

BHAGAVAD GITA

with

SHANKARA BASHYAM

CHAPTER 13
VERSE 07 TO 12

VOLUME - 22

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CHAPTER 13

KSETRAKSETRAJNA VIBHAGA YOGA

(Field and its Knower)

VERSE 7 to 12

TOPIC 96 TO 136

Topic No. 96 to 97 :

यस्य क्षेत्रभेदजातस्य संहतिः 'इदं शरीरं क्षेत्रं' (१) इति उक्तं, तत् क्षेत्रं व्याख्यातं महाभूतादिभेदभिन्नं धृत्यन्तम् (५-६) क्षेत्रज्ञः वक्ष्यमाणविशेषणः— यस्य सप्रभावस्य क्षेत्रज्ञस्य परिज्ञानात् अमृतत्वं भवति, तं 'ज्ञेयं यत्तत्प्रवक्ष्यामि' [१३.१२.] इत्यादिना सविशेषणं स्वयमेव वक्ष्यति भगवान् । अधुना तु तज्ज्ञान- साधनगणं [-गुणं] अमानित्वादिलक्षणं—यस्मिन् सति तज्ज्ञेयविज्ञाने योग्यः अधिकृतः भवति, यत्परः संन्यासी ज्ञाननिष्ठः उच्यते, तं अमानित्वादिगणं, ज्ञान- साधनत्वात् ज्ञानशब्दवाच्यं, विदधाति भगवान्—

yasya kṣētrabhēdajātasya saṁhatiḥ idaṁ śarīraṁ kṣētraṁ iti uktam? tat kṣētraṁ vyākhyātaṁ mahābhūtādibhēdabhinnaṁ dhṛtyantam | kṣētrajñaḥ vakṣyamāṇaviśēṣaṇaḥ -- yasya saprabhāvasya kṣētrajñasya parijñānāt amṛtatvaṁ bhavati? tam jñēyaṁ yattatpravakṣyāmi (Gītā 13|12) ityādinā saviśēṣaṇaṁ svayamēva vakṣyati Bhagavān | adhunā tu tajjñānasādhanaganamamānitvādilakṣaṇam, yasmin sati tajjñēyavijñānē yōgyaḥ adhikṛtaḥ bhavati, yatparaḥ sanyāsī jñānaniṣṭhaḥ ucyatē, tam amānitvādiganaṁ jñānasādhanatvāt jñānaśabdavācyaṁ vidadhāti bhagavān —

Already has been set forth in 13. 1 to 6 the field, Namely, the group of transformations comprising the gross elements, etc., and other attributes upto Sustentation. 13.5,6. The field-knower's Characteristics will not be set forth. The Lord Himself in 13.12 will elucidate the field-knower and his characteristics. The knowledge of the field-knower and his Potency yields immortality. But now are enumerated the traits, non-egoism, etc., which, as means to knowledge, is Styled knowledge, by possessing which one becomes eligible for grasping the knowable and due to intentness on which the renouncer is said to be dedicated to knowledge.

96) Introduction to Chapter 13 – Verse 7 Starts

क्षेत्रज्ञः वक्ष्यमाणविशेषणः— यस्य सप्रभावस्य क्षेत्रज्ञस्य परिज्ञानात् अमृतत्वं भवति, तं 'ज्ञेयं यत्तत्प्रवक्ष्यामि' [१३.१२.] इत्यादिना सविशेषणं स्वयमेव वक्ष्यति भगवान् ।

kṣētrajñaḥ vakṣyamāṇaviśēṣaṇaḥ -- yasya saprabhāvasya kṣētrajñasya parijñānāt amr̥tatvaṁ bhavati? tam jñēyaṁ yattatpravakṣyāmi (Gītā 13|12) ityādinā saviśēṣaṇaṁ svayamēva vakṣyati Bhagavān |

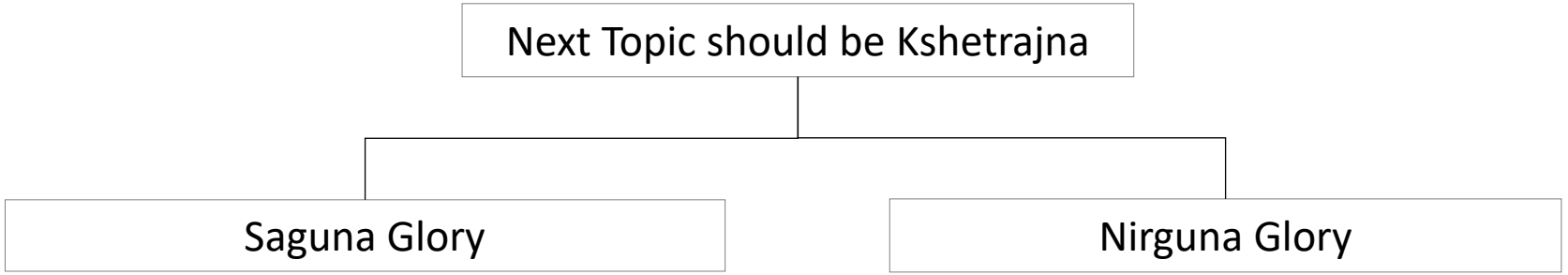
Beautiful Note

I) a) 3rd Verse :

- I will discuss Kshetram and Kshetrajna in Detail.

b) 4, 5, 6 – Verses = Kshetram.

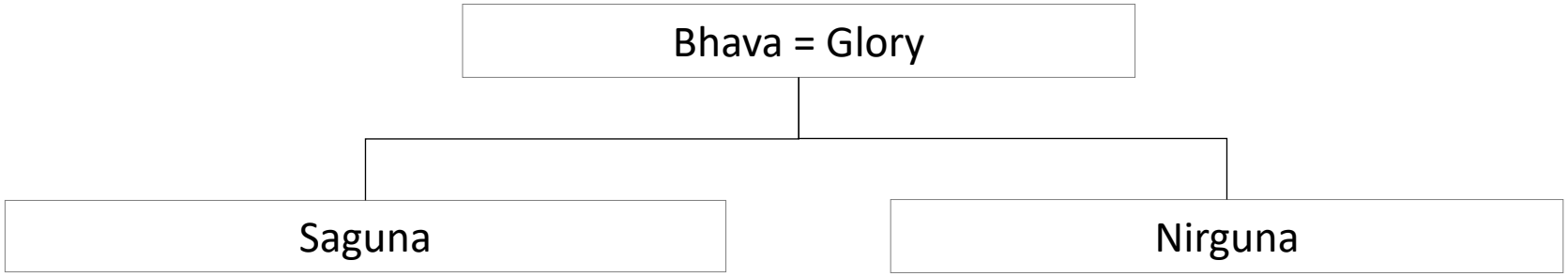
c)



d) Sacha Yaha :

- Kshetrajna

e) Yat Prabashcha :



f) Lord Krishna Starts with Amanitvam… Etat Jnanam

g) Chapter 16 :

दैवी सम्पद्विमोक्षाय
निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीम्
अभिजातोऽसि पाण्डव ॥१६-५॥

daivī sampadvimōkṣāya
nibandhāyasurī matā |
mā śucaḥ sampadaṃ daivīm
abhijātō'si pāṇḍava || 16-5||

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities.[Chapter 16 - Verse 5]

h) Word Kshetrajna does not come

i) Lord Krishna uses Jneyam = Kshetrajna

j) Gita – Chapter 13 :

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते । अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३-१३ ॥	**jñēyaṃ yat tat pravakṣyāmi** **yajjñātvāmṛtam aśnutē |** **anādimat paraṃ brahma** **na sat tannāsad ucyatē || 13-13 ||**

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

- All Virtues = Jnanam
- What knows these Virtues
- Kshetrajna = Sakshi Chaitanyam, immortal, Beginningless, cause not being or Non-being.
- It is neither Sthula Shariram (Being) or Karana Shariram (Non-being).

k) Jneyam = Karana, Karya Vilakshana Turiyam knowing which as Real I, you attain immortality

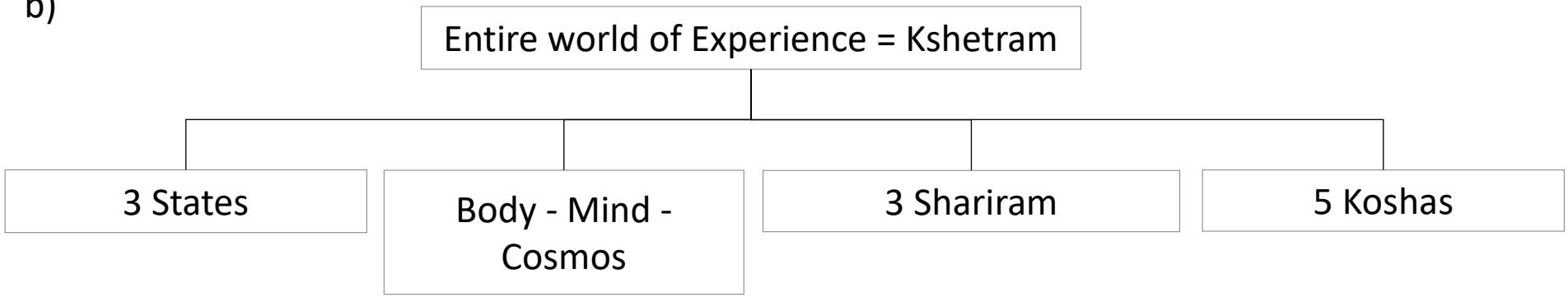
= Uttama Purusha

Revision : Chapter 13 – Verse 6

Introduction to Verse 7 :

I) a) Verse 4, 5, 6 = Kshetram

b)



c) Kshetrajna = Jneyam = Verse

= Means to Moksha

d) Gita – Chapter 13 :

ज्ञेयं यत्तत्प्रवक्ष्यामि
यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

jñēyaṃ yat tat pravakṣyāmi
yajjñātvāmṛtam aśnutē |
anādimat paraṃ brahma
na sat tannāsad ucyatē || 13-13 ||

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

e) One who knows Jneyam, Brahma, Turiyam, attains Moksha (Gunateeta, Uttama Purusha)

f) Postpones topic because it is Abstract, requires Maturity both intellectual and Emotional.

g) Without Qualification, Jnanam will not work

h) It be can become Counter productive also

II) a) Gita :

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

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

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

b) Never talk Advaitam to an Unprepared person

c) Preparation = Extremely important

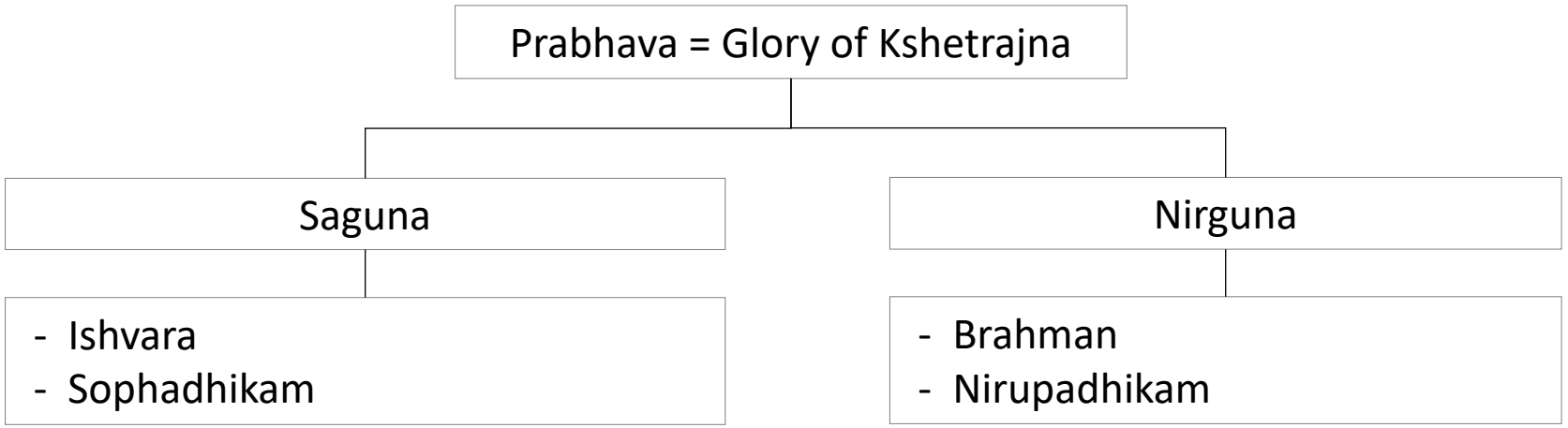
= Verse 7 to 11

d) After that Kshetrajna, Jneyam.

III) a) Kshetrajna will be talked about later.

b) Vakshyamanaha – Taught later from Verse 12 onwards

c)



d) Kshetrajna = Brahman

= Ishvara

e) Nirguna and Saguna are glory of one Brahman, Kshetrajna, Turiya Atma

IV) a) Tasya Pari Jnanat :

- With Through understanding, Glory of Kshetrajna, Amrutatvam Bavati, moksha can be attained.

b) Saha Kshetrajna Vakshyamana Bavati

V) a) That Kshetrajna with full glory, Prabhavaha, Nirguna, Paramartika, Vyavaharika Glory.

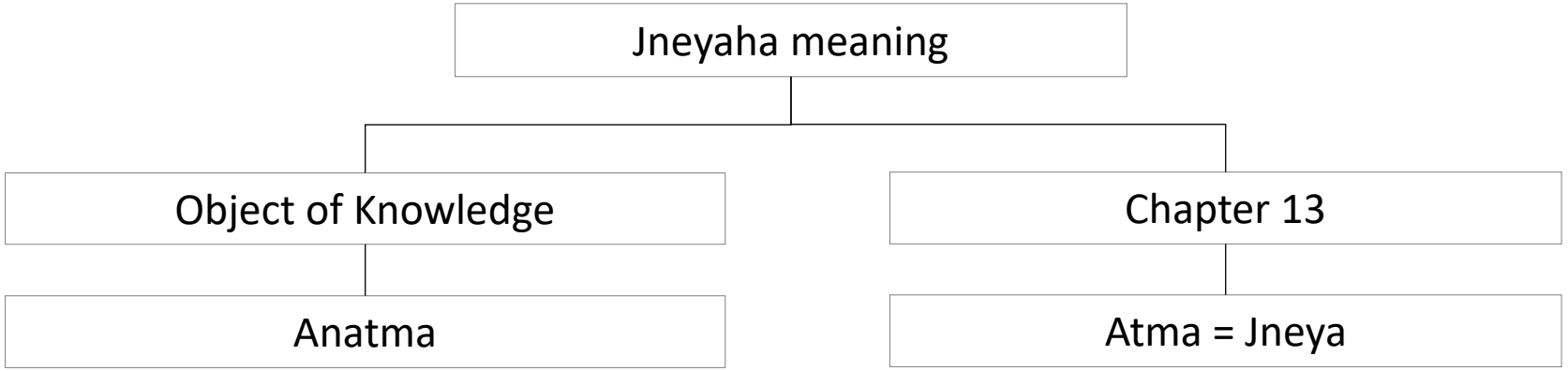
b) Vibhuti Yoga – Chapter 10 Glory = Vyavaharika glory of Kshetrajna

c) Bhagavan will teach from Verse 12 as Jneyam.

d) Jneyam Yat Tat Pravakshyami

e) Kshetrajna = Jneyam

f)



97) Introduction to Chapter 13 – Verse 7 Continues

अधुना तु तज्ज्ञान ाधनगणं [–गुणं] अमानित्वादिलक्षणं—यस्मिन् सति तज्ज्ञेयविज्ञाने योग्यः अधिकृतः भवति, यत्परः संन्यासी ज्ञाननिष्ठः उच्यते, तं अमानित्वादिगणं, ज्ञान- साधनत्वात् ज्ञानशब्दवाच्यं, विदधाति भगवान्—

adhunā tu tajjñānasādhanagaṇamamānitvādilakṣaṇam, yasmin sati tajjñēyavijñānē yōgyaḥ adhikr̥taḥ bhavati, yatparaḥ sanyāsī jñānaniṣṭhaḥ ucyatē, tam amānitvādigaṇaṁ jñānasādhanatvāt jñānaśabdavācyaṁ vidadhāti bhagavān —

I) a) Tu :

- However.

b) Now new Topic :

- Jnana Sadhana Ghanam, group of Disciplines for Obtaining Kshetrajna Jnanam

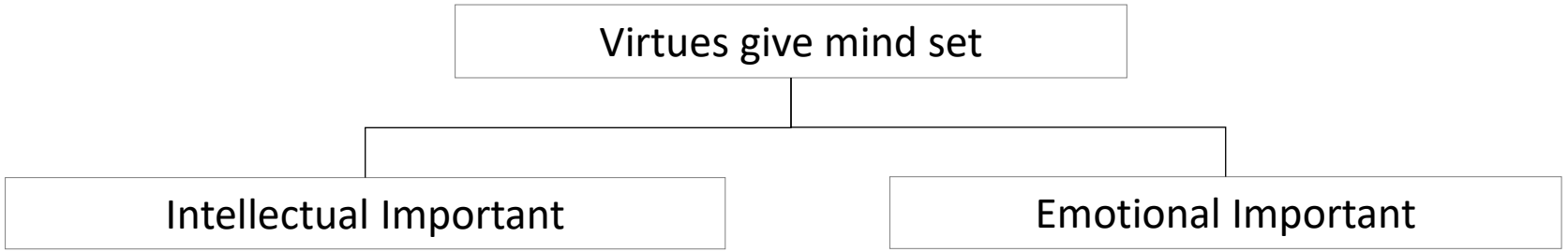
c) Jneyam Jnanam = Atma Jnanam

d) 20 Virtues Starting from Humility

II) a) Only if Virtues are Reasonably present

b) Person will be competent in Gaining Jneya (Brahma / Atma / Kshetrajna) Vigyanam.

c)



d) Without Virtues, knowledge will not take Place

e) It will remain as information and not bring about a Transformation

f) Yogya = Adhikrutaha Bavati

g) Gain Virtues before entering Vedanta.

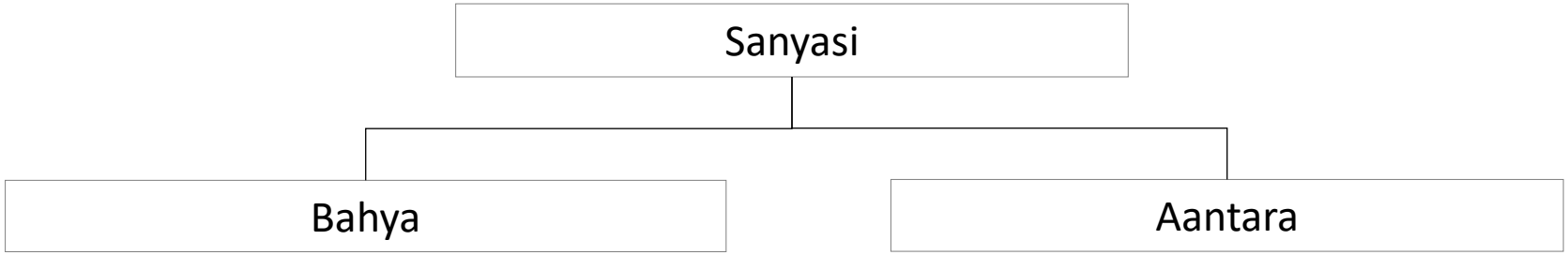
III) a) Even after entering Vedanta, Sravana, Manana, Nidhidhyasana Kala, throughout life there must be Tatparyam, attention.

b) Yat Paraha :

- With Commitment to these 20 Virtues, Morning Auto Suggestion, Night introspection w.r.t these 20 Virtues

c) Such a Sanyasi, who is a Committed Seeker, Including Grihastha Committed Seekers.

d)



e) He can become Jnana Nishta only with Commitment to 20 Virtues

f) Without them Jnanam can be there but not Jnana Nishta will never take Place.

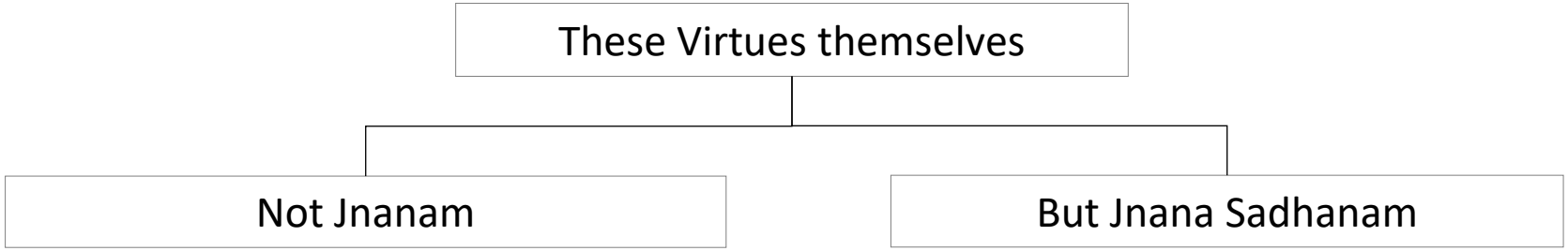
g) Commitment to Jnanam = Commitment to Amanitvam

h) Both must be equal Commitment

i) One should not be less Commitment

j) That group of Virtues beginning with Amanitvam, Humility.

IV) a)



b) Krishna wants to highlight these 20 Virtues

c) Instead of Naming them as Jnana Sadhanam, Krishna names them as Jnanam itself to highlight their Importance.

d) Jnana Sadhanavatvat, being means of Jnanam, they themselves are named Jnanam, figuratively, not true.

e) Gita – Chapter 13 – Conclusion :

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् । एतज्ज्ञानमिति प्रोक्तम् अज्ञानं यदतोऽन्यथा ॥ १३-१२॥	adhyātmajñānanityatvaṃ tattvajñānārthadarśanam| ētajjñānam iti prōktam ajñānaṃ yadatō'nyathā ||13-12||

Constancy in Self-knowledge, perception of the end of true knowledge-this is declared to be knowledge and what is opposed to it is ignorance. [Chapter 13 - Verse 12]

f) Virtues are as Good as Jnanam.

