



BHAGAVAD GITA

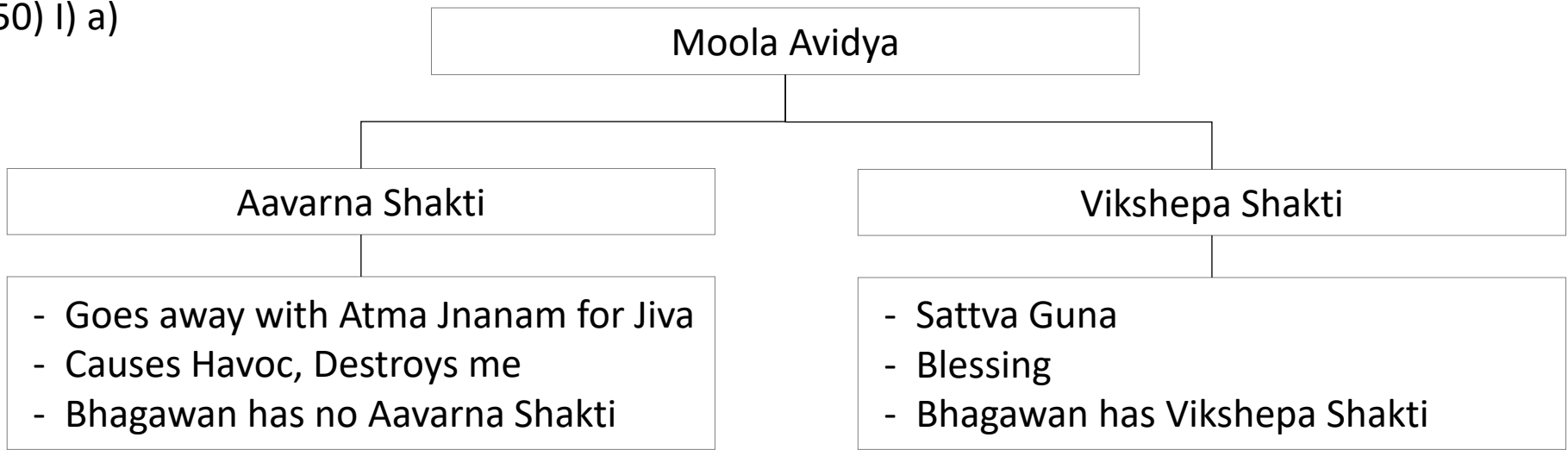
with

SHANKARABASHYAM

FINAL TEACHING
(Chapter 3 – Verse 27 to Verse 43)

VOLUME - 04

50) I) a)



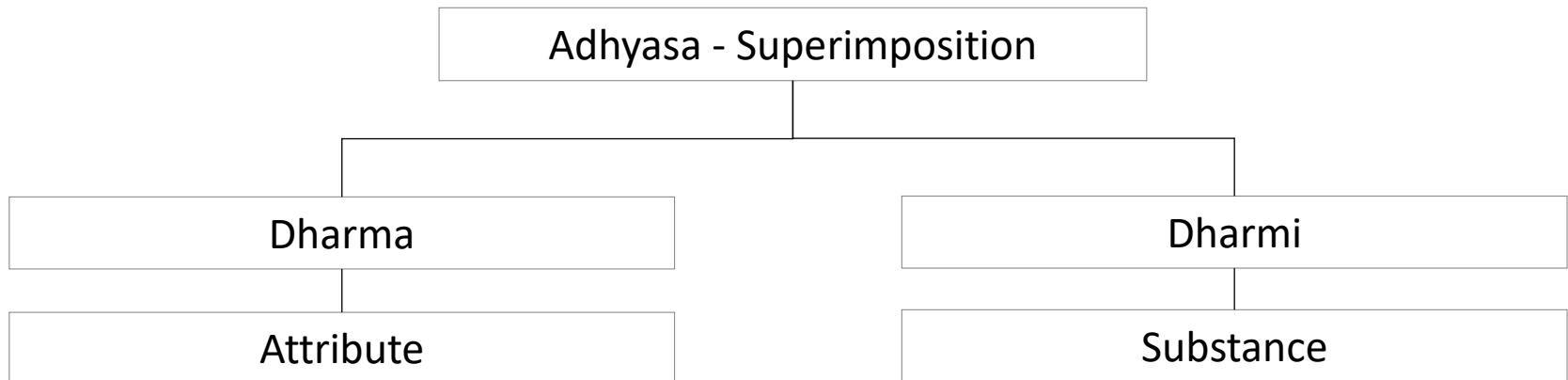
b) Brahman requires Body - Mind complex to claim Aham Brahma Asmi

c) If i loose Avarna Shakti.

d) Karma Yogi takes Karmas as his own

e) Karmani Atmani Manyamana

f)



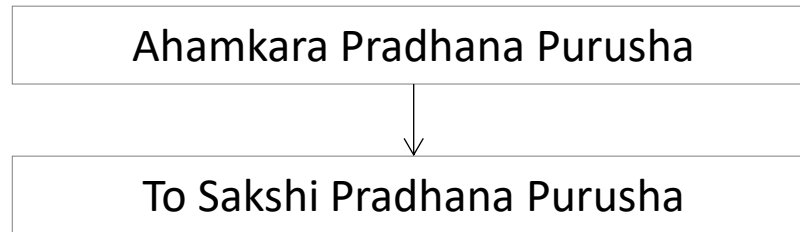
- To differentiate Jnana Yogi from Karma Yogi is the following Verse.

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]

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

b) Deliberately Changed Triangular format to Binary format.

III) a)



b) Changes thought pattern

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

IV) a)

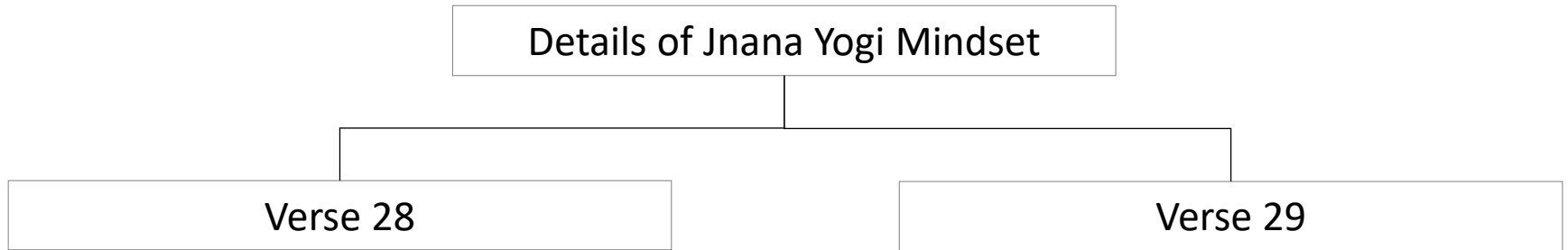
Karma Yogi (Avidwan)	Jnana Yogi (Vidwan)
I am a Sadhaka	I am a Siddah

Diagonally – Opposite

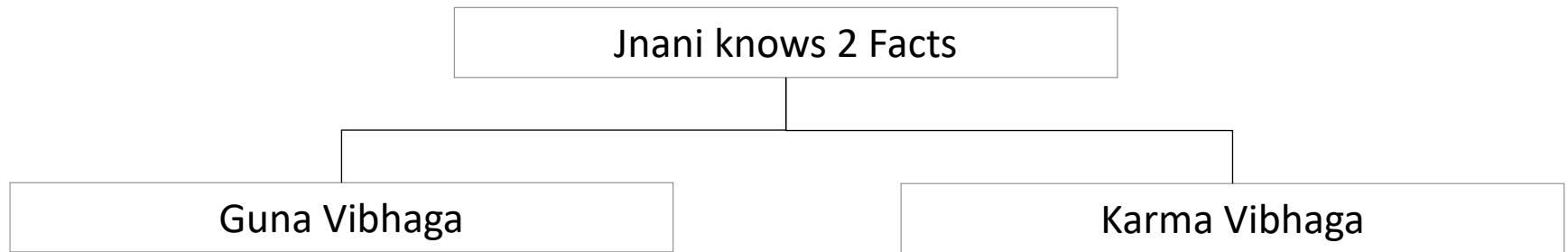
V) Jnana Yogi changes thought process during Sravanm, Mananam, or Nidhidhyasanam.

VI) a) What is change in thought pattern?

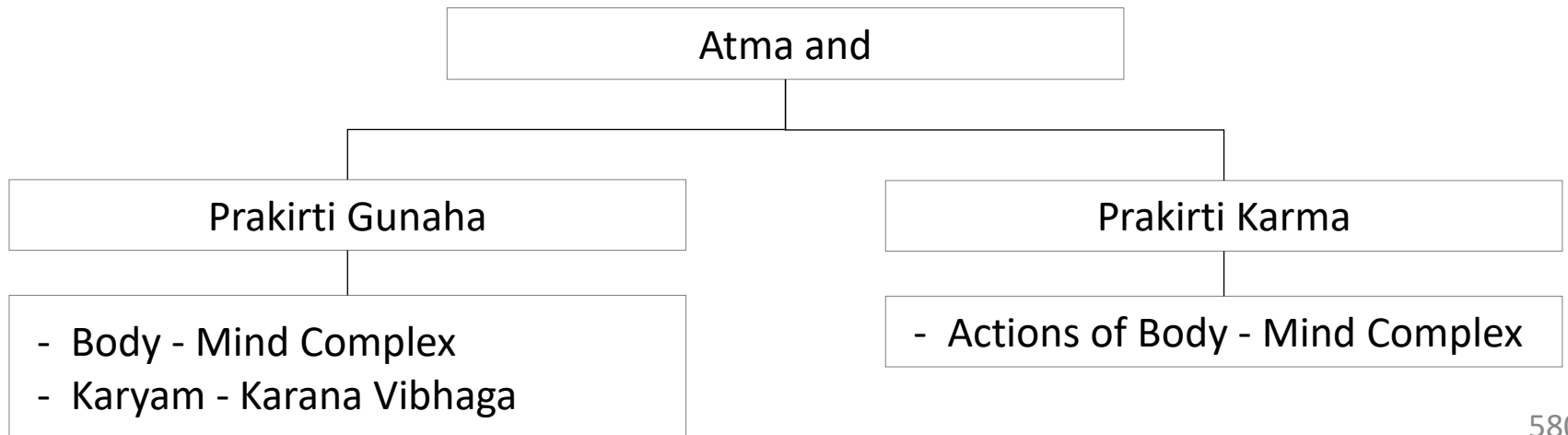
b)



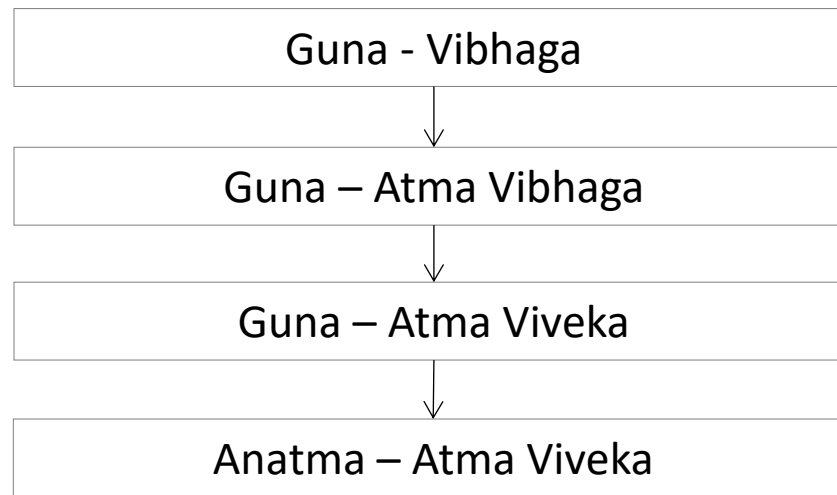
c) **Tattva Vitu :**



d) **Vibhaga : Jnani knows Distinction between :**



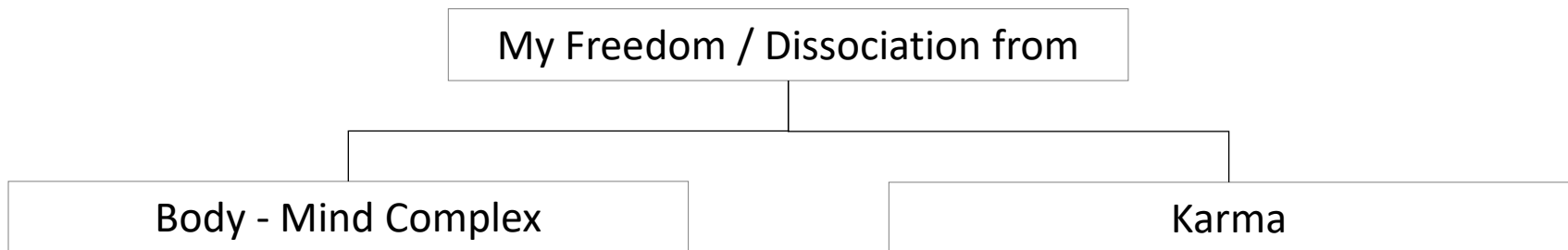
e)



f) My Distinction from Body - Mind Complex

g) My Distinction from Karma

h)



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

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

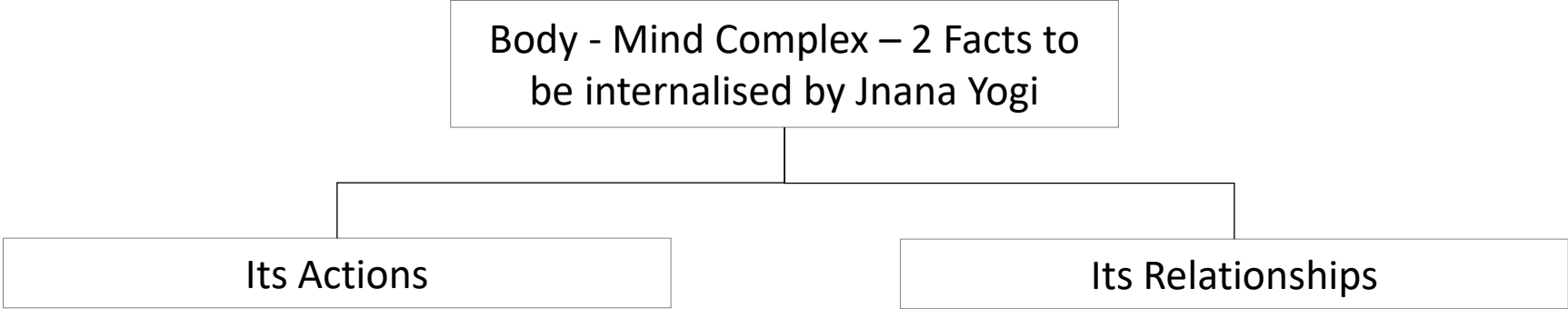
k) I am Chaitanyam, Consciousness principle in which all activities happen, but I have no connection with them.

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

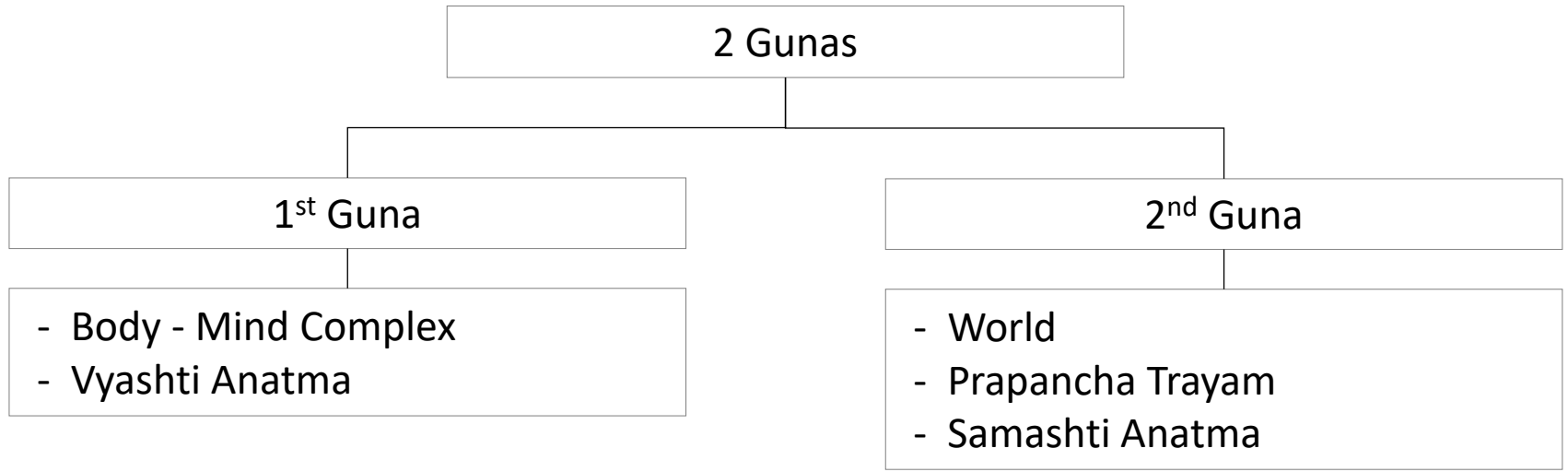
Karma Yogi	Jnana Yogi
I am Ahamkara	I am Ahamkara Sakshi

- n) What is relationship between Turiya - Atma and 3 States / 3 Bodies, 5 Koshas?
- o) Adhishtana - Adhyasa Sambandha
- p) Paramartikam - Vyavaharikam Sambandha
- q) Shankara - Abhasa Vadi - Here, Pratibimba Vadi.

VII) a)



b)



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

d) It includes Veidika, Laukika karmas

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

f) They are not mine, belong to Ishwara

g) I am Asanga Atma not Ahamkara

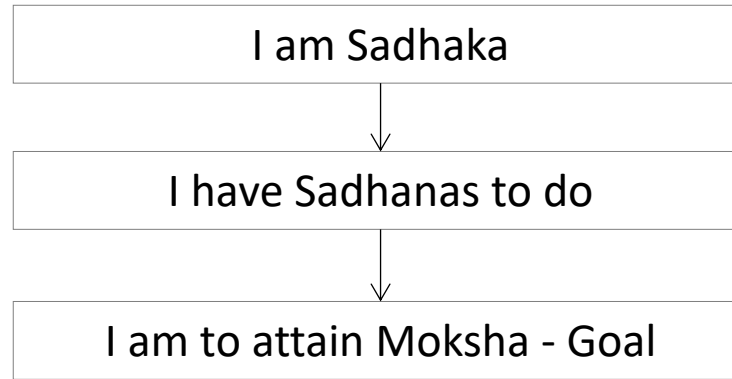
VIII) Kaivalyo Upanishad :

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

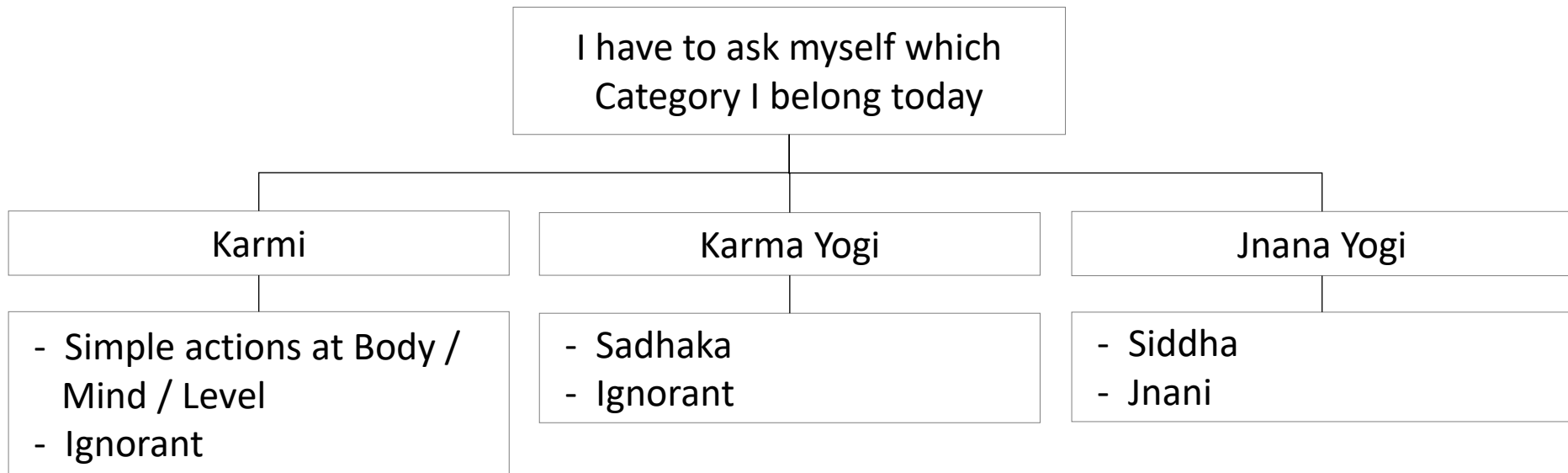
mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19 ॥

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]

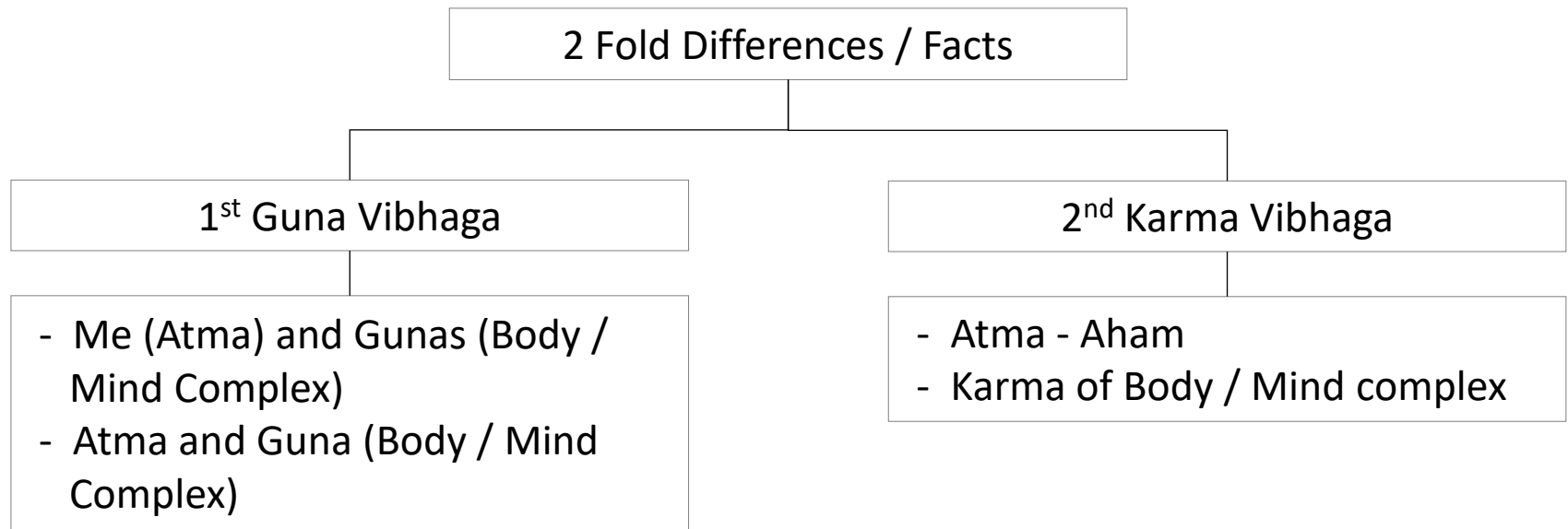
IX) a) Trap :



- b) It is play of Maya - Ahamkara - Fake I Notion.
- c) Jnana Yogi directly opposed to Karma Yogi thought pattern.
- d) Indirectly conveys, Samuchhaya not possible.
- e)



X) a)



b) Akanksha Sangatih - Raise a Question :

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

c) I am Sakshi pradhana Chit, Awareness.

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

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

f) I am Nitya Mukta Sakshi

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

h) I - Atma, am ever free

- Body does puja for Loka Sangraha

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

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

k) We are in Avidya Grahanam

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

Bashyam : Chapter 3 - Verse No. 28 Continues

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

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

XI) a) 3rd Quarter :

- Guna Guneshu Vartante Iti

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

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

d)

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

Interacts with

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

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

g) I have done Clasp rejection

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

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

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

k) I am Asanga Sakshi

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

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

n) I am Guna Ateeta Atma, Nitya Mukta.

XII) a) Guneshu :

- Vishayat Makeshu
- Sense Objects
- External world

b) Ears - Listen to Sound

Eyes - See forms, colours

Nose - Smells fragrances

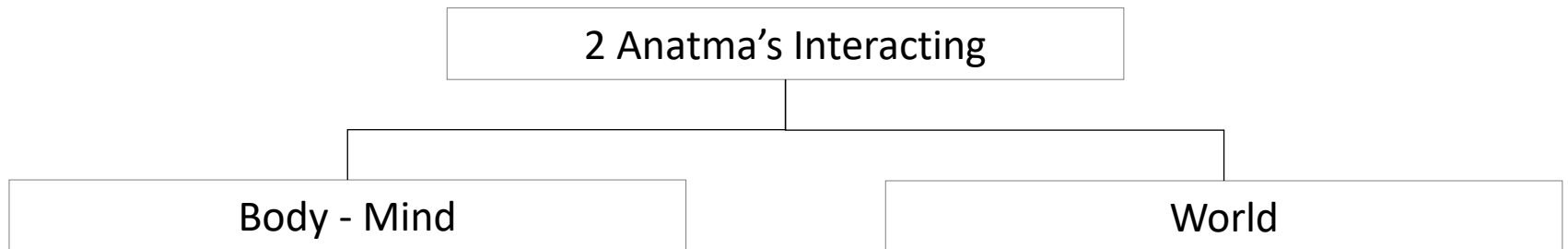
Skin - Feels soft, Hard

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

c) Vartante :

- Dwelling, interacting.

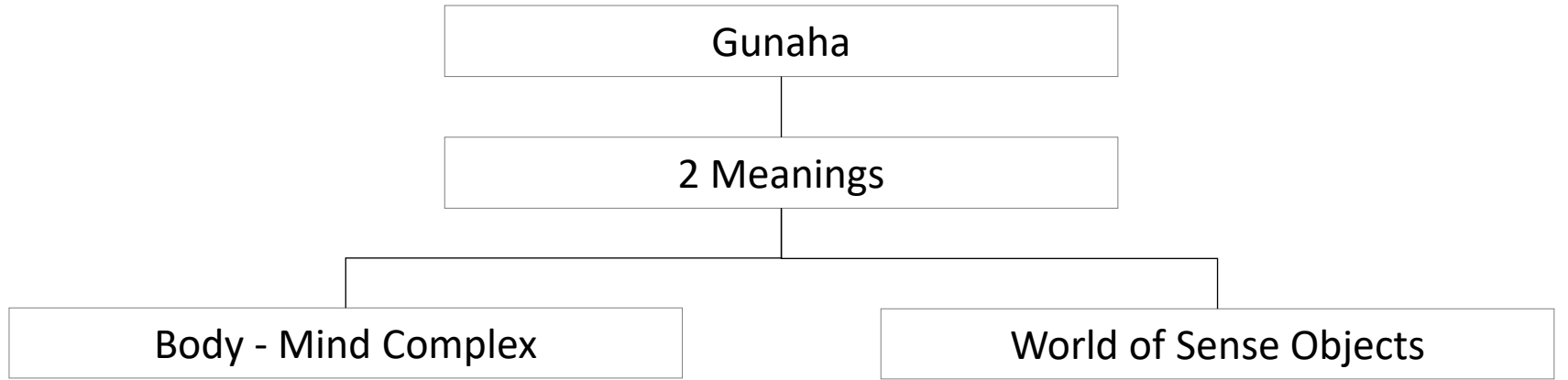
d)



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

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

g)



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

i) Gita :

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

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

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

गुणानेतानतीत्य त्रीन्

देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैः

विमुक्तोऽमृतमश्नुते ॥ १४-२० ॥

guṇān ētān atītya trīn

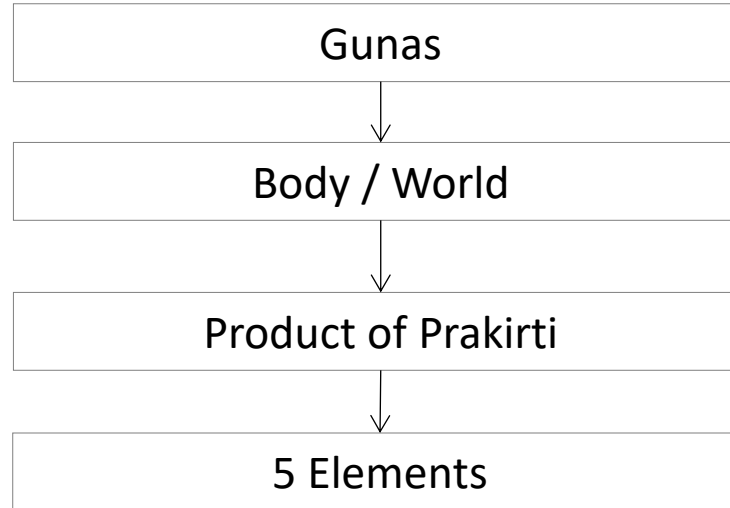
dēhī dēhasamudbhavān |

janmamṛtyujarāduḥkhaih

vimuktō'mṛtam aśnutē || 14-20 ||

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

j)



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

L) Jnana Vyavahara Api Nasti

- Aham Guna Ateeta Saskhi Asmi.

XIII) Iti matva :

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

Karma Yogi Mindset	Jnana Yogi Mindset
Triangular format	Binary format

XIV) Jnana Yogi avoids 3 thought patterns :

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

- This is Jnana Yoga Abhyasa

XV) a) Practices Nishkama Bhakti

b) Avoidance of Sakama Bhakti

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

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

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

d)

Karma Yoga	Jnana Yoga
Runway	Take off

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

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

g) Jnana Yogi does not unsettle unprepared Karma yogi.

h) Krishnavitu = Atma Vitu, Atma Jnani

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

j)

- Punyam - Papam
 - Purva - Janma
 - Next - Janma
 - Svarga
- } Not experienced but Accepts all as a fact

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

b) Veda Says :

- I am Nitya Mukta Atma is a fact.

c) After 25 Years of Study Karma Yogi, Says, No Anubhava.

d) This is called Mandaha, foolishness.

e) Not Yet liberated, No Anubhava

f) Forgets his Sleep State experience of Nitya Mukta Status and also

Chandogyo Upanishad :

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

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

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

g) Karma Yogi continues Karma Yoga, worries about Punar Janma.

h) Till you Accept - I am Birthless is a fact revealed by Gita : Chapter 2 - Verse 20 and Katho Upanishad, no Moksha Possible.

i) This is called Clarity, Pramanya Buddhi

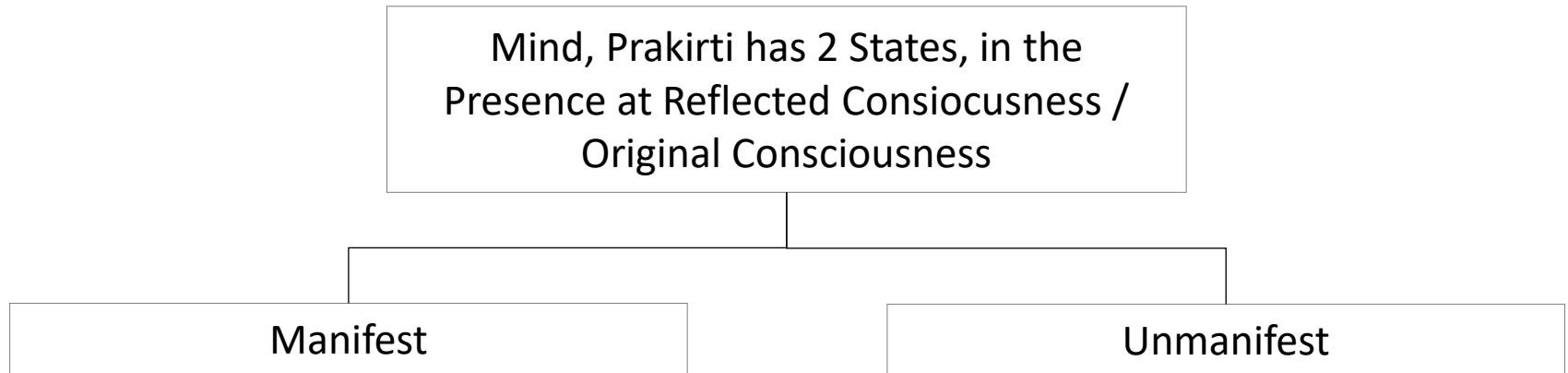
j) Repeat this idea with full understanding in Meditation

k) Ahamkara - Body – Mind Part of Reflected Consicousness has Birth, not Reflected Consicosness Part or Original Consicosuness.

L) Ahamkara Part of Reflected Consciousness has Body - Mind - World experiences.

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

n)



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

What exists is :

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

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

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

XVIII) Karma Yogi Mind Set :

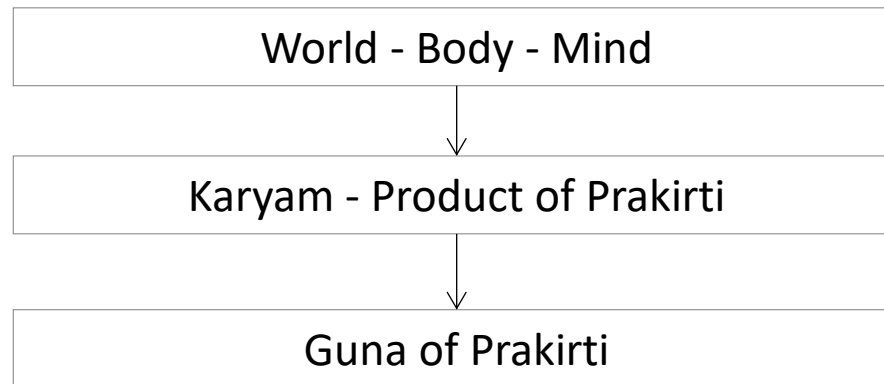
- a) I a Sadhaka, will get Moksha in future = Mandah Buddhi
- b) Na Vichalayet
- c) Dont think about Punar Janma, only fact for a Agyani, not a Jnani.

XIX) a) Prakirti = Moola Avidya, Maya

= Basic Matter, energy, Shakti, 3 Gunas

b) Explained in Verse 27

c)



d) Here, Body - Mind Complex

e) Karya - Karana Sangataihi...

XX) a) Sammudah :

- Samyang Moodah completely Deluded Jiva.

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

c) Says Moksha, no Anubhava.

d) Sammadaha = Deluded by Anatma
= Sam Mohitaha

XXI) a) How Anatma Deludes?

b) Delusion by Mind is called confusion, Anatma Abhimani

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

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

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

XXII) What does delusion do?

a) Sajjante :

- Develops identification in Gunas, Abhimana

b) Gunaihi Sammudaha :

- Have Abhimana is the Karmas of Anatma.

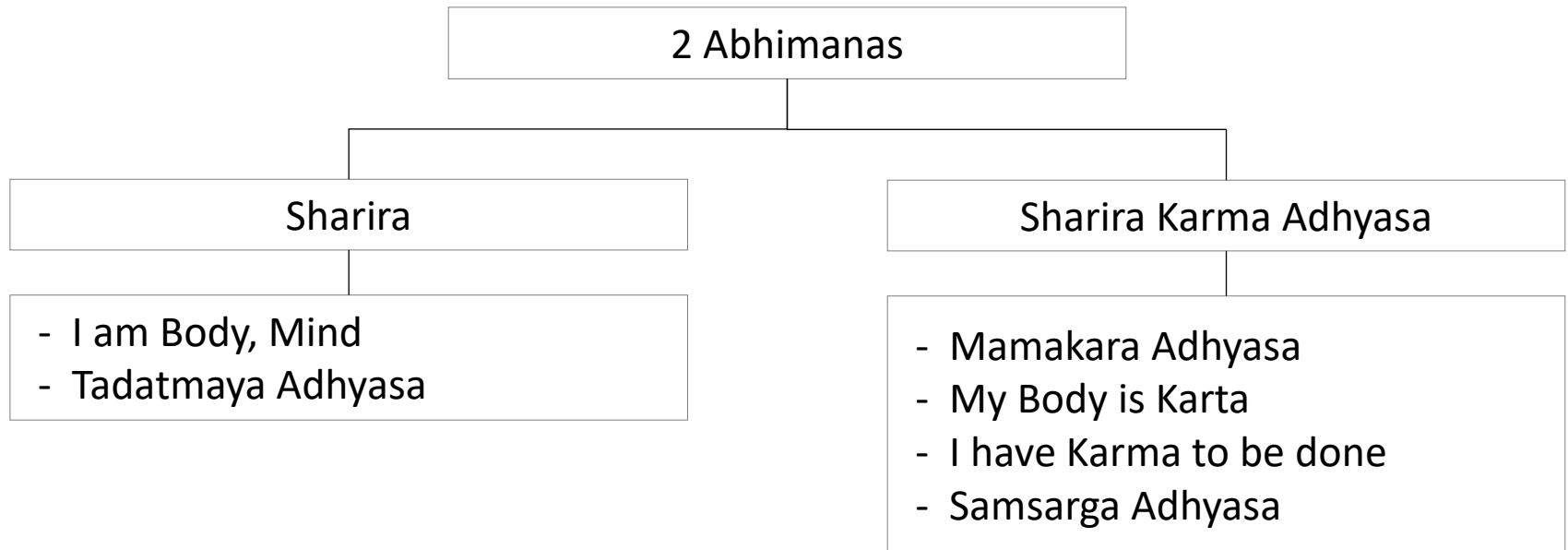
c) In Anatma, Abhimana is called Ahamkara Abhimana.

d) In Anatma Karma it is called Mamakara Adhyasa.

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

51) I) Chapter 3 - Verse 29 :

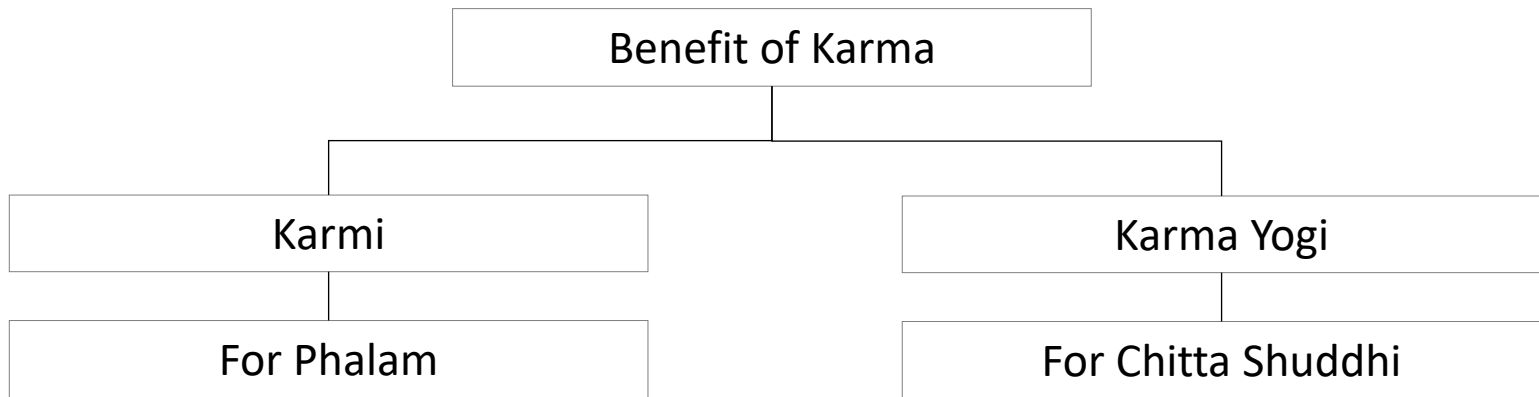
a)



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

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

II) a)



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

What does Jnana Yogi do?

- 2nd Half of Mantra.

