



# **BHAGAVAD GITA**

with

## ***SHANKARABASHYAM***

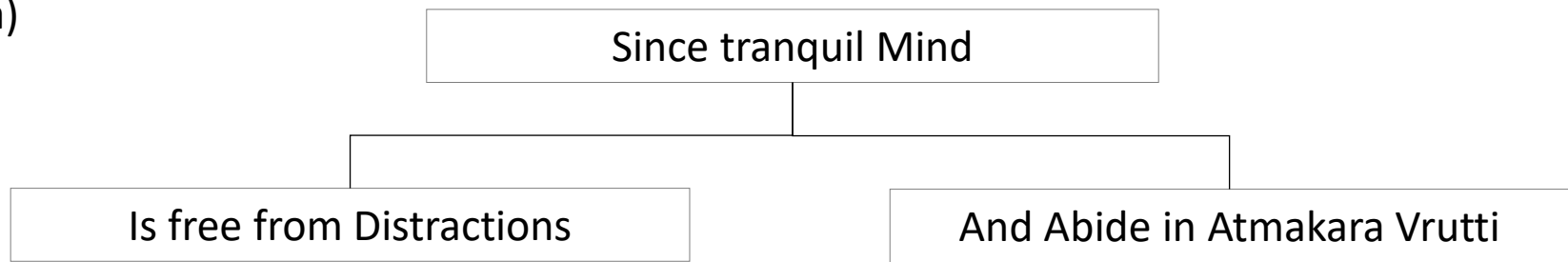
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### **FINAL TEACHING**

(Chapter 2 – Verse 72 to  
Chapter 3 – Verse 27)

**VOLUME - 03**

34) a)



b) Hence function in the world with Raaga - Dvesha Rahita Indriyani

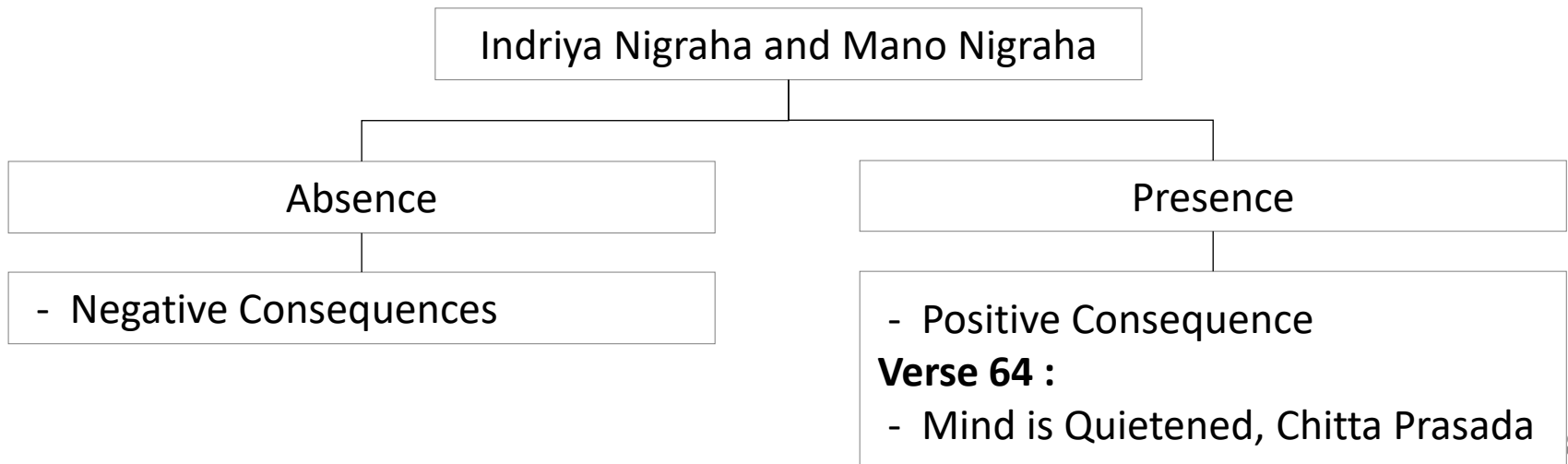
c) Therefore, during regular transactions, one should Manage the Mind and Sense Organs very well.

d) That Raaga - Dveshas are not allowed to disturb the Mind

e)

Verse 65	Verse 64
Hetu	Sadhyam

f)



II) Atma Svarupa Nishchali Bavati

a) Intellect Assumes the Nature of Atma How?

b) By entertaining Atma Akara Vrutti – All Pervading, infinite Self

c) Atma Svarupena Atma Kara Vrutyam, Aham Brahma Asmi.

d) Therefore, may you be Alert.

III) In this manner, as Said in Topic 2

**a) Prasanna Chetasa and Avastitaha Buddhe :**

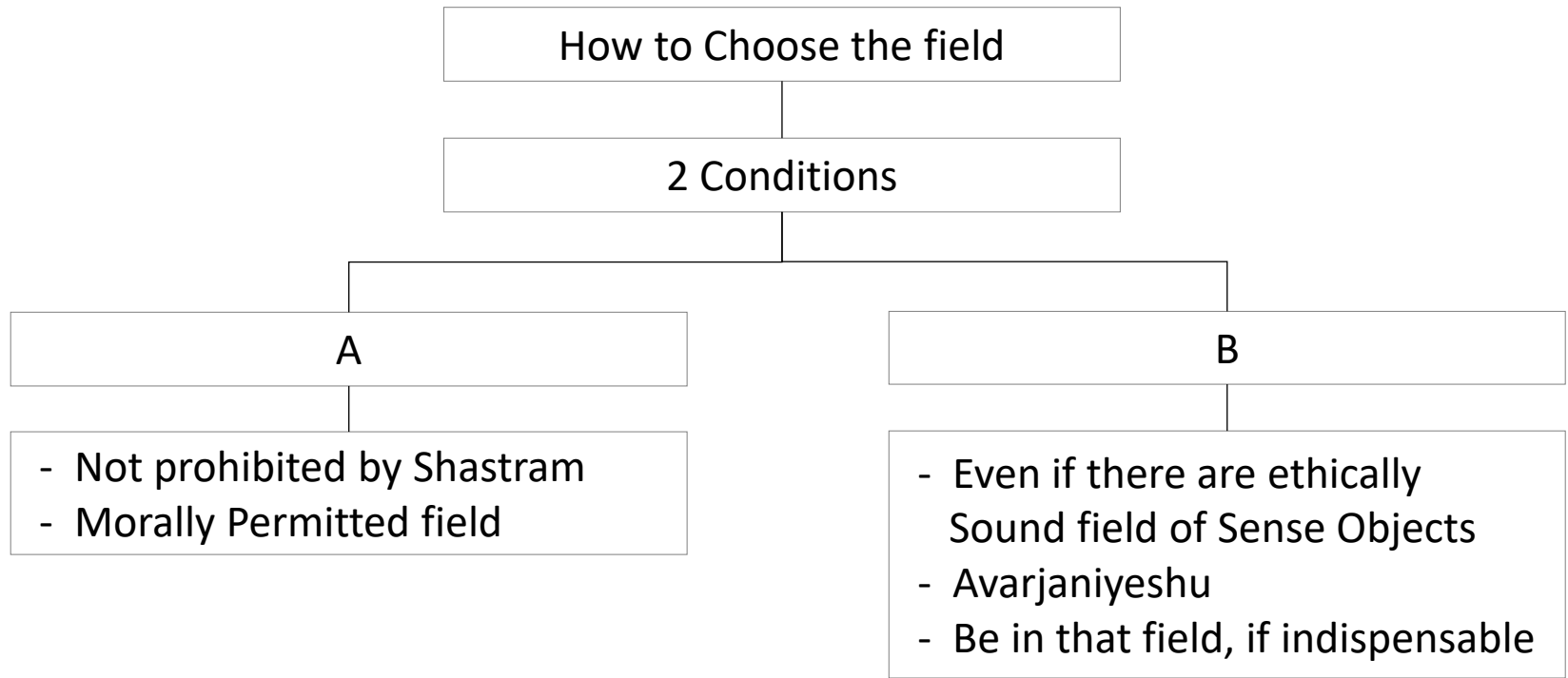
b) For a Person who has got a tranquil mind and an Abiding Mind abiding in Atma, Kruta Krutyata Bavati.

c) Total fulfillment or Jeevan Mukti for tranquil Minded person.

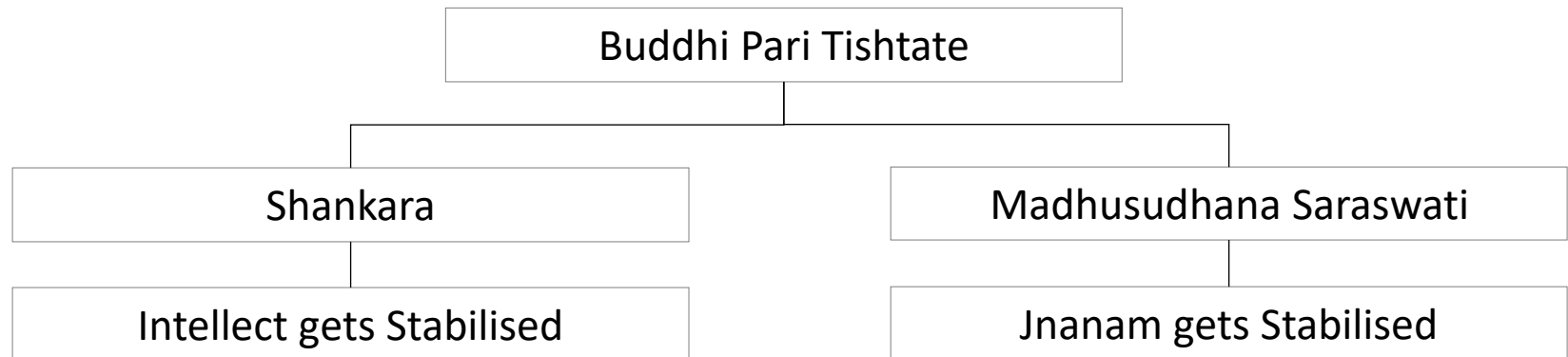
d) Because of this reason, therefore Raaga - Dvesha Viyuktaihi indriyaihi - One should make Sure, Sense Organs are free from influence of Raaga Dvesha which belongs to the Mind.

e) One should interact with a Chosen field and not any field.

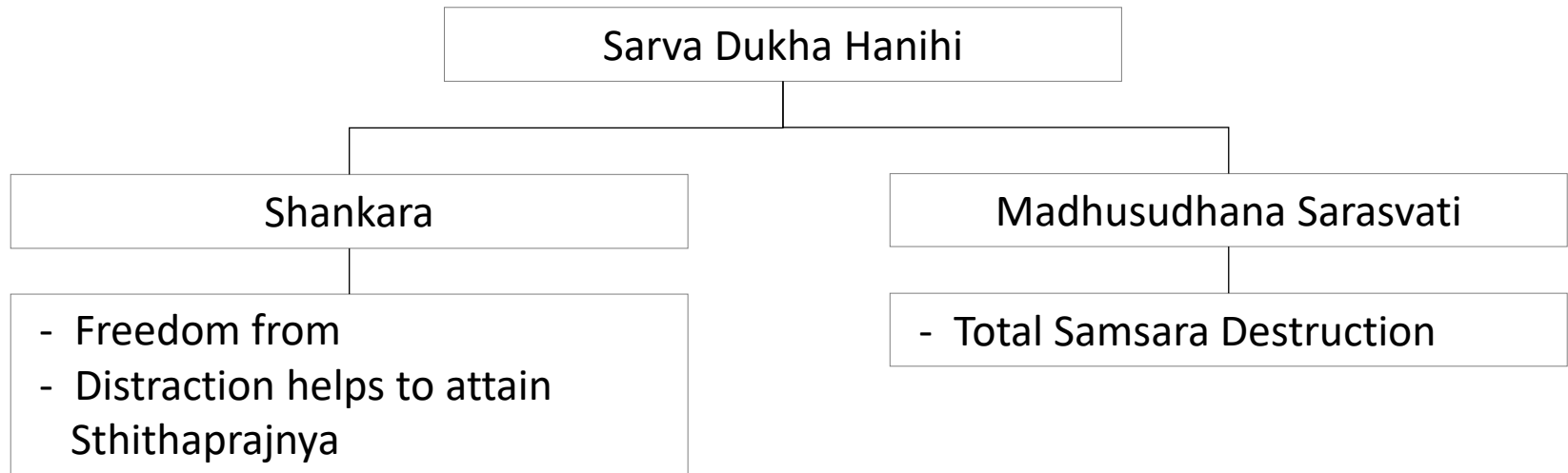
IV) a)



b)



c)



d) If you put Gita into Practice and try Sadhanas, Disciplines Suggested by Lord Krishna, you can experience intense Realisation of Your inner self.

e) Hence Verses 64, 65 Very Important for Mumukshus

V) When Chitta Prasada takes Place

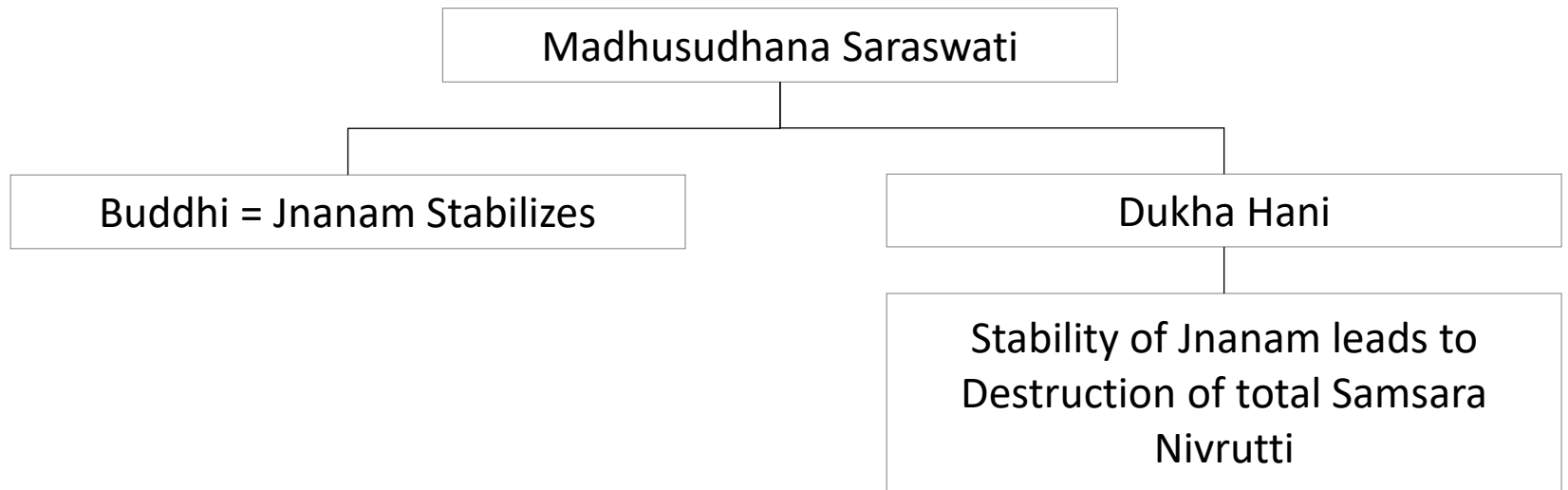
a) Jnanam gets Stablished

b) Sarva Dukha Hanihi Bavati (Samsara Destroyed)

c) Stability of Mind through Indriya and Mano Nigraha very important in leading a worldly and Spiritual life

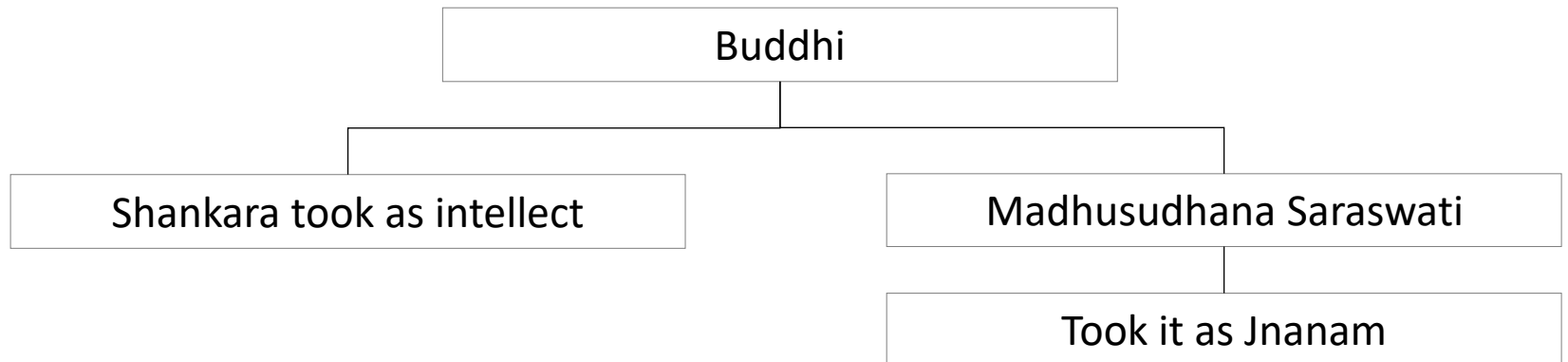
d) Sorrow of Samsara is destroy.

VI)



- Comparative difference seen, helps in Clear understanding.
- Both leads to growth in Spirituality.

**a) Previous Verse :**



b) If Kshama and Damah are not there, Sravanam and Mananam can't take Place.

c) Jnanam can't Arise.

## VII) 2<sup>nd</sup> Problem :

a)

1 <sup>st</sup> Problem	2 <sup>nd</sup> Problem
- Sravanam and Mananam not possible - Pragnya is not possible	- Nididhyasanam not possible

b) Therefore Sthithapragnya can't take Place

c) Joining together, Neither Pragnya or Sthithaprajnya

## VIII) Abavahata Na Shantihi :

- Without Sthithaprajnya Atma Shanti Nasti, No Jeevan Mukti.

IX) Ashantasya Kuta Sukham

- If Jeevan Mukti is not possible where is Question of Nitya Anandaha, it is Impossible.

## X) Katho Upanishad :

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।  
नाशान्तमानसो वाऽपि प्रज्ञानेनैवमाप्नुयात् ॥ २४ ॥

Na-virato duscaritan, nasanto nasama-hitah,  
Nasanta-manaso va'pi, prajnane-naina-mapnuyat ॥ 24 ॥

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [1 - 2 - 24]

## **XI) 2nd Quarter :**

a) Meditation is not for Proving the Knowledge not for Learning

b) What we have understood as Atma and we are Convinced, just Dwelling on a known fact.

XII) Suppose I am not convinced, then what I require is not conviction but Mananam.

a) Only Mananam gives conviction

b) Meditator is always a convinced person

## **c) English :**

- For a Non-meditating Person = Abhavayataha

d) Nasti - Following is not there

XIII) a) Shanti = Upashamaha

= Atma Nishta

= Abidance in our Svarupam

## **b) When I use the word I, 1<sup>st</sup> thought which should come should be Brahman.**

c) 1<sup>st</sup> Brahman idea should come in I, (Nan).

## **XIV) a) When you Say :**

- I Nan – Naturally, Nitya Mukta, Sakshi, Nirvikara, Akarta I, should come first

b) Then with effort, put Ahamkara I - Coat, thereafter I should transact.

c) If you can do this, you are a Jeevan Mukta

d) When no thoughts, you can Abide in Svarupam I.

e) This is called Upashamaha, Naturally, I am Nitya Mukta.

**XV) 4th Quarter of Verse :**

a) Ashantasya Sukham Kutaha?

b) For a Person, who does not Abide in Atma, Does not Tap Atma Ananda, Kutaha Sukham, where is Joy in life?

c) Has Answer – No Ananda in life

**XVI) Shankaras Answer to Purva Pakshi :**

a) Anatma Ananda is not Ananda at all

b) It is Fake Ananda, Mistaken as Ananda

c) Only seeming Ananda, it is Pratibimba Ananda, Reflected Version of Original Atma Shanti.

**XVII) Ashantasya Kutaha Sukham :**

a) Ashantaha = One who is not Atma Nishta

= One Whose Mind is not abiding in Atma by the Practice of Nididhyasanam

b) For such a Person, who is not established in the Self, Sukham Kutaha?

c) Where is the Happiness?

- Not Prashna Arthe but Akshe Parthe

**b) 1<sup>st</sup> Reason :**

- Sense Pleasure is Pseudo Ananda, it is Pratibimba Ananda
- Priya Vrutti, Pratibimbita Ananda, Moda Vrutti, Pramoda Vrutti Pratibimbita Ananda,

## XVIII) 2<sup>nd</sup> Reason

- Vishaya Ananda contains potential Sorrow in it.
- Clarified in Chapter 5.

## XIX) a) Tatu Sukham

- That Sukham – Real happiness

## b) Trishna Nivrutti :

- Withdrawal from the thirst of Sense Organs for Sense Pleasure.

c) Every Sense organ is all Thirsty, Eyes - Thirsty for Sensory Perception, ears are thirsty for listening to Cinema music, tongue is thirsty for eating.

## XXI) Atma Nishta :

a) Not mere Withdrawal but Abidance in the Atma.

## b) Real Joy only in Atma Avrutti.

c) Only when there is Indriya Mano Nigraha, Shanti comes.

XXII) Any person who lacks Mano and Indriya Nigraha will not have Jnanam and Nishta

XXIII) For a Person who Does not have Kshama, Damah, Titiksha, can't get Jnanam and Jnana Nishta.

a) Mind of Such a Person will be wandering all over along with the Wavered Sense Organs.

b) When mind is Wandering all over, intellect will not receive the words of the Guru.

c) Even if intellect receives the words, Mind will not allow the knowledge to remain.

XXIV) Emotion Ridden Mind can Carry a Student away from Vedanta.

a) Charatam = Pravarta Manaha Moving about in their Own respective fields Shabda, Sparsha, Rupa, Rasah, Gandah.

b) Indriya Vishaya Vikalpane Pravruttam

- Mind Busy in Grasping Various Sense Objects.

**c) Pragyam Harati :**

- Wandering Minds Robs the knowledge given out by Teacher.

d) What type of Mind?

- Atma - Anatma Viveka Jnanam.
- Wisdom which is born out of Atma - Anatma Discrimination.

**XXV) 4th Quarter :**

**a) Vayu Ambasi Navam Iva :**

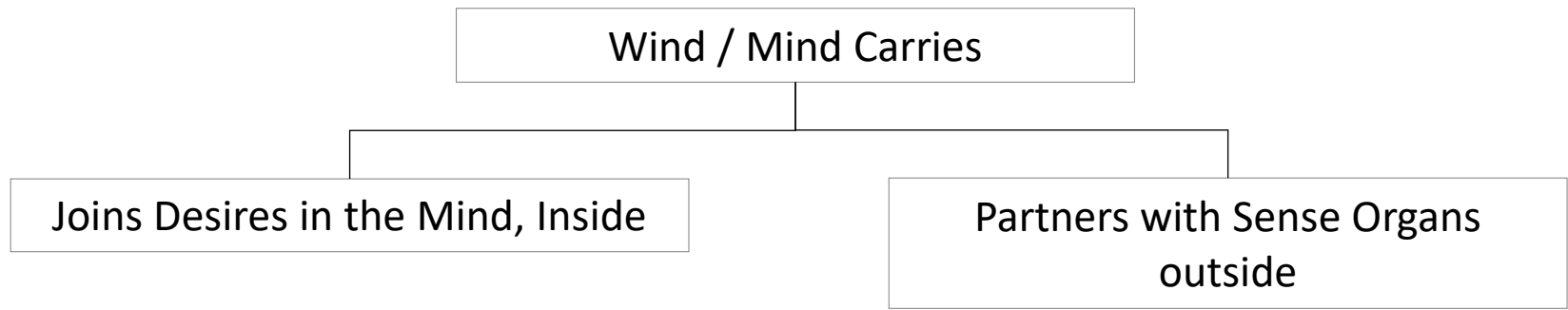
- Just as Wind destroys Boat in the waters.

b) Self Knowledge = Boat

- Carries Seeker Across the Sea of Samsara.
- Boat of Atma Jnanam is Carried away by the Mind.

c) Mind = Wind, takes the boat away from the chosen goal of Moksha, freedom.

d)



XXVI)

<b>Binary Format</b>	<b>Triangular Format</b>
<p>a) I am Atma, Ashariram, Amanaha</p> <p>b) World including Body, Mind is Anatma, Mithya</p> <p>c) Whatever happens in the world does not affect me Satyam Atma</p> <p>d) I am Asanga, Shuddah</p> <p>e) Problems come at Anatma level, I remember Shastric Jnanam, I am Unaffected</p> <p>f) Atma Jnanam is retained</p> <p>g) I am Atma, I never have Prarabda</p>	<p>a) I am Jiva with Body, Mind</p> <p>b) World, is real</p> <p>c) Whatever happens in the world affects me</p> <p>d) I have Sangah with Body - Mind, world</p> <p>- I have Punya - Papam</p> <p>e) Family, Health, wealth problems come, I run to god</p> <p>f) Atma Jnanam is dropped</p> <p>g) I am Miserable Jiva Suffering Prarabda in life</p> <p>- Go after Pariharas, Special Prayers</p>

35) I) Who does this Job of Switch in format?

- Wandering Mind alone does this in self ignorance

a) I have forgotten my Real Brahman Status.

b) Fallen in the world to Ahamkara Dominated lifestyle

c) Effect of Turbulent, Strong wind Called the Mind

d) I am tossed up and Down in the Sea of life, Samsara.

II) Class, Guru only next Saturday

- Sunday – Friday, I lead a Jiva lifestyle Drop Sakshi Lifestyle because of the wind of Mind.

III) This is the Problem of every Serious Seeker even after 25 Years of Vedanta.

**IV) Hi Yasmat :**

a) In Triangular format, there is no liberation

b) One who is in Binary format alone, Moksha is Promised.

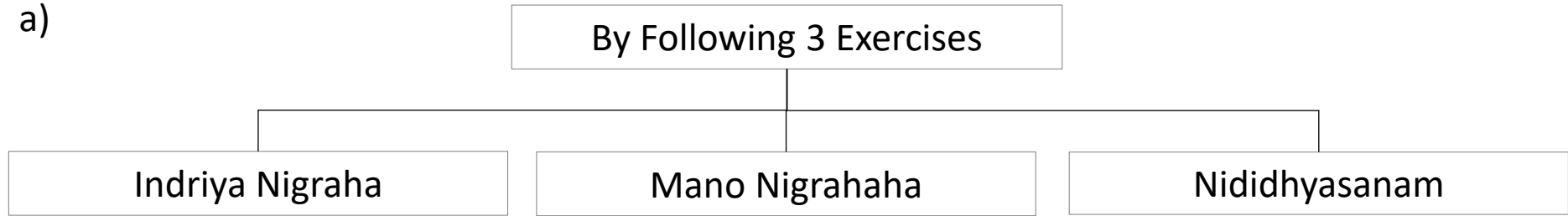
V) Verse 68 is Conclusion of Present topic which Started from Verse 58

**VI) Topic :**

- How to Convert Prajnya into Sthithap Prajnya.

## VII) Answer :

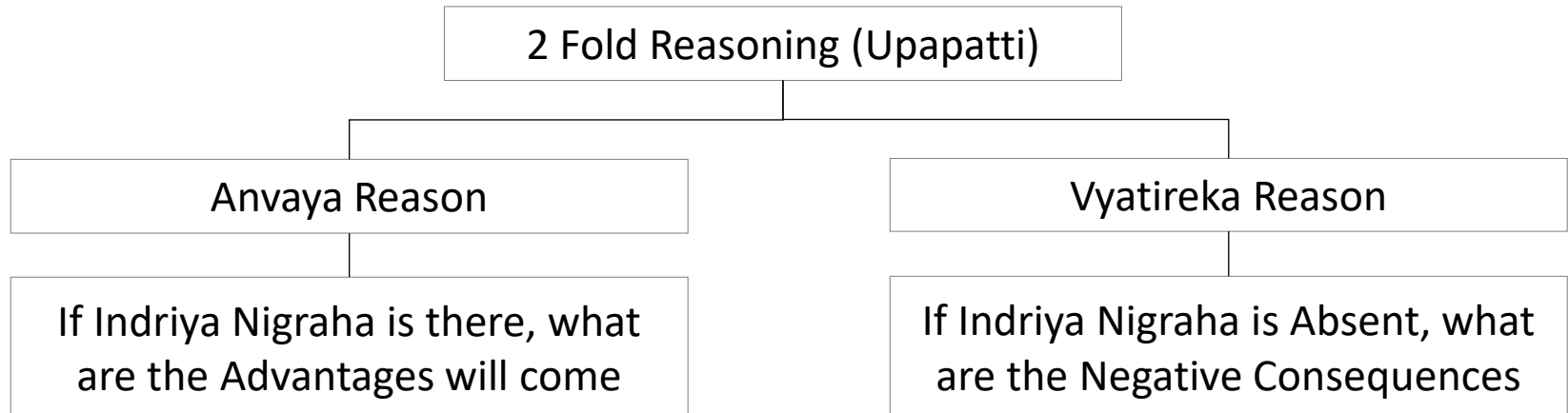
a)



b) Reason :

- Only if Indriya Nigraha is there, Mano Nigraha is possible
- Only if Mano Nigraha is there, Nididhyasanam is possible.
- Therefore, Indriya Nigraha is the Stepping Stone for the other two.

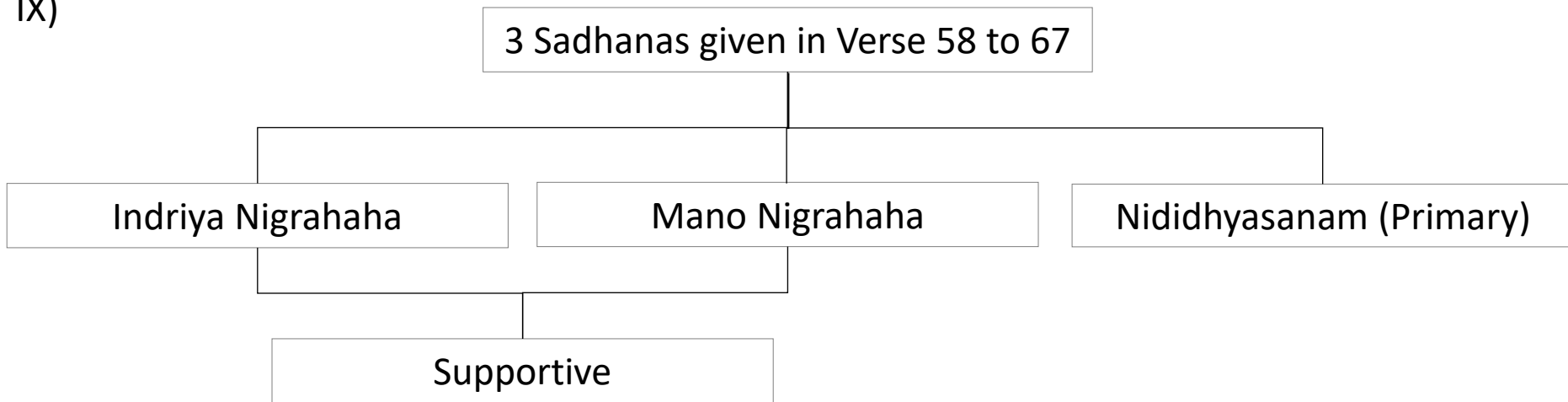
c)



## VIII) Verse 58 :

- a) Just as Koorma tortoise withdraws Sense Organs, Similarly Seeker should be always like Koorma.
- b) When eyes fall on something, which can Disturb the Mind, immediately turn the eyes away from that.
- c) If eyes Can't be turned away, Physically turn away.
- d) After Vacating, don't remember
- e) This is the Sense Control, Tasya Arthasya.

IX)



X) Lord Krishna emphasizes Indriyas Nigraha

- a) When a Person Doesn't have Sense Control, he will allow other things to enter through his Sense Organ.
- b) If Sense Organs doors are not Properly Closed, no Admission without Permission.

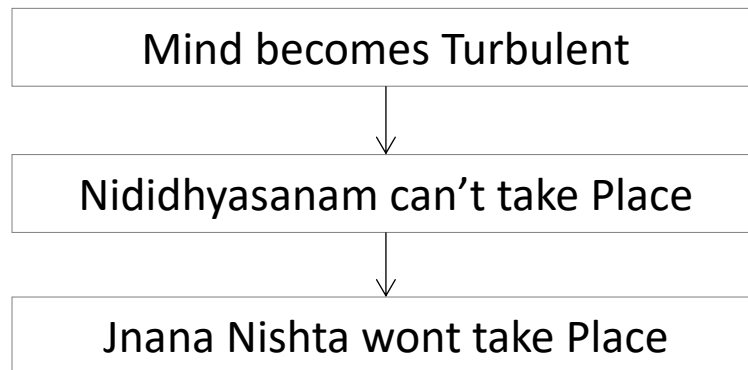
- c) Sense Organs will allow all types of things to the Mind without filtration.
- d) Once the world enters the Mind, the Mind will also get Disturbed
- e) If Indriya Nigrahaha is not Practiced, Mano Nigraha will not be there.
- f) If Mano Nigrahaha is not there, the Mind will be Carried away by all kinds of Sense Objects.
- g) A Kidnapped Mind, held Hostage by all types of Sense Objects, will not be Available for Nididhyasanam.

XI) A Person even if he is Advanced Vedantic Student, he should never be Complacent, Negligent w.r.t Indriya Nigrahaha.

XII) Only when one is Alert w.r.t this Value, his Jnanam will get Converted to Sthithaprajnya

- This is the gist of Verse 68.

- a) In Spirituality the Strength is Capacity to restrain the horse called Manaha / Madayanai.
- b) Eh Mahabavo - Whoever Controls Indriyas, Tasya Prajnya Pratishtita
- c) His Knowledge will become Jnana Nishta.
- d)



e) 10 Indriyam's must be restrained, Mastered = Totality

= Sarvashaha

**f) Indriyani Indriya Arthebya :**

- Sense Organs restrained from running into their fields of Sense Pleasures.
- They should not be allowed to run into Shabda, Sparsha, Rupa, Rasa, Gandha.

**g) Restrain helps in Segregating Consciousness from Sense Organs and Mind.**

i) Whoever has Mastered, Tasya Pragnya, Vedantic knowledge

**j) Pratishtita Bavati :**

- Will become Vedantic Conviction.

XIII) In Verse 69, Lord Krishna is Pointing out, Ajnanis have Dvaita Darshanam, Jnanis have Advaita Darshanam.

XIV) Since Jnanis have Advaita Darshanam, look at Dvaitam as Mithya

XV) In the Vision of Jnani, Dvaitam is as though Non-existent.

XVI) Therefore Jnana - Karma Samuchhaya Does not exist

a) Jnanina Vyavahara Nasti – Shankara's extension.

b) Therefore, Jnaninam Karma Samuchhaya Nasti – Shankara uses to Dismiss Samuchhaya Vada.

c) For a Jnani - Sthithap Pragnya

- What is Definition of Sthithap Prajnaya?

**d) Utpanna Viveka Jnanasya :**

- Jnani in whom discriminative knowledge is born.

**e) What ignorance?**

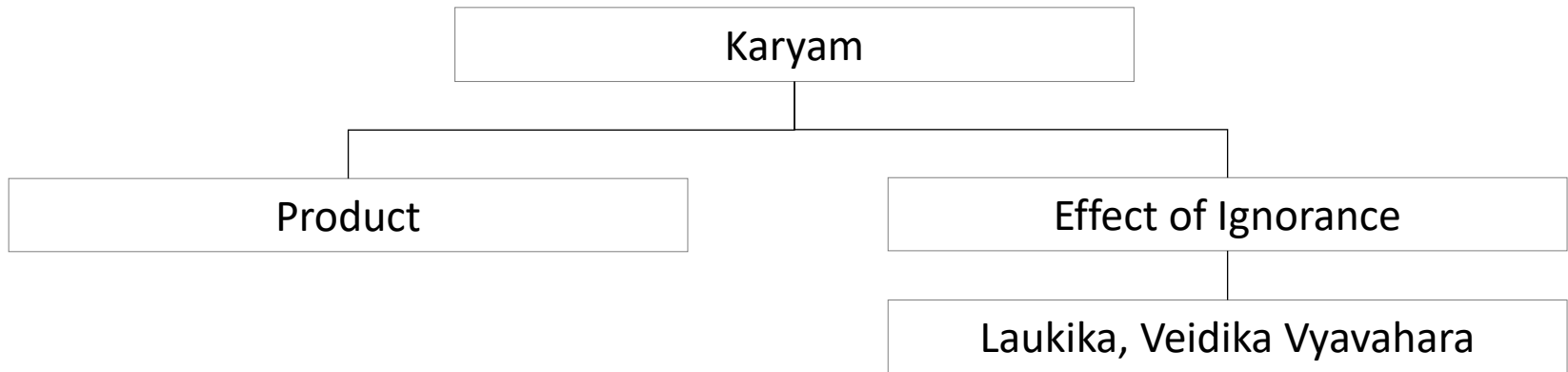
- Dvaitam is Mithya
- There is no Dvaita Prapancha at all once you are woken upto your Atma Svarupam.

f) It is Non-substantial, it is mere Nama Rupa.

**g) Avidya Karyatvat :**

- Dvaita Vyavahara is a Product of ignorance.

h)



i) Advaita Tattvam is Darkness for ignorant people.

j) Advaita Tattvam is not perceived (Not known) by ignorant people just as in Darkness things not perceived.

k) Darkness is Perceived by Sakshi Chaitanyam

L) Eyes not instrument to perceive Darkness.

XVII) I) Worldly Pramanams are incapable of perceiving Advaitam

a) Worldly Pramanam are incapable of Perceiving Advaitam.

**b) 1<sup>st</sup> Quarter of Mantra : Statement No. 1 :**

- Advaita Tattvam is not perceived by ignorant people, just as Darkness is not perceived.

XVIII)

1 <sup>st</sup> Quarter	2 <sup>nd</sup> Quarter
Advaita Tattvam is not perceived by ignorant	Advaita Tattvam is perceived by wise

a) One who has Indriya, Mano Nigraha, he alone can become Sthithap Pragnya.

b) For the seeing sage, Dvaita Prapancha is Darkness

**XIX) 2 Corollaries :**

a) Dvaita Prapancha is born out of ignorance because Advaitam alone is the reality.

b) Pramanam = Shastram

c) No Snake at all, Rope alone exists.

d) Snake seen Because of Rope ignorance

**XX) Whole universe of Duality, is seen because of ignorance of Advaitam as reality, Brahman ignorance.**

a) Dvaitam is born out of ignorance

b) Dream world is born out of wakers ignorance.

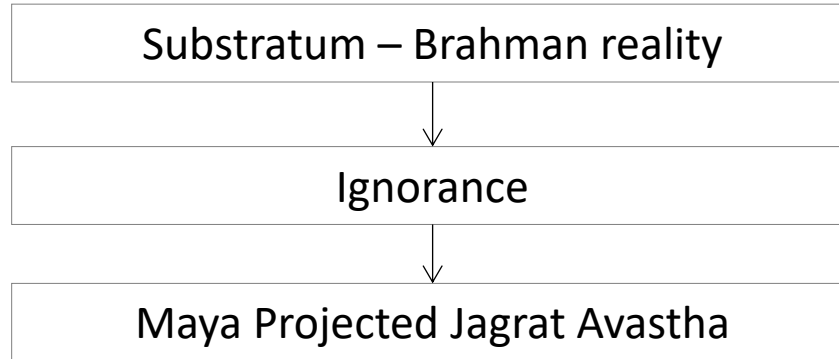
c) Waking world is born out of Turiyam ignorance

d) Prapancha is ignorance only, Hence it is called Nisha, Night

XXI) In Vedanta, world is Darkness, in philosophical Sense.

a) World is ignorance because it is born, product of ignorance.

b)



c) Dvaita Prapancha is called Nisha, Darkness, ignorance

**XXII) 2<sup>nd</sup> Corollary :**

a) World called ignorance because wise don't see the Dvaita Prapancha

b) Advaitam called Darkness for ignorant

c) Dvaitam called Darkness because wise do not perceive Dvaita Prapancha

d) Since Dvaita Prapancha is not perceived, it is compared to Darkness.

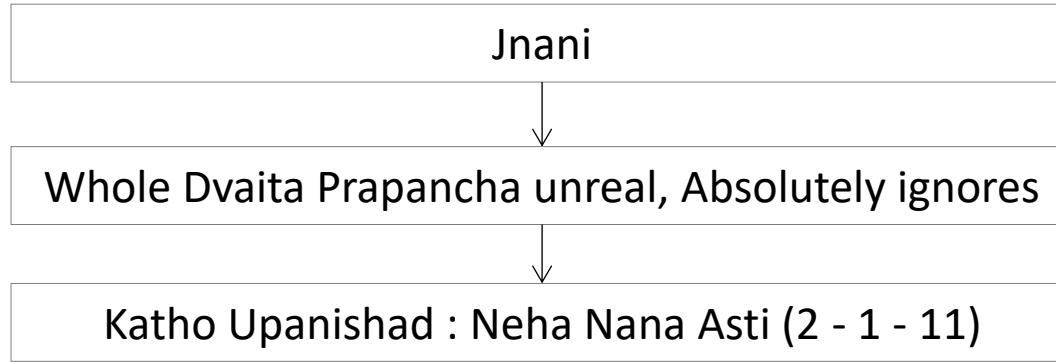
XXIII) How do you say wise do not perceive Darkness, Dvaita Prapancha?

a) We understand ignorant do not perceive Advaitam, like Darkness.

b) They don't perceive means, they do not give importance to that.

- c) Wise ignore Dvaita Prapancha because it is Mithya
- d) It does not have a Value
- e) Thirsty person Does not go after Mirage water, However thirsty he is
- f) He ignores Mirage water even though he perceives.
- g) Similarly the wise person Does not perceive Dvaitam as real, ignores Dvaitam.
- h) Rich don't see us, ignore Poor, even if they walk in front of them.

i)



### Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,  
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

## Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यं, नेह नानास्ति किंचन ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyaṃ, neha nānāsti kiṃcana |

mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [4 - 4 - 19]

j) Therefore, it is like Darkness.

XXIX)

### 4 Statements

A

Ignorant do not  
Perceive Advaitam like  
the Darkness

B

Wise People Perceive  
Advaitam

C

Ignorant Perceive  
Dvaitam

D

Wise ignore Dvaitam

- Do not see Dvaitam
  - How can they do Samuchhaya
  - For Karma importance must be given to Dvaita
- Prapancha

XXX) Therefore Jnana Karma Samuchhaya is not possible.

XXXI) Verse 68 - Concludes Sthithaprajnya Sadhanani which is Indriya Nigrahaha, Mano Nigrahaha, Nididhyasanam.

### 36) I) Verse 69 :

- Sthithaprajnya Lakshanani Again Essence.

a) Jnani has Advaita Darshanam, ignores Dvaitam

b) Ajnani has Dvaita Darshanam, does not know Advaitam, ignorant of Advaitam

c) When I have Dvaita Darshanam, Advaita Darshanam is Overshadowed.

II) Nisha = Ratri, Night, Darkness

#### a) Sarva Padarthanam Avivekatari :

- Darkness is that which makes all objects imperceptible, indistinguishable, unrecognizable.

b) Advaitam is Darkness for Normal Spiritually ignorant Human beings.

III) Shankara Clarifies through an Example

a) Brahman = Chaitanya Svarupam, Svayam Praksha, like bright Day light but Spiritual light.

b) Night for Owl = Bright light

c) Eyes of owl can't perceive day light.

IV) For all ignorant living beings, Brahman is like total Darkness

a) Even Philosophers declare there is no Nirgunam Brahman

b) Brahman is only Sagunam, and that is faraway

c) For them it is Nisha, Darkness, not Bright Daylight

d) Brahman = Unseen witness of 3 States, can only be known as I, Subject, not as Object.

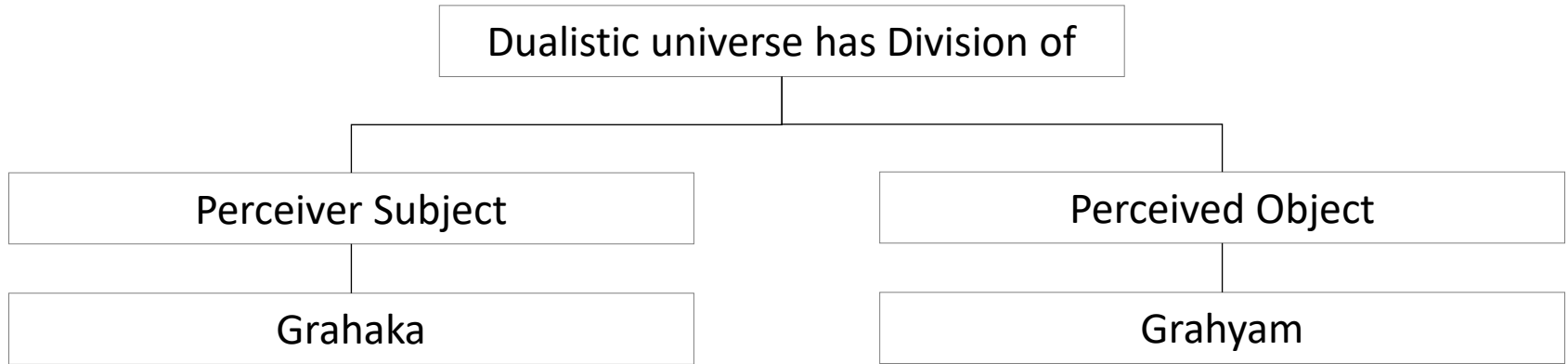
e) In the form of Pure existence, Advaita Satta is all the time Available.

f) Don't require any Sadhaka to see myself which is Nitya Shuddha Svarupa Chaitanyam.

g) I have learnt not to Dwell on world as a Separate Vastu, Existing away from me.

**V) Grahya - Grahaka Bheda Lakshanayam :**

a)



b)

## 2 Reasons

### 1<sup>st</sup> Reason

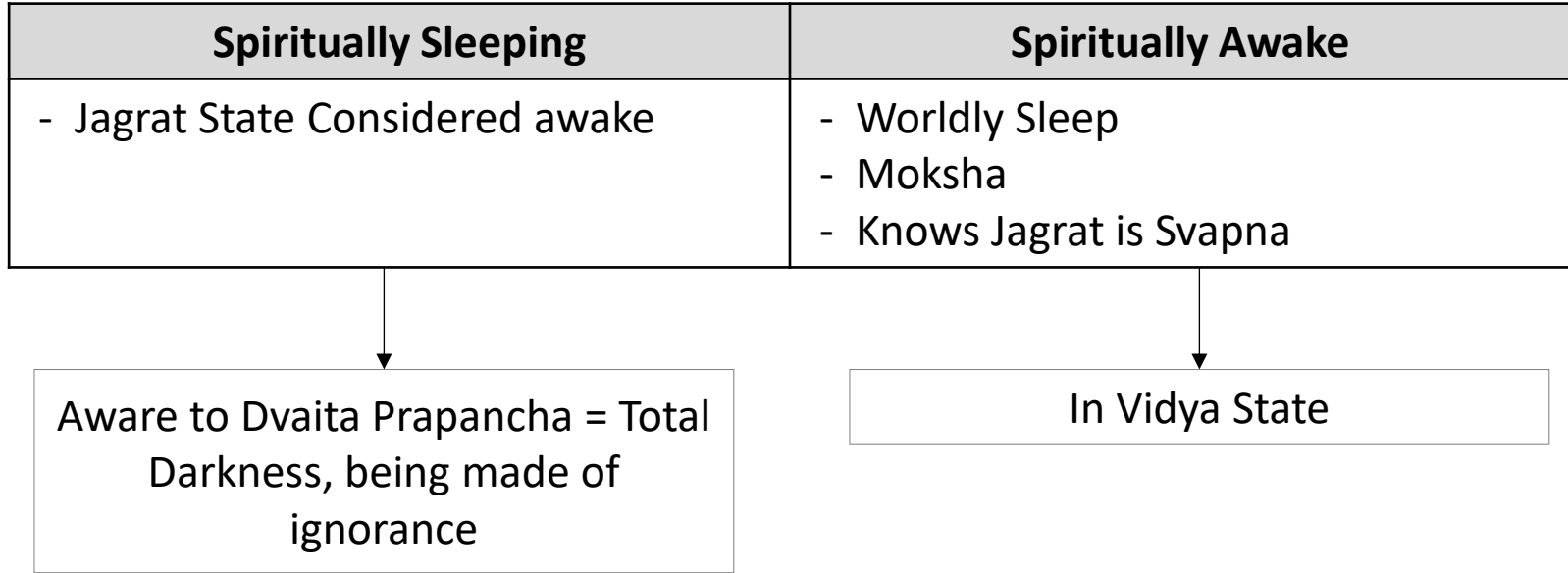
- He sees Dvaitam as a Product of ignorance
- In Advaitam we know :**
- Whole Dvaitam is born out of Atma Ajnanam
  - Dvaitam = Ajnanam
  - Ajnana janyatvat Ajnanam Eva
  - As Cause is, so is effect
  - Ornament born out of Gold, is Gold
  - Dvaitam is born out of Avidya
  - Avidya Karyatvat
  - Avidya also termed as Darkness, Timir Andaha
  - Dvaitam, Avidya, Darkness
  - Hence Dvaitam is Darkness in the Vision of Jnani
  - Tamo Rupertvat Dvaitam is Nisha

### 2<sup>nd</sup> Reason

- Dvaitam is born out of Avidya
- Rope Snake born out of Avidya
- Hence Dvaitam is Mithya
- Deep Subject
- Whatever is born out of ignorance is Mithya like Svarupa
- Jagrat is Svapna born out of Avidya
- Whatever is Mithya is Valueless
- Fake Silver, Rs 500 Note
- For a Jnani Dvaitam is Mithya
- Has no Value
- Jnani ignores Dvaitam
- Ignorant of Dvaitam
- As Good as Darkness
- If world is there or not there does not Make much of a Difference

c) Why Dvaitam is ignorance because it is born out of ignorance of Brahman, the Reality, only real thing in the Universe.

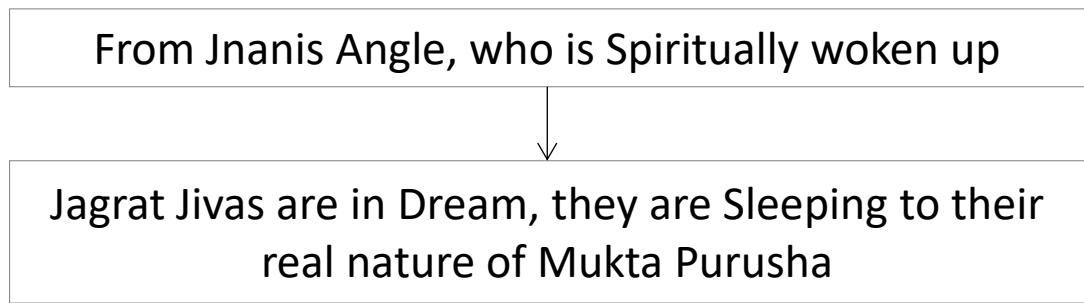
d)



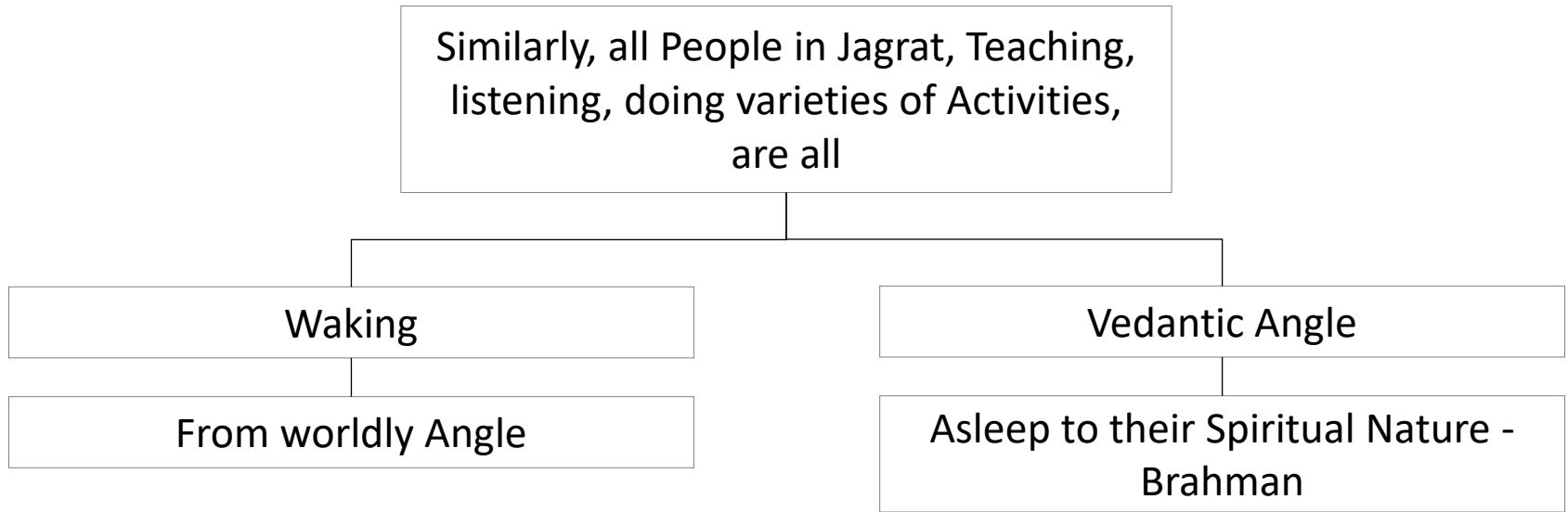
e)



f)



VI)



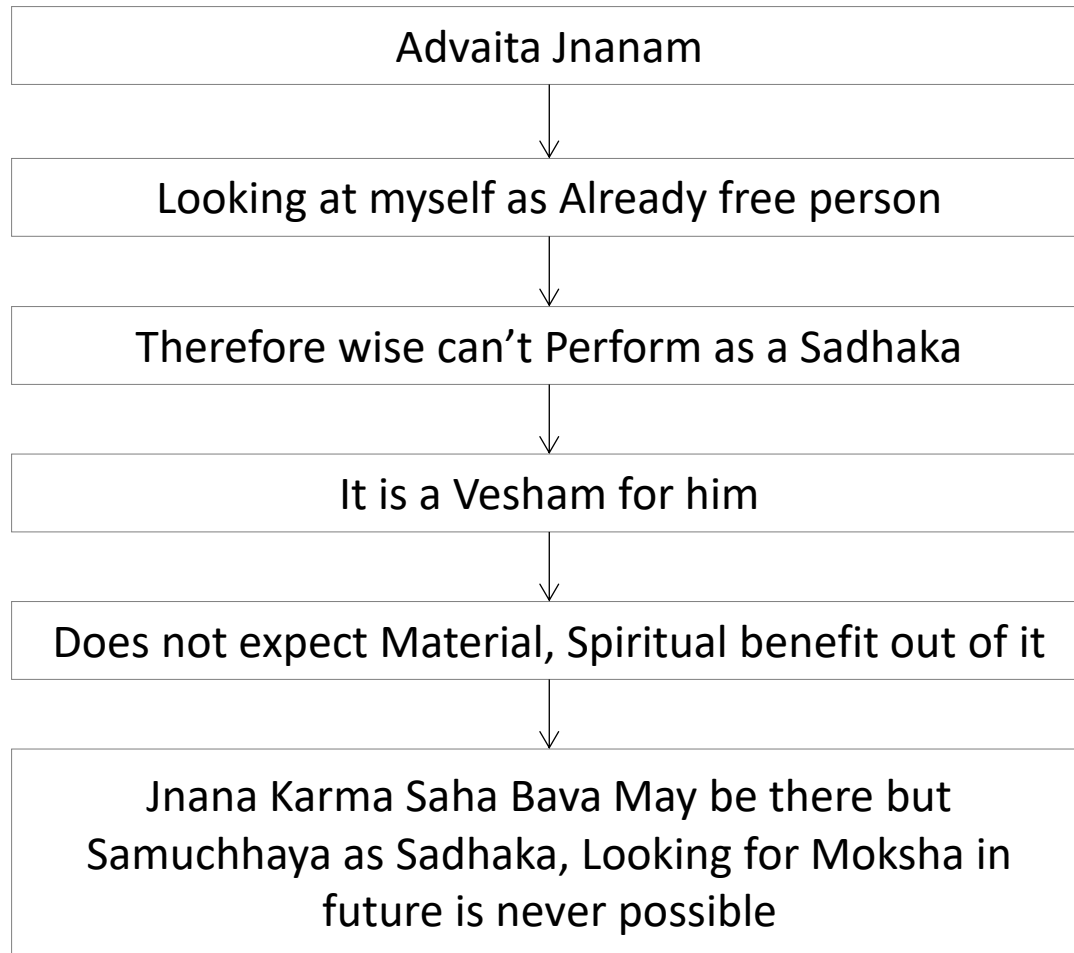
- Yasyam Butani Jagrati
- Awake to Dvaita Prapancha.

