



BHAGAVAD GITA

with

SHANKARABASHYAM

FINAL TEACHING

(Chapter 2 – Verse 20 to 65)

VOLUME - 02

19) I)

Verse 20	Verse 19
Atma is Changeless	Therefore Atma is not an Agent, Akarta

Gist :

II) Atma is free from Shad (6) Vikaras

- 2nd Line - 5 Negated

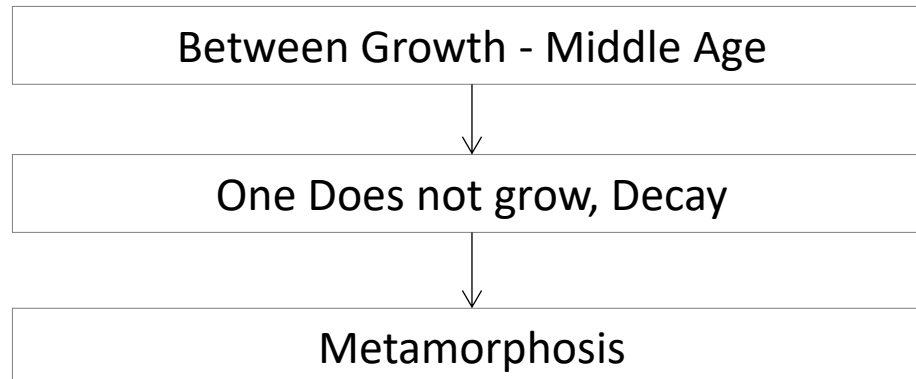
a) Ajaha - Negation of Janma - Najayate (No Birth)

b) Nityaha - Maranam - Na Mriyate (No Death)

c) Sashvate - Apakshiyate (No Decay)

d) Puranaha - Vardate - Vruddhi (No Growth)

e) Na Hanyate Hanyamane - Viparinamate (No Change)



f) 6th :

- Na Asti - No temporary Existence
- Negated to show Atma has permanent existence

III) Shad Vikara Rahita Atma

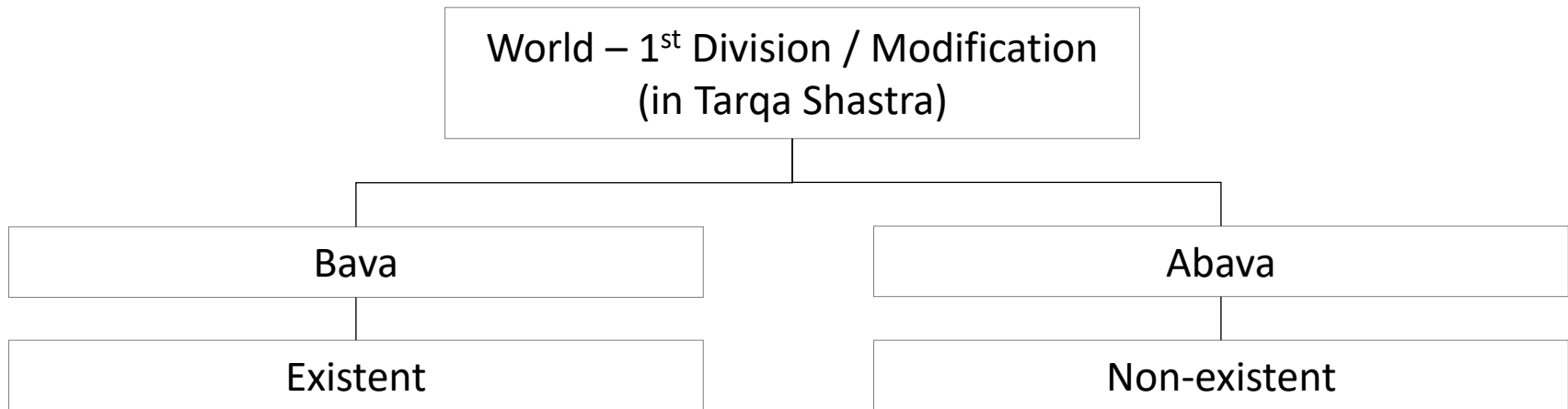
- Therefore Akarta, Abokta Atma.

IV) Atma does not possess birth

V) Technically :

- Modifications are called Bava Vikara.

a)



b) No Modification possible in Abava – Non-existent thing

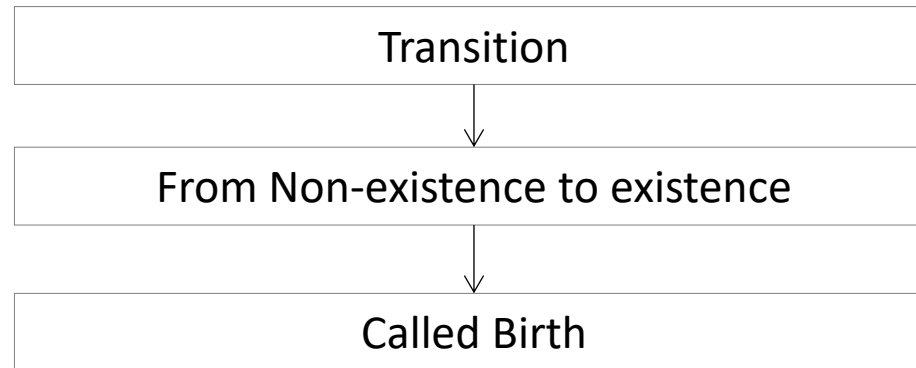
c) Vikara always Bava Vikara, Modifications of an existent entity.

d) Atma has no Birth.

VI) Na Mriyate Va :

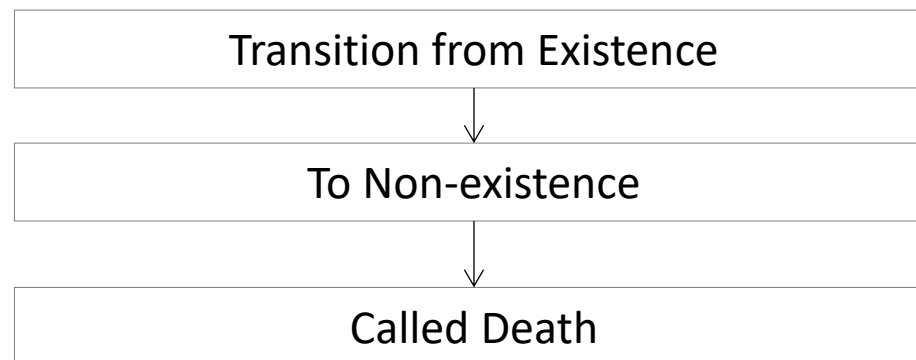
- Atma does not have final Modification called Death also
- Marana Lakshana Vastu Vikriya Api
- Bava Vikara Api Nasti.

a)

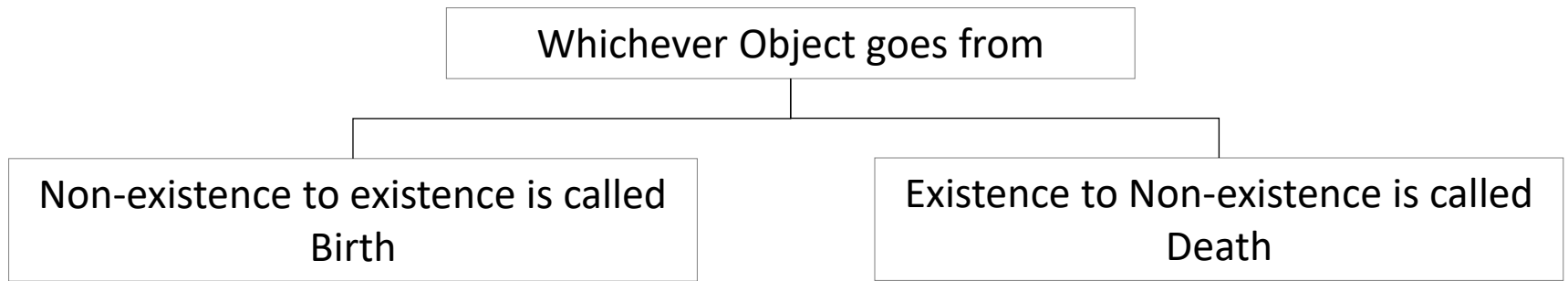


b) Death :

- Reverse Process.



c)



d)

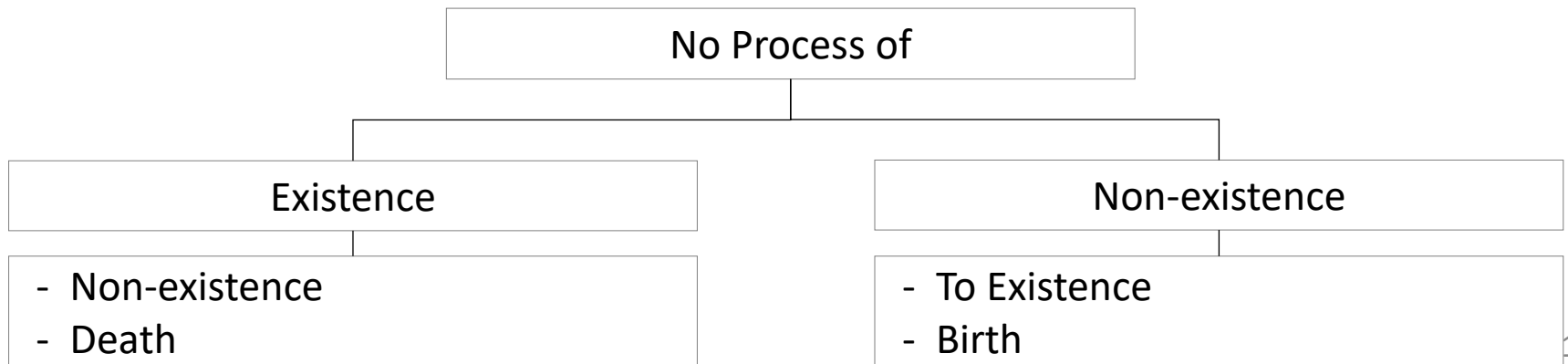
Asti	Jayate	Vardate
Temporarily Exists	Subject to Birth	Growth

Change	Decay	Death
Viparinamate	Apakshiyate	Vinashyati

e) All 6 Negated in Atma.

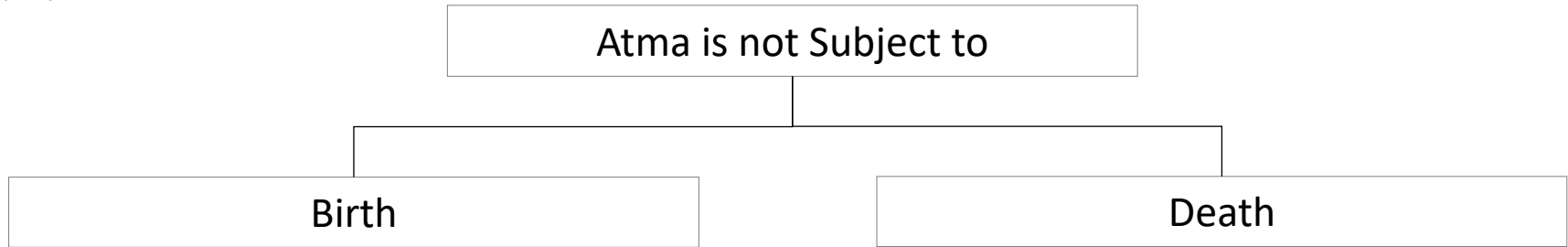
f) Atma is eternal

- It Doesn't have Journey of Birth - Death Cycle.

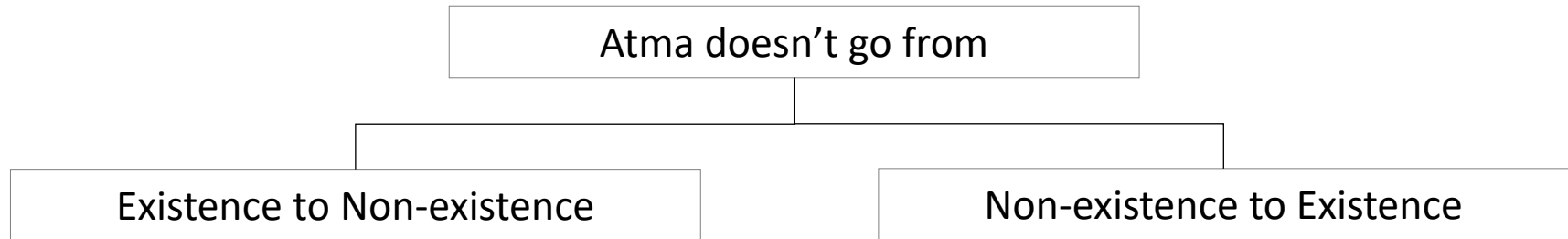


VII) Eternally Existent, therefore, Na Jayate, Na Mriyate.

VIII) a)



b) Because :



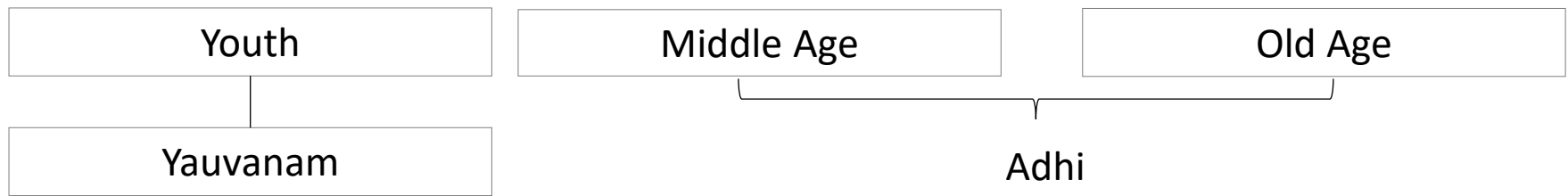
c) Therefore Atma is not Subject to Birth - Death

d) Ajaha - Nityaha = Nigamanam.

IX) 1st and Last Modifications

- Birth - Death negated
- Other 4 Automatically negated by implication itself?

a)



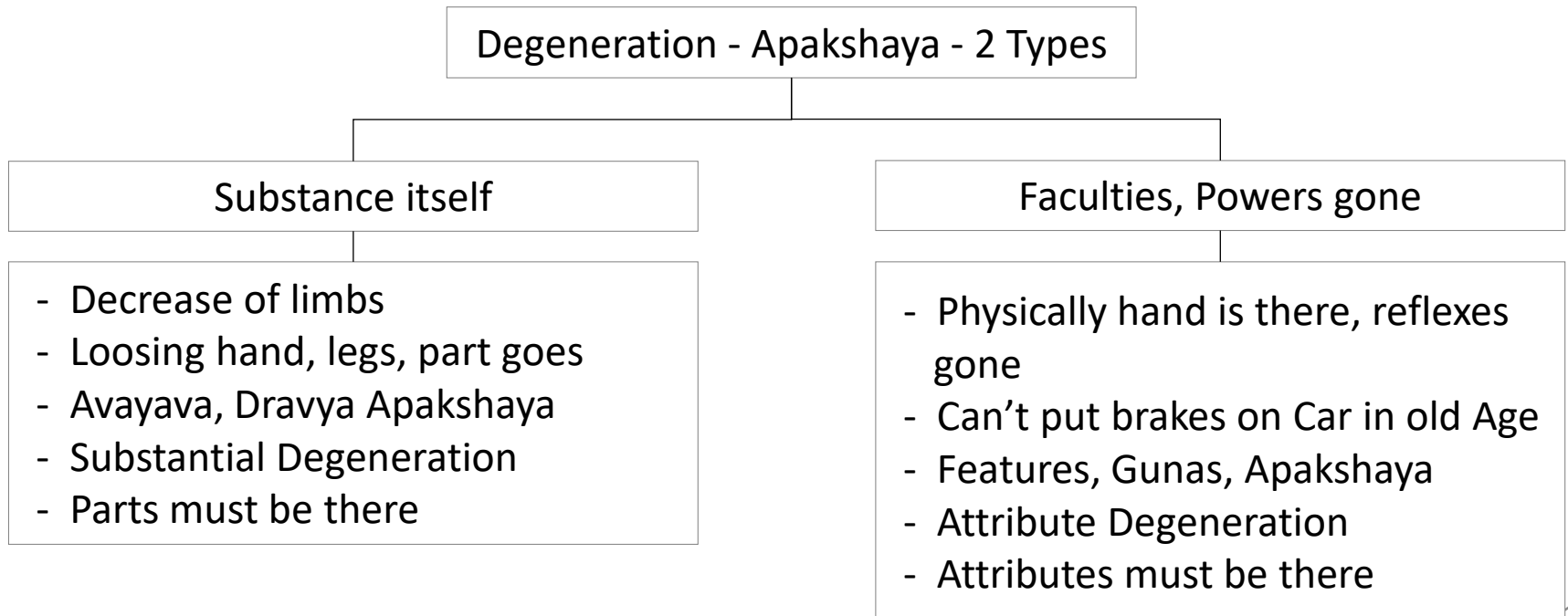
- Negated also.

X) Sashvataha = Free from Decay, Degeneration, Declension, Old Age, Senility... Modification, called Jara.

XI) Sashvatu bavaha Sashvataha

- Always remaining the same without Decay = Atma.

XII)



XIII) Atma - Purana, Old Alone, No Addition possible, Never called Abhinava, Always Puranam.

XIV)

Apakshaya	Purana
No Deletion of Parts	No Addition of parts

XV) Definition of Puranam :

- **Pura Api Navaha iti Puranam.**

a) How old is Atma?

- Anaadi - Anantham
- Beginningless - Endless, eternal, ever fresh, Doesn't expand (Vardate), Doesn't Contract (Sashvata).

b) Atma is contained in the Physical body

c) Normally, when container is destroyed, content also Affected

- Pot and Content - Shaken
- Pot Dirty inside and content Affected.

d) Normal Rule :

- Container affects the content.

e) In Atma, General Rule not Applicable

Body	Atma
<ul style="list-style-type: none">- Container- Doesn't affect content Atma	<ul style="list-style-type: none">- Content

XVI)

Verse 19	Verse 20	Verse 21
<ul style="list-style-type: none">- Pratingya- Proposition	<ul style="list-style-type: none">- Hetu- Reason	<ul style="list-style-type: none">- Nigamanam- Conclusion

Sangatih Grahanam

a)

Verse 19	Verse 20	Verse 21
<ul style="list-style-type: none">- Atma - Akarta- Effect- Can't perform action	<ul style="list-style-type: none">- Atma Nirvikara- Cause- Changeless	<ul style="list-style-type: none">- Atma Akarta- Effect

b) Performance of action requires Modification, change

c) In Sleep, Don't experience change, Nirvikalpa Avasta = Residing in Atma Svarupa

d) No Kartrutvam, Boktrutvam for Atma

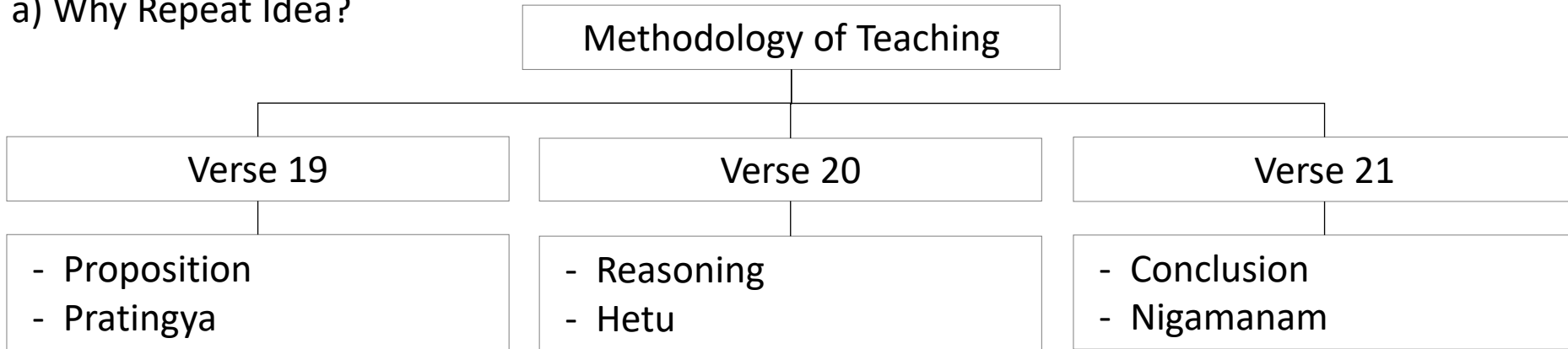
- Hetu - Hetutva Bava is not there for Atma, Karya - Karana Vilakshana.

e) Since Atma is changeless, Atma is Actionless.

20) I) Verse 21 :

- Repeats same idea of Verse 19
- Verse 19 = Verse 21

a) Why Repeat Idea?

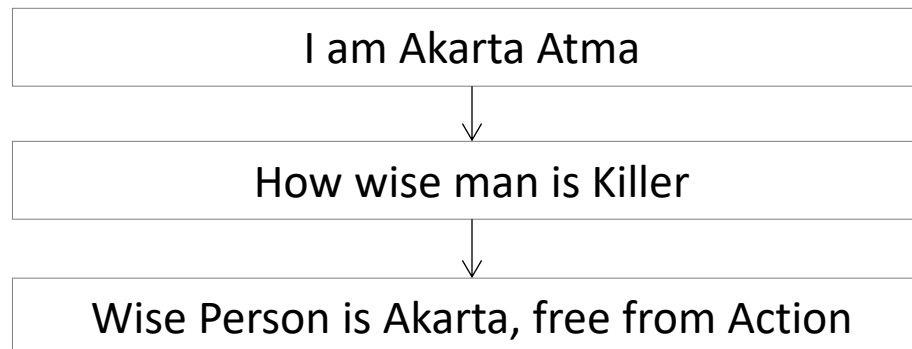


b) Proposition and Conclusion will be the same

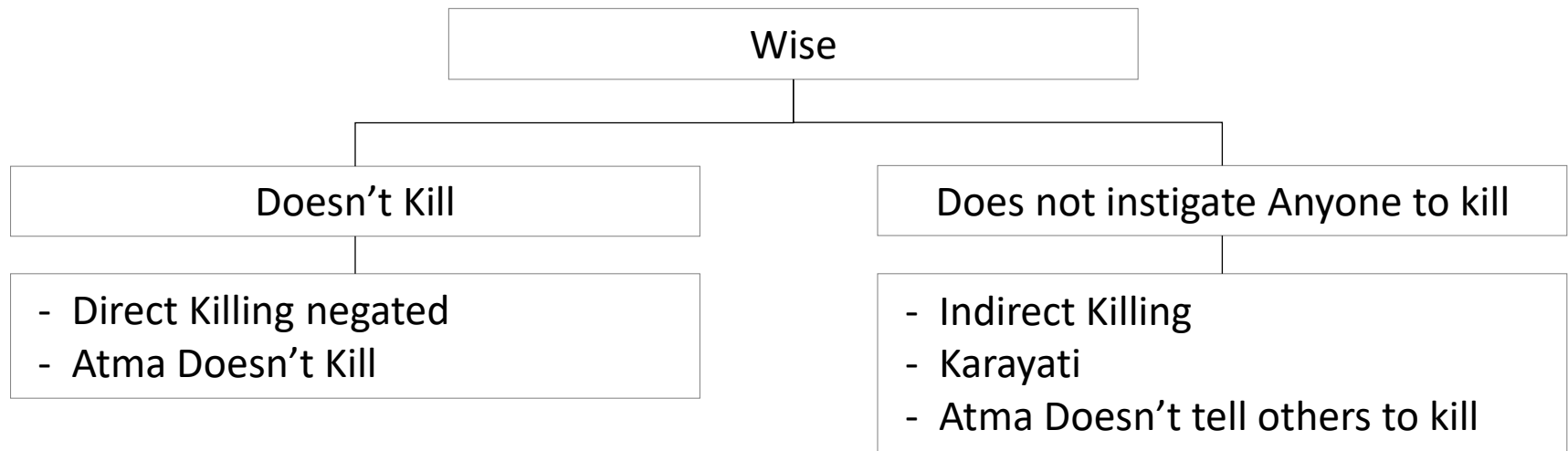
c)

Verse 19	Verse 20	Verse 21
Atma is Actionless	Because Atma is Changeless	Therefore, Atma is Actionless

d)



e)



II) Nityam = Avinashinam

Verse 18 :

Avinashinaha	Nityam
<ul style="list-style-type: none">- Deathless	<ul style="list-style-type: none">- Viparinama Rahitam- Changeless- Kutastham

III) a) **Verse 19 :**

- Proposition - Atma is Actionless.

b) Verse 19 - Proposition

Verse 20 - Reason

Verse 21 - Conclusion

Verse 19 :

IV) a) Ayam - Pronoun

- This Atma is Akarta
- Nitya, Sarvagatha, Sthanuhu
- Proposition.

b) Reason :

- Atma is Akarta because Atma is Changeless.

c) Verse 21 : Conclusion :

- Atma is therefore Akarta.
- **Krishna - Knower of Atma is Akarta.**

d) How can you Equate Atma and Knower of Atma.

V) Satyam - Uktaha :

a) Verse 20 - Atma is Changeless, therefore Actionless

- That Reason can't accept for wise man, knower concept

b) Knower of Atma (Vidushaha) is different from the Known Atma.

c) Conclusion :

- Atma is Changeless - Actionless Accepted
- Atma is Changeless - Therefore, knower of Atma is Changeless, can't Accept.
- Knower of Atma is Different from Atma.

VI) Shankara :

a) Generally knower of something is different from what he knows, known, employ in Vedanta.

b) Whatever is known = Anatma

Knower = Atma

c) Knower of Atma is not Different from Atma, Knower of Atma is Atma.

d) In all other Cases, Knower, known are different.

VII) Why Same?

a) If Knower of Atma is Different from Atma, it will be Anatma only

b) Anatma is Jada Vastu

- How can we Say jada
- Anatma is the knower of Atma?

c) Jada Anatma can't know another Anatma

VIII) a) Law no. 1 :

- Knower of Atma is Atma

• I am Atma, I know myself, Knowing is my Nature, Chaitanya Svarupa.

b) Law no. 2 : Assimilate :

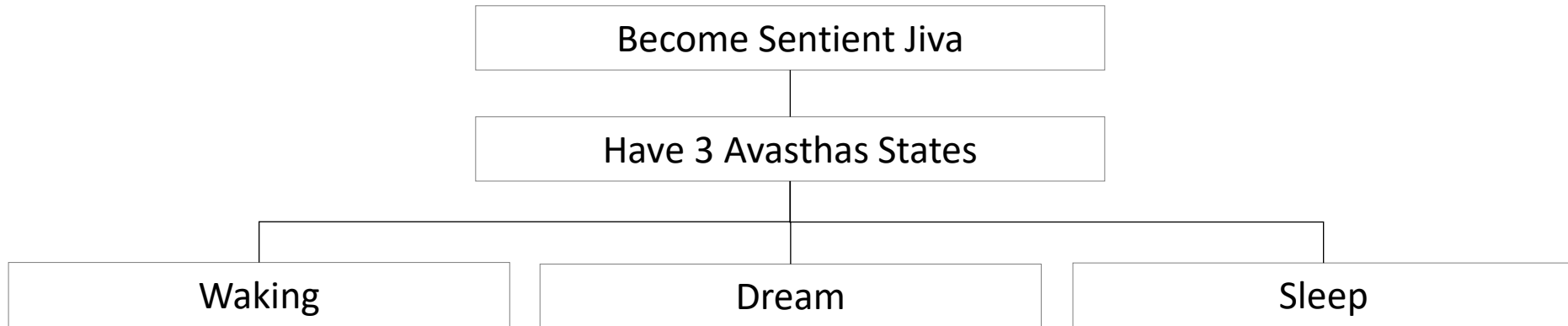
- Atma and Knower are one and the same, not different.
- Atma is Changeless principle.

c) Knower is Associated with process of Knowing.

IX) How Changeless Atma and Changing knower are one and the Same?

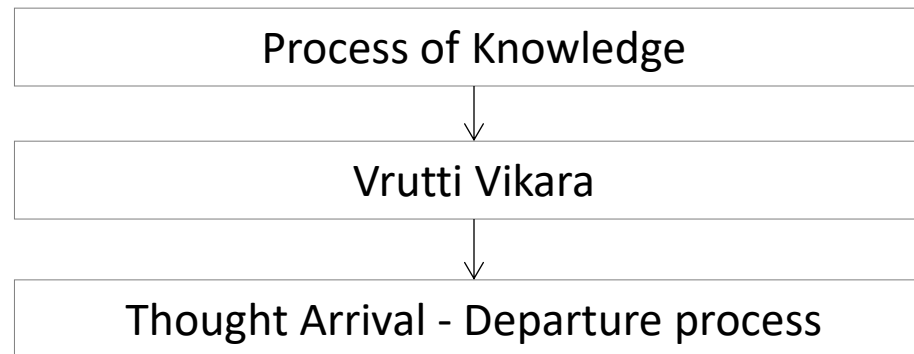
- Shankara brings Epistemology

a) Buddhi (Instrument of Knowledge) and Chidabhasa



b) I bless buddhi - Instrument of knowledge, which is associated with a process.

c)



d) I am Atma, Asangaha, Un-associated with Buddhi in 3 Periods of time

e) Example :

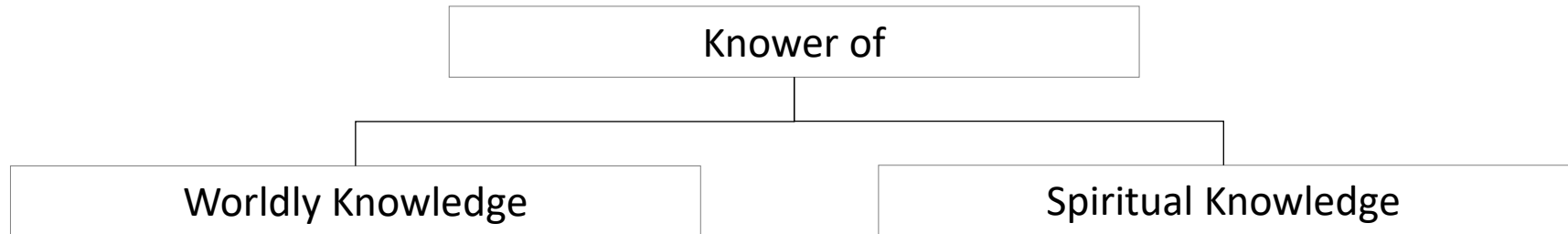
- Moon illumines Earth in presence of Sunlight, Borrowing light from Sun.

f) Mind illumines waking, Dream, Sleep inert worlds in the Presence of Atma / Brahman / Turiya Chaitanyam

g) Process of Knowledge associated with Buddhi instrument

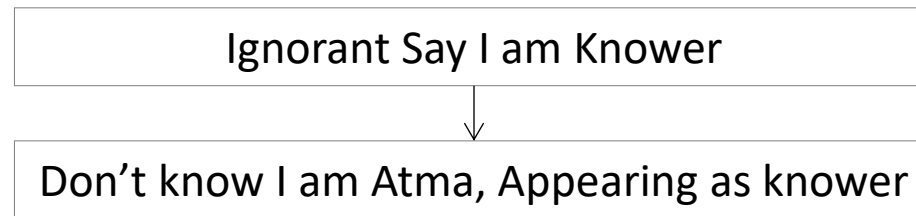
h) I Mistake myself to be a knower, I am Apramata Atma.

i)



- Is Always Buddhi powered by Atma's presence.

j)



k) In the Case of wise man, Atma and Knower the Same

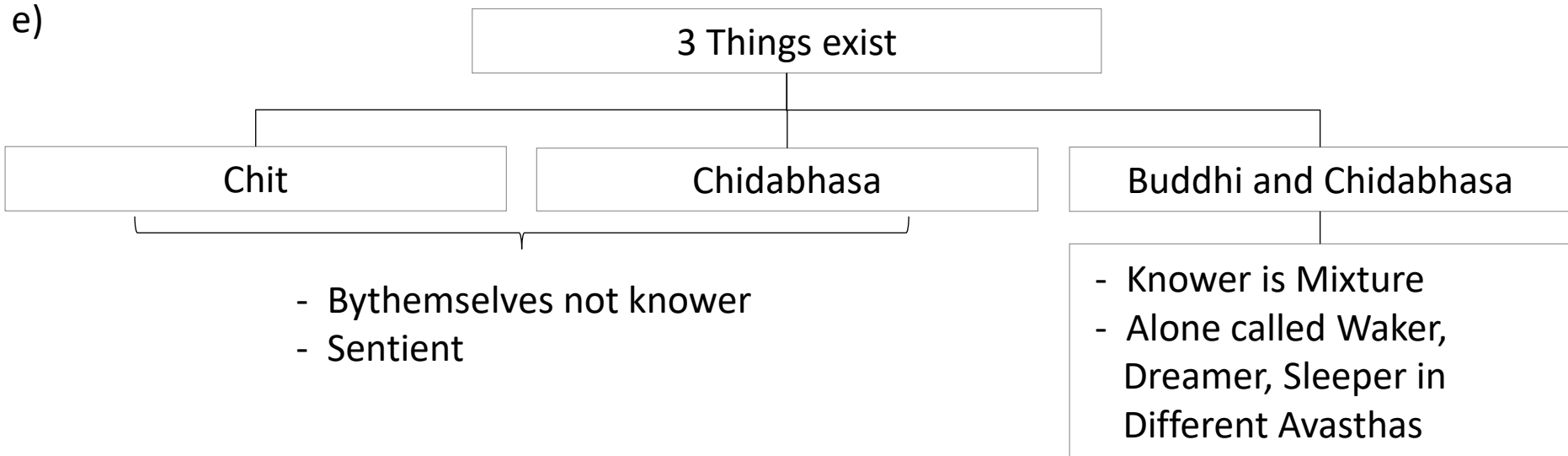
l) Knower of Atma is Atma only.

m) Wise man also becomes changeless because he has identified his Self with Changeless Atma.

X) Mandukya Methodology :

- In Advaitic Teaching tradition, we use different methods of teaching according to the context.

- a) Real nature of Atma from Paramartika Drishti is Nirgunam, free from all attributes.
- b) Knower Status = Attribute negate knower Status for Atma.
- c) Atma is free from Knower-hood as Atma is free from all attributes.
- d) Buddhi blessed by Chidabhasa is knower.



- f) Buddhi is given prominent Status as knower, Atma Apramata
- g) Atma not knower
- h) Atma the knower, Pramata, knows Aham Brahma Asmi
- i) Mandukya Prakriya Dropped in Gita : Chapter 2

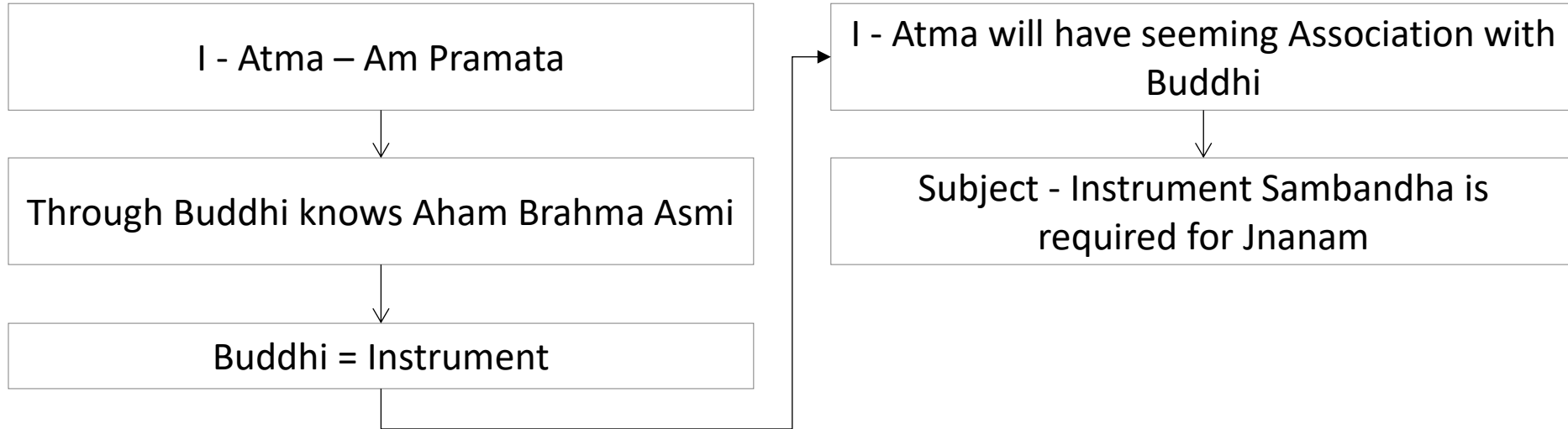
j)

Atma	Buddhi
Knower	Instrument of Knowledge

k) In the presence of Buddhi, I Atma get knower Status

L) Though the Buddhi I get all knowledge, including Aham Brahma Asmi Knowledge.

m)

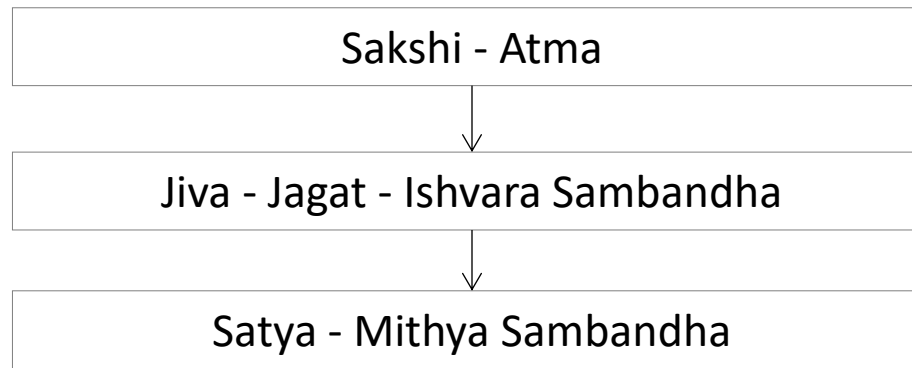


n) Advaitin :

- Atma - Buddhi - Sambandha
- Adhishtana - Adhyasa - Sambandha
- Satyam - Mithya - Sambandha
- Real - Unreal - Sambandha

o) I Satya Atma am falsely connected with false buddhi, get false knower Status.

p)



q) I get Empheral knower Status with Buddhi instrument

r) With Empheral knower Status I get Empheral knowledge

s) I Know I am Paramartikali Real, Non-knower, become Vyavaharika Knowers Status.

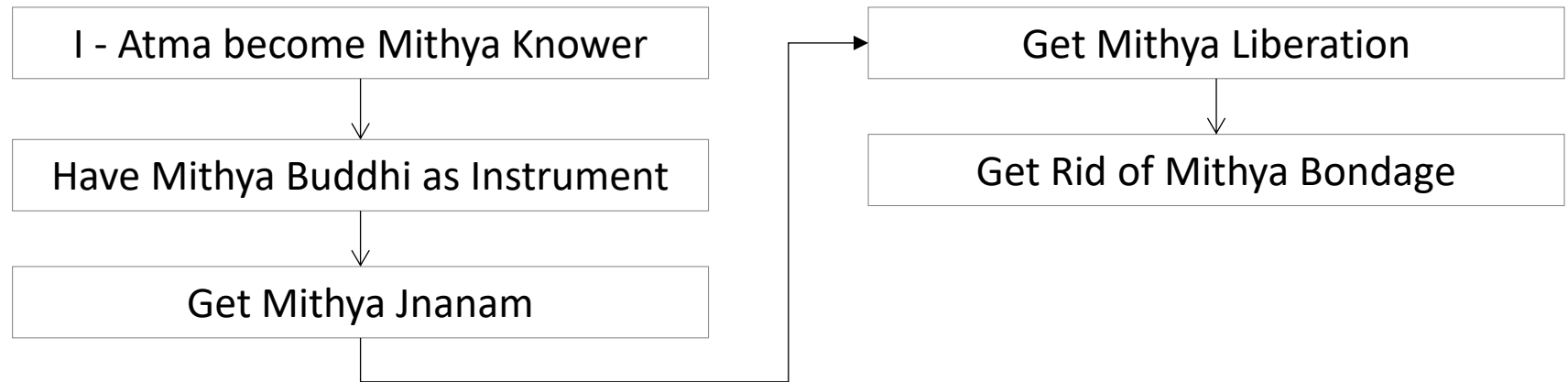
t) Vyavaharika Knower am really Paramartika Atma

u) I - Who am Vyavaharika knower now am Paramartika Atma.

v) Mithya :

- Knowledge - Jnanam
- Knower-hood
- Buddhi
- Liberation
- Bondage
- Creation.

w)



XI) Shankara uses this unique Prakriya in Gita

a) I Atma am Pramata, Knower

b) Mandukya Atma = Apramata, not walker, Dreamer, Sleeper Pramata.

c) Here Contradicting

e)

Wise / Advaitin	Buddhi
<ul style="list-style-type: none">- Claim it as Vyavaharika Knowledge- Claim Mithya knowledge, Aham Brahma Asmi- Sukham, Dukham Mithya- Everything is Paramartikam for him- Brahman is Jagat Karanam for Visisht Advaitin also	<ul style="list-style-type: none">- Claims Vyavaharika Knowledge as Real- Sukham, Dukham Real

XI) From Vyavaharika Drishti, we assume Atma = Pramata, Knower.

a) Atma Upalabdha Kalpyate

- Atma is Empherically Assumed, Accepted as Upalabdha, Pramata, Knower.

b) Mandukya Upanishad :

- We negated the Pramatrutvam in Mantra 7 :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

c) That negation of Pramatrutvam is from Paramartika Drishti.

d) Here, we Accept Pramatrutvam for Atma as knower from Vyavaharika Drishti

e) Knower of What?

- Atma is knower of Sense Objects like - Shabda, Sparsha, Rupa, Rasa, Gandha
- Pancha Vishaya, 5 fold Sense Objects.
- Upalabdha = Knower of Sense Objects.

f) One knower, Chaitanyam, Atma, Kshetrajna in all Bodies.

g) Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam matam mama || 13- 3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

h)

Mandukya Mantra 7	Gita - Chapter 2 - Verse 21
<ul style="list-style-type: none">- Paramartika Drishtya- Apramata- Pramatrutva Nisheda	<ul style="list-style-type: none">- Vyavaharika Drishtya- Pramata- Pramatrutva Angikara, Anuvada, knower

i) What type of Knower is Atma?

- Avikriyaha San remaining Changeless, Atma becomes the knower

j) How can Atma Enjoy the knower Status and remain Changeless?

- To have knower Status is to be Associated with knowing process.

k) To be Associated with Knowing process is to Undergo change

- Knower Status is Mithya Status, comes when world manifests in the intellect.
- Knower Status goes away, in Sleep State.

L) Unaffected by Mithya Knower-hood, Atma remains Changeless.

m) Sand remains Dry, holding the Mirage Water.

n) Atma remains Avikriya, Holding knower Status because it is Mithya Status.

o) Atma Upalabdya Kalpyate

- This is Assumed as an unreal knower-hood by the wise person.

p) By the ignorant person, knower-hood is taken as Real Knower-hood.

q) Avidyaya :

- Because of ignorance, Buddhi Vrutti Aviveka Vigyanena.
- Because of misconception, false knowledge of Buddhi Vrutti - thought in Intellect, Knower-hood is taken as Real knower-hood by ignorant.

XII) a) it is Understood as Mithya Knower-hood by the wise person.

b)

Avidyaya	Vidyaya
Satyaha Kalpayate	Mithya Kalpayate

Both will say Atma is the Knower

c)

Mithya Empherical Knower	Real Paramartika Knower
For Wise	For ignorant

d) Atma has Knower-hood for both

- Superimposed Knower-hood.

e) Gita :

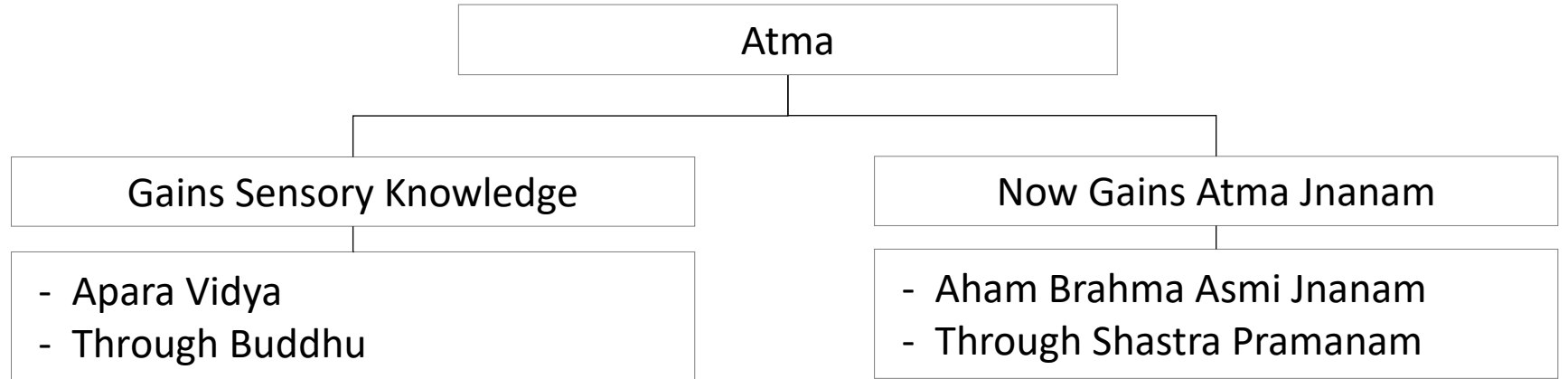
वेदाविनाशिनं नित्यं
य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ
कं घातयति हन्ति कम् ॥ २-२१ ॥

vēdāvināśinam nityam
ya ēnam ajam avyayam |
katham sa puruṣaḥ pārtha
kaṁ ghātayati hanti kam || 2-21 ||

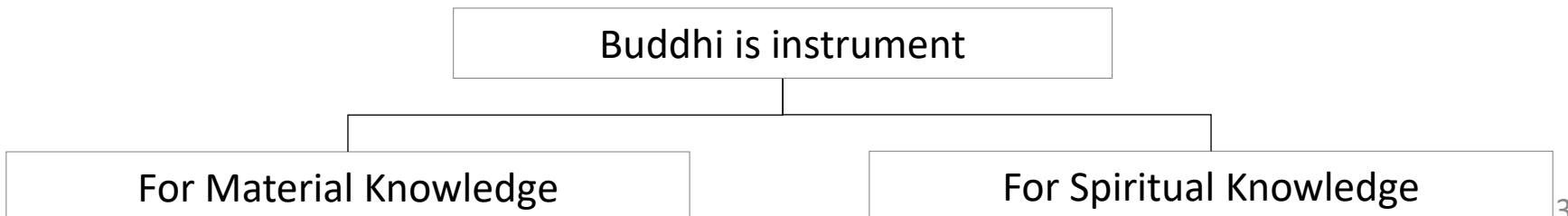
Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay O Partha, or cause others to be slain?[Chapter 2 - Verse 21]

- Mithya Knower-hood in this Verse.

f)



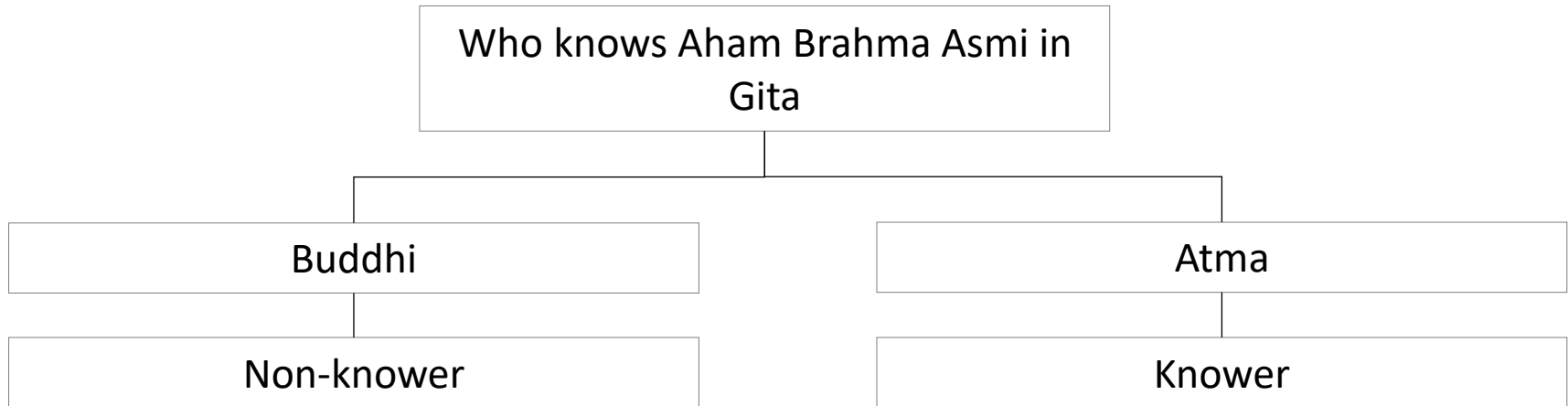
g)



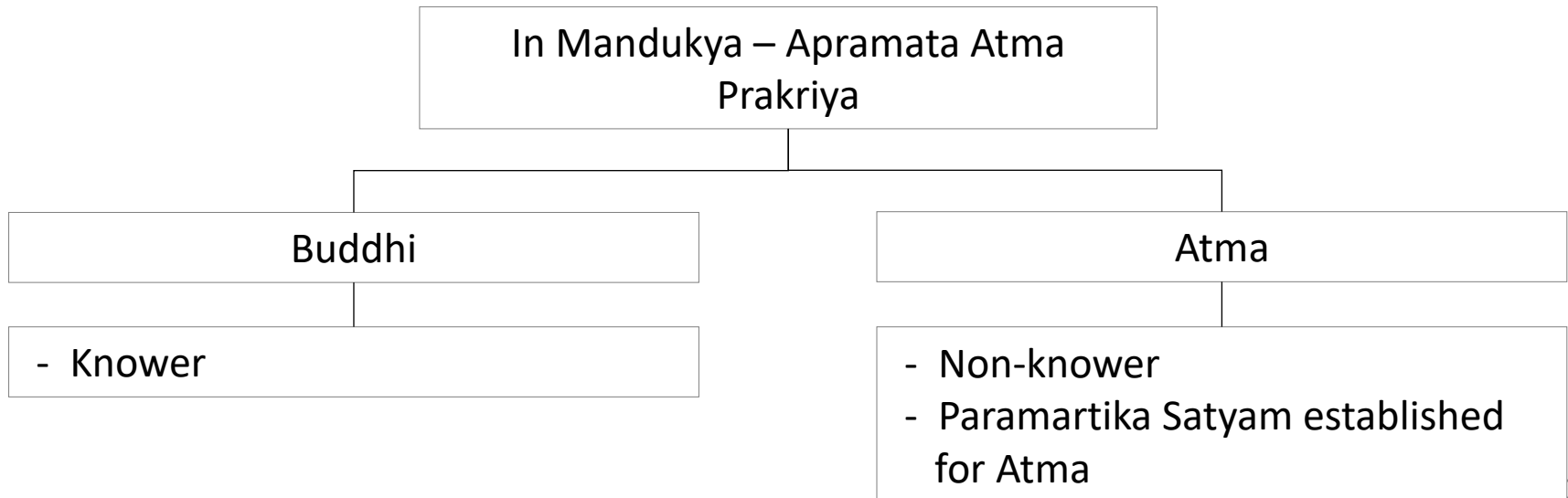
h)

Verse 19	Verse 20	Verse 21
Atma is Changeless	Atma is Akarta	Atma Jnani is Akarta

i)



j)



k) Who knows Aham Brahma Asmi?

- Don't use Mandukya but Gita - Chapter 2 - Verse 1 Prakriya.

Atma :

- Knower, Pramata
- Atma alone is knower of Aham Brahma Asmi is because Atma = Brahman.

L) What is the Difference?

Karma Khanda Jnanam	Jnana Khanda Jnanam
<p>1) Nature :</p> <ul style="list-style-type: none">- Inspires person to do more Karmas, religious Activities <p>2) Naishkarmya Siddhi :</p> <ul style="list-style-type: none">- Prayojna Prayojaka Sambandha (Apply here) <p>3) Tells me :</p> <ul style="list-style-type: none">- I am Karta, I am a Brahmana, have Ashrama, Gothram <p>4) Pancha maha Yagyas, Soma Yagya, Pata Yagya, Sandhya, Aupasanam, Agnihotram, 21 Karmas</p> <p>5) Promotes Karma</p> <ul style="list-style-type: none">- Karma and Jnanam mutually complimentary	<p>1) Natures inspires person to drop Karmas, religious activities</p> <p>2) Tells me I am Atma, Akarta, therefore Abokta</p> <p>3) I am Asharira Atma, Na Varna, Na Ashrama, Chit Ananda Svarupa</p> <p>4) Karma and Jnanam mutually exclusive, diagonally opposite</p> <p>5) Have no Prayojna – Prayojaka Bhava</p>

Karma Khanda Jnanam	Jnana Khanda Jnanam
6) Can do Jnana - Karma Samuchhaya like couple made for each other	6) Jnanam Divorces karma - No Samuchhaya Possible 7) Destroys Karma as I am Akarta, have no Gothram, Sutram, Varna

m)

Karma Khanda	Jnana Khanda
<ul style="list-style-type: none"> - Dutiful Person - Aham Karta (Mama Kartavyam I have so many Duties to be Discharged) 	<ul style="list-style-type: none"> - Beautiful Person - Akarta

n) I am not Karta, Bokta, such a Jnanam alone is Generated

o) Relationships only in Vyavahara

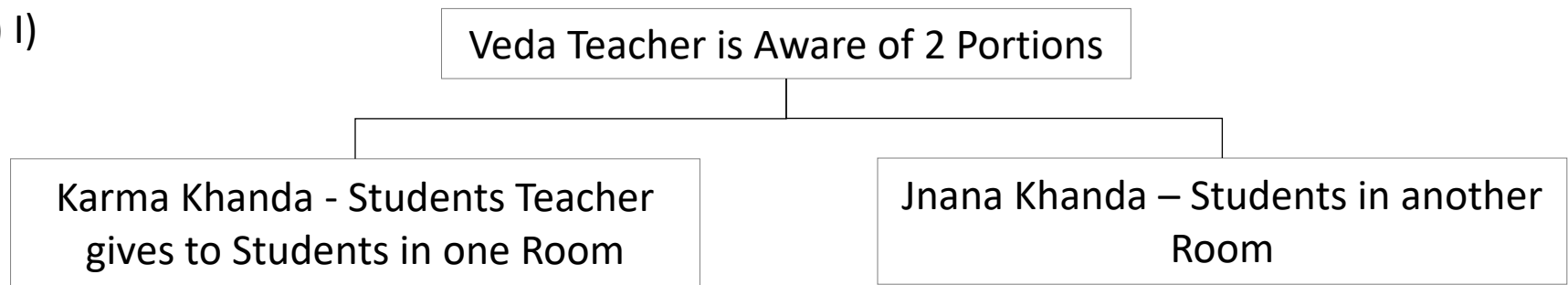
p) Advaita Jnanam arises in Jnana Khanda.

- Urge to do Karma Does not come, if he Understands and internalizes Vedanta.

q) Only Atma Jnanam is there in the Heart, no other Ichha is Generated.

- Anyatu Na Utpadyate...

