



BHAGAVAD GITA

with
SHANKARABASHYAM

CHAPTER 3

VERSE 33 TO 43

VOLUME - 13

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CHAPTER 3

KARMA YOGA

(Yoga of Action)

VERSE 33 TO 43

TOPIC 696 TO 747

696) Introduction to Chapter 3 - Verse No. 33 :

कस्मात् पुनः कारणात् त्वदीयं मतं नानुतिष्ठन्तः [-न्ति] परधर्मान् अनुतिष्ठन्ति,
स्वधर्मं च न अनुवर्तन्ते, त्वत्प्रतिकूलाः कथं न बिभ्यति त्वच्छा- सनातिक्रमदोषात् ?
तत्राह—

kasmāt punaḥ kāraṇāt tvadīyaṁ mataṁ na anutiṣṭhanti, para-dharmam anutiṣṭhanti,
svadharmam ca na anuvartantē? tvat-pratikūlāḥ katham na bibhyati tvat-śāsanātikramadōṣāt?
tatra āha —

Why do they fail to conform to Your doctrine and follow alien laws of conduct, rejecting those proper to their Nature? Why don't these opponents of Yours shrink from the Sin of Transgressing Your Commandments?

- I) a) Answer to a possible question from Arjuna
- b) Akanksha - Question
- c) Kula Svarupa dharma available without studying Scriptures.
- d) Culture spreads through Sishta Achara.

e) Gita :

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

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

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

f) Teaching coming down as Sishta Achara

g) Vedic Society aware but how all are not following it.

h) Not lack of knowledge

i) Tribals also have this Awareness

j) Problem is not ignorance.

II) What is the reason?

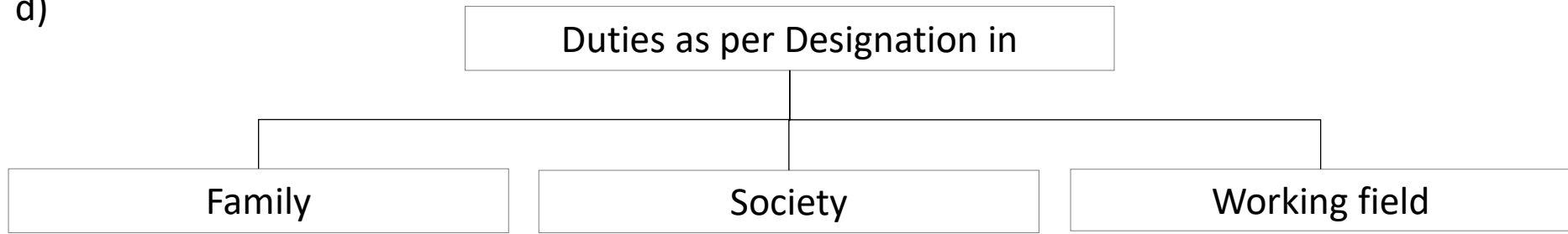
a) Sishta Achara = Pramanam, elders practiced it

b) Na Anutishtanta :

- Children don't follow, Spiritually lost

c) Para dharma Anutishtanti = Follow duty of others.

d)



e) Husband does not follow Husbands duty, Na Anuvartante

f) Violate Teaching, Do Action Against Bhagawans Commandments, Shastra Virodha.

g) How are they not Afraid of future

h) Praja Violates Swamis commandment

i) Consequence = Punishment

j) Creates Pratyavaya Papam and Maha Samsara

k) Why they are not afraid of Consequences?

III) Atikrama Dosha = Crime

- Why People who do not follow your commandment are not afraid.

IV) Krishna imagines Arjunas Question and gives Answer in Verse 33.

सदृशं चेष्टते स्वस्याः
प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि
निग्रहः किं करिष्यति ॥ ३-३३ ॥

**sadṛśaṃ cēṣṭatē svasyāḥ
prakṛtērjñānavān api |
prakṛtiṃ yānti bhūtāni
nigrahaḥ kiṃ kariṣyati || 3-33 ||**

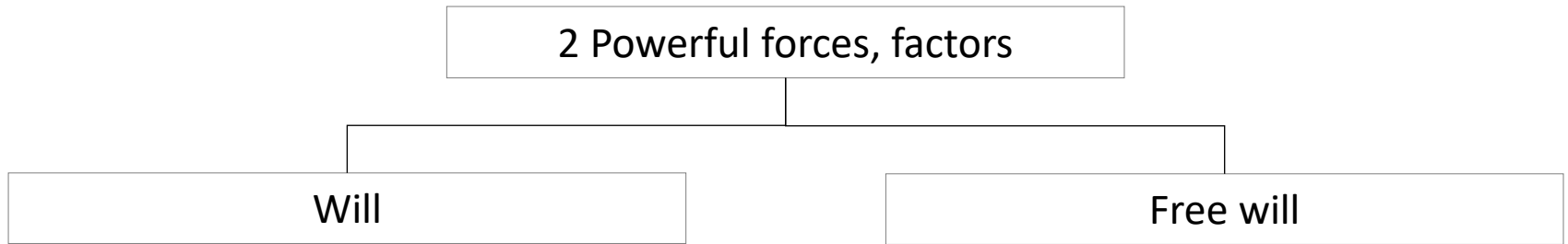
Even wise man acts in accordance with his own natures; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

I) I am Sakshi, Prakrti does all actions.

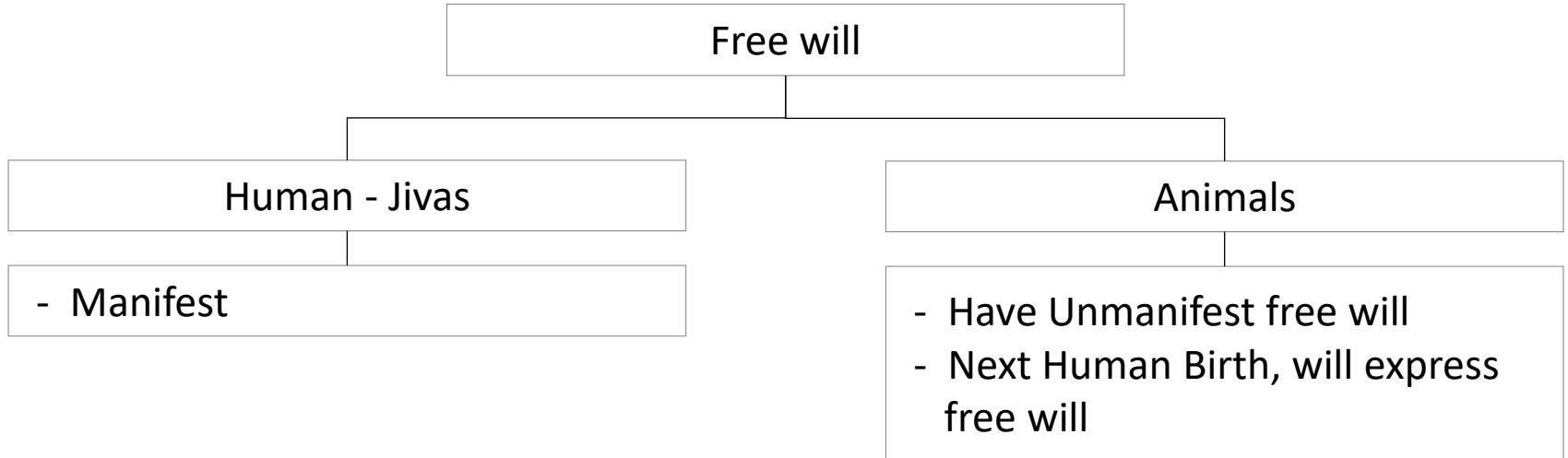
II) Verse 33, 34 :

- Valuable teaching.

III) a) All actions of human beings influenced by



b)



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

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

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

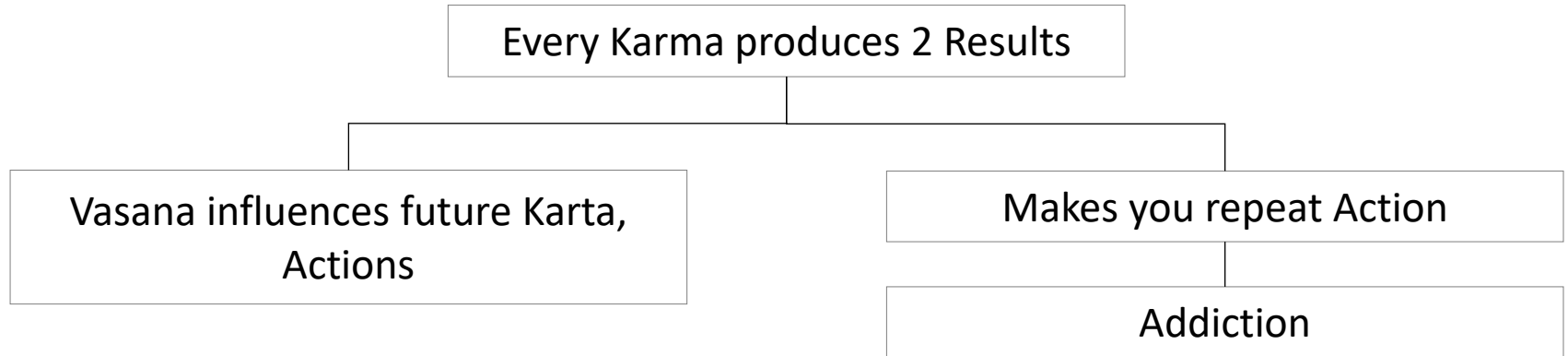
c) Vasanas from previous actions affect the Karta not Bokta.

d) Jiva has been a Karta and Bokta in every birth in the universe.

e) Every action of Karta generates a Vasana

f) Hence stop identification with Body - Mind as you

g)



h) Smoking :

- 250 Chemical particles harm oneself and other passive smokers.

i) Physical negative consequences are also there

j) Addiction to smoking :

- Every morning I must smoke
- Every day 3 Cigarettes.

k) 1st Time :

- You use free will to smoke.

2nd Time :

- Vasana takes over

10 Years :

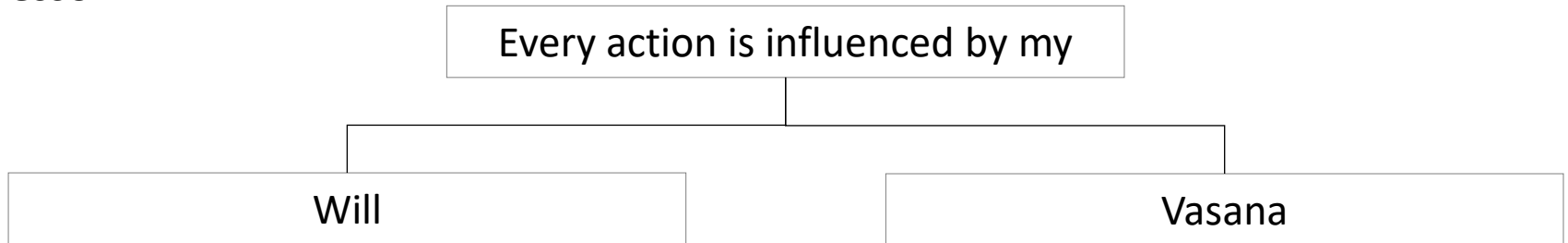
- Body Affected Karta affected by irresistible temptations, we call it wrongly Prarabda, Destiny, Divine will

V) 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

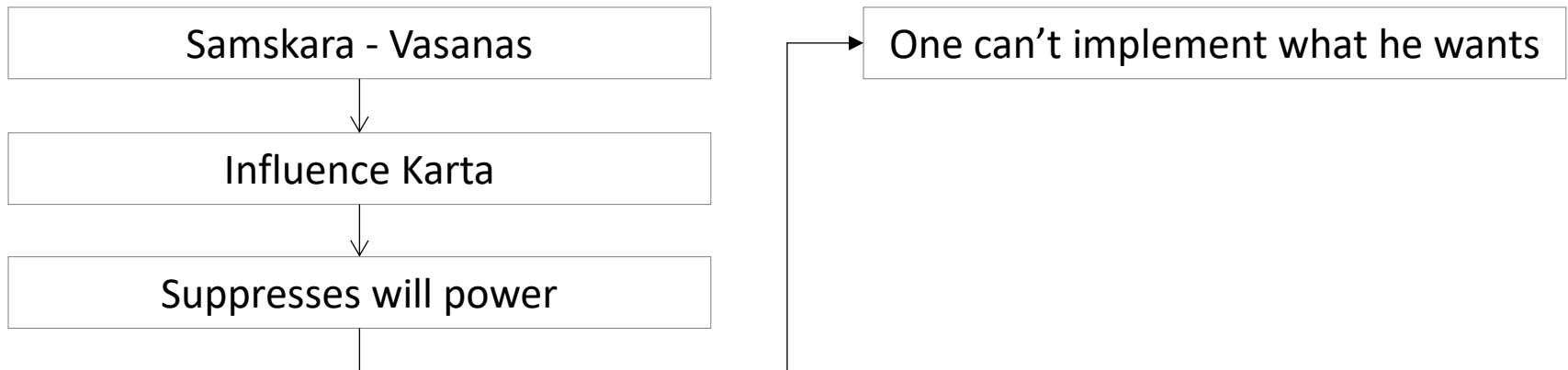
m) Duryodhana :

- 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.

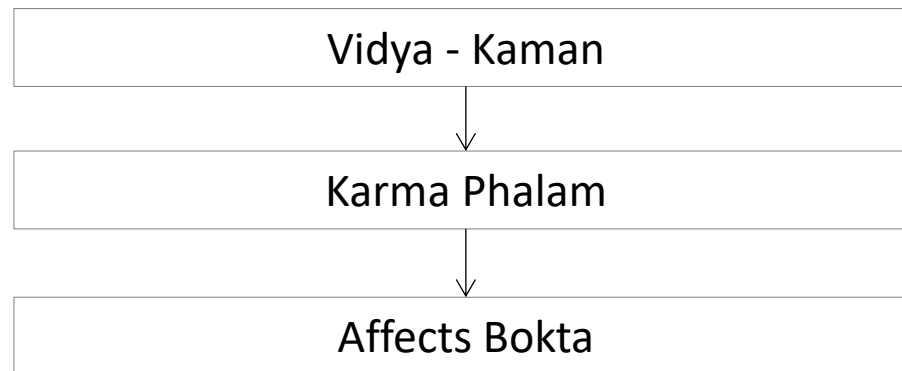
VI) Brihadaranyaka Upanishad :

एकीभवति, न पश्यतीत्याहुः;
एकीभवति, न जिघ्रतीत्याहुः;
एकीभवति, न रसयतीत्याहुः;
एकीभवति, न वदतीत्याहुः;
एकीभवति, न शृणोतीत्याहुः;
एकीभवति, न मनुत इत्याहुः;
एकीभवति, न स्पृशतीत्याहुः;
एकीभवति, न विजानातीत्याहुः;
तस्य हैतस्य हृदयस्याग्रं प्रद्योतते;
तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा,
मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः;
तमुत्क्रामन्तं प्राणोऽनूत्क्रामति;
प्राणमनूत्क्रामन्तं सर्वे प्राणा
अनूत्क्रामन्ति; सविज्ञानो भवति,
सविज्ञानमेवान्ववक्रामति ।
तं विद्याकर्मणी समन्वारभेते
पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ;
ekībhavati, na jighratītyāhuḥ;
ekībhavati, na rasayatītyāhuḥ;
ekībhavati, na vadatītyāhuḥ;
ekībhavati, na śṛṇotītyāhuḥ;
ekībhavati, na manuta ityāhuḥ;
ekībhavati, na sprśatītyāhuḥ;
ekībhavati, na vijānātītyāhuḥ;
tasya haitasya hṛdayasyāgraṃ
pradyotate; tena pradyotenaīṣa
ātmā niṣkrāmaticakśuṣṭo vā,
mūrdhno vā, anyebhyo vā
śarīradeśebhyaḥ; tamutkrāmantaṃ
prāṇo'nūtkrāmati;
prāṇamanūtkrāmantaṃ sarve prāṇā
anūtkrāmanti; savijñāno bhavati,
savijñānamevānvavakrāmati ।
taṃ vidyākarmaṇī samanvārabhete
pūrvaprajñā ca || 2 ||

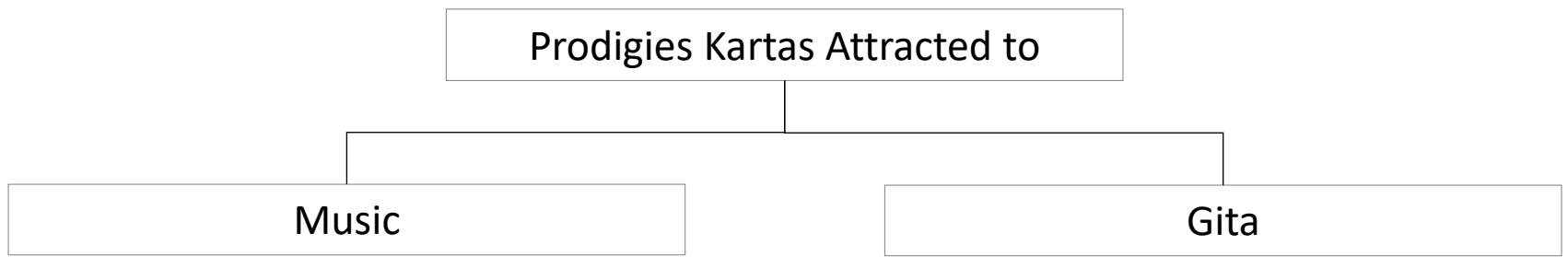
(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, 'He does not smell.' (The tongue) becomes united; then they say, 'He does not taste.' (The vocal organ) becomes united; then they say, 'He does not speak.' (The ear) becomes united; then they say, 'He does not hear.' (The Manas) becomes united; then they say, 'He does not think.' (The skin) becomes united; then they say, 'He does not touch.' (The intellect) becomes united; then they say, 'He does not know.' The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [4 - 4 - 2]

a)



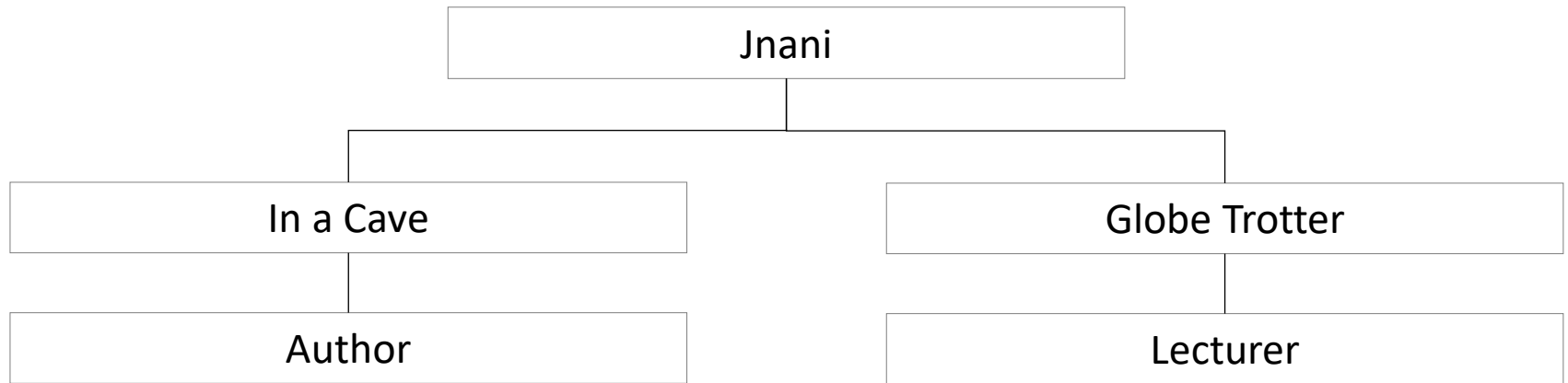
b) Purva Prajnya, Vasana, Samskara influences Karta.

c)



d) Jnani also goes by Prakirti, Samskaras, Vasanas, Svabava.

e)



f) Nobody can Stop Prakirti

g) Deities also have Raaga Dvesha

Instrument	Plays Instrument
Saraswati - Veena	Veena - Flute

h) Vahanas : also different :

- Yama – Buffalo.

i) I Cannot Stop Svabhava but Manage Svabhava.

j) Never express Svabhava

k) Suppression not Method, use appropriate expression.

L) Nigraha Kim Karishyasi?

m) If you suppress, it will become an internal Volcano with mental Pressure.

n) Will Hurt at Wrong time.

Topic No. 698 to 699 :

सदृशं अनुरूपं चेष्टते चेष्टतां करोति । कस्य ? स्वस्याः स्वकीयायाः प्रकृतेः ।
प्रकृतिः नाम पूर्वकृतधर्माधर्मादिसंस्काराः वर्तमानजन्मादौ अभिव्यक्ताः, सा प्रकृतिः ।
तस्याः सदृशम् एव सर्वः जन्तुः ज्ञानवान् अपि चेष्टते, किं पुनः मूर्खः ?
तस्मात् प्रकृतिं यान्ति अनुगच्छन्ति भूतानि प्राणिनः । निग्रहः निषेधरूपः
किं करिष्यति मम वा अन्यस्य वा ? [दुर्निग्रहा प्रकृतिः इति वाक्यशेषः] ॥

sadrśam anurūpaṁ cēṣṭatē | kasyāḥ? svasyāḥ svakīyāyāḥ prakṛtēḥ |
prakṛtiḥ nāma pūrva-kṛta-dharmādharmādi-saṁskāraḥ vartamāna-janmādau abhivyaktaḥ, sā prakṛtiḥ |
tasyāḥ sadrśam ēva sarvō jantuḥ jñānavān api, kiṁ punaḥ mūrkhāḥ.
tasmāt prakṛtiṁ yāntibhūtāni | nigrahaḥ
kiṁ kariṣyati mama vā anyasya vā || 3-33 ||

‘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.

698) Bashyam : Chapter 3 - Verse No. 33 Starts

सदृशं अनुरूपं चेष्टते चेष्टतां करोति । कस्य ? स्वस्याः स्वकीयायाः प्रकृतेः ।
प्रकृतिः नाम पूर्वकृतधर्माधर्मादिसंस्काराः वर्तमानजन्मादौ अभिव्यक्ताः, सा प्रकृतिः ।
तस्याः सदृशम् एव सर्वः जन्तुः ज्ञानवान् अपि चेष्टते, किं पुनः मूर्खः ?

sadr̥śam anurūpam cēṣṭatē | kasyāḥ? svasyāḥ svakīyāyāḥ prakṛtēḥ |

prakṛtiḥ nāma pūrva-kṛta-dharmādharmādi-saṁskāraḥ vartamāna-janmādau abhivyaktaḥ, sā prakṛtiḥ |
tasyāḥ sadr̥śam ēva sarvō jantuḥ jñānavān api, kiṁ punaḥ mūrkhāḥ.

- Sadrusham = Anurupam, in Alignment, in Consonance, qualifies Cheshtaha, Action
- A Human being acts, lives life, Vocation will be in Consonance with Svabhava.
- Not in Consonance with Shastra, Guru, Bhagawan.
- All of us have an internal Dictate, Svasyaha Prakrutehe.

e) Own Svabhava

f) Brahma - Srishti - Rajas

Vishnu - Sthithi - Sattvic

Shiva - Laya - Tamas

g) Shiva not Tamasic Devata, uses Tamo Guna

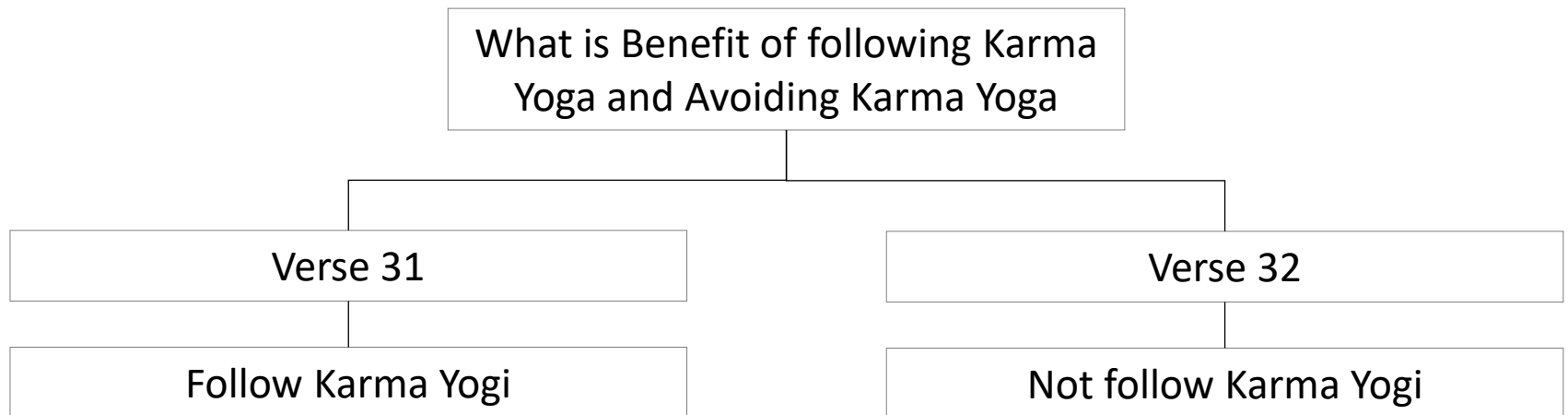
II) Trimurthis have Svabhavas determined by Guna, Prakrti

III) What is definition of Prakrti, Vasana, Samskara?

Revision : Chapter 3 - Verse 33 :

I) 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.

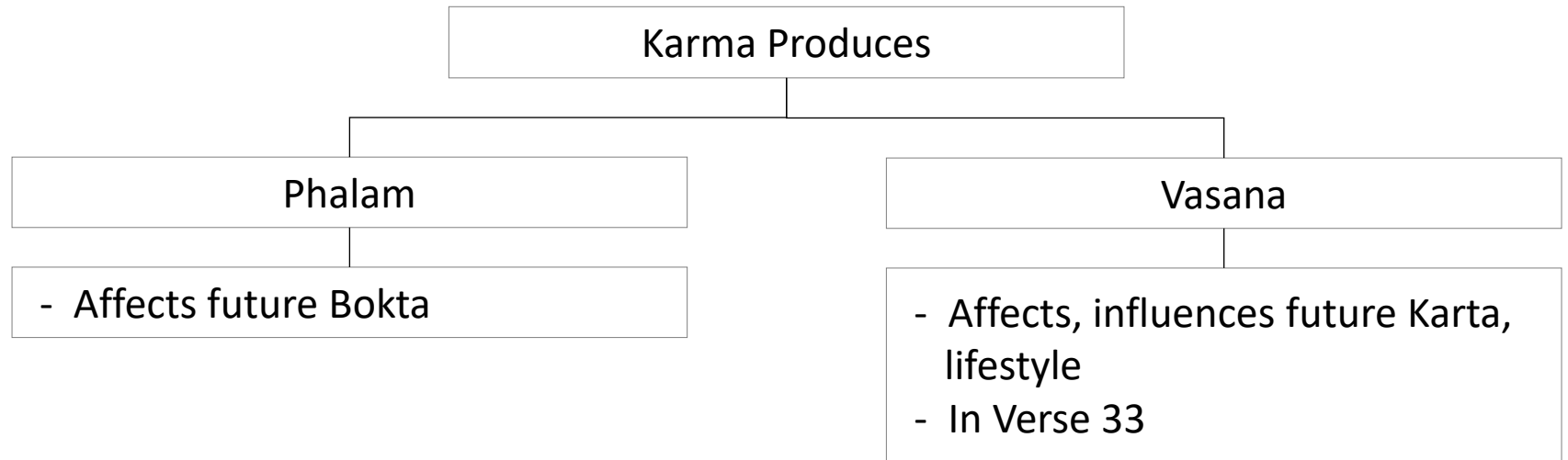
f) When Vasanas not favourable to Karma Yogi person, Driven to being a Karmi

II) a) Purva Janma Vasanas, here called Prakirti

b) In me Sadrusham Cheshtate

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

III)



IV) Sadrusham Anurupam Cheshtate :

a) Every Jiva Acts According to influence of Purva and Vartamana Janma.

b) Our remote Past influences our Current life.

V) What is definition of Vasana, Svabava, Samskara, Prakirti?

a) Dharma Adharma Adhi Samskara

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

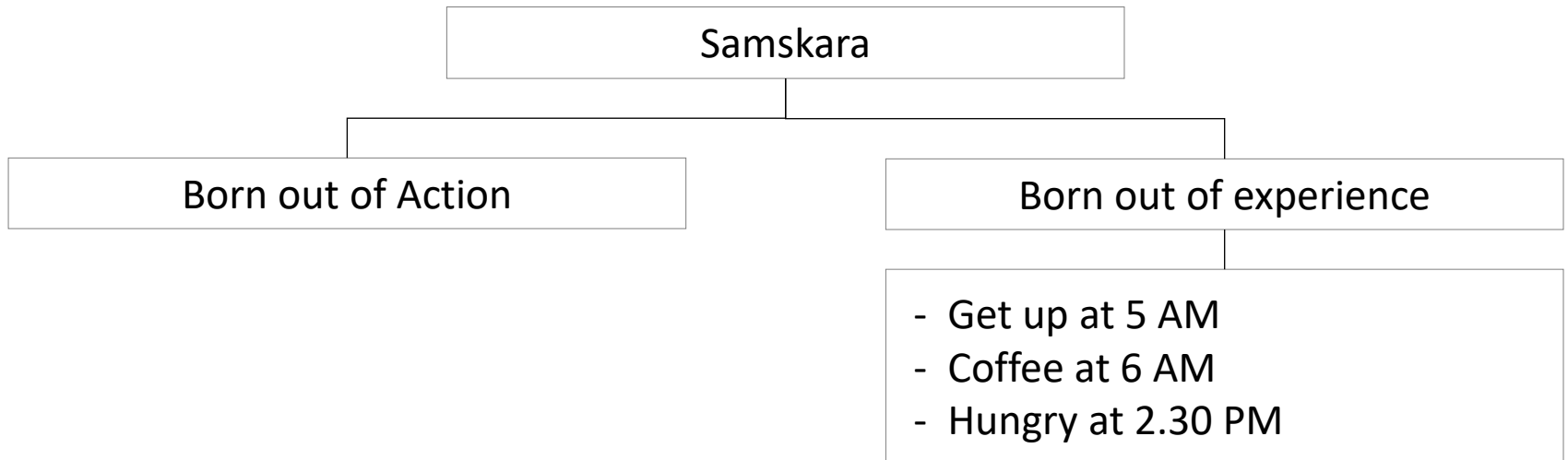
c)

Dharma	Adharma
Punya Karma	Papa Karma

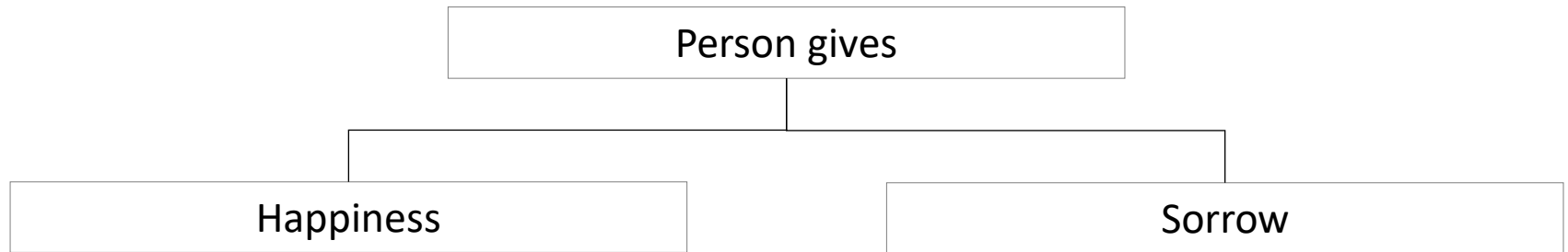
- Or Mishram Karma - Mixed.

d) Born out of Action or experience

e)



f)



g) Vasanas, Sukshmam, Invisible, Apratyaksha

h) Vasanas are inferred through thoughts, Memories, feelings, Anumeyam.

i) Embedded Samskaras, like Audio CD's

j) Vasanas = Abhi Vyaktaha, comes to Manifestation in Current Janma.

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

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

m) Otherwise, all Vasanas will Manifest Simultaneously and there will be confusion and Chaos.

n) Prakirti, Vasanas, Yaha Samskara Bavati :

- Hetu, Cause of all Actions

o) Tasyaha Sadrusham :

- In Keeping with Vasana, Sarva Jantuhu, every living being Acts, all Governed by Samskara.

p) Law of Karma explained here.

q) Example :

- Dogs fed at a time will wag their tail
- Crows will come automatically without a Watch at 11AM, feeding time
- Purva Kruta Samskara.

r) Human beings, Animals, plants, all influenced by Samskaras.

s) Jnani also influenced by Prarabda Vasana and Phalam.

- Will have Active, Passive lifestyle, Governed by Vasana (Karta Influenced by Vasana)
- Will have Phalam, Bokta, experiences.
- Bokta Affected by Phalam, not influenced.

t) Kim Punaha Moorkaha?

- When Jnani himself can't escape Prarabda Vasana, what to talk of Ajnani Moorkas.

u) Every living being is influenced by Vasana.

699) Bashyam : Chapter 3 - Verse No. 33 Continues

तस्मात् प्रकृतिं यान्ति अनुगच्छन्ति भूतानि प्राणिनः । निग्रहः निषेधरूपः
किं करिष्यति मम वा अन्यस्य वा ? ॥

**tasmāt prakṛtiṁ yāntibhūtāni | nigrahaḥ
kiṁ kariṣyati mama vā anyasya vā || 3-33 ||**

3rd Quarter of Mantra :

I) a) Therefore, Tasmāt, Since Prarabda Vasana influences all Jnanis, Ajnanis.

b) Anuvartante :

- All live according to their life style.

c) Life style is governed by Prakṛti, Prarabda Vasana.

II) a) Nigraha Kim Karishyati :

- What can control do?
- Influence of Prakṛti can't stop.

b) Nobody can control, stop influence of Vasana.

c) Mamava Anyasya Va :

- I - Lord, Omnipotent, Omniscient, control Vasana.

d) If I had control, entire humanity will do Karma Yoga, Jnana Yoga, be liberated during Pralaya.

e) Most pessimistic shloka of Gita's 701 Verses

III) Anvaya - Verse 33 :

- Jnanavan Api Svasyaha Prakṛtehe Sadrusham Chestate
- Butani (Living Beings) Prakṛitim Yanti (Anuvartante), Live according to Vasana.
- Nigraha Kim Karishyati, Aksheparthe, not Prashnarthe...

IV) When Jnani can't escape from his Vasana, what to talk of other Ajnanis (Kai Mudikam Nyaya).

700) Introduction to Chapter 3 - Verse No. 34 :

यदि सर्वः जन्तुः आत्मनः प्रकृतिसदृशम् एव चेष्टते —
न च प्रकृतिशून्यः कश्चित् अस्ति — ततः पुरुषकारस्य
विषयानुपपत्तेः शास्त्रानर्थक्यप्राप्तौ इदं उच्यते —

yadi sarvō jantuḥ ātmanaḥ prakṛti-sadr̥śam ēva cēṣṭatē,
na ca prakṛti-śūnyaḥ kaścīd asti - tataḥ puruṣa-kārasya
viṣayānupapattēḥ śāstrānarthakya-prāptau idam ucyatē —

The following Objection may be raised : If all living beings behave according to Nature – and there is none devoid of his own Special Nature – There remains no Scope for Individual initiative, and the Sastra is thus reduced to futility.

- l) a) Fate or Free will is eternal, Universal conflict.
- b) Fate (Vasana) and Free will, both Anaadi
- c) Free will is there intrinsically for all Jivas
- d) In Animals, freewill can't operate in animal body
- e) Free will comes to operate when they take human body
- f) Sanchita exists and continues for every Jiva eternally, intrinsically.

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

h) Purushartha, Purusha Kara = intrinsic nature of all Jivas.

i) Verse 34 :

- Free will establishing Verse, optimism injecting shloka.

II) a) Verse 33 :

- Sarva Jantuhu Prakrute Sadrusham Chetastaha...

b) Acts According to Vasanas

c) We act as per our own Vasana, Svabhava, Samskara, Prakirti.

d) Purva Pakshi :

- We act only as per Vasana “Eva”

e) Siddhantin :

- We act as per Vasana and freewill

f) Verse 33 - Purva Pakshi Mantra

g) Verse 34 - Siddhantin Mantra

h) Vasanas influence life style, Eva Cheshtaha - Purva Pakshi

i) Vasanas also influence lifestyle along with freewill - Wise

j) Prakirti Shunyaha Kashchit Api Nasti

- No Jiva exists without Vasana.

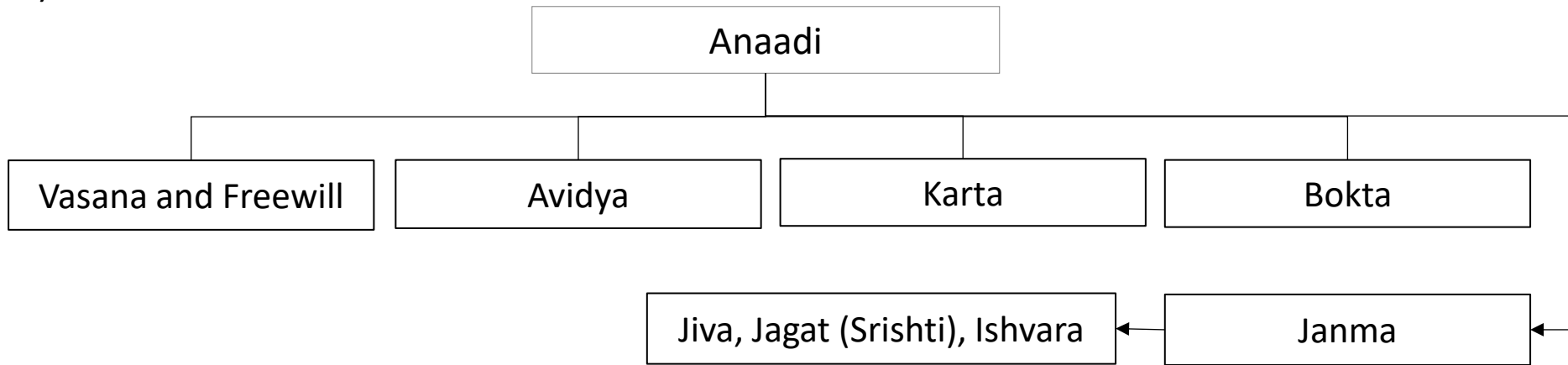
k) Every Human being has a Past Janma, hence vasanas will come Automatically in every Janma

L) 1st Creation - No Vasana

- Enthusiastic Question.

m) No 1st Creation, Vasana

n)



o) Jiva = Plant, Human, Animal

p) Every Jiva has beginninglessly freewill and Vasana.

q) Purva Pakshi :

- Everybody's lifestyle depends on Vasana, no Scope to change life's Pattern (Anupapatte - Impossible, Non-existent).

r) No Purusha Prayathna - No Self effort of freewill

s) Everybody's life is influenced by Prakirti Vasanas.

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

b) No Vidhi Nisheda, if no freewill.

c) Veda Purva Bhaga instructs us to do, not to do.

d) Veda will become useless if we can't Study and Decide

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

f) Satyam Vada, Dharmam Chara can't be Practiced

g) Vasanas influence life

h) It is one of the Influences

i) Shastra Anartakyam Prapyou.

IV) If Dharma Shastra redundant, Bhagawan redundant, not Sarvagatam

V) Freewill can't contribute to our lifestyle.

Example :

- Can't go Shopping.

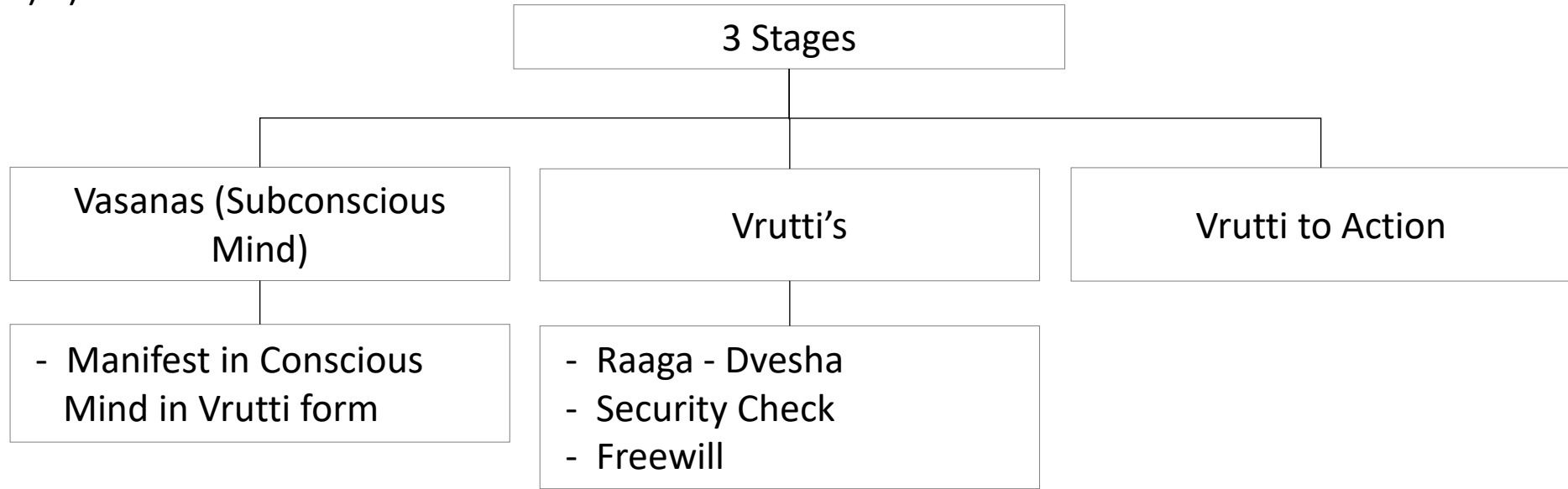
इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

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]

Gist :

l) a)



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

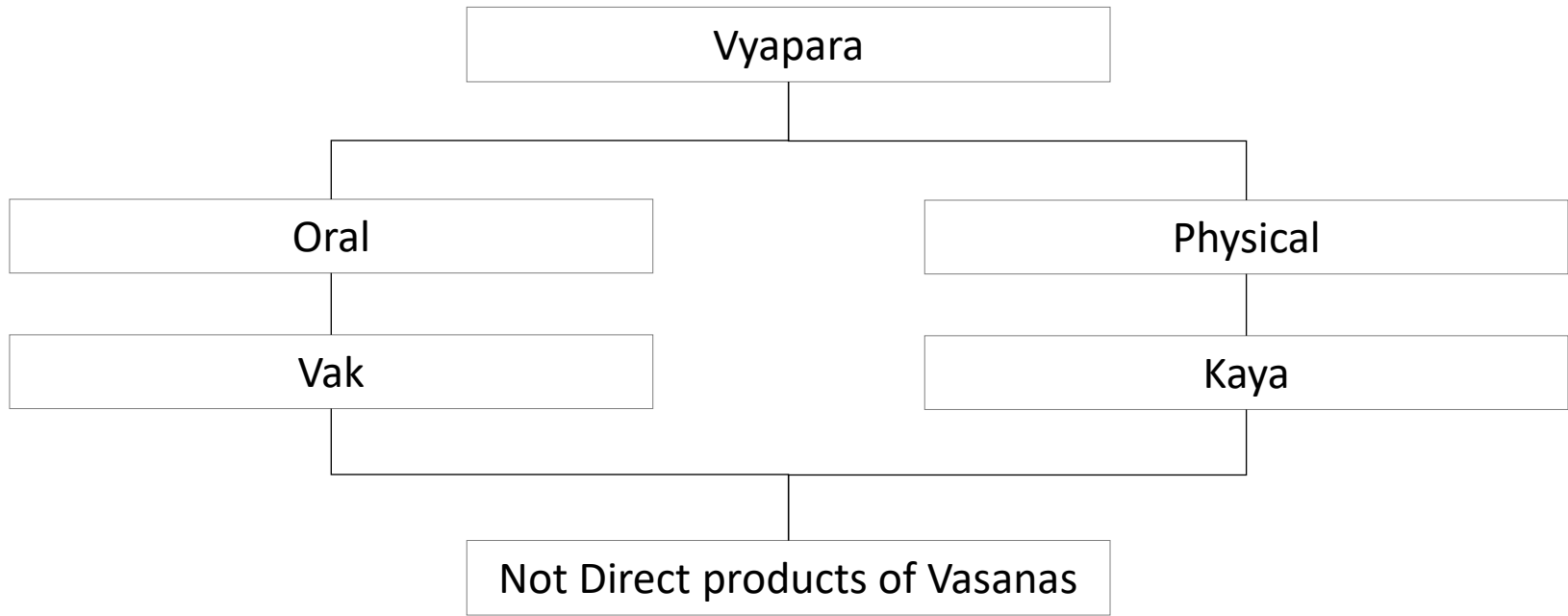
c) Vasana = Prakirti

= Svabhava

= Samskara

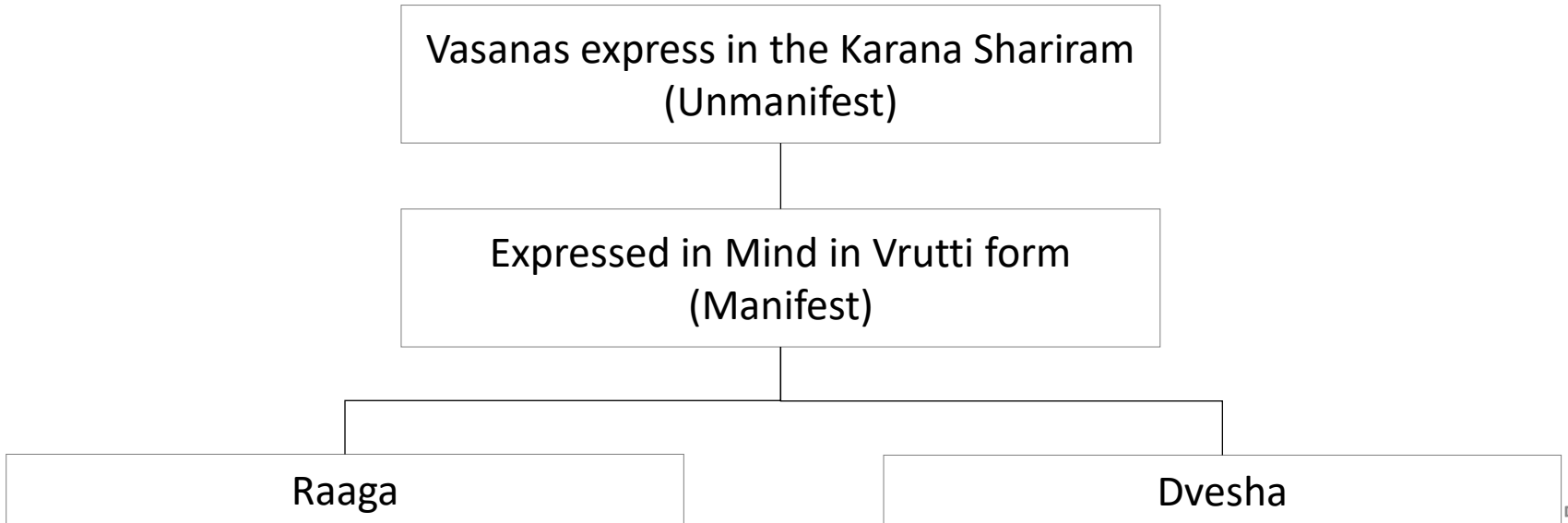
d) Vasanas will never get Directly into Action, Vyapara.

e)



f) There is an intermediary, processing Stage.