VII) Jnana Karma Samuchhaya is therefore not possible (Khandanam)

a) Karma requires Duality, Dvaita Darshanam

b) Wise can't do Karma as a Sadhaka because to see it as Sadhaka, Satyatva Buddhi is required.

c)



d)

Dvaitam	Advaitam
Darkness	Bright Day light

- Can't Co-exist enjoying same order of reality
- Darkness and light can't Co-exist
- Advaitam and Dvaitam can't Co-exist

e) If they Co-exist, one Should be Satyam, other Mithya

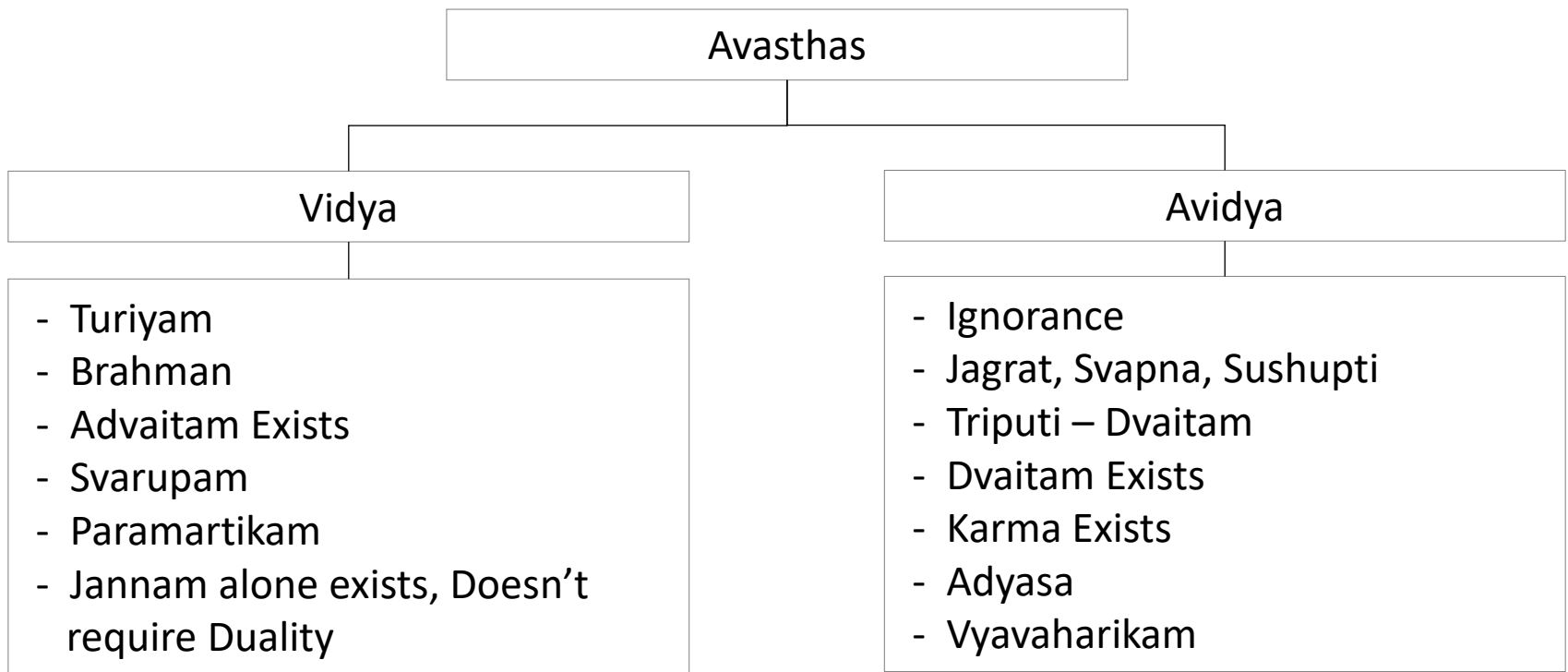
- Opposites can Co-exist if they belong to different Orders of reality.

f) Whoever has Dvaita Darshanam, Does not have Advaita Jnanam.

g) He is Ajnani w.r.t Advaitam

h) Whoever has Dvaita Darshanam is in Avidya Jagrat Avastha like Swapna Avastha.

i)



VIII) a) Only in Avidya Avastha, there is Dvaitam, Karma is possible.

b) Only in Avidya Avastha Karma Khanda Operates.

c) Karma Vidhis, Injunctions, Commandments Prescribing Karma, can be relevant only for an Ajnani.

IX) a) only in Avidya Avastha, a Person has Jiva Jagat Ishvara Triangular format.

b) I am a Jiva, have Karta Status, Ahamkara Status, perform Karma.

c) Ishvara - Karma Phala Dhata gives Phalam of Karma

d) Karma requires Jiva / Jagat / Ishvara - Triangular format of thinking, Paradigm.

e) In Jnana Khanda, no Jiva / Jagat / Ishvara

- Jiva - Karta removed.

Only Atma	Anatma
- Satyam - Akarta - Can't seek Karma Phalam from Ishvara	- Mithya

f) There is only Satya Atma, Mithya Anatma format, Karma not possible.

### X) Anvaya Vyatireka Logic :

a)

Anvaya	Vyatireka
As long as there is Avidya, there is Karma	When Avidya goes, Karma can't Stay

b) When Advaita Jnanam arises, Triangular format is replaced by Binary format.

c) When Karta Dissappears - Vidya becomes Satyam real.

### d) Pranasam Upagacchati Avidya :

- Avidya gets destroyed.
- Dvaitam is nothing but Avidya, product of Avidya
- Dvaitam perception goes away as Mithya.

e) Dvaitam perception is reduced to Dream example.

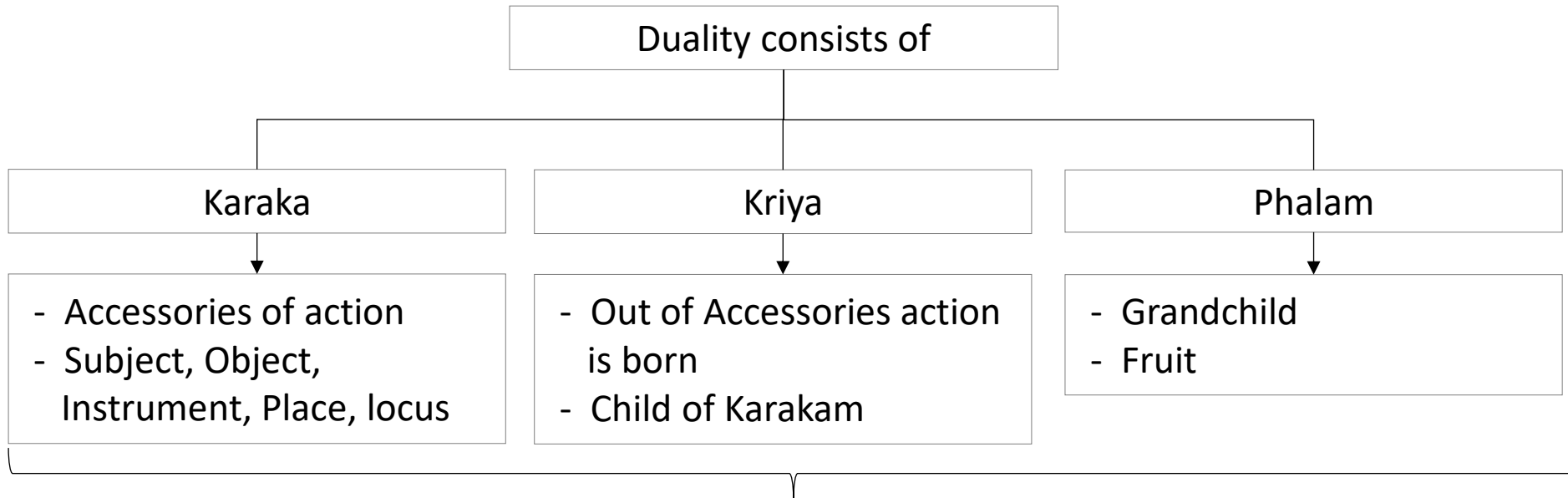
f) Just as Dream Dvaitam perception is ignored as Mithya, Insignificant, waking Dvaitam perception also is Made as Insignificant as Dream Dvaitam.

XI) When knowledge comes, ignorance goes

a) When Ignorance goes, Duality is falsified

b) When Duality is falsified, Karma becomes irrelevant.

c)



All 3 = Misconception of Duality  
= Vyavahara  
= Avidya  
= In Jagrat, Svapna

**d) Vidyot Pannateyhe Prag :**

- Before rise of Knowledge
- How do we look at Duality?

e) Pramana Budhya Grihyamana.

f) Satyatva Budhya Grihyamana.

g) Universe = Plastic Banana you are struggling to Pluck and eat.

### 37) I) Apramana Buddhaya :

a) When duality is perceived as unreality, Asatya Buddhi, Bavana, understanding

### b) Karma Hetutva Upapatti Na Bavati :

- That Universe can't be incentive to run after and experience.

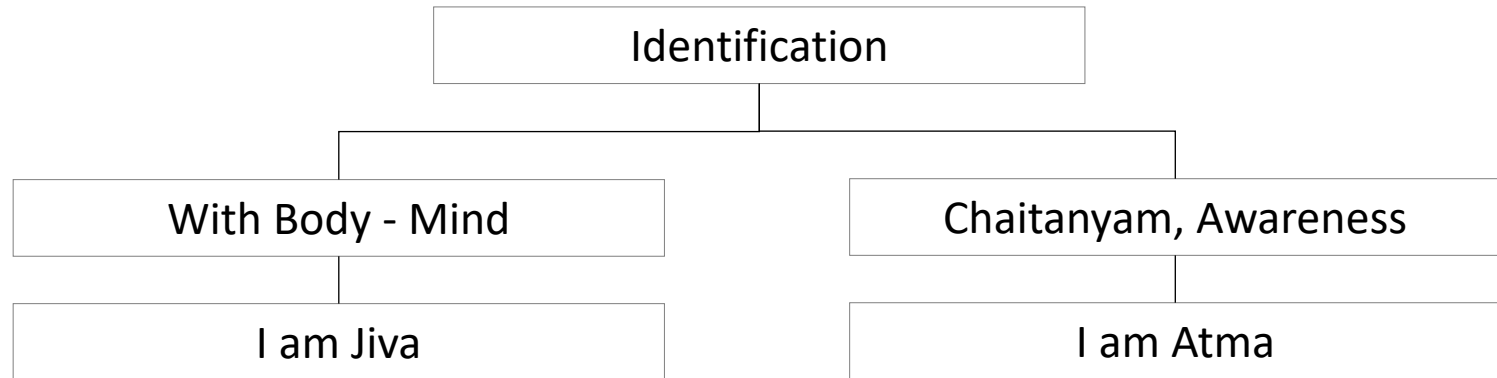
c) Every Duty prescribed by Veda is based on Varna Ashrama Designation.

d) Ignorant person Looks upon himself as Jiva, existing in Jiva - Jagat - Ishvara format.

e) Karma Khanda is Pramanam only during Avidya Avastha of Duality dream in Jagrat.

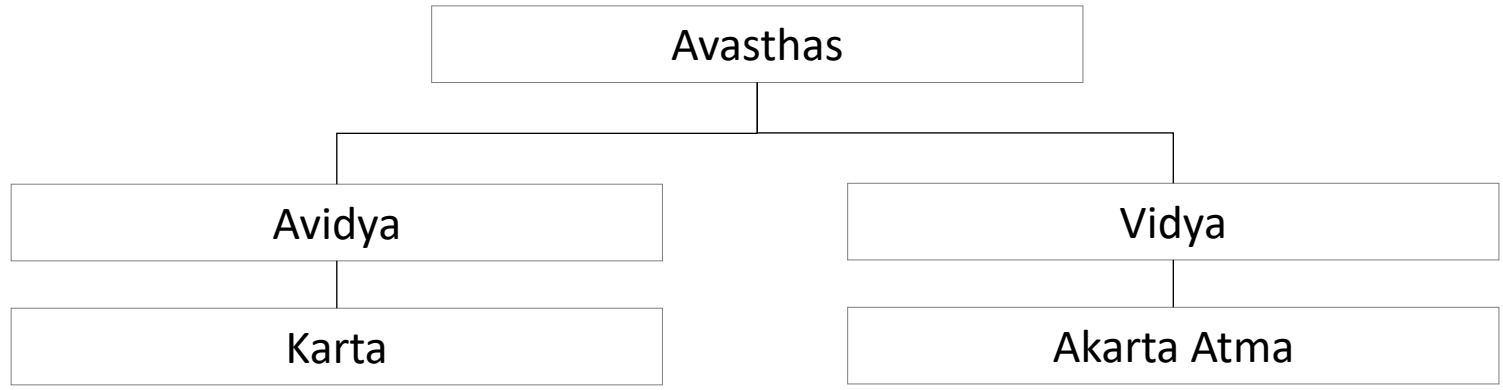
f) Subject - Object Duality is key point in Shankaras Analysis in Gita.

g)



h) Both Laukika, Veidika pressures are there in Avidya Avastha.

i)



j) Gita :

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]

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]

k) Entire world of Duality, format of Jiva / Jagat / Ishvara is Avidya Matram = ignorance, Misconception, Adhyasa, like Darkness or Dream.

**L) Ya Nisha :**

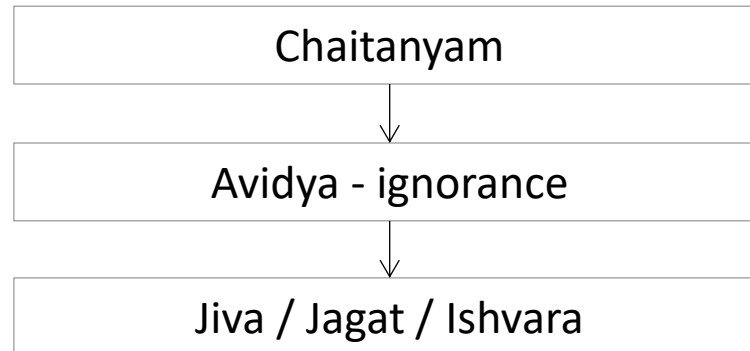
- This is meaning of Ya Nisha... Avidya Matram.

m) Wise person does not engage himself in Laukika or Veidika Karma.

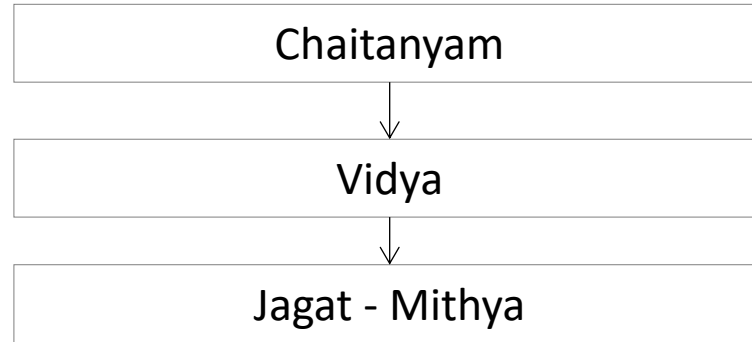
n) Entire world of Duality, Triangular form, Jiva / Jagat / Ishvara is Avidya Matram.

o) Avidya translated as Mithya or Adhyasa, mere Superimposition.

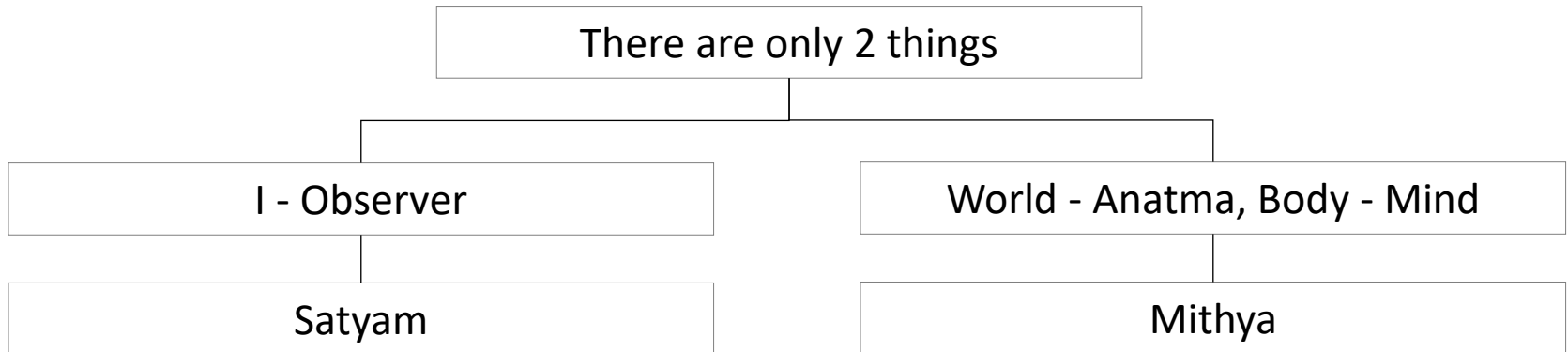
p)



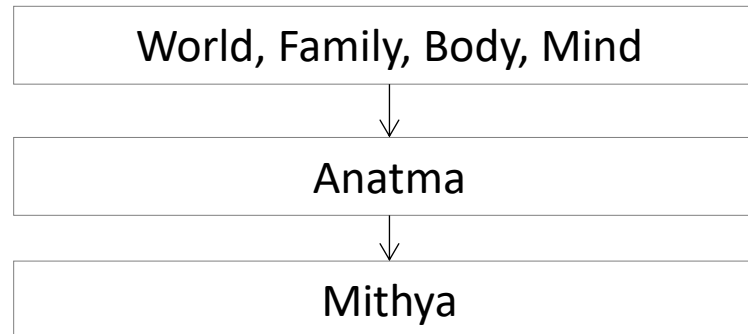
q)



II) a) Vision of a wise man

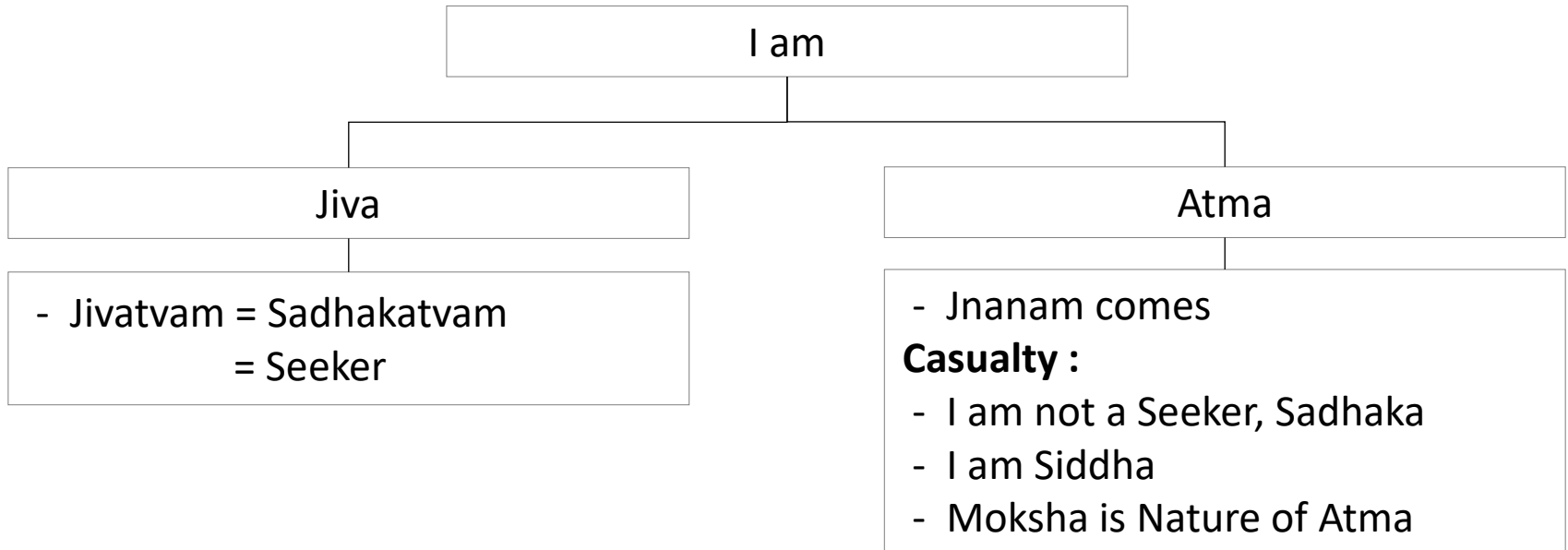


b)



c) If a Person has Clear knowledge, I am Atma, Everything else is Anatma, Mithya he can't Perform Karma as a Sadhaka.

d)



e)

Karma Nishta Format	Jnana Nishta Format
<ul style="list-style-type: none"> <li>- Oh God, I am affected by Prarabda</li> <li>- Save me</li> <li>- Ajnani format</li> </ul>	<ul style="list-style-type: none"> <li>- No Crisis for Atma</li> <li>- At Anatma level, problem will be there</li> <li>- It is Mithya, can't touch me</li> <li>- Like no Dream Activity touches me the Atma</li> <li>- During Sickness, problems think in this format</li> <li>- It is called Jnana Nishta</li> </ul>

f)

Jnana Nishta	Karma
- Nourish Advaita Darshanam	- Nourish Dvaita Darshanam - Jiva, Jagat Ishvara Bheda Reinforce

g) Person who wants to Practice Jnana Nishta has to do Sarva Karma Sanyasa

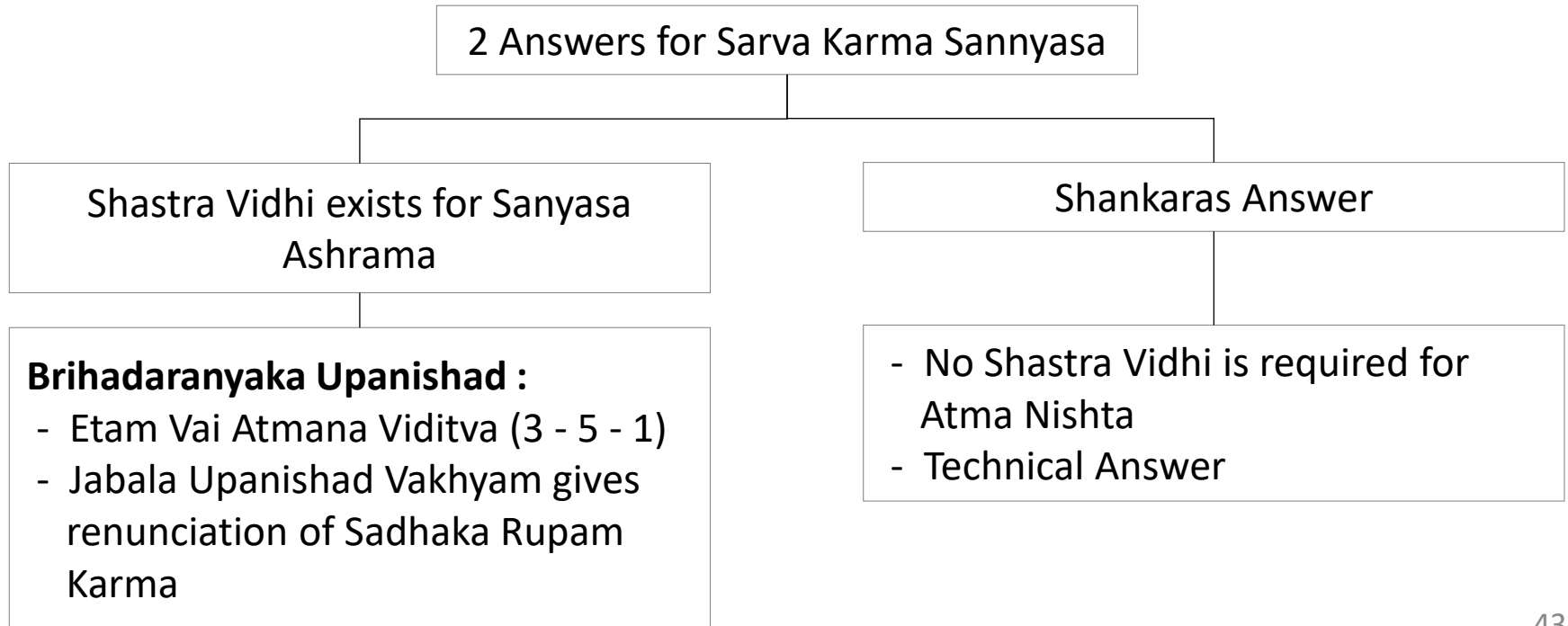
**h) Vedanta Jnanam :**

- I can Never be Sadhaka at any time.

i) As Atma, I am Nitya Siddha Purusha.

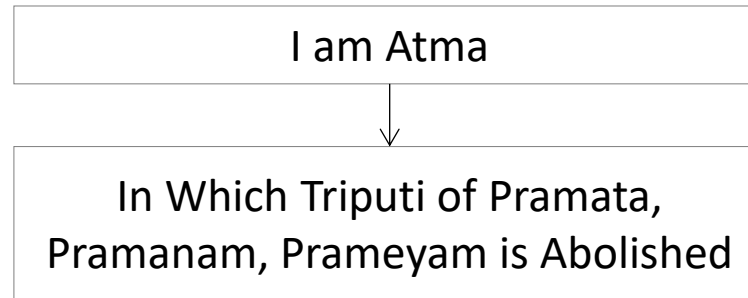
j) Sarva Karma Sanyasa is compulsory to become a Sthithap Prajnaya.

III)



- a) Vidhi is required for Pravrutti, doing Something
- b) Vidhi not required for Nivrutti, not to do anything
- c) For generating Noise, commandment is required, for Generating Silence, no Commandment required.
- d) Silent is not generated when Noise is withdrawn.
- e) Natural State = Silence
- f) To be Myself, I don't require to Act.
- g) What stops being oneself is Rajo Guna in the Mind, Maya Shakti.

IV) a)



- b) Only in Mithya Dvaitam, there is Pramata, Pramanam, Prameyam - Triputi
- c) To Claim I am Atma is to Claim I am Apramata Turiyam Chaitanyam.

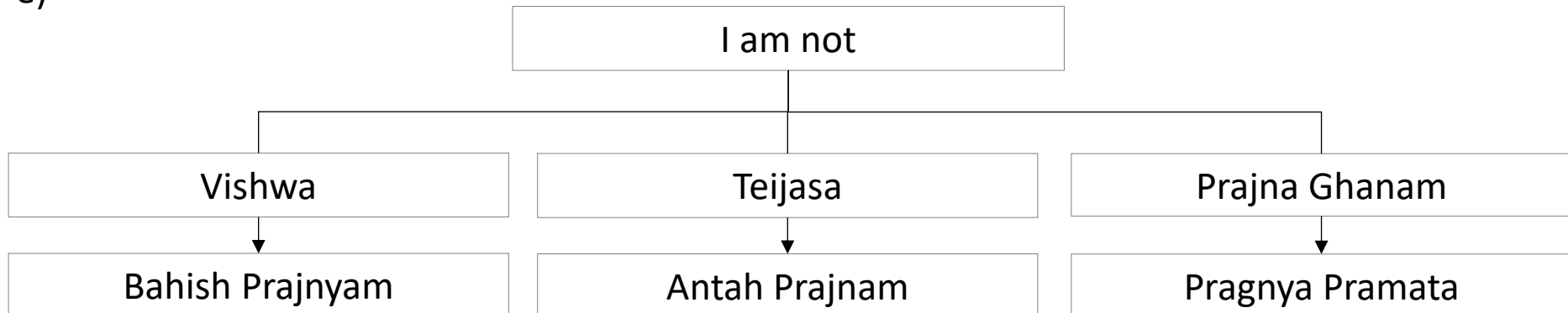
## d) Mandukya Upanishad :

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

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

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

e)



f) Who am I? Adrishtam....

g) I am Turia Atma which Does not have a Pramata Status.

h) Knower-hood comes to me when I add the unreal Mind to myself

i) When I put on the unreal, Mind, the instrument, I get Pramata Status.

j) When I am Turiyam by myself, my Pramata Status is gone.

k) Once I loose knower Status, no more Pramanams can exist for me.

L) A Pramanam can function only for a Pramata, Ahamkara, Turia Atma Sakshi.

**V) Tadu Antatvat :**

- Atma = End of Sarva Pramanam.

a)

Sleep / Death	I Atma
Only end of all Pramanams	Exist without Body, Mind, World

b) Moment I Come to Atma, I become Apramata, Veda Looses Status of Pramanam.

c) Pratyaksha, Anumana, Arthapatti, Anupalabdhi, Laukika Pramanas gone.

d) Sacred, Secular Pramanam can function only for a Pramata, Ego, Ahamkara.

e) Pramata goes in Sleep

f) Instruction to reach Person, he must enjoy knower Status - Reflected Consciousness.

**g) Sleep :**

- Temporarily Removes Pramata Status.

## **h) Jnanam :**

- Removes Permanently Pramata Status.

i) One i have come from Triangular format to Binary format, i am Apramata, Akarta Atma, Abokta Atma, no Vyavahara has connection with one the Atma

j) Once I have Claimed the Atma, Pramana - Prameya Vyavahara is not there.

k) No Karma Vyavahara Also, hence Avyavaharyam

L) Vyavahara takes Place in Mithya Anatma.

m) Format change = Elimination of I am Sadhaka Notion.

n) Pramana, Prameya Vyavahara Na Sambavati

- All Sadhana Vyavaharas are in Anatma
- I have nothing to do with Anatma
- I was free, am free.

38) I) I was free before the Birth of the body, I am free, I ever will be free.

## II) 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]

## III) a) All Vyavahara is in Anatma, I have nothing to do with Anatma (Asangoam)

b) Free inspite of problems

- Problems belong to Anatma Level
- Anatma never free from problem

c) Practicing this is called Nididhyasanam.

d) Jnana Khandam, final Pramanam, because it removes Atmana Pramatrutvam, knower Status of Ahamkara, Jiva Status, Karta Status.

e) My Karta Status itself gone, Never ask - What should I do?

IV) After Knowing I am Apramata, there is no more Pratyaksha, Anumana, Upamana, Artha Patti.

a) Even Vedanta Pramanam looses Pramanam Status, once it has converted me into an Apramata.

V) Not only Veda Pramanam destroys Pratyaksha, Anumana, etc.

a) Veda Pramanam commits Suicide, it is no more a Pramanam.

b) Because it eliminates Pramata Status, Ahamkara Status of a Student.

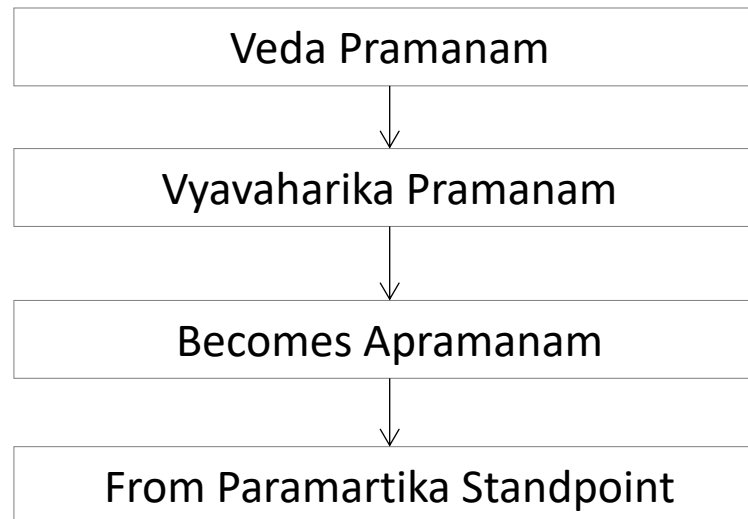
c) Nivartayatu - Eliminates Pramata Status of student, it removes Pramanam Status of itself also

VI) Removes knower Status of Student, it removes instrumental Status of itself also like Svapna Kala Pramanam Iva

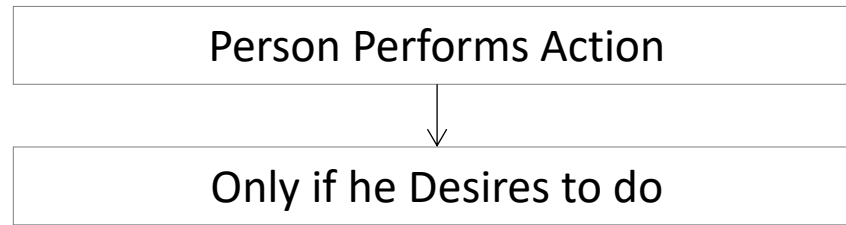
**a) In Jagrat :**

- They loose their Validity, Apramani Bavati.

b)



VII) a)



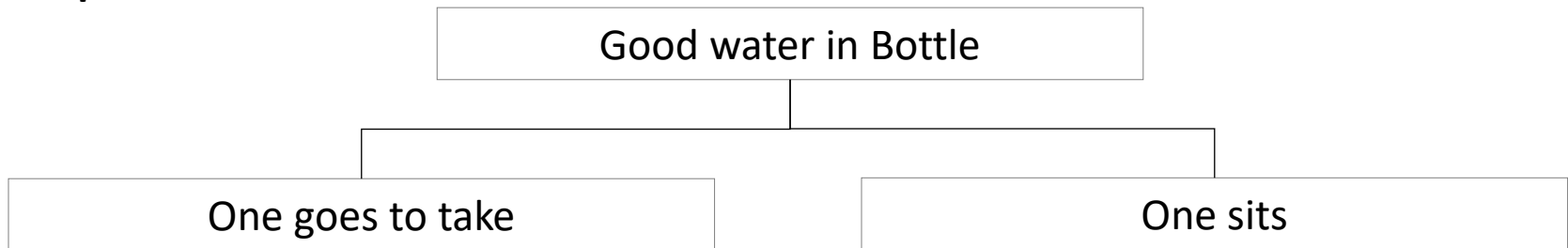
**VIII) Shankara :**

- Kamaha Eva Pravartakam
- Pramanam Neiva Pravartakam
- Pramanam can't activate a Person
- Pramanam can only give knowledge and hope knowledge will produce the desire.

IX) In the world (Loke), a Pramanam does not have the power of Activation.

a) This Argument w.r.t Veda and Laukika Pramanam.

**X) Example :**



a) Eyes do not Activate a person

b) Eyes reveals there is water

c) If Person thirsty, Desire is generated.

- d) Perception does not Activate
- e) Thirst Activates person
- f) 2<sup>nd</sup> Person just sits
- g) No Pramanam can Activate
- h) In Triangular format, Maximum we can get is only Jnanam.
- i) Jnanam can't be converted into Nishta
- j) Nishta Conversion requires change of world View.
  - Binary format Compulsory = Sarva Karma Sanyasa  
= Jnana Nishta Abhyasa

#### **XI) Purva Pakshi :**

- Is there any Pramanam in the Veda Prescribing Sarva Karma Sanyasa or Jnana Nishta Abhyasa.

XII) Shankara gives 4 Answers.

#### **1<sup>st</sup> Answer :**

- a) It is Dropping all effort
- b) Does not require Pursuit prescribing Scriptural Statement.

#### **2<sup>nd</sup> Answer :**

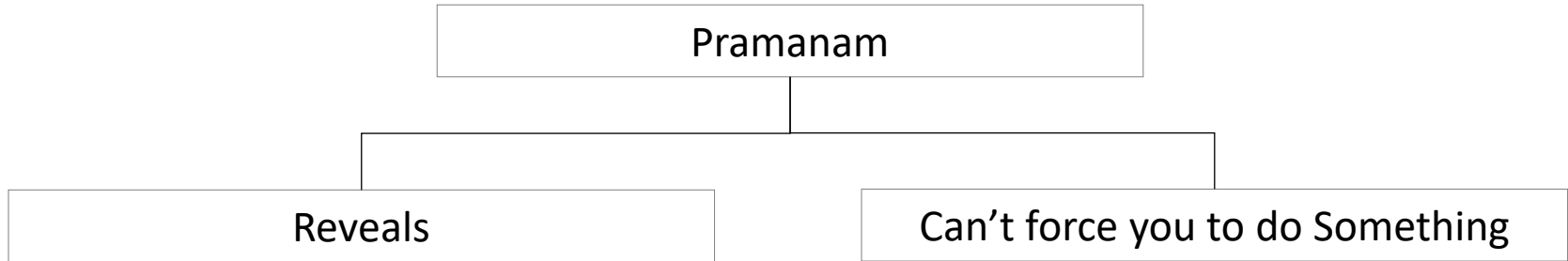
- c) Atma = Triputi Rahitaha
- d) Pramata himself Non-existent, no question of any Pramanam.

### 3<sup>rd</sup> Answer - Topic 16 :

e) No Pramanam can force anyone to do any action

f) Making a person act.

g)



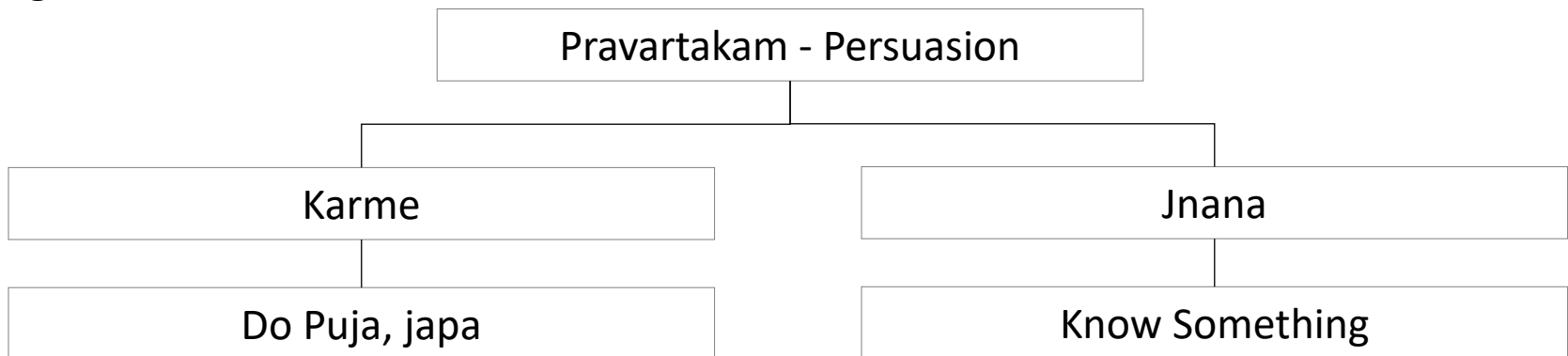
h) Always action is caused by Desire

i) If desire is there, Commandment is not required for action.

j) Eyes makes you see, perceive water, can't make you Drink Water.

k) Desire required, thirst required.

### 4<sup>th</sup> Argument :



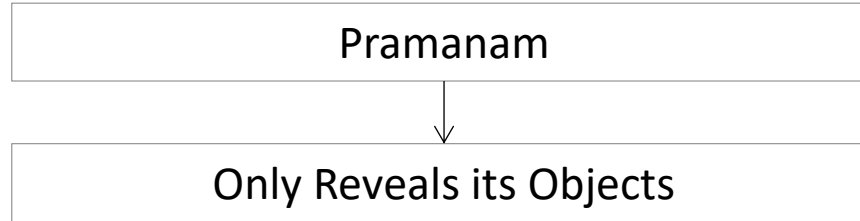
### L) 3<sup>rd</sup> Argument :

- No Pramanam can Persuade someone to do something.

### m) 4<sup>th</sup> Argument :

- No Pramanam can Persuade a person to know Something

n)



o) As for as I am concerned, I am neither a Karta nor is it a Sadhana for me.

### XIII) Jagarati (Plural) - Jagrati (Singular)

- Root, Dhatu = Jagru  
= To be Aware of to be Awake

Ajnani	Jnani
Aware of Dvaitam	Aware of Advaitam

a) Followed Binary format for Several Years.

b) As a result, Prajnya becomes Sthithaprajnya.

XIV) In Triangular format, Jnanam will always appears as Paroksha Jnanam.

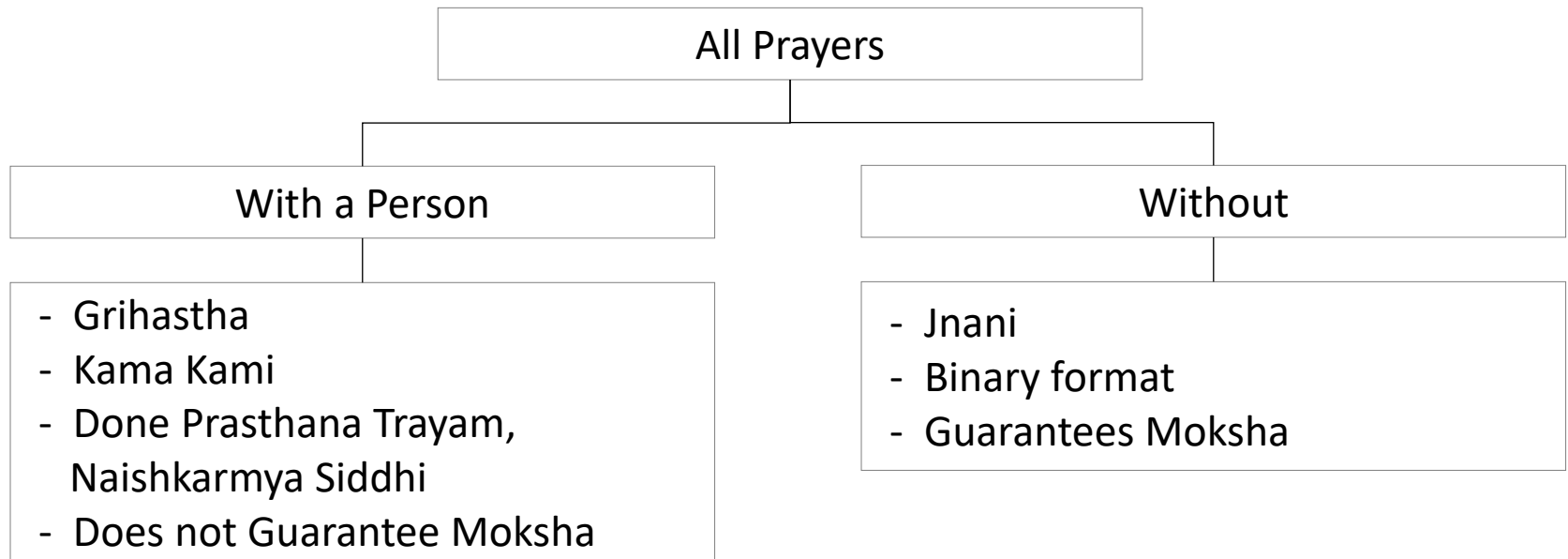
a) Only after coming to Binary format, Jnanam will appear to be Aparoksham.

b) I am Directly Implementing the knowledge in my Day to day life

c) It becomes Sthithaprajnya = Aparoksha Jnanam

= Internalized Knowledge

d)



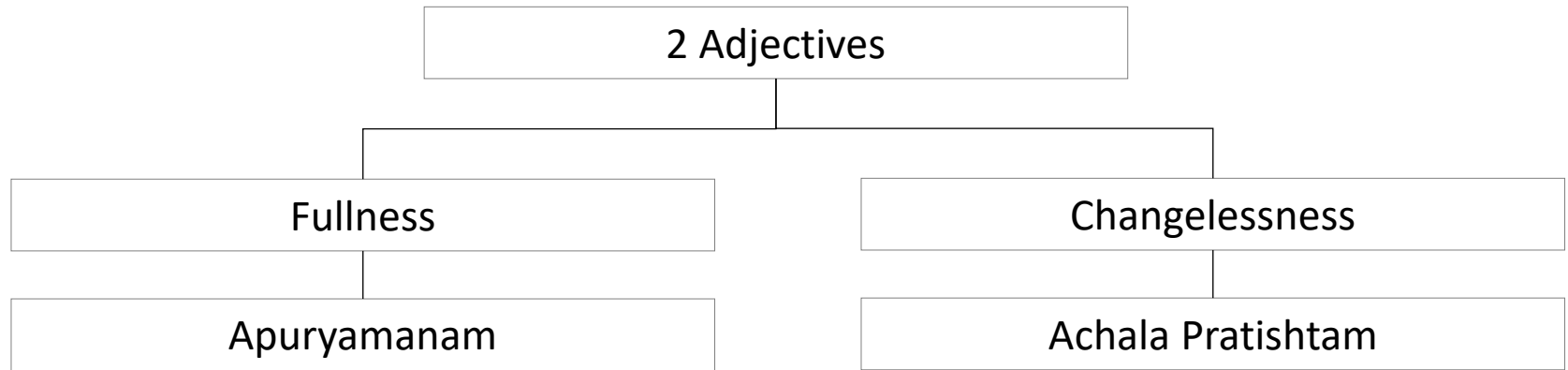
## XV) Verse 70 :

Jnani	Ajnani
<ul style="list-style-type: none"><li>a) Ocean</li><li>b) Does not expect water from outside for its fullness</li><li>c) Rain, River, not required</li><li>d) What waters enter ocean, it is not disturbed</li><li>e) It is Full<ul style="list-style-type: none"><li>- It is Undisturbedly</li></ul></li></ul>	<ul style="list-style-type: none"><li>a) Pond, Pool, Tank</li><li>b) Expects water from another Source</li><li>c) Requires river, rain for its existence</li><li>d) Arrival of Water disturbs water - Over flows, breaks the bunds</li><li>e) Quality affected by Type of water<ul style="list-style-type: none"><li>- Finitude</li><li>- Disturbedly</li></ul></li></ul>

## XVI)

Jnani	Ajnani
<ul style="list-style-type: none"><li>a) Peace, Security, happiness does not depend on external factors</li><li>b) He is self Sufficient</li><li>c) Does not depend on people, relationship, Possessions</li><li>d) Full by himself</li><li>e) Whatever worldly experiences enter his Mind caused by Prarabda, do not Shake him emotionally</li><li>f) Like Ocean</li></ul>	<ul style="list-style-type: none"><li>a) His Comfort depends on every family member</li><li>b) Internal comfort depends on Good news</li><li>c) Peace depends on family Circumstances</li> <li>d) Finite</li><li>e) Every experience Shakes him emotionally</li> <li>f) Like a Pond</li></ul>

XVII)



a) Ocean Never loses its Ocean-ness, always abides in its Nature

b) Atma = Ocean-ness, Original Nature

c) Avikriyam - Without change neither expansion, contraction, Vruddhi, Hrasa Rahitam.

XVIII) Keep this Example in front when you Visualise the life of a Guru, Jnani after Jnanam,

when the Prarabda onslaught continues to the Body - Mind Complex

a) Jnani Always Abides in his changeless Atma Svarupam, Chaitanyam, Awareness, Consciousness

b) After Jnanam, Prarabda Does not stop at all, continues onslaught.

c)

Ichha Vishesat = Kamat - 2 Meanings

Desirable Undesirable objects

- Vishaya Sannidou
- In Presence of Sense Objects
- Pravishanti, enter his Mind
- Sensory experiences enter his Mind
- Music thoughts still in his Mind
- Like water from 5 Directions enter the Ocean, 5 Sensory Objects enter a Sthithaprajnya
- Avikuruvantaha without changing a Jnani Emotionally

**Gita :**

- Chapter 2 – Verse 53
- Cause neither eustacy (Good news) or depression (Negative news)

Desires in the Mind

- Do not disturb the Mind
  - Jnani can have desires also caused by Prarabda Vasana
- Panchadasi – Chapter 7 :**
- Kimicham Kasya Kamaya...

## Gita :

श्रुतिविप्रतिपन्ना ते  
यदा स्थास्यति निश्चला ।  
समाधावचला बुद्धिः  
तदा योगमवाप्स्यसि ॥ २-५३ ॥

śrutivipratipannā tē  
yadā sthāsyati niścalā |  
samādhāvacalā buddhiḥ  
tadā yōgam avāpsyasi || 2-53 ||

When your intellect, though perplexed by what you have heard, shall stand immovable and steady in the Self, then you shall attain Self-Realisation. [Chapter 2 – Verse 53]

## Panchadasi :

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।  
किमिच्छन् कस्य कामाय शरीरमनुसंज्वरेत् ॥१॥

Ātmānaṁ cet vijānīyāt ayam asmīti pūruṣaḥ |  
kimicchan kasya kāmāya śarīram anusamjvaret || 1 ||

‘When a man (Purusa) has realized the identity of his own Self with the Paramatman, desiring what and for whose sake should he allow himself to be afflicted following the body’s affliction?’ [Chapter 7 - Verse 1]

d)

Jnani's Desire	Ajnani's Desire
<ul style="list-style-type: none"><li>- Does not disturb</li><li>- Peacefully he entertains</li><li>- Desires for Loka Sangraha</li></ul>	<ul style="list-style-type: none"><li>- Disturbs peace of mind</li><li>- When and How to fulfill</li><li>- Binding desire</li></ul>

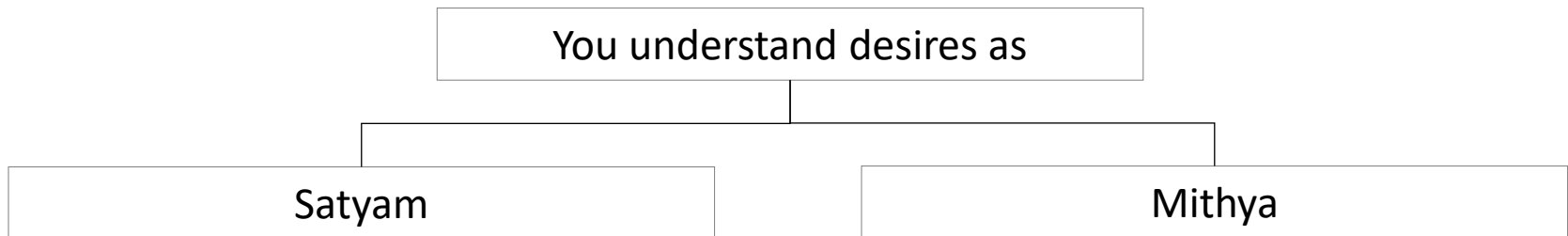
e) Sarve Atmani Eva Praviliyante :

- They get resolved in the Atma Ultimately.