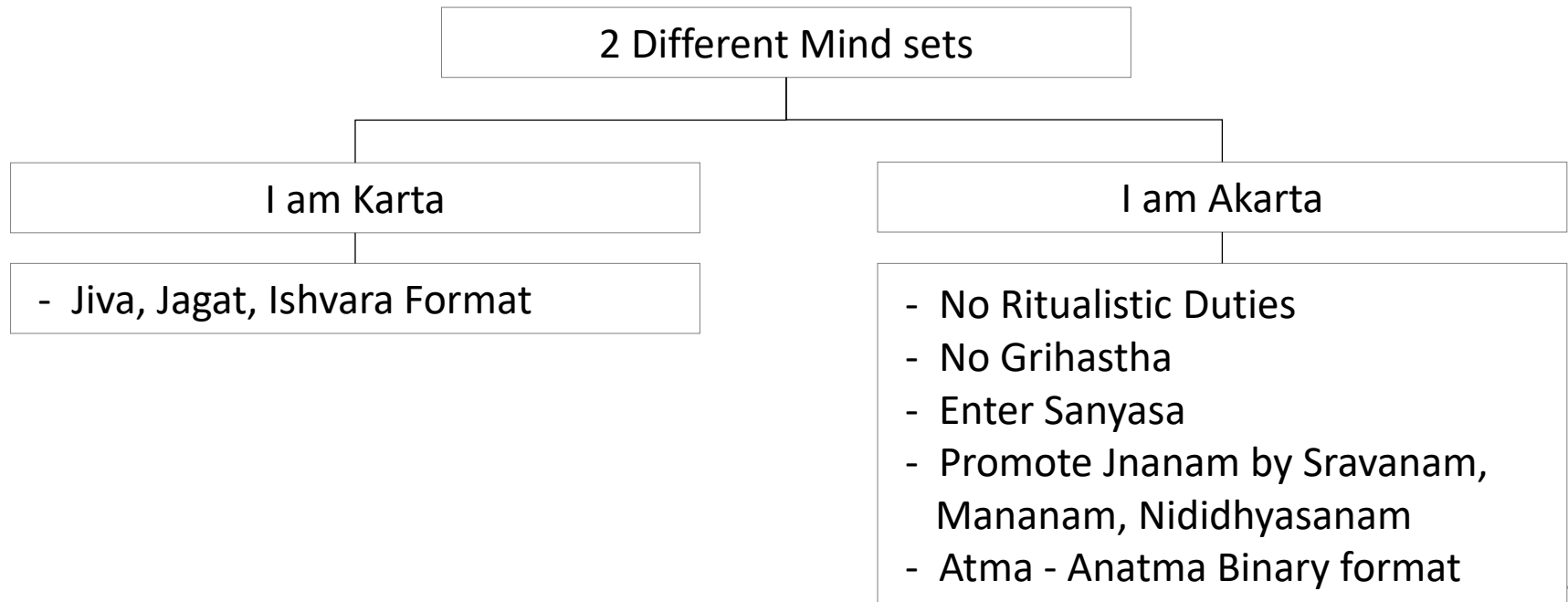
21) I)



a)

Karma Khanda Jnanam	Jnana Khanda
<ul style="list-style-type: none">- Urges to do Karma- Ritualistic Duties- Grihastha Ashrama	<ul style="list-style-type: none">- Destroys urge for Karma

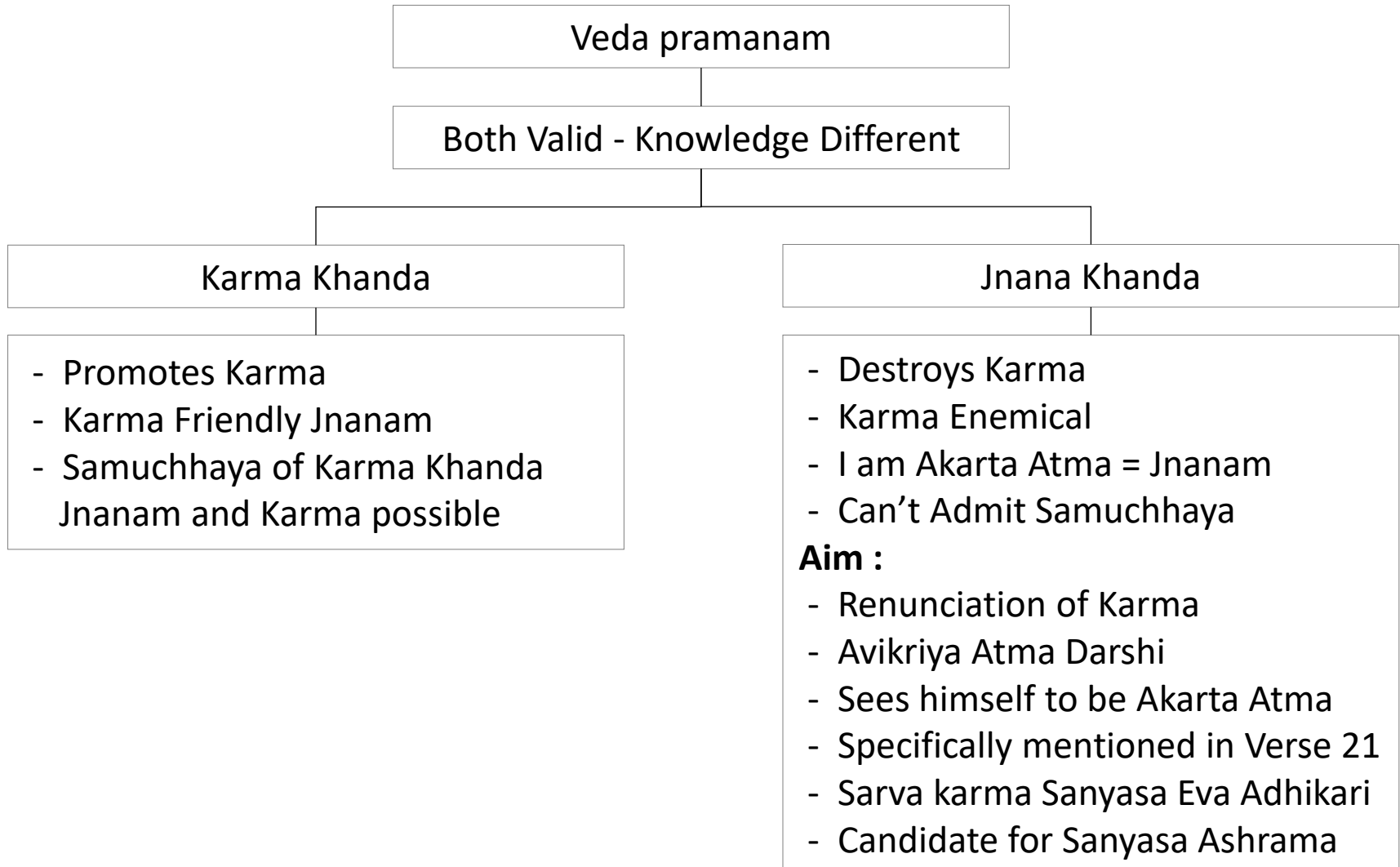
b)



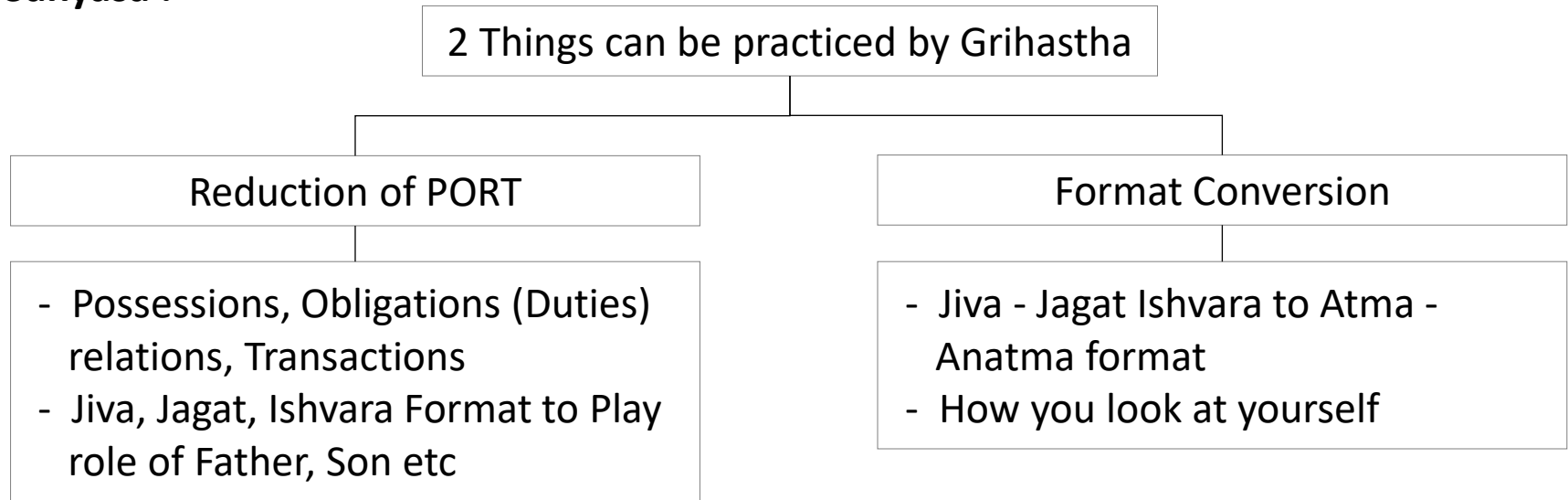
II) Actionless Varna - Ashrama Atma Darshinaha

- After Aham Brahma Asmi Jnanam, he is Candidate for Sarva Karma Sanyasi Adhikari
- Candidate for renunciation of all Veidika Karma.

a)



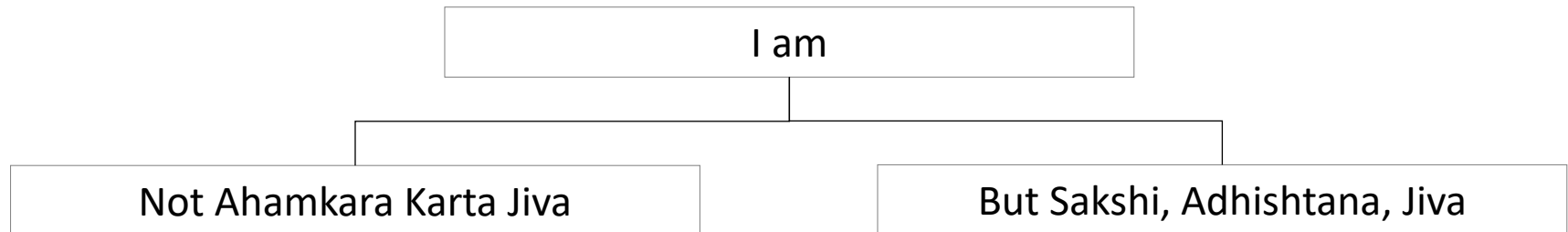
III) Sanyasa :



a)

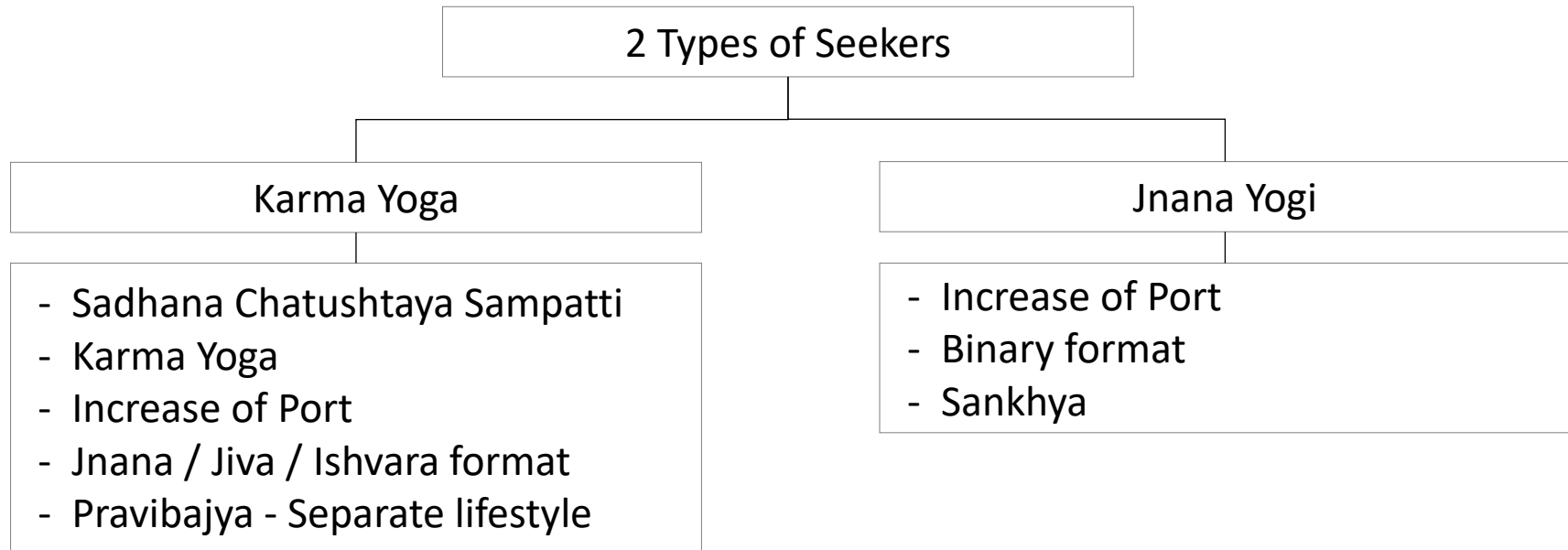
Not Jiva Thoughts	Apo Aham Namah Bahyam
<ul style="list-style-type: none">- Jiva thoughts to live in Society, for others	<ul style="list-style-type: none">- I am the Most free Atma- For Private thoughts

b)



IV) Therefore, Krishna Prescribed 2 Types of life styles, Depending upon the Seeker.

a)

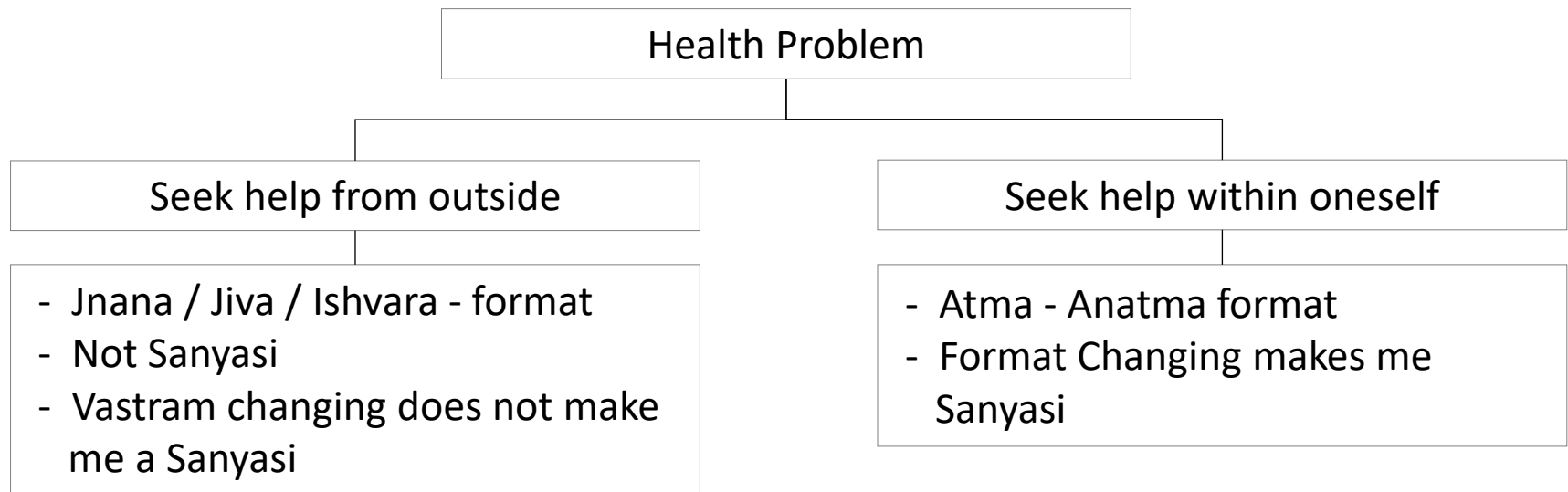


b) Teaching :

- 2 Separate Lifestyles, Diagonally opposite.

Karma Yoga	Jnana Yoga
Pravrutti Marga	Nivrutti Marga

c)



V) See 2 Uncombinable lifestyles throughout the Gita.

a) I am Unaffected Atma

- **Problems are Prarabda Exhaustion at Anatma level**
- **I, real Atma, am not Affected**
- Why Run towards a person or god in Anatma
- Restrain Running outwards in Crisis.

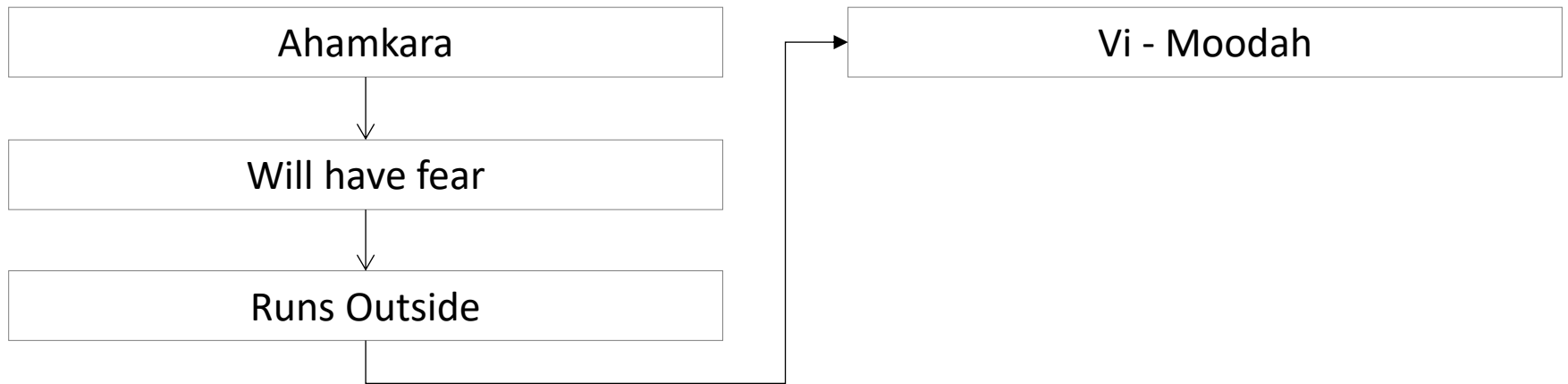
b) For Most of people, Crisis will attack self confidence.

VI) For Personal Problems, will go to temple, comfortable in Jagat / Jiva / Ishvara - format.

a) When Confident that I have the internal Strength of Atma teaching of Veda, you can withstand prarabda, then ready for real Sanyasa.

b) Sanyasa = Self Dependence in Crisis.

c)



VII) Gita :

सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā
sannyasyastē sukhaṃ vaśī |
navadvārē purē dēhī
naiva kurvanna kārayan ||5-13||

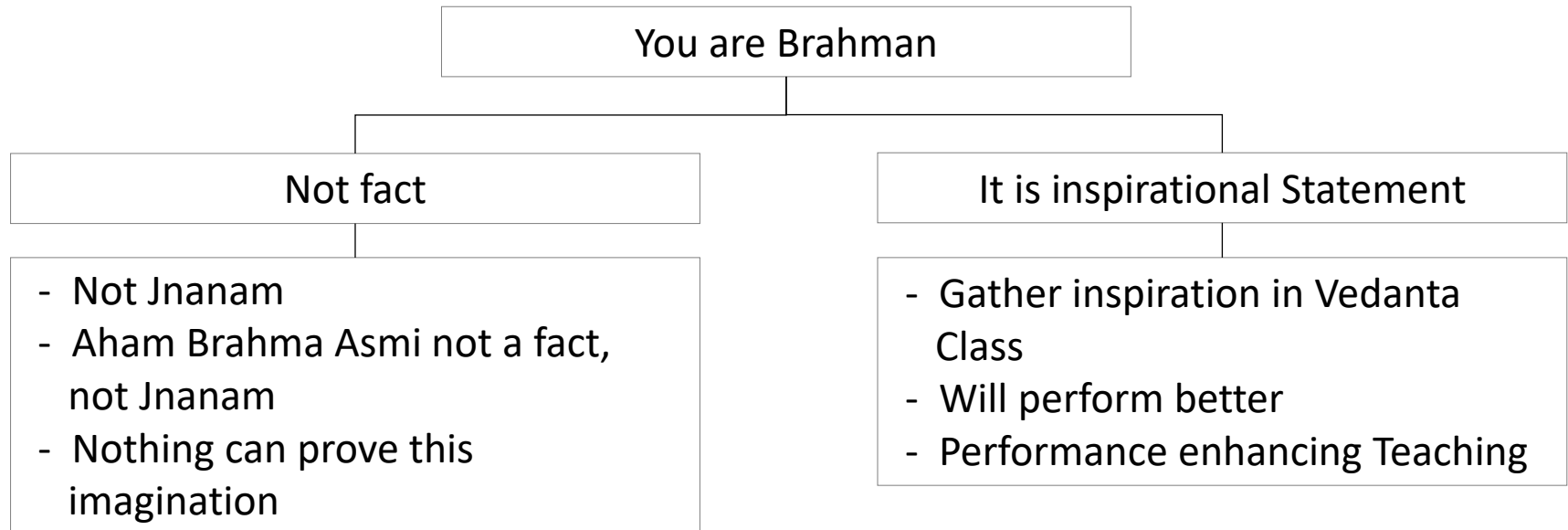
Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act.
[Chapter 5 – Verse 13]

a) Manasa = Jnanena

- Difference between Ahamkara and Sanyasi

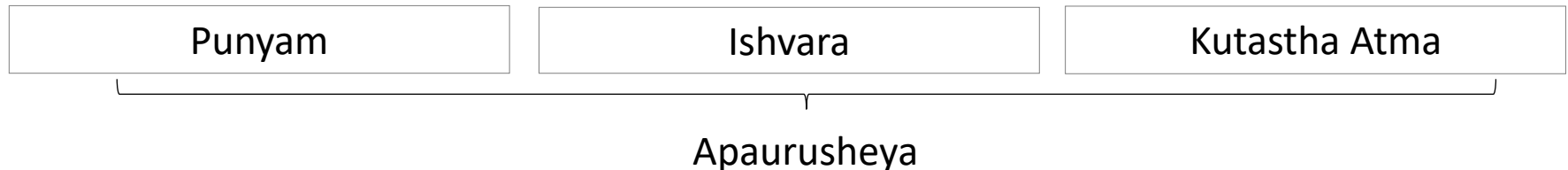
b) Through knowledge, I am Akarta, Sarva Karmani Sanyasa, I renounce all the actions and Abide in Atma - Anatma format.

c)



VIII) If you don't Accept Nirvikara Atma because there is no Proof, how can you go after Bhagawan and Punyam for which also there is no proof.

a)



b) Religion, Philosophy is based on one fundamental Assumption Acknowledgement, Acceptance that Veda is an independent and Primary Source of knowledge.

c) Whatever Veda reveals is a fact which does not require another proof.

c) Knowledge revealed by Sense Organ is Accepted as a fact, Does not require further proof.

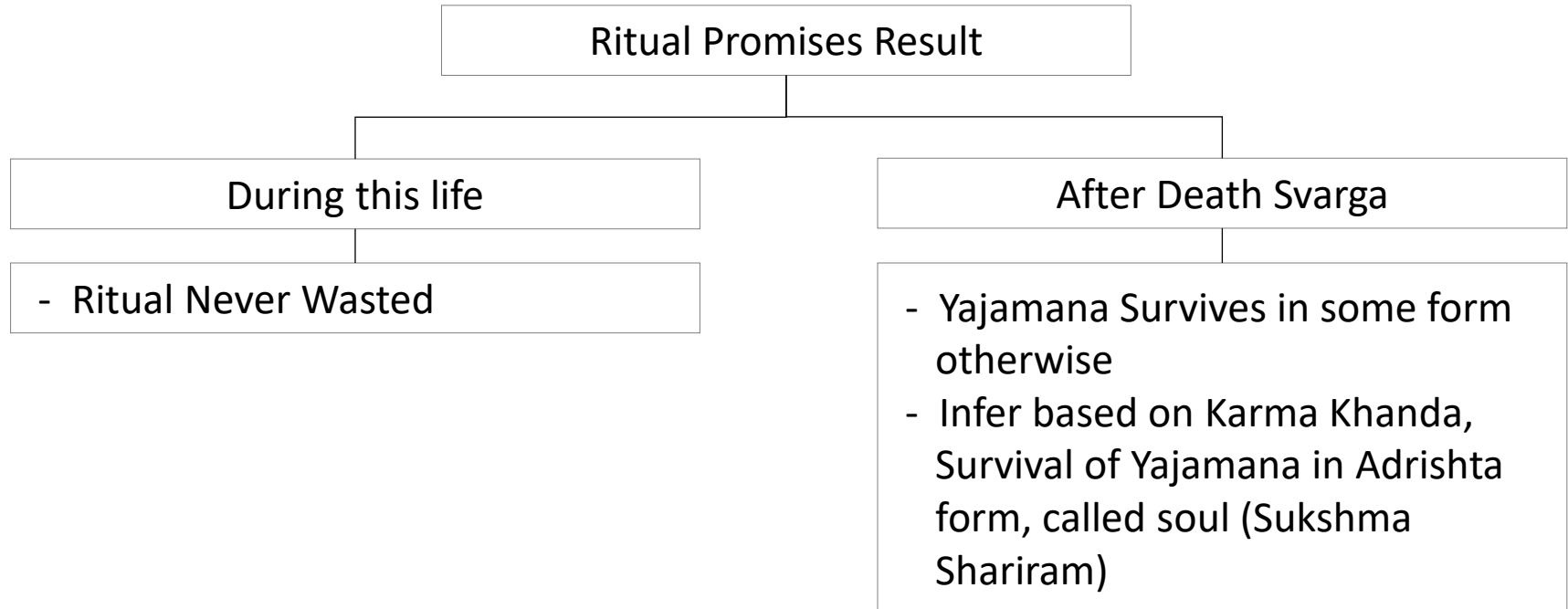
d)

Karma Khanda	Jnana Khanda
Pramanam for Bhagawan	Pramanam for Aham Brahma Asi

Apaurusheya Pramanam belongs to Veda

e) Veda independent Source of Knowledge like the 5 Sense organs.

f)



j) Proof for Sukshma Shariram is Veda only for Svarga after Death

- Travel after Death
- Proof : Yajamana going to Svarga
- Ritual - Jyotishtoma Yaga for Svarga Prapti, Punyam, Survival of Yajamana, Svarga Loka inferred.
- Not Based on Scientifics Data
- Data is from Karma Khanda
- Never Question Karma Khanda - Data.

h) Belief Common to

Scientist	Veidika
<ul style="list-style-type: none">- 5 Sense organs- Does not Question Sensory Data	<ul style="list-style-type: none">- Extended 6th Sense Organ- Do not Question Karma Khanda- Jyotishtoma Yaga - Infer

Jyotishtoma Yaga - Infer

Survival of Soul

Punyam takes soul to Svarga

Accept Svarga

r) Veda also regarded as a Science if you Accept Veda as 6th Sensory Organ.

i) Surviving Soul will take another Body (Punar Janma)

- Soul has rebirth, Scientific.

g) All these knowledge comes in the Mind of Purva Mimamsaka.

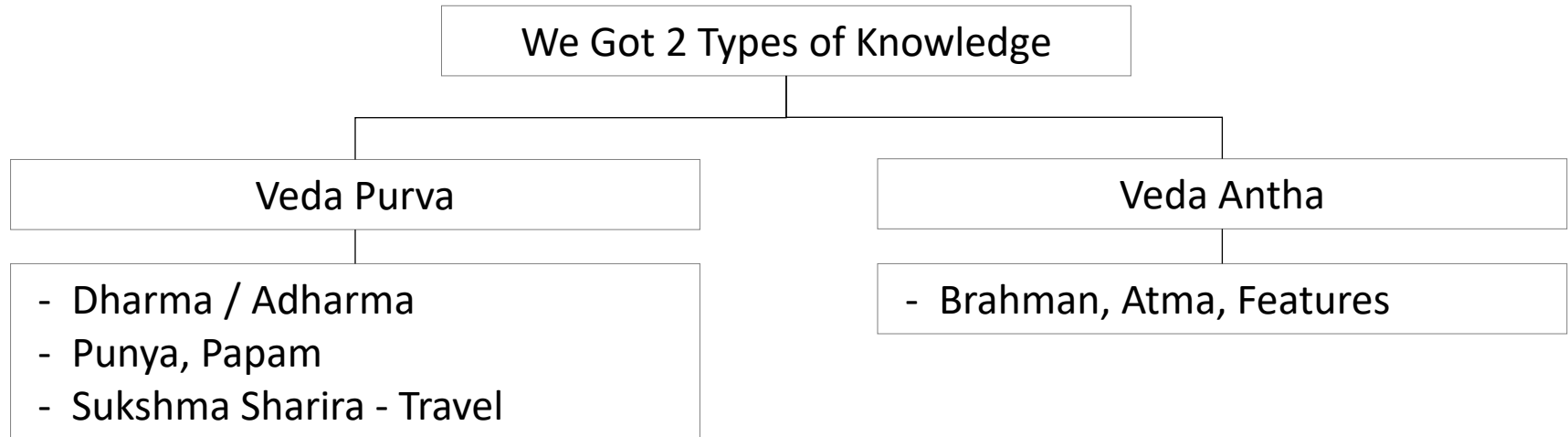
k) Scientist knowledge not belief, based on Data of Sense Organs.

IX) Shankara :

- If Karma Khanda is Proof for Dharma, Jnana Kharma is Proof of Aham Brahma Asmi.

a) It is not faith but Jnanam because Veda is a Sense Organ.

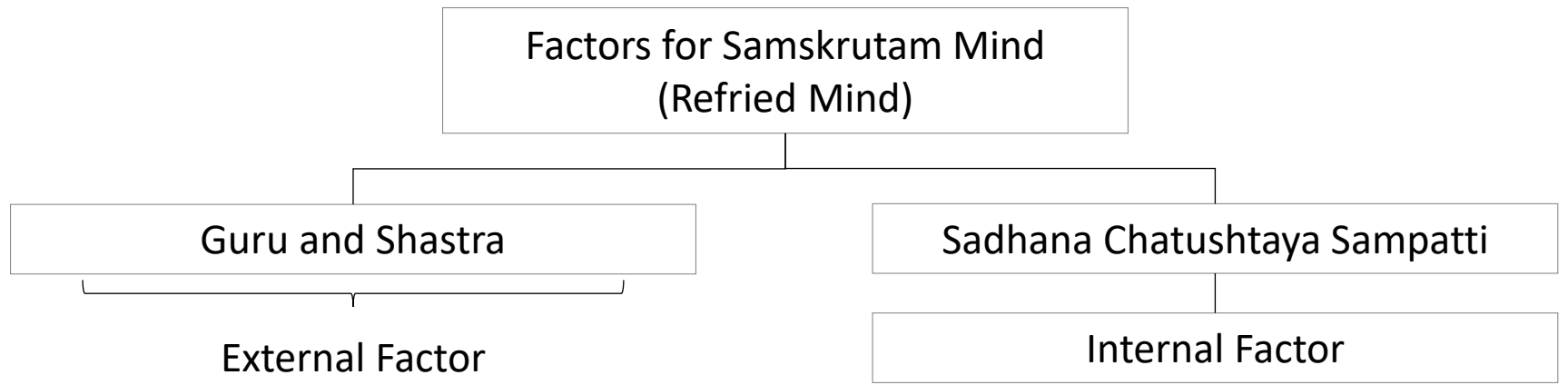
b)



c) Atmanaha Avikriyatvam from Veda Antha

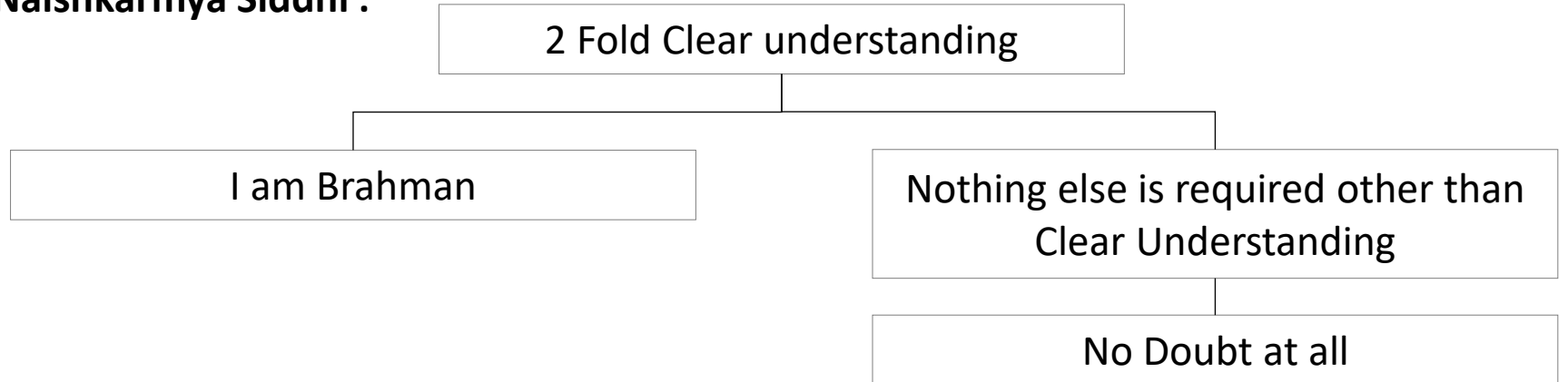
d) I am Akarta Atma, which is Avikriya – Changeless, Akarta – Actionless, Ekatvam – Non-dual, Vigyanam, Knowledge takes Place when you Analyse Veda Antha.

e)

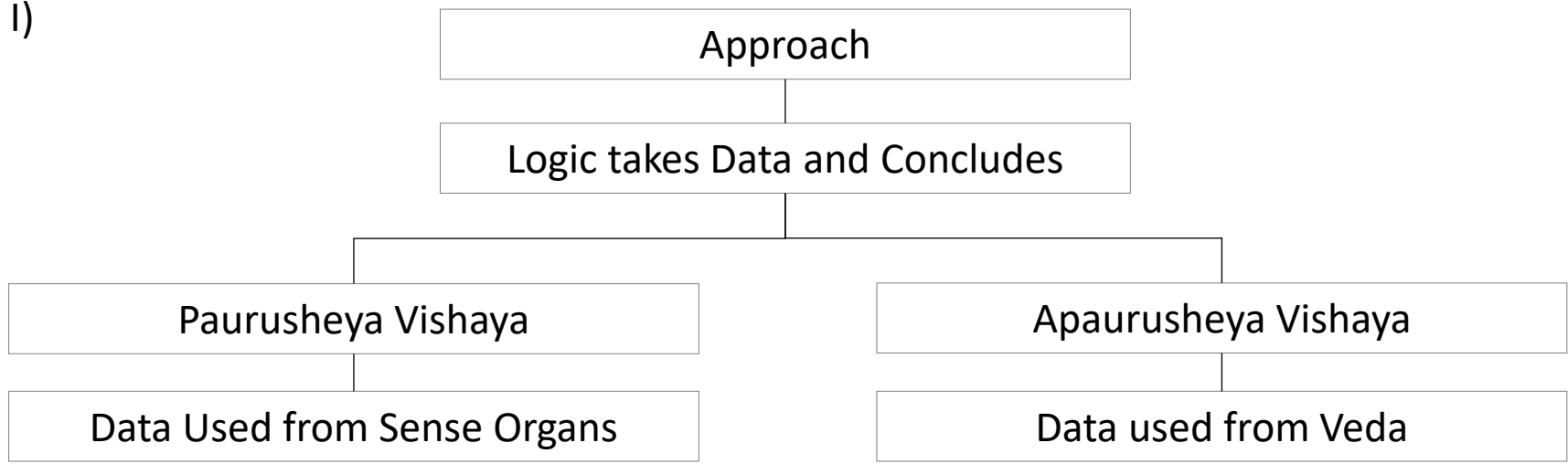


- Student doesn't require Sanskrit.
- Teacher requires Sanskrit.

X) Naishkarmya Siddhi :



22) I)



a) Veidika Karmas can't exist for a Person who has Clearly understood Vedanta.

b)

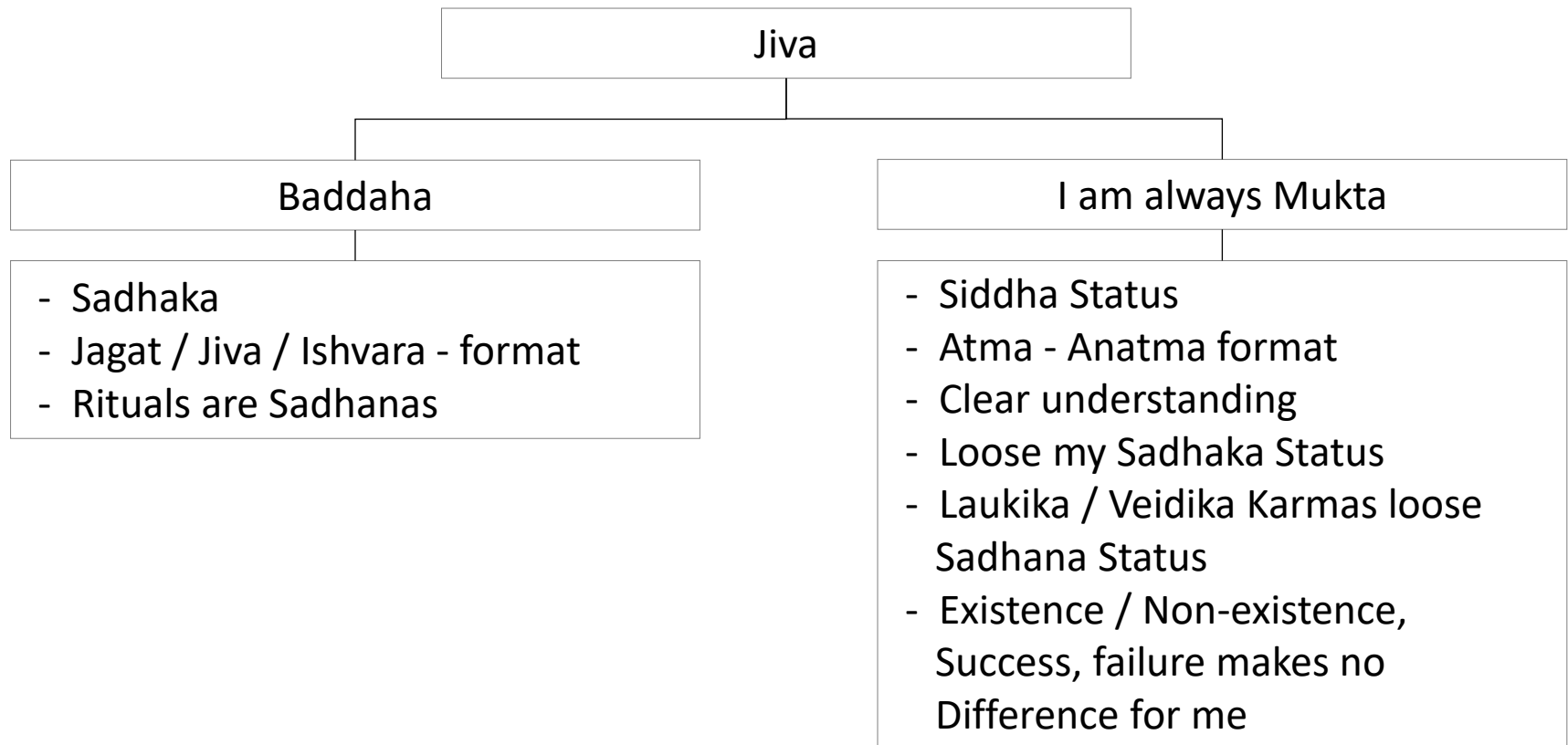
Veidika Karmas	Atma
Vyavaharikam	Paramartika Tattvam understood by Student

c) Vyavaharikaly - Jagat / Jiva / Ishvara - format ok.

d) Paramartikaly - Atma - Anatma format.

e) If Mukta, I have no more have a Sadhana Status but have Siddha Status.

f)



g) Bavana change happens in a Grihastha Jnani all the time.

h) Before I Start, end, 2 Minutes Re-inforce, I am not a Sadhaka, Karma not Sadhanam, Moksha not Sadhanam.

i)

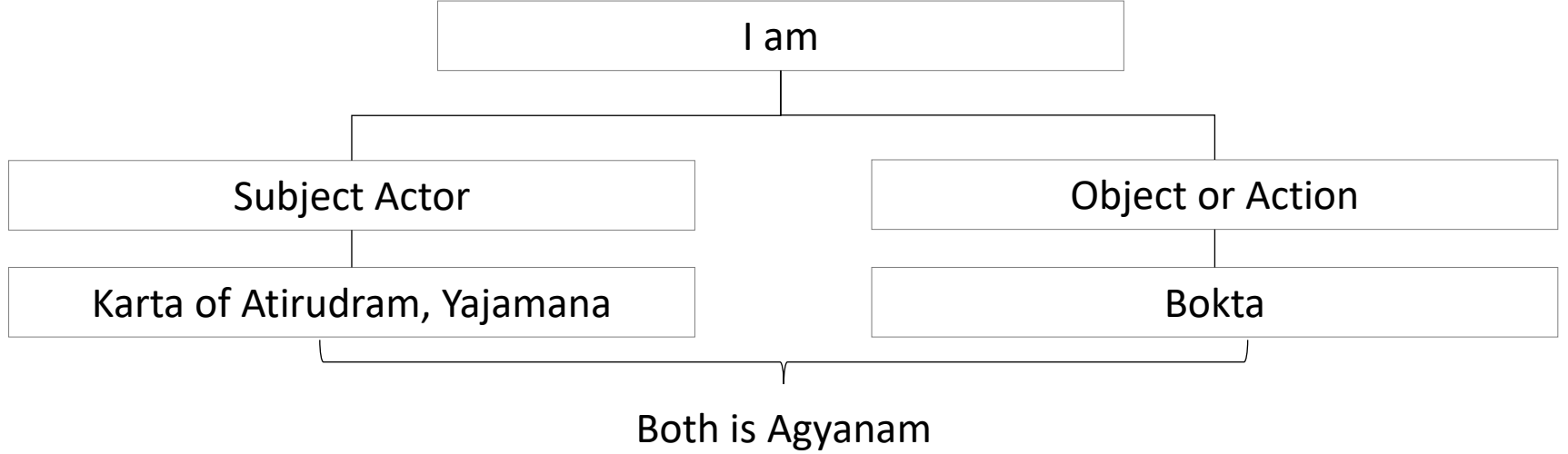
Karma Khanda – Jnanam	Jnana Khanda
<ul style="list-style-type: none"> - There is god, Punyam - Doubtless knowledge of god 	<ul style="list-style-type: none"> - Gives Doubtless Jnanam, I am Nitya Muktaha

II) Krishna has defined Nature of Agyanam

a) Agyanam is the Notion, thought, I am a Karta

b) Agyana = I am doer of Action or Object of an Action.

c)



d) Agyanam = Kartrutva Bavana

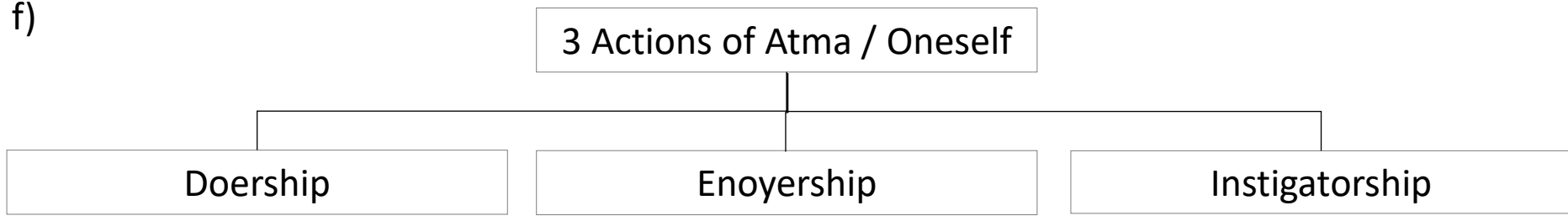
e) Gita :

य एनं वेत्ति हन्तारं
यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ
yaścainaṃ manyatē hatam |
ubhau tau na vijānītah
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain.[Chapter 2 - Verse 19]

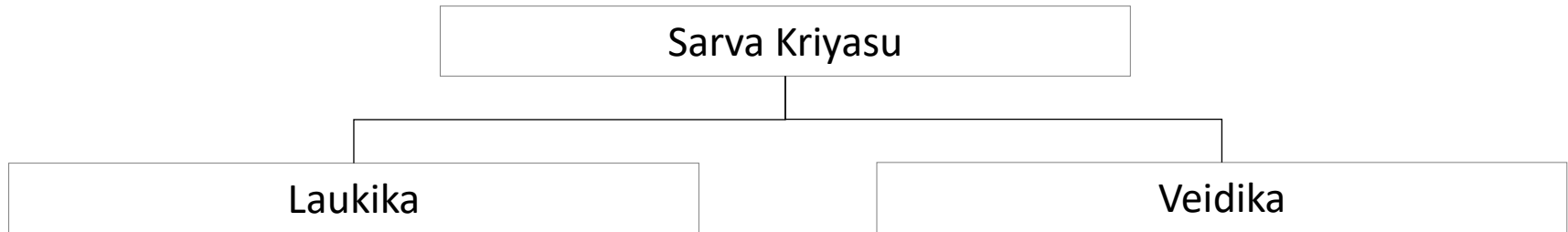
f)



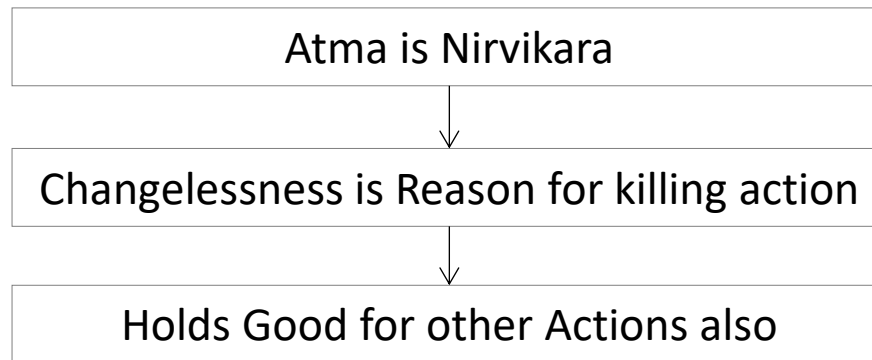
- They are result of ignorance.

g) Kartrutvade Avidya Krutatvam (Tatu) :

- Idea - all types of Kartrutvam are born out of Agyanam.



h) Reason - Verse 20 :



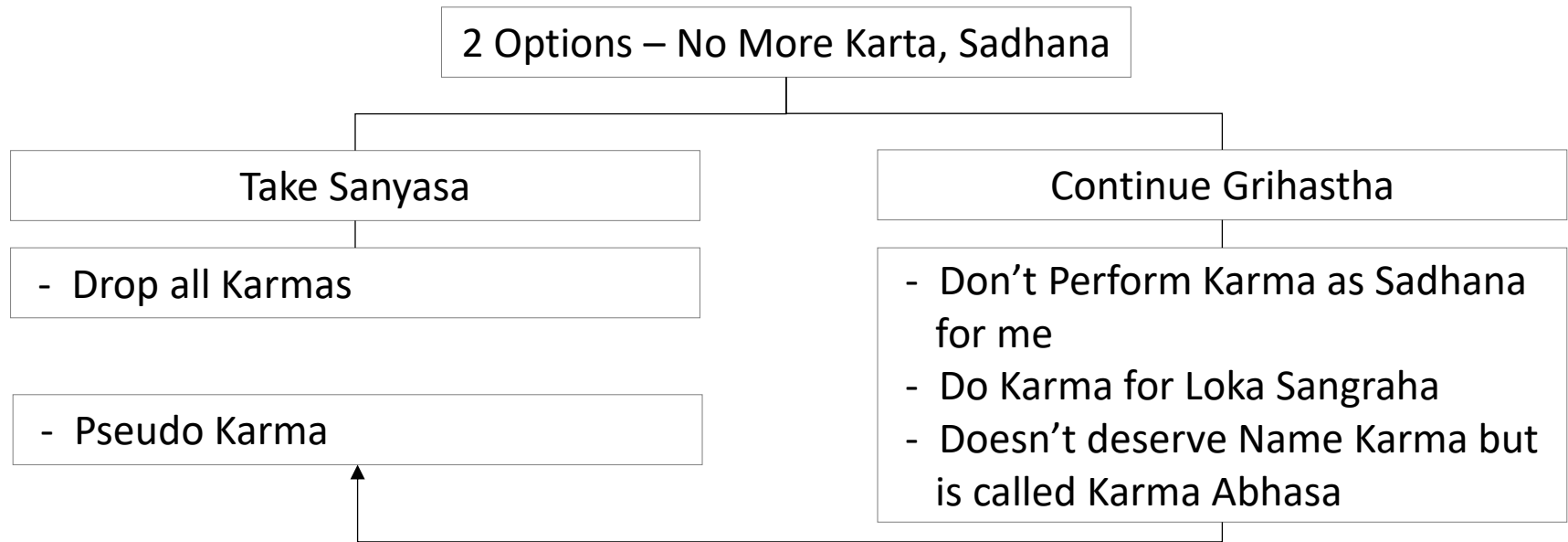
i) I Changeless Atma can't do any Action - Abhishekam, Puja, Killing

j) Naishkarmya Siddhi :

- Nothing other than Clear understanding is required.
- Body / Mind / Intellect - Instruments are acting as Per Prarabda Karma, not me Changeless Sakshi.

k) No Kartrutvam or Karayitum established in Verse 21

L)



III) I dont require anything for Moksha because i am already free.

- **This idea wise man should constantly remeber.**

IV) Do duty for family, using Triangular format

a) Akartru Atma Bavena Avasthanam

- Abiding as Actionless self of a Jnani in a Body is Essence of Chapter 5 - Verse 13.

23) I) Atmanaha Avinashitvam Pratingyatvam

a) Changeless nature of Atma Avikriyam Atma

b) Changeless Atma has to be Akarta, Can't do any action.

c) Atma = Nirvikara, it is Akarta, Abokta, has no Sanchita, Agami, Prarabda Karmani, therefore Nitya Mukta Svarupa.

d) Atma Svarupam is Subject Matter in Verse 21



e) To Understand Changeless Nature of Atma - What is the Example

f) Answer in Verse 22

g) Just as removal of Dresses, and Putting on new clothes does not Make the person Different.

h) Similarly, Arrival and Departure of Body will not make the Atma Different.

i) Birth - Death are comparable to Removal, putting on Clothes.

II) Why Birth - Death Does not affect the Body?

III) Answer in Verse 23.

IV) Na Avayava Vibagam Kuruvanti :

- a) Atma has no Parts – Niravayavat vat
- b) Weapons don't tear it apart, Atma being Partless.

c)

Shastrani	Asihi	Adini
Weapons	Sword	Etc like Knife

- Sword can't Separate Atma and Destroy.

V) In the Same way :

a) Pavakaha = Fire

b) Dahati - Basmi Karoti...

- Fire Doesn't burn the Atma
- Reduce Atma into Ashes Nir Avayatvat.

VI) Apaha Na Yenam Kledayanti :

- Water does not wet the Atma.

VII) Atma can be Destroyed by any Material Either directly by the Pancha butas or by any product of 5 Elements.

VIII) 2nd Half :

- a) How water destroys?
- b) Product with parts Hued together, if it comes in contact with Water, after sometime when Soaked in Water, Components get loosened by Dehydration or De-guceing.

IX) Savaya Vastunaha :

- If Object has Several components, parts are joined together.

Vayu Tattvam :

X) Wind can Disintegrate an Object by Drying up any Material which is Glueing components together.

a) Wind can Dry up - Glue Material

b) Cello tape joins 2 Papers

- After few Years, Glue dries up in Cellotape, Paper Drops - Sneha Soshanam.

c) People bonded by Money, Relationships.. All called Sneha Soshanam.

XI) Atma can't be dehydrated by wind

a) Reason :

- **Atma is Niravayavam, Partless.**

XII)

Verse 23	Verse 24
<ul style="list-style-type: none">- Hetu Shloka- Cause	<ul style="list-style-type: none">- Phala Shloka- Effect

XIII) Therefore :

- a) Nityaha - Eternal
- b) Sarvagataha - All Pervading
- c) Sthanuhu - Changeless
- d) Achalaha - Motionless
- e) Sanatanaha – Ever the same
- d)

Verse 23	Verse 24
<ul style="list-style-type: none">- Centred on Weapons- Weapons can't cut Atma- Hetu- Karana	<ul style="list-style-type: none">- Centred on Atma- Therefore Atma can't be destroyed by Weapons- Hetumat- Karyam

XIX)

Nityatvat	Sarvagataha
Cause	Effect

- Because Atma is eternal, Atma is all pervading.

- a) Param Anu – if eternal, has to be all pervading
- b) Space is Non-eternal, not all pervading
- c) Space is elastic, expanding, therefore can't be all pervading.

d) Being Steady, Achala, Atma is also motionless.

e)

Nitya Sarvagata	Sarvagataha Thanu
<ul style="list-style-type: none">- Sthanuhu- Cause- Karanam	<ul style="list-style-type: none">- Achala- Effect- Karya

XX)

Eternal	Sanatana
<ul style="list-style-type: none">- Nitya- Deathless	<ul style="list-style-type: none">- Eternal- Not a Product- Akaryam- Not generated out of anything- Birthless

- Atma not born out of any Cause
- Sanataha = Unborn.

XXI) Abhinava = Ever fresh

= Never Decaying

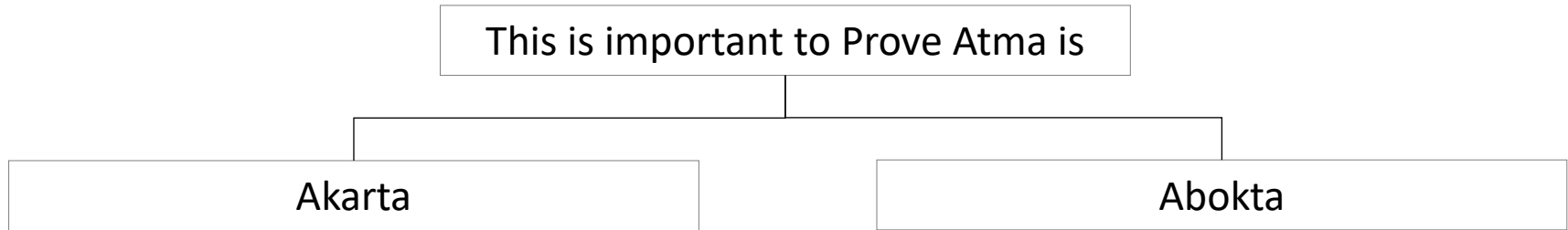
= Sanatanaha

XXII) Why Krishna repeat idea Again and Again?

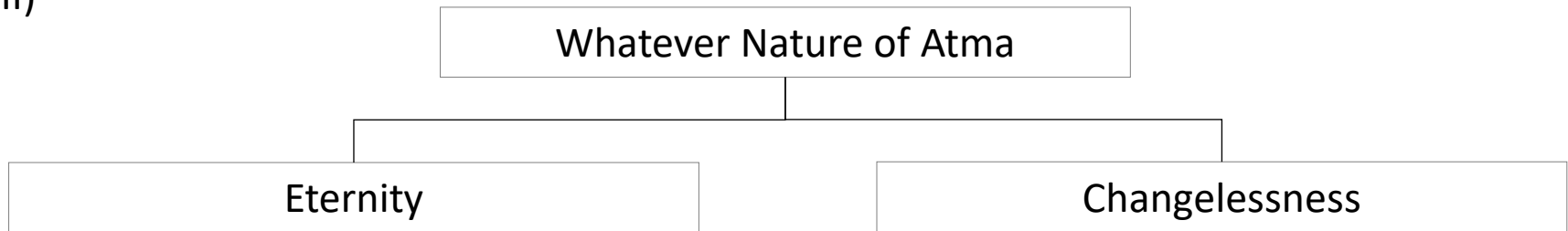
a) Main Idea :

- Atma is Eternal, Changeless.

b)



XXIII)

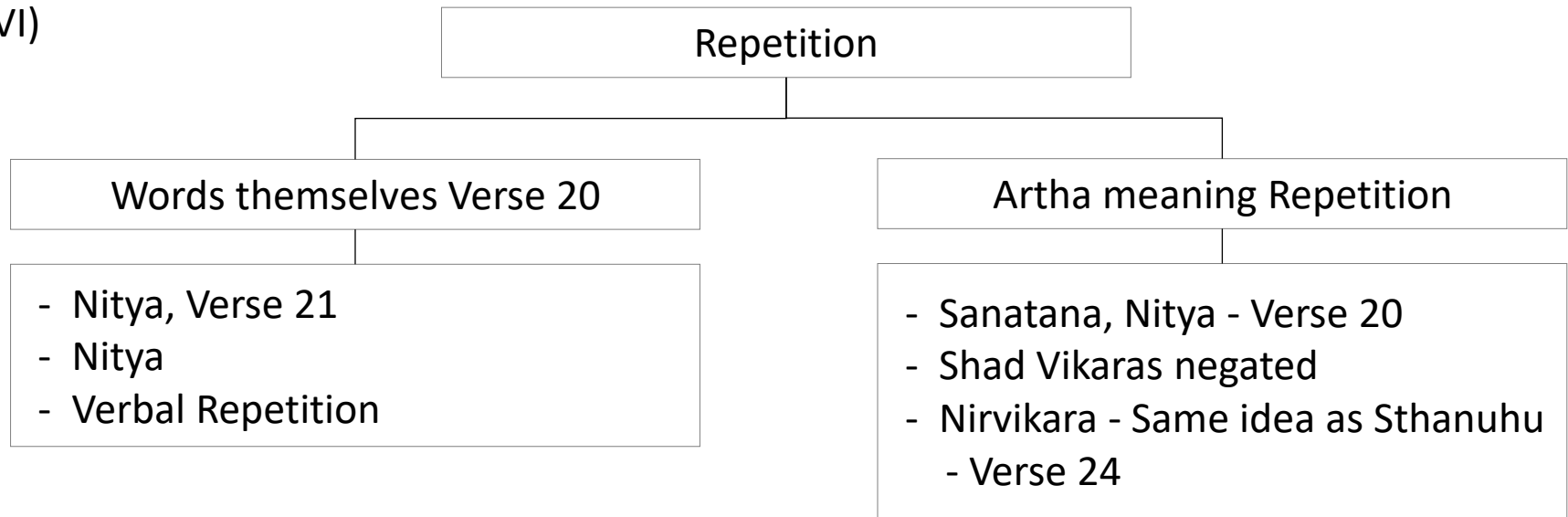


- Said in Verse 20

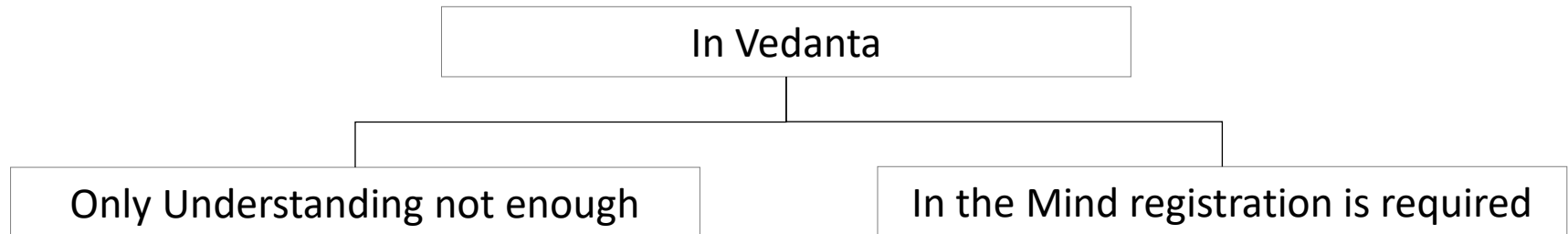
XXIV) Same in repeated in 21, 22, 23, 24

XXV) Nothing New taught in Verse 21 to 24, Same Nature taught again.

XXVI)



a)



b) Teacher :

- Must help Students register in the Mind

XXVII) Understanding Registration

- Requires repetition.

XXVIII) Vedantic Teaching Subtle :

a) Understanding may take place in few Classes.

b) Registration requires Decades of Repetition.

c) Derive – Atma is :

- Anaadi
 - Anantaha
 - Akarta
 - Abokta
 - Nityaha
 - Sarvagata
 - Sthanuhu
 - Achalaha
 - Sanatanaha
- Because Nirvikara
- Atma Niravaya Vat Vat

d) Vedanta should be registered Deeply in Sub-conscious Mind so that it is Available during day to day Transactions.

e)



25) I) a) All ideas can be Derived out of Verse 20

b) Avyaktaha = Unmanifest, indriya Agocharam, In Accessible to Sense Organs.

c) Avikaryaha free from all Modifications, Vikara.

d) You are not – Killer

Other – not Killed

e) Why Atma not Manifest?

f) Things are Manifest by Operation of Sense Organs.

g) Imperceptible Sound becomes Perceptible because of Operation of Ears.

h) Shabda, Sparsha, Rupa, Rasaha Gandha Perceptible by Operation of Sense Organs.

i) By Themselves, Jadam, Avyaktam

- Not Self Evident

j) Naturally Non-evident world becomes Evident because of Operation of Sense Organs.

k) Avishayatvat = Atma not being, in Accessible, can't be made Manifest, known by Sense Organs.