III) a)

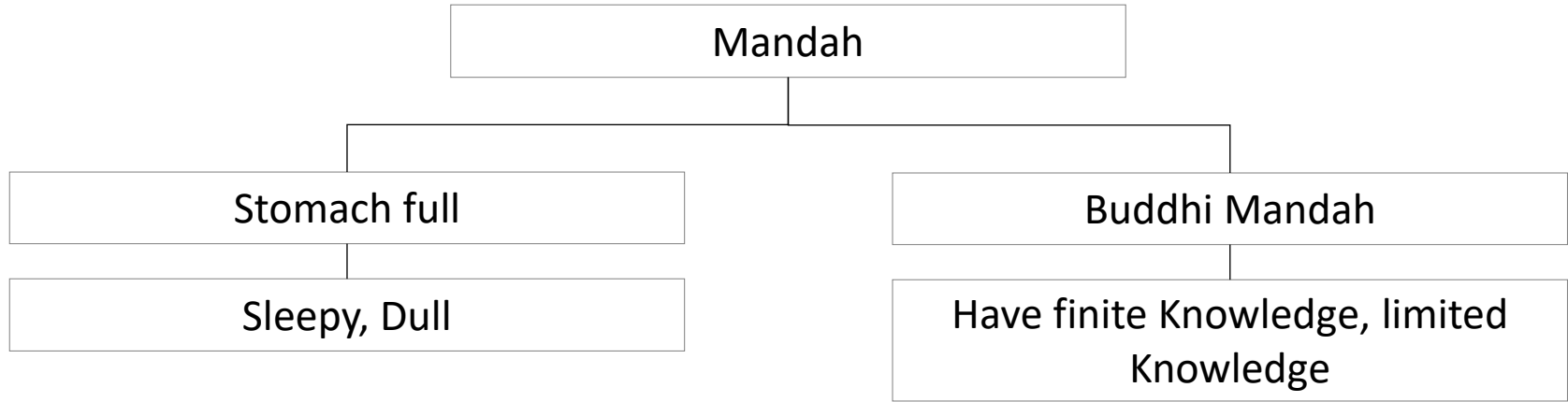
Karmis	Karma Yogi
- Attached to Svarga, Punyam - Veda Purva	- Attached to Chitta Shuddhi - Vedanta

b)

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

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

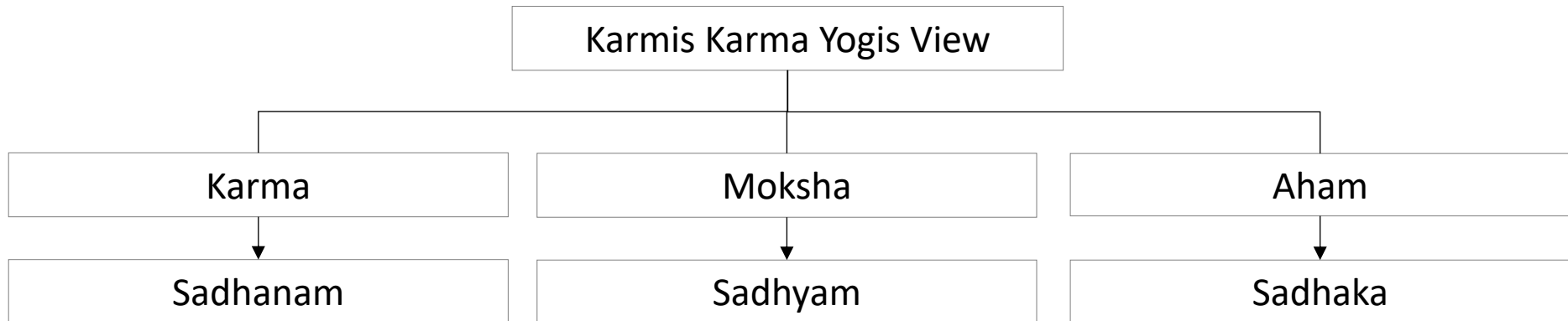
d)



e) In Veda Purva accept Svarga without experience

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

g)



h)

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

IV) a) Karma Yogi Samsari :

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

V) Gist :

a) 1st Condition - Adhyatma chetasa :

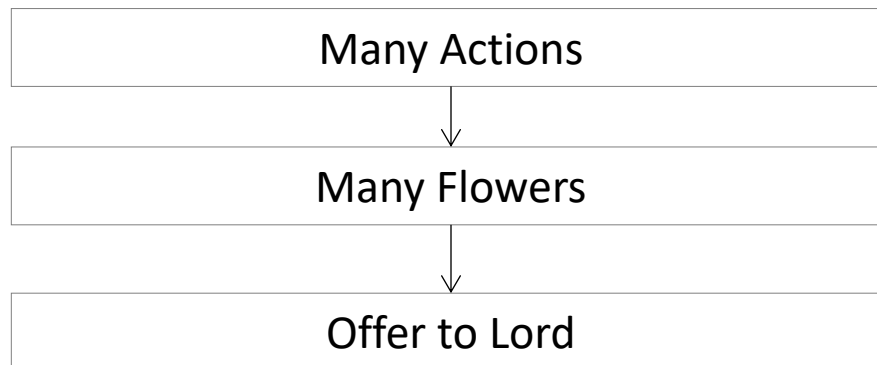
- May you have top priority for Moksha rather than Dharma, Artha, Kama.

b) Sarvani Karmani Mayi Sanyasya

VI) 2nd Condition :

- Dedicate actions to Lord.

a)



b) Ishvara Arpana Bavana

VII) 3rd Condition

a) Nirashi :

- Nishkama w.r.t Karma Phalam.

b) Leave Phalam to lord

c) Gita :

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

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

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

d) Drop obsession with future - Nir Ashi.

VIII) 4th Condition :

a) Nirmama :

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

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

c) Give credit to Bhagawan.

IX) 5th Condition :

a) Nigatha Spriraha - Maintain Samatvam.

b) Jvaraha = Mental fever, Mental Turbulence

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

d) Gita :

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

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

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

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

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

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

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

X) This shloka is complete definition of Karma Yoga

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

XI) How dedication should be done?

a) With Adhyatma Chetasa - Spiritual Awareness :

- Adhyatma = Spiritual
- Chetasa = Awareness

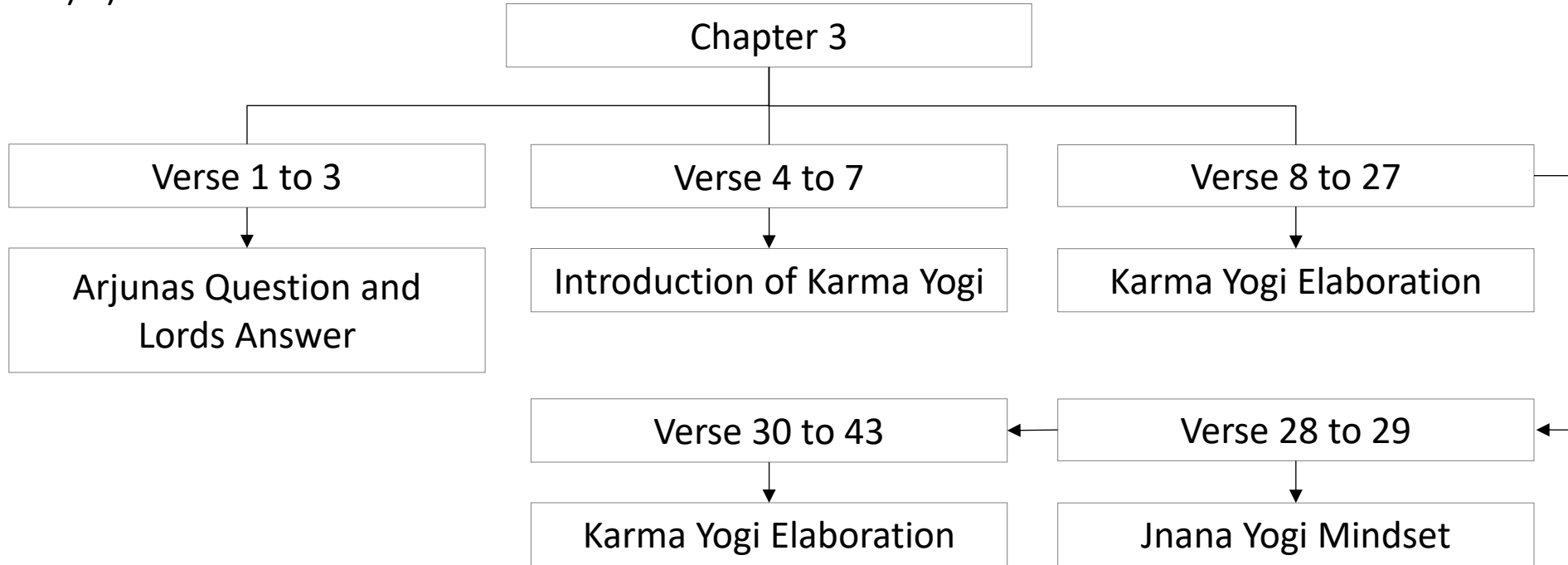
b) Adhyatma Jnanam = Spiritual knowledge, Primary goal

c) Material goal - Subservient to primary Spiritual goal

d) This Awareness is called Adhyatma Chetaha.

Revision : Chapter 3 - Verse 30 :

XII) a)



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

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

XIII)

Verse 30 (Important)

Defines Karma Yogi - 5 Components

Ishvara Arpana
Bavana

Adhyastha Chetasa

Nirashi Bava

Nirmamatvam

Vigata Jvaratvam

XIV) a) Ishvara Arpana Bavana = Mayi Sarvani Karmani

Sanyasa

Arpanam

b)

Adhyatma	Chetasa
Spiritual	Awareness

c)

Moksha	Dharma, Artha, Kama
Primary Goal	Stepping Stones

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

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

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

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

h) Shankara :

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

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

j) Deho Devalaya Shloka :

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

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

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

k) Soham Bavana at Jnana Yoga level.

L)

Soham Bavana	Dasoham
Binary format	Triangular format

m) Not blinded by Seeking Specific Karma Phalam

n) Let Phalam come as willed by God.

o) Freedom from Phalam = No Obsession of Phalam

= Nirashitvam

XV) Gita :

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

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

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

- Here Nirashitvam.

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

b) One for Whom Mamakara is gone

c) Looks at everything as Ishvara's possessions

d) Vishwaroopa Ishvara = Possessor of Cosmos.

e) CL = Mamakara, ownership, Closeness

A = Anxiety

SP = Special Prayer

f) 3 Must be given up

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

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

- **It is nature of ignorant Mind**

XVII) a) What is job of free will?

b) Not to nourish worry

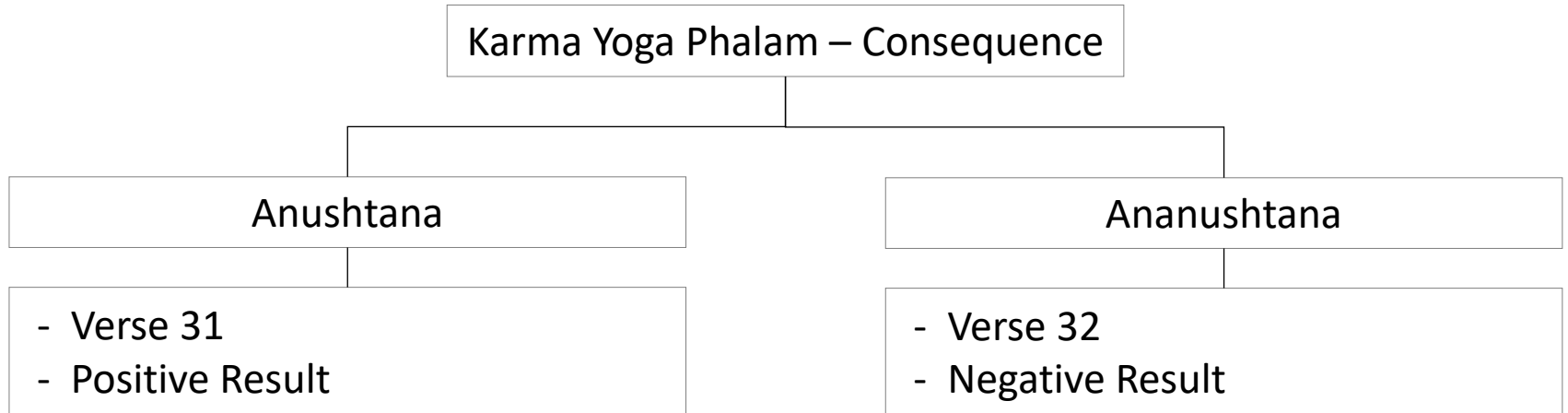
c) Deliberately remove worry as it arrives, part of Karma Yoga Sadhana

d) Praticice, Practice, Practice.

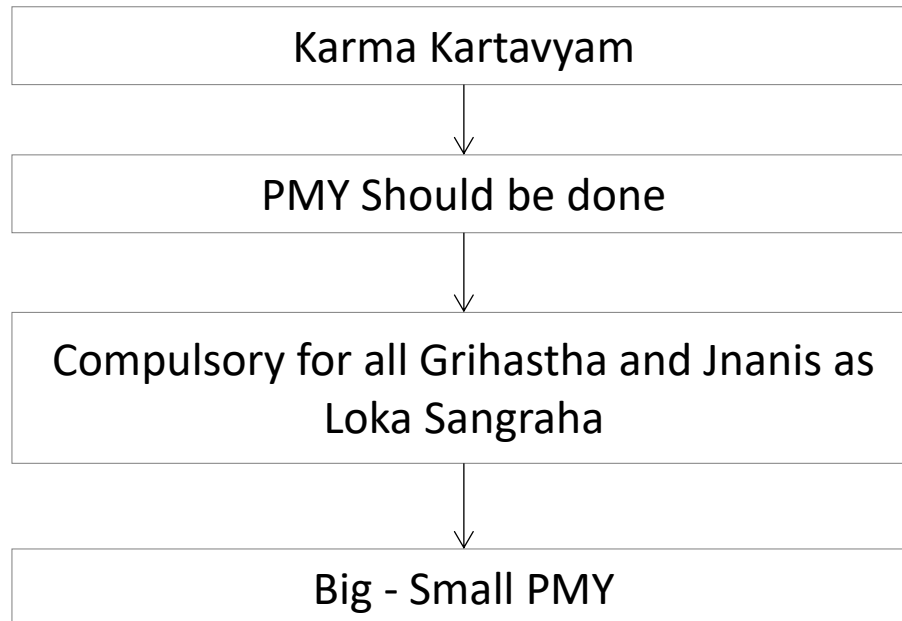
e) Remember always 5 constituents of Karma Yoga.

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

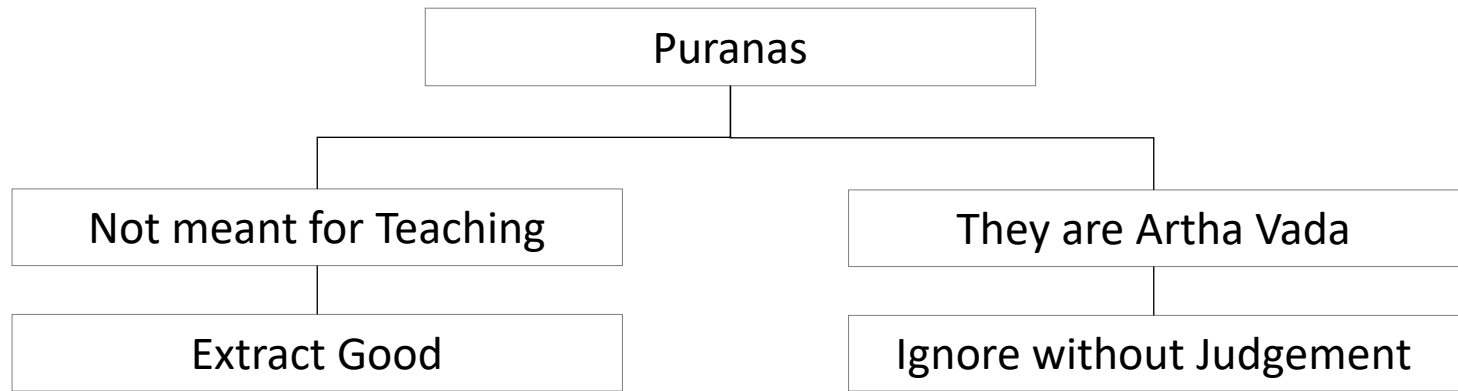
b)



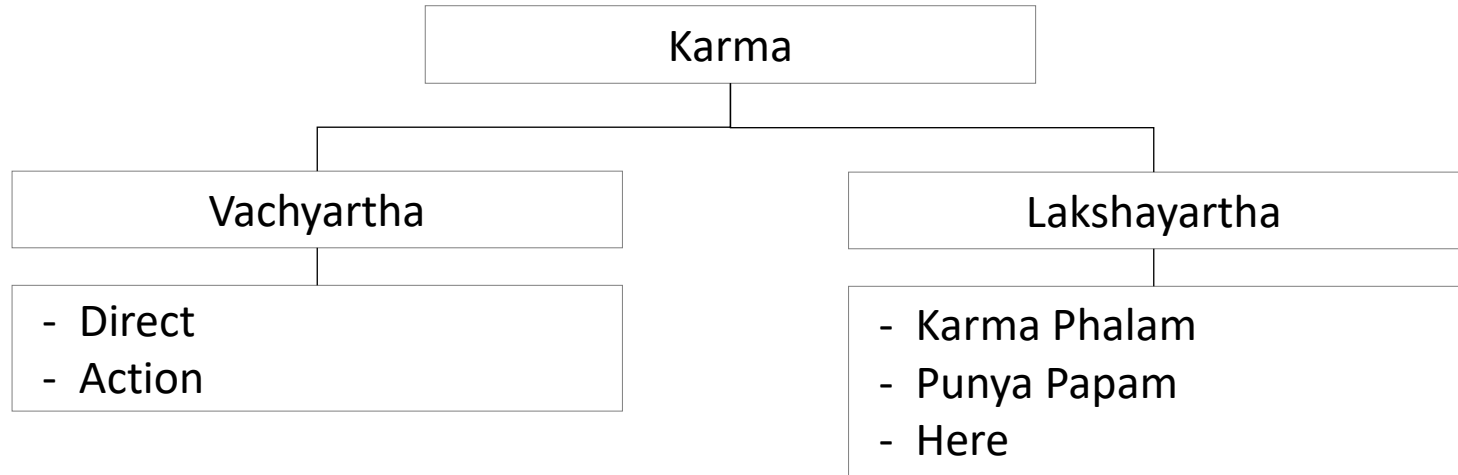
c)



d)



e)



f) We are held in Samsara by Karma.

g) What is definition of Samsara?

- Punya Papa karmas are held by us tightly = Samsara.

h) What is Moksha?

- We are released, let off by Karma.

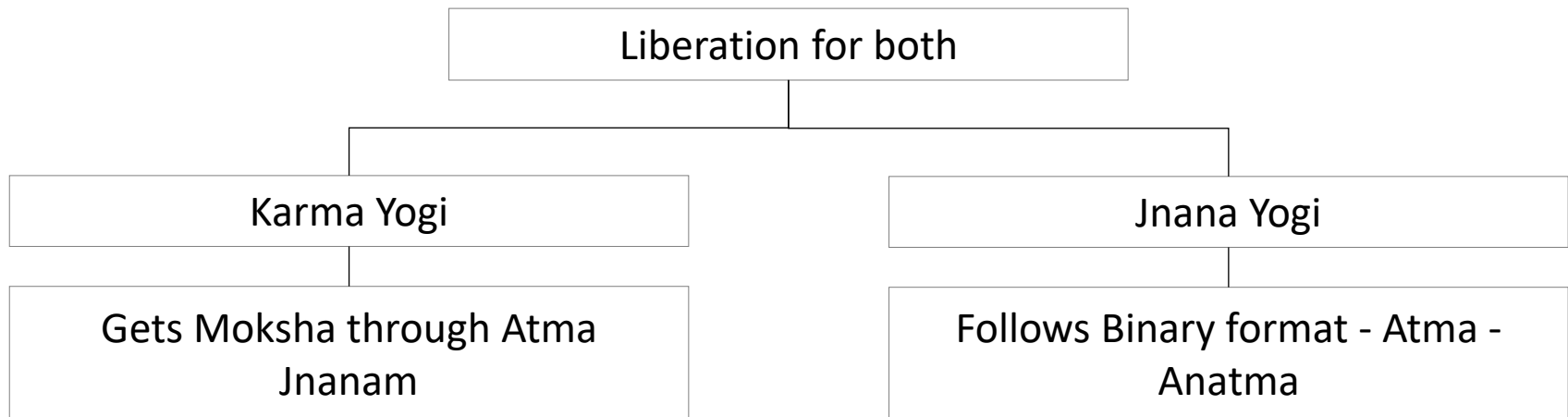
i) What is Moksha?

- Punyam, Papam are released by me.

j)

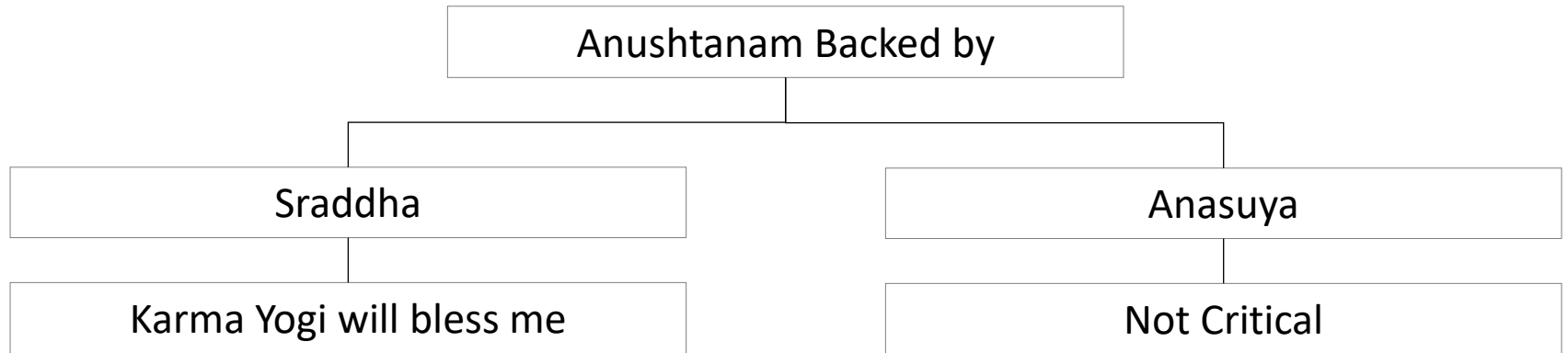
Verse 31	Verse 32
Consequence of following Karma Yogi	Consequence of not following Karma Yogi

k)

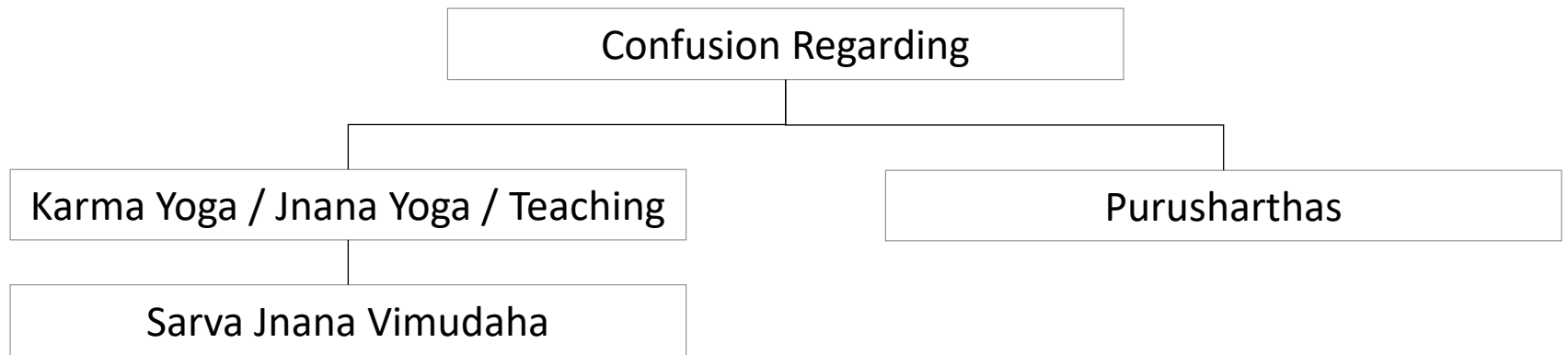


L) For Karma Yogi, knowledge alone not enough.

m)



n)



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

p)

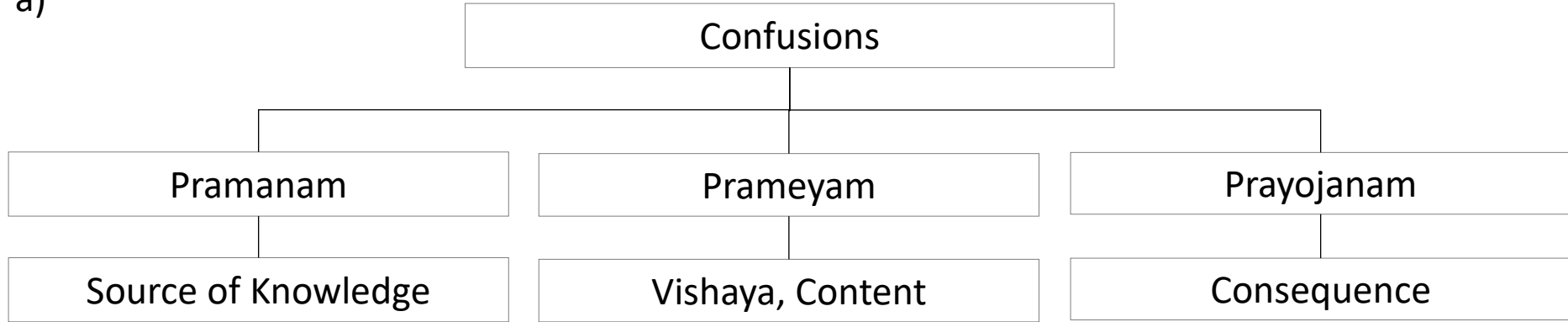
Verse 31	Verse 32
<ul style="list-style-type: none">- Have Sraddha (Faith)- Asuya (Non Critical attitude)- Anushtanam (Perform Karma Yogi)	<ul style="list-style-type: none">- Asraddha- Abyasuyantaha- Na Anushtanam

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

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

XIX) Vimudan :

a)



b) Sarva Jnana Vimudan Tan Viddhi :

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

c) Teaching coming down as Sishta Achara

XX) What is the reason?

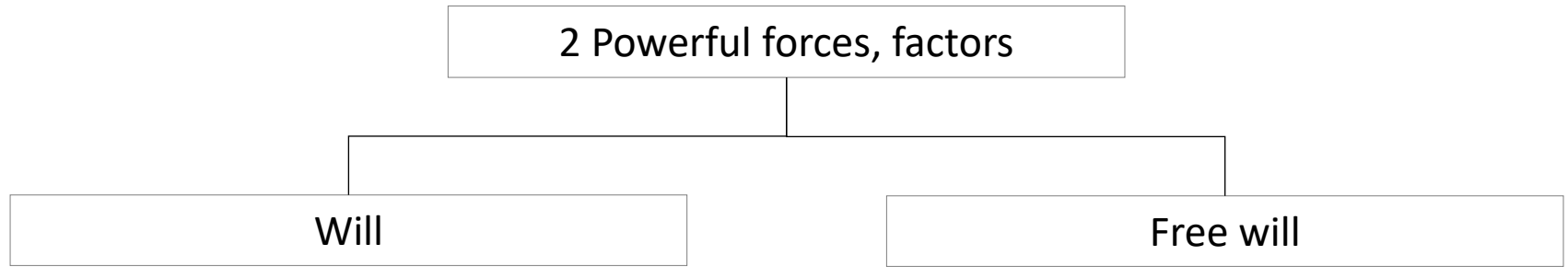
a) Sishta Achara = Pramanam, elders practiced it.

XXI) I am Sakshi, Prakrti does all actions.

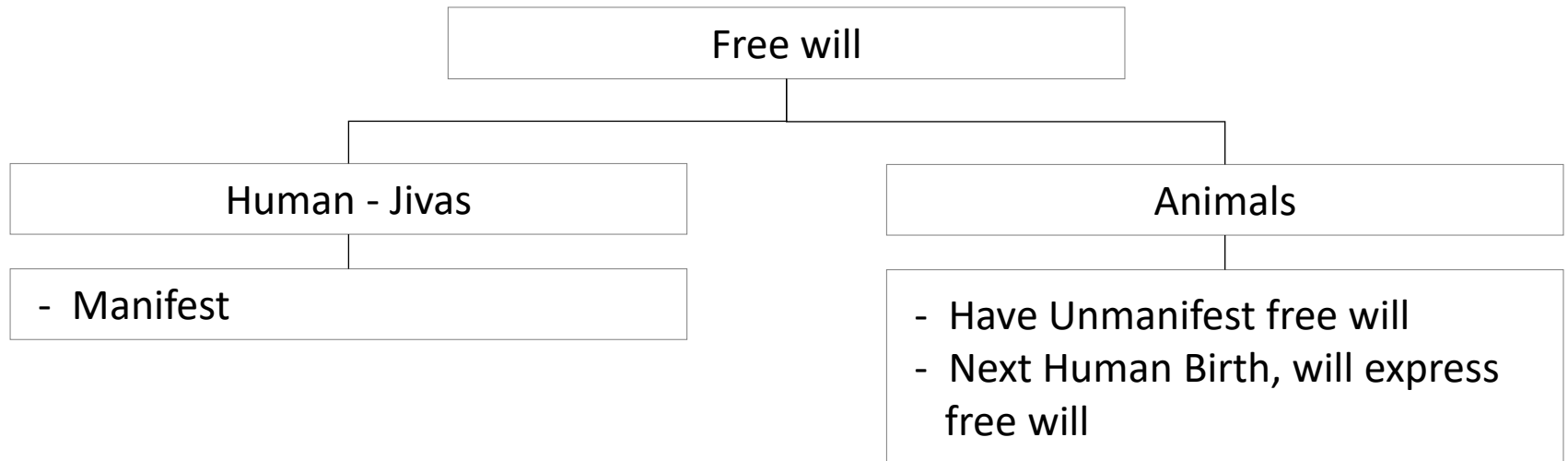
XXII) Verse 33, 34 :

- Valuable teaching.

XXIII) a) All actions of human beings influenced by



b)



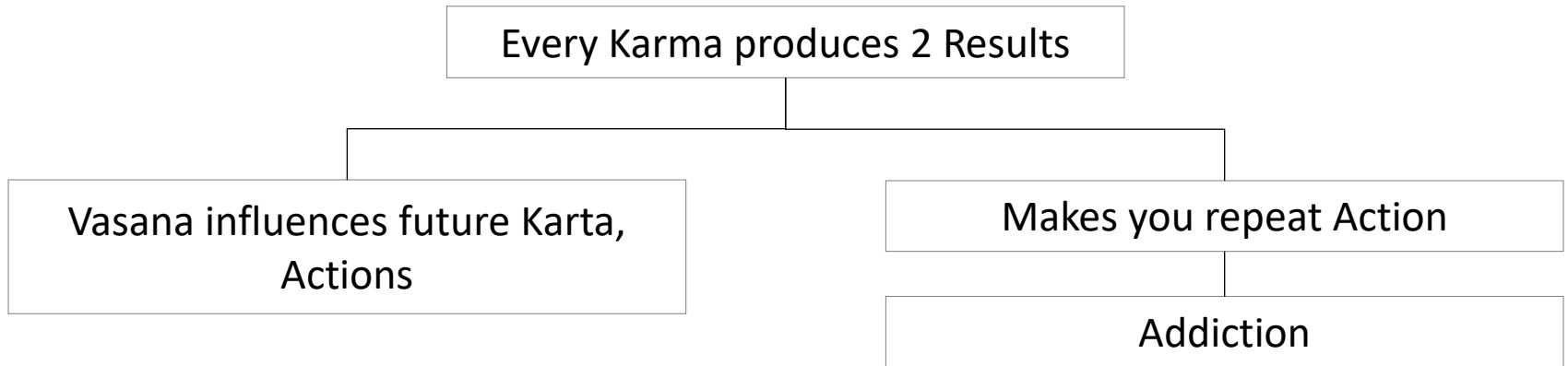
c) Expression, Non-expression of freewill depends on the Body.

XXIV) a) Free will in animal remains dormant, waits for Sanchita.

b) Every Jiva has free will, which can be educated, refined through experience.

c) Vasanas from previous actions affect the Karta not Bokta.

d)



f) 1st Time :

- You use free will to smoke.

2nd Time :

- Vasana takes over

10 Years :

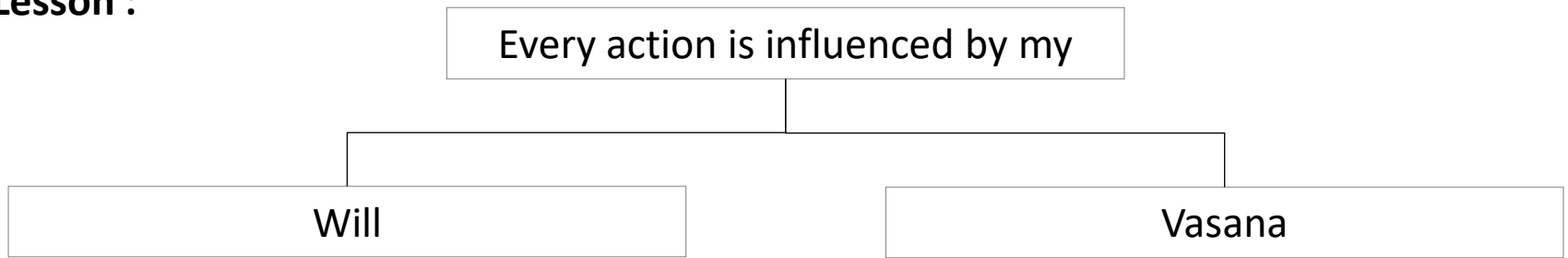
- Body Affected Karta affected by irresistible temptations, we call it wrongly Prarabda, Destiny, Divine will

XXV) a) Educated Will can overcome Vasanas.

b) Otherwise, ignorant Will is overpowered by Vasanas

c) Atma Jnanam is the cure for Vasana disease, Samsara disease, sorrows in life.

d) Lesson :



e) Constant fight goes on inside the Mind between will and Vasana.

f) Mahabharatha battle inside all our minds, very few can escape.

g) If Will and Vasana give same instruction, don't smoke, no tug of war.

h) When we get opposite instructions, see saw in the mind, Pendulam Mind.

i)

Vasana	Will
Smoke	Don't Smoke

j) Tug of war inside, Jiva in Samsara

- Who wins?

k) Will educated in Karma Yoga will win, will want to follow Karma Yoga

L) If Vasana stronger, will do Paradharma Anushtanam

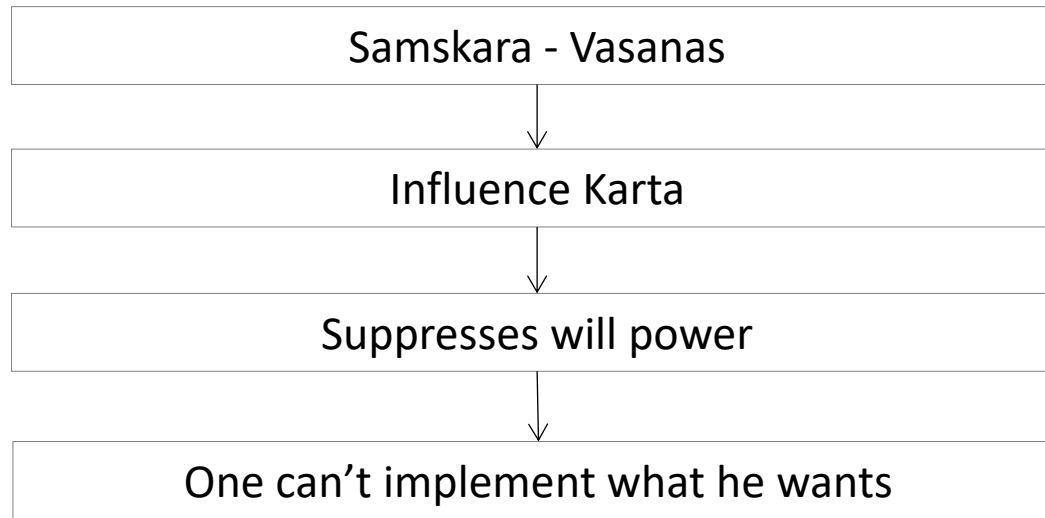
m) Duryodhana :

- Janami Dharma
- I know Dharma, I can't follow.

n) Vasana = Powerful force, influences Karta

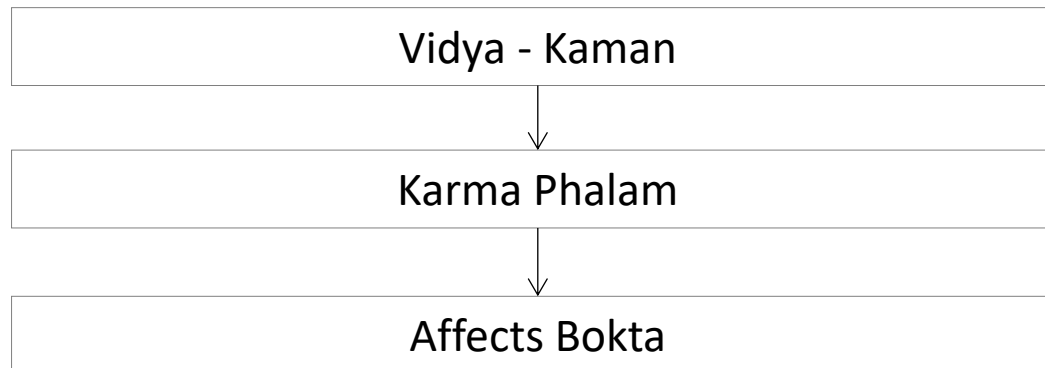
o) Vasana forces Ahamkara Karta through Samskaras.

p)



q) We become Helpless powerful pawn in Prakirti, Pancha Buta Shariram.

r)



s) Purva Prajnaya, Vasana, Samskara influences Karta.

‘Behaves accordingly’ – According to what? One’s own nature. Nature means impressions of work, righteous and unrighteous, done already, which manifest themselves in the present life and later. According to that nature, every living being – Even one who has knowledge – behaves; let alone the foolish. Therefore, all living beings conform to nature. What will repression or prohibition, either by Me or by Someone else, avail? It follows that nature is hard to repress.

t) Brahma - Srishti - Rajas

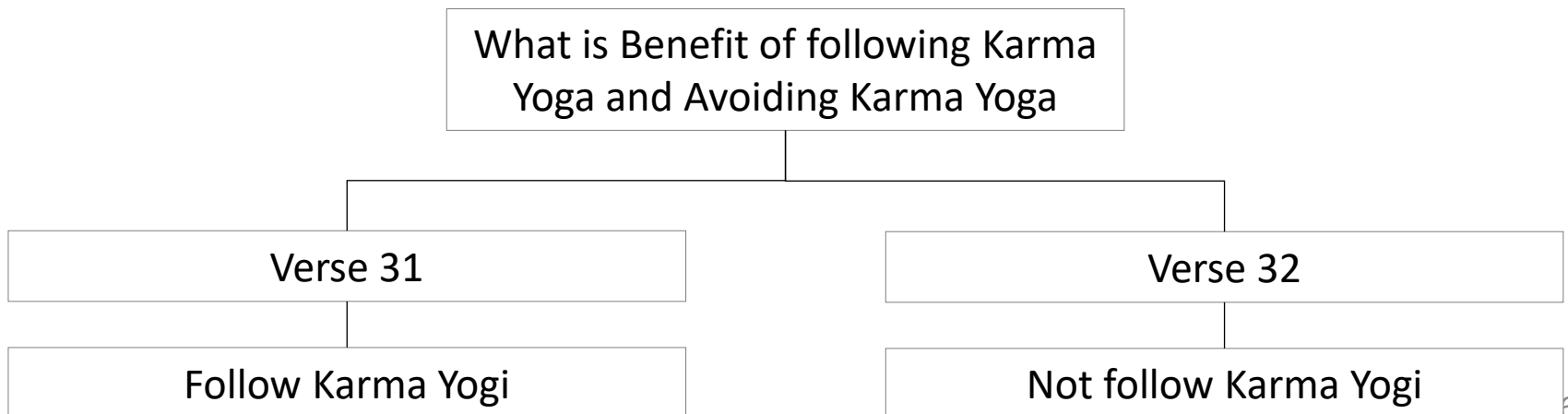
Vishnu - Sthithi - Sattvic

Shiva - Laya - Tamas

Revision : Chapter 3 - Verse 33 :

XXVI) a) Karma Yogi

- Over in Verse 30...



b) Doubt :

- Karma Yoga can give Material Benefit as product and Spiritual Benefit of Moksha indirectly.

c) Why Majority of people

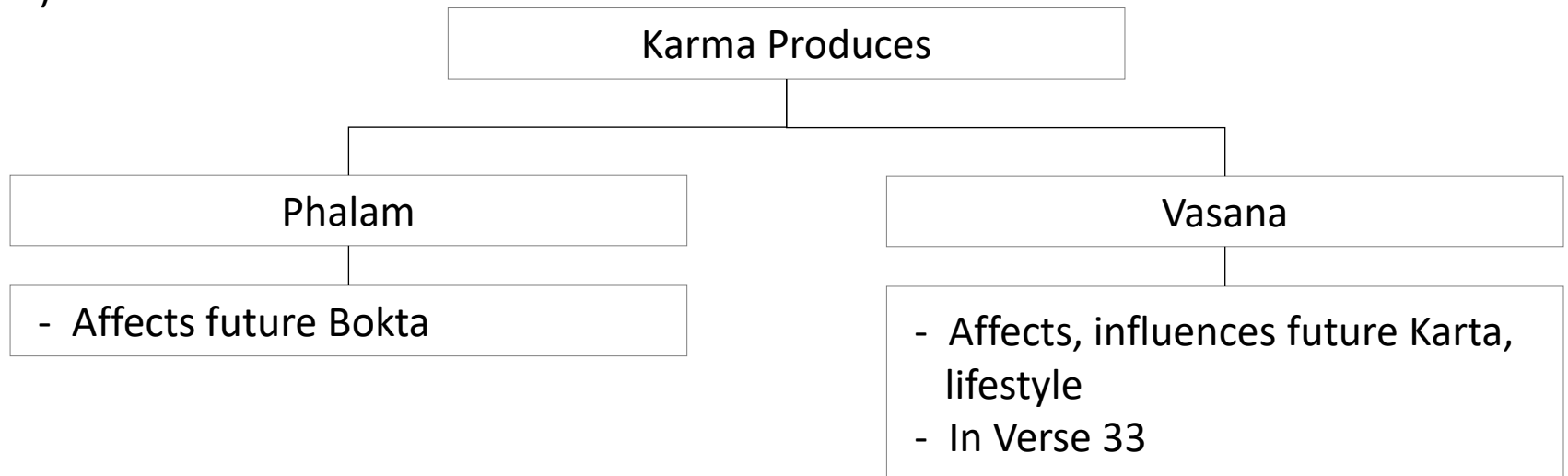
- Don't take to Karma Yoga and end up doing Kamya, Prayashchitta, Nishiddha Karmas.

d) Why PMY not popular?

e) Answer given in Verse 28, Human beings are attached to Purva Janma Samskaras.

f) Every Human being comes with Past Samskara, Vasanas, impressions, Generated by Past Karmas.