**f) Jnani understands that desires, thoughts don't exist separate from Atma, Sakshi.**

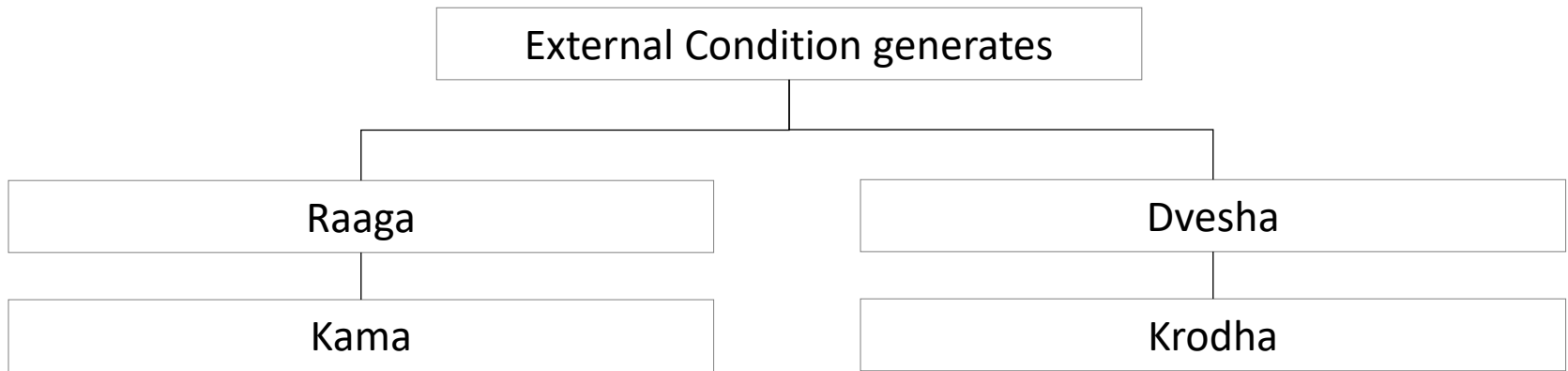
g) Sense Objects and Desires are also Mithya

XIX) How do you know whether



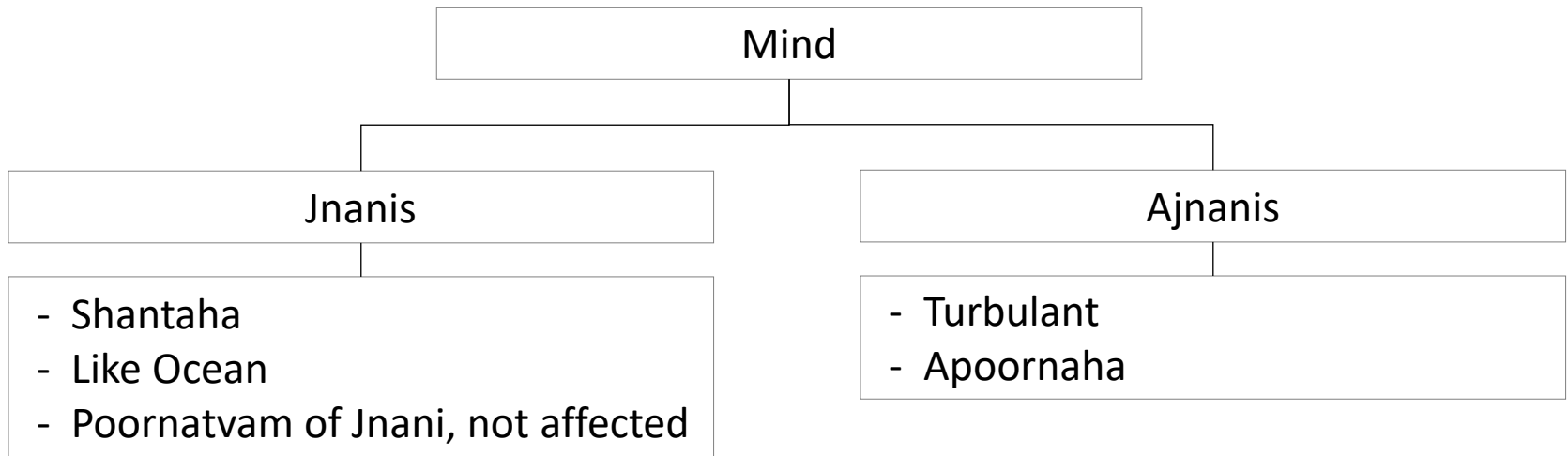
a) Sthithap Prajnya is Poornaha, like Samudraha ocean.

b)

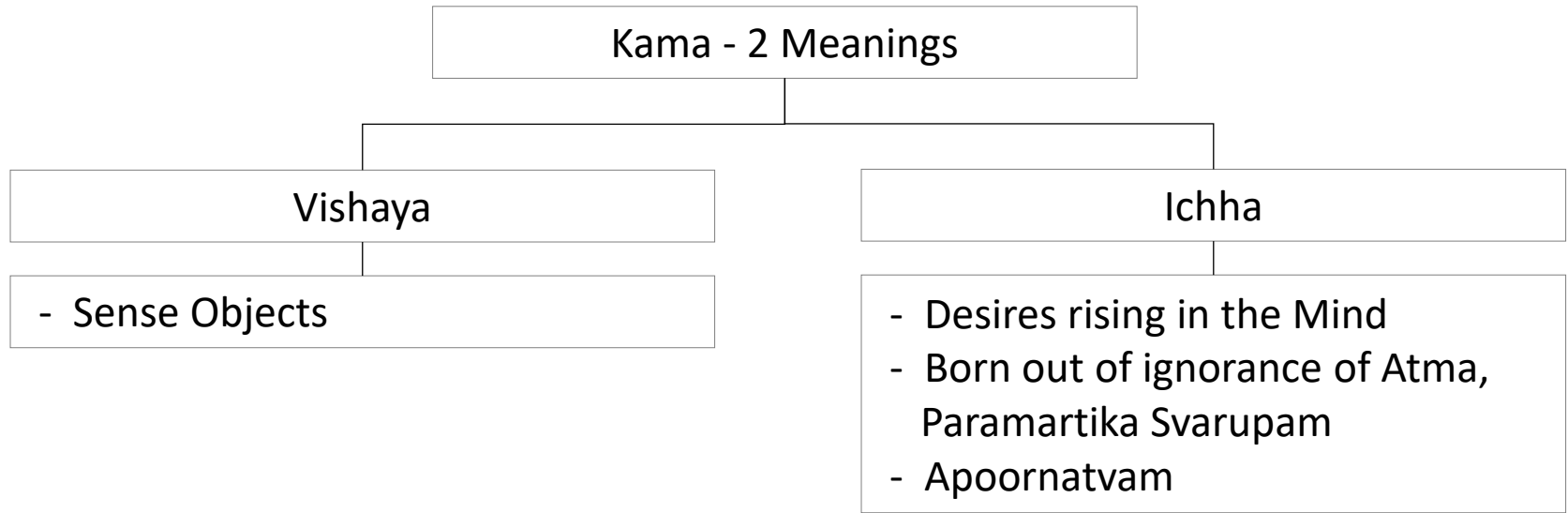


c) Situation enters through 5 Sense Objects into 5 Sense Organs and then to the Mind.

d)



e)



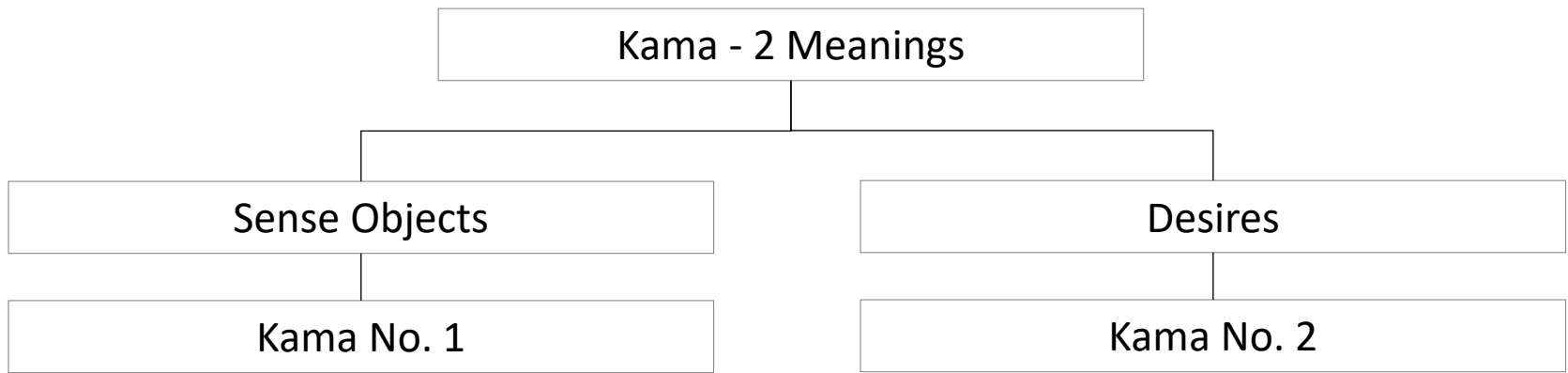
f)

Jnani Desire	Ajnanis Desire
<ul style="list-style-type: none"> <li>- Harmless</li> <li>- Meant for Loka Sangraha</li> <li>- Not for Self Satisfaction</li> <li>- He is Already Poornaha</li> <li>- Non-binding desires enter into the Mind of Jnani</li> <li>- Incapable of Disturbing his mind</li> </ul>	<ul style="list-style-type: none"> <li>- Bandaha</li> <li>- Binding</li> </ul>

**XX) Atma Ni Eva Praliyante :**

**a) Jnani looks upon both Sense Objects and Sense Desires also as Mithya.**

b)

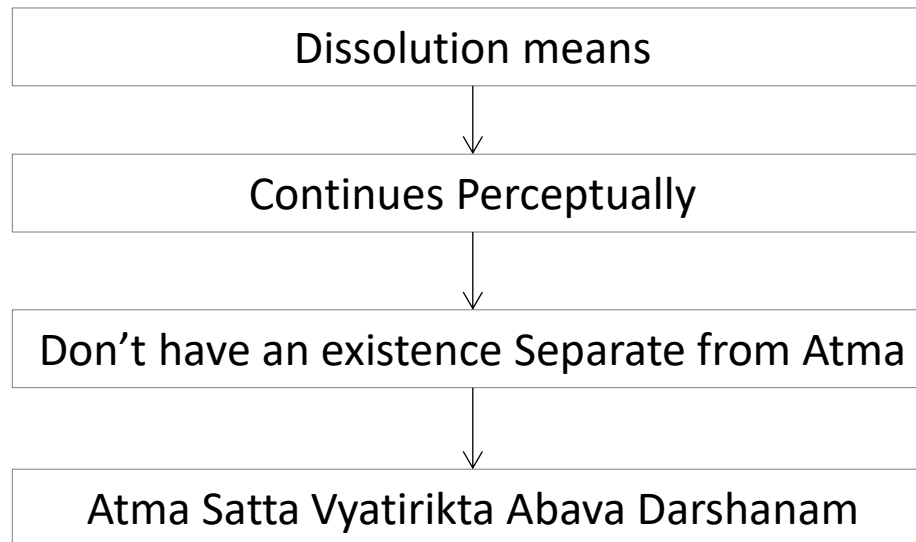


- Both Mithya.

c) They are dissolved in the Atma

d) Have no Independent Existence

e)



f) Atmas Exists alone is there

- There is no Separate existence of Anatma (Jiva, Jagat, Ishvara)

**g) How can Mithya Object and Mithya Desires Disturb the Satyam men, the Turia Atma, Brahman.**

h) Ajnani takes Sense Objects and Desires in Mind as Real, Does Vyavahara and is caught up in Samsara.

**i) Katho Upanishad - 4<sup>th</sup> Line of Mantri :**

नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान् ।  
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

Nityo 'nityanam cetanas cetananam eko bahunam yo vidadhati kaman,  
Tam-atmasthan ye 'nupasyanti dhirah tesam santih sasvati netaresam || 13 ||

He, the Eternal among non-eternals, the Intelligence in the intelligent, who, though one, fulfils the desires of many... those wise men who perceive Him as dwelling in their own Self, to them belongs Eternal Peace and to none else. [2 - 2 - 13]

j) Shantim Moksham Apnoti

k) Jnani alone attains Permanent peace, others can't get Permanent peace (Ajnanis).

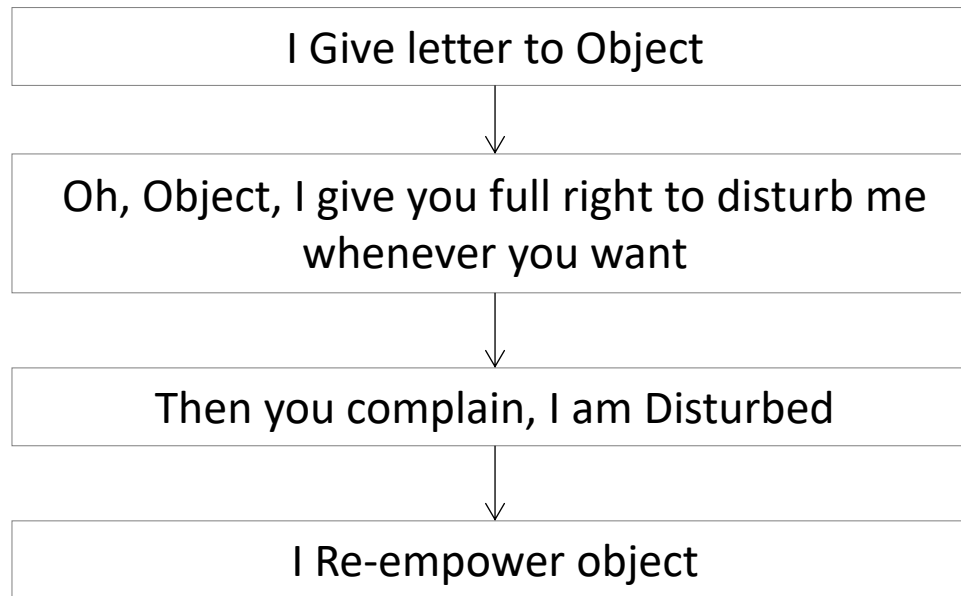
L)

Moment I have desire, attachment to an Object

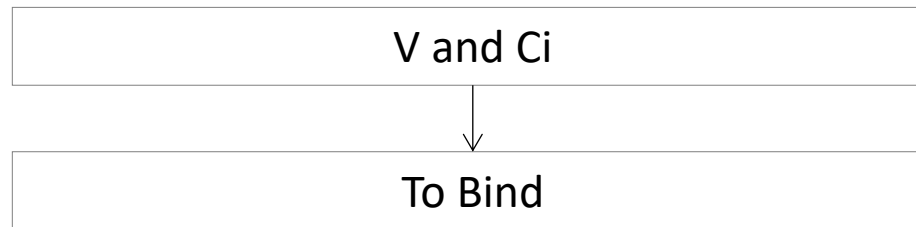


I am Empowering the Object to Disturb me

m)



n) Vishaya = That which emotionally binds me.



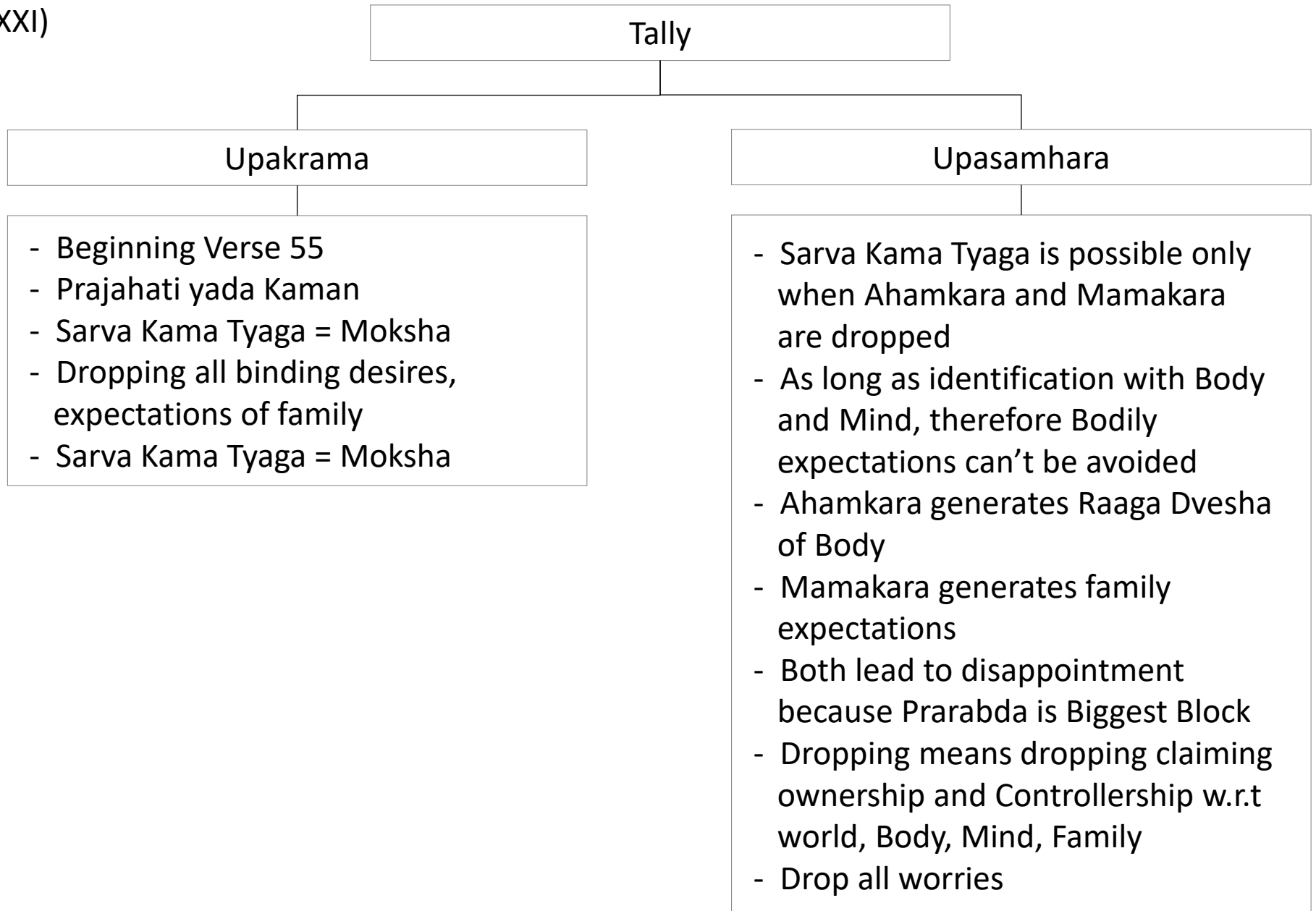
- Vicinoti - Badnati iti Vishaya.

o) Give up Ahamkara and Mamakara

- All belongs to Ishwara.

## Gist :

XXI)

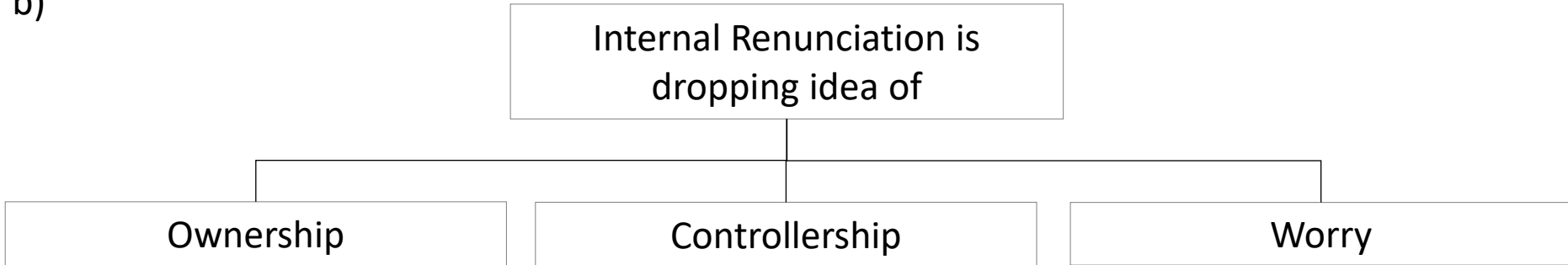


XXII) Nirmama - Nirahankara possible only when you change the format

**a) World View should change :**

I am the Atma	Everything else is Anatma
- Satyam	- Mithya - Perceive uniformly Anatma Status

b)

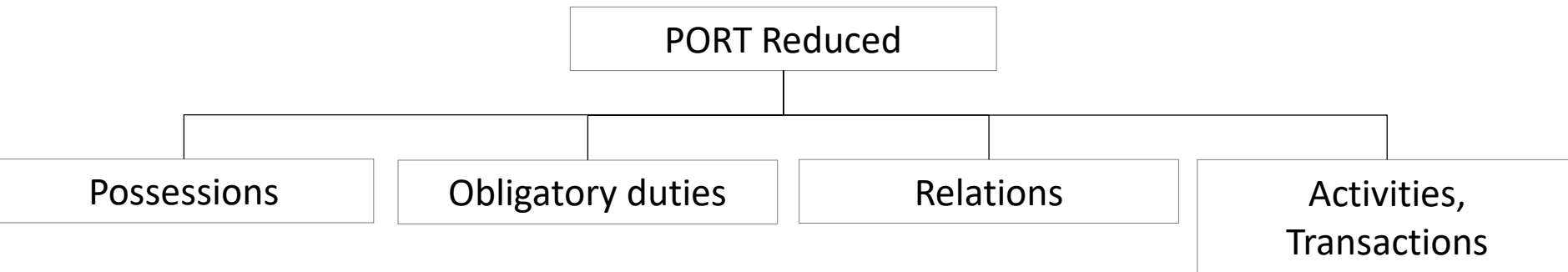


- This is Antara Sanyasi.

**c) Charati :**

- Having dropped all, lives a life a Simplicity.

d)



- e) Even if I renounce everything, Body - Mind thoughts remain.
- f) For Shariram also attachment is gone
- g) Difficult to Drop thoughts as Anatma, as they are closest to Atma and very Subtle.
- h) Body is here because of Gods will
- i) Whenever God wants to take, in whatever fashion, I am ready to loose
- j) One who is free from attachment to the Body
- k) This is a powerful condition no. 1

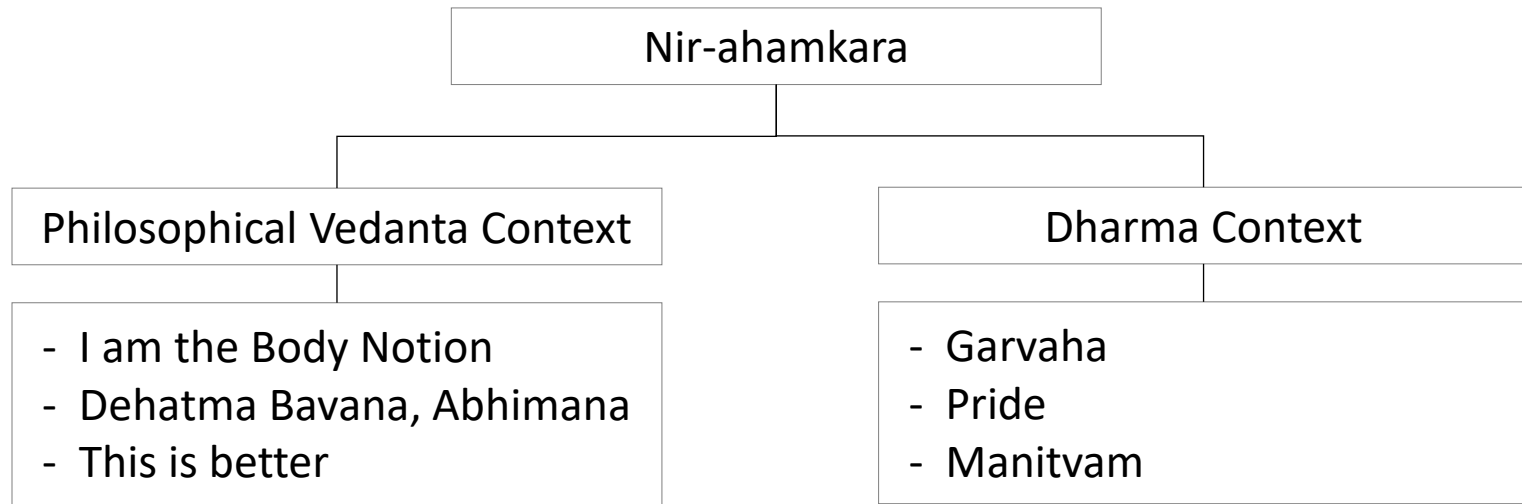
XXII) Nirmama = Ownership and Controllership

- a) Desire to Control things is a Very powerful desire
- b) Controlling means, they should do exactly as I want
- c) When impossible is attempted, Suffering is Choiceless consequence.
- d) Controlling because of Mama Idam, my people, I am the Leader, Head of family, I am telling for their good.
- e) This is 2<sup>nd</sup> Condition.

f)

Drop attachment	Drop ideas of Control
1 <sup>st</sup>	2 <sup>nd</sup>

XXIII)



XXIV) Nis-sprihaha = Freedom from Deha Abhimana

= Freedom from Atma Sambavana

= Thinking high of oneself

a) I am Great, Jnani, Nis-sprihaha, Nirmama

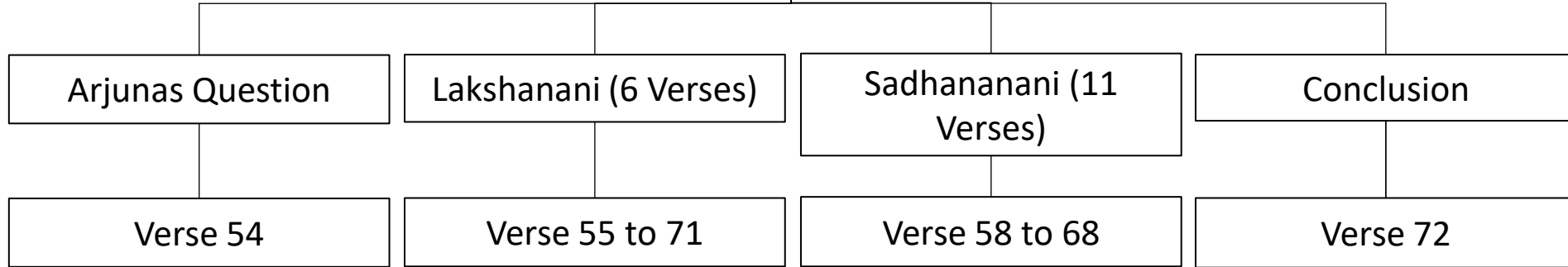
XXV) Last Quarter of Mantra - Saha Shantim Adigachhati

**a) Nis-spirhaha, Nirmama, Nirahamkara, one who is = Sthithaprajna = Jnananishta.**

39) I)

Sthithap Prajnya Portion

Verse 54 to 72 (19 Verses)



II) Lakshanani (Jnana Phala Butani)

**a) Poornatvam :**

- Fulfillment

**b) Nis-sprihatvam :**

- Freedom from Attachment.

**c) Nir-mamatvam :**

- Freedom from Sense of Ownership, Controllership

**d) Nirahamkaratvam :**

- Free from Body - Mind Identification.

## e) Shanti :

- Absolute Peace – Moksha.

III) a) Jnanam alone can give Absolute peace, nothing else.

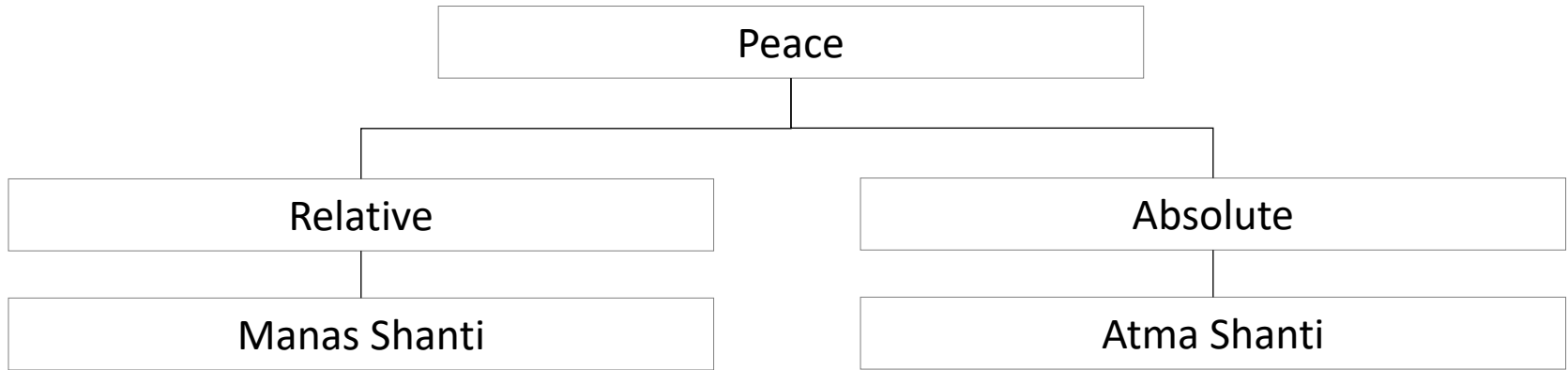
## b) Katho Upanishad :

नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान् ।  
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

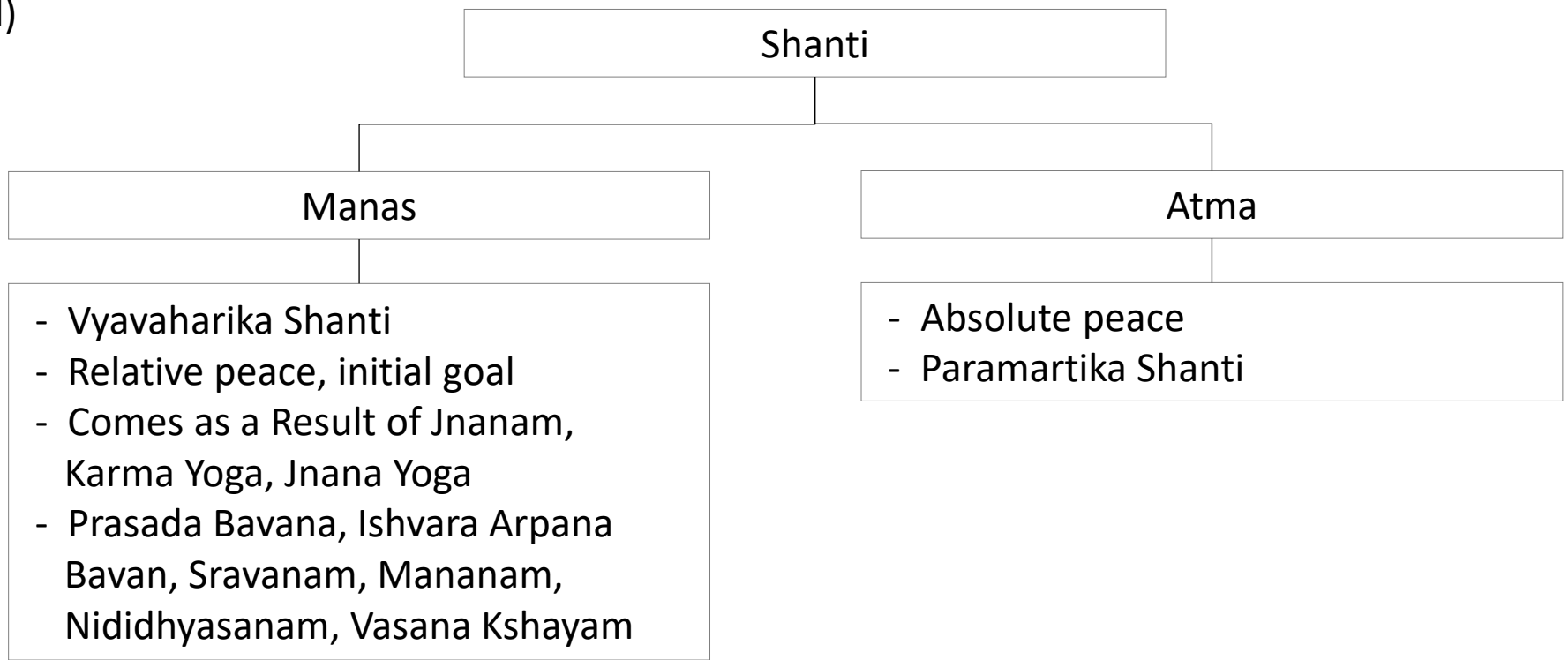
Nityo 'nityanam cetanas cetananam eko bahunam yo vidadhati kaman,  
Tam-atmasthan ye 'nupasyanti dhirah tesam santih sasvati netaresam ॥ 13 ॥

He, the Eternal among non-eternals, the Intelligence in the intelligent, who, though one, fulfils the desires of many... those wise men who perceive Him as dwelling in their own Self, to them belongs Eternal Peace and to none else. [2 - 2 - 13]

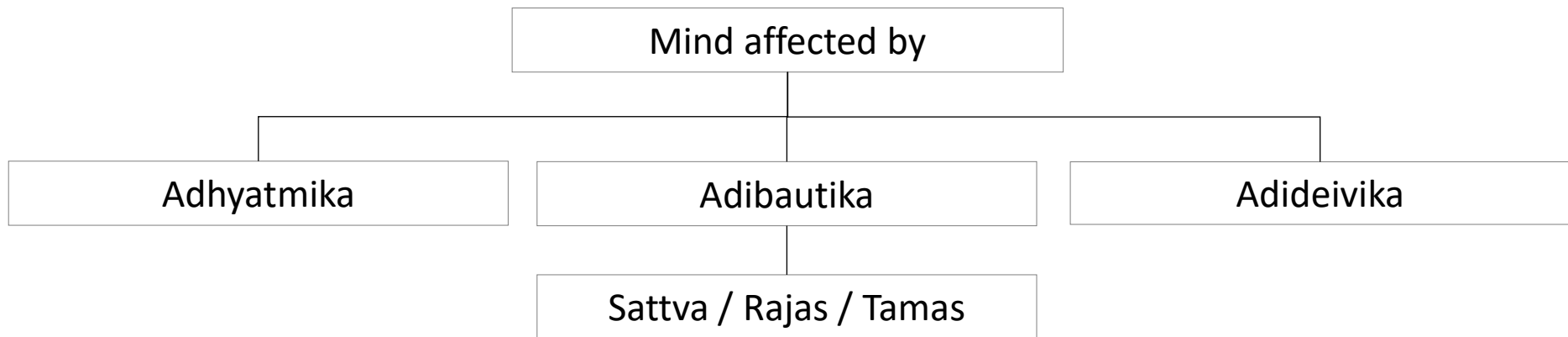
c)



d)



e)



V) What is the Goal of Nididhyasanam?

- Claiming Atma Shanti.

a) When you work for Manas Shanti, you are in Triangular format.

b) When you work for Claiming Atma Shanti you are in Binary format.

VI) Sthithi = Above mentioned Abidance in Avasthanam, in Brahman.

a) Not connecting the level of Manas Shanti with my freedom.

b) Mind and its Conditions have nothing to do with my Svarupa.

c) This Avasthanam is Absolute Shantihi.

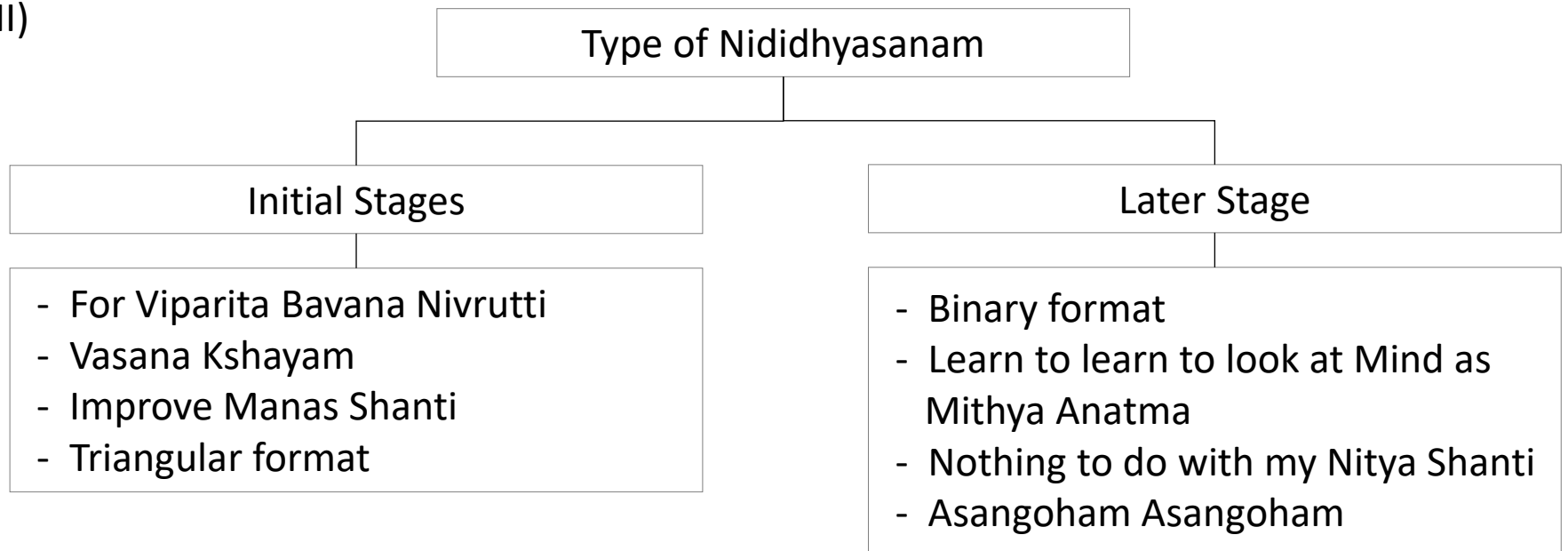
VII) What is the Awareness required?

a) At Anatma level, Duties have to continue

b) I don't look upon them as my Sadhana for liberation

c) If no Sadhana, then it is Karma Abhasa.

VIII)



IX) Mind has Moha, I don't have Moha I am Adhishtanam, Separate from Mind

a) I am ever free Atma, eternal, Satyam

b) I am Nitya Moha Nivrutyaha = Nididhyasanam

= Primary Nididhyasanam

= Real Nididhyasanam

c) Real Nididhyasanam is claiming Atma Shanti

## X) Another Reason :

- a) Mind is nearest Version of Maya
- b) Most mysterious entity
- c) More you work on your mind, more Confused, tired you become
- d) Learn to Drop Mind as Mithya

### e) Learn to Say :

- Mind is Maya, Mithya.

### f) Vivekachudamani :

न ह्यस्त्यविद्या मनसोऽतिरिक्ता

मनो ह्यविद्या भवबन्धहेतुः ।

तस्मिन्विनष्टे सकलं विनष्टं

विजृम्भितेऽस्मिन्सकलं विजृम्भते ॥ 169 ॥

*na hyastyavidyā manaso'tiriktā*

*mano hyavidyā bhavabandhahetuḥ |*

*tasminvinaṣṭe sakalaṁ vinaṣṭaṁ*

*vijṛmbhite'sminsakalaṁ vijṛmbhate || 169 ||*

Apart from the mind there is no ignorance (avidya). The mind itself is the ignorance which is the cause for the bondage of conditioned existence. When the mind is destroyed, everything else is destroyed. When the mind manifests, everything else manifests.[Verse 169]

- Mind = Maya, more you grapple, more mysterious it becomes.

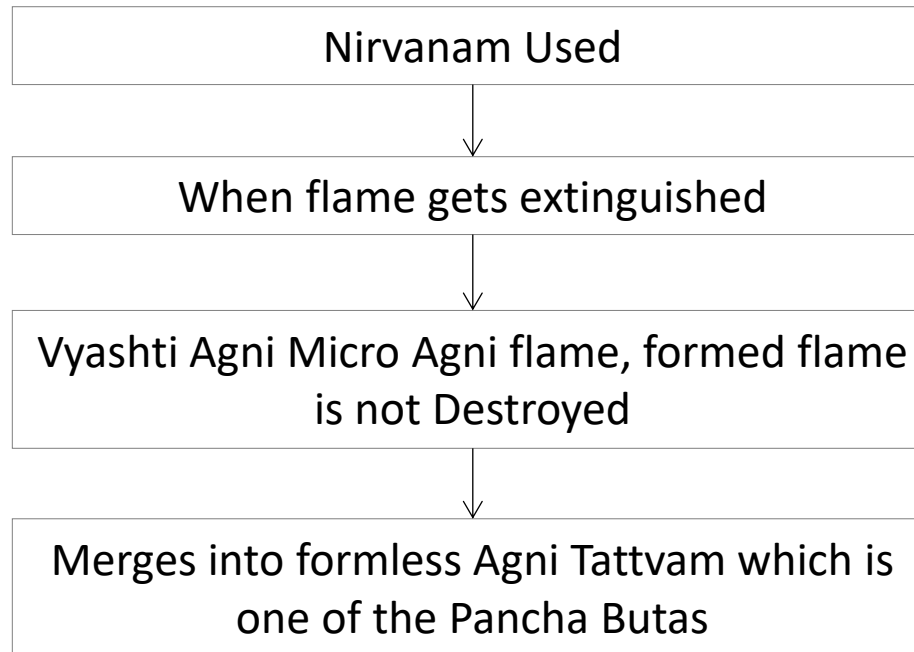
## g) Final Abidance is Awareness of the Binary format only.

h) Claiming Binary format “I am Atma, everything else is Anatma, Mithya, alone is called Brahmi Sthithi.

XI) I don't forget this fact even when the Conscious Mind is Involved in the transactions of the world.

a) Moksha merely by Jnanam of the Paramartika Vastu and Dropping experiences of the Jiva, Jagat, Ishvara world as a Dream world, Mithya.

b)



c) No Death for a Jnani

- Body - Mind Merges with Pancha Butas.

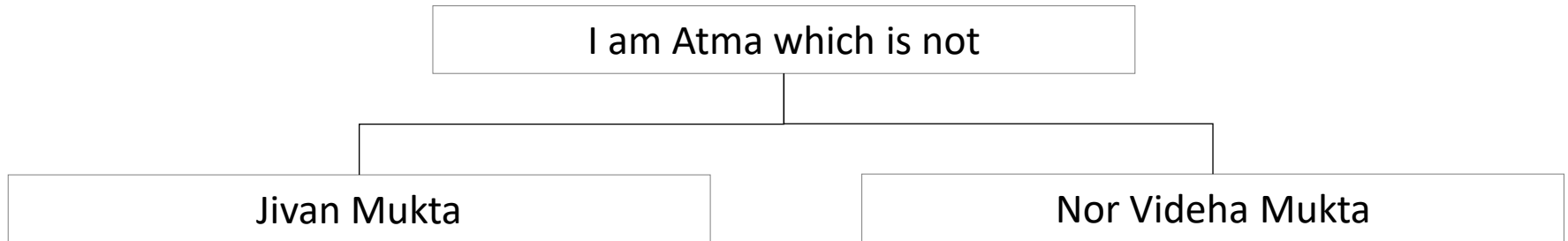
d) Flame Merging into Agni Tattvam, extinguishing, Extinction of Flame is called Nirvanam.

e) Here resolution of Jivatma into Paramatma.

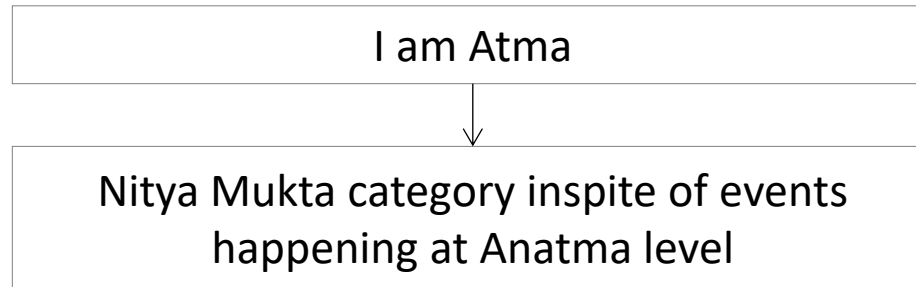
XII) Ghatakasha Merges into Mahakasha = Moksham

= Videha Muktim

a)



b)



**XIII) Replace with Binary format :**

a) I am the Atma who is no more a Sadhaka, Seeking Moksha

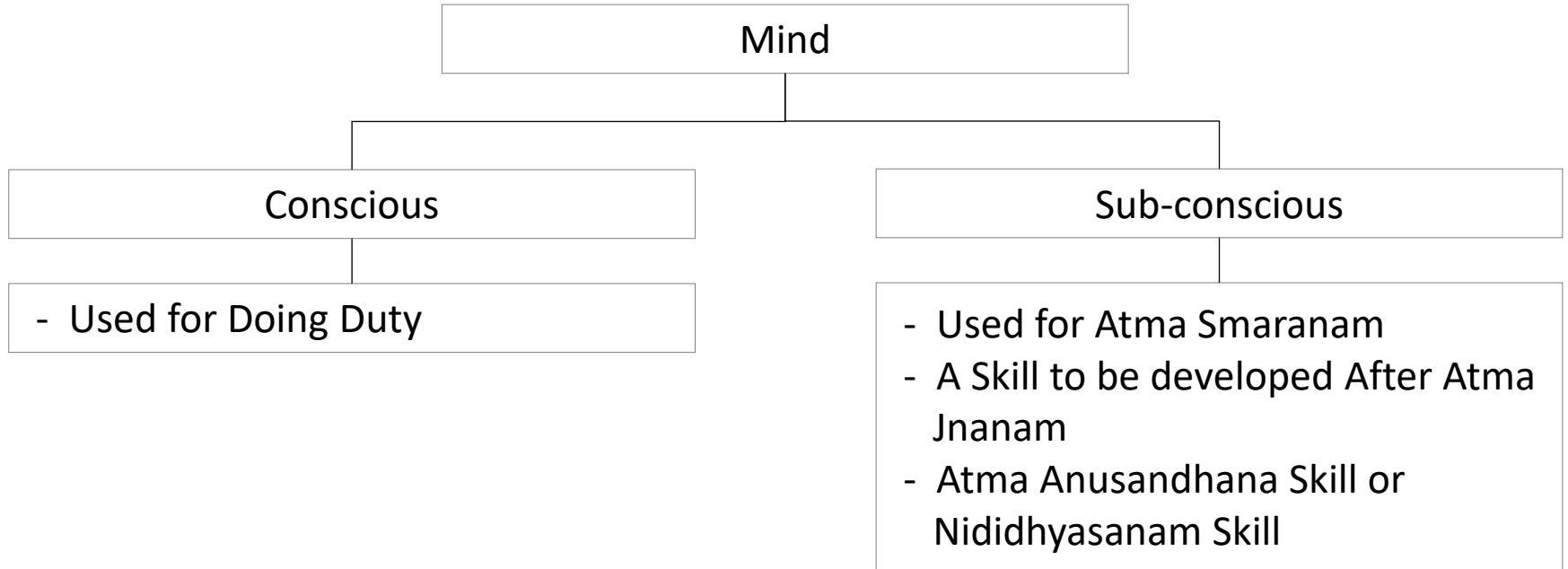
b) I am the Atma, for whom Moksha is Siddham, Svarupam.

c) I am not Sadhaka, Jiva

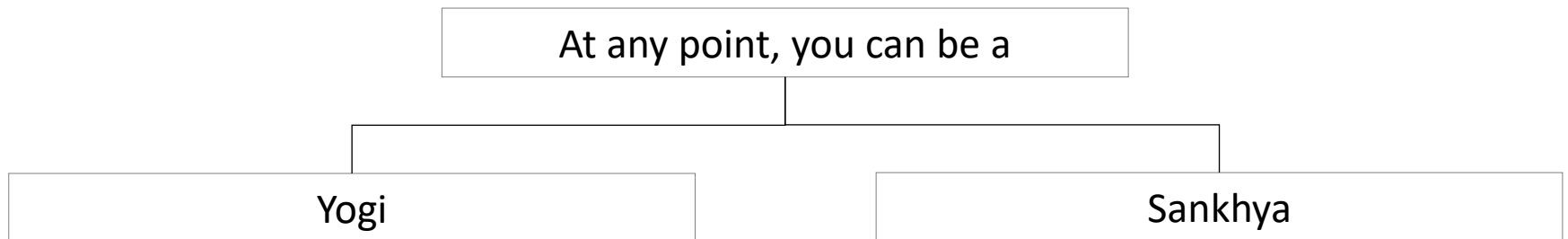
- Moksha not Sadhyam to be reached in future.

XIV) a) Instead of Developing Skill of Ishvara Smaranam, I develop a new Skill of Maintaining Atma Smaranam at Sub-conscious level.

b)



c)

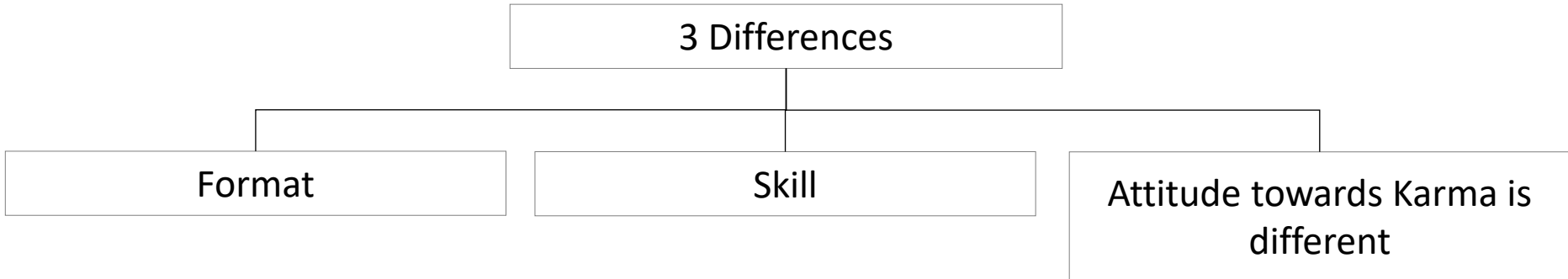


- You can't be Simultaneously be a Yogi and Sankhya.

Yogi	Sankhya
- Karma Action = Sadhana for Moksha	- Karma not Sadhana - I am Mukta, Siddha

d)

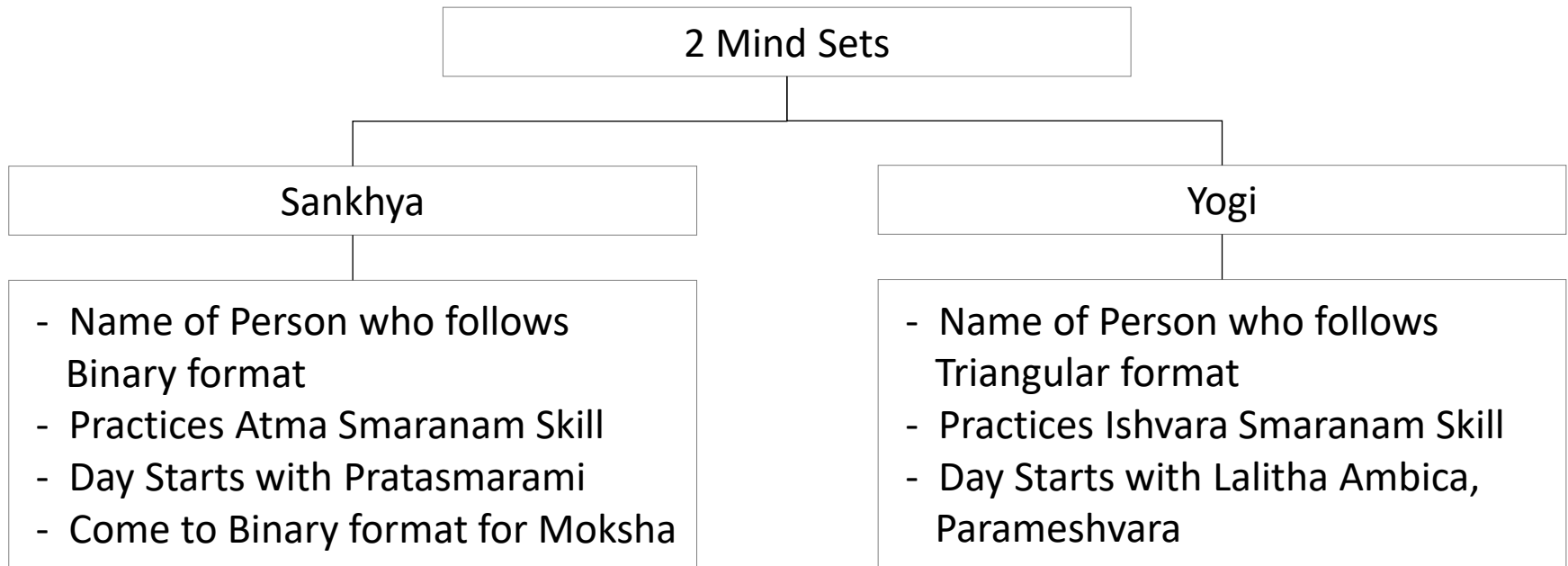
Yogi's Karma	Sankhyas Karma
Karma Yoga	Loka Sangraha



40) a) 2 Mind sets :

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

b)



I)

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

II) During Crisis, Practice

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

a) When Prarabda comes, have to do Appropriate Karma.

