



BHAGAVAD GITA

with
SHANKARABASHYAM

CHAPTER 3
VERSE 17 TO 32

VOLUME - 12

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CHAPTER 3

KARMA YOGA

(Yoga of Action)

VERSE 17 TO 32

TOPIC 629 TO 695

एवं स्थिते किम् एवं प्रवर्तितं चक्रं सर्वेण अनुवर्तनीयम् ? आहोस्वित् पूर्वोक्तकर्मयोगानुष्ठानोपायप्राप्याम् अनात्मविदा[-दः] ज्ञानयोगेनैव निष्ठाम् आत्मविद्धिः साङ्ख्यैः अनुष्ठेयाम् अप्राप्तेनैव ? इत्येवमर्थम् अर्जुनस्य प्रश्नम् आशङ्क्य स्वयमेव शास्त्रार्थस्य विवेकप्रतिपत्त्यर्थं 'एतं वै तमात्मानं विदित्वा निवृत्तमिथ्याज्ञानाः सन्तो ब्राह्मणा मिथ्याज्ञानवद्भिरवश्यं कर्तव्येभ्यः पूत्रैषणादिभ्यो व्युत्थायाथ भिक्षाचर्यं शरीरस्थितिमात्रप्रयुक्तं चरन्ति न तेषाम् आत्मज्ञाननिष्ठाव्यतिरेकेणान्यत् कार्यम् अस्ति' (बृ. उ. 3.5.1. अर्थानुवादमात्रम्) इत्येवं श्रुत्यर्थम् इह गीताशास्त्रे प्रतिपिपादयिषितम् आविष्कुर्वन् आह भगवान् —

ēvaṁ sthitē kim ēvaṁ pravartitaṁ cakram sarvēṇa anuvartaniyam? āhōsvit pūrvōktakarma-yōga-anuṣṭhāna-upāya-prāpyām anātma-vidā jñānayōgēna ēva niṣṭhām ātmavidbhiḥ sāṅkhyaiḥ anuṣṭhēyām aprāptēna ēva, iti ēvaṁ artham arjunasya praśnam āsāṅkya svayam ēva vā sāstrārthasya vivēka-pratipattiyartham 'ētaṁ vai tam ātmānaṁ viditvā nivṛtta-mithyā-jñānāḥ santaḥ brāhmaṇāḥ mithyā-jñānavadbhiḥ avaśyam kartavyēbhyaḥ putraiṣaṇādibhyō vyutthāya atha bhikṣācaryam śarīra-sthitimātra-prayuktaṁ caranti na tēṣām ātmajñāna-niṣṭhā-vyatirēkēṇa anyat kāryam asti' [brhadāraṇyakōpaniṣat 3-5-1] iti ēvaṁ śrutiyartham iha Gīta -sāstrē pratipipādayiṣitam āviṣkurvan āha Bhagavān —

In this context is raised the Question whether all should conform to the established cycle of activities or only he who is ignorant of the Self and has failed to rise to the Level of the discipline of knowledge i.e., the Sphere of the Samkhya's who know the Self, the performance of Karma Yoga, set forth earlier,

Being but the means to attain this discipline of knowledge. In Anticipation of this question on Arjuna's part, and in order to facilitate a discriminating grasp of the contents of the Sastra, the Lord unfolds the imports of the Sastra which the Gita also seeks to convey. The following is that teaching :

629) Introduction to Chapter 3 - Verse No. 17 Starts

एवं स्थिते किम् एवं प्रवर्तितं चक्रं सर्वेण अनुवर्तनीयम् आहोस्वित्
पूर्वोक्तकर्मयोगा-नुष्ठानोपायप्राप्याम् अनात्मविदा ज्ञानयोगेन एव निष्ठाम्
आत्मविद्भिः साङ्ख्यैः अनुष्ठेयाम् अप्राप्तेन एव इति एवम् अर्थम् अर्जुनस्य प्रश्नम् आशङ्क्य,

ēvaṁ sthitē kim ēvaṁ pravartitaṁ cakraṁ sarvēṇa anuvartaniyam?

āhōsvit pūrvōktakarma-yōga-anuṣṭhāna-upāya-prāpyām anātma-vidā jñānayōgēna ēva niṣṭhām
ātmavidbhiḥ sāṅkhyaiḥ anuṣṭhēyām aprāptēna ēva, iti ēvaṁ artham arjunasya praśnam āśaṅkya;

I) a) Next 2 Paras, one long sentence

b) Karma Yoga - Pancha Maha Yagya compulsory, without them will incur Papam.

II) Krishna imagines doubt in Arjuna's mind :

a) Jnana Yoga must be done with Nischaya, Sankalpa.

b) You must decide to become a Jnana Yogi, Drop Adhyasa.

- c) Grihastha can start with a decision to change Mind set
- d) When Jnana Yoga starts, will Karma Yoga continue?
- e) Is Karma Yoga Anushtana implemented by all at all times?
- f) Anatma Vidha Eva Anuvartaniyam

III) Who is a Non-jnana Yogi?

a) Is Karma Yoga for those who have not entered Jnana Yoga? Anatma Vidaha?

b) Apraptena Eva :

- One who has not yet reached Jnana Yoga.

c) Jnana Yoga is accomplished by practice of Jnana Yoga, Jnana Nista, Jnana Yoga life style.

d) Sankhye Anushtana :

- Vedantic students.

e) Verse 17 - Answers this doubt.

630) Introduction to Chapter 3 - Verse No. 17 Continues

स्वयम् एव वा शास्त्रार्थस्य विवेकप्रतिपत्त्यर्थम् 'एतं वै तमात्मानं विदित्वा निवृत्तमिथ्याज्ञानाः
सन्तो ब्राह्मणा मिथ्याज्ञानवद्भिरवश्यं कर्तव्येभ्यः पुत्रैषणादिभ्यो व्युत्थायाथ भिक्षाचर्यं शरीरस्थिति-
मात्रप्रयुक्तं चरन्ति, न तेषामात्मज्ञाननिष्ठाव्यतिरेकेणान्यत् कार्यमस्ति' (बृह० उ० ३। ५। १)
इति एवं श्रुत्यर्थम् इह गीताशास्त्रे प्रतिपिपादयिषितम् आविष्कुर्वन् आह भगवान्-

svayam ēva vā śāstrārthasya vivēka-pratipattiyartham 'ētaṁ vai tam ātmānaṁ veditvā
nivr̥tta-mithyā-jñānāḥ santaḥ brāhmaṇāḥ mithyā-jñānavadbhiḥ avaśyaṁ kartavyēbhyaḥ
putraīṣaṇādibhyō vyutthāya atha bhikṣācaryaṁ śarīra-sthitimātra-prayuktaṁ caranti
na tēṣāṁ ātmajñāna-niṣṭhā-vyatirēkēṇa anyat kāryam asti' [br̥hadāraṇyakōpaniṣat 3-5-1]
iti ēvam śrutiyartham iha Gīta -śāstrē pratipipādayiṣitam āviṣkurvan āha Bhagavān —

l) a) Alternative introduction to Verse 17

b) 1st Interpretation, Answer possible doubt

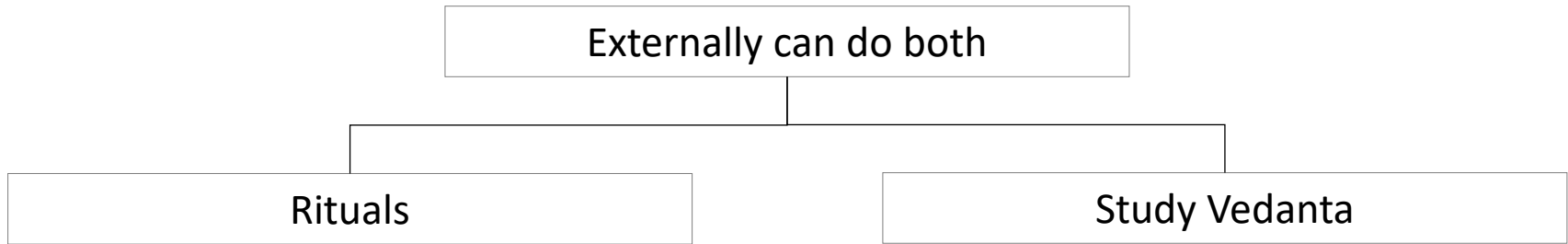
c) 2nd Interpretation :

- Krishna Conveys idea based on Upanishad Teaching.

d) Role of Karma Yoga - Jnana Yoga :

- Samuchhaya Never possible.

e)



f) Only one will be operational functional, Another will be Dummy.

g)

If I think I am Karta (Self Image)	If I think I am Akarta (Self Image)
Jnana Yoga - Dummy	Rituals - Dummy

h) If one Does Samuchhaya, Only one will be operational.

II) Brihadaranyaka Upanishad :

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

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

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

a) Gita Shastra is based on Upanishad, Srutiyartham.

b) Etam Vai Tam Atmanam Veditva...

c) After study of Vedanta, understand I am Atma, a Spiritual being

- **Different from Sharira Trayam, one enters Binary format.**

d) I can confirm :

- World appears in me the Turiya Chaitanyam.

e) I am the real Ground Adhara, world is Adheyam, unreal.

f)

Mirror	World Appearing in it
Real	Unreal

g)

Wakers Mind	Dream world
Real	Appearing in unreal

h)

Space	World Appearing in Space
- Real	- Unreal - Comes and Goes

i) I Develop a distance between me - Chaitanyam and the world

j) I understand the boundaries of world and me

k) Entire Waking state, Dream state, Sleep state is in me the Turiyam

L) I am Satyam - World is Mithya

m) This is 1st Stage of understanding

n) 2nd Stage :

- World in 3 Periods of time only appears - Disappears like dream
- I Chaitanyam am always there.

o) Gita :

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

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

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

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

pralapan viṣṛjan gṛhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

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

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya me yōgamaiśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ || 13-2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

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

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

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

Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdhaḥ kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

स पर्यगाच्छुक्रमकायमव्रणम

अस्त्राविरं शुद्धमपापविद्धम् ।

कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः

अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

Sa paryagac-chukram-akayam-avranam

asna-viragm suddham-apapa-viddham,

kavir-manisi paribhuh svayam-bhuh yatha-tathyatah

arthan-vyadadhac-chasva-tibhyah samabhyah [8]

He, the Atman, is all-pervading, bright, bodiless, Scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators). [Verse 8]

III) a) I am free from Mithya Jnanam, Misconceptions, Error about my real nature.

b) I am Karta, Sadhaka, Mumukshu, Seeker, idea dropped from the Mind

c) Throughout Karma Yoga Maintain idea, I am Mumukshu, Seeker

d) Get Jnanam, Deliberately preserve thought.

e) Now in Jnana Yoga - I am Nitya Mukta Atma Purusha Asmi, Nitya Siddha Atma Asmi

f) This is Binary format.

IV) a) I am not Jati, Karma Brahmana, Sadhana Chatushtaya Sampatti Adhikara, but Guna Brahmana.

b) I am a Sattvic Seeker, Guna Brahmana.

c) Vyuttaya

d) Jnana Yogis transcend, give up Duties, rituals.

e)



f) Drop all Sakama Karmas, self centric prayers.

g) Karmas performed by Karma Yogis with Ahamkara, Mamakara

h) Special prayers only if Aham, Mama in the Mind

i) Can't give special prayers with Aham, Mama till Atma is discovered

j) Clasp rejection = Giving up Aham, Mama, special prayers

k) This is essence of Binary format

L) Transcend Sakama Karma.

m) Biksha Charyam Charanti

n) If formally given up, it is called Sanyasa

o) Mentally giving up Sakama Karma is internal Sanyasa.

p) Don't require Nishkama Karma

V) Whatever Karma I do is for Loka Sangraha

a) Moksha not a goal

b) Practice this Mind set daily in the morning and evening

c) This is called Jnana Nishta

d) Other than this Abhyasa (Vyatirekena), no duties to be performed in Binary format.

e) This is teaching Krishna wants to give in Gita

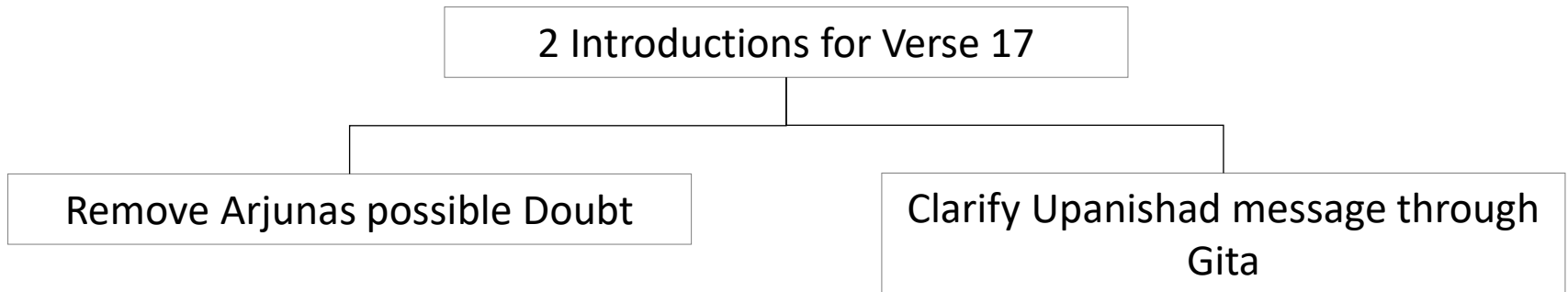
f) Prati + Pad - Dhatu

- Prati Padyati intended to be taught in Gita.

g) Avishkurvan :

- Krishna is bringing to light.

VI)



VII) Either way, no Jnana Karma Samuchhaya, Shankara Clarifies.

यस्त्वात्मरतिरेव स्याद्
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

**yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē ||3-17||**

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

Gist :

I) a) For Jnana Yogi, Karma not relevant or duty

b) Tasya Jnana Yoginaha :

- Person in Binary format.

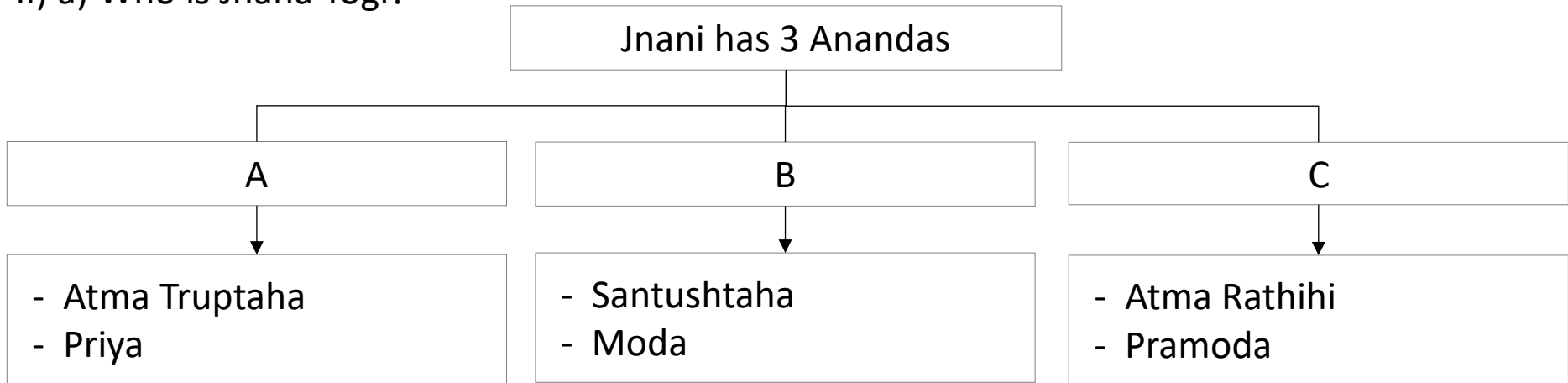
c) No Pancha Maha Yagya, no Karma Yoga as a duty as Sadhana to be done

d) Loka Sangraha is fine

e) He may choose to, but may not do it

f) Karma Yoga = Option.

II) a) Who is Jnana Yogi?



b) All 3, Jnani discovers in Atma itself

c) 3 are Experiential Ananda

d) Only when one identifies with Atma as self, one can discover this

e) These are 3 Pratibimba Experiential, repeated Ananda in the Mind.

f) Eat some food daily - Enjoying is Priya

- Don't like change

g) Get news of special Laddoo in the shop - Moda

h) Laddoo in the Mouth - Pramoda

III) a) Non-Jnana Yogi :

- Attributes Sukham to the world

b) Jnana Yogi :

- Does not reject Experiential Ananda, Good Food, Prarabda Punyam of the body.
- Could turn out to be no food, Papam also

c) Priya, Moda, Pramoda will be seen as Atma Ananda

d)

Ajnani	Jnani
<ul style="list-style-type: none">- Attributes 3 Anandas to the world- Sees as Vishaya Ananda- Runs outside for Ananda	<ul style="list-style-type: none">- Attributes 3 Anandas to Atma Pratibimba Ananda- Does not reject experiential Ananda- All Ananda Atma Ananda

e) Prarabda brings 3 Anandas to all.

यस्तु इति ॥ यस्तु साङ्ख्यः आत्मज्ञाननिष्ठः आत्मरतिः आत्मनि एव रतिः न विषयेषु
यस्य सः आत्मरतिः एव स्यात् भवेत् आत्मतृप्तः च आत्मना एव तृप्तः न अन्नरसादिना सः मानवः
मनुष्यः सन्न्यासी आत्मनि एव च सन्तुष्टः । सन्तोषः हि बाह्यार्थलाभे सर्वस्य भवति, तम् अनपेक्ष्य
आत्मनि एव च सन्तुष्टः सर्वतः वीततृष्णः इत्येतत् । यः ईदृशः आत्मवित् तस्य कार्यं करणीयं न
विद्यते नास्ति इत्यर्थः ॥

yaḥ tu sāṅkhaḥ ātma-jñāna-niṣṭhaḥ ātma-ratiḥ ātmani ēva ratiḥ na viṣayēṣu
yasya saḥ ātma-ratiḥ ēva syāt bhavēt, ātma-tr̥ptaḥ ca ātmanā ēva tr̥ptaḥ na anna-rasādinā mānavaḥ
manuṣyaḥ sannyaśī ātmani ēva ca santuṣṭaḥ | samtōṣō hi bāhyārtha-lābhē sarvasya bhavati, tam anapēkṣya
ātmani ēva ca santuṣṭaḥ sarvatō vīta-tr̥ṣṇa iti ētat | yaḥ īdṛśaḥ ātma-vit tasya kāryam karaṇīyam na
vidyatē nāsti iti arthaḥ ॥

That Samkhya or man of knowledge, devoted to Self-knowledge, who delights solely in the Self, and not in Objects; who is content exclusively with the Self and not with Pleasing the Palate etc - That man is the renouncer who finds Satisfaction in the Self. All people are generally pleased with external Possessions. Disregarding them, the renouncer finds Satisfaction in the Self alone; he is detached from all else – this is the import. The idea is that for such a Self-knower there is no duty to perform.

632) Bashyam : Chapter 3 - Verse No. 17 Starts

यः तु साङ्ख्य आत्मज्ञाननिष्ठ आत्मरतिः आत्मनि एव रतिः न
विषयेषु यस्य स आत्मरतिः एव स्याद् भवेद्

yaḥ tu sāṅkhaḥ ātma-jñāna-niṣṭhaḥ ātma-ratiḥ ātmani ēva ratiḥ na
viṣayēṣu yasya saḥ ātma-ratiḥ ēva syāt bhavēt |

I) a) 1st Quarter :

- Atma Ratihi - Jnana Yogi does not experience Vishaya Ananda.

b) Experience of Atma Ananda is a contradiction

- c) Experience always with an object
d) Atma Ananda, not an object of experience

e) Experiences Vishaya Ananda as Atma Ananda with an understanding, my Ananda alone is in the form of Vishaya Ananda.

II) One who practices Sankhya, Jnana Yoga is Atma Jnana Nishta.

- a) What is Atma Jnanam?
b) There is no Ananda outside.
c) Ananda can't come from any Object, being Outside.

III) Chandogyo Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ ७.२३.१ ॥
॥ इति त्रयोविंशः खण्डः ॥

yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva
sukhaṃ bhūmā tveva vijijñāsitaṃ ity bhūmānaṃ
bhagavo vijijñāsa iti || 7.23.1 ||
|| iti trayaviṃśaḥ khaṇḍaḥ ||

Sanatkumāra said: 'That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.' Nārada replied, 'Sir, I want to clearly understand the infinite'. [7 - 23 - 1]

- This Rings all the time for Atma Jnani
- I am the only source of Ananda - Capsule 2
- Whatever Ananda experienced by anyone at any time, anywhere, is Pratibimba Ananda only.
- This Awareness is called Atma Jnana Nishta, Atma Ratihi
- One who revels, enjoys Pramoda Ananda, is from Atma alone

f) Jnani gives credit to Atma not Vishaya

- Very big transformation in a Jnani**

g) Example :

- Biksha from host or any other lady is same for Guru
- Only credit changes.

h) Until now Credit given to the world Outside, Son, Mother, Mountains, Rivers etc.

i) Jnana Yogi changes Credit to Atma.

IV) Panchadasi - Chapter 11 to 15 :

Title :

- Vishayananda = Brahma Ananda
- Vidya Ananda = Brahma Ananda

a) Enjoying Class = Experiential Ananda
= Atma Ananda

b) Nirvikalpa Ananda = Atma Ananda

c) Ananda in Sleep :

- Reflected Ananda in Karana Shariram

d) I am Source of all Ananda

e) Atma Ekaha = Brahma Ananda

f) Atmani Eva Ratihi Na Vishayeshu

V) a) We give Credit to Vishaya Even though Pleasure came at that time of Enjoying Sense pleasure.

b) Na Vishaya Ratihi, Atma Ratihi

c) Jnana Yogi has Atma Ananda all the time

d) 1st Quarter Over.

आत्मतृप्तः च आत्मना एव तृप्तो न अन्नरसादिना मानवो मनुष्यः सन्न्यासी
आत्मनि एव च सन्तुष्टः ।

ātma-tr̥ptaḥ ca ātmanā ēva tr̥ptaḥ na anna-rasādinā mānavaḥ manuṣyaḥ sannyāsī
ātmani ēva ca santuṣṭaḥ ।

l) a) Atma Trupta Saha

- Atma Eva Trupti

b) Trupti = Priya Ananda found in Atma Ananda

c) Ratihi = Pramoda found in Atma Ananda

d) Na Anna Rasadina :

- Doesn't find them in food.

e) Doesn't reject Anna Rasah :

- Uses Anna Rasah
- Credit given to Atma.

f) When Annam goes away, Jnani does not sit and cry, only reflected Ananda has gone.

g) Original Bimba Ananda is still there.

h)

Reflected Ananda	Bimba Ananda
Ahamkara Ananda	Turial Ananda

i) This is the way to Self Realisation, Nitya Moksha status of "I"

j) Atma Truptaha :

- For Sanyasi who is practicing Binary format.
- Jnana Yogi - One who has done Clasp rejection.

k) 3rd Quarter - Next session

Revision : Chapter 3 - Verse 17 :

I) a) Verse 17 and 18 are Diversion

b) Main Topic - Chapter 3 :

- Karma Yoga, Non-yogi, not Sankhya

c) Importance of Karma Yoga mentioned upto Verse 16

d) Verses 17 - 18 :

- Negate Jnana Karma Samuchhaya Vadi

II) a) Jnana Yogi is doing Jnana Abhyasa, in Binary format.

b) Does not have Shastriya, Ashastriya Karmas as a Spiritual Sadhana

c) Tasya Karyam Na Vidyate

d) Tasya = Jnana Yogi practicing Binary format.

e) Karyam Na Vidyate :

- No Vidhi for doing Karma, not as a Spiritual Goal

f) Jnani looks at goal already attained, only remove self ignorance through study of Gita.

III) a) Manava = Sanyasi

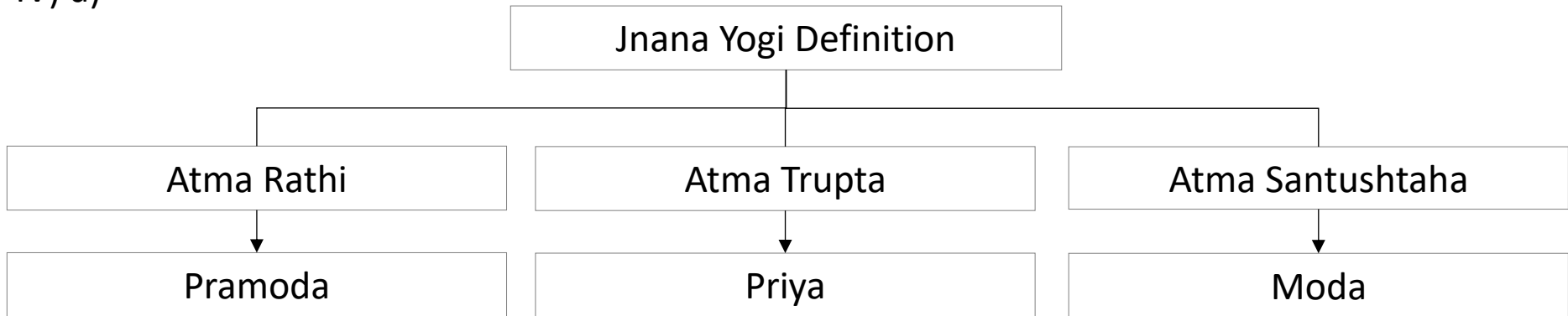
= Internal renunciation

b) Jnani who understands that all external pleasures have Atma as the source, pure I, as the source.

c) Such a Sanyasi is not a Bahya Sanyasi but Aantara Sanyasi

d) Clasp Rejection done.

IV) a)



b) All experiential pleasures emanate from Atma

c) 3 Levels of experiential pleasures in human beings.

d) Vishayananda transforms to Atma Ananda for a Jnani.

634) Bashyam : Chapter 3 - Verse No. 17 Continues

सन्तोषो हि बाह्यार्थलाभे सर्वस्य भवति तम् अनपेक्ष्य आत्मनि एव च सन्तुष्टः
सर्वतो वीततृष्णा इति एतत् ।

saṁtōṣō hi bāhyārtha-lābhē sarvasya bhavati tam anapēkṣya ātmani ēva ca santuṣṭaḥ |
sarvatō vīta-tr̥ṣṇa iti ētat |

l) a) Santosha = Contentment, Satisfaction

b) General Law :

- Contentment comes when we acquire an object or being in creation

c) Absence of object, being is Discontentment, Dissatisfaction, Frustration (feelings).

d) Shankara refutes this law for a Jnani

e) This is well known in the world.

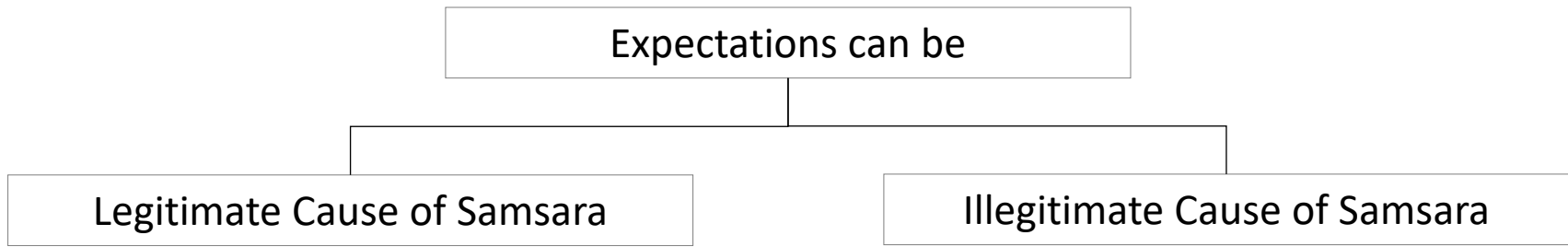
f) Santushtaha = Contentment, arrives only when external object is attained.

g) Bahya Artha :

- Concrete or subtle Care, Respect, Smile, All expectations.

h) We have expectations from our family on so called contributions.

i)



j) If we can avoid expectations, family life becomes Antara Sanyasa Ashrama.

k) Grihastha Jnani, contented, no expectations

L) Abides in his Spiritual Centre

m) Atmani Eva Santushtaha...

n) Free from all expectations

o) Even Sanyasis have expectations but Non-binding.

Example :

- Poorna Kumba - Silver - Plastic Bottle.

p) It is an internal transformation

q) Let all expectations be Non-binding - Whether fulfilled or Non-fulfilled.

r) This Is Atmani Eva Santushtaha.

635) Bashyam : Chapter 3 - Verse No. 17 Continues

य ईदृश आत्मवित् तस्य कार्यं करणीयं न विद्यते न अस्ति इत्यर्थः ॥ १७ ॥

yaḥ īdr̥śaḥ ātma-vit tasya kāryam karaṇīyam na vidyatē nāsti iti arthaḥ ॥

4th Quarter of Shloka :

1) a) Tasya :

- For a Jnani - Who is of above Description is Atma Ratihi, Truptaha, Santushtaha.

b) Freedom from expectations is possible under only one condition.

c) Atma Vitu :

- Jnani has knowledge of his true Self

d) Grihastha Jnani has Role based Duties - Nitya Karma, Sraddha.

e) How Karyam Na Vidyate?

- How no Kartavyam?

f) Kartavyam to gain Moksha is not there

g) Karma Yogi Does Karma for Chitta Shuddhi, Guru Prapti, Jnana Prapti, Moksha Prapti.

h) Does Duty for Chitta Shuddhi

i) Understood I am Chittam - Ego - Ahamkara at the Vyavaharika level.

j) My Poornatvam at Paramartika Level does not depend on even condition of Mind, Chittam.

k) Does not connect Chitta Shuddhi for Moksha.

L) As hobby, Loka Sangraha - OK

m) Mokshartham Karmaniyam Na Vidyate.

II) Anvaya - Verse 17 :

- Yaha Manava Tu, Atma Ratihi Eva Syat
- Tu Indicates Diversion Verse
- Main topic = Karma Yoga
- Verse 17 and 18 : Jnana Yoga topic
- Atma Truptaha Cha Syat
- Atmani Eva Santushtaha Cha Syat
- Tasyam Karyam Na Vidyate...

636) Introduction to Chapter 3 - Verse No. 18 :

किं च-

kiṁ ca —

Moreover -

- Jnana Yoga Topic Continues

637) Chapter 3 - Verse No. 18 :

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

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

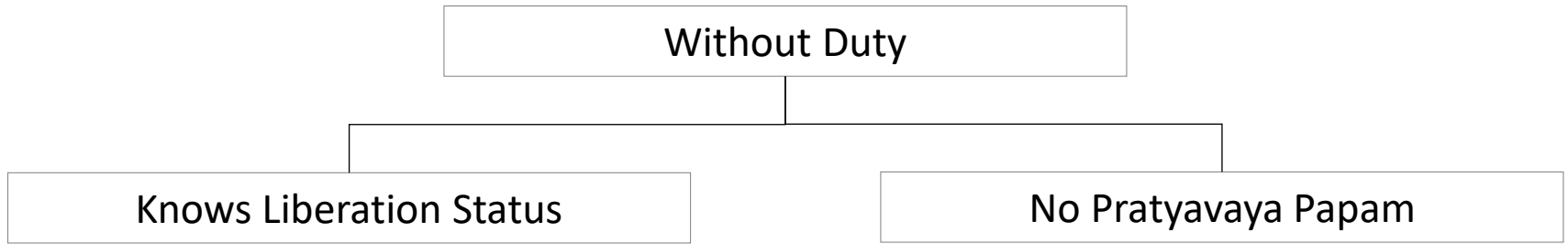
For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

Gist :

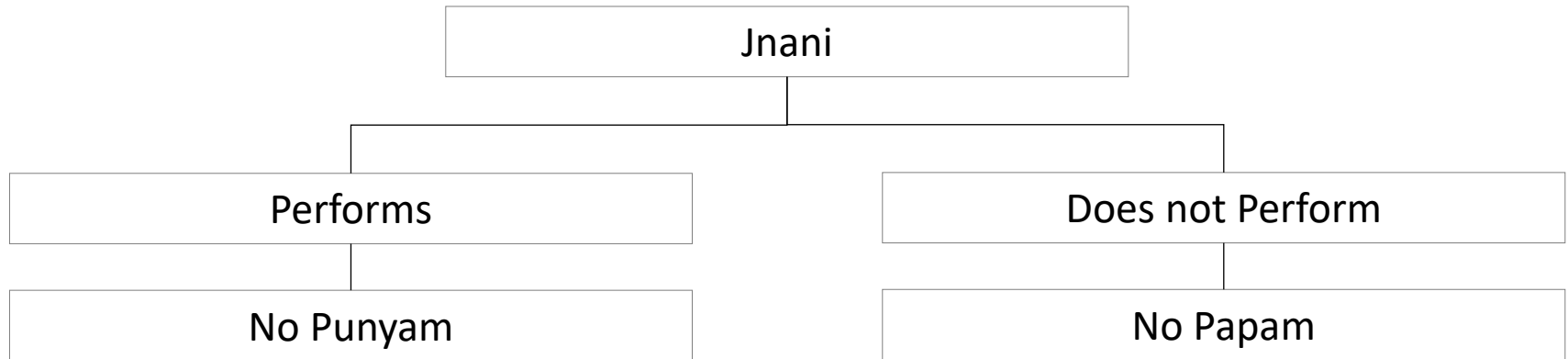
l) a) Jnana Yogi has no Duty for liberation

b) Already liberated

c)



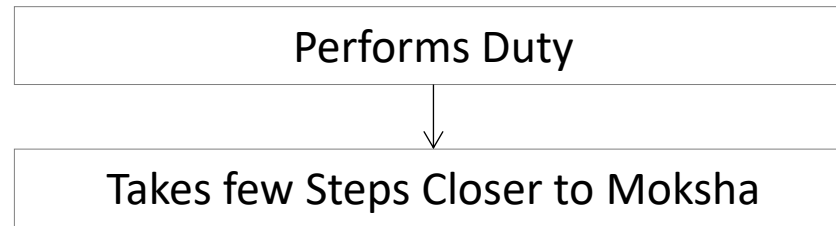
d)



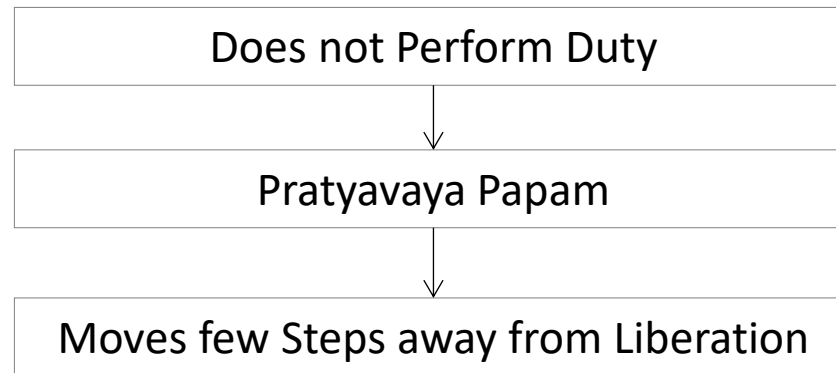
e) No Agami, Punya Papam.

