. Asva. 16. 12). The Same context Says: “Neither Pursuing Dharma nor Adharma, neither Good nor evil” (Ibid. 19. 7); “Whoever is quiescent, firmly seated, Silent, not thinking any thought” (Ibid. 19. 1); also “Knowledge marked by renunciation” (Ibid. 43. 25). In the Gita itself, at the end, Arjuna is Bidden: “Giving up all disciplines, seek refuge in Me alone” (18. 66).

13) Introduction to Bhagavad Gita : Continues

तस्य अस्य गीताशास्त्रस्य सङ्क्षेपतः प्रयोजनं परं निःश्रेयसं
सहेतुकस्य संसारस्य अत्यन्तोपरमलक्षणम् ।

tasya asya gīta-śāstrasya saṅkṣēpataḥ prayōjanaṁ paraṁ niḥśrēyaśaṁ
sahētukasya saṁsāra asya atyantōparamalakṣaṇam |

I) Anubandha Chatushtayam :

- 4 Main Anubandhas factors, Connected with Gita Shastram.

II)

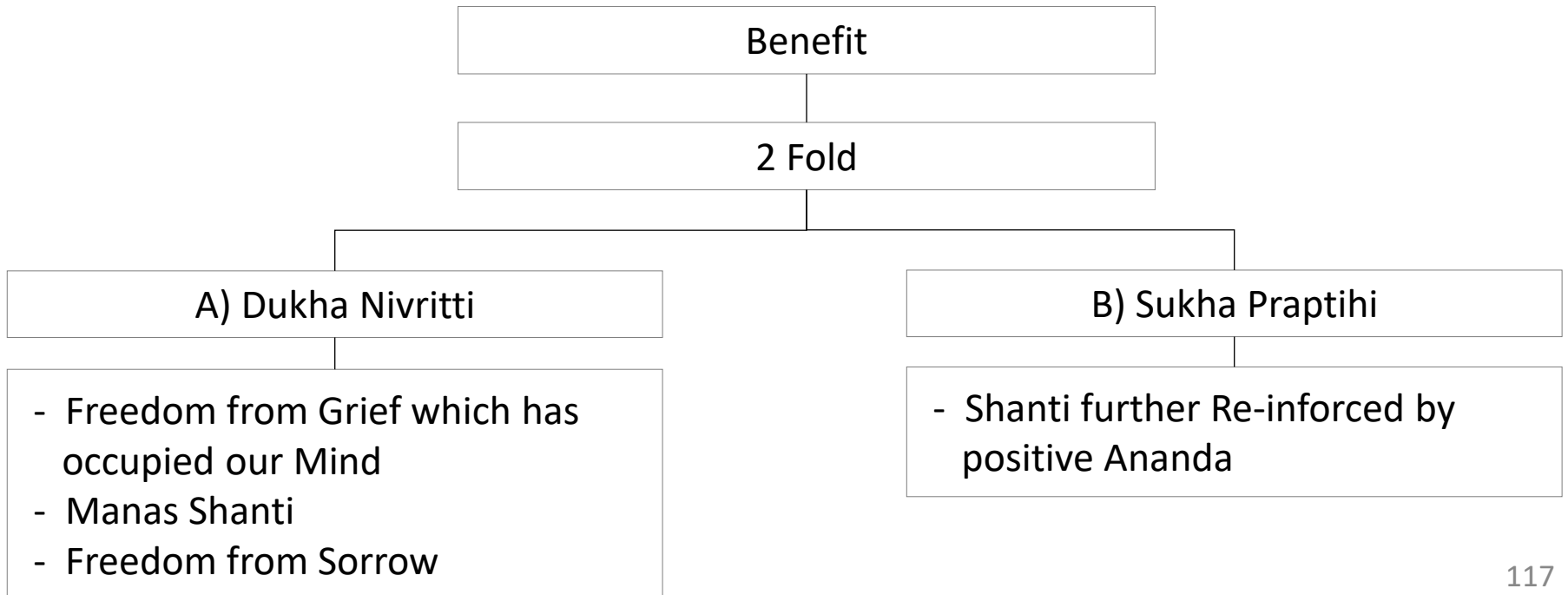
A	B	C	D
<ul style="list-style-type: none">- Vishaya- Subject	<ul style="list-style-type: none">- Benefit- Prayojanam	<ul style="list-style-type: none">- Adhikari- Target Audience	<ul style="list-style-type: none">- Sambandha- Connection between Text and knowledge

III) Student should decide whether to study or not

IV) Adhikari Cha Vishayaha Sambandha Sa Prayojanaha Shastra Aramba Prahuhu Anubandha Chatushtayam.

V) Prayojanam :

- What is the benefit of study ?



Revision : Introduction :

14) Introduction to Bhagavad Gita : Continues

तत् च सर्वकर्मसन्न्यास- पूर्वकाद् आत्मज्ञाननिष्ठारूपाद् धर्माद् भवति ।

tat ca sarva-karma-sannyāsa-pūrvakād ātmajñāna-niṣṭhā-rūpād dharmād bhavati ।

I) Gita is essence of Veda

II)

Veda - Dharma Dvayam

Pravrutti Dharma

Nivrutti Dharma

III) There will be a lot of Confusions if Veda is not kept as the Primary Source.

IV)

Anubandha Chatushtayam

Adhikara

- Candidate

Vishaya

- Subject

Prayojanam

- Benefit
- Param Nishreyasam
- Highest Good
- Poorna Ananda Prapti
- Poornatvam

Sambandha

- Connection
between knowledge
and Benefit

V) Benefit includes - Displacement - Atyantika Dukkha Nivrutti.

VI) Benefit :

- Samsarasya Atyanta Uparama Lakshanam = Prayojanam.
- Samsara = Sorrow caused by transmigration, repeated births, deaths.

VII) Shankara introduces Prayojanam first

Atyanta	Uparama	Dukham
Total	End / Cessation	Sorrow

VIII) a)

Deepsleep	Pralayam
<ul style="list-style-type: none"> - No Sorrow - Jiva dissolved in Sushupti - Merges and gets Status of Turiyam <p>Brahma</p> <ul style="list-style-type: none"> - Ananda Prapti - Relative Ananda - Highest Good - Karma Suspended - Dukha Nivritti 	<ul style="list-style-type: none"> - No Sorrow - Jiva Dissolved - Ananda Prapti - Relative Ananda, Apekshika Ananda - Karma Suspended - Dukha Nivrutti

b)

Sleep	Pralayam	Moksha
<ul style="list-style-type: none"> - Wake up next Day - Short Sleep 	<ul style="list-style-type: none"> - Wake up later - Long Sleep 	<ul style="list-style-type: none"> - No Sleep - Claim Nitya Sukham - Total Cessation - Atyanta Uparama

IX) Why Samsara ends in Moksha?

- Why does not Samsara end in Sushupti and Pralayam?
- Only in Moksha it ends totally
- In Sushupti and Pralaya, the cause of Samsara is not eliminated.

- Root not eliminated, cutting only the branches
- It again re-sprouts.

X) Hetu, cause of Samsara :

- Avidya, ignorance

a) In Sushupti and Pralayam, Avidya, ignorance is not eliminated

b) They remain dormant

- Samsara goes to dormant condition but Root still intact.

c) Gita :

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

adhaścōrdhvaṃ prasṛtāstasya śākhāḥ
guṇapraṇṛddhā viṣayapraṇālāḥ |
adhaśca mūlānyanusantatāni
karmānubandhīni manuṣyalōkē || 15- 2 ||

Below and above are spread its branches, nourished by the Gunas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action.
[Chapter 15 - Verse 2]

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

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

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

d) Samsara Re-sprouts

XI) In Moksha, we don't cut branches, but uproot entire Samsara

- By Baga tyaga Lakshana of Mahavakhya, Samsara is uprooted once and for all

XII) By Jnanam, remove Ajnana Hetu Sahetukasya Samsarasya Nivruttihi

XIII) Root cause = Moola Avidya of Brahma Svarupa

- Self ignorance, Ajnanam, Avidya.

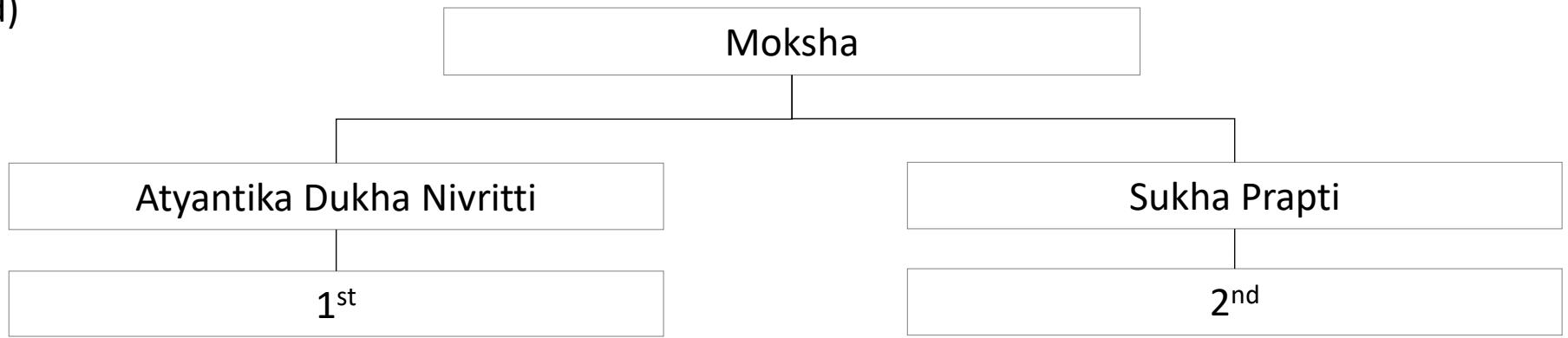
a) Agyana Sahitasya Samsara

- It goes with root by Brahma Vidya.

b) It does not come back again

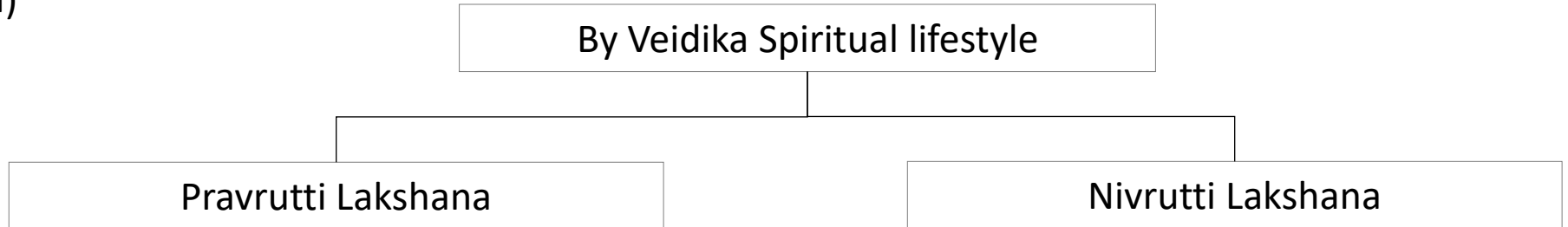
c) This is the benefit of Gita Shastra study.

d)



XIV) How is Prayojanam attained?

a)



b) Atma Jnana Nishta Rupat Dharma - Life style

c) Person abides in Atma Jnanam constantly

d) Nishta = Commitment, consistency, Steadfastness, Nitharam Sthithihi Nishta

e) Remaining committed to Brahma Jnanam always, throughout life

f) Totally committed to Self knowledge

g) By such a life style Nishta rises.