## b) Uktavan :

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

## c) For Moksha, you have to become Akarta, Atma

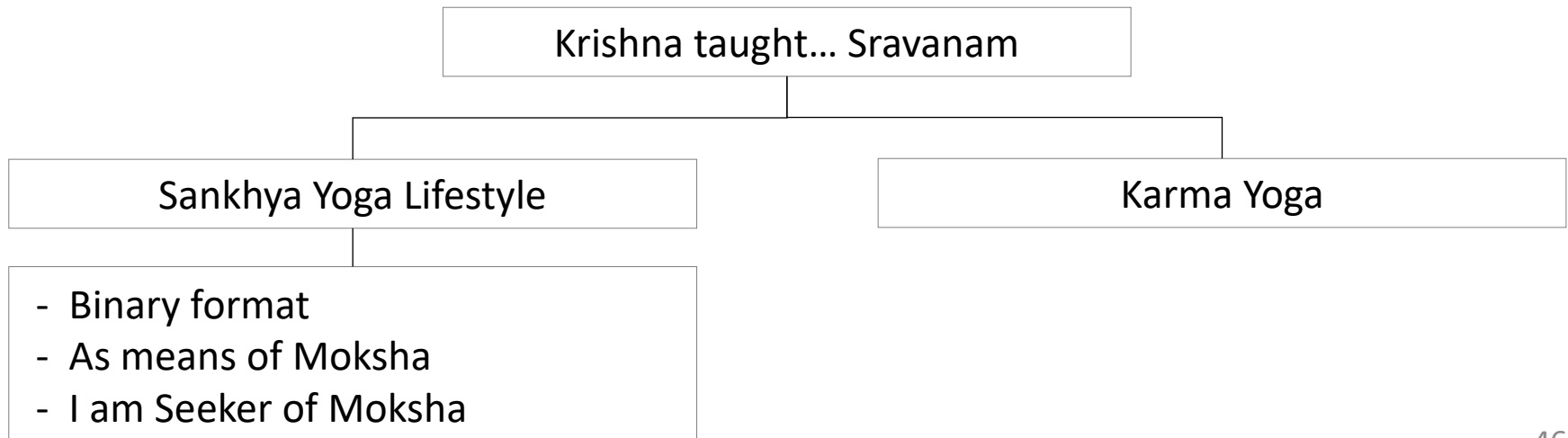
### III) Tad Etad Alakshya :

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

#### a) Seeker has understood :

Karma Yoga	Jnana Yoga
<ul style="list-style-type: none"><li>- Preparation</li><li>- No Moksha</li><li>- 1<sup>st</sup> Step</li></ul>	<ul style="list-style-type: none"><li>- Get Moksha</li><li>- Ultimate Step</li><li>- Direct means</li></ul>

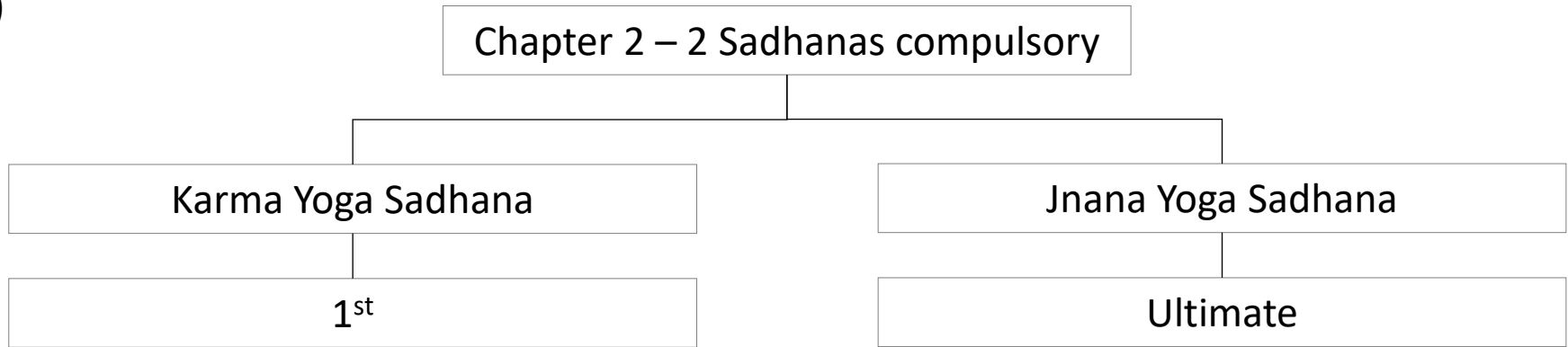
#### b)





## Revision : Chapter 3 - Introduction Bashyam :

IV)



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

b) Sankhya = Adhikari for Jnana Yoga

Yogi = Adhikari for Karma Yoga

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

V) a) Brahmachari - Has Ashrama karma

- Does not Practice

- Grihastha Ashrama Karma Simultaneously

- Has no Adhikaritam

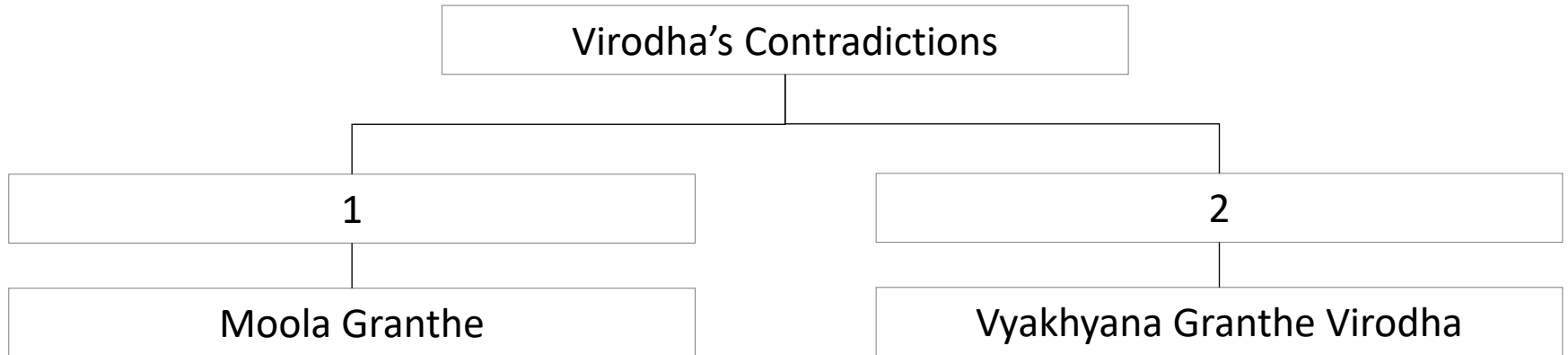
b) Converts to Grihastha and then Starts Grihastha Karma

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

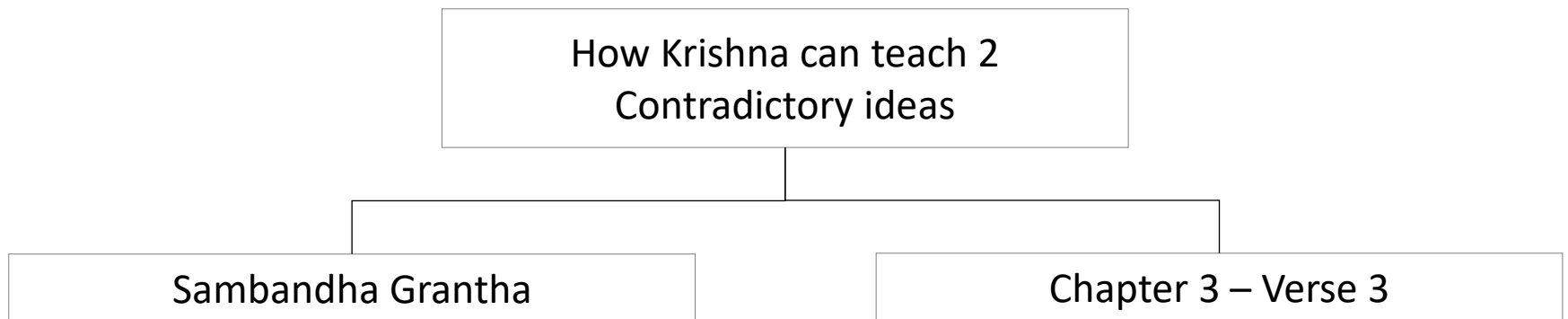
#### d) Purva Pakshi :

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

e)



VI)



VII) Contradictory message, teaching.

a) Sanyasa is the Greatest Tapas

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

b) Binary format requires tremendous inner Strength and Sraddha in Jnana Khanda.

c) Drop Prarabda Karma idea to attain Moksha

d) Drop I - from Karta and Bokta.

e) I am not a Sadhaka doing Punya Karma.

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

**VIII) In Difficult Situations :**

a) Don't Say I have bad Prarabda

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

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

d) I am Punya Papa Ateetaha

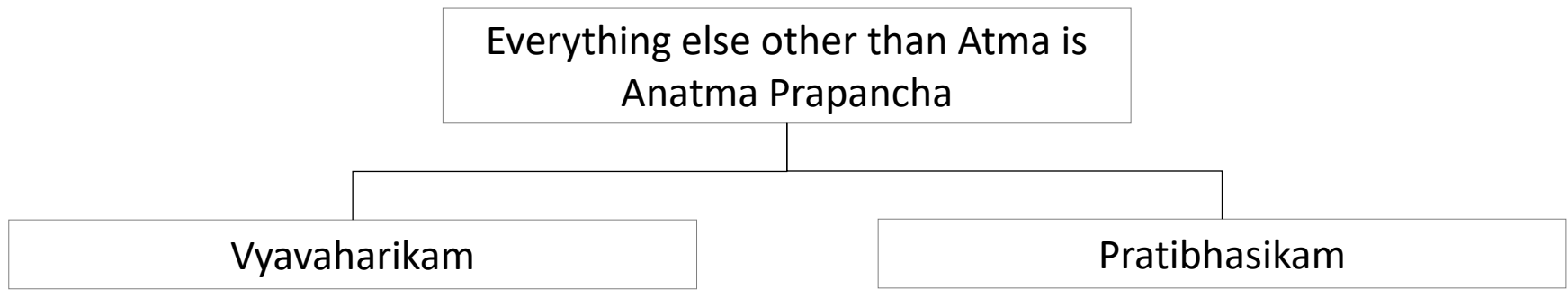
**IX) Satya Anrutye Tyaja :**

a) Satyam = Vyavaharika Satyam

Anrutam = Pratibasika Satyam

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

c)



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

**e) Keep Saying :**

- They cannot touch me.

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

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

h) Worry indicates Satyatva Buddhi

- Do Nididhyasanam, not Prayer.

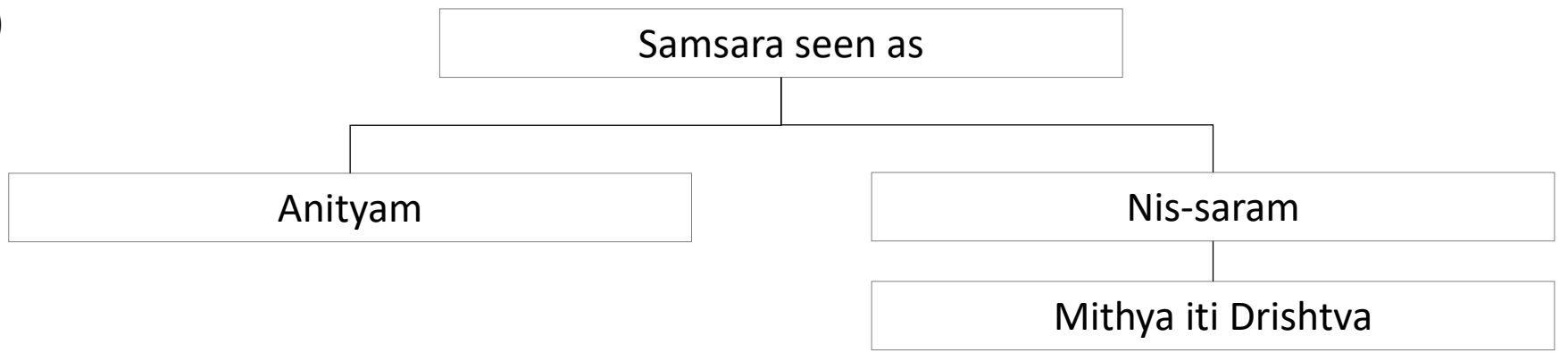
i) Reduce worry, world into Mithya

j) Reduce worry and all perceptions as Mithya

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

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

m)



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

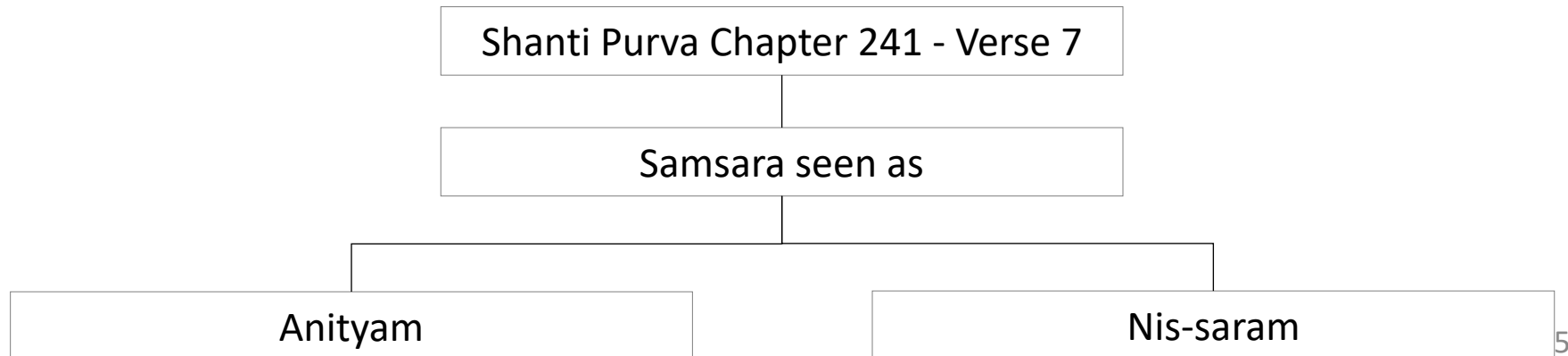
**X) Narada Parivrajaka Upanishad :**

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

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

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

**XI) Mahabharatha :**



a) Karmana Badyate Jantuhu

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

## XII) Binary format :

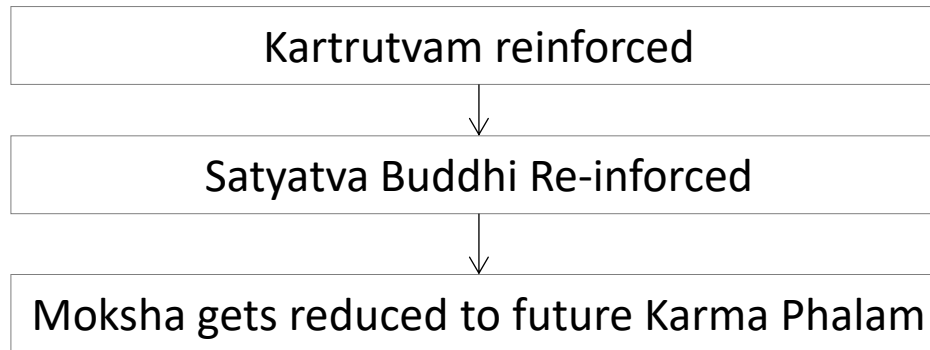
a) I don't have to do something

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

c) This Mind set has to be Developed

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

e)



f) Moksha Anxiety replaces Children Anxiety

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

h)

## 2 Mindsets

I am Jiva

- Ever bound with Plans
- Jantuhu

I am Atma, Sakshi

- Revealed by Veda
- When one understands this, it is called Moksha

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

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

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

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

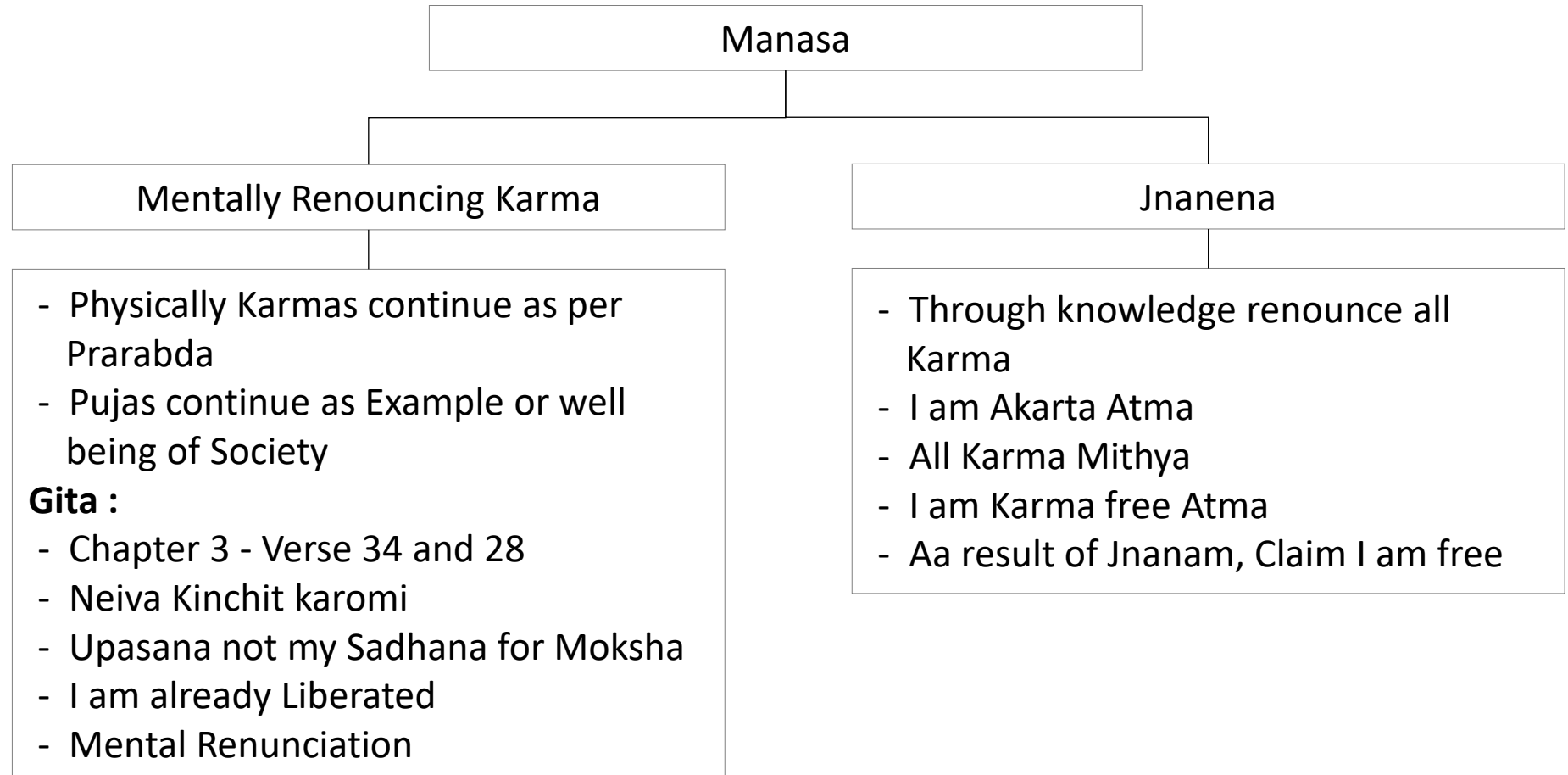
XIV) Gita :

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

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

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

a)



Gita :

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

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

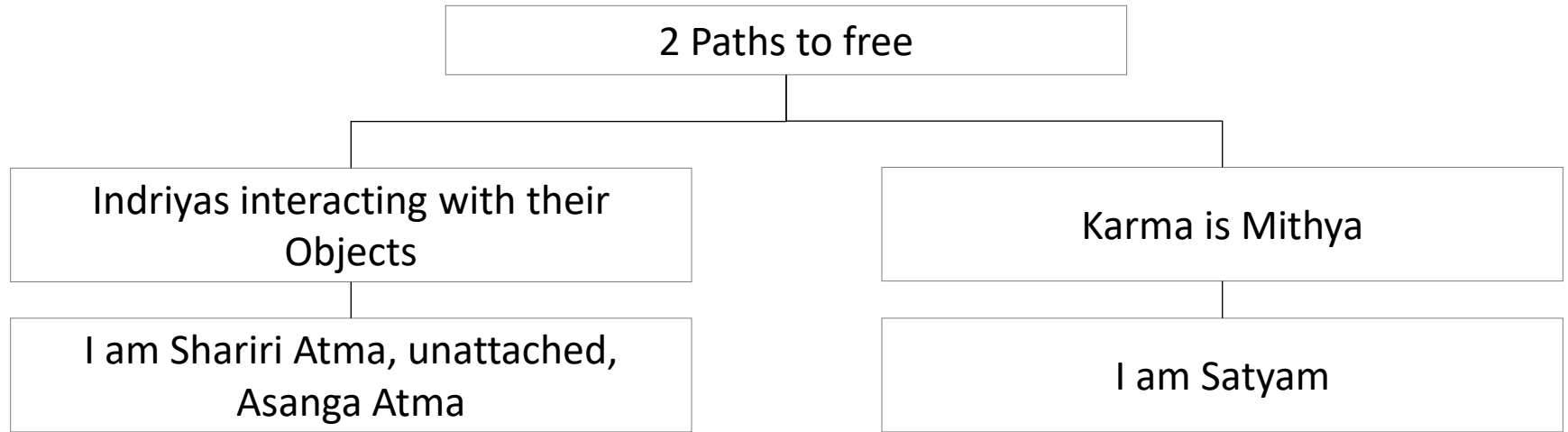
But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

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

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

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

b)



**c) Final Meaning :**

- I am Akarta
- All Karmas Mithya

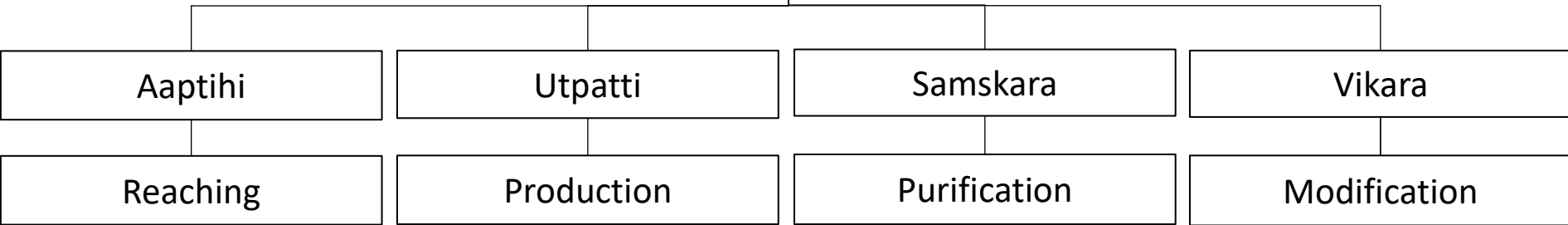
d) Therefore Samuchhaya not possible

XV) 2 Yogas not Practiced Simultaneously but Practiced Sequentially

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

b)

Karma Phalam only of 4 Types

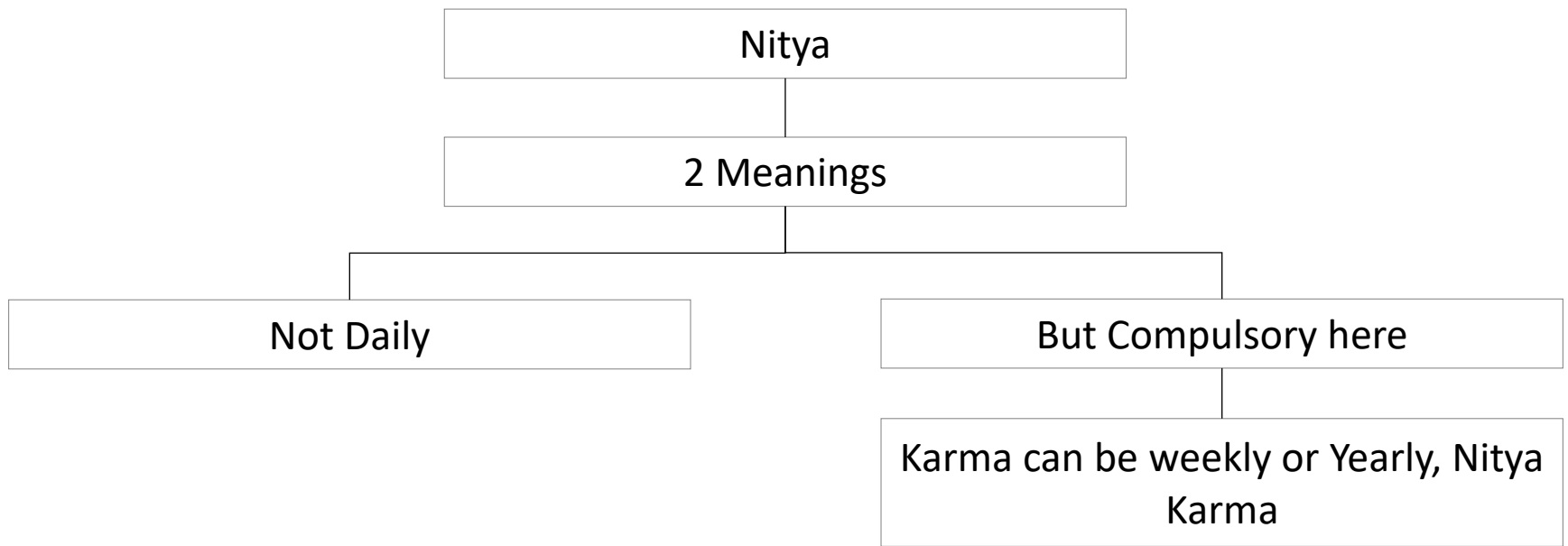


c)

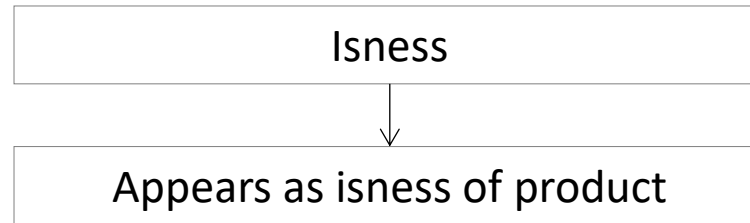
<b>Vedanta</b>	<b>Purva Pakshi - Group</b>
- Nitya Karma produces Punyam	- No Punyam in Nitya Karma - Omission produces Pratyavaya Papam

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

e)



XVI) a) Cause



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

c) Nitya Karma cleans up the Dust called Prarabda Papam.

d)

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

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

f)

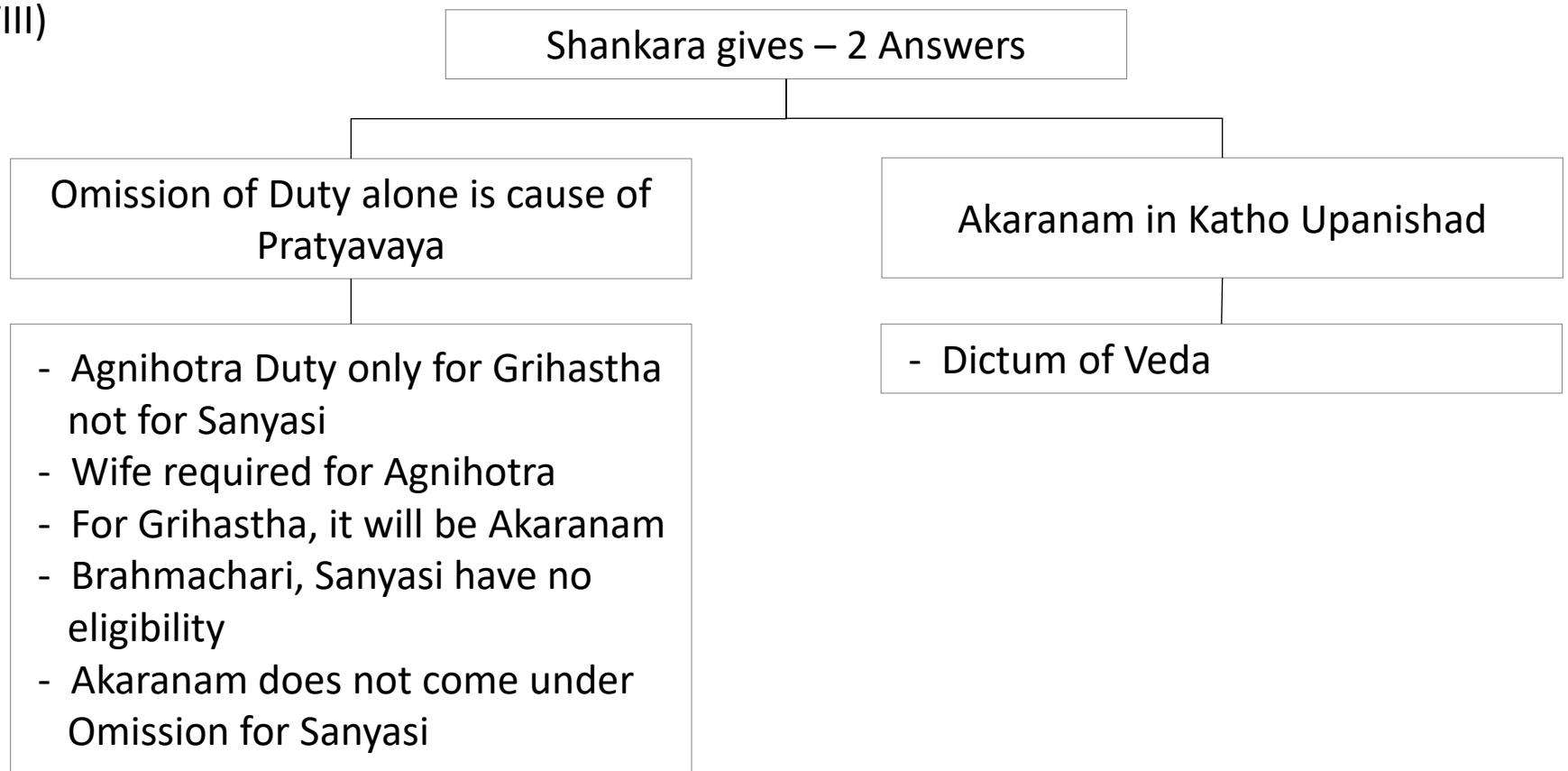
<b>Jnanapakam</b>	<b>Natu Karakam</b>
Revealer	Not Action

### **XVII) Purva Pakshi :**

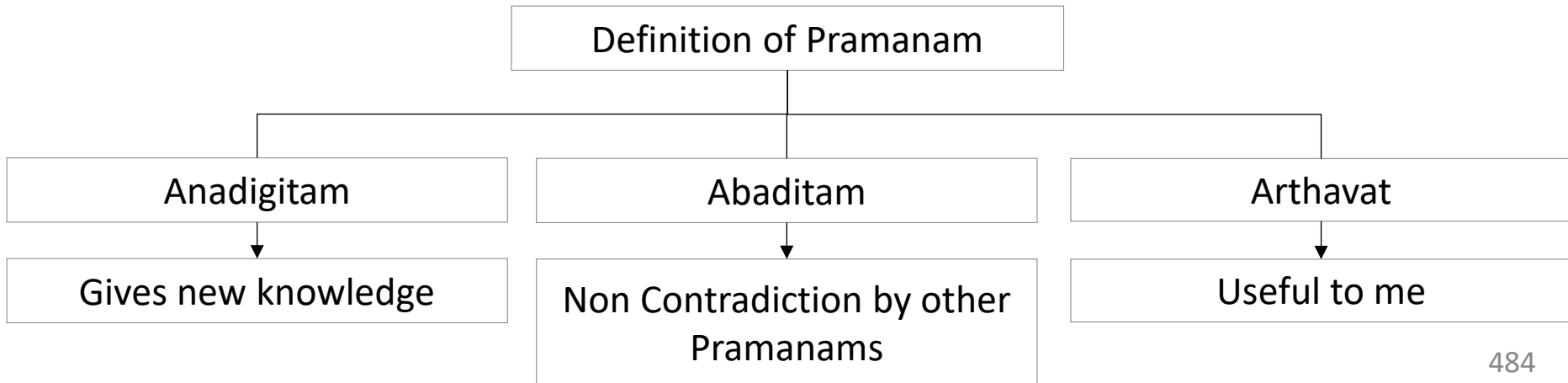
a) Karma not for production of Moksha but to avoid Pratyavaya Papam because Agnihotra has to be done lifelong.

b) Akaranam produces Pratyavaya Papam.

XVIII)



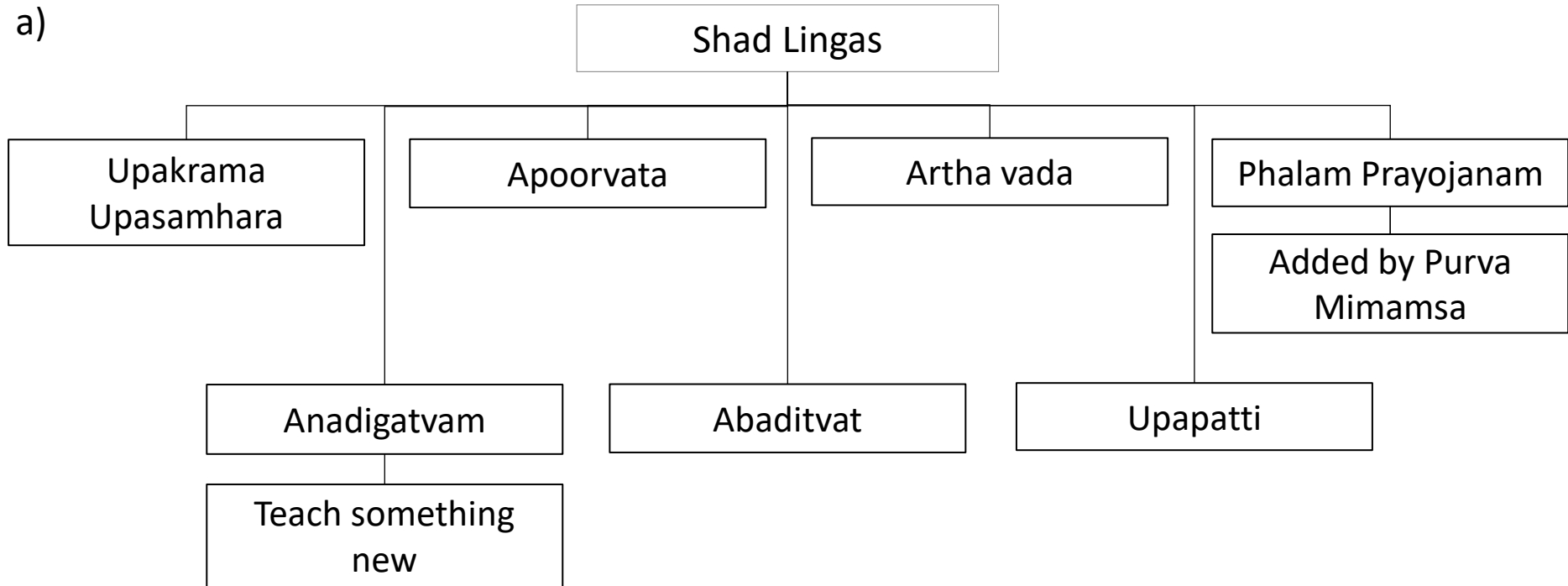
XIX)



## 41) I) 1<sup>st</sup> Argument :

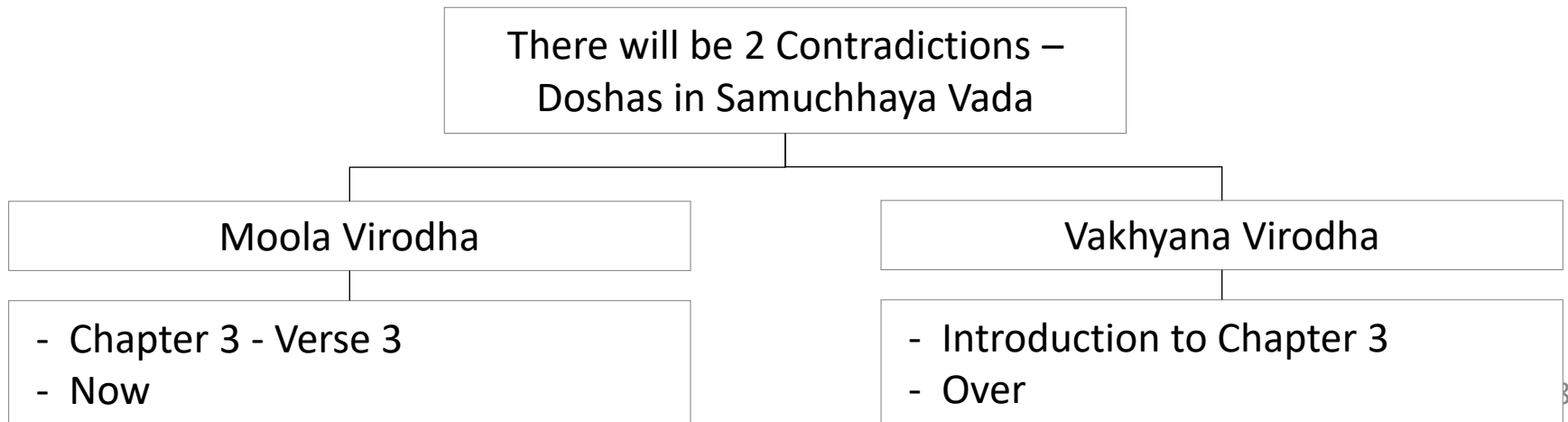
- To be a Pramanam we have to analyze through Shad Lingas.

a)



## II) Shankara Refutes Samuchhaya Vada

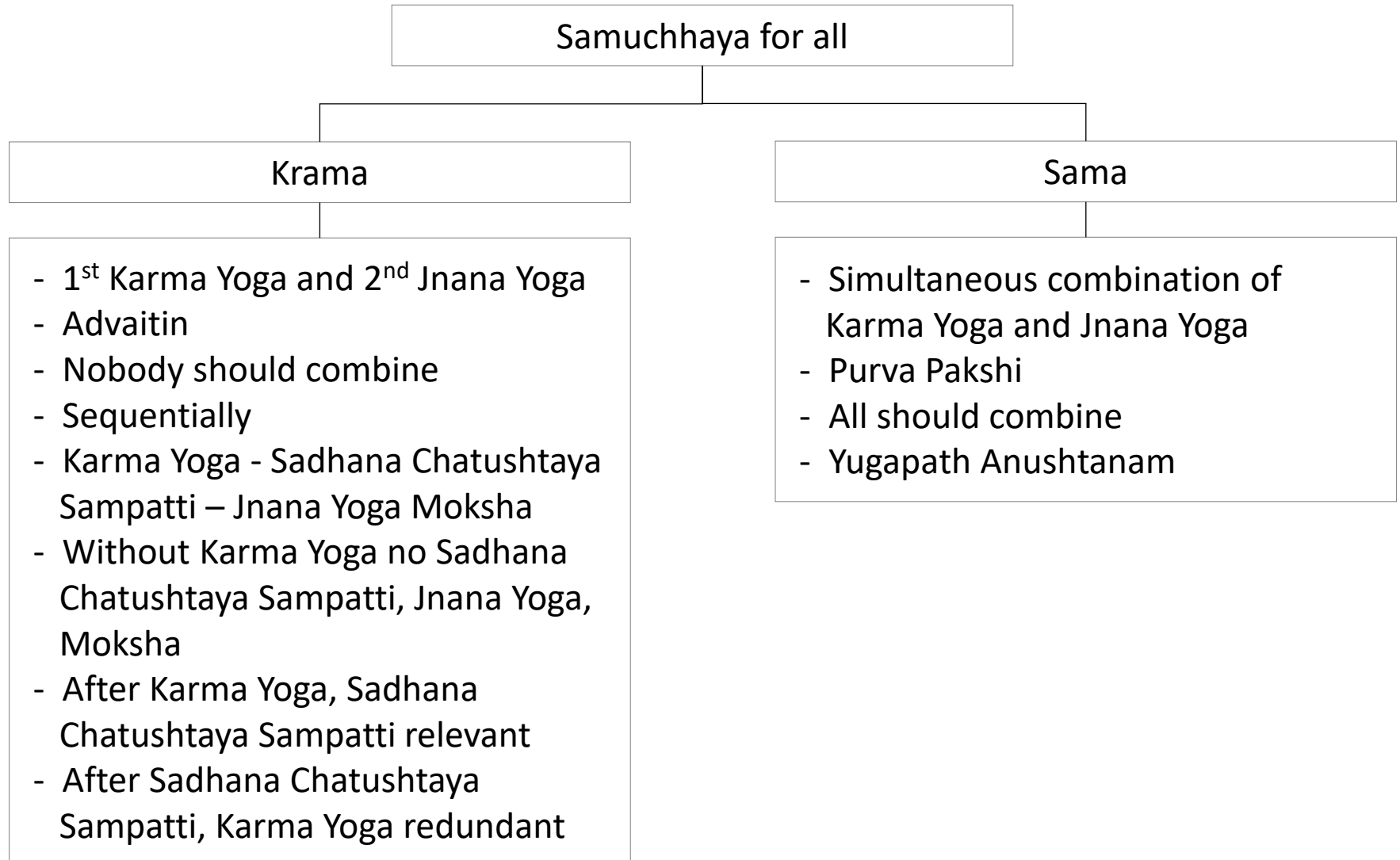
a)



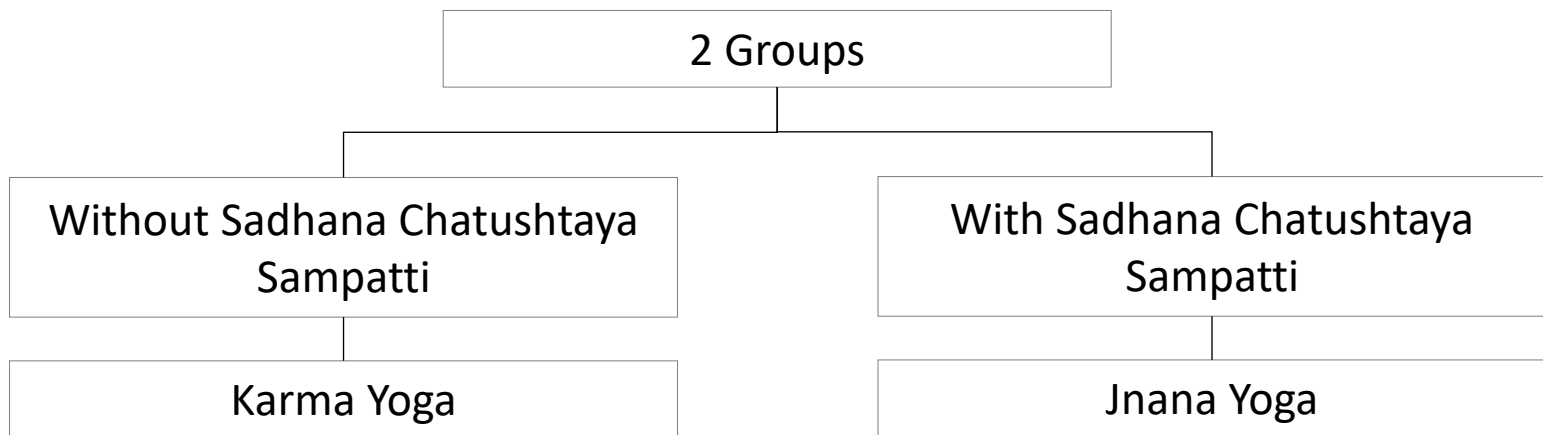
### III) Advaitins View :

a) Krishna Teaches karma Yoga and Jnana Yoga to humanity

b)



c)



IV) Kevala Jnanat Eva Moksha

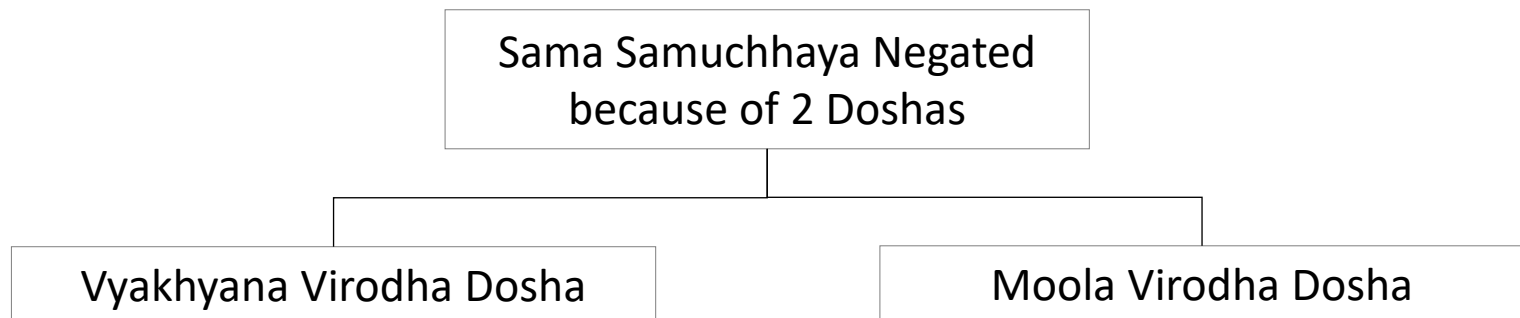
- Solely, unaided, independent Jnana Yoga alone continues to liberation, without any Extraneous factors.

V) Once Preparedated of Mind is over, karma Yoga's role is over.

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

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

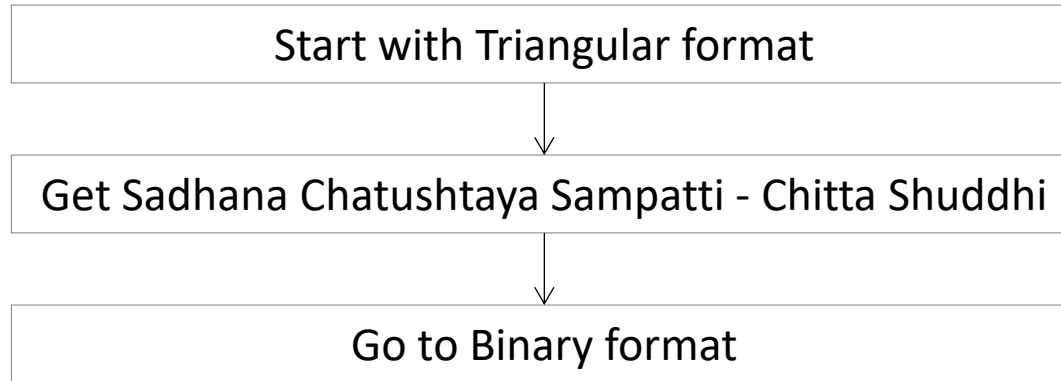
VIII)



## IX) Simultaneous combination defective

- Krama Samuchhaya is fine.

X)



a)

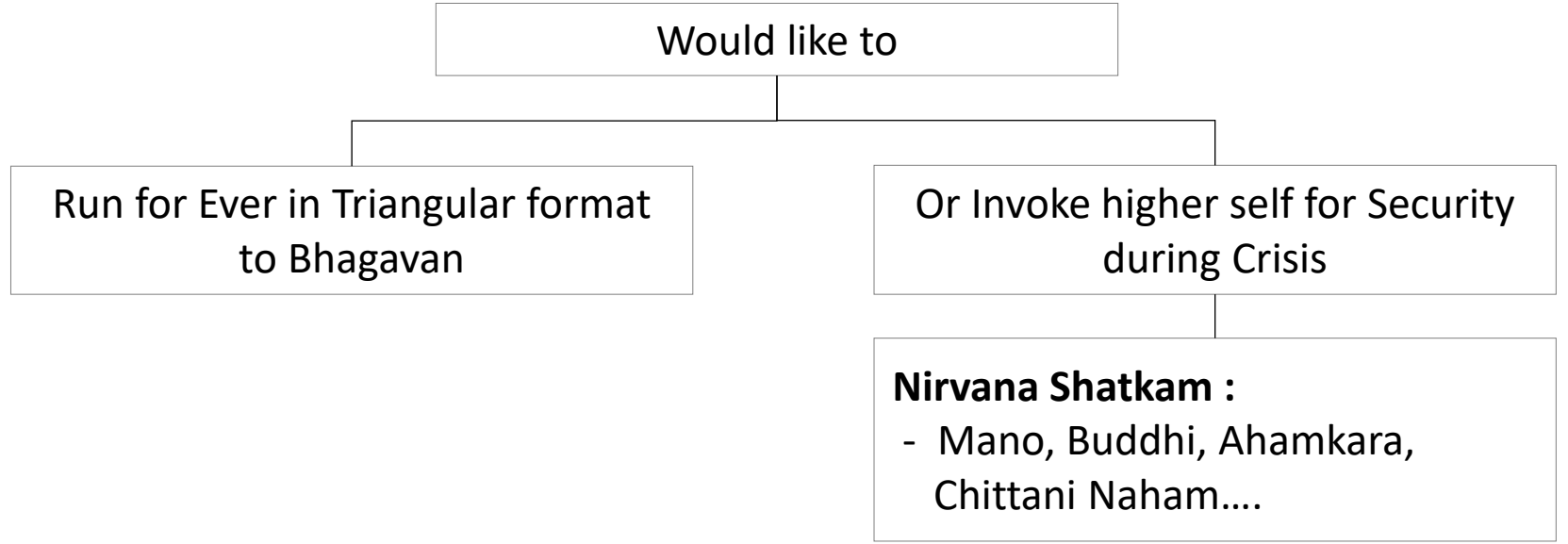
<b>Triangular format</b>	<b>Binary format</b>
- I am Samsari Jiva	- I am Sakshi Brahman - Asamsari - Aham brahma Asmi - Remaining in Binary format alone, Moksha is possible

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

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

### XIII) Crucial Question :

a)



### Nirvana Shatkam :

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

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

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

- b) Pain of Anatma will be experienced
- c) I am able to transcend pain, remembering Atma Svarupa.

**XIV) Binary format :**

- a) I have resources within myself
- b) Aham Atma Satyam, Independently existent.
- c) Anatma Jagat - Mithya, has dependent existence

**d) I am ever free Turia Atma, Unaffected by :**

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

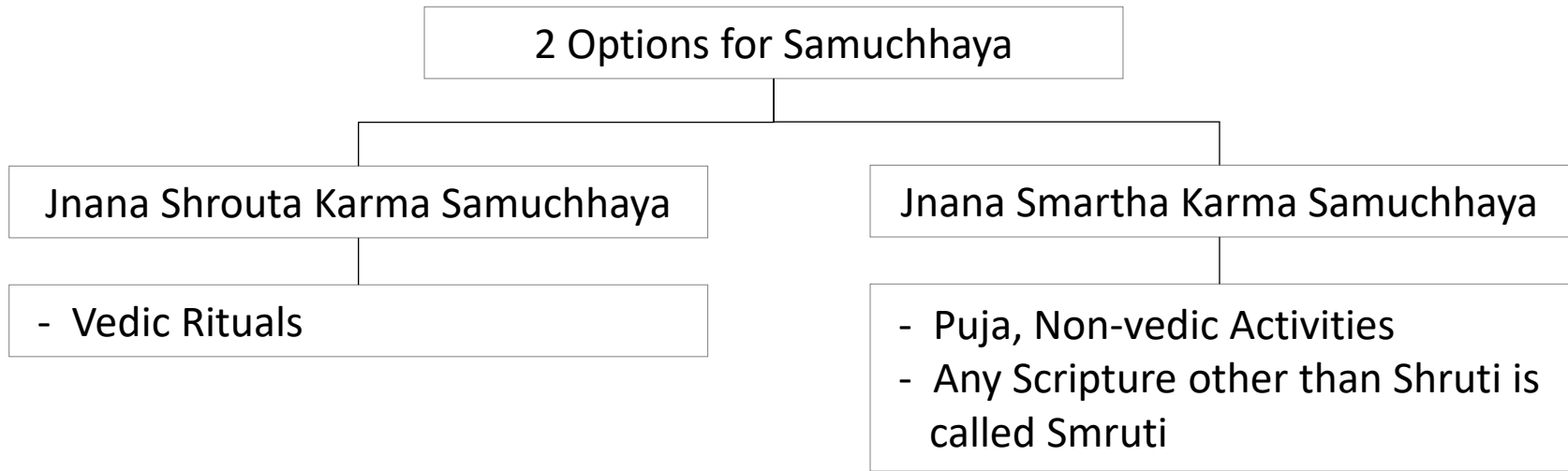
e) Aham Satyam, Situations are Mithya.

**f) Arjuna did not understand :**

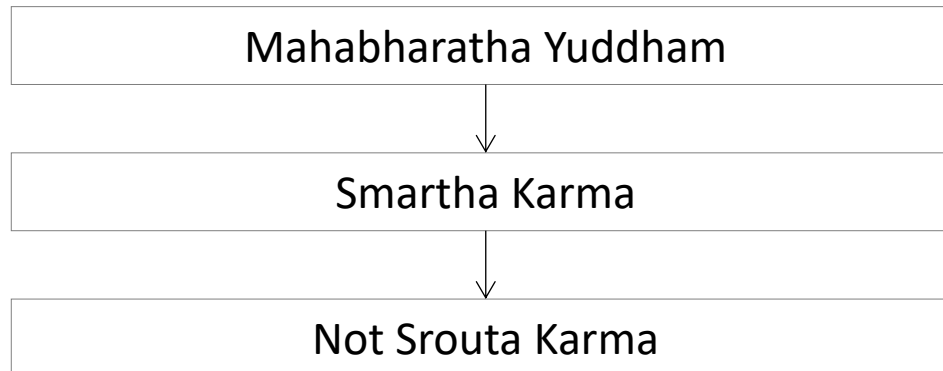
- Jnana Yoga does not give Moksha to unfit Seekers.

