



BHAGAVAD GITA

with
SHANKARABASHYAM

CHAPTER 3
VERSE 4 TO 16

VOLUME - 11

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CHAPTER 3

KARMA YOGA

(Yoga of Action)

VERSE 4 TO 16

TOPIC 560 TO 628

‘मां च बन्धकारणे कर्मण्येव नियोजयसि’ इति विषण्णमनसम् अर्जुनं ‘कर्म नारभे’ इति एवं मन्वानम् आलक्ष्य आह भगवान् — न कर्मणाम् अनारम्भात् इति ।

अथवा — ज्ञानकर्मनिष्ठयोः परस्परविरोधात् एकेन पुरुषेण युगपत् अनुष्ठातुम् अशक्यत्वे सति इतरेतरानपेक्षयोः एव पुरुषार्थहेतुत्वे प्राप्ते कर्मनिष्ठायाः ज्ञाननिष्ठाप्राप्तिहेतुत्वेन पुरुषार्थहेतुत्वं, न स्वातन्त्र्येण; ज्ञाननिष्ठा तु कर्मनिष्ठोपायलब्धात्मिका सती स्वातन्त्र्येण पुरुषार्थहेतुः अन्यानपेक्षा, इति एतम् अर्थं प्रदर्शयिष्यन् आह भगवान् —

‘mām ca bandha-kāraṇē karmaṇi ēva niyōjayasi’ iti viṣaṅṅa-manasam Arjunam ‘karmanaārabhē’ iti ēvam manvānam – ālakṣya āha Bhagavān — ‘na karmaṇām-anārambhāt’ iti |

athavā — jñāna-karma-niṣṭhayōḥ paraspara-virōdhāt-ēkēna puruṣēṇa yugapat anuṣṭhātum-aśakyatvē sati itarētara-anapēkṣayōḥ ēva puruṣārtha-hētutvē prāptē karma-niṣṭhāyāḥ jñāna-niṣṭhā-prāpti-hētutvēna puruṣārtha-hētutvam, na svātantryēṇa; jñāna-niṣṭhā tu karma-niṣṭhā-upāya-labdha-ātmikā satī svātantryēṇa puruṣārtha-hētuḥ anya anapēkṣā, iti ētam artham pradarśayiṣyan-āha Bhagavān —

To Arjuna who grieves, Saying to the Lord, “You enjoin on me work alone that binds”, and who, therefore, Proposes to avoid works, the Lord Says, “not by refusing to work at all” (BG 3.4). Alternatively, since one and the same person cannot address himself to the opposed disciplines of knowledge and works at the same time, it should follow that they can Promote the ends of life only independently of each other.

Even so, the discipline of works may promote life's ends by Endowing the agent with the fitness to adopt the disciplines of knowledge, and not independently, by itself, whereas the discipline of knowledge, generated by that of works, is a totally independent means to life's Supreme end. In Order to elucidate this view, the Lord Says:

560) Introduction to Chapter 3 - Verse No. 4 Starts

मां च बन्धकारणे कर्मणि एव नियोजयसि इति विषण्णमनसम् अर्जुनं
कर्म न आरभे इति एवं मन्वानम् आलक्ष्य आह भगवान्- 'न
कर्मणामनारम्भात्'—इति ।

'mām ca bandha-kāraṇē karmaṇi ēva niyōjayasi' iti viṣaṅṅa-manasam – Arjunam
'karmanaārabhē' iti ēvam manvānam – ālakṣya āha Bhagavān — 'na karmaṇām-
anārambhāt' iti |

1) a) Shankara gives 2 Types of Introductions for Verse 4

b) Link between Verse 3 and 4

c) Sambandha – Link Important

d) Vishayo Vishayaschai Purva Paksha Uttaram Sangatih Cheshta Panchange Shastram
Adhikaranam Smrutam.

e) Cement between 2 Layers of Bricks.

II) a) Teacher :

- You are Nitya Mukta Atma.

b) Student :

- I dont have Sadhana Chatushtaya Sampatti

c) 2 Types of Introduction to Verse 4

d) Book = Brahma Vidya Baranam Studies Sangatih

III) First Introduction

a) Verse 4 Resolves worry of Arjuna

b) What is Arjunas worry?

c) Arjuna understands Jnana Yoga Superior to Karma Yoga.

d) Krishna must prescribe Jnana Yoga but prescribes inferior - Karma Yoga - Fight War.

e) Arjunas worry :

- Why Krishna Does not prescribe Superior Yoga - Jnana Yoga for me?

IV) a) Krishna is Engaging me in Inferior Karma Yoga Sadhana, cause of Bondage.

- Karmana Badyate Jantu Vishannam, inferior Sadhana
- Vishanam = Depressed.

b) Arjuna thought :

- If Jnana Yoga is Superior, it would be Beneficial to him.

c) Need not fight War, go to Rishikesh - Next to Kurukshetra.

d) Jnana Yoga's Superiority is Advantageous, so that Arjuna can renounce Karma.

e) Bhagawan understood Arjunas thought flow from his facial Expression

f) Depression removal Shloka = Introduction No. 1

561) Introduction to Chapter 3 - Verse No. 4 Continues

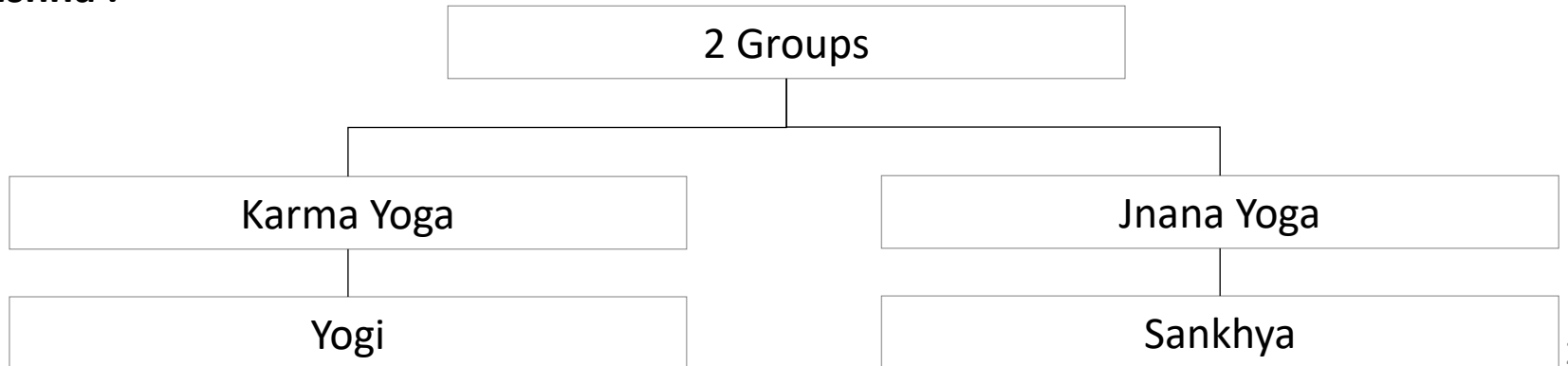
अथ वा ज्ञानकर्मनिष्ठयोः परस्परविरोधाद् एकेन पुरुषेण युगपद्
अनुष्ठातुम् अशक्यत्वे सति इतरेतरानपेक्षयोः एव पुरुषार्थहेतुत्वे प्राप्ते-

athavā — jñāna-karma-niṣṭhayōḥ paraspara-virōdhāt-ēkēna puruṣeṇa yugapat -
anuṣṭhātum-aśakyatvē sati itarētara-anapēkṣayōḥ ēva puruṣārtha-hētutvē prāptē —

l) a) 4th Verse for removing Doubt when understanding 3rd Verse.

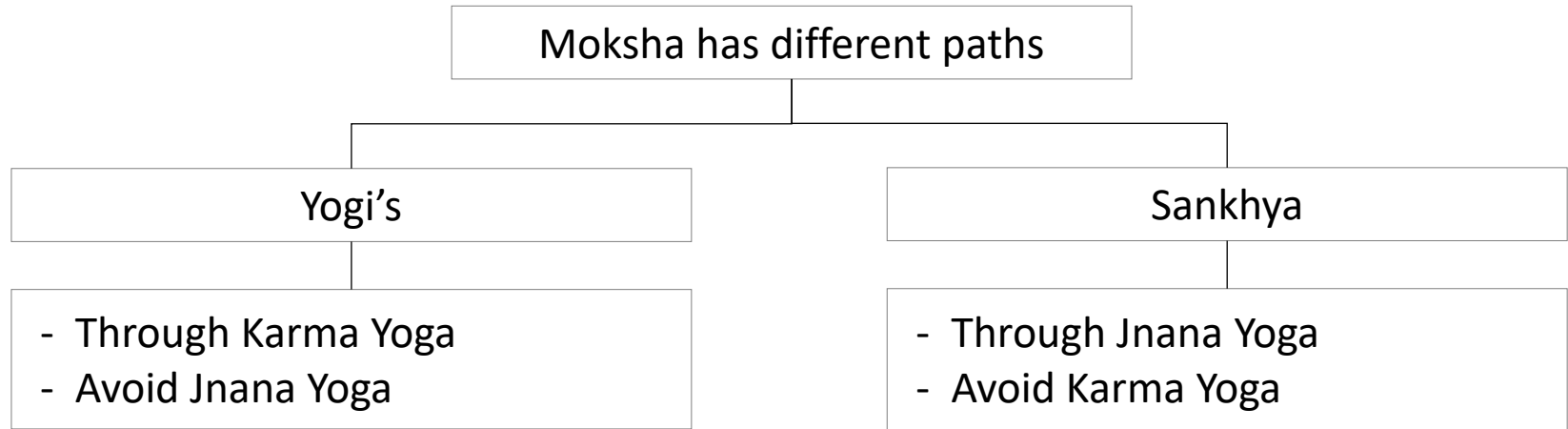
b) Doubt removing Shloka = 2nd Introduction

c) Krishna :



b) No Samuchhaya

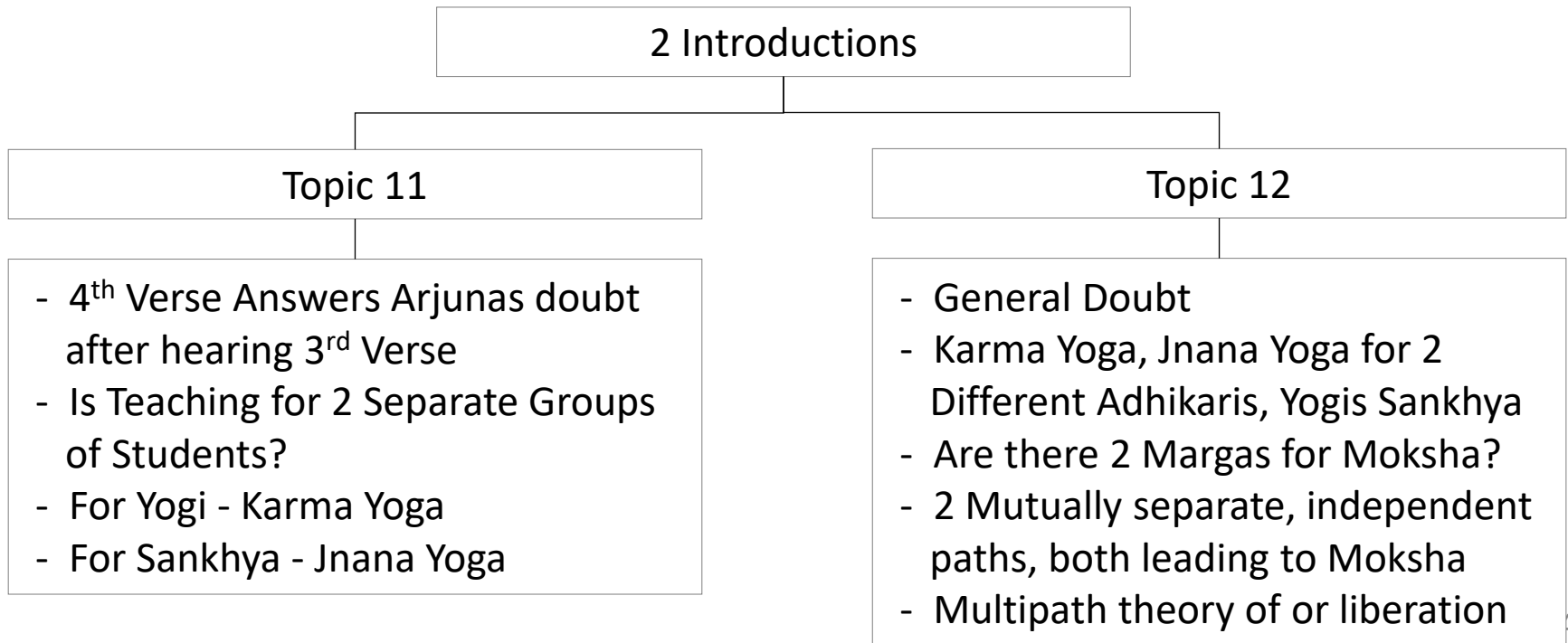
c)



d) Multipath Philosophy in Verse 3

Revision - Chapter 3 - Verse 4 - Introduction :

l)



2 Introductions

Topic 11

- Jnana Yoga is Superior, direct means
- Karma Yoga inferior indirect means
- Why Krishna prescribing Karma Yoga for Arjuna?
- Arjuna should drop war and go for Jnana Yoga

Topic 12

II) Active - Karma Yoga

- Emotional, Crying - Bhakti Yoga
- Mystic - Kundalini Yoga

III) Right Answer :

- Krishna gives one path for Moksha, all others - Preparatory steps.

IV) Topic 11 :

- a) Jnana Yoga / Karma Yoga Parampara Virodha, 2 Nishta's (Yogas)
- b) Can't be Simultaneously Practiced (Yugapath).

c) Mutually exclusive, independent paths to Moksha.

- Itaretara Apeksha

d) Can attain Moksha in Karma Yoga without going to Jnana Yoga

e) Can attain Moksha in Jnana Yoga without going to Karma Yoga

f) Moksha = Purushartha goal of Human beings.

g) Hetu = Sadhana

= Karma Yoga and Jnana Yoga

h) Some Say :

- Jnana Yoga – 3rd Step
- Bhakti Yoga = Lift in Yuga Kali.

i) Aham Brahma Asmi Jnanam requires Jnana Yoga.

j) All of us require Karma Yoga and Jnana Yoga.

k) Next topic Summarises Krishnas Answers and Clears many Doubts of Seekers.

562) Introduction to Chapter 3 - Verse No. 4 Continues

कर्मनिष्ठाया ज्ञाननिष्ठाप्राप्तिहेतुत्वेन पुरुषार्थहेतुत्वं न स्वातन्त्र्येण,
ज्ञाननिष्ठा तु कर्मनिष्ठोपायलब्धात्मिका सती स्वातन्त्र्येण पुरुषार्थहेतुः
अन्यानपेक्षा इति एतम् अर्थं प्रदर्शयिष्यन् आह भगवान्—

karma-niṣṭhāyāḥ jñāna-niṣṭhā-prāpti-hētutvēna puruṣārtha-hētutvam, na svātantryēṇa;
jñāna-niṣṭhā tu karma-niṣṭhā-upāya-labdha-ātmikā satī svātantryēṇa puruṣārtha-hētuh
anya anapēkṣā, iti ētam artham pradarśayiṣyan-āha Bhagavān —

1) Analysing Sleep State easy to Grasp Aham Brahma Asmi

I Exist	I Appear
As Atma in Sleep	As Ahamkara in Waking, Dream, Sleep

- Keep Enquiry till final realisation of Pure self.

II) General doubt and Arjunas Doubt Answered in Topic 12

a) Karma Yoga will never lead directly to liberation.

b) It is an Indirect means to Moksha

c) Karma Yoga takes you to Jnana Yoga

- Jnana Yoga gives Moksha.

d) Conclusion No. 1 :

- Everyone has to go through both Karma Yoga and Jnana Yoga.

e) 27 Yogas – Hatha, Music, Kundalini, Tantra, Mantra, Raja, all give Chitta Shuddhi.

f) Vedanta Vichara = Garbha Griha Dvaram

g) In all Yugas, only one Door to Moksha, Aham Brahma Asmi - Jnanam.

h) To come to this Jnanam, all prepare Mindset

i) Karma Yoga helps to Prepare Mind

j) Jnana Yoga Svatantrayena takes you to Moksha, gives Moksha Directly, independently, without Assistance of any other Yoga, it is Cause of Moksha Sadhanam.

k) To Clarify this, Verse 4 Given.

L) Arjunas Question is Answered - Why Jnana Yoga not given to me.

m) Krishna only Postponing Jnana Yoga

n) Karma Yoga is dependent on Jnana Yoga

- Jnana Yoga is Independent means of Moksha.

- o) Jnana Yoga comes to Existence only after Practice of Karma Yoga for a Length of time.
- p) Suppose a Person comes to Jnana Yoga, Sravanam and Mananam in his case will be taken as Karma Yoga
- q) Nididhyasanam - Nirvana Shatkam also will be taken as Karma Yoga.

r) What is glory of Jnana Yoga?

- Once Jnana Yoga comes to existence, Svatantriyena, it gives Moksha

s) Karma Yoga Dependent on Jnana Yoga

- Jnana Yoga independent means of Moksha.

न कर्मणामनारम्भाद्
नैष्कर्म्यं पुरुषोऽश्रुते ।
न च संन्यसनादेव
सिद्धिं समधिगच्छति ॥ ३-४ ॥

na karmaṇāmanārambhād
naiṣkarmyaṃ puruṣō'śnutē |
na ca sannyasanādēva
siddhiṃ samadhigacchati ||3-4||

Not by non-performance of action does man reach action lessness; nor by mere renunciation does he attain perfection. [Chapter 3 – Verse 4]

l) a) 1st Line :

- Karma Yoga compulsory for initial Preparation.

b) Without Karma Yoga, Jnana Yoga will not function as Jnana Yoga but only as Karma Yoga.

c) 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]

d) Why Veda Prescribes Karma Sanyasa?

- This is for unprepared Minds.

e) Chitta Shuddhi Sanyasa Rahitaha will not get Moksha.

न कर्मणाम् इति ॥ न कर्मणाम् अनारम्भात् अप्रारम्भात् कर्मणां क्रियाणां यज्ञादीनाम्
इह जन्मनि जन्मान्तरे वा अनुष्ठितानाम् उपात्तदुरितक्षयहेतुत्वेन सत्त्वशुद्धिकारणानां
तत्कारणत्वेन च ज्ञानोत्पत्तिद्वारेण ज्ञाननिष्ठाहेतूनां,
ज्ञानमुत्पद्यते पुंसां क्षयात् पापस्य कर्मणः ।

यथादर्शतलप्रख्ये पश्यत्यात्मानमात्मनि ॥ (शान्ति. 204.8)

इत्यादिस्मरणात्, अनारम्भात् अननुष्ठानात् नैष्कर्म्यं निष्कर्मभावं कर्मशून्यतां ज्ञानयोगेन
निष्ठा निष्क्रियात्मस्वरूपेणैव अवस्थानम् इति यावत्, पुरुषः न अश्रुते न प्राप्नोति इत्यर्थः ।

Na karmaṇām anārambhād aprārambhāt karmaṇām kriyāṇām yajñādīnām

iha janmani janmāntarē vā anuṣṭhitānām upāṭṭa-durita-kṣaya-hētutvēna sattva-śuddhi-kāraṇānām

tatkāraṇatvēna ca jñānōtpatti-dvārēṇa jñāna-niṣṭhā-hētūnām,

‘jñānam-utpadyatē puṁsām kṣayāt pāpasya karmaṇaḥ |

[yathādarśa-talē prakhyē paśyatyātmānam-ātmani]’[mahābhārata śantiparva 204-8]

ityādismaraṇāt, anārambhāt-ananuṣṭhānāt naiṣkarmyam niṣkarma-bhāvaṁ karma-śūnyatām jñānayōgēna

niṣṭhām niṣkriyātmasvarūpēṇa ēva avasthānam-iti yāvat | puruṣaḥ na aśnutē na prāpnōti iti arthaḥ |

By Abstention from – the mere Non-initiation of – works like Sacrifices, man cannot achieve freedom from them i.e., the discipline of knowledge or Existence as Pure Self. Works performed in this life or Past lives Serve to attenuate the sins incurred and to Purify the Mind; thus they give a start to the discipline of knowledge by Generating knowledge. Vide, the Smṛti: “Due to the exhaustion of Evil deeds there springs up knowledge. As in a Mirror, in the Mind one Perceives the Self (Santi-parvam, 204.8). ‘Abstention’ means Non-initiation. Freedom from works is the State of one who performs no works; it is the utter absence of works or the discipline of Knowledge. It is restful being, the very Essence of the Self that works not. Man may not achieve this State by merely Abstaining from works. This is the Sense of the Verse.

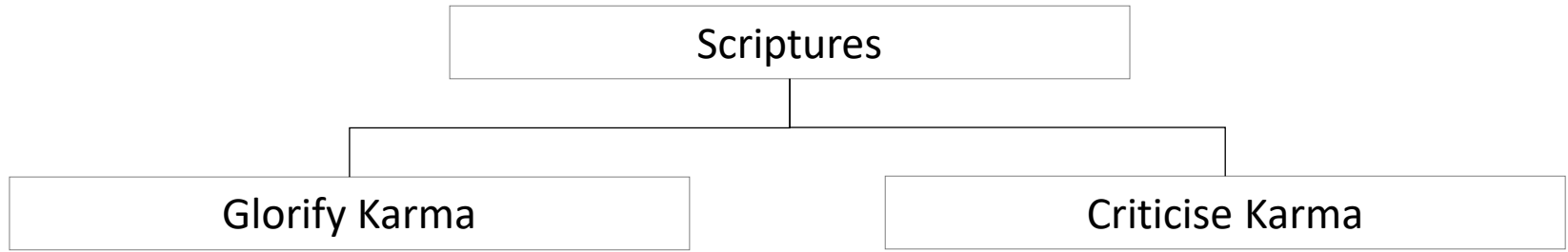
564) Bashyam : Chapter 3 - Verse No. 4 Starts

न कर्मणाम् अनारम्भाद् अप्रारम्भात् कर्मणां क्रियाणां यज्ञादीनाम् इह जन्मनि जन्मान्तरे वा अनुष्ठितानाम् उपात्तदुरितक्षयहेतुत्वेन सत्त्वशुद्धिकारणानां तत्कारणत्वेन च ज्ञानोत्पत्तिद्वारेण ज्ञाननिष्ठाहेतूनाम्—‘ज्ञान-मुत्पद्यते पुंसां क्षयात्पापस्य कर्मणः’ (महा० शान्ति० २०४।८)
इत्यादिस्मरणाद् अनारम्भाद् अनुष्ठानात्—

Na karmaṇām anārambhād aprārambhāt karmaṇām kriyāṇām yajñādīnām iha janmani janmāntarē vā anuṣṭhitānām upāṭṭa-durita-kṣaya-hētutvēna sattva-śuddhi-kāraṇānām tatkāraṇatvēna ca jñānōtpatti-dvārēṇa jñāna-niṣṭhā-hētūnām, ‘jñānam-utpadyatē puṁsām kṣayāt pāpasya karmaṇaḥ | [mahābhārata śantiparva 204-8] ityādismaraṇāt, anārambhāt-ananuṣṭhānāt —

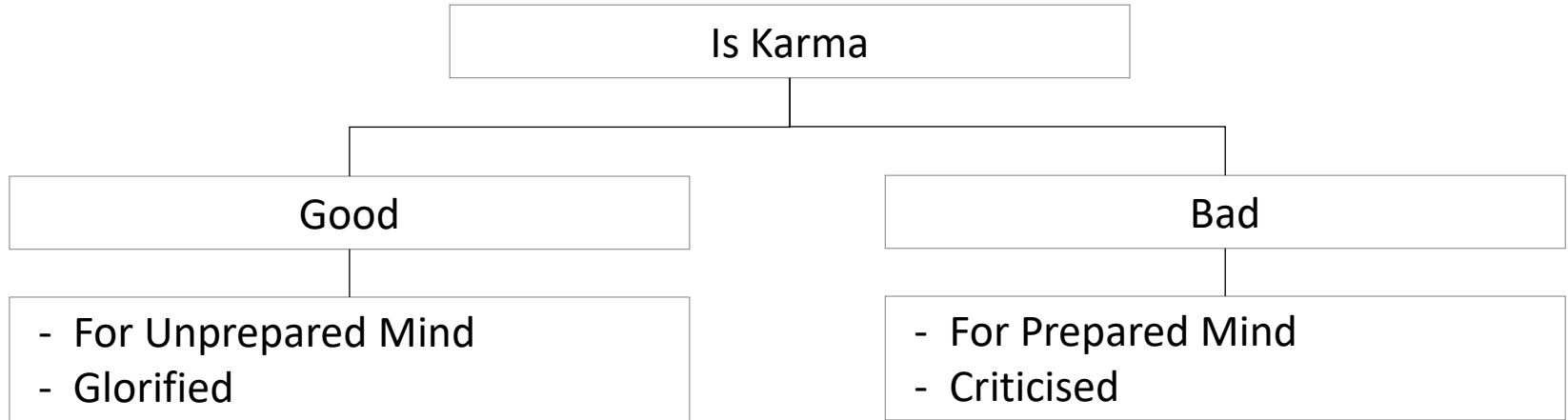
1) a) What is problem of Seekers?

b)

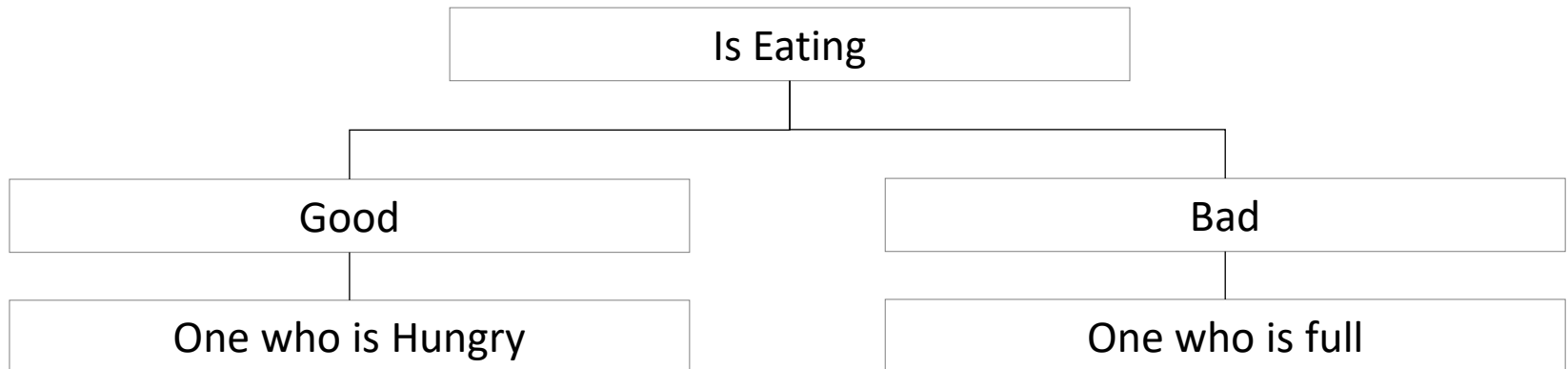


b) Money, family life, Glorified, Criticised.

c)



d)



- e) Context important
- f) Until Chitta Shuddhi comes karma is important
- g) Karma is Great as Sadhyam, not Siddham

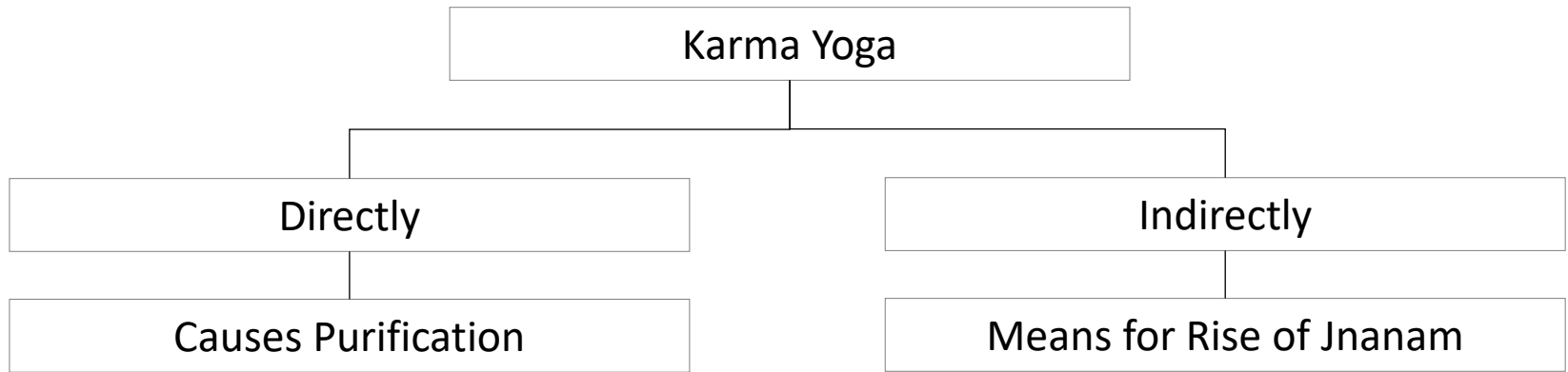
II) Karmanam Anarambat :

- a) Anaramba = Apraramba
= Non-performance
- b) Nitya - Naimittika Karmas, Pancha Maha Yagyas Non-performance here.
- c) Karma Yoga or Panchamahayagyas must be done in this birth or Previous Birth
- d) They are the means for Chitta, Sattva Shuddhi
- e) Sattvam = Chittam
- f) Ashuddhi = Duritam = Prarabda papam Acquired in Past Janmas.
- g) Pancha Maha Yagyas are means for removing Prarabda Papam, Duritam, which Disturbs our Mind.
- h) As means of removing Papa Karmas Chitta Shuddhi, Karma Yoga very useful.
- i) Sandhya Very useful for Papa karma removal.

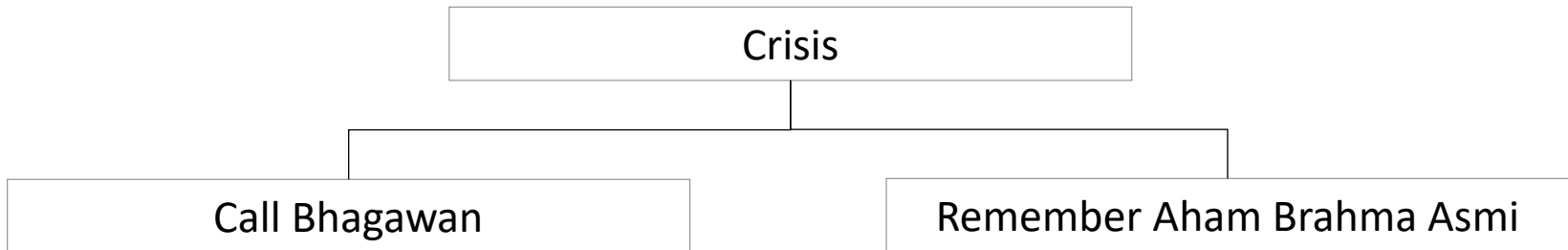
III) Karmana :

- a) How do i know if my Chittam is shuddhi or not? Done Karma Yoga in Past life or not?
- b) Gita - Chapter 6 gives Answer.

- c) If Mind is Prepared, Jnana Yoga appeals to me, Yoga Brashta.
- d) Jnana Yoga will appear as the only relevant Purushartha in this life, only relevant Pursuit.
- e) Dharma, Artha, Kama become Secondary, Non-relevant
- f) Having this Mindset means i have practiced Karma Yoga before
- g) By being the means of Chitta Shuddhi, Karma Yoga is a means of Rise of Jnanam, Indirectly.
- h)



- i) Gives me Jnana Nishta, gives Courage to practice Binary format.



- j) Jnana Yoga = Nididhyasana Abhyasa, Jnana Nishti.

k) Smruti Pramanam :

अव्यक्तनाभं व्यक्तारं विकारपरिमण्डलम् ।
क्षेत्रज्ञाधिष्ठितं चक्रं स्निग्धाक्षं वर्तते ध्रुवम् ॥ ८ ॥

avyaktanābhaṃ vyaktāraṃ vikāra-parimaṇḍalam |
kṣetrajñādhiṣṭhitaṃ cakraṃ snigdhaḥkṣaṃ vartate dhruvam || 8 ||

“The wheel (of worldly existence) has the Unmanifest as its hub, the manifest as its outer form, and is encircled by modifications (changes). Established in the Knower of the Field (the Self), well-fixed on its axle, it revolves constantly.” [204 – 8]

- Papasya Karmana Kshaya.

L) Only after the Elimination of Prarabda Papam, which helps in Clasp rejection (How not to practice Sakama Bhakti for Grandchildren attachment is difficult to drop)

m) After Elimination of Asha, Pasham, Self knowledge will arise, will have Courage to Say, Aham Nitya Mukta Atma Asmi.

IV) Anarambat :

a) Ananushtanat - By Avoidance, Non-performance of Pancha Maha Yagyas, can't attain Moksha.

b) Karma Yoga = Panchamahayagyas is Compulsory.

नैष्कर्म्यं निष्कर्मभावं कर्मशून्यतां ज्ञानयोगेन निष्ठां निष्क्रियात्मस्वरूपेण एव
अवस्थानम् इति यावत्, पुरुषो न अश्नुते न प्राप्नोति इत्यर्थः ।

naiṣkarmyam niṣkarma-bhāvaṁ karma-sūnyatām jñānayōgēna niṣṭhām niṣkriyātmasvarūpēṇa ēva
avasthānam-iti yāvat | puruṣaḥ na aśnutē na prāpnōti iti arthaḥ |

I) **Naishkarmyam :**

a) Actionlessness

b) Nirgatani Karmani Yasmat Saha, Nishkarma

c) **Acitonless :**

- Not doing anything is literal meaning.

d) Technical meaning here

II) Who has action?

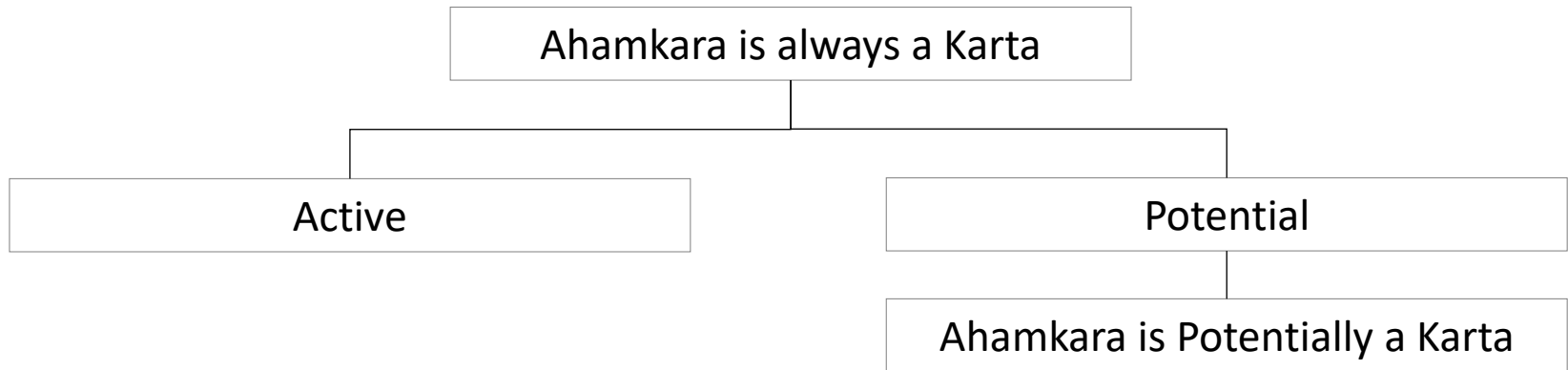
a) Action is always associated with a Karta

b) Actionless = Akarta

= Akartrutvam, being a Non-agent.

III) Who is Akarta?

a)



b) Atma alone is Akarta

c) Naishkarmyam = Akartrutvam

= Atma Svarupam

IV) When is Atma Akarta?

a) Not in Nirvikalpa Samadhi

Atma	Ahamkara
Eternal Akarta	Eternal Karta

b) Akartrutvam = Atma Svarupam Nishta

c) At the time of Claiming, i am Akarta Atma = Naishkarmyam

= Sthiraprajna

d) Naishkarmyam, not sitting idle.

e) Gita :

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

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

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

f) Akartru Atma Svarupena Avasthanam

g) This is possible only through Atma Jnanam

**h) I am not Ahamkara but Atma = Jnana Nishta
= Naishkarmyam**

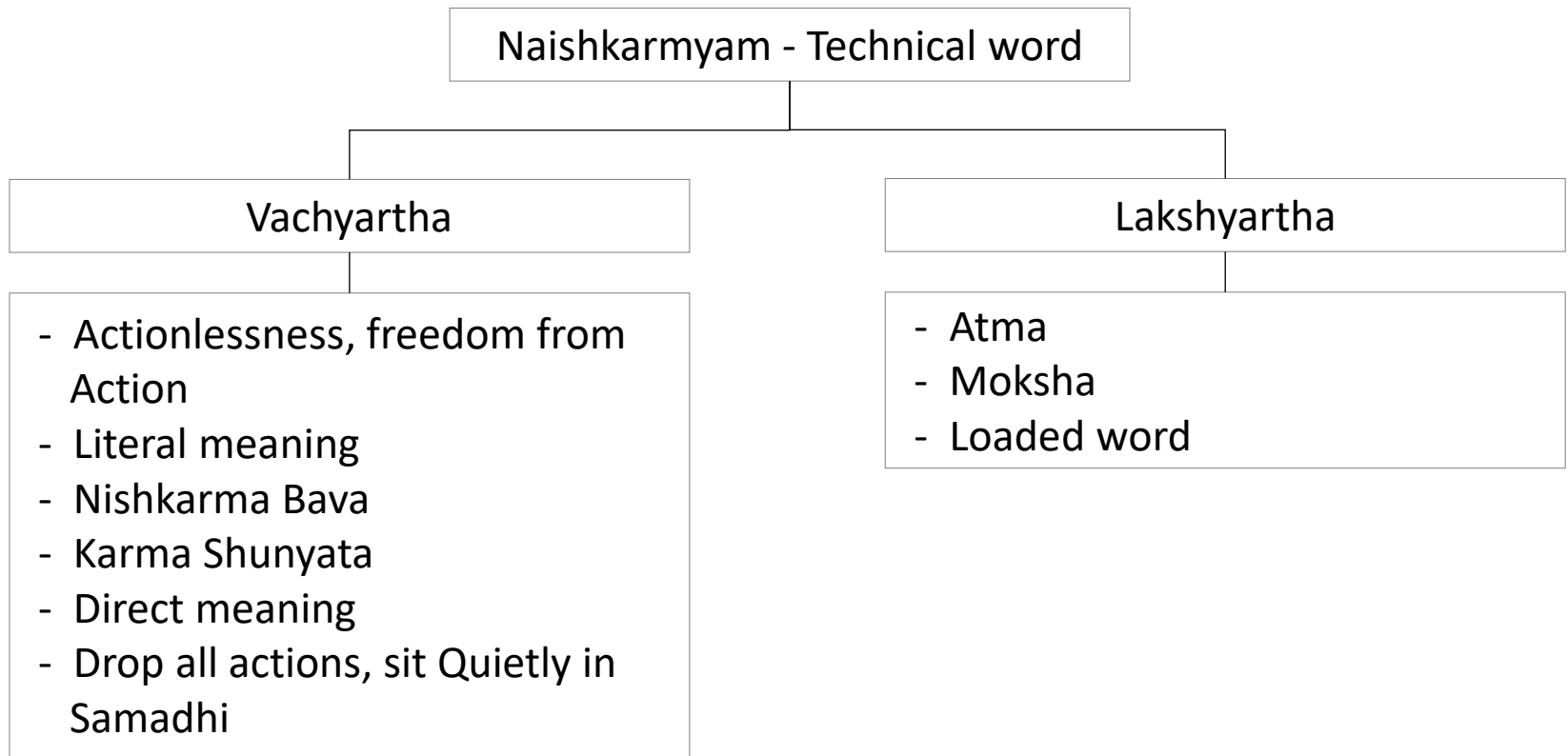
Revision – Chapter 3 – Verse 4 :

l) a) Karma Yoga introduced as Compulsory Sadhana for Moksha.

b) Path :

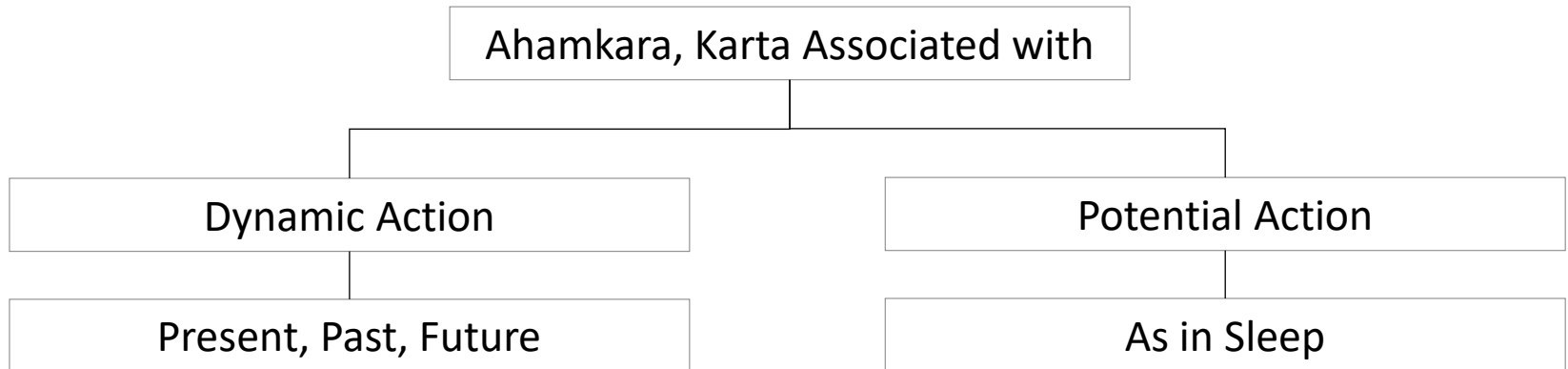
- Karma Yoga - Jnana Yoga - Moksha.

