



BHAGAVAD GITA

with
SHANKARABASHYAM

CHAPTER 1 AND 2 SUMMARY

VOLUME - 02

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CHAPTER 1

ARJUNA VISHADA YOGA

(The Yoga of the Despondency of Arjuna)

47 Verses

Summary

Chapter 1 (47 Verses)

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- Story of Pandavas + Kauravas
- All blow conch
- War to begin
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- Chariot in front of Bheeshma / Drona
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- Arjunas Discovery of Samsara.
- 3 Stages :**
- 1) Raagha :**
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Disciples stages

1. Samsara Varnanam
 2. Thivra Mumukshutvam
- Chapter 2 :**
3. Karpanya Bavaha
 4. Saranagathi

Summary of Chapter 1 - Verse 1 :

धृतराष्ट्र उवाच ।
धर्मक्षेत्रे कुरुक्षेत्रे
समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव
किमकुर्वत सञ्जय ॥ १-१ ॥

dhṛtarāṣṭra uvāca
dharmākṣetre kurukṣetre
samavetā yuyutsavaḥ ।
māmakāḥ pāṇḍavāścaiva
kimakurvata sañjaya ||1-1||

Dhrtarastra said : O Sanjaya! What did my people and Pandavas do after having assembled in the holy land of Kuruksetra, eager to fight the battle?[Chapter 1 - Verse 1]

Summary of Chapter 1 - Verse 2 :

सञ्जय उवाच ।
दृष्ट्वा तु पाण्डवानीकं
व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य
राजा वचनमब्रवीत् ॥ १-२ ॥

sañjaya uvāca
drṣṭvā tu pāṇḍavānīkaṁ
vyūḍhaṁ duryodhanastadā ।
ācāryam upasaṅgamyā
rājā vacanam abravīt ||1-2||

Sanjaya said : Having seen the army of the Pandavas drawn up in battle array, King Duryodhana then approached his teacher (Drona) and spoke these words. [Chapter 1 - Verse 2]

Summary of Chapter 1 - Verse 3 :

पश्यैतां पाण्डुपुत्राणाम
आचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण
तव शिष्येण धीमता ॥ १-३ ॥

paśyaitāṃ pāṇḍuputrāṇām
ācārya mahatīm camūm |
vyūḍhāṃ drupadaputreṇa
tava śiṣyeṇa dhīmatā || 1-3 ||

Behold, O Teacher! This mighty army of the sons of Pandu arrayed by the son of Drupada, thy wise disciple. [Chapter 1 - Verse 3]

Summary of Chapter 1 - Verse 4 :

अत्र शूरा महेष्वासाः
भीमार्जुनसमा युधि ।
युयुधानो विराटश्च
द्रुपदश्च महारथः ॥ १-४ ॥

atra śūrā maheṣvāsāḥ
bhīmārjunasamā yudhi |
yuyudhāno virāṭaśca
drupadaśca mahārathaḥ || 1-4 ||

Here are heroes, mighty archers like Yuyudhana, Virata and Drupada, who are equal in battle to Bhima and Arjuna, each commanding eleven thousand archers. [Chapter 1 - Verse 4]

Summary of Chapter 1 - Verse 5 :

धृष्टकेतुश्चेकितानः
काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च
शैब्यश्च नरपुङ्गवः ॥ १-५ ॥

dhṛṣṭaketuścekitānaḥ
kāśirājaśca vīryavān |
purujit kuntibhojaśca
śaibyaśca narapuṅgavaḥ ||1-5||

Dhrstaketu, Cekitana, and the valiant king of Kasi, Purujit and Kuntibhoja and Saibya, the best of men. [Chapter 1 - Verse 5]

Summary of Chapter 1 - Verse 6 :

युधामन्युश्च विक्रान्तः
उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च
सर्व एव महारथाः ॥ १-६ ॥

yudhāmanyuśca vikrāntah
uttamaujāśca vīryavān |
saubhadro draupadeyāśca
sarva eva mahārathāḥ ||1-6||

The strong Yudhamanyu and the brave Uttamauja, the son of Subhadra and the sons of Draupadi, all of them, divisional commanders. [Chapter 1 - Verse 6]

Summary of Chapter 1 - Verse 7 :

अस्माकं तु विशिष्टा ये
तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य
संज्ञार्थं तान्ब्रवीमि ते ॥ १-७ ॥

asmākaṃ tu viśiṣṭā ye
tānnibodha dvijottama |
nāyakā mama sainyasya
saṃjñārthaṃ tān bravāmi te ||1-7||

Know also, O best among the twice-born, the names of those who are the most distinguished amongst ourselves, the leaders of my army; these I name to thee for thy information. [Chapter 1 - Verse 7]

Summary of Chapter 1 - Verse 8 :

भवान्भीष्मश्च कर्णश्च
कृपश्च समितिञ्जयः ।
अश्वत्थामा विकर्णश्च
सौमदत्तिस्तथैव च ॥ १-८ ॥

bhavān bhīṣmaśca karṇaśca
kṛpaśca samitiñjayaḥ |
aśvatthāmā vikarṇaśca
saumadattistathaiva ca ||1-8||

Yourself and bhisma, and karna and also Krpa, the victorious in war; Asvatthama, Vikarna and so also Bhurishrava, the son of Somadatta. [Chapter 1 - Verse 8]

Summary of Chapter 1 - Verse 9 :

अन्ये च बहवः शूराः
मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः
सर्वे युद्धविशारदाः ॥ १-९ ॥

anye ca bahavaḥ śūrāḥ
madarthe tyaktajīvitāḥ |
nānāśastrapraharaṇāḥ
sarve yuddhaviśārādāḥ || 1-9 ||

And many other heroes, who are determined to give up their lives for my sake, armed with various weapons and missiles, all well-skilled in battle.[Chapter 1 - Verse 9]

Summary of Chapter 1 - Verse 10 :

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]

Summary of Chapter 1 - Verse 11 :

अयनेषु च सर्वेषु
यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु
भवन्तः सर्व एव हि ॥ १-११ ॥

ayaneṣu ca sarveṣu
yathābhāgam avasthitāḥ |
bhīṣmam evābhirakṣantu
bhavantaḥ sarva eva hi || 1-11 ||

Therefore, do you all, stationed in your respective positions in the several divisions of the army, protect Bhishma alone. [Chapter 1 - Verse 11]

Summary of Chapter 1 - Verse 12 :

तस्य सञ्जनयन्हर्षं
कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः
शङ्खं दध्मौ प्रतापवान् ॥ १-१२ ॥

tasya sañjanayan harṣam
kuruvṛddhaḥ pitāmahaḥ |
simhanādam vinadyoccaiḥ
śaṅkham dadhmau pratāpavān || 1-12 ||

His glorious grandsire (Bhisma), the oldest of the Kauravas, in order to cheer Duryodhana, now sounded aloud a lion's roar and blew his conch.[Chapter 1 - Verse 12]

Summary of Chapter 1 - Verse 13 :

ततः शङ्खाश्च भेर्यश्च
पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त
स शब्दस्तुमुलोऽभवत् ॥ १-१३ ॥

tataḥ śaṅkhāśca bheryaśca
paṇavānakagomukhāḥ |
sahasaivābhyahanyanta
sa śabdastumulo'bhavat||1-13||

Then (following Bhishma), conches and kettle-drums, tabors, drums and cow-horns blared forth quite suddenly and the sound was tremendous. [Chapter 1 - Verse 13]

Summary of Chapter 1 - Verse 14 :

ततः श्वेतैर्हयैर्युक्ते
महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव
दिव्यौ शङ्खौ प्रदध्मतुः ॥ १-१४ ॥

tataḥ śvetairhayairyukte
mahati syandane sthitau |
mādhavaḥ pāṇḍavaścaiva
divyau śaṅkhau pradadhmatuḥ||1-14||

Then, also Madhava and the son of Pandu, seated in their magnificent chariot yoked with white horses, blew their divine conches.[Chapter 1 - Verse 14]

Summary of Chapter 1 - Verse 15 :

पाञ्चजन्यं हृषीकेशः
देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं
भीमकर्मा वृकोदरः ॥ १-१५ ॥

pāñcajanyaṁ hr̥ṣīkeśaḥ
devadattaṁ dhanañjayaḥ |
pauṇḍraṁ dadhmau mahāśaṅkhaṁ
bhīmakarmā vṛkodaraḥ ||1-15||

Hrsikesa blew the Panchajanya and Dhananjaya (Arjuna) blew the Devadatta and Vrkodara (Bhima), the doer of terrible deeds, blew the great conch, named Paundra. [Chapter1 - Verse 15]

Summary of Chapter 1 - Verse 16 :

अनन्तविजयं राजा
कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च
सुघोषमणिपुष्पकौ ॥ १-१६ ॥

anantavijayaṁ rājā
kuntīputro yudhiṣṭhiraḥ |
nakulaḥ sahadewaśca
sughoṣamaṇipuṣpakau ||1-16||

King Yudhisthira, the son of Kunti, blew the Anantavijaya; Nakula and Sahadeva blew the Sughosa and the Manipuspaka.[Chapter 1 – Verse 16]

Summary of Chapter 1 - Verse 17 :

काश्यश्च परमेष्वासः
शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च
सात्यकिश्चापराजितः ॥ १-१७ ॥

kāśyaśca parameṣvāsaḥ
śikhaṇḍī ca mahārathaḥ |
dhr̥ṣṭadyumno virāṭaśca
sātyakiścāparājitaḥ || 1-17 ||

The king of Kasi, an excellent archer, Sikhandi, the mighty commander of eleven thousand archers, Dhrstadyumna and Virata and Satyaki, the unconquered; [Chapter 1 – Verse 17]

Summary of Chapter 1 - Verse 18 :

द्रुपदो द्रौपदेयाश्च
सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः
शङ्खान्दध्मुः पृथक्पृथक् ॥ १-१८ ॥

drupado draupadeyāśca
sarvaśaḥ pṛthivīpate |
saubhadraśca mahābāhuḥ
śaṅkhān dadhmuḥ pṛthak pṛthak || 1-18 ||

Oh king! The king of Kasi who is the wielder of a big bow, the great warrior Sikhandi, Dhrstadyumna, the king of Virata, the unsurpassed Satyaki, king Drupada, the sons of Draupadi, and the mighty Abhimanyu who is the son of Subhadra blew the conches distinctly from all directions.[Chapter 1 – Verse 18]

Summary of Chapter 1 - Verse 19 :

स घोषो धार्तराष्ट्राणां
हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव
तुमुलोऽभ्यनुनादयन् ॥ १-१९ ॥

sa ghoṣo dhārtarāṣṭrāṇām
hṛdayāni vyadārayat |
nabhaśca pṛthivīm caiva
tumulo vyanunādayan || 1-19 ||

That tumultuous sound rent the hearts of (the people of) Dhrtarastra's party and made both heaven and earth reverberate. [Chapter 1 - Verse 19]

Summary of Chapter 1 - Verse 20 :

अथ व्यवस्थितान्दृष्ट्वा
धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते
धनुरुद्यम्य पाण्डवः ॥ १-२० ॥
हृषीकेशं तदा वाक्यम्
इदमाह महीपते ।

atha vyavasthitān dṛṣṭvā
dhārtarāṣṭrān kapidhvajaḥ |
pravṛtte śastrasampāte
dhanurudyamya pāṇḍavaḥ || 1-20 ||
hṛṣīkeśam tadā vākyaṁ
idam āha mahīpate ||

Then, seeing the people of Dhrtarastra's party standing arrayed and the discharge of weapons about to begin, Arjuna, the son of Pandu, whose ensign was a monkey, took up his bow and said these words to Krsna (Hrsikesa), O Lord of the earth! [Chapter 1 – Verse 20]

Summary of Chapter 1 - Verse 21, 22 :

अर्जुन उवाच ।
सेनयोरुभयोर्मध्ये
रथं स्थापय मेऽच्युत ॥ १-२१ ॥
यावदेतान्निरीक्षेऽहं
योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यम्
अस्मिन् रणसमुद्यमे ॥ १-२२ ॥

arjuna uvāca
Senayor ubhayor madhye
ratham stapaya me'chyuta || 1- 21 ||
yāvadētānnirīkṣe'ham
yoddhukāmānavasthitān |
kairmayā saha yōddhavyam
asmin raṇasamudyame || 1- 22 ||

Arjuna said : In the midst of the two armies, place my chariot, O Achyuta, that I may behold those who stand here desirous of fighting and, on the eve of this battle, let me know with whom I must fight. [Chapter 1 - Verse 21 and 22]

Summary of Chapter 1 - Verse 23 :

योत्स्यमानानवेक्षेऽहं
य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धेः
प्रियचिकीर्षवः ॥ १-२३ ॥

yotsyamānān avekṣe'haṁ
ya ete'tra samāgatāḥ |
dhārtarāṣṭrasya durbuddheh
yuddhe priyacikīrṣavaḥ || 1-23 ||

For, I desire to observe those who are assembled here for the fight, wishing to please, in battle, the evil-minded sons of Dhrtarastra.[Chapter 1 - Verse 23]

Summary of Chapter 1 - Verse 24 :

सञ्जय उवाच ।
एवमुक्तो हृषीकेशः
गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये
स्थापयित्वा रथोत्तमम् ॥ १-२४ ॥

sañjaya uvāca
evamukto hrṣīkeśah
guḍākeśena bhārata |
senayorubhayormadhye
sthāpayitvā rathottamam || 1-24 ||

Sanjaya said : Thus, addressed by Gudakesa, O Bharata (here meaning Dhrtarastra), Hrsikesa, having stationed the best of chariots between the two armies...[Chapter 1 - Verse 24]

Summary of Chapter 1 - Verse 25 :

भीष्मद्रोणप्रमुखतः
सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्
समवेतान्कुरुनिति ॥ १-२५ ॥

bhīṣmadroṇapramukhataḥ
sarveṣāṃ ca mahīkṣitām |
uvāca pārtha paśyaitān
samavetān kurūniti || 1- 25| |

In front of Bhishma and Drona, and all the rulers of the earth, the Lord said, “O Partha, behold these Kurusa gathered together.[Chapter 1 - Verse 25]

Summary of Chapter 1 - Verse 26 :

तत्रापश्यत्स्थितान्पार्थः
पितृनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातृन्
पुत्रान्पौत्रान्सखींस्तथा ॥ १-२६ ॥

tatrāpaśyat sthitān pārthaḥ
pitṛnatha pitāmahān |
ācāryān mātulān bhrātṛn
putrān pautrān sakhīmstathā || 1- 26| |

Then, Partha saw stationed there in both the armies, fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends too.[Chapter 1 - Verse 26]

Summary of Chapter 1 - Verse 27 :

श्वशुरान्सुहृदश्चैव
सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः
सर्वान्बन्धूनवस्थितान् ॥ १-२७ ॥
कृपया परयाविष्ट
विषीदन्निदमब्रवीत् ॥ १-२८ ॥

śvaśurān suhṛdaścaiva
senayorubhayorapi |
tān samīkṣya sa kaunteyaḥ
sarvān bandhūnavasthitān || 1-27 ||
kṛpayā parayāviṣṭaḥ
viṣīdannidam abravīt || 1-28 ||

(he saw) Fathers-in-law and friends also in both the armies. Then the son of Kunti, seeing all these kinsmen thus standing arrayed, spoke thus sorrowfully, filled with deep pity.
[Chapter 1 - Verse 27]

Summary of Chapter 1 - Verse 28 :

अर्जुन उवाच ।
दृष्ट्वेमं स्वजनं कृष्ण
युयुत्सुं समुपस्थितम् ॥ १-२८ ॥

arjuna uvāca |
dr̥ṣṭvemaṁ svajanaṁ kṛṣṇa
yuyutsum̐ samupasthitam ||1-28||

Arjuna said : Seeing these my kinsmen, O Kṛṣṇa, arrayed, eager to fight...[Chapter 1 - Verse 28]

Summary of Chapter 1 - Verse 29 :

सीदन्ति मम गात्राणि
मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे
रोमहर्षश्च जायते ॥ १-२९ ॥

sīdanti mama gātrāṇi
mukhaṁ ca pariśuṣyati |
vepathuśca śarīre me
romaharṣaśca jāyate ||1-29||

My limbs fail and my mouth is parched, my body quivers and my hair stands on end...
[Chapter 1 - Verse 29]

Summary of Chapter 1 - Verse 30 :

गाण्डीवं स्रंसते हस्तत
त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं
भ्रमतीव च मे मनः ॥ १-३० ॥

**gāṇḍīvaṃ straṃsate hastāt
tvakcaiva paridahyate |
na ca śaknomyavasthātum
bhrāmatīva ca me manaḥ ||1-30||**

The Gandiva-bow slips from my hand and my skin burns all over; I am also unable to stand and my mind is whirling round, as it were....[Chapter 1 - Verse 30]

Summary of Chapter 1 - Verse 31 :

निमित्तानि च पश्यामि
विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि
हत्वा स्वजनमाहवे ॥ १-३१ ॥

**nimittāni ca paśyāmi
viparītāni keśava |
na ca śreyo'nupaśyāmi
hatvā khajanamāhave ||1-31||**

And I see adverse omens, O Kesava. Nor do I see any good, in killing my kinsmen in battle...[Chapter 1 – Verse 31]

Summary of Chapter 1 - Verse 32 :

न काङ्क्षे विजयं कृष्ण
न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द
किं भोगैर्जीवितेन वा ॥ १-३२ ॥

na kāṅkṣe vijayaṁ kṛṣṇā
na ca rājyaṁ sukhāni ca ।
kiṁ no rājyena govinda
kiṁ bhogairjīvitena vā || 1-32 ||

For, I desire not victory, O Kṛṣṇa, nor kingdom, nor pleasures. Of what avail is dominion to us, O Govinda? Of what avail are pleasures or even life itself?...[Chapter 1 - Verse 32]

Summary of Chapter 1 - Verse 33 :

येषामर्थे काङ्क्षितं नः
राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे
प्राणांस्त्यक्त्वा धनानि च ॥ १-३३ ॥

yeṣāmarthe kāṅkṣitaṁ nah
rājyaṁ bhōgāḥ sukhāni ca ।
ta ime'vasthitā yuddhe
prāṇāṁstyaktvā dhanāni ca || 1-33 ||

They, for whose sake we desire kingdom, enjoyment and pleasures, stand here in battle, having renounced life and wealth...[Chapter 1 - Verse 33]

Summary of Chapter 1 - Verse 34 :

आचार्याः पितरः पुत्राः

तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः

श्यालाः सम्बन्धिनस्तथा ॥ १-३४ ॥

ācāryāḥ pitarāḥ putrāḥ

tathaiva ca pitāmahāḥ |

mātulāha śvaśurāḥ pautrāḥ

śyālāḥ sambandhinastathā ||1-34||

Teachers, fathers, sons and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives...[Chapter 1 - Verse 34]

Summary of Chapter 1 - Verse 35 :

एतान्न हन्तुमिच्छामि

घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य

हेतोः किं नु महीकृते ॥ १-३५ ॥

etān na hantum icchāmi

ghnato'pi madhusūdana |

api trailokyarājyasya

hetoḥ kiṁ nu mahīkr̥te ||1-35||

These, I do not wish to kill, though they may kill me, O Madhusudana, even for the sake of domination over the three worlds; how much less for the sake of the earth.
[Chapter 1 - Verse 35]

Summary of Chapter 1 - Verse 36 :

निहत्य धार्तराष्ट्रान्नः
का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान्
हत्वैतानाततायिनः ॥ १-३६ ॥

nihatya dhārtarāṣṭrān naḥ
kā prītiḥ syājjanārdana |
pāpamevaśrayed asmān
hatvaitān ātatāyinaḥ ||1-36||

Killing these sons of Dhrtarastra, what pleasure can be ours, O Janardana? Sin alone will be our gain by killing these felons.[Chapter 1 - Verse 36]

Summary of Chapter 1 - Verse 37 :

तस्मान्नार्हा वयं हन्तुं
धार्तराष्ट्रान्स्वबान्धवान् ।
स्वजनं हि कथं हत्वा
सुखिनः स्याम माधव ॥ १-३७ ॥

tasmānnarhā vyaṁ hantum
dhārtarāṣṭrān svabāndhavān |
svajanaṁ hi katham hatvā
sukhinaḥ syāma mādharma ||1-37||

Therefore, we shall not kill sons of Dhrtarastra, our relatives; for how can we be happy by killing our own people, O Madhava? [Chapter 1 - Verse 37]

Summary of Chapter 1 - Verse 38 :

यद्यप्येते न पश्यन्ति
लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं
मित्रद्रोहे च पातकम् ॥ १-३८ ॥

yadyapyete na paśyanti
lobhopahatacetaṣaḥ |
kulakṣayakṛtaṁ doṣaṁ
mitradrohe ca pātakam ||1-38||

Though these, with their intelligence clouded by greed, see no evil in the destruction of the families in the society and no sin in their cruelty to friends... [Chapter 1 - Verse 38]

Summary of Chapter 1 - Verse 39 :

कथं न ज्ञेयमस्माभिः
पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं
प्रपश्यद्भिर्जनार्दन ॥ १-३९ ॥

kathaṁ na jñeyamasmābhiḥ
pāpād asmānnivartitum |
kulakṣayakṛtaṁ doṣaṁ
prapaśyadbhirjanārdana ||1-39||

Why should not we, who clearly see evil in the destruction of the family units, learn to turn away from this sin, O Janardana? [Chapter 1 - Verse 39]

Summary of Chapter 1 - Verse 40 :

कुलक्षये प्रणश्यन्ति
कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नम्
अधर्मोऽभिभवत्युत ॥ १-४० ॥

kulakṣaye praṇaśyanti
kuladharmāḥ sanātanāḥ |
dharma naṣṭe kulam kṛtsnam
adharmo'bhibhavatyuta || 1 - 40 ||

In the destruction of a family, the immemorial religious rites of that family perish; on the destruction of spirituality, impiety indeed overcomes the whole family. [Chapter 1 - Verse 40]

Summary of Chapter 1 - Verse 41 :

अधर्माभिभवात्कृष्ण
प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वाष्ण्येय
जायते वर्णसङ्करः ॥ १-४१ ॥

adharmābhibhavāt kṛṣṇa
praduṣyanti kulastriyaḥ |
strīṣu duṣṭāsu vārṣṇeya
jāyate varṇasaṅkaraḥ || 1 - 41 ||

By the prevalence of impiety, O Kṛṣṇa, the women of the family become corrupt; and women being corrupted, O descendent of the Vṛṣṇi clan, there arises intermingling of castes (varnasankara). [Chapter 1 - Verse 41]

Summary of Chapter 1 - Verse 42 :

सङ्करो नरकायैव
कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां
लुप्तपिण्डोदकक्रियाः ॥ १-४२ ॥

saṅkaro narakāyaiva
kulaghnānām kulasya ca ।
patanti pitaro hyeṣām
luptapiṇḍodakakriyāḥ ||1-42 ||

Confusion of caste leads the slayer of the family to hell; for their forefathers fall, deprived of the offerings of pinda (rice ball) and water (libations). [Chapter 1 - Verse 42]

Summary of Chapter 1 - Verse 43 :

दोषैरेतैः कुलघ्नानां
वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः
कुलधर्माश्च शाश्वताः ॥ १-४३ ॥

doṣairetaiḥ kulaghnānām
varṇasaṅkarakārakaiḥ ।
utsādyante jātīdharmāḥ
kuladharmāśca śāśvatāḥ ||1-43 ||

By these evil deeds of the destroyers of the family, which cause confusion of castes, the eternal religious rites of the caste and the family are destroyed.[Chapter 1 - Verse 43]

Summary of Chapter 1 - Verse 44 :

उत्सन्नकुलधर्माणां
मनुष्याणां जनार्दन ।
नरके नियतं वासः
भवतीत्यनुशुश्रुम ॥ १-४४ ॥

utsannakuladharmāṇām
manuṣyāṇām janārdana ।
narake niyataṁ vāsaḥ
bhavatītyanuśuśruma ||1-44||

We have heard, O Janardana, that it is inevitable for those men, in whose families the religious practices have been destroyed, to dwell in hell for a unknown period of time.
[Chapter 1 - Verse 44]

Summary of Chapter 1 - Verse 45 :

अहो बत महत्पापं
कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन
हन्तुं स्वजनमुद्यताः ॥ १-४५ ॥

aho bata mahat pāpaṁ
kartuṁ vyavasitā vayam ।
yad rājyasukhalobhena
hantuṁ svajanam udyatāḥ ||1-45||

Alas! We are involved in a great sin, in that we are prepared to kill our kinsmen, from greed for the pleasures of the kingdom.[Chapter 1 - Verse 45]

Summary of Chapter 1 - Verse 46 :

यदि मामप्रतीकारम्
अशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युः
तन्मे क्षेमतरं भवेत् ॥ १-४६ ॥

yadi māmāpratīkāram
aśāstram śāstrapāṇayaḥ |
dhārtarāṣṭrā raṇe hanyuh
tanme kṣemataram bhavet ||1-46||

If the sons of Dhrtarastra, weapons in hand, slay me in battle, unresisting and unarmed, that would be better for me.[Chapter 1 - Verse 46]

Summary of Chapter 1 - Verse 47 :

सञ्जय उवाच ।
एवमुक्त्वार्जुनः सङ्ख्ये
रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं
शोकसंविग्नमानसः ॥ १-४७ ॥

sañjaya uvāca |
evamuktvā'rjunaḥ saṅkhye
rathopastha upāviśat |
visṛjya saśaram cāpaṁ
śokasaṁvignamānasaḥ ||1-47||

Sanjaya said : Having thus spoken in the midst of the battlefield, Arjuna sat down on the seat of the chariot, casting away his bow and arrow, with a mind distressed with sorrow.
[Chapter 1 - Verse 47]

CHAPTER 2

SANKHYA YOGA

(Yoga of Knowledge)

VERSE 1 TO 10

TOPIC 23 TO 67

Summary – 2nd Chapter (72 Verses)

Verse 1 - 10

Arjuna's Sharanagathi (Become Disciple)

- Arjuna's Samsara Problem universal.
- Raaga / Shoka / Moha
- Over powered, discovers helplessness, surrenders.
- 2 Reasons for sorrow.
 - a) Doesn't want to loose object of attachment.
 - b) Imaginary loss.
- Deluded Mind.

Verses 11 - 38

Jnana Yoga

- Knowing and claiming atma as myself.
- Body + Mind – Instruments used for transaction in waking.
- I am Chid Rupa “Consciousness” Principle.
- Not part / product / property of body.
- Independent entity.
- Not limited.
- Survives death shariri / Dehi.
- Nityaha.
- Satyaha – Exists independently.
- Sarvagataha – Atma Vyaktam in body Avyaktam outside.
- Aprameyaha – Subject.
- Akarta

Verses 39 - 53

Karma Yoga

Proper Action

- Iswara Arpanam.
- Sattwa / Rajas / Tamas
- Pancha Maha Yagya

Proper Attitude

- Isvara Prasada
- No concern for results.

Verses 54 - 72

Sthiraprajya

Sadhanani

- Indriya Nigraha
- Mano Nigraha
- Ninidhyasyam

Lakshanani

- Freedom from Binding desires.
- Samatvam in life ups + downs.
- Like ocean overfull + Independent.

Chapter 2

Man of Steady Wisdom

Verse 55

- All desires of Dharma, Artha, Kama Satisfied by Moksha.

Verse 64 - 68

- Wise controls Sense Organs, Raaga, Dvesha, Attains peace and happiness.
- Intellect steady.
- Wind carries boat, wandering senses carry away discrimination.
- Control sense organs.

Verse 56

- Free from attachment, fear, Anger (Emotions of Mind).

Verse 69

- Wise man knows his eternal light illumining sleep state.

Verse 57

- Without attachment.
- Does not Rejoice / Hate

Verse 70 - 72

- Example :**
- Rivers become one with ocean.
 - Ego merges with self.
 - No I-ness / Myness.
 - Brahmi – Sthiti = Samadhi state.

Verse 58 - 61

- **Example :** Tortoise withdraws Limbs.
- Wise man withdraws Sense organs from Sense objects.

Verse 62 - 63

Ladder of Fall

Thinking

Attachment

Desire

Anger

Delusion

Loss of Memory

Loss of Discrimination

Perishes

Summary of Chapter 2 - Verse 1 :

सञ्जय उवाच ।
तं तथा कृपयाविष्टम्
अश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यम्
उवाच मधुसूदनः ॥ २-१ ॥

sañjaya uvāca
taṁ tathā kṛpayā"viṣṭam
aśrupūrṇākulēkṣaṇam |
viṣīdantamidaṁ vākyaṁ
uvāca madhusūdanaḥ || 1 ||

Sanjaya said : To him, who was thus overcome with pity and despondency, with eyes full of tears, and agitated, Madhusudana (the destroyer of Madhu, the demon) spoke these words.
[Chapter 2 - Verse 1]

Summary of Chapter 2 - Verse 2 :

श्रीभगवानुवाच ।
कुतस्त्वा कश्मलमिदं
विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यम्
अकीर्तिकरमर्जुन ॥ २-२ ॥

śrībhagavānuvāca |
kutastvā kaśmalam idaṁ
viṣame samupasthitam |
anāryajuṣṭamasvargyam
akīrtikaramarjuna || 2-2 ||

The Blessed Lord said : Whence is this perilous condition come upon thee, this dejection, unlike of Aryan, heaven-excluding, disgraceful, O Arjuna?[Chapter 2 - Verse 2]

Summary of Chapter 2 - Verse 3 :

क्लैब्यं मा स्म गमः पार्थ
नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं
त्यक्तवोत्तिष्ठ परन्तप ॥ २-३ ॥

klaibyaṁ mā sma gamaḥ pārtha
naitat tvayyupāpadyate |
kṣudraṁ hṛdayadaurbalyaṁ
tyaktvottiṣṭha parantapa ||2-3||

Yield not to impotence, O Partha! It does not befit thee. Cast off this mean weakness of heart! Stand up, O parantapa (scorcher of foes)! [Chapter 2 - Verse 3]

Summary of Chapter 2 - Verse 4 :

अर्जुन उवाच ।
कथं भीष्ममहं सङ्क्षे
द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि
पूजार्हावरिसूदन ॥ २-४ ॥

arjuna uvāca |
kathaṁ bhīṣmam ahaṁ saṁkhye
droṇaṁ ca madhusūdana |
iṣubhiḥ pratiyotsyāmi
pūjārkhāvarisūdana ||2-4||

Arjuna said : How, O Madhusudana, shall I, in battle, fight with arrows against Bhishma and Drona, who are fit to be worshipped, O destroyer of enemies! [Chapter 2 - Verse 4]

Summary of Chapter 2 - Verse 5 :

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २-५ ॥

gurūnahatvā hi mahānubhāvān
śreya bhoktum bhaikṣyamapīha loke |
hatvārthakāmānstu gurūnihaiva
bhuñjīya bhogāna rudhirapradigdhāna ||2-5||

Better indeed in this world, is to eat even the bread of beggary than to slay the most noble of teachers. But, if I kill them, all my enjoyments of wealth and desires, even in this world, will be stained with blood.[Chapter 2 - Verse 5]

Summary of Chapter 2 - Verse 6 :

न चैतद्विद्मः कतरन्नो गरीयः
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम्
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६ ॥

na caitadvidmaḥ kataranno garīyah
yadvā jayema yadi vā no jayeyuḥ |
yāneva hatvā na jijīviṣāmate'vasthitāḥ
pramukhe dhārtarāṣṭrāḥ ||2-6||

I can scarcely say which will be better; that we should conquer them or that they should conquer us. Even the sons of Dhrtarastra, after slaying whom, we do not wish to live, stand facing us. [Chapter 2 - Verse 6]

Summary of Chapter 2 - Verse 7 :

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

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasaṁmūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2- 7||

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

Summary of Chapter 2 - Verse 8 :

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ २-८ ॥

na hi prapaśyāmi mamāpanudyād
yacchokam ucchoṣaṇam indriyānām |
avāpya bhūmāvasapatnam ṛddhaṁ
rājyaṁ surāṇām api cādhipatyam ||2-8||

I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperous and unrivalled dominion on earth, or even lordship over the gods.
[Chapter 2 - Verse 8]

Summary of Chapter 2 - Verse 9 :

सञ्जय उवाच ।
एवमुक्त्वा हृषीकेशं
गुडाकेशः परन्तप ।
न योत्स्य इति गोविन्दम्
उक्त्वा तूष्णीं बभूव ह ॥ २-९ ॥

sañjaya uvāca |
evamuktvā hr̥ṣīkeśaṁ
guḍākeśaḥ parantapaḥ |
na yotsya iti govindam
uktvā tūaṣṇīm babhūva ha ||2-9||

Sanjaya said : Having spoken thus to Hrsikesa, Gudakesa, the destroyer of foes, said to Govinda : “I will not fight” and became silent. [Chapter 2 - Verse 9]

Summary of Chapter 2 - Verse 10 :

तमुवाच हृषीकेशः
प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये
विषीदन्तमिदं वचः ॥ २-१० ॥

tamuvāca hr̥ṣīkeśaḥ
prahasanniva bhārata |
senayorubhayormadhye
viṣīdantam idaṁ vacah ||2-10||

To him, who was despondent in the midst of the two armies, Hrsikesa as if smiling, O Bharata, spoke these words. [Chapter 2 – Verse 10]

अत्र 'दृष्ट्वा तु पाण्डवानीकम्' (1.2) इति आरभ्य यावत् 'न
योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह' (2.9) इत्येतदन्तः प्राणिनां
शोकमोहादिसंसारबीजभूतदोषोद्भवकारणप्रदर्शनार्थत्वेन व्याख्येयः ग्रन्थः ।
तथा हि अर्जुनेन राज्यगुरुपुत्रमित्रसुहृत्स्वजनसम्बन्धिबान्धवेषु 'अहम्
एषां', 'मम एते' इत्येवं भ्रान्तिप्रत्ययनिमित्तस्नेहविच्छेदादिनिमित्तौ आत्मनः
शोकमोहौ प्रदर्शितौ 'कथं भीष्ममहं सङ्ख्ये' (2.4) इत्यादिना ।
शोकमोहाभ्यां हि अभिभूतविवेकविज्ञानः स्वतः एव क्षत्रधर्मे युद्धे प्रवृत्तोऽपि
तस्मात् युद्धात् उपरराम, परधर्मं च भिक्षाजीवनादिकं कर्तुं प्रववृते । तथा च
सर्वप्राणिनां शोकमोहादिदोषाविष्टचेतसां स्वभावतः एव स्वधर्मपरित्यागः
प्रतिषिद्धसेवा च स्यात् । स्वधर्मे प्रवृत्तानाम् अपि तेषां वाङ्मनःकायादीनां
प्रवृत्तिः फलाभिसन्धिपूर्विका एव साहङ्कारा च भवति । तत्र एवं सति
धर्माधर्मोपचयात् इष्टानिष्टजन्मसुखदुःखप्राप्तिलक्षणः संसारः अनुपरतः भवति
। इत्यतः संसारबीजभूतौ शोकमोहौ । तयोश्च सर्वकर्मसन्न्यासपूर्वकात्
आत्मज्ञानात् नान्यतः निवृत्तिः इति तत् उपदिदिक्षुः सर्वलोकानुग्रहार्थम् अर्जुनं
निमित्तीकृत्य आह भगवान् वासुदेवः 'अशोच्यान्' (2.11) इत्यादि ॥

atra ca 'dṛṣṭvā tu pāṇḍavānīkam' [Gīta 1-2] iti ārabhya 'na yōtsya iti
 gōvindamuktvā tūṣṇīm babhūva ha' [Gīta 2-9] iti ētaḍ-antaḥ prāṇinām śōka-
 mōhādisaṁsāra a-bīja-bhūta-dōṣōdbhava-kāraṇa-pradarśanārthatvēna vyākhyēyō granthaḥ |
 tathā hi – arjunēna rājya-guru-putra-mitra-suhṛt-svajana-sambandhibāndhavēṣu' aham
 ēṣāṁ mama ētē' iti ēvaṁ bhrānti-pratyaya-nimitta-snēhavicchēdādi-nimittau ātmanaḥ
 śōka-mōhau pradarśitau 'kathaṁ bhīṣmamaham saṅkhyē' [Gīta 2-4] iti-ādinā |
 śōkamōhābhyām hi abhibhūta-vivēka-vijñānaḥ svata ēva kṣātra-dharmē yuddhē pravṛttaḥ
 api tasmād yuddhād upararāma. para-dharmaṁ ca bhikṣā-jīvanādikaṁ kartuṁ pravavṛtē |
 tathā ca sarva-prāṇinām śōka-mōhādi-dōṣa-āviṣṭa-cētasāṁ svabhāvata ēva svadharma-
 parityāgaḥ pratiṣiddha-sēvā ca syāt | svadharmē pravṛttānām api tēṣāṁ vān-manah
 -kāyādīnām pravṛttiḥ phalābhisandhipūrvikā ēva sāhaṅkārā ca bhavati | tatra ēvaṁ sati
 dharmādharmōpacayād iṣṭa-anīṣṭa-janma-sukha-duḥkha-samprāptilakṣaṇaḥ saṁsāraḥ
 anuparatō bhavati iti ataḥ saṁsāra a-bīja-bhūtau śōka-mōhau | tayōḥ ca
 sarva-karma-sannyāsa-pūrvakād ātmajñānād na anyatō nivṛttiḥ iti,
 tadupadidikṣuḥ sarva-lōkānugrahārtham arjunaṁ nimittī-kṛtya āha
 Bhagavān vāsudēvaḥ aśōcyān [Gīta 2-11] ityādi |

The text beginning from “Seeing the army of the Pandavas” (1.2) and ending with “Telling Govinda ‘I shall not fight’, he remained silent’ (2.9) – must be explained as designed to elucidate the Origin of flows like grief and Delusion, which form the defects constituting the seed of the transmigratory life of all living beings. This may be explained as follows: In regard to the kingdom, teachers, descendants, allies, friends, kinsmen and relatives, both remote and intimate, Arjuna displayed his grief and delusion, born of the fear of breakdown of his affection. This affection itself was a Product of the illusory cognitions, “I belong to them” and “They are mine”. Vide: “How shall I (Oppose) Bhishma in battle?” (2.4) etc. it was because his discrimination and Practical knowledge were undermined by Grief and delusion that Arjuna refrained from fighting, though he had voluntarily undertaken to fight his opponents as the duty of the Ksatriya, and instead got ready to live a mendicant’s life, conforming to an alien law of life (Paradharma). Thus all living beings, whose minds are gripped by Defects like grief and delusion, might readily forsake the law (Of their life) and embrace forbidden courses of action. Even when they live according to the Proper law of their life (Svadharmā), the Activities of their Speech, Mind and body are Surely impelled by their desire for the fruits of those Very activities which Emanate from egoism. In These Circumstances, owing to an Accumulation of righteousness and unrighteousness, transmigratory life continues unabated. Therefore, the seeds of the transmigratory life are grief and delusion. They can be exhausted only by the knowledge of the Self, Preceded by the renunciation of all activities and not by any other means. Therefore, in order to impart that knowledge for the well-being of the entire world, Lord Krishna says, making Arjuna but an occasion for it: “Those for whom one should not grieve” (2.11).

23) Introduction to Chapter 2 : Start

अत्र च—‘दृष्ट्वा तु पाण्डवानीकम्’ इत्यारभ्य ‘न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह’
इति एतदन्तः प्राणिनां शोकमोहादिसंसारबीज- भूतदोषोद्भवकारणप्रदर्शनार्थत्वेन व्याख्येयो
ग्रन्थः ।

atra ca ‘dṛṣṭvā tu pāṇḍavānīkam’ iti ārabhya ‘na yōtsya iti gōvindamuktvā tūṣṇīm babhūva ha’
iti ētaḍ-antaḥ prāṇinām śōka-mōhādisamsāra a-bīja-bhūta-dōṣōdbhava-kāraṇa-pradarśanārthatvēna
vyākhyēyō granthaḥ |

I) Atracha :

- Chariot arranged by Arjuna...
- Does Krishna existed - 3000 or 4000 Years ago?

II) Gist of 57 Verses :

- Atma Agyanam = Samsara, Dukha Karanam
- This is essence of 1st Chapter.

III) Naishkarmya Siddhi :

- Sureshwaracharya giving same pattern of analysis in Chapter 2.

IV) Atma avidya = Cause of sorrow, dukham, pain in human beings

a) There is a chain of Cause - Effect

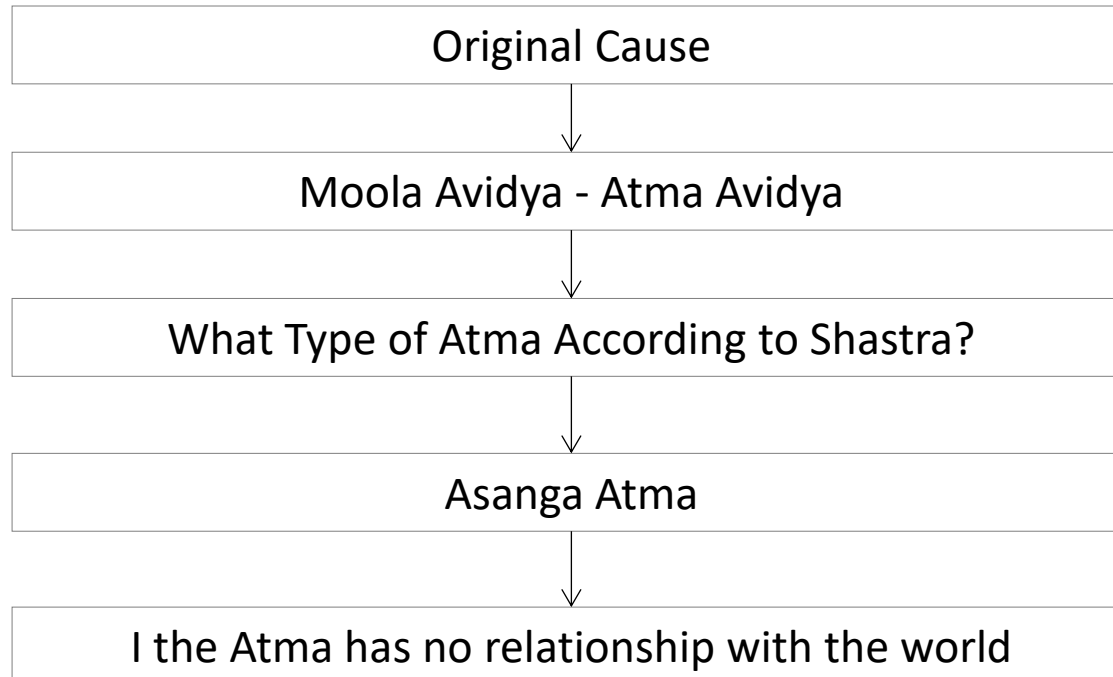
b) Dukha = 7th Level of product

- **Dukham = Product of ignorance.**

c) Naishkarmya Siddhi :

- 7 Steps
- Dvaita Darshanam, Ashobana, Shobana, Adhyasa, Ishta - Anishta, Pravrutti, Nivrutti.

V) How Arjuna goes through 7 Problems?



VI) Brihadaranyaka Upanishad :

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा,
दृष्ट्वैव पुण्यं च पापं च,
पुनः प्रतिन्यायं प्रतियोन्याद्रवति
स्वप्नायैव; स यत्तत्र
किञ्चित्पश्यत्यनन्वागतस्तेन भवति;
असङ्गो ह्ययं पुरुष इति;
एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते
सहस्रं ददामि,
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

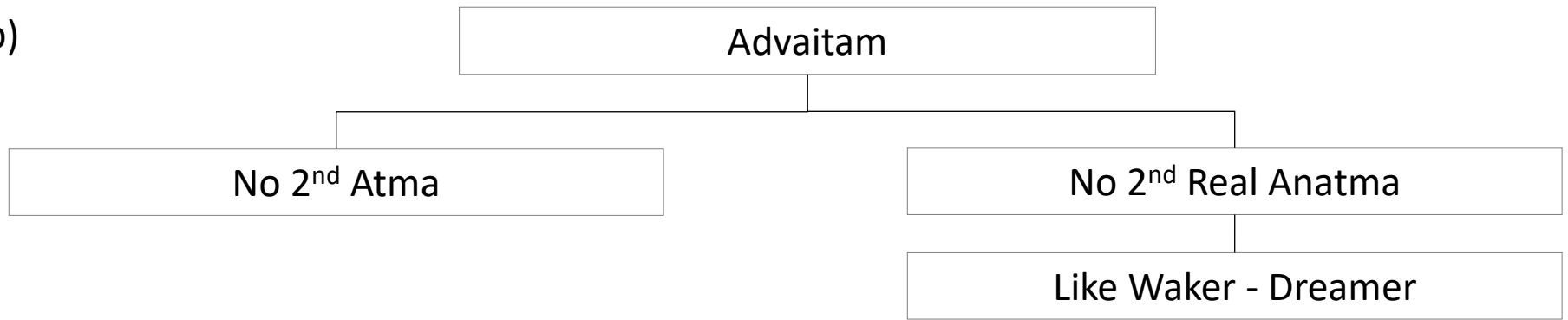
sa vā eṣa etasminsamprasāde ratvā caritvā,
dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca,
punaḥ pratinīyāyaṃ pratiyonyādravati
svapnāyaiva; sa yattatra
kiñcitpaśyatyānanvāgatastena bhavati;
asaṅgo hyayaṃ puruṣa iti;
evamevaitadyājñavalkya, so'haṃ bhagavate
sahasraṃ dadāmi,
ata ūrdhvaṃ vimokśāyaiva brūhīti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [4 - 3 - 15]

IV) I am all pervading Sat Chit Ananda, Atma, Adhishtanam, Advaitam, Paramartika Satyam, higher order of reality.

a) Have no Sambandha with anything because there is no second thing other than Atma.

b)



c) No 2nd Thing - Anatma is Mithya, only appearance, not substantial.

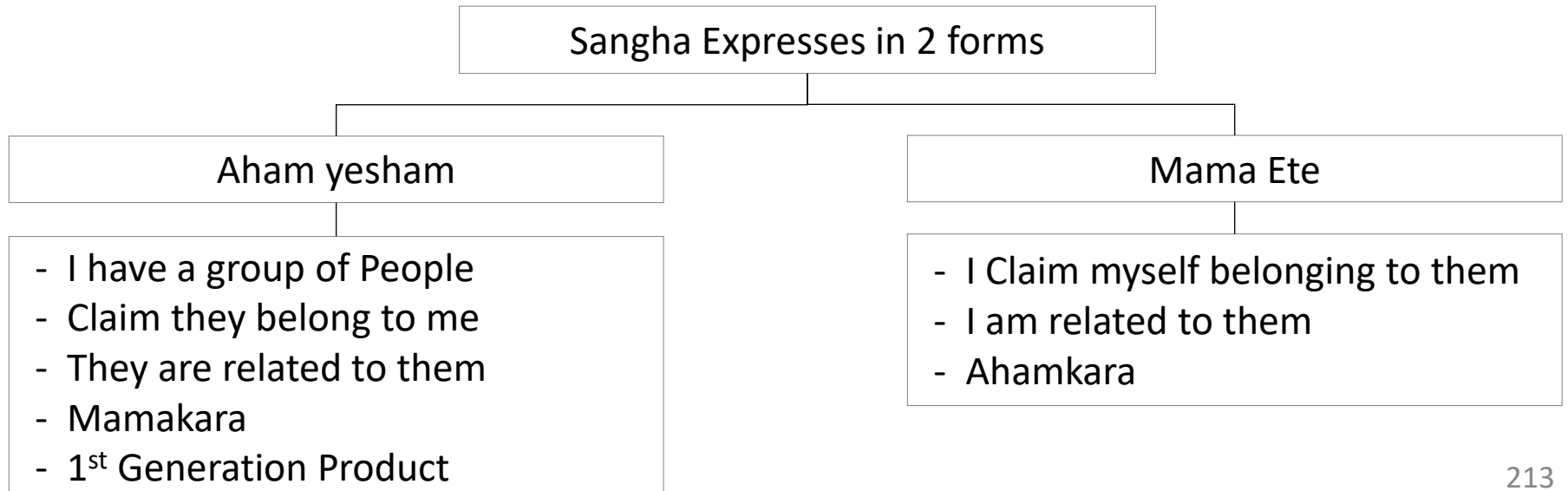
d) Satyam Atma can't have Sambandha with any Mithya Vastu = Fact.

- This fact, Ajnani does not know.

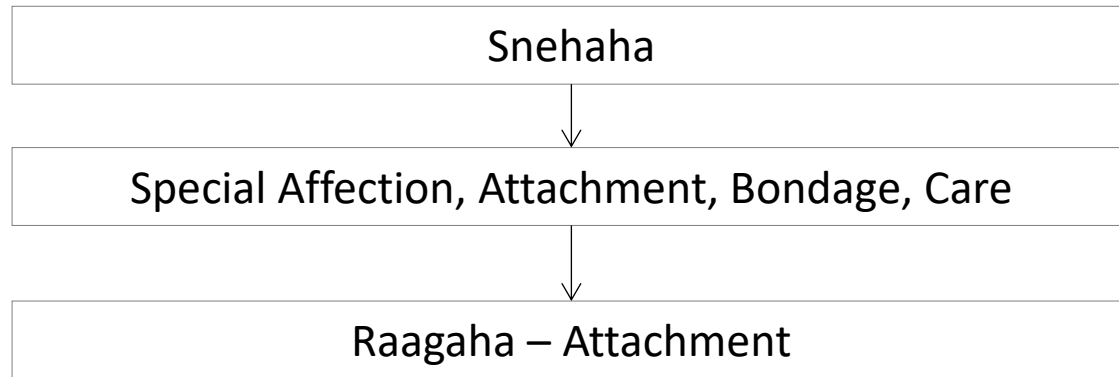
e) Asangatva Avidya - 1st Generation product.

2nd Generation product :

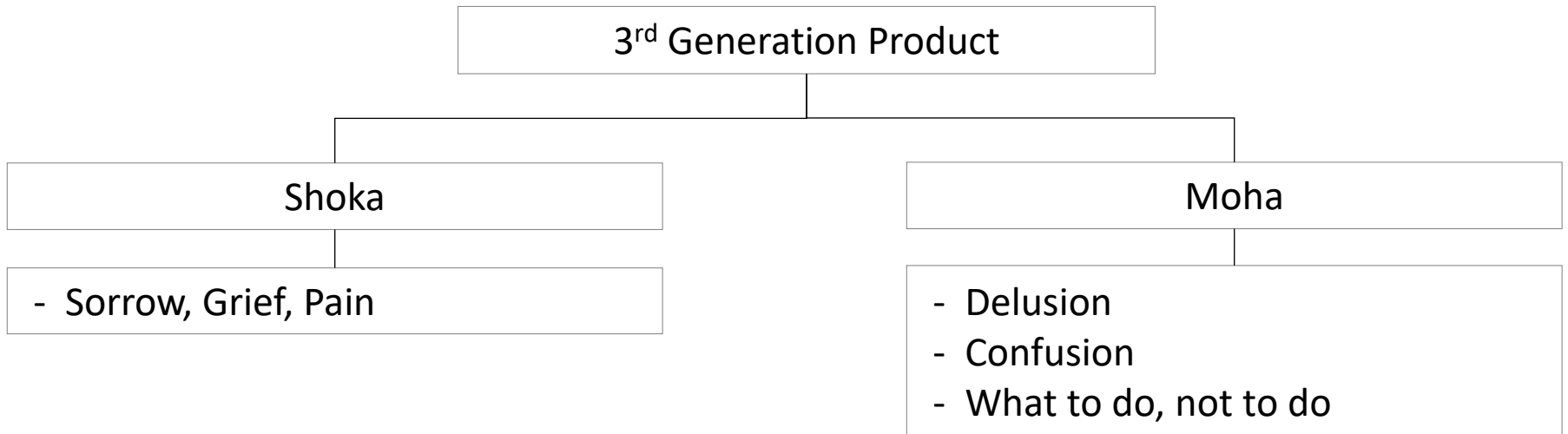
- When I don't know I am Asangaha, I mistake myself to be a related one - Sasangaha



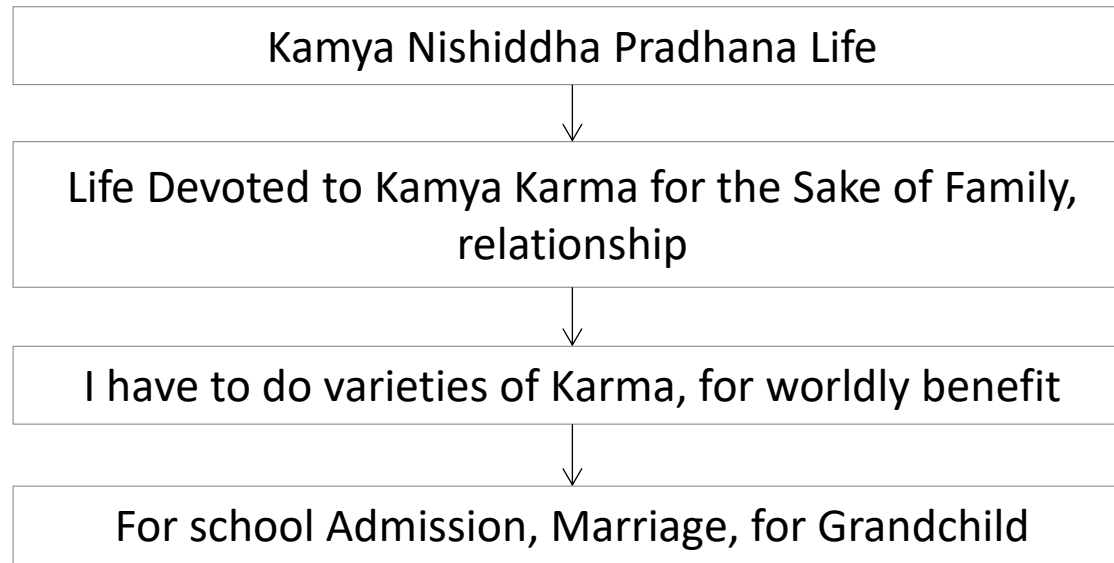
f) 2nd Generation Product :



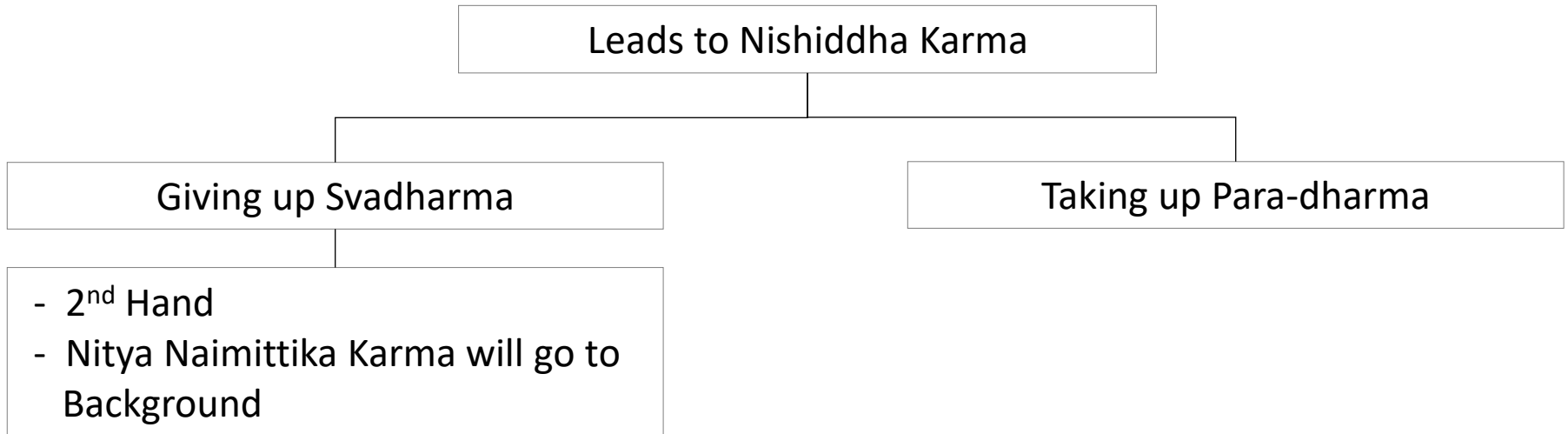
g)



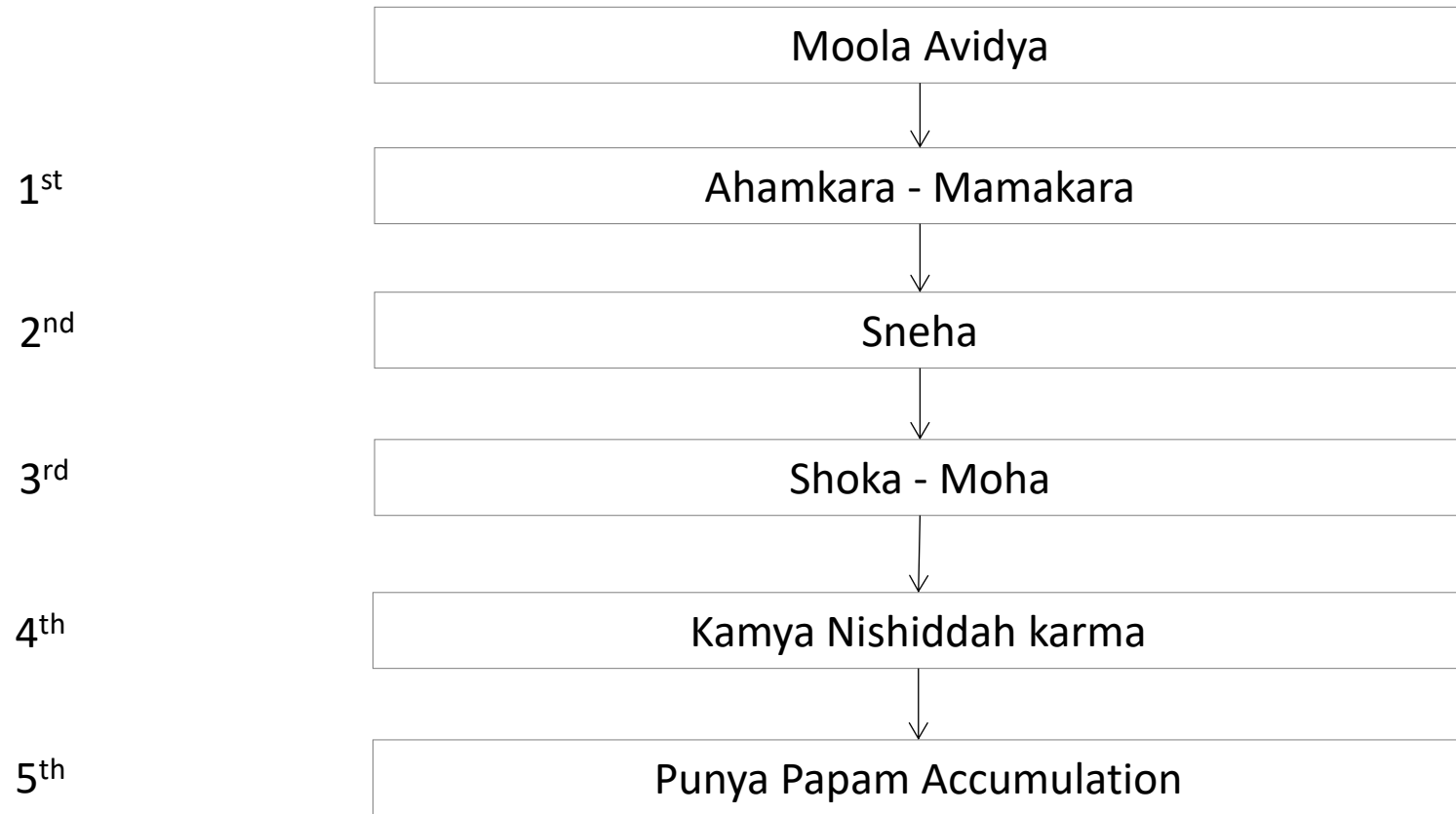
h)



i)



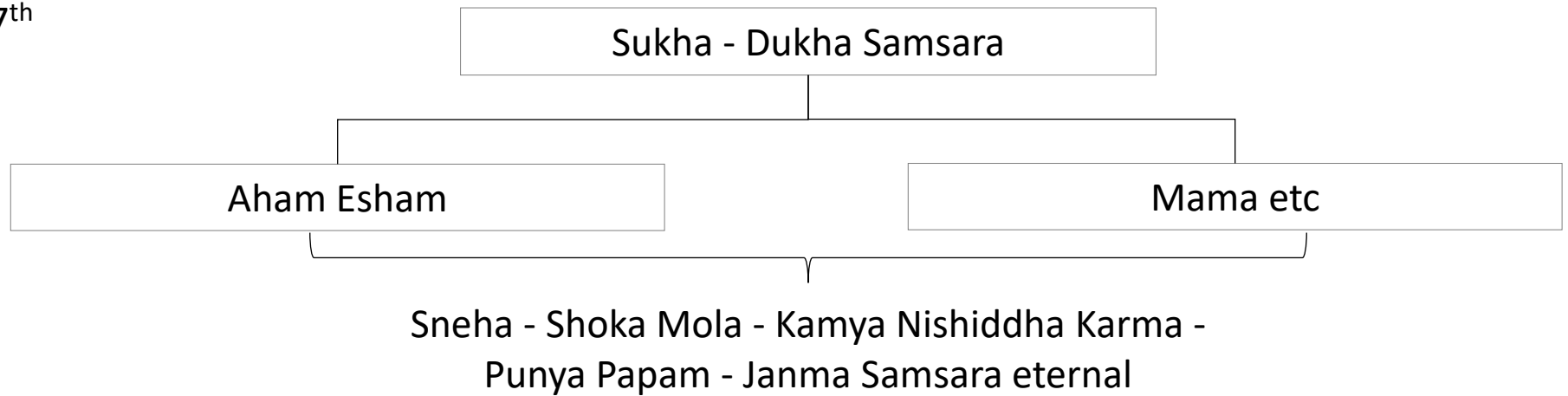
j) Life will be committed to Kamya - Nishiddha Karma



Kamya Karmas	Nishiddha karmas
Produce Punyam	Produce Papam

6th Punar Janma Prapti Inevitable :

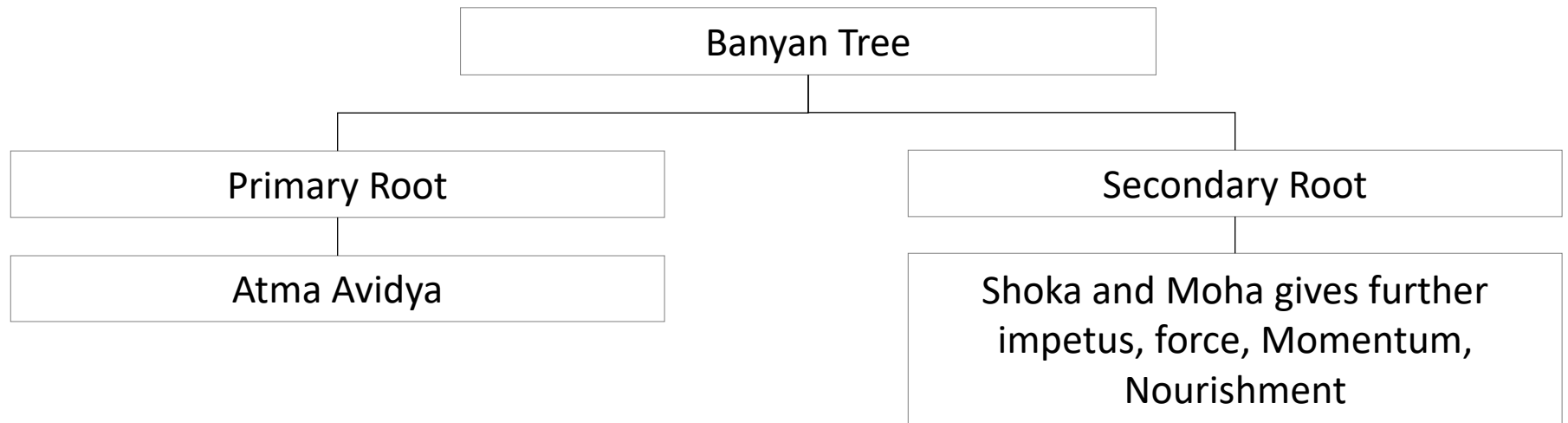
Punya Domination	Papam	Mishram
Urdhva Loka	Adho Loka	Manushya Janma



V) Ignorance is the Primary Cause

- Shoka - Mola becomes secondary, reviving, Promoting, Nourishing cause

a)



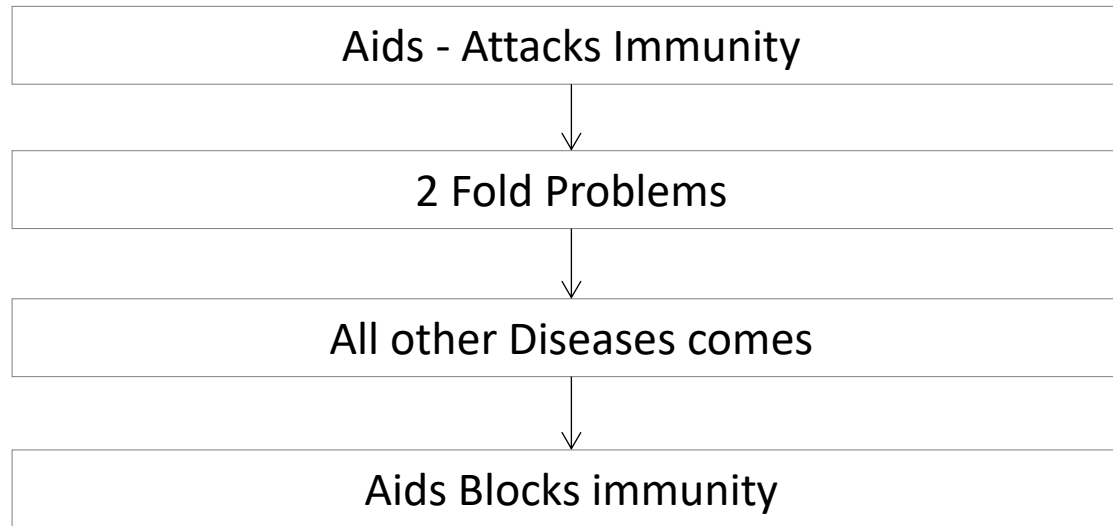
b) Why Shokha - Moha important factor?