V) a) Bhagavan Vidadati :

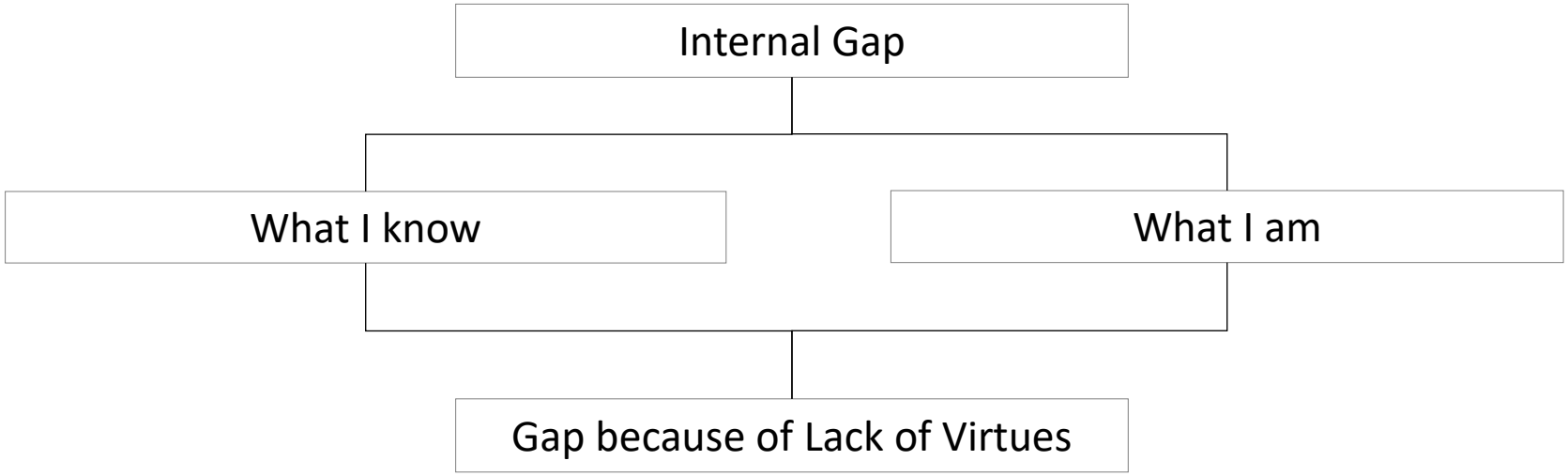
- Presents as his Compulsory Instruction.

b) Vidati = Vidhi, Compulsory Practice.

c) Don’t take them lightly

d) Gained Jnanam but not benefit of Jnanam.

e)



f) Beautiful, important introduction.

98) Chapter 13 – Verse 7 :

इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७॥

icchā dvēṣaḥ sukhaṃ duḥkhaṃ
saṅghātaścētanā dhṛtiḥ |
ētat kṣētraṃ samāsēna
savikāram udāhṛtam || 13-7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

I) a) From Verse 7 - 12 → 20 Virtues enumerated

b) Virtues should be understood, have value of each virtue.

c) A Value is a value only when value of value is valued by you

d) Knowing name of value - Humility is not enough

e) Know Significance

f) Value preaching not required, value teaching is required.

II) a) Book :

- Value of Values
- Deals with 5 Shlokas

b) Will go through only simple meaning.

Topic No. 99 to 105 :

अमानित्वं इति ।। अमानित्वं—मानिनः भावः मानित्वं आत्मनः श्लाघनं, तदभावः अमानित्वम् । अदम्भित्वं—स्वधर्मप्रकटीकरणं दम्भित्वं, तदभावः अद-म्भित्वम् । अहिंसा—अहिंसनं प्राणिनां अपीडनम् । क्षान्तिः परापराधप्राप्तौ अवि-क्रिया । आर्जवं—ऋजुभावः अवक्रत्वम् । आचार्योपासनं—मोक्षसाधनोपदेष्टुः आचार्यस्य शुश्रूषादिप्रयोगेण सेवनम् । शौचं कायमलानां मृज्जलाभ्यां प्रक्षालनं; अन्तश्च मनसः प्रतिपक्षभावनया रागादिमलानां अपनयनं शौचम् । स्थैर्यं—स्थिरभावः मोक्षमार्गे एव कृतव्यवसायित्वम् [—ताध्यवसायत्वम्] । आत्मविनिग्रहः—आत्मनः अपकारकतया आत्मशब्दवाच्यस्य कार्यकरणसङ्घातस्य विनिग्रहः स्वभावेन सर्वतः प्रवृत्तस्य सन्मार्गे एव निरोधः आत्मविनिग्रहः ।।

amānitvaṁ māninaḥ bhāvaḥ mānitvam ātmanaḥ ślāghanam, tadabhāvaḥ amānitvam | adambhitvaṁ svadharmaprakaṭīkaraṇaṁ dambhitvaṁ, tadabhāvaḥ adambhitvaṁ I ahiṁsā ahiṁsanaṁ prāṇināmapīḍanam | kṣāntiḥ parāparādhaprāptau avikriyā | ārjavam ṛjubhāvaḥ avakratvam | ācāryōpāsanaṁ mōkṣasādhanōpadēṣṭuḥ ācāryasya śuśrūṣādiprayōgēṇa sēvanam | śaucaṁ kāyamalānāṁ mṛjjalābhyāṁ prakṣālanam; antaśca manasaḥ pratipakṣabhāvanayā rāgādimalānāmapanayanaṁ śaucam | sthairyaṁ sthirabhāvaḥ, mōkṣamārgē sthairyaṁ ēva kṛtādhyavasāyatvam | ātmavinigrahaḥ ātmanaḥ apakārakasya ātmaśabdavācyasya kāryakaraṇasaṅghātasya vinigrahaḥ svabhāvēna sarvataḥ pravṛttasya sanmārgē ēva nirōdhaḥ ātmavinigrahaḥ II

Pride is the State of a Conceited person who is boastful; its absence is 'Humility'. Showing off one's righteousness is ostentation, whose negation is unostentatiousness. 'Non-violence' consists in not harming living beings. 'Endurance' is the Non-agitation of Mind even when Subjected to wrong. 'Simplicity' is straight-forwardness, absence of Crookedness. 'Service to the teacher' Consists in waiting on him who instructs as regards the means to Salvation. 'Purity' results from the washing away of body's defilements with earth and water externally, and internally, from the removal of defilement like attachment by Cultivating their opposites. 'Persistence' is firmness, the exclusive pursuit of the way leading to Salvation. 'Self-control' is the discipline imposed on the body and the Senses who they function against our real interest and the confinement of their activities to righteous paths.

99) Bashyam : Chapter 13 – Verse 7 Starts…

अमानित्वं—मानिनः भावः मानित्वं आत्मनः श्लाघनं, तदभावः अमानित्वम् ।

amānitvaṁ māninaḥ bhāvaḥ mānitvam ātmanaḥ ślāghanam, tadabhāvaḥ amānitvam |

I) a) Amanitvam - Virtue No. 1 :

- Humility.

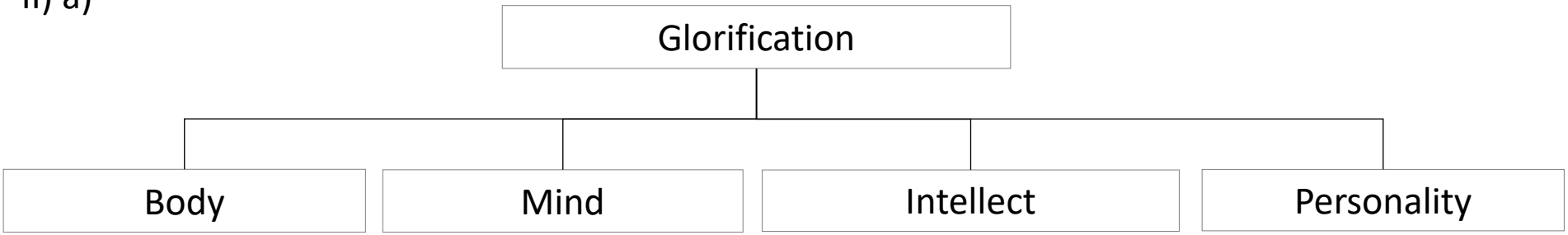
b) Manitvam = To be a Maani

c) Atmanaha Shlaganam :

- Self Glorification (Reflexive Pronoun – Oneself).

d) One self = Body, Mind, Sense Complex

II) a)



= Ahamkara, Relative I

= Karya Karana Sangatah Prashamsanam

b) Tad Abava = Amanitvam

c) Absence of Self glorification = Amanitvam

= Humanity

d) Self Glorification = Dosha, Obstacle in Vedanta, Nourishes Deha Abhimana

e) Ahamkara Vardagatvat, Should be Avoided.

100) Bashyam : Chapter 13 – Verse 7 Continues…

अदम्भित्वं—स्वधर्मप्रकटीकरणं दम्भित्वं, तदभावः अद-म्भित्वम् ।

adambhitvaṁ svadharmaprakaṭīkaraṇaṁ dambhitvaṁ, tadabhāvaḥ adambhitvaṁ I

I) Virtue No. 2 - Adambitvam :

a) Dambitvam :

- Svadharma Prakati Karanam.

b) Grouping one's own noble charitable activity, Dharmic activities, Achievements.

c) Prakati Karanam :

- Publicizing accomplishments (Ahamkara Pradhana).

d)

Direct Glorification	Indirectly Glorifying
- Of Oneself - Ahamkara - My Achievements	- My Charity Work

e) Talk about Dharma, Charitable Activities, Ostentation, Dambitvam

II) a) Tad Abava, Adambitvam

b) Absence of Publicity of Ones Accomplishment

c) If one works for a Company, one must talk about his Accomplishments to get Salary hike.

d) For the Sake of Vyavahara, for Corporate Purpose, have to Publicize.

e) Why Employ you? What is your Glory.

III) a) Vyavaharika Purpose Glorify yourself

b) At home read Gita – Chapter 10

c) Pariharam for Self Glorification

d) Bhagawan :

- All Glory belongs to you.

e) No Self Publicity, Absence of Ostentation.

101) Bashyam : Chapter 13 – Verse 7 Continues…

अहिंसा — अहिंसनं प्राणिनां अपीडनम् ।
ahiṁsā ahiṁsanaṁ prāṇināmapīḍanam |

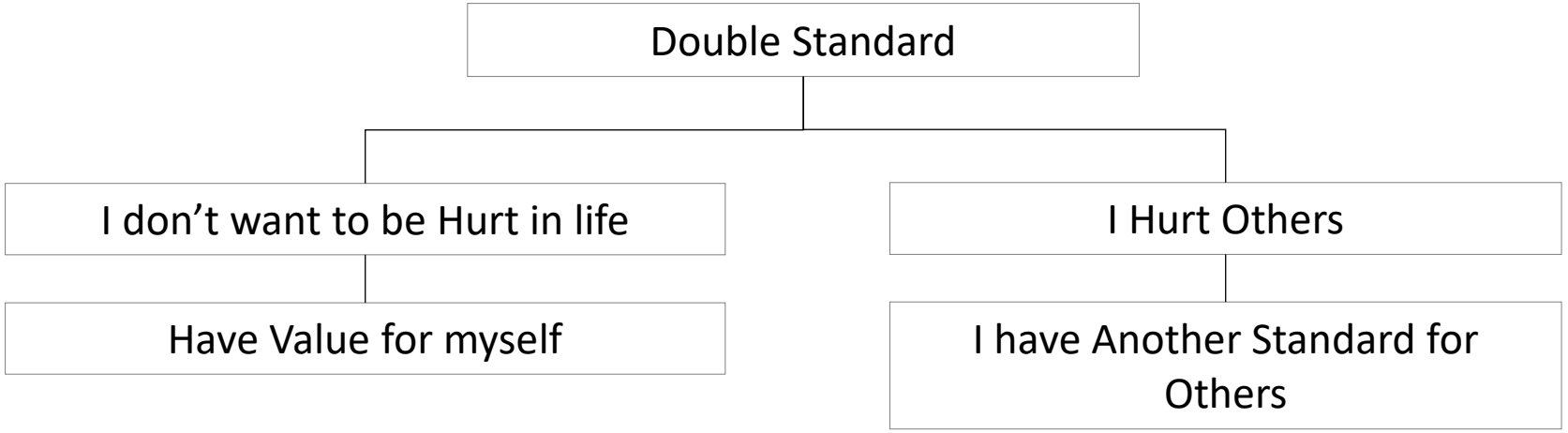
3rd Virtue – Ahimsa :

a) Ahimsanam, to be lived Virtue

b) Praninam Apeedanam :

- Not Injuring, Hurting other living being.

c)



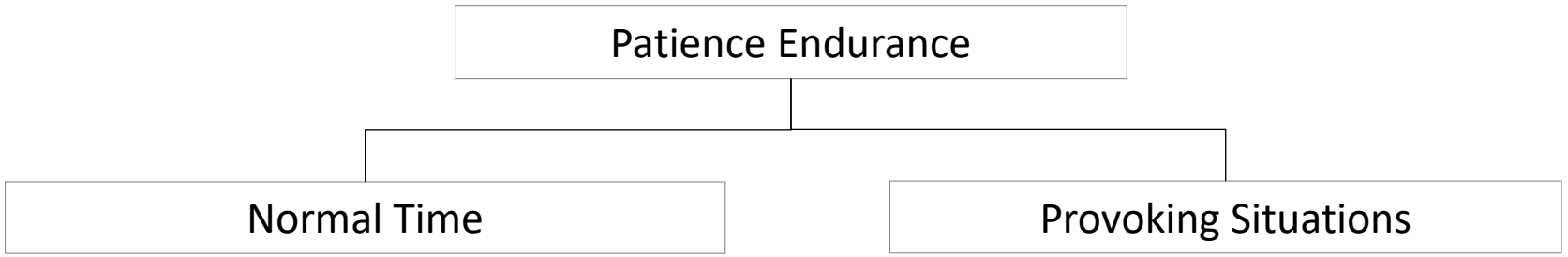
d) Double Standard is worst Obstacle for Moksha.

102) Bashyam : Chapter 13 – Verse 7 Continues…

क्षान्तिः परापराधप्राप्तौ अवि- क्रिया ।
kṣāntiḥ parāparādhaprāptau avikriyā |

Virtue No. 4 Shanti :

I) a) Shantihi :



b) Phala, Aphala Praptou – Avikriya :

- Victim of Injustice or Others wrong Misbehavior.

c) I get Wild, Angry

d) Avikriya : Equanimity when I am a Victim of Injustice

e) Not Silent Suffering of injustice

II) a) Violent Impulsive response you Avoid

b) Later you do what is required as remedial Measure

c) It is Avoidance of Impulsive response

d) Inaction not Prescribed

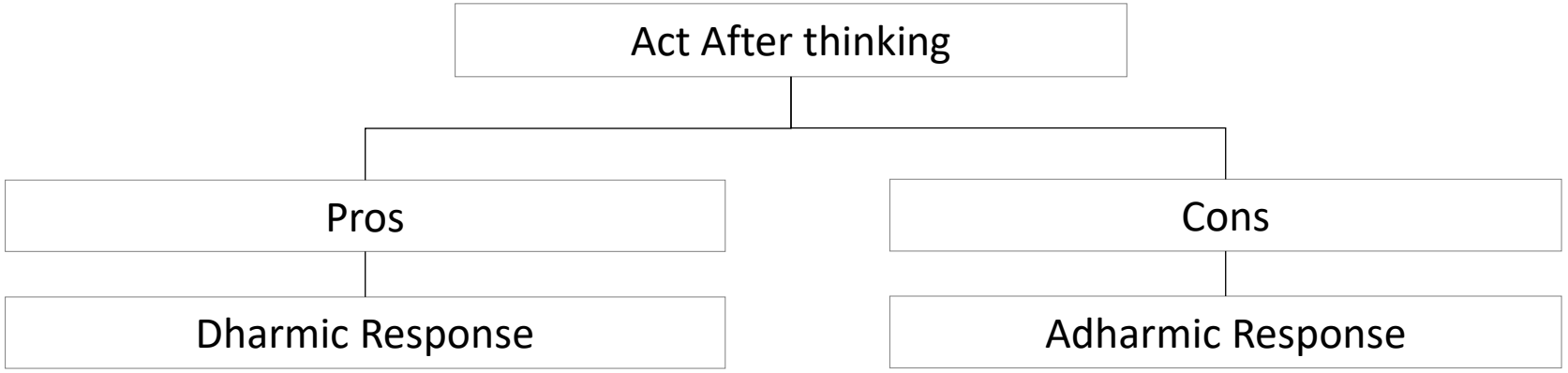
e) Reaction you Avoid, easy to Say, Difficult to Practice

f) Action after Deliberation = Shantihi

g) Avoid impulsive response

h) Have deliberate response for injustice done to you.

III)



IV) a) Shanti is only Medicine for Anger

b) Anger is the worst form of Dosha

V) Gita – Chapter 16 :

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]

- 3 Gateways to hell lust, anger, Greed
- Kama, Krodha, Lobha.

103) Bashyam : Chapter 13 – Verse 7 Continues…

आर्जवं — ऋजुभावः अवक्रत्वम् ।

ārjavam ṛjubhāvaḥ avakratvam |

Virtue No. 5 :

I) a) Aarjavam :

- Transparency, avoidance of split or Double personality, Uprightness.

b) Rajju Bavaha :

- Straightforwardness Absence of Avakrutvam.

c) Can't wound someone by being Straight forward.

d) Follow straightforwardness with Ahimsa

e) Aarjavam and Ahimsa = Go together.

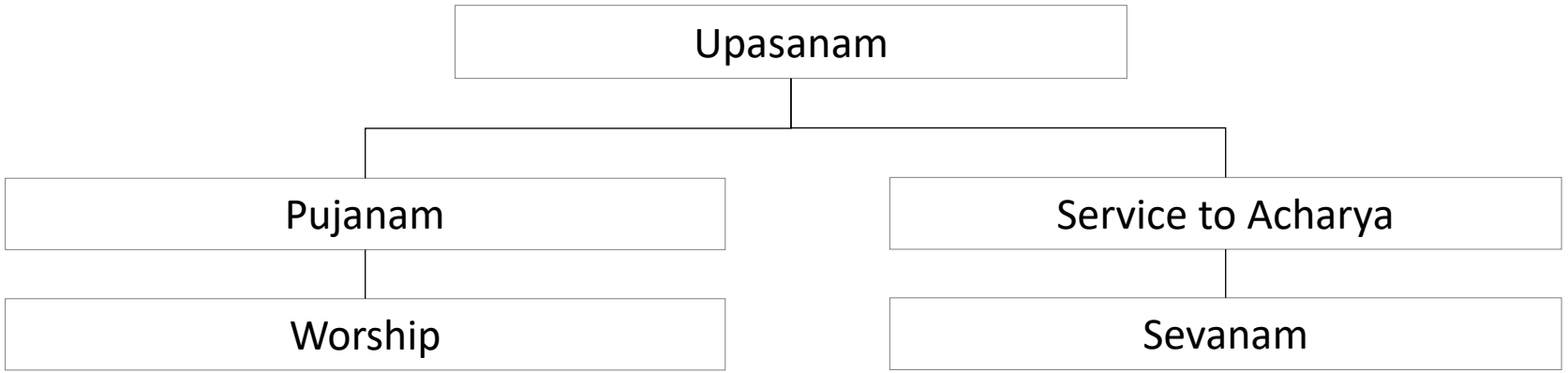
104) Bashyam : Chapter 13 – Verse 7 Continues…

आचार्योपासनं — मोक्षसाधनोपदेष्टुः आचार्यस्य शुश्रूषादिप्रयोगेण सेवनम् ।

ācāryōpāsanaṁ mōkṣasādhanōpadēṣṭuḥ ācāryasya śuśrūṣādiprayōgēṇa sēvanam |

Virtue No. 6 : Acharya Upasanam :

I) a)



b) Svetasvatara Upanishad :

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ । तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ २३ ॥	yasya deve para bhaktir yatha deve tatha gurau l tasyaite kathita hy arthah prakasante mahatmanah prakasante mahatmanah ll 23 ll

These truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only. [Chapter 6 – Verse 23]

c) Give Guru Status of Ishvara

d) Do Aradhanam of Ishvara and Guru.