XV) How such a life style comes?

a) Sarva Karma Sanyasa Dharmat

b) By renunciation of all other pursuits

- Sarvasya = Renunciation
- Karma = Pursuits

c) Dharma, Artha, Kama pursuits

d) Trividha Purushartha Pravrutti Sanyasa

e) Renunciation of all efforts which are in pursuit of 3 Purusharthas.

f) Dropping worldly pursuits

g) Committed to Spiritual pursuit

h) Moksha Prayojana Bhavati

- This statement Shankara reportedly makes in Gita Bashyam.

I) Sanyasa Sahita Jnanam gives Moksha

- Idiom of Shankara

II) Knowledge of Brahman, my real nature along with Renunciation gives Moksha.

III) Special note :

a) This statement of Shankara can disturb all Grihasthas

b) Shankara should only say :

- Jnanena Moksha.

c) Says :

- Jnanam Brahma Vidya along with Sanyasa Yoga gives Moksha.

d) Repeats at the end of every chapter of Gita

e) Sanyasa Sahita Jnanena Moksha - Shankara Asserts

f) Appears as though Shankara does not accept Moksha for Grihasthas

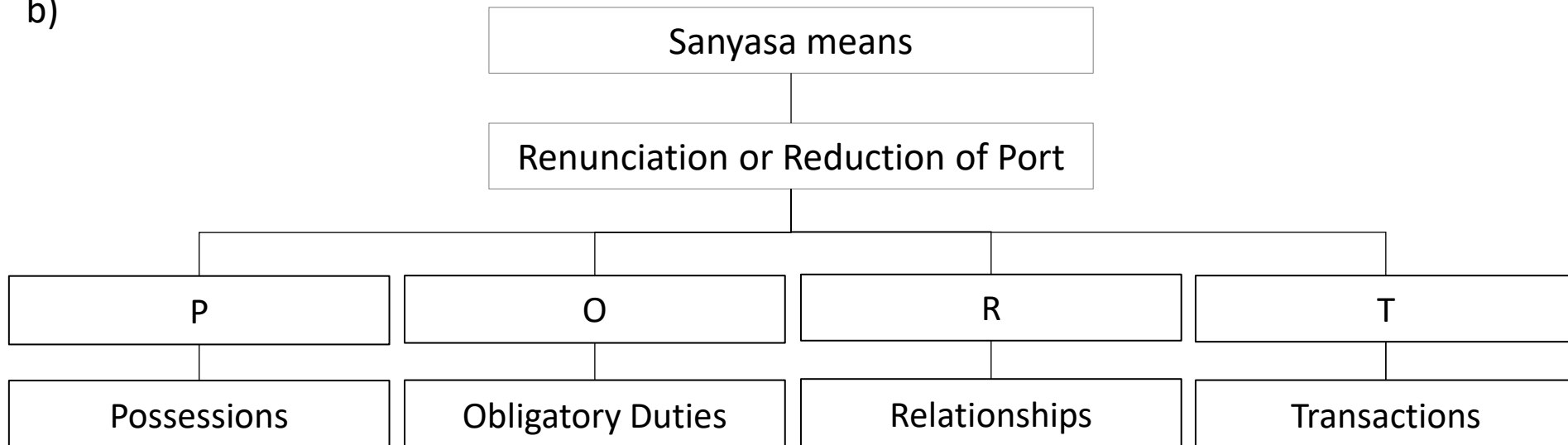
g) Shankara does accept Moksha for Grihasthas, elaborated in future commentary

h) Sanyasi and Grihastha can get Moksha through Jnanam.

IV) Why Shankara mentions Sanyasa?

a) Sanyasa Ashrama specially designed for the pursuit of Sravana, Manana, Nidhidhyasanam
Vedanta Jnanam.

b)



c)

Port gives 3 fold Advantages

Availability of Time

Port takes time

Availability of Undisturbed
Mind

Port cause of main mental
Distraction

Weakens Ahamkara

Ego I, Empheral I, Relative
I

d) Ego's qualification connected to 4 Factors = Bio data of a person

e) Dominant Ego is obstacle to reception of Mahavakhya

f) Mahavakhyam :

- Tat Tvam Asi

|

Taken as Ahamkara, ego I, not Sakshi I

- Ahamkara not Atma or Brahman, it is relative I, Anatma.

g) Ahamkara Brama aikyam taken by student and it is Absurd, gives up Vedanta, rejects it.

h) Thinks Vedanta is Academic information, not useful for life's journey of Artha, Kama.

i) Ahamkara never identical with Brahman

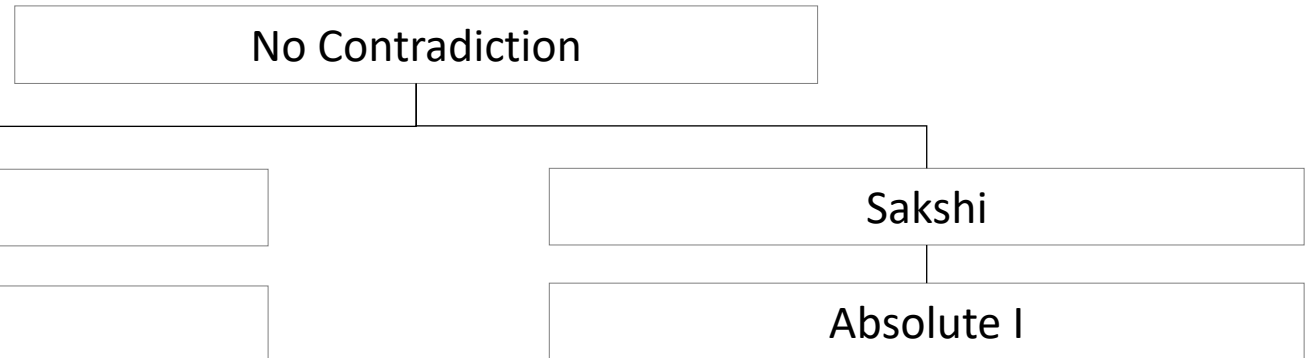
j) Ahamkara is dominant when Possessions / Obligatory Duties / Relationships / Transactions is dominant.

k) In Sanyasa, Ahamkara is weak, Mahavakhya clicks

l) Ahamkara not a barrier

m) Without Obstacle, Tat Tvam Asi, Sakshi Brahma Aikyam Successfully is Received by Seeker without Resistance.

n)



o) 3rd Advantage = Ahamkara thinking

V) Naishkarmya Siddhi - 2nd Chapter :

- Exclusively discusses this topic

a) Mahavakhya does not work when Ahamkara is dominant

b) When Ahamkara is thin, Mahavakhyam is swallowed up like a peeled Banana

c) Time availability, unrestricted Mind availability, weakened Ahamkara are 3 advantages of Vedanta Sravanam, Mananam, Nidhidhyasanam gained through Port reduction called Sanyasa (specially designed Ashrama, life style for Vedantic purpose)

d) Tat Tvam Asi can be only highlighted to Sanyasis

- Can't sing, Na karma in a marriage hall.

e) Shankara got opportunity in Gita to highlight Sanyasa

f) Grihasthas can also get Moksha

g) This is implication no. 1.

VI) Technical - Philosophical implication :

a) What is Role of Srouta (Vedic ritual) and Smartha Karma (Puja) in Moksha

b) Jnanam plays prominent role

c) No controversy regarding requirement of Karma, utility of Karma

d) They have indirect role

e) Karma's role stops, when mind is purified

f) Pure mind = Pure Samsari, not Mukta purusha

- Jnanam alone can convert Samsari into Asamsari.

g) Some vehemently argue Jnanam should be combined with Vedic Rituals

h) Combination alone gives liberation

i) Even after purity, knowledge alone can't give liberation

j) Karma and Jnanam should be joined for Moksha

k) Karma becomes direct cause for liberation and Purity along with Jnanam.

VII) Advaitin :

a) After purification, Jnanam can single handedly give Moksha, without combination of Veidika Karma.