## XV) Shankara Addresses Samuchhaya Vadi :

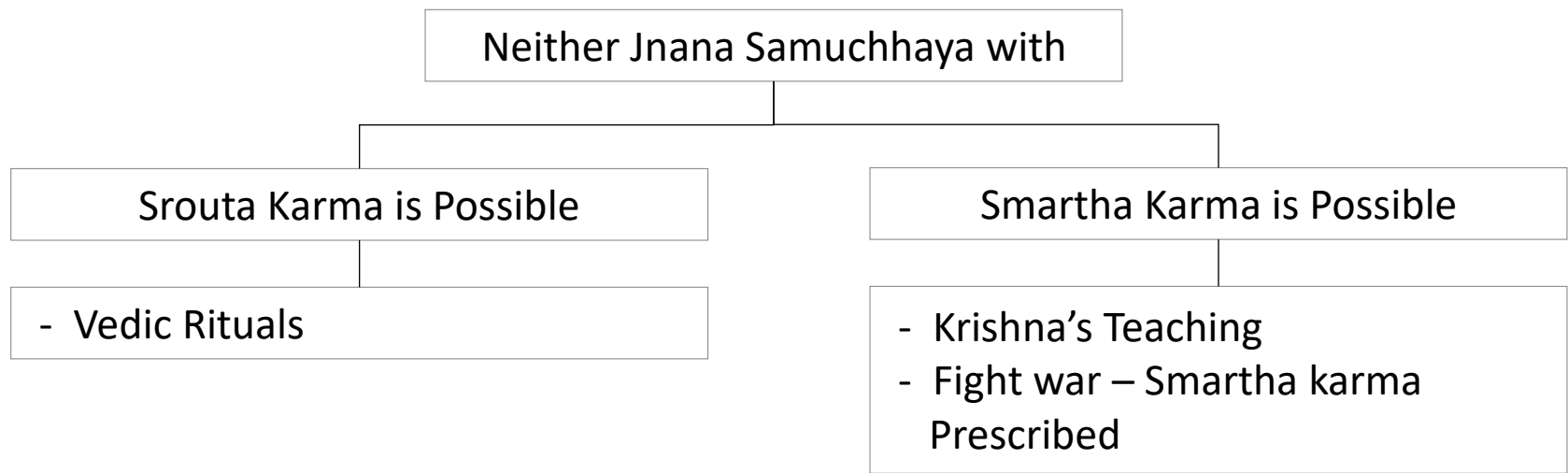
a)



b)



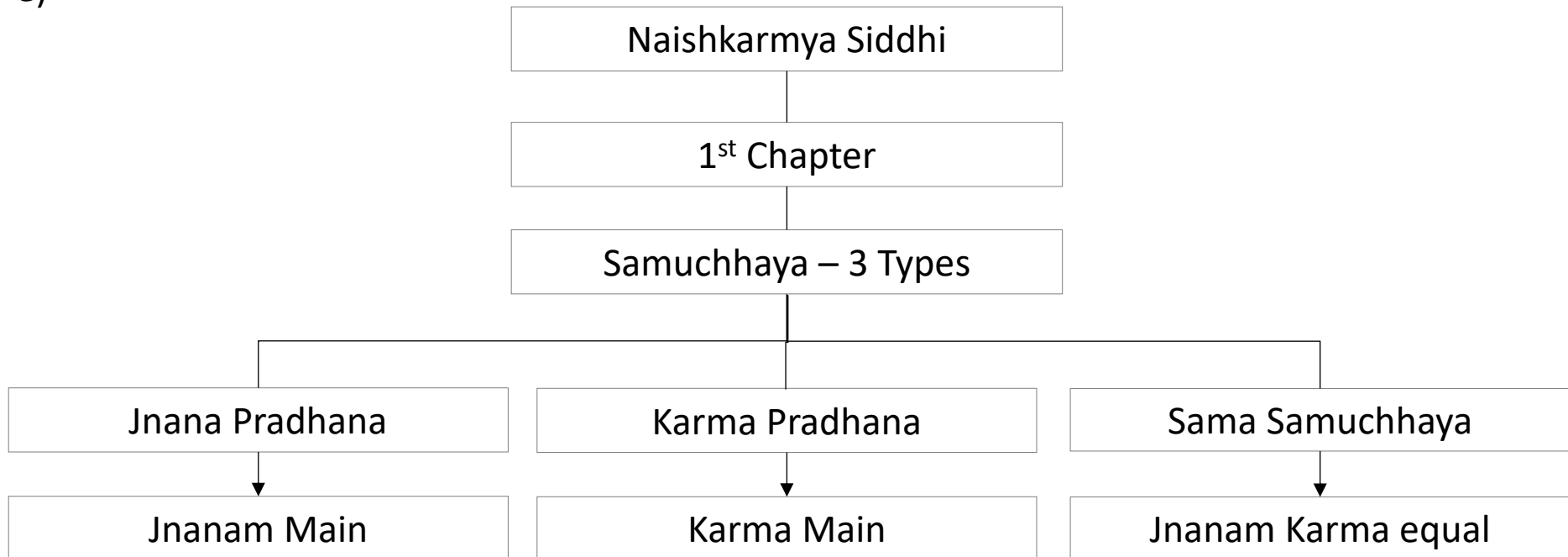
c)



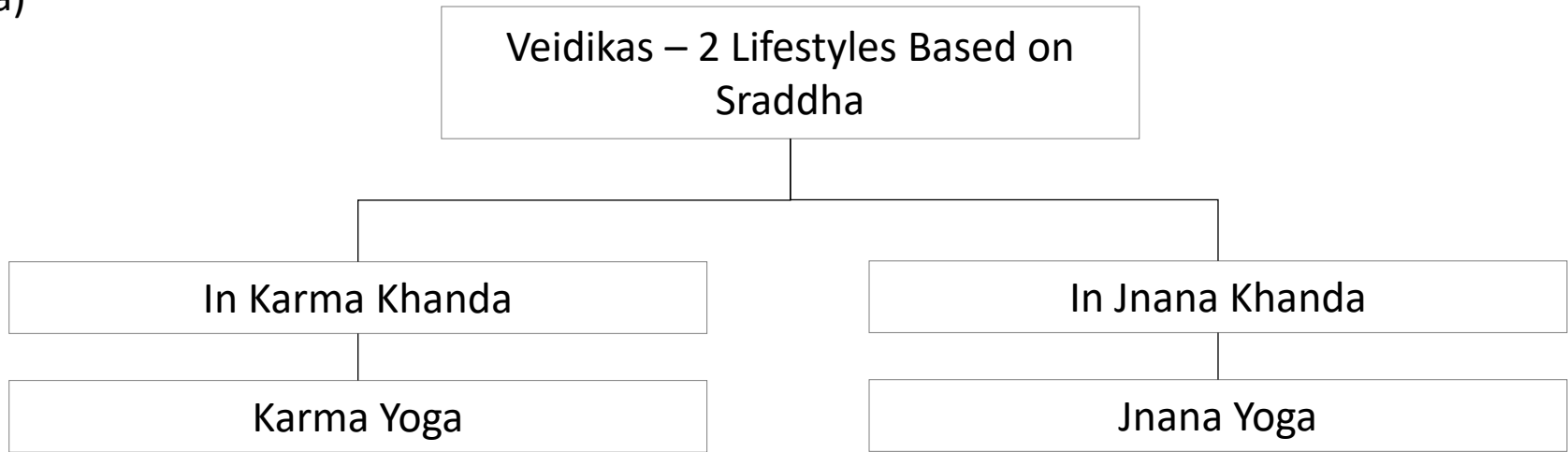
**d) Smartha Karma is Grasped by Arjuna :**

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

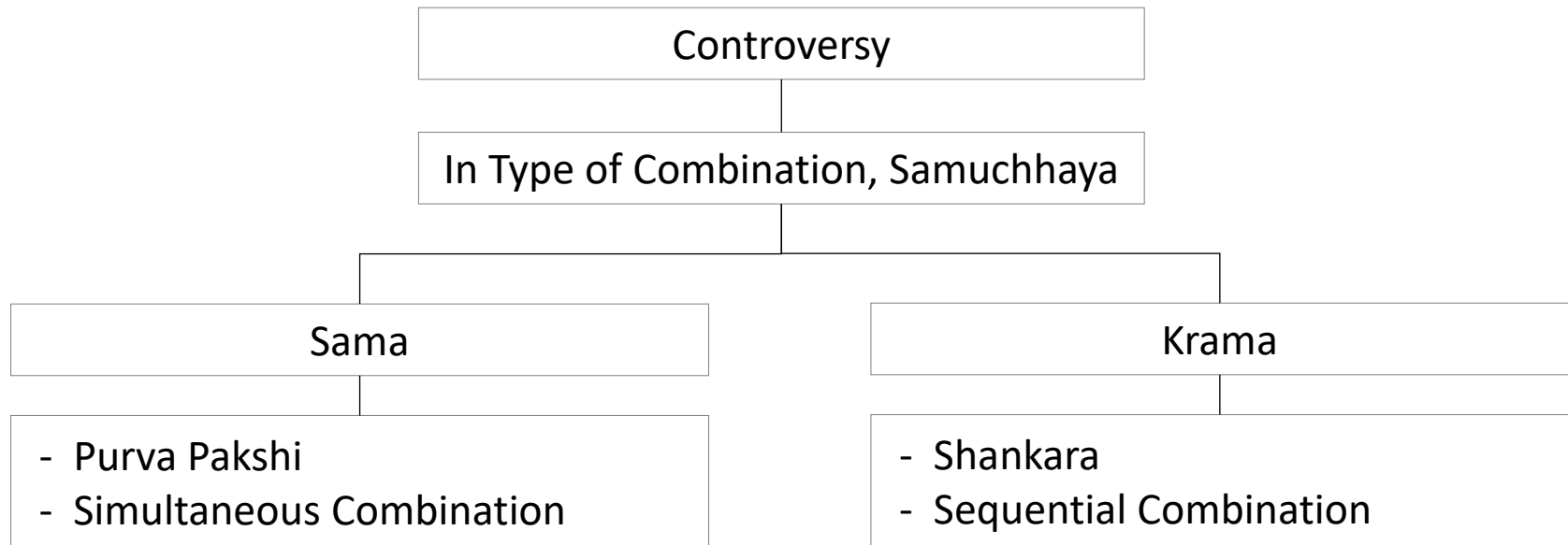
e)



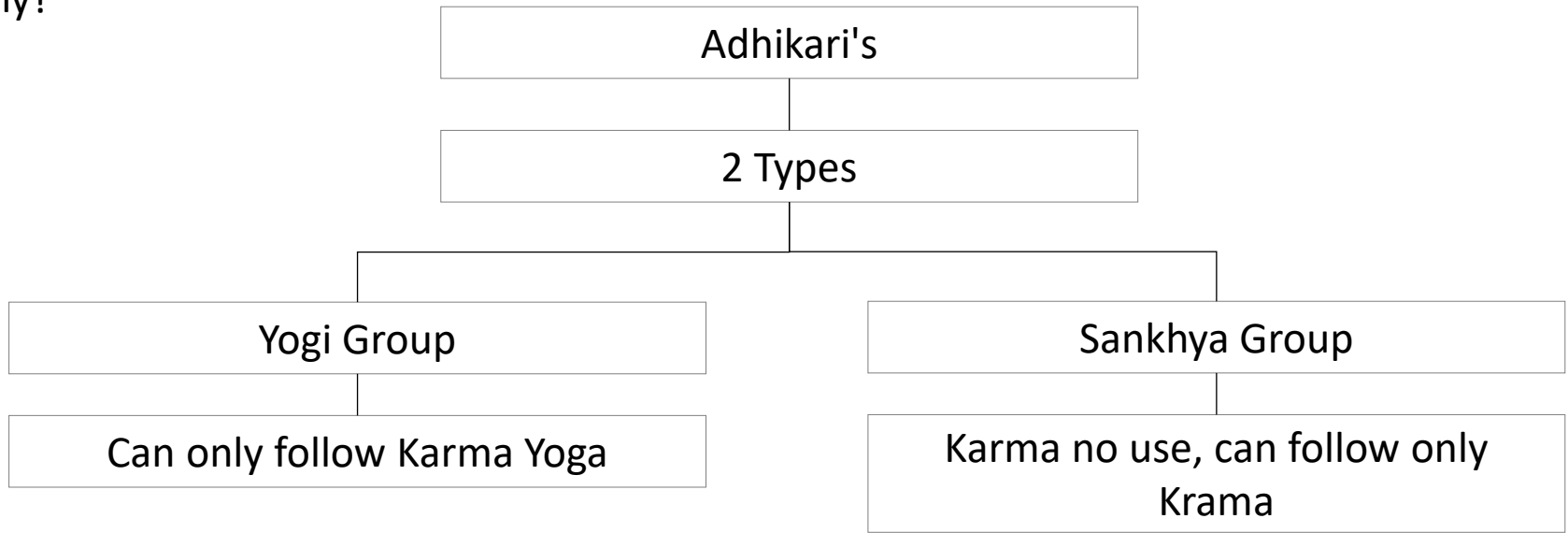
XVI) a)



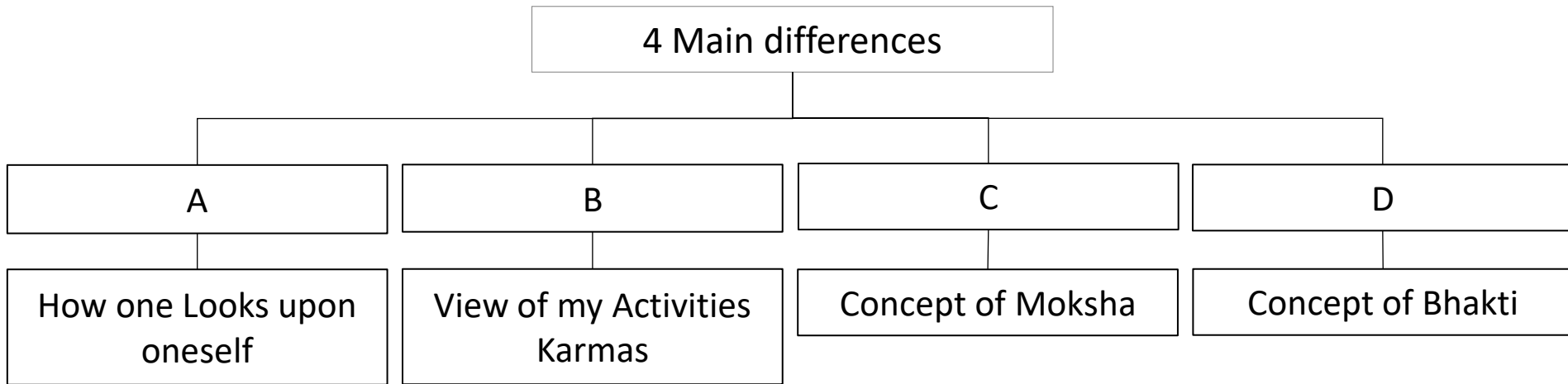
b)



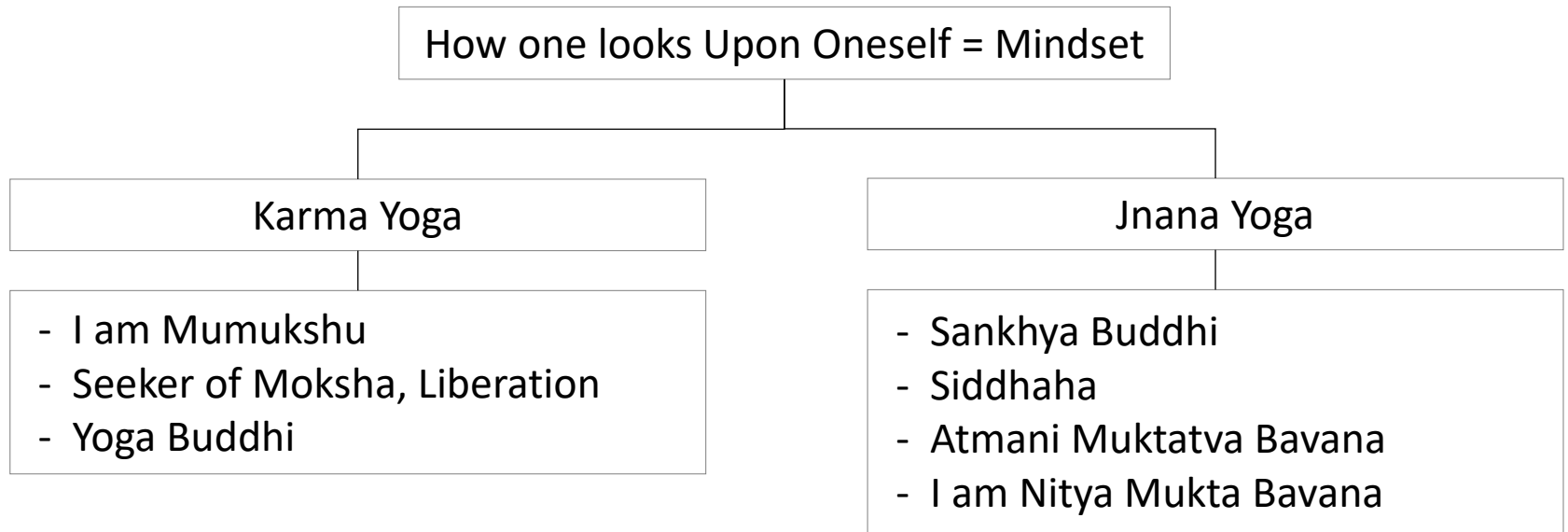
c) Why?



XVII)



a)

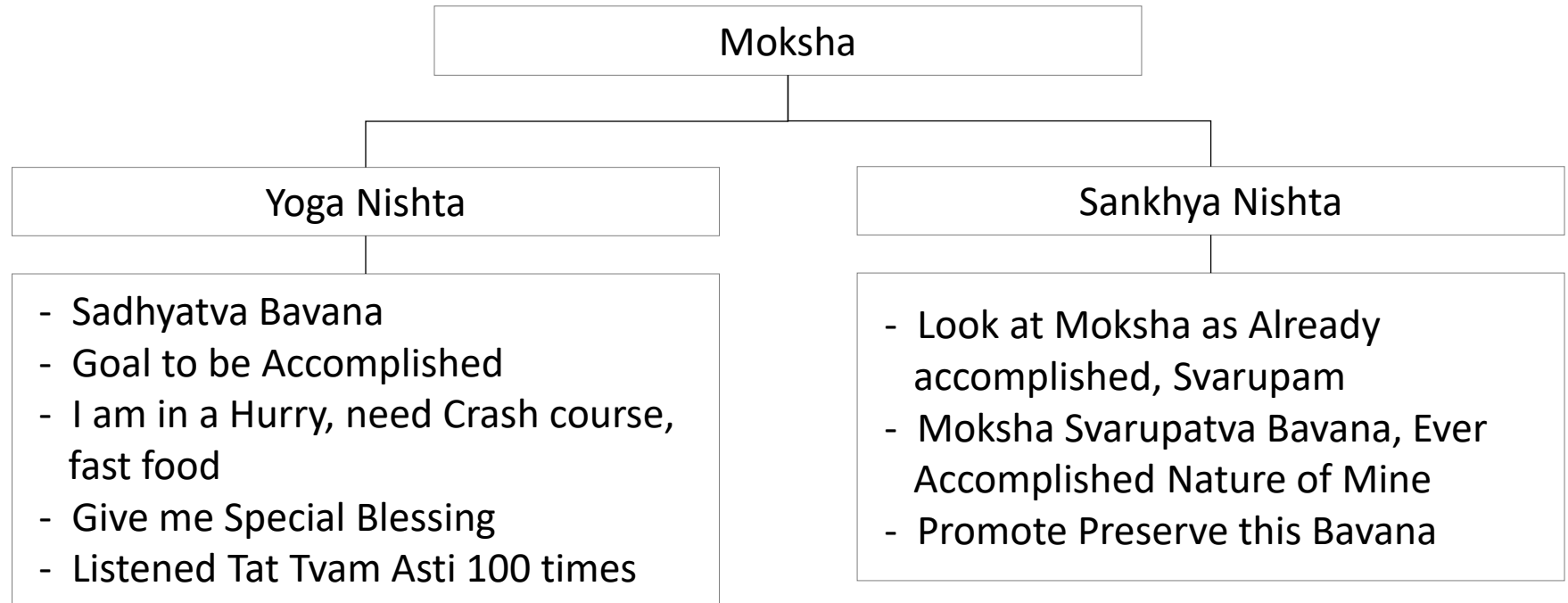


XVIII)

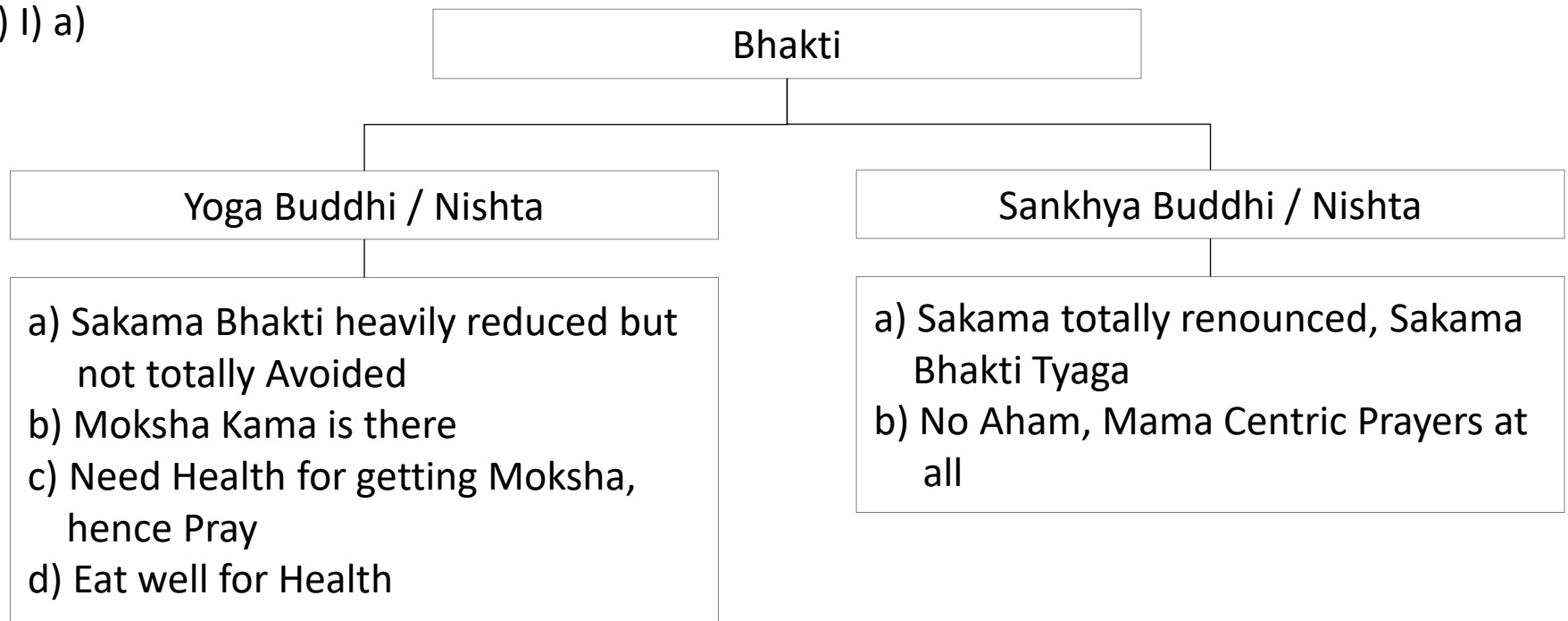
Karma Yoga	Jnana Yoga
<b>2<sup>nd</sup> Principle (My Activity)</b>	<b>2<sup>nd</sup> Principle</b>
<ul style="list-style-type: none"> <li>- Karma is Sadhana for Moksha, Purushartha</li> </ul>	<ul style="list-style-type: none"> <li>- No Karma is Sadhana for Moksha</li> <li>- All Karmas Loka Sangraha</li> <li>- Puja, Japa, Sandhya</li> </ul>

1 <sup>st</sup> Principle (Myself)	1 <sup>st</sup> Principle
Look Upon myself as Mumukshu	Look Upon myself as Nitya Mukta Atma

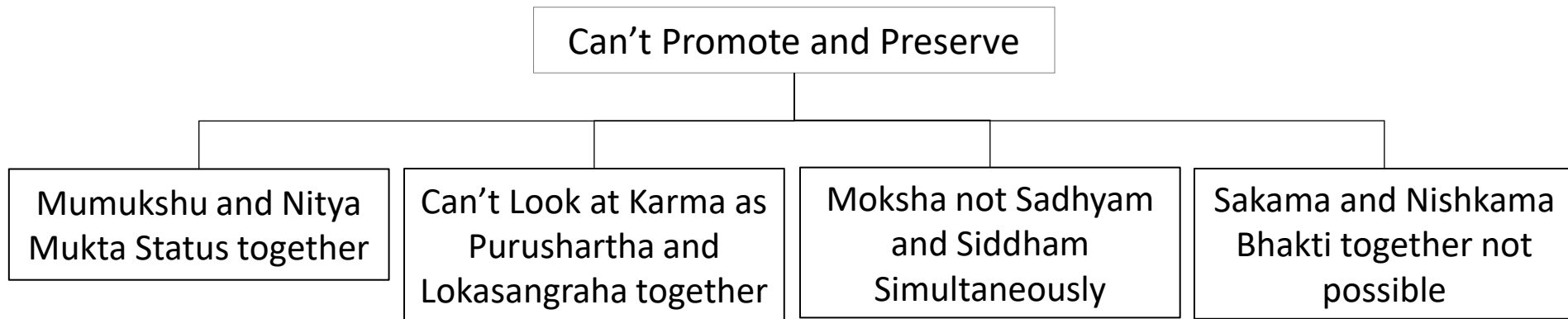
## XIX) 3<sup>rd</sup> Difference (Moksha) :



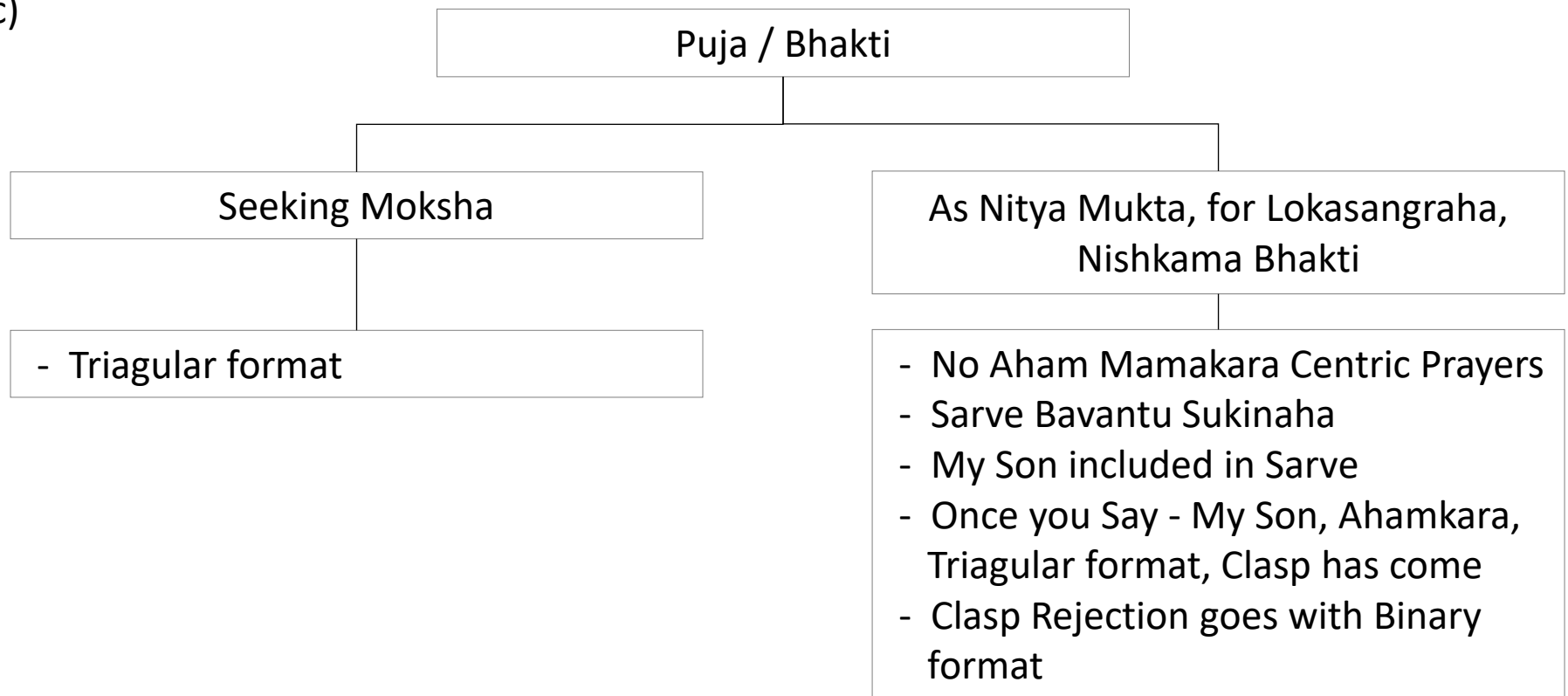
42) I) a)



b)



c)



d) Binary format can't exist without Clasp Rejection, Controllership, Special Prayers.

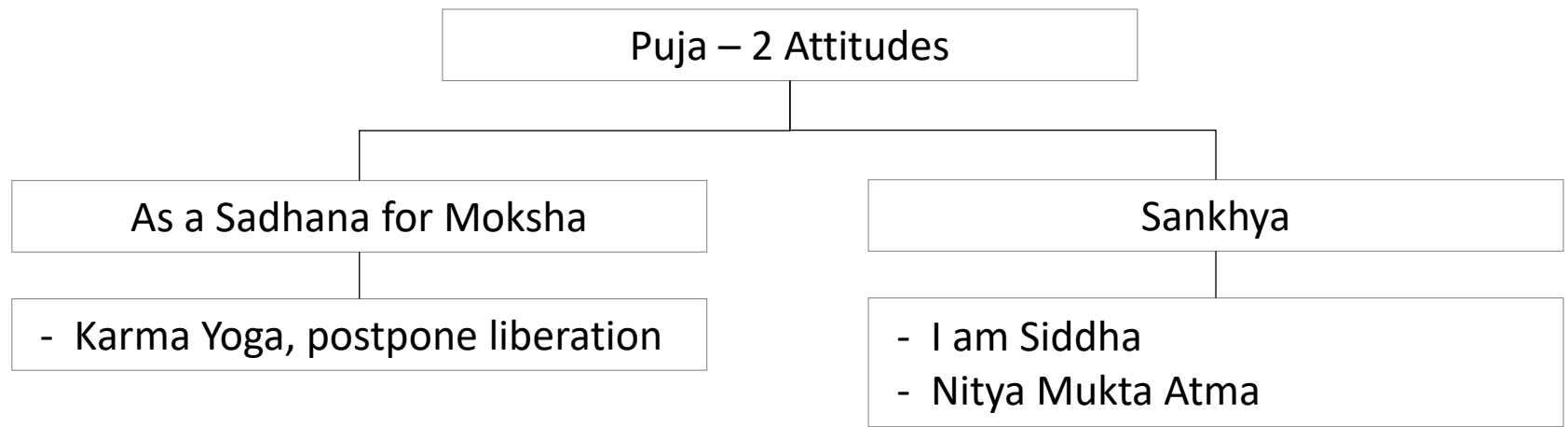
**e) Clasp Rejection is Called Antara Sanyasa.**

f) Without Samsari Bavana, it is a Clean Ishvara Srishti.

g) Srishti comes and goes, appearance on the Screen of Chaitanyam as Per Prarabda of Different Bodies as per law of Karma.

h) Doing a Puja will not Make you a Karma Yogi or Jnana Yogi but with What Bavana Determines the Lifestyle.

i)



j) What about family?

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

k) What about family?

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

L) Activity Done for family is not with Mamakara.

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

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

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

n) Svetasvatara Upanishad :

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

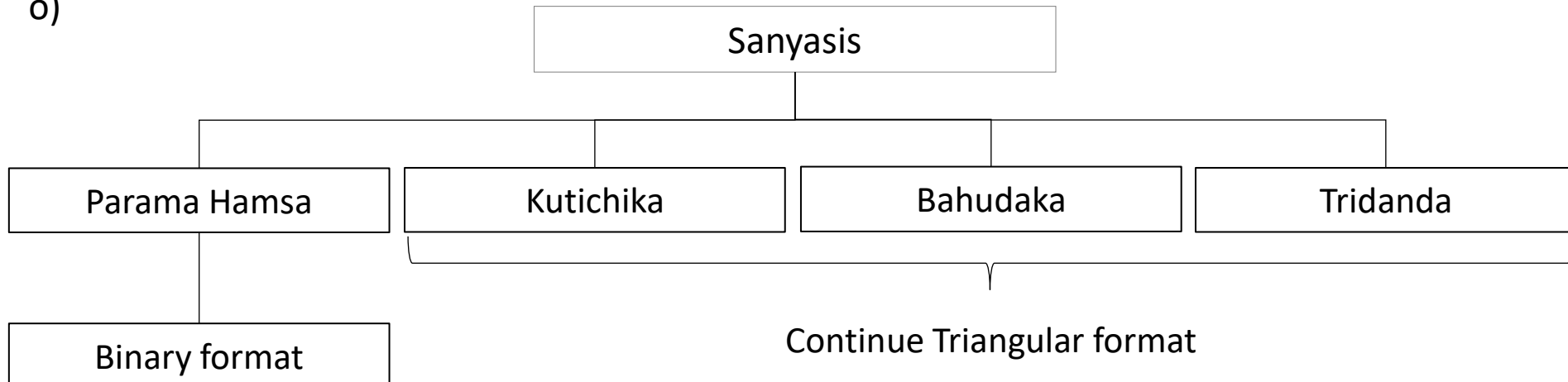
yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai ।  
tam ha devam atmabuddhiprakasam mumuksur vai saranam aham prapadye ॥ 18 ॥

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

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

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

o)



p) I am Brahman, I have no Problems requiring Saving by the Lord

q) I am Atma, have no problems

r) I don't Solve problem, but resolve all problems in my Mind with the Strength of Brahma Vidya.

s) Brahman Eva Avasthithaha

- Promote Moksha is my Svarupam Mindset.

**t) For Lokasangratha :**

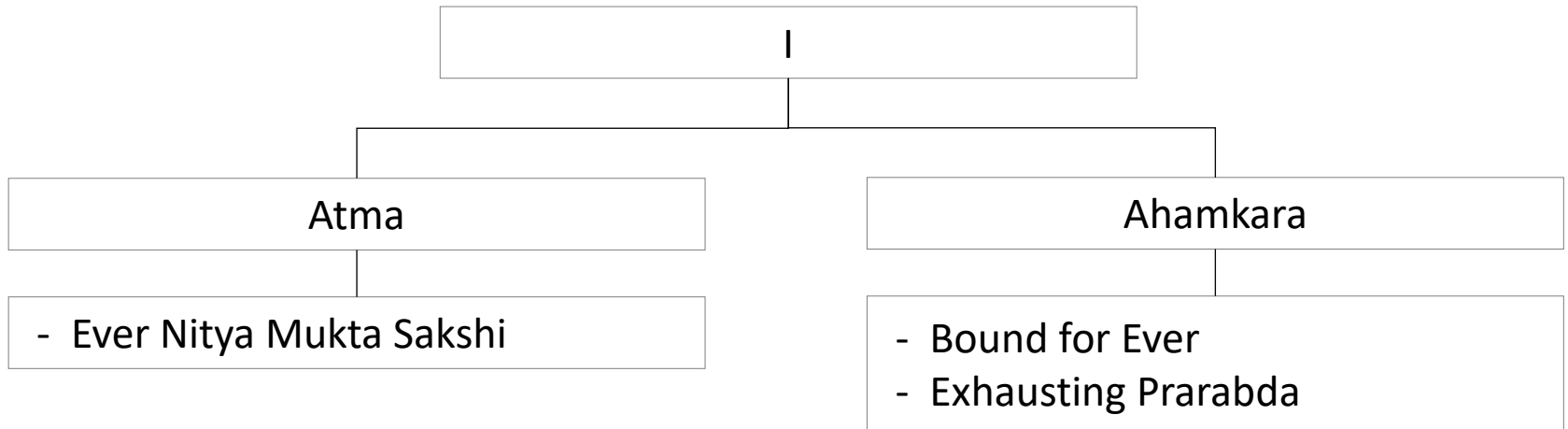
- Take Medicine, Treatment.

• **Body Exhausting Prarabda.**

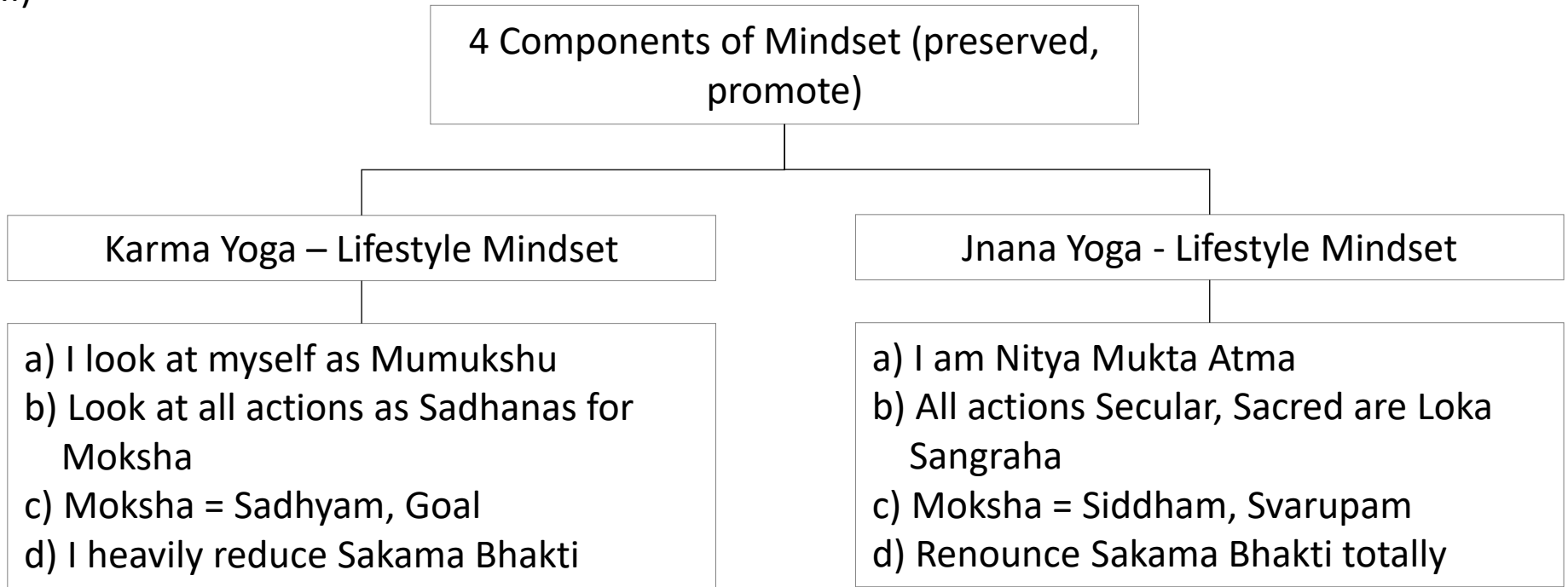
• I am Nitya Mukta Atma.

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

u)



II)



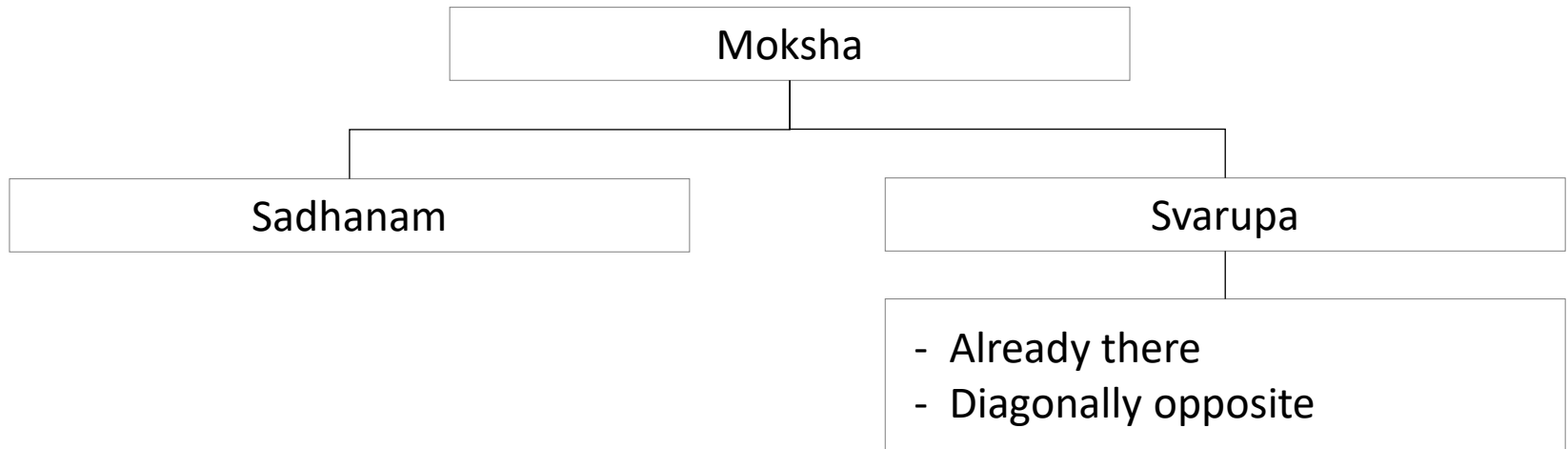
**a) Karmi Definition :**

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

**III) a) I Can't Say at same time :**

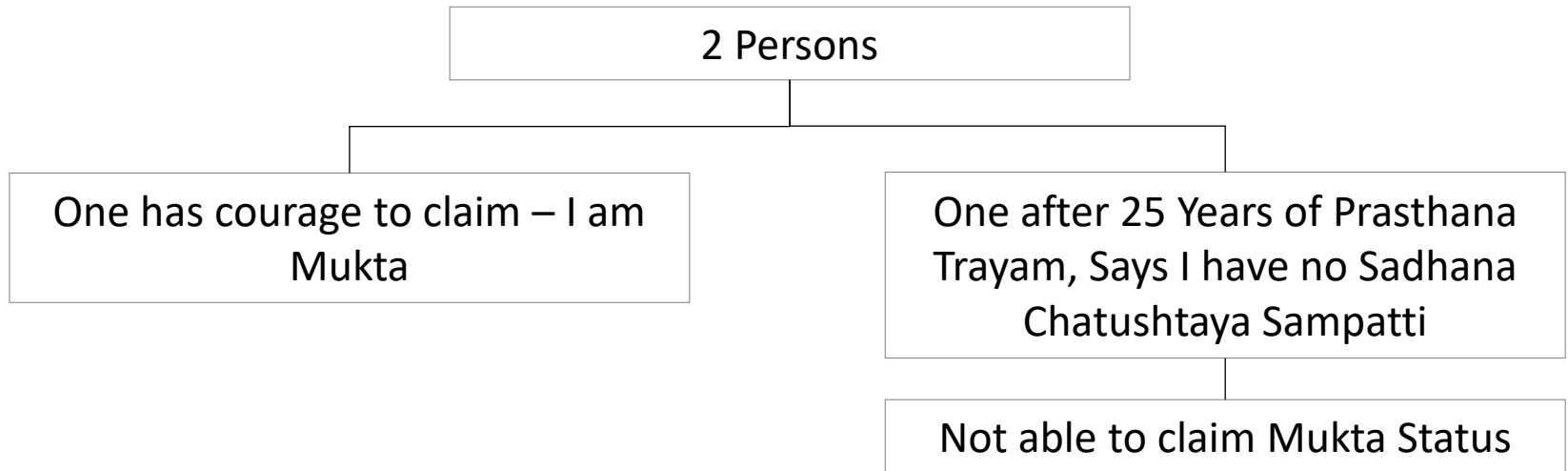
- I am Mukta and Mumukshu
- b) Karma is Moksha Sadhanam and for Loka Sangraha
- Diagonally opposite.

c)

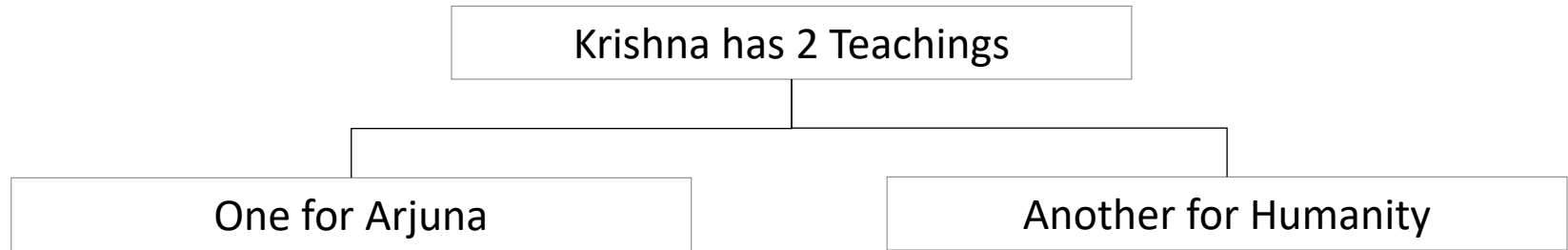
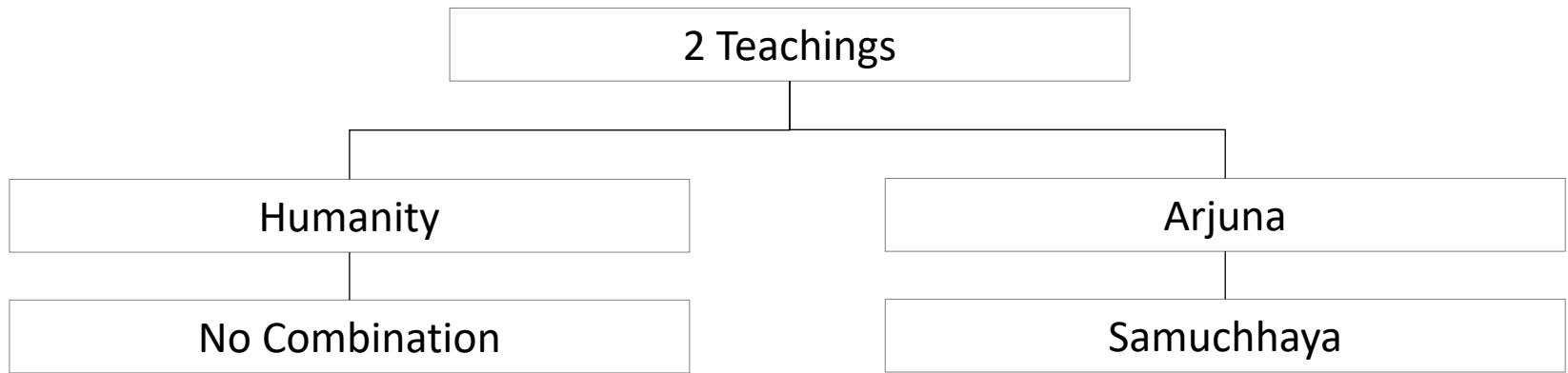


- If combination is prescribed what is the problem?

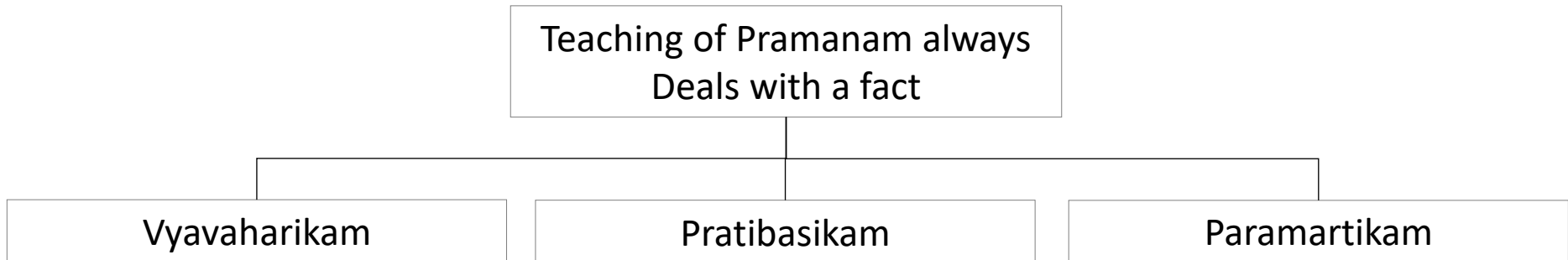
d)



e)



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



- Fact is uniform for Entire Humanity.

### 43) I) a) Arjuna :

- Jnana Yoga is Superior to Karma.

### b) Samuchhaya Vadi :

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

### II) a)

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

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

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

III) a) Shankara gives 2 Types of Introductions for Verse 4.

#### IV) a) Teacher :

- You are Nitya Mukta Atma.

#### b) Student :

- I dont have Sadhana Chatushtaya Sampatti

#### c) 2 Types of Introduction to Verse 4

#### d) Verse 4 Resolves worry of Arjuna

#### e) Arjunas worry :

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

#### V) a) 4<sup>th</sup> Verse for removing Doubt when understanding 3<sup>rd</sup> Verse.

#### VI)

### 2 Introductions

```
graph TD; A[2 Introductions] --> B[Topic 11]; A --> C[Topic 12]; B --> D["- 4th Verse Answers Arjunas doubt after hearing 3rd Verse"]; B --> E["- Is Teaching for 2 Separate Groups of Students?"]; B --> F["- For Yogi - Karma Yoga"]; B --> G["- For Sankhya - Jnana Yoga"]; C --> H["- General Doubt"]; C --> I["- Karma Yoga, Jnana Yoga for 2 Different Adhikaris, Yogis Sankhya"]; C --> J["- Are there 2 Margas for Moksha?"]; C --> K["- 2 Mutually separate, independent paths, both leading to Moksha"]; C --> L["- Multipath theory of or liberation"];
```

#### Topic 11

- 4<sup>th</sup> Verse Answers Arjunas doubt after hearing 3<sup>rd</sup> Verse
- Is Teaching for 2 Separate Groups of Students?
- For Yogi - Karma Yoga
- For Sankhya - Jnana Yoga

#### Topic 12

- General Doubt
- Karma Yoga, Jnana Yoga for 2 Different Adhikaris, Yogis Sankhya
- Are there 2 Margas for Moksha?
- 2 Mutually separate, independent paths, both leading to Moksha
- Multipath theory of or liberation

## 2 Introductions

### Topic 11

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

### Topic 12

#### VII) Right Answer :

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

#### a) Conclusion No. 1 :

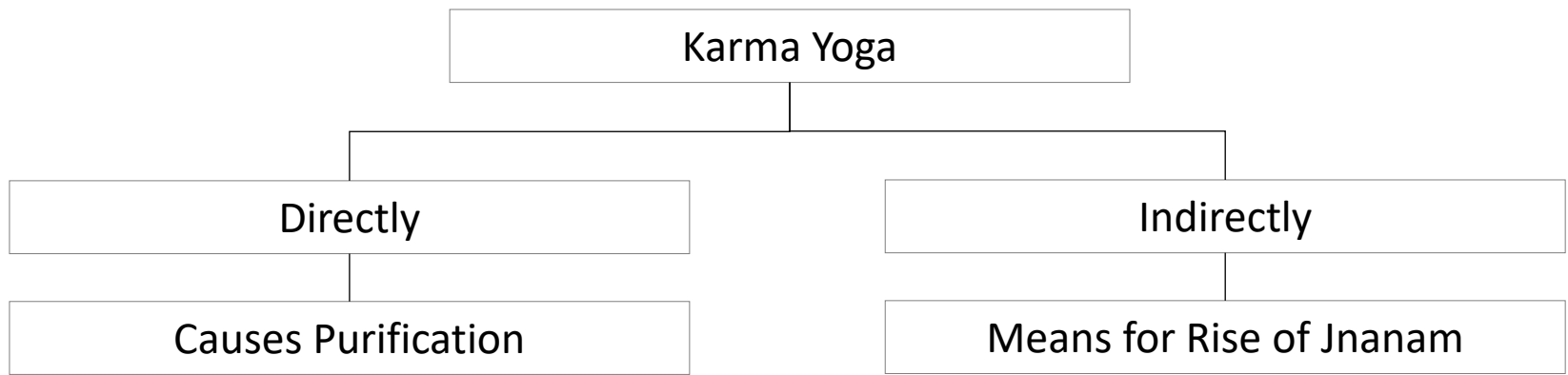
- Everyone has to go through both Karma Yoga and Jnana Yoga.

#### VIII) a) 1<sup>st</sup> Line :

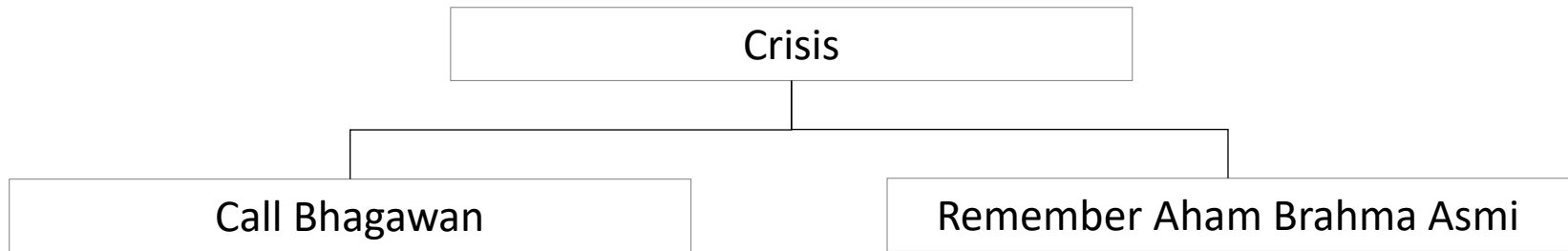
- Karma Yoga compulsory for initial Preparation.