- Our intellect does not function Properly.

c) Solution is blocked

d) For Samsara Chakra, only Solution is Jnanam, Jnanam requires Buddhi.

e)



e) Shoka - Moha is like Aids

f) Immunity for Samsara has to come from Buddhi

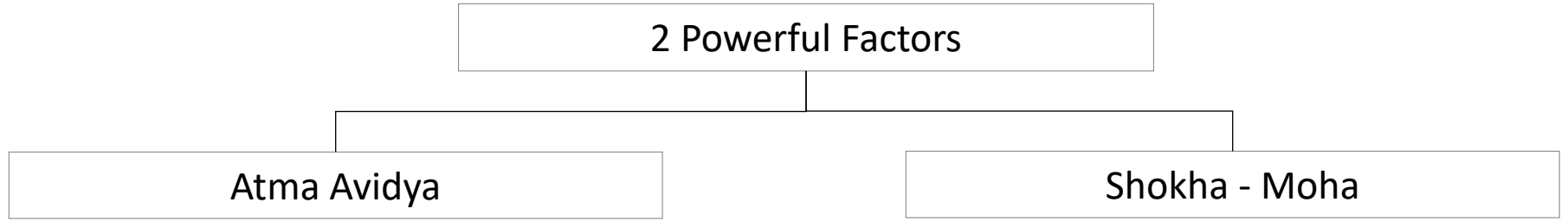
g) Buddhi has the power of Atma Jnanam in a person

h) Shoka, Moham blocks our thinking power

i) Available remedy blocked

- Therefore Punarapi Jnanam, Maranam cycle continues.

VI) From 57 Verses, note the Cause - Effect Chain of Samsara



- Gather this from 57 Verses
- Then have studied 1st Chapter properly
- Otherwise you have missed the hidden message.

VII) Atra :

- In first 57 Verses.

a) From Verse 2, relevance comes upto Verse 9 of 2nd Chapter

- In 55 verses, Gita commented as follows

b) Verse 1 :

- Dritharashtra's Question, no teaching.

VII) Gita :

तमुवाच हृषीकेशः
प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये
विषीदन्तमिदं वचः ॥ २-१० ॥

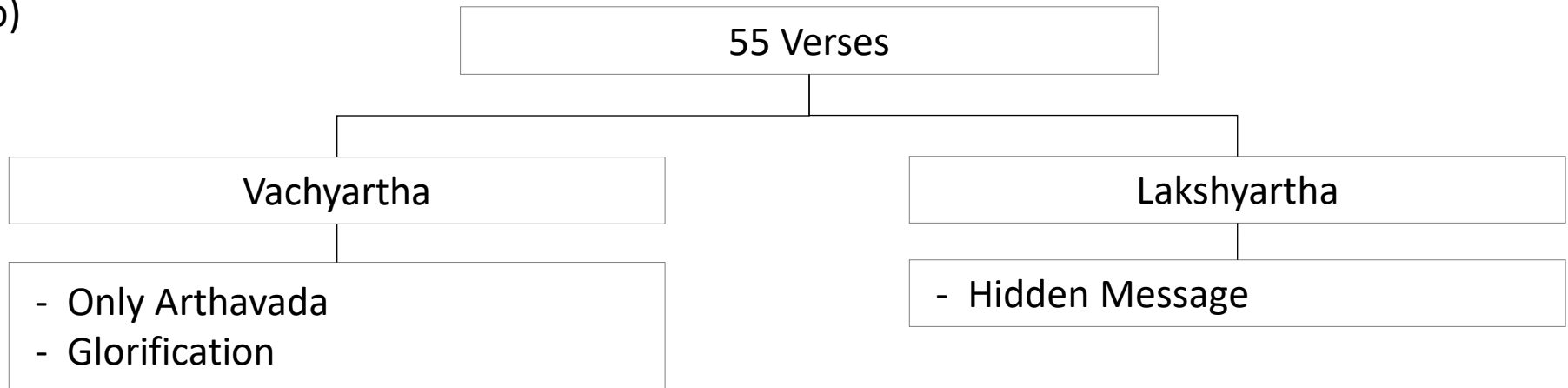
tamuvāca hr̥ṣīkeśaḥ
prahasanniva bhārata |
senayorubhayormadhye
viṣīdantam idaṁ vacah || 2-10 ||

To him, who was despondent in the midst of the two armies, Hrsikesa as if smiling, O Bharata, spoke these words. [Chapter 2 – Verse 10]

a) Sanjay Says :

- Krishna brings the teaching.

b)



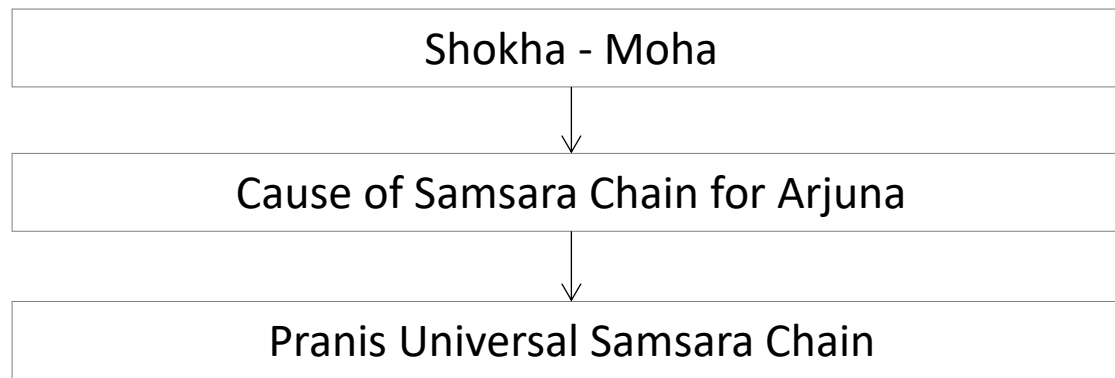
c) For all Pranis, living beings Shokha, Moha Dosha, Samsara Beejam is Secondary seed

- Shoka = Dukham, Sorrow
- Moha = Delusion
- Dosha = Defect, Evil
- Perpetrators, Nourishers of Samsara Tree.

d) Primary seed = Atma Avidya

e) Shokha Moha Generated in battle field episode for Arjuna, 1st Chapter.

f)



g) It was not only topical problem but universal humanity problem.

h) Forget the story

- Bite sugarcane pieces, Spit it out, Take in the juice!

i) Don't ask whether Krishna existed, was he Avatara

- Remove your obsessions.

j) Vedanta depends on Samsara, Guru - Sishya teaching

k) Shankara :

- I will help you study the 1st Chapter.

24) Introduction to Chapter 2 : Continues

तथा हि अर्जुनेन राज्यगुरुपुत्रमित्रसुहृत्स्व- जनसम्बन्धिबान्धवेषु 'अहम् एषां मम एते' इति
एवं भ्रान्तिप्रत्ययनिमित्तस्नेहविच्छेदादिनिमित्तौ आत्मनः शोकमोहौ प्रदर्शितौ 'कथं भीष्ममहं
सङ्ख्ये' इत्यादिना ।

tathā hi – arjunēna rājya-guru-putra-mitra-suhṛt-svajana-sambandhibāndhavēṣu'
aham ēṣāṁ mama ētē' iti ēvaṁ bhrānti-pratyaya-nimitta-snēhavicchēdādi-nimittau
ātmanah śōka-mōhau pradarśitau 'katham bhīṣmamaham saṅkhyē' iti-ādinā ।

I)

3 Generations of Products of ignorance



a)

Ahamkara - Mamakara



b)

Sneha - Affection, Attachment



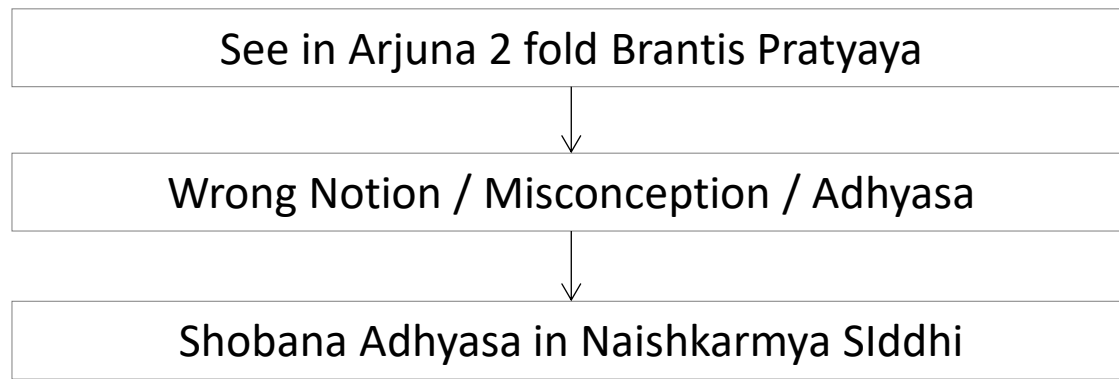
c)

Shoka - Moha

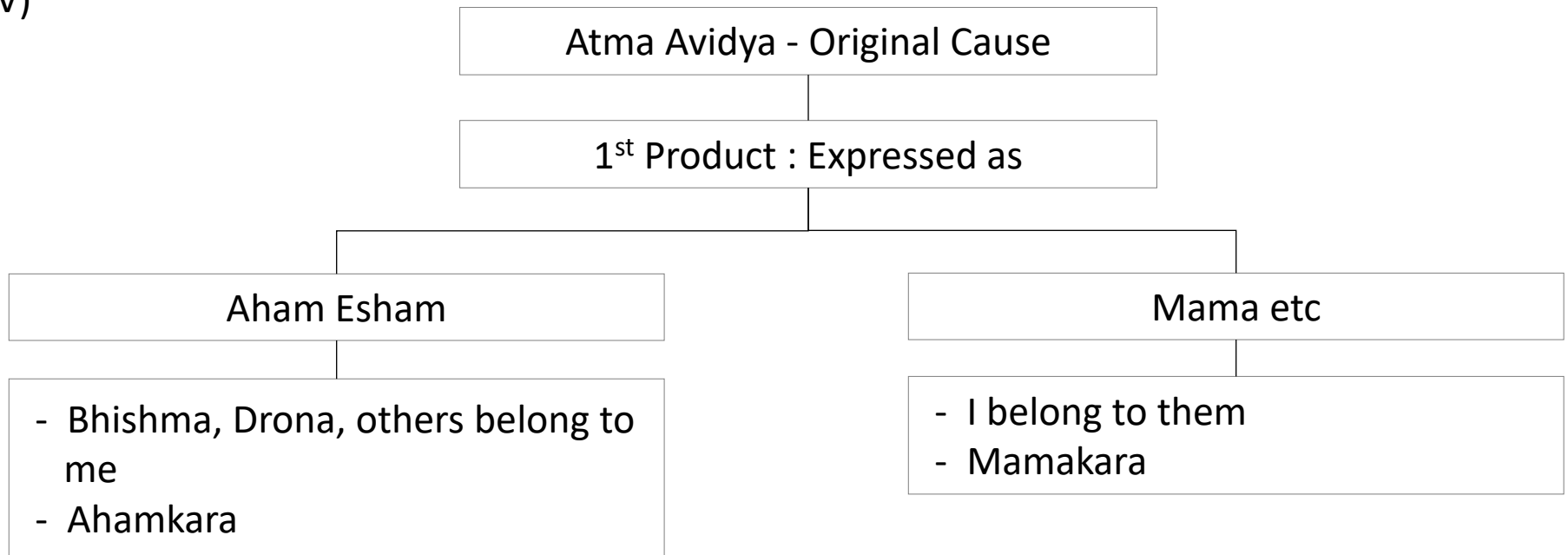
II) Thatha Hi :

- To elaborate the method of Elaboration.

III)



IV)



V) a) In us and Arjuna, Branti is the Same

b) Object of Branti Pratyaya Varies

c)

Some one Dies	Some one close Sick
No Worry	Worry

d) Kingdom, Guru, Son, family, Well wisher, Relations, in laws, friends.

e) Towards all, Arjuna had 2 fold Branti Pratyaya

f) Aham Esham, Mama etc (1st Generation problem)

g) Special attachments = Nimittam, Products of Branti)

h) Theirs Ups and downs affect me (2nd Generation).

i)

Shokha	Mohou (3 rd Generation)
Sorrow, Grief	Delusion

Revision - Summary :

I) Shankara gave General introduction to Bhagavad Gita first

II) Shankara gives Summary of Chapter 1 - 47 Verses, Chapter 2 - 10 Verses - Total 57 Verses.

III) Through Battlefield episode

- Teacher Krishna and Student Arjuna introduced

IV) Arjuna - Soldier - Student

- Krishna - Driver - Teacher

V) What is Samsara Karanam is indicated in the episode

- Shankara is not interested in story
- Brings Samsara Karanam part.

V) Shankara arrives at 2 important conclusions

a) **Atma Agyanam :**

- Samsara Karanam Produces continuous sorrow.

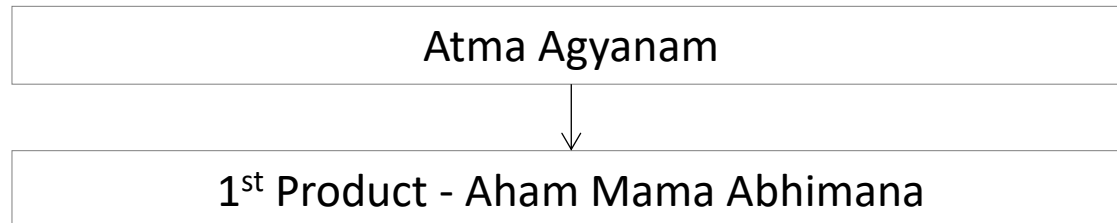
b) Atma Jnanam - Samsara Nivrutti

c)

Agyanam	Dukham
Karanam	Karyam

d) Chain of Cause - Effect

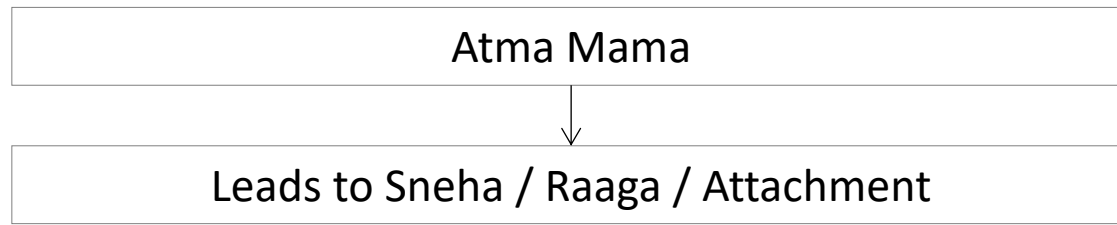
e)



- I belong to these people
- They belong to me
- Sa Sanga, sense of relationship = 1st Product, mistake.

f) Atma = Asanga - Relationless taken as Relative of someone.

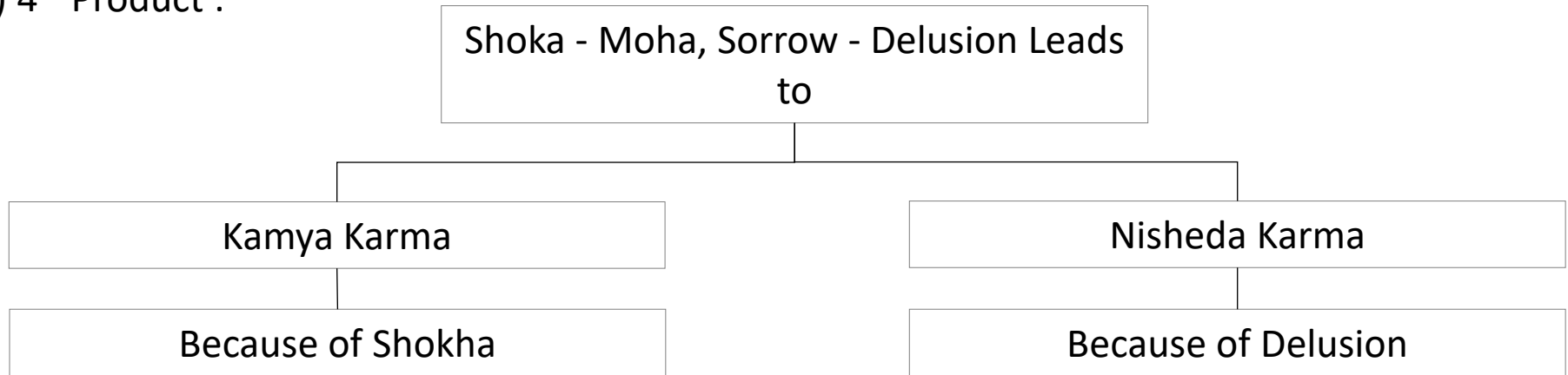
g) 2nd Product :



h) 3rd Product :

- Wherever there is attachment, there will be Dukham, Sorrow, Delusion, inevitable.
- **Shokha Moha.**

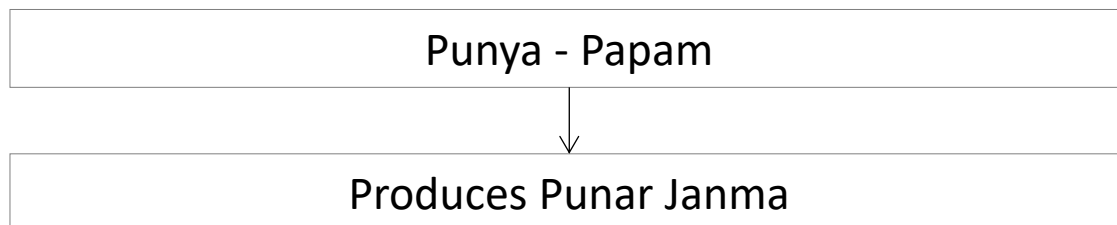
i) 4th Product :



j) 5th Product :

- **Punya - Papam Karma Phalam.**

k) 6th Product :



I) 7th Product :

- Continues with Dukham Sorrow.

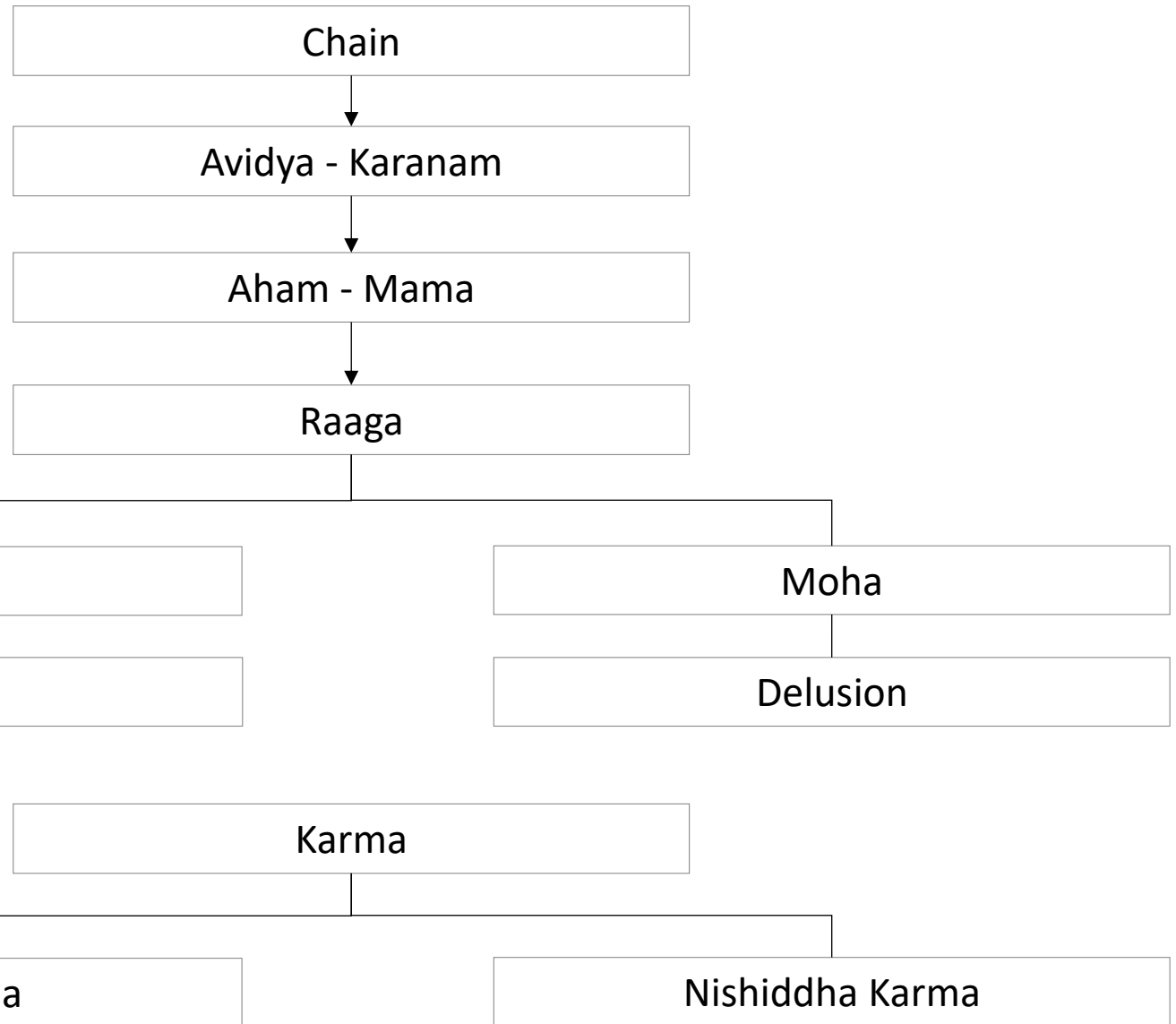
VII)

a)

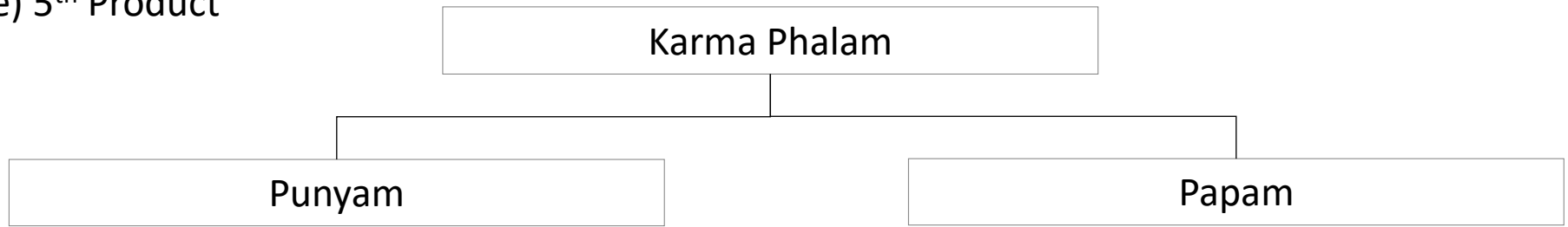
b) 1st Product

c) 2nd Product

d) 4th Product



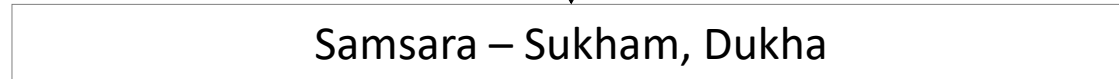
e) 5th Product



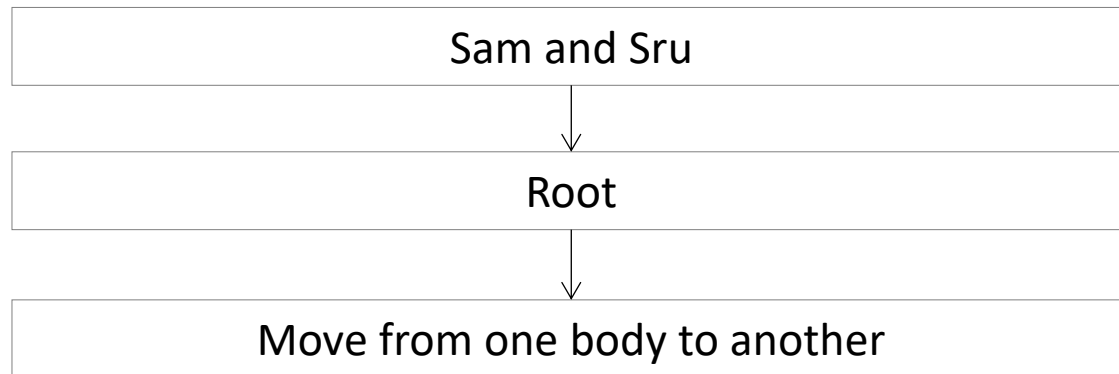
f) 6th



g) 7th



VIII) Samsara = Travel from one Body to another Helplessly not out of Choice.



IX) Atma Agyanam is cause of Sorrow

- Solution = Atma Jnanam.

X) Gita :

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

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

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

- a) Panditaha - Jnani alone is free from sorrow
- b) Ajnani, Apanditaha is always subject to sorrow

c) Brihadaranyaka Upanishad :

- Pandityam of Brihadaranyaka Upanishad is same in Gita.

XI) 7 Stages of Samsara, Shankara is Deriving Aham Esham, Mama etc iti.

a) Arjuna had the Problem of Aham – I belong to these people, like Bhishma, Drona.

- This thought Came.

b) What is wrong in Claiming the relationship?

- **According to Vedanta, we are not related to anyone.**

c) Brahma Jnanavali Mala :

असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥ २ ॥

asaṅgo'hamasaṅgo'hamasaṅgo'ham punaḥ punaḥ .
saccidānandarūpo'hamahamevāhamavyayaḥ .. 2..

Unattached am I, unattached am I, ever free from attachment of any kind; I am of the nature of Existence-Consciousness-Bliss. I am the very Self, indestructible and ever unchanging.
[Verse 2]

d) Claiming of any relationship in Vedanta is Self ignorance.

e) Therefore, we say - Brantih Pratyaya

f) Expression born out of Avidya.

g) This is Product No. 1 :

- Aham - Mama.

h) Once Aham, Mama comes, attachment is inevitable, Snehaha

i) As Sakshi Chaitanyam, I am Paramartha Rupoham, Asangaha, Nityaha, Nirvikaraha

j) Nimitta - bahuvrihi Samasa - Product

k) Product of Branti Pratyaha is Snehaha attachment

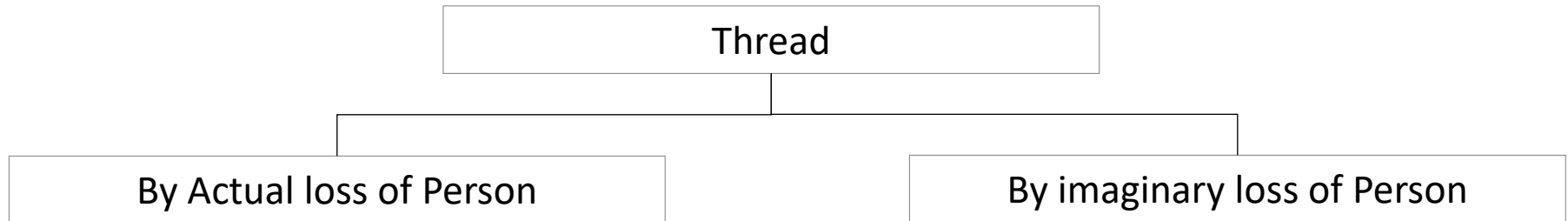
l) What will Sneha lead to?

Shoka	Moha
Grief	Delusion

m) How attachment leads to Sorrow?

n) Attachment turns to Sorrow by imaginary loss of Person.

- I can't maintain Attachment.



o) Arjuna had not lost Bhishma, Drona in the 1st Chapter

- He was imagining life without them
- This thought led him to sorrow.
- Vichheda = Loss of attachment, Affection, Love, Care of those people.
- Sneha Nimittam is Sneha Vichhedaha Nimittam.
- Vichheda is loss of love
- Because of which 3rd Product Shoka, Mohau comes.

p) Atmanaha Shoka Mohou :

- Not Reflexive pronoun Sorrow, delusion for himself

q) Intensity of Grief will be directly Proportional to intensity of Attachment.

- Arjuna Could not withstand imaginary loss of them.
- Emotional disturbance, Transferred to Physical Body, Drops his Bow.
- Body responds to Sorrow because of attachment Problem.

XII) Gita :

अर्जुन उवाच ।
कथं भीष्ममहं सङ्ख्ये
द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि
पूजार्हावरिसूदन ॥ २-४ ॥

arjuna uvāca |
katham bhīṣmam aham saṁkhye
droṇam ca madhusūdana |
iṣubhiḥ pratiyotsyāmi
pūjārkhāvarisūdana ||2-4||

Arjuna said : How, O Madhusudana, shall I, in battle, fight with arrows against Bhishma and Drona, who are fit to be worshipped, O destroyer of enemies! [Chapter 2 - Verse 4]

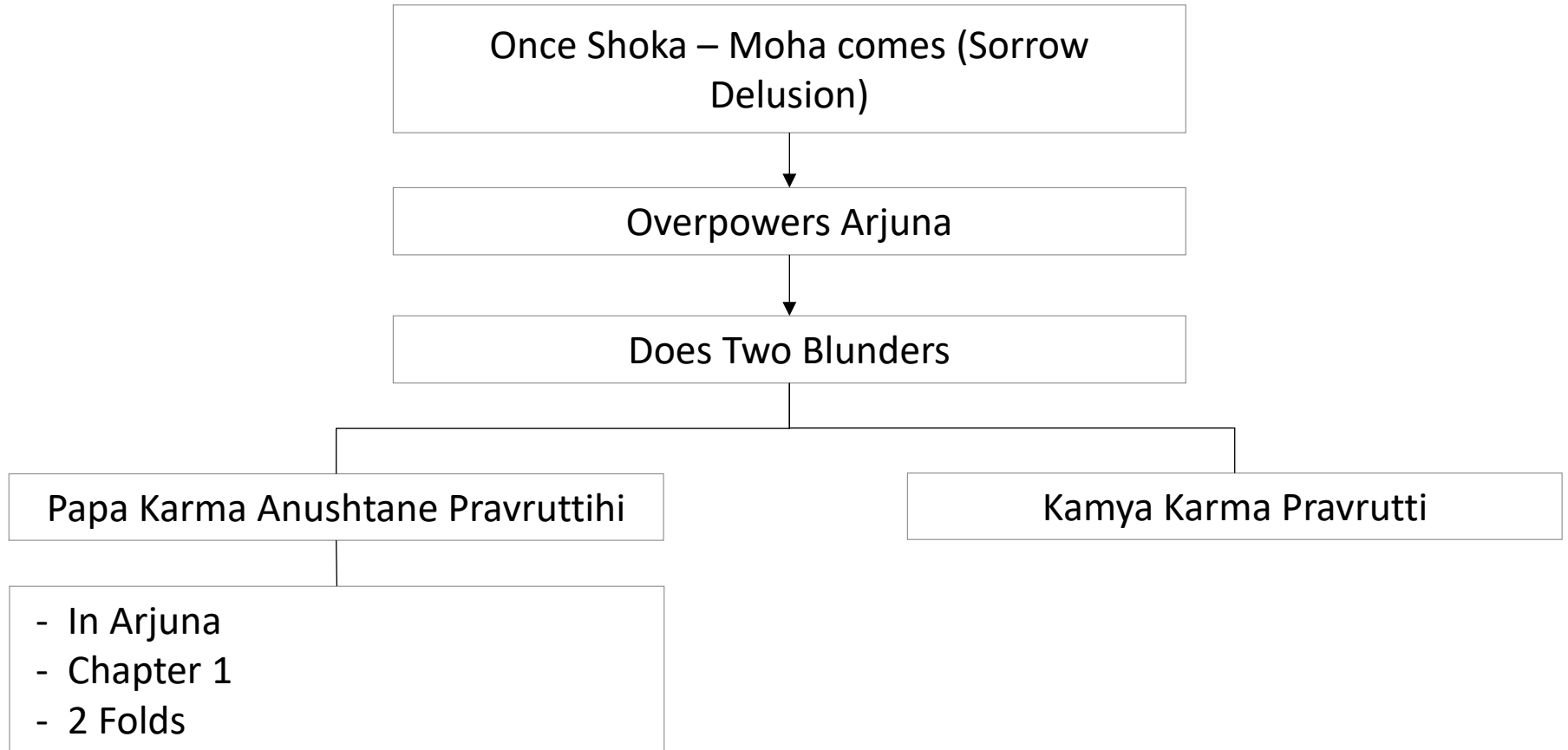
- Through Chapter 1, Shokha, Mohou is Demonstrated.

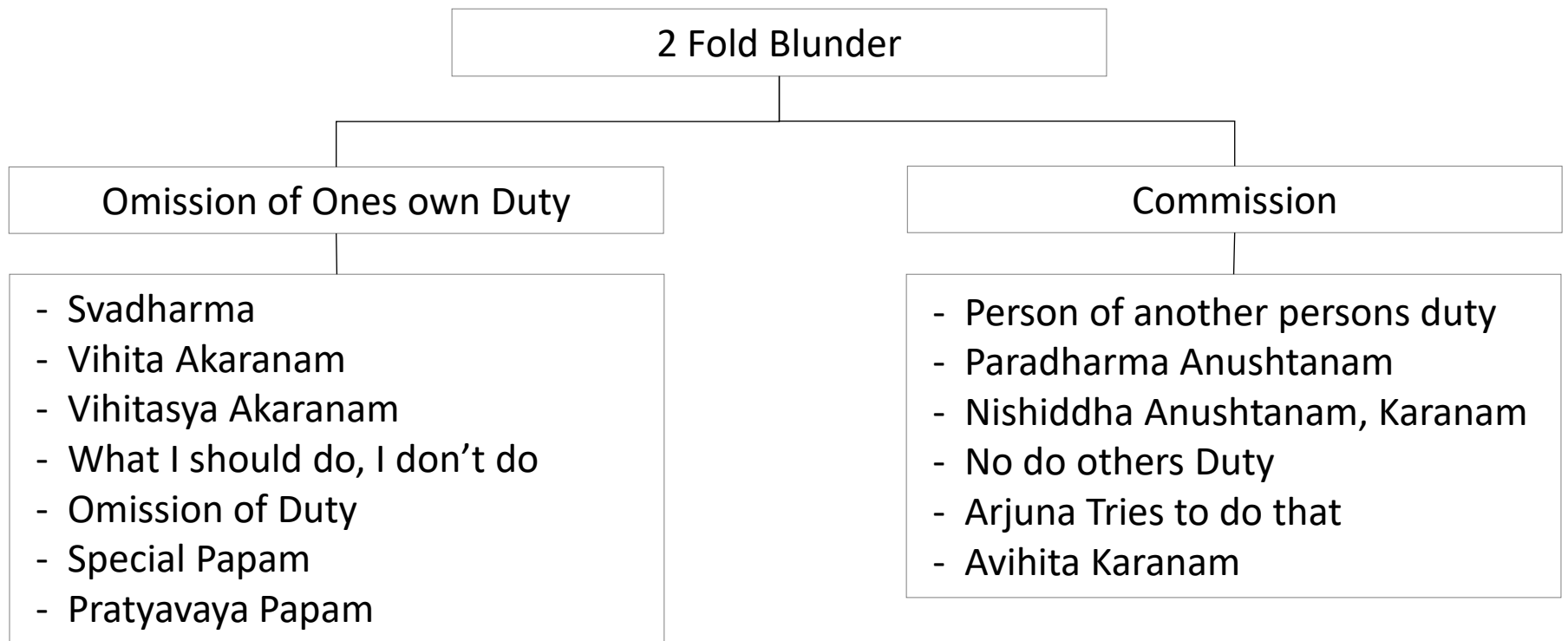
25) Introduction to Chapter 2 : Continues

शोकमोहाभ्यां हि अभिभूतविवेकविज्ञानः स्वत एव क्षात्रधर्मे युद्धे प्रवृत्तः अपि तस्माद्
युद्धाद् उपरराम ।

śōkamōhābhyām hi abhibhūta-vivēka-vijñānaḥ svata ēva kṣātra-dharmē yuddhē pravṛttaḥ
api tasmād yuddhād upararāma |

I) 4th Product :





II) Papa Pravrutti is first consequence of Shokha Moha

III) Viveka Vigyanam, discriminative knowledge w.r.t. what should be done, not done.

- Karya - Akarya Viveka Vigyanam
- Dharma - Adharma Viveka Vigyanam.

IV) This discriminative knowledge is Abhibutam, overpowered, stifled because of Shokha, Moha, grief and delusion.

V) Deluded person is called Abibuta Viveka Vigyana purusha, confused person.

VI) When Karya - Akarya Delusion comes, Tragedy comes.

VII) Before coming to Battle field, Arjuna had no Shokha - Moha, no attachment - Delusion.

- a) Bheeshma, Drona not in front
- b) He was Clear, he had to Destroy Adharmic Kauravas
- c) Adharma must be destroyed
- d) Anvaya Vyatireka

e)

With Viveka	With Attachment
<ul style="list-style-type: none">- Dharma followed- Ready to fight, Duty to Kshatriya- Before Coming to Battlefield- Shastra Yudha Pravrutaha- Engaged in Duty- Violence o.k After Sama, Dana Bheda (Non-violent methods failed)- Violence for Protection of Dharma is ok	<ul style="list-style-type: none">- Viveka Destroyed- Gives up Dandiva

- f) Ready and engaged to do his Kshatriya duty, no regrets.
- g) Moment attachment came, saw Bheeshma, Drona... Arjuna Said
 - Tasmāt Yuddat Uparāma From Svadharma Yuddat Uparāma
 - Withdraw, resisted from, dropped his Svadharma.

h) Arjuna dropped his bow and Arrow

- Represents "Svadharma"

i) Great Blunder :

- Cause : Overpowered by sorrow he dropped.

26) Introduction to Chapter 2 : Continues

परधर्मं च भिक्षाजीवनादिकं कर्तुं प्रववृते ।

para-dharmam ca bhikṣā-jīvanādikam kartum pravavṛtē |

I) 1st Chapter - Over

II) Gita :

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २-५ ॥

gurūnahatvā hi mahānubhāvān
śreya bhoktum bhaikṣyamapīha loke |
hatvārthakāmānstu gurūnihaiva
bhuñjīya bhogāna rudhirapradigdhāna ||2-5||

Better indeed in this world, is to eat even the bread of beggary than to slay the most noble of teachers. But, if I kill them, all my enjoyments of wealth and desires, even in this world, will be stained with blood.[Chapter 2 - Verse 5]

III) Baiksham :

- a) Life of Biksha, taking to alms for daily requirement of food
- b) Living on Biksha is type of Karma, prescribed for Sanyasa, Brahmachari, Vanaprastha only.
- c) They are Prohibited from cooking and eating themselves.
- d) Grihastha can't take Biksha
 - Should give Biksha, Never ask for Biksha.
- e) This is called Para Dharma Anushtanam
 - Biksha becomes Papa Karma in Dharma Shastra, Brother of Dharma Putra (Yudhishtira)
- f) Fundamental Rule he forgot, because of Shokha, Moha.

IV) Para Dharma Anushtanam is 2nd Papam

- Engaged in other lifestyle
- Nishiddha Karma
- 4th Product of Avidya
- Immediate Product of Shokha - Moha.

27) Introduction to Chapter 2 : Continues

तथा च सर्वप्राणिनां शोकमोहादिदोषा- विष्टचेतसां स्वभावत एव स्वधर्मपरित्यागः
प्रतिषिद्धसेवा च स्यात्।

tathā ca sarva-prāṇināṃ śōka-mōhādi-dōṣa-āviṣṭa-cētasāṃ svabhāvata ēva svadharma-
parityāgaḥ pratiṣiddha-sēvā ca syāt |

Important paragraph :

- I) Arjuna had Aham - Mama Abhimana, Raaga, Shokha, Moha, Vihita Akaranam, Nishiddha Karanam.
- II) Why should we worry about Arjuna's problem?
 - a) In this paragraph, Shankara converts Arjuna's problem into universal problem
 - b) After 5000 years, why should we study Gita?
- III) Every human being has Avidya, Aham-Mama, Shokha - Moha.
 - a) Svadharma Parityaga happens
 - b) Brahmanas study IT, forget scriptural Study, Propagation
 - c) Mind is Avishtam, Abibutam, overpowered, stifled
 - d) Viveka Vigyanam is stifled by Shoka - Moha
 - e) No time for Gita.

IV) Gita = Universal remedy

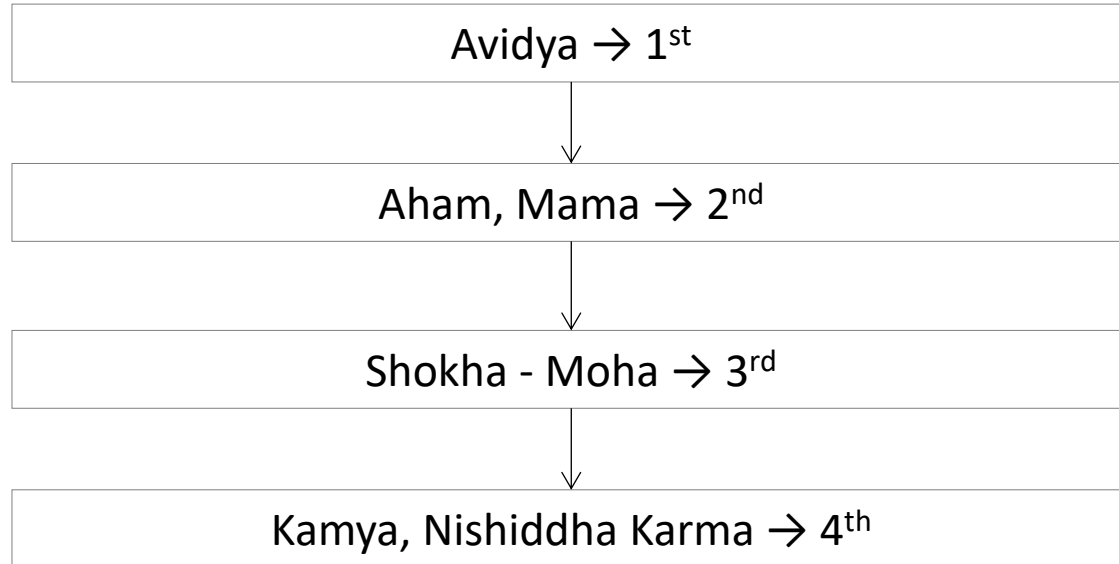
- Relevant for human beings in all Yugas.

28) Introduction to Chapter 2 : Continues

स्वधर्मे प्रवृत्तानाम् अपि तेषां वाङ्मनः- कायादीनां प्रवृत्तिः फलाभिसन्धिपूर्विका एव साहङ्कारा च भवति ।

svadharmē pravṛttānām api tēṣāṁ vāṅ-manaḥ-kāyādīnām pravṛttiḥ phalābhisandhipūrvikā ēva sāhaṅkāra ca bhavati ।

I) Chart :



II) Nishiddha Karma over

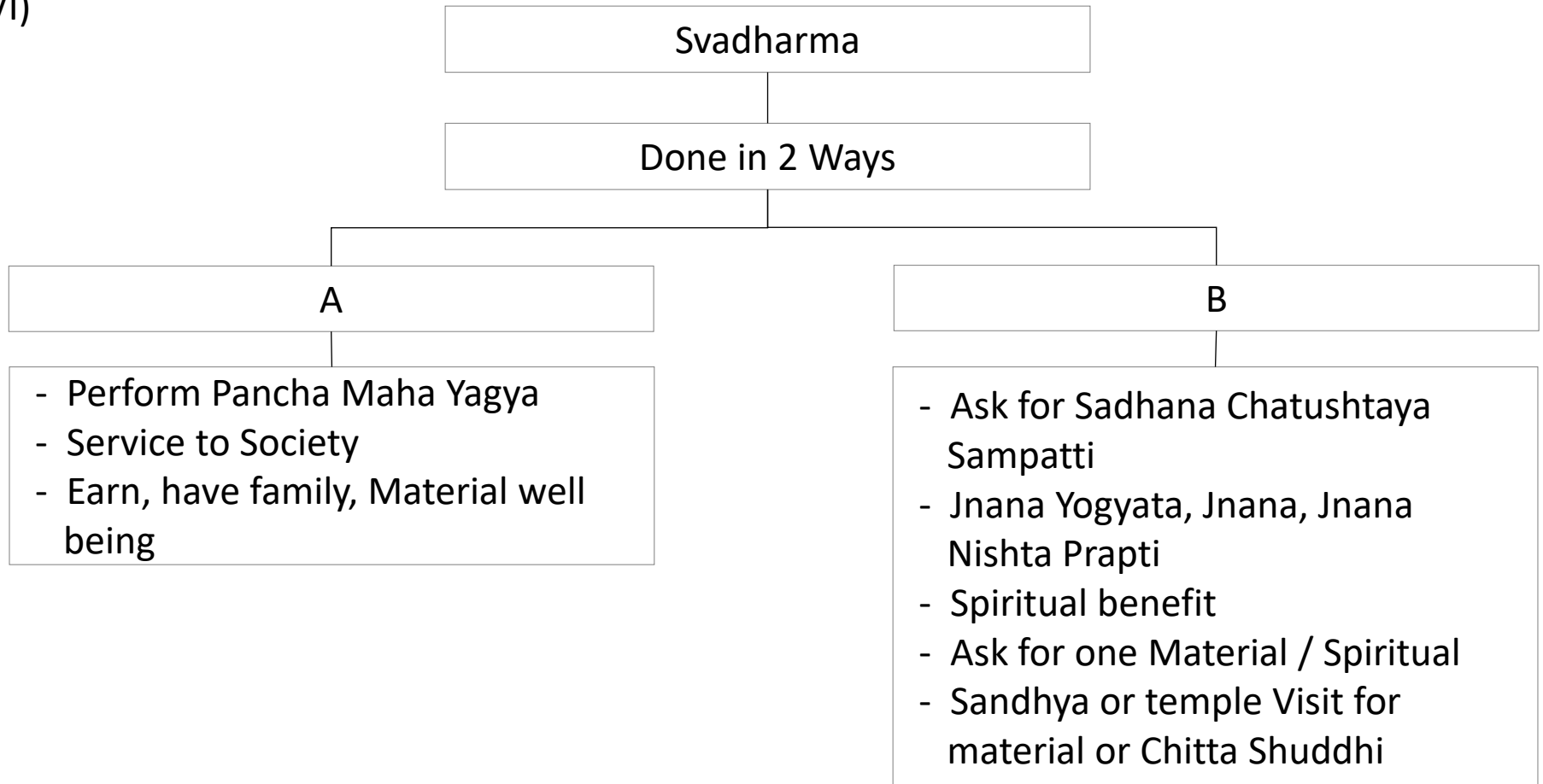
III) Anyone affected by Shoka Moha, does Materialistic, Kama oriented actions.

IV) Gita - 7th Chapter :

- We are all Artha, Artharthi bhaktas, not Jingyasu Bhaktas.

V) Svadharma dropped - Take to Paradharma

VI)



VII) When Shokha - Moha Deludes a Person, he will Perform Svadharma, will use Svadharma for Material well being, not Spiritual well being.

VIII)



IX) Brahma Sutra - 3rd Chapter 4th Pada :

a) These topics come

- Samyoga Prithaktvam Nyaya.

b) Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;

tametaṃ vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva veditvā munirbhavati | etameva pravrajino

lokamicchantāḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṃ na kāmayante,

kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

aśīryo nahi śīryate, asaṅgo nahi sajyate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

ubhe u haivaiṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

- Our duties can be used for material benefit or Spiritual benefit.

c) Raise children, they will give money in old age, becomes Kamya Karma.

d) Children don't give money, then tragedy

e) Spiritual Student :

- I raise children, give charity, it is my duty
- Have got Vairagyam of benefit, go away from children
- I am satisfied with that.

X) When Shokha - Moha is there, they will give up Svadharma

- This is normal route

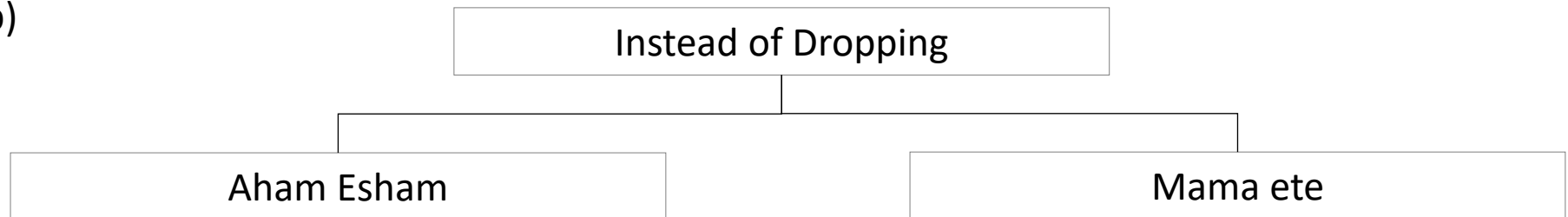
XI) Even if they perform the Svadharma, problem is, they will use Svadharma for material purpose, not spiritual purpose.

XII) Tesham :

a) For those afflicted by Shokha, Moha

- All their Vachika, Manasa Karma, Kahika Karma, implementation will be used for family well being.

b)



c) Family bonds strengthened, never think of transcending relationships but will work for reinforcing attachment.

d) I and Mine are reinforced throughout life because of Shokha and Moha.

XIII) Chitta Shuddhi not asked

Kamya Karma :

- Only pursuit of material prosperity

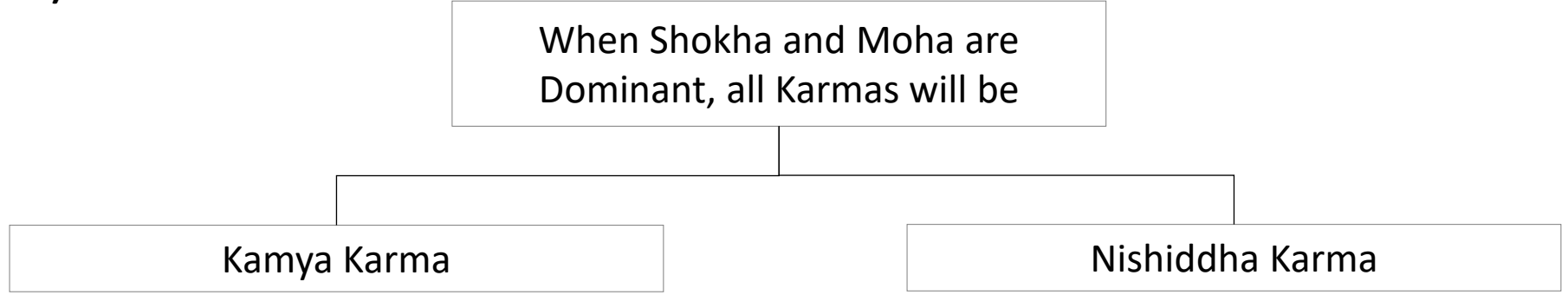
XIV) Desire for Chitta Shuddhi is Naishkarmya Karma.

XV) Sa-Ahamkara Bhavati :

- Reinforcement of Aham (I) and Mama (mine).

XVI) Rituals used for relationship, reinforcement and well being

XVII) Conclusion :



XVIII) No Karma for Spiritual Growth.

- 4th Product of Avidya.

29) Introduction to Chapter 2 : Continues

तत्र एवं सति धर्माधर्मोपचयाद् इष्टानिष्ट- जन्मसुखदुःखसम्प्राप्तिलक्षणः संसारः अनुपरतो भवति, इत्यतः संसारबीजभूतौ शोकमोहौ ।

tatra ēvaṁ sati dharmādharmōpacayād iṣṭa-anīṣṭa-janma-sukha-duḥkha-samprāptilakṣaṇaḥ saṁsāraḥ anuparatō bhavati iti ataḥ saṁsāra a-bīja-bhūtau śōka-mōhau |

I) 4th Product :

- Once Shokha Moha are dominant
- In my life there are only Kamya or Nishiddha Karmas.

II) Nitya, Naimitta Karmas also converted to Kamya Karmas

- Use for material well being.

III) What type of Phalam will I get?

a) Not Jnana Yogyata

- No interest in Jnanam

b) No Jnanam, No Jnana Nishta

IV)

Kamya Karmas	Nishiddha Karmas
Produce Materialistic Punyam	Produce Papam

- Punyam, Papam are heaped up in Current life.

V) Tatra Evam Sati :

a) This being so, Natural Consequence, Dharma - Adharma Upachaya

b) Kamya Karma Produces Dharma - Punyam, Adharma - Papam

c) Nitya Naimittika Karma is also Converted into Punyam.

d) Upachaya = Increase, more Bundles.

e) Purpose of Human Birth :

- **Only to Destroy Sanchita, Prarabda, Agami Karma Bundles.**

f) Make use of this Opportunity

- Destroy, do not increase by Agami.
- Agami replaces Prarabda.

g) Agami Upachaya - Addition pilling up = 5th Product

VI) 6th Product = Ishta – Anishta janma

a) When Punya Papam is piled up, New birth takes place.

b) This Janma ends when Prarabda oil is burnt.