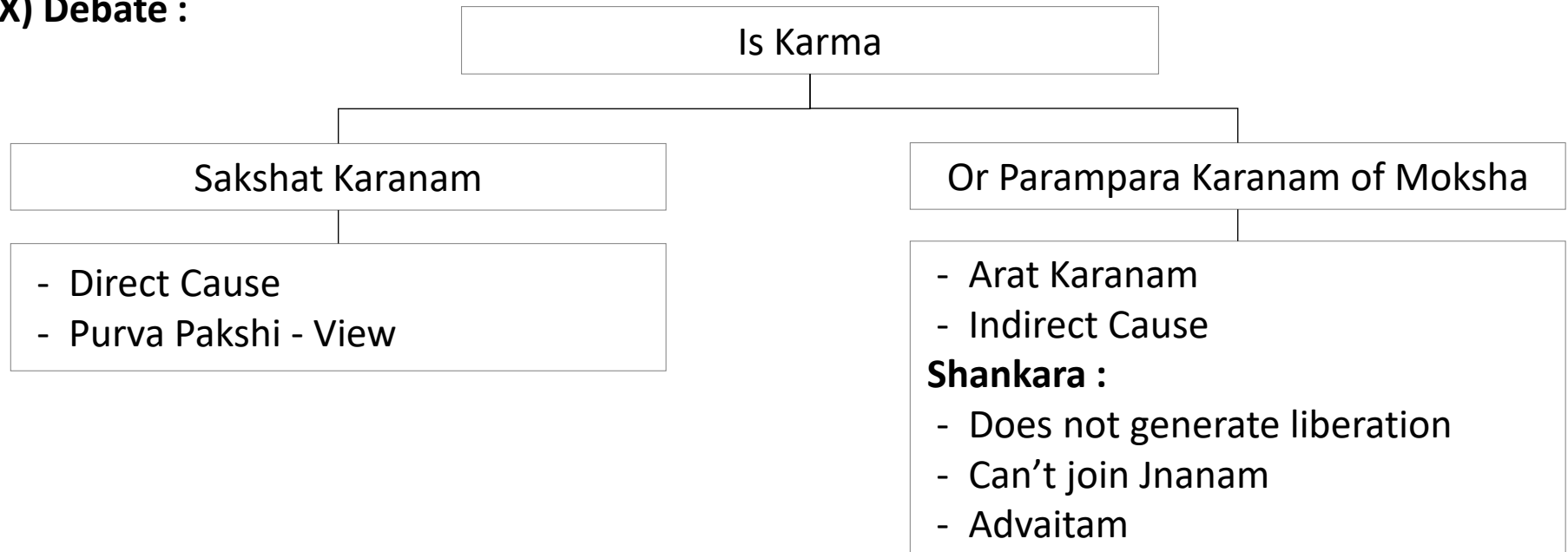
b) Karma has role only upto purification

c) Karma has no role in liberation.

VIII) Example :

- Wash plate and hand before food
- Cleans hand and plate
- Indirect role - Can't remove hunger.

IX) Debate :



X) To prove this point - Shankara has to study Sanyasi's liberation

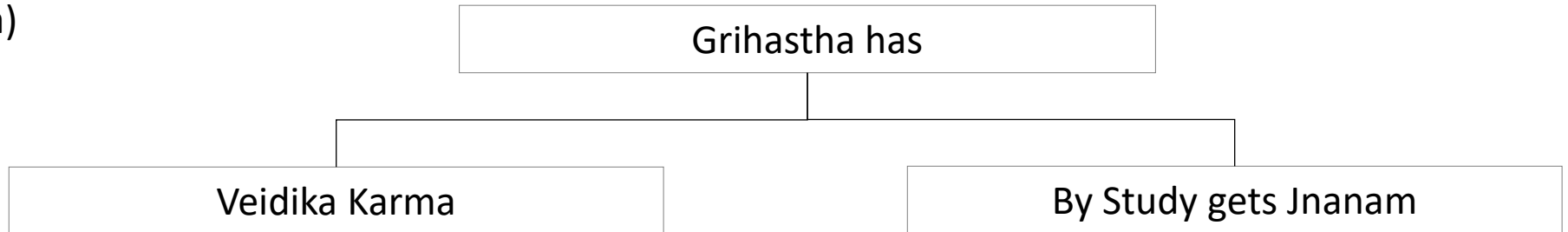
- By studying a Grihastha's liberation, this point can't be proved.

XI) If Grihastha becomes Jnani

- Grihasthas have to do Shastriya Karma
- Giving up Karma is Pratyavaya Papam
- Special omission Papam and Narakam.

XII) By Study of Vedanta, Grihastha gets Jnanam also.

a)



Example :

- Janaka

b) Grihastha's Moksha is caused by Karma, Jnanam, or mixture, we don't know.

c) Example :

- 2 Medicines to cure a disease - Cough

d) By studying Grihastha, can't know whether Jnanam alone contributed to Moksha or Karma alone or combination.

e) Sanyasi is not allowed to perform any Shastriya karma

f) He has to first renounce sacred thread and tuft.

g) Can't chant Gayathri

- Sanyasi unfit for Srouta, Smartha Karma

h) Sanyasi gains Jnanam, gets liberation, caused by Jnanam alone.

i) Grihastha has Jnanam and performs Karma

- Liberation is to caused by the Karma part of Grihastha
- Karma contributes to Chitta Shuddhi part
- Moksha only through Jnanam.

XIII) Hence Shankara is very particular to introduce Sanyasi

- Technical advantage = Jnana Matrena Moksha
- This is 2nd implication.

XIV) Debate required because consequences are far-reaching

- Jnana Matrena Moksha - Another set of corollaries.

XV) Implications are far-reaching

- Then we know importance of Sanyasa.

a) Sanyasa = Veidika Karma Rahita Jnana Matrena Moksha.

b) Jnanam alone is important for Advaitin

c) Refutes Bartru Prapancha - Samuchhaya Vadi

d) Samuchhaya refutation comes repeatedly in Gita Bashyam

e) Jnanam alone for Moksha, Philosophically, important for Shankara.

15) Introduction to Bhagavad Gita : Continues

तथा इमम् एव गीतार्थधर्मम् उद्दिश्य भगवता एव उक्तम् 'स हि धर्मः सुपर्याप्तो ब्रह्मणः पदवेदने' इति अनुगीतासु।

tathā imam ēva gītārthadharmam uddiśya bhagavatā ēva uktam 'sa hi dharmah suparyāptō brahmaṇaḥ padavēdanē' iti anugītāsu |

I) Kevala Jnana Matrena Moksha

- Karma does not contribute to Moksha in a Grihastha.

II) Karma's job over, once mind is purified

III) Krishna talks in Bhagavad Gita and Anu Gita in Mahabharatam

IV) Both taught to Arjuna

V) In battle field, learnt and forgot

VI) Anugita is another course of Bhagavad Gita in Ashvamedika Purva in Mahabharatam 36

Chapters (16th Chapter - 51st Chapter) 1043 Verses, Krishna Teaches again.

VII) Dharma = Sanyasa Purvaka Jnanam

VIII) Jnanam is enough to attain Nature of Brahman

- Vedanam = Brahma Prapti or Moksha.

IX) Jnanam need not be Combined with Karma

- Do Karma Upto Purification
- Sravanam / Mananam / Nididhyasanam alone enough.

X) Anu Gita :

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

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

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

16) Introduction to Bhagavad Gita : Continues

किं च अन्यदपि तत्रैव उक्तम्- 'नैव धर्मी न चाधर्मी न चैव हि शुभाशुभी ।
यः स्यादेकासने लीनस्तूष्णीं किञ्चिदचिन्तयन् ॥'

kiṃ ca anyadapi tatraiva uktam – 'naiva dharmī na cādharmī na caiva hi śubhāśubhī
'yaḥ syādēkāsanē līnastūṣṇīm kiñcidacintayan' ||

I) Jnani who gets liberation does not perform any Veidika Karma

II) Dharma here = Srouta, Smartha Karma

III) Has no Vihita, Nishidda Karma, Jnani attains liberation

h) Shubha Vihita Karma Punyam

- Ashubham = Nishidda Karma Papam.
- Without help of Punyam, Papam, purely by Jnanam, person attains liberation.

V) Jnanam by itself gives Moksha

- Karma is not required for Moksha, required for purification only.

Revision : Introduction to Bhagavad Gita :

I) Gita contains "Brahma Vidya" teaching of Veda only by Lord Krishna in Krishna Avatara

II) Gita compiled by Vyasa

III) Anubandha Chatushtayam :

- 4 factors required to introduce any text.

a) Adhikari intended audience

b) Vishaya - Subject

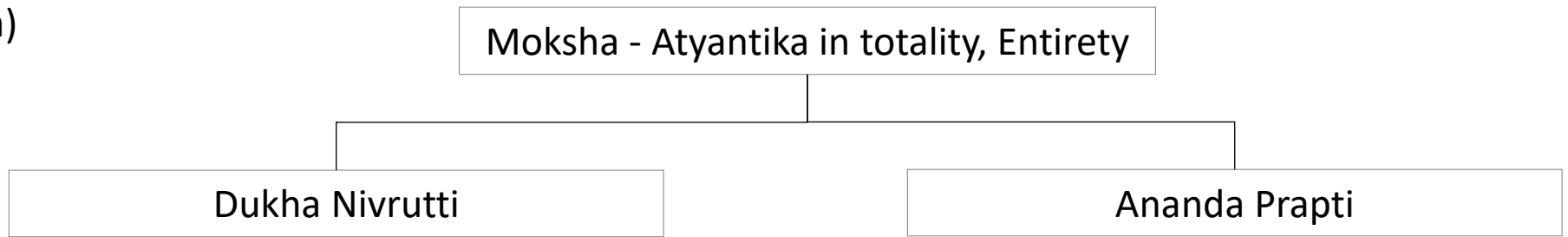
c) Prayojanam - Benefit

d) Sambandha - Relationship

IV) Prayojanam of Gita :

- Nishreyasam = Moksha.

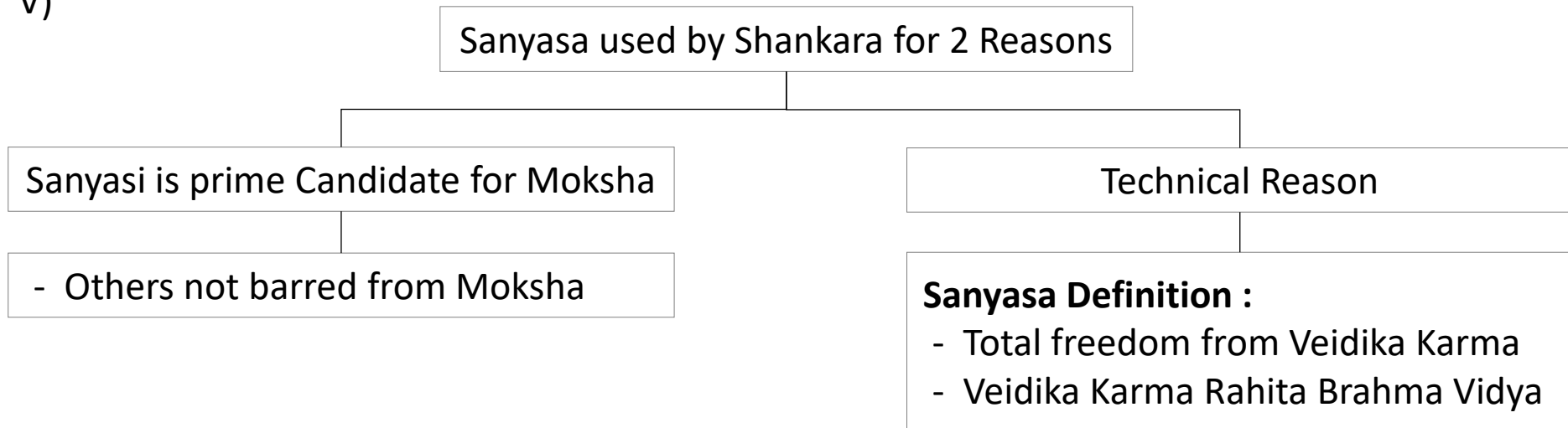
a)



b) Sanyasa Sahita Jnanam gives moksha.

c) Jnanam reinforced with Rituals is means for Moksha.