II) 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.

III)

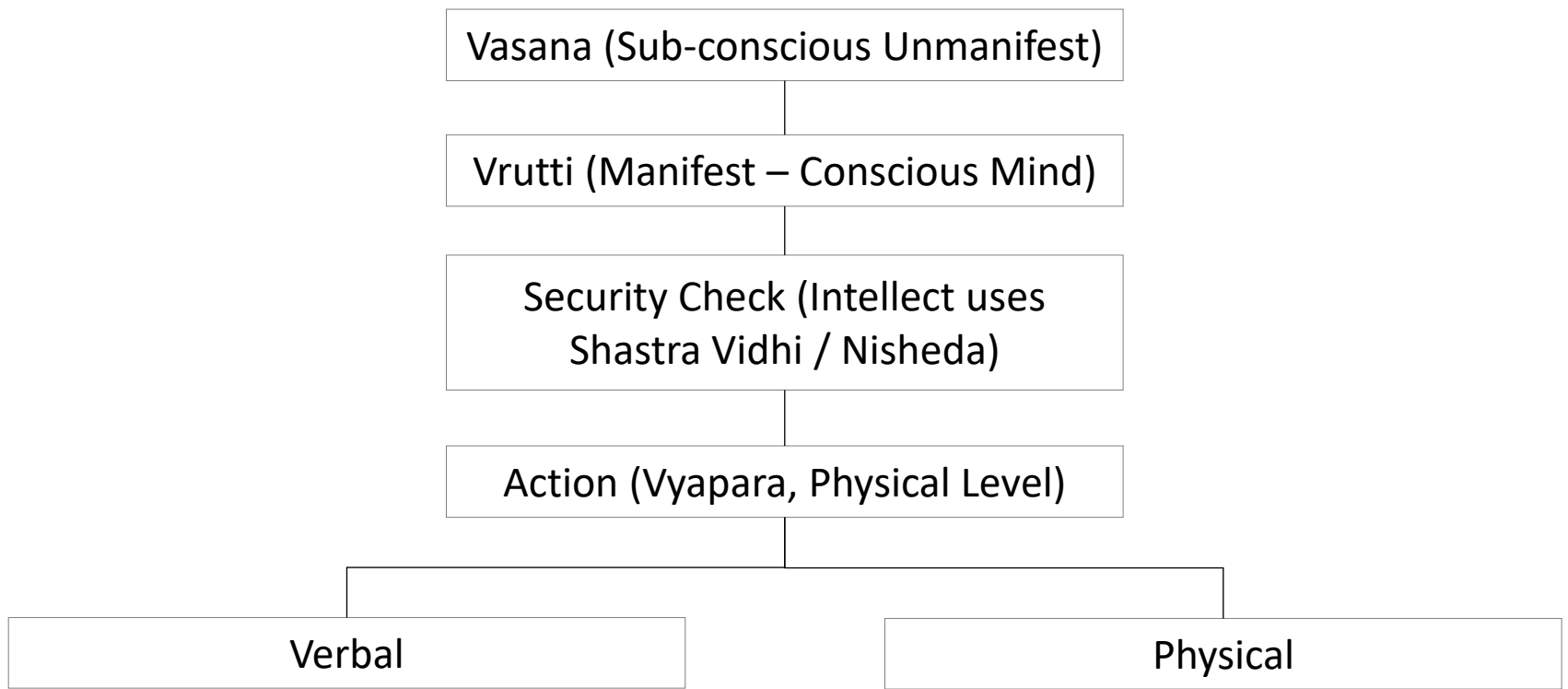
Vasanas	Vruttis (Raaga – Dvesha)
- Apratyaksham	- Sakshi Pratyaksham - Conscious Mind - Chidabhasa

IV) 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)



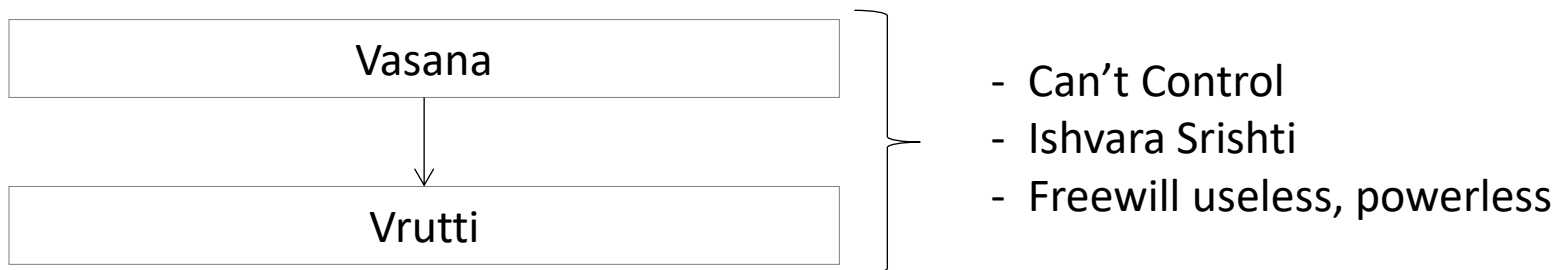
e) Intellect uses Shastra Gadget - Vidhi Nisheda for Security Check.

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 :

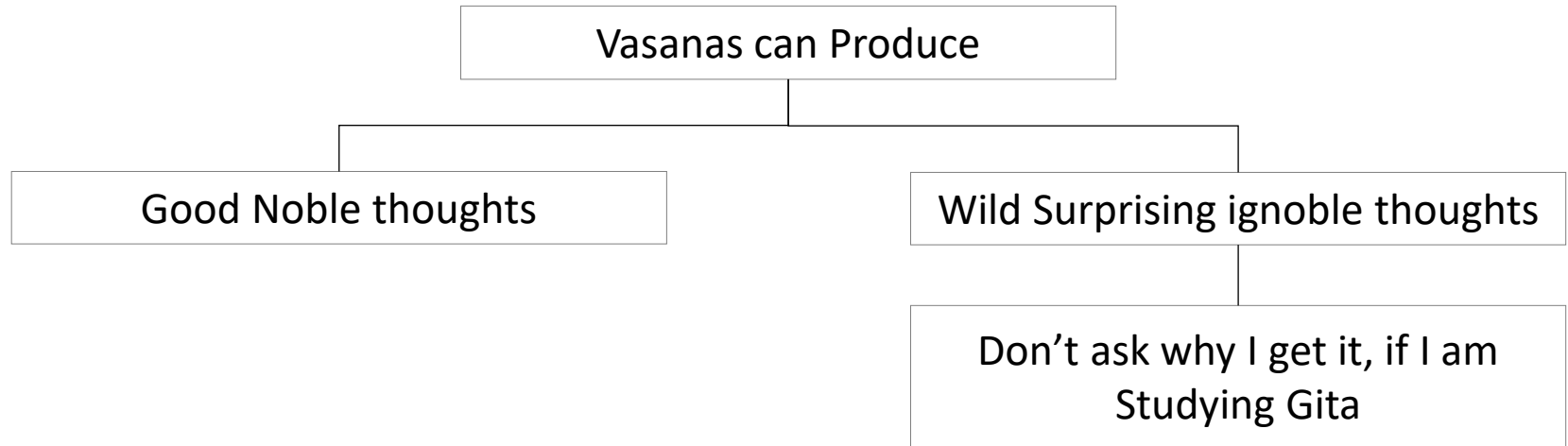


j) Free will has no Control over Vasanas rising in the Mind (Jnani and Ajnani)

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.

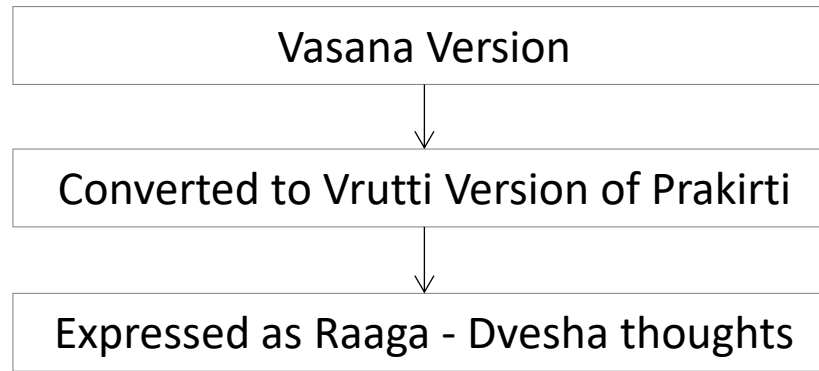
o) Ishvara Controls this process in Creation

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)



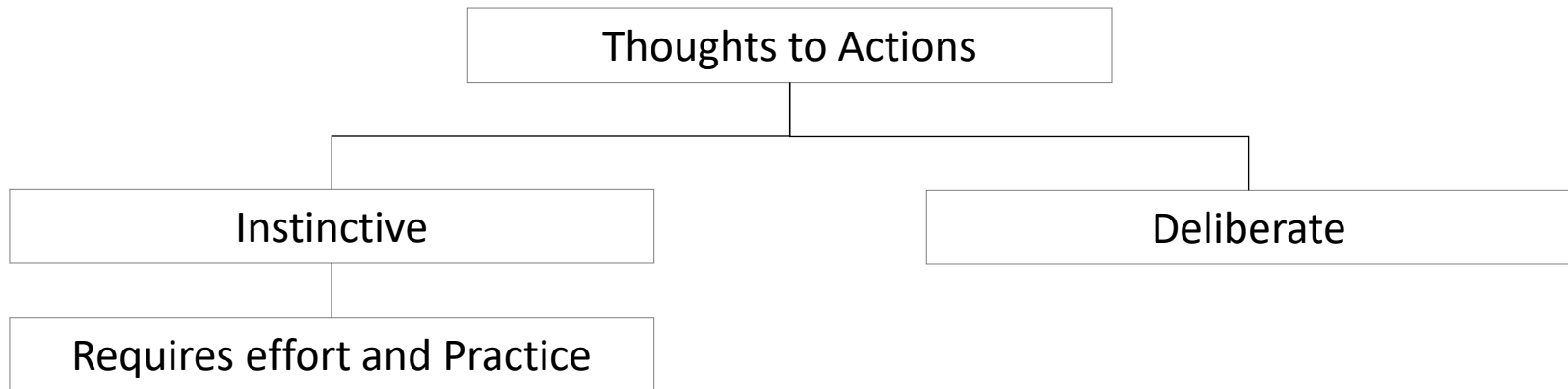
t) Freewill takes over in 2nd Stage of Conversion :

- To Action Level (Vyapara)

V) Intermediary Stage – 2nd Stage

a) Very Short

b)

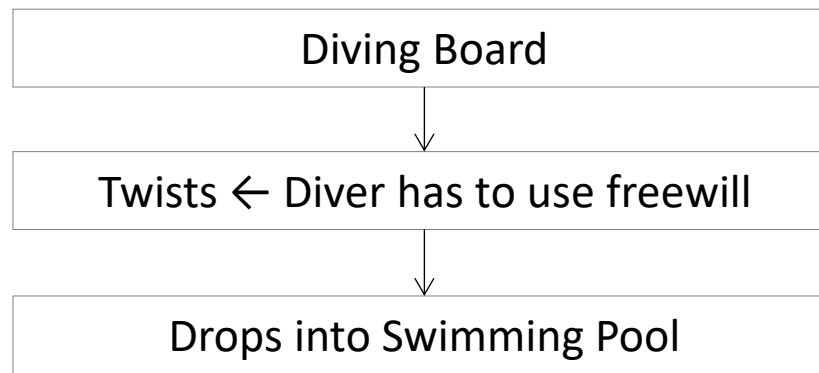


VI) Example :

- Olympic Swimming Diver.

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

b)

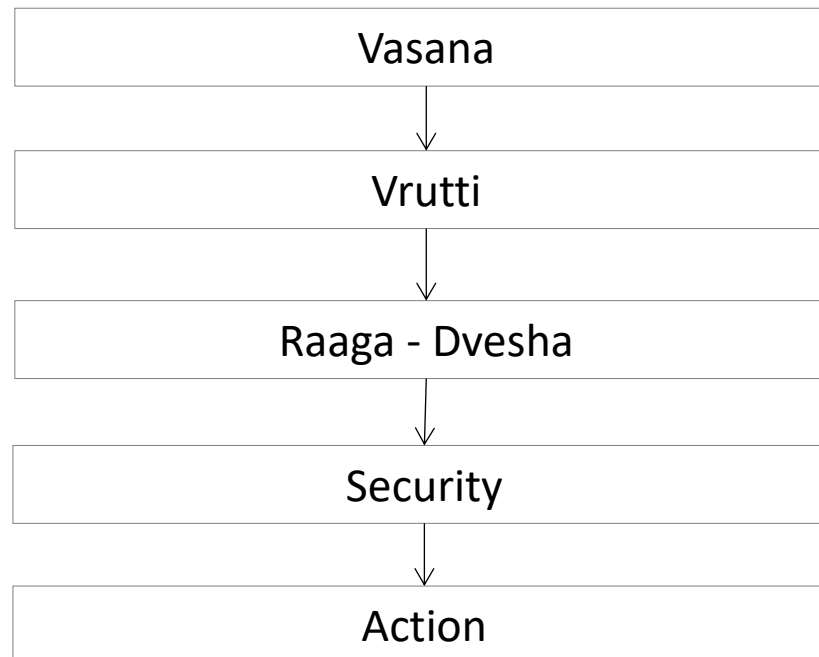


c) If you and I Jump, there won't be any twist, Can't use free will.

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.

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



b) In Security Section, Apply Shastra Vidhi - Nisheda

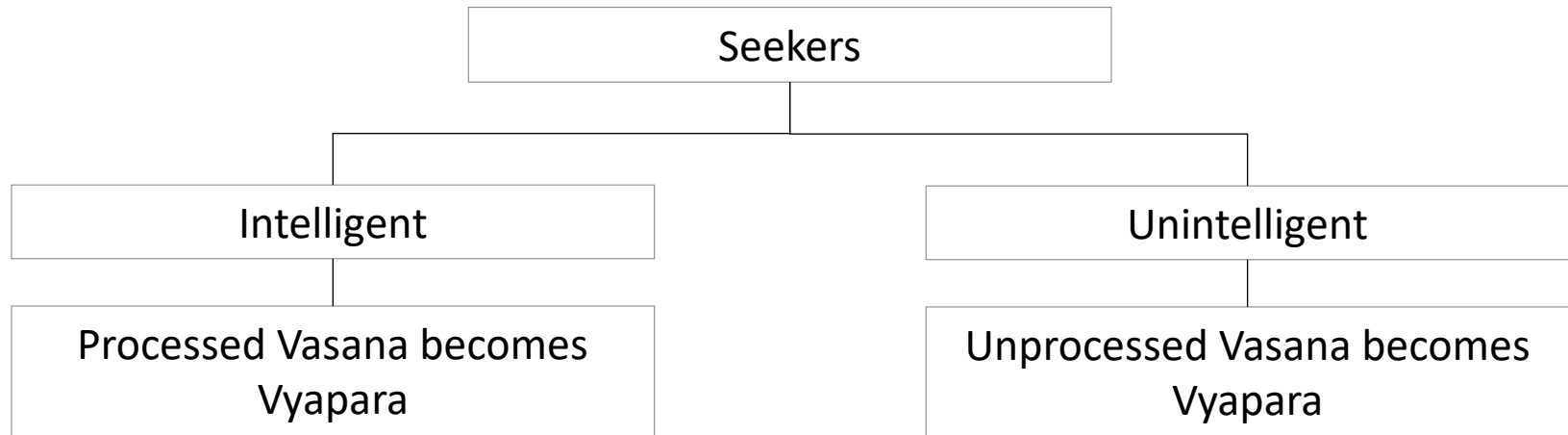
c) To transform, modify this portion

d) Processed Prakrti should become Vyapara

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

b) Vasana alone becomes Vrutti Vyapara

c)



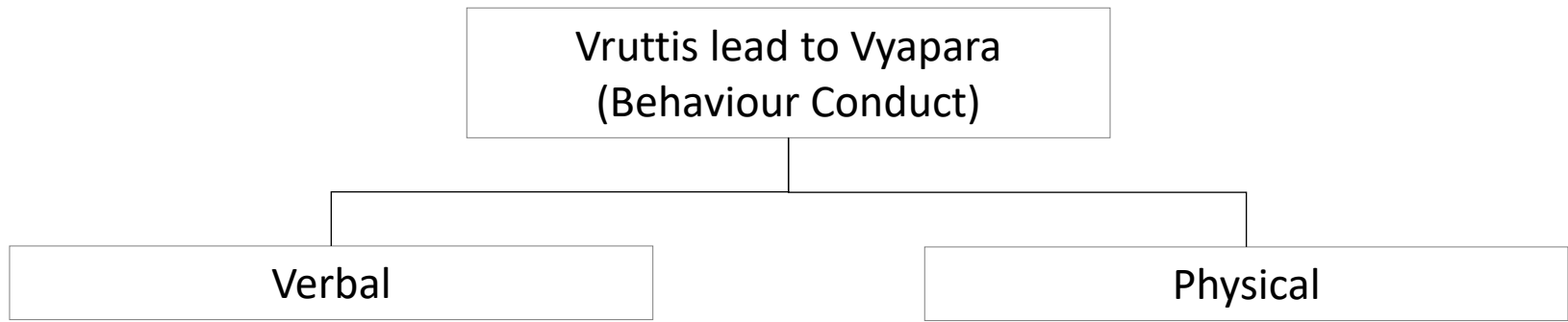
Revision : Chapter 3 - Verse 34 (important verse) :

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

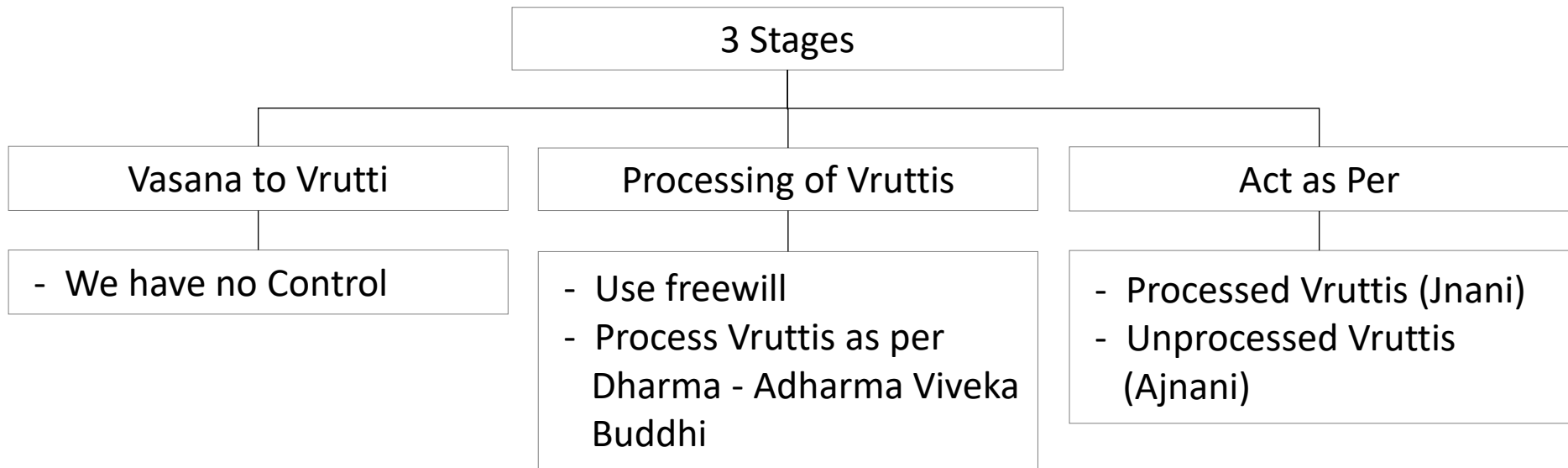
b) Vasanas, Samskara, Prakrti, Svabhava, all mean the Unmanifest state of our thoughts.

c) Vasana = Tendency, propensity, inclination.

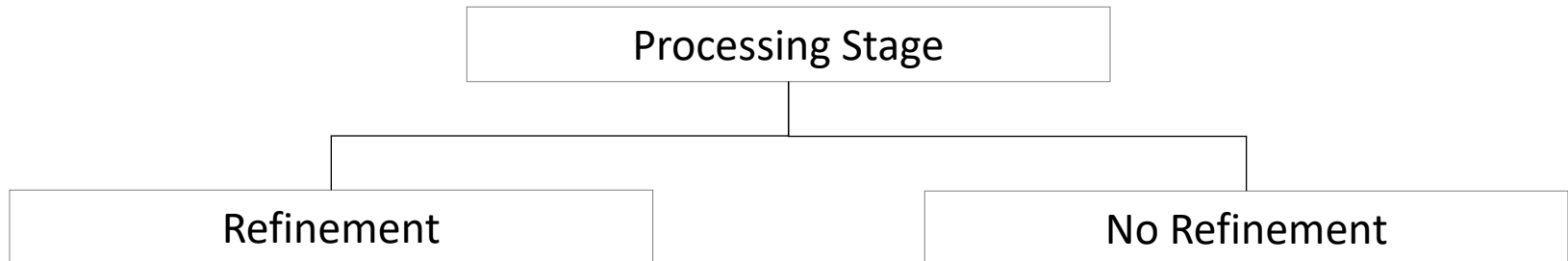
d)



II) a)



b)



c) Original Vasana Cause for Vyavahara, whether processing is Done or not

d) Change happens only during intermediary Stage.

Topic No. 702 to 707 :

इन्द्रियस्य इति ॥ इन्द्रियस्य इन्द्रियस्य अर्थे सर्वेन्द्रियाणां अर्थे शब्दा-
दिविषये — इष्टे रागः, अनिष्टे द्वेषः — इत्येवं प्रतीन्द्रियार्थं रागद्वेषौ अवश्यंभाविनौ
तत्र अयं पुरुषकारस्य शास्त्रार्थस्य च विषयः उच्यते । शास्त्रार्थे प्रवृत्तः पूर्वमेव
रागद्वेषयोः वशं नागच्छेत् । या हि पुरुषस्य प्रकृतिः सा रागद्वेषपुरःसरा एव
स्वकार्ये पुरुषं प्रवर्तयति; तदा स्वधर्मपरित्यागः परधर्मानुष्ठानं च भवति । यदा पुनः
रागद्वेषौ तत्प्रतिपक्षेण नियमयति तदा शास्त्रदृष्टिः एव पुरुषः भवति, न प्रकृतिवशः ।
तस्मात् तयोः रागद्वेषयोः वशं न आगच्छेत्, यतः तौ हि अस्य पुरुषस्य परिपन्थिनौ
श्रेयोमार्गस्य विघ्नकर्तारौ तस्करौ इव पथि इत्यर्थः ॥३४॥

indriyasya indriyasya arthē sarvēndriyāṅām arthē śabdādi-
viṣayē iṣṭe rāgaḥ aniṣṭe dvēṣaḥ iti ēvam pratīndriyārthē rāga-dvēṣau avaśyaṁ-bhāvinau |
tatra ayaṁ puruṣa-kārasya śāstrārthasya ca viṣaya ucyatē — śāstrārthē pravṛttaḥ pūrvam
ēva rāga-dvēṣayōḥ vaśaṁ na āgacchēt | yā hi puruṣasya prakṛtiḥ sā rāga-dvēṣa-puraḥsarā ēva
svakāryē puruṣaṁ pravartayati | tadā svadharma-parityāgaḥ para-dharmānuṣṭhānaṁ ca bhavati | yadā punaḥ
rāga-dvēṣau tat-pratipakṣeṇa niyamayati tadā śāstra-dṛṣṭiḥ ēva puruṣaḥ bhavati, na prakṛti-vaśaḥ |
tasmāt tayōḥ rāga-dvēṣayōḥ vaśaṁ na āgacchēt | yataḥ tau hi asya puruṣasya paripanthinau
śrēyō-mārgasya vighna-kartārau taskarau iva iti arthaḥ || 3-34 ||

The Senses have attachment and Aversion in respect of their Objects such as sound – Attachment to what Pleases and aversion to what repels. Thus attachment and aversion are inevitable for each sense. In this context, the scope of individual initiative and that of the Mandate of the Sastra are being indicated. Submitting to the Mandate of the Sastra at the very outset, one should refuse to be Swayed by attachment and aversion. Human nature indeed forces man to work under the urges of his attachment and Aversion. Thus result the abandonment of the laws of one's conduct and conformity with those of alien conduct. On the other hand when attachment and aversion are restrained by countervailing forces, man's vision becomes that of the Sastra; he ceases to be Nature's thrall. Therefore none should submit to attachment and aversion; for those are stumbling blocks on the path to betterment, like robbers infesting the public road.

702) Bashyam : Chapter 3 - Verse No. 34 Starts

इन्द्रियस्य इन्द्रियस्य अर्थे सर्वेन्द्रियाणां अर्थे शब्दा- दिविषये — इष्टे रागः,
अनिष्टे द्वेषः — इत्येवं प्रतीन्द्रियार्थं रागद्वेषौ अवश्यंभावितौ

indriyasya indriyasya arthē sarvēndriyāṅām arthē śabdādi-viṣayē iṣṭē rāgaḥ
aniṣṭē dvēṣaḥ iti ēvam pratīndriyārthē rāga-dvēṣau avaśyam-bhāvinau |

I) a) Khanda - Verse 33 :

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

b) Verse 34 :

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

II) a) Indriyasya Indriyasya Arthe = Sarva Indriyanam Arthe

b) Artha = Object

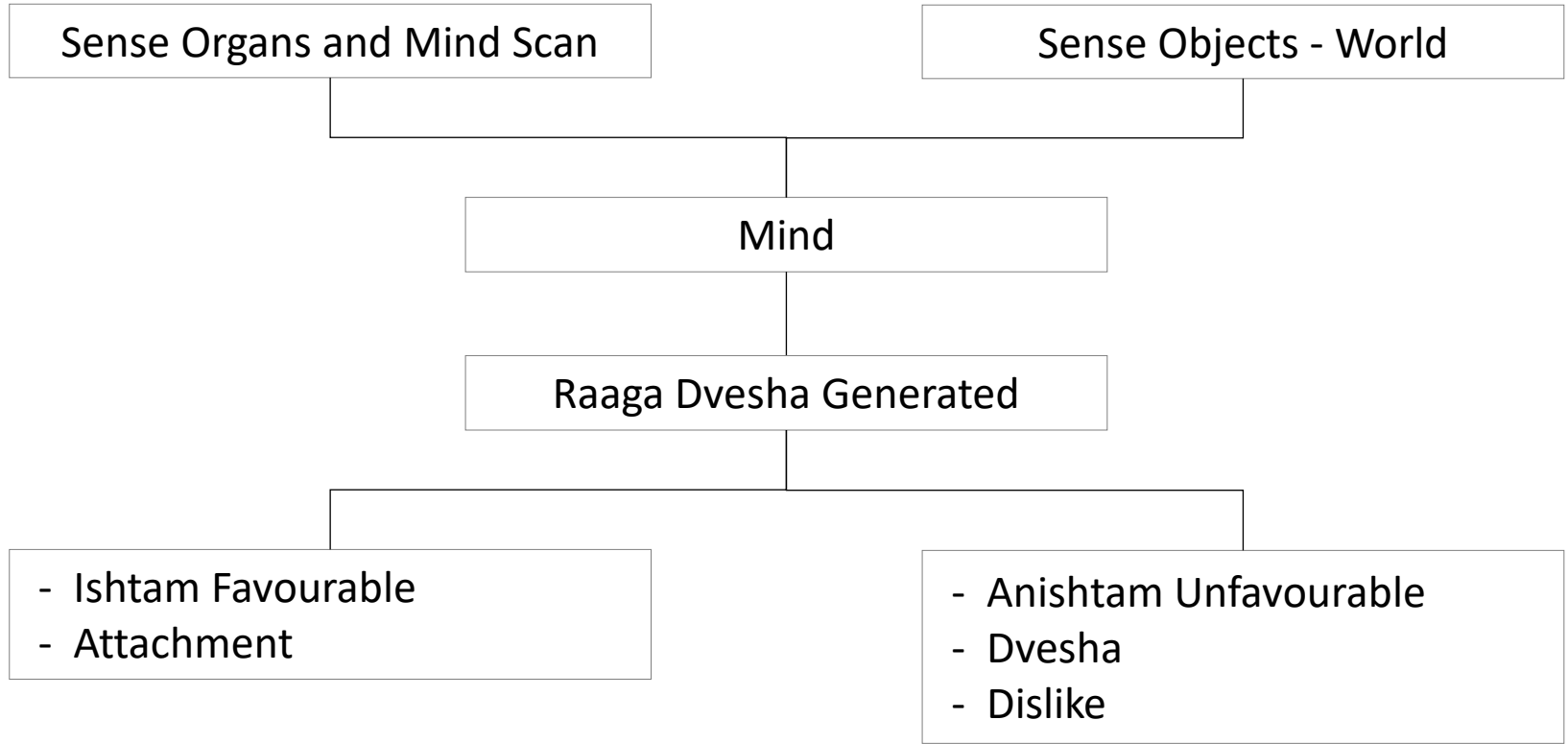
c) Objects of 10 Sense Organs

d) 5 Jnana Indriyas and Karma Indriyas

e) Shabda, Sparsha, Rupa, Rasah, Gandah, Adhi Vishaya

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

g)



h) Avashyam Bavinou :

- Every Sense Object Categorized as Like, dislike.

i) Every being has Vasana, was a Bokta before

j) Past Bhoga Generates Vasana, Anubhava Janya Vasana.

k)



L) Universal Phenomenon, don't feel guilty.

m) Let any amount of Raaga Dvesha (RD) be generated

n) No guilt

o) Where does Role of freewill come in?

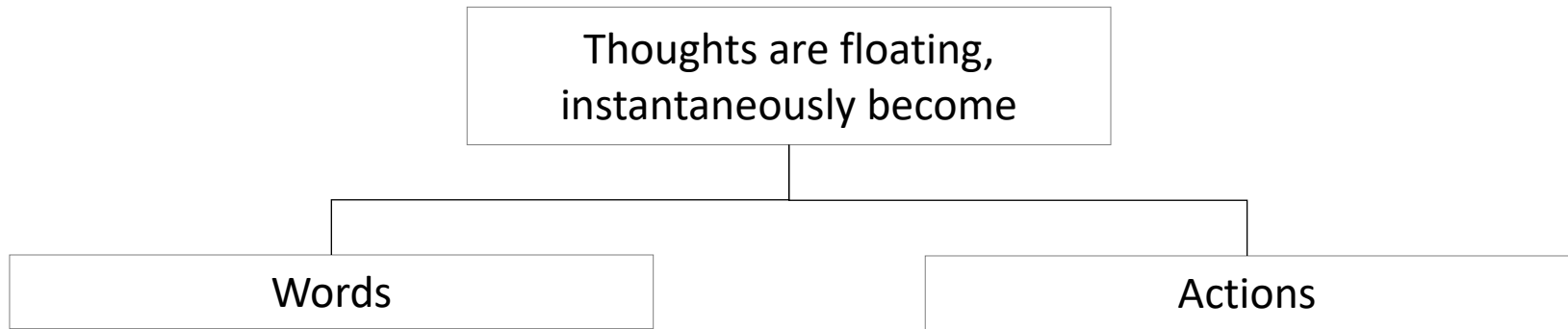
703) Bashyam : Chapter 3 - Verse No. 34 Continues

तत्र अयं पुरुषकारस्य शास्त्रार्थस्य च विषयः उच्यते ।

tatra ayam puruṣa-kārasya śāstrārthasya ca viṣaya ucyatē —

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

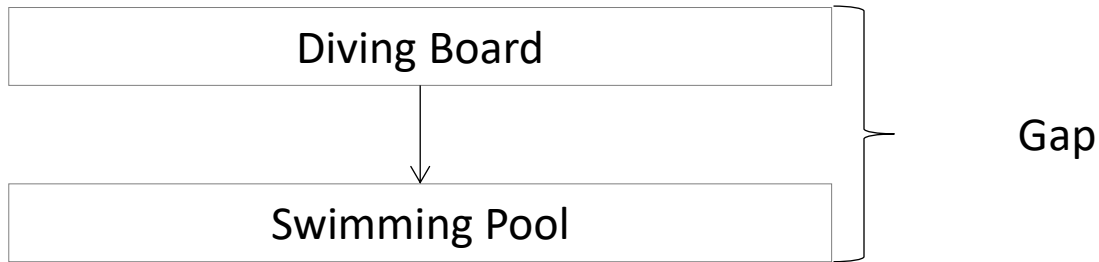
b)



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) Few able to see the Gap

g) Sufficient control possible with Practice for a few Years.

h) Twists and Turns seen in Slow motion (Took 20 Years to Practice)

i)



j) Make it big to have Control.

k) w.r.t Generated thought, have Control, Employ Enlightened freewill

L) Enlightened by Dharma - Adharma Viveka Shastra

m) Gita :

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

tasmācchāstram pramāṇam 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]

n) **Ayam Purusha Karyasya Vishaya :**

- Vishaya = Scope for Purusha Karyam.

o) Exercise free will, use Shastra

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

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

r) Uchyate :

- Carefully listen.

704) Bashyam : Chapter 3 - Verse No. 34 Continues

शास्त्रार्थे प्रवृत्तः पूर्वमेव रागद्वेषयोः वशं नागच्छेत् ।

śāstrārthē pravṛttaḥ pūrvam ēva rāga-dvēṣayōḥ vaśam na āgacchēt |

l) a) 1st Line :

- Generated thought out of Vasanas.

2nd Line :

- Exercise of free will

b) Shastra Arthe Pravrutte Purvam :

- Person who claims I am a Karma Yogi is Addressed here.

c) Not Karmis who are Pravrutta

d) Karmis :

- Live Impulsive life out of Generated thoughts from Vasanas.

e) Shastra has nothing to do with them.

f) Karma Yogi = Shastra Artha Pravrutta

g) Who have proceeded in life in Veidika Marga.

h) Pravrutahha – Embarked on Veidika Margaha

i) What should they do?

II) a) Purvam Eva :

- **At the beginning itself, as even thoughts are generated.**

b) Not wait for Generation of thoughts going round and round.

c) Not after few Cycles of rounds of thoughts

d) After few rounds, thoughts become powerful

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

f) Tayoho Vasham :

- Vyavasthithou = Avishyam Bavitau

g) Tayoho = Raaga - Dvesha Yoho

h) Vasham Na Agachhet :

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

i) One should not Submit oneself under power of Generated Raaga - Dveshas.

j) Vasham Na Agachhet :

- Don't be Overwhelmed by Generated thoughts.

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

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

m) If you exercise freewill and not get Overwhelmed by thoughts.

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

o) Thoughts will be Unprocessed thoughts.

p) If will lead to Impulsive, unrefined Vyavahara.

q) Don't Permit that to happen

r) Permitting thoughts to get into Vyavahara without Processing, Security Check = Vasham a Gamanam.

s) Vsham Na Agachet :

- Don't get Overwhelmed or Feel Guilty.

t) Don't Spring into Action, when thoughts arise in Mind due to Vasanas

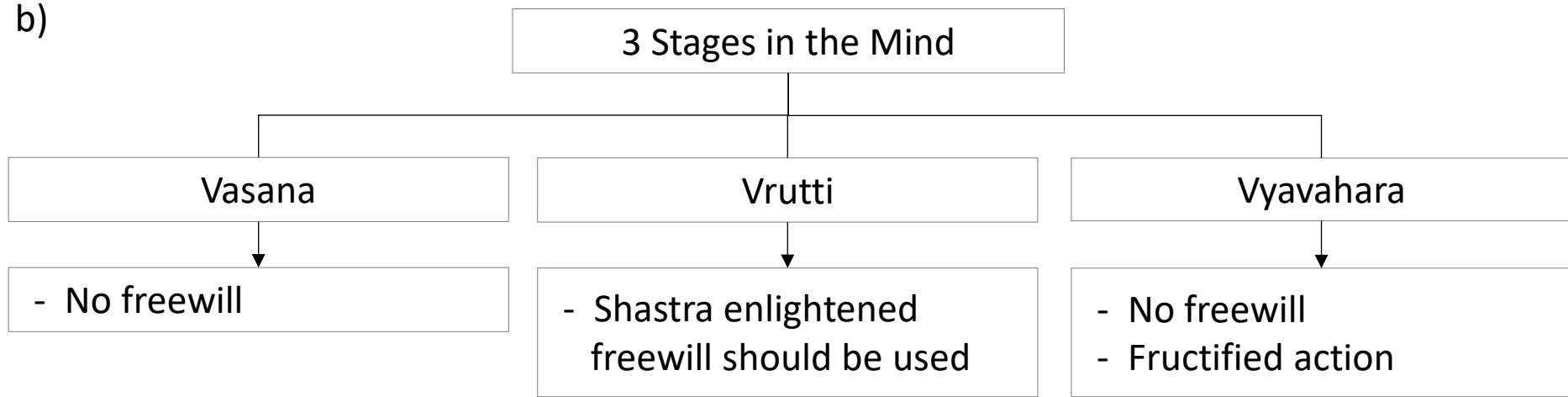
u) Damage does not happen if you Pause to evaluate for a Moment.

Revision : Chapter 3 - Verse 34 :

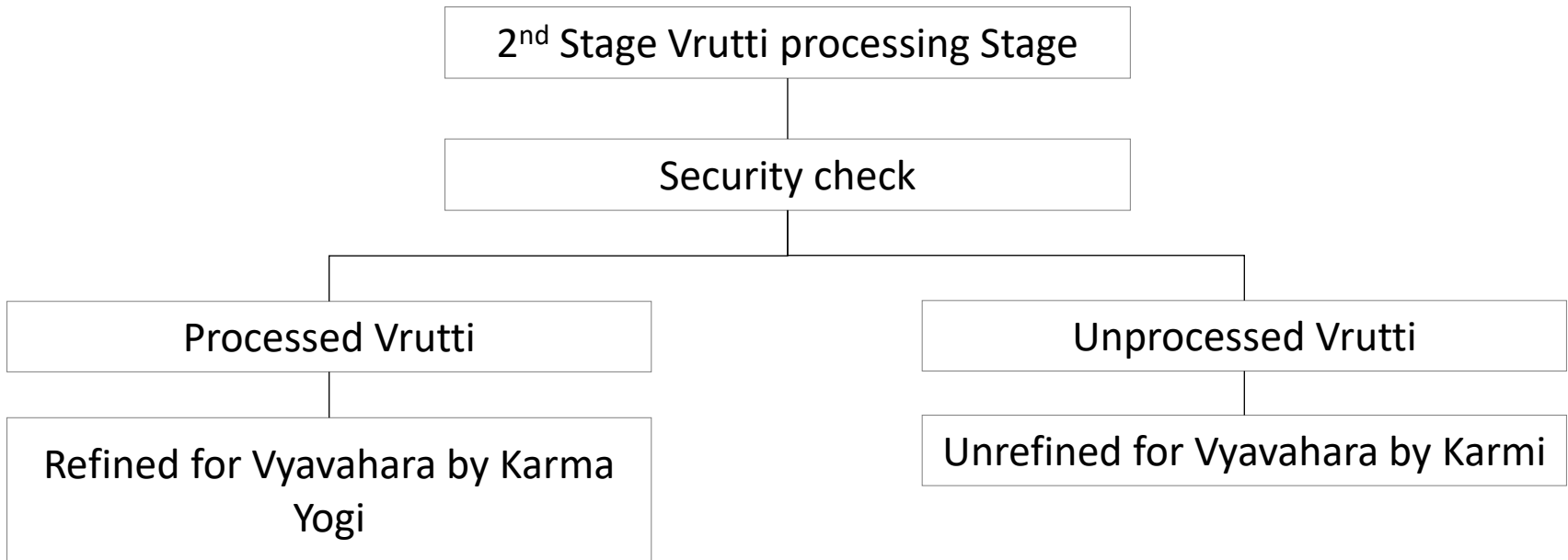
l) a) 3rd Quarter :

- Tayor Na Vasham Na Agachhet..

b)



c)



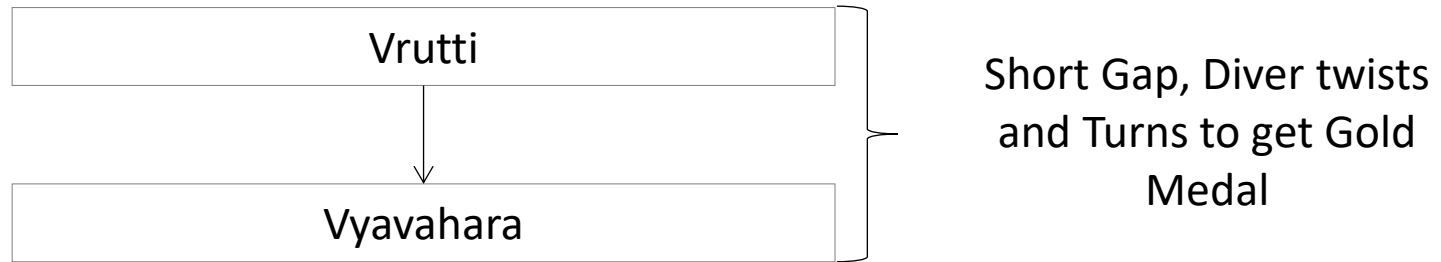
d) Shastra Arthe Pravruttaha :

- One who is engaged in Shastric learning, understanding, Assimilating, Implementing Shastra.

e) Purvam Eva :

- Before Vrutti Crystallizes into Vyavahara.

f)



g) During Provoking Situations have a Very Short time.

h) 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.

i) Must control, Overrule, Power of Raaga - Dvesha Vruttis.

j) Na Aagachet :

- Don't get Overwhelmed by Buddhi.

k) For this, Preparation of Study Gita should be done before Provocation.

L) Prevention, before Struggling to Cure.

m) Shastric Study alone is the Preventive measure for Raaga Dvesha.

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

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

p) Satya - Anruta Viveka is the Ultimate Solution.

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

r) Hence, Study Viveka Chudamani.

s) Katho Upanishad :

- Buddhim to Saratim Viddhi
- Buddhi and Gita Study - Only Solution.

705) Bashyam : Chapter 3 - Verse No. 34 Continues

या हि पुरुषस्य प्रकृतिः सा रागद्वेषपुरःसरा एव स्वकार्ये पुरुषं प्रवर्तयति ;
तदा स्वधर्मपरित्यागः परधर्मानुष्ठानं च भवति ।

yā hi puruṣasya prakṛtiḥ sā rāga-dvēṣa-puraḥsarā ēva svakāryē puruṣam pravartayati |
tadā svadharma-parityāgaḥ para-dharmānuṣṭhānam ca bhavati |

l) a) Shankara Introduces 3 :

Stages here only 3 - Stage

Vasana

Vrutti

Vyavahara

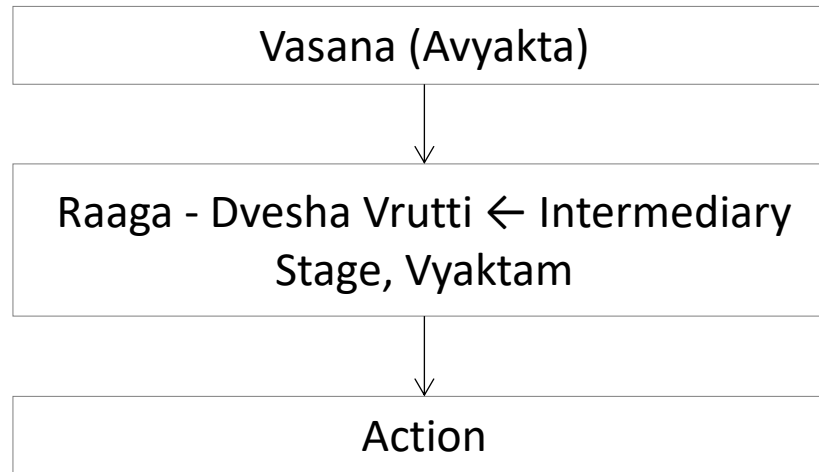
b) Yahi Purushasya Prakirtihi :

- Prakirti = Vasana Stage of the Individual.

c) Sa Raaga - Dvesha Puras Sara

- Puras Sara = Intermediary Stage.

d)

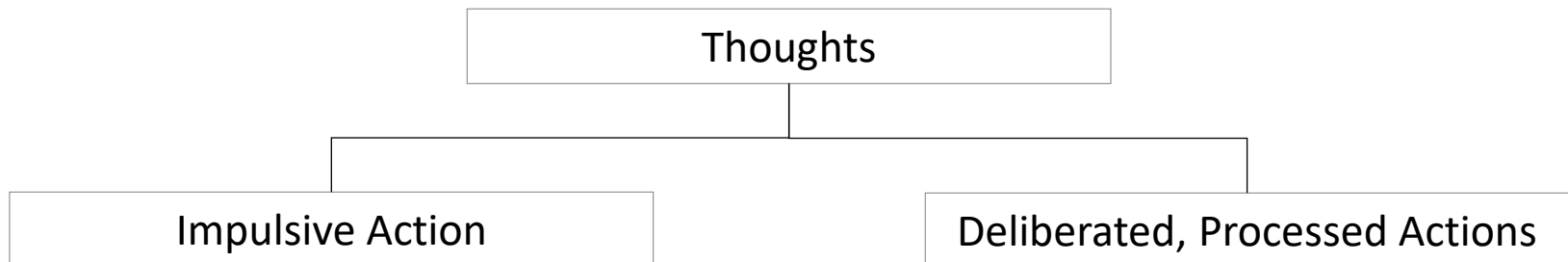


e) Brief Duration in Provoking Situations and Arguments is there

f) hence, Avoid Arguments

g) Gap between Vrutti and Vyavahara is terribly Short.

