



BHAGAVAD GITA

with
SHANKARABASHYAM

CHAPTER 3
VERSE 1 TO 3

VOLUME - 10

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CHAPTER 3

KARMA YOGA

(Yoga of Action)

VERSE 1 TO 3

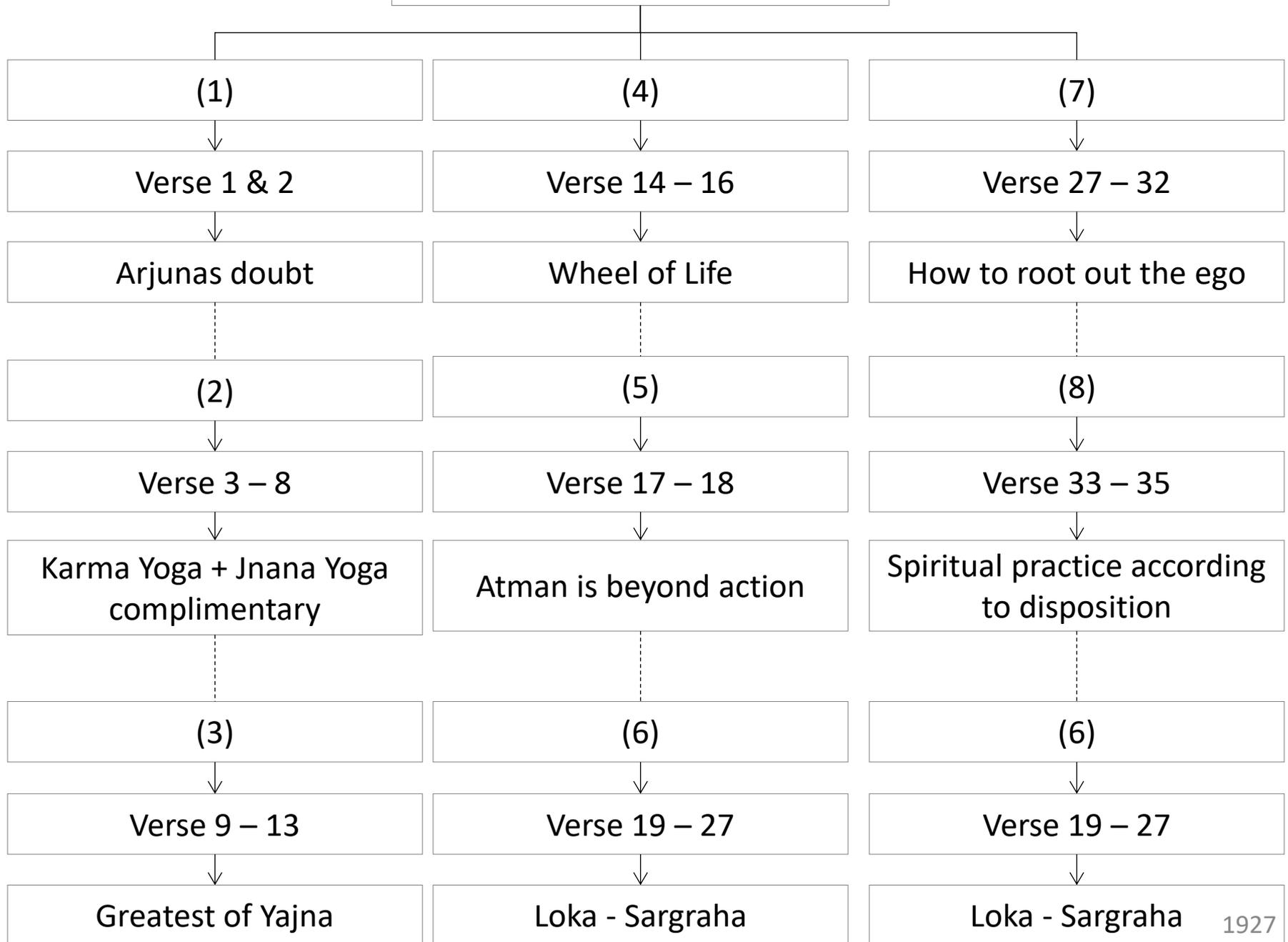
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Summary



Karma Yoga (43 Verses)



(1)

Verse 1 & 2

Arjunas doubt

(2)

Verse 3 - 8

Karma Yoga + Jnana Yoga
complimentary

(3)

Verse 9 - 13

Greatest of Yajna

(4)

Verse 14 - 16

Wheel of Life

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Verse 17 - 18

Atman is beyond action

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Verse 19 - 27

Loka - Sargraha

(7)

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How to root out the ego

(8)

Verse 33 - 35

Spiritual practice according
to disposition

(6)

Verse 19 - 27

Loka - Sargraha 1927

शास्त्रस्य प्रवृत्तिनिवृत्तिविषयभूते द्वे बुद्धी भगवता निर्दिष्टे, साङ्ख्ये बुद्धिः योगे बुद्धिः इति च । तत्र ‘प्रजहाति यदा कामान्’ (2.55) इति आरभ्य आ अध्यायपरिसमाप्तेः साङ्ख्यबुद्ध्याश्रितानां सन्न्यासं कर्तव्यम् उक्त्वा तन्निष्ठतया एव च कृतार्थता उक्ता— ‘एषा ब्राह्मी स्थितिः’ (2.72) इति । अर्जुनाय च ‘कर्मण्येवाधिकारस्ते...मा ते सङ्गोऽस्त्वकर्मणि’ (2.47) इति कर्मैव कर्तव्यम् उक्तवान् योगबुद्धिम् आश्रित्य, न ततः एव श्रेयःप्राप्तिम् उक्तवान् । तदेतत् आलक्ष्य पर्याकुलीकृ(-भू)तबुद्धिः अर्जुनः उवाच । कथं भक्ताय श्रेयोर्यिने यत् साक्षात् श्रेयःप्राप्तिसाधनं साङ्ख्यबुद्धिनिष्ठां श्रावयित्वा मां कर्मणि दृष्टानेकानर्थयुक्ते पारम्पर्येण अपि अनैकान्तिकश्रेयःप्राप्तिफले नियुञ्ज्यात् इति युक्तः पर्याकुलीभावः अर्जुनस्य, तदनु रूपश्च प्रश्नः ‘ज्यायसी चेत्’ (3.1) इत्यादिः । प्रश्नापाकरणवाक्यं च भगवतः यु(उ-)क्तं यथोक्तविभागविषये शास्त्रे ।

śāstrasya pravṛtti-nivṛtti-viśaya-bhūtē dvē buddhī bhagavatā nir-diṣṭē, ‘sāṅkhyē buddhiḥ yōgē buddhiḥ’ iti ca | tatra ‘prajahāti yadā kāmān’ [Gīta 2-55] iti ārabhya ā adhyāya-parisamāptēḥ sāṅkhyabuddhi-āśritānām sannyāsam kartavyam uktvā tēṣām tat-niṣṭhatayā ēva ca kṛtārthatā uktā — ‘ēṣā brāhmī sthitiḥ’ [Gīta 2-72] iti | arjunāya ca ‘karmaṇyēvādhikārastē ... mā tē saṅgō: ‘stvakarmaṇi’ [Gīta 2-47] iti karma ēva kartavyam uktavān yōga-buddhim āśritya, na tata ēva śrēyaḥ-prāptim uktavān | tad ētad ālakṣya paryākulī-bhūta-buddhiḥ Arjunaḥ uvāca — “katham bhaktāya śrēyōrthinē yat sākṣāt śrēyaḥ-sādhanam sāṅkhya-buddhi-niṣṭhām śrāvayitvā mām karmaṇi drṣṭānēkānārtha-yuktē pāramparyēṇāpi anēkāntika-śrēyaḥ-prāpti-phalē niyuñjyāt” iti yuktaḥ paryākulī-bhāvaḥ Arjunasya | tad-anurūpaḥ ca praśnaḥ ‘jyāyasī cēt’ [Gīta 3-1] ityādiḥ | praśnāpākaraṇa-vākyaṁ ca bhagavatā uktaṁ yathōkta-vibhāga-viśayē śāstrē |

In the Science of the Gita the Lord has pointed out, as Causes of action and abstention from it, two kinds of intelligence pertaining to Yoga and Samkhya. Now, beginning from the Verse 2.55 Upto the end of the Second Chapter, the duty of renunciation has been laid down for those who resort to the intelligence of Samkhya and it has been taught that they Achieve life's goal; Vide Verse 2.72. The Lord told Arjuna to perform works as a Matter of Duty Depending on the intelligence of Yoga; Vide Verse 2.47, but He did not affirm that through such performance alone, he would secure the highest good. Noticing this, in a dejected State of Mind, Arjuna Spoke. Arjuna's dejection was in Place: having introduced to him the Subject of the Discipline of the intelligence of Samkhya, the direct cause of the highest Good for a Devotee and Seeker after the highest good, which Arjuna Admittedly as, the Lord bade him Plunge into works, the well-known Source of Numerous Evils, which, at the same time, was no certain means to the Achievement of the highest good. The Question Arjuna raised has been appropriate; vide 3.1; and equally appropriate has also been the Lord's answer to that question, once the two-fold Division of this Science is given.

494) Introduction to Chapter 3 : Start

शास्त्रस्य प्रवृत्तिनिवृत्तिविषयभूते द्वे बुद्धी भगवता निर्दिष्टे, साङ्ख्ये बुद्धिः योगे बुद्धिः
इति च।

śāstrasya pravṛtti-nivṛtti-viṣaya-bhūtē dvē buddhī bhagavatā nirdiṣṭē, 'sāṅkhyē buddhiḥ yōgē buddhiḥ'
iti ca |

I) In Chapter, Dve Buddhi Nirdishte - 2 Types of Mindsets, 2 Types of Attitudes introduced, 2 types of Bavana.

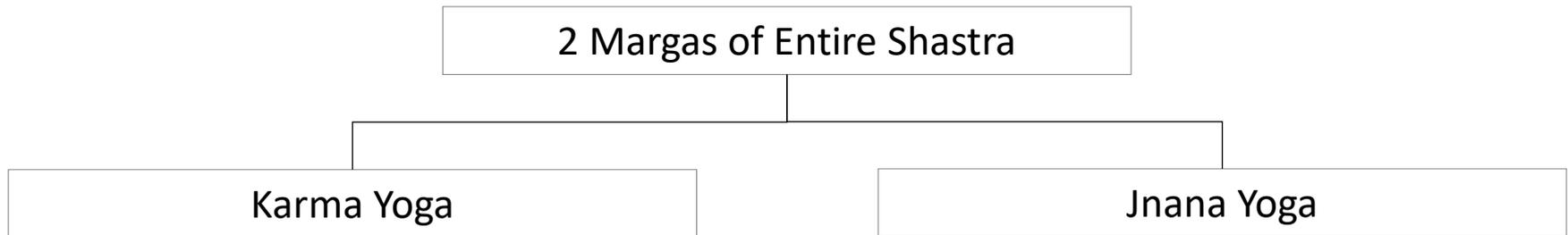
II) a) Buddhi knowledge, Mindset, attitude, Bavana.

- Gita is extract of Vada.

b) 2 Mind sets :

| Pravrutti Vishaya | Nivrutti Vishaya |
|--|---|
| <ul style="list-style-type: none">- Karma Yoga- Pursue Moksha- Looks upon himself as Sadhaka- 26 Years of Spiritual Study | <ul style="list-style-type: none">- Jnana Yoga- Not Pursuing Moksha- Remembers, I am Nitya Mukta Atma- 27 Years of Spiritual Study- Withdrawal from Pursuit of Moksha |

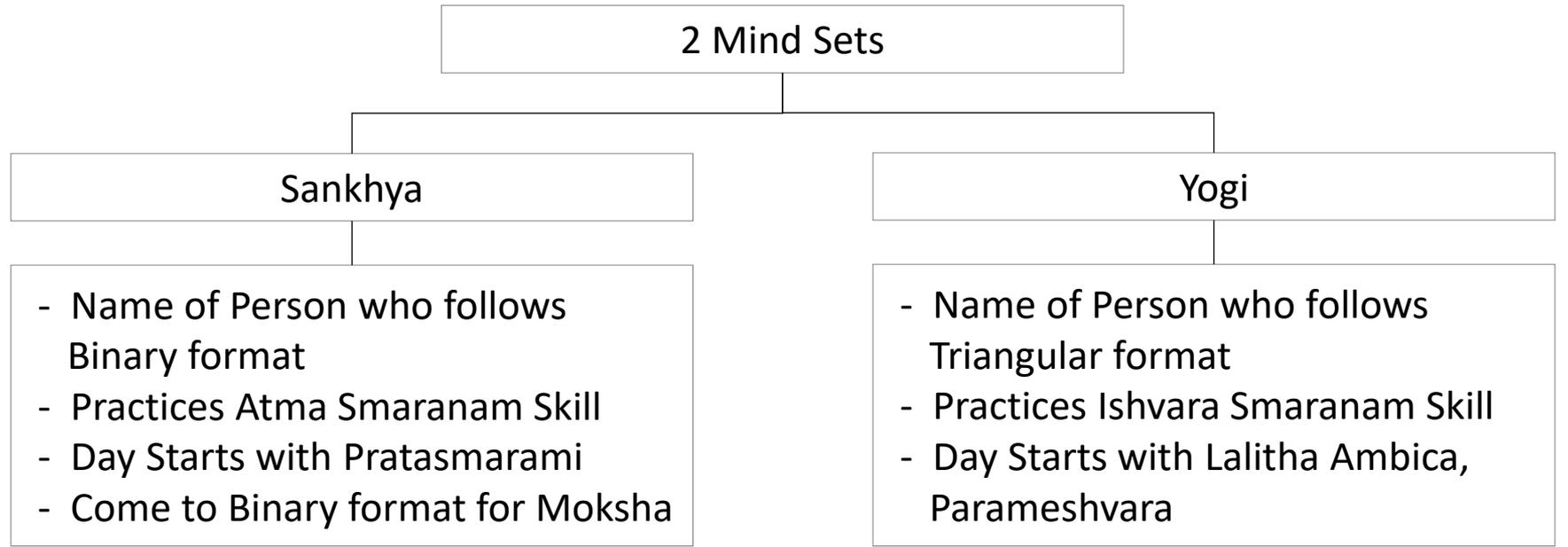
e)



d) Bhagavatha Nirdishte :

- Have been taught by Bhagawan.

e)



495) Introduction to Chapter 3 : Continues

तत्र 'प्रजहाति यदा कामान्' इति आरभ्य आ-अध्यायपरिसमाप्तेः साङ्ख्यबुद्ध्याश्रितानां सन्न्यासं कर्तव्यम् उक्त्वा तेषां तन्निष्ठतया एव च कृतार्थता उक्ता-
'एषा ब्राह्मी स्थितिः' इति।

tatra 'prajahāti yadā kāmān' [Gīta 2-55] iti ārabhya ā adhyāya-parisamāptēḥ sāṅkhyabuddhi-āsritānām sannyāsaṁ kartavyam uktvā tēṣāṁ tat-niṣṭhatayā ēva ca kṛtārthatā uktā—
'ēṣā brāhmī sthitiḥ' iti |

Gita :

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān |
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

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

I) Jnana Yoga - Format : Tatra :

- Among 2 Lifestyle skill discussed in Chapter 2 - Verse 55 to 72

II)

| Jnana Yoga | Karma Yoga |
|--|---|
| <ul style="list-style-type: none">- Sankhya- Moksha Svarupa- Not Ashrama Sanyasa- Adopt Binary format | <ul style="list-style-type: none">- Triangular format- To be discarded- Jiva - Jagat Ishvara format = Sadhana |

III) Binary Format :

a) I am Asanga Atma Abidance is called Brahmi Sthithi, Skill in Binary format.

b) Atma Anusandhanam :

- During Crisis remember Brahmi Sthithi

c) Krutartata = Fulfillment in Atma Svarupam

d) I don't look at myself as a Sadhaka

e) No Need to tell outside world, it is internal Conviction born out of Jnanam.

f) I am working for Moksha thought is Dropped

g) Tat Twam Asi - Repeated a times by Guru to drop Sadhaka Bava.

h) I am Siddha Purusha.

496) Introduction to Chapter 3 : Continues

अर्जुनाय च 'कर्मण्येवाधिकारस्ते' 'मा ते सङ्गोऽस्त्वकर्मणि' इति कर्म एव कर्तव्यम्
उक्तवान् योगबुद्धिम् आश्रित्य, न तत एव श्रेयःप्राप्तिम् उक्तवान्।

arjunāya ca 'karmaṇyēvādhikāraṣṭe' 'mā tē saṅgō:'stvakarmaṇi' iti karma ēva kartavyam
uktavān yōga-buddhim āśritya, na tata ēva śrēyaḥ-prāptim uktavān |

l) Remembrance in Triangular format of Ishvara Smaranam is dropped.

II) During Crisis, Practice

- Atma Smaranam, I am Asanga, untouched by Health's, Wealth, Family issues.

III) There are 2 types of responses in Crisis from 2 Different Students.

a) Some feel we must change lifestyle and Practice new Skill

b) Practical, Decide to Start

c) Other Group :

- Want Ishvara Support
- Brahman only for you
- Handover Binary format to guru.

IV) Teacher Compromises :

a) Go to Temple, Astrologer, do Pariharam.

b) As long as you want Triangular format, do with Awareness, Moksha is impossible

c) Postpone, will have to come to Binary format in this or Next Janma.

d) Krishna Advised Arjuna to remain in Karma Yoga.

e) In Crisis remember Ishvara.

V) For Arjuna type of People - What is Advice

a) Karmani Eva Adhikaraha

- Remain in Puja, Pariharams.

b) As long as you look yourself as a Jiva (Not Atma) you are eligible only for Karma.

c) You are a Karta

d) As Karta, Prarabda Onslaught can't be avoided.

e) When Prarabda comes, have to do Appropriate Karma

f) Karmani Eva Tey Adhikaraha

g) You are eligible only for Karma Yoga.

VI) How to do Karma?

a) Mate Sangostva Vo Karmani :

- Do all karmas, then you will get Moksha later – Teacher Says.

b) Guru Does not say, you are Mukta

c) For you, Karma Alone has to be performed

d) Uktavan :

- Krishna Taught in Chapter 2 - Verse 47 to 53 - Triangular format.
- Chapter 2 - Verse 55 to 72 - Binary Format.

e) You decide where you Stand

f) With a Mind set of Karma Yoga

g) Na Tataha Eva Sreyaha Praptim Uktavan :

- Through Karma Yoga, you will never get Moksha.

VII) a) As long you are a Karta, you are a Jiva, Moksha never possible.

b) Even if you exhaust Prarabda, huge Sanchita is waiting

c) Stay in Vaikunta as Karta is determined by Punya Prarabda.

d) Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

e) Will return to earth

f) Going to higher Loka is Punya Prarabdham only.

g) For Moksha, you have to become Akarta, Atma

h) Through Karma Yoga - Sreyaha Praptim Na Uktavan

- Krishna never Promised Moksha through Karma Yoga
- Sreya Prapti = Moksha Prapti.

497) Introduction to Chapter 3 : Continues

तद् एतद् आलक्ष्य पर्याकुलीभूतबुद्धिः अर्जुन उवाच-

tad ētad ālakṣya paryākulī-bhūta-buddhiḥ Arjunaḥ uvāca —

I) Tad Etad Alakshya :

- Having received both Karma Yoga and Jnana Yoga levels of Teaching

a) Seeker has understood :

| Karma Yoga | Jnana Yoga |
|------------------------|-----------------|
| - Preparation | - Get Moksha |
| - No Moksha | - Ultimate Step |
| - 1 st Step | - Direct means |

II) a) Arjunas Grievance :

- When Direct means Jnana Yoga is Available, why should Krishna Advice me to follow Karma Yoga, which is indirect means.

b) Why Krishna did not put me in Binary format?

- Why Krishna puts me in Triangular format – Karma Yoga?

c) As though insulting me, Moksha is Postponed for me.

d) Arjuna disturbed

III) a) Having received both types of Teachings, Tad Etad - Karma Yoga and Jnana Yoga pair of Teaching

b) Paryakuli butam :

- Arjunas Mind was disturbed, Dukhitam.

c) Cause of Disturbance :

- Krishna is underestimating me
- Instead of Giving me Jnana Yoga, he is giving me only Karma Yoga

d) Arjuna raises Question in Verse 1 of Chapter 3

e) What is Arjunas Mental Disturbance?

498) Introduction to Chapter 3 : Continues

कथं भक्ताय श्रेयोऽर्थिने यत् साक्षात् श्रेयःसाधनं साङ्ख्यबुद्धिनिष्ठां श्रावयित्वा मां
कर्मणि दृष्टानेकानर्थयुक्ते पारम्पर्येण अपि अनैकान्तिकश्रेयःप्राप्तिफले नियुञ्ज्याद् इति युक्तः
पर्याकुलीभावः अर्जुनस्य ।

“katham bhaktāya śrēyōrthinē yat sākṣāt śrēyaḥ-sādhanam sāṅkhya-buddhi-niṣṭhām śrāvayitvā mām
karmani drṣṭānēkānartha-yuktē pāraparyeṇāpi anēkāntika-śrēyaḥ-prāpti-phalē niyuñjyāt” iti yuktaḥ
paryākulī-bhāvaḥ Arjunasya |

l) a) Shankara takes a Brain Scan of Arjuna and Presents here

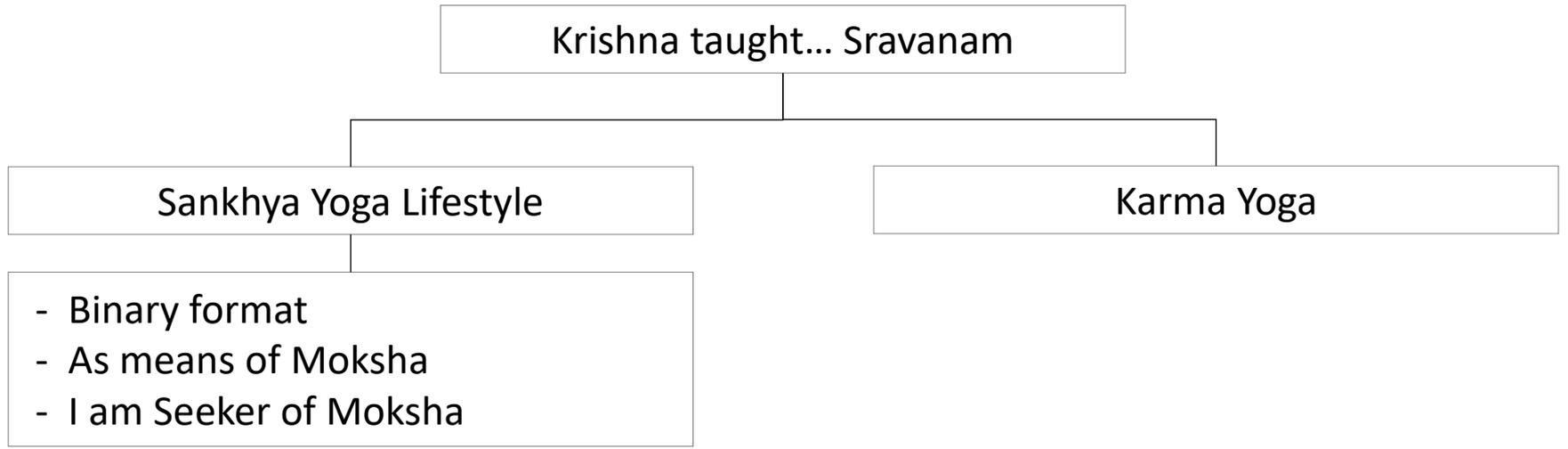
- Arjunas thought presented.

b) I am a real Bakta of Bhagavan

c) Sreyorthine :

- Mumukshu Moksharthi

d)



e) Krishna should have asked Arjuna to follow Karma Yoga.

f) Gita :

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

karmaṇyēvādhikārastē
mā phalēṣu kadācana |
mā karmaphalahēturbhūḥ
mā tē saṅgō'stvakarmani || 2-47 ||

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

- Not means of liberation.

g) There is some discrepancy

h) Karmani Niyunjyat – Pursuade, Prescribes, follow Karma Yoga Sadhana

II) What type of Karma Yoga?

a) Which has Varieties of problems

b) Yukta :

- Riddled with, infested with, full of

c) Aneka Anartha Yukte - Drishta

- Varieties of Duties, Visible and invisible problems
- Fighting War, getting wife, Children, all problems.

d) For Arjuna, fight battle, Himsa, Killing Kith – Kin, Guru.

e) Karma Yoga – full of problems, does not promise Moksha even indirectly, may give Moksha, Sometime in future, may be next Janma.

f) Moksha indefinitely postponed

g) Karma Yoga = Indefinite means of Moksha, Anaikantikam.

h) Sreyaha Prapti = Moksha, as a result.

III) a) I want instant Moksha (Like fast food restaurant)

- Your path of Karma Yoga is delayed Moksha Sadhanam.

b) Paryakuli Bavana :

- Arjuna Developed Mental Disturbance.

c) Yuktaha :

- Natural, legitimate disturbance for a Student Seeking Instantaneous Moksha.

d) Krishnas Answer :

- Require preparation for Jnana Yoga
- Surgery is a Cure for Stomach pain, get Diabetes under Control.
- Patient impatient because of Pain.
- Dr. Compassionate but gets Patient ready first.

e) Karma Yoga for Jnana Yoga worthiness.

499) Introduction to Chapter 3 : Continues

तदनुरूपः च प्रश्नः 'ज्यायसी चेत्' इत्यादिः ।

tad-anurūpaḥ ca praśnaḥ 'jyāyasī cēt' [Gīta 3-1] ityādiḥ |

l) a) Legitimate disturbance of Arjuna.

b) Gita :

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

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

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

c) Why you are engaging me in a Cruel, Heinous, Criminal Karma, fight war?

II) a) it is legitimate Mental pain

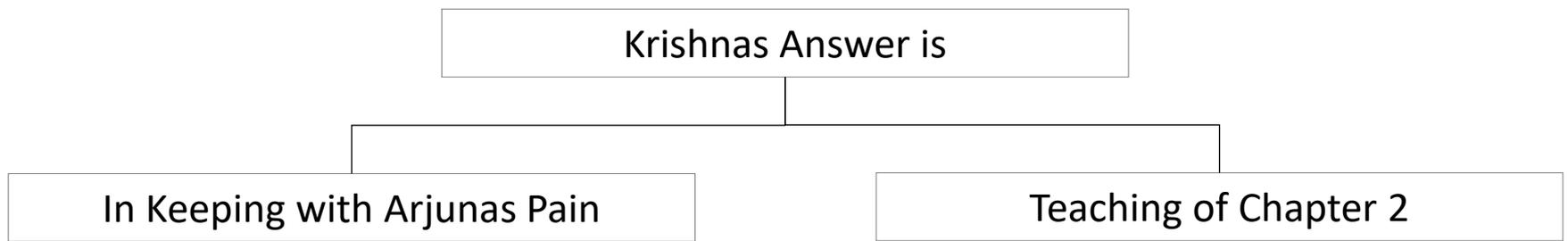
b) Arjuna puts appropriate Question to lord

500) Introduction to Chapter 3 : Continues

प्रश्नापाकरणवाक्यं च भगवता उक्तं यथोक्तविभागविषये शास्त्रे ।

praśnāpākaṛaṇa-vākyaṁ ca bhagavatā uktaṁ yathōkta-vibhāga-ṣayē śāstrē |

I)

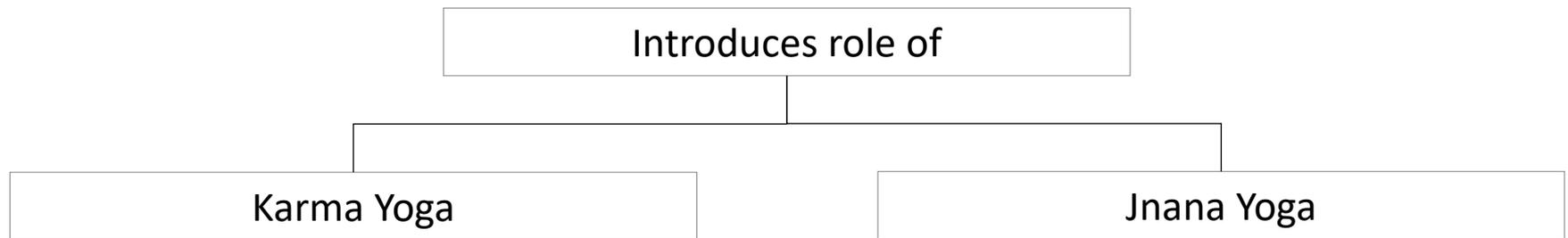


II) Answer = Statement which removes the Question from Questioner

a) Prashna Apakarana Vakhyam

b) Apakaranam to Remove, Destroy.

c) Answer :



d) Vibhagam :

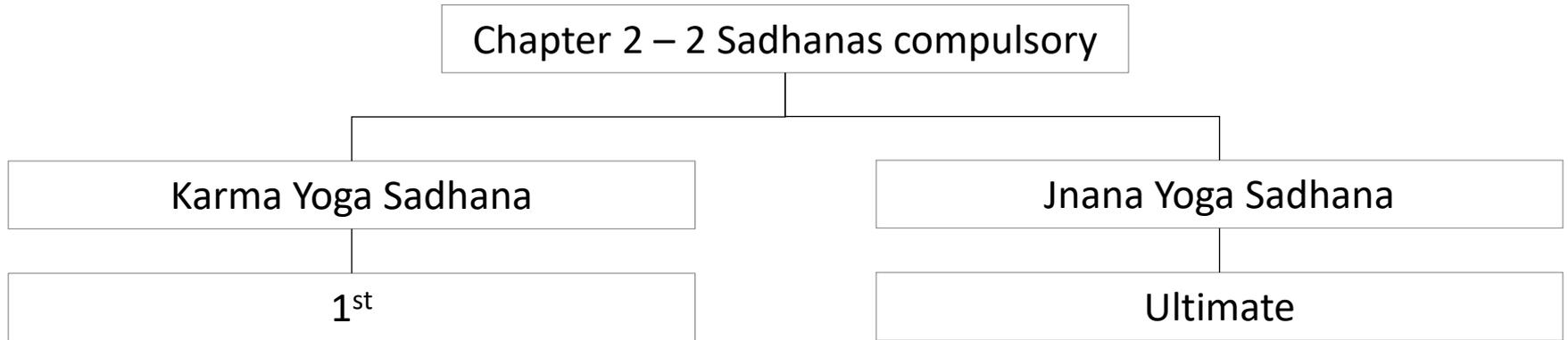
- Keeps in View 2 fold Division of Shastra.
- Introduced in Chapter 2

III) Arjuna has Samsara Pain, needs Jnana Yoga Surgery, I prescribe Karma Yoga to make you worthy of Karma Yoga.

IV) Follow Karma Yoga, prepare, follow Jnana Yoga, be free.

Revision : Chapter 3 - Introduction Bashyam :

I)



a) Adhikari, Candidate Bheda exists for Karma Yoga, Jnana Yoga

b) Sankhya = Adhikari for Jnana Yoga

Yogi = Adhikari for Karma Yoga

c) Practice Sequentially, 1st be a Yogi, then convert into Sankhya, different Adhikari, Candidate for Jnana Yoga

II) a) Brahmachari - Has Ashrama karma

- Does not Practice

- Grihastha Ashrama Karma Simultaneously

- Has no Adhikaritam

b) Converts to Grihastha and then Starts Grihastha Karma

c) One has to be a Yogi or Sankhya at a Particular time and focus on Karma Yoga and Jnana Yoga at a Particular time.

d) Sequentially follow both and attain Moksha

e) This is essence of Chapter 2

f) This is confirmed by Arjunas Question in the 3rd Chapter and Krishnas answer.

III) Shankaras Contention :

- Adhikari can practice only one of the Yogas at a time.

IV) Diversion :

- Introduces Samuchhaya Vadi.

a) Samuchhaya Vadi :

- Both Yogas are required, necessary.
- O-k for us

b) Advaitin :

- Krama Samuchhaya required.

c) Purva Pakshi :

- One has combine them Simultaneously.
- One Adhikari practices Simultaneously Karma Yoga and Jnana Yoga.
- Combination leads to Moksha.

d) Sama - Samuchhaya Vada, introduced by Gita Commentator, Bodhana Acharya

e) Commentary called Bodhayana Vruttihi.

f) Recommended Sama Samuchhaya by Eka Adhikari.

g) Shankara :

- Not Gita's Contention
- Hence Khandanam, hair Splitting.

Topic No. 501 to 504 :

केचित्तु — अर्जुनस्य प्रश्नार्थम् अन्यथा कल्पयित्वा तत्प्रतिकूलं भगवतः प्रतिवचनं वर्णयन्ति, यथा च आत्मना सम्बन्धग्रन्थे गीतार्थः निरूपितः तत्प्रतिकूलं च इह पुनः प्रश्नप्रतिवचनयोः अर्थं निरूपयन्ति । कथम् ? तत्र सम्बन्धग्रन्थे तावत् सर्वेषाम् आश्रमिणां ज्ञानकर्मणोः समुच्चयः गीताशास्त्रे निश्चितः [निरूपितः] अर्थः इत्युक्तम् ; पुनः विशेषितं च यावज्जीवं श्रुतिचोदितानि कर्माणि परित्यज्य केवलात् एव ज्ञानात् मोक्षः प्राप्यते इत्येतत् एकान्तेन एव प्रतिषिद्धम् इति । इह तु आश्रमविकल्पं दर्शयता यावज्जीवं श्रुतिचोदितानाम् एव कर्मणां परित्यागः उक्तः । तत् कथम् ईदृशं विरुद्धम् अर्थम् अर्जुनाय ब्रूयात् भगवान्, श्रोता वा कथं विरुद्धम् अर्थम् अवधारयेत् ?

Kēcit tu — Arjunasyaprasnārtham—anyathā kalpayitvā tat-pratikūlam bhagavataḥ prativacanam varṇayanti | yathā ca ātmanāsambandha-granthē Gītāarthō nirūpitaḥ tatpratikūlam ca iha punaḥ prasna-prativacanayōḥ artham nirūpayanti | katham? tatra sambandha-granthē tāvat — “sarvēṣām āsramiṇām jñāna-karmaṇōḥ samuccayaḥ gītā-śāstrē nirūpitaḥ arthaḥ” iti uktam; punaḥ viśēṣitaḥ ca “yāvaj-jīva’-śruticōditāni karmāṇi parityajya kēvalād ēva jñānāt mōkṣaḥ prāpyatē iti ētat ēkāntēna ēva pratiṣiddham” iti | Iha tu āśrama-vikalpaṁ darśayatā ‘yāvaj-jīva’-śruti-cōditānām—ēva karmaṇām parityāga uktaḥ | Tat katham—īdṛśamviruddham—artham—arjunāya brūyāt Bhagavān, śrōtāvākathamviruddham—artham—avadhārayēt?

However, some commentators put a Different construction of Arjuna's Question and make it out that the Lord's response is contrary to its spirit. Further, they contradict themselves, as their explanation of Arjuna's Question, as also of the Lord's response thereto, does not harmonise with the Sense of the BG as set forth by themselves at the beginning of their commentary while discussing the Structure of that Sense. How? They said that in the Analysis of that Structure, the form doctrine of the Science of the Gita is the Synthesis of knowledge and works as regards all people occupying the Various Stations of life. Again, they have specially asserted that the Gita Absolutely repudiates the view that Emancipation May be attained through knowledge alone, once the rites prescribed as Valid for the entire life-period of a Man have been renounced. Here, on the Contrary, pointing to Optional Courses (of Renunciation or Performance of works), what is taught is the renunciation of those very rites taught as Valid for the whole of the life-period. How can the Lord impart instruction riddled with Such Contradictions to Arjuna? How can the latter Comprehend such contradictory notions?

501) Introduction to Chapter 3 : Continues

केचित् तु अर्जुनस्य प्रश्नार्थम् अन्यथा कल्पयित्वा तत्प्रतिकूलं भगवतः प्रतिवचनं वर्णयन्ति। यथा च आत्मना सम्बन्धग्रन्थे गीतार्थो निरूपितः तत्प्रतिकूलं च इह पुनः प्रश्नप्रतिवचनयोः अर्थं निरूपयन्ति।

Kēcit tu — Arjunasyapraśnārtham—anyathā kalpayitvā tat-pratikūlam bhagavataḥ prativacanam varṇayanti | yathā ca ātmanāsambandha-granthē Gītāarthō nirūpitaḥ tatpratikūlam ca iha punaḥ praśna-prativacanayōḥ artham nirūpayanti |

I) Kechitu :

- Other contemporary Acharyas.

- a) Samuchhaya Vada has Subtle Divisions.
- b) Group of Samuchhaya Vadi
- c) Here Bodhayana Acharya Samuchhaya Vadi
- d) Gita Vrutti (Vrutti means Brief Commentary)

II) Anyatha Kalpayanti :

- a) Arjunas Question Interpreted Differently.
- b) Chapter 3 - Verse 1 and 2

c) Interpret Bhagawans reply Chapter 3 – Verse 3 -Differently

d) Our Observation :

- No Congruity between Arjunas Question and Bhagawans Answer

e) Tat Pratikulam Discordance - Dosha No. 1

f) Moole Paraspara Virodha = Problem No. 1

- **Question and Answer – Does not Tally.**

III) a) 2nd Problem :

- Atmana - has Summarised Gita teaching in his Gita Introduction.

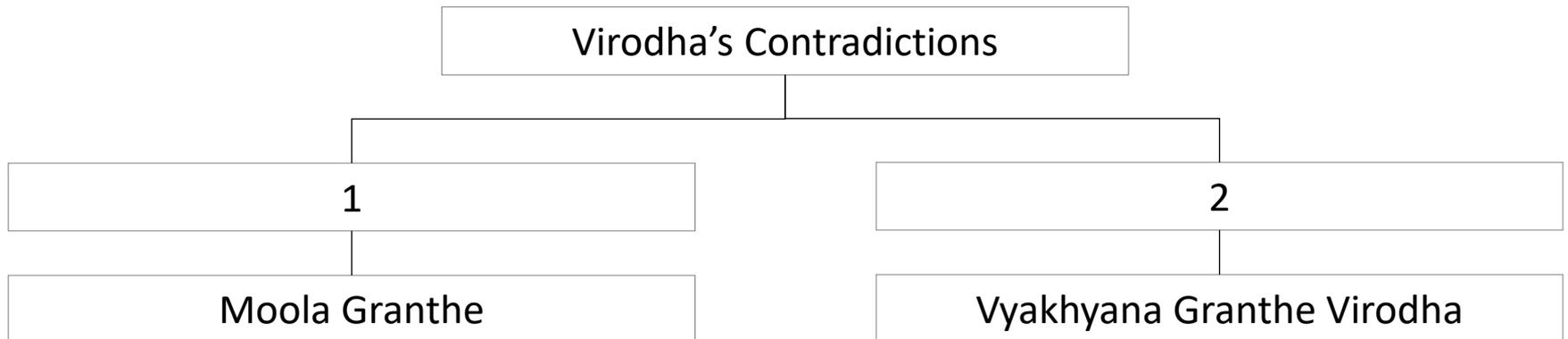
b) Gita Sara - Summary presented by Bodhacharya

c) Introduction and his Gita Chapter 3 - Commentary of Verses 1, 2, 3 is Opposing each other

d) It is Pratikulam – Contradictory

e) Bodhayana Sambandha Grantha

f)



IV) a) We feel it is Non-relevant

b) We learn Skill of interpretation and refutation of other Schools

c) Hence we Study this portion also

d) This is introduction to Purva Pakshi

e) Shankara takes 2nd Virodha first :

- Contradiction in Sva Pare Vyakhyana Virodha.

502) Introduction to Chapter 3 : Continues

कथम्, तत्र सम्बन्धग्रन्थे तावत्—सर्वेषाम् आश्रमिणां ज्ञानकर्मणोः समुच्चयो गीताशास्त्रे
निरूपितः अर्थ इति उक्तम्, पुनः विशेषितं च यावज्जीवश्रुतिचोदितानि कर्माणि परित्यज्य
केवलाद् एव ज्ञानाद् मोक्षः प्राप्यते इति एतद् एकान्तेन एव प्रतिषिद्धम् इति ।

katham? tatra sambandha-granthē tāvat — “sarvēṣām āśramaṇām jñāna-karmaṇōḥ samuccayaḥ gītā-sāstrē
nirūpitaḥ arthaḥ” iti uktam; punaḥ viśēṣitaṁ ca “ ‘yāvaj-jīva’-śruticōditāni karmāṇi parityajya
kēvalād ēva jñānāt mōkṣaḥ prāpyatē iti ētat ēkāntēna ēva pratiṣiddham” iti |

I) a) Shankara :

- Katham – How do they contradict in Moola and Vyakhyana Portion.

b) Tatra :

- Among 2 Virodhas, I take 2nd One first

c) Sambande granthi Bashyam Introductory Bashyam

- Normally introduction called Avatarika, Upothgatha.
- Here Sambandha

d) Called Sambandha Grantha :

- Every Acharya has to talk about relationship between Karma Khanda of Veda and Jnana Khanda.

II) a) Their Connection must be talked about because Veda has Karma Khanda and Jnana Khanda.

b) Gita Essence of Veda Completely

c) Role of Karma and Jnanam must be explained by every Acharya in Spirituality.

III) a) Sambandha is there between Karma Yoga and Jnana Yoga

b) Best Sambandha Bashyam :

- Brihadaranyaka Upanishad Introduction Bashyam

c) Sureshwaracharya writes 1000 Verses on that.

d) For all people, irrespective of their Ashrama - Brahmacharyam, Grihastha, Vanaprastha, Sanyasa.

e) Combination of Karma Yoga and Jnana Yoga.

f) Arthahe message, Central Teaching, Tatparyam.

g) Nirupitaha :

- Is established by Krishna in Gita.

IV) Bodhayana Acharya :

- a) Yavat Jivanam Agnihotram Juhoti
 - b) Do fire Ritual morning and evening, till Death
 - c) It is like Tat Tvam Asi Vakhyam for Jnana Khanda people.
 - d) Whichever Ashrama you belong to, do Agnihotra 2 times a Day
 - e) Karma follows a Spiritual seeker throughout life
- V) a) After Atma Jnanam, continue Svaha for Agni Devata
b) After Aham Brahma Asmi, if no Agnihotra, no Moksha.
c) Bodhayana Says this in his introduction.
d) Ekantena = Totally.

503) Introduction to Chapter 3 : Continues

इह तु आश्रमविकल्पं दर्शयता यावज्जीव- श्रुतिचोदितानाम् एव कर्मणां परित्याग उक्तः ।

Iha tu āśrama-vikalpaṁ darśayatā 'yāvaj-jīva'- śruti-cōditānām-ēva karmaṇāṁ parityāga uktaḥ.

I) Bodhacharya commentary in Gita :

- Chapter 3 - Verse 1, 2, 3

II) Renunciation of Karma, talks of Kevala Jnana in Chapter 1

a) Karmanam Parityagaha Uktaha

b) Same Karma mentioned in Introduction, renounced in Chapter 3 – Verse 3

c) Jnana Yogena Sankhyanam :

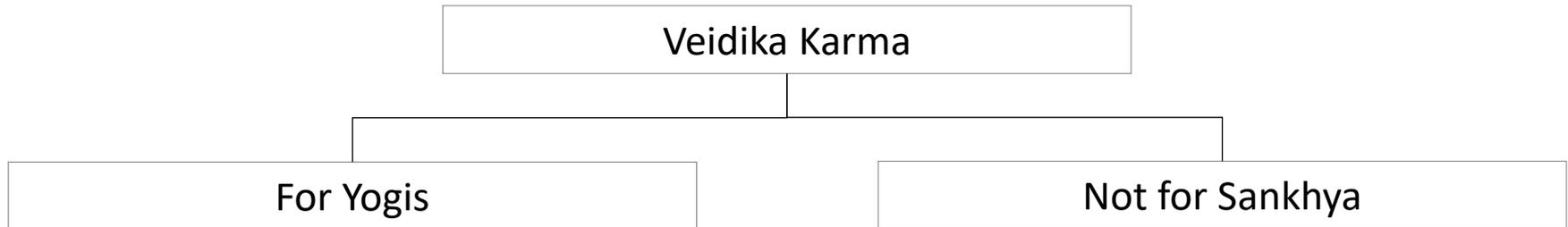
- For Sankhya group - Yoga = Jnana Yoga.

d) Karma not mentioned, Karma Yogena Yoginam

e) Separate Group called 'Yogis' Different from Sankhya.

f) Anushtanam of Veidika Karma emphasized.

g)



III) Ashrama Vikalpam Darshayat :

- 2 Different Ashrama, 2 Different Adhikari
- Sankhya, Yogis.