V)



VI) Shankara :

- Confirms that Veidika Karma does not lead directly to Moksha.

VII) Samuchhaya Vadi :

- Jnanam and rituals are direct contributors to Moksha.

VIII) Shankara differs from this system

a) Veidika Karma does not contribute

b) If Veidika karma is taken to directly contribute to Moksha, consequences, Ramifications are Far-reaching.

c) Seemingly innocuous differences exist.

d)



e) Philosophical ramifications are many.

f) Shankara :

- Rituals do not directly contribute to Moksha.

g) Grihastha attains Moksha only because of Jnanam

- Continues Vedic rituals because he is Grihastha.
- Moksha only by Jnanam
- Rituals for Chitta Shuddhi part
- This argument comes later.

h) Kevala Jnanam, Sanyasa Sahita Jnanam, Veidika karma Rahita Jnanam, Jnana Matram.

i) In support of this argument, throughout Gita, this point is highlighted

IX) Anugita Vakhyas, 1000 Verses, are support given here.

X) 4 quotations Given :

a) Sahi Dharma - Suparyapte Brahmana pada Vedana :

- Kevala Jnanam gives Moksha
- Karma Rahita Jnanam = Dharma here
- Jnanam is sufficient, gives Brahmanaha Padam = Moksha.

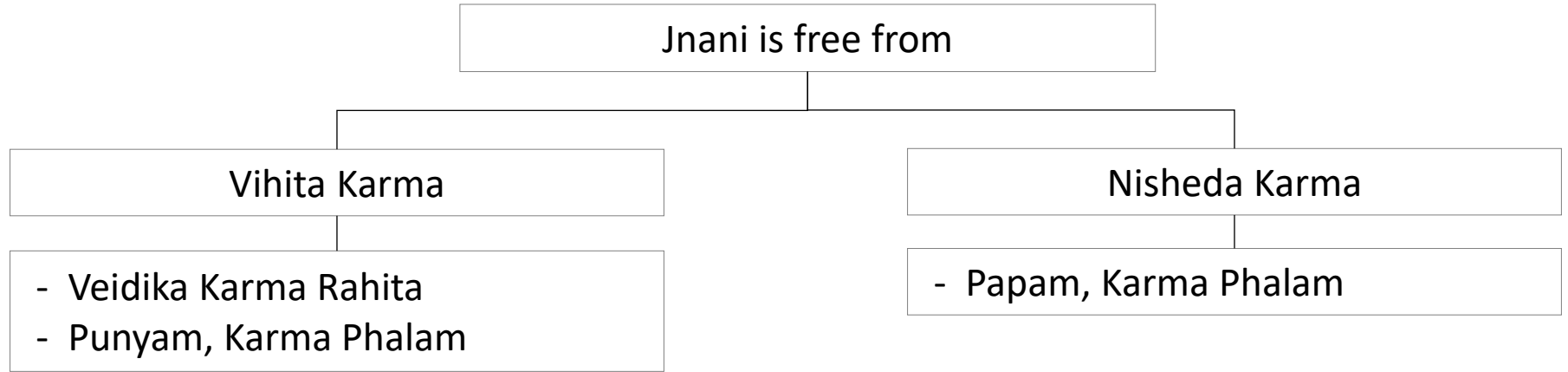
b) Anu Gita :

नैव धर्मी न च अधर्मी पूर्वोपचितः च यः ।
धातुक्षय-प्रशान्तात्मा निर्द्वन्द्वः स विमुच्यते ॥ ७ ॥

Naiva dharmī na ca adharmī pūrvopacitaḥ ca yaḥ
Dhātukṣaya-prashāntātmanā nirdvandvaḥ sa vimucyate ॥ 7 ॥

“He who is neither righteous nor unrighteous, and not swayed by past conditioning, whose self is pacified with the decay of the elements, and who is free from dualities, is truly liberated.”
[Chapter 19 - Verse 07]

Shubha, Ashubbhai :



- Jnani has no karma or karma Phalam
- **Jnani has only Jnanam - I am ever free.**

Saha Vimuchyate :

- By mere Jnanam Jnani attains Moksha.

c) Anu Gita :

यः स्यादेकायने लीनस्तोष्णीं किञ्चित् अचिन्तयन् ।
पूर्वं पूर्वं परित्यज्य स निरारम्भको भवेत् ॥ १ ॥

Yah syād ekāyane līnastoṣṇīm kinchid achintayan ।
Pūrvam pūrvam parityajya sa nirārambhako bhavet ॥ 1 ॥

“He who is neither righteous nor unrighteous, and not swayed by past conditioning, whose self is pacified with the decay of the elements, and who is free from dualities, is truly liberated.”
[Chapter 19 - Verse 07]

- This Jnani is absorbed in Brahman.

- **Jiva Brahma Aikya Jnanam = Moksha**

- Jnani is merged into Brahman.

d) What is Brahman?

- Brahman is name of Asanam, Adhishtanam, Aadharam for everything.
- 3 States, 5 Koshas, 3 Sharirams
- Vishwa Dharam, Gagana Sadrusham
- Ekam = Non dual.
- Eka Asanam - Advaitam, Adhishtanam, Brahma.
- In that Jnani is Leenaha, dissolved, merged, abides in Aikya Jnanam - Jnana Nishta.

e) How he resides?

- Kinchitu Achintayamanam Thinking of nothing.

f) Gita :

शनैः शनैरुपरमेद्
बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd
buddhyā dhṛtigṛhītayā ।
ātmasaṁsthaṁ manaḥ kṛtvā
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

g) Such a Jnanam is liberated from bondage

- Jnani submerged in Brahman
- Does not do Veidika karma, Tushnim
- Veidika Karma Rahita Jnanam liberates
- Karma does not contribute to Moksha.

h) 4th Quotations :

- Jnanam Sanyasa Lakshanam
- Characteristic of Jnanam is Renunciation.

Gita - Chapter 4 :

- Jnana Karma Sanyasa Yoga
- Very word Jnanam means Renunciation
- What is significance of that?
- Jnanam happens to be in the form " I am Akarta Atma" Naishkarmya Siddhi.

When Akarta?

- All the time, I am free from Karma all the time.

Gita :

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

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

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

i) Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Knowledge Presupposes freedom from Karma.
- Akarta can't be Associated with Karma.

j) Meaning of Jnanam means Karma Tyagaha.

k) Anu Gita :

वृत्तलक्षणो योगो ज्ञानं संन्यासलक्षणम् ।
तमोऽध्वानं पुरस्कृत्वा संन्यसेदह बुद्धिमान् । २६ ।

vṛttalakṣaṇo yogaḥ jñānaṁ sannyāsalakṣaṇam |
tamo'dhvānaṁ puraskṛtvā sannyasedaḥ buddhimān || 26 ||

"The characteristics of action lead to yoga, and the characteristic of knowledge leads to renunciation. By overcoming the path of ignorance, the wise person renounces the fruits of actions." [Chapter 43 – Verse 26]

- All who want Jnanam should take Sanyasa.

II) Conclusion :

- Jnanam is Sufficient to give liberation.

17) Introduction to Bhagavad Gita : Continues

‘ज्ञानं सन्न्यासलक्षणम्’ इति च । इह अपि च अन्ते उक्तम् अर्जुनाय—
‘सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज’ इति ।

jñānam saṁnyāsalakṣam’ iti ca. iha api ca antē uktam arjunāya –
‘sarvadharmān parityajya māmēkaṁ śaraṇaṁ vraja’ iti |

I) Gita :

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

sarvadharmān parityajya
māmēkaṁ śaraṇaṁ vraja |
ahaṁ tvā sarvapāpēbhyah
mōkṣayaiṣyāmi mā śucaḥ || 18 - 66 ||

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

II) Dharma = Veidika Karma

- Renounce Nitya, Naimitta Karma

III) What should you do after renouncing?

- a) Seek shelter in Non-dual Akarta Atma
- b) Mam = Atma Svarupam, Satyam, Jnanam Anantham, Brahman.
- c) Sajatiya, Vijatiya, Svagaa Bheda Rahita Advitiyam Brahma
- d) Saranagathi = to Jnanam
- e) Discover One-ness.
- f) In Vedanta, Saranagathi means knowing.

IV) Reveals :

- Veidika Karma Rahita Jnana Matrena Moksha.

V) Disidentify from Anatma Ahamkara and identify with Sakshi Brahman as the Self.