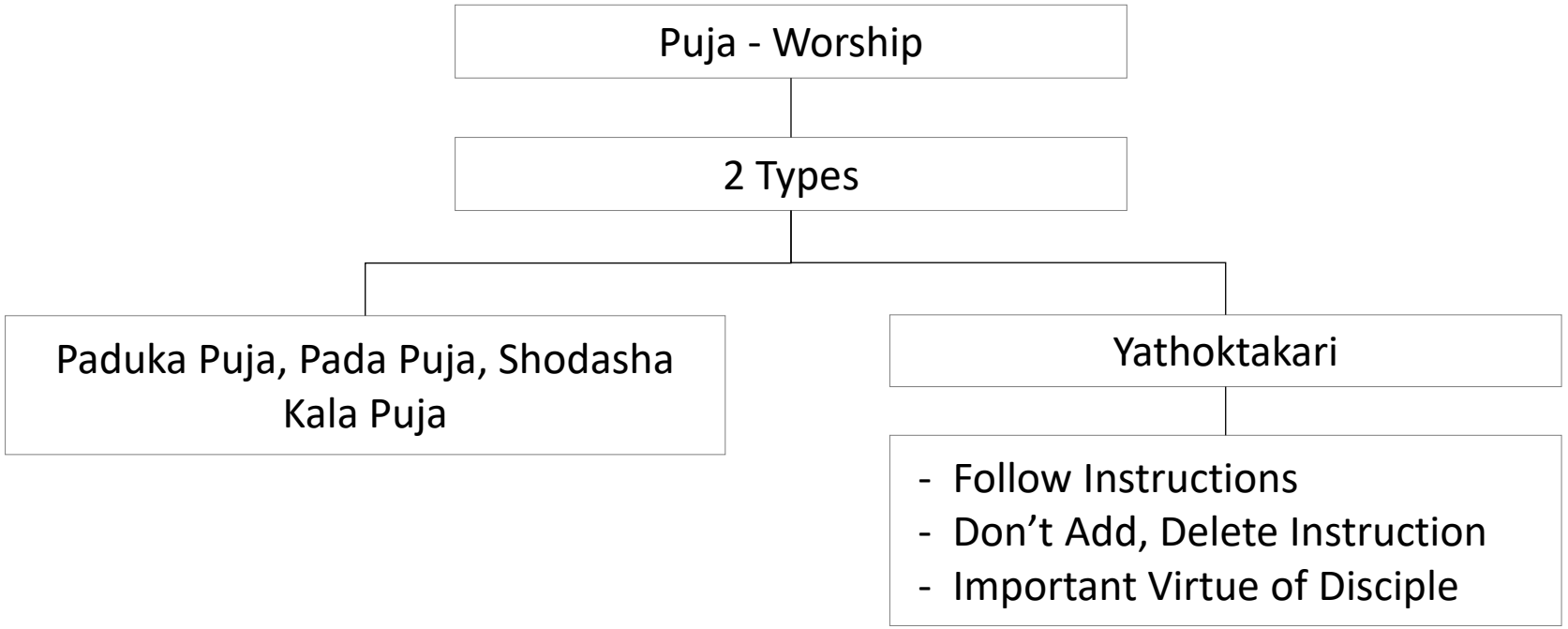
e)

For Guru	For Sishya
- Pada Puja problem - May increase his ego	- Benefit - Develops Sadhana Chatushtaya Sampatti

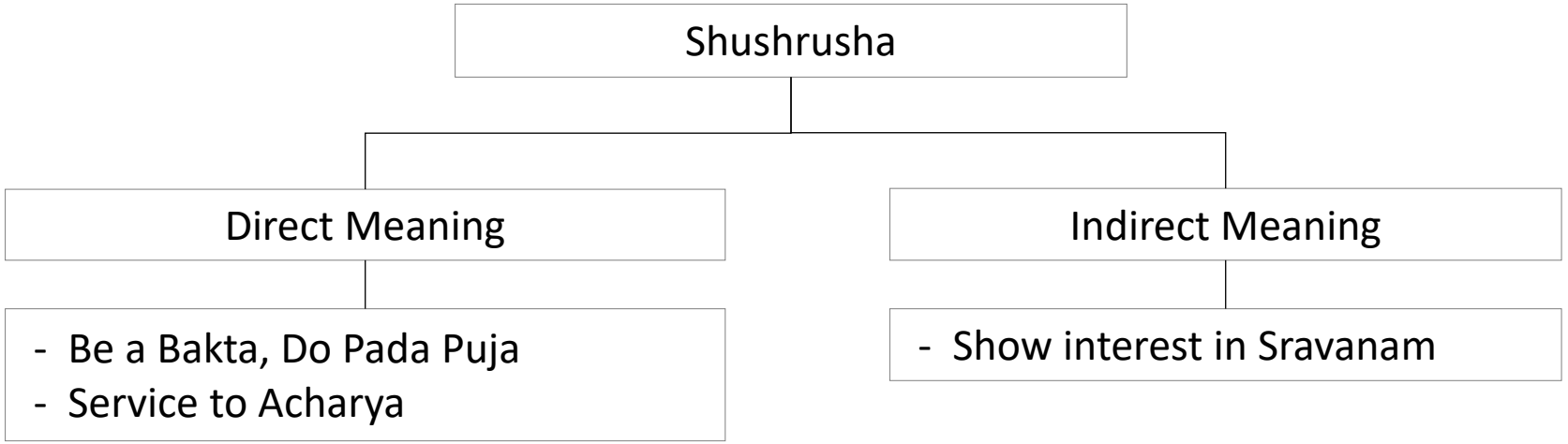
f) Guru :

- Teacher of Moksha Sadhana
- Para Vidya Upadeshtu

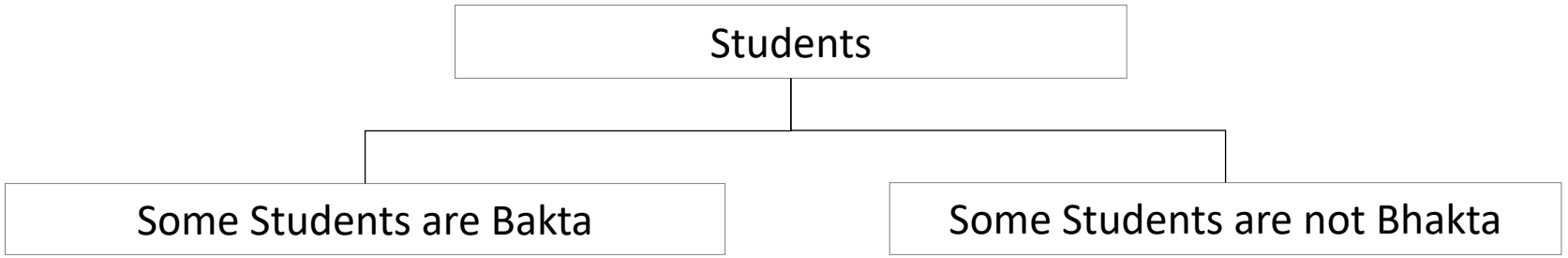
g)



h)



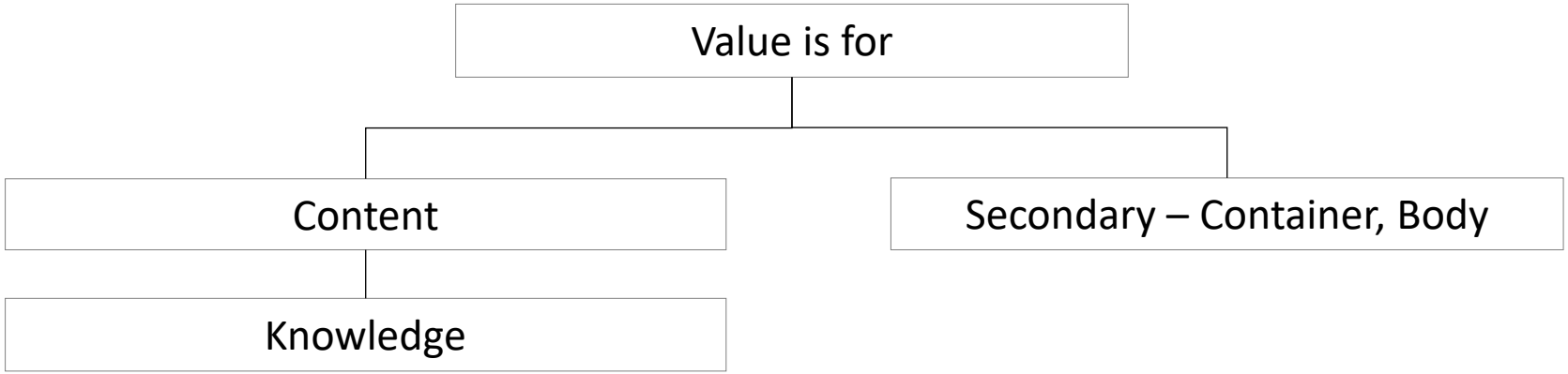
i)



j) Guru = Container of Shastra Pramanam

k) Pramanam alone is going to Save me from Samsara by Generating Prama.

L)



m)

Direct Respect	Indirect Respect
- Pada Puja - Sraddha, Bhakti to Guru has to be transferred to Mahavakyam	- Shastra Pramanam - Shastra = Adiguru, Bhagawan

n) Sraddha in Mahavakyam is incomplete, hence we hesitate to Claim, I am Muktaha

o) I Lack Sraddha and Bhakti in the Validity of Mahavakyam is Always Deficient.

p) Give excuses and Postpone Moksha

q) If Tat Tvam Asi is Clear, nothing should stop me from Claiming I am Muktaha, here and now.

r) Sraddha in Mahavakya = Distance between me and Moksha.

s) Gita – Chapter 4 :

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः । ज्ञानं लब्ध्वा परां शान्तिम् अचिरेणाधिगच्छति ॥ ४-३९॥	śraddhāvaṁ̃ labhate jñānaṁ tatparaḥ saṁyatēndriyaḥ | jñānaṁ labdhvā parāṁ śāntim acirēṇādhigacchati ||4-39||

The man who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, ere long he goes to the supreme peace. [Chapter 4 – Verse 39]

- Otherwise Vedanta becomes Hypothesis.

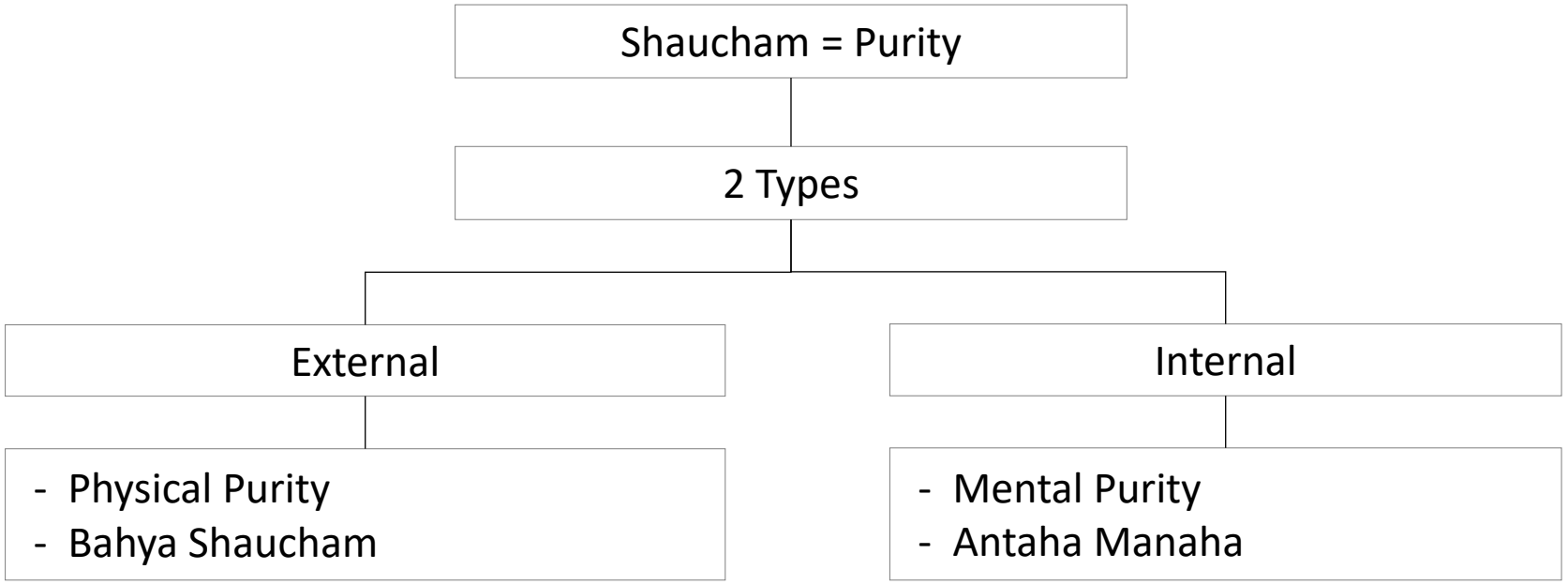
t) Acharya Upasanam = Means to build Sraddha.

105) Bashyam : Chapter 13 – Verse 7 Continues…

शौचं कायमलानां मृज्जलाभ्यां प्रक्षालनं; अन्तश्च मनसः प्रतिपक्षभावनया रागादिमलानां अपनयनं शौचम् ।
śaucaṁ kāyamalānāṁ mr̥jjalābhyāṁ prakṣālanam; antaśca manasaḥ pratipakṣabhāvanayā rāgādimalānāmapanayanaṁ śaucam |

Virtue No. 7 : Shancham

I) a)



b) Kaya – Malanam :

- Wash with Water and Clean Mud

c) Body made of Mud, Earth Cleanses the Body.

II) Mental Impurity :

a) Raaga, Dvesha Adhi Mala Nayanam

b) How to Neutralise?

c) By Pratipaksha Bavana

d) Inner Purity.

106) Bashyam : Chapter 13 – Verse 7 Continues…

स्थैर्यं—स्थिरभावः मोक्षमार्गे एव कृतव्यवसायित्वम् ।

sthairyaṁ sthirabhāvaḥ, mōkṣamārgē sthairyaṁ ēva kṛtādhyavasāyatvam |

Virtue No. 8 – Sthairyam :

I) a) Sthirabavaha :

- Being firmly Committed to Spiritual life.

b) Gita – Chapter 2 :

व्यवसायात्मिका बुद्धिः
एकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च
बुद्धयोऽव्यवसायिनाम् ॥ २-४१ ॥

vyavasāyātmikā buddhih
ēkēha kurunandana |
bahuśākhā hyanantāśca
buddhayō'vyavasāyinām || 2-41 ||

Here, O Joy of the Kurus (Kurunandana) there is but a single pointed determination; many-branched and endless are the thoughts of the irresolute.[Chapter 2 - Verse 41]

- Single Pointed Determination for Moksha
- Thoughts are Many and Scattered.

c) Be Clear with Priorities of life

d) Life is Short, May Miss important things

e) Purushartha Nishchaya :

- Regarding Purushartha Priorities, be Clear
- Dharma, Artha, Kama, Moksha.

II) a) Vyavasayatmika Buddihi :

- Commitment to Spirituality.

b)

Moksha	Dharma, Artha, Kama
Primary	Secondary

c) Check in Your life

- What is Primary?

III) a) Adyavasayaha :

- Vyavasaya…

b) Adi and Avi and Soh

c) May you be Committed

d) Sanyasa means Commitment only.

e) Ochre robe Declare to Oneself and others that I am Committed to Moksha and nothing else.

f) Everything in life is Subservient

g) Name, Fame, Money, Relationships not important Proclaims to Adhyatmika, Adibautika, Adideivika

h) Proclamation done to world and Subconscious Mind

i) Reminder of that Commitment is Ochre Robe and Teaching Prasthana Trayam.

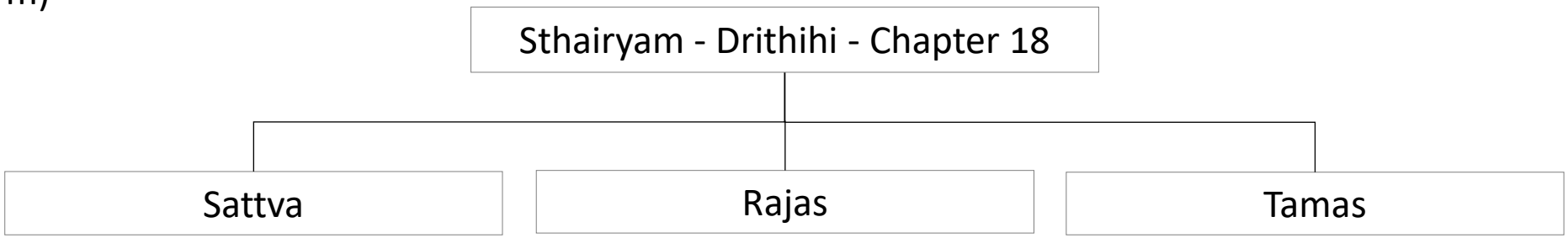
j) What is Important is Mental Commitment

k) At any time, we may Slip away from that Commitment

L) Remind yourself – Ask :

- **Where am I heading.**

m)



n) Will Power, Perseverance = Sthairyam.

107) Bashyam : Chapter 13 – Verse 7 Continues…

आत्मविनिग्रहः—आत्मनः अपकारकतया आत्मशब्दवाच्यस्य कार्यकरणसङ्घातस्य विनिग्रहः स्वभावेन सर्वतः प्रवृत्तस्य सन्मार्गे एव निरोधः आत्मविनिग्रहः ॥

ātmavinigrahaḥ ātmanaḥ apakārakasya ātmaśabdavācyasya kāryakaraṇasaṅghātasya vinigrahaḥ svabhāvēna sarvataḥ pravṛttasya sanmārgē ēva nirōdhaḥ ātmavinigrahaḥ II

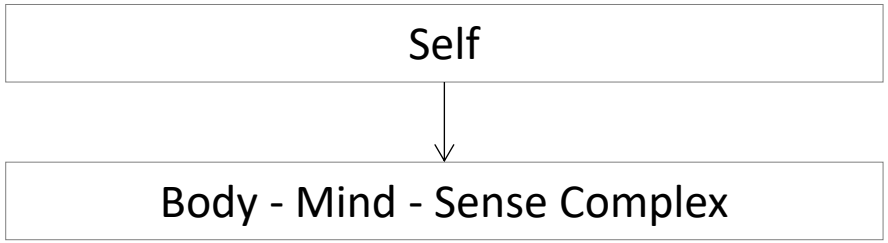
Virtue No. 9 – Atma Vinigraha :

I) a) Most important Virtue

b) Follow 24 X 7

c) Self Control, Self Discipline, Self Management, Self Mastery

II)



Revision : Chapter 13 – Verse 7 :

I) a) From 7th Verse till 13th Verse Lord Krishna talks about Virtues to be Cultivated by Spiritual Seeker to Make the Mind ready to Receive the Mahavakya Jnanam.

b) Jnana Yogyata Praptihi

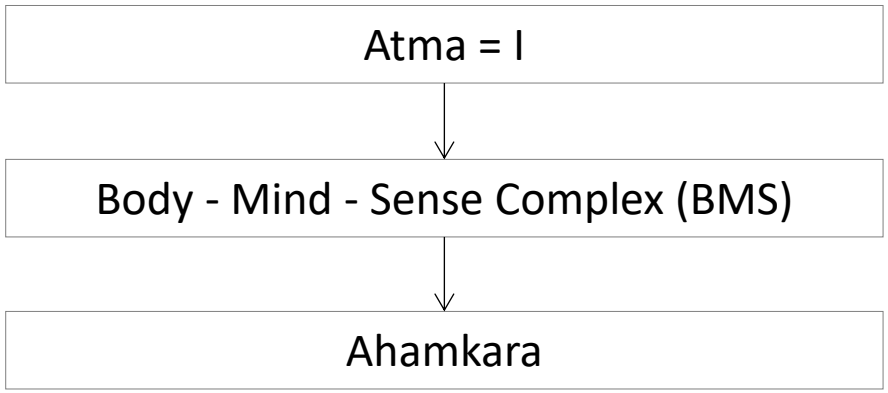
c) How to Gain Virtues?

d) Karma Yoga and Upasana Yoga = Primary Sadhana

II) Sthairyam – Atma Vinigraha :

a) Atma = Laukika Self, I not Satchit Ananda.

b)

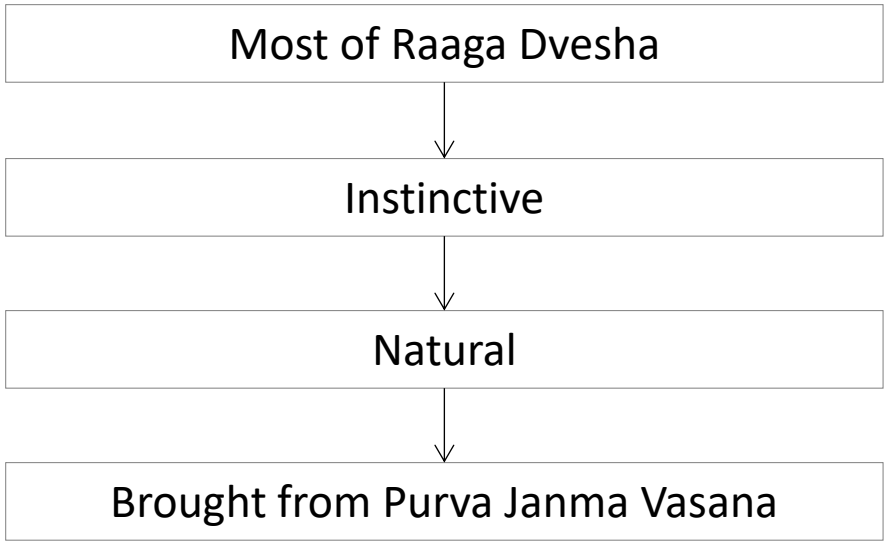


c) Vinigraha = Control, Restrain Body - Mind Sense - Complex

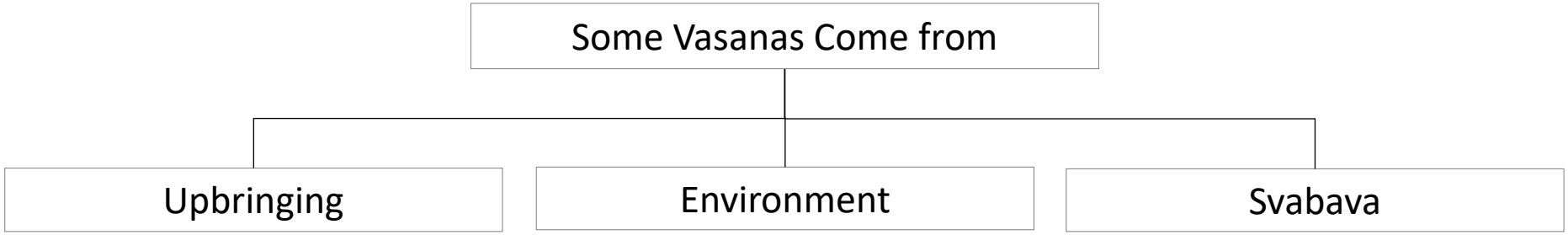
d) Body - Mind - Sense Complex always engaged in Pravrutti, Vyapara

e) All activities are Governed by Raaga - Dvesha.

III) a)



b)



c) Many Raaga Dvesha do not Keep in touch with Dharma, Against Dharma, Obstacle to Spiritual Growth.

d) If we Permit all Raaga Dvesha freely to be Acted Upon, our Activities will be Adharmic.

e) Prakruta Purusha :

- Person who goes by Raaga Dvesha unconditionally is a Uncivilized Person.