II) Karma Yogi :

a)



d)



c) Has progression, regression Happens at Karma Yoga level

d) Seeker must be alert, should not slip, fall

e) Moksha will be delayed or lost - Fear exists for Karma Yogi

f) Jnana Yogi performs all duties like Karma Yogi but has grip of fear of Moksha being delayed or lost.

g) Knows Moksha = Siddham

- Knows Binary nature.

III) Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किञ्च बहुषु?
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
paśyannṛṣirvāmadevaḥ pratipede,
aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,
aham brahmāsmīti, sa idaṃ sarvam bhavati,
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;
atha yo'nyāṃ devatāmupāste, anyo'sāvano'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhun̄jyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādiyamāne'priyam bhavati, kiṃu bahuṣu?
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed brahman in the beginning. It knew only itself a, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It all became That; and the same with sages and so on. The sage Vāmadeva, while realizing this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (Universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another go thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this.[1 - 4 - 10]

a) Even Bhagawan can't delay, deny Moksha for Jnana Yogi

b) Svarupa can't be snatched away from you, your job only to know Svarupa.

IV) a) 2nd Line :

- Jnana Yogi does not depend on Manushya or Devas for Moksha.

b) They can't obstruct his Moksha

c) Moksha will it come or not, no fear, will it be lost, no fear.

d) Has no dependence on any one.

नैव इति ॥ न एव तस्य परमात्मरतेः कृतेन कर्मणा अर्थः प्रयोजनं अस्ति । अस्तु तर्हि अकृतेन अकरणेन प्रत्यवायाख्यः अनर्थः ? न अकृतेन इह लोके कश्चन कश्चिदपि प्रत्यवायप्राप्तिरूपः आत्महानिलक्षणः वा नैव अस्ति । न च अस्य सर्वभूतेषु ब्रह्मादिस्थावरान्तेषु भूतेषु कश्चित् अर्थव्यपाश्रयः प्रयोजननिमित्त-क्रियासाध्यः व्यपाश्रयः व्यपाश्रयणं [आलंबनं] कंचित् भूतविशेषं आश्रित्य न साध्यः कश्चित् अर्थः अस्ति येन तदर्था क्रिया अनुष्ठेया स्यात् ॥

na ēva tasya paramātma-ratēḥ kṛtēna karmaṇā arthaḥ prayōjanam
asti | astu tarhi akṛtēna akaraṇēna pratyavāyākhyāḥ anarthaḥ? Na akṛtēna iha lōkē
kaścana kaścīd api pratyavāya-prāpti-rūpaḥ ātma-hāni-lakṣaṇō vā na ēva asti | na ca
asyasarva-bhūtēṣu Brahmadi-sthāvarāntēṣu bhūtēṣu kaścit artha-vyapāśrayaḥ prayōjana-
nimitta-kriyā-sādhyāḥ vyapāśrayaḥ vyapāśrayaṇam | kañcit bhūta-viśēṣam āśritya na
sādhyāḥ kaścīd arthaḥ asti | yēna tad-arthā kriyā anuṣṭhēyā syāt |

He who is in Love with the Supreme Self has no purpose of his own to Accomplish through any work done. Does he, then, incur the Sin of Omission or Pratyavaya by not doing any work? Here in this world, Surely, he does not incur the Sin of Omission by his failure to do work, either – a sin entailing a loss to his Self.

Again, on no particular being, from Brahma to Stocks and Stones, does he depend for gaining any end through his Activity. Only if he did so, would he have had to perform such Activity.

638) Bashyam : Chapter 3 - Verse No. 18 Starts

न एव तस्य परमात्मरतेः कृतेन कर्मणा अर्थः प्रयोजनम् अस्ति ।

na ēva tasya paramātma-ratēḥ kṛtēna karmaṇā arthaḥ prayōjanam asti |

I) a) 1st Quarter : Tasya :

- Atma Ratihi in Verse 17

b) Jivatma, Paramatma difference only in ignorance

c) After Jnanam only one Atma, pure, ever existing

d) After Jnanam, Jivatma, Paramatma synonymous

e) In the beginning, at Karma Yoga level imaginary difference exists

f) For Jnani, one Atma alone exists

II) a) Atma Ratihi = Paramatma

b) Ananda Revelry - Not experiential but wisdom

c) All revelry outside is a reflection, expression of Svarupam

d) We experience Kosha Ananda only.

e) Biggest Obstacle in Spirituality is Kosha Ananda.

III) Taittiriya Upansihad : Brahmananda Valli :

a) Priyam Eva Shiraha

b) Bheeshasmat Vata Pavateh

c) Understand Vishaya experiential Ananda is my own reflection

IV) a) For Jnana Yogi :

No Punyam	Nishkama Kama
<ul style="list-style-type: none">- Through Nitya Karma- Does not Seek Dharma / Artha / Kama- No Advantage	<ul style="list-style-type: none">- Does not Seek Moksha

b) Does Karma for Loka Sangraha.

639) Bashyam : Chapter 3 - Verse No. 18 Continues

अस्तु तर्हि अकृतेन अकरणेन प्रत्यवायाख्यः अनर्थः ।

astu tarhi akṛtēna akaraṇēna pratyavāyākhyah anarthaḥ |

I) a) Suggestion :

- Jnani performs duty, Krishna does duty.

b) Jnani has no fear of Pratyavaya Papam

c) Has no religious fears of Non-performance of rituals.

d) Akaranam - Leads to Pratyavaya Papam for a Karma Yogi.

e) Has possibility of Agami - Pratyavaya Papam.

640) Bashyam : Chapter 3 - Verse No. 18 Continues

न अकृतेन इह लोके कश्चन कश्चिद् अपि प्रत्यवायप्राप्तिरूप आत्महानिलक्षणो
वा न एव अस्ति ।

Na akṛtēna iha lōkē kaścana kaścīd api pratyavāya-prāpti-rūpaḥ ātma-hāni-lakṣaṇō
vā na ēva asti ।

2nd Quarter :

I) a) Omission of duties by a Jnani

b) Bhagawan can't take away our Moksha, it is never Loosable.

c) Hence Jnani has no fear

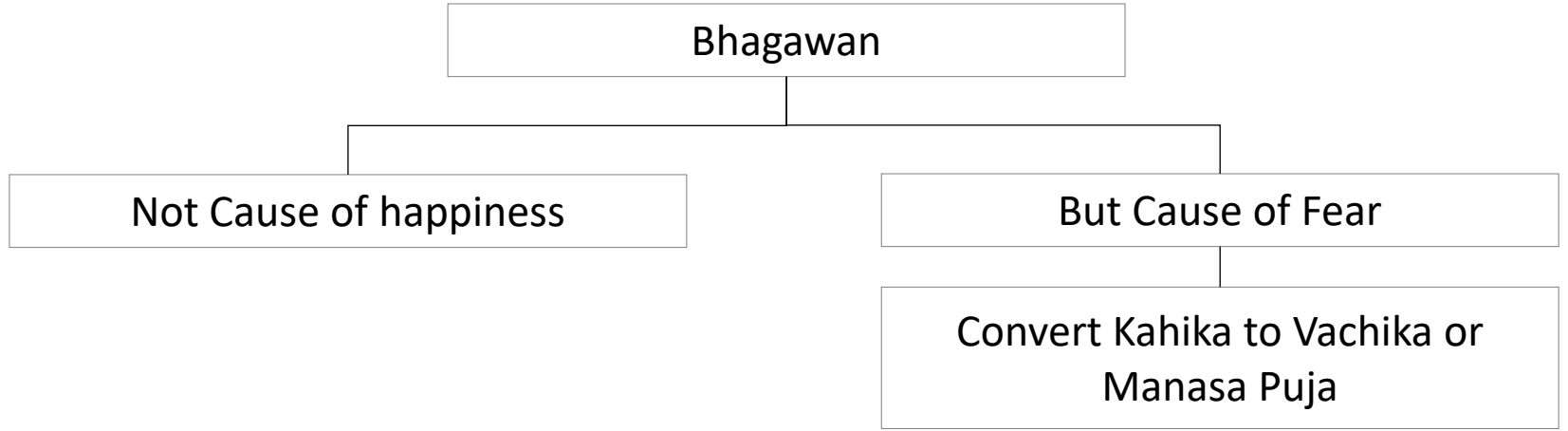
d) When fear is there, there is no joy in doing Karma

e) Sahasra Nama puja done to deities for decades.

f) Can't do in old age

g) Couple under grip of fear, puja burden.

h)



i) Jnani has no fear of Pratyavaya Akarane Papam.

641) Bashyam : Chapter 3 - Verse No. 18 Continues

न च अस्य सर्वभूतेषु ब्रह्मादिस्थावरान्तेषु भूतेषु कश्चिद्
अर्थव्यपाश्रयः ।

na ca asyasarva-bhūtēṣu Brahmadi-sthāvarāntēṣu bhūtēṣu kaścit
artha-vyapāśrayaḥ ।

2nd Half :

I) a) Since Jnani does not seek 4 Purusharthas, he does not have fear of loosing health, Money.

b) No Aham - Mama, then Abhimana = Moksha

c) If you retain Aham, Mama, then it is Vyavaharika Satyam, fear will come

d) Ignorance of Paramartika truth remains, will be in Samsara

II) What is definition of a Jnani?

a) One who is not identified with ego (Aham - Mama – Reflected Consciousness) as the Real Self.

b) Has freedom from Ahamkara, ego

c) At Anatma level, Loss-gain natural

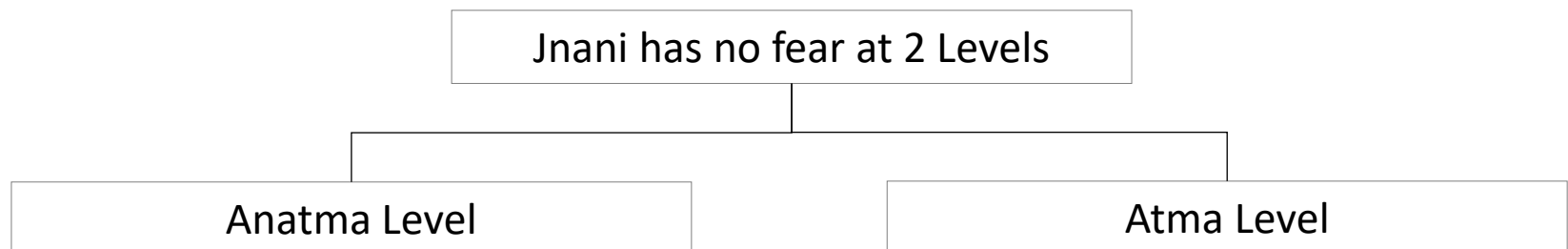
d) At Atma level, no fear

e) Has given Ahamkara, Aham, Mama to Vishwarupa Ishwara.

f) Example :

- Return your pen back after writing cheque.

g)



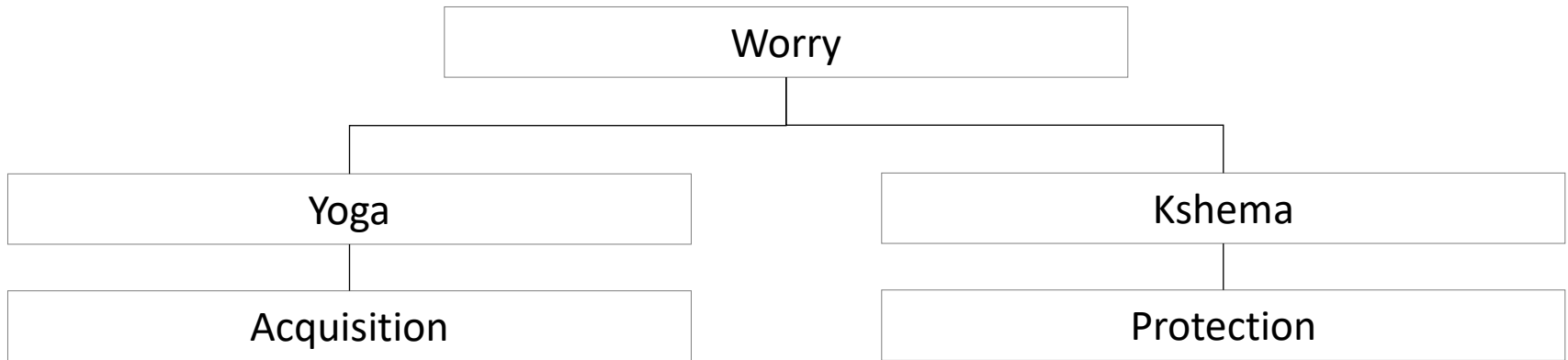
- h) Jnani is Siddha, does not have 4 Purusharthas
- i) Jnani has no fear of loosing any Vishaya
- j) Jnani does not cling to any human or Devata for Purusharthas
- k) Sarva Buteshu = Human beings.
- l) Navagraha Devatas - Perform Puja to get rid of problems.

m) Kashyapi Vyapashraya :

- No dependence at any time

n) Others dependent on Devatas for getting, protecting Purusharthas.

o)



p) No Prayojanam - Benefits expected for a Jnani.

q) Dependence is expressed in the form of Puja to Navagraha - Colour of cloth, grains, time, Mantras, different.

r) Dependence calls for special prayers, rites, vows, Parihara pujas.

III) Why no dependence?

- a) Everything, everyone belongs to Ishwara, controller of Panchabutras
- b) Prarabda results will come and go in cycle of life
- c) Jnani has readiness to accept Law of Karma
- d) Bhagawan acts according to Law of Karma, can't see him in a form.

e) Grihastha Jnani :

- **My family belongs to Ishwara.**

f) This is Binary format.

- This attitude of mind needed for Moksha.

642) Bashyam : Chapter 3 - Verse No. 18 Continues

प्रयोजननिमित्तक्रियासाध्यो व्यपाश्रयो व्यपाश्रयणम् । कश्चिद् भूतविशेषम् आश्रित्य
न साध्यः कश्चिद् अर्थः अस्ति ।

prayōjana-nimitta-kriyā-sādhyah vyapāśrayah vyapāśrayaṇam | kañcit bhūta-viśēṣam āśritya
na sādhyah kaścid arthaḥ asti |

- Same idea....

I) a) No goal to be accomplished

b) No Prayojanam to be gained by depending on any human being or Devatas.

- II) a) Devatas = Divine beings
- b) We approach them through Kamya Karmas
- c) Jnana Yogi does not have Kamya Karmas
- d) Done Clasp Rejection, no special prayers
- e) If special prayers, Devata dependence comes.

Revision : Chapter 3 - Verse 18 :

- I) a) Verses 17, 18 Diversion - Topic of Jnana Yoga
- b) Main topic of Chapter 3 - Karma Yoga
- c) Jnana Yogi does not have Karma Yoga
 - Pancha Maha Yagya may exist but not Karma Yoga.

- II) a) Jnana Yogi has made change in Bhavana
- b) Does not look at himself as Sadhaka but Siddha Purusha, Mukta.

c) Aham Nitya Mukta Atma Asmi

- d) I am not the Roles played in Waking state
- e) Pancha Maha Yagya = Karma Abhasa
- f) Jnana Yogi avoids Aham mama Centred Sankalpas.
- III) a) Jnana Karma Samuchhaya (JKS) is not there
- b) Karma Abhasa Samuchhaya may be there.

IV) Verse 18 - 2nd Line :

a) Artham Vyapashraya Nasti

b) There is no dependence on Karma for the sake of Accomplishing 4 Purusharthas.

V) a) Kamachitu Buta Visesham Ashrityam :

- Jnana Yogi (JYI) is not dependent on any object or being - Human or divine or (Indra, Varuna).

b) No Purushartha to be to be accomplished - Why?

c) Does not look upon himself as a Sadhaka.

d) Trains himself as Atma without any Purushartha

e) Ahamkara as become Aham - Sakshi = Moksha

f) No Sadhyam, No Sadhana, No Sadhaka

g) All activities for Loka Sangraha.

643) Bashyam : Chapter 3 - Verse No. 18 Continues

न त्वम् एतस्मिन् सर्वतः सम्प्लुतोदकस्थानीये सम्यग्दर्शने वर्तसे ॥ १८ ॥

na tvam ētasmin sarvataḥ samplutōdaka-sthānīyē samyagdarśanē vartasē ॥3-18 ॥

However, you have not won this Status, Comparable to the all-round inundation' (Vide BG 2.46), namely the height of right Perception.

l) a) Arjuna is in Triangular Format, not a Jnani

b) Has to perform Karma Yoga

c) Ocean Examples :

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

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

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

या निशा सर्वभूतानां
तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānāṃ
tasyāṃ jāgarti saṃyamī |
yasyāṃ jāgrati bhūtāni
sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

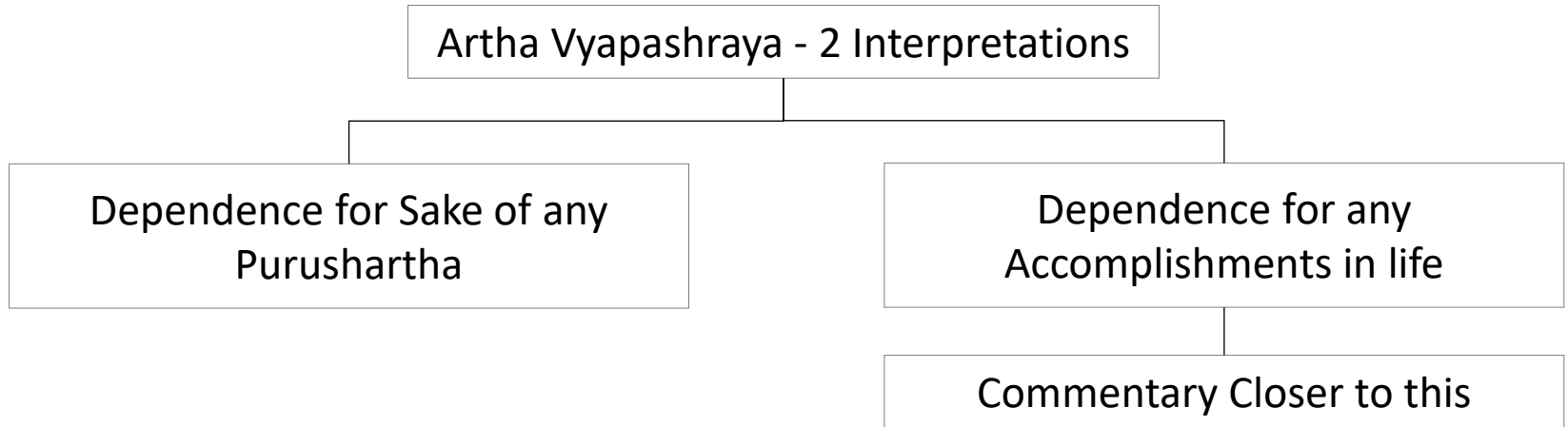
d) Sampludeka = Samudra, Ocean

e) JYi = Samadru

f) Dvaitin, Visishta Advaitin in Triangular format.

II) Anvaya - Verse 18 :

- Tasya Iha Krutena Arthaha Na Eva Asthi (Jnana Yogina) Akrutena Cha Kashchana Arthaha Na Asti.
- Asya Sarva Buteshu Kaschitu Artha Vyapashrayaha Cha Na Asi....



644) Introduction to Chapter 3 - Verse No. 19 :

यत एवम्—

yataḥ ēvam —

This being the Case,

- Therefore, Because of Reason in Verse 17, 18.

645) Chapter 3 - Verse No. 19 :

तस्मादसक्तः सततं
कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म
परमाप्नोति पूरुषः ॥ ३-१९ ॥

**tasmād asaktaḥ satataṃ
kāryaṃ karma samācara |
asaktō hyācaran karma
param āpnōti pūruṣaḥ || 3-19 ||**

Therefore, always perform action which should be done without attachment; for, by performing action without attachment man attains the Supreme. [Chapter 3 – Verse 19]

Gist :

I) a) Arjuna is in Triangular format

b) Arjuna has to do Nitya, Naimitta karmas, take to Karma Yoga - Do duty - Fight War.

c) Avoidance of Karma Yoga and sending special prayer is prohibited for a Karma Yogi (KYI) also

d) No Aham, Mama centric prayers once you come to Karma Yoga or Jnana Yoga

e) Karmi alone has Aham, Mama centric prayers.

II) a) Nitya Naimitta Karma Kuru, Karyam Karma Kuru

b) Follow Karma Yoga, come to Jnana Yoga, claim Moksha.

646) Bashyam : Chapter 3 - Verse No. 19 Starts

तस्मात् इति ॥ तस्मात् असक्तः सङ्गवर्जितः सततं सर्वदा कार्यं कर्तव्यं
नित्यं कर्म समाचर निर्वर्तय । असक्तः हि यस्मात् समाचरन् ईश्वरार्थं कर्म कुर्वन्
परं मोक्षं आप्नोति पूरुषः सत्त्वशुद्धिद्वारेण इत्यर्थः ॥

tasmāt asaktaḥ saṅga-varjitaḥ satataṁ sarvadā kāryaṁ kartavyaṁ
nityaṁ karma samācara nirvartaya | asaktō hi yasmāt samācaran īśvarārthaṁ karma kurvan
paraṁ mōkṣam āpnōti pūruṣaḥ sattva-śuddhi-dvārēṇa iti arthaḥ || 19 ||

Therefore, Unattached, i.e. without clinging to the fruits of works, always do the work that calls for the doing – The Obligatory work. Because, by doing works for the sake of God, man attains supreme liberation, through the Purification of the Mind.

I) Tasmata Yi :

a) Since you are not a Jnana Yogi, avoid Aham, Mama centric expectations.

b) Satatam = Sarvada

= At all times

c) Do duty, Karyam Kuru

d) Nitya means compulsory Karma, not daily Karma

e) Even once a month karma is called Nitya Karma

f) Will get Pratyavayam Papam for Omission

II) a) Pancha Maha Yagya, Nitya Naimitta Karma, is compulsory

b)

Nirvartaya	Not Nivartaya
Perform	Not Avoid

c) Asaktaha Hi Yasmat :

- One who is free from Aham - Mama Centric Sankalpa.

d) Asaktaha = Sangha Varjitaha

e) Hi = Yasmat, since, one is Sangha Rahitaha.

f) Karma Yoga = Dropping Aham - Mama by Ishwara Arpanaha Kuruvaṇ.

g) Sama Acharaha :

Sam	Achara
Properly	Performing

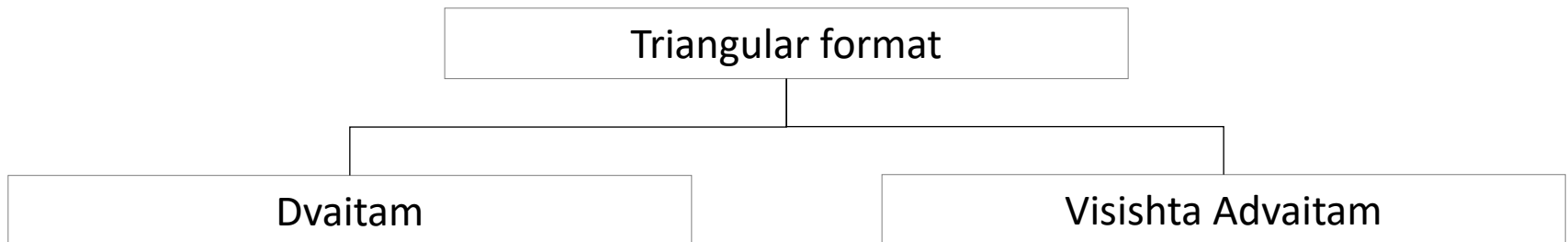
h) Dedicate actions for Ishwara Aradhana

- What happens to him?

III) a)

Param	Apnoti
Moksha	Attained

b)



c) Why come to Jnana Yoga format?

d) Get Sattva Shuddhi, become fit for Binary format, Jnana Yoga, Obtain Moksha

e) Sattva Shuddhi = Chittha Shuddhi

IV) Anvaya - Verse 19 :

- Tasmatu Tvam Asaktaha San Karyam Karma
- Satatam Samacharah
- Satatam - Always
- Asaktaha San Karma Acharan
- Hi Purushaha Param Apnoti

647) Introduction to Chapter 3 - Verse No. 20 :

यस्मात् च—

yasmāt ca —

Therefore

648) Chapter 3 - Verse No. 20 :

कर्मणैव हि संसिद्धिम
आस्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṁsiddhim
āsthitā janakādayaḥ |
lōkasaṅgraham ēvāpi
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action.

[Chapter 3 – Verse 20]

Gist :

I) a) Shastra :

- Karma Yoga leads to Moksha without requiring Sanyasa Ashrama.

b) Example :

- King Janaka

c) It is Pratyaksha Pramanam

d) 1st Half - Janaka example

II) 2nd line - Changes Topic

a) Arjuna is not Jnana Yogi

b) In Verses 16, 17, it was said that if you are Jnana Yogi, no need for Karma Yoga

c) Therefore need Jnana Yoga - Sadhana

d) Jnana Karma Samuchhaya not possible

e) In Jnana Yoga, Jnana Karma Abhasa is possible

f) What is Karma Abhasa?

II) a) Remaining in Jnanam, Binary format, performing Pancha Maha Yagya

b) In the Mind say :

- I don't require Chitta Shuddhi, Puja

c) Perform them for Loka Sangraha

d) Then it is called Karma Abhasa.

e) Jnana Yoga and Karma Abhasa possible for Loka Sangraha

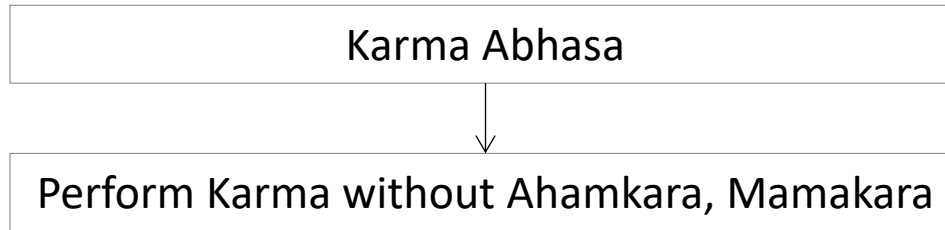
f) I am Nitya Mukta Atma

g) With this bhavana perform Pancha maha Yagya

h) Jnana Yogi can be in Karma Abhasa doing Karma

IV) Karma Yogi attains Moksha ultimately (indirectly through Karma Yoga).

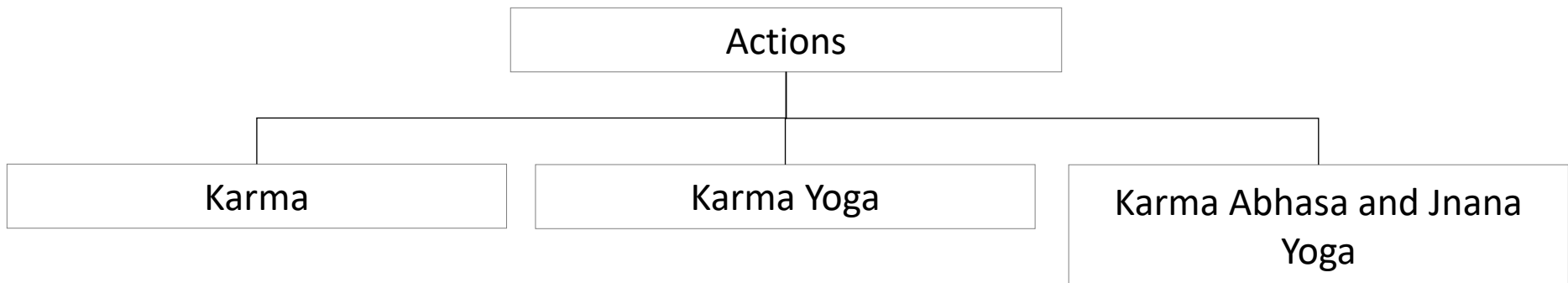
V)



VI) a) King Janaka by means of Jnana Yoga attained Liberation

b) Continued as Grihastha Performing Karma Abhasa.

c)



कर्मणैव इति । कर्मणा एव हि पूर्वे क्षत्रियाः विद्वांसः संसिद्धिं मोक्षं
गन्तुं आस्थिताः प्रवृत्ताः । के ? जनकादयः जनकाश्वपतिप्रभृतयः । यदि ते प्राप्त-
सम्यग्दर्शनाः, तत् लोकसंग्रहार्थं प्रारब्धकर्मत्वात् कर्मणा सहैव असंन्यस्य एव कर्म
संसिद्धिं आस्थिताः इत्यर्थः । अथ अप्राप्तसम्यग्दर्शनाः जनकादयः, तदा कर्मणा
सत्त्वशुद्धिसाधनभूतेन क्रमेण संसिद्धिम् आस्थिता इति व्याख्येयः श्लोकः ॥

karmanā ēva hi yasmāt pūrvē kṣatriyāḥ vidvāmsaḥ saṁsiddhim mōkṣam
gantum āsthitāḥ pravṛttāḥ janakādayaḥ janaka-aśvapati-prabhṛtayaḥ | yadi tē prāpta-
samyag darśanāḥ, tataḥ lōka-saṅgrahārtham prārabdha-karmatvāt karmanā saha ēva asannyasya ēva karma
saṁsiddhim āsthitā iti arthaḥ | atha aprāpta-samyag-darśanāḥ janakādayaḥ, tadā karmanā
sattva-śuddhi-sāadhanabhūtēna kramēṇa saṁsiddhim āsthitā iti vyākhyēyaḥ ślōkaḥ |

It is well known that wise Ksatriyas in the Past sought perfection or liberation by means of works alone. Who were they? Janaka and others like him, for Example, Asvapati. If they are held to have attained right perception due to their past Operative works (Prarabdha – Karma), directed to world's welfare, they attained perfection while still doing works i.e., without renouncing them. This is the sense of this Verse. If, however, Janaka etc., had not attained right perception, the Verse may be taken to mean that they Sought perfection through the Process of working, the means of mental Purification.

649) Bashyam : Chapter 3 - Verse No. 20 Starts

कर्मणा एव हि यस्मात् पूर्वे क्षत्रिया विद्वांसः संसिद्धिं मोक्षं गन्तुम्
आस्थिताः प्रवृत्ता जनकादयो जनकाश्चपतिप्रभृतयः ।

karmaṇā ēva hi yasmāt pūrvē kṣatriyāḥ vidvāṃsaḥ saṃsiddhiṃ mōkṣaṃ gantum
āsthitāḥ pravṛttāḥ janakādayaḥ janaka-aśvapati-prabhṛtayaḥ ।

l) a) Karmana Eva Tu Hi :

- Hi = Since, Yasmāt

b) Since, by means of Karma Yoga only :

c) Your forefathers, Kshatriyas, in your Parampara

d) Samsiddham = Moksham.

e) They worked for Moksha only by means of Karma Yoga

f) Janaka, Sita's father, Ashwapatha, Ajatha Shatru

g) Shankara accepts Grihastha Jnani, Rare, Exceptions.

h)

General Rule	Exception (Apavada)
- Sanyasi	- Grihastha - Kshatriya - Vaishya - Bramanas

i) Grihasthas can also gain Jnanam and Moksha

II) Is it Jnana Karma Samuchhaya?

a) No

b) It is Jnana Karma Abhasa Samuchhaya, which we accept

III) 2 interpretations – Follow.

650) Bashyam : Chapter 3 - Verse No. 20 Continues

यदि ते प्राप्तसम्यग्दर्शनाः ततो लोकसङ्ग्रहार्थं प्रारब्धकर्मत्वात्
कर्मणा सह एव असन्न्यस्य एव कर्म संसिद्धिम् आस्थिता इत्यर्थः ।

yadi tē prāpta-samyag darśanāḥ, tataḥ lōka-saṅgrahārtham prārabdha-karmatvāt
karmaṇā saha ēva asannyasya ēva karma saṁsiddhim āsthitā iti arthaḥ ।

I) First interpretation :

- a) Let us assume - Janaka was a Jnana Yogi already
- b) His ancestors also had Jnanam and were in Binary format
- II) a) Karma was done purely for worldly benefit, Loka Sangraha.
- b) Karma not done for spiritual progress
- c) They continued in Grihastha because of Prarabda
- d) Adrishta favour not for Sanyasa Ashrama.

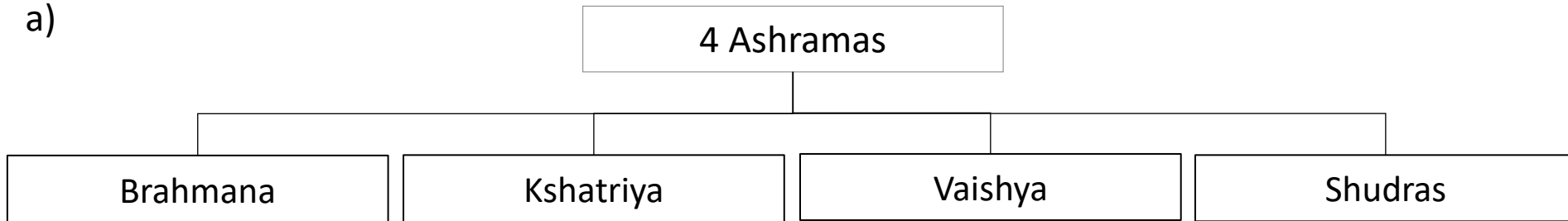
e) Prarabda primarily decides your Ashrama and Varna

f) Purushartha also plays a minor role

- g) Janaka did not have Prarabda favoring Sanyasa.

III) Diversion Discussion :

a)



b) Shankara :

- Ritualistic Sanyasa can be taken only by Brahmana
- c) Laukika Sanyasa, with thread, tuft, in tact, orange robe without ritual possible for others.
- d) Other Abrahmanas, can live life of a Sanyasi.

IV) Krishna :

- a) Arjuna you are not a Brahmana but Kshatriya
- b) Can't take Sanyasa, therefore fight

V) a) Sureshwaracharya says :

- a) Laukika Sanyasa possible for Brahmana, Kshatriya, Vaishhyas
 - 3 Varnas.

b) Prarabda Karmatvat, you are Kshatriya :

- Not entitled for Ritualistic Sanyasa
- c) Therefore, Karma - Saha Eva
- d) Continue as Grihastha.
- e) Convert Karma into Karma Abhasa
- f) Binary format will not remove Nitya puja
- g) It will convert Nitya puja into Abhasa

VI) Samsiddhim Asitaha Iti Arthaha

- This is 1st Interpretation.

अप्राप्तसम्यग्दर्शना जनकादयः तदा कर्मणा सत्त्वशुद्धिसाधनभूतेन
क्रमेण संसिद्धिम् आस्थिता इति व्याख्येयः श्लोकः ।

atha aprāpta-samyag-darśanāḥ janakādayaḥ, tadā karmaṇā sattva-śuddhi-
sādhanabhūtēna kramēṇa saṁsiddhim āsthitā iti vyākhyēyaḥ ślōkaḥ ।

I) a) Atha :

- On the other hand.

b) Janakadaya Samyak Darshane :

- Suppose Janaka was not Jnana Yogi.

c) Whether a person is a Jnana Yogi or Jnani, you can never know

d) Don't judge a Jnani.

e) Some curious, don't answer

f) Many don't have courage to enter Binary format

g) They follow Triangular format.

II) a) Karma Yoga - Sadhana for Sattva Shuddhi, Chitta Shuddhi

b) Attain Moksha.