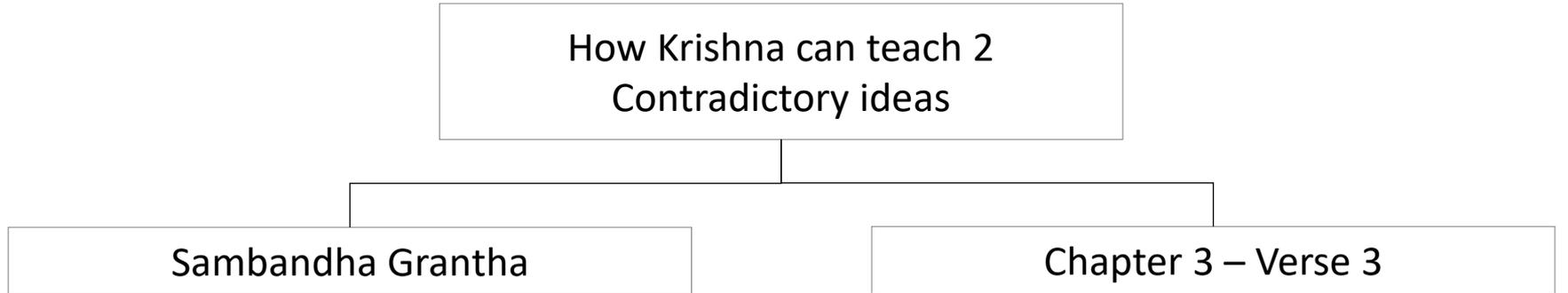
IV) Bodhayana Contradicts his Introduction in Chapter 3 – Verse 3.

504) Introduction to Chapter 3 : Continues

तत् कथम् ईदृशं विरुद्धम् अर्थम् अर्जुनाय ब्रूयात् भगवान्, श्रोता वा कथं विरुद्धम्
अर्थम् अवधारयेत्।

Tat katham-īdrśamviruddham-artham-arjunāya brūyāt Bhagavān, śrōtāvākathamviruddham-
artham-avadhārayēt?

I)



II) Contradictory message, teaching

a) If Gita's message is Jnana Karma Samuchhaya, how can Krishna in Chapter 3 - Verse 3

Introduce Sankhya group

b) How can Krishna exclude Vaidika Karma for Sankhya and Contradict Samuchhaya Vadi.

c) How can Arjuna take Contradictory Teaching

d) Virodha is there.

तत्र एतत् स्यात् — गृहस्थानाम् एव श्रौतस्मार्तकर्मपरित्यागेन केवलात् एव ज्ञानात् मोक्षः प्रतिषिध्यते, न तु आश्रमान्तराणाम् इति । एतदपि पूर्वोत्तरविरुद्धमेव । कथम् ? सर्वाश्रमिणां ज्ञानकर्मणोः समुच्चयः गीताशास्त्रे निश्चितः अर्थः इति प्रतिज्ञाय इह कथं तद्विरुद्धं केवलात् एव ज्ञानात् मोक्षं ब्रूयात् आश्रमान्तराणाम् ?

अथ मतं — श्रौतकर्मापेक्षया एतद्वचनं — ‘केवलादेव ज्ञानात् श्रौतकर्मरहितात् गृहस्थानां मोक्षः प्रतिषिध्यते’ इति; तत्र गृहस्थानां विद्यमानम् अपि स्मार्तं कर्म अविद्यमानवत् उ[अन-]पेक्ष्य ‘ज्ञानादेव केवलात्’ इति उच्यते इति । एतदपि विरुद्धम् । कथम् ? गृहस्थस्य एव स्मार्तकर्मणा समुच्चितात् ज्ञानात् मोक्षः प्रतिषिध्यते, न तु आश्रमान्तराणाम् इति कथं विवेकिभिः शक्यम् अवधारयितुम् ? किञ्च— यदि मोक्षसाधनत्वेन स्मार्तानि कर्माणि ऊर्ध्वरितसां समुच्चीयन्ते, तथा गृहस्थस्य अपि इष्यतां स्मार्तैः एव समुच्चयः, न श्रौतैः ।

tatra ētat syāt — gr̥hasthānām ēva śrauta-karma-parityāgēna kēvalād ēva jñānāt mōkṣaḥ pratiṣidhyatē, na tu āśramāntarāṇām iti | ētad api pūrvōttara-viruddham ēva | katham? “sarvāśramiṇām jñāna-karmaṇōḥ samuccayō gītā-śāstrē niścitaḥ arthaḥ” iti pratijñāya iha katham tad-viruddham kēvalād ēva jñānāt mōkṣam brūyāt āśramāntarāṇām?

atha mataṁ “śrautakarmāpēkṣayā ētad vacanam ‘kēvalād ēva jñānāt śrautakarmarahitāt gr̥hasthānām mōkṣaḥ pratiṣidhyatē’ iti | tatra gr̥hasthānām vidyamānam api smārtam karma avidyamānavat upēkṣya ‘jñānādēva kēvalāt na mōkṣaḥ’ iti ucyatē” iti | ētad api viruddham | katham? gr̥hasthasya ēva smārtakarmaṇā samuccitāt jñānāt mōkṣaḥ pratiṣidhyatē na tu āśramāntarāṇām iti katham vivēkibhiḥ śakyam avadhārayitum | kiñca yadi mōkṣa-sādhanatvēna smārtāni karmāṇi ūrdhva-rētasām samuccīyantē, tathā gr̥hasthasya api iṣyatām smārtaiḥ ēva samuccayō na śrautaiḥ |

An explanation may be advanced as follows : the repudiation of the view that the way to emancipation is through mere knowledge preceded by the renunciation of works prescribed by Sruti and Smrti, is applicable to householders alone. But even this position involves a contradiction between what had been affirmed and what is now being affirmed. How? Having already stated that the indisputable doctrine of the Gita is the Synthesis of knowledge and works, a Synthesis valid for the occupants of all Stations of life, can it be Stated here that the Non-householders may argue as follows: Emancipation cannot accrue to the householders through knowledge alone, divorced from the rites Enjoined by the Sruti. The Phrase 'through knowledge alone' is not to be literally understood; it has been used, ignoring the fact that these householders have, nevertheless, to perform works enjoined by the Smrti. Even this argument is self-contradictory. How can men of discrimination Accept the position that to householders alone emancipation wont accrue from knowledge though combined with Smrti-enjoined works, but not so to the Non-householders? Besides, if, as means to emancipation, Smrti-enjoined works are to be combined with knowledge in the case of celibate aspirants, in the case of householders, too, let only such works be combined with Knowledge and not Sruti-enjoined works also.

505) Introduction to Chapter 3 : Continues

तत्र एतत् स्याद् गृहस्थानाम् एव श्रौतकर्म- परित्यागेन केवलाद् एव ज्ञानाद् मोक्षः
प्रतिषिध्यते न तु आश्रमान्तराणाम् इति ।

tatra ētat syāt — gr̥hasthānām ēva śrauta-karma-parityāgēna kēvalād ēva jñānāt mōkṣaḥ
pratiṣidhyatē, na tu āśramāntarāṇām iti ।

I) Shankara :

- No Samanvaya reconciliation in Bodhayanas commentary in introduction and in Chapter 3 - Verse 3.

II) Bodhayanas possible reply :

a) Introduction :

- Kevala Janena Na Moksha
- Samuchhayana Moksha.

b) Chapter 3 - Verse 3 :

- Moksha by Jnanam only.

c) Take Sankhya group as an Exception.

d)

| Sankhya | Non-Sankhya |
|--|---|
| <ul style="list-style-type: none">- Exception- Jnana Yogena Moksha- Sanyasis, Jnanis | <ul style="list-style-type: none">- General People- Samuchhayena Moksha- Grihasthas |

506) Introduction to Chapter 3 : Continues

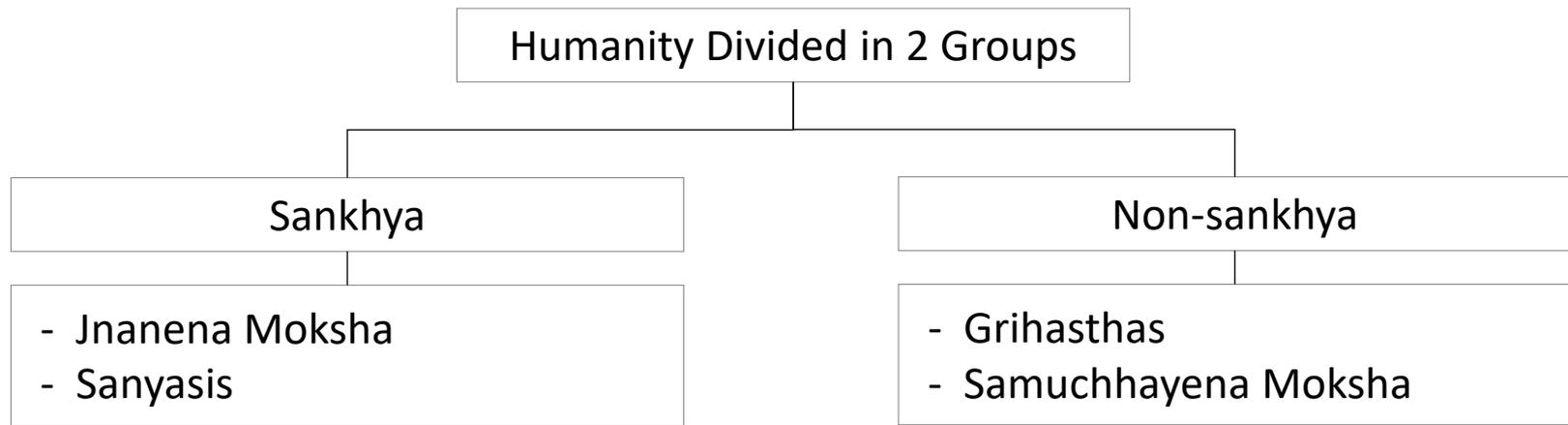
एतद् अपि पूर्वोत्तरविरुद्धम् एव । कथम्, सर्वाश्रमिणां ज्ञानकर्मणोः समुच्चयो गीता-
शास्त्रे निश्चितः अर्थ इति प्रतिज्ञाय इह कथं तद्विरुद्धं केवलाद् एव ज्ञानाद् मोक्षं ब्रूयाद्
आश्रमान्तराणाम् ।

ētaḍ api pūrvōttara-viruddham ēva | katham? "sarvāśramaṇām jñāna-karmaṇōḥ samuccayō gītā-śāstrē
niścitaḥ arthaḥ" iti pratijñāya iha katham tad-viruddham kēvalād ēva jñānāt mōkṣam brūyāt
āśramāntarāṇām?

Shankara :

I) Your defending Argument is contradicting Sambandha Grantha.

II)



III) a) In Introduction, exception not made

b) Here only, you are talking about exception

c) In Introduction, you have said for all Ashramis without exception, Samuchhayena Moksha

d) Above Pratingya was made (Proposition) in introduction.

e) Sankhya Exception not there in your introduction

f) How can you introduce that in Chapter 3 - Verse 3

g) Therefore you have a problem.

Revision :

I) Chapter 3 - Introduction :

a) Knowledge alone gives Moksha, Karma Yoga has no direct contribution to Moksha.

b) Karma Yoga :

- Only Prepares Mind.

II) Samuchhaya Vada :

- a) Karma also has a direct Contributory role for Moksha
- b) Vedantin only
- c) Purva Mimamsakas are Karma Khandis
- d) Jnana Karma Samuchhaya Vadis do not come under Karma Khandis.
- e) Accept Vedanta, Jnana Khanda

f)



g) Visishta Advaitin also Vedantin or Vedanta Eka Deshi

III) Shankara refuting Samuchhaya Vada from Topic 8

a) Elaborate Portion

- 76 to 81 → Samuchhaya Khandanam

b) One commentator called Vruttikara.

c)

Contradiction in Samuchhaya Vadi

Introduction

- Samuchhaya gives Moksha for all Ashramas
- Kevala Jnanat Moksha not for anyone

Gita : Chapter 3 – Verse 3

Sankhya / Sanyasi :

- Kevala Jnanat Moksha

Gita :

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

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

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

d) Sankhya = Sanyasi.

IV) Samuchhaya Vadis answer to Shankaras Contention.

507) Introduction to Chapter 3 : Continues

अथ मतं श्रौतकर्मापेक्षया एतद् वचनं केवलाद् एव ज्ञानात् श्रौतकर्मरहिताद्
गृहस्थानां मोक्षः प्रतिषिध्यते इति। तत्र गृहस्थानां विद्यमानम् अपि स्मार्तं कर्म
अविद्यमानवद् उपेक्ष्य ज्ञानाद् एव केवलाद् न मोक्ष इति उच्यते इति।

atha matam "śrautakarmāpekṣayā ētad vacanam 'kēvalād ēva jñānāt śrautakarmarahitāt
gr̥hasthānām mōkṣaḥ pratiṣidhyatē' iti | tatra gr̥hasthānām vidyamānam api smārtam karma
avidyamānavat upēkṣya 'jñānādēva kēvalāt na mōkṣaḥ' iti ucyatē" iti |

I) Atma Matam :

- If this is your answer

a) I have not given exception for Sankhya or Sanyasis.

b) Kevala Jnanat Moksha for Sankhya is Samuchhaya only

c) Samuchhaya is required for all

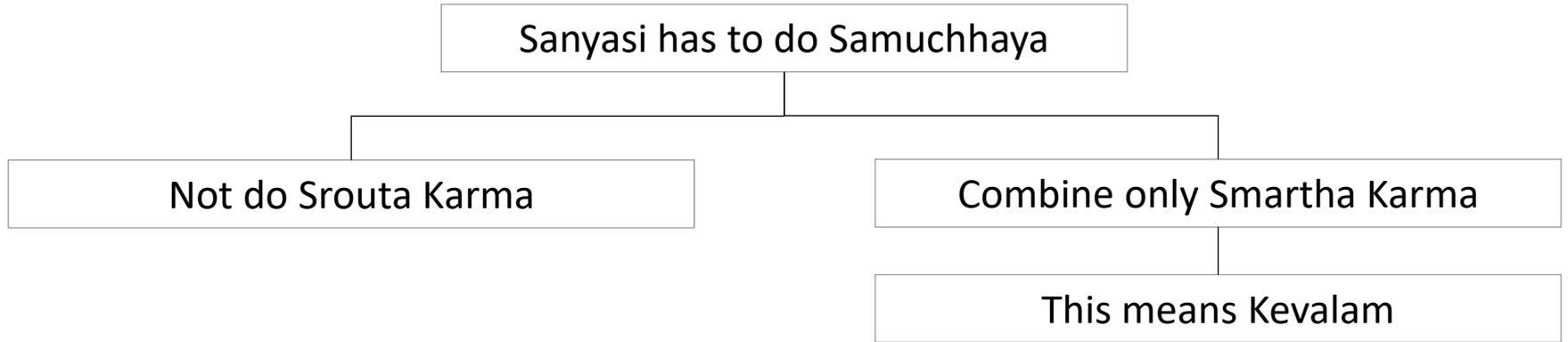
d) Kevala Jnanam for Sanyasi = Jnana Smartha Karma Samuchhaya

e) For Grihastha :

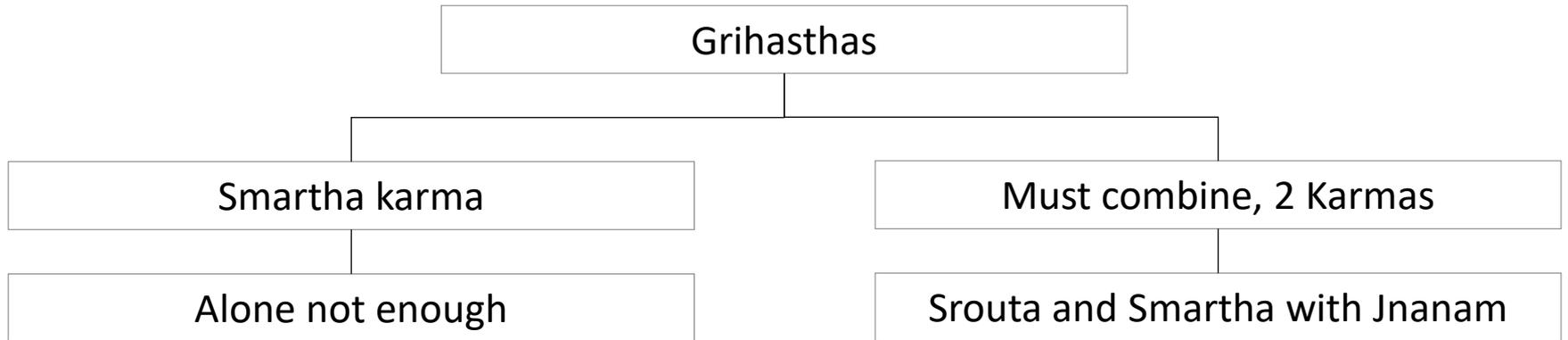
- Jnana Smartha karma Samuchhaya will not give liberation to Grihastha.

- f) Kevalam means only if combined with Karma
- g) It does not have Combination of Srouta Karma
- h) Srouta Karma Abava, Rahita Jnana Smartha Karma Samuchhaya.

i)



j)



k) All the people have Samuchhaya

L)

| Sanyasi | Grihastha |
|--------------|--------------|
| 2 Components | 3 Components |

II) a) Only w.r.t Presence or absence of Srouta Karma, Kevalam is used

b) Smartha Karma common to both Grihastha and Sanyasi.

III) a) Example : Guru :

- Thirsty, Bring water
- Asked you to bring only water
- Why bringing Cup
- Cup taken for granted.

b) Kevala Karma :

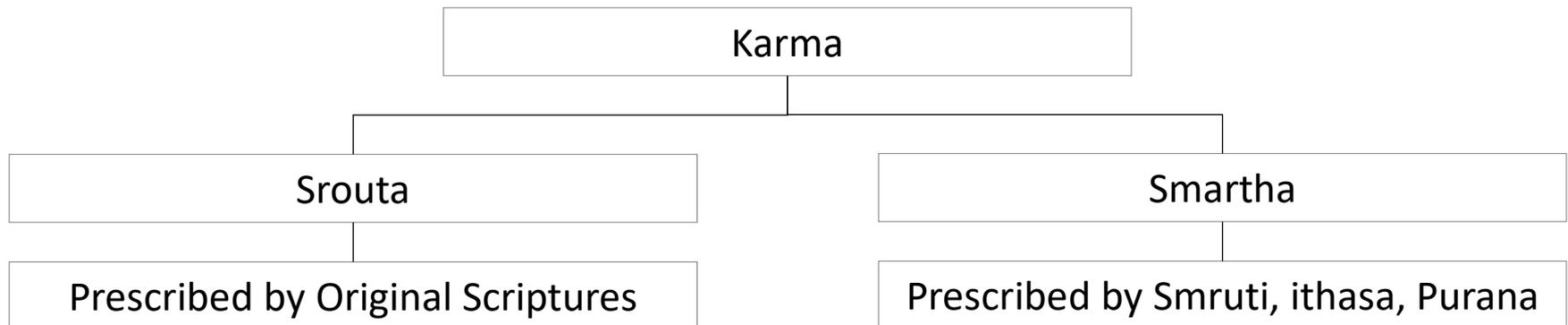
- Taken for granted like Cup.
- Always included, not Mentioning.

c) Smartha Karma is there for all 4 Ashramas

d) For Sanyasis, only Srouta Karma is absent

e) For Grihastha, Srouta Karma has to be included.

f)



g) Shankaras Answer next

508) Introduction to Chapter 3 : Continues

एतद् अपि विरुद्धम्। कथम्, गृहस्थस्य एव स्मार्तकर्मणा समुच्चिताद् ज्ञानाद् मोक्षः
प्रतिषिध्यते न तु आश्रमान्तराणाम् इति कथं विवेकिभिः शक्यम् अवधारयितुम्।

ētaḍ api viruddham | katham? gr̥hasthasya ēva smārtakarmanā samuccitāt jñānāt mōkṣaḥ
pratiṣidhyatē na tu āśramāntarāṇām iti katham vivēkibhiḥ śakyam avadhārayitum |

l) Shankara :

a) Unfair to Grihastha's.

b)

| Sanyasi | Grihastha |
|--|--|
| - 2 Required - Jnanam and Smartha Karma | - 3 Requires - Jnanam and Smartha and Srouta Karma |

c) You can add Karma to Sanyasi not Grihastha, they have more time

d) This is unfair treatment to Grihastha's

e) Intelligent people can't Accept.

509) Introduction to Chapter 3 : Continues

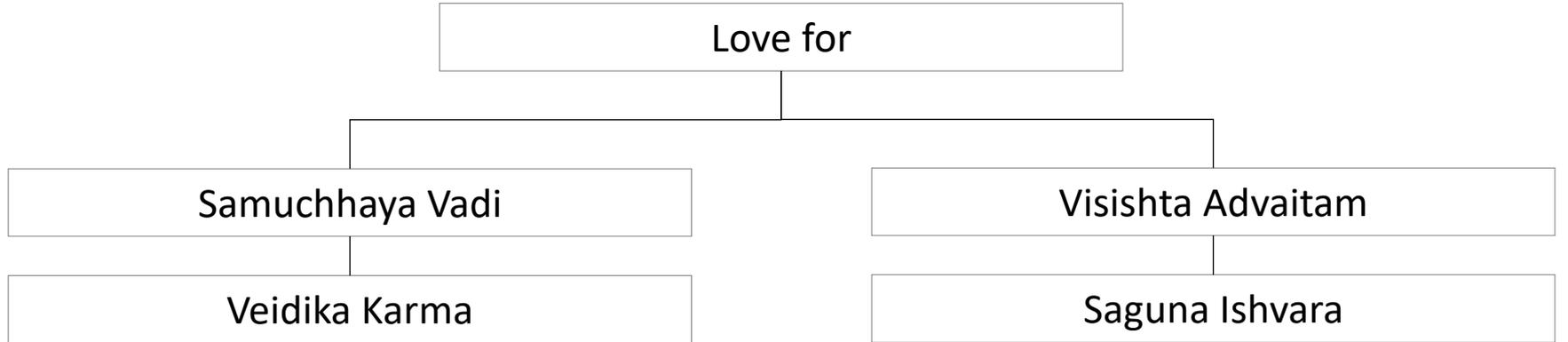
किं च यदि मोक्षसाधनत्वेन स्मार्तानि कर्माणि ऊर्ध्वरेतसां समुच्चीयन्ते तथा
गृहस्थस्य अपि इष्यतां स्मार्तैः एव समुच्चयो न श्रौतैः ।

kiñca yadi mōkṣa-sādhanatvēna smārtāni karmāṇi ūrdhva-rētasām samuccīyantē, tathā
gr̥hasthasya api iṣyatām smārtaiḥ ēva samuccayō na śrautaiḥ ।

I) Make it fair and Uniform for Grihastha's and Sanyasis

II) Jnanam and Smartha for both Sanyasi and Grihastha.

III)



अथ श्रौतैः स्मार्तैः च गृहस्थस्य एव समुच्चयः मोक्षाय, ऊर्ध्वरितसां तु स्मार्तकर्ममात्रसमुच्चितात् ज्ञानात् मोक्षः इति । तत्र एवं सति गृहस्थस्य आयासबाहुल्यं — श्रौतं स्मार्तं च बहुदुःखरूपं कर्म शिरसि आरोपितं स्यात् ।

अथ गृहस्थस्य एव आयासबाहुल्यकारणात् मोक्षः स्यात्, न आश्रमान्तराणां श्रौतनित्यकर्मरहितत्वात् इति । तदपि असत्, सर्वोपनिषत्सु इतिहासपुराणयोगशास्त्रेषु च ज्ञानाङ्गत्वेन मुमुक्षोः सर्वकर्मसन्न्यासविधानात्, आश्रमविकल्पसमुच्चयविधानाच्च श्रुतिस्मृत्योः । सिद्धः तर्हि सर्वाश्रमिणां ज्ञानकर्मणोः समुच्चयः — न, मुमुक्षोः सर्वकर्मसन्न्यासविधानात् । ‘पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति’ (बृ. उ. 3.5.1), ‘तस्मात् न्यासम् एषां तपसाम् अतिरिक्तम् आहुः’ (म. उ. 24.1), ‘न्यास एवात्यरेचयत्’ (म. उ. 21.2) इति । ‘न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः’ (म. उ. 10.5, कै. उ. 2) इति च, ‘ब्रह्मचर्यादेव प्रव्रजेत्’ (जा. उ. 4) इत्याद्याः श्रुतयः । त्यज धर्ममधर्मं च उभे सत्यानृते त्यज । उभे सत्यानृते त्यक्त्वा येन त्यजसि तत् त्यज ॥ (शान्ति. 329.40, 331.44), संसारमेव निःसारं दृष्ट्वा सारदिदक्षया ।

प्रव्रजन्त्यकृतोद्वाहाः परं वैराग्यमाश्रिताः ॥ इति बृहस्पतिः (? ना. उ. 3.15), कर्मणा बध्यते जन्तुः विद्यया च विमुच्यते ।

तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः ॥ इति शुकानुशासनम् । (शान्ति. 241.7) इहापि च ‘सर्वकर्माणि मनसा सन्न्यस्य’ (5.13) इत्यादि ।

atha śrautaiḥ smārtaiḥ ca gr̥hasthasya ēva samuccayaḥ mōkṣāya, ūrdhva-rētasām tu
 smārtakarmamātra-samuccitāt jñānāt mōkṣa iti | tatra ēvaṁ sati gr̥hasthasya āyāsabāhulyāt
 śrautaṁ smārtaṁ ca bahu-duḥkha-rūpaṁ karma śirasi ārōpitaṁ syāt |
 atha gr̥hasthasya ēva āyāsa-bāhulya-kāraṇāt mōkṣaḥ syāt, na āśramāntarāṇām śrautanitya-
 karma-rahitavāt iti | tad api asat | sarvōpaniṣatsu itihāsa-purāṇa-yōga-śāstrēṣu ca
 jñānāṅgatvēna mumukṣōḥ sarva-karmasannyāsa-vidhānāt, āśrama-vikalpa-samuccaya-vidhānāt ca śruti-smṛtyōḥ |
 siddhaḥ tarhi sarvāśramaṇām jñāna-karmaṇōḥ samuccayaḥ | na, mumukṣōḥ sarva-karma-sannyāsa-vidhānāt |
 ‘vyutthāya atha bhikṣācaryaṁ caranti’ [br̥hadāraṇyakōpaniṣat 3-5-1] ‘tasmāt nyāsam ēṣām
 tapasām atiriktam āhuḥ’ [mahānārāyaṇōpaniṣat 2-79] ‘nyāsa ēvātyarēcayat’ [mahānārāyaṇōpaniṣat 2-78] iti,
 ‘na karmaṇā na prajayā dhanēna tyāgēnaikē amṛtatvam ānaśuḥ’ [mahānārāyaṇōpaniṣat 2-12] iti ca |
 ‘brahmacaryād ēva pravrajēt’ [jābālōpaniṣat 4] ityādyāḥ śrutayaḥ | tyaja dharmam-adharmaṁ ca ubhē satyānṛtē tyaja |
 ubhē satyānṛtē tyaktvā yēna tyajasi tat tyaja || [mahābhārata śantiparva 329-40]
 saṁsāra am ēva niḥsāraṁ dr̥ṣṭvā sāra-didr̥kṣayā |
 pravrajanti akṛtōdvāhāḥ paraṁ vairāgyam āśritāḥ || [nārada-parivrajakōpaniṣat 3-15]
 iti br̥haspatiḥapi kacaṁ prati |
 ‘karmaṇā badhyatē jantuḥ vidyayā ca vimucyate |
 tasmāt karma na kurvanti yatayaḥ pāra-darśinaḥ || [mahābhārata śantiparva 241-7]
 iti śukānūsāsanam | Iha api ca ‘sarva-karmāṇi manasā sannyasya’ [Gīta 5-13] ityādi |

If, however, the emancipation of the householders alone calls for a synthesis of knowledge and works, both Sruti enjoined and Smrti-enjoined, while that of the Celibates may leave out Sruti-enjoined works, the result would be a heavier burden of painful labour for the householders to bear. This latter position may not be readily accepted, because in all the Upanishads, Itihasas, Puranas and Yoga-texts renunciation of works, as such, has been laid down as obligatory on all who seek liberation, and because Sruti and Smrti teach either a Combination of, or choice among, the Various stations of life. It does not follow from this that the occupants of all stations of life must combine knowledge and works; for, the seeker after liberation must needs renounce all forms of works, Sruti-enjoined or Smrti-enjoined: Vide: “Overcoming the desire for sons, wealth, and worlds, they take to a life of mendicancy” B.U.3.5.1; “Therefore they say that renunciation exceeds these austerities”; Maha.Nar. U.24.1; “Renunciation alone excelled” Ibid. 21.2; “Not by works, not by progeny and wealth, (but) by renunciation, they say, some won immortality” Ibid. 10.5; Kai.U.2; “One shall renounce from the Station of Celibacy itself” Jal.U.4.; “Give up (Works) righteous and unrighteous; give up the true and the false; having given up the true and the false, give up that which prompted you to give up” Santi Parvan, 329.40, 331.44; “beholding the transmigratory life as void of all contents, and desiring to Vision the Essence, the Celibates, in a Mood of Supreme detachment go forth into a life of mendicancy” Naradapari. U3.315; “Work binds the living being; knowledge liberates. Therefore the Ascetics, the beholders of the Supreme, refrain from work” Santi Parvan 241.7. Here, in BG also occurs, in 5.13 etc., “Renouncing all works, mentally.”

510) Introduction to Chapter 3 : Continues

अथ श्रौतैः स्मार्तैः च गृहस्थस्य एव समुच्चयो मोक्षाय ऊर्ध्वरेतसां तु स्मार्तकर्ममात्रसमुच्चिताद्
ज्ञानाद् मोक्ष इति । तत्र एवं सति गृहस्थस्य आयासबाहुल्यं श्रौतं स्मार्तं च बहुदुःखरूपं
कर्म शिरसि अरोपितं स्यात् ।

atha śrautaiḥ smārtaiḥ ca gr̥hasthasya ēva samuccayaḥ mōkṣāya, ūrdhva-rētasām tu smārtakarmamātra-
samuccitāt jñānāt mōkṣa iti | tatra ēvaṁ sati gr̥hasthasya āyāsabāhulyāt śrautam smārtam ca bahu-duḥkha-
rūpaṁ karma śirasi ārōpitaṁ syāt |

I) Shankara :

- Grihasthas Overburdened with many Duties.

II) Why increasing Srouta Karmas for them.

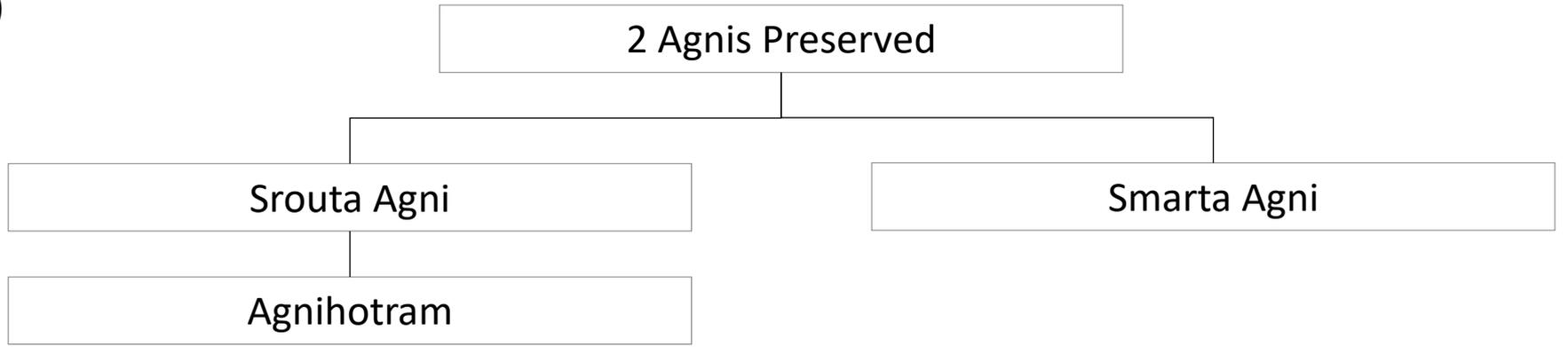
III) Special concession to Sanyasis not fair

IV) Tatra Evam Sati :

- In Your Philosophy

V) Bahulyam Extra Ayasa = Strain, Burden.

VI)



VII) 3 Days can't go out of house, must preserve both Agnis

511) Introduction to Chapter 3 : Continues

अथ गृहस्थस्य एव आयासबाहुल्यकारणाद् मोक्षः स्याद् न आश्रमान्तराणां श्रौतनित्यकर्म-
रहितत्वाद् इति । तद् अपि असत् ।

atha gr̥hasthasya ēva āyāsa-bāhulya-kāraṇāt mōkṣaḥ syāt, na āśramāntarāṇām śrautanitya-
karma-rahitatvāt iti | tad api asat |

Purva Pakshi - Suggestion :

I) Atha :

- Suppose you reply as follows.

a) Grihastha - Has extra burden

b) Grihastha - Will get Moksha

- Ayasa Bahulyat

c) Sanyasa - Free from Srouta

- Penalty – No Moksha

d) 3rd Chapter – Forgotten by Purva Pakshi

e) Most Systems don't recognise Central Teaching of Veda

II) a) 2 Rails...

- Small Gap - Only

b) One goes to Delhi, Calcutta

III) Shankara had Awareness of total Veda and Upanishad as Central Teaching

IV) Purva Pakshi - Forgets Upanishad words

a) Kaivalyo Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

b) Used to Criticise Sanyasa

V) Because of reason of Extra Burden (Ayasa Bahulyam) they take up, they get Moksha

VI) Moksha denied to Sanyasi

- Penalty paid because they are not performing Srouta Karma.

VII) Srouta Karma is Compulsory, Sanyasi Omits.

a) Yavat Jivam Agnihotram Juhoti

- Commandment of Sruti.

b) Body Cremated in the fire of Agni which he has Preserved throughout life

c) Sanyasi - Niragni (Chapter 6 - Gita)

VIII) No Moksha but Biksha Asti

a) If this is the Contention, Shankara can't Accept

b) Purva Pakshi :

- Sanyasis don't have Emotionalism.

c) Shankara :

- Sanyasi does not allow emotions in his thinking.

d) Buddhi should guide a person, not the emotions.

e) Katho Upanishad :

आत्मानं रथितं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

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

Know the Atman as the Lord of the chariot, who sits within it and the body as the chariot,
Know the intellect as the charioteer and the mind as, verily, the reins. [1 - 3 - 3]

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

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

But he who has the right understanding, and has a mind always controlled, his senses are
always controllable as the good horses of the charioteer. [1 - 3 - 6]

f) Never Surrender your intellect, Every Action must be guided by Buddhi.

g) Surrender everything (Emotions, Love, Bhakti, Reverence) but not Buddhi

h) Shankara is Embodiment of Devotion in Shiva Ananda Lahari.

i) He will not Surrender intellect.

IX) General Belief :

- In Emotion you should not think.

X) Why Shankara Does not Accept Surrender of Intellect?

512) Introduction to Chapter 3 : Continues

सर्वोपनिषत्सु इतिहास- पुराणयोगशास्त्रे च ज्ञानाङ्गत्वेन मुमुक्षोः सर्व-
कर्मसन्न्यासविधानाद् आश्रमविकल्पसमुच्चय- विधानात् च श्रुतिस्मृत्योः ।

sarvōpaniṣatsu itihāsa-purāṇa-yōga-śāstrēṣu ca jñānāṅgatvēna mumukṣōḥ sarva-
karmasannyāsa-vidhānāt, āśrama-vikalpa-samuccaya-vidhānāt ca śruti-smṛtyōḥ ।

Shankara :

I) Align with Vedic Teaching

a) Veda Prescribes giving up of Karma for Moksha

b) Purva Pakshi :

- Add Karma for Moksha
- Sanyasis gets no Moksha because he has given up Karma.

II) In Veda, giving up of Karma is requisite for Moksha.

Purva Pakshi :

- Pre-require presents as Obstacle.

Revision : Chapter 3 - Introduction Bashyam :

I) Refutation of Jnana karma Samuchhaya

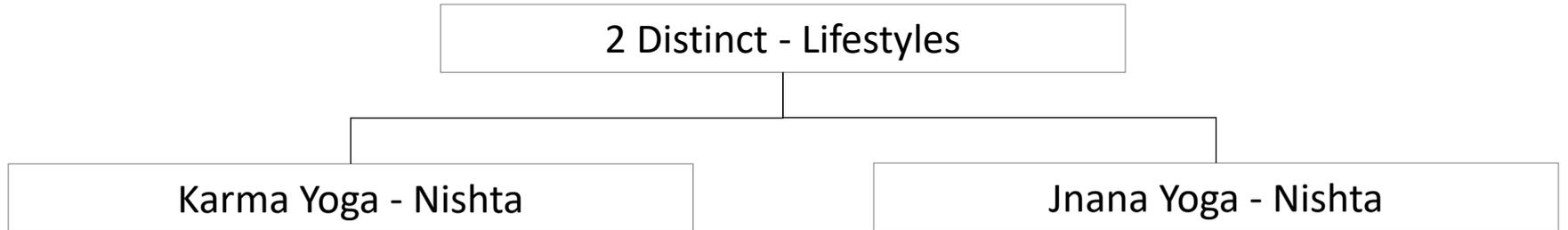
Gita :

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

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

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

II)



III) 2 Yogas can't be combined at all

a) If Samuchhaya is required for Moksha, how can Sanyasis without doing Srouta Karma get Moksha?

b) Sanyasis not entitled to do Srouta Karma

c) Purva Pakshi :

- Sanyasis wont get Moksha, only Grihastas will get Moksha

d) Grihastha's alone get Moksha because they perform both Srouta and Smartha Karmas.

e) Sanyasis renounces Srouta karma which is Compulsory

f) Purva Pakshi :

- Compulsory because of Vedic Injunction.
- Yavat Jivat Agnihotram...

g) Shankara :

- Sanyasis can get liberation without Srouta Karma.

IV) Sruti, Smruti, itihasa Does not Support Purva Pakshi.

V) Sanyasa talked in all the Upanishads, itihasa, Puranas, Yoga Shastram.

a) Jnana Angam = Sanyasa lifestyle

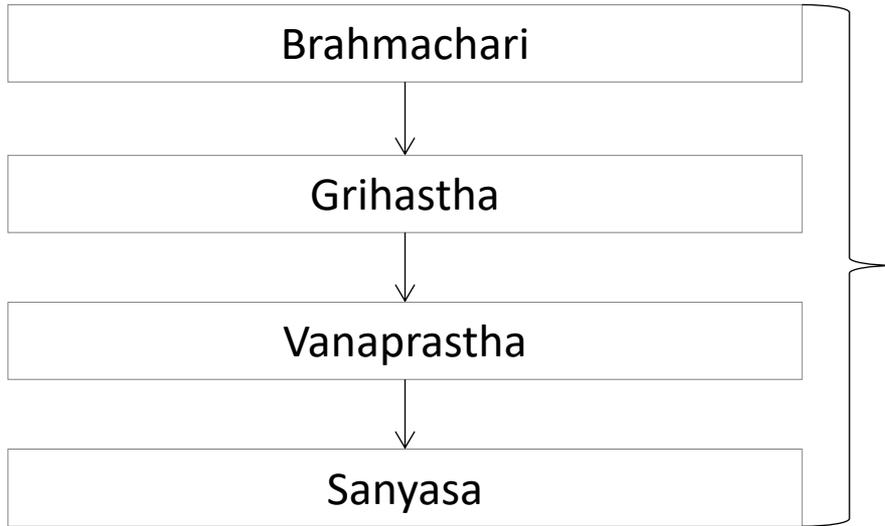
b) Sanyasa Complements Atma Jnanam to attain Moksha.

VI) Jabala Upanishad Vakhyam :

a) Talks about 4 Ashramas

b) Follow Sequentially and attain Moksha.

c)

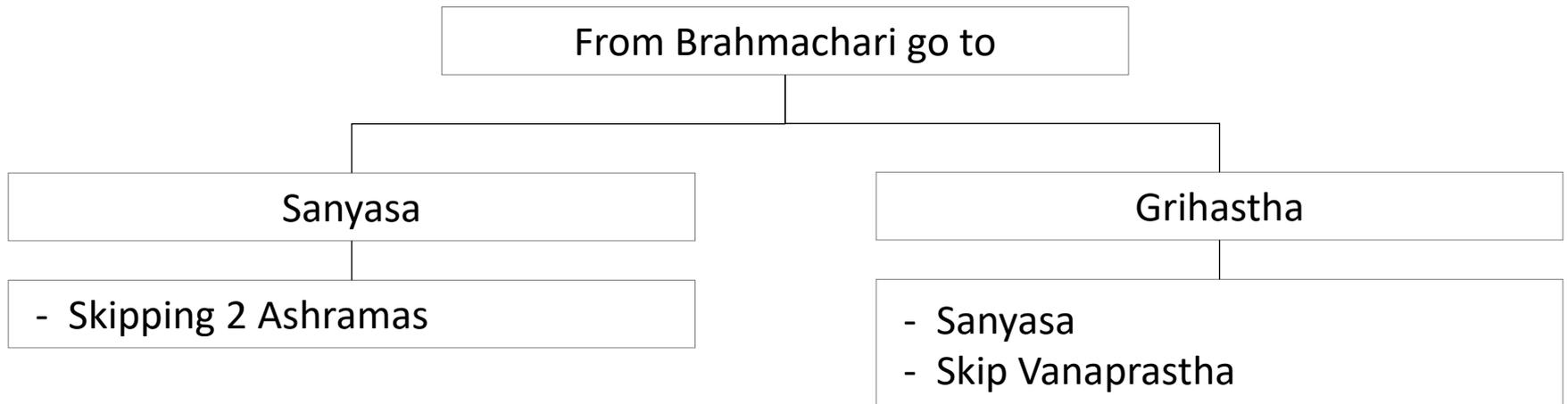


Ashrama Samuchhaya = Sequential Combination of all 4 Ashramas

d) Another Option :

- If Seeker is fit, Grihastha, or Vanaprastha can be Skipped, called.
- Ashram Vikalpa.

e)



f) Sanyasa = End point

g) Brahmacharyam Samapya Grihi Bavet, Grihi Butva Vanni Bavet, Vani Butva Praprajat = Ashrama Samuchhaya Vakhyam.

h) Yadi Va Itarata :

- Otherwise - Brahmacharya Eva Pravrajat.
- Grihatva, Vanatva = Ashrama Vikalpa (After Skipping).

i) Shankara : Conclusion :

- Sanyasa is a Prescribed Ashrama for Jnana Angam.

j) Jnanam is for Moksha

k) Because of Jabala Upanishad Vakhyam and Smruti, Sanyasa is the Prescribed, Ashrama as Jnana Angam.

L) In Sanyasa Karma is not there.