XXVII)



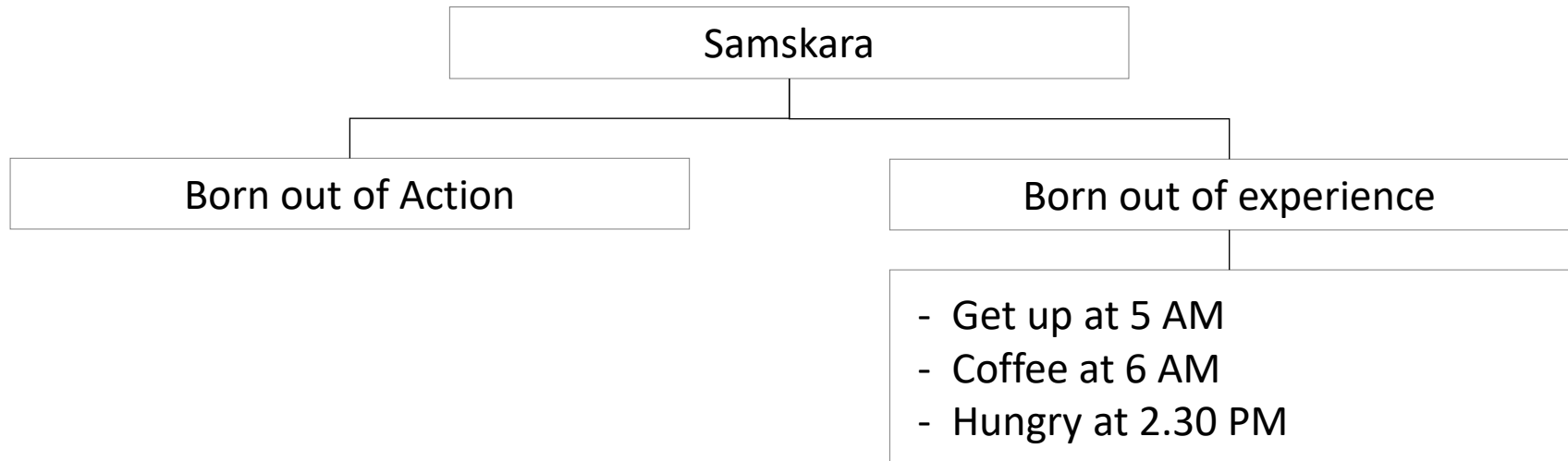
a) Samskara = Past impressions of actions done in the Mind - Chittam portion.

b)

Dharma	Adharma
Punya Karma	Papa Karma

- Or Mishram Karma - Mixed.

c)



d) Vasanas generated now, Manifest now, or in future as per law of Karma.

e) Abhivyakti = Manifestation, is always triggered by External Cause.

f) Law of Karma explained here.

g) Life style is governed by Prakrti, Prarabda Vasana.

h) Nobody can control, stop influence of Vasana.

i) Most pessimistic shloka of Gita's 701 Verses.

j) Free will is there intrinsically for all Jivas

k) Sanchita exists and continues for every Jiva eternally, intrinsically.

L) Free will does not operate in Sleep, Death, Pralayam.

m) Verse 34 :

- Free will establishing Verse, optimism injecting shloka.

n) Verse 33 - Purva Pakshi Mantra

o) Verse 34 - Siddhantin Mantra

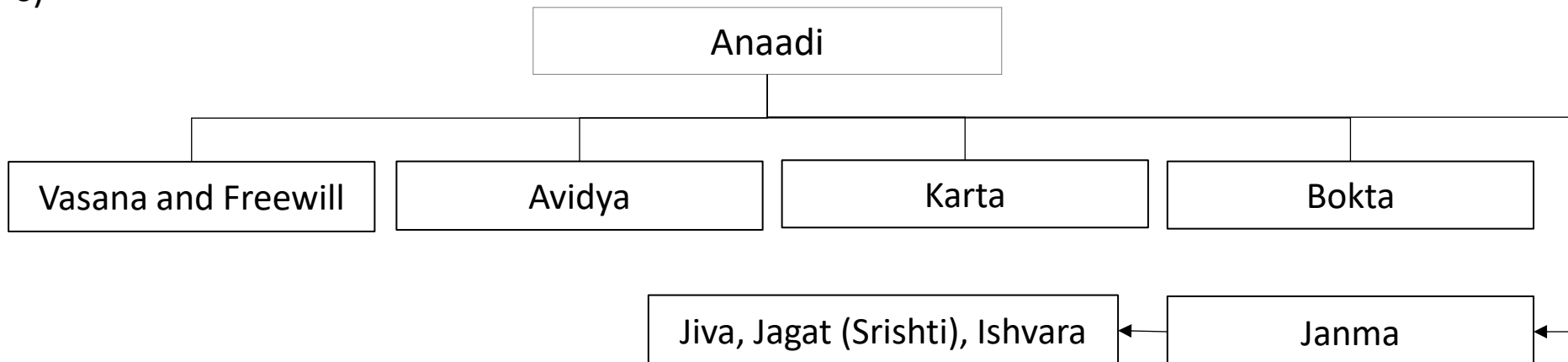
p) Vasanas also influence lifestyle along with freewill - Wise

q) Prakirti Shunyaha Kashchit Api Nasti

- No Jiva exists without Vasana.

r) Every Human being has a Past Janma, hence vasanas will come Automatically in every Janma.

s)



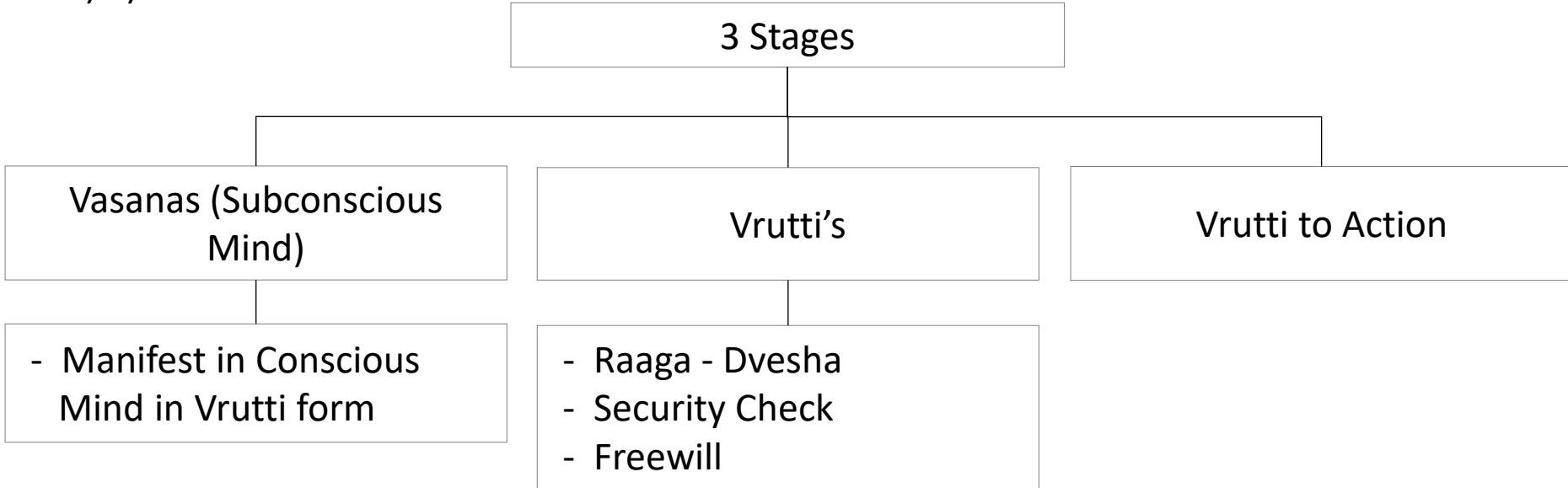
XXVIII) a) Shastra Anarthakyam, Shastra becomes invalid without – Freewill.

b) No Vidhi Nisheda, if no freewill.

c) Already our Mind has been taken as Hostage by Militant Vasana.

Gist :

XXIX) a)



b) Vasanas are in Sub-conscious Mind never available for us to experience Directly.

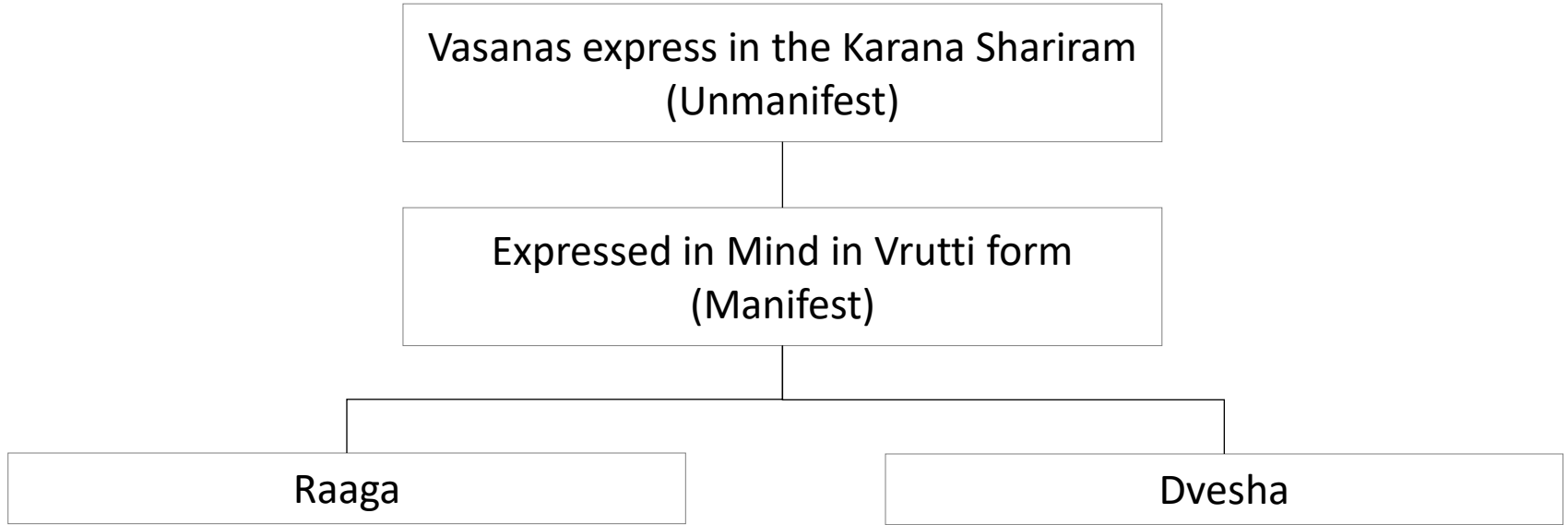
c) Vasana = Prakirti

= Svabhava

= Samskara

d) Vasanas will never get Directly into Action, Vyapara.

XXX) a)



b) Vasana Version of Prakrti is in Unconscious, Sub-conscious Mind, unmanifest form.

c) Vasanas come into Conscious Mind, Manifest form in the Mind as Vruttis.

XXXI)

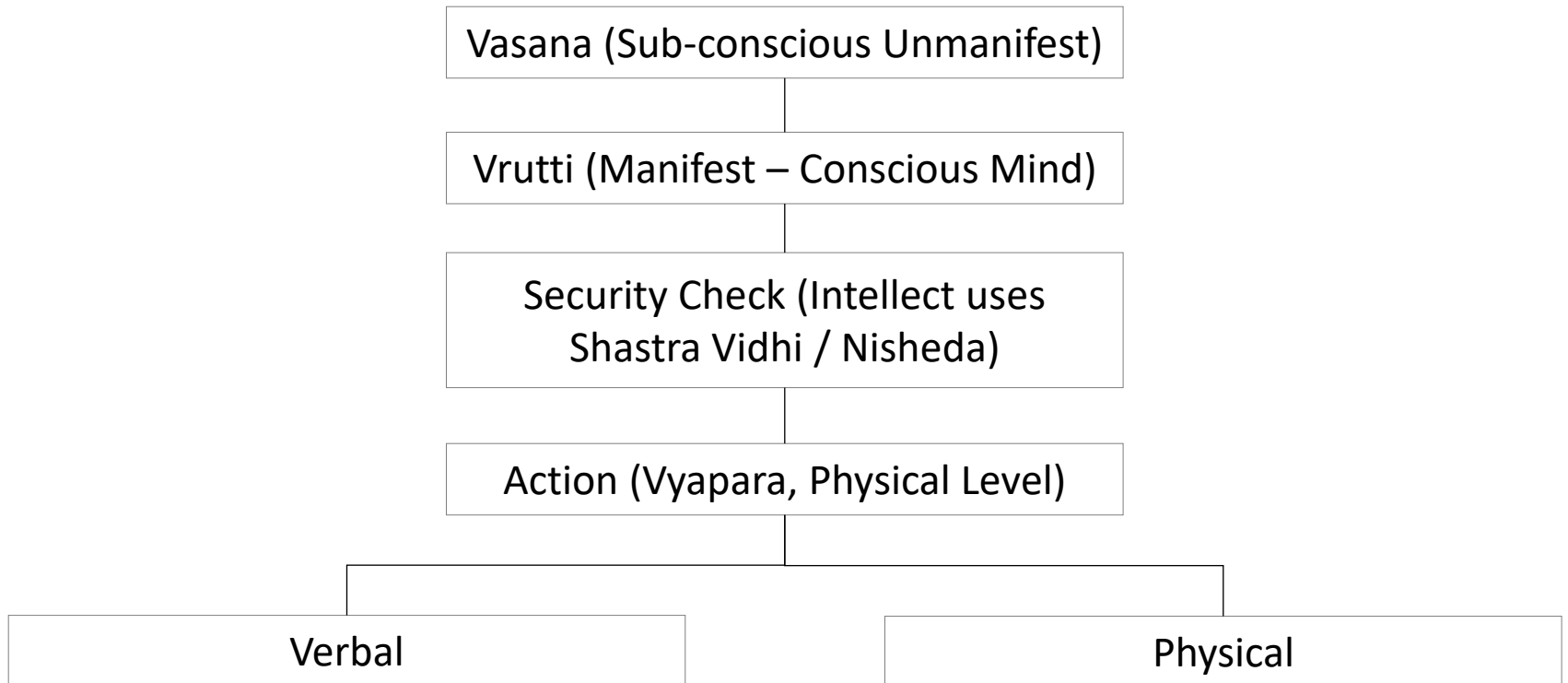
Vasanas	Vruttis (Raaga – Dvesha)
- Apratyaksham	- Sakshi Pratyaksham - Conscious Mind - Chidabhasa

XXXII) a) In Conscious Mind Vasana appears

b) We have facility, faculty, to process thoughts, refine thoughts, Improve Ahamkara by Study of Shastra.

c) Before Vrutti gets Converted into Vyapara (Oral or Physical Activity) in conscious Mind, we have a Security Check Stage.

d)



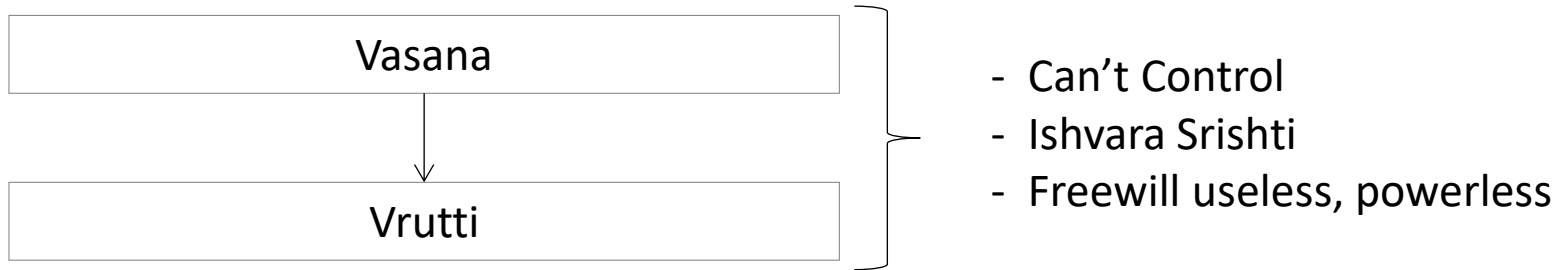
e) Intellect uses Shastra Gadget - Vidhi Nisheda for Security Check.

f) Gadget = Dharma - Adharma Viveka.

g) Prakirti at Vrutti level can be processed, filtered, edited, bridge, transformed.

h) This is a Precious intermediary Stage of freewill provided by Bhagawan.

i) At 1st Stage :

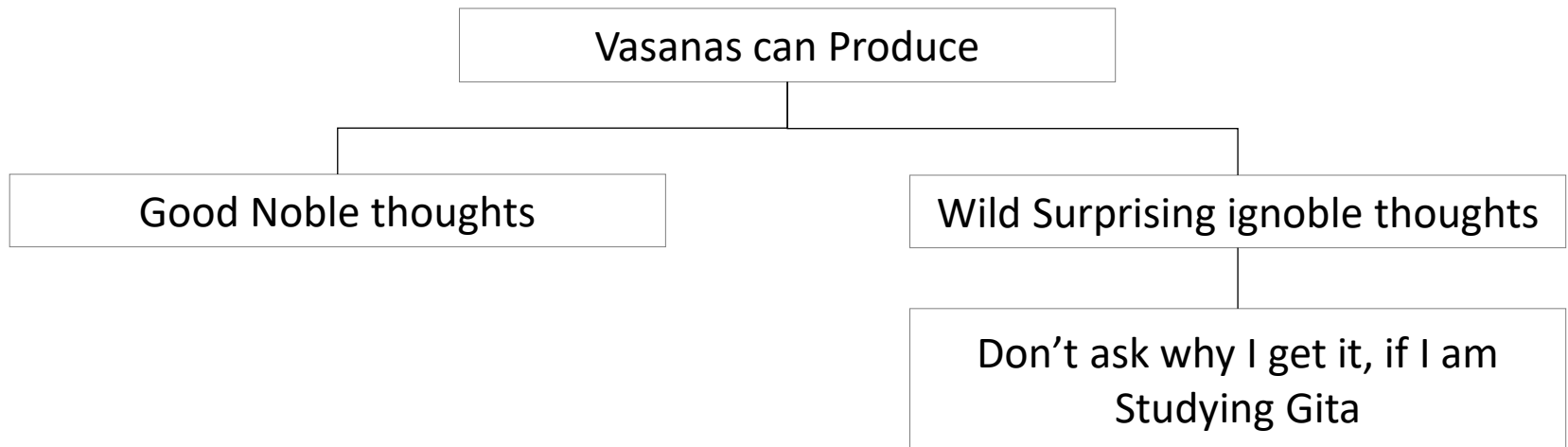


j) Free will has no Control over Vasanas rising in the Mind (Jnani and Ajnani)

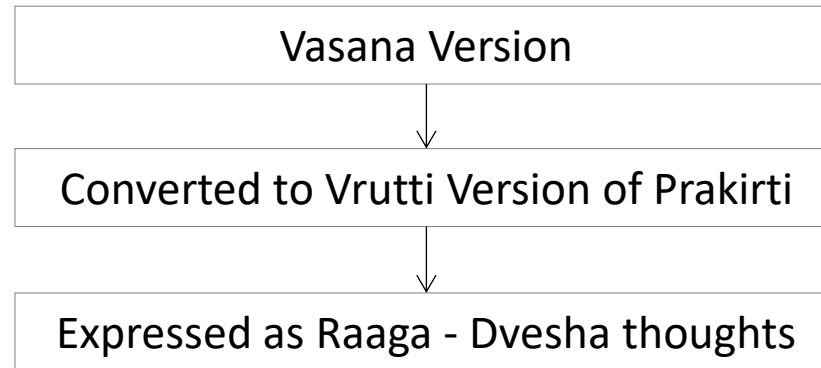
k) Free will can't know Vasanas which are in Unmanifest, Apratyaksham, unconscious level

L) Free will helpless in Vasana Conversion to Vrutti form.

m)



- n) Vasanas are Governed by Karma Phalas appearing as Prarabda in this life as Phalam.
- o) Ishvara Controls this process in Creation
- p) Appropriate Vasanas come to Appropriate Minds
- q) I am helpless to what Vasanas fructify as thoughts in Waking or Dream State
- r) Don't feel Guilty, embarrassed because we can't Control their arrival.
- s)



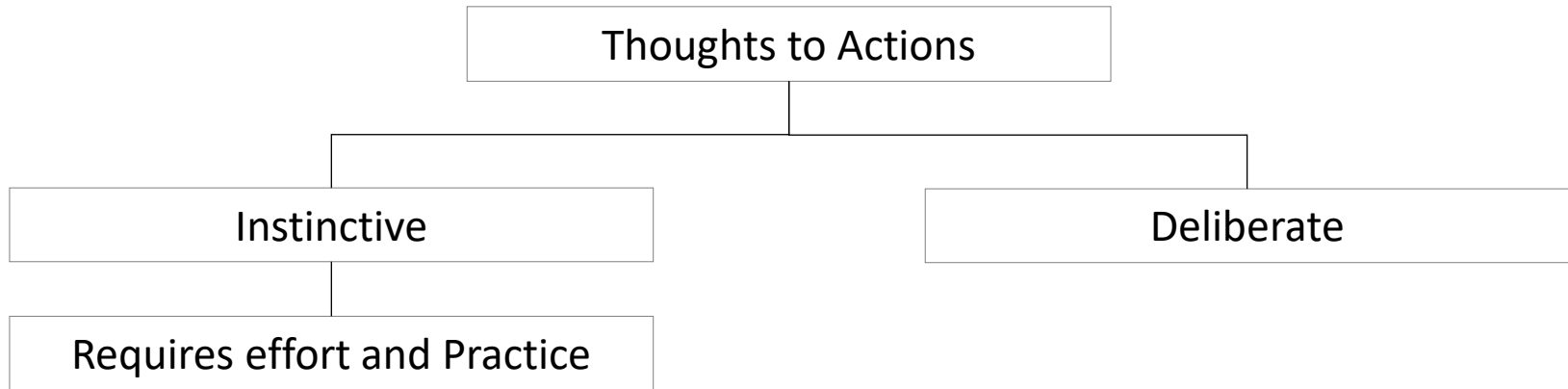
t) Freewill takes over in 2nd Stage of Conversion :

- To Action Level (Vyapara).

XXXII) Intermediary Stage – 2nd Stage

a) Very Short

b)

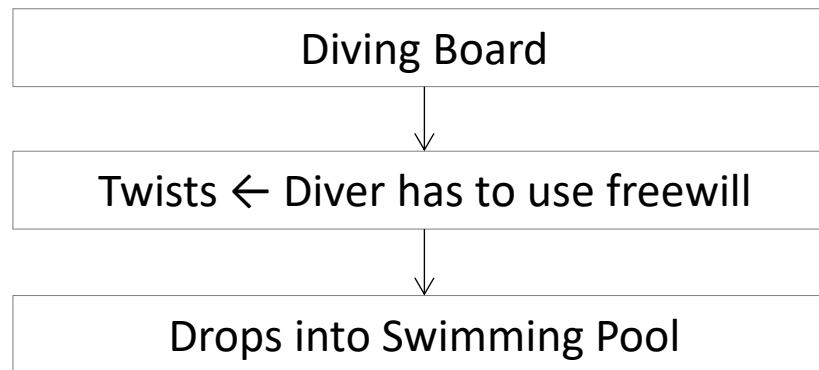


XXXIII) Example :

- Olympic Swimming Diver.

a) Dives from Platform and falls with a Twist before reaching the Swimming Pool.

b)

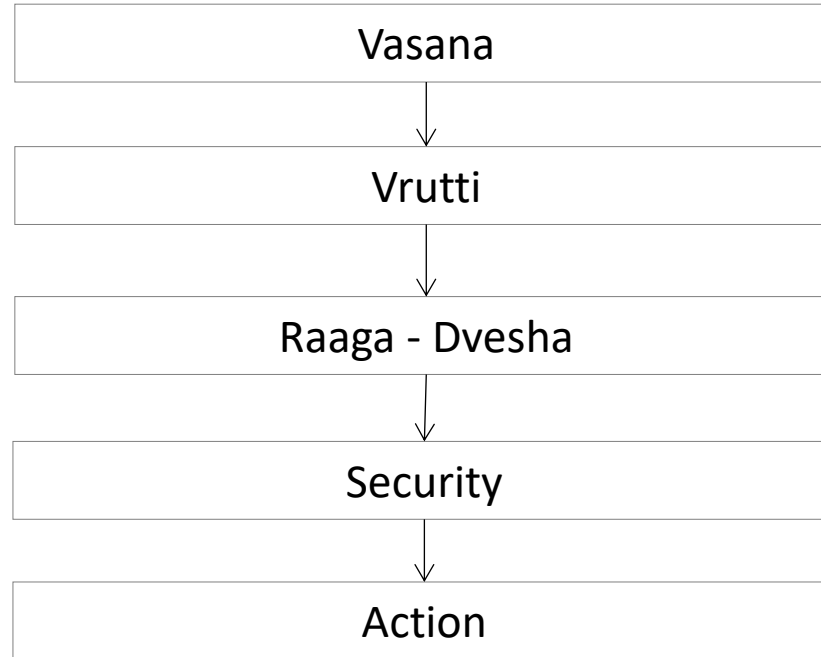


c) If you and I Jump, there won't be any twist, Can't use free will.

d) Diver puts in a lot of effort and practice for Years.

e) Diver practices to get control on his body during fraction of a second when it in the air.

XXXIV) a) Our practice should be to get to the intermediary portion.



b) In Security Section, Apply Shastra Vidhi - Nisheda

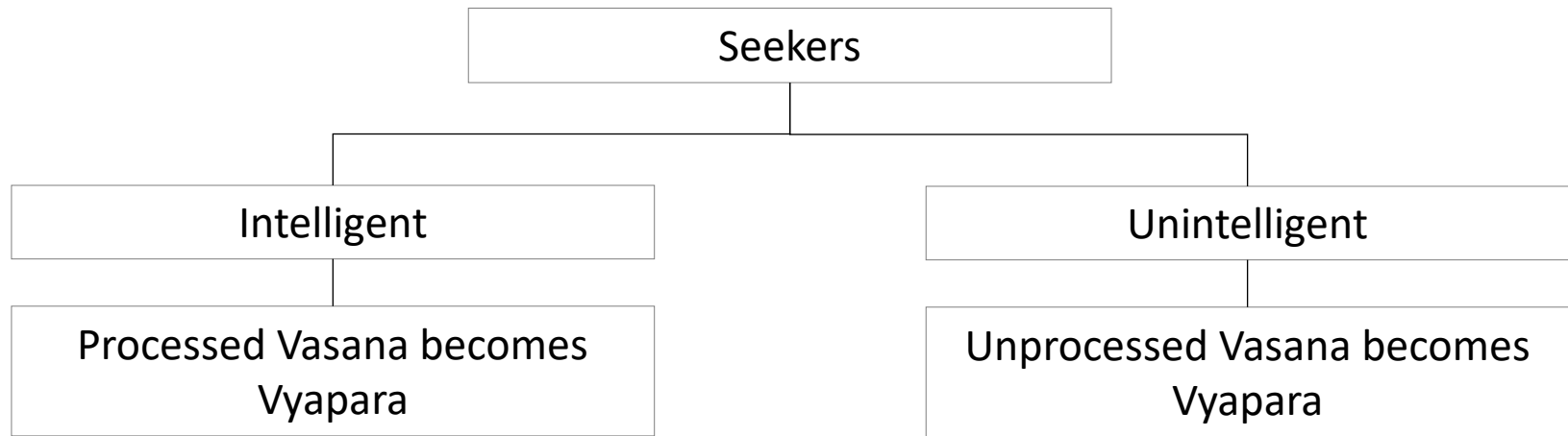
c) To transform, modify this portion

d) Processed Prakrti should become Vyapara

XXXV) a) For intelligent and unintelligent, Prakrti alone becomes Vyapara.

b) Vasana alone becomes Vrutti Vyapara

c)



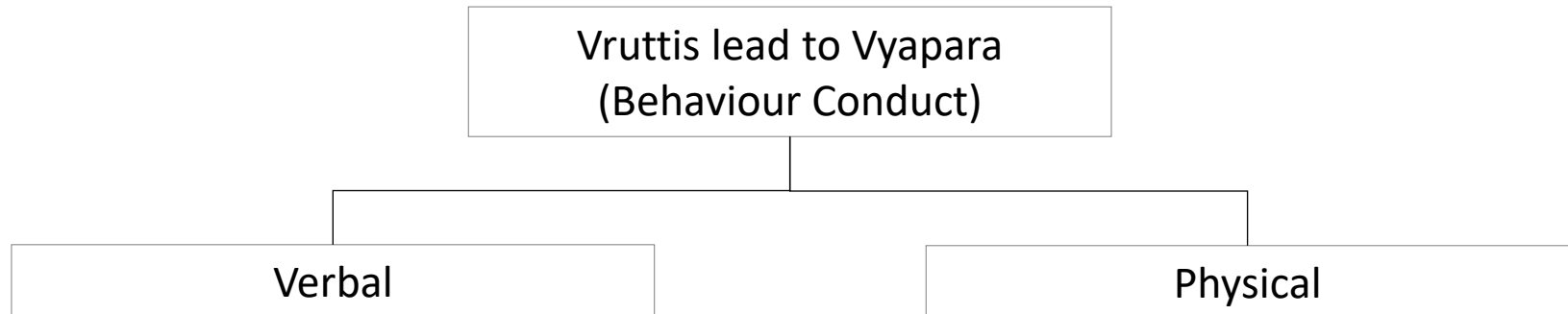
Revision : Chapter 3 - Verse 34 (important verse) :

XXXVI) a) What is Role of free will in the fructification of Vasanas

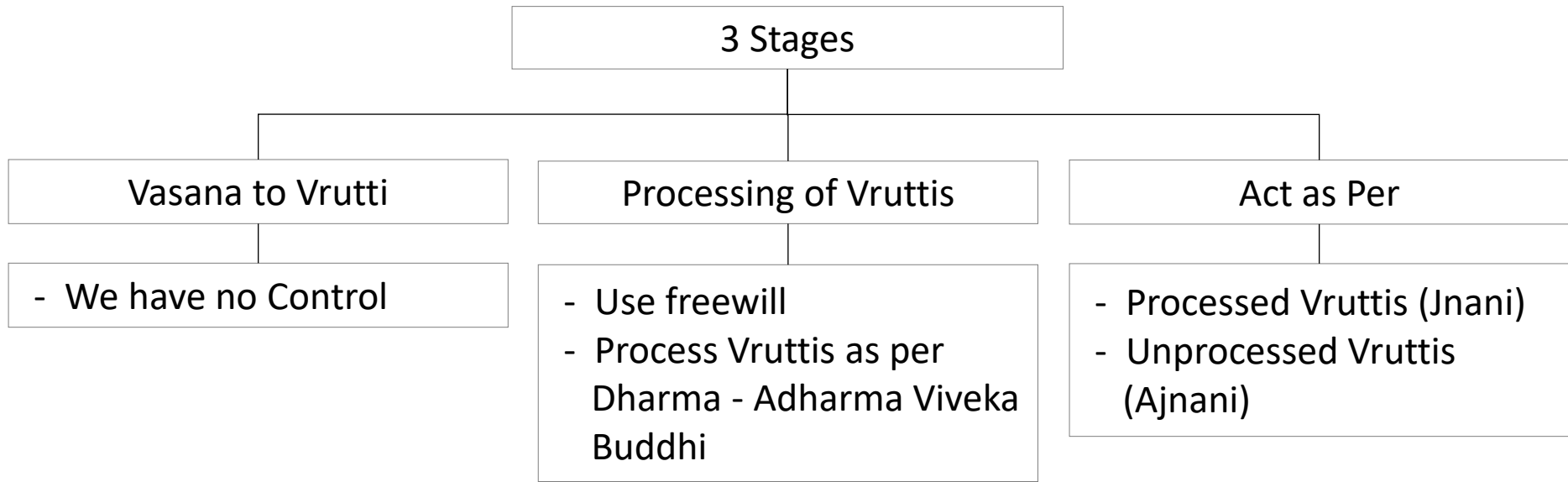
b) Vasanas, Samskara, Prakrti, Svabhava, all mean the Unmanifest state of our thoughts.

c) Vasana = Tendency, propensity, inclination.

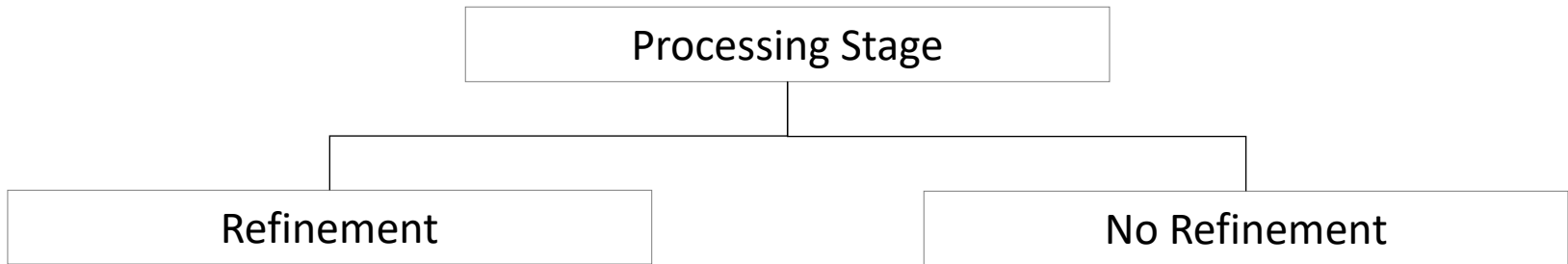
d)



XXXVII) a)



b)



52) I) a) Khanda - Verse 33 :

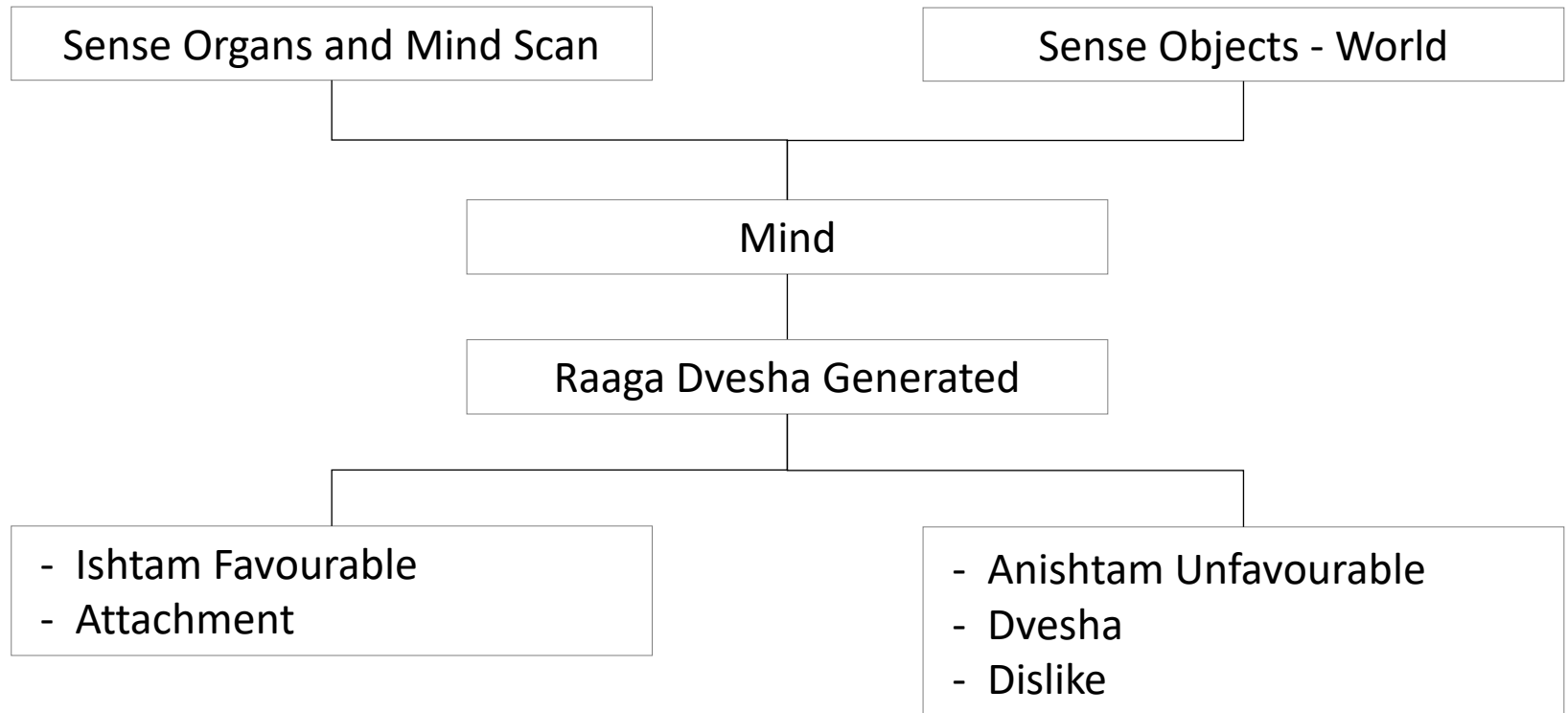
- **1st Stage - Vasana**
- **Unmanfiest**
- **Apratyaksham.**

b) Verse 34 :

- **2nd Stage - Intermediary Stage**
- **Sakshi Pratyaksham Vrutti**

c) Raaga Dvesha (RD) will be generated by Vasanas.

d)



e) Avashyam Bavinou :

- Every Sense Object Categorized as Like, dislike.

f) Every being has Vasana, was a Bokta before

g) Past Bhoga Generates Vasana, Anubhava Janya Vasana.

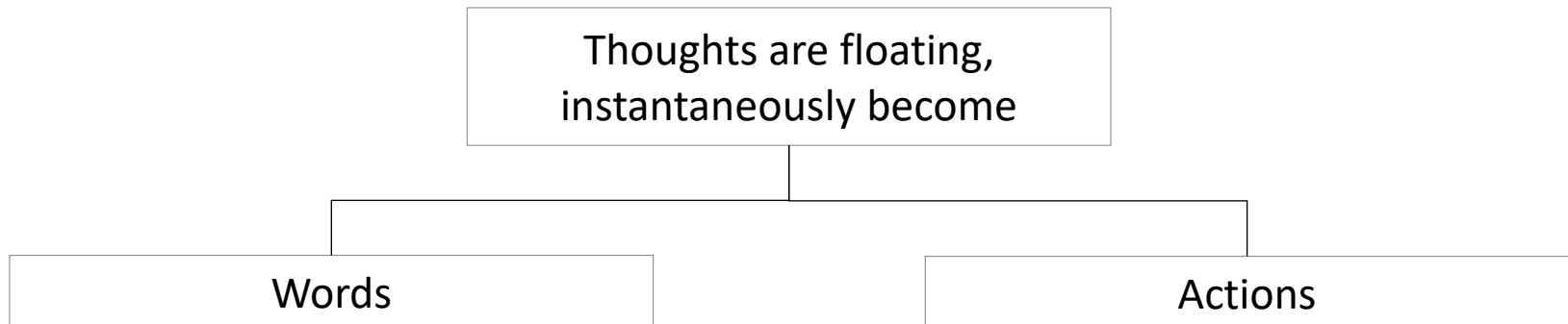
h)



i) Universal Phenomenon, don't feel guilty.

II) a) We have no Control over Generation of Vasanas in the Mind, Ishvara Srishti.

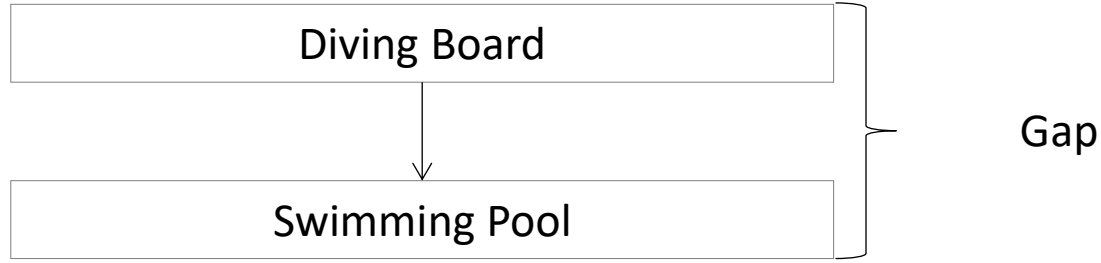
b)



c) With alertness, small time gaps will be available, make it bigger by practice.

d) Make it big enough to do Security check process

e)



f)



g) Gita :

तस्माच्छास्त्रं प्रमाणं ते
कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं
कर्म कर्तुमिहार्हसि ॥ १६-२४ ॥

tasmācchāstraṃ pramāṇaṃ tē
kāryākāryavyavasthitau |
jñātvā śāstravidhānōktaṃ
karma kartumihārhasi || 16 - 24 ||

Therefore, let the scriptures be your authority in determining what ought to be done and what ought not to be done. Having known what is said in the commandments of the scripture, you should act here (In this world). [Chapter 16 - Verse 24]

h) Exercise free will, use Shastra

i) There is scope to apply Veda Purva, Dharma Adharma - Karya - Akarya Viveka, Shastram.

j) This Security check can play a big role in the intermediary stage when thoughts are generated.