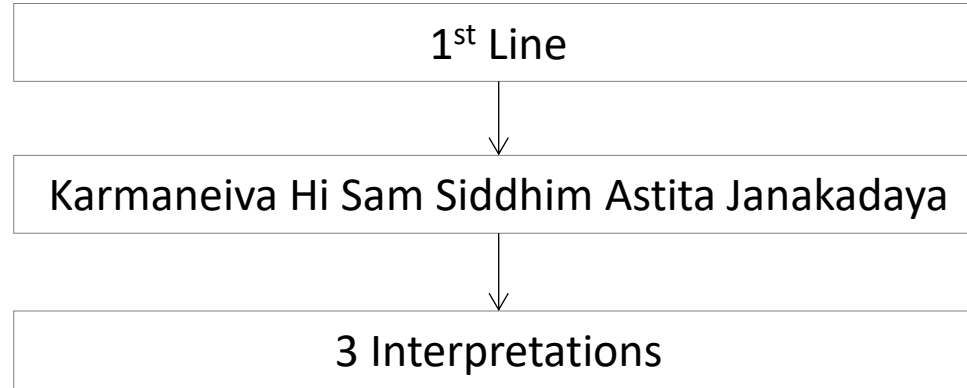
c) Should say :

- Attained Chitta Shuddhi, Kramena Shuddhi

d) Later went to Jnana Yoga and got Moksha ultimately.

Revision - Chapter 3 - Verse 20 :

l) a)



b) 3 Meanings of Karmane

c) 1st Interpretation :

- Janakadaya Karmana Saha Sthithra Jnanena Sadhanena Sam Siddhim Astitaha

d) Remaining in Grihastha itself, Karma Abhasena, Janaka got Jnanam and Moksha.

II) 2nd Interpretation :

- a) Janakadaya Karma Siddhatvena Samsiddhim Kramena Astitvaha
- b) Janaka by following Karma Yoga attained Moksha in due course
- c) Samsiddhim = Moksha in both

III) 1st Interpretation - Problem :

- a) Remaining in Grihastha, Janaka attained Moksha through Jnanam.
- b) Remaining in Karma, attained Jnanam.
- c) May be misinterpreted as Jnana Karma Samuchhaya
- d) Shankara admits problem in 1st interpretation
- e) In the introduction to 2nd Chapter - Verse 10 - Shankara clarifies.
- f) Once person to Jnana Yoga in Grihastha itself, he continues Pancha Maha Yagya, does not look at them as Sadhana for himself.
- g) Hence, not called Karma or Karma Yoga, it is called Karma Abhasa
- h) No Jnana Karma Samuchhaya is there
- i) Only Jnana Karma Abhasa Samuchhaya
- j) Real \$ 100 and false \$ 100 can't buy goods worth \$ 200

IV) Jnana Yogi is in Binary format, not doing Sadhana at all for Moksha.

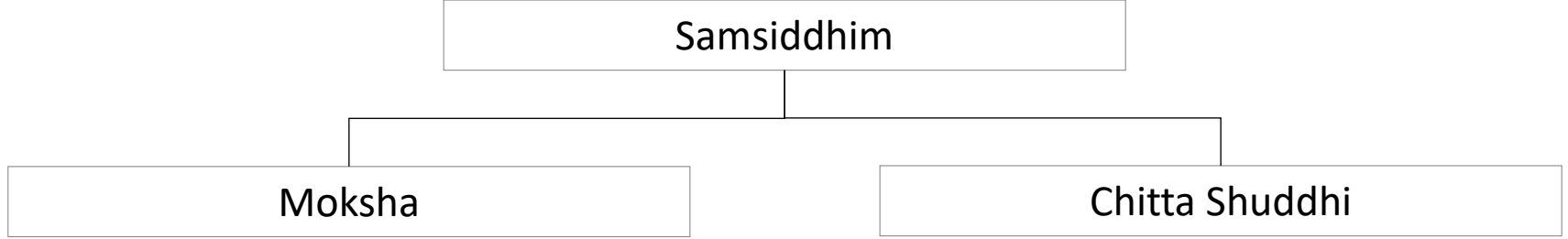
V) a) 3rd Commentary for 1st line :

b) Samsiddhim :

- Moksha in 1st and 2nd interpretation

c) Samsiddhim = Chitta Shuddhi in 3rd Commentary

d)



e) Gita :

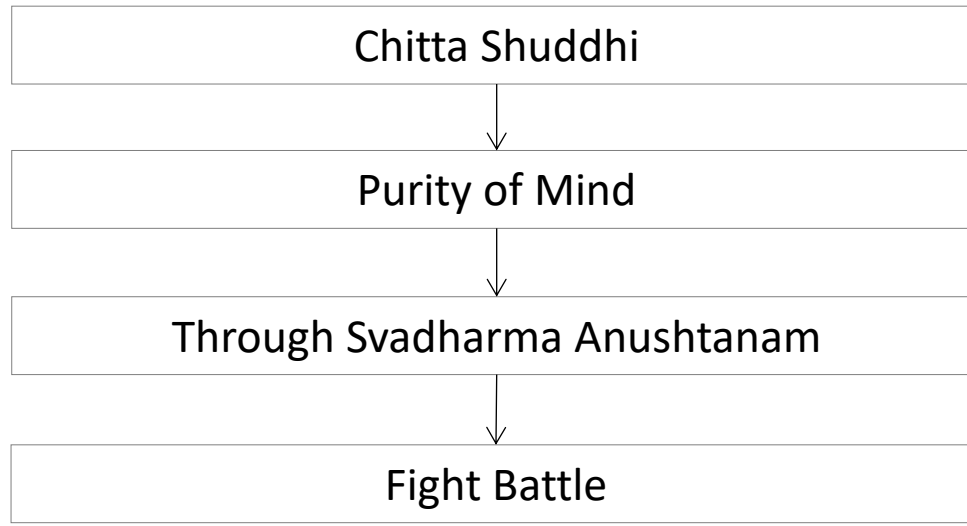
यतः प्रवृत्तिर्भूतानां
येन सर्वमिदं ततम्।
स्वकर्मणा तमभ्यर्च्य
सिद्धिं विन्दति मानवः ॥ १८.४६ ॥

yataḥ pravṛttirbhūtānaṃ
yēna sarvamiḍaṃ tatam |
svakarmanā tamabhyarcya
siddhiṃ vindati mānavaḥ || 18.46 ||

From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with one's own duty, man attains perfection. [Chapter 18 - Verse 46]

f) Janakadaya Karmana Chitta Shuddatvena, attained Moksha.

g)



Topic No. 652 to 653 :

अथ मन्यसे पूर्वेः अपि जनकादिभिः अपि अजानद्भिः एव कर्तव्यं कर्म
कृतं तावता न अवश्यम् अन्येन कर्तव्यं सम्यग्दर्शनवता कृतार्थेन इति ।
तथापि प्रारब्धकर्मायत्तः त्वं लोकसङ्ग्रहम् एव अपि लोकस्य उन्मार्गप्रवृत्तिनिवारणं लोकसङ्ग्रहः
तम् एव अपि प्रयोजनं सम्पश्यन् कर्तुम् अर्हसि ॥ २० ॥

atha manyasē – ‘pūrvaiḥ api janakādibhiḥ api ajānadbhiḥ ēva kartavyam karma
kṛtam | tāvatā na avasīyam anyēna kartavyam samyagdarśanavatā kṛtārthēna’ iti ? tathāpi
prārabdha-karmāyattaḥ tvam lōka-saṅgraham-ēva api (lōkasya unmārgapravṛtti-nivāraṇam lōka-saṅgrahaḥ
tam ēva api) prayōjanam sampaśyan kartum arhasi || 3-20 ||

Now you may think that even these ancient Ksatriyas, Janaka and so forth, discharged their duties because they were ignorant of Self, and, therefore, that another, a perfect man with the right perception, need not follow suit. Still, being Subject to Operative past works, you ought to work in order to Promote world's welfare i.e., to Safeguard people from falling into wrong paths of conduct.

652) Bashyam : Chapter 3 - Verse No. 20 Continues

अथ मन्यसे पूर्वैः अपि जनकादिभिः अपि अजानद्भिः एव कर्तव्यं कर्म कृतं
तावता न अवश्यम् अन्येन कर्तव्यं सम्यग्दर्शनवता कृतार्थेन इति ।

atha manyasē – 'pūrvaiḥ api janakādibhiḥ api ajānadbhiḥ ēva kartavyam karma kṛtam |
tāvatā na avasīyam anyēna kartavyam samyagdarśanavatā kṛtārthēna' iti ।

l) a) 2nd Line :

- Loka Sangraham Eva Api Sampashyan Kartum Arhasi

b) Answer to possible question by Arjuna based on 3rd interpretation.

c) 1st Line :

- Got Chitta Shuddhi by Karma Yoga

d) Before Jnana Yoga, practiced Karma Yoga to qualify for Jnana Yoga

e) For Sadhana Chatushtaya Sampatti practice Karma Yoga.

f) Come to Binary format

g) Samuchhaya not possible

h) I don't need to remain in Pancha Maha Yagya Karma, fight battle

i) I can be in Karma Abhasa

j) Continue Karma, change to Karma Abhasa

II) a)

Karma Yoga	Karma Abhasa
<ul style="list-style-type: none">- Sadhana for me- Get Chitta Shuddhi	<ul style="list-style-type: none">- Not Sadhana for me- For Loka Sangraha

b) If I am going to convert Karma Yogi into Karma Abhasa, it will not be a Sadhana for me.

c) Why perform Karma Abhasa?

d) Karma Abhasa is required for Jnana Yogi for Loka Sangraha.

III) Why Jnana Yogi goes for Loka Sangraha?

a) Gita :

यद्यदाचरति श्रेष्ठः
तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते
लोकस्तदनुवर्तते ॥ ३-२१ ॥

yadyadācarati śrēṣṭhaḥ
tat tad ēvētarō janaḥ |
sa yat pramāṇaṃ kurutē
lōkastad anuvartatē ||3-21||

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

b) Next generation will be spoilt if you drop Karma, remaining in Grihastha.

c) Non Jnana Yogis were in Triangular format at the beginning, performed Karma Yoga as Sadhana.

d) Jnana Yogis need not perform Karma but Karma Abhasa

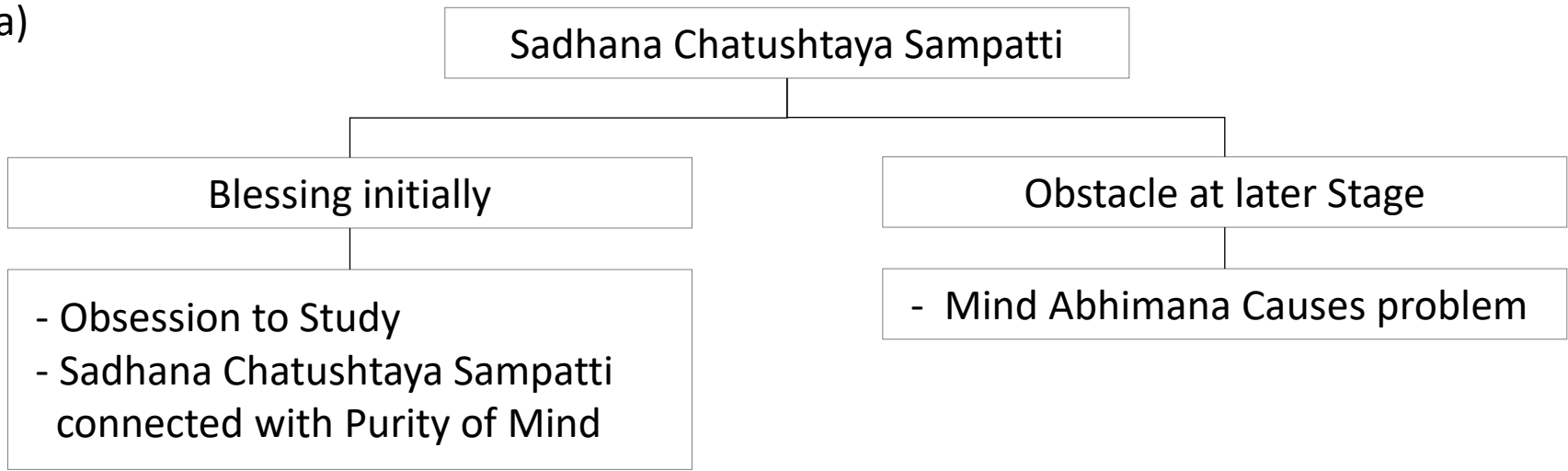
e) Hence, at any time no Samuchhaya done

f) I am Jnana Yogi, have Samyak Darshana

g) I, Atma, am ever Kruthartha, Poornaha

h) I don't have limitation of Mind.

IV) a)



b) I, Atma, am ever free inspite of lack of Sadhana Chatushtaya Sampatti, conditions of mind.

c) Only I can't understand Vedanta with obstacles

d) Atma associated with Mithya mind Anatma

e) I am not Mithya mind in Waking or Dream or Sleep

f) 3 States are conditions of the Mind.

g) In the final stage of Moksha, Mind is an obstacle.

h) Kutartena :

- Claiming, I am Nitya Mukta Atma.

i) Whole Waking state - Why worry, Cry in Battlefield.

j) Body Mithya - Why cry, worry over disease, old age

k) My intellect dull, not understanding, why worry.

L) Conditions of the body - Mind connected with Prarabda Karma.

V) a) In the Mind, initiate a thought, I am not the Mind

b) Obtain by product, Sadhana Chatushtaya Sampatti

c) Drop obsession with Sadhana Chatushtaya Sampatti = Krutartena

VI) Arjuna's possible question

- Why perform Karma Yoga after coming to Jnana Yoga?
- What is Krishna's answer?

653) Bashyam : Chapter 3 - Verse No. 20 Continues

तथापि प्रारब्धकर्मायत्तः त्वं लोकसङ्ग्रहम् एव अपि लोकस्य उन्मार्गप्रवृत्तिनिवारणं
लोकसङ्ग्रहः तम् एव अपि प्रयोजनं सम्पश्यन् कर्तुम् अर्हसि ॥ २० ॥

tathāpi prārabdha-karmāyattaḥ tvam lōka-saṅgraham-ēva api (lōkasya unmārgapravṛtti-
nivāraṇam lōka-saṅgrahaḥ tam ēva api) prayōjanaṁ sampaśyan kartum arhasi ॥3-20 ॥

I) a) Even if you have to come to Jnana Yoga, need to do Pancha Maha Yagya

b) Only change Bhavana.

c) No I - Centre, My Centre, Ahamkara Bhavana

d) No expectations from Pancha Maha Yagya

- Don't even ask for Chitta Shuddhi.

e) If you do, you are identifying with the Mind, Samsara

f) Refuse to pray for Chitta Shuddhi

g) Perform for Loka Sangraha

h) Ayastaha - Accepting, acknowledging, surrendering to Prarabda karma of Body - Mind complex as will of God.

i) Adinaha :

- Ayastanaha

II) What is acceptance of Prarabda Karma?

a) I am not destined to enter Sanyasa Ashrama

b) If destined, can drop Pancha Maha Yagya Physically.

c) Can't drop Pancha Maha Yagya

d) Make a mental difference in the attitude, Bavana.

e) All being described by Shankara to accommodate Grahastha Jnani

f) Karma Yoga converted to Karma Abhasa, as though attitude

g) Accept, I am Grihastha

h) For sake of well being of family, society, entire Anatma Prapancha, engage in Karma Abhasa.

i) No Abhimana of body, Family, Otherwise, Family Sangraha will come.

j) Have no Abhimana, I notion in Body, Mind and Karma

k) Change in actions required, once you are in Spiritual Journey back home.

L) Big change in attitude, Bhavana

III) Prayojanam Sampashyam Kartum Arhasi :

a) For benefit of Loka Sangraha , Society's well being, continue Pancha Maha Yagya

b) Sangraha :

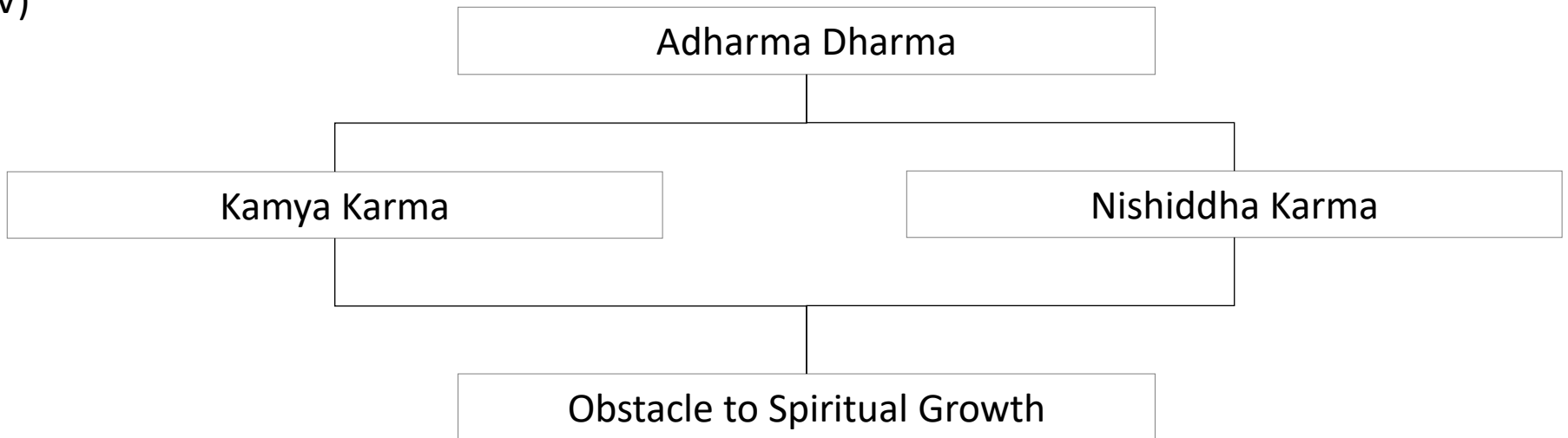
- Unmarga Pravrutti Nivaranam

c) Adharma Pravrutti Nivaranam

d) Marga = Dharma Marga

Unmarga = Adharma Marga

IV)



V) Guru should ween the students away from Kamyā Karma, Nishiddha Karma - Pravrutti Marga.

VI) Turn away to Nivrutti marga, do Nitya Naimitta Karmas.

VII) Jnani serves as a model for the society by doing Nishkama Karma

- This is Loka Sangraha

VIII) Prayojanam Sam Pashyan :

- Seeing that benefit for the world, may you continue Karma.

IX) Anvaya - Verse 20 :

- Janakadaya Hi Karmana Eva Sam Siddhim Astitaha Loka Sangraham Tam Pashyan Api Tvam Kartum Eva Arhasi.

654) Introduction to Chapter 3 - Verse No. 21 :

लोकसङ्ग्रहं कः कर्तुम् अर्हति कथं च इति उच्यते—

lōka-saṅgrahaṁ kaḥ kartum arhati katham ca iti ucyatē —

Why should world's welfare be promoted? Listen:

I) Act in the world outside for society even if don't want 4 Purusharthas

II) Kaha Kartum Arhasi?

- Which person is fit for Loka Sangraha, Welfare, Service of the society?

III) Katham Cha?

- In what manner one should do Loka Sangraha?
- How should he do it?

यद्यदाचरति श्रेष्ठः
तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते
लोकस्तदनुवर्तते ॥ ३-२१ ॥

**yadyadācarati śrēṣṭhaḥ
tat tad ēvētarō janaḥ |
sa yat pramāṇaṃ kurutē
lōkastad anuvartatē ||3-21||**

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows.

[Chapter 3 – Verse 21]

l) a) Who is fit for Loka Sangraha?

b) Whoever has power to influence others is fit for Loka Sangraha (LS)

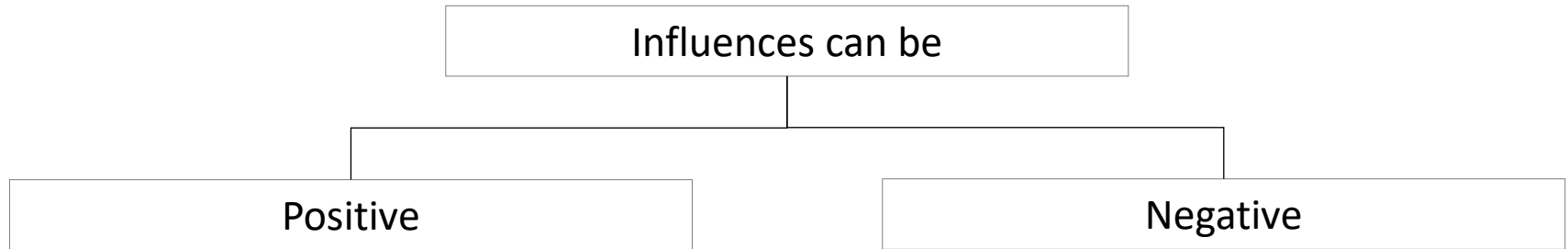
c) Qualification = Can influence, Sreshtah

d) Parents, elderly person, teacher, celebrities, President, boss, all fit for Loka Sangraha

e) They are all responsible for Loka Sangraha

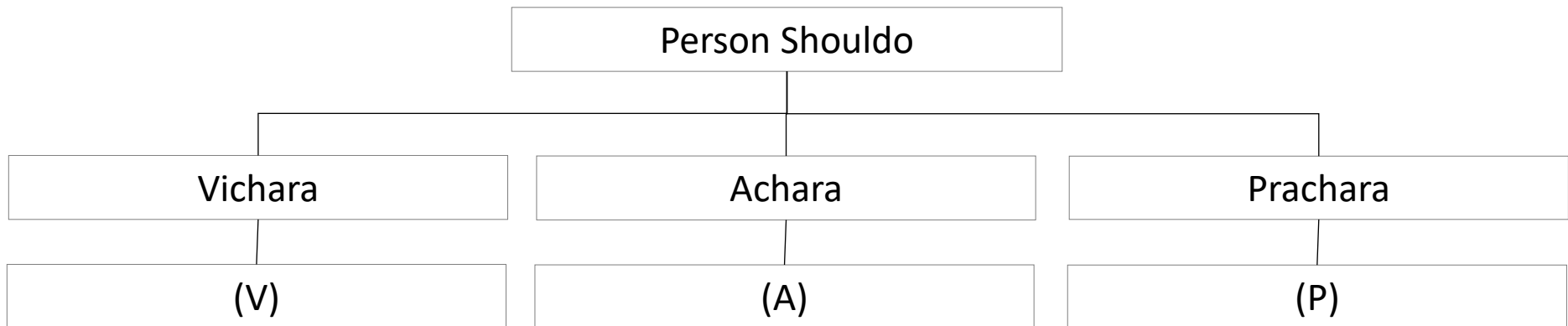
f) They can do Awareness building.

g)



h) Preaching only no use, must be Practicing.

II) a) Yad Yad Acharati Sreyashtaha :



- b) Elders should think before speaking and then act
- c) Loka Sangraha = Vichara and Achara and Prachara
- d) Influencers should be responsible.

III) 2nd Question :

- a) How should they influence?
- b) Not by words, preaching
- c) Most powerful way to influence is to practice after preaching.
- d) Vichara, Achara, Prachara
- e) Observe your Speech and action
- f) Spirituality taught by practice.

यद्यत् इति ॥ यद्यत् कर्म आचरति करोति श्रेष्ठः प्रधानः तत् एव कर्म
आचरति इतरः जनः तदनुगतः । किं च सः श्रेष्ठः यत् प्रमाणं कुरुते लौकिकं
वैदिकं वा लोकः तत् अनुवर्तते तदेव प्रमाणीकरोति इत्यर्थः ॥

yad yat karma ācarati yēṣu yēṣu śrēṣṭhaḥ pradhānaḥ, tat tad ēva
karma ācarati itaraḥ anyaḥ janaḥ tad-anugataḥ | kiñca saḥ śrēṣṭhaḥ yat pramāṇam kurute laukikaṁ
vaidikaṁ vā lōkaḥ tat anuvartatē tad ēva pramāṇī-karōti iti arthaḥ ॥ 3-21 ॥

Whatever work the best, the foremost man, does, other men also, following him, do.
Again only the Standard the best man Sets up, Secular or Vedic, the world Accepts as
Authoritative.

656) Bashyam : Chapter 3 - Verse No. 21 Starts

यद्यत् इति ॥ यद्यत् कर्म आचरति करोति श्रेष्ठः प्रधानः तत् एव कर्म
आचरति इतरः जनः तदनुगतः ।

yad yat karma ācarati yēṣu yēṣu śrēṣṭhaḥ pradhānaḥ, tat tad ēva karma
ācarati itaraḥ anyaḥ janaḥ tad-anugataḥ |

I) a) Yatu Yatu Karma :

- Any action.

b) Acharati : Is performed

c) Sreshtaha :

- Prominent person, measured by range of influence.

d) Eshu - Eshu in any field

e) Musician - reads and sings, next generation follows.

II) a) Be a role model

b) How to program as Role model?

657) Bashyam : Chapter 3 - Verse No. 21 Continues

किं च सः श्रेष्ठः यत् प्रमाणं कुरुते लौकिकं वैदिकं वा लोकः तत्
अनुवर्तते तदेव प्रमाणीकरोति इत्यर्थः ॥

kiñca saḥ śrēṣṭhaḥ yat pramāṇam kurutē laukikam vaidikam vā lōkaḥ tat anuvartatē
tad ēva pramāṇī-karōti iti arthaḥ ॥ 3-21 ॥

I) a) Keep scriptures as basis for life style.

b) Get up before Sunrise

c) What I take standard is called Pramanam.

d) Welcome Sun, Surya Pratyaksha Deivam.

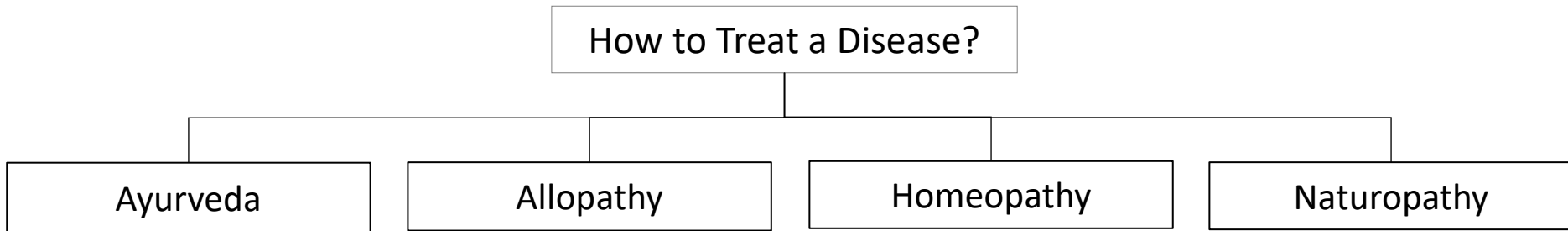
e)

Laukika	Veidika
Worldly Actions	Religions

II) a)

Sruti Pradhana	Agama Pradhana
- Pramanam	- Vaishnava Agama - Shaiva Agama

b) Even in Non-scriptural Issues :



c) Type of system followed at home influenced by Sreshtaha.

d) Accept Sreshtas' conduct as guideline.

658) Introduction to Chapter 3 - Verse No. 22 :

यदि अत्रापि लोकसंग्रहकर्तव्यतायां ते विप्रतिपत्तिः,
तर्हि मां किं न पश्यसि ?

yadi atra tē lōka-saṅgraha-kartavyatāyām vipratipattiḥ
tarhi mām kiṁ na paśyasi? —

If you Question even this obligation to Promote world's welfare, why don't you observe the example I set?

- I) a) Arjuna accepts Krishna as Jnani, as a Role model
- b) Krishna not doing Samuchhaya
- c) As Grihastha, doing Karma Abhasa

II) a) Yadi Atra Vipratipattihi :

- If you have doubt regarding Achara of Jnani
- b) Whether Jnani grihastha should do Karma or not
- c) Loka Sangraha Karthavyatham :**
- d) I am serving as a Jnani model
- e) You take me and serve as a model.
- f) Krishna was a Maha Grihastha Jnani.

Revision :

659) Chapter 3 - Verse No. 22 :

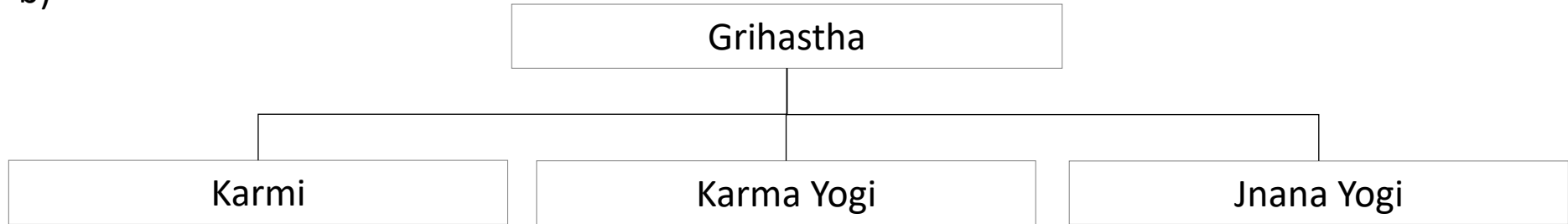
न मे पार्थास्ति कर्तव्यं
त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं
वर्त एव च कर्मणि ॥ ३-२२ ॥

**na mē pārthāsti kartavyaṃ
triṣu lōkēṣu kiñcana |
nānavāptam avāptavyaṃ
varta ēva ca karmaṇi || 3-22 ||**

There is nothing in the three worlds, O Partha, that has to be done by Me, nor is there anything unattained that should be attained by Me; yet, I engage myself in action. [Chapter 3 – Verse 22]

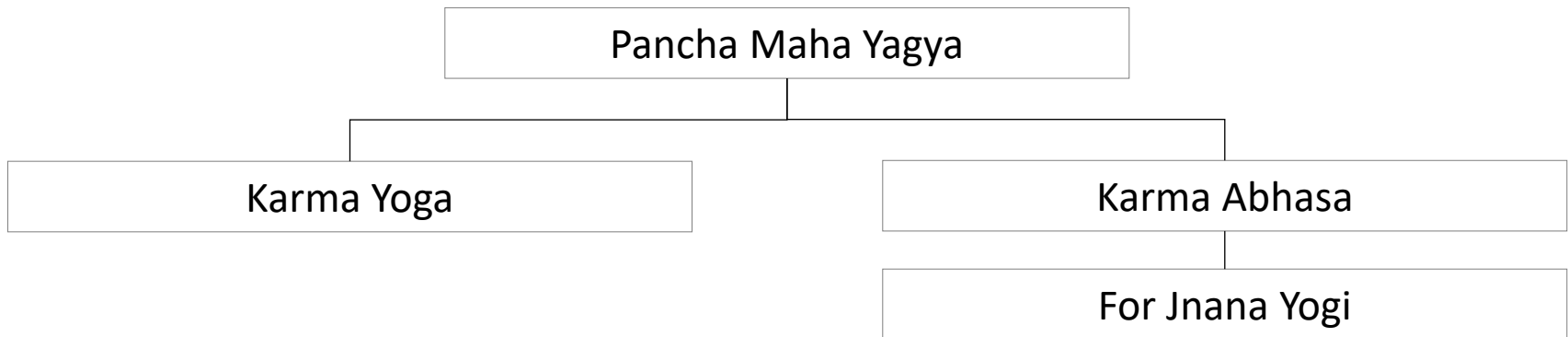
I) a) Karma should continue for a Grihastha Jnani or a Karma Yogi.

b)



c) Change in Bavana Makes a Difference to Karma.

d)



e) Pancha Maha Yagya - Anuvartante but it is not called, Jnana Karma Samuchhaya.

f) Abhasa = Non-karma for a Jnana Yogi, not a Sadhana

II) a) Jnana Yogi does not look himself as Sadhaka but Siddhaha.

b) Jnana Yogi Practices :

- I am Nitya Mukta Atma
- Siddhaha not Sadhaka.

- c) Anandagiri calls it Karma Abhasa.
- d) Abhasa can't produce Punyam or Papam.

e) No Ahamkara behind Kara

- f) Jnani looks upon himself as Nitya Siddha Mukta Atma
- g) Hence, no Samuchhaya, Abhasatvat.

III) Anandagiri's commentary on Gita :

- a) Jnana Yogi's karmas can't produce Punya – Papam, is used for Chitta Shuddhi.
- b) His Karmas are Abhasa

c) Verse 20 - Onwards :

- Krishna explains how Karma Yoga converted into Karma Abhasa.

IV) Verse 22 :

- a) Krishna is example for Karma Abhasa.
- b) Sanyasis can renounce Pancha Maha Yagya.
- c) Grihasthas can't renounce – Karma, Pancha Maha Yagya.
- d) Only change Bavana, Karma reduced to Karma Abhasa.

e) Vipratipatti :

- If you doubt Performance of Loka Sangraha by a Jnani, see me, I am Practicing Pancha Maha Yagya.

f) Gist :

- I have nothing to Accomplish, no Purusharthas, I am Mukta.

g) No Sadhyam or Sadhanam, nothing to do.

h) I am Busier than all Ajnanis Grihastha's.

i) My Karma is not Sadhanam for Sadhyam but Abhasa for Loka Sangraha.

660) Bashyam : Chapter 3 - Verse No. 22 Starts

न इति ॥ मे मम पार्थ न अस्ति न विद्यते कर्तव्यं त्रिषु अपि लोकेषु
किञ्चन किञ्चिदपि । कस्मात् ? न अनवाप्तं अप्राप्तं अवाप्तव्यं प्रापणीयं, तथापि
वर्ते एव च कर्मणि अहम् ॥

**na mē mama pārtha na asti na vidyatē kartavyam̐ triṣu api lōkēṣu kiñcana
kiñcid api | kasmāt? na anavāptam aprāptam avāptavyam̐ prāpaṇīyam, tathāpi
vartē ēva ca karmaṇi aham ॥ 3-22 ॥**

In all the three worlds, Arjuna! No duty whatsoever exists for Me to discharge. Why?
'There is nothing unobtained, and nothing yet to be obtained, by Me. Nevertheless I
Cease-lessly work.

I) a) Partha Addresses Arjuna

b) Karma Na Vidyathe :

- For me, there does not exist any sadhana to be performed.

c) No Karma, No Karma Yoga, Upasana Yoga, Sravanam, Mananam, Nidhidhyasanam

d) No Sadhana Rupa Karma

e) Don't require Laukika or Veidika Karma Phalam

f) Pancha Vidha Sadhanani

g) Trilokas :

Bhu	Buar	Suar Loka
Earth	Intermediary	Heaven

h) Kinchit Api :

- Even a wee bit of sadhana is not there

I) Why?