513) Introduction to Chapter 3 : Continues

सिद्धः तर्हि सर्वाश्रमिणां ज्ञानकर्मणोः समुच्चयः ।

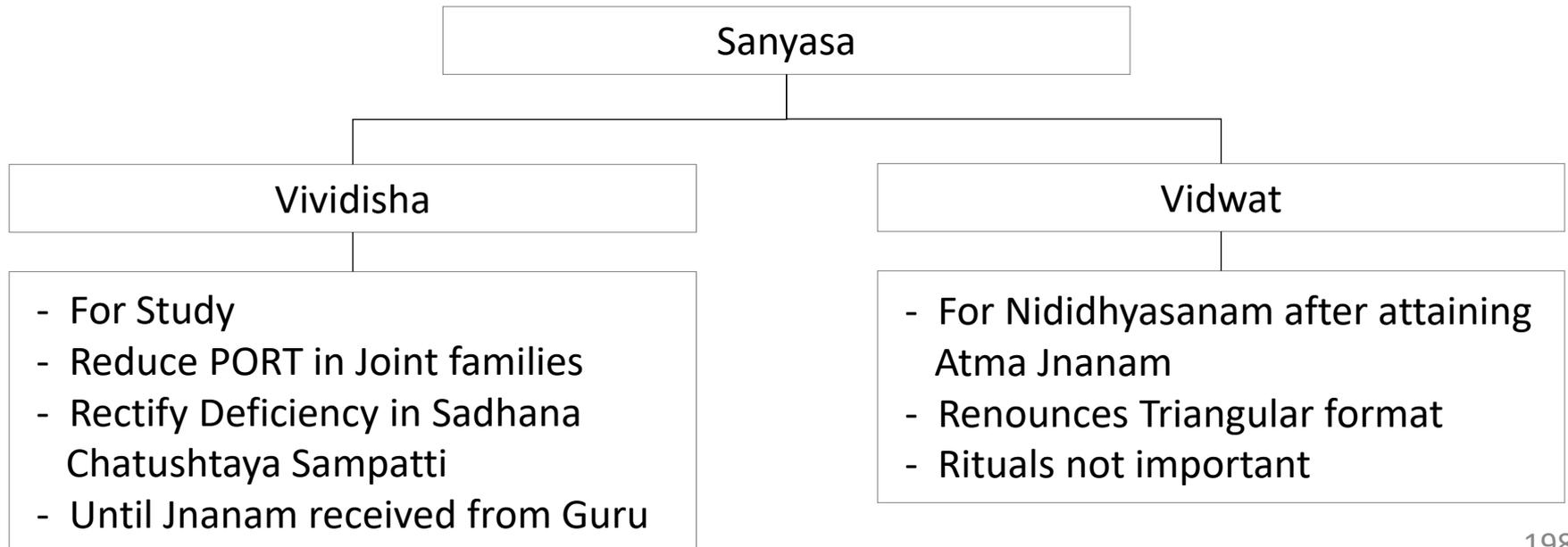
siddhaḥ tarhi sarvāśramiṇāṃ jñāna-karmaṇōḥ samuccayaḥ |

l) Purva Pakshi :

- JabalaUpanishad.

- a) Sanyasa = One of the 4 Ashramas
- b) Sanyasa** : Is different from other Ashramas.
- c) It has its own independent rules and Regulations.
- d) Danda Tarpanam, Mahavakya Chanting etc.
- e) Karma is Associated also with Sanyasa.
- f) Acharyas do Anushtana Karma for 2 Hours in the Morning.
- g) Therefore, even in Sanyasa, it is only.
 - Jnana Karma Samuchhaya.
- h) Every Ashrama has Karma and Jnanam relevant to their Ashramas.
- i) Siddaha = Established

II)



IV) In Vidwat Sanyasa, Sanyasa Anushtanam also renounced

a) Danda Visarga permitted

b) Ashtavakra Gita :

- Atyashrami.

514) Introduction to Chapter 3 : Continues

न, मुमुक्षोः सर्वकर्मसन्न्यासविधानात् । 'व्युत्थायाथ भिक्षाचर्यं चरन्ति ।' (बृह० उ० ३ ।
५ । १) 'तस्मात्सन्न्यासमेषां तपसामतिरिक्तमाहुः ।' (ना० उ० २ । ७९) 'न्यास एवात्यरेचयत्' (ना०
उ० २ । ७८) इति 'न कर्मणा न प्रजया धनेन त्यागेनैकेऽमृतत्वमानशुः' (ना० उ० २ । १२) इति
च । 'ब्रह्मचर्यादिव प्रव्रजेत्' (जाबा० उ० ४) इत्याद्याः श्रुतयः ।

na, mumukṣōḥ sarva-karma-sannyāsa-vidhānāt | 'vyutthāya atha bhikṣācaryam caranti' [brhadāranyakōpaniṣat 3-5-1]
'tasmāt nyāsam eṣām tapasām atiriktam āhuḥ' [mahānārāyaṇōpaniṣat 2-79] 'nyāsa evātyarēcayat'
[mahānārāyaṇōpaniṣat 2-78] iti, 'na karmaṇā na prajāyā dhanēna tyāgēnaikē amṛtatvam ānaśuḥ' [mahānārāyaṇōpaniṣat 2-12]
iti ca | 'brahmacaryād ēva pravrajēt' [jābālōpaniṣat 4] ityādyāḥ śrutayaḥ |

Shankara :

- Gives following Support for his Contention.

I) Vyuthanam = Sanyasa

a) Renounce Triangular format and take to Binary format.

b) Not just wear an Orange Robe

c) Whenever there are problems Crisis in life, I use Nididhyasanam rather than Prayers.

d) Prayers means Triangular format

e) Nididhyasanam = Binary format in difficult Situations

= Them I am a Sanyasi

II) Atha :

- Thereafter.

a) Brihadaranyaka Upanishad :

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;
याज्ञवल्क्येति होवाच, यदेव
साक्शादपरोक्शाद्ब्रह्म, य आत्मा सर्वान्तरः,
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।
कतमो याज्ञवल्क्य सर्वान्तरः ?
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
एतं वै तमात्मानं विदित्वा ब्राह्मणाः
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
व्युत्थायाथ भिक्षाचार्यं चरन्ति;
या ह्येव पुत्रैषणा सा वित्तैषणा,
या वित्तैषणा सा लोकैषणा,
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः
पाण्डित्यं निर्विद्य बाल्येन तिष्ठसेत् ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;
स ब्राह्मणः केन स्यात् ?
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;
yājñavalkyēti hovāca, yadeva
sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ,
taṃ me vyācakṣveti; eṣa ta ātmā sarvāntaraḥ |
katamo yājñavalkya sarvāntaraḥ ?
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |
etaṃ vai tamātmānaṃ veditvā brāhmaṇāḥ
putraīṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca
vyutthāyātha bhikṣācaryaṃ caranti;
yā hyeva putraīṣaṇā sā vittaiṣaṇā,
yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha munīḥ,
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;
sa brāhmaṇaḥ kena syāt ?
yena syāttenedṛśa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

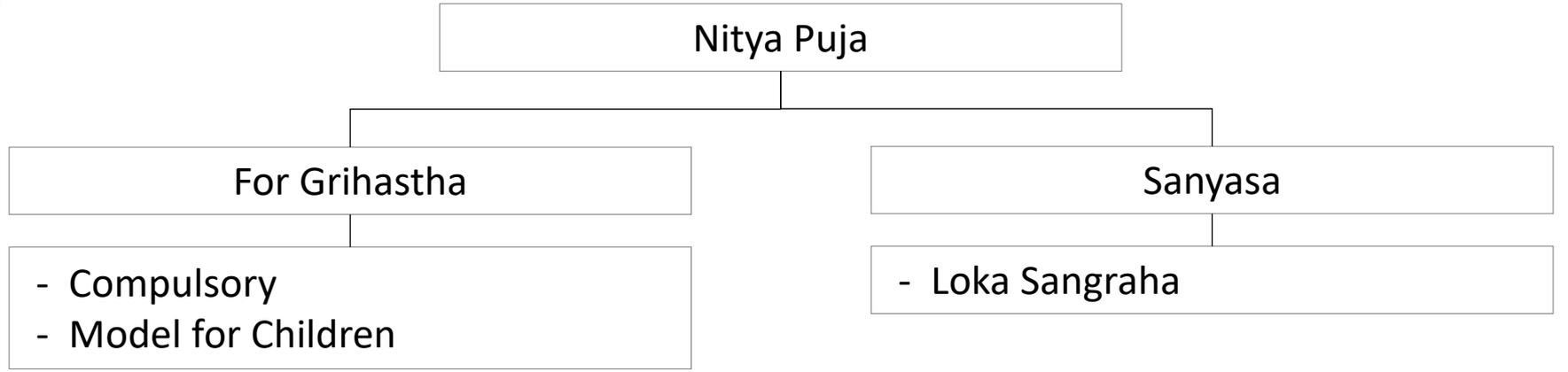
Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditativeness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]

- Biksha Charyam Charanti?
- Takes a life of Biksha
- Does not have possessions
- Can’t do Karma, Puja renounce all rituals.

b) If Grihastha or Sanyasa (as part of Ashrama) does rituals, they don’t seek any benefit for himself.

c) No Self, family Centred Prayers, Loka Shemartham, Sarve Bavantu Sukinaha.

III)



IV) Sankalpa is Different

V) Narayana Upanishad :

स वा एषः पुरुषः पञ्चधा पञ्चात्मा
येन सर्वमिदं प्रोतं पृथिवी चान्तरिक्षं च द्यौश्च
दिशश्चावान्तरदिशाश्च ।
स वै सर्वमिदं जगत् स भूतं स भव्यम् ।
जिज्ञासुकृत्प्रजतया ऋतजा रयिष्ठाः
श्रद्धा सत्योऽपहस्वान्तमसोपरिष्ठात् ।
ज्ञात्वा तम् एवं मनसा हृदा च
भूयो न मृत्युं उपयाहि विद्वान् ।
तस्मान्न्यासम् एषां तपसाम् अतिरिक्तम् आहुः ॥

sa vā eṣaḥ puruṣaḥ pañcadhā pañcātmā
yena sarvam idaṁ protaṁ pṛthivī cāntarikṣaṁ ca dyauś ca
diśāś cāvāntaradiśāś ca ।
sa vai sarvam idaṁ jagat sa bhūtaṁ sa bhavyam ।
jijñāsukṛt prajayā ṛtajā rayiṣṭhāḥ
śraddhā satyo 'pahasv āntamaso 'pariṣṭāt ।
jñātvā tam evaṁ manasā hṛdā ca
bhūyo na mṛtyum upayāhi vidvān ।
tasmān nyāsam eṣāṁ tapasām atiriktam āhuḥ ॥

That indeed is the Supreme Person (Purusha), fivefold and consisting of five aspects, by whom this entire universe is pervaded — the earth, the mid-region, the heaven, the directions and the intermediate directions. He alone is all this universe — what has been and what will be. Those seekers established in truth, faith, and righteousness, who rise beyond the darkness of ignorance - having realized Him thus with mind and heart, the wise do not again fall into death. Therefore, among all austerities, renunciation (nyāsa) is declared to be superior. [2.79]

a) 4th Chapter of Taittiriya Upanishad :

- No Commentary by Shankara, Narayana Valli, Maha Narayana Upanishad (Ramakrishna - Book with Sanskrit Commentary).

b) Esham Tapasam Madhye :

- Among Varieties of Spiritual Sadhana, Tapas, Brahmacharyam, Satyam, Karma.

c) Ritun Tapas, Satyam Tapas, Srutan Tapas, Shantamo... Danam, Yagyam, Damaha Tapaha...

d) At the end Sanyasa mentioned as Tapas

e) What is the Greatest Tapas? Among all Tapas

- Nyasam Atiriktam Ahuhu.

f) Sanyasa is the Greatest Tapas

- Triangular format Renunciation, changing format.
- Culmination of all Sadhanas.

VII) Narayana Upanishad :

न्यास इति ब्रह्मा ।
ब्रह्मा हि परः ।
परो हि ब्रह्मा ।
तानि वा एतान्यवराणि तपांसि ।
न्यास एवात्यरेचयत् ।
य एवं वेद इत्युपनिषत् ॥

nyāsa iti brahmā ।
brahmā hi paraḥ ।
paro hi brahmā ।
tāni vā etāny avarāṇi tapāṁsi ।
nyāsa evātyarecayat ।
ya evaṁ veda ity upaniṣat ॥

“Nyāsa (renunciation) is Brahman. For Brahman is the Supreme. Indeed, the Supreme is Brahman. All these austerities are inferior. Renunciation alone surpassed them. Whoever knows thus — this is the Upanishad (secret teaching).” [2.78]

- Sanyasa is Superior to all.

VIII) Narayana Upanishad :

न कर्मणा न प्रजया धनेन
त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां
विभ्राजते यद्यतयो विशन्ति ॥

na karmaṇā na prajāyā dhanena
tyāgenaike amṛtatvam ānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyām
vibhrājate yad yatayo viśanti ॥

Not by rituals (karma), nor by progeny (prajā), nor by wealth (dhana), but by renunciation (tyāga) alone did some attain immortality. That supreme heaven (state), hidden in the cave (of the heart), shines resplendent — into which the renunciates (yatayaḥ) enter. [2.12]

- a) Drop Triangular format, Take up Binary format.
- b) Binary format requires tremendous inner Strength and Sraddha in Jnana Khanda.
- c) Very few attain immortality, best Goal in life.
- d) Occurs in Kaivalya Upanishad also.

IX) Jabala Upanishad :

ब्रह्मचर्यादिव प्रव्रजेत् ।
गृहाद्वा वनाद्वा ।
यदाहरेव विरजेत् तदाहरेव प्रव्रजेत् ॥

brahmacaryād eva pravrajat ।
gṛhād vā vanād vā ।
yadāhareva virajet tadāhareva pravrajat ॥

From the stage of brahmacarya (student life) itself one may renounce. Or from the householder stage, or from the forest-dweller stage. On whatever day one becomes detached, on that very day one should renounce. [Verse 4]

X) Next Smruti Pramanams.

515) Introduction to Chapter 3 : Continues

त्यज धर्ममधर्मं च उभे सत्यानृते त्यज । उभे सत्यानृते त्यक्त्वा येन त्यजसि तत्त्यज ॥
संसारमेव निःसारं दृष्ट्वा सारदिदृक्षया । प्रव्रजन्त्यकृतोद्वाहाः परं वैराग्यमाश्रिताः ॥
इति बृहस्पतिः अपि कचं प्रति । कर्मणा बध्यते जन्तुर्विद्यया च विमुच्यते ।
तस्मात्कर्म न कुर्वन्ति यतयः पारदर्शिनः । (महा० शान्ति० २४१ । ७) इति
शुकानुशासनम् ।

tyaja dharmam-adharmam ca ubhē satyānṛtē tyaja | ubhē satyānṛtē tyaktvā yēna tyajasi tat tyaja ||
saṁsāra am ēva niḥsāraṁ dr̥ṣṭvā sāra-didr̥kṣayā | pravrajanti akṛtōdvāhāḥ paraṁ vairāgyam āśritāḥ ||
iti br̥haspatiḥapi kacam̐ prati | 'karmanā badhyatē jantuh̐ vidyayā ca vimucyatē |
tasmāt karma na kurvanti yatayaḥ pāra-darśinaḥ || [mahābhārata śantiparva 241-7] iti
śukānuśāsanam |

Mahabharatam :

तप्येयुः प्रच्युताः पृथ्व्या यथा पूर्णा नदीं नराः ।
अवगाढा ह्यविद्वांसो विद्धि लोकमिमं तथा ॥ ७ ॥

tapyeyuḥ pracyutāḥ pṛthvyā yathā pūrṇāṁ nadīṁ narāḥ |
avagāḍhā hyavidvāṁso viddhi lokamimaṁ tathā || 7 ||

Just as men, having slipped from the earth, would sink into a full and overflowing river and suffer, even so, know that the ignorant, being deeply immersed, sink in this world.
[Chapter 241 - Verse 7]

Mahabharatam :

- Shanti Purva Chapter 329 - Verse 40.

I) Very huge chapter - Narada addresses Shukha Acharya

a) Give up both Punyam and Papam by giving up Kartrutvam and Boktrutvam.

b) I need Punyam, I have to do Karma I have to become a Karta

c) I am a Bokta and I am experiencing my Karma Phalam of the Past.

d) Drop Prarabda Karma idea to attain Moksha

e) Drop I - from Karta and Bokta.

f) I am not a Sadhaka doing Punya Karma.

g) I am Siddha, Nitya Mukta, Binary format.

h) I don't require Punyam, Let Punyams benefit the Society Loka Sangrahartham Gachhatu

I) Transcend Punyam and Papam.

II) In Difficult Situations :

a) Don't Say I have bad Prarabda

b) Then you take you SELF to be Karta, Bokta.

c) I don't have Sanchita, Agami, Prarabda

d) I am Punya Papa Ateetaha

e) This is called Dharma - Adharma Tyagaha

f) Remove 'I' from this Locality, take it out.

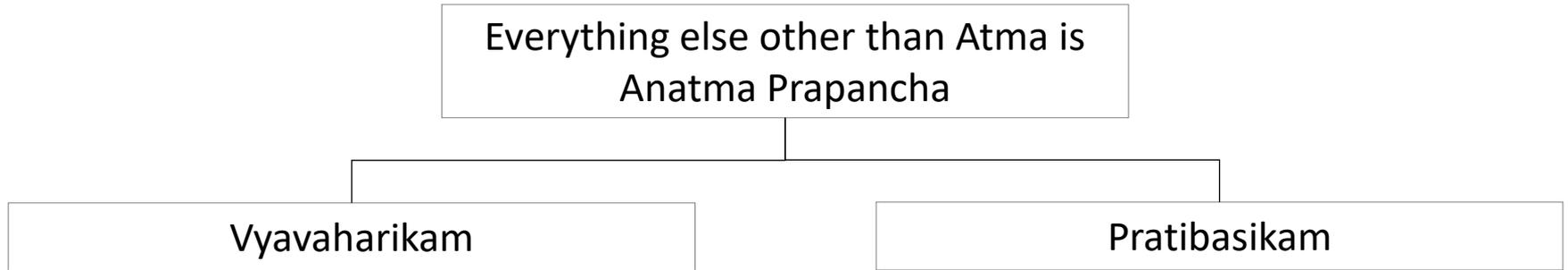
III) Satya Anrutye Tyaja :

a) Satyam = Vyavaharika Satyam

Anrutam = Pratibasika Satyam

b) Forget both, Claim yourself as Atma, Paramartika Satyam, Turiyam.

c)



d) Includes my Body, Mind, family, Sleep...

e) Keep Saying :

- They cannot touch me.

f) After renouncing Satya – Anruta, Anatmanou

g) Runcination is not going away from the world

h) Wherever you do, Vyavaharikam or Pratibhasikam will be there.

i) Renunciation is Dropping worry about Body, Mind, Possessions, family, world.

j) Worry indicates Satyatva Buddhi

- Do Nididhyasanam, not Prayer.

k) Reduce worry, world into Mithya

L) Reduce worry and all perceptions as Mithya

m) Clasp Rejection Satya, Anrute Ube Tyaktva

IV) a) After renouncing everything, repeatedly don't Say

- I have renounced
- This is Ahamkara.

b) Atma can't be renouncer because that is an Action.

c) Atma is Akarta, can't do any action.

d) With Ahamkara you Say

e) I am a Tyagi, Sanyasi, do Pada Puja, give Poorna Kumbam.

f) Many proud, they are Sanyasi, worst form of Ahamkara, Pride, Manitvam.

g) No Remedy for Aham Sanyasi Abhimana, most powerful

h) Here Narada tells, Drop that idea also

i) Complex :

- I am Grihastha, I wont understand Vedanta, looking down upon myself is Ahamkara Abhimana.

j) Some Sanyasi don't interact with Grihastha's.

k) Eat Biksha in a Ashrama

L) They have a Complex, deadly Obstacle for Moksha.

V) This is the idea Behind

- Pari Tyajya = Saranagathi Mantra
- Sarva Dharman = Binary format for us, Triangular format for Visishta Advaitin.

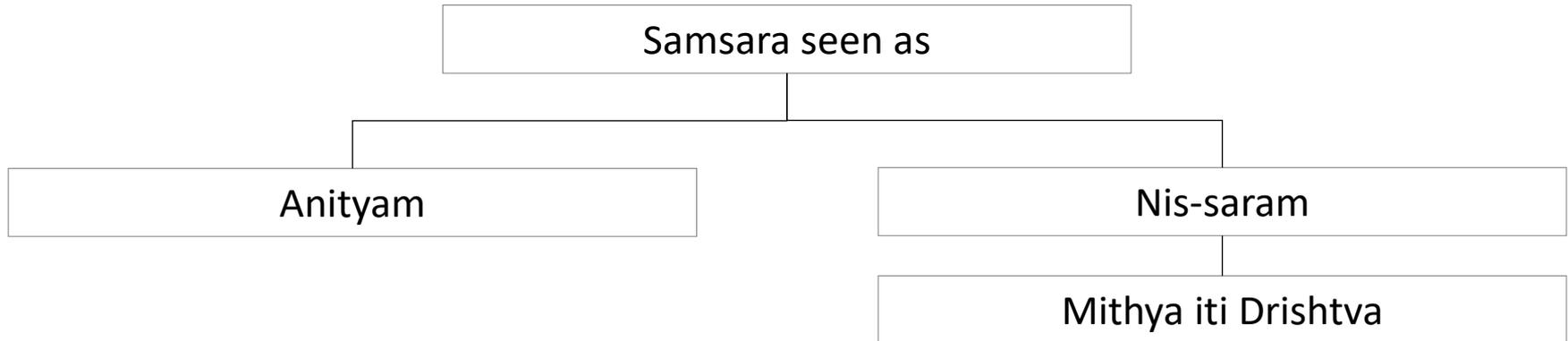
VI) Samsaram Eva Nis-saram Drishtva :

a) In Brahmachari itself, they have understood glory of Vedanta and Moksha.

b) See other 3 Ashramas are worthless

- Grihastha life with Dharma, Artha, Kama as worthless

c)



d) Purva Janma Yoga Brashtas become this Janmas Spiritual genius.

e) They want to see the Sara Vastu, Brahman "Athatho Brahma Jingyasa"

f) Sara = Truth, Essence, of entire Universe is Chaitanyam, Satyam Atma.

g) With a Desire to know, they Spurn Grihastha and Vanaprastha Ashrama

h) Without marrying, take to Vividha Sanyasa.

i) Param Vairagyam Ashritaha :

- Resort to intense Detachment, Vairagyam w.r.t Dharma, Artha, Kama.

j) Katho Upanishad :

- Yama offered Iha and Para Loka Padarthas to a Boy 10 Years Old.
- “All you keep, wonderful
- This is Para Vairagyam.

VII) All these Quotations prove Karma is not Necessary with Jnanam (Sanyasa Lifestyle).

VIII) Narada Parivrajaka Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ |
atha martyo'mṛto bhavaty atra brahma samaśnute ||

When all the desires that dwell in a person's heart are completely released, then the mortal becomes immortal; even here (in this life) one realizes Brahman. [Chapter 3 – Verse 15]

IX) Mahabharatha :

Shanti Purva Chapter 241 - Verse 7

Samsara seen as

Anityam

Nis-saram

Mahabharatha :

तप्येयुः प्रच्युताः पृथ्व्या यथा पूर्णा नदीं नराः ।
अवगाढा ह्यविद्वांसो विद्धि लोकमिमं तथा ॥ ७ ॥

tapyeyuḥ pracyutāḥ pṛthvyā yathā pūrṇāṃ nadīṃ narāḥ |
avagāḍhā hyavidvāṃso viddhi lokamimam tathā || 7 ||

Just as men, having slipped from the earth, would sink into a full and overflowing river and suffer, even so, know that the ignorant, being deeply immersed, sink in this world.
[Chapter 241 - Verse 7]

a) Moksha Dharma – Heavy Vedanta

- Fantastic Text
- Elaborate Vedanta.

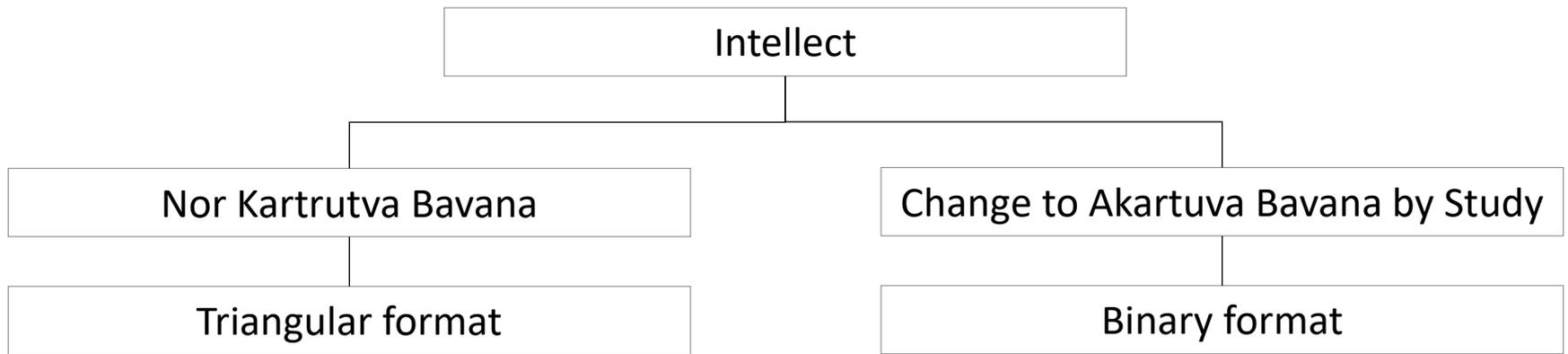
b) Karmana Badyate Jantuhu

- **By Karma, Jiva is bound both my Punyam, Papa Karma.**

c) Karma re-inforces the idea, I am a Karta.

d) If I ask for more Sadhana, more study, we are re-inforcing the Kartrutva Bavana.

f)



X) Binary format :

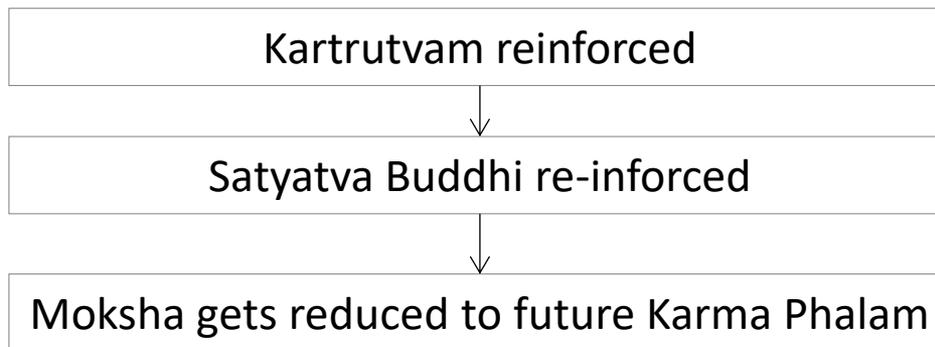
a) I don't have to do something

b) I am Akarta Atma, I am free Right now

c) This Mind set has to be Developed

d) The more I feel I have to do something, it is counter productive in the Spiritual field

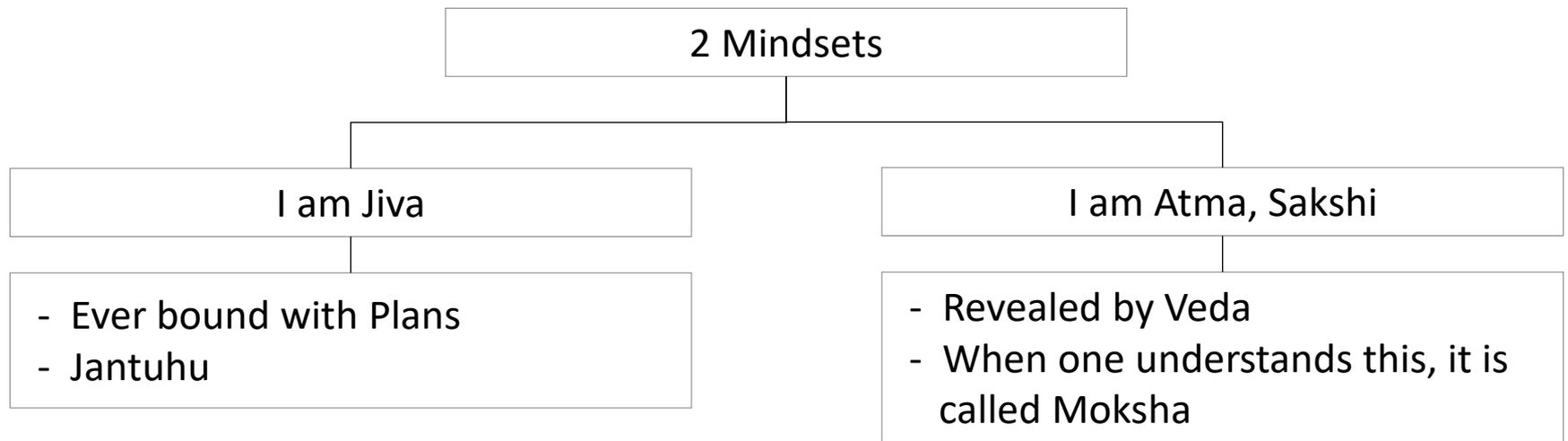
e)



f) Moksha Anxiety replaces Children Anxiety

g) Drop Anxiety, Claim I am free = Moksha.

h)



i) Vidyayacha Vimuchyate :

- Changing Mindset
- I am free now, I don't have to do and become.

j) You are a Human being, not human body, claim the being = Brahman.

XI) Tasmata Karma Na Kurvanti :

a) Therefore, intelligent Seeker do not do as their Sadhana

b) Why?

- Moksha is my nature.

c) All Karmas for Loka Sangraha Artham not Sadhana, called Karma Abhasa.

d) Don't do Sadhana Rupam Karma

e) Who are they?

XII) Yatayaha, Yatis, Sanyasis, Para Dharshinaha, Seers of truth

a) Param = Brahman, beyond the 3 States, 3 worlds, 3 Bodies, Turiyam.

b) Unconditioned by the world, Substratum, revealed by Veda Pramanam – 6th Eye.

c) Darshina = Tattva Jnani

d) Karma Na Kuruvanti :

- How can you talk of Samuchhayam?

e) You have forgotten these important Shlokas

f) Shukha Anushasam

- Bhishma is Teaching Shukha.

516) Introduction to Chapter 3 : Continues

इह अपि 'सर्वकर्माणि मनसा सन्न्यस्य' इत्यादि ।
मोक्षस्य च अकार्यत्वाद् मुमुक्षोः कर्मानर्थक्यम् ।

iha api ca 'sarva-karmāṇi manasā sannnyasya' ityādi |
mōkṣasya ca akāryatvāt mumukṣōḥ karma ānarthakyam |

I) Gita part of Mahabharata

II) Gita :

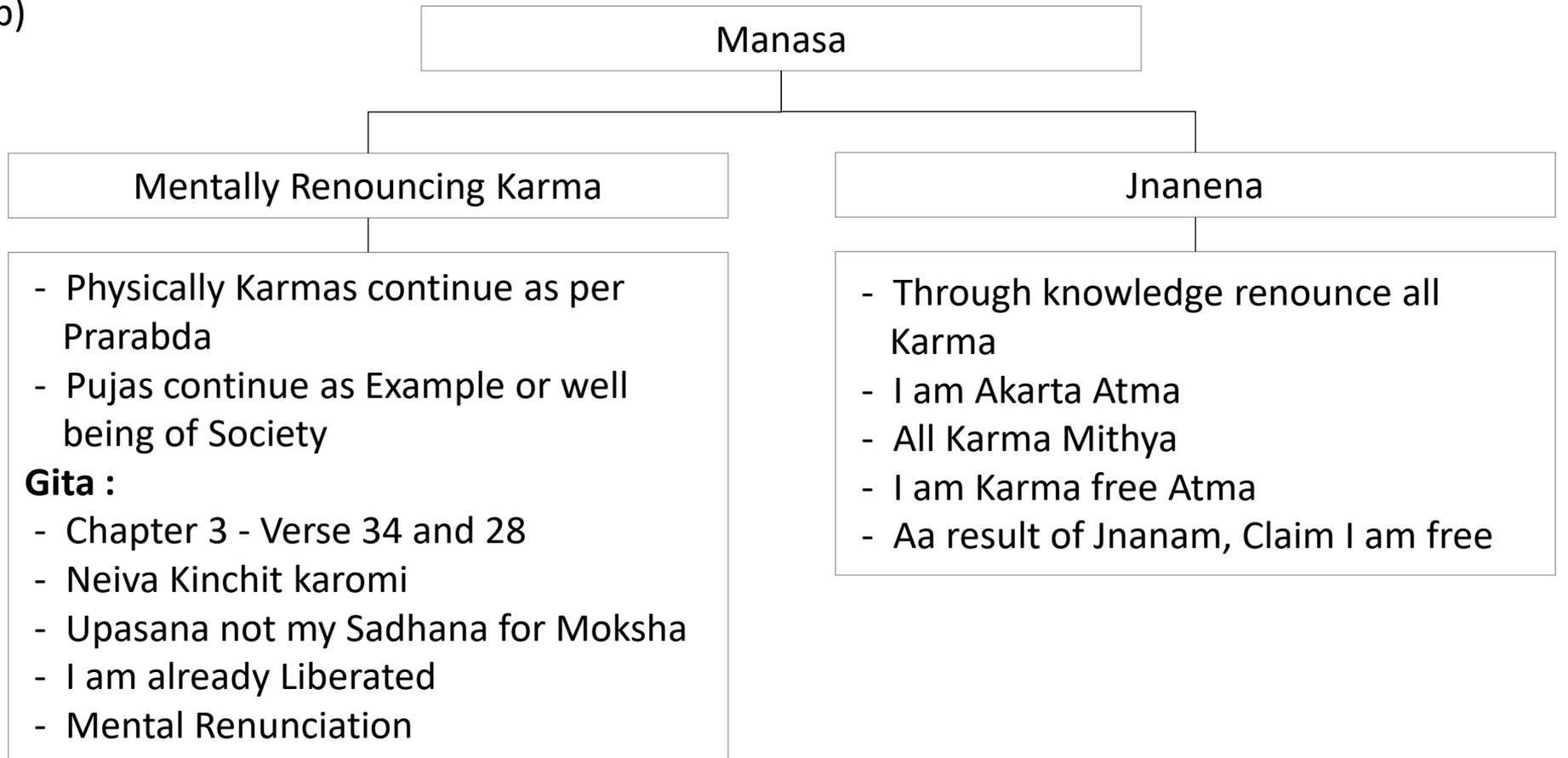
सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

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) Having Renounced all Karmas Manasa.

b)



Gita :

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

**tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇēṣu vartanta
iti matvā na sajjatē ||3-28||**

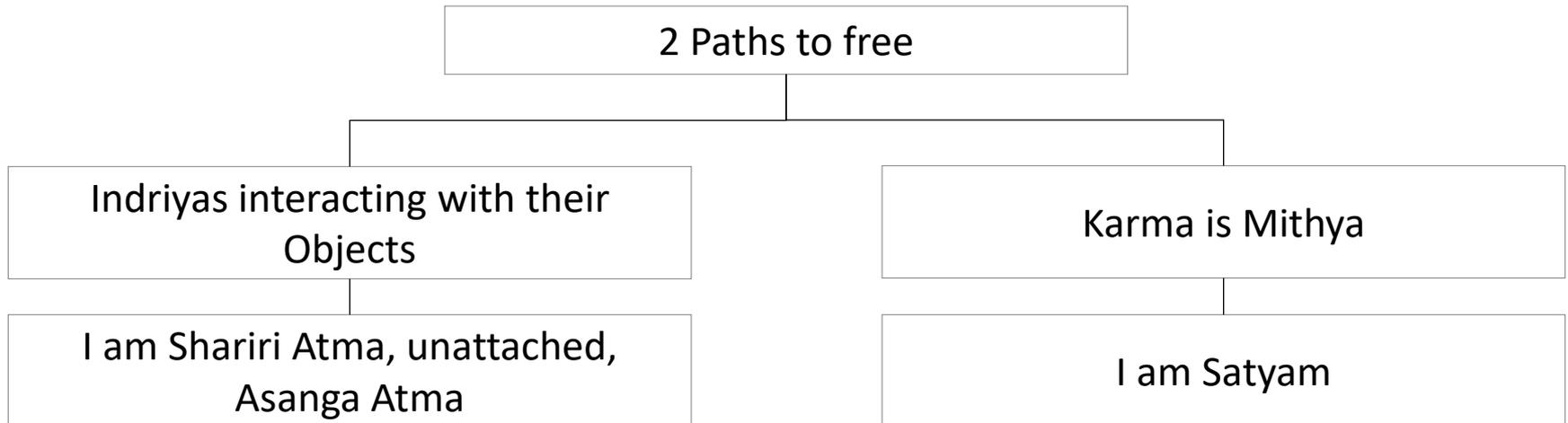
But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

c)



d) Final Meaning :

- I am Akarta
- All Karmas Mithya

e) Therefore Samuchhaya not possible

f) Logic in Support - Next Yukti Pramanam.

g) Till now Shabda Pramana, Scriptural Proof.

Revision : Chapter 3 - Introduction :

I) Introduction to 3rd Chapter = Gist of 2nd Chapter

- Karma yoga and Jnana Yoga Teaching.

II) 2 Yogas not Practiced Simultaneously but Practiced Sequentially

a) At any Point of time, One can Practice either Karma Yoga and Jnana Yoga, not combination of both.

b) Krishna negates Samuchhaya

c) In Sanyasa, no Karma exists

d) Ashramas and Karmas are prescribed by Veda

e) Sanyasa = Renunciation of all karmas.

f) 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]

g) No Specific Karma for Sakshi Jnani Sanyasi

h) Sarva Ashrama Karmani Tyaga

III) Next, Shankara gives Clinching logical Support

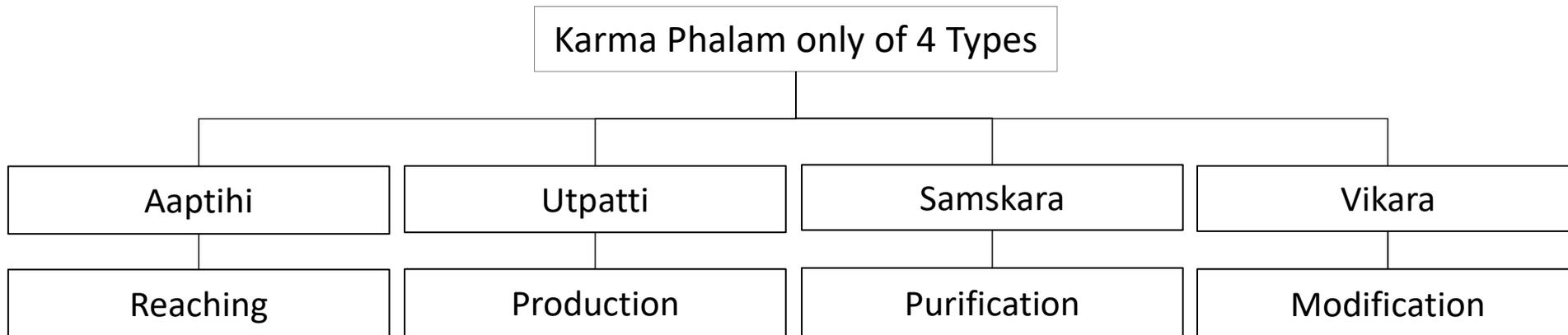
a) In Jnana, Karma, Samuchhaya Vada, they jointly contribute to production of Moksha

b) For the result of Freedom of Jiva.

c)



d)



e) Moksha eternal, can't come under any of 4 Karma Phalams

f) It is Briefly mentioned as Karma (Effect = Karma Phalam)

g) If Moksha is Karyam, it will one of Karma Phalam, it can be joint Contributor to Moksha.

h) Moksha = Akaryam, Karma has no Relevance

- Sacred or Secular
- Kahika or Manasa Karma called Upasana.

i) Not totally useless, Prepare the Mind.

j) Once Jnana Yoga Drama has Started, Karma Yoga, the Stage arranger has to withdraw.

k) Moksha and Karma have no Sthana Prapti, Akaryatvat

L) This is the Most Powerful Argument of Shankara

m) For Mumukshu, Karma Anartakyam, has no Utility, useless, has no relevance.

n) Example :

- Comb for bald headed, useless.

मोक्षस्य च अकार्यत्वात् मुमुक्षोः कर्मनर्थक्यम् । नित्यानि प्रत्यवायपरिहारार्थम् अनुष्ठेयानि इति चेत्— न, असन्न्यासिविषयत्वात् प्रत्यवायप्राप्तेः न हि अग्निकार्याद्यकरणात् सन्न्यासिनः प्रत्यवायः कल्पयितुं शक्यः, यथा ब्रह्मचारिणाम् असन्न्यासिनाम् अपि [कर्मिणाम्] । न तावन्नित्यानाम् अकरणात् अभावात् एव भावरूपस्य प्रत्यवायस्य उत्पत्तिः कल्पयितुं शक्या, 'कथमसतः सज्जायेत' (छा. उ. 6.2.2) इति असतः सज्जन्मासम्भवश्रुतेः । यदि विहिताकरणात् असम्भाव्यम् अपि प्रत्यवायं ब्रूयाद्वेदः तदाऽनर्थकरः वेदोऽप्रमाणम् इत्युक्तं स्यात्, विहितस्य करणाकरणयोः दुःखमात्रफलत्वात् । तथा च कारकं शास्त्रं न ज्ञापकम् इति अनुपपन्नार्थं कल्पितं स्यात् । न च एतत् इष्टम् । तस्मात् न सन्न्यासिनां कर्माणि । अतः ज्ञानकर्मणोः समुच्चयानुपपत्तिः ।

mōkṣasya ca akāryatvāt mumukṣōḥ karma ānarthakyam | nityāni pratyavāya-parihārārtham anuṣṭhēyāni iti cēt - na, asannyāsi-viṣayatvāt pratyavāya-prāptēḥ | na hi agni-kāryādi-akaraṇāt sannyāsiṇaḥ pratyavāyaḥ kalpayitum śakyaḥ, yathā brahmacāriṇām asannyāsinām api karminām | na tāvat nityānām karmaṇām abhāvād ēva bhāvarūpasya pratyavāyasya utpattiḥ kalpayitum śakyā 'katham asataḥ sat jāyēta?' [Chāndōgyōpaniṣat 6-2-2] iti asataḥ satjanma-asambhava-śrutēḥ | yadi vihitākaraṇāt asambhāvyaṃ api pratyavāyaṃ brūyāt vēdaḥ, tadā anarthakarō vēdaḥ apramāṇam iti uktam syāt | vihitasya karaṇākaraṇayōḥ duḥkhamātra-phalatvāt | tathā ca 'kāraḥ śāstramna jñāpakam' iti anupapannārtham kalpitam syāt | na ca ētat iṣṭam | tasmāt na sannyāsinām karmāṇi | atō jñāna-karmaṇōḥ samuccaya anupapattiḥ |

Also because emancipation is not an effect, its seeker stands to gain nothing from works. The Argument that works have to be done to avoid the sin of Omission is futile; for only the Non-renouncers may incur that sin. The Sin of omission may not be ascribed to a Renouncer who omits the performance of the fire Sacrifice and so forth; while the matter is different as regards the Non-renouncing celibate students who will incur that sin due to Non-performance of enjoined works. Again it is impossible to Assume that a Positive entity like the sin of Omission will spring from a State of Non-existence, namely the Non-performance of obligatory Vedic works. Witness the Chandogyo Upanishad 6.2.2: "How can being arise from Non-being?" This authoritatively denies the birth of aught positive from a State of Non-being. If, however, the Veda were to assert the Birth of the inconceivable sin of Omission from the Non-performance of Veda-enjoined work, it would be tantamount to the assertion that the troublesome Veda is no source of Valid Knowledge; for, what it prescribes, whether carried out or omitted, is a Source of pain only. Further, there would result the false doctrine that the authoritative Scripture forces one to work, and does not merely Supply information. This is not acceptable. Therefore, ritualistic works are not binding on the renouncers. So, the Plea for the Synthesis of knowledge and works is untenable.