II) Atah :

- Therefore, this Atma is Unthinkable, unimaginable, inconceivable.

III) Unobjectifiable by the Mind.

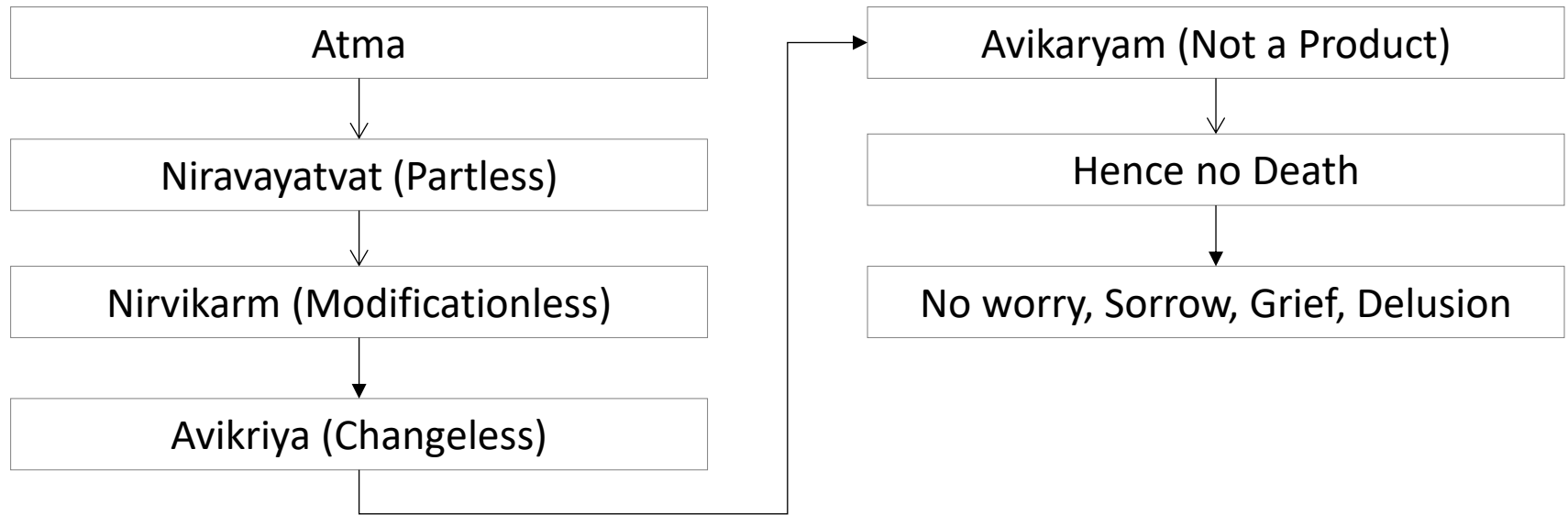
IV) Whatever is not Accessible to Sense Organs is unthinkable

- a) It can't be Visualised or Meditated by you (Avishayam can't be Chinta, Anumana, Artha Patti Vishayam)
- b) Hence Atma not Available for 5 Pramanams
- c) Padarthas are Chinta Vishayatvam
- d) Only Perceived Object can become thought or Imagined Object
- e) Emotions are Sakshi Pratyaksham
 - Emotions belong to Mind but Directly illumined by Chaitanyam.

V) Avikarya Ayam :

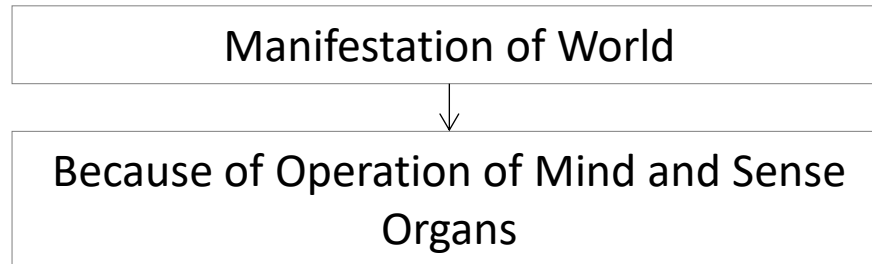
- Yatha Sheeram Vikara Thatha Ayam Atma Na Vikari
- a) Just as Milk is Subject to Change, Transformation.
 - b) In That Manner, Atma does not change
 - c) Since Atma is Changeless, it is not a product, not an effect produced in the Creation.**
 - d) By Negating Karyatvam of Atma, Atma is not a Product, therefore it is unborn.**

VI)

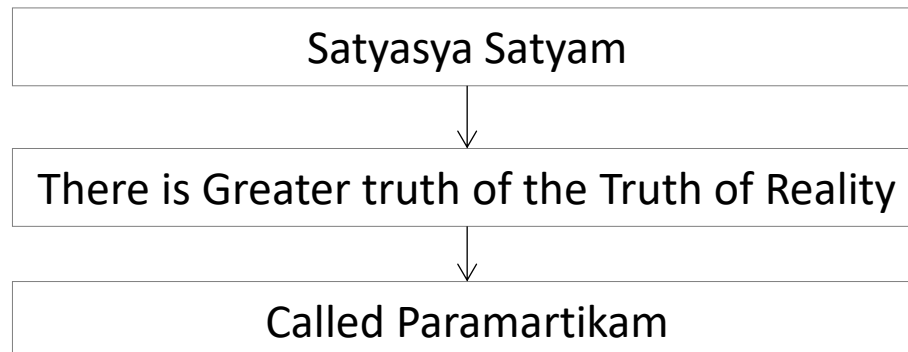


a) I am the Only Non-dual Reality in the Universe.

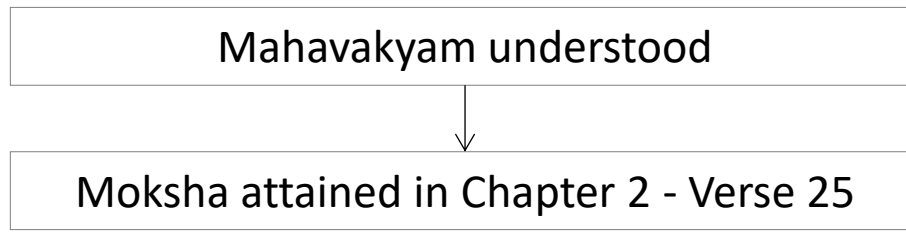
b)



c)



d)



VII) Moolam :

- Krishna gives Arguments from 3 Angles

VIII)



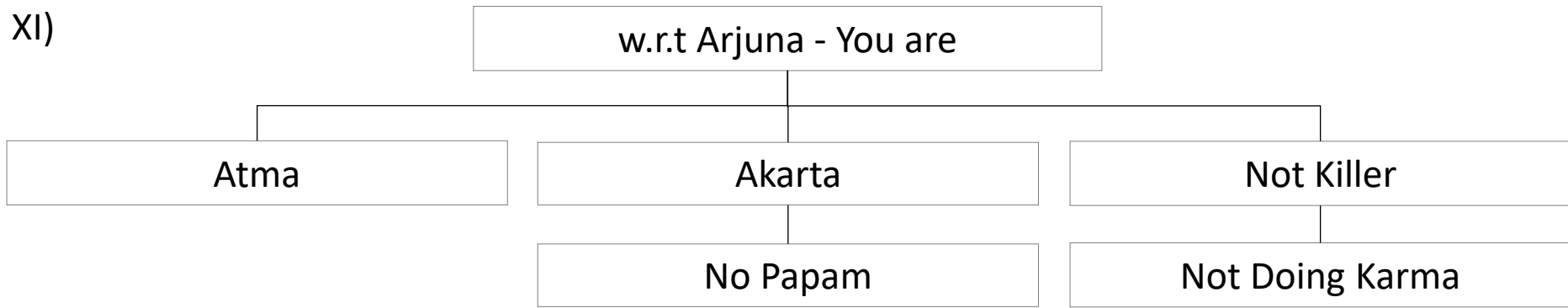
IX) To remove Arjunas hesitation to fight the war, Atma Vidya was taught.

X)

Arjuna	Bhishma
Atma	Atma

a) Nityatvam of everyone highlighted in Verse 12 to 25.

XI)



XII) Verse 26 and 27 – Abyupethya Vada :

- Suppositional Argument.

25) I) a) By Grieving you can't change the Nature

II) Anvaya - Verse 26 :

- Eh Mahabavo Athacha Yenam, Nitya Jatam, Nityam Mritum Va Manyase, (Constantly Dying), Thatha Api Tvam Evam Shochitum Na Arhasi.

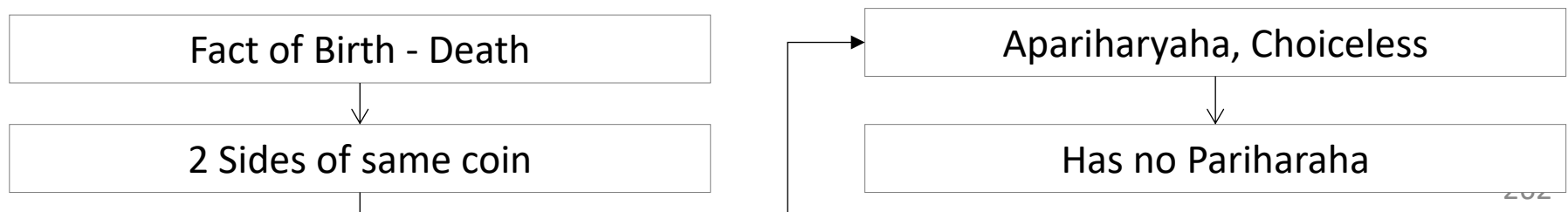
a) I can change my Mind

b) Mano Jaya is the only solution when Loka Jaya is not Possible.

c) Changing the Mind is Spirituality

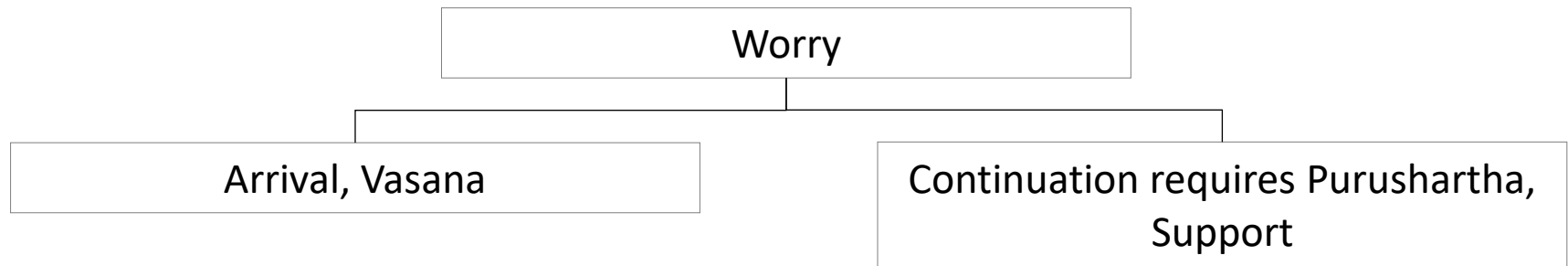
- **Accepting the Choiceless is wisdom.**

III)

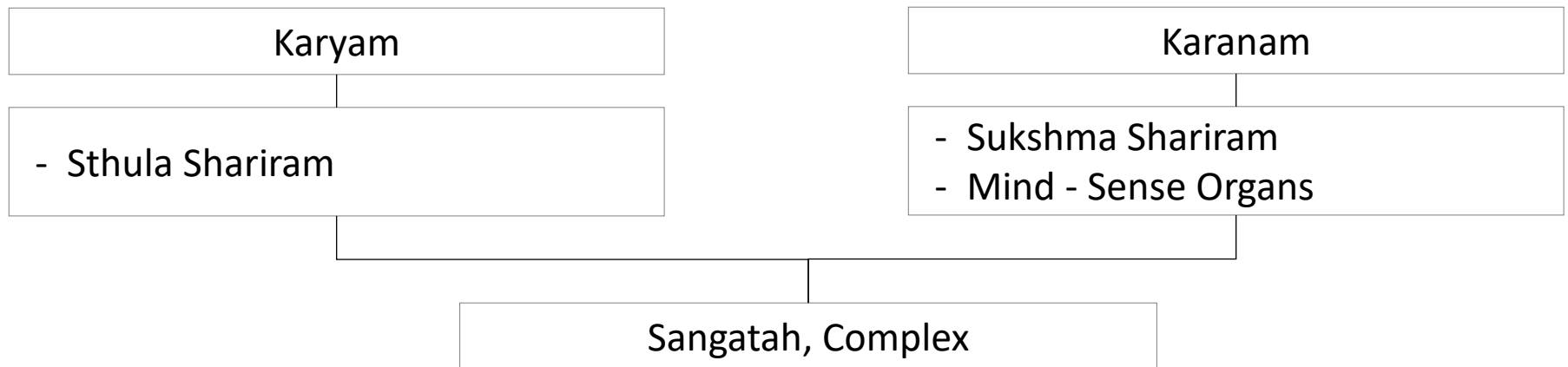


IV) I have Habit of Grieving

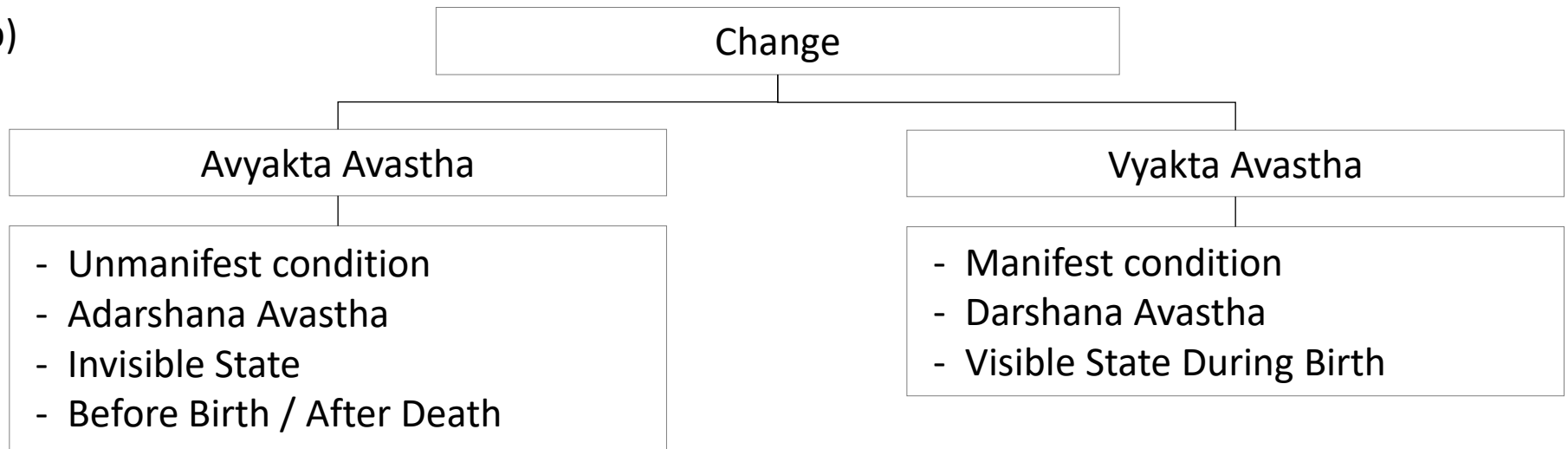
- Change the Habit
- You Have to do, by Purushartha, not by Bhagawan.
- Worry - form of thought
- Thought arrival is because of Vasana
- It is because of Purushartha, will power.



a)



b)



V) Avyakta Adhi :

- Unmanifest condition is the beginning of all beings.

VI) Avyakta Nidhanani :

- End of all beings is also unmanifest.

VII) Beginning and end Unmanifest

VIII) Between that there is a Brief appearance

- Vyakta Madhyani - Manifest condition is in the Middle, short, Brief.

IX) Unmanifest condition is longer - Covered rupam, Maraindha Rupam.

X) Manifest brief, compared to eternity

a) Just as legitimate existence can't be proved for Maya, Karana Prapancha, Unmanifest State, Ishvara.

b) Legitimate Existence can't be proved for the Sthula Prapancha, Creation, universe.

c) Legitimate existence can't be Proved for Sukshma Prapancha, Sorrow also.

d) Sorrow = as Maya is Anir Vachaniyam.

e) Waking, Dream, Sleep = Maya

= Anirvachaniyam

= Manifest - Unmanifest universe

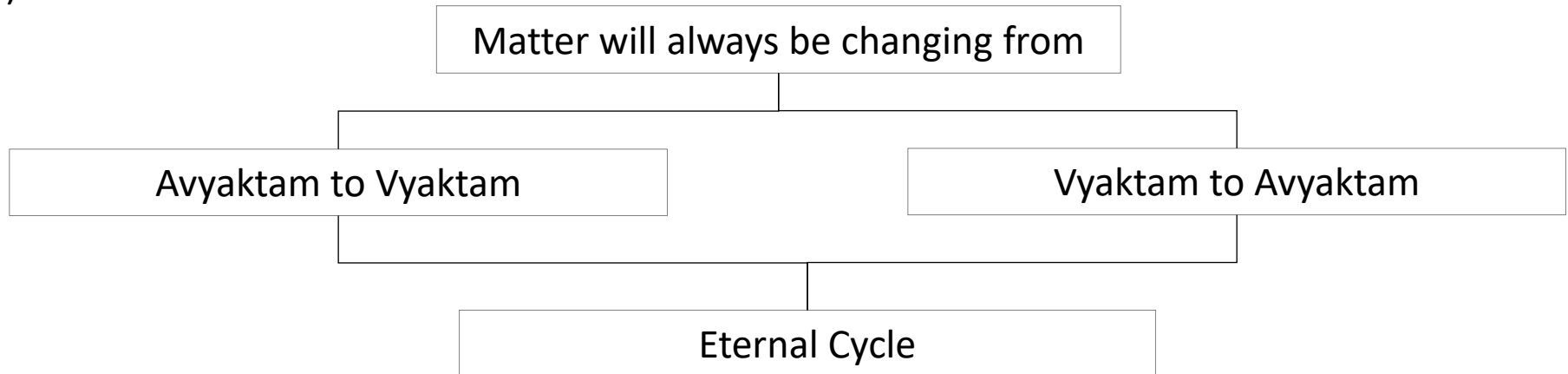
XI) Lord Krishna Develops his strategy in 3 Assumed Stages

a) Death of Nitya Atma

b) Death of Anitya Atma

c) Death of Anitya Anatma

d)



f)

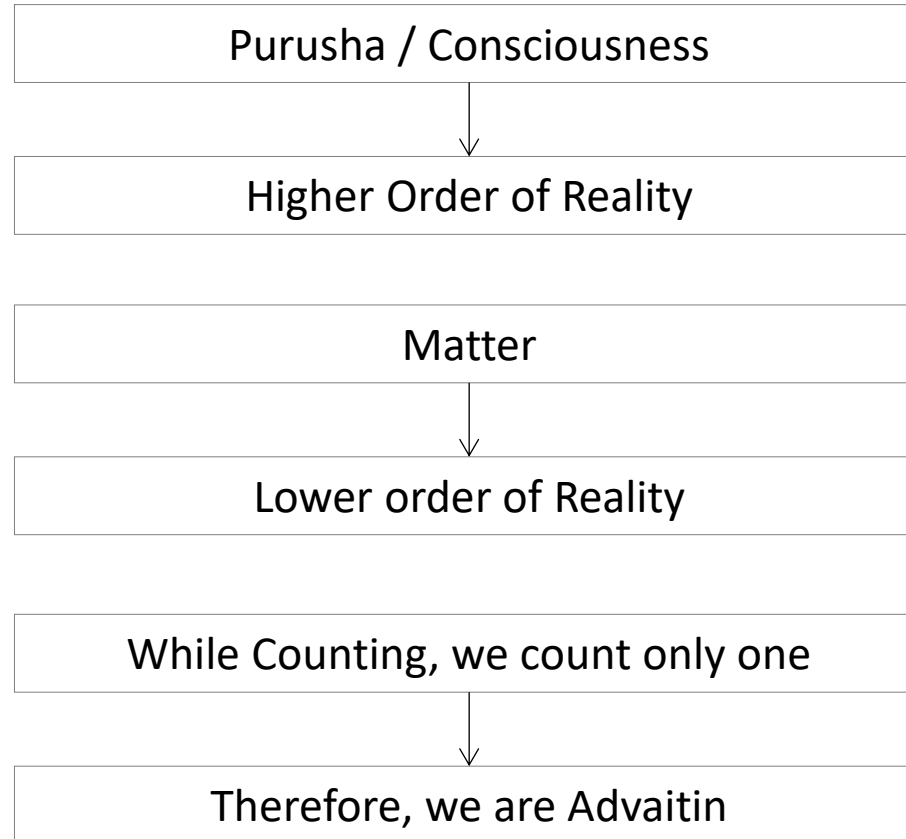
Matter	Atma
Eternally Changing	Eternally Changeless

g) That is Sankhya theory :

- Purusha - Prakirti are eternal

h) We are closer to Sankhya with a Subtle difference

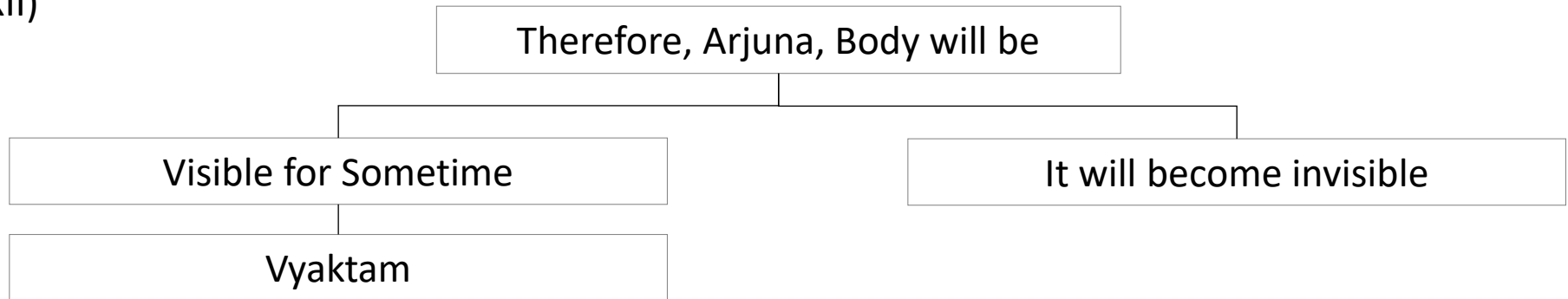
i)



j)

Matter	Consciousness
<ul style="list-style-type: none"> - Eternal - Changing - Will have to change from - Manifest (Birth) to Unmanifest (Death) 	<ul style="list-style-type: none"> - Eternal - Changeless - Brahman - Beyond Manifest (Karyam) and Karanam (Unmanifest)

XII)



XIII) a) Unmanifest - Pure Existence Turiyam is beginning of all Bodies

b) Here Adihi does not mean beginning because matter does not have beginning.

c) Before becoming Visible to us, it was in Unmanifest form, Invisible Condition.

d) Maranath Oordvam Api :

- After Death, Unmanifest condition is taken up... Pratipadyante.

XIV) Asou Tava Na Bavati :

- This person does not belong to you.

XV) Tvam Tasya Api Na Bavati

- You do not belong to that person.

XVI) Nobody belongs to Anybody

- Come together briefly for sometime and again get Separated.

XVI) Duration of Jivas existence = infinite time

- 2 Bodies being together Duration only a Moment

XVII) Momentarily we come together

- a) For whom are you Crying
- b) Everyone Dissappears
- c) Unnecessarily, why are you Crying for Anitya Shariram
- d) No Logical reason is these for Sorrow.

XVIII) Nitya Atma Maranam

Anitya Atma Maranam

Anitya Sharira Maranam

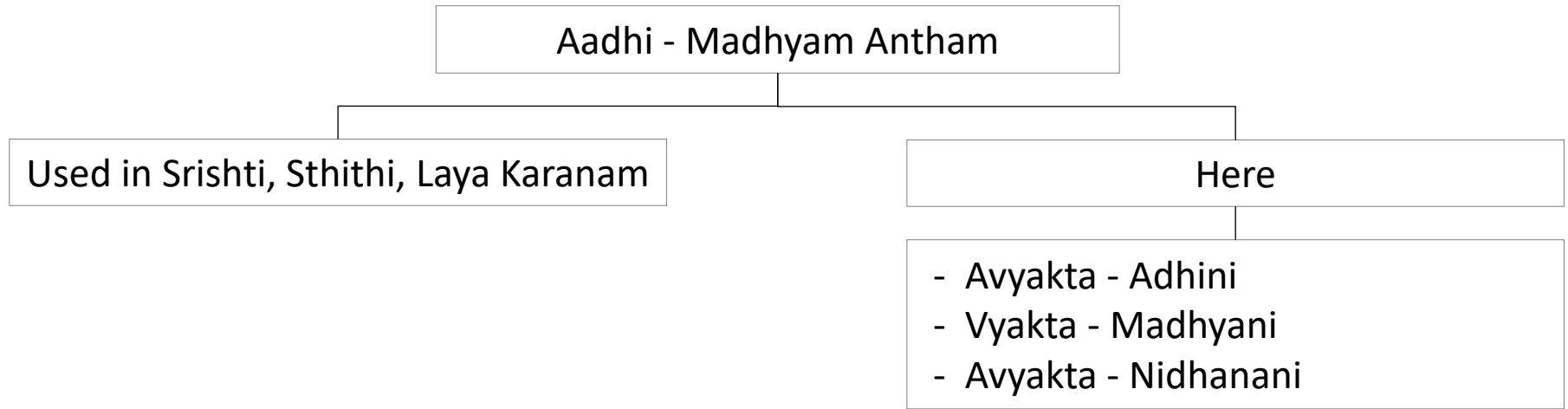
Not a Reason for grief

XIX) No 4th Reason

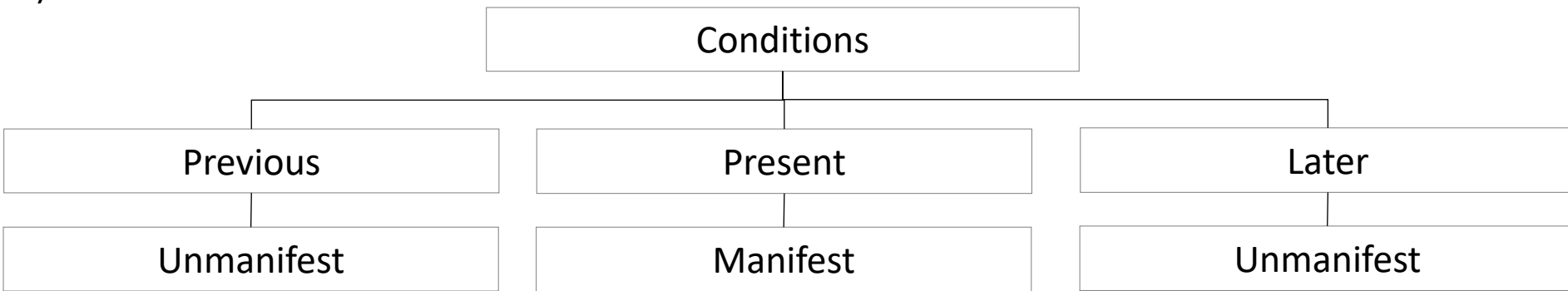
- Sorrow Does not have a Legitimate existence

- **Since we experience Sorrow = Maya**

XX) Technical Point – Debated



a)



b) They will be with you and Again disappear

c) Example :

In Jagrat	In Sleep
Body Manifest	Body is in unmanifest

d) 2 Conditions of the Body - Mind Complex

- Same is in Birth - Death

e) I am Different than the Body mind complex, I am Atma, the Substratum

f) Tatra : Why are you Crying over a fact in nature.

g) Not only is world fleeting, it is unreal Also

h) Mithyatvam and Paramartikam are 2 Trump cards of Advaitin.

XXI)

With Reference to Atma Jnanam

Speakers

Listeners

Understanders

Minority

Minority

Minority

XXII) Hence Atma Jnanam is a wonder, very Rare.

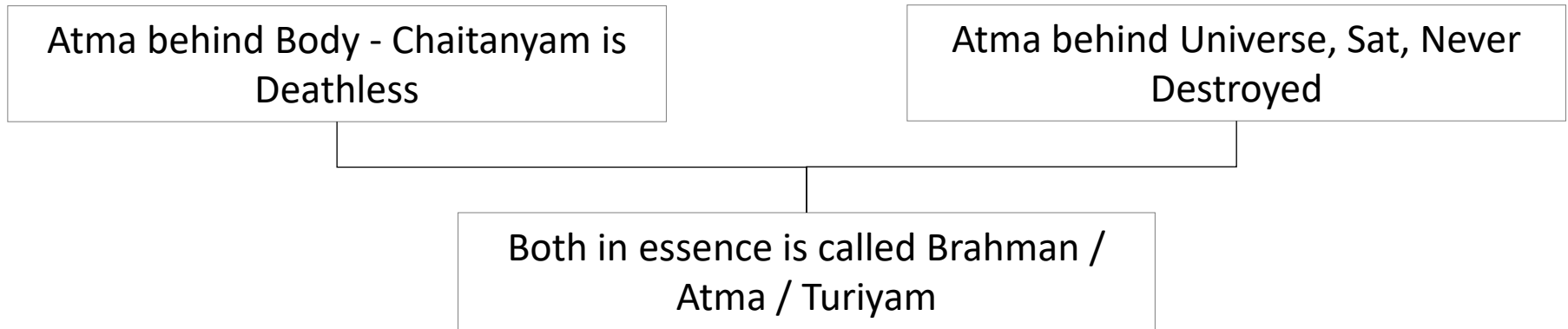
a) Common Meaning :

- Unqualified Student never knows Atma, inspite of listening for 30 Years!

b) Speaker is a Wonder

- Yaha Bavati Saha Ashcharya Tulyaha Bavati.

26) I)



II) Indestructible Atma = Nityaha Atma.

III) Dehi = Shariri, Atma

a) Nityam = Sarvada, Sarva Avasthasu
= Changeless Turiyam

b) Nityam not eternal

- Adverbial – At all times, at all Places, under all conditions.

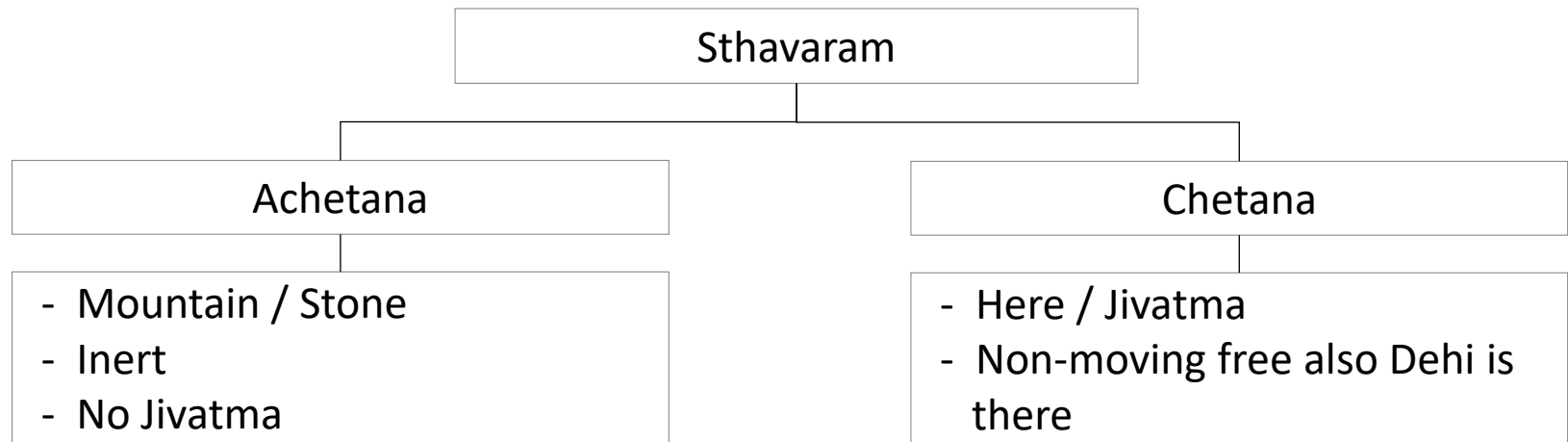
IV) Niravayatvat – Can't be killed because it is Partless like the Space, Deathless, Birthless.

V) Tatra = Dehe Sharire

a) Where is Atma?

- It is there in the Body, Sharire...

b)



f) Sarvagatatvat :

- It is all pervading, it is in all living beings Including Plants.

VI) Sthithapi Api :

a) Even though it is living, Present, residing

b) Even though Atma is in the Body of Everyone, when the Body is Destroyed, Atma, Awareness, Consciousness, will not be Destroyed.

c) In the Case of Atma, when Body Container is Destroyed, Consciousness, Dehi, Atma is not Destroyed.

VII) Upasamhara Shloka

- Sankhya Yoga Portion, Verse 12 to 30 Verses.

a) I Should not worry over death of Anatma, because Anatmas Death is a Natural fact.

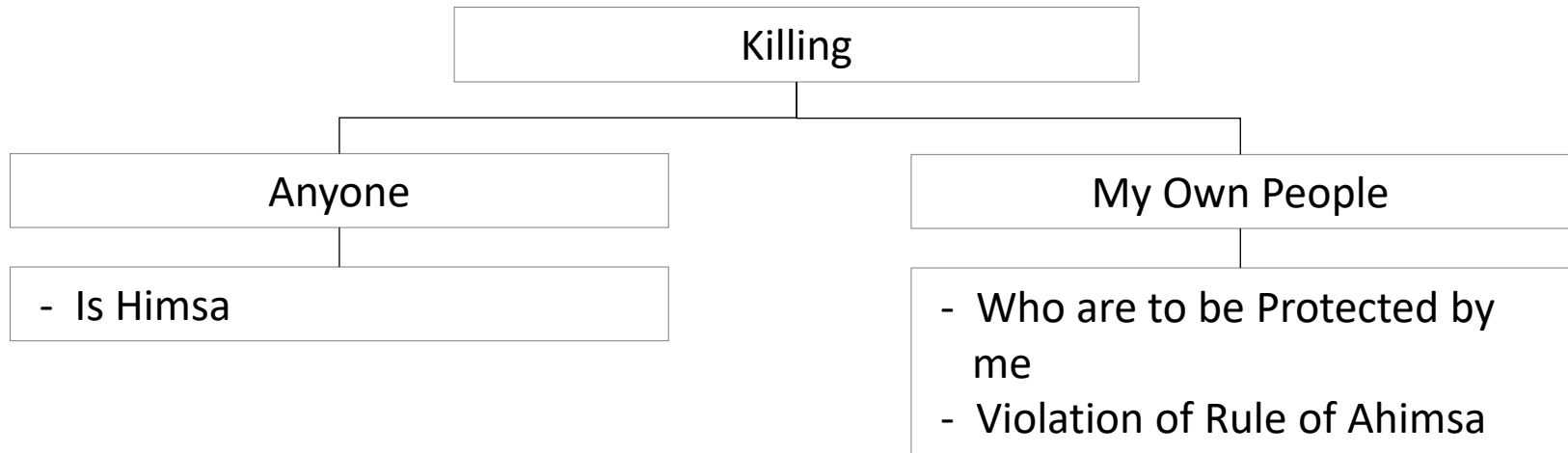
VIII) Problem :

- You are making me the Cause of Death.
- I, the body will be killing Bhishma's Body

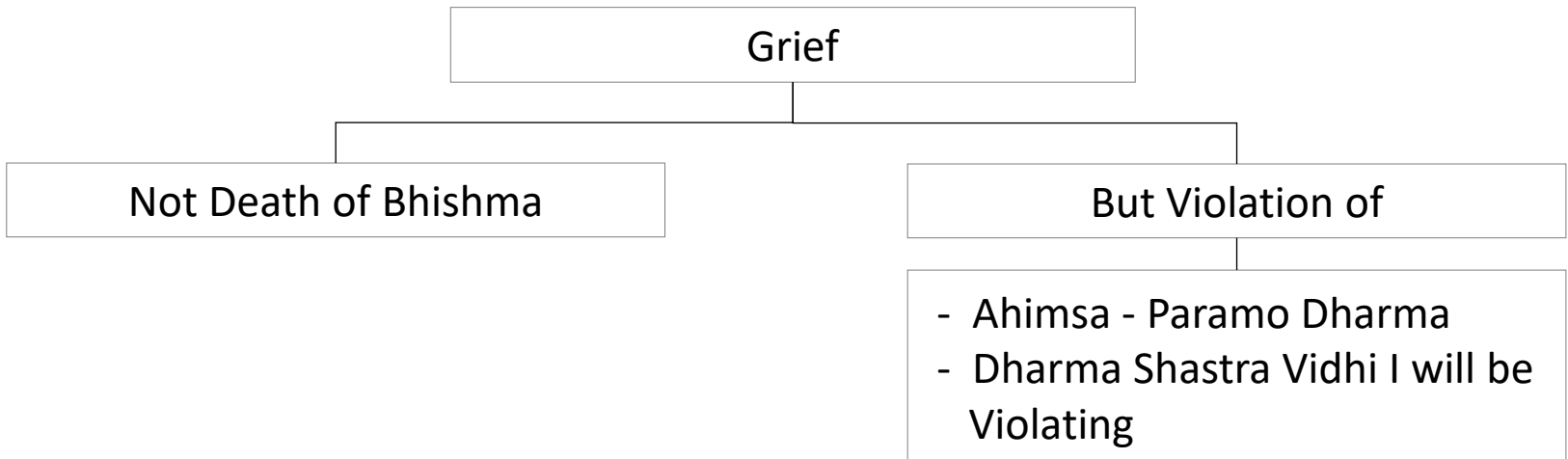
a) Why am I forced to do such an Action.

b) I am becoming the Killer of my own people.

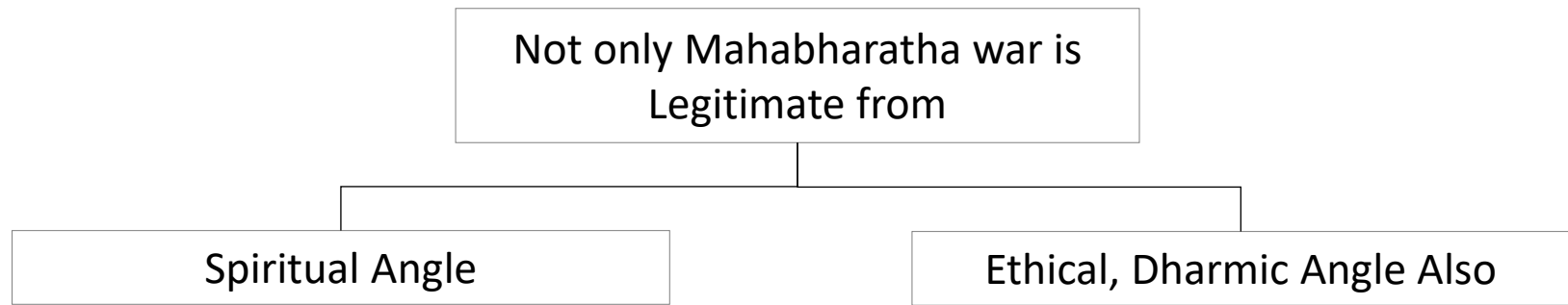
c)



d)



e)



IX) General Rule :

- Utsarga Himsa should not be done
- Specific, exceptional – Apavada Rule :
- Himsa can be done to Protect Dharma
- Doctors Surgery, Policeman's Lathi Charges.

X) Dharmya Yuddham = Mahabharata War

- Ok For a Kshatriya.

a) Sanyasi Organizations :

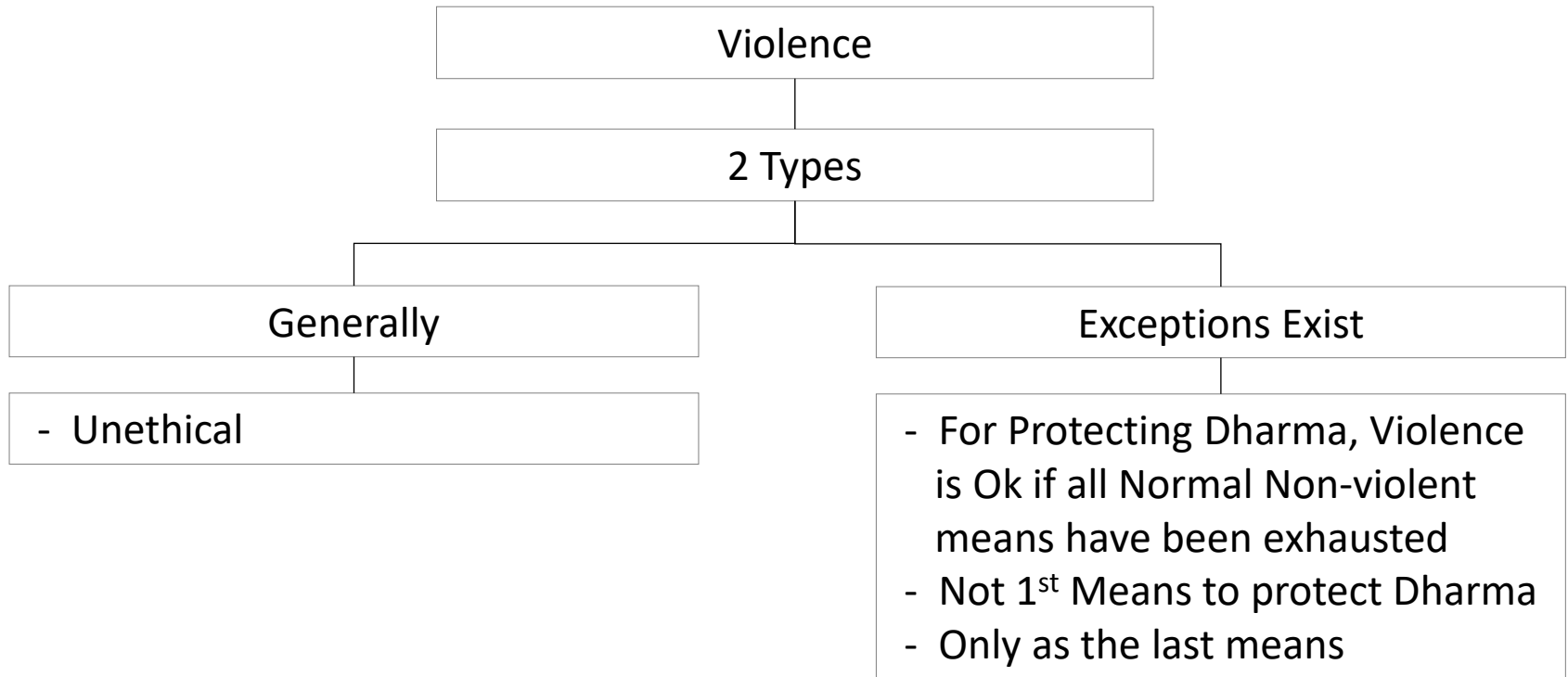
- Can't Say Dharma Yuddham
- Sanyasi not Authorised group.

b) Sanyasi can't fight for Dharmas

- Only Kshatriyas can take to Dharma Yuddham.

XI) Krishnas Answer :

a)



b) Kshatriya alone can resort to Violence (Not Bramanas, Vaishyas, Shudras)

XII) Svadharmam Api :

- Svadha Dharma - Ones own Duty = Yuddham.

a) Arjuna - Kshatriya his Duty

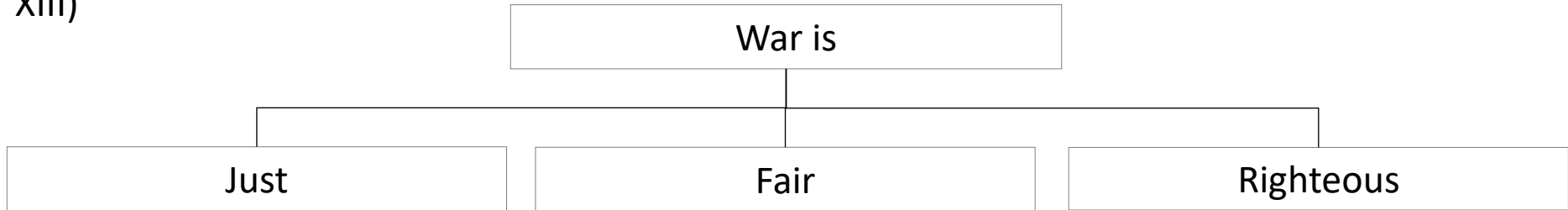
b) Duty of War

- Avekshya – Seeing, Looking into
- Vikampitum – To Deviate, To Stray away.

Na Arhasi :

- Should not Stray away from Duty of War.

XIII)



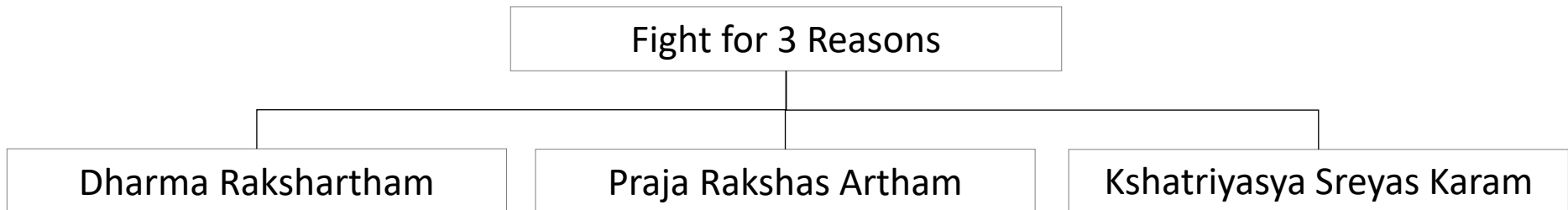
- Violence with take Place, Unjust
- Why War is fair?

XIV) When Kshatriya fights War, he can get control over the Kingdom, Society, Earth.

XV) Sreyaha = Sreyas Sadhanam Margas Karanam.

- Good means for the well being for a Kshatriya
- For Spiritual growth of Kshatriya who fight the War and good for Society.
- Nothing else exists other than a righteous war for a Kshatriya.

XVI)



XVII) By Chance it has come

- You have tried to Avoid it
- In spite of your effort, war has come to you.
- God given Opportunity, let it not Slip from Your hand.

XVIII) Yadruchhaya = Aprarthiya

- By Chance it has come
- That which has not been asked by me

XIX) Unasked for

XX) Verse 33 :

- Negative Language
- If you don't want Punyam, Svarga, then also you have to fight the War.

XXI) Not fighting the War will give you Papam and Narakam.

XXII) Why?

- Fighting War has come to you as Duty, as Dharma
- If you don't do that, it will come under Svadharma Tyagaha.

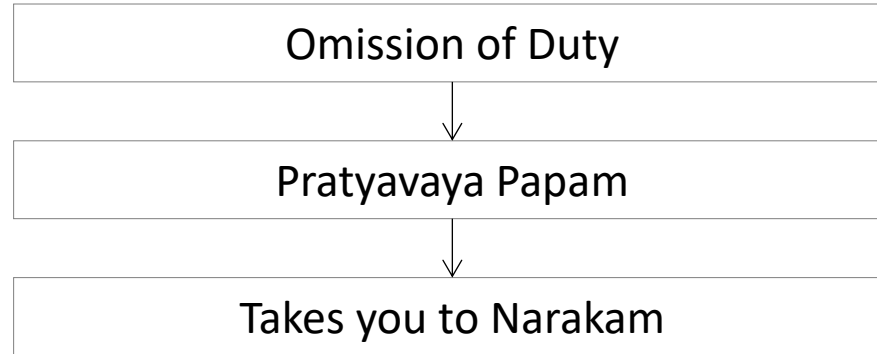
XXIII) Omission of Duty

- Pratyavaya Papam
- Takes you to Narakam.

26) I) Why?

- Fighting War has come to you as Duty, as Dharma
- If you don't do that, it will come under Svadharma Tyagaha.

II)



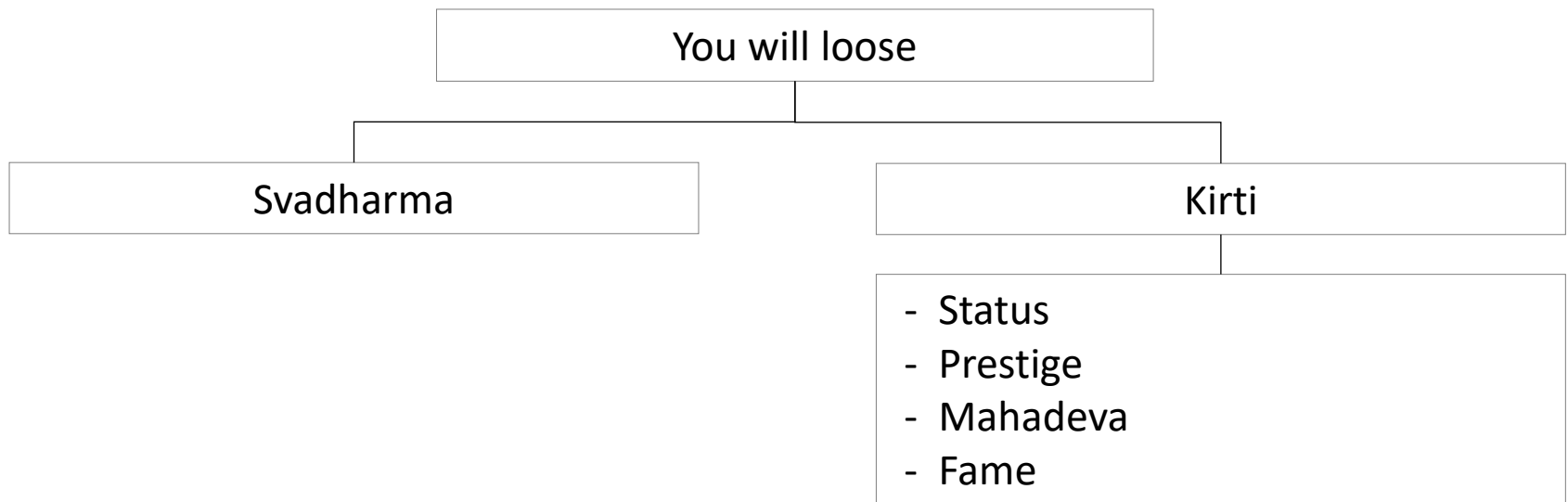
III) To Avoid Narakam, you have to fight, Even if you don't want Svarga

IV) Kartavyata Praptam Api :

- War has come to you as an Obligatory Duty, in this manner
- Giving up which you will incur Papam and go to Narakam.

V) Yuddham = Dharmic Duty.

VI)



VII) People will not remember your Past but will Mock at you if you run away from Battle Now.

VIII) Verse 31 to 33 - Dharmika Drishti

a) War is a Source of Punyam

b) Giving up War is source of Papam

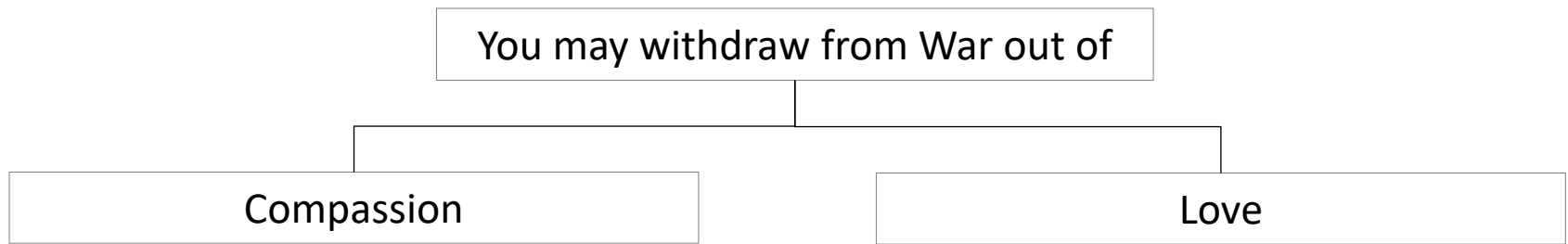
c) Punya - Papa - Dharmika Drishti is over

IX) Laukika Drishti (Worldly Angle) Verse 34 to 36

- Have to fight the War

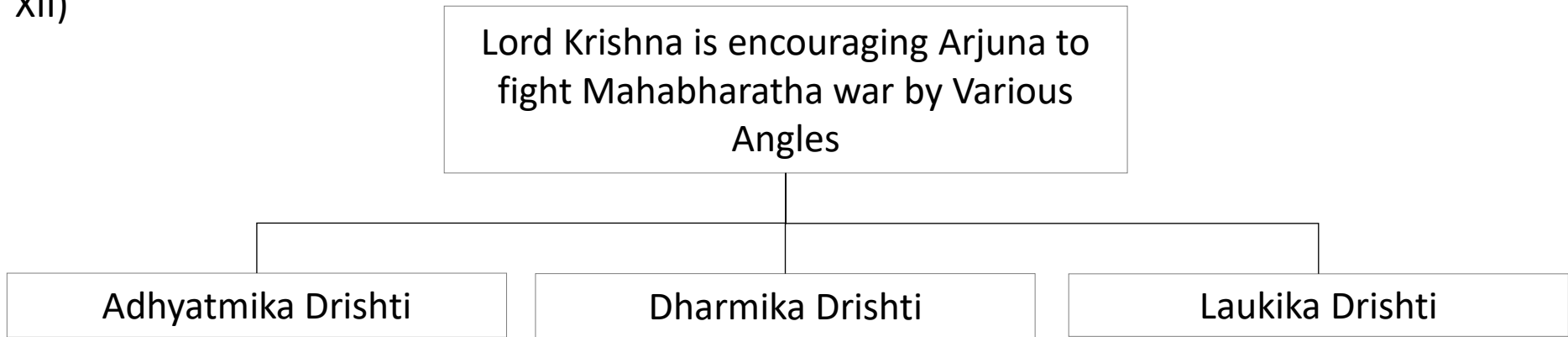
X) Not only will you loose your Svadharmma and Kirti (Fame), following Adverse Consequences will come.

XI)



- Healthy, Positive Motive but Motive is Invisible.

XII)



XIII) Adhyatmika Drishti :

- Verse 12 to 30
- Atma is Akarta, Atma is Nityaha.

XIV) Dharmika Drishti - Verse 31 to 33 :

- Duty of Kshatriya to protect a Legitimate War for Protecting Dharma - Punya - Papam.

XV) Laukika Drishti - Verse 34 to 36 :

- a) Even if Arjuna Doesn't believe in Atma, Punya Papam, Still fight to protect his Prestige, Honour.

XVI) Same Topic :

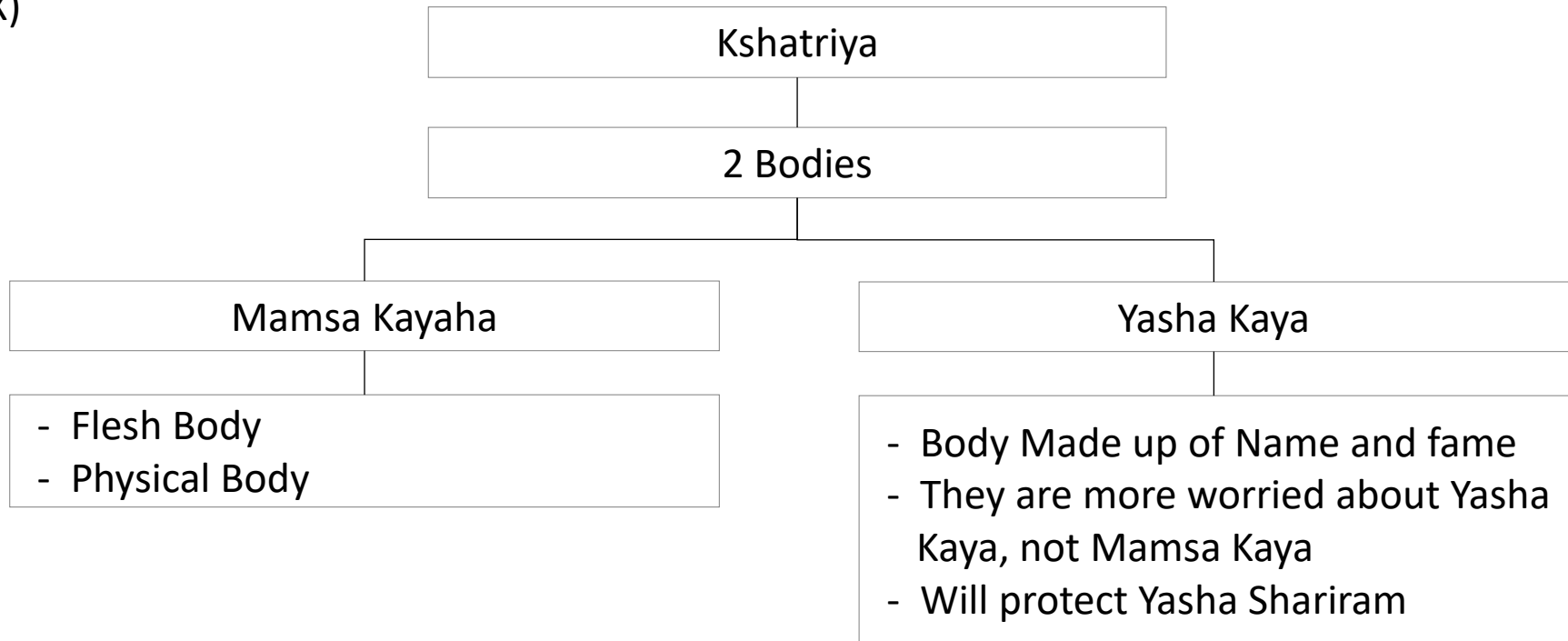
a) Other people will gossip, Spread Rumours, indecent expressions.

b) People will add more and you will have to hear them.