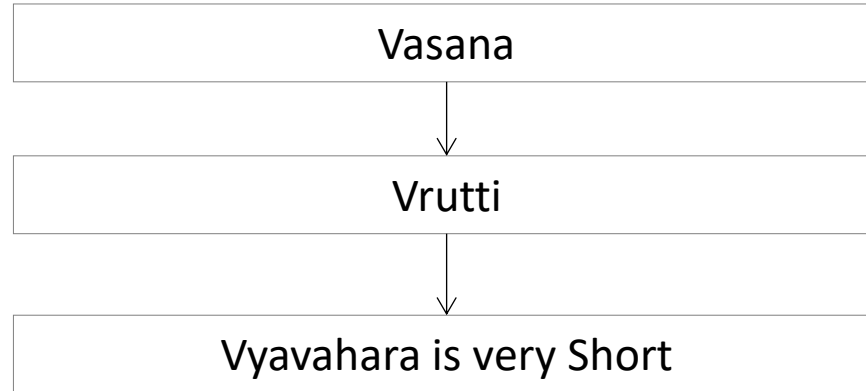
h)



i) Vadaha Sarvada Tyajaha :

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

j) Gap Between :



k) Vasana through impulsive Vrutti forces a response

L)

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

m) At that Moment, if a Person does not refine thought by processing.

n) Svadharma Parityaga Bavati :

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

o) Arjuna refuses to fight being a Kshatriya and takes to Paradharmā Anushtanam.

- Wanted to go to forest and Meditate.

p) It was not Dharma or Arjuna not Dharma of Arjuna at that Moment in the Battlefield.

q) Unprocessed Vrutis lead to unrefined Vyavahara

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

706) Bashyam : Chapter 3 - Verse No. 34 Continues

यदा पुनः रागद्वेषौ तत्प्रतिपक्षेण नियमयति तदा शास्त्रदृष्टिः एव पुरुषः
भवति, न प्रकृतिवशः ।

yadā punaḥ rāga-dvēṣau tat-pratipakṣeṇa niyamayati tadā śāstra-drṣṭiḥ ēva puruṣaḥ
bhavati, na prakṛti-vaśaḥ ।

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

b) How to Process Raaga - Dvesha Vrutti

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

II) a) Niyamana :

- Restraining, Processing, Managing.

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

c) Madhusudana Saraswati :

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

d) Viveka gained by Shastra Vichara.

e) 80% Of Dharma - Adharma Viveka Known by Common Sense.

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

g) 20 % from Apaurusheya Shastra Pramanam regarding Adrishta Punyam Papam.

III) 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) Submit fake medical bills for reimbursement

c) Viveka Shastra educates :

- With lie will get big disadvantage

- **Balavat Anishta Anubhandha Jnanam**

d) Advantage Neutralised by greater disadvantage

e) I have to pay the Price later.

f) Example :

- Eat great sweet now, I am diabetic, will have to pay bigger price, I am diabetic awareness comes.

g) This is refined understanding

IV) a) Adharma :

- Ishta Sadhanatva Jnanam and Balavat Anishta Anubandha Jnanam.

b) Seeing the diabetic awareness, drop sweet

c)

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

V) a) Superficially see doing Dharma as Painful, Anishta Sadhanam.

b) Drop Japa, Meditation, Puja

c) See Physical Strain

d) Shastra :

- Take Pain for long term benefits.

e) Long term Balavat Ishta Sadhanatva Jnanam.

f)

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

g) This should be internalized well, called Viveka Antahkaranam

VI) Tat Pratipakshena :

a) Raaga - Dveshas are processed by Shastra Drishti

b) Prakruta Purusha converted to Samskruta purusha

c)

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

d) No more Chakshusha Drishti

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) To remember vision himself and to tell others.

j) My actions are governed by Dharma - Adharma, Adrishta Drishti seen by me not available for normal eyes of Raaga - Dvesha.

k) This is called Paranchi Khani, turning inwards to Antaryami Atma.

l) Dvijaha - Sacred thread

m) Very important Paragraph

VII) a) Purusha Shastra Drishti - Tada Bhavati :

b) I am Turiya Atma, Adhishtanam of Jagat

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

d) 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 (Slights) 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]

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

VIII) a) Guru Stotram :

- No More Agyana Timira Dasya...

b) Because Jnana Ajnana Shalakaya

c) Ignorance removed by Jnanam

d) Unmittam :

- Through Dharma - Adharma Viveka Jnanam.

e) No more under Prakrti Dasah, not under control of Raaga - Dvesha.

f) Impulsive actions will come down

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

a) If I have more impulsive words, deeds, more I am Prakrti Vasham Gathaha.

b) 3rd Eye once opened and realized, I can see my Nitya Mukta Svarupam all the time.

c) Jagan Mithyatvam also is realised simultaneously.

X) a) Karma Yogi is Na Vasham Gathaha :

b) He has become a Swami.

707) Bashyam : Chapter 3 - Verse No. 34 Continues

तस्मात् तयोः रागद्वेषयोः वशं न आगच्छेत्, यतः तौ हि अस्य
पुरुषस्य परिपन्थिनौ श्रेयोमार्गस्य विघ्नकर्तारौ तस्करौ इव पथि इत्यर्थः ॥३४॥

tasmāt tayōḥ rāga-dvēṣayōḥ vaśam na āgacchēt | yataḥ tau hi asya
puruṣasya paripanthinau śrēyō-mārgasya vighna-kartārau taskarau iva iti arthaḥ || 3-34 ||

I) a) Therefore, Tasmāt :

b) Tayoho - Raaga Dvesha Vyaho of Raaga Dvesha, Vasham Na Aagachet.

c) One should never become impulsive in life

d) Impulsive good actions also become deliberate, thoughtful.

II) 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]

- III) a) Be in charge, one should never get trapped in Raaga - Dvesha.
- b) Not easy but gradually possible with help of 3rd Eye Atma Jnanam.
- c) Because Raaga - Dveshas are Obstacles, Hurdles, Enemies, Paripantinou in the path of liberation.
- d) They are obstacles in our Spiritual journey.

IV) Example :

- Taskarou Iva...

- a) Robber of money, food on a train journey
 - b) Means of journey are taken away
- V) a) In our journey, most important resource is Viveka Buddhi
- b) Raaga - Dvesha = Robber, Robs Viveka wealth
 - c) My Spiritual Journey is destroyed.

VI) Gita :

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

dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmaḥ
kāmat 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]

क्रोधाद्भवति सम्मोहः
सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशः
बुद्धिनाशात्प्रणश्यति ॥ २-६३ ॥

krōdhādbhavati sammōhaḥ
sammōhāt smṛtivibhramaḥ |
smṛtibhramśād-buddhināśah
buddhināśāt praṇaśyati || 2-63 ||

From anger comes delusion; from delusion, loss of memory; from loss of memory, the destruction of discrimination; from destruction of discrimination, he perishes. [Chapter 2 – Verse 63]

रागद्वेषविमुक्तैस्तु
विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा
प्रसादमधिगच्छति ॥ २-६४ ॥

rāgadvēṣaviyuktaistu
viṣayānindriyaiścāran |
ātmavaśyairvidhēyātmā
prasādamadhigacchati || 2-64 ||

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

- VII) a) When Raaga - Dveshas are there, there is a stop to Spiritual Journey.
b) Person loses 4 Purusharthas if a person is under control of Raaga - Dvesha.
c) Raaga - Dvesha is robber of Viveka Shakti

VIII) Anvaya - Verse 34 :

- Indriyasya Indriyasya Arthe Raaga Dveshou Vyavasthithou Bhavataha
- Vyavasthithou means definitely present
- Nobody can avoid Raaga - Dvesha
- Purushartha Tarayoho Vasham Na Aagachet
- Touhi Asya Paripanthithou Bhavataha....

708) Introduction to Chapter 3 - Verse No. 35 :

तत्र रागद्वेषप्रयुक्तः मन्यते शास्त्रार्थम् अपि अन्यथा 'परधर्मः
अपि धर्म- त्वात् अनुष्ठेयः एव' इति, तत् असत् —

**tatra rāga-dvēṣa-prayuktō manyatē śāstrārtham api anyathā 'para-dharmaḥ
api dharmatvāt anuṣṭhēya ēva' iti, tad asat —**

Moved by attachment and Aversion, man may Misconstrue the contents of the Sastras and Maintain that even an alien law of conduct, being a law, after all, has to be observed. This is wrong. How?

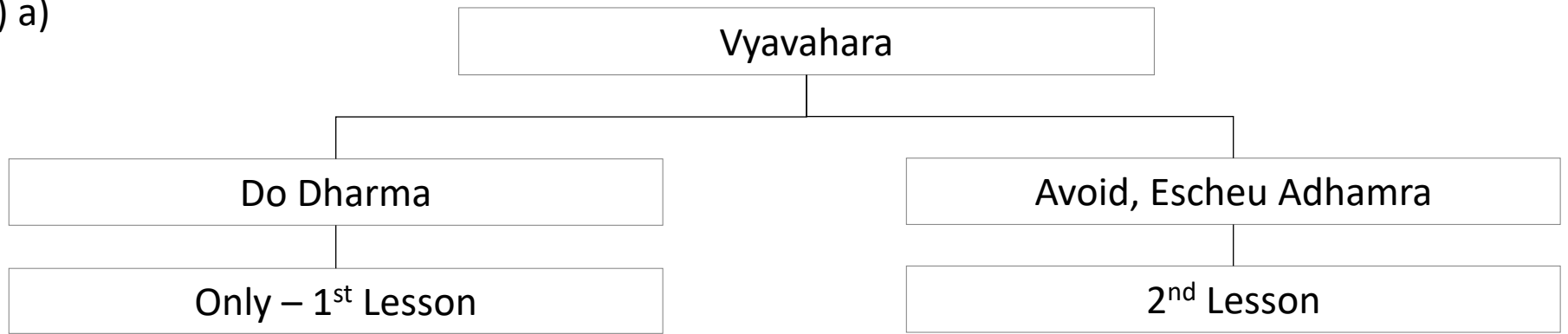
- Important Note.

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

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

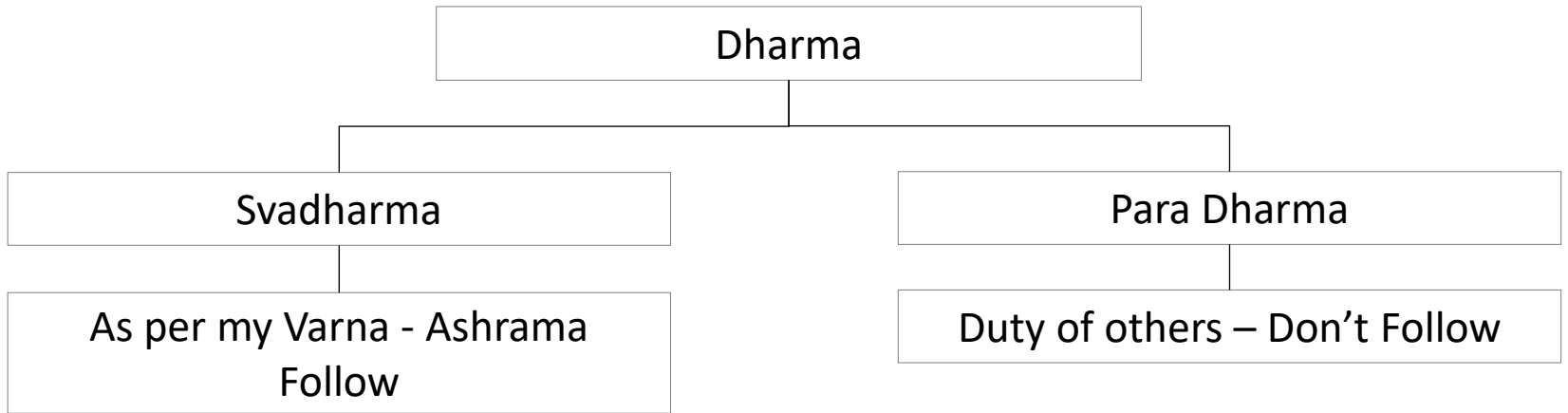
Better is one's own duty, thought devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger). [Chapter 3 – Verse 35]

l) a)



b) All Dharma is not to be followed.

c)



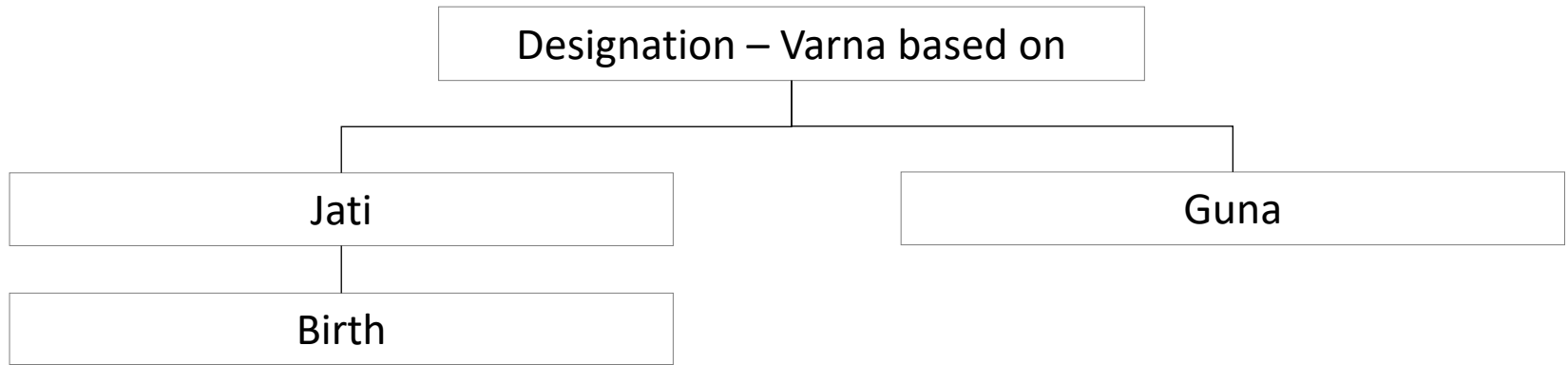
d) All Dharma, duties not to be follow by all Varna, Ashramas.

e) Svadharma fixed as per Varna - Ashrama.

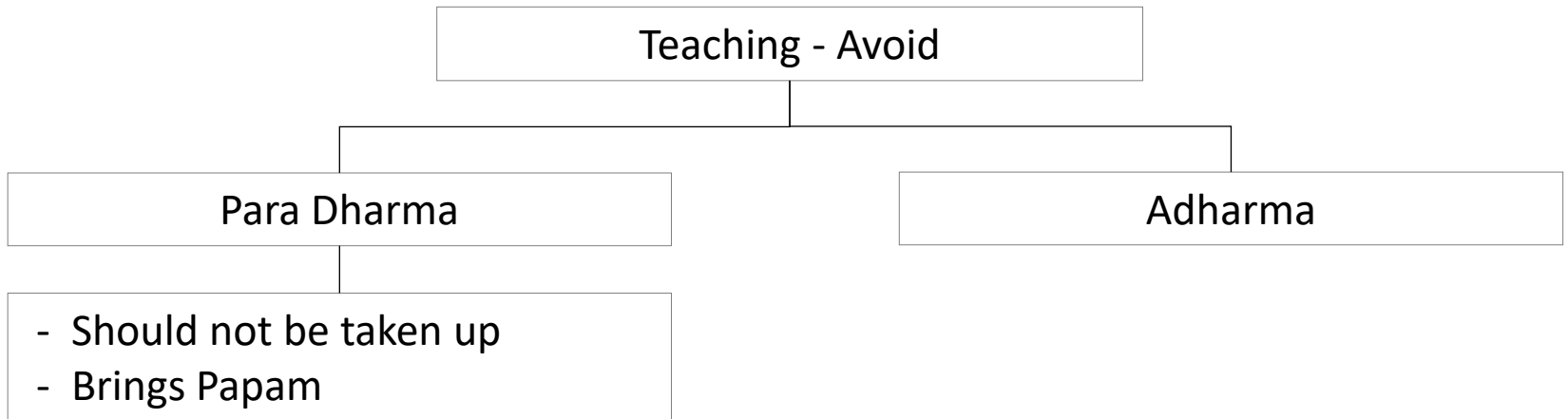
f)

Varna	Ashrama
- Decides Social Obligations - Duty to Society	- Personal Obligations to myself

g)



h)



II) Example :

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

a) It will be Paradharm for me

b) Police will Punish him

c) We can't Act as Model for all Ashramas.

III) 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]

IV) Grihastha can't do job of Kshatriya

- Sanyasi can't do job of Grihastha

V) Paradharma Tyaga has to be done

VI) Svadharma should not be dropped

a) Giving up Svadharma is Papam

b)

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

VII) Vigunaha Svadharma Sreyam :

- a) Improper, inefficient performance of one's own Svadharma is better than doing others dharma efficiently.
- b) Perfect Paradharmam gives perfect Papam

VIII) Svadharma Nidhanam Sreyaha :

- a) If income is less, take profession as per Jati or Svabhava
- b) Don't choose occupation based on income
- c) What you enjoy, you do.

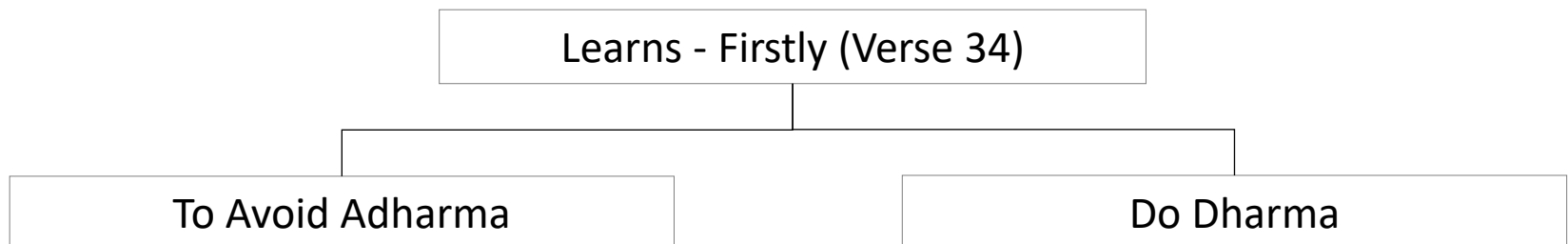
d) Nidhanam Sreyaha :

- Death is better than doing others Dharma or Adharma.

e) Paraha = Generator of Papam.

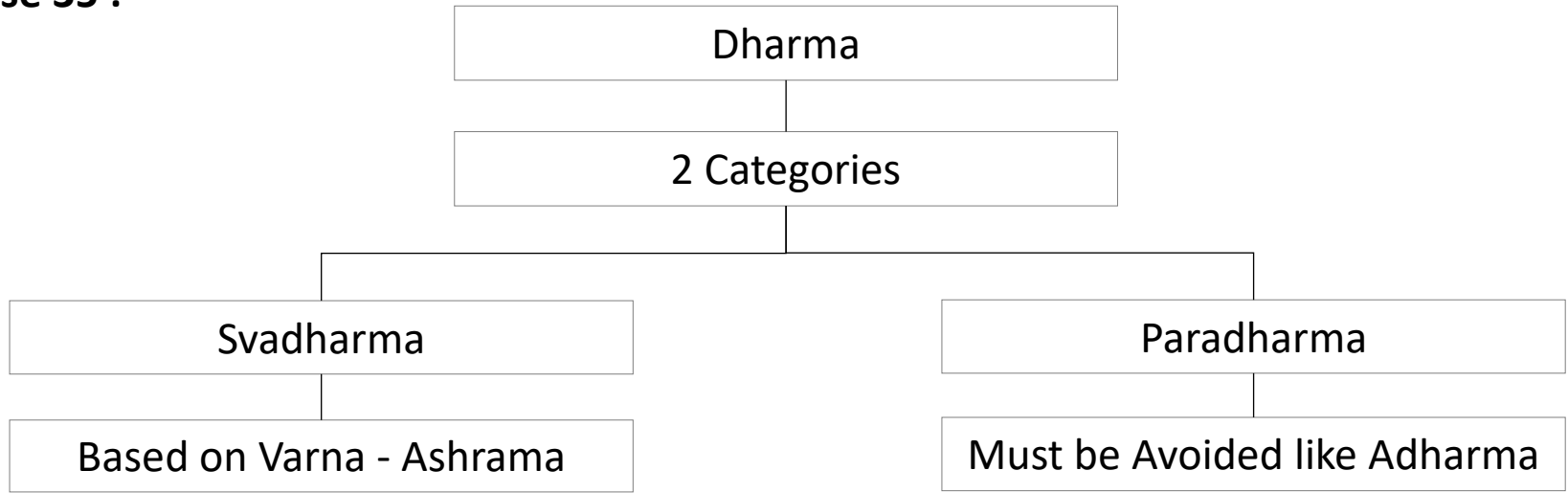
Revision : Introduction to Verse 35 :

- I) a) Krishna Concludes Karma Yoga Topic in Verse 35
- b) Karma Yogi's life is Governed by Veda Pramanam.
- c)



II) Verse 35 :

a)

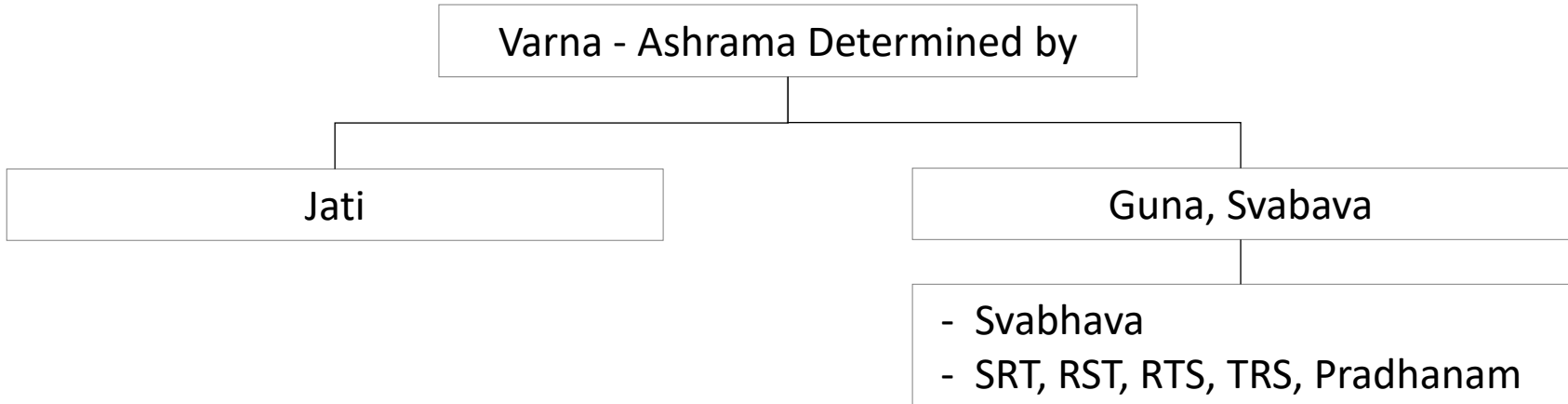


b) Adharma Causes problems to Oneself, others.

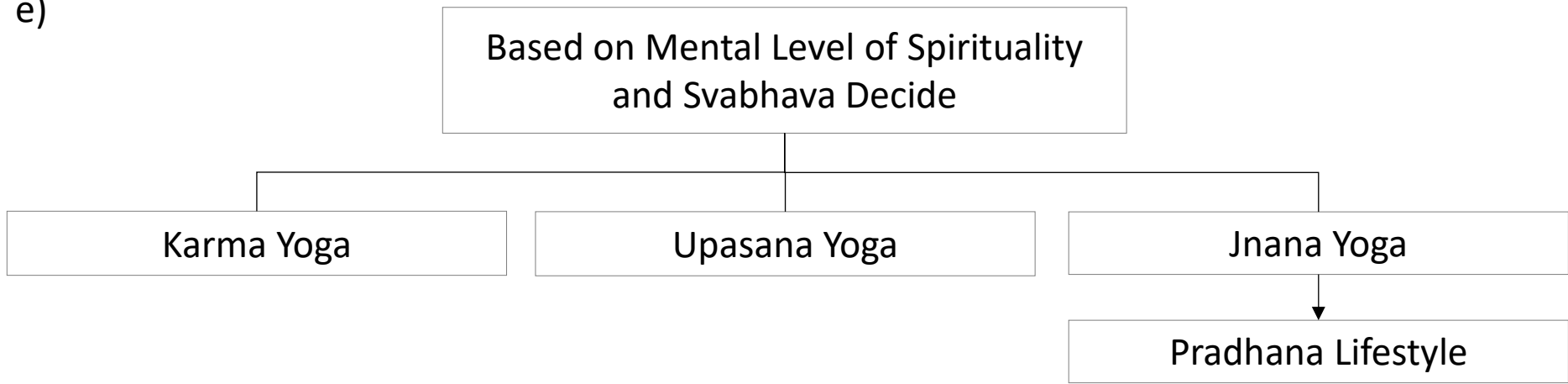
c)

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

d)



e)



f) Triangular format or Binary format.

g) Once Svadharma is decided, don't take to Para-dharma, Paradharmo Bayavaha.

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

b) Shastric prescriptions, injunctions mistaken.

IV) What is wrong understanding of Shastra?

a) All Shastric principles should be followed by all

b) Anihotram Ahar Aharaha Juhoti

c) All should perform Agnihotram is wrong understanding.

d) Prescribed only for Grihastha male, not for Female, Sanyasis, Brahmacharis.

e) This is Paradharma Anushttheyam

f) What is wrong logic? Wrong inference?

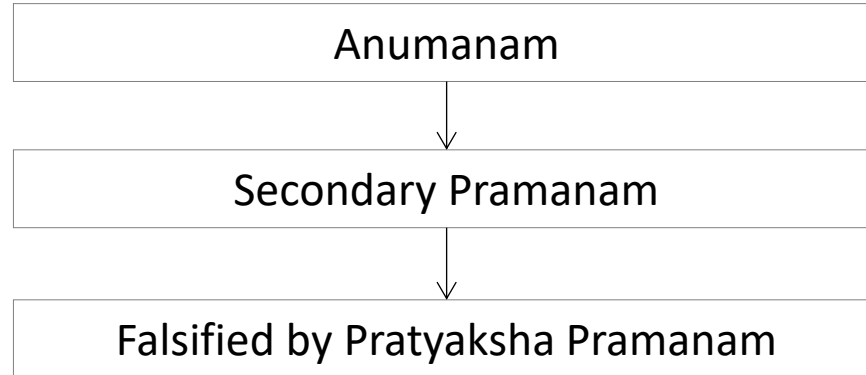
- Dharma prescribed for others should be followed by me like my Svadharma.

g) This is quoted by ignorant people

h) Fallacious reasoning in Tarqa Shastra :

- Fire is hot because it is one of the 5 Elements like water
- Ask him to bring his finger near fire = Gets Pratyaksha Jnanam.

i)



j) Vedic Pramanam falsifies I am the body - Which is Pratyaksham.

k) Veda Pramanam considered more powerful, Apaurusheya Pramanam.

V) a) Paradharmam Na Anushteyam

b) Will Produce Papam , Papa Janakam

c) Svadharma Nidhanam Api Sreyaha

श्रेयान् प्रशस्यतरः स्वः धर्मः स्वधर्मः विगुणः अपि विगत- गुणः
अपि अनुष्ठीयमानः परधर्मात् स्वनुष्ठितात् साद्गुण्येन संपादितात् अपि ।
स्वधर्मे स्थितस्य निधनं मरणं अपि श्रेयः परधर्मे स्थितस्य जीवितात् । कस्मात् ?
परधर्मः भयावहः नरकादिलक्षणं भयं आवहति इति [यतः] ॥३५॥

śrēyān praśasyataraḥ svō dharmāḥ sva-dharmāḥ vi-guṇaḥ api vigata-guṇaḥ
api anuṣṭhīyamānaḥ para-dharmāt svanuṣṭhitāt sādguṇyēna sampāditād api ।
svadharmē sthitasya nidhanaṁ maraṇam api śrēyaḥ para-dharmē sthitasya jīvitāt |kasmāt?
para-dharmāḥ bhayāvahaḥ narakādi-lakṣaṇam bhayam āvahati yataḥ ॥ 3-35 ॥

Superior - More admirable is the law of one's own Nature, though wanting in Merits, if it is worked out aright, to the Law of another's nature, however meritoriously worked out. Death while adhering to the Laws of one's own Nature is Superior to a life devoted to the law of another's nature. Why? An alien law brings fear in its train – the fear of hell, etc.

I) a) Sreyan - Superior, better is Svadharma

b) Vigunaha Api :

- Even though doshas are there in Svadharma.

c) Vigata guna = Police, Army, Kshatriya use violence as they are empowered by law.

II)

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

III) Arjuna, Kshatriya, Authorized to fight

IV) Must follow his Dharma Even if it has Vi-guna, Deficiencies, Violence is involved.

V) a) Imperfect Performance of Svadharma is better than Perfect performance of Paradharma.

b) Nidhanam :

- Death is Superior to Survival of a Person who remains in Paradharma.

VI) Dharmayat DI Yuddhat :

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

VII) Last Quarter :

a) Kasmata?

b) Why you Say Death in Svadharma is better than Survival in Paradharma?

c) Paradharma Baya Vahaha :

- Doing others Duty is Cause of fear.

d) Also there will be Adverse Consequences of Future Janma in Naraka.

e) Spiritual fall, Moksha Pratibandha.

f) Gross intellect in the Name of Material benefit will take to Paradharma.

VIII) a) Today everybody wants to do Kshatriya, Vaishya, Shudra Dharma.

b) No one Does Adyayanam, Paranam, Yajanam.

c) Culture can't Survive without knowing Value of Culture.

d) Generator of Danger = Bayavaha.

IX) Anvaya - Verse 35 :

- Vigunaha Svadharma Sranushtitat Para Dharmat Sreyan Bhavati
- Svadharma Sthithasya Nidhanam Sreyaha Bhavati
- Paradharmaha Bayavaha Bhavati...

711) Introduction to Chapter 3 - Verse No. 36 :

यद्यपि अनर्थमूलं 'ध्यायतो विषयान् पुंसः' [२. ६२.] इति 'रागद्वेषौ ह्यस्य परिपन्थिनौ' [३. ३४.] इति च उक्तं; विक्षिप्तं अनवधारितं च तत् उक्तं; तत् संक्षिप्तं निश्चितं च इदम् एव इति ज्ञातुं इच्छन् अर्जुनः उवाच, 'ज्ञाते हि तस्मिन् तदुच्छेदाय यत्नं कुर्या' इति —

arjuna uvāca | yadyapi anartha-mūlam 'dhyāyatō viṣayān puṁsaḥ' [Gīta 2-62] 'rāgadvēṣau hyasya paripanthināu' [Gīta 3-34] iti ca uktam | vikṣiptam anavadhāritam ca tad uktam | tat saṁkṣiptam niścitam ca 'idam ēva' iti jñātum icchan arjunaḥ uvāca 'jñātē hi tasmin tad-ucchēdāya yatnam kuryām' iti —

Though the root of all evil has been Pin-pointed in BG 2.62 and 3.34, there have been both diffusion and lack of emphasis there. Seeking to know it concisely and with Certitude, Arjuna asked as follows, in order to Extirpate it wholly:

I) a) Karma Yoga :

- Chapter 3 - Verse 8 - Till Verse 35.

b) Karma Yoga = PMY = Hinted.

c) Right Action and Right Bhavana = Karma Yoga

d) All must follow Karma Yoga

II) a) When Karma Yoga is Clearly Available, Mahatmas are there.

b) Why People are Karmis not Karma Yogis?

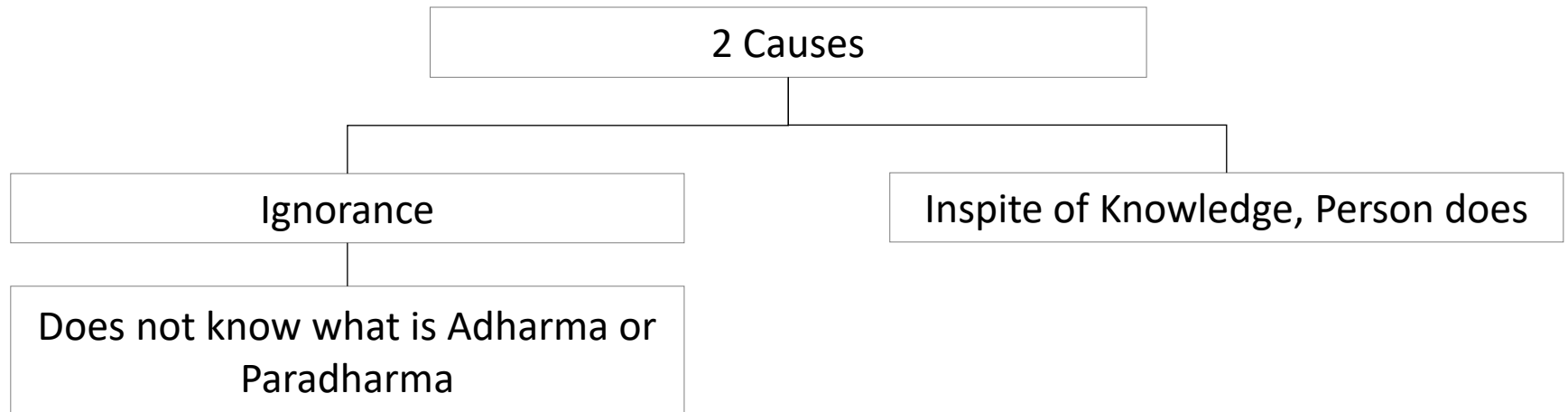
III) a) Atha Kena Prayuktaha

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

c) Chapter 1 :

- Wants to go to forest - Kshatriya becoming Sanyasi.

d)



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

f) Anichannapi :

- Even though he knows Paradharma

g) Does not do Svadharma, ends up doing Paradharma

h) What is that force?

IV) Shankara :

a) This Question should not come from Arjuna

b) 2nd Cause :

- Kama, Krodha Vasana given in 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]

क्रोधाद्भवति सम्मोहः
सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशः
बुद्धिनाशात्प्रणश्यति ॥ २-६३ ॥

krōdhādbhavati sammōhaḥ
sammōhāt smṛtivibhramaḥ |
smṛtibhramśād-buddhināśah
buddhināśāt praṇaśyati || 2-63 ||

From anger comes delusion; from delusion, loss of memory; from loss of memory, the destruction of discrimination; from destruction of discrimination, he perishes. [Chapter 2 – Verse 63]

रागद्वेषविमुक्तैस्तु
विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा
प्रसादमधिगच्छति ॥ २-६४ ॥

rāgadvēṣaviyuktaistu
viṣayānindriyaiścaraṇ |
ātmavaśyairvidhēyātmā
prasādamadhigacchati || 2-64 ||

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

c) All Impulsive Actions are Preceded by Vasanas.

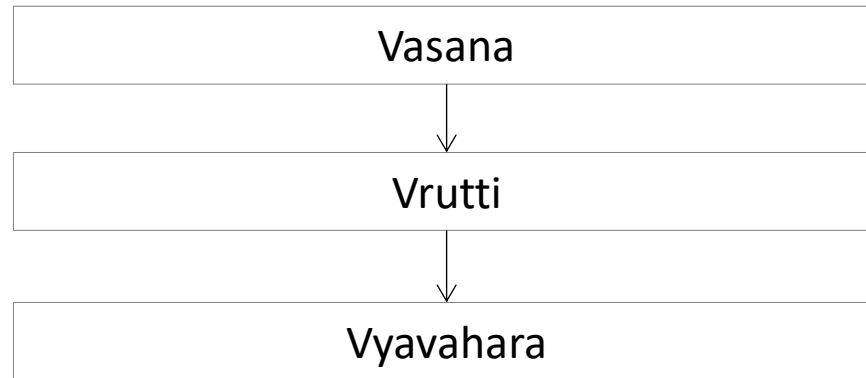
d) Gita :

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]

e) 3 Layers :



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

g) Shankara defends Arjunas Question

h) Yadyapi Anartha Moolam Ukta.

i) Even though taught before, Arjuna wants Re-Clarification

j) Vasana is cause of Vishiptam, very powerful force.

Revision : Chapter 3 - Verse 35 :

Introduction to Verse 36

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

b) What is Pratibandha for Karma Yoga?

c) Karma Yoga fulfills 4 Purusharthas

- Glorious Teaching.

d) Obstacles Mentioned in Gita :

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

dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmaḥ
kāmat 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]

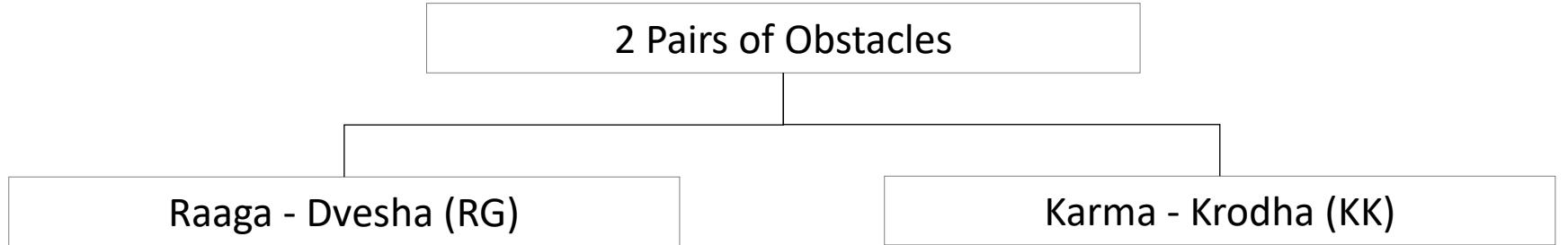
इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

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]

e) If obstacle is Mild, no problem, once they become powerful Vasana, they Obstruct Karma Yoga.

f)



II) a) Obstacle has been Mentioned generally but not Elaborated, Highlighted.

b) Verse 36 :

- Highlights the Obstacles.

c) They are expressed as Varieties of Expectations.

III) a) Anartha Moolam Uktam :

- Obstacle to Karma Yoga has already been discussed in Chapter 2 - Verse 62 and Chapter 3 - Verse 34 (Raaga Dvesha - Karma Khanda - Vasana).

b) Thatha Pi :

- Yadyapi = Even though discussed earlier, still

c) Tatu Vikshiptam has been generally stated without highlighting.

d) Discussed with many other topics

e) Anavadharim Cha : Not highlighted.

f) Anartha Moolam : Obstacle to Karma Yoga.

g) Arjuna is desirous of knowing Raaga - Dvesha obstacle in a detailed manner.

h) Arjuna wants to clearly know the Raaga - Dvesha obstacle, Consequences.

i) Example :

- Doctor has to explain consequences of cancer to make patient start treatment.

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

k) Dharmic Raaga - Dvesha need not be destroyed.

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

m) 2 Fold process is called Utchedaha

n) I will put effort if I know the Seriousness of the problem.

अर्जुन उवाच ।
अथ केन प्रयुक्तोऽयं
पापं चरति पूरुषः ।
अनिच्छन्नपि वाष्णेय
बलादिव नियोजितः ॥ ३-३६ ॥

arjuna uvāca
atha kēna prayuktō'yaṃ
pāpaṃ carati pūruṣaḥ |
anicchannapi vārṣṇēya
balādiva niyōjitaḥ || 3-36 ||

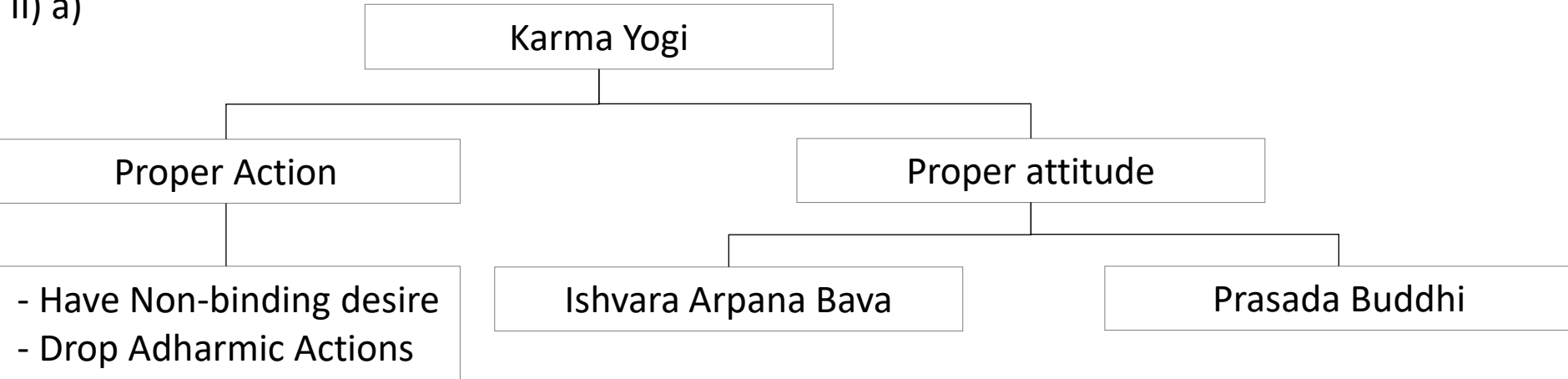
Arjuna said : But, impelled by what does man commit sin, though against his wishes, O Varsneya, constrained, as it were, by force?
[Chapter 3 – Verse 36]

Gist :

I) a) Why People are Karmis not Karma Yogis?

b) Why People follow unethical Lifestyle.

II) a)



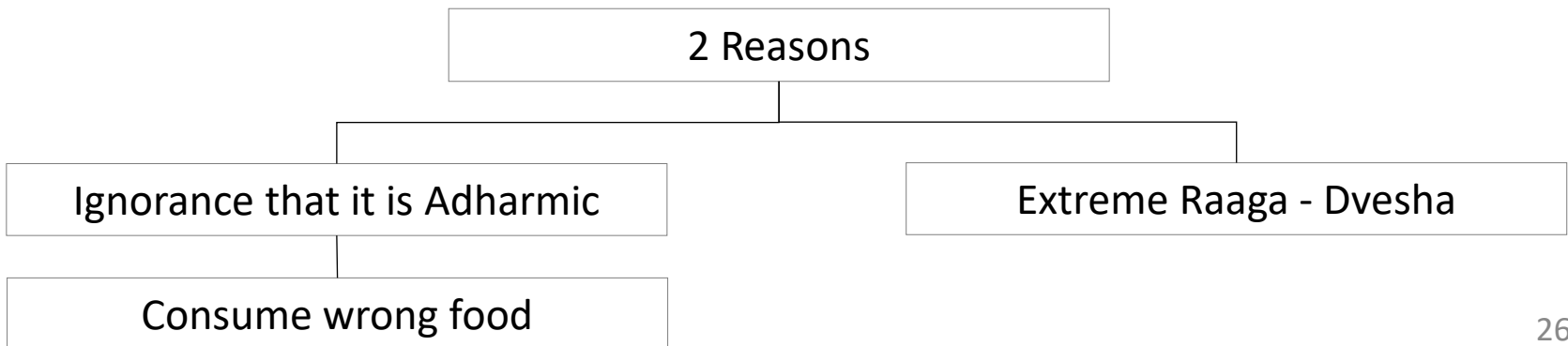
b) Choosing right action is one of the Components of Karma Yogi.

c) Avoid unethical Corrupt activity.

d) No Corrupt action possible with Ishvara Arpana and Prasada Buddhi

III) a) Why People Violate ethical Rule?

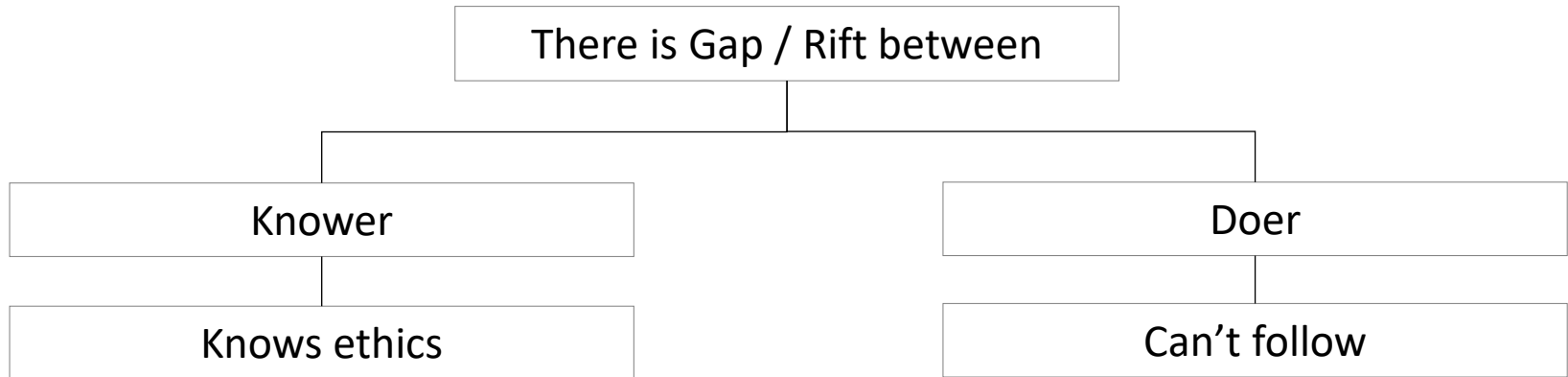
b)



c) Anichhan Api :

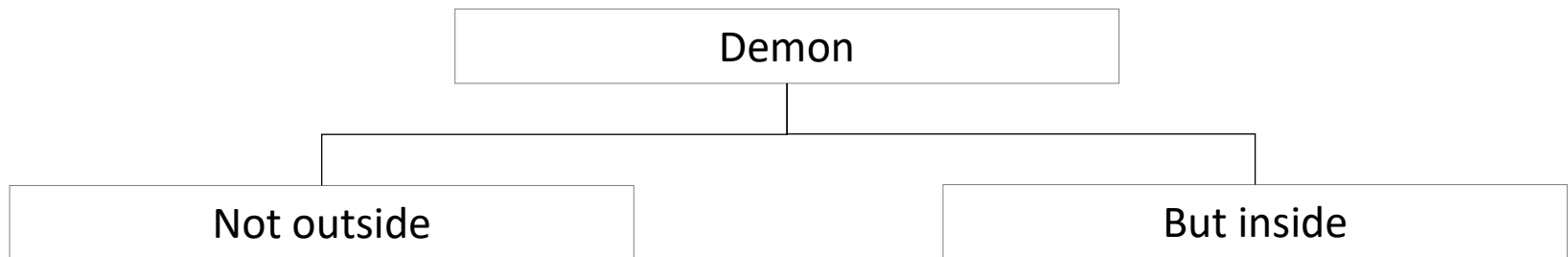
- Even when person knows Dharma - Adharma.

d)



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

f)



g) Duryodhana :

- Janami Dharmam, Nacha me Pravruttihi...

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

i) Forced by someone within heart.

j) Balat Niyojataha :

- Superficial powerful forces impels me to Adharmic, unethical Action.