II) a) Karmis :

- Live Impulsive life out of Generated thoughts from Vasanas.

b) Before they gather Momentum, During Budding Stage itself, Sprouting Stage of Generated Raaga - Dvesha, what should they do.

III) Vasham Na Agachhet :

- **Don't fall in Trap of Raaga - Dvesha Grip, Control.**

IV) a) Vasham Na Agachhet :

- Don't be Overwhelmed by Generated thoughts.

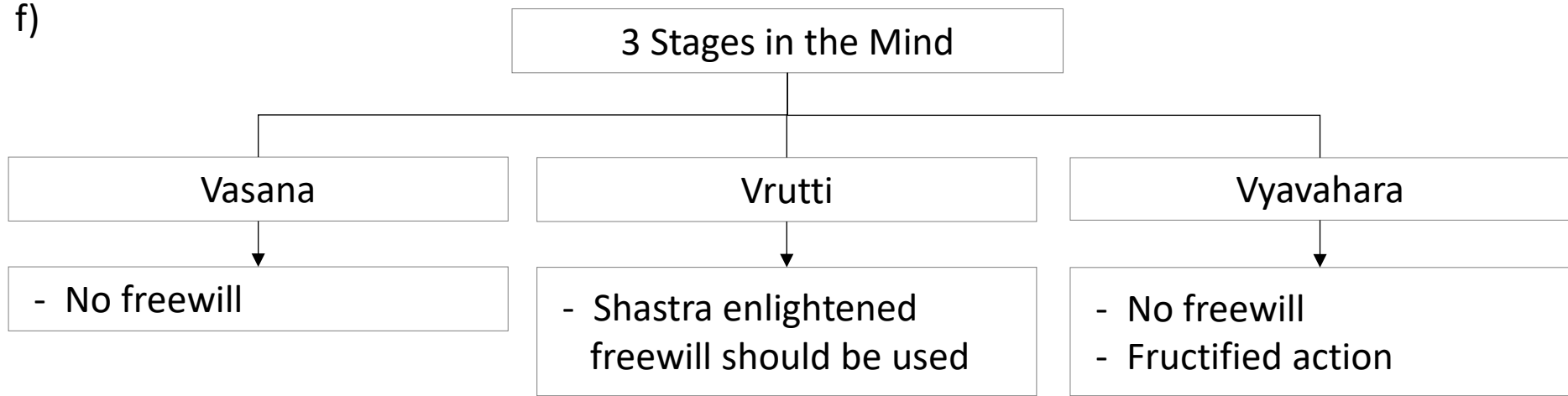
b) Don't feel Guilty if Impure thoughts are Generated in your Mind.

c) Without feeling Guilty, and without being Overwhelmed exercise your freewill, freedom.

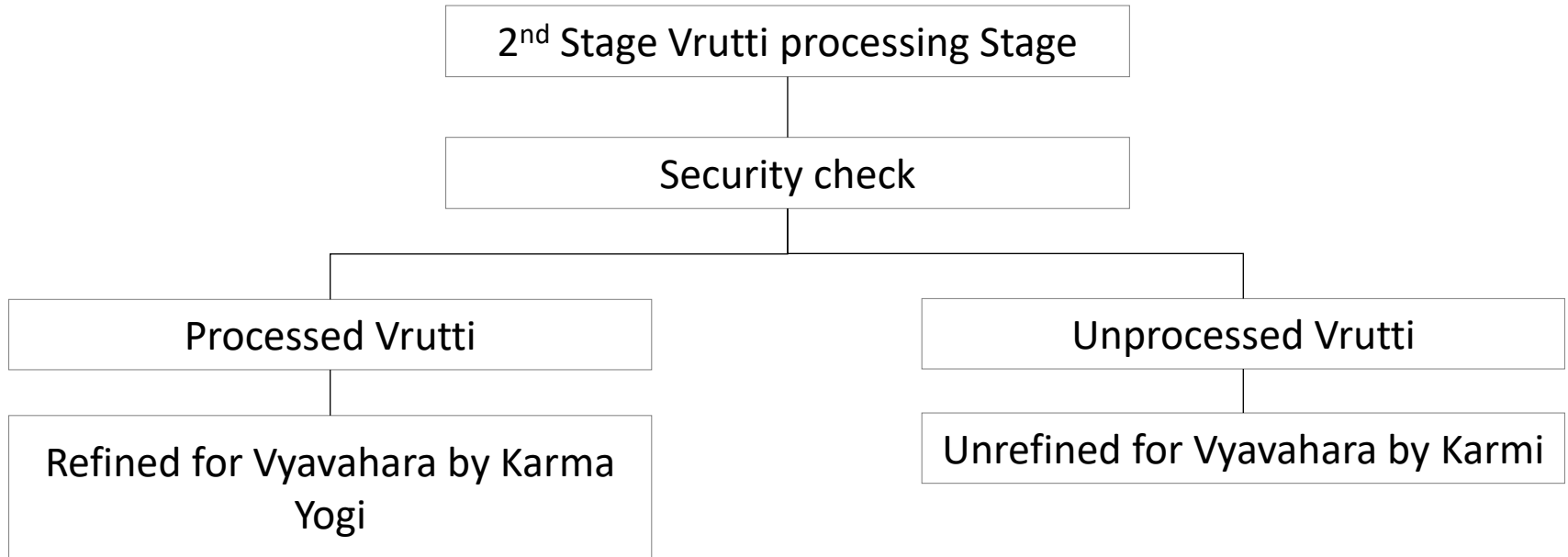
d) If thoughts are not processed, Overwhelmed intellect will not exercise freewill and process.

e) Damage does not happen if you Pause to evaluate for a Moment.

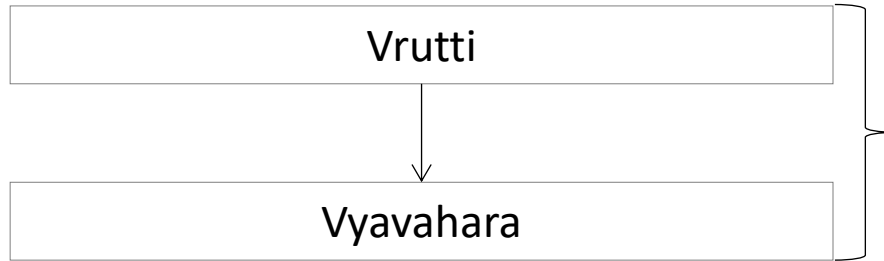
f)



g)



h)



Short Gap, Diver twists
and Turns to get Gold
Medal

i) Chances of Impulsive responses are very high.

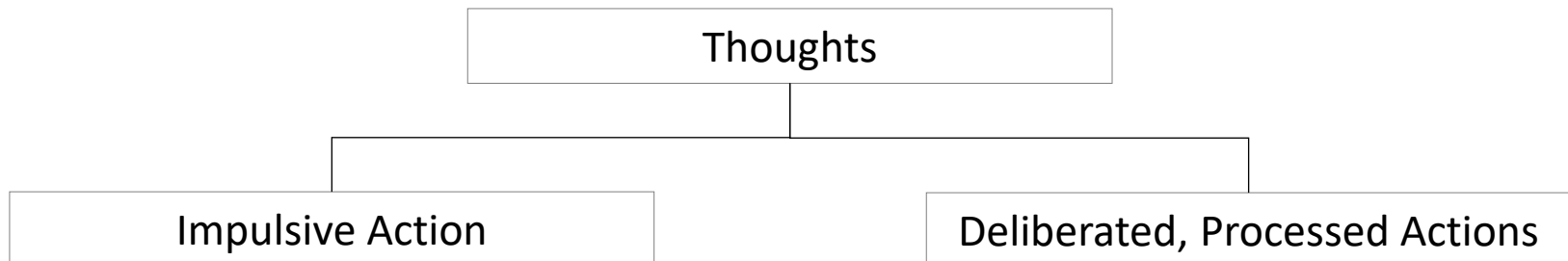
- Enlightened Mind will intervene, Quickly refine the process and act.
- Before Vrutti becomes action, Vasham Na Agachhet
- We should not get Swayed by Raaga - Dvesha (RD) Vruttis.

j) Enlightened Mind with Shastra is the King, Solution for all Human Problems.

k) Dharma, Adharma Viveka is the Solution, 1st Aid.

L) Satya - Anruta Viveka is the Ultimate Solution.

m) Viveka Jnanam alone is Medicine, Remedy for all Human problems.



n) Vadaha Sarvada Tyajaha :

- Narada Bhakti Sutra.
- Avoiding will Save relationships.
- Go to Drink water and Never come back.

o)

Words used	Meaning
- Prakirti	- Vasana
- Raaga - Dvesha	- Vrutti
- Svakarya	- Vyavahara

p) Svadharma Parityaga Bavati :

- Will end in Result of Omission of Svadharma, ones own Duty.

q) Unprocessed Vruttis lead to unrefined Vyavahara

r) If you have trained Mind through Study, Prakruta Buddhi will get converted to Samskruta Buddhi, process is required.

V) a) What are the Practical tips for a Healthy life?

b) Here not elimination, destruction, avoidance, of Raaga - Dvesha Vruttis.

c) When a Person reverses Raaga - Dvesha Vruttis by Prati Paksha Bavanas by using counter Balancing force.

d) Madhusudana Saraswati :

- **Dharma - Adharma Viveka Jnanam is the Counter force for Raaga - Dvesha force of Rajo Gunaha.**

e) What I don't want others to do to me, I don't do that to them.

VI) Psychology of Dharma - Adharma :

a) Through adharmic action, I see advantage for me.

- **Ishta Sadhanatva Jnanam Awareness**
- For some benefit - Lie to get advantage.

b)

Do Adharma	Drop Action
- Nishta - Raaga - See immediate Benefit	- See Adrishta Papam through Shastra Jnanam - Neutralises

c)

Dharma	Adharma
- Painful - I do	- I Avoid - Because of Shastra Jnanam

d)

Prakruta	Samskruta
Action governed by Raaga - Dvesha	Actions governed by Dharma - Adharma

e) I have developed 3rd Eye of Shastric Drishti after study of Gita.

f) Sleep state pure I Nitya Mukta Svarupa I, totally different from Ahamkara I.

g) Shastra Drishti Eva Pramanam, 3rd Eye

h) Tilakam, represents Shastra Drishti Purusha

i) I am Turiya Atma, Adhishtanam of Jagat

j) Binary format is so easy! With Shastric eye, Drishti, 3rd Eye.

k) Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो
ब्रह्म वेद, क्षत्रं तं
परादाद्योऽन्यत्रात्मनः क्षत्रं वेद,
लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद,
देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद,
भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद,
सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद;
इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः,
इमे देवाः, इमामि भूतानि,
इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṃ parādādyo'nyatrātmano
brahma veda, kṣatram taṃ
parādādyo'nyatrātmanaḥ kṣatram veda,
lokāstaṃ parāduryo'nyatrātmano lokānveda,
devāstaṃ parāduryo'nyatrātmano devānveda,
bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda,
sarvaṃ taṃ parādādyo'nyatrātmanaḥ sarvaṃ veda;
idaṃ brahma, idaṃ kṣatram, ime lokāḥ,
ime devāḥ, imāmi bhūtāni,
idaṃ sarvaṃ yadayamātmā || 6 ||

The Brāhmaṇa ousts (Slight) one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are this Self. [2 - 4 - 6]

L) This is Shastra Drishti, only Turiyam alone exists, once the 3rd Eye is born in a Jiva through Shastric study.

VII) How do I know, I am Samskruta Purusha?

- If I have more impulsive words, deeds, more I am Prakrti Vasham Gathaha.
- 3rd Eye once opened and realized, I can see my Nitya Mukta Svarupam all the time.
- Jagan Mithyatvam also is realised simultaneously.
- One should never become impulsive in life
- Impulsive good actions also become deliberate, thoughtful.

VIII) Gita :

त्रैगुण्यविषया वेदाः
निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थः
निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

traiguṇyaviṣayā vēdāḥ
nistraiguṇyō bhavārjuna ।
nirdvandvō nityasattvasthaḥ
niryōgakṣēma ātmavān ॥ 2-45 ॥

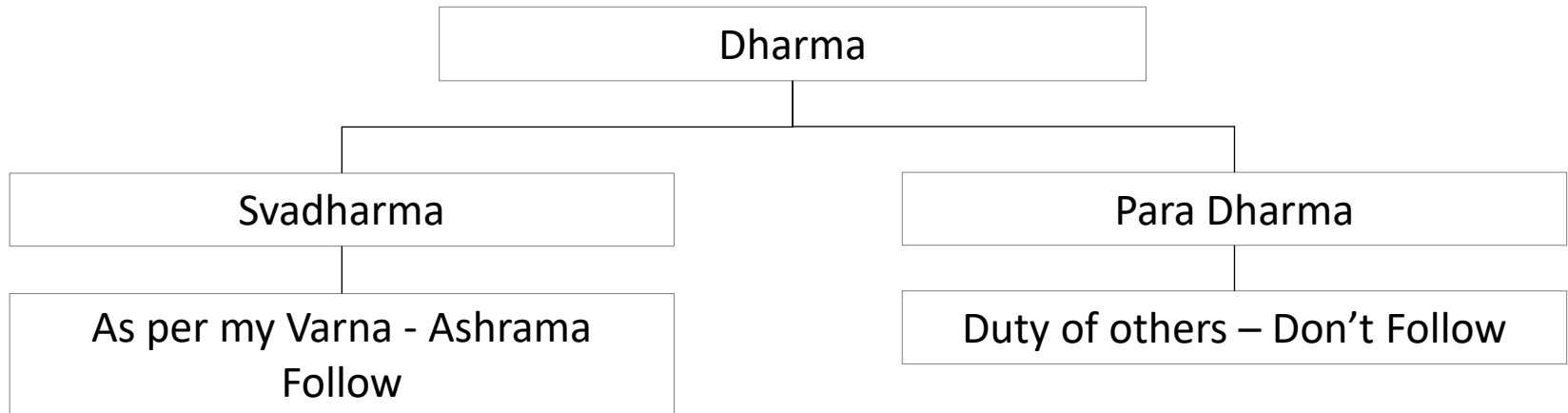
The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

a) Because Raaga - Dveshas are Obstacles, Hurdles, Enemies, Paripantinou in the path of liberation.

b) Robber of money, food on a train journey

c) Raaga - Dvesha = Robber, Robs Viveka wealth.

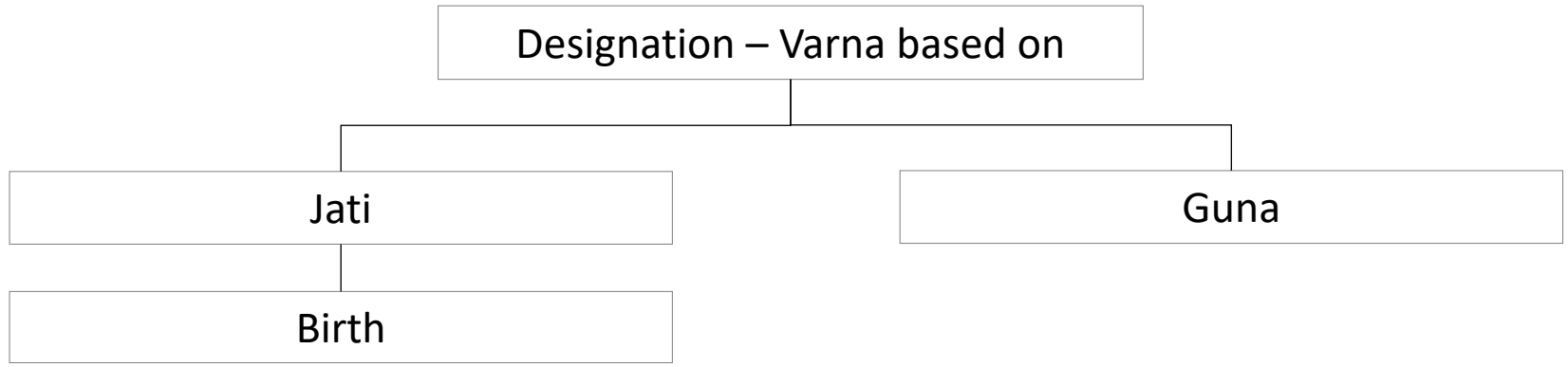
d)



e)

Varna	Ashrama
<ul style="list-style-type: none"> - Decides Social Obligations - Duty to Society 	<ul style="list-style-type: none"> - Personal Obligations to myself

f)



IX) Example :

- If thief Steals my Money, food, I can't give Punishment.

a) It will be Paradharm for me

b) Police will Punish him

X) Gita :

वेदाविनाशिनं नित्यं

य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ

कं घातयति हन्ति कम् ॥ २-२१ ॥

vēdāvināśinaṃ nityaṃ

ya ēnam ajam avyayam |

kathaṃ sa puruṣaḥ pārtha

kaṃ 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]

a) Grihastha can't do job of Kshatriya

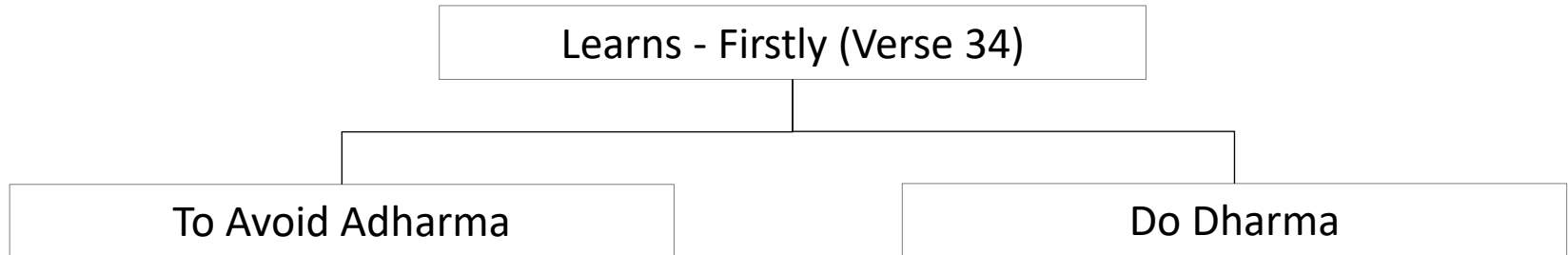
- Sanyasi can't do job of Grihastha

b)

Verse 34	Verse 35
Talks About Dharma, Adharma	Talks about Svadharma and Paradharm

XI) a) Krishna Concludes Karma Yoga Topic in Verse 35

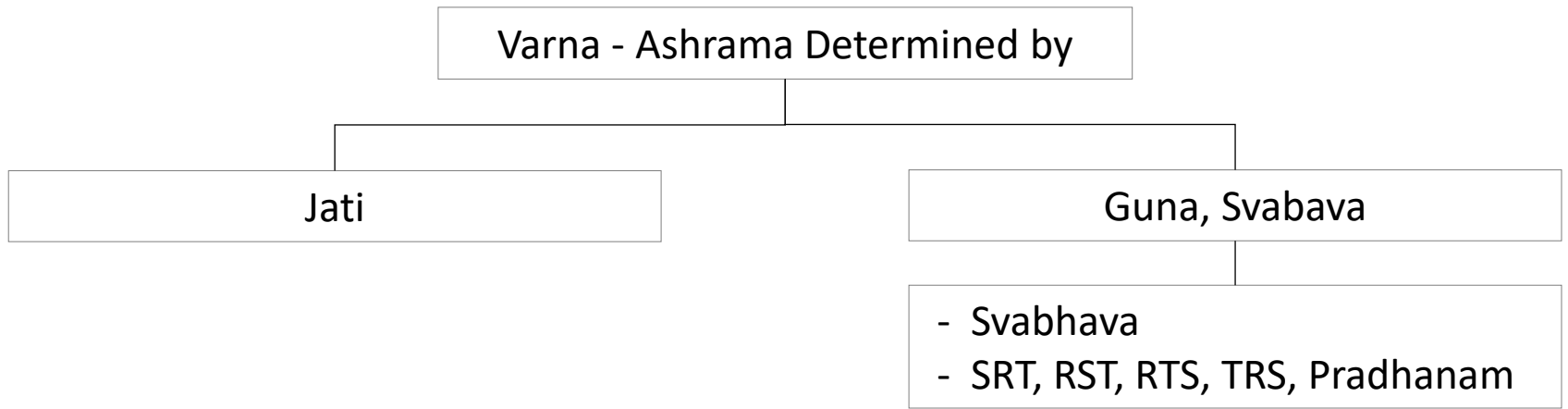
b)



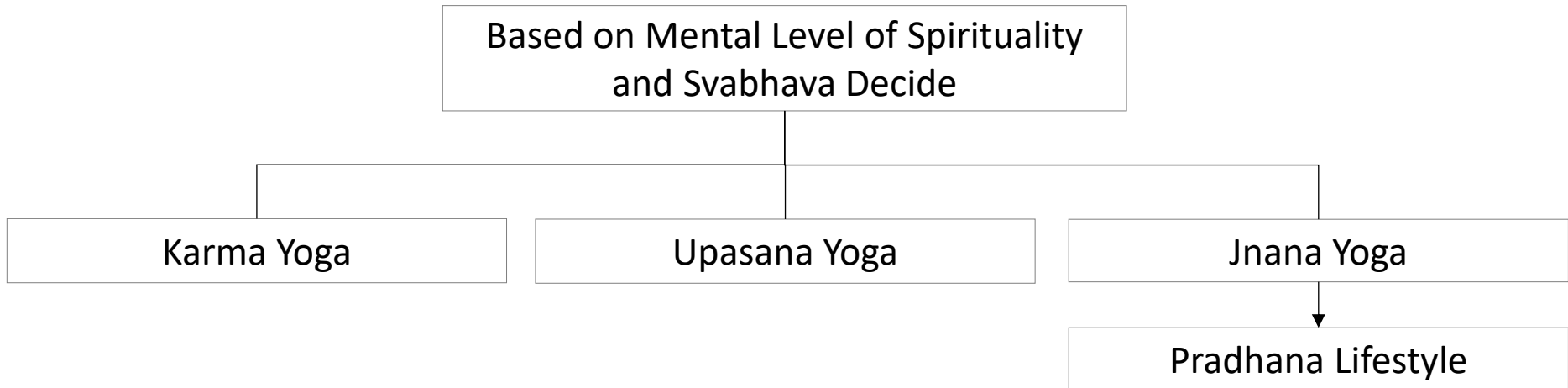
c)

Varna	Ashrama
Determines my profession and Social Role	Determines my Spiritual Journey, Sadhana

d)



e)



XII) a) Person governed by Raaga - Dvesha understands Shastric dharma in a wrong way.

XIII)

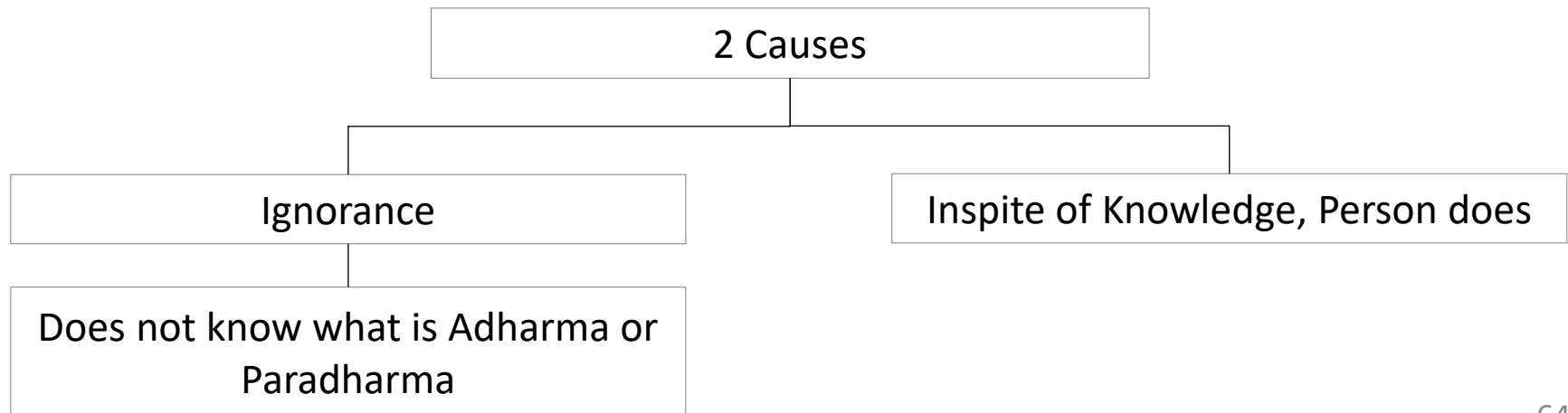
Samanya Dharma	Visesha Dharma
- Ahimsa	- Himsa - Police, Army, Doctors, Ambulance, fire - Engine - Vigata According to Samanya Dharma - Apat Dharma, threat to ones life

XIV) Dharmayat DI Yuddhat :

- Sreyon Yahi Shastriya Nishchidyate
- Svarga is Open for People fighting a Dharmic Battle.

a) There is a Powerful force in the Heart, which seems to compel people to do Adharma or Paradharma.

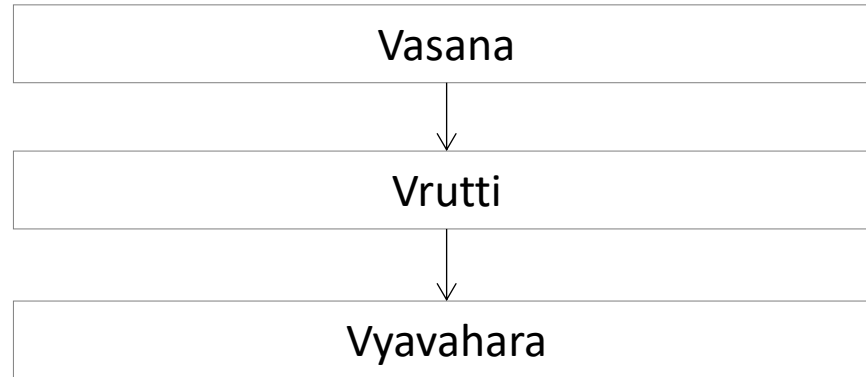
b)



c) When a Person Violates inspite of Jnanam there Seems to be Another Powerful cause apart from ignorance.

d) All Impulsive Actions are Preceded by Vasanas.

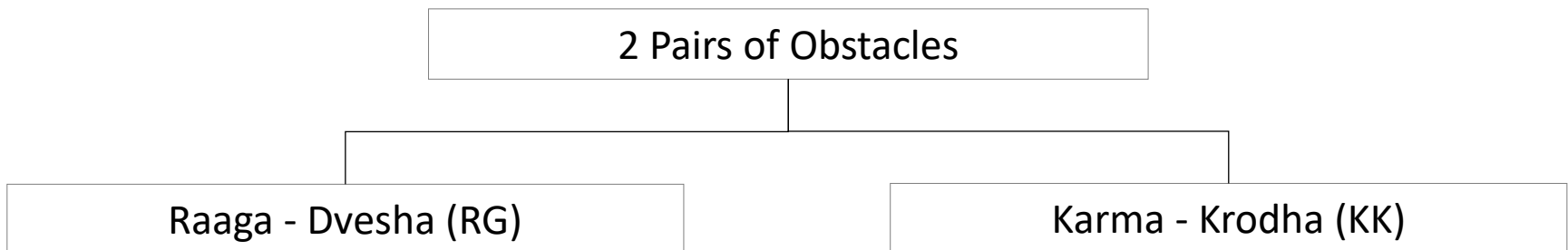
e) 3 Layers :



f) Ignorance of Atma and Raaga Dvesha = Cause of Wrong Action.

XV) a) In Verse 35 - Karma Yoga is over

b)



c) Verse 36 :

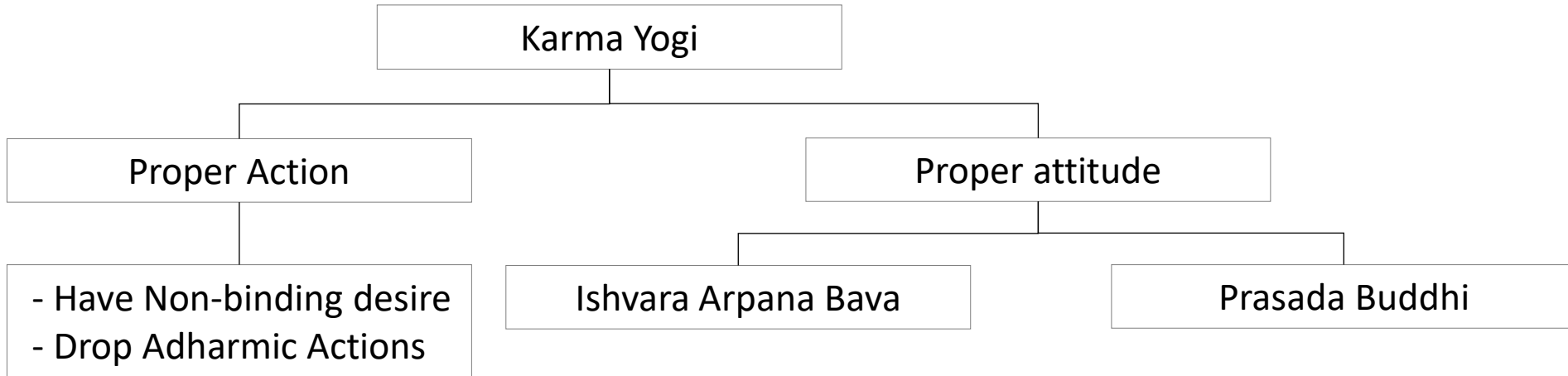
- Highlights the Obstacles.

d) They are expressed as Varieties of Expectations.

e) Once Raaga Dvesha is understood as a Serious problem then only seeker will work for elimination of Adharmic activities, unethical Activities.

f) Convert Dharmic Raaga - Dvesha to Non-binding Raaga - Dvesha.

XVI) a)



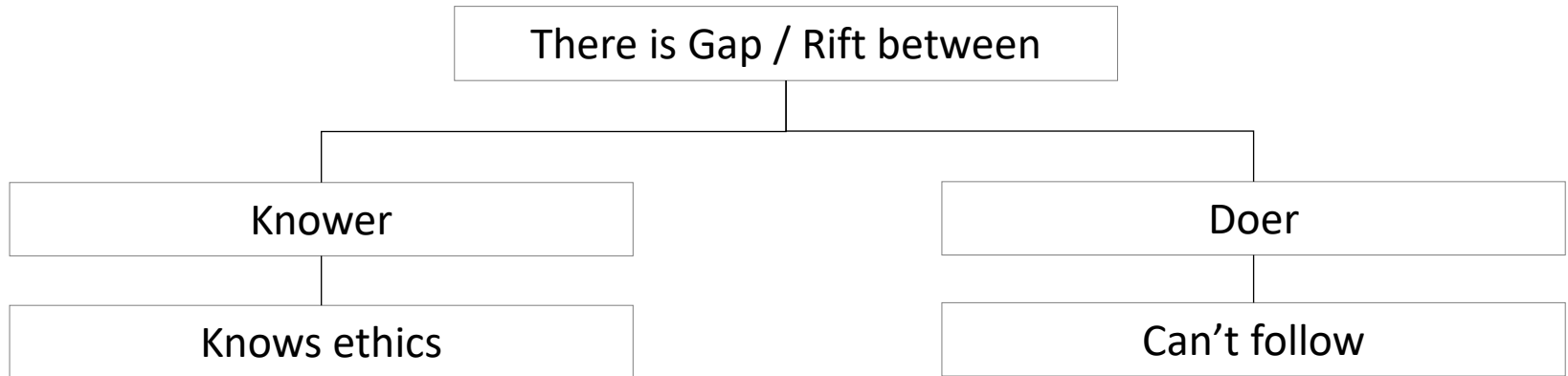
b)



c) Anichhan Api :

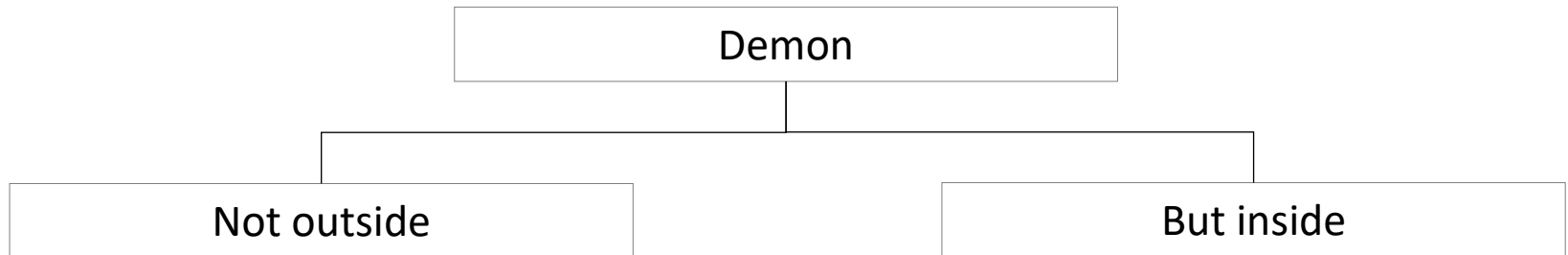
- Even when person knows Dharma - Adharma.

d)



e) Rajo Guna is a powerful force which makes a knowledge person Violate Dharma.

f)



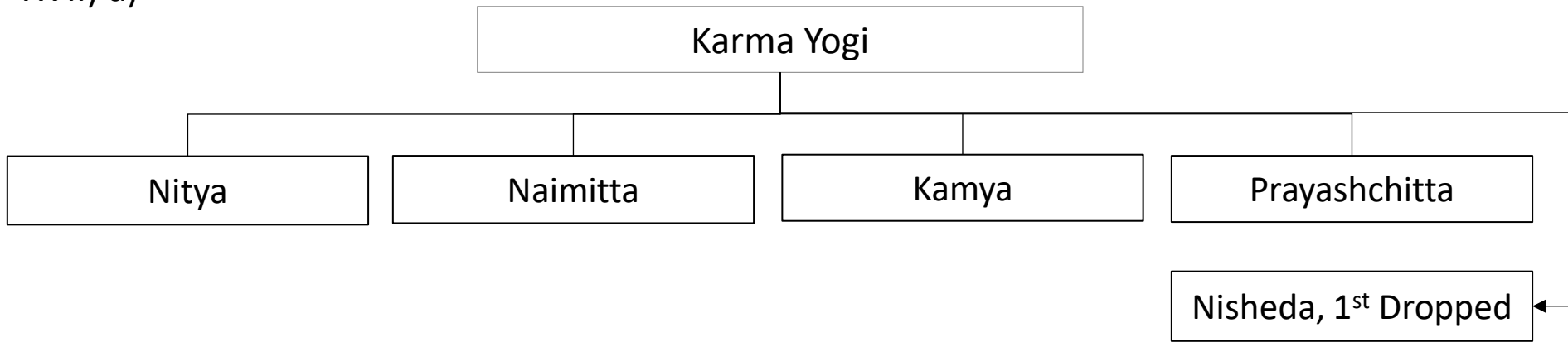
g) I know Adharmic action but I can't withdraw.

h) Forced by someone within heart.

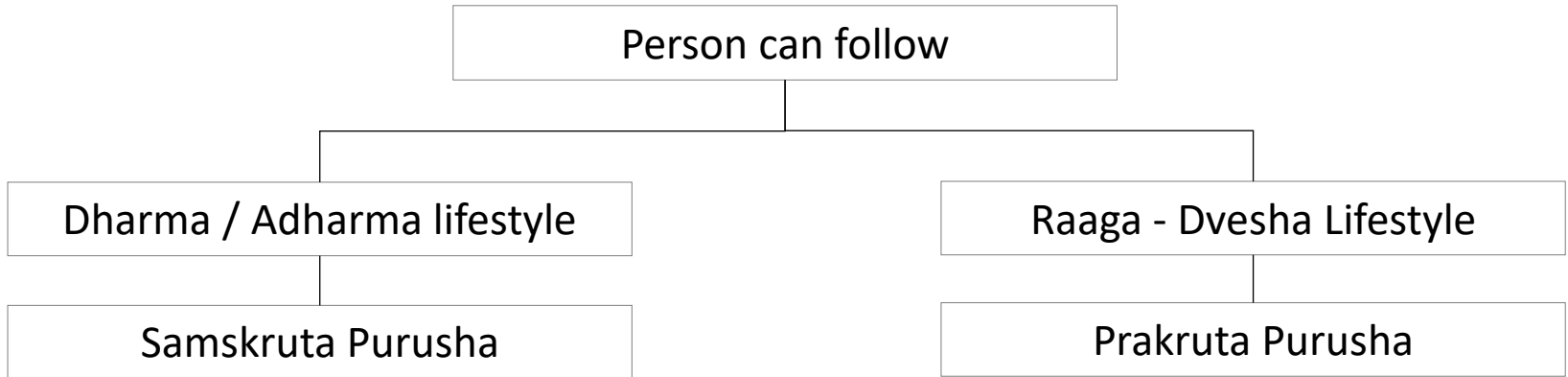
i) Hetu :

- What is powerful cause, force Pushing us to unethical Practices.