XVII) For imagination, no Limit at all

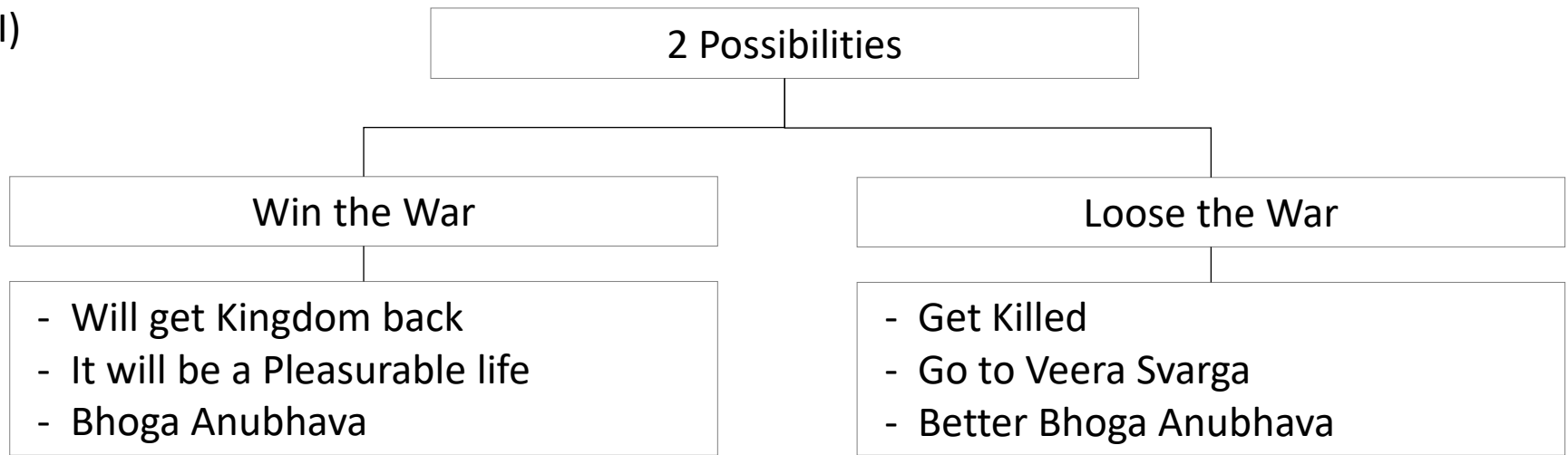
XVIII) Enemies will utter words Degrading, belittling, Pulling Dow – Utsayati, Nindantaha

XIX)



XX) Arjuna, you will be loosing that Yasha Shariram in Protecting Bhishma, Drona, others.

XXI)



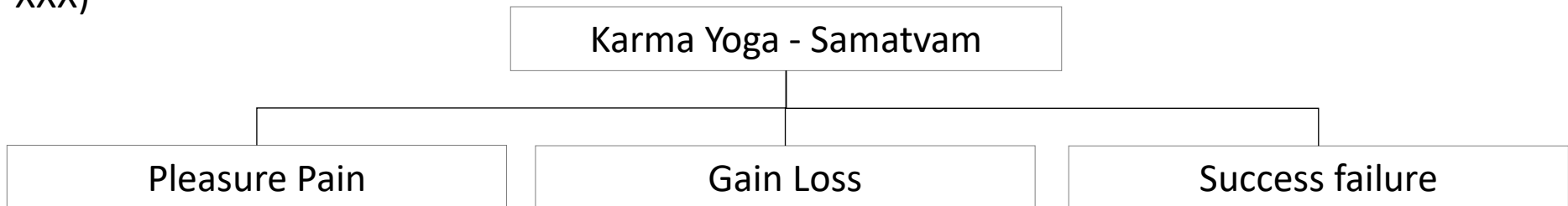
XXII) 1st Half of Verse :

- If you are killed by your enemies, you will go to Veera Svarga

XXIII) If you kill them (Karna) and win the War, you will enjoy Bhoga – Mahim Vast Kingdom and Pleasures.

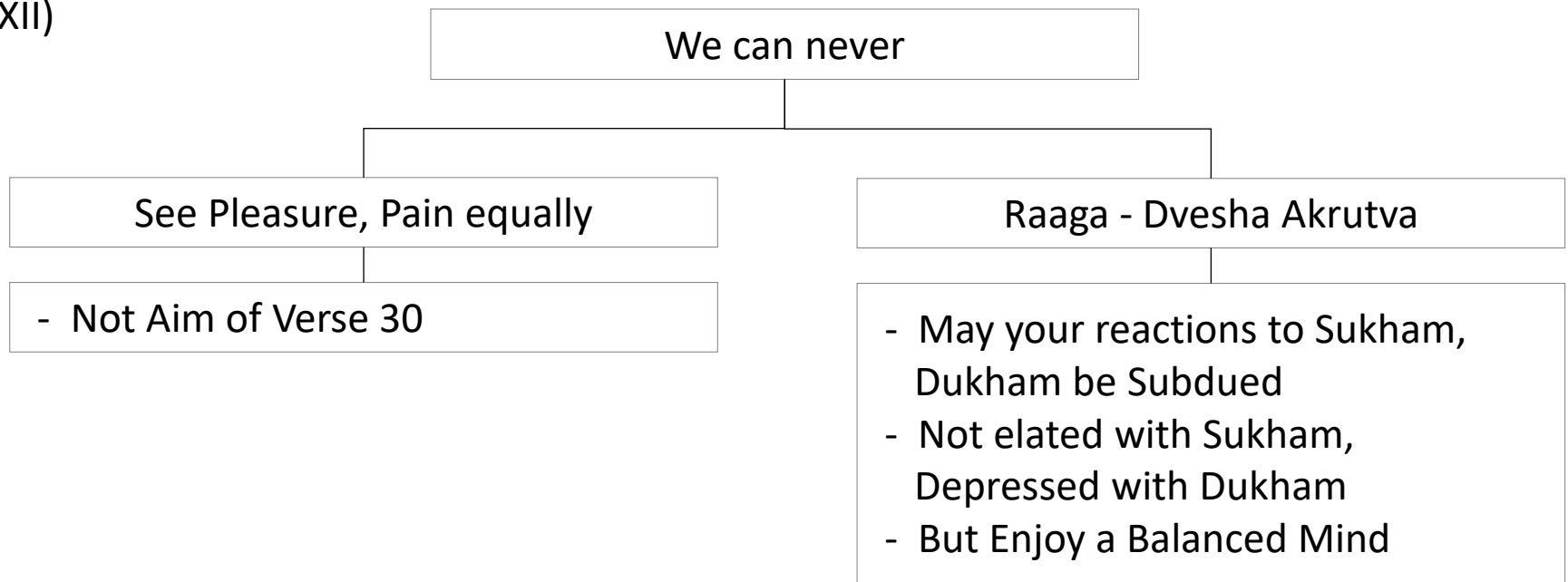
XXIX) Fight with Bavana that Dharma Yuddham is my Kartavyam.

XXX)

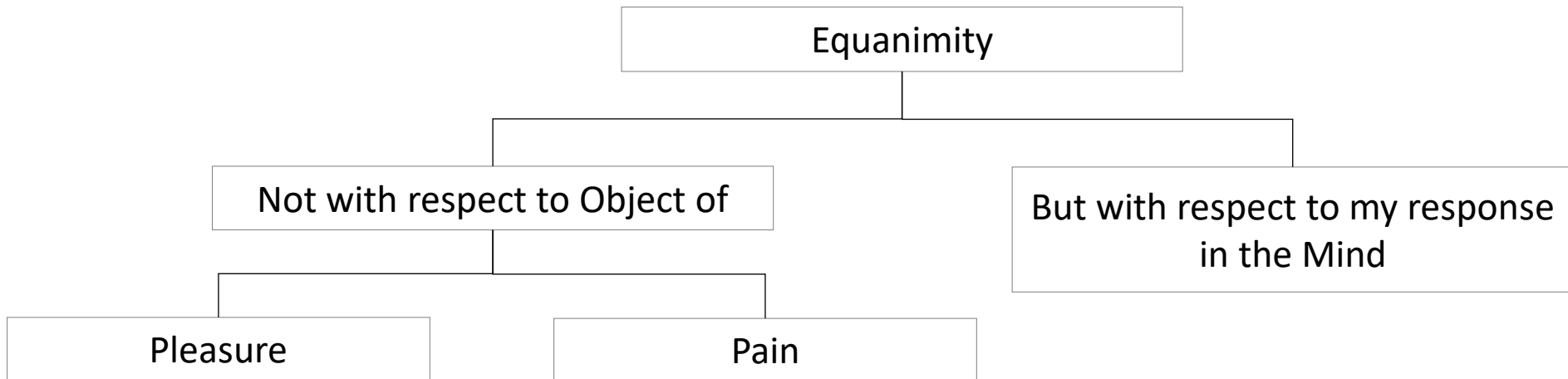


XXXI) May you have Poised Mind in all experiences, that makes it Karma Yoga.

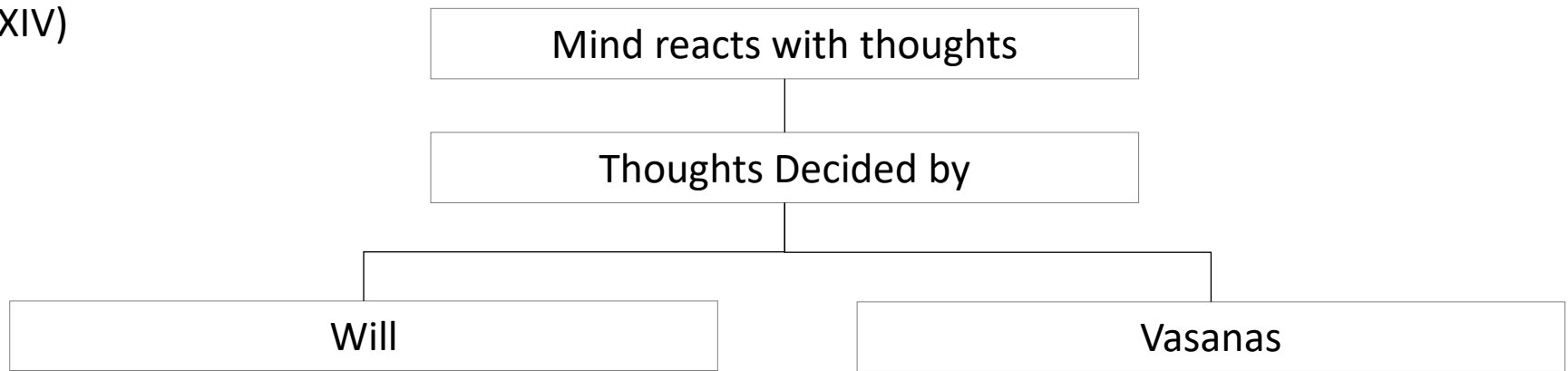
XXXII)



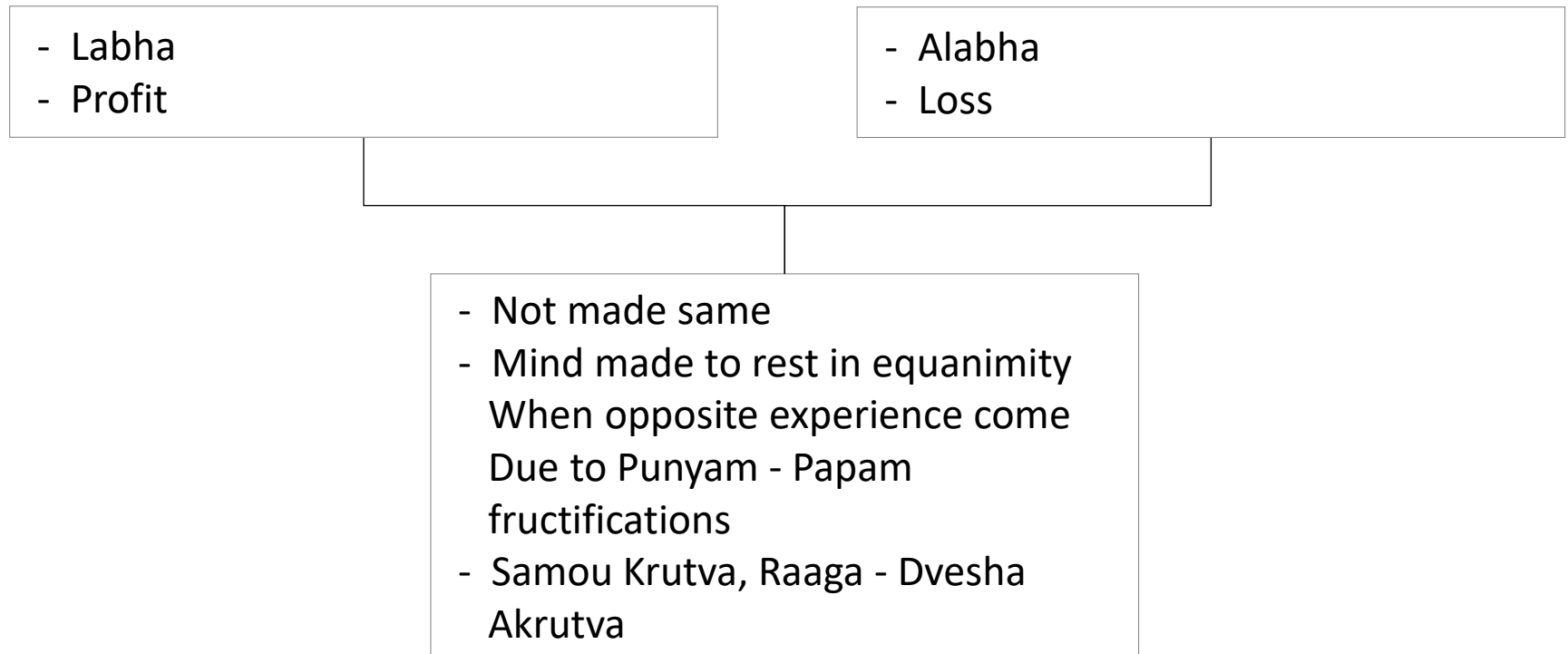
XXXIII)



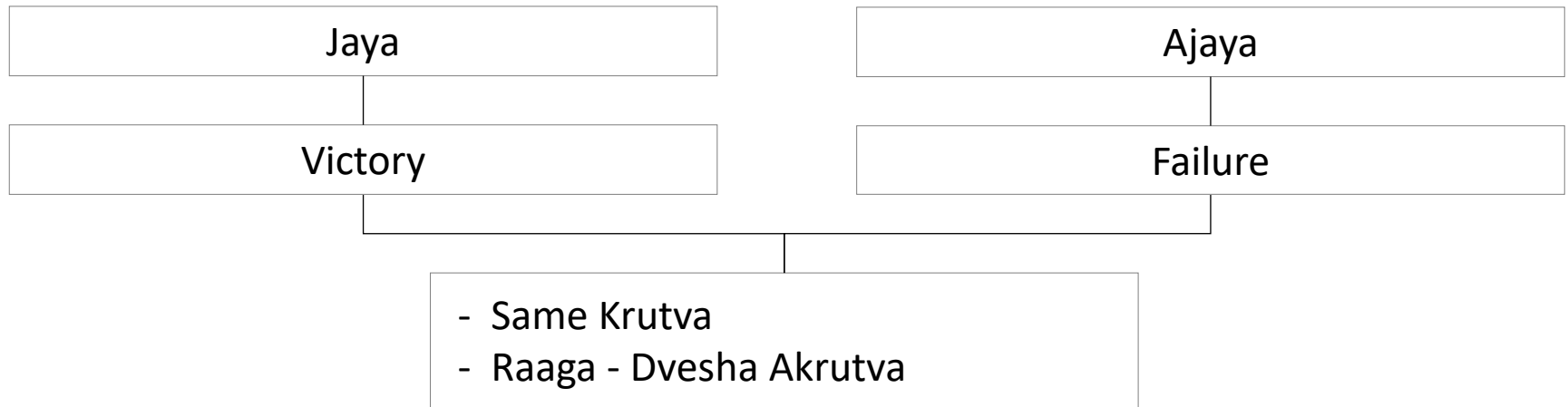
XXXIV)



XXXV)



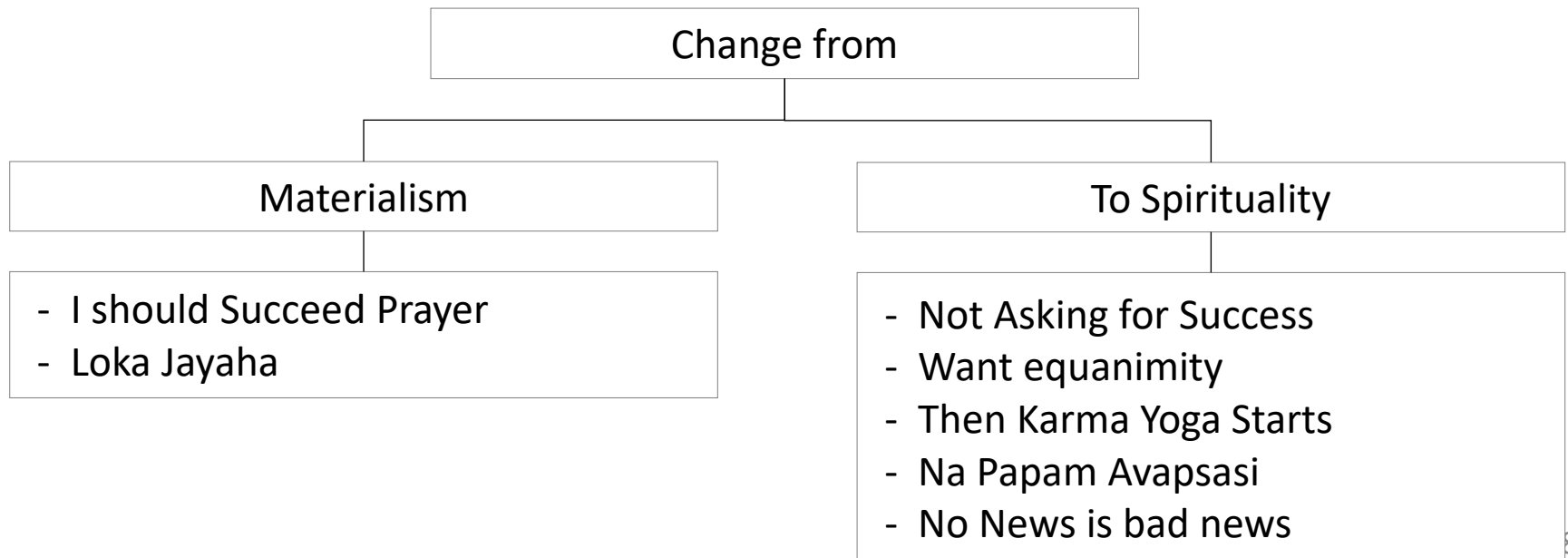
XXXVI)



a) Instead Say :

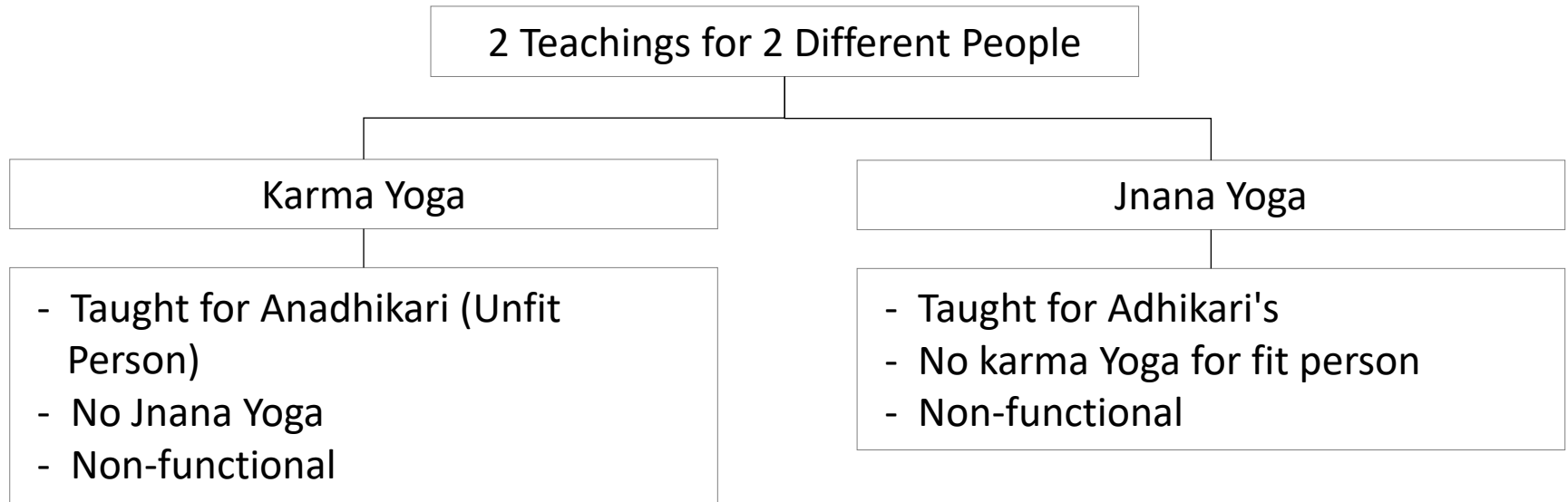
- Oh Lord, give me the Equanimity, Whatever be the result of Effort – Success or failure = Changed Prayer.

b)

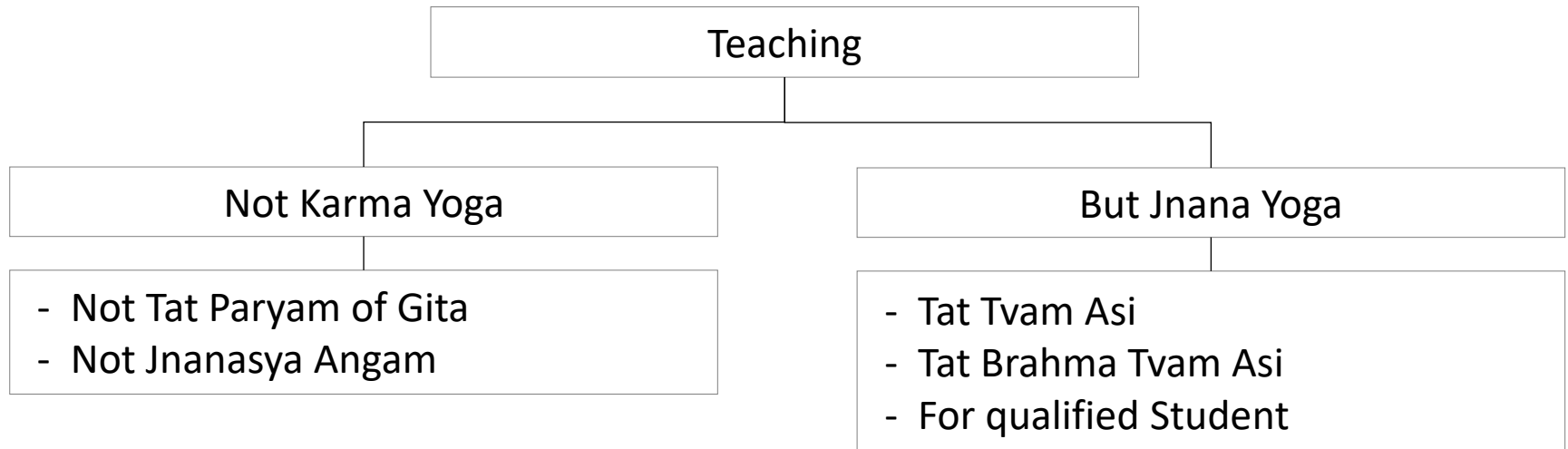


XXXVII) Shankara :

a)



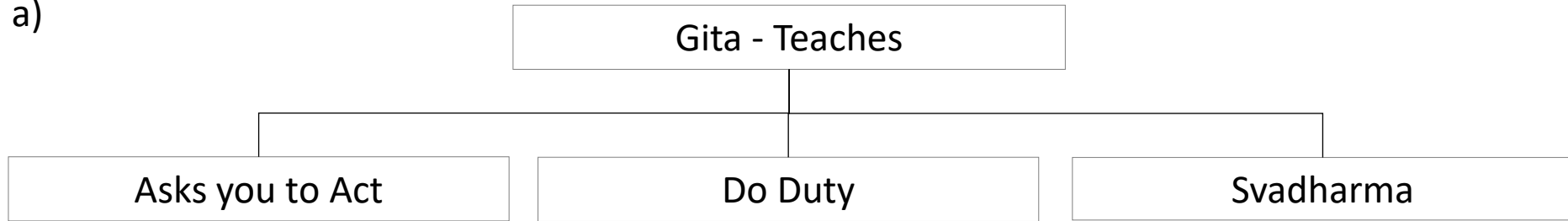
b)



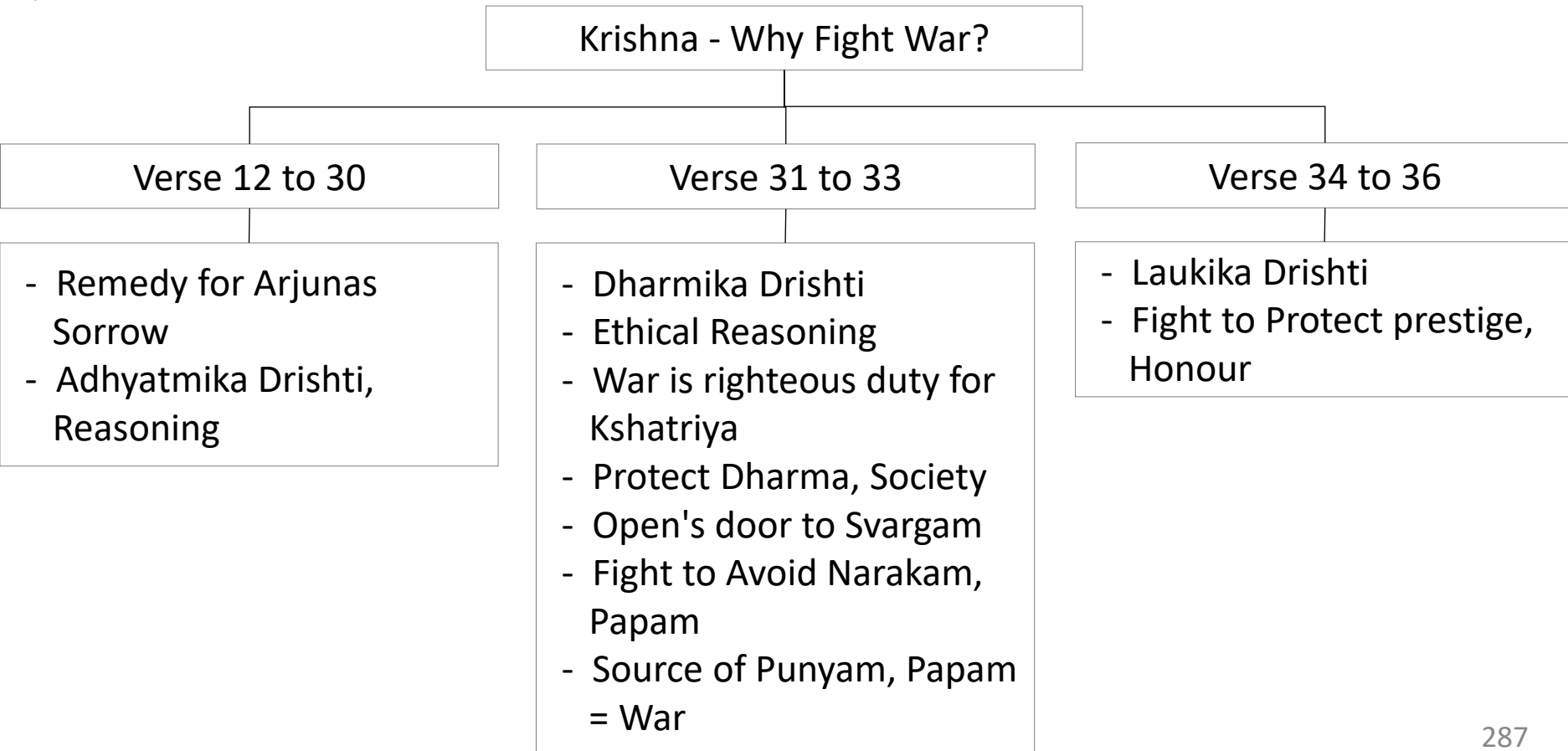
26) I) Verse 31 onwards Upto 38 :

- Svadharma = Duty Emphasized.

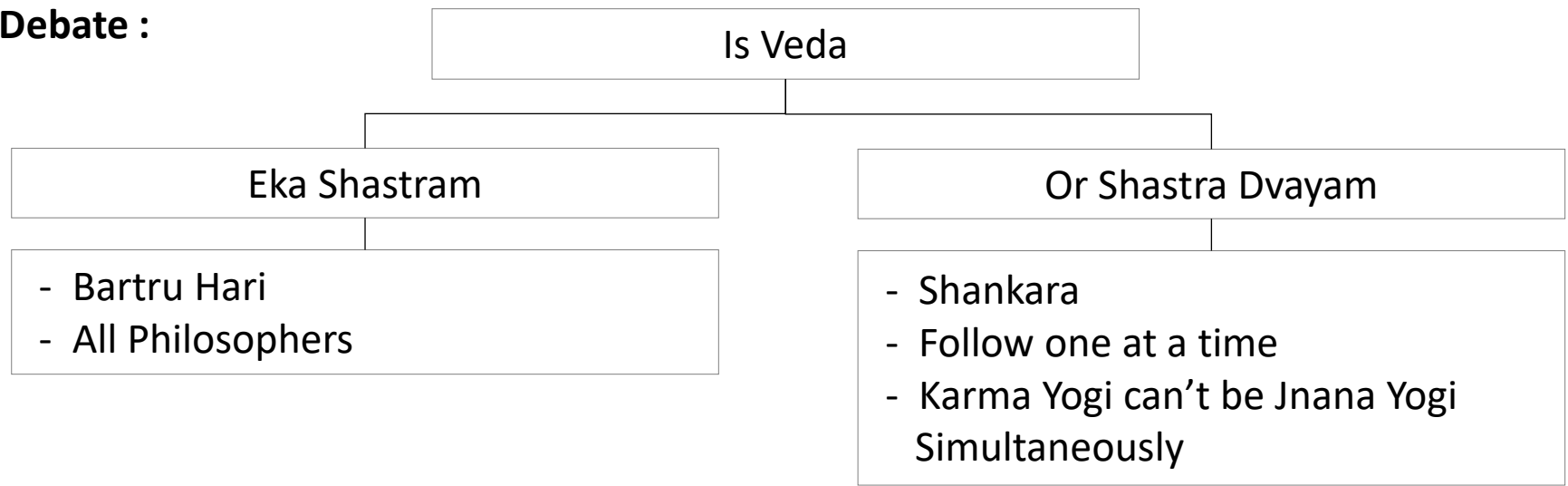
a)



II)

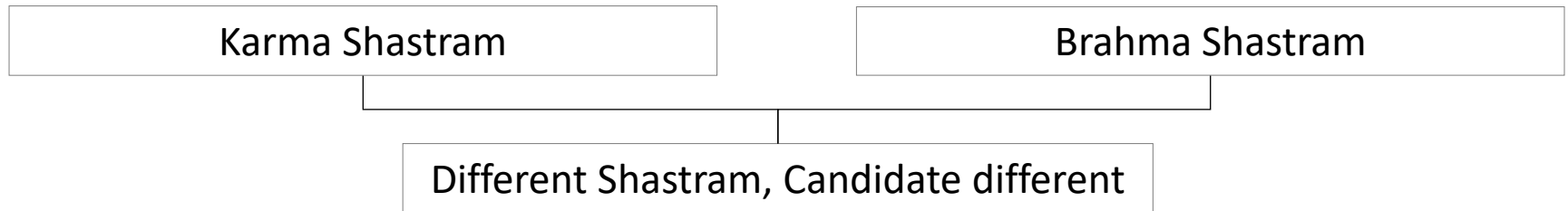


a) Debate :

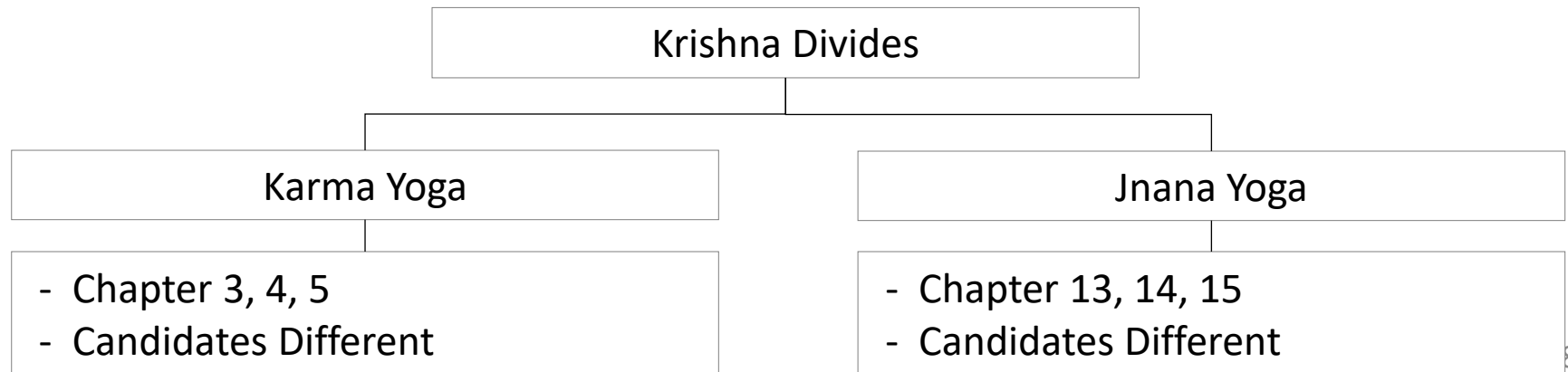


b) As a Sadhaka, can be only one Candidate.

c)



III)



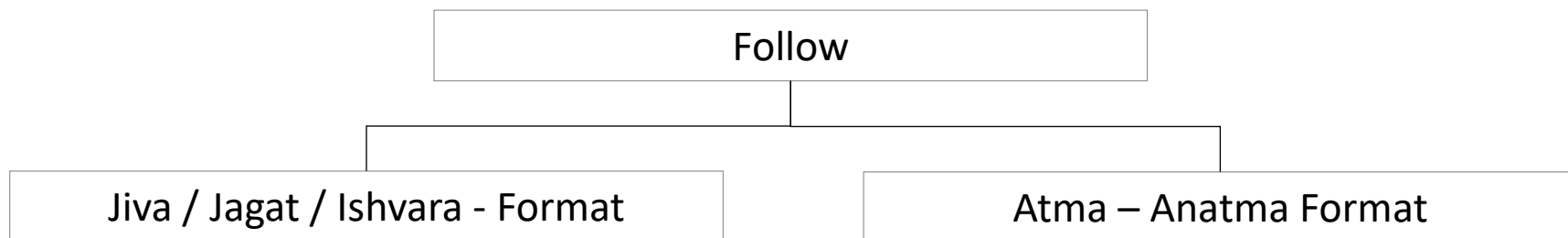
a) Jnana Yoga Candidate called Sankhyaha

b) Karma Yoga Candidate called Yogi

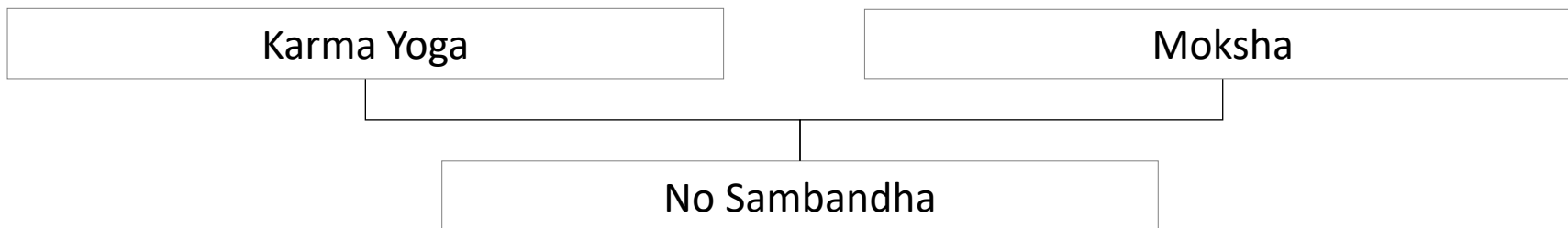
c)

Karma Yoga	Jnana Yoga
Port Apradhana	Port Pradhana

IV)



V)



a)

Karma Yoga	Jnana Yoga
Indirectly take you to Jnana Yoga	Will Directly take you to Moksha

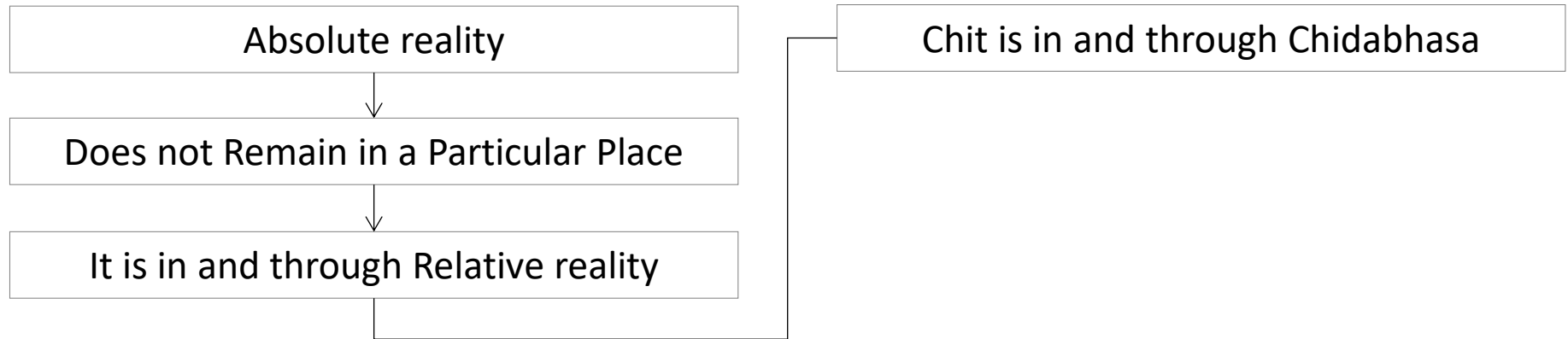
b)

Karma Yoga	Jnana Yoga
Sadhanam	Sadhyam

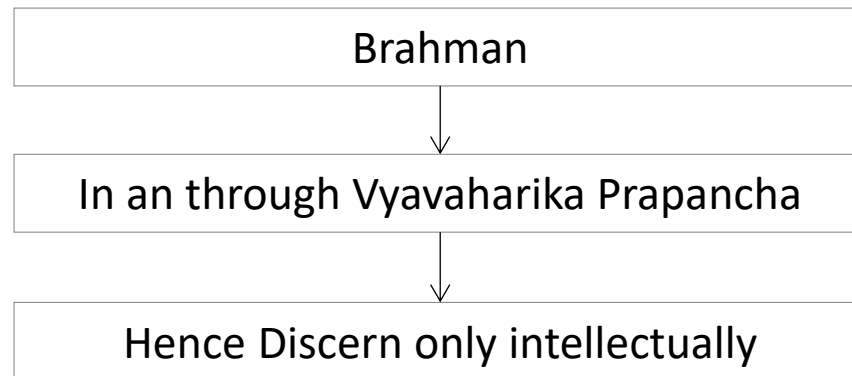
c)

Jnana Yoga	Moksha
Sadhanam	Sadhyam

b)



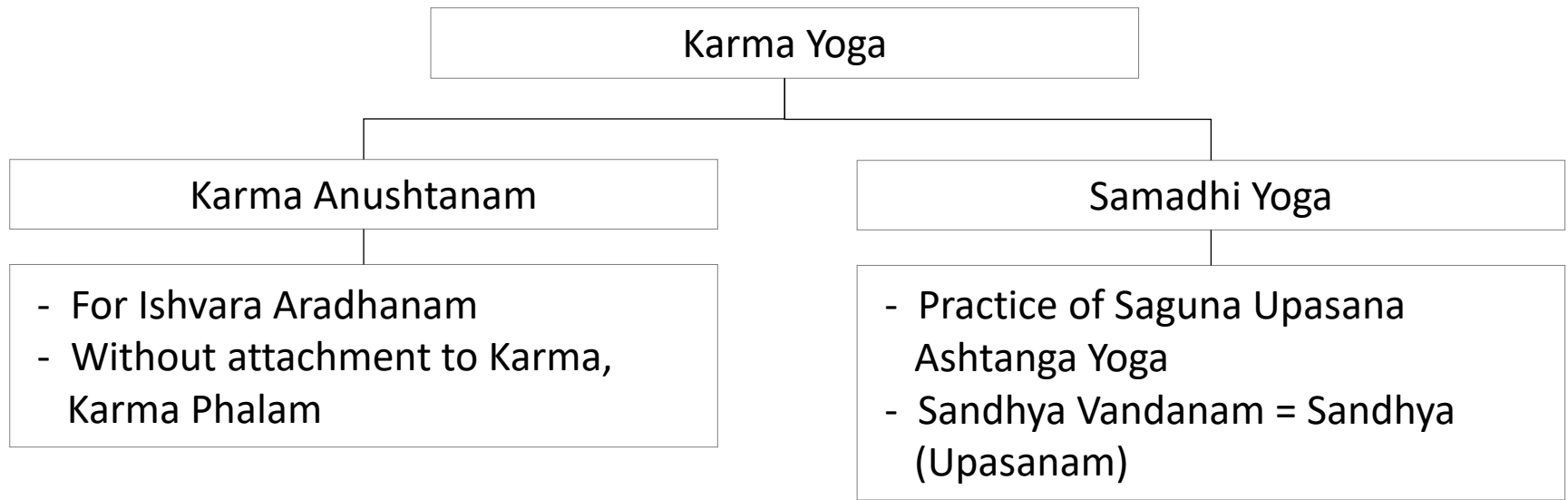
e)



f) Dont hope to Separately experience Brahman in Sleep

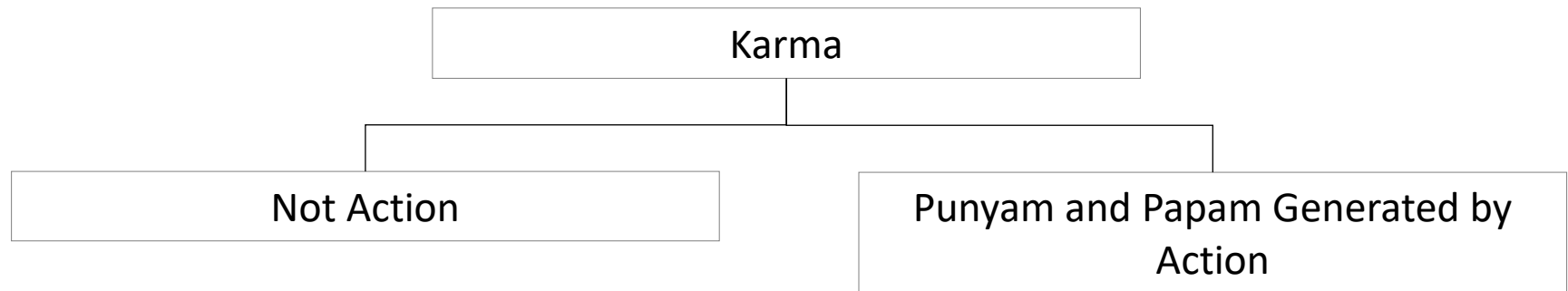
- It is Still with ignorance, Karana Shariram which is linked to Sthula - Sukshma Shariram.

g)



VI) If Karma is Bondage - What is Karma?

a)



VII) What happens to Punya - Papa Bondage?

a) You will drop that

- Punya - Papa Karma Shackle

b) Prahasyasi = Will be released, will drop.

Gist

VIII) Verse 40 to 47

- Glorification of Karma Yoga - Very Elaborate

IX) Karma Yoga - Definition – Verse 48 :

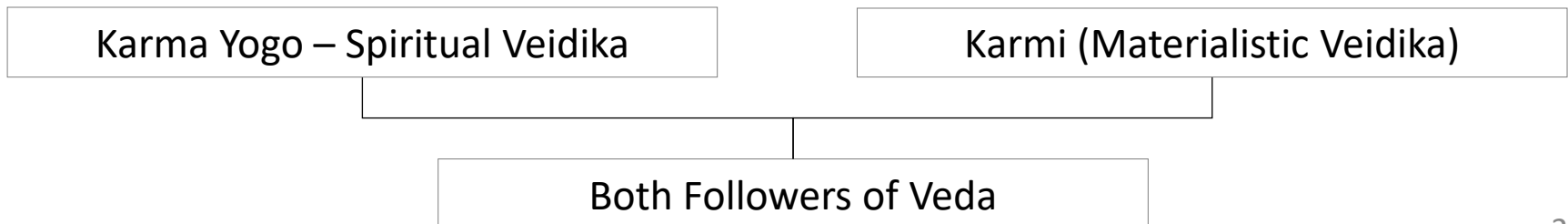
योगस्थः कुरु कर्माणि
सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा
समत्वं योग उच्यते ॥ २-४८ ॥

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]

- Elaboration in Chapter 3

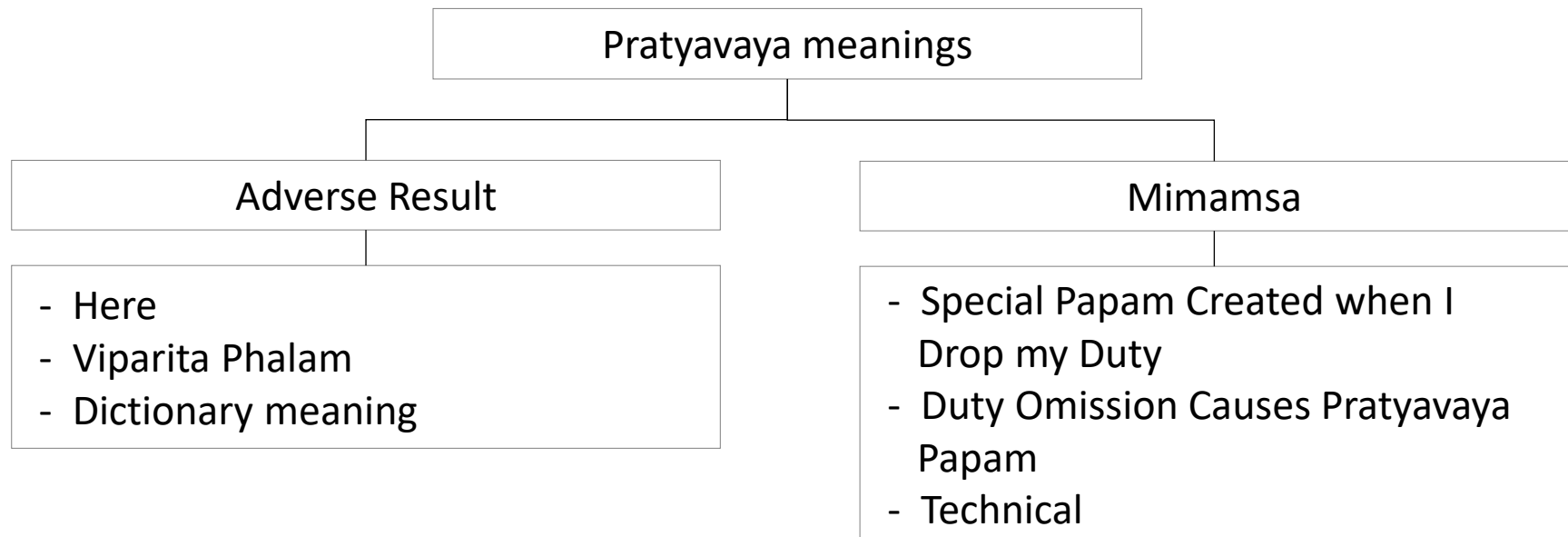
III) What is difference?



X) a) Verse 40 :

Karma	Karma Yoga
<ul style="list-style-type: none">- Simple Action	<ul style="list-style-type: none">- No Question of Failure at all- Result of Karma Yoga is not doubtful- Sandigala Phalatvam Nasti- No Doubtful result- Viparitaphalatvam Nasti- No Adverse, negative or Zero Result

b)



XI) Na Iha Adhikrama Nasha :

a) Here in Karma Yoga, Moksha Marga Spiritual life style

XII) Anaikantikam Phalam :

- Result is Never doubtful in Karma Yoga, no Possibility of failure.

a) Anaikantikam = Sandigdham

= Doubtful

b) Prarambasya means for Karma Yoga Venture

c) Never Zero Result, there is always positive result.

d) Practiced Karma Yoga is beneficial, Understood Karma Yoga is not beneficial

XIII) What is his Clarity?

a) Mano Jaya Dvara, Moksha Jaya = Purpose of life

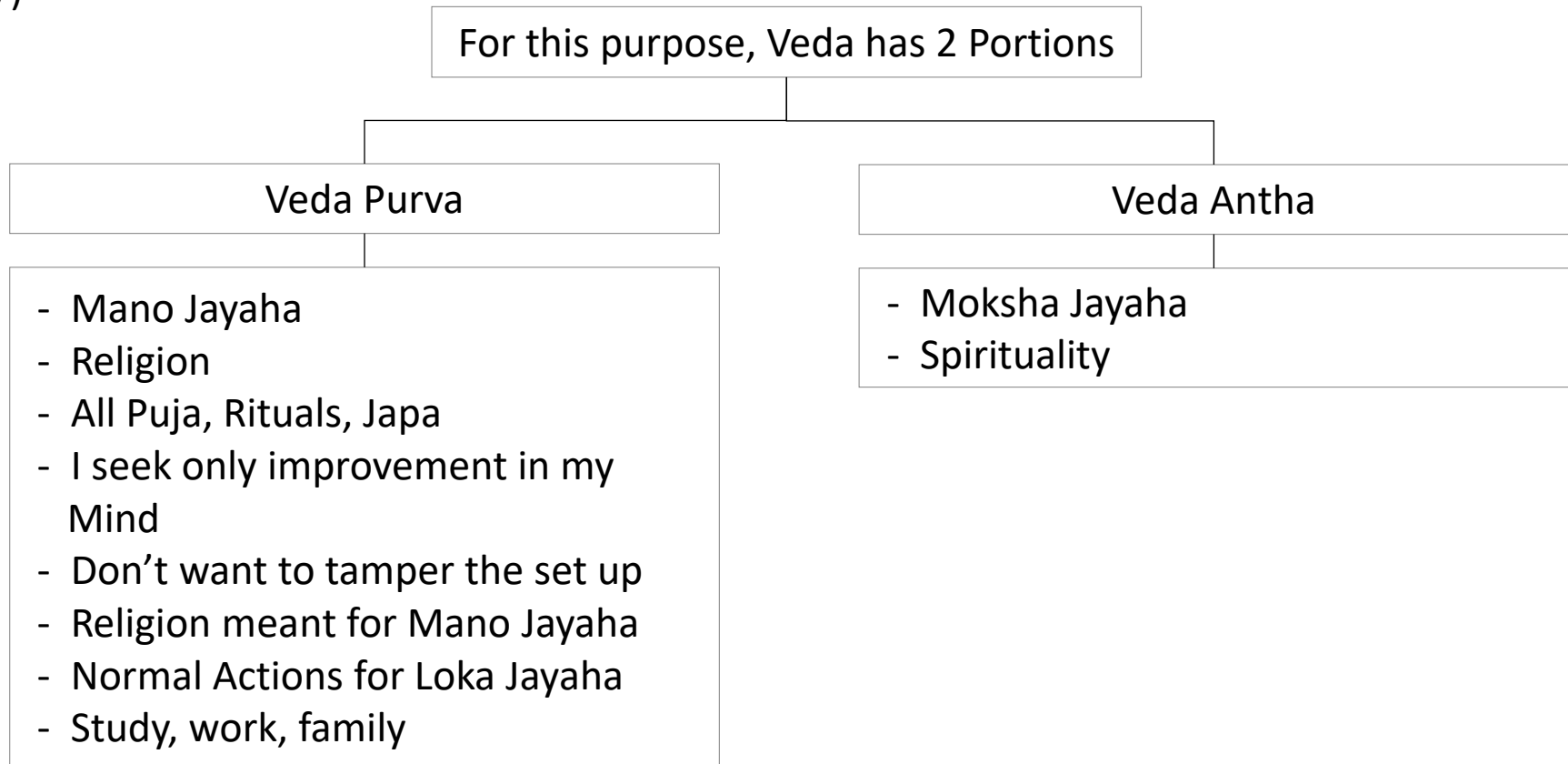
b) Mastering the Mind, Acquire Moksha is the only Goal of life

c) Master Mind, Master life

d) Manojaya Dvara, Moksha Jayaha

- **Master Mind, gain Freedom in life.**

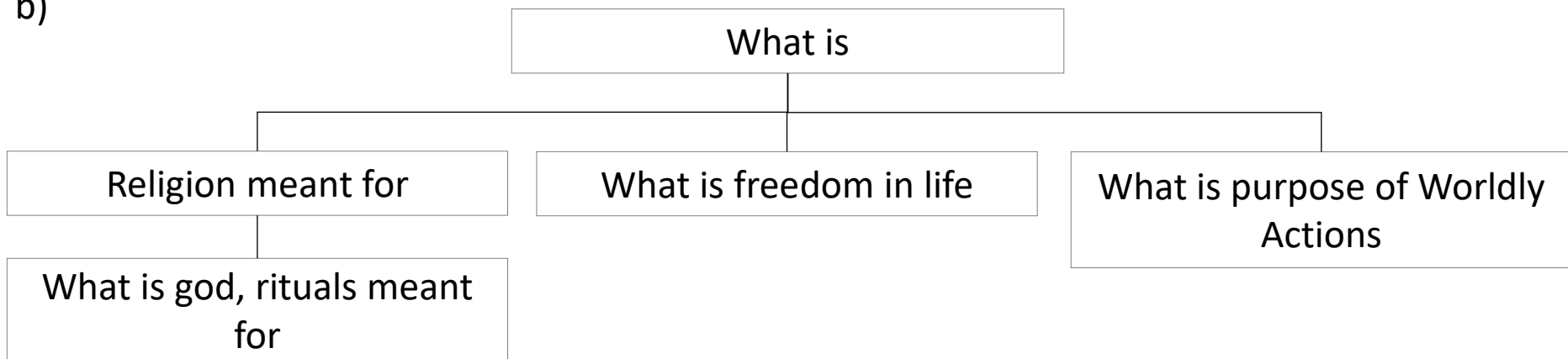
XIV)



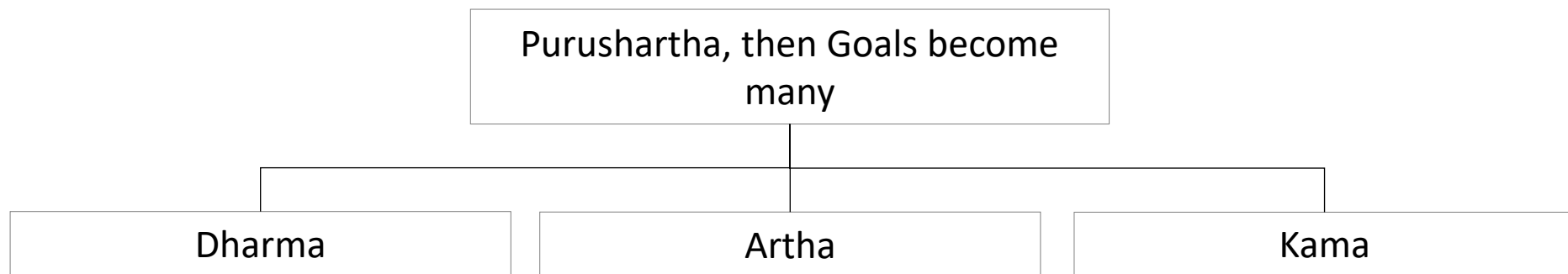
XV) How Clarity comes?

a) Those who do not know how to use Veda Properly, they are not clear w.r.t Original Purpose of life.

b)



c) Once you leave Moksha



XVI)

Karmi	Jnani / Karma Yogi
<ul style="list-style-type: none">- Embodiment of Vagueness- Attached to Karma	<ul style="list-style-type: none">- Embodiment of Clarity- Attached to Greater Vision in life

XVII) Noun = Vyavahasaya = Nishchayaha firmness.

XVIII) Atmika = Svabava, of the Nature of

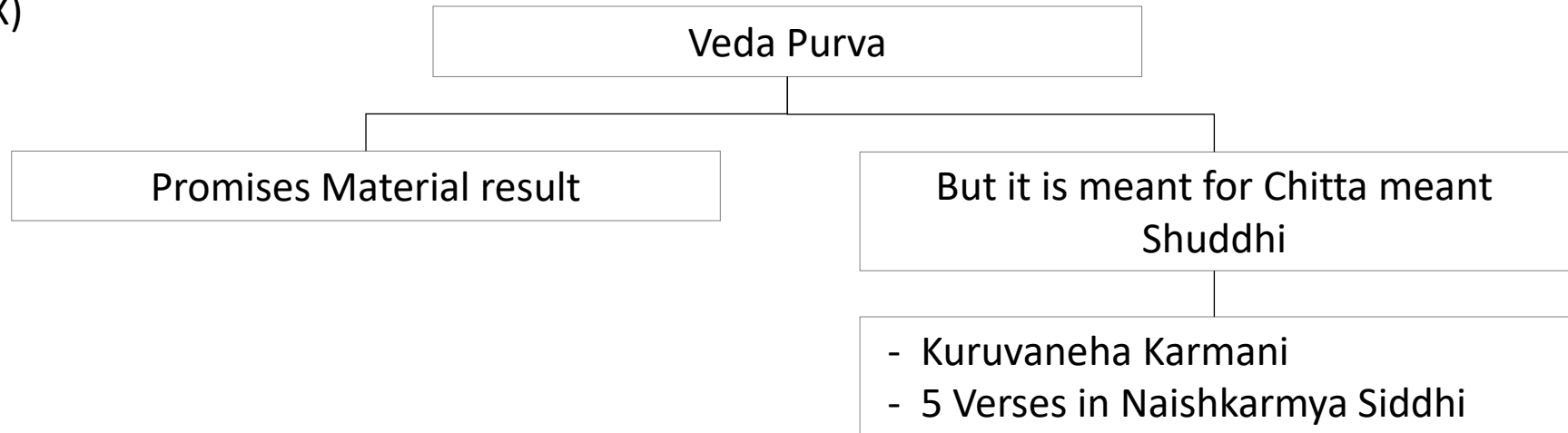
a) Karma Yoga will not use any ritual for any other Benefit except mano Jaya and Moksha Jaya.

b) Badika :

- Moksha is Eliminator of all other goals of life (Eka).

c) This knowledge is born out of right understanding of the Veda.