713) Bashyam : Chapter 3 - Verse No. 36 Starts

अथ केन हेतुभूतेन प्रयुक्तः सन् राजा इव भृत्यः अयं पापं
कर्म चरति आचरति पूरुषः पुरुषः स्वयं अनिच्छन् अपि हे
वाष्ण्येय वृष्णिकुलप्रसूत, बलात् इव नियोजितः राजा इव इति
उक्तः दृष्टान्तः ॥

atha kēna hētu-bhūtēna prayuktaḥ san rājñā iva bhṛtyaḥ ayaṁ pāpam
karma carati ācarati pūruṣaḥ svayam anicchan–api hē
vārṣṇēya vṛṣṇi-kula-prasūta, balāt iva niyōjitaḥ rājñā iva iti
uktō dṛṣṭāntaḥ ॥ 3-36 ॥

Impelled by what cause, O Krishna, does a man sin, compelled as a Servant is by his Master the king, though, left to himself, he is loath to do so? It is as if he were bidden, as by a king, to do it. This is a Simile.

I) a) Karma Yogi available for all Veidika's

b) Outside Veidika Culture, you have an excuse.

c) Hetu :

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

d) What impels human beings to Violate Rules of Dharma and Produce Papam?

e) It is not ignorance of Dharma.

II) a) In spite of knowledge of Dharma, People commit Papam.

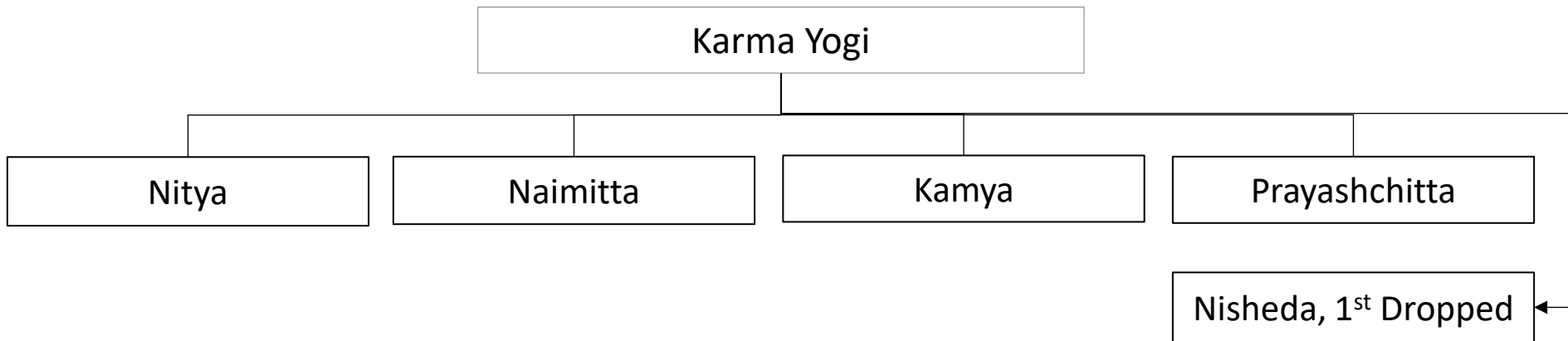
b) Example :

- King Commands, Soldier follows.

c) More in Papam, more away from Moksha.

d) Satyam Vada, Dharmam Chara, far away with lies, Bribes.

III) a)



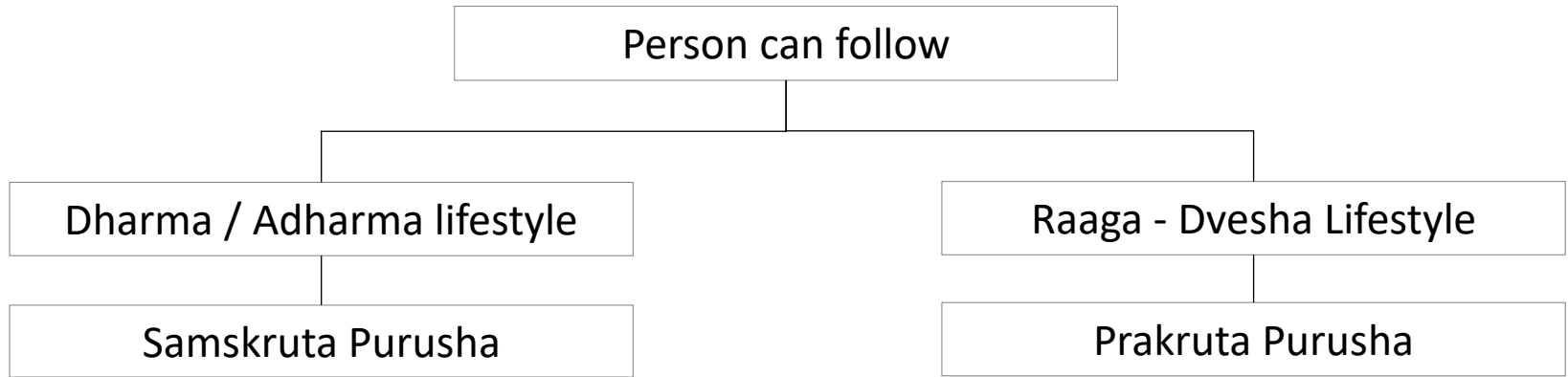
b) Even if it means Material Suffering, drop Nishiddha Karma.

- c) Reduce Gradually Adharmic Action
- d) What Causes Imbalance in lifestyle.

IV) a) Anichannam Api Papam Charati Purushaha :

- In spite of intention to Avoid Adharma, what impels a Person.

b)



c) Varshaneya = Krishna from Vrishni Kula

d) Prasuta = Born

e) Balat Niyojitaha :

- As though we have no freewill.

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

g) We put responsibility on external Principle – Absolute Self of Responsibility.

h) Godswill, Fate, Gunas, Prarabda

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

j) Niyojitaha :

- As though impelled.

k) Balat - Forcibly.

V) Do we have freewill or not?

VI) Anvaya - Verse 36 :

- Eh Varshneya, Atha Kena Prayuktaha San Ayan
- Purushaha Anichann Api Balat Niyojitaha Iva Papam Charati.
- Arjunas Question.

714) Introduction to Chapter 3 - Verse No. 37 Start

शृणु त्वं तं वैरिणं सर्वनिर्थाकरं यं त्वं पृच्छसि इति भगवान्
उवाच —

śṛṇu tvam̐ tam̐ vairiṇam̐ sarvānārtha-karam̐ yaṁ tvam̐ pṛcchasi — śrī Bhagavān
uvāca ---

Hear who that foe, the author of all mischief, is, of whom you ask – the Lord spoke giving him the required information :

I) a) Srunu :

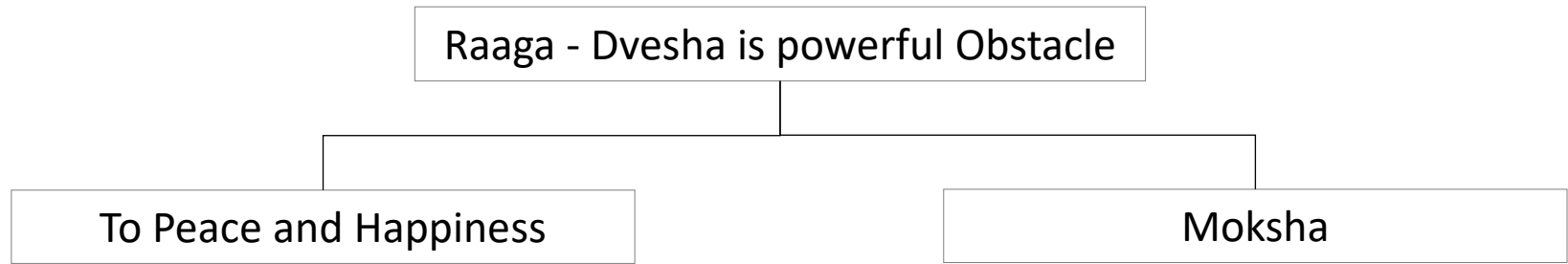
- May you listen with attention to that enemy which is cause of all problems of life.

b) Example : Pondicherry :

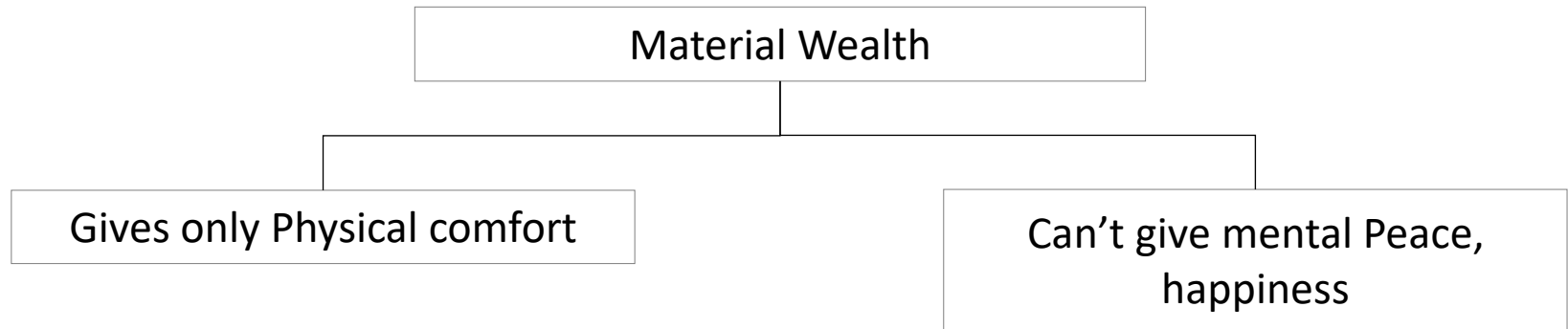
- Tree became Stone, 2 Million Years ago.
- Tree normally Bio-degradable
- Highlighted in a Powerful Showcase.

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

d)



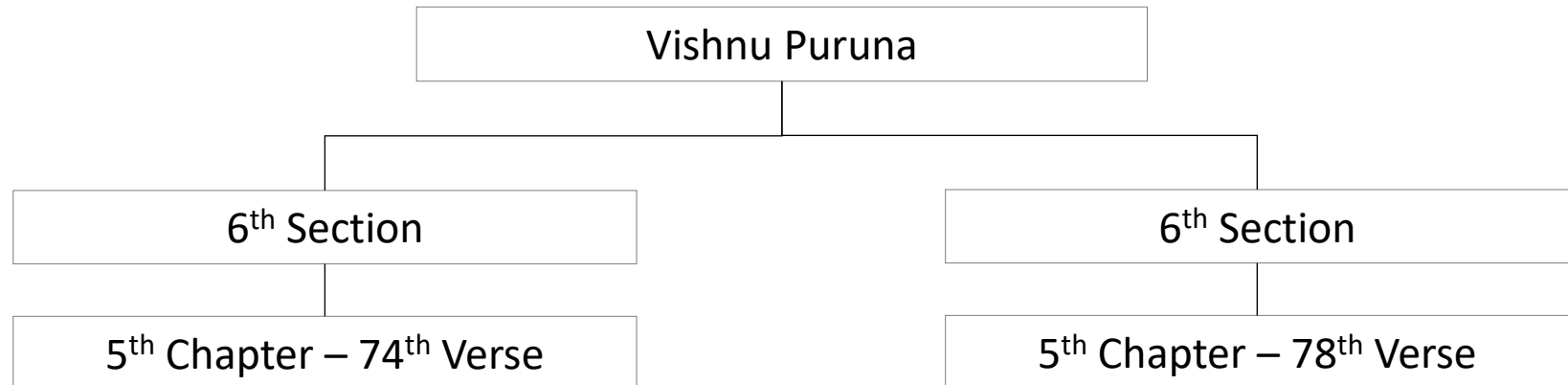
e)



f) **Bhagavan Uvacha :**

- Chapter 2 - Verse 11 and Chapter 3 - Verse 36

II) a)



Vishnu Purana :

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

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

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 ॥

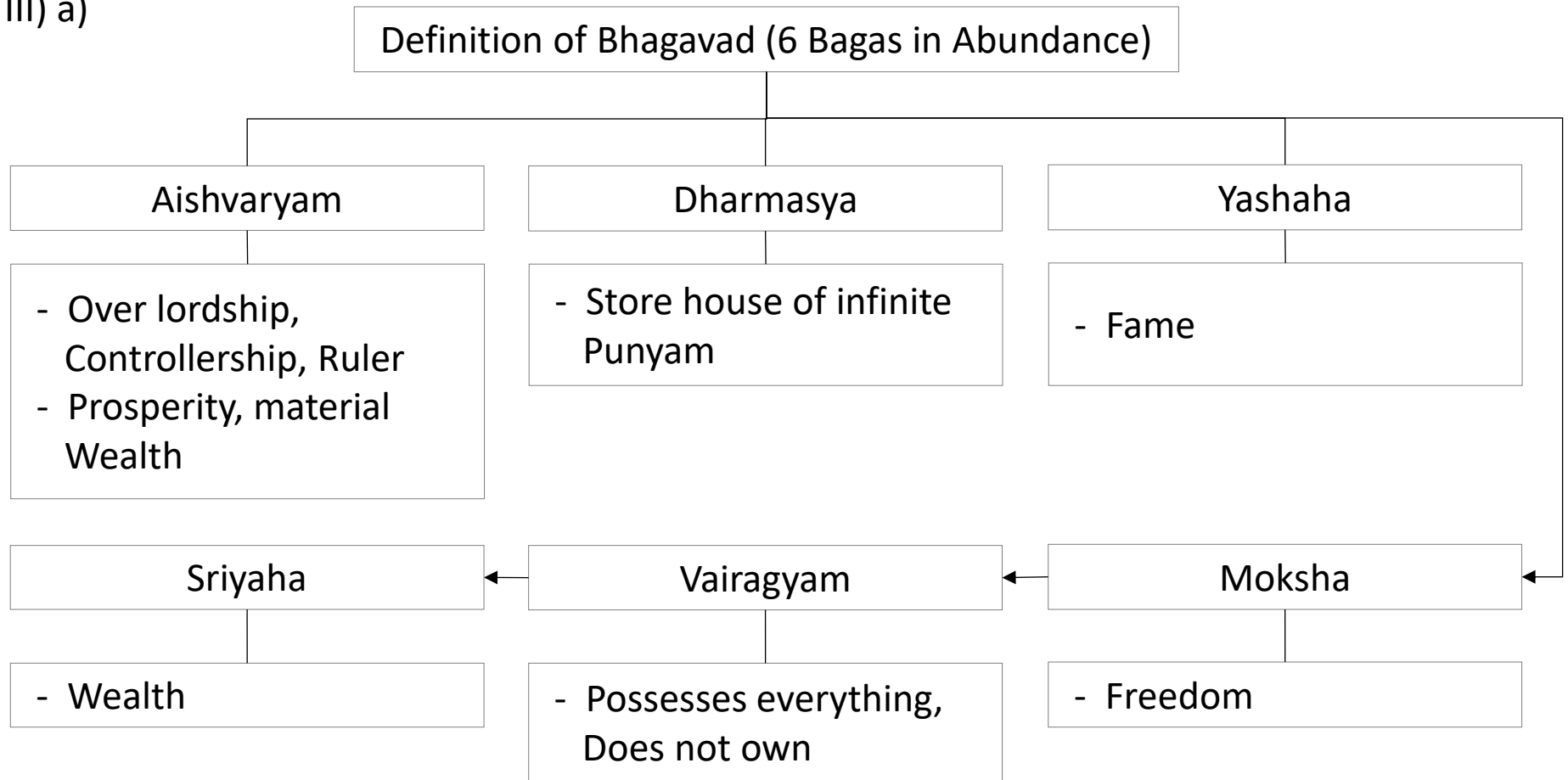
utpattiṃ pralayaṃ caiva bhūtānām āgatiṃ gatiṃ |
vetti vidyām avidyām ca sa vācyo bhagavān iti ||

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]

b)

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

III) a)

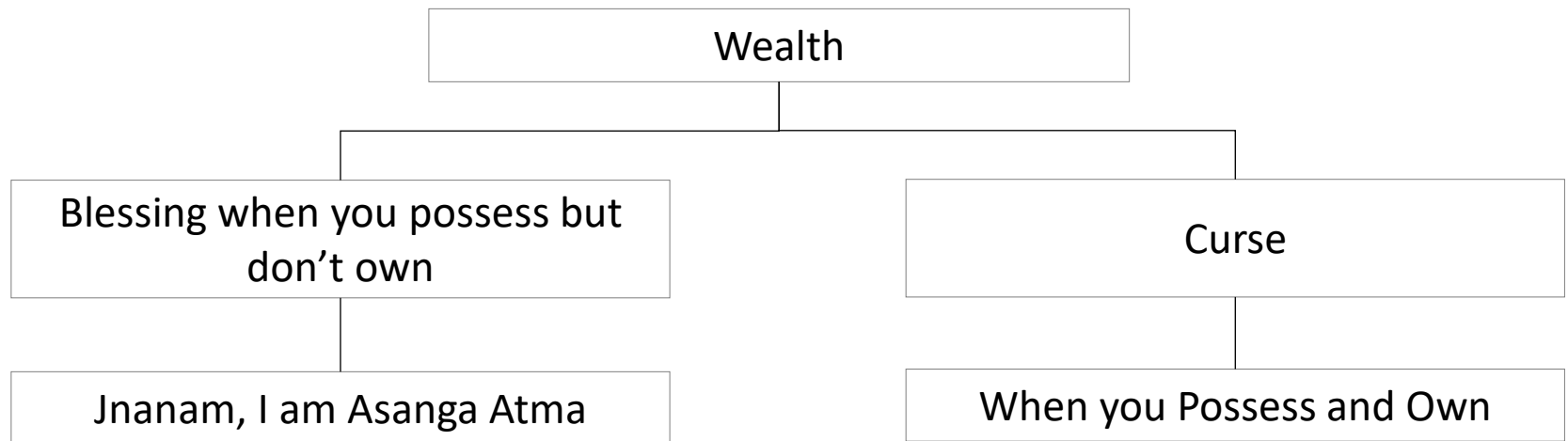


b) Bhagavan possesses everything in the Universe but knows I am Asangam Brahman.

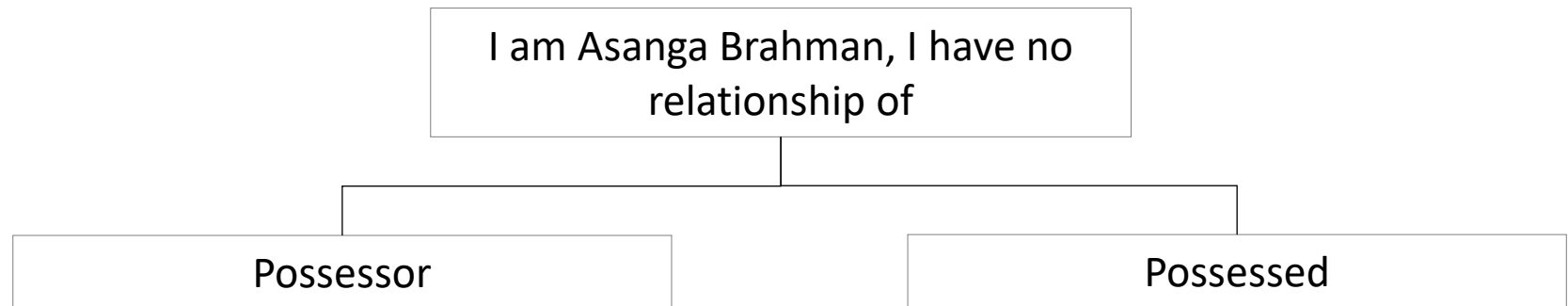
c) Jiva can possess wealth and also know its Asangam Nature.

d) Bhagavad Does not own anything.

e)



f)



g) Swaswami Sambandataha Ishvarasya Nasti

h) Therefore, have Vairagyam, Moksha

i) Lakshmi Devi remains with Vishnu not because Vishnu wants.

j) But because Lakshmi wants to be with Vishnu

k) It is Lakshmi's choice.

L) Vishnu is never attached to Lakshmi.

m)

Therefore Mokshaha, freedom from attachment to

3 Sharirams

5 Koshas

3 Avasthas

IV)

6 Bhagas - Virtues

Aishvaryam

Dharmasya

Yashaha

Sriyaha

Controllership,
Prosperity

Storehouse of
infinite Punyam

Fame

Wealth

Moksha

Vairagyam

Claim Nitya Mukta
Svarupa

Possess, don't own

- V) a) If you possess 6 In Limited measure you are called Jiva, Limitless measure called Ishvara
b) Samagram = Abundance
c) Samagrasya Aishvarasya Dharmasya Yashaha Sriyaha
d) This is Named Bhagavan iti Erana Bagaha

Topic No. 715 to 716 :

ऐश्वर्यादिषट्कं यस्मिन् वासुदेवे नित्यं अप्रतिबन्धेन सामस्त्येन च वर्तते —
उत्पत्त्यादिविषयं च विज्ञानं यस्य स वासुदेवः वाच्यः भगवान् इति —

**aiśvaryādi-ṣaṭkaṁ yasmin vāsudēvē nityam apratibaddhatvēna sāmastyēna ca vartatē -
utpattyādi-viṣayaṁ ca vijñānaṁ yasya sa vāsudēvaḥ vācyaḥ Bhagavān iti |**

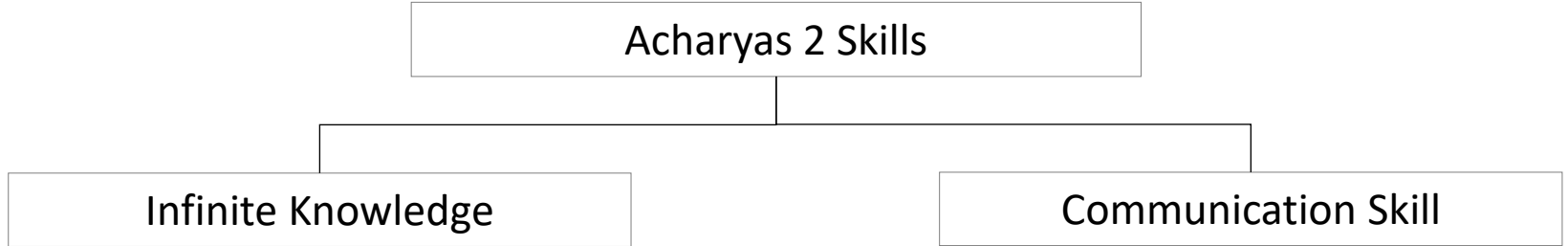
Bhagavan is the Lord. Bhaga, According to VP 6.5.74, Denotes the Six attributes – full lordliness, energy, renown, glory, detachment, and emancipation. Vasudeva in whom those six exist eternally, unimpeded, and in full measure, is the Bhagavan. Or, according to VP 6.5.78, He is the blessed Lord as He knows ‘the Origin, dissolution, appearance and disappearance of living beings, and is aware also of knowledge and ignorance’.

715) Introduction to Chapter 3 - Verse No. 37 Continues

ऐश्वर्यादिषट्कं यस्मिन् वासुदेवे नित्यं अप्रतिबन्धेन सामस्त्येन
च वर्तते —

aiśvaryādi-ṣaṭkaṁ yasmin vāsudēvē nityam apratibaddhatvēna sāmastyēna
ca vartatē -

- l) a) What is glory of Bhagavan?
- b) Has 6 Virtues in infinite Measure
- c) In Vasudeva Krishna, Samyasyena, in totality, entirety, Vartate, exists.
- d)



716) Introduction to Chapter 3 - Verse No. 37 Continues

उत्पत्त्यादिविषयं च विज्ञानं यस्य स वासुदेवः वाच्यः भगवान् इति —

utpattyādi-viṣayaṁ ca vijñānaṁ yasya sa vāsudēvaḥ vācyaḥ Bhagavān iti |

Vishnu Purana :

- 6th Section (Amsha) - 5th Adhyaya
- Chapter - 78th Verse

l) a) 6 fold knowledge

b) Before 6 fold Virtues

c) Utpatti - Creation - Arrival

- Pralayam - Butani Agatih - Departure.

d) Baja Govindam :

मा कुरु धनजनयौवनगर्वं
हरति निमेषात्कालः सर्वम् ।
मायामयमिदमखिलं हित्वालं बुध्वा
ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥
(भज गोविन्दं भज गोविन्दं...)

ma kuru dhanajanayauvanagarvam
harati nimesatkalah sarvam I
mayamayamidamakhilam buddhva
brahmapadam tvam pravisa veditva II 11 II
(bhaja govindam bhaja govindam...)

Take no pride in your possession, in the people (at your command), in the youthfulness (that you have). Timelootsaway all these in a moment. Leaving aside all these, after knowing their illusory nature, realise the state of Brahman and enter into it. (Seek Govinda, Seek Govinda...)
[Verse 11]

e) In human, finite temporary 6 Virtues, acquired by Punyam, Subject to loss.

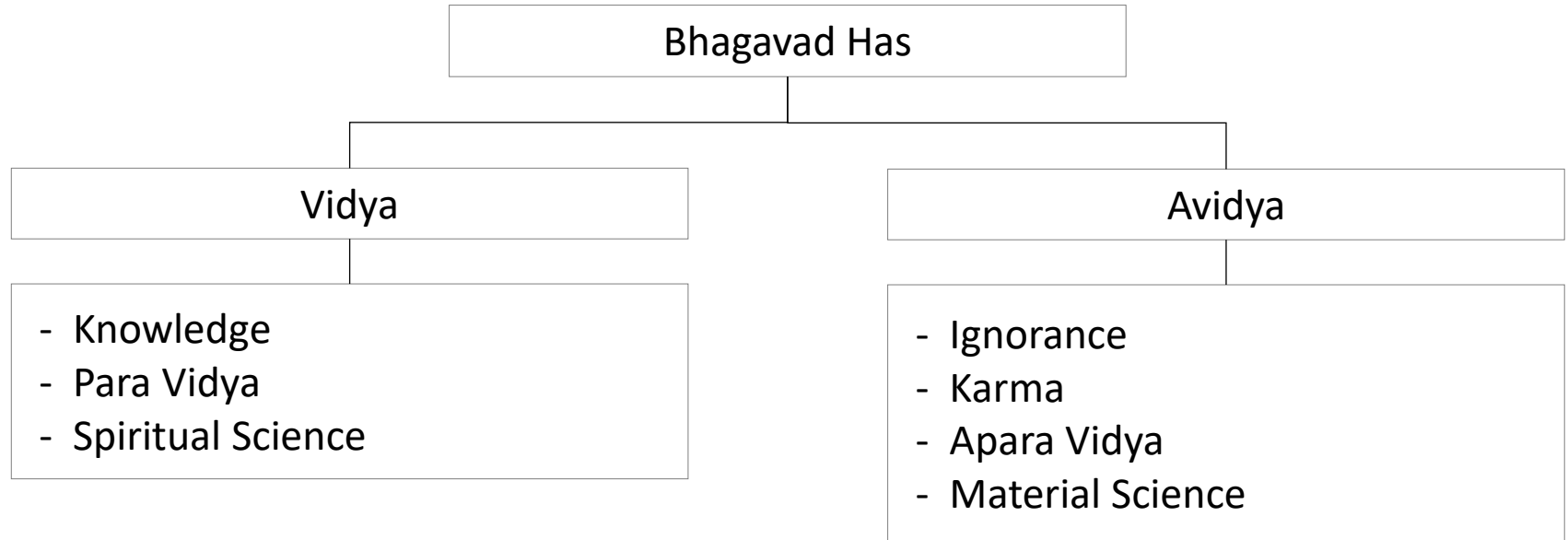
f) In Bhagawan, infinite, Permanent not acquired by Punyam, not subject to loss, Svarupa of Bhagawan, permanently in Bhagawan, Nityam.

g) Apratitoaddatvena :

- Not obstructed, burdened by force of Japam.

h) Bhagawan knows prosperity and departure of every human being.

i)



II) a) Katho Upanishad :

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

Duram-ete viparite visuci
avidya ya ca vidyeti jnata,
Vidyabhi-psinam Naciketasam manye
na tva kama bahavo 'lolupanta ॥ 4 ॥

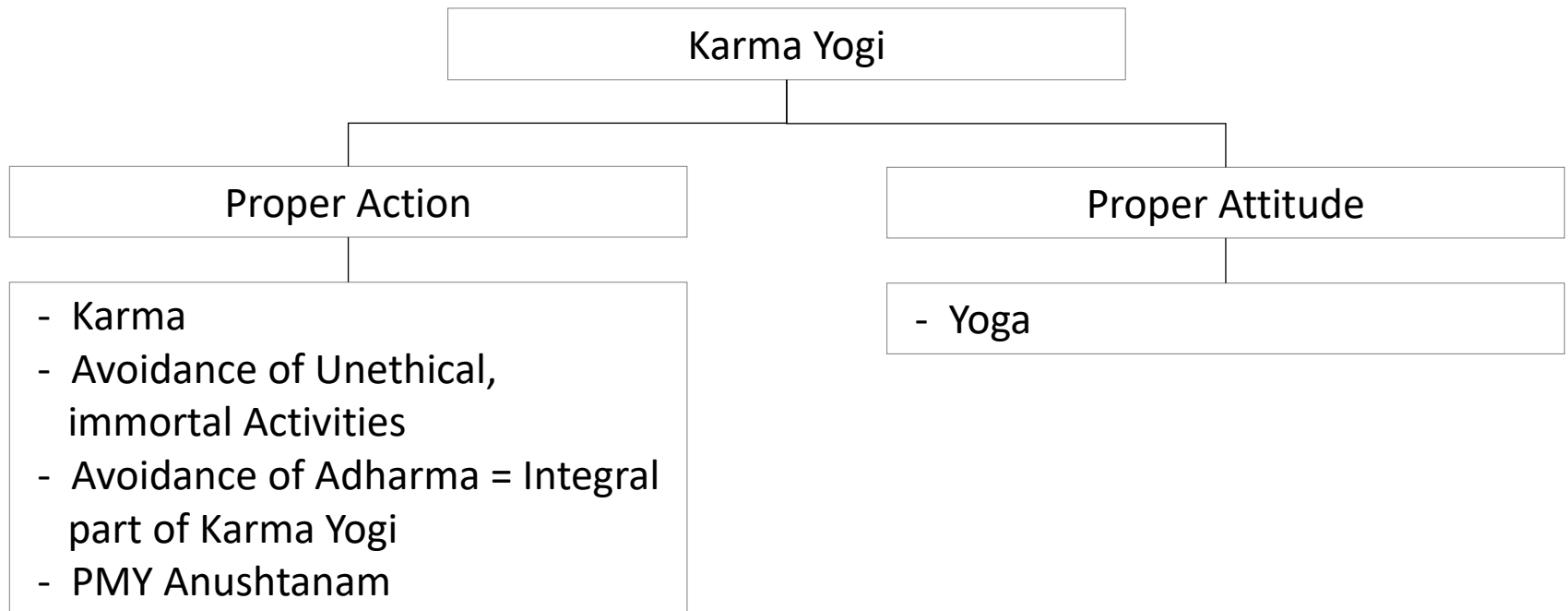
These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of Knowledge, for, even many objects of pleasure have not shaken thee. [1 - 2 - 4]

Revision :

l) a) Chapter 3 - Verse 35 - Karma Yogi over

b) Introduction to Verse 36 :

c)



d) Arjuna's Question :

- In spite of knowledge, why people commit Papam along with following Dharma?

e) Not because of ignorance.

f) They have Dharma - Adharma Jnanam

g) Anichham Api :

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

h) Freewill is Doubted.

i) Raaga - Dvesha, Kama, Krodha force impels them which is more powerful than freewill.

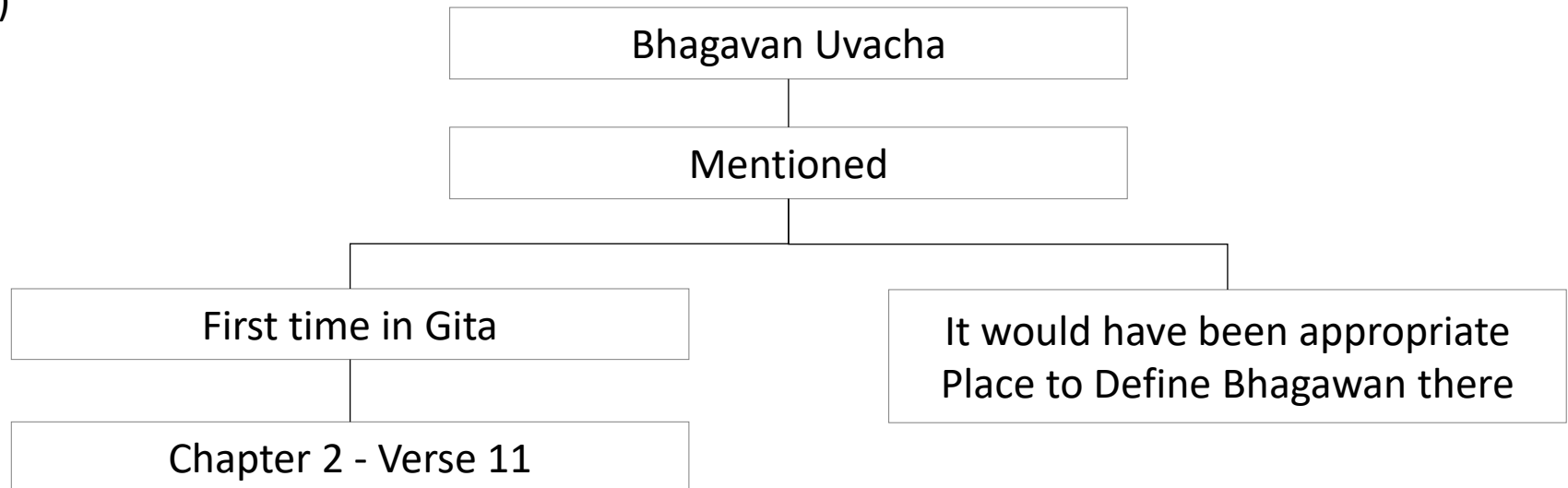
II) a) Ravaha :

- Veda Pandit, Samagama expert could make Shiva appear in front.

b) Did not lack Shastra Jnanam and freewill

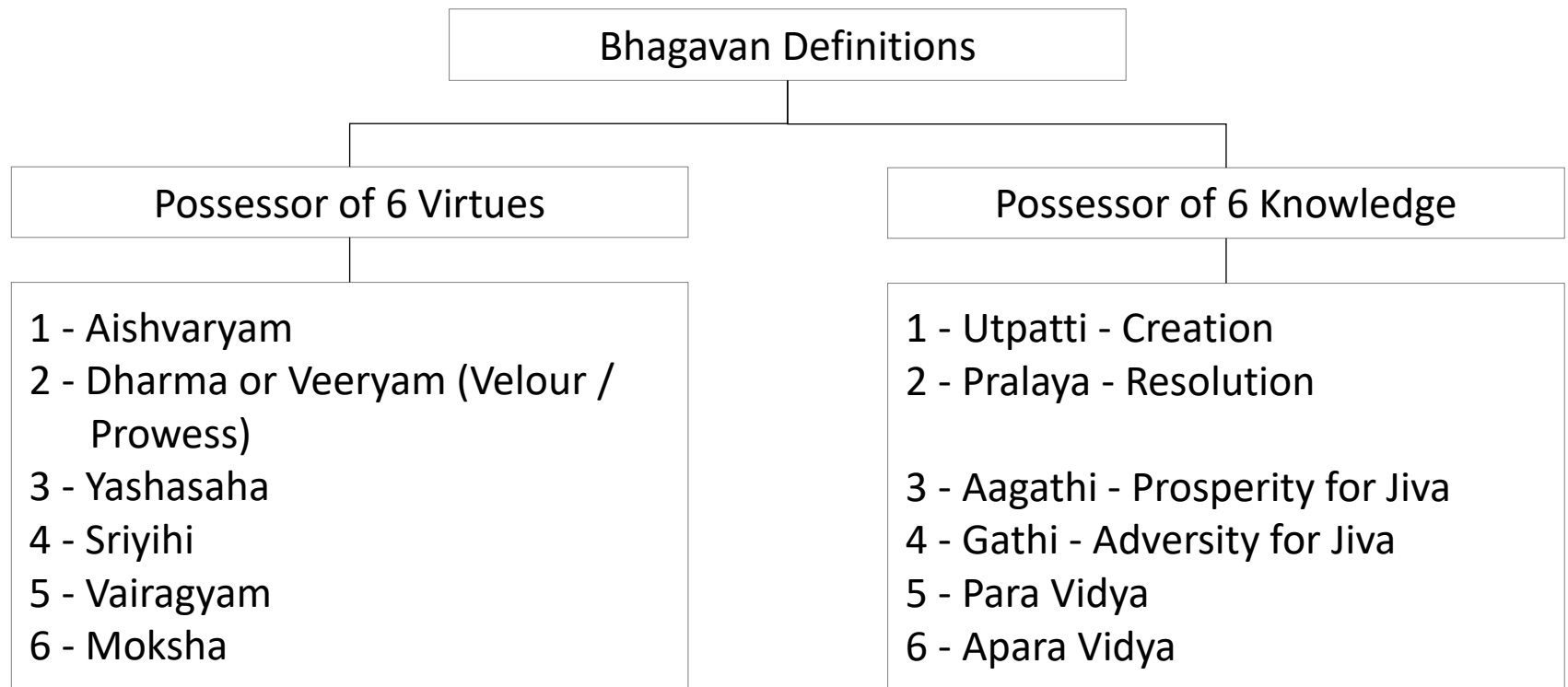
c) His freewill overpowered by Raaga - Dvesha - Verse 37.

III) a)



b) Lord Krishna gives definitions of Bhagawan in Verse 36.

c)



d) Dharma = Punyam :

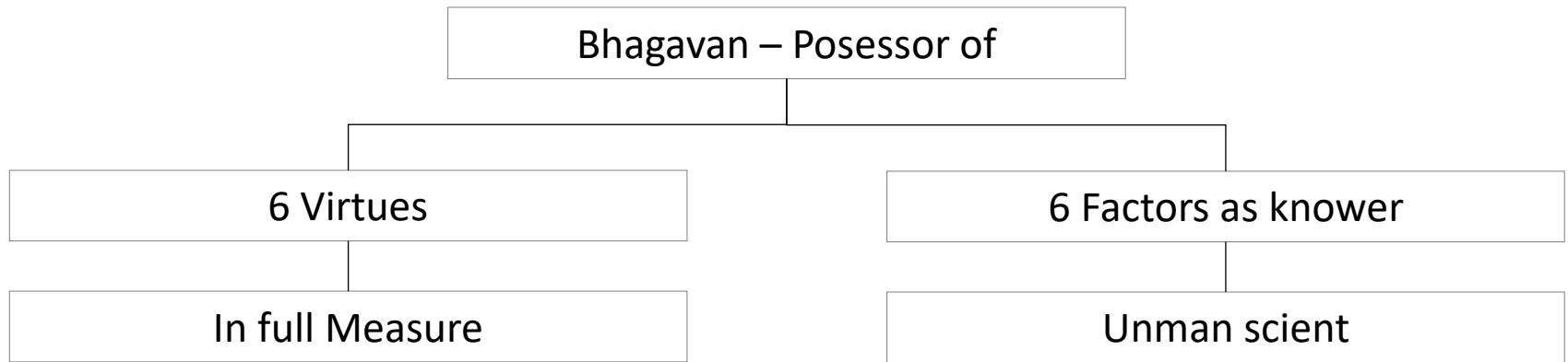
- How Bhagawan can have Punyam - Papam?
- Jnani has no Punyam, Papam
- Jnani has Jnanam, I am ever free
- Jnani has no Janma - Marana Bhavana

e) Here, Dharma, not Punya Phalam but Punya Karma of Srishti, Sthithi, Laya for Jiva.

f) Activities keep up with Dharma

g) You can take Dharma as Veeryam, Valour.

IV)



V) a) Rama, Krishna both Bhagawan.

b) Yasya = In whom

c) 6 Virtues and knowledge of 6 factors - Exist in full measure is called Bhagawan

d) That Bhagawan, answers Arjuna's question.

श्रीभगवानुवाच ।
काम एष क्रोध एषः
रजोगुणसमुद्भवः ।
महाशनो महापाप्मा
विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

śrī bhagavānurvāca
kāma eṣa krōdha eṣah
rajōguṇasamudbhavaḥ |
mahāśanō mahāpāpmā
viddhyēnam iha vairiṇam || 3-37 ||

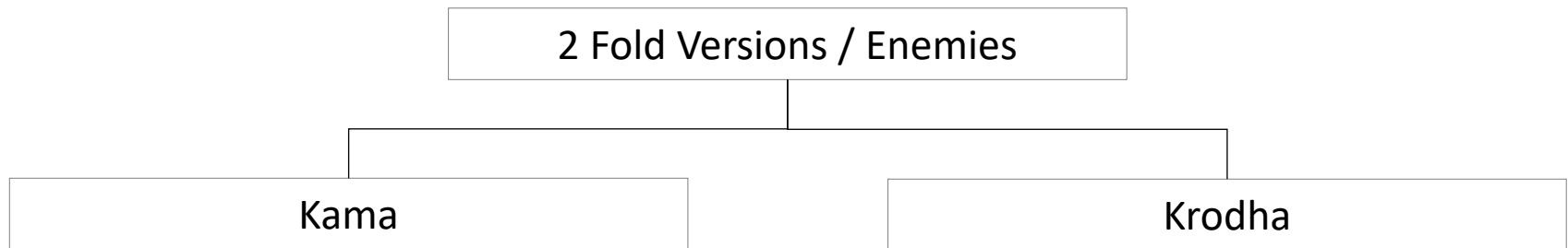
The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here in this world).
[Chapter 3 – Verse 37]

l) 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?

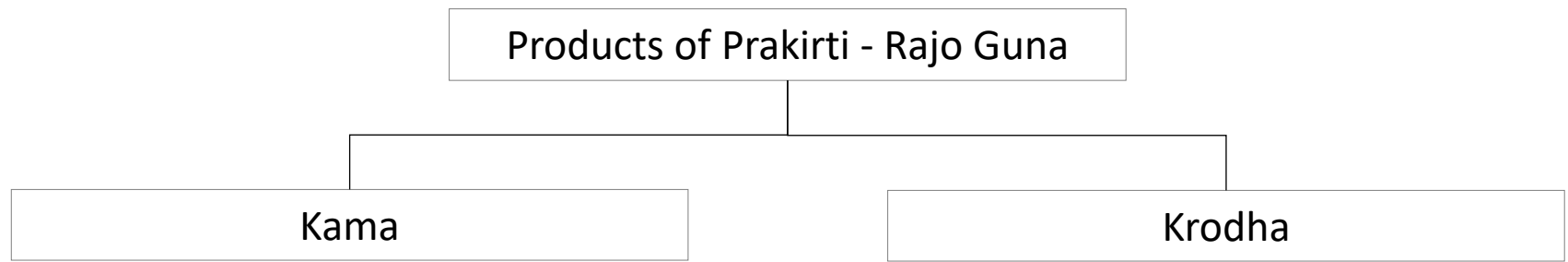
e) Rajo Guna Samudbhavaha

- 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)



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

j) Mahapapma - Greatest Sinner

k) Violator of Moral Principles

II) 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.

c) Shatru of Jnana Marga.

III) a) Desire Obstructed becomes Anger

b) Anger = Desire only

c) Later, Lord Krishna gives Remedy for Desire only

d) No Remedy given for Krodha

e) Our Problem is Krodha

f) To Handle Anger, handle Expectations.

g) Solve problem of expectations, root of Anger.

कामः इति ॥ काम एषः सर्वलोकशत्रुः यन्निमित्ता सर्वानर्थप्राप्तिः प्राणिनाम् ।
स एष कामः प्रतिहतः केनचित् क्रोधत्वेन परिणमते । अतः क्रोधः अपि एषः एव ।
रजोगुणसमुद्भवः रजश्च तत् गुणश्च रजोगुणः समुद्भवः । यस्य सः कामः रजोगुण-
समुद्भवः रजोगुणस्य वा समुद्भवः कामः हि उद्भूतः रजः प्रवर्तयन् पुरुषं प्रवर्तयति ;
'तृष्णया हि अहं कारितः' इति दुःखितानां रजःकार्ये सेवादौ प्रवृत्तानां प्रलापः
श्रूयते । महाशनः महत् अशनं यस्य इति महाशनः; अतः एव महापाप्मा; कामेन
हि प्रेरितः जन्तुः पापं करोति । अतः विद्धि एनं कामं इह संसारे वैरिणम् ॥

kāma ēṣaḥ sarva-lōka-śatruḥ yat-nimittā sarvānārtha-prāptiḥ prāṇinām |
sa ēṣa kāmaḥ pratihataḥ kēnacit krōdhatvēna pariṇamatē | ataḥ krōdhaḥ api ēṣa ēva |
rajō-guṇa-samudbhavaḥ rajōguṇāt samudbhavaḥ | yasya saḥ kāmaḥ rajō-guṇasamudbhavaḥ |
rajō-guṇasya vā samudbhavaḥ, kāmaḥ hi udbhūtaḥ rajaḥ pravartayan puruṣam pravartayati |
'tr̥ṣṇayā hi aham kāritaḥ' iti duḥkhitānāmrajaḥ-kāryē sēvādu pravṛttānām pralāpaḥ
śrūyatē | mahāśanaḥ- mahat aśanam-asya iti mahāśanaḥ | ata ēva mahā-pāpmā. kāmēna
hi prēritaḥ jantuḥ pāpam karōti | ataḥ viddhi ēnam kāmam iha saṁsāra ē vairiṇam || 3-37 ||

The foe of the whole world is this Craving that Proves disastrous to all living beings. Craving, Impeded by some one or other, changes into wrath. SO wrath, too, is this very thing born of Rajas. When it arises it activates Rajas and Drives man to act. Those who suffer, busy in servitude, due to Rajas, Lament, "We are made to work due to Craving." it Consumes much, and is a great Sinner. Incited by Rajas man sins. Therefore know Craving to be the foe in this Empirical life.

719) Bashyam : Chapter 3 - Verse No. 37 Starts

कामः इति ॥ काम एषः सर्वलोकशत्रुः यन्निमित्ता सर्वानर्थप्राप्तिः
प्राणिनाम् । स एष कामः प्रतिहतः केनचित् क्रोधत्वेन परिणमते ।
अतः क्रोधः अपि एषः एव ।

kāma ēṣaḥ sarva-lōka-śatruḥ yat-nimittā sarvānārtha-prāptiḥ
prāṇinām | sa ēṣa kāmaḥ pratihataḥ kēnacit krōdhatvēna pariṇamatē |
ataḥ krōdhaḥ api ēṣa ēva |

I) a) Kamaha Eshaha :

- This is the Powerful internal force.

b) Rajo Guna Overpowers educated, informed, freewill

c) Ravana, Duryodhana.

d) Esha :

- Take from Verse 36
- Kena Prayuktoyam? Kamaha is Prayuktaha...

e) Kama (Expectation) :

- Sarva Loka Shatru, Enemy of entire Humanity.