XVII) a)



b)



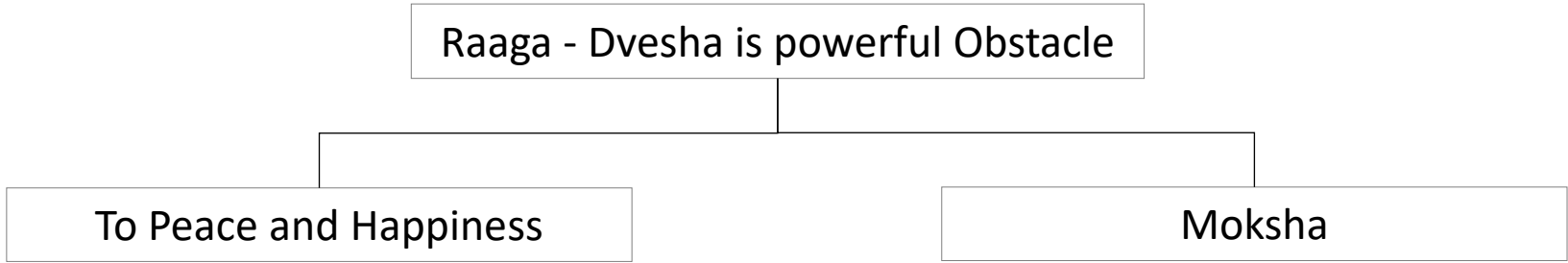
c) Fate Decides our Actions (Raaga - Dvesha - Invisible factor called fate - Misunderstood).

d) Godswill, Fate, Gunas, Prarabda

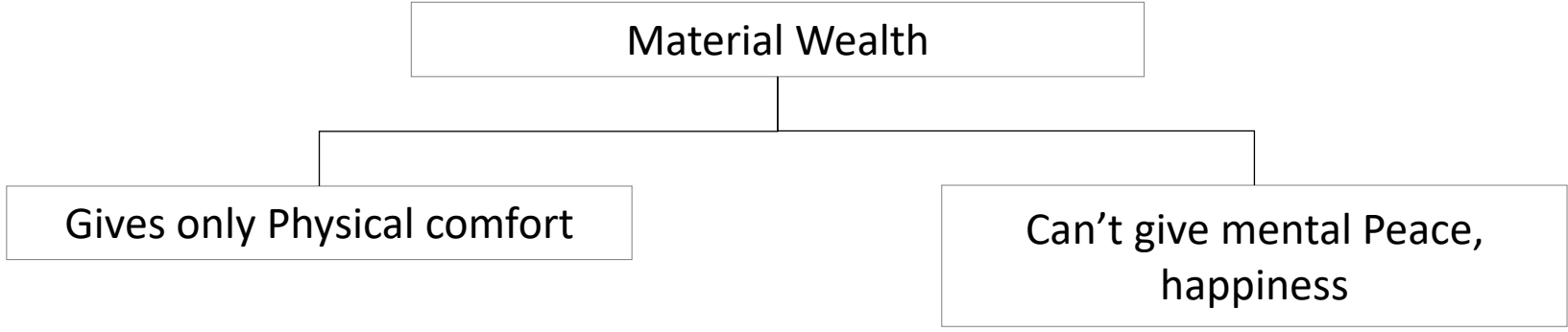
e) All because of invisible Raaga - Dvesha - Rajo Guna in the Mind.

f) Our Raaga - Me, my family, my interests - Deha Atma Vasanas coming to us from Many Janmas.

g)



h)



Vishnu Purana :

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः ।
वैराग्यस्याथ मोक्षस्य षण्णां भग इतीरणा ॥

aiśvaryaśya samagrasya dharmasya yaśasaḥ śriyaḥ |
vairāgyasyātha mokṣasya ṣaṅṅāṃ bhaga itīraṇā ||

Bhaga means possessing these six complete qualities : Aiśvarya – Total power, wealth, and control. Dharma – Perfect righteousness. Yaśas – Fame and glory. Śrī – Beauty, prosperity, and grace. Vairāgya – Detachment (no greed or attachment). Mokṣa – Liberation / ultimate spiritual freedom. [Verse 74]

उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम् ।
वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥

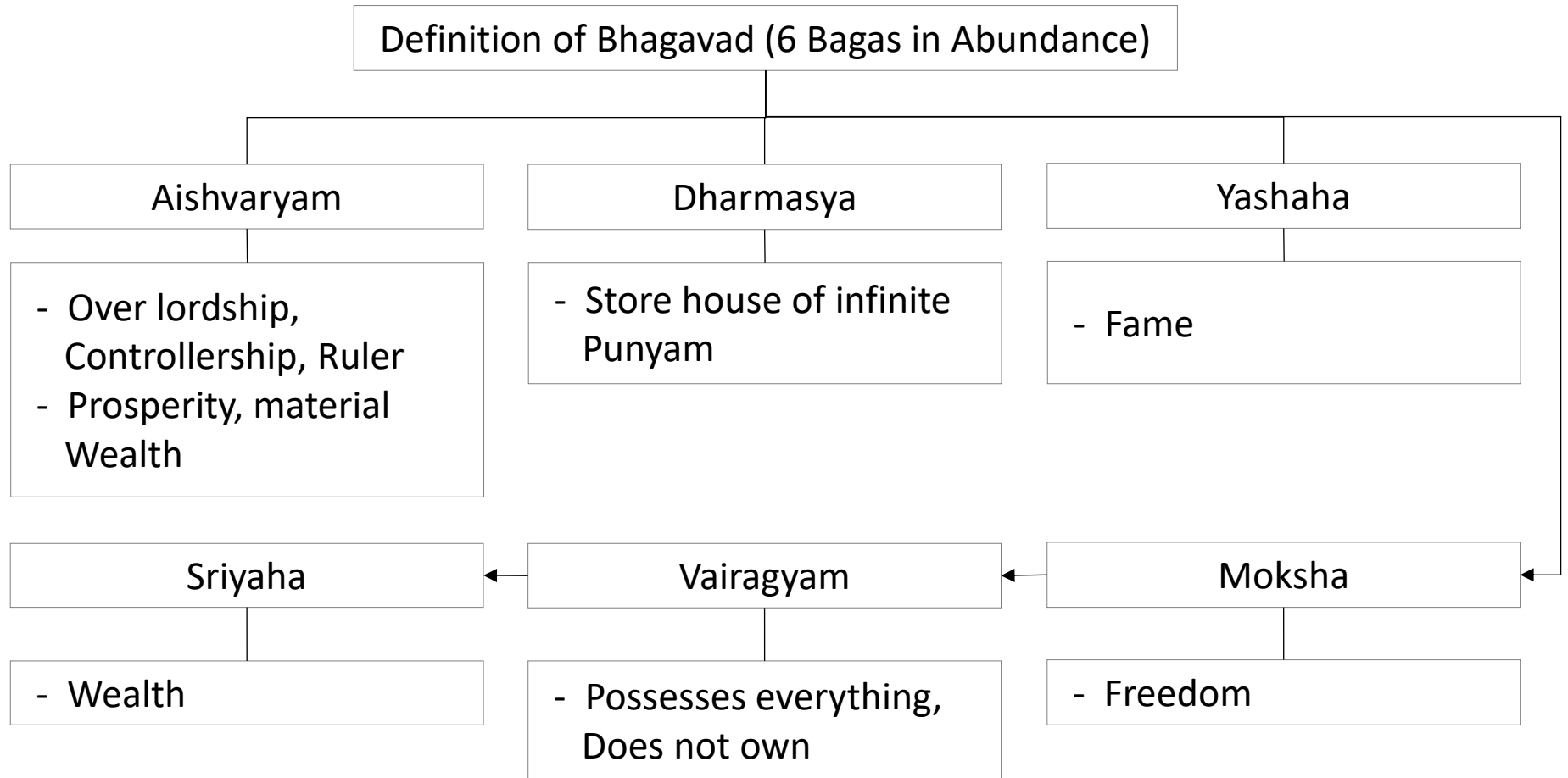
utpattiṃ pralayaṃ caiva bhūtānām āgatiṃ gatiṃ |
vetti vidyām avidyām ca sa vācyo bhagavān iti ||

The one who truly knows : Utpatti – Creation of all beings. Pralaya – Dissolution (end) of all beings. Āgati and Gati – Their coming and going (cycle of life and Death). Vidyā – True knowledge. Avidyā – Ignorance. [Verse 78]

i)

Vishnu Purana	Other 18 Puranas
- By Para Shara Munihi - Advaita Vedanta	- By Vyasa

XVIII) a)

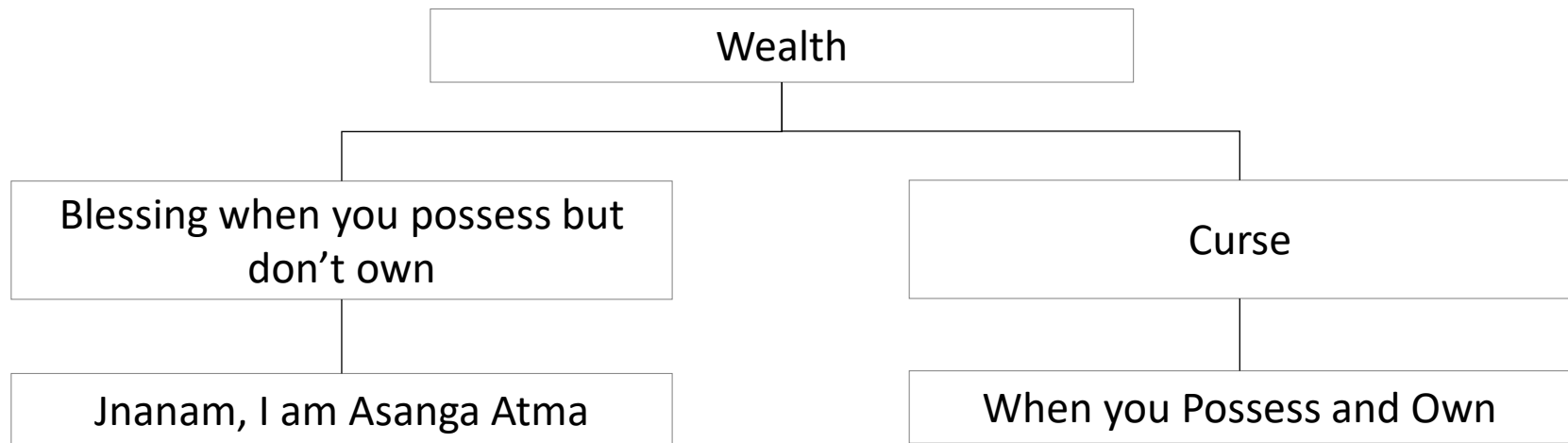


b) Bhagavan possesses everything in the Universe but knows I am Asangam Brahman.

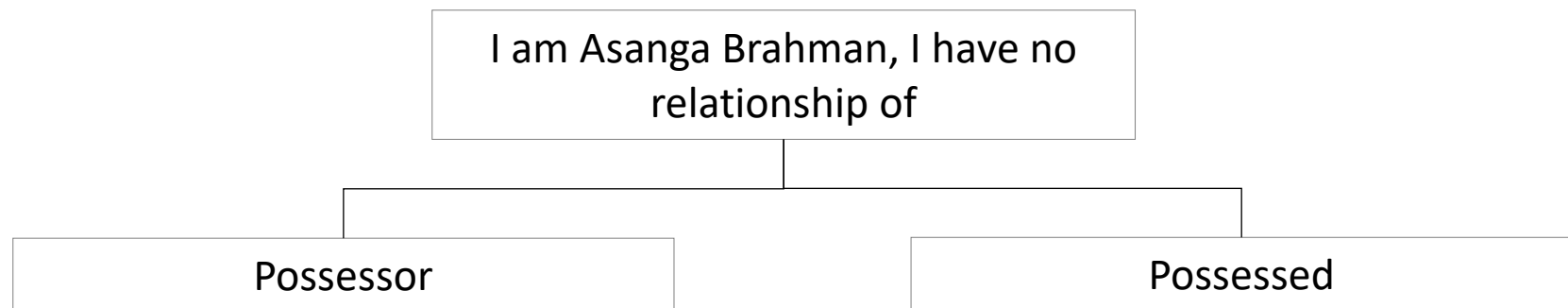
c) Jiva can possess wealth and also know its Asangam Nature.

d) Bhagavad Does not own anything.

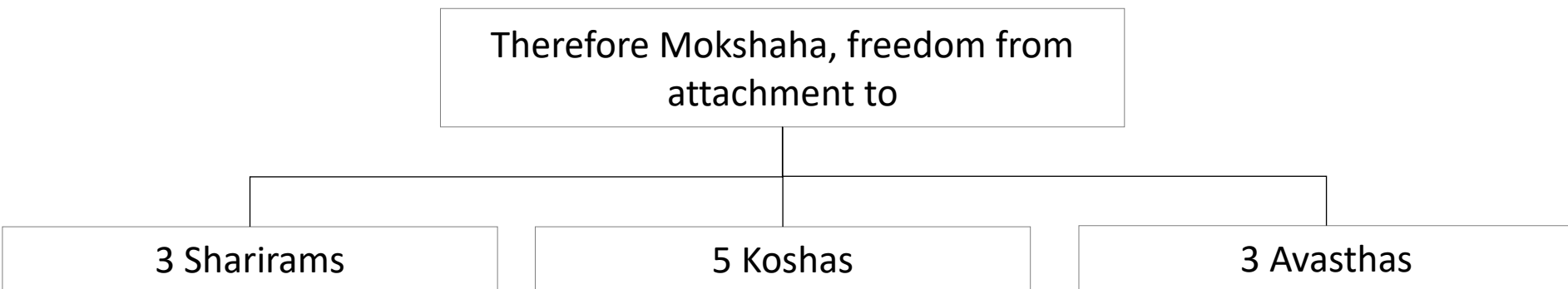
e)



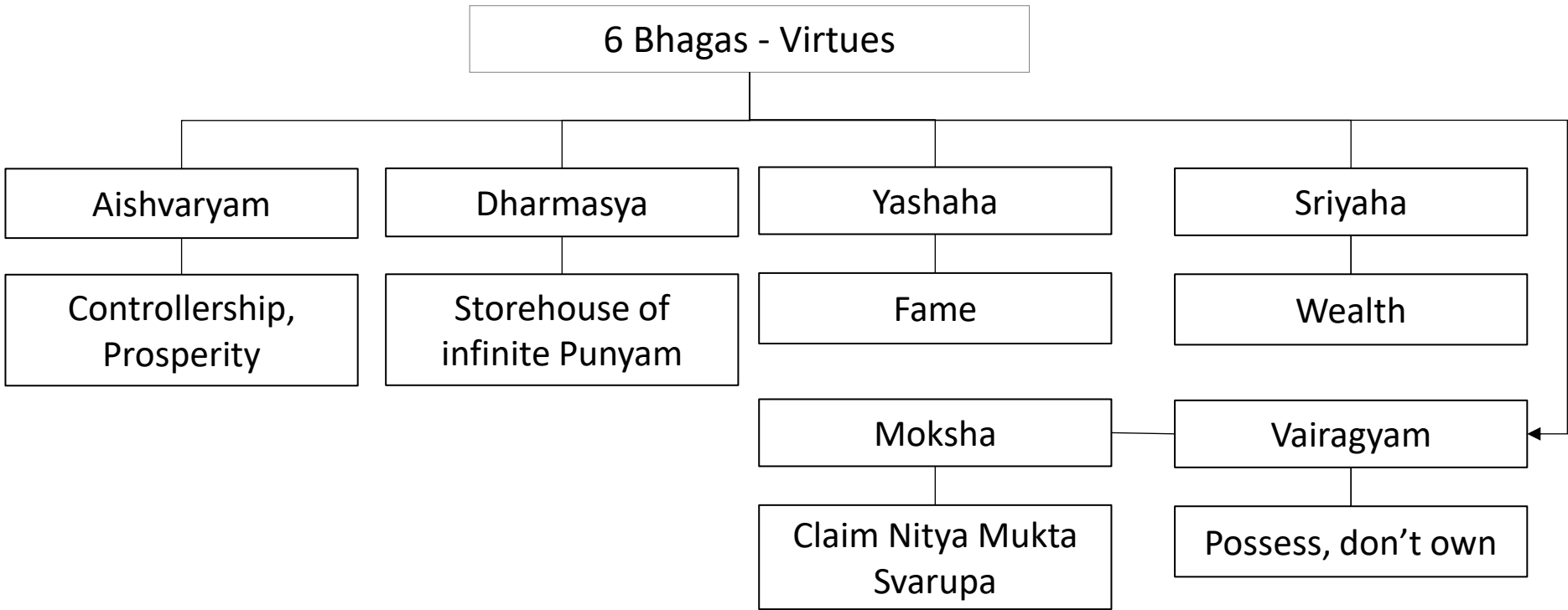
f)



g)



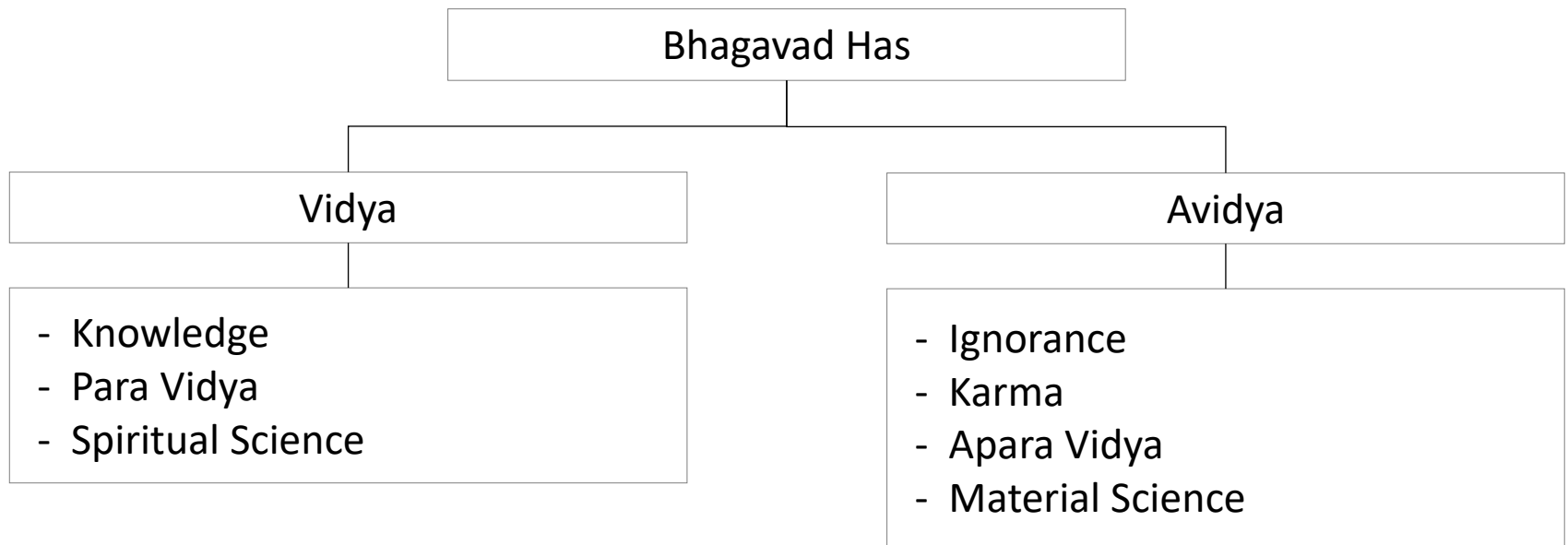
XIX)



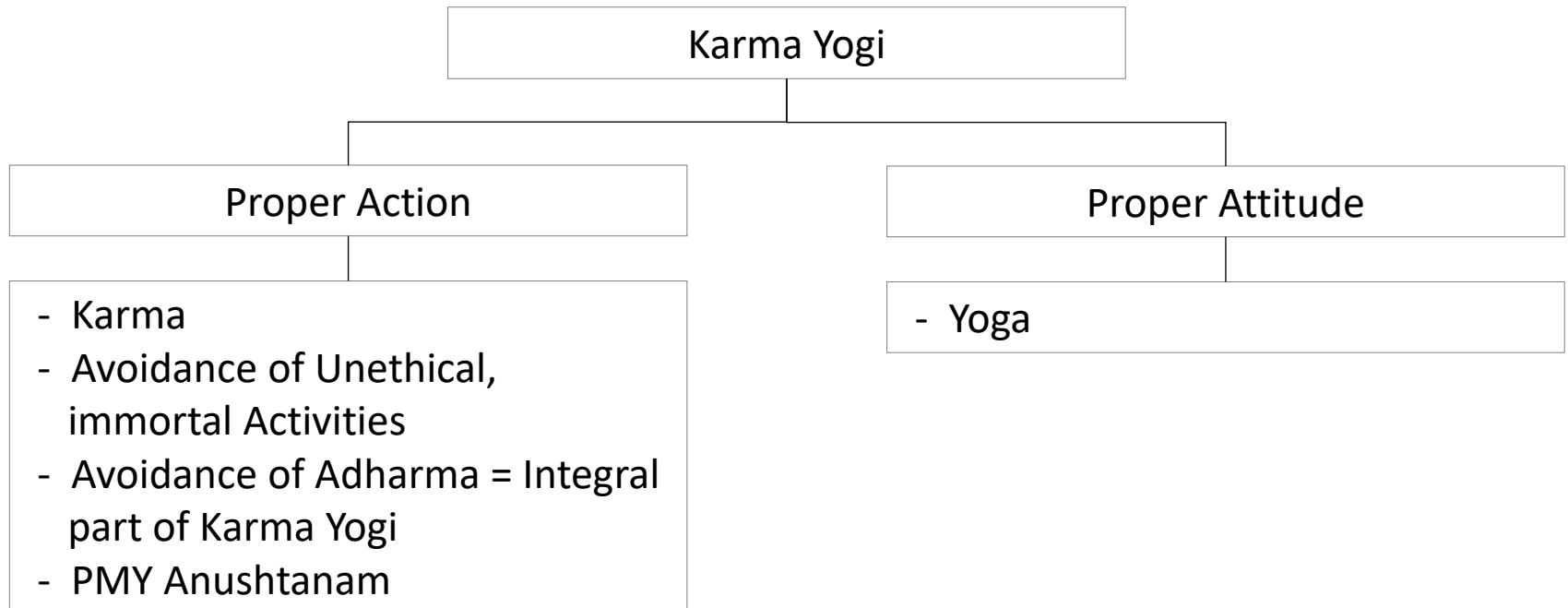
XX) a) If you possess 6 In Limited measure you are called Jiva, Limitless measure called Ishvara

b) Samagram = Abundance

c)



d)

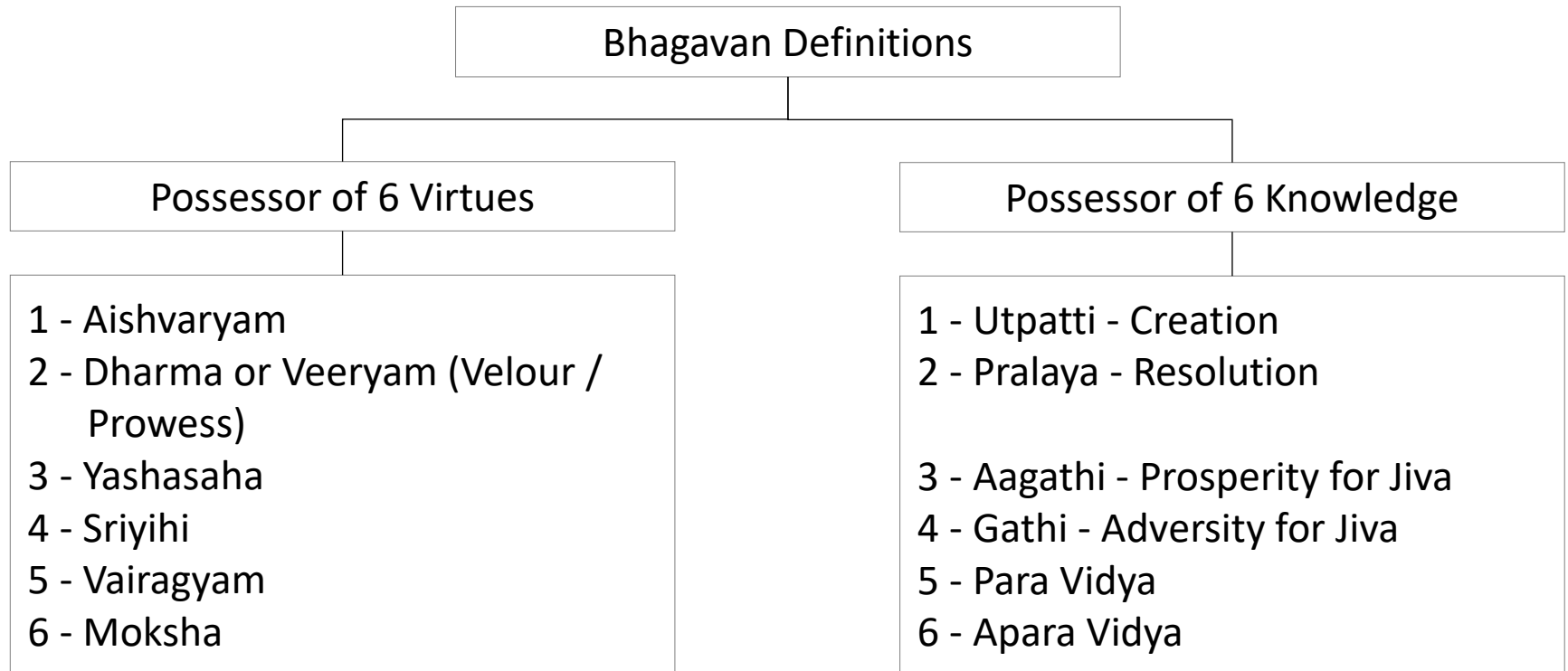


e) Anichham Api :

- In spite of their wish and free will, there is some super power which overpowers freewill.

f) Freewill is Doubted.

g)

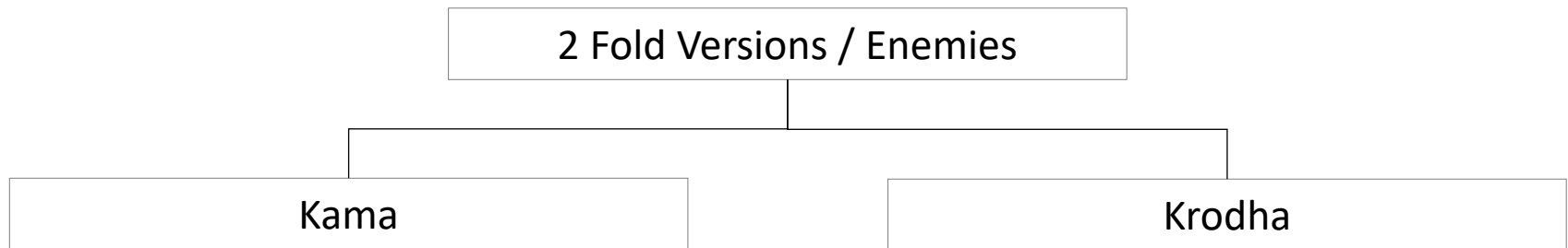


XXI) a) One powerful force Overpowers freewill

b)

Kama (Desire)	Raaga (Attachment)
<ul style="list-style-type: none">- w.r.t Unacquired Objects- Desire to Acquire	<ul style="list-style-type: none">- w.r.t to Acquired Objects- Desire to hold on to Objects Acquired- Prapta Vishaya

c)



d) What is their power?

e) Rajo Guna Samudbhavaha

- Mahashanaha, Mahapapma...

f) These two are extremely powerful, overthrow will power of a person.

g) Kama, Krodha are born out of Rajo Guna predominance in Prakriti.

h) Maha Shanaha - Greatest Consumer, Kuchodara of Purana, Great Eater, Greedy.

i) Mahapapma - Greatest Sinner

j) Violator of Moral Principles

XXII) a) When Kama gets Converted to greed, I Slowly Start justifying Adhamra.

b) Vairinam :

- Aantara Shatru, Great Violator of Dharma, enemy in Accomplishing 4 Purusharthas where will is required.

XXIII) a) Desire Obstructed becomes Anger

b) Anger = Desire only

c) To Handle Anger, handle Expectations.

d) Rajo Guna Overpowers educated, informed, freewill.

e) Even Shastric Expectations, Sattvic expectations, also binds.

f) Kama = Sattva / Rajas / Tamas - Expectations.

g) Remedy :

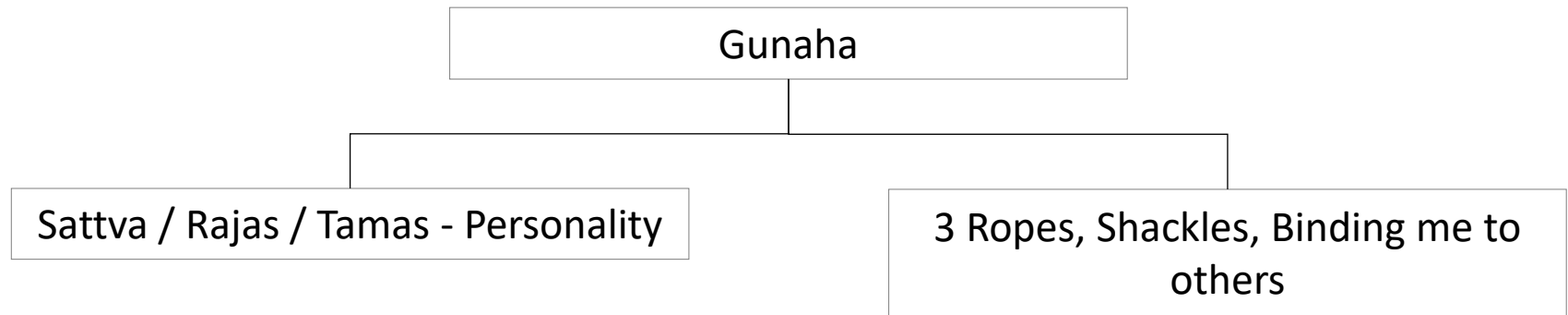
- Gunateeta Bava, don't have expectation.
- You may wonder, can we live like this?
- Jnani Munis - Examples.

h) Kama not Prarabda Desire or any Expectation.

XXIV) a) Yatu Nimittam, Kama Nimittam :

- Because of 3 fold Expectations as per Guna of a Person.

XXV)



a) Intensity of Anger is Directly Proportional to intensity of Desire.

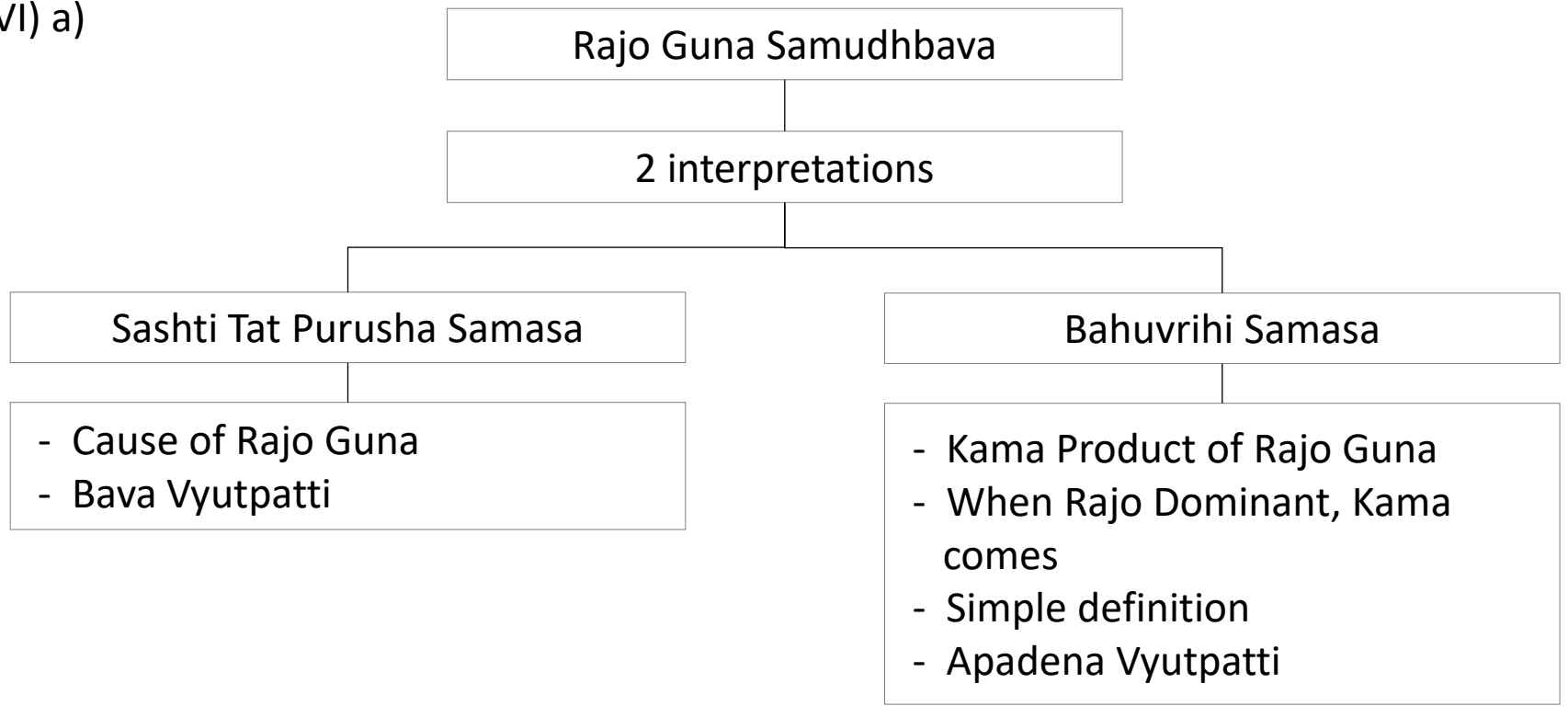
b) Only Superficial Remedies are given for Anger

- Go and Drink Water
- Take Deep Breath, think of Something different.
- Engage in Another Activity.

c) Root Out Cause – Expectation, final remedy.

d) All are Palliatives not Cure.

XXVI) a)



b) Gita :

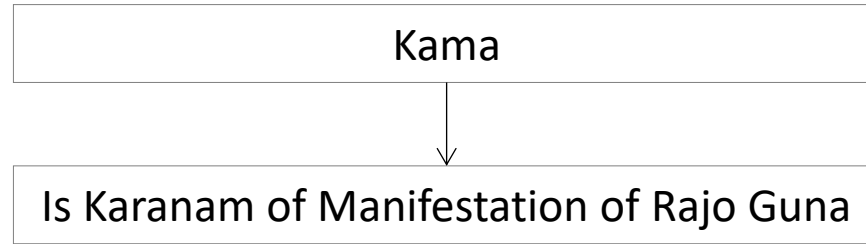
सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

**sattvat sañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||**

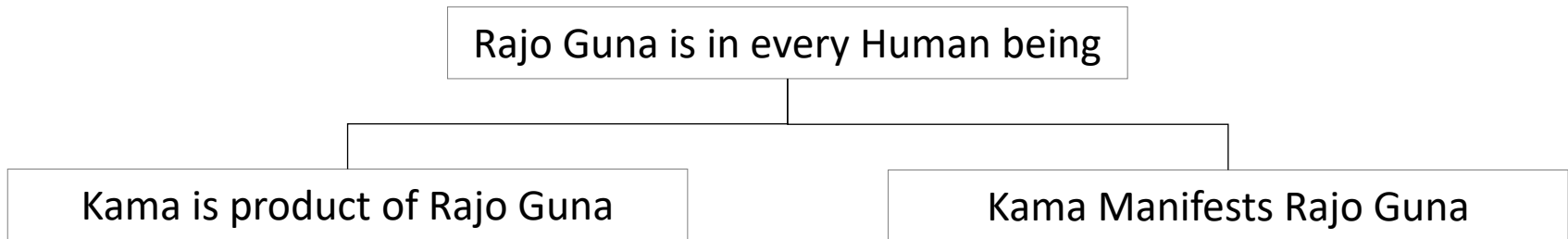
Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

c) This is Bahuvrihi, Kama is product of Rajo guna.

d)



e)



f) Creator = Manifestor, Activator.

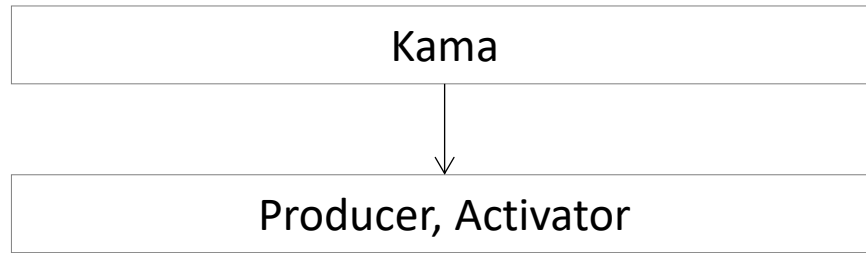
XXVII) Example :

- Sugarcane machine Manifests, activates sugar cane juice or produces juices.

a) When Kama, desire comes it manifests Rajo Guna.

b) When the desire is born Rajaha Pravartayam - Activating Raja guna impels person to various activities.

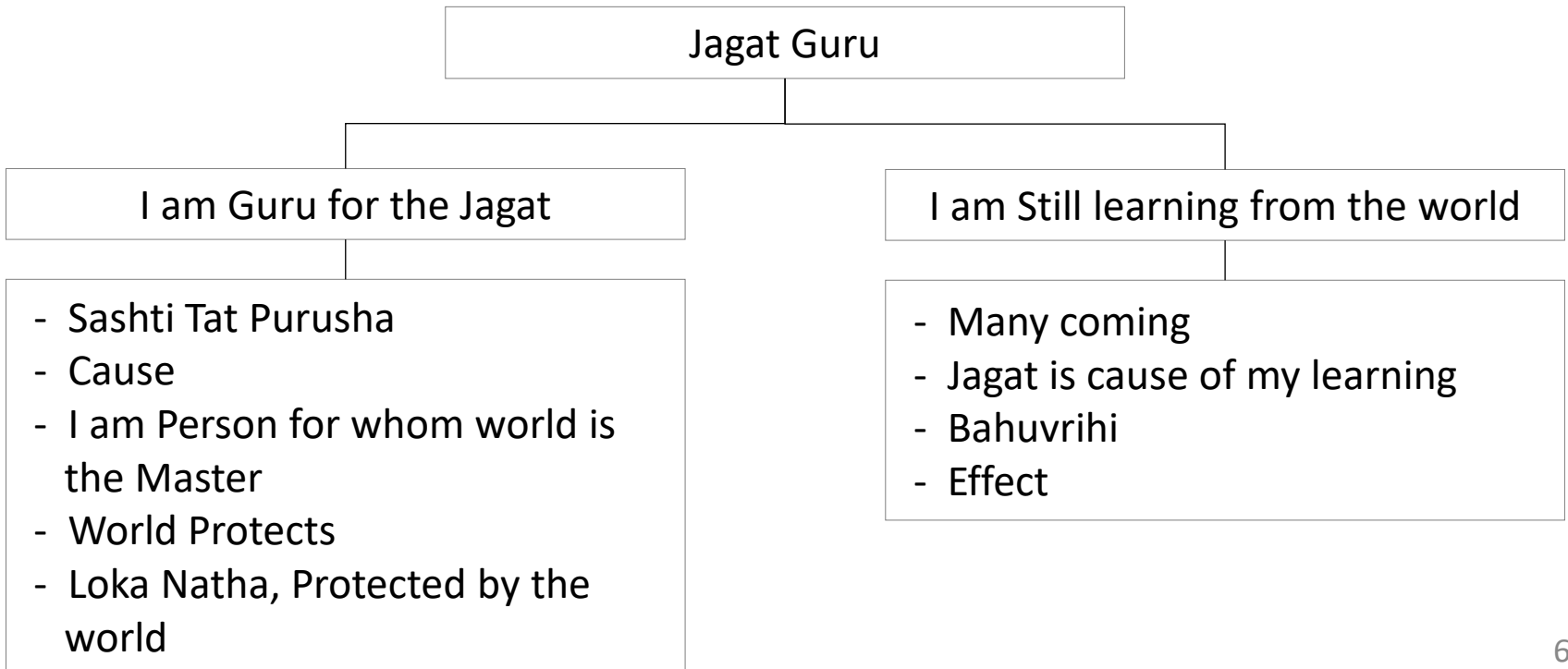
c)



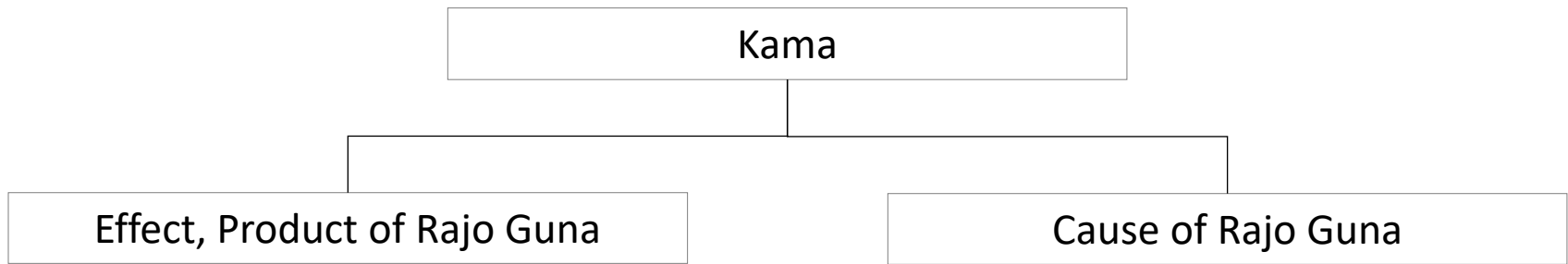
d)

Bahuvrihi	Sashti Tat Purusha
Kama is a product of Rajo Guna	Kama is cause of Manifestation of Rajo Guna

e)



f)



2nd Interpretation :

XXVIII) a) Kama activates Rajo Guna

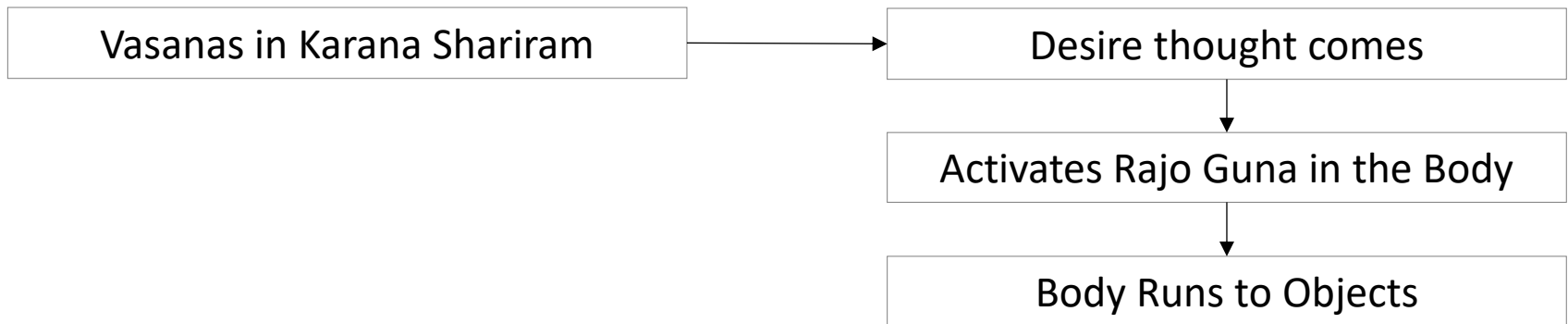
b) I could have remained quietly

c) I got desire

d) Desire activated Rajo Guna

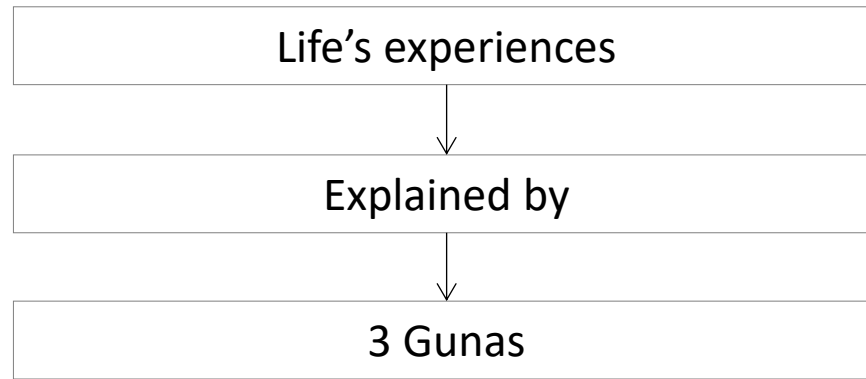
e) All desires cause activation of Rajo Guna

f) Desires activated by Vasanas.