- 2nd Half of Mantra

II) Na Anavaptavyam Karmani Aham

a) Ankanksha Sangati :

- Connects to ideas by a Question.

b) Akshepa Sangatih :

- Raises a question to connect 2 ideas

c) Rule for Commentator :

- No 2 ideas should be Disjointed

d) Akanksha - Kasmata

Akshepa - Why not?

e) Sadhana relevant only when Sadhyam has to be accomplished

f) Na Anavaptam = Apraptam

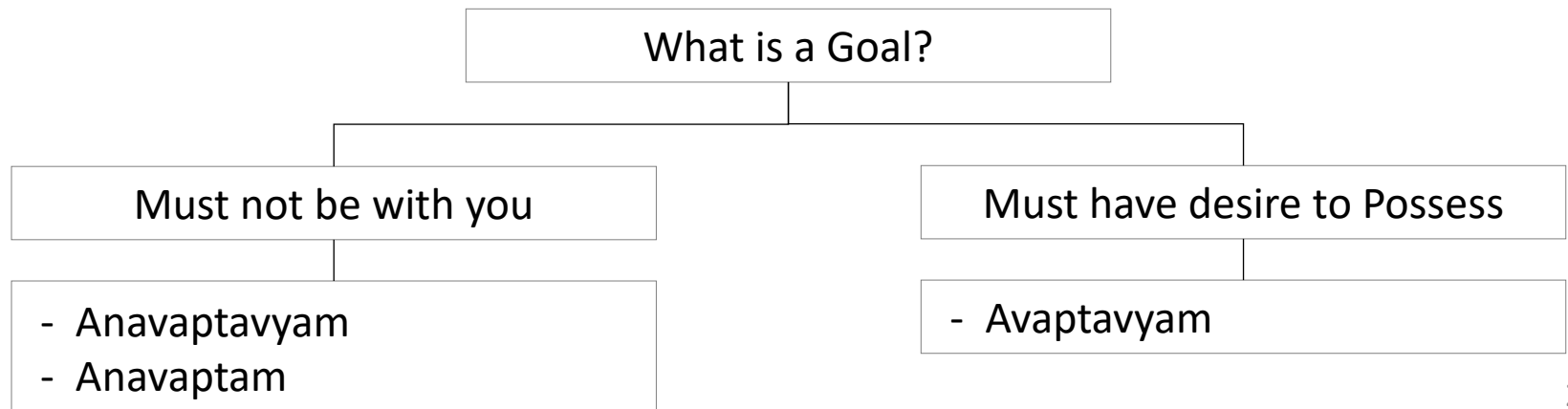
= Unaccomplished Purushartha

g) Avapyam = Prapaniyam

= Desired to be accomplished by me

h) Unaccomplished - Desire to be accomplished

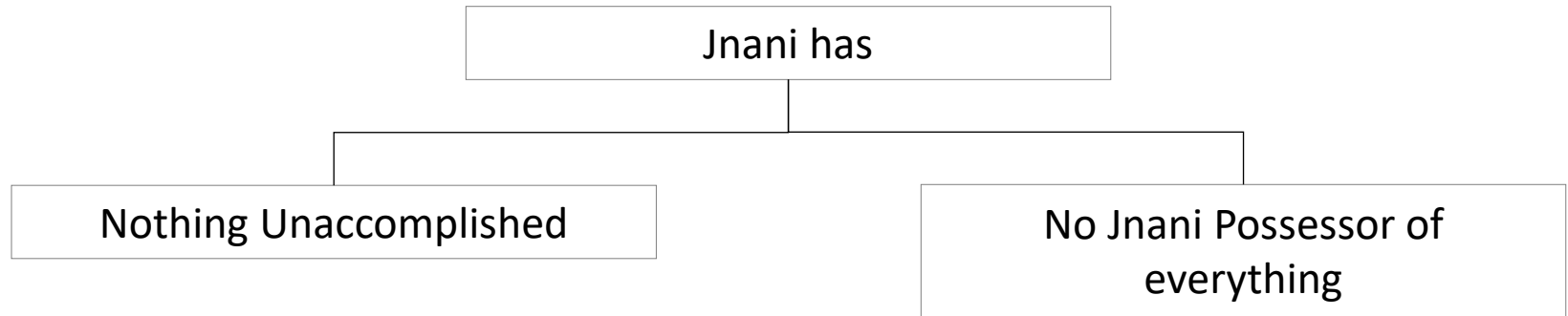
i) Any goal fulfills 2 Conditions



j) All things not a goal

- Mars - No Desire

k)



L) Jnani is in Binary format

- I am Brahman, Lack nothing
- Everything in Creation is already Mine.

m) Jiva in Triangular format, Lacks a lot of things

n) Jnani does not miss anything in life

o) Has no Sadhana to perform

III) a) Thathapi :

- Still

b) Varta Avacha Karmani

- I remain in Karma, being a Grihastha.

IV) Anvaya - Verse 22 :

- Eh Partha
- Mey Trishu Lokeshu Kinchitu Kartavyam Na Asti
- Anavaptam Avaptavyam Cha Na Asti
- Aham Karmani Varte Eva Karmani = Adhikara Saptami
- In the field of activity.

Varte Eva :

- I remain.

यदि ह्यहं न वर्तेयं
जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते
मनुष्याः पार्थ सर्वशः ॥ ३-२३ ॥

yadi hyahaṃ na vartēyaṃ
jātu karmaṇyatandritaḥ |
mama vartmānuvartantē
manuṣyāḥ pārtha sarvaśaḥ || 3-23 ||

For, should I not ever engage myself in action without relaxation, men would in every way follow My path, O son of Prtha. [Chapter 3 – Verse 23]

- I) a) If Bhagawan continues in Pancha Maha Yagya, What is motive, intention of Bhagawan.
- b) What will be his Sankalpa, when he performs Karmas
- c) Loka Sangraha
 - Sarve Bhavatu Sukhinaha
- d) 1st Motive - Loka Sangraha (Direct Benefit)
 - 2nd Motive - Serve as Model in Society to perform duty (indirect benefit)
- e) Doing duty is Dharma of living beings
- f) For progress of Society = Anvaya Argument

II) a) Vyatireka Argument :

- b) People will be lazy
- c) Nishkama karma will be regarded waste of time
- d) People will drop duty, will live life of Artha Kama
- e) I will create Papa Bhayam, problems of dropping duty.

662) Bashyam : Chapter 3 - Verse No. 23 Starts

यदि इति ॥ यदि हि पुनः अहं न वर्तेयं जातु कदाचित् कर्मणि अतन्द्रितः
अनलसः सन् मम श्रेष्ठस्य सतः वर्त्म मार्गं अनुवर्तन्ते मनुष्याः हे पार्थ, सर्वशः
सर्वप्रकारैः ॥

yadi hi punaḥ ahaṁ na vartēyaṁ jātu kadācit karmaṇi atandritaḥ
an-alasaḥ san mama śrēṣṭhasya sataḥ vartma mārgam anuvartantē manuṣyāḥ hē pārtha, sarvaśaḥ
sarvaprakāraiḥ ॥ 3-23 ॥

Again, if at any time, Arjuna! I do not tirelessly, without indolence, work, men will follow, in all possible ways, that path of the best of men, Namely of Myself.

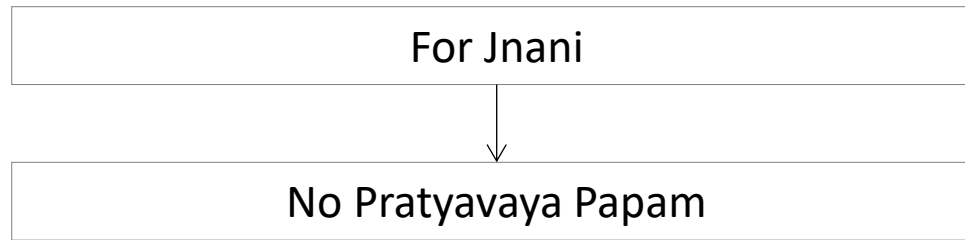
I) a) Yadi :

- Suppose, on the other hand.

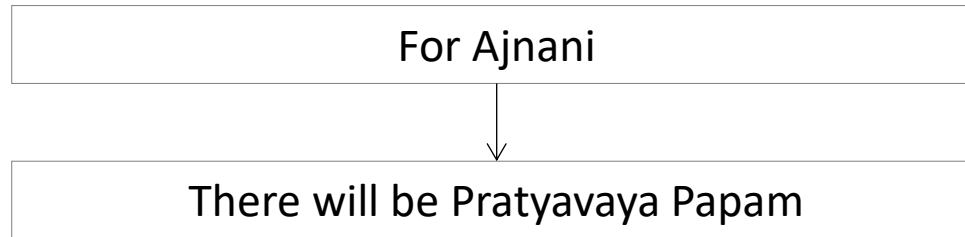
b) Aham Na Varteyam :

- I drop karma, duty, because I am a Jnani, Atma Truptaha, Atma Ratihi, Atmani Santushtaha.

c)



d)



f) There will be damage for others, not for me

g) Varteyam :

- Don't violate Dharma even for a day

h) Follow Nitya, Naimitta karma in field of action, Kshetram.

i) Unalasha - Tirelessly, Unlazily, with Commitment, Do Duty, Do Karma.

j) Jnani : I am not Chittam

Ajnani : Needs Chitta Shuddhi, to absorb Vedanta

II) Mama Sretasya :

a) I am an influential person in the Society.

b) Krishna :

- Mama Sreshtaha

c) Anuvartante :

- People will imitate me

d) Krishna had 16008 Wives, butter thief, could lift Govardhana Giri

e) People selectively imitate, diligent in following wrong things, observant.

III) Influential people must be responsible, Law Abiding

IV) Anvaya - Verse 23 :

- Yadihi Aham Jatu Atandrithaha
- San Karmani Na Varteyam Tarhi
- Manushyaha Sarvasha Mama Vartame Anuvartante.

663) Introduction to Chapter 3 - Verse No. 24 :

तथा च कः दोषः इति ? आह—

tathā ca kaḥ dōṣaḥ iti āha —

What harm is there if they do so? Answer :

- What will be the Dosha of Non-performance of Duty?

664) Chapter 3 - Verse No. 24 :

उत्सीदेयुरिमे लोका
न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामु
पहन्यामिमाः प्रजाः ॥ ३-२४ ॥

utsīdēyurimē lōkā
na kuryāṃ karma cēdaham |
saṅkarasya ca kartā syām
upahanyāmimāḥ prajāḥ | | 3-24 | |

These worlds would perish, if I did not perform action; I would be the author of confusion of caste and would destroy these beings.

[Chapter 3 – Verse 24]

उत्सीदेयुः इति ॥ उत्सीदेयुः विनश्येयुः इमे सर्वे लोकाः लोकस्थिति-
निमित्तस्य कर्मणः अभावात् न कुर्यां कर्म चेत् अहम् । किञ्च सङ्करस्य च कर्ता
स्याम् । तेन कारणेन उपहन्यां इमाः प्रजाः । प्रजानाम् अनुग्रहाय प्रवृत्तः तदुपहर्ति
[उपहननं] कुर्यां इति मम ईश्वरस्य अननुरूपं आपद्येत ॥

utsidēyuh vinas̄yēyuh imē sarvē lōkāḥ lōka-sthiti-
nimittasya karmaṇaḥ abhāvāt na kuryām karma cēt aham | kiñca, saṅkarasya ca kartā
syām | tēna kāraṇēna upahanyām imāḥ prajāḥ | 'prajānām anugrahāya pravṛttaḥ tad upahatim
upahananam kuryām' iti arthaḥ 'mama Īśvara sya ananurūpam āpadyēta' ॥ 3-24 ॥

If I work not, all the worlds 'will perish' – will be ruined, in the absence of the work that Maintains their Equilibrium. Also I shall cause confusion, and thus Destroy these living beings. Seeking to Confer a blessing on them, I might work their ruin. It will ill accord with My Character as God.

उत्सीदेयुः विनश्येयुः इमे सर्वे लोकाः लोकस्थिति-निमित्तस्य कर्मणः
अभावात् न कुर्यां कर्म चेत् अहम् । किञ्च सङ्करस्य च कर्ता स्याम् ।

utsīdēyuh vīnaśyēyuh imē sarvē lōkāḥ lōka-sthiti-nimittasya karmaṇaḥ
abhāvāt na kuryāṁ karma cēt aham | kiñca, saṅkarasya ca kartā syām |

- I) a) Sreshtaha does not follow duty, others will imitate Krishna
- b) If Society shrinks duty, what will happen?
- c) Pancha Maha Yagya dropped, duty dropped, Society will perish
- d) Universal harmony will be destroyed
- e) Pancha Maha Butas, instead of nourishing, will perish

II) Evam Pravartitam Chakram :

- Pancha Maha Yagya Rupa Karmanaha Abhavat...

a) Environment sustaining karmas will be given up by Society

b) Loka Sthithi Nimitta :

- Loka = Humanity or Creation (Bhu Loka), What is cause for seasons will be destroyed, Harmony will go away, World will perish.

c) Na Kuryam Karma Chedaha :

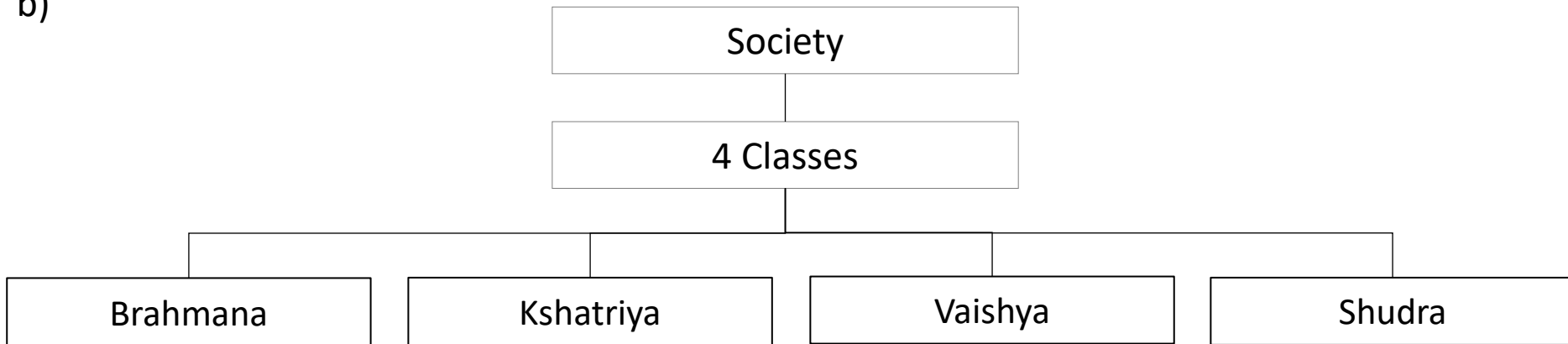
- Will have butterfly effect
- If one influential person stops Pancha Maha Yagya
- Children, society, ovation will perish
- Universal infrastructure will be destroyed
- Violation produces effect in the 4th Generation.

III) 2nd Half of Mantra :

a) Sanskaraha :

- Varna, Duty apportionments.

b)



c) Duties will disappear

d) Brahman will do duty of Kshatriya, Vaishya, Shudra

e) Sankarasya Karta Syam.

IV) a) Krishna does not talk about Varna Sankaraha here

b) Arjuna in 1st Chapter tells himself consequences of battle with Varna Sankaraha

c) Arjuna gave a Brilliant Lecture

d) You talked about that because of Varna Sankaraha reason

V) a) Imaha Prajaha Upahanya :

- I will be destroying the entire humanity

b) Humanity destruction includes plants and Animals also

c) Saksharaha = Enlightened, wise men, educated men

= But without Dharma Shastra

d) Word reversed becomes Rakshasa Bhavati

e) Modern education is without value education

f) Upa and Hanya - Destroyed, Han Dhatu

g) I, the Lord, who am engaged in well being of society as Avatara, Anugraha, will be going against Dharma if I don't do my duty (Pancha Maha Yagya).

h) Tadu Upahatim Kurvan :

- I will be cause of destruction of Society.

तेन कारणेन उपहन्यां इमाः प्रजाः । प्रजानाम् अनुग्रहाय प्रवृत्तः तदुपहर्ति
[उपहननं] कुर्या इति मम ईश्वरस्य अननुरूपं आपद्येत ॥

tēna kāraṇēna upahanyām imāḥ prajāḥ | 'prajānām anugrahāya pravṛttaḥ tad upahatim
upahananam kuryām' iti arthaḥ | 'mama Īśvara sya ananurūpam āpadyēta' ॥ 3-24 ॥

l) a) It will be unbecoming of me as Ishwara

b) Definition of Ishwara - Antaryami :

- Srishti, Sthithi, Laya Karanam.

c) I can't do anything opposite to my Ishwaratvam status

d) Ananurupam :

- Unbecoming , dropping duties.

II) Anvaya - Verse 24 :

- Aham Karma Na Kuryam Chet, Ime Lokaha Utsideyuhu, Aham Sankarasya Karta Che Syam.

667) Introduction to Chapter 3 - Verse No. 25 :

यदि पुनः अहमिव त्वं कृतार्थबुद्धिः, आत्मवित् अन्यः वा,
तस्यापि आत्मनः कर्तव्याभावेऽपि परानुग्रहः एव कर्तव्यः इत्याह —

yadi punaḥ aham iva tvaṁ kṛtārtha-buddhiḥ, ātma-vit anyō vā,
tasya api ātmanaḥ kartavyābhāvē api parānugraha ēva kartavya iti —

Like Me, if you think you have reached life's goal of being a Knower of Self in your own right, you may have no duty to perform; still you should work to promote others' well-being. Says the Lord :

- l) a) Arjuna not a Jnana Yogi but is a Karma Yogi
- b) Pancha Maha Yagya is compulsory, Kshatriyas' duty to fight battle, is compulsory.
- c) Even if one is Jnana Yogi, in Binary format, one must continue same, Pancha Maha Yagya but change in Mind set only.**
- d) Karma Yoga is converted into Karma Abhasa.**
- e) How Jnana Yogi should continue Karma?

Revision :

- 1) a) How Grihastha Karma Yogi shifts to become Jnana Yogi?
- b) This transformation is brought about by internal Bhavana change
- c) Here not dealing with Sanyasi for whom Rules are different
- d) For Grihastha Jnana Yogi, Laukika, Veidika karmas can't be dropped
- e) Dropping possible if person takes formal Sanyasa, by taking away sacred thread
- f) For only Sanyasi, physical dropping of Karma is possible
- g) Bhavana Parivartanam happens.
- h) Karma Yoga becomes Karma Abhasa from his own stand point and Loka Sangraha from Society's stand point.
- i) No difference in physical performance of Puja, Sandhya, family duties.
- j) Only shift in bhavana, attitude

II) a)

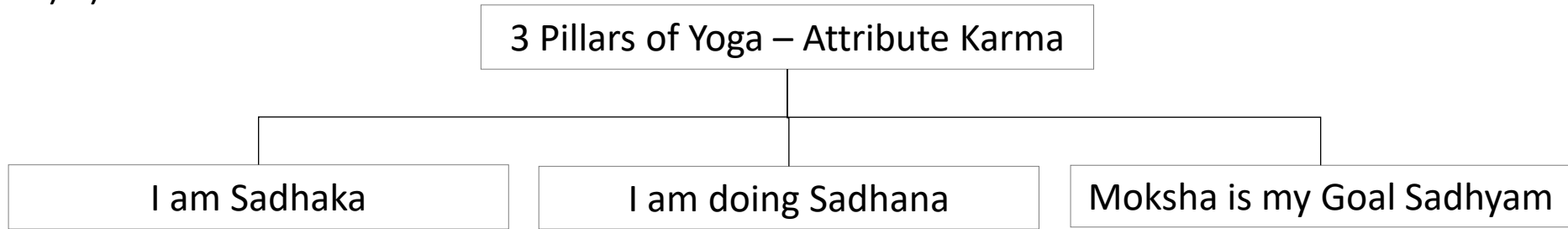


b) Do this for Mano Shuddhi, Purity of Mind.

III) 3 Shifts

- a) I am Sadhaka to I am Siddha
- b) Karma is not a Sadhana for Sadhyam of Moksha
- c) Moksha Sadhyatva Bavana
- d) This is Bavana Traya Nivrutti.

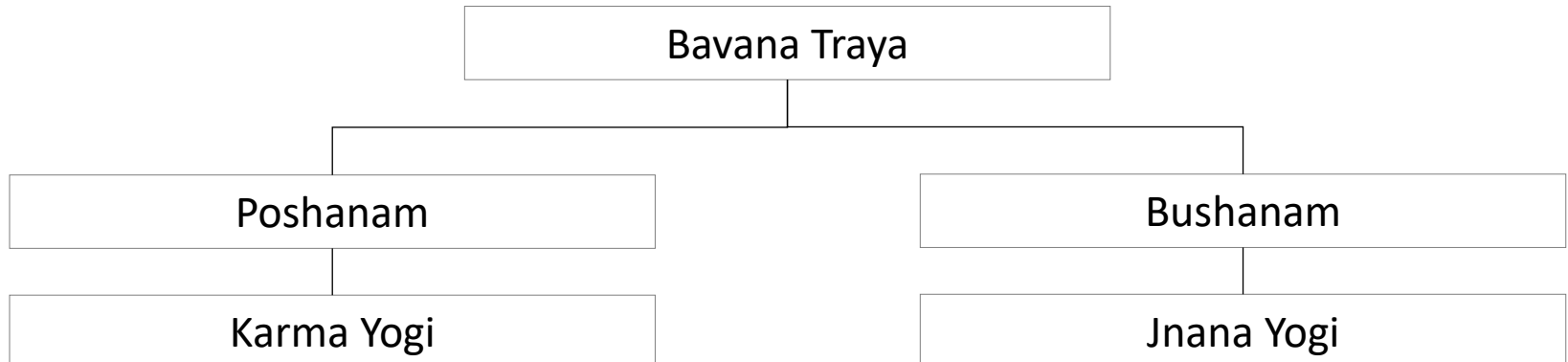
IV) a)



- b) Nourishing 3 Attitudes, Bhavanas makes me a Karma Yogi.

V) a) Dropping 3 Bhavanas makes me a Jnana Yogi

b)



c) Choose to transform to be Jnana Yogi but continue duty and change attitude if you have become a Vedantic student, Atmavith Jnana Yogi.

d) Krutatva Buddhi :

- Don't want to look at yourself as a Sadhaka

e) I am Siddha Purusha

- Moksha my nature already
- I don't have to accomplish Moksha - Krutharta Buddhihi

f) Krutaha - Accomplished

Arthaha - Moksha Purusha Siddhaha

g) As a Jnana Yogi, you don't want to look at yourself as a Sadhaka anymore

h) Mental self image changes

i) I have attained Moksha status

j) Anyone who has decided to be a Jnana Yogi - Tasya, for that Jnana Yogi student Kartavya Abhave.

k) No more Sadhanas to be done.

L) Sadhaka alone does Sadhana.

m) When I negate Sadhakatva Bhavana, Kartavya Abhava is natural.

n) For Whom?

o) Atmanaha for myself, I don't require Sadhana to claim Nitya Mukta status, natural status of mine.

p) This is change in thought process of a person after Right, clear understanding of a Seeker.

q) Automatically, comes to Binary format

- Aham Satyam, Jagan Mithya.

r) I Continue to do Pancha Maha Yagya

VI) Puja - Para Anugraha Eva Kartavyaha

a) Have a deliberate thought

b) Pancha Maha Yagya not a spiritual Sadhana for me

c) Sarve Bhavantu Sukhinaha is the new attitude for Pancha Maha Yagya for a Jnana Yoga Student.

VII) a) Para Anugraha, Nishkamyataha

b) Pancha Maha Yagya - Kartavyaha

c) No Aham, Mama centric Sankalpa

d) No I - My Sankalpa

e) Continue Pancha Maha Yagya for Loka Kshemartham.

सक्ताः कर्मण्यविद्वांसः
यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तः
चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṃsah
yathā kurvanti bhārata |
kuryād vidvāṃstathā'saktah
cikīrṣurlōkasaṅgraham || 3-25 ||

As the ignorant men act from attachment to action, O Bharata, so should the wise men act without attachment, wishing the welfare of the world.
[Chapter 3 – Verse 25]

Gist :

I) Shankara Clearly differentiates Karma Yogi and Jnana Yogi

II)

Karma Yogi	Jnana Yogi
a) Avidvan b) Saktaha c) Associated with Karma and Karma Phalam d) Seeks Chitta Shuddhi and Moksha as a Result of Karma e) Nourishes idea : - I am Karta	a) Vidwan b) Asaktaha c) Not Associated with Karma and Karma Phalam d) Does not Seek Chitta Shuddhi and Moksha e) Nourishes idea I am Akarta, Abokta

III) a) Arjuna, You Decide

- What you want to Nourish.

b) Whatever you Nourish, you must continue as a Grihastha and Continue Pancha Maha Yagya.

669) Bashyam : Chapter 3 - Verse No. 25 Starts

सक्ताः इति ॥ सक्ताः कर्मणि “अस्य कर्मणः फलं मम भविष्यति” इति
केचित् अविद्वांसः यथा कुर्वन्ति भारत, कुर्यात् विद्वान् आत्मवित् तथा असक्तः
सन् । तद्वत् किमर्थं करोति ? तत् शृणु — चिकीर्षुः कर्तुं इच्छुः लोकसंग्रहम् ॥

saktāḥ karmaṇi ‘asya karmaṇaḥ phalaṁ mama bhaviṣyati’ iti
kēcit avidvāṁsaḥ yathā kurvanti bhārata, kuryād vidvān ātma-vit tathā asaktaḥ
san | tadvat kim arthaṁ karōti? tat śṛṇu — cikīrṣuḥ kartum icchuḥ lōka-saṅgraham || 3-25 ||

‘With attachment to that work’ the ignorant work, thinking that the fruit of the work will accrue to them; so, the wise man, a knower of the Self, should work ‘Unattached’. Why should he do so? Listen! Out of eagerness to work for the world’s integration.

I) a) Karma Kurvanti :

- Some ignorant Karma Yogis - Perform Karma.

b) How Karmani Asaktaha?

c) Get associated with Karma, look upon themselves as Sadhaka, Karta, associated with Sadhana.

II) What is Mindset while doing Puja?

a) Asya Karmana Phalam Mama Bavishyanti

b) I am a Sadhaka, through puja will get Chitta Shuddhi, Sadhana Chatushtaya Sampatti, Moksha.

c) Postpone liberation for a future date, it makes me a Karma Yogi

d) Oh Lord, Bless me so that I can get Moksha sooner

III) Avidvanaha :

- After 25 Years of student, Kurvanti, Karma yogi, don't claim Moksha.

IV) Who are Jnana Yogis?

a) 2nd Line

b) Vidwan, Atma Vitu

c) Thatha :

- Exactly same as Karma Yogi w.r.t. performance of puja, Sandhya, Laukika Karmas, as Grihastha's.

b) Asaktaha San :

- Dissociating from karma and karma Phalam as a Sadhana.

c) I am Neither Chittam or Connected to Chittam

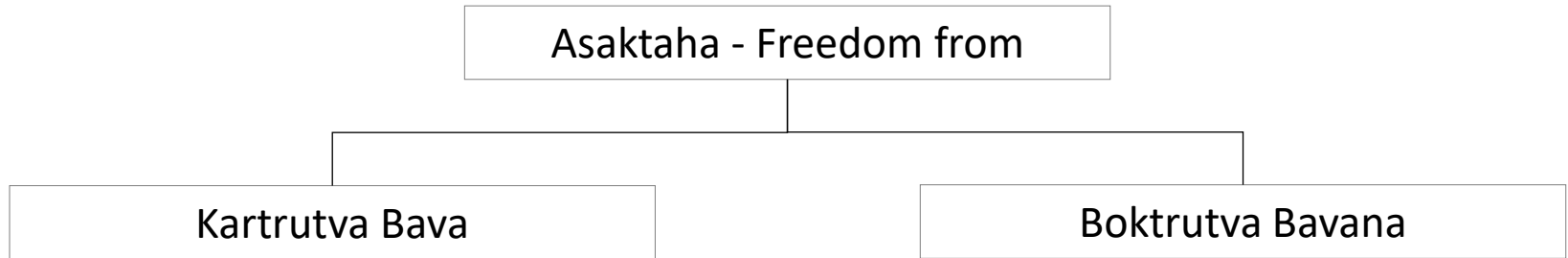
d) I am Asanga Atma

e) Purifying mind, not for Moksha.

f) I am Nitya Mukta Atma, say in Meditation

g) Cleansing mind is for Loka Sangraha, Dissociation.

h)



i) I don't require Moksha or Chitta Shuddhi.

V) a) I am already Mukta - Why Pancha Maha Yagya?

- Kimartham Karoti?
- Why Grihastha Jnana Yogi should perform Pancha Maha Yagya?
- If such a question comes, listen.

c) Chikirshuhu Kartum Ichhum :

- With following motive he should do Pancha Maha Yagya

d) Not for Moksha, Chitta Shuddhi, but for Loka Sangraha, well being of the world.

e) Ignorant world requires Karma Yoga to come to Jnana Yoga.

- V) a) Mind of a Prakruta purusha is dirty
b) Mind of a Jnani is an advertisement for Guru and Shastram
c) Actions reflect mind of a person.
d) Mind, Mind should be kept healthy and pure for Loka Sangraha.
e) Lokasya Kshemartham.

VI) Anvaya - Verse 25 :

- Eh Partha, Karmani Saktaha Santaha Avidwamsaha
- Yatha Kurvanni Thatha Loka Sangrahartham Chikirshuhu
- Vidwan Asakta San Kuryat...

670) Introduction to Chapter 3 - Verse No. 26 :

एवं लोकसंग्रहं चिकीर्षोः न मम आत्मविदः कर्तव्यं अस्ति,
अन्यस्य वा, लोकसंग्रहं मुक्त्वा । [ततः] तस्य आत्मविदः इदं उपदिश्यते —

ēvaṁ lōka-saṅgrahaṁ cikīrṣōḥ na mama ātma-vidaḥ kartavyam asti
anyasya vā lōkasaṅgrahaṁ muktvā | tataḥ tasya ātma-vidaḥ idam upadiśyatē —

For Me, the Self-knower, thus eager to Promote the world's well-being or for any other like Me, there is no duty other than the promotion of that well-being. Hence is this instruction addressed to the Knower of the Self:

- 1) a) Grihastha Jnana Yoga - Topic Continues
- b) Jnana Yogi should perform Pancha Maha Yagya for Loka Sangraha, no Sadhana for himself
- c) Jnana Yogi has a lot to do for the Society
- d) If Pancha Maha Yagya is not performed, it may Misperceive, confuse Society.
- e) For helping Society Loka Sangraha, to Avoid, Buddhi Bhedaha also do Loka Sangraha
- f) Evam, in this manner Loka Sangraha Chikirshuhu
- g) Atma Vidaha = For Jnana Yogi Grihastha.

h) Chikirshi :

- Who has noble motive of Sangraha, Spiritual growth of the world, Jnani performs Pancha Maha Yagya, no selfish motive.

i) Krishna : Grihastha Jnana Yogi

j) Avatara can't escape Pancha Maha Yagya

k) Sanyasi - Shankara different

- Kartavyam Na Asti, no sadhana to be done.

L) Loka Sangraha has to be done

- Other than Loka Sangraha nothing else has to be done by a Jnana Yogi.

m) Jnana Yogi Practices

- I am not a Sadhaka, I have no Sadhana to be done = Loka Sangraha

n) Other than Karma Abhasa, nothing else is required for Jnana Yogi Grihastha.

II) Anvaya :

- Evam Loka Sangraham Chikirshihi
- Atma Vidaha Mama Avasyava Loka Sangram Butva Kartavyam Na Asti...

III) We don't require Spiritual Sadhana as we are already liberated

- This is possible only when Clear understanding takes Place.

IV) Tataha Tasya Atma Vidaha

a) For such a Jnana Yogi, who is in Karma Abhasa in Loka Sangraha, who is practicing Sadhana that I have no sadhana follow advise (Upadishyate) is given in Verse 26.

न बुद्धिभेदं जनयेद्
ज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

**na buddhibhēdaṃ janayēd
ajñānāṃ karmasaṅginām |
jōṣayēt sarvakarmāṇi
vidvān yuktaḥ samācaran || 3-26 ||**

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

Gist :

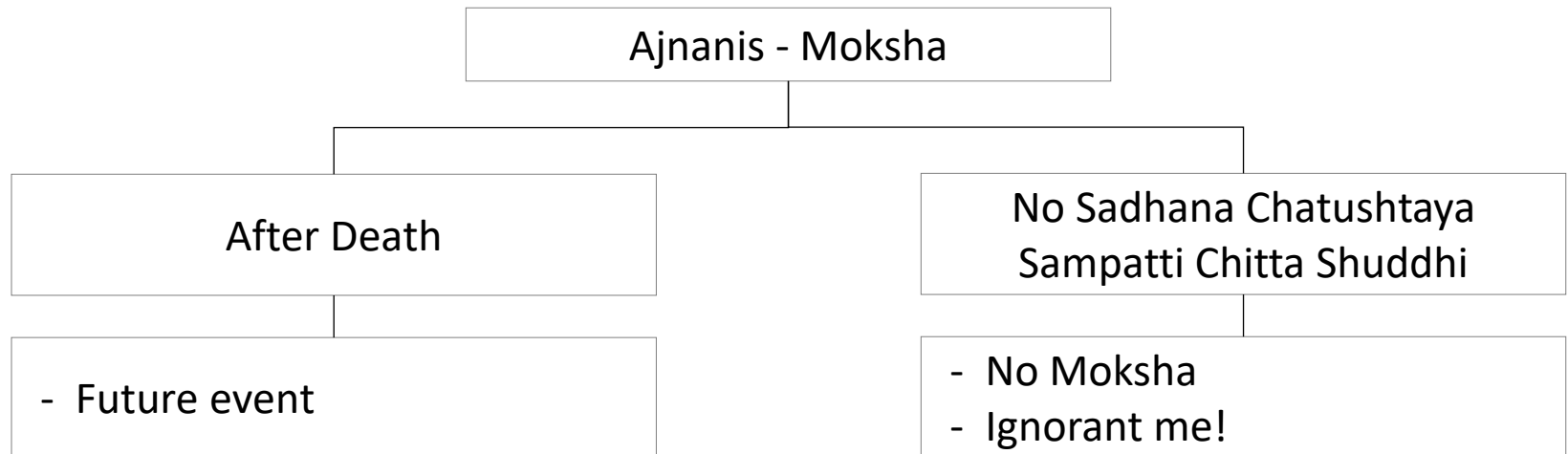
I) When Jnana Yogi meets Karmis or Karma Yogis described in previous verse, what should he do?

II) a) Ajnani Karmis and Karma Yogis are looking at Moksha as a future event.

b) Common to both :

- Moksha comes in future.

c)



d) Moksha need not come at all is the teaching

e) Postponing Moksha = ignorance

f) No legitimate postponement of Moksha

g) Reason :

- It is illegitimate
- Born out of improper listening of teaching.

III) a) All come under ignorance

b) What should Jnana Yogi do?

c) When Karma Yogi postpones Moksha, don't confuse them but validate them

d) Requires Sadhana Chatushtaya Sampatti, do Sadhana

e) With my blessing you will get Sadhana Chatushtaya Sampatti and Moksha.

f) Let them continue Pancha Maha Yagya

g) Jnana Yogi should encourage Karma Yogi to perform Pancha Maha Yagya as Sadhana.