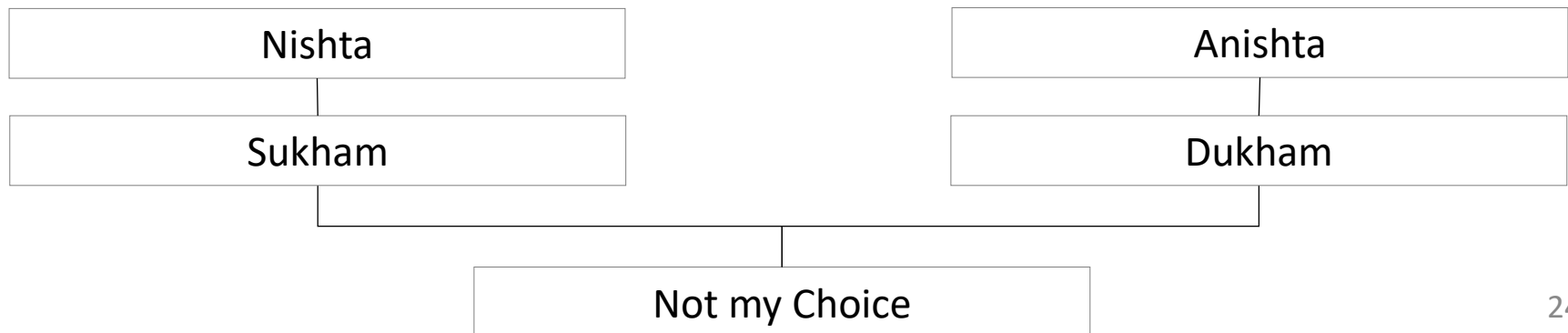
c) It leads Automatically to Next Janma.

d) Favourable or Unfavorable

- Janmas come and go

e) Unfortunate fact - I have no control on this Perennial law of universe.

f) Janma = 6th Product Sukha Dukha Samprapti Lakshana.



VII) 7th Product = Samsara

a) When Sukham comes, how long it will stay, not in my control

- Drishti will come, hence I am afraid always.

VIII) Gita :

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāḥ
duḥkhayōnaya ēva tē |
ādyantavantaḥ kauntēya
na tēṣu Rāmatē budhaḥ ||5-22||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

IX) Sukha Abhasam experienced in Jagrat not Atma Sukham.

a) Pleasure mixed with Tension not real pleasure

b) Ananda Abhasa also within Samsara

c) 7 Staged Samsara Anupapate Bhavati.

Revision : Summary Chapter 1 - 2 :

I) Shankara Summarises Chapter 1 - 47 Verses and Chapter 2 - 10 Verses in a long commentary.

II) Extract implicit message

- Story not relevant.

a) Discusses Samsara problem of Arjuna and says it is the same problem for entire humanity

Suffering from sorrow.

b) Cause of Samsara is Atma Ajnanam

c) Cause - Effect Chain

d)



e) Cause of Samsara = Ajnanam

- Jnanam = Samsara Nivrutti Karanam.

III) Conclusion : In Topic 7 :

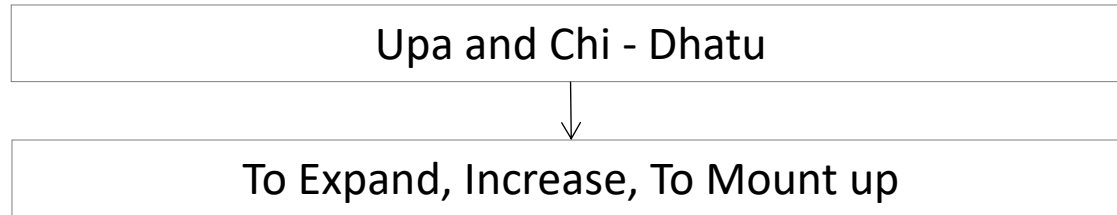
a) 4 Stages till now

b) Dharma - Adharma Upachaya

c) Because of increase in Kamya, Nishiddha Karma

d) No time for Nitya Naimitta Karma

e) Punya Papa Upachaya, Increase happens



f) Because of Increase in Punya - Papam

- 6th State - Ishta Anishta Janma
- Favourable and Unfavorable Birth of Bodies.

g) 7th State :

- Sukha Dukha Samprapti Samsara Lakshanam.
- Characterised by Sorrow and Joy.

h) Joy is Temporary

- **Temporary Vishaya Sukham is not happiness in Vedanta.**

i) It creates more pain

- Any Vishaya sukham is dukham only

Gita :

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāḥ
duḥkhayōnaya ēva tē |
ādyantavantaḥ kauntēya
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The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

j) Laukika Sukham - Dukham is called Samsara

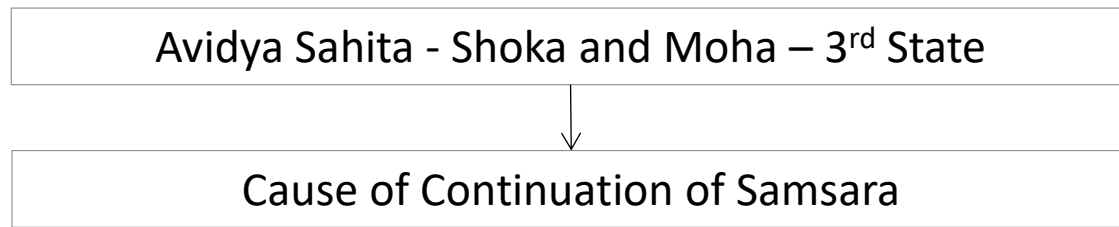
k) How long it lasts?

- Avparamatha Bhavati = Non-ending, Non-stopping
- Uparam Dhatu = Stops / End.

l) Therefore, our conclusion :

- **Samsara Beeja = Shoka, Moha.**

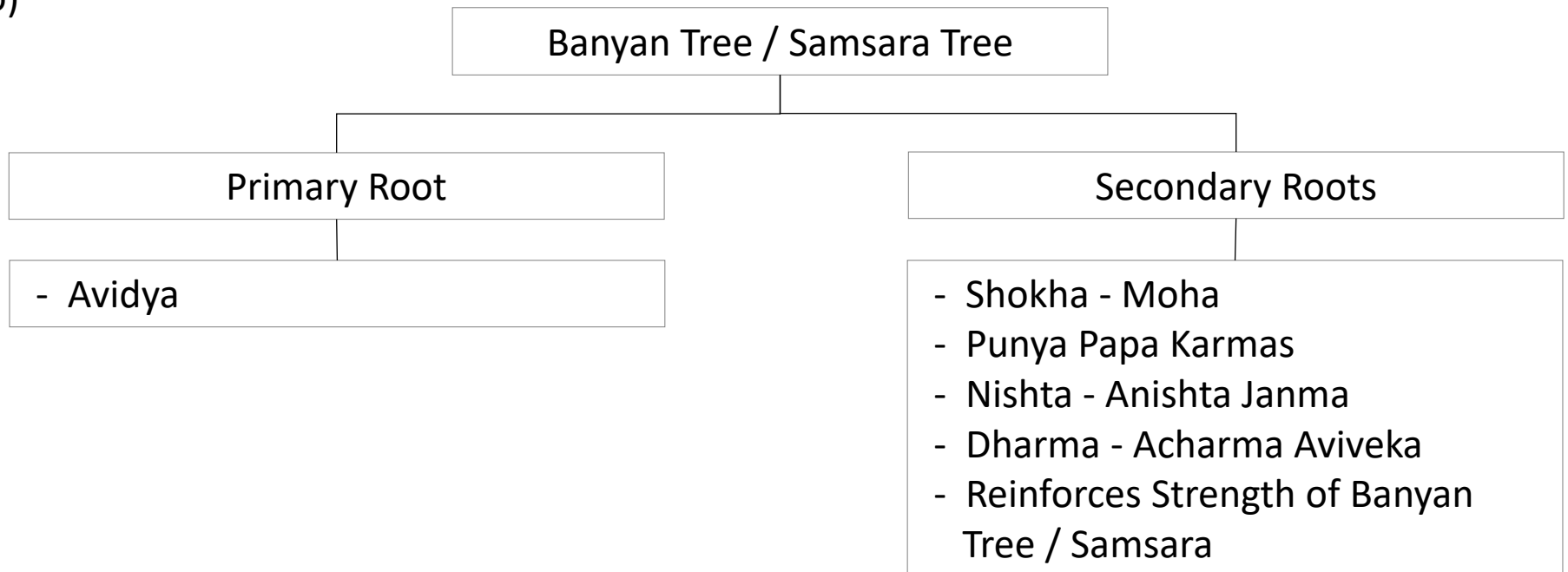
m)



n) Basic Cause = Avidya

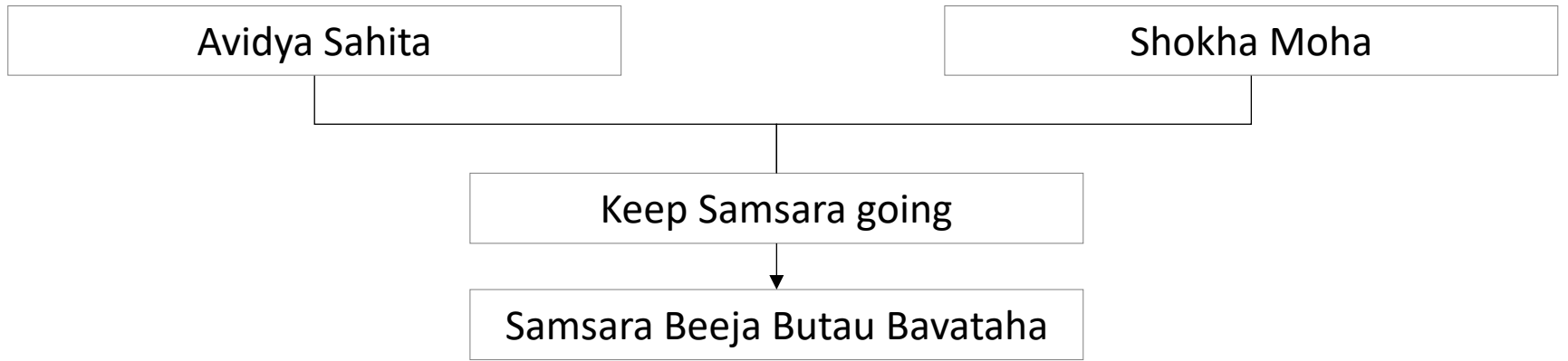
- Avidya initiates the Samsara
- Shokha, Moha = Secondary Cause.

o)



p) Shoka Moha gives further Push to Samsara by Kamya - Nishiddha Karmas.

q)



- What is the Solution?

30) Introduction to Chapter 2 : Continues

तयोः च सर्वकर्मसन्न्यासपूर्वकाद् आत्मज्ञानाद् न अन्यतो निवृत्तिः इति, तदुपदिदिक्षुः
सर्वलोकानुग्रहार्थम् अर्जुनं निमित्तीकृत्य आह भगवान् वासुदेवः—‘अशोच्यान्’ इत्यादि ।

tayōḥ ca sarva-karma-sannyāsa-pūrvakād ātmajñānād na anyatō nivṛttiḥ iti, tadupadidikṣuḥ
sarva-lōkānugrahārtham arjunam nimittī-kṛtya āha Bhagavān vāsudēvaḥ aśōcyān ityādi |

1) If Samsara has to be eliminated, the cause has to be eliminated

a) Cause = Avidya Sahita Shokha - Moha

b) Goes away only when Vidya comes.

II) Tayoho = Shokha Moha Yoho

= Samsara Karana Yoho Na Nvritti

= Elimination of Samsara Karana Shokha Moha can never take place through any other means, medicine, except "Atma Jnanam".

III) Atma Jnanam is the only remedy

IV) What type of Atma Jnanam?

a) Sarva Karma Sanyasa Purvakat, Sahitat

b) Committed pursuit of Atma Jnanam which goes along with Sarva Srohta, Smartha Karma Sanyasa.

c) Renunciation of all Rituals.

d) Sanyasa Sahita Jnanam gives liberation is translated as Veidika Karma Rahita Jnanam gives liberation.

e) Another Philosopher :

- Veidika Karma Sahita Jnanam alone gives liberation
- Karma is necessary.

f) There Lord Krishna teaches Atma Jnanam.

IV) Arjuna expressed his Samsara problem.

a) Gita :

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ २-८ ॥

na hi prapaśyāmi mamāpanudyād
yacchokam ucchoṣaṇam indriyānām |
avāpya bhūmāvasapatnam ṛddham
rājyaṁ surāṇām api cāhipatyam ||2-8||

I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperous and unrivalled dominion on earth, or even lordship over the gods.
[Chapter 2 - Verse 8]

b) My Grief intense, Don't see any remedy for that.

c) Even if you give entire Earth, Heaven, wealth, my Sorrow will not go away.

d) Money not Cure for Sorrow.

e) Gita :

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

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasaṁmūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2-7||

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

- Explicit request of Arjuna
- I surrender to you, I have problem
- Please teach me.

f) Krishna forced to find a remedy.

g) Can't say - I will give you victory in war

- Arjuna is not seeking Name, Status, Fame, because sorrow is intense.

h) To pacify baby, we show toys

- Arjuna not pacified by any such method.

i) Krishna gives Gita Upadesha Atma Jnanam

- Decided to take tole of teacher.

j) Teaches entire humanity

- Arjuna representative student, Nimittam, means, to bless humanity.

k) From Chapter 2 - 11, teaching starts

V) Krishna gives 2 Sadhanas.

a) 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]

b) Gita :

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

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

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

- Can't give up Svadharma.

c) Gita :

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

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

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

- Remove all Dharmas.

d) Krishna talks about Sravanam, Nidhidhyasanam, different levels of Sadhanas, meant for different levels of students.

e) Not only Arjuna in Krishna's mind

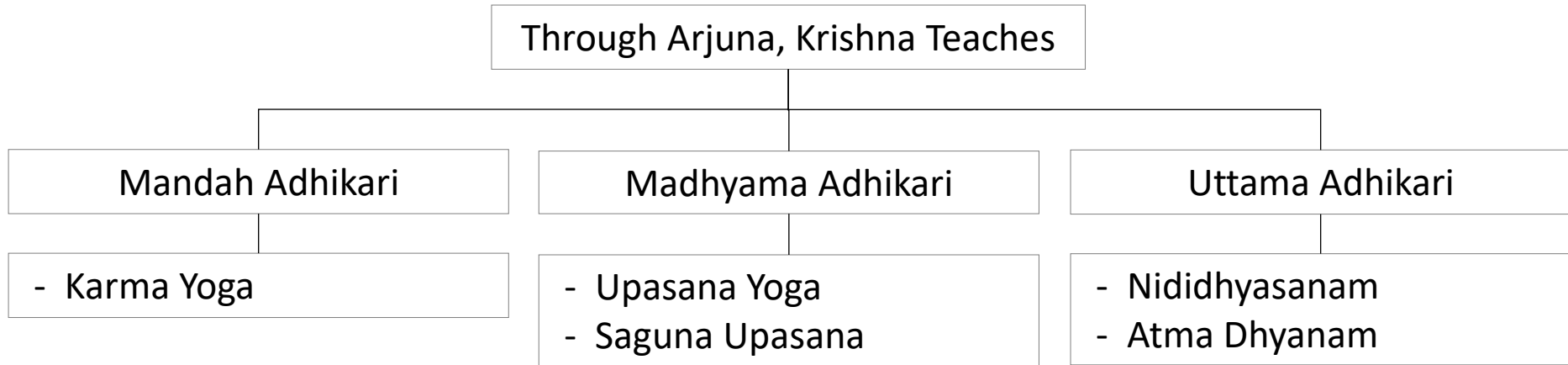
f) Mandah Adhikari - Karma Yoga Should have ended at Chapter 3

- Chapter 6 irrelevant, Dhyana Yoga.

g) Can't present both together.

Karma Yoga	Upasana Yoga
Pravrutti Marga	Nivrutti

h) Not for one and Same Arjuna



i) Gita not meant for Eka Adhikari

- Student was only Arjuna, meant for Students of Different Levels.

j) Arjuna Nimittam Kritya

- Whole world targeted
- Arjuna one of the Beneficiaries.

k) Essence of 57 Verses :

- **Atma Ajnanam - Samsara Karanam**
- **Atma Jnanam - Moksha Karanam.**

l) This is our Approach to Gita

VI) Diversion - Purva Pakshi :

- Veidika Karma Sahita Moksha Vichara.

अत्र केचित् आहुः— सर्वकर्मसन्न्यासपूर्वकात्
 आत्मज्ञाननिष्ठामात्रात् एव केवलात् कैवल्यं न प्राप्यते एव । किं तर्हि ?
 अग्निहोत्रादिश्रौतस्मार्तकर्मसहितात् ज्ञानात् कैवल्यप्राप्तिः इति सर्वासु गीतासु
 निश्चितः अर्थः इति । ज्ञापकं च आहुः अस्य अर्थस्य— ‘अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न
 करिष्यसि’ (2.33), ‘कर्मण्येवाधिकारस्ते’ (2.47) ‘कुरु कर्मैव तस्मात्त्वम्’
 (4.15) इत्यादि । हिंसादियुक्तत्वात् वैदिकं कर्म अधर्माय इति इयम् अपि आशङ्का न
 कार्या । कथम् ? क्षात्रं कर्म युद्धलक्षणं गुरुभ्रातृपुत्रादिहिंसालक्षणम्
 अत्यन्तक्रूरम् अपि स्वधर्मः इति कृत्वा न अधर्माय; तदकरणे च— ‘ततः स्वधर्मं
 कीर्तिं च हित्वा पापमवाप्स्यसि’ (2.33) इति ब्रुवता
 यावज्जीवादिश्रुतिचोदितानां पश्वादिहिंसालक्षणानां च कर्मणां प्रागेव न
 अधर्मत्वमिति सुनिश्चितम् उक्तं भवति इति ।

tatra kēcid āhuḥ - sarva-karma-sannyāsa-pūrvakād ātmajñāna-niṣṭhāmātrād
 ēva kēvalāt kaivalyaṁ na prāpyatē ēva | kiṁ tarhi? agnihōtrādi-śrauta-smārta-
 karma-sahitād jñānāt kaivalyaprāptiḥ iti sarvāsu Gītasu niścitaḥ artha iti |
 jñāpakam ca āhuḥ asya arthasya – ‘atha cēttvamimam dharmyam saṅgrāmam na
 kariṣyasi |’ [Gīta 2-33], ‘karmaṇyēvādhikārastē’ [Gīta 2-47], ‘kuru karmaiva tasmāttvam’
 [Gīta 4-15] ityādi | hiṁsādi-yuktatvād vaidikam karma adharmāya iti iyam api āśaṅkā na
 kāryā | katham? kṣātram karma yuddha-lakṣaṇam guru-bhrātṛ-putrādi-hiṁsā-lakṣaṇam
 atyanta-krūram api ‘svadharmah’ iti kṛtvā na adharmāya, tad-akaraṇē ca ‘tataḥ svadharmam
 kīrtim ca hitvā pāpamavāpsyasi’ [Gīta 2-33] iti bruvatā
 ‘yāvad-jīva’-ādi-śruti-cōditānām paśvādi-hiṁsā-lakṣaṇānām ca karmaṇām prāg ēva na
 adharmatvam iti suniścitam uktam bhavati iti |

In regard to this Matter, some argue as follows : Objection : Aloneness (Kaivalyam) is surely not won by mere adherence to unaided Self - Knowledge preceded by the renunciation of Activities; on the Contrary, the indubitable Sense of the Entire BG is that aloneness has to be won by means of knowledge Combined with the System of Activities like the Fire - Sacrifice (Agnihotra) Ordained by Sruti and Smrti. They also point out the following Passages that indicate this Sense of the BG : “On the other hand, if you do not wage this righteous war” (2.33); “To perform action alone have you the Obligation” (2.47); “Therefore, perform action alone” (4.15) and so forth. It need not be apprehended that Veda - Enjoined Actions entailing infliction of pain and so forth will Promote unrighteousness. Why not? War, the Activity of the Ksatriya entailing the Slaughter of even one’s teachers, brothers, Children, etc., though Cruel in the extreme, will nevertheless not make for unrighteousness, because it is the proper law of a Ksatriya’s life. On the other hand, it is declared that by refusing to fight “Sacrificing both the law of your life and your reputation, you will incur sin” (2.33) Therefore, making these affirmations, the Lord emphatically asserts that the Veda-oriented, life-long activities, though they entail the Slaughter of Animals and so forth, cannot conceivably be Sinful; for they are Obligatory in their Nature.

31) Introduction to Chapter 2 : Continues

तत्र केचिद् आहुः, सर्वकर्मसन्न्यासपूर्वकाद् आत्मज्ञाननिष्ठामात्राद् एव केवलात् कैवल्यं न प्राप्यते एव, किं तर्हि अग्निहोत्रादिश्रौत- स्मार्तकर्मसहिताद् ज्ञानात् कैवल्यप्राप्तिः इति सर्वासु गीतासु निश्चितः अर्थ इति ।

tatra kēcid āhuḥ, sarva-karma-sannyāsa-pūrvakād ātmajñāna-niṣṭhāmātrād ēva
kēvalāt kaivalyaṁ na prāpyatē ēva | kiṁ tarhi? agnihōtrādi-śrauta-smārta-karma-sahitād
jñānāt kaivalyaprāptiḥ iti sarvāsu Gītasu niścitaḥ artha iti ।

I) Purva Pakshi :

- Eka Deshinaha - Group of Vedantin, Challenger, has commentaries on Gita, Upanishads (Not Dvaitin - Sankhya / Yoga / Nyaya / Veiseshika / Purva Mimamsa).

- a) Accepts Veda Purva and Veda Antha as one Philosophy
- b) Repeatedly comes in Gita Bashyam
- c) Vedanta Teaches Advaitam, as Ultimate Truth, Aham Brahma Asmi, Jivatma / Paramatma Aikyam.
- d) Sankhya / Yoga / Nyaya / Veiseshika / Purva Mimamsa - Dvaitin, Don't Accept Advaitam.

e)

Vedantin	Purva Pakshi
<ul style="list-style-type: none">- Focuses one Vedanta, Gita, Upanishad	<ul style="list-style-type: none">- Focuses on Veda Purva- Jiva / Jagat / Ishvara - Different- Rituals involve Karakas, Yajamana- Veda Purva Clearly teaches Dvaitam

II) Purva Pakshi :

a) Dvaitam and Advaitam both Valid

b) Taught by Jnani Bhagawan

c) Both Satyam

d) Human being can have Rope snake experience, erroneous perception, Mithya Jnanam possible.

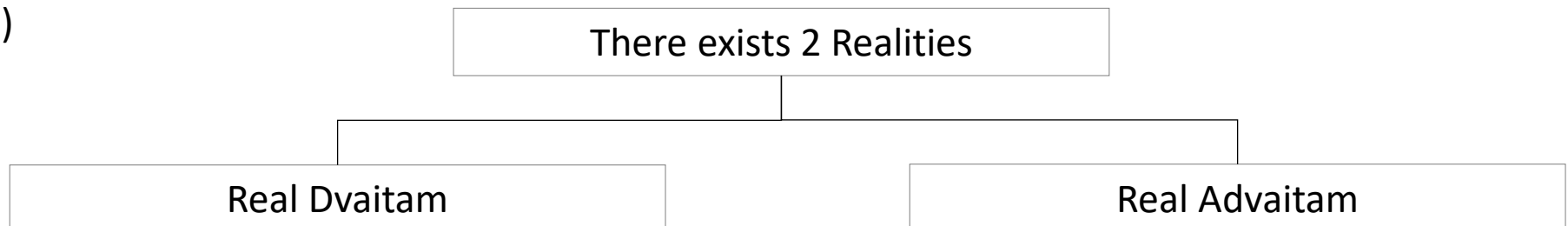
e) Bhagawan not ignorant like Jiva

- Veda does not teach Jiva, Jagat, Ishwara as false.

f) Bhagawan can't give out false knowledge

g) Dvaitam and Advaitam both valid, Satyam.

h)



I) Dvaitam, Advaitam is teaching of Veda

III) What is relationship between and Ishwara?

a) Dasa Bava

- Never claim I am God.

b) Jiva Ishwara Bheda real, Satyam.

IV) Veda Antha talks about Jiva Ishwara Abheda, Aikyam.

V) Advaitin :

a) Jiva - Ishwara Bheda unreal, Mithya, born out of Agyanam.

b) It is false difference

c) Jiva has ignorance

d) Bheda talked in Veda

e) Veda not talking out of ignorance

- **Bheda and Abheda both real.**

VI)

Purva Pakshi	Advaitin
<ul style="list-style-type: none">- Bheda Abheda Vada- Dvaita - Advaita Vada	<ul style="list-style-type: none">- Abheda Vada- Advaita Vada

VII) Question to Ekadeshi :

- How teaching is Dvaitam, Advaitam together?
- Aren't they mutually contradictory
- How can 2 Contradictory things be revealed by same Veda?

VIII) Eka deshi - Purva Pakshi :

a) No contradiction

b)

Samashti Drishtya	Vyashti Drishtya
<ul style="list-style-type: none">- One Truth- Advaitam- Macro Angle	<ul style="list-style-type: none">- Within Advaitam Look at Various Parts- There is Dvaitam- Vyashti Drishtya

c) Example :

Samashti Drishtya	Vyashti Drishtya
<ul style="list-style-type: none">- One India- Advaitam	<ul style="list-style-type: none">- Look at State- Kerala, Andhra

d)

Samashti Drishtya	Vyashti Drishtya
<ul style="list-style-type: none">- Advaitam one Brahman, Bhagavan is there- Advaitam	<ul style="list-style-type: none">- Within Brahman (Jiva, Jagat)- Dvaitam

e) Dvaita - Advaita }
Bheda - Abheda } is possible

- That is teaching of Veda.

f) Nothing is unreal

- Bheda is also real, not false, Revealed by Veda Pramanam.

VIII) Purva Pakshi :

a) Veda Purva :

- Rituals to be performed
- Nitya, Naimitta Karmas
- Perform lifelong
- Value Veda as Pramanam, Study all parts

b) Perform Karmas compulsorily, life long.

c) Yavat Jeevam, Agnihotram Juhoti

d) Favorite Quote of Purva Pakshi

e) As long as one is Alive, Agnihotram must be done

f) Otherwise, will incur Papam

g) No Question of Svarga without Agnihotra, No Question of Getting Moksha.

h) For Moksha or Svarga, must do daily Karmas, Rituals.

i) Isavasya Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path.
[Verse 2]

- Live 100 Years performing Karma
- Karmas can't be given up
- To go to Svarga, continue Karma till 100.

VIII) a) For Moksha study Vedanta, get Advaita Jnanam

b) Add Aham Brahma Asmi Jnanam over Karma

c) Sadhana for Moksha = Karma and Jnanam

- Karma reinforced with Brahma Jnanam.

d) Jnana - Karma Samuchhaya gives Moksha.

e) Giving up Karma will give Pratyavaya Papam will obstruct Moksha.

f) Mere Jnanam can't give liberation

g) Vaidika Karma Sahita Jnanat Eva Moksha.

IX) Gita :

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

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

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

X) Gita :

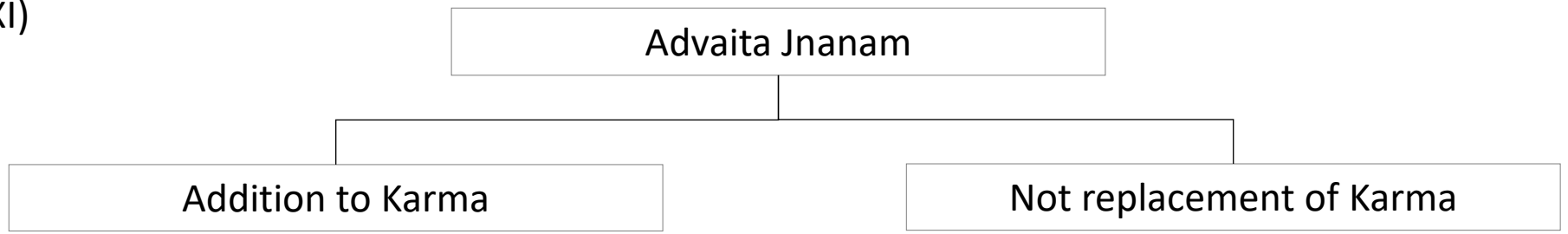
यज्ञदानतपःकर्म
न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव
पावनानि मनीषिणाम् ॥ १८.५ ॥

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

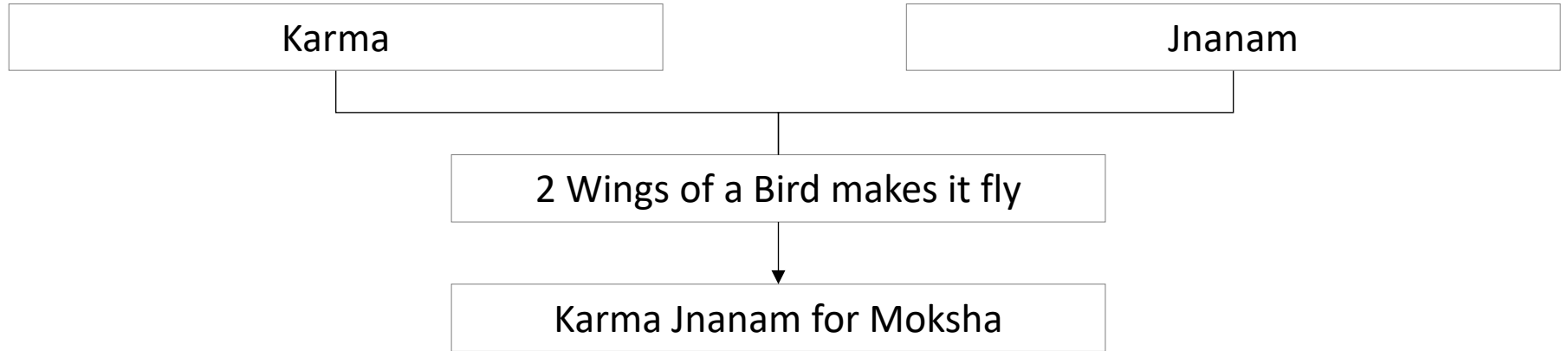
Acts of sacrifice, Charity and austerity should not be abandoned, but should be performed; worship, Charity, and also austerity, are the purifiers of even the ‘wise’. [Chapter 18 - Verse 5]

- Never give up Karma.

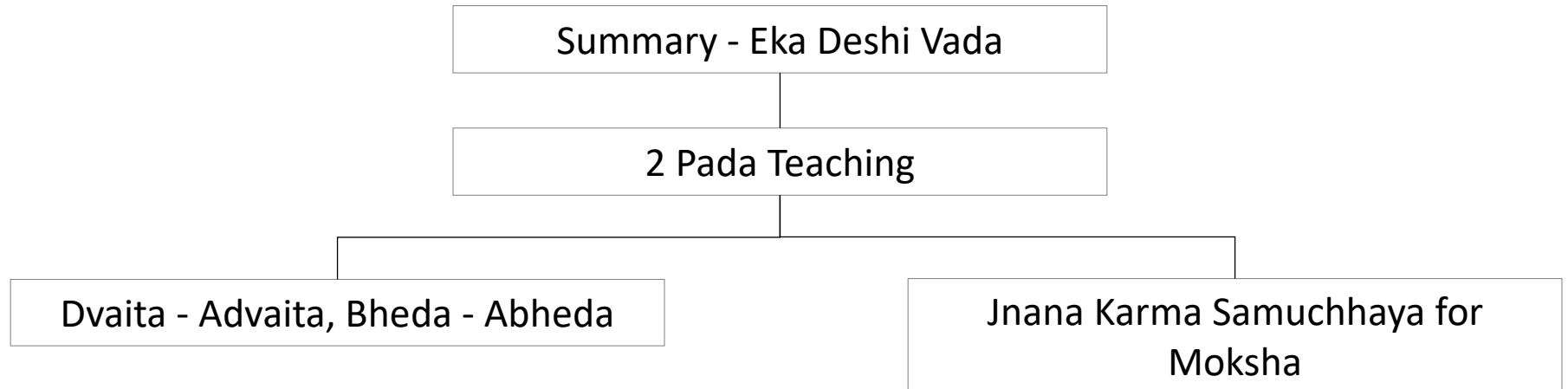
XI)



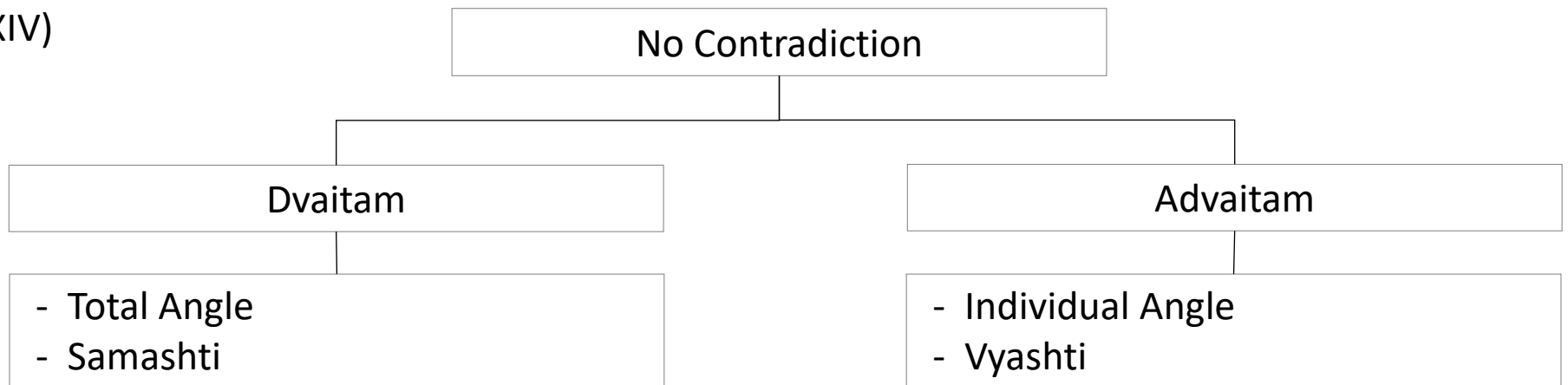
XII)



XIII)



XIV)



XV) Another Argument :

- a) Dvaitam - Veda Purva has to be real
- b) Any unreal can be projection of ignorance
- c) Veda cannot be ignorance born - Jiva - ignorant

XVI) Shankara's reply :

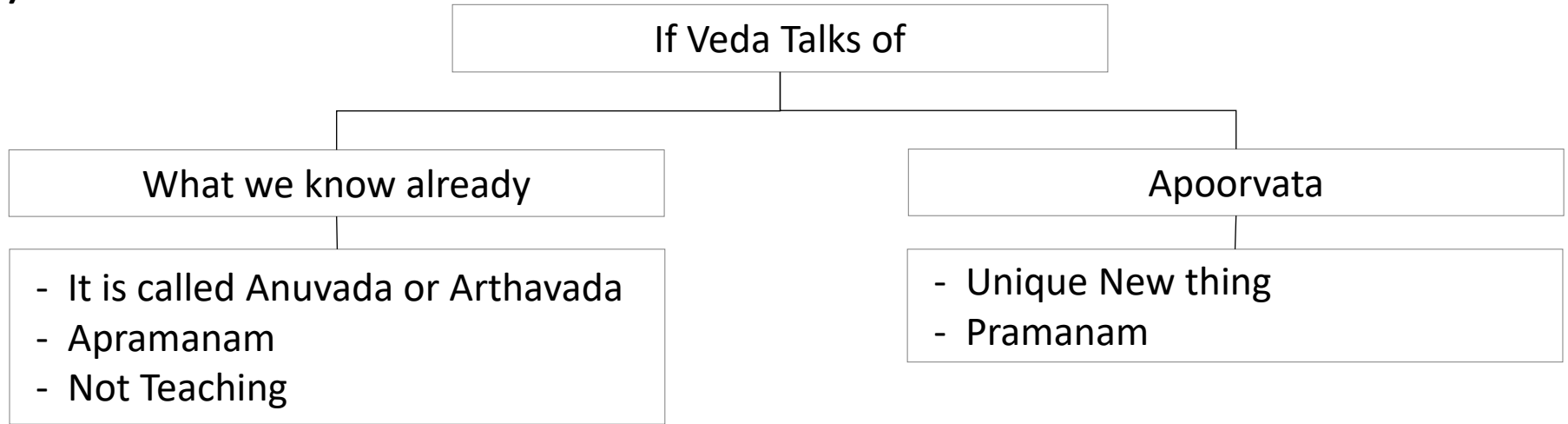
- a) Veda Purva does not teach Dvaitam
- b) Vedantin does not teach Dvaitam
- c) Why Veda does not teach Dvaitam?
 - Jiva, Jagat, Karma, Rig Veda priest, Yajur Veda priest
- d) Veda Purva does not teach Dvaitam
 - It is known to all
- e) If it teaches Dvaitam and Advaitam, both will be real.

f) Veda need not teach Dvaitam

- Even before we go to Vedanta, we are already knowing and talking of Dvaitam.

g) Veda teaches what we don't know, unique thing

h) Mimasa Technical :



i) Example :

- Feel cold - Sit near fire
- Agir Himasya Beshajam...

j) Purva Mimamsa :

- Is this teaching of Veda
- People follow without Veda also

k) All Dvaita vakhyams of Veda are Anuvada, Artha vada, not Pramana Vakhyam, not teaching

l)

Tat Paryayacha Shad linga for Analysing Veda

Upakram

Upasamhara

Abyasa

Apoorvata

Phalam

Artha Vada

m) What is newly taught is called teaching

- Dvaitam is Anuvada, not teaching of Veda.

n) Same holds for Bheda, Anuvada, not teaching

p) Nobody says, I am omniscient

q) If teaching, where no Veda, people should not talk about Srishti

r) Dvaitam, Bheda - Not Vedic teaching.

s)

Karma Sadhana	Jnana Sadhana
Purva Bhaga	Antha Bhaga

t) Samuchhaya gives Moksha

- How you say Jnana Matram gives Moksha?
- Technical Analysis.

Revision : Summary Chapter 1 :

l) Shankara Summarises - 57 Verses :

- Introduction to Bhagavad Gita by Vyasacharya.

II) Don't get Carried Away by the Primary meaning

- In and through, there is a hidden meaning.

III) Atma Ajnanam is the Samsara Karanam

- Atma Jnanam alone is Moksha Karanam
- This is the hidden idea in 57 Verses

IV) Krishna gives Atma Jnanam from Chapter 2 - Verse 11

Gita Sara :

- Atma Jnanat Moksha
- Gita is a Moksha Shastram.

V) Vedanta Eka Deshi :

- Have Different View Studying the same Gita and Upanishads

VI) Eka Deshi Matam :

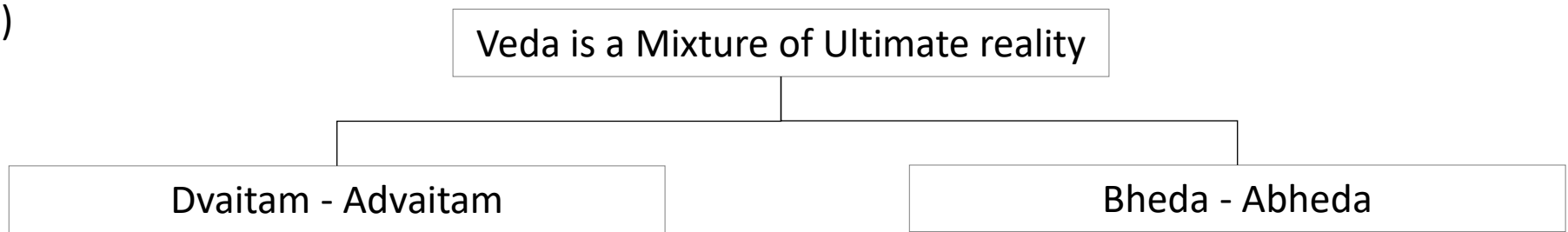
a) Veda should be totally taken as Pramanam.

- Never focus on Veda Antha alone
- It will be a lopsided view

b)

Veda Purva	Veda Antha
<ul style="list-style-type: none">- Reveals Dvaitam- Vyashti individual- Legs, Hands	<ul style="list-style-type: none">- Reveals Advaitam- Samashti- Totality, one man

c)



d) Sadhana - Purva Pakshi :

- Jnanat Eva Kaivalyam - Shankara is wrong
- Mere knowledge only partial Sadhana of Veda Antha.

e) Can't ignore Sadhana given by Veda Purva

- Srouta Karmani, Agnihotra etc.

f) Have to combine Jnanam and Karma

- By the combination one attains Moksha
- Jnana, Karma Samuchhaya Sadhana

VII) Shankara refutes Eka Desha philosophy

a) Dvaita - Advaita vada :

Purva Pakshi :

- Veda Purva teaching Dvaitam can never say this.

b) Shankara :

- Whoever has not studied Veda Purva should be in Advaitam.

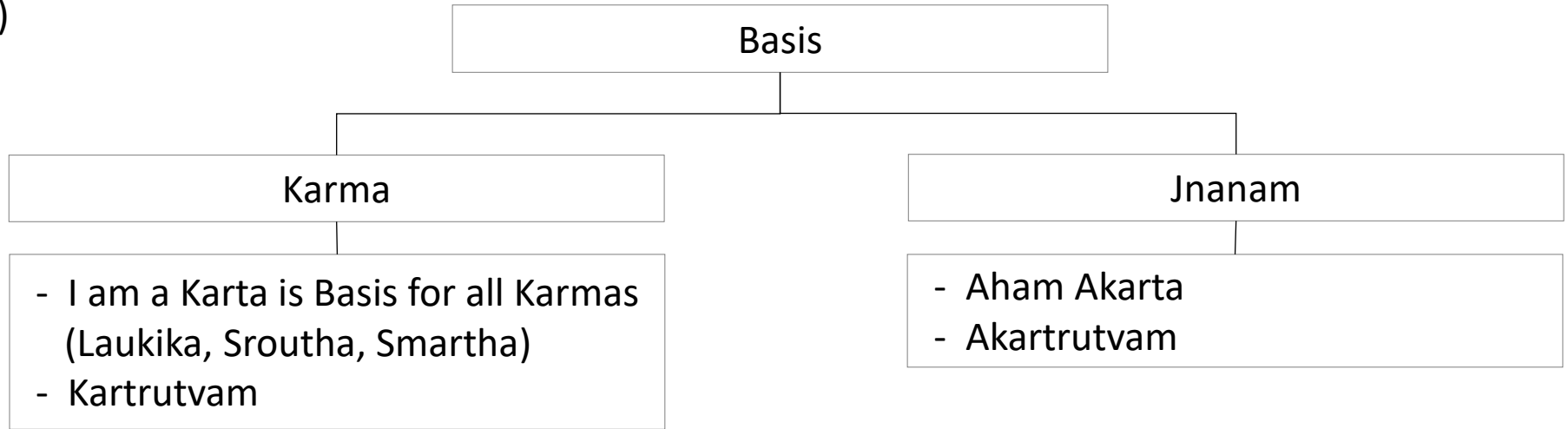
c) Before coming to Veda, people are talking about Dvaitam.

d) Purva Pakshi : Sadhana :

- Jnanam and Karma have to be combined.

e) Basis for Jnanam and Karma - Ashraya are different.

f)



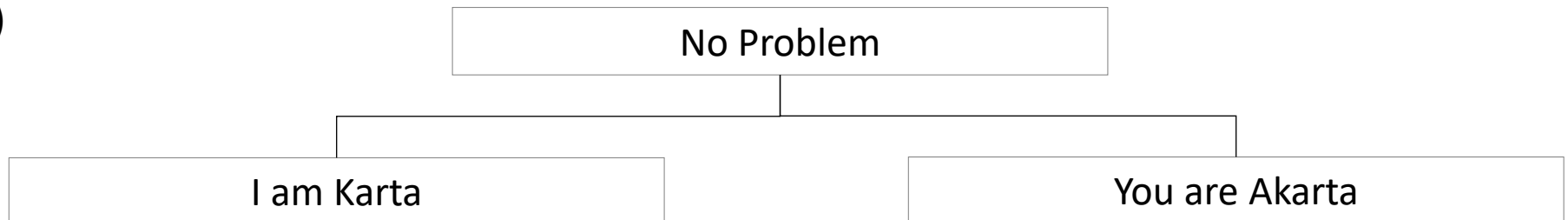
g) Combination Means :

- I am Karta and Akarta also
- Kartrutva and Akruta attributes are Opposite, can't Co-exist in one 'Aham'.

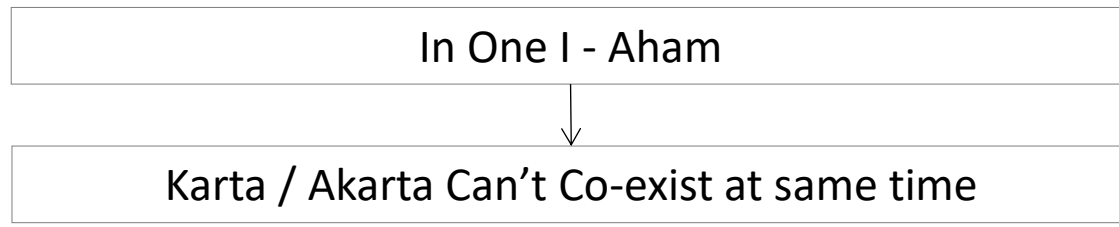
h) Universal Law :

- Opposite attributes can't Co-exist in one and Same Substance.

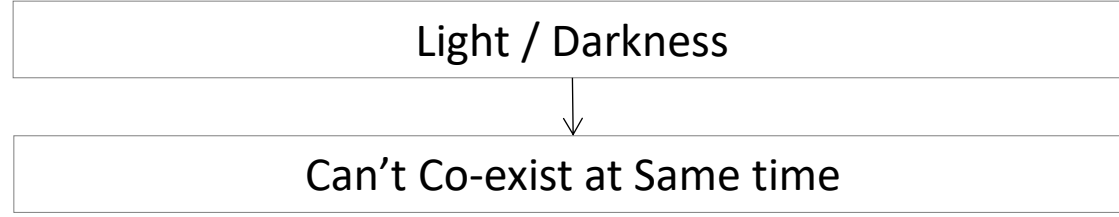
i)



j)



k)



L) Co-existence is required for Jnanam (Akartrutvam) and Karma (Kartrutvam)

m) A Person can't Practice both Simultaneously.

VIII) Advaitins Argument :

a)

Kartrutvam	Akartrutvam
Mithya	Satyam

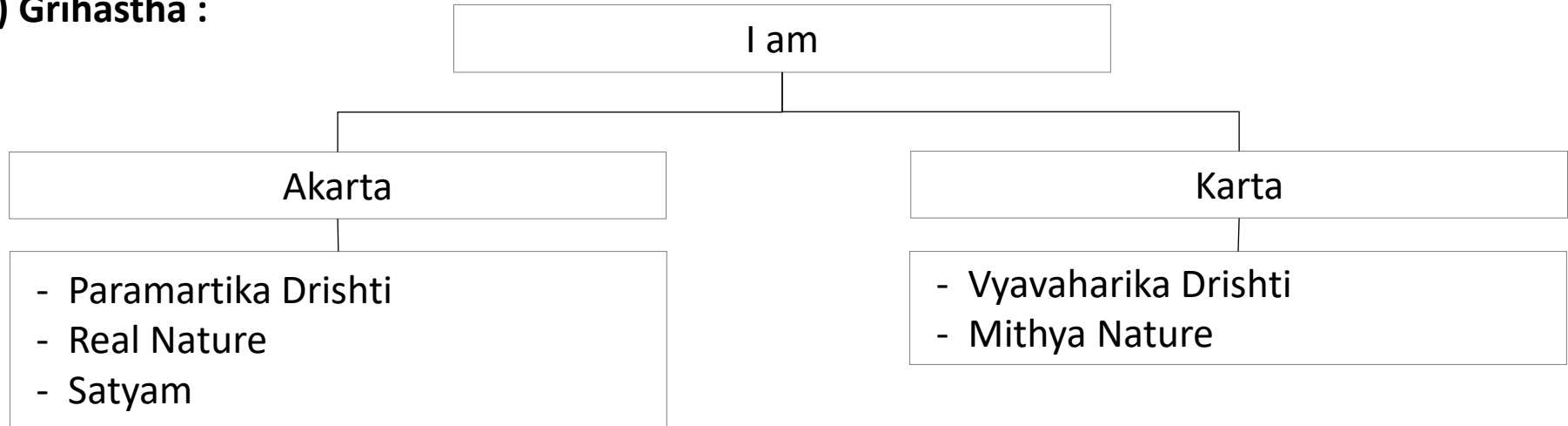
b) Gita :

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

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

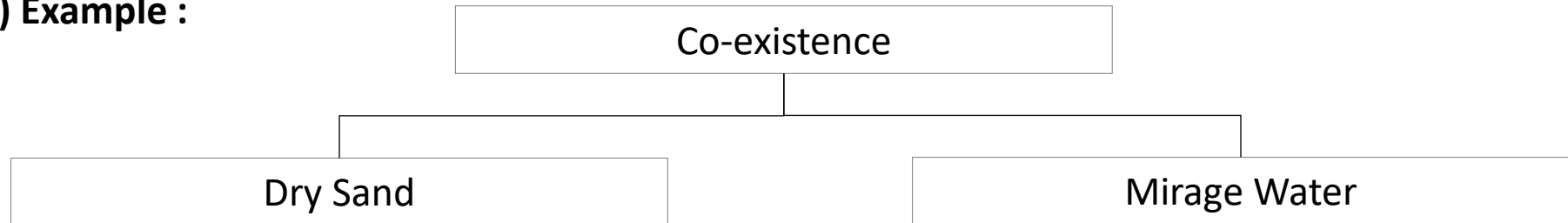
The fourfold caste, has been created by Me, according to the differentiation of Guna and Karma; though I am the author thereof, know Me as non-doer and immutable.
[Chapter 4 – Verse 13]

c) Grihastha :

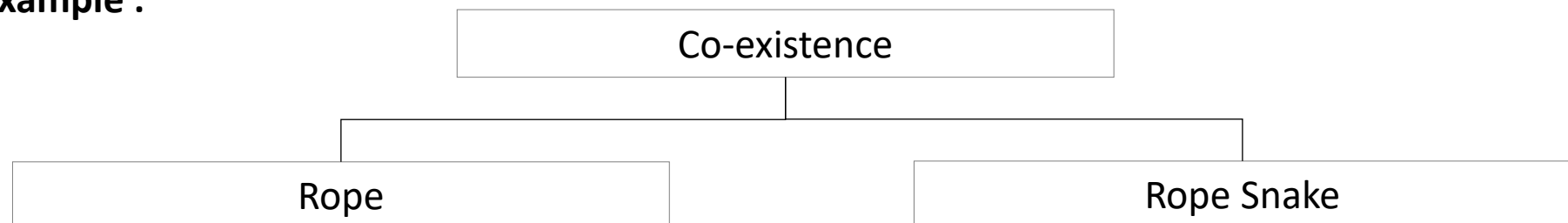


d) Both can Co-exist in Satyam - Mithya Binary format.

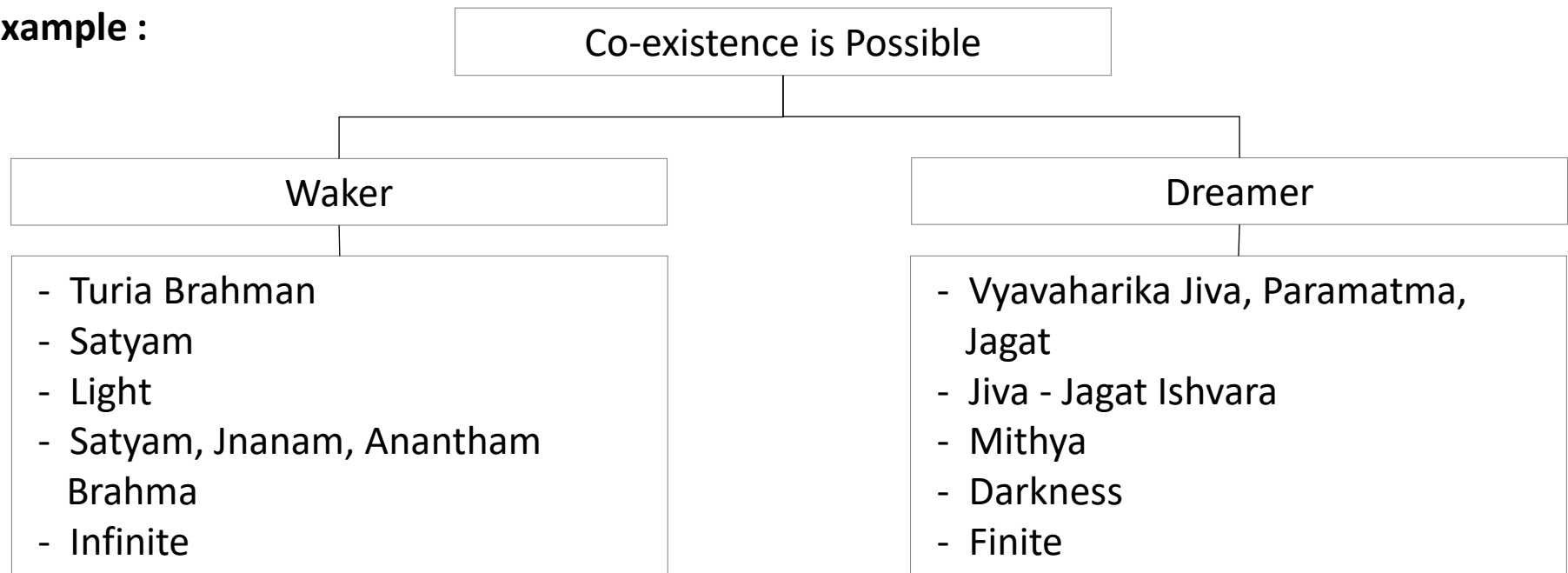
e) Example :



Example :



Example :



f) Opposites can Co-exist if one is Real and Other is Unreal.

g) Ekadeshi :

Atma	Anatma
<ul style="list-style-type: none">- Satyam	<ul style="list-style-type: none">- Satyam- No Mithya- Body, Mind, Jagat

- Jnanam and Karma can't Co-exist.

h) One has to be either Following Jnanam and Karma.

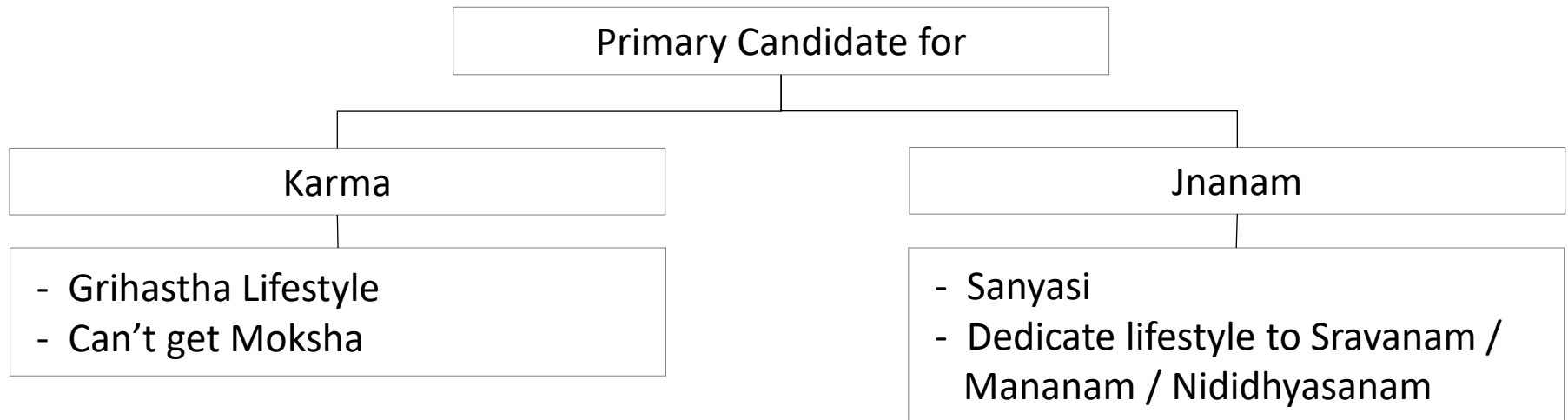
IX) 1st Argument :

a) Ekadeshi

- Kartrutvam, Akartrutvam are of Same equal Degree of reality.

b) Hence can't Accept Kerala Jnanam (Mere Knowledge) of Turiya Atma can give Moksha

X) 2nd Favourite Argument of Shankara



XI) Grihastha :

- Promotes PORT
- Possessions, obligatory duties, Relations, transactions.
- 'PORT' Promoting life style.

XII) Sanyasa :

- Minimizes PORT.

XIII) a) Karma and Jnanam are meant for 2 Different candidates

b) Have different infrastructure

c) Krishna does not combine

- 2 Sadhanas are for 2 Different groups leading, 2 Different life styles.

XIV) Gita :

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]

XV) Since candidates, life styles are different, no Samuchhaya possible.

XVI) Topic 9 Onwards - Ekadeshi

a) Purva Pakshi :

- Claims Jnana, Karma Sanyasa.

b) Kechitu Ahuhu :

- Topic 9 Onwards.

c) In Mundak Upanishad :

- This Purva Pakshi called Eka Shastra Vadi

d) Here Eka Deshi Vadi

e) In Sanyasa lifestyle :

- Remove all duties

f) Remove sacred thread, Tuft

- Disqualified from Sandhya, Agnihotram, Gayathri, Sraddham, Tarpanam.

g) No Laukika, Srouta, Smartha Karma

h) For Ekadeshi Sanyasa lifestyle Dreadful where Karmas are Absent.

- Religious life is Renounced
- No Puja.

i) Morning - Sravanam

Noon - Mananam

Night - Nididhyasanam

} For Sanyasi

j) Do Karma, get Jnanam

- No Kaivalyam with only Jnanam.

k) If Jnanam can't give Moksha, then what gives Moksha?

L) Karma Sahita (Agnihotra, Sandhya) Jnanam gives Moksha.

m) Religious life Style is Compulsory with Srouta Karmas - Agnihotram, Sandhya...

n) Smartha Karmas :

- Ram Navami, Navaratri, Diwali, Shiva Panchayatana Puja, Deligently follow.

o) Along with Karma, combine Aham Brahma Aasmi Jnanam then Moksha

p) Karma Sahitat Kaivalya Prapti

q) This is the teaching of entire Gita

32) Introduction to Chapter 2 : Continues

ज्ञापकं च आहुः अस्य अर्थस्य—‘अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि’
‘कर्मण्येवाधिकारस्ते’ ‘कुरु कर्मैव तस्मात्त्वम्’ इत्यादि।

jñāpakam ca āhuḥ asya arthasya – ‘atha cēttvamimam dharmyam saṅgrāmam na kariṣyasi |’
‘karmaṇyēvādhikārastē’, ‘kuru karmaiva tasmāttvam’ ityādi।

Purva Pakshi Continues :

I) Jnapakam :

- Pramanam Vakhyams of Gita Shastram.

II) Asya Arthasya :

- Pramanam for their conclusion
- Jnana Karma Samuchhaya.

III) Gita :

अथ चेत्त्वमिमं धर्म्यं
सङ्ग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च
हित्वा पापमवाप्स्यसि ॥ २-३३ ॥

atha cēttvamimaṃ dharmyaṃ
saṅgrāmaṃ na kariṣyasi |
tataḥ svadharmaṃ kīrtiṃ ca
hitvā pāpam avāpsyasi || 2.33 ||

But, if you will not fight this righteous war, then having abandoned your own duty and fame, you shall incur sin. [Chapter 2 - Verse 33]

- a) Have to do your duty, Svadharma Anushtanam.
- b) If you give up your Svadharma, you will get Papam
- c) Get Pratyavaya Papam, no question of Moksha
- d) Can't get Manushya Loka, only will get Narakam.