अभ्युदयार्थोऽपि यः प्रवृत्तिलक्षणः धर्मः वर्णान् आश्रमांश्च उद्दिश्य विहितः
स देवादस्थानप्राप्तिहेतुः अपि सन्, ईश्वरार्पणबुद्ध्या अनुष्ठीयमानः
सत्त्वशुद्धये भवति फलाभिसन्धिवर्जितः । शुद्धसत्त्वस्य च
ज्ञाननिष्ठायोग्यताप्राप्तिद्वारेण ज्ञानोत्पत्तिहेतुत्वेन च निःश्रेयसहेतुत्वम् अपि
प्रतिपद्यते । तथा चेमम् एव अर्थम् अभिसन्धाय वक्ष्यति 'ब्रह्मण्याधाय कर्माणि'
(5.10), 'योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये' (5.11) इति ।

abhyudayārthō:'pi yaḥ pravṛtti-lakṣaṇō dharmō varṇān-āśramān-ca-uddiśya vihitah
sa dēvādi-sthāna-prāpti-hētuḥ api san, Īśvara -arpaṇa-buddhyā-anuṣṭhīyamānaḥ
sattvaśuddhayē bhavati phala-abhisandhi-varjitaḥ | śuddha-sattvasya ca
jñāna-niṣṭhā-yōgyatā-prāpti-dvārēṇa jñāna-utpatti-hētutvēna ca niḥśrēyasa-hētutvam
api pratipadyatē | tathā ca imam ēva artham abhisandhāya vakṣyati – 'brahmaṇyādhāya
karmāṇi' [Gīta 5-10], 'yōginaḥ karma kurvanti saṅgaṁ tyaktvātmaśuddhayē' [Gīta 5-11] iti |

The Vedic law of works, Promoting Prosperity in the world, and enjoined on the Classes and life – Stations, Promotes the Purification of the Mind when it is observed with a Sense of dedication to God and without expectation of rewards; though normally i.e., when done with desire for fruits, it leads its Practitioners to the higher Stations of Heavenly beings and so forth. It also, indirectly, Subserves the attainment of Emancipation (When performed without desire for Fruits), Since such work Purifies the Mind and the Purified mind becomes fit for Practising the Discipline of Knowledge which, in due course, Generates the liberating knowledge itself. Keeping this idea in Mind, the Lord declares in BG 5. 10 and 11: “The Yogins work without attachment for Purifying the Mind”.

18) Introduction to Bhagavad Gita : Continues

अभ्युदयार्थः अपि यः प्रवृत्तिलक्षणो धर्मो वर्णाश्रमान् च उद्दिश्य विहितः स देवादि-
स्थानप्राप्तिहेतुः अपि सन् ईश्वरार्पणबुद्ध्या अनुष्ठीयमानः सत्त्वशुद्धये भवति फलाभि-
सन्धिवर्जितः ।

abhyudayārthō:'pi yaḥ pravṛtti-lakṣaṇō dharmō varṇān-āśramān-ca-uddiśya vihitāḥ sa dēvādi-
sthāna-prāpti-hētuḥ api san, Īśvara -arpaṇa-buddhyā-anuṣṭhīyamānaḥ sattvaśuddhayē bhavati
phala-abhisandhi-varjitaḥ |

I) Doubt of Vedanta Ekadeshi :

- If Jnanam gives Moksha why hundreds of verses in Gita about Karma?

a) Tasmāt Yudasva Bharatha :

b) Gita :

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

śrēyān svadharmō viguṇaḥ
paradharmāt svanuṣṭhitāt |
svadharmē nidhanaṃ śrēyaḥ
paradharmō bhayāvahaḥ ||3-35||

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

c) Many karma Vidhi Vakhyams in Gita

d) Karma and Jnanam should be handled together

e) Powerful argument

II) Krishna :

- Karma discussed not for liberation.

III) Katho Upanishad :

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

Duram-ete viparite visuci
avidya ya ca vidyeti jnata,
Vidyabhi-psinam Naciketasam manye
na tva kama bahavo 'lolupanta ॥ 4 ॥

These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of Knowledge, for, even many objects of pleasure have not shaken thee. [1 - 2 - 4]

- a) Karma, Jnanam Diagonally opposite.
- b) Karma Yoga - Only for Mental Purification.
- c) After purification, Karma has no role
- d) After Jnanam, Karma becomes Abhava, has no effect.

e) Example :

- Battery inside Radio
- Using direct connection.
- Battery has no role / function.

IV) Karma can be given up after Chitta Shuddhi.

- Karma = indirect cause of liberation, not direct cause.

V) Vivekachudamani :

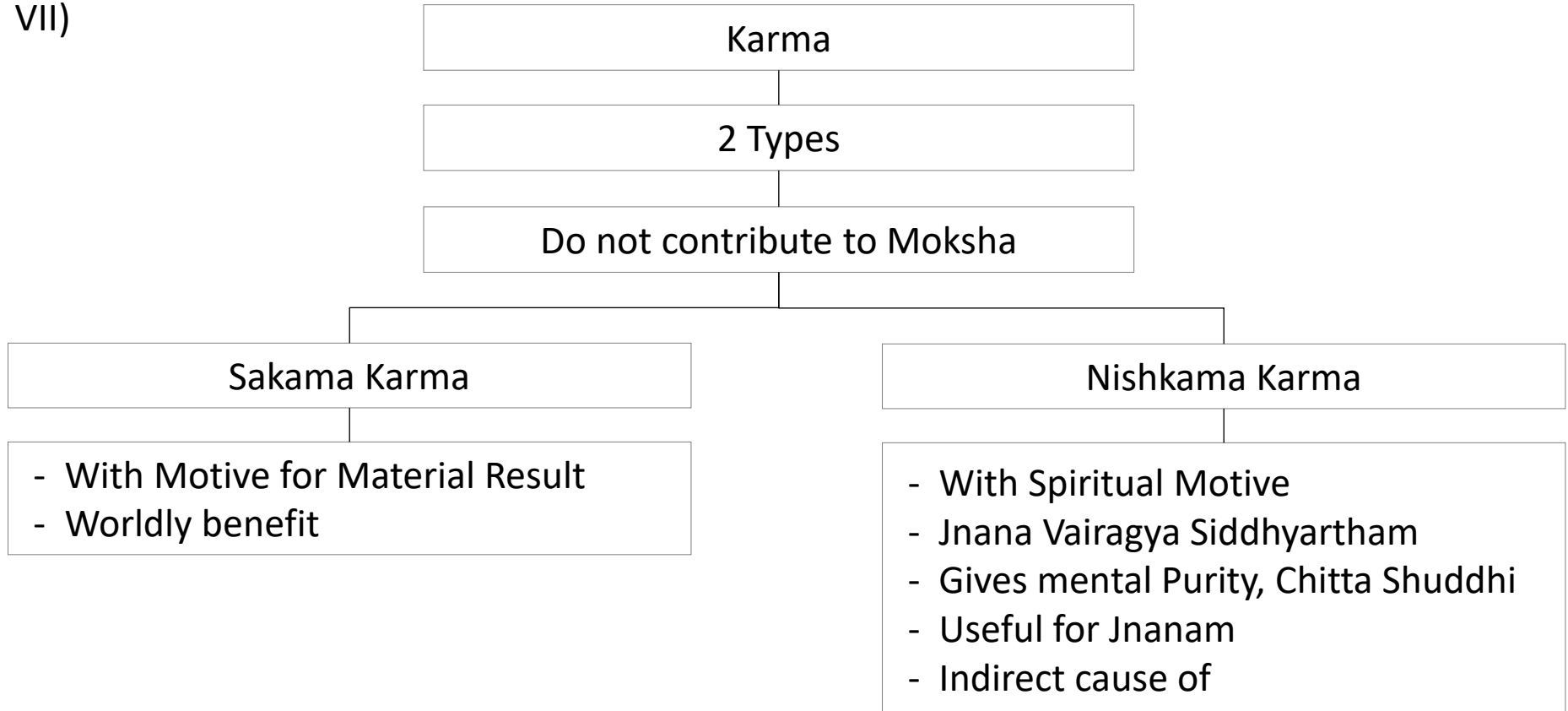
चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।
वस्तुसिद्धिर्विचारेण न किञ्चित्कर्मकोटिभिः ॥ ११ ॥

*cittasya śuddhaye karma na tu vastūpalabdhaye |
vastusiddhirvicāreṇa na kiñcitkarmakoṭibhiḥ || 11||*

Actions help to purify the mind but they do not, by themselves, contribute to the attainment of Reality. The attainment of the Reality brought about only by Self-Inquiry and not in the least by even ten million acts. [Verse 11]

VI) Shankara Struggles to Establish this in Gita.

VII)



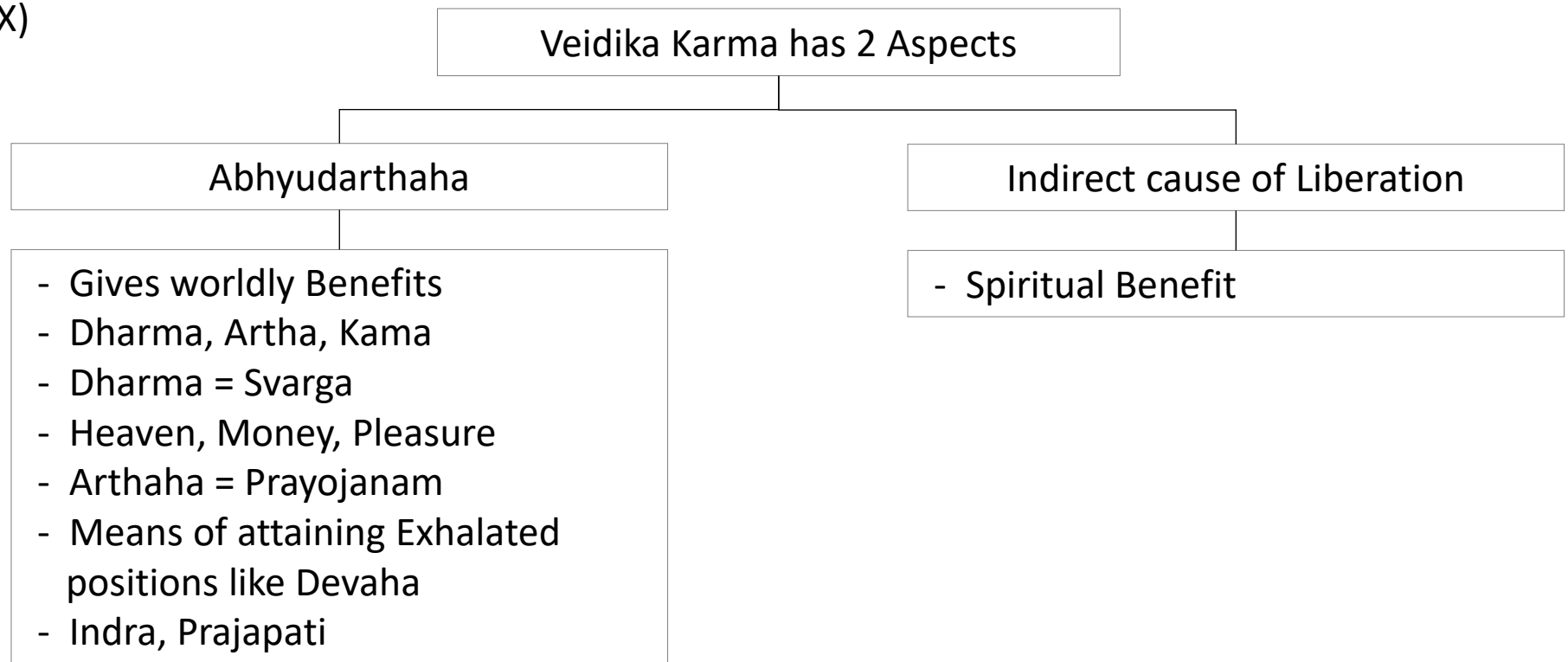
VIII) Assimilate :

- a) Sakama karma is not cause of liberation
- b) Nishkama Karma is indirect cause of liberation
- c) Jnanam is direct cause of liberation
 - Important Siddhanta.