517) Introduction to Chapter 3 : Continues

नित्यानि प्रत्यवायपरिहारार्थम् अनुष्ठेयानि इति चेत् ।

nityāni pratyavāya-parihārārtham anuṣṭhēyāni iti cēt ।

Purva Pakshi :

l) Karma has no role in production of Moksha, need not be Utilised.

a) Nitya Karma - Agnihotram

b) Prescribed compulsory Karma to be Performed until Death

c)

| Vedanta | Purva Pakshi - Group |
|-------------------------------|--|
| - Nitya Karma produces Punyam | - No Punyam in Nitya Karma - Omission produces Pratyavaya Papam |

d) Mumukshu must Avoid Pratyavaya Papam, may be obstacle to Jnanam and Moksha

q) Jnana Yogi avoids Obstacle to Moksha, hence does Nitya Karma

f) Should perform Karma, Do Agnihotram, perform marriage

g) It avoids obstacle to Jnana Yoga.

518) Introduction to Chapter 3 : Continues

न, असन्न्यासिविषयत्वात् प्रत्यवायप्राप्तेः, न हि अग्निकार्याद्यकरणात् सन्न्यासिनः प्रत्यवायः
कल्पयितुं शक्यो यथा ब्रह्मचारिणाम् असन्न्यासिनाम् अपि कर्मिणाम् ।

na, asannyāsi-viṣayatvāt pratyavāya-prāptēḥ | na hi agni-kāryādi-akaraṇāt sannyāsināḥ pratyavāyaḥ
kalpayitum śakyaḥ, yathā brahmacāriṇām asannyāsinām api karminām ।

Shankaras Clarity of thinking is Amazing

l) Veda is a Pramanam, prescribes many Activities, some to be done life long.

a) Agnihotram :

- Is it meant for all the humanity, indiscriminately, or they directed prescription for some relevant Adhikari's.

b) Can everybody do Sankhya Vandanam, Agnihotram?

c) Purva Pakshi :

- First Upanayanam is required for Certain karma.

d) Some for only Brahmacharis

e) Agnihotra not applicable for Brahmachari or Sanyasi

f) Most of Karmas, like Dakshina, require support of Karma.

- Hiranyagarbha Garbastham.
- Wife runs with Uddarani, to drop some water.

g) Without Lakshmi being Present, no Dakshina, Danam.

h) Salary - Inform wife - As per Veda, Rule of Dharma Shastra, financial Situation must be told to her.

i) Brahmachari requires wife to give Dakshina.

j) Purva Pakshi :

- Agnihotra not applicable to Brahmachari, not Adhikari, candidate for Karma.

k) Shankara :

- Agnihotra not applicable to Sanyasi

II) a) Raja suyena yajata Vidhi

b) Only for Rajas, Kshatriyas

c) Every Vedic commandment is directed to a particular Adhikari

d) If candidate, compulsory

e) Agnihotra for Dvija Grihastha Brahmana, must have sacred thread and be Grihastha.

f) Wife omitted from Agnihotra as no thread

g) Tax if income beyond some amount

- No income, ignore tax, not omission, not an Assesse.

III) Example :

a) Sanyasi was worried - After studying Chapter 13

- 20 Values given, all should be followed to attain Moksha
- Detachment from wife and children.

b) Asakti Anabishvangaha, Putra Dhara Grihadishu

c) Brahmacharya - Can't follow detachment

d) Value given in (Above) is meant for Grihastha candidate, not Sanyasi

e) Sanyasi can ignore the value, no Pratya vaya papam.

IV) Yavat jivat Agnihotram Vidhi has nothing to do with Sanyasi

a) Hence no Pratyavaya Papam

b) Therefore, can't be an obstacle

V) a) Aquisition of Pratyavaya or result of Pratyavaya, Grihastha vishatvat is w.r.t. Asanyasi, Non-sanyasi.

b) Only for Grihastha omission of Agnihotra will generate Pratyavaya Papam.

c) Because of non-performance of the Fire ritual, Agnihotra, Darshana Poorna Masam (Mundako Upanishad).

d) Many fire rituals mentioned in Mundak Upanishad

e) Akaranat, Because of Non-performance of fire Ritual, for a Sanyasi who is a Non-assesse

f) Not within scope of Karma, Papam of Omission, Kalpayitum Na Shakyaha

g) You can't visualise Pratyavaya papam for a Sanyasi

h) One of the names of a Sanyasi is Niragni - Chapter 5 - Gita

i) He is absolved of Vedic rituals

j) Even after death, his body can't be cremated, Niragni status continues after death.

VI) Example :

- Yatha Brahmacharinam.

a) Brahmacharis dont have Pratyavaya Papam for Non-performance of Agnihotra.

b) Aavani Avittam :

- Pitru tarpanam comes
- To be done whose parents have died
- Every live father is worried about doing Tarpanam for them
- I am alive, don't do Tarpanam for me - father says.

c) Karma not relevant, never read a Vidhi blindly

d) Find out the candidate, eligibility

e) Brahmachari has Sandhya Vandhanam, Non-sanyasi.

f) Brahmachari not Total renunciate, has many karmas

g) Brahmachari is free from Agnihotra karma

h) Kai Mudika Nyayena = What to talk of a Sanyasi, who is totally free from Karmas.

i) There is no question of Pratyaya vaya for Sanyasi.

519) Introduction to Chapter 3 : Continues

न तावद् नित्यानां कर्मणाम् अभावाद् एव भावरूपस्य प्रत्यवायस्य उत्पत्तिः कल्पयितुं
शक्या 'कथमसतः सज्जायेत' (छा० उ० ६।२।२) इति असतः सज्जन्मासम्भवश्रुतेः ।

na tāvat nityānām karmaṇām abhāvād ēva bhāvarūpasya pratyavāyasya utpattiḥ kalpayitum
śakyā 'katham asataḥ sat jāyēta?' [Chāndōgyōpaniṣat 6-2-2] iti asataḥ satjanma-asambhava-śrutēḥ ।

Technical discussion for concept of Pratyavaya

- I) a) It is there for Purva Mimamsakas also, who is Veidika
- b) Veidika also talks of Pratyavaya, Papam caused by Non-performance of duties
- c) It is accepted by both Purva Mimamsakas and Uttara Mimamsakas
- d) Technical difference exists in explaining the mechanism of it
- e) Result we accept, common in both

II) a) Purva Mimamsaka :

- Non-performance produces papam.

b) Advaitin Argues :

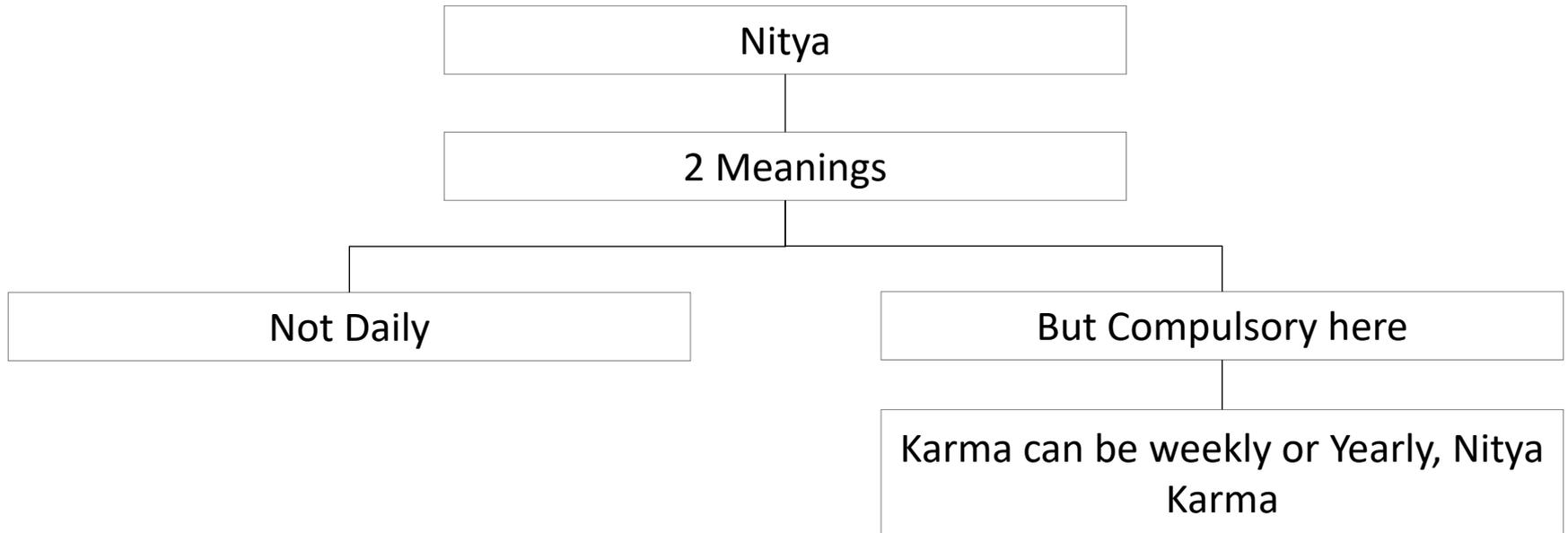
- That Statement is incorrect
- Non-performance can't produce Papam.

- c) Non-performance = Absence of Karma
= Abava
= Non-existence

III) Shankara :

- a) How can Non-existence produce something?
- b) From Abava nothing can be produced
- c) Akaranam, Pratyavaya Janakam is incorrect.

- d) If from Non-existence, things can be created, you can have Daily, Lunch, etc, without Purchasing any Raw Material.
- e) From Non-existent rice, can produce Dosa, from Non-existent wheat, you can produce Chapati.
- f) Abavat, Bavot Utpatti Asambavat, Ayukta
- g) Production of Positive thing out of a Negative Non-existent thing is illogical.
- h) Nitya Karma Akaranatu Pratyavaya Utpatti not Accepted
- i) Therefore, Sanyasi cannot get Papam because of Non-performance
- j) From Non-existence of Nitya Karma
- k)



L) From Non-existence of Nitya Karma

m) From Non-performance of Nitya Karma = Non-existence

n) From Abhava, emergence, rise of a Pratyavaya Papam which is a Positive entity is not possible, Tavatu Na Shakya.

o) Tavatu = Indeed, it is Sruti, Yukti, Anubhava Virodha

p) Anubhava Virodha :

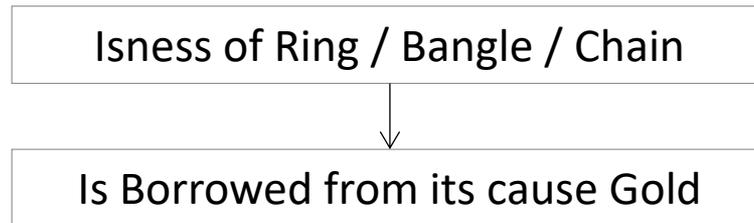
- Wise know without raw Material, we can't produce anything.

q) Logic also proves :

- Only if cause is existent, product can be existent

r) Existence of the product is borrowed from cause only

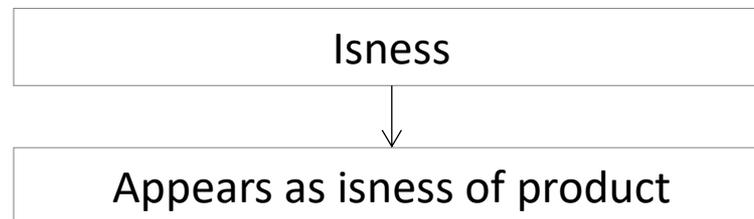
s)



t) Isness of world is borrowed from Brahman cause only.

u) Causal isness becomes later effectual isness.

IV) a) Cause



b) If no isness in the cause, product will be Non-existent.

c) Logic :

- Karana Abave, Karya Abhava.

d) Anubhava :

- No Raw material, no product.

e) Industries established where Raw Material is close by.

f) Sruti also there :

- Katham Asataha Satu Jayeta...
- From Non-existence, how existent effect, positive product is born.

V) Chandogyo Upanishad :

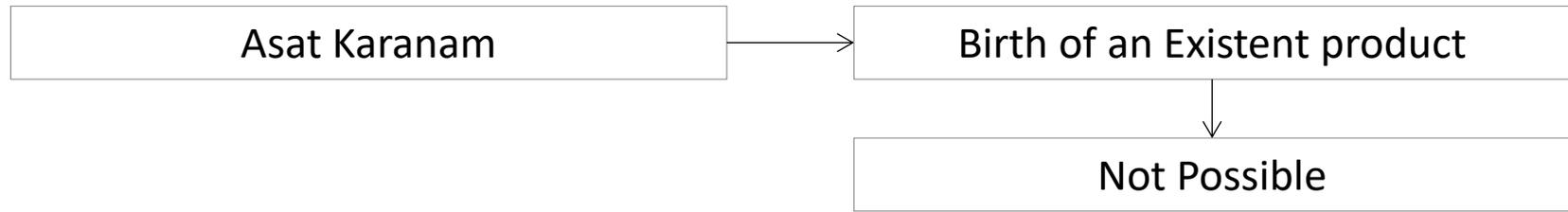
कुतस्तु खलु सोम्यैवंस्यादिति होवाच
कथमसतः सज्जायेतेति। सत्त्वेव सोम्येदमग्र
आसीदेकमेवाद्वितीयम् ॥ ६.२.२ ॥

kutastu khalu somyaivaṃsyāditi hovāca
kathamasataḥ sajjāyeteti | sattveva somyedamagra
āsīdekamevādvitīyam || 6.2.2 ||

The father said: 'O Somya, what proof is there for this—that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second'. [6 - 2 - 2]

VI) Because of Sruti, Yukti, Anubhava one can conclude.

From :



VII) You can't Say :

a) Non-performance of Karma will produce Papam.

VIII) Diversion :

a) How Vedanta explains Pratyavaya?

b) Pratyavaya can't be produced by an Omission of Karma

c) What is Pratyavaya Mechanism in Vedanta?

d) We Accept and explain differently.

e) Example :

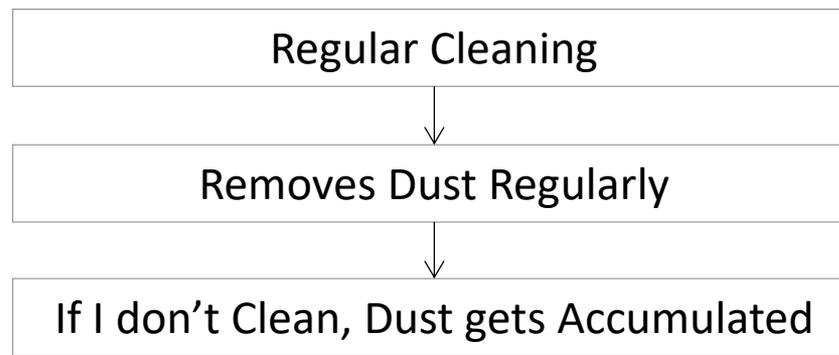
- I have not cleaned the room therefore Dust has increased

f) Non-cleaning of room, Does not increase or Produce the Dust.

g) If so, well locked room also will gather Dust

h) Dust comes from other Existent Sources, they increase the Dust.

i)



IX) We have lot of Prarabda Papam.

a) Manushya Janma is Punya Papa Mishram

b) Nitya Karma cleans up the Dust called Prarabda Papam

c) Daily Sandhyavandanam - Removes Prarabda Papam.

d) Omission of Sandhya, Does not produce Papam.

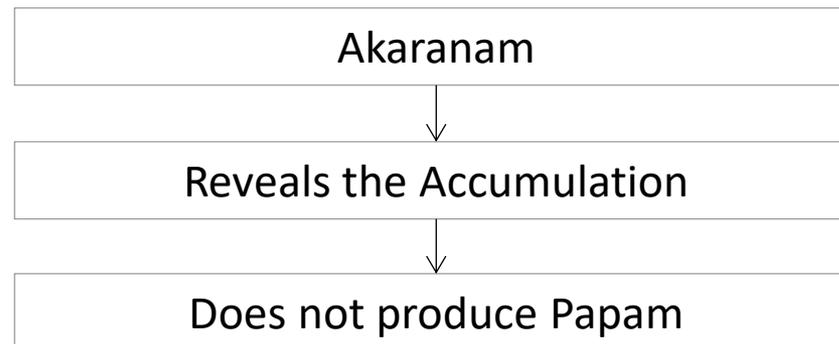
e) When I don't perform Nitya Karma, removal of Prarabda does not take Place

f) If I don't remove, Prarabdham gets accumulated

g) Non-performance of Nitya Karma Indicates Accumulation of Prarabdham.

h) It does not produce Papam.

i)



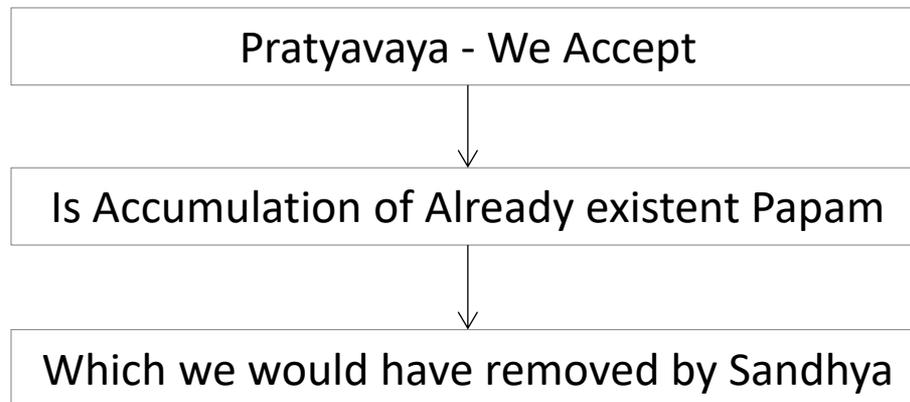
j) It is Jnanapakam, not a Karakam.

k) This is difference between explanation of Purva Mimamsaka and Vedantin.

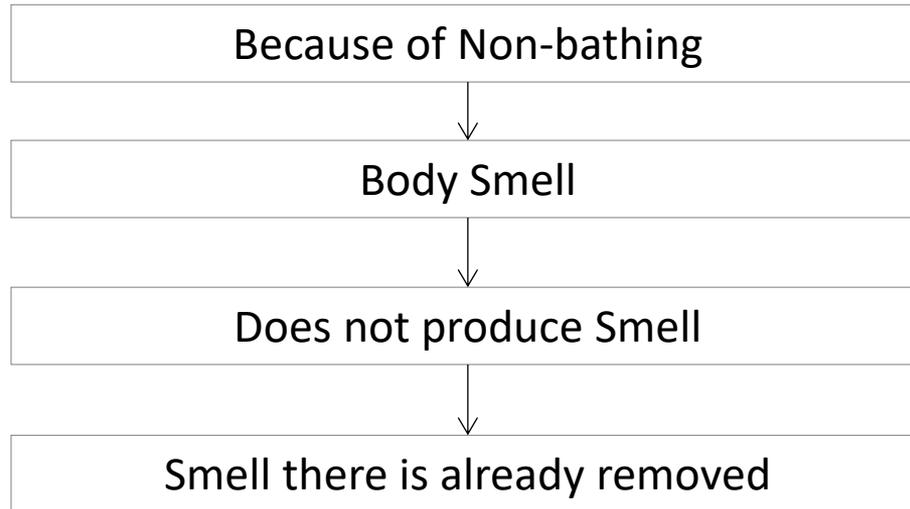
L)

| Purva Mimamsa | Vedantin |
|---|---|
| <ul style="list-style-type: none">- Akaranam, Karakam Bavati- Producer | <ul style="list-style-type: none">- Akarakam, Jnanapakam Bavati- Reveals fact, my Papam is increasing- No Sandhya- No other indicator for Prarabda- Only indication is- I am not doing Sandhya hence Suffering |

m)



n) Example :



o) Removal does not produce Smell.

- Bathing is compulsory.

Revision - Chapter 3 - Introduction :

I) a) Shankara refutes Samuchhaya Vadi

b) Purva Pakshi :

- Even Sanyasi has to do Samuchhaya for Moksha.

II) Shankara :

a) Samuchhaya not required, has no Direct Contribution to Moksha

b) Moksha is Jnana Phalam, Revelation, not one of 4 Karma Phalams.

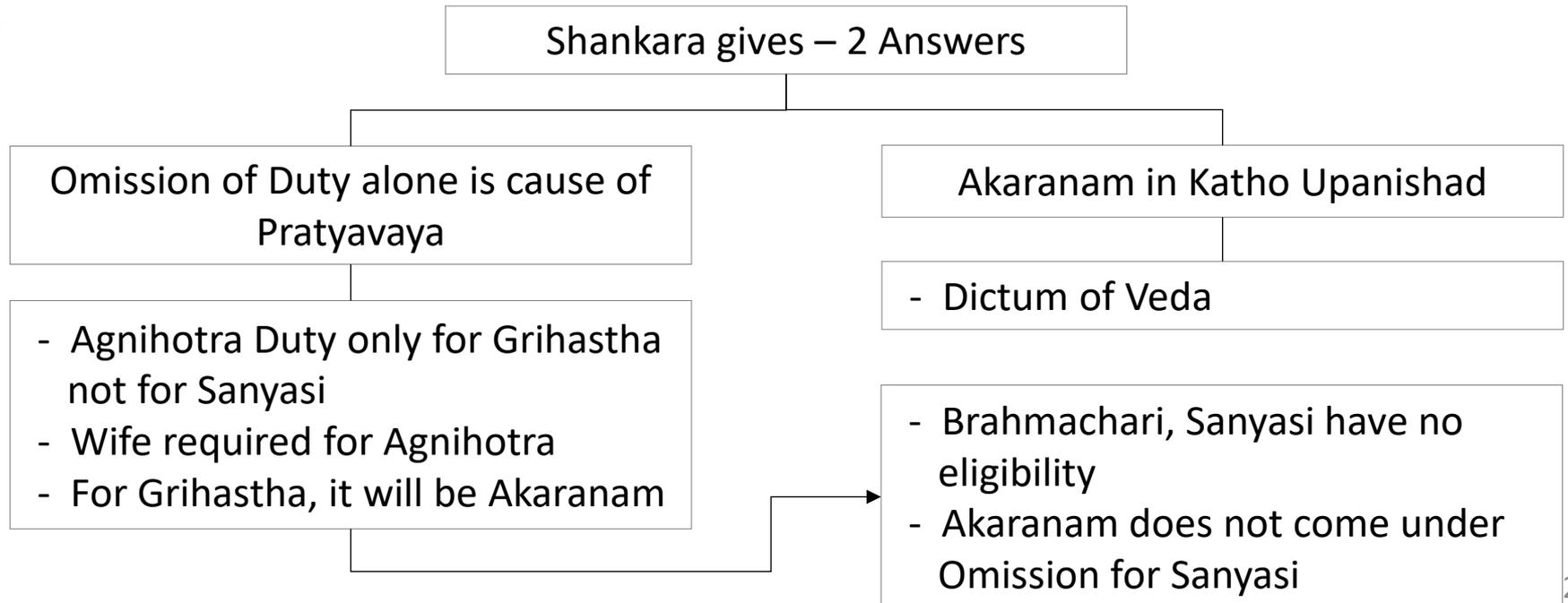
c)

| Jnanapakam | Natu Karakam |
|------------|--------------|
| Revealer | Not Action |

III) Purva Pakshi :

- a) Karma not for production of Moksha but to avoid Pratyavaya Papam because Agnihotra has to be done lifelong.
- b) Akaranam produces Pratyavaya Papam
- c) Akaranam will become an Obstacle for Sravanam, Mananam, Nididhyasanam.
- d) Pratyavaya Papa Nivaranam
- e) Nitya Anushtanam Kartavyam.

IV)



V) 2nd Argument :

a)

| Akaranam | Pratyavaya |
|-------------------------|---|
| Non-performance of Duty | Papam caused by Non-performance of Duty |

b) Purva Mimamsa :

- Non-performance is cause of Production of Agni Papam of this Janma.
- Production = Pratyavaya.

VI) 2nd Argument – Advaitin's Explanation :

- a) Non-performance is not cause of Production
- b) It is absence of performance
- c) Abavat Bavot Utpatti
- d) Can't produce anything, Yukti, Anubhava Virodha.
- e) Pratyavaya is not production of Agami Papam.
- f) Non-performance of Duty is only Non-reduction of Prarabda Papam.

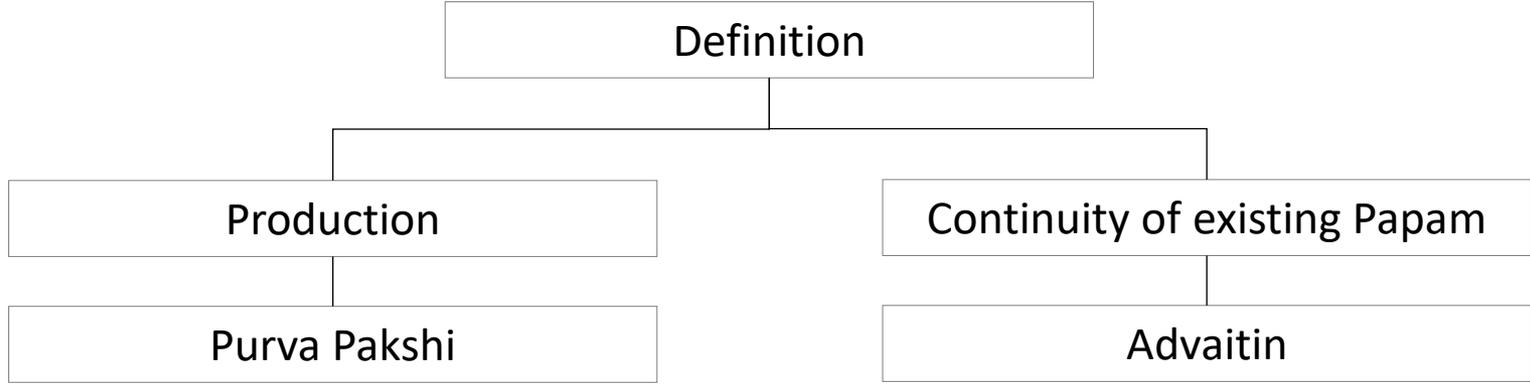
VII) a) Sandhya Vandanam :

- For Durita Kshaya, Prarabda Papam.

b) Non-reduction of Prarabda

c) Continuity of Prarabda Papam, Consequence of Non-performance.

- d) Non-reduction is called Pratyavaya
e) Continuation of Prarabda = Pratyavaya
f) Purva Mimamsa - Explanation not Acceptable
VIII) a) There is a Difference with reference to



b) What are Consequences with your Definition?

520) Introduction to Chapter 3 : Continues

यदि विहिताकरणाद् असम्भाव्यम् अपि प्रत्यवायं ब्रूयाद् वेदः तदा अनर्थकरो वेदः
अप्रमाणम् इति उक्तं स्यात्।

yadi vihitākaraṇāt asambhāvyaṃ api pratyavāyaṃ brūyāt vēdaḥ, tadā anarthakarō vēdaḥ
apramāṇam iti uktam syāt |

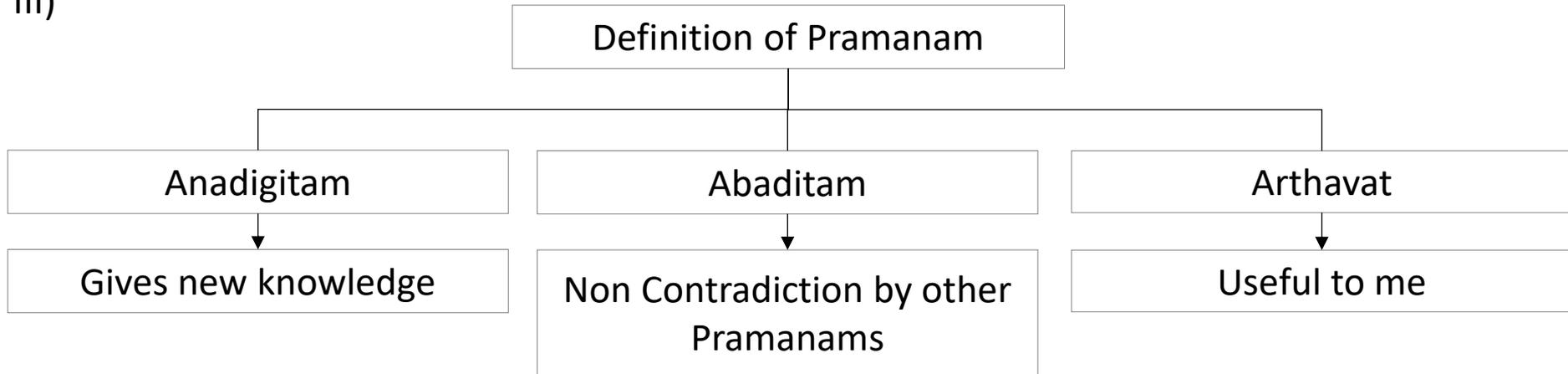
Hypothetical Answer by Shankara :

I) If Non-performance produces Agni Papam, then adverse Consequences will be there.

II) Vedaha Apramanam Bavati

- Veda = Not Valid means of Jnanam.

III)



a) If Non-performance produces Agami Papam.

b) It will mean Abavat Bavot Utpatti

c) Production of existent thing from a Non-existent cause

d) Admission of Production is Contradicted by Anumana, Pratyaksha and Sruti.

e) Chandogyo Upanishad :

कुतस्तु खलु सोम्यैवंस्यादिति होवाच
कथमसतः सज्जायेतेति। सत्त्वेव सोम्येदमग्र
आसीदेकमेवाद्वितीयम् ॥ ६.२.२ ॥

kutastu khalu somyaivaṃsyāditi hovāca
kathamasataḥ sajjāyeteti | sattveva somyedamagra
āsīdekamevādvitīyam || 6.2.2 ||

The father said: 'O Somya, what proof is there for this—that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second'. [6 - 2 - 2]

f) It will become baditam Artha Bodhaka Vakyam

g) Veda Contradicts idea Contradictory to other Pramanams.

h) Therefore, Veda Apramanam Bavet

i) If Sruti Says :

- Agni Sheetaha, fire is Cold.
- Sruti will be Rejected
- Pratyaksha Pramanam Baditvat.

j) It Pratyavaya produces Agami, then Veda = Apramanam.

k) Pramanantara Baditatvat.

IV) In 2nd Argument :

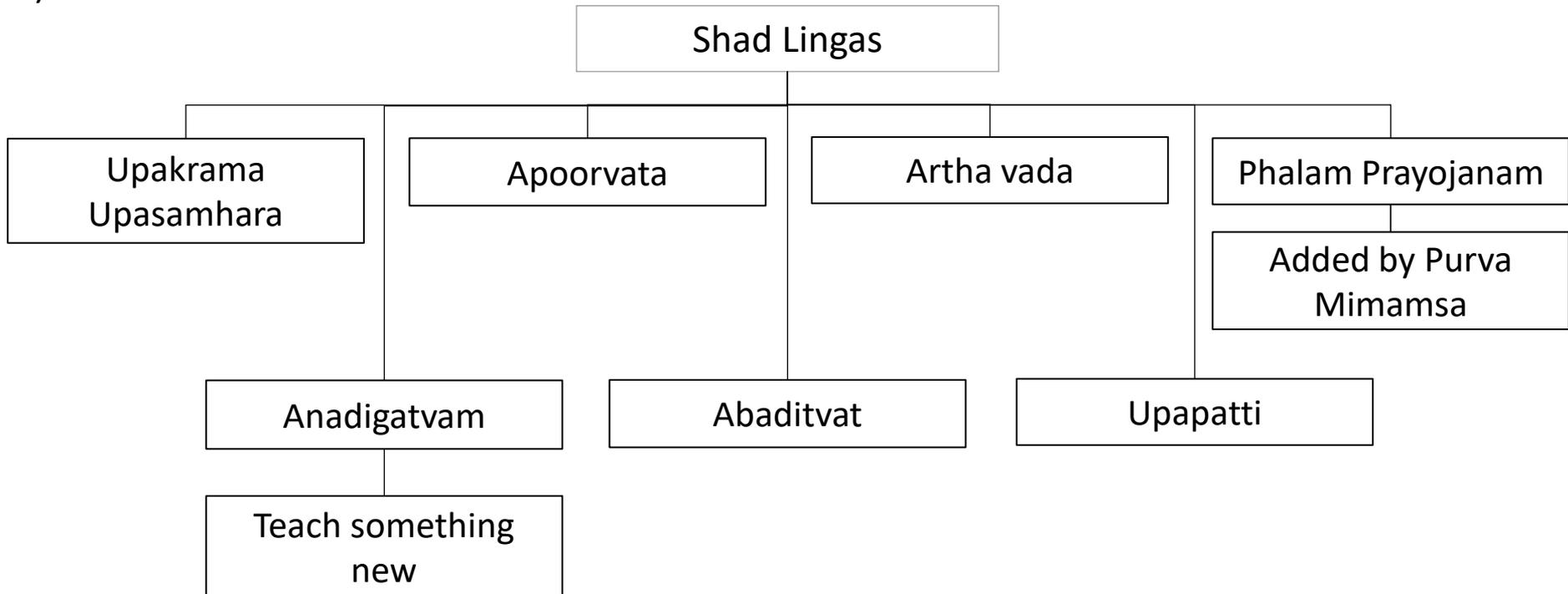
- Shankara tells Purva Mimamsa Purva Pakshi.

- a) Performance of Nitya Karma Does not produce any Positive benefit
- b) Sandhya Vandanam, Agnihotram, Sraddham has no benefit.
- c) Both Performance and Non-performance gives trouble
- d) Both Do's and Don'ts of Veda will be Damned

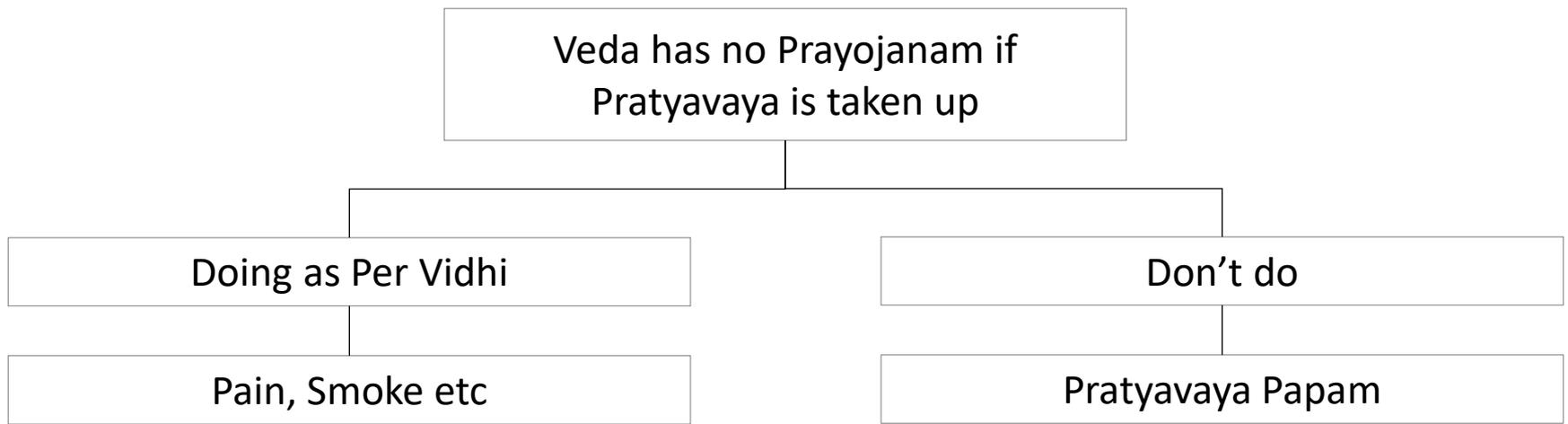
V) 1st Argument :

- To be a Pramanam we have to analyze through Shad Lingas.

a)



b)



c) If no Phalam, Veda is not Pramanam.

d) Pramantara Baditvat, Prayojana Abhavat, Veda Pramanam.

e) If not doing Karma generates Papam, Veda becomes Apramanam.

f) Vihita Akaranatvat :

- Because of Non-performance of Nitya Karma.

g) Omission and Agami Papam is Contradictory to other Pramanams, hence Veda becomes Apramanam.

VI) 2nd Argument :

- Anarthakaraha Veda.

| Anartha | Akaraaha |
|--------------|-----------------|
| Pain, Strain | Non-performance |

VII) Throughout life one will be riddled in Pain.

- Arthavatvam Prayojanatvam is Violated.

VIII) Technical :

a) Pramana Anadigatvam :

- Teach Something.

b) Should not Teaching something Contradicted by other Pramanams.

c) Purva Mimamsa Introduces new Criteria

- Utility, usefulness, Arthavatvam.

IX) Advaitin :

a) Utility not one of Conditions of Pramanam.

b) Pramanam reveals a fact useful or useless.

c) Eyes - See Dirty water, useless

- Not Apramanam

d) Nitya Naimitta Karma useless according to Purva Mimamsa.

- Anartakaha Veda.

521) Introduction to Chapter 3 : Continues

विहितस्य करणाकरणयोः दुःखमात्र- फलत्वात्।

vihitasya karaṇākaraṇayōḥ duḥkhamātra-phalatvāt |

1) Why Veda Anartharkaha Bavati?

a)

| Kartaha | Anartha |
|---------|---------|
| Shooter | Pain |

b) Veda = Pain Producer

c) Advaitin does not consider it as pain

d) If Purva Pakshi - Pratyavaya Definition is taken, Agami Pratyavaya Papam is generated

e) Definition of Pratyavaya is Unacceptable

f) Nitya Naimitta – Namaskaram, Pradakshinam Painful, no Punyam according to Purva Mimamsa.

g) Performance of Naimitta – Manaskaram karma is painful.

h) Karane – Dukhaha Matra Pahalam

Akarane – Non-performance, Dukha Matra Phalam.

522) Introduction to Chapter 3 : Continues

तथा च कारकं शास्त्रं न ज्ञापकम् इति अनुपपन्नार्थं कल्पितं स्यात्।
न च एतद् इष्टम्।

tathā ca 'kāraḥ śāstram na jāpakam' iti anupapannārtham kalpitam syāt |
na ca ētat iṣṭam |

I) Shankara :

- Imagines a possible Solution of Purva Pakshi.

a) Abavat Bavot Pattihī Na Sambavati

- Akaranam = Non-performance
= Absence of Performance
= Abava

b) Pratyavaya Papam = Agami Papam

= Bava Rupam

- Agami Papa Utpatti = Bavot Utpattihi
= Abavat Bavot pattihī.

c) This is illogical, never happens in the world.

II) For this Purva Pakshi – Says :

a) By the power of Veda, Veda Vakhyam is great, coming from Bhagavan himself.

b) Mundak Upanishad :

- Yo Brahmanam Vidati Purvam...

c) Bhagawan has Sankalpa Shakti

d) Veda Vakhyam has extra Ordinary power

e) Because of power of Veda Vakhyam, why can't you assume, normally, Abavat bavot Utpatti Na Sambavati.

f) But in the Case of Nitya Akaranam Abavat, Bhava Utpatti will take Place as an Exceptional Rule.

g) Why this Exception?

- Because it is said by Veda.

h) Therefore, we asusme that Veda gives new power to Abava, not Ghata, Pata, Buddhi Abava.

i) Here Abava of Nitya Karma

j) Nitya Karma Abava will get a Special Shakti.

k) Who will generate the Shakti?

L) Veda Vakhyam

m) Because of Special power produced by Veda, in Abava, one gets Adhikatha Shakti Adhanam.

n) Vandhya Putra Upanayanam

o) Upanayanam for a Non-existent son.

III) a) Veda adds a Special power to Abava.

b) Because of Abava, Abava is able to produce Agami Papam.

IV) Shankara :

a) I can't Accept that

- It is not possible.

b) Let us Assume, Veda Vakhyam is able to produce a new power Abava, Nitya karana Abava.

c) If Veda produces Shakti to Abava, Veda becomes a producer.

d) If Veda produces something, it will be called a Karakam.

e) Karakam = A Producer.

f) Once veda becomes a Producer, Karakam, Veda loses Status of a Pramanam.

g) Pramanam is defined as a Jnanapakam - Revealer of a Vastu, Revealer of what is.

V) What is difference between Karakam and Jnanapakam?

| Karakam | Jnanapakam |
|--------------------------|---------------------------|
| a) Producer | a) Revealer |
| b) Pramanam not producer | b) Pramanam is a Revealer |

Mutually Exclusive

VI) Veda Reveals Brahman, does not produce brahman.

- a) Reveals a Vastu which is Cause of Universe
- b) Own that as your Svarupam and attain Moksha
- c) Revealer Status and Producer Status can't Co-exist.
- d) To have one Status is to loose the other Status.
- e) Jnanapake Sati Karakatva Abava
- f) Karake Sati, Jnanapaka Abava.

VII) How to understand this?

| Jnana Indriyas | Karma Indriyam |
|---|--|
| a) Jnanapakams only b) Can only reveal things c) Eyes reveal presence / Absence money d) Eyes can't produce Money e) Pramanam reveals a fact, can't change a fact f) Can't do Aapti, Utpatti, Samskara, Vikara g) 4 Phalam of Karakam can't be effected by a Jnanapaka Pramanam | a) Karakam only b) Can produce 4 Results - Aapti Samskara Vikara Utpatti c) Phalam of Karakam |

VIII) If Veda produces a Power to Nitya Karma Akaranam, so that Akaranam produces Pratyavaya Papam, then Veda.

- a) Veda becomes a Karakam producing Utpatti to do Abava.
- b) Moment Veda becomes a Karakam, it loses Status of Jnanapakam.
- c) If Veda is not a Jnanapakam it becomes Apramanam
- d) That Cha is Answer to imagination of Purva Pakshi.
- e) What is Imagination of Purva Pakshi?
 - Veda Above Adhishaya Shakti Pradhanam Karoti Chet.
 - Shastram Karakam Syat.

IX) a) Vedanta would become a Karakam, producer of Athishaya Shakti in Abhava.

b) Moment it becomes Karakam, it would become Apramanam

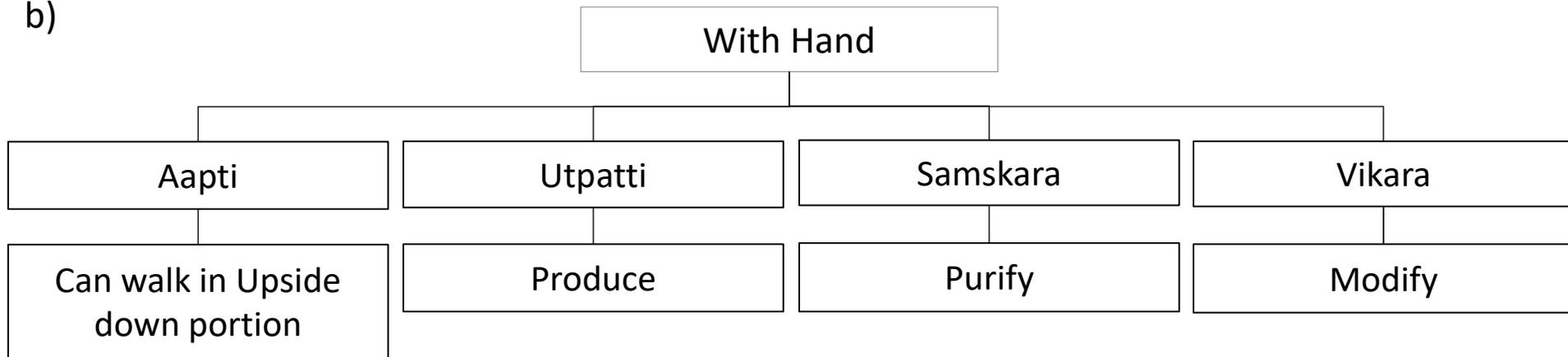
c) In this manner, Anupapanna Artham kalpitam syat.

d) Such a meaning will be Anupapanartham, improper idea, would have been presumed or visualised by Puva Pakshi.