672) Bashyam : Chapter 3 - Verse No. 26 Starts

न इति ॥ बुद्धेः भेदः बुद्धिभेदः “मया इदं कर्तव्यं भोक्तव्यं चास्य कर्मणः
फलं” इति निश्चयरूपायाः बुद्धेः भेदानं चालनं बुद्धिभेदः तं न जनयेत् न उत्पादयेत्
अज्ञानां अविवेकिनां कर्मसङ्गिनां कर्मणि आसक्तानां आसङ्गवताम् । किन्तु कुर्यात् ?
जोषयेत् कारयेत् सर्वकर्माणि विद्वान् स्वयं तदेव अविदुषां कर्म युक्तः अभियुक्तः
समाचरन् ॥

buddhēḥ bhēdaḥ buddhi-bhēdaḥ ‘mayā idam kartavyam bhōktavyam ca asya karmaṇaḥ
phalam’ iti niścaya-rūpāyā buddhēḥ bhēdanam cālanam buddhi-bhēdaḥ | tam na janayēt na utpādayēt
ajñānām avivēkinām karma-saṅginām karmaṇi āsaktānām āsaṅgavatām | kim tu kuryāt?
jōṣayēt kārayēt sarva-karmāṇi vidvān svayam tad ēva aviduṣām karma yuktaḥ abhiyuktaḥ
samācaran ॥ 3-26 ॥

Bewilderment of the Mind is a Split in, a Jolt to, the Conviction, “I Must do this work and enjoy its fruit”. The man of Wisdom should not cause it to the ignorant who do not discriminate and are attached to works. What then should he do? He should cause them to do all works by doing them himself, Integratedly.

I) a) Bhuddhi Bhedam :

- Compound word
- Samasa - Buddhe Bhede Sashti Tat Purusha Samasa.

b) Buddhehe :

- Their View, Notion, Mind Set, Idea (Not intellect here).

c) They are in Triangular thought pattern, Bhavana.

d) Don't unsettle them, Shake Them, Weaken them

e) What is their Bhavana?

f) Don't shake Bhavana of these people

II) What is thinking of Karma Yogi in Triangular format?

a) Maya idam kartavya :

- I have to increase duration of Meditation, Puja, Chanting.

b) Have to reap result of Karma Phalam

c) Karmis expectation out of karma = Dharma, Artha, Kama

d) Karma Yogi hopes to get Sadhana Chatushtaya Sampatti one day and Moksha later.

e) Nischita Rupaya :

- Definite about it.

f) Thinks :

- Because we are Grihastha's and not Sanyasis, no Moksha now.

g) Confused notion, strong wrong conviction

h) Bhedaha :

- Chalan - Can't shake their strong conviction

i) Tam Na Janayet, Na Udpadyet

- Should not disturb their wrong conviction
- Teacher can't help.

j) Guru :

- If he can't defeat enemy, join him.

Tells Sishya :

- Do Sadhana, get Sadhana Chatushtaya Sampatti and Moksha.

k) Instead of Sishya joining Guru, Guru joins Sishya

l) Tam Na Jayayet

- Let us all pray for Moksha one day.

m) Let us not generate confusion for educated, Spiritually ignorant people, Avivekis, in Triangular format.

n) Karmani Asaktanamo :

- Attached to spiritual practices.

o) They love Sadhaka status, enjoy title of serious, Seeker permanently.

p) Don't confuse but join them.

III) a) Kintu Kuryat Sarva Karmani Samacharan :

- Grihastha Jnana Yogis perform Pancha Maha Yagya along with Karma Yogis, inspire them to perform.

b) Joshayati, Persuade, inspire them

c) Jnana Yogis whole heartedly, with commitment

d) Sama Acharan :

- Themselves perform

e) Sanyasi Jnani banned, can't perform.

IV) Anvaya - Verse 26 :

- Vidwan Agyana Karma Sanginam Buddhi Bedham Na Janayet
- Sarva Karmani Samacharan San Yuktaha Vidwan
- Sarva Karmani Joshayet...

673) Introduction to Chapter 3 - Verse No. 27 :

अविद्वान् अज्ञः कथं कर्मसु सज्जते इति ? आह—

avidvān ajñāḥ katham̐ karmasu sajjatē? iti āha —

How does the Unwise man, ignorant of the Self, get attached to works? Answer :

- l) a) Jnana Yogi should join Karma Yogi in Pancha Maha Yagya
- b) How does he remain a Jnani by doing Karma?
- c) Even if Jnana Yogi performs Pancha Maha Yagya, he will not become a Karma Yogi because Bhavana is different.
- d) What is change in Bhavana?
- e)

Karma Yogi Bavana	Jnana Yogi bavana
Verse 27	Verse 28

Revision :

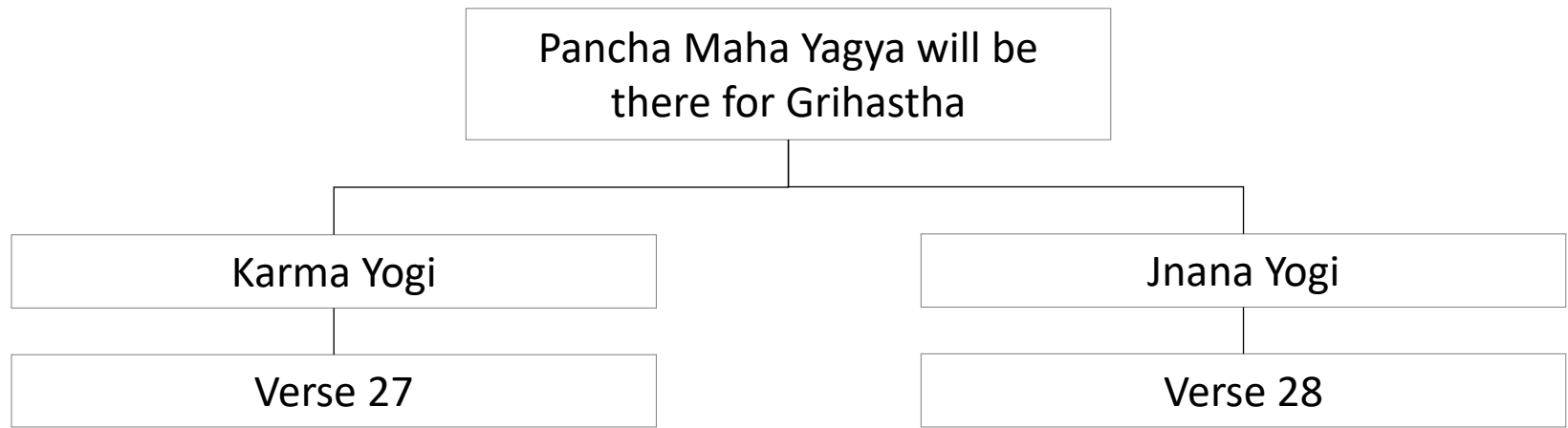
674) Chapter 3 - Verse No. 27 :

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

**prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27 ||**

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer.
[Chapter 3 – Verse 27]

I) a)



b) Upto Verse 20 – 1st Line

- Karmaneiva Hi Samsiddhim Asthitha Janakadaya
- Jnana Yogi Mindset.

II)

Karma Yogi	Jnana Yogi
a) Pancha Maha Yagya is Sadhana b) Ahamkara Pradhana Purusha - I am Sadhaka Notion is Strong c) Avidwan	a) Pancha Maha Yagya not Sadhana - Karma becomes Karma Abhasa b) Sakshi Pradhana Purusha - I am Siddha, Sakshi, Nitya Svarupa c) Vidwan

III) a) Actions remain the Same

b) Verse 27 :

- Karmi and Karma Yogi.

c) Avidwan Agyanaha, attached to Karma

d) I am always Karta as Ahamkara

e) Karta has Karma Sambandha

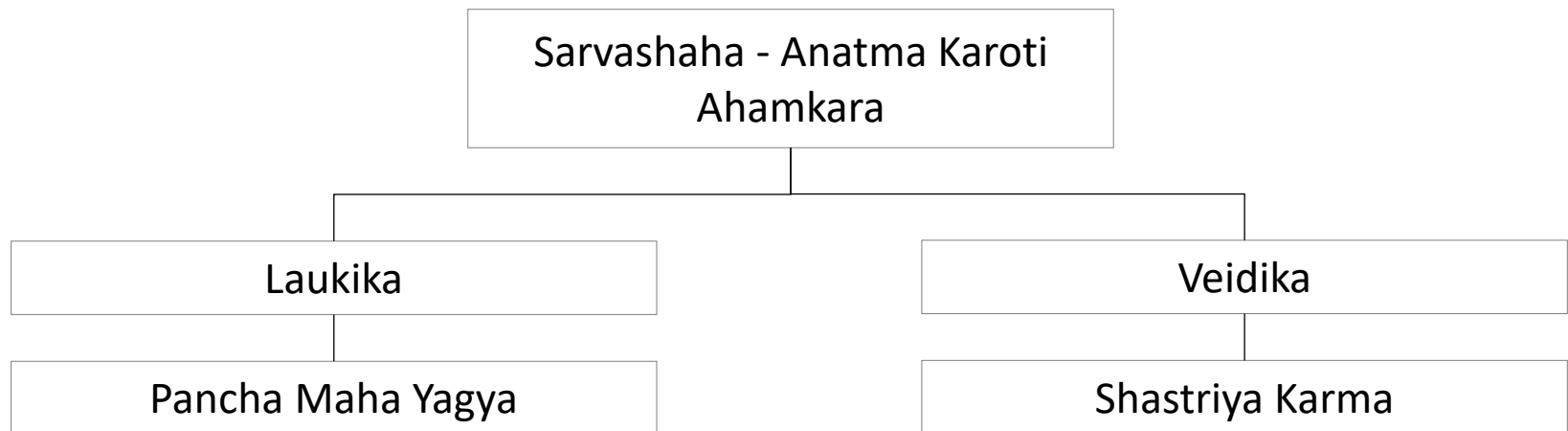
IV) a) Prakirti Guna = Body, Mind Complex, Karya Karana Sangatah, Anatma

b)

Guna	Prakirti
<ul style="list-style-type: none">- Product, Karyam- Rajas, Sattva, Tamas	<ul style="list-style-type: none">- Pancha Maha Butas- Maya Shakti- Entire world- Here, Body - Mind, Complex

c) All Karmas are done only by Karya – Karana Sangatah, Prakirti, 3 Gunas Matter Principle, Anatma.

d)



e)

Karma Yogi	Jnana Yogi
<ul style="list-style-type: none"> - Identifies with Anatma, Ahamkara - Waker, Dreamer, Sleeper 	<ul style="list-style-type: none"> - Identifies with Ahamkara Sakshi, Turiyam

f)

Karmi and Karma Yogi	Jnani
<ul style="list-style-type: none"> - Confused with Ahamkara - Karta, Bokta 	<ul style="list-style-type: none"> - Clear, I am Ahamkara Sakshi, Turiyam - Does not have any connection, Sanga with Ahamkara - Nitya, Changeless, Svarupa - Adhishtanam

g)

Vimudaha	Atma
Ignorant, Foolish	Mind

h) Karmis and Karma yogis minds are confused, Deluded - Viseshana Moodaha, Anatma Abhimani

i) How confusion experienced?

- j) Expressed in the form of wrong thought Patterns, Karta Aham, Bokta Aham
- k) I did this, accomplished this, enjoyed this
- L) I am a Sadhakaha, Moksha Sadhyam, distant goal to be achieved
- m) Sadhaka has to go on doing Karma struggling to gain Moksha.
- n) This notion is called confusion
- o) Karma Yogi is a confused person, looks himself as a Sadhaka
- p) Karta Aham iti Manyate, in Triangular format.
- q)

I am	World / Jagat	Ishvara
<ul style="list-style-type: none"> - Jiva - Subject - Ahamkara 	<ul style="list-style-type: none"> - Is in front - Object 	<ul style="list-style-type: none"> - Gives Prarabda Karma Phalam

- r) I have to be rescued by Lord, I am a Victim of the Jagat.
- s) Pleading, Crying, Triangular format, Bhakti = Confusion.

प्रकृतेः इति ॥ प्रकृतेः प्रकृतिः प्रधानं सत्त्वरजस्तमसां गुणानां साम्या-
वस्था तस्याः प्रकृतेः गुणैः विकारैः कार्यकरणरूपैः क्रियमाणानि कर्माणि लौकि-
कानि शास्त्रीयाणि च सर्वशः सर्वप्रकारैः अहङ्कारविमूढात्मा कार्यकरणसंघातात्म-
प्रत्ययः अहङ्कारः तेन विविधं नानाविधं मूढः आत्मा अन्तःकरणं यस्य सः अयं
कार्यकरणधर्मा कार्यकरणाभिमानी अविद्यया कर्माणि आत्मनि मन्यमानः तत्तत्क-
र्मणां अहं कर्ता इति मन्यते ॥

prakṛtēḥ — prakṛtiḥ pradhānam sattva-rajas-tamasām guṇānām sāmyāvasthā |
tasyāḥ prakṛtēḥ guṇaiḥ vikāraiḥ kārya-karaṇa-rūpaiḥ kriyamāṇāni karmāṇi laukikāni
śāstrīyāṇi ca sarvaśaḥ sarva-prakāraiḥ | ahaṅkāra-vimūḍhātma — kārya-karaṇa-saṅghāta ātma-
pratyaayaḥ ahaṅkāraḥ | tēna vividham nānā-vidham mūḍhaḥ ātma antaḥkaraṇam yasya saḥ ayam |
kārya-karaṇa-dharmā kārya-karaṇa-abhimānī — avidyayā karmāṇi ātmani manyamānaḥ tat-tat-
karmanām 'aham kartā' iti manyatē || 3-27 ||

Prakirti is Pradhana the State of Equilibrium of the constituents, Sattva, Rajas and Tamas. These constituents are transformations of Prakirti as effects and instruments. By these are works, secular and Scriptural, done in all possible ways.

Egoism is the conceit of self in the complex of effects and instruments – the body and Sense-organs. He whose inner sense is deluded in Manifold ways by egoism, who identifies himself with the Body and its instruments due to ignorance, Ascribes works to the Self, thinking, “I am the doer of works”.

675) Bashyam : Chapter 3 - Verse No. 27 Starts

प्रकृतेः इति ॥ प्रकृतेः प्रकृतिः प्रधानं सत्त्वरजस्तमसां गुणानां साम्या-
वस्था तस्याः प्रकृतेः गुणैः विकारैः कार्यकरणरूपैः क्रियमाणानि कर्माणि लौकि-
कानि शास्त्रीयाणि च सर्वशः सर्वप्रकारैः

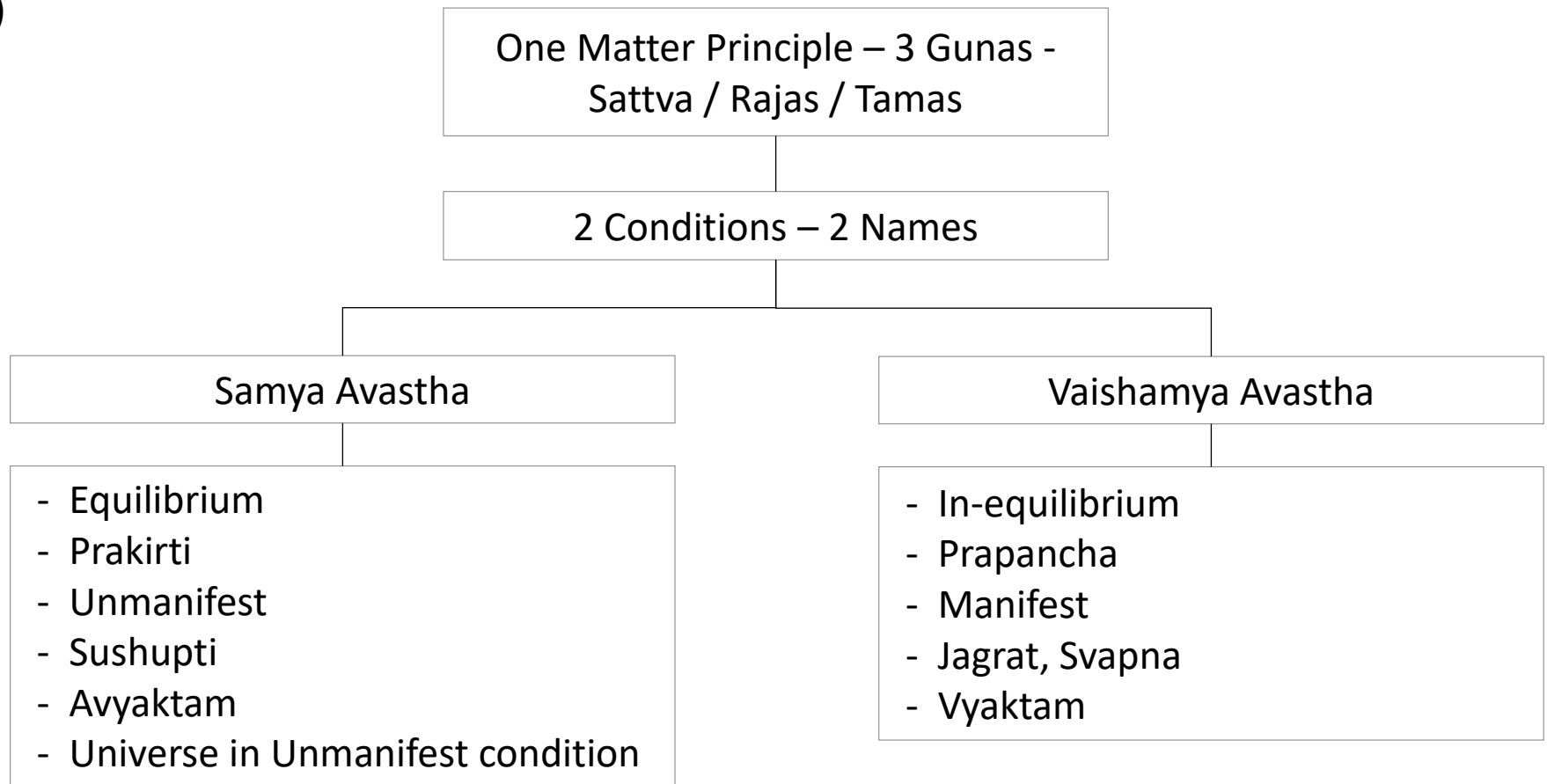
prakṛtēḥ — prakṛtiḥ pradhānam sattva-rajas-tamasāṃ guṇānām sāmyāvasthā |
tasyāḥ prakṛtēḥ guṇaiḥ vikāraiḥ kārya-karaṇa-rūpaiḥ kriyamāṇāni karmāṇi
laukikāni śāstriyāṇi ca sarvaśaḥ sarva-prakāraiḥ |

I) a) Prakrute :

- Nominative case

b) Prakriti, Pradhanam, Maya, Moola Avidya (Naishkarmya Siddhi) all same.

II)



III) a) For unmanifest matter, Gunas are there.

b) Sattva (S), Rajas (R), Tamas (T)

c) Gunaihi = Vikaraihi - Effect (Product not modification)

= Karana Rupaihi

d)

Karyam	Karanam
- Sthula Shariram - Body	- Sukshma Shariram - Mind

e) Idiom used by Shankara :

- Karya Karana Rupa
- Body, Mind, Sense organs complex
- Prakrti Gunaha (Used by Krishna)

f) By them all actions performed = Prakrti Guna

= Anatma alone performs all actions

g) Shastric and Laukika - Secular and Sacred activities

h) Karma Yoga is done by Ahamkara

i) Sarvashaha = Sarva prakaraihi

= Under all conditions, by all people, actions done by Anatma, Prakrti

j) No exception to this rule

- Anatma alone is Karta of all Karma.

k) Who am I?

- I am sentient, knower, pure being, different from Prakrti, Anatma.
- Paramartika Satyam, Anatma = Vyavaharika Satyam.

I) Naishkarmya Siddhi :

- I am Sakshi Atma, Ahamkara Sakshi.

IV) What is blunder done by Karma Yogi seekers?

676) Bashyam : Chapter 3 - Verse No. 27 Continues

अहङ्कारविमूढात्मा कार्यकरणसङ्घातात्मप्रत्ययः अहङ्कारः
तेन विविधं नानाविधं मूढ आत्मा अन्तःकरणं यस्य सः अयम् ।

ahaṅkāra-vimūḍhātma — kārya-karaṇa-saṅghāta ātma-pratyayaḥ ahaṅkāraḥ |
tēna vividham nānā-vidham mūḍhaḥ ātma antaḥkaraṇam yasya saḥ ayam |

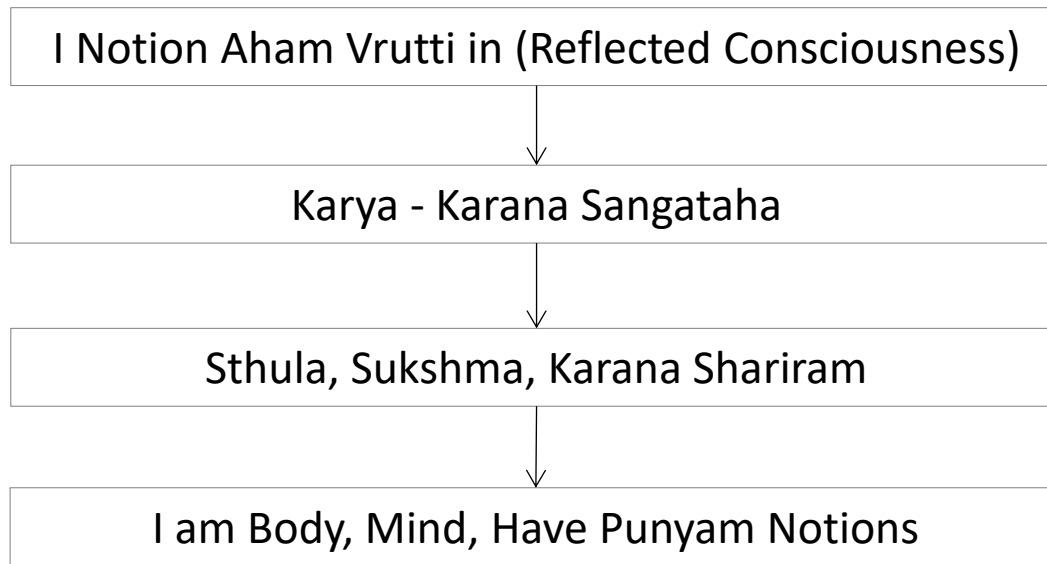
I) a) Ahamkara Vimudatma - Karya Karana Sangata

- Atma Pratyaya
- I Notion, I thought, I identification in the Body - Mind Complex.

b)

Atma	Pratyaya = Aham iti Vruttiḥ
- Aham Here - I Notion	- Thought

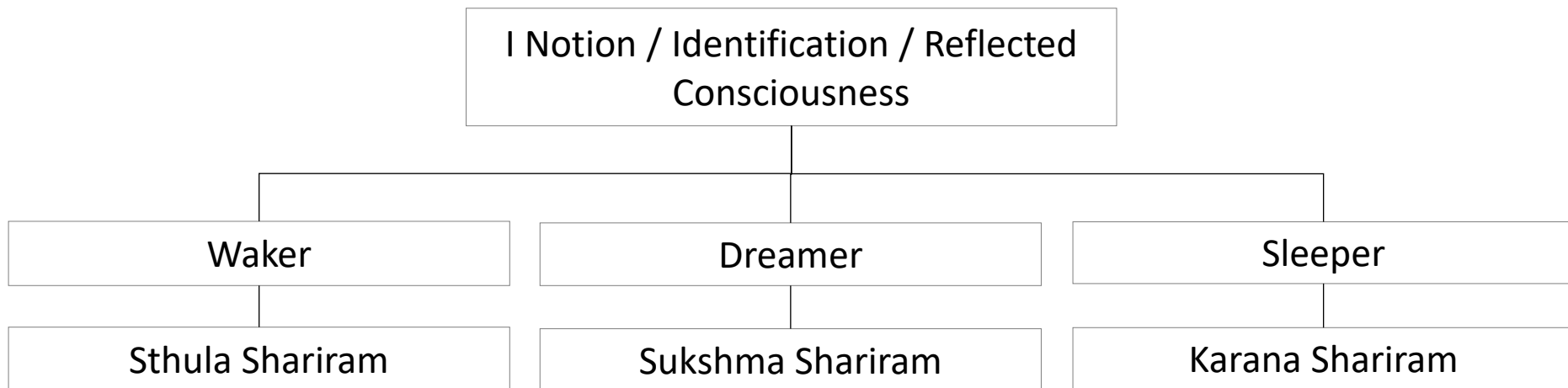
c)



d) One who has I - identification in 3 Sharirams.

e) Identification process of Aham Pratyaya is called Ahamkara

f)



g) I am not Waker, Dreamer, Sleeper - Ahamkara but Sakshi, pure I, without identification, immortal I, Eternal I, Revealed by Shastra.

h) This whole process of Ahankara is Avidya, ignorance

i) Fact :

- I am birthless, deathless Sakshi, ever existing I

j) Process of Reflected Consciousness and Mind, Waker, Dreamer, Mind, going back to its Sources through Atma Jnanam is called the Spiritual Journey, through intellectual understanding.

II) a) Tena :

- Because of I notion, Vividaha Moodaha

b)

I am	I Notion
<ul style="list-style-type: none">- Sakshi- Eternal- Adhyasa-less	<ul style="list-style-type: none">- Ahamkara- Waker, Dreamer, Sleeper- Born and Gone- Ephemeral- Adhyasa

c) Vividha :

- In different ways Ahamkara is confused, I am born, dying, rich, poor, male, female, bound, liberated, all Adhyasa.

- d) Nana Vidham confused in many ways
- e) There is variety in confusion, Shopping Mall of confusions.
- f) We also freely distribute to others, our confusions
- g) Karma Yogi has I - Notion in the Body - Mind Complex
- h) Jnani has I - Notion in Atma - Sakshi - Turiyam

- Diametrically opposite
- Darkness (Ahamkara) - Light (Aham Sakshi).

i)

Karma Yogi	Jnana Yogi
<ul style="list-style-type: none"> - Eternally looking at Moksha as a Goal, I am a Sadhaka No Sadhana Chatushtaya Sampatti, Triangular format - Never able to Claim freedom 	<ul style="list-style-type: none"> - I am Nitya Mukta - Instant freedom by correcting ones vision - Siddah

j) As long as I am identified with body or Mind as Me, Sadhana Chatushtaya Sampatti is eternally postponed.

k) Mind never perfect at any time

L) No Sadhana Chatushtaya Sampatti, No Moksha, Junior student, Ahamkara Vimudatma, Eternally running after, entering every new Body - Mind complex as Sadhaka.

कार्यकरणधर्मा कार्यकरणाभिमानी अविद्यया कर्माणि आत्मनि
मन्यमानः तत्तत्कर्मणाम् अहं कर्ता इति मन्यते ॥ २७ ॥

kārya-karaṇa-dharmā kārya-karaṇa-abhimānī — avidyayā karmāṇi ātmani
manyamānaḥ tat-tat-karmaṇām 'aham kartā' iti manyatē || 3-27 ||

l) a) 4th Quarter :

- Karya - Karana Dharma = Ahamkara, Vimudatma.

b) Ahamkara - I Notion takes attributes of Body - Mind upon itself (Adhyasa)

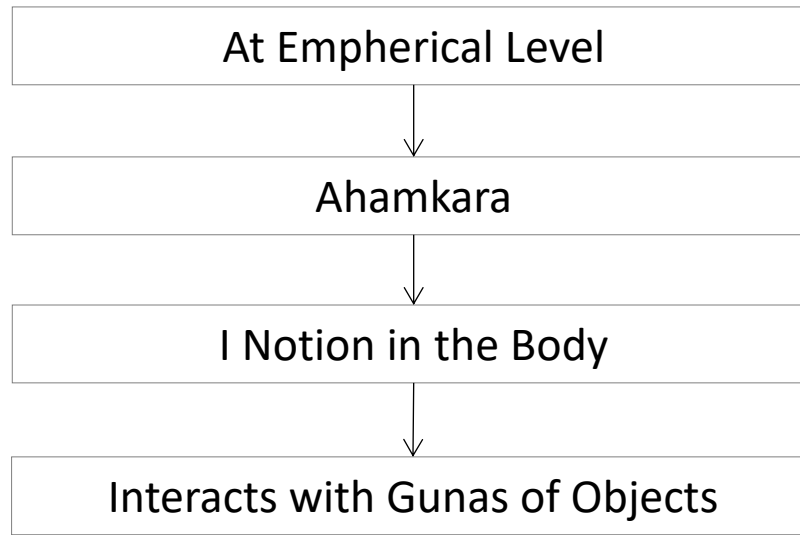
c) Aham - Mama Adhyasa is a mistake

d) Body - Mind attributes, do not belong to Me - Ahamkara Sakshi

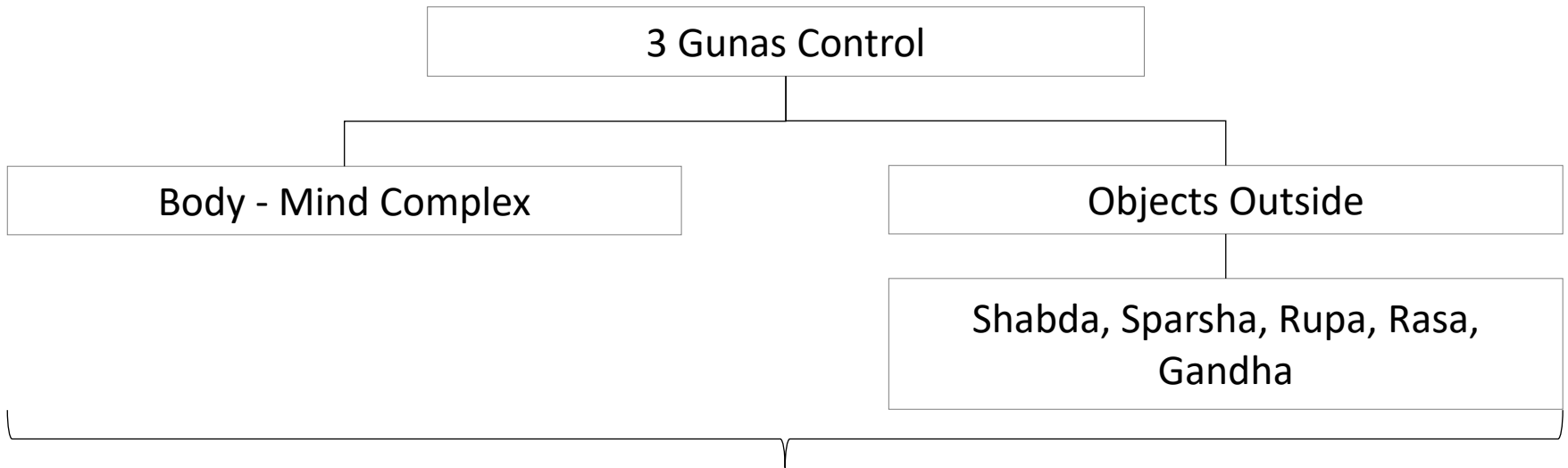
e) They belong to Prakrti, Matter

f) I am Observer, Witness of Prakrti's Gunas.

g)



i)



My Entire Life

j) I am a silent witness Awareness, Changeless.

k) One who takes Mind's attributes as my attributes is called here Vishesha moodah - PhD in confusion.

l) I am always free from Body - Mind Complex (Past, Present, Future).

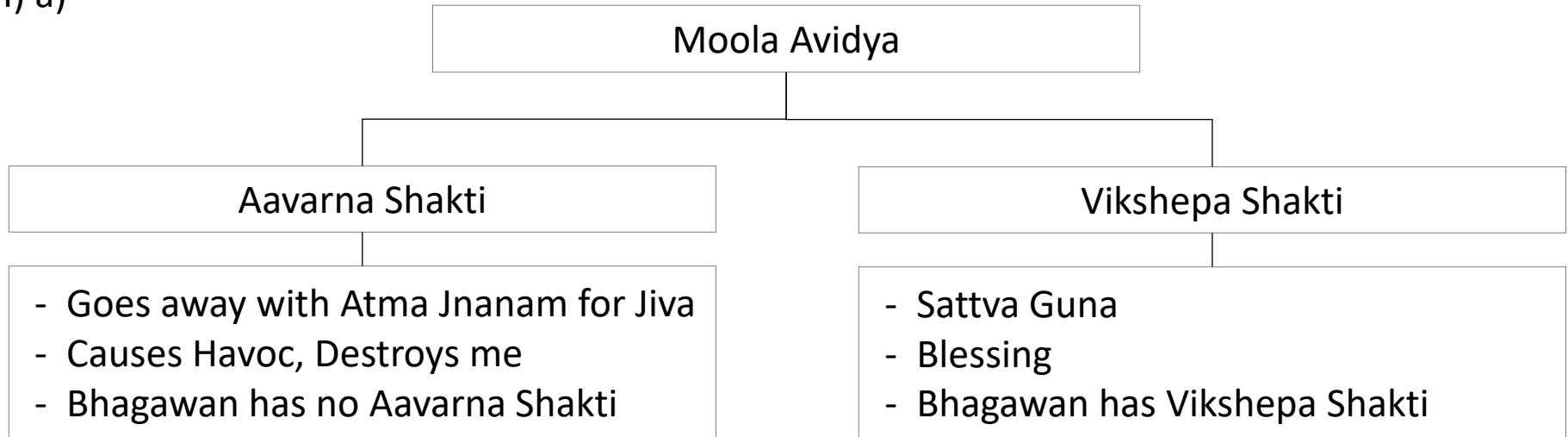
m) This realisation is called Moksha, Nitya Mukta Svarupa claimed forever (only Nishta remains).

n) Mind under control of Body in Old Age, has many issues, has Anxieties.

o) Dharma - Karya - Karana - Abhimana

- Claimer of Body - Mind as me is Adhyasa.

II) a)



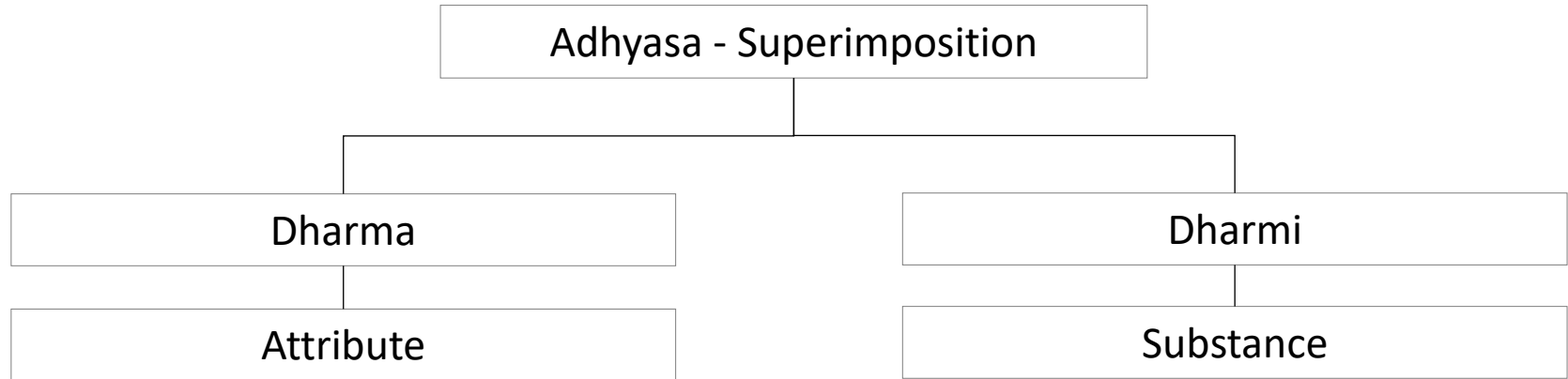
b) Brahman requires Body - Mind complex to claim Aham Brahma Asmi

c) If i loose Avarna Shakti.

d) Karma Yogi takes Karmas as his own

e) Karmani Atmani Manyamana

f)



g) Karmana - Karta Aham :

- Karma Yogi proudly claims, I am performer of all karmas.

h) Iti manyase - Thus he considers

Anvaya - Verse 27 :

- Karmani Sarvasha Prakrutehe Gunaihi Kriya Manani Bhavati Ahamkara Vimudatma 'Aham Karta'
- This is thought format of a Karma Yogi
- Triangular format person.