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

c)

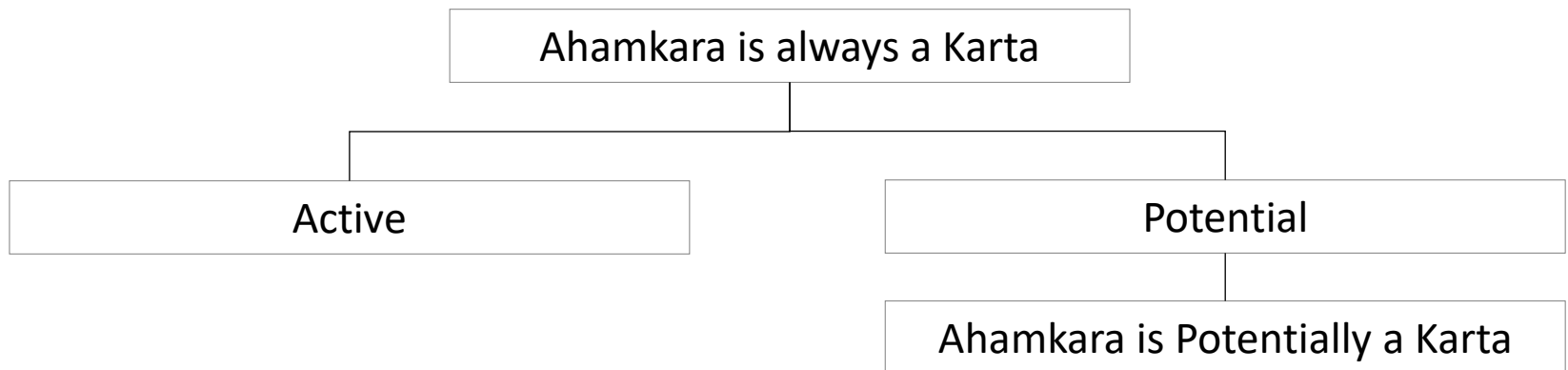


d) Gives me Jnana Nishta, gives Courage to practice Binary format.



IX) Who is Akarta?

a)



b) Atma alone is Akarta

c) Not in Nirvikalpa Samadhi

Atma	Ahamkara
Eternal Akarta	Eternal Karta

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

= Sthiraprajna

e) Naishkarmyam, not sitting idle.

f) Gita :

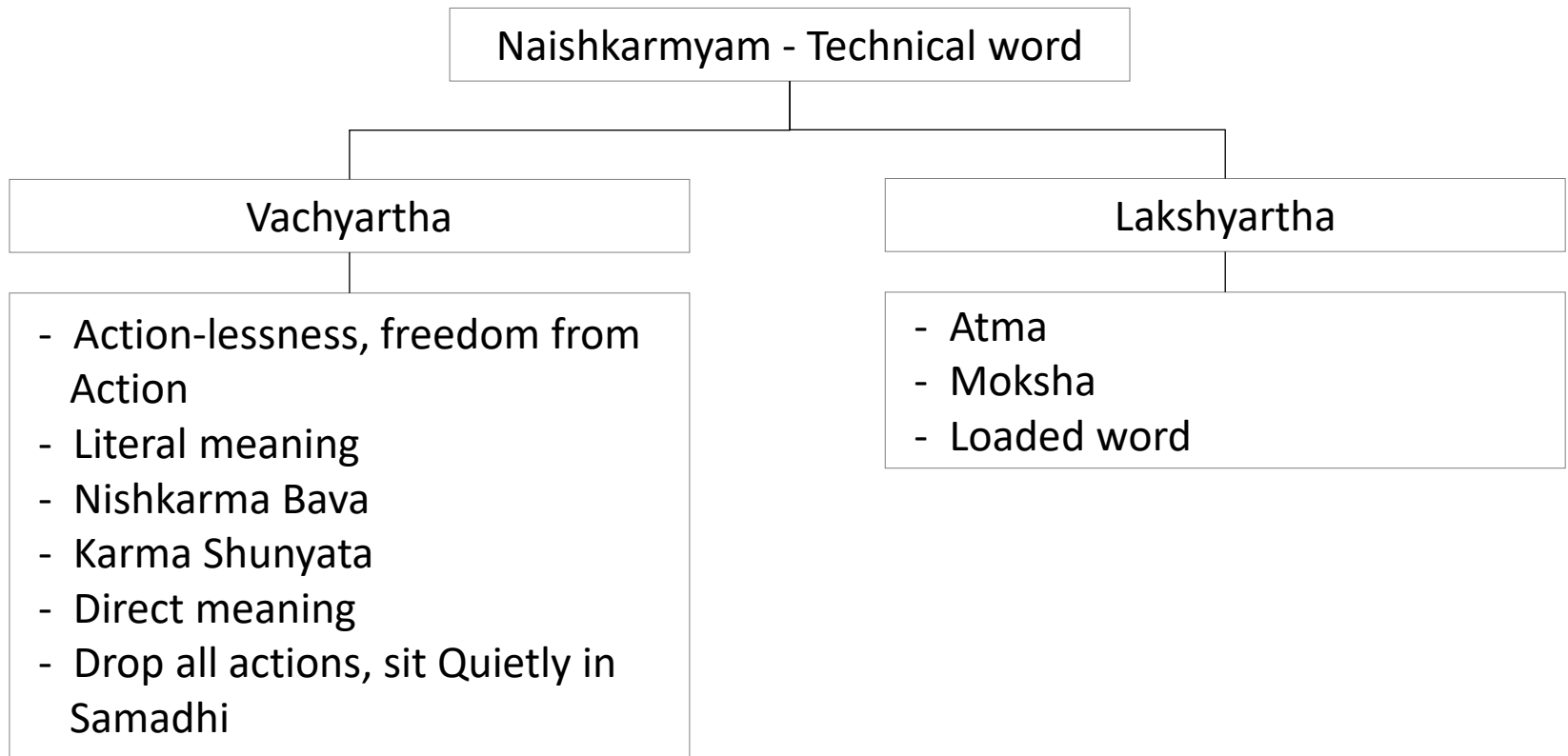
नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्छिघ्रन्  
अशनन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

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

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

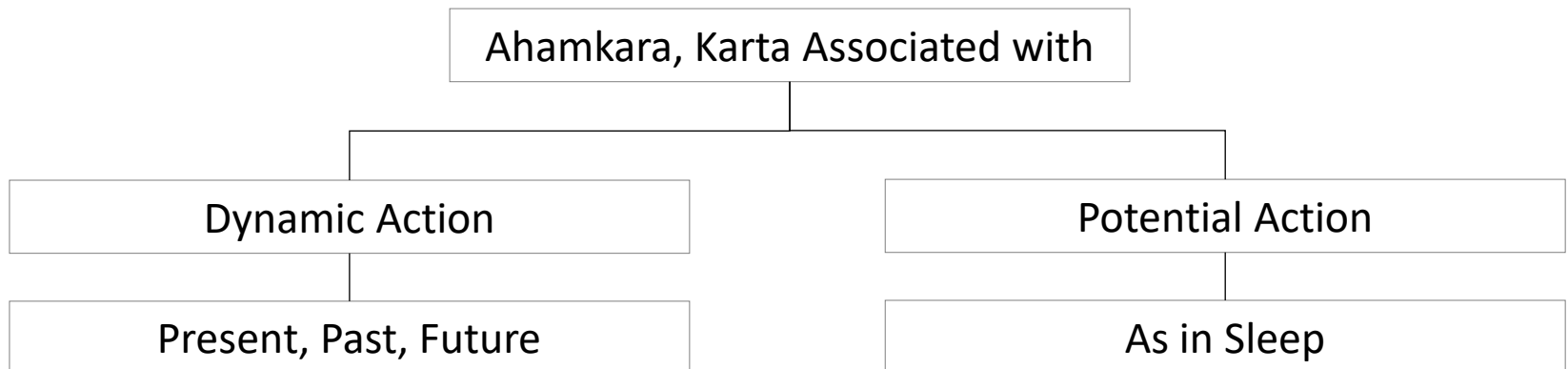
g) I am not Ahamkara but Atma = Jnana Nishta  
= Naishkarmyam

X) a)

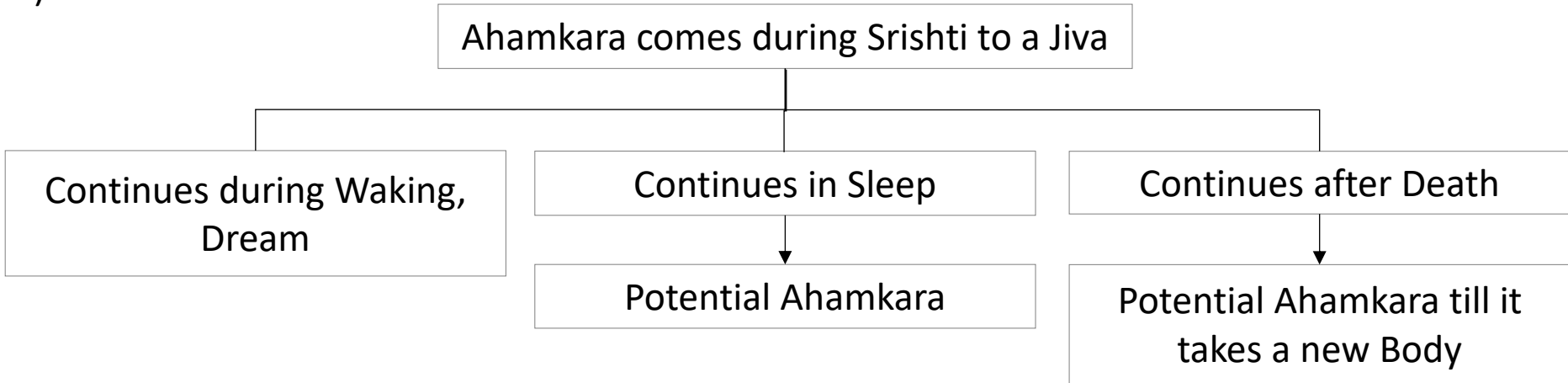


**b) Action always Associated with Karta, Doer.**

c)



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

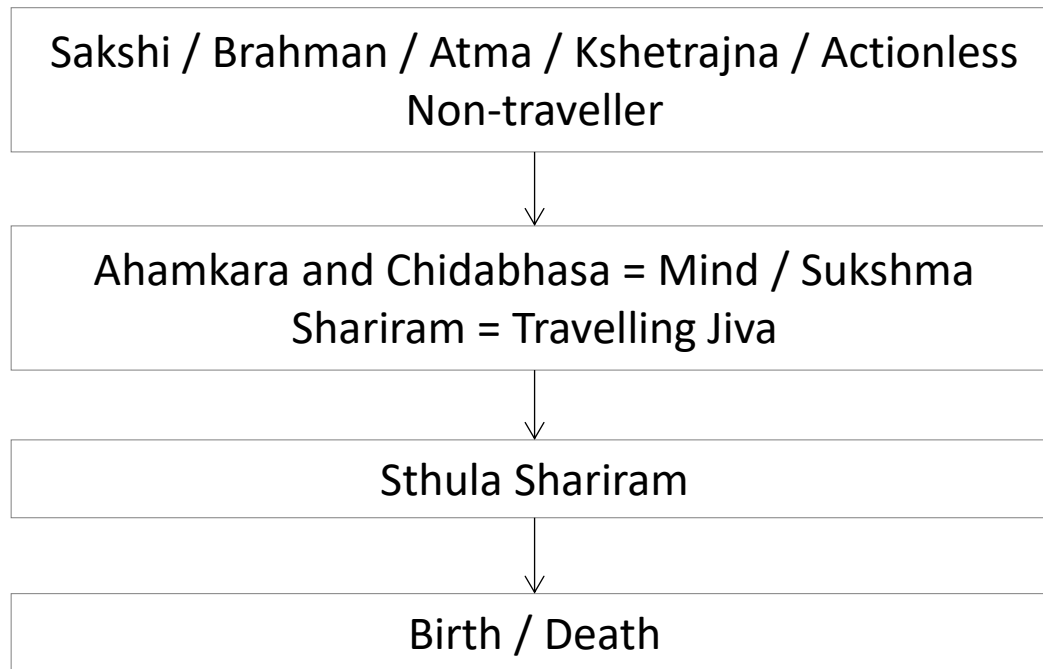


XI) Ahamkara = Body and Mind and Chidabhasa.

XII) What is freedom from Ahamkara?

- a) Freedom from Ahamkara means claiming, i am not Ahamkara.
- b) Dropping Jiva, Jagat, Ishvara format Mentally
- c) Raising myself to Atma, Paramartika level which is ever action free, called Brahman or Atma.

d)

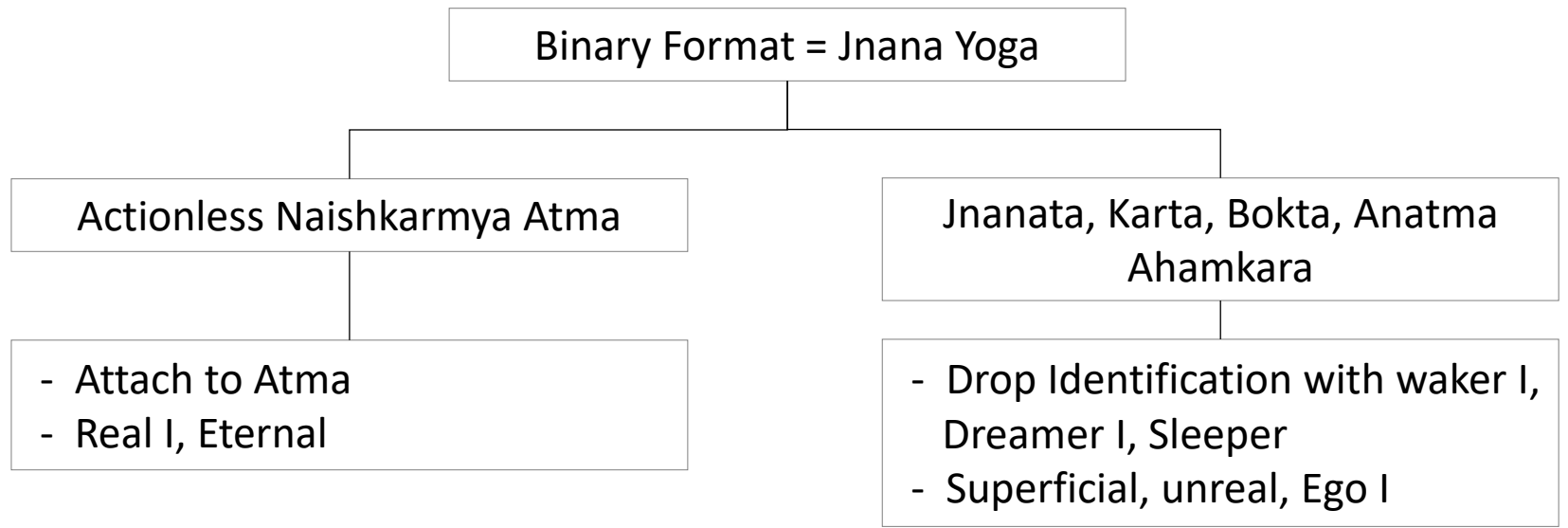


e) Ahamkara I – Remembering its source Atma Svarupa, Satchit Ananda, is called Moksha, freedom.

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

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

h)



i) Remember even during the Mindset of all Activities.

j) Gita :

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्  
अश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

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

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

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

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

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

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

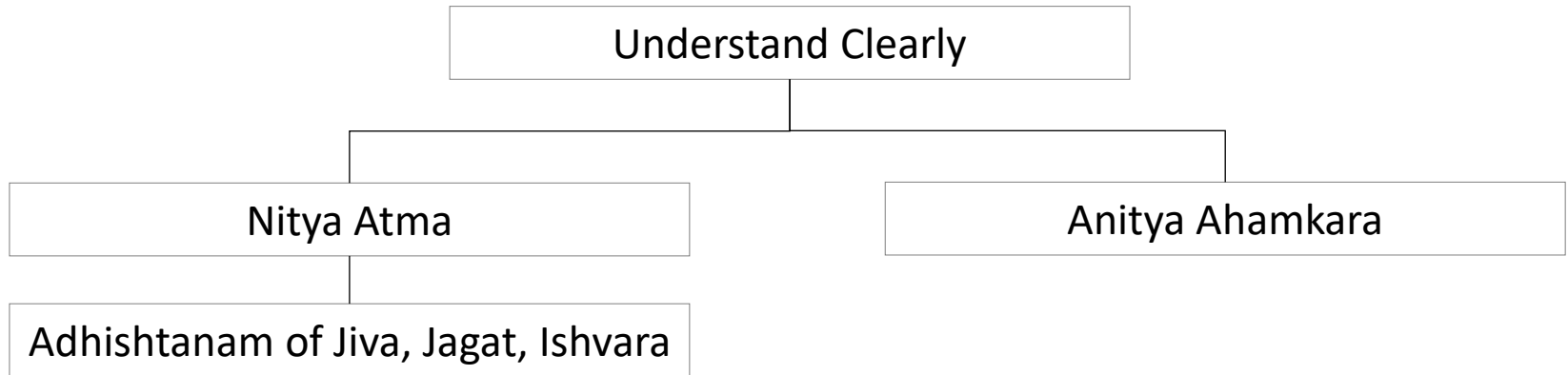
= Actionlessness

= Naishkarmyam

o) Conscius Mind is Involved in Activities.

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

q)



r) Triagular format is Stepping Stone to Binary format.

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

### XIII) a) General Answer :

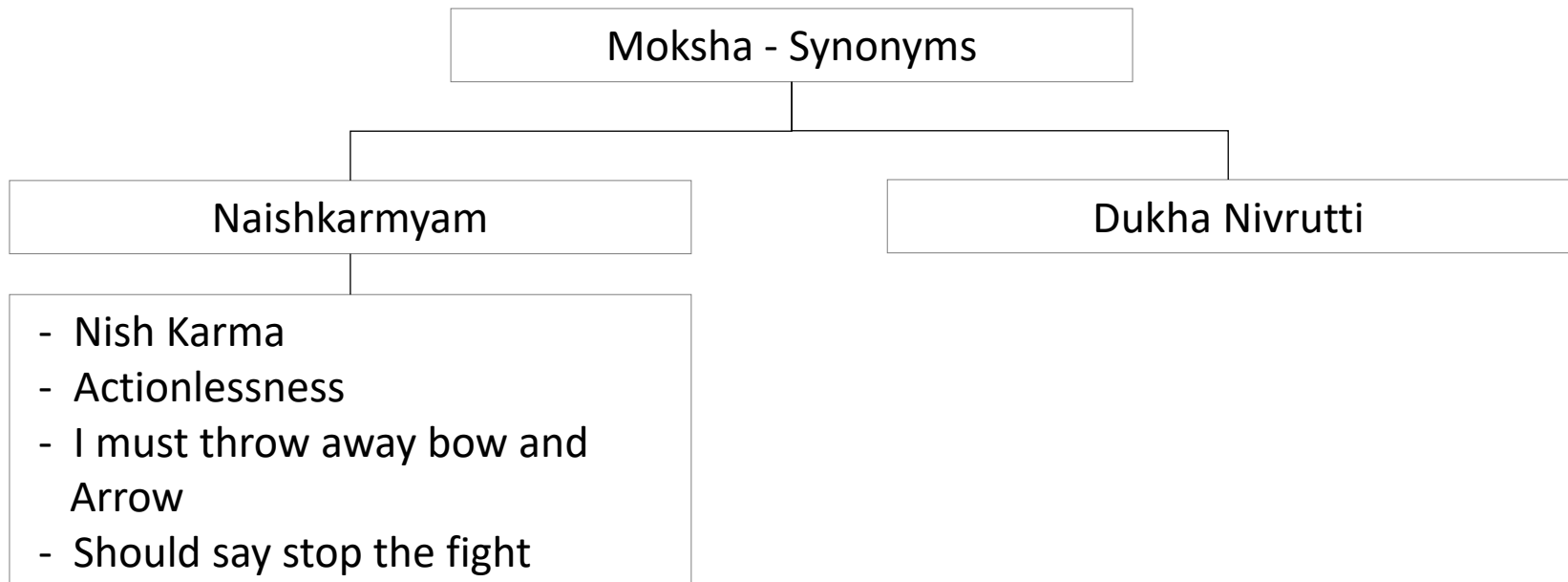
Karma Yoga	Jnana Yoga
<ul style="list-style-type: none"><li>- Means</li><li>- Sadhanam</li><li>- Upayam</li></ul>	<ul style="list-style-type: none"><li>- End</li><li>- Sadhyam</li><li>- Upeyam</li></ul>

Sambandha Exists

b) Without Karma Yoga - Jnana Yoga is not possible

Without Jnana Yoga - Karma Yoga is incomplete

### XIV) a)



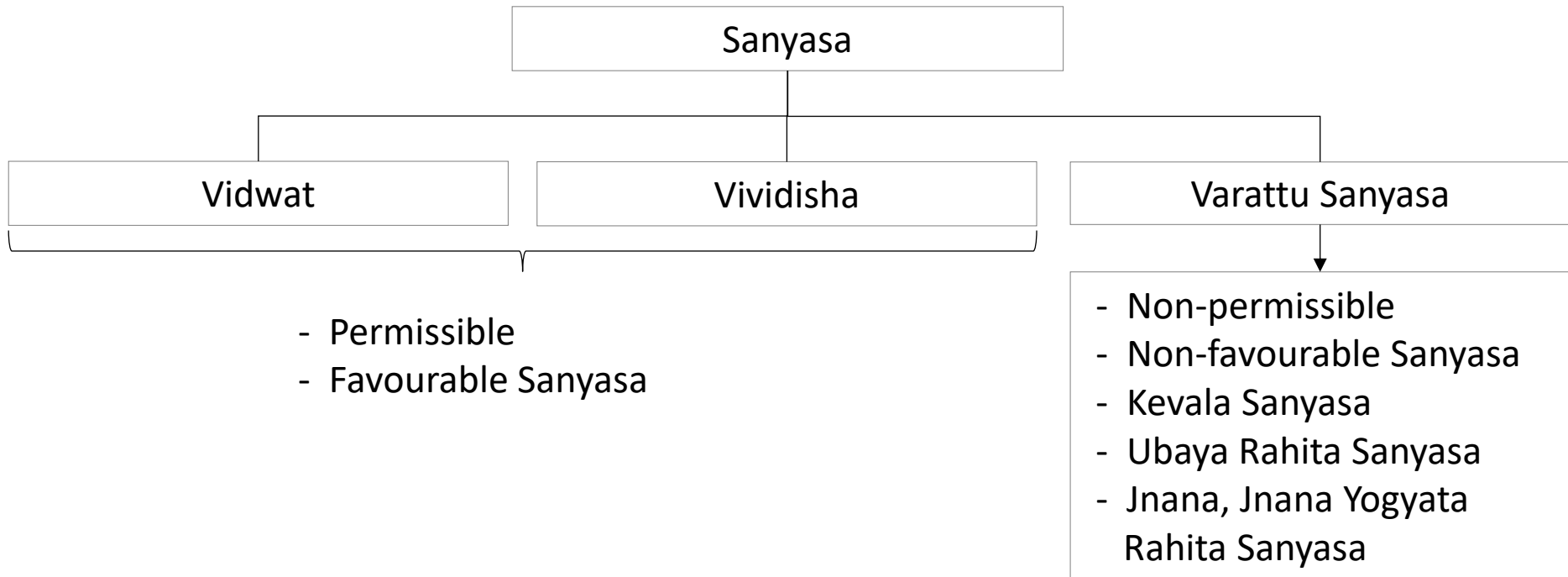
## XV) 2nd Line :

- Answers possible Purva Pakshi

### a) Purva Pakshi / Arjuna / Student :

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

b)



44) I) a) All those who do not have Jnanam and Jnana Yogyata will face a Uniform Situation.

b) Their Svabava will not allow them to be Quiet.

c) Their Mind will be persuaded to do one Activity or other.

II) a) If Jnanam is there, i will be engaged in Nididhyasanam.

b) If Jnana Yogyata is there, i will be engaged in Sravana, Mananam.

c) If both are not there Mind will engage in some Karma, Persuaded by Prakirti, Svabhava.

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

III) Who is the Pressurising Agent?

a) Prakirti Jaihi Gunaihi

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

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

**V) a) Chapter 14 :**

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

b) Gita :

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

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

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

c) Jnani has transcended 3 Gunas

d) Jnani Na Vichalyate, not Persuaded by 3 Gunas

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

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

c) Therefore, Ajnanis need Karma Yoga

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

**What is the difference in a Jnani?**

VII) a) Jnaninam Tu Gunaihi Achalyamananam :

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

b) Svataha Chalana Abhavat

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

c) Body, Mind, World = Anatma

- Influenced by Prakriti, 3 Gunas

**d) I am Neither world, Body, Mind**

e) I am Atma, not influenced by 3 Gunas

f) I am Nitya Mukta Svarupaha iti Avasthanam

g) Svataha Chalanam Abavat

h) Jnanis Body - Mind does not remain Acitonless

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

j) Understands, i the Atma am Acitonless

k) Vedantic Meditation involves thoughts

- Chidananda Rupa Shivoham.

L) Vedantin Never values thoughtlessness.

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

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

VIII) a) Shankara refers to Gita :

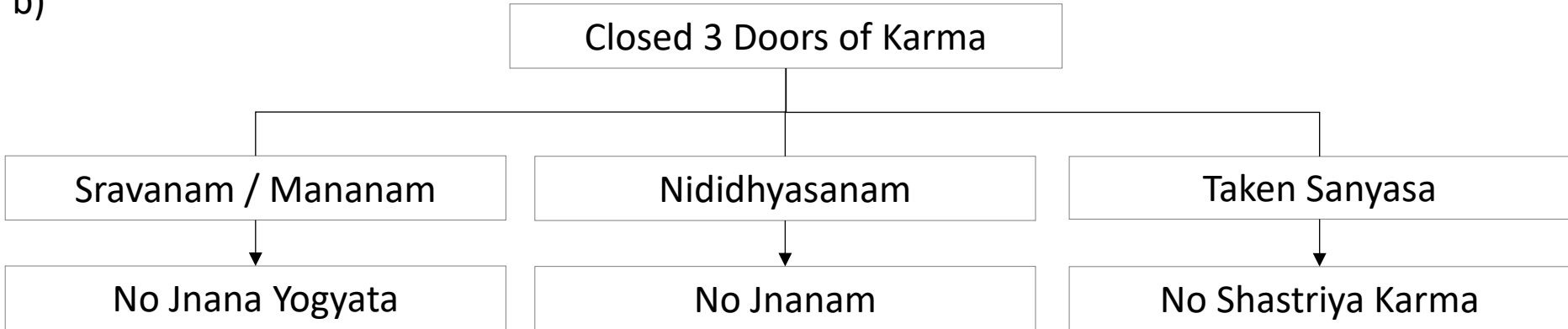
वेदाविनाशिनं नित्यं  
य एनमजमव्ययम् ।  
कथं स पुरुषः पार्थ  
कं घातयति हन्ति कम् ॥ २-२१ ॥

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

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

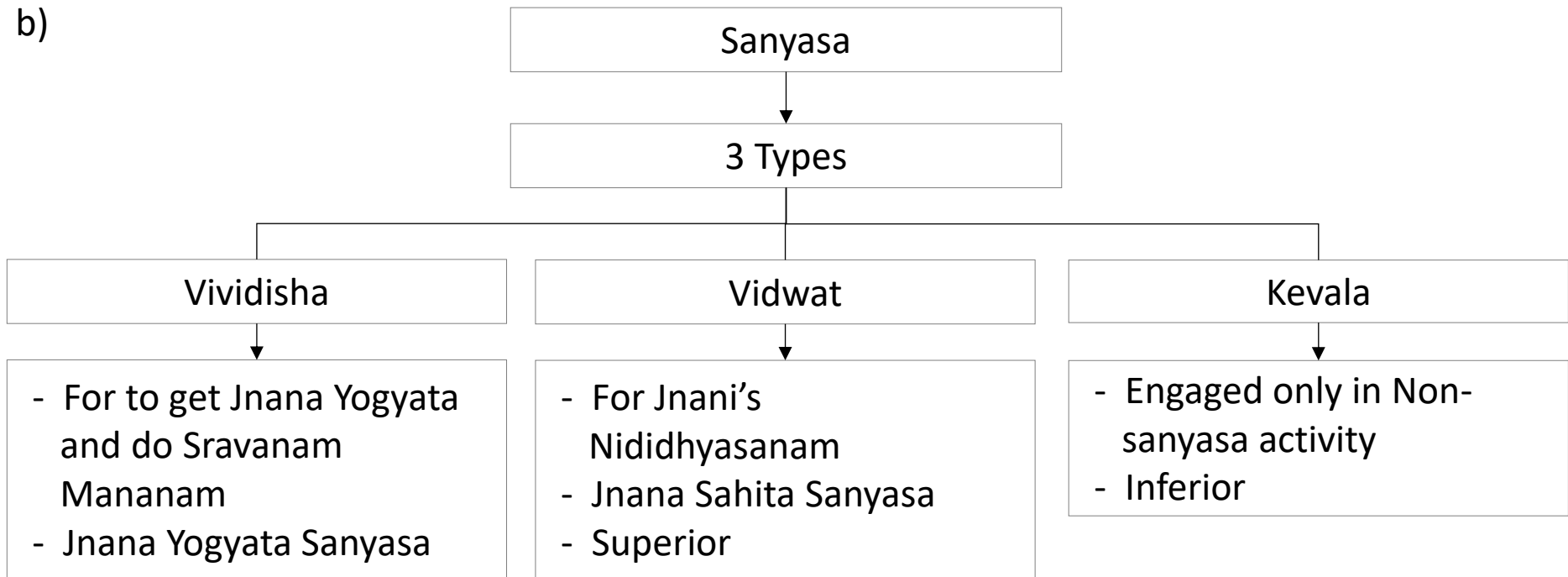
IX) a) Kevala Sanyasi is a Vimudatma

b)

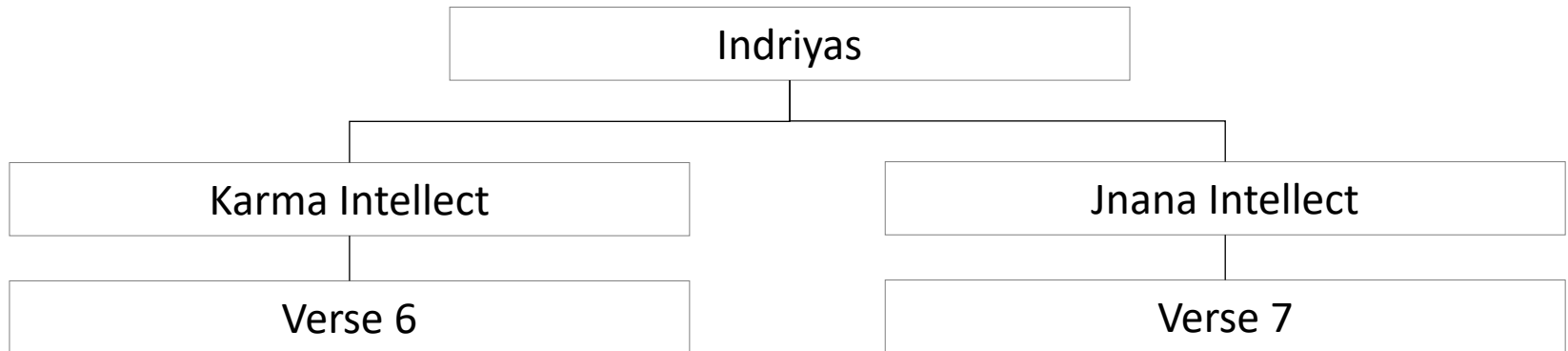


c) As a Sanyasi, he does Actions mentally and Suffers Samsara.

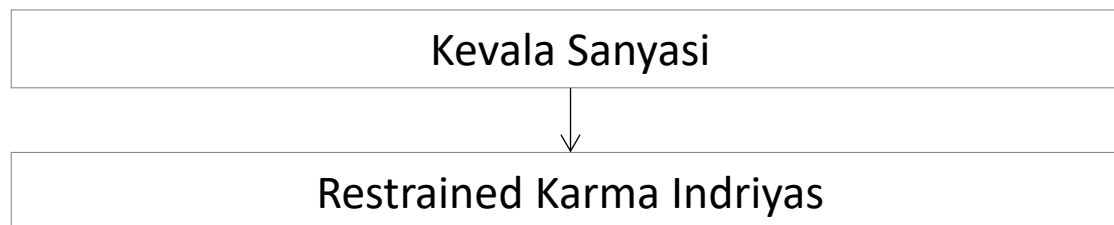
b)



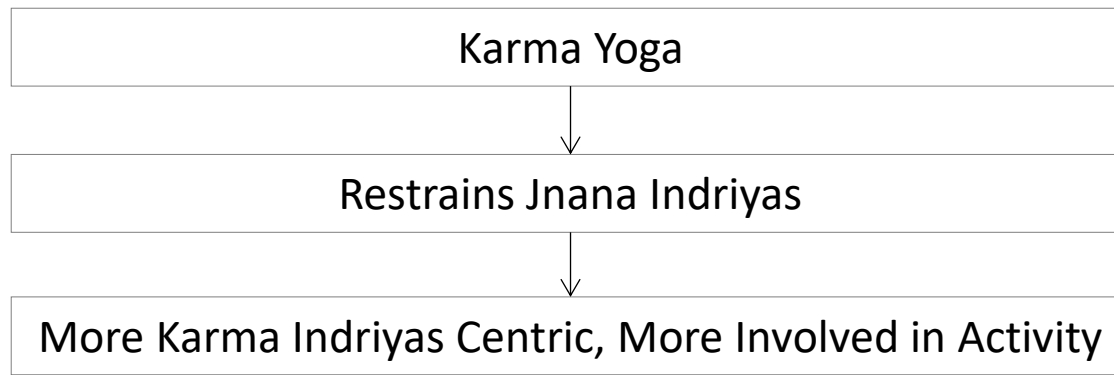
e)



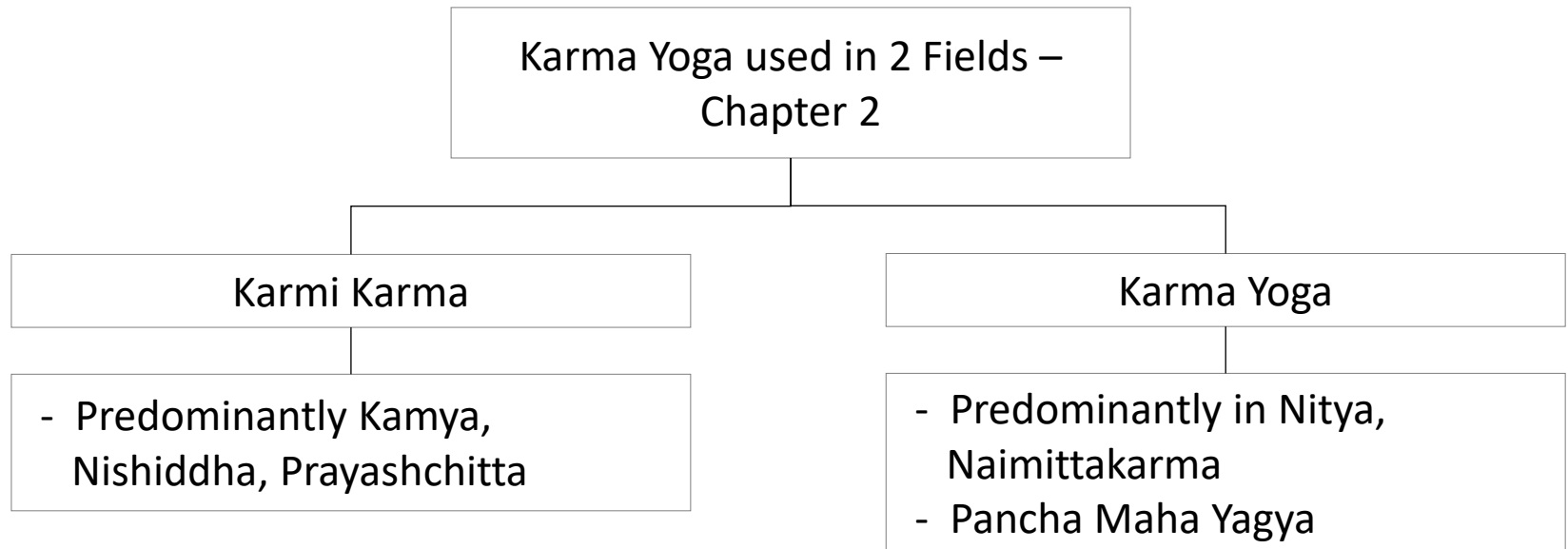
f)



g)



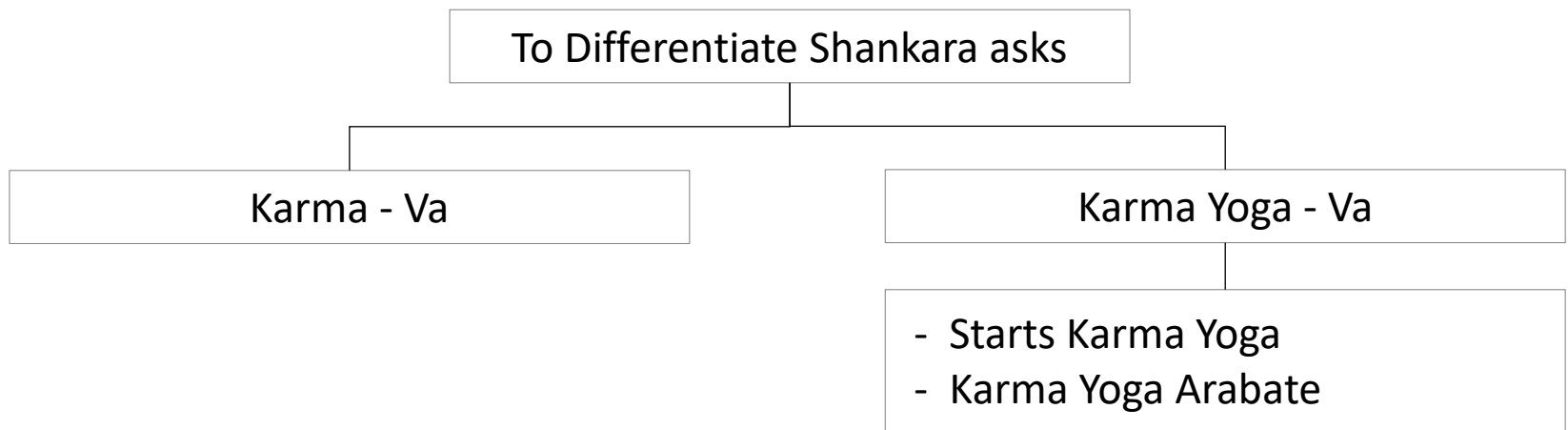
h)



i)

Karmi	Karma Yogi
<ul style="list-style-type: none"> <li>- Increases Punya Papam, Samsara</li> <li>- Bandakam</li> </ul>	<ul style="list-style-type: none"> <li>- Increase Chitta Shuddhi and give Moksha</li> </ul>

j)



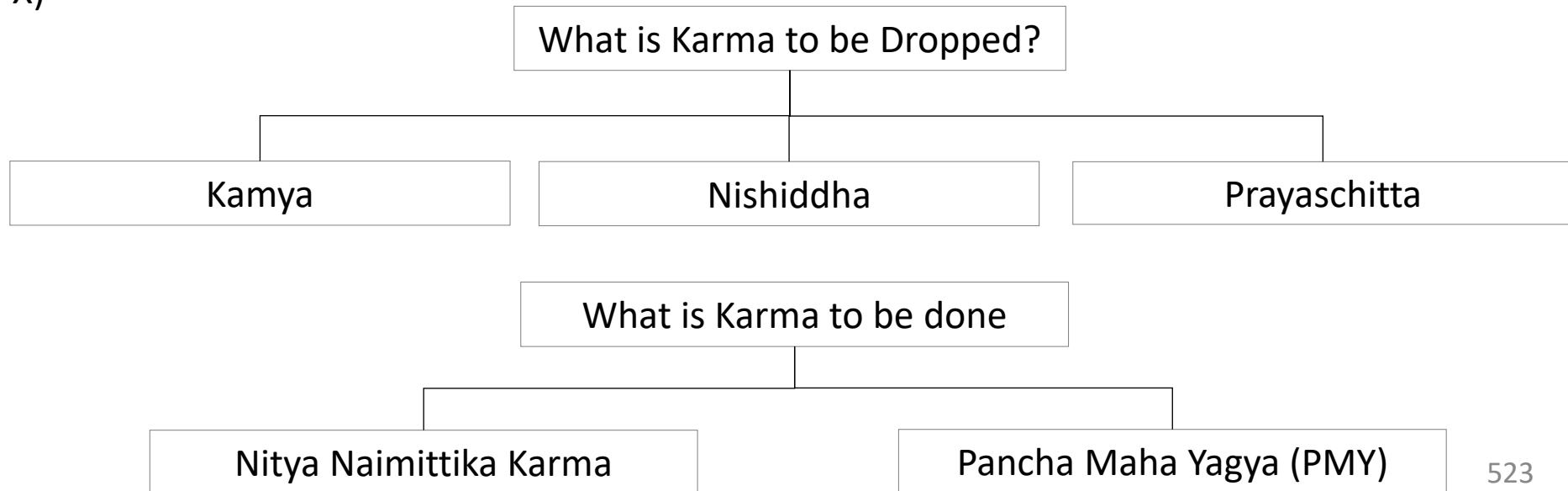
**k) Asaktaha San :**

- Without expecting Material benefit out of Karma.

L) No Expectation or expectation of Chitta Shuddhi.

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

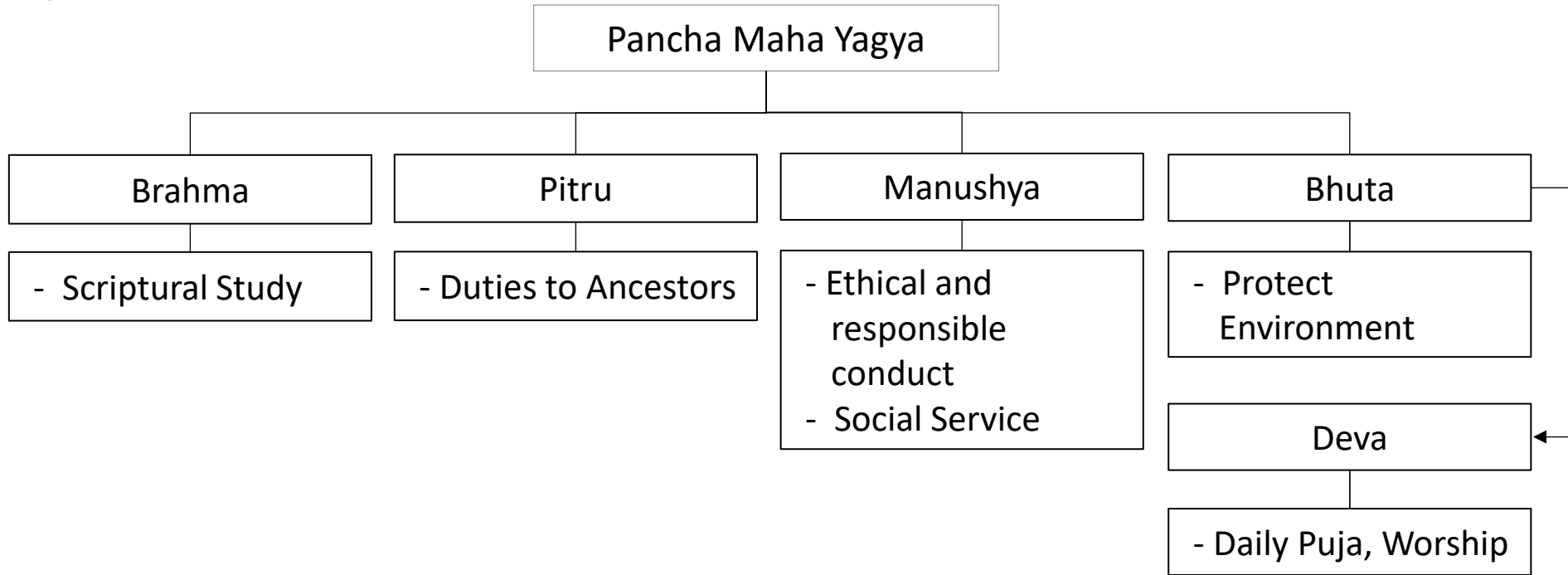
X)



XI) a) Niyatam = Prescribed as Compulsory

= Pancha Maha Yagya

b)



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

**Verse 5 – 2nd Dosha :**

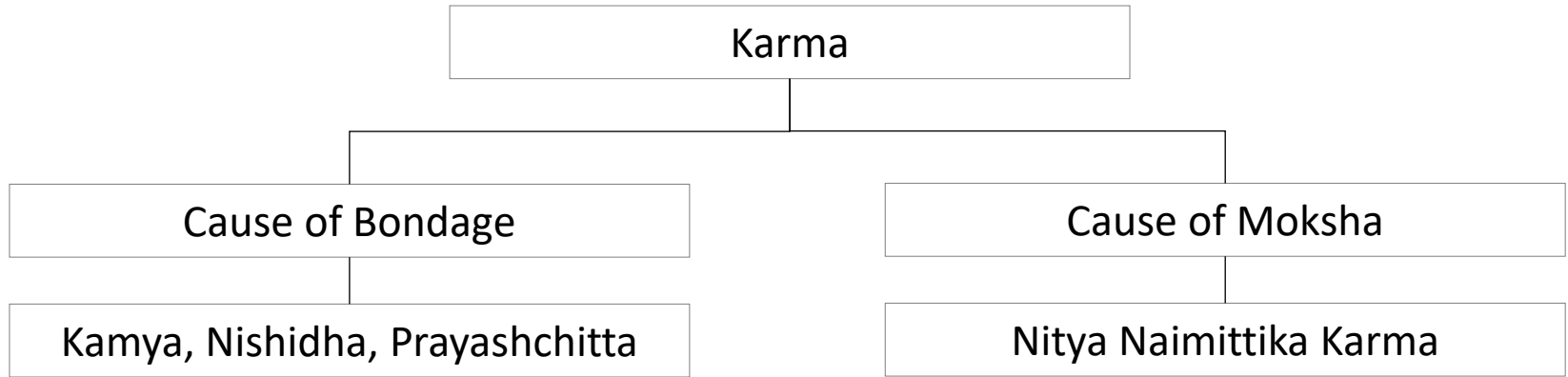
- Nahi Kashchit kshana Api Jatu Tishtati...
- 3 Gunas whip up Activity.
- Maintaince of Akarma is Impossible.

## 45) I) a) Conclusion :

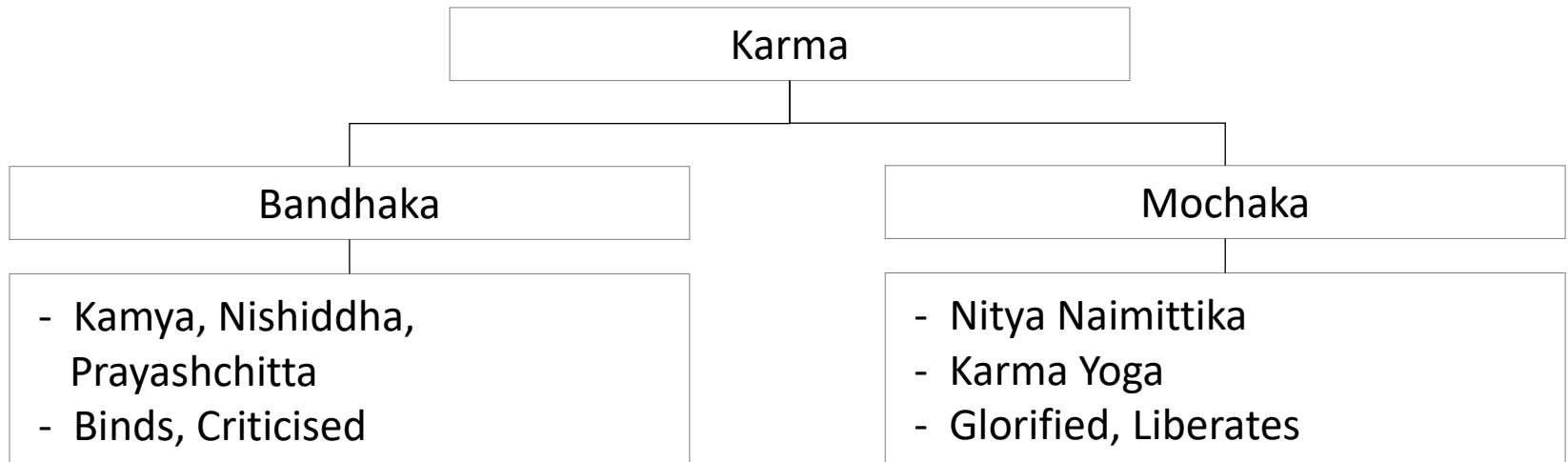
- To understand difference between Karma and Akarma, no need to go to Religion or Philosophy.