XIX)



a) Anything other than Moksha will not be one but infinite

b) If you miss the infinite, then the Desires are infinite

c) Infinite is only one

Revision : Chapter 2 - Verse 41 :

XX) Jnana Yoga = Sankhya Yoga - Verse 12 to 30

XXI) Verse 40 to 47 – Glorification of Karma Yoga

- Karma Yoga Stuti.

XXII)

Karma Yoga – 2 Types

Given to Materialistic Person

- Dharma, Artha, Kama
- Reduce Stress
- Don't want Moksha, Vairagyam (Detachment)
- How to Achieve excellence in Art, Music, Business, Sports
- Sakama Pradhana Karma Yoga

Given to Spiritual Seeker

- Interested in Moksha Purushartha
 - Atma Jnanam
 - Have understood Limitation of Material Achievement
- Aim :**
- Not profit, Success rate in worldly Pursuits
 - Mumukshu Karma Yoga

XXIII)

Shloka - 41

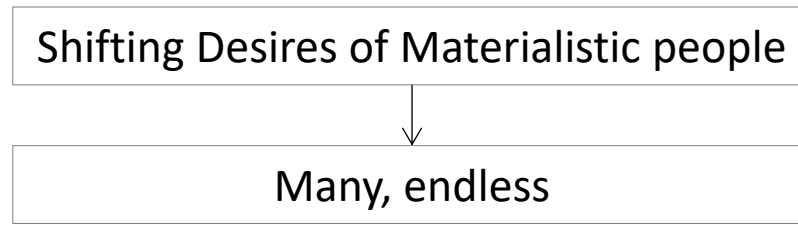
Vyavasayatmika Buddhi

- Clear understanding of Spiritual Seeker is only one
- Clear Desire only one
- Vyavasayatmika Ichha
- Deep Desire only one

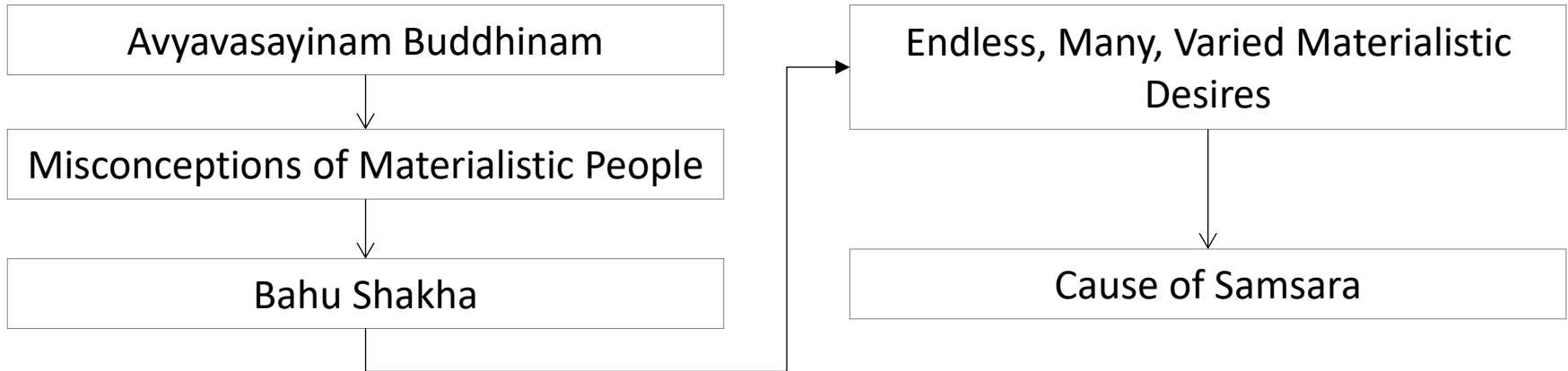
Moksha = Single most Desire

- Ekehe Kurunandana

XXIV)



a) 2nd Line :

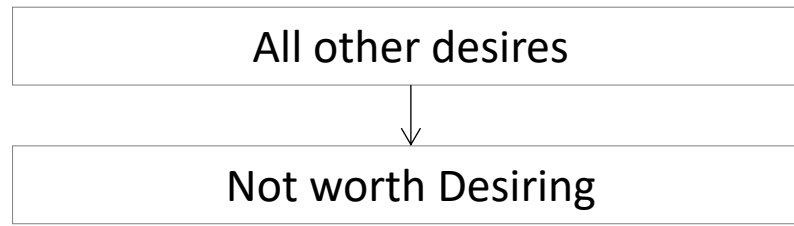


b) Any desire other than Moksha is a Cause of Samsara.

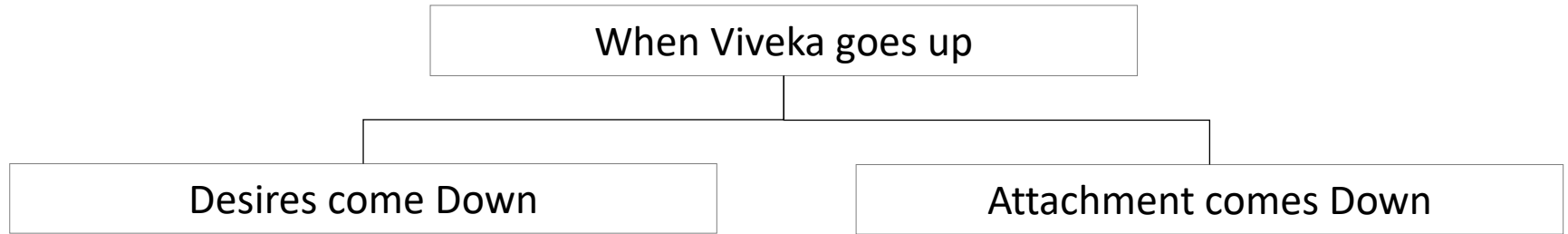
c)



d)

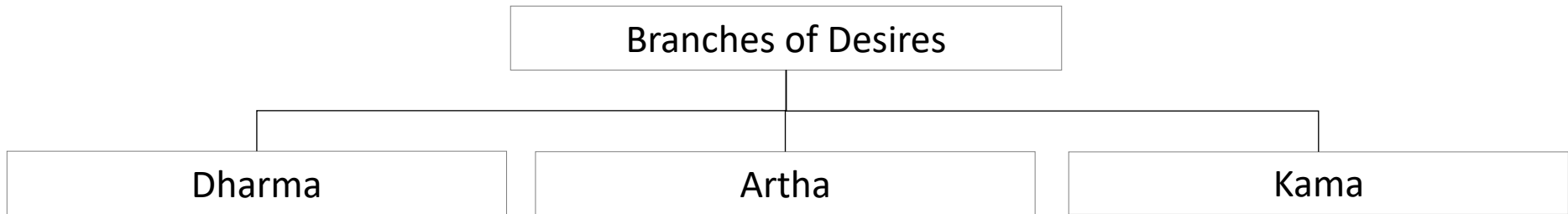


e)

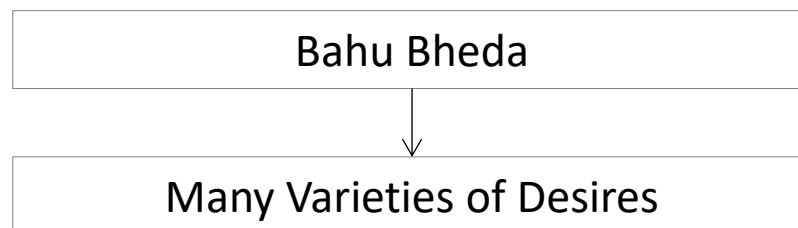


f) Samsara also becomes weaker

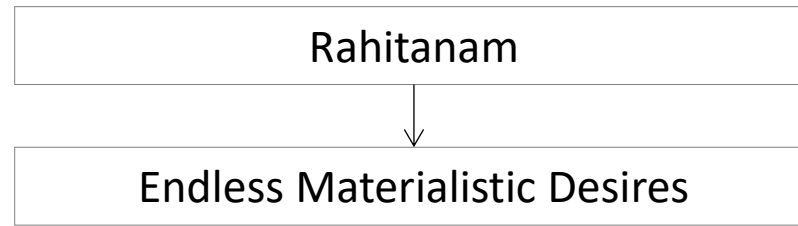
XXV)



XXVI) a)

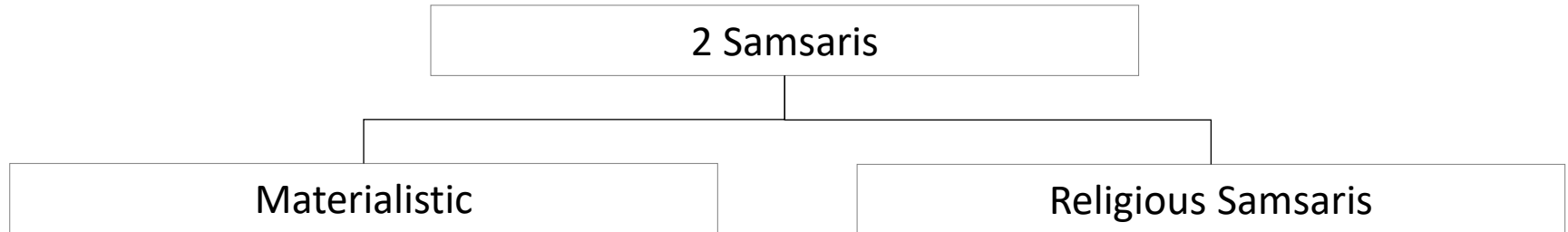


b) Those who do not have Clear knowledge are called Avyavasayinam



c) They will not use Veda for Moksha but for Furthering Samsara.

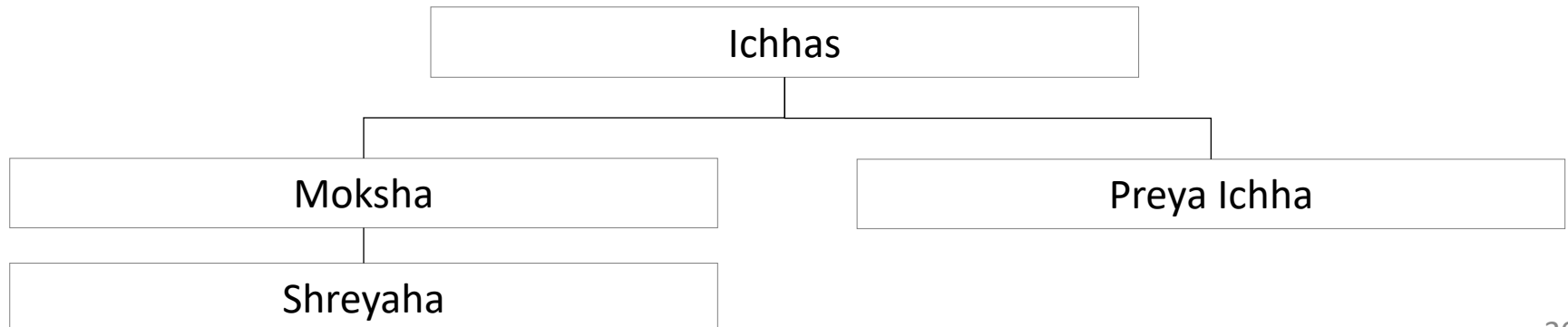
d)



XXVII) Essence

- Desire of Spiritual Seeker is only one, Desires of Materialistic people are endless.

XXVIII) 2 Ideas Commented from Verse 42 to 47



XXIX) Materialistic people will be Described in 3 Shlokas – 42, 43, 44

XXX) They are with Worldly Desires.

XXXI)

Materialist Seeker	Spiritualist Seeker
<ul style="list-style-type: none">- Seek Dharma Artha Kama- Have wrong attitude towards Karma Khanda- Avipashchitaha- Unintelligent people- In Samsara- Engaged in Vedic Statement which fulfill worldly Desires- Putra Kamash Chin Vita- Vitta Kamash Chin Vita- Sakama, Kamya Karma Pradhana	Mundak Upanishad : <ul style="list-style-type: none">- Parikshya Lokan Karma Chitan...- Seek Vairagyam- Seek Moksha

Materialist Seeker	Spiritualist Seeker
<ul style="list-style-type: none"> - Anyatu Nasti Vadinaha - Don't Accept Nitya Naimittika Karma - There is nothing other than Material Success - Religious, Vedic Materialist people - Pushpitam Vacham Pravadanti - Have flowery language 	

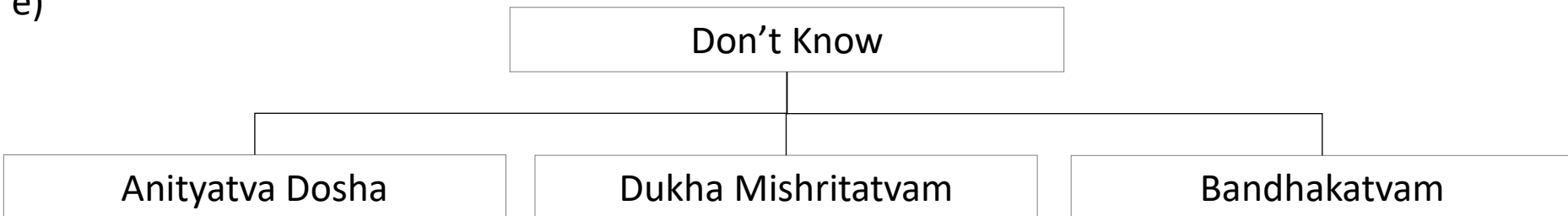
a) Preach Gita for Business Management, Corporate Success

b) Gita for Better profit

c) Pushpitam Vacham – Have Management Jargons

d) Use Gita for wrong Purpose.

e)

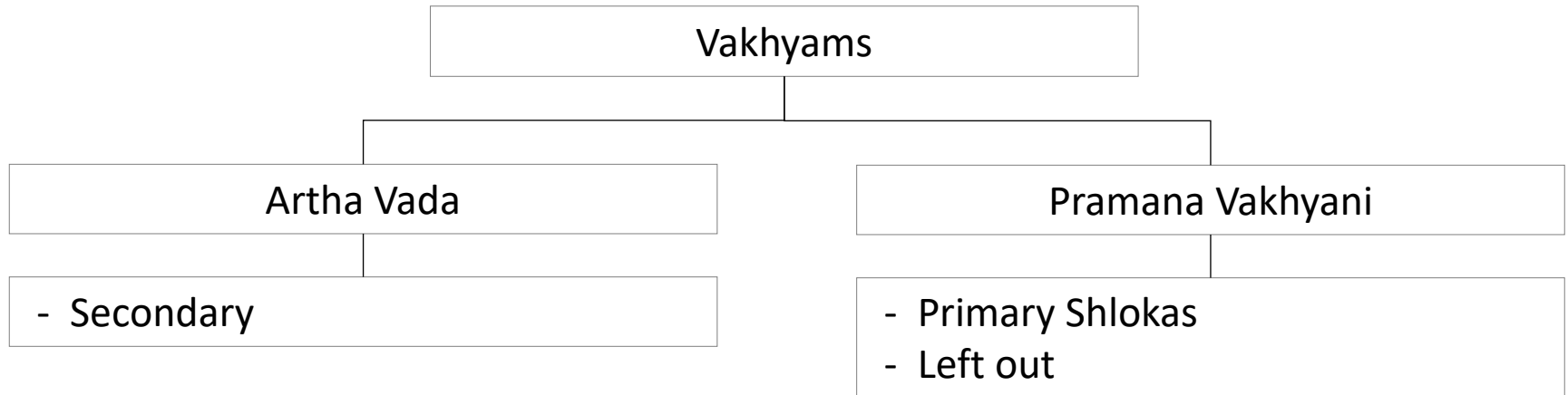


f) All who do not have Access to Moksha Section, will think Gita is meant for Corporate Success only.

g)



h)



XXXIII) Attachment and Moksha – Want to Co-exist

- Detachment they ignore.

a) No other Karmas in Veda, other than Kamya Karmas – For Svarga Prapti

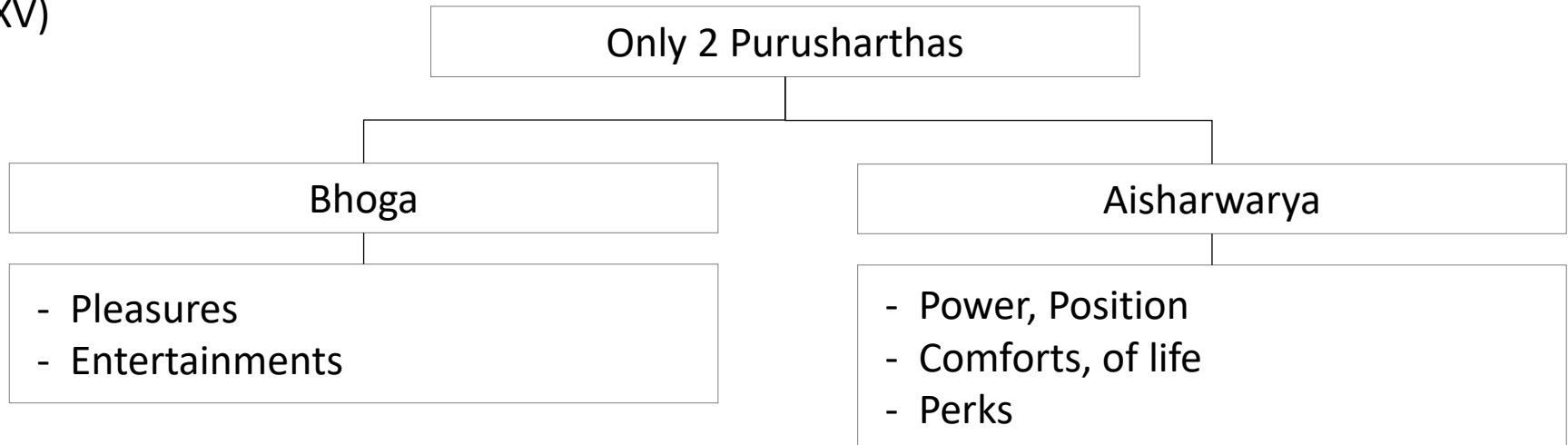
b) Svarga Symbolises material goal other than Moksha

XXXIV)

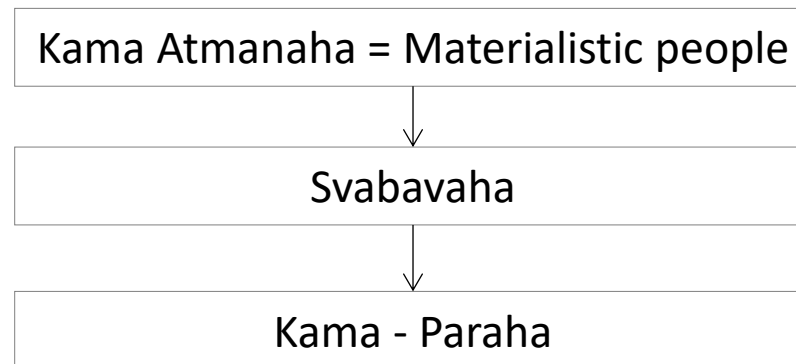
Atma	Kama
Mind	Worldly Desires

- Their Minds are full of Worldly Desires.

XXXV)



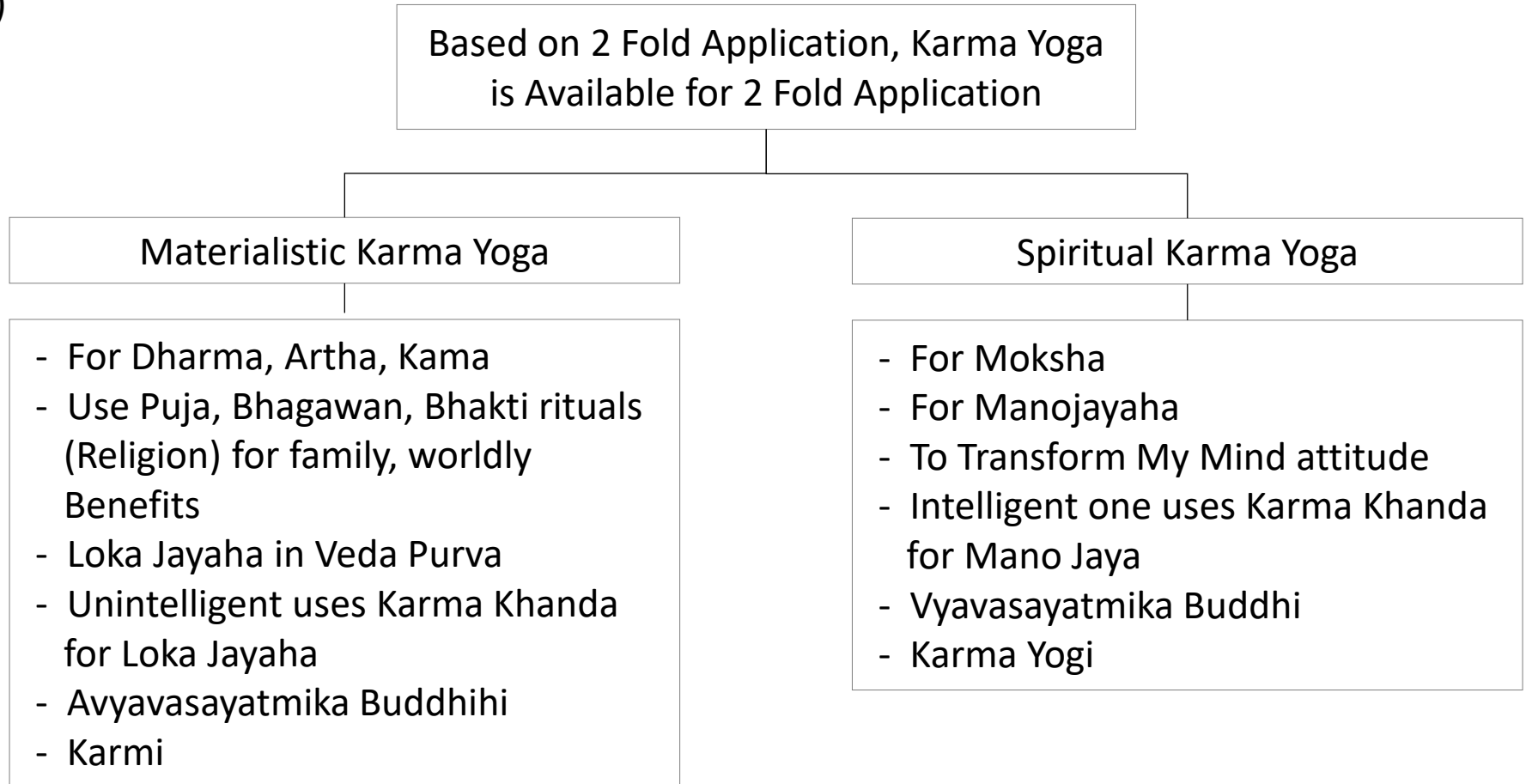
XXXVI)



XXXVII) Consider Kama = Greatest Purushartha

a) Kama not desire but Objects of desire Karma Vyutpatti

b)



c) Varieties of Rituals (Kriya) Kahikam, Vachikam, Manasam, Kamya Karmani for worldly benefit.

27) I) Through such a Speech, what is revealed?

- a) Rituals revealed for attaining Heaven, Pets, cow ritual, Putra, Pautra.
- b) All come under Loka Jayaha only
- c) Don't talk about Mano Jaya at all.
- d) Not Utilised Bhakti properly
- e) Will continue in Samsara
- f) Mental Pains will not go by Such a Devotion

Gist :

II) When Person abuses Veda Purva for Materialistic purposes, 2 things happen.

- a) Person will be Addicted to more and more Such rituals only
- b) Kamya Karmas will increase, 1st Problem
- c) Samsara will increase – 2nd Problem
- d) Spiritual Desire will not get rooted in the Mind
- e) Will never get desire for Mano Jayaha.

III) Vyavasayatmika Buddhi = Spiritual Desire, Desire of Mano Jaya

a) Samadou Na Vidiyate

- Does not take root
- Does not get Stabilised where.

b) In Sanskrit Aishvaryam = Power, Position.

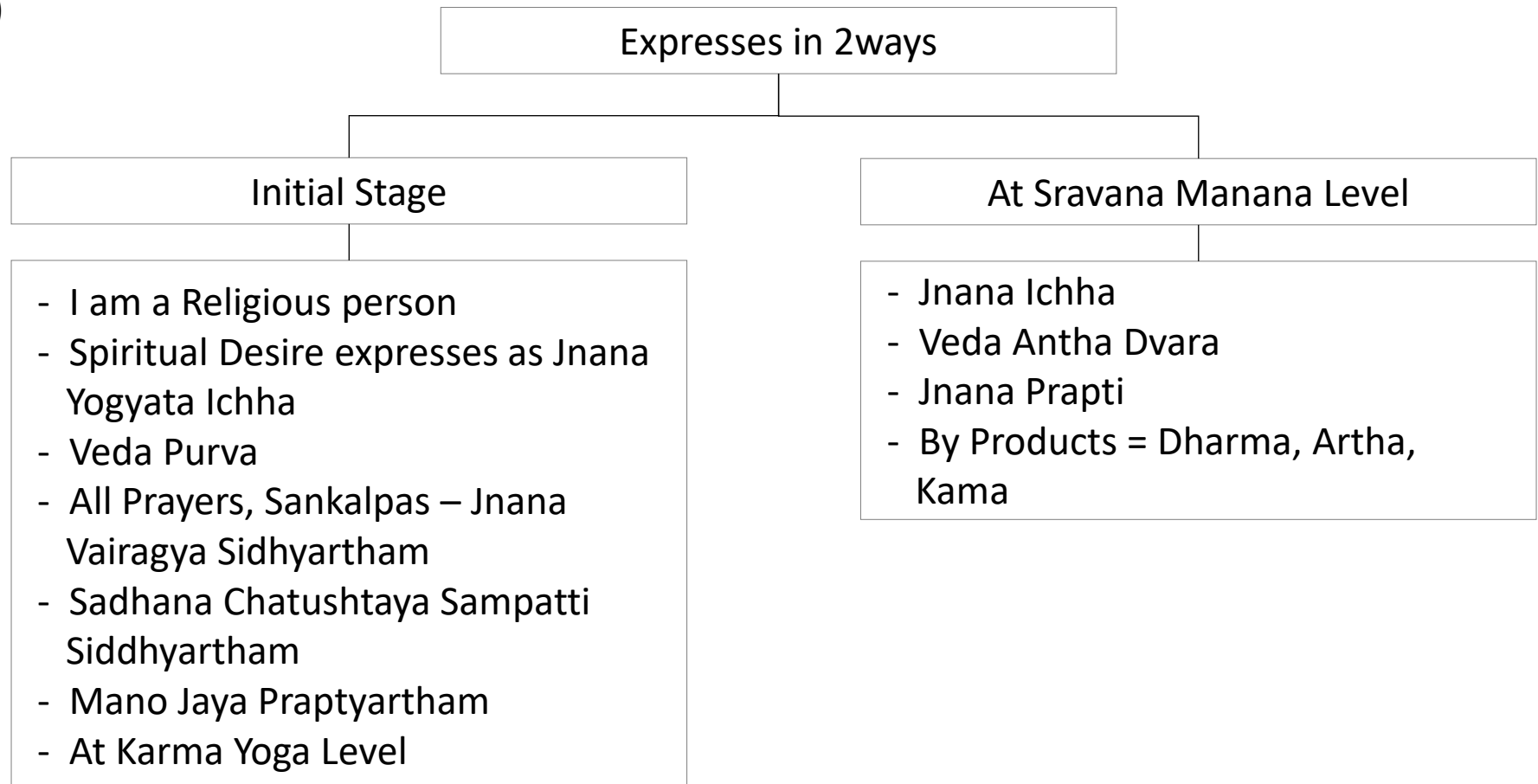
IV) As long as they are Secondary desires, it is ok.

a) How you know?

- If it has not been Covered they would have seen the 3 Doshas which are there in all power and position.

b) Anityatvam, Dukha Mishritatvam, Bandakatvam, Atruptikaratvam.

c)



d)

Entire Veda is meant for

Jnanam

Moksha

e) Dharma, Artha Kama are Byproducts.

V) Samadhiyate - Name of Place, (Locus), in which everything is Placed for our Experience

a) To experience anything in the world, it has to be Placed in your Mind

b) To experience Talk, it falls within Range of my Mind

c) Dakshinamoorthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

d) Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

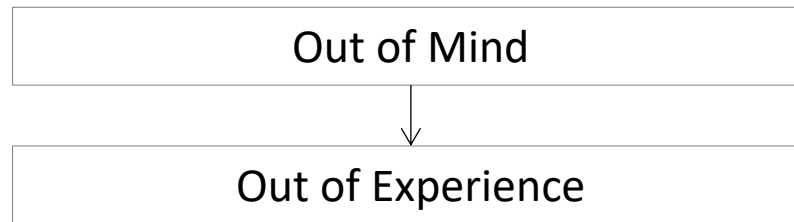
VI) What is definition of Mind?

a) Mind is a Locus in which any Bhogya Vishaya has to be Placed, it has to be experienced by a living being.

b) Mind = Mount or Frame for the world

c) For the experience of Purusha, world has to be Mounted on the mind.

d)



e) Loaded for experience = Samadhiyate.

VII) What will Veda Purva Bhaga do to those people?

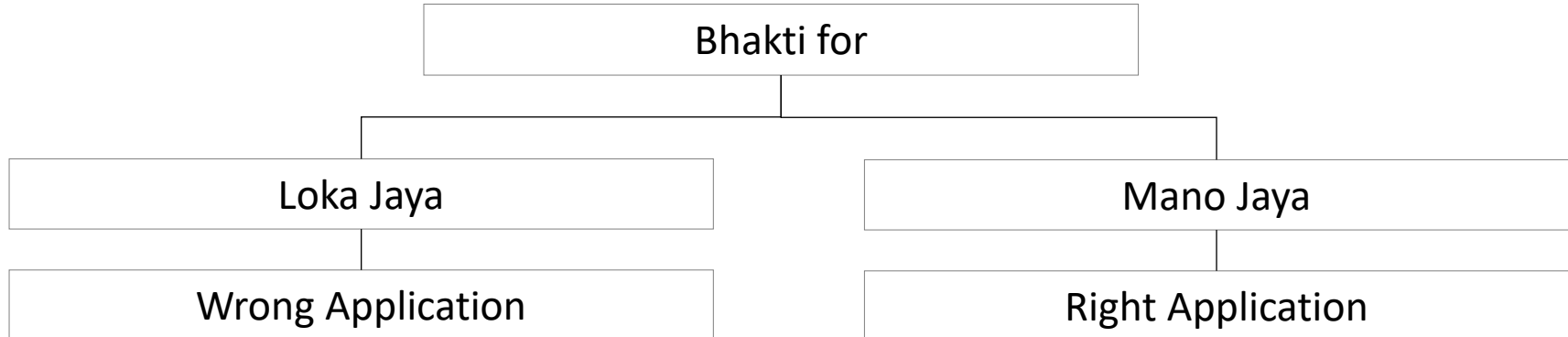
- Will it give much benefit to people or not?
- Will religion be beneficial to Materialistic people or not?

VIII) Will Bhakti be beneficial to Materialistic people or not?

IX) What is intelligent Application?

Manojaya	Lokajaya
- Intelligent	- Unintelligent - Their Bhakti will preserve Samsara - Bhakti will be challenged

X)



XI) Bhakti, Rituals, will perpetuate Samsara.

XII) Karma Yogi :

- Has Vyavasayatmika Buddhi.

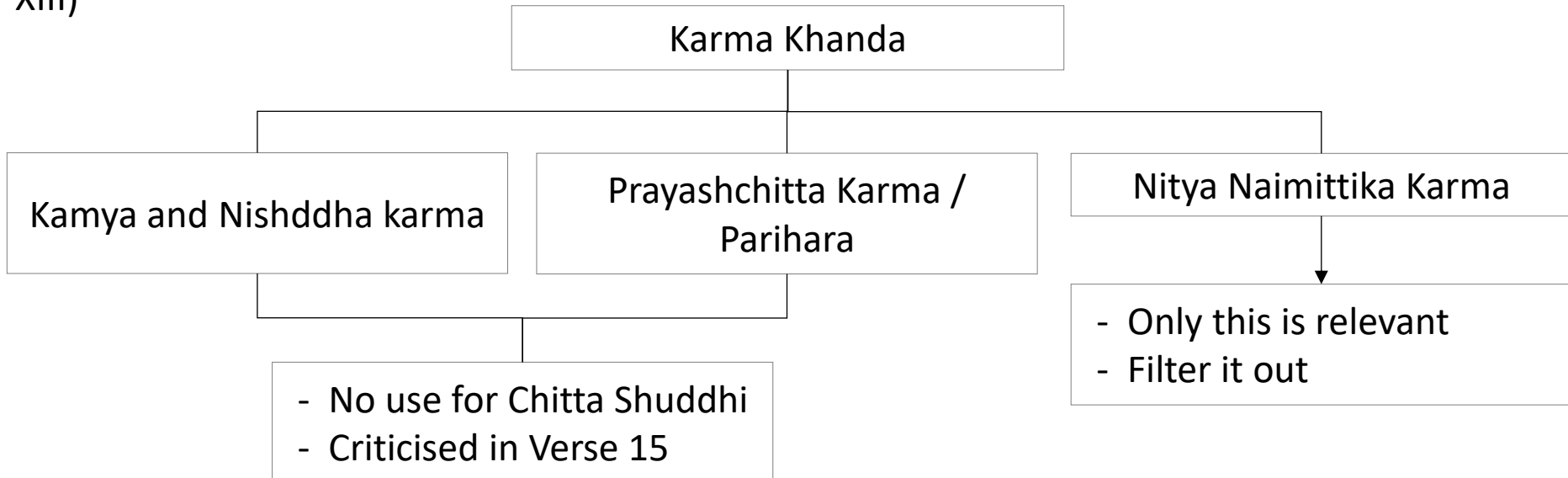
a) He is Very Clear about the Goal of life

- Wants to get Moksha in this life.

b) Vyavasayatmika Buddhi :

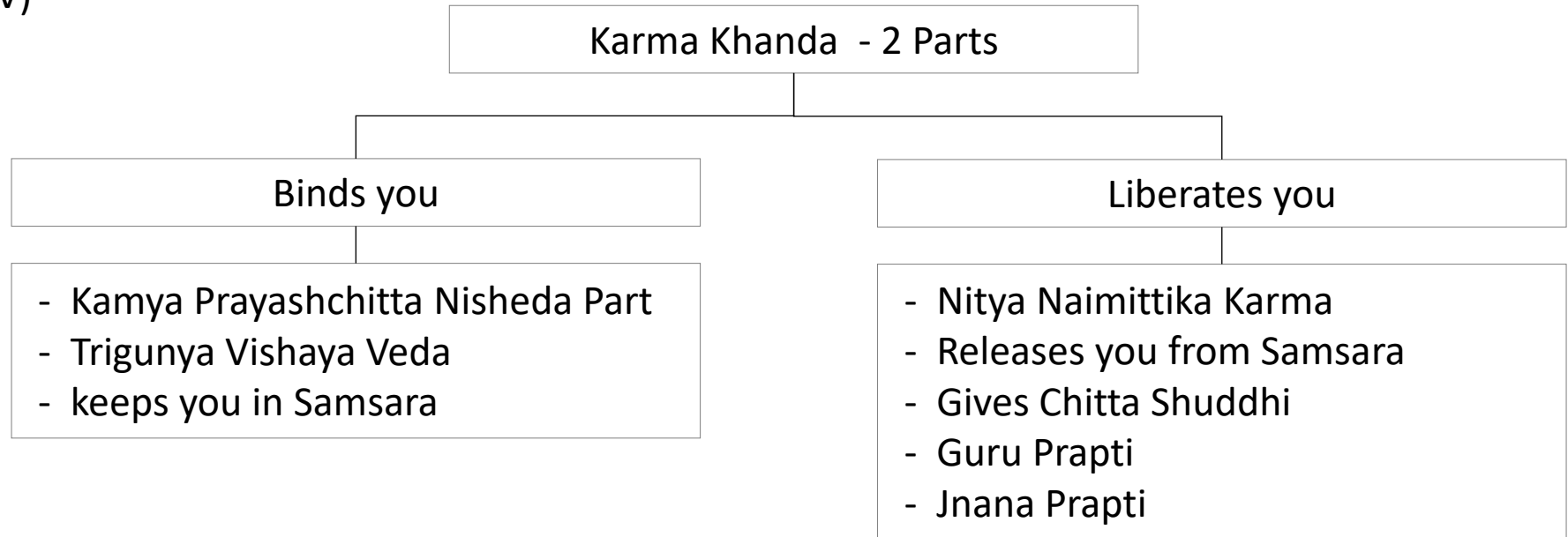


XIII)



XIV) Karma Khanda Consisting of Nitya Naimittika Karma will liberate you.

XV)



XVI) Verse 45 :

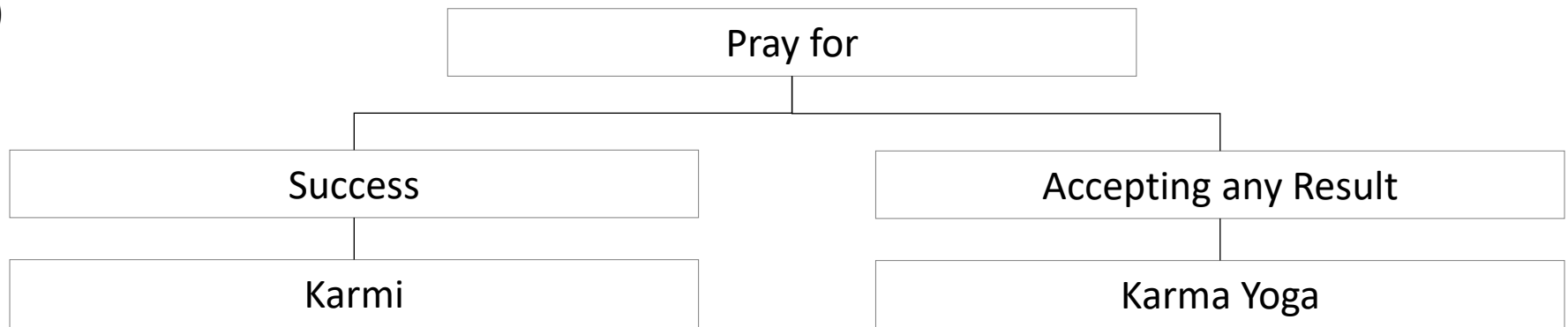
a) If you want Moksha give up Kamya, Nisheda, Parihara Karmas

b) Very important Shloka

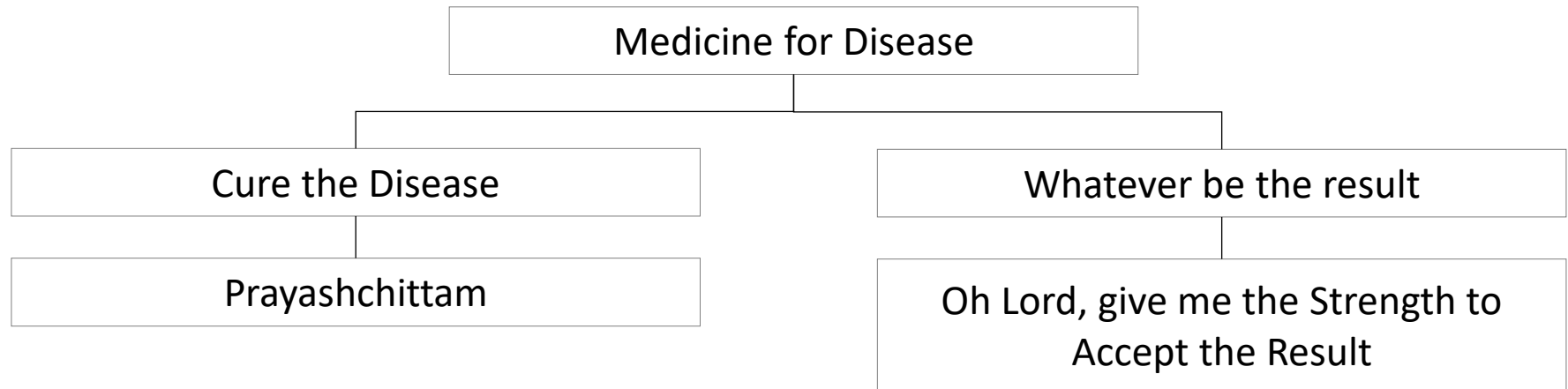
c) Work for Success, never Pray for Success.

d) Work for Result Pray for Mental Strength to receive any result = Karma Yoga.

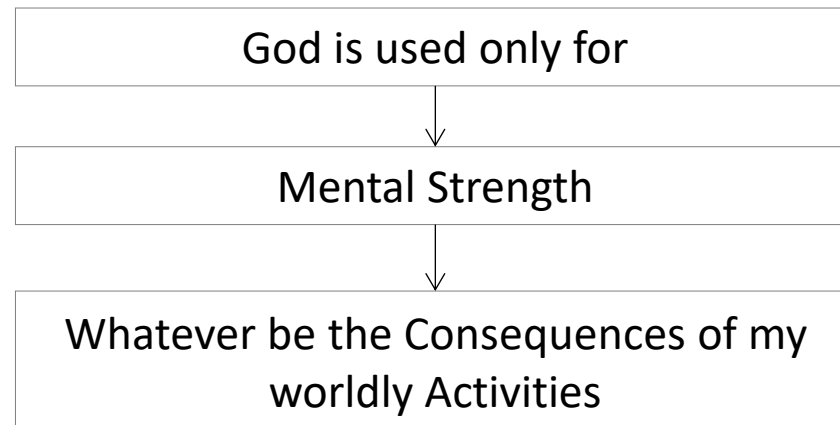
e)



f)

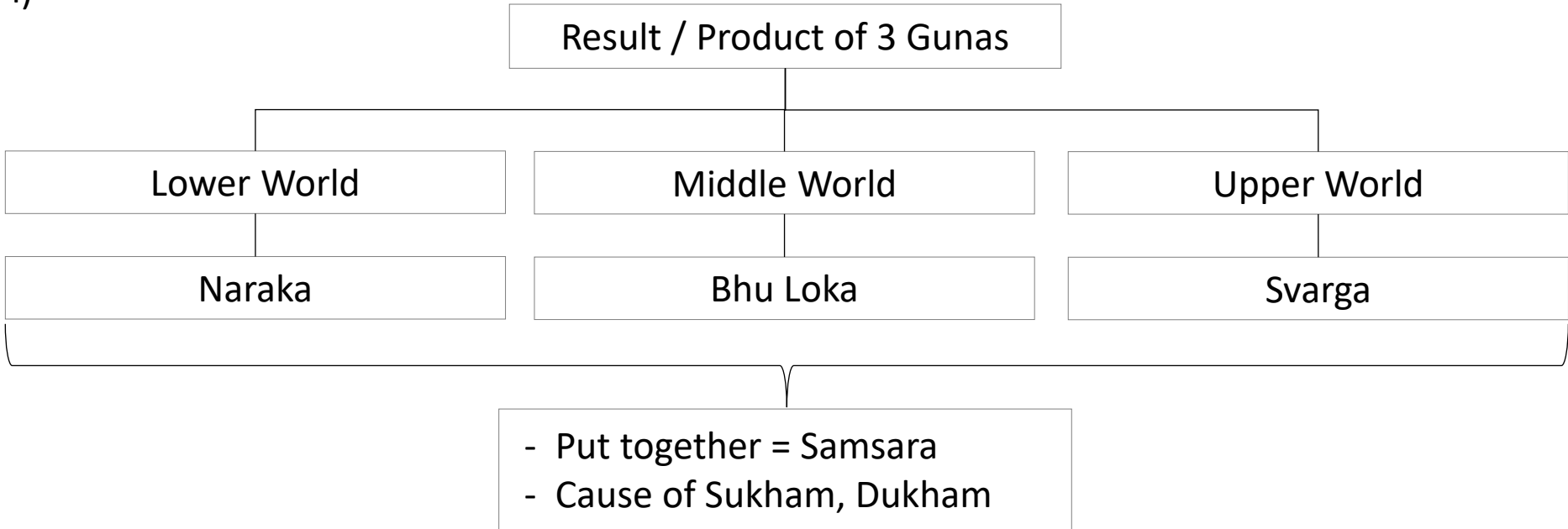


g)

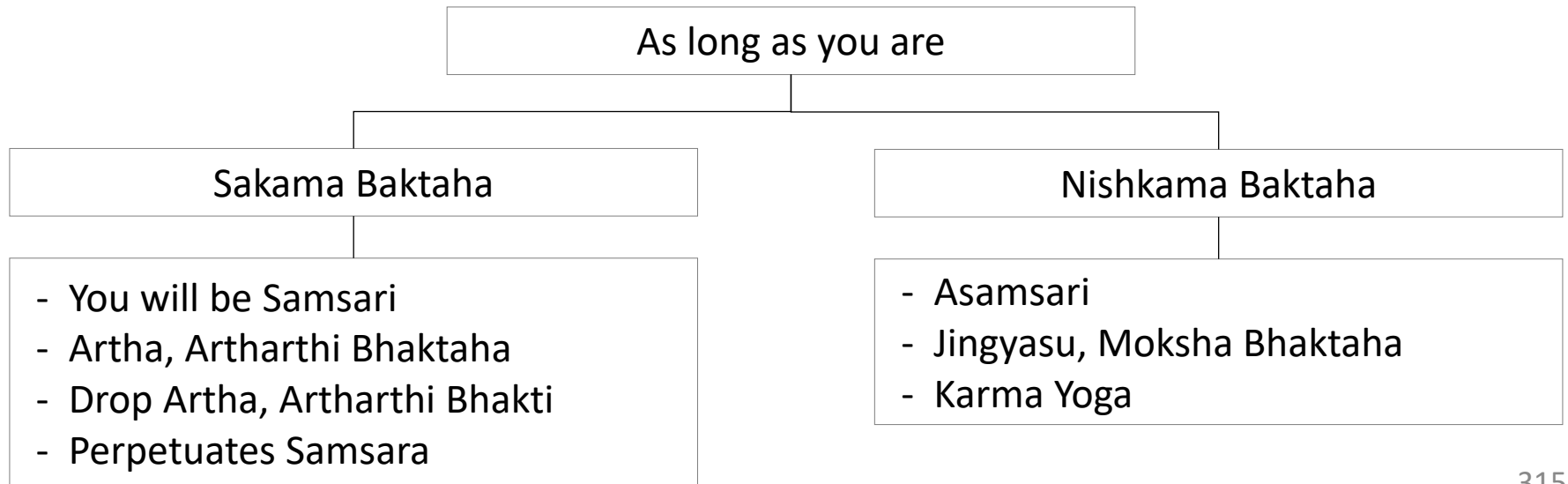


h) If you are a Serious Seeker, Change attitude towards Prayer.

i)



28) I) Gita - Chapter 7th :



II) Nis Trigunya Bhava :

a) Nirgatam Trigunyam Yasmat Saha

III) Pairs of Opposites are known as Dvandvam

a) Here in Karma Yoga it Says :

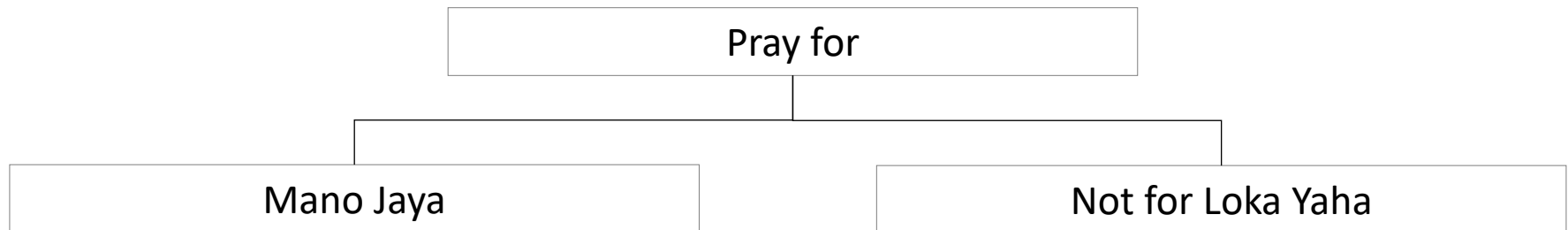
- Pray for Mental Strength, not for Success but to received failure also

IV) Ultimately Moksha = Mental Strength not uniform Success in life

V) Don't work for Continuous Success but work for Mental Strength.

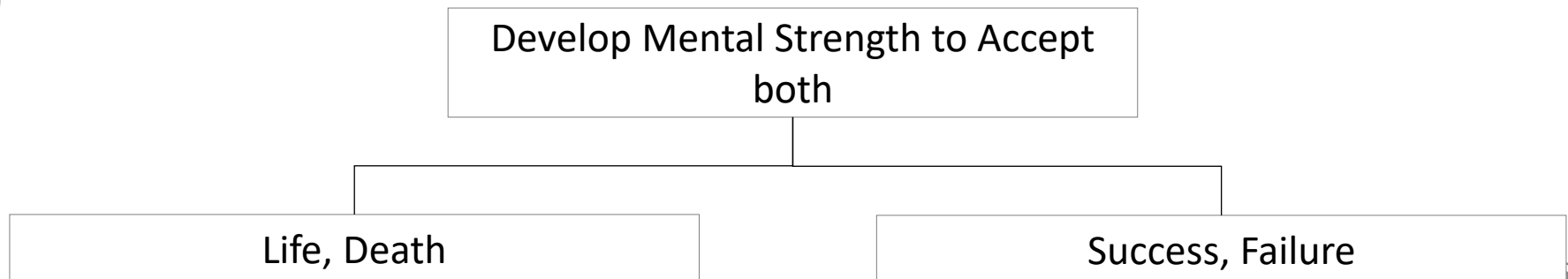
VI) This is Nirdvando Bava, Mano Jayaha

- Mano Jaya = Moksha.

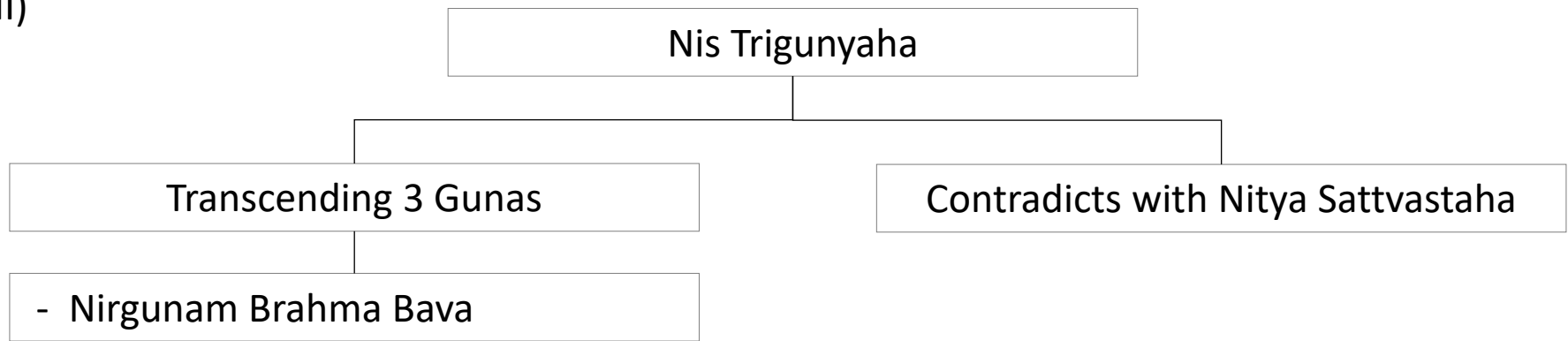


- This is Nirdvandvo Bava.

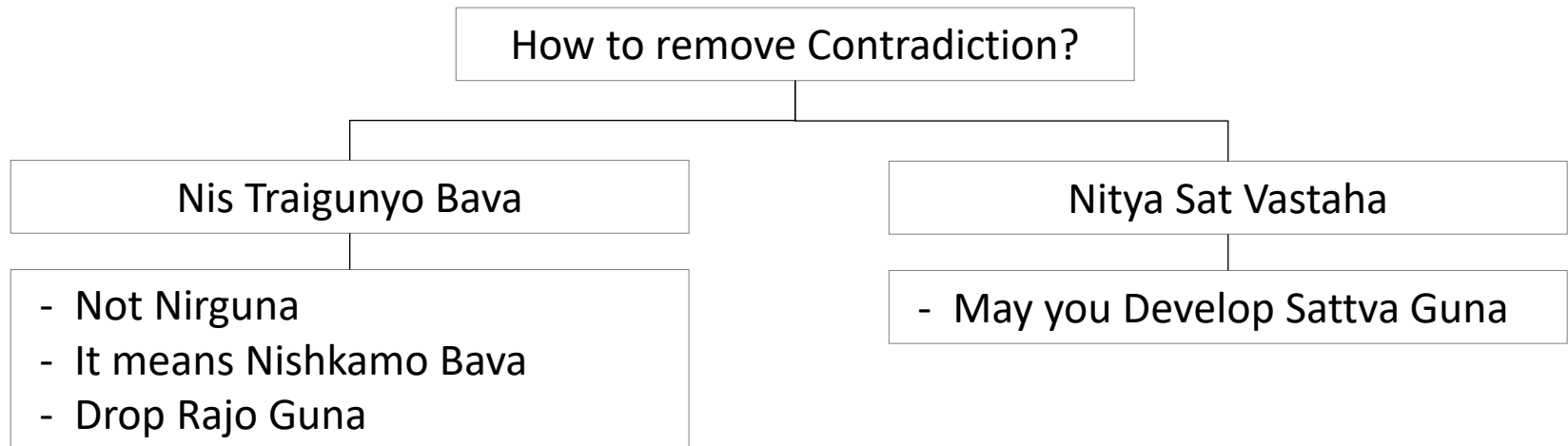
a)



VII)



a) Shankara :



b) How to develop Sattva Guna?

- Do more and more of Nitya, Naimittika Karmas.

VIII) Important condition for a Karma Yogi

a)

Yoga	Kshemaha
Acquisition	Preservation

IX) PORT :

- We acquire.

a)

P	O	R	T
Possession	Obligatory duties towards all possessions	Relationships acquired by Socialization	Transactions increase with P and O

b)

Karmi	Karma Yogi
<ul style="list-style-type: none">- Has to Socialize- Know Birthday wedding anniversary	<ul style="list-style-type: none">- Gradually socialization comes down

X) Nir Yoga Kshema = Port Reduction

a) Yoga Ksheama Pradanasya Shreyasi Pravrutti Dushkara :

- **PORT will always cause Pre-occupation in the Mind**

b) The more PORT is, more the Mental Pre-occupation.

c)

Think of

Possessions

Relations

Obligatory Duties

Transactions

d) Mind will always be Shallow mind.

XI) Not give up PORT Totally

a) Living requires possessions, relations, Duties, transactions.

b) Svadharmam Anutishtava :

- Teaching is = Follow your Sva-dharma, Nitya, Naimittika Karma

c) For Arjuna Nitya Naimittika Karma = Fighting the War

d) Gita :

सुखदुःखे समे कृत्वा
लभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व
नैवं पापमवाप्स्यसि ॥ २-३८ ॥

sukhaduḥkhē samē kṛtvā
lābhālābhau jayājayau |
tatō yuddhāya yujyasva
naivam pāpam avāpsyasi || 2-38 ||

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin.[Chapter 2 - Verse 38]

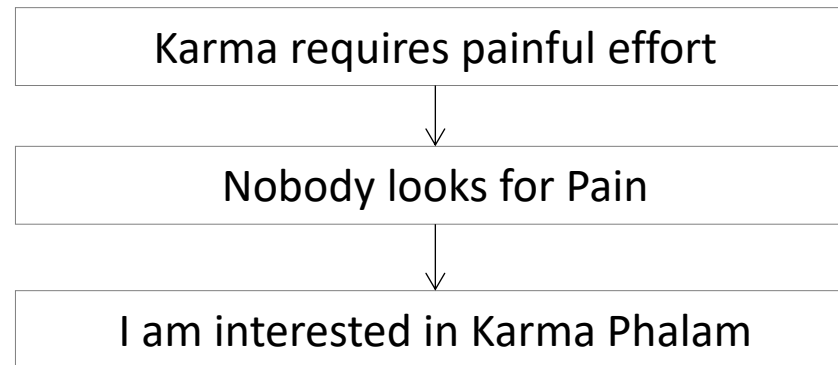
e) Don't Pray for Victory in War but Mental Strength for Whatever be the result.