678) Introduction to Chapter 3 - Verse No. 28 :

यः पुनः विद्वान्—

yaḥ punaḥ vidvān —

As for the wise Man :

- To differentiate Jnana Yogi from Karma Yogi is the following Verse.

679) Chapter 3 - Verse No. 28 :

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

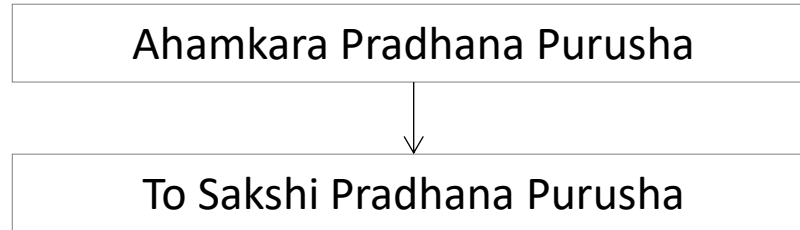
**tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ |
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28 ||**

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

I) a) Unlike Karma Yogi, Jnana Yogi is a Vidwan

b) Deliberately Changed Triangular format to Binary format.

II) a)



b) Changes thought pattern

c) Both Karma Yogi and Jnana Yogi use the same Mind, Thinking tool

III) a)

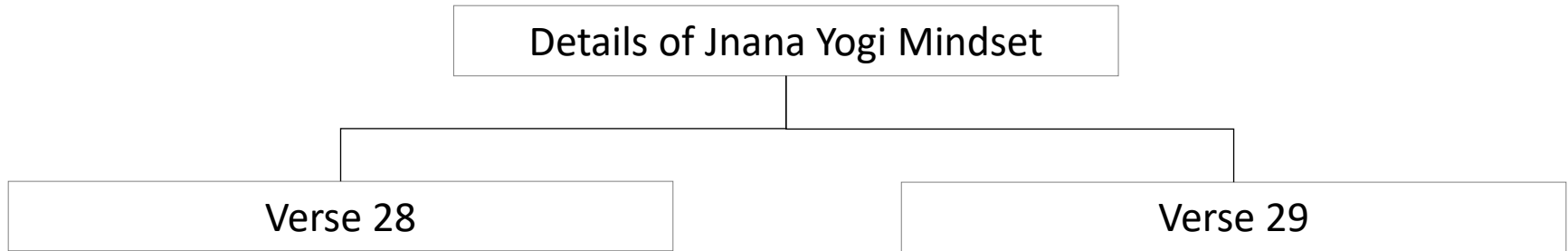
Karma Yogi (Avidwan)	Jnana Yogi (Vidwan)
I am a Sadhaka	I am a Siddah

Diagonally – Opposite

IV) Jnana Yogi changes thought process during Sravanm,Mananam, or Nidhidhyasanam.

V) a) What is change in thought pattern?

b)

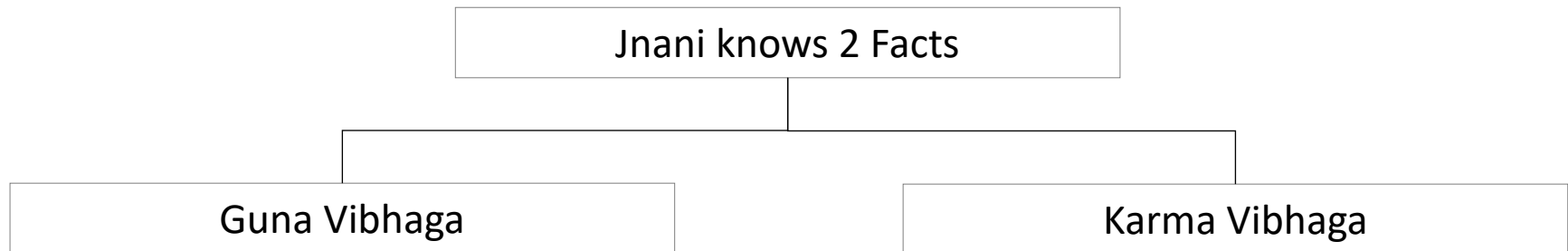


VI) Eh Mahabaho

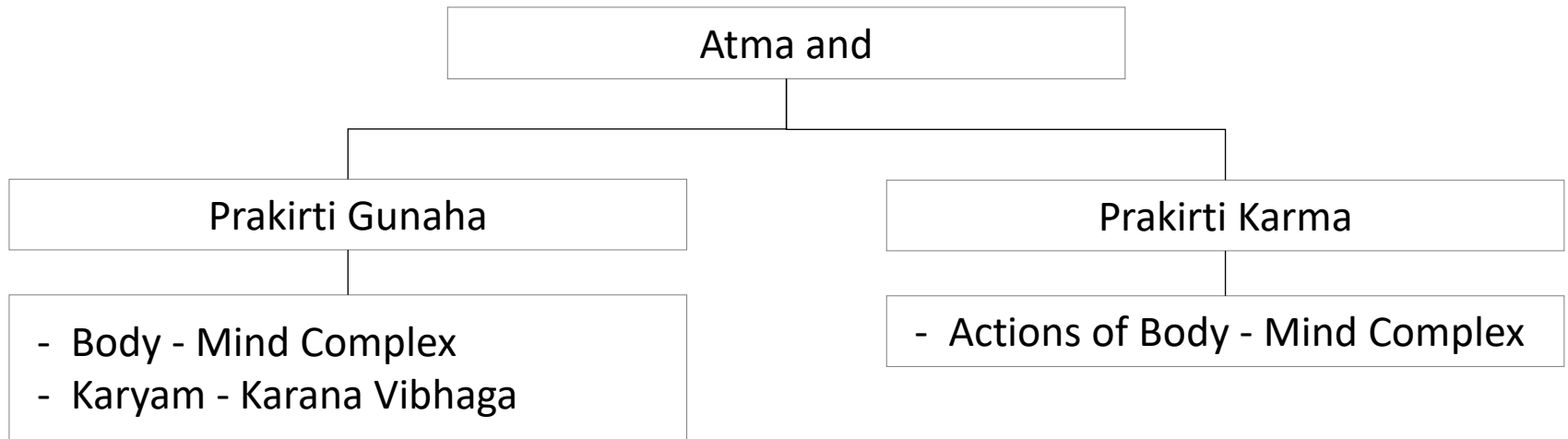
a) Arjuna, Don't go to sleep

b) Jnana Yogi bhavana is different from Karma Yogi

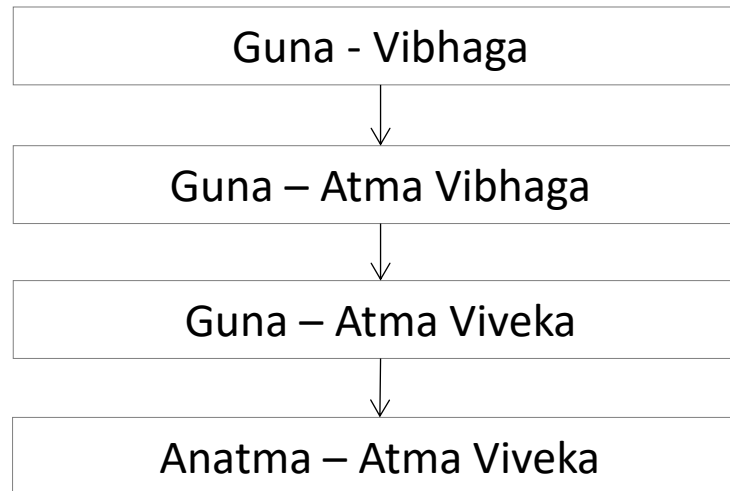
c) **Tattva Vitu :**



d) Vibhaga : Jnani knows Distinction between :



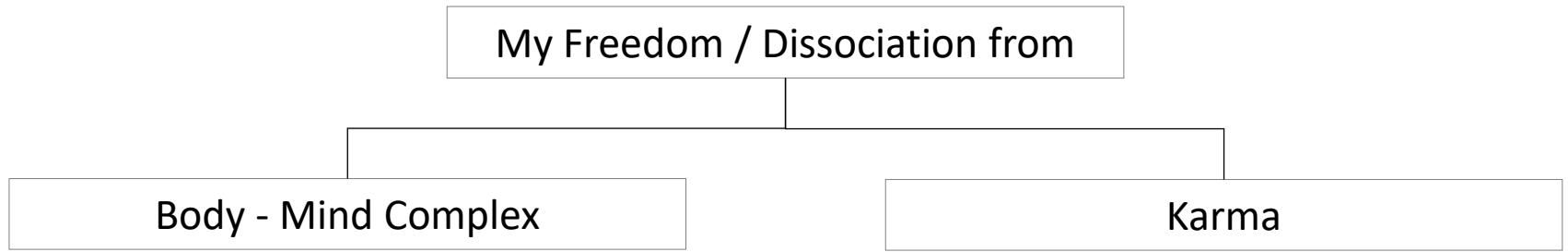
e)



f) My Distinction from Body - Mind Complex

g) My Distinction from Karma

h)



i) I have nothing to do with Body - Mind or its Activities, only Prakrti, Ahamkara is acting.

j) Fake Jiva (Reflected Consciousness and Mind), Body - Mind complex and world of sense objects interacting.

k) I am Chaitanyam, Consciousness principle in which all activities happen, but I have no connection with them.

l) This is absolutely radical thinking pattern, different from Karma Yogi's thinking pattern.

m)

Karma Yogi	Jnana Yogi
I am Ahamkara	I am Ahamkara Sakshi

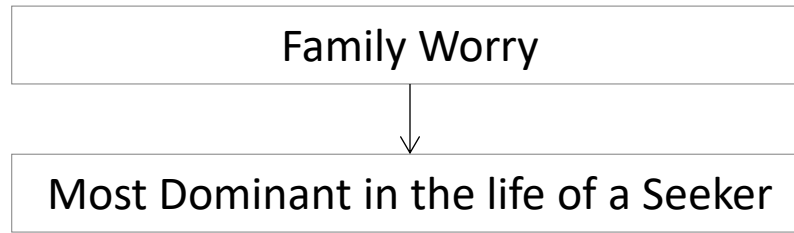
n) What is relationship between Turiya - Atma and 3 States / 3 Bodies, 5 Koshas?

o) Adhishtana - Adhyasa Sambandha

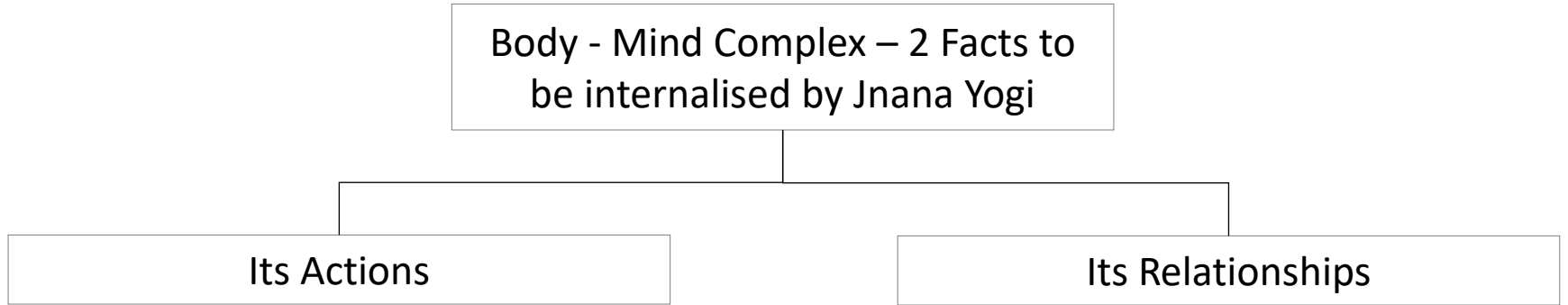
p) Paramartikam - Vyavaharikam Sambandha

q) Shankara - Abhasa Vadi - Here, Pratibimba Vadi.

r)

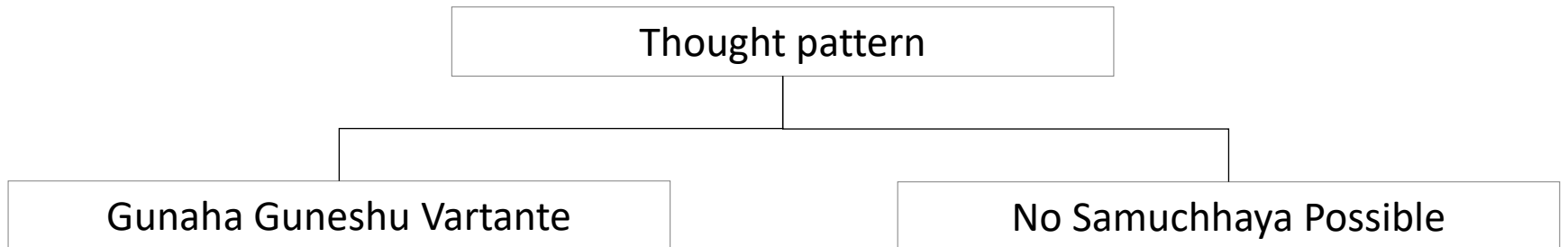


VII) a)

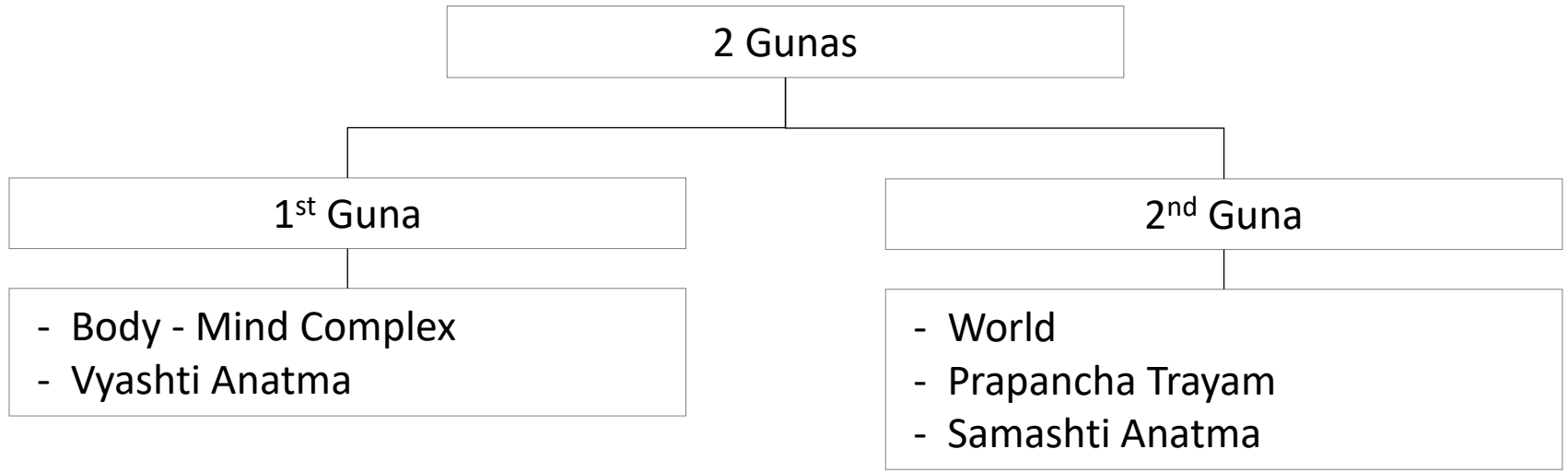


b) I Do Clasp Rejection.

VIII) a)



b)



c) Their mutual interaction is as per law of Karma, none can control, change, avoid.

d) It includes Veidika, Laukika karmas

e) I have nothing to do with Karma or body.

f) They are not mine, belong to Ishwara

g) I am Asanga Atma not Ahamkara

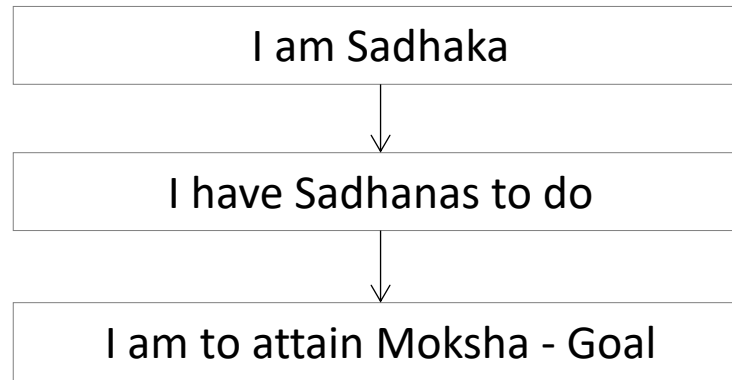
IX) Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19 ॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

X) a) Trap :

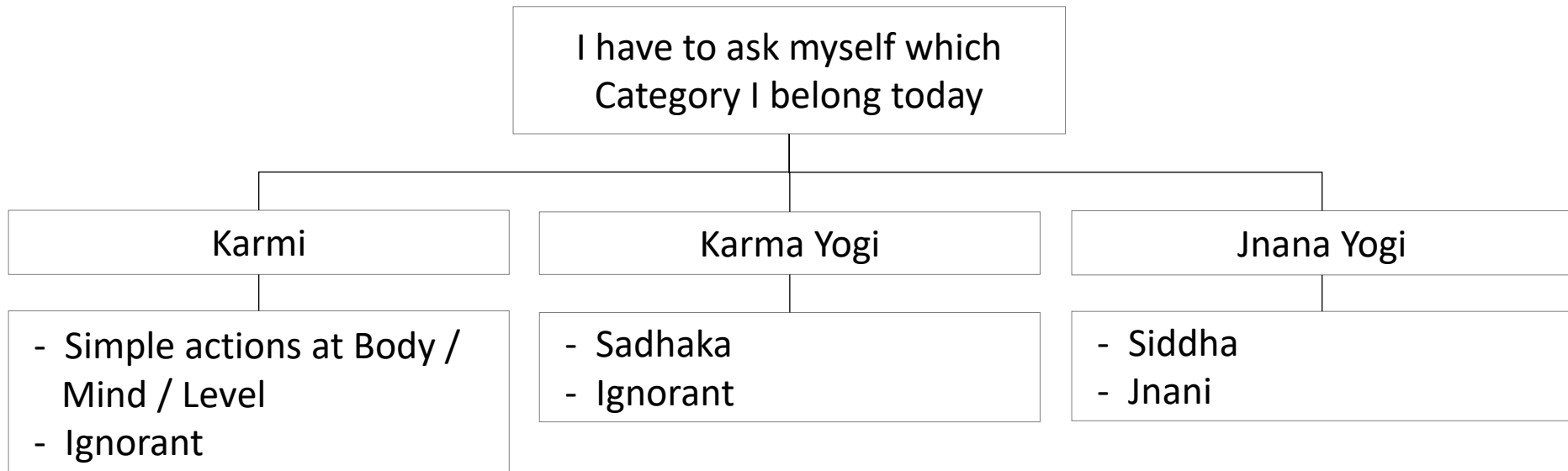


b) It is play of Maya - Ahamkara - Fake I Notion.

c) Jnana Yogi directly opposed to Karma Yogi thought pattern.

d) Indirectly conveys, Samuchhaya not possible.

XI)



तत्त्ववित् तु महाबाहो कस्य तत्त्वविद् गुणकर्मविभागयोः
गुणविभागस्य कर्मविभागस्य च तत्त्वविद् इत्यर्थः ।
गुणाः करणात्मका गुणेषु विषयात्मकेषु वर्तन्ते न आत्मा
इति मत्वा न सज्जते । सक्तिं न करोति ॥ २८ ॥

tattva-vit tu mahābāhō — kasya tattva-vit? guṇa-karma-vibhāgayōḥ
guṇa-vibhāgasya karma-vibhāgasya ca tattva-vid iti arthaḥ ।
'guṇāḥ karaṇātmakāḥ guṇēṣu viṣayātmakēṣu vartantē na ātma '
iti matvā na sajjatē saktim na karōti ॥ 3-28 ॥

On the Contrary, O hero! 'The knower of the truth' i.e., - the distinction between Prakirti's constituents and their works. The idea refers to the knower of the truth of the Class of Constituents and the Class of works. The Constituents of Prakirti are the essence of the instruments of works; the Same constituents operate amidst themselves as objects. The Self does not operate at all. So Deeming, the truth-knower does not get attached.

तत्त्ववित् तु महाबाहो कस्य तत्त्वविद् गुणकर्मविभागयोः
गुणविभागस्य कर्मविभागस्य च तत्त्वविद् इत्यर्थः ।

tattva-vit tu mahābāhō — kasya tattva-vit? guṇa-karma-vibhāgayōḥ
guṇa-vibhāgasya karma-vibhāgasya ca tattva-vid iti arthaḥ ।

I) a) 1st Quarter :

- Tattva Vittu Mahabaho

b) Jnana Yogi is Knower of truth of Atma, Validity of Atma.

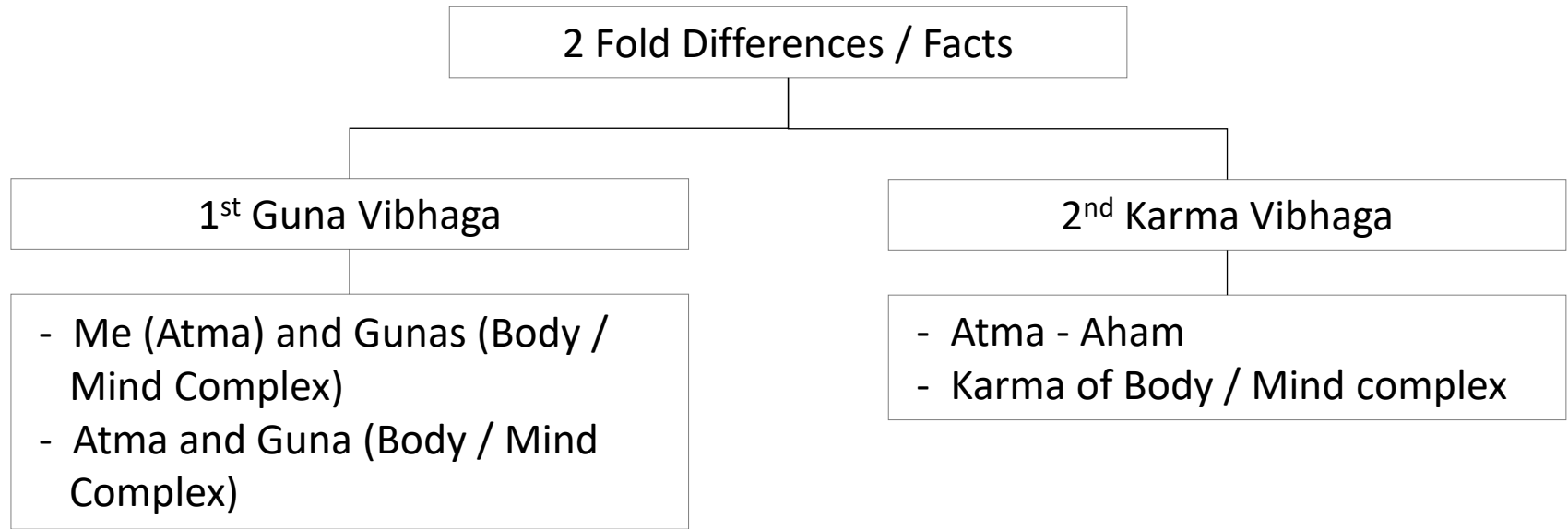
c) Tu :

- Unlike Karma Yogi.

d) Akanksha Sangatih :

- What truth Jnani knows?
- Truth of what?
- Kasya tattva Vittu?

II) a)



b) Akanksha Sangatih - Raise a Question :

- Kasya Tattva Vitu?
- What truth does he know?
- Truth of what?

c) I am Sakshi pradhana Chit, Awareness.

d) I am not Chidabhasa, Ahamkara, Reflected Consciousness in the Mind which is aware of all thoughts, emotions, concepts.

e) Jnani remembers this all the time before and after any Karma, Puja, Sankalpa.

f) I am Nitya Mukta Sakshi

g) Ahamkara Reflected Consciousness, has Varna, Ashrama, Duties, Roles to play, does Karma.

h) I - Atma, am ever free

- Body does puja for Loka Sangraha

i) In Vedanta class alone, I reinforce the thought, I am Sakshi pradhana Atma.

j) I have no Chittam, no need for Chitta Shuddhi, Chittam is Mithya

k) We are in Avidya Grahanam

l) Don't be over obsessed with Ahamkara pradhana life and get trapped.

681) Bashyam : Chapter 3 - Verse No. 28 Continues

गुणाः करणात्मका गुणेषु विषयात्मकेषु वर्तन्ते न आत्मा
इति मत्वा न सज्जते । सक्तिं न करोति ॥ २८ ॥

**'guṇāḥ karaṇātmakāḥ guṇēṣu viṣayātmakēṣu vartantē na ātma'
iti matvā na sajjatē saktim na karōti || 3-28 ||**

l) a) 3rd Quarter :

- Guna Guneshu Vartante Iti

b) This is thought pattern of a Jnana Yogi in Binary format, Atma - Anatma format.

c) Must remember this fact in all transactions in life.

d)

Gunaha	Guneshu Vartante
<ul style="list-style-type: none">- Karanatmava- Karya Karana Sangatah- Prakirti	<ul style="list-style-type: none">- Sense Objects- Made of Prakirti

Interacts with

e) 2 Bundles of 5 Elements, Prakrtis are interacting for a short time, transactions start and end.

f) I am Awareness, Sakshi of transactions, Avyavaharyam, not involved, Sakshi.

g) I have done Clasp rejection

h) Body - Mind belongs to Vishwarupa Ishwara, Controller of Maya, 3 Gunas, Formless.

i) I hand over Body - Mind made up of 3 Gunas to the Lord

j) I remain as pure awareness mentally, Nitya Mukta Svarupa.

k) I am Asanga Sakshi

L) Vishwarupa Ishwara Projector, Controller, Sustainer, Resolver of 3 States - Waking, Dream, Sleep.

m) Experiences belong to Ahamkara, identified with 3 States.

n) I am Guna Ateeta Atma, Nitya Mukta.

II) a) Guneshu :

- Vishayat Makeshu
- Sense Objects
- External world

b) Ears - Listen to Sound

Eyes - See forms, colours

Nose - Smells fragrances

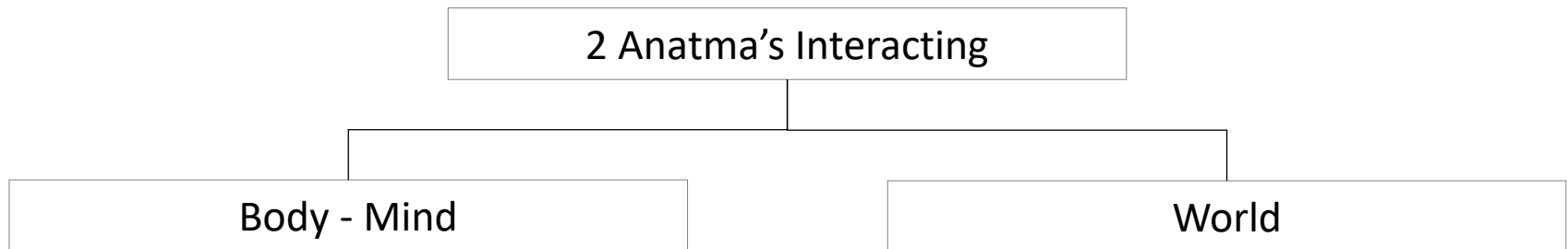
Skin - Feels soft, Hard

Tongue - Tastes good food (All Prakrti - 5 Elements)

c) Vartante :

- Dwelling, interacting.

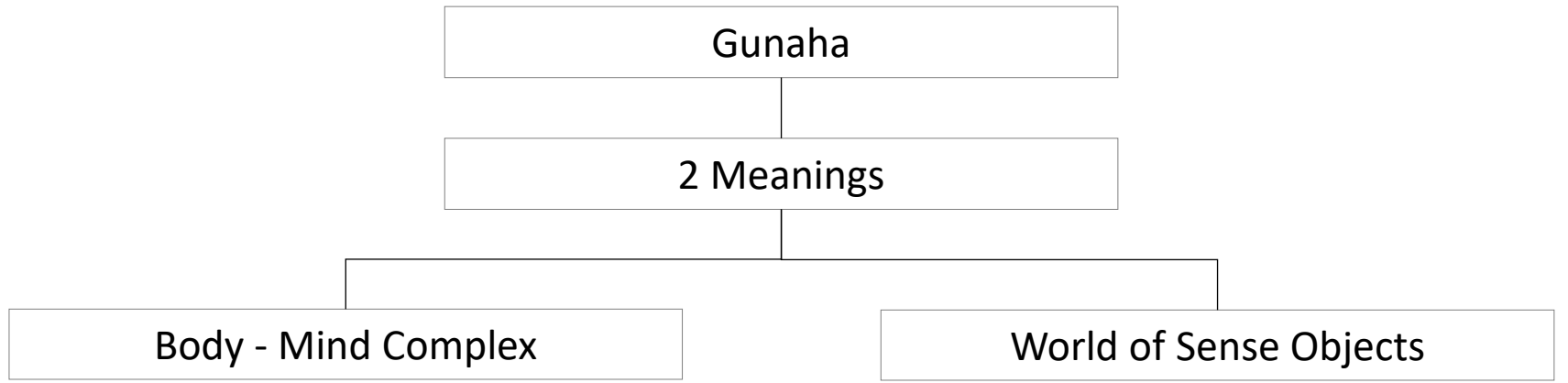
d)



e) I am Asanga Turiyam, have no connection to the Waker, Dreamer, Sleeper, Ahamkara.

f) I was, Am, Ever will be free as Awareness, immortal, deathless.

g)



h) Must remember this Verse in Chapter 14 - Gita.

i) Gita :

नान्यं गुणेभ्यः कर्तारं
यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति
मद्भावं सोऽधिगच्छति ॥१४-१९॥

nānyaṃ guṇēbhyaḥ kartāraṃ
yadā draṣṭānupaśyati |
guṇēbhyaśca paraṃ vētti
madbhāvaṃ sō'dhigacchati || 14-19 ||

When the seer, beholds no agent other than the Gunas and knows him who is higher than the Gunas, he attains to my being. [Chapter 14 - Verse 19]

गुणानेतानतीत्य त्रीन्

देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैः

विमुक्तोऽमृतमश्नुते ॥ १४-२० ॥

guṇān ētān atītya trīn

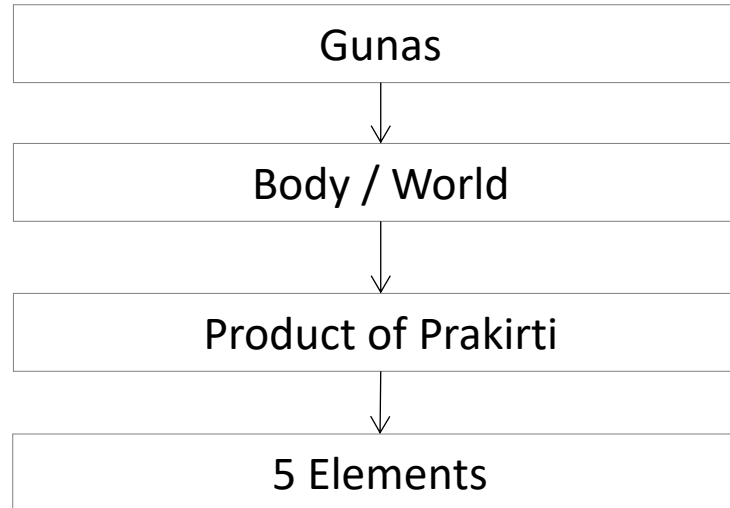
dēhī dēhasamudbhavān |

janmamṛtyujarāduḥkhaih

vimuktō'mṛtam aśnutē || 14-20 ||

The embodied-one, having crossed beyond these three Gunas, out of which the body is evolved, is freed from birth, death, decay and pain and attains to immortality.
[Chapter 14 - Verse 20]

j)



k) Atma does not have Vyavahara, Aham Sarva Vyavahara Ateeta.

L) Jnana Vyavahara Api Nasti

- Aham Guna Ateeta Saskhi Asmi.

III) Iti matva :

- a) This is thought pattern of a Wise, Jnana Yogi
- b) Remains detached in the midst of Ahamkara's busy life
- c) Asangaha Anuvartante

IV) Sajjate = Sattim Na Karoti

- Sattim = Sangam Na Karoti
- No Sangha
- No Aham - Mama thought

V) Anvaya - Verse 28 :

- Eh Mahabavo Guna Karma Vibhaga Yoho
- Tatva Vitu Tu Gunaha Guneshu Vartante Iti Matva Na Sajjate

Revision : Chapter 3 – 28 :

I) a)

Karma Yogi Mindset	Jnana Yogi Mindset
Triangular format	Binary format

II) Jnana Yogi avoids 3 thought patterns :

- a) Svasmin Sadhana Buddhi
- b) Karmani Sadhanatvi Buddhi
- c) Moksha Sadhyatva Buddhi

- This is Jnana Yoga Abhyasa

III) a) Practices Nishkama Bhakti

b) Avoidance of Sakama Bhakti

IV) a) Jnana Yogi's aim is to raise Karma Yogi's level

b) If Karma Yogi is not ready, prepared, encourage him to remain in Karma Yoga

c) It will bring necessary conditions later in the Spiritual Journey

d)

Karma Yoga	Jnana Yoga
Runway	Take off

e) Until Prepared, ready, continue to be on the Runway.

f) We can't reach America, destination, on the Runway

g) Jnana Yogi does not unsettle unprepared Karma yogi.

682) Introduction to Chapter 3 - Verse No. 29 :

ये पुनः—

yē punaḥ —

Again

- Once Again... Same message in Next Verse .