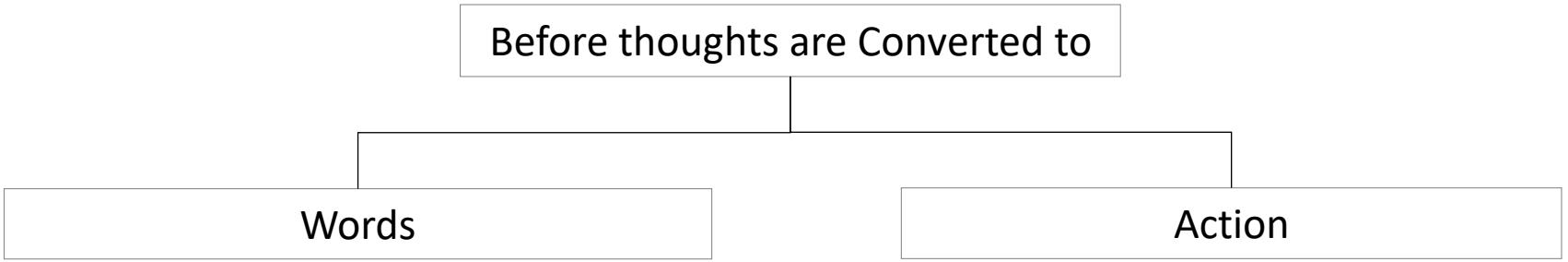
f) Animals live According to their Instincts.

g) Human beings can't afford to live by their Instincts.

IV) a) before giving expression to Raaga Dvesha, filter, edit Raaga Dvesha

b) Raaga Dvesha come in form of thoughts.

c)



- They must be edited, filtered.

d) This has to be deliberately practiced till it becomes a Habit.

e) Ask :

- Is it Dharmic, Adharmic will they help me in Spiritual Growth or Stunt me.

f) Adharmic, Unconducive thoughts to Spiritual Growth must not be allowed to express.

V) Gita – Chapter 3 :

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]

VI) a) Raaga Dvesha thoughts are continuously generated in the Mind, Unstoppable

b) Rise of thoughts no Harm

c) Tayoho Vasham Na Aagachet.

d) Before expressing those thoughts into words or Action, Ask whether these thoughts can be encouraged or not.

e) Moment I find Certain thoughts are unconducive, not worth encouragement, I have to make a Non-cooperation movement.

f) I – the Indwelling Jiva Stop Supporting them

g) I have to Discover this power in me called Atma Nigraha

h) Apply Lord Krishnas Teaching.

i) Initially :

- Thoughts will refuse to be watched and Controlled.

j) Only by Repeated Practice for a few years, thoughts can be Nipped in the Budding Stage itself.

k) Most difficult exercise, but a must for all living beings whether you are a Seeker or not

L) This Practice is required for healthy living Style.

m) These instinctive thoughts will have a Natural Death if not Support by Jiva (Reflected Consciousness and Mind Instrument).

n) Practice Distracting the Mind with Pratipaksha Bavana.

o) Divert Mind to some other field

- This is called editing, Filtering our Raaga Dvesha.

p) Filtered, Dharmic, Spiritually Conducive edited Raaga Dvesha, alone must be expressed

VII) a) Example :

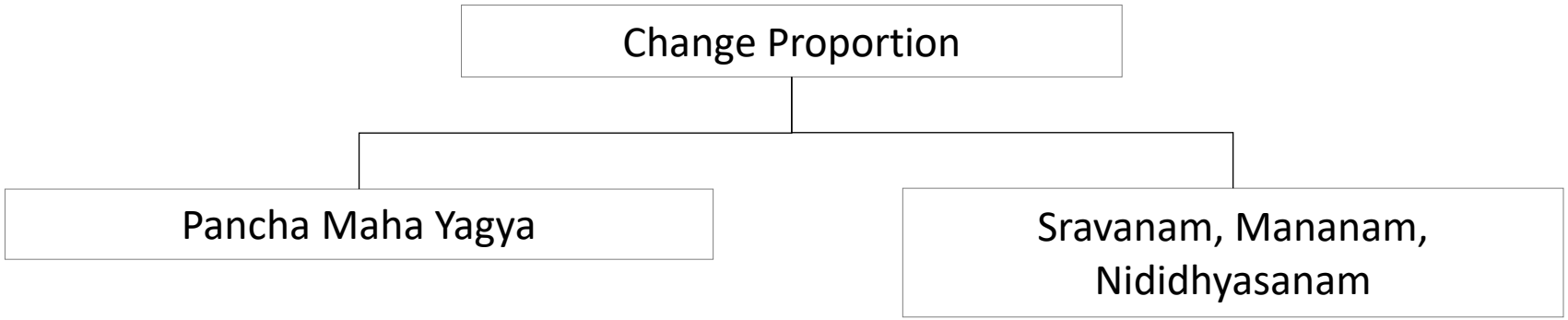
- Person likes Pancha Maha Yagya and Dedicates his life to Pancha Maha Yagya.

b) It is Dharmic but has no time for Vedanta.

c) It is Spiritually, has no time for Sravanam, Mananam, Nididhyasanam.

d) Even Pancha Maha Yagyas are Spiritually Unconducive if done all the time.

e)

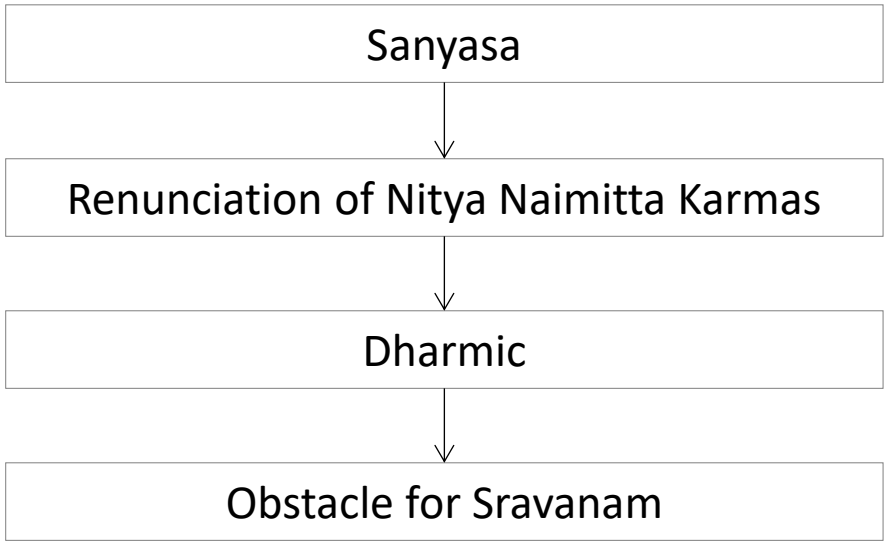


f) Even Dharmic Activity can become Obstacle for Spiritual Growth.

g) 80% Initially – Pancha Maha Yagya Ok.

h) Brahmachari, Grihastha, Vanaprastha, Sanyasa Ashrama Indicate - Even Dharmic Activity, Nitya Naimitta karmas must be reduced, Renounced.

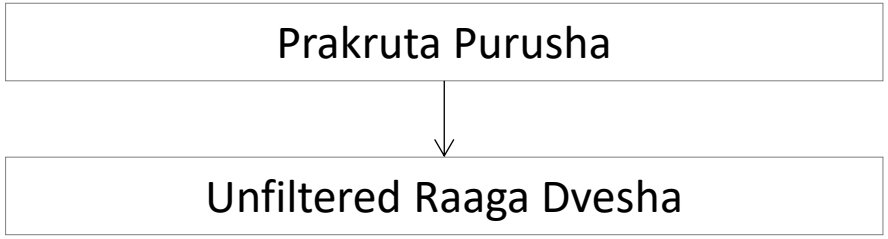
i)



j) Dharmic and Spiritually conducive Raaga Dvesha must be expressed

k) Person whose Activities are Governed by filtered Raaga Dvesha, is called Samskruta Purusha.

VIII) a)



b) Tayoho Vasham Aagachet.

IX) Gita :

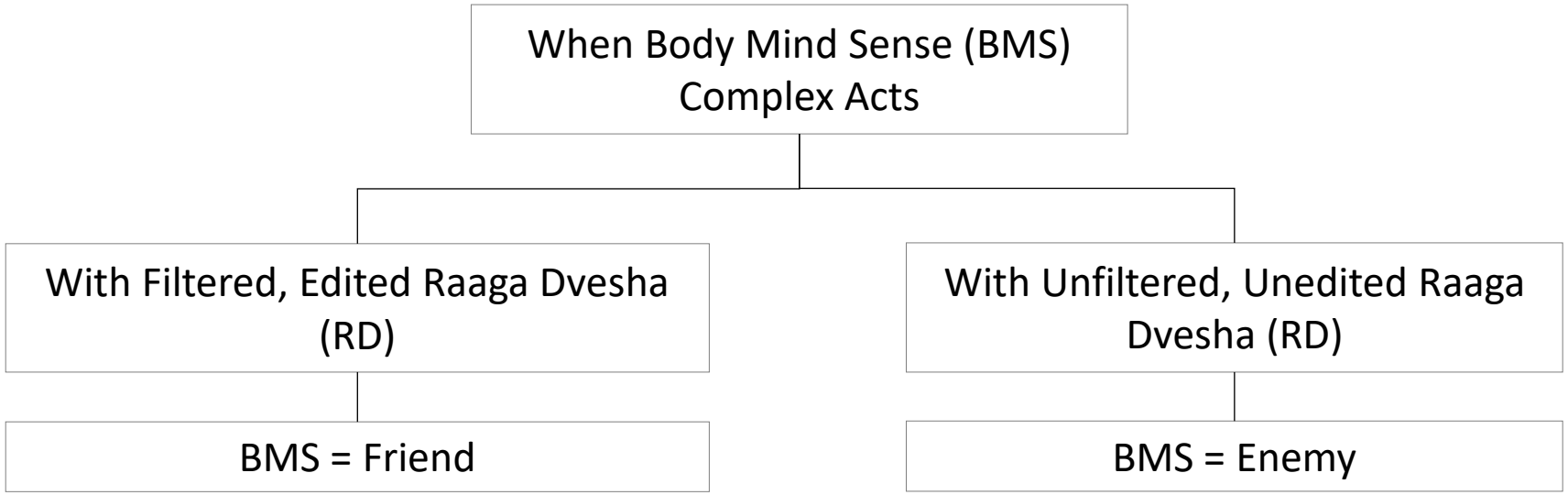
उद्धरेदात्मनात्मानं नात्मानमवसादयेत् । आत्मैव ह्यात्मनो बन्धु आत्मैव रिपुरात्मनः ॥ ६-५॥	uddharēd ātmanatmānaṃ natmānam avasādayēt | ātmaiva hyātmanō bandhuḥ ātmaiva ripurātmanaḥ ||6-5||

Let a man lift himself by his own self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः । अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६-६॥	bandhurātmātmanastasya yēnatmaivatmanā jitaḥ | anātmanastu śatrutvē vartētatmaiva śatruvat ||6-6||

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, the Self stands in the position of an enemy like the (external) foe. [Chapter 6 – Verse 6]

a)



b) Governing Raaga Dvesha very important exercise throughout life, learn at young age and enjoy life or will Suffer.

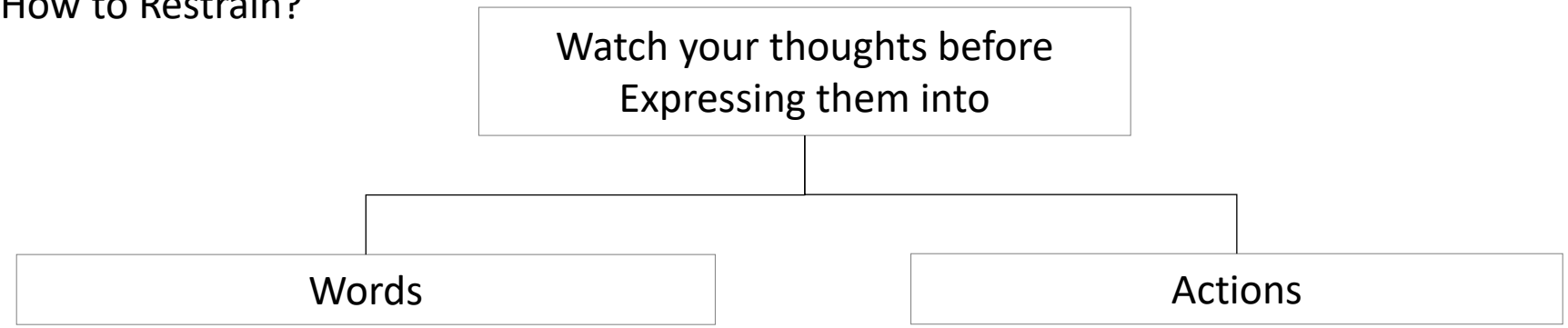
c) Make Sure all Raaga Dvesha's are filtered, Edited, Governed before they are expressed into words, Actions.

d) This is the best lesson for Youth in the Gita

e) This is called Restraining Body, Mind, Sense Complex when engaged in unfiltered Raaga, Dvesha.

f) Atma Vinigrahaha = Restraining Body, Mind, Sense
= Making Body, Mind, Sense Friendly.

X) How to Restrain?



XI) a) Atmana Apakarakatya :

- Apakaraka = Shatru, Harmful enemical Body, Mind, Sense

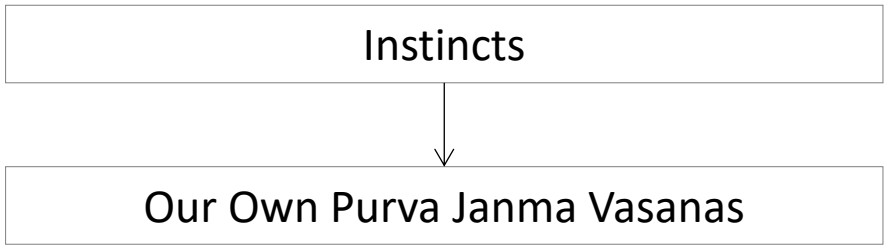
b) Atma here = Body, Mind, Sense – Complex

= Karya - Karana Sangataha

c) Vinigraha = Restraining

d) Svabavena = Instinctively, We have Certain Desires, Straightaway don't fulfill them = Filter them.

e)



f) Sense Organs move all over the world like a tortoise.

XII) a) Gita :

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यः स्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८॥	yadā saṃharatē cāyaṃ kūrmō'ṅgānīva sarvaśaḥ | indriyāṇīndriyārthē'bhyah tasya prajñā pratiṣṭhitā || 2-58 ||

When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

b) Some temptations come, we Should not fall for them.

c) Any harmful Situation outside, Turtle withdraws all Sense Organs, Vinigraha = Damaha

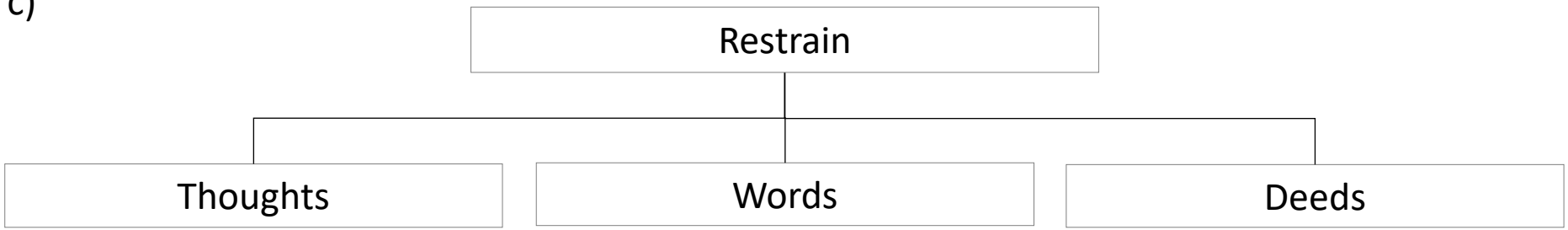
d) Restrain at all levels

e) Body, Sense Organs, thought level.

XIII) a) Don’t allow thoughts to continue

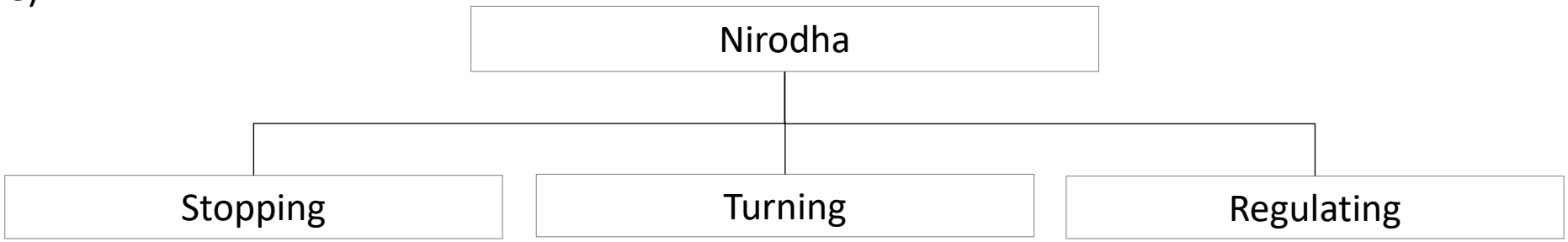
b) Sarvataha Pravruttasya Vinigrahaha.

c)



d) Turn TWD in the Permitted field, Spiritual Path, Shastric path

e)



f) Atma Vinigraha = Important Spiritual Discipline

XIV) Anvaya – Verse 7 :

- Simple, Verb in the end
- Amanitvam, Adabitvam, Shanti Arjavam, Acharyo Upasanam, Shancham, Stairya Atma Vinigraha.

XV) Kincha – Moreover.

108) Chapter 13 – Verse 8 :

अमानित्वमदम्भित्वम्
अहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं
स्थैर्यमात्मविनिग्रहः ॥ १३-८॥

amānitvam adambhitvam

ahiṃsā kṣāntirārjavam |

ācāryōpāsanaṃ śaucaṃ

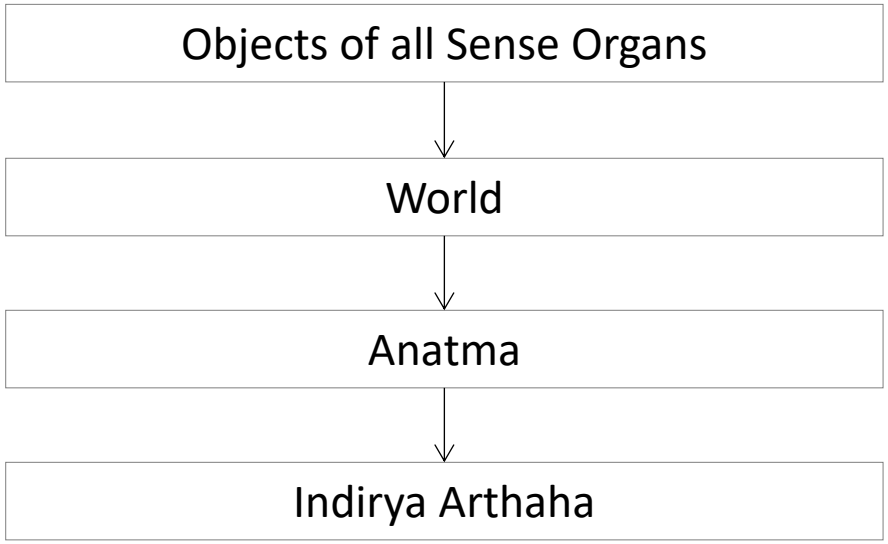
sthairyam ātmavinigrahaḥ || 13-8 ||

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control…[Chapter 13 - Verse 8]

I) a) Indriyarthesu Vairagyam :

- **All Sense Organs = Entire world.**

b)



c) Dispassion, Detachment with Indirya Vishaya = Vairagyam

d) Not Aversion, Dvesha, Hatred

e) Mind goes from one extreme to another

f)

Raaga	Dvesha

g) Vairagyam = Freedom from Raaga - Dvesha, Minds Attributes

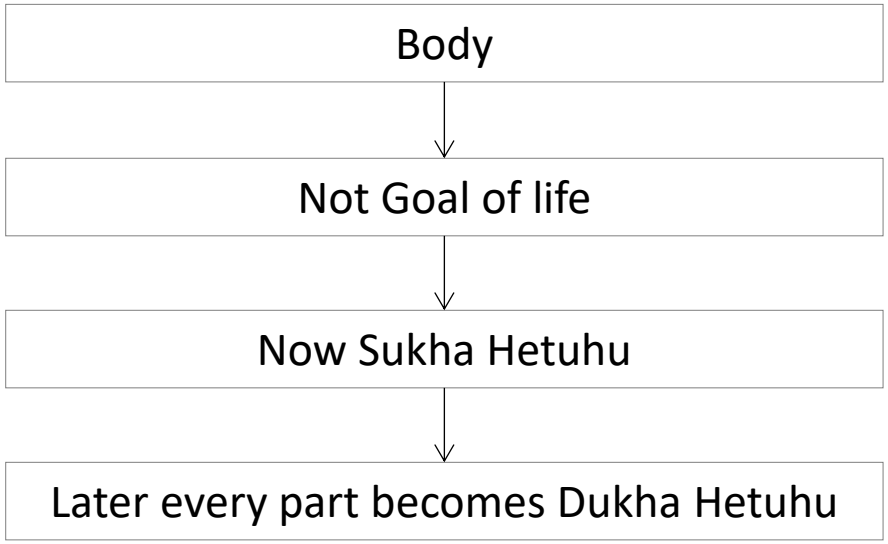
h) Looking at the world, nothing Deserves to be Sadhyam, Goal of life.

i) Nothing in the world Deserves to be the Goal of life, Sadhya Vastu because they have Dosha.

j) 2nd Line :

- Dosha Darshanam – Vairagya Praptihi

k)



L) Even though nothing Deserves to be a Goal, nothing can be Rejected

m) Nothing can be useful as a Sadhana, as a means

n) Nothing can be rejected by me because everything is required by me for attaining the goal.

o) Sadhana Bavana = Vairagya

p) See everything as a means.

II) a) Pain also is a means for Moksha

b) Pain helps to get Detachment.

III) Brahma Sutra :

सर्वापेक्षा च यज्ञादि श्रुतेरश्ववत् ।

Sarvapeksha cha yajnadi sruterasvavat

And there is the necessity of all works because the scriptures prescribe sacrifices, etc., (as means to the attainment of knowledge) even as the horse (is used to draw a chariot, and not for Ploughing). [3 - 4 - 26]

a) Everything in the world useful as a means for Moksha

b) Nothing deserves to be an end

c) This awareness is called Objectivity, Vairagyam

d) Body, Means, not an end

e) Money, relationship, family, means not an end

f) Why?