II) a)

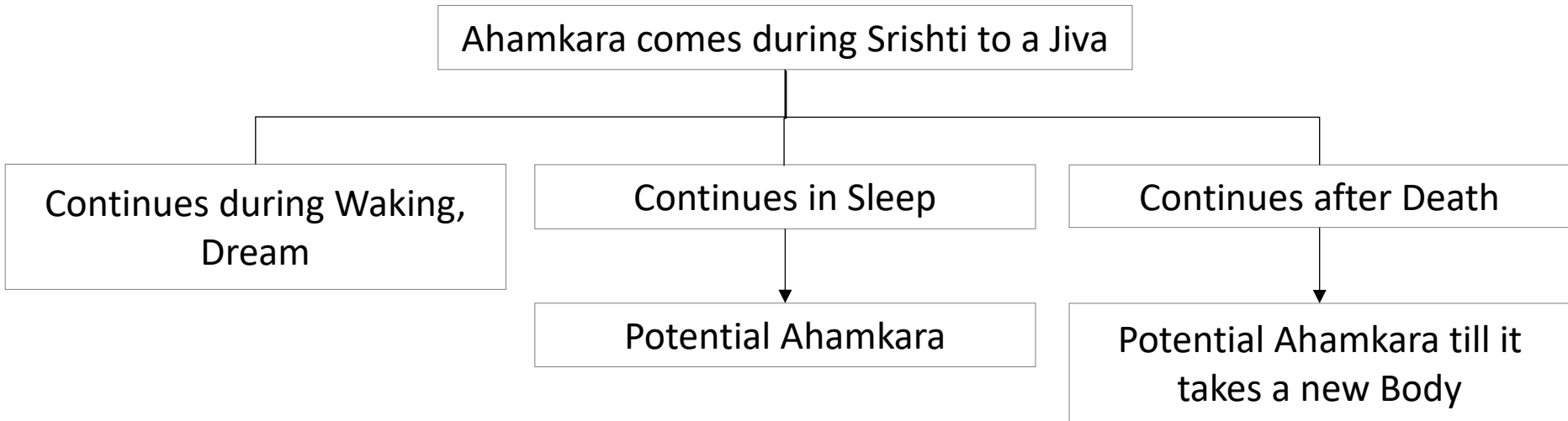


b) Action always Associated with Karta, Doer.

c)

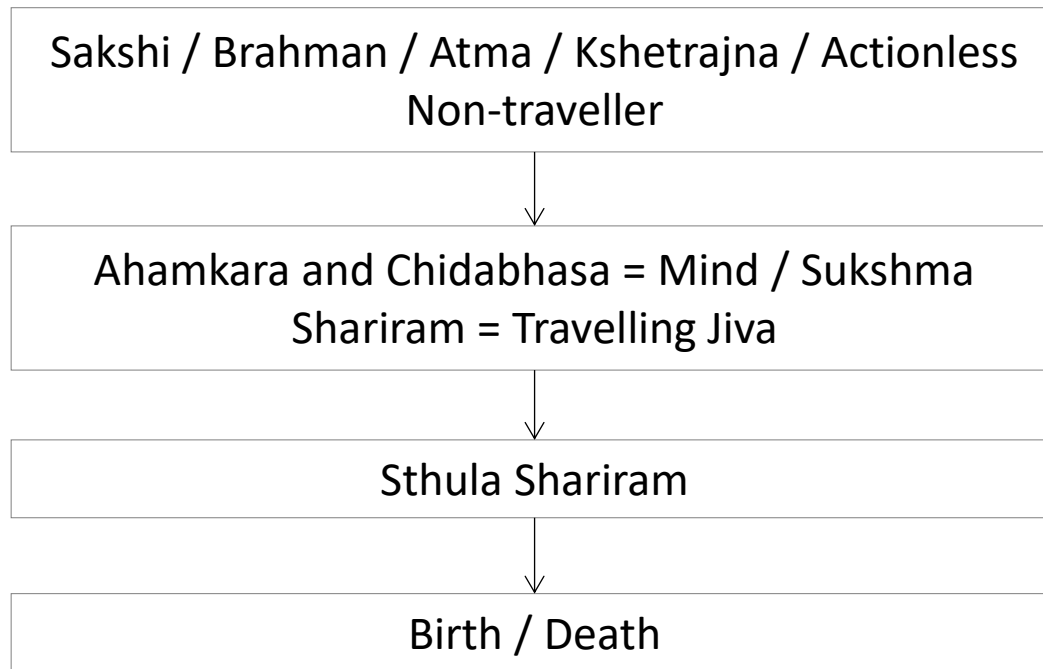


- d) Ahamkara can Never be acitonless
- e) Kartrutvam belongs to Ahamkara
- f) Akartrutvam belongs to Sakshi, Atma
- g) As long as a Person is Alive, Ahamkara can never be given up
- h)



- I) Ahamkara = Body and Mind and Chidabhasa.
- II) What is freedom from Ahamkara?
 - a) Freedom from Ahamkara means claiming, i am not Ahamkara.
 - b) Dropping Jiva, Jagat, Ishvara format Mentally
 - c) Raising myself to Atma, Paramartika level which is ever action free, called Brahman or Atma.

d)

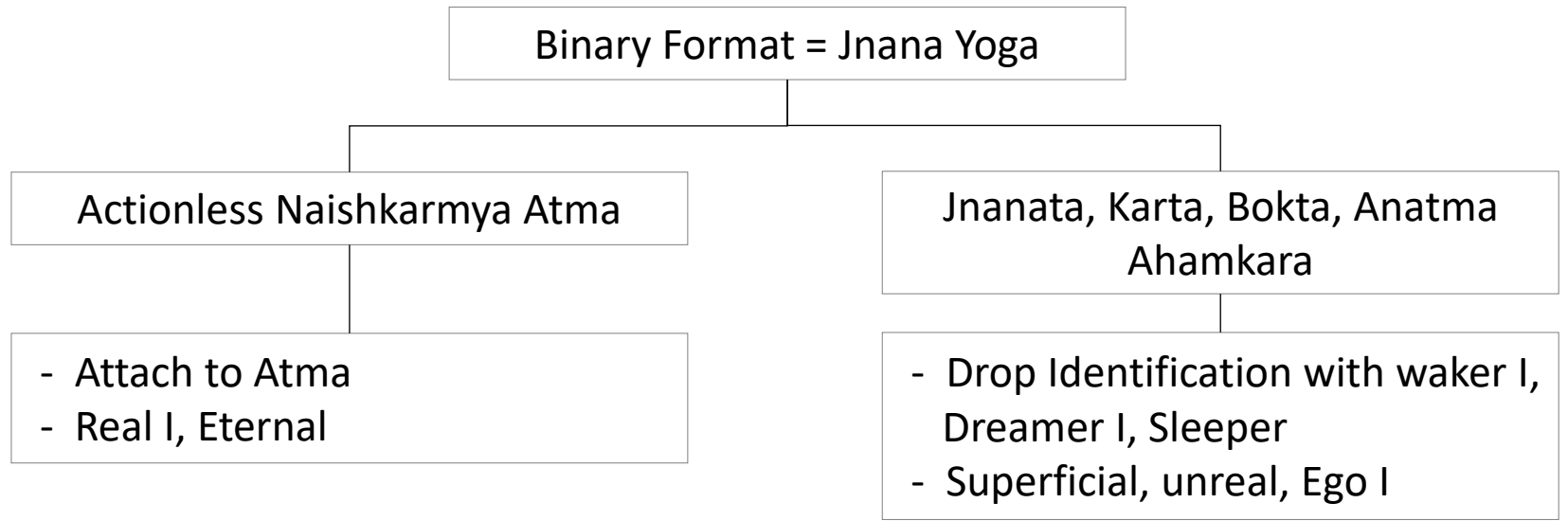


e) Ahamkara I – Remembering its source Atma Svarupa, Satchit Ananda, is called Moksha, freedom.

f) Remembering i am Nitya Akarta Atma = Naishkarmyam
= Actionlessness

g) Even though Mithya, Pseudo I, Continues, Performs Duties, keeping with Varna, Ashrama, remembering i am Akarta, Atma = Jeevan Mukti, Moksha, Brahma Vidya, Jnana Nishta, Binary format.

h)



i) Remember even during the Mindset of all Activities.

j) Gita :

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

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

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

k) Ahamkara = Superficial 'I', Involved in Action.

L) Akarta = Jnana Yoga Nishta, freedom from Action, remaining in Jnana Yoga.

m) Nishkriya Atma Svarupena Avasthanam = Goal of all Seekers.

n) Constantly remembering i am Nishkriya Atma at Sub-conscious level

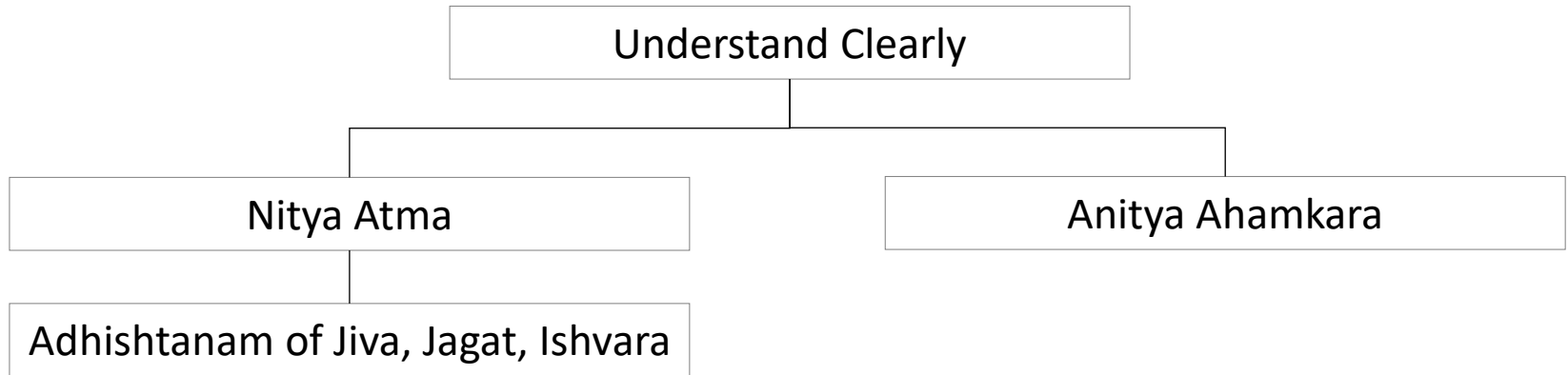
= Actionlessness

= Naishkarmyam

o) Conscius Mind is Involved in Activities.

p) I am of the Nature of Acitonless Atma, Avathanam, Lifestyle, Binary format.

q)



r) Triagular format is Stepping Stone to Binary format.

s) Be a Karma Yogi for Sometime, commentary on 1st Line Over.

‘न कर्मणाम् अनारम्भात् नैष्कर्म्यं पुरुषोऽश्रुते’ इति वचनात् तद्विपर्ययात् तेषाम् आरम्भात् नैष्कर्म्यम् अश्रुते गम्यते । कस्मात् पुनः कारणात् अनारम्भात् नैष्कर्म्यं न अश्रुते इति ? उच्यते— नैष्कर्म्योपायत्वात् कर्मरम्भस्य । न हि उपायमन्तरेण उपेयप्राप्तिः अस्ति । कर्मयोगोपायत्वं च नैष्कर्म्यलक्षणस्य ज्ञानयोगस्य, श्रुतौ इह च प्रतिपादनात् । श्रुतौ तावत् प्रकृतस्य आत्मलोकस्य वेद्यस्य वेदनोपायत्वेन ‘तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन’ (बृ. उ. 4.4.22) इत्यादिना कर्मयोगस्य ज्ञानयोगोपायत्वं प्रतिपादितम् ।

इहापि च — ‘सन्न्यासस्तु महाबाहो दुःखमाप्तुमयोगतः’ (5.6), ‘योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये’ (5.11), ‘यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्’ (18.5) इत्यादि प्रतिपादयिष्यति ।

ननु च — ‘अभयं सर्वभूतेभ्यो दत्त्वा नैष्कर्म्यमाचरेत्’ । (अश्व. 46.18) इत्यादौ कर्तव्यकर्मसन्न्यासात् अपि नैष्कर्म्यप्राप्तिं दर्शयति । लोके च कर्मणाम् अनारम्भात् नैष्कर्म्यम् इति प्रसिद्धतरम् । अतश्च नैष्कर्म्यार्थिनः किं कर्मरम्भेण ? इति प्राप्तम् । अतः आह — न च सन्न्यसनादेव इति । नापि सन्न्यसनात् एव केवलात् कर्मपरित्यागमात्रात् एव ज्ञानरहितात् सिद्धिं नैष्कर्म्यलक्षणां — ज्ञानयोगेन निष्ठां — समधिगच्छति न प्राप्नोति ॥

'karmaṇām anārambhād naiṣkarmyam na aśnutē' iti vacanāt tadviparyayāt 'tēṣām ārambhāt
 naiṣkarmyam—aśnutē' iti gamyatē | kasmāt punaḥ kāraṇāt karmaṇām anārambhād naiṣkarmyam na aśnutē iti?
 ucyatē, karma ārambhasya ēva naiṣkarmya: upāyatvāt | na hi upāyam—antarēṇa upēyaprāptiḥ asti |
 karma-yōga upāyatvam ca naiṣkarmya-lakṣaṇasya jñāna yōgasya, śrutau iha ca pratipādanāt | śrutau tāvat prakṛtasya
 ātma-lōkasya vēdyasya vēdana upāyatvēna 'tamētam vēdānuvacanēna brāhmaṇā vividiṣanti yajñēna' [brhadāraṇyakōpaniṣat
 4-4-22] ityādinā karma-yōga sya jñāna-yōga upāyatvam pratipāditam |
 iha api ca — 'sannyāsastu mahābāhō duḥkhamāptumayōgataḥ' [Gīta 5-6] 'yōginaḥ karma kurvanti saṅgam
 tyaktvātmasuddhayē' [Gīta 5-11] 'yajñō dānam tapaścaiva pāvanāni manīṣiṇām' [Gīta 18-5] ityādi
 pratipādayiṣyati |
 nanu ca — 'abhayam sarvabhūtēbhyō dattvā naiṣkarmyam ācarēt' [mahābhārata āśvamēdhika parva 46-18] ityādau
 kartavya-karma-sannyāsād api naiṣkarmya-prāptim darśayati | lōkē ca karmaṇām anārambhād 'naiṣkarmyam' iti
 prasiddhataram | ataḥ ca naiṣkarmya-arthinaḥ kim karma-ārambhēṇa? iti prāptam | ata āha — na ca
 sannyasanād ēva iti | na api sannyasanād ēva kēvalāt karma-parityāgamātrād ēva jñāna-rahitāt siddhim naiṣkarmya-
 lakṣaṇām jñānayōgēna niṣṭhām samadhigacchati na prāpnōti || 3-4 ||

“Man does not attain freedom from works by Abstention from them,” these words
 Suggest that by its Opposite i.e., by the performance of works man may attain such
 freedom. Why does he fail to attain freedom by abstention from works? Because, the
 means to such freedom is the performance of works. An end cannot be attained
 without the employment of means. To the discipline of knowledge, whose
 characteristic is freedom from works, Karma Yoga is the means. So has it been taught
 both in the Sruti and in the Gita.

The Sruti States the means of knowing the Sphere of the Self, the contextual Object of Knowledge, thus: “brahmanas seek to know this Sphere of the Self through the Study of the Vedas, through Sacrifice.” (B.U. 4.4.22), which makes the Karma Yoga instrumental to the Discipline of knowledge. Here in B.G. 5.6 too, this idea will be set forth thus : “it is hard, O Mighty armed! To achieve renunciation without Karma Yoga”. “Unattached, the Yogin's perform works for purifying the Mind” 5.11; “Sacrifice, gift giving, and penance purify the intelligent” 18.5. But the attainment of freedom from works through the renunciation of works has also been laid down, Vide: “Ensuring freedom from fear to all living beings, Practise abstention from all works” (Asvamedha-parvan 46.18). Besides, the world is more familiar with the freedom from works resulting from the Non-commencement of works. Therefore, why should one perform works at all, when the aim is freedom from works? “Because, none attains perfection through renunciation alone”. That is, through the Non-performance of works alone, without knowledge, none attains perfection, freedom from work, establishment in the discipline of knowledge.

कर्मणाम् अनारम्भाद् नैष्कर्म्यं न अश्नुते इति वचनात् तद्विपर्ययात् तेषाम्
आरम्भाद् नैष्कर्म्यम् अश्नुते इति गम्यते । कस्मात् पुनः कारणात् कर्मणाम्
अनारम्भाद् नैष्कर्म्यं न अश्नुते इति ।

'karmaṇām anārambhād naiṣkarmyam na aśnutē' iti vacanāt tadviparyayāt 'tēṣām
ārambhāt naiṣkarmyam-aśnutē' iti gamyatē | kasmāt punaḥ kāraṇāt karmaṇām
anārambhād naiṣkarmyam na aśnutē iti?

l) a) Shankara adds some notes to 1st Line

b) Double negative language used

- Without following Karma Yoga one can't come to Jnana Yoga = Naishkarmyam.

c) Positive Language (Conversely – Tat Viparyaya) :

- Only by following Karma Yoga, one can come to Jnana Yoga.

d) Iti Gamyate iti Jnanayate :

- This is the message of Krishna.

II) a) Use Indirect means of Karma Yoga to get Moksha

b) Karma Yoga alone is means to Jnana Yoga

c) What is logic – Proof? What is the Pramanam?

- Karma Yoga alone leads to Jnana Yoga.

III) Avatara Krishna also can't teach without Sruti, Yukti, Anubhava Pramanam.

IV) Buddha - Avatara :

- Teaching not in Keeping with Sruti, Yukti, Anubhava Support.

567) Bashyam : Chapter 3 - Verse No. 4 Continues

उच्यते, कर्मारम्भस्य एव नैष्कर्म्योपाय- त्वात्। न हि उपायम्
अन्तरेण उपेयप्राप्तिः अस्ति।

ucyatē, karma ārambhasya ēva naiṣkarmya: upāyatvāt | na hi upāyam-
antarēṇa upēyaprāptiḥ asti |

I) a) General Answer :

Karma Yoga	Jnana Yoga
- Means - Sadhanam - Upayam	- End - Sadhyam - Upeyam

Sambandha Exists

b) Only Karma Yoga Anushtanam, Naishkarmyam Upayam - Sadhanam

c) Naishkarmyam = Jnana Yoga

= Binary format

II) a) If you want destination, must reach that road only

b) Without following the means of Karma Yoga, no Moksha

c) Karma Yoga - Upayam compulsory for Jnana Yoga - Upeya

d) Based on this, Suppose if person comes to Jnana Yoga early in life, without going to Karma Yoga at age of 15.

e) This Jnana Yoga is only through Karma Yoga - Done in Past Birth.

f)

Purva Janma	Present Janma
Karma Yoga	Jnana Yoga

g) Without Karma Yoga - Jnana Yoga is not possible

Without Jnana Yoga - Karma Yoga is incomplete

568) Bashyam : Chapter 3 - Verse No. 4 Continues

कर्मयोगोपायत्वं च नैष्कर्म्यलक्षणस्य ज्ञानयोगस्य श्रुतौ इह
च प्रतिपादनात् ।

karma-yōga upāyatvaṁ ca naiṣkarmya-lakṣaṇasya jñāna yōgasya, śrutau iha
ca pratipādanāt ।

I) Topic 4 :

Karma Yoga	Jnana Yoga / Naishkarmyam
- Sadhana means	- Sadhyam - Destination

II) a) Pramanam = Veda and Gita

b) For Jnana Yoga = Naishkarmyam

= Moksha

Karma Yoga = Path, stepping stone

c) Srutau Pratipadanath :

- Clearly revealed in Upanishad and in Gita
- Sruti and Smruti

569) Bashyam : Chapter 3 - Verse No. 4 Continues

श्रुतौ तावत् प्रकृतस्य आत्मलोकस्य वेद्यस्य वेदनोपायत्वेन 'तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन' (बृह० उ० ४। ४। २२) इत्यादिना कर्मयोगस्य ज्ञानयोगोपायत्वं प्रतिपादितम् ।

śrutau tāvat prakṛtasya ātma-lōkasya vēdyasya vēdana upāyatvēna 'tamētaṁ vēdānuvacanēna brāhmaṇā vividiṣanti yajñēna' [brhadāraṇyakōpaniṣat 4-4-22] ityādinā karma-yōga sya jñāna-yōga upāyatvaṁ pratipāditam ।

I) a) Brihadaranyaka Upanishad :

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

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

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

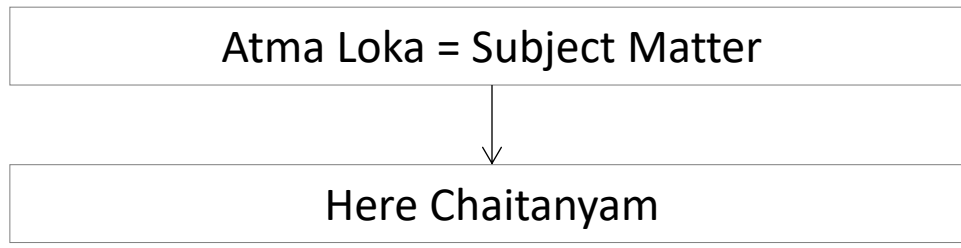
b) Tavatu :

- Firstly.

c) Section :

- Shariraka Bramanam, Big Important Mantra.

d)



e) Atma chaitanyam is to be known in 4th Bramanam = Jnana Yoga.

f) Vedana Upayetvana :

- As a means to Jnana Yoga
- Vedanam = Jnana Yoga here.

g) Karma Yoga introduced as means of Jnana Yoga (Upaya), Path leads to Jnana Yoga

h) Karma Yoga not path for Moksha.

i) Tametam Vividishanti :

- All seekers desiring to know Atma, they Struggle to know by following 3 Important components of Karma Yoga.

j) Krishna borrows in 17th and 18 Chapters of Gita.

k) Gita :

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

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

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

II) a) Veda Anuvachanam = Parayanam, Brahma Yagya (one of 5 Yagyas)

b) Includes Nitya, Naimittika Karmas.

c) Danam - Charity
Tapas - Austerity
Yagya - Rituals } Karma Yoga

d) Karma Yoga taught in Brihadaranyaka Upanisad

570) Bashyam : Chapter 3 - Verse No. 4 Continues

इह अपि च- 'सन्न्यासस्तु महाबाहो दुःखमाप्तुमयोगतः' 'योगिनः कर्म कुर्वन्ति सङ्गं
त्यक्त्वात्मशुद्धये' 'यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्' इत्यादि प्रतिपादयिष्यति ।

iha api ca — 'sannyāsastu mahābāhō duḥkhamāptumayōgataḥ' 'yōginaḥ karma kurvanti saṅgam
tyaktvātmaśuddhayē' 'yajñō dānam tapaścaiva pāvanāni manīṣiṇām' ityādi pratipādayiṣyati |

Mabharatha – Itihasa Pramanam - Gita :

I) a) Gita :

संन्यासस्तु महाबाहो
दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म
नचिरेणाधिगच्छति ॥ ५-६ ॥

sannyāsastu mahābāhō
duḥkhamāptumayōgataḥ |
yōgayuktō munirbrahma
nacirēṇādhigacchati || 5-6 ||

But, renunciation, O mighty-armed, is hard to attain without yoga; the yoga-harmonised man of (steady) contemplation quickly goes to Brahman. [Chapter 5 – Verse 6]

b) Sanyasa = Antara Sanyasa, Jnana Yoga, Binary format, Clasp Rejection

= Very difficult challenge to practice without initially Practicing Karma Yoga.

II) Gita :

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

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

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

a) Yogis perform Karma Yoga for entering Jnana Yoga by getting Sadhana Chatushtaya Sampatti (Atma Shuddhi, Jnana Yogyata Prapti).

b) Karma Yoga = Stepping Stone for Jnana Yoga.

III) Gita :

यज्ञदानतपःकर्म
नत्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव
पावनानि मनीषिणाम् ॥ १८.५ ॥

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

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

IV) a) 3 Sadhanas taken from Brihadaranyaka Upanishad :

- Chapter 4 - 4 - 22

b) 3 Put together (Yagya and Dana and Tapaha) = Karma Yoga

c) Bavanani, Purifying Agent for the Mind.

d) Pratipadya Ishyati :

- Krishna Clarifies this topic.

571) Bashyam : Chapter 3 - Verse No. 4 Continues

ननु च—‘अभयं सर्वभूतेभ्यो दत्त्वा नैष्कर्म्यमाचरेत्’ इत्यादौ कर्तव्यकर्मसन्न्यासाद्
अपि नैष्कर्म्यप्राप्तिं दर्शयति लोके च कर्मणाम् अनारम्भाद् नैष्कर्म्यम् इति
प्रसिद्धतरम् अतः च नैष्कर्म्यार्थिनः किं कर्मारम्भेण इति प्राप्तम् अत आह-

nanu ca — ‘abhayaṃ sarvabhūtebhyo dattvā naiṣkarmyam ācarēt’ ityādaḥ kartavya-karma-sannyāsād
api naiṣkarmya-prāptiṃ darśayati lōkē ca karmaṇām anārambhād ‘naiṣkarmyam’ iti
prasiddhataram | ataḥ ca naiṣkarmya-arthinaḥ kiṃ karma-ārambhēṇa? iti prāptam | ata āha —

Mahabharatha :

अभयं सर्वभूतेभ्यो दत्त्वा नैष्कर्म्यमाचरेत् ।
सर्वभूतहितो मैत्रः सर्वेन्द्रिययतो मुनिः ॥ १८ ॥

abhayaṃ sarvabhūtebhyo dattvā naiṣkarmyam ācaret |
sarvabhūtahito maitraḥ sarvendriyayato muniḥ || 18 ||

A sage should first grant fearlessness to all beings (meaning he should harm none). Then he should live in a state of Naishkarmya — acting without attachment and without creating karmic bondage. [Chapter 46 - Verse 18]

I) a) 1st Line :

- Karma Yoga is Sadhanam for Jnana Yoga, note is over.

b) 2nd Line :

- Na Cha Sanyasat Eva...

c) Purva Pakshi :

- You are quoting Convenient Sruti, Smruti Vakhyam.

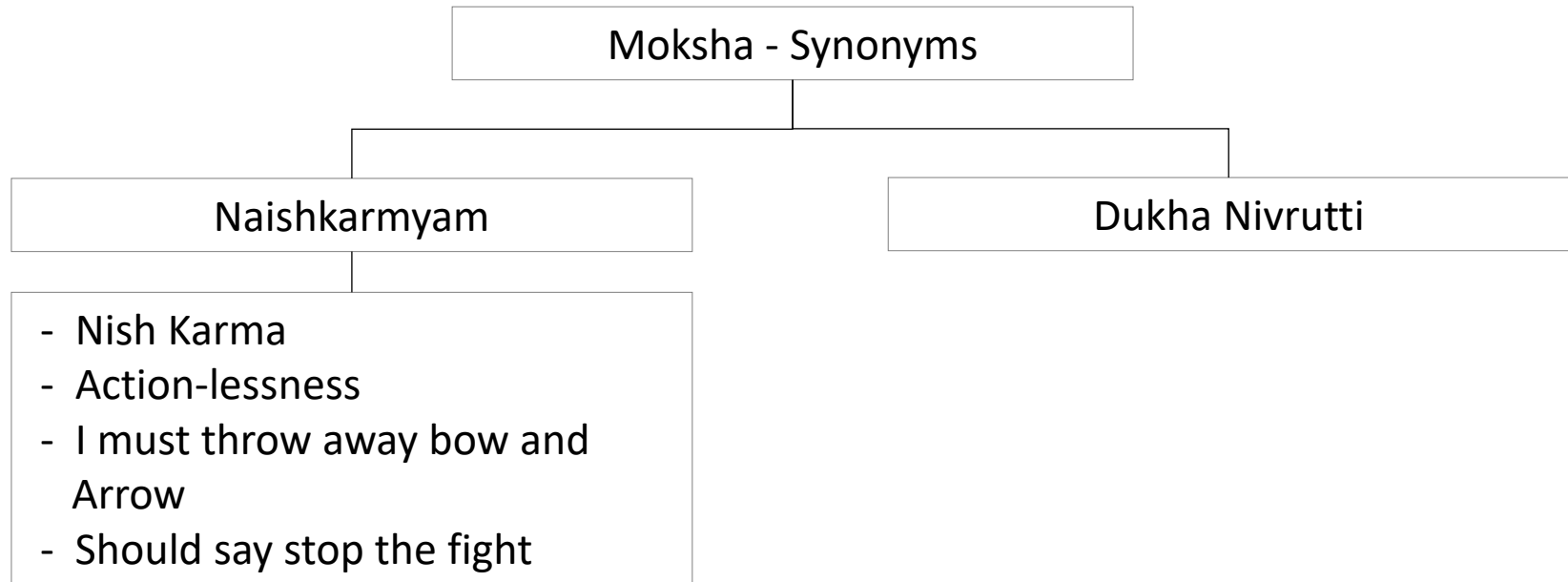
d) Sanyasa - Presented as a means to Moksha - Arjuna wants to listen to those Quotations.

e) In problem, remember Sanyasa.

f) Why Lighliting Karma and not Sanyasa?

- This is also prescribed in Veda as Moksha Sadhanam.

II) a)



b) Abayam Pradhanam - Ritual Practiced during Sanyasa.

c) Vaidya Sanyasa :

- Vidhi Poorvaka Sanyasa
- Ritualistic Sanyasa for 2 Days
- Renouncing Karma is a Big Karma.

d) Homas, Parayams, Statements pratingya - Abhaya Pradhana Pratingya.

e) Addressing all the living beings in the world and Saying

- I will not compete with anyone in the Society.
- I will never Claim any right, right renunciation.

f) Biksha not a right, utter Bavati Boksha Devi

- 3/5 Times, if Nobody comes to give Biksha, that day is Shivaratri.

g) Address all Devatas and tell them i wont become Indra, Varuna, Yama.

h) Will not fight for any post in Society, name, fame, etc.

i) No more competitor, if there is a rush in a Temple for Darshanam, will not complete.

j) Call Birds, Animals, Devatas, and Says Abhayam Sarva Butebyaha Svaha..

k) Abhaya Pradhanam means technically Sanyasa.

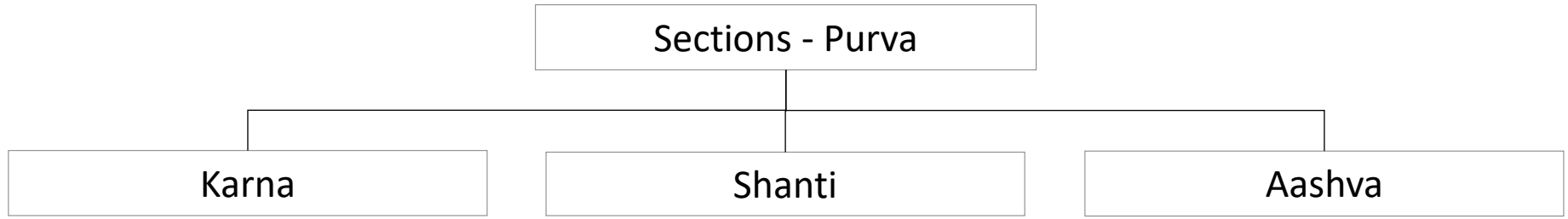
III) a) One should take Sanyasa and then follow Jnana Yoga.

b) Follow Binary format, after Sanyasa.

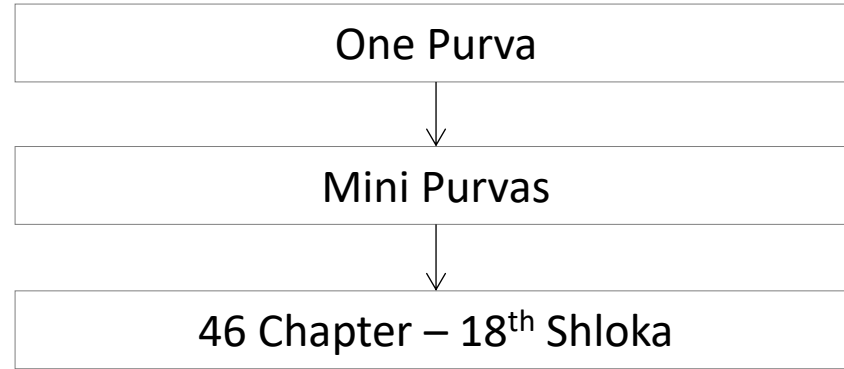
c) In Such Statements, Sanyasa is also talked about.

d) Eh Krishna, why are you prescribing Karma for me and Asking me to fight the War?

IV) Mahabharatam – Aashva Medhika Purva (Ashva medha Yaga Discussed).



V)



VI) a) This is Part of Anugita

b) After War, Arjuna tells Krishna

c) When my Mind had Many Pre-occupations, i had only Shallow disturbed Mind and You taught me Bhagavad Gita

d) How do you expect me to Remember?

e) I have forgotten everything

f) Take Another (Anu) Gita once again

g) There Abhayam Sarva Butebyaha... Naishkarmyam Acharet comes.

VII) Upanyasakas tell a Joke :

- When Abhmanyu Died, Arjuna Cried Loudly
- He heard Someone Crying louder, between his Sobs
- Lord Krishna was Crying, attached to Abhimanyu.
- I Taught you Bhagavad Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

जातस्य हि ध्रुवो मृत्युः
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh
dhruvaṃ janma mṛtasya ca |
tasmād aparihāryē'rthē
na tvaṃ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

e) Why are you Crying.

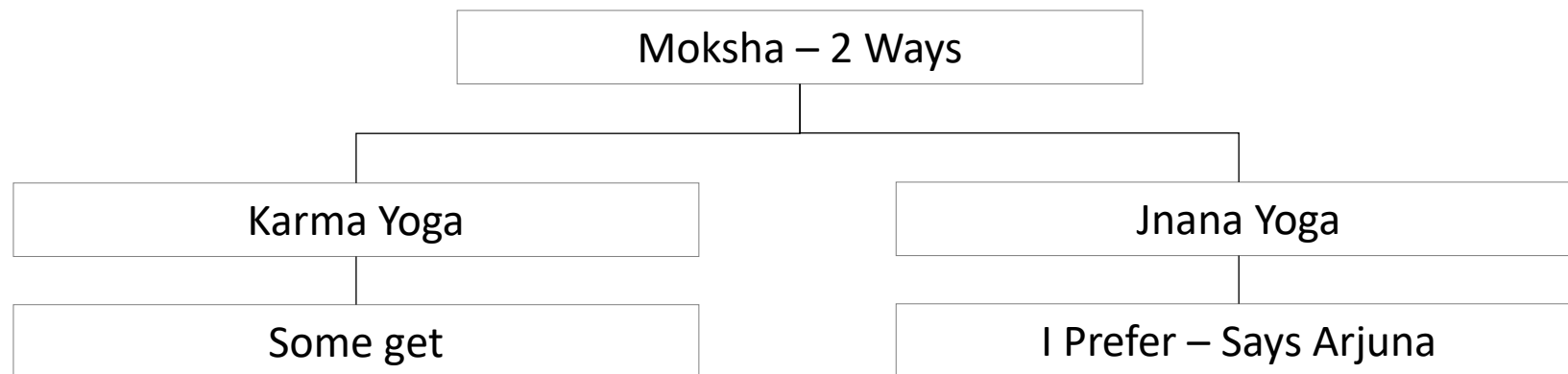
VIII) a) Kartavya Karma - Nitya - Naimittika Karma

- Krishna talks about actionlessness, Naishkarmyam Prapti, Jnana Nishta Prapti... Moksha Darshayati.

b) By Sanyasa also Moksha is possible

- Why are you asking me to fight War?

c)



IX) a) **Purva Pakshi :**

- Lokecha
- Common Sense proves.

b) Naishkarmyam - Literal meaning is Actionlessness

c) How do you attain Actionlessness by doing Action?

d) By Avoiding action only one becomes Actionless in the world

e) Simply understandable, well known.

f) Purva Pakshi :

- If i Should have Nish Karma, have Naishkarmya Siddhi, I should drop the War.

Revision : Chapter 3 – Verse 4 :

572) Bashyam : Chapter 3 - Verse No. 4 Continues

न च सन्न्यसनाद् एव इति । न अपि सन्न्यसनाद् एव केवलात् कर्मपरित्यागमात्राद् एव ज्ञान-
रहितात् सिद्धिं नैष्कर्म्यलक्षणां ज्ञानयोगेन निष्ठां समधिगच्छति न प्राप्नोति ॥ ४ ॥

na ca sannyasanād ēva iti | na api sannyasanād ēva kēvalāt karma-parityāgamātrād ēva jñāna-
rahitāt siddhim naiṣkarmya-lakṣaṇām jñānayōgēna niṣṭhām samadhigacchati na prāpnōti || 3-4 ||

l) a) 2nd Line :

- Now

b) 1st Line :

- Karma Yoga Anushtanam is Neccessary for attaining Moksha.

c) Karma Yoga does not directly give Moksha.

d) Indirectly contributes to Moksha.

e) Therefore Karma Yoga Anushtanam is necessary

f) Without Karma Yoga Anushtanam, one can't attain liberation.

II) 2nd Line :

- Answers possible Purva Pakshi

a) Purva Pakshi / Arjuna / Student :

- Why you say Karma Yoga is compulsory for Moksha because Scriptures have also Prescribed Sanyasa also as a means of liberation.

b) Mahabharatha :

- Abhayam Sarva Butebyaha Dadwa Naishkarmyam Acharet.

c) Kaivalyo Upanishad :

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

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

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

d) Mahanarayana Upanishad :

- Vedanta Vigyana Sunishchartaha Sanyasa Yoga...

e) Shastra Prescribes Karma Sanyasa, why do you insist on Karma Anushtanam?

III) For this Purva Pakshi, Krishna gives Answer – 2nd Line

a) Na Cha Sanyasa Eva Siddhim Samadhi Gachhati

b) By Merely taking Sanyasa, one can't attain Moksha

c) Shankara :

- 2 Types of Sanyasa in Mind of Shastra (Permissible in Shastra)
- Helps you in Liberation
- 3rd Non-permissible Sanyasa, which will not help in Moksha.

d) Vidwat Sanyasi :

- Jnana Sahita Sanyasa, for converting Jnanam into Nishta.
- For Ninidhyasanartham.

e) Vividisha Sanyasi :

- Jnana Yogyata Sahita Sanyasa
- Sadhana Chatushtaya Sampatti Adhikari takes Sanyasa for Sravanam, Mananam under Guru.
- It is Good, useful, not compulsory but permitted in the Veda.

f) Kevala Sanyasi :

- Renounces world because of wifes Anger

g) 3rd Type of Sanyasi is Without Jnanam or Jnana Yogyata (Varattu Sanyasi).

h) Varattu Sanyasa will not give Moksha

- Puts Person in Greater trouble, Greater Samsara.

i) Arjuna was asking for 3rd Type of Sanyasa.

j) His Question :

- Why Can't i take to Vidwat, Vividisha Sanyasa, he comes under Varattu Sanyasa.

k) Krishna Says :

- Karma Yoga Anushtanam Kuru.

L) Na Cha Sanyasa Tat Eva

m) Karma Pasityaga – Renounces Nitya, Naimittika Karma

n) Siddou Na Samadhi Gachhati

- One will never get Moksha, Jeevan Mukti.

o) Topic 8 :

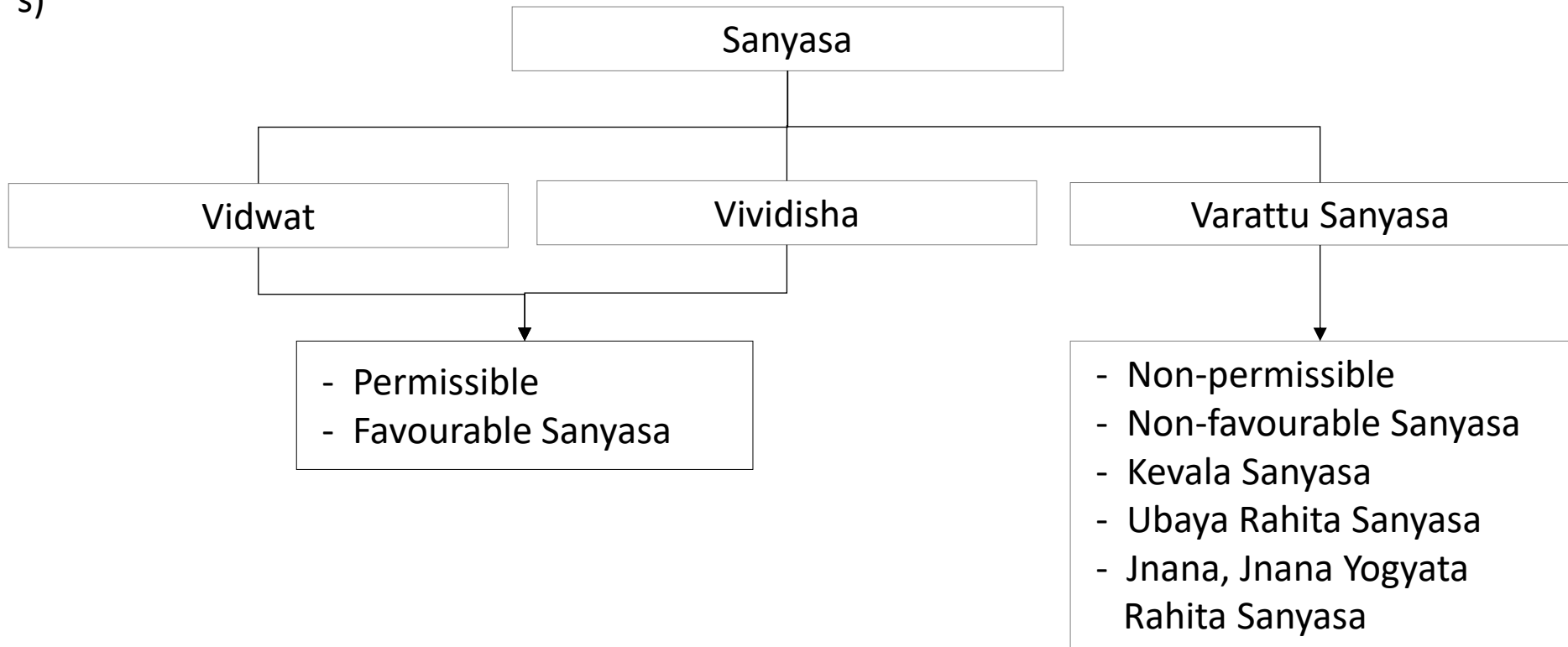
- Naishkarmya Definition very important
- Naishkarmyam = Remaining in Jnana Nishta, Binary format.

p) Mere varattu Sanyasa will not take you anywhere.

q) Should have Sadhana Chatushtaya Sampatti

r) Krishna gives reasons in Verse 5.

s)



t) Following 2 Verses

- Verse 5 and 6 Why Kevala Sanyasa is Dangeous, Creates many problems especially, Psychological problems in Kevala Sanyasa.

u) Strong warning given, never take Sanyasa in a Hurry.

v) If Sanyasa Unfavourable, no way of Returning also

- Life most Miserable, Trishanku life
- Neither benefit of Sanyasa Ashrama life nor benefit of Grihastha.
- Others do Namaskaram to me, Society respects Kashaya Vastram.
- I am going through Misery in Closed doors.

IV) Anvaya - Verse 4 :

- Karmanam Anarambat Purushaha Naishkarmyam Na Ashnute...
- Ash (To Attain)
- Sanyasanat Eva Cha - Kashchitu Siddhim Na Samadhi Gachhati.

573) Introduction to Chapter 3 - Verse No. 5 :

कस्मात् पुनः कारणात् कर्मसन्न्यासमात्रात् एव केवलात् ज्ञानरहितात् सिद्धिं
नैष्कर्म्यलक्षणां पुरुषः न अधिगच्छति ? इति हेत्वाकाङ्क्षायाम् आह —

**kasmāt punaḥ kāraṇāt karma-sannyāsamātrād ēva jñāna-rahitāt siddhim
naiṣkarmyalakṣaṇām puruṣō na adhigacchati? iti hētu ākāṅkṣāyām āha —**

Due to what reason does a man fail to attain perfection of freedom from the
Obligation to work, by renunciation of works, sans knowledge? The Answer to this
demand for reason follows:

l) a) Kasmāt Karanat?

b) Through the Non-permissible Sanyasa, Kevala Sanyasa, Verattu Sanyasa.

c) Jnana Rahita, Jnana Yogyata Rahita

d) Siddhim Na Adi Gachhati :

- Person does not attain Moksha.

e) Why kevala Sanyasa does not give liberation.

f) Siddhi = Naishkarmya Lakshana

= Jnana Yoga - Nishta

= Jeevan Mukta

g) Purushaha Na Adhi Gachhati

- Person does not attain Moksha.

h) It is inviting type of Sanyasa especially in the Mindset of problems in life in Grihastha.

i) Iti Hetu Akankshayam :

- If such a Doubt comes regarding the reason for that, Krishna gives the reason.
- Hetu Akanksha - Curiosity to know the reason, Krishna gives reason in Verse 5.

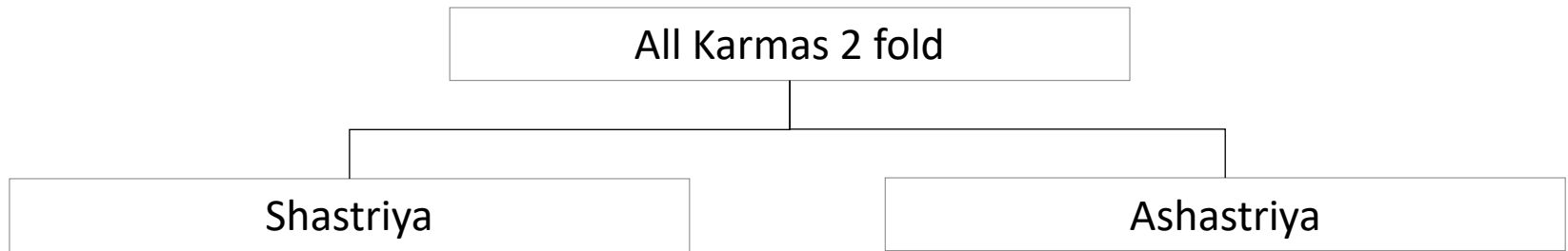
न हि कश्चित्क्षणमपि
जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म
सर्वः प्रकृतिजैर्गुणैः ॥ ३-५ ॥

**na hi kaścit kṣaṇam api
jātu tiṣṭhatyakarmakṛt |
kāryatē hyavaśaḥ karma
sarvaḥ prakṛtijairguṇaiḥ ||3-5||**

Verily, none can ever remain, even for a moment, without performing action; for, everyone is made to act helplessly, indeed, by the qualities born of prakriti (nature). [Chapter 3 – Verse 5]

Gist :

- I) a) All those who do not have Jnanam and Jnana Yogyata will face a Uniform Situation.
- b) Their Svabava will not allow them to be Quiet.
- c) Their Mind will be persuaded to do one Activity or other.
- II) a) If Jnanam is there, i will be engaged in Nididhyasanam.
- b) If Jnana Yogyata is there, i will be engaged in Sravana, Mananam.
- c) If both are not there Mind will engage in some Karma, Persuaded by Prakirti, Svabhava.
- III) a)



- b) All normal people have internal Pressure to do something or other.
- c) In Brahmacharya, Grihastha, Vanaprastha can engage in Shastriya Karma.
- d) Shastriya Karma will save him from doing Ashastriya Karma.
- e) In Kevala Sanyasa, No Jnanam (No Nididhyasanam) or Jnana Yogyata (No Sravanam, Mananam), No Shastriya Karma.

f) Only one outlet Left :

- Ashastriya Karma Pressurized by Svabhava.

g) Secretly do wrong Actions, or Mentally fantasizing wrong action.

h) Avashya Karya Karyate :

- Thinking of something or other which is Dangerous.