Question based on 45 :

XII) You are Asking me to do my Karma

XIII) I am doing Karma for the sake of Karma Phalam

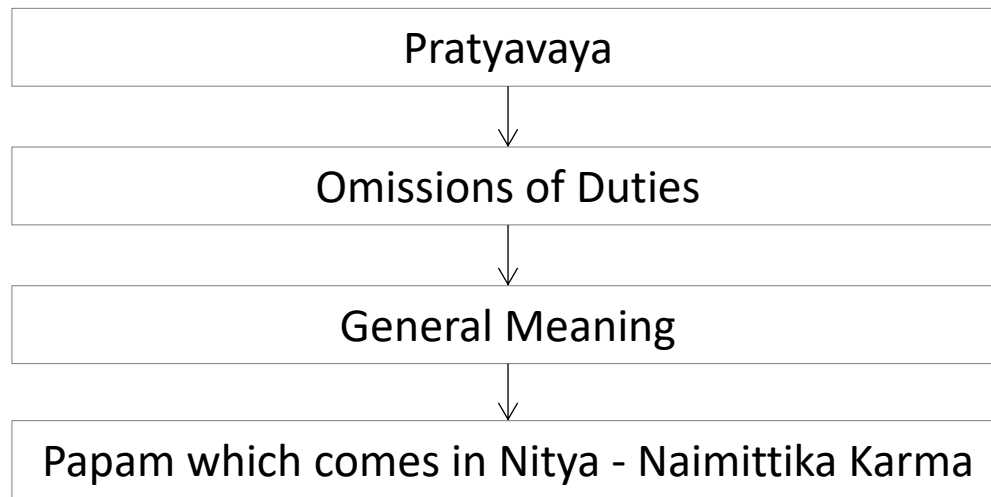
XIV)



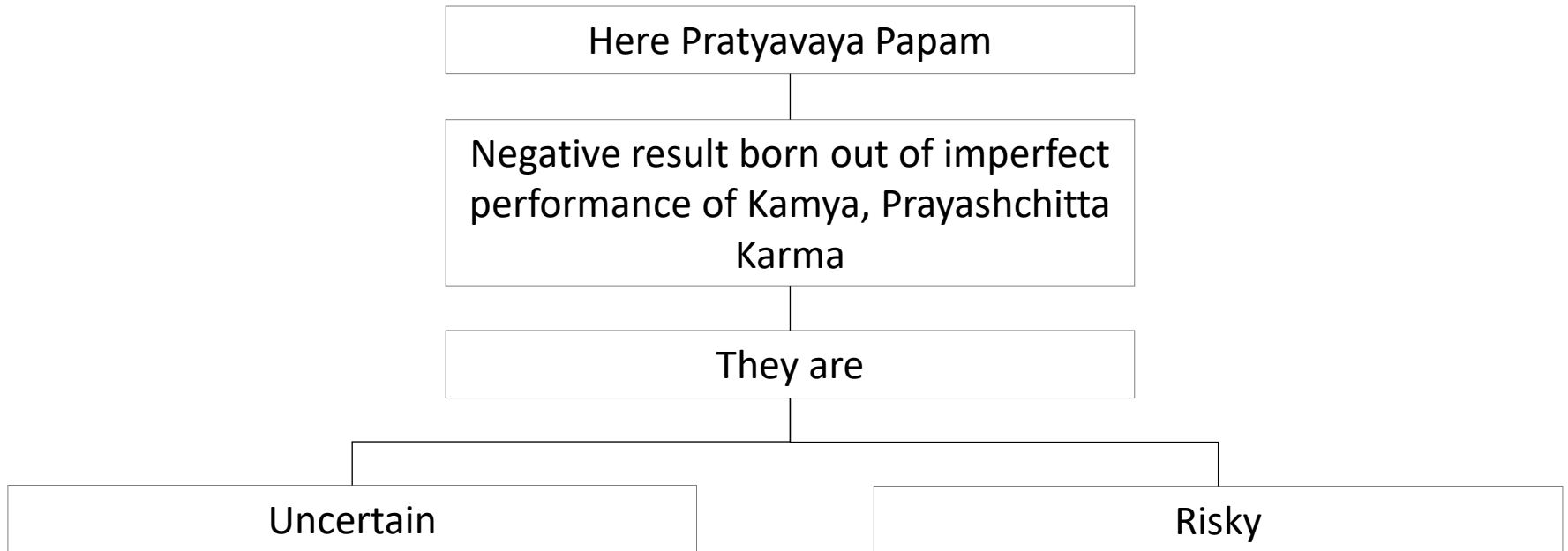
XV) Answer :

- If you don't ask for Conventional Karma Phalam, the Very karma will give another Phalam.
- Sadhana Chatushtaya Sampatti.
- Karma without Seeking Karma Phalam is useful to you.

i)



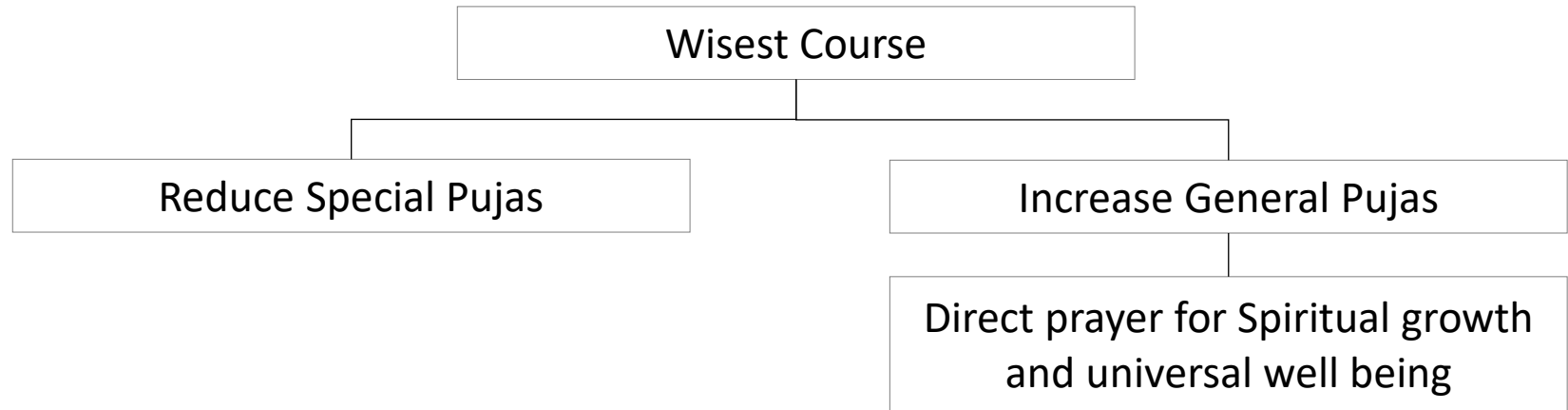
j)



k) Kamya - Prayashchitta Karmas have only limited powers to produce Chitta Shuddhi or Spiritual Growth.

L) If Kamya, Prayashchitta is replaced by Nitya, Naimittika Karmas, General Pujas – Prayers, they will produce more Chitta Shuddhi Phalam.

q)



IV) a) Karma Yogi uses Triangular format of Jiva, Jagat, Ishvara.

b) It is a refined Triangular format.

V) Ordinary format :

a) Use Ishvara for worldly purposes

b) Refined Method :

- Refuse to use Ishvara for any worldly purposes.

c) Bring Ishvara only for Mental Strength and Spiritual growth.

III) What is difference between Karma Phala Ananda and Jnana Phala Ananda?

Karma Phala Ananda	Jnana Phala Ananda
a) Preyaha b) Finite	a) Shreyaha b) Infinite

XI) In the same way, Karma Phala Ananda is Included in the Jnana Phala Ananda but in the Karma Phala Ananda, Jnana Phala Ananda is not included.

VI)



a) Person who gets liberation that Mukti Ananda includes all Ananda of worldly Actions.

II) All Karma Phalam are included in Jnana Phalam.

b) Don't Seek finite Result, Seek infinite result, knowing which you attain Amrutatvam.

II) Verse 45 and 46 :

- Don't Ask for Karma Phalam (Renounce)
- Ask for Jnana Phalam (Seek)

g) Arjuna :

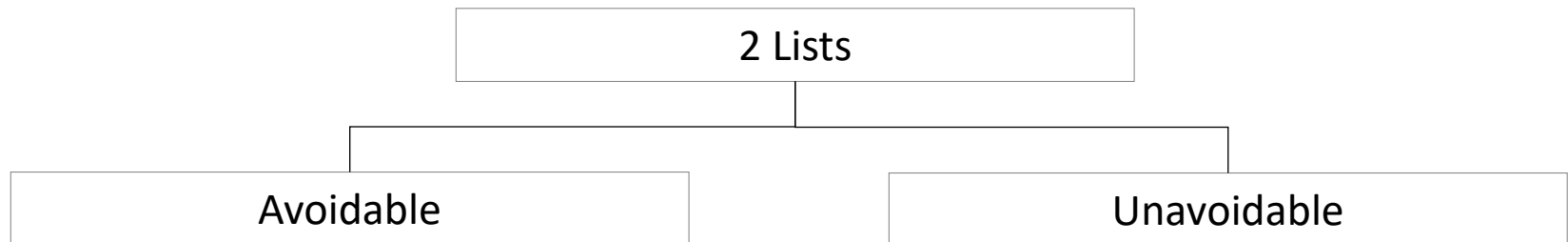
- If you were Qualified for Jnanam I would have recommended that.

h) You don't have the Qualification for Jnanam

i) Now, you have Qualification for Karma only

II) Make your own list of Kamya, Prayashchitta, Nisheda Karmas (Kamya / Prayashchitta / Nisheda).

a)



b) With Karma Yoga - Life style, Bhagawan will helps us to Avoid all Kamya / Prayashchitta / Nisheda - Karmas

VII) Spiritual Punyam :

- a) Does not work in Anatma field
- b) Works in Spiritual field only
- c) It increases my Vairagyam towards even my family

X) How do I know I am Successful in Karma Yoga?

- a) Samatvam Yoga Uchyate
- b) Mental Equanimity = Litmus test
- c) How do I Define Mental Equanimity?

- Reduction in FIR During Karma Yoga.

d) When FIR Reduces, What is the Consequence?

e) Increase in Calmness of Mind, Cheerfulness in Personality, Courage and Confidence grows in confronting life.

- Increase in CCC's

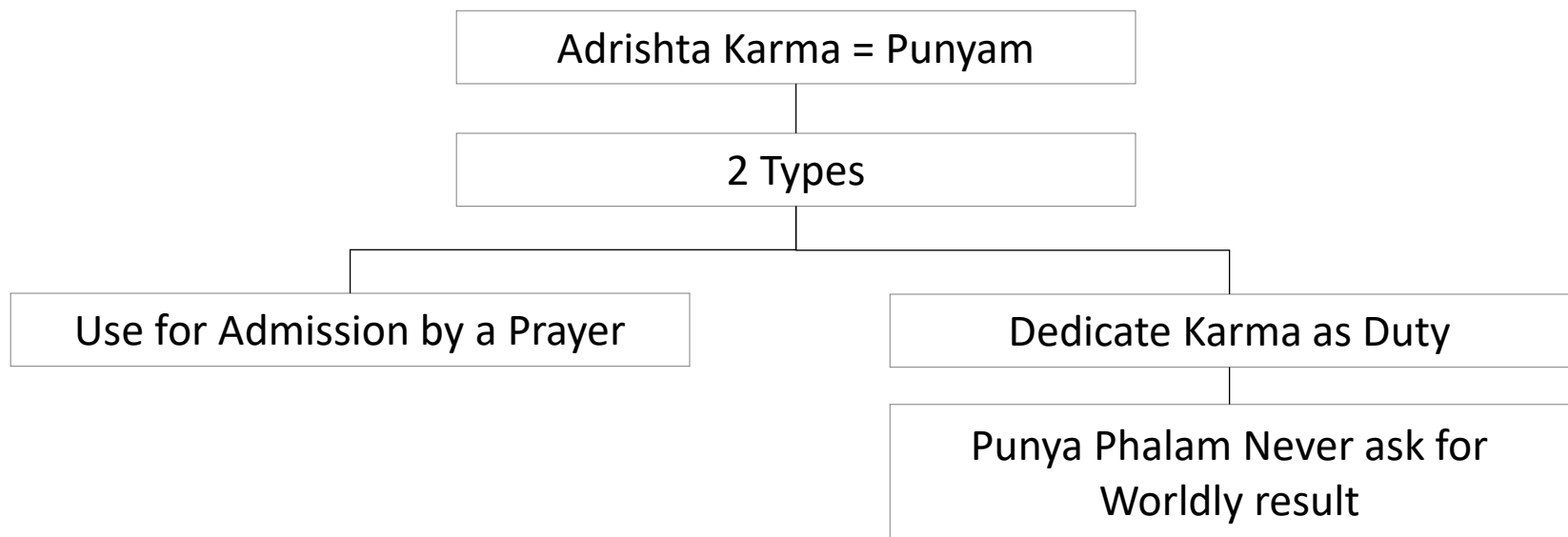
g) Paralled to FIR is CCC

II) Karma Phala Trishna Ma Bhut :

a)



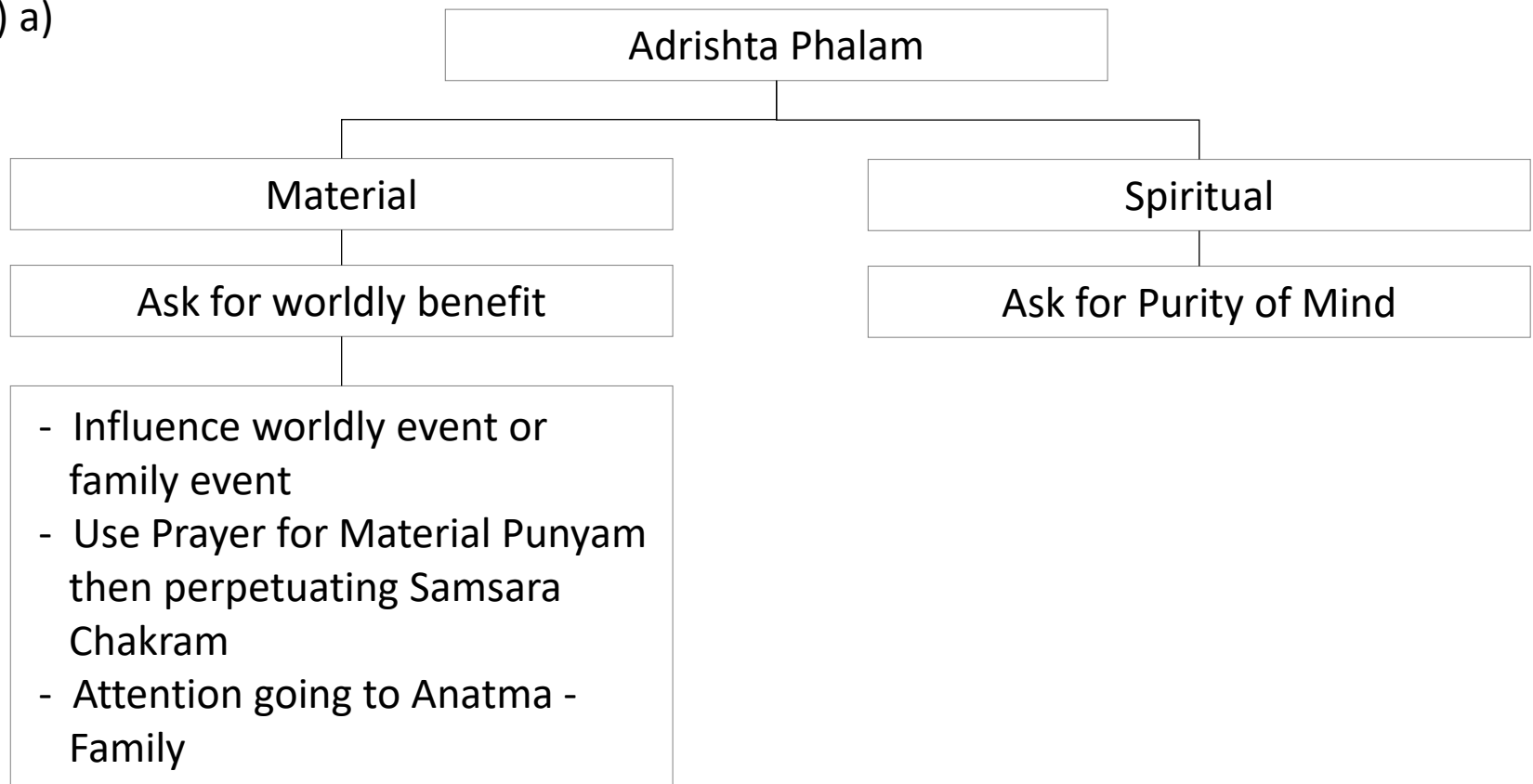
c)



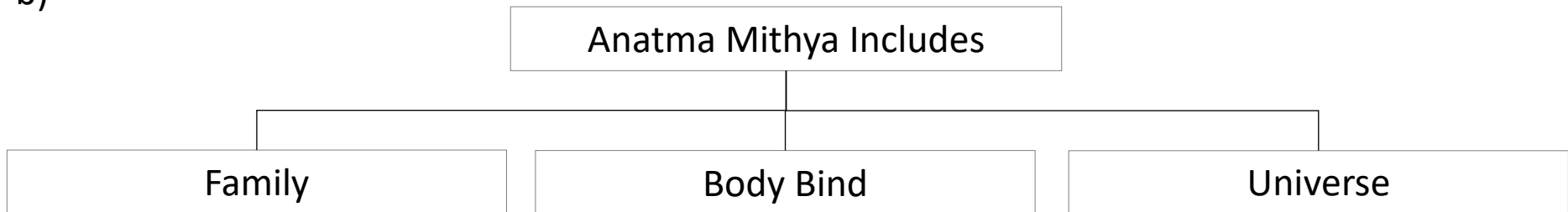
Mapping

i) Verse 39	i - a) Verse 40 to 47	ii) Verse 41	iii) Verse 42, 43, 44	iv) Verse 45, 46, 47
<ul style="list-style-type: none"> - Definition - Introduction of Karma Yoga 	<ul style="list-style-type: none"> - Basic Principles of karma Yoga - Samyoga Prithaktvam Nyaya - Contrast Karmi Karmayogi 	<ul style="list-style-type: none"> - Karmi Karma Yogi introduced 	<ul style="list-style-type: none"> - Karmi 	<ul style="list-style-type: none"> - Karma Yogi

27) I) a)



b)



c) That Raaga and Moksha can never Co-exist.

d) Entire Jagrat Avastha is Mithya

e) Aham Turiyam Satyam.

f) When you use Prayers for any worldly Result, you are in Triangular format.

g) Anatma becomes more real

- At Karma yoga Level itself, you have to reduce your Passion for Anatma.

II) Don't Ask such a Question

a) With this Thought, may you not Develop interest in Giving up karma

III) Why Krishna Says this?

2 Reasons :

1st Reason :

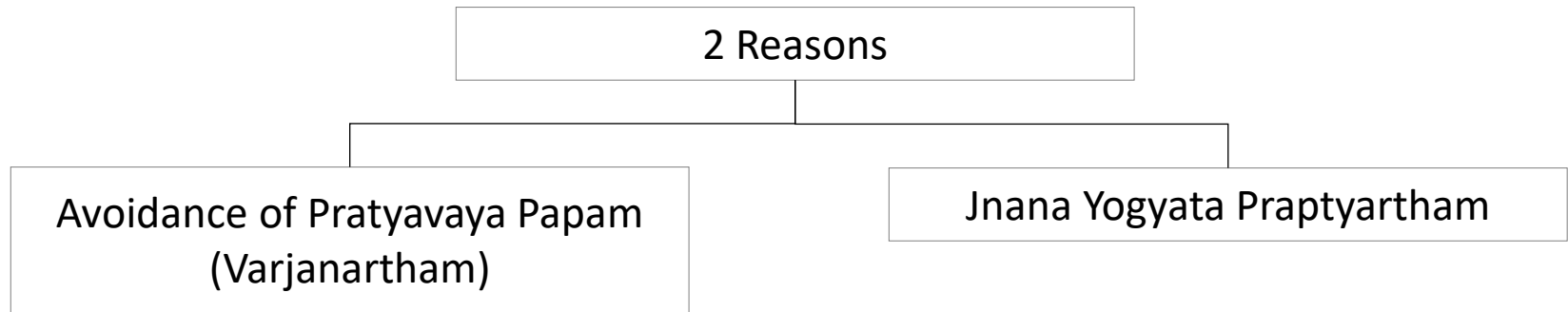
a) If Nitya – Naimittika are Renounced, regular Prayers are renounced Pratya Vaya Papam will come.

b) Worldly Duties and religious Duties if renounced will produce Papam.

c) 2nd Reason :

- When I do my Duties without expecting worldly Benefits like raising Children without expecting them to take care of me in old Age.

IV)



- Nitya Karmani Kuru.
- Worldly benefits will be there.

Gist

V) Karmani Kuru :

- Since you should not give up Nitya Naimittika Karmas, may you perfectly perform your Obligatory Duties - Both Religious and worldly.

VI) Karma Yogi :

- Karmani = Nitya / Naimittika - Karma = Only Duty.
- Given up Kamya / Prayashchitta / Nisheda – Karmas

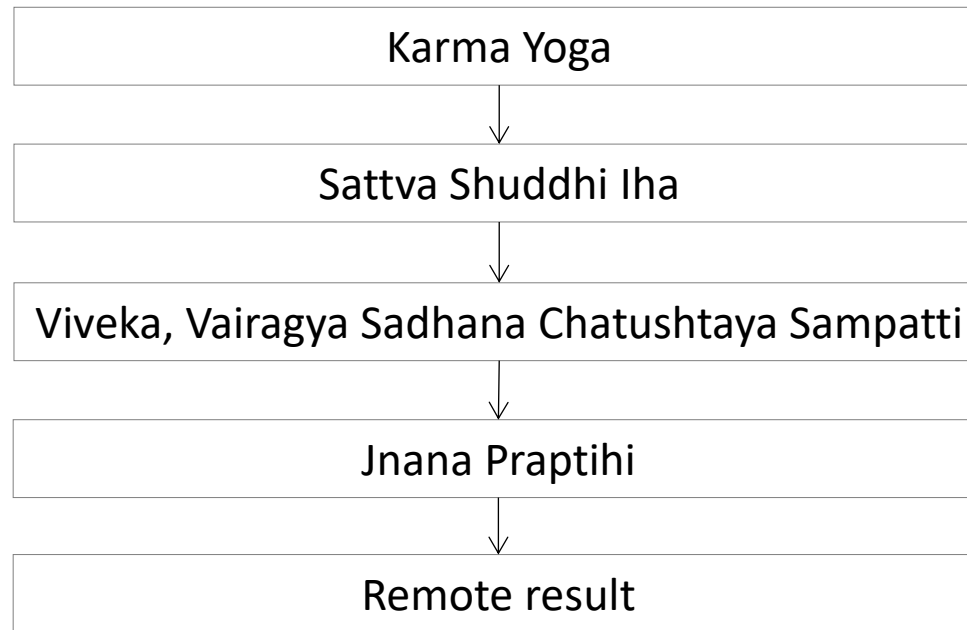
VII) What should you do?

- a) Other than Offering to the Lord, nothing else
- b) If I do this, what will be the State of Mind, I will enjoy?

VIII) Samatvam = Karma Yoga

- a) Primary Goal of remaining in Society is to Develop Sadhana Chatushtaya Sampatti.

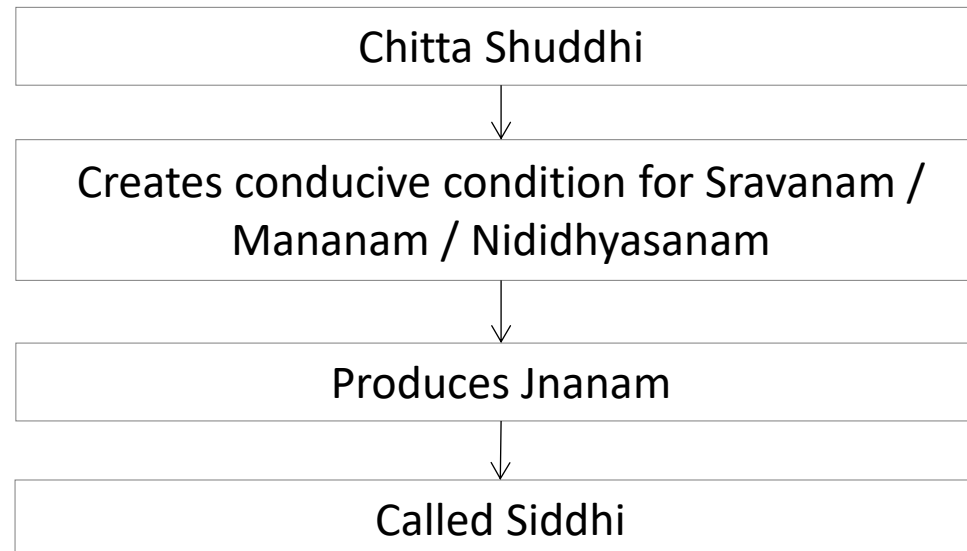
Immediate Result :



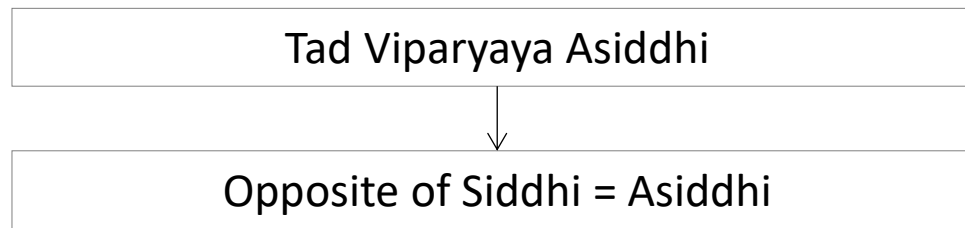
b) Sattvam = Chittam

c) Attainment of Jnanam is called Siddhi

d)



IX)



- a) Karma gives Material Success not Spiritual Success.
- b) Rate of Progress depends on past Favourable, unfavourable unseen Karmas, Punya Papam.
- c) Relax and be a Karma Yogi

X) Karma Yoga – Definition :

- a) Samatva Buddhi Yuktam
- b) Lifestyle of Activity in which Mind is Maintained Samaha

c) Ishvara Aradhanartham :

- Not only Mind is free from worries, Poised
- Mind is Stress free, Mind enjoys a reverential condition.

28) I)

Karma	Karma Yoga
<p>a) Inferior</p> <p>b) Will not give Chitta Shuddhi, Guru Prapti, Jnana Prapti</p> <p>c) Karma done with prayer for worldly, family benefits</p> <p>d) Use Mama in Sankalpa</p> <p>- Mamakara Reinforcement in every Karma</p> <p>e) Mamakara Nourishes Samsara, worry</p> <p>f) Mamakara = Nourishment aim of Karma my wife, my Daughter My wealth</p>	<p>a) Superior</p> <p>b) Gives Chitta Shuddhi, Guru Prapti, Jnana Prapti</p> <p>c) Karma Yoga done for Spiritual Benefit</p> <p>d) Mamakara Tyaga Done in Karma Yoga</p> <p>e) Karma Yoga Destroys Mamakara, worry, Samsara</p> <p>f) Nirmamatva is Aim of Karma Yoga</p> <p>- Nourishes Moksha</p>

II) What is Moksha?

a) Gita :

विहाय कामान्यः सर्वान्
पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः
स शान्तिमधिगच्छति ॥ २-७१ ॥

**vihāya kāmān yaḥ sarvān
pumāṃścarati niḥspṛhaḥ |
nirmamō nirahaṅkāraḥ
sa śāntim adhigacchati || 2-71 ||**

That man attains peace who, abandoning all desires, moves about without longing, without the sense of 'I-ness' and my-ness'. [Chapter 2 – Verse 71]

b) Karma Yogi Does not use Mama with Respect to anything in Creation.

- Including his own Body - Mind, Mama not used.

c) **Goal :**

- I don't want Karma.

d) Mama Putra in Sankalpa Increases Samsara

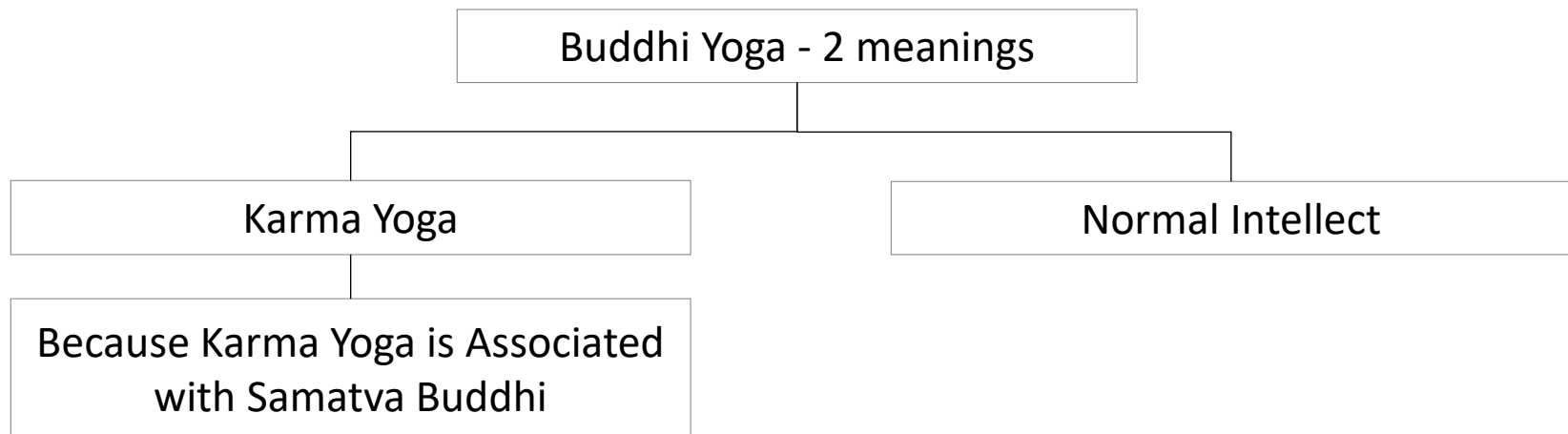
e) Nirmamatva is the Aim of Karma Yoga

f) Mamatva Increase is direction of every worldly Prayer.

g) Karma is inferior to Karma Yoga

- One Promotes Samsara another Promotes Moksha.

III) Buddhi Yogat :

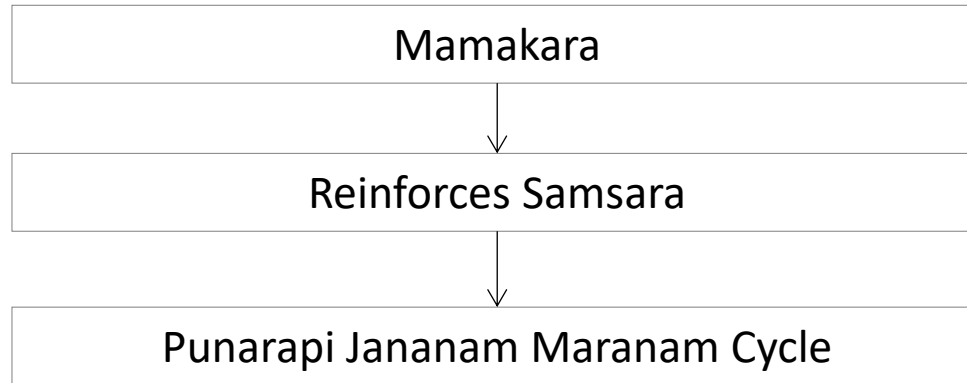


IV) What is the Reason?

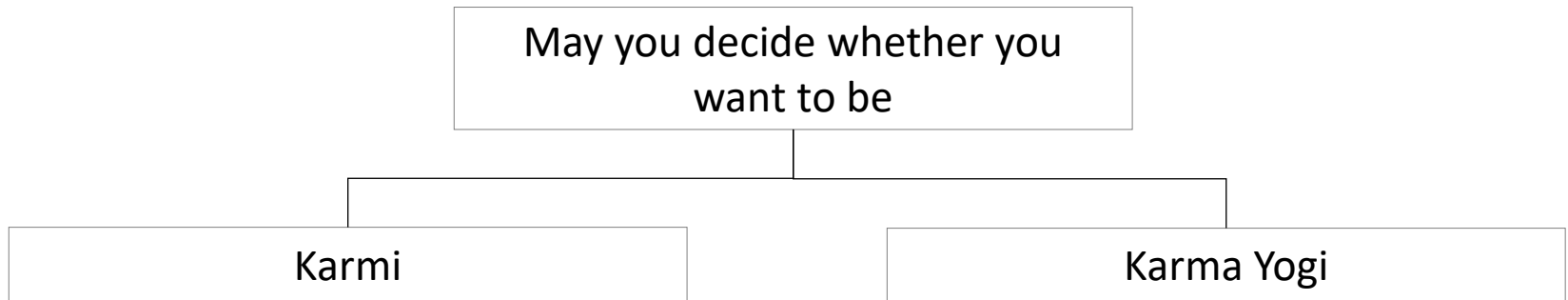
- Janma Maranadi Hetutvat

a) In Karma, with worldly Prayers, you are reinforcing Mamakara.

b)

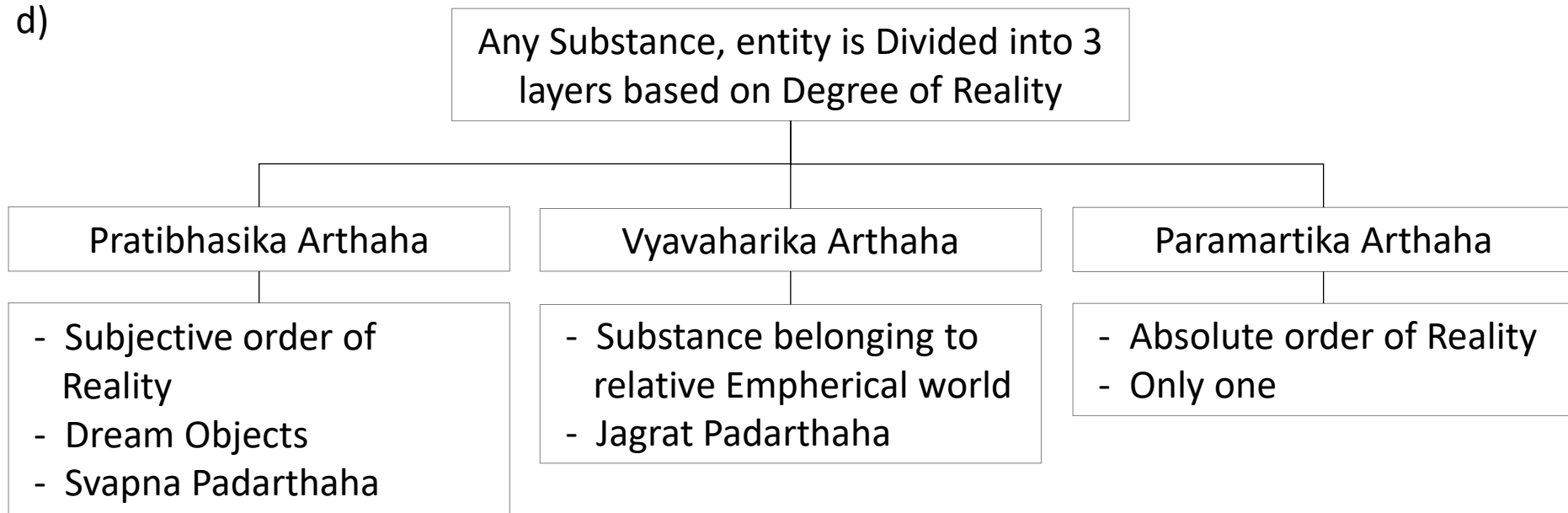


c)



- Choice is yours.

d)



e) If you don't take Shelter in Brahma Jnanam and take Shelter in anything in the world, you will be always in Samsara.

f) Start reducing Mamakara from now itself if you are a Seeker of Moksha

g) Handover the family, wealth, Website, Business to Bhagawan.

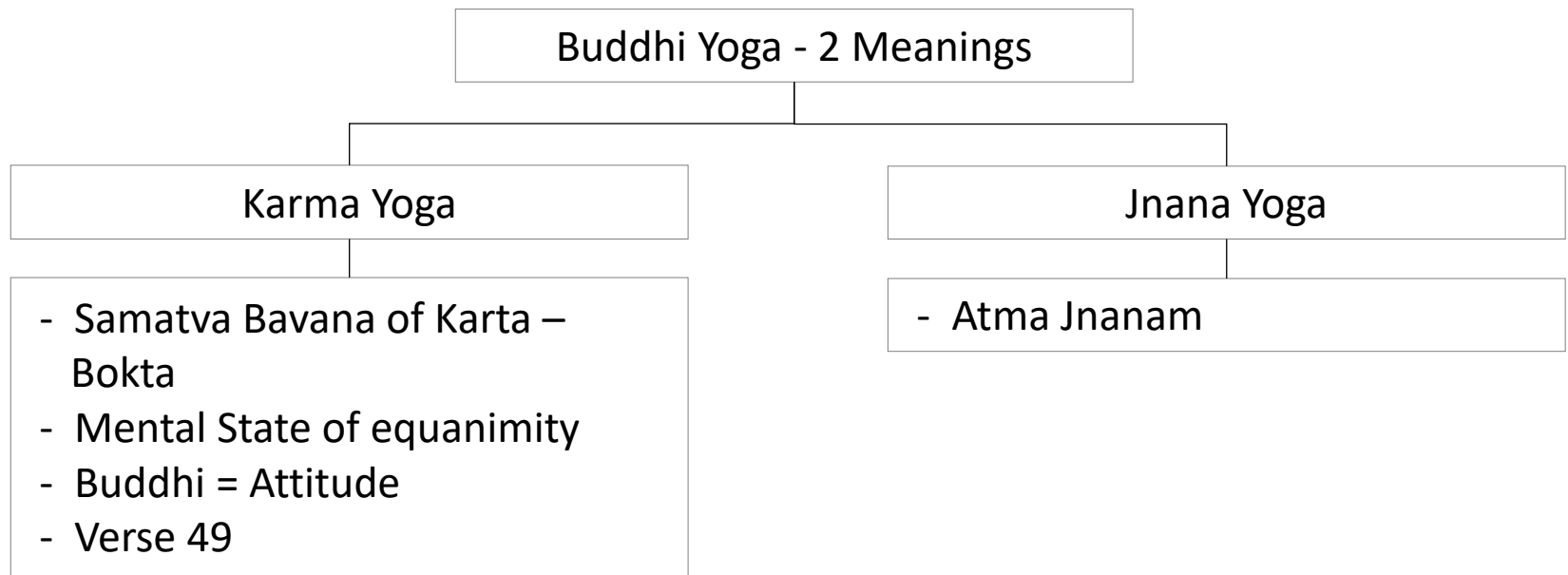
h) Stop all your worries about this Empheral world.

i) Let the Paramartika Brahman Occupy your Mind always.

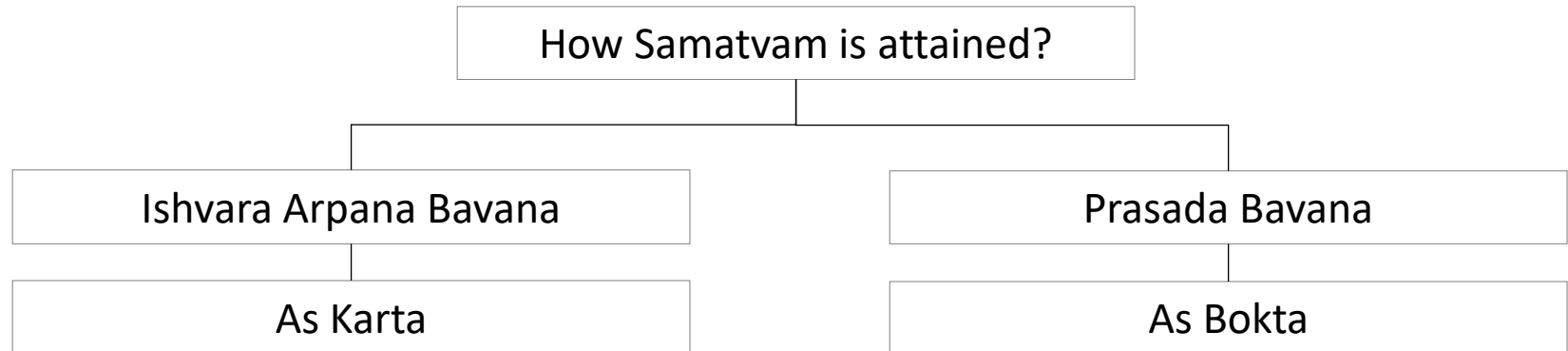
Revision :

V) Verse 47 to 48 - Karma Yoga Sadhana.

VI)



VII)



VIII) After glorifying Karma Yoga in Verse 49, Karma Phala Mentioned from Verse 50 to 52.

IX) Result :

- Samatva Buddhi Yuktaha San.

a)

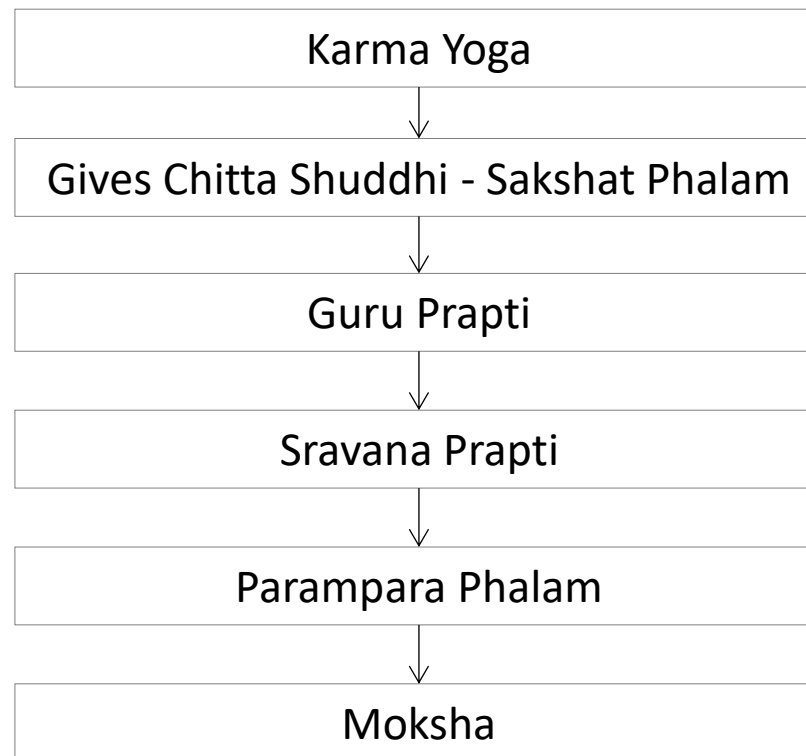
Karma	Samatva Bavana = Karma Yoga
<ul style="list-style-type: none">- w.r.t Action- Called Karma Yoga	<ul style="list-style-type: none">- w.r.t Attitude- Called Buddhi Yoga

X) Buddhi Yuktaha, Karma Yogi who is endowed with Samatva Bavana Eliminates all Punya Papa Karmas and Attains moksha

XI) Sanyasi has to Remember :

- Na Karmana, Na Prajaya Na Dhanena, Tyage Neiva Manasuhu...
- To get Biksha.

XII)



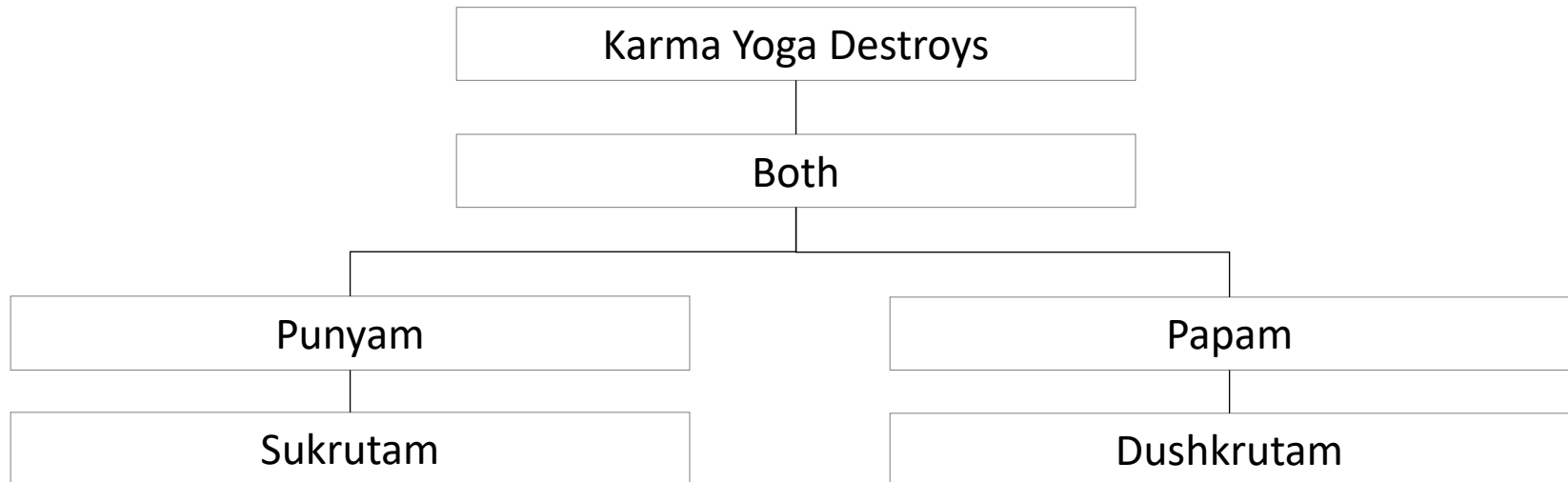
XIII) What is Skill in Action?

a)

Karma	Karma Yoga
<ul style="list-style-type: none">- Natural Poison like Cobra Poison- Killer	<ul style="list-style-type: none">- Treated Poison with Chemicals- By Samatva Bavana, Person treats Karma- Make Medicine out of Cobra Poison- Saviour

b) Spiritual Achievement is Converting Poison Karma into medicine karma Yoga by Chemical Treatment, Attitudinal Change.

c)



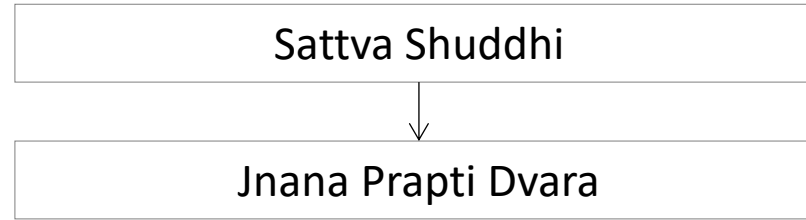
XIV) How long will it take?

a) Iha, Asmin Loke :

- In this Janma itself, its Destroys.

b) How Karma Yoga Destroys Punya - Papam?

c)



d) Sattvam = Chitta Shuddhi

- Then after it gives Jnanam, it will Destroys Punya – Papam.

XV) 4th Quarter :

- Yogaha Karmasu Kaushalam.

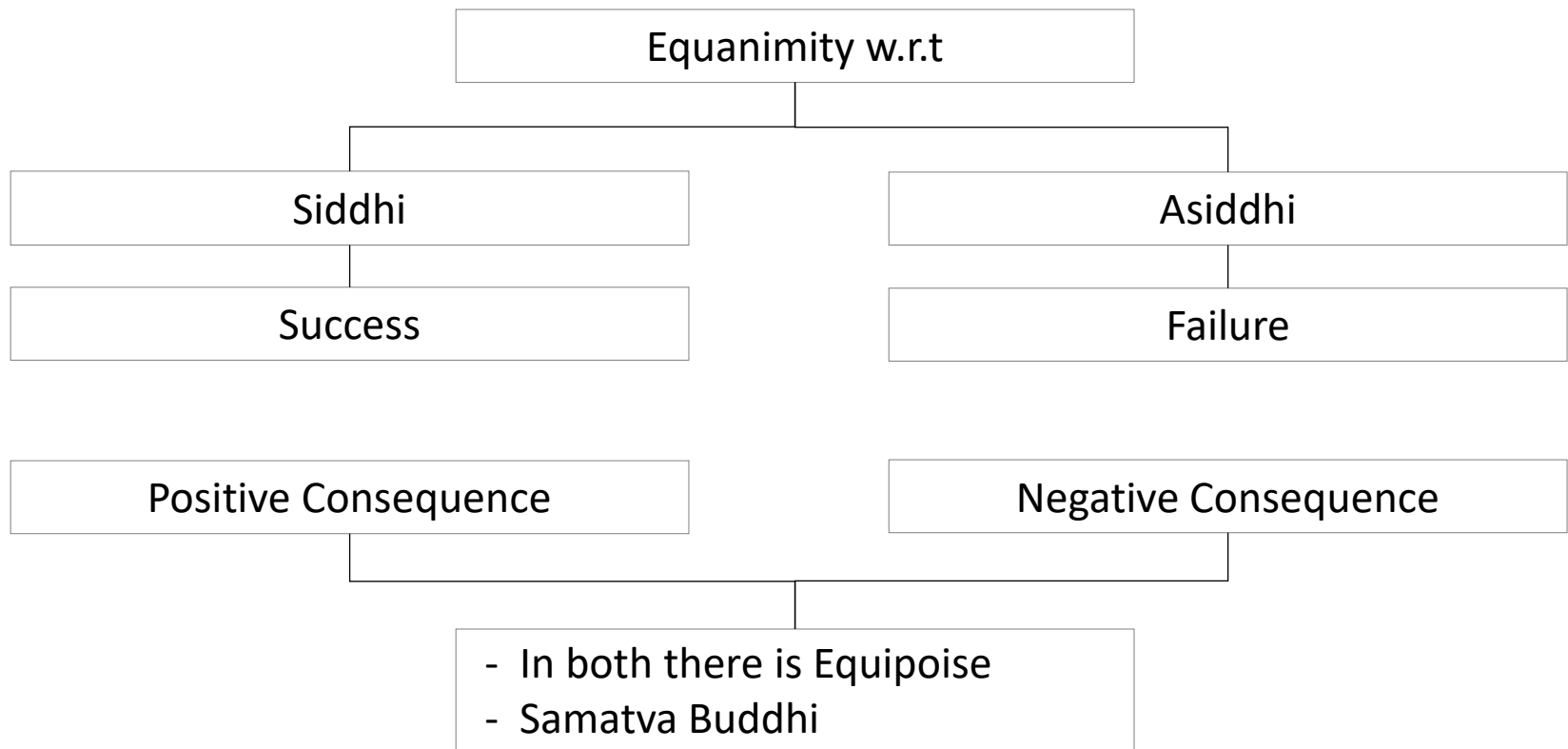
a) Skill in Action = Yogaha

b) w.r.t your action, Svadharma,

c) For a Person who is engaged in Karmas, which are in the form of only Duties, Vihita Karmas.

d) Kamya, Prayashchitta, Nisheda Avoided.

XVI)



XVII) How Samatva Buddhi Comes?

a) Ishvara Arpita Chetastaya

b) Because of Dedicating the action as Ishvara Arpanam (Bavana - Mind set)

c) Whatever I am doing is going to Ishvara

d) Ishvara Produces Consequence according to Law of Karma, not according to my wish.

e) Ishvara will do Just thing only

- Why worry?
- Worry Cannot change the result.

f) Samatva Buddhi is Skill in Action because Samatva Buddhi will convert Poisonous Action into liberating Action for a Mumukshu.

XVIII) Why do we say Samatva Buddhi is Skill in Action?

- What is the Reason to call it a Skill?

XIX) Mindset of Samatva Buddhi is Called Skill because, every Karma which has inbuilt Binding Nature (Including Nitya / Naimittika - Karma, Sacred Yaga).

- a) Binding Nature because it produces Punyam.
- b) Punyam Produces Punarapi Jananam Cycle
- c) Even the most Sacred karma has got Inbuilt binding nature.
- d) Samatva Buddhi Removes Binding nature of Karma.
- e) When you have Samatva Buddha Karma Poison gets Washed off its Poisonous Portion.

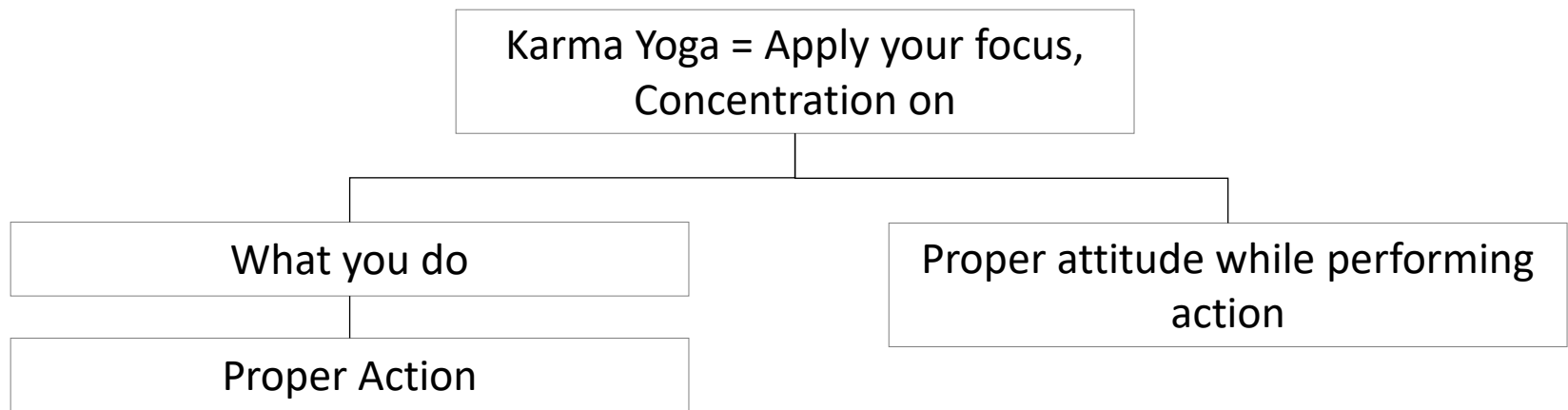
f) Karma Svabavat Nivartante :

- One gets out of Intrinsic Binding Nature.

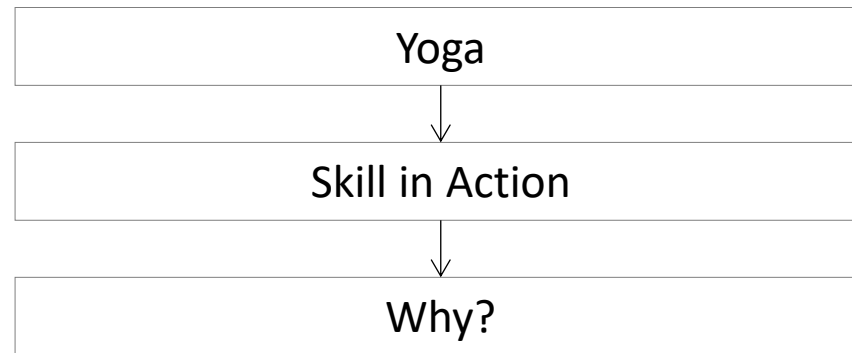
XX) Not only Poison goes away, Karma gets a New Svabava, Status

- a) Karma gets liberating Nature
- b) Poisonous Nature goes
- c) All because of an attitudinal change while doing any karma
- d) Hence karma Yoga is very important for Moksha.

XXI)

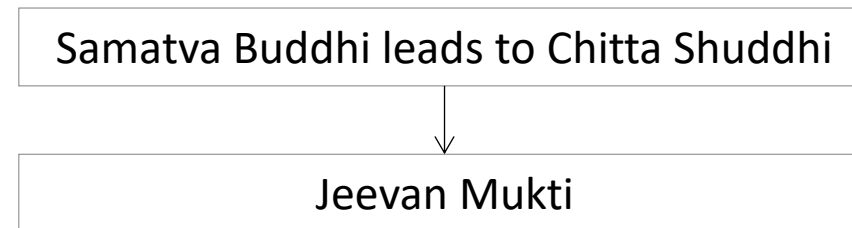


XXII) Verse 50 :



XXIII) Answer Verse 51 :

a) Because



XXIV) Gist :

a) Karma Yogi will become Manishi, Jnani, By Chitta Shuddhi, Guru Prapti, Jeevan Mukti, Videha Mukti.

b) Janma Bandha Vinirmuktaha Padam gachha :

- Jeevan Mukti / Videha Mukti.

c)



XXV) Materialistic Result born out of Karma = karmajam Phalam.

a) Tyaktva = not expecting, Renouncing

b) Karma Yogi renounces worldly benefits through Actions that he performs

c) Every action has worldly benefits.

d) He renounces Expectations of worldly rewards.

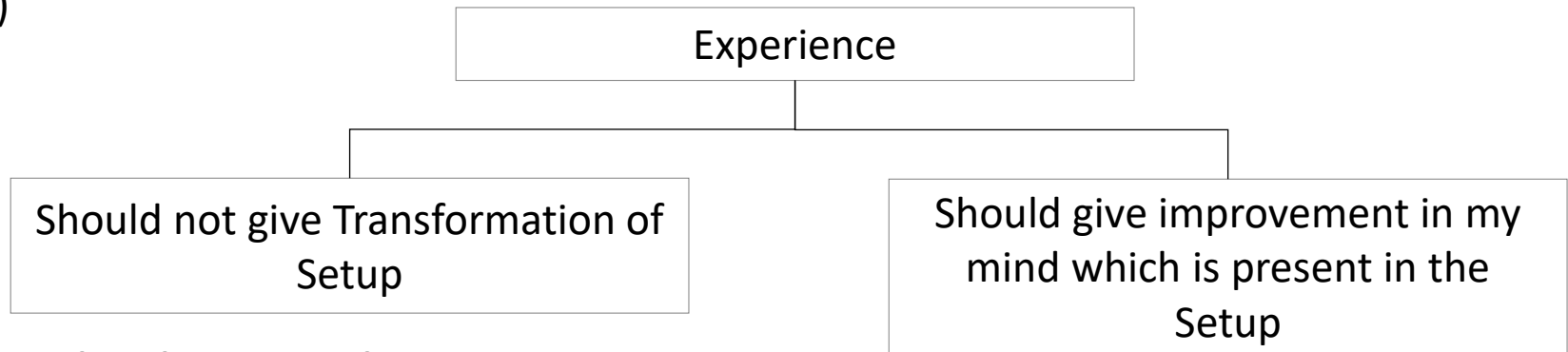
XXVI) What is result born out of Karma?

XXVII) Ishta - Anishta Deha Prapti

XXVIII) Samatvam Buddhi Yuktaha karma Yoginaha Tyartva

- Renounce worldly benefits by Samatva buddhi.

XXIX)

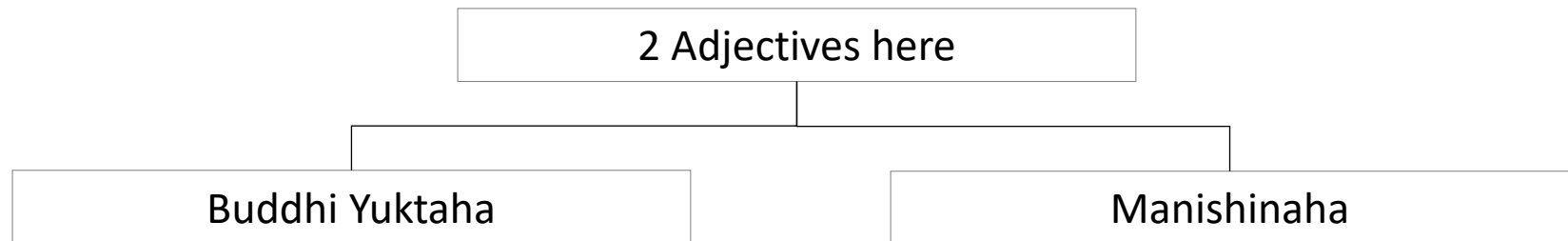


a) Manishinaha Jnaninaha Butva :

- After a longtime, will Develop interest in Vedanta, get Guru, have Spiritual education and will become wise people later.