X) What is improper meaning?

a) Looking at Jnanapaka Veda as Karaka Veda.

b)



c) Hand can never give you knowledge.

d) Example :

- When I touch hot water, get knowledge of heat.

e) Touch Coffee Glass and get Cold knowledge

f) It is not hastaha which gives knowledge but Tvak Indriyam which gives knowledge.

g) Only Jnana indriyam can give knowledge

- Karma Indriyam can never produce any knowledge.

h) Karma indriyam is a producer

i) Jnana indriyam is a revealer not a producer.

XI) How Shastra pramanam produces Moksha?

a) Shastram = Jnanapakam, not Karakam

b) It can never produce Moksha

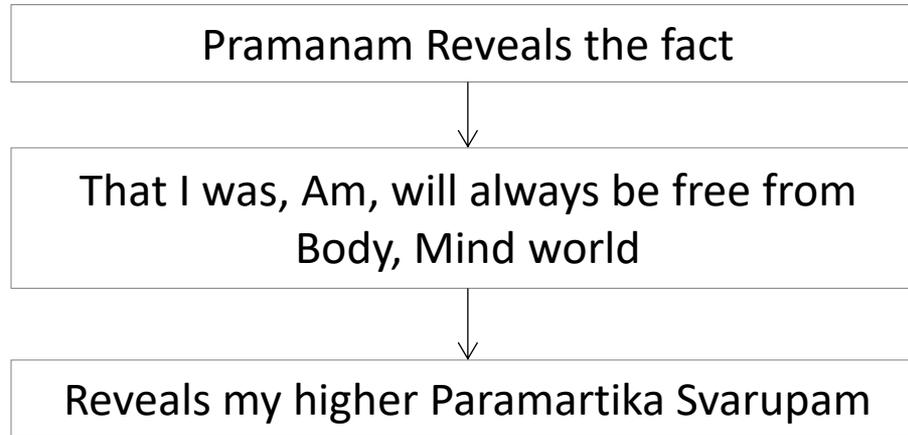
c) Don't wait for Moksha production, you will be disappointed

d) It can't produce Moksha

XII) What is Aim of teacher?

a) Stopping students waiting for Moksha

b)



c) Student :

- I have Raaga - Dvesha, Kama, Krodha, Lobha, Avidya.

d) Guru :

- You are the revealer of doshas in the mind
- You don't have Raaga - Dvesha, Avidya.

e) Student : Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoaham Shivoaham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

f) Use Mind as instrument for Loka Sangraha

g) Initially, Veda presents purification of mind as a Sadhana.

h) Later Veda says - Use mind for Loka Sangraha

i) Neighbour will be comfortable with your Sadhana.

j) Neighbourise your mind, Ahamkara as you are Atma, Asangaha.

k) Moksha not a Sadhana, in beginning we say do Sadhana for Moksha.

L) I am Ever free is the Final Teaching.

m) Veda gives you a Clarity of View regarding the world.

n) Shankara to Purva Mimamsa Purva Pakshi

- Converting Veda into a Karakam and making it a Apramanaha is not a pleasing task for you, who has faith in the Veda.

o) Veda = Pramanam

= Primary tenet of Purva Mimamsa

p) Know Gita and enjoy life

q) Know Gita attain freedom

523) Introduction to Chapter 3 : Continues

तस्माद् न सन्न्यासिनां कर्माणि अतो ज्ञानकर्मणोः समुच्चयानुपपत्तिः ।

tasmāt na sannyāsinām karmāṇi | atō jñāna-karmaṇōḥ samuccaya anupapattiḥ |

l) Shankara winds up 1st Phase of Discussion

a) Therefore, Tasmāt, Sanyasis need not perform Karma even for Pratyavara Nivrutti.

b) Sanyasis don't have karma, Duty

c) If duty, then there will be Pratyavaya, Omission Dosha

d) They don't have Agnihotra and other rituals

e) Jnana Karma samuchhaya anupapati

f) Samuchhaya is impossible.

‘ज्यायसी चेत् कर्मणस्ते मता बुद्धिः’ (3.1) इति अर्जुनस्य प्रश्नानुपपत्तेश्च । यदि हि भगवता द्वितीयेऽध्याये ज्ञानं कर्म च समुच्चित्य त्वया एकेन अनुष्ठेयम् इति उक्तं स्यात्, ततोऽर्जुनस्य प्रश्नोऽनुपपन्नः ‘ज्यायसी चेत् कर्मणस्ते मता बुद्धिः’ इति । अर्जुनाय चेद् बुद्धिकर्मणी त्वयाऽनुष्ठेये इत्युक्ते, या च कर्मणः ज्यायसी बुद्धिः साऽपि उक्ता एव इति, ‘तत्किं कर्मणि घोरे मां नियोजयसि केशव’ (3.1) इति उपालम्भः वा प्रश्नो वा न कथञ्चन उपपद्यते । न चार्जुनस्यैव ज्यायसी बुद्धिः न अनुष्ठेया इति भगवता उक्तं पूर्वम् इति कल्पयितुं युक्तं, येन ‘ज्यायसी चेत्’ इति प्रश्नः स्यात् ।

‘jyāyasī cēt karmaṇastē matā buddhiḥ’ [Gīta 3-1] iti Arjunasya praśna anupapattēḥ ca | yadi hi bhagavatā dvitīyē adhyāyē jñānaṁ karma ca ‘samuccayēna tvayā anuṣṭhēyam’ iti uktam syāt, tataḥ arjunasya praśnaḥ anupapannō ‘jyāyasī cēt karmaṇastē matā buddhirjanārdana’ iti | arjunāya cēt buddhi-karmaṇī ‘tvayā anuṣṭhēyē’ iti uktē, yā karmaṇō jyāyasī buddhiḥ sā api uktā ēva iti ‘tat kiṁ karmaṇi ghōrē mām niyōjayasi kēśava’ [gītā 3-1] iti praśnaḥ na kathañcana upapadyatē | na ca ‘arjunasya ēva jyāyasī buddhiḥ na anuṣṭhēyā iti bhagavatā uktam pūrvam’ iti kalpayitum yuktam, yēna ‘jyāyasī cēt’ iti praśnaḥ syāt |

Again, this conclusion is strengthened by the unreasonableness of Arjuna’s question formulated in Bhagavad Gita 3.1; “if, in your View, knowledge is Superior to work”. In Chapter 2, if the Lord had affirmed that Arjuna should practice Synthesized knowledge and work, his Question would obviously be unreasonable.

If Arjuna was Personally bidden to Practice Synthesized knowledge and work, the knowledge that is Superior to work has also to be practiced, of course. There is thus no room for the reproach expressed in the words, “Why, Krishna! Do you bid me do this dreadful work?” Bhagavad Gita 3.1. Nor is this question itself reasonable. To Make this Question reasonable, it is not to be Supposed that the Lord had asked Arjuna alone not to Practice this knowledge, so Superior to works.

524) Introduction to Chapter 3 : Continues

‘ज्यायसी चेत्कर्मणस्ते मता बुद्धिः’ इति । अर्जुनस्य प्रश्नानुपपत्तेः च ।

‘jyāyasī cēt karmaṇastē matā buddhiḥ’ iti Arjunasya praśna anupapattēḥ ca |

- Here Starts 2nd Stage of Discussions.

I) There will be Moolam contradiction if we go by Samuchhaya Vadis Idea of Gita

II)

Moolam - Meanings

Vyadhi in Medicine

Brahma

Moola Avidya

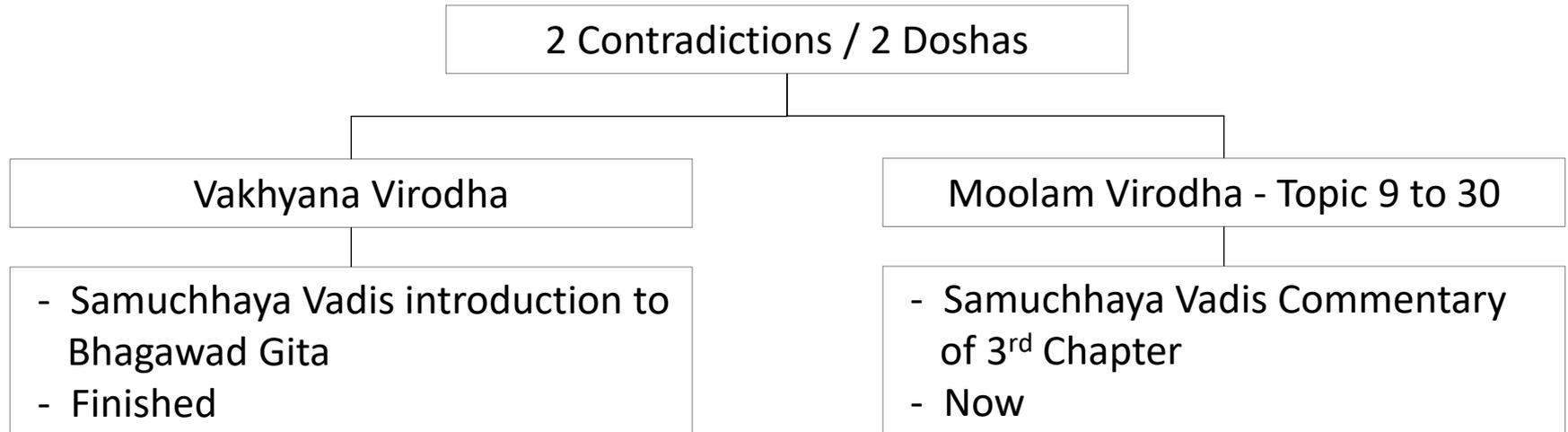
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Opposed to Vakyanam

III) 2nd Contradiction :

- In their own Vakhyanam

IV) Chapter 3 – Introduction :



V) Moola Virodha :

- a) Arjunas Question will be full of contradictions
- b) Krishnas reply Chapter 3 - Verse 3 will be full of Contradicitons.
- c)

| Chapter 3 - Verse 1 to 2 | Chapter 3 - Verse 3 |
|--------------------------|---------------------|
| Arjuna's Question | Krishna's Reply |

All will have Doshas

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

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

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

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

vyāmiśrēṇēva vākyēna
buddhiṁ mōhayasīva mē |
tadēkaṁ vada niścitya
yēna śrēyō'hamāpnuyām ||3-2||

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

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

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

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

VI) a) Gita – Chapter 3 :

- Arjunas Question, Anupapattecha, will be wrong if 2nd Chapter has dealt with Samuchhaya Vada.

b) Question will be improper, untenable.

c) Sankshepa Explanation.

525) Introduction to Chapter 3 : Continues

यदि हि भगवता द्वितीये अध्याये ज्ञानं कर्म च समुच्चयेन त्वया अनुष्ठेयम्
इति उक्तं स्यात् ततः अर्जुनस्य प्रश्नः अनुपपन्नो 'ज्यायसी
चेत्कर्मणस्ते मता बुद्धिः जनार्दन' इति ।

yadi hi bhagavatā dvitīyē adhyāyē jñānam karma ca 'samuccayēna tvayā anuṣṭhēyam'
iti uktam syāt, tataḥ arjunasya praśnaḥ anupapannō 'jyāyasī cēt
karmaṇastē matā buddhirjanārdana' iti |

I) a) Yadihi :

- Suppose as Purva Pakshi contends.

b) In 2nd Chapter - if Krishna had taught Samuchhaya of Jnanam and Karma to be followed Simultaneously.

c) Arjunas Question in Chapter 3 - Verse 1 and Verse 2, will contradict with Chapter 2 – Teaching.

d)



e) Example :

- How much rice is there?
- We have 5Kg of Pulses.

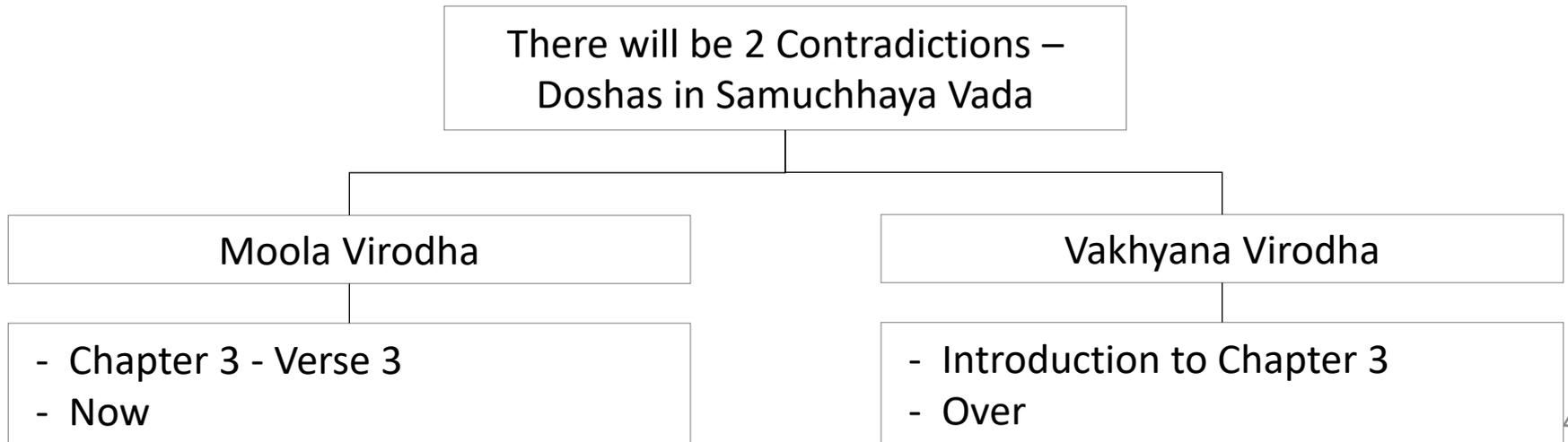
f) No Connection between Teaching and Arjunas Question will be Anupapannaha Contradictory.

Revision :

I) Chapter 3 - Verse 1 - Introduction Bashyam

II) Shankara Refutes Samuchhaya Vada

a)



b) Arjuna has no Choice between Jnanam and Karma.

c) **Purva Pakshi :**

- Teaching is Combination of both.

III) a) **Shankara :**

- No Question of Choosing or Comparing

b) Real intent of Arjunas Question

- Jnanam is Superior
- Why are you engaging me in Karma, which is inferior.

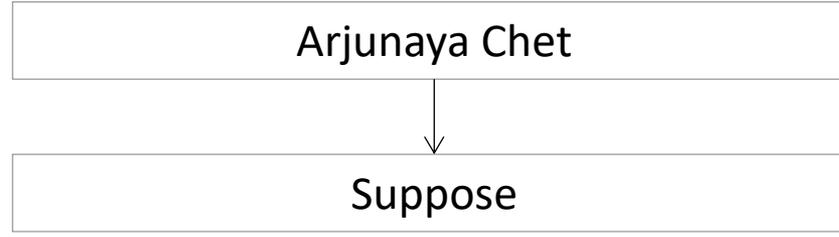
c) If Combination is teaching, this Question is not correct in Verse 1, 2

526) Introduction to Chapter 3 : Continues

अर्जुनाय चेद् बुद्धिकर्मणी त्वया अनुष्ठेये इति उक्ते या कर्मणो ज्यायसी बुद्धिः सा
अपि उक्ता एव इति 'तत्किं कर्मणि घोरे मां नियोजयसि केशव'
इति प्रश्नो न कथञ्चन उपपद्यते।

arjunāya cēt buddhi-karmaṇī 'tvayā anuṣṭhēyē' iti uktē, yā karmaṇō jyāyasī buddhiḥ sā
api uktā ēva iti 'tat kiṁ karmaṇi ghōrē mām niyōjayasi kēśava'
iti praśnaḥ na kathañcana upapadyatē |

l) a)



b) Buddhi = If Jnanam and Karma Combination were taught by Bhagawan.

c) Both Should be combined in Practice by Arjuna.

d) Suppositional Argument

e) Why Krishna is asking Arjuna to follow Karma Yoga only now?

527) Introduction to Chapter 3 : Continues

न च अर्जुनस्य एव ज्यायसी बुद्धिः न अनुष्ठेया इति भगवता
उक्तं पूर्वम् इति कल्पयितुं युक्तम्, येन 'ज्यायसी चेत्' इति प्रश्नः स्यात् ।

na ca 'arjunasya ēva jyāyasī buddhiḥ na anuṣṭhēyā iti bhagavatā
uktaṁ pūrvam' iti kalpayitum yuktam, yēna 'jyāyasī cēt' iti praśnaḥ syāt |

I) Suppose Purva Pakshi Argues :

- a) Krishna has taught to humanity Samuchhaya and only Karma Yoga to Arjuna
- b) Can't take this position
- c) We have no Indication in Chapter 2 - That Krishna gave 2 Teachings, one for Humanity and other Specifically for Arjuna.
- d) There would also be Partiality by Krishna (Paksha Pada).

यदि पुनः एकस्य पुरुषस्य ज्ञानकर्मणोः विरोधात् युगपदनुष्ठानं न सम्भवतीति
भिन्नपुरुषानुष्ठेयत्वं भगवता पूर्वम् उक्तं स्यात्, ततोऽयं प्रश्नः उपपन्नः 'ज्यायसी चेत्' इत्यादिः ।
अविवेकतः प्रश्नकल्पनायाम् अपि भिन्नपुरुषानुष्ठेयत्वेन ज्ञानकर्मनिष्ठयोः भगवतः प्रतिवचनं न
उपपद्यते । न च अज्ञाननिमित्तं भगवत्प्रतिवचनं कल्पनीयम् । अस्माच्च भिन्नपुरुषानुष्ठेयत्वेन
ज्ञानकर्मनिष्ठयोः भगवतः प्रतिवचनदर्शनात् ज्ञानकर्मणोः समुच्चयानुपपत्तिः ।
तस्मात् केवलात् एव ज्ञानात् मोक्ष इति एषोऽर्थो निश्चितः गीतासु सर्वोपनिषत्सु च ॥

yadi punaḥ ēkasya puruṣasya jñāna-karmaṇōḥ virōdhāt yugapad anuṣṭhānam na sambhavati |
iti bhinna-puruṣa-anuṣṭhēyatvaṁ bhagavatā pūrvam uktaṁ syāt | tataḥ ayam praśna upapannaḥ 'jyāyasī cēd' ityādiḥ |
avivēkataḥ praśna-kalpanāyām api bhinna-puruṣa-anuṣṭhēyatvēna bhagavataḥ prativacanam na
upapadyatē | Na ca 'ajñāna-nimittambhagavat-prativacanam' kalpyam | Asmāt ca bhinna-puruṣa-anuṣṭhēyatvēna
jñāna-karma-niṣṭhayōḥ bhagavataḥ prativacanadarśanāt | jñāna-karmaṇōḥ samuccaya-anupapattiḥ |
tasmāt kēvalād ēva jñānāt mōkṣa iti ēṣaḥ arthō niścītō gītasu sarvōpaniṣatsu ca |

To make the question reasonable, the Lord may be taken to have Stated that the
Opposing disciplines of knowledge and works cannot be practised by one and the
same person Simultaneously; only different persons may practise them.

Even if the question of Arjuna is held to have sprung from lack of discrimination, the Lord's reply that the disciplines of knowledge and works pertain to different agents does not stand to reason. Nor may the Lord's reply be set down to His ignorance. Also from the nature of His reply that different agents should practise the two disciplines, the incompatibility of the synthesis of knowledge and works follows. Therefore, the indubitable doctrine of the Gita and the Upanishads is that emancipation ensues from the Self-sufficient knowledge alone.

528) Introduction to Chapter 3 : Continues

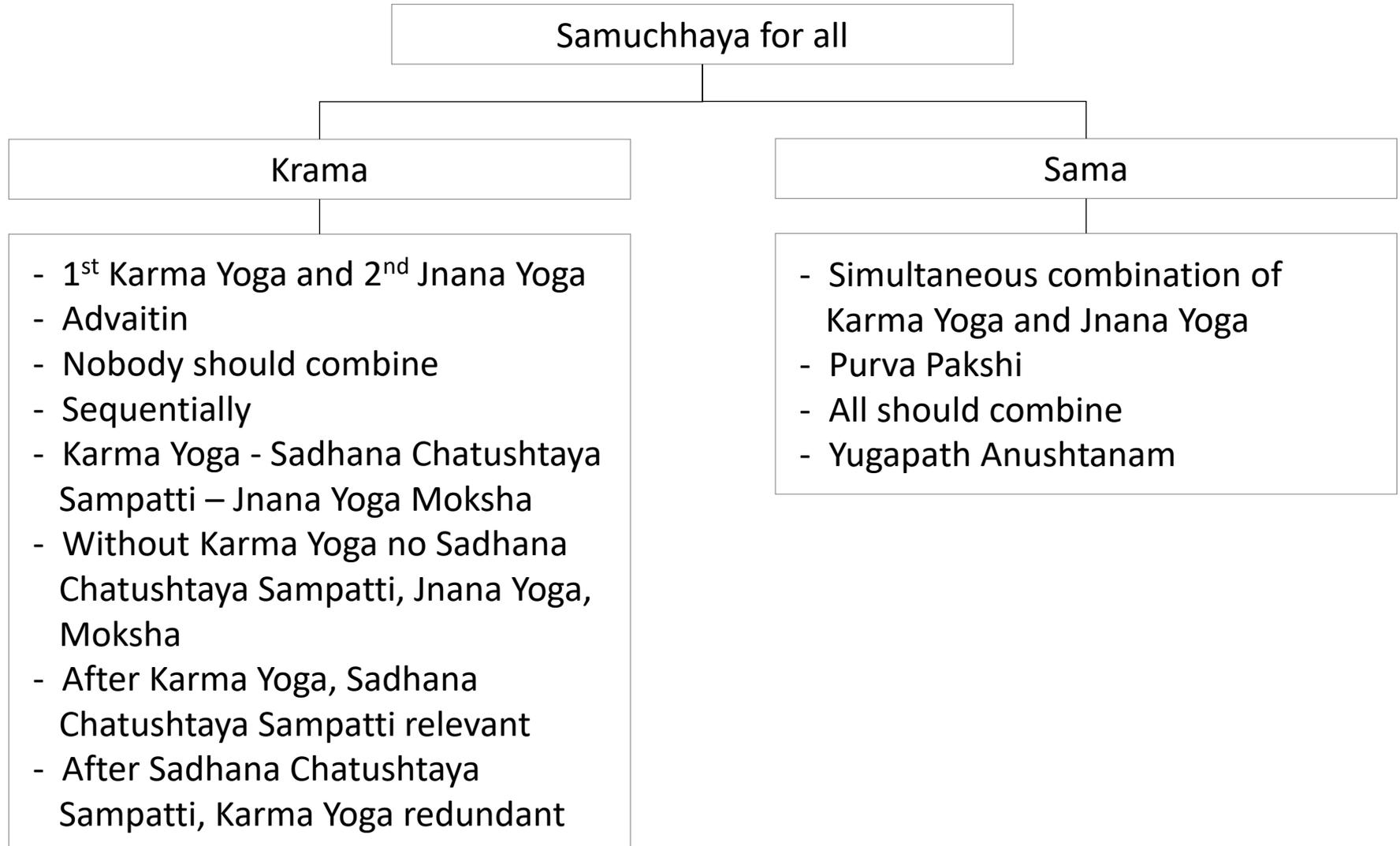
यदि पुनः एकस्य पुरुषस्य ज्ञानकर्मणोः विरोधाद् युगपद् अनुष्ठानं
न सम्भवति इति भिन्नपुरुषानुष्ठेयत्वं भगवता पूर्वम् उक्तं स्यात् ततः
अयं प्रश्न उपपन्नः 'ज्यायसी चेत्' इत्यादिः ।

yadi punaḥ ēkasya puruṣasya jñāna-karmaṇoḥ virōdhāt yugapad anuṣṭhānam
na sambhavati | iti bhinna-puruṣa-anuṣṭhēyatvaṁ bhagavatā pūrvam uktaṁ syāt | tataḥ
ayaṁ praśna upapannaḥ 'jyāyasī cēd' ityādiḥ |

Advaitins View :

1) a) Krishna Teaches karma Yoga and Jnana Yoga to humanity

b)



- c) Not understanding Krama Samuchhaya, Arjuna Ask questions in Verse 1, 2 of Chapter 3.
- d) For one Seeker, following Karma Yoga and Jnana Yoga Simultaneously is not possible, because of opposite Nature.
- e) There is Adhikari Bheda.
- f) 2 Sadhanas Practiced by 2 differenty types of People as they can't be practiced Simultaneously.
- g) Ayam Prashnaha Upapattaha Bavati.
- h) Arjunas Question is very relevant, Logical in Chapter 3 – Verse 1
- i) In Moolam Class, take Krama Samuchhaya as part of Teaching, Siddhanta.
- j) Swamiji didnt teach Bashyam for 28 Years as it might confuse Seekers.

529) Introduction to Chapter 3 : Continues

अविवेकतः प्रश्नकल्पनायाम् अपि भिन्न- पुरुषानुष्ठेयत्वेन भगवतः
प्रतिवचनं न उपपद्यते ।

avivēkataḥ praśna-kalpanāyām api bhinna-puruṣa-anuṣṭhēyatvēna bhagavataḥ
prativacanam na upapadyatē ।

I) a) Purva Pakshi :

- Assumes in Chapter 2 - Krishna has Prescribed Sama Samuchhaya only

b) Arjunas Question :

- Illegitimate.

c) Krishna taught Samuchhaya for Humanity

d) Only Arjuna did not understand properly.

e) Arjuna thought Krishna is engaging only me in Karma Yoga and not in Jnana Yoga

f) Arjuna Misunderstood Chapter 2

II) Shankara :

a) Then also it wont work

b) Then Krishnas answer in Chapter 3 - Should be

- Arjuna you have Misunderstood wrongly.

c) I have taught Samuchhaya for all

d) Practice Jnana Yoga and Karma Yoga, together

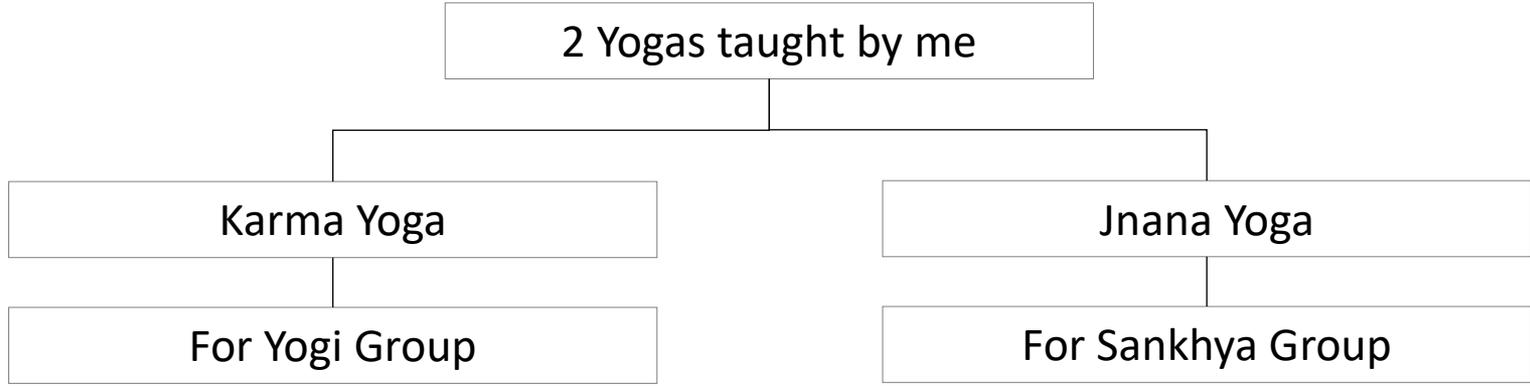
e) This should have been Krishnas Answer.

f) I have taught Samuchhaya for all and to you also should have been Krishnas Answer in
Chapter 3 - Verse 3

g) Krishna does not correct Arjuna but refutes Samuchhaya.

III) Krishna Says (Chapter 3 - Verse 3 :

a)



b) No Samuchhaya, each will follow only one at a time

c) Arjunas Question is born out of Misunderstanding, illegitimate is Purva Pakshi View.

IV) a) “Binna Purusha Anushteyatvam”

- Idom used by Shankara, Several times.
- Engaged in one of Yogas.

b) 2 Yogas to be Practiced by 2 groups of People.

c) Samuchhaya not Accepted.

530) Introduction to Chapter 3 : Continues

न च अज्ञाननिमित्तं भगवत्प्रतिवचनं कल्प्यम्।

Na ca 'ajñāna-nimittambhagavat-prativacanam' kalpyam |

- I) a) Wild imagination of Purva Pakshi
- b) Krishna and Arjuna both confused in Chapter 2

c)

| Arjuna | Krishna |
|-----------------------|---------------------------|
| Illegitimate Question | Gives illegitimate Answer |

d) Shankaras Greatness, confidence, Courage of Declaring the truth always based on Scriptures (Gita and Upanishads).

e) Example :

- Sugriva challenges Valli because of Back-up of Rama.

II) Shankara :

- a) My Teaching based on Veda
- b) Purva Pakshi can't assume Krishnas as Agyani
- c) This is Purva Pakshi's imagination, not tenable.
- d) Arjunas Question legitimate, Krishnas Answer legitimate
- e) Krishna has taught 2 Yogas to be followed Sequentially not Simultaneously.

अस्मात् च भिन्नपुरुषानुष्ठेयत्वेन ज्ञानकर्म- निष्ठयोः भगवतः
प्रतिवचनदर्शनात्, ज्ञानकर्मणोः समुच्चयानुपपत्तिः ।

Asmāt ca bhinna-puruṣa-anuṣṭhēyatvēna jñāna-karma-niṣṭhayōḥ bhagavataḥ
prativacanadarśanāt, jñāna-karmaṇōḥ samuccaya-anupapattiḥ |

Important Point :

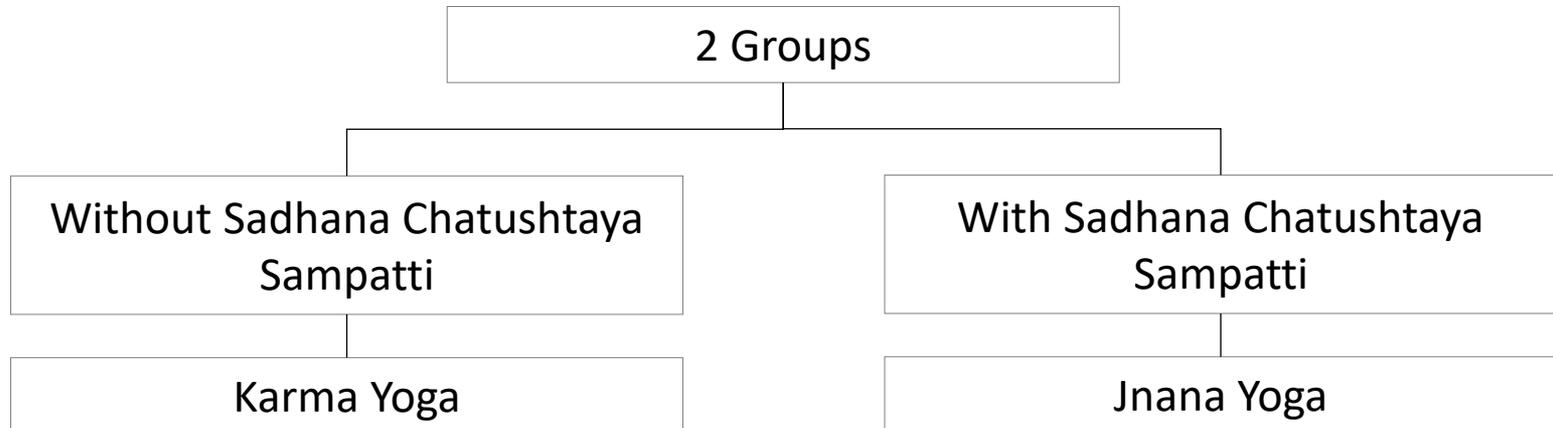
l) a) Chapter 3 - Verse 3 is very important Verse to interpret right message of 2 Chapter

b) Binna Purusha Anushtatvena Prati vachana Darshanat

c) Krishna's reply in Chapter 3 :

- Jnana Yoga - Krishna Yoga should be Practiced by Differnt groups.

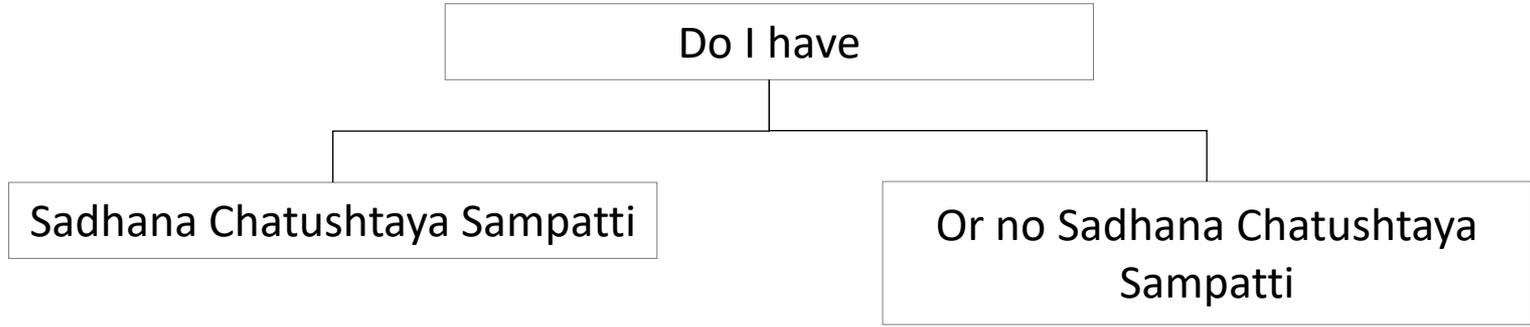
d)



e) Anupapatti :

- Tenable, logical no Question of Riding 2 Horses Simultaneously.

f) Each Seeker should ask.

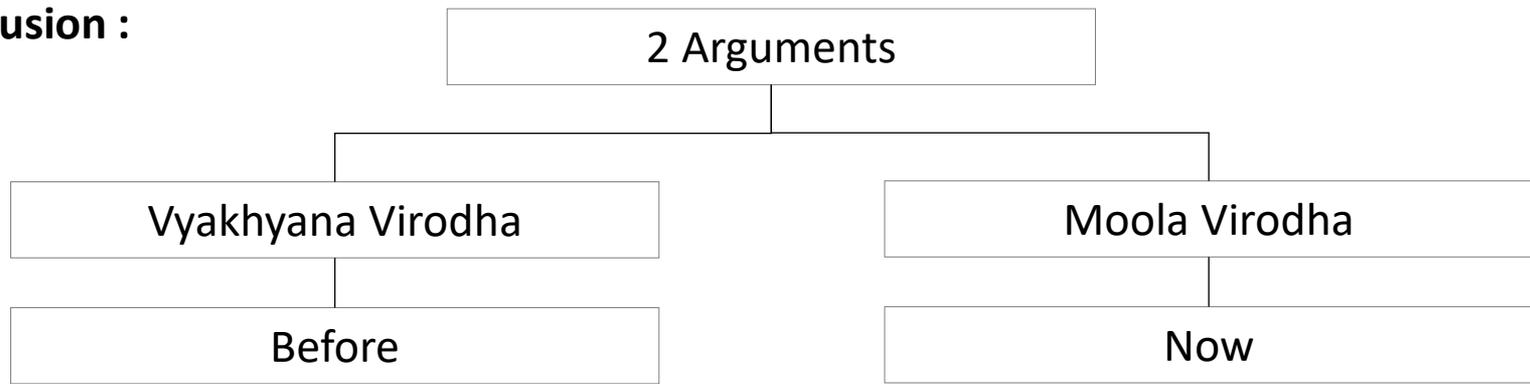


532) Introduction to Chapter 3 : Continues

तस्मात् केवलाद् एव ज्ञानाद् मोक्ष इति
एषः अर्थो निश्चितो गीतासु सर्वोपनिषत्सु च ।

tasmāt kēvalād ēva jñānāt mōkṣa iti
ēṣaḥ arthō niścītō gītasu sarvōpaniṣatsu ca |

I) Conclusion :



II) Samuchhaya Vadi Khandanam is over for now

III) Kevala Jnanat Eva Moksha

- Solely, unaided, independent Jnana Yoga alone continues to liberation, without any Extraneous factors.

IV) Once Prepared of Mind is over, karma Yoga's role is over.

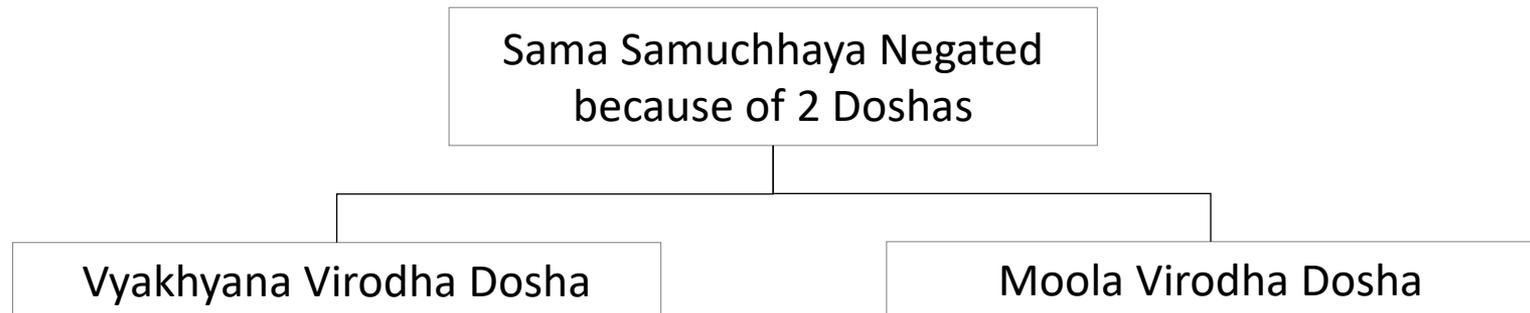
V) Karma Yoga does not have Sadhana Status after Sadhana Chatushtaya Sampatti.

VI) Krama Samuchhaya is the Derived meaning to be extracted out of 2 Chapter of Gita.

Revision : Chapter 3 - Introduction :

I) Shankara Summarizes 2nd Chapter.

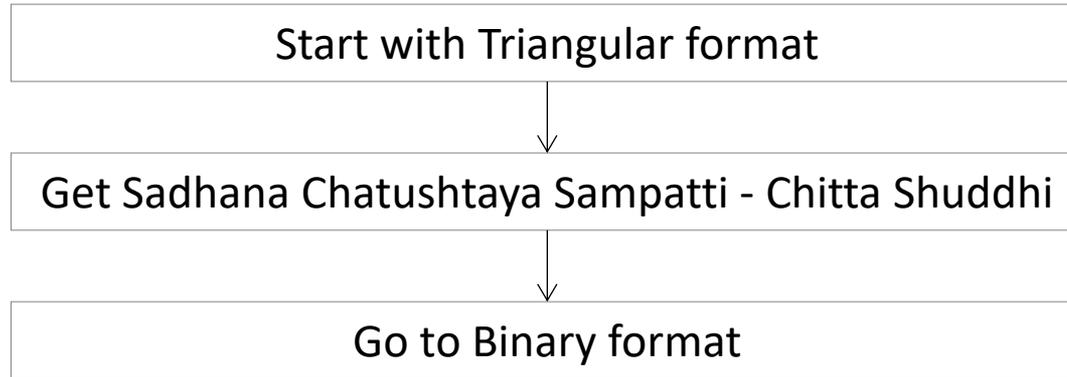
II)



III) Simultaneous combination defective

- Krama Samuchhaya is fine.

IV)



a)

| Triangular format | Binary format |
|--------------------------|--|
| - I am Samsari Jiva | - I am Sakshi Brahman - Asamsari - Aham brahma Asmi - Remaining in Binary format alone, Moksha is possible |

ज्ञानकर्मणोः 'एकं वद निश्चित्य' (3.2) इति च एकविषया एव प्रार्थनाऽनुपपन्ना,
उभयोः समुच्चयसम्भवे । 'कुरु कर्मैव तस्मात् त्वम्' (4.15) इति च ज्ञाननिष्ठाऽसम्भवम्
अर्जुनस्य अवधारणेन दर्शयिष्यति ।

jñāna-karmaṇōḥ 'ēkaṁ vada niścitya' [Gīta 3-2] iti ca ēka-viṣayā ēva prārthanā anupapannā,
ubhayōḥ samuccaya-sambhavē | 'kuru karmaiva tasmāt tvam' [Gīta 4-15] iti ca jñāna-niṣṭhā-asambhavam-
Arjunasya avadhāraṇēna darśayiṣyati ||

If knowledge and works could possibly be Synthesized, the request in Verse 3.2 'to point out the one sure means' would be inconsistent with reason. In 4.15 the Lord will emphatically rule out the discipline of knowledge as far as Arjuna is concerned: "Therefore you must perform work".

533) Introduction to Chapter 3 : Continues

ज्ञानकर्मणोः एकं वद निश्चित्य इति च एकविषया एव
प्रार्थना अनुपपन्ना उभयोः समुच्चयसम्भवे ।

jñāna-karmaṇoḥ 'ēkaṁ vada niścītya' [Gīta 3-2] iti ca ēka-viṣayā ēva
prārthanā anupapannā, ubhayōḥ samuccaya-sambhavē ।

Gita :

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

vyāmiśrēṇēva vākyēna
buddhiṁ mōhayasīva mē ।
tadēkaṁ vada niścītya
yēna śrēyō'hamāpnuyām ||3-2||

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

I) a) Chapter 3 - Verse 1 :

- Jnanam Superior to Karma.

b) If Samuchhaya has Krishnas Teaching, Arjuna would not have asked

- Which one of 2 Yogas, I should follow

c) Ekam - Vada - Verse 2 :

- Tell me one Yoga to follow.

d) Example :

- If doctor prescribes 2 Tablets - Patient can't ask
- Which is better
- Which one I should take.

e) Sishya has to Choose one of the two - Karma Yoga or Jnana Yoga, according to his / Her fitness.

f) Guru can't decide

g) Nishchitam Vada – Firmly tell me

h) Anupanna – Arjunas request will be illogical, if Samuchhayas.

II) Can't be Yogi and Sankhye at one time.