II) Gita - Chapter 14 :

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

b) My Children will behave well, will chant Lalita Stotram During Dassera.

c) If not, I am Angry

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

e) Remedy :

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

f) They have Sattvic Non-binding desires, may or May not get fulfilled.

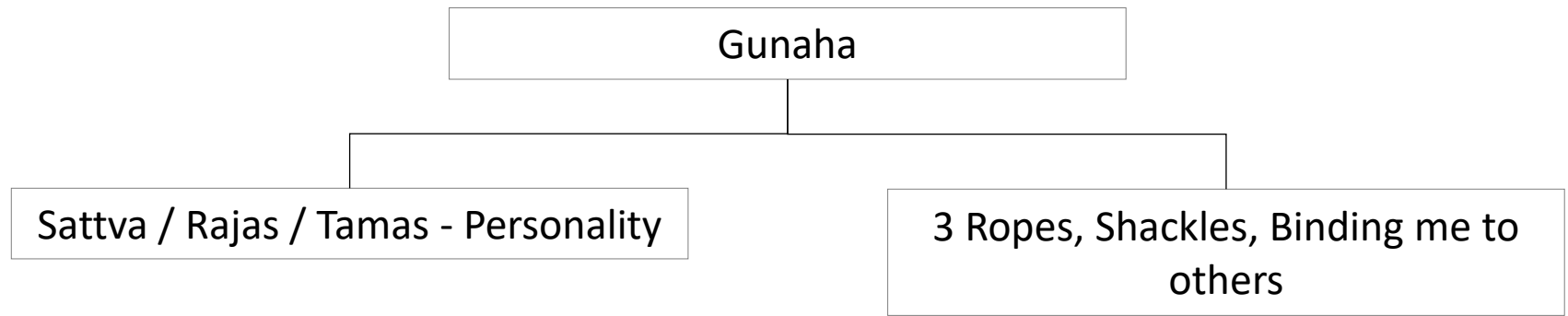
g) Kama not Prarabda Desire or any Expectation

h) Hence Karma is Sarva Loka Shatru, enemy of entire Humanity.

III) a) Yatu Nimittam, Kama Nimittam :

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

IV)



V) a) Yen Nimittam = Kama Nimittam alone

b) Sarva Anartha Prapti :

- Cause of all Anartham, Adversities, Pains, Sufferings of Human beings.

VI) a) Krodha - Sa Esha Kamaha

b) Important Commentary

c) Same desire alone

- When Obstructed by anyone.

d) Imaginary or Possible Obstacles, cause of flare up.

e) Desire can instantaneously transform into Krodha

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

VII) Athaha Krodhaha Apa Eva Eshaha :

a) Anger = Desire only

b) Don't handle Anger Directly.

c) Only Superficial Remedies are given for Anger

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

d) Vicks for Curing Cold

- Counter Irritant, Old Irritant is over Powered.

e) Root Out Cause – Expectation, final remedy.

f) Expect people to follow traffic Rules.

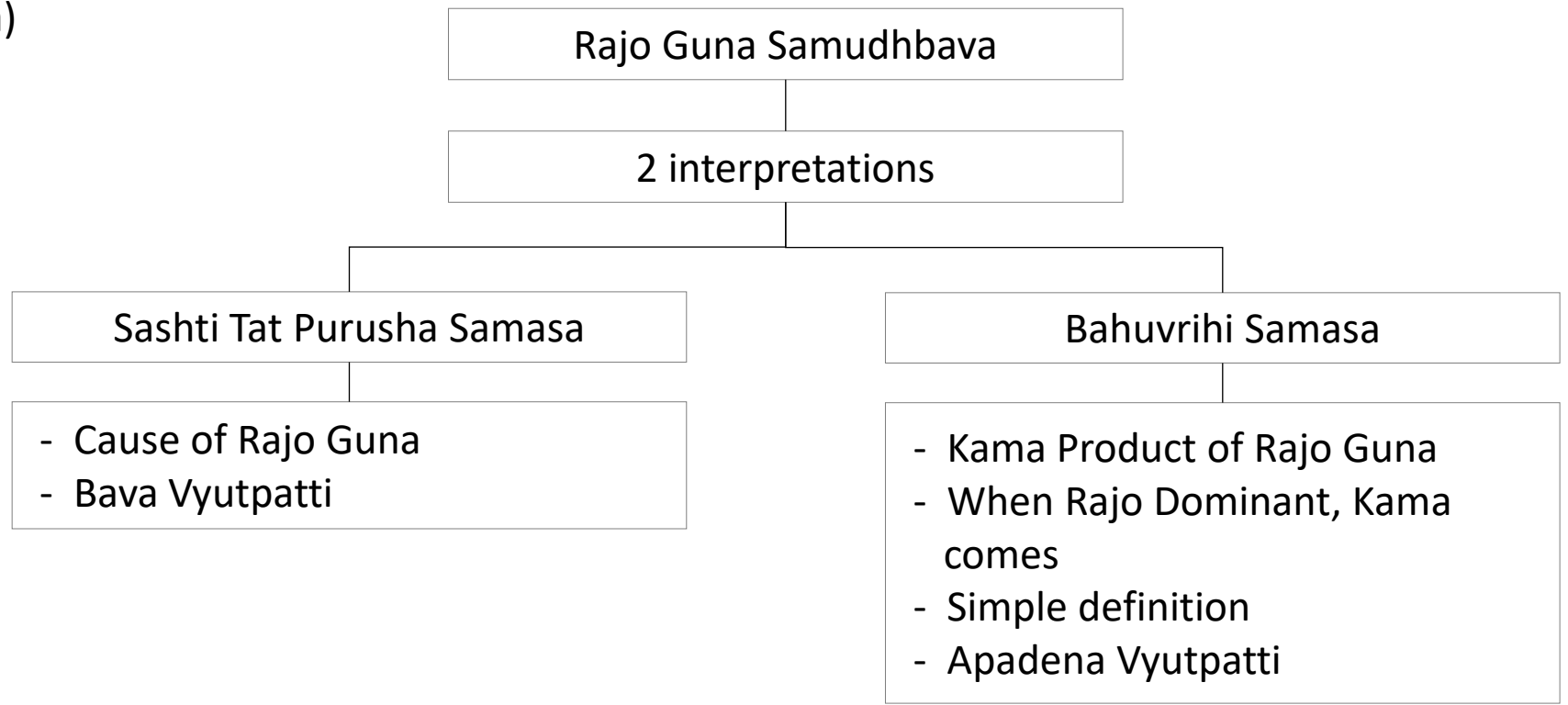
g) All are Palliatives not Cure.

720) Bashyam : Chapter 3 - Verse No. 37 Continues

रजोगुणसमुद्भवः रजश्च तत् गुणश्च रजोगुणः समुद्भवः ।
यस्य सः कामः रजोगुण- समुद्भवः रजोगुणस्य वा समुद्भवः
कामः हि उद्भूतः रजः प्रवर्तयन् पुरुषं प्रवर्तयति ;

rajō-guṇa-samudbhavaḥ rajōguṇāt samudbhavaḥ
yasya saḥ kāmaḥ rajō-guṇasamudbhavaḥ | rajō-guṇasya vā samudbhavaḥ,
kāmaḥ hi udbhūtaḥ rajaḥ pravartayan puruṣaṁ pravartayati |

l) 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 -

II) a) Sashti Tat Purusha Samasa :

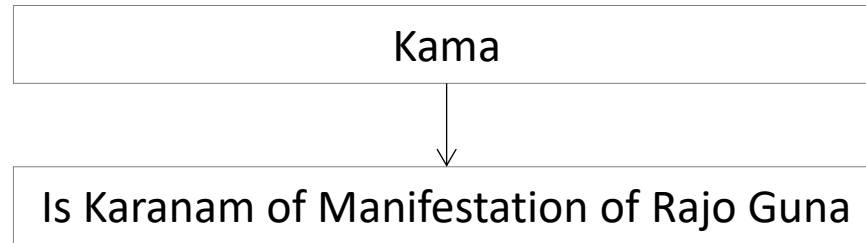
- Kama = Cause of Rajo Guna

b) Kama Yasya Rajo Gunasyava Sambhanda Bhava

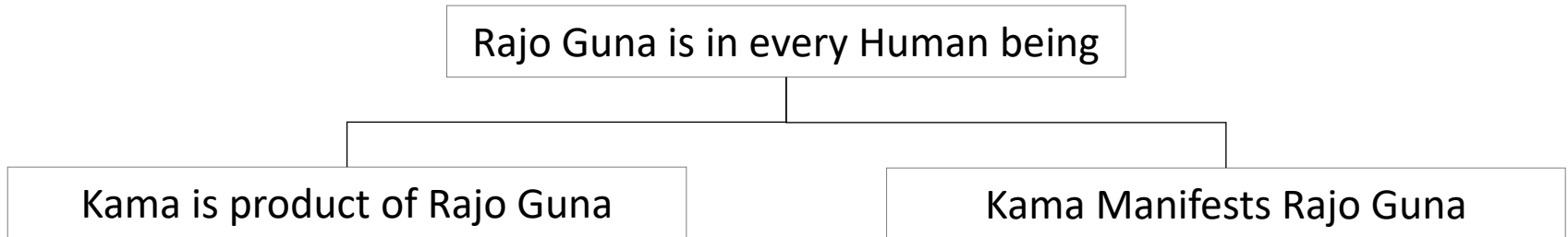
c) Utpatti, Janma :

- Emergence of Rajo Guna.

d)



e)



f) Kama Activates Rajo Guna - Dormant in a Human being

g) Manifests Rajo Guna

h) Creator = Manifestor, Activator.

III) Example :

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

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

V) Example :

a) A fat man comes to know Prasada being distributed

b) Desire comes

c) Gets up and Runs take Prasada (Rajo Guna Manifested by Desire for Prasada).

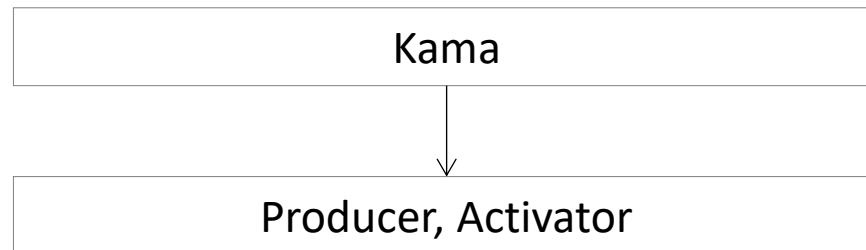
d) Kamaha iti Utbutaha...

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

f) Peron who can't do ordinary walking goes to Badrinath, Gangotri.

g) Energy comes from Kama

h)



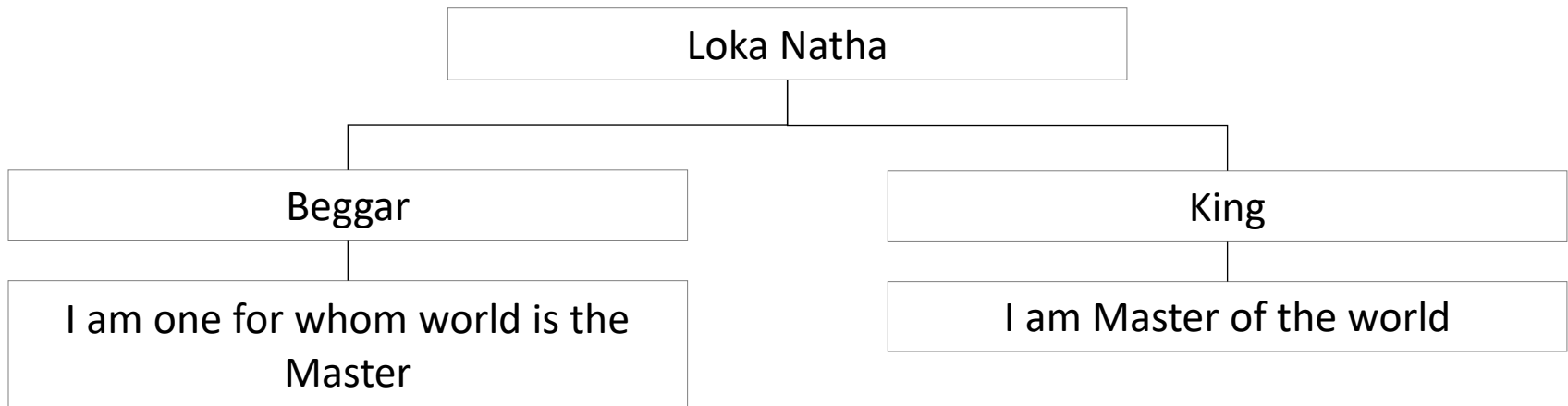
VI) Bahuvrihi Tat Purusha gives opposite meaning.

a)

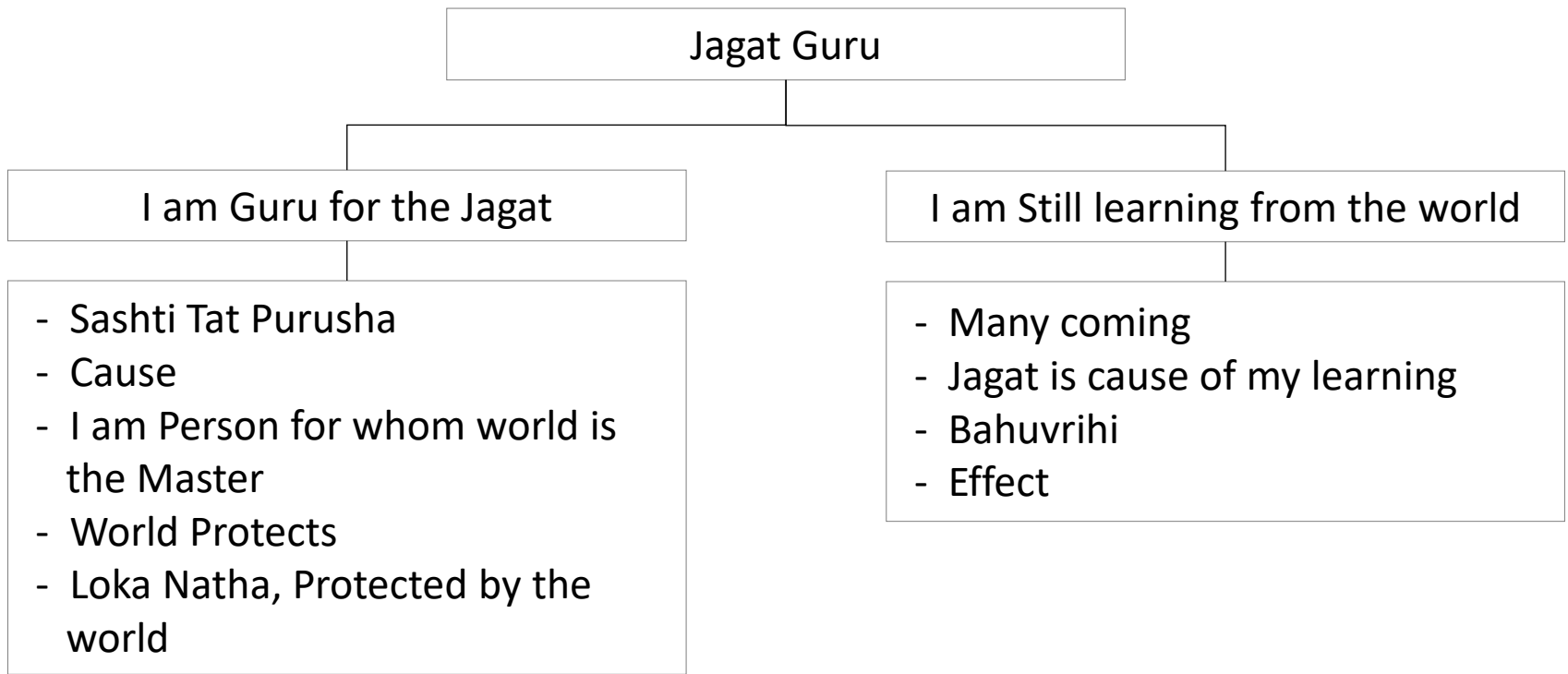
Bahuvrihi	Sashti Tat Purusha
Kama is a product of Rajo Guna	Kama is cause of Manifestation of Rajo Guna

b) Example :

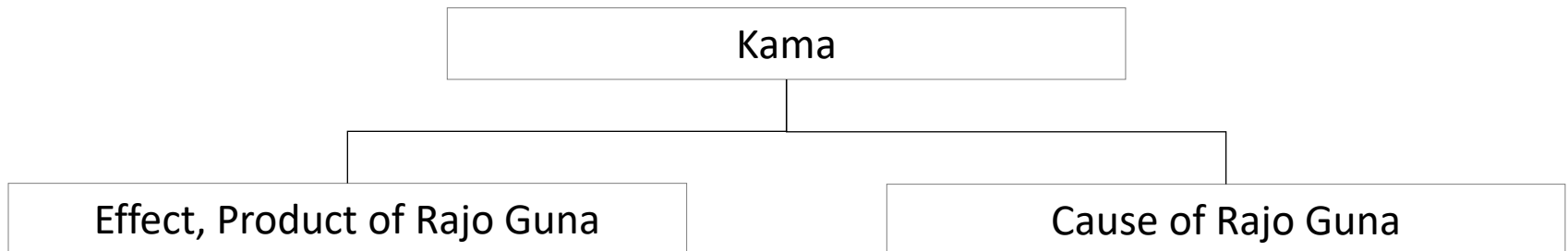
- Aham Cha Tvam Cha



c)



d)

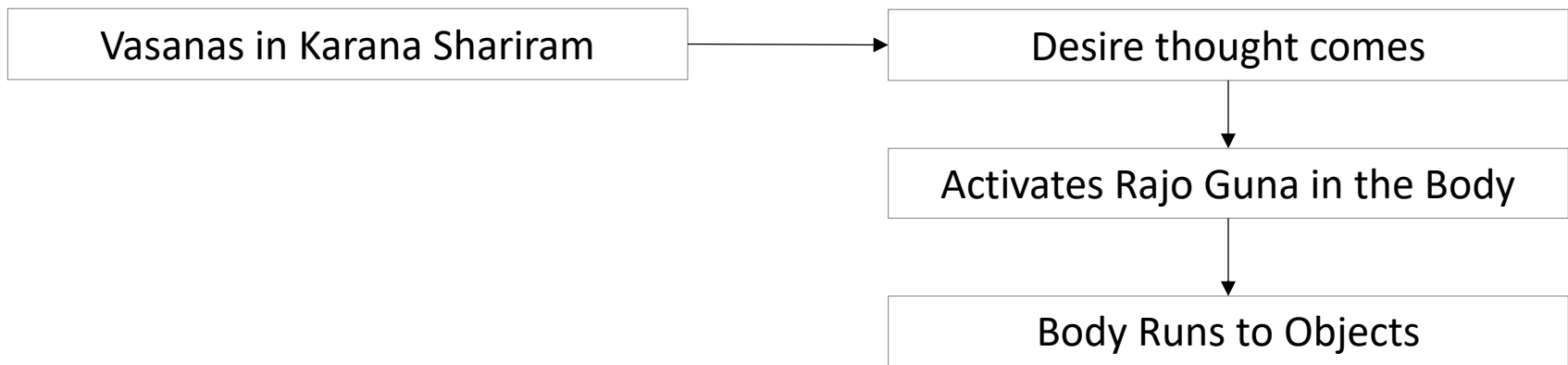


‘तृष्णया हि अहं कारितः’ इति दुःखितानां रजःकार्ये सेवादौ
प्रवृत्तानां प्रलापः श्रूयते ।

‘tr̥ṣṇayā hi ahaṁ kāritaḥ’ iti duḥkhitānāmrajaḥ-kāryē sēvādau
pravṛttānām pralāpaḥ śrūyatē |

2nd Interpretation :

- I) a) Kama activates Rajo Guna
- b) I could have remained quietly
- c) I got desire
- d) Desire activated Rajo Guna
- e) Got into trouble
- f) All desires cause activation of Rajo Guna
- g) Desires activated by Vasanas.



h) Pralapa :

- We find in the people.

i) Trishna Api :

- Getting stuck because of greed.

II) a) Example :

- Stock Market - Loose money

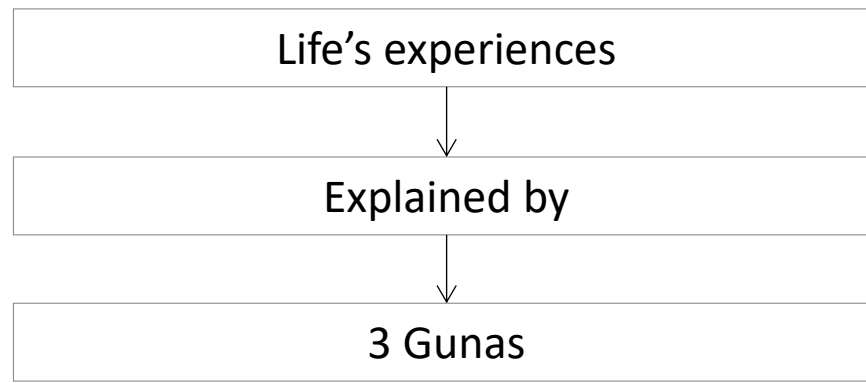
b) Aham Karitaha - I was forced, impelled by my greed, Rajo Guna and then Pralapaha, Moan, Complain.

c) We get into adversity because of greed - Why?

d) Rajo Karyam, greed enters into various Karmas including watching TV, mobiles etc.

e) All products of Rajo Karyam.

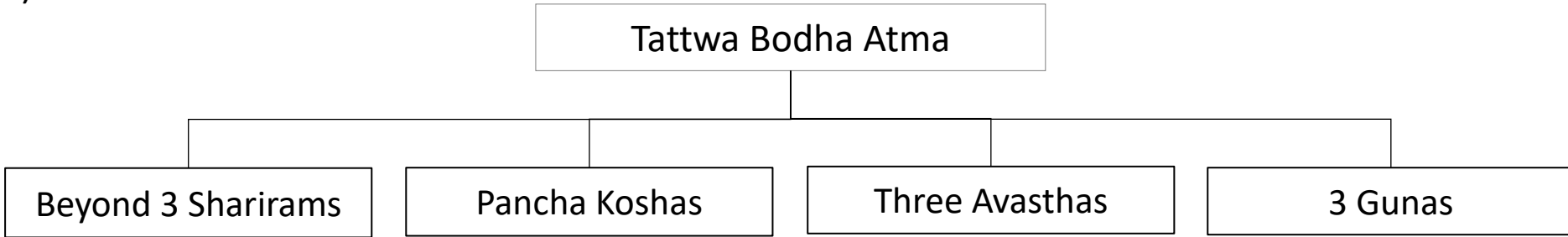
f)



g) Seeker must remember his Asanga Nitya Svarupam - Turia Atma.

h) Body - Mind - Made up of 3 Gunas of Prakirti.

i)



III) Gita :

दातव्यमिति यद्दानं
दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च
तद्दानं सात्त्विकं स्मृतम् ॥ १७-२० ॥

dātavyamiti yaddānaṃ
dīyatē'nupakāriṇē |
dēśē kālē ca pātrē ca
taddānaṃ sāttvikaṃ smṛtam ||17 - 20 ||

That gift which is given knowing it to be a duty, in a fit time and place, to a worthy person, from whom we expect nothing in return, is held to be Sattvika. [Chapter 17 - Verse 20]

IV) a) Karma Yoga :

- Kalecha Patre Cha

b) Help those who deserve the service, charity.

c) Service, must be done in proper area at proper time

d) We tell Children :

- I did so much for you.

e) Children :

- Who asked you to give birth to us.

f) Do Sattvic service

722) Bashyam : Chapter 3 - Verse No. 37 Continues

महाशनः महत् अशनं यस्य इति महाशनः; अतः एव महापाप्मा;
कामेन हि प्रेरितः जन्तुः पापं करोति । अतः विद्धि एनं कामं
इह संसारे वैरिणम् ॥

mahāśanaḥ– mahat aśanam–asya iti mahāśanaḥ; ata ēva mahā-pāpmā |
kāmeṇa hi prēritaḥ jantuḥ pāpaṁ karōti | ataḥ viddhi ēnaṁ kāmaṁ
iha saṁsāra ē vairiṇam || 3-37 ||

3rd Quarter :

l) a) Mahatu Ashnum :

- Whose consumption through sense organs is very huge, great.

b) Desire, whose Ashnan, consumption, Mahanam, huge

d) Food consumption, function through all sensory enjoyments leads to greed.

e) Aaha Eva Maha Papma :

- Normal desire will not force one to violate Dharma.

f) Only when desire gets converted to greed then alone compromise starts.

g) Ataha Eva Maha Papma :

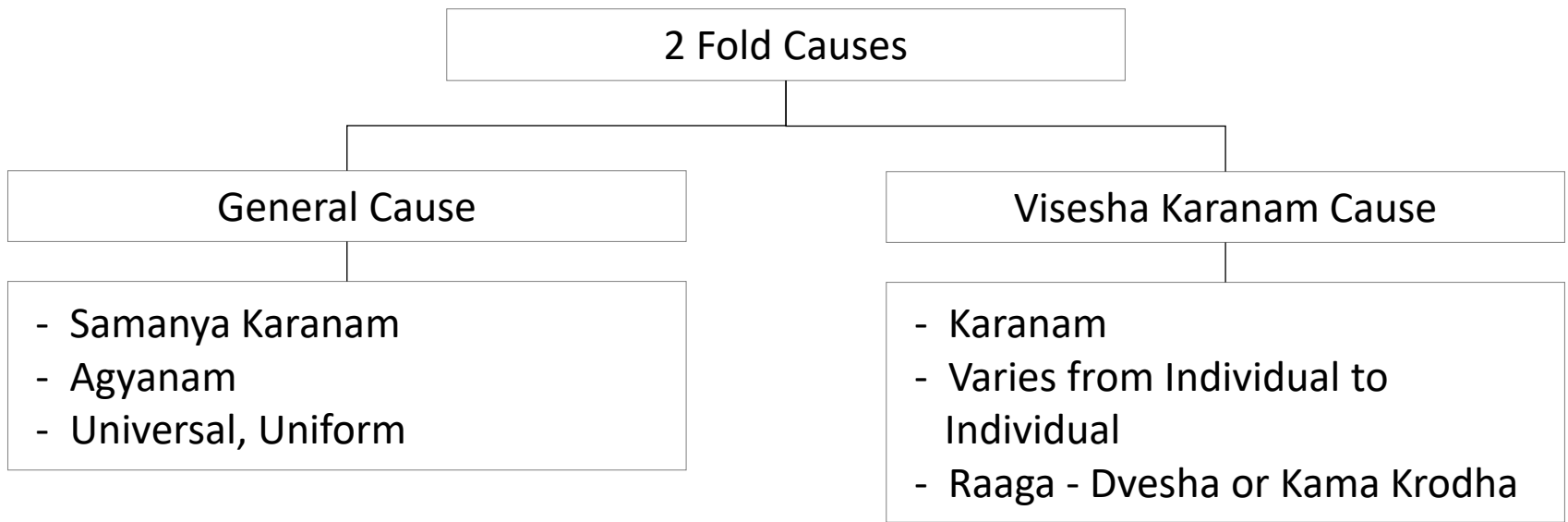
- Kamaha is a great sinner.

Revision : Chapter 3 - Verse 37 :

l) a) In Verse 37, Lord Krishna start answering Arjuna's questions.

b) Why people take to Adharma without following Karma Yoga.

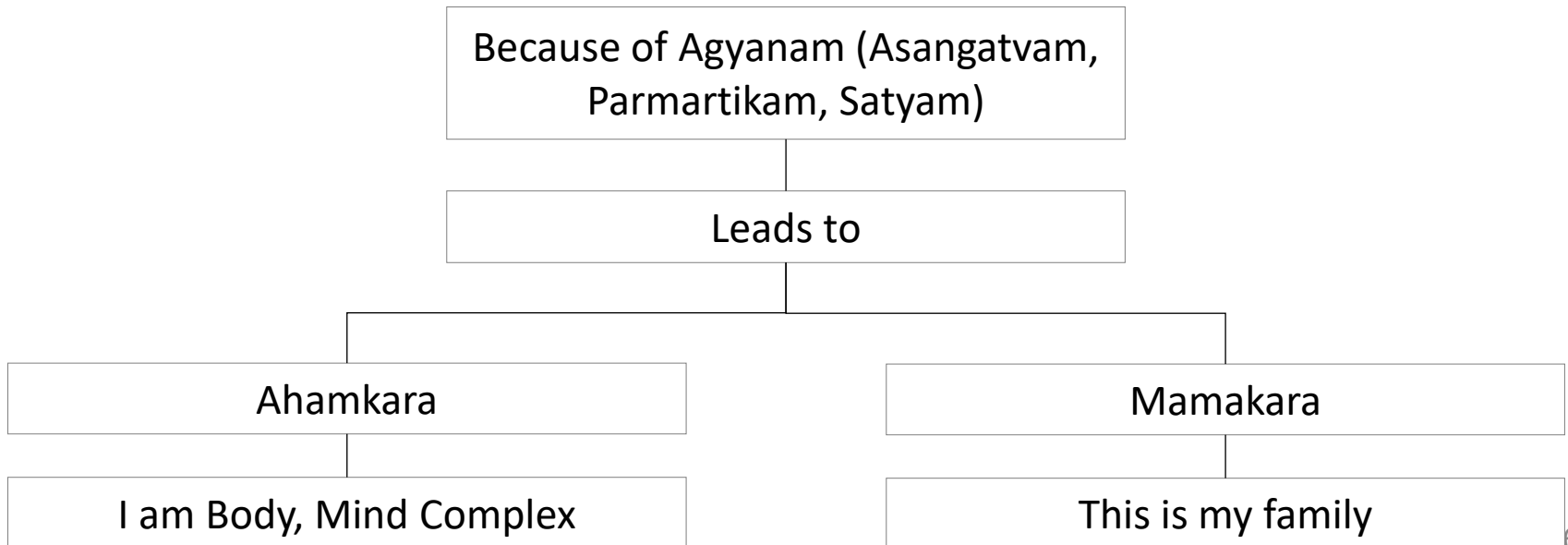
c)



d) Visesha Karanam is born out of Samanya Karanam only

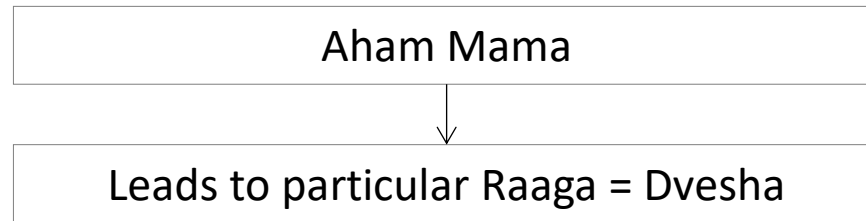
e) Because of ignorance of Asanga Atma Svarupam, get attached to Body, Mind, Universe.

f)



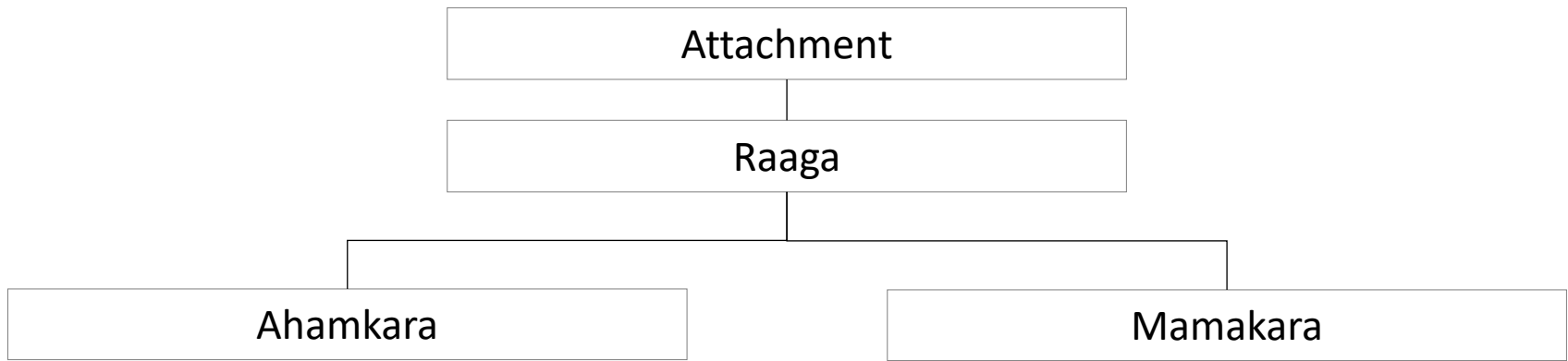
g) Most Important feature of Anatma = Ahamkara, Mamakara which leads to Samsara.

h)



i) Every person is attached to family Member

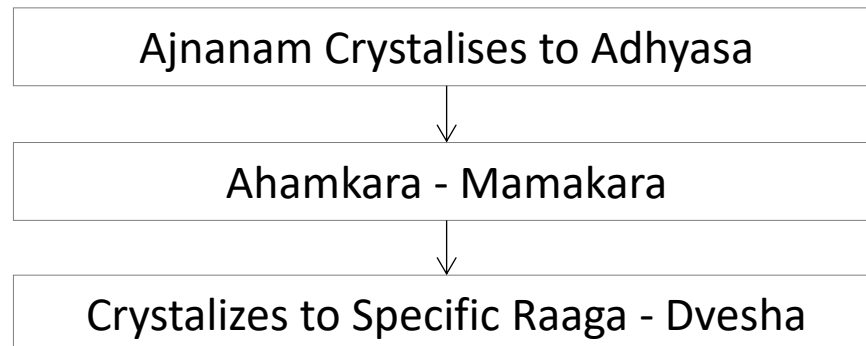
j)



k) Will vary from Individual to Individual

L) Other families - No Raaga

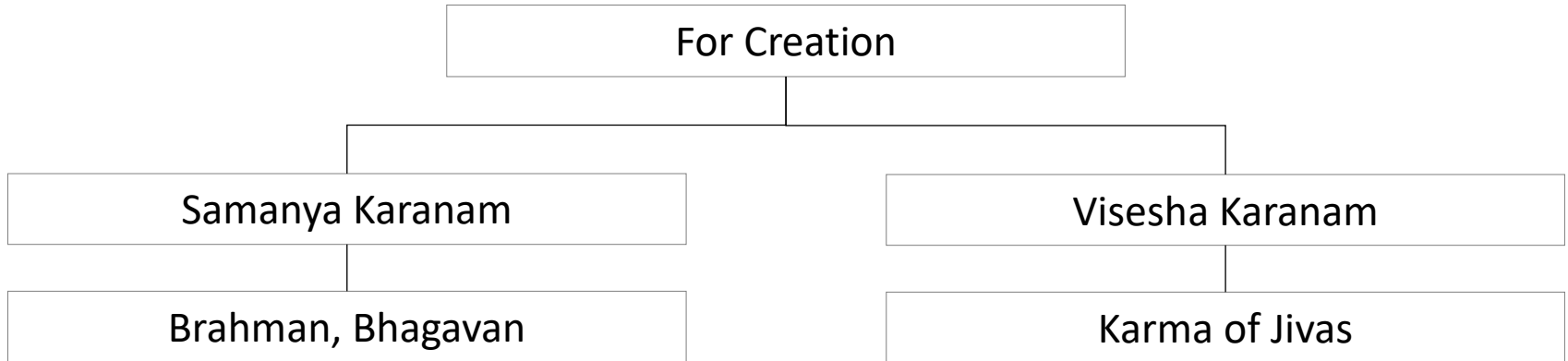
II) a)



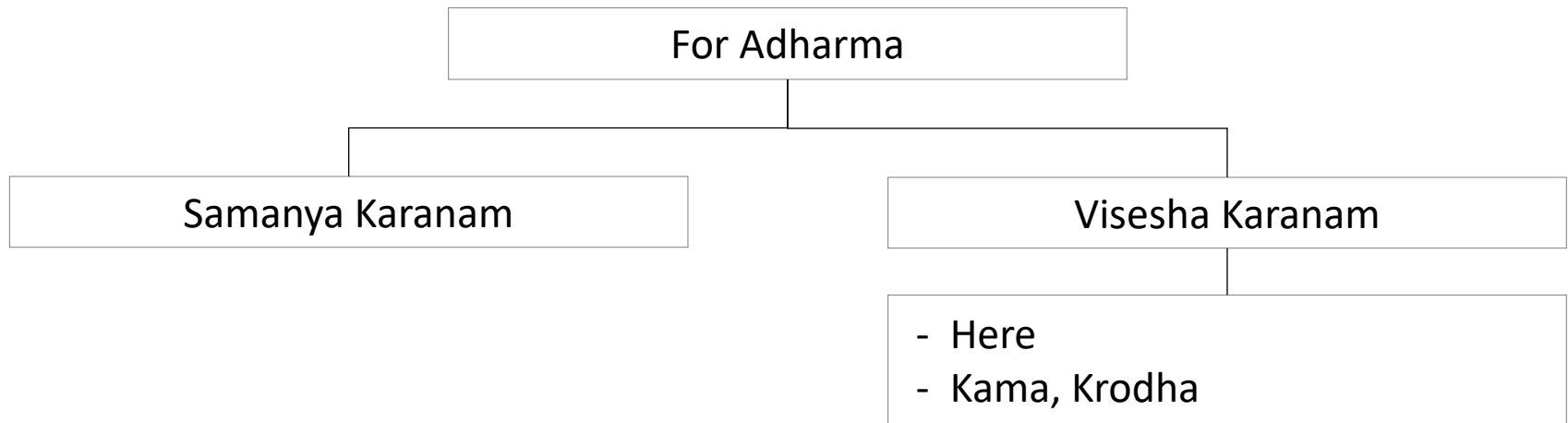
b)

Ajnanam	Visesha Karanam
Samanya Karanam	Raaga Dvesha, Kama, Krodha

c)

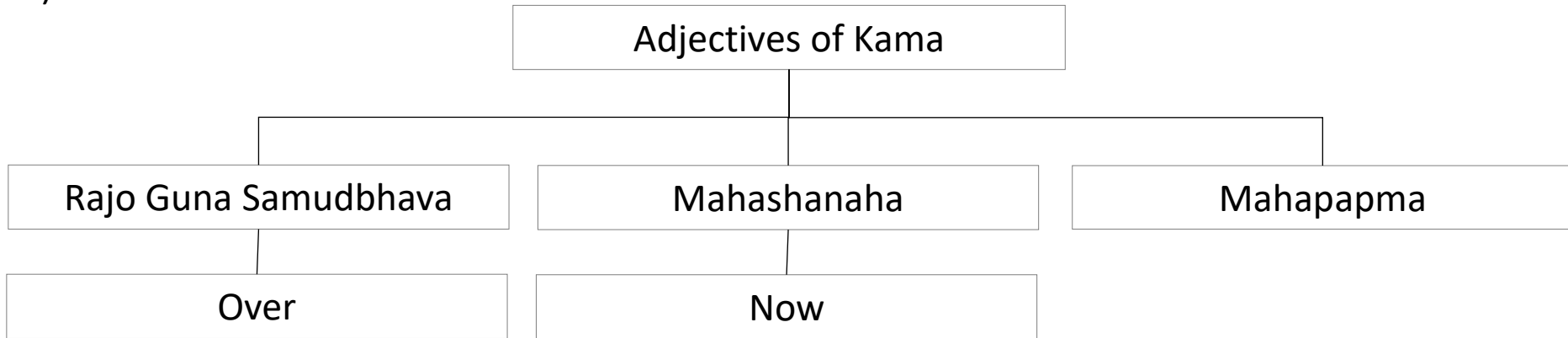


d)



e) Kama gets Modified into Krodha.

III)



IV) a) Mahatu, Ashanam Yasya Saha Mahashanaka

b) Ashana = Eating, consuming

c) We consume Kama through 5 Sense Organs.

d) Not normal eating, but gluttony, over eating

e) Kama, desire gets converted into Lobaha, greed

f) Mahashanaha = Not describing a person

g) Adjective to desire in a person

h) Greed = Great Glutton

V) Mahapapam :

a) Atha Eva, Adaha Eva

b) Because desire becomes greed

c) Greed can't be legitimately fulfilled through efforts.

- d) We can fulfill small desires because our capacity to put forth effort is limited.
- e) With limited efforts can't fulfill all desires
- f) Since legal desires don't satisfy me, slowly go into illegal, improper means.

V) Athaha Eva :

- Therefore.

- a) Mahashanaha - Cause
- b) Mahapapma = Effect
- c) Hetu Matbava Sargathi
- d) Greed will necessarily lead to violation of Dharma
- e) Because of Greed alone, Kama is called a great sinner
- f) Papma = Neuter Gender
- g) Kama not person
- h) Great sinner = Kama, Desire

VII) How desire is a great sinner?

- a) Desire converts a person into a sinner
- b) Don't direct meaning
- c) Desire is figuratively called a sinner - Bahuvrihi Samasa
- d) Maham Papma Yena Kamena Saha Kamaha.

VII) a) Kamena Preritaha :

- Goaded, instigated, Pressurized by Kama, impelled, compelled, persuaded by Kama.

b) Jantuhu :

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

c) We are animals at that time

d) Animalistic human being performs Papam.

e) Ataha, therefore

VIII) Last Quarter of Mantra :

a) Because Kama persuades a person to commit a sin

b) Therefore Kama is a person's enemy

c) Therefore, Yenam Kaman Viddhi, Vairinam

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

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

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

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

h) When freewill is strengthened, and desire impels me to do Sinful act, I remember my own Vow.

i) Vow is possible only with 41 days Vratam.

j) Strengthening of freewill takes place through Vratam

k) Vratam takes place only with conviction

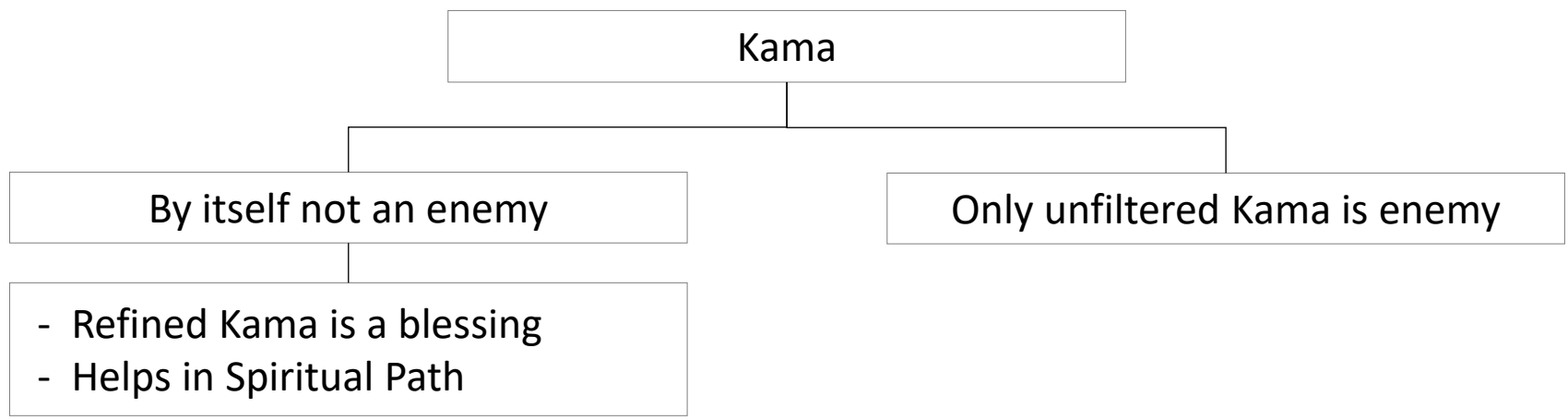
l) Therefore Viddhi, develop conviction and understand "Desire is your number one" for Moksha.

m) Iha Samsare :

- In the field of Samsara Kama is the enemy.

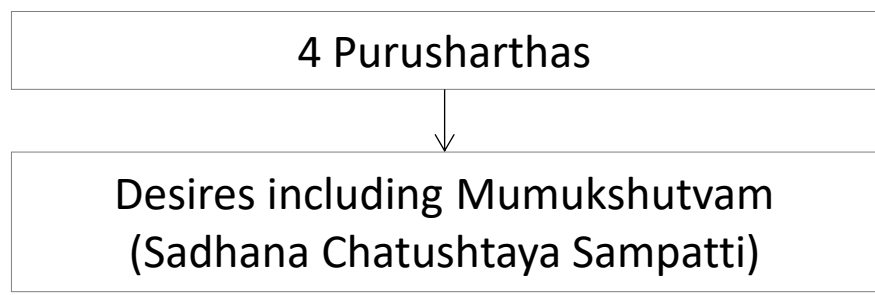
n) It is a Generalised term.

o)



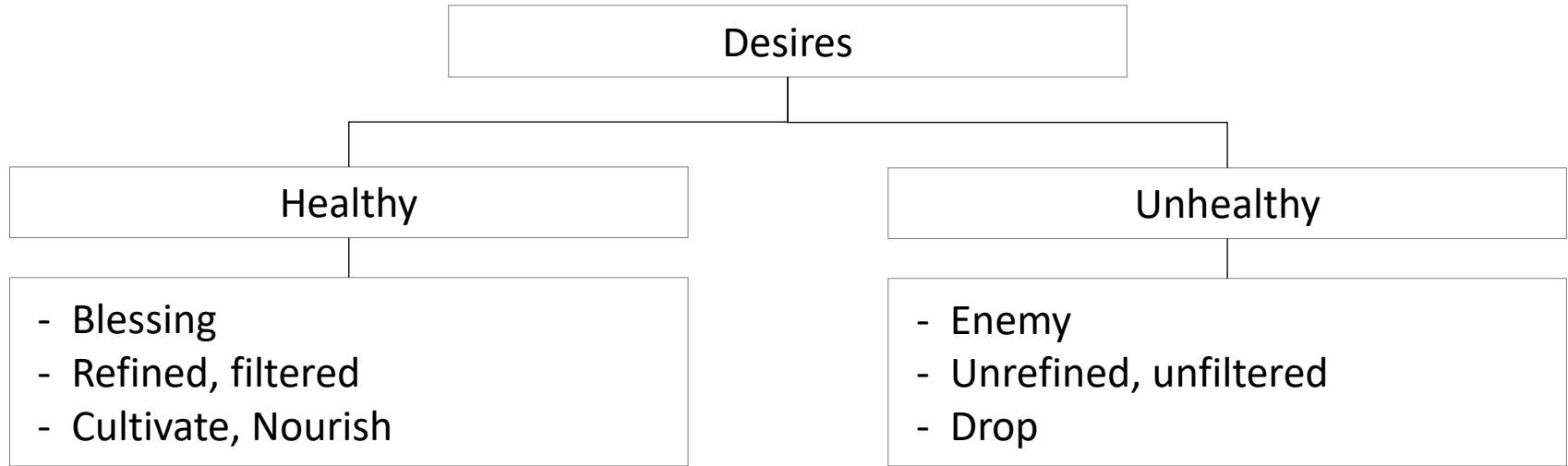
IX) a) Karma Yoga / Upasana Yoga / Jnana Yoga can't be Practiced without a Desire.

b)



c) Athatho Brahma Jingyasa is with Desire.

d)



e) Animals - Live instinctively

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

f) Navratri - Devi worshipped as Ichha Shakti

g) Iha Vairinam Viddhi :

- Understand Kama to be an enemy.