XXX) a) Krishna Does not use 'Butva'

b)



c) Karma Yogi = Ajnani, not Manishi wise

d) Through Karma Yoga, he wants to purify the Mind and Study Vedanta, get Jnanam.

e) Manishinaha = Jnaninaha

XXXI) How lord Krishna present both Adjectives?

a)

Buddhi Yuktaha	Manishinaha
Karma Yogi	Wise

- Not Possible
- Karma Yogi can't be Manishinaha

b) Auditor is one who gives a problem, we don't understand

c) He gives a Solution, also we don't understand

d) Shankara :

- Adds Butva.

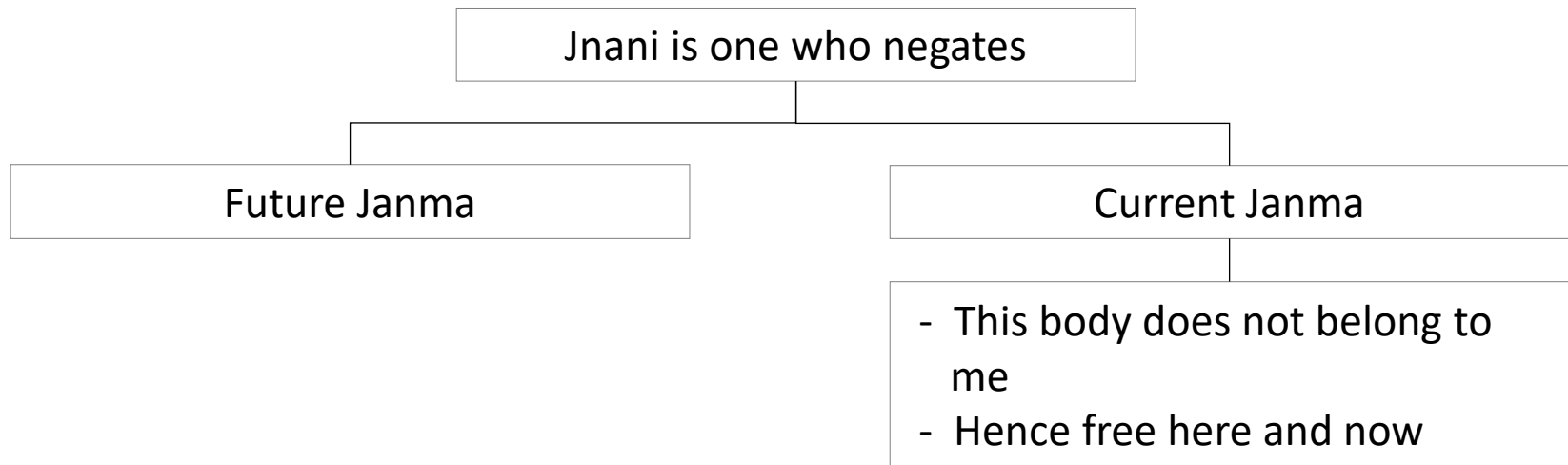
29) I)

Visishta Advaitin	Shankara
<ul style="list-style-type: none">- Die first- Parama Padam- Shukla Gathi- Vaikunta- Moksha	<ul style="list-style-type: none">- Advaitin- Moksha while Alive- Here and now

II) Purva Pakshi :

- How Bondage in this Janma?

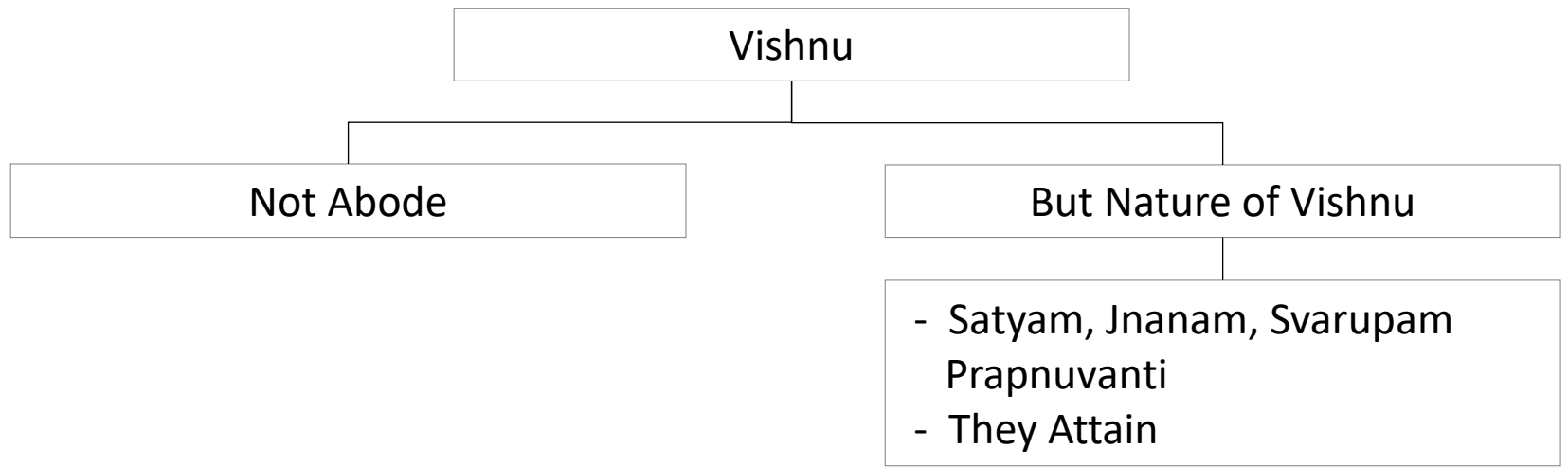
a)



b) Negate past birth itself, no Present or Future.

c) All Bodies, Always belong to Bhagawan.

d)



III) Moksha defined as Parama Padam.

a) Katho Upanishad :

- **Parama Padam = Vishnu**
= Pancha Kosha Vilakshana Atma

b) Katho Upanishad :

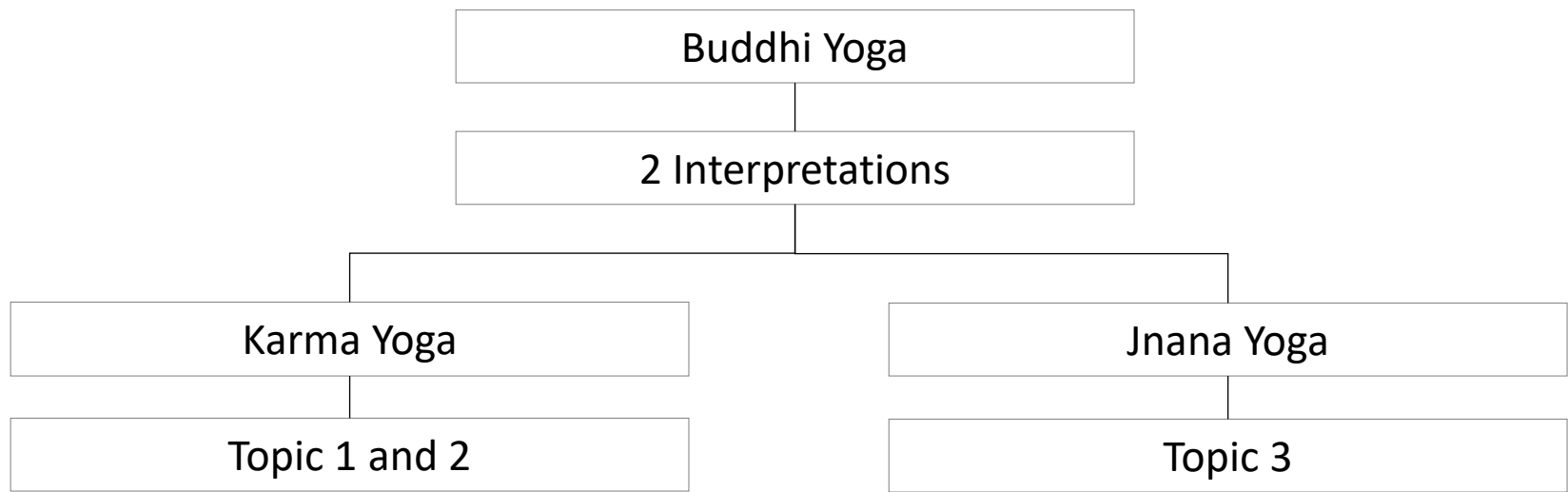
इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah || 10 ||

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [1.3.10]

c) Vishnu Padam = Atma Svarupam
= Videha Mukti

IV)



V) Buddhi Yoga / Karma Yoga

Verse 49 :

- Karma Yoga is far Superior to Karma.

Verse 50 :

- Karma Yoga destroys Punyam and Papams Gradually by giving Chitta Shuddhi, Sravana Prapti, Jnana Prapti, Jnana Nishta Prapti, Moksha.

Verse 51 :

- Buddhi Yuktaha = Karma Yogi will become later Manishanaha, Jnanis
- After becoming Jnani, will enjoy jeevan Mukti and Videha Mukti.

VI) Verse 49 :

- Karma Yoga = Samatva Buddhi Yoga
= Samatva Bavana Yoga
= Karma Yoga

VII) a) Buddhi also means Atma Jnanam, Jnana Yoga

b) Buddhi Yuktaha = Jnana Yogi

c) Re-interpret Verses

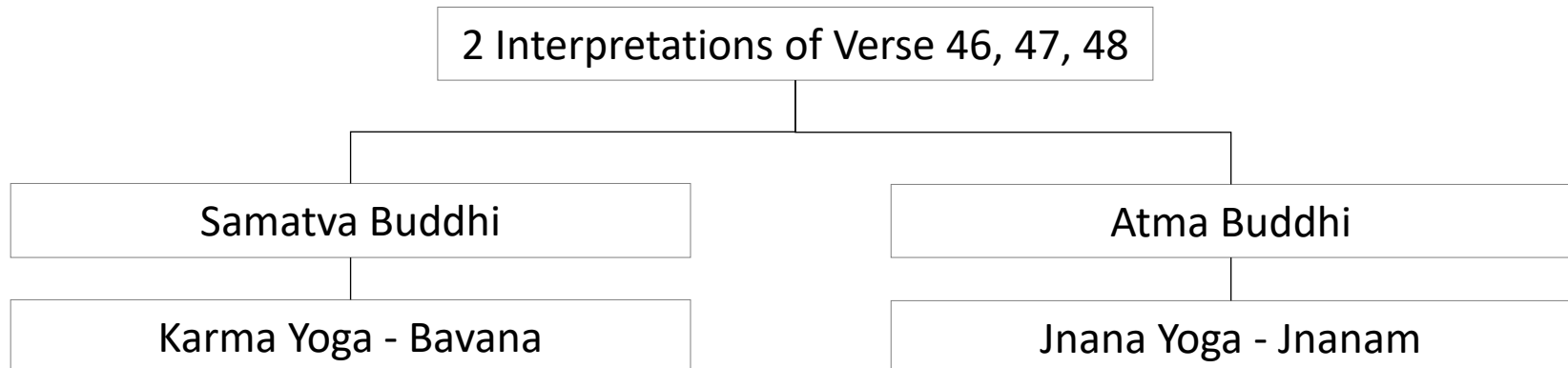
VIII) Verse 49 :

a)

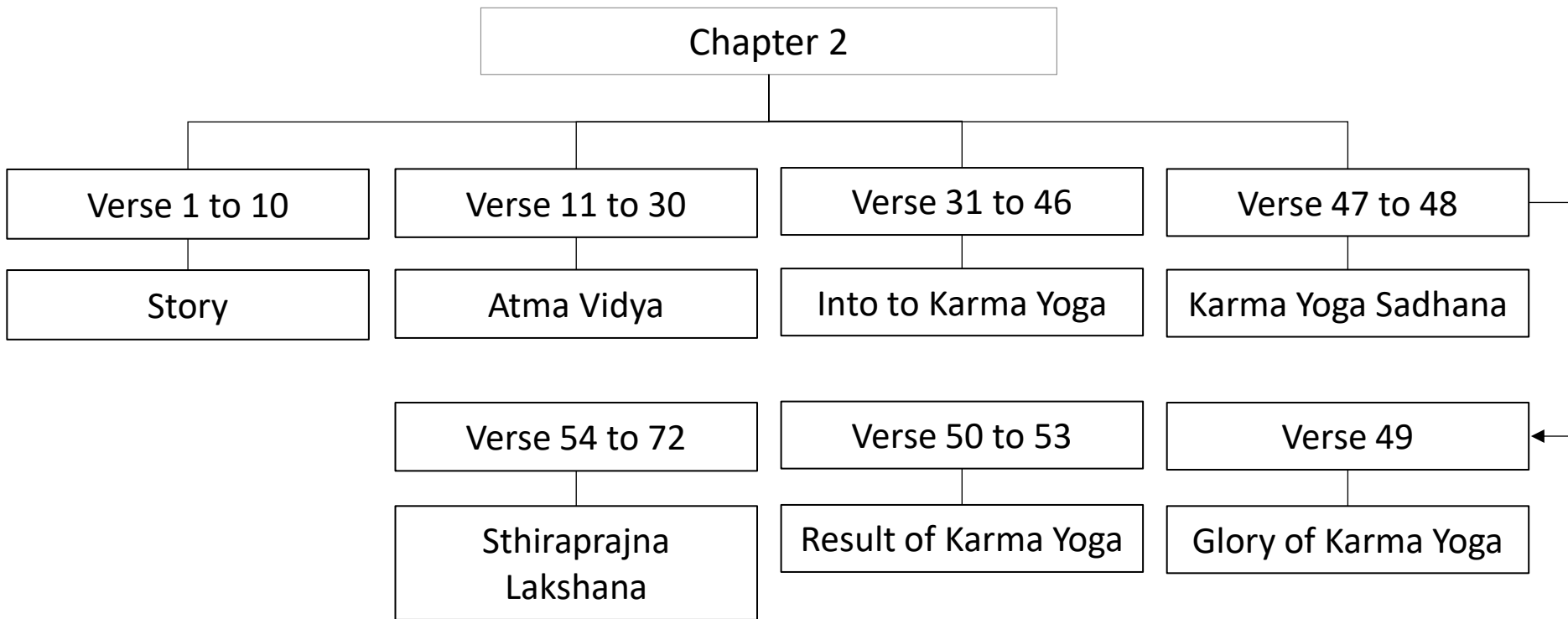
Karma Yoga	Karma
Inferior to Jnana Yoga	Far inferior to Jnana Yoga

b) Suddenly can't go to Jnana Yoga Phalam.

c)

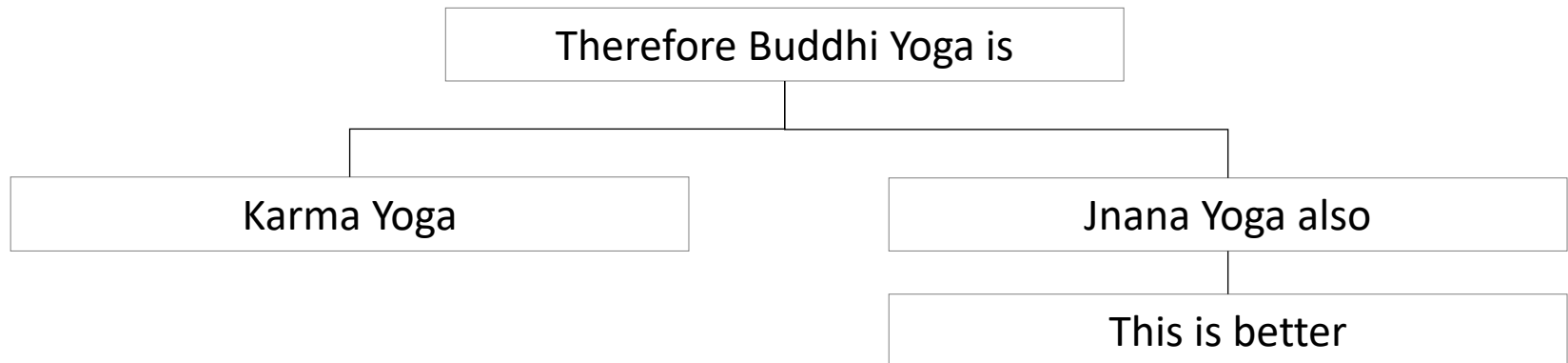


d) Knowledge compared to Pure Water lake.



e) Buddhi Yoga is said to be the direct Cause of Destruction of all Punyams and Papams.

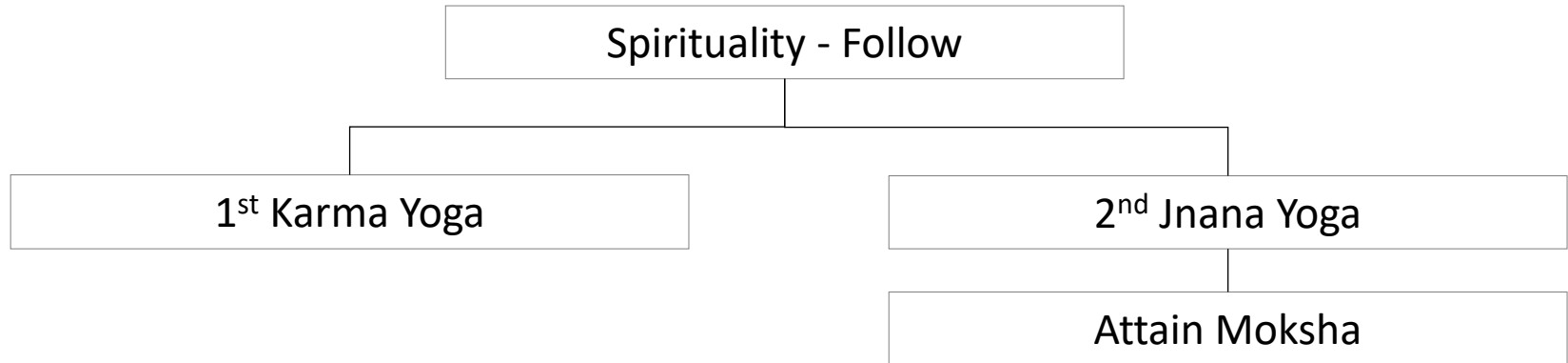
f)



IX) Karma Yoga and Jnana Yoga compulsory

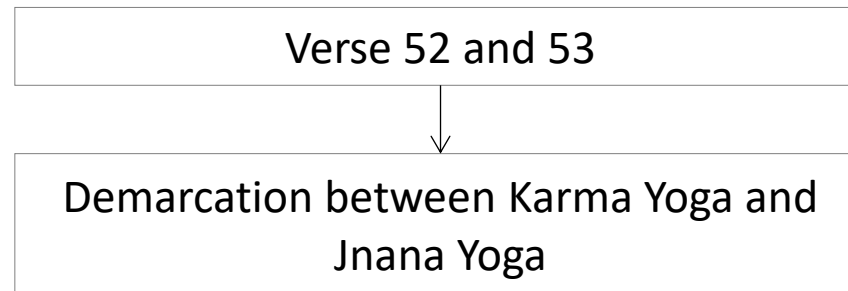
- Sequentially followed not Combined
- Krama Samuchhaya.

X)



XI) Buddhihi Kada Prapyate

a)



b) Verse 52 – Karma Yoga and Phalam

Verse 53 – Jnana Yoga and Phalam

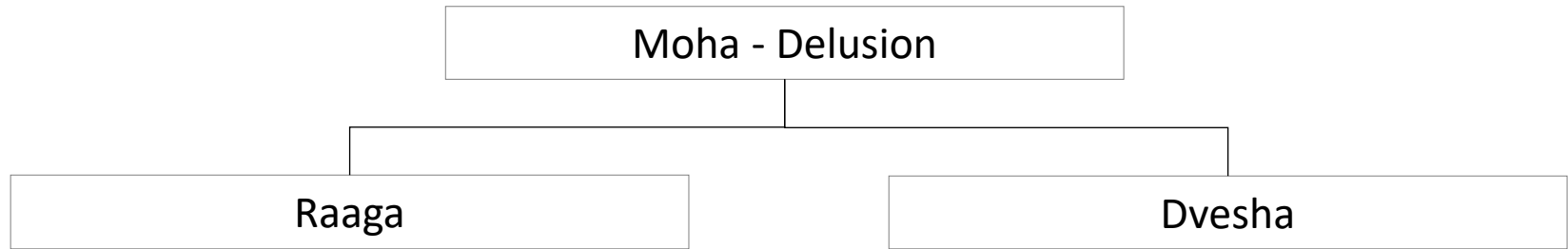
XII) What is limit of Karma Yoga?

- How long is Karma Yoga relevant.

a) Aim of Karma Yoga :

- Moha Mala Nivrutti
- **Elimination of impurity called Moha – Delusion.**

b)



c) Karma Yoga Aim :

- Moha - Raaga - Dvesha Mala Nivrutti.
- Nirveda (Vairagyam) Prapti

d) Thirst of Moksha becomes very intense.

XIII) Mundak Upanishad :

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

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

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

a) When thirst for Spiritual knowledge grows, Person has Viveka of Nitya - Anitya Vastu.

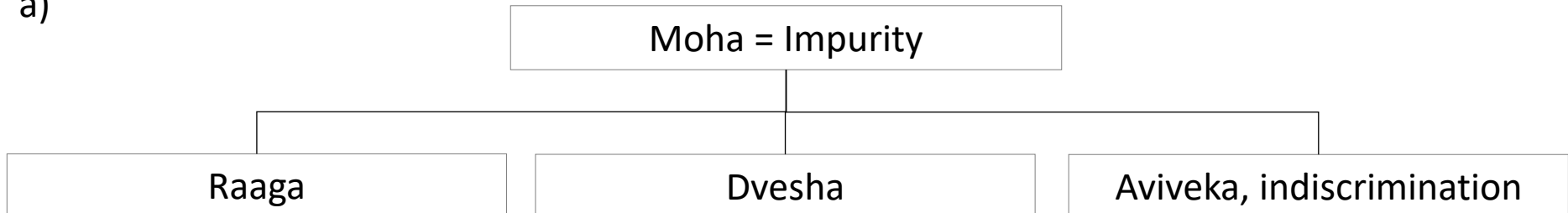
b)

Nitya	Anitya
Atma	Jagat

c) Delusions of Raaga – Dvesha - Moha become intense and then a Person Starts seeking something to come out of Samsara problems.

XIV) Yada = Yasmin Kale

a)



b) Atmakam :

- In the form of

c)

Nitya	Anitya Vastu Aviveka
Atma	Jiva, Jagat, Ishvara

d) Dharma, Artha, Kama not real Purushartha

- They are Anityam, Promote Samsara

e) Moksha only Purushartha

XV) What Delusion Does?

a) Makes us Waste our life, Spend all the time in Artha, Kama

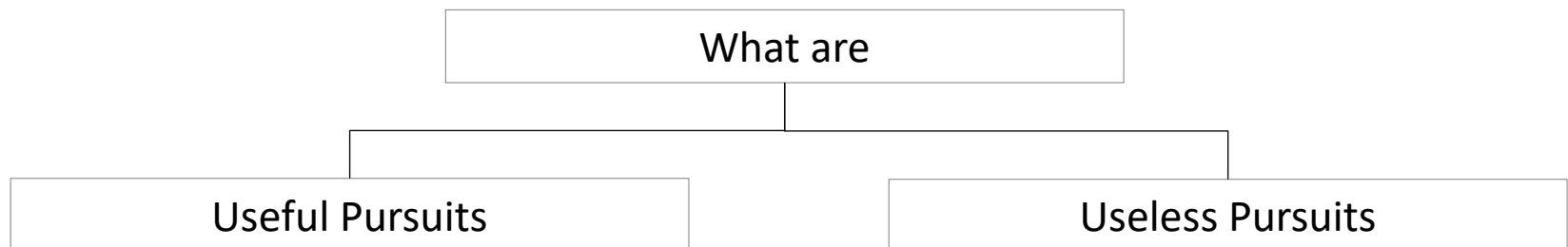
b) This is power of Moha, Maya, Rajasic Aspect of 3 Gunas.

c) Antahkaranam Pravartyate

- Mind is made to work in all other fields by Moha other than Vedanta.

d) Keeps us engaged, Pre-occupied in Anatma field (Youtube)!

e)



f) Moha is the Cause

g) Atma - Anatma Bodha Kalushi Krutya

- Contaminated Mind
- Mind Directed to Sense Objects.

h) Pure Mind is one which knows where to Spend our Chunk of time.

XVI) What happens when the Mind becomes pure?

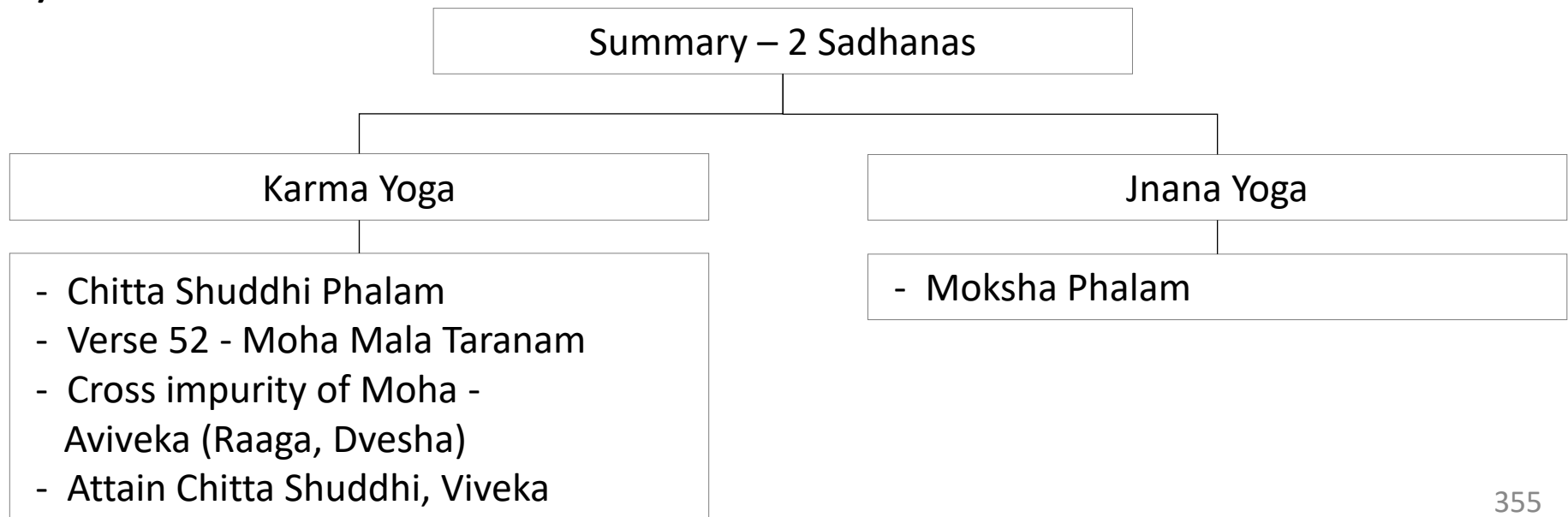
XVII) Vedantic Pursuit alone appears relevant in life.

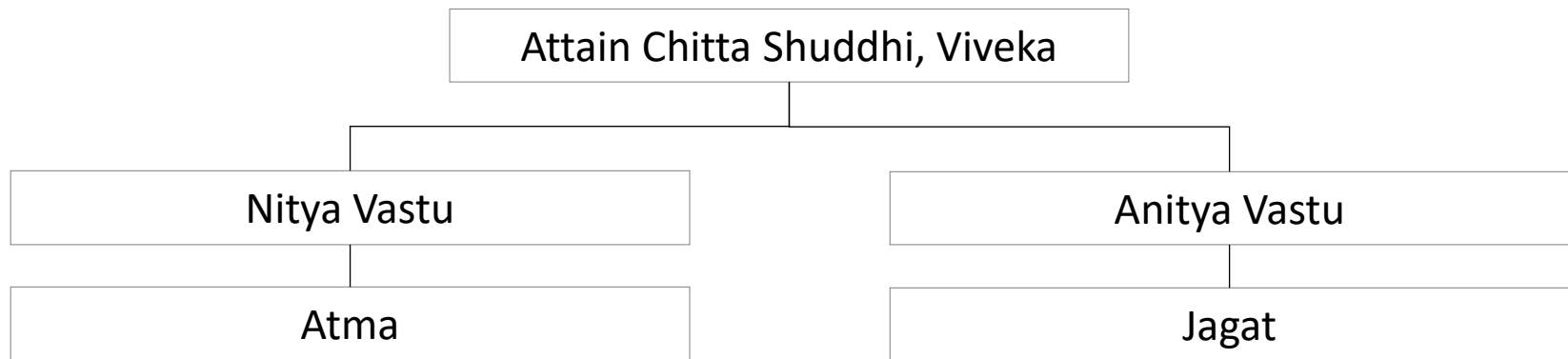
XVIII) What happens when the Mind becomes pure?

XIX) Vedantic Pursuit alone appears relevant in life

Revision : Chapter 2 – Verse 52 :

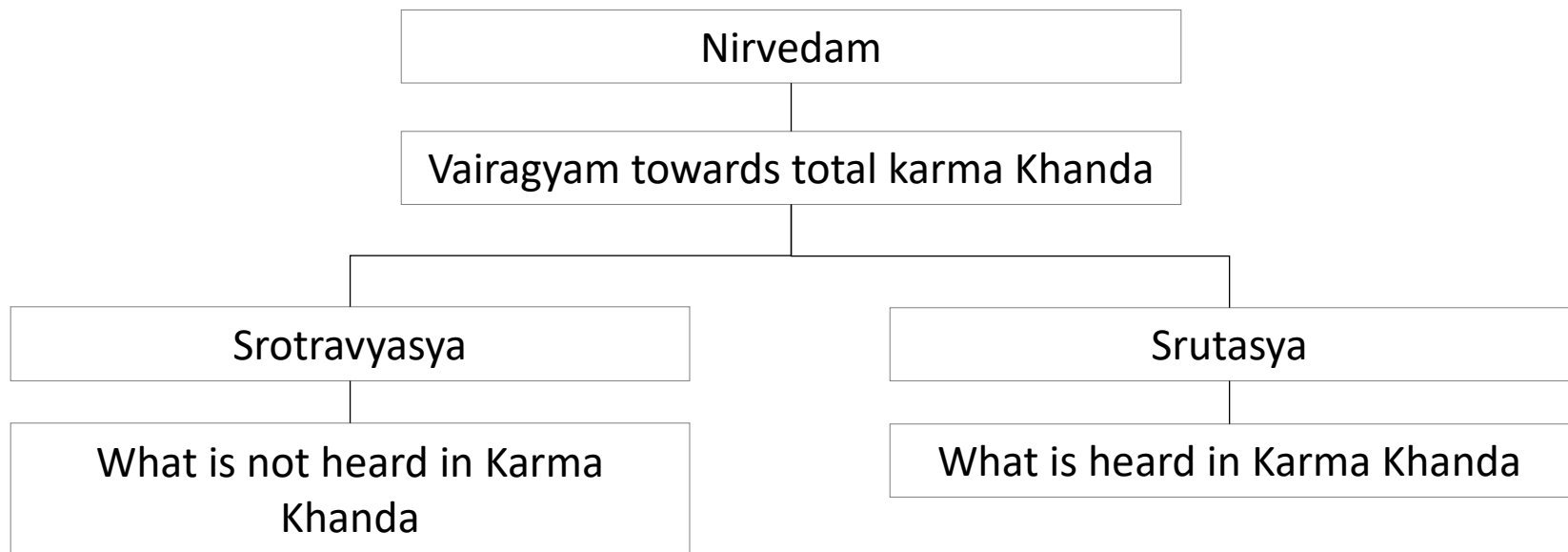
XX) Verse 52 and 53 :





- Consequence of Viveka is Vairagyam.

XXI)



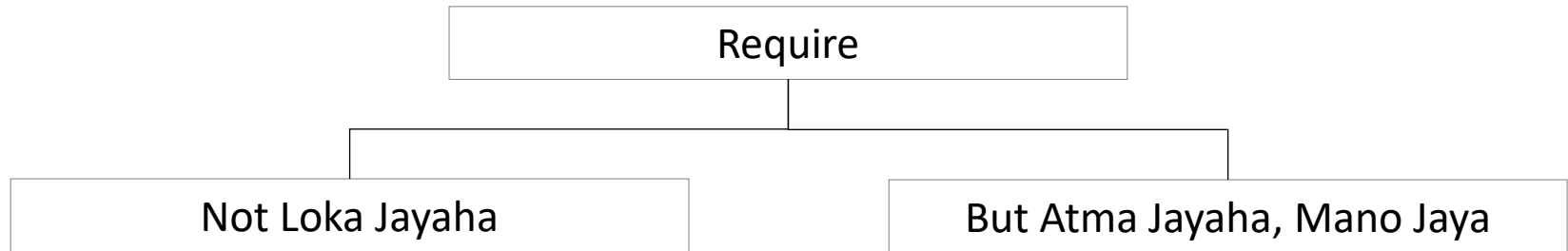
XXII) Karma Yogi understood :

- Problem is not with the World / Anatma
- Problem is my Dependence on Anatma.

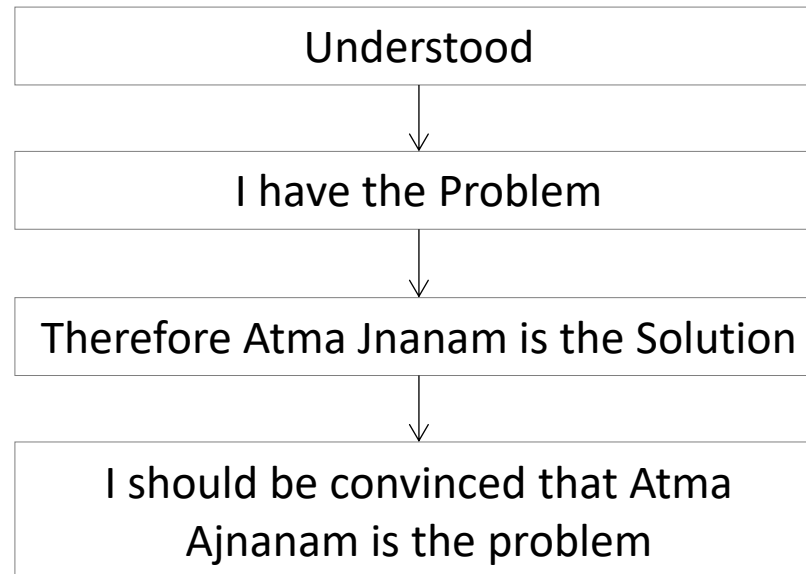
30) I) What is Required?

a) A Correction in Atma I, not correction in the world

b)



c) Atma Viveka Jam Pragnyaha :



II) Confused person is called Srutivipratipannaha

a) Confused regarding purpose of Veda.

b) Bulk of Veda is Karma Khanda - Talks about Rituals and Pariharas

c) Sadhana and Sadhyas

d) Shani Peyarchi Rituals Chatur Masyam Rituals in Matams.

e) Anatma Problems solved by Rituals

f) Such a Person of confusion who knows the defects in Veda is called Sruti Vipratipanna.

g) Anatma Problems can't be Reshuffled, replaced by another problem.

h) Peace not by Solving problem

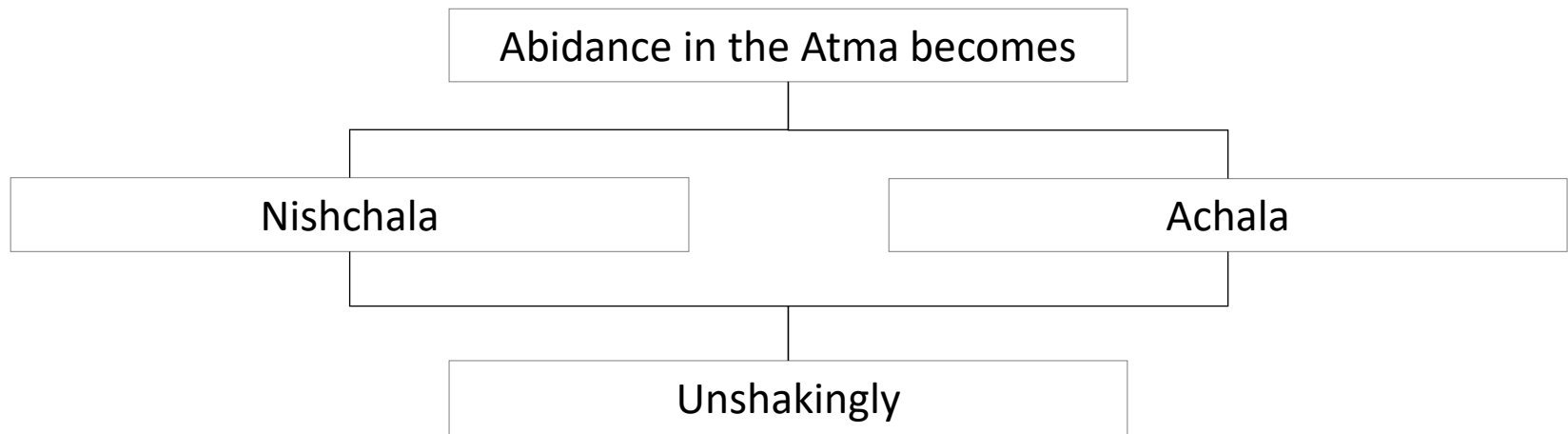
- Peace is inspite of problem.

i) That peace has to be discovered only in Atma

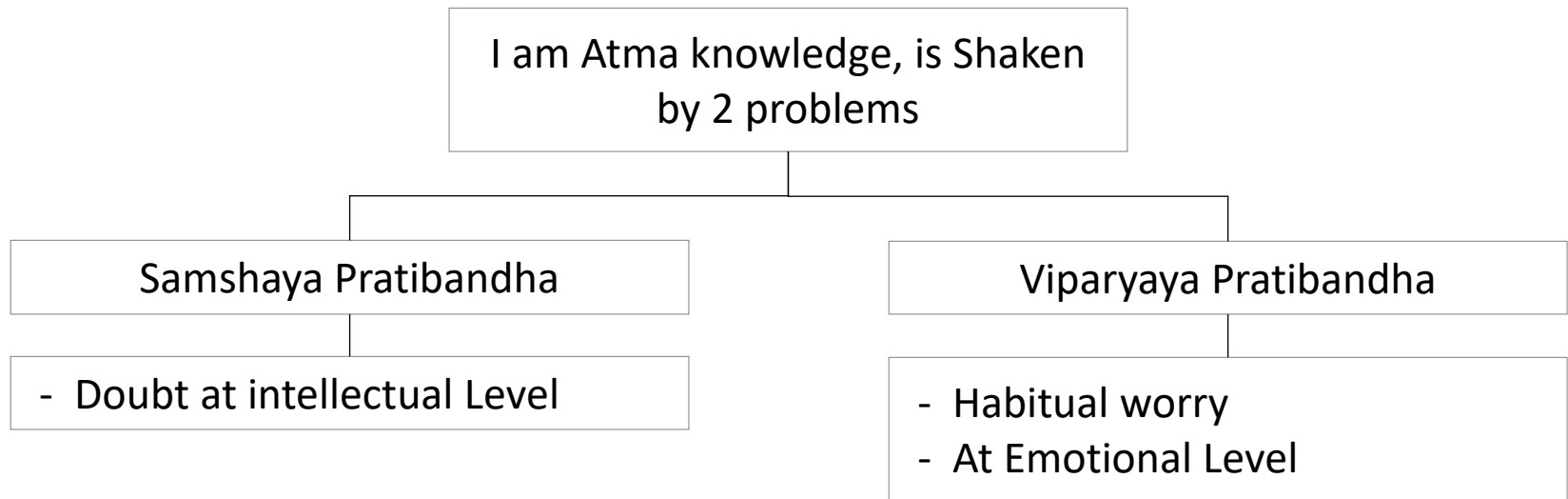
j) Person has to Shift from Sadhana, Sadhya Pursuits and come to Atma Nishta.

k) When the Mind learns to Abide in the Atma, not at end of problems but even in the Midst of all problems.

L)



m)



n) Mind Discovers peace at Atma Level, Accepts Disturbances at Anatma Level as the Nature of Anamta.

III) Vikshipta Sati Manaha :

- **Mind is Scattered, extrovert in Anatma field, Uncontrollable, Unpredictable, Unsustainable.**

IV) Anatma Centred Disturbances will come Down by Understanding

a) Worldly Experiences, Anityaha, Mithya, come and go.

b) Anatma world, not worth worrying about.

c) Achala Tatrabhi Varjita

d) Atma is higher order of Reality.

VI) Achala :

a)

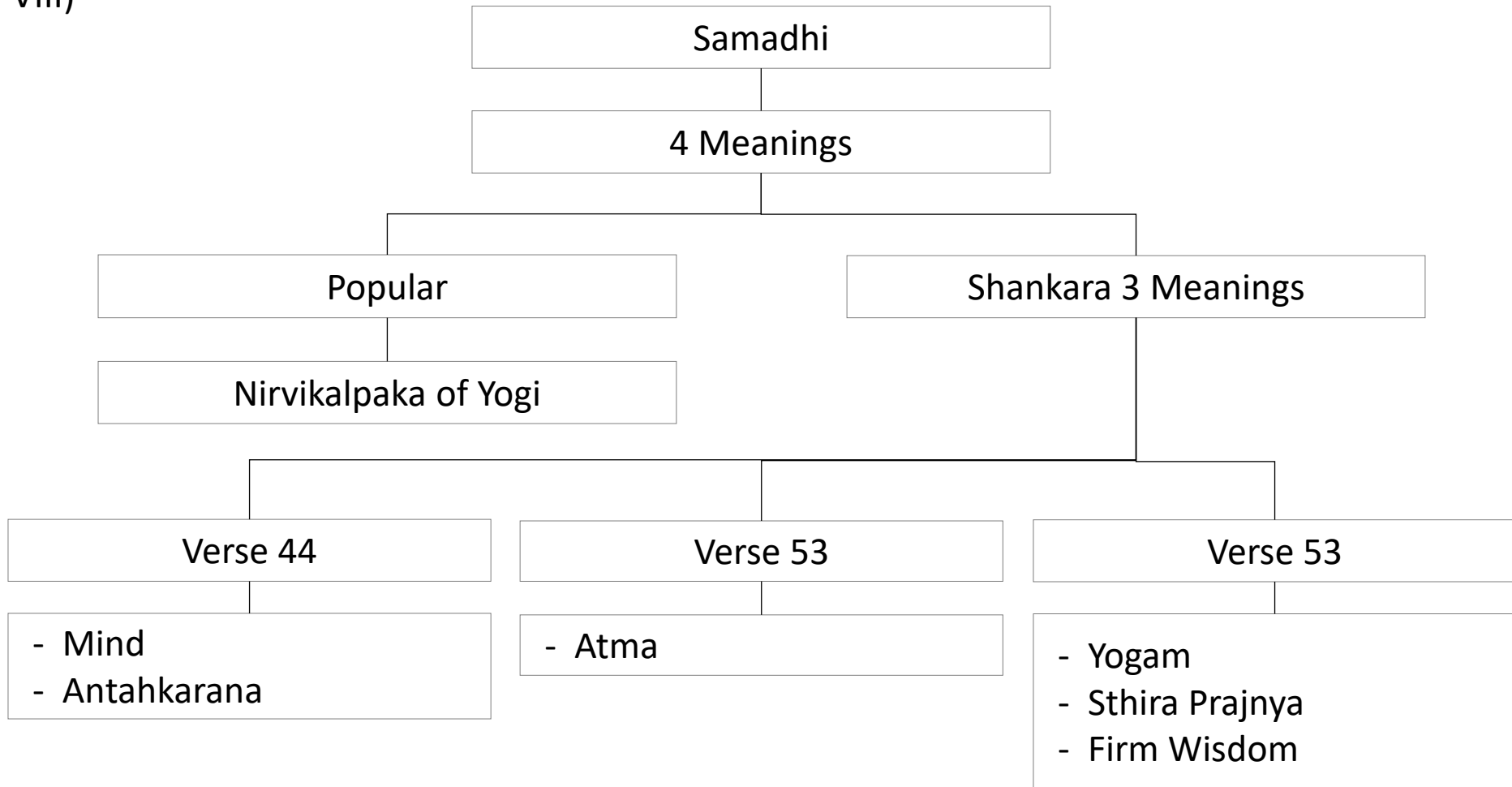
Vikshepa	Vikalpa / Samshaya
<ul style="list-style-type: none">- Emotional Problem- Manomaya Kosha- Raaga, Dvesha, Moha	<ul style="list-style-type: none">- Intellectual Problem- Vijnanamaya Kosha

b) Proof :

- Is only Shastram
- No other Method to Validate it.

VII) Don't look for an Experience to Corroborate with Sakshi Brahma Jnanam.

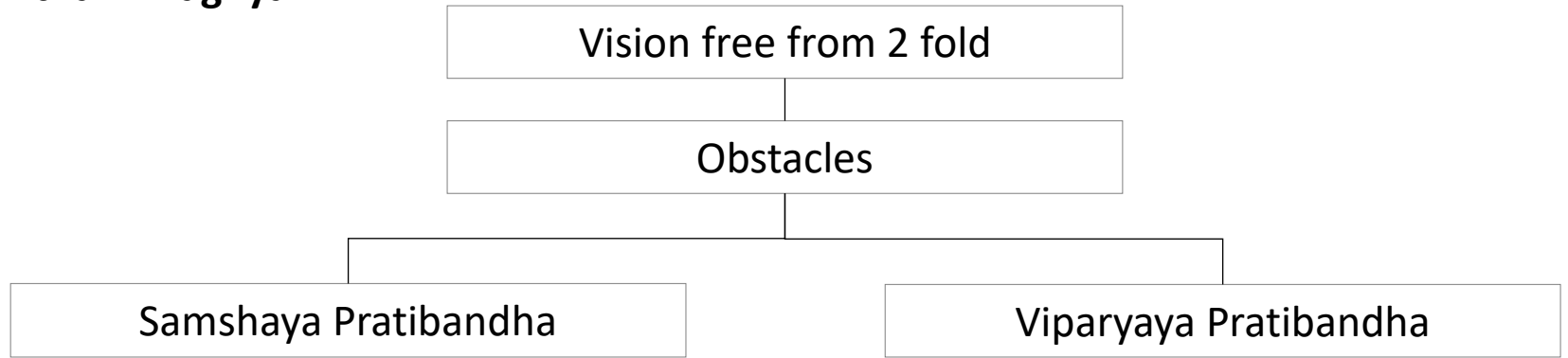
VIII)



IX) Verse 11 to 53 = Teaching of 2nd Chapter.

a) I have to evaluate if it is worth while.

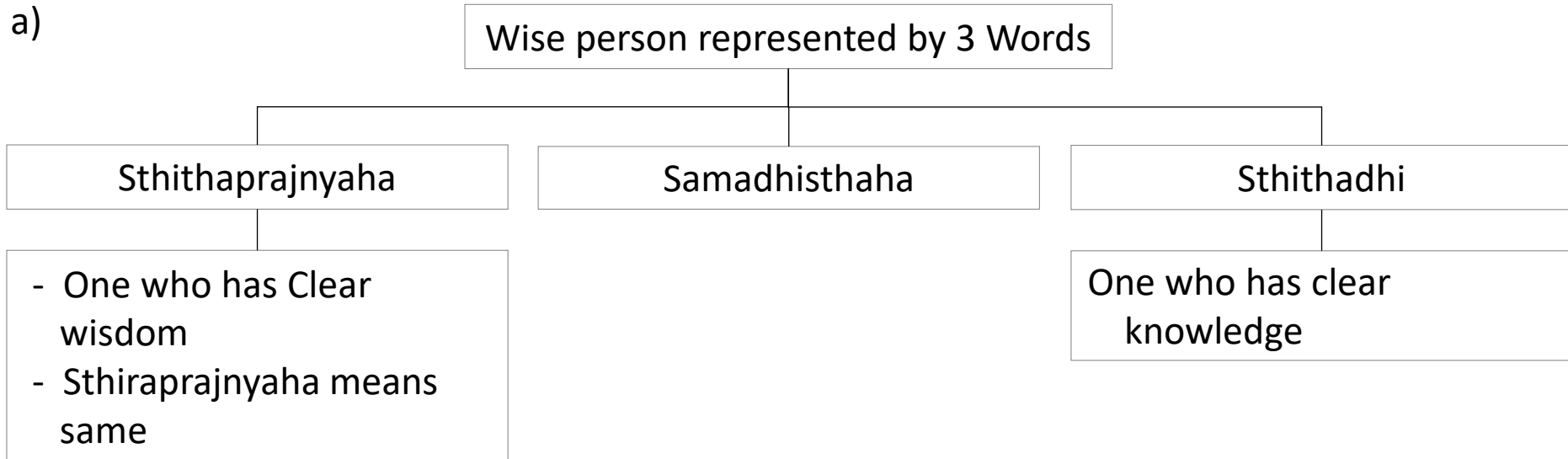
b) Sthitha – Pragnya :



c) Wise person who has Doubtless knowledge is called Sthithaprajnyaha.

X) Verse 54 :

a)



XI) Sthithapragnya - Vighraha

- Vakyam, Splitting the Bahuvrihi Compound.

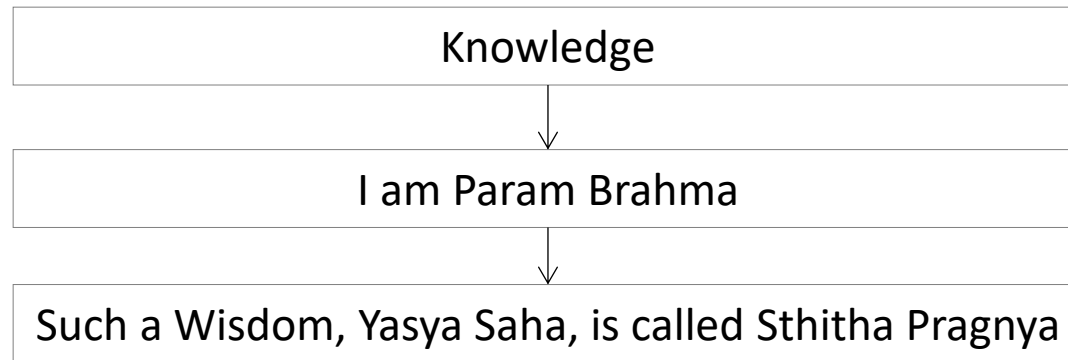
a) Sthitha Pragnya Yasya Saha :

- That Person who is a Possessor of Clear knowledge.

b) Sthitha = Pratishtita, firm, without Doubt, error

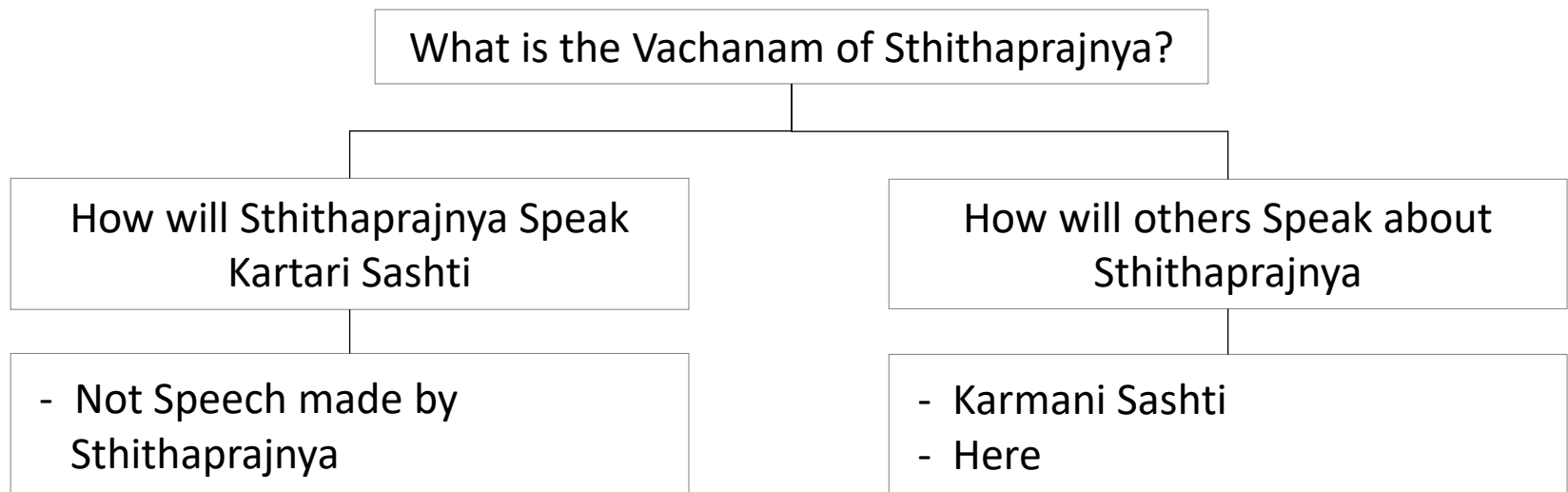
c) Habit Breaking is called Viparyaya Abhava

d)



XII) Tasya Ka Basha :

a) Kim Bashanam, Vachanam :



b) One who Abides in Samadhi = Atma

XIII)

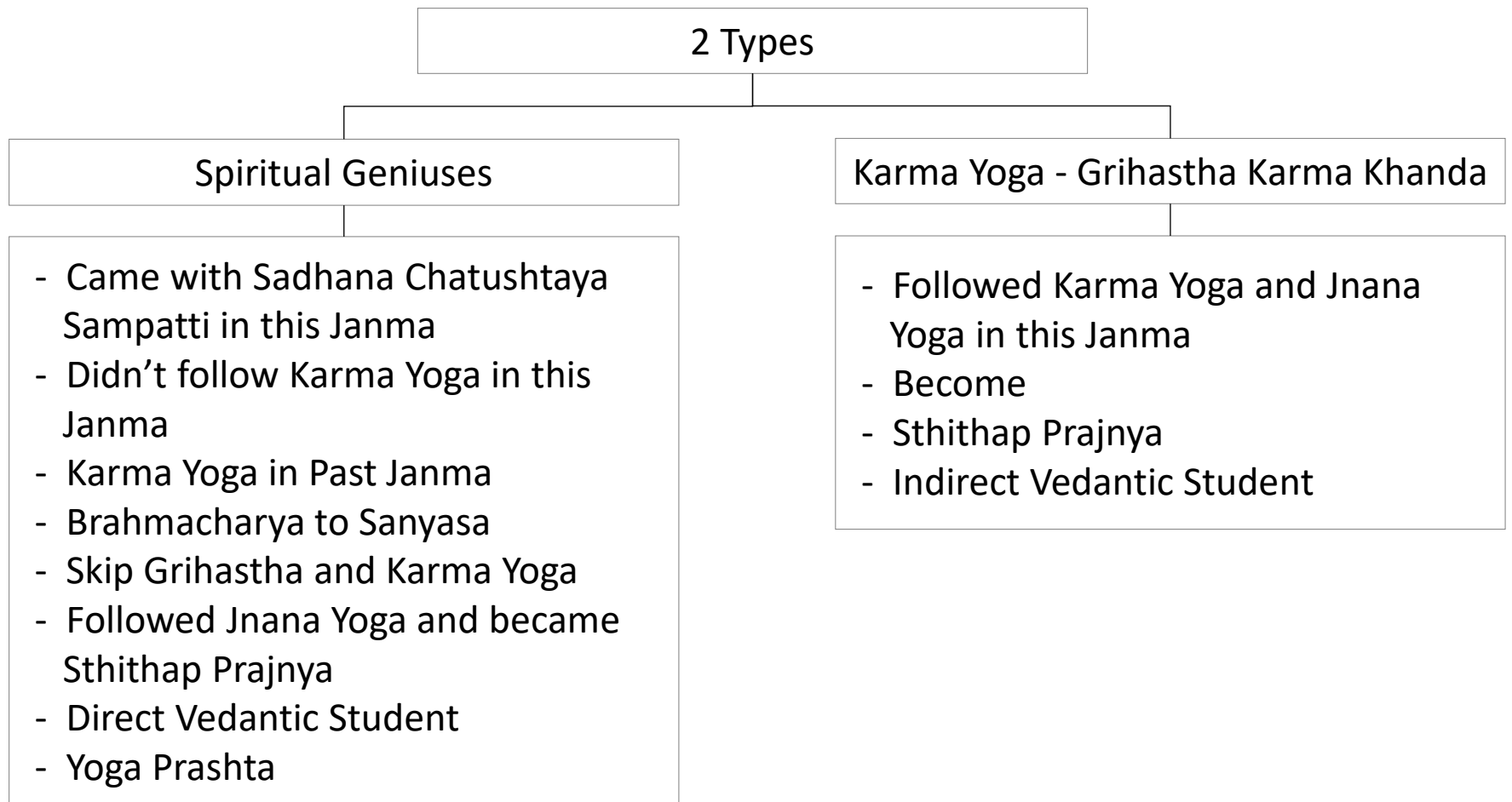
Bashanam Katham	Asanam Katham	Prajanam Katham
Talk	Sit	Walk

a) Arjuna wants to know the conduct of a Jnani, Lifestyle, behaviour of a Jnani.

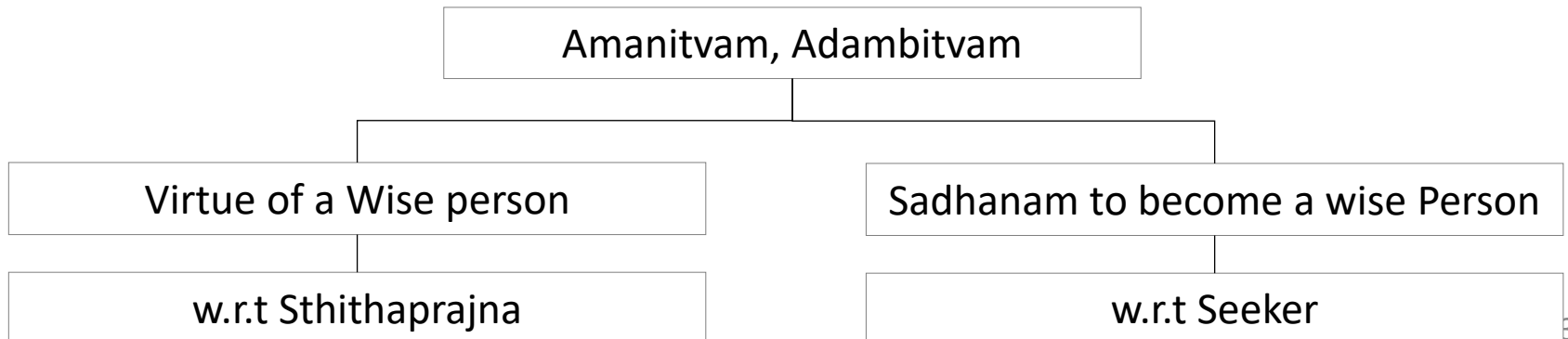
b) Arjuna asks Lakshanam of a wise man in Verse 54.