Topic No. 575 to 579 :

न हि इति ॥ न हि यस्मात् क्षणमपि कालं जातु कदाचित् कश्चित् तिष्ठति अकर्मकृत् सन् ।
कस्मात् ? कार्यते प्रवर्त्यते हि यस्मात् अवशः एव अस्वतन्त्रः एव कर्म सर्वः प्राणी प्रकृतिजैः
प्रकृतितः जातः सत्त्वरजस्तमोभिः गुणैः । अज्ञः इति वाक्यशेषः, यतः वक्ष्यति 'गुणैर्यो न विचाल्यते'
(14.23) इति । साङ्ख्यानां पृथक्करणात् (3.3) अज्ञानाम् एव हि कर्मयोगः, न ज्ञानिनाम् ।
ज्ञानिनां तु गुणैः अचाल्यमानानां स्वतः चलनाभावात् कर्मयोगः न उपपद्यते । तथा च व्याख्यातं
'वेदाविनाशिनम्' (2.21) इत्यत्र ॥

na hi yasmāt kṣaṇam api kālam jātu kadācit kaścittiṣṭhati akarma-kṛt san ।

kasmāt? Kāryatē hi yasmāt avaśa ēva karma sarvaḥ prāṇī prakṛti-jaiḥ prakṛtitō jātaiḥ

satva-rajas-tamōbhiḥ guṇaiḥ । 'ajña' iti vākyaśēṣaḥ, yatō vakṣyati – 'guṇairyō na vicālyatē'

[Gīta 14-23] iti | sāṅkhyānām pṛthak-karaṇāt ajñānām ēva hi karma-yōgaḥ, na jñāninām ।

jñāninām tu guṇaiḥ acālyamānānām svataḥ calana-abhāvāt karma-yōgō na upapadyatē । tathā ca vyākhyātam

'vēdā-vināśinam' [Gīta 2-21] iti atra ॥

Because, not even for a Moment, does anyone remain without doing work. Why? Being dependent, all living beings are made to work by Prakirti's Constituents, Sattva, Rajas and Tamas. This applies to the ignorant only, for in 14.23, a reference is made to "One who is not pushed about by the constituents". The verse 3.3 Places the Samkhya's, the followers of the discipline of knowledge, in a Separate Class. So Karma Yoga is prescribed for the ignorant alone, and not for those who know. These latter, not Subject to Prakriti's Constituents, stir not of their own Accord; so Karma Yoga would not suit them. Thus has it been elucidate in the Commentary on 2.21.

575) Bashyam : Chapter 3 - Verse No. 5 Starts

न हि यस्मात् क्षणम् अपि कालं जातु कदा-चित् कश्चित् तिष्ठति अकर्मकृत् सन् ।

na hi yasmāt kṣaṇam api kālaṁ jātu kadācīt kaścittiṣṭhati akarma-kṛt san ।

l) a) Hi = Yasmat, this is the reason.

b) Why Kevala karma is counter productive

c) Kshanapi Kalam :

- Even for one moment.

d) Jatu :

- Any person, other than Jnani and Jnana Yogyata person.

e) Kadachitu : Anytime.

f) **Sarve Janaha** : All beings.

g) **Tishtati** : Can Remain.

h) **Akarmakrutu** : Without doing Action

i) If you Avoid Kahika, Vachika, Manasa Action becomes triple Strong, Active.

j) First Line over.

576) Bashyam : Chapter 3 - Verse No. 5 Continues

कस्मात् कार्यते हि यस्माद् अवश एव कर्म सर्वः प्राणी प्रकृतिजैः
प्रकृतितो जातैः सत्त्वरजस्तमोभिः गुणैः ।

kasmāt? Kāryatē hi yasmāt avāśa ēva karma sarvaḥ prāṇī prakṛti-jaiḥ prakṛtitō jātaiḥ
satva-rajas-tamōbhiḥ guṇaiḥ ।

l) a) What is connection between 1st Line and 2nd Line of the Verse?

b) Why person can't remain Actionless even for a Second

c) **Karyate Hi Yasmat** :

- Reason is

d) A Person is goaded by, Pressurised by, Pushed by, Governed by, helplessly (Avashaha Eva) to do Karma.

e) Shakes Legs, Cuts Nails.

f) Sarvaha – Pranis :

- All living beings.

II) Who is the Pressurising Agent?

a) Prakirti Jaihi Gunaihi

b) 3 Gunas born out of Prakirti, Maya, Unmanifest, Moola Avidya.

c) Sattva will persuade him to do Sattvic Activity.

d) Go to Rishikesh Start Rudraksha Business, imported from China.

e) Rajo Guna :

- Ashrama Construction.

f) Tamo Guna :

- Will Sleep.

g) Except Sravanam, Mananam, Nididhyasanam, he will be doing all other Activity.

h) No time for anything

III) a) By the Gunas, everyone is Persuaded to do

b) Important note next topic.

अज्ञ इति वाक्यशेषो यतो वक्ष्यति—‘गुणैर्यो न विचाल्यते’ इति
साङ्ख्यानां पृथक्करणाद् अज्ञानाम् एव हि कर्मयोगो न ज्ञानिनाम् ।

‘ajña’ iti vākyaśēṣaḥ, yatō vakṣyati – ‘guṇairyo na vicālyatē’ iti |
sāṅkhyānām pṛthak-karaṇāt ajñānām ēva hi karma-yōga ḥ, na jñāninām |

I) a) Everyone is Persuaded to do action, therefore, it is Better to do Karma Yoga

b) All except Jnani, Jnana Yogyatavan.

c) Ajnyaha iti :

- Everyone, except Jnani.

d) Everyone = Every Ajnani (Add Adjective).

II) a) Chapter 14 :

- Gunas influence a Person only if a Person is Ajnani.

b) If Gunateeta Jnani, Gunas do not influence a person.

c) Gita :

उदासीनवदासीनोः
गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव
योऽवतिष्ठति नेङ्गते ॥ १४-२३ ॥

udāsīnavad āsīnah
guṇairyo na vicālyatē |
guṇā vartanta ityēva
yō'vatiṣṭhati nēngatē || 14-23 ||

He who, seated like one unconcerned, is not moved by the Gunas who, knowing that the Gunas operate, is self centred and swerves not.... [Chapter 14 - Verse 23]

d) Jnani has transcended 3 Gunas

e) Jnani Na Vichalyate, not Persuaded by 3 Gunas

III) a) Sankhyas – Jnana Yogis have been exempted, Separated from this general Law of Gunas.

b) Only in the Case of Ajnanis, this rule of Gunas holds Good.

c) Therefore, Ajnanis need Karma Yoga

d) Since they have to do some aciton, it is better to do Karma Yoga rather than Karma.

e) Gita :

दूरेण ह्यवरं कर्म
बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ
कृपणाः फलहेतवः ॥ २-४९ ॥

dūrēṇa hyavaraṃ karma
buddhiyōgād dhanañjaya |
buddhau śaraṇam anviccha
kṛpaṇāḥ phalahētavaḥ || 2-49 ||

Far lower than the yoga of wisdom is action, O Dhananjaya. Seek thou refuge in wisdom; wretched are they whose motive is the fruit. [Chapter 2 – Verse 49]

f) Jnanis are separated from Verse 5

- Not applicable to them.

578) Bashyam : Chapter 3 - Verse No. 5 Continues

ज्ञानिनां तु गुणैः अचाल्यमानानां स्वतः चलनाभावात् कर्मयोगो न
उपपद्यते ।

jñāninām tu guṇaiḥ acālyamānānām svataḥ calana-abhāvāt karma-yōgō na
upapadyatē |

What is the difference in a Jnani?

I) a) Jnaninam Tu Gunaihi Achalyamananam :

- **Jnani not influenced, affected, Shaken by 3 Gunas.**

b) Svataha Chalana Abhavat

- Jnani remains in Binary format, Does not have any Movement.

c) Body, Mind, World = Anatma

- Influenced by Prakriti, 3 Gunas

d) I am Neither world, Body, Mind

e) I am Atma, not influenced by 3 Gunas

f) I am Nitya Mukta Svarupaha iti Avasthanam

g) Svataha Chalanam Abavat

h) Jnanis Body - Mind does not remain Acitonless

i) Jnanis Mind has thoughts all the time, Involved in actions.

j) Understands, i the Atma am Acitonless

k) Vedantic Meditation involves thoughts

- Chidananda Rupa Shivoham.

L) Vedantin Never values thoughtlessness.

m) In Binary format, no requirement of Karma Yoga, i am Nitya Mukta Atma.

n) I dont look at any activity as Sadhana for Moksha.

o) I am Ever liberated Atma

p) Karma Yoga Na Upapadyate

579) Bashyam : Chapter 3 - Verse No. 5 Continues

तथा च व्याख्यातं वेदाविनाशिनम् इति अत्र ॥ ५ ॥

tathā ca vyākhyātam 'vēdā-vināśinam' [Gīta 2-21] iti atra ॥

l) a) Shankara refers to Gita :

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

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

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

b) Never take to Kevala Sanyasa

c) May you be a Karma Yogi

II) Anvaya - Verse 5 :

- Kashchit Hi, Jatu Kshanam Api (For even a Second)
- Akarmakrutu Na Tishtati
- Avashaha Sarvaha Hi
- Helplessly everyone
- Prakruti Jaihi Gunaihi Karma Karyate.

580) Introduction to Chapter 3 - Verse No. 6 :

यः तु अनात्मज्ञः चोदितं कर्म न आरभते इति तद् असद् एव इति आह—

yaḥ tu anātma-jñāḥ cōditam karma na ārabhatē iti tad asad ēva iti āha —

The Non-knowers of the Self, who refuse to do work Prescribed by the Scripture, are in Error. This is pointed out here :

- l) a) Same idea – Kevala Sanyasa is counter productive
- b) Those who do not have Jnanam or Jnana Yogyata
- c) Krishna considers Arjuna to be Ubaya Rahitaha
- d) Jnana Yogyata and Jnana Rahitaha
- e) Choditam Karma Na Arabyate
- f) Suppose Arjuna gives us Chodita Shastriya Karma, and takes to Kevala Sanyasa.
- g) Na Arabate :**
 - Give up Karma and takes up Dangerous Sanyasa.
- h) Shastriya Karma, Sravana - Mananam, Nitya - Naimittika Karma, Nididhyasanam out for Kevala Sanyasi.
- i) Sanyasi becomes Asatu, Detrimental, Counter Productive, Dangerous to Sanyasa Ashrama.
- j) Iti Aha :** Krishna Clarifies.

कर्मेन्द्रियाणि संयम्य
य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा
मिथ्याचारः स उच्यते ॥ ३-६ ॥

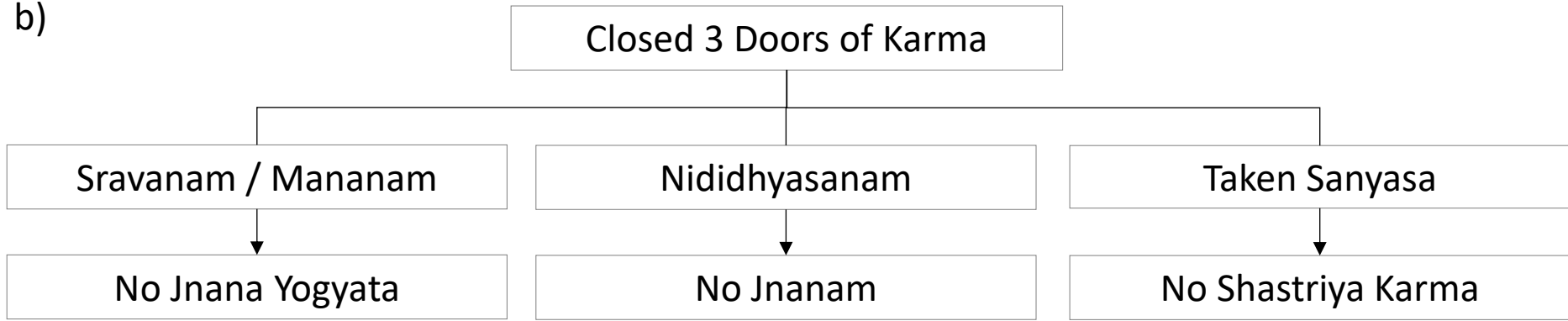
**karmendriyaṇi saṁyamya
ya āste manasā smaran |
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate || 3-6 ||**

He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite.

[Chapter 3 – Verse 6]

1) a) Kevala Sanyasi is a Vimudatma

b)

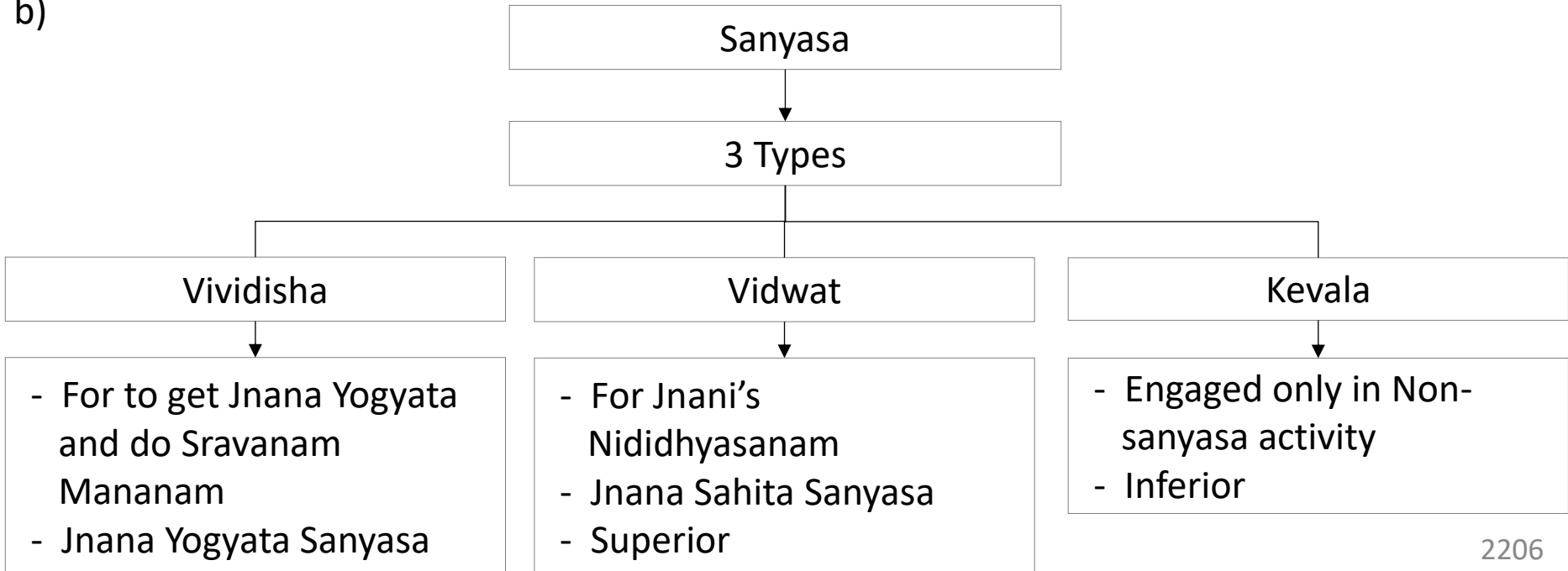


c) As a Sanyasi, he does Actions mentally and Suffers Samsara.

Revision - Chapter 3 – Verse 6 :

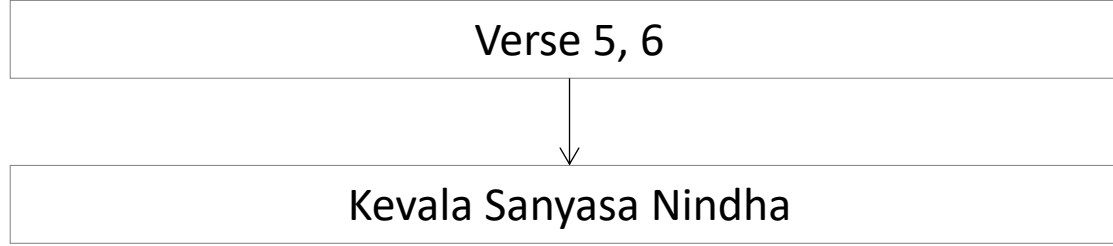
1) a) Shankara is making comparative Study of Karma Yoga and Sanyasa.

b)



- c) Chance of great Spiritual fall in Kevala Sanyasa
d) What a Person avoids externally, he practices internally, meditates.
e) This leads to Sanyasa Vrata Bangaha which is Papam, Spritual fall = Mithyachara, Title given to Kevala Sanyasi.

II)



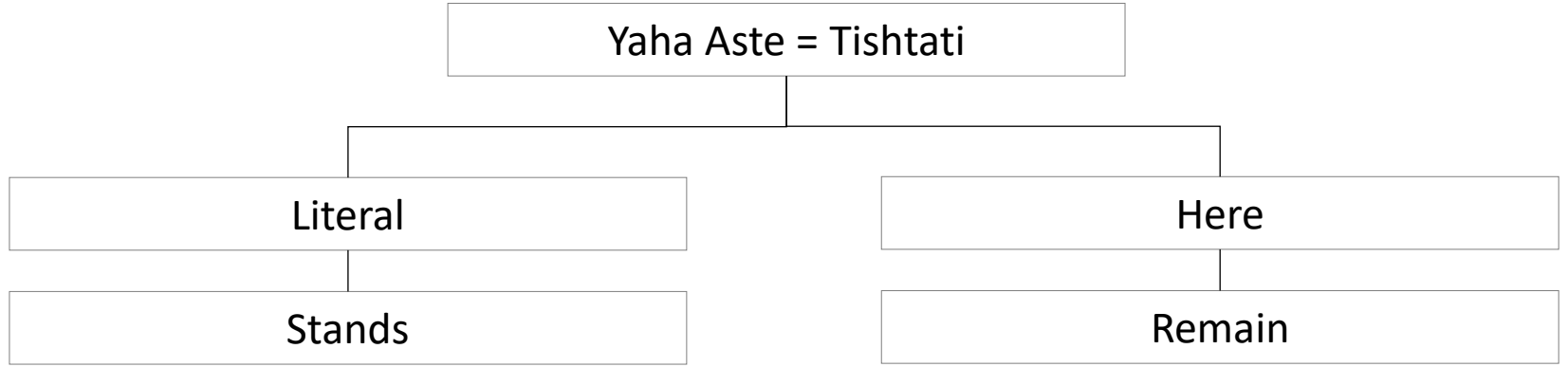
582) Bashyam : Chapter 3 - Verse No. 6 Starts

कर्मेंद्रियाणि इति ॥ कर्मेंद्रियाणि हस्तादीनि संयम्य संहृत्य यः आस्ते तिष्ठति मनसा
स्मरन् चिन्तयन् इन्द्रियार्थान् विषयान् विमूढात्मा विमूढान्तःकरणः मिथ्याचारः मृषाचारः पापाचारः
सः उच्यते ॥

karmēndriyāṇi hastādīni saṁyamya saṁhṛtya yaḥ āstē tiṣṭhati manasā
smaran cintayan indriyārthān viṣayān vimūḍhātmā vimūḍhāntaḥ karaṇaḥ mithyācārō mṛṣācāraḥ pāpācāraḥ
saḥ ucyatē ॥ 3-6 ॥

The organs of Action are the hands etc., 'Controlling them' i.e., immobilizing them, 'he who lets his mind dwell or think of their objects' – his 'Mind' or inner sense, is confounded. His conduct is false; he is said to sin.

- l) a) Karma Indriyas = Hasta, Pada etc
 b) Sanyasa = Samhrutya = Withdrawal.
 c)



d) Smaran Chintayan, Indriya Artha, Constantly thinking of Sense Objects (Shabda, Sparsha, Rupa, Rasah, Gandah).

e) **Sanyasa = Katho Upanishad :**

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
 अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdham asparsam arupam avyayam, tatha' rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [1 - 3 - 15]

f) Purpose of Sanyasa :

- Brahma Anuchintanam, Shabda Rahitam.

g) Except Brahman Kevala Sanyasi thinks of all other things.

h) Thinking of Sense Objects is not wrong but after Sanyasa it is wrong.

i) Vrata Banga Dosha

II) a) Vimudatma = Vimuda Antahkarana

- Atma Here = Confused intellect.

b) Confusion :

- He did not know that Kevala Sanyasa is inferior to Karma Yoga

c) He should have remained in Karma Yoga and not taken Sanyasa Hastily.

d) Such a Person is called Mithyachara, Mrishachara, false person, Hypocrite.

e) Papachara :

- Engaged in Single Activity in the form of Sanyasa Bangachara.

f) Gita :

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

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

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

g) Grihastha engaged in lot of Karma, is Glorious because Grihastha is Designed for Karma.

h) Sanyasi should be more engaged in Jnanam.

- If he is in more Activity and Grihastha is in withdrawal, both Violating Svadharme Nidhanam Sreyaha.

i) Saha Papa Achara

III) Anvaya – Verse 6 :

- Yaha Vimudatma karmendriyani Sayamya
- Manasa Indriyarthan Smaran Asthe, Saha Mithyacharaha Uchyate (Asthe - As Dhatu - Lut - Pratha - Eka).

यस्त्विन्द्रियाणि मनसा
नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगम्
असक्तः स विशिष्यते ॥ ३-७ ॥

**yastvindriyāṇi manasā
niyamyārabhatē'rjuna |
karmēndriyaiḥ karmayōgam
asaktaḥ sa viśiṣyatē ||3-7||**

But, whosoever, controlling the senses by the mind, O Arjuna, engages his organs of action in Karma-yoga, without attachment, he excels.
[Chapter 3 – Verse 7]

l) a) Because of these reasons, karma Yogi is Superior to a Kevala Sanyasi

b) Inferior to Vividishi, Vidwat Sanyasi

c) Kevala Sanyasi Definition – Verse 6

Topic No. 584 to 585 :

यस्तु इति ॥ यस्तु पुनः कर्मणि अधिकृतः अज्ञः बुद्धीन्द्रियाणि मनसा नियम्य आरभते
अर्जुन, कर्मेन्द्रियैः वाक्पाण्यादिभिः । किम् आरभते ? इत्याह – कर्मयोगम् असक्तः सन्
फलाभिसन्धिवर्जितः सः विशिष्यते इतरस्मात् मिथ्याचारात् ॥

yaḥ tu punaḥ karmaṇi-adhikṛtaḥ ajñāḥ buddhi-indriyāṇi manasā niyamya ārabhatē
arjuna karmēndriyaiḥ vāk-pāṇyādibhiḥ । kim ārabhatē? iti āha — karma-yōgam asaktaḥ san
Phalabhisandhividhivithah saḥ viśiṣyatē itarasmāt mithyācārāt ॥ 3-7 ॥

But, Arjuna! The ignorant man, called Upon to act, who mentally controls the Organs of cognition and begins the Yoga of action with the Organs of action, i.e., tongue, hands, etc. 'Unattached' or without desire for fruits of actions, is Superior to the Hypocrite (Vide Verse 6).

584) Bashyam : Chapter 3 - Verse No. 7 Starts

यः तु पुनः कर्मणि अधिकृतः अज्ञो बुद्धीन्द्रियाणि मनसा नियम्य आरभते
अर्जुन कर्मेन्द्रियैः वाक्पाण्यादिभिः ।

yaḥ tu punaḥ karmaṇi-adhikṛtaḥ ajñāḥ buddhi-indriyāṇi manasā niyamya ārabhatē
arjuna karmēndriyaiḥ vāk-pāṇyādibhiḥ ।

I) Yastu Punaha :

- Yaha Tu Punaha...

a) Tu :

- An intelligent person, who knows, Karma Yoga is better than Kevala Sanyasa and rejects kevala Sanyasa.

II) Vailakshanya Jyotanartha Tu :

- Unlike the previous Hypocrite, Kevala Sanyasi, this person, intelligently chose to reject kevala Sanyasa.

III) a) Punaha = Tu

b) Karmani Adhikrutaha :

- Who is now fit for Karma Yoga only, not ready for Vividisha, Sanyasa.

c) Ajnyaha :

- Not ready for Vidwat Sanyasa.

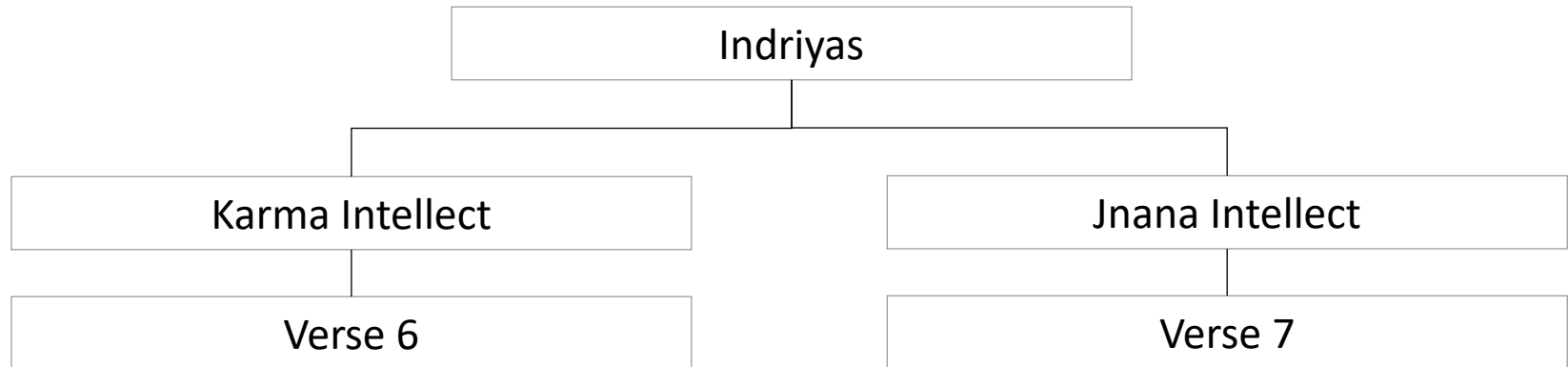
d) His Greatness :

- He has understood, i am not ready for Either.
- I am ready for Karma Yoga only.

e) What does he do?

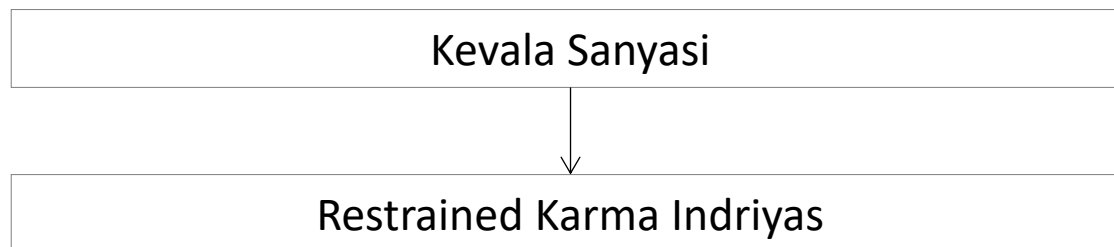
- Buddhi Indriyani Manasa Niyamya.

f)

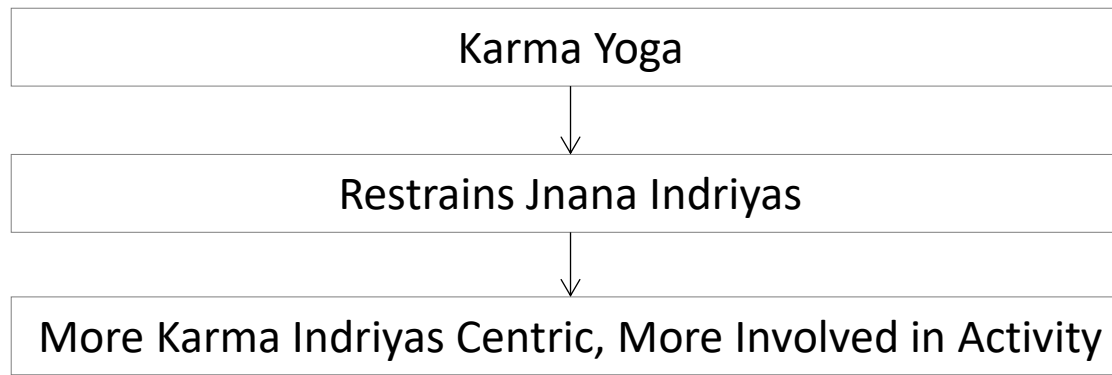


IV) a) Buddhi Inriyani = Jnana Indriyani

b)



c)



d) Manasa Niyamya :

- With the help of Mind restrains.

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]

f) Mind – Control, Serves as reins for Sense Organs

g) Therefore having restrained Jnana Indriyas, he becomes Active with Karma Indriyas.

h) Here Vak Pandyabihi – Speech, Hands, etc

- Previous Verse Hasta Ta Dini.

i) Take to an Active life

j) What type of Activity?

किम् आरभते इति आह- कर्मयोगम् असक्तः सन् स विशिष्यते
इतरस्माद् मिथ्याचारात् ॥ ७ ॥

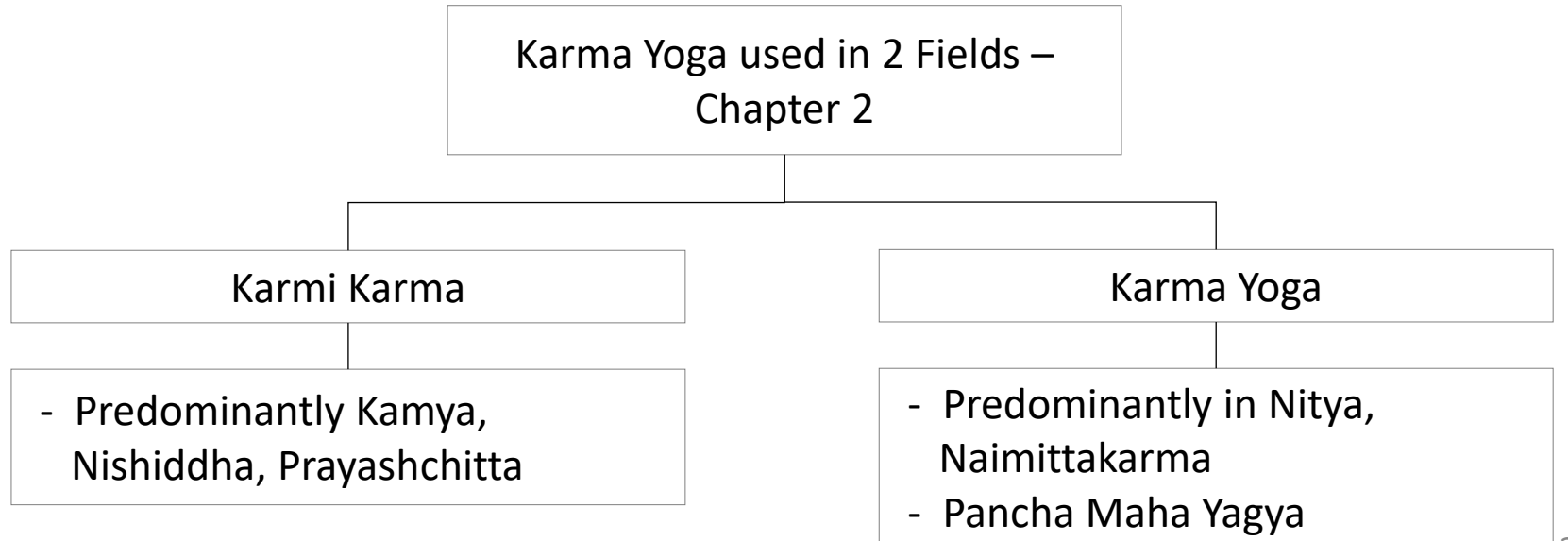
kim ārabhatē? iti āha — karma-yōgam asaktaḥ san saḥ viśiṣyatē
itarasmāt mithyācārāt ॥ 3-7 ॥

I) Kim Arabathe iti Aha :

a) With Karma Intellect, Karma Yoga, rejected Kevala Sanyasa, becomes Active

b) In What?

c)



d) Differentiates in Verse 8

e)

Karmi	Karma Yogi
- Increases Punya Papam, Samsara - Bandakam	- Increase Chitta Shuddhi and give Moksha

f) After deciding in Activity, one has a Choice to enter Karma or Karma Yoga.

g) Upadesa Sara – Verse 2 :

कृतिमहोदधौ पतनकारणम् ।
फलमशाश्वतं गतिनिरोधकम् ॥ २ ॥

kṛti-maho-dadhau patana-kāraṇam ।
phalam-aśāśvataṁ gati-nirodhakam ॥ 2 ॥

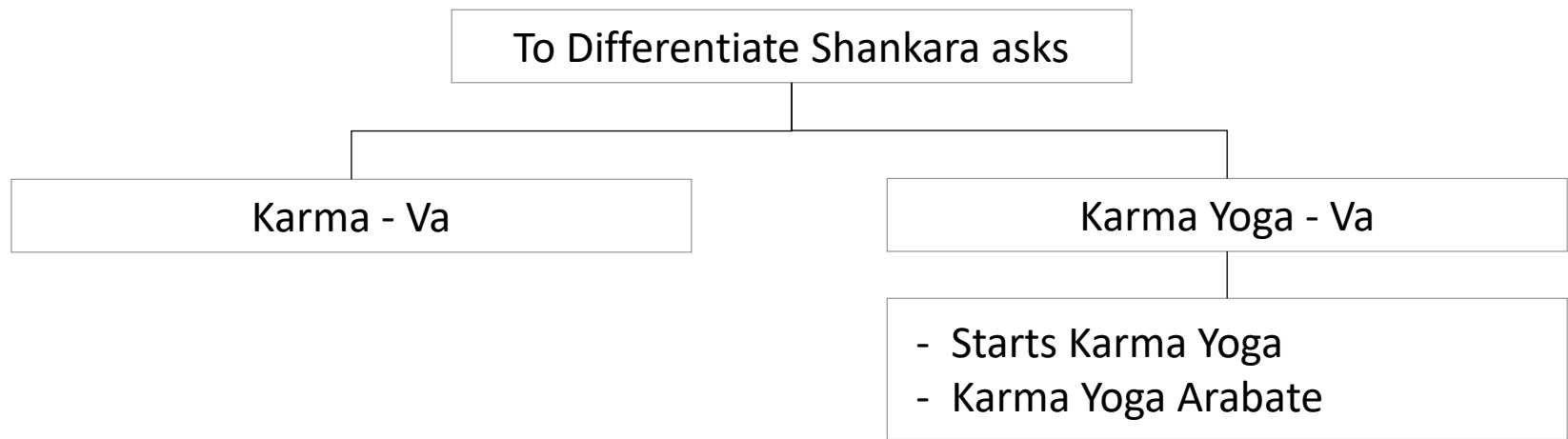
In the vast ocean of actions, impermanent result is the cause for fall (of man), and is a barrier to progress. [Verse 2]

ईश्वरार्पितं नेच्छया कृतम् ।
चित्तशोधकं मुक्तिसाधकम् ॥ ३ ॥

īśvar-ārpitaṁ necchayā kṛtam ।
citta-śodhakam mukti-sādhakam ॥3॥

Actions done with an attitude of dedication to the Lord, without attachment to the result, purify the mind and are a means to attain Liberation. [Verse 3]

h)



i) Asaktaha San :

- Without expecting Material benefit out of Karma.

j) No Expectation or expectation of Chitta Shuddhi.

k) Such a Karma Yogi excels, is Superior to Kevala Sanyasa, Mithyachara.

II) Anvaya – Verse 7 :

- Eh Arjuna, Yahatu Indriyani Manasa Niyamyaa..
- Asaktaha San
- Karmeindriyahi
- Karma Yogam Arabate
- Saha Visishyate Sish Dhatu – Excels.

586) Introduction to Chapter 3 - Verse No. 8 :

यत् एवम् अतः -

yataḥ ēvam ataḥ —

Such being the Case-

- Because of Above reason, Since Karma Yoga is Superior to Kevala Sanyasa.

587) Chapter 3 - Verse No. 8 :

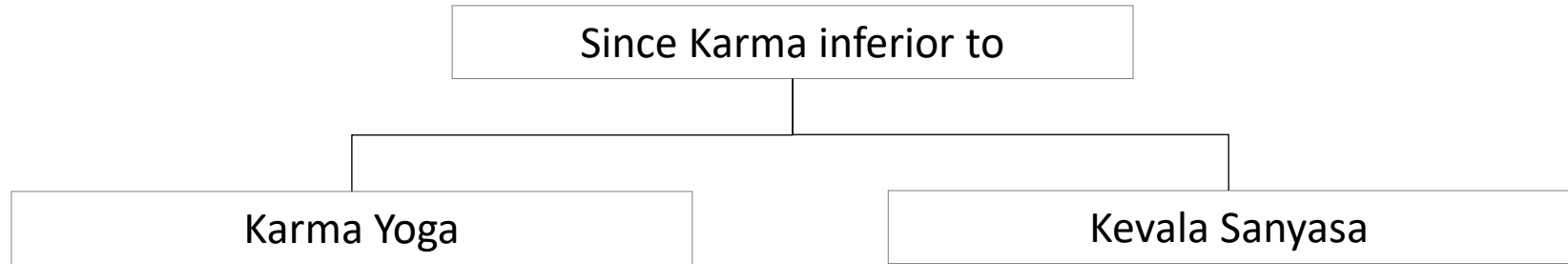
नियतं कुरु कर्म त्वं
कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते
न प्रसिद्ध्येदकर्मणः ॥ ३-८ ॥

niyataṃ kuru karma tvam
karma jyāyō hyakarmaṇaḥ |
śarīrayātrāpi ca tē
na prasiddhyēd akarmaṇaḥ || 3-8 ||

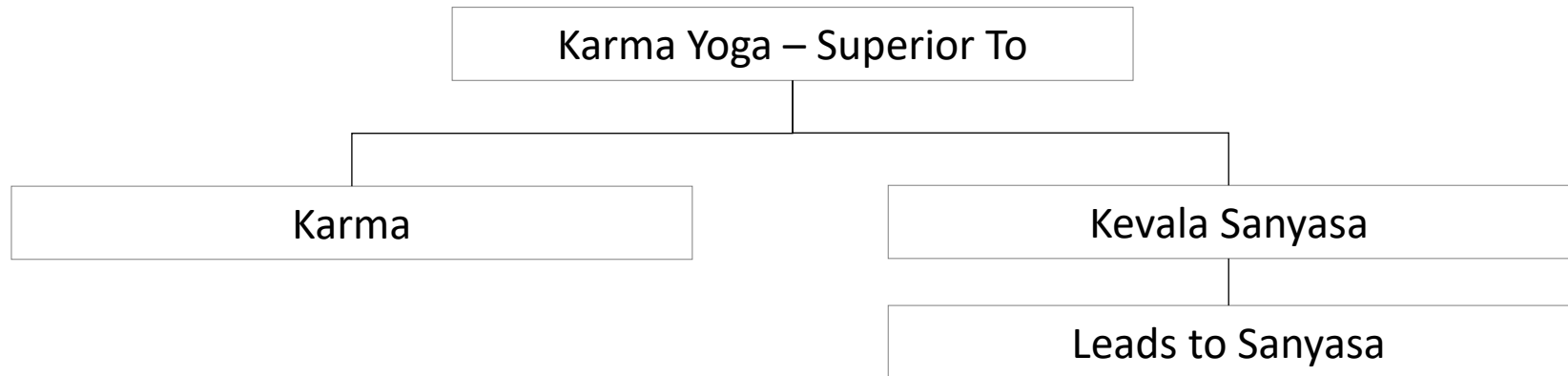
You perform (your) bounden duty; for, action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction.
 [Chapter 3 – Verse 8]

Gist :

1) a)



b)



c)

Karma Yoga	Vividisha Sanyasa	Vidwat Sanyasa	Karma	Kevala Sanyasa
Healthy	Healthy	Healthy	Unhealthy	Unhealthy

d) Remember this when you want to decide what to do with Life when pressure of Vasanas bash you.

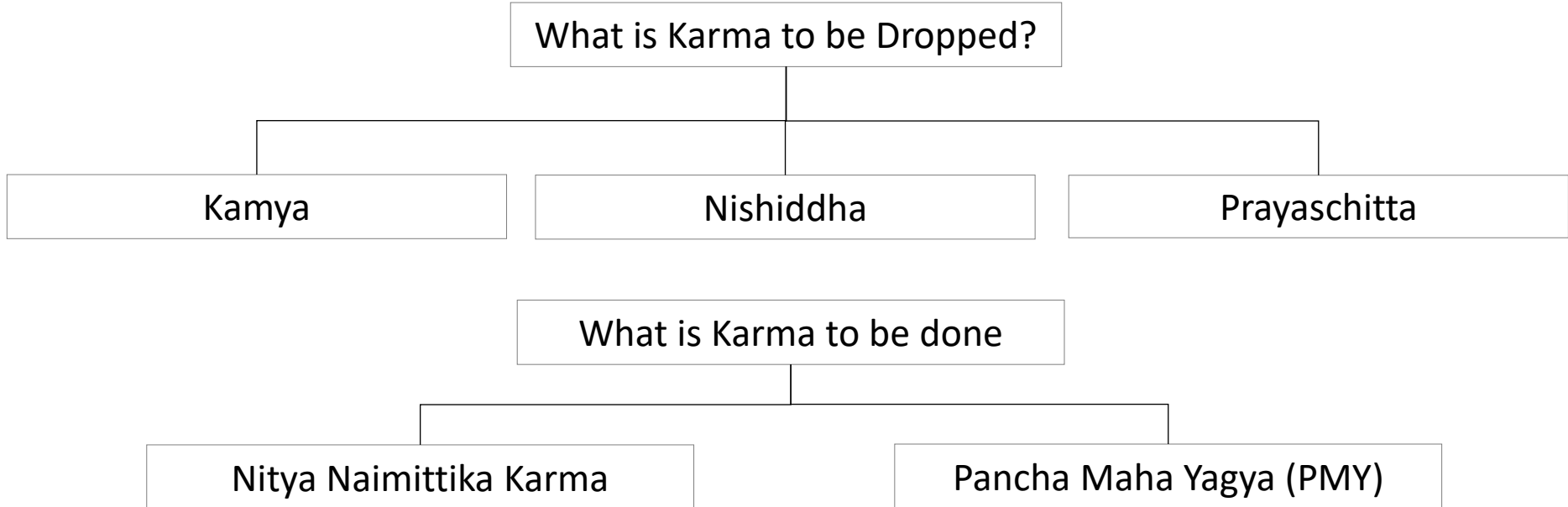
e) **Ataha :**

- Therefore, May you, Choose Karma Yoga.

II) What is Karma Yoga?

- Nitya Naimittika Pradhana Pancha Maha Yagya.

III)



नियतम् इति ॥ नियतं नित्यं [शास्त्रोपदिष्टं], यो यस्मिन् कर्मणि अधिकृतः फलाय च
अश्रुतं तत् नियतं कर्म, तत् कुरु त्वं हे अर्जुन, यतः कर्म ज्यायः अधिकतरं फलतः, हि यस्मात्
अकर्मणः अकरणात् अनारम्भात् । कथम् ? शरीरयात्रा शरीरस्थितिः अपि च ते तव न प्रसिद्ध्येत्
प्रसिद्धिं न गच्छेत् अकर्मणः अकरणात् । अतः दृष्टः कर्माकर्मणोः विशेषः लोके ॥

niyataṁ nityaṁyō yasmin karmaṇi adhikṛtaḥ phalāya ca
aśrutaṁ tat niyataṁ karma, tat kuru tvam hē arjuna, yataḥ karma jyāyaḥ adhikataraṁ phalataḥ, hi yasmāt
akarmanāḥ akaraṇāt anārambhāt | katham? śarīra-yātrā śarīra-sthitiḥ api ca tē tava na prasidhyēt
prasiddhiṁ na gacchēt akarmanāḥ akaraṇāt | ataḥ dr̥ṣṭaḥ karmākarmaṇōḥ viśeṣo lōkē || 3-8 ||

Work prescribed by the Sastras is obligatory, is to be done always by one called Upon to do it; no fruit is associated with it. That work, Arjuna! You must do, because work is Superior to inaction or Non-doing as regards consequences. How! 'Life in the Body', Even its continuance, cannot be secured without working. Thus has the distinction between working and Non-working been Marked in this world.

588) Bashyam : Chapter 3 - Verse No. 8 Starts

नियतं नित्यं यो यस्मिन् कर्मणि अधिकृतः फलाय च अश्रुतं तद् नियतं
कर्म तत् कुरु त्वं हे अर्जुन!

niyataṁ nityaṁyō yasmin karmaṇi adhiḱṛtaḥ phalāya ca aśrutaṁ tat niyataṁ
karma, tat kuru tvaṁ hē arjuna ।

l) a) Niyatam = Prescribed as Compulsory
= Pancha Maha Yagya

b)

Pancha Maha Yagya

Brahma

- Scriptural Study

Pitru

- Duties to Ancestors

Manushya

- Ethical and
responsible
conduct
- Social Service

Bhuta

- Protect
Environment

Deva

- Daily Puja, Worship

c) Prescribed by Veda as per Ashrama, Varna - Adhikaris.

d) Niyatam, not compulsory for all, not uniform.