X) Anvaya - Verse 37 :

- Yeshaha Kamaha Bhavati Krodhaha Bhavati
- Esha - Refers to powerful inner force in Verse 36, Compels person to do Adharma.
- Kama is that powerful force, Rajo Guna Samudbhavaha Eshaha
- Mahashaha Papma Bhavati, Tvam Enam Iha Vairinam Viddhi....

723) Introduction to Chapter 3 - Verse No. 38 :

कथं वैरी ? इति दृष्टान्तैः प्रत्याययति —

‘katham vairī?’ iti dṛṣṭāntaiḥ pratyāyayati —

By Means of Analogies, how Craving is the foe is inculcated :

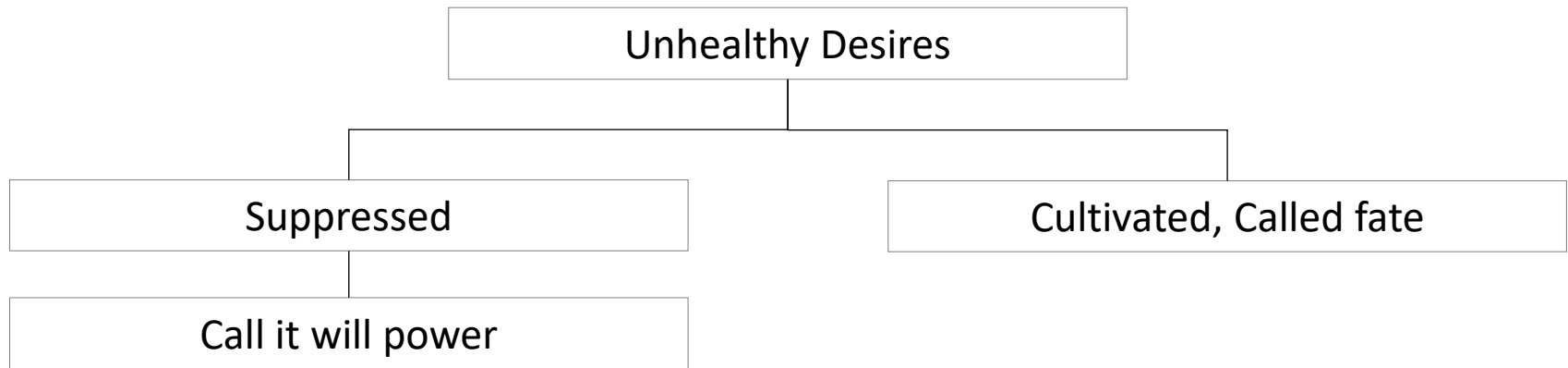
- l) a) How Kama becomes enemy if not filtered?
- b) By itself, Desire not enemy
- c) Both healthy, unhealthy desires originate because of Prarabda Karma Phalam.
- d) Nourish healthy, fulfill healthy desire, including Moksha
- e) Watch desires erupting in the Mind
- f)

Healthy	Unhealthy
Nourish	Nip in the Bud

- Entire life is only doing this
- End result is peace, happiness in the Mind

- g) Desires have Capacity to Suppress will power and discriminative power in us.

h)



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

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

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

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

m) Then desires become enemy

n) Verse 36 :

- Desire = Enemy.

II) a) We require ambition also in life, also a desire

b) Ambition required for growth of Humanity, and also for Moksha

c) **Pratyayati :**

- To teach, Educate, Bodhayati.

d) Prati and E - Dhatu

- Pratyeti - To Know.

e) **Pratyayati :**

- To make others know, to teach.

f)

Healthy Desire	Unhealthy Desire
Ambition	Enemy

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

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

c) Chaturveda Pandita, great Brahmanah, Sama Vedi, Sakshat Shiva Darshanam given to him

d) Viveka not absent but Clouded.

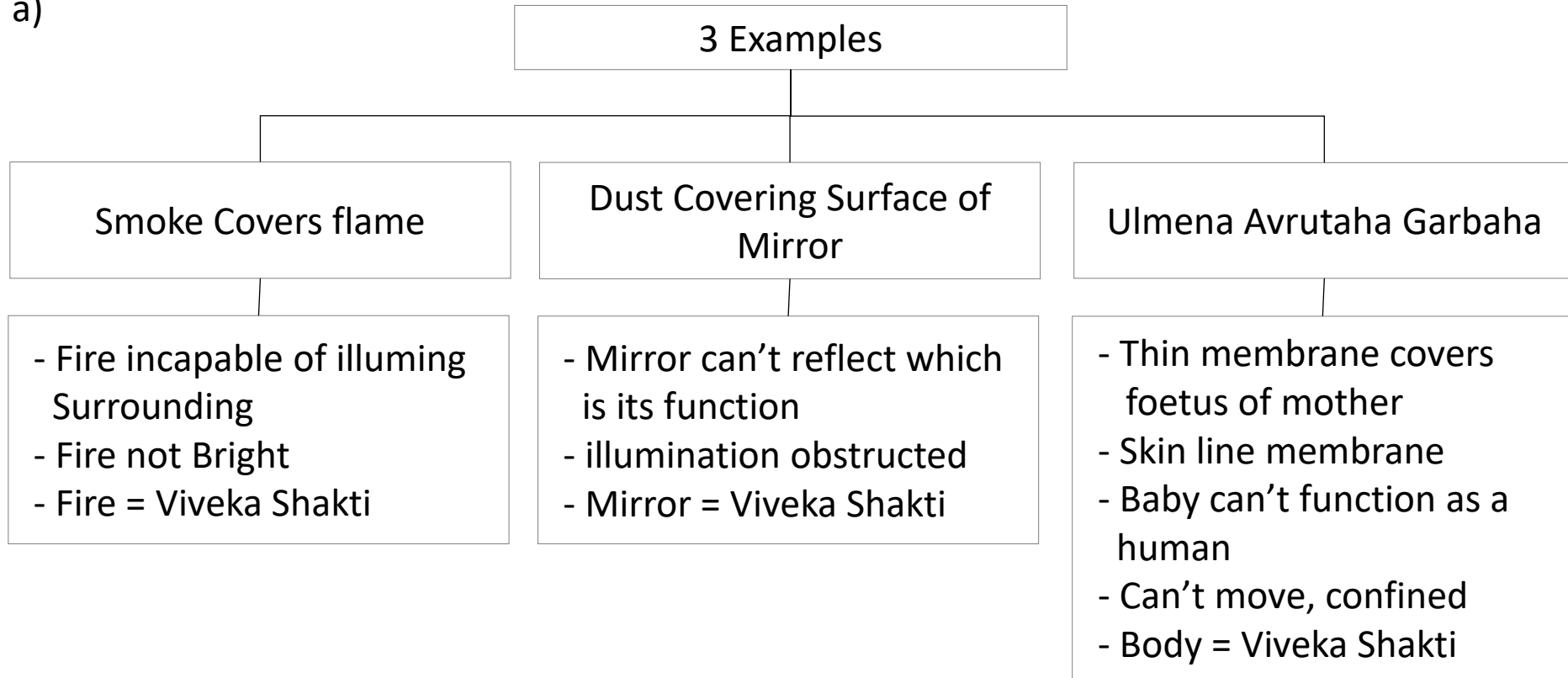
धूमेनाव्रियते वह्नि
यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भ
तथा तेनेदमावृतम् ॥ ३-३८ ॥

**dhūmēna''vriyatē vahnih
yathā'darśō malēna ca |
yathōlbēnāvṛtō garbha
tathā tēnēdam āvṛtam ||3-38||**

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this (wisdom) is enveloped by that (desire or anger).
[Chapter 3 – Verse 38]

1) How Viveka is Covered by Kama?

a)



b) Something obstructs functioning of Awareness.

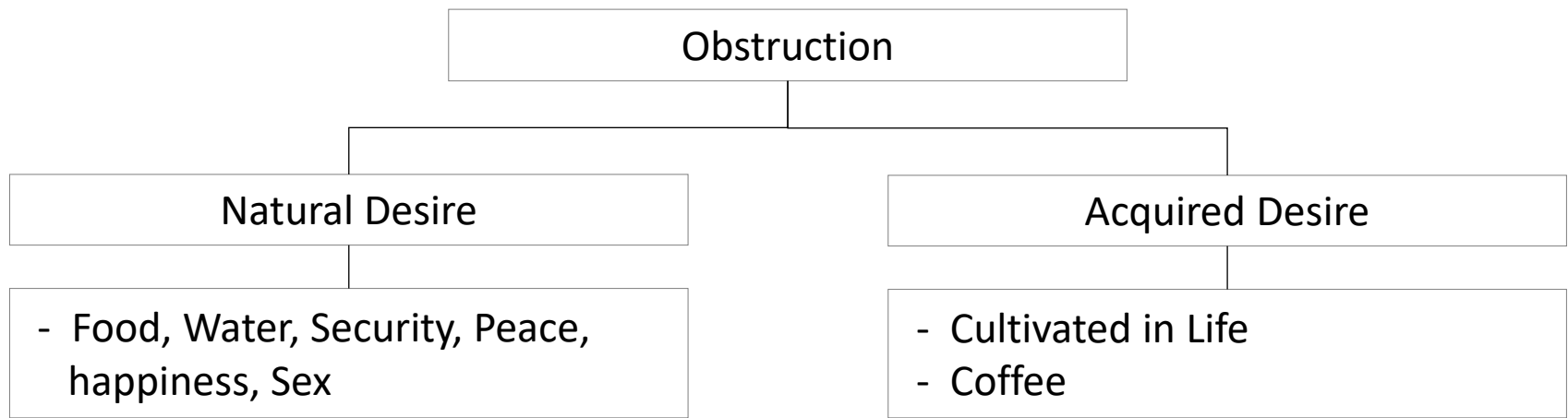
c) Kama = Aavaranam Obstructs functioning of Viveka Shakti

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

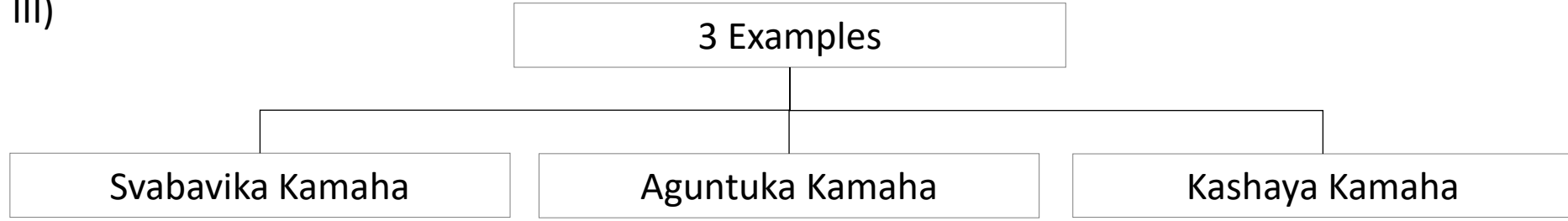
c) **Sakashayam Vijaniyat :**

- Never Knew, I had Such desires in my Mind

d) This is like womb covering

- Ulbam Covering Garbha = Kashaya.

III)



725) Bashyam : Chapter 3 - Verse No. 38 Starts

धूमेन सहजेन आव्रियते बह्निः प्रकाशात्मकः अप्रका-
शात्मकेन यथा वा आदर्शः मलेन च, यथा उल्बेन च जरायुणा
गर्भवेष्टनेन आवृतः आच्छादितः गर्भः तथा तेन इदं आवृतम् ॥

dhūmēna sahajēna āvriyatē vahniḥ prakāśātmakaḥ aprakāśātmakēna,
yathā vā ādarśō malēna ca, yathā ulbēna garbha-vēṣṭanēna
jarāyuṇā āvrtaḥ ācchāditaḥ garbhaḥ tathā tēna idam āvrtaṁ ॥ 3-38 ॥

Just as luminous fire is obscured by the Non-luminous smoke, born together with fire; or a Mirror by dirt; or the embryo by a Sheathing membrane – so is this knowledge by it i.e., by Craving.

l) a) Shastra gives 3 Examples

b) By Studying the examples too much, don't miss out the intent in the Original Message.

c) Puranic Stories - Artha Vada, Glorifications.

d) Smoke – Sahajam, Naturally born with fire.

e) Refers to Instinctive Kamas born with Body

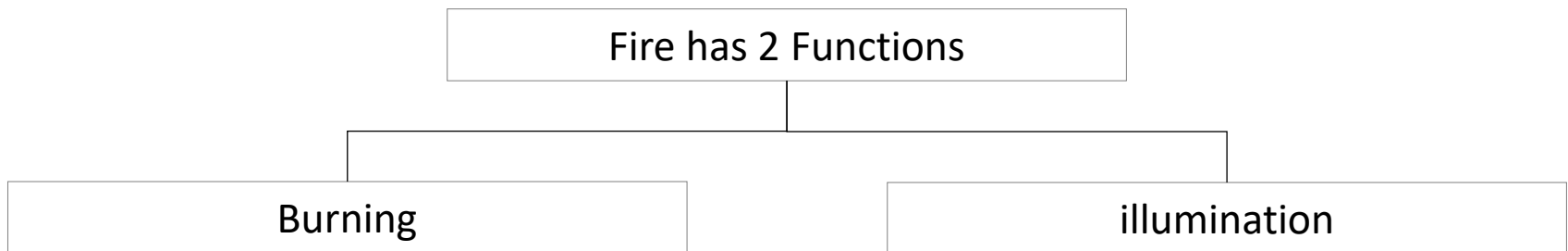
f) Nobody can Stop presence of these Desires.

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

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

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

j)



k) By Smoke, Buring function is not Stopped, not Obstructed.

L) Illumination Obstructed.

m) Fire not Bright when there is Smoke.

n) Smoke is Non-luminous

II) Adarshaha Malena Cha :

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 produced reflection is General Conclusion.

f) Wiping removed Obstacle

g) When Obstacle is removed, Reflection is seen.

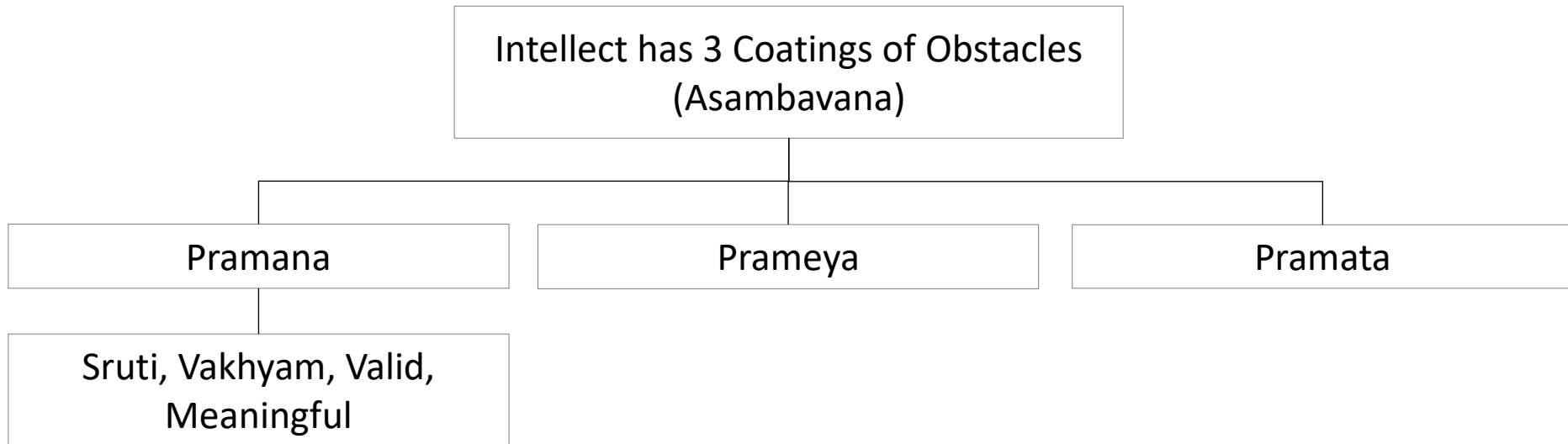
III) a) Mahavakya Sravanam Produces Knowledge

b) Nididhyasanam and Mananam do not produce Knowledge

c) After Nididhyasanam, Meditation, knowledge seems to be produced

d) Mananam and Nididhyasanam removes Obstacles.

- IV) a) When Teacher Makes Statement, impact is more after 30 Years Teaching.
 b) It comes like an 100 Ton Atom Bomb
 c) Just on hearing, Realise the Truth, reality
 d) Tat Tvam Asi, very powerful Statement of Veda, will make a Big impact on the Mind.
 e) Words have infinite Power
 f) Now I am able to Absorb the Power of Shastric words because my Mind is ready, fit.
 g)



- h) Sravanam, Mananam, Nididhyasanam removes 3 Obstacles.
 i) 3 Examples used for Shabda Aparoksha Jnanam
 j) Shabda alone Produces Jnanam
 k) Meditation removes Obstacles, Doesn't Produce Jnanam.

V) 3rd Example :

- Yatha Ulbena Jara Uhu

a) Jarayu = thin Membrane which covers the Baby in the womb.

b) Garbha Veshtanena, Encircles, Surround the Garbha, Baby.

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

VI) Avrutaha Atchedaha :

- Covered.

a) As Kashaya Rupa Kama

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

c) Here Dharma - Adharma Viveka is covered

d) Tena idam Avruta

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

VII) Anvaya – Verse 38 :

- Yatha Vannihi, Dhumena Avriyate, Yatha Aadarshaha (Mirror) Maline Aavruyate..
- Yatha Cha Garbaha Ulbena Aavrutaha
- Ulbam Membrane Aavrutaha Bavati
- Thatha Idam - Viveka Jnanam Tena Kamena Aavruta
- Tha Idam Tena Avrutam...

Revision - Chapter 3 - Verse 38 :

I) a) Lord Krishna Answers Arjunas Question

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

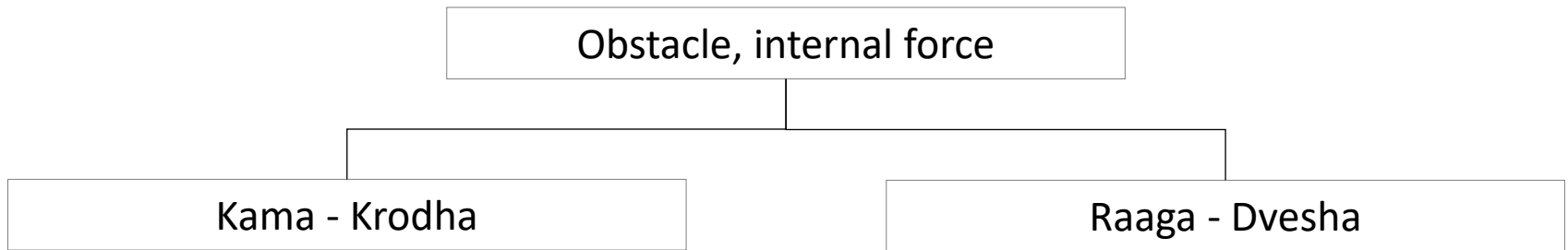
c) Karma Yoga and Jnana Yoga are the most wonderful Sadhanas given out in Gita, Upanishads.

d) Why People don't follow?

e) What is the Powerful internal force Obstructing Karma Yoga?

II) Lord Krishna (LK) :

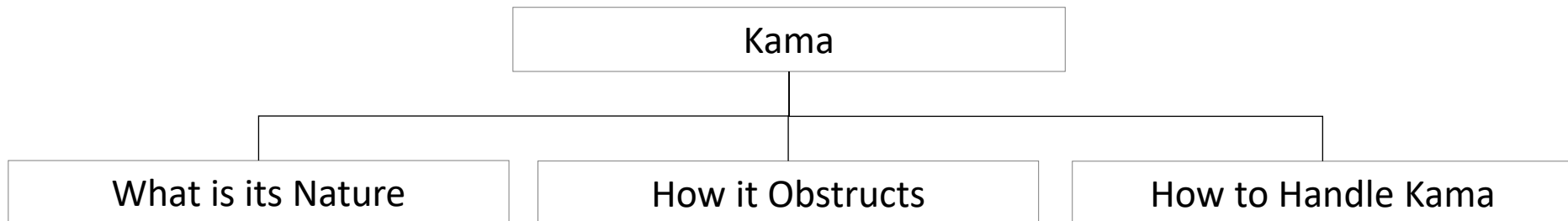
a)



b) Not 2 Separate forces but one Kama which Develops into Krodha

c) Kama is the Powerful force.

III) a)

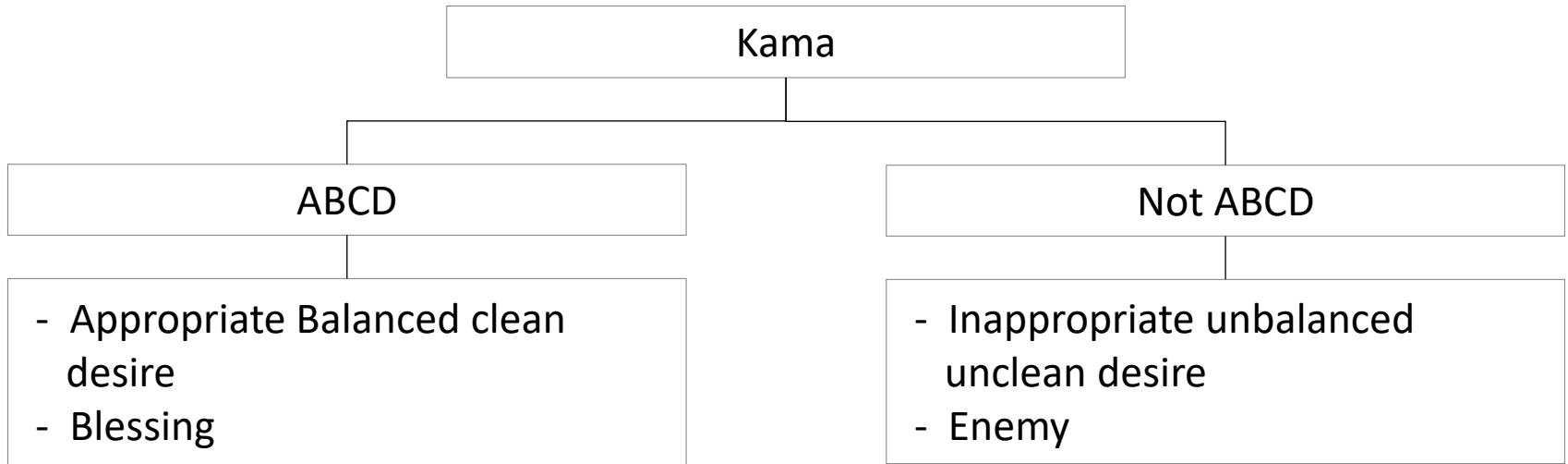


b) Verse 37 :

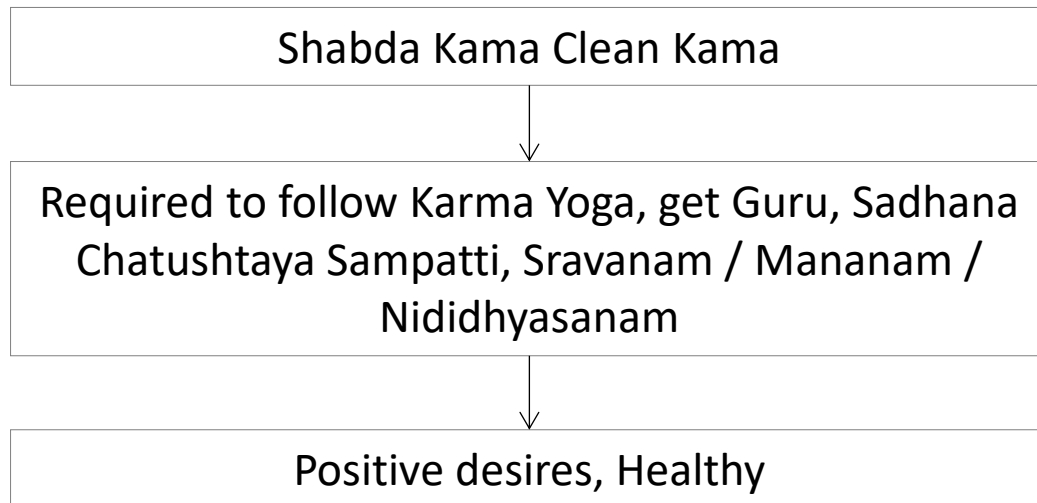
- Kama is enemy of every Spiritual Seeker.
- Yenam Vairinam Viddhi.

c) Kama by itself, Absolutely not an enemy.

d)



e)



f) LK :

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

IV) How Ashuddha Kama becomes enemy?

a) What is Mechanism?

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

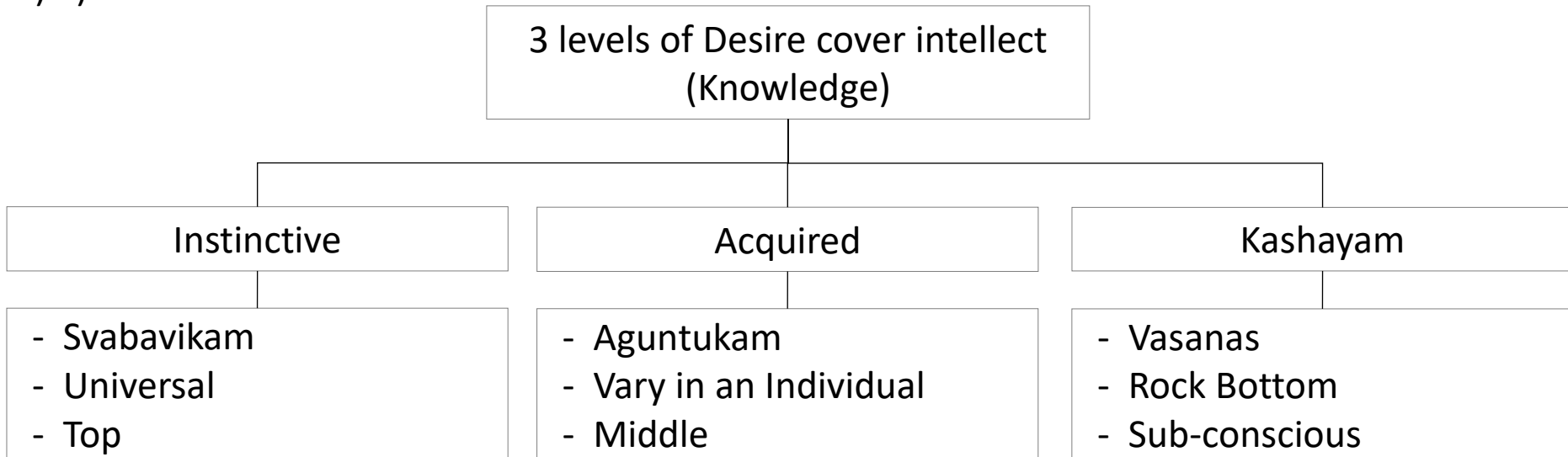
c) Immobilizes, Obstructs, Viveka Shakti, Discriminative power, Knowledge.

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

e) Our life's Destination - Moshha 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.

V) a)



b) Our life's Direction is Changed.

c) Katho Upanishad :

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्चा इव सारथेः ॥ ५ ॥

Yastva-vijnanavan bhavati, ayuktena manasa sada,
Tasyen-driyanya-vasyani, dustasva iva saratheh ॥ 5 ॥

One who is always of unrestrained mind and devoid of right understanding, his sense-organs become uncontrollable like the vicious horses of a charioteer. [1 - 3 - 5]

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

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

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

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

Yastva-vijnanavan bhavati, amanaskah sada-'sucih,
Na sa tat padam-apnoti, samsaram cadhi-gacchati ॥ 7 ॥

And he who is devoid of proper understanding, thoughtless, and always impure, never attains that goal and gets into the round of births and deaths. [1 - 3 - 7]

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

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

f) 3 Enemies attack our Buddhi Daily

VI) 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) Purva Karmani Samanvara Bhete, Prajna iti Purva Janma Vasanas.

e) Deeply hidden Desires.

f)

Idam	Tena	Aavrutam
This	Is Covered by that	

726) Introduction to Chapter 3 - Verse No. 39 :

किं पुनः तत् इदंशब्दवाच्यं यत् कामेन आवृतं इति ? उच्यते—

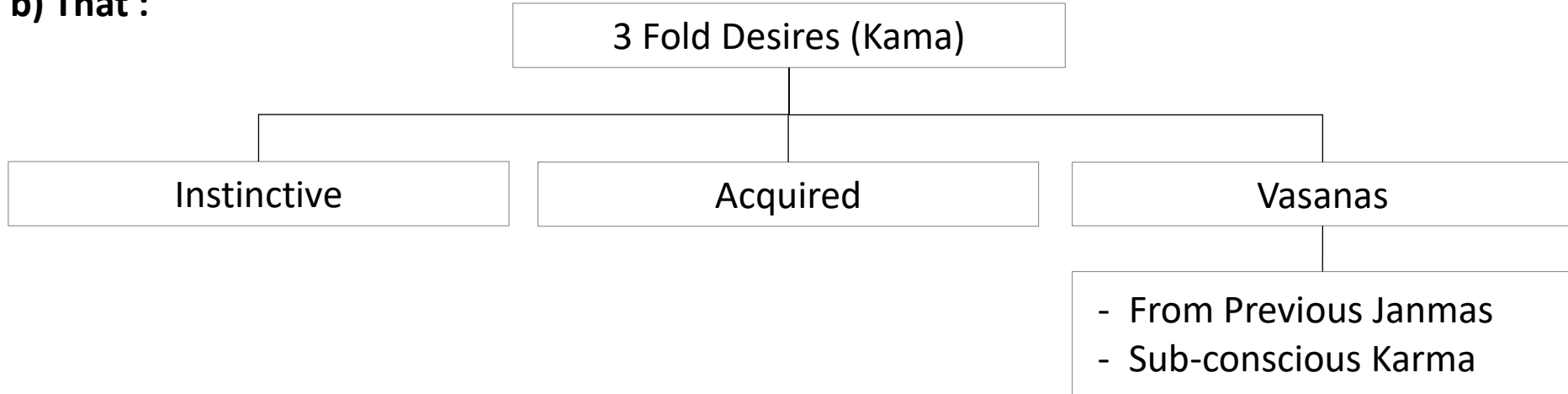
kiṁ punaḥ tad idaṁ-śabda-vācyaṁ yat kāmēna āvṛtam? iti ucyatē —

What is the thing denoted by the word 'this' and Obscured by Craving? Answer :

a) This :

- Viveka Shakti.

b) That :



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

d) What is idam Shabda Vachyam Yatu Anruta?

- What is meaning of Idam?

e) What is covered by 3 fold Desires which are revealed by 3 fold examples.

आवृतं ज्ञानमेतेन
ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय
दुष्पूरेणानलेन च ॥ ३-३९ ॥

āvṛtaṃ jñānam ētēna
jñāninō nityavairiṇā |
kāmarūpēṇa kauntēya
duṣpūrēṇānalēna ca || 3-39 ||

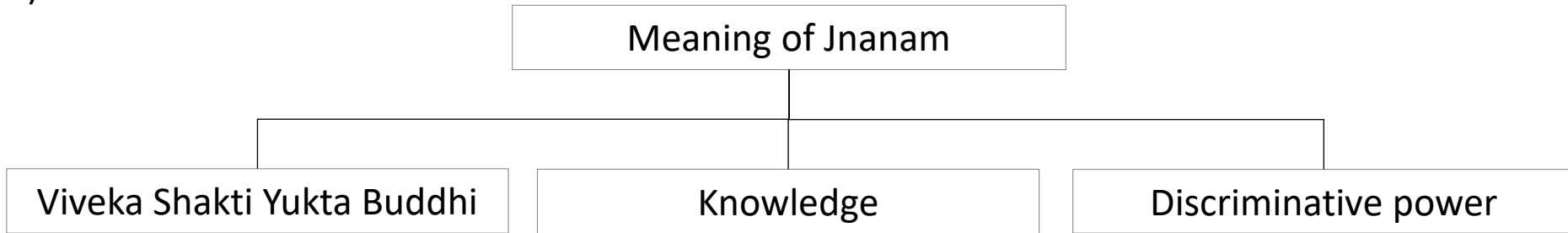
Enveloped, O son of Kunti, is wisdom by this constant enemy of the wise in the form of desire, which is difficult to appease, like fire.
[Chapter 3 – Verse 39]

Gist :

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

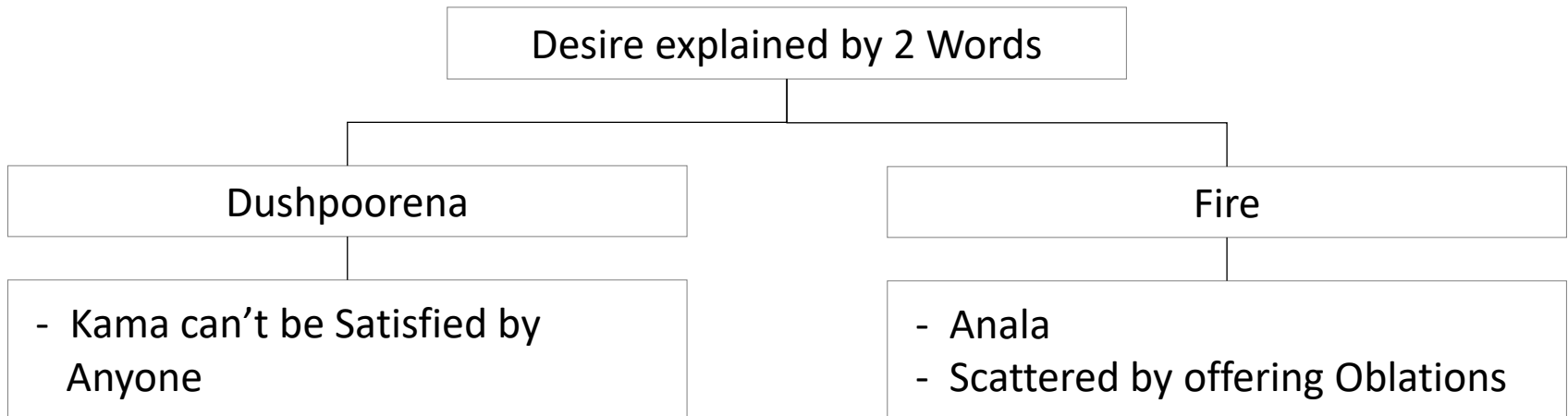
b) When Viveka Shakti comes, it reveals my Svarupa Chaitanyam.

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)

h) Lobha :

- Means asking for more

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

b) Na Jatu Kama Kaman, Kamanam Bhogena Shamyati

c) By Fulfilling desire, no Desire gets Exhausted

d) Dushpurena :

- Not Satisfied

e) Iva :

- Like fire

f) Kama is insatiable is description No. 1

II) 2nd Description :

- Jnanina Nitya Vairi

a) Kama is permanent enemy for a Sadhaka Jnani or Jnana Yogi, not Jnana Nishta.

b) For Non-Sadhaka, Kama is permanent enemy, because he has no Atma Jnanam.

c) It is an impermanent enemy for Karmis

d) By Kama, Viveka Shakti is Concealed, Veiled.

आवृतं एतेन ज्ञानं ज्ञानिनः नित्यवैरिणा, ज्ञानी हि पूर्वम् एव जानाति
'अनेन अहं अनर्थे प्रयुक्तः' इति । अतः दुःखी च भवति नित्यम् एव ।
तेन असौ ज्ञानिनः नित्यवैरी, न तु मूर्खस्य । सः हि कामं तृष्णाकाले मित्रं
इव पश्यन् तत्कार्ये दुःखे प्राप्ते जानाति 'तृष्णया अहं दुःखित्वं आपादितः' इति,
न पूर्वम् एव । अतः ज्ञानिनः एव नित्यवैरी । किरूपेण ? कामरूपेण काम इच्छा
एव रूपं अस्य इति कामरूपः तेन, दुष्पूरेण दुःखेन पूरणं अस्य इति दुष्पूरः तेन,
अनलेन न अस्य अलं पर्याप्तिः विद्यते इति अनलः तेन च ॥

āvṛtam ētēna jñānam jñāni naḥ nitya-vairiṇā | jñānī hi jānāti
'anēna aham anarthē prayuktaḥ pūrvam ēva' iti | duḥkhī ca bhavati nityam ēva |
ataḥ asau jñāni nō nitya-vairī, na tu mūrkhasya | sa hi kāmam tṛṣṇā-kālē mitram iva
paśyan tat-kāryē duḥkhē prāptē jānāti — 'tṛṣṇayā aham duḥkhitvam āpāditaḥ' iti,
na pūrvam ēva | ataḥ jñāni na ēva nitya-vairī | kim-rūpēṇa? kāma-rūpēṇa — kāmaḥ
icchā ēva rūpam asya iti kāma-rūpaḥ | tēna duṣpūrēṇa duḥkhēna pūraṇam asya iti
duṣpūraḥ tēna analēna na asya alam paryāptiḥ vidyatē iti analaḥ tēna ॥ 3-39 ॥

Knowledge is obscured by this persistent foe of the man of knowledge. The man of knowledge already knows: "I have been flung into this trouble by this Craving". SO he always suffers. Thus is it the persistent foe of the knower, and not of the ignorant. The latter, in the grip of Craving, indeed may look upon it as a friend. But when its effect, pain, overtakes him, he realises: "I have been made to suffer through Craving"; but not till then. So it is the persistent foe of the knower alone. What form does this foe assume? Of craving or Desire. It is hard to Satisfy, being a fire that nothing can Quench.

728) Bashyam : Chapter 3 - Verse No. 39 Starts

आवृतं एतेन ज्ञानं ज्ञानिनः नित्यवैरिणा, ज्ञानी हि पूर्वम् एव जानाति
'अनेन अहं अनर्थे प्रयुक्तः' इति ।

āvṛtam ētēna jñānaṁ jñāni naḥ nitya-vairiṇā | jñānī hi jānāti
'anēna aham anarthē prayuktaḥ pūrvam ēva' iti |

I) a) 1st Line of Shloka :

- Jnanam etena Jnanina Nitya Vairina.

b) Jnanam = Subject

- Viveka Shakti = Avrutam, Concealed.

c) Etena = Kamena.

- d) By this desire, which is permanent enemy of Sadhaka Jnani - On the Path of Jnana Yoga.
 e) Jnani not Jnana Nishta who has attained Jnanam and become Jeevan Mukta.
 f) For a Jnani - Jeevan Mukta, Kama not enemy.
 g) Why?

II) a) 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]

- b) Jnani is Sthira Prajna, has handled Kama.
 c) Here Sadhaka in the Path of Jnanam, Doing Sravanam, Vedantic Student called Jnani.
 d) For a Vedantic Student, Kama = Permanent enemy, Nitya Vairi.

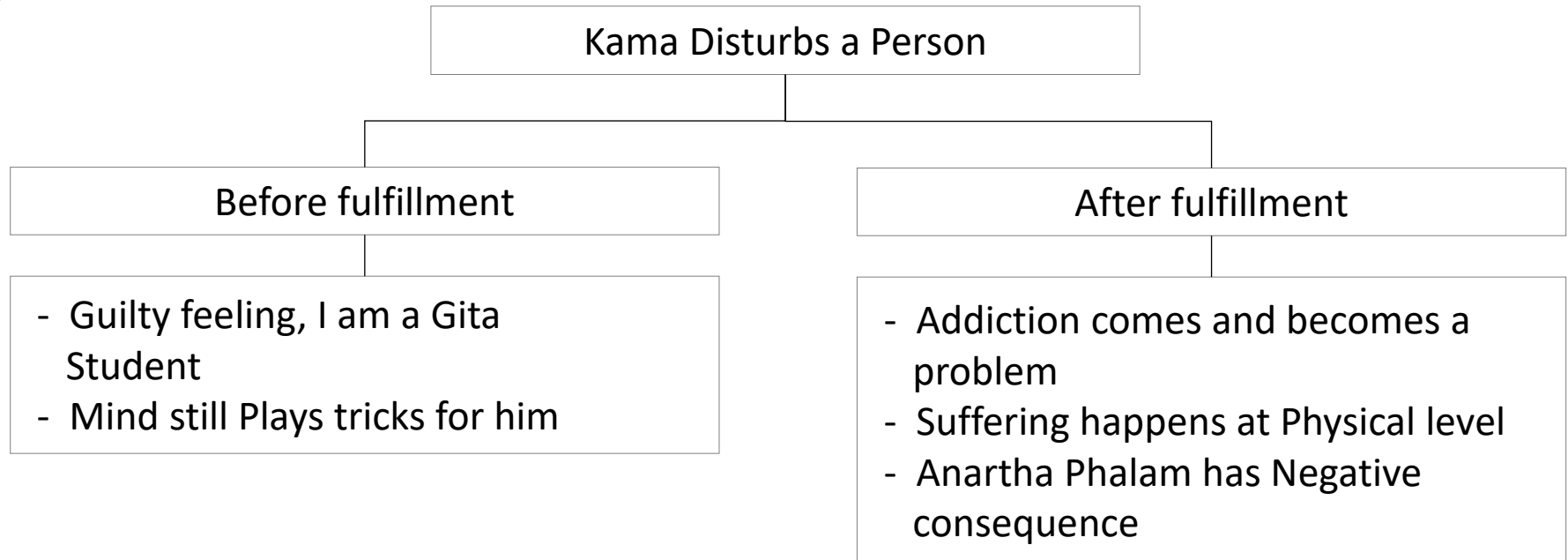
III) a) Student has learnt fulfilling Kama means getting attached, Addicted to Sense Objects, beings.

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)

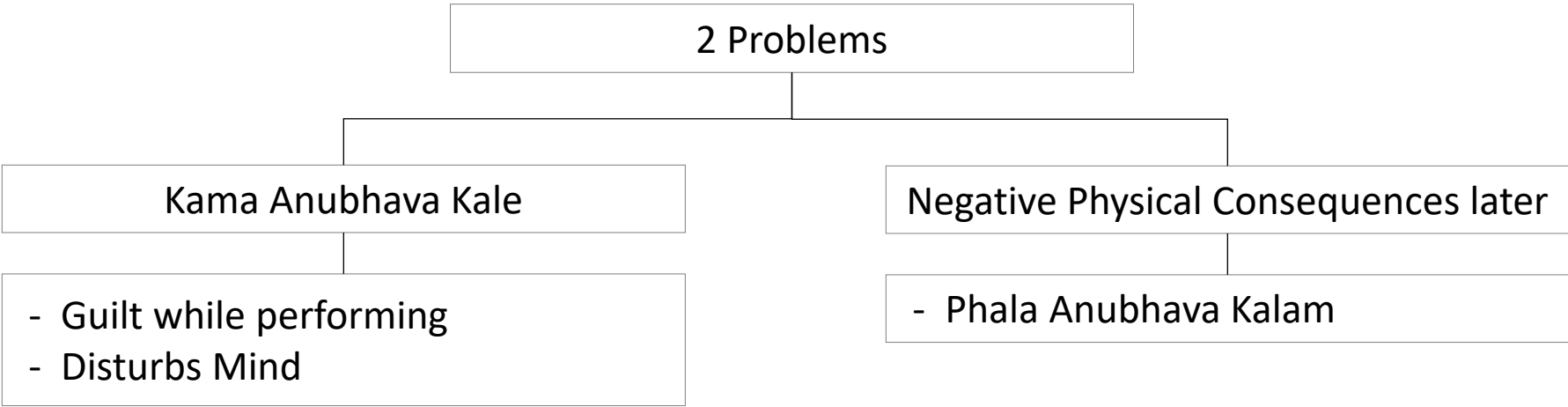


f) 5 Klesha, Vrutti are Bondage, Seeking freedom from that is Mukti.

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.