534) Introduction to Chapter 3 : Continues

‘कुरु कर्मैव तस्मात्त्वम्’ इति च ज्ञाननिष्ठासम्भवम्
अर्जुनस्य अवधारणेन दर्शयिष्यति ।

‘kuru karmaiva tasmāt tvam’ [Gīta 4-15] iti ca jñāna-niṣṭhā-asambhavam-
Arjunasya avadhāraṇēna darśayiṣyati ॥

I) a) 2 Yogas not Casual Teaching of Krishna.

b) Gita :

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

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

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

- c) If you are not ready for Jnana Yoga, Jnana Nishta, Binary format, Confine to Karma Yoga only.
- d) In Karma Yoga, can Study Jnana Yoga, can listen to Vedanta but it wont function.
- e) It will give Chitta Shuddhi in Triangular format.
- f) When person is in Binary format, Sravanam becomes Pramanam, Serves as a Nididhyasanam,
 Sravanam becomes Re-inforcement of Binary format.
- g) Vedanta Sravanam can be done at any time
- h) Function and impact depends on your level.
- II) Remaining in Karma Yoga, Krishna talks about Aikyam, also
- a) Gita :

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

kṣētrajñam cāpi mām viddhi
 sarvakṣētrēṣu bhārata |
 kṣētrakṣētrajñayōrjñānam
 yat tajjñānam mataṁ 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]

b) Gita :

ज्ञेयं यत्तत्प्रवक्ष्यामि
यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

jñēyaṃ yat tat pravakṣyāmi
yajjñātvāmṛtam aśnutē |
anādimat paraṃ brahma
na sat tannāsad ucyatē || 13-13 ||

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

III) How listening will function in the Mind depends on readiness of the Mind, what format you are in

IV) Tasmāt, therefore, Since you are not Yet ready for Binary format, Jnana Nishta, May you do Karma Yoga, attain Chitta Shuddhi only.

V) Karma 'Eva' Kuru Karmani

VI) Krishna excludes Jnana Yoga Nishta, Binary format for Arjuna.

VII) Karma Yoga - Emphasised Eva (Avadharanena)

a) Eva means only - Take Yellow tablet only, implies dont take red tablet.

- Only excludes other things.

b) Karma Yoga Eva, excludes Jnana Yoga, Nishta, Binary format

c) Avadarane through Emphasis

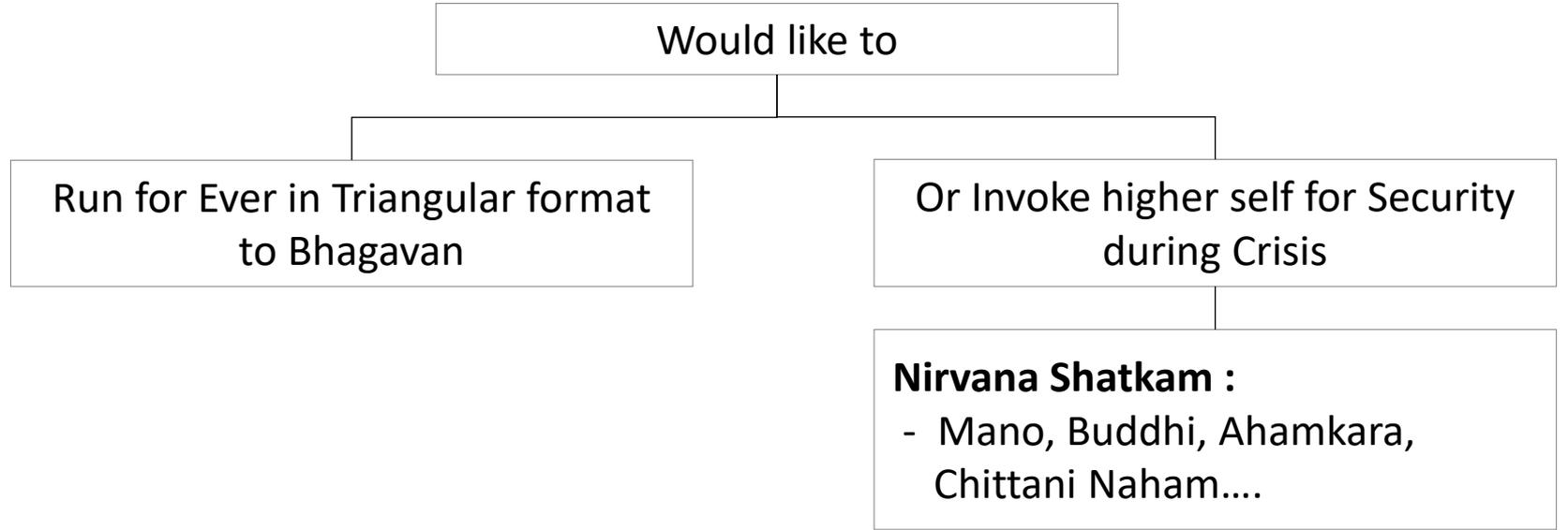
d) Arjunaya Jnana Nishta Asambavan :

- Impossibility of Jnana Yoga – Nishta, living life in Binary format is impossible.

e) Darsha Ishyati is revealed.

VIII) Crucial Question :

a)



Nirvana Shatkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahangkaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

b) Manisha Panchakam :

शास्वन्नस्वरमेवा विश्वमखिलं निश्चित्य वाचा गुरोः
नित्यं ब्रह्म निरंतरं विमृशता निर्व्याजशान्तात्मना ।
भूतं भावि च दुष्कृतं प्रदहता संविन्मये पावके
प्ररब्धाय समर्पितं स्वप्पुरित्येशा मनीषा मम ॥ ३ ॥

shashvannashvaramева vishvam akhilaṁ nishcitya vaca guroh
nityam brahma nirantaram vimrishata nirvyajashantatmana |
bhutam bhavi ca dushkritam pradahata samvinmaye pavake
prarabdhaya samarpitam svavapurityesha manisha mama ||3

He who has done long reflections upon his teacher's words that this world of change is permanently in a state of flux; he who has tamed his mind to a true state of quiet and poise; he who has brought his mind, devoid of all dissimilar thoughts, constantly to contemplate upon Brahman; he who has burnt up all his past and future residual-vasanas in the fire of pure Consciousness; he who has offered his body to live through and exhaust its present destiny – he alone is my Guru, “be he a sweeper, be he a Brahmana.” [Verse 3]

- Prarabda Anatma / Shariram, Manaha is going through its Karma.

c) Condition of Anatma has nothing to do with me.

d) Pain of Anatma will be experienced

e) I am able to transcend pain, remembering Atma Svarupa.

f) If I can Say, nothing in the world Affects one, you are in Binary format.

g) Requires tremendous courage and Shraddha in Jnana Khanda.

h) Tremendous leap in Spiritual life

i) Karma Khanda requires tremendous Sraddha in Bhagawan.

- He will Save me.

IX) Binary format :

a) I have resources within myself

b) Aham Atma Satyam, Independently existent.

c) Anatma Jagat - Mithya, has dependent existence

d) I am ever free Turia Atma, Unaffected by

- Vishwa - Virat
- Teijasa - Hiranyagarbha
- Prajna - Antaryami

e) Aham Satyam, Situations are Mithya

f) What is the Proof?

g) 1st Chapter :

- Proof for Arjunas condition.

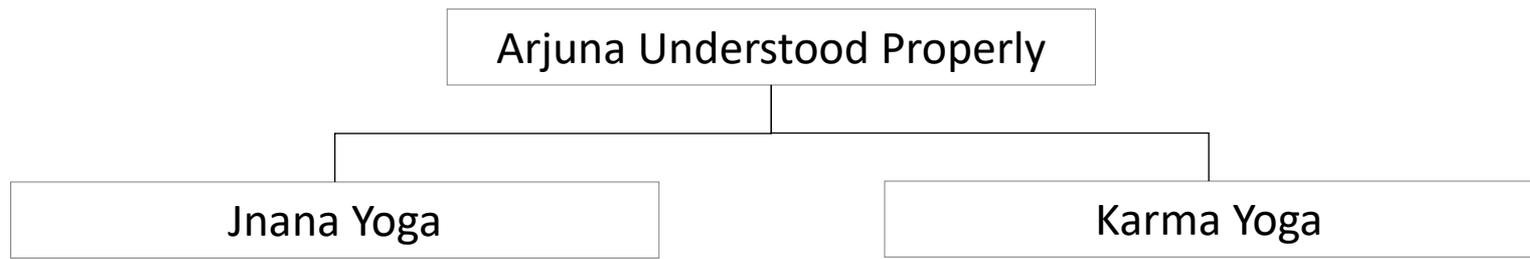
h) Introduction to Chapter 3 is Over.

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

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

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

l) a)



b) Arjuna did not understand :

- Jnana Yoga does not give Moksha to unfit Seekers.

c) Unfit, have to remain in Karma Yoga

d) No Moksha in Triangular format

e) Have to Postpone Binary format

II) Binary Format :

a) Must Stand on Own feet.

b) Discover new resources.

c) Discover :

- Atman Eva Atmana Tushtaha

d) Jnana Yoga Nishta Alone will lead to moksha

e) Learn to Live in Binary format = Jeevan Mukti

f) Karma Yoga will prepare Seeker by giving Chitta Shuddhi.

g) Arjuna is wondering if Jnana Yoga alone will give Nishta and Moksha, why are you not recommending Jnana Yoga - Nishta for me?

h) Why recommending Karma Yoga - Nishta for me?

III) a) Karmana Buddhihi Jayahe Chet :

- Karma = Triangular format
- Buddhihi = Binary format
 - = Superior, according to you
 - = Jnana Yoga – Nishta

b) Why can't you send me directly to Binary format

c) Karmani Ghore mam Kim Niyojayasi?

- Why are you engaging me in Karma Yoga Triangular format only.

d) Krishna :

- Karma Yoga not permanent
- Later Switch over to Jnana Yoga and attain Moksha.

ज्यायसी चेत् इति ॥ ज्यायसी श्रेयसी चेत् यदि कर्मणः सकाशात् ते तव मता अभिप्रेता बुद्धिः ज्ञानं हे जनार्दन । यदि बुद्धिकर्मणी समुच्चिते इष्टे तदा एकं श्रेयःसाधनम् इति कर्मणः ज्यायसी बुद्धिः इति कर्मणो अतिरिक्तकरणं बुद्धेः अनुपपन्नम् अर्जुनेन कृतं स्यात्; न हि तदेव तस्मात् फलतः अतिरिक्तं स्यात् । तथा च, कर्मणः श्रेयस्करी भगवता उक्ता बुद्धिः, अश्रेयस्करं च कर्म कुरु इति मां प्रतिपादयति, तत्किं कारणम् इति भगवतः उपालम्भमिव कुर्वन् तत्किं कस्मात् कर्मणि घोरे क्रूरे हिंसालक्षणे मां नियोजयसि केशव इति च यत् आह तच्च न उपपद्यते । अथ स्मार्तेनैव कर्मणा समुच्चयः सर्वेषां भगवता उक्तः अर्जुनेन च अवधारितश्चेत्, 'तत्किं कर्मणि घोरे मां नियोजयसि' इत्यादि कथं युक्तं वचनम् ?

jyāyasī śrēyasī cēd yadi karmaṇaḥ sakāśāt tē tava matā abhiprētā buddhiḥ jñānam, hē janārdana | yadi buddhi-karmaṇī samuccitē iṣṭē, tadā 'ēkaṁ śrēyaḥ-sādhanam' iti, 'karmaṇō jyāyasī buddhiḥ' iti karmaṇaḥ atirikta-karaṇam buddhēḥ anupapannam arjunēna kṛtam syāt | nahi 'tad-ēva tasmāt phalataḥ atiriktaṁ syāt | tathā 'karmaṇaḥ śrēyaskarī bhagavatā uktā buddhiḥ' | 'aśrēyaskaram ca karma kuru' iti mām pratipādayati, tat kiṁ nu kāraṇam-iti bhagavata upālabham iva kurvan 'tat kiṁ kasmāt karmaṇi ghōrē krūrē himsā-lakṣaṇē mām niyōjayasi kēsava?' iti ca yad āha tat ca na upapadyatē | atha smārtēna ēva karmaṇā samuccayaḥ sarvēśām bhagavatā uktaḥ arjunēna ca avadhāritaḥ cēt, 'tat kiṁ karmaṇi ghōrē mām niyōjayasi' ityādi katham yuktaṁ vacanam || 3-1 ||

“In relation to works, if your view or opinion is that knowledge is superior to works... O Krishna”. If knowledge and works were sought to be combined, the means of the Supreme good or Emancipation would be just one only; and Arjuna would be unreasonable in treating knowledge as something over and above works. Indeed, one and the same thing cannot exceed itself with reference to the effect it produces. Therefore, what the Lord had declared was that Knowledge contributes to a Greater good in comparison with works. Still, He tells Arjuna to perform works that produce but little Good. Reproaching, as it were, the Lord for doing it, Arjuna asks: Why do you bid me do this fearful work – this Cruel Slaughter? This procedure of Arjuna is unreasonable, On the other hand, had the Lord taught, and Arjuna Clearly understood, that the Synthesis is with works Enjoined by Smṛti, how can his reproach, “Why do you bid me, etc.,” be deemed reasonable?

536) Bashyam : Chapter 3 - Verse No. 1 Starts

ज्यायसी श्रेयसी चेद् यदि कर्मणः सकाशात् ते तव मता अभिप्रेता
बुद्धिः ज्ञानं हे जनार्दन ।

jyāyasī śrēyasī cēd yadi karmaṇaḥ sakāśāt tē tava matā abhiprētā
buddhiḥ jñānam, hē janārdana |

I) Jyayasi = Sreyasi, Superior

II) Ched = Yadi, Suppose, Assuming

III) Karmana, Sakashat Panchami (5th Case) :

- From the Standpoint of, compared to Karma Yoga - Nishta.

IV) Tey :

- Tava, Your.

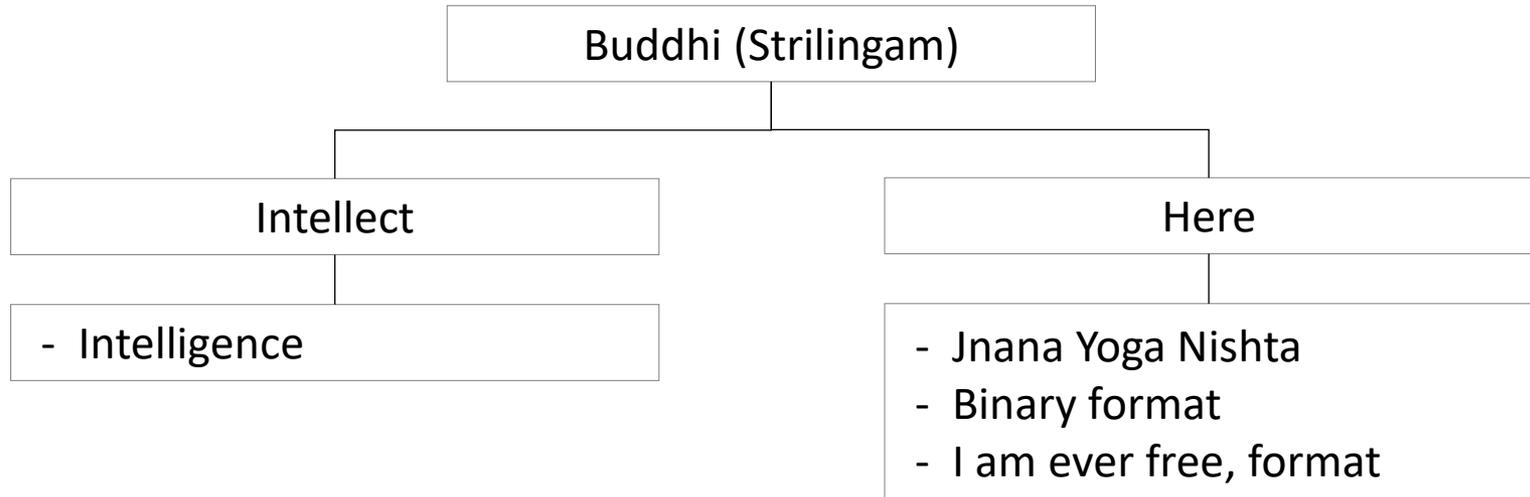
V) Matah :

- Abhipreta, View, Teaching.

VI) Krishnas View :

- Compared to Karma Yoga, Jnana Yoga is Superior.

VII)



a) Jyayasi - Strilingam

b) Vriddaha = Old, Older

c) Jyeshtaha = Oldest, Eldest

= Superlative, Jyeshta Putra

d) Strilingam comparative degree = Jyayasi

e) Iti Tava Matah :

- is your view.

f) Eh Janardhana :

- Eh Krishna, one who is approached by Devotees.
- Janaha = Bhaktaha
- Ardh = To approach, to Pray for

g) Janaihi Ardhyete Yatchate :

- Lord approached by Devotees.

537) Bashyam : Chapter 3 - Verse No. 1 Continues

यदि बुद्धिकर्मणी समुच्चिते इष्टे तदा एकं श्रेयःसाधनम् इति कर्मणो
ज्यायसी बुद्धिः इति कर्मणः अतिरिक्तकरणं बुद्धेः अनुपपन्नम् अर्जुनेन
कृतं स्यात्।

yadi buddhi-karmaṇī samuccitē iṣṭē, tadā 'ēkaṁ śrēyaḥ-sādhanam' iti, 'karmaṇō
jyāyasī buddhiḥ' iti karmaṇaḥ atirikta-karaṇam buddhēḥ anupapannam arjunēna
kṛtaṁ syāt |

l) Combination not understood by Arjuna

a) Buddhi Karmani :

- If Jnana Yoga and Karma Yoga.

b) Samuchhite Ishte Bavataha :

- Are intended to be Combined Simultaneously for Moksha.

c) Tada - Then

d) If Combination is intention

e) Ekam Sreyas Sadhanam :

- Conclusion will be, for Moksha there is only one Sadhanam.

f) Jnana Yoga - Karma Yoga Samuchhaya :

- Combination will be one Unitary Sadhanam for Moksha.

g) Any one of them would be in-complete.

h) If Mixture is Sadhanam for Moksha, there will be only one Sadhana.

II) a) If Mixture together is Sadhanam

b) Can't ask which one is Superior.

c) Tada :

- Then

d) Ekam Sreyas Sadhanam iti :

- There will be only one Sadhanam for Sreyaha (Moksha)

e) Ekam = Mixture

III) a) Separation of Karma Yoga, from Jnana Yoga

b) Karmana Jyayasi Buddhihi :

- Words of Arjuna

c) Jnana Yoga is Superior to Karma Yoga

d) Superior means you have Separated Karma Yoga and Jnana Yoga, 2 Separate Sadhanams for Moksha.

e) Superiority means Comparison has come, Separation happens of 2 Yogas.

f) Separation would be improper if combination was the teaching, Prescription.

G) Why Ask :

- Which tablet is Superior, when you have to take both tablets (Combination = Logic)

h) Separation will be Anupapannam, improper by Arjuna.

538) Bashyam : Chapter 3 - Verse No. 1 Continues

न हि तद् एव तस्मात् फलतः अतिरिक्तं स्यात् ।

nahi 'tad-ēva tasmāt' phalataḥ atiriktam syāt |

l) If you take Mishram, Samuchhaya is Sadhanam, then for Moksha it has only one Sadhanam Mixture.

a) Therefore when you use Karma – Jnanam, both refer to Mishram only

b) Jnanam and Karma will refer to component for Mishram.

c) In Samuchhaya Vada, there cannot be Superiority between Karma and Jnanam.

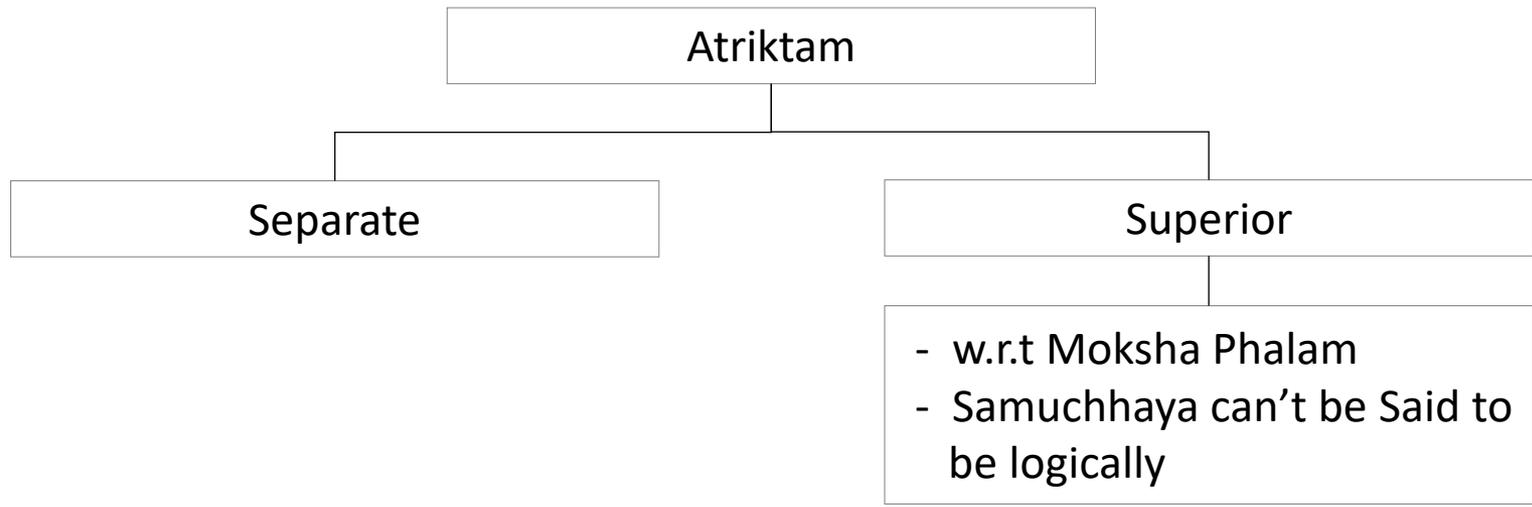
d) Both Represent Mishram only

- Mishram Superior to Mishram
- How can one be Superior to itself.

e) I can't be Superior to me

f) In Samuchhaya Vada, this illogicality will happen in the form of one being Superior to the other.

g)



539) Bashyam : Chapter 3 - Verse No. 1 Continues

तथा कर्मणः श्रेयस्करी भगवता उक्ता बुद्धिः अश्रेयस्करं च कर्म कुरु इति
मां प्रतिपादयति तत् किं नु कारणम् इति भगवत उपालम्भम् इव कुर्वन् तत् किं
कस्मात् कर्मणि घोरे क्रूरे हिंसालक्षणे मां नियोजयसि केशव इति च यद् आह तत्
च न उपपद्यते।

tathā 'karmaṇaḥ śrēyaskarī bhagavatā uktā buddhiḥ' | 'aśrēyaskaram ca karma kuru' iti
mām pratipādayati, tat kiṁ nu kāraṇam—iti bhagavata upālabham iva kurvan 'tat kiṁ
kasmāt karmaṇi ghōrē krūrē himsā-lakṣaṇē mām niyōjayasi kēśava?' iti ca yad āha tat
ca na upapadyatē |

I) a) 2nd Half of Shloka

b) This Statement also will be Improper if Samuchhaya Vada is Teaching of Krishna

II) a) Arjunas Thinking :

b) Jnana Yoga is Superior to Karma Yoga has been taught by Bhagawan.

c) Karma Yoga - Takes Upto Chitta Shuddhi

- Indirect means of Moksha

- Inferior

d) Jnana Yoga Direct means of Moksha

e) Karma Yoga not Direct means of liberation, taught by Bhagawan.

III) Karma Kuru :

a) Krishna is Engaging me in inferior means of Karma Yoga.

b) Iti Mam Pratipadayati :

- Thus Krishna is instructing me which is not Satisfactory to me.

c) Karma Yoga :

- If offering Puja and Offer Chakra Pongal, then I would have readily Accepted.

d) Here my Karma Yoga is :

- I have to send People to Yama.

e) Kim Nu Karanam :

- If Karma Yoga is indirect means, due to what Particular reason, you are engaging me in Karma Yoga.

f) Arjuna Annoyed with Krishna, Scolding (Upalambaha), Criticising Krishna.

IV) a) Due to What reason, Ghore Karmani, Krure (Cruel) Himsa Lakshane

b) Killing People, Violence, Hurting my Own People, Bhishma, Drona (Mamakara).

c) Mama Niyojasi :

- You are engaging me.

d) Keshava - Eh Krishna

e) Upto this is commentary of 2nd Line

f) Eh Samuchhaya vadi - Such a question from Arjuna will be improper, if Samuchhaya is intended by Lord Krishna

g) Such a scolding na upapadyate (will not be proper), if Samuchhaya vada is intended.

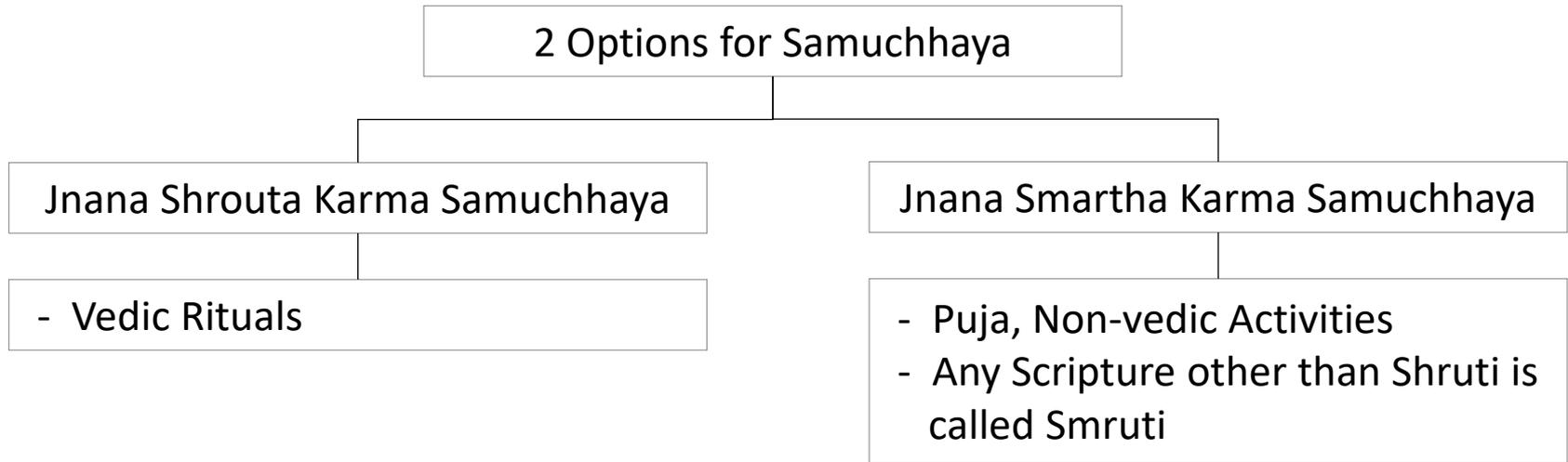
540) Bashyam : Chapter 3 - Verse No. 1 Continues

अथ स्मार्तेन एव कर्मणा समुच्चयः सर्वेषां भगवता उक्तः अर्जुनेन
च अवधारितः चेत् तत् किं कर्मणि घोरे मां नियोजयसि इत्यादि कथं युक्तं
वचनम् ॥ १ ॥

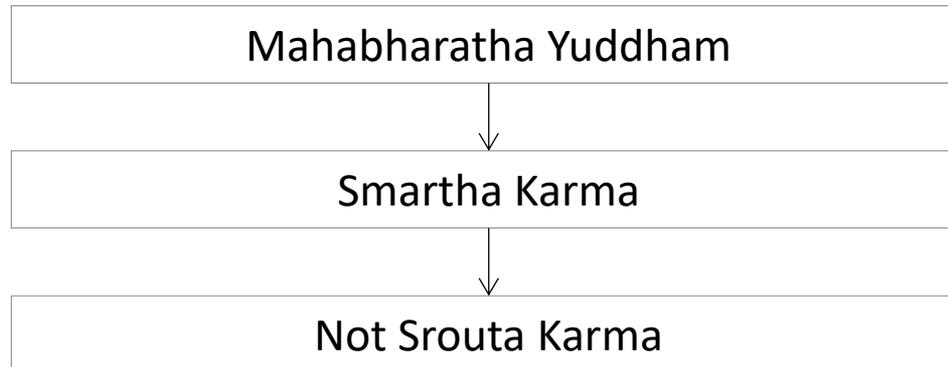
atha smārtēna ēva karmaṇā samuccayaḥ sarvēṣāṃ bhagavatā uktaḥ arjunēna
ca avadhāritaḥ cēt, 'tat kiṃ karmaṇi ghōrē mām niyōjayasi' ityādi katham yuktaṃ
vacanam ॥ 3-1 ॥

I) Shankara Addresses Samuchhaya Vadi :

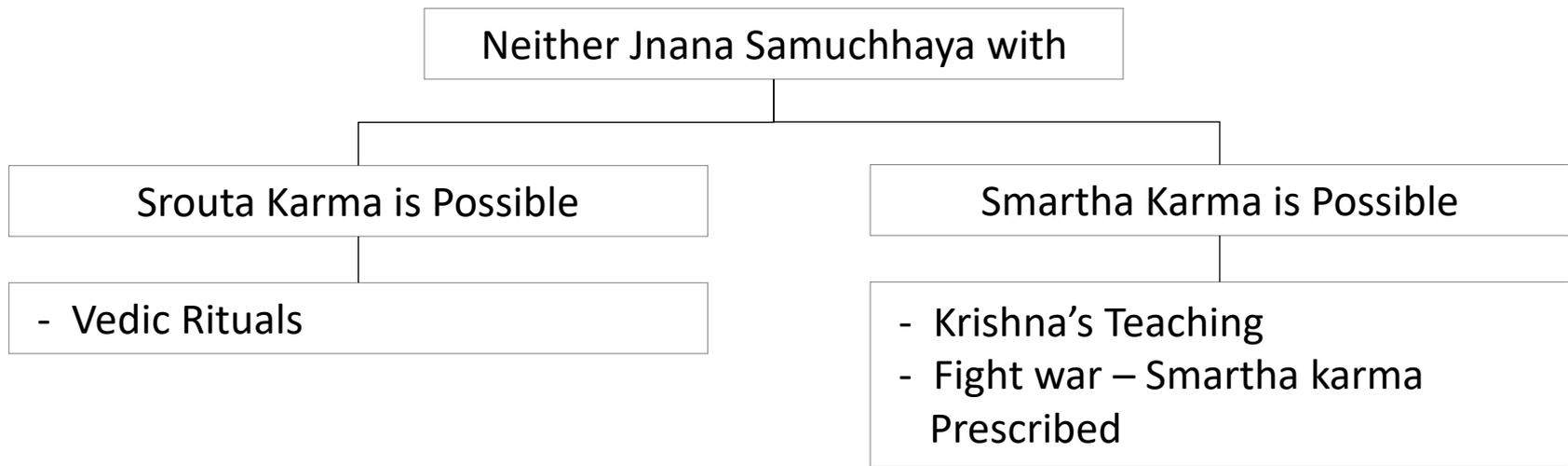
a)



b)



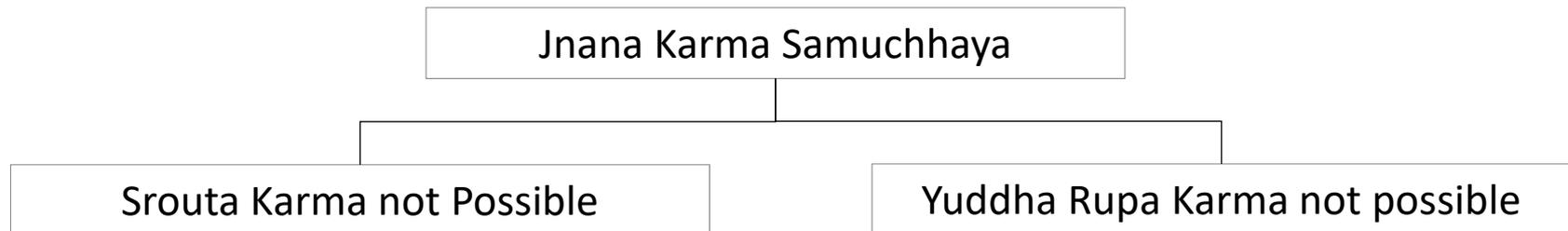
c)



d) Shankara :

- If Jnana Yuddha Samuchhaya is prescribed by Krishna as a Means to Moksha.
- Then how can Arjuna raise a Question.
- Why are you engaging me in this Battle.

e)



f) Atha :

- Moreover.

g) Smarthena Yuddha Karmana :

- Combination taught for all people because Srouta not possible.

h) Smartha Karma is Grasped by Arjuna :

- For Moksha have to attain Jnanam and do Smartha Karma of Yuddham.

i) If so, Arjuna would not have Asked why fight war?

j) Tat Kim Ghore Mam Niyojasi Katham Yuktam Vachanam :

- This Statement would not be logical
- Therefore Smartha Karma Samuchhaya is not there.

Revision : Gita - Chapter 3 – Verse 1 :

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

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

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

I) Arjunas Question :

- a) Why should I take up Karma Yoga Sadhana when I know it is not a Direct means of liberation.
- b) My Karma Yoga involves Maha Yuddham, Killing Kith and Kin.

II) Anvaya :

- Hey Janardhana Buddhihi Karmana Jayasi
- Tey Mata Chet
- Tatu Ghore Karmani Mam Kim Niyo Jayasi Eh Keshava? (Kim - Kasmata – Why?).

541) Introduction to Chapter 3 - Verse No. 2 :

kiṁ ca —

किं च—

Moreover,

542) Chapter 3 - Verse No. 02 :

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

vyāmiśrēṇēva vākyēna
buddhiṁ mōhayasīva mē |
tadēkaṁ vada niścitya
yēna śrēyō'hamāpnuyām || 3-2 ||

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

- I) a) Eh Krishna, you are Jagat Guru, best Teacher
- b) But your Statements are Confusing me because of my Dull Intellect
- c) If Jnana Yoga is Direct means why are you Instructing me to follow Karma Yoga?
- d) I Request you to sort out this confusion
- e) Tell me Clearly, which Yoga I should follow
 - Eka Vada
 - I am a Seeker of liberation
 - What should I follow is Arjuna Question.

व्यामिश्रेण इति ॥ व्यामिश्रेण इव, यद्यपि विविक्ताभिधायी भगवान् तथापि मम मन्दबुद्धेः व्यामिश्रम् इव भगवद्वाक्यं प्रतिभाति । तेन मम बुद्धिं मोहयसि इव, मम मन्दबुद्धेः व्यामोहापनयाय हि प्रवृत्तः त्वं तु कथं मोहयसि ? अतः ब्रवीमि बुद्धिं मोहयसि इव मे मम इति । त्वं तु भिन्नकर्तृकयोः ज्ञानकर्मणोः एकपुरुषानुष्ठानासम्भवं यदि मन्यसे, तत्र एवं सति तत् तयोः एकं बुद्धिं कर्म वा इदम् एव अर्जुनस्य योग्यं बुद्धिशक्त्यवस्थानुरूपम् इति निश्चित्य वद ब्रूहि, येन ज्ञानेन कर्मणा वा अन्यतरेण श्रेयः अहम् आप्नुयां प्राप्नुयाम् इति [यदुक्तं तदपि नोपपद्यते] ।

vyāmisrēṇa iva, 'yadyapi viviktābhidhāyī bhagavān, tathāpi mama manda-buddhēḥ vyāmisram iva bhagavad-vākyaṁ pratibhāti' | tēna mama buddhiṁ mōhayasi iva | mama buddhi-vyāmōhāpanayāya hi pravṛtṭtaḥ tvaṁ tu katham mōhayasi? ataḥ bravīmi 'buddhiṁ mōhayasi iva mē mama' iti | tvaṁ tu bhinna-kartṛkayōḥ jñāna-karmaṇōḥ ēka-puruṣa-anuṣṭhāna-asambhavaṁ yadi manyasē, tatra ēvaṁ sati tat tayōḥ ēkaṁ buddhiṁ karmavā 'idam-ēva Arjunasya yōgyaṁ buddhi-śaktyavasthānurūpam' iti niścitya vada brūhi, yēna jñānēna karmaṇā vā anyatarēṇa śrēyaḥ aham āpnuyāṁ prāpnuyām |

Though the Lord Spoke distinctly to 'me', Arjuna, who am feeble in intelligence, His words seem to be confused.

With them, “You bewilder my intelligence, as it were.” How can you, who sought to dispel the confusion of my Dull wits, bewilder me, instead? So I say, “You bewilder my intelligence, as it were”. But if you think that the disciplines of knowledge and works, meant for different agents, cannot be observed by one and the same Person, then affirm with Certitude which one of these two would suit me, i.e. be in accordance with the power of my intelligence and my standing in life. Thus by either knowledge or works I shall Achieve the highest Good”. (Even this Plea is not reasonable).

543) Bashyam : Chapter 3 - Verse No. 2 Starts

व्यामिश्रेण इव यद्यपि विविक्ताभिधायी भगवान् तथापि
मम मन्दबुद्धेः व्यामिश्रम् इव भगवद्वाक्यं प्रतिभाति ।
तेन मम बुद्धिं मोहयसि इव ।

vyāmiśrēṇa iva, ‘yadyapi viviktābhidhāyī bhagavān, tathāpi mama manda-
buddhēḥ vyāmiśram iva bhagavad-vākyaṁ pratibhāti’ |
tēna mama buddhiṁ mōhayasi iva |

l) a) Vyamishram = Confusing, Mixingup messed up

= Mohakena

b) This is intention, thought process of Arjuna

c) Even though Krishna is a Vivikta Abhidayi - Clear Speaker, Communicator, he has no Problem.

d) Thatha Bihi :

- Still, for me with Mandah Buddhi, Dull intellect.

e) I am generally a bright Student.

f) Gita :

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

**gāṇḍīvaṃ sraṃsate hastāt
tvakcaiva paridahyate |
na ca śaknomyavasthātuṃ
bhrāmatīva ca me manaḥ || 1-30 ||**

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

g) After traumatic experiences in the Battle field, my intellect is Dulled by Emotion.

h) Your Statements are Vyamishram pratibhati, Appear as though confusing.

i) I want Clarity.

544) Bashyam : Chapter 3 - Verse No. 2 Continues

मम बुद्धिव्यामोहापनयाय हि प्रवृत्तः त्वं तु कथं मोहयसि
अतो ब्रवीमि बुद्धिं मोहयसि इव मे मम इति ।

mama buddhi-vyāmōhāpanayāya hi pravṛttaḥ tvam tu katham mōhayasi?
ataḥ bravāmi 'buddhim mōhayasi iva mē mama' iti |

l) I am not complaining about your teaching

a) Your intension, Noble Motive, is clear to me

b) But my intellect is confused

c) Mama Buddhim Mohayati.

545) Bashyam : Chapter 3 - Verse No. 2 Continues

त्वं तु भिन्नकर्तृकयोः ज्ञानकर्मणोः एक- पुरुषानुष्ठानासम्भवं यदि मन्यसे तत्र एवं सति तत् तयोः
एकं बुद्धिं कर्म वा इदम् एव अर्जुनस्य योग्यं बुद्धिशक्त्यवस्थानुरूपम् इति निश्चित्य वद ब्रूहि ।

tvam tu bhinna-kartṛkayōḥ jñāna-karmaṇōḥ ēka-puruṣa-anuṣṭhāna-asambhavam yadi manyasē, tatra ēvam sati tat tayōḥ
ēkam buddhim karmavā 'idam- ēva Arjunasya yōgyam buddhi-śaktyavasthānurūpam' iti niścitya vada brūhi |

I) 3rd of Quarter of Mantra :

II) Suppose your View is :

- a) Jnana Yoga and Karma Yoga can't be followed by one person, Simultaneously, and they are to be followed by Different Groups, depending on their Yogyata
- b) Every person can belong to only one Group at a time
- c) 2 Yogas followed by 2 Different Candidates, Adhikari's
- d) Tell me if I am Fit for Karma Yoga or Jnana Yoga?
- e) Tell me Clearly
- f) I don't want your Arguments but final Verdict
- g) Tell me Buddhi Va or Karma Va

II) How Should you tell?

- a) This Yoga alone is appropriate for Arjuna
- b) Arjunasya Yogyam, Depending on the Mental State and Set of Arjuna
- c) Buddhi Shakti Avastha = Yogyata
- d) In Keeping in Level with Arjunas Evolution
- e) This alone is appropriate
- f) Think like this Krishna, and Advise me
- g) Having Decided, May you instruct me.

546) Bashyam : Chapter 3 - Verse No. 2 Continues

येन ज्ञानेन कर्मणा वा अन्यतरेण श्रेयः अहम्
आप्नुयां प्राप्नुयाम् ।

yēna jñānēna karmaṇā vā anyatarēṇa śrēyaḥ aham
āpnuyāṁ prāpnuyām ।

I) a) Yena :

- By Following that one Yoga, which you decide for me

b) Jnana Yoga or Karma Yoga

II) Sreyaha Aham Apnuyam :

a) What will give me Sreyaha, Ultimate well being, Called Moksha

b) Like in Upanishads, here also Student wants liberation, well being, and Asking Guru for Brahma Vidya.

c) Apnuyam = Prapnuyam

= I Shall attain.

यदि हि कर्मनिष्ठायां गुणभूतम् अपि ज्ञानं भगवता उक्तं स्यात्, तत् कथं तयोः 'एकं वद'
इति एकविषया एव अर्जुनस्य शुश्रूषा स्यात् ? न हि भगवता पूर्वम् उक्तं 'अन्यतरत् एव ज्ञानकर्मणोः
वक्ष्यामि, नैव द्वयम्' इति, येन उभयप्राप्त्यसम्भवम् आत्मनः मन्यमानः एकमेव प्रार्थयेत् ॥

yadi hi karmaniṣṭhāyām guṇa-bhūtam api jñānam bhagavatā uktam syāt, tat katham tayōḥ 'ēkam vada'
iti ēka-viṣayā ēva arjunasya śuśrūṣā syāt | na hi bhagavatā uktam 'anyatarad ēva jñāna-karmaṇōḥ
vakṣyāmi, na ēva dvayam' iti, yēna ubhaya-prāpti asambhavam ātmanaḥ manyamānaḥ ēkam ēva prārthayēt || 3-2 ||

Had the Lord assigned to knowledge even a Subordinate Place in the discipline of works, how could Arjuna Seek Instruction in 'One of these Two'? Surely He did not Say earlier that He would speak only about one of the two disciplines of knowledge and works, and not about both of them. Were that the Case, thinking that instruction on both was impossible, Arjuna Might request instruction in one.

547) Bashyam : Chapter 3 - Verse No. 2 Continues

यदि हि कर्मनिष्ठायां गुणभूतम् अपि ज्ञानं भगवता उक्तं स्यात्
तत् कथं तयोः एकं वद इति एकविषया एव अर्जुनस्य शुश्रूषा स्यात् ।

yadi hi karmaniṣṭhāyām guṇa-bhūtam api jñānam bhagavatā uktam syāt,
tat katham tayōḥ 'ēkam vada' iti ēka-viṣayā ēva arjunasya śuśrūṣā syāt ।

Commentary of 2nd Mantra Over :

I) Shankara refutes Samuchhaya vadi

a) From Arjunas Question, it is Clear

- We can follow one Yoga at a time.