IX) Pravrutti Lakshana Dharma = Veidika Karmani (Veda Prescribed)
= Pancha Maha Yagya

- a) Given out, based on Varna, Ashrama designation of individual
- b) All karmas can't be done by all people
- c) What is your designation based on Varna-Ashrama?
- d) Raja Suya Yaga - Only for Kshatriya
 - Vaishyatoma - Only by Vaishya
 - Agnihotram - Not done by Brahmachari, Sanyasa, only done by Grihastha.

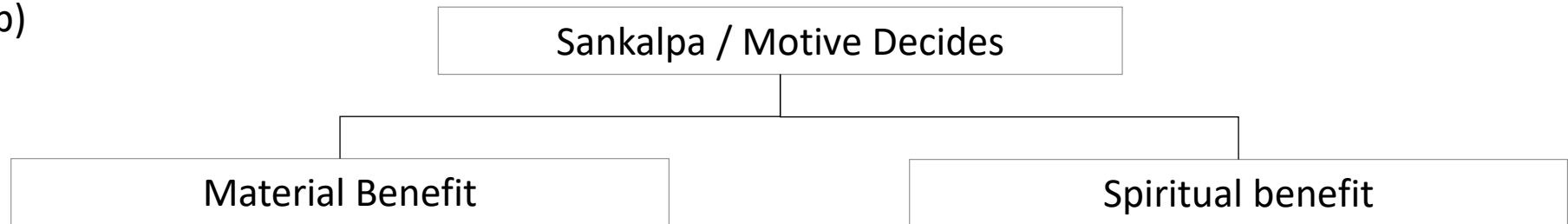
X)



XI) Switch on Proper knob in Sankalpa :

a) No Karma should be done without Sankalpa.

b)



c) Declare clearly - I want material or spiritual benefit.

d) Dhanam, Dhanyam, Bahu Putram... Labham

e) inform Lord, Karma Phala Data

f) I want Jnana Yogyata Prapti, Jnana Nishta, or Jnanam

g) Archana for Swami not correct, he does not need it

h) Nishkama karma just by changing Sankalpa, gives Sattva buddhi

i) Veidika Karma is usually meant for material, worldly benefits.

j) Ishvara Arpana buddhi is Ishvara Preetyartham Bhavana, this gives Chitta Shuddhi

k) Can't ask for both material benefit and Chitta Shuddhi.

l)

Phala	Abhisandih	Varjitaha
<ul style="list-style-type: none">- Material Benefit- Not Spiritual Benefit	<ul style="list-style-type: none">- Desire	

m) We must have Vairagyam for Material benefit and Raaga for Spiritual Benefit.

- Both are Important.

n) This motive is called Nishkama Bhavana

o) With this attitude, also do Sandhyavandanam

p) Sattva Shuddhaye Bhavati :

- It will give Viveka, Vairagyam, Samadhi Shatka Sampatti
- Sattva here = Means, Hetu, not Guna
- Sattva here = Mind, Chittam.

q) Krishna in Gita talks about Nishkama Karma for Chitta Shuddhi, not for Moksha

r) Strongly condemns Sakama Karma.

XII) a) Gita :

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

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

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

b) Gita :

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

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

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

- Nishkama Karma Mandanam.

XIII) Why ask for Chitta Shuddhi when Jnanam is means for Moksha?

- Jnanam will only take place in a Chitta Shuddham Mind.

19) Introduction to Bhagavad Gita : Continues

शुद्धसत्त्वस्य च ज्ञाननिष्ठायोग्यताप्राप्तिद्वारेण ज्ञानोत्पत्तिहेतुत्वेन च
निःश्रेयसहेतुत्वम् अपि प्रतिपद्यते ।

śuddha-sattvasya ca jñāna-niṣṭhā-yōgyatā-prāpti-dvārēṇa jñāna-utpatti-hētutvēna ca
niḥśrēyasa-hētutvam api pratipadyatē |

I) Nishkama karma leads to Chitta Shuddhi

II) How Chitta Shuddhi Contributes to Jnanam?

III) How Jnanam contributes to Moksha?

IV) For a person whose mind is pure

- Mind = Sattvam = Chittam = Shuddham.

V) Jnana Nishta Yogya Prapti

- He attains fitness ready for leading a Vedantic life
- Life dedicated to Sravanam, Mananam, Nidhidhyasanam.

VI) To study daily requires a Mind set

VII)

3 Mindsets required

```
graph TD; A[3 Mindsets required] --> B[To Study]; A --> C[To Think]; A --> D[To live life of Dedication];
```

To Study

To Think

To live life of Dedication

a) Nishkama Karma produces this mindset

b) Jnana Nishta means commitment to Vedanta

c) Nitaram Avasthanam = Commitment

d) Yogyata = Mind set

e) While studying, suddenly want to eat, see Cricket store, mobile messages is not right mind set.

VIII)



a) For Dedicated Seekers, Helplessly will understand Atma Jnanam, like a Sponge absorbs Water.

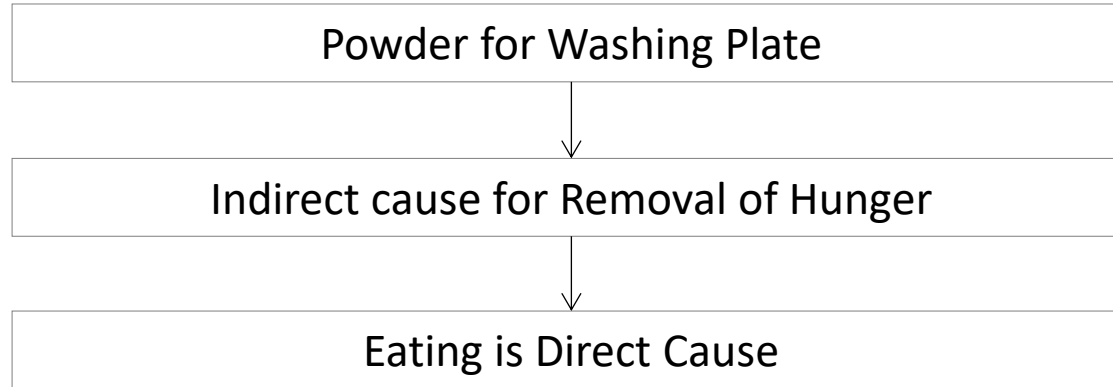
b) Gita :

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

ananyāścintayantō mām
yē janāḥ paryupāsātē |
tēṣāṁ nityābhiyuktānām
yōgakṣēmaṁ vahāmyaham || 9-22 ||

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

c)



d) Karma - Indirect Cause, means for Moksha

- Jnanam - Direct Cause for Moksha

e) Nishkama Karma = Pravrutti Dharma Lakshana, indirect cause.

20) Introduction to Bhagavad Gita : Continues

तथा च इमम् एव अर्थम् अभिसन्धाय वक्ष्यति—‘ब्रह्मण्याधाय कर्माणि’
‘योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये’ इति ।

tathā ca imam ēva artham abhisandhāya vakṣyati – ‘brahmaṇyādhāya karmāṇi’,
‘yōginaḥ karma kurvanti saṅgaṁ tyaktvātmaśuddhayē’ iti |

I) Conclusion :

- Karma is only Direct Cause.

II) Don't see only Kuru Karma.

III) Gita :

एवं ज्ञात्वा कृतं कर्म
पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं
पूर्वैः पूर्वतरं कृतम् ॥ ४-१५ ॥

ēvaṁ jñātvā kṛtaṁ karma
pūrvairapi mumukṣubhiḥ |
kuru karmaiva tasmāt tvam
pūrvaiḥ pūrvataram kṛtam || 4-15 ||

Having known this, the ancient seekers after freedom, also performed action; therefore, you too, perform action, as did the ancients in the olden times. [Chapter 4 – Verse 15]

IV) Imam Artham Abhisandaya

- Keeping in Mind.
- Keeping in Mind Indirect Role of Karma in the attainment of Moksha.

V) Vakshyati :

- Krishna himself Clarifies.

VI) Gita :

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]

VII) Nishkama Karma will not Pollute the Mind, have a Clear Mindset

- Gives purity, ignorance, Samsara Continues.

VIII) Gita :

कायेन मनसा बुद्ध्या
केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति
सङ्गं त्यक्त्वात्मशुद्धये ॥ ५-११ ॥

kāyēna manasā buddhyā
kēvalairindriyairapi |
yōginaḥ karma kurvanti
saṅgaṃ tyaktvātmaśuddhayē || 5-11 ||

Yogis, having abandoned attachment, perform actions merely by the body, mind, intellect and senses, for the purification of the self (ego). [Chapter 5 – Verse 11]

Revision : Introduction :

I) Gita = Essence of Veda revealed by lord Krishna to Arjuna

II) Central Message :

- Kevala Jnanat Moksha Prapti
- Unsupported by any Sadhana.

III) Shankara refuted Primary Purva Pakshi - Jnana Karma Samuchhaya Vadi.

- Who repeatedly comes in Gita.