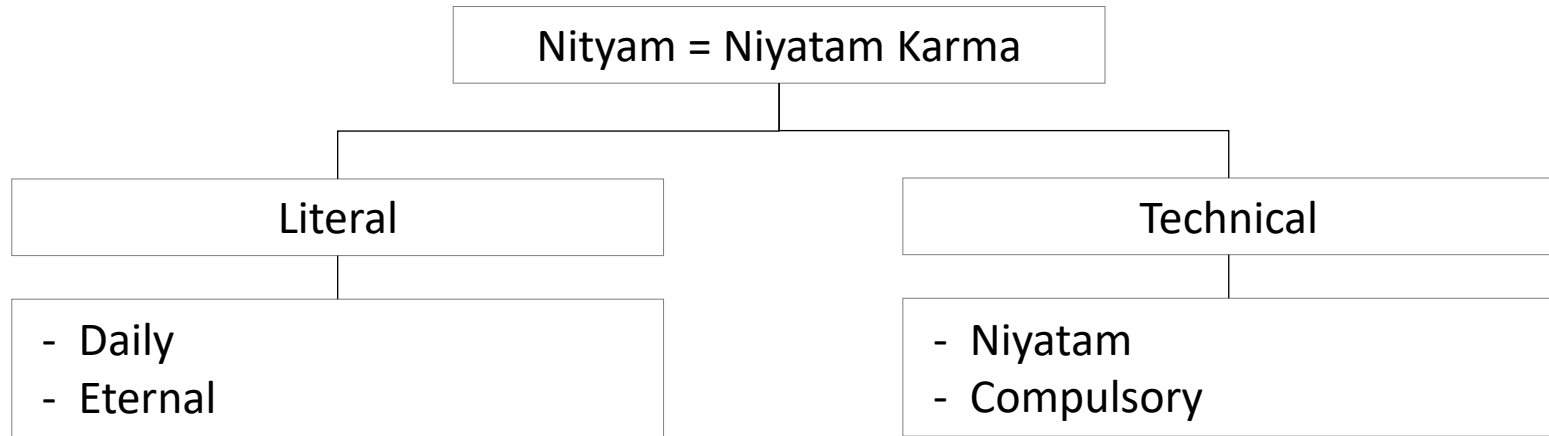
e) Target Audience as per Ashrama, Varna

f) Brahmana, Kshatriya, Vaishya, Shudra

g) Veda Adyayanam, Sandhya, Rudram, Gayathri – Poonal required as Qualification.

h) Agnihotram not for Brahmachari, Sanyasi.

i)

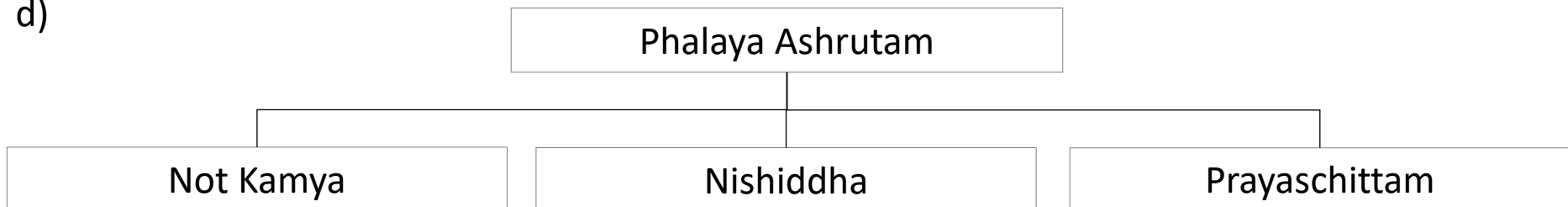


II) a) Darsha Poorna Masa - Done Twice a Month also called Nitya Karma.

b) Here Nityam = Compulsory rituals prescribed as per Ashrama, Varna.

c) Meant for Material benefit.

d)

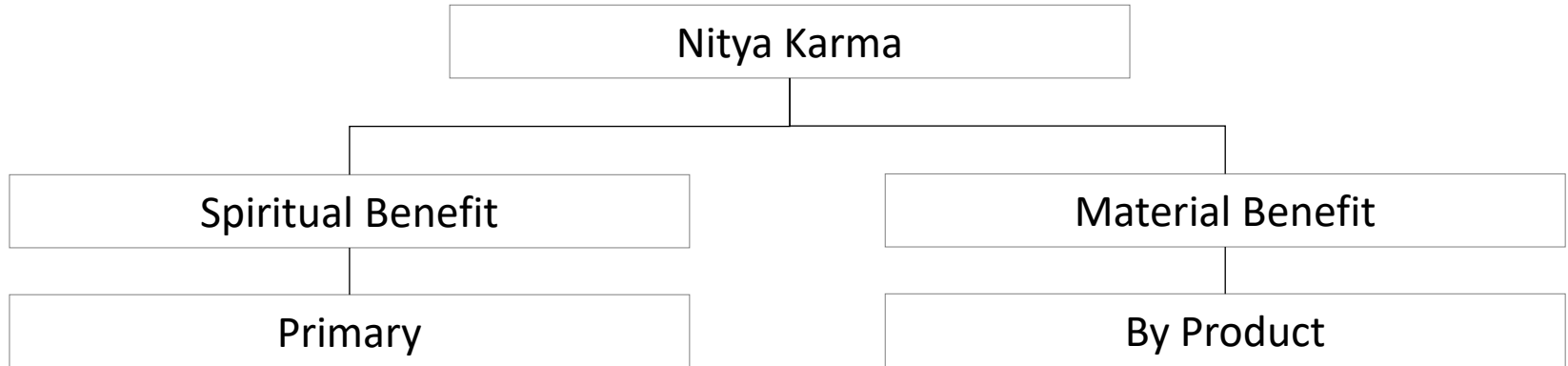


e) Not favour based Karma = Nitya Karma

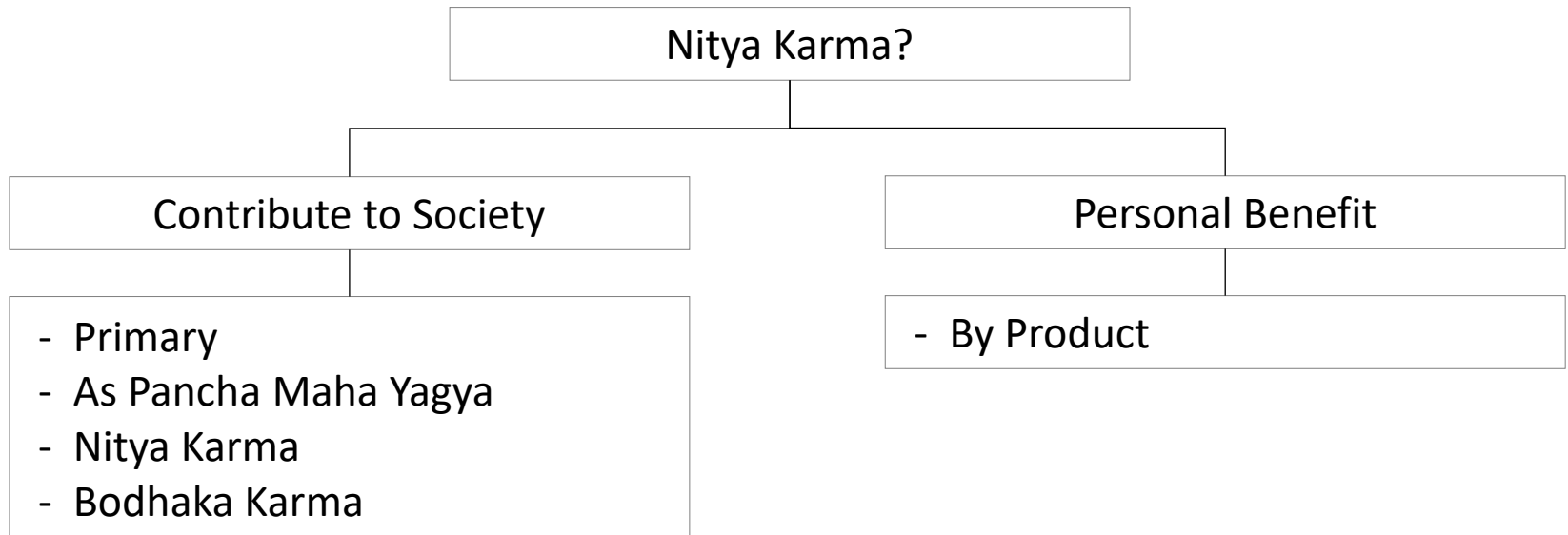
= For Chitta Shuddhi

= Sandhya Vandanam, Spiritual Benefit

f)



g) Is Business, Earning Money :



h) If Primary goal is Personal, it becomes Kamyā Karma.

i) Business by itself not Binding or Liberating

j) Attitude with which i do decides whether it is Binding or Liberating.

k) Such a Karma Tvam Kuru, Eh Arjuna.

589) Bashyam : Chapter 3 - Verse No. 8 Continues

यतः कर्म ज्यायः अधिकतरं फलतो हि यस्माद् अकर्मणः अकरणाद्
अनारम्भात् ।

yataḥ karma jyāyaḥ adhikataram phalataḥ, hi yasmāt akarmaṇaḥ akaraṇāt
anārambhāt ।

2nd Quarter of Mantra = Reason for 1st Quarter

l) a) Yasmāt = Because of following reason

b) How Karma is Superior to Akarma?

c)

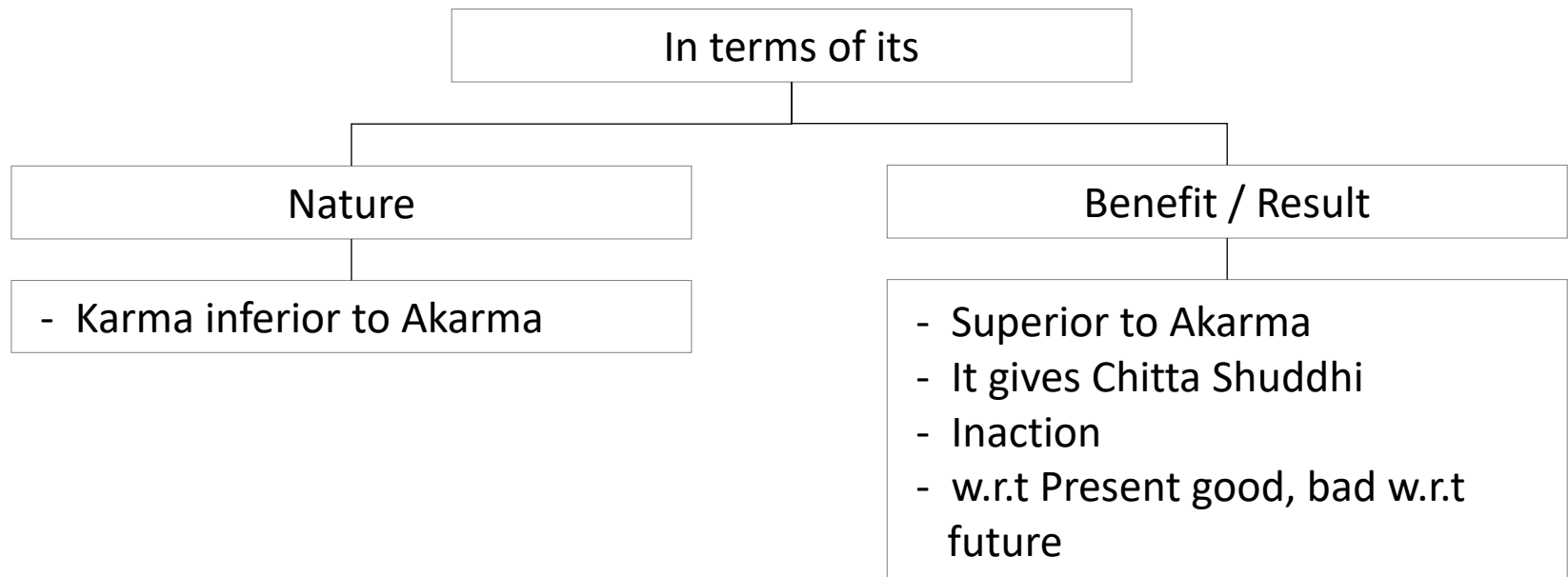
Karma	Akarma
Action	Inaction
<ul style="list-style-type: none">- Strenuous- Physical Pain- See eye Problem, looking at laptop	<ul style="list-style-type: none">- Comfortable- Stress free

d) How Action Superior to Inaction?

e) 'Phalataha'

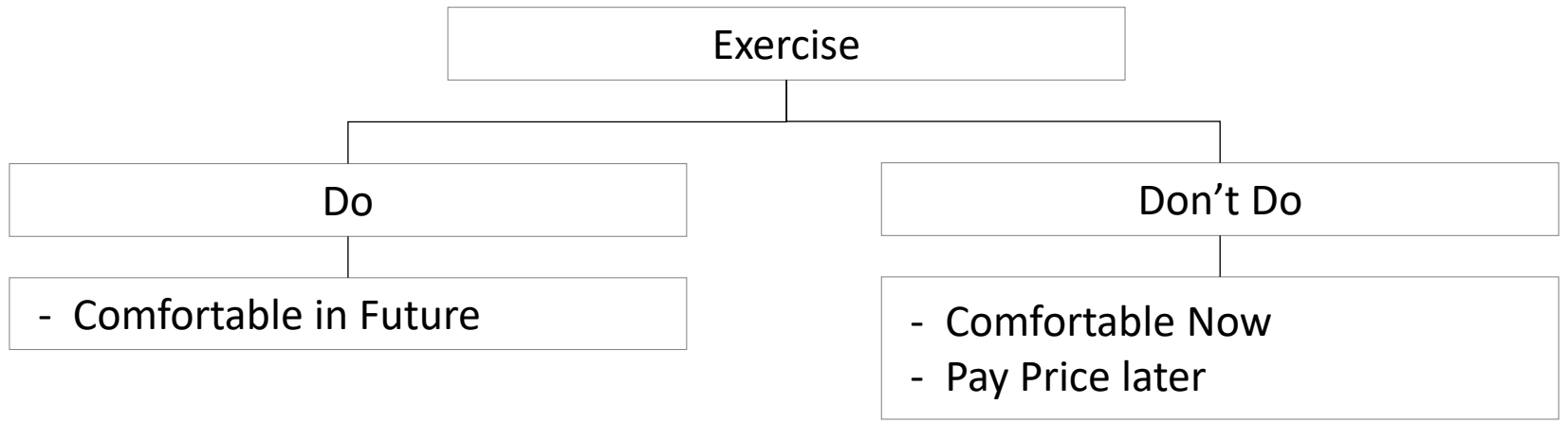
f) In terms of Benefit, Karma is Superior to Akarma.

g)



h) From Standpoint of future, Chitta Shuddhi Important.

i)



II) a) Hi = Yasmat, Yataha

b) Karma is Superior to Akarma, Akaranat, Anarambat, Non-performance of Nitya Naimittika Karma.

c) All these Shlokas are commentary on Verse 4 of Chapter 3

d) Akarmana - Panchami, Ekavachana

- Comparision – Superior to

- Sanskrit – Karma Greater than Akarma.

कथं शरीरयात्रा शरीरस्थितिः अपि च ते तव न प्रसिद्ध्येत् प्रसिद्धिं
न गच्छेद् अकर्मणः अकरणात् ।

katham? śarīra-yātrā śarīra-sthitiḥ api ca tē tava na prasidhyēt prasiddhim
na gacchēt akarmaṇaḥ akaraṇāt |

I) 2nd Half of Shloka :

a) Katham – How do you say Action is Superior to inaction?

b) Sharira Yatra :

- Healthy Living, Survival Sharira Rakshanam, Sharira Sthithi.
- Yatra = Physical Journey of the Body.

c) You may not be interested in Dharma, Artha, Kama, Moksha.

d) Even if you dont want any Goal, for healthy life, can live long.

e) Be Healthy as long as you live

- Not afraid of Death
- Dont want to be bed ridden.

f) If you have Desire to live well, for Sharira Yatra, karma is important.

g) Minimum Goal = Healthy Living

h) Minimum Goal of healthy life will not be Accomplished without Karma

Revision – Chapter 3 – Verse 8 :

I) a) To introduce Karma Yoga, 1st Krishna Criticises kevala Karma Sanyasa.

b) Vividisha and Vidwat Sanyasa are Superior to Karma Yoga

c) Kevala Sanyasa is Inferior to Karma Yoga, which was introduced in Verse 4

II) As Part of Criticism, Doshas, Deficiencies of Inaction, Akarma, were introduced.

a) Kevala Sanyasa can't give Moksha, liberation.

Gita : Chapter 3 - Verse 4 – 1st Dosha :

- Na Cha Sannyasanad Eva Siddhim Samadhi Gachhati...

b) It is Impossible to remain without Karma even for a Minute.

Verse 5 – 2nd Dosha :

- Nahi Kashchit kshana Api Jatu Tishtati...
- 3 Gunas whip up Activity.
- Maintenance of Akarma is Impossible.

c) Verse 6 – 3rd Dosha :

- Karmendriyani Sayamya, Yah Aste Manasa Smaran.
- Indriyarthan Virudatma Mithyanarasya Uchyate.
- Akarma is counter productive, idle Mind = Devils worship.

d) Verse 8 – 4th Dasha – 2nd Line :

- Even Maintenance of healthy body requires Karma.
- Not possible through Akarma
- Akarma, Actionlessness, is an obstacle to healthy life
- Therefore Vote for Karma, not Akarma.

1st Line :

- Karma is Superior to Akarma.

2nd Line :

- Reason

Shankara : Katham?

- How – Why Do you Say karma is Superior to Akarma?
- Why Akarma is inferior to Karma?

Answer :

- Sharira Yatra, Journey of life requires, healthy Body, Minimum some walking exercise.

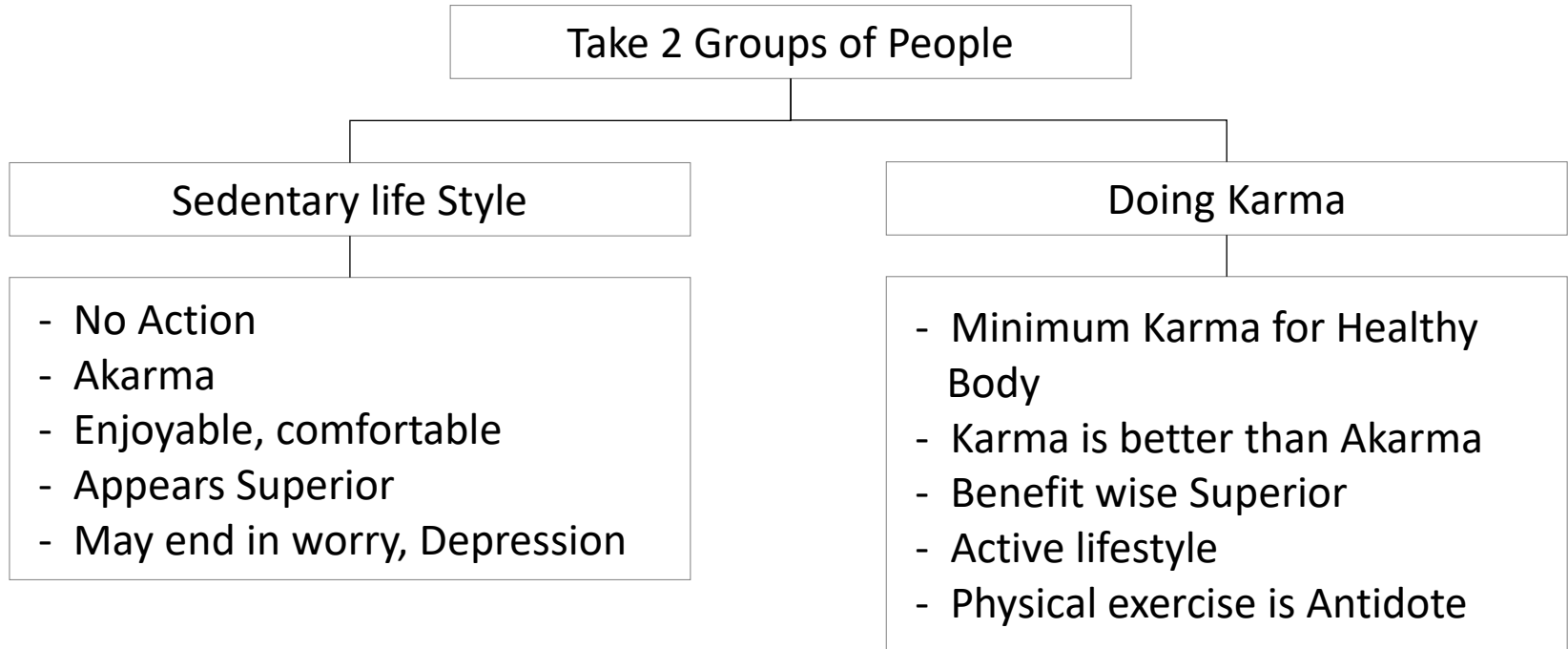
अतो दृष्टः कर्माकर्मणोः विशेषो लोके ॥ ८ ॥

ataḥ dr̥ṣṭaḥ karmākarmaṇōḥ viśēṣō lōkē ॥ 3-8 ॥

I) a) Conclusion :

- To understand difference between Karma and Akarma, no need to go to Religion or Philosophy.

b)



- c) Pratyaksha Pramanam proves the above point
- d) Don't require Shastra, Anumanam, or Krishna's teaching
- e) Pratyaksha itself reveals difference between Karma and Akarma.

II) Nityam Karma Kuru

- **Be active in life.**
- 2nd Line over.

III) Anvaya - Verse 8 :

- Tvan Niyatam Karma Kuru
- Karmahi Akarnau Bhavati (Superior is Karma compared to Akarma)
- Akarmana Cha
- Tey Sharira Yatra Api Na Prasidyet (Verb).

592) Introduction to Chapter 3 - Verse No. 9 :

यत् च मन्यसे बन्धार्थत्वात् कर्म न कर्तव्यम् इति तद् अपि
असत्, कथम्—

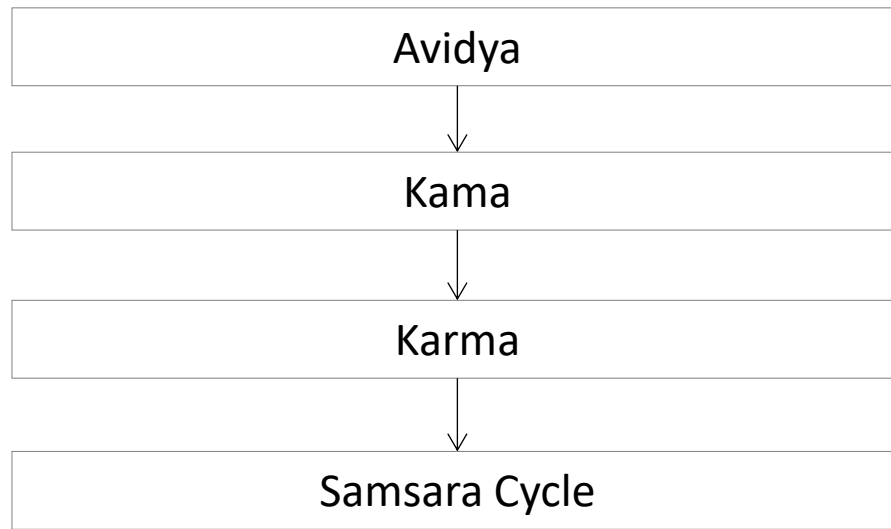
yat ca manyasē 'bandhārthatvāt karma na kartavyam' iti tad api
asat, katham —

Also your notion that work makes for Bondage and so must not be done is wrong.
How?

- Verse 9 is answer to possible doubt in Verse 8

- a) Karma is superior to Akarma
 - b) Action is superior to inaction
 - c) Traditional experts will challenge this
 - d) Karma produces Punya, papam, Punarapi Jnanam, Maranam
 - e) Karma - Cause of Janma, continuity of Samsara Chakram
- Said in Vedanta

f)



II) Mahabharata

- Karmena Badyate Jantichu
- Introduction : Topic 22 : Chapter 3

a) Karma -Cause of Bandah, Samsara Chakram

b) Vidyaya Vimuchyate - Knowledge liberates

c) Wise people avoid Karma

d) Karma binds, knowledge liberates.

IV) Arjuna remembers this at the wrong time, wrong context.

V) Arjuna's Question :

a) If this is true, how Karma is superior - Isn't it bandha hetuhu?

b) Purva Pakshi - Bandaratatvat :

- Since Karma is cause of bondage, Perpetuation of Samsara Chakram.

c) Karma Na Kartavyam :

- Karma should not be done

d) Iti yatu manyute :

- Arjuna, if you think like this and raise Purva Pakshi

e) Tad Api Asatu :

- Such a thought - Karma is bandah Karanam is wrong notion, misconception.

f) Mahabharata :

- Karmana Bandaha Jantu.

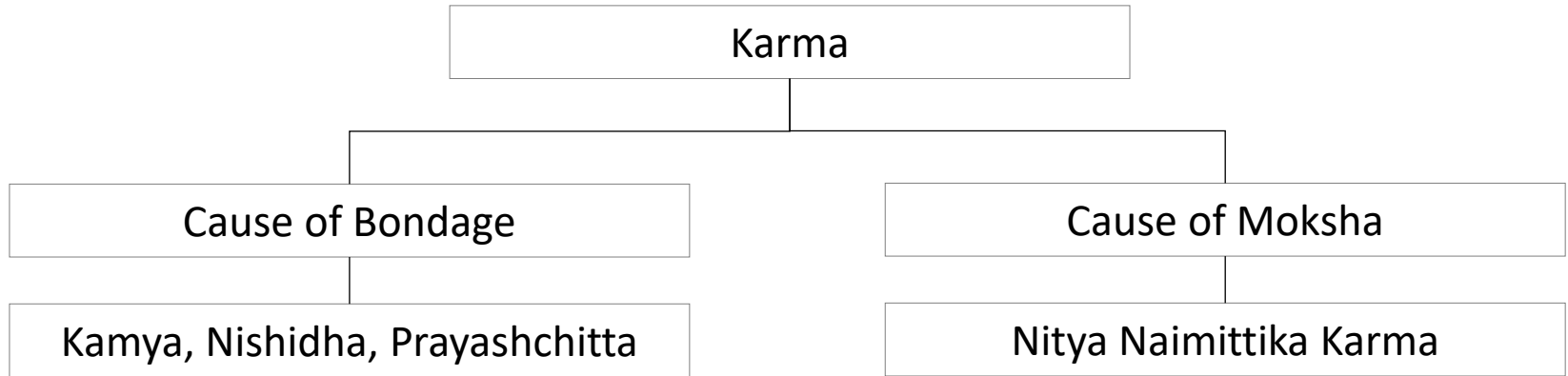
यज्ञार्थात्कर्मणोऽन्यत्र
लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय
मुक्तसङ्गः समाचर ॥ ३-९ ॥

yajñārthāt karmaṇo'nyatra
loko'yaṁ karmabandhanaḥ |
tadārthaṁ karma kaunteya
muktasaṅgaḥ samācara ||3-9||

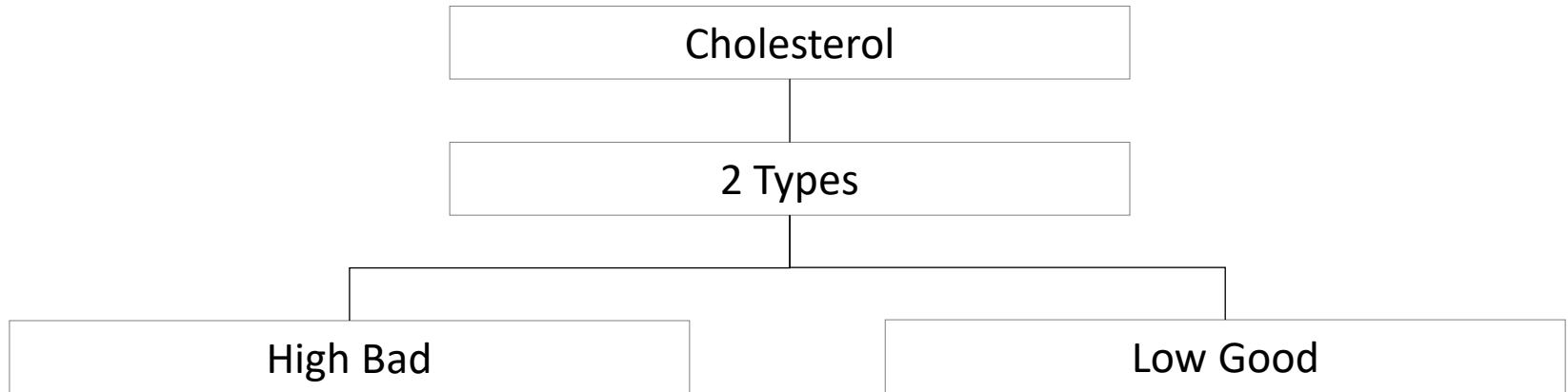
The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore, O son of Kunti, perform action for that sake (for Yajna) alone, free from all attachments. [Chapter 3 – Verse 9]

l) a) There is no Contradiction

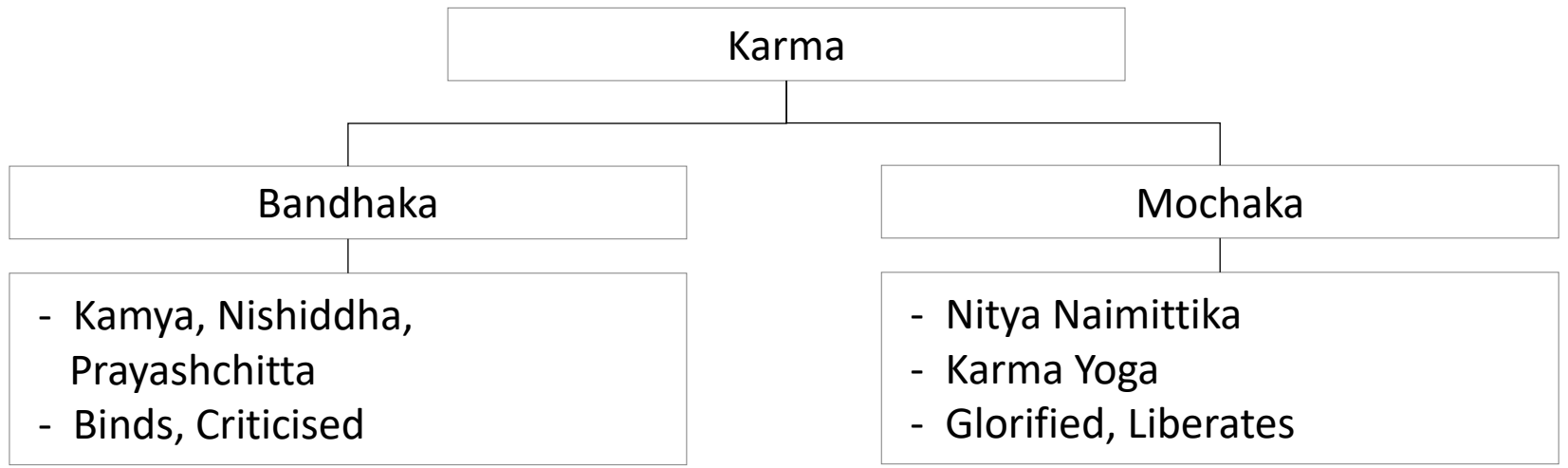
b)



c)



d)



e) Yagnyārtha Karma here is Panchamaha Yagya, Nitya Naimittika Karma, Engaged in them.

f) Anyatra - Others Binding, Avoid them.

Topic No. 594 to 595 :

यज्ञार्थात् इति ॥ 'यज्ञो वै विष्णुः' (तै. सं. 1.7.4) इति श्रुतेः यज्ञः ईश्वरः, तदर्थं यत् क्रियते तत् यज्ञार्थं कर्म । तस्मात् कर्मणः अन्यत्र अन्येन कर्मणा लोकः अयम् अधिकृतः कर्मकृत् कर्मबन्धनः कर्म बन्धनं यस्य सः अयं लोकः, न तु यज्ञार्थात् । अतः तदर्थं यज्ञार्थं कर्म कौन्तेय, मुक्तसङ्गः कर्मफलसङ्गवर्जितः सन् समाचर निर्वर्तय ॥

'yajñō vai viṣṇuḥ' [taittirīya saṁhitā 1-7-4] iti śrutēḥ yajñāḥ īśvaraḥ | tad-arthaṁ yat kriyatē
tat yajñārthaṁ karma | tasmāt karmaṇaḥ anyatra anyēna karmaṇā lōkaḥ ayam adhikṛtaḥ karmakṛt karmabandhanaḥ
karma bandhanaṁ yasya saḥ ayam karma-bandhanaḥ lōkaḥ; na tu yajñārthāt | ataḥ tad-arthaṁ yajñārthaṁ karma kauntēya,
mukta-saṅgaḥ karmaphala-saṅga-varjitaḥ san samācara nirvartaya || 3-9 ||

‘Sacrifice is indeed Vishnu’ (TS 1.7.4) – this makes Sacrifice equivalent to God. What is done for Him is work as Sacrifice; through works others than those done as Sacrifice are people called Upon to work, bound by works. Through Non-sacrificial works this world is bound, such works proving a bondage; but never through Sacrificial works. Therefore, Arjuna! Free from attachment to the fruits of works, perform works as sacrifice.

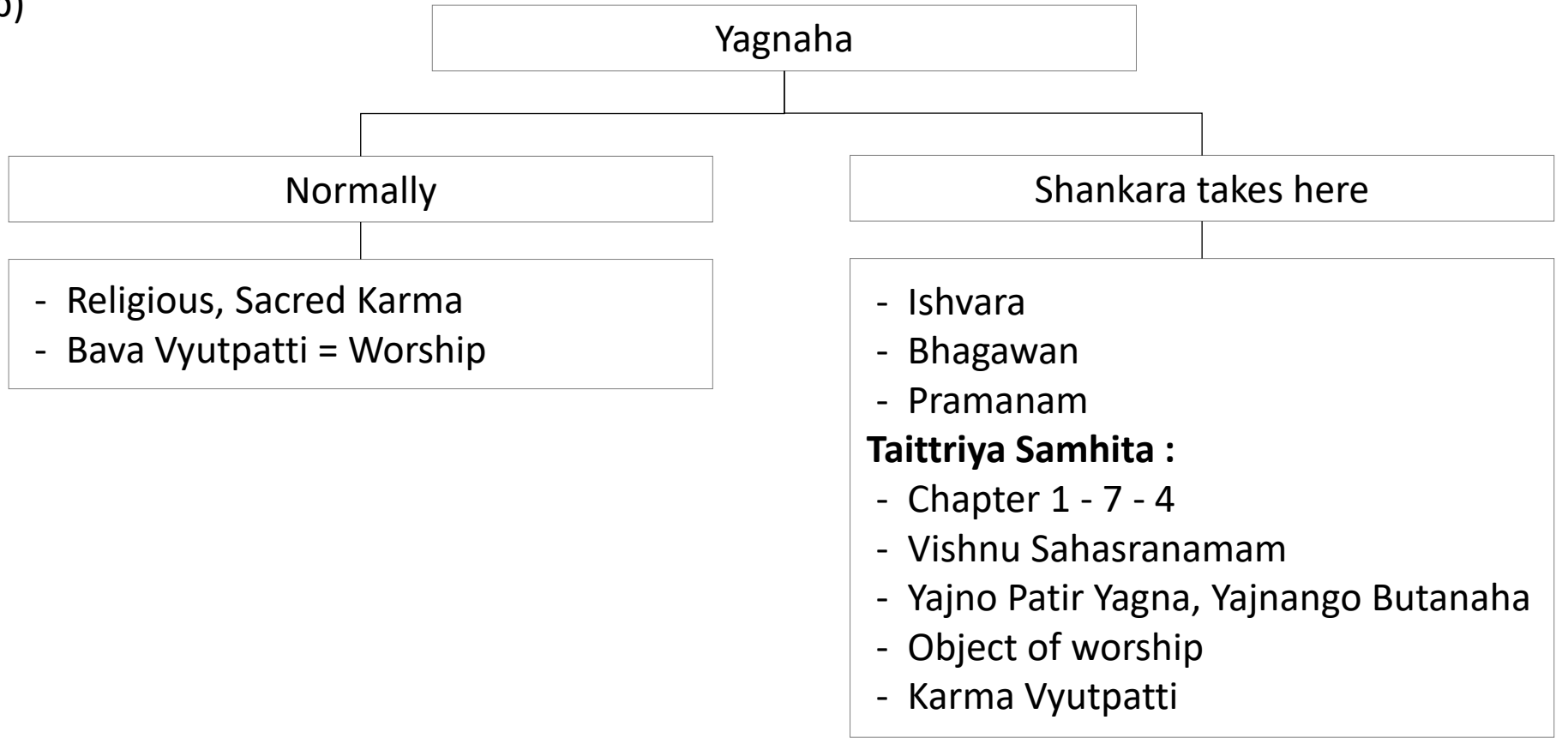
594) Bashyam : Chapter 3 - Verse No. 9 Starts

‘यज्ञो वै विष्णुः’ (तै०सं० १।७।४) इति श्रुतेर्यज्ञ ईश्वरः
तदर्थं यत् क्रियते तद् यज्ञार्थं कर्म

‘yajñō vai viṣṇuḥ’ [taittirīya saṁhitā 1-7-4] iti śrutēḥ yajñāḥ Īśvaraḥ |
tad-artham yat kriyatē tat yajñārtham karma |

I) a) Yagnovai Vishnu iti Srute.

b)



Vishnu Sahasranamam :

भूर्भुवस्स्वस्तरुस्तारः सविता प्रपितामहः ।
यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥१०४॥

bhūrbhuvahṣvastarustārahṣ savitā prapitāmahaḥ |
yajño yajñapatiryajvā yajñāṅgo yajñavāhanaḥ || 104 ||

Bhūr-bhuvahṣvastaruḥ: The three Vyahrutis Bhuh, Bhuvah, Svah are said to be the essence of the Veda. Tārahṣ: One who helps Jivas to go across the ocean of Samsara. Savitā: He who generates all the worlds. Prapitāmahaḥ: One who is the father of Brahma and therefore the grandfather of all.

Yajñāḥ: One who is of the form of Yajna. Yajñapatiḥ: One who is the protector and the master of the Yajnas. Yajvā: One who manifests as the performer of a Yajna. Yajñāngaḥ: All the parts of His body as the incarnate Cosmic Boar are identified with the parts of a yajna. Yajña-vāhanaḥ: One who supports the Yajna which yield various fruits. [verse 104]

c)



d) Tadartham = Ishvara Aradha - Nartham Kriyate

- Yatu = Nitya Naimittika Karma
= Alone can be Done for worship of Ishvara.

e) Kamya / Nishidda / Prayaschitta Karma

- For my Sake
- Svartham
- Selfish Motive.

f) Yajnartham karma = Nitya Naimittika Karma

- Yajna = Ishvara.

595) Bashyam : Chapter 3 - Verse No. 9 Continues

तस्मात् कर्मणः अन्यत्र अन्येन कर्मणा लोकः अयम् अधिकृतः कर्मकृत् कर्मणा लोकः अयम् अधिकृतः
कर्मकृत् कर्मबन्धनः कर्म बन्धनं यस्य सः अयं कर्मबन्धनो लोको न तु यज्ञार्थाद्
अतः तदर्थं यज्ञार्थं कर्म कौन्तेय मुक्तसङ्गः कर्मफलसङ्गवर्जितः
सन् समाचर निर्वर्तय ॥ ९ ॥

tasmāt karmaṇaḥ anyatra anyēna karmaṇā lōkaḥ ayam adhikṛtaḥ karmakṛt karmabandhanaḥ
karma bandhanaṁ yasya saḥ ayam karma-bandhanaḥ lōkaḥ; na tu yajñārthāt |
ataḥ tad-arthaṁ yajñārthaṁ karma kauntēya, mukta-saṅgaḥ karmaphala-saṅga-varjitaḥ
san samācara nirvartaya || 3-9 ||

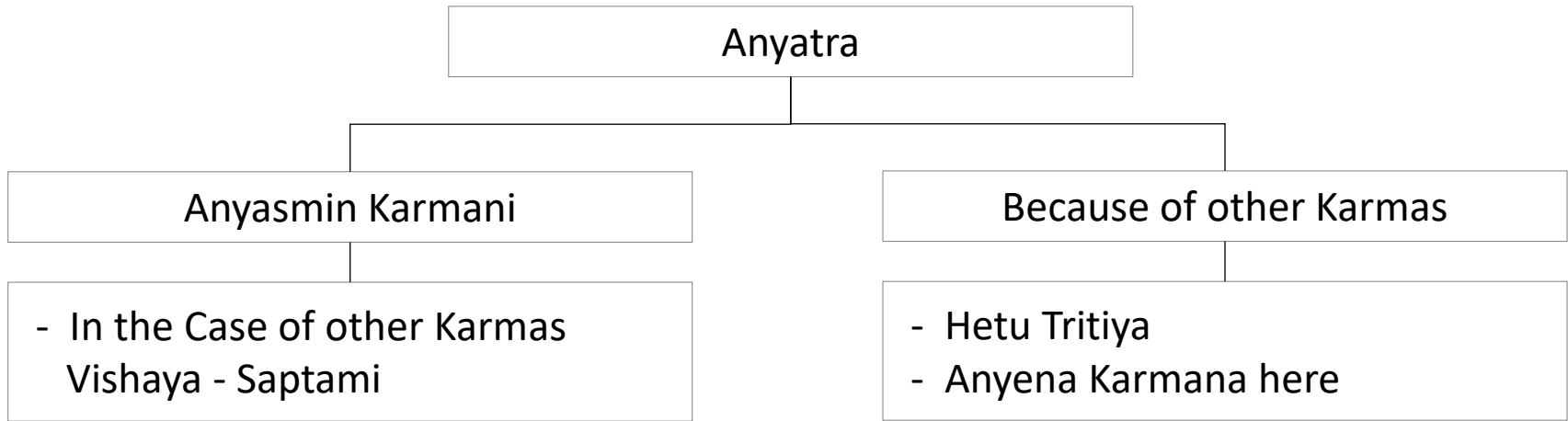
I) Tasmāt Karmanaha :

- Other than Nitya Naimittika Karma.

II) Anyatra :

- Anyena Karmana.

a)



b) Lokaha Ayam :

- People in this world

c) Loka - Not world

- Here Manushya, Janaha

d) Adhikrutaha Karma Krutu :

- One who is follower of Veda Pramanam

e) Pancha Maha Yagyas are for those who accept our scriptures

f) Knowledge of Gita easy to get but difficult to practice, remember

g) No Sandhya - Youngsters don't have God, Scriptures, Rituals

h) Those who have value for Veda Pramanam and who want to obey Vedic commandments.

i) For them alone these shlokas relevant.

j) Adhi krutaha = Veidika Sraddharam

= Brahmana, Kshatriya, Vaishhyas

k) Shudras :

- Don't believe in Veda
- These verses irrelevant

l) Trivarnikaha Karma Krutaha :

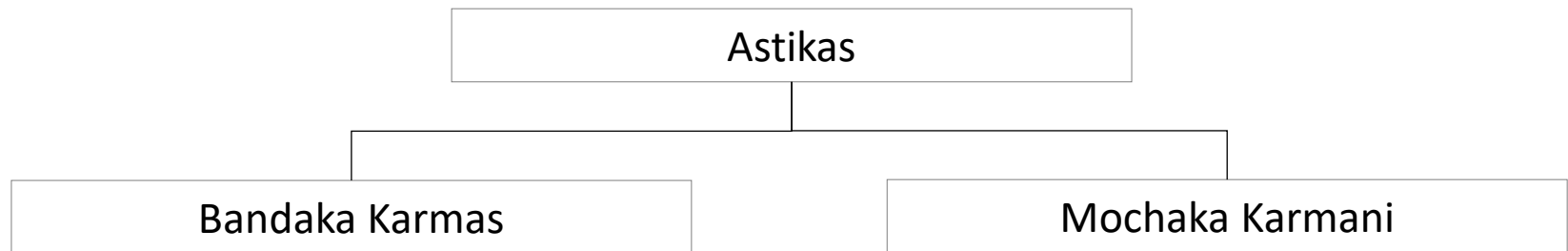
- Follow Sandhya vandanam properly

m) Karma Bandakaha :

- Astika Veidika will have shackle of Karma
- Kamyas, Nishiddha karmas will be bondage

n) For Veidikas Nitya, Naimikta karmas will be Mochikani

III)



IV) Nastika :

- Does not believe in liberation and also does not believe in Bandah also

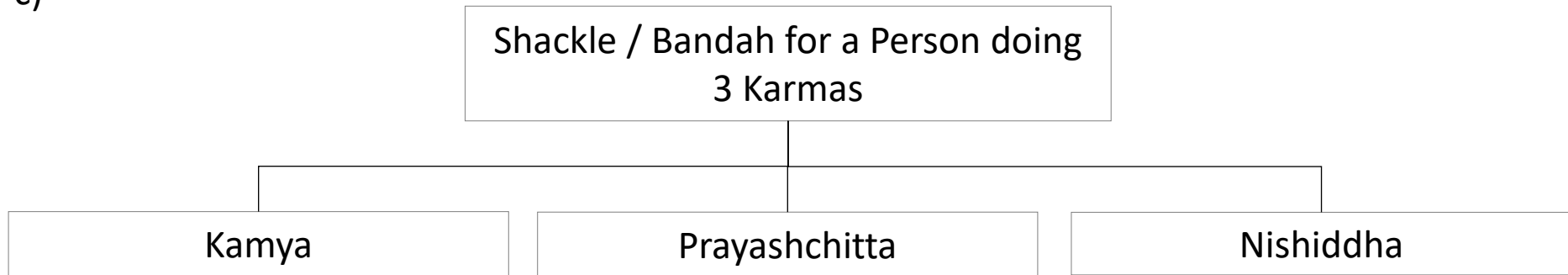
V) Adikrutaha = Veidika karma krutu, Karma bandana bhavati, if he does kamyas, nishiddha Karma.

V) a) Karma Bandhanam Yasya Saha Karma Bandanaha Bahurrihi compound

b)

Tat Purusha Samasa	Bahurihi Samasa
- Refers to Karma Shackle	- Refers to person who has Karma Shackle - Here Shackle in Kamyā, Nishiddha Vishaya

c)



d) Lokaha :

- Veidika Manushya here.

VI) a) Before Starting Discussion on Ritual, liberation, Puja ask a Person if he is a Veidika.