- Because no one is going to Survive.

IV) a) Grihastha not final Ashrama

b) Means to Vanaprastha

V) Vairagyam = Sarvatra Sadhanantva Buddhihi, Sadhya Buddhi Nishchena

VI) Sarvatra Sadhya Bavana Nisheda Sadhana Bavana Sthapana = Vairagyam.

Topic No. 109 to 112 :

इन्द्रियार्थेषु इति ॥ इन्द्रियार्थेषु शब्दादिषु दृष्टादृष्टेषु विषयभोगेषु विराग-भावो वैराग्यं, अनहङ्कारः अहङ्काराभावः एव च जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनं —जन्म च मृत्युश्च जरा च व्याधयश्च दुःखानि च तेषु जन्मादिदुःखान्तेषु प्रत्येकं दोषानुदर्शनम् । जन्मनि गर्भवासयोनिद्वारनिःसरणं दोषः, तस्य अनुदर्शनं आलोचनम् । तथा मृत्यौ दोषानुदर्शनम् । तथा जरायां प्रज्ञाशक्तितेजोनिरोधदोषानुदर्शनं, परि-भूतता चेति । तथा व्याधिषु शिरोरोगादिषु दोषानुदर्शनम् । तथा दुःखेषु अध्या-त्माधिभूताधिदैवनिमित्तेषु । अथवा—दुःखान्येव दोषः दुःखदोषः तस्य जन्मादिषु पूर्ववत् अनुदर्शनं—दुःखं जन्म, दुःखं मृत्युः, दुःखं जरा, दुःखं व्याधयः । दुःख-निमित्तत्वात् जन्मादयः दुःखानि, न पुनः स्वरूपेणैव दुःखं इति । एवं जन्मादिषु दुःखदोषानुदर्शनात् देहेन्द्रियादिविषयभोगेषु वैराग्यं उपजायते । ततः प्रत्यगात्मनि प्रवृत्तिः करणानां आत्मदर्शनाय । एवं ज्ञानहेतुत्वात् ज्ञानं उच्यते जन्मादिदुःख-दोषानुदर्शनम् ॥

indriyārthēṣu śabdādiṣu dṛṣṭādṛṣṭēṣu bhōgēṣu virāgabhāvō
vairāgyam anahaṅkāraḥ ahaṅkārābhāvaḥ ēva ca janmamṛtyujarāvyādhiduḥkhadōṣānudarśanaṁ janma
ca mṛtyuśca jarā ca vyādhayaśca duḥkhāni ca tēṣu janmādiduḥkhāntēṣu pratyēkaṁ
dōṣānudarśanam I janmani garbhavāsayōnidvāraniḥsaraṇaṁ dōṣaḥ, tasya anudarśanamālōcanam |
tathā mṛtyau dō ṣānudarśanam | tathā jarāyāṁ prajāśaktitējōnirōdhadōṣānudarśanaṁ
paribhūtatā cēti | tathā vyādhiṣu śirōrōgādiṣu dōṣānudarśanam | tathā duḥkhēṣu
adhyātmādhi bhūtādhi daivanimittēṣu | athavā duḥkhānyēva dōṣaḥ duḥkhadōṣaḥ tasya janmādiṣu
pūrvavat anudarśanam — duḥkhaṁ janma, duḥkhaṁ mṛtyuḥ, duḥkhaṁ jarā, duḥkhaṁ vyādhayaḥ |
duḥkhanimittatvāt janmādayaḥ duḥkhaṁ, na punaḥ svarūpēṇaiva duḥkhamiti |
ēvaṁ janmādiṣu duḥkhadōṣānudarśanāt dēhēndriyādiviṣayabhōgēṣu vairāgyamupajāyatē |
tataḥ pratyagātmani pravṛtti ḥ karaṇānāmātmadarśanāya | ēvaṁ jānahētutvāt jānamucyatē
janmādiduḥkhadōṣānudarśanam II

'Aversion to sense Objects' Like sounds and so forth, including direct and indirect Objective experiences, as also the 'Absence of egoism'. 'Perception of Evils' in each of the following: Birth, Death, Old Age, Diseases, Pains. The Evil in Birth consists in Confinement to the womb and the exit therefrom. Its perception means reflection on the evil thereof. Similarly perception of evil in regard to Death, Old Age, Viz., the decline of intellectual power and enfeeblement of energy – Their Overthrow. So too the perception of evil in diseases like affliction of head, and in Bodily pains due to alien beings, Elemental and Supernatural. Or, the evil in question is this very Pain.

Birth is Pain, and so too death, Old Age and disease. All these are pains, because these occasion pain. They are not so in themselves. Due to such perception of evils arises aversion to them all – Body, Senses, Objects and Objective experiences. Thus takes Place a Movement of Senses in the Direction of the Inner Self in Order to perceive that Self. As Engendering knowledge the perception of evils itself is styled knowledge.

109) Bashyam : Chapter 13 – Verse 8 Starts…

इन्द्रियार्थेषु शब्दादिषु दृष्टादृष्टेषु विषयभोगेषु विराग-भावो वैराग्यं, अनहङ्कारः अहङ्काराभावः एव च

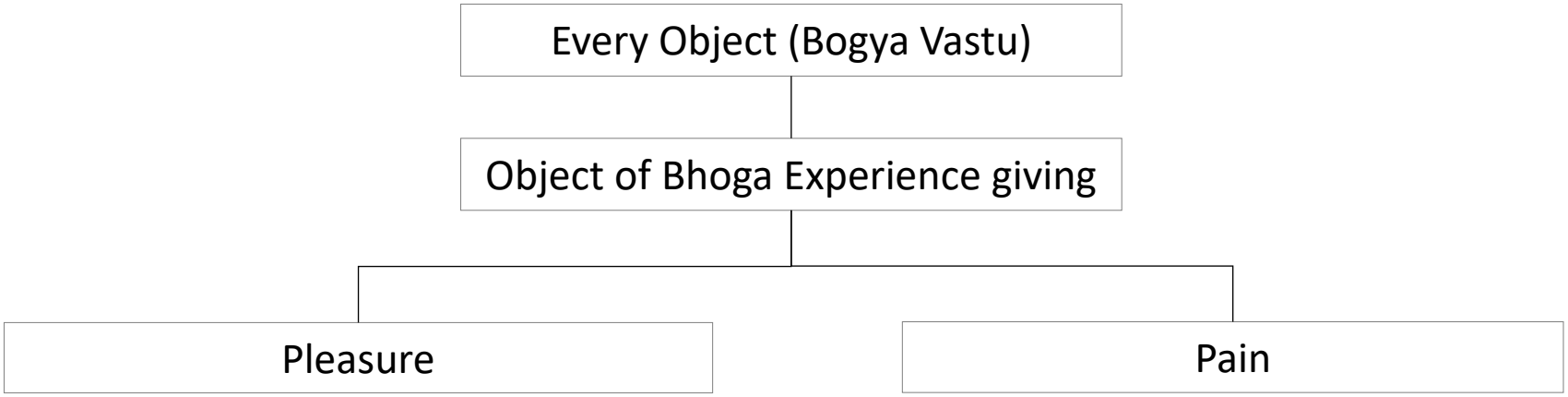
indriyārthēṣu śabdādiṣu dṛṣṭādṛṣṭēṣu bhōgēṣu virāgabhāvō vairāgyam anahaṅkāraḥ ahaṅkārābhāvaḥ ēva ca

I) a) Sense Objects are Named not as a house, Car, etc.

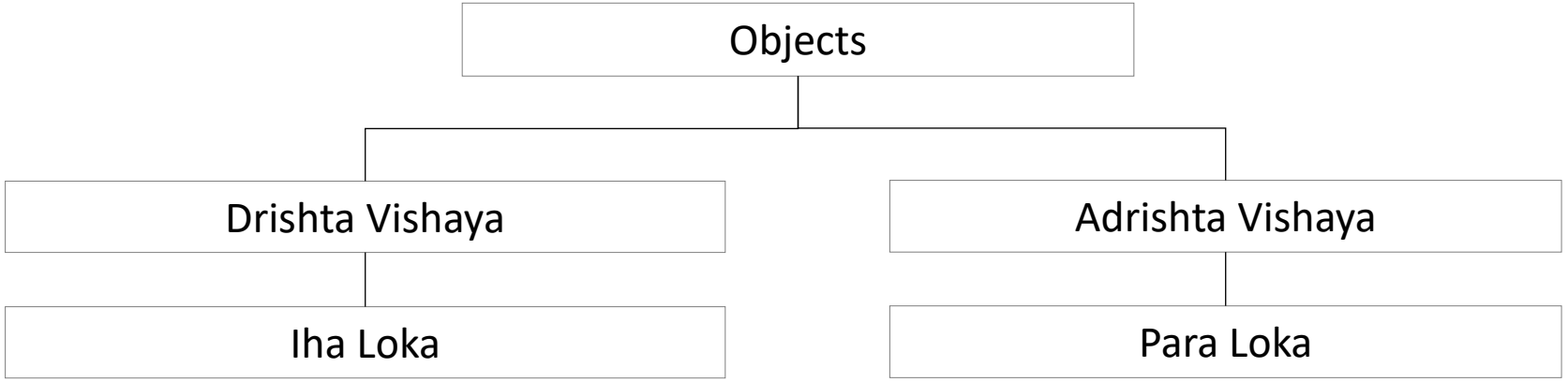
b) Sense Objects = Shabda, Sparsha, Rupa, Rasah, Gandah

= World, Vishaya Bhogeshu

c)



d)



e) Viraaga Bhavaha, Absence of Attachment = Vairagyam

f) Vigataha Raagaha = Person Mind set = Vairagyam

g) Neither Like, Dislike, remaining Neutral, Objective attribute.

II) Virtue No. 10 – Anahamkara

a) Absence of Ahamkara, Pride.

b)

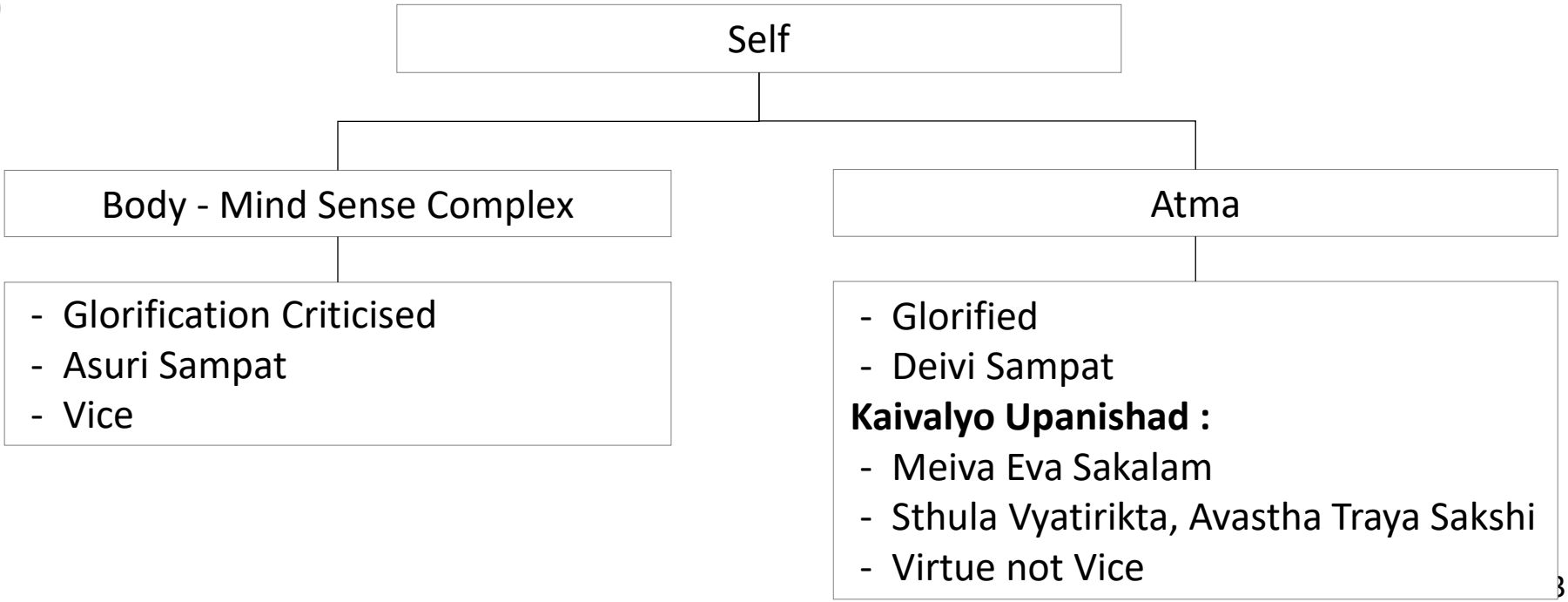
Amanitvam	Anahamkara
- Verbal Level - Expressed Pride, Glorification	- Thought Level - Avoid self, Glorification at thought Level

c) I have Achieved a lot at Mental level Ahamkara

d) Avoid Superiority Complex

e) Self glorification is Criticised.

f)



Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्। मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम्॥ १९॥	mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam। mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham॥ 19॥

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

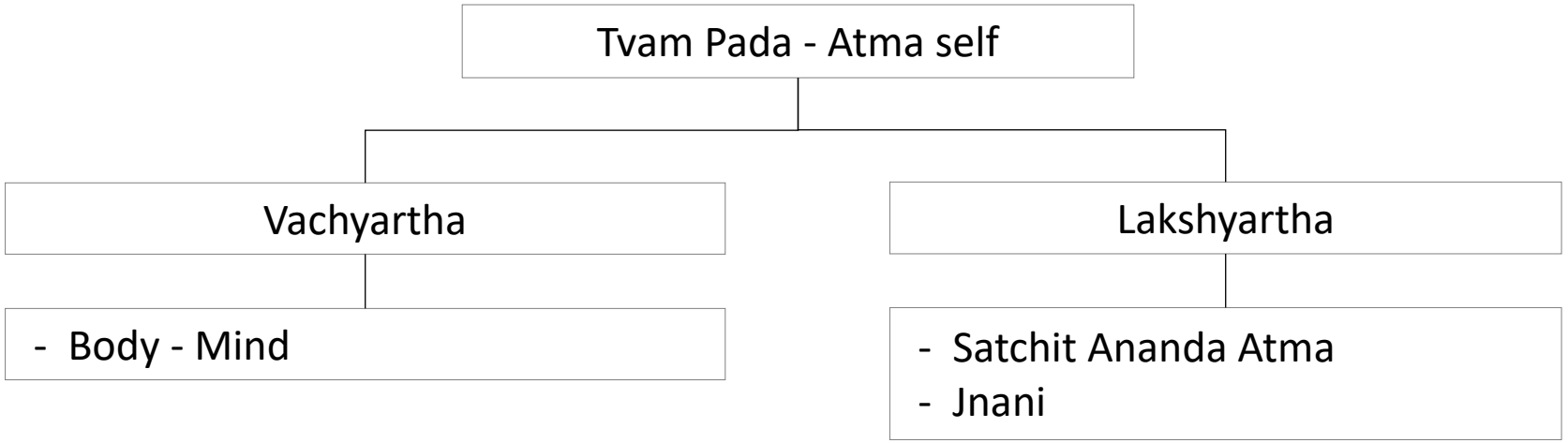
g) All glorifications belong to Antaryami Ishvara expressed through Body - Mind Sense Complex

III) Visishta Advaitin :

a) Say - All Advaitins are Asuras because Krishna says self Glorification is Asuri Sampath

b) Advaitins always Say Atma – Self is Great.

c)



d) Lord Krishna :

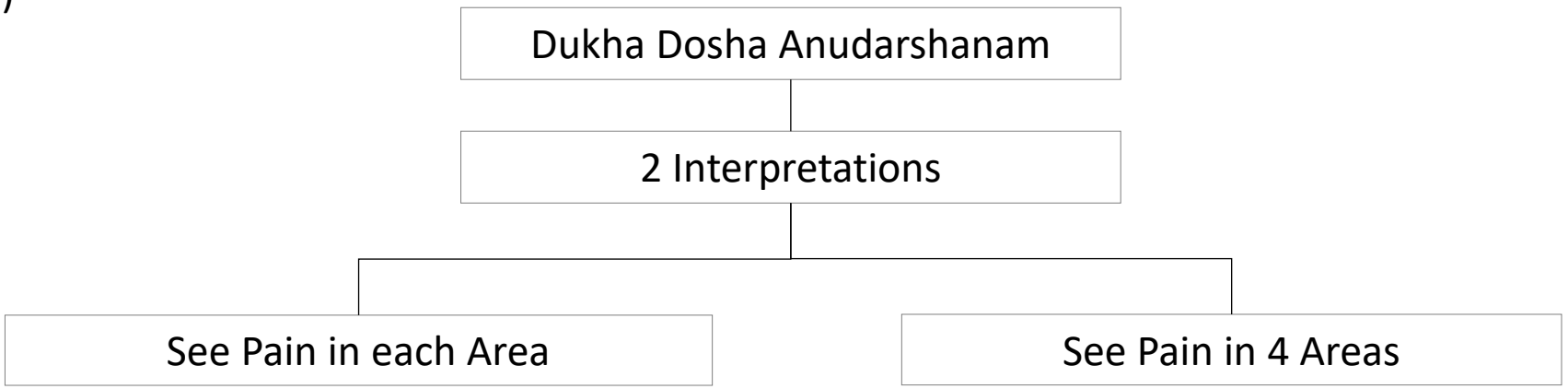
- Jnani Tu Atmeiva Me Matam…

110) Bashyam : Chapter 13 – Verse 8 Continues…

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनं —जन्म च मृत्युश्च जरा च व्याधयश्च
दुःखानि च तेषु जन्मादिदुःखान्तेषु प्रत्येकं दोषानुदर्शनम् । जन्मनि गर्भवासयोनिद्वारनिःसरणं दोषः,
तस्य अनुदर्शनं आलोचनम् । तथा मृत्यौ दोषानुदर्शनम् । तथा जरायां प्रज्ञाशक्तितेजोनिरोधदोषानुदर्शनं,
परि-भूतता चेति । तथा व्याधिषु शिरोरोगादिषु दोषानुदर्शनम् । तथा दुःखेषु अध्या-त्माधिभूताधिदैवनिमित्तेषु ।

janmamṛtyujarāvyādhiduḥkhadōṣānudarśanaṁ janma ca mṛtyuśca jarā ca vyādhayaśca
duḥkhāni ca tēṣu janmādiduḥkhāntēṣu pratyēkaṁ dōṣānudarśanam I janmani garbhavāsayōnidvāraniḥsaraṇaṁ dōṣaḥ,
tasya anudarśanamālōcanam | tathā mṛtyau dō ṣānudarśanam | tathā jarāyāṁ prajāśaktitējōnirōdhadōṣānudarśanaṁ
paribhūtatā cēti | tathā vyādhiṣu śirōrōgādiṣu dōṣānudarśanam | tathā duḥkhēṣu adhyātmādhi bhūtādhi daivanimittēṣu |

I) a)

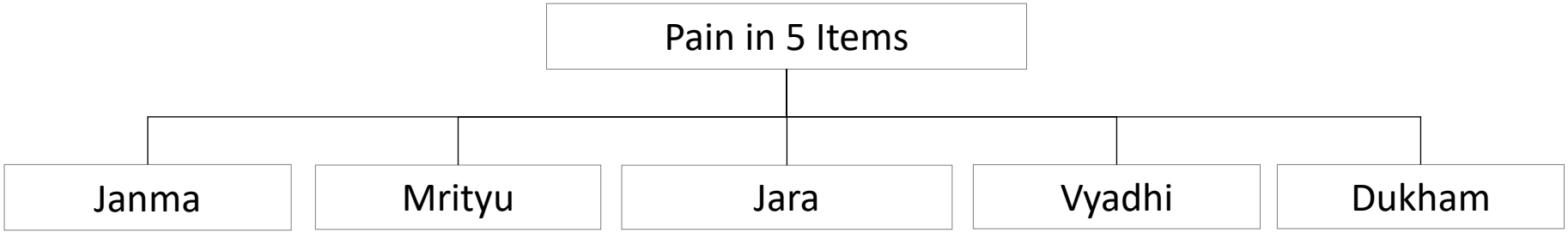


b) See defects, Drawback, Dosha, Disadvantages

c) Anudarshanam :

- Constantly seeing Defects, Reflecting over Problems.

d)



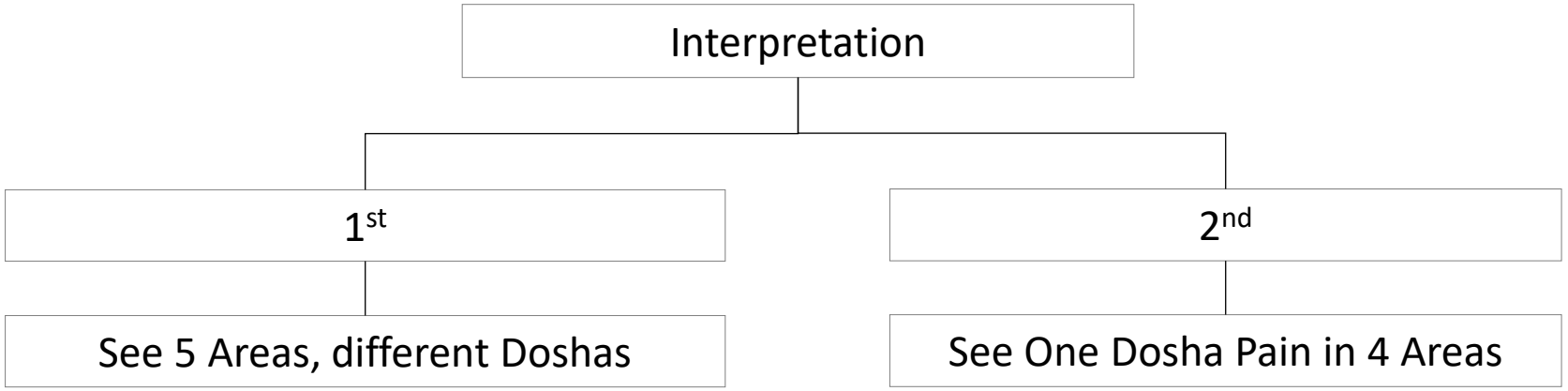
e) In 5 Areas, see Different Doshas – 1st Interpretation.