## II) a) There is no Contradiction

b)

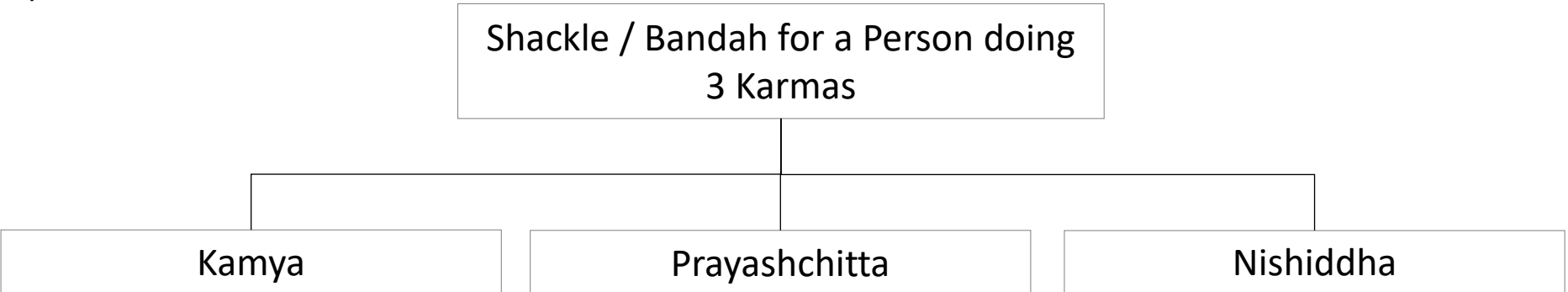


c)

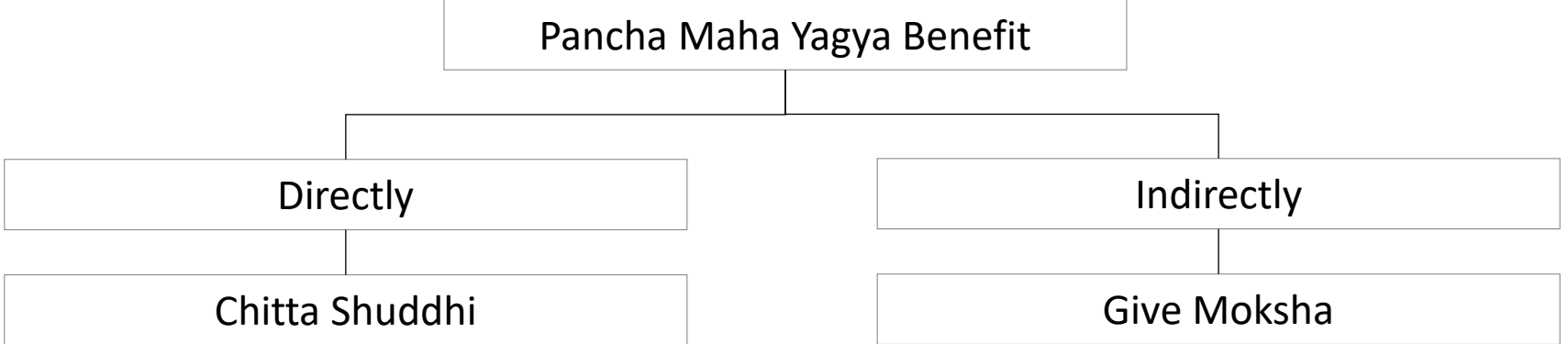


d) Knowledge of Gita easy to get but difficult to practice, remember

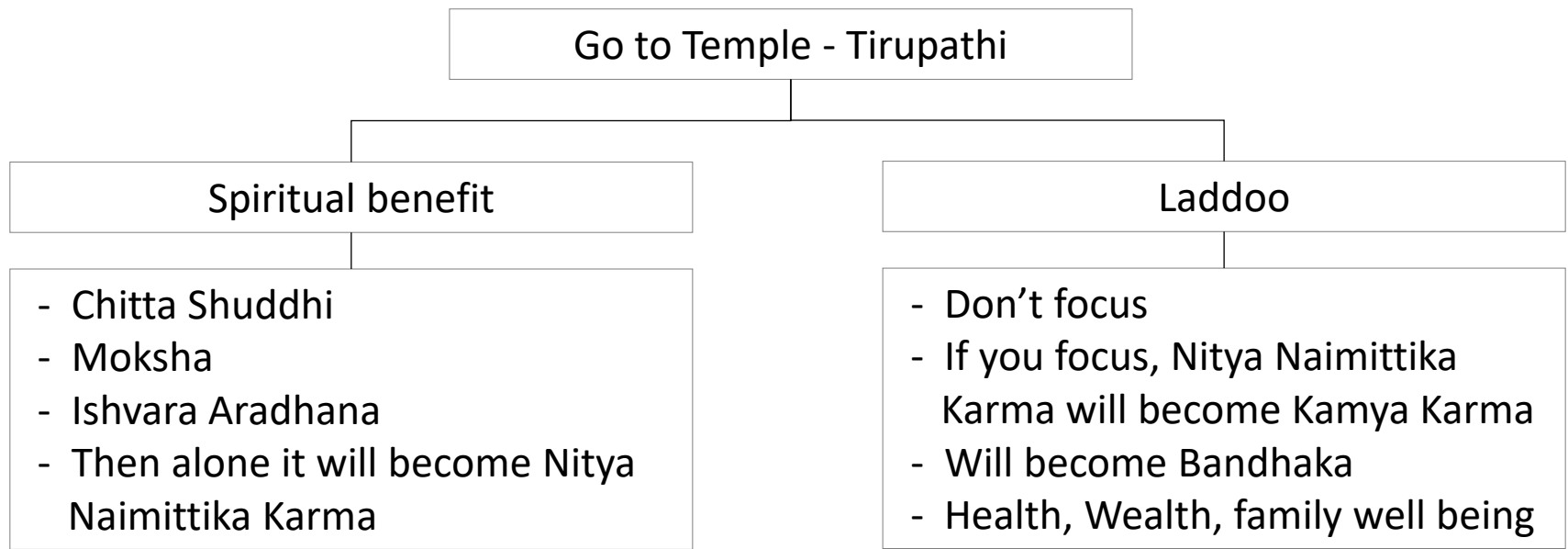
e)



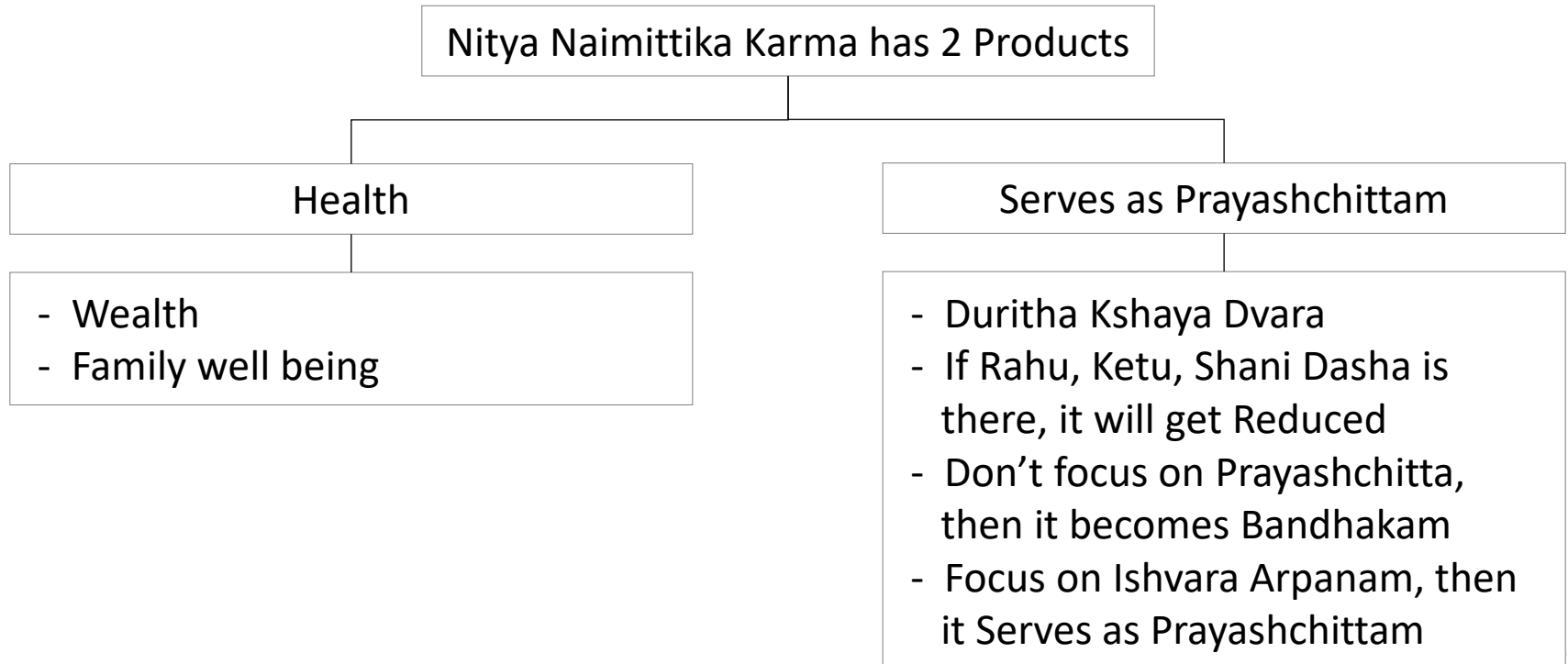
f)



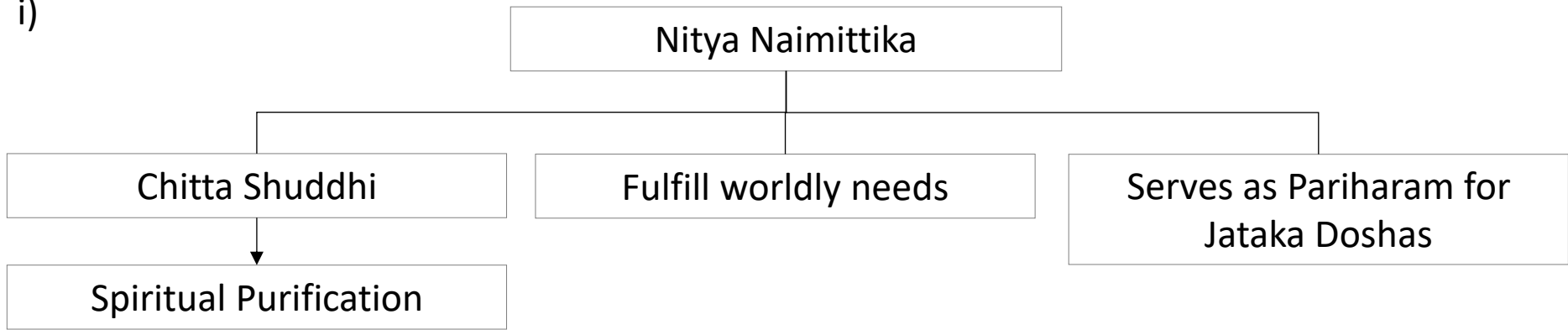
g)



h)

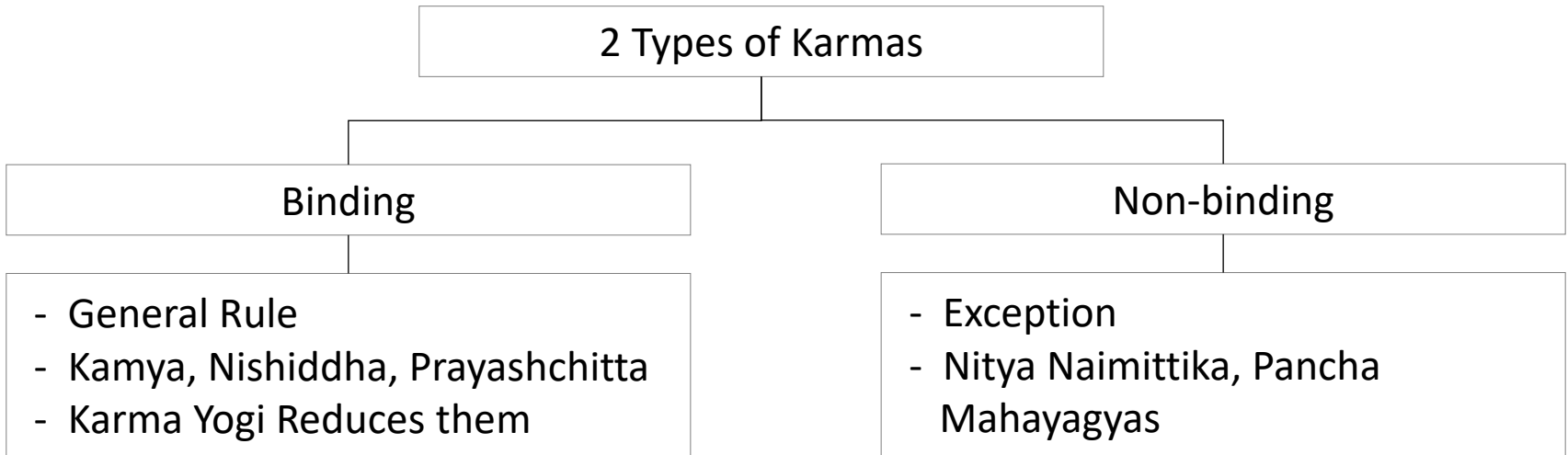


i)

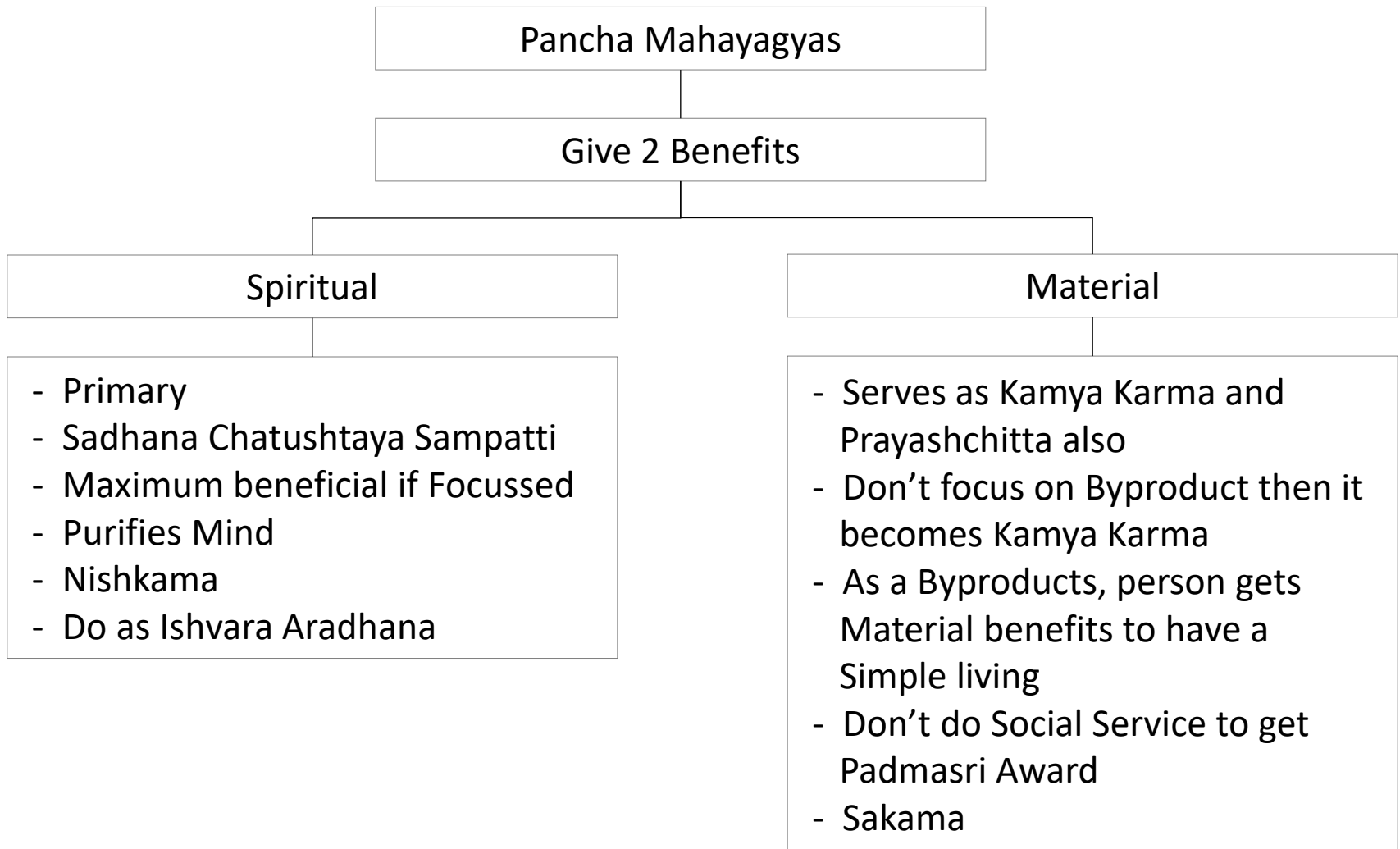


j) Free from Sangha Attachment is called Mukta Purusha.

III) a)



b)



c)

Kamy Karma	Pancha Maha Yagya
<ul style="list-style-type: none"> <li>- Binds</li> <li>- Avoid them</li> </ul>	<ul style="list-style-type: none"> <li>- Will not Bind</li> <li>- Perform them</li> </ul>

d) Pancha Maya Yagya are Positively beneficial

e) Verse 10 - One Reason.

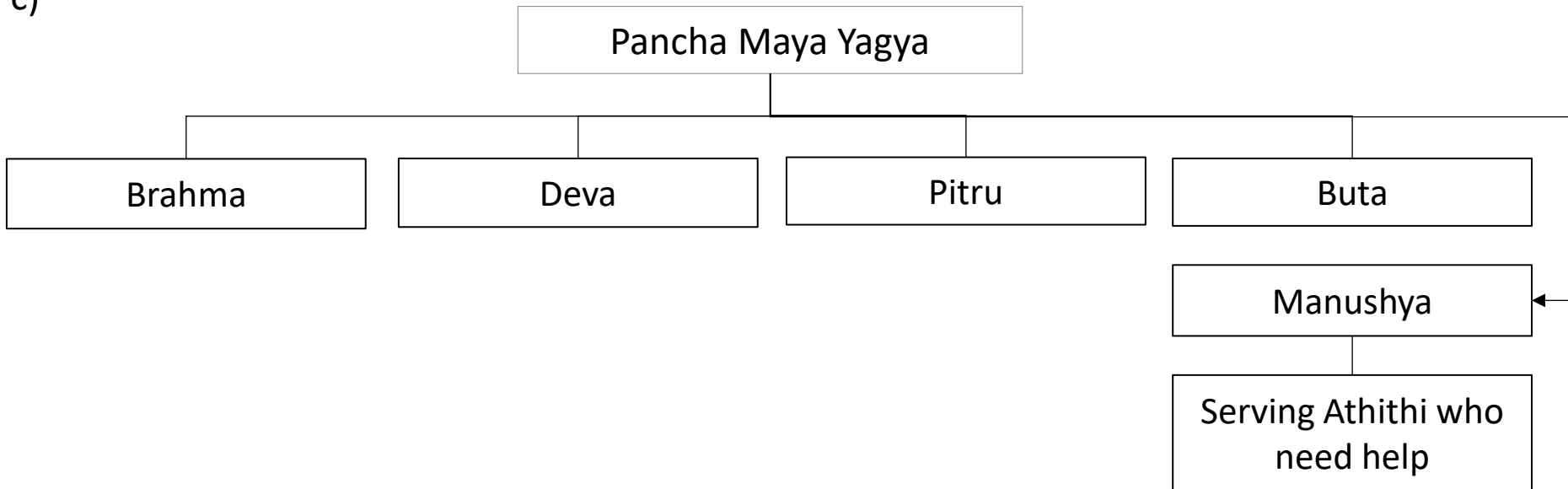
- Verse 11 and 12 – Another Reason.

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

b) They will produce all 4 Purusharthas

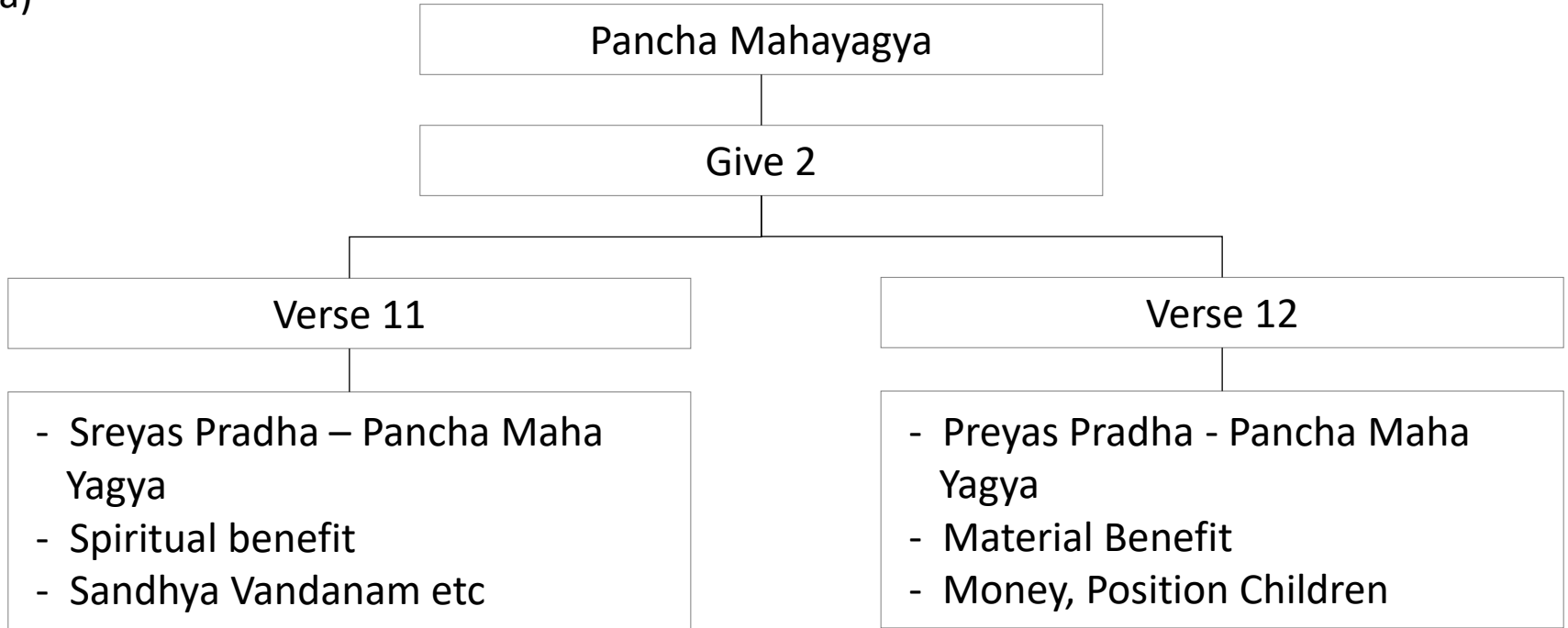
- Dharma, Artha, Kama, Moksha.

c)



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

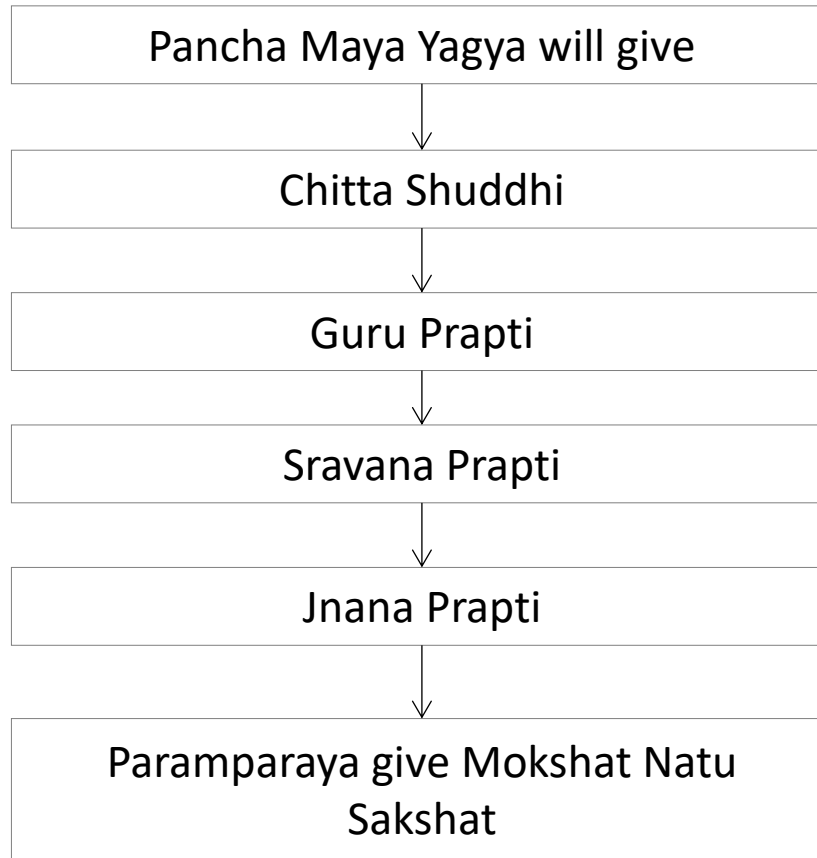
VI) a)



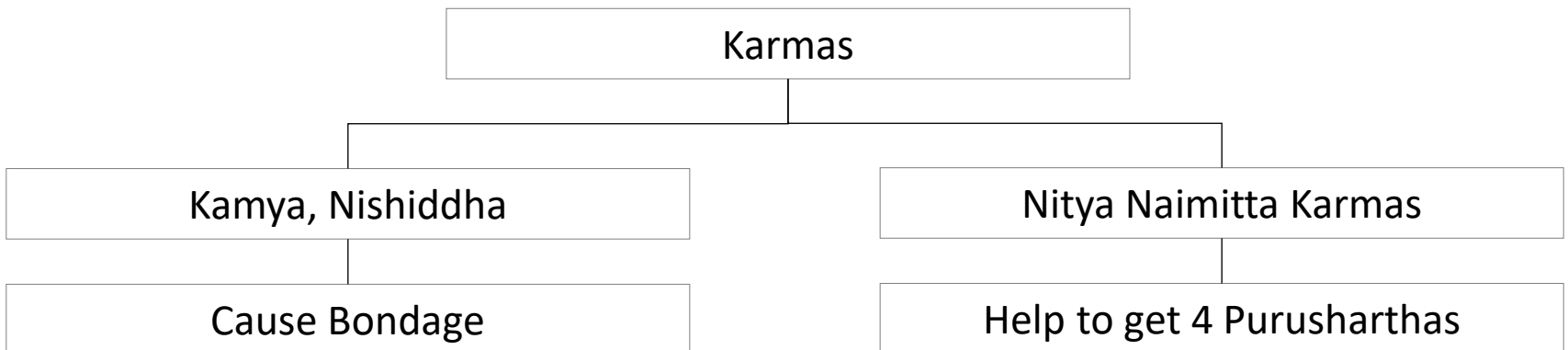
b)

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

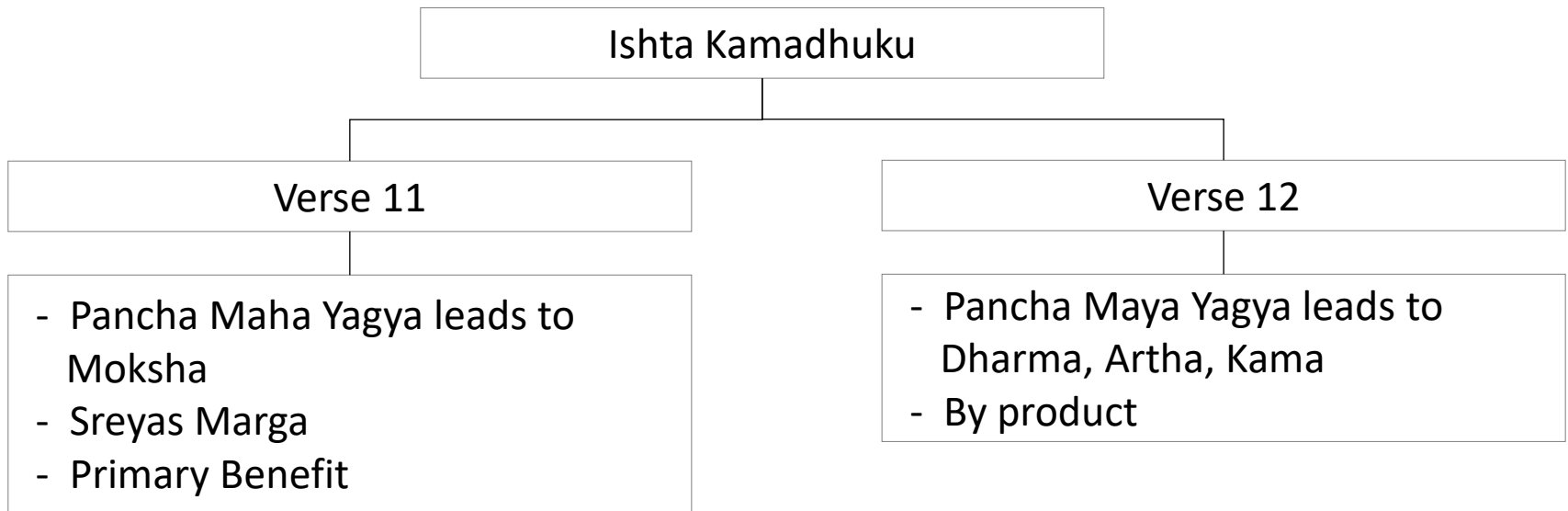
**c) Shankara :**



**d)**



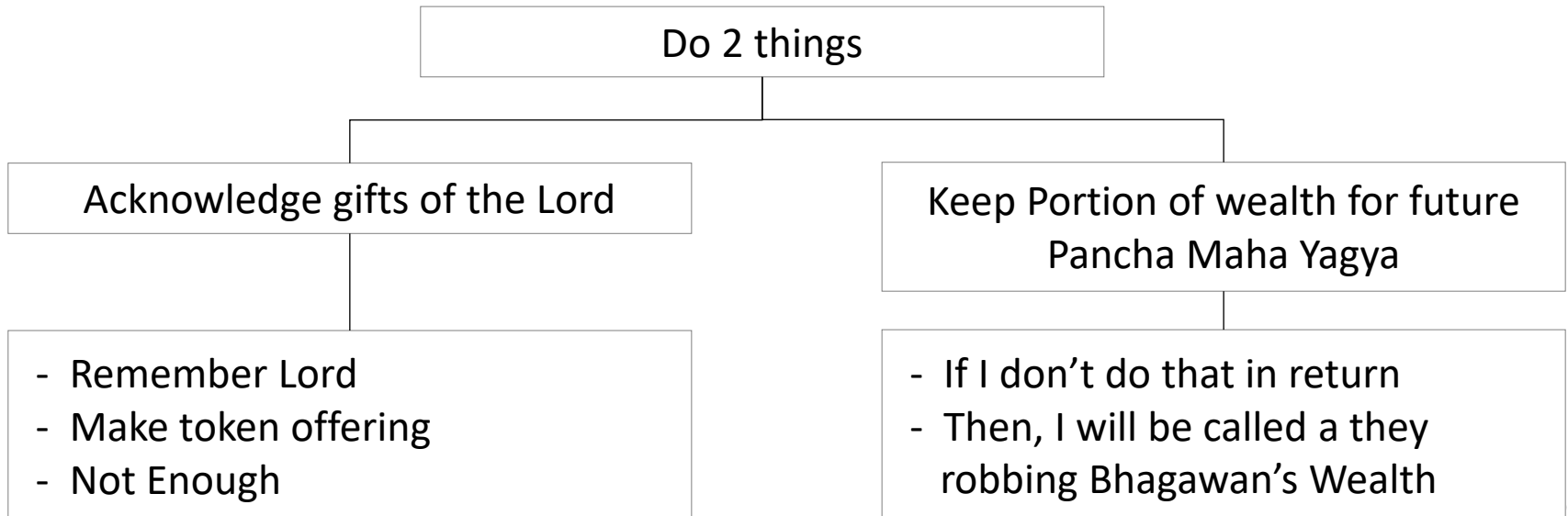
e)



f) Pancha Maha Yagya gives Svarga – Avantara Phalam, byproduct.

g) Chitta Shuddhi is Primary Benefit.

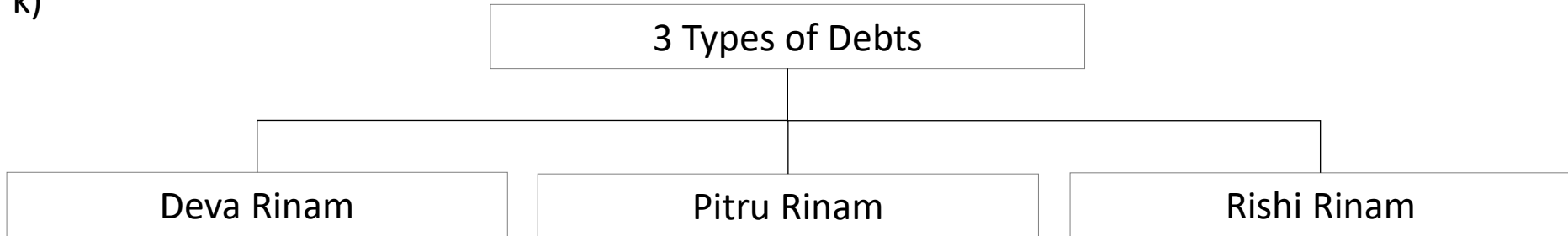
h)



i) Never enjoy anything by yourself

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

k)



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

m) I must balance Artha, Kama advantages, I am enjoying now with Pancha Maha Yagya.

**n) Definition of enjoyment :**

- Entertaining own sense organs.

VII) a) One who enjoys body, not sinner

b) One who Entertains his body only is a sinner

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

d) Selfish person becomes a thief (Taskara Eva)

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

**VIII) a) 2<sup>nd</sup> Line :**

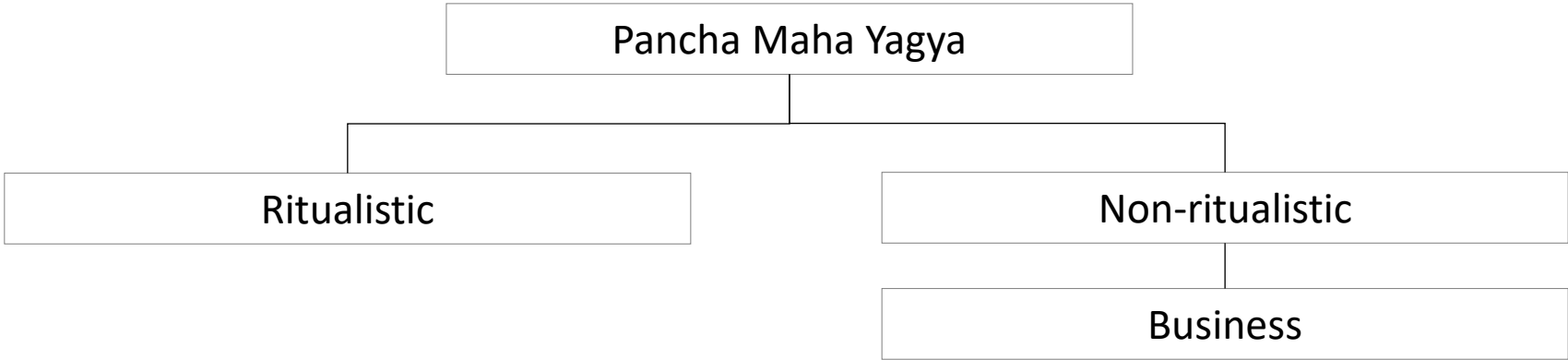
- Repeats idea of Verse 12

b) Pancha Maha Yagya can destroy Prarabda Papam.

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

d) This business bhavana also becomes Deva Yagya.

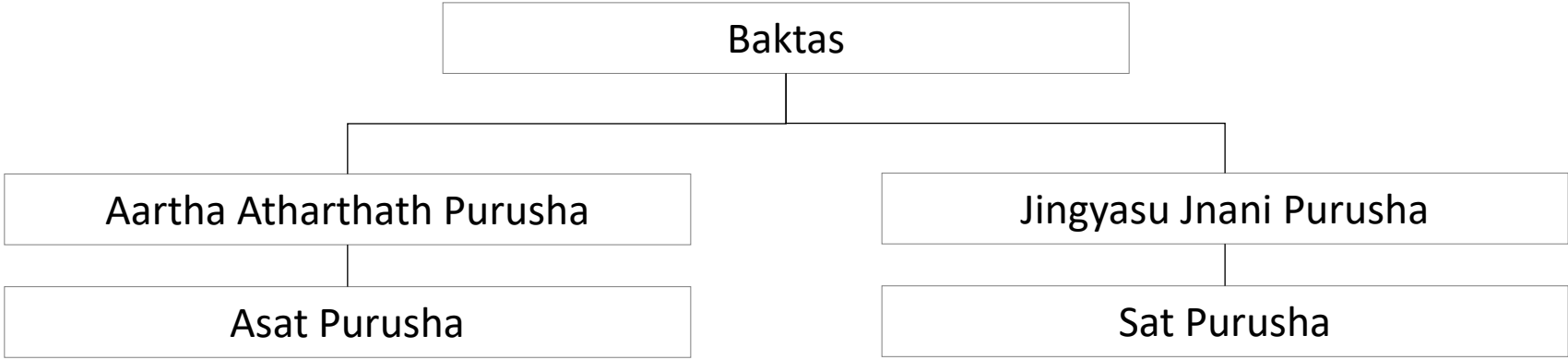
e)



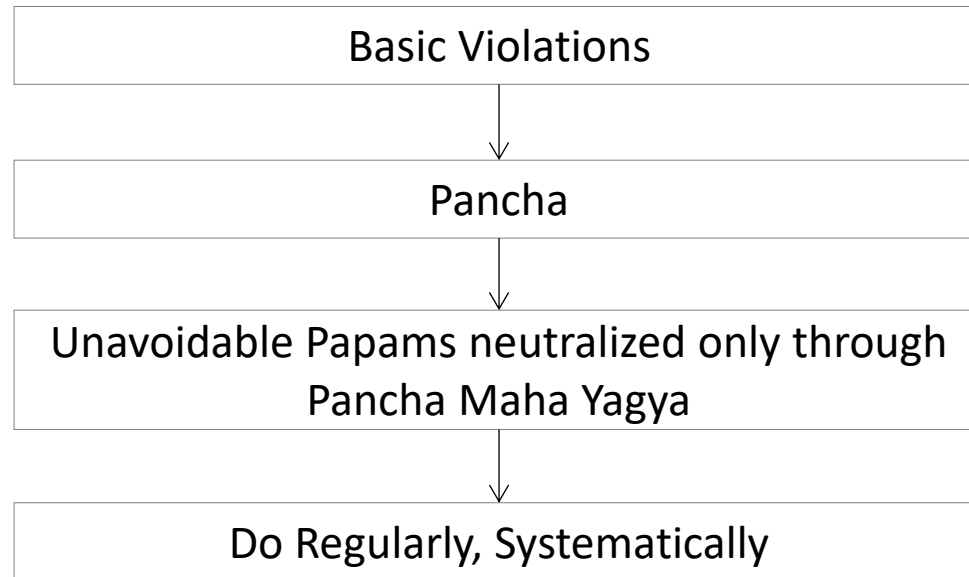
f) Sense pleasures as Prasada can purify the Mind.

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

h)



i)



j) Whoever performs Pancha Maha Yagya, keeping Chitta Shuddhi as Primary goal and other material goals as by product of Karma Yoga.

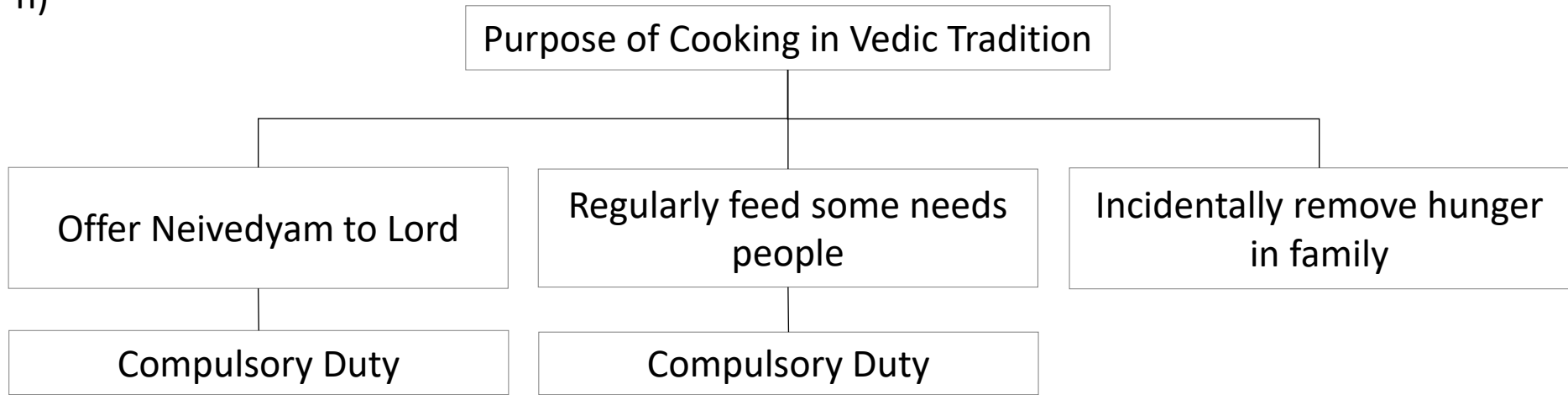
k) Shankara Criticises selfish Kamyā karma for their own fulfillment, personal desires fulfillment as the Primary goal of life.

**L) Bunjate :**

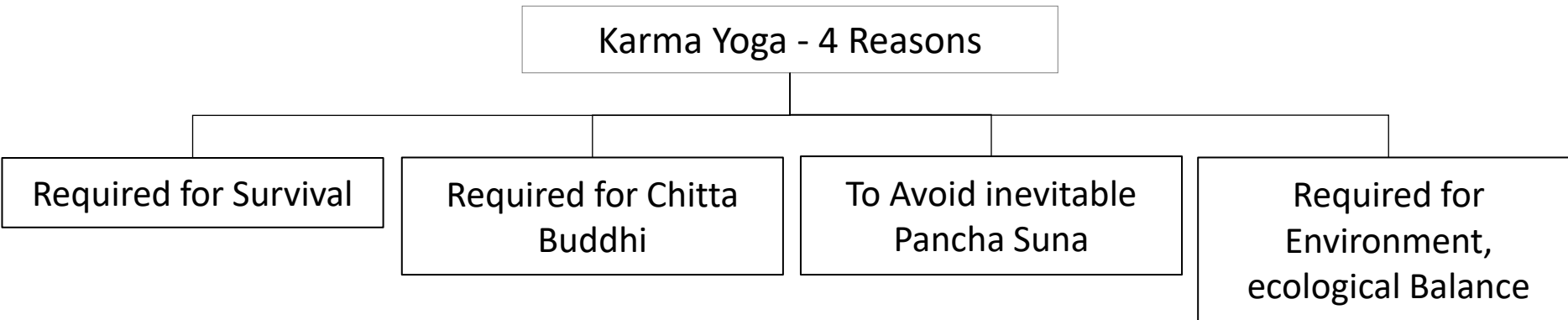
- When consuming sense pleasures through, 5 Sense Organs, Music, dance, without bothering about Society, they are consuming Papam.

m) There is Papam inside every sense pleasure.

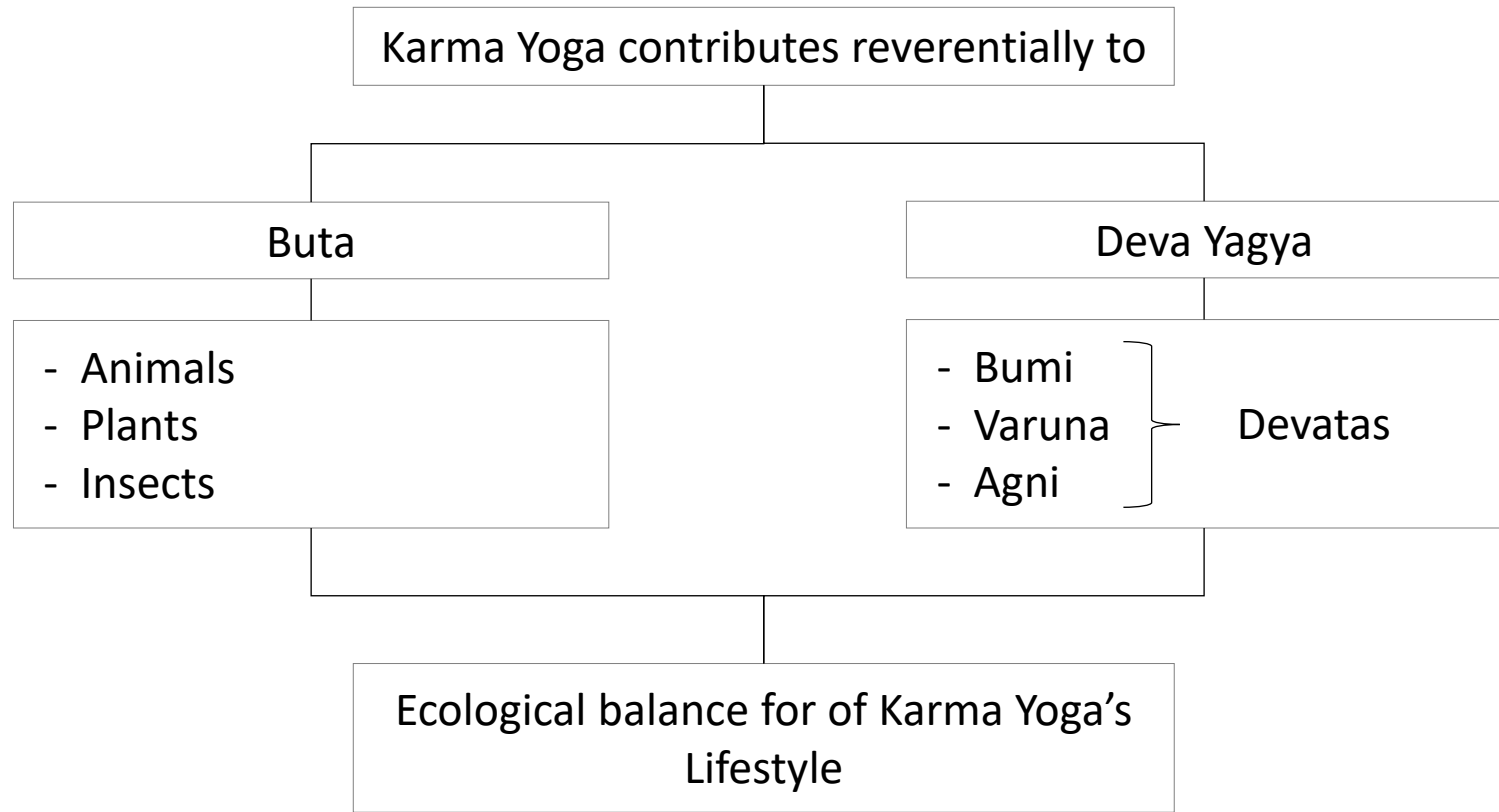
n)



o)

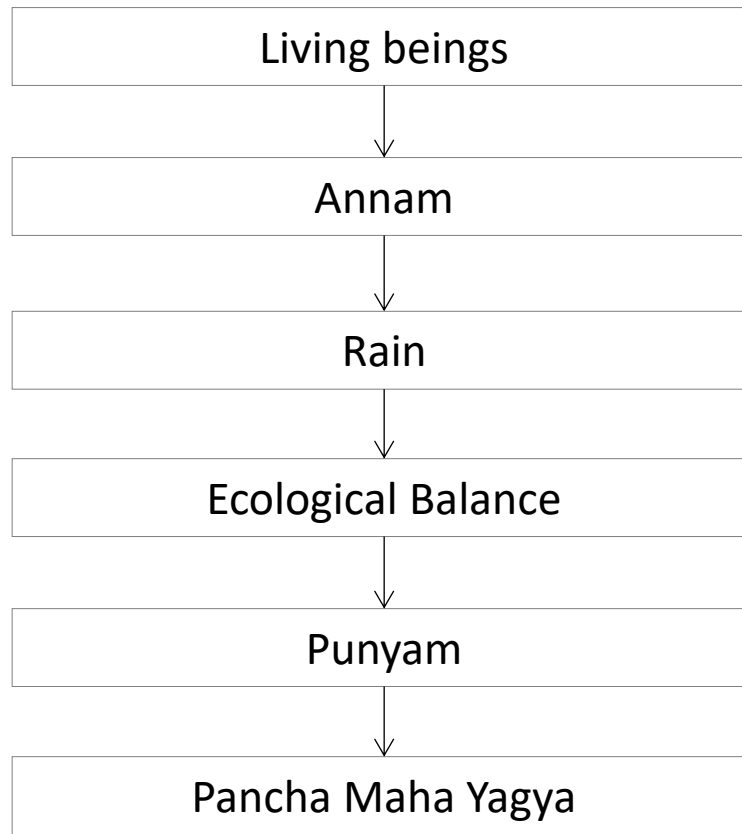


p)

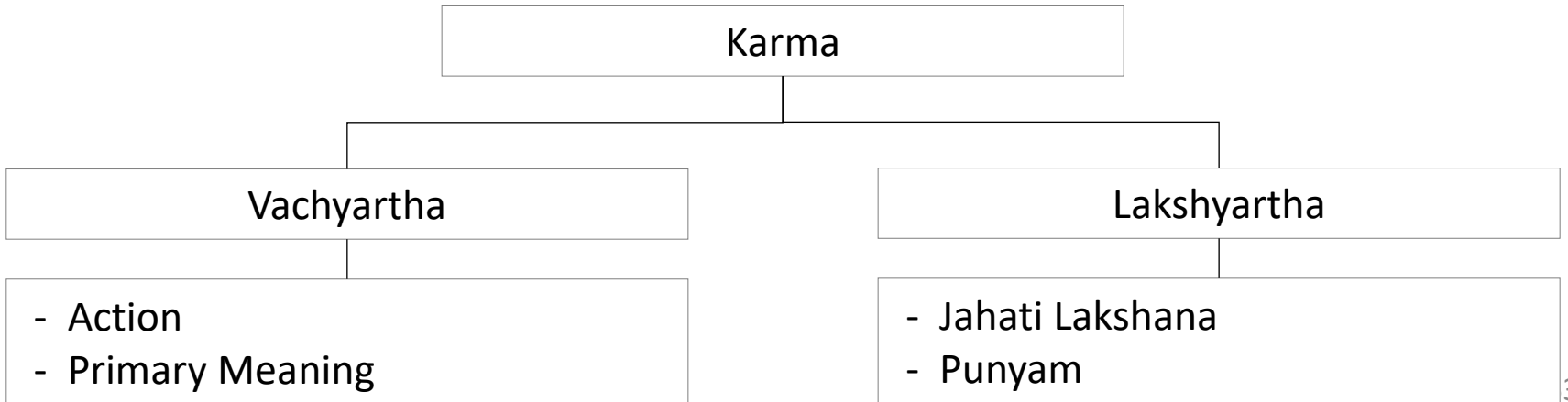


**q) There is enough in the world for Mans needs, there is not enough for mans Greed**

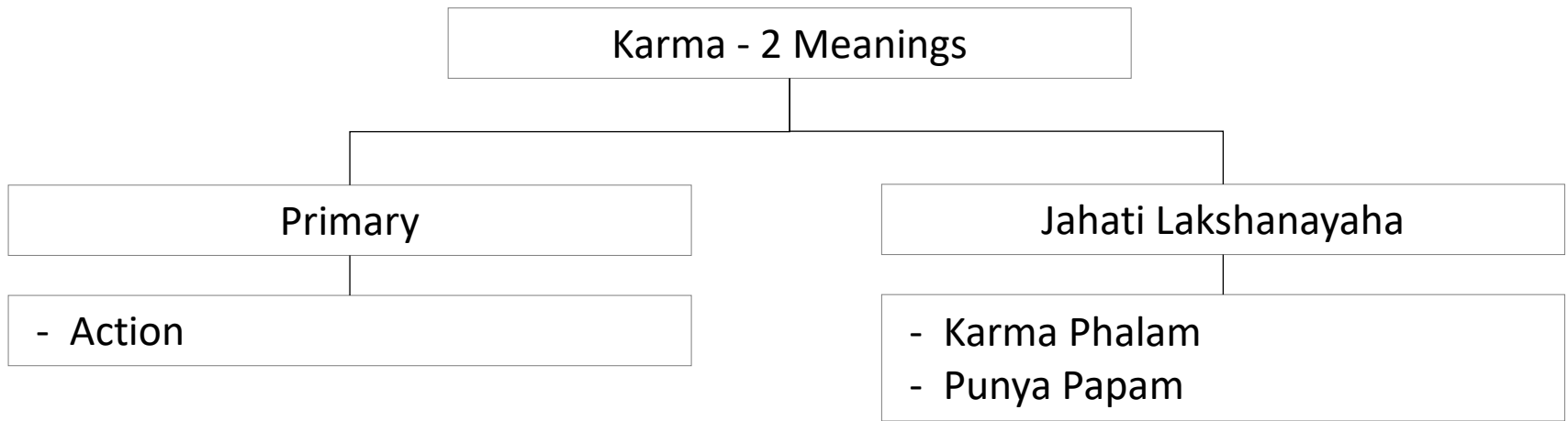
**r) Cosmic Cycle :**



**IX) a)**



X)



XI) Sanchita, Agami, Prarabda Karma

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

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

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

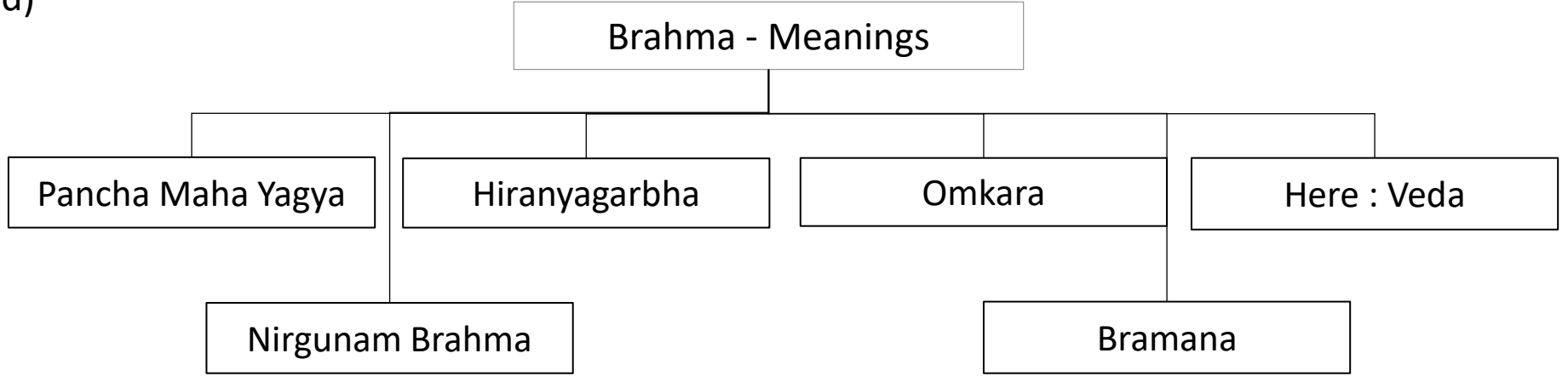
XII) a)

<b>Materialism</b>	<b>Spirituality</b>
- I am Consumer - Prakruta Purusha	- I am Contributor - Samskruta Purusha

b) After thread Ceremony, one becomes a Dvijaha, Twice born.

c) Where Karma Yoga is operational, Veda is present, invincible Bhagawan is present.

d)



### XIII) Svetasvatara Upanishad :

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

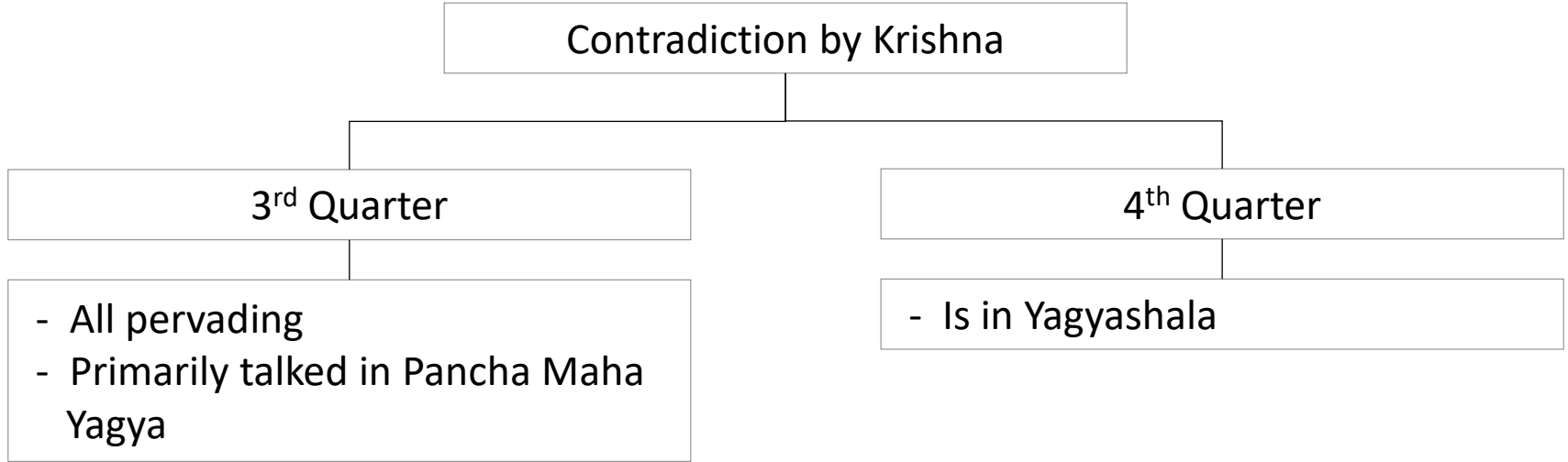
yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai |  
tam ha devam atmbuddhiprakasam mumuksur vai saranam aham prapadye || 18 ||

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

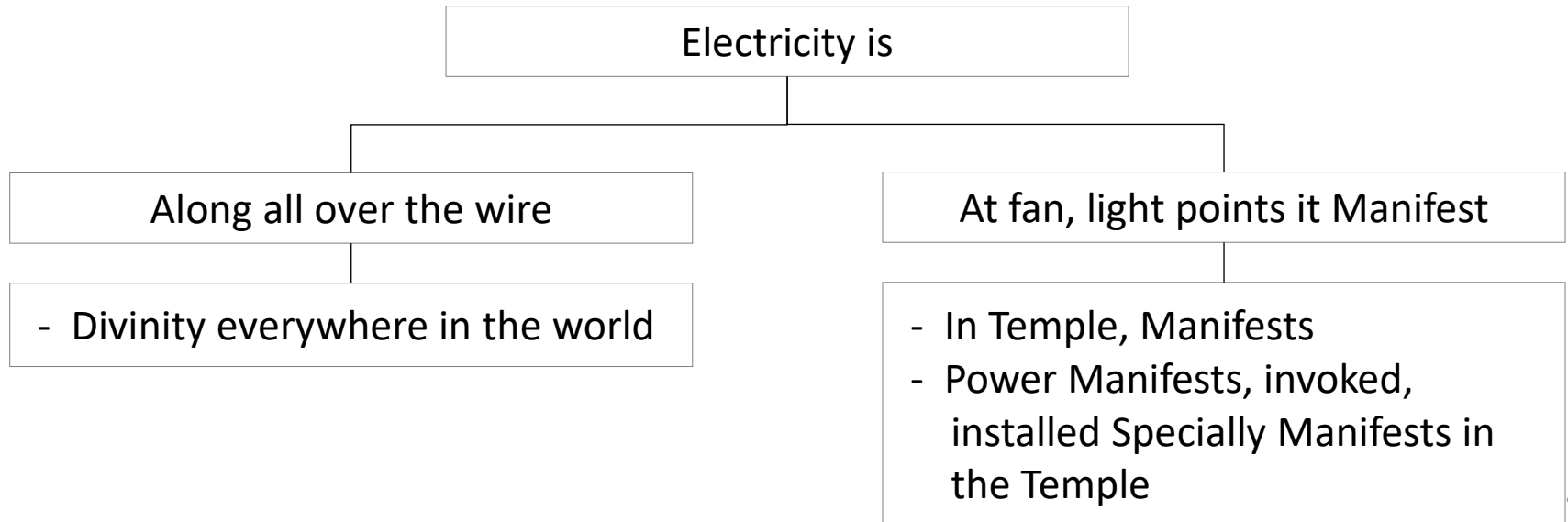
niskalam niskriyam santam niravadyam niranjanam |  
amrtasya param setum dagdhendhanam ivanalam || 19 ||

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

- 46) I) a) Cosmic Cycle is maintained by human beings by Pancha Maha Yagya  
 b) Veda is the only source of Knowledge for contributions of Jivas to the Universe  
 c) **Shankara :**



**d) Example :**



e) Pancha Maha Yagya are going on and there Veda is solidly Manifest.