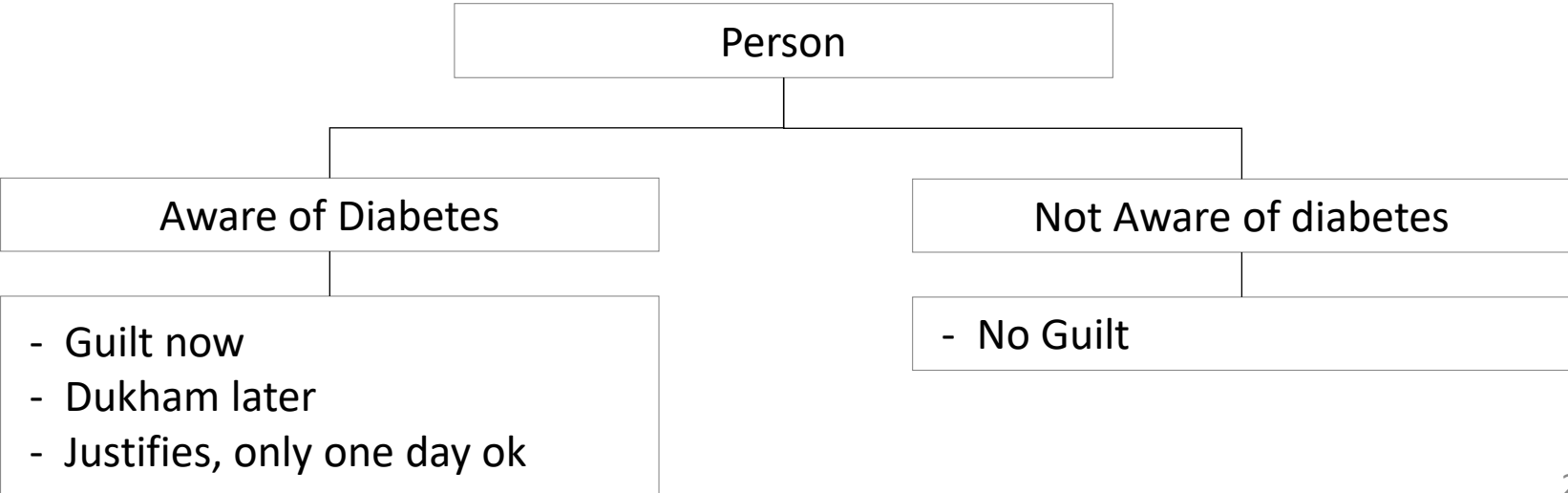
III) a) By Entertaining, Nourishing, fulfilling Kama face



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) Develops more attachment and finally addiction

g) Kama = Samsara Karanam

h) Anena Kamena :

- Struggling to fulfill desires.

i) Doesn't realise Mind not me, Body not me.

j) Aham Prayuktaha Anarthe :

- I am Pushed more into Samsara.

k) Addiction Rupa Anarthe

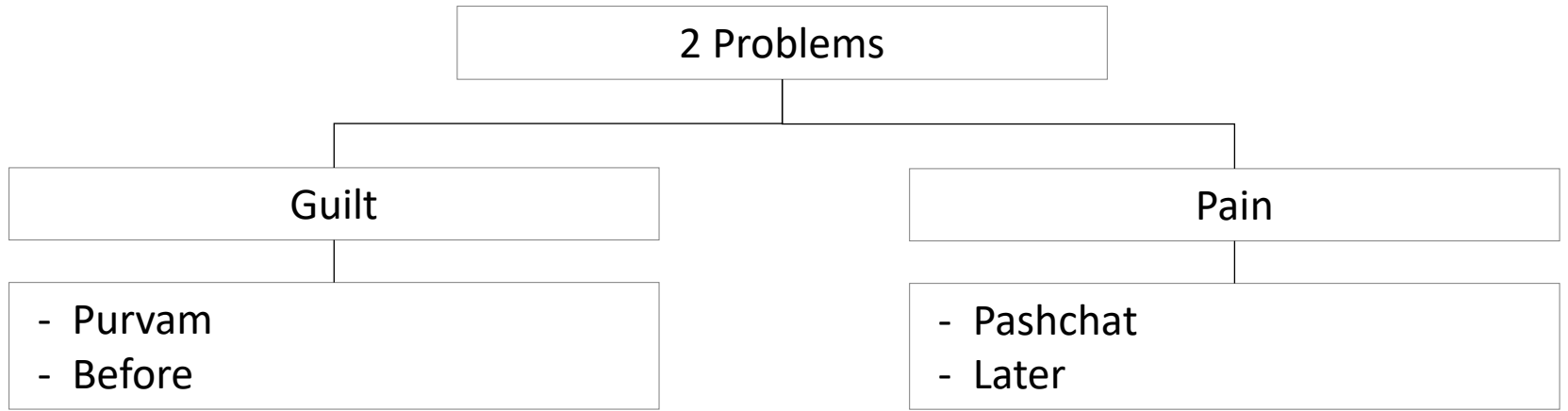
L) Person is student doing Sravanam, Mananam, Nididhyasanam, not Jnana Nishta, Jeevan Mukta.

m) Trying to Practice Jnana Yoga.

n) Purvam Eva :

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

o)



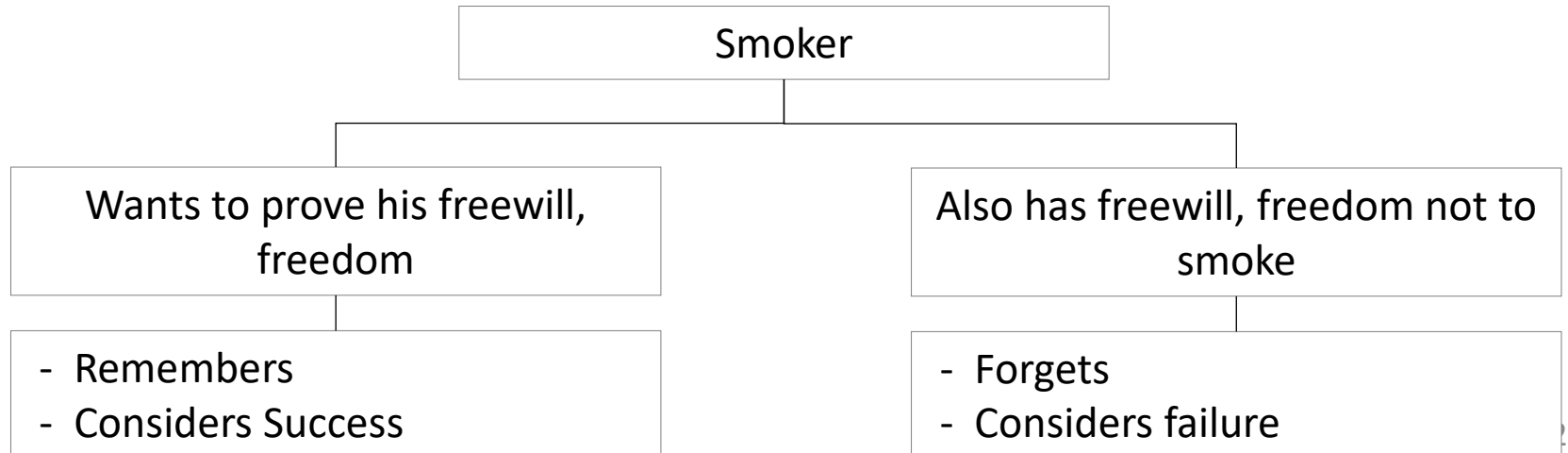
729) Bashyam : Chapter 3 - Verse No. 39 Continues

अतः दुःखी च भवति नित्यम् एव ।

duḥkhī ca bhavati nityam ēva |

l) a) Because of Addiction, Dukhi Bavati, Pain later.

b)



c)

Addictions could be many

Smoking

Liquor

Telling Lies

TV

Mobile

d) Loss of freedom = Samsara.

e) Not at time of Kama Anubhava but Consequences later

f) Pashchet Api :

- Using freedom to say no to Kama also exists.

g) Vedantic Student

Double Dukhi

Guilt

- Purvam
- Family Taunts
- Before indulgence

Pain Physical Later

- Pashchat
- After Indulgence

h) Others - No Dukham, Eat, be Merry.

730) Bashyam : Chapter 3 - Verse No. 39 Continues

तेन असौ ज्ञानिनः नित्यवैरी, न तु मूर्खस्य ।

ataḥ asau jñāni nō nitya-vairī, na tu mūrkhasya |

- I) a) This Kama is Nitya Vairi - Permanent enemy for a Vedantic Student.
- b) Before indulgence, After Indulgence, Bogat Purvam, Anantharam.
- c) Disadvantage not for other Non-vedantic Students (Moorkahas - Lay People)
- d) They have no Guilt, they are comfortable desirous people.
- e) Comfortably angry, Shout, Nature of the world, Prakruta Purusha.
- f) Others Look at Desires as a friend, don't know Consequences.
- g) Trishna Kale :**
 - At time of Indulgence.
- h) Diabetic Eats Sweets before knowing he is Diabetic.
- i) Sweet, friend for him, not an enemy, enjoys Sweet like a friend.
- j) Consequences of Indulgence known after several years.
- k) Diabetic leads to eye problems, Lack of Awareness.

731) Bashyam : Chapter 3 - Verse No. 39 Continues

सः हि कामं तृष्णाकाले मित्रं इव पश्यन् तत्कार्ये दुःखे प्राप्ते जानाति
'तृष्णया अहं दुःखित्वं आपादितः' इति, न पूर्वम् एव ।
अतः ज्ञानिनः एव नित्यवैरी ।

sa hi kāmam tṛṣṇā-kālē mitram iva paśyan tat-kāryē duḥkhē prāptē jānāti —
'tṛṣṇayā aham duḥkhitvam āpāditaḥ' iti, na pūrvam ēva |
ataḥ jñāni na ēva nitya-vairī |

- a) Because of desire and indulgence, I have sorrow.
- b) I have no freedom to say no o those objects because of lack awareness
- c) Bad consequences come to me only because of my desire
- d) Dukhitvam = Samsara, because of desire
- e) Murkha knows later
- f) Na Purvam Eva, Does not understand before.

II) a) Ataha :

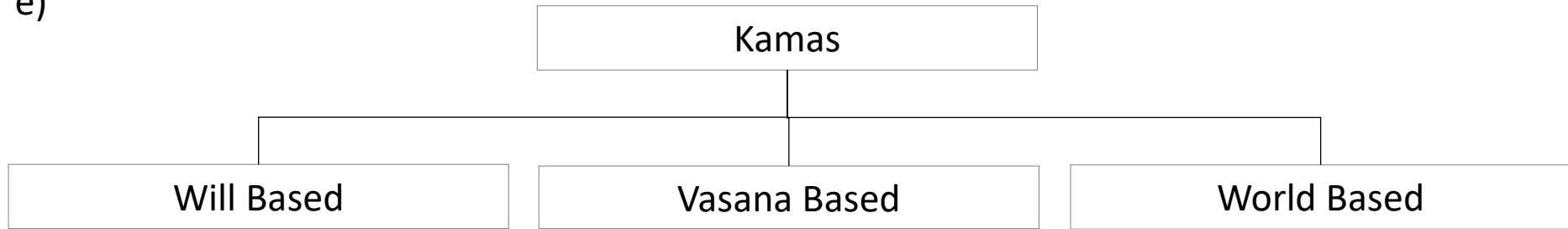
- Because of this reason Kama is enemy to Vedanta student alone

- b) Student should be alert as the Kama comes.

c) Filter Kama

d) Arrival of Kama not in our hands.

e)



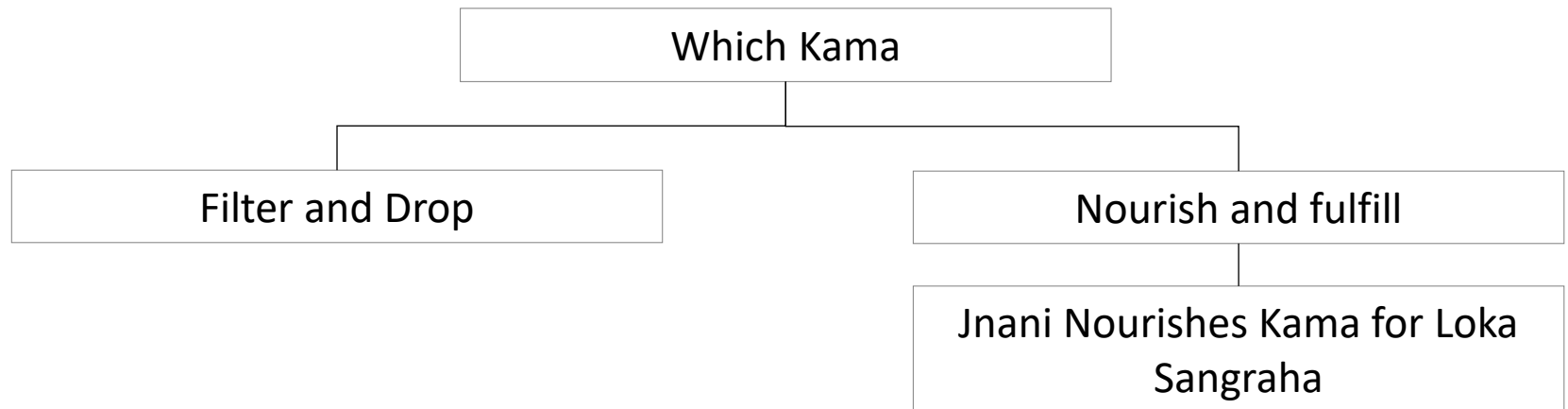
f) Desires will be constantly Bubbling in the Mind

g) Sthira Prajna can't Avoid Desires.

h) Problem :

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

i)



j) Aim :

- Not to Stop Rise of Kama.

k) Filter Kama before Nourishing and Fulfilling

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

Anvaya - Verse 39 :

- Anilena Iva Dushpoorena Kamarupena Avrutam Jnnam.
- Eva Tena Jnanino Nitya Vairinam.

732) Bashyam : Chapter 3 - Verse No. 39 Continues

किंरूपेण? कामरूपेण काम इच्छा एव रूपं अस्य इति कामरूपः
तेन, दुष्पूरेण दुःखेन पूरणं अस्य इति दुष्पूरः तेन,
अनलेन न अस्य अलं पर्याप्तिः विद्यते इति अनलः तेन च ॥

kiṁ-rūpēṇa? kāma-rūpēṇa — kāmaḥ icchā ēva rūpam asya iti kāma-rūpaḥ
tēna duṣpūrēṇa duḥkhēna pūraṇam asya iti duṣpūraḥ tēna
analēna na asya alaṁ paryāptiḥ vidyatē iti analaḥ tēna ॥ 3-39 ॥

1) a) 4th Quarter of Mantra :

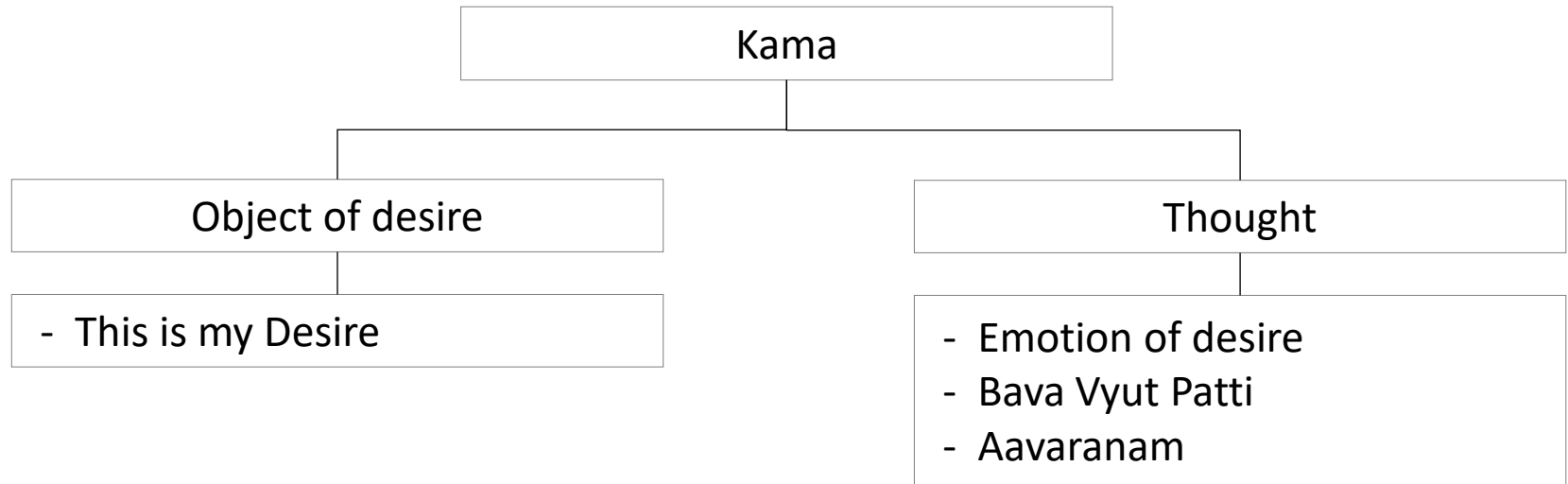
b) Kim Rupena, What is the Nature of Kama which leads to Samsara?

c) This enemy is in the form of desire

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

e) Kama = Ichha, Desire

f)



g) Aavaranam is not a Physical cloth Covering the Intellect

h) Kama Ichha - Eva Rupa Poornam Asya :

- That which is very difficult to Satisfy – Fulfill, is Kama Desire.

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

II) a) Imagine Kama as a person

b) Any Amount of feeding Kama, it will not be Satisfied.

c) It will Ask for more

d) Feed Sense Pleasures, expecting Kama to get Satisfied, expect it to Subside, Subdue and go and not Disturb Mind again.

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

f) One feels always dissatisfied, Dushpoorena.

g) Insatiable like what?

III) a) Tena Analena Cha Na Asya Alam Paryaptihi :

b) Desire in the mind will never say enough - Satisfied

c) Description of fire :

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

d) Cha - Kama insatiable like fire

e) By insatiable Kama, Viveka shakti is covered

f) Therefore, Kama is our worst enemy

IV) Anvaya - Verse 39 :

- Analena Iva Dushpoorena Etena Kama Rupena
- Jnina Nitya Vairina Jnana Avrutam...
- Jnanam = Viveka Shakti
- Avru = Dhatu, to Cover, Veil.

733) Introduction to Chapter 3 - Verse No. 40 :

किमधिष्ठानः च पुनः कामः ज्ञानस्य आवरणत्वेन वैरी सर्वस्य लोकस्य ?
इति अपेक्षायां आह, ज्ञाते हि शत्रोः अधिष्ठाने सुखेन निर्बर्हणं कर्तुं शक्यते इति —

kim-adhiṣṭhānaḥ punaḥ kāmaḥ jñānasya āvaraṇatvēna vairī sarvasya?

iti apēkṣāyām āha 'jñātē hi śatrōḥ adhiṣṭhānē sukhēna śatru-nibarhaṇam kartum śakyatē' iti —

Abiding in that does craving, Obscuring knowledge, prove a foe of the whole world?
The reply follows. Once the base of the foe is known he may be easily destroyed.

- I) a) Lord Krishna introduced Kama enemy to the student
- b) No enemy outside
- c) Vedantic student skips finding fault with others outside
- d) Wife disturbing me
- e) **Fact :**
 - No one can disturb me
- f) **Problem :**
 - My Kama.

g) My Expectation :

- Wife should behave like this

h) Enemy = My expectation

i) My fight starts with myself - My Kama

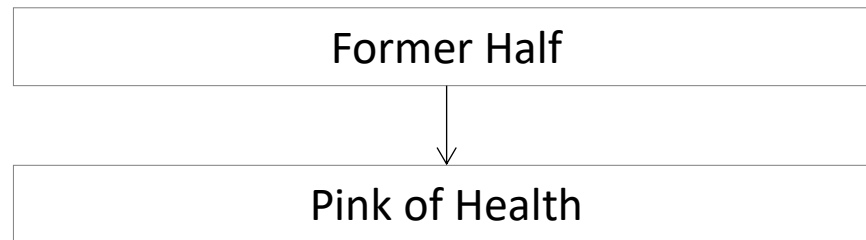
j) If body giving problem, Body Asti Jayate, Vardate, Viparinamate, Apakshiyate, Vinashyati

k) In accordance with Desha, Kala, Prarabda, even a sick Body is not my enemy.

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

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

n)



o) Perfect health from Mind not possible, Subject to Desha, Kala, Prarabda.

p) Expecting perfect mind creates disappointment

q) Anatma will be changing, no perfection

II) a) Expect perfection only from Atma

b) It will be successfully fulfilled

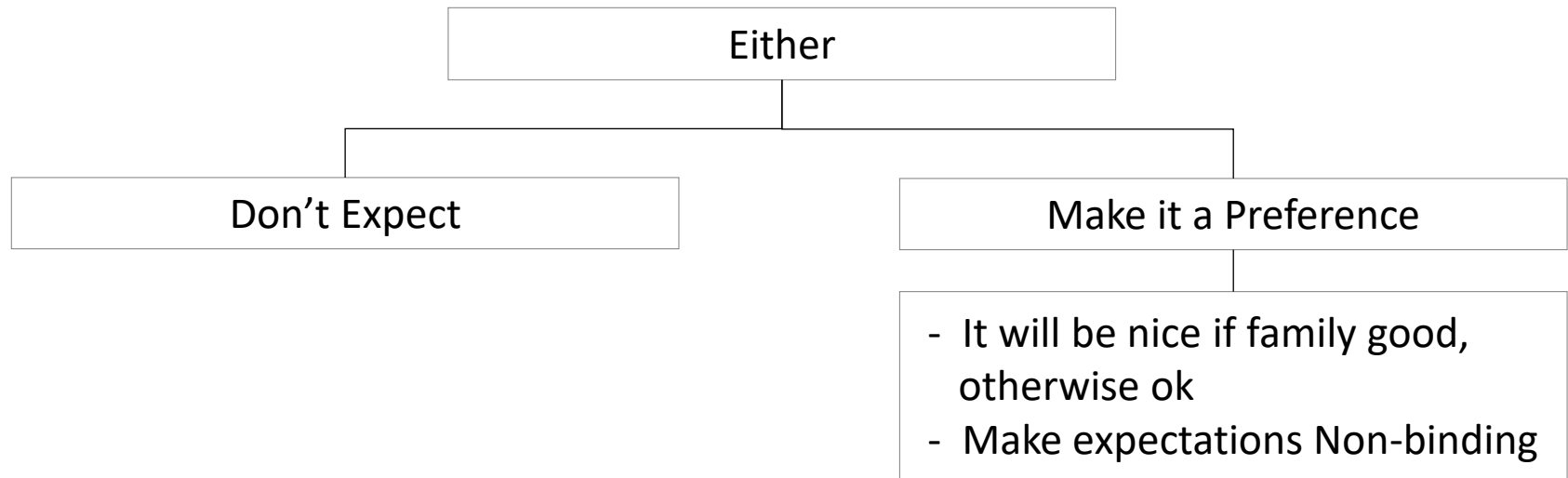
c) Fulfillable expectation - Perfect health expect from Atma

d) Poornam Adaha, Poornam Idam...

e) Poornatvam at Atma level can be fulfilled because, Atma is full even now.

f) Any expectation is an enemy.

g)



h) Otherwise it is an enemy.

i) How it becomes enemy?

- **By covering the discrimination power.**

j) 3rd Quarter :

- From where does the enemy Kama get its strength?

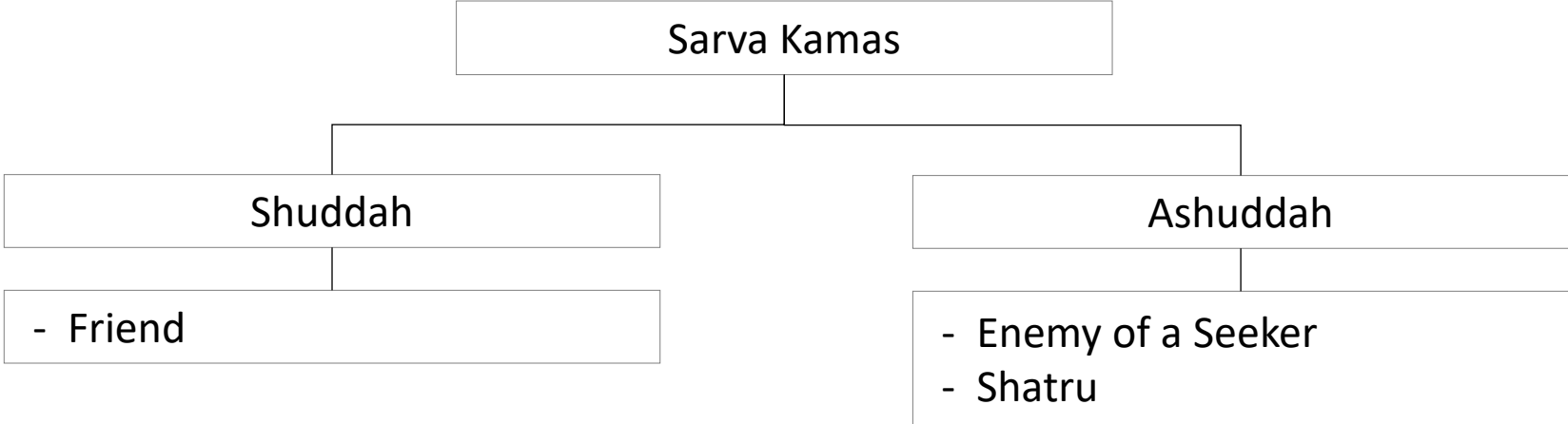
k) What are the resources of Kama, with the help of which Kama becomes stronger and stronger to conquer the powerful intellect?

l) What are the supports of Kama?

- Indriya, Manaha, Buddhi = Resources.

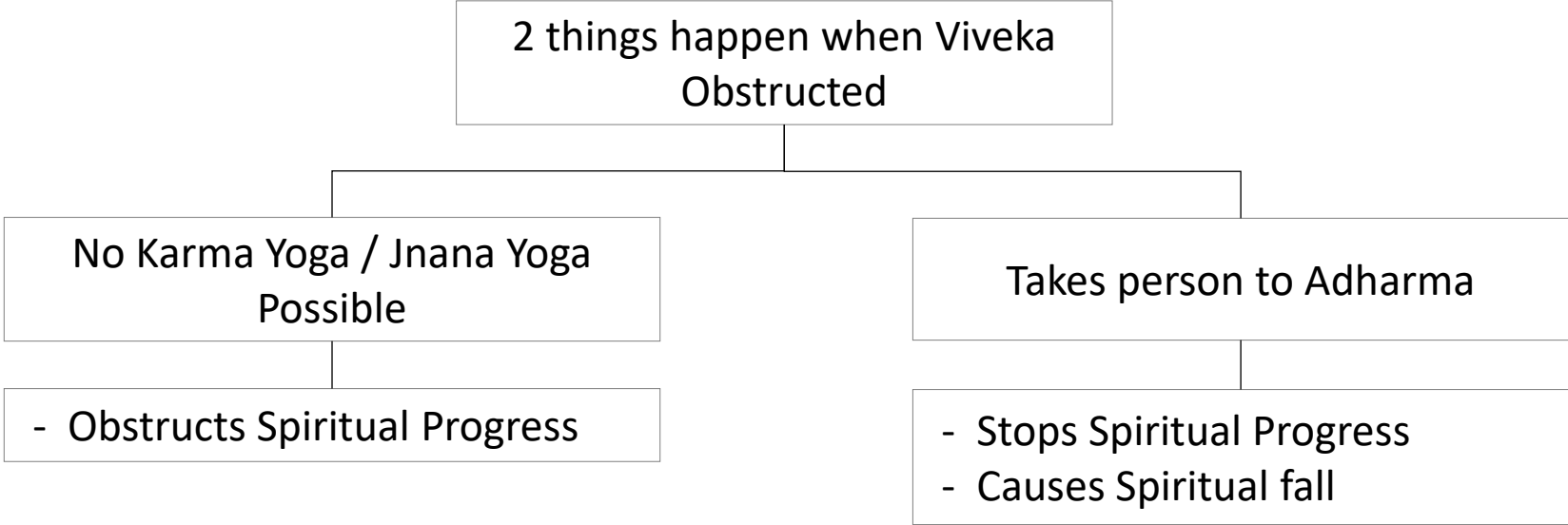
Revision : Chapter 3 - Verse 40 - Introduction :

l) a)



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

c)

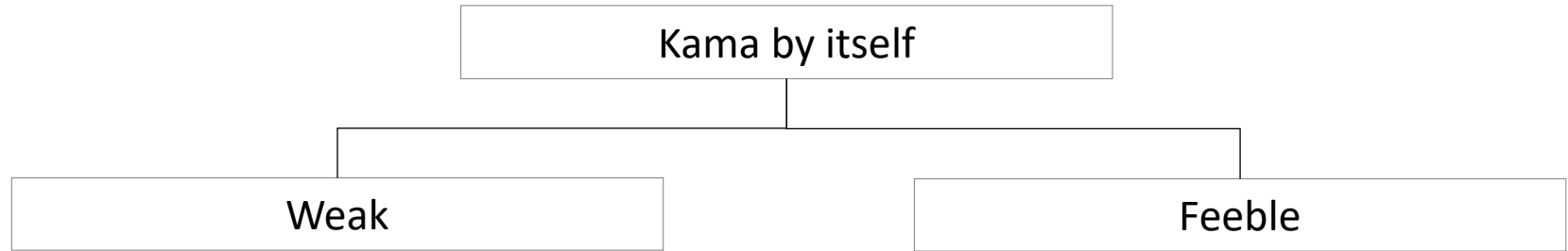


d) Kama = Enemy of Spiritual Seeker

e) Hereafter Lord Krishna Shows.

- Kama does not become powerful by itself.

f)



- It can't do much damage to individual.

g) Takes lots of support from allies and becomes powerful

h) To handle Kama, have to handle Indriyas and Mind

i) Prakruta mind to Samskruta mind, not easy

j) Once support of allies goes away, Kama becomes weaker

k) Intelligent Strategy :

- Make enemy weaker by calling off support from allied countries.

L) 2nd World War :

- Japan weakened by USA by Destroyed Hiroshima, Pearl Harbour.

II) Introduction to Verse 40

a) Who are allies of Kama?

b) Kim Adhishtanaha Punaha Kamaha?

c) Who are allies by which Kama loses its power?

d) Ravana, Duryodhana, all educated human beings made helpless by Kama

e) Sarvasya Vairi Bhavati - Aids disease

f) Our body has normal immunity for all diseases

g) Acquired immunity deficiency syndrome

h) Immunity power in spiritual journey = Viveka Shakti

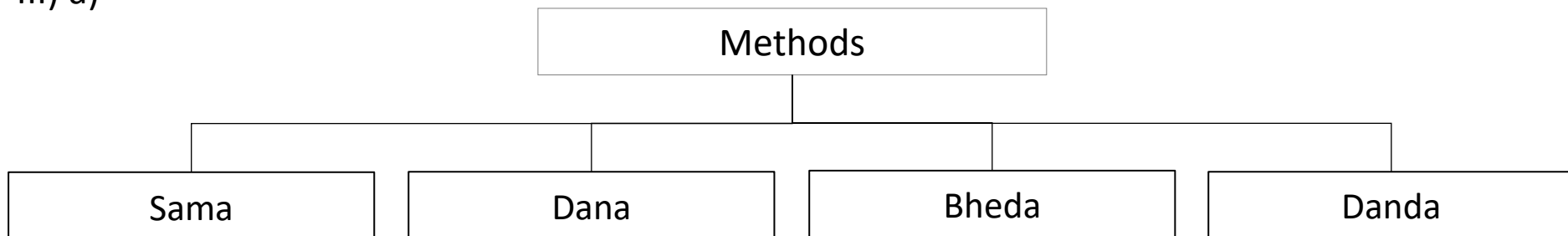
i) Kama attacks immunity shakti, Viveka shakti

j) Only by knowing allies, enemy known, understood

k) Nibar Hanam = Sukhenas Hatru Nasham

= Destroys powerful enemy

III) a)



b) Bheda :

- Divide enemy into two
- Hindus divided into two
- Weakened Hindus

c) British :

- Divide and Rule

d) Developed Caste system, Upper, Lower Class, Caste, Subjugated, Subdued Kama

e) We are weaker because of our internal divisions

f) Kama strong because of some other allies

IV) a) Adhishtana Jnane Sati Sukena

b) Bheda Rupa Viparyena :

- Kama weakened and attacked

c) With this intention, Lord Krishna gives the allies list, not outside but inside us.

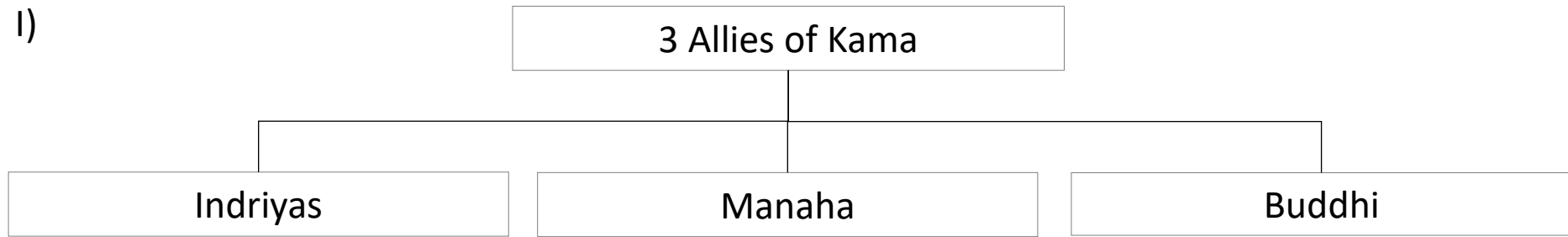
इन्द्रियाणि मनो बुद्धिः
अस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येषः
ज्ञानमावृत्य देहिनम् ॥ ३-४० ॥

**indriyāṇi manō buddhih
asyādhiṣṭhānam ucyatē |
ētairvimōhayatyēṣah
jñānam āvṛtya dēhinam ||3-40||**

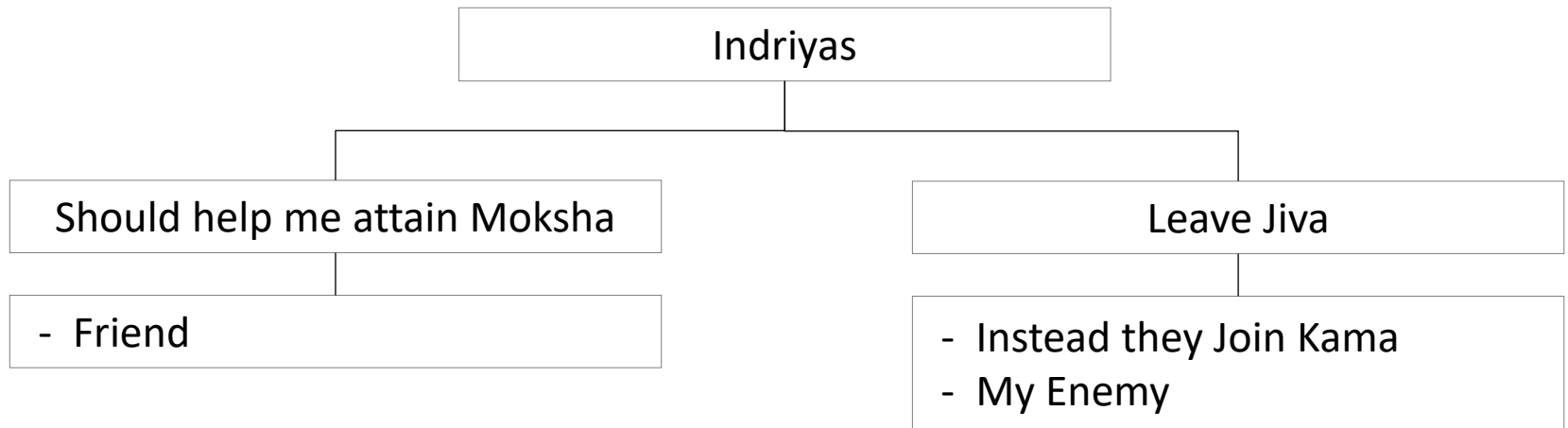
The senses, the mind and the intellect are said to be its seat; through these, it deludes the embodied, by veiling his wisdom.
[Chapter 3 – Verse 40]

Gist :

I)



II) 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) Mano Vyapara Starts

III) Manaha Vyapara function :

a) I am Jiva separate from Indriyam, Manaha, Buddhi

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

c) Reflected Consciousness = Original Consciousness

- Space in pot = Space outside

d) Outside = Original Consciousness - Paramatma with Self Jnanam

e) Dhyayato Vishayam Pumsaha.

f) Gita :

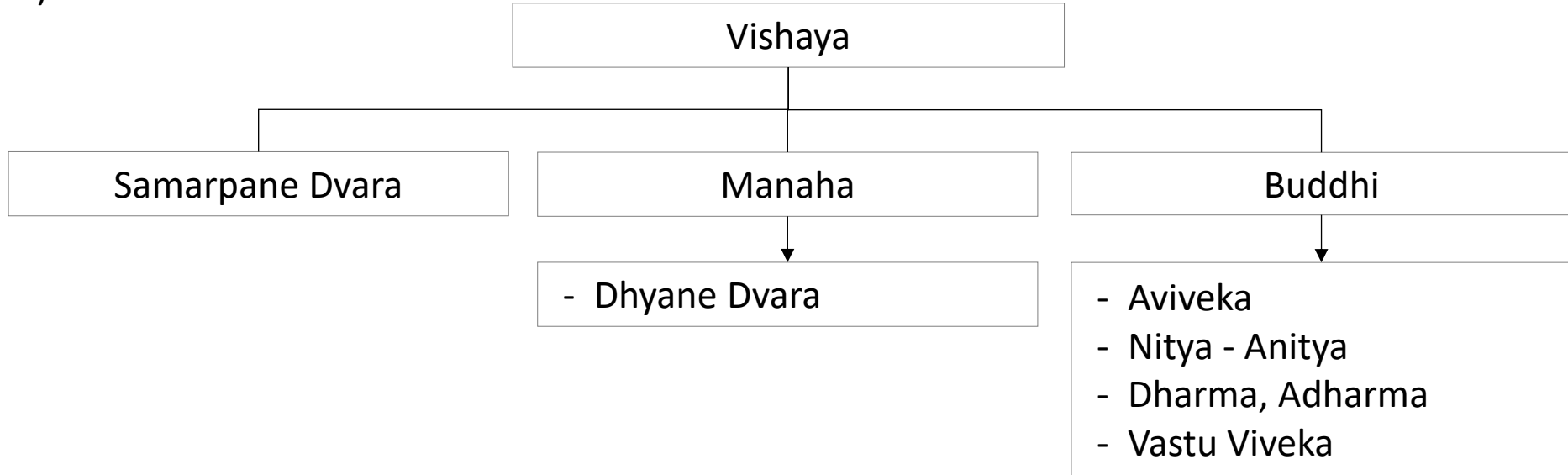
ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

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]

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

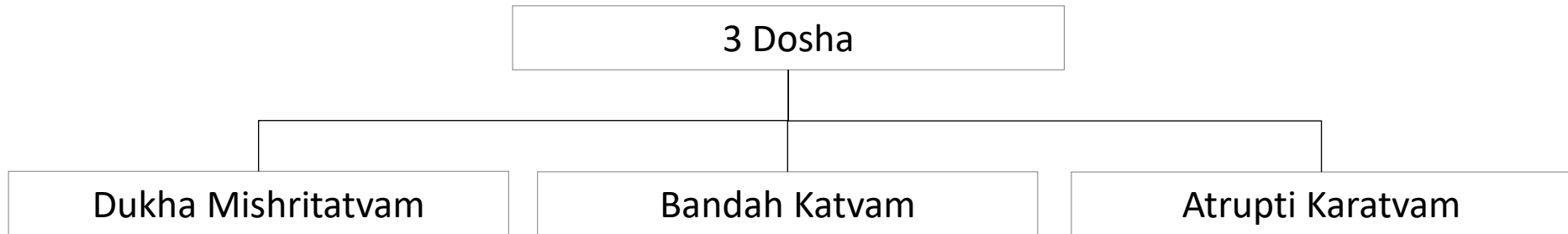
h)



IV) Buddhi :

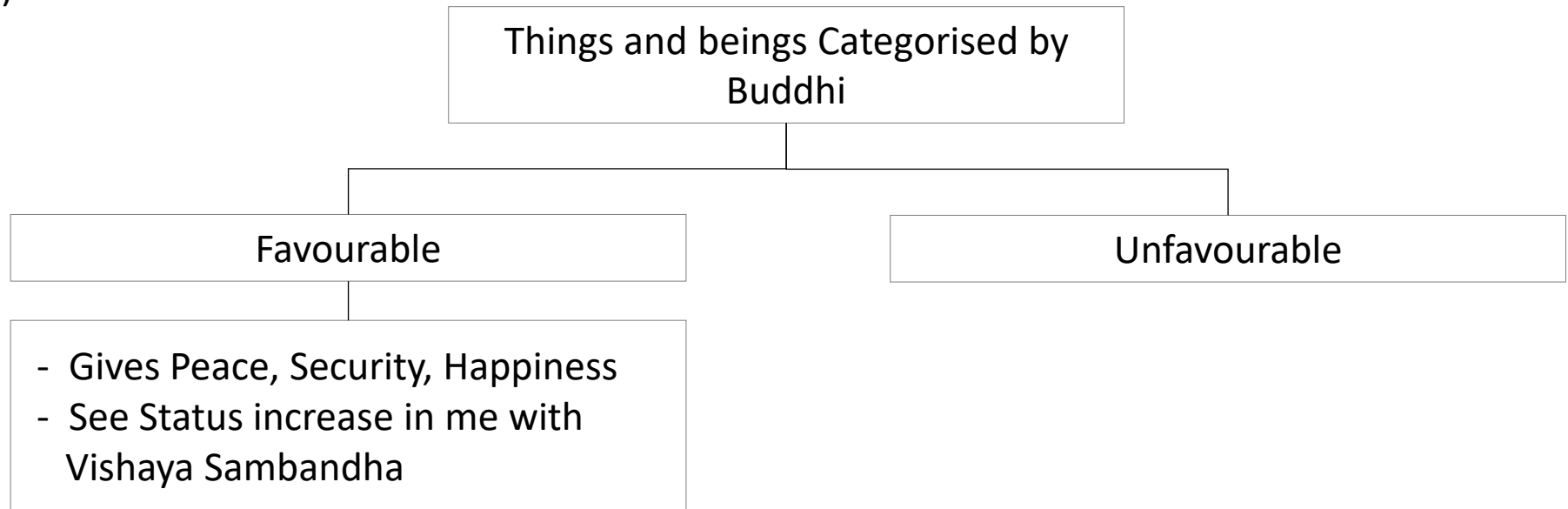
a) Instead of Vastu Viveka, Does do Vishaya Dosha Darshanam.

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) Intellect, Indriyas, Mind are 3 Powerful allies of Ashubha Kama and create Samsara eternally for a Prakruhta Purusha.

l) Feeble Kama becomes strong, powerful Kama

m) Covers knowledge of Gita, Upanishads, Brahma Sutra

n) I become a successful Samsari in Triangular format

o) Come to Atma Anatma, Binary format by realizing the Self as my Svarupa in Sleep, death, Pralayam.

p) If God seen other than me it is Anatma Kama

q) Because of misconceptions born out of ignorance of Self, I am deluded by all types of Kama

r) Deludes Dehi, Jiva which is none other than Paramatma.

s) Powerful Brahman crying, with Dhina Bhava.

इन्द्रियाणि इति ॥ इन्द्रियाणि मनः बुद्धिः च अस्य कामस्य अधिष्ठानं
आश्रयः उच्यते । एतैः इन्द्रियादिभिः आश्रयैः विमोहयति विविधं मोहयति एषः
कामः ज्ञानं आवृत्य आच्छाद्य देहिनं शरीरिणम् ॥४०॥

indriyāṇi manaḥ buddhiḥ ca asya kāmasya adhiṣṭhānam
āśrayaḥ ucyatē | ētaiḥ indriyādibhiḥ āśrayaiḥ vimōhayati vividham mōhayati eṣaḥ
kāmaḥ jñānam-āvṛtya ācchādyā dēhinam śarīriṇam || 3-40 ||

Senses, Mind and intellect are said to be the abode of this Craving. By Means of these abodes obscuring knowledge, this foe deludes the embodied Spirit in Manifold Ways.

735) Bashyam : Chapter 3 - Verse No. 40 Starts

इन्द्रियाणि मनः बुद्धिः च अस्य कामस्य अधिष्ठानं आश्रयः उच्यते ।

indriyāṇi manaḥ buddhiḥ ca asya kāmasya adhiṣṭhānam āśrayaḥ ucyatē |

1st Half of Shloka :

I) 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]

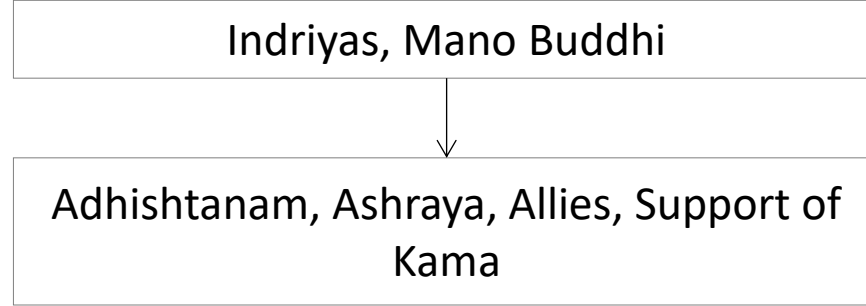
d) Buddhi's Job :

- Shobhana Asdhyasa Dvara

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

f) Most powerful conception, retained by Buddhi

II) a)



b) We put blame on Navagraha's, Children, Wife, God, World for Samsara problem.

c) Kama supported by 3 Allies in cause of Samsara

d) Expectation of anything from anyone, family, world = Kama

736) Bashyam : Chapter 3 - Verse No. 40 Continues

एतैः इन्द्रियादिभिः आश्रयैः विमोहयति विविधं मोहयति एषः
कामः ज्ञानं आवृत्य आच्छाद्य देहिनं शरीरिणम् ॥४०॥

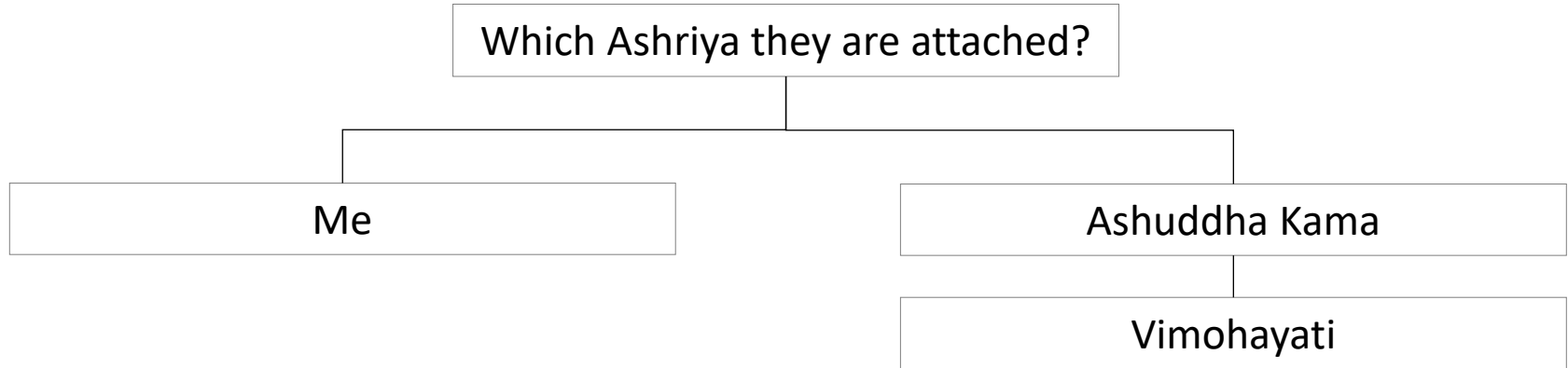
ētaiḥ indriyādibhiḥ āśrayaiḥ vimōhayati vividham mōhayati ēṣaḥ
kāmaḥ jñānam-āvṛtya ācchādyā dēhinam śarīriṇam ॥ 3-40 ॥

3rd Quarter of Mantra :

I) a) Etaihi :

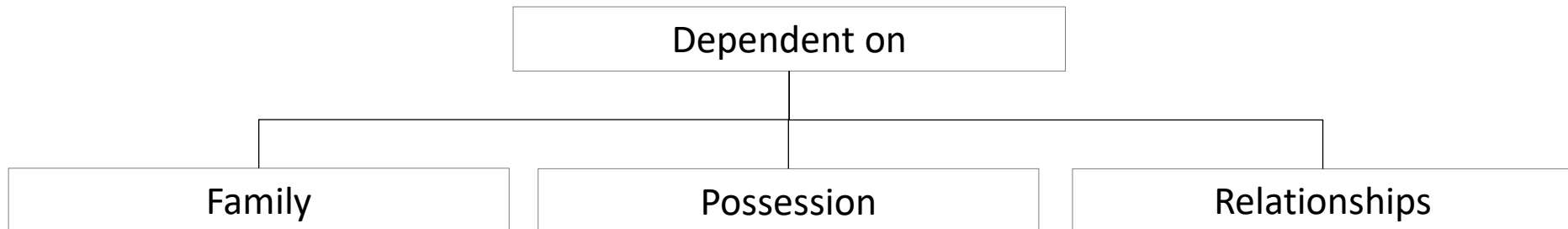
- By 3 Allies – Indriyas, Mind, Buddhi.

b)



c) Esha = Kama with Support of 3 Allies deludes us in Manifold ways by Making the Individual dependent on Various external factors.

d)



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

II) Isavasya Upanishad :

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

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

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

III) Vividham Mohayati :

- Dependence on Possessions or relationships for Peace, Security, happiness.