IV) Gita :

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

karmaṇyēvādhikārastē
mā phalēṣu kadācana |
mā karmaphalahēturbhūḥ
mā tē saṅgō'stvakarmani || 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]

a) Have to do Karma - Have no choice Karma

- No choice in Karma Phalam.

b) Can't give up Karma Phalam

c) Ma Karma Phala Hetur Buhu Matey Sangostvu Akarmani

d) Renunciation of your Svadharma can't be done

V) Gita :

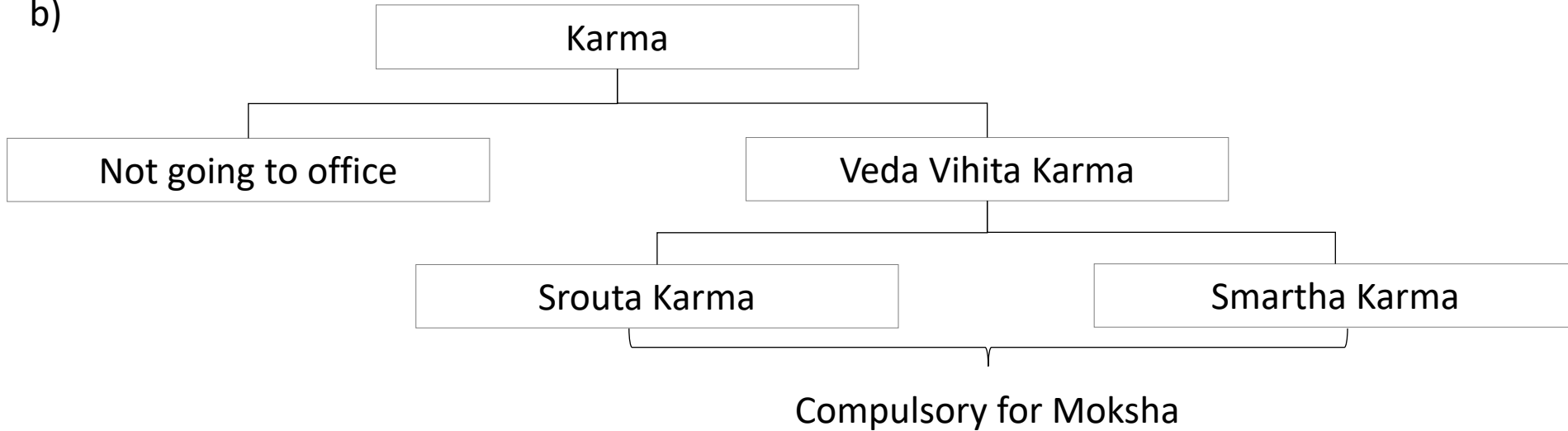
एवं ज्ञात्वा कृतं कर्म
पूर्वरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं
पूर्वैः पूर्वतरं कृतम् ॥ ४-१५ ॥

ēvaṁ jñātvā kṛtaṁ karma
pūrvairapi mumukṣubhiḥ |
kuru karmaiva tasmāt tvaṁ
pūrvaiḥ pūrvataraṁ 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]

a) Therefore, you have to do Karma, without Karma no Moksha.

b)



c) Therefore Gita is Teaching Jnana Karma Samuchhaya.

33) Introduction to Chapter 2 : Continues

हिंसादियुक्तत्वाद् वैदिकं कर्म अधर्माय इति इयम् अपि आशङ्का न कार्या, कथम्, क्षात्रं कर्म युद्धलक्षणं गुरुभ्रातृपुत्रादिहिंसालक्षणम् अत्यन्तक्रूरम् अपि स्वधर्मः इति कृत्वा न अधर्माय, तदकरणे च 'ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि' इति ब्रुवता याव- जीवादिश्रुतिचोदितानां पश्चादिहिंसालक्षणानां च कर्मणां प्राग् एव न अधर्मत्वम् इति सुनिश्चितम् उक्तं भवति इति।

himsādi-yuktatvād vaidikam karma adharmāya iti iyam api āśaṅkā na kāryā | katham? kṣātram karma yuddha-lakṣaṇam guru-bhrātr̥-putrādi-himsā-lakṣaṇam atyanta-krūram api 'svadharmah' iti kṛtvā na adharmāya, tad-akaraṇē ca 'tataḥ svadharmam kīrtim ca hitvā pāpamavāpsyasi' iti bruvatā 'yāvad-jīva'-ādi-śruti-cōditānām paśvādi-himsā-lakṣaṇānām ca karmaṇām prāg ēva na adharmatvam iti suniścitam uktam bhavati iti |

- I) Long sentence
- II) Purva Pakshi adds a note which we also accept.
- III) Some of the karmas in Shastra involve violence
 - Vihita Karma involves violence
 - Both in Srouta and Smartha Karmas.

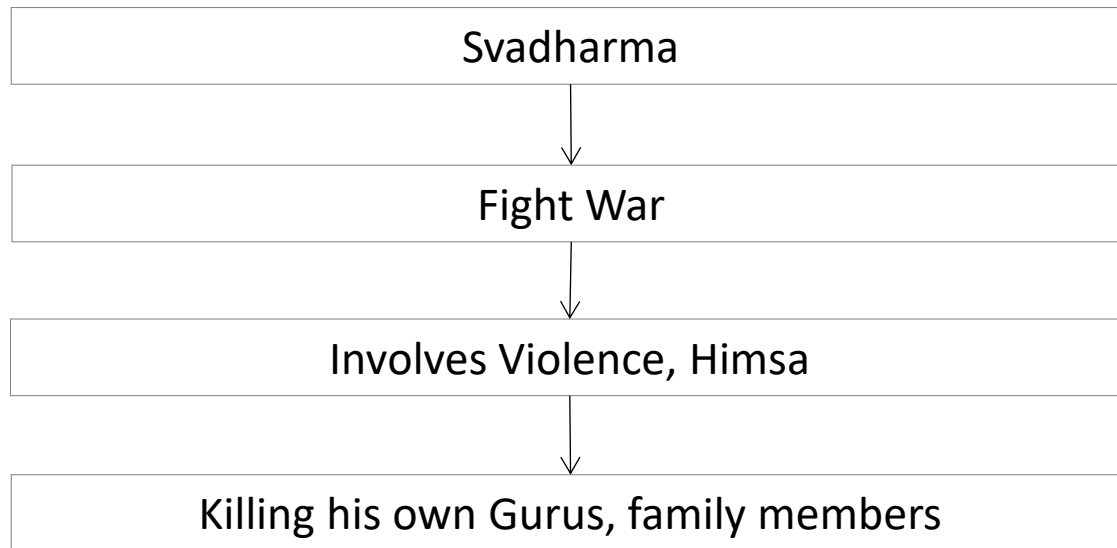
IV) Srouti Karma :

- Animal Sacrifice Part of Ritual.
- Rituals Compulsory, fall within Nitya Naimittika Karma.

V) Smartha Karmas :

- Smruti Vihita karmas.

Arjuna :

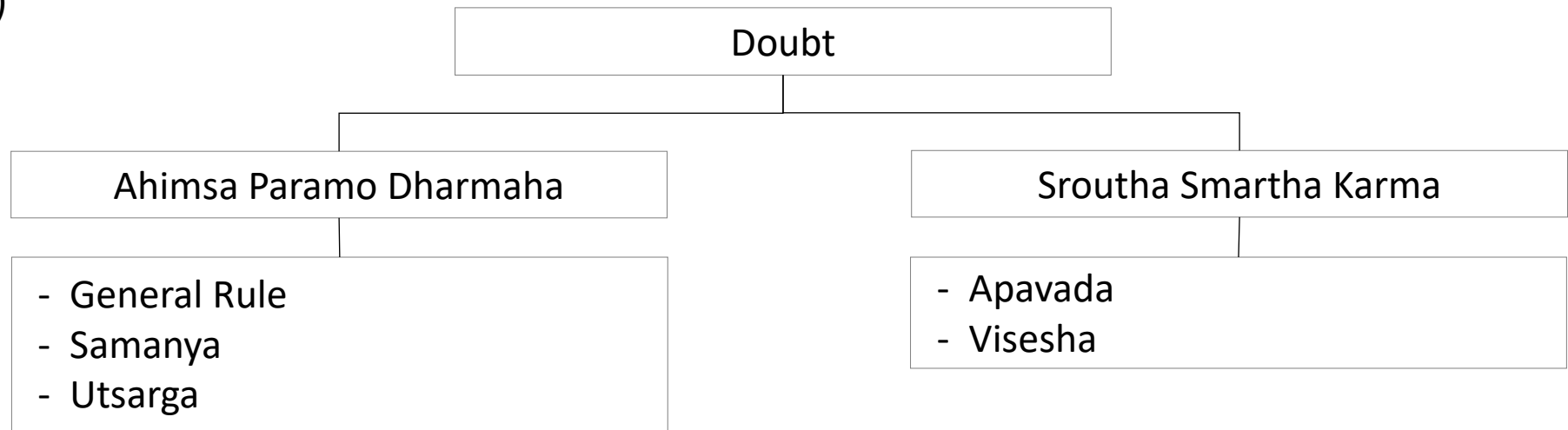


VI) a) In both Srouta, Smartha Karmas, Himsa is involved

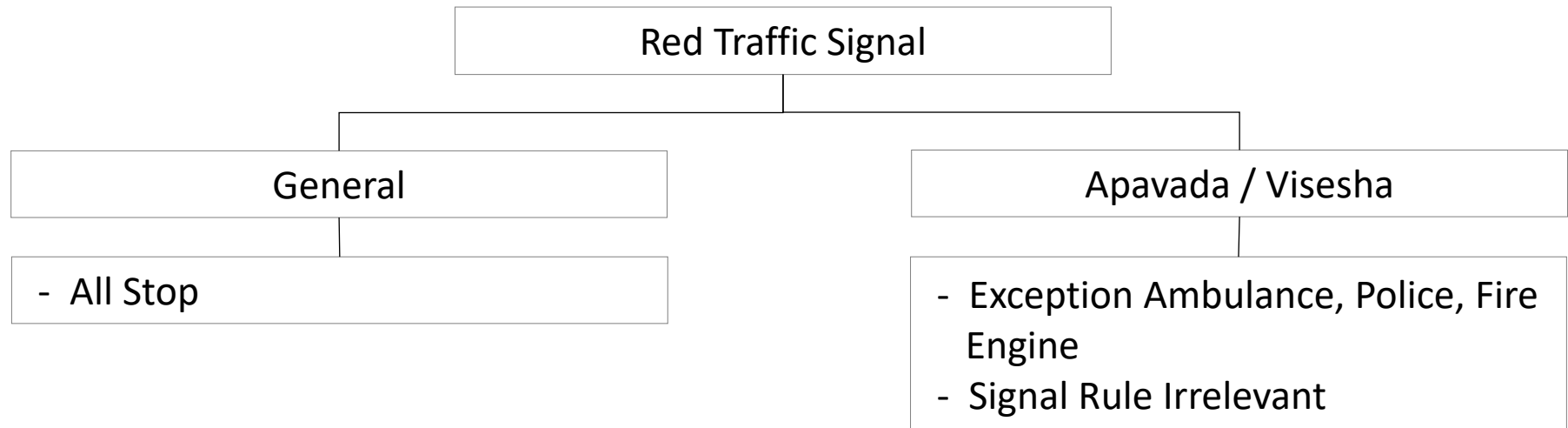
b) There is a General Vedic Rules

- Himsa is Papam, violence should not be taken, Ahimsa Paramo Dharmaha..

c)



d) Example :



- Both Provided by Constitution, Traffic Police.

e)

General	Shastra Special Prescription
- No Himsa	<ul style="list-style-type: none"> - Animal Sacrifice - Apavada will not produce Papam - If not Done, Pratyavaya Papam

f)

Police Man Kills	Ordinary man Kills
<ul style="list-style-type: none"> - Not Murder - Apavada 	- Murder

g) Srourtha, Smartha Karmas should not be given up Even if Violence is there.

h) Vedic Students may Doubt Himsa as Adharma

- At the end of Ritual Asked to eat it as Prasad also in Veda.

VII)



a) 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]

b) Gita :

अमानित्वमदम्भित्वम्
अहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं
स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

amānitvam adambhitvam
ahiṃsā kṣāntirārjavam |
ācāryōpāsanaṃ śaucaṃ
sthairyam ātmavinigrahaḥ || 13-8 ||

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

c) Gita :

अन्तवन्त इमे देहाः
नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य
तस्माद्युध्यस्व भारत ॥ २-१८ ॥

antavanta imē dēhāḥ
nityasyōktāḥ śarīriṇaḥ |
anāśinō'pramēyasya
tasmād yudhyasva bhārata || 2-18 ||

It is said that these bodies of the embodied self have an end. The self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata.[Chapter 2 - Verse 18]

- Therefore Fight.

VIII)

General Rule	Apavada, Visesha
- Ahimsa	- Svadharma - As Kshatriya, it will involve Violence

a) Gita :

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām |
dharmaśamsthāpanārthāya
sambhavāmi yugē yugē ||4-8||

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

IX) a) Yuddham not Papam but Punya Karma

b) Shastra Yudha Lashana Karma

c) Ahimsa done, Guru, cousins killed, teacher killed

d) Extremely cruel, but as Svadharma - Sreyaha comes under Vihitam karma for Kshatriya.

e) Apavada, exception not Papam

f) Becomes punya karma also

g) Not doing that will become Papam

X) Atyanta Kruram Api Svadharma Hetu Api Na Adharmaya Bhavati

a) No papa Karanam

b) Tat Akarane Che :

- If not fought, will shirk duty, incur Papam

c) Smartha karma not Papam even if it involves Himsa

d) Vedic rituals not Papam even if it involves Animal sacrifice

e) As part of Svadharma, Himsa is acceptable

f) Vedic ritual prescribed as compulsory for all

g) Animal sacrifice is a part of Kamya Karma

h) Giving up Kamya karma is not Papam.

i) If Nitya Naimitta karma, involving animal Sacrifice, one has to do.

XI) Grihastha has 21 Compulsory Rituals

a) Animal sacrifice in Nitya Karma not Papam

b) Non performance will incur Pratyavaya Papam

c) Yavat Jiva - Vedic statement

d) Yavat Jivam Agnihotram Jhoti

- As long as one is alive, do Agnihotram necessarily perform
- This is a sample statement which represents all compulsory 21 Samskaras Rituals to be done by a Grihastha.

e) Yavat Jivat Sruti - idiom refers to this Vedic Statement, refers to all Vedic rituals.

f) Yavat Jivat Adhi Sruti Vakhyam, Choditam (Prescribed)

g) Pashu not cow, but it is Yuga Pashu

h) Arya Samaj - Founded by Dayananda Saraswati, established Veidika Matam.

- All Rituals with animal sacrifice, should not be taken literally.

i) Animal sacrifice in Veda, make a Pishta Pashu, doll Pashu

- Offer to Yagya

- **Symbolic gesture of lower animalistic tendencies, Vasanas.**

XII)

We have 2 Tendencies

Animalistic Tendencies

Spiritual tendencies

- To drop these Tendencies Make animals out of Dough like Murukku
- Pishta Rashu

XIII) Tradition believes it is animal sacrifice

- Prag Eva Na Adharmatvam
- Even before teaching Gita, this Rule has been established in Veda.

XIV) Not new interpretation after Gita has come

- Srouta and Smartha Karma is not a Papam even, if it involves Himsa.
- All have to do Srouta, Smartha karmas involving Himsa or not.

XV) Purva Pakshi - Eka Deshi :

- Apart from studying, Vedantin must do all karmas to attain Moksha.

XVI) Purva Pakshi's Essence :

- a) Srouta, Smartha karmas are compulsory even if they involve Himsa
- b) Without that Moksha, Svarga, Punar Manushya Janma not possible.
- c) Only Narakam will come
- d) Therefore, better follow Karma.

तत् असत्; ज्ञानकर्मनिष्ठयोः विभागवचनात् बुद्धिद्वयाश्रययोः ।
'अशोच्यान्' (2.11) इत्यादिना भगवता यावत् 'स्वधर्ममपि चावेक्ष्य' (2.31)
इत्येतदन्तेन ग्रन्थेन यत्परमार्थात्मतत्त्वनिरूपणं कृतम्, तत् साङ्ख्यम् ।
तद्विषया बुद्धिः आत्मनः जन्मादिषड्विक्रियाभावात् अकर्ता आत्मा इति
प्रकरणार्थनिरूपणात् या जायते, सा साङ्ख्यबुद्धिः । सा येषां ज्ञानिनाम्
उचिता भवति, ते साङ्ख्याः । एतस्याः बुद्धेः जन्मनः प्राक् आत्मनः
देहादिव्यतिरिक्तत्वकर्तृत्वभोक्तृत्वाद्यपेक्षः धर्माधर्मविवेकपूर्वकः
मोक्षसाधनानुष्ठानलक्षणः योगः । तद्विषया बुद्धिः योगबुद्धिः ।
सा येषां कर्मिणाम् उचिता भवति ते योगिनः ।
तथा च भगवता विभक्ते द्वे बुद्धी निर्दिष्टे 'एषा तेऽभिहिता साङ्ख्ये
बुद्धिर्योगे त्विमां शृणु' (2.39) इति । तयोश्च साङ्ख्यबुद्ध्याश्रयां ज्ञानयोगेन
निष्ठां साङ्ख्यानां विभक्तां वक्ष्यति— 'पुरा वेदात्मना मया प्रोक्ता' (3.3) इति
। तथा च योगबुद्ध्याश्रयां कर्मयोगेन निष्ठां विभक्तां वक्ष्यति— 'कर्मयोगेन
योगिनाम्' (3.3) इति । एवं साङ्ख्यबुद्धिं योगबुद्धिं च आश्रित्य द्वे निष्ठे
विभक्ते भगवता एव उक्ते ज्ञानकर्मणोः कर्तृत्वाकर्तृत्वैकत्वानेकत्वबुद्ध्याश्रययोः
युगपत् एकपुरुषाश्रयत्वासम्भवं पश्यता ।

tad asat, jñāna-karma-niṣṭhayōḥ vibhāga-vacanād buddhi-dvaya-āśrayayōḥ |
asōcyān ityādinā [Gīta 2-11] bhagavatā yāvat 'svadharmamapi cāvēkṣya' iti [Gīta 2-31]
ētaḍ-antēna granthēna yat paramārtha-ātma-tattva-nirūpaṇam kṛtam tat sāṅkhyam |
tad-viṣayā buddhiḥ ātmanō janmādi-ṣaḍ-vikriya-abhāvād akartā ātma iti prakaraṇārtha-
nirūpaṇād yā jāyatē sā sāṅkhya-buddhiḥ, sā yēṣāṁ jñāni nām ucitā bhavati tē sāṅkhyāḥ |
ētasyā buddhēḥ janmanaḥ prāg ātmanō dēhādi-vyatiriktatva-kartṛtva-bhōkṛtvādiapēkṣō
dharma -adharma -vivēka-pūrvakō mōkṣa-sādhana-anuṣṭhāna-nirupaṇalakṣaṇō yōgaḥ,
tad-viṣayā buddhiḥ yōga-buddhiḥ, sā yēṣāṁ karminām ucitā bhavati tē yōgināḥ |
tathā ca bhagavatā vibhaktē dvē buddhī nirdiṣṭē – 'ēṣā tē:'bhihitā sāmkyē
buddhiryōgē tvimāṁ śṛṇu' iti | tayōḥ ca sāṅkhya-buddhi-āśrayām jñānayōgēna
niṣṭhām sāmkyānām vibhaktām vakṣyati – 'purā' vēdātmanā 'mayā prōktā' iti |
tathā ca yōga-buddhi-āśrayām karmayōgēna niṣṭhām vibhaktām vakṣyati – 'karmayōgēna
yōginām' [Gīta 3-3] iti | ēvaṁ sāṅkhya-buddhiṁ yōga-buddhiṁ ca āśritya dvē niṣṭhē
vibhaktē bhagavatā ēva uktē jñāna-karmaṇōḥ kartṛtva-akṛtṛtva-ēkatva-anēkatva-buddhi-
āśrayayōḥ ēka-puruṣaāśrayatva- asambhavam paśyatā |

Reply : All that has been said above is vacuous. For, the discipline of Knowledge and that of Action, rooted in two kinds of understanding, have been clearly distinguished from each other. The content of the Next beginning from – “Those who should not be grieved for” (2.11) and ending with “And in view of the law of one’s life” (2.31), where the Lord elucidates the eternal Truth of the Self – is the Samkhya. This teaches that the Self, being free from the Six - Fold transformation like birth and so on, is a Non-agent. This knowledge, generated by the Study of the relevant context (Prakarana), is the Samkhya knowledge. Those for whom this knowledge is appropriate are the Samkhya's. Prior to the birth of this knowledge is the State of Yoga Characterised by the Performance of Activities instrumental to liberation. Such performance is based on the Discrimination between righteousness and Unrighteousness; it depends on the notion that the Self is other than the Body, etc., and is an agent of actions, a reaper of the Fruits thereof and so forth. This kind of knowledge is the Yoga-knowledge. Those for whom it is appropriate are the Yogin's. Accordingly, the Lord has made a Clear Distinction between these two kinds of knowledge - the knowledge of the Samkhyas rooted in the understanding of the Samkhya, and that of the Yogins rooted in the understanding of the Yoga. Thus realising the incompatibility, at one and the same time in one and the same Person, of Jnana (Knowledge) and Karma (Action), and also with due regard to the understanding of Samkhya and Yoga, the Lord has Discriminated between the two disciplines. The incompatibility (Above referred to) is due to the fact that knowledge and action are rooted respectively in the notions of the Non-agency and of the Agency of the Self, and in the perception of unity and of Plurality in the world.

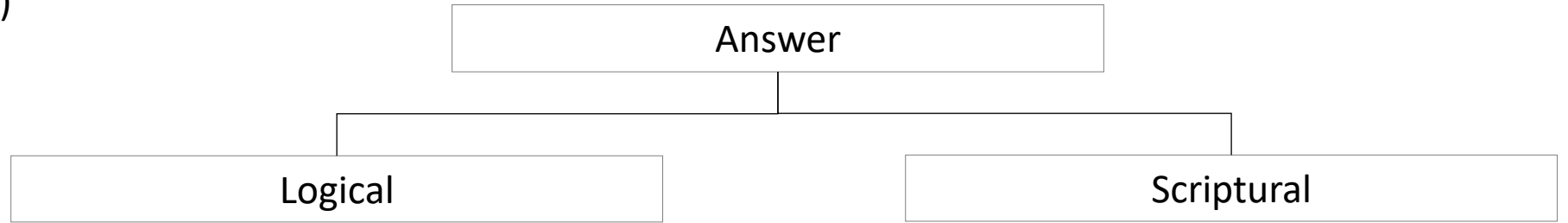
34) Introduction to Chapter 2 : Continues

तद् असत्, ज्ञानकर्मनिष्ठयोः विभागवचनाद् बुद्धिद्वयाश्रययोः ।

tad asat, jñāna-karma-niṣṭhayōḥ vibhāga-vacanād buddhi-dvaya-āśrayayōḥ ।

I) a) Shankaras here answers in a Nutshell, will be elaborated

b)

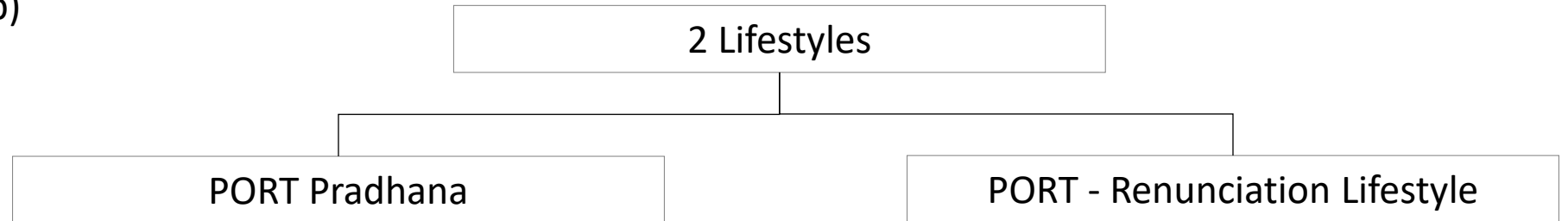


c) Your View is invalid, Asatu because of 2 Reasons.

II) Reason no. 1 :

a) Jnanam and Karma are Prescribed for 2 Different Candidates leading 2 Different Lifestyles.

b)

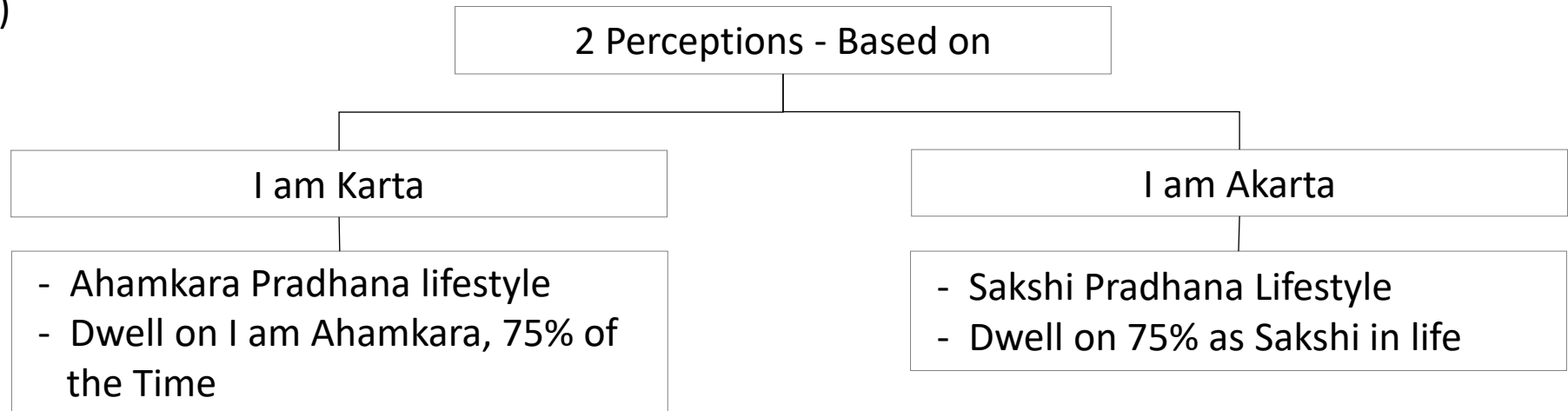


c) 2 Different infrastructures, 2 Different Ashramas (Technically).

III) Reason No. 2 :

- a) Buddhi Dvaya Ashrayatvat
- b) Logical Answer
- c) Both based on opposite ideas
- d) 2 different knowledges, perceptions, views.

e)



- Time allotted is Different.

Revision : Gita Introductory Portion :

I) Don't be bothered about Literal meaning of 57 Verses

II) Extract hidden message

a) Self ignorance is the Cause of Samsara

- Self knowledge is the Solution.

b) Self knowledge can give Moksha independently.

c) Does not require Support of Vedic Rituals, Veidika Karma

d) Veidika Karma Rahita Kevala Jnanam Moksha Sadhanam.

e) Positive Language :

- Sanyasa Sahita Jnanam Moksha Karanam.

f) For Shankara :

- Veidika Karma = Absence (Abava)
= Sanyasa

III) Opinion of Vedanta Ekadeshi : Samuchhaya Vadis

- Their View... Topic 9 - 10, 11
- Shankaras Answer - Topic 12

IV) Vedanta Eka deshi Matam, Samuchhaya Vadi :

a) Jnanam must be combined with Karma for liberation

b) Gita :

- Krishna presents Arjuna's Svadharma as Yuddham as the Karma - Yuddhaysva...

c) Yudham is Smartha Karma

d) Krishna's teaching in the Gita is Jnana Smartha Karma Samuchhaya

e) Must come to Srouta karma - Vedic rituals.

f) Purva Pakshi :

- **Stress is on Karma in Gita.**

g) How Jnana Matrena Moksha?

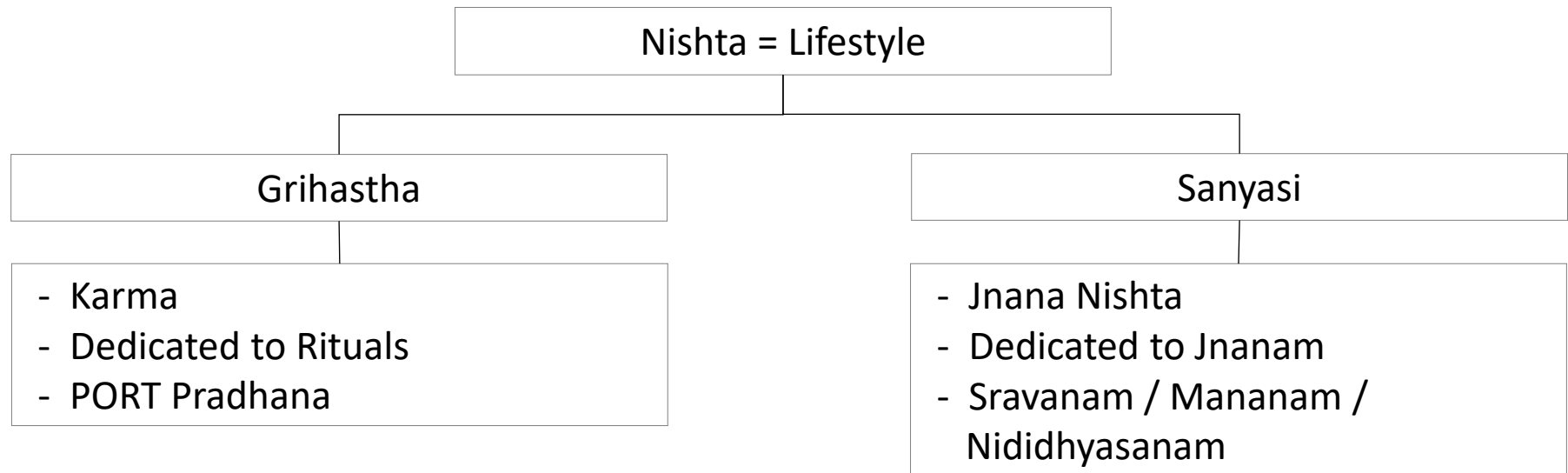
V) Shankara's answer in a Nutshell - Topic 12, Sankshepa Uttaram, then elaborates.

VI) Profound, important words in Topic 12

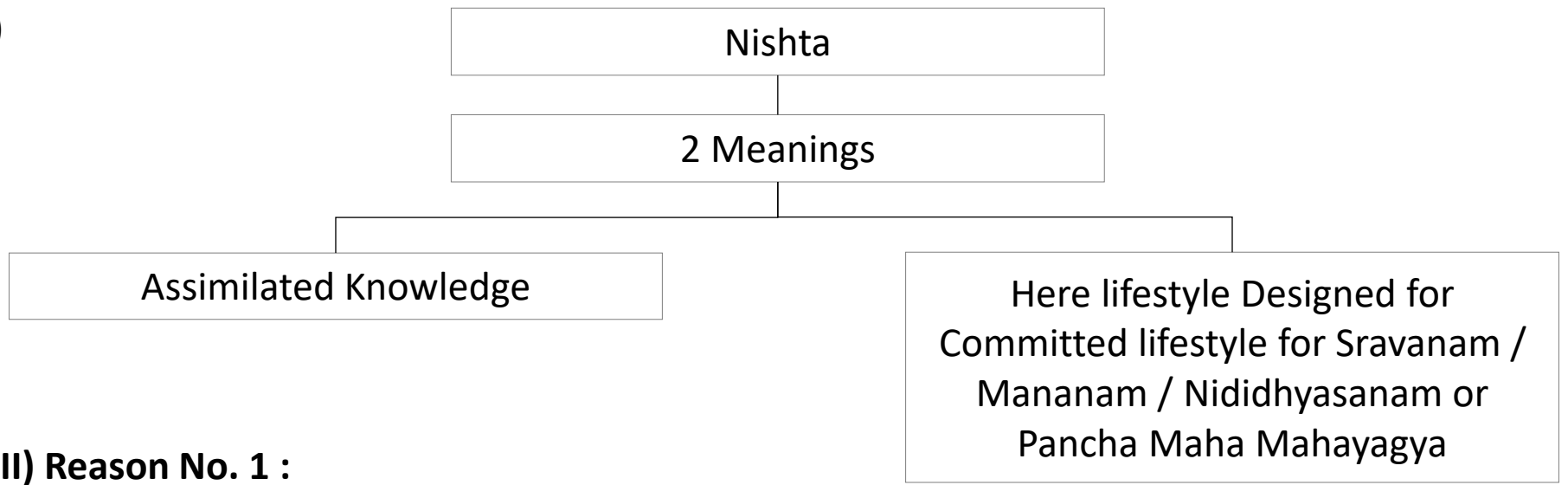
a) Tatu Asatu :

- View of Eka deshi is false, wrong, Dushtam.

b) Jnana Karma Nishtayo Vibhaga Vachanam Asti



c)



VII) Reason No. 1 :

- To refute Samuchhaya.

a) 2 Nishtas are Vibhaga Vachanat

- 2 are Distinct statements, Prescribed for 2 Groups of people, candidates.

b) One group does not have either.

c) They are mutually exclusive.

VIII) Gita :

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]

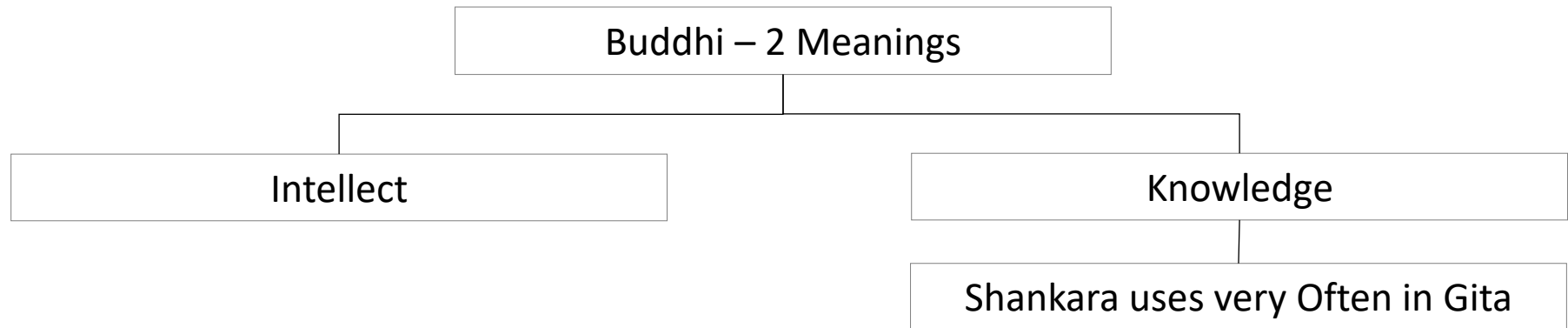
- 2 Pradhana life styles, can't Co-exist.

IX) Reason No. 2 - For refuting Samuchhaya :

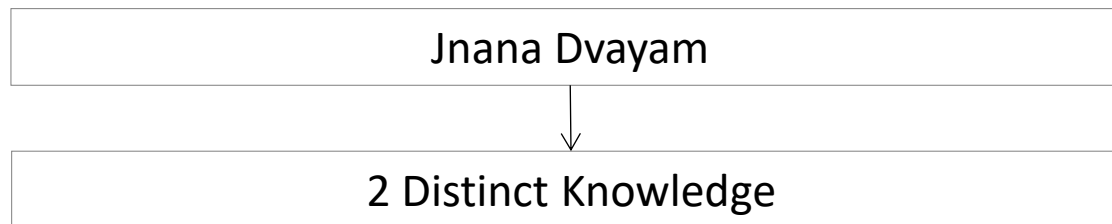
- Jnana Dvaya Buddhi Tvayam Ashrayatvam Asti

a) Jnana Pradhana Lifestyle, Karma Pradhana Lifestyles, have 2 different knowledges as the basis, key note, Adhara Sruti.

b) Buddhi used here as Jnanam.

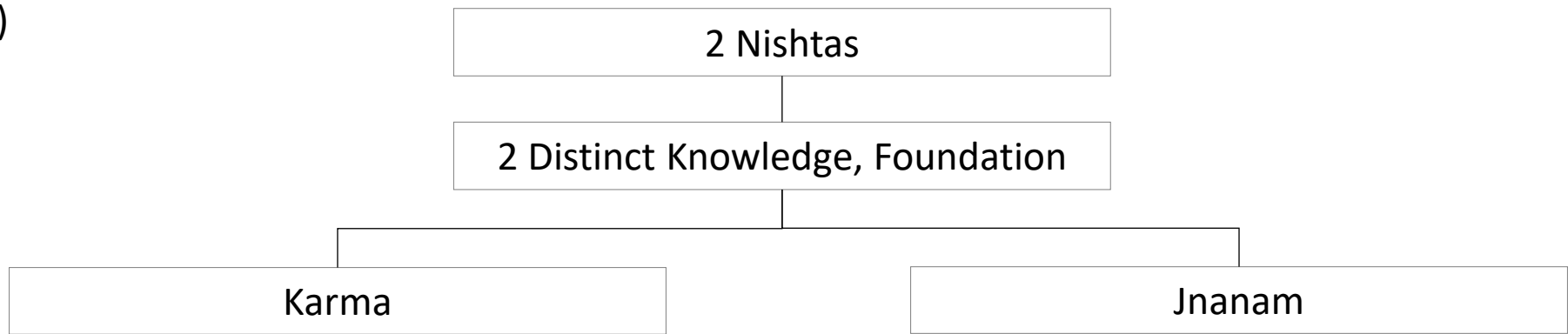


c)

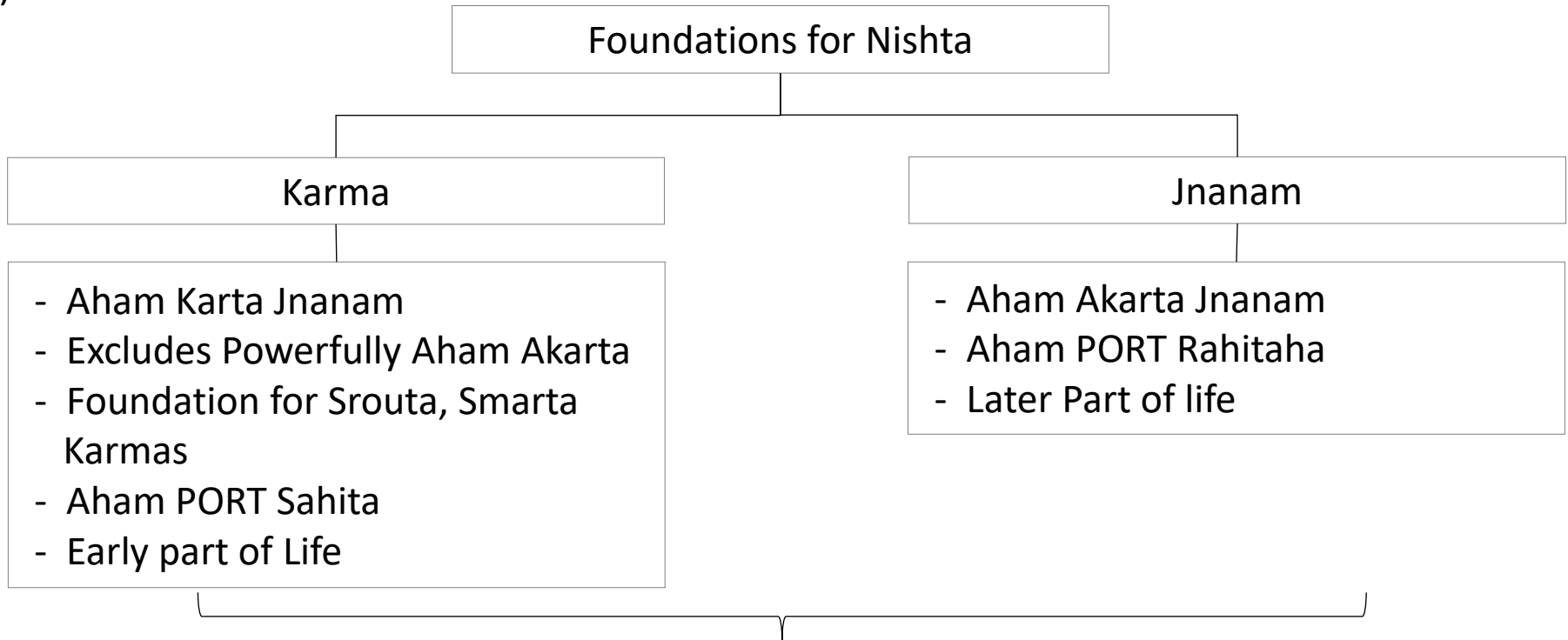


d) Ashraya = Basic.

e)



X)

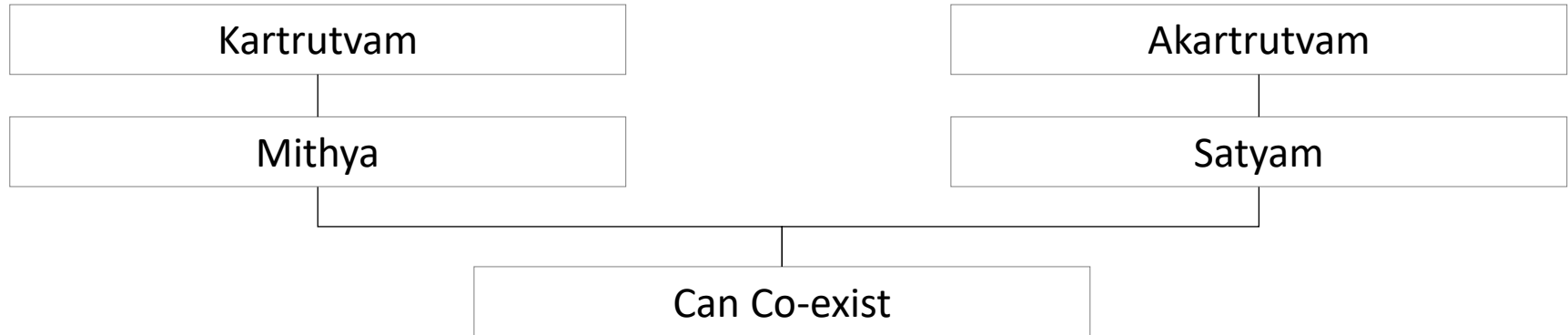


- Diagonally Opposite
- Can't Co-exist in one Person at same time

XI) Kartrutvam and Akartrutvam Virodha exists (Viparita Ashrayatvam Asti)

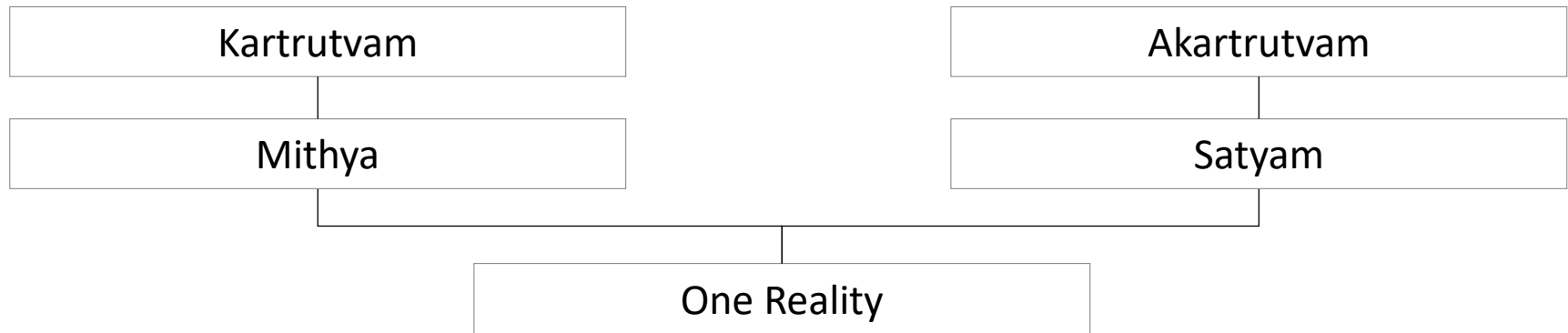
XII) Advaitin can talk of their existence.

a)



b) 2 Orders of Reality

c) Ekadesi Vadi :



XIII) Tatu Asatu = Kartrutvam is Mithya

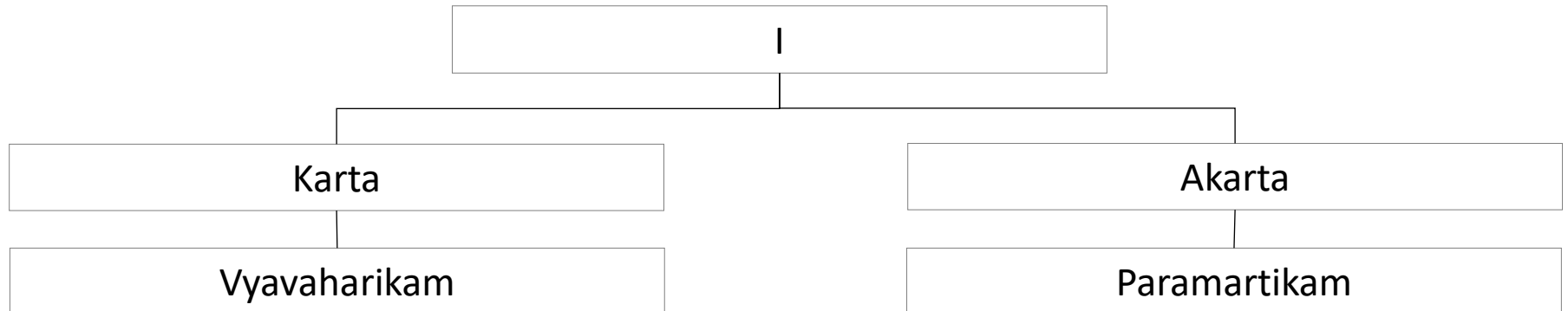
- Ashraya Bheda = Adhikari Bheda
- Jnanam and Karma Mutually can't Co-exist in the same Plane
- This is Sankshepa Uttaram, Elaboration follows.

35) Introduction to Chapter 2 : Continues

‘अशोच्यान्’ इत्यादिना भगवता यावत् ‘स्वधर्ममपि चावेक्ष्य’ इति एतदन्तेन ग्रन्थेन यत् परमार्थात्मतत्त्वनिरूपणं कृतं तत् साङ्ख्यम्, तद्विषया बुद्धिः आत्मनो जन्मादिषड्विक्रिया-भावाद् अकर्ता आत्मा इति प्रकरणार्थनिरूपणाद् या जायते सा साङ्ख्यबुद्धिः, सा येषां ज्ञानिनाम् उचिता भवति ते साङ्ख्याः ।

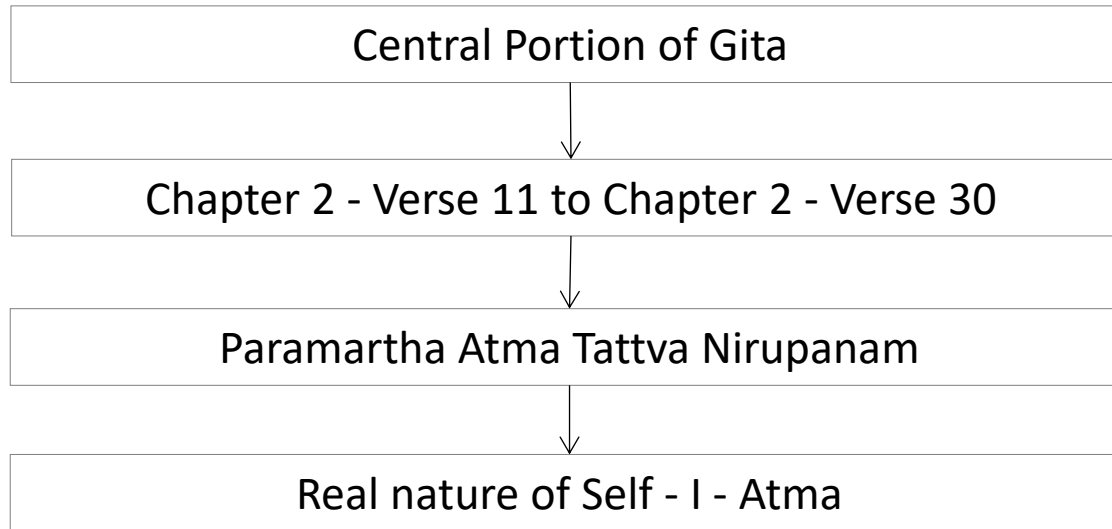
aśōcyān ityādinā [Gīta 2-11] bhagavatā yāvat ‘svadharmamapi cāvēkṣya’ iti [Gīta 2-31] ētad-antēna granthēna yat paramārtha-ātma-tattva-nirūpaṇam kṛtam tat sāṅkhyam, tad-viṣayā buddhiḥ ātmanō janmādi-ṣaḍ-vikriya-abhāvād akartā ātma iti prakaraṇārtha-nirūpaṇād yā jāyatē sā sāṅkhyā-buddhiḥ, sā yēṣāṃ jñāni nām ucitā bhavati tē sāṅkhyāḥ.

1)

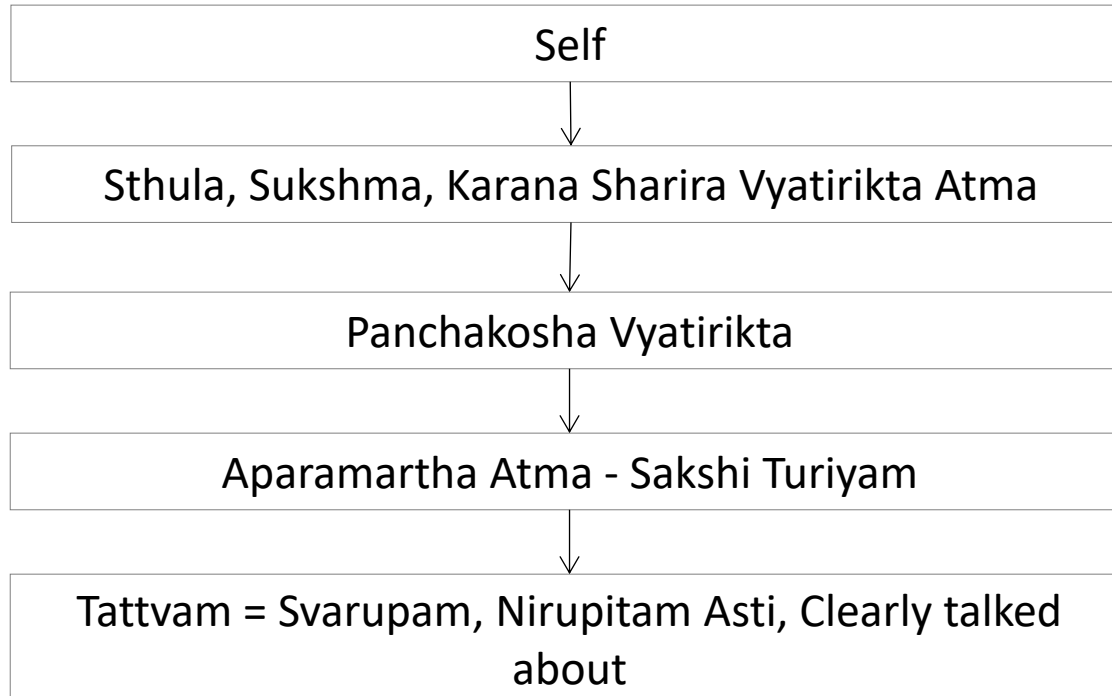


II) Long Sentence, Whole Paragraph

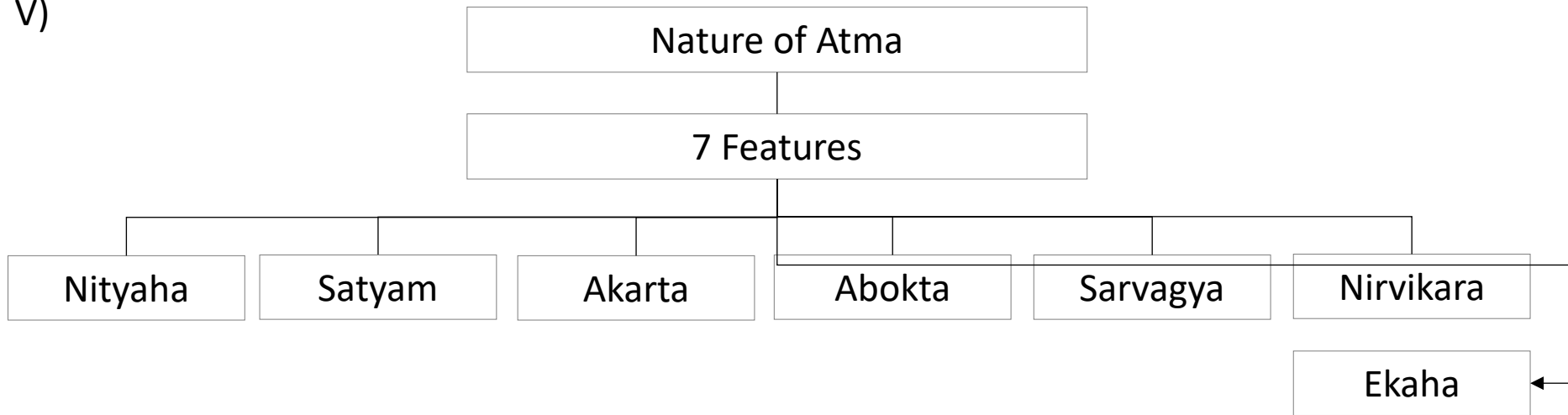
III)



IV)



V)



VI) Tat Vishaya Buddhihi Sankhya Buddhi Bavati.

- Buddhi = Jnanam
- Knowledge is called Sankhya Buddhi.

VII) What is Nature of Atma?

- Shad Vikriya, Abavat, Akarta, iti.

a) Atma is Akarta - Free from all Actions.

b) Shad Vikriya Abavat

- Free from 6 fold Modifications
- Janma - Adhi....

c) Asti, Jayate, Vardate Viparnimate, Apakshiyate, Vinashyati.

d) Law :

- **What can't change, can't Act.**

e) Change = Action, both Synonymous.

f) Atmanaha Nirvikaratvat, Atma Akarta Asti.

g)

Sankhya	Buddhi	That Atma Jnanam is born, arises in intellect
Atma	Jnanam	

h) Prakaranartha Nirupanat :

- Through the Analysis of Verses Chapter 2 - Verse 11 to 30.

i) Knowledge arises not in Sthula, Karana Shariram but only in Sukshma Shariram - Intellect.

j) Knowledge Arises because of Nirupanam, through Analysis, of Prakarana Artham, Portion from Verse 11 to 30.

k) Prakaranam - Verse 11 to 30, Portion

- Artha - Teaching

L) By the Analysis of Verses 11 to 30 Atma Jnanam arises in the Mind of the Student.

m) Such a Knowledge is called Sankhya Buddhi, Atma Jnanam.

n) Atma Jnanam is renamed here as Sankhya Buddhi

VIII) Those wise People, for whom this knowledge is well Deserved, Uchita, Appropriate, worthy.

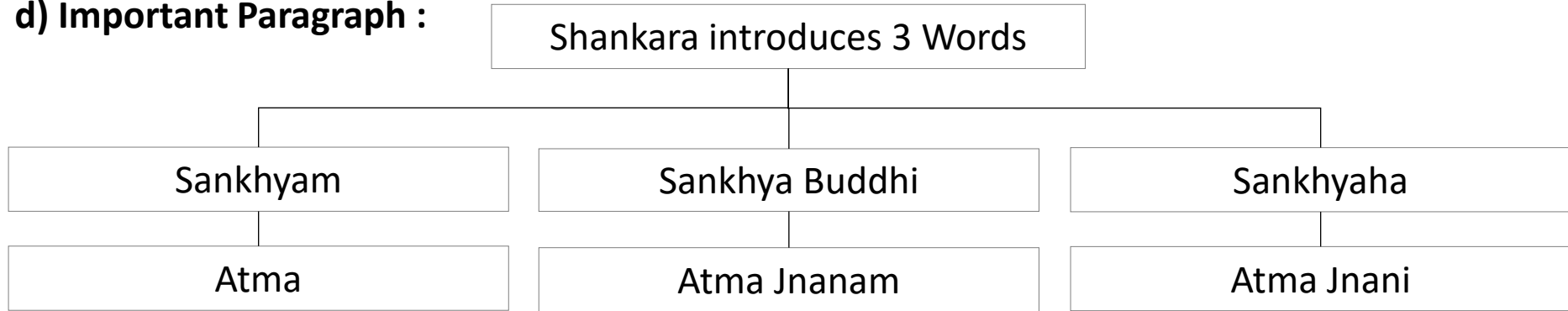
a) Those Qualified, Prepared, Mature People.

b) Who are ready to drop all their Activities and Commit the rest of life exclusively for preservation, Nourishment and Assimilation of that Atma Jnanam.

c) Tey Sankhya :

- Those Mature people who have the Knowledge and ready to Spend exclusively to Sravanam / Mananam / Nididhyasanam... Remove doubt.

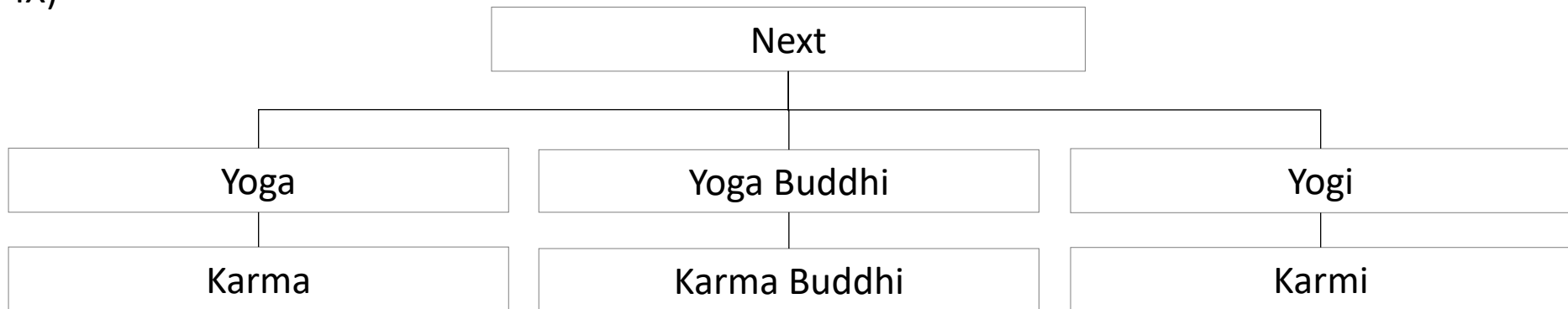
d) Important Paragraph :



- Register well in Intellect.

e) Jnanam and Karma can never Co-exist - Building is going to be Constructed in following Section.

IX)



36) Introduction to Chapter 2 : Continues

एतस्या बुद्धेः जन्मनः प्राग् आत्मनो देहादि- व्यतिरिक्तत्वकर्तृत्वभोक्तृत्वाद्यपेक्षो धर्माधर्म-
विवेकपूर्वको मोक्षसाधनानुष्ठाननिरूपणलक्षणो योगः, तद्विषया बुद्धिः योगबुद्धिः, सा येषां
कर्मिणाम् उचिता भवति ते योगिनः ।

ēstasyā buddhēḥ janmanah prāg ātmanō dēhādi-vyatiriktatva-kartṛtva-bhōkṛtvādiapēkṣō
dharma -adharma -vivēka-pūrvakō mōkṣa-sādhana-anuṣṭhāna-nirupaṇalakṣaṇō
yōgaḥ, tad-viṣayā buddhiḥ yōga-buddhiḥ, sā yēṣāṃ karminām ucitā bhavati tē
yōginah.

I) Parallely he is developing 3 Words, Yoga, Yoga Buddhi, Yogi.

II) Yoga = Veidika Karma

III) What is Veidika Karma?