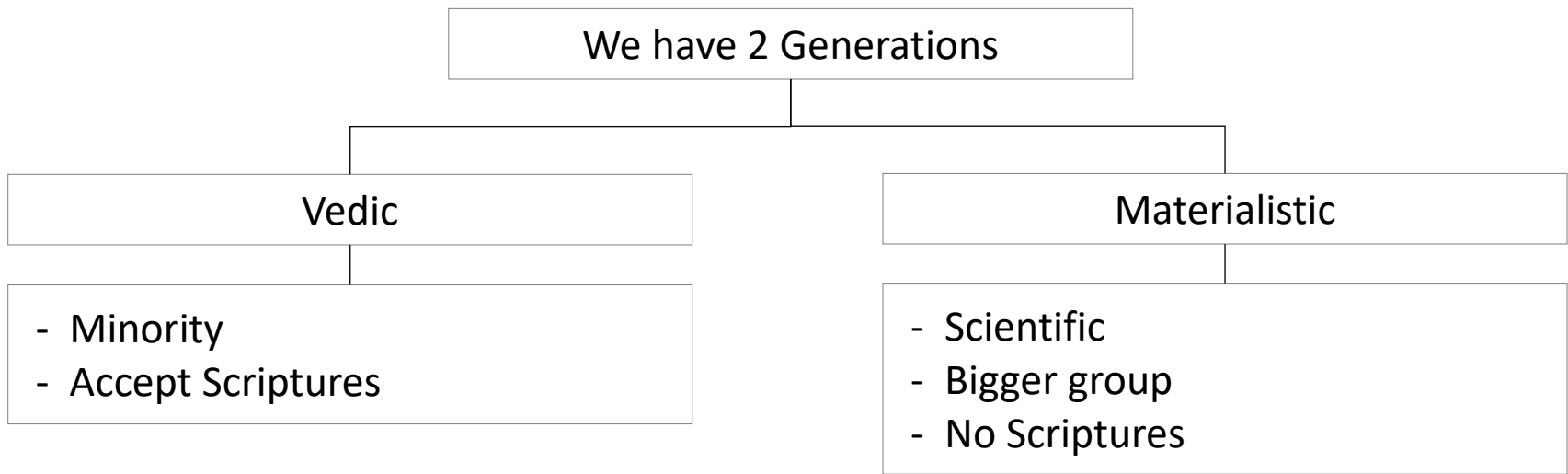
b) Do you Accept Scriptures as a Guide line for your life?

c) Previous Generations believed in Veda as Guideline.

d) Science :

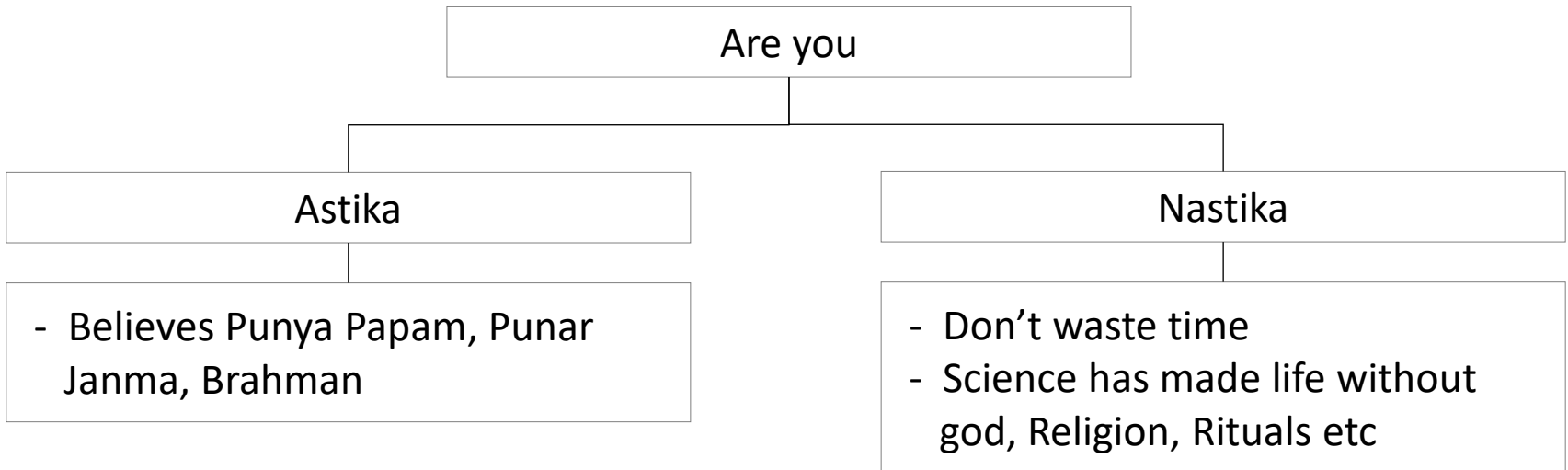
- You can lead a happy life without Scriptural Guideline.

e)



f) Dont talk god, Ritualis, Sandhya, Sraddham to youngsters wihtout redic Acceptance.

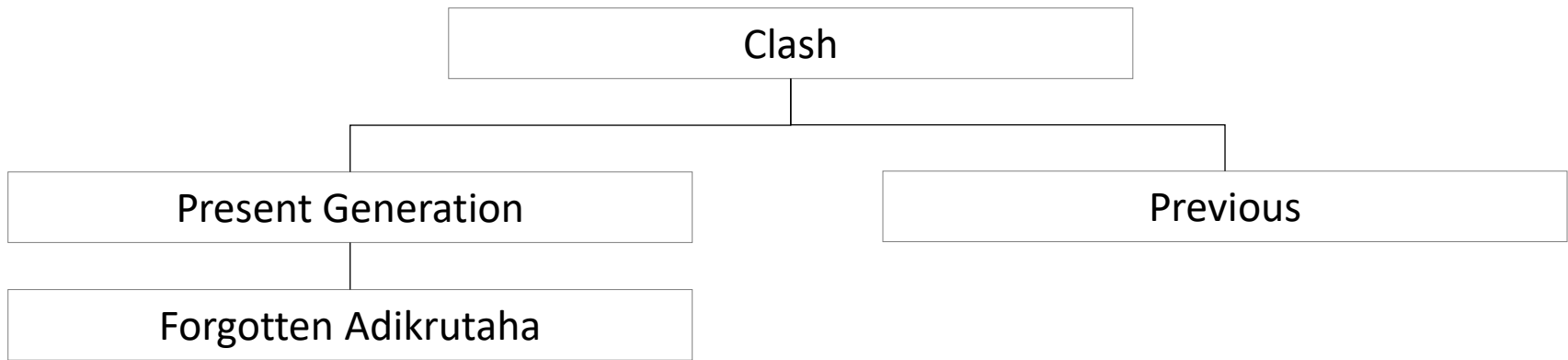
g)



h) Adhikrutaha = Astikas

i) Accept umpire or not? Ask before Starting Game.

j)



VIII) a) Democracy :

- If you accept, you follow
- Don't accept, don't follow
- No one can impose anything.

b) Matru Devo bhava, Pitru Devo Bhava :

- Vedic Dictum

c) Modern System :

- Children Rights
- Have a right to live their own life

d) Parents can't impose their ideas now

e) Matru Devo bhava not absolute rule

f) Rule for only Veidikas

- Matru Devo bbhava is Veda Vakhyam.

g) Today, we have no right to influence our Children

h) Educate children, let them think whether to accept Veda as a Pramanam.

i) Veda still will have its followers.

IX) a) Natu Yajnartha :

- Yajnarthat karma, Nitya Naimittika Karma can't become a shackle.

b) Anyartha :

- Other Karmas - Shackles

c) Loka karma bandhanaha bhavati

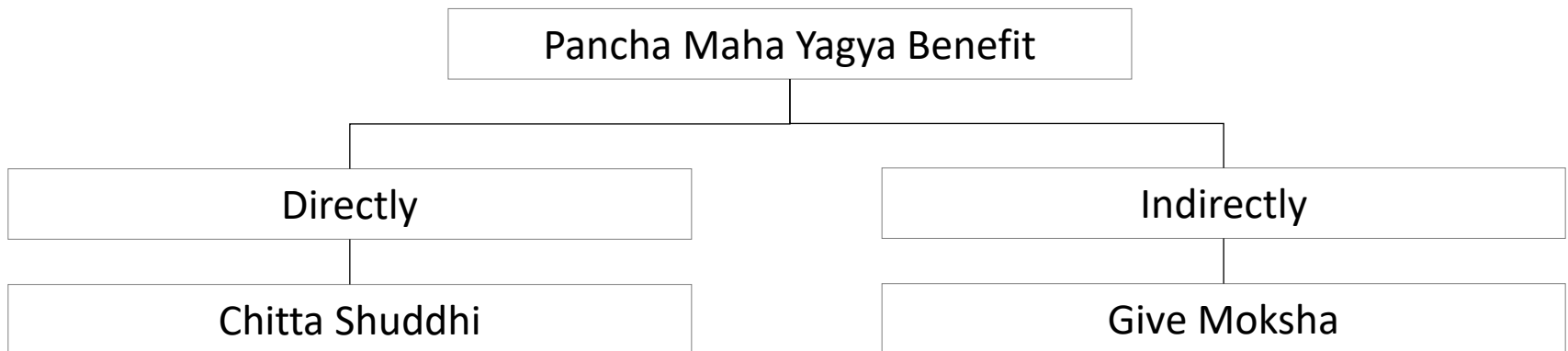
d) Tadartham :

- Yadartham - May you replace Kamyas, Nishiddha Karmas by Pancha Maha Yagya.

e) Mukta Sangaha :

- Nitya Naimittika karma is meant for Chitta shuddhi and Moksha.

f)

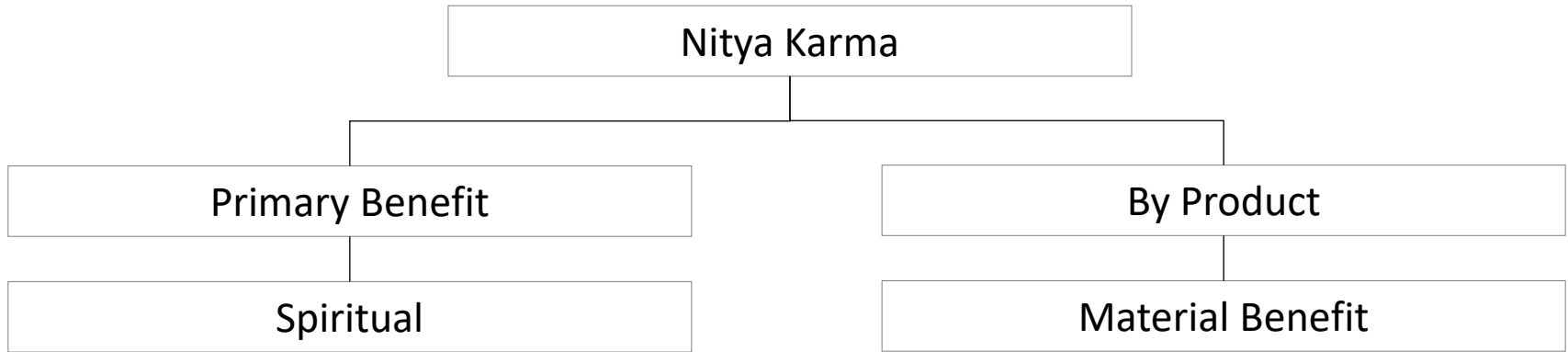


g) Pancha Maha Yagya has a by Product it will give all Material needs for a Comfortable life.

h) Kamyā Karma is not required for our worldly needs.

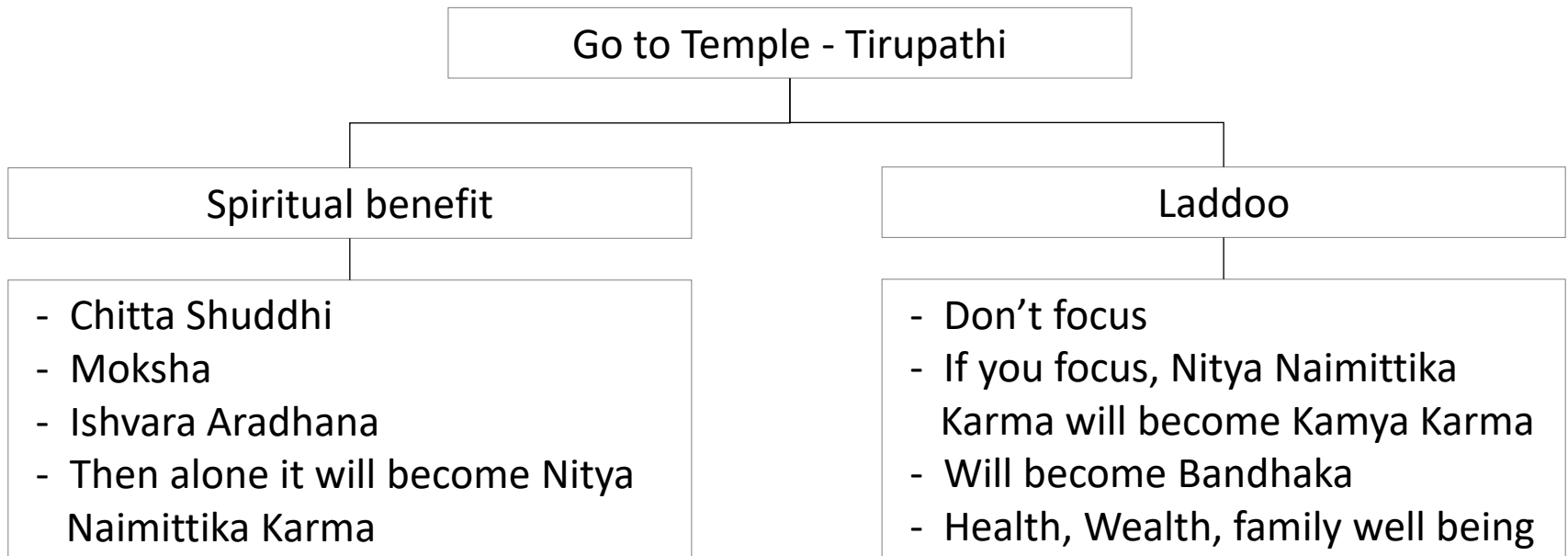
i) Nitya Naimittika Karma themselves will give Material benefits also, as a by Product.

j)



k) Even though Material benefit comes, you should not focus on the by Product.

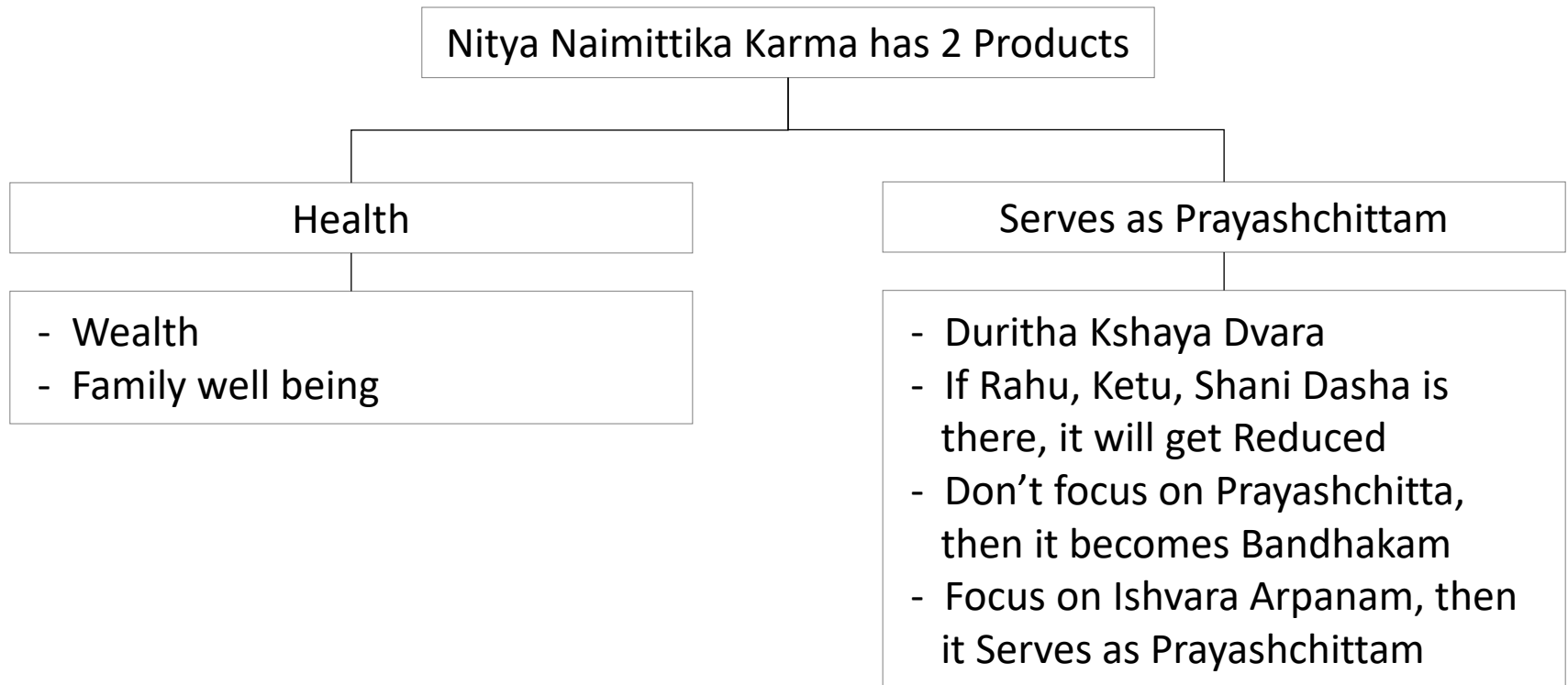
L)



X) Important points of Nitya Naimittika Karma :

a) Nitya Naimittika Karma is a Healthy, Replacement for Kamy Karma.

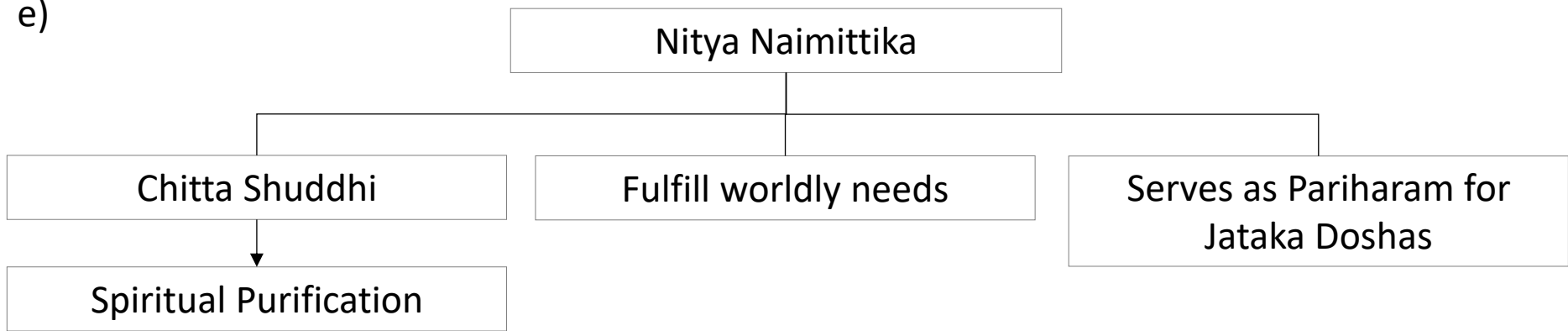
b)



c) You dont require Special Prayers, Pariharams

d) Seeing Jatakam, See Doshas.

e)



f) Efficiently Accomplished by Pancha Maha Yagya

g) One Condition :

- Dont focus on 2 by Products.

h) Purana Story :

- I will Walk behind you
- You Should not turn back
- If you turn back, i will dissappear.

i) Nitya Naimittika Karma will give Spiritual Purification only if you dont focus on Byproducts, its Kamyas, Prayashchitta Status.

j) Non-focussing and performing Pancha Maha Yagyas is called Mukta Sangaha.

k) Sangah :

- Dont focus on Kamyas, Prayashchitta Status
- It is there, but dont have attachment.

L) Free from Sangha Attachment is called Mukta Purusha.

m) Karma Phala Sangaha Varjita San

- Free from attachment to byproduct Karma Phalam of Kamyas, Prayashchitta Status.

n) San, Samachara = Nirvartaya not Nivartaya, giving up.

o) Nirvartaya :

- May you perform Pancha Maha Yagyas.
- May you Serve the world and Vishwamurti Ishvara.

p) Ashta Murti Brut Deva Pujanam

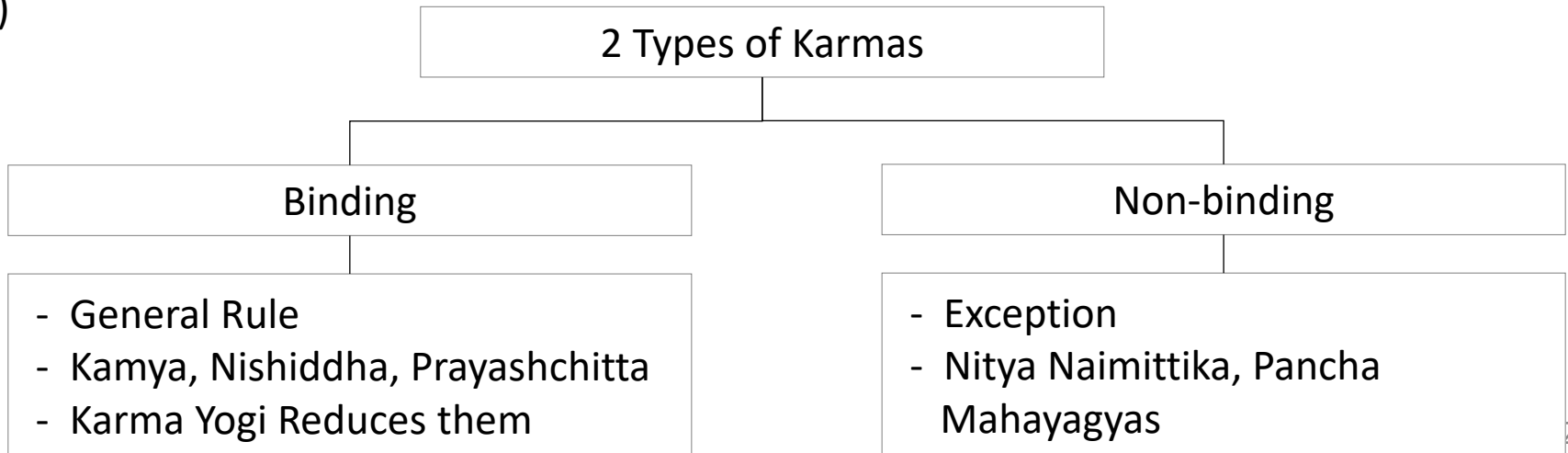
q) All worldly Desires, including family well being will be taken care of

r) Sarve Bavantu Sukinaha

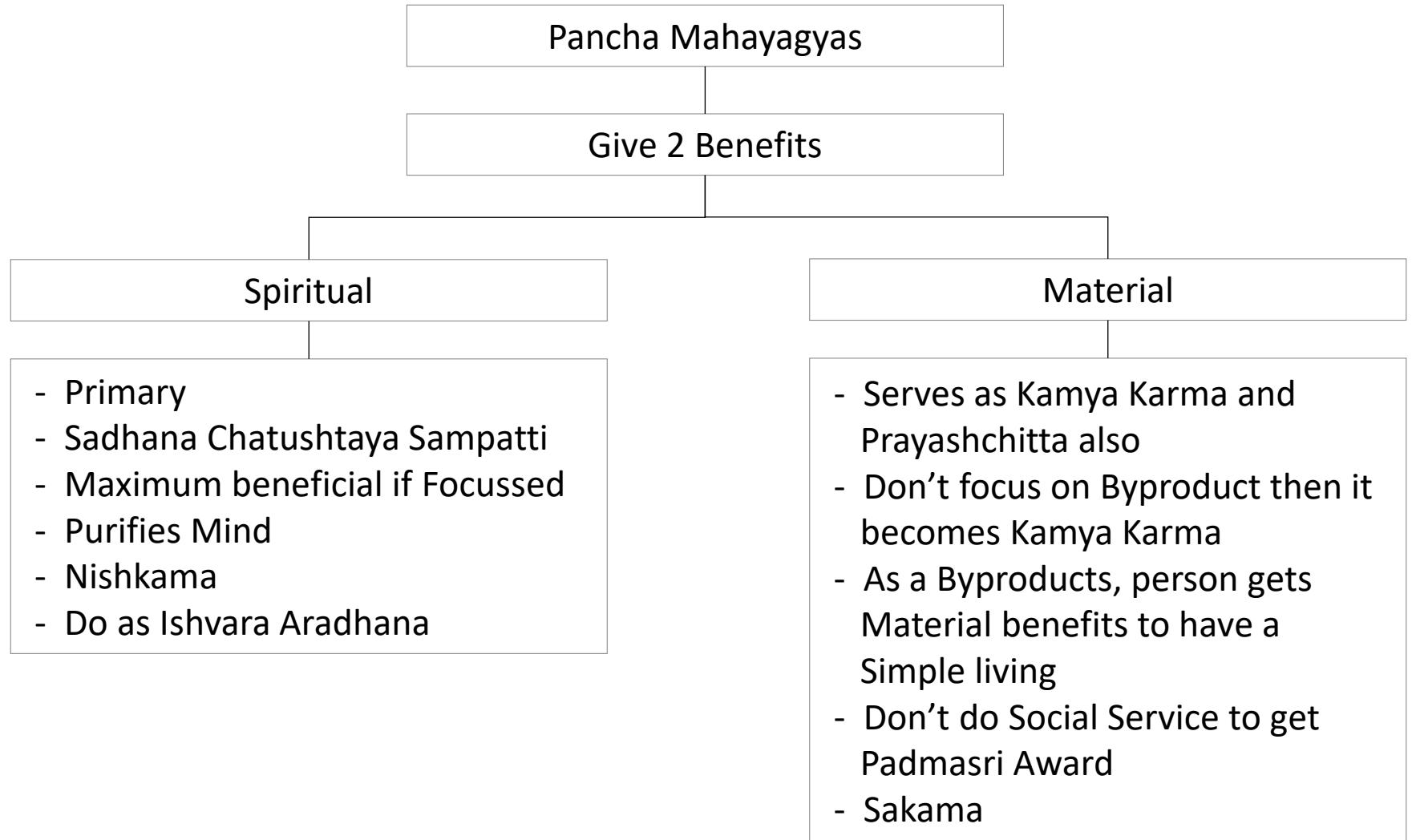
- No Need to Say - Also my Daughter, Grandchildren.

Revision – Chapter 3 – Verse 9 - Bashyam :

l) a)



b)



c) Mukta Sangaha :

- Dont convert Nitya Karma into Kamyas Karma, then benefit will become lower.
- Karma Phala Sangha Varjitaha
- Go with Chitta Shuddhi Expectation only.

d) Work with Enthusiasm not do as a boring Duty

- Sama Achara – Whole Heartedly.

II) Anvaya – Verse 9 :

- Yajnarthat Karmanaha Anyatra Ayam Lokaha Kamyas Bandanaha Bavati
- Eh Kaunteya Tvam Tadarthat Karma Mukta Sangaha San Samachara.
- Yagnarthat = Tadarthat = Ishvara Aradhana Rupam Karma.

596) Introduction to Chapter 3 - Verse No. 10 :

इतः च अधिकृतेन कर्म कर्तव्यम्—

itaḥ ca adhikṛtēna karma kartavyam —

For the following reason also work has to be done by one entitled to do it.

- I) a) Because of following reason Nitya Naimittika Karma Kartavyaha
- b) Pancha Maha Yagya (PMY) should be focussed by Adhikrutaha (Qualified person)
- c) Karmas Permitted for relevant Varna - Ashramas should be done.
- d) This Rule of Varna - Ashrama not Significant in Laukika or Pancha Maha Yagyas.

e) Previous Reason, Negative reason :

- Kamyas, Nishiddha Karmas will bind, therefore perform Nitya Naimittika Karmas.

f)

Kamyas Karma	Pancha Maha Yagya
- Binds - Avoid them	- Will not Bind - Perform them

II) Verse 10 :

- a) Pancha Maha Yagya are Positively beneficial
- b) Verse 10 - One Reason.
 - Verse 11 and 12 – Another Reason.

सहयज्ञाः प्रजाः सृष्ट्वा
पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वम्
एष वोऽस्त्विष्टकामधुक ॥ ३-१० ॥

**sahayajñāḥ prajāḥ sṛṣṭvā
purovāca prajāpatiḥ |
anena prasaviṣyadhvam
eṣa vo'stviṣṭakāmadhuk || 3-10 ||**

The Prajapati (the Creator), having in the beginning (of creation) created mankind together with sacrifices, said, “By this shall you prosper; let this be the milch cow of your desires – kamadhuk” (the mythological cow which yields all desired objects). [Chapter 3 – Verse 10]

l) a) Pancha Maha Yagya = Commandment of Brahmaji at the beginning of Creation

b) They will produce all 4 Purusharthas

- Dharma, Artha, Kama, Moksha.

c) Here :

- They give Sreyas and Preyas Purushartha.

d) Spiritual Benefit - Primary

Material Benefit – Secondary, by Product

- Pancha Mahayagyas useful for Both.

e) I want to Avoid Bondage

- For Simple freedom from Mental Disturbance Pancha Maha Yagya – useful.

f) Pancha Maya Yagya = Versatile Karma

g) Ishta Kameihi Buk

- Pancha Maha Yagya = Khamadenu

= Gives Dharma, Artha, Kama, Moksha

h) Buk = Figutative, Milking, Providing.

सह इति ॥ सहयज्ञाः यज्ञसहिताः प्रजाः त्रयः वर्णाः ताः सृष्ट्वा उत्पाद्य पुरा पूर्वं सर्गादौ
उवाच उक्तवान् प्रजापतिः प्रजानां स्रष्टा अनेन यज्ञेन प्रसविष्यध्वं प्रसवः वृद्धिः उत्पत्तिः तां कुरुध्वम्
। एष यज्ञः वः युष्माकम् अस्तु भवतु इष्टकामधुक् इष्टान् अभिप्रेतान् कामान् फलविशेषान् दोग्धि
इति इष्टकामधुक् ॥

saha-yajñāḥ yajña-sahitāḥ prajāḥ trayō varṇāḥ tāḥ sṛṣṭvā utpādya purā sargādau uvāca
uktavān prajā-patiḥ prajānām sraṣṭā | anēna yajñēna prasaviṣyadhvaṁ prasavaḥ vṛddhiḥ utpattiḥ tāṁ kurudhvam |
ēṣa yajñāḥ vaḥ yuṣmākam astu bhavatu iṣṭa-kāma-dhuk iṣṭān abhiprētān kāmān phalaviśēṣān dōgdhi
iti iṣṭa-kāma-dhuk || 3-10 ||

‘Together with Sacrifice’ i.e., the Creatures were brought forth together with Sacrifices. ‘Creatures’ Point to the Classes. ‘Bringing them forth’ or Generating them, ‘of Old’, at the beginning of Creation, ‘The Lord of Creatures’, the Creator, said: By Means of the Sacrifice do you multiply or increase. Let this Sacrifice Prove to be the Cow that Yields all that you seek, the Specific fruits you Seek.

598) Bashyam : Chapter 3 - Verse No. 10 Starts

सहयज्ञा यज्ञसहिताः प्रजा त्रयो वर्णाः ताः सृष्ट्वा उत्पाद्य,
पुरा सर्गादौ उवाच उक्तवान् प्रजापतिः प्रजानां स्रष्टा,

saha-yajñāḥ yajña-sahitāḥ prajāḥ trayō varṇāḥ tāḥ sṛṣṭvā utpādya
purā sargādaḥ uvāca uktavān prajā-patiḥ prajānām sraṣṭā |

I) a) First Half :

b) Saha Yagya = Along with Pancha Maya yagya

c) Adhyaranam Deva Yogyam Chanting.

Manusmṛti :

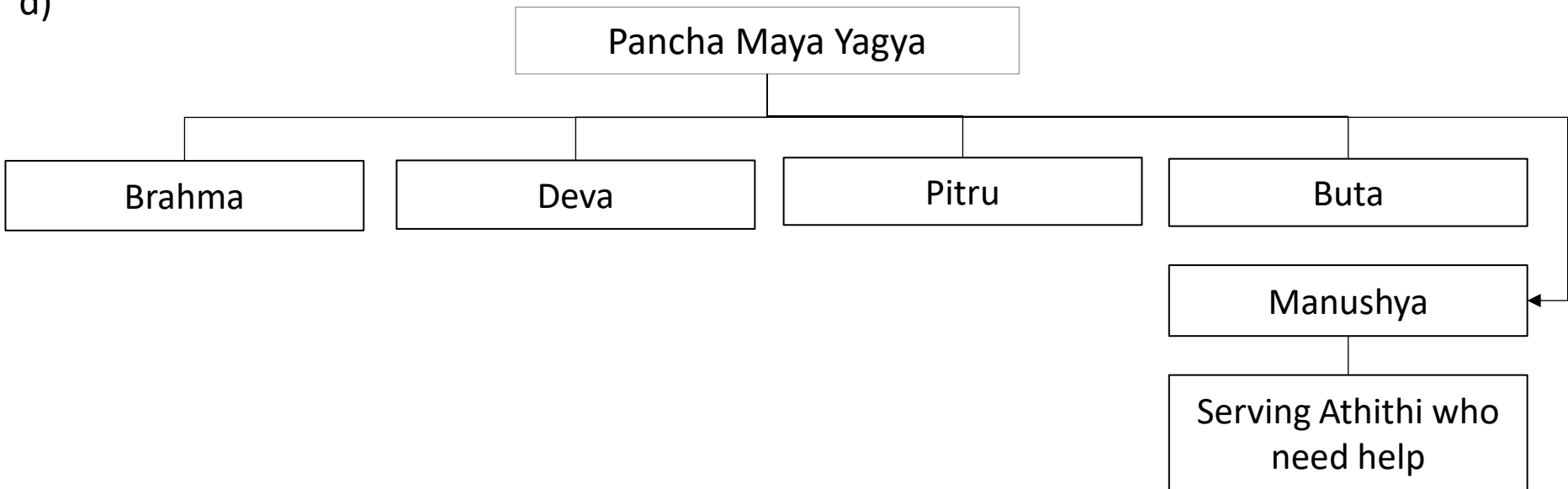
अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥७०॥

adhyāpanam brahmayajñāḥ pitṛyajñastu tarpaṇam |
hōmō daivō balirbhautō nṛyajñō:'tithipūjanam

The teaching of scripture is the 'Brahman (brahma) yajna (yajña)'; offering water to ancestors (pitṛ) is the 'Pitṛ yajna (yajña)'; the fire ritual (homa) is the 'Daiva yajna (yajña)'; offerings to beings are the 'Bhauta yajna (yajña)'; and honoring guests (atithi) is the 'Nṛ yajna (yajña)'.

- Adhyayanam Brahma Yagya - Study and Teaching
- Pitru Tu tarpanam - Pleasing elders (Homaha Deiva - Vedic Rituals, Sandhya)
- Homo Balir Bautaheha - Offering to Plants, Trees, Cows, Crows
- Nru yagyo iti pujanam - Nru = Manushya.

d)



e) Bhagawan Created Human beings Prajaha Trayaha and Knowledge of Veda, Pancha Maya Yagya at time of Srishti.

f) Pancha Maya Yagya = Commandment of lord

g) Astikas = Accept Veda as Pramanam

= Accept Sacred thread

= Have sraddha in Shastra.

h) Nastikas and Shudras :

- Reject sacred thread

i) One must live in the Ambience, atmosphere of Astikas to live a religious life.

j) If majority nastikas, you will also become Nastika.

k) Bharata Desha, Punya Desha

l) Next Generation will become Nastikas

- Material atmosphere will induce materialism.

m) Maintain Veda - Otherwise, Society will have only 2 Goals, Artha, Kama.

n) Religion - Called Dharma Spirituality
- Called Moksha } Out

o) In the beginning of Creation, Prajapati, Creator, gave the Veda - Dharmic living guide, Book of Pancha Maha Yagya.

599) Bashyam : Chapter 3 - Verse No. 10 Continues

अनेन यज्ञेन प्रसविष्यध्वं प्रसवो वृद्धिः उत्पत्तिः तां कुरुध्वम् ।

anēna yajñēna prasaviṣyadhvaṁ prasavaḥ vṛddhiḥ utpattiḥ tāṁ kurudhvam ।

2nd Line :

- Bhagawan tells humanity to do Pancha Maha Yagya as a duty for both Material Benefit and Spiritual benefit.

Next : 4th Quarter :

600) Bashyam : Chapter 3 - Verse No. 10 Continues

एष यज्ञो वो युष्माकम् अस्तु भवतु इष्टकामधुक् इष्टान् अभिप्रेतान्
कामान् फलविशेषान् दोग्धि इति इष्टकामधुक् ॥ १० ॥

ēṣa yajñāḥ vaḥ yuṣmākam astu bhavatu iṣṭa-kāma-dhuk iṣṭān abhiprētān
kā mān phalaviśēṣān dōgdhi iti iṣṭa-kāma-dhuk ॥ 3-10 ॥

I) Esha :

- For your benefit, wish Yielding Kamadhuk (Supermarket), Producer of 4 Purusharthas was given Pancha Maha Yagya.

II) Anvaya - Verse 10 :

- Praptihi Pura Saha Yagyaha Prajaha Srishtva (Anena Yuyam Prataya Vish Vadvam Eshaha Vaha Ishta Kama Dhuk Bhavatu) iti Uvacha.

III) Prajapati declared upon creating the world

- Let your life be one of Pancha Maha Yagya.

601) Introduction to Chapter 3 - Verse No. 11 :

कथम्—

katham? —

How Pancha Maha Yagyas work?

602) Chapter 3 - Verse No. 11 :

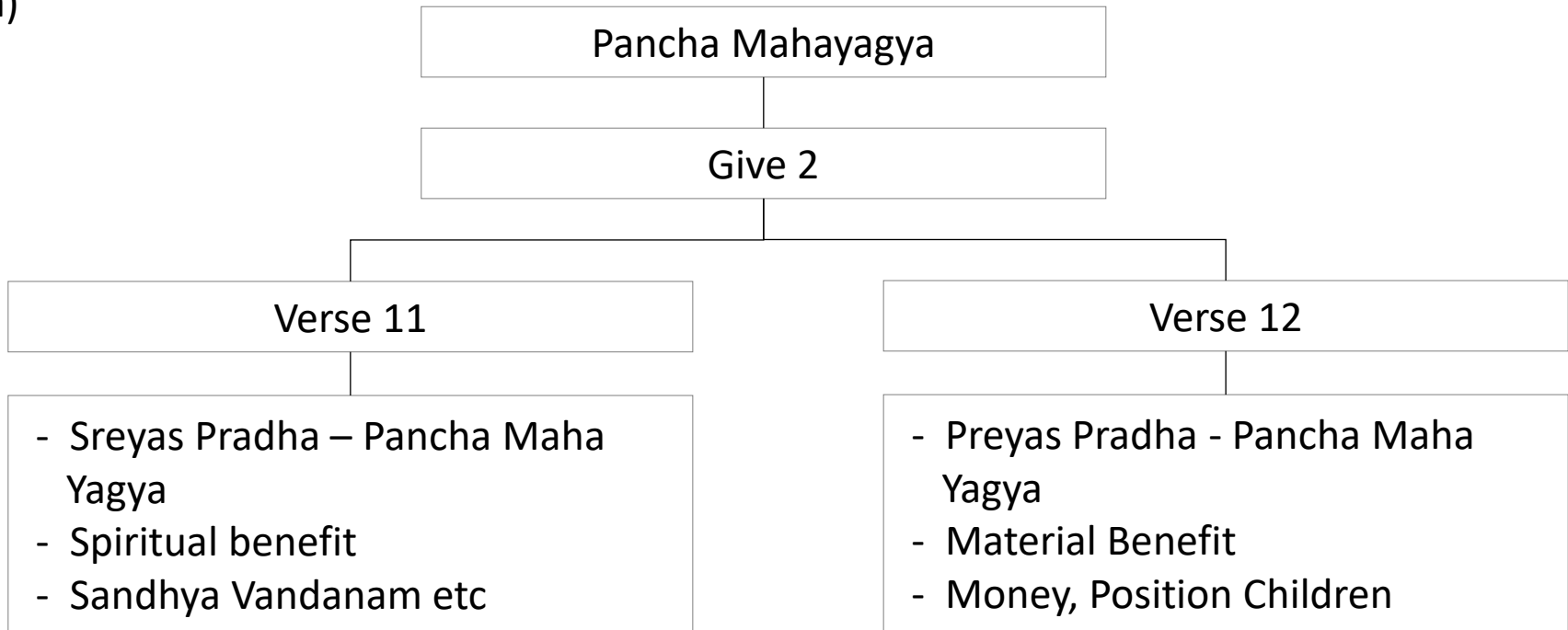
देवान्भावयतानेन
ते देवा भावयन्तु वः ।
परस्परं भावयन्तः
श्रेयः परमवाप्स्यथ ॥ ३-११ ॥

devān bhāvayatānena
te devā bhāvayantu vaḥ |
parasparam bhāvayantaḥ
śreyaḥ param avāpyastha ||3-11||

With this, you do nourish the gods and may those devas nourish you; thus nourishing one another, you shall, attain the highest good.
[Chapter 3 – Verse 11]

I) 2 Verses 11, 12, Explanation of Verse 10

II) a)



b) Even if one is not interested in Moksha, by doing Pancha Maya Yagya, one will be pushed to Jnana Yoga and Moksha.

c) When person does Pancha Maha Yagya, Relevant Devatas are propitiated.

d) Deva Yagna :

- Will propitiate Indra, Varuna, Agni etc.

e) Pitru Yagyas :

- Will propitiate Pitrus Yagyas.

f) Various Devatas propitiated, these Devatas satisfied with Human performance, give phalam of 4 Purusharthas.

g) In Verse 11 :

- Krishna highlights greatest Purushartha, Param Sreyaha Moksha.

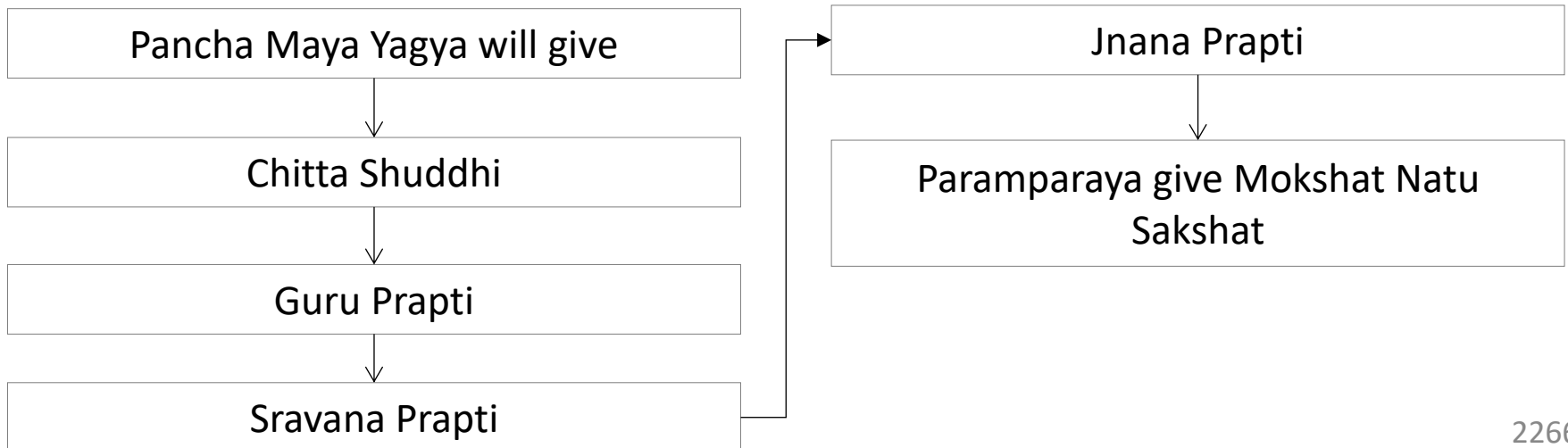
h)

Verse 11	Verse 12
Moksha Highlighted	Dharma, Artha, Kama, Highlighted

i) They will give Param Sreyaha

j) Naturally Seekers worried, no need Class.

k) Shankara :



603) Bashyam : Chapter 3 - Verse No. 11 Starts

देवान् इति ॥ देवान् इन्द्रादीन् भावयत वर्धयत अनेन यज्ञेन । ते देवाः भावयन्तु
वृष्ट्यादिना आप्याययन्तु वः युष्मान् । एवं परस्परम् अन्योन्यं भावयन्तः श्रेयः परं मोक्षलक्षणं
ज्ञानप्राप्तिक्रमेण अवाप्स्यथ । स्वर्गं वा परं श्रेयः अवाप्स्यथ ॥

dēvān indrādīn bhāvayata vardhayata anēna yajñēna | tē dēvā bhāvayantu
āpyāyayantu vṛṣṭyādinā vaḥ yuṣmān | ēvaṁ parasparam anyōnyam bhāvayantaḥ śrēyaḥ param mōkṣa-lakṣaṇam
jñāna-prāpti-kramēṇa avāpsyatha | svargaṁ vā paraṁ śrēyaḥ avāpsyatha || 3-11 ||

‘Nourish the Devas’ i.e., Indra and others, by Means of Sacrifice, and let the Devas, by means of rains etc., ‘Nourish’ you, i.e. cause you to flourish. Thus, Mutually Nourishing, Achieve the ‘Supreme Good’ or Emancipation by gaining knowledge.

l) a) Devan = Indra, Varuna, Agni

b) Bhavayadata = Vardayata, May you nourish them

c) Our offering is their food, propitiate them, Nourish them, Vardayata, Vridh - Dhatu.

d) How to Nourish?