II) 2nd Interpretation :

a) Dukha Dosha Darshanam in Janma, Mrityu, Jara, Vyadhi

b) See Misery, Pain (Dukham).

III)



IV) a) Janma - Birth

b) Mrityu - Death

c) Jara - Old Age

d) Vyadhi - Diseases

e) Dukham - Pain in Various Areas

V) How to see Dosha in each Area?

a) Bashya Utkarsha Deepika by Sridhara Swamy

b) Commentary which glorifies Commentary of Shankara

c) How Shankara Commentary different from others?

d) Madhusudhana Saraswati

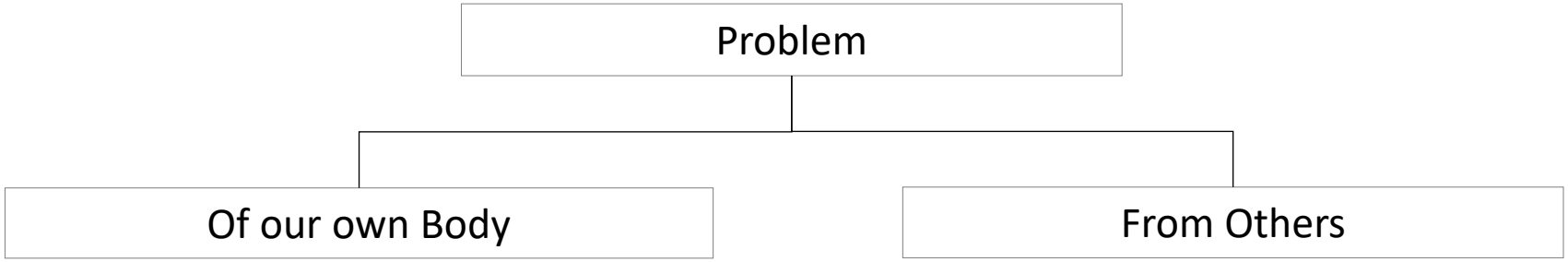
e) Utkarsha = Superiority

f) Dhanapathi Suri - Quotes

- Pains of life from Vishnu Puranam
- Family, Animals etc.

g) Used to get Vairagyam.

h)



VI) a) Sarva Vedanta Siddanta Sara Sagaraha (SVSSS) :

- By Shankara – 1000 Verses

b) Describes pains of life

- Will Develop hatred towards life

c) Both Attachment to life and Hatred to life Bad.

VII) Vivekachudamani :

a) Body = Mala Pandan

b) Excretion outside, can't bear but you are walking Toilet

c) You are putting scents, Show, Make up on such a Body

d) Janma :

- Garba Vasa, live for 9 Months without Complaining, Stretching

e) Pain for Mother and Baby is Birth

f) Nissaranam = Going out

g) Jara - Old Age in Ventilator

h) Dosha Anu-Darshanam – Regularly remind yourself Samsara problem

i) In Old Age, intellect Stultified, Obstruction of Prajnya.

j) Shakti :

- No Strength to get up, Talk, Walk.
- All become a big project.

k) Shakti Nirodha, Prajna Nirodha, Tejaha Nirodha

L) Tejaha = Indriya Samarthyam, Power of Sense Organs to function, loose them.

m) We loose Power to earn, become liability, not productive, become burden to others.

n) Respect comes down or Positive Disrespect because of Prarabda

VIII) a) Baja Govindam :

यावद्वित्तोपार्जनसक्त- स्तावन्निजपरिवारो रक्तः । पश्चाज्जीवति जर्जरदेहे वार्तां कोऽपि न पृच्छति गेहे ॥ ५॥ (भज गोविन्दं भज गोविन्दं...)	**Yavadvittoparjanasakta-** **stavanijaparivaro raktah I** **pascajjivati jarjaradehe** **vartam ko'pi na prcchati gehe II 5 II** **(bhaja govindam bhaja govindam...)**

As long as there is the ability to earn and save, so long are all your dependents attached to you. Later on, when you come to live with an old, infirm body, no one at home cares to speak even a word with you! (Seek Govinda, Seek Govinda…) [Verse 5]

कस्त्वं कोऽहं कुत आयातः का मे जननी को मे तातः । इति परिभावय सर्वमसारम् विश्वं त्यक्त्वा स्वप्नविचारम् ॥ २३॥ (भज गोविन्दं भज गोविन्दं...)	**kastvam ko'ham kuta ayatah** **ka me janani ko me tatah I** **iti paribhavaya sarvamasaram** **visvam tyaktva svapnavicaram II 23 II** **(bhaja govindam bhaja govindam...)**

Who are you? Who am I? From where did I come? Who is my mother/ Who is my father? Thus enquire, leaving aside the entire world of experience (visvam), essenceless and a mere dreamland, born of imagination (svapnavicaram). (Seek Govinda, Seek Govinda…) [Verse 23]

b) Verbal Disrespect is called Paributata

- Object of Insult Apamanam.

c) Do Viveka of Nitya – Anitya Vastu throughout life

d) Iha Amutra Phala Bhoga Viraga

e) Bhagavan provides time for Reflection in Old Age for Spiritual Growth.

f) Before Busy with 3 Mobiles, Old Age, can't press button in One Mobile.

Revision : Chapter 13 – Verse 8 :

I) a) Lord Krishna is enumerating important Virtues for gaining Jnanam

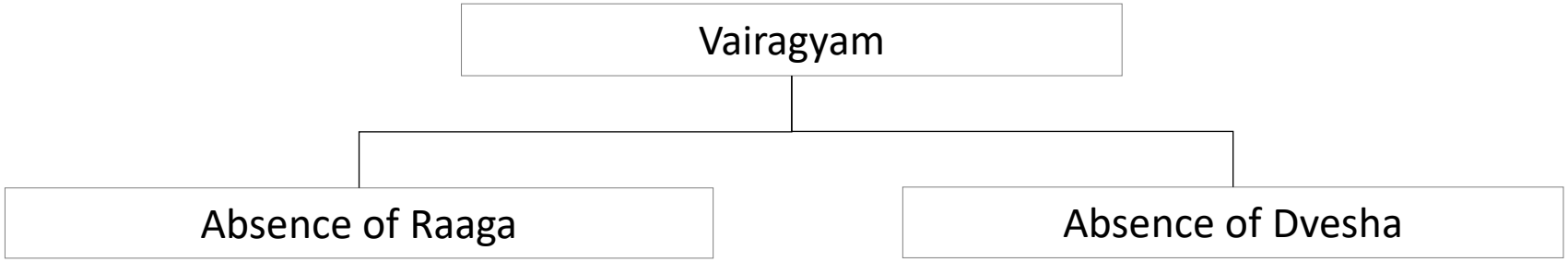
b) Virtues themselves called Jnanam

c) 20 Virtues put together = Sadhana Chatushtaya Sampatti.

II) a) Virtue No. 8 :

- Indriyesham Vairagyam.

b)



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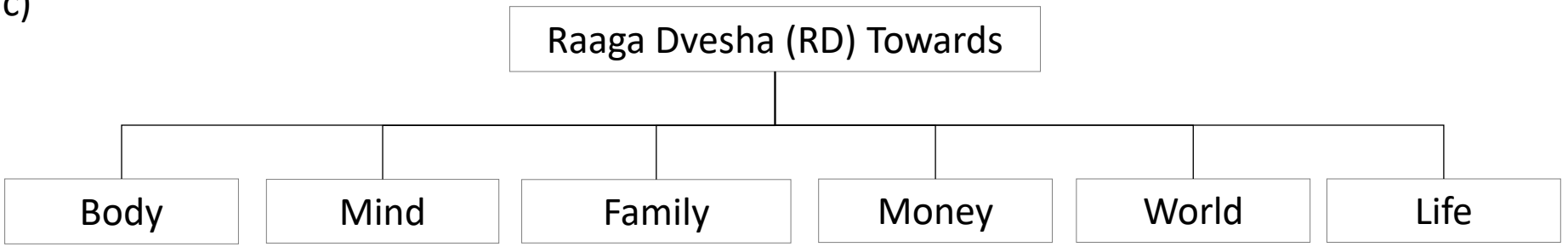

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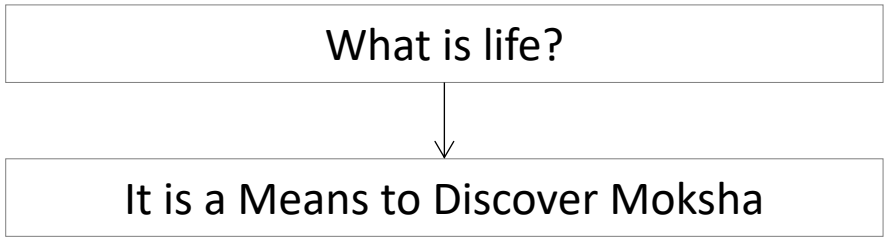

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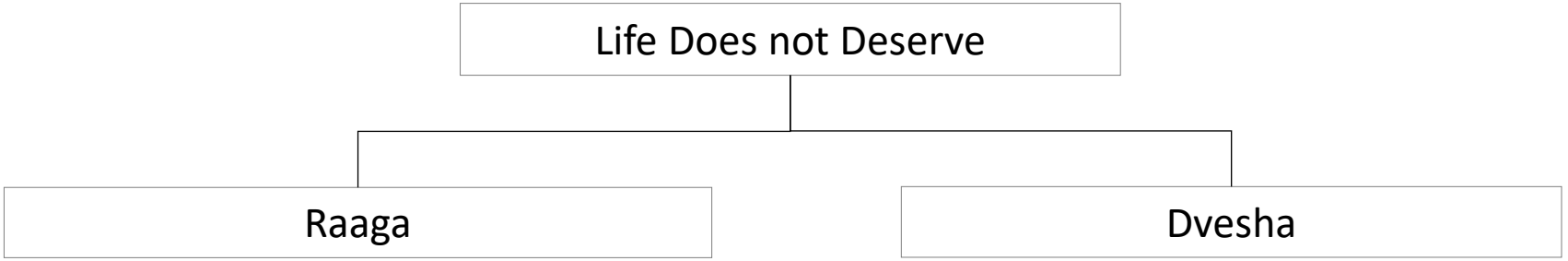


f) Not Sadhyam, not an end in itself

g) Life not useless

h) Life = Sadhanam, instrument, use it to Transcend Raaga Dvesha.

i) First Discover you have Raaga Dvesha Vruttis

j) It is Problem of attachment, Aversion to Objects, people.

III) a) How to get out of Raaga Dvesha?

b) Attachment to Body :

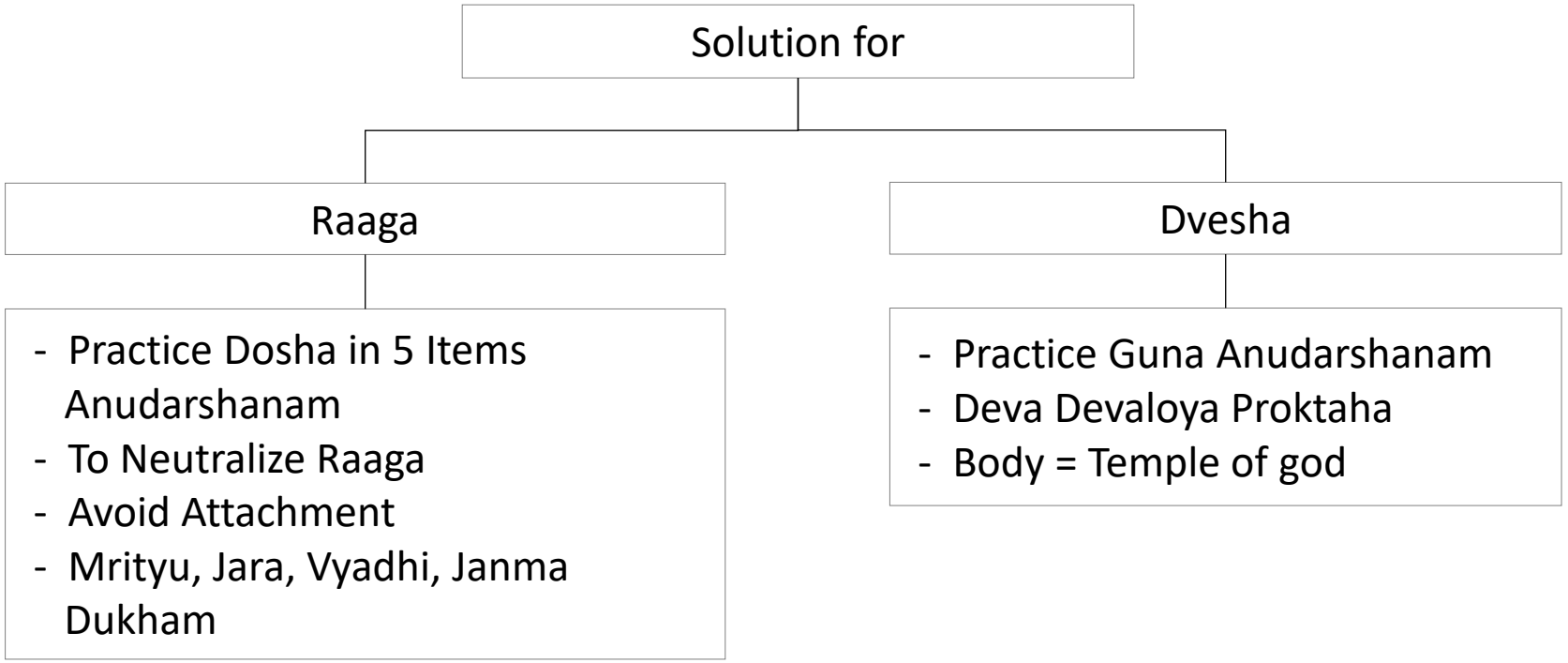
- See Old Age, Disease
- See Dosha.

c) Attachment to Mind :

- See Delusions caused in the Mind.
- Mind Pushes Anitya Pursuits at Body Level.

d) When you see too much Dosha in Body, Mind, family, world, Dvesha, hatred comes.

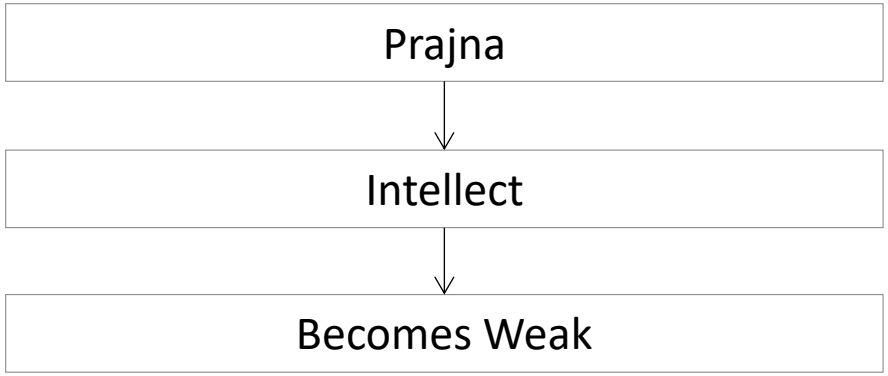
e)



f) See Guna and Dosha in Body, Mind, Family, Wealth, Relations, World, Life

g) Very Important Exercise

IV) a)



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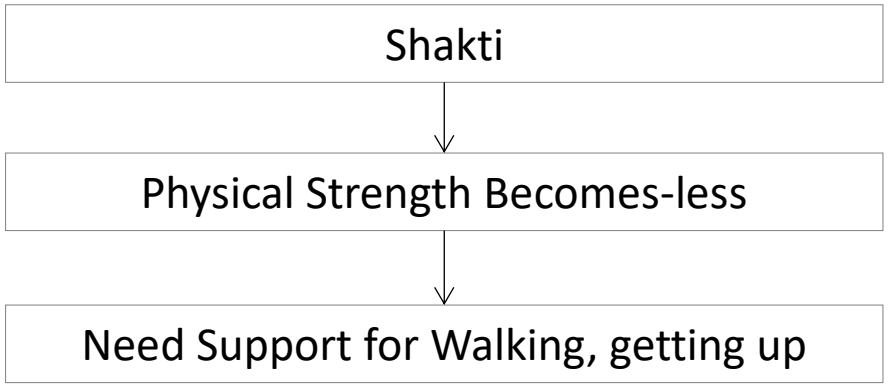

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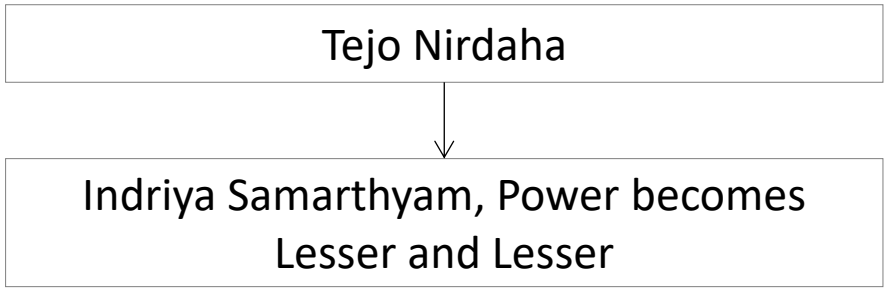

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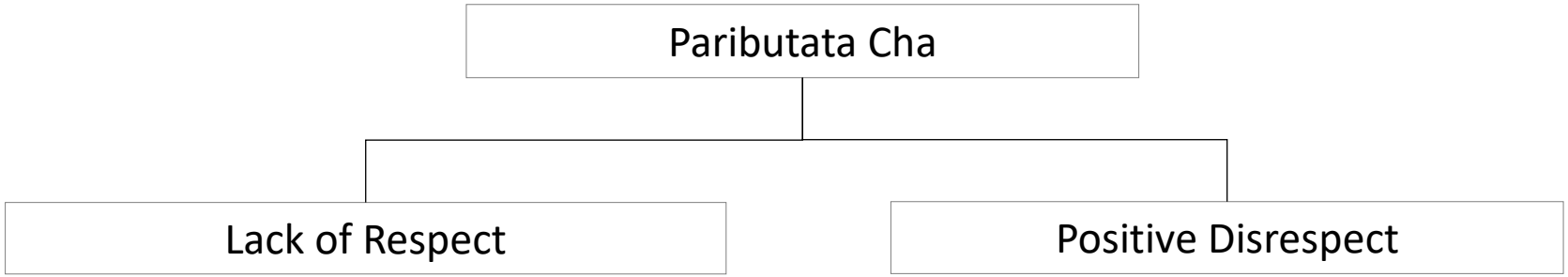


e) When Productive, Earning, Ok

f) 1st Disrespect at Mental level, 2nd Verbal Level 3rd – Physical Level, Don't reply, as though I am Non-existent.

g) Life's Experiences are to Develop Vairagyam

h) Parikshya Lokan - Dukha Anudarshanam

i) Should produce Vairagyam, if not, you are unfortunate

j) You are refusing to learn from life's experiences

k) 1st Chapter – Gita – Arjuna Vishada Yoga

L) All of us go through Vishada to Develop Vairagyam

m) Tatra Tam Buddhi Samyoga

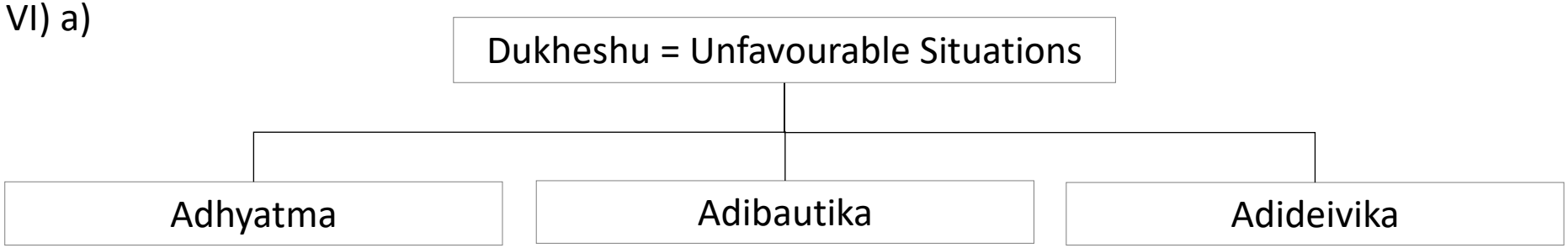
V) a) Paributata = Apamanam

b) Thatha Yadistu Dosha Anudarshanai

c) Seeing Disadvantage in Diseases

d) Shor Vedana, Hasta Vedana, Pada Vedana.

VI) a)



b) This is interpretation No. 1

VII) 2nd Interpretation :

a) Dukha Dosha Anudarshanam

b) Seeing only one Dosha = Dukham in all 4 – Janma, Mrityu, Jara, Vyadihi

c) 1st :

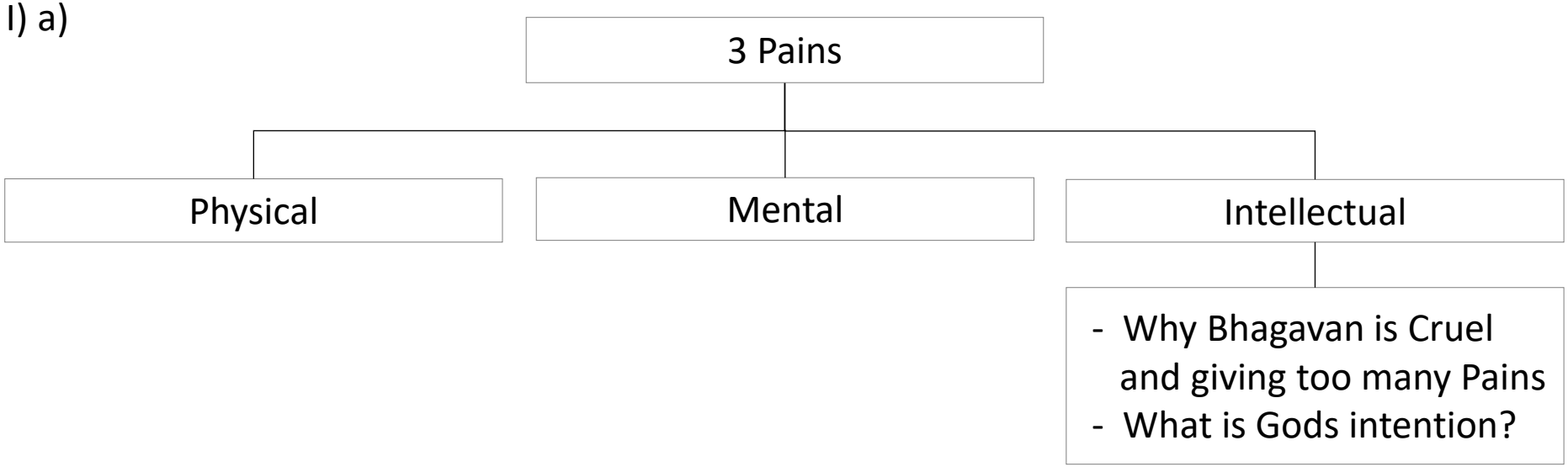
- Seeing Different Doshas in 5 Items.