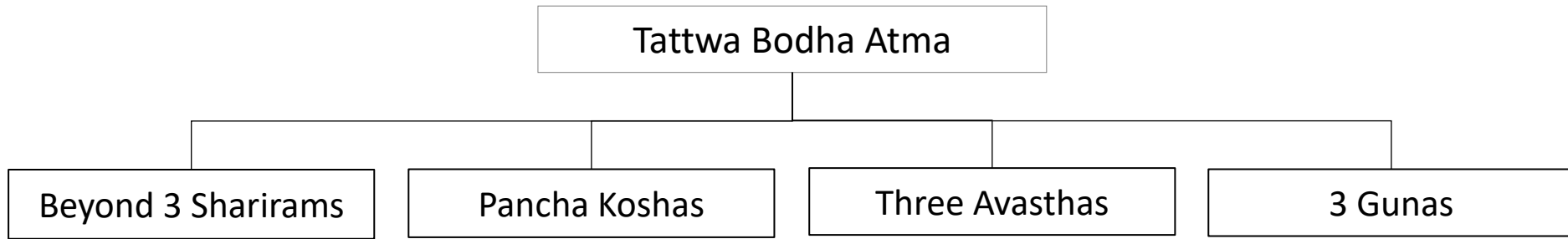


g) Aham Karitaha - I was forced, impelled by my greed, Rajo Guna and then Pralapaha, Moan, Complain.

h)



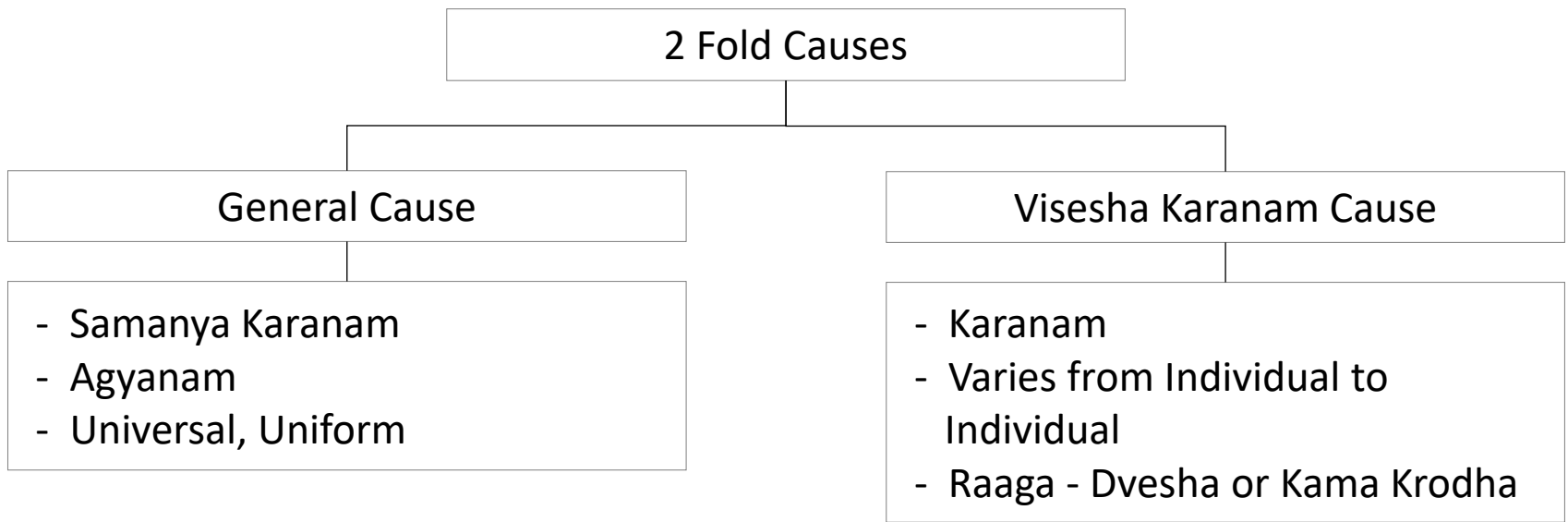
i)



j) Aaha Eva Maha Papma :

- Normal desire will not force one to violate Dharma.

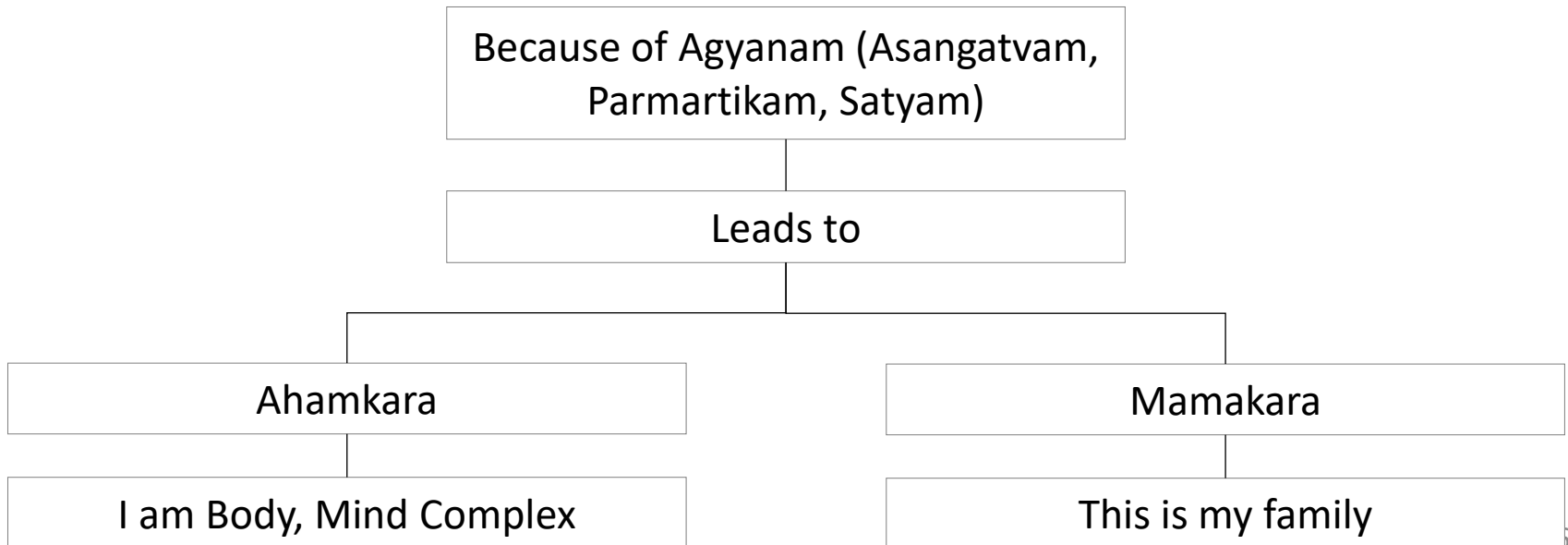
k)



L) Visesha Karanam is born out of Samanya Karanam only

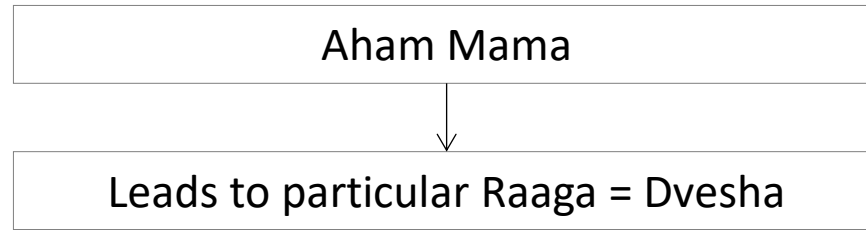
m) Because of ignorance of Asanga Atma Svarupam, get attached to Body, Mind, Universe.

n)



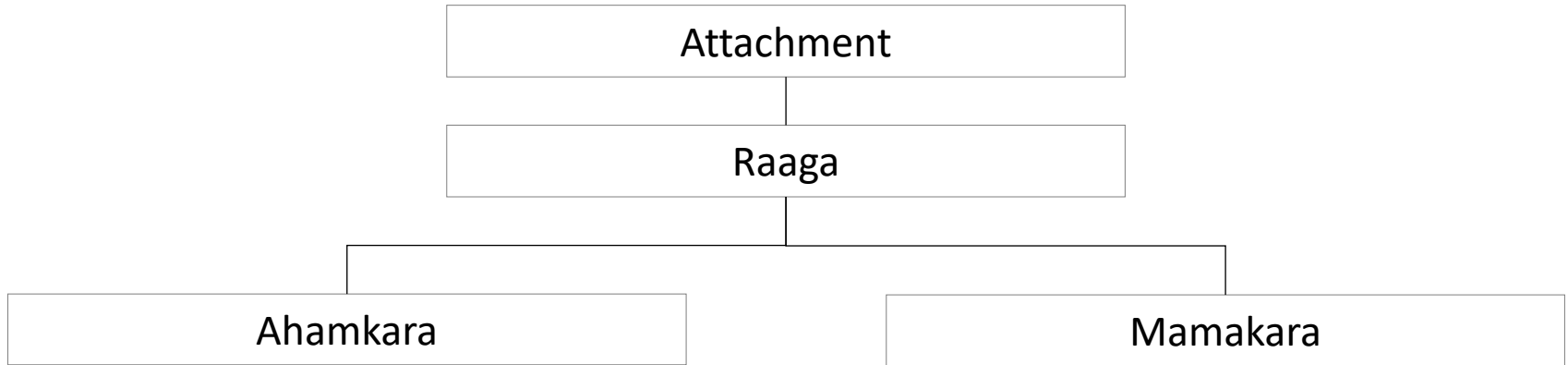
o) Most Important feature of Anatma = Ahamkara, Mamakara which leads to Samsara.

p)



q) Every person is attached to family Member

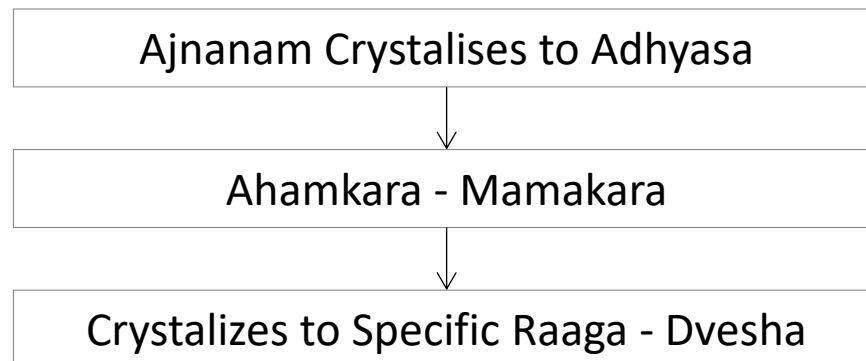
r)



s) Will vary from Individual to Individual

t) Other families - No Raaga

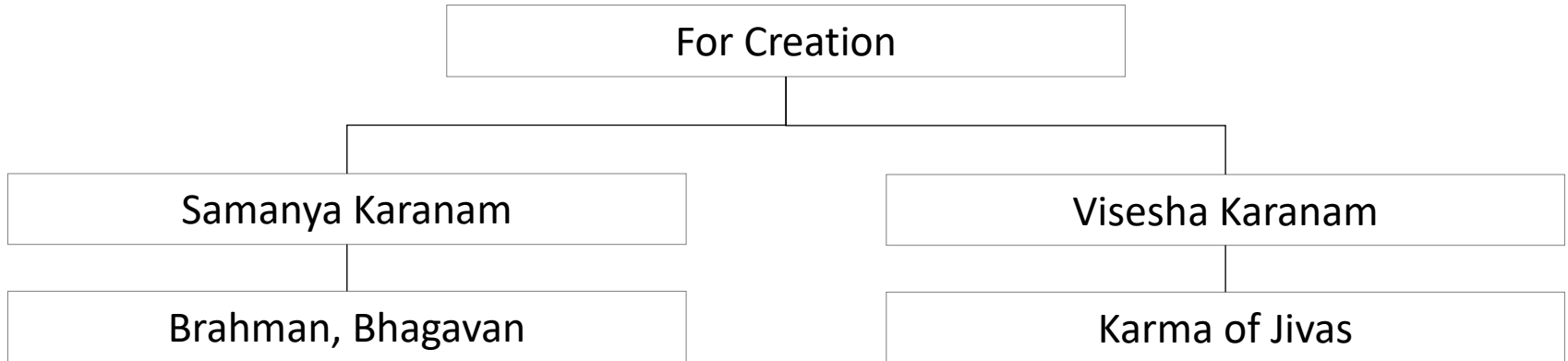
XXIX) a)



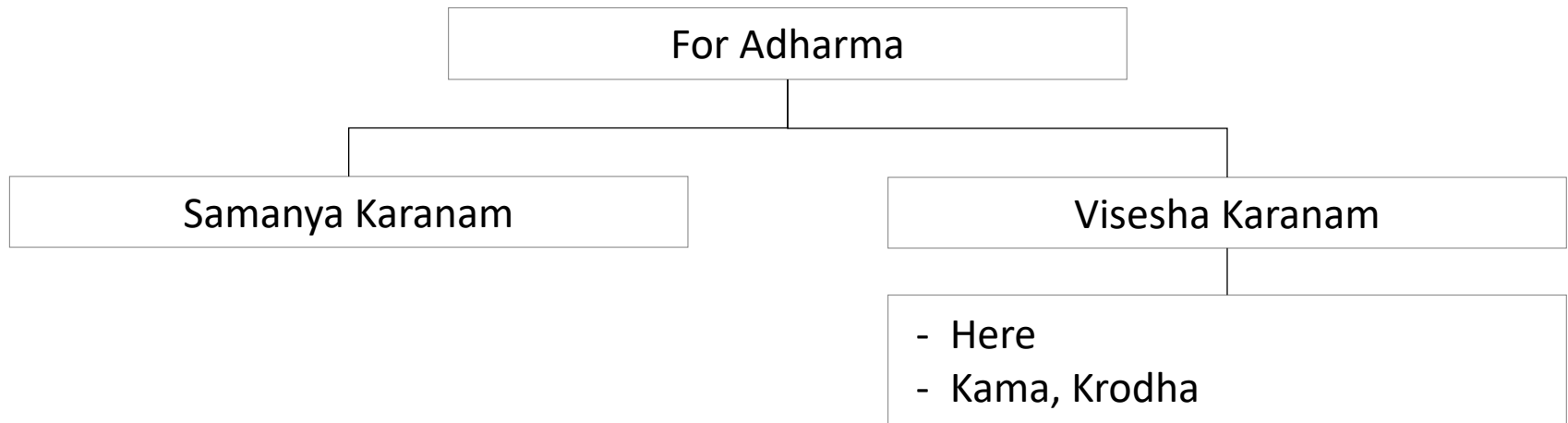
b)

Ajnanam	Visesha Karanam
Samanya Karanam	Raaga Dvesha, Kama, Krodha

c)

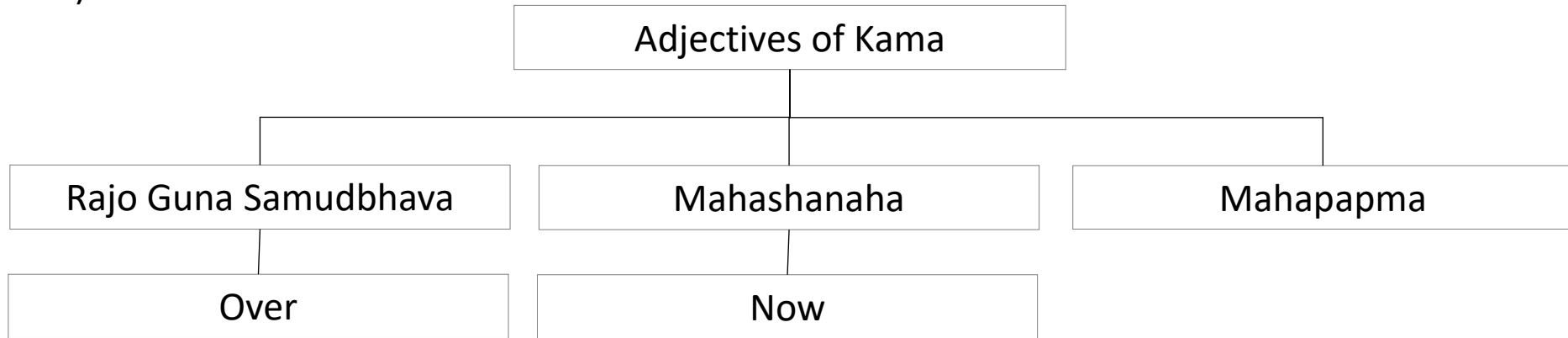


d)



e) Kama gets Modified into Krodha.

XXX)



- a) We can fulfill small desires because our capacity to put forth effort is limited.
- b) With limited efforts can't fulfill all desires
- c) Because of Greed alone, Kama is called a great sinner
- d) Desire converts a person into a sinner

e) Jantuhu :

- **At time of fulfillment, one has Maximum Deha Abhimana.**

- f) We are animals at that time
- g) Animalistic human being performs Papam.

h) Only with conviction, we will desire to use our will power.

i) Will power can be strengthened only when it is backed by intellectual conviction.

j) Take a vow, I will not impulsively do these Desire Ridden selfish actions.

k) Because of intellectual conviction, it leads to a Vratam, Vow, Freewill gets developed, Strengthened.

L) Vow is possible only with 41 days Vratam.

m) Strengthening of freewill takes place through Vratam

n) Vratam takes place only with conviction

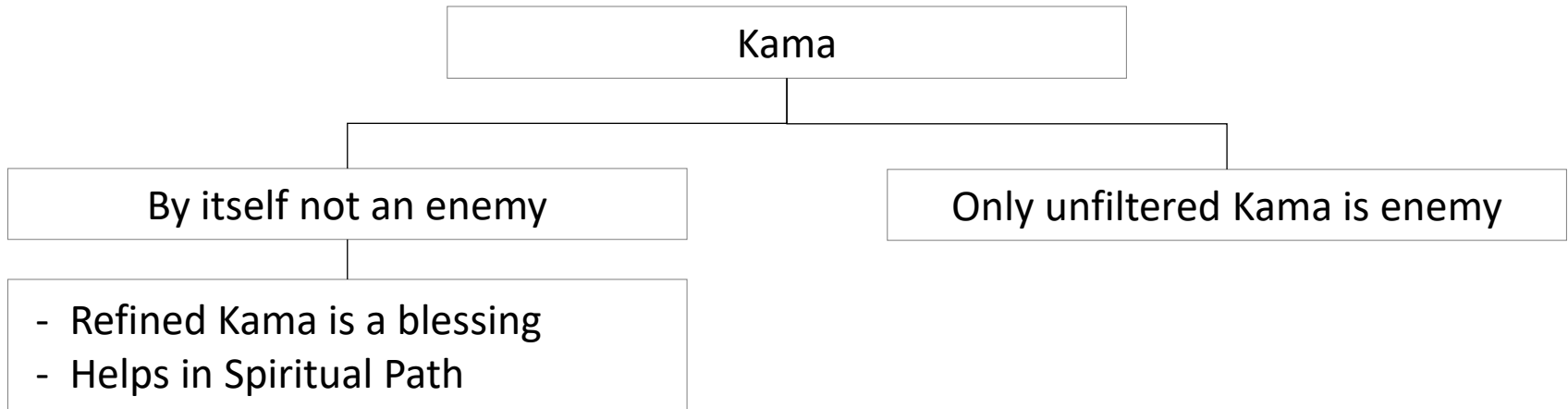
o) Therefore Viddhi, develop conviction and understand "Desire is your number one" for Moksha.

p) Iha Samsare :

- In the field of Samsara Kama is the enemy.

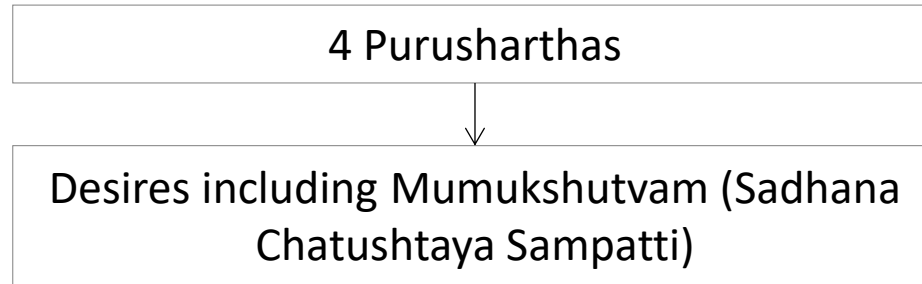
q) It is a Generalized term.

r)

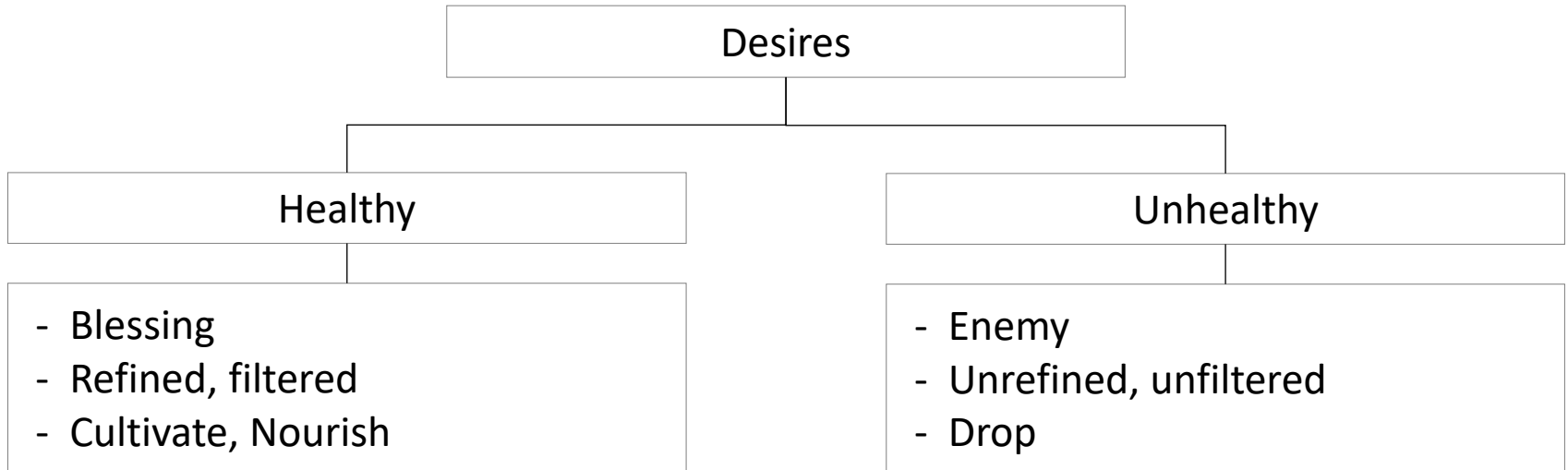


XXXI) a) Karma Yoga / Upasana Yoga / Jnana Yoga can't be Practiced without a Desire.

b)



c)



d) Animals - Live instinctively

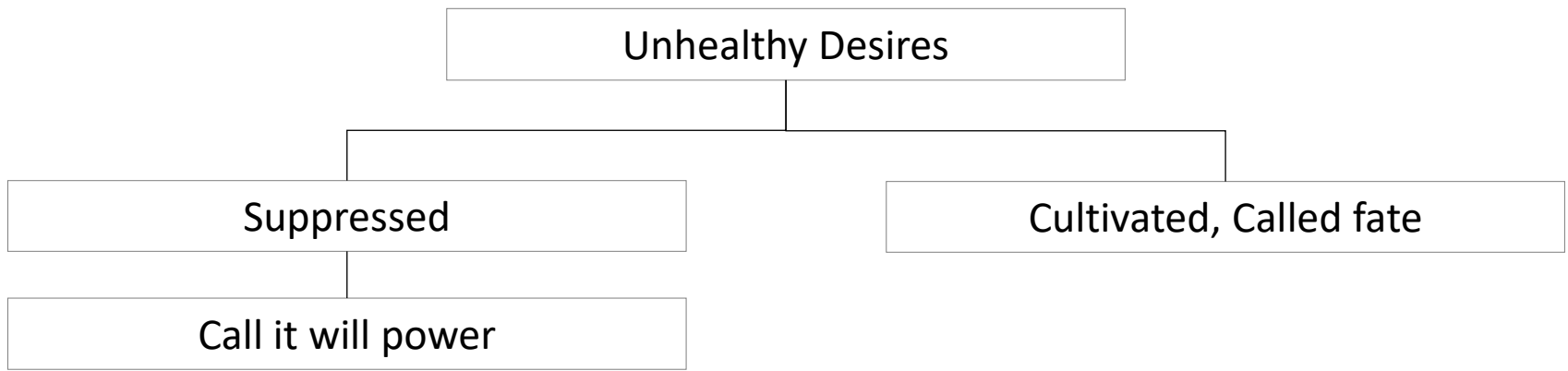
- We have higher powers - Ichha, Kriya, Jnana Shakti.

e) Navratri - Devi worshipped as Ichha Shakti

f) Iha Vairinam Viddhi :

- Understand Kama to be an enemy.

g)



h) Rising Adharmic Kama has power to Suppress Nitya - Anitya Vastu Viveka.

i) I am Nitya Atma, Svarupaha is peace, thoughts fleeting, discriminate Viveka Shakti.

j) Initially, our strong Viveka shakti can easily push off Unhealthy desires like a sprout (Feeble Desires).

k) Once desires are nourished, and grow like a huge banyan tree, cover discriminate power.

L) Then desires become enemy

m) Verse 36 :

- Desire = Enemy.

n)

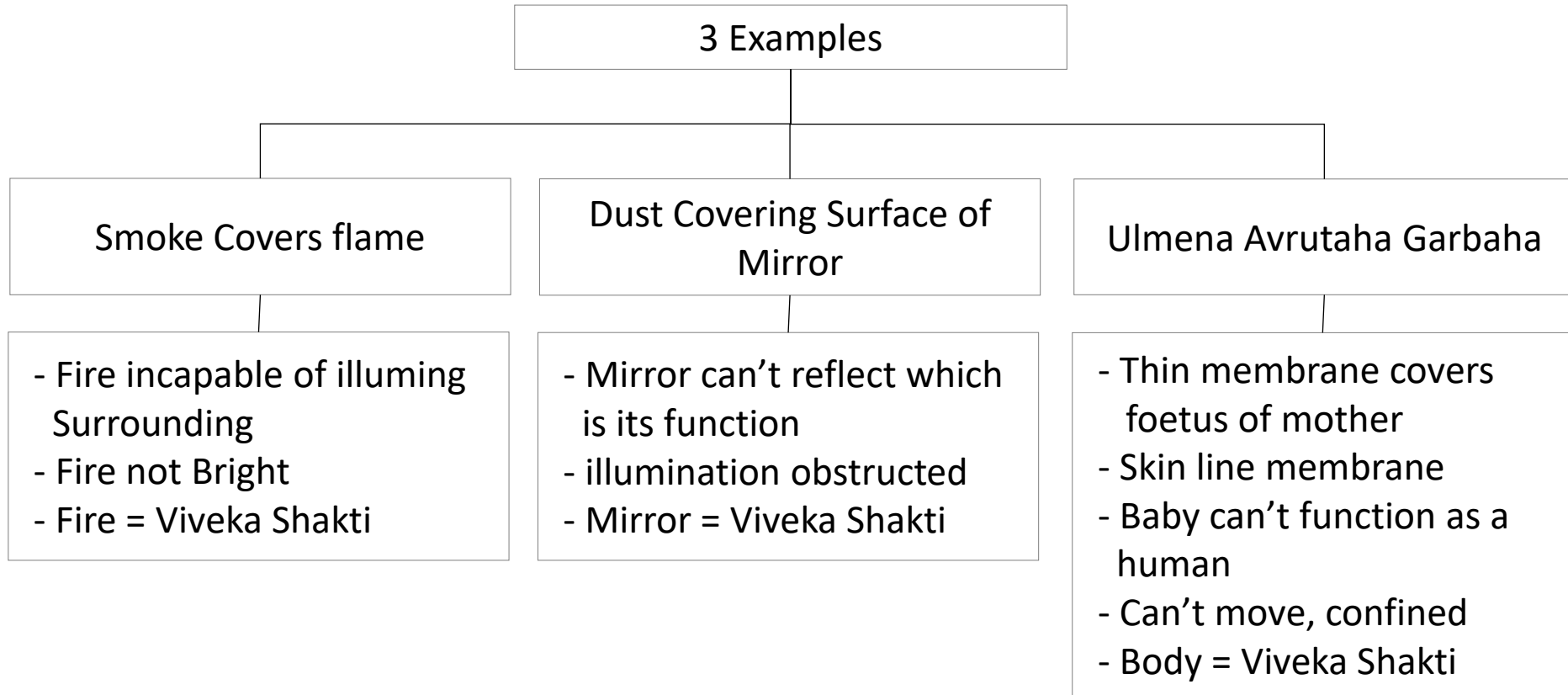
Healthy Desire	Unhealthy Desire
Ambition	Enemy

XXXII) a) Taught by 3 Example, how Kama covers Viveka Shakti

b) How Ravana commits a mistake, because of his Kama

53) I) How Viveka is Covered by Kama?

a)



b) Something obstructs functioning of Awareness.

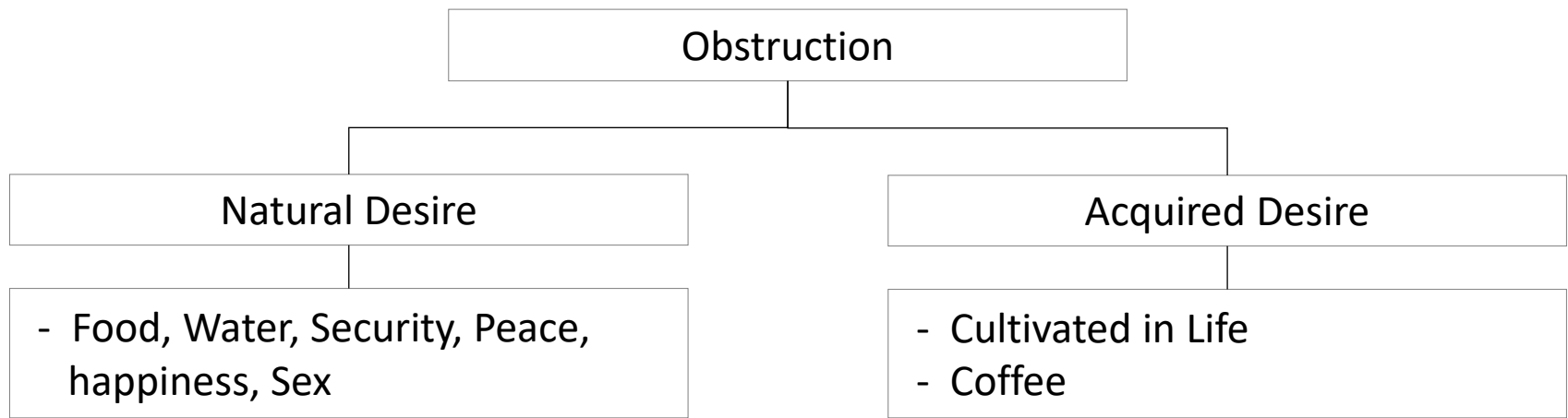
c) Kama = Aavaranam Obstructs functioning of Viveka Shakti

d) 3 Viveka Shakti is Non-functional because of Kama

e) Smoke is Natural to fire, Sajaham, Natural to fire.

f) Dust - Acquired, not Natural to Mirror.

g)



h) Don't feel bad if Natural desires, Vasanas erupt in your Mind, Sahajam.

i) They are inbuilt in the Body, Svabavika Kama, Sahaja Kama, Universal.

j) Acquired Desires - Want Latest Phone, Acquired through Advertisement, like Mirror Dust.

k) Foetus – Membrane, have to bear it for 10 Months

- Baby Hidden in Womb.

L) Kama – Vasanas, Hidden in Unconscious Mind = Kashayam

m) Inactive, in Meditation, Awareness, it is not leaked to External world, Sense Organs closed.

n) I become Aware of Kashayam, Vasanas, Desires.

o) When cat is Away, Rat has a field day.

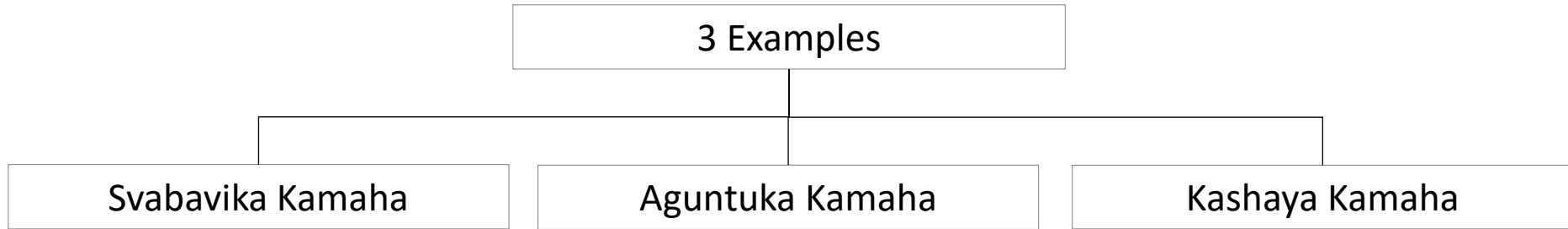
p) In Meditation, Conscious Mind is away, Unconscious Mind takes over.

q) Sakashayam Vijanati, I never knew I had Such Desires in my Mind.

II) a) Meditation keeps Conscious Mind away.

b) From Unconscious Mind Raaga - Dvesha come, desires come

III)

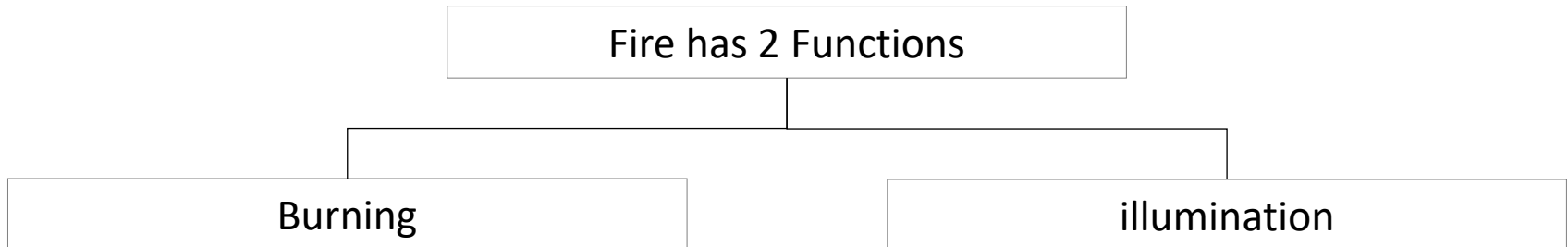


a) Our free will is only to Direct the Desires.

b) We have No choice with the Eruption of Desires.

c) Fire Covered by Smoke function of fire is Stopped.

d)



e) Illumination Obstructed.

IV) a) Mirror - Avriyate :

- Covered by Dust particles, Malam.

b) Function of Mirror - Reflection is Obstructed

c) By Just wiping the Mirror off Dust particles, Reflection comes.

d)

Before Wiping	After Wiping
No Reflection	Reflection comes

e) Wiping removed Obstacle

V) a) Mahavakya Sravanam Produces Knowledge

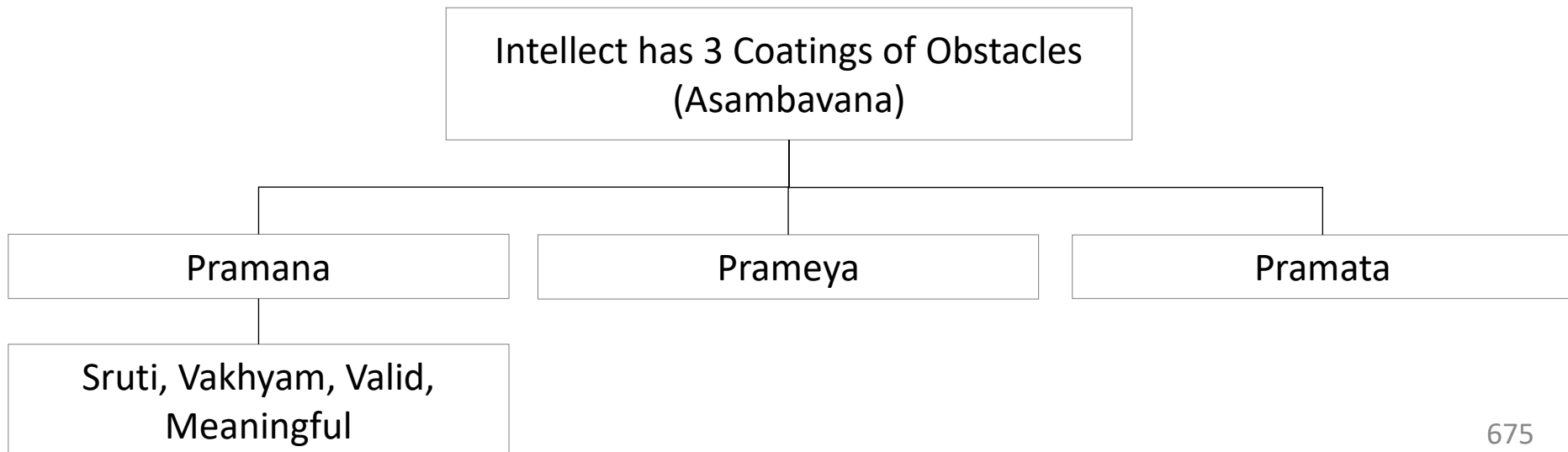
b) Nididhyasanam and Mananam do not produce Knowledge.

VI) a) When Teacher Makes Statement, impact is more after 30 Years Teaching.

b) Words have infinite Power

c) Now I am able to Absorb the Power of Shastric words because my Mind is ready, fit.

d)



e) Shabda alone Produces Jnanam

f) Meditation removes Obstacles, Doesn't Produce Jnanam.

g) Baby is confined, Solitary confinement, Cellular Jail, not able to do anything.

h) Desires in Unconscious Mind, I don't know.

i) Here Dharma - Adharma Viveka is covered

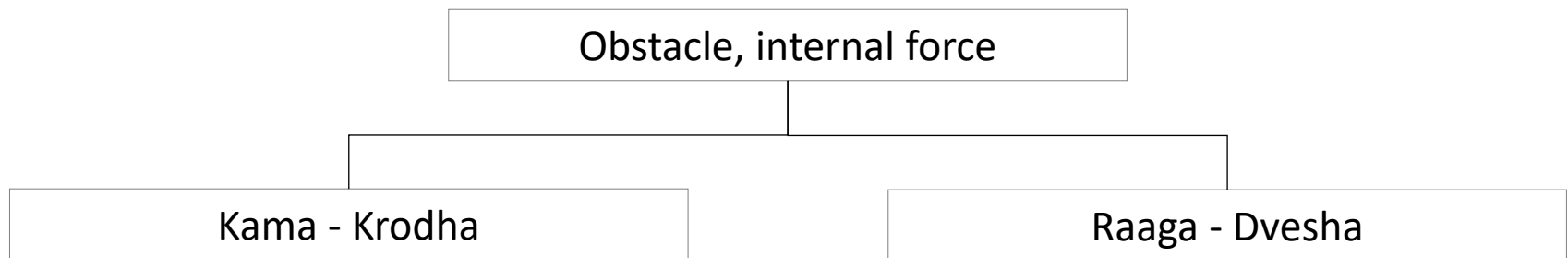
j) Tena idam Avruta

- This Discrimination knowledge of Dharma, Adharma is Covered by Kama.

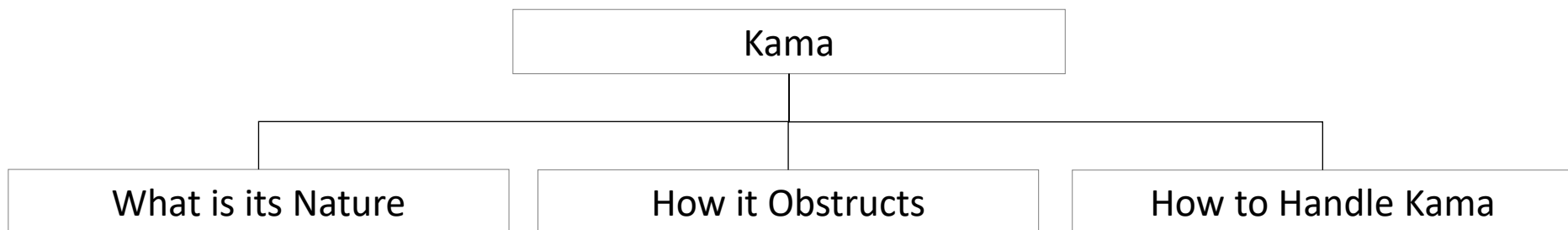
k) What is the Obstacle to Practice Karma Yoga in life which can give Material benefits and Spiritual Growth?