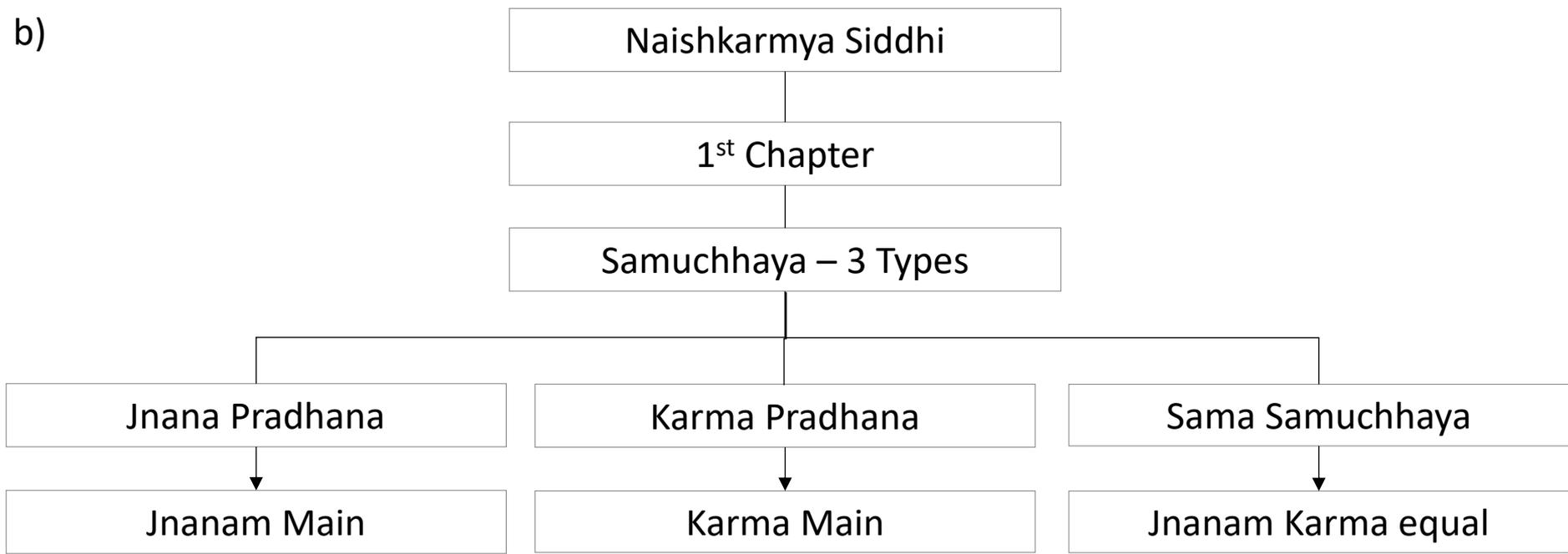
b) Therefore, Arjuna is asking which Yoga I should follow - Karma Yoga or Jnana Yoga?

c) Therefore in 2nd Chapter, No Samuchhaya is Taught.

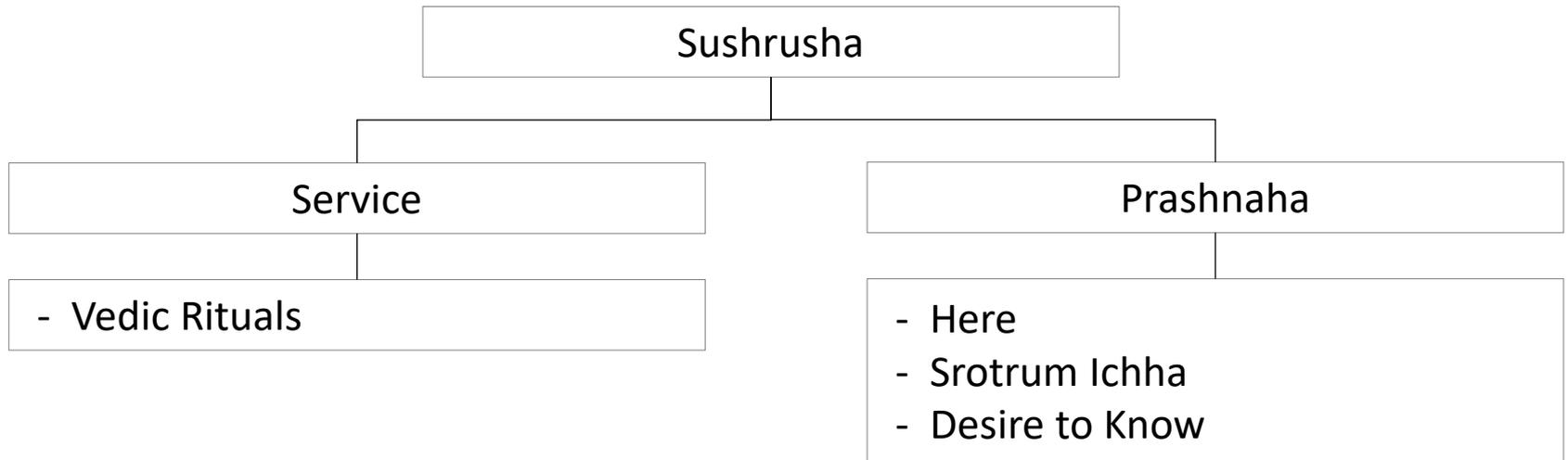
II) Suppose Teaching in 2nd Chapter was Samuchhaya :

a) Combination at Least in a Supporting Manner, if not equal Manner.

b)



c)



d) You will get a Question, when you have a Desire to know.

e) Tayoho Ekam Vada

- You Teach me one Yoga, between the Two

f) Seeing the Question, one can Understanding that there is no choice

548) Bashyam : Chapter 3 - Verse No. 2 Continues

न हि भगवता उक्तम् अन्यतरद् एव ज्ञानकर्मणोः वक्ष्यामि न एव द्वयम् इति ।
येन उभयप्राप्त्यसम्भवम् आत्मनो मन्यमान एकम् एव प्रार्थयेत् ॥ २ ॥

na hi bhagavatā uktam 'anyatarad ēva jñāna-karmaṇōḥ vakṣyāmi, na ēva dvayam' iti,
yēna ubhaya-prāpti asambhavam ātmanaḥ manyamānaḥ ēkam ēva prārthayēt ॥ 3-2 ॥

l) Shankara Imagines possible Answer of Samuchhaya Vadi

a) Krishna Wanted to teach one of the 2 Yogas

b) Like in School – One Physics Teacher

c) You require Physics and Maths

d) Learn Maths from another Teacher

e) I will be Taking only Karma Yoga will not Teach both Jnana and Karma Yogas.

f) Purva Pakshi :

- May Argue that Krishna Promise to teach only, Karma Yoga and therefore was asking Arjuna to fight.

549) Introduction to Chapter 3 - Verse No. 3 :

प्रश्नानुरूपम् एव प्रतिवचनम्- श्रीभगवानुवाच-

praśnānurūpam-ēva prativacanam — Śrī Bhagavān uvāca |

In Conformity with the Question the Lord replied :

- Answer to Arjunas Questions.

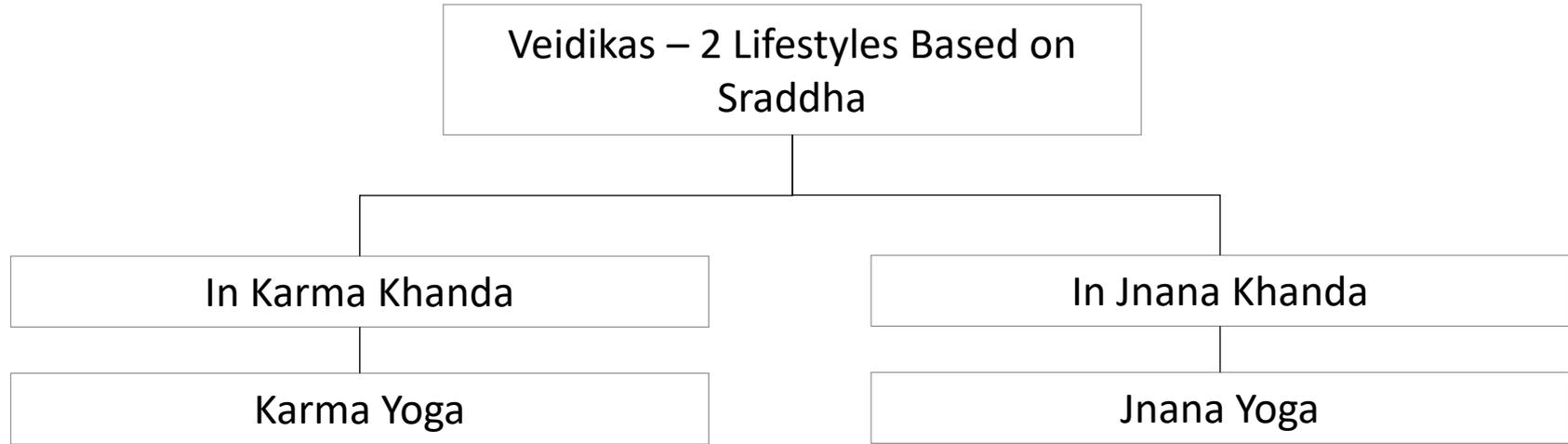
550) Chapter 3 - Verse No. 3 :

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

śrī bhagavān uvāca |
loke'smin dvividhā niṣṭhā
purā prokktā mayā'nagha |
jñānayōgena sām̐khyānām
karmayōgena yōginām || 3-3 ||

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

l) a)

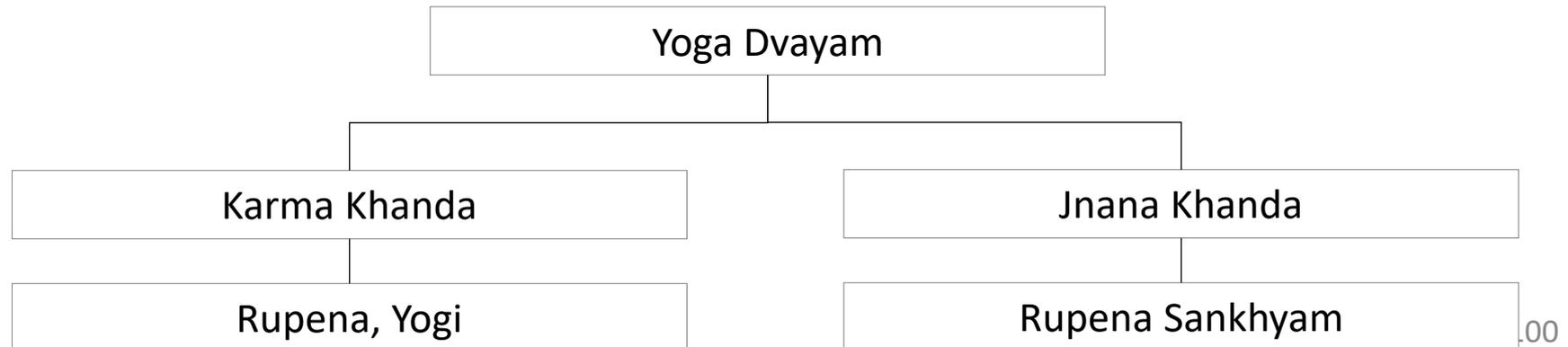


b) Veda Sradha is Basic, common condition of both lifestyles.

c) **Pura Prokta :**

- At time of Srishti.

d)



e) Basic Qualification :

- Veidika with Strong Sraddah in Jnana Khanda / Karma Khanda.

f) Nishta = Lifestyle Governed by Karma Yoga or Jnana Yoga

g) Can Follow only one lifestyle at a time

Revision :

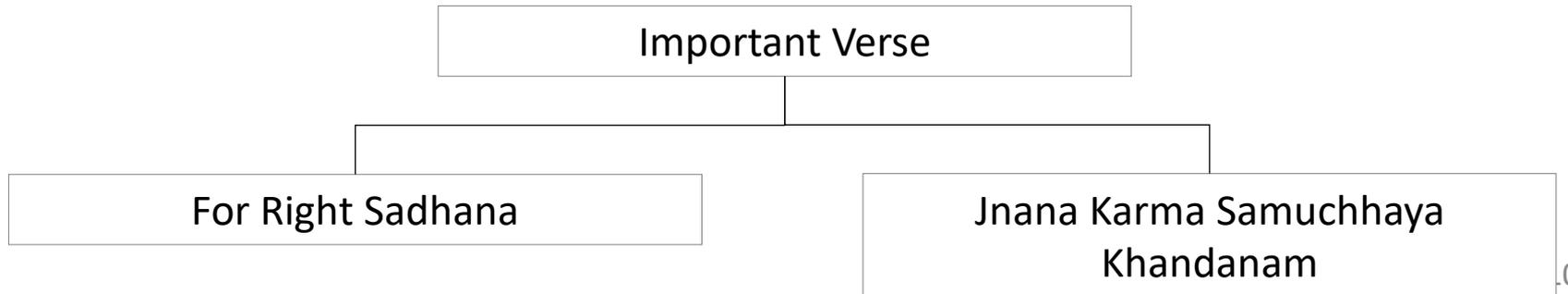
I) Gita :

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

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

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

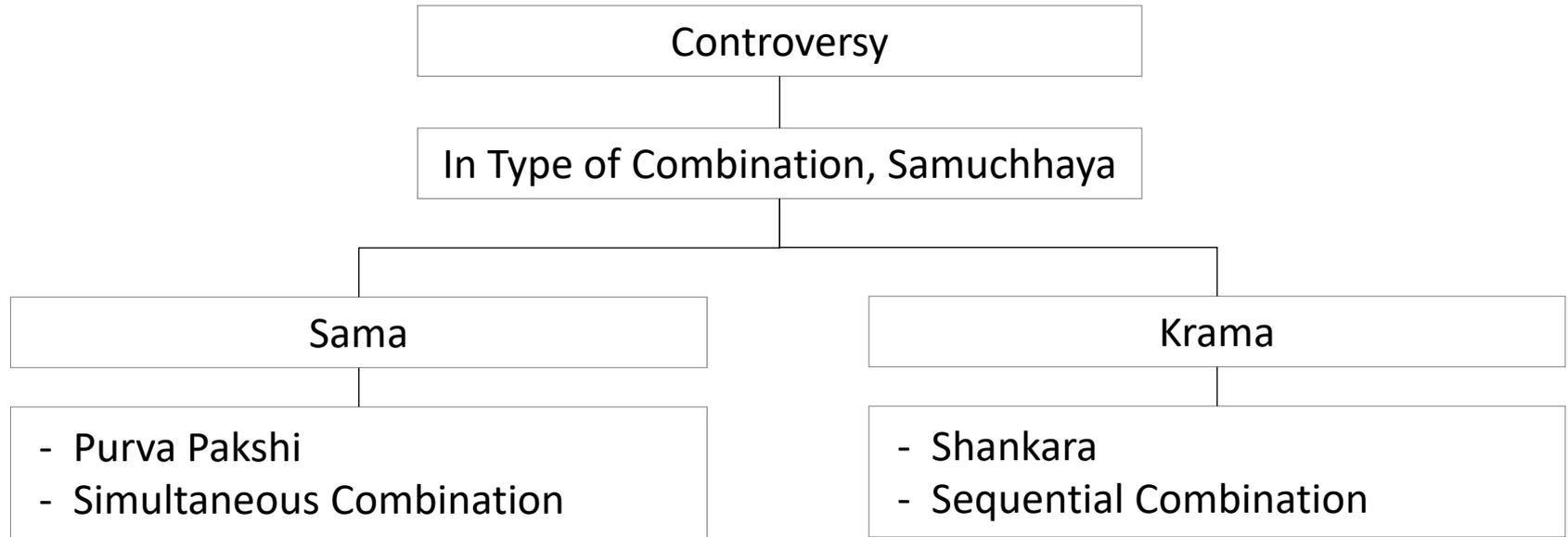
II) a)



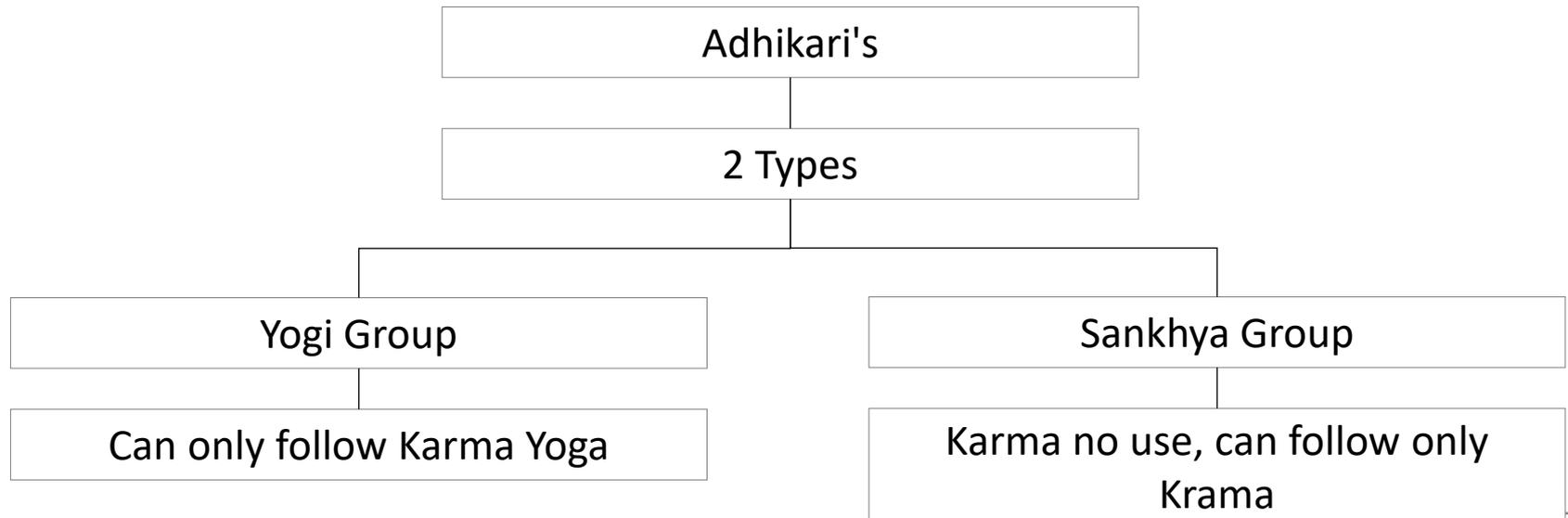
b) Role of Karma Yoga / Jnana Yoga Clearly explained by Shankara

c) Every Sadhaka requires both Yogas is not the Controversy.

d)



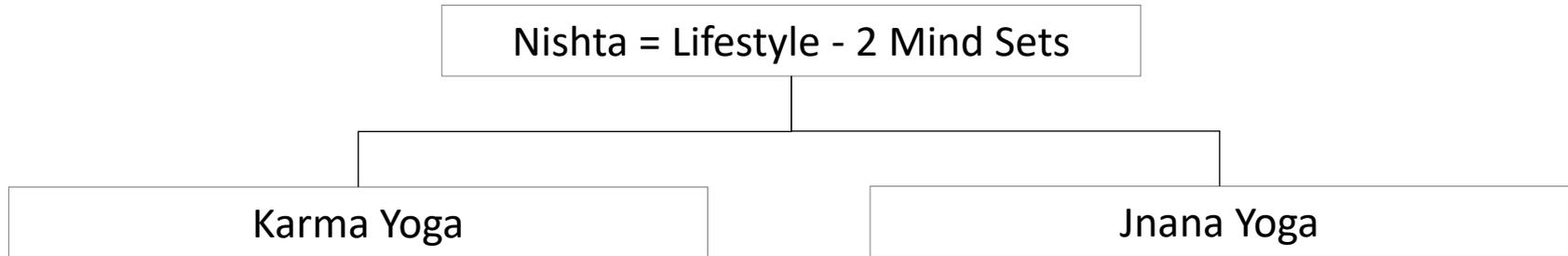
e) Why?



f) We require both Sadhanas

- Join Yogi initially, Graduate, come to Sankhya, follow Jnana Yoga, attain Moksha.

g)

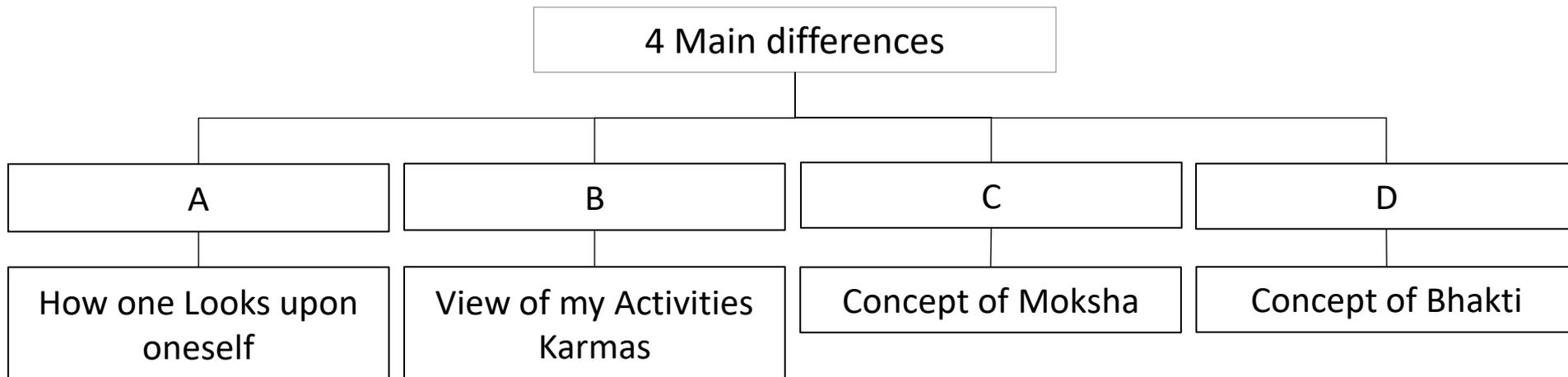


h) Discussed in introduction

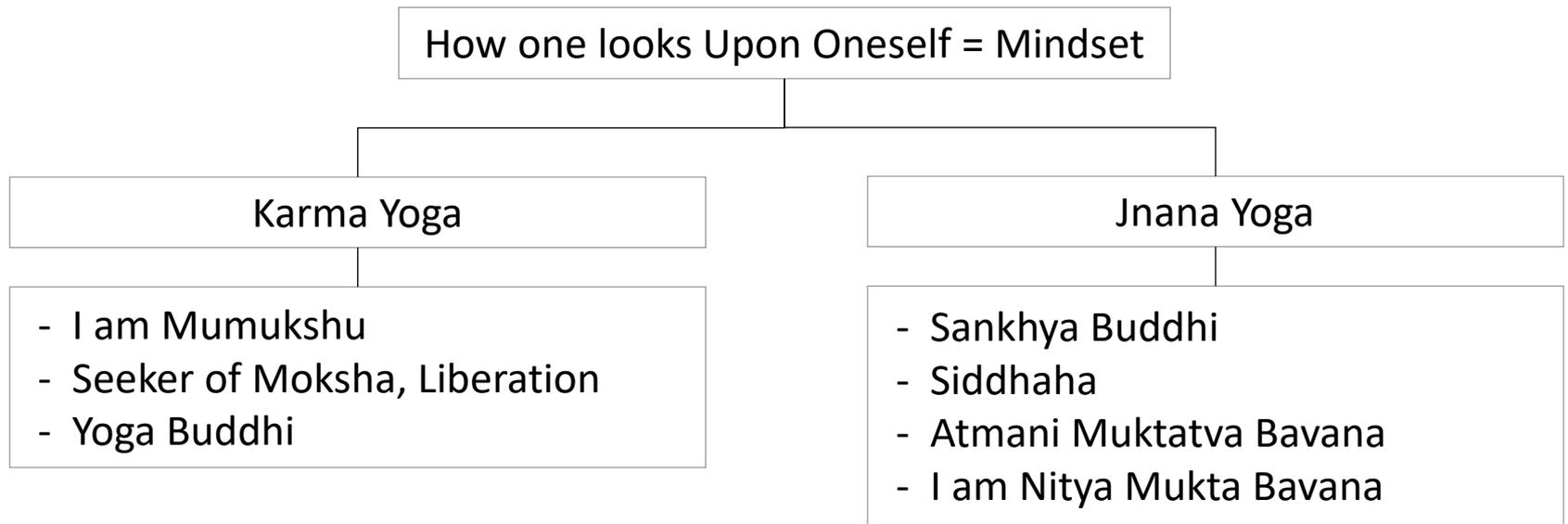
i) I must decide which Mind, I Preserve and Promote.

j) Triangular or Binary format.

III)



a)



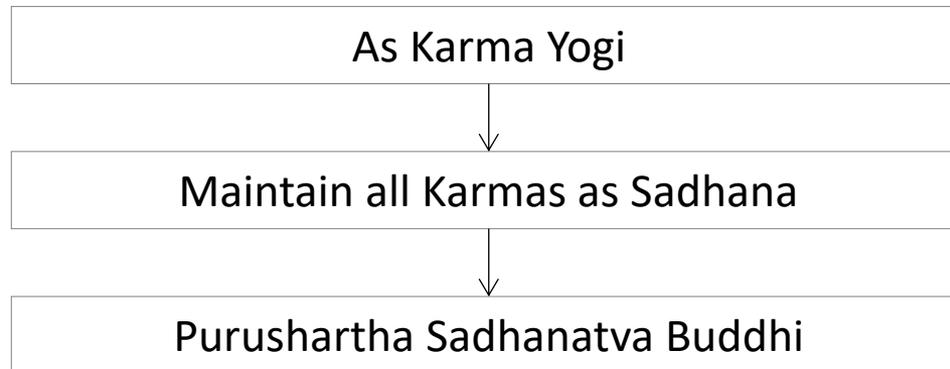
b) After Studying Vedanta for 25 Years, Seeker should Shift Bavana of Oneself

c) Swamiji Teaching from 1975 to 2006 = 30 Years

IV) Second Shift :

- How I Look at my Karma?

a)



b) Both Secular and Religious Karmas

Sacred :

- Nitya Naimittika, Puja, Japa, Sandhya Vandanam.
- For Moksha Purushartha.

c) Because, i am a Mumukshu

d) Gita :

यत्करोषि यदश्वासि
यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय
तत्कुरुष्व मदर्पणम् ॥ ९-२७ ॥

yat karōṣi yadaśnāsi
yajjuhōṣi dadāsi yat |
yat tapasyasi kauntēya
tat kuruṣva madarpaṇam || 9-27 ||

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever you practise as austerity, O Kaunteya, do it as an offering to Me [Chapter 9 – Verse 27]

e) Will take me to Moksha

f) Karmani Purushartha Sadhanatva Bavana

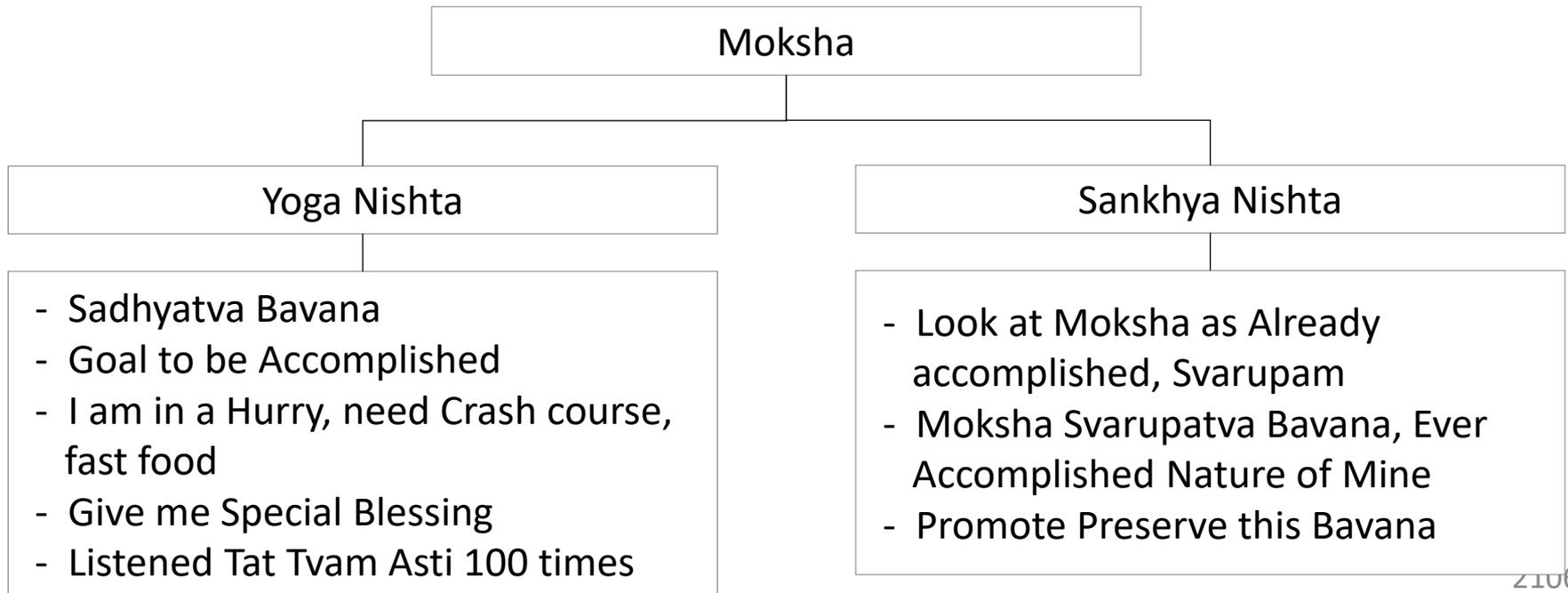
- Promoting Mindset = Yoga Buddhi.

g) Promoting Sankhya Mindset is living in Jnana Nishta lifestyle, different Bavana.

V)

| Karma Yoga | Jnana Yoga |
|--|---|
| 2nd Principle (My Activity) | 2nd Principle |
| <ul style="list-style-type: none"> - Karma is Sadhana for Moksha, Purushartha | <ul style="list-style-type: none"> - No Karma is Sadhana for Moksha - All Karmas Loka Sangraha - Puja, Japa, Sandhya |
| 1st Principle (Myself) | 1st Principle |
| Look Upon myself as Mumukshu | Look Upon myself as Nitya Mukta Atma |

VI) 3rd Difference (Moksha) :



VII)

4 Views of a Seeker, Student

Towards Myself

Towards my Karma

Towards concept of
Moksha

Towards of Bhakti

- Activities
- Laukika, Veidika

VIII) a)

Bhakti

Yoga Buddhi / Nishta

Sankhya Buddhi / Nishta

- a) Sakama Bhakti heavily reduced but not totally Avoided
- b) Moksha Kama is there
- c) Need Health for getting Moksha, hence Pray
- d) Eat well for Health

- a) Sakama totally renounced, Sakama Bhakti Tyaga
- b) No Aham, Mama Centric Prayers at all

b) All of us have to initially preserve and Promote Karma Yoga and Bhakti

c) One day, take Sankalpa Vow, Resolve, Hereafter I want to Switch Over my Mindset.

d) Promote and Preserve Sankhya Buddhi

e)

Can't Promote and Preserve

```
graph TD; A[Can't Promote and Preserve] --- B[Mumukshu and Nitya Mukta Status together]; A --- C[Can't Look at Karma as Purushartha and Lokasangraha together]; A --- D[Moksha not Sadhyam and Siddham Simultaneously]; A --- E[Sakama and Nishkama Bhakti together not possible];
```

Mumukshu and Nitya Mukta Status together

Can't Look at Karma as Purushartha and Lokasangraha together

Moksha not Sadhyam and Siddham Simultaneously

Sakama and Nishkama Bhakti together not possible

f) Everyone Starts with Yoga Buddhi, if he Develops Serious Seeker-hood, take a Vow and Start Promoting Sankhya Buddhi.

g)

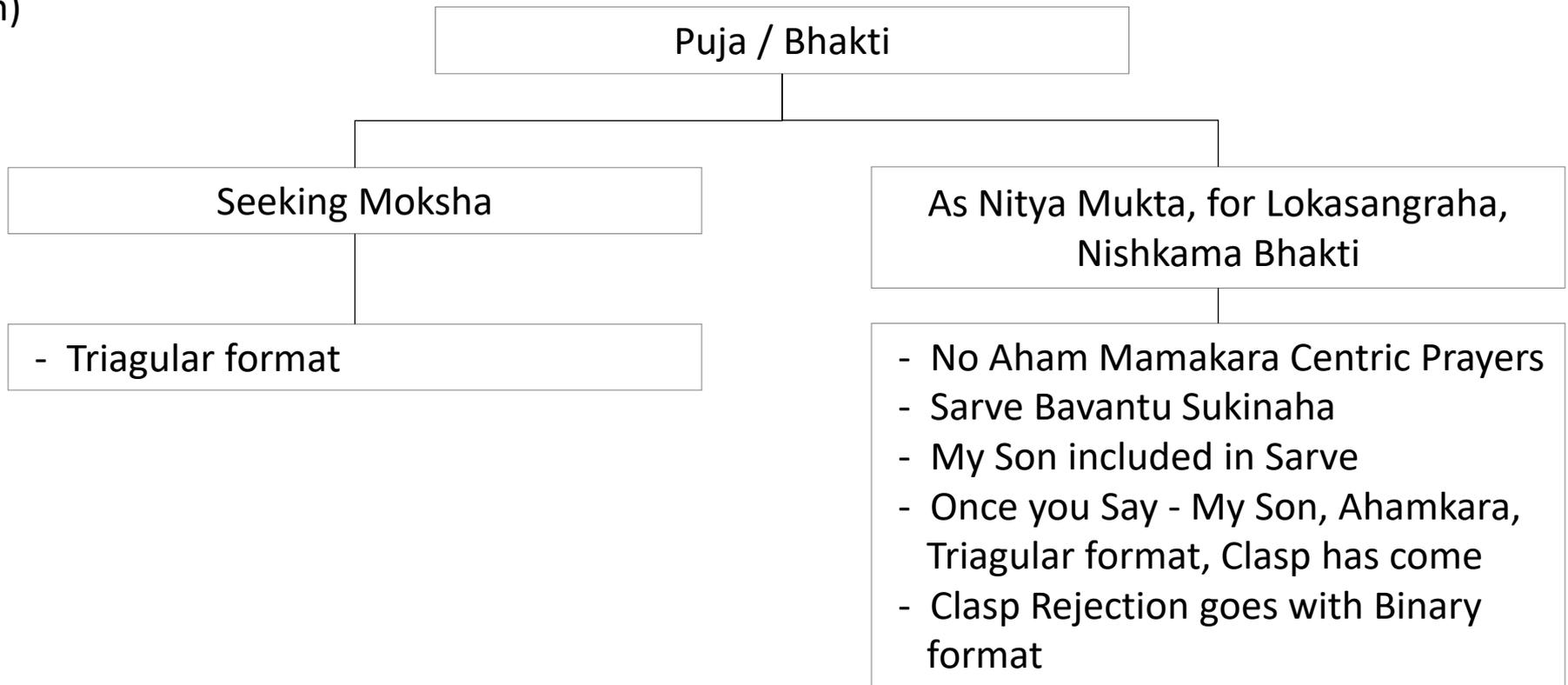
Difference in Lifestyle

```
graph TD; A[Difference in Lifestyle] --- B[Not External]; A --- C[But Internal, at Mind Level];
```

Not External

But Internal, at Mind Level

h)



i) Binary format can't exist without Clasp Rejection, Controllorship, Special Prayers.

j) Clasp Rejection is Called Antara Sanyasa.

लोके अस्मिन् इति ॥ लोके अस्मिन् शास्त्रार्थानुष्ठानाधिकृतानां त्रैवर्णिकानां द्विविधा
द्विप्रकारा निष्ठा स्थितिः अनुष्ठेयतात्पर्यं पुरा पूर्वं सर्गादौ प्रजाः सृष्ट्वा तासाम्
अभ्युदयनिःश्रेयसप्राप्तिसाधनं वेदार्थसम्प्रदायम् आविष्कुर्वता प्रोक्ता मया सर्वज्ञेन ईश्वरेण हे अनघ
अपाप । तत्र का सा द्विविधा निष्ठा इति ? आह —
तत्र ज्ञानयोगेन ज्ञानम् एव योगः तेन साङ्ख्यानाम् आत्मानात्मविषयविवेकविज्ञानवतां
ब्रह्मचर्याश्रमात् एव कृतसन्न्यासानां वेदान्तविज्ञानसुनिश्चितार्थानां परमहंसपरिव्राजकानां ब्रह्मणि एव
अवस्थितानां निष्ठा प्रोक्ता ।
कर्मयोगेन कर्म एव योगः कर्मयोगः तेन कर्मयोगेन योगिनां कर्मिणां निष्ठा प्रोक्ता इत्यर्थः ।

lōkē asmin śāstra-anuṣṭhāna-adhikṛtānām traivarṇikānām dvividhā dviprakārā niṣṭhā

sthiṭiḥ anuṣṭhēya-tātparyam purā pūrvam sargādaḥ prajāḥ sṛṣṭvā tāsām

abhyudayaniḥśrēyasa-prāpti-sādhanam vēdārtha-sampradāyam āviṣkurvatā prōktā mayā sarvajñēna īśvarēṇa hē
anagha apāpa | Tatra kā sā dvividhā niṣṭhā? Iti āha —

Jñāna yōgēna jñānam ēva yōgaḥ tēna sāṅkhyānām ātma-anātma-viṣaya-vivēka-jñāna vatām

brahmacarya-āśramād ēva kṛta-sannyāsānām Vēdānta-vijñāna-suniścītārthānām parama-hamsa-parivrājakānām
brahmaṇi ēva avasthitānām niṣṭhā prōktā |

karmayōgēna karma ēva yōgaḥ karma-yōgaḥ tēna karmayōgēna yōginām karminām niṣṭhā prōktā iti arthaḥ |

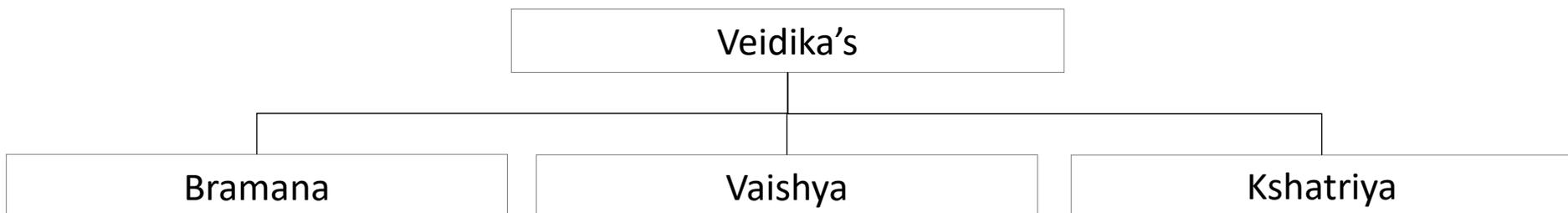
In this world, in times of Yore, i.e., at the beginning of Creation, after bringing forth mankind, a Two-fold discipline was Promulgated by Me for the Members of the first three Classes, who are entitled to Carry out the Injunctions of the Sastras, - by Me, the Omniscient Lord. O Sinless Prince! I Sought to reveal a tradition for implementing the Vedic Scheme of life whose goals are worldly prosperity and emancipation. What is this Two-fold discipline? Listen : (i) the discipline of knowledge. Knowledge of the Self itself is the Yoga or discipline meant here. This has been Promulgated for the followers of Samkhya who have the discriminative knowledge between Self and Non-self. From the Stage of Celibacy itself, they have embraced the life of renunciation. Through their mastery of the Vedanta they have acquired an Unshakable grip over the Principles of that Sastra. They are the renouncers of the Paramahansa Order who have established themselves in the Ultimate reality. (ii) The discipline of works, wherein works constitute Yoga, has been Promulgated for the Yogin's or the Performers of works.

551) Bashyam : Chapter 3 - Verse No. 3 Starts

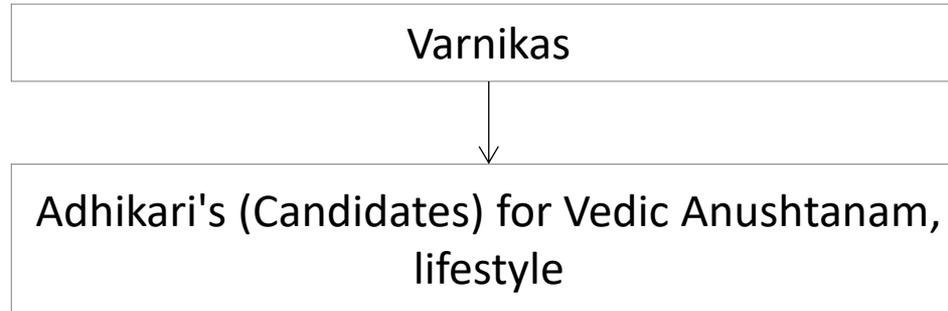
लोके अस्मिन् शास्त्रानुष्ठानाधिकृतानां त्रैवर्णिकानां द्विविधा द्विप्रकारा निष्ठा स्थितिः
 अनुष्ठेयतात्पर्यं पुरा पूर्वं सर्गादौ प्रजाः सृष्ट्वा तासाम् अभ्युदयनिःश्रेयसप्राप्तिसाधनं
 वेदार्थ- सम्प्रदायम् आविष्कुर्वता प्रोक्ता मया सर्वज्ञेन ईश्वरेण हे अनघ अपाप ।

lōkē asmin śāstra-anuṣṭhāna-adhikṛtānām traivarṇikānām dvividhā dviprakārā niṣṭhā sthitiḥ
 anuṣṭhēya-tātparyam purā pūrvam sargādau prajāḥ sṛṣṭvā tāsām abhyudayaniḥśrēyasa-prāpti-sāadhanam
 vēdārtha-sampradāyam āviṣkurvatā prōktā mayā sarvajñēna īśvarēṇa hē anagha apāpa |

- I) a) In this world of Humanity there are 2 Paths, 2 Nishtas, lifestyles, Anushtanams, commitments (Dvi-prakara).
- b) Other Jivas do not Declare I am Samsari
- c) Only Human beings declare I am Suffering, Samsari
- d) Samsari Bavana is called Bondage (Jiva Srishti)
- e) Without Samsari Bavana, it is a Clean Ishvara Srishti.
- f) Bodies born, Gone, nothing happens to me the Consciousness Principles.
- g) Srishti comes and goes, appearance on the Screen of Chaitanyam as Per Prarabda of Different Bodies as per law of Karma
- h) I am unaffected Chaitanyam, was free, am free, always will be free
- i) I am the Untouched Screen, that is my Nature, Asanga, Satchit Ananda Chaitanyam.
- j) World experience is a Movie, 3 States are Movies, I am a Silent witness.
- k) This is the way to Declare I am Asamsari Jiva which has One-ness with Paramatma Bava.
- L) Other living beings, Birds, Animals, do not have free will
- II) a) Gita Teaching relevant to Trivarnikas

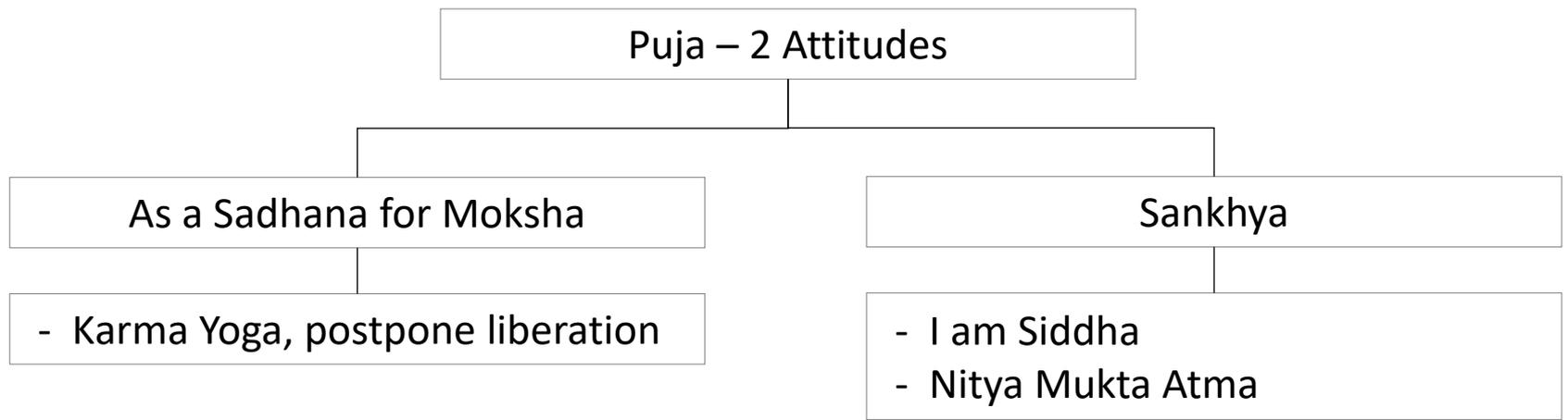


- b) Others are only Shudras in the Vision of Veda, as they don't Accept Veda.
- c) Those who Accept Veda as their Guideline in life are called Varnikas.
- d) Candidates for following Sadhanas Prescribed in Shastra
- e) There is no Scientific Proof for Sraddha, Tarpanam, Sandhya Vandanam.
- f)



- g) Sthithihi = Anushteya Tatparyam, Commitment
- h) Anushteya = Discipline commitment to one of 2 fold Disciplines
- i) We are not talking about a Particular action as Karma Yoga
- j) In What way you look Upon the Action decides your Lifestyle
- k) Doing a Puja will not Make you a Karma Yogi or Jnana Yogi but with What Bavana Determines the Lifestyle.