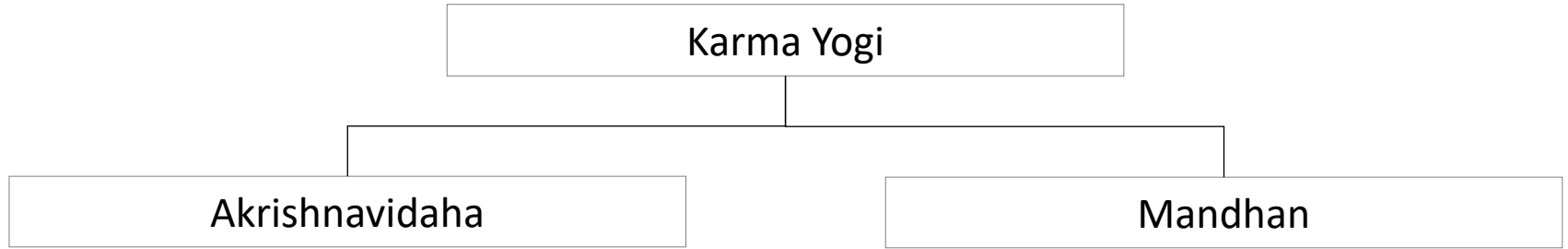
683) Chapter 3 - Verse No. 29 :

प्रकृतेर्गुणसम्मूढाः
सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्
कृत्स्नविन्न विचालयेत् ॥ ३-२९ ॥

**prakṛtērguṇasammūḍhāḥ
sajjantē guṇakarmasu |
tān akṛtsnavidō mandān
kṛtsnavinna vicālayēt || 3-29 ||**

Those deluded by the qualities of nature (gunas) are attached to the functions of the qualities. The Man of perfect Knowledge should not unsettle the foolish, who are of imperfect knowledge. [Chapter 3 – Verse 29]

I) a)



b) Krishnam = Sarvam, Everything, Atma or Brahman.

c) Krishnavitu = Atma Vitu, Atma Jnani

d) Akrisharitu = Karma Yogi, Mandaha, Dull witted, Alpa Prajnaha

e) Not informed, has Assimilated Veda Purva Bhaga, not Vedanta.

II) a) Veda Purva has not experienced Veda Purva but has Accepted it as a fact.

b)

- Punyam - Papam
- Purva - Janma
- Next - Janma
- Svarga

Not experienced but Accepts all as a fact

- c) Has intellectual Knowledge, no experiential knowledge
- d) Accepts all knowledge as facts
- e) Never Meditates to experience Punya Papam, Punar Janma.
- f) Takes intellectual knowledge as final.
- g) Worried about Punar Janma, Maranam.

III) a) Karma Yogi Accepts Veda Purva Baga without experiential Proof but asks for experiential Proof for Vedanta.

- b) For Vedanta has a Different Mindset.
- c) Does not Accept it as a fact
- d) Says, have intellectual knowledge not experiential Knowledge.

e) Veda Says :

- I am Nitya Mukta Atma is a fact.

- f) After 25 Years of Study Karma Yogi, Says, No Anubhava.
- g) This is called Mandaha, foolishness.
- h) Not Yet liberated, No Anubhava
- i) Forgets his Sleep State experience of Nitya Mukta Status and also

Chandogyo Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम
सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति
तस्मादेनं स्वपितीत्याचक्षते स्वंहयपीतो भवति ॥ ६.८.१ ॥

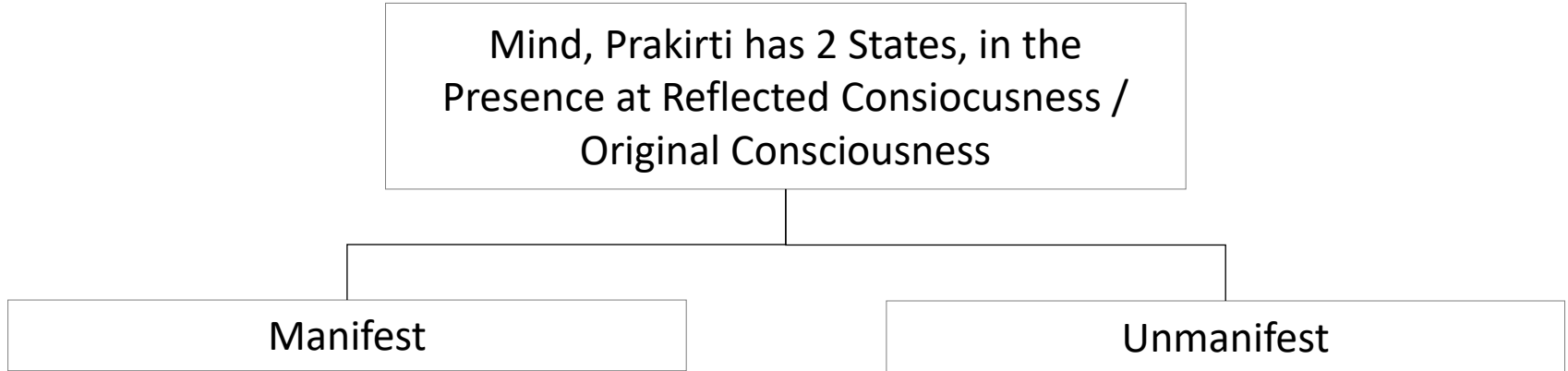
uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ
me somya vijānīhīti yatraitatpuruṣaḥ svapiti nāma satā
somya tadā sampanno bhavati svamapīto bhavati
tasmādenaṃ svapitītyācakṣate svamhyapīto bhavati || 6.8.1 ||

Uddālaka Āruṇi said to his son Śvetaketu: 'O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, "He is sleeping." He is then in his Self'. [6 - 8 - 1]

- j) Karma Yogi continues Karma Yoga, worries about Punar Janma.
- k) Till you Accept - I am Birthless is a fact revealed by Gita : Chapter 2 - Verse 20 and Katho Upanishad, no Moksha Possible.
- L) This is called Clarity, Pramanya Buddhi
- m) Repeat this idea with full understading in Meditation
- n) Ahamkara - Body – Mind Part of Reflected Consicousness has Birth, not Reflected Consicosness Part or Original Consicosuness.
- o) Ahamkara Part of Reflected Consicosuness has Body - Mind - World experiences.

p) I, Reflected Consciousness, Part, Jiva Part Does not have any experience only seeming experiences, Abhasa, i am always Original Consciousness, Pure Chit.

q)



r) Reflected Consciousness is only illuminator of 2 States of Mind.

What exists is :

- Original Consciousness, Reflected Consciousness, Body, Mind 2 States of mind, world of 5 Elements.

s) When Mind in Manifest State in Jagrat, Svapna, Sense Orders Operate and world experience (Gross / Subtle / World).

t) I am Adhishtana, Pure Chaitanyam never affected by Vyavaharika Satya experiences.

IV) Karma Yogi Mind Set :

a) I a Sadhaka, will get Moksha in future = Mandah Buddhi

b) Na Vichalayet

c) Dont think about Punar Janma, only fact for a Agyani, not a Jnani.

प्रकृतेः गुणैः सम्यङ्मूढाः सम्मोहिताः सन्तः सज्जन्ते गुणानां कर्मसु गुणकर्मसु वयं
कर्म कुर्मः फलाय इति । तान् कर्मसङ्गिनः अकृत्स्नविदः, कर्मफलमात्रदर्शिनो मन्दान्
मन्दप्रज्ञान् कृत्स्नविद् आत्मवित् स्वयं न विचालयेत् । बुद्धिभेदकरणम् एव चालनं
तद् न कुर्याद् इत्यर्थः ॥ २९ ॥

prakṛtēḥ guṇaiḥ samyaṅ mūḍhāḥ sammōhitāḥ santaḥ sajjantē guṇānām karmasu guṇakarmasu 'vayaṁ
karma kurmaḥ phalāya' iti | tān karma-saṅginaḥ akṛtsna-vidaḥ karma-phalamātra-darśinaḥ mandān
manda-prajñān kṛtsna-vid ātma-vit svayaṁ na vicālayēt | buddhi-bhēda-karaṇam ēva cālanam |
tad na kuryād iti arthaḥ || 3-29 ||

Those who are wholly deluded by Prakirti's Constituents cling to the works of these Constituents, thinking, "We work for the fruits of works'. The knower 'of the Whole', of the Self, should not destabilize the Dull-witted, Partial knowers who cling thus to works. The Splitting of their understanding is destabilization. That this ought not to be attempted is the idea.

684) Bashyam : Chapter 3 - Verse No. 29 Starts

प्रकृतेः गुणैः सम्यङ्मूढाः सम्मोहिताः सन्तः सज्जन्ते गुणानां कर्मसु
गुणकर्मसु वयं कर्म कुर्मः फलाय इति ।

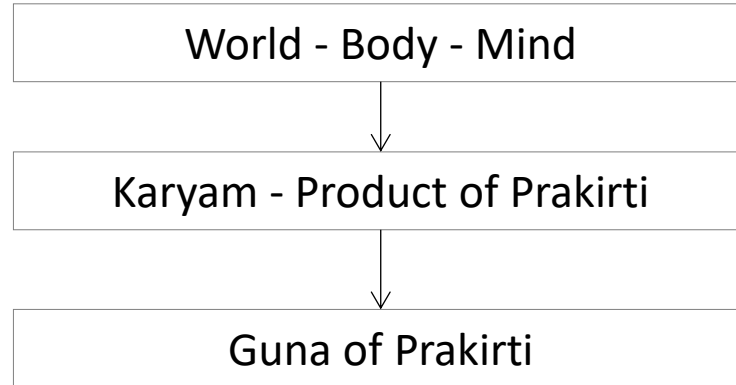
prakṛtēḥ guṇaiḥ samyaṅ mūḍhāḥ sammōhitāḥ santaḥ sajjantē guṇānām karmasu
guṇakarmasu 'vayaṁ karma kurmaḥ phalāya' iti ।

l) a) Prakirti = Moola Avidya, Maya

= Basic Matter, energy, Shakti, 3 Gunas

b) Explained in Verse 27

c)



d) Here, Body - Mind Complex

e) Karya - Karana Sangataihi...

II) a) **Sammudah :**

- Samyang Moodah completely Deluded Jiva.

b) Accepts Veda Purva Based on Veda Vakhyam, Pramanam but Questions Veda Antha as a Pramanam

c) Says Moksha, no Anubhava.

d) Sammadaha = Deluded by Anatma
= Sam Mohitaha

III) a) How Anatma Deludes?

b) Delusion by Mind is called confusion, Anatma Abhimani

c) I am Body - Mind Complex is the confusion, common to all, Universal, Nature of Anatma.

d) Anatma invites me to have Abhimana, Delusion, Natural Process of Pancha Buta interation (Gunas).

e) Ahamkara feels it is real, that is Mohitam, Delusion

IV) What does delusion do?

a) **Sajjante :**

- Develops identification in Gunas, Abhimana

b) **Gunaihi Sammudaha :**

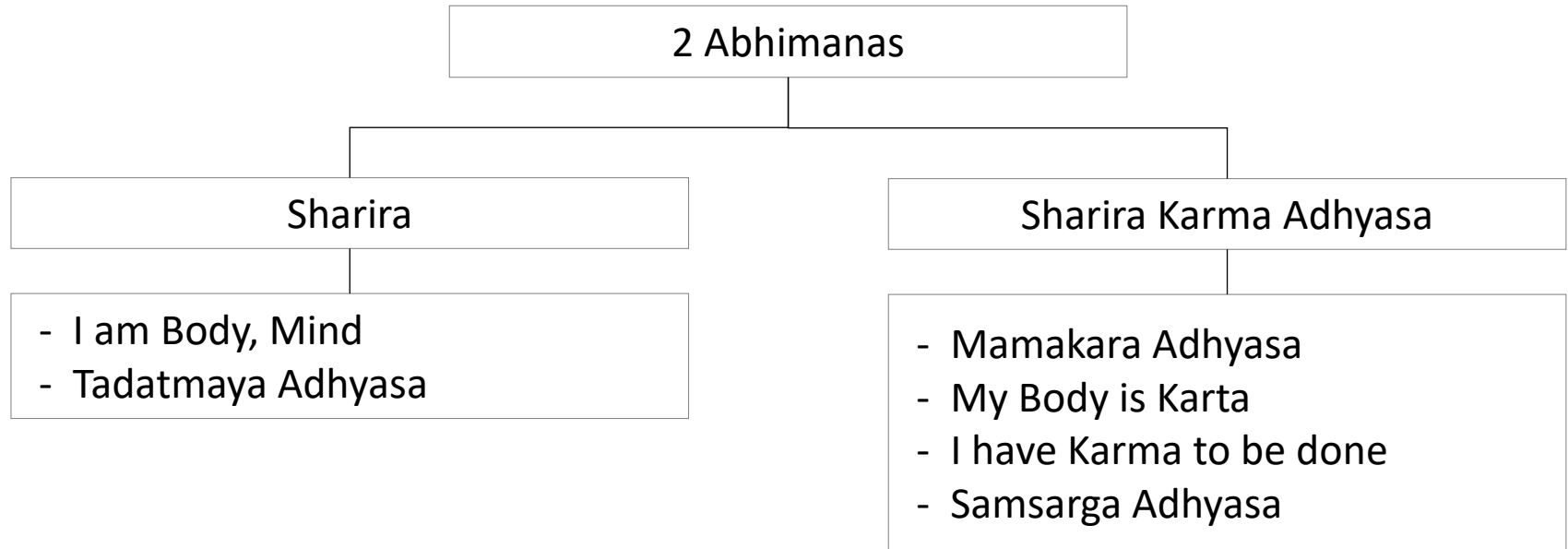
- Have Abhimana is the Karmas of Anatma.

c) In Anatma, Abhimana is called Ahamkara Abhimana.

d) In Anatma, Karma is called Mamakara Adhyasa.

e) Anatmani Atma Adhyasa = Delusion, Samudhitaha
= Ahamkara Vimudatma

f)



g) Because of Aham-kara, Mama-kara, attachment to body, possessions, relations come.

V) How is Abhimana expressed?

a) Vayam karma kurmaha phalaya iti

b) We perform karma to get benefit = Mandatvam, Misconception, Error, Blunder.-

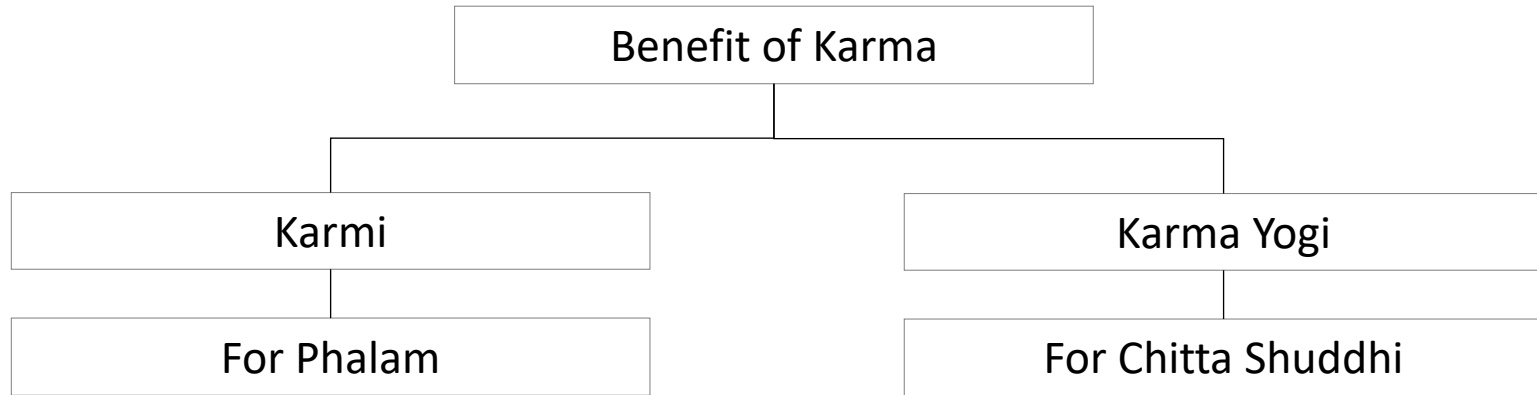
c) This is mistake committed by Karmi and Karma Yogi

d) I Atma don't do Karma - Akarta

e) Gunas of Prakrti - Body - Mind engaged in Karma.

f) Atma - Anatma Viveka is not there for Karmi and Karma Yogi.

VI) a)



b) Both equally dull witted, Mandah

c) I - am Chit, Awareness, Nitya Akarta

d) We listen but don't accept the fact

e) We say - I have intellectual knowledge but no Anubhava, experiential knowledge.

f) Hence both Karmi and Karma Yogi strongly attached to Karma.

What does Jnana Yogi do?

- 2nd Half of Mantra.

तान् कर्मसङ्गिनः अकृत्स्नविदः, कर्मफलमात्रदर्शिनो मन्दान् मन्दप्रज्ञान् कृत्स्नविद्
आत्मवित् स्वयं न विचालयेत् ।

tān karma-saṅginaḥ akṛtsna-vidaḥ karma-phalamātra-darśinaḥ mandān manda-prajñān
kṛtsna-vid ātma-vit svayaṁ na vicālayēt ।

I) Tan :

- Karma Sanginaha
- Karma Abhimana vantaha, Mamakara Sanginaha...

II) a)

Karmis	Karma Yogi
- Attached to Svarga, Punyam - Veda Purva	- Attached to Chitta Shuddhi - Vedanta

b)

Common Mistake	Truth
- I am Karta - Have Karma Sambandha, Phala Sambandha	- I am Akarta Chaitanyam

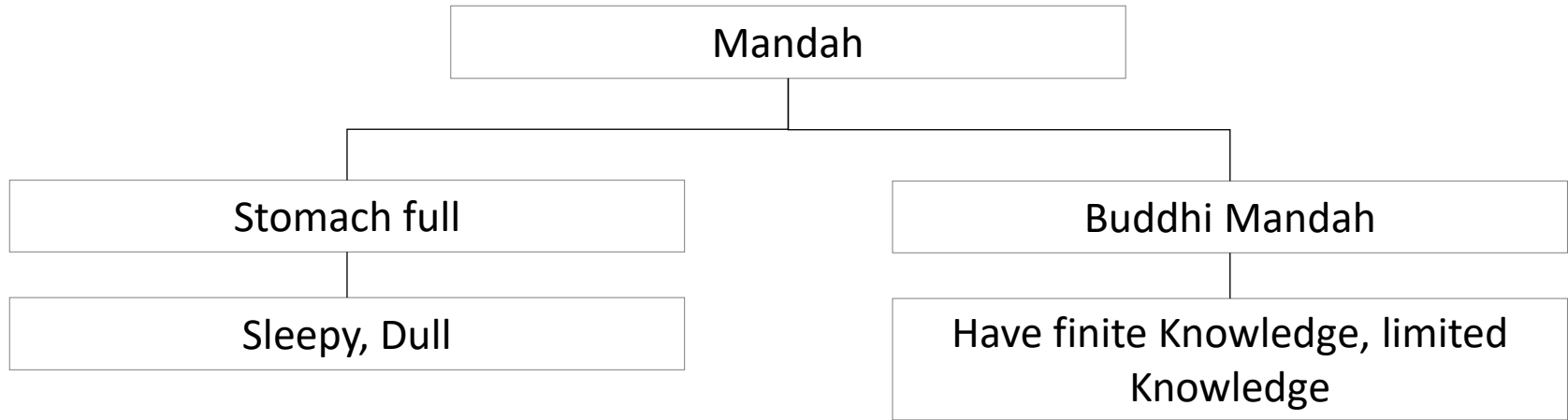
c) Akrtsna Vidaha - Anatma Vidaha :

- Karma Phala Matra Darshinaha

d) Karmis and Karma Yogis, both don't have complete knowledge

e) Both are Mandan, Mandah Pragnya, Limited, finite thinkers, Buddhi Mandah

f)



g) Give step motherly treatment to Vedanta

h) In Veda Purva accept Svarga without experience

i) In Vedanta can't accept Brahman, no experience

III) a) Krutsna Vitu = Atma Vitu

= Jnana Yogi

b) Na Vichalayet :

- Should not confuse Karmis, Karma Yogis.

c)



686) Bashyam : Chapter 3 - Verse No. 29 Continues

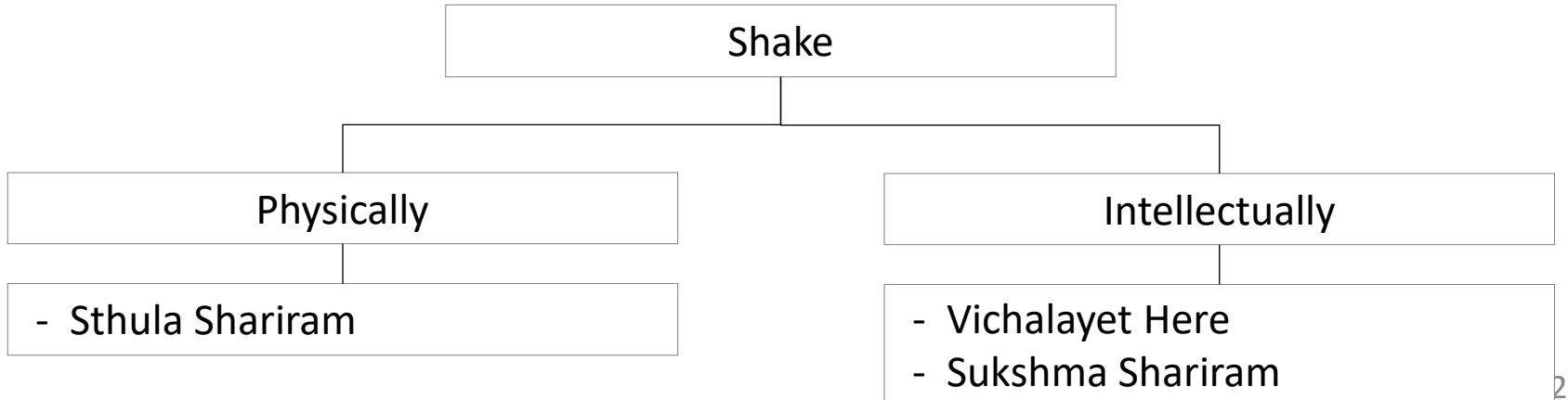
बुद्धिभेदकरणम् एव चालनं तद् न कुर्याद् इत्यर्थः ॥ २९ ॥

buddhi-bhēda-karaṇam ēva cālanam | tad na kuryād iti arthaḥ || 3-29 ||

I) a) Na Vichalayet :

- Jnana Yogi should not Shake, confuse Karma Yogi.

b)



c) Chalanam = Buddhi Bheda Karanam

d) Dislocate person from Karma Yoga Bhavaga = Bheda

e) Don't tell him Sadhana Chatushtaya Sampatti not required for Moksha which is the Truth.

IV) Anvaya - Verse 29 :

a) Tatu - Chalanam, object of Kuryat

- Subject - Atma Vitu, Jnana Yogi

b) Prakrutehe Guna Sammudaha

- Guna Karmasu Sajjante (Sasj – Dhatu to get identified, attached)
- Krishnavitu Akritsna Vidaha Mandah Tan Na Vichalayet...

687) Introduction to Chapter 3 - Verse No. 30 :

कथं पुनः कर्मणि अधिकृतेन अज्ञेन मुमुक्षुणा कर्म कर्तव्यम्
इति उच्यते—

katham punaḥ karmaṇi adhikṛtēna ajñēna mumukṣuṇā karma kartavyam?
iti ucyatē —

How should work be done by the ignorant who seeks liberation and who is called upon to work? Answer :

- 1) a) If a Karma Yogi should be encouraged to continue in Karma Yogi, because he is not ready to accept Jnana Yogi way of life, how should he do Karma?
b) What bhavana he should have?
c) Topic changed in Verse 30
d)

Karma Yogi	Jnana Yogi
<ul style="list-style-type: none">- Verse 1 to 20 – 1st Line- 30 Verse Onwards	<ul style="list-style-type: none">- Verse 20 – 2nd Line- Jnana Yogi is Sreshta Purusha- Should not confuse karma Yogi- By Pass from Verses 20 to 29

II) a) Karmani Adhikrutena :

- Attached to Veda Purva Bhaga

b) Jnana Yogi attached to Vedanta

- Will be attached to Akarta

c) Karma Yogi has sraddha in Veda Purva not in Veda-antha

d) Claims - I am Karta, committed to Karma Yoga, Karmani Adhikruta, only fit to practice Karma.

e) He is an Ajnani w.r.t. Vedanta, Jnani w.r.t. Veda Purva, I am Sadhaka Karta.

f) Claims, i have Sanchita, Agami, Prarabda, i am a Mumukshu

g) Guru : Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ६.८.७ ॥
॥ इति अष्टमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyam sa ātmā
tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.8.7 ||
|| iti aṣṭamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]

h) Says :

- I am intense Sadhaka, Mumukshu, Karma Yogi Karta, Ajnani.

i) Increase Japa - 2 Hours

j) Encourage him to do Karma, not ready for take off from Triangular format to Binary format, wants to be in Runway.

मयि सर्वाणि कर्माणि
संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा
युध्यस्व विगतज्वरः ॥ ३-३० ॥

**mayi sarvāṇi karmāṇi
sannyasyādhyātmacētasā |
nirāśīrnirmamō bhūtvā
yudhyasva vigatajvaraḥ || 3-30 ||**

Renouncing all actions in Me, with the mind Centered on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight!
[Chapter 3 – Verse 30]

I) a) Karma Yogi Samsari :

- How he should do Karma Yoga?
- Karma Yogi condensed in one Verse.

II) Gist :

a) 1st Condition - Adhyatma chetasa

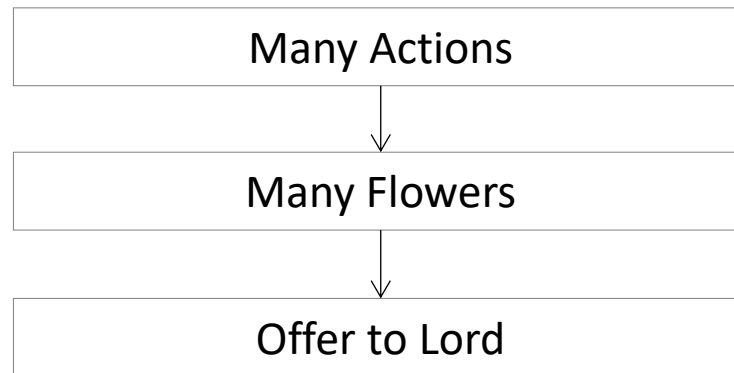
- May you have top priority for Moksha rather than Dharma, Artha, Kama.

b) Sarvani Karmani Mayi Sanyasya

III) 2nd Condition :

- Dedicate actions to Lord.

a)



b) Ishvara Arpana Bavana

IV) 3rd Condition :

a) Nirashi :

- Nishkama w.r.t Karma Phalam.

b) Leave Phalam to lord

c) Gita :

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

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

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

d) Drop obsession with future - Nir Ashi

V) 4th Condition :

a) Nirmama :

- Freedom from Mamakara w.r.t. Phalam.

b) Phalam given by Lord, don't give credit

c) Give credit to Bhagawan.

VI) 5th Condition :

a) Nigatha Spriraha - Maintain Samatvam.

b) Jvaraha = Mental fever, Mental Turbulence

c) Vigata Jvara = Freedom from mental Turbulence, Samatvam yoga uchyate.

d) Gita :

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

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

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

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

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

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

e) Karma Yoga - Chapter 2 – Represented here

VI)

Chapter 2 – Verse 48	Chapter 3 - Verse 30
Samatvam	Ishvara Arpanam here

VII) This shloka is complete definition of Karma Yoga

- Very important verse for Karma Yoga, complete definition of Karma Yoga.

VIII) Yudhasva continue Grihastha, fight in the family, Responsibility in the family, don't get away from your duty.

मयि वासुदेवे परमेश्वरे सर्वज्ञे सर्वात्मनि सर्वाणि कर्माणि संन्यस्य निक्षिप्य
अध्यात्मचेतसा विवेकबुद्ध्या “अहं कर्ता ईश्वराय भृत्यवत् करोमि” इति अनया बुद्ध्या ।
किञ्च — निराशीः त्यक्ताशीः, निर्ममः ममभावश्च निर्गतः यस्य तव सः त्वं निर्ममो
भूत्वा युध्यस्व विगतज्वरः विगतसन्तापः, विगतशोकः सन् इत्यर्थः ॥

mayi vāsudēvē paramēśvarē sarvajñē sarvātmani sarvāṇi karmāṇi sannasya niṣipya
adhyātma-cētasā vivēka-buddhyā ‘aham kartā īśvarāya bhṛtyavat karōmi’ iti anayā buddhyā |
kiñca, nirāśīḥ tyaktāśīḥ nirmamaḥ mama-bhāvaḥ ca nirgataḥ yasya tava sa tvaṁ nirmamō
bhūtvā yudhasva vigata-jvaraḥ vigata-santāpaḥ vigata-śokaḥ san iti arthaḥ || 3-30 ||

Surrendering or offering all works to Me, Vasudeva, the Supreme and Omniscient Lord and Self of all, ‘in a Spiritual frame of Mind’ i.e., with the discriminating perception, ‘I, the Agent, work for the Lord as His Servant’; and also, ‘Craving Naught’ i.e., giving up all desires, being free from all sense of Possessions, or Ownership – You should fight, ‘with unconcern’, or free from Worry or Sorrow.

मयि वासुदेवे परमेश्वरे सर्वज्ञे सर्वात्मनि सर्वाणि
कर्माणि संन्यस्य निक्षिप्य अध्यात्मचेतसा विवेकबुद्ध्या
“अहं कर्ता ईश्वराय भृत्यवत् करोमि” इति अनया बुद्ध्या ।

mayi vāsudēvē paramēśvarē sarvajñē sarvātmani sarvāṇi
karmāṇi sannyasya nikṣipya adhyātma-cētasā vivēka-buddhyā
'aham kartā īśvarāya bhṛtyavat karōmi' iti anayā buddhyā |

I) a) Mayi :

- Vasudeve = Vasudeva Putra, Krishna.

b) Krishna = Not person with birth, death

= Param Ishwara, Supreme Lord, Omniscient (Sarvagya), Sarva atmani, Atma of everyone

c) Sarva Atmani = All pervading

- Krishna = On the chariot

d) New meaning - Vasudeva

- Vasuhu = Vasanthi Sarani butani asmin.

e) Sat Rupa Atma on which the entire world is superimposed = Vasuhu

f) Vasanthi = Situated, Superimposed

- Devaha = Divyati, Svayam prakashati, Chit Rupa Atma.

g)

Vasu	Devaha	Vasudeva
Sat	Chit	Satchit Atma

h) Sarva Adhyaksha, Karma Phala Dhata.

i) To all pervading Lord, karmani Sanyasya

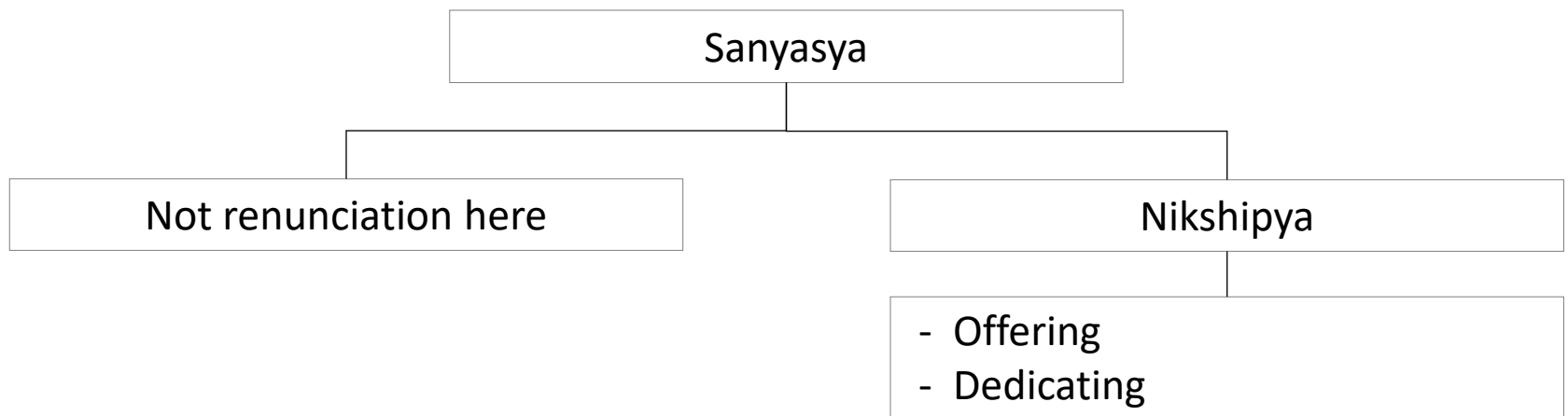
- Ramaraya Kavi
- Elaborate Commentary
- Gita Bashyarthaka Prakashika, Tika
- Bhashyam = Surya

j) All Actions = Sarvani

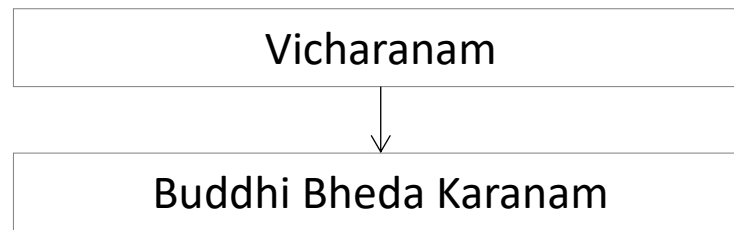
k) Sanyas = To Renounce

- Karma Yogi = Performs actions.

L)



m)



n) Mandan - Mandah pragnya all minute observation.

II) How dedication should be done?

a) With Adhyatma Chetasa - Spiritual Awareness

- Adhyatma = Spiritual
- Chetasa = Awareness

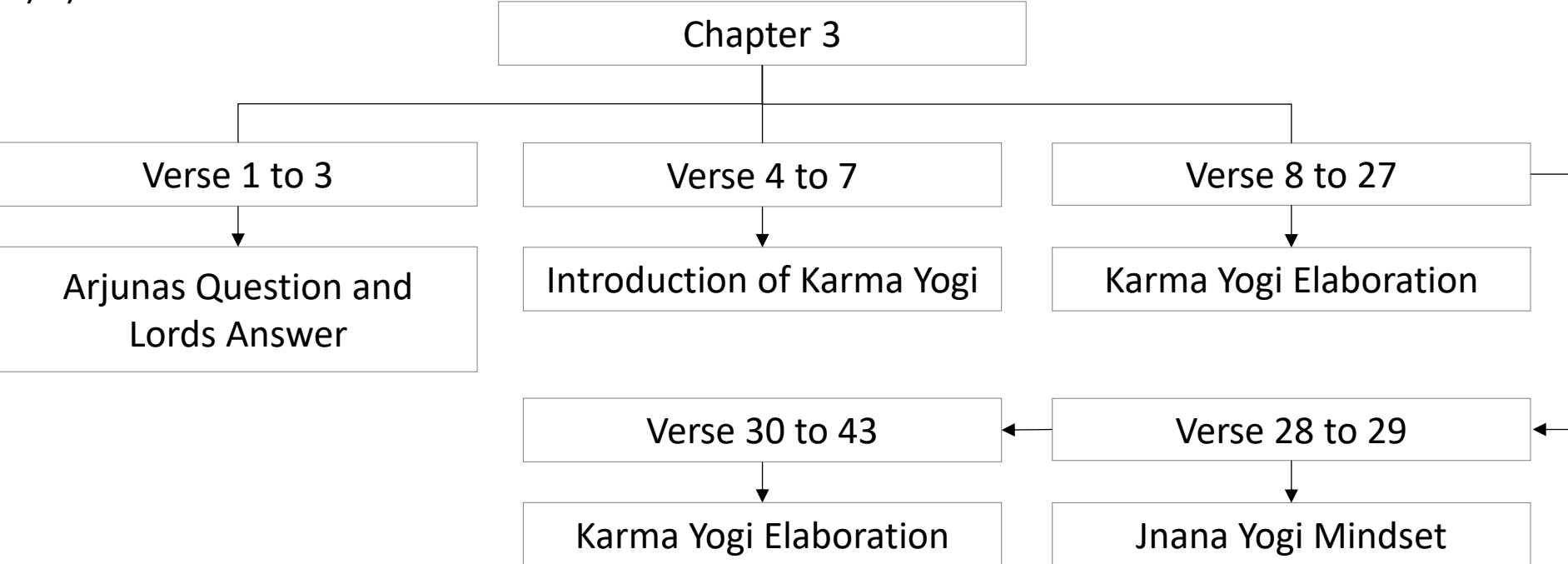
b) Adhyatma Jnanam = Spiritual knowledge, Primary goal

c) Material goal - Subservient to primary Spiritual goal

d) This Awareness is called Adhyatma Chetaha.