111) Bashyam : Chapter 13 – Verse 8 Continues…

अथवा—दुःखान्येव दोषः दुःखदोषः तस्य जन्मादिषु पूर्ववत् अनुदर्शनं—दुःखं जन्म, दुःखं मृत्युः, दुःखं जरा, दुःखं व्याधयः।
दुःख- निमित्तत्वात् जन्मादयः दुःखानि, न पुनः स्वरूपेणैव दुःखं इति ।

athavā duḥkhānyēva dōṣaḥ duḥkhadōṣaḥ tasya janmādiṣu pūrvavat anudarśanam — duḥkhaṁ janma, duḥkhaṁ mṛtyuḥ, duḥkhaṁ jarā, duḥkhaṁ vyādhayaḥ |
duḥkhanimittatvāt janmādayaḥ duḥkhaṁ, na punaḥ svarūpēṇaiva duḥkhamiti |

I) a)



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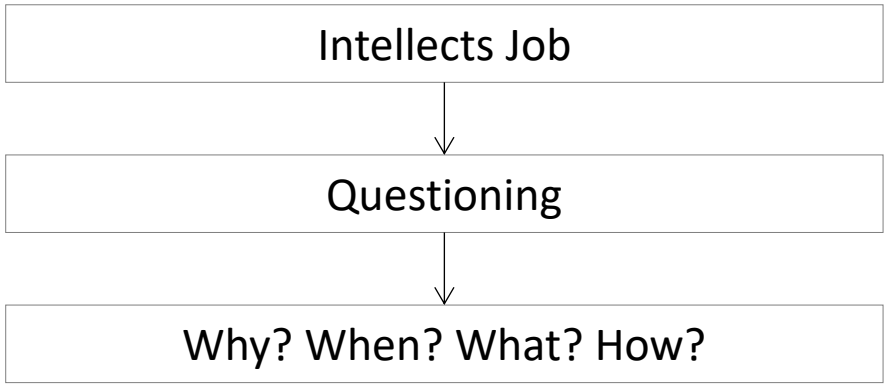


c) Seeing Dukha Dosha = Seeing Physical, Mental, Intellectual Pain

d) Repeatedly seeing Dosha of Pain in Janma, Mrityu, Jara, Vyadhi.

e) Dukham Janma, Dukham Mrityu, Dukham Jara, Dukham Vyadihi

f) Poly Clinic :

- Seeing Eye, Ear, Nose, Throat, Heart, Leg, Hand, Brain, Stomach Doctors in one Clinic

g) Birth, Death – Pain :

- Not True
- They are cause of pain
- Dukha Nimittatvat

h) 4 Items - Cause of Pain, therefore called Pain, not Dukham by themselves.

II) Money gives Joy

- Money = Source, Cause of Joy

III) a) Gritham Vai Ayuhu

b) Ghee = Longetivity, cause of Longetivity

112) Bashyam : Chapter 13 – Verse 8 Continues…

एवं जन्मादिषु दुःखदोषानुदर्शनात् देहेन्द्रियादिविषयभोगेषु वैराग्यं उपजायते । ततः प्रत्यगात्मनि प्रवृत्तिः करणानां आत्मदर्शनाय । एवं ज्ञानहेतुत्वात् ज्ञानं उच्यते जन्मादिदुःख- दोषानुदर्शनम् ॥

ēvaṁ janmādiṣu duḥkhadōṣānudarśanāt dēhēndriyādiviṣayabhōgēṣu vairāgyamupajāyatē | tataḥ pratyagātmani pravṛtti ḥ karaṇānāmātmadarśanāya | ēvaṁ jñānahētutvāt jñānamucyatē janmādiduḥkhadōṣānudarśanam II

I) a) Purva Pakshi :

- How can you take seeing pain as a Spiritual Virtue?

b) Repeatedly thinking of diseases in the Body, Death, Mind goes through Depression, Disgust.

c) How disturbances, Distress in Pain a Virtue?

- Anudarshanena

d) Mind takes form of what you think

e) Enjoying a Disturbed Mind, how it is a Virtue?

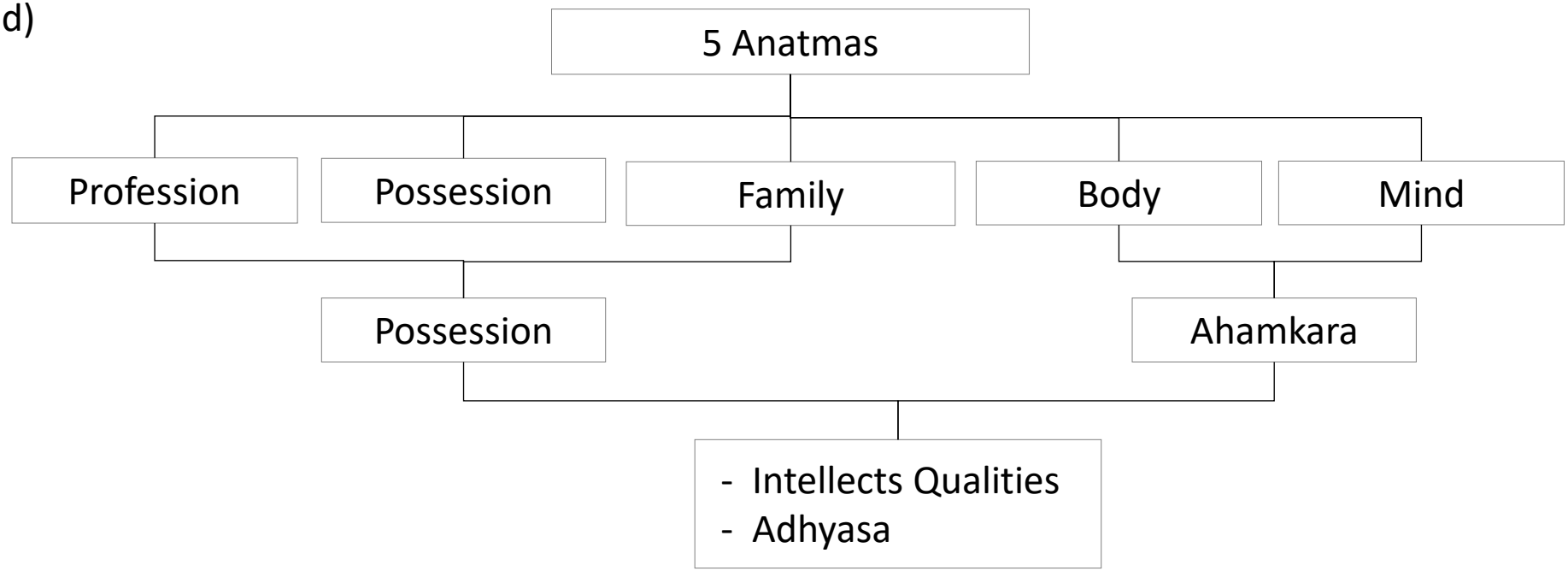
f) How negative thinking a Virtue?

IV) a) Shankara :

b) This is prescribed only when we get into attachment, not all the time

c) When attached to Pancha Maha Anatma, this is Prescribed.

d)



e) When over attached to Pancha Anatma, we increase PORT (Possessions, Obligatory, Duties, Relations, Transactions).

f) Mind all the time Pre-occupied with Anatma.

V) Baja Govindam :

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणीसक्तः । वृद्धस्तावच्चिन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७॥ (भज गोविन्दं भज गोविन्दं...)	**Balastavatkridasaktah** **tarunastavattarunisaktah I** **Vrddhastavaccintasaktah** **parame brahmani ko'pi na saktah II 7 II** **(bhaja govindam bhaja govindam...)**

So long as one is in one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion); so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the supreme Brahman, is (ever seen) attached! (Seek Govinda, Seek Govinda...) [Verse 7]

VI) a) With Raaga, no time for Vedanta

b) Raaga blocks Vedanta

c) What are Problems with Obsession in Pancha Anatmas?

VII) Vivekachudamani

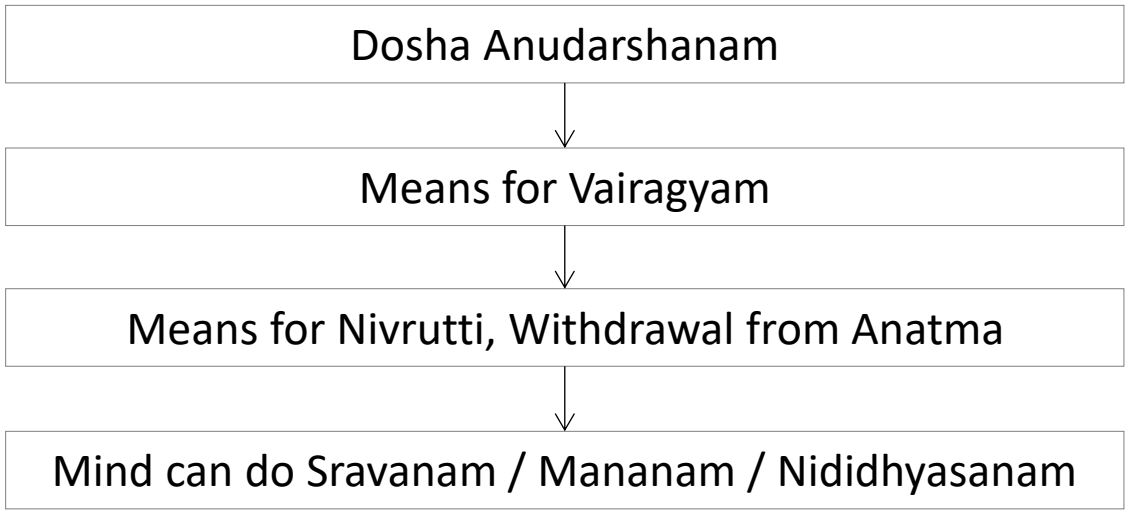
a) Shankara Says Vishaya Anuchintanam is Obstacle to Moksha

b) We Sit but don't listen in Class

VIII) a) Therefore Meditate on Pain - Dosha Anudarshanam

b) Dosha Anudarshanam = Means for Vairagyam.

c)



d) Dosha Darshanam is conditionally prescribed for people who are attached, Over obsessed with 5 Anatmas.

e) If you have a Balanced Mind, repeated Dosha Darshanam is not required

f) See Pains in Sense Pleasures, Consumerist, Materialist Pleasures.

g) Is there a higher Goal

h) Once Vairagyam comes, Addiction to Sense Pleasures will go away.

i) Over attachment to family, Grand Children Goes = Obstacle for Vedanta.

j) Once Detached, can see Pratyag Atma

IX) Jada Bharata Story (Bhagavatam) :

a) Renounces everything, goes to forest for Sravanam / Mananam / Nididhyasanam

b) Sees Deer giving Birth to a Baby and Dying

c) Becomes Dear to the Deer, Renounces Sravanam / Mananam / Nididhyasanam to look after Deer.

d) Mindset of Bharata :

- Continuous thinking of Deer instead of Bhagavan, only Dhyanam of Deer.

X) Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्पश्यति नान्तरात्मन् । कश्चिद्धीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥१॥	Paranci khani vyatrnat svayambhuh tasmat paran pasyati na antaratman ; Kascid dhirah pratyag atmanam aiksat avrtta caksur amrtatvam icchan II 1 II

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [2 - 1 - 1]

a) Mind and Sense Organs should be turned to Self Enquiry

b) Don't be eternally doing Self Enquiry

c) Self enquiry should Culminate in Discovery of Binary format, Atma - Anatma format, Satyam - Mithya format.

d) Therefore seeing Pain in Janma, Mrityu, Jara, Vyadhi is useful, Valid, Purposeful, to get Vairagyam.

e) Pain = Means for Jnanam

= Janma, Mrityu, Adhi Dukha Darshanam.

XI) Anvaya – Verse 8 :

- Indriyartheshu Vairagyam, Anahamakara Eva Cha, Janma Mrityu, Jara, Vyadhi, Dukha Dosha Anudarshanam (One Compound Sentence).

113) Introduction to Chapter 13 – Verse 9 Starts

किञ्च —

kiñca —

Further,

114) Chapter 13 – Verse 9 :

इन्द्रियार्थेषु वैराग्यम्
अनहङ्कार एव च ।
जन्ममृत्युजराव्याधि
दुःखदोषानुदर्शनम् ॥ १३-९ ॥

indriyārthēṣu vairāgyam
anahaṅkāra ēva ca |
janmamṛtyujarāvyādhi
duḥkhadōṣānudarśanam || 13-9||

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain… [Chapter 13 - Verse 9]

I) a) All are expansion of Sadhana Chatushtaya Sampatti

b) Dosha Anu Darshanam = Viveka

c) Dosha – That which leads to Vairagyam.

II) Verse 8 :

1st Line :

- Indriyartheshu Vairagyam = Vairagyam

2nd Line :

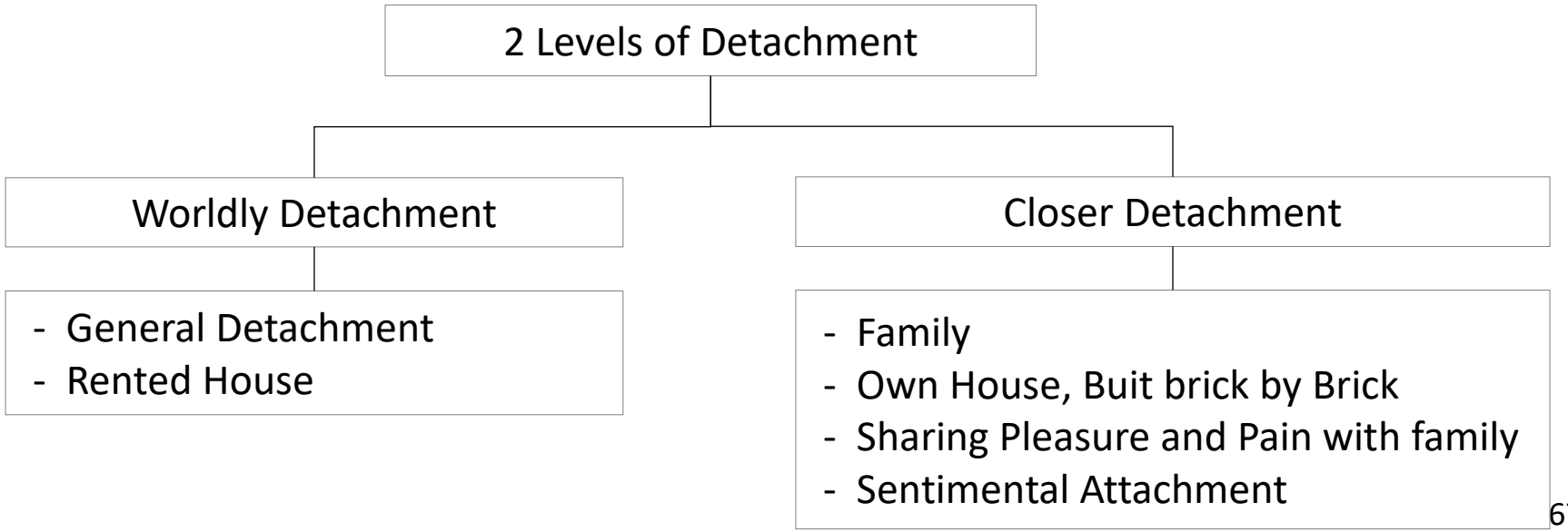
- Janma Mrityu Jara Vyadhi Dukha Dosha Anudarshanam = Viveka.

III) Verse 9 :

a) Asaktihi = Repetition of Vairagyam of Verse 8

b) Why Repetition?

c)



IV) Family attachment :

a) We get lot of benefits because of their presence

b) Attachment is deep

c) Total detachment not possible w.r.t. intimate things and beings.

d) Deeper attachment because of daily interaction = Abhisvangaha, Teevra Raagaha

V) Total Detachment :

a) Physically renounce, no more interaction

b) Go to Himalayas, no mobile, no contact

c) Out of sight, out of mind

d) Sadhus - Claim trees as theirs if they sit under one tree for 5 days.

e) Don't detach from body, can detach from tree not Body, Mind

f) Hence attachment to Body, Mind

g) W.r.t. Teevra Raagaha, reduce attachment, FIR - Reduction.

h) Body - Mind given by Prarabda karma handled by Ishwara

i) I am someone different from Body - Mind

j) We can't eliminate attachment

k) Putra / Putri / Children, Pets

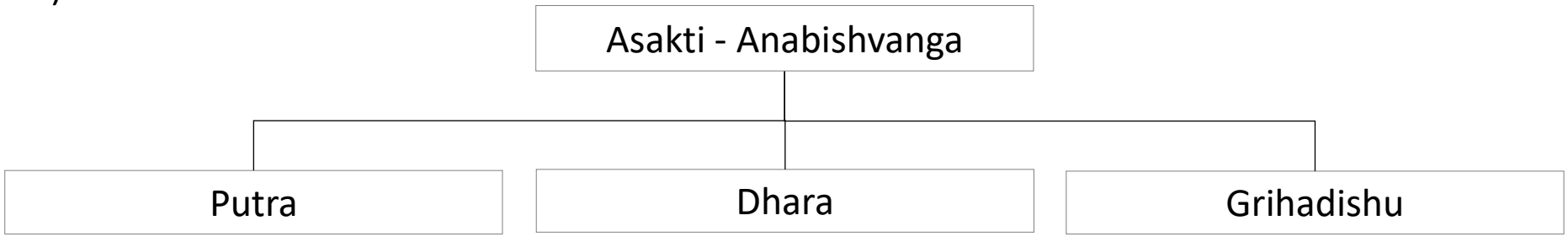
- Dhara - Spouse
- Griha – House / Office.

L) Avoid over attachment

VI) What is attachment, Over attachment?

Attachment	Over Attachment
a) Mamakara Vishaya b) I am Simply Connected, Acquainted c) Less attachment d) Saktihi	a) Ahamkara Vishaya b) They belong to me, I belong to them (Arjuna) c) I Look upon them as me myself d) 2 Bodies - One Soul e) More attachment f) Abhishvangaha

VII)



VIII) 2nd Line :

a) Nityam Cha Samachittavam Anishto Upapattishu

b) Summarizes Karma Yoga as a Virtue

c) What is Indication of Karma Yoga?

d) Simple definition of Karma Yoga :

- Nitya Sama Chittatvam

e) Having balanced mind in all transactions of life

f) Don't have mind with turbulences, emotions all the time

g) Emotion not absent

h) They come as a ripple not a Tornado, Psunami

i) Not strong emotional disturbances, only mild disturbances should be there in life.

j) FIR - Reduction

k) Beautiful, important Shloka, practical lessons of Gita.

Topic No. 115 to 117 :

असक्तिः इति ।। असक्तिः—सक्तिः सङ्गनिमित्तेषु विषयेषु प्रीतिमात्रं, तदभावः असक्तिः । अनभिष्वङ्गः अभिष्वङ्गाभावः । अभिष्वङ्गो नाम सक्तिविशेष एव अनन्यात्मभावनालक्षणः, यथा अन्यस्मिन् सुखिनि दुःखिनि वा "अहमेव सुखी, अहमेव दुःखी च," जीवति मृते वा "अहमेव जीवामि मरिष्यामि च" इति । क्व इति ? आह—पुत्रदारगृहादिषु पुत्रेषु दारेषु गृहेषु—'आदि'ग्रहणात् अन्येष्वपि अत्यन्तेष्टेषु दासवर्गादिषु । तच्च उभयं ज्ञानार्थत्वात् ज्ञानं उच्यते । नित्यं च समचित्तत्वं तुल्यचित्तता—क्व ? —इष्टानिष्टोपपत्तिषु इष्टानां अनिष्टानां च उप- पत्तयः संप्राप्तयः तासु इष्टानिष्टोपपत्तिषु नित्यमेव तुल्यचित्तता। इष्टोपपत्तिषु न हृष्यति, न कुप्यति च अनिष्टोपपत्तिषु । तच्च एतत् नित्यं समचित्तत्वं ज्ञानम् ।।

asaktiḥ śaktiḥ saṅganimittēṣu viṣayēṣu prītimātram,
tadabhāvaḥ asaktiḥ anabhiṣvaṅgaḥ abhiṣvaṅgābhāvaḥ | abhiṣvaṅgō nāma āsaktiviśēṣa
ēva ananyātmabhāvanālakṣaṇaḥ; yathā anyasmin sukhini duḥkhini vā 'ahamēva sukhī,
duḥkhī ca, ' jīvati mṛtē vā 'ahamēva jīvāmi mariṣyāmi ca' iti kva iti
āha — putradāragṛhādiṣu, putrēṣu dārēṣu gṛhē ṣu ādigrahaṇāt anyēṣvapi
atyantēṣṭēṣu dāsavargādiṣu | tacca ubhayaṁ jñānārthatvāt jñānamucyatē | nityaṁ ca
samacittatvaṁ tulyacittatā | kva? iṣṭāniṣṭōpapattiṣu iṣṭānāmaniṣṭānāṁ ca
upapattayaḥ samprāptayaḥ tāsu iṣṭāniṣṭōpapattiṣu nityamēva tulyacittatā | iṣṭōpapattiṣu na
hṛṣyati, na kupyati ca aniṣṭōpapattiṣu | tacca ētat nityaṁ samacittatvaṁ jñānam ॥

Clinging is feeling Pleasure in objects that attract; its absence is 'Non-clinging'. 'Lack of Excessive Love' --- Excessive love is indeed a form of Pleasure that treats what occasions it as identical with Oneself. For example, when another is Glad or Sad, the feeling 'I am glad or Sad', or when another is alive or dead, the feeling 'I am alive or Shall Die'. In Regard to what? To Children, wives, homes, etc. Etc. Refers to others like Dependants who are also causes of it. Both these, Non-clinging and lack of excessive Love, are called Knowledge as they Pro-mote it. And 'Unfailing equanimity' or Sameness of Mind when good or evil happens. One is not elated when good befalls nor gets angry when evil betides. This 'unwavering equanimity' is knowledge.