- 1st Nature of Karma.

a) Etasyaha Buddaha Janmanaha Prak Karma Bhavati

- **Veidika karma exists before the rise, Utpatti of Atma Jnanam.**

b) Buddhi = Sankhya buddhi = Atma Jnanam

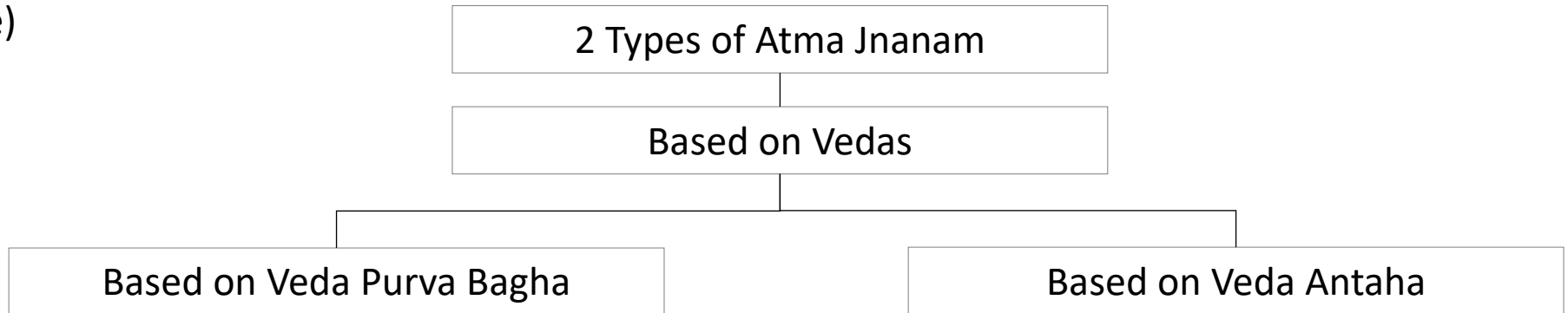
- Janma = Rise, emergence, Jnana Utpatti
- Prak = Before.

c) 2nd Nature of Karma / Yoga :

- Atmanaha Dehadhi Vyatiriktva, Kartrutva, Boktrutva Apekshaha Karma or Yogaha Bhavati.

d) Veidika karma also requires a type of Atma Jnanam which is different from another Atma Jnanam.

e)



f) Common features :

- Knowledge of Atma different from the body which survives death.

g) 1st One :

- Deha Vyatirikta Atma Jnanam.

2nd One :

- Deha Vyatirika Atma Jnanam

IV) a) Common to both :

- Atma is different from the body, which survives the death of the body
- Continues to exist even after body is cremated or buried.

b) What is uncommon?

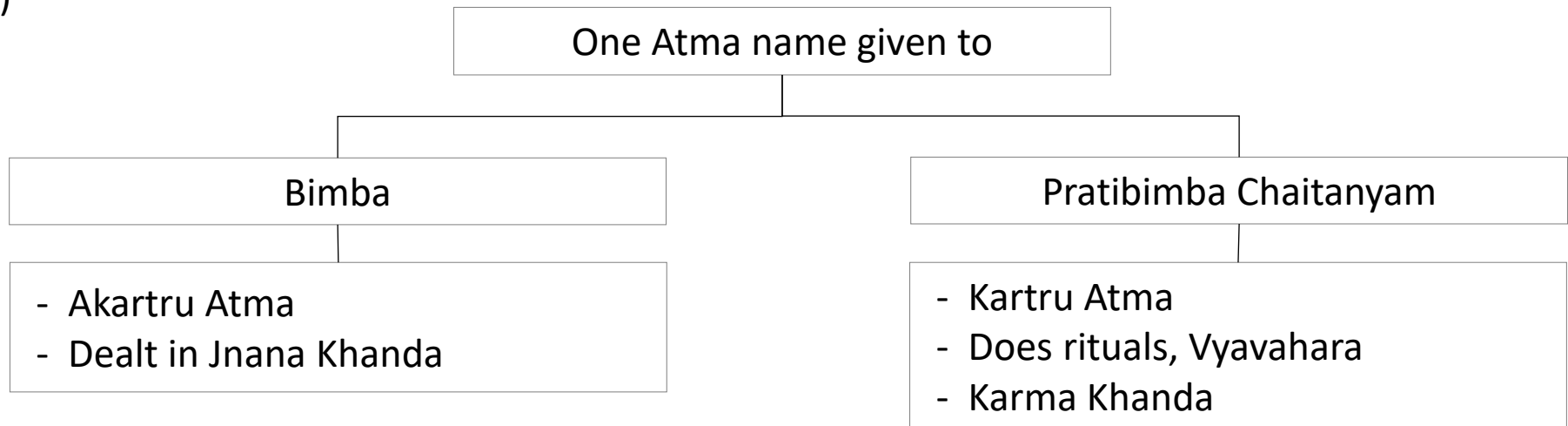
Karma - Atma :

- Atma is travelling finite Atma
- Requires 13 Days Karma of Children
- For Shanti of Atma, do Prayaschittam
- Sending Soul to Svarga
- Savindi Karanam
- Join one Atma to forefathers
- Karma Bokta Atma.
- Deha Vyatirikta Kartru - Atma Jnanam required for all Karmas.
- Knowledge of Atma different than the Body, which is a Karta, travels after death.
- Travelling Atma = Chidabhasa Atma
 - = Pratibimba Chaitanya Atma
 - = Reflected Consciousness Atma
- Punya, Shukla Gathi, all with regard to this Atma.
- Deha Vyatirikta Kartru Atma Jnanam.
- Associated with Veda Purva Bhaga, Veidika Atma.

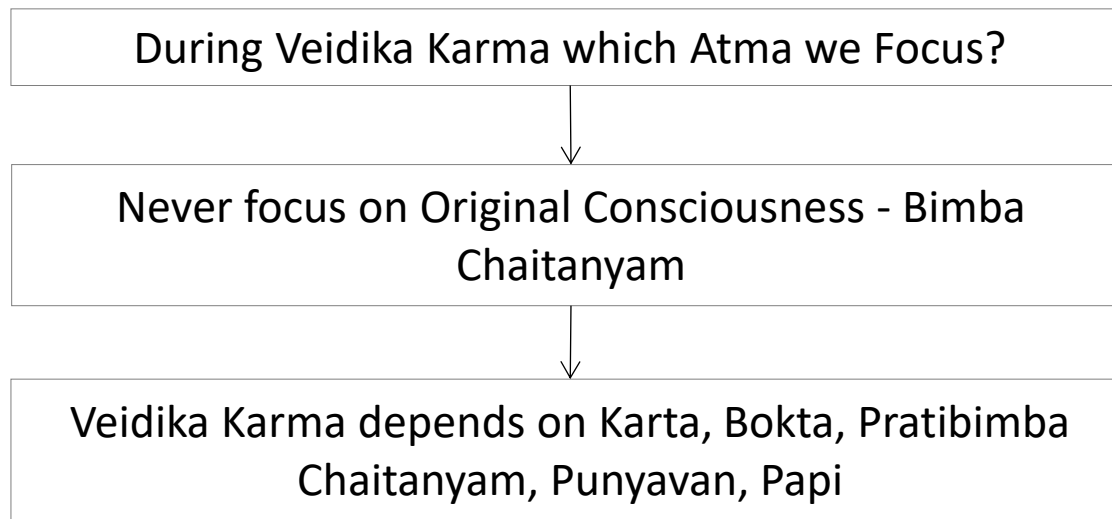
c) Atma No. 2 :

- Deha Vytatirikta Aakartru Atma Jnanam
- Different from Body
- Survives death of body
- Chit Amsha
- Not go to Svarga, Narakam, will not require Sraddham, Tarpanam, will not have any travel, Gathi.
- Deha Vyatirikta Akartru Atma Jnanam, Connected with Vedanta Bhaga.
- 2nd Atma = Bimba Chaitanyam, Original Consciousness.

d)



e)



f) Dehadhi Vyatiriktatva Kartrutva Boktrutvadhi Apeksha

- Karma dependent on an Atma, Pratibimba Chaitanyam, which is different from the body, which is Karta, Bokta.

g) Atma No. 1

- Pratibimba Chaitanyam based is Veidika Karma.

h) Other one is Atma no. 2

I) How can you combine Atma 1 and 2 Groups.

PORT Group	PORT Rahita Group
------------	-------------------

How can you fit Square peg in a Round hole?

V)

Veidika Karma	Jnani
<ul style="list-style-type: none">- Yoga - Karmas- In Atma 1	<ul style="list-style-type: none">- In Atma 2

- Can't Combine
- Reflected Consciousness = Waker, Dreamer, Sleeper - Ahamkara
- Original Consciousness = Turiyam

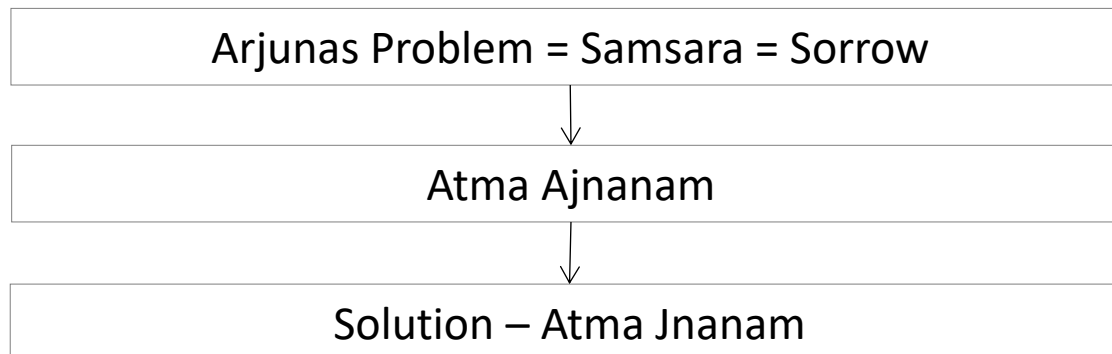
Revision : Shankara's introduction to Bhagavad Gita - Topic 14 :

I) 1st Part of introduction :

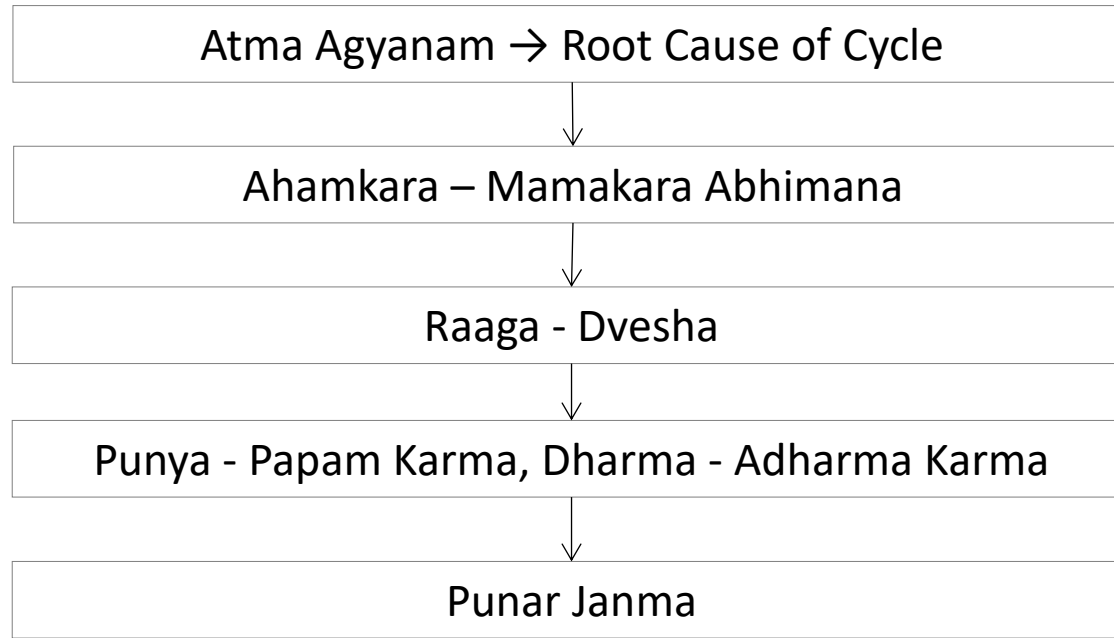
- a) Gita = Revival of Vedic teaching
- b) Summary of Chapter 1 - 47 Verses, Chapter 2 - 10 Verses
- c) Shankara comments on Vyasa's introduction of Gita

II) 2nd Part of introduction :

a)

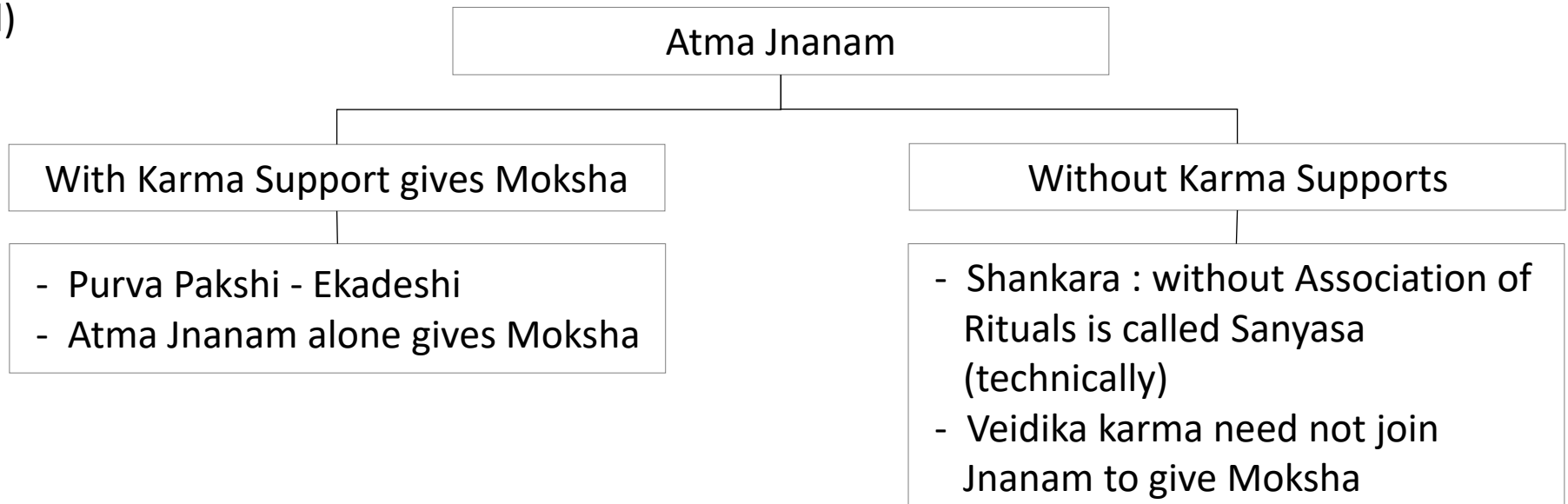


b) Chain of Samsara :



c) Atma Jnanam = Solution

d)



III) 3rd Part of Introduction

- a) Vedantic Ekadeshi - Subgroup of Advaitam.
- b) Powerful Group, Prevalent During Shankaras time
- c) Purva Pakshi : Discussed in 3 Topics - 9, 10, 11

d) Shankaras reply :

- Topic 12, 13, 14

e) Ekadeshi :

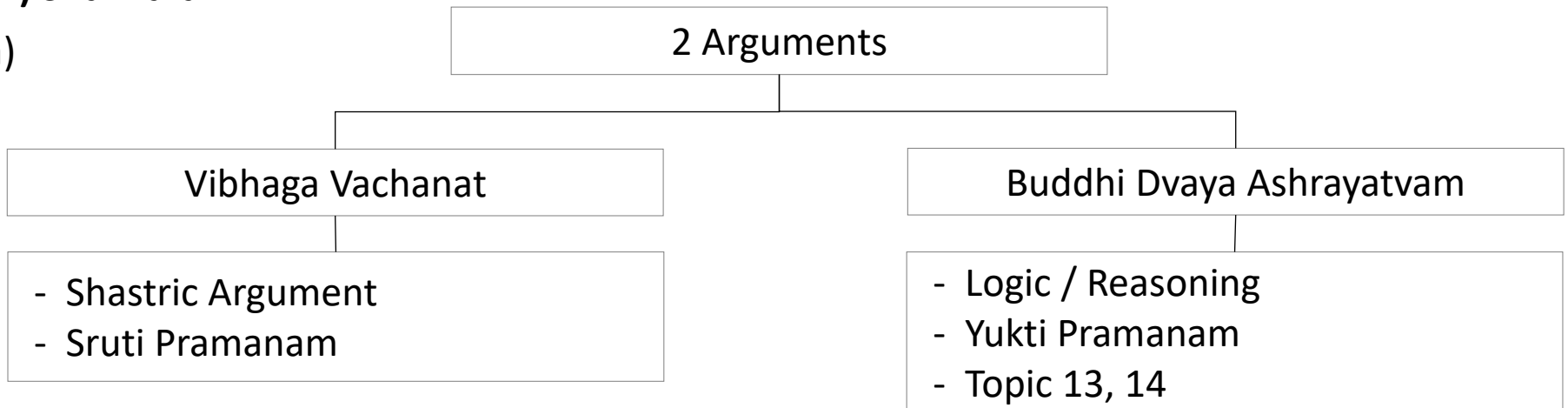
- Jnana Karma Samuchhaya Vadi.

f) Corollaries : Purva Pakashi :

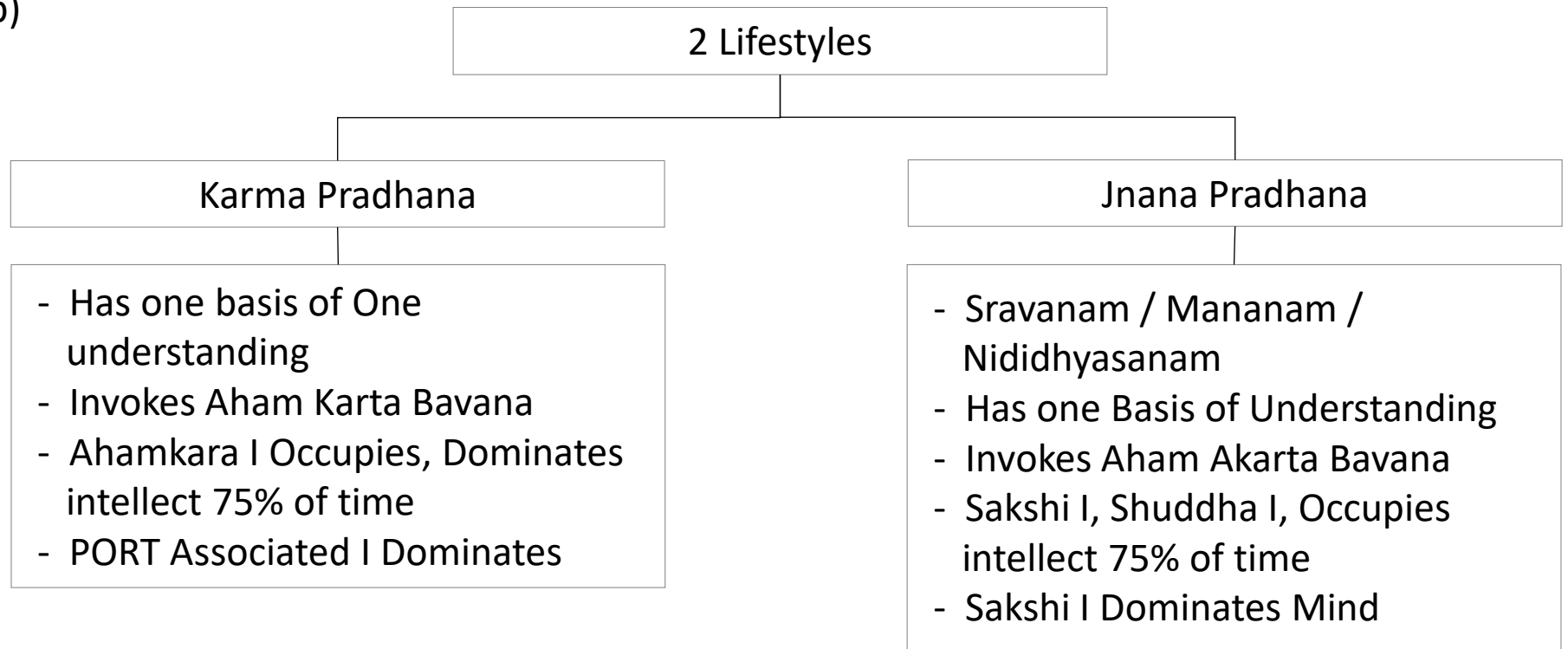
- Do Nididhyasanam till end of life
- Do Karma till end of life (100 Years)
- Sanyasa concept is wrong.

IV) Shankara :

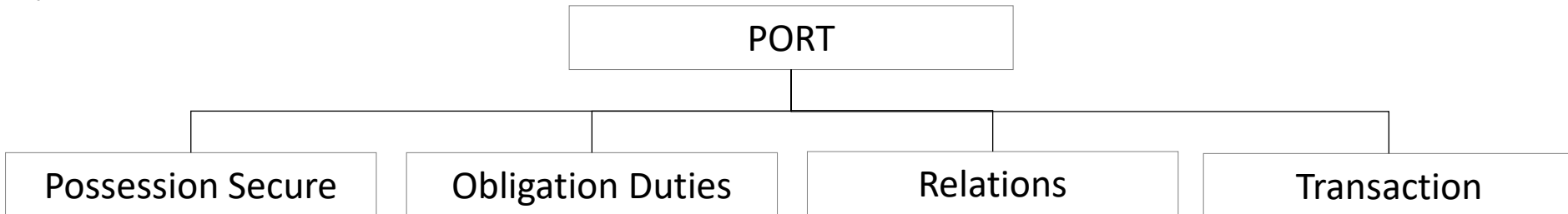
a)



b)

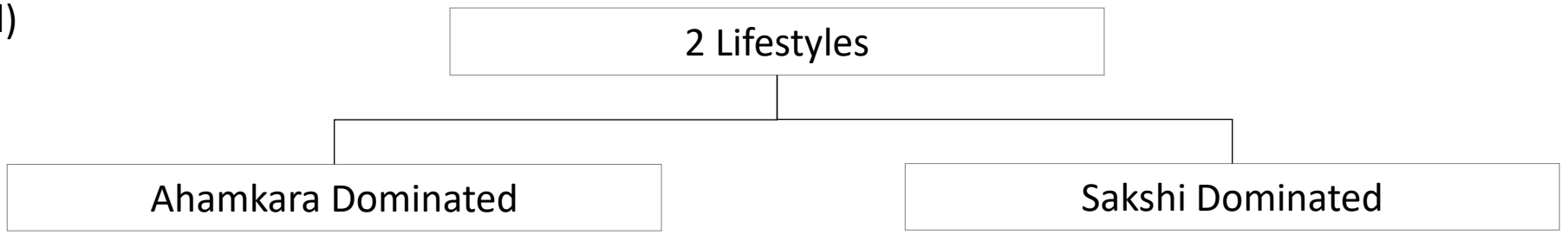


c)



- Ahamkara = PORT - Occupies Mind
- Karma Pradhana.

d)



- What you give top Priority

e) In 2nd Chapter - Introduction we find this

f) This is Summary of Chapter - Introduction in Topic 13

v)



VI) Gita :

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

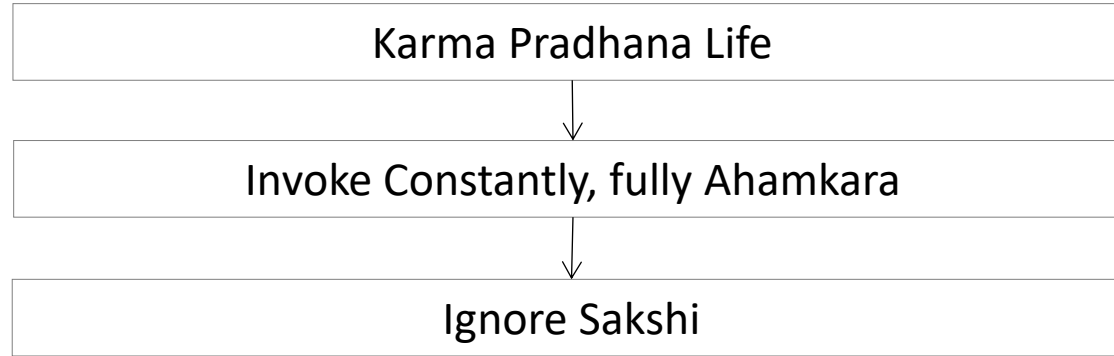
śrī bhagavānuvāca |
loke'smin dvividhā niṣṭhā
purā proktā mayā'nagha |
jñānayōgena sām̐khyānām
karmayōgena yōginām ||3-3||

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]

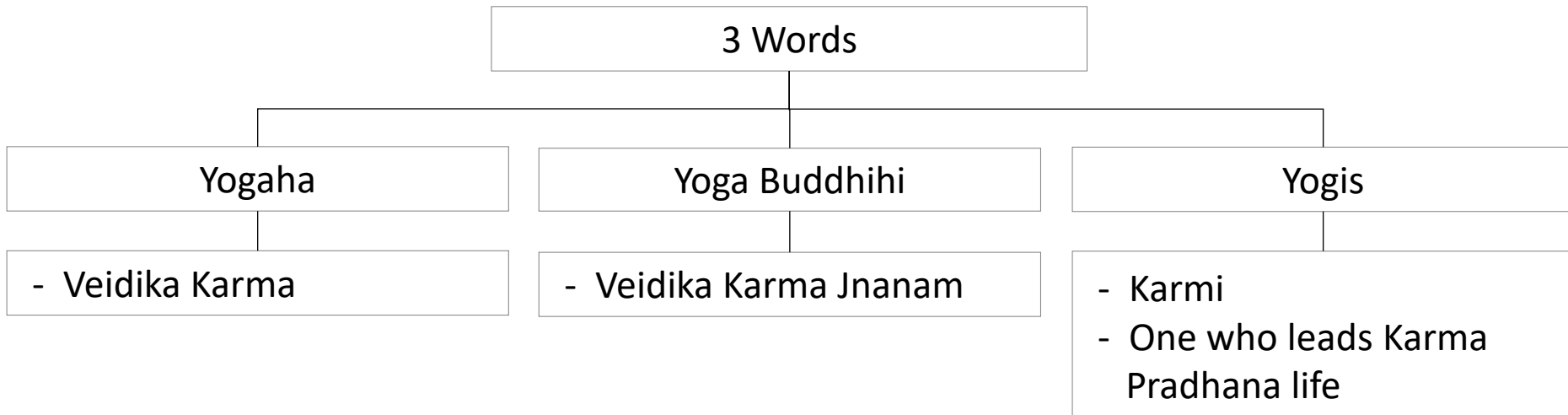
VII) Jnanis Lifestyle :

- Constantly Associate with Akarta Sakshi Atma Dominantly.

VIII)



IX) This is Summarized in Topic 14



X) What is Veidika karma - Yoga - Very important.

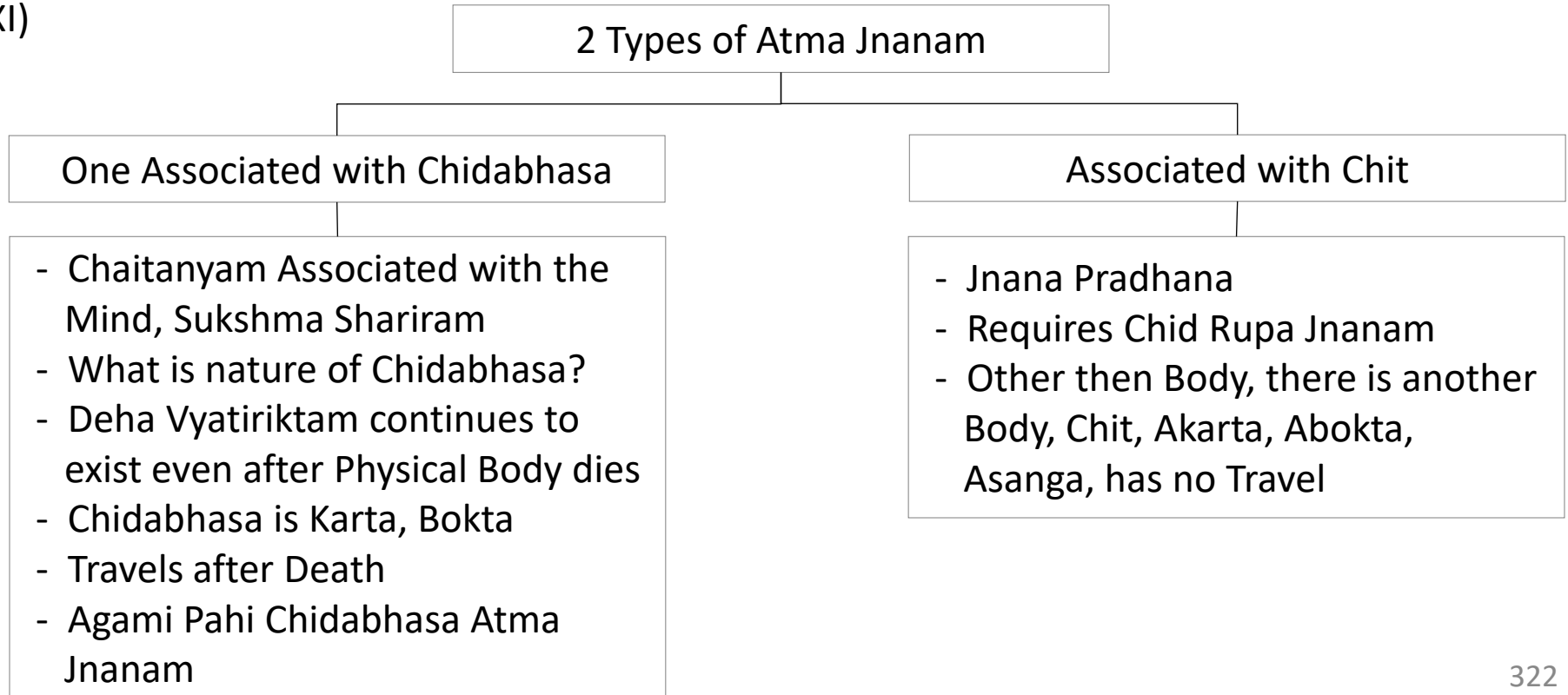
a) 1st Definition :

- Veidika karma is always before rise of Atma Jnanam.
- Veidika Karma never co-exists with Atma Jnanam, always precedes Atma Jnanam.

b) 2nd Definition :

- If you want to lead Jnana Pradhana life, need Atma Jnanam
- To lead Karma Pradhana life, need Atma Jnanam
- For both, Atma Jnanam is required.

XI)



XII)

2 Different Atma Jnanams are required

Deha Vyatirikta Kartatma Atma Jnanam in Karma Khanda

- Dependent Atma (Apeksha) on Veidika Karma
- Based on Dharma (Punya Karanam), Adharma (Papa Karanam)
- Requires Punya Papa Obsession, Awareness
- Re-inforces Punya Papam

Deha Vyatirikta Akartrukta Atma Jnanam in Jnana Khanda

- Not interested in Punya Papam
 - Interested in Punya Papa Ateeta Atma
- Katho Upanishad :**
- Anyatra Dharmat, Adharmat

How can Karma, Jnana Co-exist at any time?

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

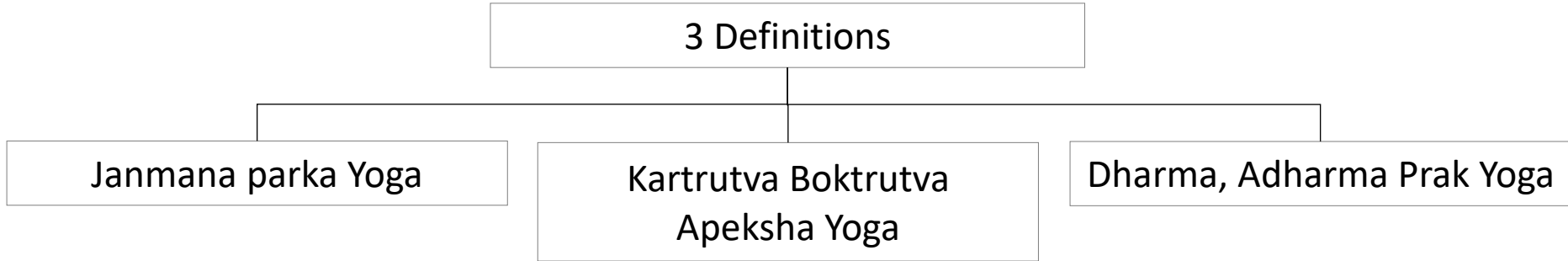
Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

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

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [1 - 2 - 14] 323

XIII) 3rd Definition of Veidika Karma :

- Dharma – Adharma Purva Jnanam.



- Yoga means Veidika Karma.

XIV) 4th Definition :

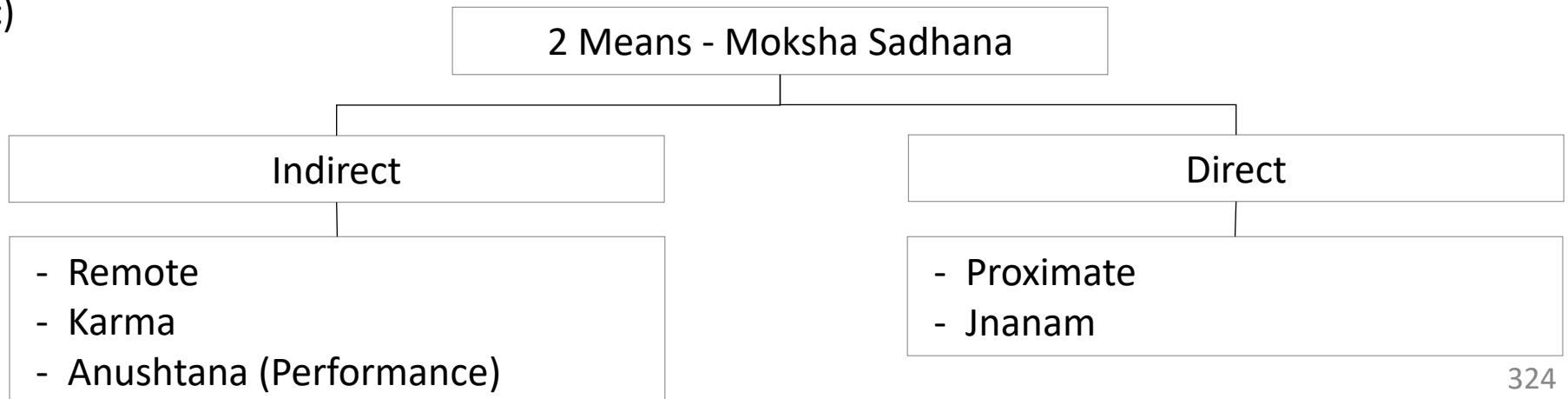
- Moksha Sadhana Anushtana, Nirupana Lakshana.

a) Moksha Param para Sadhana

- Indirect means of attaining Moksha

b) Remote means of Attaining Moksha = Karma

c)



- d) Performance of Rituals which are indirect means of attaining Moksha.
- e) All 4 definitions put together is called Yogaha
- f) Tat Vishaya buddhi - Yoga buddhi Bhavati
- g) Constant awareness regarding these factors is called Yoga Buddhi Jnanam.

XV) Karma Pradhana life :

a) Observed with Ahamkara only

b) Ahamkara which has taken birth based on Purva Janma Punya – Papam.

- c) which is acquiring Punya Papam in this Janma
- d) which is bothered about next Janma
- e) Next birth - Who is Guru?
- f) Mind is in Ahamkara, Missed Vedanta, lost Vedanta.

XVI) What is means of Abiding in Atma, living in Atma?

- a) I - Atma does not have Purva Janma
- b) Don't have to think of next Janma
- c) If I encourage awareness of Janma Rahita Atma, I am living in Vedanta.
- d) If all the time thinking of my past Janma, my present or future Janma or Relatives past, Present, future Janma, then it is Ahamkara Pradhana life.

XVII) After coming to Vedanta, Janma Pradhana thoughts must be dropped.

a) Why should I think of what I will be in the next Janma?

b) Knowledge of Vedanta is

- I am Sakshi which is witness, does not have Janma.

c)

Veidika Karma	Jnanam
Requires Janma Awareness	Requires Janma thought negation

d) Discourage Janma oriented thoughts - Past, future in Jnana Pradhana life.

XVIII) Tad Vishaya Buddhihi :

a) Ahamkara obsessed buddhi is called Yoga Buddhi

b) Yogis are Karmis, associated with this knowledge

c) Veidika karma knowledge, Ahamkara awareness, whoever has got, is called a Yogi

d) Compare Sankhyam and Karma, Atma Jnanam.

- Karma Jnanam, Sankhyaya and Yogi.

e) More you compare 3 pairs, more you will see that they can never Co-exist in one person.

f) Choose one to be dominant in your life

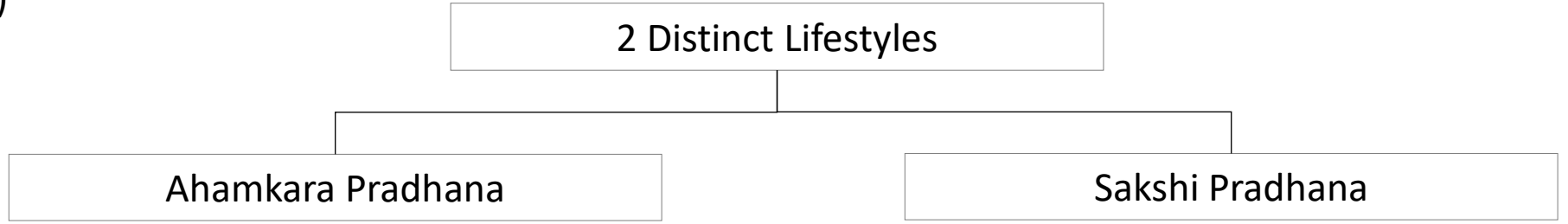
g) No question of Samuchhaya at all.

37) Introduction to Chapter 2 : Continues

तथा च भगवता विभक्ते द्वे बुद्धी निर्दिष्टे- 'एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु' इति ।

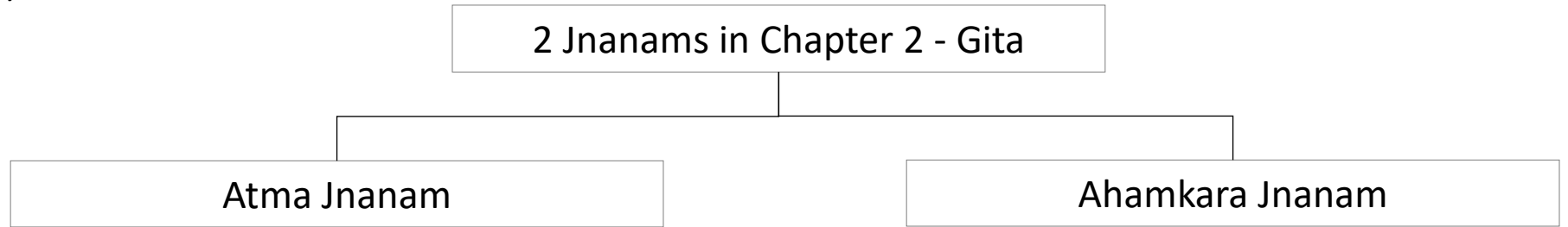
tathā ca bhagavatā vibhaktē dvē buddhī nirdiṣṭē – 'ēṣā tē:'bhihitā sām̐khyē buddhiryōgē tvimām śṛṇu' [Gīta 2-39] iti |

I)



- One can't choose both of them Simultaneously.

II)



III) Vibhakte Nirdeshita

- Both Jnanams can't be Entertained by a Person Simultaneously.

38) Introduction to Chapter 2 : Continues

तयोः च साङ्ख्यबुद्ध्याश्रयां ज्ञानयोगेन निष्ठां साङ्ख्यानां विभक्तां वक्ष्यति—‘पुरा वेदात्मना मया प्रोक्ता’ इति ।

tayōḥ ca sāṅkhya-buddhi-āśrayāṁ jñānayōgēna niṣṭhāṁ sām̐khyānāṁ vibhaktāṁ vakṣyati – ‘purā’ vēdātmanā ‘mayā prōktā’ [Gīta 3-3] iti |

I)

Atma Jnanam	Ahamkara Jnanam
Invoke Atma, Akarta	Invoke Karta Ahamkara

II) We can give importance to only one at a time

- Invocation Simultaneously will Create problems.

III) I Know I am Brahman but my wife is not alright

- This is Samuchhaya problem.

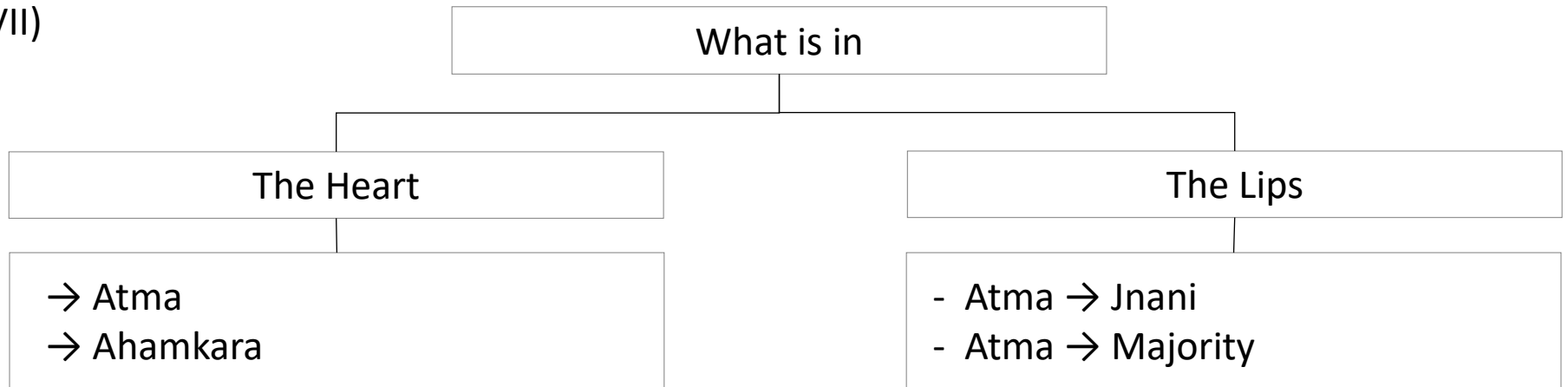
IV) Conflict born out of Mixing Atma - Ahamkara, Anatma

V) Brahman is independently existing Principle without Body, Mind, world.

VI) I am Facing problems

- Ahamkara Dominant.

VII)



VIII) Study for 25 Years :

- If Atma in the Heart, can't say I have a problem

IX) In the Heart both Ahamkara and Sakshi can never Co-exist.

X) You Decide whether you are Atma Sakshi or Ahamkara and Lead your life.

XI) Tayorho :

- Of 2 Types of Knowledge in the Intellect.

a) Jnana Yogena Nishta :

- Jnana Pradhana life is a life in which I want to Keep Atma - Sakshi - Awareness in the heart most of the time.

b) Remember, Keep Vedanta in the Heart most of the time

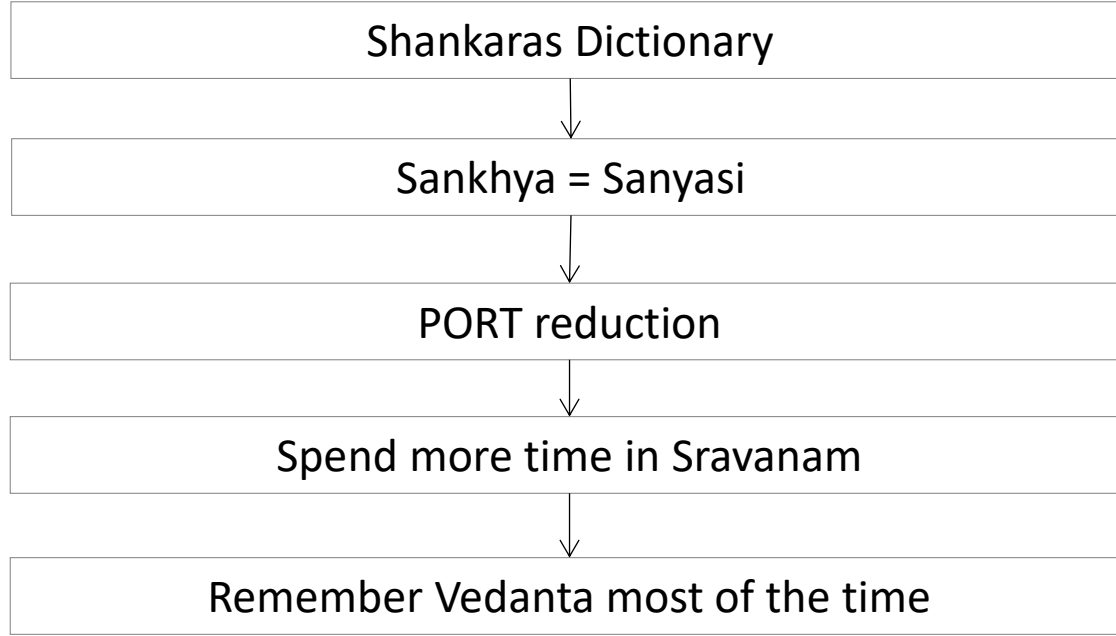
c) Sankhya Buddhi Ashraya

d) Requires Vedantic Awareness throughout the day.

e) For Sankhya - Jnana Pradhani people

- Those who have decided to lead jnana Pradhana life are called Sankhya.

f)



g) Vibhaktam Vakshyati :

- Krishna Separates lifestyle for those people

h) How do the Separate : Gita :

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

śrī bhagavānuvāca |
loke'smin dvividhā niṣṭhā
purā prokṭā 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]

i) Srishti Aramba Iva - Pure :

- Taught by me, through the Veda, I am the Speaker.

j)

Karma Yoga	Jnana Yoga
PORT increased, Vedanta Decreased	PORT Reduced, Vedanta Increased

k) You Decide which Lifestyle you are in

l) Can't Increase PORT and Vedanta Simultaneously.

39) Introduction to Chapter 2 : Continues

तथा च योगबुद्ध्याश्रयां कर्मयोगेन निष्ठां विभक्तां वक्ष्यति—‘कर्मयोगेन योगिनाम्’ इति ।

tathā ca yōga-buddhi-āśrayāṁ karmayōgēna niṣṭhāṁ vibhaktāṁ vakṣyati –‘karmayōgēna yōginām’ iti |

l) 2nd Group :

- Ahamkara, Karma Pradhana, PORT Pradhana, separated from Yogis.

II) Karma Yogena Nishta :

- Karma Yoga dominant, Yoga Buddhi (Karma Jnanam) Ashraya, Ahamkara Jnana, PORT awareness prominent.
- Can't suddenly understand, I am Atma, Sat Chit Ananda will be a joke, story.

III) Wants many relations

- Vedanta wants you to be Relationless Atma, will be a joke.

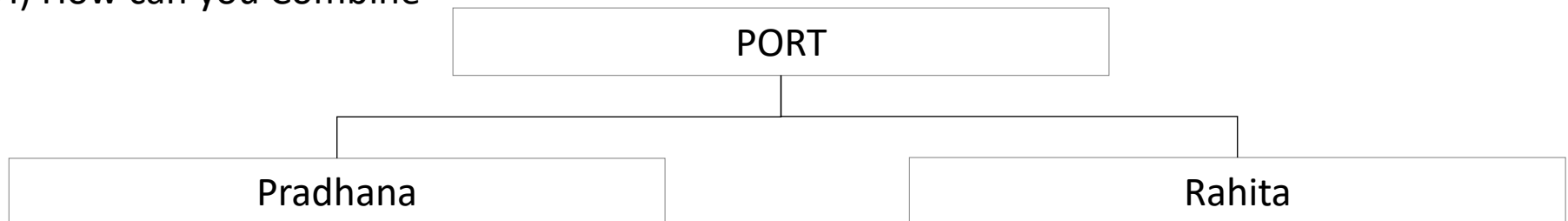
IV) Vibhakta :

- 2 Lifestyles are distinct.

V) Vakshayati :

- Krishna will talk in Chapter 3
- Yogi = PORT Pradhana
- Karma Yoga - Krishna teaches.

VI) How can you Combine



- Together Lifestyle impossible.

40) Introduction to Chapter 2 : Continues

एवं साङ्ख्यबुद्धिं योगबुद्धिं च आश्रित्य द्वे निष्ठे विभक्ते भगवता एव उक्ते ज्ञानकर्मणोः
कर्तृत्वाकर्तृत्वैकत्वानेकत्वबुद्ध्याश्रययोः एक- पुरुषाश्रयत्वासम्भवं पश्यता।

ēvaṁ sāṅkhya-buddhiṁ yōga-buddhiṁ ca āśritya dvē niṣṭhē vibhaktē bhagavatā ēva uktē jñāna-karmaṇōḥ
kartṛtva-akṛtṛtva-ēkatva-anēkatva-buddhi-āśrayayōḥ ēka-puruṣaāśrayatva-asambhavaṁ paśyatā ।

I) In This Manner, there are 2 types of Lifestyles, Distinctly Prescribed by Bhagawan.

II)

Sankhya Buddhim Ashritya	Yoga buddhim Ashritya
<ul style="list-style-type: none">- Based on Atma Jnanam- Based on PORT Awareness	<ul style="list-style-type: none">- Based on Karma Jnanam- Based on PORT forgetfulness

III) Why Didn't Bhagawan combine both of them?

- Logically, Opposite ideas can't Co-exist.

a) Ahamkara Pradhana Life :

- I have Various relations.

b) Karma Pradhana Life :

- I look at Myself as related to People.

c) Jnana Pradhana Life.

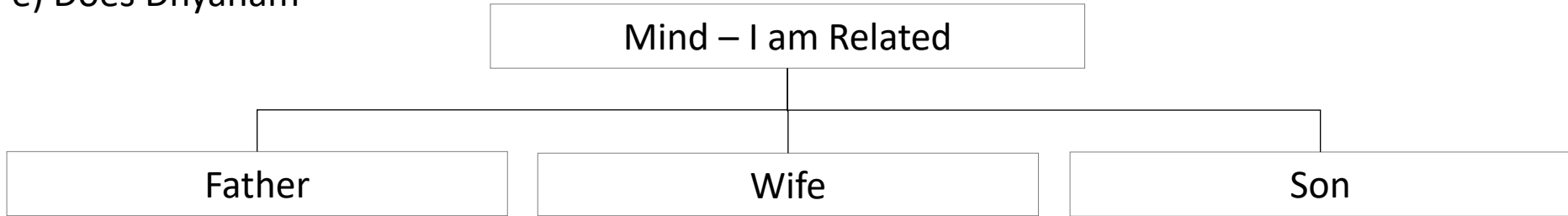
d) Nirvana Shatkam :

न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah
Pita Naiva Me Naiva Mata Na Janma
Na Bandhur Na Mitram Gurur Naiva Shishyah
Chidananda Rupa Shivoham Shivoham

I have no fear of death, nor (have I) any distinction of caste. I have neither father, nor mother nor (even) birth, no relation, nor friend. For me there is no Guru and no disciple. I am pure Knowledge and Bliss, I am all auspiciousness, I am Siva. [Verse 5]

e) Does Dhyanam



f) Relationship is dominant, disturbing mind, causes depression.

g) I am Atma is a joke

h) Can't combine

IV) Kartrutva - Akrutva Buddhihi

Jnana Yoga - Lifestyle	Karma Yoga - Lifestyle
<ul style="list-style-type: none">- I am Akarta- I am Non-dual Ekatva Buddhi	<ul style="list-style-type: none">- I am Karta- I am Dual, Anekatva Buddhi

2 Thoughts are Basis for 2 Lifestyles

V) In one Purusha, 2 Buddhis is Impossible as one Ashraya I - Chidabhasa.

VI) Ashrayatvam = Co-existence in Eka Purusha, one Person.

VII) Impossible to have 2 thoughts in one person predominantly

- Mixture possible.

VIII) Aham Karta, Akarta

- Aham Sakshi, Aham Ahamkara
- I am with relations, without relations
- I am Ekaha, Anekaha
- I am these 2, can never Co-exist in one person, one mind, simultaneously.

IX) You have to choose which life style you want to give dominance.

Revision : Topic 1 : Summary :

I) Mere Jnanam is means of liberation, Doesn't require support of Karma

- Samuchhaya not required.

II) Ekadeshi :

- Samuchhaya Vadi
- Veidika karma combination with Jnanam required for Moksha.

III) Shakara's reply : 3 Answers given

IV) 1st Answer :

a) By studying 2nd Chapter, Lord Krishna differentiates Jnana Pradhana life and Karma Pradhana life.

b)

Jnana Nishta	Veidika Karma Nishta
Dedicate life to Sravanam / Mananam / Nididhyasanam	Committed to Karma and Procure PORT infrastructure

c) Reason :

Jnana Nishta	Karma Nishti
<ul style="list-style-type: none">- Requires Sankhya Buddhi (Mind Set)- Sakshi is invoked more- Akartrutvam invoked- Advaitam Invoked more	<ul style="list-style-type: none">- Requires Yoga Buddhi- Ahamkara is invoked more- Kartrutvam invoked- Dvaitam invoked more

- Lifestyles Different
- Krishna Does not Teach Combination

IV) Topic 18 :

a) 2 Outlooks, Perspectives, Mindset, 2 Buddhis, 2 Attitudes

b) Sankhya buddhi, Yoga buddhi

c) Bhagawan has clearly differentiated

- Life style and mind set.

d) Mutually exclusive, contradiction.

e) Kartrutvam, Akartrutvam - Ekatva (Non-dual Mind set), Anekatva (Dualistic mind set – Buddhi).

- 2 Ashrayas, 2 Basis for life style.

f)

Mindset	Consequence
<ul style="list-style-type: none">- Basis- Buddhi	<ul style="list-style-type: none">- Nishta- Lifestyle

- Buddhis, Nishtas contradictory like heat and Cold.

g) Eka Purusha Ashrayatvam = Samuchhaya not possible

h) Their co-existence in one person is not possible

- Can't combine.

i) Eka Purusha Anushteyatvam

- Combination of Jnanam and Karma Asambhavam, impossible.

j) Pashyata :

- Asambhavam Bhagawan Pashyati
- Lord Krishna sees impossibility of their combination.

k) Teaches separately, does not expect combination.

यथा एतत् विभागवचनं तथैव दर्शितं शातपथीये ब्राह्मणे—
 ‘एतमेव प्रव्राजिनो लोकमिच्छन्तो ब्राह्मणाः प्रव्रजन्ति’ इति सर्वकर्मसन्न्यासं
 विधाय तच्छेषेण ‘किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोकः’ (बृ. उ. 4.4.22) इति ।
 तत्रैव च प्राक् दारपरिग्रहात् ‘पुरुषः’ ‘आत्मा’ प्राकृतः
 धर्मजिज्ञासोत्तरकालं लोकत्रयसाधनं — पुत्रं, द्विप्रकारं च वित्तं — ‘मानुषं,’
 ‘दैवं’ च; तत्र मानुषं कर्मरूपं पितृलोकप्राप्तिसाधनं, विद्यां च दैवं वित्तं
 देवलोकप्राप्तिसाधनं ‘सोऽकामयत’ इति अविद्याकामवतः एव सर्वाणि
 कर्माणि श्रौतादीनि दर्शितानि । तेभ्यः (व्युत्थाय प्रव्रजन्ति इति) व्युत्थानम्
 आत्मानम् एव लोकम् इच्छतः अकामस्य विहितम् । तदेतत् विभागवचनम्
 अनुपपन्नं स्यात्, यदि श्रौतकर्मज्ञानयोः समुच्चयः अभिप्रेतः स्यात् भगवतः ।

yathā ētad vibhāga-vacanam tathā ēva darśitam śātapathīyē brāhmaṇē –
 ‘ētamēva pravrajīnō lōkamicchantō brāhmaṇāḥ pravrajanti’ [brhadāraṇyakōpaniṣat 4-4-22] iti
 sarva-karma-sannyāsam vidhāya tat-śēṣēṇa – ‘kiṁ prajayā kariṣyāmō yēṣāṁ nō:’yamātmāyam
 lōkaḥ’ iti । tatra ēva ca - prāg-dāra-parigrahāt puruṣa ‘ātma ’ prākṛtō dharma-jijñāsā-uttara-kālam
 lōka-traya-sāadhanam putram dvi-prakāram ca vittaṁ mānuṣam daivam ca tatra (mānuṣam vittaṁ
 karma-rūpaṁ pitṛ-lōka-prāpti-sāadhanam vidyām ca daivam vittaṁ dēva-lōka-prāpti-sāadhanam)
 ‘sō:’kāmayata’ । iti avidyā-kāmayata ēva sarvāṇi karmāṇi śrautādīni darśitāni | tēbhyō ‘vyutthāya’
 ‘pravrajanti’ [brhadāraṇyakōpaniṣat 4-4-22] iti vyutthānam ātmānam ēva lōkam icchataḥ
 akāmasya vihitam | tad ētad vibhāga-vacanam anupapannam syād yadi śrauta-karma-jñānayōḥ
 samuccayaḥ abhiprētaḥ syād bhagavataḥ |

This declaration of distinction between knowledge and action in the BG Corresponds to the following demonstration of the same in the Satapathabrahmana: “Desiring only this world of the Self, mendicant Brahmanas wander forth.” Here, having laid down the renunciation of all actions, to it has been affiliated the idea contained in the following Passage: “Of what profit is Progency to us, who have this Self, this world?” (BU 4.4.22). In the very same text has also been highlighted the fact that all actions pertain only to those who are Subject to Nescience and desire; for, before marriage the human self is ‘unregenerate’ (Prakrta). After an investigation into the Science of Veda-enjoined actions, man, becoming ‘Regenerate’, desired (Akamayata) the means to secure the three worlds Viz., a son and the two-fold wealth, human and divine. The ‘human wealth’ consists in activities by which the world of the manes is attained. The ‘Divine wealth’ is knowledge by which the world of the gods is attained. The transcending of the Sphere of all activities and the Pursuit of a life of mendicancy have been laid down for one who seeks only the world of the Self and who is rid of all Cravings. Now this pronouncement on the Distinction between knowledge and action will be illogical, if the Lord had intended to Combine Vedic Activities and Knowledge of the Self.

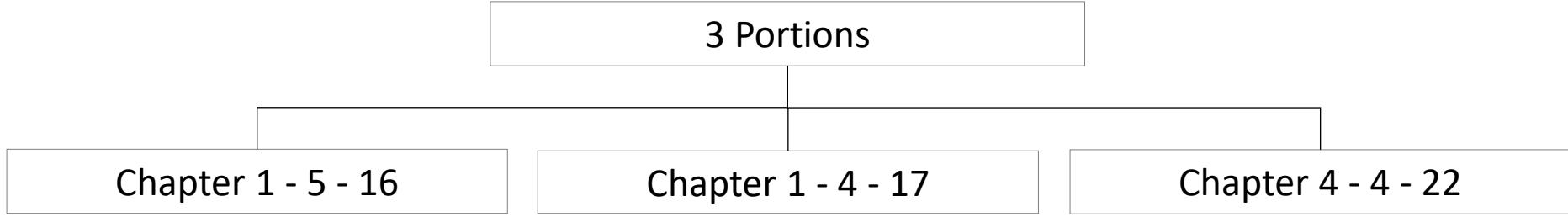
41) Introduction to Chapter 2 : Continues

यथा एतद् विभागवचनं तथैव दर्शितं शातपथीये ब्राह्मणे—‘एतमेव प्रव्राजिनो लोक-
मिच्छन्तो ब्राह्मणाः प्रव्रजन्ति’ (बृ० ४। ४। २२) इति। सर्वकर्मसन्न्यासं विधाय तच्छेषेण—‘किं
प्रजया करिष्यामो येषां नोऽयमात्मायं लोकः’ (बृ० ४। ४। २२) इति।

yathā ētaḍ vibhāga-vacanam tathā ēva darśitam śātapathīyē brāhmaṇē – ‘ētamēva pravrajinō
lōkamicchantō brāhmaṇāḥ pravrajanti’ iti sarva-karma-sannyāsam vidhāya tat-śēṣēṇa – ‘kiṁ
prajāyā kariṣyāmō yēṣāṁ nō:’yamātmāyam lōkaḥ’ [brhadāraṇyakōpaniṣat 4-4-22] iti ।

- I) Upanishadic support for Shankara's interpretation
- II) Jnana and Karma can't be combined is right interpretation of Gita.
- III) Gita is Smruti Grantha, Upanishad is Sruti Grantha
- IV) Smruti must keep in touch with Sruti.
- V) Shankara draws materials from Upanishad only
- VI) At regular intervals, tally Gita and Upanishad
- VII) Then our knowledge will be firm.