L)



m) You are Nitya Mukta Atma = Teaching

- Hence change attitude, Bavana, thinking process in all your actions.

n) Let this Puja Benefit the world, I don't need anything.

O) Gita :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēṣu
kaścidarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

p) I don't look forward to anything in life

q) Only thing is exhaustion of Prarabda

r) Other than that, I have nothing to Accomplish

s) What about family?

- Atma has no family
- Anatma family will be taken care of by Ishvara, Karma Phala Dhata of Prarabda.

t) Activity Done for family is not with Mamakara.

- I don't retain Mamakara in the family because in Clasp rejection, family has been handed over to Bhagawan.

u) Members who I looked as my people, I refuse to Look as my people.

- All belong to one Bhagawan
- Bhagawans family, you fight Arjuna, let lord decide Phalam, fight for Dharma, Lords rule.

III) This is the Nishta, Commitment

- Bavana Promotion in Karma Yoga not Particular Puja is taught Tatparyam.

IV) Pura = Purvam, Sargadou at the time of Creation, I have prescribed these 2 Lifestyles.

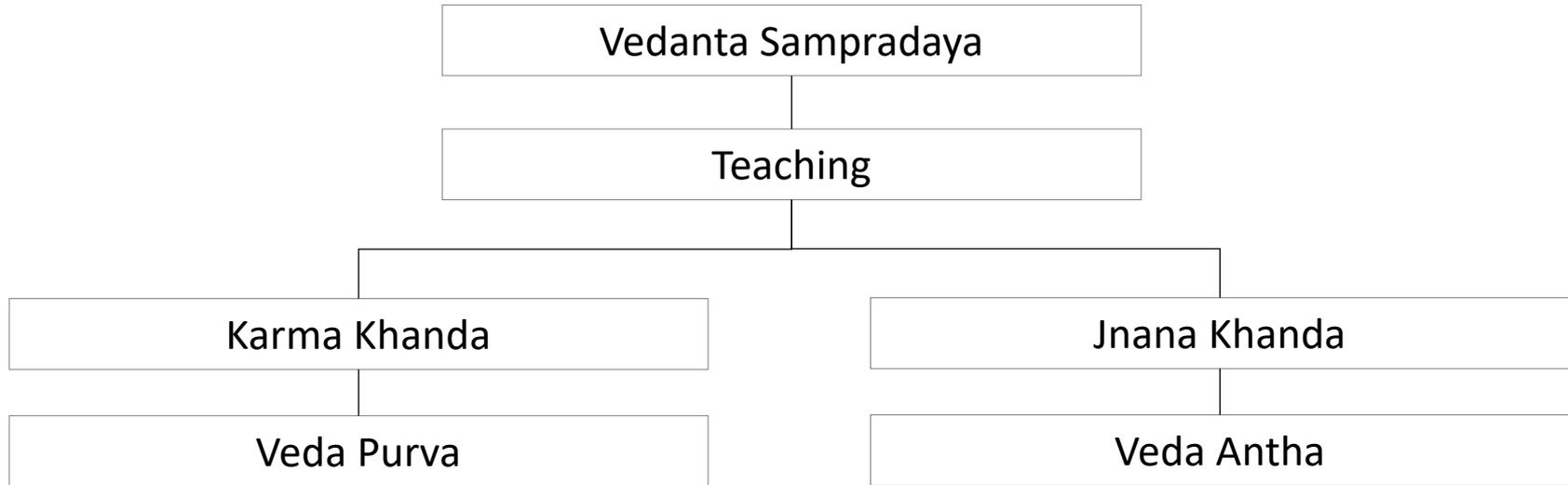
V) At the time of Creation for 4 Purusharthas, Bhagawan prescribed 2 Lifestyles.

a) Abyupedyā = Dharma, Artha, Kama

b) Nishreyaha = Moksha.

c) Sadhana = Means for getting 4 Purusharthas

d)



e)



f) Maya Prokta :

- These 2 Lifestyles have been revealed by me.

g) Bhagawan does not reveal Directly to humanity.

h) Reveals to rishis in Tapas.

i) Svetasvatara Upanishad :

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥

yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai ।
tam ha devam atmabuddhiprakasam mumuksur vai saranam aham prapadye ॥ 18 ॥

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

niskalam niskriyam santam niravadyam niranjanam ।
amrtasya param setum dagdhendhanam ivanalam ॥ 19 ॥

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman. [Chapter 6 - Verse 18, 19]

j) Bhawan reveals Veda to Mantra Drishtara Rishis, in Meditation.

- Rishis reveal to Students.

k) Rishis use intuition, Drashtaraha

- Students use Tution, Srutavyaha, Mantra Srotraha.

L) What is Guarantee that Teachings will bless me?

- Spending Money, time for Rituals, Learning Vedanta?

m) Lord :

- I am Omniscient, know everything in the Universe.

n) Trying to Prove Veda through Science or to Prove Bhagawans existence is illogical.

o) Science is Stumbling, can't judge Veda

- Veidika never Seeks Proof
- Can't Quote Science as Proof of Veda
- Human can't Validate Bhagawan, have Sraddha.

p) Hey – Anagha :

- Sinless
- Agham = Papam, having no Sraddha in Veda, can't do Veidika Karma, Obstacle to Vedic discipline, no Chitta Shuddhi.

q) Papam = Pratibandha, can be well of Materially

- Arjuna has no Papam of lack of Sraddha, hence called Anagha.

552) Bashyam : Chapter 3 - Verse No. 3 Continues

तत्र का सा द्विविधा निष्ठा इति आह- ज्ञानयोगेन ज्ञानम् एव योगः तेन साङ्ख्यानाम्
आत्मानात्मविषयविवेकज्ञानवतां ब्रह्मचर्या- श्रमाद् एव कृतसन्न्यासानां
वेदान्तविज्ञान- सुनिश्चितार्थानां परमहंसपरिव्राजकानां ब्रह्मणि एव अवस्थितानां
निष्ठा प्रोक्ता ।

Tatra kā sā dvividhā niṣṭhā? Iti āha — Jñāna yōgēna jñānam ēva yōgaḥ tēna sāṅkhyānām
ātma-anātma-viṣaya-vivēka-jñāna vatām brahmacarya-āśramād ēva kṛta-sannyāsānām
Vēdānta-vijñāna-suniścitārthānām parama-hamṣa-parivrājakānām brahmaṇi ēva avasthitānām
niṣṭhā prōktā ।

1) a) 1st Half :

- 2 Lifestyles - Dvididha Nishta

2nd Half :

- Enumerates 2 Lifestyles.

b) Nishta - 2 Fold Yoga

- 4 Fold Mind Set = Sankhya Buddhi.

c) Have Atma - Anatma Viveka, Discriminative Jnanam.

- d) Taken to Aantara Sanyasa, Kruta Sanyasa from early in life (Brahmacharya Ashrama itself)
- e) Shastra Accepts Sanyasa from any Ashrama
- f) Physical, external Sanyasa not Compulsory.
- g) Internal Sanyasa, Clasp rejection, Binary format, Compulsory for Nishta.

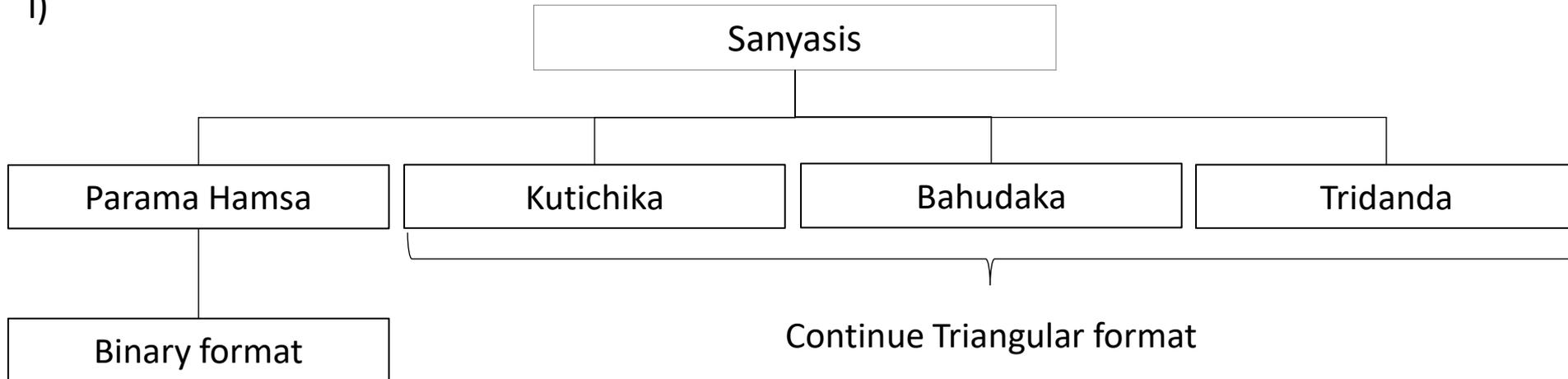
h) Mundak Upanishad :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।
 ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥

Vedanta-vijnana-suniscit-arthah sannyasa-yogad yatayah suddha-sattvah,
 te brahma-lokesu paranta-kale paramrtah pari-muchyanti sarve ॥ 6 ॥

Having well ascertained beyond all doubts the exact import of the Upanishads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

i)

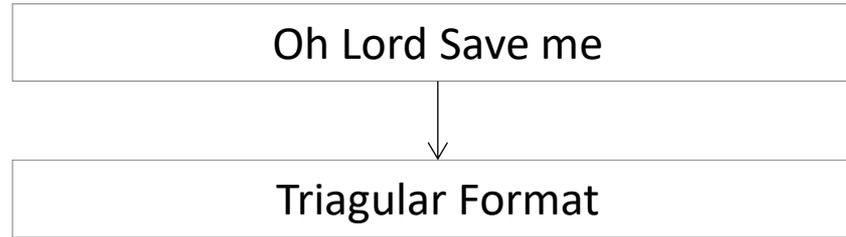


II) Tridandi Sanyasa :

- a) Followed by Visishta Advaitins and Dvaitins
- b) Retain Sacred thread, continues rituals, Upasana Pradhana.
- c) Swami – Dasa Bavana Maintained
- d) Dvaita Bavana retained

III) Parama Hamsa Sanyasi :

- a) Not Dasa, I am Nitya Mukta Atma
- b)



- c) I am Brahman, I have no Problems requiring Saving by the Lord
- d) I am Atma, have no problems
- e) Transform Mind by understanding Brahma Bava Correctly
- f) I don't Solve problem, but resolve all problems in my Mind with the Strength of Brahma Vidya.
- g) Puja for Loka Sangratham, not for Saving me
- h) Brahman Eva Avasthithaha
 - Promote Moksha is my Svarupam Mindset.

i) I am Nitya Mukta Atma

- I Never want to look at myself as a Mumukshu, Sadhaka.

j) I Claim I am Nitya Mukta all the time even, When Prarabda gives testing time.

k) For Lokasangratha :

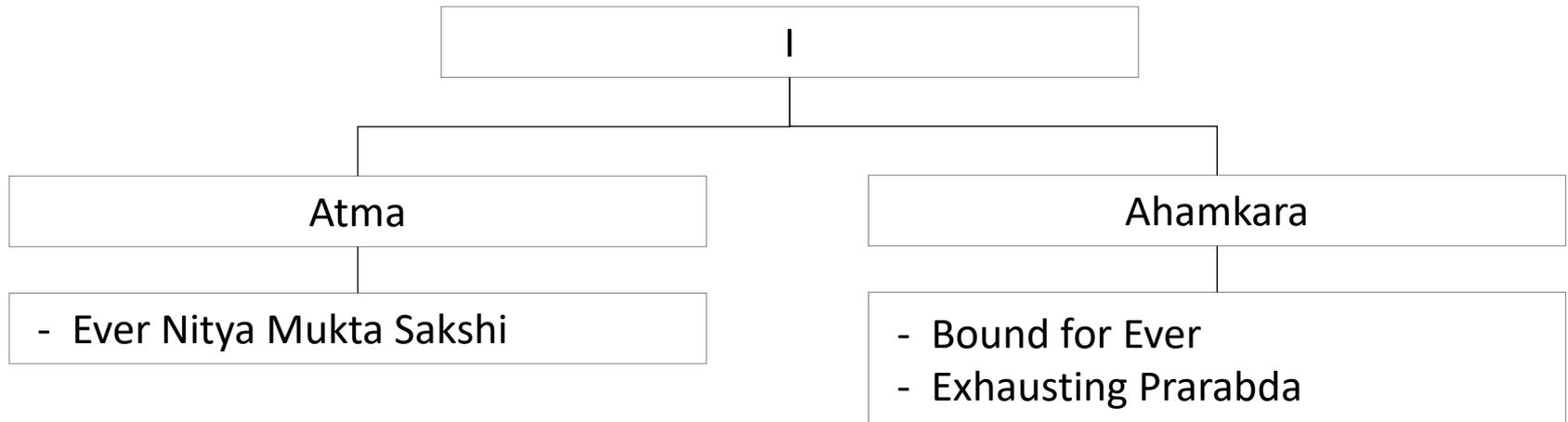
- Take Medicine, Treatment.

• **Body Exhausting Prarabda.**

• I am Nitya Mukta Atma.

• **I don't connect Bodily Condition with my Liberation.**

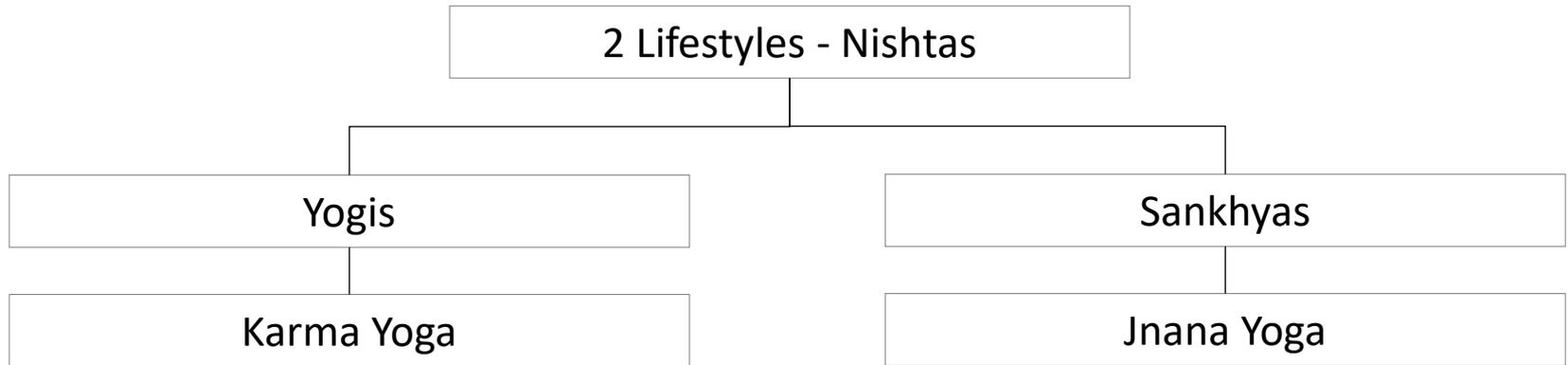
L)



Revision - Chapter 3 - Verse 3 :

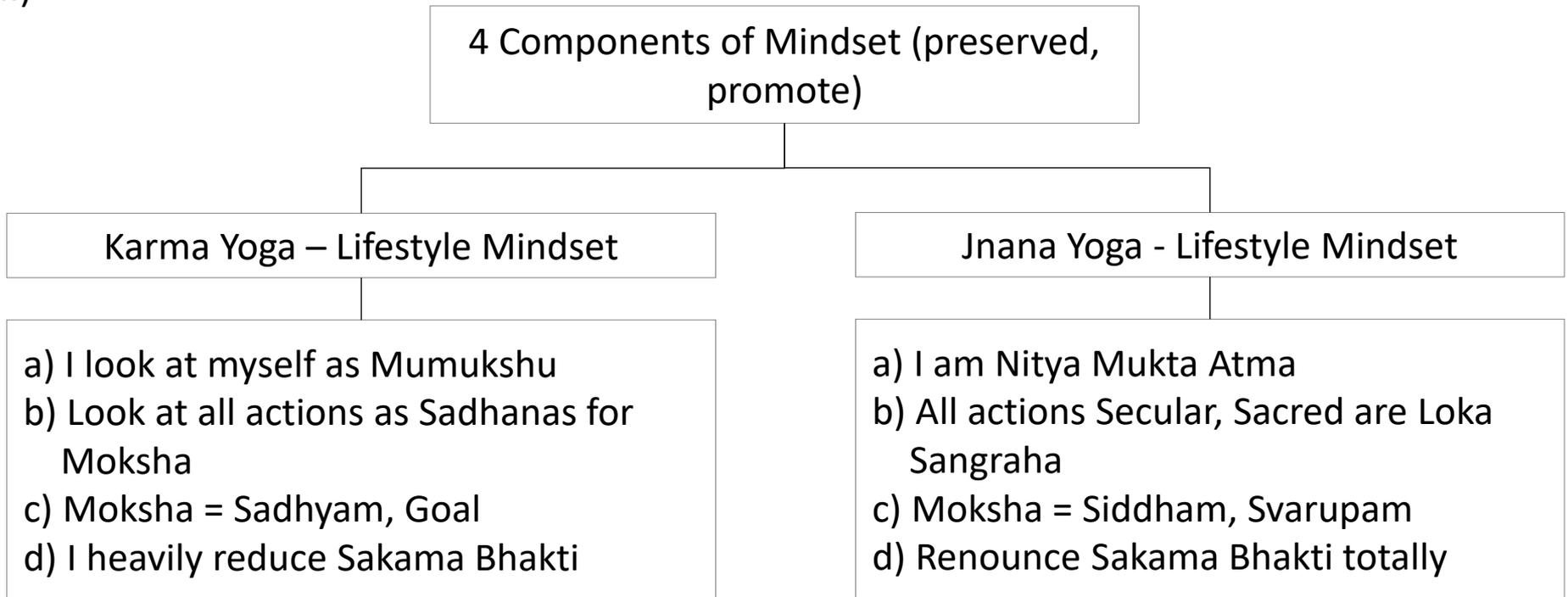
I) a) Important Verse

b)



c) No Difference in external lifestyle, difference in Mindset, Internal Lifestyle.

II)



- III) a) Since 4 Components are Diagonally opposite, I can't combine 2 Lifestyles
b) I have to Decide which I have to Practice for the time being.
c) Once Moksha becomes a Serious Goal, I have to change Mindset.
d) Follow Bahya, Aantara Sanyasa.
e) Without Aantara Sanyasa, Jnana Yoga Mindset can't be Promoted, Binary format is impossible
f) For those who have too much of Asha Pasham, Binary format will be beyond reach.
g) Postpone it and come to Karma Yoga - Nishta.

553) Bashyam : Chapter 3 - Verse No. 3 Continues

कर्मयोगेन कर्म एव योगः कर्मयोगः तेन कर्मयोगेन योगिनां कर्मिणां निष्ठा
प्रोक्ता इत्यर्थः ।

karmayōgēna karma ēva yōgaḥ karma-yōgaḥ tēna karmayōgēna yōginām karminām niṣṭhā
prōktā iti arthaḥ ।

I) 2nd Lifestyle Karma Yoga :

- a) People who do not have inner resources to follow Jnana Yoga – Lifestyle, for them Karma Yoga is prescribed based on Karma Khanda of Veda.
b) For those who look at themselves as Karta, Bokta Karma Yoga is prescribed.

c) Prarabda based lifestyle

d) Karmi Definition :

- Those who can't take Bahya and Aantara Sanyasa, Grihastha's, don't have inner Renunciation.

e) One can't continue both of them together.

Topic No. 554 to 557 :

यदि च एकेन पुरुषेण एकस्मै पुरुषार्थाय ज्ञानं कर्म च समुच्चित्य अनुष्ठेयं भगवता इष्टम् उक्तं वक्ष्यमाणं वा गीतासु वेदेषु चोक्तम् कथम् इह अर्जुनाय उपसन्नाय प्रियाय विशिष्टभिन्नपुरुषकर्तृके एव ज्ञानकर्मनिष्ठे ब्रूयात् ? यदि पुनः 'अर्जुनः ज्ञानं कर्म च द्वयं श्रुत्वा स्वयम् एव अनुष्ठास्यति, अन्येषां तु भिन्नपुरुषानुष्ठेयतां वक्ष्यामि' इति मतं भगवतः कल्प्येत, तदा रागद्वेषवान् अप्रमाणभूतो भगवान् कल्पितः स्यात् । तच्च अयुक्तम् । तस्मात् कयापि युक्त्या न समुच्चयः ज्ञानकर्मणोः ॥

yadi ca ēkēna puruṣēṇa ēkasmai puruṣārthāya jñānam karma ca samuccitya anuṣṭhēyam bhagavatā iṣṭam uktam vakṣyamāṇam vā Gītāsu vēdēṣu ca uktam, katham-iha arjunāya: upasannāya priyāya viśiṣṭa-bhinna-puruṣa-kartṛkē ēva jñāna-karmaniṣṭhē brūyāt? Yadi punaḥ 'Arjunaḥ jñānam karma ca dvayam śrutvā svayam-ēva anuṣṭhāsyati anyēṣām tu bhinna-puruṣa-anuṣṭhēyatām vakṣyāmi' iti mataṁ bhagavataḥ kalpyēta | tadā rāgadvēṣavān-apramāṇa-bhūtō Bhagavān kalpitaḥ syāt | tat ca ayuktam | Tasmāt kayā api yuktyā na samuccayō jñāna-karmaṇōḥ |

If, According to the Lord, both knowledge and work are to be Practiced in Combination by one and the Same Person and therefore have been set forth or age going to be set forth in the Vedas and the Gita, how can He say to Arjuna here, His beloved and confiding disciple, that these disciplines are meant for differently Qualified agents? It may be Suggested that the Lord's idea is as follows: After listening to Me, of his own Accord, Arjuna will Practise both Knowledge and works; for others, I shall teach that they are to be Practised by Different agents. A Suggestion like this, however, makes the Lord Guilty of Partiality and Antipathy; He can no longer be an Authoritative Teacher. Of Course, this is an unreasonable Procedure. Therefore, by no line of reasoning whatsoever, is it Possible to combine knowledge and works.

554) Bashyam : Chapter 3 - Verse No. 3 Continues

यदि च एकेन पुरुषेण एकस्मै पुरुषार्थाय ज्ञानं कर्म च समुच्चित्य
अनुष्ठेयं भगवता इष्टम् उक्तं वक्ष्यमाणं वा गीतासु वेदेषु च उक्तम् ।

yadi ca ēkēna puruṣēṇa ēkasmai puruṣārthāya jñānaṁ karma ca samuccitya
anuṣṭhēyaṁ bhagavatā iṣṭam uktam vakṣyamāṇam vā Gītāsu vēdēṣu ca uktam ।

- l) a) Suppose combination of both Yoga's, Diagonally opposite Mindset is intended by Krishna as Teaching.
- b) By One and Same Person for Moksha.

c) Then it is not Possible Practically.

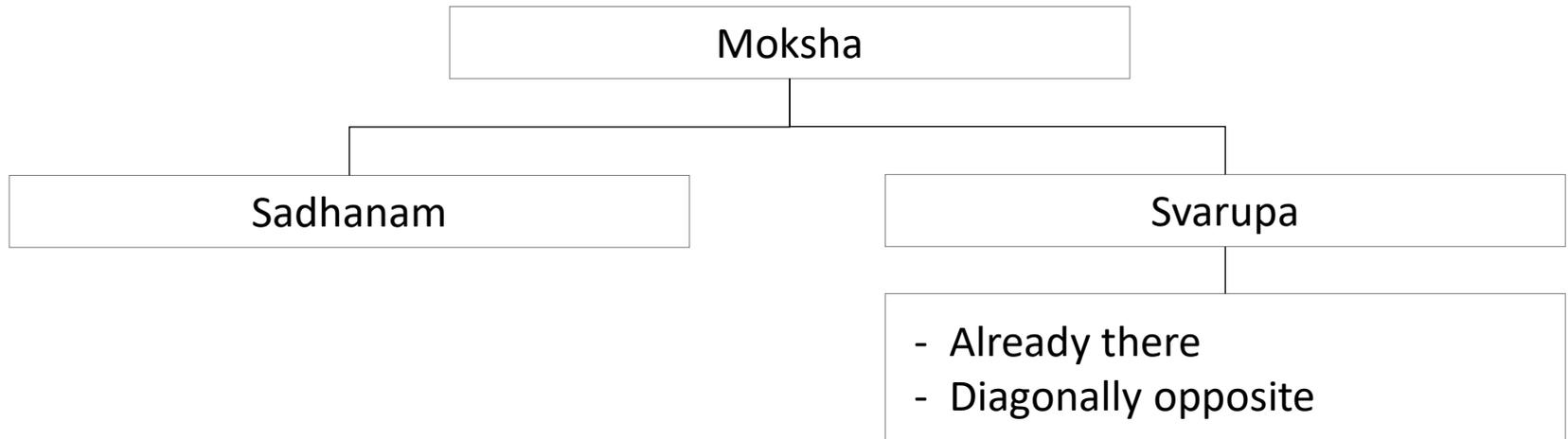
II) a) I Can't Say at same time :

- I am Mukta and Mumukshu

b) Karma is Moksha Sadhanam and for Loka Sangraha

- Diagonally opposite.

c)

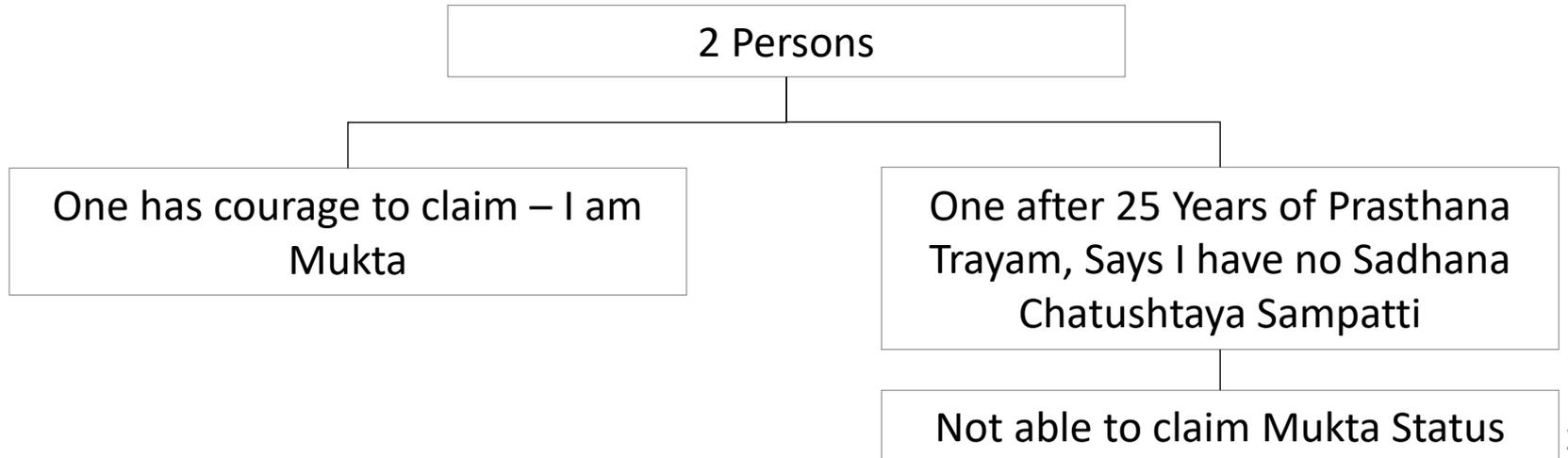


- If combination is prescribed what is the problem?

कथम् इह अर्जुनाय उपसन्नाय प्रियाय विशिष्ट-भिन्नपुरुषकर्तृके एव
ज्ञानकर्मनिष्ठे ब्रूयात् ।

katham–iha arjunāya: upasannāya priyāya viśiṣṭa-bhinna-puruṣa-kartṛkē ēva
jñāna-karmaniṣṭhē brūyāt

- 1) a) If Combination is Teaching, how can Bhagawan write 3rd Verse for Arjuna?
b) Arjuna very Dear to Krishna
c) 3rd Shloka represents 2 Yogas for 2 Different Groups
d) Hence Samuchhaya is not intended by the Lord
e) They are 2 Levels of Spiritual Education.
f)



यदि पुनः अर्जुनो ज्ञानं कर्म च द्वयं श्रुत्वा स्वयम् एव अनुष्ठास्यति अन्येषां तु
भिन्नपुरुषा- नुष्ठेयतां वक्ष्यामि इति मतं भगवतः कल्प्येत । तदा रागद्वेषवान्
अप्रमाणभूतो भगवान् कल्पितः स्यात् । तत् च अयुक्तम् ।

Yadi punaḥ 'Arjunaḥ jñānaṁ karma ca dvayaṁ śrutvā svayam-ēva anuṣṭhāsyati anyēṣāṁ tu
bhinna-puruṣa-anuṣṭhēyatāṁ vakṣyāmi' iti mataṁ bhagavataḥ kalpyēta | tadā rāgadvēṣavān-
apramāṇa-bhūtō Bhagavān kalpitaḥ syāt | tat ca ayuktam |

l) a) Shankara not able to give up Samuchhaya Vadi

b) Assumes another thinking of Samuchhaya Vadi

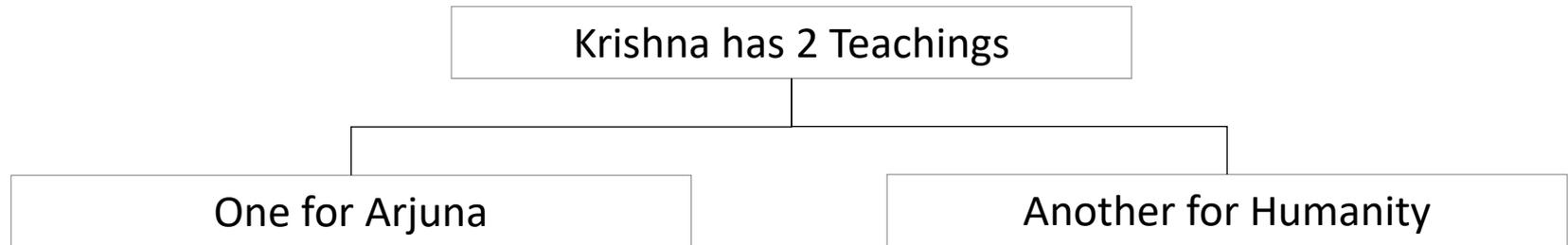
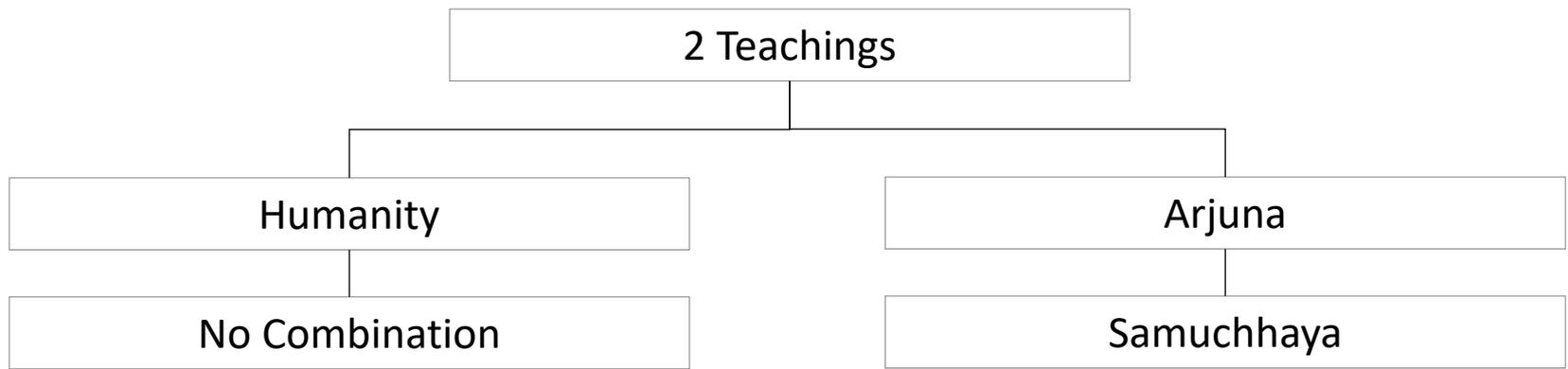
c) 2 Group Teaching :

- With respect to entire Humanity no Combination
- Separate Sadhanas.

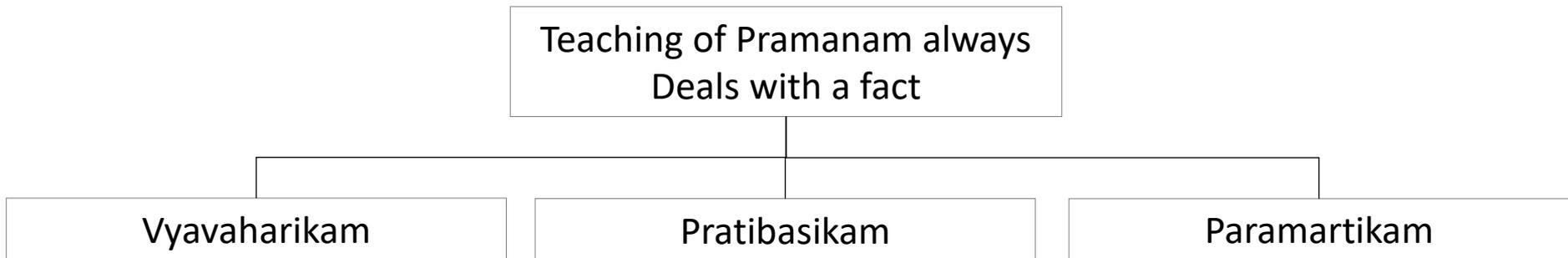
d) For Arjuna alone Prescribed Samuchhaya

e) Arjuna by himself will Practice Samuchhaya.

f)

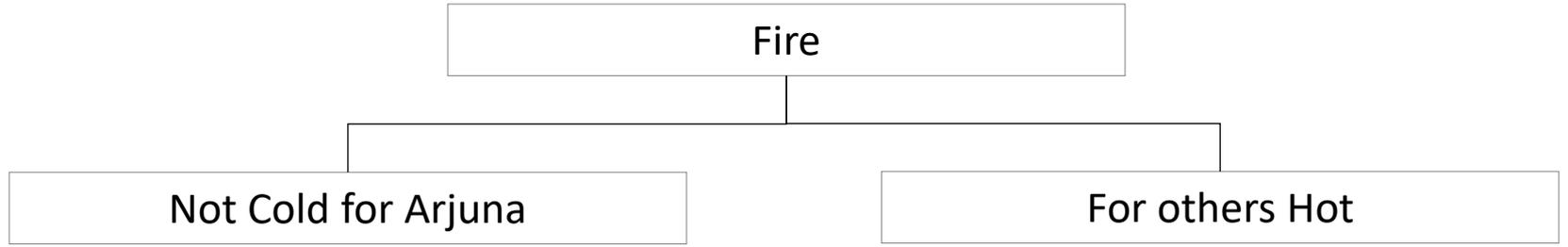


- If alone is true, Bhagawan will have Raaga, Dvesha, Dosha, also Samsari, in Bondage.
- Apramana Butaha, Teaching Apramana, invalid.



- Fact is uniform for Entire Humanity.

h)



- Teaching will become Apramanam if its Divided into 2 – Arjuna, others = Tatcha Ayuktam.
- We can't accept him as Bhagawan without any Dosha.

Shankara to Samuchhaya Vadi :

- Dont insert your Vada in Gita.

557) Bashyam : Chapter 3 - Verse No. 3 Continues

तस्मात् कया अपि युक्त्या न समुच्चयो ज्ञानकर्मणोः ।

Tasmāt kayā api yuktyā na samuccayō jñāna-karmaṇōḥ ।

l) a) Combination of Yoga and Sankhya Mindset is never possible

b) At any time in your Spiritual Sadhana you have to be going for as a Yogi or Sankhya

c) Decide what you want based on which mind set you are ready to Promote.

यत् अर्जुनेन उक्तं कर्मणः ज्यायस्त्वं बुद्धेः, तच्च स्थितं, अनिराकरणात् ।
तस्याश्च ज्ञाननिष्ठायाः सन्न्यासिनाम् एव अनुष्ठेयत्वं, भिन्नपुरुषानुष्ठेयत्ववचनात् ।
भगवतः एवमेव अनुमतम् इति गम्यते ।

yat-arjunēna: uktam karmaṇō jyāyastvam buddhēḥ, tat ca sthitam, anirākaraṇāt ।
tasyāḥ ca jñāna-niṣṭhāyāḥ sannyāsinām – ēva anuṣṭhēyatvam, bhinna-puruṣaanuṣṭhēyatva-vacanāt ca
bhagavataḥ ēvam-ēva anumataṁ-iti gamyatē ॥ 3-3 ॥

The Superiority of knowledge to works that Arjuna affirmed remains, since it has not been repudiated by the Lord. The world-renouncers alone may practice the discipline of knowledge, since the Lord has Stated that the two are to be Practised by different agents. That this position alone has the Lords Sanction may be understood.

यद् अर्जुनेन उक्तं कर्मणो ज्यायस्त्वं बुद्धेः तत् च स्थितम्
अनिराकरणात् ।

yat-arjunēna: uktam karmaṇō jyāyastvaṁ buddhēḥ, tat ca sthitam,
anirākaraṇāt ।

I) a) Arjuna :

- Jnana Yoga is Superior to Karma.

b) Samuchhaya Vadi :

- That is not possible because both are leading one to Moksha.

II) Vedanta :

a) We can Say one is Superior

b) Both Yogas Necessary

c) Superiority is not based on Neccessity or Requirement.

III) Jnana Yoga :

a) Transcend Sleep State or Dream State and you claim waking is real.

b) Transcend waking State using Gita, Upanishads and you claim Turiyam is real.

IV) a) Based on Requirement

- We Say both Karma Yoga and Jnana Yoga are required.

b) Why do we Say Jnana Yoga is Superior?

V) a)

| Jnana Yoga | Karma Yoga |
|---|--|
| a) Direct means / Sakshat Upachara Karanam | a) Indirect Means - Paramparaya, Aradanya Karanam |
| b) Superior | b) Inferior - Not Avoidable, required |
| c) Phalam = Moksha | c) Phalam = Chitta Shuddhi or Jnana Yoga |
| d) Moksha = Child of Jnana Yoga | d) Moksha = Grand Child of Karma Yoga |
| e) Sankhya Mindset | e) Yogi Mindset |

VI) a) Arjunas Statement :

- Jnana Yoga is Superior to Karma Yoga is Valid.

b) In Sama Samuchhaya Vada, Arjunas Statement of Superiority is Invalid.

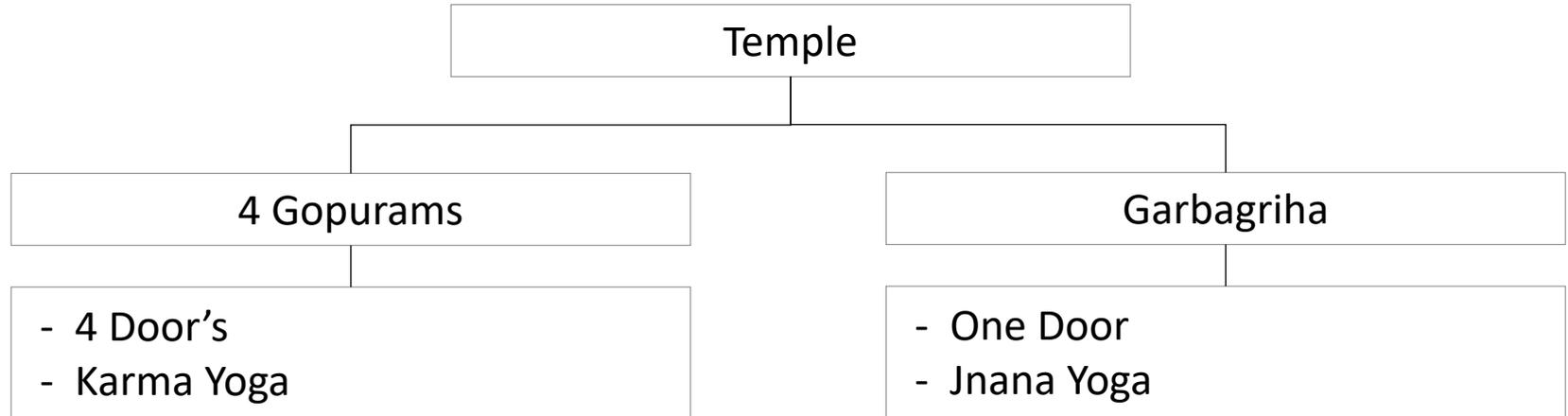
c) We all go back to our Brahma Svarupa in Sleep is the knowledge we get in waking, using Shastra Pramanam.

d) Shastra is the only Pramanam to look Deep into Study of 3 States, no others Pramanam.

e) Enquire and Claim Nitya Mukta Status in Jagrat using Shastram as Pramanam.

- Very Easy, if you have the Right Guru.

VII)



VIII) a) Anirakaranat :

- If Arjunas Statement is Invalid, Krishna would have refuted in Verse 3.

b) All of Humanity requires 2 Yogas but Jnana Yoga is Superior.

c) Nirakaranat :

- Since Krishna Does not Refute Arjunas Statement, Arjunas Question is Valid.

तस्याः च ज्ञाननिष्ठायाः सन्न्यासिनाम् एव अनुष्ठेयत्वं भिन्नपुरुषानुष्ठेयत्ववचनात्
च भगवत एवम् एव अनुमतम् इति गम्यते ॥ ३ ॥

tasyāḥ ca jñāna-niṣṭhāyāḥ sannyāsinām – ēva anuṣṭhēyatvam, bhinna-
puruṣaanuṣṭhēyatva-vacanāt ca bhagavataḥ ēvam-ēva anumataṁ-iti gamyatē ॥ 3-3 ॥

What are the Important ideas in Verse 3 :

- 1) a) Jnana Yoga and Karma Yoga are to be Practiced by 2 Different Groups.
- b) Jnana Yoga is Superior to Karma Yoga.
 - This Statement is not Refuted by Krishna.
- c) Jnana Yoga should be Practiced by Sankhya Group, who have Bahya or Aantara Sanyasa.
- d) Karma Yoga should be Practiced by Grihastha's who do not have Bahya or Aantara Sanyasa.
- e) Superior Jnana Yoga meant for Selected Sankhya, Group, who Practice Clasp Rejection, Bahya or Aantara Sanyasis.

f) Binna Purusha Anushteya Vachanat :

- Meant for Sankhyas alone who are different from others, because of Krishnas Teaching.

g) 3rd Verse Important for Samuchhaya Vada Khandanam.

III) Anvaya - Verse 3 :

- Eh Anagha, Asmin Loke Dvididha Nishta Maya Pura Prokta.
- 2 Lifestyles have been taught by me
- Sankhyanam Jnana Yogena Nishta Bavati
- Yoginam Karma Yogena Nishta Bavati.