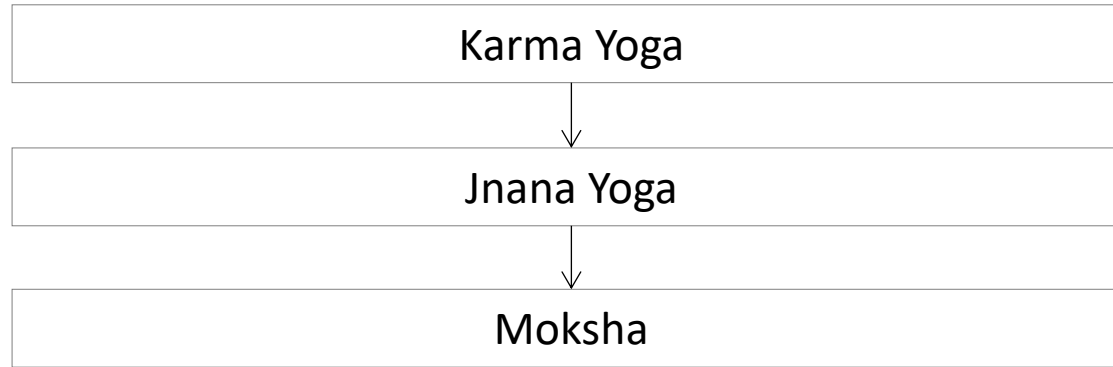
IV) Kevala Jnanam means Sanyasa Sahita Jnanam.

- Veidika Karma Rahita Jnanam.

V) Karma Yoga :

- Purifies Mind, takes me to Jnana Yoga.

VI)



VII) At no time, Karma Yoga and Jnana Yoga function simultaneously

a) Without Karma Yoga, Jnana Yoga not operational

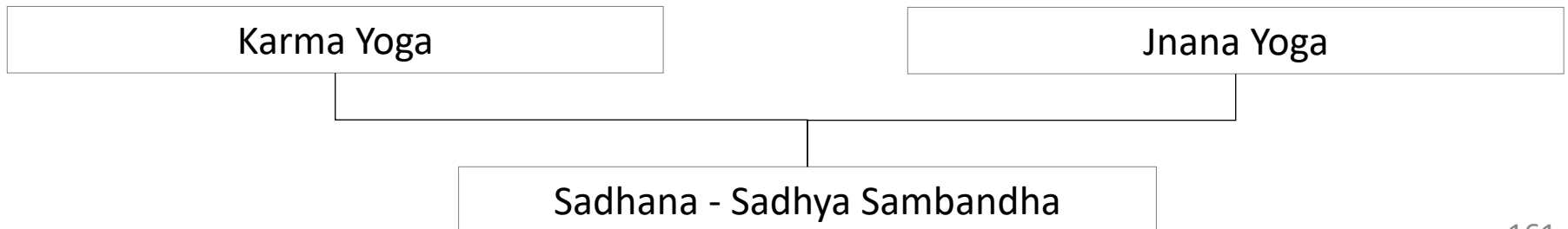
b) When Jnanam comes, Karma Yoga not Operational.

- Karma Yoga has Exhausted its role

c) Karma Yoga = Means, Jnana Yoga = End

- Jnana Yoga = Means, Moksha = End.

d)



e)



f) Grandfather – Grandchild do have Sambandha but not related as Cause - Effect directly

- Putra Dvara Karya - Karana Sambandha.

g) Karma - Jnanam - Moksha, Sadhya - Sadhana Sambandha is the teaching

h) Abhisandhaya = Keeping in Mind

VII) Gita :

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]

a) With Ishvara Arpana Bavana, Karma will not produce Punya - Papam.

b) Karma will Produce Chitta Shuddhi.

VIII) Gita :

कायेन मनसा बुद्ध्या
केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति
सङ्गं त्यक्त्वात्मशुद्धये ॥ ५-११ ॥

kāyēna manasā buddhyā
kēvalairindriyairapi |
yōginaḥ karma kurvanti
saṅgaṃ tyaktvātmaśuddhayē || 5-11 ||

Yogis, having abandoned attachment, perform actions merely by the body, mind, intellect and senses, for the purification of the self (ego). [Chapter 5 – Verse 11]

a) Atma Shuddhaya is important

- Purification of Mind - Chittam.

b) Karma does not give Moksha

c) Karma is Parampara Karanam

- Gita is Sara of Veda
- Shankara winds up his introduction.

Topic No. 21 to 22 :

इमं द्विप्रकारं धर्मं निःश्रेयसप्रयोजनं, परमार्थतत्त्वं च वासुदेवाख्यं
परब्रह्माभिधेयभूतं विशेषतः अभिव्यञ्जयत् विशिष्टप्रयोजनसम्बन्धाभिधेयवत्
गीताशास्त्रम् । यतः तदर्थविज्ञाने समस्तपुरुषार्थसिद्धिः, अतः तद्विवरणे यत्नः
क्रियते मया ॥

imaṁ dvi-prakāraṁ dharmam niḥśrēyasa-prayōjanaṁ paramārtha-tattvaṁ ca vāsudēvākhyam
param Brahma abhidhēya-bhūtaṁ viśēṣataḥ abhivyañjayat viśiṣṭaprayōjana- sambandha-abhidhēyavad Gīta-śāstram ।
yataḥ tadarthē vijñātē samasta-puruṣārtha-siddhiḥ ataḥ tadvivaraṇē yatnaḥ kriyatē mayā ॥

The Science of the Gita, thus elucidating especially the Two - Fold Law of the Vedas, is Aimed at Emancipation; also, it sets forth the Ultimate Truth that is Synonymous with Vasudeva, the content of Supreme Brahman. Hence it is equipped with a Specific goal, relation and Content. Since its Mastery Yields all Values of life, I am endeavouring to explicate it.

अत्र च धृतराष्ट्र उवाच — ‘धर्मक्षेत्रे’ इत्यादि ।

21) Introduction to Bhagavad Gita : Continues

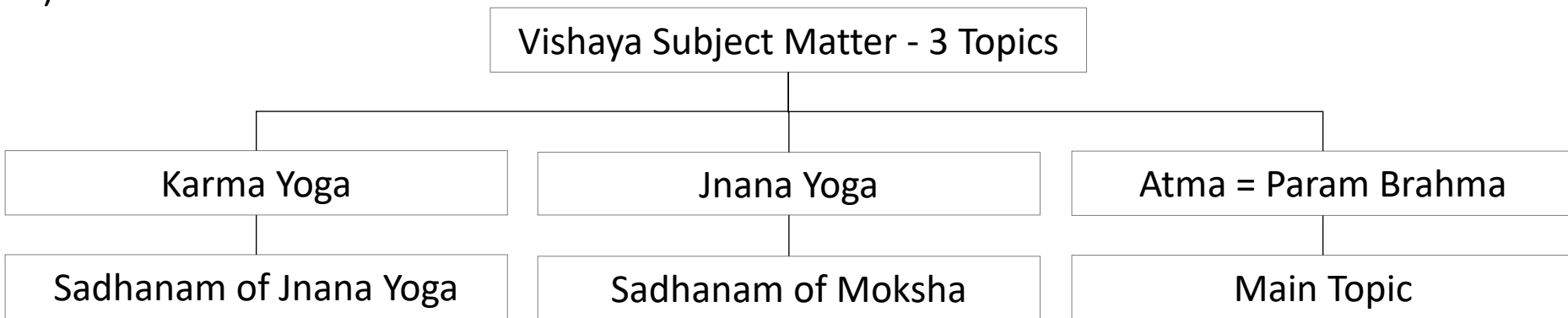
इमं द्विप्रकारं धर्मं निःश्रेयसप्रयोजनं परमार्थतत्त्वं च वासुदेवाख्यं परब्रह्म अभिधेय-
भूतं विशेषतः—अभिव्यञ्जयद् विशिष्टप्रयोजन- सम्बन्धाभिधेयवद् गीताशास्त्रम् ।

imaṁ dvi-prakāraṁ dharmaṁ niḥśrēyasa-prayōjanaṁ paramārtha-tattvaṁ ca vāsudēvākhyam param Brahma
abhidhēya-bhūtaṁ viśēṣataḥ abhivyañjayad viśiṣṭaprayōjana-sambandha-abhidhēyavad Gīta-śāstram.

I) From this study, we know Anubandha Chatushtayam of Gita Shastram.

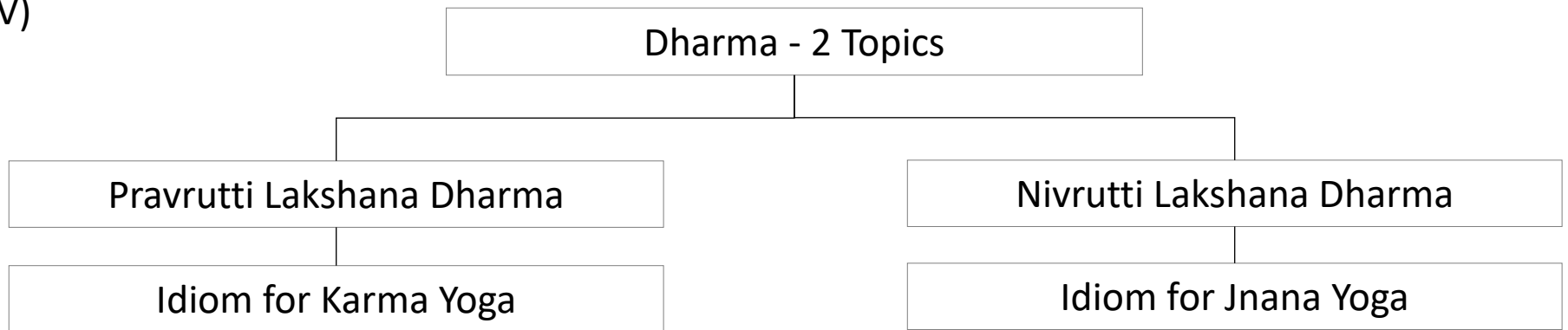
II) Adhikari, Vishaya, Prayojanam, Sambandha

III)



- Karma Yoga and Jnana Yoga and Brahman = 3 Vishayas of Gita.