VIII) Brihadaranyaka Upanishad :



IX) Brihadaranyaka Upanishad :

अथ त्रयो वाव लोकाः—मनुष्यलोकः पितृलोको
देवलोक इति; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः,
नान्येन कर्मणा; कर्मणा पितृलोकाः, विद्यया देवलोकः;
देवलोको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति। ॥ १६ ॥

atha trayo vāva lokāḥ—manuṣyalokaḥ pitṛloko
devaloka iti; so'yaṁ manuṣyalokaḥ putreṇaiva jayyaḥ,
nānyena karmaṇā; karmaṇā pitṛlokāḥ, vidyayā devalokaḥ;
devaloko vai lokānāṁ śreṣṭhaḥ, tasmādvidyāṁ praśaṁsanti || 16 ||

There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation. [1 - 5 - 16]

a) There are 3 Lokas a Person can attain in next Janma by 3 Sadhanas (Means).

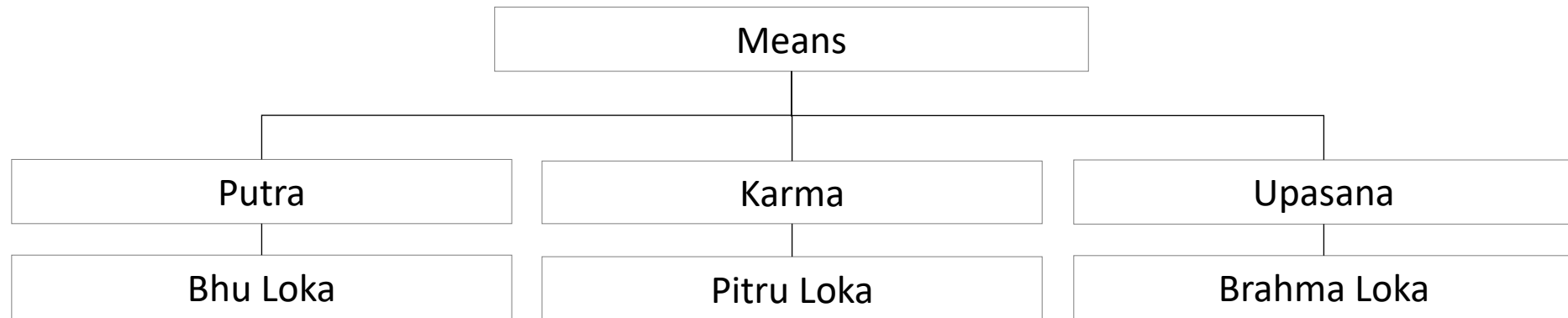
b)



c) In Next Janma, 3 Options.

d) 3 Sadhanas, 3 Sadhyams

e)



f) Loka Trayam, Sadhana Trayam.

X) Brihadaranyaka Upanishad :

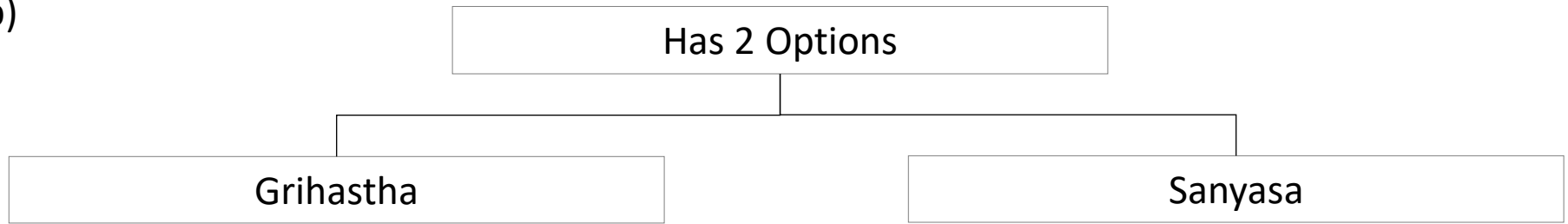
आत्मैवेदमग्र आसीतेक एव; सोऽकामयत—जाया मे स्यात्,
अथ प्रजायेय; अथ वित्तम् मे स्यात्, अथ कर्म कुर्वीयेति;
एतावान् वै कामः, नेच्छंश्चनातो भूयो विन्देत्;
तस्मादप्येतर्ह्येकाकी कामयते—जाया मे स्यात्, अथ प्रजायेय;
अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति;
स यावदप्येतेषामेकैकम् न प्राप्नोति, अकृत्स्न एव तावन्मन्यते;
तस्यो कृत्स्नता—मन एवास्यात्मा, वाग्जाया, प्राणः प्रजा,
चक्षुर्मानुषं वित्तम्, चक्षुषा हि तद्विन्दते; श्रोत्रं दैवम्,
श्रोत्रेण हि तच्छृणोति; अत्मैवास्य कर्म, आत्मना हि कर्म करोति;
स एष पाङ्क्तो यज्ञः, पाङ्क्तः पशुः, पाङ्क्तः पुरुषः,
पाङ्क्तमिदं सर्वं यदिदं किञ्च; तदिदं सर्वमाप्नोति य एवं वेद ॥ १७ ॥

ātmaivedamagra āsīteka eva; so'kāmayata—jāyā me syāt,
atha prajāyeya; atha vittam me syāt, atha karma kurvīyeti;
etāvān vai kamaḥ, necchaṃścanāto bhūyo vindet;
tasmādapyetarhyekākī kāmayate—jāyā me syāt, atha prajāyeya;
atha vittam me syāt, atha karma kurvīyeti;
sa yāvadapyeteṣāmekaikam na prāpnoti, akṛtsna eva tāvanmanyate;
tasyo kṛtsnatā—mana evāsyātmā, vāgjāyā, prāṇaḥ prajā,
cakṣurmānuṣaṃ vittam, cakṣuṣā hi tadvindate; śrotraṃ daivam,
śrotreṇa hi tacchṛṇoti; atmaivāsy karma, ātmanā hi karma karoti;
sa eṣa pāṅkto yajñāḥ, pāṅktaḥ paśuḥ, pāṅktaḥ puruṣaḥ,
pāṅktamidam sarvaṃ yadidam kiñca;
tadidam sarvamāpnoti ya evaṃ veda || 17 ||

This (aggregate of desirable objects) was but the self in the beginning—the only entity. He desired, 'Let me have a wife, so that I may be born (as the child). And let me have wealth, so that I may perform rites.' This much indeed is (the range of) desire. Even if one wishes, one cannot get more than this. Therefore to this day a man being single desires, 'Let me have a wife, so that I may be born. And let me have wealth, so that I may perform rites.' Until he obtains each one of these, he considers himself incomplete. His completeness also (comes thus): The mind is his self, speech his wife, the vital force his child, the eye his human wealth, for he obtains it through the eye, the ear his divine wealth, for he hears of it through the ear, and the body is its (instrument of) rite, for he performs rites through the body. (So) this sacrifice has five factors—the animals have five factors, the men have five factors, and all this that exists has five factors. He who knows it as such attains all this.[1 - 4 - 17]

a) Brahmachari after Guru Kula Vasa.

b)



b) If person wants any of 3 Lokas, (Manushya, Svarga, Brahma Loka), he has to get children, do rituals, do Karma - Upasana Samuchhaya.

c) For all 3 infrastructures, required is Grihastha Ashrama.

d) Get married, get children, do Veidika Karma, Karma - Upasana Samuchhaya.

e) Ordinary lay person desirous of 3 Lokas wants to get married.

XI) Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣām lokānāmasambhedāya;

tametaṁ vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva veditvā munirbhavati | etameva pravrajino

lokamicchantāḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṁ na kāmayante,

kiṁ prajāyā kariṣyāmo yeṣām no'yamātmāyaṁ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṁ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

aśīryo nahi śīryate, asaṅgo nahi saṁjyate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

ubhe u haivaiṣa ete tarati, nainaṁ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), ‘What shall we achieve through children, we who have attained this Self, this world (result).’ They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, ‘I did an evil act for this,’ and ‘I did a good act for this.’ He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

a)

3 Lokas	4 th Loka
Grihastha	Atma Loka

b) Atma Chaitanyam, Moksha

c) Moksha Loka as per other 3 Lokas

d) Manushya, Svarga, Brahma, Atma Loka - 4 Lokas

e) Those who are desirous of Atma Loka, they renounce Putra, Vitham and take to a life of Biksha.

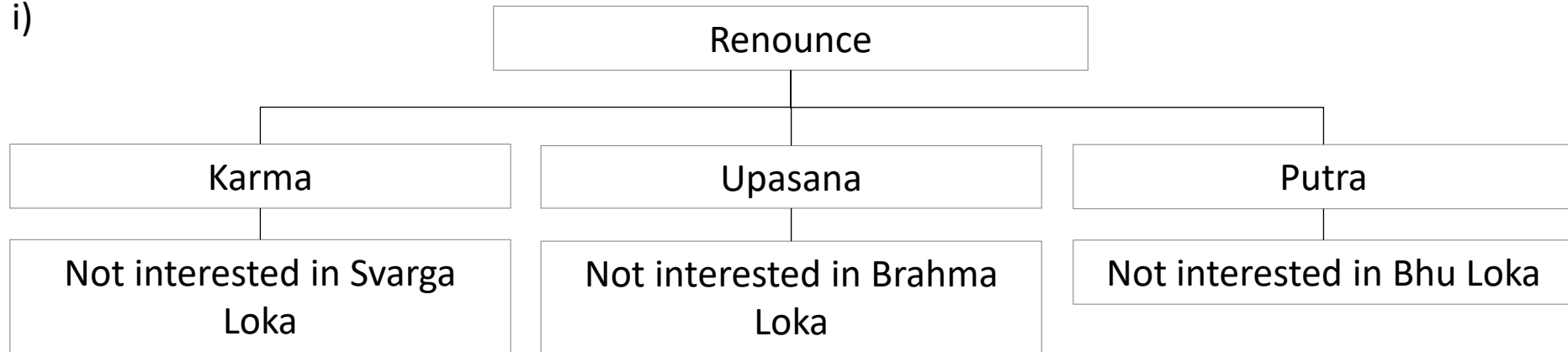
f) Shankara :

- Vittam = Karma and Upasana.

g) Those who desire Atma Loka, they renounce Putra, Karma, Upasana

h) Renounce marriage, not interested in Manushya Loka.

i)



j) 3 Sadhanams they renounce, not interested in Bhu Loka, Svarga Loka, Brahma Loka.

XII) Those who are interested in Brahma Loka, they renounce Karma and Upasana.

a) Pursue Jnanam, don't combine Jnanam and Karma

b) This is Jnana Pradhana life

c) Give up Karma Pradhana life

d) Give up Karma dominated life, Reduce PORT = Jnana Pradhana life.

e) Vyuthaya = Give up

XIII) a) By Studying

Brihadaranyaka Upanishad :

अथ त्रयो वाव लोकाः—मनुष्यलोकः पितृलोको
देवलोक इति; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः,
नान्येन कर्मणा; कर्मणा पितृलोकाः, विद्यया देवलोकः;
देवलको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति। ॥ १६ ॥

atha trayo vāva lokāḥ—manuṣyalokaḥ pitṛloko
devaloka iti; so'yaṁ manuṣyalokaḥ putreṇaiva jayyaḥ,
nānyena karmaṇā; karmaṇā pitṛlokāḥ, vidyayā devalokaḥ;
devaloko vai lokānāṁ śreṣṭhaḥ, tasmādvidyāṁ praśaṁsanti || 16 ||

There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation. [1 - 5 - 16]

आत्मैवेदमग्र आसीतेक एव; सोऽकामयत—जाया मे स्यात्,
अथ प्रजायेय; अथ वित्तम् मे स्यात्, अथ कर्म कुर्वीयेति;
एतावान् वै कामः, नेच्छंश्चनातो भूयो विन्देत्;
तस्मादप्येतर्ह्येकाकी कामयते—जाया मे स्यात्, अथ प्रजायेय;
अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति;
स यावदप्येतेषामेकैकम् न प्राप्नोति, अकृत्स्न एव तावन्मन्यते;
तस्यो कृत्स्नता—मन एवास्यात्मा, वाग्जाया, प्राणः प्रजा,
चक्षुर्मानुषं वित्तम्, चक्षुषा हि तद्विन्दते; श्रोत्रं दैवम्,
श्रोत्रेण हि तच्छृणोति; अत्मैवास्य कर्म, आत्मना हि कर्म करोति;
स एष पाङ्क्तो यज्ञः, पाङ्क्तः पशुः, पाङ्क्तः पुरुषः,
पाङ्क्तमिदं सर्वं यदिदं किञ्च; तदिदं सर्वमाप्नोति य एवं वेद ॥ १७ ॥

ātmaivedamagra āsīteka eva; so'kāmayata—jāyā me syāt,
atha prajāyeya; atha vittam me syāt, atha karma kurvīyeti;
etāvān vai kāmāḥ, necchaṁścanāto bhūyo vindet;
tasmādapyetarhyekākī kāmayate—jāyā me syāt, atha prajāyeya;
atha vittam me syāt, atha karma kurvīyeti;
sa yāvadapyeteṣāmekaikam na prāpnoti, akṛtsna eva tāvanmanyate;
tasyo kṛtsnatā—mana evāsyātmā, vāgjāyā, prāṇaḥ prajā,
cakṣurmānuṣaṁ vittam, cakṣuṣā hi tadvindate; śrotraṁ daivam,
śrotreṇa hi tacchṛṇoti; atmaivāśya karma, ātmanā hi karma karoti;
sa eṣa pāṅkto yajñaḥ, pāṅktaḥ paśuḥ, pāṅktaḥ puruṣaḥ,
pāṅktamidam sarvaṁ yadidam kiñca;
tadidam sarvamāpnoti ya evaṁ veda || 17 ||

This (aggregate of desirable objects) was but the self in the beginning—the only entity. He desired, ‘Let me have a wife, so that I may be born (as the child). And let me have wealth, so that I may perform rites.’ This much indeed is (the range of) desire. Even if one wishes, one cannot get more than this. Therefore to this day a man being single desires, ‘Let me have a wife, so that I may be born. And let me have wealth, so that I may perform rites.’ Until he obtains each one of these, he considers himself incomplete. His completeness also (comes thus): The mind is his self, speech his wife, the vital force his child, the eye his human wealth, for he obtains it through the eye, the ear his divine wealth, for he hears of it through the ear, and the body is its (instrument of) rite, for he performs rites through the body. (So) this sacrifice has five factors—the animals have five factors, the men have five factors, and all this that exists has five factors. He who knows it as such attains all this.[1 - 4 - 17]

स वा एष महानज आत्मा योऽयं विज्ञानमयः
 प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,
 सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;
 स न साधुना कर्मणा भूयान्,
 नो एवासाधुना कनीयान्; एष सर्वेश्वरः;
 एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण
 एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन
 ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
 एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो
 लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं
 विद्वांसः प्रजां न कामयन्ते, किं प्रजया
 करिष्यामो येषां नोऽयमात्मायं लोक इति;
 ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
 व्युत्थायाथ भिक्षाचार्यं चरन्ति; या ह्येव पुत्रैषणा सा
 वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे
 एव भवतः । स एष नेति नेत्यात्मा,
 अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,
 असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;
 एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः
 कल्याणमकरवमिति; उभेऽ उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ
 prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,
 sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;
 sa na sādhunā karmaṇā bhūyān,
 no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
 eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,
 eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;
 tametaṃ vedānuvacanena brāhmaṇā
 vividiṣanti yajñena dānena tapasā'nāśakena;
 etameva veditvā munirbhavati | etameva pravrajino
 lokamicchantāḥ pravrajanti | etaddha sma vai tat
 pūrve vidvāṃsaḥ prajāṃ na kāmayante,
 kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ
 loka iti; te ha sma putraiṣaṇāyāśca
 vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
 bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā
 vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
 ubhe hyete eṣaṇe eva bhavataḥ |
 sa eṣa neti netyātmā, agrhyo nahi grhyate,
 aśīryo nahi śīryate, asaṅgo nahi sajyate,
 asito na vyathate, na riṣyati; etamu haivaite na tarata
 iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;
 ubhe u haivaiṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

- b) It is clear that Karma Pradhana life is for 3 Lokas.
- c) Jnana Pradhana life is for one Loka.
- d) Renounce this and that says Brihadaranyaka Upanishad
- e) This is kept by Krishna in 2nd Chapter

XIV) Yatha Yetatu Vibhaga Vachanam :

- a) As I have interpreted, this division of Karma in 2nd Chapter is found in Brihadaranyaka Upanishad.

b) Thatha Eva Darshitam :

- Same Division is in Shatapathayati Brahmanam portion of Shukla Yajur Veda.

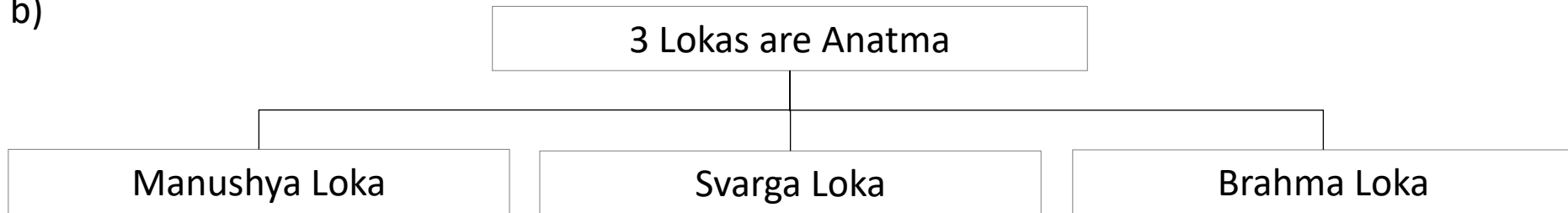
c) Chapter 4 of Brihadaranyaka Upanishad :

- 3rd and 4th Section is Svayam Jyoti Brahmanam.

XV) a) Atma Loka has been very Clearly Revealed

- Loka = Chaitanyam.

b)



c) Not desiring 3 Lokas, desiring only Atma Loka Pravrajanti, Seeker renounces 3 Sadhanas
Putra, Karma, Upasana.

- Don't want 3 Sadyams.

XVI) a) Putraishanayashcha
Vittaishanyascha
Lokeshanayashcha

} Vyuthaya

b) Followers of Vedas, Renounce 3 Sadhanas

c) Revealed in Brihadaranyaka Upanishad.

d) Sarva Karma Sanyasa Vidaya :

- Renouncing prescribed Sadhanas, if you take to Sanyasa, you have advantage of PORT reduction.

e) Can focus on Sravanam / Mananam / Nididhyasanam.

f) Or remain as Grihastha, reduce PORT, it will make Spiritual Journey comfortable.

g) Sarva karma Sanyasa means PORT Reduction.

XVII) Tat Seshena :

a) As part of Sanyasa instructions, Upanishad quotes Mind set of renouncing people.

b) What is thought pattern?

c)

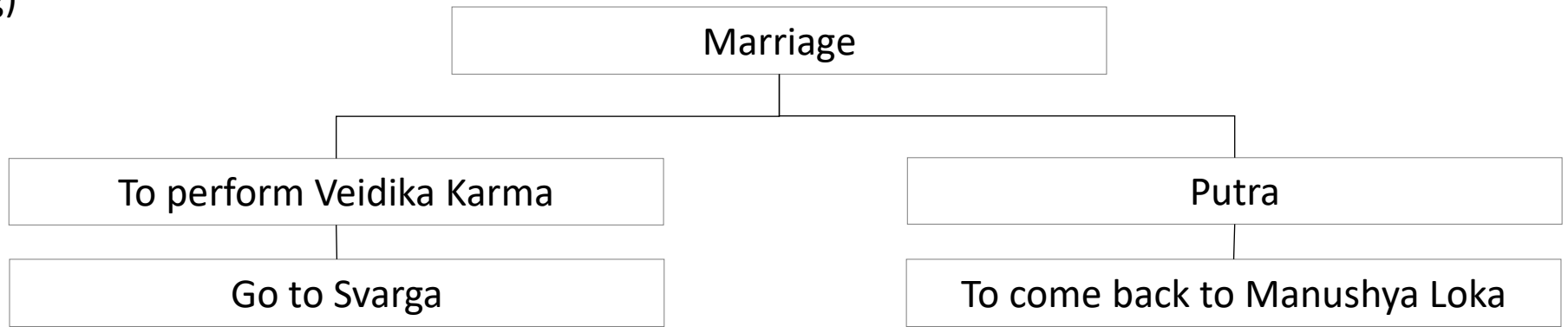


d) No Sadhyams required, Why Sadhanas?

e) No travel - Why taxi to Station?

f) What am I going to do with Putra, not interested in Manushya Loka.

g)

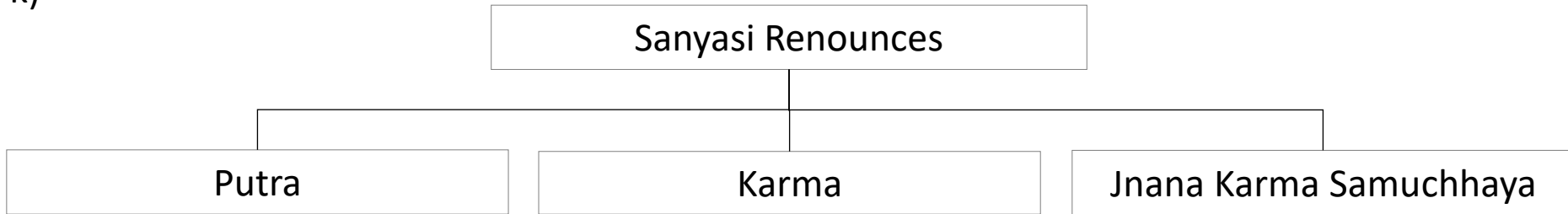


h) For wife, husband essential for same 2 Reasons.

i) Don't want 3 Lokas, Want only Atma Loka.

j) Atma Loka alone is the destination.

k)



l) This is View of Brihadaranyaka Upanishad

m) Jnanam is revealed for Renouncing Karma.

42) Introduction to Chapter 2 : Continues

तत्र एव च—‘प्राग्दारपरिग्रहात्पुरुष आत्मा प्राकृतो धर्मजिज्ञासोत्तरकालं लोकत्रयसाधनं पुत्रं द्विप्रकारं च वित्तं मानुषं दैवं च तत्र मानुषं वित्तं कर्मरूपं पितृलोकप्राप्तिसाधनं विद्यां च दैवं वित्तं देवलोकप्राप्तिसाधनं सोऽकामयत’ (बृ० १। ४। १७)।

tatra ēva ca - prāg-dāra-parigrahāt puruṣa ‘ātma’ prākṛtō dharma-jijñāsā-uttara-kālaṁ lōka-traya-sādhanaṁ putraṁ dvi-prakāraṁ ca vittaṁ mānuṣaṁ daivaṁ ca tatra (mānuṣaṁ vittaṁ karma-rūpaṁ pitṛ-lōka-prāpti-sādhanaṁ vidyāṁ ca daivaṁ vittaṁ dēva-lōka-prāpti-sādhanaṁ) ‘sō:kāmayata’ [brhadāranyakōpaniṣat 1-4-17]।

I) Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,
सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;
स न साधुना कर्मणा भूयान्,
नो एवासाधुना कनीयान्; एष सर्वेश्वरः;
एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण
एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन
ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो
लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं
विद्वांसः प्रजां न कामयन्ते, किं प्रजया
करिष्यामो येषां नोऽयमात्मायं लोक इति;
ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा
वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे
एव भवतः । स एष नेति नेत्यात्मा,
अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,
असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;
एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः
कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ
prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,
sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;
sa na sādhunā karmaṇā bhūyān,
no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,
eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;
tametaṃ vedānuvacanena brāhmaṇā
vividīṣanti yajñena dānena tapasā'nāśakena;
etameva viditvā munirbhavati | etameva pravrajino
lokamicchantāḥ pravrajanti | etaddha sma vai tat
pūrve vidvāṃsaḥ prajāṃ na kāmayante,
kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ
loka iti; te ha sma putraiṣaṇāyāśca
vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā
vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ |
sa eṣa neti netyātmā, agrhyo nahi grhyate,
aśīryo nahi śīryate, asaṅgo nahi sajyate,
asito na vyathate, na riṣyati; etamu haivaite na tarata
iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;
ubhe u haivaṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart.

The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), ‘What shall we achieve through children, we who have attained this Self, this world (result).’ They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, ‘I did an evil act for this,’ and ‘I did a good act for this.’ He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

II) For Atma Loka, Karma renunciation is Mentioned not Karma Combination.

III) Next Brihadaranyaka Upanishad :

- Chapter 1 - 5 - 16
- Chapter 1 - 4 - 17

IV) Brihadaranyaka Upanishad :

- What is Mind set of Lay person or Brahmachari?

V) Brahmachari :

- Get Married, Guru gets Dakshina.
- If Sanyasi, Guru has to help him.

VI) Prakrutaha Atma :

- Unrefined, Ajnana, Sadhana Chatushtaya Sampatti Rahitaha Jiva.

VII)

Wealth = Karma	Upasana
Manusham Vittam	Deivam Vittam

VIII) After Guru Kulam, Dharma Jingyasa, Veda Purva Baga Jingyasa

- Karma Khanda Vichara.

IX) Sanyasa :

- Aththo brahma Jingyasa (Vedanta Vichara)
- Very rare few wanting Moksha, drop Grihastha.

X) Sanyasi Does not need Loka Trayam or the Sadhanas, means.

XI) Ananyata :

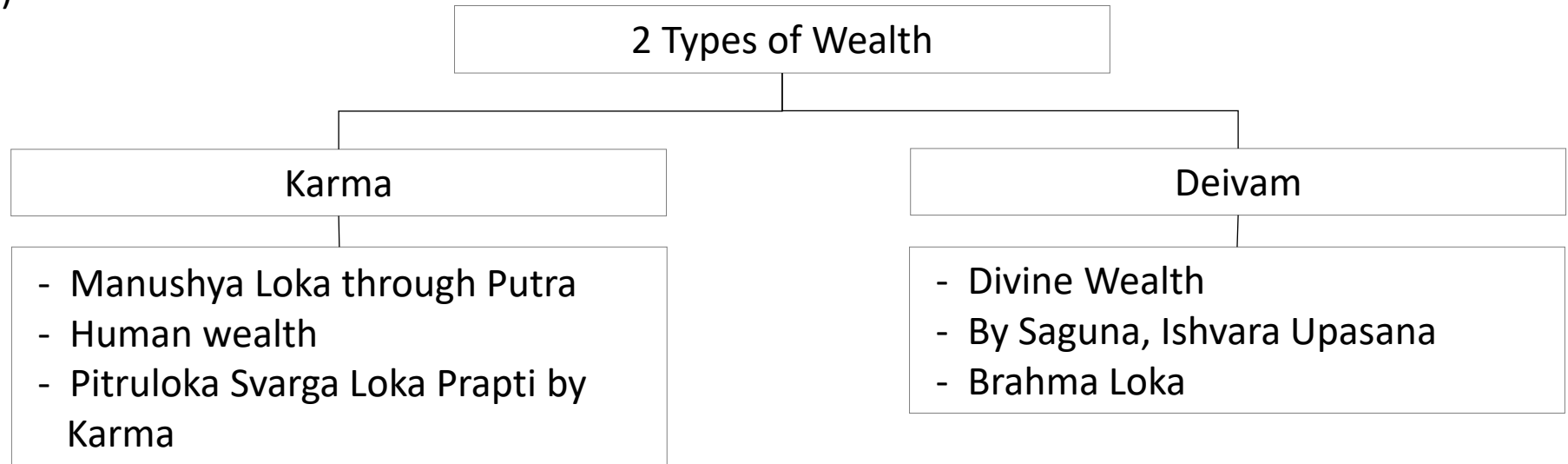
a) Ordinary person Desires means for Loka Trayam as Discussed in Brihadaranyaka Upanishad :

अथ त्रयो वाव लोकाः—मनुष्यलोकः पितृलोको
देवलोक इति; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः,
नान्येन कर्मणा; कर्मणा पितृलोकाः, विद्यया देवलोकः;
देवलोको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति। ॥ १६ ॥

atha trayo vāva lokāḥ—manuṣyalokaḥ pitṛloko
devaloka iti; so'yaṁ manuṣyalokaḥ putreṇaiva jayyaḥ,
nānyena karmaṇā; karmaṇā pitṛlokāḥ, vidyayā devalokaḥ;
devaloko vai lokānāṁ śreṣṭhaḥ, tasmādvidyāṁ praśaṁsanti || 16 ||

There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation. [1 - 5 - 16]

b)



c)

Brihadaranyaka Upanishad

3 Sadhanas

3 Sadhyams

- Desired by Prakruta Purusha, immature, uncultured people.

d) Samskruta Purusha rejects 3 Sadhanas and 3 Sadhyams

e) Takes to Jnanam and Moksha

XII) Gita :

सर्वधर्मान्परित्यज्य

मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्याः

मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya

māmēkaṃ śaraṇaṃ vraja |

ahaṃ tvā sarvapāpēbhyah

mōkṣayaṣyāmi mā śucaḥ || 18 - 66 ||

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

a) Sharanagathi in Advaitam = Sanyasa Ashrama

b) Sarva Dharma = 3 Sadhanas, 3 Sadhyams.

c) Conclusion :

- Grihastha Ashrama meant for 3 Anatma Lokas.

d) Sanyasa Entry for one Atma Loka

e) PORT Addition for 3 Lokas

- PORT Reduction for one Atma Loka.

f) Choose what type of PORT you want.

43) Introduction to Chapter 2 : Continues

इति अविद्याकामवत एव सर्वाणि कर्माणि श्रौतादीनि दर्शितानि ।

iti avidyā-kā mavata ēva sarvāṇi karmāṇi śrautādīni darśitāni |

I) Conclusion :

a) Arrived by studying 2 Paragraphs

b) 3 Portions of Brihadaranyaka Upanishad

c) All Srouta, Smartha Karmas - Vedic Rituals

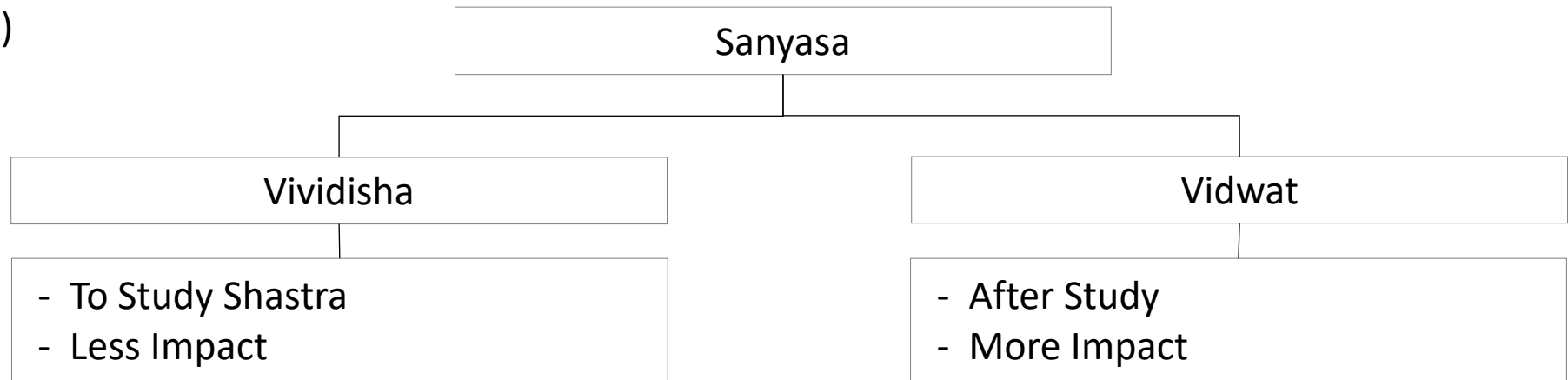
d) Upanayanam, Sacred thread represents 3 Sadhanams and 3 Sadhyams.

e) When a person wants Moksha, he removes the thread

f) Symbolic of dropping 3 Sadhanas, 3 Sadhyams

g) Study Shastra and take Sanyasa, have tremendous strength, impact.

h)



i) Srouta, Smartha Karmas are meant for Avidya, Karma Vedaha

j) One who has desire for 3 Lokas and 3 Sadhanas = Kama

k) If I don't want 6 things, don't need Karma

l) Jnana Karma Samuchhaya is an unscriptural proposition.

Revision : Summary : Chapter 1 to 2 - 57 Verses - Topic 21 :

I) Essence of Vedantic teaching

a) Kevala Jnanat Eva Mokshas Prapti

b) Jnanam supported by any Veidika karma leads to Moksha

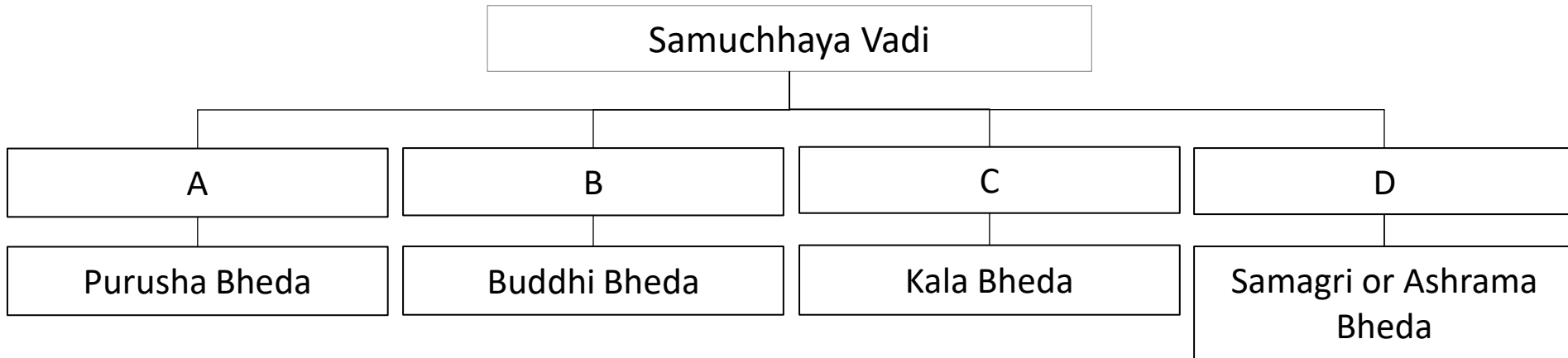
c) Veidika karma contributes to Chitta Shuddhi

d) Veidika karma does not contribute to Moksha

II) Ekadeshi = Jnana Karma Samuchhaya Vadi

- Powerful Purva Pakshi - During Shankara's time.

III) Shankara gives 4 Reasons to Negate



IV) Purusha Bheda :

Jnanam	Karma
For Sankhya	For Yogis

- 2 Different Groups.

V) Mati Bheda / Buddhi Bheda - Mind set difference.

Karma Pradhana	Jnana Pradhana
<ul style="list-style-type: none">- PORT increase- Ahamkara is Dominant	<ul style="list-style-type: none">- PORT Decrease- Sakshi Pradhana

VI) Kala - Bheda :

a) Different time, Conditions

b)

Karma Pradhana	Jnana Pradhana
<ul style="list-style-type: none">- Before Sadhana Chatushtaya Sampatti- Previous	<ul style="list-style-type: none">- After Sadhana Chatushtaya Sampatti- Later

c) Can't Combine, No Samuchhaya

VII) Samagri - Bheda or Ashram Bheda :

a) Infrastructures Different.

b)

Karma Pradhana	Jnana Pradhana
<ul style="list-style-type: none">- Addition of PORT- Grihastha	<ul style="list-style-type: none">- Reduction of PORT- Sanyasa

c) Putra, Vitta, Loka Eshanas for Grihastha's

d) Rejection of Grihastha, PORT for Jnanam, Atma Loka taken up

VII) Because of 4 Differences Jnanam and Karma can't be combined.

IX) 4th Argument - Ashrama Bheda given in Brihadaranyaka Upanishad - Chapter 4 - 4 - 22.

X) Atma Loka is called Moksha

a) Sanyasi not interested in Manushya, Svarga, Brahma Lokas (Loka Trayam)

b) Interested in Atma Loka (Moksha)

c) Avidya Kamavan :

- Interested in Manushya, Svarga, Brahma Lokas
- Karma Sahita infrastructure
- PORT Sahita Infrastructure.

d) Sacred thread is symbol for Srouta, Smartha Karmas.

e) Main Anga of Sanyasa is breaking the sacred thread

f) This is Samagri Bheda - New Class :

44) Introduction to Chapter 2 : Continues

‘तेभ्यो व्युत्थाय प्रव्रजन्ति’ (बृ० ४।४।२२) इति व्युत्थानम् आत्मानम् एव लोकम् इच्छतः
अकामस्य विहितम्।

tēbhyō ‘vyutthāya’ ‘pravrajanti’ [bṛhadāraṇyakōpaniṣat 4-4-22] iti vyutthānam ātmānam ēva lōkam
icchataḥ akāmasya vihitam |

I) For Those interested in Loka Trayam, Infrastructure is different.

II) Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣām lokānāmasambhedāya;

tametaṁ vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva veditvā munirbhavati | etameva pravrajino

lokamicchantāḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṁ na kāmayante,

kiṁ prajāyā kariṣyāmo yeṣāṁ no'yamātmāyaṁ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṁ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

aśīryo nahi śīryate, asaṅgo nahi sajyate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

ubhe u haivaiṣa ete tarati, nainaṁ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

III) For those interested in Atma Loka, rejection of infrastructure is said in Upanishad

IV) Vyuthanam = Sanyasa, Tyaga

a) Rejecting Putra Eshana, Vitteshana, Loka Eshana = Vyuthaya.

b) Pravrajanam- Leave Grihastha Ashrama.

c) Sanyasa = PORT Reduction

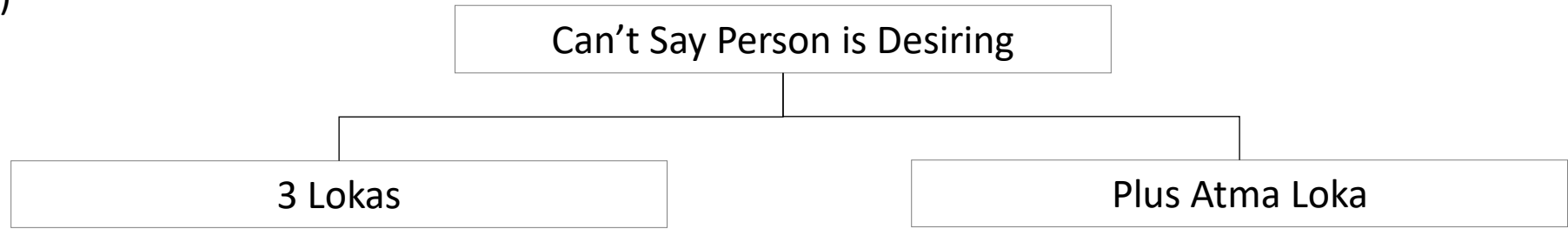
= Vyuthanam, prescribed for person interested in Atma Lokaha.

d) Atma Lokaha = Atma Chaitanyam ichhataha

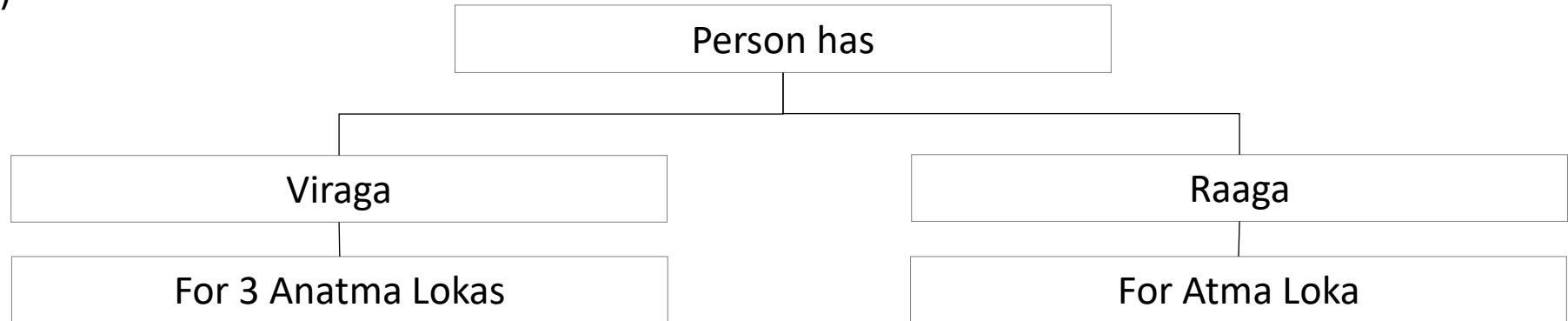
= Moksham ichhataha

V) Grihastha and Moksha - Sanyasa infrastructure is different.

a)



b)



c) Akamasya :

- Person not interested in Manushya, Svarga, Brahma Loka.

d) Therefore he has no Desire for Loka Sadhanam (Putra, Karma, Upasana).

e) Loka :

Sadhyam	Manushya	Svarga	Brahma
Sadhanam	Putra	Karma	Upasanam

- Person not interested in Sadhana and Sadhya Trayam = Akamatasya, Viraktasya, Sadhana Chatushtaya Na Sampannasya.

f) Karma is not required after Chitta Shuddhi.

g) Karma required before Chitta Shuddhi

h) After Chitta Shuddhi, Karma is a waste of time

i) Takes away Time, energy, attention

j) It becomes a positive obstacle after Chitta Shuddhi

k) Karma Sanyasa = Renunciation of Veidika Karma - Clearly prescribed.

VI) Samagri / Ashrama Bheda Samuchhaya Na Sambavati

45) Introduction to Chapter 2 : Continues

तद् एतद् विभागवचनम् अनुपपन्नं स्याद् यदि श्रौतकर्मज्ञानयोः
समुच्चयः अभिप्रेतः स्याद् भगवतः ।

tad ētad vibhāga-vacanam anupapannaṁ syād yadi śrauta-karma-jñānayōḥ
samuccayaḥ abhiprētaḥ syād bhagavataḥ |

I) Shankara concludes wave of 4 Arguments.

II) Suppose Samuchhaya is teaching of Krishna

- Srouta Karma and Veidika Jnanam.

III) Bhagawan would not have divided humanity into 2 Groups in Gita :

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]

IV) Would have said :

- All have to combine Jnanam and Karma together.

V) Division would have been improper

VI) a) After Chitta Shuddhi don't require Karma

b) Before Karma Yoga, Jnanam will be useless

c) Both do not exist at any time together

d) Jnanam redundant without Chitta Shuddhi.

- e) For Jnana group, Karma is useless
- f) No question of combination
- g) 1st Wave of Argument over
- h) Next series of arguments are textual analysis Need interpretational skills.

न च अर्जुनस्य प्रश्नः उपपन्नः भवति ‘ज्यायसी चेत्कर्मणस्ते’ (3.1) इत्यादिः ।
एकपुरुषानुष्ठेयत्वासम्भवं बुद्धिकर्मणोः भगवता पूर्वम्
अनुक्तं कथम् अर्जुनः अश्रुतं बुद्धेश्च कर्मणः ज्यायस्त्वं भगवति अध्यारोपयेत्
मृषैव ‘ज्यायसी चेत्कर्मणस्ते मता बुद्धिः’ इति ॥

na ca arjunasya praśna upapannō bhavati | ‘jyāyasī cēt karmaṇastē’ [Gīta 3-1] ityādiḥ |
ēka-puruṣa-anuṣṭhēyatva-asambhavaṁ buddhi-karmaṇōḥ bhagavatā pūrvam anuktaṁ
katham arjunaḥ aśrutaṁ buddhēḥ ca karmaṇaḥ jyāyastvaṁ bhagavati adhyārōpayēd
mṛṣā ēva ‘jyāyasī cētkarmaṇastē matā buddhiḥ’ iti |

Nor in that case could Arguna’s question – “If, according to You, knowledge is Superior to action etc...?” (BG.3.1) be logical. How could Arjuna Super-impose on the Lord, falsely, what He has never so far affirmed, viz., the impossibility of Combining knowledge and action? Again, how could he ascribe to Him what He had Never Clearly Stated viz, the Superiority of knowledge to action? The fact that Arjuna Ascribes both these Views to the Lord shows that he had understood the Lord as affirming both.

46) Introduction to Chapter 2 : Continues

न च अर्जुनस्य प्रश्न उपपन्नो भवति । 'ज्यायसी चेत्कर्मणस्ते' इत्यादिः ।

na ca arjunasya praśna upapannō bhavati | 'jyāyasī cēt karmaṇastē' ityādiḥ |

I) Gita :Chapter 2 - Verse 12 to 25 = Atma Jnanam

II) Gita :

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

karmaṇyēvādhikārastē
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]

III) Gita :

वेदाविनाशिनं नित्यं
य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ
कं घातयति हन्ति कम् ॥ २-२१ ॥

vēdāvināśinaṁ nityaṁ
ya ēnam ajam avyayam |
kathaṁ sa puruṣaḥ pārtha
kaṁ ghātayati hanti kam || 2-21 ||

Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay O partha, or cause others to be slain?[Chapter 2 - Verse 21]

IV) Gita :

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

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

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

III) There is Big problem in interpretation between

Purva Pakshi and Shankara

Jnanam

Veidika Karma Sadhana

IV)

Purva Pakshi	Shankara
Should be Combined	Can Never be Combined

V) If Combination was Teaching Arjuna would not have Question.

Gita :

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

arjuna uvāca |
jyāyasī cētkarmaṇastē
matā buddhirjanārdana |
tatkiṁ karmaṇi ghōrē mām
niyōjayasi kēśava ||3-1||

Arjuna said : If it be thought by you that 'knowledge' is superior to 'action', O Janardana, why then, do you, O Kesava, engage me in this terrible action? [Chapter 3 – Verse 1]

VI) Sangraha Vakhyam, Vistara next Para.

47) Introduction to Chapter 2 : Continues

एकपुरुषानुष्ठेयत्वासम्भवं बुद्धिकर्मणोः भगवता पूर्वम् अनुक्तं कथम् अर्जुनः अश्रुतं
बुद्धेः च कर्मणो ज्यायस्त्वं भगवति अध्यारोपयेद् मृषा एव 'ज्यायसी चेत्कर्मणस्ते मता बुद्धिः'
इति ।

ēka-puruṣa-anuṣṭhēyatva-asambhavaṁ buddhi-karmaṇōḥ bhagavatā pūrvam anuktaṁ
katham arjunaḥ āsrutaṁ buddhēḥ ca karmaṇaḥ jyāyastvaṁ bhagavati adhyārōpayēd
mr̥ṣā ēva 'jyāyasī cētkarmaṇastē matā buddhiḥ' iti |

I)

2 Stages of reply by Shankara

Jnanam

Veidika Karma Sadhana

II) Combination is Asambhava, impossible said in Chapter 2

III) If Combination was Teaching, Arjuna wouldn't have Asked the Question in Verse 1

IV) If Jnanam is Superior, Graded, why you recommend Karma?

V) There is Gradation between Jnanam and Karma is said by Arjuna.

VI) Shankaras Brilliant Argument

a) Whenever we talk of Combination, Comparison is not Possible, Gradation is not possible.

b) Only when there is a Choice between the 2

c) Example :

- Suppose a Person wants to choose his dress and there are 2 Pants.
- Which pant is better for me to wear today.
- Where there is Choice, he asks Question - Which is better.

d) If one pant only, Question can't be Asked

e) No Question of which pant is better.

f) When I Combine pant and Shirt, no Question of Whether pant is better or Shirt is better.

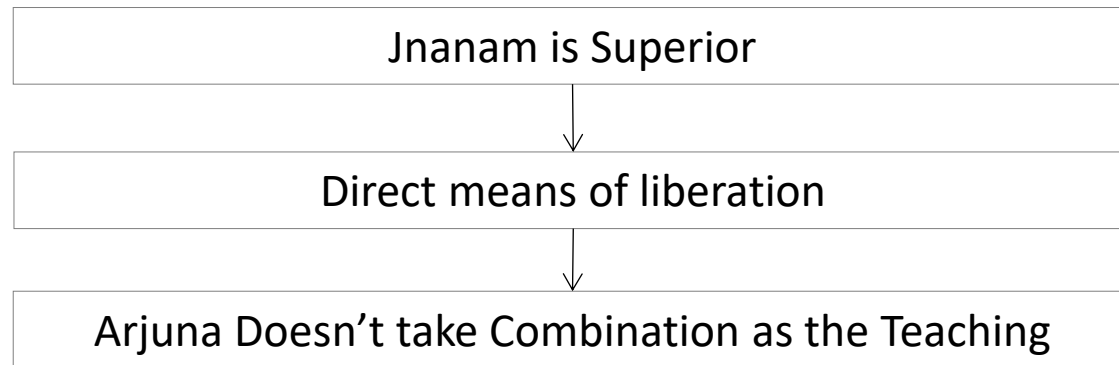
g) Argument only when there is choice

- When Combination is involved, no question which is better.

VII) Suppose Karma and Jnanam have to be combined by all Sadhakas

- If, that is taught in Chapter 2
- Then Arjuna need not say, is Jnanam or Karma better.

VIII) Arjuna Says :



IX) If Arjuna had understood Combination as the teaching, he would never have compared and said that Jnanam is superior as taught by Krishna in Chapter 2.

X) Gradation of Jnanam and Karma and attributing superiority to Jnanam would never have happened.

XI) Arjuna grades Jnanam and Karma

- This gradation is taught by you in the 2nd Chapter.
- Matah - Chapter 3 - Verse 1 - This is teaching of yours.
- Your teaching also conveys gradation - Iti Mataha.

XII) Superiority of Atma Jnanam compared to Veidika Karma.

- How Arjuna could attribute such a teaching to Krishna?

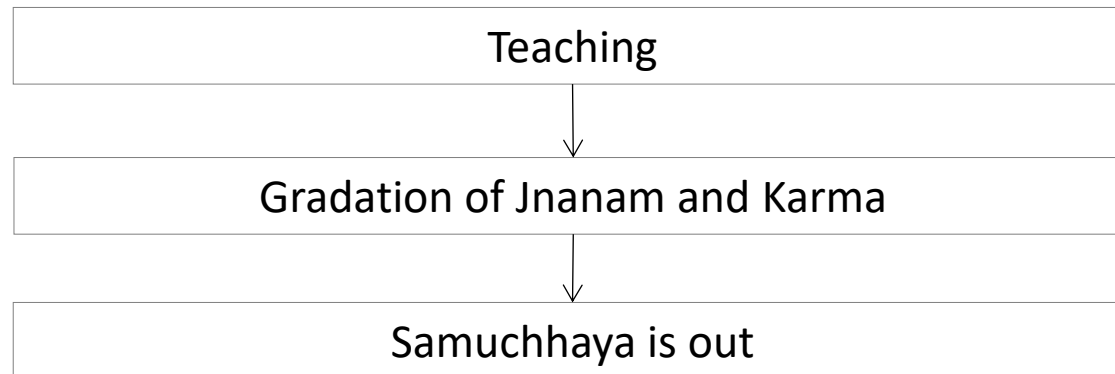
XIII) Teaching is Gradation

- Arjuna's understanding of Jnanam and Karma is gradation
- If gradation, no combination possible.

XIV) All should do Karma and Jnanam, no question of better one

XV) Adhyaropayat = Arjuna attributing such a teaching to Lord Krishna.

XVI)



XVII) Jayasi Big world in Gita

- Very powerful word, refutes powerful Samuchhaya Vadi.

किञ्च, यदि बुद्धिकर्मणोः सर्वेषां समुच्चयः उक्तः स्यात्,
अर्जुनस्यापि सः उक्तः एव इति, ‘यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम्’
(5.1) इति कथमुभयोः उपदेशे सति अन्यतरविषयः एव प्रश्नः स्यात् ?
न हि पित्तप्रशमनार्थिनः वैद्येन मधुरं शीतं च भोक्तव्यम् इति उपदिष्टे
‘तयोरन्यतरत्पित्तप्रशमनकारणं ब्रूहि’ इति प्रश्नः सम्भवति ।
अथ अर्जुनस्य भगवदुक्तवचनार्थविवेकानवधारणनिमित्तः प्रश्नः
कल्प्यते, तथाऽपि भगवता प्रश्नानुरूपं प्रतिवचनं देयं, ‘मया बुद्धिकर्मणोः
समुच्चयः उक्तः, किमर्थम् इत्थं त्वं भ्रान्तोऽसि’ इति । न तु पुनः प्रतिवचनम्
अननुरूपं पृष्टात् अन्यत् एव ‘द्वे निष्ठे मया पुरा प्रोक्ते’ (3.3) इति वक्तुं युक्तम् ।

kim ca yadi buddhi-karmaṇoḥ sarvēṣāṁ samuccaya uktaḥ syād arjunasya api sa ukta ēva iti –
‘yacchrēya ētayōrēkaṁ tanmē brūhi suniścitaṁ’ [Gīta 5-1] iti katham ubhayōḥ upadēśē sati
anyatara-viṣayaḥ ēva praśnaḥ syāt | na hi pitta-praśamana-arthinō vaidyēna madhuraṁ śītaṁ
ca bhōktavyam iti upadiṣṭē ‘tayōḥ anyatarat pitta-praśamana-kāraṇaṁ brūhi’ iti praśnaḥ sambhavati.
atha arjunasya bhagavad-ukta-vacanārtha-vivēka-anavadhāraṇa-nimittaḥ praśnaḥ kalpyēt,
tathā api bhagavatā praśna-anurūpaṁ prativacanam dēyam – ‘mayā buddhikarmaṇoḥ samuccaya
uktaḥ kim-artham itthaṁ tvaṁ bhrāntaḥ asi’ iti | na tu punaḥ prativacanam ananurūpaṁ,
prṣṭād anyad ēva ‘dvē niṣṭhē mayā purā prōktē’ [Gīta 3-3] iti vaktum yuktaṁ |

Again, if the Combination of knowledge and action has been universally laid down, it would of course have been valid for Arjuna also. How then, when both were taught, could he make a request regarding only one of the two, in the words, “Tell me, for Certain, that one of these two, which is Superior to the other” (5.1)? When, for instance, a doctor has Prescribed a diet, which is both Sweet and cooling, for a Patient Suffering from biliousness, the Patient’s request, “Please tell which of these two will cure my Malady”, is clearly impossible. Even if Arjuna’s query is Supposed to be due to his inability to grasp the distinction Stated by the Lord, the latter should have given a reply like this Suited to that Query: “I bade you combine knowledge and action. Why are you confused in regard to it?” It is not proper for Him to have given an unsuitable reply, unrelated to the query, in the words “Of old, two disciplines were laid down by Me” (3.3).

48) Introduction to Chapter 2 : Continues

किं च यदि बुद्धिकर्मणोः सर्वेषां समुच्चय उक्तः स्याद् अर्जुनस्य अपि स उक्त एव इति;
'यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम्' इति कथम् उभयोः उपदेशे सति अन्यतरविषयः
एव प्रश्नः स्यात्।

kim ca yadi buddhi-karmaṇoḥ sarvēṣāṁ samuccaya uktaḥ syād arjunasya api sa ukta ēva iti
'yacchrēya ētayōrēkaṁ tanmē brūhi suniścitam' iti katham ubhayōḥ upadēśē sati
anyatara-viṣayaḥ ēva praśnaḥ syāt |

Another Problem for Purva Pakshi :

I) After Grading Jnanam and Karma which itself is negation of Samuchhaya

II) Gita :

व्यामिश्रेणेव वाक्येन
बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य
येन श्रेयोऽहमाप्नुयाम् ॥ ३-२ ॥

vyāmiśrēṇēva vākyēna
buddhiṃ mōhayasīva mē |
tadēkaṃ vada niścitya
yēna śrēyō'hamāpnuyām || 3-2 ||

With this apparently perplexing speech you confuse, as it were, my understanding; therefore, tell me that 'one' way by which, I, for certain, may attain the Highest. [Chapter 3 – Verse 2]

III) Jnana Sadhana and Karma Sadhana talked in Chapter

- Tell me which one I should follow – One of Chapter 2

IV) Gita :

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

arjuna uvāca
sannyāsaṃ karmaṇām kṛṣṇa
punaryōgaṃ ca śaṁsasi |
yacchrēya ētayōrēkaṃ
tanmē brūhi suniścitam || 5-1 ||

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

V) Give me one Sadhana

- Jnanam or Karma Shankara quotes here.

VI) Question for one of the two, Shows that Combination is not the teaching

VII) Example :

- 2 Tablets prescribed
- No question which one should I follow
- Combination is not the teaching.

VIII) Kim - Moreover

Syat - Suppositional Argument, imagination.

IX) Suppose Samuchhaya taught by Krishna for all Sadhanas

- Sarve Bhavantu Sukhinaha...
- Let all be happy why, say including my son.

X) If Combination is prescribed Sarvesham, for Arjuna also combination must have been the teaching.

XI) When Combination of both is taught by Krishna, how can Arjuna ask :

- One Sadhana to him to follow when both are to be Combined.

XII) Gita :

- Chapter 3 - Verse 5 and Chapter 5 - Verse 1
- Arjunas Question - How can there be?
- Such Question is improper if combination has been the teaching.

XIII) Therefore, Combination can't be teaching

- Therefore Jnanat Eva Kaivalyam.

Revision : Summary - Chapter 1 and 2 - Verse 57 Verses - Topic 26 :

I) Jnana Karma Samuchhaya refutation by Shankara.