VII) Lord Krishna (LK) :

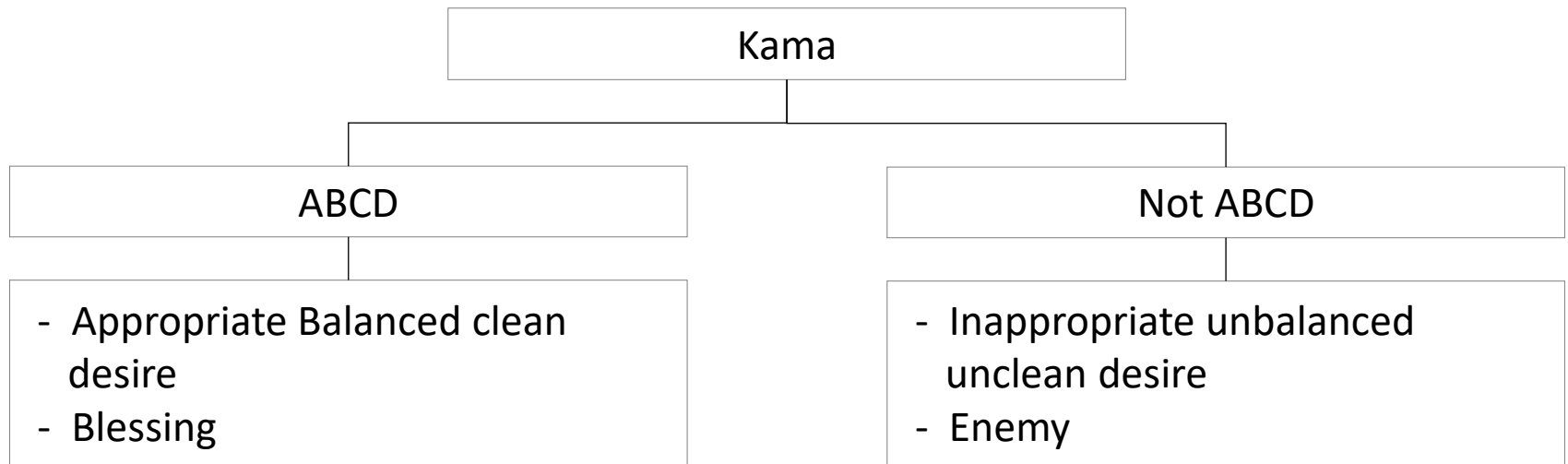
a)



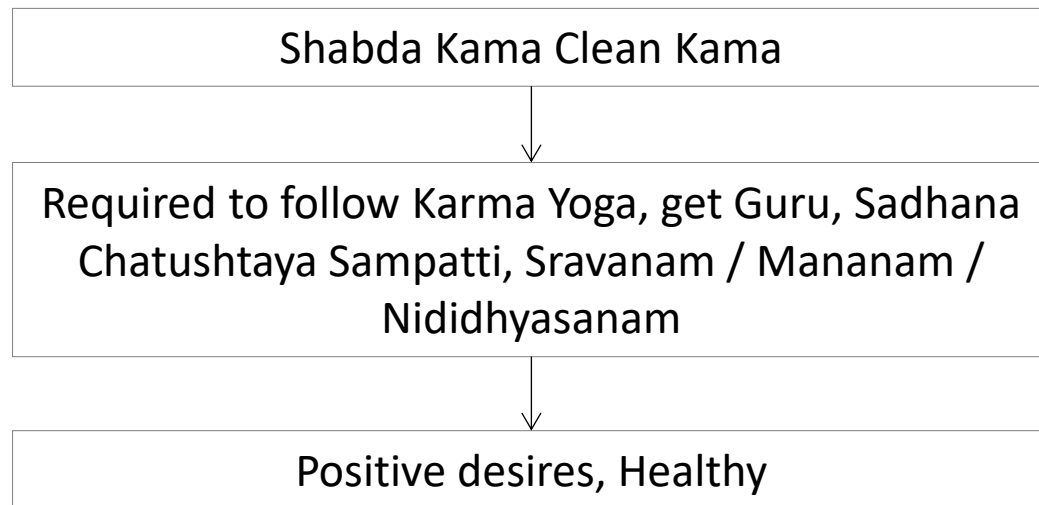
VIII) a)



b)



c)



d) Lord Krishna :

- Condemns here inappropriate, unbalanced, unclean desires, Ashuddha Kama.

IX) How Ashuddha Kama becomes enemy?

a) What is Mechanism?

b) Obstructs our best friend - Intellect, Buddhi in the Body

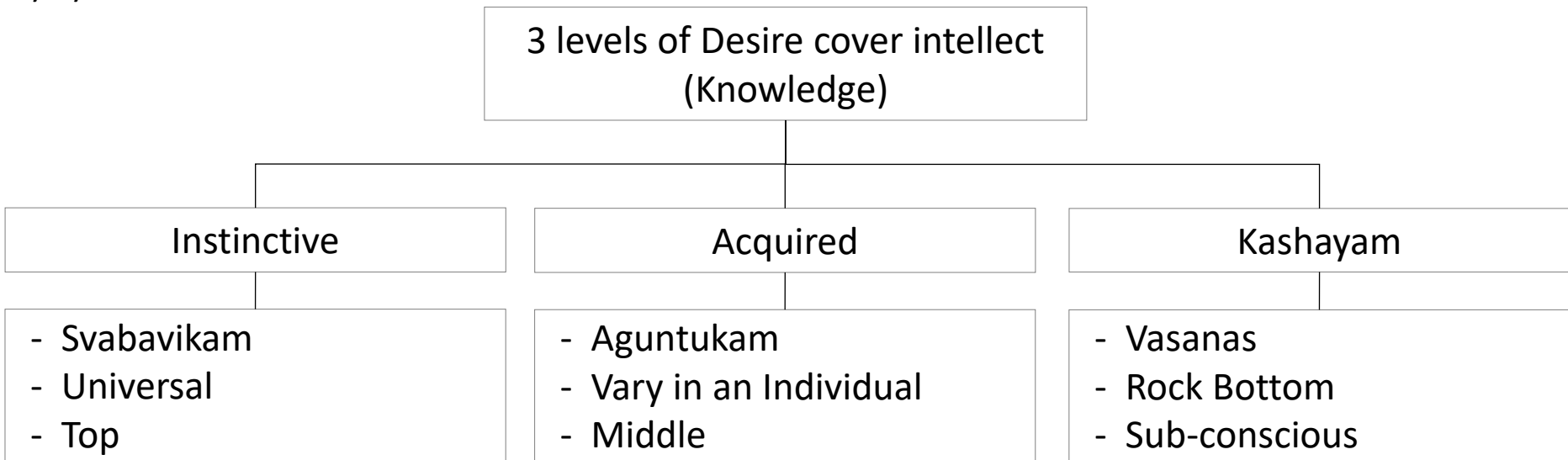
c) Immobilizes, Obstructs, Viveka Shakti, Discriminative power, Knowledge.

d) Intellect is our Torchlight in the Dark world of 5 Elements.

e) Our life's Destination - Mosha can't be reached without using this torch light.

f) If intellect is Covered, Veiled, Non-functional, then 3 Layers of Kama take over our entire life.

X) a)



b) Our life's Direction is Changed.

c) When intellect is Drunk with Kama, our Sense Organs run out of Control, become wild, Person can't reach his Destination.

d) Therefore Kama is the worst enemy of mankind to realise Atma Svarupam.

XI) a) Smoke - Example :

- For instinctive desires.

b) Mirror Example :

- For Acquired Desires.

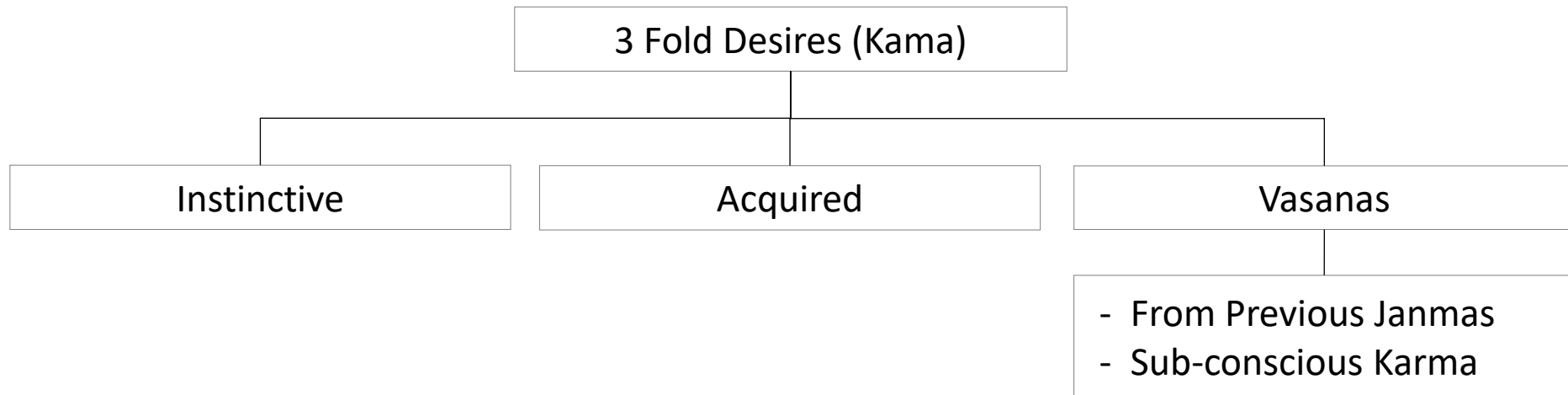
c) Womb Example :

- For Deep Sub-conscious, Un-conscious desires brought forward from Purva Janma called Vasanas.

d) This :

- Viveka Shakti.

e) That :



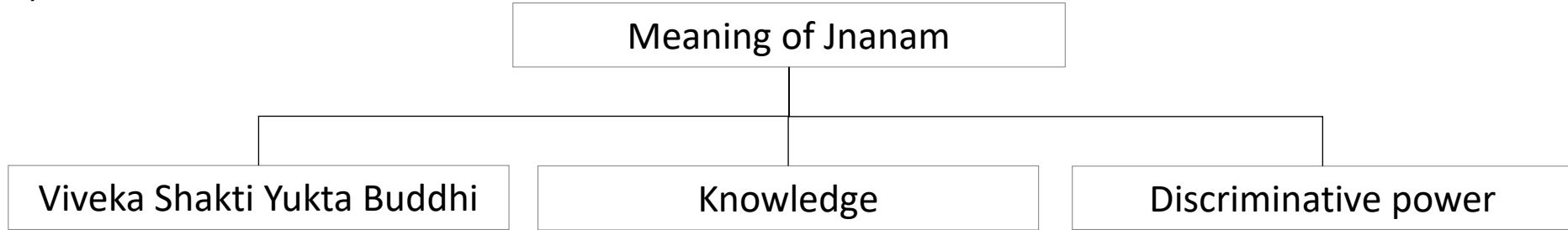
f) Viveka Jnanam is Covered by Karma, Vasana becomes my enemy.

Gist :

XII) a) Viveka Shakti, Discriminative power is covered by Desire not Consciousness.

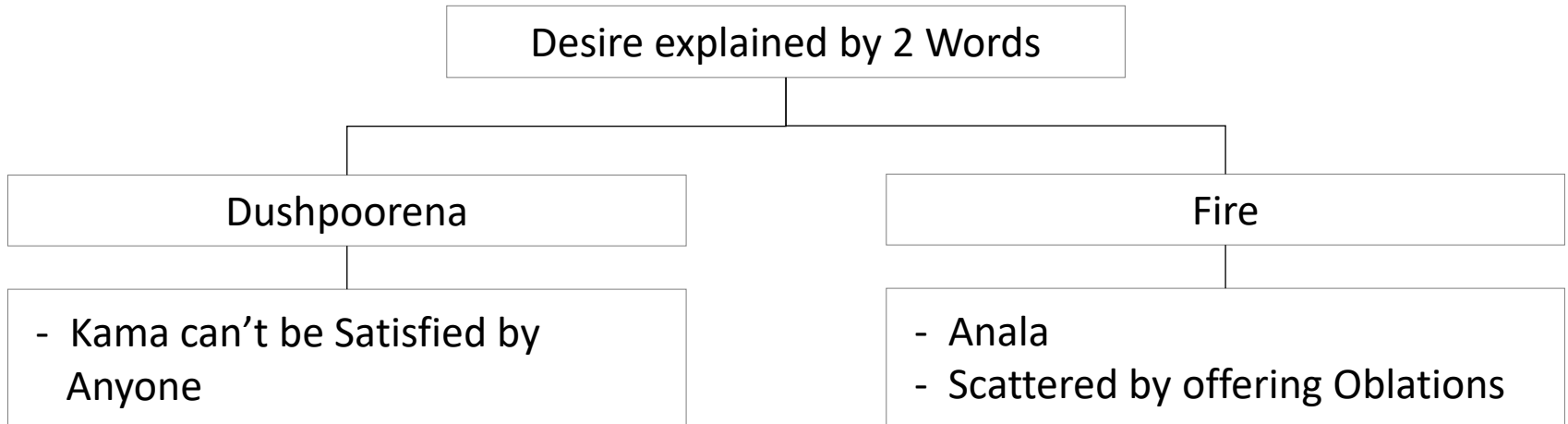
b) When Viveka Shakti comes, it reveals my Svarupa Chaitanyam.

c)



d) Viveka Shakti is Covered by Kama.

e)



- f) Nobody can Satisfy desire by fulfilling desire
- g) Kama gets Converted into Lobha by Satisfying Desires (Food, Money, Houses, Performs, Knowledge, Music).

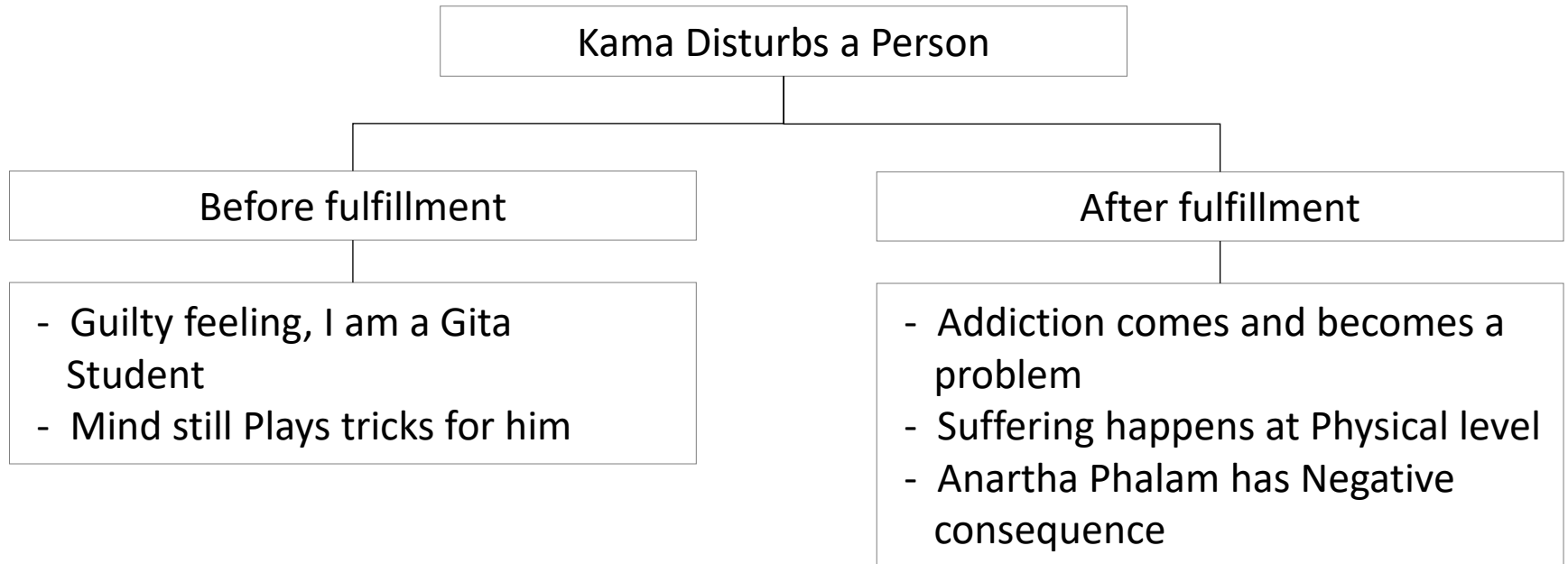
XIII) a) Oblations when offered to fire, it becomes Bigger

- b) By Fulfilling desire, no Desire gets Exhausted
- c) Kama is permanent enemy for a Sadhaka Jnani or Jnana Yogi, not Jnana Nishta.
- d) For Non-Sadhaka, Kama is permanent enemy, because he has no Atma Jnanam.
- e) By Kama, Viveka Shakti is Concealed, Veiled.
- f) Jnani is Sthira Prajna, has handled Kama.
- g) Here Sadhaka in the Path of Jnanam, Doing Sravanam, Vedantic Student called Jnani.
- h) For a Vedantic Student, Kama = Permanent enemy, Nitya Vairi.

XIV) a) Student has learnt fulfilling Kama means getting attached, Addicted to Sense Objects, beings.

- b) It drags me away from Spiritual Path.
- c) As Soon Kama Vrutti rises, he knows it is a Problem.
- d) Has Guilty feeling, Disturbs in the beginning.

e)

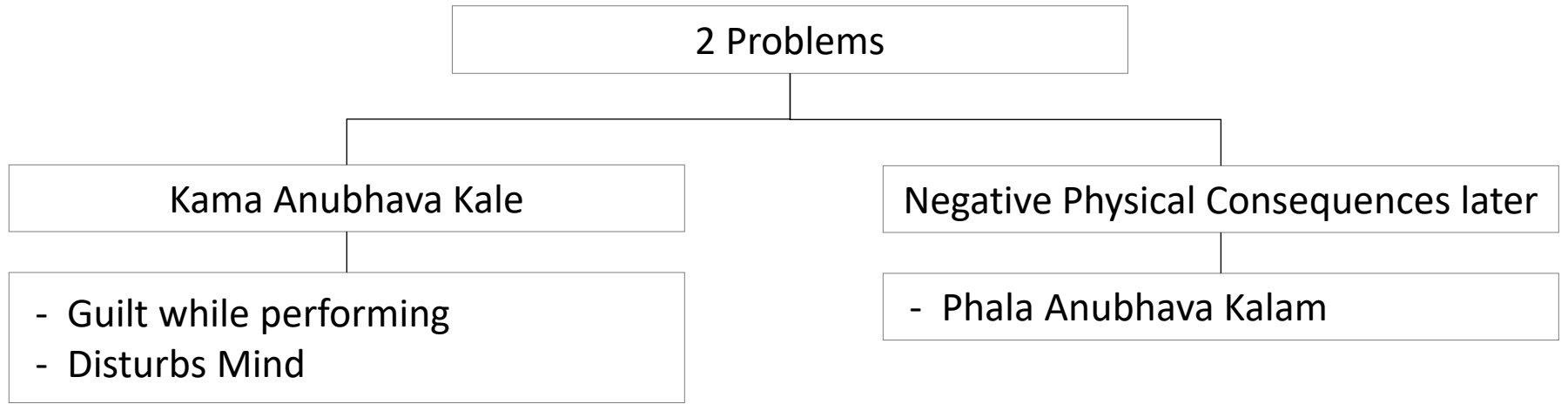


f) 5 Klesha, Vrutis are Bondage, Seeking freedom from that is Mukti.

g) Like Deer, we run seeking Happiness outside

h) Our ignorance of Atma Sends us on hunting ground in the world with Sense Organs and Mind rushing externally now and then.

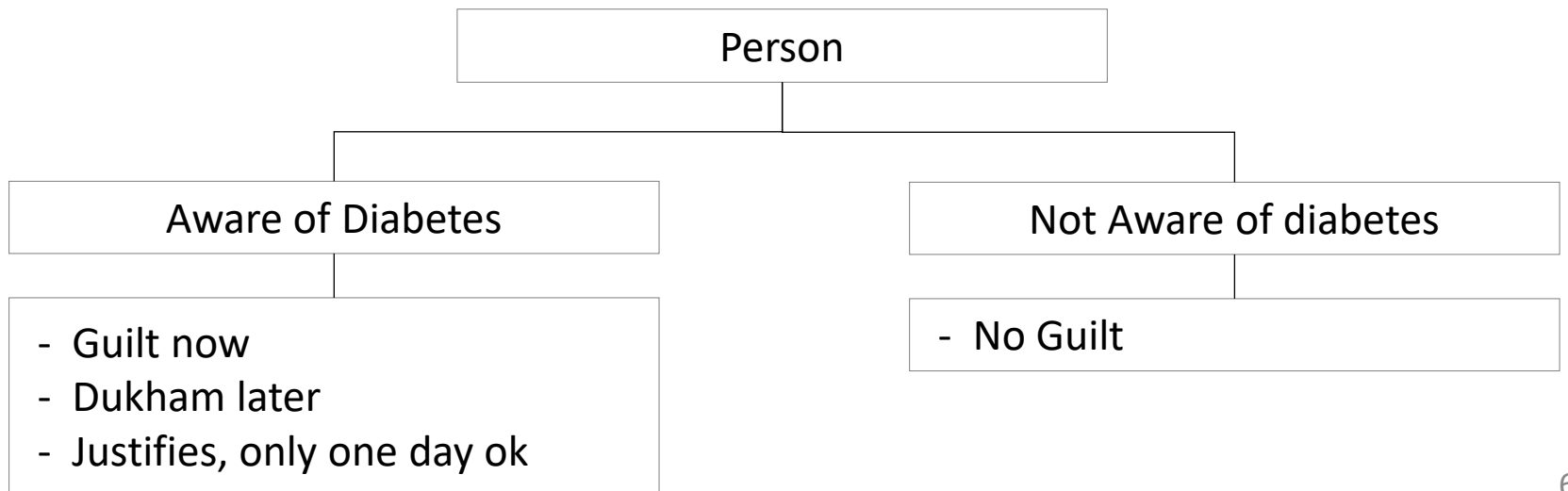
XV) a) By Entertaining, Nourishing, fulfilling Kama face



b) I am Gita Student, Guilt comes

c) Non-vedantic person has no Guilt.

d)

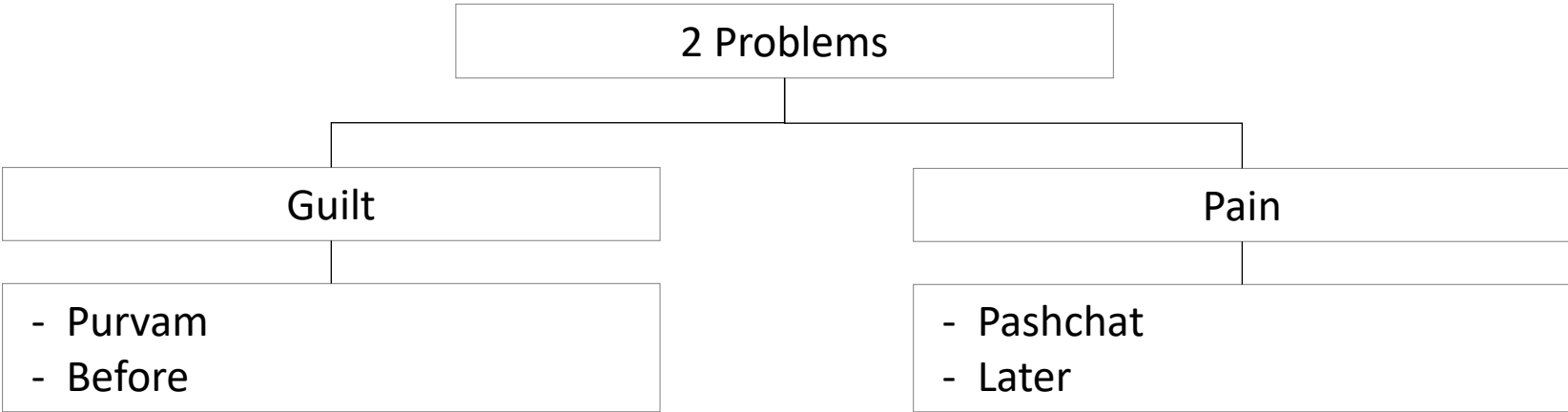


e) After understanding Vedanta, can't totally enjoy Sense Pleasures.

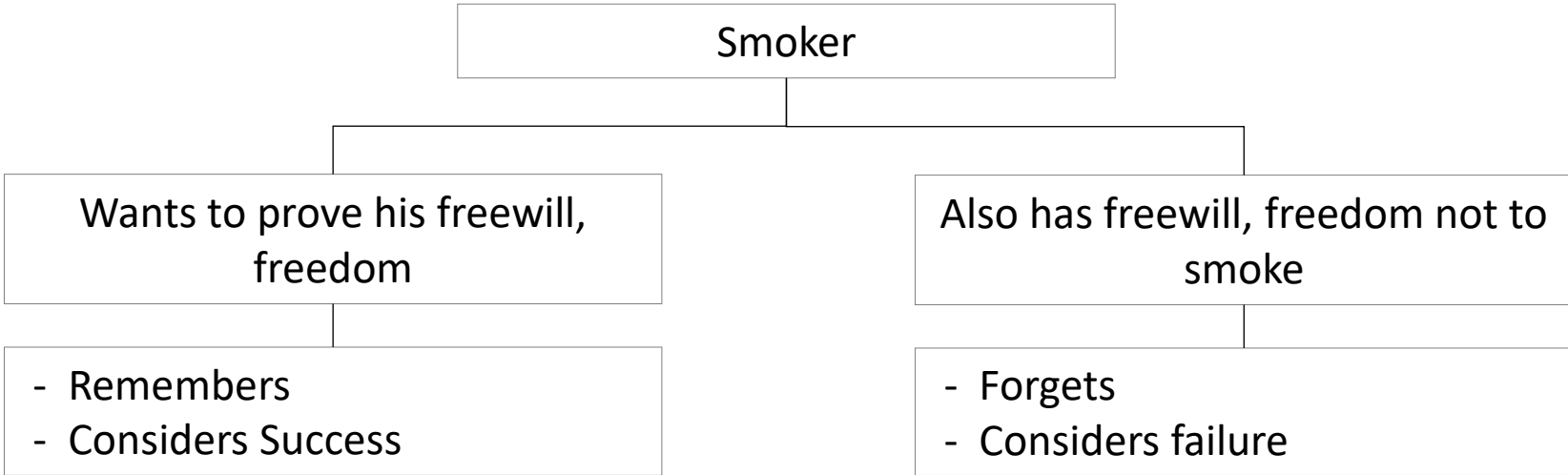
f) Purvam Eva : Jnani Janati

- Before problem comes, Jnani knows.
- This is thought pattern of a Gita Student.

g)



h)



i)

Addictions could be many

Smoking

Liquor

Telling Lies

TV

Mobile

j) Loss of freedom = Samsara.

k) Vedantic Student

Double Dukhi

Guilt

- Purvam
- Family Taunts
- Before indulgence

Pain Physical Later

- Pashchat
- After Indulgence

L) They have no Guilt, they are comfortable desirous people.

m) Comfortably angry, Shout, Nature of the world, Prakruta Purusha.

n) Others Look at Desires as a friend, don't know Consequences.

o) Consequences of Indulgence known after several years.

XVI) a) Because of desire and indulgence, I have sorrow.

b) I have no freedom to say no to those objects because of lack awareness

c) Bad consequences come to me only because of my desire

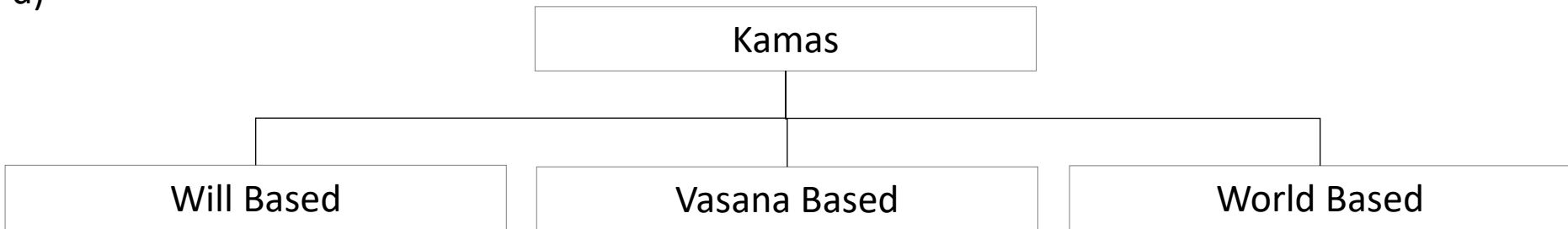
XVII) a) Ataha :

- Because of this reason Kama is enemy to Vedanta student alone.

b) Filter Kama

c) Arrival of Kama not in our hands.

d)



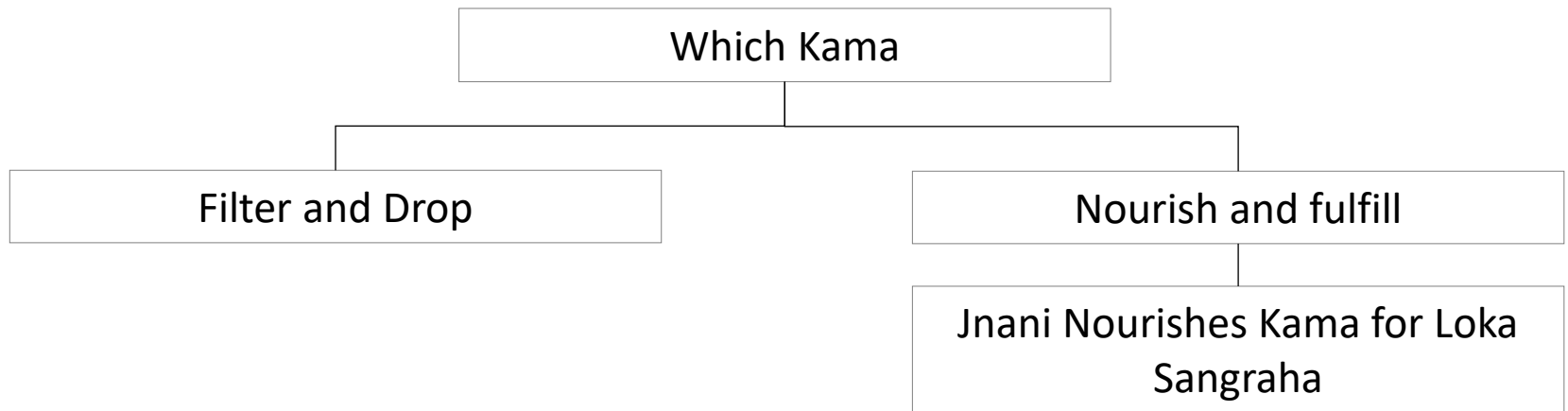
e) Desires will be constantly Bubbling in the Mind

f) Sthira Prajna can't Avoid Desires.

g) Problem :

- **Not rise of Kama but deciding which Kama has to be fulfilled or filtered.**

h)



i) Aim :

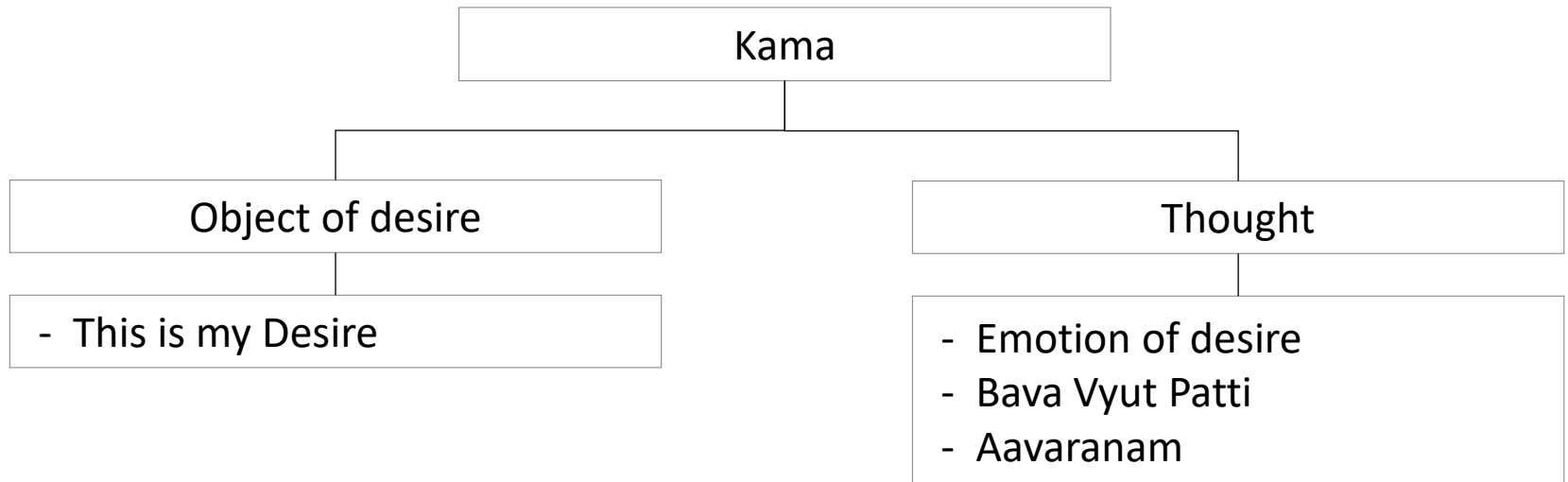
- Not to Stop Rise of Kama.

j) Filter Kama before Nourishing and Fulfilling

k) Alertness is required, Otherwise, Kama will cause Samsara.

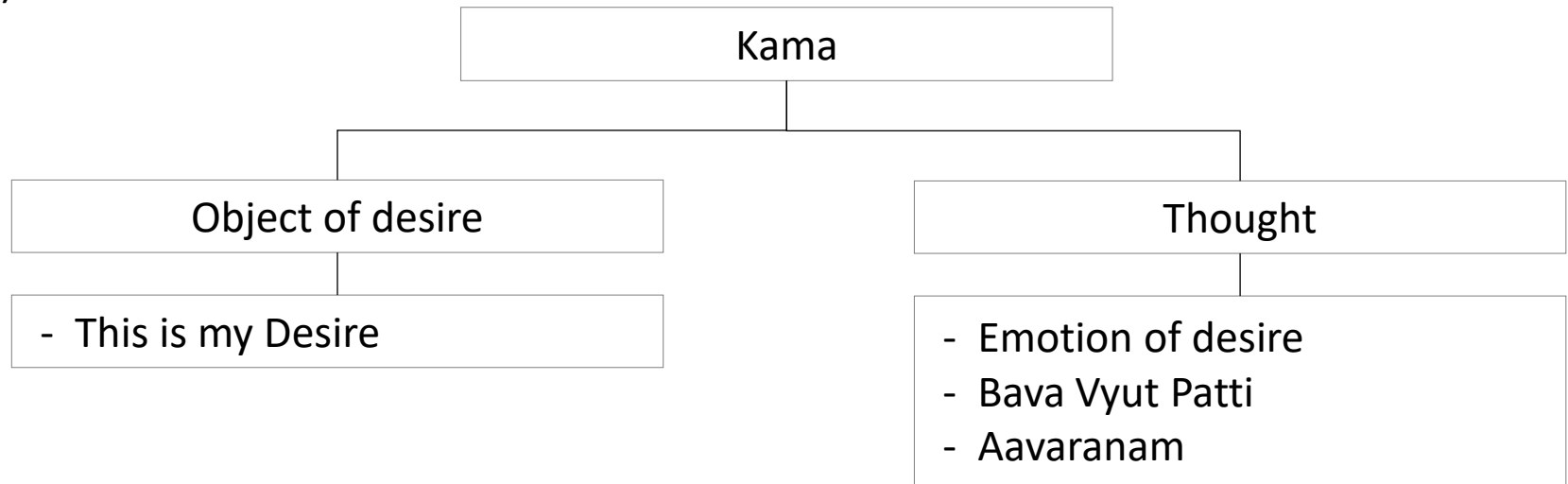
L) Clouds in the intellect are in the form of Kama Rupam, Svarupam.

m)



- n) Kama can't be Satisfied by any amount of fulfillment.
- o) Feed Sense Pleasures, expecting Kama to get Satisfied, expect it to Subside, Subdue and go and not Disturb Mind again.
- p) Any Amount of things, beings you offer to desire in the Mind, it will ask for more.

54) I)



a) Aavaranam is not a Physical cloth Covering the Intellect

b) Kama can't be Satisfied by any amount of fulfillment.

c) Any Amount of things, beings you offer to desire in the Mind, it will ask for more.

d) Description of fire :

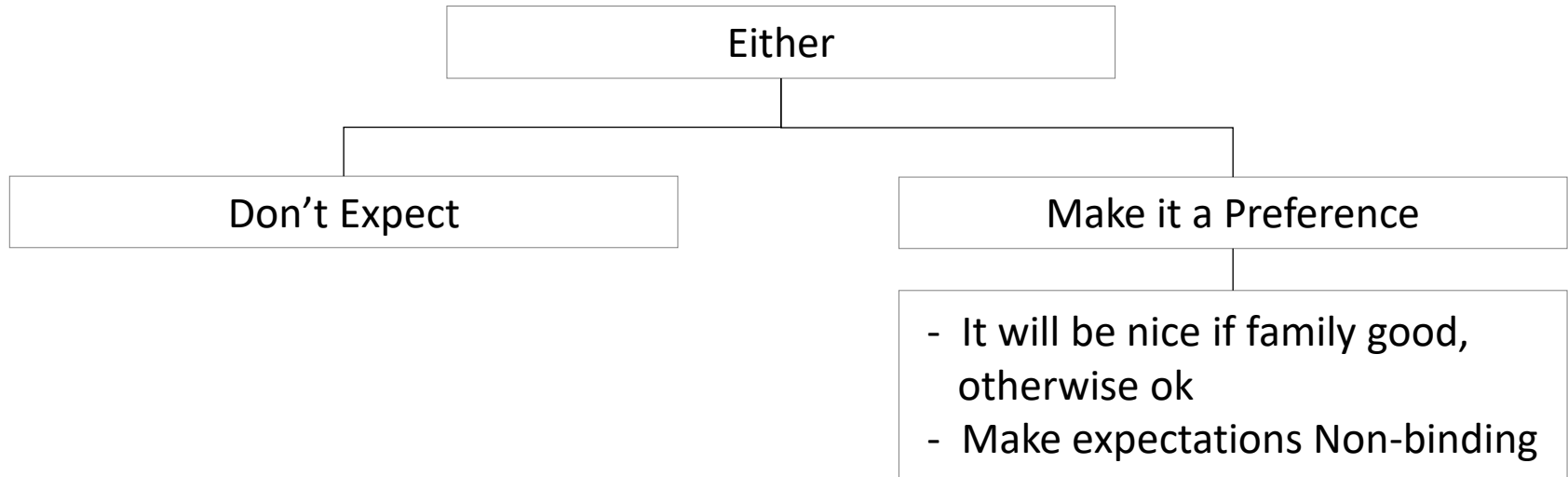
- That which will never say enough at any time
- Will ask for more and more fuel.

e) Enemy = My expectation

f) I expect body be all the time in perfect health is my enemy

g) Drop that expectation, As a body treat the diseases.

h)



i) How it becomes enemy?

- **By covering the discrimination power.**

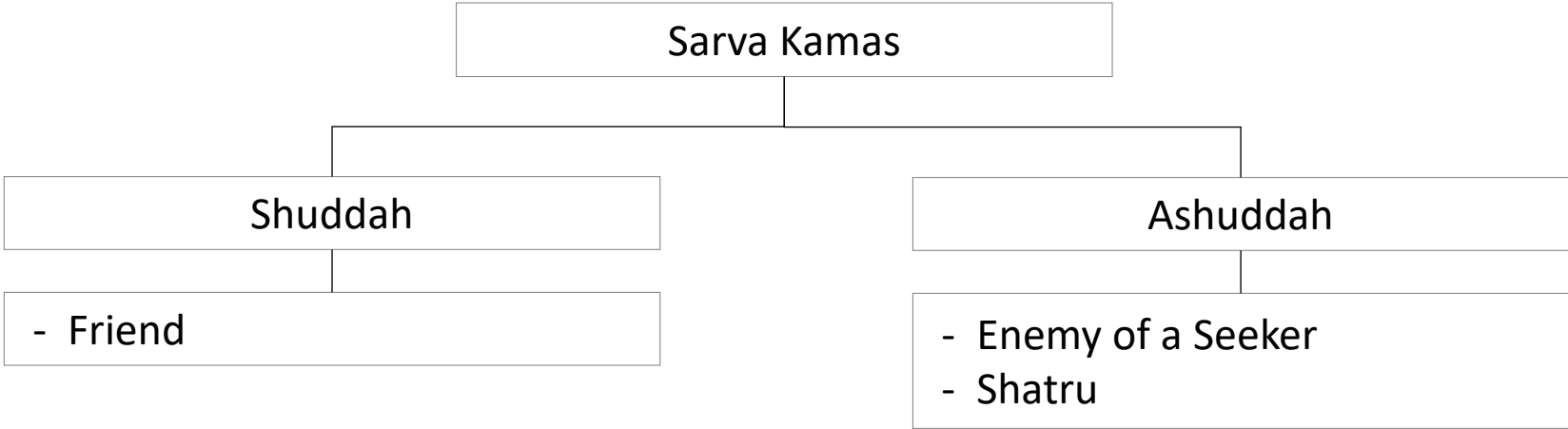
j) What are the resources of Kama, with the help of which Kama becomes stronger and stronger to conquer the powerful intellect?

k) What are the supports of Kama?

- Indriya, Manaha, Buddhi = Resources.