IV)



V) Paramartha Tattvam = Absolute Reality

= Param Brahma, Absolute Brahma, Vasudevaha

VI) How can Vasudeva be Param Brahma?

a) It is Vasudevasya Putra, Grammatically

Product	Param Brahma
<ul style="list-style-type: none">- Karya- Putra- Born	<ul style="list-style-type: none">- Na Jayate Mriyateva- Cause- Karanam- Ajam Brahma

b) Vasudeva not derived as Vasudeva Putra

- Vasansthi Asmin Butani Iti Vasuhu, Sat Rupaha...

c) Vasuhu :

- That is with nature of existence in which all the beings are supported
- Sat Rupa Sarva Adhara
- Vas - Dhatu
- Devaha = Divyate, Svayam Prakashate, Chit Rupaha

d)

Vasu	Deva
Sat	Chit, Jnanam

- Vasu - Deva = Satyam, Jnanam, Anantam Brahma.

e) Not Janmashtami born Mayika Shariram

f) Karma Yoga and Jnana Yoga - Have Moksha as the result

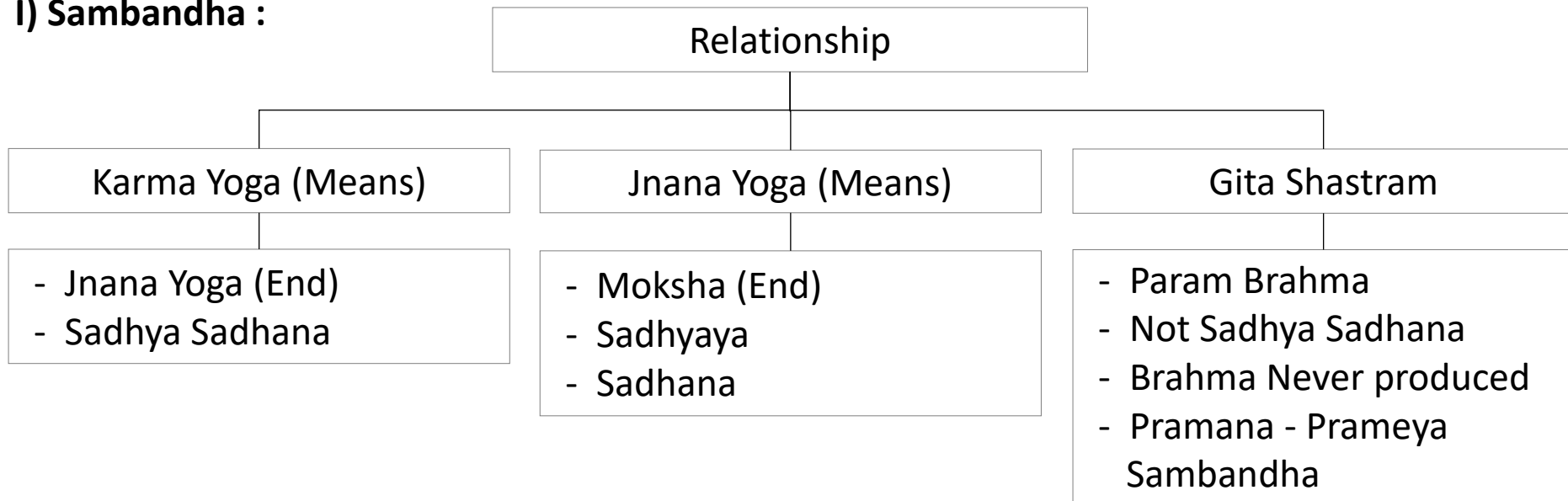
- Nishreyasa = Prayojanam

g) Vishaya = 3

- Prayojanam = Nitaram
- Sreyaha = Moksha
= Nishresyasam

h) To reveal Moksha, 2 Dharmas revealed - Karma Yoga and Jnana Yoga.

I) Sambandha :



II) Gita Shatra = Shabda Pramanam

- Param Brahma = Prameyam

Pramana	Prameya	Sambandha
Revealer	Revealed	Relationship

- Vishaya, Prayojana, Sambandha Discussed
- Vishaya = Abhideya = Subject Matter

III) Gita Shastram does not produce Brahman not Karyam.

Gita Shastram	Brahman
Adanam ↓ Revealer	Adheyam ↓ Revealed

Sambandha not Karya - Karana Sambandha

IV) Reveals a Vastu, Fact, Brahman

a)

Pramanam	Prameyam
- Shabda Pramanam	- Vastu - Param Brahman

b)

Pramanam	Prameyam
- Eyes - Ears - Skin - Nose - Tongue	- Form - Colour - Sound - Touch - Smell - Taste

c)

Abhideya	Abhidanam
<ul style="list-style-type: none">- Vishaya- Subject Matter	<ul style="list-style-type: none">- Revealer- Gita Shastram

d) 3 Subjects specifically revealed in Gita Shastram

- Karma Yoga, Jnana Yoga, Brahman
- Visishteya Abhisanjatu...

V) a) Commentary reveals Anubandha Chatushtayam

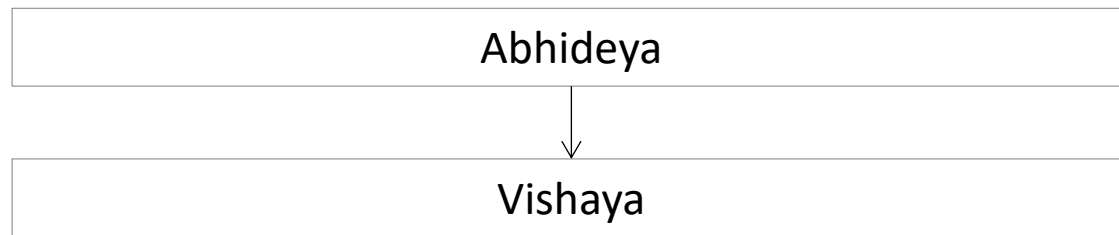
b) Gita, Upanishad, Different from Tarqa, Mimamsa Shastram

c) Visishta = Unique Anubandha Chatushtayam

d) Technical Aspect of Shastric Teaching

e) Vatu = Endowed with 4 Factors.

f)



g) Adhikari Candidate who Seeks Prayojanam

- Moksha Ichhu, Mumukshu

h) Hence Shastram Deserves a Commentary.

22) Introduction to Bhagavad Gita : Continues

यतः तदर्थे विज्ञाते समस्तपुरुषार्थसिद्धिः, अतः तद्विवरणे यत्नः क्रियते मया ।

yataḥ tadarthē vijñātē samasta-puruṣārtha-siddhiḥ ataḥ tadvivaraṇē yatnaḥ kriyatē mayā ॥

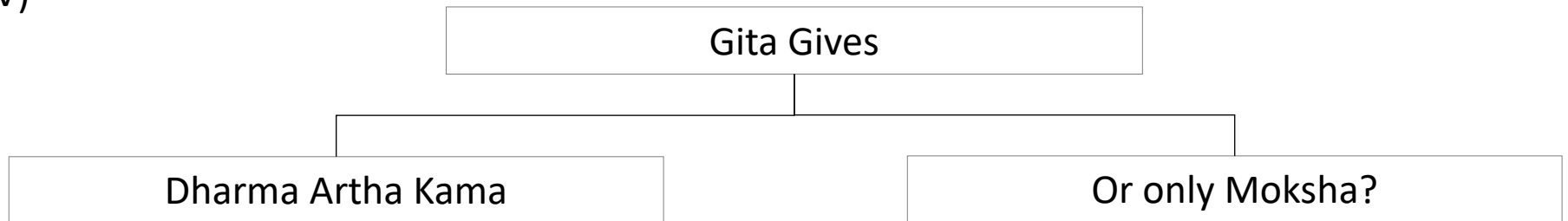
I) Gita Capable of giving liberation, Tadartha Vigyate

II) Once Karma Yoga, Jnana Yoga, Param Brahman is Known, Subject Matter is known

III) Samastha Purushartha Siddhi

- One can attain all 4 Purusharthas.

IV)

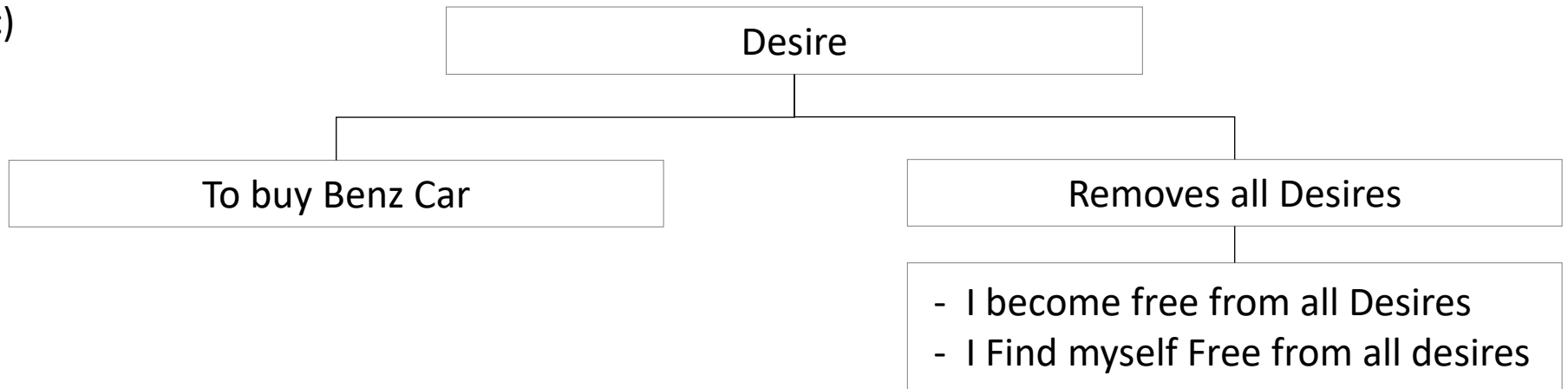


a) Moksha Includes - 4 Purusharthas

- Infinite

b) Desire for other Purusharthas goes away

c)



- Vedanta removes all desires
- Karma Krishnavat Bhavati, Kruta Kritaya Bhavati
- Samastha Purushartha Siddhi Yataha.

d) Indirectly fulfills all Purusharthas

- Reveals I am Adhishtanam Brahman for the entire Universe
- No more desires left for objects or beings.

e) Gita :

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

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

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

V) Avatarika Bashyam is over.

VI) Next Shankara gives a summary of Chapter 1 - Verse 47 Verses and Chapter 2 - 10 Verses.

- a) No use knowing which conch was blown by whom
- b) Story = Vachyārtha
- c) Lakshyārtha - implied meaning behind story given by Shankara
- d) Read 1st Chapter with different bhavana, extract meaning.