IV) How Kama Achieves that?

a) Jnanam Avrutya :

- By Covering our thinking Power.

b) Our Brains functions are well Analysed in these Verses.

c) Even for one Moment, we refuse to think about our Possessions, Family.

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

e) Therefore, Unstable

f) Depending on Unstable is the riskiest thing in life

g) Refuse to think.

h) Viveka Shakti is covered, concealed, Acchedya Avrutya, Vimohayati (Deludes).

i) Dehinam - Sharirinam I = Jivatma, Individual, Reflected Consciousness.

j) Kama confuses Dehi Jiva.

V) Anvaya – Verse 40 :

- Indriyani, Manaha, Buddhi Cha Asya Adhishtanam Uchyate
- Asya, Kamasya, Adhishtanam (Ally), Etaihi Jnanam, Aavrutya, Eshaha Dehinam Vimohyati.

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

737) Introduction to Chapter 3 - Verse No. 41 :

यतः एवम् —

yataḥ ēvam —

Such being the case,

- Because of Above reason, following Verse.

तस्मात्त्वमिन्द्रियाण्यादौ
नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं
ज्ञानविज्ञाननाशनम् ॥ ३-४१ ॥

**tasmāt tvamindriyāṅyādau
niyamya bharatarṣabha |
pāpmānaṃ prajahi hyēnaṃ
jñānavijñānanāśanam ||3-41||**

Therefore, O best of the Bharatas, controlling first the senses, kill this sinful thing, the destroyer of knowledge and wisdom. [Chapter 3 – Verse 41]

Gist :

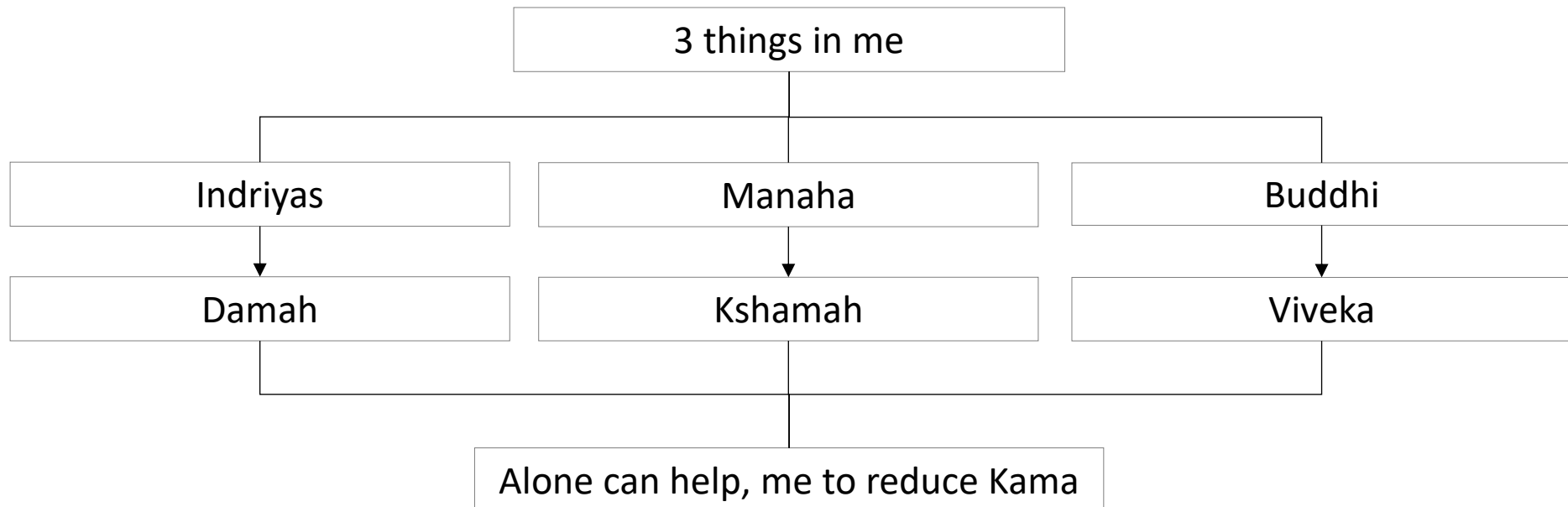
I) Reason :

- Desire can be conquered only by following Method.

II) 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

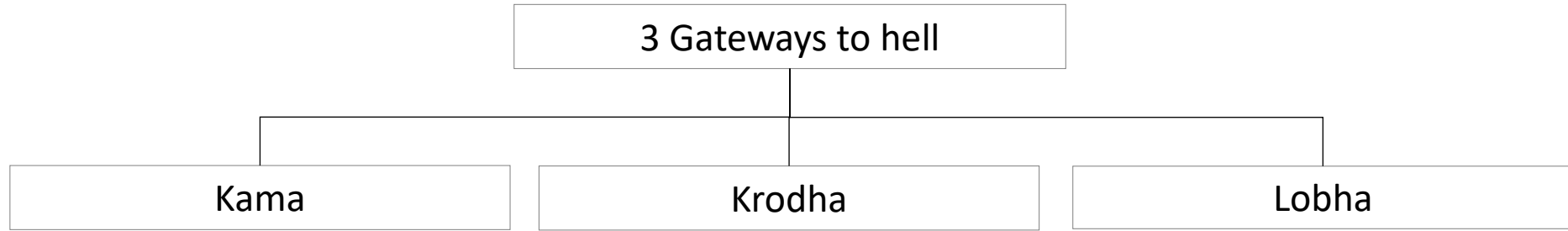
f) Have to Destroy Kama, our no. 1 Enemy.

II) 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]



III) a) Ashuddha Kama has to be destroyed by Bringing 3 Allies closer to you.

b) Tattwa Bodha :

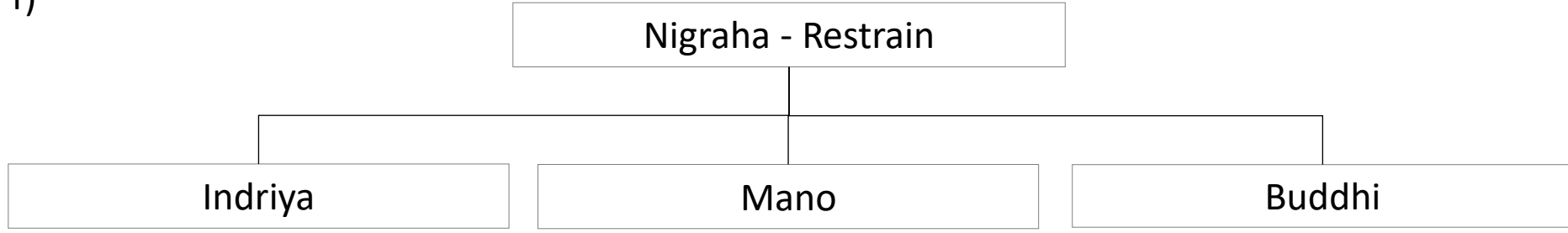
- Sadhana Chatushtaya Sampatti - Viveka, Kshama, Adhi, Kshatka Sampatti.

c) Among 3 Allies, first handle Sense Organs.

d) We are a Consumerist Society, Roaming Sense Organs must be restrained.

e) Very Difficult but try.

f)



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

h) Destroy Kama with Sense Control.

Topic No. 739 to 740 :

तस्मात् इति ॥ तस्मात् त्वं इन्द्रियाणि आदौ पूर्वमेव नियम्य वशी-
कृत्य भरतर्षभ, पाप्मानं पापाचारं कामं प्रजहीहि परित्यज एनं प्रकृतं वैरिणं
ज्ञानविज्ञाननाशनं, ज्ञानं शास्त्रतः आचार्यतश्च आत्मादीनां अवबोधः, विज्ञानं
विशेषतः तदर्थानुभवः, तयोः ज्ञानविज्ञानयोः श्रेयःप्राप्तिहेत्वोः नाशनं नाशकरं
प्रजहीहि आत्मनः परित्यज इत्यर्थः ॥

tasmāt tvam indriyāṇi ādau pūrvam niyamya vaśī-
kṛtya bharatarṣabha pāpmānaṁ pāpācāraṁ kāmaṁ prajahihi parityaja ēnaṁ prakṛtaṁ vairiṇaṁ
jñāna-vijñāna-nāśanam, jñānaṁ śāstrataḥ ācāryataḥ ca ātmādīnāṁ avabōdhaḥ, vijñānaṁ
viśēṣataḥ tadanubhavaḥ, tayōḥ jñāna-vijñānayōḥ śrēyaḥ-prāpti-hētvōḥ nāśanam
prajahihi ātmanaḥ parityaja iti arthaḥ ॥ 3-41 ॥

Therefore, at the outset, controlling the Senses, O Mighty Prince! Give up, this wicked Craving, this foe, who destroys knowledge won from the Sastras and the teacher and also the Specific realisation thereof. These two lead to supreme well-being. This is the idea.

739) Bashyam : Chapter 3 - Verse No. 41 Starts

तस्मात् त्वं इन्द्रियाणि आदौ पूर्वमेव नियम्य वशी-
कृत्य भरतर्षभ, पाप्मानं पापाचारं कामं प्रजहीहि परित्यज
एनं प्रकृतं वैरिणं ज्ञानविज्ञाननाशनं,

tasmāt tvam indriyāṇi ādau pūrvam niyamy vaśī-
kṛtya bharatarṣabha pāpmānaṁ pāpācāraṁ kāmaṁ prajahihi parityaja
ēnaṁ prakṛtaṁ vairiṇaṁ jñāna-vijñāna-nāśanam,

l) a) Tasmāt, therefore

b) 1st Enemy Kama has to be destroyed

c) Subtle Sense Organs, Join Kama

d) Tvam Indriyani Adau Niyamya :

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

- e) Important, popular lesson
- f) Prevention is better than Cure
- g) Instead of allowing Sense Organs to Roam around and getting attached to sense Objects, Restrain.
- h) Sense Organs get attached to Sense Objects and get Addicted.
- i) Addiction reaches a Climax, then almost impossible to Control.
- j) Struggling to get out of Addiction is Solution, working for a Cure.
- k) Worry about Cure in the beginning, Say no to bad Habits, Addictions, Sense Pleasures beginning itself

L) Adau :

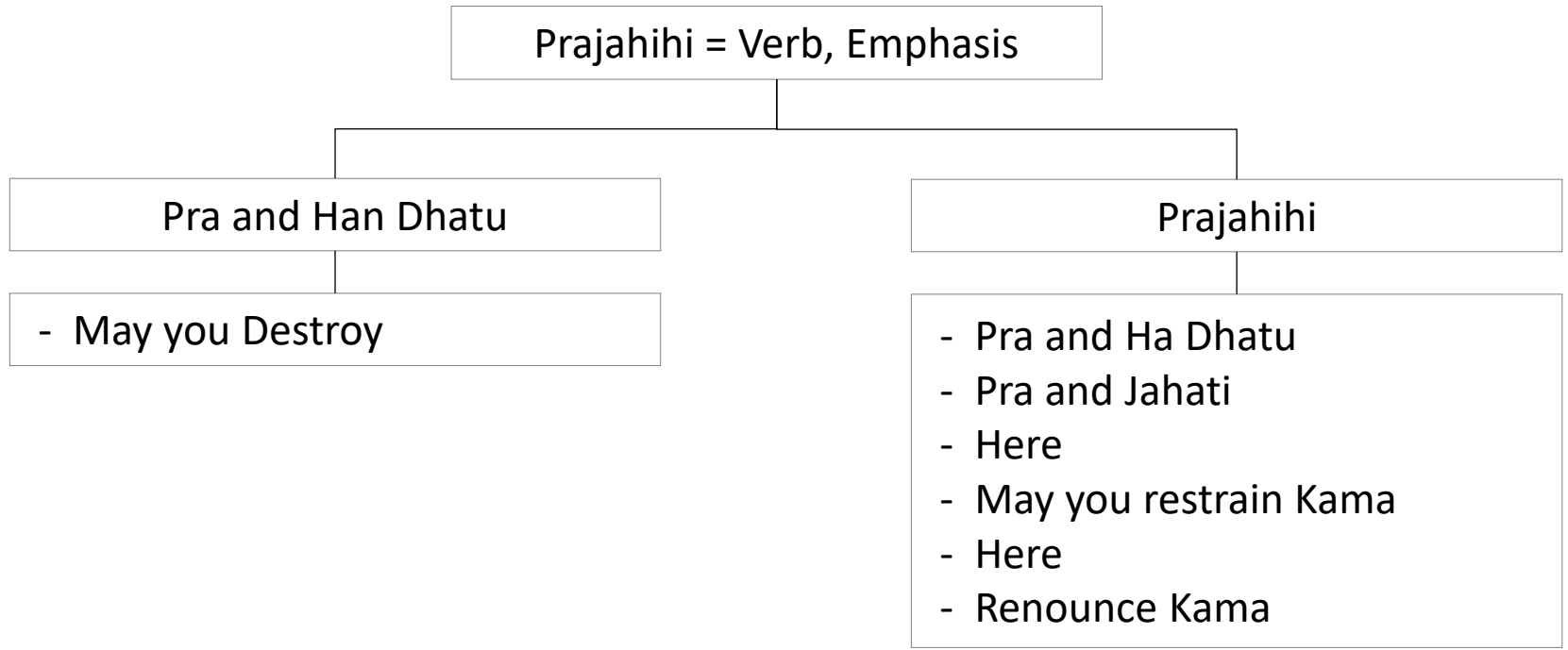
- As a Preventive measure, in the beginning itself, Avoid Sense Pleasures.

- m) Niyamya, Vashi Krutya, Restrain.
- n) When Temptation rises, be alert, Nip in the Bud.
- o) Kama, is cause of immortal Actions, Unethical Activities, Secret Sense Pleasures.
- p) Kama = cause of Papam, immortal, Unethical Activity.

q) Yena :

- This Kama Prajahihi..

r)



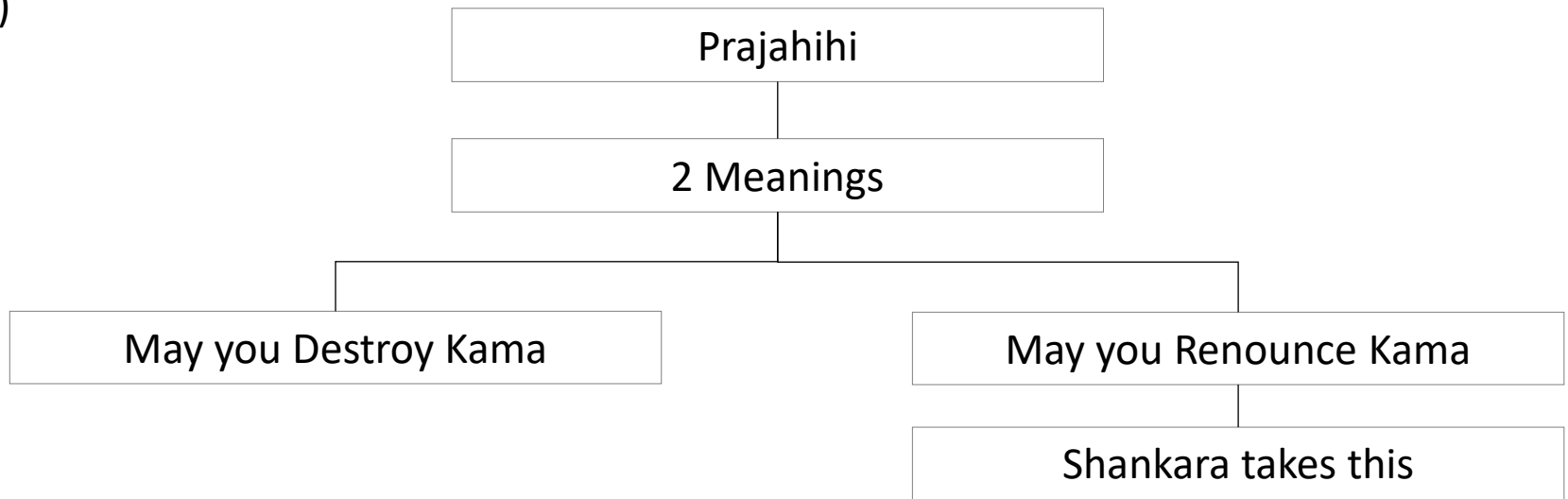
II) Gita :

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

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

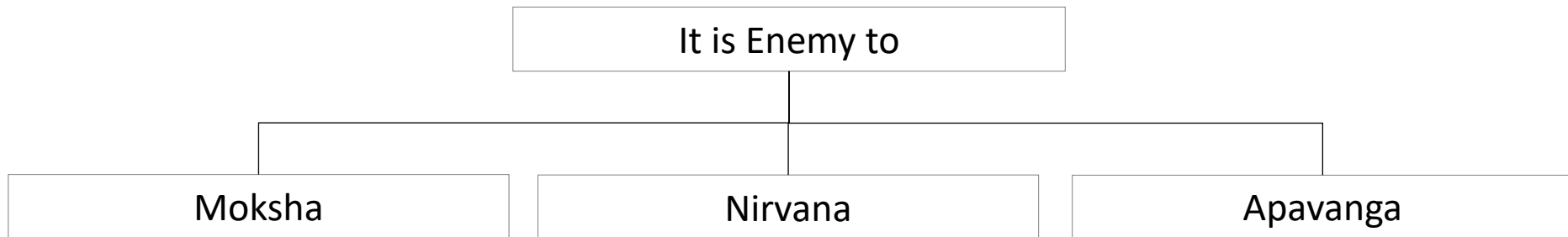
The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

III) a)



b) Give up Kama – Desire, Cause of Sorrow.

c) Why give up Kama?



d) Obstructs Moksha

IV) Addictions Argument

a) I don't want Moksha

b) I don't want Long life.

c) Gita - Chapter 16 :

- Addiction will take you to Narakam.

V) Here, Kama is Destroyer of Jnanam and Vijnanam

VI)

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

740) Bashyam : Chapter 3 - Verse No. 41 Continues

ज्ञानं शास्त्रतः आचार्यतश्च आत्मादीनां अवबोधः, विज्ञानं
विशेषतः तदर्थानुभवः, तयोः ज्ञानविज्ञानयोः श्रेयःप्राप्तिहेत्वोः
नाशनं नाशकरं प्रजहीहि आत्मनः परित्यज इत्यर्थः ॥

jñānam śāstrataḥ ācāryataḥ ca ātmādīnām avabōdhaḥ, vijñānam
viśēṣataḥ tadanubhavaḥ, tayōḥ jñāna-vijñānayoḥ śrēyaḥ-prāpti-hētvōḥ
nāśanam prajahihi ātmanaḥ parityaja iti arthaḥ ॥ 3-41 ॥

l) a) Jnanam - Avabodha, understanding Atma, Anatma

b)

Atma	Anatma
Satyam	Mithya

c) Use Shastra and Guru Upadesha

III) Vijnanam :

a) Viseshataha Tat Anubavaha

b) Aparokshataya

- 1st Person, Singular
- I am Atma, Sakshi
- Brahma drop thoughts Closest to Atma, not Atma as 3rd Person.

c) Tad Anubhava = Atma Dinam, knowledge, understanding

d) Atma Anubhava, Atma not object of experience / Mind / Thoughts.

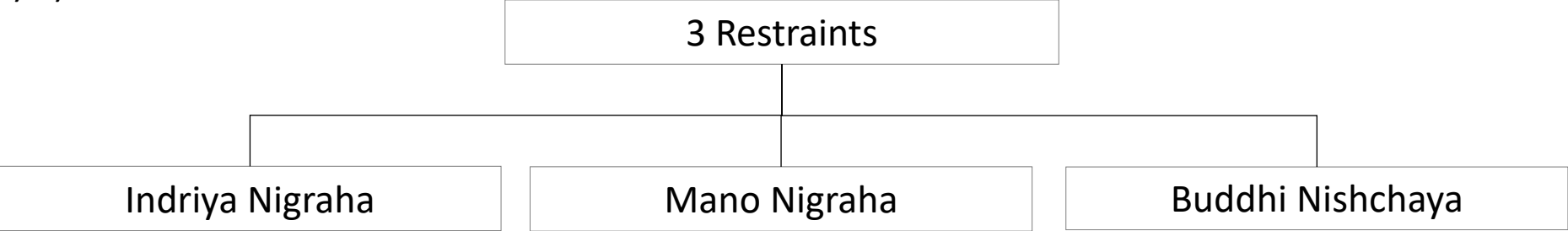
e) I am Sakshi, Subject, Chaitanyam, Nityam, Nirvikaram.

f) Experience = Claiming Atma as Self as 1st Person, Singular

= Implementing Binary format, Aparoksha Jnanam.

Revision : Chapter 3 - Verse 41 :

l) a)

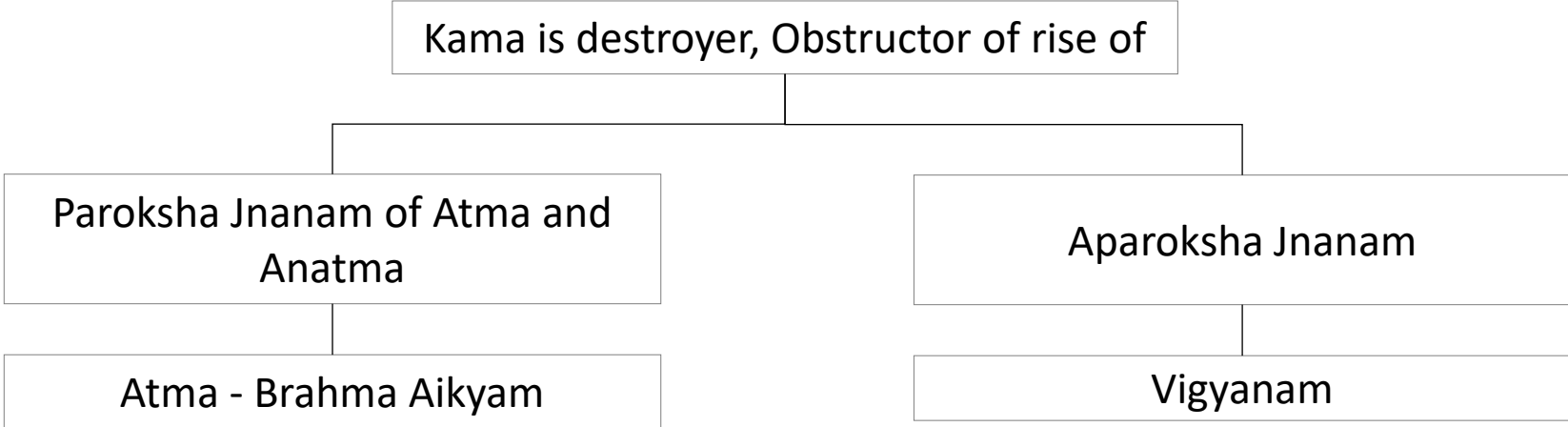


b) Make them conquer Kama, Desires in life

c) 1st Stage - Indriya Nigraha :

- Adan Niyamya
- Papmanam Kamam Prajahihi
- Jnana Vigyana Nashanam.

d)



- e) For both forms of Knowledge Kama is an obstacle
- f) Without Kama removal, 2 Jnanams not possible.
- g) Jnanam = Avabodha, knowledge gathered from Shastra and Acharya Upadesha.
- h) Vijnanam = Viseshataha Tad Anubhava
- i) Atma is ever experienced 'I', no Special new experience of Atma
- j) Learn to replace Atma by 1st Person Singular, I
- k) This is changing to Binary format.
- L) Aparoksha Jnanam is cause of Moksha (Sneyaha)
- m) For Moksha, Victory over Kama is compulsory, Indriya, Mano, Buddhi, Nigraha compulsory.
- n) Prajahihi = Give-up Kama belonging to Ahamkara Jiva

II) Anvaya - Verse 41 :

- Eh Bharatasharbha Tasmatu Tvam Adau, Indriyani Niyamya
- Jnana Vigyana Nashakam Papmanam Yenam Kama Prajahihi...

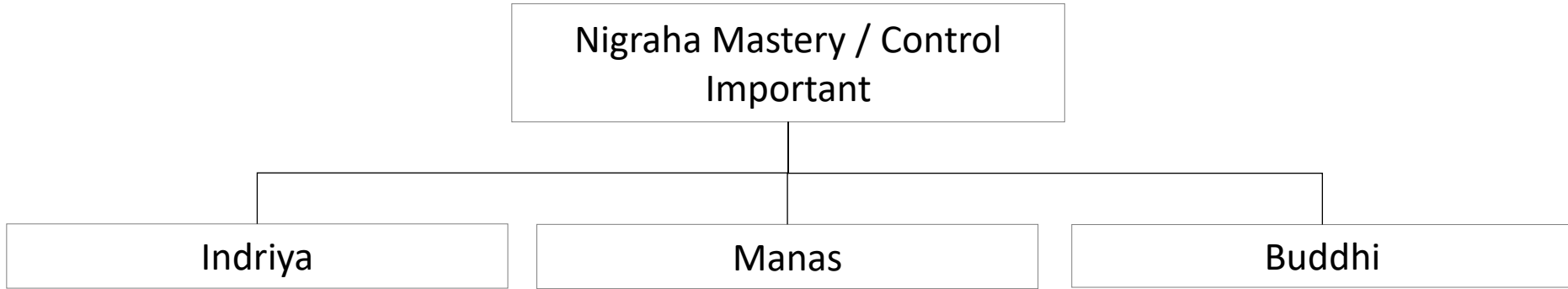
741) Introduction to Chapter 3 - Verse No. 42 :

इन्द्रियाणि आदौ नियम्य कामं शत्रुं जहीहि इति उक्तम् ।
तत्र किमाश्रयः कामं जह्यात् इति ? उच्यते —

**'indriyāṇi-ādau niyamya kāmaṁ śatruṁ jahihi' iti uktam |
tatra kim-aśrayaḥ kāmaṁ jahyāt? iti ucyatē —**

It has been Stated that, first, Controlling Senses, the foe Craving, must be given up. Resorting to what may one give it up? Answer :

l) 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) Indriyani Adau Niyama - 1st control Indriya

- Kamam Shatrum Jahihi
- Kama, enemy, may you give up

c) This is summary of Verse 40 and 41

d) Relative victory, Apekshika Jayaha, not Atyantika Jyaha

e) Tatra, this being so

f) Kim Ashraya :

- What should be final Support, Weapon, Depending on which, employing which, Kim Kama Jayayat?

g) How does Kama totally get destroyed?

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

इन्द्रियाणि पराण्याहुः
इन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिः
यो बुद्धेः परतस्तु सः ॥ ३-४२ ॥

indriyāṇi parāṅyāhuḥ
indriyēbhyaḥ paraṃ manaḥ |
manasastu parā buddhiḥ
yō buddhēḥ paratastu saḥ || 3-42 ||

They say that the senses are superior (to the body); superior to the senses is the mind; superior to the mind is the intellect; one who is even superior to the intellect is He, (the Atman). [Chapter 3 – Verse 42]

l) 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) Sense Organs Superior to Physical Body

- Indriyam Parani Ahuhu.

h) Superior means interior and Subtler.

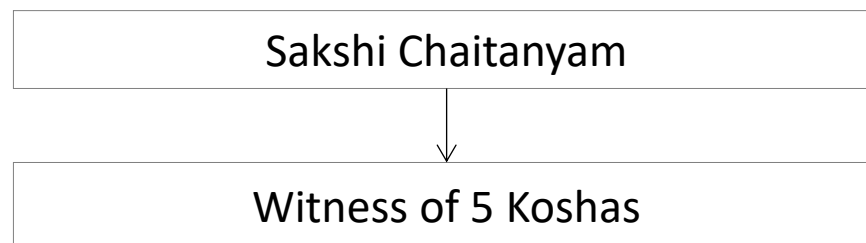
i) Mind (Manomaya Kosha) = Superior to Indriyas means mind is more interior, Subtler than Sense Organs.

j) Intellect, Superior, interior, Subtler than Mind

- Vigyanamaya Kosha.

k) Saha Atma, Sakshi Chaitanyam, Interior, Sukshmam, than Buddhi, Vigyanamaya Kosha.

L)



- m) Pancha Kosha Vilakshana Atma has to be known.
- n) Same exercise we do for Pancha Prapancha
- o) Equate Atma = Brahman
= Aikyam, reality
- p) I am Vilakshana Atma, is Aparoksha Jnanam
- q) 5 Capsules of Vedanta
- r) I am Consciousness Principle, eternal, all pervading
- s) 1st Capsule = Aparoksha Jnanam
- t) This is the gist of Verse 42.

इन्द्रियाणि इति ॥ इन्द्रियाणि श्रोत्रादीनि पञ्च देहं स्थूलं बाह्यं परिच्छिन्नं
च अपेक्ष्य सौक्ष्म्यान्तरस्थितत्वव्यापित्वाद्यपेक्षया पराणि प्रकृष्टानि आहुः पण्डिताः ।
तथा—इन्द्रियेभ्यः परं मनः सङ्कल्पविकल्पात्मकम् । तथा—मनसः तु परा बुद्धिः निश्च-
यात्मिका । तथा—यः सर्वदृश्येभ्यः बुद्ध्यन्तेभ्यः अभ्यन्तरः, यं देहिनं इन्द्रि-
यादिभिः आश्रयैः युक्तः कामः ज्ञानावरणद्वारेण मोहयति इत्युक्तं, 'बुद्धेः परतः
तु सः' । सः बुद्धेः द्रष्टा पर आत्मा ॥

indriyāṇi śrōtrādīni pañca dēhaṁ sthūlaṁ bāhyaṁ paricchinnaṁ
ca apēkṣya saukṣmyāntarasthatva-vyāpityādi-apēkṣya parāṇi prakṛṣṭāni āhuḥ paṇḍitāḥ |
tathā indriyēbhyaḥ param manasḥ saṅkalpa-vikalpātmakam | tathā manasaḥ tu parā buddhiḥ
niścayātmikā | tathā yaḥ sarva-dṛśyēbhyaḥ buddhyantēbhyaḥ abhyantaraḥ, yaṁ dēhinam
indriyādibhiḥ āśrayaiḥ yuktaḥ kāmaḥ jñānāvaraṇa-dvārēṇa mōhayati iti uktam, buddhēḥ parataḥ
tu saḥ | saḥ buddhēḥ draṣṭā paramātma || 3-42 ||

The Senses, ear etc., in relation to the gross and finite external Body, are held by the sages to be noble; for, they are subtle, internal, and wider in scope. Similarly mind, imaginative and analytic, is nobler than the senses. So too the intellect, whose essence is discrimination, is nobler than the mind.

Finally He (The Embodied Self) who is inner to every object and instrument of Perception up to the intellect, whom 'Craving', resorting to those instruments, namely, the Senses, mind and intellect, deludes by obscuring knowledge – He is nobler than even the intellect. He, the beholder of the intellect, is the Supreme Self.

743) Bashyam : Chapter 3 - Verse No. 42 Starts

इन्द्रियाणि श्रोत्रादीनि पञ्च देहं स्थूलं बाह्यं परिच्छिन्नं
च अपेक्ष्य सौक्ष्म्यान्तरस्थितत्वव्यापित्वाद्यपेक्षया पराणि
प्रकृष्टानि आहुः पण्डिताः ।

indriyāṇi śrōtrādīni pañca dēham sthūlam bāhyam paricchinnam
ca apēkṣya saukṣmyāntarasthatva-vyāpitvādi-apēkṣya parāṇi
prakṛṣṭāni āhuḥ paṇḍitāḥ |

l) a) Indriyani = Pancha Srotrani

- 5 Sense Organs Ears, Eyes, Tongue, Nose, Skin.

b) Parani Bhavanti :

- 5 Sense Organs are superior.

c) Ahuhu - Prakrushtaha

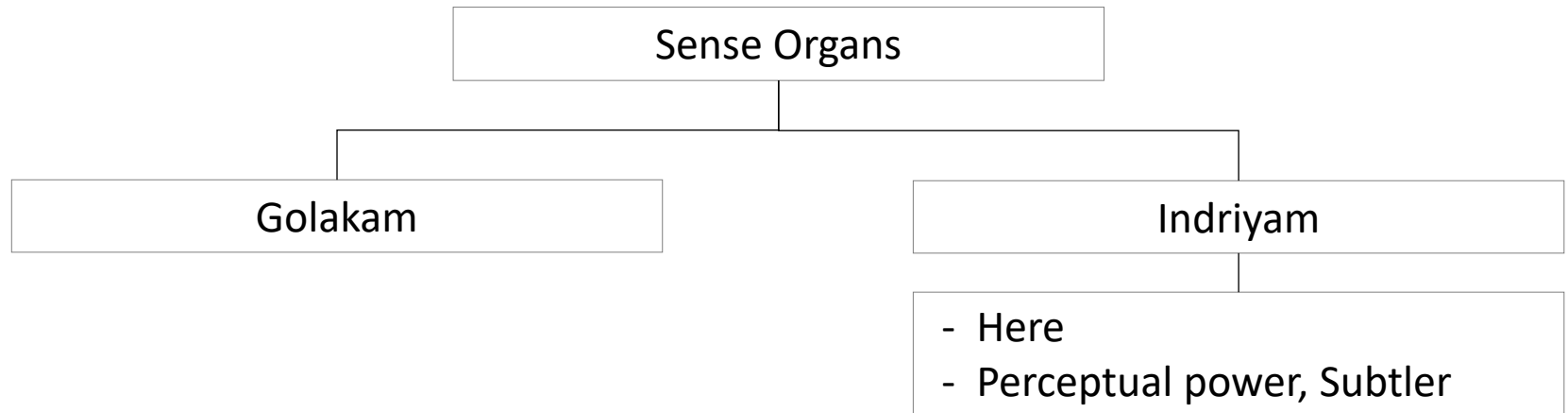
d) Wise declare

e) Soukshmyam - Subtlety, invisible

f) Antaritatva, Vyapitatva

g) Apekshaya from stand point of body which is clearly visible

h)

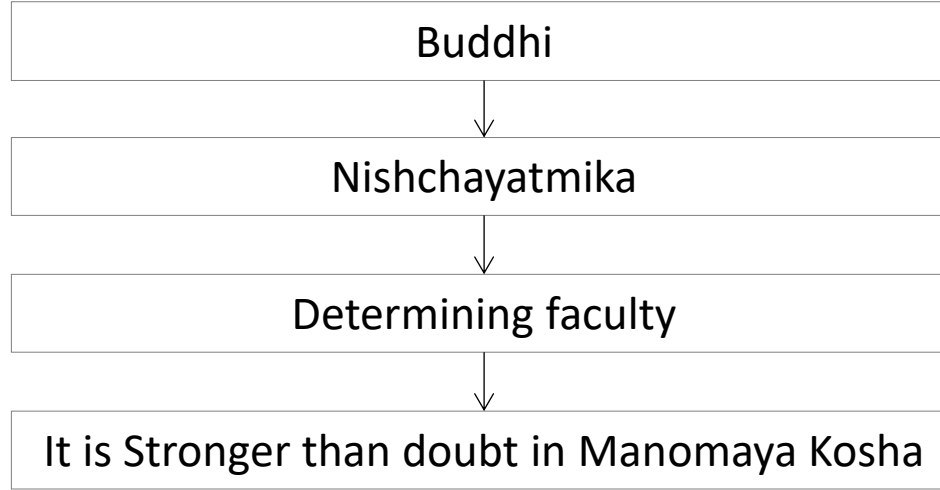


i) Based on 3 Criteria, Buddhi is superior to Mind

j) Vigyanamaya kosha is superior to Manomaya Kosha

- 3 Quarters over.

k) Buddhehe Parataha Saha :



L) Once Determination is done, doubt is eliminated

m) Nishchaya can Destroy Manomaya Kosha.

744) Bashyam : Chapter 3 - Verse No. 42 Continues

तथां—इन्द्रियेभ्यः परं मनः सङ्कल्पविकल्पात्मकम् । तथा—मनसः तु परा बुद्धिः निश्च-
यात्मिका । तथा — यः सर्वदृश्येभ्यः बुद्धयन्तेभ्यः अभ्यन्तरः, यं देहिनं इन्द्रि-
यादिभिः आश्रयैः युक्तः कामः ज्ञानावरणद्वारेण मोहयति इत्युक्तं, 'बुद्धेः परतः
तु सः' । सः बुद्धेः द्रष्टा पर आत्मा ॥

tathā indriyēbhyaḥ param manaḥ saṅkalpa-vikalpātmakam | tathā manasaḥ tu parā buddhiḥ
niścayātmikā | tathā yaḥ sarva-dṛśyēbhyaḥ buddhyantēbhyaḥ abhyantaraḥ, yaṁ dēhinam
indriyādibhiḥ āśrayaiḥ yuktaḥ kāmaḥ jñānāvaraṇa-dvārēṇa mōhayati iti uktam, buddhēḥ paratah
tu saḥ | saḥ buddhēḥ draṣṭā paramātma || 3-42 ||

I) a) Uniqueness of this Verse - After Vigyanamaya kosha goes to Atma not Anandamaya Kosha.

b) Superior to Vigyanamaya kosha is Saha Atma

c) Apply same criteria - Interior, Subtler

d) Innermost 'I' is Abyantara to Buddhi and 4 Koshas

e) Deha, Indriya, Mano, Buddhi, Atma

II) a) What is nature of 5 Koshas?

b) Sarva Drishtebyaha

c) All are objects of experience, I am Atma, Subject

d) Compared to 5 objects, Atma is innermost Self which is mentioned as Dehi in Verse 40

e) Jnanam Avruya Dehinam

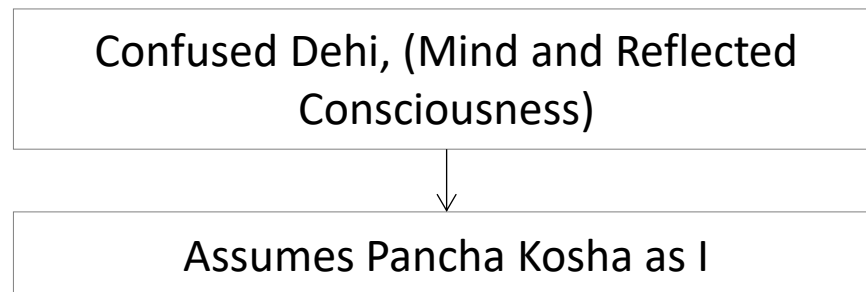
III) a) Yam Dehinam - Who is Dehi?

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) Saha - Buddhehe Drishta

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

i) Very good internal analysis here by Shankara

j) Precision commentary

k) Drashta = Seer of Buddhi

= Witness of Buddhi

= Paramatma

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

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

n) Destroys Kama completely

IV) Definition of Atma = Pancha Kosha Vilakshana

V) Anvaya - Verse 42 :

- Panditaha Indriyani Parani Ahuhu
- Manaha Indrebhyaha Param Bhavati
- Buddhihi Tu Manaha Param Bhavati
- Yatha Dehi Purvam Uktaha, Saha Atma Buddhehe Parataha Bhavati...

एवं बुद्धेः परं बुद्ध्वा
संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो
कामरूपं दुरासदम् ॥ ३-४३ ॥

ēvaṃ buddhēḥ paraṃ buddhvā
saṃstabhyatmānam ātmanā |
jahi śatruṃ mahābāhō
kāmarūpaṃ durāsadam || 3-43 ||

Thus knowing Him, who is superior to intellect, and restraining the self by the Self, slay you, O mighty-armed, the enemy in the form of desire, no doubt, hard indeed to conquer. [Chapter 3 – Verse 43]

l) a) 1st Line :

- Seeker should know Atma as Pancha kosha Vilakshana said in Verse 42

b) Know by Sravanam, Samasthabyamanam, Atmanaha

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

d) Practice Binary format

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

f) Samstabyam = Mananam, Nidhidhyasanam

= Reinforce Jnanam

g) 2nd Line :

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

h) Shuddha Kamas can continue

i) Shatrum Jathim - Cut off, destroy Ashuddha Kama.

j) Durasadam :

- Atma Jnanam, not easily comprehensible because desires keep on changing all the time
- Have a Pre-occupied mind.

एवं इति ॥ एवं बुद्धेः परं आत्मानं बुद्ध्वा ज्ञात्वा संस्तभ्य सम्यक् स्तम्भनं
कृत्वा आत्मानं स्वेनैव आत्मना संस्कृतेन मनसा सम्यक् समाधाय इत्यर्थः । जहि
एनं शत्रुं हे महाबाहो, कामरूपं दुरासदं दुःखेन आसदः आसादनं प्राप्तिः यस्य
तं दुरासदं दुर्विज्ञेयानेकविशेषं इति ॥

ēvaṁ buddhēḥ param ātmānaṁ buddhvā jñātvā saṁstabhya samyak stambhanam
kṛtvā svēna ēva ātmanā saṁskṛtēna manasā, samyak samādhāya iti arthaḥ | jahi
ēnaṁ śatruṁ hē mahābāhō kāma-rūpaṁ durāsadam, duḥkhēna āsadaḥ āsādanam
prāptiḥ yasya taṁ durāsadam durvijñēya-anēka-viśēṣam iti || 3-43 ||

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.

746) Bashyam : Chapter 3 - Verse No. 43 Starts

एवं बुद्धेः परं आत्मानं बुद्ध्वा ज्ञात्वा संस्तभ्य सम्यक् स्तम्भनं
कृत्वा आत्मानं स्वेनैव आत्मना संस्कृतेन मनसा सम्यक् समाधाय
इत्यर्थः ।

ēvaṁ buddhēḥ param ātmānaṁ buddhvā jñātvā saṁstabhya samyak stambhanaṁ
kṛtvā svēna ēva ātmanā saṁskṛtēna manasā, samyak samādhāya iti
arthaḥ |

1) a) Evam :

- As described in Verse 42

b) Buddha :

- Jnatva, know the Atma

c) Dehe param Atmanam

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

e) Tattva Bodha :

आत्मा कः?

स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः पञ्चकोशातीतः सन्
अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा ।

Ātmā kah?

Sthūla-sūksma-kāraṇa-śarīrād-vyatiriktah pañcakośātītah san
avasthātrayasākṣi saccidānanda-svarūpah san yastisthati sa ātmā |

What is the Self? That which is other than the gross, subtle and causal bodies, beyond the five sheaths, the witness of the three states of consciousness and of the nature of Existence-consciousness-bliss is the Self. [Verse 9]

f) Atmanam Samasthabya :

- Make mind well established, firm, in Atma

II) a) 1st Atmanam = Sat chit Atma

- 2nd Atmanam = Mind

b) Samasthabya :

- Samyak Samasthaba Krutva

c) Make mind unwavering

d) Don't say :

- Perhaps I am already free, I am Atma, Satchit Svarupa.

e) Stop perhaps, by entering into Binary format, for pleasing Guru

f) Samyak Sthambanam :

- Make mind steady, unwavering

g) How ?

III) a) Svena Yena Atmana :

- With the help of your mind only.

b) Samskrutena Manasa :

- With the help of Samskriuta Manasa
- Adhikari, fit mind.

c) Made fit by Karma Yoga, Upasana Yoga.

d) Samyak Sthambana Krutva :

- Samyak Samadhaya

e) Sthambanam = Samyak Sambhavam Krutva

e) Samyak Samadhaya :

- Mananam, Nidhidhyasanam Krutva

f) By consistent practice of Mananam, Nidhidhyasanam, enter Binary format and maintain throughout life.

g) By way of that, Jnatva, Jnana Nishta Prapnuyat

h) This is first half of shloka

i) Then use Jnana Nishta as weapon on Kama

j) Kama is there because of Indriya, mano, Buddhi Nigrahaha

k) Kama down but not out

l) With Atma Nishta, Kama is out.

IV) 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]

V) Rasaha = Kama is Down

VI) Param Drishtva Nivartate :

- Kama is out.

747) Bashyam : Chapter 3 - Verse No. 43 Continues

जहि एनं शत्रुं हे महाबाहो, कामरूपं दुरासदं दुःखेन आसदः
आसादनं प्राप्तिः यस्य तं दुरासदं दुर्विज्ञेयानेकविशेषं इति ॥

jahi ēnaṃ śatruṃ hē mahābāhō kāma-rūpaṃ durāsadam, duḥkhēna āsadaḥ
āsādanaṃ prāptiḥ yasya taṃ durāsadaṃ durvijñēya-anēka-viśēṣam iti || 3-43 ||

2nd Half of Verse :

l) a) With Jnana Nishta knife, Yena Shatrum Jahi

- Destroy Kama.

b)

Jahi	Jahihi
Destroy	Renounce

c) Destroy - Han - Dhatu

d) Shatrum = Your enemy, not outside but internal enemy
= Ashuddha Kama

e) Durasadam :

- Durvigneya Anena Visesham

f) Incomprehensible, mysterious desire.

g) Aneka Visesham :

- Taking several forms

h) Baloon, job, wife, children, grand children.

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

j) Possessing Manifold forms.

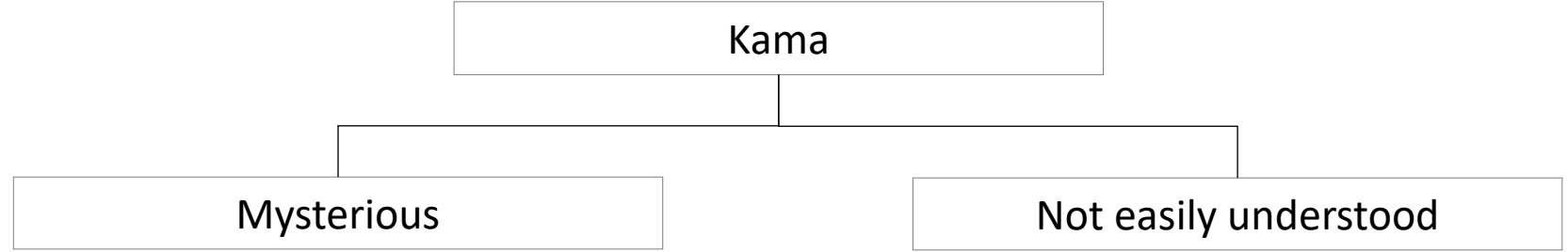
k) Dursadam :

- Mysterious.

L) Dukhena Aasadaha Yasya Aasadanam :

- Jnanam Praptihi.

m)



n) AA - Sad = Root, Jnanam

o) Kama Jaya Upaya No. 2 = Atma Jnanam

p) Once Kama is destroyed, enjoy Poornatvam

q) 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]

r) Atman Eva Atmana Tushtaha = Moksha

II) Anvaya - Verse 43 :

- Eh Mahabhavo - Evam Buddhehe Param Atmanam Buddhwa
- Atmana Atmanam Samsthabya
- Atmena Atmanam
- With the Mind Stabilised
- Ddurasadam - Kama Rupam Shatru Jahi...