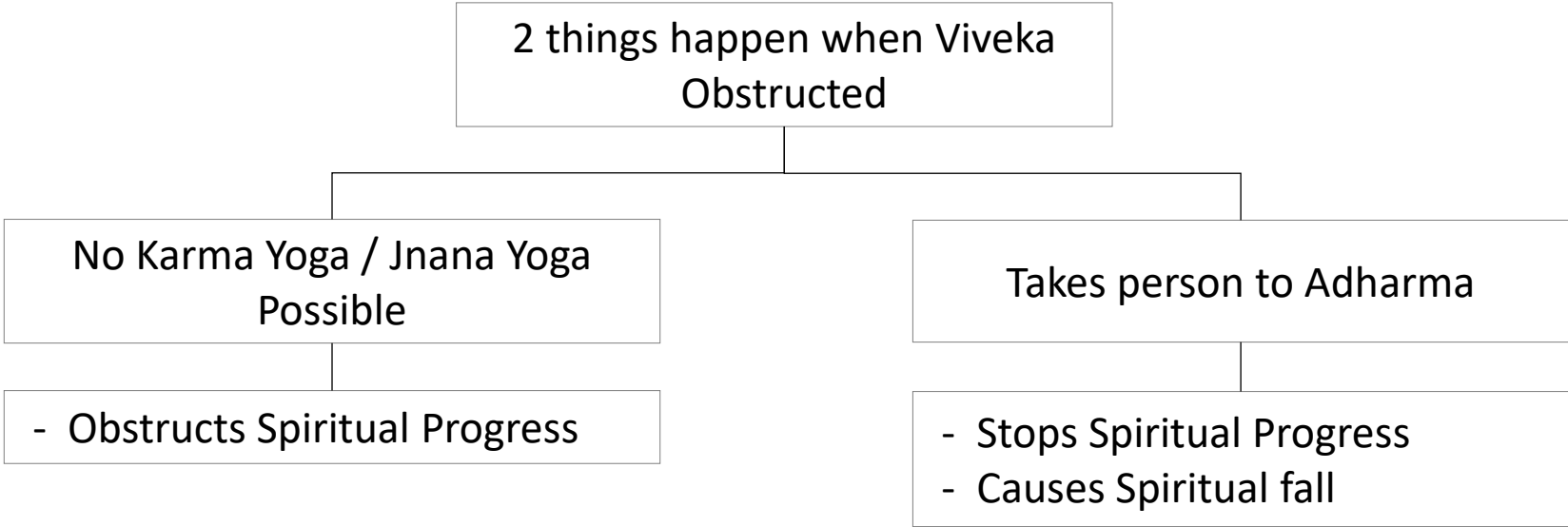
Revision : Chapter 3 - Verse 40 - Introduction :

II) a)

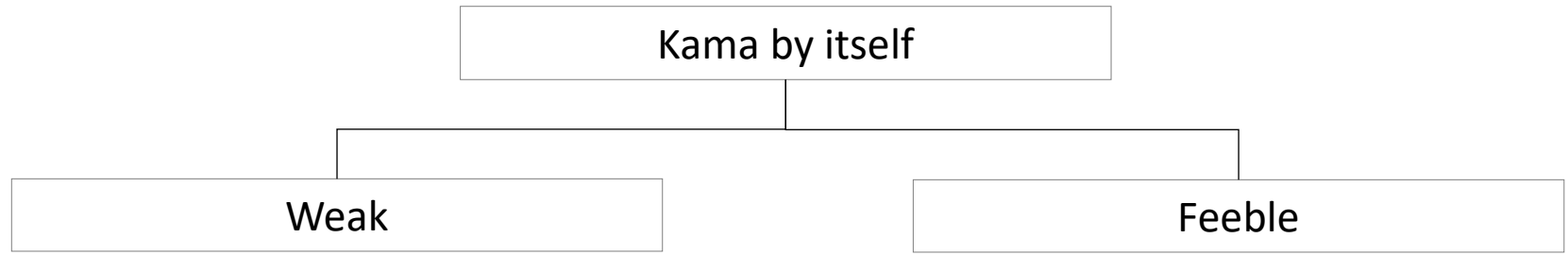


b) Ashuddha Kama conceals Viveka Shakti which reveals Svarupam, Aham Brahma Asmi.

c)



d)



- It can't do much damage to individual.

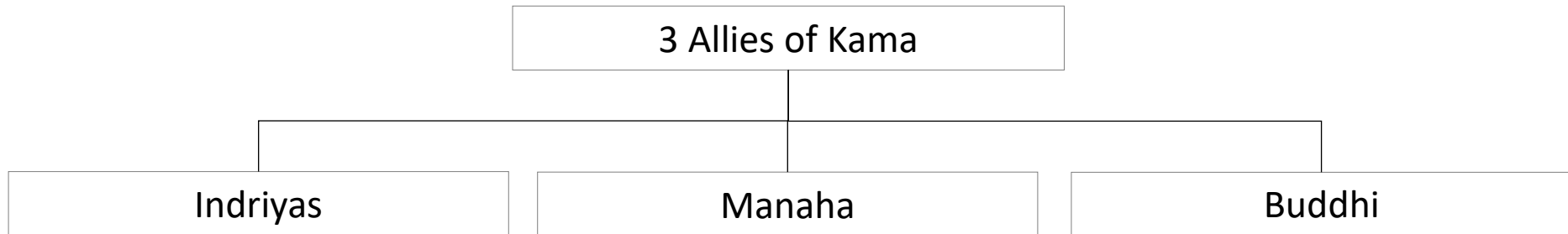
e) Takes lots of support from allies and becomes powerful

f) To handle Kama, have to handle Indriyas and Mind.

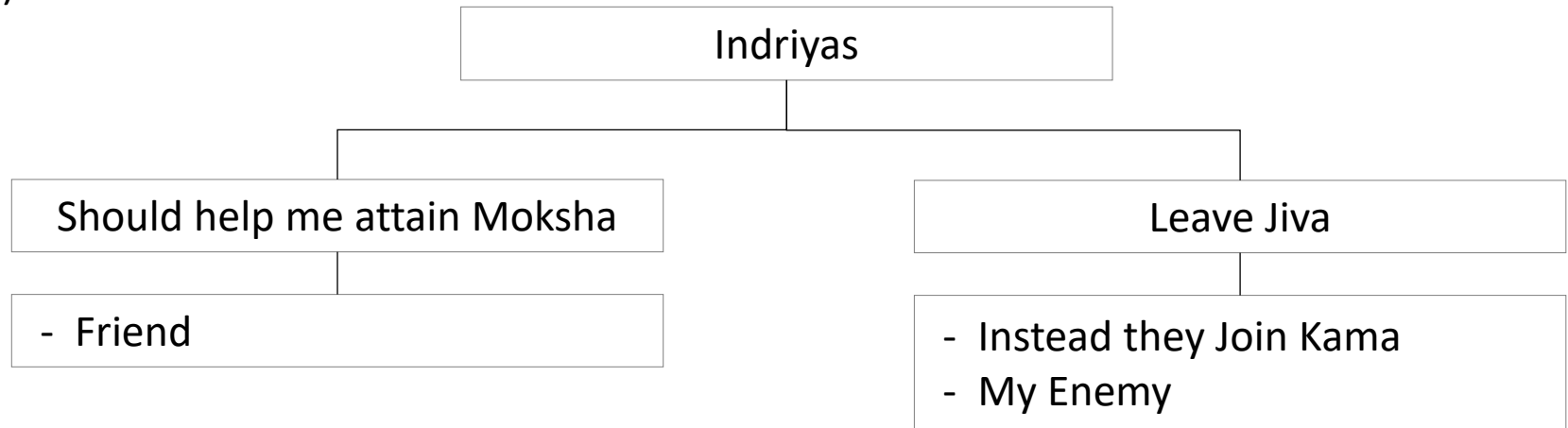
g) Kama attacks immunity Shakti, Viveka Shakti

Gist :

III)



IV) a)



b) Sense organs introduce sense objects

c) Vishaya Samarpane Dvara

d) Example :

- Like Shopkeeper displays all sarees in the show case

e) Mind gets a tempting variety of sense objects

f) Mind then takes over

g) Mind already has Vasanas, Raaga, Dvesha

h) I am indweller - Dehi - Reflected Consciousness (Space in pot)

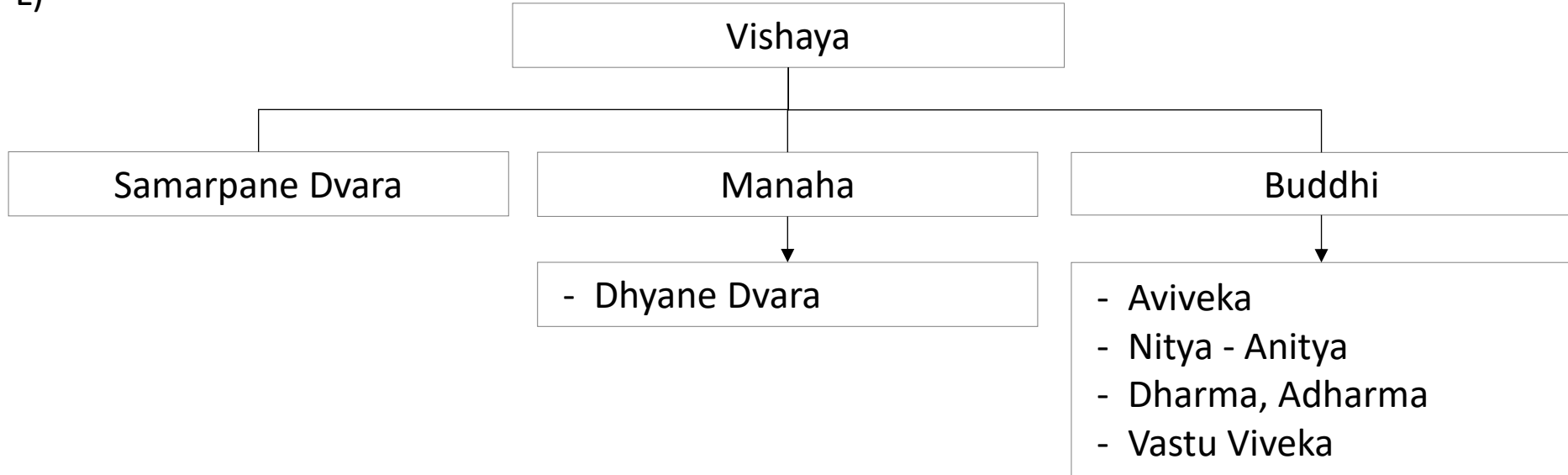
i) Reflected Consciousness = Original Consciousness

- Space in pot = Space outside

j) Outside = Original Consciousness - Paramatma with Self Jnanam.

k) Any Object, you repeatedly think, Develop an Attachment

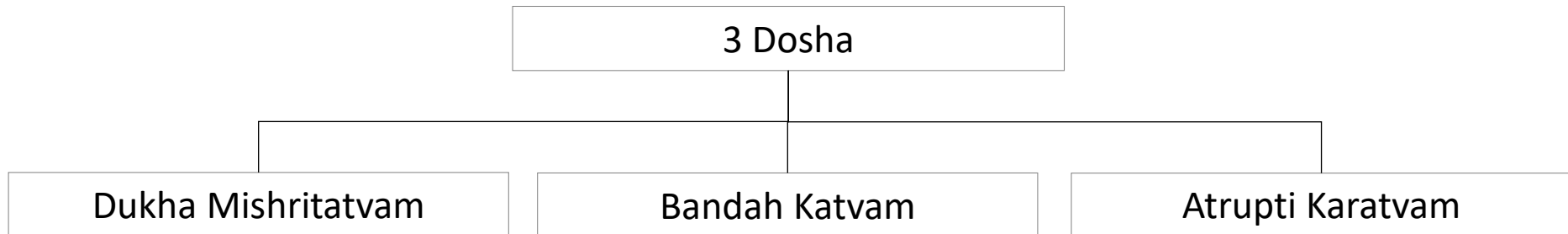
L)



V) Buddhi :

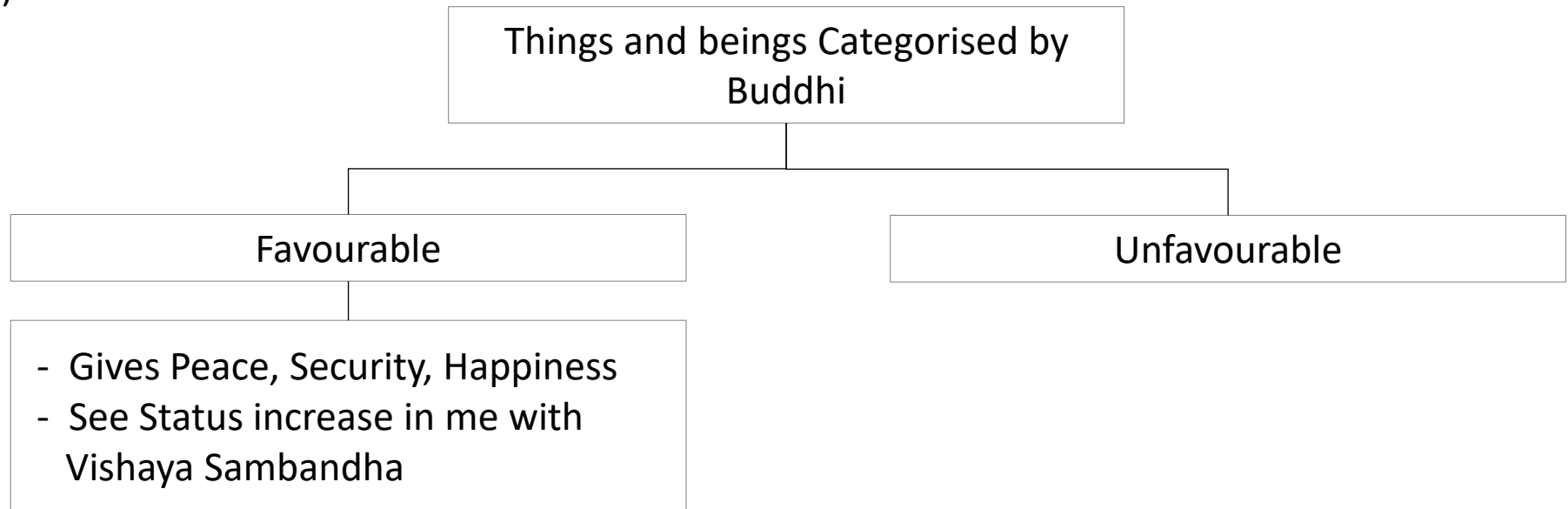
a) Instead of Vastu Viveka, Does do Vishaya Dosha Darshanam.

b)



c) 3 Poisons must be seen by Buddhi, do Security Check up and then Act.

- d) 3 Processes happen within us in a microsecond and we act instinctively most of the time.
- e) Spiritual student must be alert after above knowledge of the operation of Indriya, Mano, Buddhi, Vishaya, Raaga - Dvesha Vasanas.
- f) Instead of Dosha Darshana intellect is doing Guna Darshanam called Shobana Adhyasa (Naishkarmya Siddhi).
- g) All tricks of Mind exposed in Gita.
- h)



- i) This is Job of intellect, Misconceptions of Karta, Bokta Jiva instead of Seeing Doshas in the world.

j)

Sense Organs and Mind and Buddhi

Instead of helping Jiva to attain
Moksha

- Spiritual Sadhana

Join "Kama" Desire

- Make me Dependent on People,
things, God, world, relationships,
Anatma Dependent

k) If God seen other than me it is Anatma Kama.

1st Half of Shloka :

VI) a) 10 Indriyas :

- 5 Jnana Indriyas and 5 Karma Indriyas.
- Vak, Pani, Payu, Padav, Upasthau addicted to Kama Samarpana Dvara.

b) Mind, Vrutti - Avrutti (Job of Mind)

- Dhyane Dvara...

c) Gita :

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmaḥ
kāmāt krōdhō'bhijāyatē || 2-62 ||

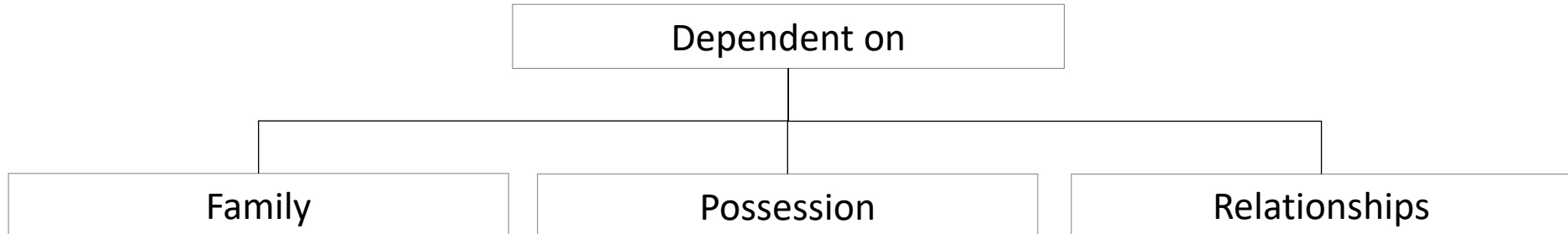
When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

d) Buddhi's Job :

- Shobhana Asdhyasa Dvara

e) Conclude World, Anatma gives peace, security happiness.

f)



g) All forms of expectations are different Versions of Moha Caused by Kama.

h) Thinking Makes us know that Entire Anatma is Uncontrollable, Unsustainable, Unpredictable.

i) Therefore, Unstable

j) Depending on Unstable is the riskiest thing in life

k) Refuse to think.

L) Through 3 Supports, Adhishtanam Kama, Desire, Deludes the individual.

Gist :

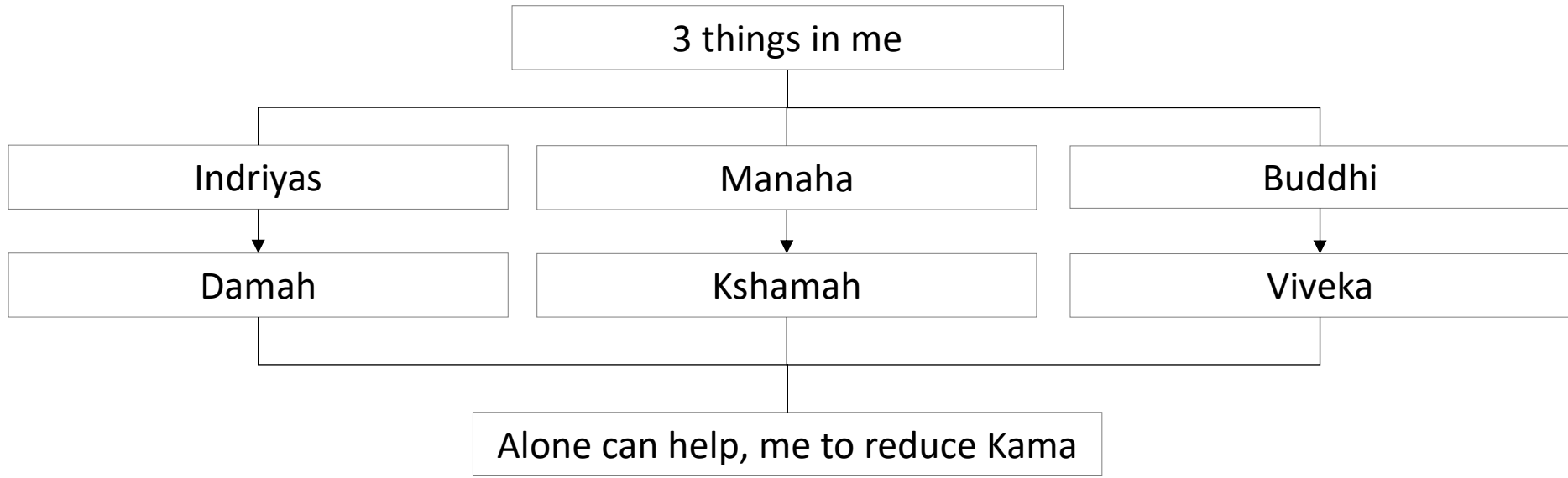
VII) Reason :

- Desire can be conquered only by following Method.

a) 1st :

- Kama has to be given up because it is an enemy.

b) It has to be Handled only by Restraining



c) Today Indriyas - Manah - Buddhi (IMB) is with Opposite Party Kama

d) When 3 (IMB) come to me, Kama becomes Weak, I am Strengthened.

e) 2 Birds hit with one Stone

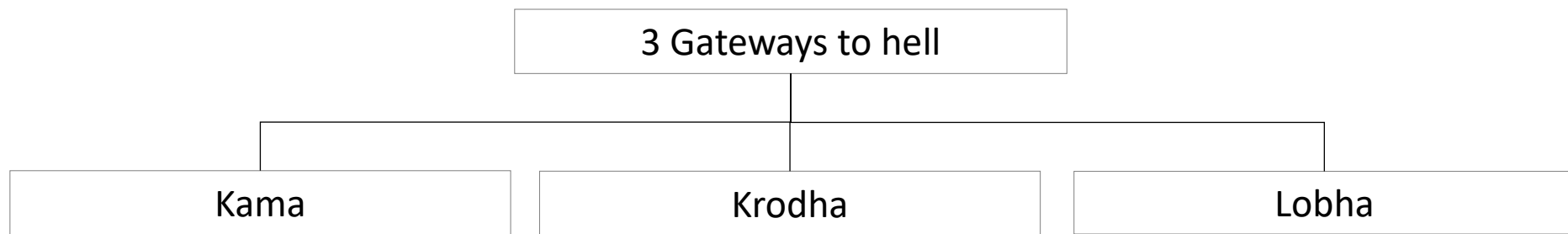
f) Have to Destroy Kama, our no. 1 Enemy.

VIII) Gita :

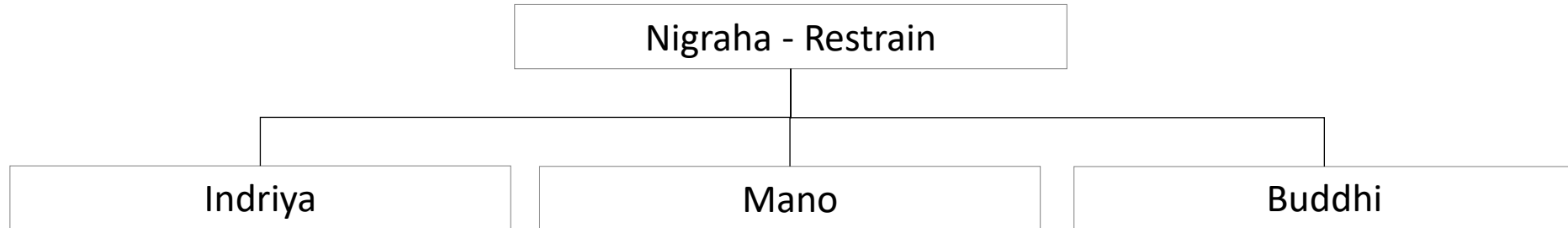
त्रिविधं नरकस्येदं
द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभः
तस्मादेतत्त्रयं त्यजेत् ॥ १६-२१ ॥

trividhaṃ narakasyēdaṃ
dvāraṃ nāśanamātmanaḥ ।
kāmaḥ krōdhastathā lōbhah
tasmādētattrayaṃ tyajēt ॥ 16 - 21 ॥

These three are gates of hell, destructive of the self-lust, anger and greed; therefore, one should abandon these three. [Chapter 16 - Verse 21]



a)



b) 3 - Kama, Krodha, Lobha Obstructs Jnana Vigyanam, Paroksha, Aparoksha Jnanam of Atma

c) Destroy Kama with Sense Control.

d) Tvam Indriyani Adu Niyamya :

- All 10 Sense Organs, Adu, Poorvam, in the beginning itself restrain.

e) Instead of allowing Sense Organs to Roam around and getting attached to sense Objects, Restrain.

f) Sense Organs get attached to Sense Objects and get Addicted.

g) Addiction reaches a Climax, then almost impossible to Control.

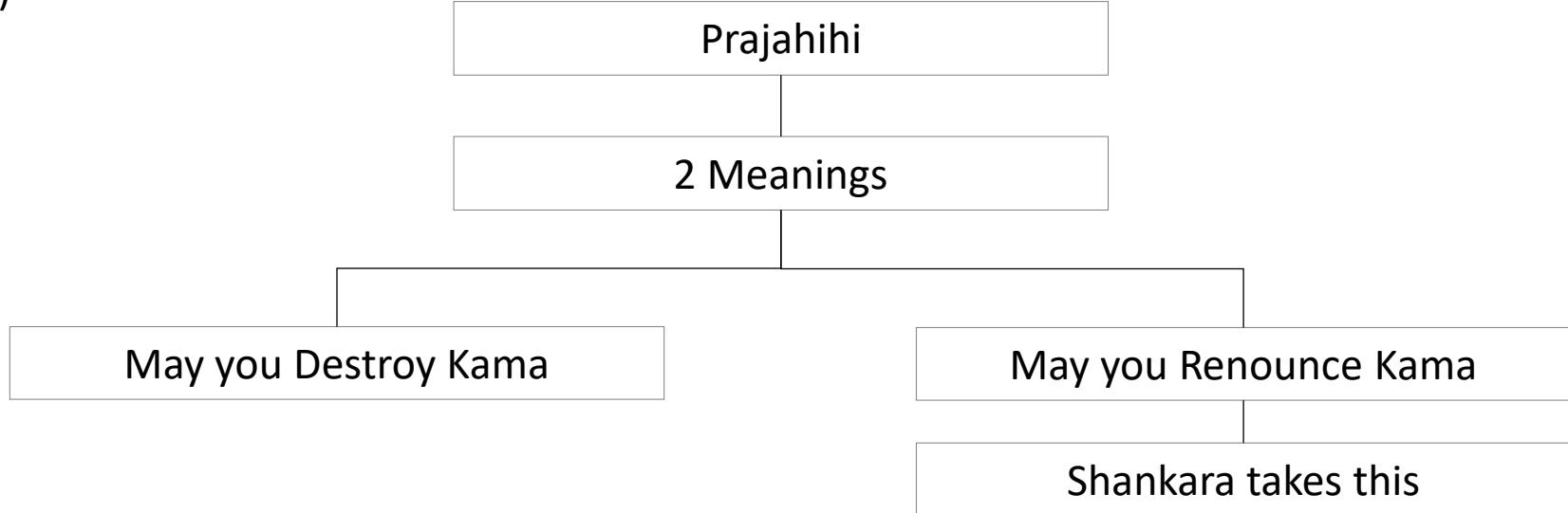
h) Worry about Cure in the beginning, Say no to bad Habits, Addictions, Sense Pleasures beginning itself

i) Adu :

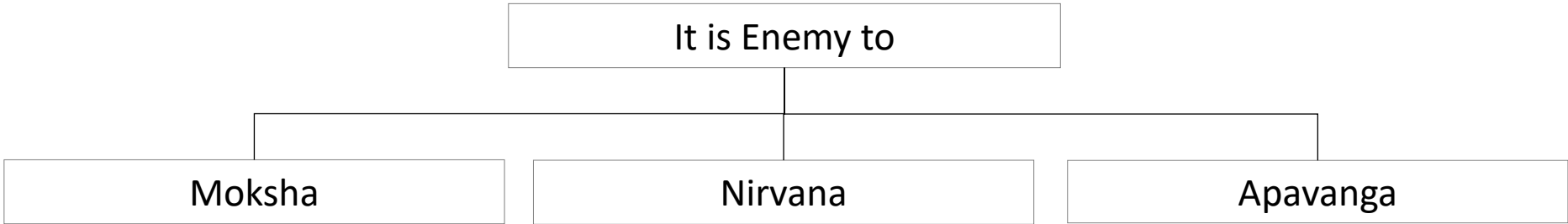
- As a Preventive measure, in the beginning itself, Avoid Sense Pleasures.

j) When Temptation rises, be alert, Nip in the Bud.

IX) a)



b) Why give up Kama?



c) Gita - Chapter 16 :

- Addiction will take you to Narakam.

X) Here, Kama is Destroyer of Jnanam and Vijnanam

XI)

Jnanam	Vijnanam
a) Paroksham b) Atma exists	a) Aparoksham b) I am Atma

a)

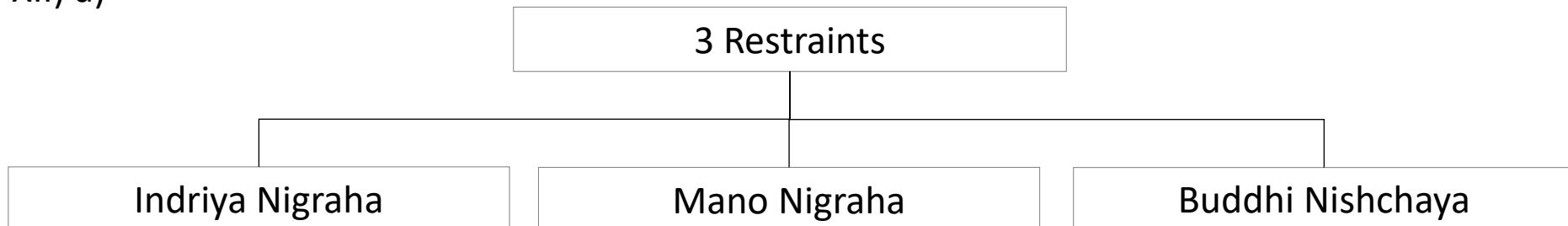
Atma	Anatma
Satyam	Mithya

b) I am Sakshi, Subject, Chaitanyam, Nityam, Nirvikaram.

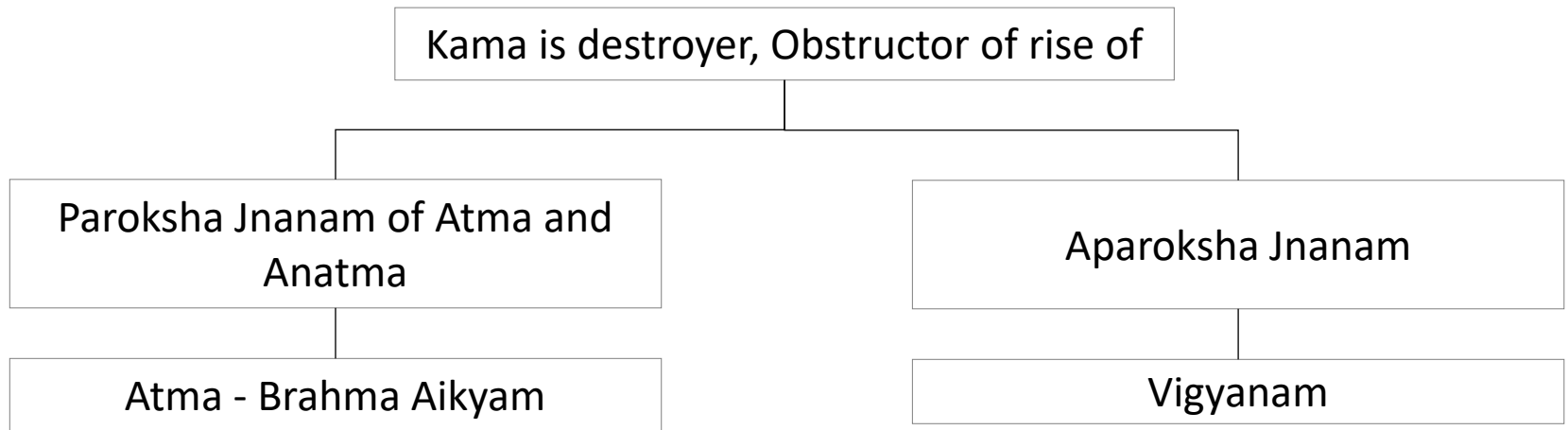
c) Experience = Claiming Atma as Self as 1st Person, Singular
= Implementing Binary format, Aparoksha Jnanam.

Revision : Chapter 3 - Verse 41 :

XII) a)



b)



c) Without Kama removal, 2 Jnanams not possible.

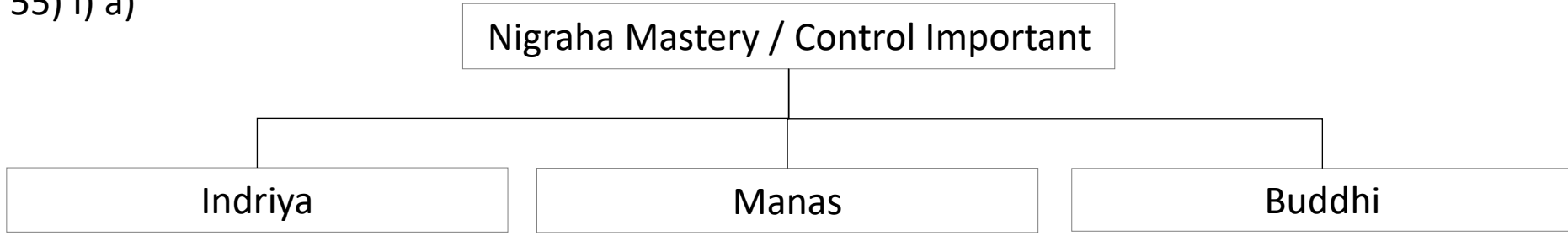
d) Learn to replace Atma by 1st Person Singular, I

e) This is changing to Binary format.

f) Aparoksha Jnanam is cause of Moksha (Sneyaha)

g) For Moksha, Victory over Kama is compulsory, Indriya, Mano, Buddhi, Nigraha compulsory.

55) I) a)



b) This is 1st Aid for Kama, will not destroy Kama but weaken, reduce Kama, mentioned in Verse 40.

- Down, not out.

c) Main treatment in hospital, Atma Jnanam - Verse 42

d) Gita :

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

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

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

e) Discover Poornatvam in oneself

f) Karma totally destroyed

II) Gita :

विषया विनिवर्तन्ते
निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य
परं दृष्ट्वा निवर्तते ॥ २-५९ ॥

viṣayā vinivartantē
nirāhārasya dēhinaḥ |
rasavarjaṃ rasō'pyasya
paraṃ dṛṣṭvā nivartatē || 2-59 ||

The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also leaves him upon seeing the Supreme. [Chapter 2 – Verse 59]

III) a) 2nd Upaya for Kama Jayaha = Atma Jnanam, final weapon for Kama destruction.

b) This is summary of Verse 40 and 41

c) How does Kama totally get destroyed?

- What is the absolute weapon
- Being explained in Verse 42.

IV) a) 2nd Weapon for Destroying Kama = Atma Jnanam.

b) What is that Atma knowing which one Destroys Kama totally?

c)

Atma Lakshanam	Atma Jnanam
Verse 42	Means for Kama Jayaha Completely

d) Katho Upanishad – Atma Definition :

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

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

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [1 - 3 - 10]

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusan-na param kincit, sa kashtra sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [1 - 3 - 11]

e) Atma = Pancha Kosha Vilakshana, Different from 5 Koshas.

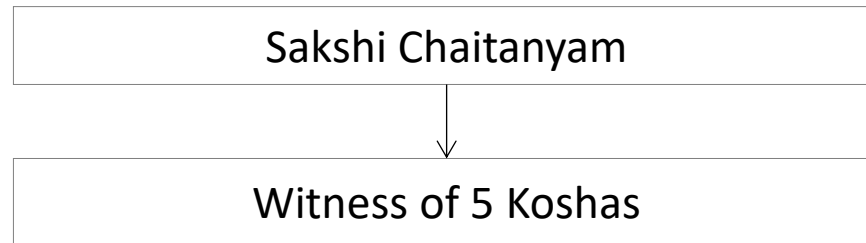
f)

I	Superior
<ul style="list-style-type: none">- Indriyas (Sense Organs)- Para Artha- Manaha- Buddhi- Mahat- Avyaktam	<ul style="list-style-type: none">- Para Artha (Body)- Manaha- Buddhi- Mahat- Avyaktam- Purusha

g) Superior means interior and Subtler.

h) Mind (Manomaya Kosha) = Superior to Indriyas means mind is more interior, Subtler than Sense Organs.

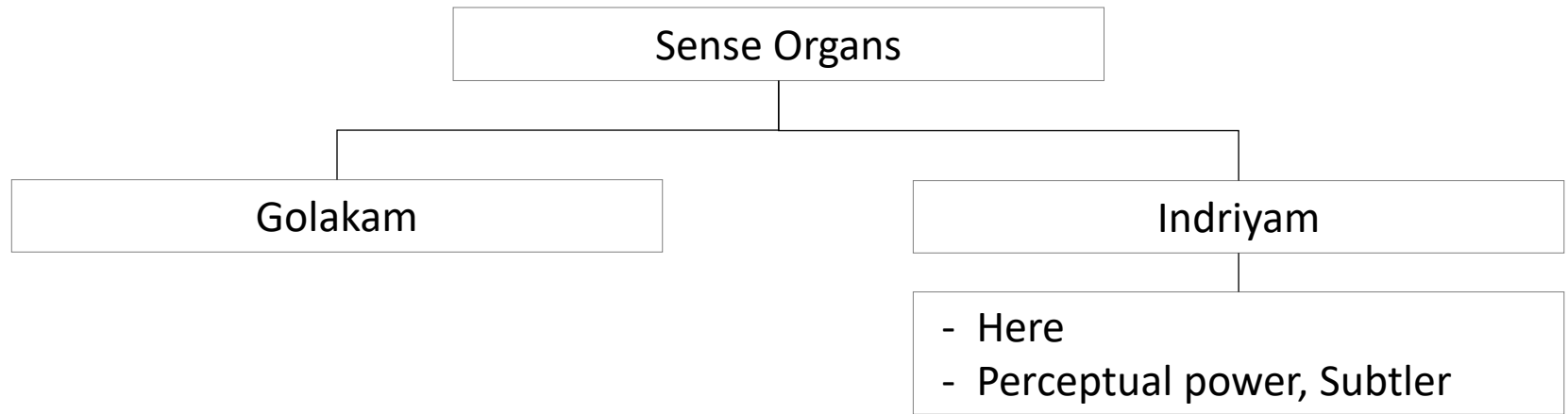
i)



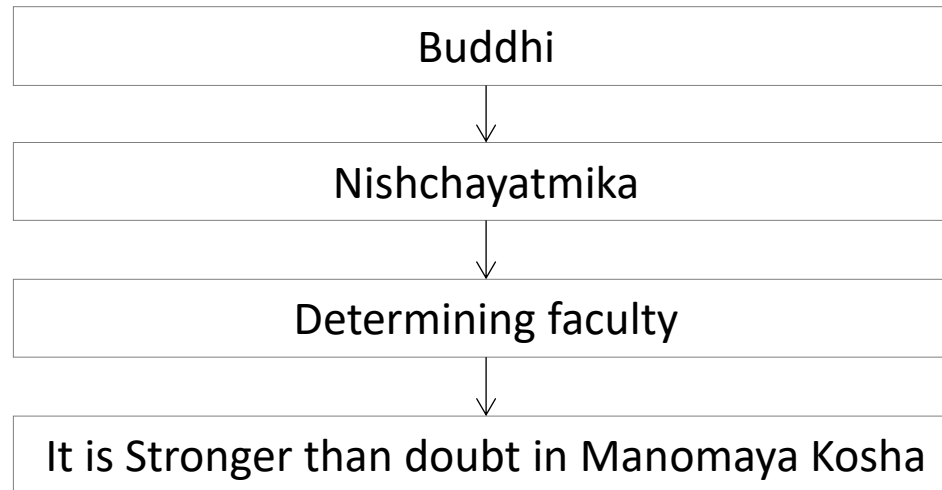
j) Pancha Kosha Vilakshana Atma has to be known.

k) Same exercise we do for Pancha Prapancha

L)



m) **Buddhehe Parataha Saha :**



n) Innermost 'I' is Abyantara to Buddhi and 4 Koshas.

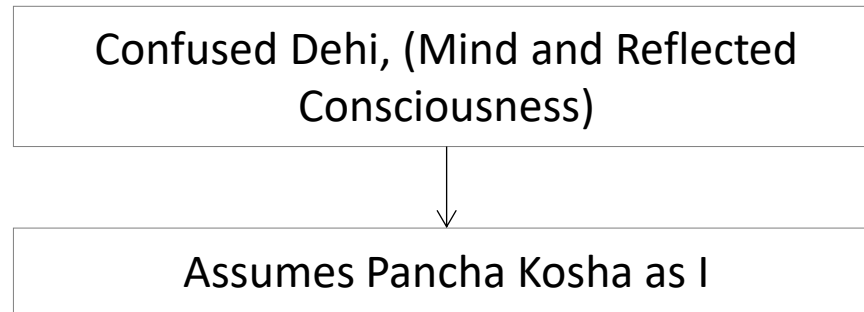
V) a) Yam Dehinam - Who is Dehi?

b) Kamaha Mahayati

c) Kama deludes the indweller Reflected Consciousness - Dehi - Jiva, with support of Indriyas, Mano, Buddhi, Ashrayaihi

d) By covering the discriminative power of Buddhi, Jnana Avaranam.

e)



f) Confused Dehi, becomes educated with Shastra and claims I am Deha Vilakshana Atma.

g) That Dehi, confused Atma, Reflected Consciousness is really the witness of Buddhi

h) Drashta = Seer of Buddhi

= Witness of Buddhi

= Paramatma

i) This Atma is Pancha kosha Vilakshana, Karya - Karana Vilakshana, independently exists apart from 5 Koshas.

j) Knowledge of Witness Consciousness, Akarta, Abokta Atma, releases one from bondage.

VI) Definition of Atma = Pancha Kosha Vilakshanam.

a) Jnanam should be converted to Atma Nishta by Mananam, Nidhidhyasanam

b) Practice Binary format

c) In Triangular format, Jnanam is not converted into Jnana Nishta

d) 2nd Line :

- **Through sword of Jnana Nishta, destroy all Ashuddha Kama for good.**

e) Shuddha Kamas can continue.

Thus knowing the Self beyond the intellect, and controlling the inner Sense by means of the Purified Mind, i.e. by Properly concentrating it, O Mighty-armed! Destroy the enemy, Craving, that is so hard to reach; for it assumes numerous forms that are Scarcely intelligible.

f) Buddha :

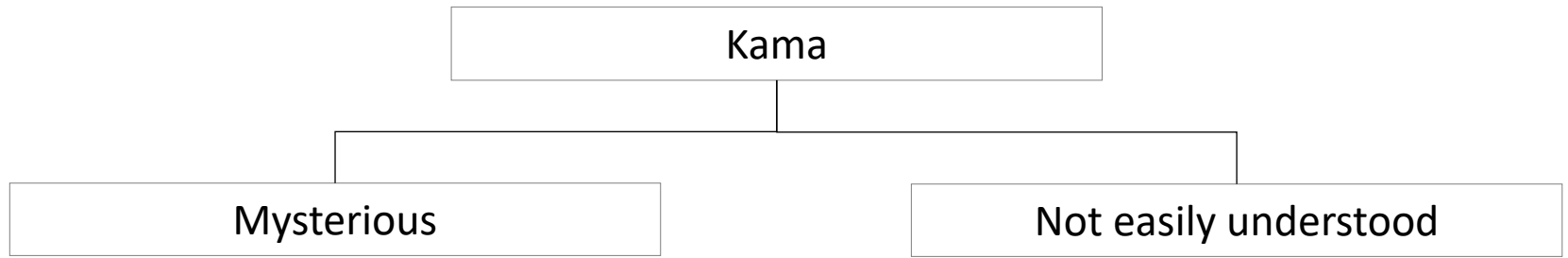
- Jnatva, know the Atma

g) Atma, which is superior to buddhi, Pancha kosha param, Vilakshanam.

h) Desire only changes shape, but is always there.

i) Possessing Manifold forms.

j)



k) Once Kama is destroyed, enjoy Poornatvam.