Revision : Chapter 3 - Verse 30 :

l) a)



b) Karma Yoga continues for Jnana Yogi as Karma Abhasa, Loka Sangraha

c) PMY Compulsory for Grihastha Karma Yogi and Jnana Yogi.

II)

Verse 30 (Important)

Defines Karma Yogi - 5 Components

Ishvara Arpana
Bavana

Adhyastha Chetasa

Nirashi Bava

Nirmamatvam

Vigata Jvaratvam

III) a) Ishvara Arpana Bavana = Mayi Sarvani Karmani

Sanyasa

Arpanam

b)

Adhyatma	Chetasa
Spiritual	Awareness

b)

Moksha	Dharma, Artha, Kama
Primary Goal	Stepping Stones

d) Dasa Bava :

- Not loosing Sight of Moksha, Spiritual Awareness, Mumukshutvam.

e)

Dasa	Ishvara
Me	Swami

f) I have to do Duty, Serve Master, take orders of PMY Duties from Ishvara in the Veda.

g) Scriptural Duty = Commandment of Ishvara, lord of Universe.

h) If Violated, will Suffer, become enemical to invinsible Bhagawan, will be Punished.

IV) Adhyatma Chetasa :

a) Viveka Buddhi, Jnanam, Awareness

b) What is Viveka?

- I am the Servant to my Master.

c) Visishta Advaitin and Dvaitin use this Portion of Shankaras commentary to emphasise Central teaching in Gita is Dvaitam.

d) We dont disagree but say it is Stepping stone, not ultimate.

e) Karma Yogi should Nourish Dasoham Bavana.

f) Visishta Advaitam and Dvaitan Quote this portion of Gita and Shankara Bashyam in their Favour in their Arguments.

g) They say, in Moksha Kale, Dasoham Bavana should continue.

h) Shankara :

- Dasoham important in 1st Stage at Karma Yogi level.

i) Once you enter Jnana Yogi – Mindset, we deliberately Shift from Dasoham to Soham Bavana.

j) Deho Devalaya Shloka :

देहो देवालयः प्रोक्तः जीवो देवः सनातनः ।
त्यजेदज्ञाननिर्माल्यं सोऽहं भावेन पूजयेत् ॥

dēhō dēvālayaḥ prōktaḥ jīvō dēvaḥ sanātanaḥ |
tyajēd ajñāna-nirmālyam sō'ham bhāvēna pūjayēt ||

The body is said to be a temple, and the soul (jīva) is the eternal divine within. One should discard the ignorance (like withered offerings) and worship (realize) the Self with the feeling 'I am He' (So'ham). [Verse 1]

k) Soham Bavana at Jnana Yoga level.

L)

Soham Bavana	Dasoham
Binary format	Triangular format

690) Bashyam : Chapter 3 - Verse No. 30 Continues

किञ्च — निराशीः त्यक्ताशीः, निर्ममः ममभावश्च निर्गतः यस्य तव सः त्वं निर्ममो
भूत्वा युध्यस्व विगतज्वरः विगतसन्तापः, विगतशोकः सन् इत्यर्थः ॥

kiñca, nirāśīḥ tyaktāśīḥ nirmamaḥ mama-bhāvaḥ ca nirgataḥ yasya tava sa tvaṁ nirmamō
bhūtvā yudhasva vigata-jvaraḥ vigata-samtāpaḥ vigata-śōkaḥ san iti arthaḥ || 3-30 ||

l) a) 2nd Half – 3rd Component of Karma Yoga

b) 1st Component - Ishvara Arpana Bavana

c) 2nd Component - Adhyatma Chetasa

- Dasoham Bavana

d) 3rd Component - Nirashir Tyakta Ashi

- Ashis = Karma Phalam
- Trishna = Ashi

e) Nir Ashi = Nirgata Ashish

f) Satisfied by Ishvara Arpana Bavana

g) Freedom from thought of Karma Phalam.

h) Whatever Phalam I get, I Accept.

i) Not blinded by Seeking Specific Karma Phalam

j) Let Phalam come as willed by God.

k) Freedom from Phalam = No Obsession of Phalam
= Nirashitvam

II) Gita :

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

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

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

- Here Nirashitvam.

III) a) Mama Bava Nirgataha Yasya Saha, Satvam Nirmama.

b) One for Whom Mamakara is gone

c) Looks at everything as Ishvara's possessions

d) Vishwaroopa Ishvara = Possessor of Cosmos.

e) Saguna Ishwara has Universe in Potential, Unmanifest, Maya form.

f) Braahaman = Karya Karana Vilakshana Atma

g) Clasp Rejection = Preparation of Jnana Yoga

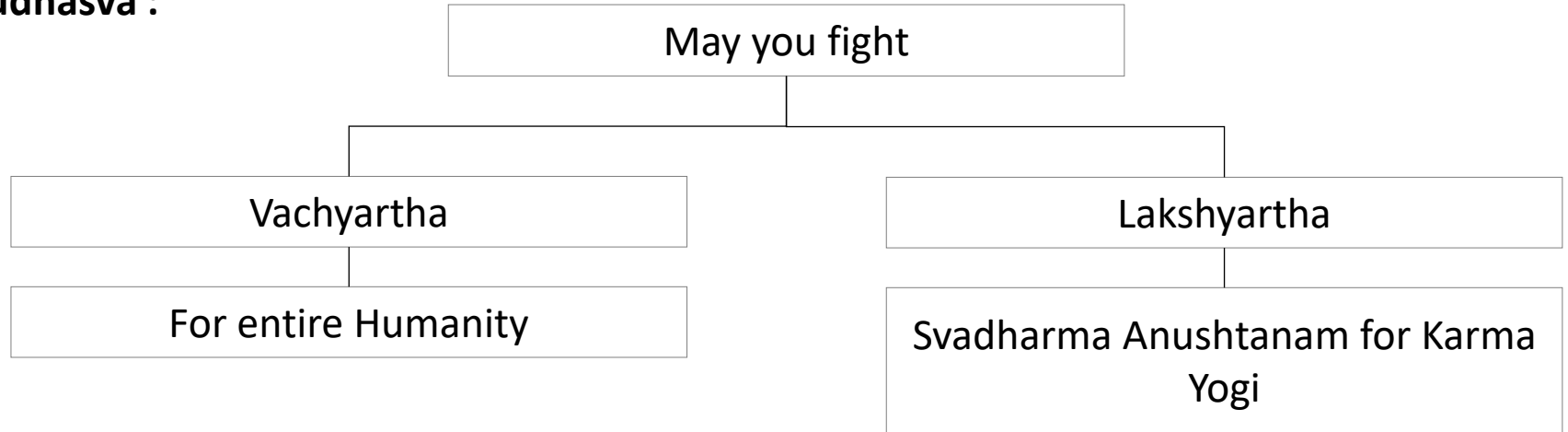
h) Here Clasp rejection as part of Karma Yoga itself

i) Nirmama, Nirahamkara = important quality for Moksha Sadhana.

IV) a) 4th Component :

- Nirmamo Butva

b) Yudhasva :



c) Yuddha = Sva Dharma Anushtanam

= PMY Anushtanam

d) Always get meaning from context

e) Duty of Arjuna = Svadharm Anushtanam.

f) Gita :

स्वधर्ममपि चावेक्ष्य
न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्
क्षत्रियस्य न विद्यते ॥ २-३१ ॥

svadharmam api cāvēkṣya
na vikampitum arhasi |
dharmyāddhi yuddhācchrēyō'nyat
kṣatriyasya na vidyatē || 2- 31 ||

Further, looking at thy own duty, thou ought not to waver, for there is nothing higher for a ksatriya than a righteous war. [Chapter 2 - Verse 31]

g) For Kshatriya, no better duty than Dharma Yuddham, it is PMY, contextual meaning.

V) a) 5th Component :

- Vigatah Jvarah
- Vigatah Santapah, shokaha

b) Free from future centric anxiety

c) CL = Mamakara, ownership, Closeness

A = Anxiety

SP = Special Prayer

d) 3 Must be given up

e) Arrival of future anxieties, What will happen to my wealth, daughter, mother

- No one can avoid
- Prarabda based thought patterns will come
- We can't avoid

• **It is nature of ignorant Mind**

f) Worry arrival can't avoid.

V) a) What is job of free will?

b) Not to nourish worry

c) Deliberately remove worry as it arrives, part of Karma Yoga Sadhana

d) Pratice, Practice, Practice.

e) Remember always 5 constituents of Karma Yoga.

VII) Anvaya - Verse 30 :

- Adhyatma chetasa (Sarvani Karmani), object of Sanyasya
- Mayi Sanyasya Nirashihi
- Nirmama Cha Butva, Vigata Jvaraha San
- Jvarah = Mental Fever, Anxiety, Stress
- Vigata Jvaraha San
- Tvam Yudhasva = Verb.

691) Introduction to Chapter 3 - Verse No. 31 :

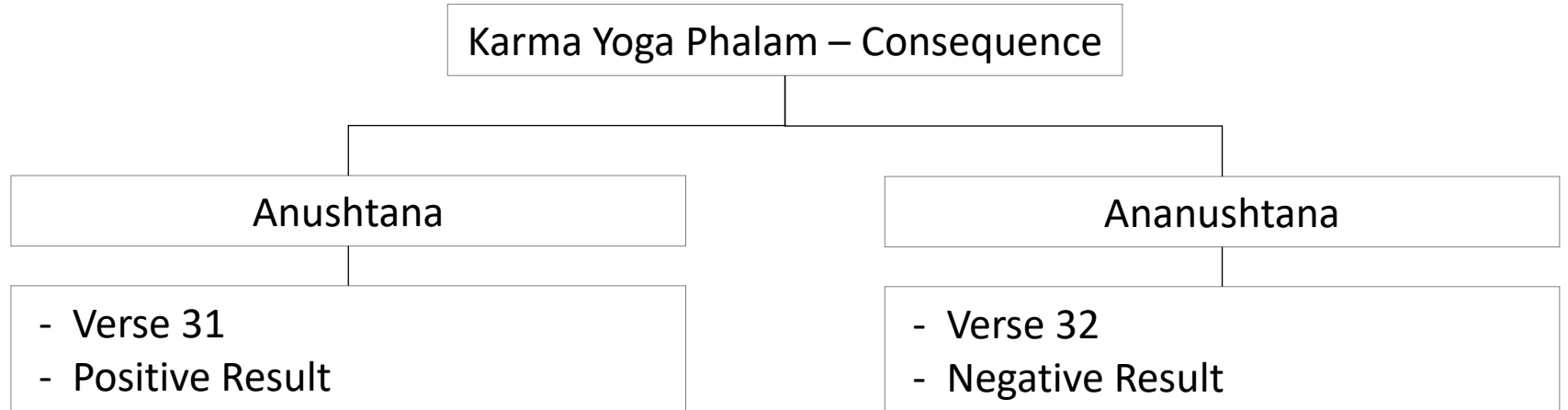
यत् एतत् मम मतं “कर्म कर्तव्यं” इति सप्रमाणं
उक्तं तत् तथा—

yad ētad mataṁ ‘karma kartavyam’ iti sapramāṇam
uktaṁ tat tathā —

This doctrine of Mine, based on Scriptural Authority, that work must be done, remains Valid:

l) a) Karma Yoga - Topic Over in Verse 30

b)



c) This teaching Communicated by me is from Veda.

d) Gita :

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

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

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

e)



f) Gita :

सहयज्ञाः प्रजाः सृष्ट्वा
पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वम्
एष वोऽस्त्विष्टकामधुक् ॥ 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]

g) Lord Krishna (LK) takes support of Veda Pramanam for PMY.

- Authentic Sruti Support.

ये मे मतमिदं नित्यम
अनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तः
मुच्यन्ते तेऽपि कर्मभिः ॥ ३-३१ ॥

**yē mē matamidaṃ nityam
anutiṣṭhanti mānavāḥ |
śraddhāvantō'nasūyantah
mucyantē tē'pi karmabhiḥ || 3-31 ||**

Those men, who constantly practise this teaching of Mine, full of faith and without cavilling, they too, are freed from actions. [Chapter 3 – Verse 31]

I) What is daily discipline of a Spiritual seeker.

II) 1st Practice :

- a) Follow Karma Yoga - Nitya, Naimitta Karma
- b) Reduce Prayaschitta, Nishiddha, Kamyas Karmas
- c) Drop unethical Karmas
- d) Probe, Analyse your daily actions and take correction
- e) Use will power, don't drown in Prarabda

III) 2nd Practice :

- a) Be a Sraddha Vantaha
- b) Truth invisible, can't experience physically
- c) Gita, Upanishads are the guides, Have faith in them and Guru unravelling the truth.
- d) Spiritual growth is intangible, may have doubt

e) Growth Externally :

- Car, House, Wife, Children

IV) 3rd Practice :

a) Anasuyanthaha :

- Don't criticise Gita if some things not clear
- b) Fault is in my understanding
 - c) Stop judgements when defects noticed in life externally in the world or in Gita.

d) Asuya = Dosha Aropanam

= Negative judgement of scriptures

e) Gita teaches us a new way of looking at our life, our practices, our thinking, and finally reveals the, Truth of our being.

f) Big Task

g) Characters - Bhishma, Drona, described in the scriptures, did they act correctly?

h) Krishna, Rama, Drona's actions, don't form judgements.

i) Learn and forget

j) Asuya = Judging Attitude

= Negate judging others

k) If you do, scriptures will not bless you

l) Do not be like a proof reader, whose only job is to find faults, they are paid for it.

m) Puranas - Generally will put us off, if we don't have Anasuya.

n) Karmabihi Uchyante :

- Will get Moksha, get liberated from Punyam - Papam

o) Karma Yogi will get Moksha through Jnana Yoga

p) Pashchat muchyante, paramparaya muchyante.

ये मे मदीयं इदं मतं नित्यं अनुतिष्ठन्ति अनुवर्तन्ते मानवाः
मनुष्याः श्रद्धावन्तः श्रद्धधानाः अनसूयन्तः असूयां च मयि परमगुरौ
वासुदेवे अकुर्वन्तः, मुच्यन्ते ते अपि एवंभूताः कर्मभिः धर्माधर्माल्यैः ॥

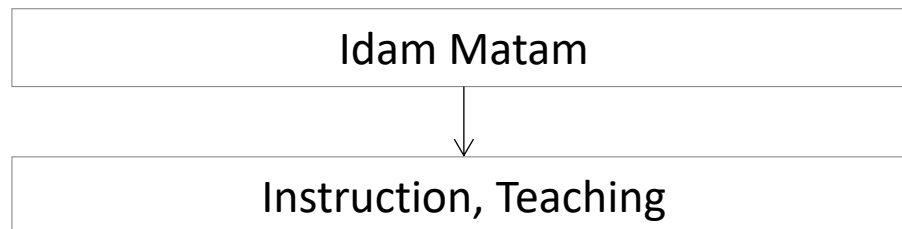
yē mē madīyam idam matam anutiṣṭhanti anuvartantē mānavāḥ manuṣyāḥ
śraddhāvantaḥ śraddadhānāḥ anasūyantaḥ asūyām ca mayi gurau vāsu-dēvē
akurvantaḥ, mucyantē tē api ēvaṁ bhūtāḥ karmabhiḥ dharmādharmākhyaiḥ ॥ 3-31 ॥

Those men who invariably conform to this doctrine of Mine - Men 'Faithful' or confiding, and 'Unenvious' or not Envyng me, the Supreme teacher Vasudeva - are also liberated from the Sway of works righteous and unrighteous. On the Contrary,

Simple Bashyam :

I) a) Ye Mey Madiyam = Mind.

b)



c) Anutishtanti - Anuvartante

- Implement, live

d) Dharma Jnanam will not bless us

e) Dharma Anushtanam alone will bless

f) Atma Jnanam by itself blesses, No Anushtanam is there

g) Anutishtanti :

- One ounce of practice is better than Pounds of theories with respect to Dharma.

h) Manavaha = Manushya, Veidica Grihastha not Sanyasi here, Adhikarinaha.

i) Sraddha Dhana : Faith :

- Understanding Veda will benefit and elevate me spiritually
- Veda Pramanam is valid.

j) Veda :

- Nitya Naimittika Karma will give Spiritual Growth primarily.

k) It will also have a by product of material benefits also

l) We don't look at material benefit but they do come

m) Prosperity, health, peace of Mind as a by product.

n) 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]

o) By product of Karma Yoga.

II) a) Anasuyantaha :

- Asuyan Mayi Akuruvantaha

b) Not finding fault with Krishna as a teacher

c) Read biography, leelas of Krishna - We tend to ask questions.

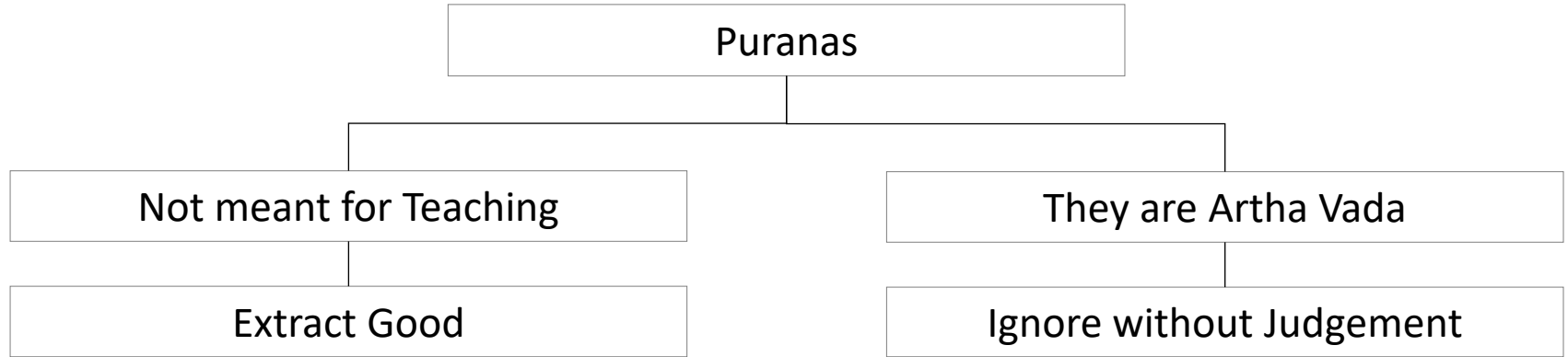
d) Read Bhagawatam, don't ask questions, defects

e) If Krishna can do, why can't I = Asuya

f) Puranas story not meant for teaching, Artha Vada, not vidhi

g) After learning Dharma Shastra, whatever positive, virtues Dharma shastra are there, we have to extract from the story.

- h) If Adharmic part is there, ignore without judgement.
- i) Extract Dharma from the story of Dharma Shastram.
- j) Hence, Puanas taken as Artha Vada
- k) Might hate Hinduism as a religion after reading Puranas.
- L)



III) a) Asuya :

- Dosha aropanam, finding fault, Criticism.

b) Who am I? Vasudeva

c) I am your Guru, you should not find fault with me

d) Krishna = Jagat Guru for Every Gita Student.

e) Yey Anutishtanti - Who follow

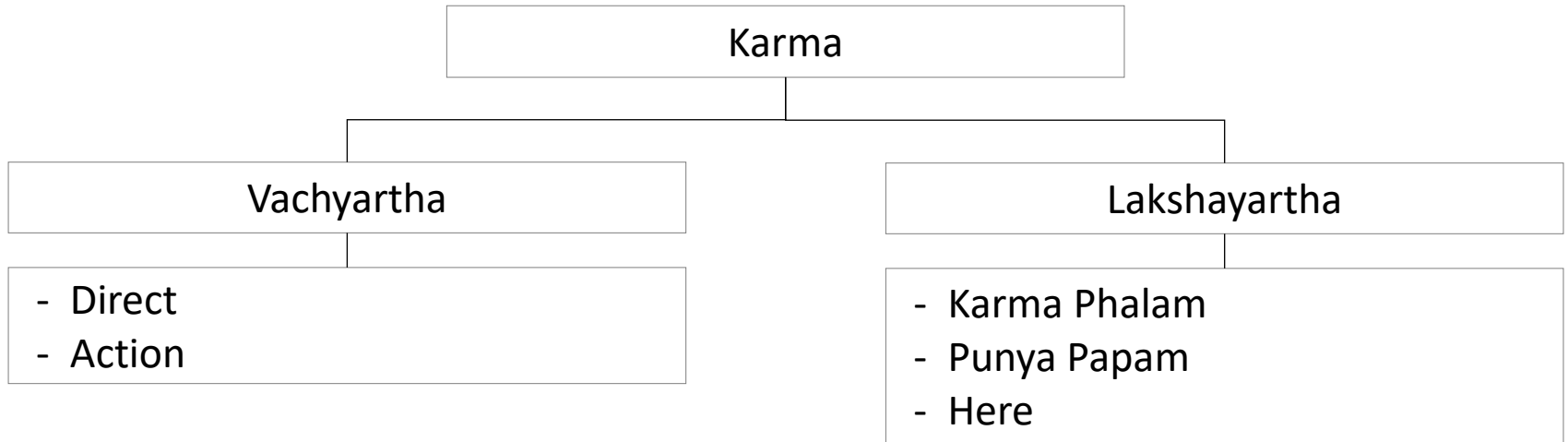
f) Tey api Muchyante :

- Evam Butaha
- People of above description are liberated.

g) Karmabihi :

- From Dharma, Adharma.

h)



i) Karma Phalam = Jahati / Ajahati / Bhaga Tyaga

- Jahati Lakshanam Here
- He will be liberated from Punya, Apunyam

IV) Grammar Question :

a) Liberated from Karma, Punyam, Papam, Samsara

b) From = Panchami Vibhakti

c) Muchyante = Released by karma not liberated from karma

d) We are held in Samsara by Karma.

e) What is definition of Samsara?

- PunyaPapa karmas are held by us tightly = Samsara.

f) What is Moksha?

- We are released, let off by Karma.

g) All Karmas are of people holding us

h) What is Moksha?

- Punyam, Papam are released by me.

i) Karmabihi = Kartari Tritiya

- We are released by Karma
- Therefore it is in Tritiya Vibhakti

V) Anvaya - Verse 31 :

a) Muchyate always governs Tritiya Vibakti, not Panchami

b) Ye Manavaha Sraddha Vantaha, Anasuyantaha (Cha Santaha)

- Mey Idam Matam Nityam Anutishtanti, Regularly Perform
- Tey Api Karmabihi Muchyante

c) Karmani Tan Muchyanti

d) Karmas will let them off

e) Sub-commentator :

- Tey Api Muchyante
- Karma yogis also will be liberated
- Jnana Yogi will of course be liberated directly.

f) Kai Mudikan Nyaya :

- Karma Yogi will also be liberated, indirectly.

g) Api - If Karma Yogis liberated, ofcourse Jnana Yogi will definitely be liberated.

Revision : Chapter 3 - Verse 31 :

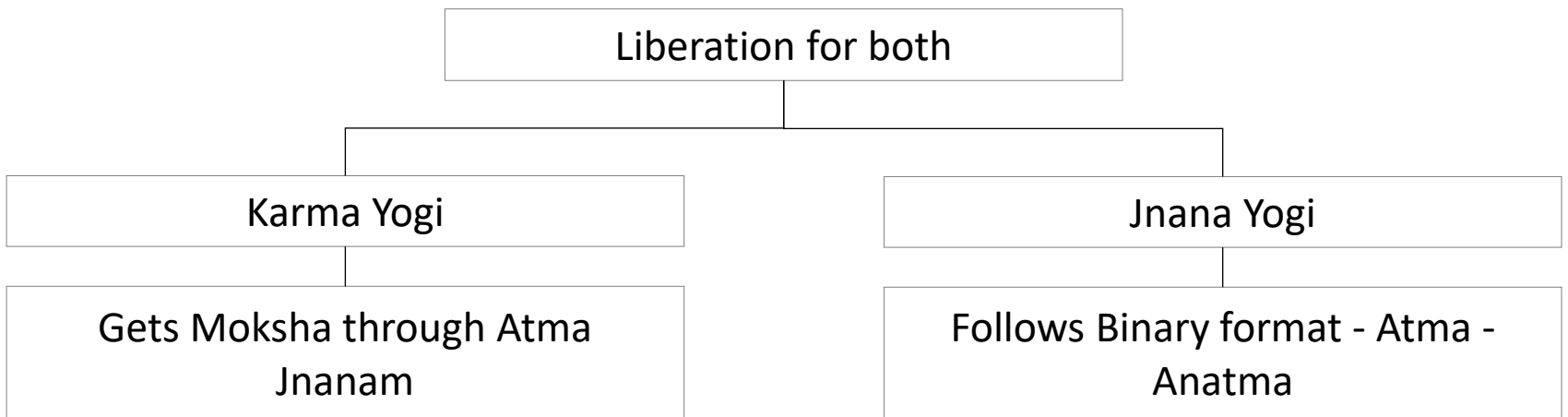
l) a) Upoto Verse 30 = Karma Yoga 5 Point program

b) Verse 31 = Phalam of Karma Yoga, Conesquence of following and not following Karma Yoga.

c)

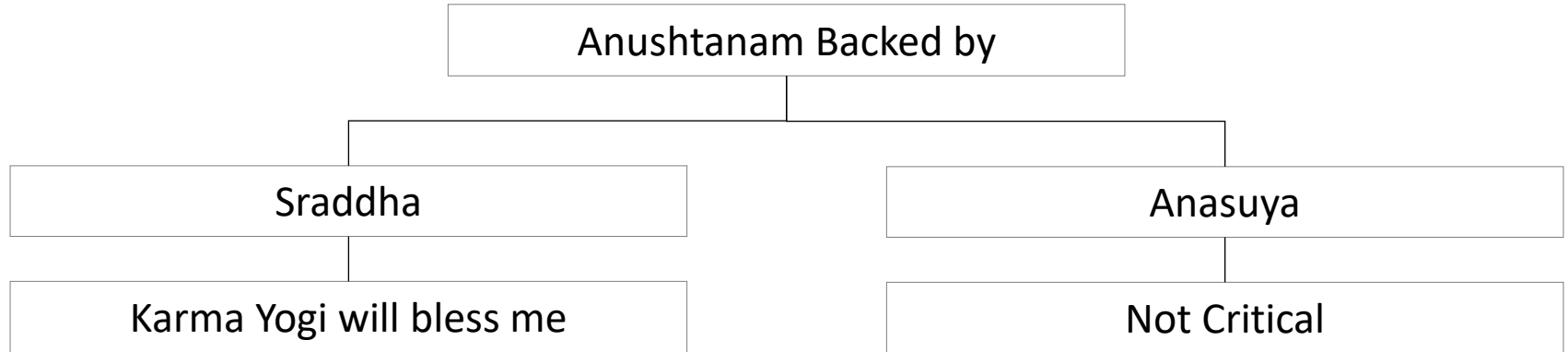
Verse 31	Verse 32
Consequence of following Karma Yogi	Consequence of not following Karma Yogi

d)



e) For Karma Yogi, knowledge alone not enough

f)



g) Manushya buddhi does not have resources to judge Ishvara Buddhi.

h) Shastra = Ishvara's Buddhi in verbal form.

i) We are alpiscent, God is Omniscient

j) Pure intellect can't judge Scriptural teaching

k) I am not convinced, not understood Gita properly should be the attitude.

L) Krishna :

- You will be liberated with my teaching.

ये त्वेतदभ्यसूयन्तो
नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्
विद्धि नष्टानचेतसः ॥ ३-३२ ॥

**yē tvētadabhyasūyantaḥ
nānutiṣṭhanti mē matam |
sarvajñānavimūḍhāṃstān
viddhi naṣṭān acētaśaḥ ||3-32||**

But, those who carp at My teaching and do not practise it, deluded in all knowledge, and devoid of discrimination, know them to be doomed to destruction. [Chapter 3 – Verse 32]

Gist :

l) a) Krishna criticises Non-followers of Karma Yogi

b) Seeker is the loser

c) Lord criticises out of compassion and care for Seekers.

d) Ye - Tu :

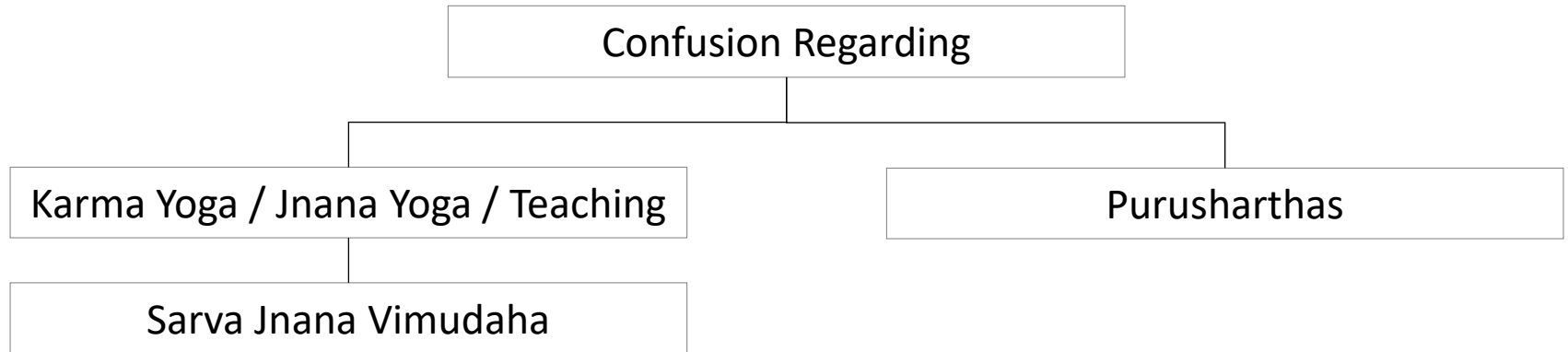
- Opposite group, non-followers of Karma Yogi, Vailakshana Jyotartham.

e) Lack sraddha, have Asuya, lack anushtanam

f) Non-discriminative

g) Confused (Vimudah), Spiritually fallen, Nashtam, Non-discriminate

h)



i) Consequence :

- Spiritual Downfall

j) Attached to Mithya world, have dropped Satya Vastu.

ये तु तद्विपरीताः एतत् मे मम मतं अभ्यसूयन्तः निन्दन्तः
न अनुतिष्ठन्ति नानुवर्तन्ते [मे मतं] मर्त्रेषु ज्ञानेषु विविधं मूढाः ते सर्वज्ञान-
विमूढाः तान् विद्धि जानीहि नष्टान् नाशं गतान् अचेतसः अविवेकिनः ॥

yē tu tad-viparītāḥ ētat mama matam abhyasūyantaḥ
na anutiṣṭhanti na anuvartantē mē matam, sarvēṣu jñānēṣu vividham mūḍhāḥ tē | sarva-jñāna-
vimūḍhān tān viddhi naṣṭān nāśam gatān acētasāḥ avivēkinaḥ || 3-32 ||

But, in Contrast, those who carp at or Scorn this doctrine of Mine and fail to conform to it are variously deluded in respect of all forms of knowledge. Know them to be a ruined lot lacking in discrimination.

I) a) Tu :

- Purokta Viparitam
- Diagonally opposite to group mentioned in Verse 31.

b)

Verse 31	Verse 32
- Have Sraddha (Faith) - Asuya (Non Critical attitude) - Anushtanam (Perform Karma Yogi)	- Asraddha - Abyasuyantaha - Na Anushtanam

c) Etad :

- Adjective to Mama matam, Karma Yogi

d) Abya Suyantaha = Constantly judging, criticising teachings of Bhagawan.

e) Think they have superior intellect to pass judgement, have superiority complex.

f) Don't understand my intellect is puny

g) Na anutishtanti, na anuvartante, don't implement, follow, perform my teachings.

h) 1st Line over.

II) 2nd Line :

a) Sarvagyaana vimudan, Sarveshu jnaneshu w.r.t all aspects of Scriptural teachings.

b) Veda Purva - Veda Antha

Karma Yogi - Jnana Yogi

Saguna - Nirguna

Triangular format - Binary format

Laukika - Veidika

Confused

c) Don't understand limitations of Artha - Kama Pursuits.

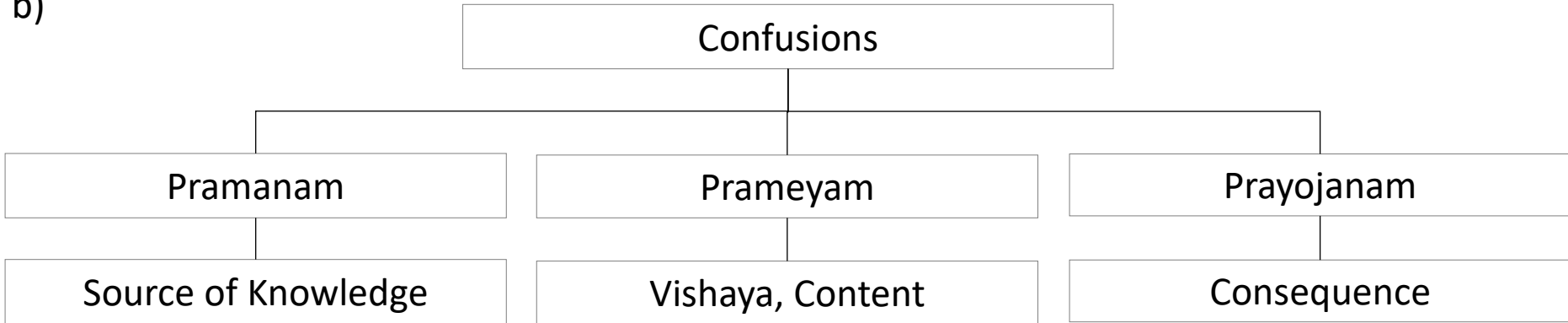
d) Na Vithena Tarpana Manishena Apaniya

e) No fulfillment, no freedom from limitations from money, desire

III) Vimudan :

a) Vividha in manifold ways confused

b)



c) Sarva Jnana Vimudan Tan Viddhi :

- May you know such people are totally lost spiritually
- Not bodily, economically but spiritually destroyed

d) Achetase - Lack discrimination, Aviveki.

IV) Anvaya - Verse 32 :

- Abya Suyantaha Santaha Yetu Me Tishtantu Me
- Matam Na Anuvartante Sarvagyaana Vimudan Achetasaha
- Taan Nashtan Tvam Viddhi - May You Understand....