- Anena : Through Pancha Maha Yagya

e) Will receive offerings, will reciprocate your offerings.

f) In Return, those Gods, Bhavanyantu, Appyayantu, Vardhayanti

- A and Pyayai - Dhatu
- Pyayaya - To Grow
- Pyayati - Cause to Nourish

g) May they nourish you in return

- How will they return?

h) Vrishti Adina :

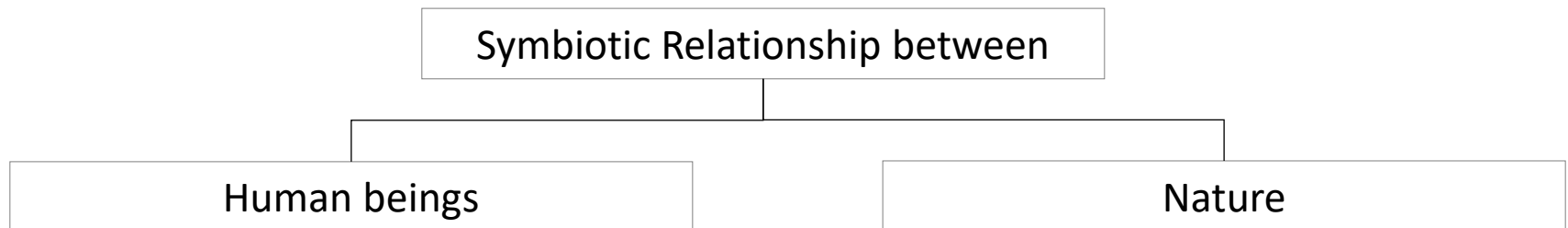
- By giving plenty of rains, kale, at right time (not in March).

i) Not environmental problem, pollution, but in Vedic Language, Pancha Maha Yagya have not been done properly.

j) Vaha = Yushman, may they nourish you

k) In this manner nature and human beings help each other

II) Devas and Manushyas should work in symbiosis

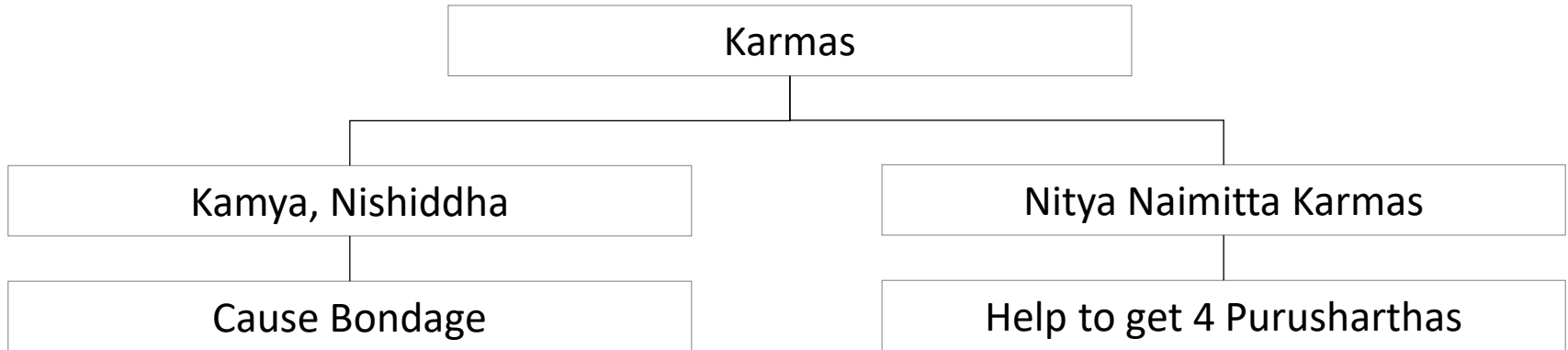


III) Manushya – Devata, Paraspara Sambandha.

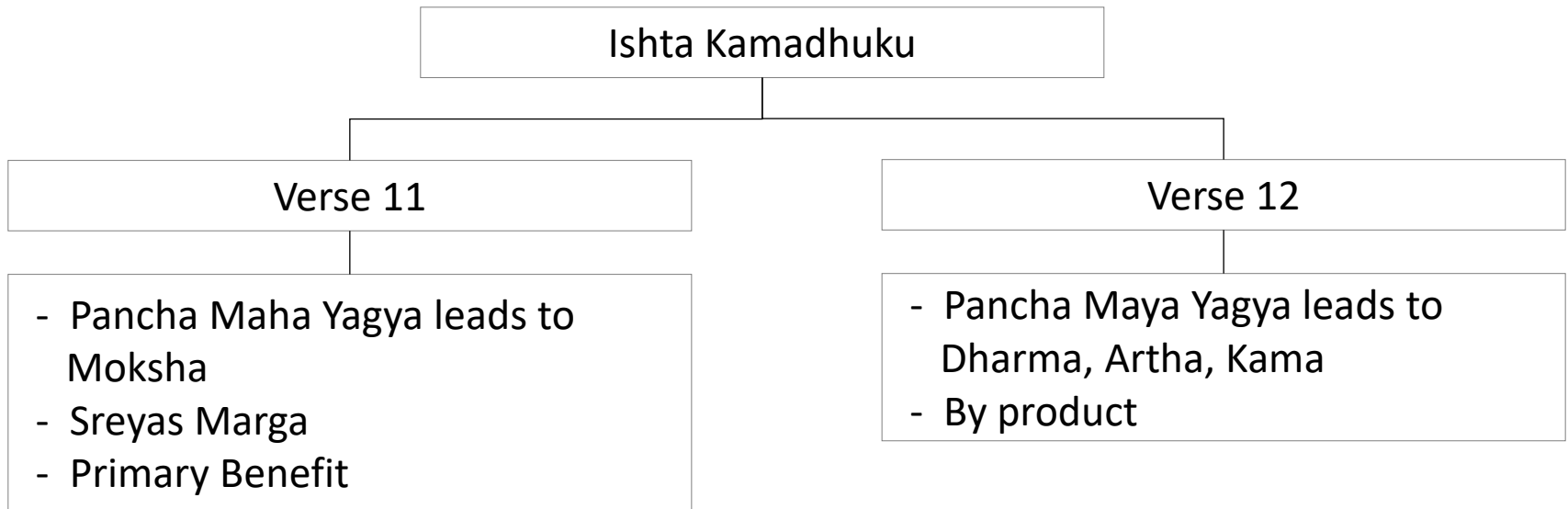
Revision - Chapter 3 - Verse 11 :

I) a) All Karmas Dont Cause Bondage

b)



c)



II) What is Mechanism of Pancha Maha Yagya?

- Param Sreyaha.

- a) When Devatas are Propitiated, Bhavayataha, helped by your oblations.
- b) They bless you with rains at right time
- c) by product of Pancha Maha Yagya is Chitta Shuddhi
- d) Secondary product = Prosperity
- e) Param Sreyaha ; does supreme good, gives Moksha Purushartha, Moksha Lakshanam.
- f) Kramena Jnana Prapti
- g) This is 1st Meaning

III) a) 2nd Meaning of Param Sreyaha = Heavens

- b) Compared to relative Sense Pleasures, Highest = Svarga Loka
- c) Pancha Maha Yagya gives Svarga – Avantara Phalam, byproduct.
- d) Chitta Shuddhi is Primary Benefit.

IV) Anvaya - Verse 11 :

- Yuyam Anena Devan Bavayata
- Honour, Propitiate
- Tey Devaha Vaha Bavayantu Yushmat Shabda Parasparam Bavayantaha
- Param = Adjective to Sreyaha.

604) Introduction to Chapter 3 - Verse No. 12 :

किं च-

kiṁ ca —

Besides

- Moreover, Continuing with Pancha Maha Yagya.

605) Chapter 3 - Verse No. 12 :

इष्टान्भोगान्हि वो देवाः
दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यः
यो भुङ्क्ते स्तेन एव सः ॥ ३-१२ ॥

iṣṭān bhōgān hi vō dēvā
dāsyantē yajñabhāvitāḥ |
tairdattān apradāyaibhyah
yō bhukṅktē stēna ēva saḥ || 3-12 ||

The Devas, nourished by the sacrifice, will give you the desired objects. Indeed, he who enjoys objects given by the devas, without offering (in return) to them, is verily a thief. [Chapter 3 – Verse 12]

I)

2 Points

Pancha Maha Yagya gives Material benefit

- Material Punyam as byproduct
- Even if you don't want
- Will get Material benefits unasked

Important Point

- By Dropping Kamyas, don't incur Papam
- Get Benefit of loosing Samsara by loosing Kamyas
- Giving Up Pancha Maha Yagya will harm in 2 Ways
 - a) Moksha will be farther away
 - b) Omission of Pancha Maha Yagya will give Special Papam called Pratyavaya Papam
 - c) You are called thief, for that Special Papam will come

इष्टान् भोगान् इति ॥ इष्टान् अभिप्रेतान् भोगान् हि वः युष्मभ्यं देवाः दास्यन्ते
वितरिष्यन्ति स्त्रीपशुपुत्रादीन् यज्ञभाविताः यज्ञैः वर्धिताः तोषिताः इत्यर्थः । तैः देवैः दत्तान् भोगान्
अप्रदाय अदत्त्वा, आनृण्यम् अकृत्वा इत्यर्थः, एभ्यः देवेभ्यः, यः भुङ्क्ते स्वदेहेन्द्रियाण्येव तर्पयति
स्तेनः एव तस्करः एव सः देवादिस्वापहारी ॥

iṣṭān abhiprētān bhōgān hi vaḥ yuṣmabhyam dēvāḥ dāsyantē
vitarīṣyanti strī-pasuputrādīn yajña-bhāvitāḥ yajñaiḥ vardhitāḥ tōṣitāḥ iti arthaḥ | taiḥ dēvaiḥ dattān
bhōgān apradāya adattvā, ānṛṇyam akṛtvā iti arthaḥ, ēbhyaḥ dēvēbhyaḥ, yaḥ bhunṅktē sva-dēhēndriyāṇi ēva
tarpayati stēna ēva taskara ēva saḥ dēvādi-svāpahārī || 3-12 ||

The Devas will give you the enjoyments you Seek – Wives, Cattle, Children etc., that you Seek, since they have been ‘Nourished’ or Pleased, by through Sacrifice. Without giving back a Share of these Enjoyments Granted by the Devas i.e., without discharging the Debts owed to them, Whoso enjoys or Pleases his body and Sense Organs, is verily a Thief; he has Misappropriated the wealth of the Devas.

606) Bashyam : Chapter 3 - Verse No. 12 Starts

इष्टान् अभिप्रेतान् भोगान् हि वो युष्मभ्यं देवा दास्यन्ते वितरिष्यन्ति स्त्रीपशुपुत्रादीन्
यज्ञभाविता यज्ञैः वर्धिताः तोषिता इत्यर्थः ।

iṣṭān abhiprētān bhōgān hi vaḥ yuṣmabhyam̐ dēvāḥ dāsyantē vitariṣyanti strī-pasuputrādīn
yajña-bhāvitāḥ yajñaiḥ vardhitāḥ tōṣitāḥ iti arthaḥ.

1) a) Ishtan = Abhipretan

= Desired

b) Bhogan = Sense Pleasures, Yoga Kshema, Health, Wealth, Spouse

c) Stree, Pashun, Putra Adhi :

- Stree - Spouse, Children
- Pashun = Pets, Son, Vehicles
- Vahan - To you, engaged in Pancha Maha Yagya.
- Can Serve as Active Kamy Karma.

d) Special Prayers not required at all

e) Just Maintain Pancha Maha Yagya, Dont Look at your Almira and Ask for each one.

f) Nitya Karma can actively Replace Kamy Karma.

g) No need to ask for each sense pleasure

h) Yushmabyam :

- To you Karma yogi.

II) a) All these Devatas worshipped through Pancha Maha Yagya

b) Dasyante = Vitharishyanti

- They will distribute blessings observing your condition.

c) What is Immediately required by you.

d) Gita :

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

ananyāścintayantō mām
yē janāḥ paryupāsatē |
tēṣām nityābhiyuktānām
yōgakṣēmaṁ vahāmyaham || 9-22 ||

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

e) I will give you all basic needs.

III) What are Bhogan?

a) Stree, Pashu, Putran Adhi...

b) Yogya Bhavitaha

c) What is propitiated by Pancha Maha Yagyas

d) Yogyanaihi Bhavitaha - All these happy Devatas

e) Bhavitaha = Vardhitaha

= Toshitaha

= Propitiated, pleased, Tush - Datu

f) 1st Half of Verse is over.

607) Bashyam : Chapter 3 - Verse No. 12 Continues

तैः देवैः दत्तान् भोगान् अप्रदाय अदत्त्वा आनृण्यम् अकृत्वा इत्यर्थः एभ्यो
देवेभ्यः, यो भुङ्क्ते स्वदेहेन्द्रियाणि एव तर्पयति, स्तेन एव तस्कर एव स
देवादिस्वापहारी ॥ १२ ॥

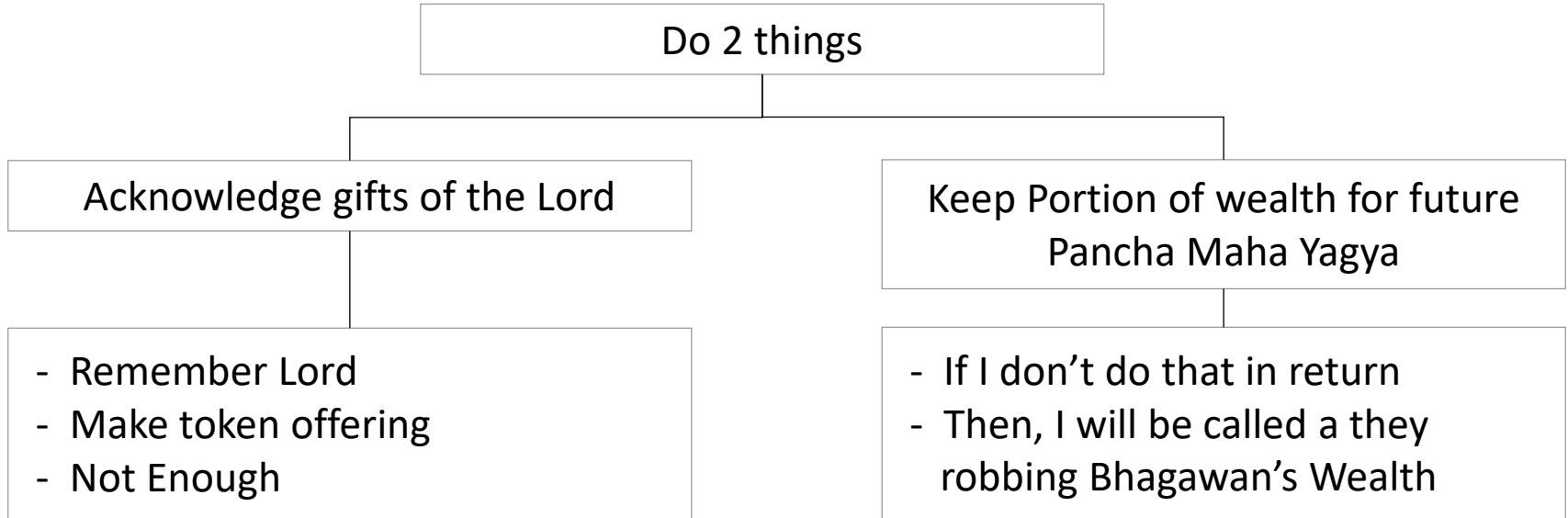
taiḥ dēvaiḥ dattān bhōgān apradāya adattvā, ānṛṇyam akṛtvā iti arthaḥ, ēbhyaḥ
dēvēbhyaḥ, yaḥ bhunktē sva-dēhēndriyāṇi ēva tarpayati stēna ēva taskara ēva saḥ
dēvādi-svāpahārī ॥ 3-12 ॥

l) a) When we receive material benefits, health, wealth etc.

b) Keep a portion for tomorrow's Pancha Maha Yagya

c) Money, knowledge, health.

d)



e) Taihi Dattan :

- By those Devatas

f) Dattan = Bhogan

= Pleasures given by Bhagawan

g) Never enjoy anything by yourself

h) Let all your enjoyments be shared with other people.

i) Apradaya = Adatvat, without sharing with other human beings, animals, Devatas (through next day offering), or Temple donation, if not doing Agnihotra.

j) Share at 5 Levels.

II) a) When sharing with others, don't think you are doing any charity.

b) Don't develop condescending attitude

c) I am doing this to the world

d) You are only discharging your debt to all Devatas.

e) Let humility be the bhavana, when sharing wealth.

f) Anrunyam Krutva :

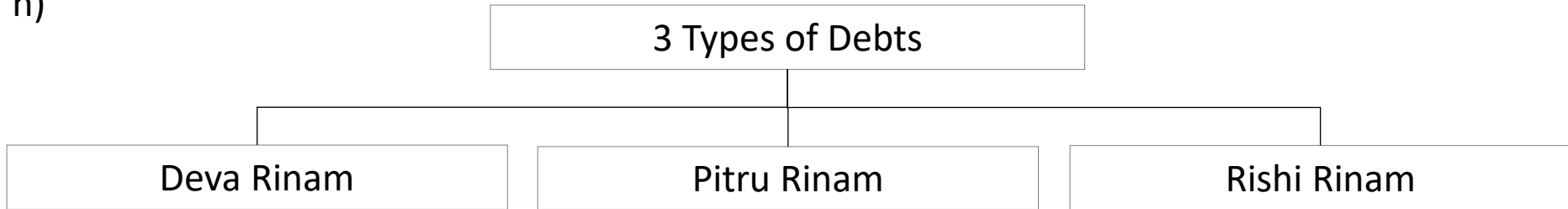
- Every charity is releasing debt incurred to Devatas.

g) Rina = Debt

Anrina = Debtlessness

Anrinyam = Freedom from my debts to Devatas, Pitrus, Rishis.

h)



i) Hence my actions not my contributions but repaying back debts.

j) To be born a human being, I have to be indebted

k) Rina Nivrutti = Removing debt

- When I remove my debt, I can't ask benefit for that.

- L) There is no writing off debts like what governments do (Anrounyam Akrutva)
- m) You have to become free from debts to Devatas, Rishis, Pitrus, hence do Pancha Maha Yagya.
- n) I must balance Artha, Kama advantages, I am enjoying now with Pancha Maha Yagya.
- o) Bunkte = Sva Indriyani Tarpayate.
- p) Tarpayanti = Pleases, entertains his own body.

q) Definition of enjoyment :

- Entertaining own sense organs.

r) Deha = For physical body's comfort we switch on A/C

III) a) One who enjoys body, not sinner

b) One who Entertains his body only is a sinner

c) Don't entertain yourself only but share with others

d) Otherwise called Sthenaha Eva

e) Selfish person becomes a thief (Taskara Eva)

IV) Why thief?

a) Stolen property of Pancha Maha Yagya Devatas, Vishwa Rupa Ishwara.

b) Wealth legitimately belongs to Devas, Manushyas, Rishis, Brahma.

c) If I don't give to others, what is legitimately Due to them, it is a form of stealing.

d) Example :

- Suppose, I dodge by giving \$ 20 / Day to my helper and she deserves \$ 50, it is as good as stealing, according to Veda.

e) Stealing = Not giving others what is due to them.

f) Adanam becomes Stheyam

- Danam not a great thing you are doing Spiritually
- It is Karma Yoga for Chitta Shuddhi.

g) Sva - Wealth due to Devas, you are returning.

V) Anvaya - Verse 12 :

- Yogya Bhavitaha Devahahi Vaha Ishtam Bhogan Dasyante
- Taihi Dattam Ebyaha Apradaya Yebyaha
- Not giving to these Devatas.
- Apradaya Yaha Bunkte Saha Tenaha Eva Bhavati
- Na Pradaya - Da - Dhatu not giving.

608) Introduction to Chapter 3 - Verse No. 13 :

ये पुनः—

yē punaḥ —

On the Contrary those.

- Karma yogis unlike Sthenaha, thieves, mentioned in Verse 12.

609) Chapter 3 - Verse No. 13 :

यज्ञशिष्टाशिनः सन्त
मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापाः
ये पचन्त्यात्मकारणात् ॥ ३-१३ ॥

yajñasiṣṭāśinaḥ santaḥ
mucyantē sarvakilbiṣaiḥ |
bhuñjatē tē tvaghaṃ pāpāḥ
yē pacantyātmakāraṇāt || 3-13 ||

The righteous, who eat the remnants of the sacrifices are freed from all sins; but those sinful ones, who cook food (only) for their own sake, verily eat but sin. [Chapter 3 – Verse 13]

I) a) 2nd Line :

- Repeats idea of Verse 12

b) Avoiding Pancha Maha Yagya produces Pratyaya Vaya Papam.

c) Karma yogi should be more careful as this Papam will be obstacle to Sravanam, Mananam, Nidhidhyasanam.

d) Karma yogi should give extra importance to Pancha Maha Yagya to remove this obstacle.

e) Pancha Maha Yagya can destroy Prarabda Papam.

f) Pancha Maha Yagya serves as Prayaschitta also.

II) Verse 13 - Pancha Maha Yagya - Glorification

- As good as Kamya Karma can give worldly desires.
- Need not run to astrologers when Rahu - Ketu dosha is coming.
- Do Pancha Maha Yagya sincerely
- Rahu, Ketu dosha Nivrutti can take place
- Mamo Partha Samastha Durita Shaya Dvara, Ishwara Prityartham
- Can destroy Prarabda
- Beautiful, important Shloka.

यज्ञ इति ॥ देवयज्ञादीन् निर्वर्त्य तच्छिष्टम् अशनम् अमृताख्यम् अशितुं शीलं येषां ते
यज्ञशिष्टाशिनः सन्तः मुच्यन्ते सर्वकिल्बिषैः सर्वैः पापैः चुल्यादिपञ्चसूनाकृतैः
प्रमादकृतहिंसादिजनितैः च अन्यैः । ये तु आत्मम्भरयः, भुञ्जते ते तु अघं पापं स्वयमपि पापाः — ये
पचन्ति पाकं निर्वर्तयन्ति आत्मकारणात् आत्महेतोः ॥

dēva-yajñādīn nirvartya tat-śiṣṭam aśanam amṛtākhyam aśitum śīlam yeṣāṃ tē
yajñāśiṣṭāśīnaḥ santah mucyantē sarva-kilbiṣaiḥ sarva-pāpaiḥ cullyādi-pañca-sūnākṛtaiḥ
pramāda-kṛta-himsādi-janitaiḥ ca anyaiḥ । yē tu ātmambharayaḥ, bhuñjatē tē tu agham pāpam svayam api pāpāḥ - yē
pacanti pākam nirvartayanti ātma-kāraṇāt ātma-hētōḥ ॥ 3-13 ॥

Those who habitually feed on the ambrosial food that remains after sacrificing to the Devas are partakers of the Sacrificial leavings. These good men are liberated from all the Sins involved in the five-fold killing, connected with the hearth etc., and also from other sins incurred through heedless slaughter, etc. On the contrary, those sinful self-seekers eat sin who cook only for feeding themselves.

610) Bashyam : Chapter 3 - Verse No. 13 Starts

देवयज्ञादीन् निर्वर्त्य तच्छिष्टम् अशनम् अमृताख्यम् अशितुं शीलं येषां
ते यज्ञशिष्टाशिनः सन्तः, मुच्यन्ते सर्वकिल्बिषैः सर्वपापैः चुल्यादि- पञ्चसूनाकृतैः
प्रमादकृतहिंसादिजनितैः च अन्यैः ।

dēva-yajñādīn nirvartya tat-śiṣṭam aśanam amṛtākhyam aśitum śīlam yēṣāṃ
tē yajñāśiṣṭāśinaḥ santaḥ mucyantē sarva-kilbiṣaiḥ sarva-pāpaiḥ cullyādi-pañca-sūnākṛtaiḥ
pramāda-kṛta-himsādi-janitaiḥ ca anyaiḥ. ।

I) Yajnasishta Shinaha :

a)

Yajna	Shishtam	Ashinaha
- Pancha Maha Yagya - Deva Yajna Manushya Yajna Pitru Yajna		

b) Not only Sandhya Vanadhanam, Agnihotram.

c) In Business, my attitude, I must generate wealth and contribute to Society.

d) This business bhavana also becomes Deva Yagya.

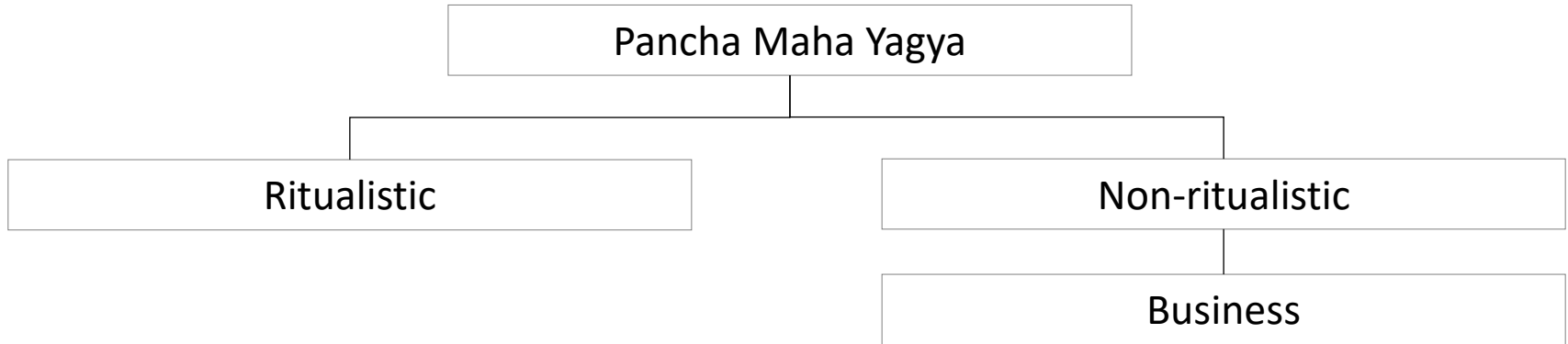
e) After contributing to Society, I am also going to enjoy wealth generated by the business.

II) a) Through business, contribute wealth for the Society, Nation, Primary Bhavana

b) By product, I am going to enjoy part of wealth

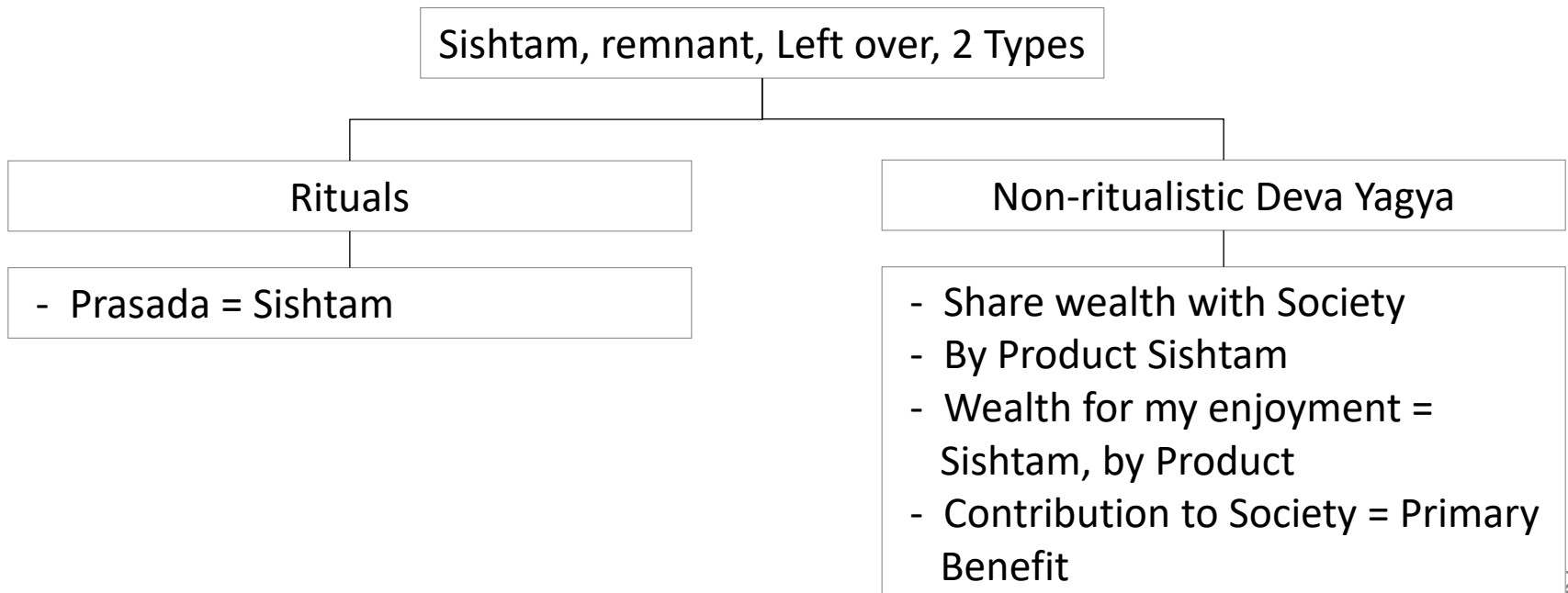
c) Business = Pancha Maha Yagya

d)



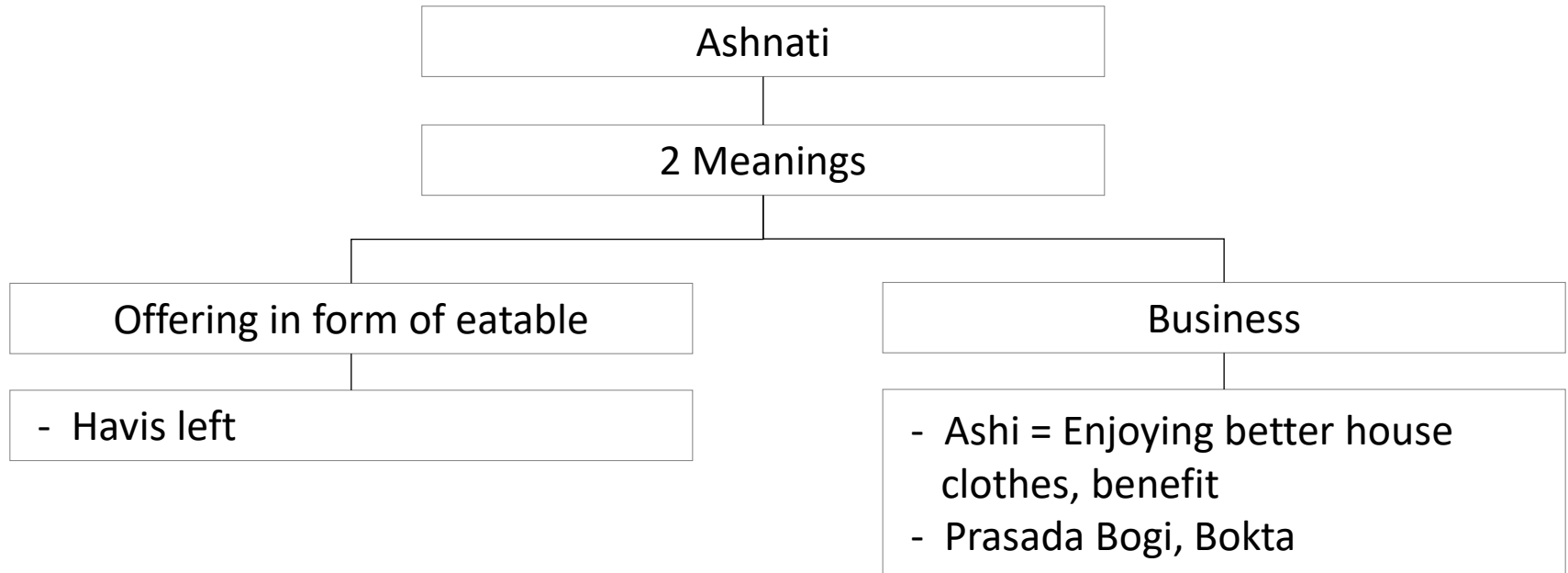
III) a) Nivartya = Krutva

b)



c) I Apportion to me, my family = Sishtam

d) Ashinaha = Consumer, Eater



e) Even Sishtam, left over wealth is called Amrutam.

f) Ashanam = Food

= What I enjoy, Kama Purushartha, received as by product after Dharma

= Amrutam

= Sense pleasures

g) Sense pleasures give Chitta Shuddhi which ultimately give me Dukha Nivrutti, Moksha Prapti.

h) Sense pleasures as Prasada can purify the Mind.

i) Ashitum Sheelam Yeshante :

- Whoever consumes Kama as Prasada.

j) Sheelam = One who has habit of enjoying sense pleasures as Ishwara Prasada, they are given title Yagya Sishta Ashinaha.

k) Title for Pancha Maha Yagya Karta, Karma yogi, Santaha.

IV) a) Santaha :

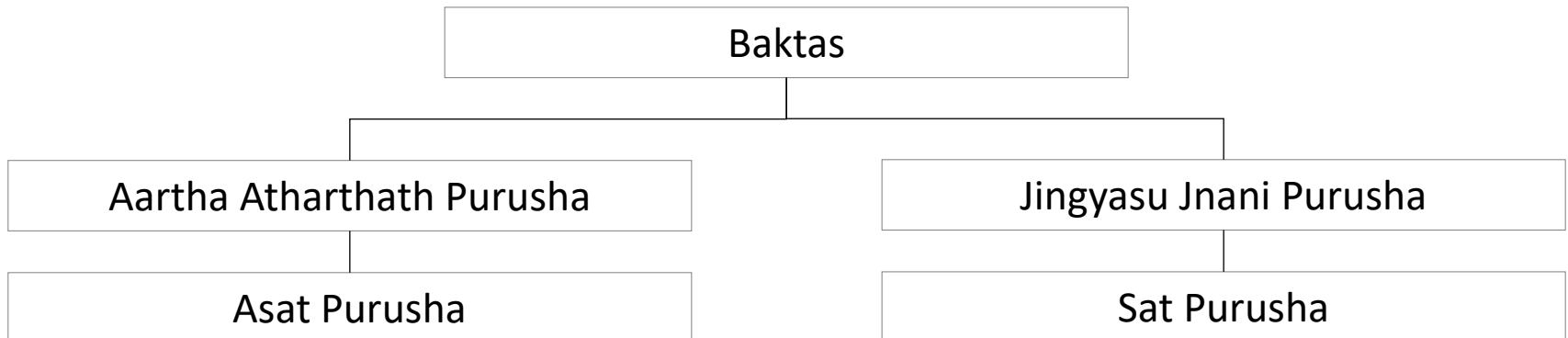
- Pancha Maha Yagya - Pradhana, Sat purusha.

b) Kamyā Prayaschitta Purusha = Asat Purusha.

c) Gita : Chapter 7 - 9 :

- Sakama Baktaha, Asat Purushaha, Nishkama Purusha - Sat Purushah.

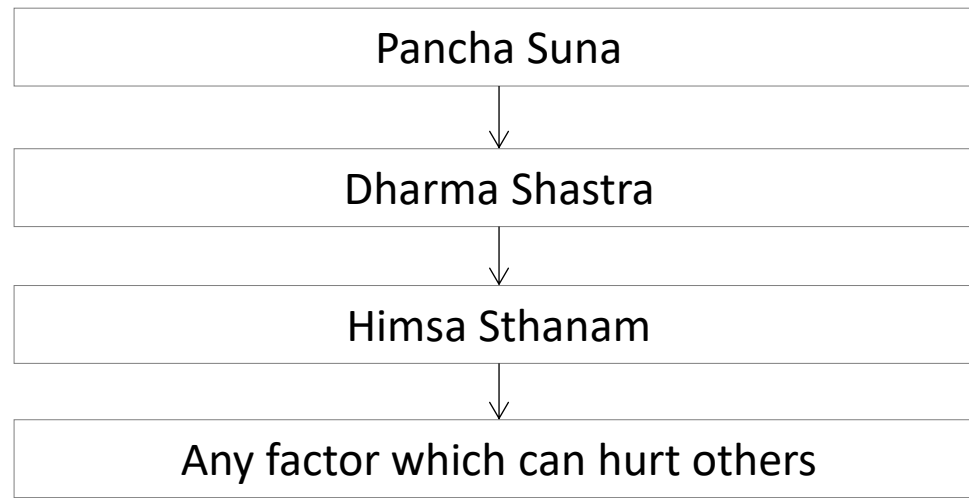
d)



V) a) Uchyante :

- They are freed from Sarva Kilbishai, Papaiyi.

b) Technical Topic :



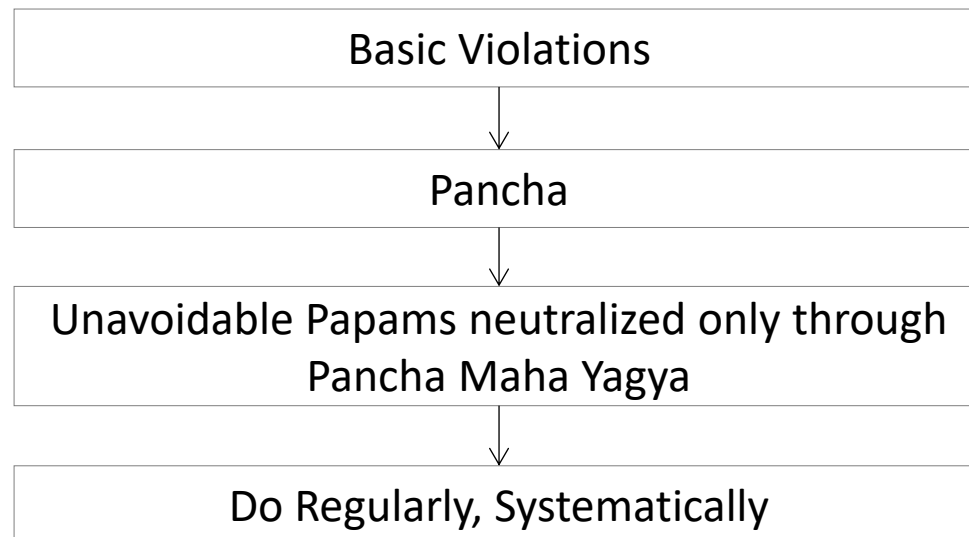
c) Slaughter House = Suna, Hurting animals

d) Any action, word used in day to day life, which can hurt others = Suna

e) Anything that hurts ethological balance = Suna

f) Violate moral, ethical values = Suna

g)



Revision : Chapter 3 - Verse 13 : Bashyam :

l) a) 1st Half of Mantra :

- b) Whoever performs Pancha Maha Yagya, keeping Chitta Shuddhi as Primary goal and other material goals as by product of Karma Yoga.
- c) They will be consuming worldly benefits as Ishwara Prasada
- d) Ishwara Prasada destroys all Papams.
- e) Santaha = Karma Yogis, freed from Sarva Kilbishaihi, Papams.

f) Pancha Suna :

- Technical language of Dharma Shastra.

g) Suna :

- Slaughter house, anything that causes harm to other objects, beings.

h) Dharma Shastra Rule :

- Practice Non-violence.

i) While performing duties, inevitably, unavoidable is violence.

j) To maintain order, police man does violence, unavoidable Violence

k) As intrinsic part of duty, Suna allowed, necessary evil

l) Word Suna is used for legitimate violence as part of Duty in Dharma Shastra.

m) Ethical, moral compromise while doing duty, bribes

n) Do Prayaschittam, otherwise Narakam = Pancha Maha Yagya for Suna Panchakam.

II) Manu Smriti :

- 5 Examples of Suna

a) Mortar, thistle used for unhusking grain (Ural - Wooden Device), insects killed.

b) Udakumbaha :

- When you keep pot of water in corner, kill insects.

c) Peshanam – Grinder might kill insects

d) Chulle - Fire place - Small insects killed

e) Margini - Using broom stick, insects killed

- 5 items necessary for our livelihood.

f) Mosquito Bat

g) Rama killed Kana, Dushana, 14,000 Rakshasas

h) Any violence while committing duty or for livelihood = Suna Papam.

i) Vacuum cleaner used by Grihastha may kill insects.

j) We do Prayaschitta for all these through Pancha Maha Yagya.

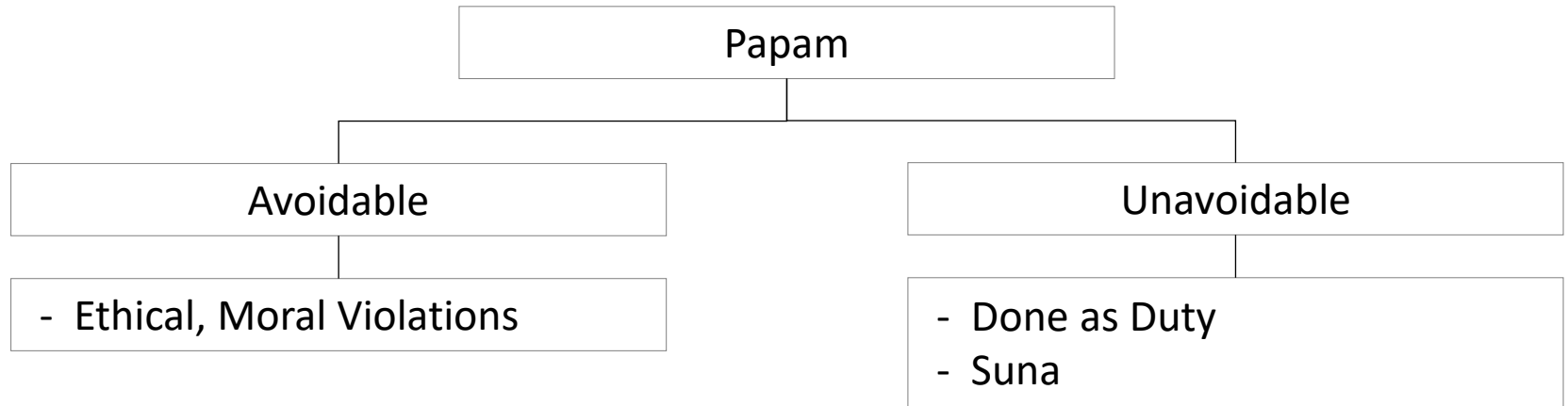
k) Cockroaches killed at homes - Another Suna

l) Neutralise Papam by Pancha Maha Yagya

m) Suna = Unavoidable Papam.

III) a) Grihastha should Analyze his Papam list :

b)



c) Ask conscience, if avoidable, if loss of money, physical pain, waiting involved, avoid ethical, Moral Violation.

d) Values can be followed in Kali Yuga also

e) Inadvertently, unintentionally - Done violence.

f) While walking - Kill insects

- Jainas - Close Mouth, carry broom stick, sweep and then walk, Extreme.

g) Inadvertently kill, do Prayaschittam.

611) Bashyam : Chapter 3 - Verse No. 13 Continues

ये तु आत्मम्भरयो भुञ्जते ते तु अघं पापं स्वयम् अपि पापा ये पचन्ति
पाकं निर्वर्तयन्ति आत्मकारणाद् आत्महेतोः ॥ १३ ॥

yē tu ātmambharayaḥ, bhuñjatē tē tu agham̐ pāpam̐ svayam api pāpāḥ yē pacanti
pākam̐ nirvartayanti ātma-kāraṇāt ātma-hētōḥ ॥ 3-13 ॥

l) a) 2nd Half of Shloka

b) Shankara Criticises selfish Kamyā karma for their own fulfillment, personal desires fulfillment as the Primary goal of life.

c) Bunjate :

- When consuming sense pleasures through, 5 Sense Organs, Music, dance, without bothering about Society, they are consuming Papam.

d) There is Papam inside every sense pleasure

e) Agham = Papam

f) Bhuj - Dhatu

g) Life becomes a series of acquisition of Papam.

h) Svahyam Api Papikartavaha :

- Before they enjoy, they are already Papis
- As Karta Papis, have left their real resting place
- As Karta, actor, Pachanti

i) Pakam Nivratayanti

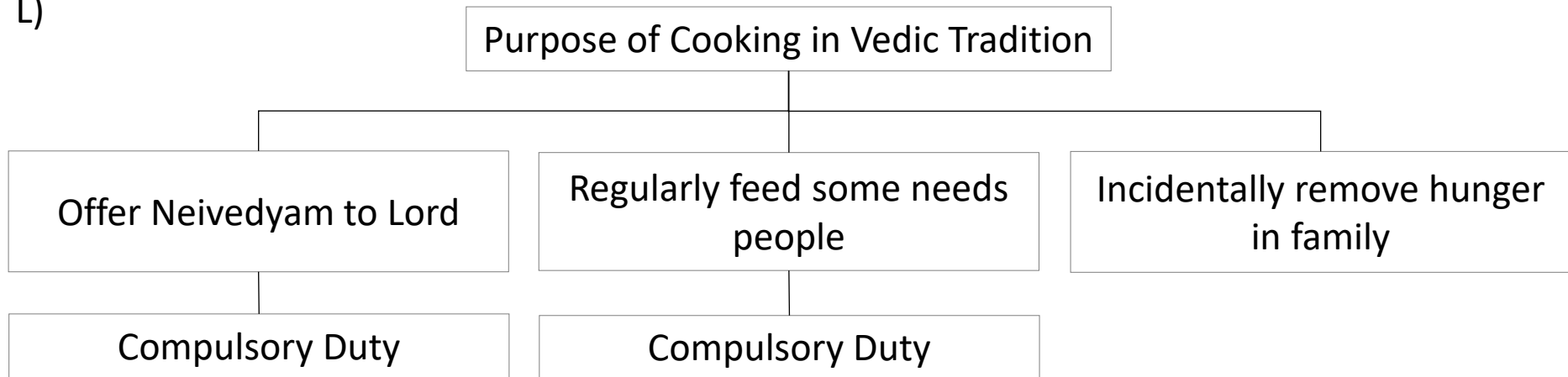
- Cook food at home

j) Atma Karanat, only for their own family consumption

k) What is their Bavana?