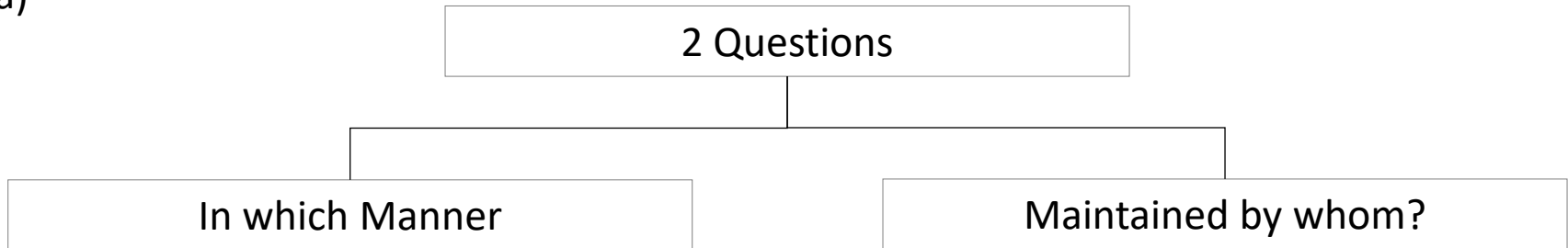
f) Veda deals with method of performing Rituals

II) a) Veda is there everywhere in unmanifest form

b) Veda is Yagyashala in manifest form.

c) Paying tax to the government is compulsory.

III) a)



**Revision - Chapter 3 - Verse 16 :**

**IV) a) Evam Pravrutita :**

- Glorifies Karma Yoga and Pancha Maha Yagya

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

**c) Jagat Chakram :**



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

e) When initiated, taking Gayatri Devi.

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

What is a Karmi doing?

V) a) Renounced Nitya Naimittika Karma

**b) Kamy karma predominant**

**c) Sense pleasures oriented life**

**d) Indriya Aramaha :**

- Sensory revelry.

e) Fulfillment of Artha, Kama

f) Dharma, Moksha Purushartha have no meaning in their lives

VI) a) Life is fulfilled only when Dharma, Moksha pursued and Artha, Kama followed to a limited extent.

b)

<b>Karma Yoga – Stage</b>	<b>Jnana Yoga - Stage</b>
- 1 <sup>st</sup> Stage	- 2 <sup>nd</sup> Stage
- 80% - Pancha Maha Yagya	- Sravanam - Mananam – 80%
- 20% - Sravanam, Mananam	- 20% - Pancha Maha Yagya

**c) Yajnartha :**

- Verse 9 - 16, Many supportive reasons for Karma Anushtanam given.

**d) Warning :**

- If Karma Yoga not followed, there will be negative consequences - Pratyavaya Papam.

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

f) 1<sup>st</sup> Interpretation, Answer possible doubt

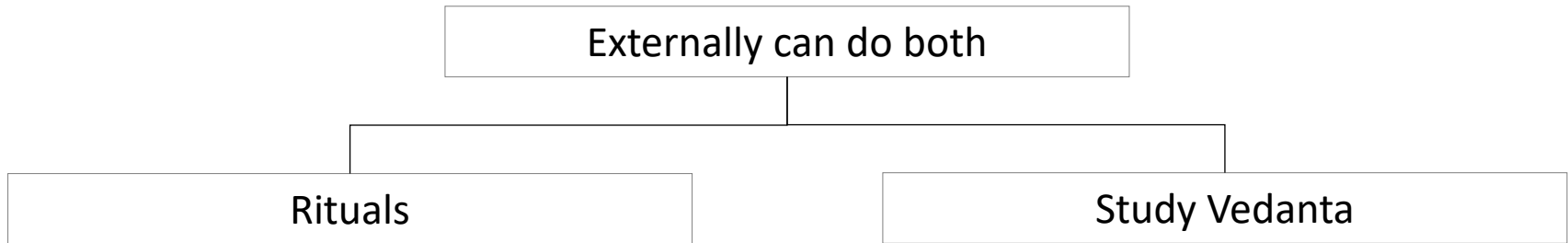
**g) 2<sup>nd</sup> Interpretation :**

- Krishna Conveys idea based on Upanishad Teaching.

**h) Role of Karma Yoga - Jnana Yoga :**

- Samuchhaya Never possible.

i)



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

k)

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

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

## VII) 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 1<sup>st</sup> Stage of understanding

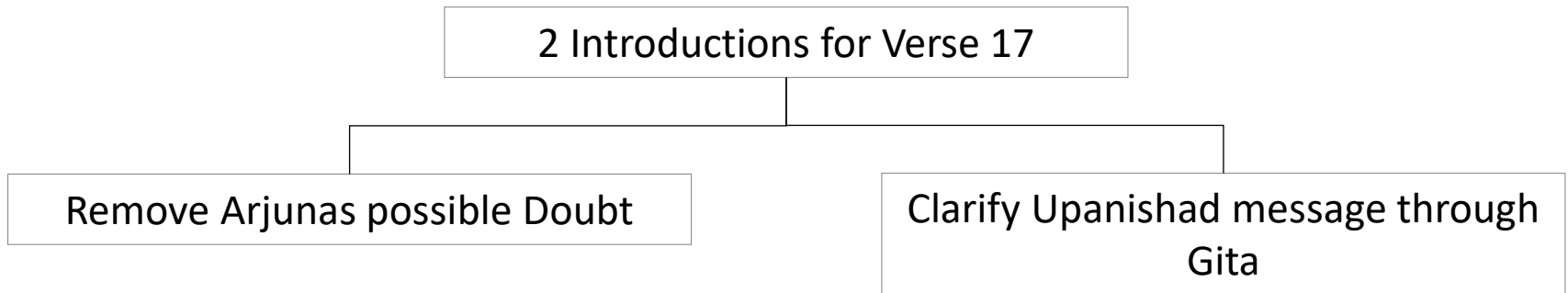
**n) 2<sup>nd</sup> Stage :**

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

o)



VIII)



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

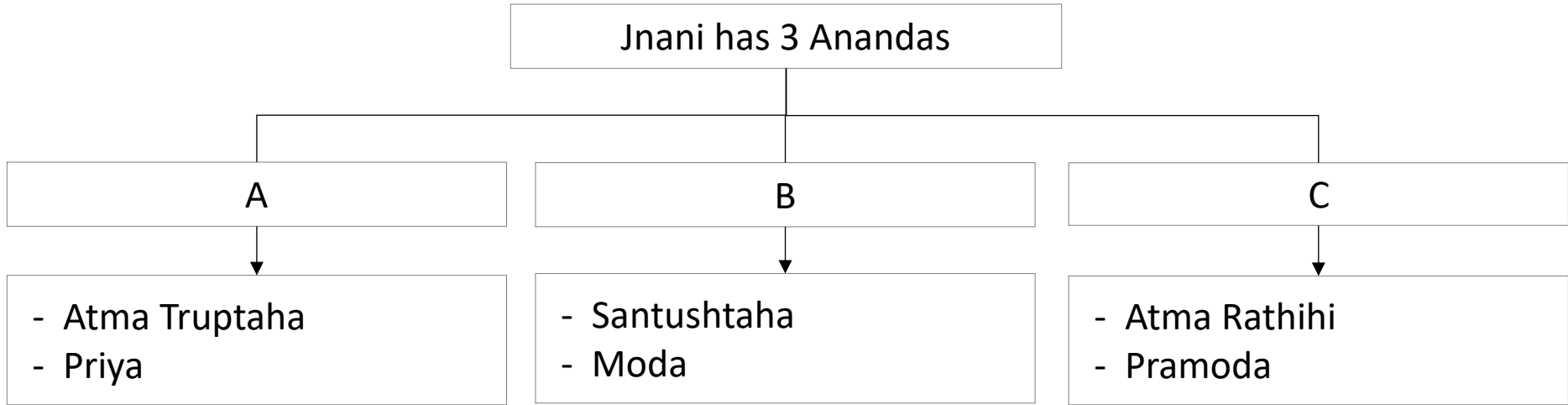
**Gist :**

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

**b) Tasya Jnana Yoginaha :**

- Person in Binary format.

47) I) a) Who is Jnana Yogi?



b) All 3, Jnani discovers in Atma itself

c)

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

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.

d) Whatever Ananda experienced by anyone at any time, anywhere, is Pratibimba Ananda only.

**e) Jnani gives credit to Atma not Vishaya**

- **Very big transformation in a Jnani.**

f) Nirvikalpa Ananda = Atma Ananda

g) Jnana Yogi has Atma Ananda all the time

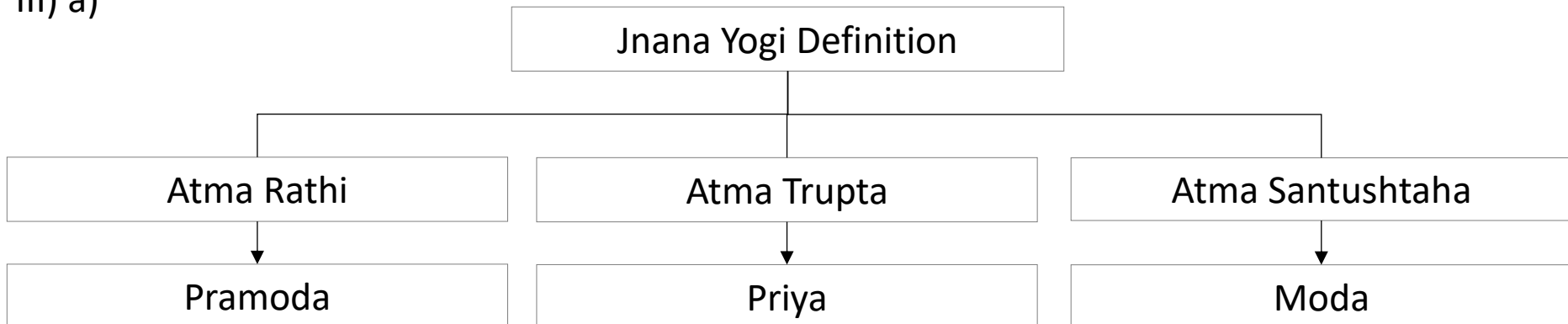
**h) Verses 17 - 18 :**

- Negate Jnana Karma Samuchhaya Vadi

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

j) Tasya = Jnana Yogi practicing Binary format.

III) a)



b) All experiential pleasures emanate from Atma

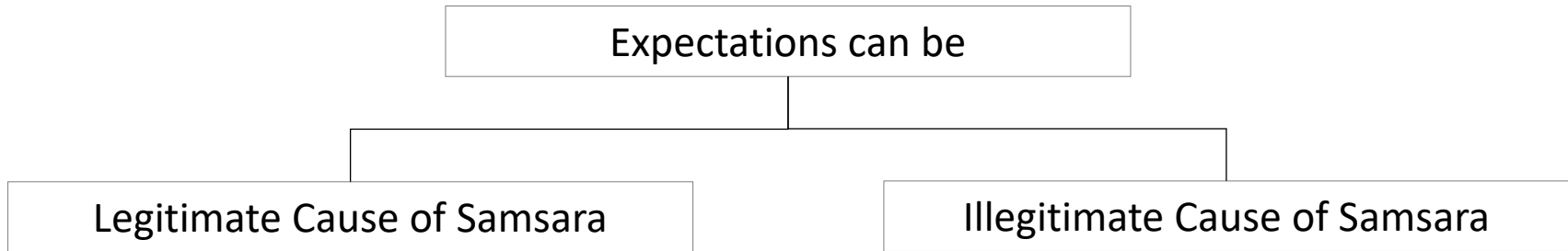
c) 3 Levels of experiential pleasures in human beings.

d) Visayananda transforms to Atma Ananda for a Jnani.

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

d) Shankara refutes this law for a Jnani.

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.

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

**IV) a) 2<sup>nd</sup> 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.

b) Jivatma, Paramatma difference only in ignorance

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

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

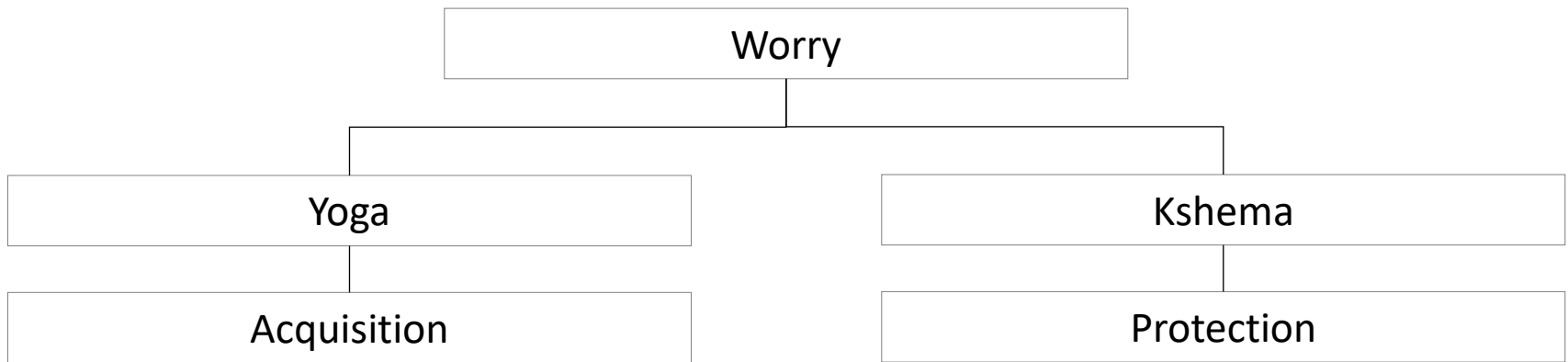
f) For Jnani, one Atma alone exists.

**V) a) For Jnana Yogi :**

No Punyam	Nishkama Kama
- Through Nitya Karma - Does not Seek Dharma / Artha / Kama - No Advantage	- Does not Seek Moksha

b) Jnani is Siddha, does not have 4 Purusharthas

c)



**VI) Why no dependence?**

a) Everything, everyone belongs to Ishwara, controller of Panchabutras

b) Prarabda results will come and go in cycle of life

**c) Grihastha Jnani :**

- **My family belongs to Ishwara.**

**d) This is Binary format.**

- This attitude of mind needed for Moksha.

VII) a) No goal to be accomplished

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

c) Nitya means compulsory Karma, not daily Karma

d) Even once a month karma is called Nitya Karma

**e) Asaktaha Hi Yasmat :**

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

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

**VIII) a) Shastra :**

- Karma Yoga leads to Moksha without requiring Sanyasa Ashrama.

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

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

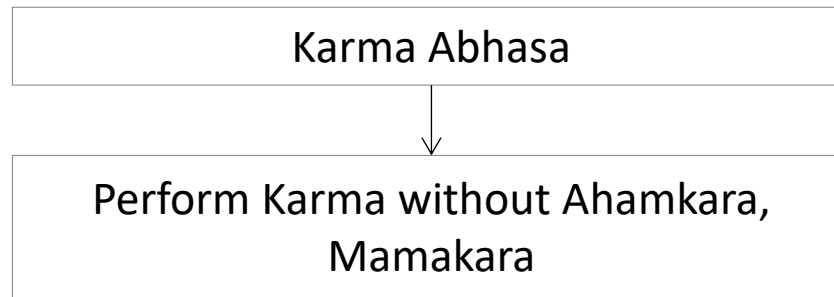
**b) In the Mind say :**

- I don't require Chitta Shuddhi, Puja

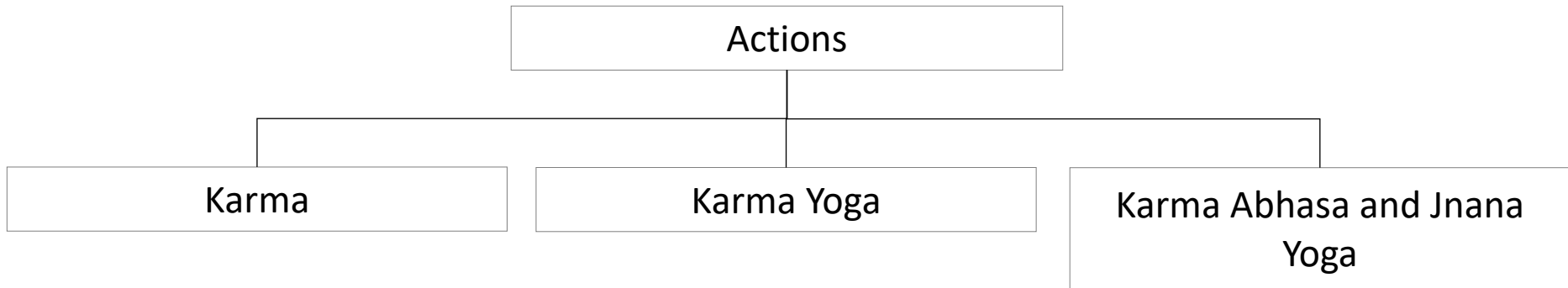
c) Perform them for Loka Sangraha

d) Then it is called Karma Abhasa.

X)



a)



b)

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

**c) Grihasthas can also gain Jnanam and Moksha.**

d) They continued in Grihastha because of Prarabda.

e) Prarabda primarily decides your Ashrama and Varna

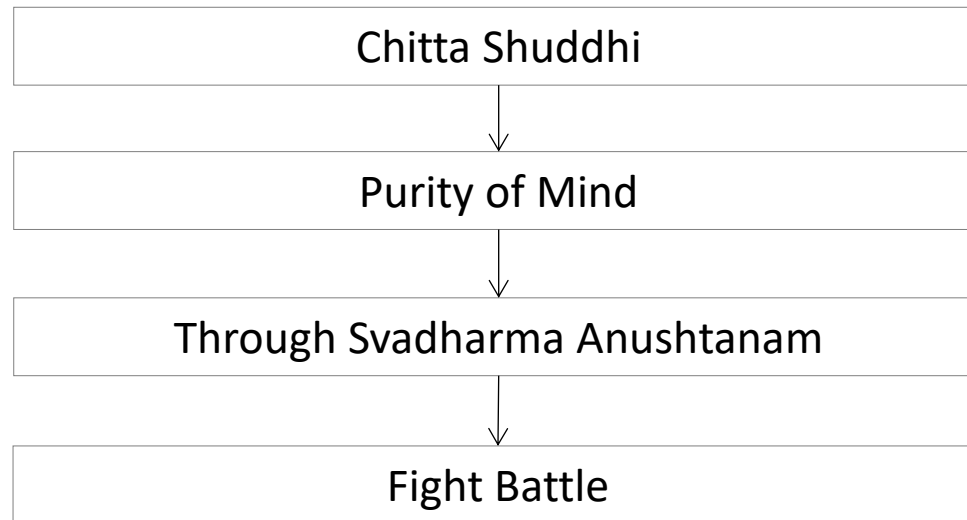
f) Purushartha also plays a minor role

g) Binary format will not remove Nitya puja

h) It will convert Nitya puja into Abhasa.

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

a)



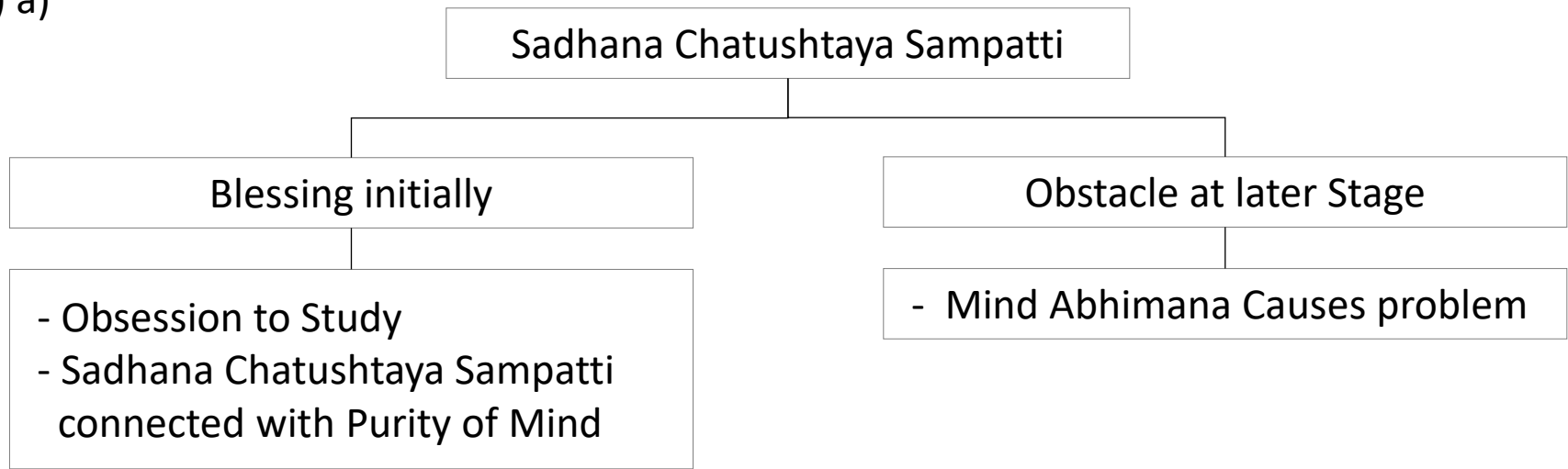
XII) a)

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

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

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

XIII) a)



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

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

d) 3 States are conditions of the Mind.

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

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

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

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

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

c) No expectations from Pancha Maha Yagya

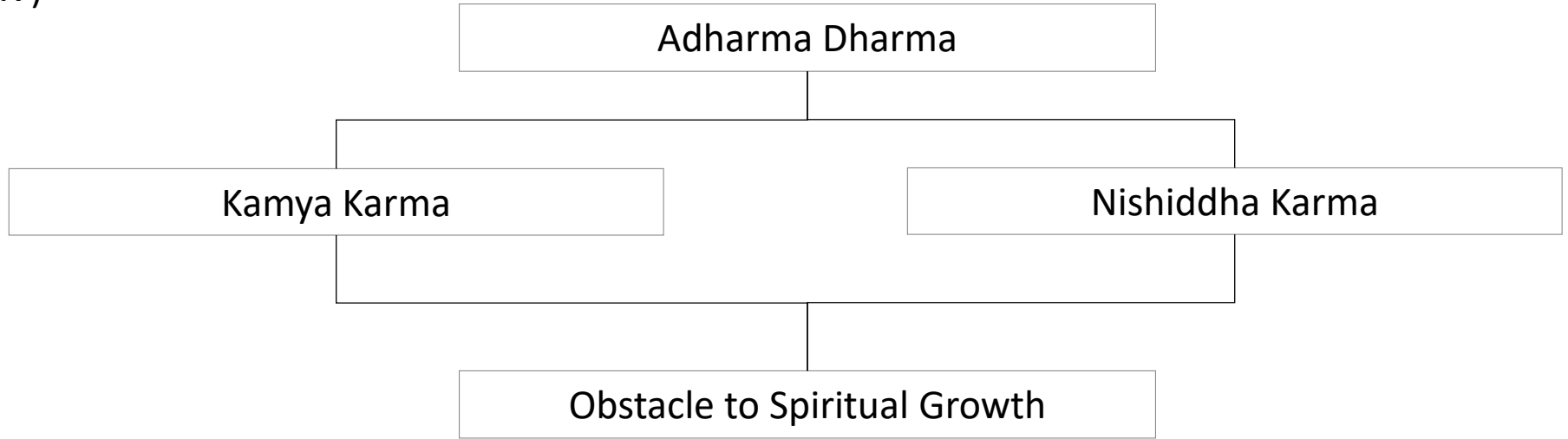
- Don't even ask for Chitta Shuddhi.

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

e) I am not destined to enter Sanyasa Ashrama

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

XV)



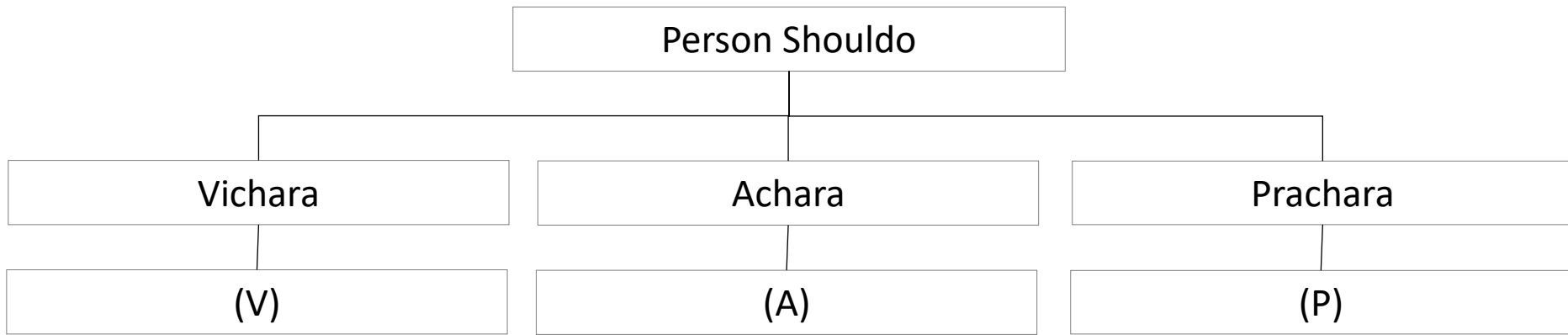
XVI) Act in the world outside for society even if don't want 4 Purusharthas.

XVII) 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.

## 48) I) Yad Yad Acharati Sreyashtaha :

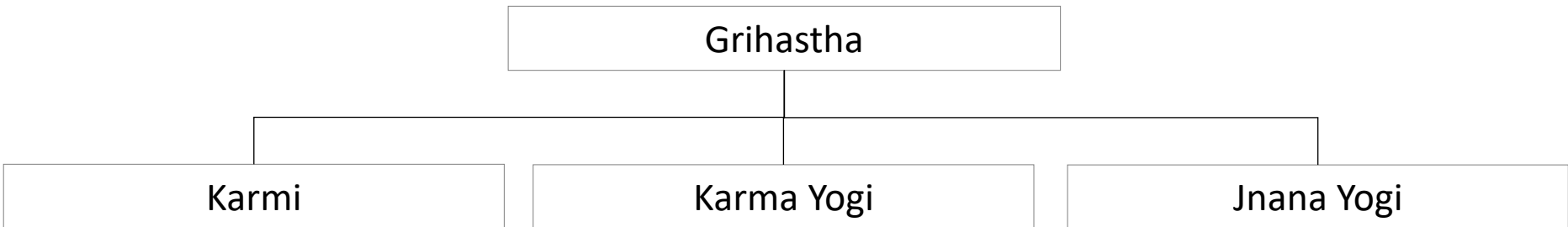


a) Most powerful way to influence is to practice after preaching.

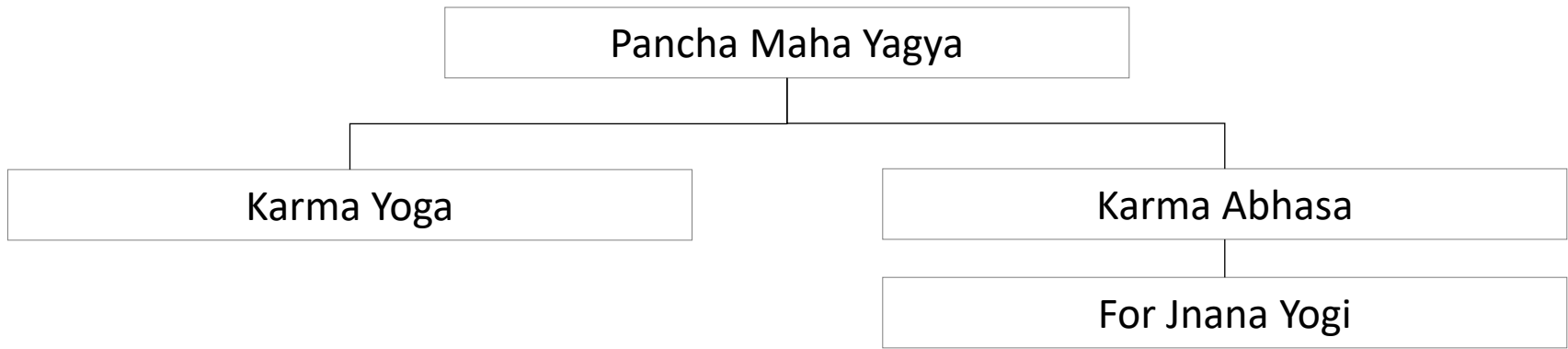
II) a) Be a role model.

III) a) Arjuna accepts Krishna as Jnani, as a Role model.

b)



c)



d) Anandagiri calls it Karma Abhasa.

e) Abhasa can't produce Punyam or Papam.

f) Jnana Yogi's karmas can't produce Punya – Papam, is used for Chitta Shuddhi.

g) Grihasthas can't renounce – Karma, Pancha Maha Yagya.

h) Only change Bavana, Karma reduced to Karma Abahsa.

i) Jnani is in Binary format

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

**j) Aham Na Varteyam :**

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

IV) 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.

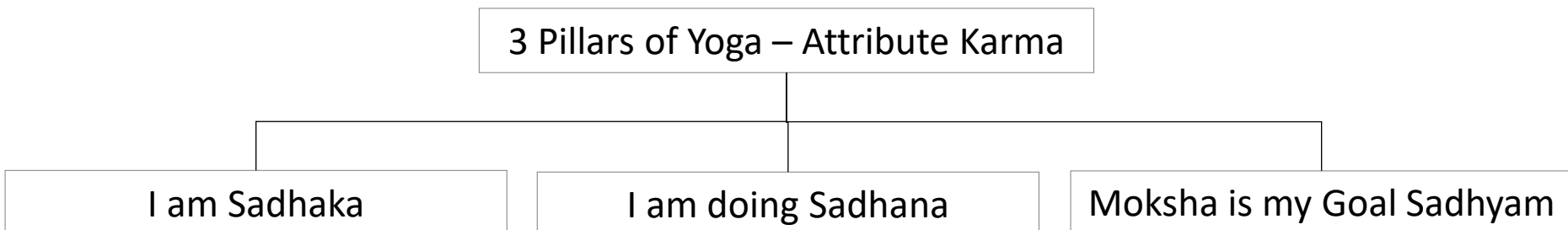
V) a) Arjuna not a Jnana Yogi but is a Karma Yogi

**b) Even if one is Jnana Yogi, in Binary format, one must continue same, Pancha Maha Yagya but change in Mind set only.**

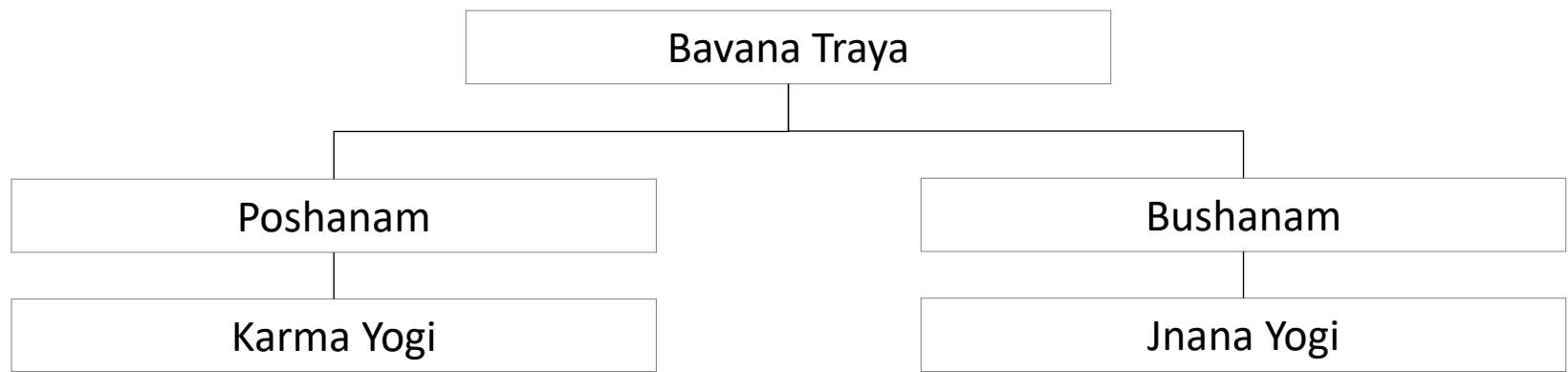
**c) Karma Yoga is converted into Karma Abhasa.**

d) This transformation is brought about by internal Bhavana change

VI) a)



b)



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

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

VII)

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) <b>Nourishes idea :</b> - 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

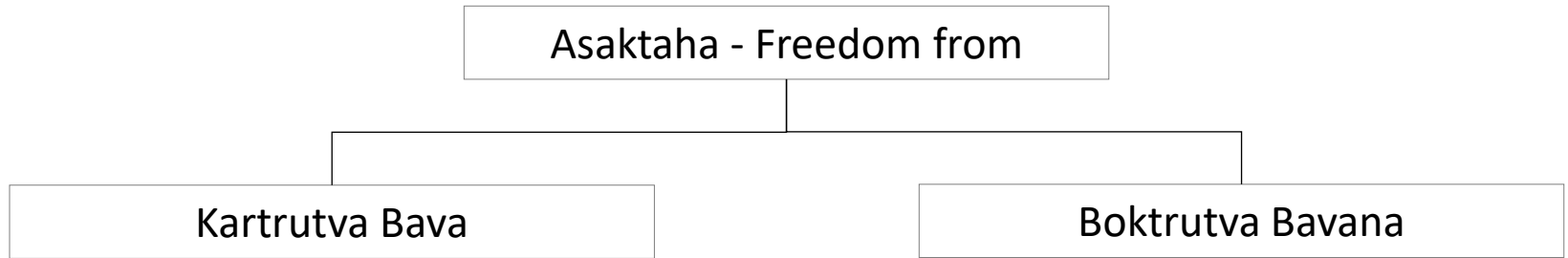
a) **Thatha :**

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

b) I am Asanga Atma

c) Purifying mind, not for Moksha.

d)



**e) Chikirshuhu Kartum Ichhum :**

- With following motive he should do Pancha Maha Yagya

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

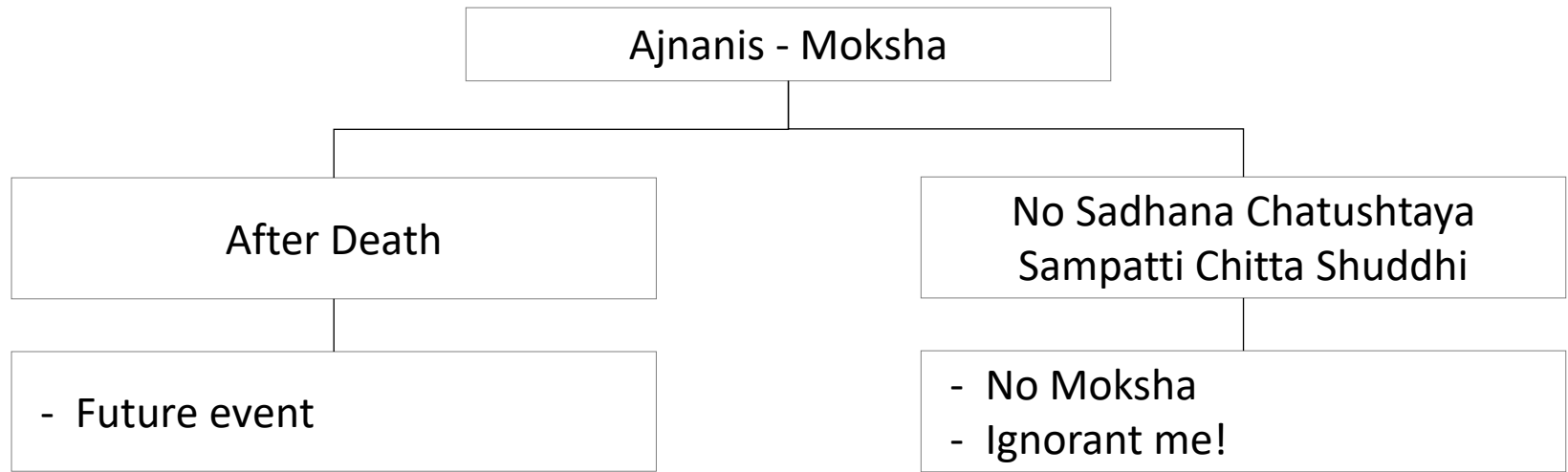
VIII) a) Grihastha Jnana Yoga - Topic Continues.

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

IX) 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.

b)



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

**d) Thinks :**

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

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

f) Even if Jnana Yogi performs Pancha Maha Yagya, he will not become a Karma Yogi because Bhavana is different.

g)

Karma Yogi Bavana	Jnana Yogi bavana
Verse 27	Verse 28

X) a)



XI)

<b>Karma Yogi</b>	<b>Jnana Yogi</b>
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

a) I am always Karta as Ahamkara

b) Karta has Karma Sambandha.

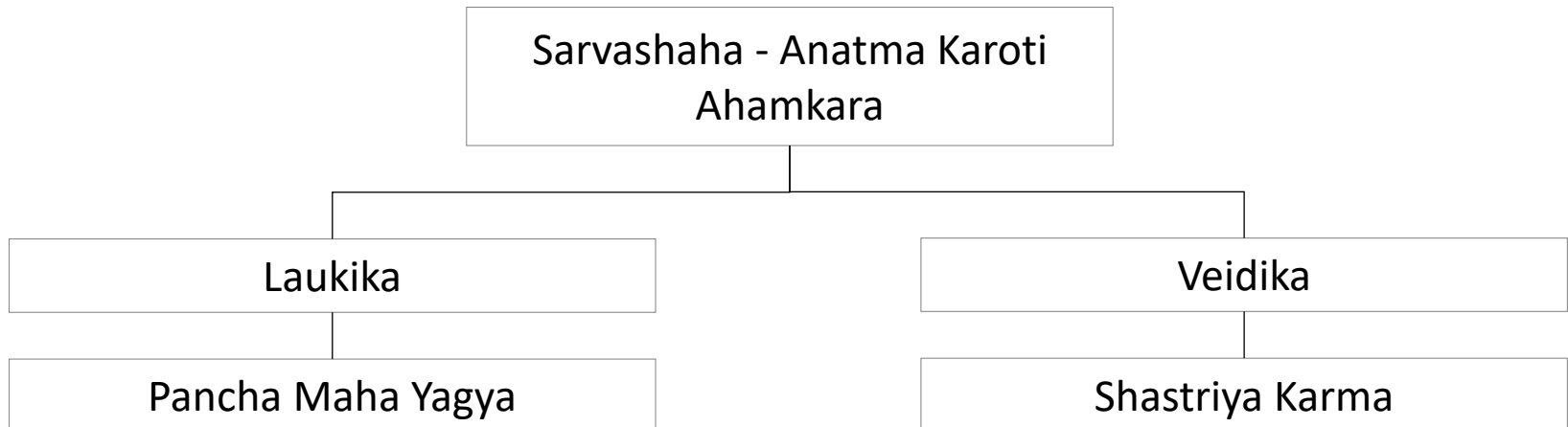
XII) a) Prakirti Guna = Body, Mind Complex, Karya Karana Sangatah, Anatma

b)

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

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

d)



e)

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

f)

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

g)

<b>Vimudaha</b>	<b>Atma</b>
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)

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

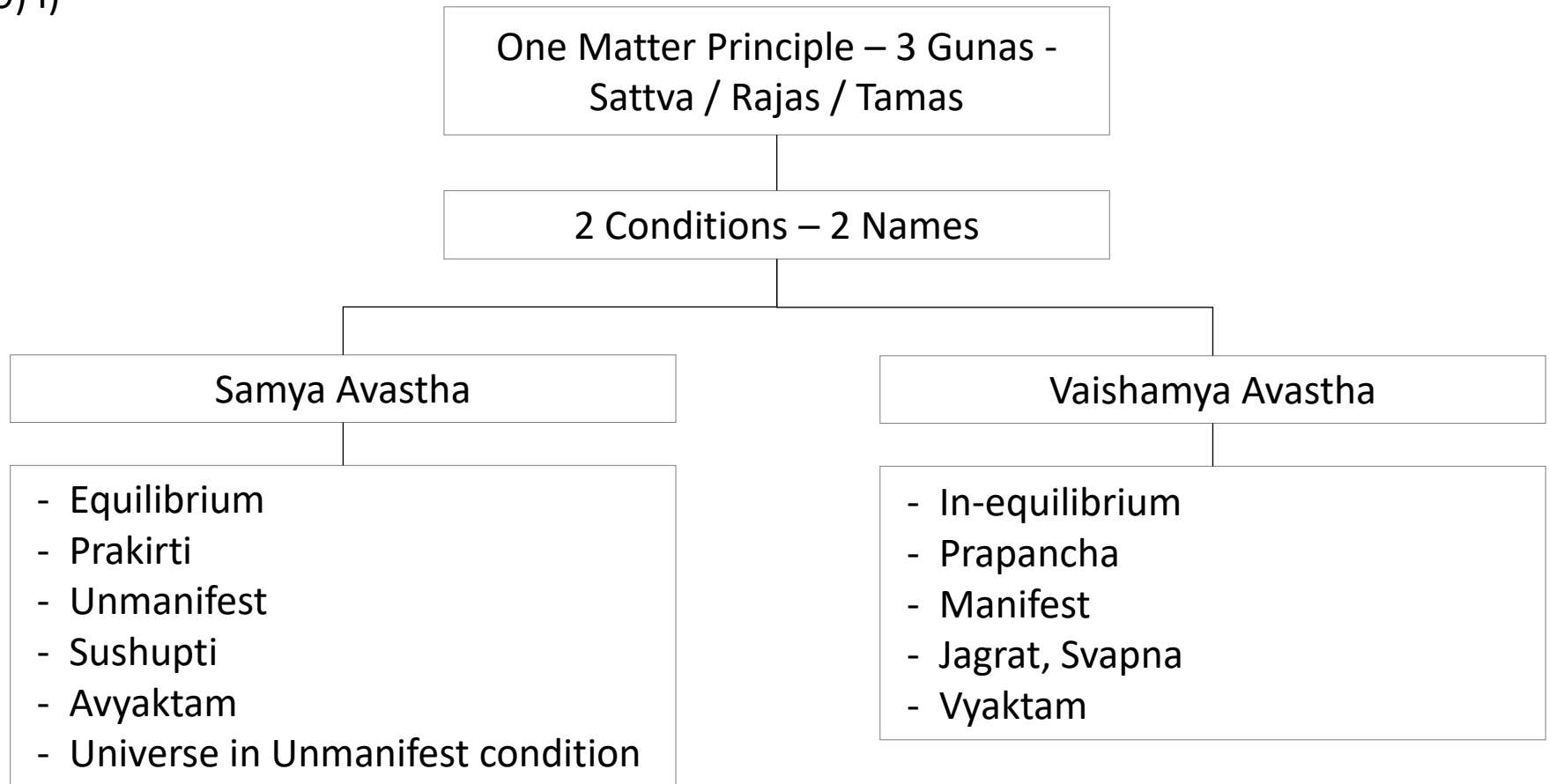
- r) I have to be rescued by Lord, I am a Victim of the Jagat.
- s) Pleading, Crying, Triangular format, Bhakti = Confusion.

### **XIII) Topic No. 671 to 673 :**

- 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”.

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

49) I)



II) 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) Naishkarmya Siddhi :

- I am Sakshi Atma, Ahamkara Sakshi.

III) What is blunder done by Karma Yogi seekers?

**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 |

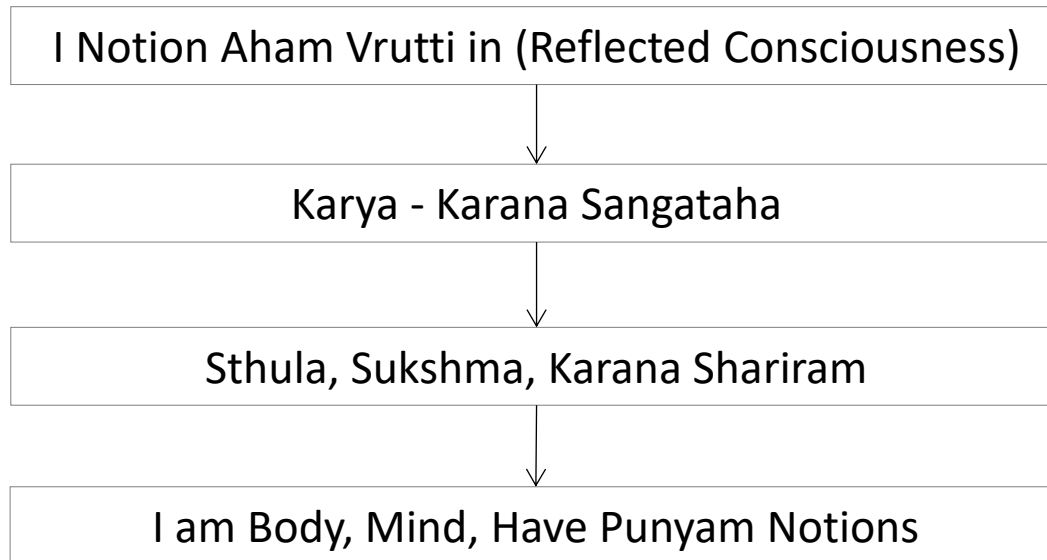
#### IV) a) Ahamkara Vimudatma - Karya Karana Sangata

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

b)

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

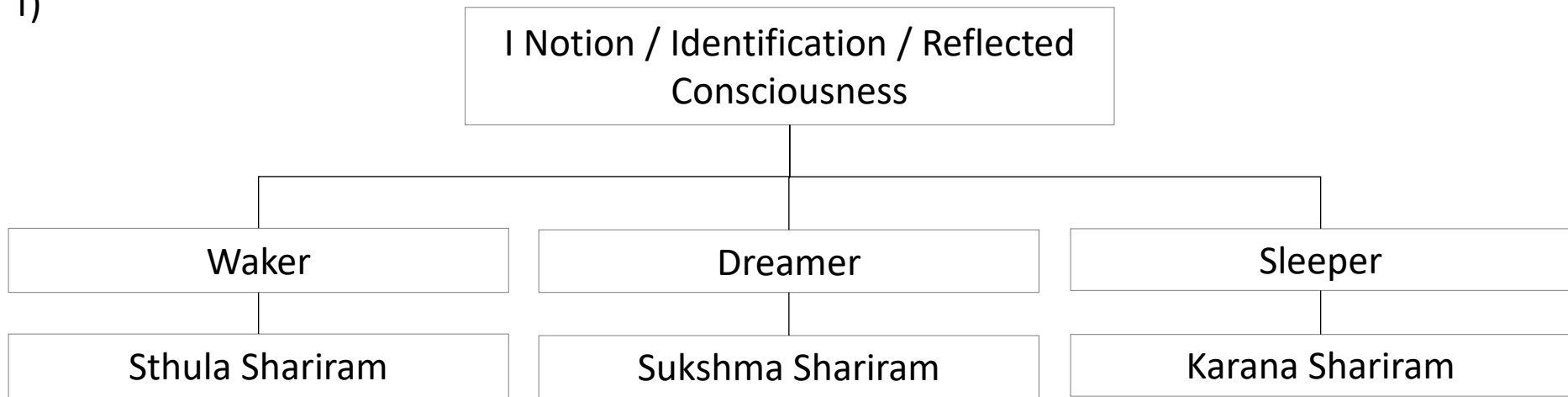
c)



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.

**V) a) Tena :**

- Because of I notion, Vividaha Moodaha.

b)

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

c) Vividha :

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

d) Karma Yogi has I - Notion in the Body - Mind Complex

e) Jnani has I - Notion in Atma - Sakshi - Turiyam

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

f)

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

## VI) a) 4th Quarter :

- Karya - Karana Dharma = Ahamkara, Vimudatma.

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

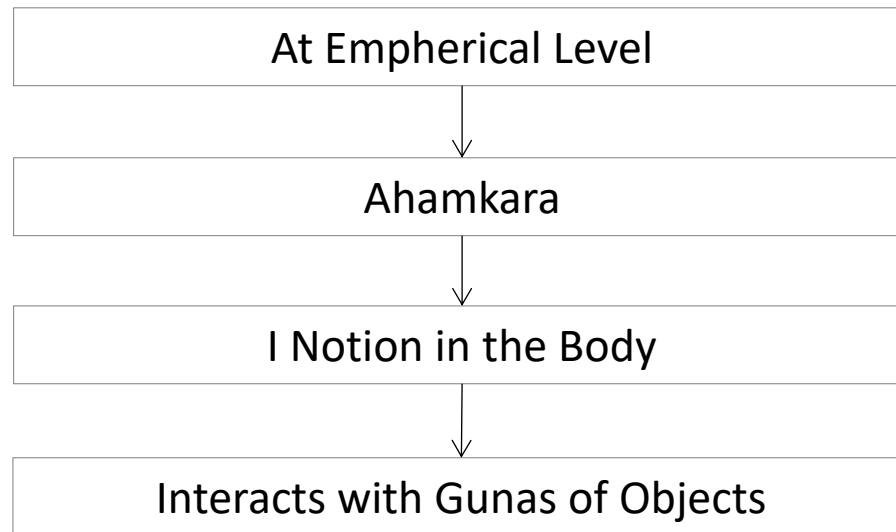
c) Aham - Mama Adhyasa is a mistake

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

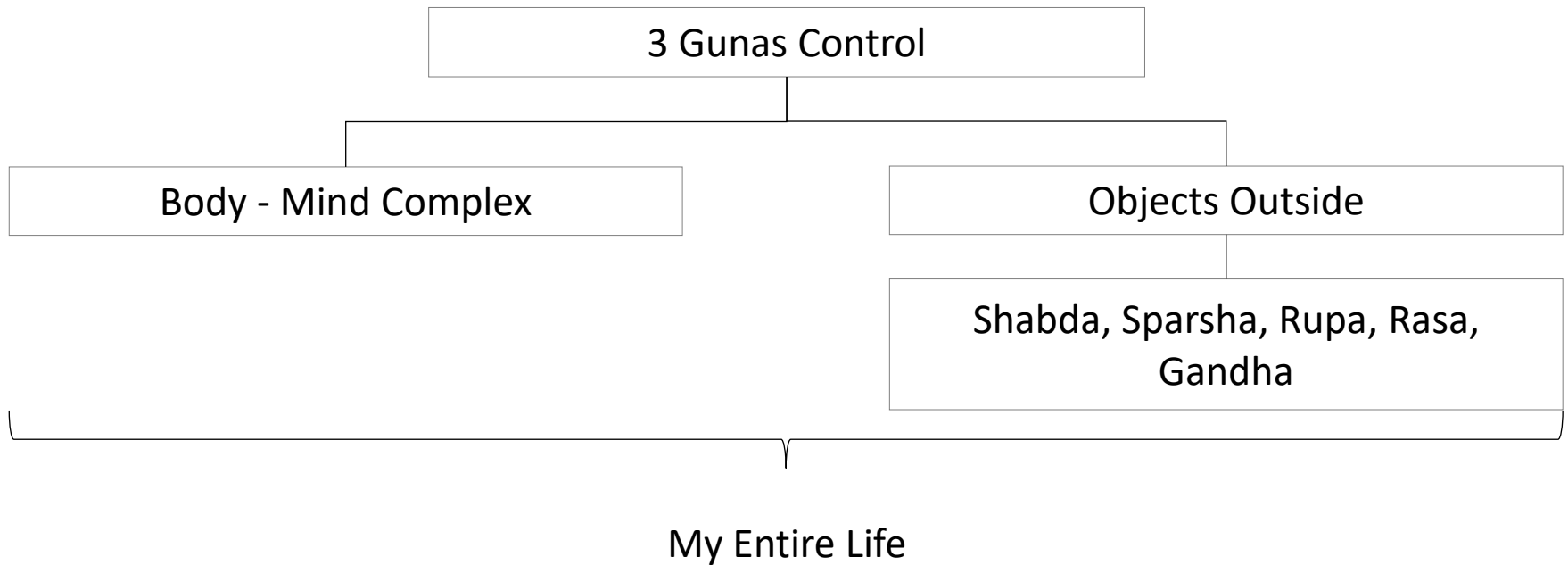
e) They belong to Prakrti, Matter

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

g)



h)



i) I am a silent witness Awareness, Changeless.

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

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

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

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

n) Dharma - Karya - Karana - Abhimana

- Claimer of Body - Mind as me is Adhyasa.