XIV) Sthithap Prajnasya Lakshanam Sadhanam Cha Upadishyate

XV) Who is Sthithap – Prajnyaha?



XVI)



XVII) What is the difference between Virtues, Disciplines?

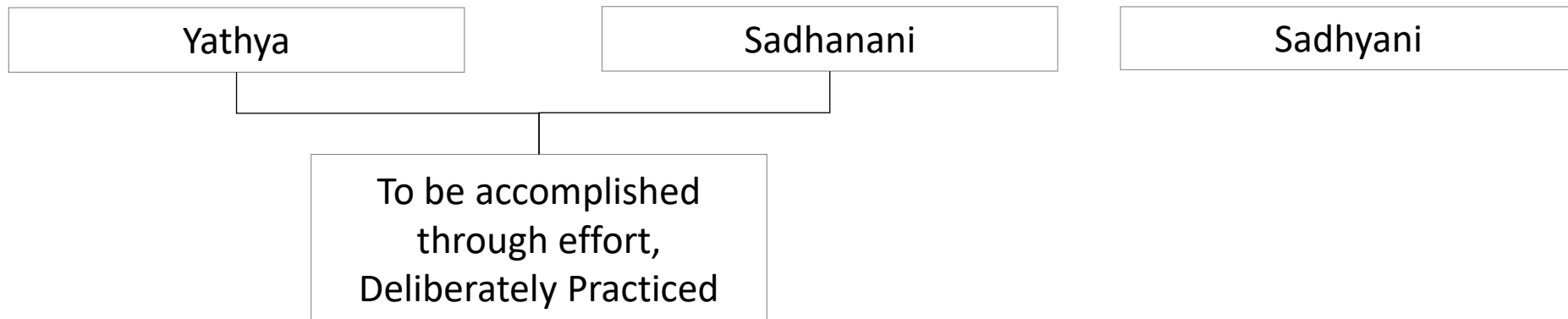
a)

Virtues	Disciplines
<ul style="list-style-type: none"> - Naturally enjoyed without effort - Amanitvam is my nature - It is a Lakshanam - Vairagyam Natural - Sadhana Chatushtaya Sampatti <p>Viveka, Vairagyam, SSS, Mumukshutvam, Effortlessly enjoys their Presence</p>	<ul style="list-style-type: none"> - Lack Virtue - As Seeker, Main Amanitvam - Called Sadhanam - Struggle for Vairagyam - Practices Sadhana Chatushtaya Sampatti

XVIII) What are your Sadhanas?

- What is Naturally enjoyed by a wise person, you Cultivate them.

a)



b) Whatever are his Spontaneous Virtues, the same Virtues are presented as Disciplines for a Seeker, Mumukshu.

XIX) Verse 55 to 72 - Talk of Lakshanani and Sadhanani.

Mukta	Mumukshu
Lakshanam	Sadhanam

31) I) 1st Most Important lakshanam

1) Poornatvam :

- Atmaneva Atmana Tushtaha...
- Jnani enjoys total fulfillment inwardly.

2) Sarva Kama Abhava :

- Freedom from all forms of Binding Desires, Ashuddha Kamas.
- Nonbinding Desire any Quantity ok .

b) All forms of Binding Desires, when a Person give up totally.

II) Krishna Answers :

a) Verse 55 to 72

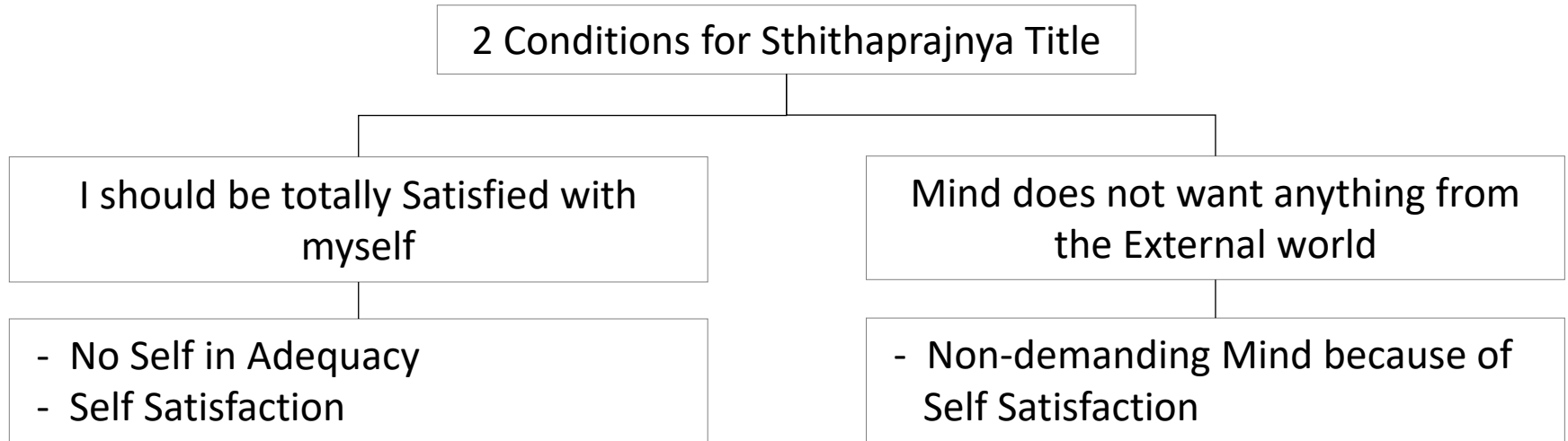
b) Wise enjoys Poornatvam because of this knowledge

c) Sarva Kama Nivrutti is 1st Lakshanam of Sthitha Prajnya.

III) Sthitha = Pratishtita, well established, well internalized

a) Sthithaprajnya - Finally refers to the Person in whom the knowledge has become Assimilated = Vidwan = Wise Person.

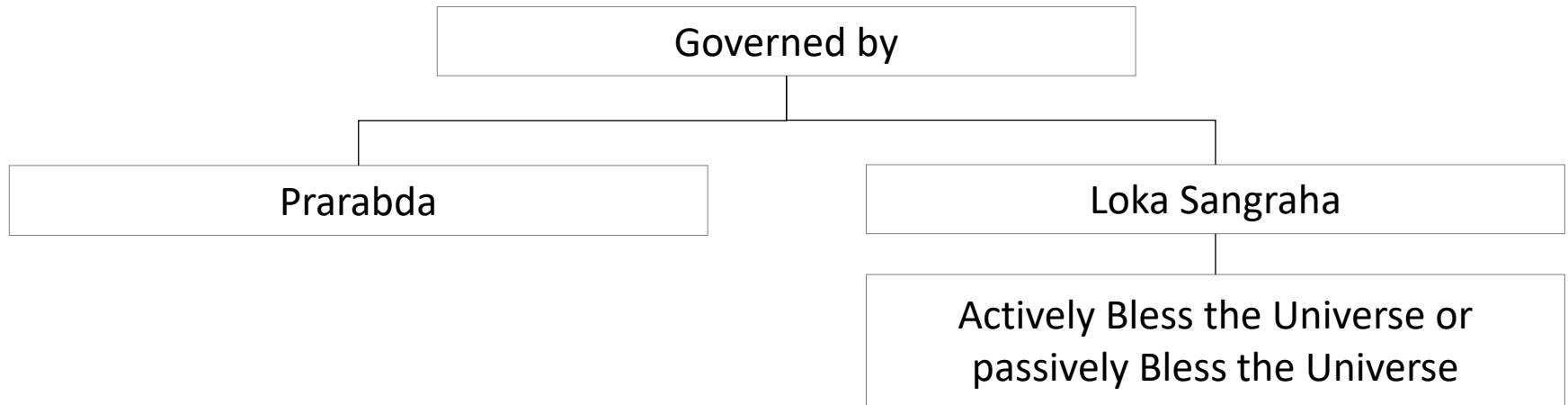
b)



c)



IV) Jnanis Sanyasis Activities



a) 1st :

- Udvega Abhava Anxiety free

2nd Spriha Kama Abhava

- Kama Abhava free from Desire.

3rd Raaga Abhava

- Free from Raaga, Attachment.

4th Baya Abhava

- Freedom from fear.

5th Krodha Abava

- Free from Anger.

b) Adideivikam :

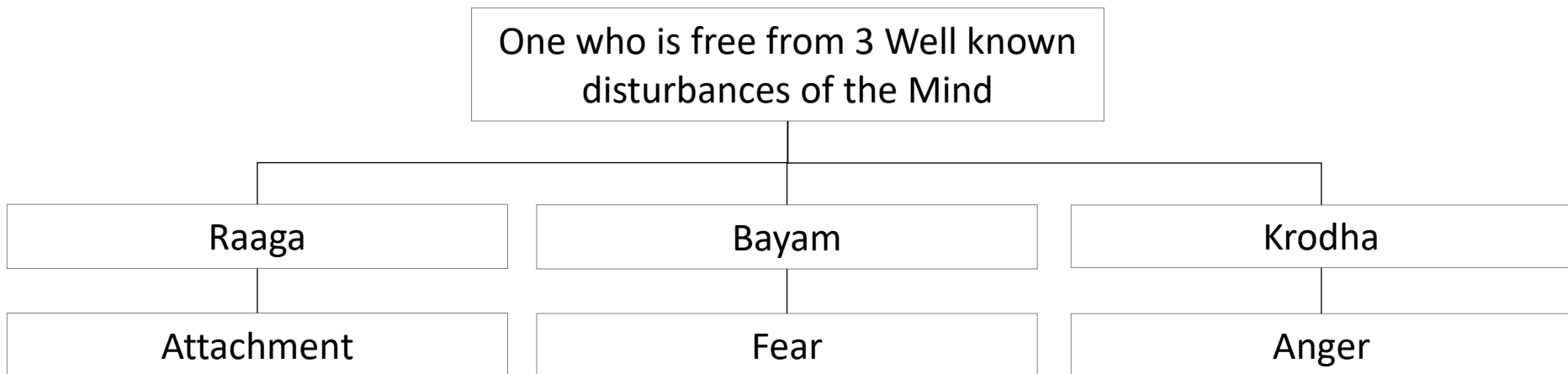
- Pain from inert Nature.
- Nature is Governed by Devatas
- Earthquake, Tsunami, lightening, other things in Creation.

V) They come to Disturb Jnani because of Prarabda

a) Na Udvignam :

- Jnanis Mind is not disturbed
- Na Prakshubitam, not Mentally Disturbed.

VI) Raaga - Bayam Krodha :



VII)

Spriha	Raaga
<ul style="list-style-type: none">- Kama- Desire- Towards an Object which I don't Possess	<ul style="list-style-type: none">- Attachment- Towards an Object which I Possess

Revision : Chapter 2 - Verse 59 : Bashyam :

VIII) From Verse 58 :

a) What are the Sadhanas to Convert Prajnya into Sthitha Prajnya

b) Prajnya is gained through Sravanam and Mananam.

c) Prajnya is Converted into Sthithaprajnya by the Practice of Nididhyasanam.

d)

Damaha	Kshamaha	Nididhyasanam
Indriya Nigrahaha	Mano Nigrahaha	Dwelling on Teaching

e) Mental Taste goes only when Atma Jnanam Stabilizes well.

f) We think, we don't have Problem of attachment

- When Object, Person, Situation, not available, Suddenly feel the Vacuum.

g) Vartamanasya

- One who remains in this knowledge, keeps knowledge alive and Active, functional.

h) Nirbeejam = Non-seed

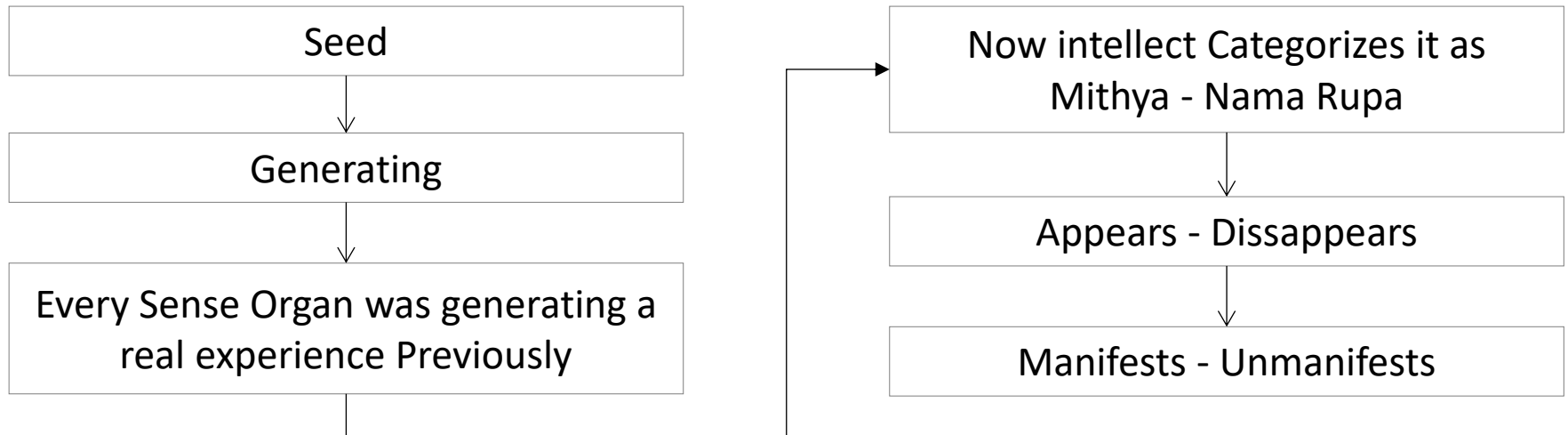
i) It means before it was a seed

- Then only can say Atma Jnanam makes it a Non-seed.

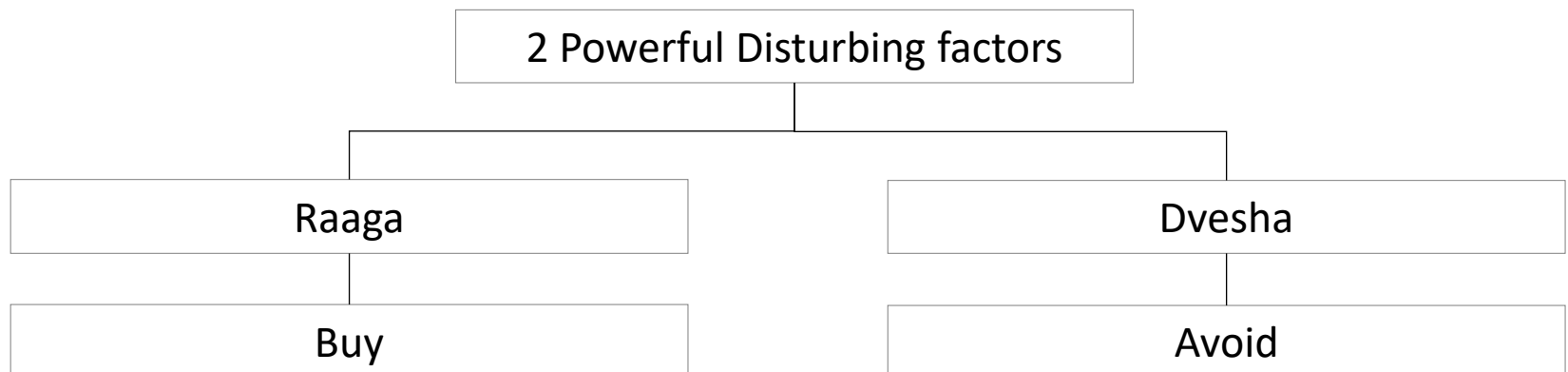
j) Entire waking Experiences become non-seed, Mithya

IX) Before self knowledge :

a)



b) Every Sense perception generates



c)

Ishvara Srishti	Jiva Srishti
<ul style="list-style-type: none">- Does not Disturb- Cause of Moksha	<ul style="list-style-type: none">- Disturbs- Cause of Samsara- Coloured Srishti Disturbs the Mind

X) Krishna Continues with same topic of Damaha

a) In the beginning itself Sense organs must be Mastered, Maintained under ones Control (Svavashaha).

XI) Modification Project Starts

a) Haranti Manaha :

- Sense Organs drag the Mind, Even though intellect is trying to hold the Mind.

b) Even when intellect is Supervising, Watching, Openly (Day Light Crime), Sense Organs Snatch the Mind

c) Intellect is informed of Atma - Anatma Viveka

d) Sense Organs – Drag Mind Even when intellect is Watching (Pashyataha).

XII) Gist – Verse 61 :

a) Don't allow the Sense Organs which are full of Desires of Lokas, to wander about in Youtube.

b) May you more of Nididhyasanam, instead of Complaining that there is no Time.

XIII) Damaha and Nididhyasanam Highlighted in Verse 61

a)

Damaha	Nididhyasanam
<ul style="list-style-type: none">- To save time- To Conserve the time	<ul style="list-style-type: none">- For engaging, using the Time- For application of time

32) I) After controlling all Sense organs, may all your thoughts be focussed on me the Inner Consiucousness of everything in the Universe.

II) Let mind be Saturated with inner Consciosuness instead of Vishaya Consciousness (Mat – Paraha).

a) Thought of Student

- I am not different from Vasudeva.

III) During Nididhyasanam, any problem, invoke Self

- Not Prayer.
- All Prayerful situations, invoke Nididhyasanam.

a) I am the Sakshi Atma unaffected by any event.

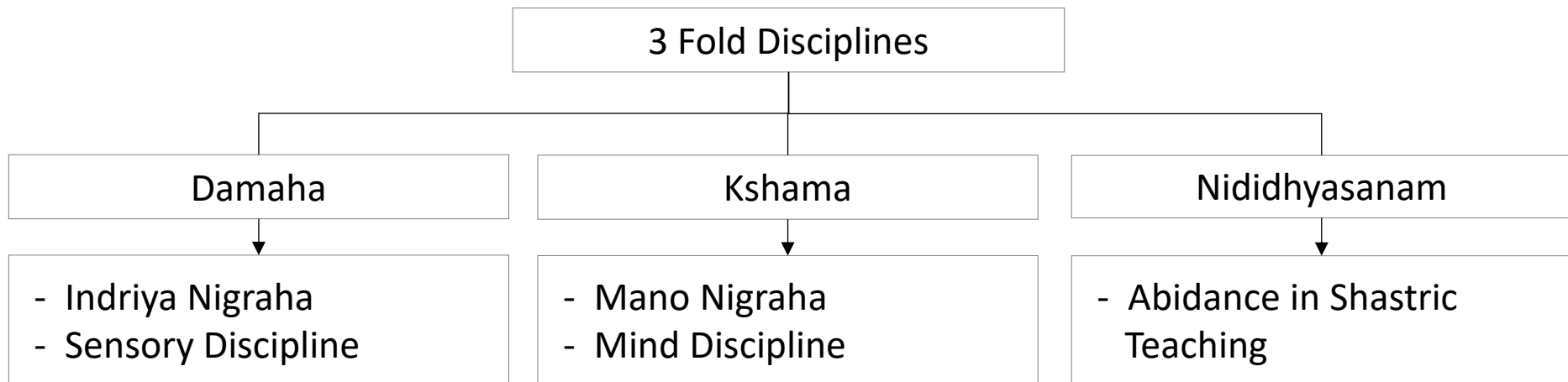
b)

Jnana Yoga	Karma Yoga
<ul style="list-style-type: none">- Atma - Anatma format- Ishvara not there- Will be like Nastika- I Refuse to Pray to Lord for Help- Binary format- I Depend upon not Bhagawan- Depend on Bhagawans teaching	<ul style="list-style-type: none">- Triangular Format- Jiva / Jagat / Ishvara format

IV) I am Chaitanyam, Pratyag Atma of the entire Universe.

- I am nothing else, iti Arthaha.

V) Madhusudhana Saraswati :



a) I Atma am witness of the Crisis, not affected by the Crisis.

b) Gita :

अनादित्वान्निर्गुणत्वात्
परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय
न करोति न लिप्यते ॥ १३-३२ ॥

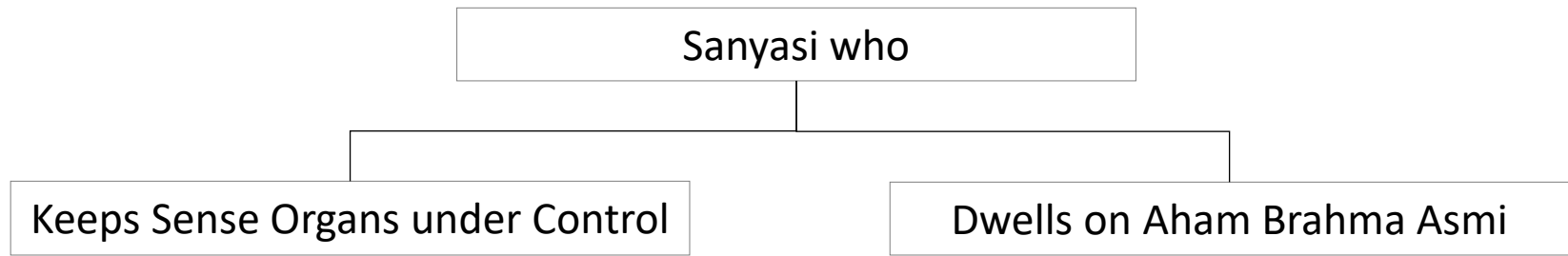
anāditvānnirguṇatvāt
paramātmāyam avyayaḥ ।
śarīrasthō'pi kauntēya
na karōti na lipyatē || 13-32 |

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]

VI) Clasp - Renouncer

- CL - Claiming Ownership and Controllershship
- A - Anxiety, worry about yourself or family
- SP - All Special Prayers.
- All 3 Whoever renounces, even if he is a Grihastha, is a Jnani
- Yatihi – No Need to put new vastram
- Abhimana Chinta Visesha Prarthana Tyagaha = Clasp Rejection.

VII)



VIII) His wisdom will get Stabilized because of Power of 3 Fold Sadhana

- Otherwise, wisdom will be feeble
- Abhyasa – Strength Practice of 3 new Discipline, Committedly.

Vow :

- Here after, I will give Up all 3
- Only if taken as a Vow, it will be Practiced consistently for a Length of time.
- Then only we can derive benefit of Abhyasa.

IX) Even after Sravanam and Mananam, there is a Possibility of a Spiritual fall if a Person does not live an alert life

a) Life of Damah, Kshama, Nididhyasanam, a must for a Seeker of Moksha, until Sthithapragnya comes.

X) a) Dhyataha :

- Chitayati, Constantly thinking, Vrutti Avrutti

b) Instead of Atma Vrutti Anuvrutti, it is replaced by Anatma Avrutti.

XI) 2nd Slip – From Liking, fancy for Object

- Kamaha, Trishna
- Desire to Possess or Hold on to Object.

- **Fancy converted to Craving Passion.**

XII)

From Sangat

From Pritehe

4th Slip Kama is Born

XIII) 4 Levels of Fall

- Vishaya Dhyanam, Sangaha, Kamaha, Krodah

XIV) 4 More Steps of fall of Arudha Patitaha

5th Slip :

- Samohaha – Delusion

6th Slip :

- Smruti Vibramaha - Forget Fulness of Shastra

7th Slip :

- Buddhi Nasha - Loss of Discrimination

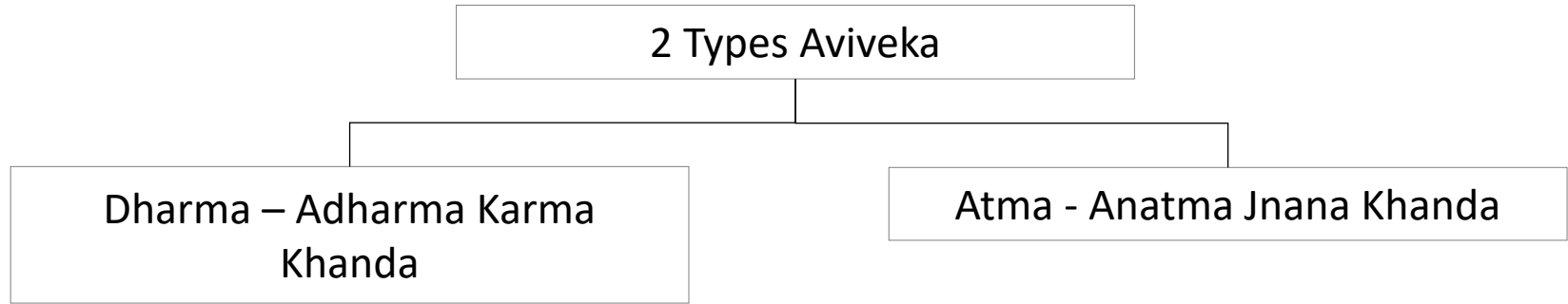
8th Slip :

- Pranashaha - Spiritual Destruction.

XV) Krodat Bavati Sammoha :

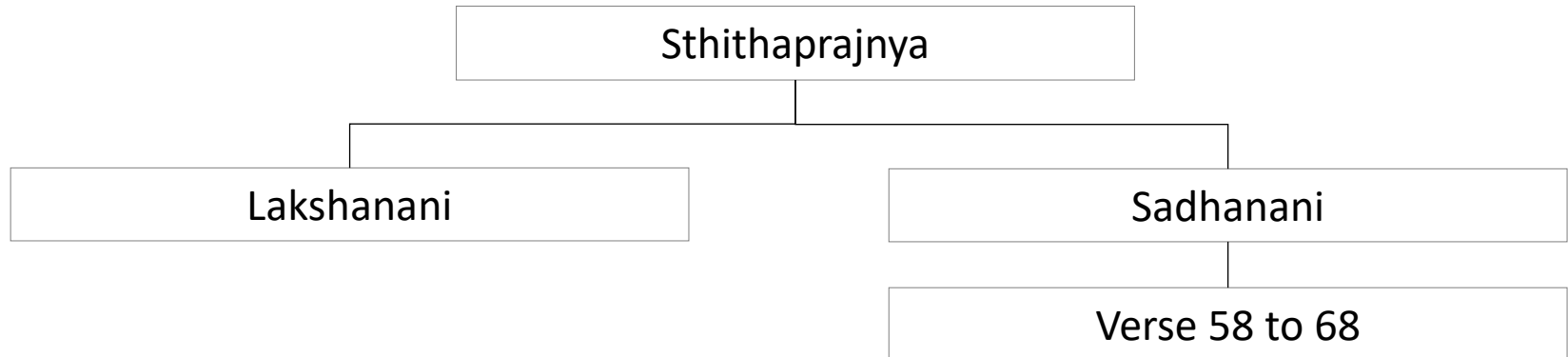
- Out of Anger comes delusion.

a) Sammohaha = Non-discrimination



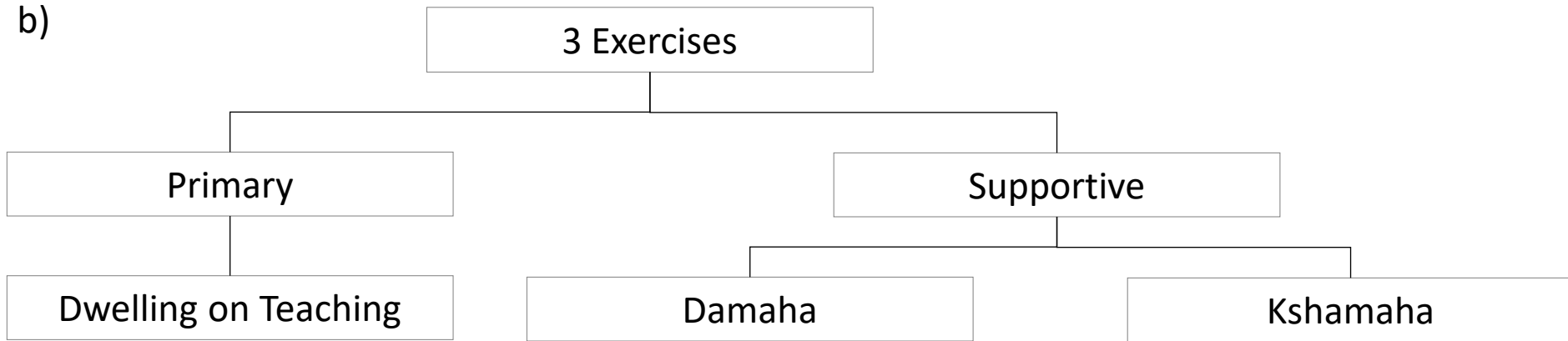
Revision : Chapter 2 - Verse 63 - Bashyam :

XVI)

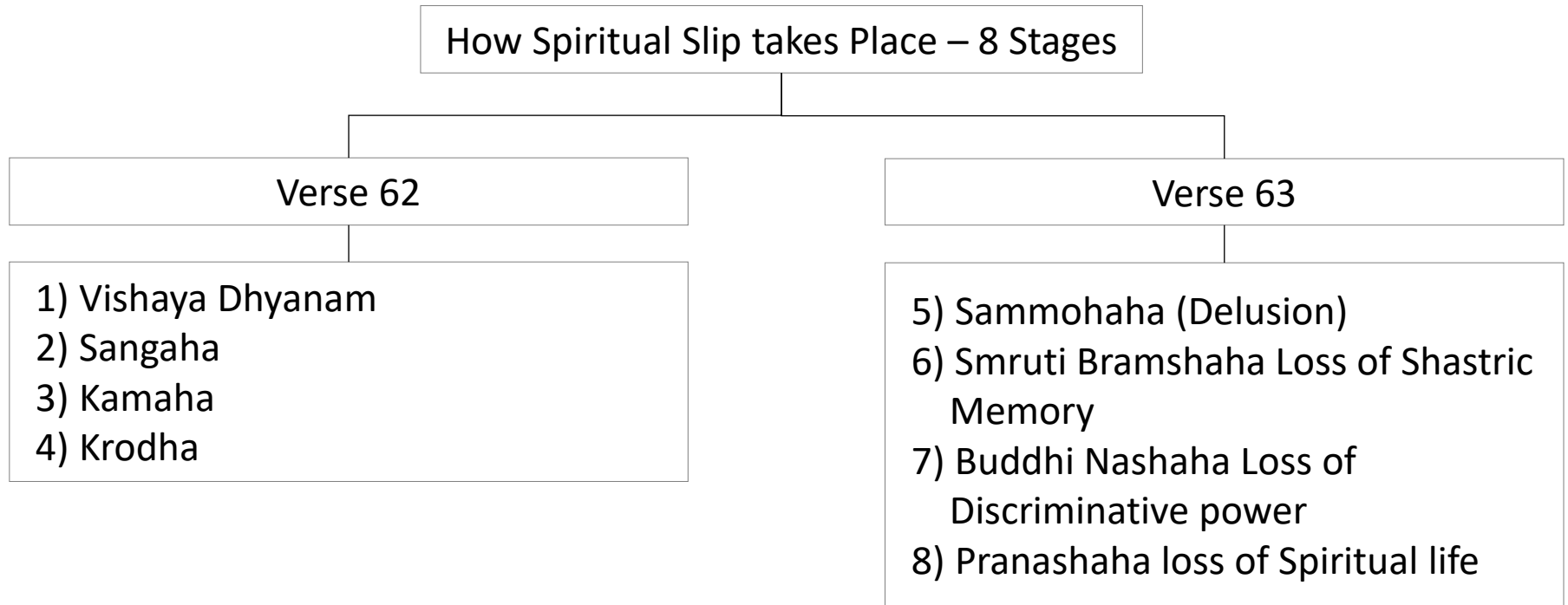


a) How Prajnya Received from Sravanam and Mananam should be converted into Sthitap-Prajnya.

b)



XVII)

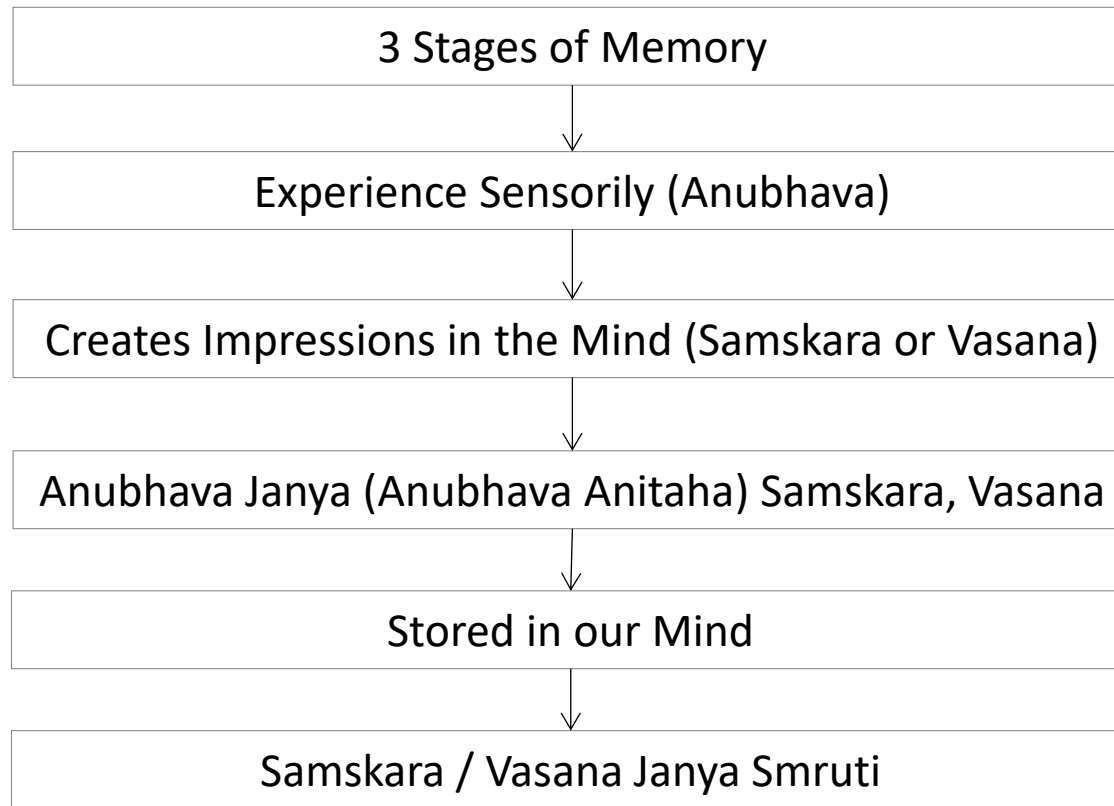


XVII) a)

1st Stage

2nd Stage

3rd Stage



b) Samskara - Passive

- Avyaktam - Dormant in the Mental Slab called Chittam.

c) In Chittam all Samskaras are Stored

d) Anu Udbuddha Samskara Unmanifest Samskara becomes Ubduddha Samskara.

e) Activated Samskara alone will generate memory.

f) We Never Store Memory in the Mind

- We Store Unmanifest Samskara in the Mind.

g) What Happens?

- Because of Delusion, Memory is not generated by the Samskara.

h) Non-generation of Memory from Shastra Samskara is called Memory loss.

XVIII) Every Student who has done Sravanam and Mananam and who is a Pragnya has got Gita Samskara.

a) Samskara is Generated by Ahitam, Etched, Formed, generated

b) Formed out of Shastra Acharya Upadesha

XIX) What is the meaning of loss of Memory?

a) Smruti Utpatti Nimitta Praptou Anutpatti :

- Here loss means Non-generation of memory.

b) I don't Remember = Loss of Memory

c)

4 Filters for Our Language (Chapter 17 - Verse 15)

Anudvega Karam

Satyam

Priya

Hitam

Non-excitement

Truthful

Pleasant

Beneficial

XX) Smruti Bramshad

- From the loss of Shastric Memory

a) What I know, What I am, there is a Big Gap

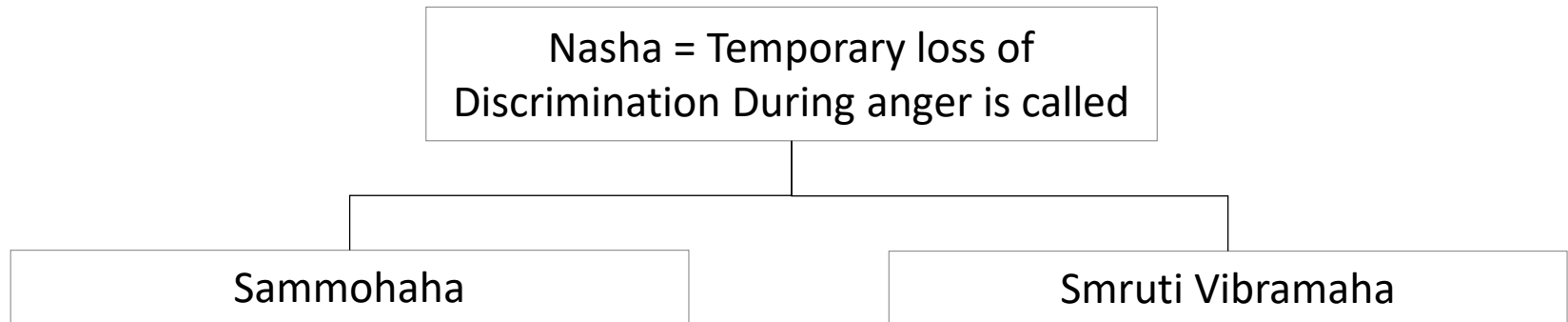
b) My knowledge and Behaviour difference is very Big

c) I am Chaitanya Svarupam, behaving in an Awful Manner, Shouting.

d) Sleep = Proof of Karana Shariram, Potential, unmanifest Condition of Shariram and Prapancha.

e) Causal Body = Dormant, unmanifest form.

f)



g)

Sammohaha	Buddhi Nasha
- Temporary Madness	<ul style="list-style-type: none">- Rest of life, Person has lost Viveka- Anger at the tip of Nose always- Can't approach him- Highly irritable- Not Available for any Serious Discussion

h) Human being Stops to be a Human being once Discriminative Power is lost.

XXI) Root Caused = Vishaya Abhi Dhyanam

a) Dwelling Upon Anatma Vishaya (Object, People, Situation, family Members)

b) Worrying about family Members

c) Worry about your own – Old Age

d) Do Antara Sanyasa

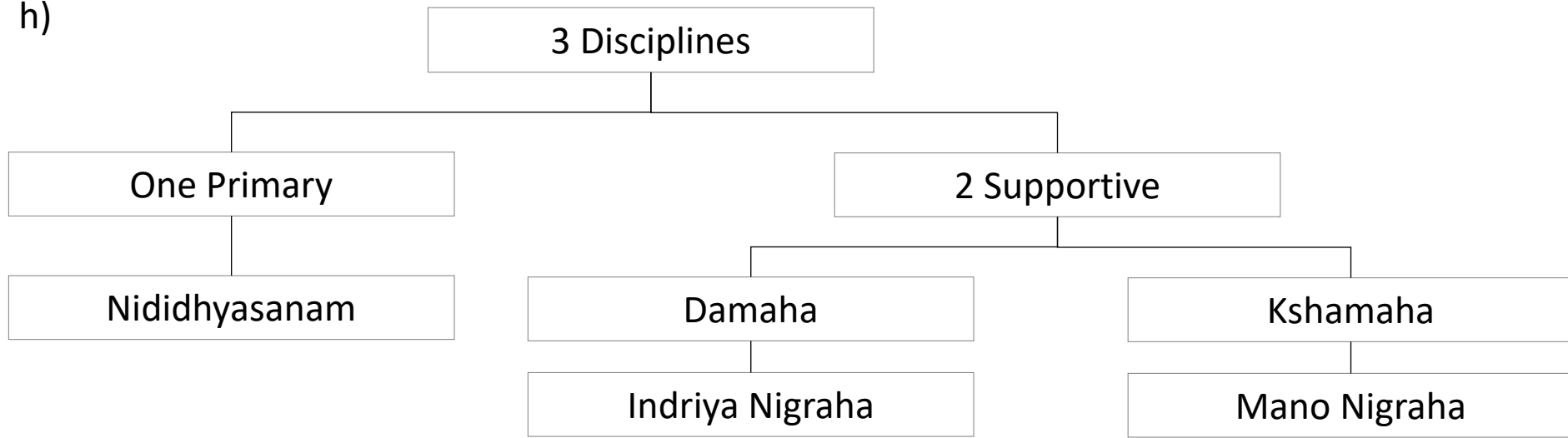
- Do Clasp Rejection (Claiming Ownership, Controllership, Special Prayers for Family).

e) Negative Meditation = Worry

f) Vishaya Abhidyanam = Root Cause of Total Spiritual Destruction in 8 Stages.

g) Dhyanam Sangah Kama Krodha, Sammoha, Smruti Bramshat, Buddhi Nasha, Pranasha.

h)



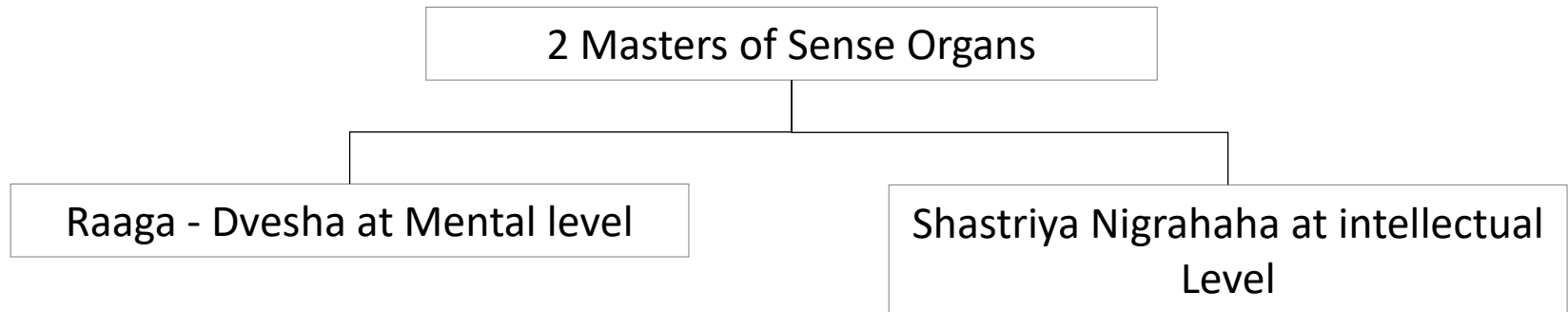
i) What are Adverse Consequences if Mano Nigraha is absent.

i) 8 Stages of Mano Nigraha Slip

j) Vishaya Anatma Dhyanam = Main Starting point, should be Plucked as soon as it arises.

k) When Mano Nigraha is lacking 1st Consequence is Vishaya Dhyanam, then Kama, Krodha etc.

XXII)



XXIII) a) Svabavika Prakruta

- Pravruttihi - Majority use this.

XXIV) Mano Nigrahaha :

- Mind avoiding Vishaya Dhyanam.

a) Mundak Upanishad :

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मण वा ।

ज्ञानप्रसादेन विशुद्धसत्त्व- स्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

na caksusa grhyate napi vaca na-anyair-devais-tapasa karmana va ।

jnana-prasadena visuddha-sattvah tatastu tam pasyate niskalam dhyaya-manah ॥ 8 ॥

The Self cannot be described by words, nor perceived by eyes or the senses, nor revealed by rituals and penance. When the understanding becomes calm and refined, then alone, in meditation, one realizes Him, the Absolute. [III – I – 8]

XXV) Raaga Dvesha Viyuktaihi - Indriyai :

- Sense Organs free from Raaga - Dvesha

a) Problem :

- Raaga - Dvesha belongs to Mind not Indriyas

b) How Krishna Say :

- Sense Organs must be free from Raaga - Dvesha

c) Shankara notes problem and gives Remedy.

d) Sense Organs inert – Don't have Raaga - Dvesha

e) They have the influence of the Mental Raaga – Dvesha.

f) How Sense Organs have influence of Raaga - Dvesha?

- Sensory Operation are Caused by Raaga - Dvesha

g) Common mans Natural Activity are backed by the influence of Raaga – Dvesha.

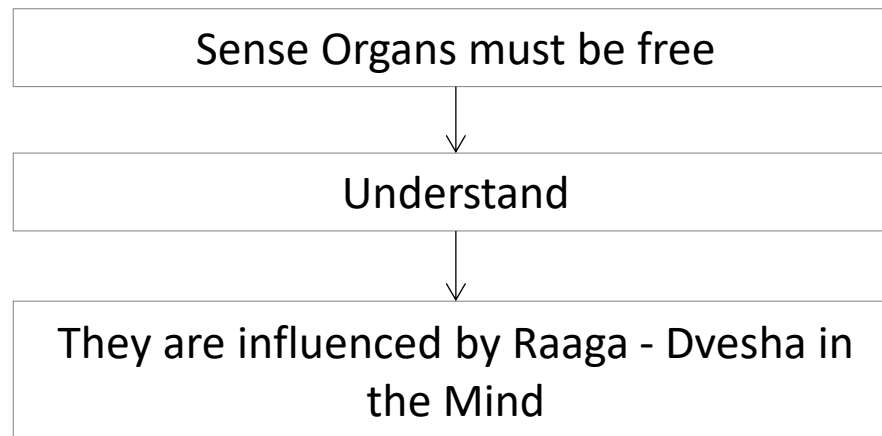
h) Exmample :

- Man's tongue goes for Coffee
- Mind has Desire for taste for Coffee
- Mind influences Tongue, Tongue goes for Coffee.

i) Mind has Kama, Influences and Directs Indriyam, Body to follow.

j) Every Sensory Operation is influenced by Raaga - Dvesha of the Mind

k)



L) Sense Organs operation should not be Governed by Raaga Dvesha

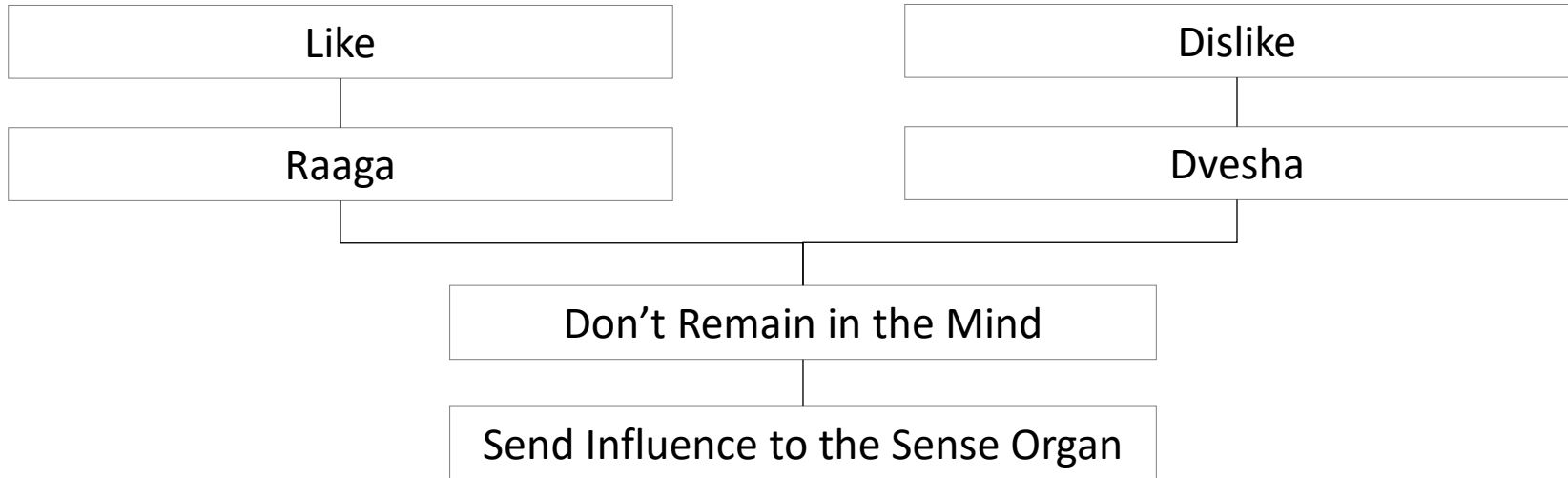
m) Tongue Says - I want to Sip Coffee.

Mind should Say :

- No Coffee before Bath and Prayer.

n) Raaga - Dvesha influence is Neutralized.

XXVI)



a) Every Sensory Operation is a Product of Raaga - Dvesha of the Mind

b) Svabavaki Pravrutti, Natural, Instinctive Sensory Operations are Products of Raaga - Dvesha influence.

c) Pravruttihi Bavati :

- What should Mumukshu do?
- He should get out of the influence of Raaga - Dvesha in the Sense organs.
- Ridding the Influence of Raaga - Dvesha in the Sense Organs is Mumukshus Job.
- This is Raaga - Dvesha Viyuktatvam.

33) I) a) Suppose I am Mumukshu - One who wants to be a Jeevan Mukta, Sthiraprajnya, wants to Convert Prajnya into Sthithaprajnya (Firm Knowledge).

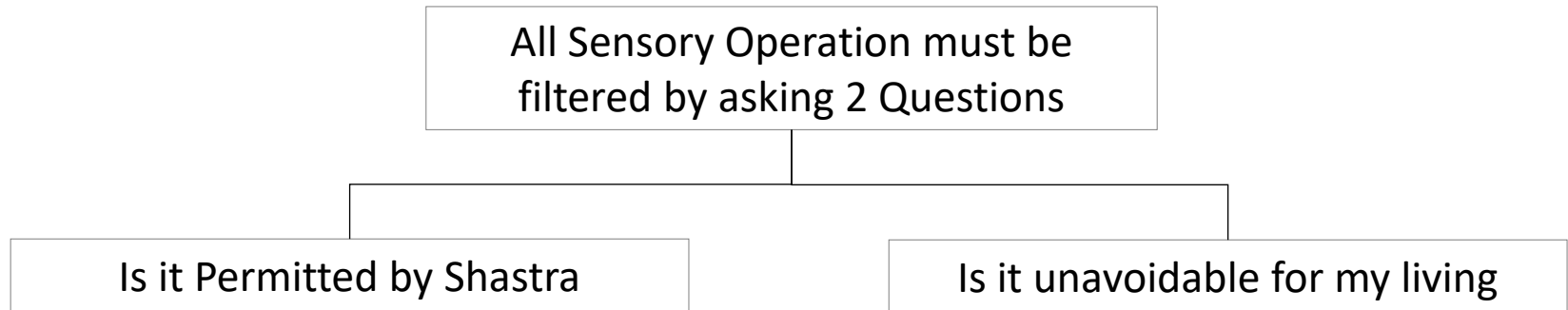
b) Such a Seeker, Saha Tabyam Viyuktai...

c) Raaga - Dvesha do not belong to Sense Organs but Pressure of Raaga - Dvesha is Operating on the Sense Organ.

d) It is Svabavika Pravrutti

- Gita Prohibits TV for a Spiritual Student.

e)



f) Don't see, Hear, Taste, Touch, going to that Place

g) These are Strict Rules for a Spiritual Seeker

h) All possible only when Sense Organs are under my Command

- I = Subject, Consciousness, Awareness, Reflected Consciousness am the real Jiva.

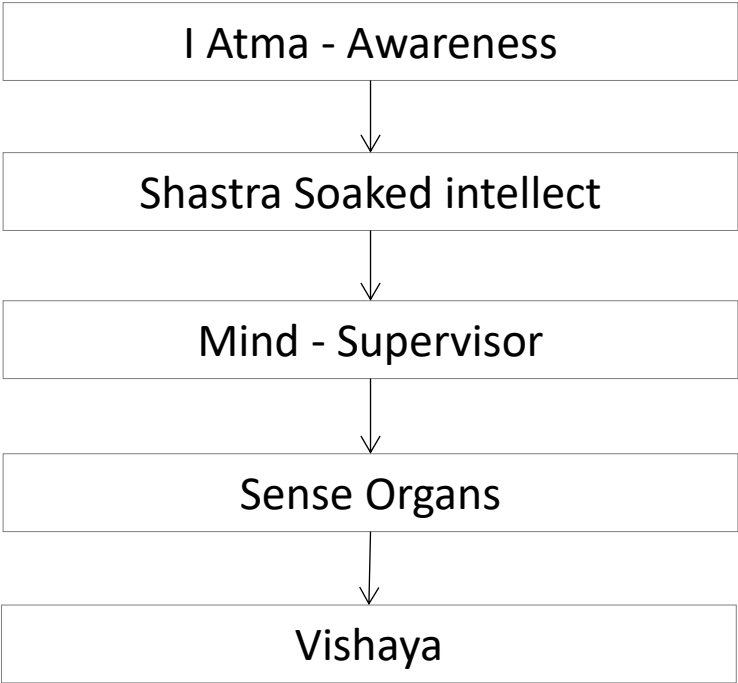
i) Otherwise, Sense Organs will Control me

- Hence Distinct 'I' Sakshi I has to be discovered first and Claimed.

j) One should live in the world with full Control of Jnana Indriyas and Karma Indriyas.

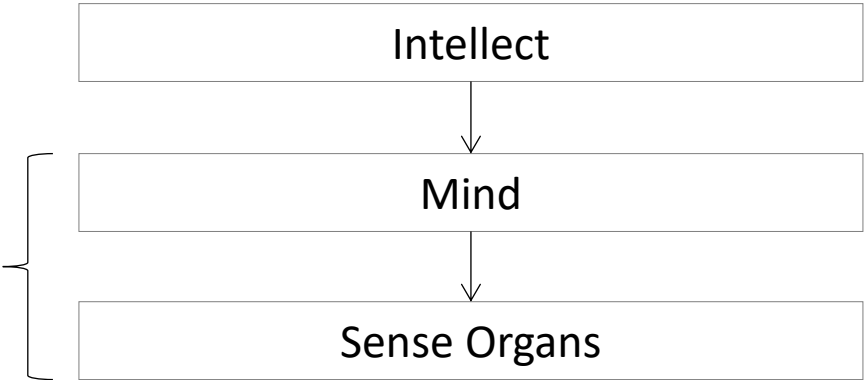
k) One should have his Mind under Control, then only it can Control Sense Organs.

L) Ratha Kalpana = Katho Upanishad :



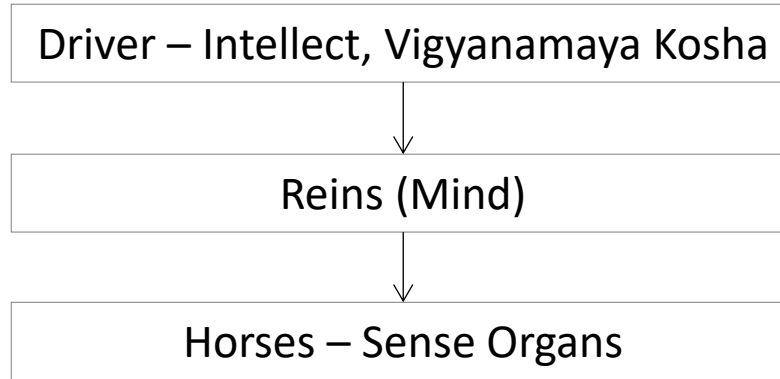
II) Yuktaha :

Controlled



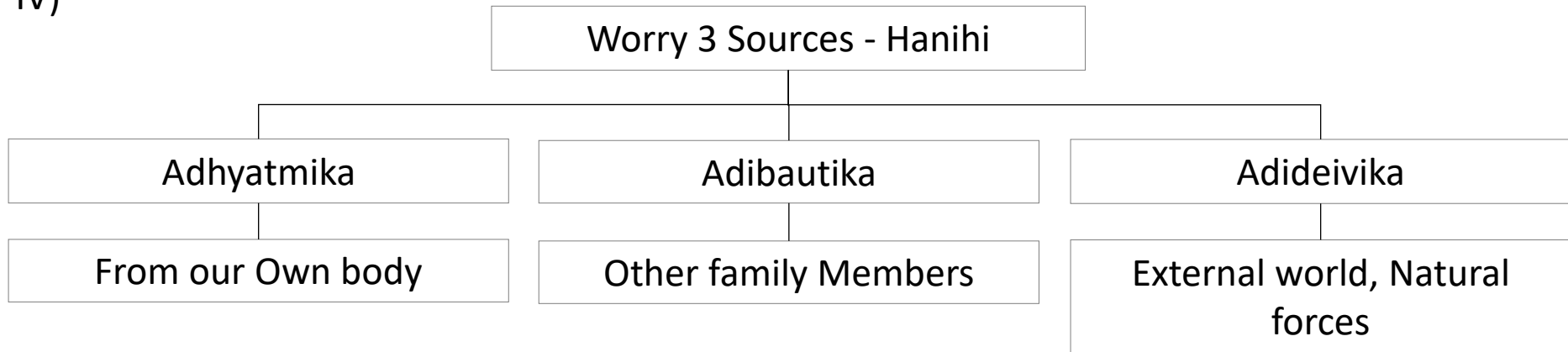
Chariot Example :

Head of Family →



- a) All 41 Samskaras are meant to Develop 8 Gunas
- III) a) For Spiritual People, Prasada is not an end in itself
- b) Goal = Jeevan Mukti, Aham Brahma Asmi Stabilization of knowledge
- c) Temporary peace of Mind not Goal
- d) Prasada = Mana Shanti, is an intermediary goal for a Spiritual Seeker.
- e) Consequence of Relative peace Achieved by Indriya Nigraha and Mano Nigraha is Availability of a Deep, Strong Mind for Meditation.
- f) Otherwise, Mind Available to us is a Shallow, Pre-occupied Mind
- g) In a Deep Mind, Nididhyasanam is Powerful, well Stabilised (Paryavatishtate)
- h) Sthithaprajna gets Established through Nididhyasanam.

IV)



a) When a Shallow, flecting Mind meditates, Atma Jnanam will not get Registered well.

b) Sureshvaracharya :

- Nididhyasanam is a Natural Process

c) Thoughts of Wealth, House, family when they go away, Vedanta - Aham Brahma Asmi thought Occupies the Mind

V) It is Vedanta Power, removes worry.

VI) Prasanna Chetasa, when Mind is rid of worldly worries, Nididhyasanam is Automatic.

a) Atma Svarupena :

- In the form of Atma, Atmakara Vrutti, Atma thoughts

b) What is Nature of Buddhi?

- Nishchalam.

c) As the Object is, so the thought is

d) As the thought is, so the Mind is

e)

Object Determines Nature of the thought



Nature of thought Determines the
Condition of the Mind