- I require food for Survival
- Hence will Cook.

L)



m) Feeding family is byproduct

- If I have this Mindset, I am a Karma Yogi.

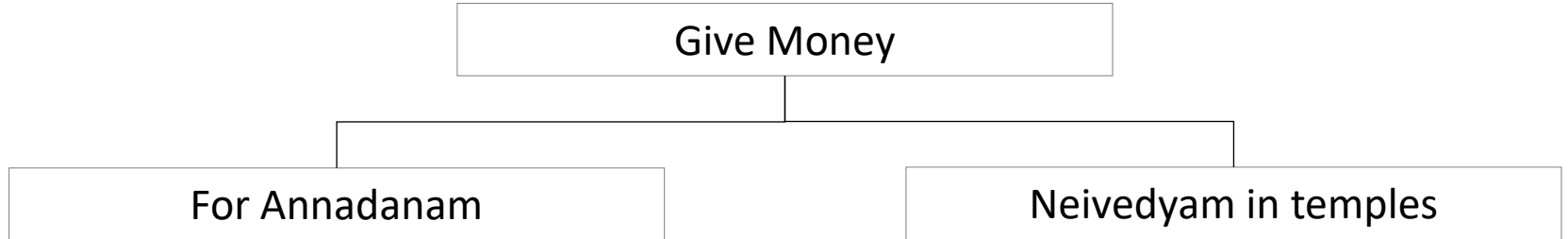
n) Annam becomes Yagya Sishtam Sarva Kilbishaihi.

o) Otherwise :

- I have to eat food whatever i Cook.

p) Now adays, no Beggars, can't put food in fridge.

q)



r) Then I will be out of Papams of being a Karmi

II) Anvaya - Verse 13 :

- Yagya Sishta Shinaha Santaha Sarva Kilbishaihi Uchyante
- Ye Papaha Atma Karanat Pachanti Tey Tu Agham Bunjate

III) Agham = Papam.

612) Introduction to Chapter 3 - Verse No. 14 :

इतः च अधिकृतेन कर्म कर्तव्यम् । जगच्चक्र- प्रवृत्तिहेतुः हि कर्म ।
कथम् इति उच्यते-

itaḥ ca adhiḁrtēna karma kartavyam | jagat-cakra-pravṛtti-hētuḥ hi karma |
katham? iti ucyatē —

For the following reason, too, work must be done by one called upon to do it; for work is what operates the Wheel of the Universe. How? Listen:

I) Krishna emphasizes Karma Yoga in the form of Pancha Maha Yagya by giving important reasons.

II) 4 Reasons

a)

Karma Yoga - 4 Reasons

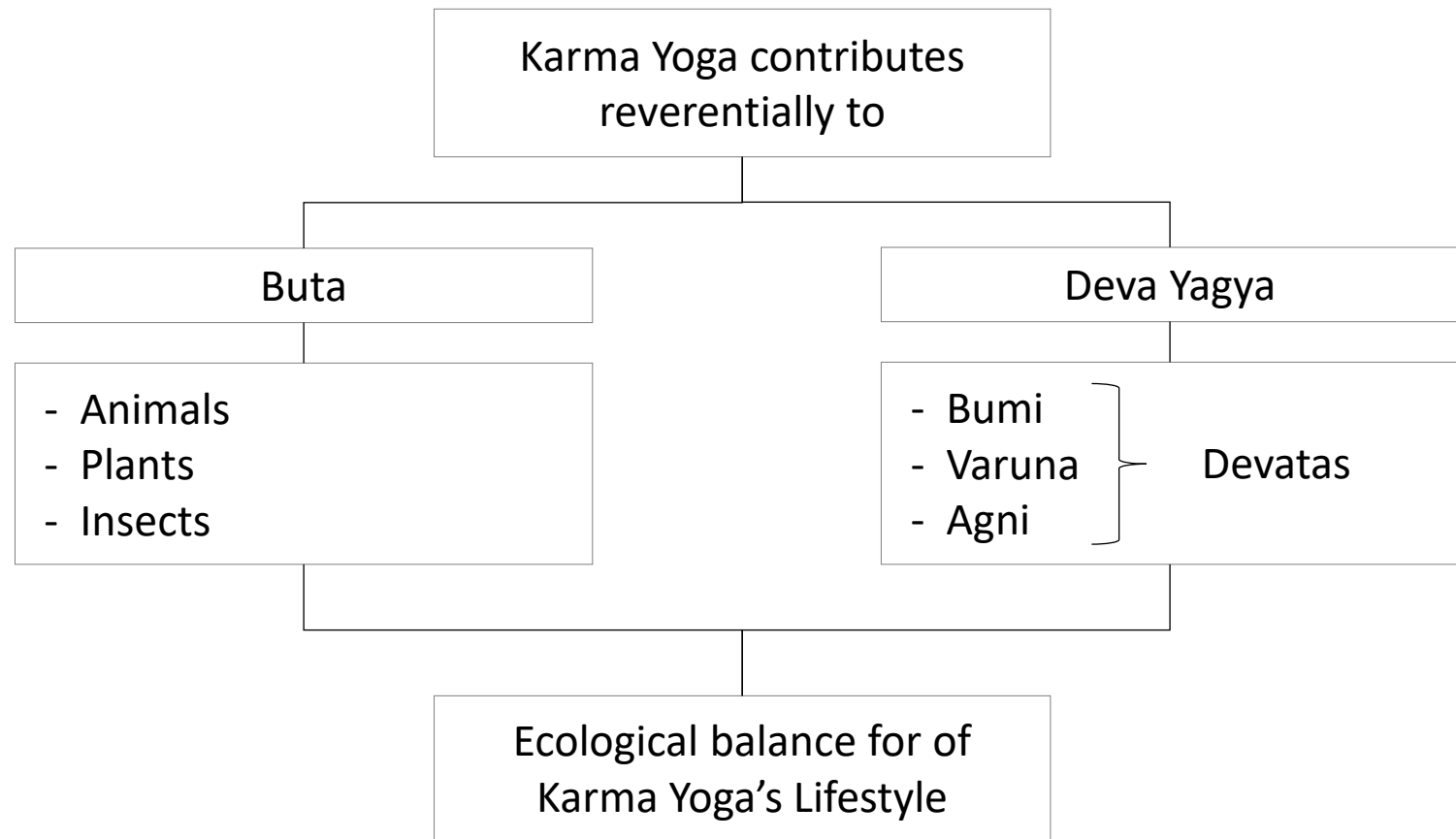
Required for Survival

Required for Chitta
Buddhi

To Avoid inevitable
Pancha Suna

Required for
Environment,
ecological Balance

b)



c) This is the description of Vedic Society lifestyle, lives in Diluted form now.

d) Universe approaching religious leaders to teach ecological balance to avoid climate Catastrophizes.

e) There is inter-dependence, symbiotic relationship in the universe.

III) a) Verse 14 and 15 important

b) Chakram = Cycle process

c) Tasyaha :

- Because of following reason also

d) Adhikrutena :

- All who accept Veda Pramanam, Aastikas, must do Pancha Maha Yagya

e) Jagat Chakra Hetu hi Karma :

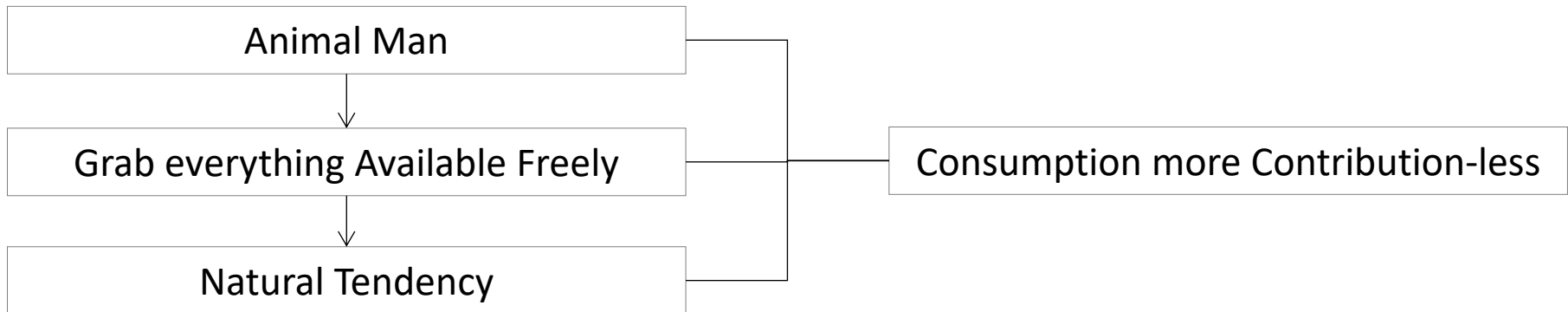
- It is well known.

IV) a) Every consumer in the Society must be aware of this contributory nature of individuals.

b) Consumption - instinctive

Contribution - Deliberate, willful.

c)



d) Man - Man → Contribution = Consumption

e) God - Man → Consumption more than Contribution

- Ultimate Aim.

f) There is enough in the world for Mans needs, there is not enough for mans Greed

g) Moment Humanity becomes greedy, Global Warming, Glaciers Destruction takes Place.

h) Pancha Maha Yagya Teaches us :

- Consumer should become equal contributor, balanced

i) If Pancha Maha Yagya done correctly, rains on time

j) Can't see link directly, tangibly of Pancha Maha Yagya and rains

k) Adrishtam, Apoorvam, Punyam

- There is link between Religious harmony between Pancha Maha Yagya and environment.

अन्नाद्भवन्ति भूतानि
पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यः
यज्ञः कर्मसमुद्भवः ॥ ३-१४ ॥

annād bhavanti bhūtāni
parjanyaād annasambhavaḥ |
yajñād bhavati parjanyaḥ
yajñaḥ karmasamudbhavaḥ || 3-14 ||

From food, come forth beings; from rain, food is produced; from sacrifice, arises rain and sacrifice is born of action. [Chapter 3 – Verse 14]

I) a) Human being - Nature :

- Harmony is Presented

b) Butani - Human beings born and survive because of Annam

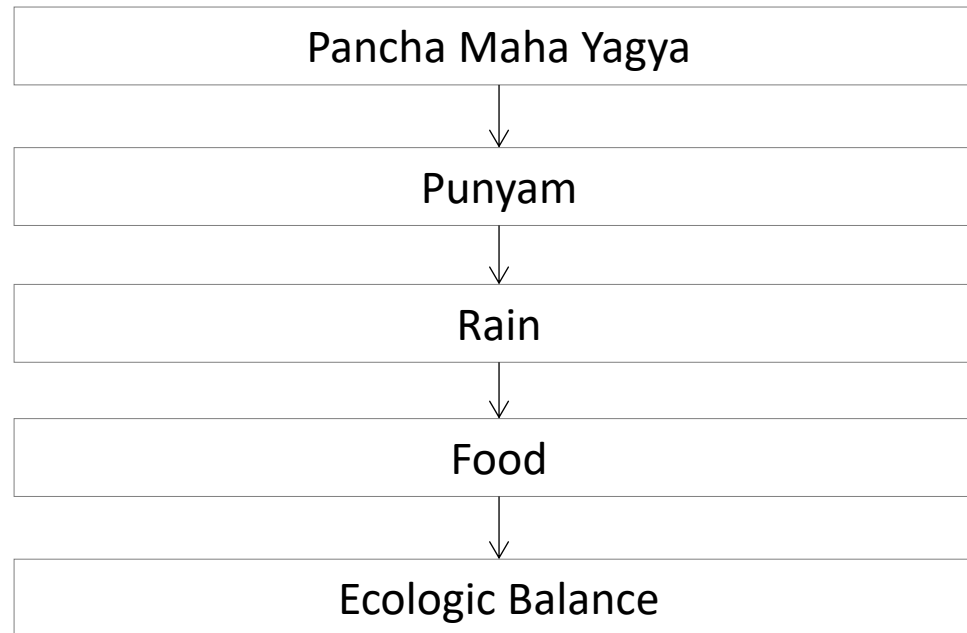
c) Food caused by Parjanya, Cloud / Rain

d) Yagyat Bhavati Parjanya :

- Rain caused by Punyam born out of Pancha Maha Yagya

e) Punyam = Invisible balance, harmony of Nature

II) a) Cosmic cycle :



b) Animals can't be taught to live in Harmony.

c) Animals have no Greed

- Kill other Animals only, when Hungry for food.
- Don't disturb Ecological Harmony.

d) Veerappan collects Tusks

e) Human beings protect Chakram only through Pancha Maha Yagya.

Topic No. 614 to 616 :

अन्नात् इति ॥ अन्नात् भुक्तात् लोहितरेतःपरिणतात् प्रत्यक्षं भवन्ति जायन्ते भूतानि ।
पर्जन्यात् वृष्टेः अन्नस्य सम्भवः अन्नसम्भवः । यज्ञात् भवति पर्जन्यः, अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।
आदित्याज्जायते वृष्टिः वृष्टेरन्नं ततः प्रजाः ॥ इति स्मृतेः । (मनु. 3.76) यज्ञः अपूर्वम् । स च यज्ञः कर्मसमुद्भवः
ऋत्विग्यजमानयोश्च व्यापारः कर्म, ततः समुद्भवः यस्य यज्ञस्य अपूर्वस्य सः यज्ञः कर्मसमुद्भवः ॥

annāt bhuktāt lōhita-rētaḥ-pariṇatāt pratyakṣam bhavanti jāyantē bhūtāni | parjanyaṭ vṛṣṭēḥ
annasya sambhavaḥ anna-sambhavaḥ | yajñāt bhavati parjanyaḥ — yajñāḥ apūrvam | 'agnau prāstāhutiḥ samyag ādityam upatiṣṭhatē |
ādityāt jāyatē vṛṣṭiḥ vṛṣṭēḥ annam tataḥ prajāḥ' [Manusmṛti 3-76] iti smṛtēḥ | sa ca yajñāḥ karma-samudbhavaḥ |
ṛtvig-yajamānayoḥ ca vyāpāraḥ karma | tataḥ samudbhavaḥ yasya yajñasya apūrvasya sa yajñāḥ karma-samudbhavaḥ || 3-14 ||

Living beings, Obviously, are born of the Consumed food that is transformed into blood and Semen. Food is Produced by rain which is a Product of Sacrifice; Vide Manu, 3.76. The Oblation, properly placed in the fire, goes up to the Sun. Rain is due to the Sun, and food due to the rain. Of Food are born living beings.

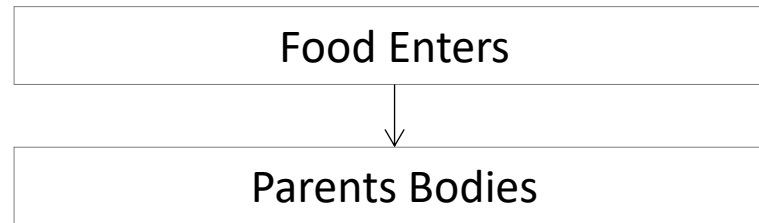
'Sacrifice' Means the unique power engendered by the Activity of the Priests and the Sacrifice. This activity is the work whence the 'Unique Power' the Apurva, is born.

614) Bashyam : Chapter 3 - Verse No. 14 Starts

अन्नाद् भुक्ताद् लोहितरेतःपरिणतात् प्रत्यक्षं भवन्ति जायन्ते भूतानि ।
पर्जन्याद् वृष्टेः अन्नस्य सम्भवः अन्नसम्भवः, यज्ञाद् भवति पर्जन्यः—

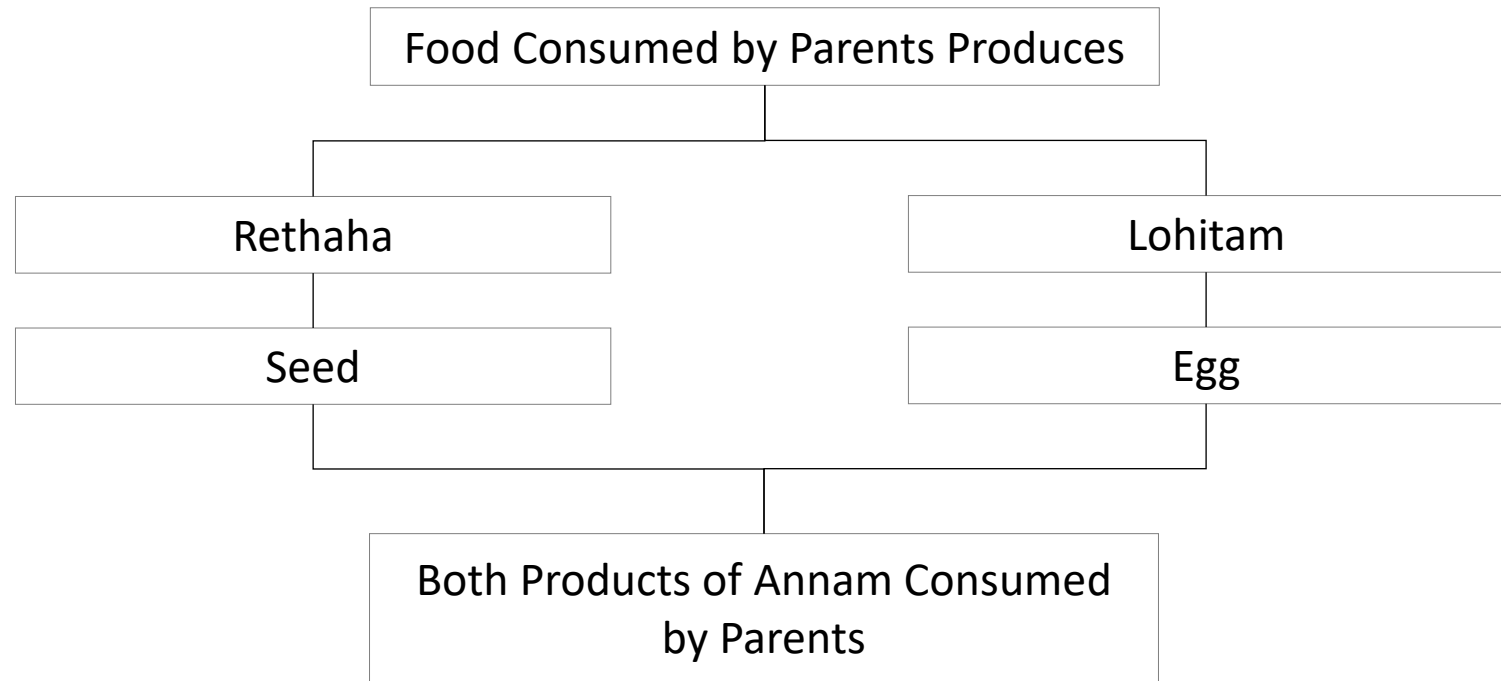
annāt bhuktāt lōhita-rētaḥ-pariṇatāt pratyakṣam bhavanti jāyantē bhūtāni |
parjanyaṭ vṛṣṭēḥ annasya sambhavaḥ anna-sambhavaḥ | yajñāt bhavati parjanyaḥ —

l) a)



b) Food does not directly produce Babies.

c)



d) During conception, Join and Garbha is formed, foetus is formed, magic of Maya Tattvam.

e) Annam is indirect cause of foetus in the mother

f) Lohita Retha Parinatat

- Converted, modified
- Bio-chemical process, transformation from Annam.

g) Annam in Test tube can't create baby

h) Food eaten is the Foetus, physical body, magical portion of Creation.

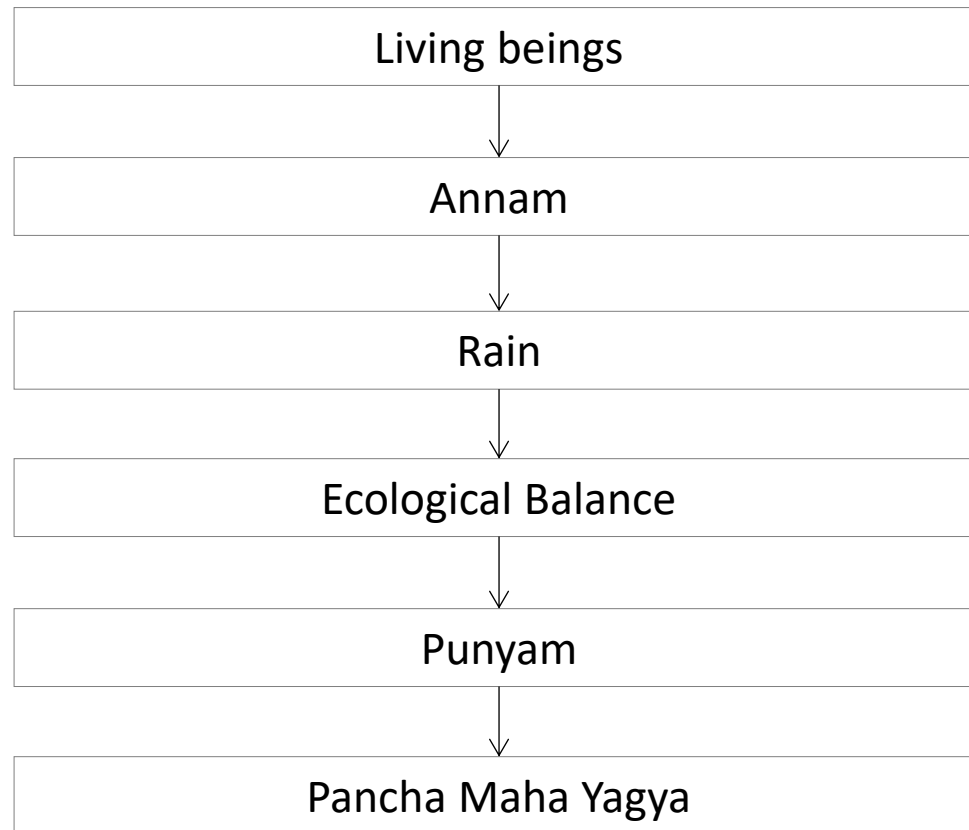
Revision : Chapter 3 – Verse 14 :

1) a) As part of Karma Yoga, Krishna Emphasizing on Pancha maha Yagya for Spiritual growth of an individual

b) Pancha Maha Yagya helps in maintenance of Universal harmony

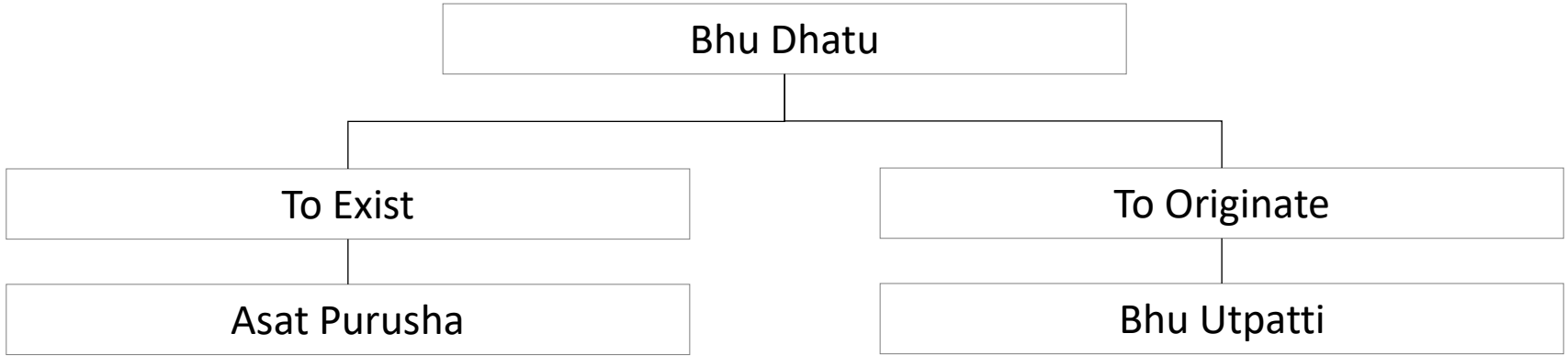
- Hence Pancha Maha Yagya is called Dharmaha
- If harmony destroyed, Universe is destroyed.

c) Cosmic Cycle :

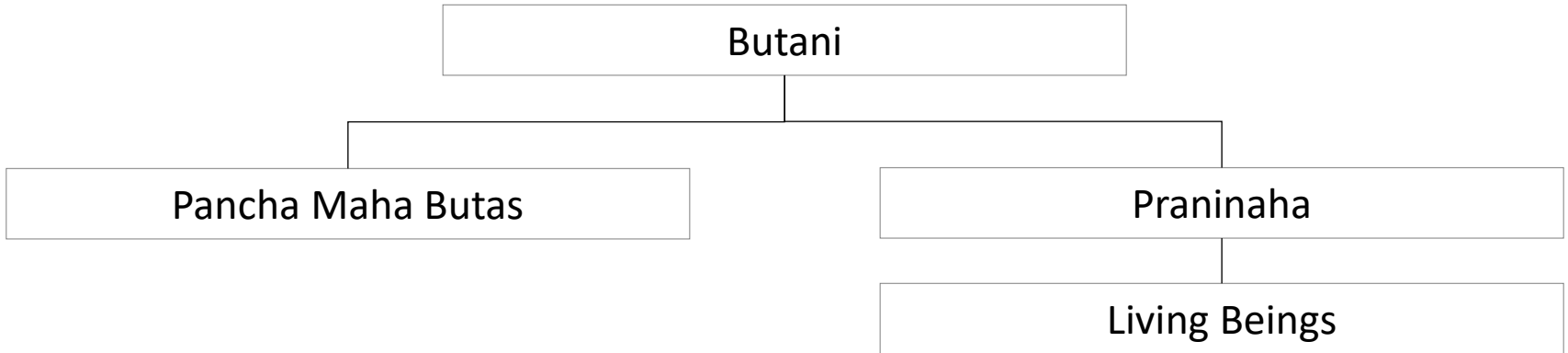


d) This is Pratyaksham

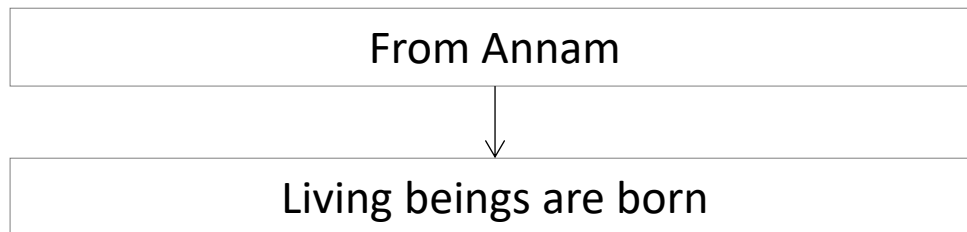
e)



f)

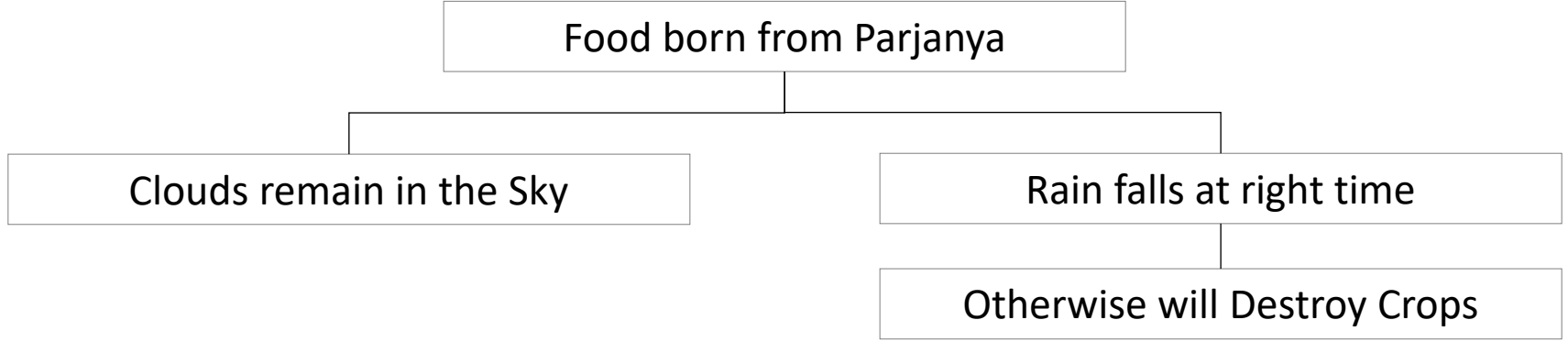


g) Stage 1 :



h) Stage 2 :

- Parjanya Anna Sambhava (Emergence).



i) Stage 3 :

- Rains born out of Yagya
- Yagyat Bhavati Parjanya
- From Adrishta Punyam of Yagya
- Ecological balance, Environmental harmony.

615) Bashyam : Chapter 3 - Verse No. 14 Continues

‘अग्रौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते । आदित्याज्जायते वृष्टिर्वृष्टेरन्नं
ततः प्रजाः ॥’ (मनु० ३ । ७६) इति स्मृतेः ।

‘agnau prāstāhutiḥ samyag-ādityam-upatiṣṭhatē | ādityāt-jāyatē vṛṣṭiḥ-vṛṣṭēḥ-annam
tataḥ prajāḥ’ [Manusmṛti 3-76] iti smṛtēḥ |

l) a) Manusmruti :

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥

agnau prāstāhutiḥ samyag ādityam upatiṣṭhate |
ādityāj jāyate vṛṣṭir vṛṣṭer annaṃ tataḥ prajāḥ ||

An oblation duly thrown into the fire, reaches the sun; from the sun comes rain, from rain food, therefrom the living creatures (derive their subsistence). [3.76]

b) Deva Yagya = Primary Yagya

c) Oblations offered into fire, during daily Agnihotra, which is Deva Yagya, part of Pancha Maha Yagya.

d) Offerings reach Aditya Devata, controller of Vrishti, Controller of climatic conditions.

e) Governs harmony of our system.

f) Upadishtate :

- Offerings reach Aditya Devata.

g) Surya Devata takes water from oceans, forms clouds, pours it as Rains, if harmonious life is lived on earth by humanity.

h) Orders Vayu Devata to carry cloud to all the places.

i) Orders Varuna Devata to out pour in the form of rains

j) Surya, Vayu, Varuna Devatas work in cohesion to give rain at right time

k) Devatas pleased by oblations during Pancha Maha Yagya.

L) Gita :

तपाम्यहमहं वर्षं
निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च
सदसच्चाहमर्जुन ॥ ९-१९ ॥

tapāmyaham ahaṃ varṣaṃ
nigṛṇhāmyutsrjāmi ca |
amṛtaṃ caiva mṛtyuśca
sadasaccāhamarjuna || 9-19 ||

(As Sun) I give heat; I withhold and send forth the rain; I am immortality and also death, both existence and non-existence, O Arjuna. [Chapter 9 – Verse 19]

- I alone draw waters from ocean and give rain to humanity.

m) Don't take literally

n) I am controller of evaporation of waters and through clouds give rain.

o) Brahmanaha = Pancha Maha Yagya - Karta

- Mature - Who value Pancha Maha Yagya.

II) Secularists say :

a) They are only talking about Brahmins' equality

b) Brahmana = Pancha Maha Yagya Kartaraha, Nishkama Pradhana.

c) Vrishtehe Annam Bhavati, Tataha Prajaha Jayante

- From Annam all human beings thrive
- Many species extinct.

d) Vulture :

- Eating dead Carcase, cleaners of Nature reduced in Chennai.
- Ornithologist - Scientist studying birds.

e) Praja :

- All living beings thrive only when Pancha Maha Yagya are properly done.

616) Bashyam : Chapter 3 - Verse No. 14 Continues

यज्ञः अपूर्वं स च यज्ञः कर्मसमुद्भव ऋत्विग्- यजमानयोः च व्यापारः कर्म ततः
समुद्भवो यस्य यज्ञस्य अपूर्वस्य स यज्ञः कर्मसमुद्भवः ॥ १४ ॥

yajñah apūrvam sa ca yajñah karma-samudbhavaḥ | ṛtvig-yajamānayoḥ ca vyāpārah karma tataḥ
samudbhavaḥ yasya yajñasya apūrvasya sa yajñah karma-samudbhavaḥ ॥ 3-14 ॥

l) a) Yagya = Apoorvam, Adrishtam

b)

Apoorvam	Adrishtam
Used by Purva Mimamsa	Used by Tarquikas Nyaya, Veiseshikas

Punyam of Vedanta Sara

c) That Macro - Samashti Punyam is cause of proper Monsoon for the Society.

d) Born out of Pancha Maha Yagya

e) Karma according to Shankara :

- Veidika karma, with Yajamana, and Priests, by which we contribute to Totality, Religious activity.

f) Deva Yagya - Agnihotram, Pancha Maha Yagya

- Contribution to Nature

- Pitru Yagya - Sraddham, Tarpanam to Senior Citizens
- Brahma Yagya – Study of Scriptures, Propagation of Scriptures
- Manushya Yagya - Help People in need
- Buta Yagya - Vishwa Deva Ritual

- Protection of Plants and Animal Kingdom

g) Pancha Maha Yagya = Contribution to Universe, Nature.

h) Non-religiously Pancha Maha Yagya can be done, if Bavana is there.

II) a) Karma = Ritvik Yajamanaho Vyapara

b) What is the problem?

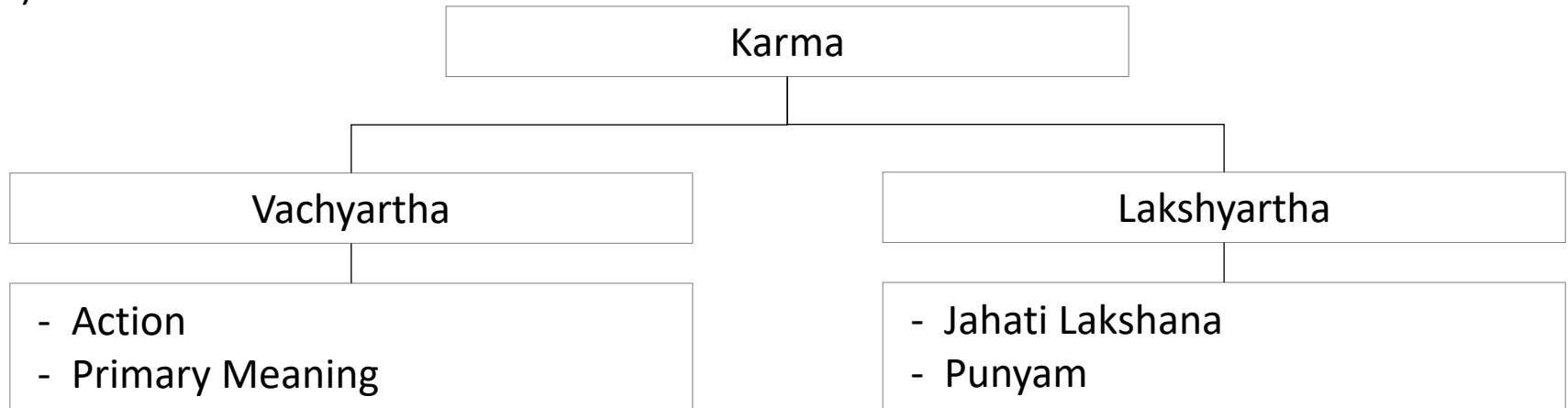
c) Yagya - Ritual - Actions – Yaga, born out of Karma

d) Karma = Action

= Yagya

e) How action is born out of action? Illogical.

III) a)



b) Yagya is born out of Karma

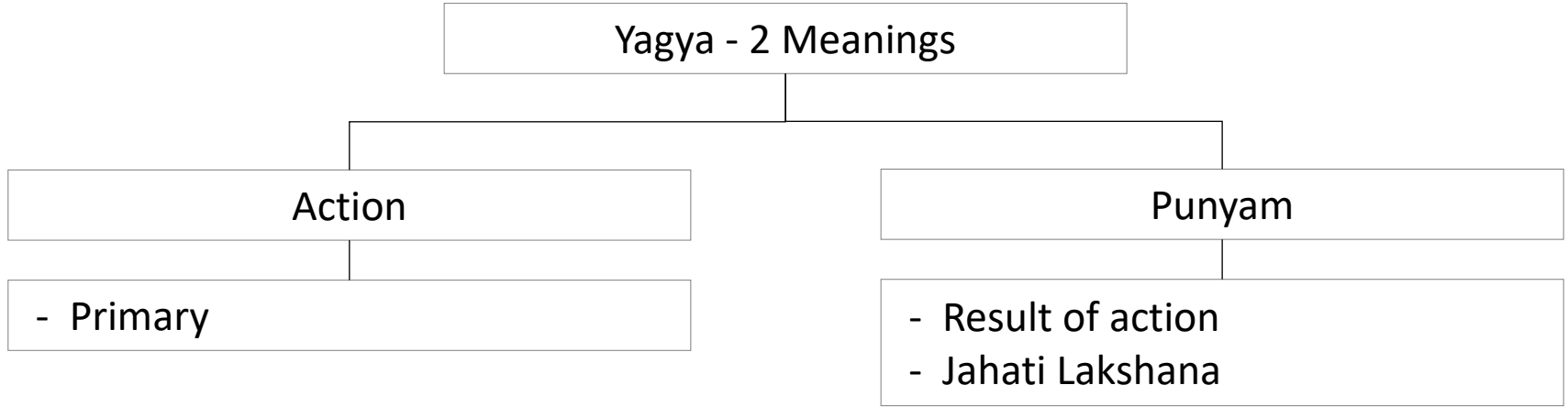
c) Means Punyam is born out of actions (Karma)

d) Yagya = Apoorvam.

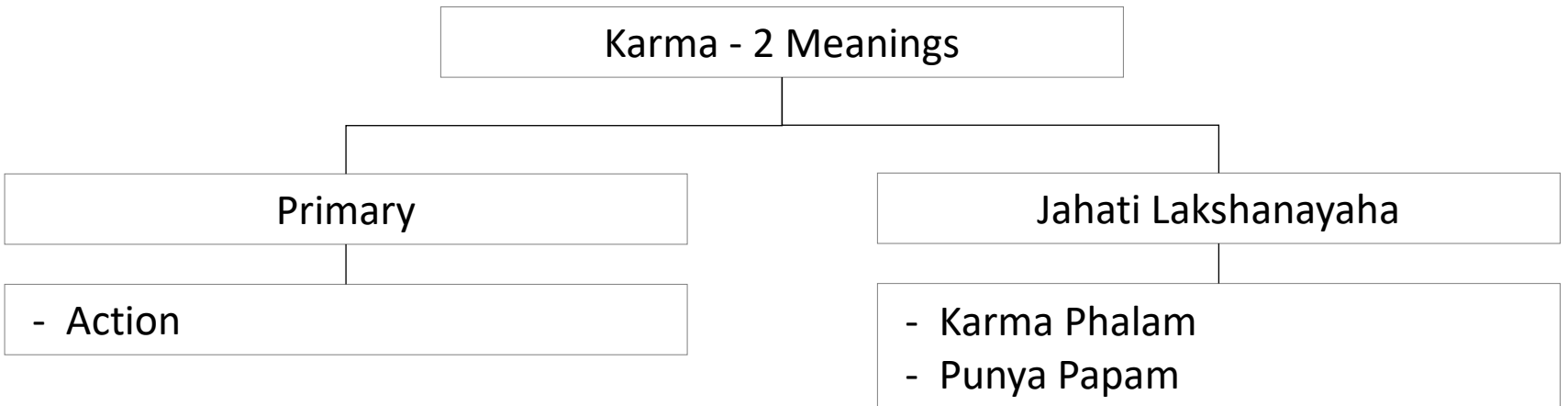
IV) Anvayaha - Verse 14 :

- Annat Butani Bhavanti Parjanya
- Anna Sambavaha Bhavati, Yagyat Prajanya Bhavati
- Yagnyaha Karma Samudbhavaha Bhavati.

V)



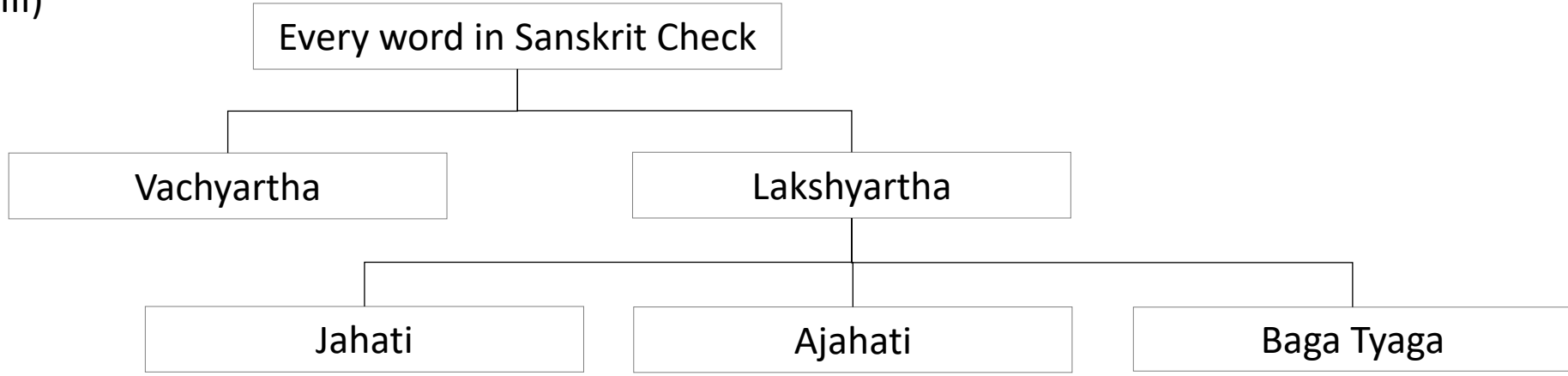
VI)



VII) Sanchita, Agami, Prarabda Karma

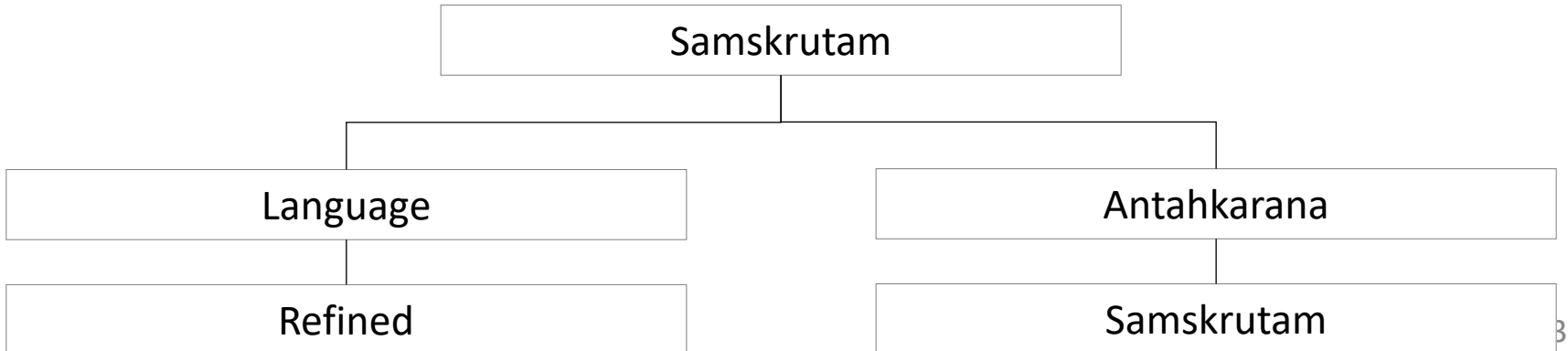
- Mean, Karma Phalam
- Punya Papam
- Accumulated by Past Actions
- Lakshyartha

VIII)



- This makes Mind Subtle, Sharp.

IX) Irain Mind to think in Sanskrit.



617) Introduction to Chapter 3 - Verse No. 15 :

तत् च—

Tat ca —

And that's it

618) Chapter 3 - Verse No. 15 :

कर्म ब्रह्मोद्भवं विद्धि
ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म
नित्यं यज्ञे प्रतिष्ठितम् ॥ ३-१५ ॥

karma brahmōdbhavaṁ viddhi
brahmākṣarasamudbhavam |
tasmāt sarvagataṁ brahma
nityaṁ yajñē pratiṣṭhitam ||3-15||

Know you that action comes from Brahmaji (the Creator) and Brahmaji comes from the Imperishable. Therefore, the all-pervading Brahman (God Principle) ever rests in sacrifice. [Chapter 3 – Verse 15]

I) a) Cycle is completed by human beings by Pancha Maha Yagya

b) Where do we learn Pancha Maha Yagya, Dharma?

- Only from Veda, Apaurusheya Vishaya

c) Brahma = Veda = is the source

d) Without Veda Pramanam one will not know how to contribute to the Universe.

e) We will be only consumers, Samsaris, always bound to the world, promote consumerism.

II) a)

Materialism	Spirituality
- I am Consumer - Prakruta Purusha	- I am Contributor - Samskruta Purusha

b) Conversion, Transition, indicated by Upanayanam Ceremony.

c) I want to be born again to convert from Consumer I to Contributor I

d) After thread Ceremony, one becomes a Dvijaha, Twice born

e) **2nd Birth :**

- Possible by Veda Pramana.