II)

4 Arguments - 4 Distinctions between
Jnanam and Karma

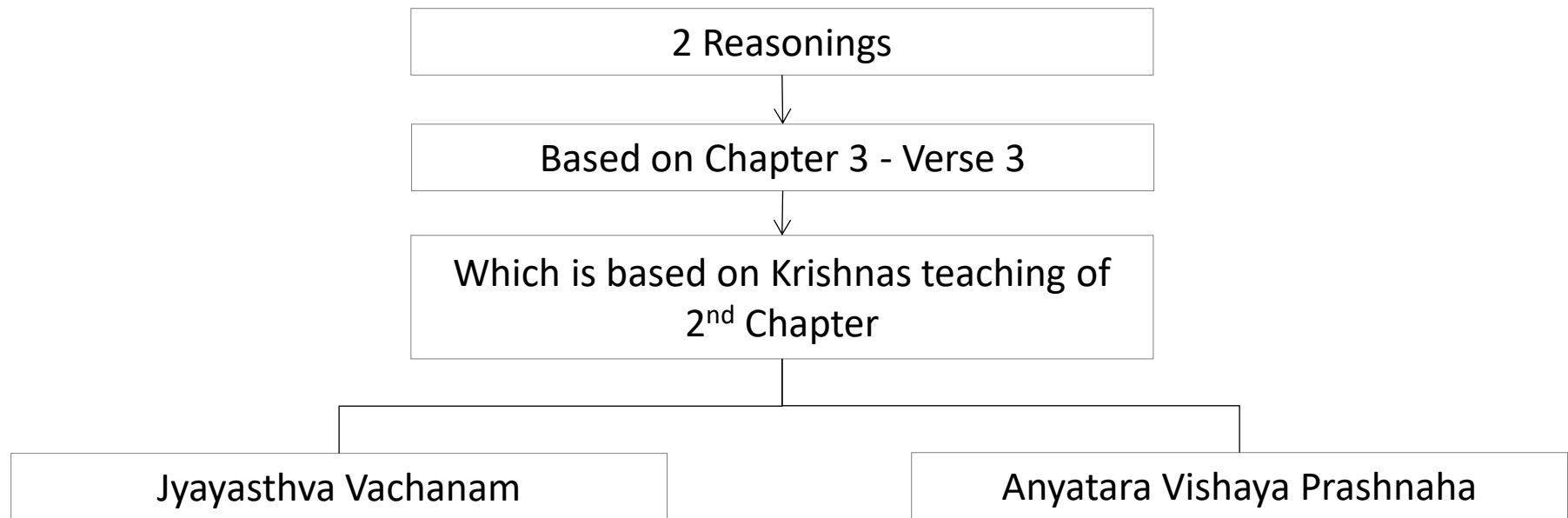
Purusha Bheda

Kala Bheda

Buddhi Bheda

Buddhi Bheda

III) 2nd Group of Arguments :



IV) Jyayasthva Vachanam :

- If combination suggested between Jnanam and Karma in 2nd Chapter for liberation, there is no question of choosing one of them.
- When no question of choice, no question of asking which one is better.
- Combination not possible when we have to choose :
 - Buy this house or that house.
- When choice, you can ask which one is better
- Comparison Pre-supposes choice
- Where no choice, no comparison.

g) Where Combination, there is no choice

h) Where no question of choice, no question of comparison

IV) If Krishna had talked in 2nd Chapter - Samuchhaya, Ajuna would have understood it.

V) If he had to combine, he does not have a choice, should not compare both of them.

VI) Should not say - Jnanam is superior to Karma

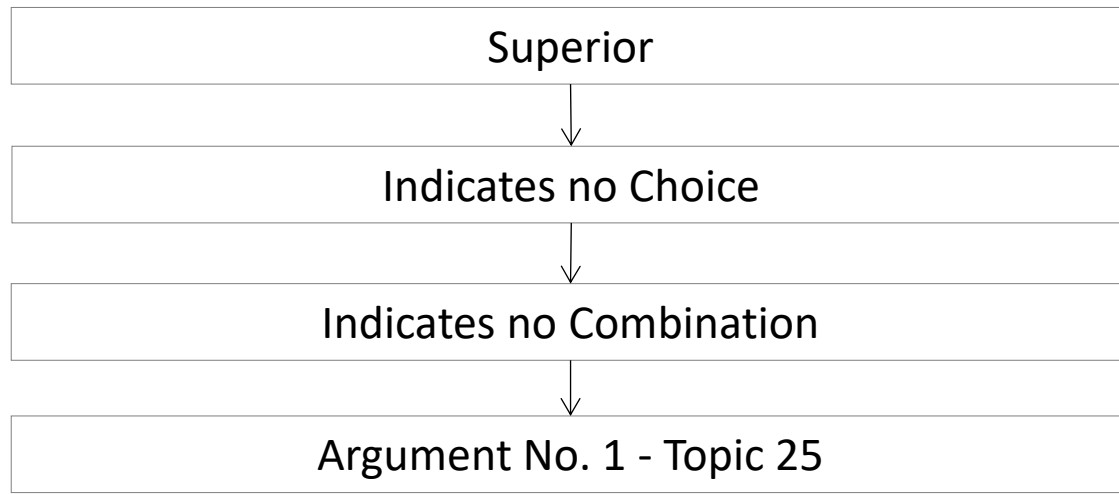
VII) Gita :

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

arjuna uvāca |
jyāyasī cētkarmaṇastē
matā buddhirjanārdana |
tatkiṁ karmaṇi ghōrē mām
niyōjayasi kēśava || 3-1 ||

Arjuna said : If it be thought by you that 'knowledge' is superior to 'action', O Janardana, why then, do you, O Kesava, engage me in this terrible action? [Chapter 3 – Verse 1]

VIII)



IX) 2nd Argument - Topic 26

a) Based on Gita :

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

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

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

b) Textual Analysis

c) Krishna give me one of 2 Sadhanas.

d)



e) Arjuna understands choice, hence there can't be Samuchhaya

f) Arjuna Seeks one of two not Samuchhaya.

49) Introduction to Chapter 2 : Continues

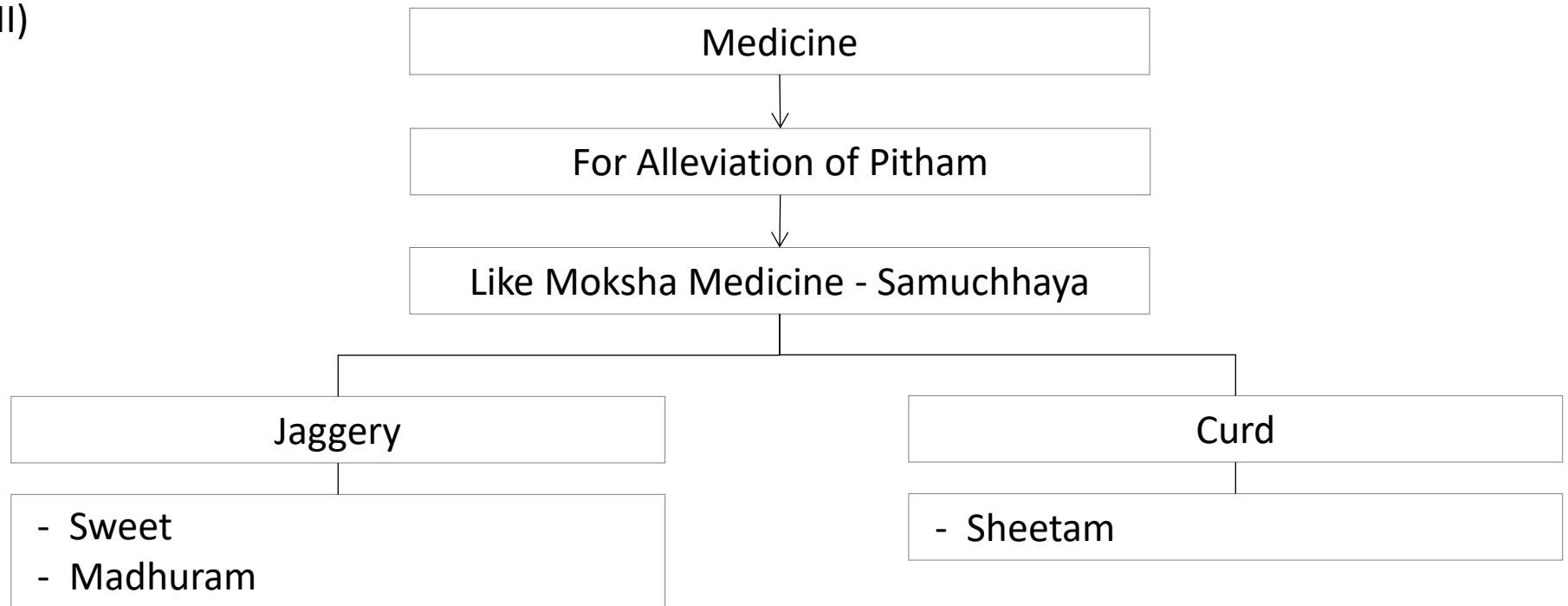
न हि पित्तप्रशमनार्थिनो वैद्येन मधुरं शीतं च भोक्तव्यम् इति उपदिष्टे तयोः अन्यतरत्
पित्तप्रशमनकारणं ब्रूहि इति प्रश्नः सम्भवति ।

na hi pitta-prāśamana-arthinō vaidyēna madhuraṁ śītaṁ ca bhōktavyam iti upadiṣṭē 'tayōḥ
anyatarat pitta-prāśamana-kāraṇaṁ brūhi' iti prāśnaḥ sambhavati ।

I) Ayurveda Example :

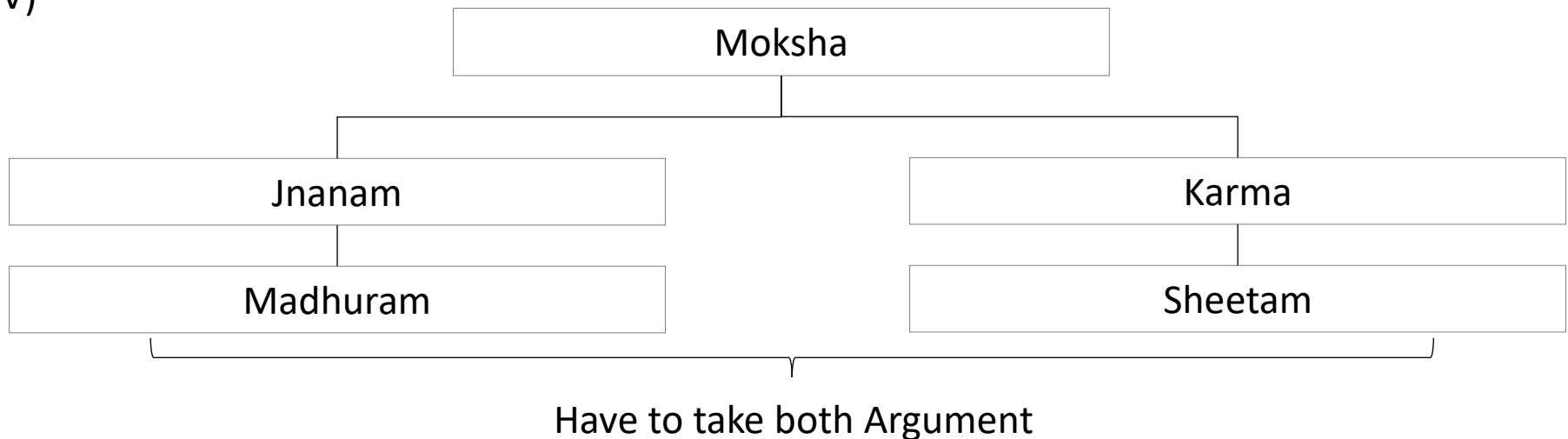
Vatham	Pittam	Kapam
- Vayu Tattvam	- Agni Tattvam - Not thinking properly	- Jala Tattvam

II)



III) Can't ask which one is better, have no Choice, no Superiority, both have to be taken.

IV)



V) Samuchhaya not taught

VI) For Pitham, Samuchhaya is Prescribed

- Patient will not Ask for one of the two if Samuchhaya is the instruction.

50) Introduction to Chapter 2 : Continues

अथ अर्जुनस्य भगवदुक्तवचनार्थविवेका- नवधारणनिमित्तः प्रश्नः कल्पयेत्, तथापि
भगवता प्रश्नानुरूपं प्रतिवचनं देयम्, मया बुद्धिकर्मणोः समुच्चय उक्तः किमर्थम् इत्थं त्वं
भ्रान्तः असि इति ।

atha arjunasya bhagavad-ukta-vacanārtha-vivēka-anaavadhāraṇa-nimittaḥ praśnaḥ kalpyēt, tathā
api bhagavatā praśna-anurūpaṁ prativacanam dēyam – ‘mayā buddhikarmaṇōḥ samuccaya uktaḥ
kim-artham itthaṁ tvaṁ bhrāntaḥ asi’ iti ।

I) Shankara imagining Samuchhaya Vadis further Argument.

II) Samuchhaya Vadi :

- a) Arjuna should never ask which one should I follow, I agree.
- b) Ayurveda example correct.

III) Krishna has taught Samuchhaya only

- Arjuna asks because he has not understood Samuchhaya
- Should study and follow Karma.

IV) Because of Arjuna's misunderstanding, wrong question has come

V) Don't give wrong argument based on Arjuna's wrong question.

VI) Shankara :

- Even in that case, you can't say Samuchhaya is teaching.

VII) Assume :

- Krishna has taught Samuchhaya
- Arjuna didn't understand, puts wrong question.

VIII) What should be Krishna's reply?

- Samuchhaya is my teaching
- Your question is wrong
- Krishna should have corrected Arjuna's question.

IX) Krishna's Answer : Gita :

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]

a)

Yogis	Sankhyas
Karma Yoga	Jnana Yoga

According to Level of Shuddhi, will follow one of them

b) Combination not taught

c) Viveka Avadharanam = Clear understanding

- Anavadharanam = Ignorance
- Artha = Samuchhaya message, statement.

d) If Samuchhaya vadi has assumption, and even if Arjuna had asked a wrong question.

e) Guru should have corrected the question but he did not

f) Hence Samuchhaya vada is not correct.

51) Introduction to Chapter 2 : Continues

न तु पुनः प्रतिवचनम् अननुरूपं पृष्टाद् अन्यद् एव द्वे निष्ठे मया पुरा प्रोक्ते इति वक्तुं युक्तम्।

na tu punaḥ prativacanam ananurūpaṁ, prṣṭād anyad ēva 'dvē niṣṭhē mayā purā prōktē' iti vaktum yuktam |

I) Krishna Says :

- I have given 2 Clear Sadhanas.

II)

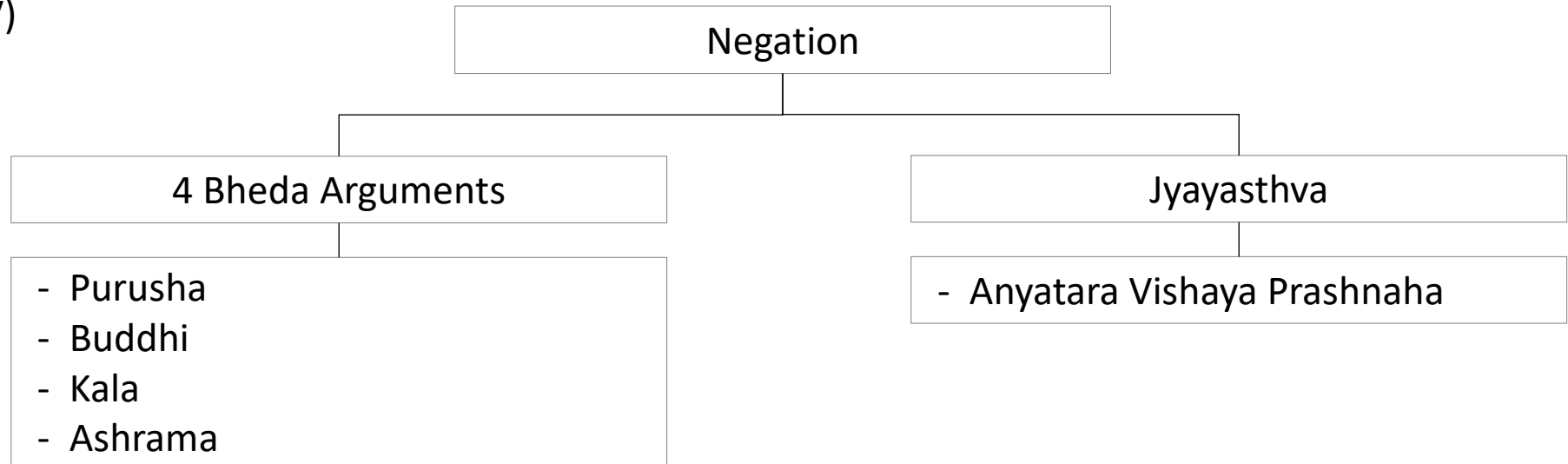
Sadhana	Nishta
<ul style="list-style-type: none">- Part time Music- Sadhana	<ul style="list-style-type: none">- Committed full time Music- Jnana Yoga

III) Arjunas Question was correct

- Karma or Dhyanam.

IV) Mutually exclusive Sadhanas were given

V)



VI) Krishna does not Discuss Samuchhaya in Chapter 2, 3, 5.

नापि स्मार्तेनैव कर्मणा बुद्धेः समुच्चयेऽभिप्रेते विभागवचनादि
सर्वम् उपपन्नम् । किञ्च क्षत्रियस्य युद्धं स्मार्तं कर्म स्वधर्म इति जानतः ‘तत्किं
कर्मणि घोरे मां नियोजयसि’ (3.1) इति उपालम्भः अनुपपन्नः ।

na api smārtēna ēva karmaṇā buddhēḥ samuccayē abhiprētē vibhāga-vacanādi
sarvam upapannam. kiṃ ca kṣatriyasya yuddham smārtam karma svadharma iti jānataḥ
‘tatkiṃ karmaṇi ghōrē mām niyōjayasi’ [gītā 3-1] iti upālabhaḥ anupapannaḥ |

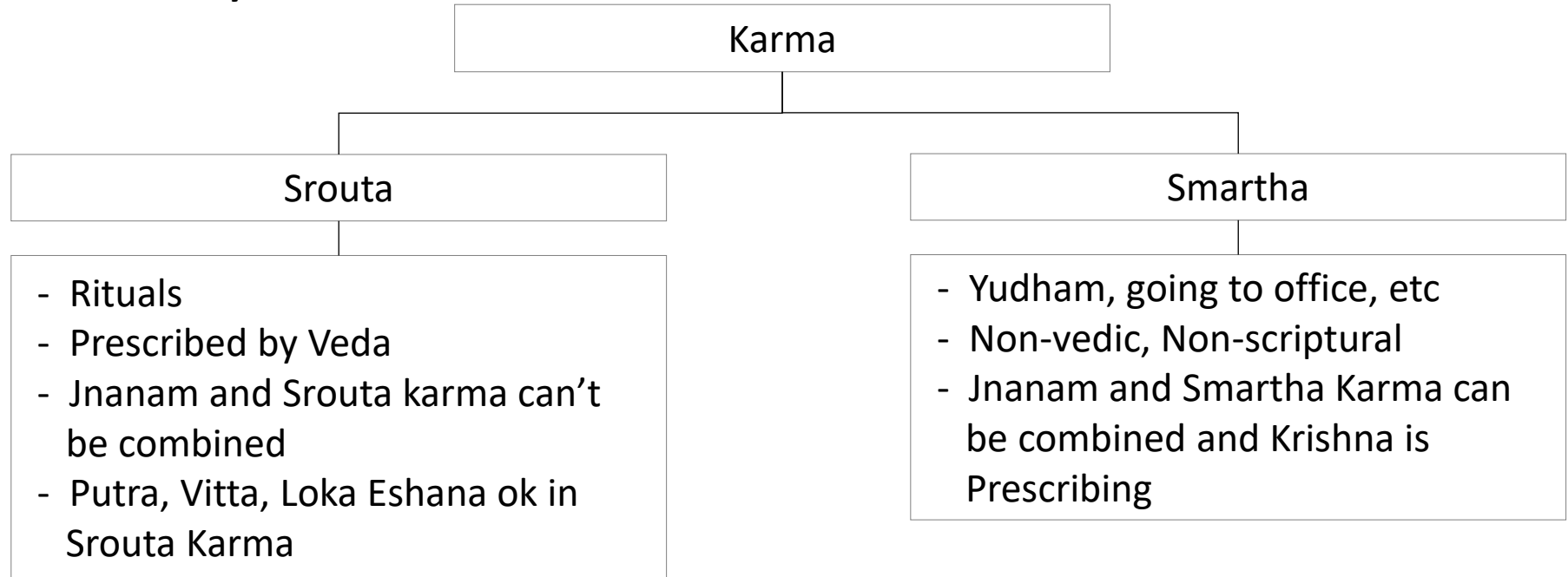
Nor is the distinction in its totality reasonable if the Combination proposed related only to knowledge and action enjoined by Smrtis. Besides, Knowing as he did that fighting is the law of the Ksatriyas According to Smrtis, Arjuna’s complaint, “Why do you bid me Plunge into this dreadful action?” is not in order.

52) Introduction to Chapter 2 : Continues

न अपि स्मार्तेनैव कर्मणा बुद्धेः समुच्चये अभिप्रेते विभागवचनादि सर्वम् उपपन्नम् ।

na api smārtēna ēva karmaṇā buddhēḥ samuccayē abhiprētē vibhāga-vacanādi sarvam
upapannam.

I) Sammuchhaya Vadi :



II) Krishna is talking about Yudham, Smartha karma.

III) Shankara :

a) Smartha Karma can't be taken

- 6 Arguments hold true for Smartha also

b) Assume it is Krishnas intended Teaching, Contention of Samuchhaya Vadi.

c) Vibhaga Vachana Argument holds true for Smartha Karma = Purusha Bheda.

IV) In Addition, I will give one more Argument for Jnana, Smartha Karma Samuchhaya.

53) Introduction to Chapter 2 : Continues

किं च क्षत्रियस्य युद्धं स्मार्तं कर्म स्वधर्म इति जानतः 'तत्किं कर्मणि घोरे मां नियोजयसि'
इति उपालम्भः अनुपपन्नः ।

kiṁ ca kṣatriyasya yuddhaṁ smārtaṁ karma svadharma iti jānataḥ 'tatkiṁ karmaṇi ghōrē māṁ niyōjayasi'
iti upālabhaḥ anupapannaḥ |

- 7th Argument w.r.t Jnana, Smartha Karma Samuchhaya

I) Suppose you accept Samuchhaya prescribed by Krishna.

II) Gita :

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

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvāṁ dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi māṁ 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]

III) Arjuna has asked for Moksha, Krishna has prescribed Sadhana of Jnanam.

IV) Arjuna's Svadharma :

- To fight war.

V) Gain knowledge and combine duty involving violence, Svadharma.

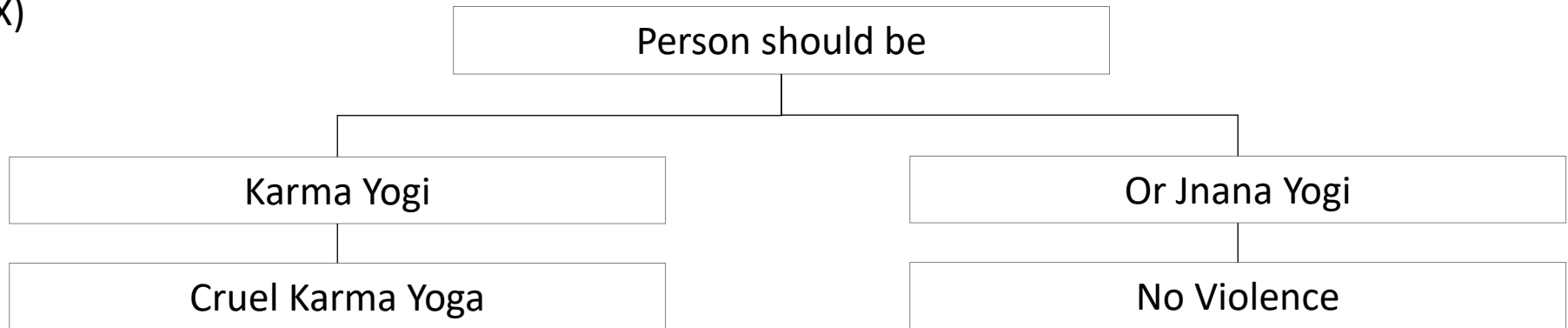
VI) Accept Samuchhaya – fight

- Arjuna uses - Ghora Karma, You are engaging me in cruel action
- Didn't say - I am doing Svadharma for liberation.

VII) This statement can't be justified

VIII) In my teaching, Samuchhaya is not teaching.

IX)



- In Advaitam why cruel Karma is being prescribed can be asked
- In your Vada, question can be justified.

IX) For Kshatriya - Yuddham is Dharma Shastra Vihitam Smartha Karma.

a) 4 Varnas, duties Categorized

b) Yuddham = Svadharma for Kshatriya

c) If Samuchhaya is teaching :

- Arjuna can't complain to Krishna
- Can't protest, Upalambaha
- Anupapanna, Unjustifiable, Complaint.

d) Gita :

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

arjuna uvāca |
jyāyasī cētkarmaṇastē
matā buddhirjanārdana |
tatkiṁ karmaṇi ghōrē mām
niyōjayasi kēśava ||3-1||

Arjuna said : If it be thought by you that 'knowledge' is superior to 'action', O Janardana, why then, do you, O Kesava, engage me in this terrible action? [Chapter 3 – Verse 1]

c) Arjuna complains - Hence no Samuchhaya.

Revision : Summary Chapter 1 to 2 - 57 verses :

I) Upto Topic 31, Shankara refuted Eka deshi Matam of Samuchhaya Vada .

II) Jnanam can't be combined with Srouta and Smartha Karmas which are Vyavaharika Satyam

- Atma Jnanam, Atma Loka is of higher order of Reality.

III)

7 Refutations of Samuchhaya Vadi

6 Bhedas / Vibhagas

- Purusha
- Buddhi
- Kala
- Ashrama
- Jyayatva Vachanam
- Prashna Anyatara

7th Argumnts

- Upalamba Complaint / Vachanam

IV) Gita :

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

arjuna uvāca |
jyāyasī cētkarmaṇastē
matā buddhirjanārdana |
tatkiṁ karmaṇi ghōrē mām
niyōjayasi kēśava ||3-1||

Arjuna said : If it be thought by you that 'knowledge' is superior to 'action', O Janardana, why then, do you, O Kesava, engage me in this terrible action? [Chapter 3 – Verse 1]

V) Cruel War = Compulsory Karma

VI) If Prescription for Karma, Arjuna should not have complained as a cruel war.

- This is 7th Argument.

VII) Hence Samuchhaya not intention of Krishna throughout Gita

VIII) Shankara temporarily concludes

IX) In Gita, no Jnana, Karma (Srouta or Smartha), Samuchhaya at all.

54) Introduction to Chapter 2 : Continues

तस्माद् गीताशास्त्रे ईषन्मात्रेणापि श्रौतेन स्मार्तेन वा
कर्मणाऽऽत्मज्ञानस्य समुच्चयः न केनचिद् दर्शयितुं शक्यः ।

tasmād gīta-śāstrē īṣan-mātrēṇa-api śrautēna smārtēna vā
karmaṇā ātmajñānasya samuccayō na kēnacid darśayitum śakyaḥ ।

Therefore, none can possibly demonstrate that in the Science of the Gita there is the Slightest proposal to combine knowledge of the Self with Action laid down by Sruti or Smrti.

- I) Combination of Jnanam and scriptural Karma (Srouta, Smartha) can never be shown by anyone
- II) Nobody can show Samuchhaya is Teaching in Gita.
- III) Samuchhaya is a very Geat Mistake of Eka Deshi Purva Pakshi.
- IV) Shankaras Contention
 - a) Grihastha can enjoy Moksha with Kevala, Enjoy Jeevan Mukti Status, Continue doing Laukika Karmas as Mithya.
 - b) Topic 33 is Proof.

यस्य तु अज्ञानाद् रागादिदोषतो वा कर्मणि प्रवृत्तस्य यज्ञेन,
दानेन, तपसा वा विशुद्धसत्त्वस्य ज्ञानम् उत्पन्नं परमार्थतत्त्वविषयं 'एकमेवेदं
सर्वं ब्रह्म अकर्तृ च' इति, तस्य कर्मणि कर्मप्रयोजने च निवृत्तेऽपि
लोकसङ्ग्रहार्थं यत्नपूर्वं यथा प्रवृत्तिः तथैव कर्मणि प्रवृत्तस्य यत्प्रवृत्तिरूपं
दृश्यते न तत्कर्म येन बुद्धेः समुच्चयः स्यात् ;
यथा भगवतः वासुदेवस्य क्षात्रधर्मचेष्टितं न ज्ञानेन समुच्चीयते
पुरुषार्थसिद्धये तद्वत् तत्फलाभिसन्ध्यहङ्काराभावस्य तुल्यत्वात् विदुषः ।
तत्त्ववित्तु न 'अहं करोमि' इति मन्यते, न च तत्फलम् अभिसन्धते ।
यथा च स्वर्गादिकामार्थिनः अग्निहोत्रादिकामसाधनानुष्ठानाय आहिताग्नेः
काम्ये एव अग्निहोत्रादौ प्रवृत्तस्य सामिकृते विनष्टेऽपि कामे तदेव अग्निहोत्रादि
अनुतिष्ठतोऽपि न तत्काम्यम् अग्निहोत्रादि भवति । तथा च दर्शयति भगवान्
'कुर्वन्नपि न लिप्यते' (5.7), 'न करोति न लिप्यते' (13.31) इति तत्र तत्र ।
यच्च 'पूर्वैः पूर्वतरं कृतम्' (4.15), 'कर्मणैव हि संसिद्धिमास्थिता
जनकादयः' (3.20) इति, तत्तु प्रविभज्य विज्ञेयम् । तत्कथम् ? यदि तावत् पूर्वं
जनकादयः तत्त्वविदः अपि प्रवृत्तकर्माणः स्युः, ते लोकसङ्ग्रहार्थं 'गुणा गुणेषु
वर्तन्ते' (3.28) इति ज्ञानेनैव संसिद्धिम् आस्थिताः । कर्मसंन्यासे प्राप्ते अपि
कर्मणा सहैव संसिद्धिम् आस्थिताः न कर्मसंन्यासं कृतवन्तः इत्यर्थः ।

अथ न ते तत्त्वविदः — ईश्वरसमर्पितेन कर्मणा साधनभूतेन संसिद्धिं
सत्त्वशुद्धिं, ज्ञानोत्पत्तिलक्षणां वा संसिद्धिम् आस्थिताः जनकादयः इति
व्याख्येयम् । एतमेव अर्थं वक्ष्यति भगवान् ‘सत्त्वशुद्धये कर्म कुर्वन्ति’ (5.11)
इति । ‘स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः’ (18.46) इत्युक्त्वा सिद्धिं
प्राप्तस्य च पुनः ज्ञाननिष्ठां वक्ष्यति ‘सिद्धिं प्राप्तो यथा ब्रह्म’ (18.50) इत्यादिना ।
तस्मात् गीताशास्त्रे केवलात् एव तत्त्वज्ञानात् मोक्षप्राप्तिः, न
कर्मसमुच्चितात् इति निश्चितः अर्थः । यथा च अयम् अर्थः तथा प्रकरणशः
विभज्य तत्र तत्र दर्शयिष्यामः ॥

yasya tu ajñānād rāgādi-dōṣatō vā karmaṇi pravṛttasya yajñēna dānēna tapasā vā
 viśuddha-sattvasya jñānam utpannam paramārtha-tattva-viṣayam – ‘ēkam ēva idaṁ
 sarvaṁ Brahma akartṛ ca’ iti. tasya karmaṇi karma-prayōjanē ca nivṛttē api
 lōka-saṅgrahārtham yatna-pūrvam yathā pravṛttaḥ tathā ēva karmaṇi pravṛttasya
 yat pravṛtti-rūpaṁ dṛśyatē na tat karma yēna buddhēḥ samuccayaḥ syāt.
 yathā bhagavatō vāsudēvasya kṣātra-karma cēṣṭitam na jñānēna samuccīyatē
 puruṣārtha-siddhayē tadvat phalābhisandhi-ahaṅakāra-abhāvasya tulyatvād viduṣaḥ |
 tattvavit tu ‘na-aham karōmi’ iti manyatē na ca tat-phalam abhisandhattē |
 yathā ca svargādi-kāmārthinaḥ agnihōtrādi-kāma-sādhana-anuṣṭhānāya āhitāgnēḥ
 kām्यē ēva agnihōtrādaḥ pravṛttasya sāmi-kṛtē vinaṣṭē api kāmē tad ēva agnihōtrādi
 anutiṣṭhataḥ api na tat kām्यam agnihōtrādi bhavati. tathā ca darśayati Bhagavān
 ‘kurvan api’ [Gīta 5-7] ‘na karōti na lipyatē’ [Gīta 13-31] iti tatra tatra |
 yat ca ‘pūrvaiḥ pūrvataram kṛtam’ [Gīta 4-15], ‘karmaṇaiva hi saṁsiddhim āsthitā
 janakādayaḥ’ [Gīta 3-20] iti tat tu pravibhajya vijñēyam |
 tat katham, yadi tāvat pūrvē janakādayaḥ tattvavidaḥ api pravṛtta-karmāṇaḥ syuḥ, tē
 lōka-saṅgrahārtham ‘guṇā guṇēṣu vartantē’ [Gīta 3-28] iti jñānēna ēva saṁsiddhim
 āsthitāḥ | karma-sannyāsē prāptē api karmaṇā saha ēva saṁsiddhim āsthitā
 na karmasannyāsaṁ kṛtavanta iti ēṣa arthaḥ.
 atha na tē tattvavidaḥ, Īśvara-samarpitēna karmaṇā sādhanā-bhūtēna saṁsiddhim
 sattva-śuddhim jñāna-utpatti-lakṣaṇām vā saṁsiddhim āsthitā janakādayaḥ iti
 vyākhyēyam | ētam ēva artham vakṣyati Bhagavān ‘sattvaśuddhayē karma kurvanti’ [Gīta 5-11] iti |
 ‘svakarmaṇā tamabhyarcya siddhim vindati mānavaḥ’ [Gīta 18-46] iti uktvā
 siddhim prāptasya ca punaḥ jñāna-niṣṭhā m vakṣyati ‘siddhim prāptō yathā Brahma’
 [Gīta 18-50] ityādinā | tasmād gītasu kēvalād ēva tattva-jñānād mōkṣaprāptiḥ
 na karma-samuccitād iti niścitaḥ arthaḥ | yathā ca ayam arthaḥ tathā
 prakaraṇaśō vibhajya tatra tatra darśayiṣyāmaḥ ||

On the other hand, when either due to Nescience or flaws like attachment, a person proceeds to act and his mind is in the course of it purified by means of Sacrificial rites, the giving of gifts, austerities etc., then the knowledge of the Supreme Truth dawns. The content of that Knowledge is 'All this world is the one Brahman, a Non-agent'. For him both activity and its goal cease to Operate. Still, for the well-being of the world, that Brahman-knower may be observed to persist in his Activity, Purposefully, as of old. The form of Activity observed in his case is not real action with which Self-knowledge (Buddhi) can be combined. An instance is the warrior-like Activity of the divine Kṛṣṇa. This is not action Combined with Self-knowledge for winning the Summum bonum. The same is the case with any knower of the Self, as he, like the Lord Himself, is free from the egoistic Sense and the Desire for the fruits of Activities. On the contrary, the knower of the Truth of the Self Maintains: "I Act not"; and he does not seek the fruits of his actions. His Position is similar to what happens to a householder who commences the fire-sacrifice for winning the desired objects, Namely heaven and the like, but who, after going through half of the rite, ceases to desire them and yet Carries the Ceremony through. Now, of course, the Sacrificial rite ceases to be desire-prompted. Accordingly does the Lord, in different contexts, affirm: "Though working, the agent is not stained" (5.7), "he neither works nor gets stained" (13.31) etc. As for utterances such as the following: "As your progenitors performed of old" (4.15), "Janaka and others achieved perfection by means of action alone" (3.20) – these have to be distinguished and grasped. How? If, at the outset, it is held that enlightened people like Janaka performed action in bygone days, they did so, aiming at perfection and to promote the world's well-being; for they knew that "gunas Operate in the Medium of Gunas" (3.28).

That is, it was appropriate for them to renounce all action; nevertheless, they sought that perfection through the Medium of action; they did not renounce action. Such is the import of this passage. On the other hand, if it is held that they were not enlightened, the Passage may be explained to mean that Janaka and others like him achieved Samsiddhi, Purity of Mind, by means of actions dedicated to God; or, Samsiddhi here denotes the dawn of Self-knowledge. The same idea will be conveyed by the Lord in the words: “They act to purify the Mind” (5.11). Having Stated, “Worshipping Him by means of his own actions, man achieves Siddhi or Pre-eminence” (18.46), for one who has (Thus) achieved pre-eminence, He prescribes the discipline of knowledge or Jnananistha Saying, “They way that the Pre-eminent one attains Brahman” and so on (18.50). Therefore, According to the Science of the Gita, the attainment of liberation is by means of the unaided knowledge of Truth alone. This is the indubitable doctrine. That this is the (The right) doctrine, we shall demonstrate with reference to the Various contexts of the Bhagavad-Gita.

55) Introduction to Chapter 2 : Continues

यस्य तु अज्ञानाद् रागादिदोषतो वा कर्मणि प्रवृत्तस्य यज्ञेन दानेन तपसा वा विशुद्धसत्त्वस्य
ज्ञानम् उत्पन्नं परमार्थतत्त्वविषयम् एकम् एव इदं सर्वं ब्रह्म अकर्तृ च इति ।

yasya tu ajñānād rāgādi-dōṣatō vā karmaṇi pravṛttasya yajñēna dānēna tapasā vā viśuddha-sattvasya
jñānam utpannam paramārtha-tattva-viṣayam – ‘ēkam ēva idaṁ sarvaṁ Brahma akartṛ ca’ iti.

I) Very long Sentence combining Topic 34 also

II) Imagined Question of Samuchhaya Vadi (SV)

III) Samuchhaya Vadi :

Jnanam	Karma
Akartrutva Buddhi (I am Akarta thought)	Kartrutva Buddhi (I am Karta thought)

IV) Kartrutvam, Akartrutvam Mindset required for Jnanam and Karma

- Diametrically Opposite
- Upanishad can't Co-exist in one Person.

V) Person can follow Jnanam Excluding Karma or Karma Excluding Jnanam.

VI) Jnanam, Karma - Mutually Exclusive.

VII)

Grihastha	Sanyasa
Karma Yoga	Jnana Yoga

a) Mind sets are Opposite

b) Samuchhaya Vadi Accepts opposite attributes

c) Can't Co-exist in one Locus

d) In Samuchhaya Vada, Kartrutvam and Akartrutvam have same order of reality.

e) Samuchhaya Vadi Does not Accept Satyam - Mithya Difference.

VIII) Argument of Samuchhaya Vadi - In Advaitam :

a)

Akartrutvam	Kartrutvam
Satyam	Mithya

b) Opposite attributes can Co-exist.

c)

Dry Sand	Wet Water
Satyam - Higher	Mithya - Lower

Happily Co-exist

d)

Motionless	With Motion
Waker	Dreamer

Do Co-exist

e)

Paramatma Atma - Akarta	Waker
Higher	Lower - Karta

Can - Co-exist

- Different orders exists in one Person.

f)

Turia Drishti	Wakers Drishti
Satyam	Mithya

- Satta Bheda
- Opposite attributes
- Like light Darkness in Dream - Waker

g)

Akartrutvam	Kartrutvam
Jnanam	Karma

- Can Co-exist in Advaitam
- Instant Moksha here and now

h)

In Grihastha Person can have 2 Drishtis

Paramartikam

Vyavaharikam

Akarta - Sakshi - Jnanam

Karta - Bokta Ahamkara - Karma

Can Co-exist in Grihastha According to Advaitin

- Why insist on Sanyasa?
- Saha Bava logically possible
- Satta Bhedat.

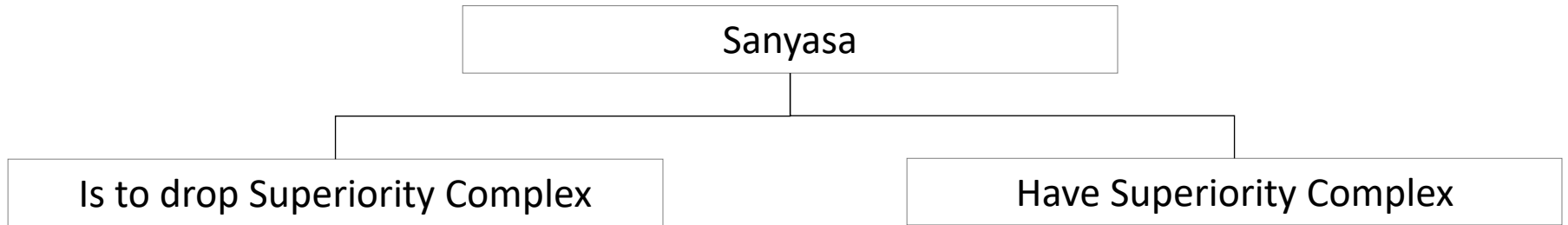
i) Saha Bava possible, Co-existence possible, Samuchhaya also happily possible

j) Why you refute Samuchhaya Vada

k) This is his logical Question

L) Not only Saha Bava is logically possible, Grihastha can do Karma and Jnanam, it is Supported by Lord Krishna.

m) You Quote Chapter 3 - Verse 3 because you want division.



n) Gita :

कर्मणैव हि संसिद्धिम
आस्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṁsiddhim
āsthitā janakādayaḥ ।
lōkasaṅgraham ēvāpi
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

- Even if you are Jnani, I don't want you to renounce and Go away.
- As Jnani you have to do Karma for Loka Sangraha
- Not propose Sanyasa but continue in Grihastha.

IX) Krishna Accepts Co-existence of Karma and Jnanam in a Grihastha.

- Instructs Arjuna - Do Karma.

a) Gita :

सक्ताः कर्मण्यविद्वांसः
यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तः
चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṃsah
yathā kurvanti bhārata |
kuryād vidvāṃstathā'saktah
cikīrṣurlōkasaṅgraham || 3-25 ||

As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

b)

Ajani	Vidwan
Remains in Grihastha performs Karma	Jnani also should perform Karma in Grihastha Ashrama

c) Jnanam and Karma Co-exist in Grihastha, not only in Sanyasa Ashrama, is incorrect.

d) Grihastha can be Jnani

e) 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]

f) I am Karta - Akarta in Grihastha

- In sleep Akarta, Karta in waking, dream.

g) Jnanam and Karma can Co-exist

- Jnanam gives support to Karma.

h) First do Atma - Anatma Viveka, Apply exclusive mantras revealing Atma in Upanishads.

i) Gita :

कर्मणैव हि संसिद्धिम
आस्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṁsiddhim
āsthitā janakādayaḥ |
lōkasaṅgraham ēvāpi
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

j) Saha Bava is Possible

l) Samuchhaya Vadi :

- Hence Grihastha should not take to Sanyasa.

m)

Combining Karma and Jnanam

Logically Possible

Scripturally Supported

m) Purva Pakshi :

- Why do you insist on Sanyasa

X) Shankara's answer very subtle, does not elaborate.

I) Accepts all points of Samuchhaya Vadi

II) Akarta and Karta can Co-exist only in different orders of Reality

III) Grihastha Jnani is possible, Saha bhava possible

IV) Advaitin differs in one point :

a) Because of Karma, Jnanam comes not acceptable

b) Jnana Karma Saha bhava is acceptable

c) Don't accept Jnana - Karma Samuchhaya as means of liberation.

d) Accept Saha bhava in a Grihastha

e) Grihastha Jnani - Combines Jnanam with Karma as means of Moksha not acceptable

V) What is corollary?

a) Indirectly Samuchhaya Vadi is saying Grihastha is a Sadhaka, Samsari

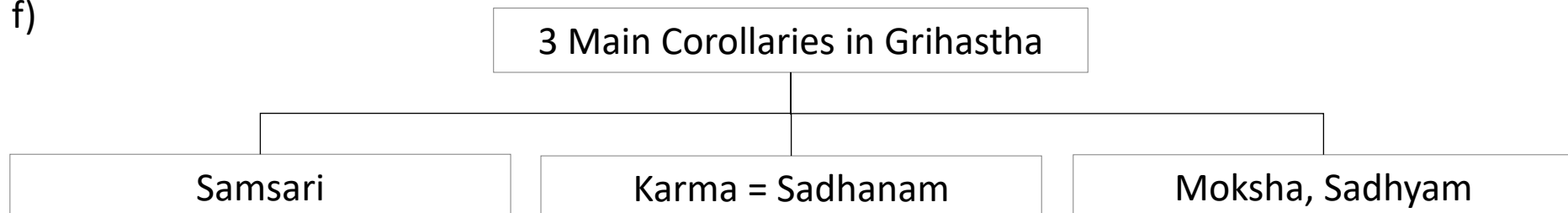
b) Moksha has not yet come

c) Combines Jnanam with Karma for liberation

d) Looks upon his Karma as Sadhanam, Moksha as Sadhyam.

e) Moksha is future event, to be attained.

f)

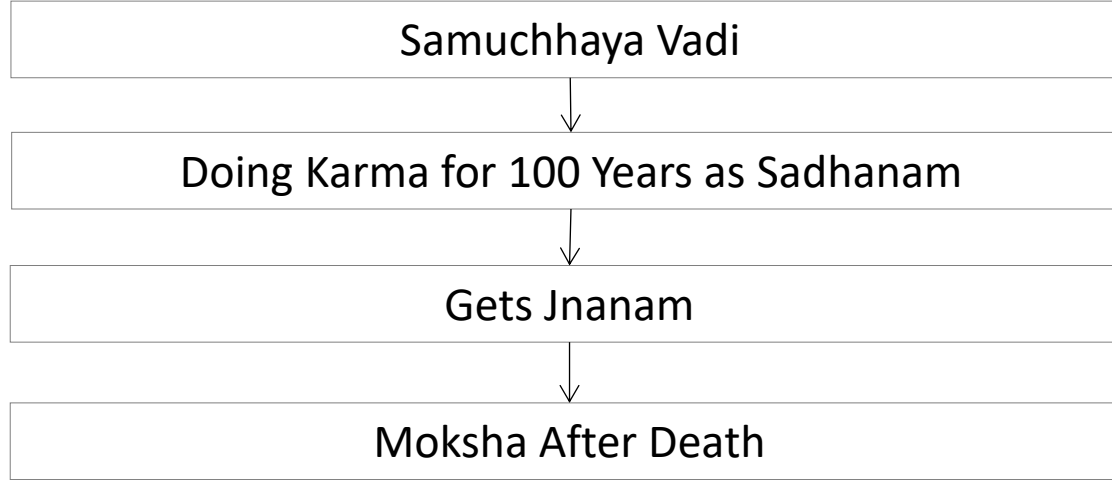


VI) Advaitin :

a) Even if he is Grihastha he loses Status of Samsari after Clear - Jnanam.

b) Grihastha Jnani is a Mukta Purusha.

VII)



VIII) Krishna Accepts Grihastha Jnani - What is Pramanam?

a) Gita :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

**gatasangasya muktasya
jñānāvasthitacētaṣaḥ |
yajñāyacarataḥ karma
samagraṁ pravilīyatē ||4-23||**

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

b) Muktya = Grihastha Jnani, already liberated with power of Knowledge

c) He is a Nitya Mukta, not Combining Karma, Always liberated.

d) Jnanam pulls Grihastha out of Samsara into Atma Loka.

VI) Grihastha realises Nitya Mukta status, Turiyam Brahma, beyond 3 States, 5 Koshas, 3 Sharirams, Adhishtanam of Jiva, Jagat, Ishvara.

VII) Maya loses its power on a Jnani

VIII) Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Jnani claims Turiyam Brahma status after Atma Jnanam.

IX) Advaitin :

- Grihastha Jnani Asamsari, already owns Mukta status.

X) Samuchhaya Vadi :

- Grihastha's uses Sadhana for liberation
- Karma = Means for Moksha.

XI) Advaitin :

- Karma as means for Moksha not acceptable.
- Jnani claims Nitya Mukta status because of Jnanam.

XII) Gita :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

gataśaṅgasya muktasya
jñānāvasthitacētaśaḥ |
yajñāyacarataḥ karma
samagraṁ pravilīyatē || 4-23 ||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

a) Muktasya :

- Jnani owns up Nitya Mukta status, otherwise not a Jnani
- All his actions are dissolved, No Agami.

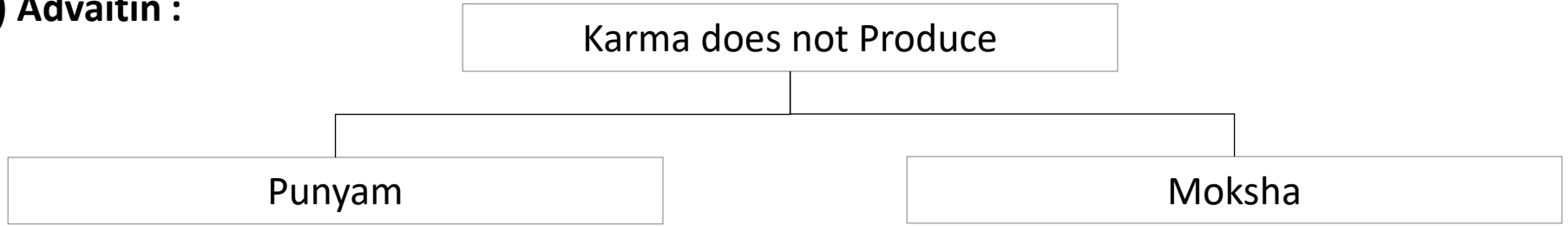
b) Can't use Karma as means for liberation

c) Karma can't produce Moksha or Punya Papam for a Grihastha Jnani because he knows his status as Turiyam Brahma.

d) Jnanam has superiority over Karma.

e) Agami Punya Papam will not come for Grihastha Jnani.

f) Advaitin :



How can you call Karmas as means?

XIII) For Samuchhaya Vadi :

- Karma enjoys Sadhanam status.

XIV) In Advaitam :

a) For Grihastha Jnani, Karma loses Sadhana status

b) Praviliyate in Gita :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

gatasangasya muktasya
jñānāvasthitacētaṣaḥ |
yajñāyacarataḥ karma
samagraṁ pravilīyatē || 4-23 ||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

- Grihastha Jnani Karma dissolves karma here itself without Producing Punyam or Papam or Moksha.

c) Therefore, Karma is not a Sadhana for Jnani.

XV)

Samuchhaya Vadi	Advaitin
a) Samsari b) Karma has Sadhanam Status, means for Liberation c) Moksha = Goal to be Achieved, Sadhyam d) Sadhana gets Atma Jnanam, Does Karma, gets Moksha after Death	a) Asamsari b) Karma has no role to Play - Jnani = Nitya Mukta c) Moksha = Siddham - Already Accomplished d) Grihastha Jnani - Not Sadhaka e) Karma not Sadhana f) Moksha not Sadhyam g) Grihastha Jnani free here and Now

XVI) Jnana Karma Saha Bava has Co-existence in a Grihastha Jnani.

- Don't Accept Samuchhaya as a means for Liberation

XVII) Saha bava and Samuchhaya are 2 Technical words

- Co-existence is there one from Satya - Mithya
- No Samuchhaya as means because already he is liberated.

XVIII) a) Swami :

- Saha bhava is possible Samuchhaya not possible.

XIX) Shankara :

a) Grihastha Jnani Co-exists with Karma

b) Veidika Jnanam and Karma Co-exists.

c) Already liberated as Jnani

d) Karma does not function as a Sadhana, means for Jnanam.

e) Jnani does not get Punyam.

f) Already liberated

g) In a Grihastha Jnani, Karma does not have Sadhana Status.

h) Once Karma loses Sadhanam Status it is called Abhasa Karma, like roasted seed.

i) Karma has Technical Status only when it has Capacity to produce, germinate Phalam.

j) Roasted seed - Pseudo seed

- Like fake Rs. 500 Note.

k) Grihastha Jnani does not have Karma

l) Action at body level does not Deserve Technical Name Karma.

m) No Karma, No Samuchhaya

- Like going to office, fighting Yuddham, Karma Abhasa.

n) Fake Resembles but can't Purchase, not called Money.

o) Grihastha Karma here like fake Money, called Karma Abhasa.

- Can't germinate Punya Papam not Karma itself anymore
- Hence no Question of Samuchhayam.

XX) Sanyasi :

a) Does not do Rituals no need to Discuss Samuchhaya.

b) 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]

c) All actions do not deserve to be called Karma.

XXI) No Samuchhaya for Sanyasi or Grihastha

a) Grihastha Jnani is possible

b) Moksha is not by Samuchhaya

c) Jnanam itself gives liberation

d) After Jnanam, Karma is called Karma Abhasa

e) Can continue to be Grihastha Jnani, continue all actions

f) No Karma, No Samuchhaya in Advaitam

g) This has to be extracted from this Topic.

XXII) One enters Grihastha Ashrama because of Agyanam.

a) Gets Chitta Shuddhi, Sadhana Chatustaya Sampatti.

b) Gets Paramartha Tattva Vishaya Jnanam.

c) Many Advaitins don't Accept Jnanam and Moksha for a Grihastha.

d) Many Strongly believe that Grihasthas can't get Jnanam and Moksha.

e) Shankara confirms this in Talk 18.

f) Ekam Eva Idam Sarvam Brahma Iva.

g) Entire Plurality is one Brahman Alone.

h) Akarta Brahman - Actionless Brahman

i) Continues to be Grihasta after Jnanam

Revision : Summary : Chapter 1 to 2 - Topic 33 :

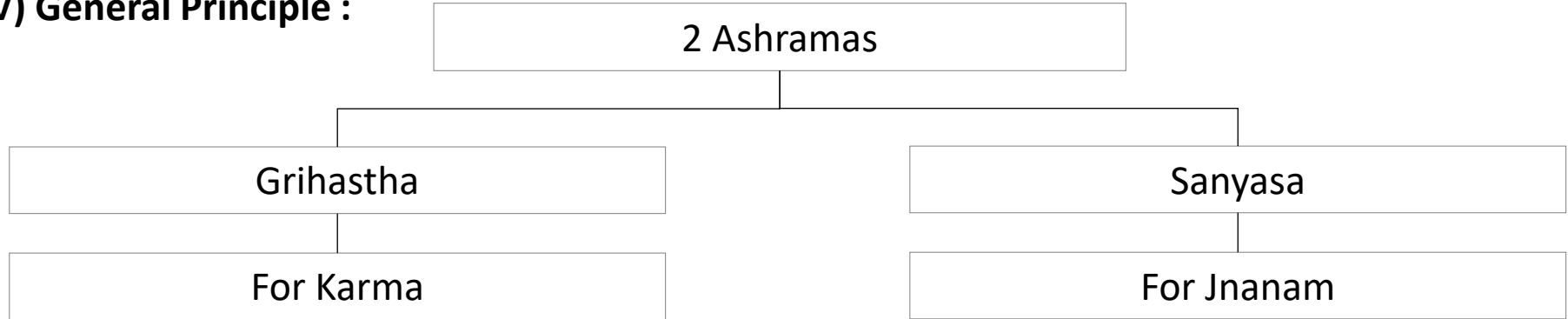
Shankara established :

I) Jnana Karma Samuchhaya is never possible whether, it is Srouta or Smartha Karma

II) Gave 6 arguments to refute Jnana Srouta Karma Samuchhaya

III) 7th Argument to refute Smartha karma Samuchhaya

IV) General Principle :



V) 2 Different Sadhanas

Gita :

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

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

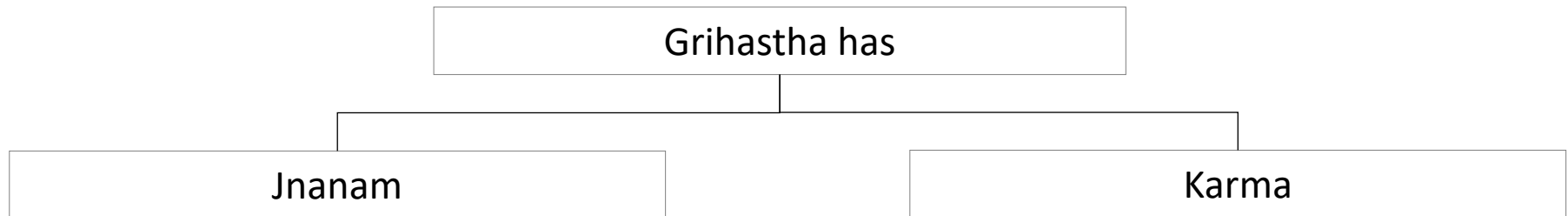
The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

VI) Doubt :

- Does Shankara accept Grihastha - Jnani
- 7 Arguments conveys Jnanam only in Sanyasa Ashrama
- Doesn't accept Grihastha Jnani

VIII) Topic 33 :

- a) Grihastha can follow Karma, get Chitta Shuddhi, follow Sravana, Manana, Nidhidhyasanam, attain Jnanam.
- b) After Jnanam, can continue Grihastha.
- c) Continues Pancha Maha Yagya.



e) Isn't he doing Samuchhaya

IX) In Grihastha Jnani, Jnanam and Karma Co-exist.

a) Saha Bava, Co-existence is there.

- Can't call it Samuchhaya.

b) Why?

- Jnanam has Given Liberation

c) No more a Sadhaka

- Does not Combine, Karma as a Sadhana.

d) Karma does not Produce Punya or Papa Phalam.

- Jnani is free from Agami Punyam.

e) Karma does not produce Moksha Phalam also, already Mukta.

f) Karma is Karma Abhasa

- No Karma itself, no Samuchhaya.

g) Sandhya Vandanam, Agnihotram, are Abhasa

IX) a) Grihastha has Agyanam, Raaga Dvesha

b) Enters Grihastha Veidika Karma, Rituals.

c) Karmani Pravrutaha = Got Married

d) Does Yagya, Dana, Tapas, gets Vishuddha Sattvam, gets pure in Mind

e) Becomes Grihastha Adhikari

X) Paramartha Tattva Jnanam is born in the Pure Mind

XI)

Paramartha Tattva Vishaya Jnanam



Ekam Eva Idam Sarvam Brahma Akartru

- a) Whole universe of Jiva, Jagat, Ishvara
- b) Is Brahman which is Karma Rahitam
- c) Akartru = Means all Karmas are falsified in Satyam, actionless Brahman.
- d) Akarta Brahman alone is there, how Karma exists.
- e) Outwards Does Nitya, Naimittika Karma

f) In his intellect, Karmas and Phalams have become Mirage water.

- g) Sarvani Srouta, Smartha Karmani Svapna Samani
- h) All Karmas have become like Svapna.

i) Brahma Tattva Jnanam Originates in his intellect

XII) Discussing Typical Grihastha here.

- a) Shankara has no Prejudice Against Grihasthas.
- b) Grihastha has Purified Mind, Studied Shastra
- c) Does not take Vividisha Sanyasa for Study, becomes Jnani Grihastha.
- d) Does not take 2nd Sanyasa - Vidwat Sanyasa also for Nididhyasanam.

e) Example :

- Yagyavalkya, Great Jnani, Renounced Grihastha for Nididhyasanam.

- f) Grihastha can do Nididhyasanam is Grihastha itself
- g) Becomes Jnana Nishta Grihastha, no more more Jnani Grihastha.
- h) Has no Samuchhaya.

56) Introduction to Chapter 2 : Continues

तस्य कर्मणि कर्मप्रयोजने च निवृत्ते अपि लोकसङ्ग्रहार्थं यत्नपूर्वं यथा प्रवृत्तः तथा एव
कर्मणि प्रवृत्तस्य यत् प्रवृत्तिरूपं दृश्यते न तत् कर्म येन बुद्धेः समुच्चयः स्यात्।

tasya karmaṇi karma-prayōjanē ca nivṛttē api lōka-saṅgrahārthaṁ yatna-pūrvam yathā pravṛttaḥ tathā ēva
karmaṇi pravṛttasya yat pravṛtti-rūpaṁ dṛśyatē na tat karma yēna buddhēḥ samuccayaḥ syāt ।

Topic 33 and 34 :

- One long sentence - Yasya - Tasya

Important Topic :

I) Grihastha Jnana Nishta discussed

- Not taken Sanyasa

II) Karma Nivruttam :

- a) Karma has no Prayojanam
- b) Does not require Punyam for Dharma, Artha, Kama
- c) Does not require Chitta Shuddhi for Moksha
- d) Has already become Mukta purusha
- e) Does Karma as Loka Sangraha.

f) Gita :

कर्मणैव हि संसिद्धिम
आस्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṁsiddhim
āsthitā janakādayaḥ |
lōkasaṅgraham ēvāpi
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

g) Serves as model of Brahma Nishta in the Society.

III) Purva Pakshi had quoted - Gita :

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

śrī bhagavānuvāca |
loke'smin dvividhā niṣṭhā
purā prokktā 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]

- Answer by Shankara - Chapter 3 - Verse 20
- Akarta Brahman performs action
- Seriously engaged in Karma.

IV) Vedantic Vision :

- With Jnana Nishta can continue to perform all Karmas as Karma Abhasa, giving no benefit of Punya - Papam.

V) Normal Ajnani :

- Does not know Akarta status
- Suffers Samsara dukham.

VI) Jnana Nishta :

- Knows his Akarta Brahma status
- Performs actions, but like Roasted seed.
- Does not give Punya or Papa Phalam
- Jnani always enjoys his Svarupa Ananda.

VII) Purva Pakshi :

- There is Samuchhaya in Grihastha Jnani.

VIII) Shankara :

- There is Co-existence of Jnanam and Karma but no Samuchhaya
- Karma does not get title, status of Karma.

IX) Jnanis Karma does not have Punyam Purchasing power

- Karma does not exist for him
- No Samuchhaya Possible with Jnanam
- Jnana Karma Sahabhava, Co-existence is possible but it is not Samuchhaya Vada.

57) Introduction to Chapter 2 : Continues

यथा भगवतो वासुदेवस्य क्षात्रकर्मचेष्टितं न ज्ञानेन समुच्चीयते पुरुषार्थसिद्धये तद्वत्
फलाभिसन्ध्यहङ्काराभावस्य तुल्यत्वाद् विदुषः ।

yathā bhagavatō vāsudēvasya kṣātra-karma cēṣṭitaṁ na jñānēna samuccīyatē
puruṣārtha-siddhayē tadvat phalābhisandhi-ahaṇakāra-abhāvasya tulyatvād viduṣaḥ ।

I) Grihastha Jnani is possible proved in Gita - Chapter 3.

II) Gita :

उत्सीदेयुरिमे लोका
न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामु
पहन्यामिमाः प्रजाः ॥ ३-२४ ॥

utsīdēyurimē lōkā
na kuryāṁ karma cēdaham ।
saṅkarasya ca kartā syām
upahanyāmimāḥ prajāḥ ॥ 3-24 ॥

These worlds would perish, if I did not perform action; I would be the author of confusion of caste and would destroy these beings. [Chapter 3 – Verse 24]

III) You can also attain Moksha like me who am a Grihastha, Mukta.

IV) Krishna continues to perform Karma

- Did Lord Krishna perform Jnana Karma Samuchhaya?

a) Samuchhaya not to get Moksha

b) Krishna does not get Punyam or Moksha through Karma

c) Jnana - Karma Co-existed but no Samuchhaya

d) Krishna came in Kshatriya Parampara, Avatara, his Karma Abhasa, no combination.

V) Mirage water and Sand can't be combined

- Waker - Dreamer can't be mixed
- Rope, Rope snake no real mix up

VI) Karma and Jnanam can't be combined to give any Purushartha

a) Grihastha's Karma can't be combined with Jnanam for Moksha.

b) Grihastha Jnani is liberated already

c) Jnani not liberated not possible

d) If no Sadhana Chatushtaya Sampatti, Study Contributes to Jnanam by attaining Chitta Shuddhi.

e) Get Adhikaritam by attending Classes.

f) Classes Contribute to Chitta Shuddhi.

g) Jnanam = I am Liberated

= Content

h) Not Brahman is liberated

i) Can't say I have Jnanam and am not Yet Liberated

VII) We are all Jnani Grihasthas, Don't require Samuchhaya

a) Krishna - Grihastha Jnani, Avatara

b)

Avatara and Jnani, both Free from

Ahamkara

Aham Karta Bhava

c) Jnani :

- Looks at Kartrutvam as Mithya, as Good as not there.

d) Who am i? Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वसन् ॥ 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]

e) I am Akarta is Jnanam

- Kartrutva Abhava

VIII) Phala Abhisandha – Kama, Desire

- **Desire for Phalam not there**
- **Desire exists as long as I Look upon myself as Bokta.**

IX) Desire and Boktrutvam go together

X) Panchadasi - Trupati Deepa Prakaranam and Brihadaranyaka Upanishad :

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

ātmānaṃ cedvijānīyādayamasmiti pūruṣaḥ |
kimicchankasya kāmāya śarīramanusamjvaret || 12 ||

If a man knows the Self as 'I am this,' then desiring what and for whose sake will he suffer in the wake of the body? [4 - 4 - 12]

- Basis is I am Akarta Sakshi Atma.

XI) a) Boktrutvam is not there

b) Looking forward for better future is criterion for Samsara

c) This feeling, notion is for a Bokta only

d) Karta always looks forward to Future Present Bokta.

d) Gita :

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

yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē ||3-17||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

f) Every day say :

- Today I am fine
- This is bhavana of Jnani and Krishna.

g) Phalabhisandhi = Boktrutvam

- Ahamkara = Kartrutvam.

h) When there is Akrutrutva Aboktrutva, all Karma becomes Abhasa, no karma.

i) If no Karma, no Samuchhaya

- This is Grand vision of Shankara of Vidushas - Wise Jnanis.

j) Karma can't be combined with Jnanam by Jnani, because of absence of Kartrutvam and Boktrutvam.

58) Introduction to Chapter 2 : Continues

तत्त्ववित् तु न अहं करोमि इति मन्यते न च तत्फलम् अभिसन्धत्ते ।

tattvavit tu 'na-aham karōmi' iti manyatē na ca tat-phalam abhisandhattē |

I) Akrutva, Aboktrutva buddhi in Jnani Grihastha, unlike Ajnani Grihastha

II) Never entertains thoughts, Aham Karomi

III) Has thought :

- Aham Sakshi.

IV) In my presence, Ahamkara performs actions

V) Gita :

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

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]

VI) With Akartrutva Bhavana, does not look forward to future Phalam.

a) Tatu Phalam Na Abhisandate

- Does not desire for future
- Abhisan - Dha - Dhatur

b) Desire for future only when there is Boktrutva Buddhi

c) See Parallely :



d) Karta - Bokta cycle is our life Cycle.

e) Learn to say I am Akarta, Abokta Sakshi I - Daily

b) Ahamkara is unimprovable

- When fit for best Set up, old, can't enjoy.
- Ready to quit the body.

g)

Set up	When I am fit
<ul style="list-style-type: none">- Fit- I am not	<ul style="list-style-type: none">- Set up not fit

h) When Setup and I fit - Time for Departure

VII) Drop Ahamkara Right now.

- Aham Akarta, Abokta Sakshi, Nitya fit.
- This is Vedanta.

59) Introduction to Chapter 2 : Continues

यथा च स्वर्गादिकामार्थिनः अग्निहोत्रादि- कामसाधनानुष्ठानाय आहिताग्नेः काम्ये एव अग्निहोत्रादौ प्रवृत्तस्य सामिकृते विनष्टे अपि कामे तद् एव अग्निहोत्रादि अनुतिष्ठतः अपि न तत्काम्यम् अग्निहोत्रादि भवति ।

yathā ca svargādi-kāmārthinaḥ agnihōtrādi-kāma-sādhana-anuṣṭhānāya āhitāgnēḥ
kāmyē ēva agnihōtrādaḥ pravṛttasya sāmi-kṛtē vinaṣṭe api kāmē tad ēva agnihōtrādi
anutiṣṭhataḥ api na tat kāmyam agnihōtrādi bhavati.

I) In Grihastha Jnani, Karma doesn't deserve status of Karma

II) In politics, status of Minister position stripped

III) Grihastha Ajnani does Veidika Karma

- After Jnanam, Veidika Karma, remaining the same, it loses the status of karma.

IV) Once he removes Karma status, he can say Jnana Karma Samuchhaya is not there.

V) Doubt :

a) How Karma loses karma status just because there is a change in my Buddhi?

b) Jnanam = Purely an intellectual transformation

- Not transformation in Atma, it can't change Nirvikara Svabhavat.

- c) Jnanam not transformation in the body
- d) With internal transformation how external Karma can loose status of Karma?
- e) How with Cognitive change, external karma loose its status?
- f) This results in negation of Jnana karma Samuchhaya

VI) Shankara :

- a) Not New concept of Mine
- b) In Karma Khanda, it has been accepted by Veidika people.
- c) Change in Karma Status by a Change in the Mind.
- d) Psychological change can change Status of Karma.

e) Kamya Karma can stop to be Kamya Karma when Kama is Dropped.
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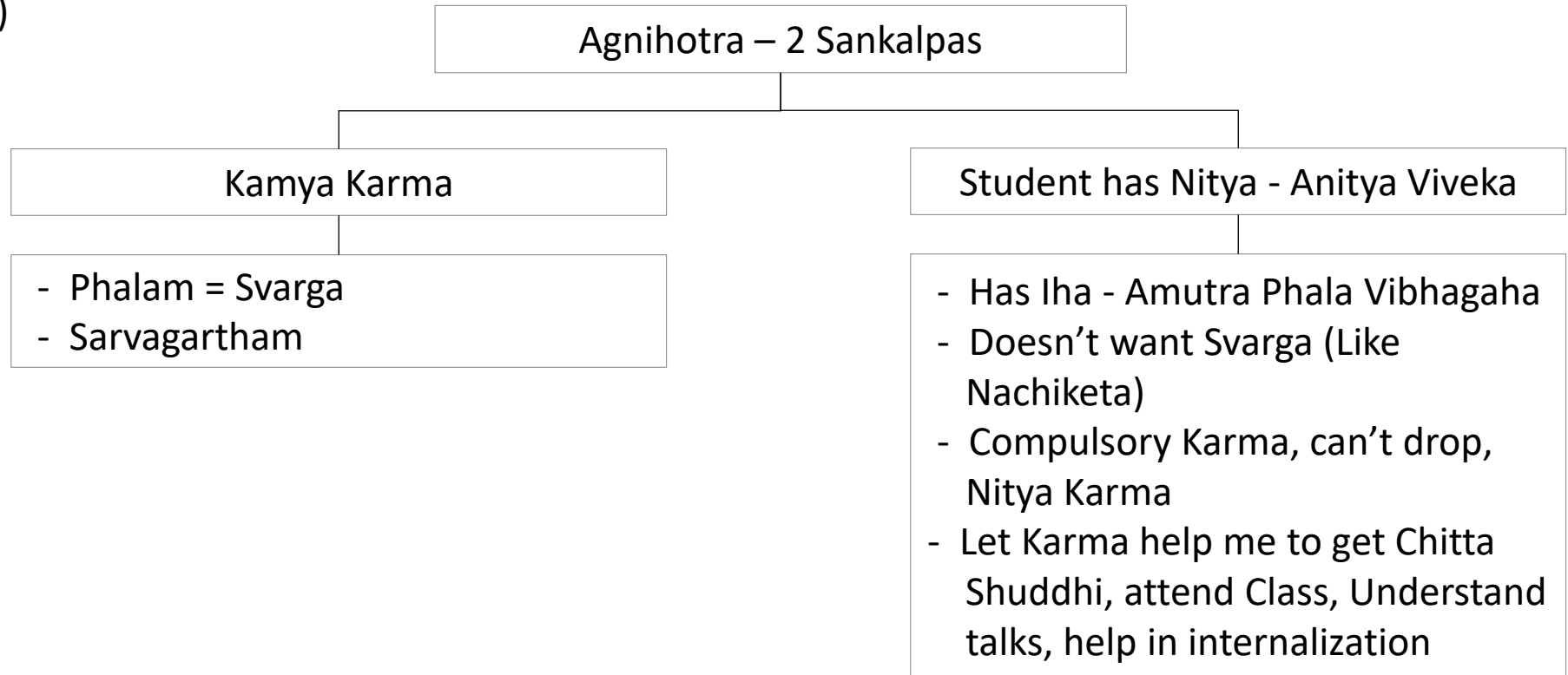
- f) Desire, change internal
 - Corresponding change externally.
- g) When Kamya status goes away, Phalam also varies
- h) Do Sankalpam before Karma.
 - Sankalpa determines status of Karma and Phalam
 - Without Sankalpa it won't be a Karma
 - Will not benefit anyone.

VII) Shankara gives example of Agnihotra Ritual

a) Compulsory Ritual for all Grihastha's in Vedic tradition

b) Agnihotra can have 2 different statuses

c)



d) Once Svarga Karma is dropped, Kamya karma loses its Kamya Karma status.

e) Next Karma converted into Nitya Agnihotram, Oblation, Time, Devata same

f) Karyam or Nityam is in the Mind

- After Vairagyam, Karma becomes Nitya Agnihotram, no more Svarga.

- g) Mind changes, status change in Kamyā Agnihotra
- h) When one becomes Jnani, that Karma loses its Karma status
- i) No Samuchhaya possible

Revision : Summary - Chapter 1 - Topic 37 :

I) Summary Establishes Jnanam alone gives rise to Moksha

- a) Karma Provides no Assistance to attain Moksha
- b) Kevala Jnanat Eva Moksha
- c) Negates Samuchhaya Vadi.

II) Studies life style of Traditional Grihastha Jnani

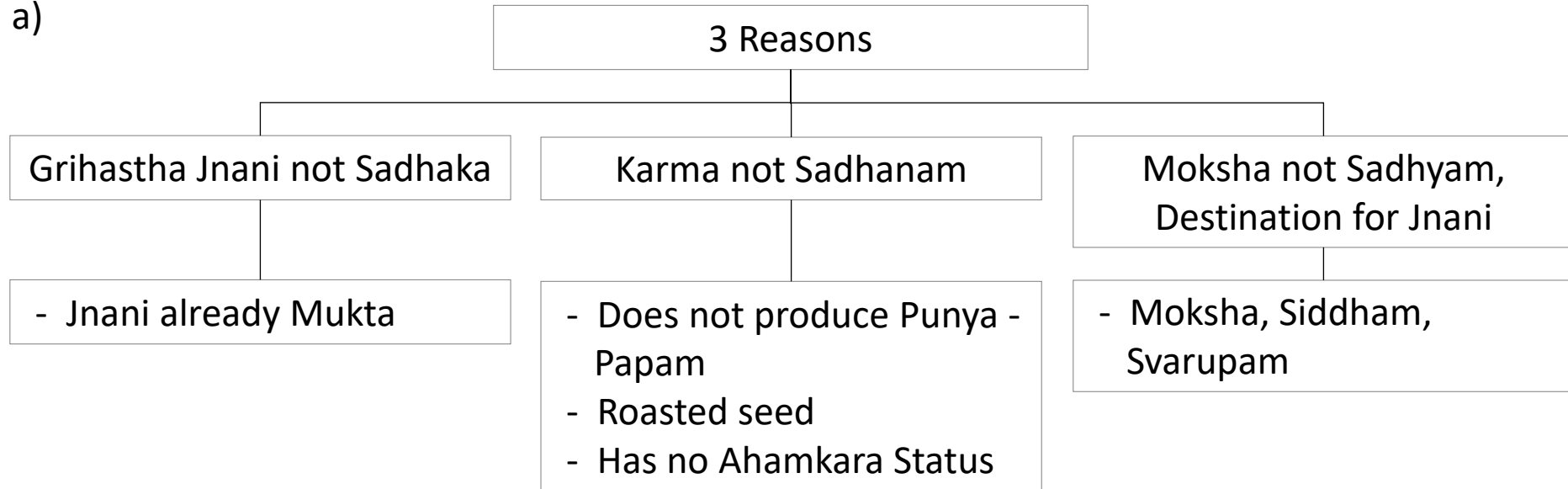
- a) Enjoys Jnanam, Aham Brahma Asmi, performs rituals.

b) Saha Bhava :

- Has Co-existence of Jnanam and Veidika Karma.
- c) Has no Combination, Samuchhaya.

III) 3 Reasons for Karma Abhasa :

a)



b) How can there be Samuchhaya?

IV) How Karma loses Sadhana Status?

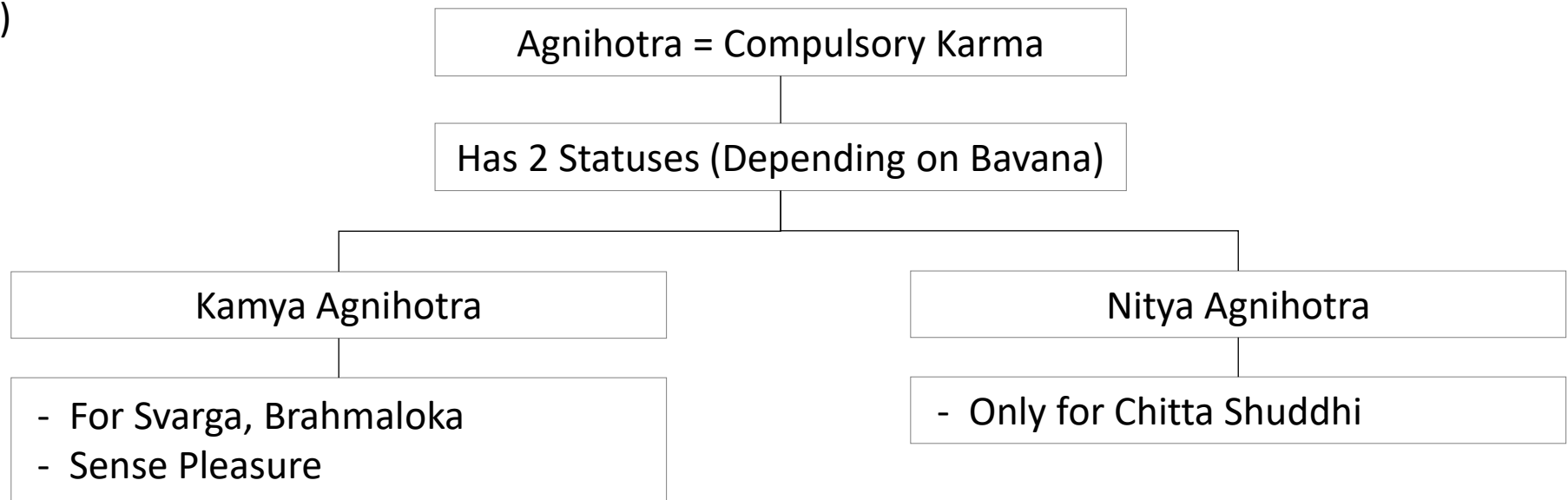
a)

Jnanam	Karma
Internal Transformation	Outside, has External Status

V) New Class :

- Purva Mimamsa has Accepted possibility of internal Transformation with respect to Changing Status of Karma in Agnihotra Ritual.

a)



b) Samyoga Prithaktvam Nyaya

- Status determined by internal Bhavana
- Has initially Svarga Ichha
- Samikrute (in the middle) changes desire for Brahma Loka

c) Status changes, Phalam changes

- Samyoga = Phalam
- Phala Prithaktvam (Changes) - Naya.

d) Before Svarga Phalam, now Chitta Shuddhi, Moksha Phalakam.

e) Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;

tametaṃ vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva veditvā munirbhavati | etameva pravrajino

lokamicchantāḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṃ na kāmayante,

kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

aśīryo nahi śīryate, asaṅgo nahi sajjate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

ubhe u haivaiṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

f) Phalam, Status Different

g) Kamya Agnihotra looses its Status because of Internal change.

VI) Karma also can loose Status because of Internal change of Jnana Prapti.

VII) Ahita Agni - Adhikari, has Qualification for Agnihotra Ritual.

a) Sacred thread

b) Married

c) Preparatory Ritual performed : Agni Adhanam Ritualistically, Ceremonially Qualified person.

VIII) Do Twice a Day :

- Sayam, Pratar Agnihotram
- Kama Sadhana Anushtanam
- Does, not as Nitya Karma but as Kamya Karma.

IX)

Swamy	Sami Krute
Master	Half Done

- Desire of Svarga goes away
- Parallely attends Classes
- Understands Limitation of Svarga
- Buddhi becomes Bright, Kama Vinashtaha.

X) After dropping Svarga Ichha, continues to perform same Agnihotra

- Yavat Jeevam Agnihotram Juhoti
- Do Agnihotra till 100 Years, even if there is no Svarga Ichha.
- Anutishtaha - Performs completely.

XI) Even though he is performing same Agnihotra Ritual as before, Aupasanam etc, it has 2 fold status.

- a) Deva, Pitru, Sraddham, Tarpanam can be Kamya Sraddha or Nityam
- b) After change in desire, status changes in Phalam of Rituals
- c) Transformation internal, external Karma becomes Akamya Karma.

XII) In the same way, once Jnanam has come, Grihastha continues Sandhya Vandanam, but becomes Karma Abhasa.

- a) It does not produce Punyam - Papam
- b) Does not produce Moksha also
- c) Becomes Non-karma, looses status
- d) For all technical purposes, he does not have the Karma

e) Example :

- Fake Rs. 500, Physical is there but can't call it money

f) Grihastha Karmani does not have karma, has no Samuchhaya

g) Anutishtaha Purushasya :

- For him Karma looses Kamya status.

60) Introduction to Chapter 2 : Continues

तथा च दर्शयति भगवान् 'कुर्वन्नपि' 'न करोति न लिप्यते' इति तत्र तत्र ।

tathā ca darśayati Bhagavān 'kurvan api' 'na karōti na lipyatē' iti tatra tatra |

I) Jnanis Karma Does not have Karma Status because he does not have Karta and Bokta Status.

II) Gita :

यस्य सर्वे समारम्भाः
कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं
तमाहुः पण्डितं बुधाः ॥ ४-१९ ॥

yasya sarvē samārambhāḥ
kāmasaṅkalpavarjitāḥ |
jñānāgnidagdhakarmāṇam
tamāhuḥ paṇḍitaṁ budhāḥ || 4-19 ||

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the fire of knowledge, him the wise call a sage. [Chapter 4 – Verse 19]

III) To Substantiate my Conclusion.

a) Gita :

योगयुक्तो विशुद्धात्मा
विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा
कुर्वन्नपि न लिप्यते ॥ ५-७ ॥

yōgayuktō viśuddhātmā
vijitātmā jitēndriyaḥ |
sarvabhūtātmabhūtātmā
kurvannapi na lipyatē || 5-7 ||

He, who is devoted to the path of action, whose mind is quite pure, who has conquered the Self, who has subdued his senses, who realises his Self as the Self in all beings, though acting, is not tainted. [Chapter 5 – Verse 7]

- No Phalam for Karma for a Jnani, no Punyam, no Moksha.

b) Peddling Continues but no forward motion.

c) Gita :

अनादित्वान्निर्गुणत्वात्
परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय
न करोति न लिप्यते ॥ १३-३२ ॥

anāditvānnirguṇatvāt
paramātmāyam avyayaḥ |
śarīrasthō'pi kauntēya
na karōti na lipyatē || 13-32 ||

Being without beginning, and being devoid of qualities, the supreme Self, the imperishable though dwelling in the body, O Kaunteya, neither acts, nor is tainted. [Chapter 13 - Verse 32]

- Atma Na Karoti, doesn't reap result.

d) No Samuchhaya to attain Moksha

- Where is Samuchhaya?

IV) Tatra Tatra :

- Angam Ange many places in Gita.

61) Introduction to Chapter 2 : Continues

यच्च 'पूर्वेः पूर्वतरं कृतम्' 'कर्मणैव हि संसिद्धिमास्थिता जनकादयः' इति तत् तु प्रविभज्य
विज्ञेयम्।

yat ca 'pūrvaiḥ pūrvataraṁ kṛtam', 'karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ'
iti tat tu pravibhajya vijñēyam |

I) Until now, Shankara talks of a general Grihastha Jnani and established, Karma Saha bhava is there but no Karma Samuchhaya.

- Till now general Grihastas.

II) Specific Grihastha's in Gita :

न कर्मणामनारम्भाद्
नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव
सिद्धिं समधिगच्छति ॥ ३-४ ॥

na karmaṇāmanārambhād
naiṣkarmyaṃ puruṣō'snutē |
na ca sannyasanādēva
siddhiṃ samadhigacchati || 3-4 ||

Not by non-performance of action does man reach action lessness; nor by mere renunciation does he attain perfection. [Chapter 3 – Verse 4]

a) Arjuna's ancestors Kshatriya Grihastha Jnani

b) Gita - Chapter 15 :

- Arjuna - Your ancestors were Jnanis.

c) Gita :

कर्मणैव हि संसिद्धिम
आस्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṃsiddhim
āsthitā janakādayaḥ |
lōkasaṅgraham ēvāpi
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

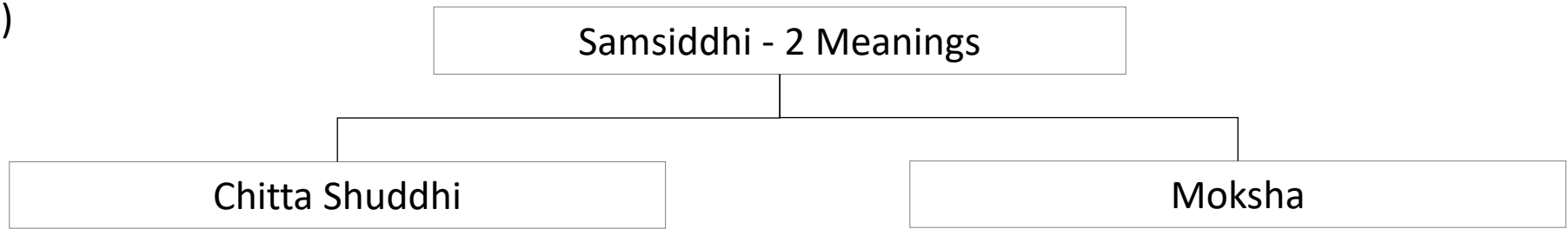
- Arjuna, Janaka - Chandra Vamsham Rama - Surya Vamsha.
- Attained Moksha remained in Karma.

III) Difficult Verse :

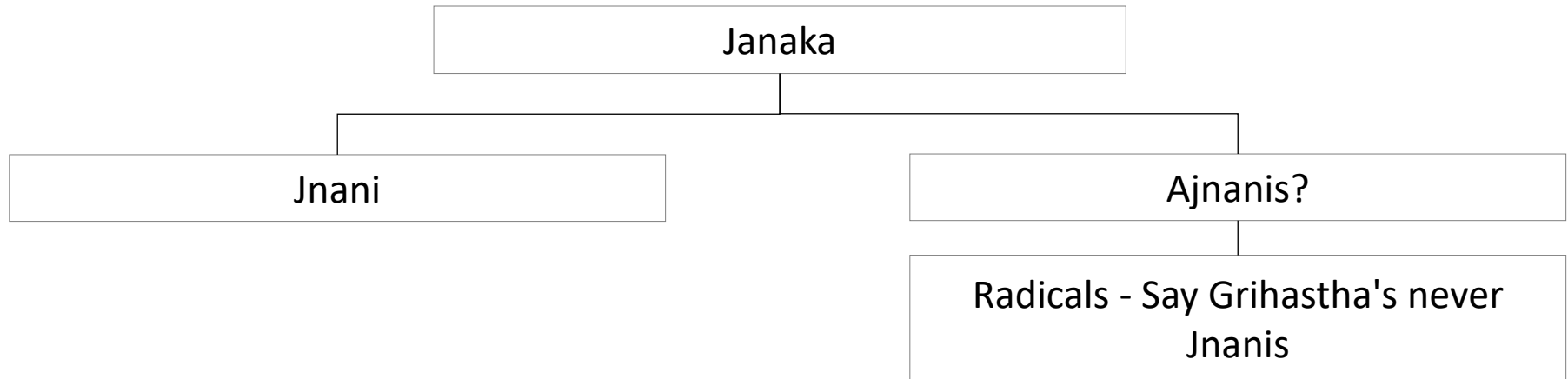
- Gita - Chapter 13 - Verse 20
- 2 Interpretations.

a) Can be Misunderstood

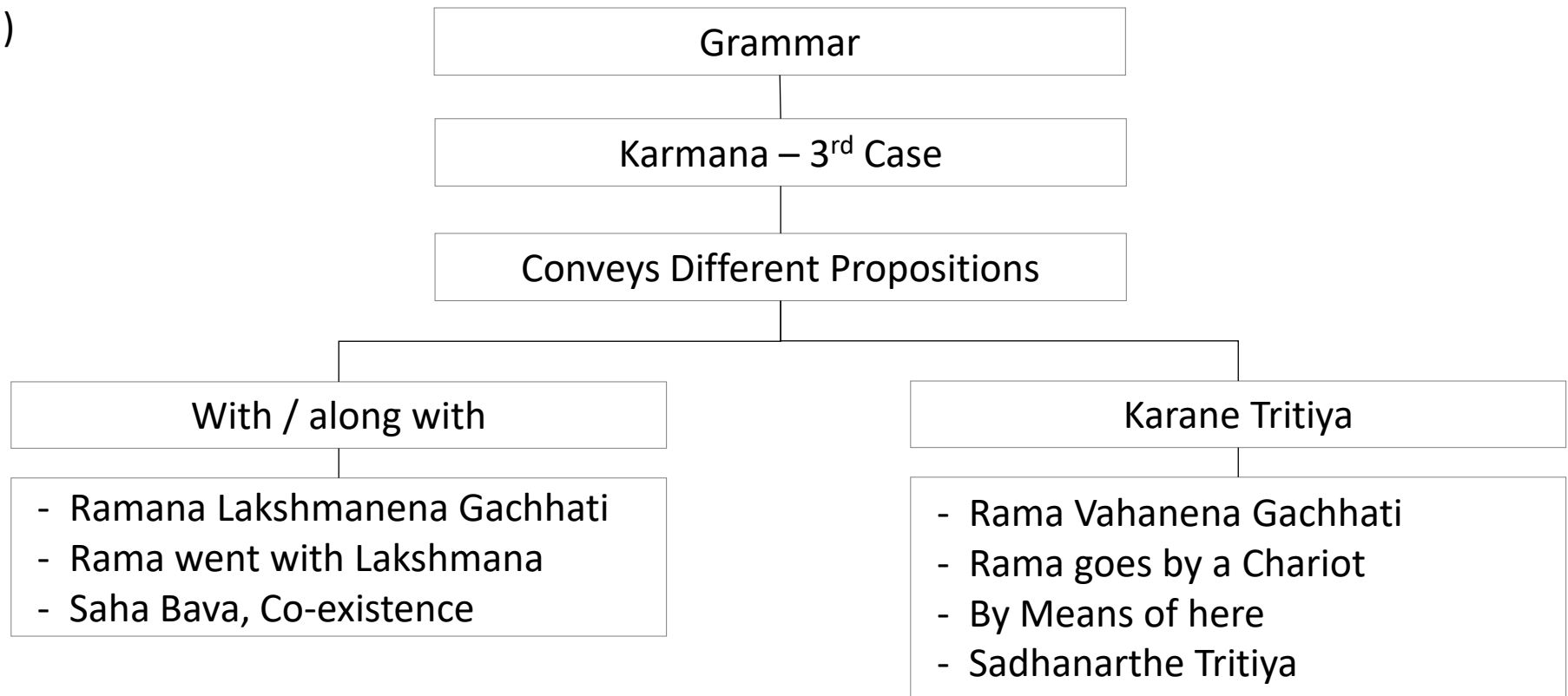
b)



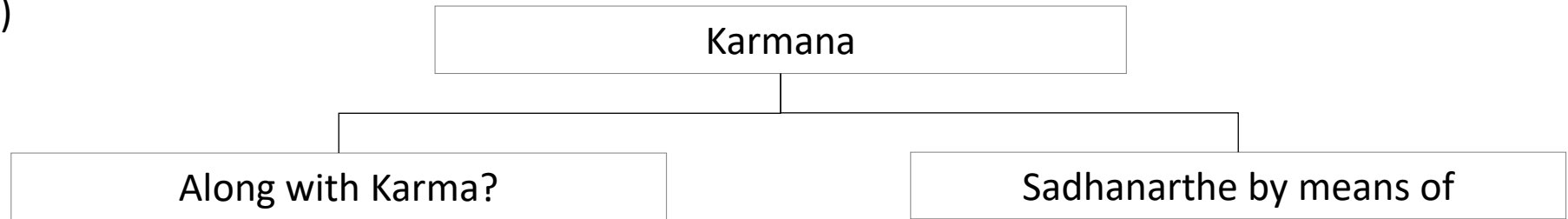
c)



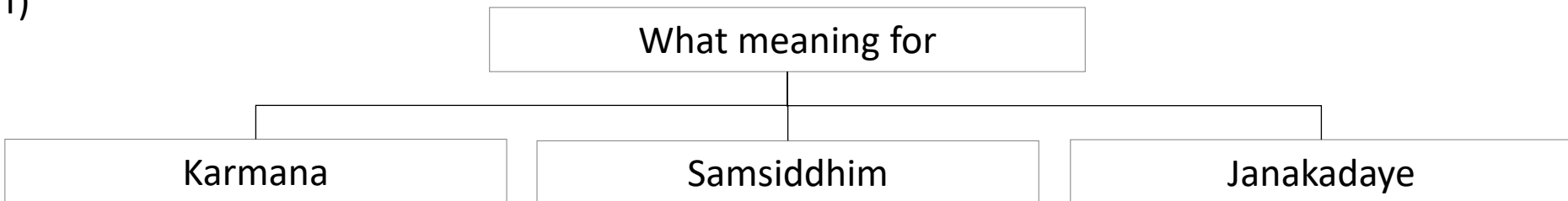
d)



e)



f)



g) Samuchhaya meaning should not come

IV) Shankara gives 2 interpretations for Chapter 3 - Verse 20

- Understand with Discrimination, Discern Properly.

62) Introduction to Chapter 2 : Continues

तत् कथम्? यदि तावत् पूर्वे जनकादयः तत्त्वविदः अपि प्रवृत्तकर्माणः स्युः ते लोकसङ्ग्रहार्थं
'गुणा गुणेषु वर्तन्ते' इति ज्ञानेन एव संसिद्धिम् आस्थिताः, कर्मसन्न्यासे प्राप्ते अपि कर्मणा
सह एव संसिद्धिम् आस्थिता न कर्मसन्न्यासं कृतवन्त इति एषः अर्थः।

tat katham, yadi tāvat pūrvē janakādayaḥ tattvavidaḥ api pravṛtta-karmāṇaḥ syuḥ, tē
lōka-saṅgrahārthaṁ 'guṇā guṇēṣu vartantē' iti jñānēna ēva saṁsiddhim āsthitāḥ | karma-sannyāsē
prāptē api karmaṇā saha ēva saṁsiddhim āsthitā na karmasannyāsaṁ kṛtavanta iti ēṣa arthaḥ |

I) 1st Interpretation :

a) Janaka = Grihastha Jnani most popular example

b) In Chapter 3 - Verse 20 :

- Janaka = Grihastha Jnani Tattva Vitu - Knowers of truth.

c) Don't require Sadhana, Veidika Karma, don't need Grihastha, Could have taken Vidwat Sanyasa like Yajnavalkya and become Sanyasi.

d) Jnani - Not attached to family

e) Because of some Prarabdha or family need

f) They were engaged in Veidika karmas

g) Syuhu : Assume

h) Karma :

- Veidika Karma - Grihastha ashrama continues.

II) Do Karma for Loka Sangraha for upliftment of World

a) Gita :

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

**tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28 ||**

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

b) Gunaha = Sense organs - Indriyani

c) 2nd Guneshu = Vishayesu, objects

d) Sense organs are remaining in sense objects

e) Anatma - remains in Anatma, interacting

f) I am not doing Karma - Not reaping result

g) I am Akarta Asmi but still engaged in Karma

III) Grihastha attain Moksha - Samsidhim Astitaha

a) Samsiddhi astitaha - Attained Moksha

- Janaka - Jnani

b) By what Sadhana?

- Don't take Karmana
- In the Shloka supply word - Jnanena

c) Grihastha Jnanis who are continuing in Veidika Karma attained Moksha through Jnanam only, Sadhanarthe Tritiya.

d) Karmana - Not as means of Moksha

- Hence not Karmanarthe Tritiya.

e) Tritiya = Saha Bhava Tritiya

= Karma Co-existed with Jnanam but it did not contribute to Moksha.

f) Tey Janakadaya Karmana Eva Samsiddhim Asthitha :

- Saha Eva
- Saha Artha not Karanarthe
- Karanam = Jnanam
- Remaining in Karma, Grihastha Jnanis attained Samsiddhim - Moksha

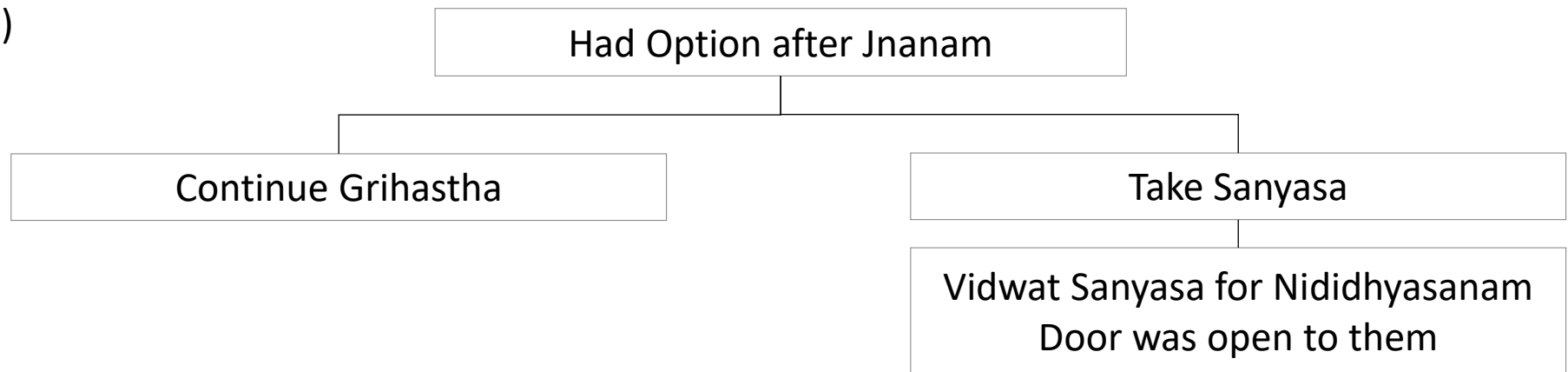
IV) Conclusion :

- a) If Jnana alone gave them Moksha
- b) Karma did not contribute to Moksha
- c) Why Krishna unnecessarily include Karma there
- d) Jnanam not mentioned
- e) Karma Redundant, irrelevant.

V) What is the Significance? Message?

- a) Karma not means of Moksha
- b) After Jnanam, they had Option to remain in Karma, Grihastha Ashrama, or take Sanyasa.
- c) Until then Karma was relevant, after Jnanam Karma irrelevant.

d)



e) Through this Shloka - Chapter 3 - Verse 20, Krishna conveys, Vidwat Sanyasa door is open.

f) It is optional, one need not compulsorily take

- This is the message

V) Why Krishna gave that message to Arjuna in Chapter 3?

a) Krishna talked about Karma Yoga as means to Chitta Shuddhi and attain Jnanam.

b) Arjuna may argue, I already got benefit of Karma Yoga

c) I am Adhikari, qualified, why can't I drop the war

d) Karma redundant, can still remain in Karma not as Moksha Sadhanam but Loka Sangraha

VII) Vividisha Sanyasa and Vidwat Sanyasa also not compulsory

- Sanyasa conducive for Spirituality, not compulsory.

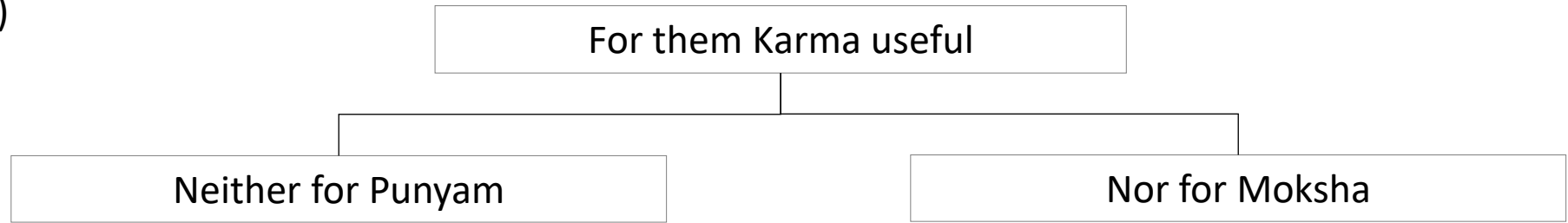
VIII) Message :

a) Janaka, Grihastha Jnani did not renounce Karma

- Did not take to Vidwat Sanyasa.

b) Even though they had scope to drop all Karmas

c)



d) Remained in Grihastha did Loka Sangraha

IX) Remain at home -Convert home to Ashrama.

Nivrutta Raagasya :

- Griham Tapovanam for person who has no attachment, Chennai home is Ashrama.

X) Jnanena Sadhanena Moksha Praptaha

- Karmana Saha Moksha Praptaha

XI) This is the 1st Interpretation

a) Accept Karma Saha Bhava

b) Don't Accept Karma Samuchhaya

XII) 2nd Meaning :

- Janaka is Ajnani.

Revision : Summary Topic 40 :

I) Jnanam alone gives Moksha without Karma.

a)

Jnanam and Moksha can be there in

Sanyasa Ashrama

Grihastha Ashrama

b) Sanyasa Emphasized by Shankara

c) Not equal Options w.r.t Jnana Yoga

d) Grihastha - Ideal for Karma Yoga

e) Sanyasa has Advantage for Jnana Yoga.

II)

Grihastha	Sanyasa
<ul style="list-style-type: none">- Has Possessions, Obligatory duties, relations, transactions- PORT Advantage for Karma Yoga, Obstacle for Jnana Yoga	<ul style="list-style-type: none">- Minimum PORT- No PORT Obstacle- Better Option for Jnana Yoga

III)

Body

Blessing in younger Age

Problem in Old Age

IV) If Grihastha, Sanyasa both equal, Veda need not Introduce Sanyasa Ashrama.

V) Kaivalyo Upanishad :

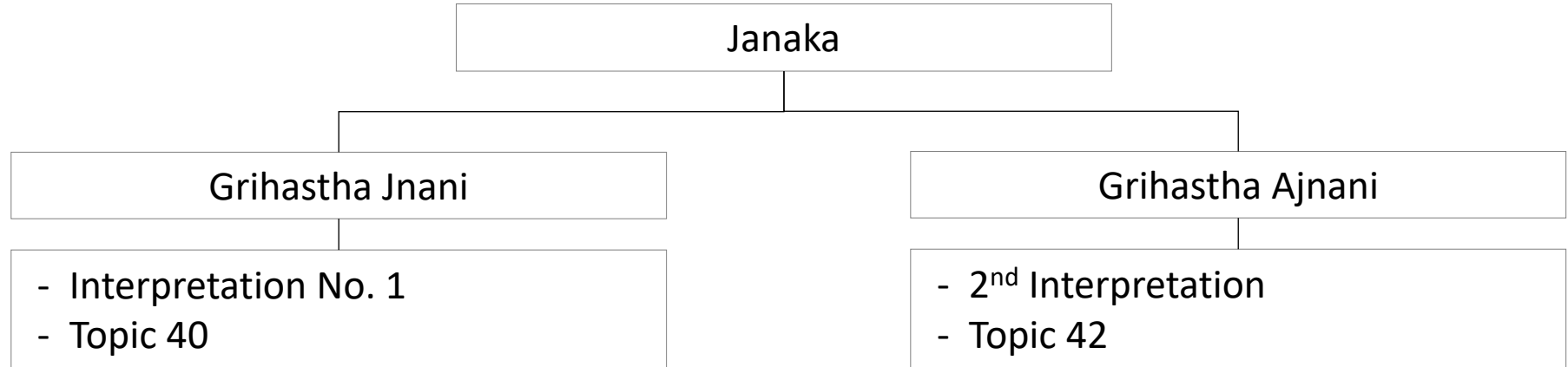
न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

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

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

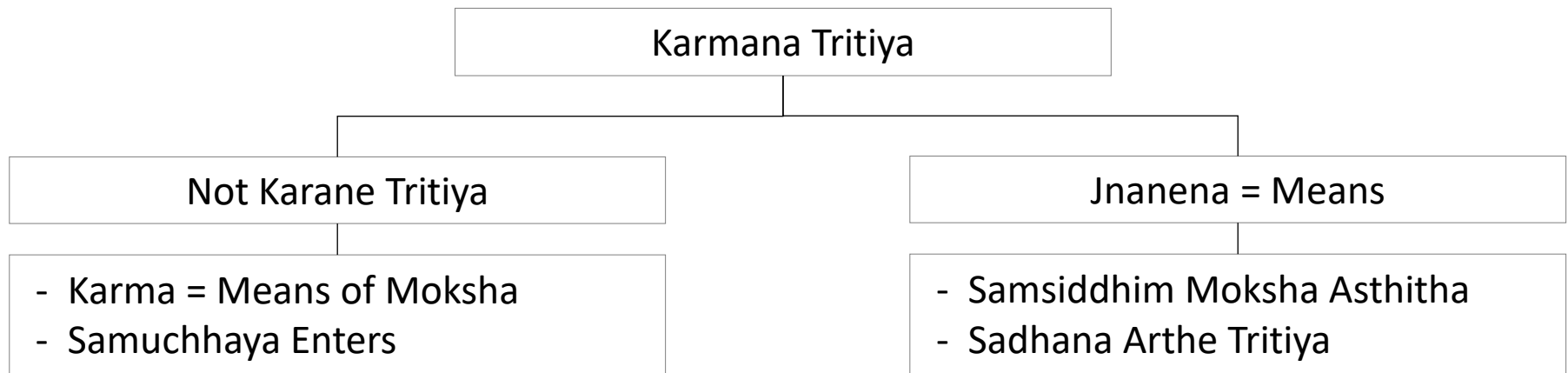
VI) Janaka - Grihastha Jnani

- Chapter 3 - Verse 20 Interpreted in 2 ways.



VII) Grihastha Jnani - Janaka :

- Samsiddhi = Jnanam, Moksham Asthitha.



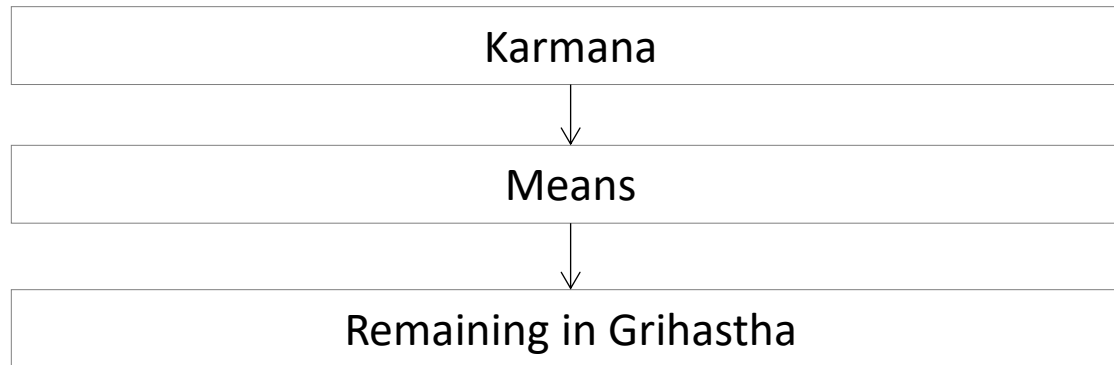
VIII) In Topic of Moksha, Karma not a Sadhanam

a) Karmana Tritiya = Saha Charya Arthe

= Along with

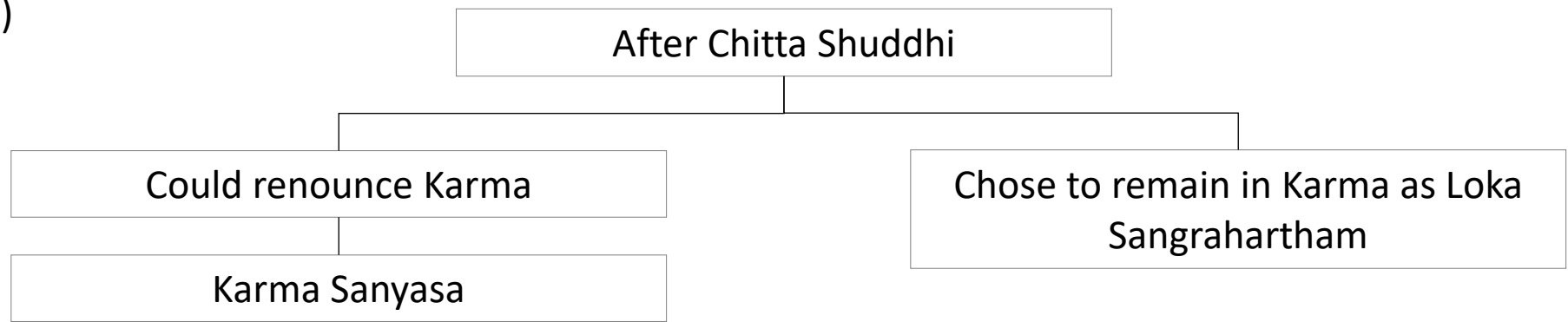
b) Along with Veidika Karma, remaining in Karma, Grihastha ashrama, they attained Moksha through Jnanam.

c)

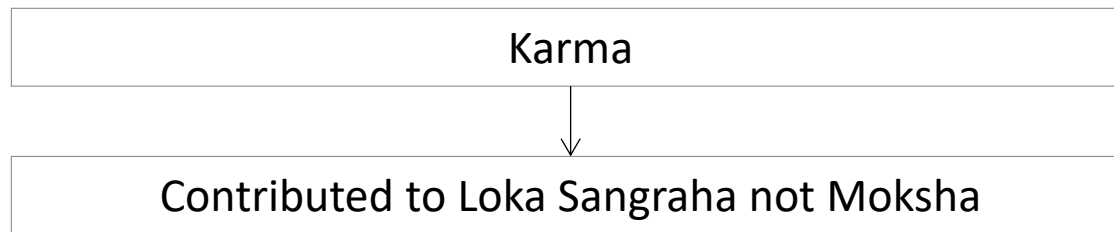


IX) If Jnanam alone gives Moksha, Karma Plays no role, why Krishna Mentions?

a)



b)



c)



d) This is interpretation if Janaka is taken as Jnani.

X)



63) Introduction to Chapter 2 : Continues

अथ न ते तत्त्वविदः, ईश्वरसमर्पितेन कर्मणा साधनभूतेन संसिद्धिं सत्त्वशुद्धिं ज्ञानोत्पत्तिलक्षणां वा संसिद्धिम् आस्थिता जनकादयः इति व्याख्येयम्।

atha na tē tattvavidāḥ, Īśvara-samarpitēna karmaṇā sādhanā-bhūtēna saṁsiddhiṁ sattva-śuddhiṁ jñāna-utpatti-lakṣaṇāṁ vā saṁsiddhim āsthitā janakādaya iti vyākhyēyam |

I) 2nd Interpretation :

- a) Janaka are Ajnanis
- b) Nobody can say whether Swami is Jnani or Ajnani
- c) Don't Categorise others, learn and you be free.

II) Karmana :

a) Karma becomes Sadhanam, means Ishvara Arpitam Karma = Karma Yoga

- Sadhana Purvena Karanartho Tritiya
- Saha = Sahacharya Tritiya in Topic 40.

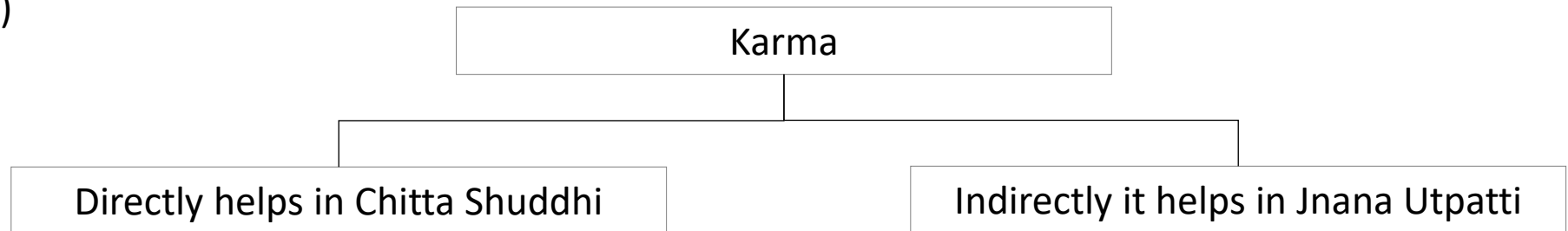
b) Achieved Samsiddhim, not Moksha, but Sattva Shuddhim.

c) Sattvam = Chittam

- Chitta Shuddhi
- Sattva Shuddhi - Sattva Karya Buta Antahkaranam
- Jahal Lakshanaya.

d) Karma helped upto Production of Jnanam, helped in Purification, by giving Sadhana Chatushtaya Sampatti.

e)



f) It does not Contribute to Moksha directly

g) Jnanam alone Contributes to Moksha.

III)

Prakriya Bheda / Knowledge helps

Upto Chitta Shuddhi

Upto Rise of Jnanam

Sattva Shuddhi

IV) Shankara accepts both

- Tame Tam Veda Anuvachanena Vividishanti
- Analysis done

V) Shamsuddin - Not Moksha, only Chitta Shuddhi or Jnana Utpatti.

64) Introduction to Chapter 2 : Continues

एतम् एव अर्थं वक्ष्यति भगवान् 'सत्त्वशुद्धये कर्म कुर्वन्ति' इति ।

ētam ēva artham vakṣyati Bhagavān'sattvaśuddhayē karma kurvanti' iti |

I) We can take 1st or 2nd interpretation

a) Either way Jnana - Karma Samuchhaya is not there for Moksha

b) Hereafter, between 2 interpretations which is better

c) Both logically correct, interpretations possible.

II) In both Samuchhaya vada avoided.

III) 2nd One better

a) Samsiddhi taken as Chitta Shuddhi

b) Karmana = Karane Tiritia

c) Janaka = Ajnani Grihastha.

IV) Bhagawan seems to Prefer this meaning

a) 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]

b) Shuddhi used in Karma Yoga

c) Take Karmana Sam Siddhim as Chitta Shuddhi Praptavantaha

V) Etam = 2nd Meaning in Topic 11

- Samshuddhi = Chitta Shuddhi

VI) Gita :

- Chapter 18 - Next Para.

65) Introduction to Chapter 2 : Continues

‘स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः’ इति उक्त्वा सिद्धिं प्राप्तस्य च पुनः ज्ञाननिष्ठां वक्ष्यति ‘सिद्धिं प्राप्तो यथा ब्रह्म’ इत्यादिना ।

‘svakarmanā tamabhyarcya siddhiṁ vindati mānavaḥ’ iti uktvā siddhiṁ prāptasya ca punaḥ jñāna-niṣṭhā ṁ vakṣyati ‘siddhiṁ prāptō yathā Brahma’ ityādinā |

I) Vagueness Clarified

II) Gita :

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

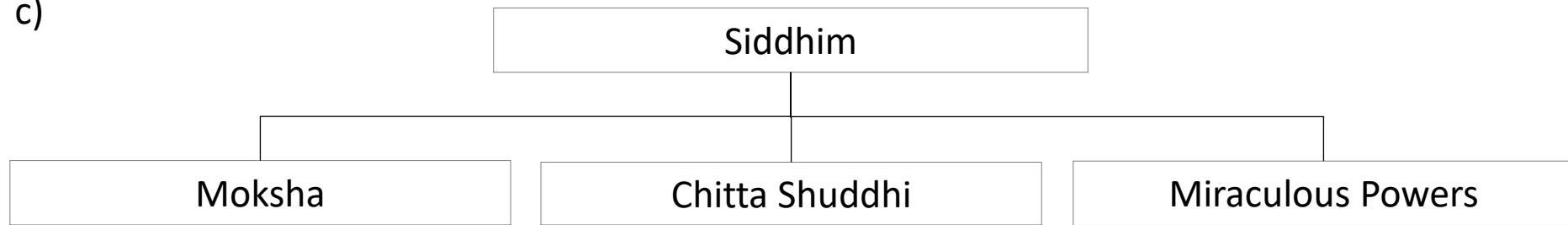
yataḥ pravṛttirbhūtānāṃ
yēna sarvamidaṃ tatam |
svakarmanā tamabhyarcya
siddhiṁ vindati mānavaḥ || 18.46 ||

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

a) Through Karma one attains Siddhi

b) Siddhim Vindati Manava.

c)



IV) Gita :

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

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

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

- a) After Siddhi, how person will follow Jnana Yoga, I will tell
- b) If Siddhi is Moksha, why person should follow Jnana Yoga
- c) Siddhi = Chitta Shuddhi
- d) Chapter 18 - Clearly proves, Siddhi = Chitta Shuddhi
- e) Therefore in Chapter 3 - Verse 20, Samsiddhi = Siddhi

= Chitta Shuddhi

- Sam = Prefix - Samyak Siddhi
- Full = Sam

V) Therefore Janaka, Grihastha Ajnani, Karma Yogenā Chitta Shuddhi Praptaha

VI) Example is for Karma Yogenā giving Chitta Shuddhi and then through Jnanam attaining Brahman.

VII) Karmana - Chitta Shuddhi

- Jnana Karma Samuchhaya Vada is unacceptable
- This is Primary heading.

VIII) Jnana Karma Samuchhaya Vada Nisheda concluded in Topic 44, Started in Topic 9.

66) Introduction to Chapter 2 : Continues

तस्माद् गीतासु केवलाद् एव तत्त्वज्ञानाद् मोक्षप्राप्तिः न कर्मसमुच्चिताद् इति निश्चितः अर्थः ।

tasmād gītasu kēvalād ēva tattva-jñānād mōkṣaprāptiḥ na karma-samuccitād iti niścitaḥ arthaḥ ।

I) Part of 1st Chapter Summary, not conch blowing

II) Jnanena moksha = Main topic in Chapter 1

III) In all 701 verses of Gita

- Gita = 701 Verses put together or each verse called Gita.

IV) Bottom line, fundamental teaching :

- **Kevala Tattva Jnanat, Moksha Prapti**

V) Atma Tattva Jnanam, Aikya Jnanam is alone means of liberation

- Our Siddhanta
- Samuchhaya Vada is wrong.
- Topic 9 - 44 : Not Jnana - Karma combination.

VI) Completes Summary of 1st Chapter.

67) Introduction to Chapter 2 : Continues

यथा च अयम् अर्थः तथा प्रकरणशो विभज्य तत्र तत्र दर्शयिष्यामः ।

yathā ca ayam arthaḥ tathā prakaraṇaśō vibhajya tatra tatra darśayiṣyāmaḥ ॥

I) This is essence of 1st Chapter

II) Essence of introduction

III) When you specifically study, continue Karma and Jnanam, will get Moksha

IV) When Karma is functioning, Jnanam is not there

- When Jnanam has come, Karma plays no role

V) At any time, one alone is active, functioning.

VI) Exist together, but one alone is active

a) If Karma is active, Jnanam is in the tongue, not in the Mind / Heart.

b) If Jnanam is active, Karma automatically becomes irrelevant for me, it is for Loka Sangraha.

VII) 100s of times, Samuchhaya vada will be taken in Gita and refuted.

VIII) How this interpretation alone is proper?

- Kevala Jnanat Mosha, Natu Samuchhaya.

IX) In Gita alone, there is scope for misinterpretation

X) In Upanishads, all Sanyasa Pradhana

- Upanishad Criticises Karma
- No scope for Samuchhaya Vada.

XII) Upanishad Candidates - Sanyasis

- In Gita, Karma is glorified, Grihastha ashrama glorified
- Sanyasa Criticised, Chapter 6 - Beginning.

XIII) Gita :

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

śrībhagavānuvāca
anāśritaḥ karmaphalaṁ
kāryaṁ karma karōti yaḥ ।
sa sannyāsī ca yōgī ca
na niragnirna cākriyaḥ ||6-1||

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

Sanyasi	Grihastha
Not real Sanyasi	Real Sanyasi

XIV) Samuchhaya Vada seems to be Highlighted in the Gita

XV) We will Divide it topic wise.

Karma	Jnanam
<ul style="list-style-type: none">- Associated with Ajnani- Karta not Associated with Jnani	<ul style="list-style-type: none">- Associated with Jnani, Akarta

- We will Show Adhikari Bheda.

XVI) 1st Chapter to 2nd Chapter – 10 Verses Summary is over.