III) a) Karma Brahmot Bhavam Viddhi

b) Brahma = Vidhu

= invented by creator not out of human brain.

c) Brihadaranyaka Upanishad :

स यथार्द्रेधाग्नेः अभ्याहितात् पृथग्धूमाः विनिश्चरन्ति,
एवं वा अरेऽस्य महतो भूतस्य निःश्वसितम् एतद् यद् ऋग्वेदो यजुर्वेदः
सामवेदोऽथर्वाङ्गिरसः इतिहासः पुराणं विद्या उपनिषदः श्लोकाः
सूत्राण्यनुव्याख्यानानि व्याख्यानानि । अस्यैवैतानि निःश्वसितानि ॥

sa yathārdraedhāgnerabhyāhitātprthagdhūmā viniścaranti,
evaṃ vā are'sya mahato bhūtasya niḥśvasitametadyadṛgvedo yajurvedaḥ
sāmavedo'tharvāṅgīrasa itihāsaḥ purāṇam vidyā upaniśadaḥ ślokāḥ
sūtrāṇyanuvyākhyānāni vyākhyānāni | asyaivaitāni niḥśvasitāni || 10 ||

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Ṛg-Veda, Yajur-Veda, Sāma-Veda, Atharvāṅgīrasa, history, mythology, arts, Upanishads, verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self). [2 - 4 - 10]

- Bhagawan has given Veda - Vedas gives Pancha Maha Yagya.
- Converts consumer human being to contributor human being.

d) Where Karma Yoga is operational, Veda is present, invincible Bhagawan is present

e) Bhagawan and Veda = All pervading in the form of enlightened life style.

I) In Verse 14 :

- Karma Sambhava was mentioned.
- What is that Karma? Mentioned in Verse 15.

कर्म इति ॥ कर्म ब्रह्मोद्भवं ब्रह्म वेदः सः उद्भवः कारणं प्रकाशकः यस्य तत् कर्म
ब्रह्मोद्भवं विद्धि विजानीहि । ब्रह्म पुनः वेदाख्यम् अक्षरसमुद्भवम् अक्षरं ब्रह्म परमात्मा समुद्भवः
यस्य तत् अक्षरसमुद्भवम् । ब्रह्म वेदः इत्यर्थः । यस्मात् साक्षात् परमात्माख्यात् अक्षरात् पुरुषात्
निश्वासवत् समुद्भूतं ब्रह्म तस्मात् सर्वार्थप्रकाशकत्वात् सर्वगतम्; सर्वगतम् अपि सत् नित्यं सदा
यज्ञविधिप्रधानत्वात् यज्ञे प्रतिष्ठितम् ॥

karma brahmōdbhavam̐ Brahma vēdaḥ saḥ udbhavaḥ kāraṇam̐ yasya tat karma
brahmōdbhavam̐ viddhi jānīhi | Brahma punaḥ vēdākhyam̐ akṣara-samudbhavam̐ akṣaram̐ Brahma paramātma samudbhavō
yasya tat akṣara-samudbhavam̐ Brahma Vēda iti arthaḥ | yasmāt sākṣāt paramātmākhyāt akṣarāt
puruṣa-niḥśvāsavat samudbhūtam̐ Brahma, tasmāt sarvārtha-prakāśakatvāt sarvagatam̐ sarva-gatam̐ api sat nityam̐ sadā
yajña-vidhi-pradhānatvāt yajñe pratiṣṭhitam̐ || 3-15 ||

Work is born of Brahman, Brahman is the Veda. 'Born of Veda' means revealed by the Veda. Work, in this context, is of this description. Again, Brahman or Veda is born of the Imperishable or Brahman, the Supreme Self. That brahman here means the Veda is the Sense. Since Brahman, the Veda, is directly derived from the Supreme Self – The imperishable Spirit – Like the Vital breath, therefore, the all-revealing and eternal Veda is established for all times in Sacrificial work, the Latter being a Dominant theme of the Vedas.

619) Bashyam : Chapter 3 - Verse No. 15 Starts

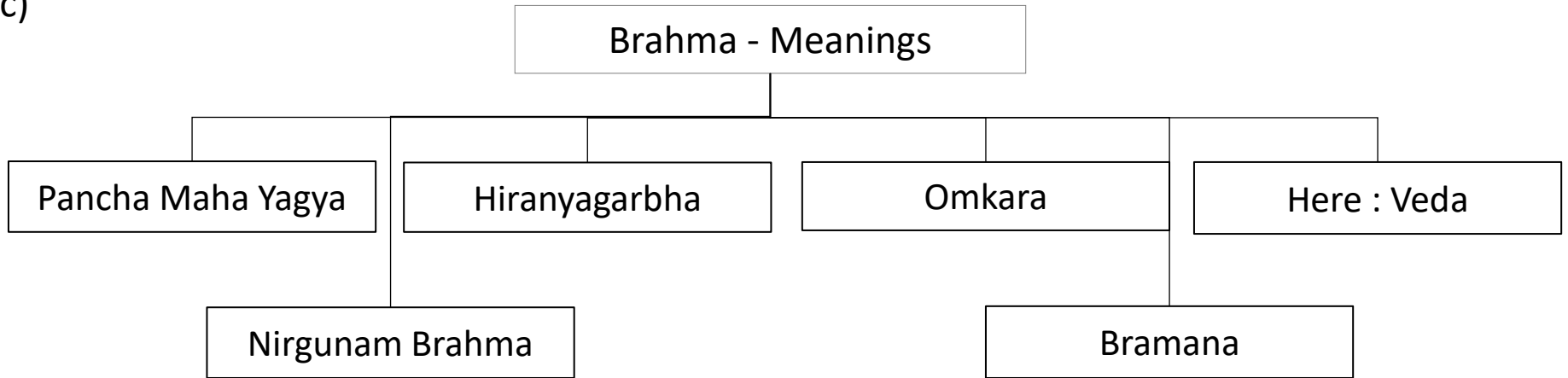
कर्म ब्रह्मोद्भवं ब्रह्म वेदः स उद्भवः कारणं यस्य तत् कर्म ब्रह्मोद्भवं विद्धि जानीहि ।

karma brahmōdbhavam Brahma vēdaḥ saḥ udbhavaḥ kāraṇam yasya tat karma |

I) a) Karma Brahma Udbavam bavati

b) Karma = Pancha Maha Yagya is born out of Brahma.

c)



d) Brahma Upadesa :

- Veda Upadesha, Boy is initiated to Veda.

e) Gayathri Upadesha :

- Gayathri = Veda Sara
= Veda

f) Veda originates Pancha Maha Yagya

II) a) How Veda is Karanam of Pancha Maha Yagya?

b) Rituals born out of Indriyam :

- Jnana Indriyas and Karma Indriyas

c) Karanam = Pramanam

d) Veda is source of knowledge to do Rituals, knowledge of Pancha Maha Yagya

e) Madhusudhana Saraswati :

- Karanam = Pramanam

f) Brahma Udbayam Viddhi :

- May you understand the fact, Viddhi, Janihi.

g) What is the fact?

- Pancha Maha Yagya can be learnt only from Scriptures.

h) To be a Karma Yogi, Scriptural study is compulsory

i) Worldly books, chat GPT = Paurusheya Pramanam, for Apra Vidya.

j) You can't be a Contributor

k) Karma Yogi effective only when Brahma Yagya is done, not merely Rituals

L) Brahma Yagya = Study of scriptures, Janihi, Jna Dhatu.

620) Bashyam : Chapter 3 - Verse No. 15 Continues

ब्रह्म यस्य तत् कर्म ब्रह्मोद्भवं विद्धि जानीहि । ब्रह्म पुनः वेदाख्यम् अक्षरसमुद्भवम्
अक्षरं ब्रह्म परमात्मा समुद्भवो यस्य तद् अक्षरसमुद्भवं ब्रह्म वेद इत्यर्थः ।

brahmōdbhavam viddhi jānīhi | Brahma punaḥ vēdākhyam akṣara-samudbhavam
akṣaram Brahma paramātma samudbhavō yasya tat akṣara-samudbhavam Brahma vēda iti arthaḥ |

I) a) Brahma = Akshara Samudbhavam

= Born out of Veda

b) Brahma = Veda

c) Akshara = Bhagawan

d) Veda is born out of Bhagawan.

II) 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 atmbuddhiprakasam 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]

a) Punaha = However

b) Aksharam Samudbhavam :

- Veda is born out of Bhagawan

c) Samudbhavam = Source, Samyak Udbava

d) Brahma - Veda is born out of Aksharam - Bhagawan

III) Gita :

अर्जुन उवाच ।
किं तद् ब्रह्म किमध्यात्मं
किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तम
अधिदैवं किमुच्यते ॥ ८-१ ॥

arjuna uvāca
kiṃ tad Brahma kim adhyātmaṃ
kiṃ karma puruṣōttama |
adhibhūtaṃ ca kiṃ prōktam
adhidaivaṃ kimucyatē | | 8-1 | |

Arjuna said : What is that Brahman? What is the Adhyatma? What is action? O best among men, what is declared to be the Adhibuta? And what is Adhidaiva said to be?

[Chapter 8 – Verse 1]

- a) Aksharam Brahma, infinite reality
- b) Brahma is born out of Brahma there also
- c) 1st Brahma = Veda
Aksharam = Paramatma
- d) Veda is born out of Bhagawan
- e) Reading double meanings in Sanskrit, Western philosophers go crazy with our Upanishads.
- f) Hence Guru absolutely necessary in Spiritual Science

Revision - Chapter 3 - Verse 15 : Bashyam :

- I) a) Cosmic Cycle is maintained by human beings by Pancha Maha Yagya
- b) They become contributors not only consumers
- c) Contribution of knowledges from Vedas
- d) Veda is the only source of Knowledge for contributions of Jivas to the Universe
- e) How does Veda get this knowledge?
- f) Ishwara, Creator, projector of Universe in 2nd Quarter of Shloka 15.
- g) Ishwara personified in Gita as Krishna.
- II) Brahma - Akshara Samudbhavam Bhavati
- a) Brahma = Veda
- b) Aksharam = Ishwara
= Source of knowledge of Pancha Maha Yagya.

621) Bashyam : Chapter 3 - Verse No. 15 Continues

यस्मात् साक्षात् परमात्माख्याद् अक्षरात् पुरुषनिःश्वासवत् समुद्भूतं ब्रह्म,
तस्मात् सर्वार्थ- प्रकाशकत्वात् सर्वगतम् ।

yasmāt sākṣāt paramātmākhyāt akṣarāt puruṣa-niḥśvāsavat samudbhūtaṁ Brahma,
tasmāt sarvārtha-prakāśakatvāt sarvagataṁ ।

l) a) Tasmāt Sarvagatam Brahma = All pervading, that Brahman.

b) Yasmāt :

- Because of this reason

c) Anushasanam :

- Veda is effortless breath of Ishwara - Projector

d) Brihadaranyaka Upanishad :

स यथार्द्रेधाग्नेः अभ्याहितात् पृथग्धूमाः विनिश्चरन्ति,
एवं वा अरेऽस्य महतो भूतस्य निःश्वासितम् एतद् यद् ऋग्वेदो यजुर्वेदः
सामवेदोऽथर्वाङ्गिरसः इतिहासः पुराणं विद्या उपनिषदः श्लोकाः
सूत्राण्यनुव्याख्यानानि व्याख्यानानि । अस्यैवैतानि निःश्वासितानि ॥

sa yathārdraedhāgnerabhyāhitātprthagdhūmā viniścaranti,
evaṁ vā are'sya mahato bhūtasya niḥsvasitametadyadṛgvedo yajurvedaḥ
sāmavedo'tharvāṅgīrasa itihāsaḥ purāṇam vidyā upaniṣadaḥ ślokāḥ
sūtrāṇyanuvyākhyānāni vyākhyānāni । asyaivaitāni niḥśvasitāni || 10 ||

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the R̥g-Veda, Yajur-Veda, Sāma-Veda, Atharvāṅgīrasa, history, mythology, arts, Upanishads, verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self). [2 - 4 - 10]

e) Just as breathing naturally happens for a living being, not Laboured event, Deliberate, but a natural process.

f) To write a book, have to do research, think, how to present... Anayasa.

622) Bashyam : Chapter 3 - Verse No. 15 Continues

सर्वगतम् अपि सद् नित्यं सदा यज्ञविधि- प्रधानत्वाद् यज्ञे प्रतिष्ठितम् ॥ १५ ॥

sarva-gatam api sat nityam sadā yajña-vidhi-pradhānatvāt yajñē pratiṣṭhitam ॥ 3-15 ॥

l) a) 3rd Quarter :

- Veda is Sarvagatam, all pervading

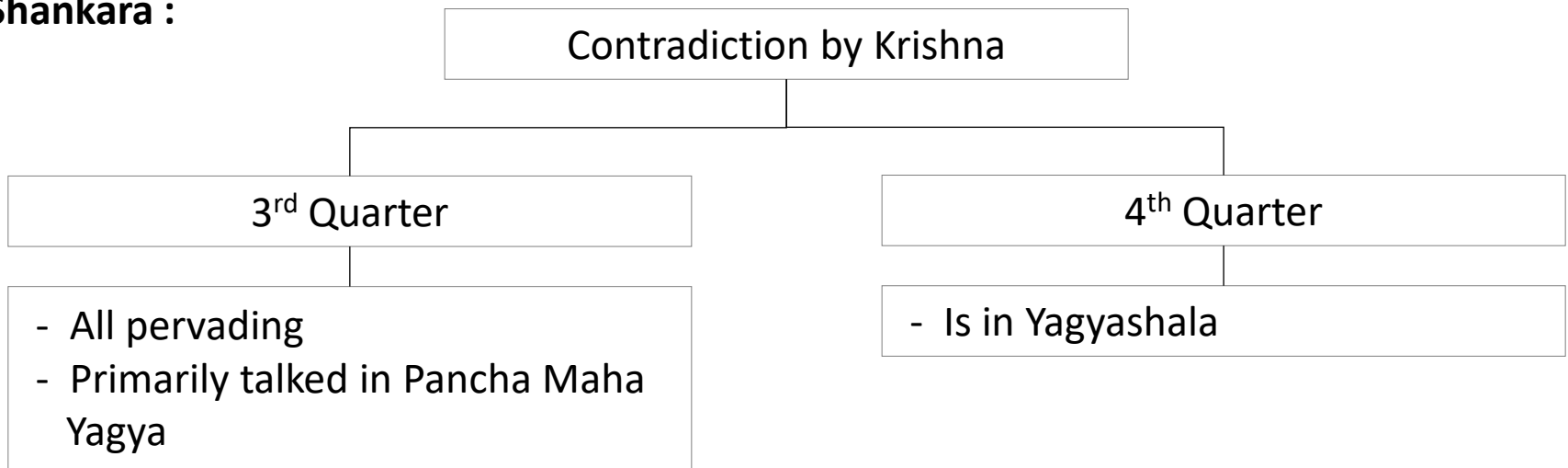
b) 4th Quarter :

- Nityam Yagye Pratishtitam Nitya Sada.

c) Pratishtitam = Dwells, Present

d) Veda is present, established, installed, in all places where Yagyas are going on.

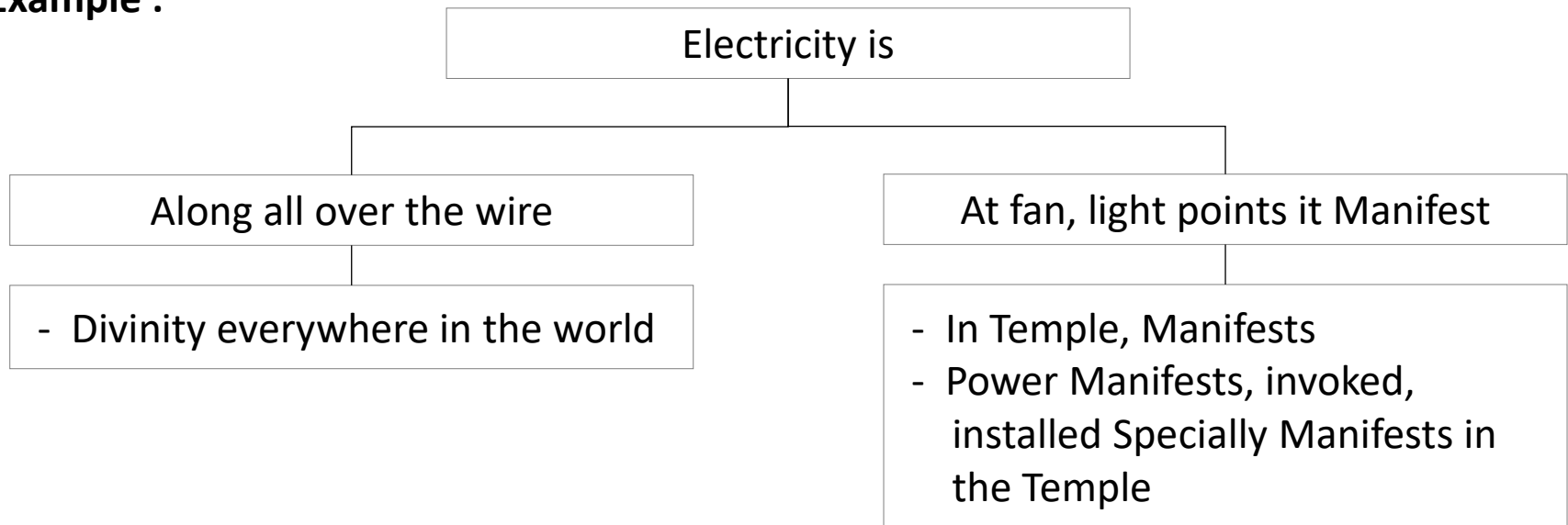
e) Shankara :



f) No contradiction because we remember that when Pancha Maha Yagya is performed, Vedic Presence is felt, invoked, manifest.

g) They are not available for recognition directly.

h) Example :



- i) Pancha Maha Yagya are going on and there Veda is solidly Manifest.
- j) Yagya Vidhi Pradhanatvat
- k) Veda deals with method of performing Rituals
- l) Yagya Pratishtitam, not existent, but invoked in that place
- m) Government pervades whole country, we don't feel pressure all over
- n) When traffic, income tax, construction laws violated, the long invisible hand of law Manifests.
- o) Other places Avyakta Rupena Manifests.
- p) Special occasions, Manifests
- II) a) Veda is there everywhere in unmanifest form
- b) Veda is Yagyashala in manifest form.

III) Anvaya - Verse 15 :

- Tvam Karma Brahmod Bhavam Viddhi
- Tvam Brahma Akshara Samudhbhavam Viddhi
- Tasmad Sarvagatam Api Brahma
- Nityam Yagye Pratishtitam Bhavatti
- Nityam = Sada

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

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

He, who does not follow here the wheel thus set revolving, is of a sinful life, rejoicing in the senses. He lives in vain, O son of Prtha.

[Chapter 3 – Verse 16]

I) a) Pancha Maha Yagya Maintains harmony in Universe and Sustains Universe.

b) Even if you don't want benefits

c) Must compulsorily do them as duty of a human being

d) For existing in the world, one has to contribute for survival of the world.

II) a) Pancha Maha Yagya = Spiritual tax to the Lord

b) Paying tax to the government is compulsory

c) We don't ask what benefit I will get

d) Pancha Maha Yagya is tax paid by mature human beings

e) Omission causes Pratyavaya Papam.

f) Whoever gives up Pancha Maha Yagya will be acquiring Papam.

g) He becomes burden to Society and to himself

h) He is Consumer without being a Contributor

i) Indriya Ramaha, given to sense pleasures, only a Consumer in the world.

III) Chakram Na Anuvartayanti :

a) Does not Maintain Cosmic cycle without contribution

b) Indriya Ramaha, given to sense pleasures, enjoys benefits of the world.

c) Agayuhu :

- Sin manufacturer, only produces Papam.

d) Aja Jananaka Ayuhu = Agayuhu - This is gist.

एवम् इति ॥ एवम् इत्थम् ईश्वरेण वेदयज्ञपूर्वकं जगच्चक्रं प्रवर्तितं न अनुवर्तयति इह
लोके यः कर्मणि अधिकृतः सन् अघायुः अघं पापम् आयुः जीवनं यस्य सः अघायुः, पापजीवनः इति
यावत् इन्द्रियारामः इन्द्रियैः आरामः आरमणम् आक्रीडा विषयेषु यस्य सः इन्द्रियारामः मोघं वृथा हे
पार्थ, सः जीवति ।

ēvam īśvarēṇa vēda-yajña-pūrvakam jagat-cakram pravartitam na anuvartayati iha

lōkē yaḥ karmaṇi adhikṛtaḥ san aghāyuh agham pāpam āyuh jīvanam yasya saḥ aghāyuh, pāpa-jīvanaḥ iti
yāvat indriyārāmaḥ indriyaiḥ ārāmaḥ āramaṇam ākrīḍā viṣayēṣu yasya saḥ indriyārāmaḥ mōgham vrthā, hē
pārtha, sa jīvati ।

The Cycle of Cosmic functions, preceded by the Vedas and Sacrifices, has been set in Motion by God. In the world, he who, being competent only to do work, fails to conform to this Cycle of functions, leads a life of sin. He Delights in Sense-contacts with Objects, Arjuna! He lives in Vain.

624) Bashyam : Chapter 3 - Verse No. 16 Starts

एवम् ईश्वरेण वेदयज्ञपूर्वकं जगत् चक्रं वर्तितं न अनुवर्तयति इह
लोके यः कर्मणि अधिकृतः सन् अघायुः अघं पापम् आयुः जीवनं यस्य सः अघायुः
पापजीवन इति यावत्,

ēvam īśvarēṇa vēda-yajña-pūrvakam jagat-cakram pravartitam na anuvartayati iha
lōkē yaḥ karmaṇi adhikṛtaḥ san aghāyuh agham pāpam āyuh jīvanam yasya saḥ aghāyuh,
pāpa-jīvanaḥ iti yāvat |

1st Quarter :

I) Jagat Evam Pravartitam Chakram :

- a) Chakra = Cycle of Universe
- b) Universal Cyclic movement is Evam Pravartitum
- c) Universe is maintained, sustained in this Manner.

II) a)

2 Questions

In which Manner

Maintained by whom?

b) Jagat Chakram Ishwarena Pravartikam :

- Universal cycle is Maintained by the Lord

c) How?

d) Creation comes with moral, physical, Chemical laws of Ishvara

e) This maintains the Universe

f) Law of Karma also a part of Ishwara's laws

III) a) Satyam vada - Speak honestly

Dharmam Chara - Do right actions

b) By 2 Basic Education, world maintained

c) Humanity will destroy the world otherwise without these 2 Basic teachings.

Revision - Chapter 3 - Verse 16 :

I) a) Evam Pravrutita :

- Glorifies Karma Yoga and Pancha Maha Yagya

b) Pancha Maha Yagya responsible for maintenance of Cyclic process of Creation, Jagat Chakram.

c) Jagat Chakram :



II) a) Responsibility of human beings is to do Karma Yoga and Maintain Pancha Maha Yagya.

b) This Law not for other animals, living beings who instinctively follow laws of Karma.

c) Only Human beings have a free will to use and follow.

d) Karma Yogi follows it.

e) Karmi does not follow it

f) What are consequences?

III) Krishna Criticises Karmis :

a) Saha Indriya Ramaha - Karmis given to sensory pleasures

- Kamyā Pradhana

- Does not follow Nitya Karmas

b) Saha Bhugam Jivati :

- Human life futile
- Does not contribute to spiritual growth
- Life wasted.

c) Agha Yuhu :

- Soul consuming Papam
- Body consuming pleasure
- Ayuhu = Life

d) Papa Janakam Ayuhu Yasya Saha :

- Life continuously producing Papam
- Not committed to Pancha Maha Yagya.

e) For Omission, there is saturation of life with Pratyā Vaya Papam.

f) Evam Jagat Chakram, Ishwarena Pravartitam

g) Verse 14, 15 Explains Jagat Chakram, Cyclic process, initiated by Bhagawan

h) What is Role of human beings?

i) Initiation done by Bhagawan, maintenance by human beings.

j) Yagya Purvakam :

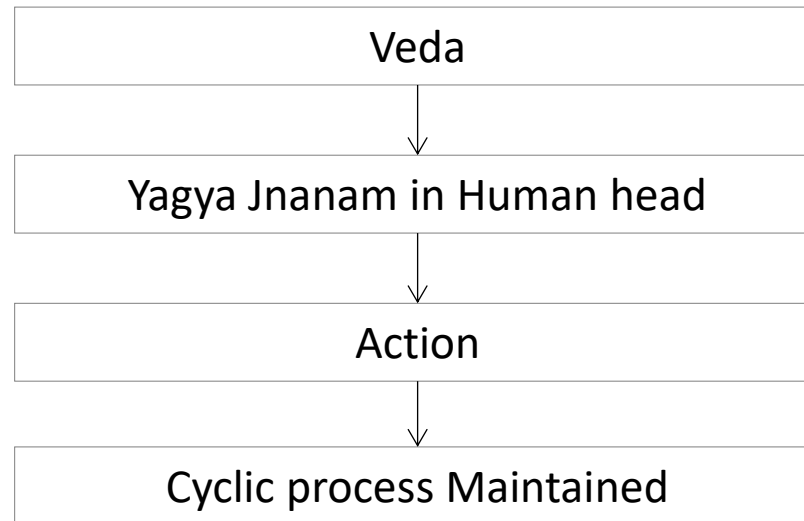
- Through Veda and Yagya Jnanam, Bhagawan has initiated the process in Creation.

k)

Veda	Yagya
Pramanam	Prama

L) Through Veda, Yagya Jnanam is produced.

m)



n) Bhagawans Contribution is Veda Yagya Purvakam.

IV) a) Yaha Karmani Adhikrutena

b) Suppose one is qualified to perform Pancha Maha Yagya

c) Born in Veidika family.

d) Can't expect Adhikari in other Materialistic Societies.

e) They don't know Pancha Maha Yagya

f) Born in Indian Culture, will be exposed to Veda Purva, have Sacred thread Ceremony, taken Vow.

g) When initiated, taking Gayatri Devi.

h) I give a Promise, my life will be Veda Pradhana

i) Sandhya Vandanam is beginning of Deva Yagya

j) Karmani Adhikrutena = Qualified, informed Educated Veidika, because of Punyam, born in Vedic Culture.

V) Na Anuvartayati :

a) Suppose a person does not maintain Pancha Maha Yagya

b) Aghayuhu = Agham Ayuhu Yasya Saha

c) Has Papam generating life style

d) Ayuhu - Papa Jivanam, Papam in Spiritual bank, invisible, have money in physical bank.

625) Bashyam : Chapter 3 - Verse No. 16 Continues

इन्द्रियाराम इन्द्रियैः आराम आरमणम् आक्रीडा विषयेषु यस्य स इन्द्रियारामः,
मोघं वृथा हे पार्थ स जीवति ।

indriyārāmaḥ indriyaiḥ ārāmaḥ āramaṇam ākrīḍā viṣayēṣu yasya saḥ indriyārāmaḥ
mōgham vṛthā, hē pārtha, sa jīvati ।

What is a Karmi doing?

I) a) Renounced Nitya Naimittika Karma

b) Kama karma predominant

c) Sense pleasures oriented life

d) Indriya Aramaha :

- Sensory revelry

e) Aramaha, Akrida, Partying

f) Materialistic people, society

II) What do they get out of life?

a) Mogham Jivati :

- Wasteful living, vain living.

- b) Fulfillment of Artha, Kama
- c) Dharma, Moksha Purushartha have no meaning in their lives
- d) Artha Kama Predominant
- e) Even animals do that successfully
- f) Protect life very well and take to pleasures
- g) Karmis are successful Animal man beings

- III) a) Life is fulfilled only when Dharma, Moksha pursued and Artha, Kama followed to a limited extent.
- b) Mogham = Vrutha, life in vain, wasted.

तस्मात् अज्ञेन अधिकृतेन कर्तव्यम् एव कर्म इति प्रकरणार्थः (3.4-16) प्राक्
आत्मज्ञाननिष्ठायोग्यताप्राप्तेः तादर्थ्येन कर्मयोगानुष्ठानम् अधिकृतेन अनात्मज्ञेन कर्तव्यम् एव
इत्येतत् 'न कर्मणामनारम्भात्' (3.4) इत्यत आरभ्य 'शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः'
(3.8) इत्येवमन्तेन प्रतिपाद्य 'यज्ञार्थात् कर्मणोऽन्यत्र' (3.9) इत्यादिना 'मोघं पार्थ स जीवति'
(3.16) इत्येवमन्तेन अपि ग्रन्थेन प्रासङ्गिकम् अधिकृतस्य अनात्मविदः कर्मानुष्ठाने बहु कारणम्
उक्तम्, तदकरणे च दोषसङ्कीर्तनं कृतम् ॥

tasmāt ajñēna adhikṛtēna kartavyam ēva karma iti prakaraṇārthaḥ [Gīta 3-4-16] prāg
ātma-jñāna-niṣṭhā-yōgyatā-prāptēḥ tādarthiyēna karma-yōga -anuṣṭhānam adhikṛtēna anātmajñēna kartavyam ēva
iti ētat 'na karmaṇām anārambhāt' [Gīta 3-4] ityata ārabhya 'śarīra-yātrāpi ca tē na prasidhyēd akarmaṇaḥ'
[Gīta 3-8] iti ēvam antēna pratipādyā 'yajñārthāt karmaṇō:'nyatra' [Gīta 3-9] ityādinā 'mōgham pārtha sa jīvati'
[Gīta 3-16] iti ēvam antēna api granthēna prāsaṅgikam adhikṛtasya anātma-vidaḥ karma-anuṣṭhānē bahukāraṇam
uktam | tad akaraṇē ca dōṣa-saṁkīrtanaṁ kṛtam || 3-16 ||

Therefore the Upshot of this context in this BG 3.4.16, is that the ignorant man, called Upon to work must do it. Before gaining competence to address oneself to the discipline of Self-knowledge, one, who is ignorant of the Self and called Upon to work, must undertake the discipline of Karma Yoga.

This idea has been elucidated in the BG from 3.4 to 3.8. A Variety of reasons in Support of it has been advanced in the Verses 3.9 to 3.15 reasons that are Valid for one ignorant of the Self and called Upon to work. The Errors involved in ignoring the call to work have also been Stated.

626) Bashyam : Chapter 3 - Verse No. 16 Continues

तस्माद् अज्ञेन अधिकृतेन कर्तव्यम् एव
कर्म इति प्रकरणार्थः ।

**tasmāt ajñēna adhikṛtēna kartavyam ēva
karma iti prakaraṇārthaḥ |**

I) With Topic 2 Commentary on Verse 16 is over.

II) Here in Topic 3, Shankara Summarises, Verse 7 to 16 = Karma Yoga

III) Prakaranam = Section

IV) This is Sara, essence of this section 7 to 16

a) Agyanena Adhikrutena :

- Ignorant seekers are not ready for Jnana Yoga.

- b) They are ready for Karma Yoga only
- c) Karma Eva Kartavyam
- d) Pancha Maha Yagya should be performed
- e)

Karma Yoga – Stage	Jnana Yoga - Stage
<ul style="list-style-type: none"> - 1st Stage - 80% - Pancha Maha Yagya - 20% - Sravanam, Mananam 	<ul style="list-style-type: none"> - 2nd Stage - Sravanam - Mananam – 80% - 20% - Pancha Maha Yagya

- f) This is essence of Verses 7 to 16
- g) This completes 16th Verse
- h) Next 2 Paragraphs are introduction to Verse 17

V) Anvaya - Verse 16 :

- Yaha Indriya Ramaha
- Evam Pravartitam Chakram
- Iha Na Na Anuvartayati, Saha Aghayuhu Bhavati
- Eh Partha Saha Moham Jivati....

प्राग् आत्मज्ञाननिष्ठायोग्यताप्राप्तेः तादर्थ्येन कर्मयोगानुष्ठानम्
अधिकृतेन अनात्मज्ञेन कर्तव्यम् एव इति एतत् 'न
कर्मणामनारम्भात्' इत्यत आरभ्य 'शरीरयात्रापि च ते न
प्रसिद्धयेदकर्मणः' इति एवम् अन्तेन प्रतिपाद्य-

prāg ātma-jñāna-niṣṭhā-yōgyatā-prāptēḥ tādarthyēna karma-yōga -anuṣṭhānam
adhikṛtēna anātmajñēna kartavyam ēva iti ētat 'na
karmaṇām anārambhāt' ityata ārabhya 'śarīra-yātrāpi ca tē na
prasidhyēd akarmaṇaḥ' iti ēvam antēna pratipādyā -

Introduction to Verse 17 :

- Important idea conveyed
- For one committed to Jnana Yoga life, Karma yoga is irrelevant
- Come to Sravanam, Mananam, Nidhidhyasanam life style, Binary format.
- For Jnana Yogi, Karma Yoga, Pancha Maha Yagya irrelevant.

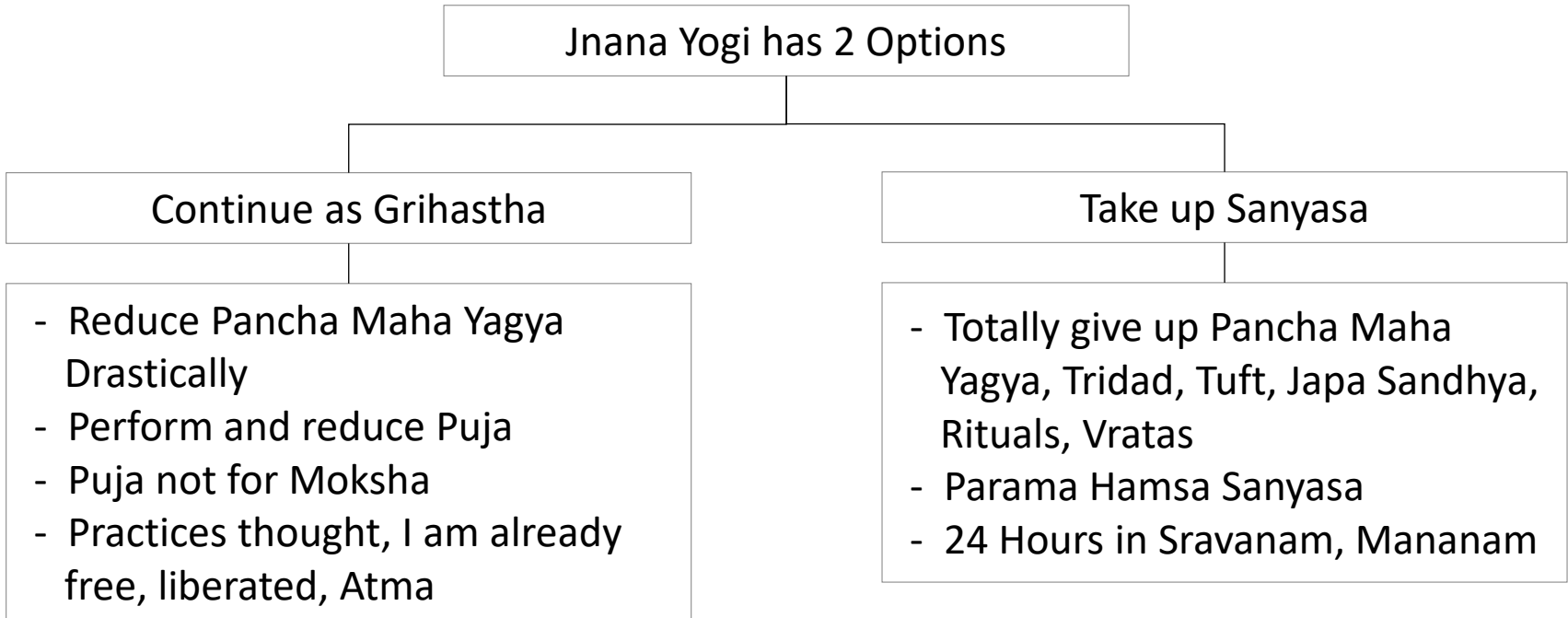
e) No over-importance to Pancha Maha Yagya

f) Give more importance to Sravanam, Mananam

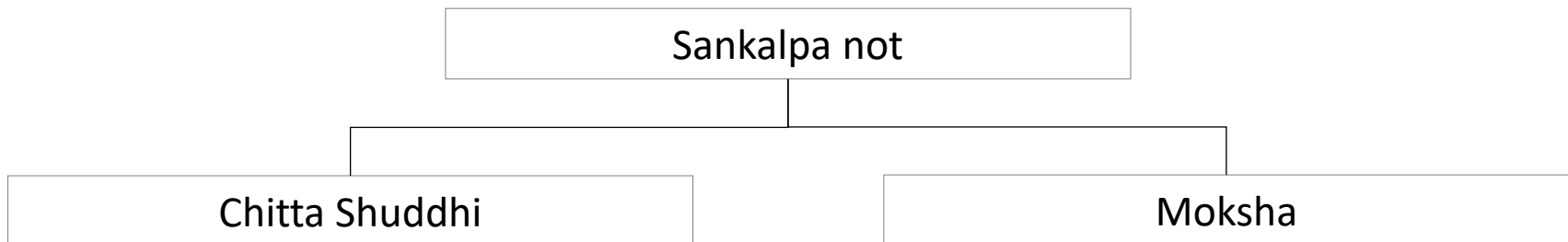
II) a) Atma Ratihi, Atma Truptaha

b) Pancha Maha Yagya not relevant.

c)



d)



e) Claim Aham Nitya Mukta Atma - Even if I am Grihastha

f) Sarve Bhavantu Sukhinaha

g) Jnana Yogis Karma not Karma but Karma Abhasa

III) a) Shankara wants to refute primary rival

- Jnana Karma Samuchhaya Vadi

b) Jnana Yogi has no relevance to Karma, it is for Loka Sangraha only

c) Jnana Karma Samuchhaya (JKS), Does not exist in 3 Periods of time.

4) Shankara supports Shankara in Verse 17

e) Tasya Karyam Na Vidyate

f) Karma Nisheda = Samuchhaya Nisheda.

IV) a) Shankara consolidates previous section – Karma Yoga Pradhanam.

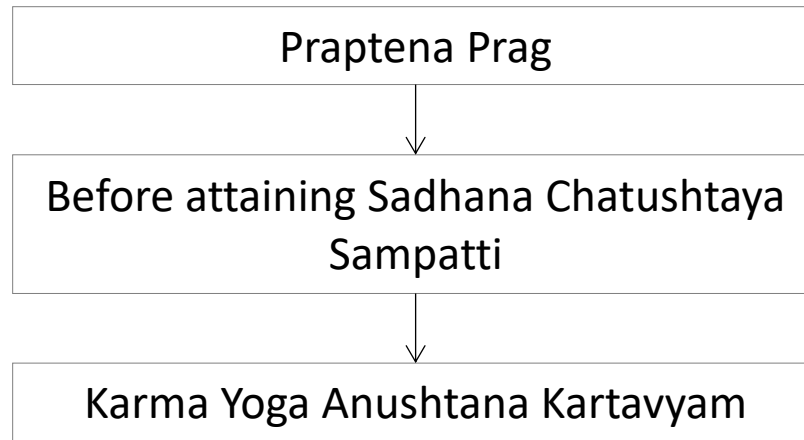
b) Verse 17 - Jnana Yoga Pradhanam

c)

Jnana Yogena	Karma Yogena
Sankhyanam	Yoginam

Bifurcation brought out explicitly here

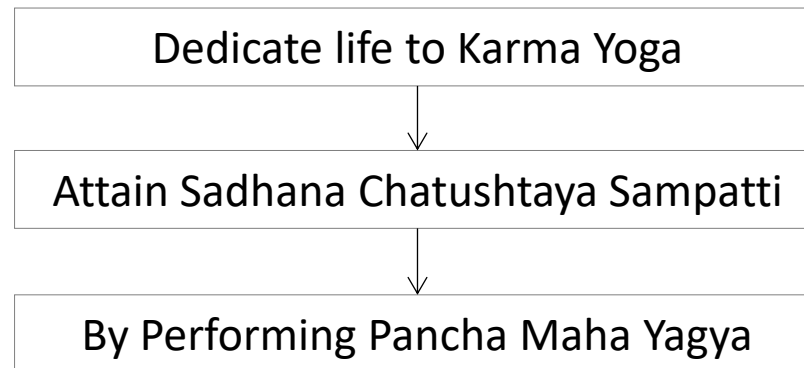
d)



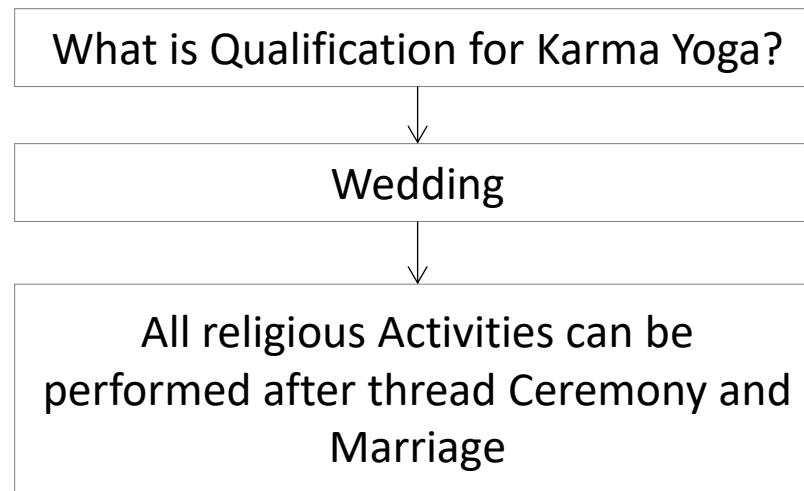
e)

Atma Jnyaha	Anatma Jnanyaha
Jnana Yogi	Karma Yogi

f)



g) Adhi Krutena :



h) Brahmachari can do social service not Rituals

i) To purify mind, need religious activities

j) Vanaprastha, Sanyasi, Brahmachari can't to Vedic rituals

k) Adhi krutena = Grihasthena

L) Condition for choosing Spouse in the Olden Days – Can he / She willing to do Pancha Maha Yagya.

- Saha Dharmacharini.

m) Now Compatibility fixed by Common Ice-creams, Movies, Party.

IV) Chapter 3 - Verse 4 to 8

- 5 Verses Describe Karma Yoga by Grihastha's.

628) Bashyam : Chapter 3 - Verse No. 16 Continues

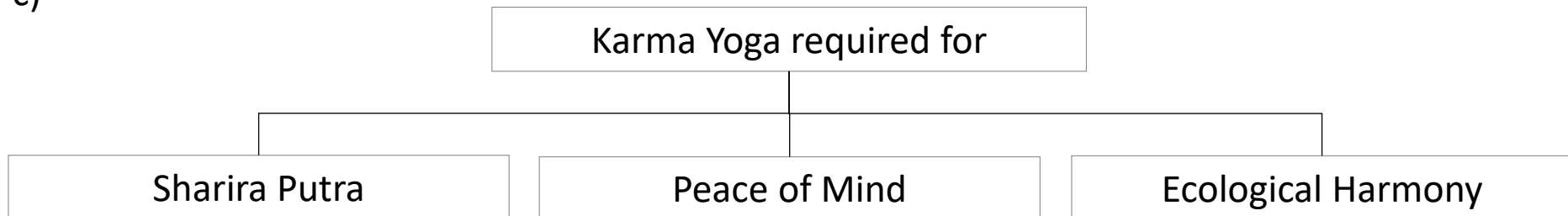
‘यज्ञार्थात्कर्मणोऽन्यत्र’ इत्यादिना ‘मोघं पार्थ स जीवति’
इति एवम् अन्तेन अपि ग्रन्थेन प्रासङ्गिकम्
अधिकृतस्य अनात्मविदः कर्मानुष्ठाने बहुकारणम्
उक्तं तदकरणे च दोष-सङ्कीर्तनं कृतम् ॥ १६ ॥

‘yajñārthāt karmaṇō:’nyatra’ ityādinā ‘mōgham pārtha sa jīvati’
iti ēvam antēna api granthēna prāsaṅgikam
adhikṛtasya anātma-vidaḥ karma-anuṣṭhānē bahukāraṇamuktam
tad akaraṇē ca dōṣa-saṁkīrtanaṁ kṛtam ॥ 3-16 ॥

l) a) Verse 4 to 8 - 5 (Verses), on Karma Yoga.

b) Verse 9 to 16 (8 Verses), Supportive reasons given for Karma Yoga.

c)



d) 8 Verses are supportive verses for Karma Yoga.

e) Performance of Pancha Maha Yagya, Karma Yoga helped by supportive arguments.

f) Adhikrutasya :

- Who is qualified for Karma Yoga?
- Married Grihastha's

g) Grihastha precondition for Karma Yoga

II) Prasangikam :

a) Karma Yoga = Incidental topic of Gita

b) Main topic = Jnana Yoga (JY)

c) Why JY is primary topic?

- Because it is Moksha Shastram.

d) Arjuna asked for Moksha.

e) Gita :

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

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

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

f) Why Prasangikam Technical important word in Bashyam?

III) a)



b) If Combination is Primary Topic, then Gita Teaching will be Samuchhaya Vada.

c) Combination means both Karma Yoga and Jnana Yoga are equally Primary Topics.

d) Upanishad Summarised :

- Jnana Yoga is primary topic for Moksha.

e) Prasangikam - incidental, Million \$ Word

f) Negates Jnana Karma Samuchhaya Vada

Revision - Chapter 3 - Verse 16 : Introduction to Verse 17 :

I) Consolidates Karma Yoga from Verse 3 to 16 as introduction to Verse 17.

II) a) For a Jnana Yogi, Karma Yoga is irrelevant

b) No question of Jnana Karma Samuchhaya (JKS)

f) Tasya Karyam Na Vidyate

d) Yajnartha :

- Verse 9 - 16, Many supportive reasons for Karma Anushtanam given.

e) Anatma Vidaha :

- Grihastha, Qualified, fit for Agnihotram, Aupasana, Vedic rituals.

f) Nowadays, Karma Yoga is Pancha Maha Yagya, even services to Society

g) Warning :

- If Karma Yoga not followed, there will be negative consequences - Pratyavaya Papam.

h) Example :

- Consumes food without sharing
- If you don't offer Neivedyam, considered thief, Dosha.

III) Does Karma Yoga end with beginning of Jnana Yoga or continues as combination?