115) Bashyam : Chapter 13 – Verse 9 Starts…

असक्तिः इति ।। असक्तिः—सक्तिः सङ्गनिमित्तेषु विषयेषु प्रीतिमात्रं, तदभावः असक्तिः । अनभिष्वङ्गः अभिष्वङ्गाभावः । अभिष्वङ्गो नाम सक्तिविशेष एव अनन्यात्मभावनालक्षणः, यथा अन्यस्मिन् सुखिनि दुःखिनि वा "अहमेव सुखी, अहमेव दुःखी च," जीवति मृते वा "अहमेव जीवामि मरिष्यामि च" इति ।

asaktiḥ śaktiḥ saṅganimittēṣu viṣayēṣu prītimātram,
tadabhāvaḥ asaktiḥ anabhiṣvaṅgaḥ abhiṣvaṅgābhāvaḥ | abhiṣvaṅgō nāma āsaktiviśēṣa ēva ananyātmabhāvanālakṣaṇaḥ; yathā anyasmin sukhini duḥkhini vā 'ahamēva sukhī, duḥkhī ca, ' jīvati mṛtē vā 'ahamēva jīvāmi mariṣyāmi ca' iti

I) a) Saktihi :

- Sangah Nimittasta Vishayeshu Matram
- Ordinary liking
- Sakamya Priti w.r.t. endearing objects, beings.

b) What is endearing?

- Which object / Person gives me joy

c) We naturally like person/object, like to have them more and more.

d) General, natural liking = Saktihi

e) Priti Matram : General

f) When Object / Person goes, we have mental disturbance for a few days.

g) Thereafter get used to it

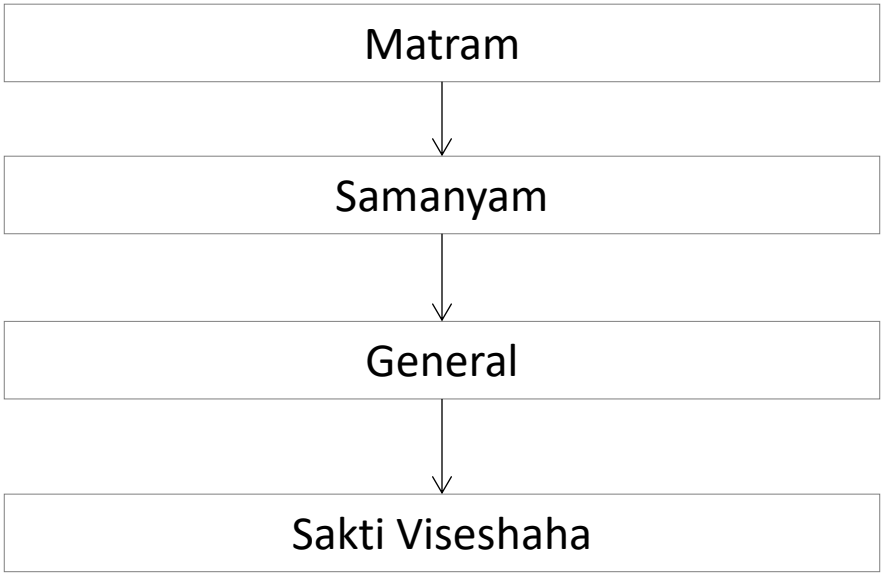
h) Samanya Priti Matram

i) Person sitting next in Class goes for 6 Months USA - Baby Sitting = Samanya Priti Matram

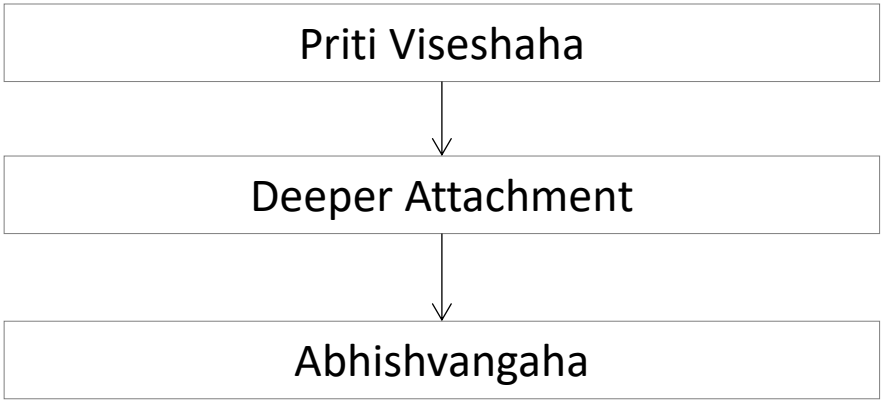
= Samsarga Adhyasa

II) a) Samanya Priti Matram Abhava = Asaktihi

b)



III) a)



b) In the absence of Object / Person can't imagine to continue my life

c) Atma Bavena Lakshana

d) Total identification with object or person

e) I am that person

f) I am you, you are I = Tadatmaya Adhyasa

IV) a) When another person goes through Pain / Pleasure, I go through Pain / Pleasure with same or more intensity (in extreme cases).

b) Person develops symptoms of same disease, because of identification, in extraordinary Cases.

c) Jivati Mriteva :

- Other person Alive, I am Alive
- Other person Dead, I am Dead
- Couple together for 60 Years in Marriage.

d) If not Mature, No Vairagyam, Big Shock when person Leaves.

V) Vedanta :

a) Gita – Chapter 2 :

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि । तथा शरीराणि विहाय जीर्णान् अन्यानि संयाति नवानि देही ॥ २-२२॥	**vāsāṁsi jīrṇāni yathā vihāya** **navāni gṛhṇāti narō'parāṇi |** **tathā śarīrāṇi vihāya jīrṇāni** **anyāni saṁyāti navāni dēhī || 2-22 ||**

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.[Chapter 2 - Verse 22]

b) No. 2 Jivas can be together all the time… Law of Karma

c) All Jivas are moving about, knocking here and There is our experience in Waking state.

d) Because of Prarabda, we are together for a few years.

e) Before the birth of body, Jiva in Another Loka, another Body = Fact

f) One Janma, not truth of life

g) Read Puranas for the revelation of this truth

h) When Bhagawan takes away a spouse, he gives Sanyasa Ashrama to start Sravanam, Mananam, Nidhidhyasanam.

VI) a) Swami Chinmayananda :

- **Alone to the alone (Brahman) travel all alone, is our Spiritual journey.**

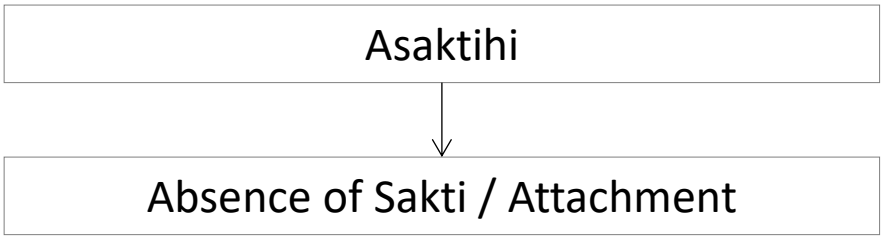
b) You make your Spiritual journey, not your spouse

c) That is fact of this world

d) Family life is an opportunity to serve and grow out

Revision : Chapter 13 - Verse 9 :

I) a)



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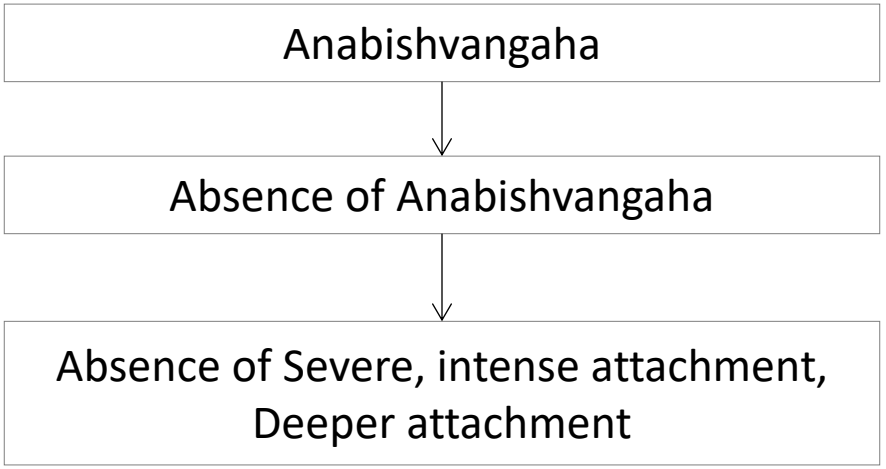
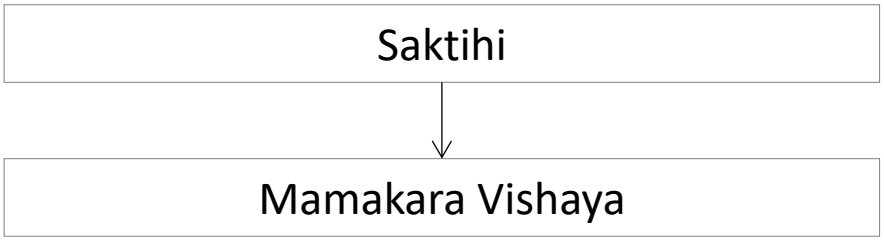


c) Different in Degree of emotion w.r.t Objects in the world, People, Possessions

d) How do you Measure intensity of attachment?

e)



II) a) Abhi - Shvangaha :

- Ahamkara Vishaya, me myself, Arjuna Vishada Yoga.

b) Ananyatma Bavana Lakshana

c) Other Person – Visually Different

d) Experientially, look upon that person as myself

e) No Psychological Difference between 2 Persons

f) Anayasmin Sukhi, Dukhinaha

g) Another person goes through pleasure and Pain

h) I feel pain more intensely than others.

i) Mother - Daughter

Mother - Son

j) Mother suffers more than the son, intense attachment

k) No attachment experience in Sleep, I am Turiya Atma.

L) Irrational exaggeration happens in Jagrat

m) W.r.t. intense attachment, can't eliminate totally.

n) FIR Can reduce

p) States have different mourning dates for different ministers.

q) No question of life long mourning

- Life moves on.

III) a) Understand :

- Every Jiva has to make his own journey in this world.

b) Each one works for his own spiritual growth

c) Load on shoulders, Son can help

d) Father hungry, son can't eat.

e) Father unwell, son can't take terrible medicines

f) Certain things can share in the world

g) Come into the world, do karma, go to next life

h) We are all together separated at home or office or Class because of Karma.

i) Understand total life patter in Vedantic vision

j) Remember :

- Reduce attachment.

k) Ramayana :

- Trees uprooted floating
- Joined together in Lake, separated by wind.

L) In our life, Karma = Wind brings together, separates

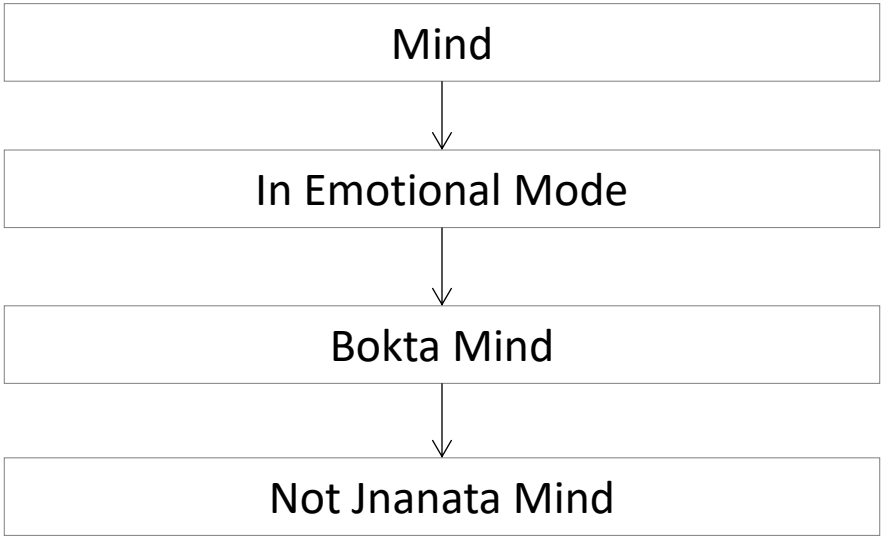
= Fact of life

m) Dilute attachment and consequent disturbances caused by attachment.

n) Learn life's factors when healthy, together

o) No use starting Samsara details during bereavement period.

IV) a)



b) Learn Gita lessons when everything is working fine for you

c) Knowledge should be Available, Pop Up, during Shocks in life.

d) Don’t Dig Well when house is on Fire = Unintelligent.

e) When Prarabda is good, all healthy, Study Gita.

f) Fire extinguisher = Healthy, wise mind

- Press to handle when fire is burning.

g) These points important, hence repeated.

116) Bashyam : Chapter 13 – Verse 9 Continues…

क्व इति ? आह—पुत्रदारगृहादिषु पुत्रेषु दारेषु गृहेषु—'आदि'ग्रहणात् अन्येष्वपि अत्यन्तेष्टेषु दासवर्गादिषु । तच्च उभयं ज्ञानार्थत्वात् ज्ञानं उच्यते ।

kva iti āha — putradāragṛhādiṣu, putrēṣu dārēṣu gṛhē ṣu ādigrahaṇāt anyēṣvapi atyantēṣṭēṣu dāsavargādiṣu | tacca ubhayaṁ jñānārthatvāt jñānamucyatē |

I) a) In which area is higher degree of attachment called Abhishvanga?

b) Putra, Dhara (Wife), Grihadishu (Houses).

c) Adigrahanat - Any other thing that with which we have close relationships.

d) Helpers, Pets, Nurses

e) Be alert, careful, can get attached

f) This is Asaktihi Anabishvanga.

II) a) When we have more Raaga, dvesha, they will occupy our mind constantly.

b) All objects of attachment and deeper attachment cause preoccupation of mind and hence we have no time for Sravanam / Mananam / Nididhyasanam.

c) We end up with a shallow, hollow mind, perturbed reactive mind.

d) Can have wonderful Asanam but Mind not in Vedanta.

e) Pre-occupation is about attachment, not serious about Mananam.

f) Restrain is called Jnana Sadhana and Jnanam itself Lakshanaya.

117) Bashyam : Chapter 13 – Verse 9 Continues…

नित्यं च समचित्तत्वं तुल्यचित्तता—क्व ? —इष्टानिष्टोपपत्तिषु इष्टानां अनिष्टानां च उप- पत्तय: संप्राप्तय: तासु इष्टानिष्टोपपत्तिषु नित्यमेव तुल्यचित्तता। इष्टोपपत्तिषु न हृष्यति, न कुप्यति च अनिष्टोपपत्तिषु । तच्च एतत् नित्यं समचित्तत्वं ज्ञानम् ॥

nityaṁ ca samacittatvaṁ tulyacittatā | kva? iṣṭāniṣṭōpapattiṣu iṣṭānāmaniṣṭānāṁ ca upapattayaḥ samprāptayaḥ tāsu iṣṭāniṣṭōpapattiṣu nityamēva tulyacittatā | iṣṭōpapattiṣu na hr̥ṣyati, na kupyati ca aniṣṭōpapattiṣu | tacca ētat nityaṁ samacittatvaṁ jānam ॥

III) 2nd Line :

- Nityam Sama Chittatvam Isha Anishta Upapatteshu…

a) Summary of Chapter 3

b) Gita – Chapter 3 :

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा । निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३० ॥	**mayi sarvāṇi karmāṇi** **sannyasyādhyātmacētasā |** **nirāśīrnirmamō bhūtvā** **yudhyasva vigatajvaraḥ || 3-30 ||**

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

c) Jvaram = Mental Feverishness, Pangs, Stress

d) Vigata Jvaram :

- Avoiding mental Stress / Pangs.

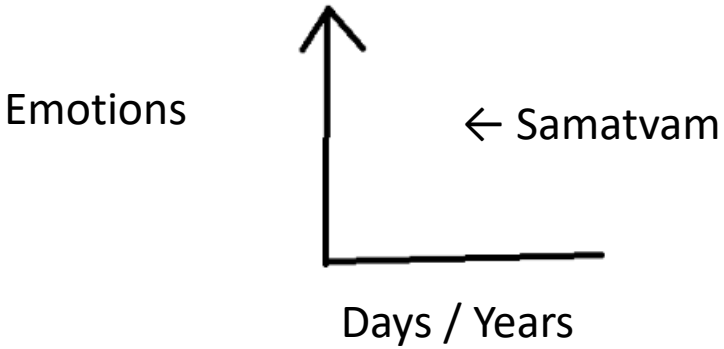
e) Samachittatvam :

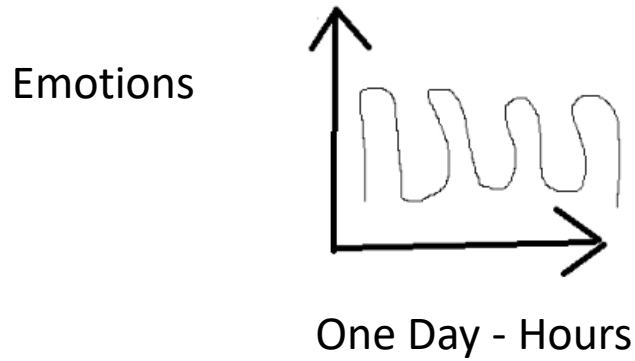
- Enjoy mental poise, relaxation

f) Important Virtue.

g) Nityam Samachittatvam Tulye Chittam :

- Mental, emotional balance Graph.

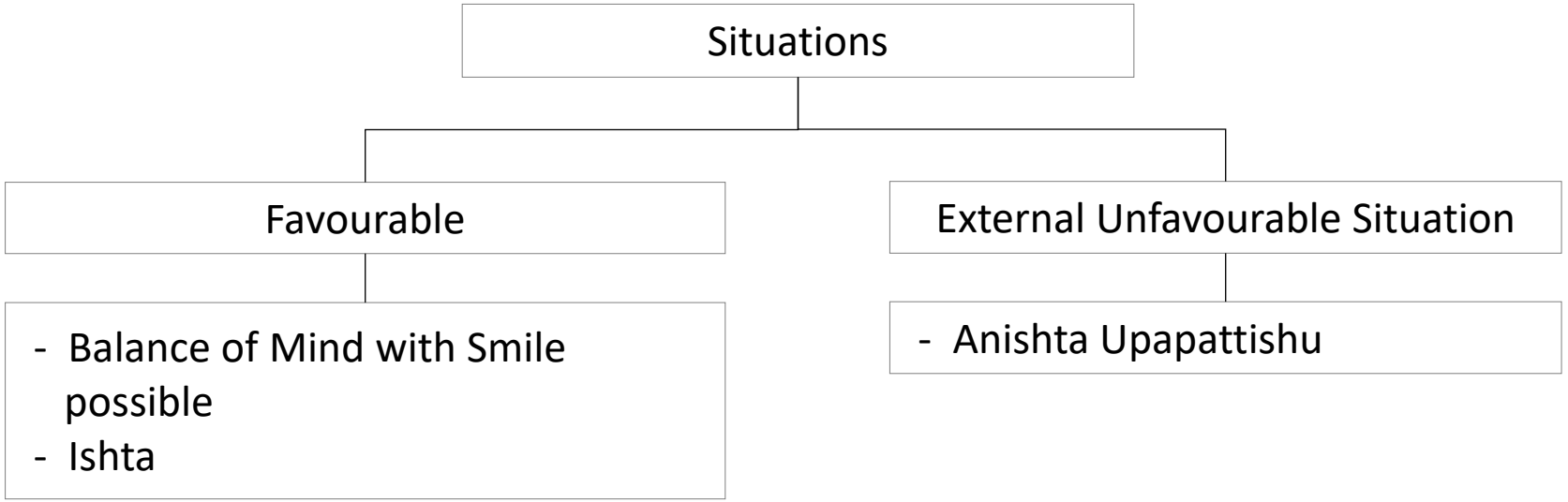




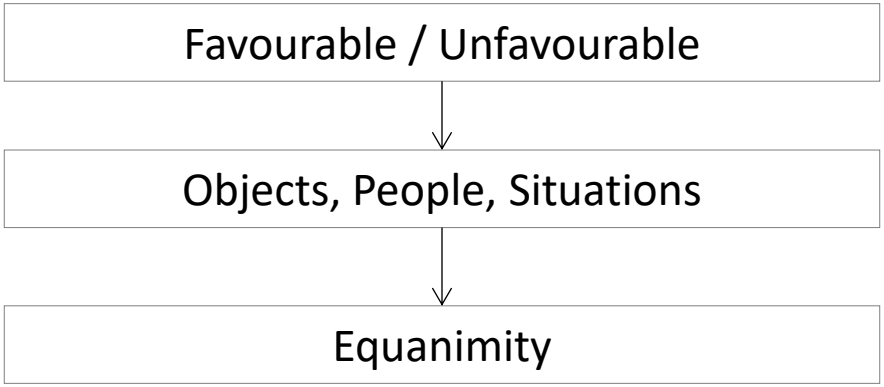
h) Avoid Zigzag Condition.

IV) a) Kva? When

b)



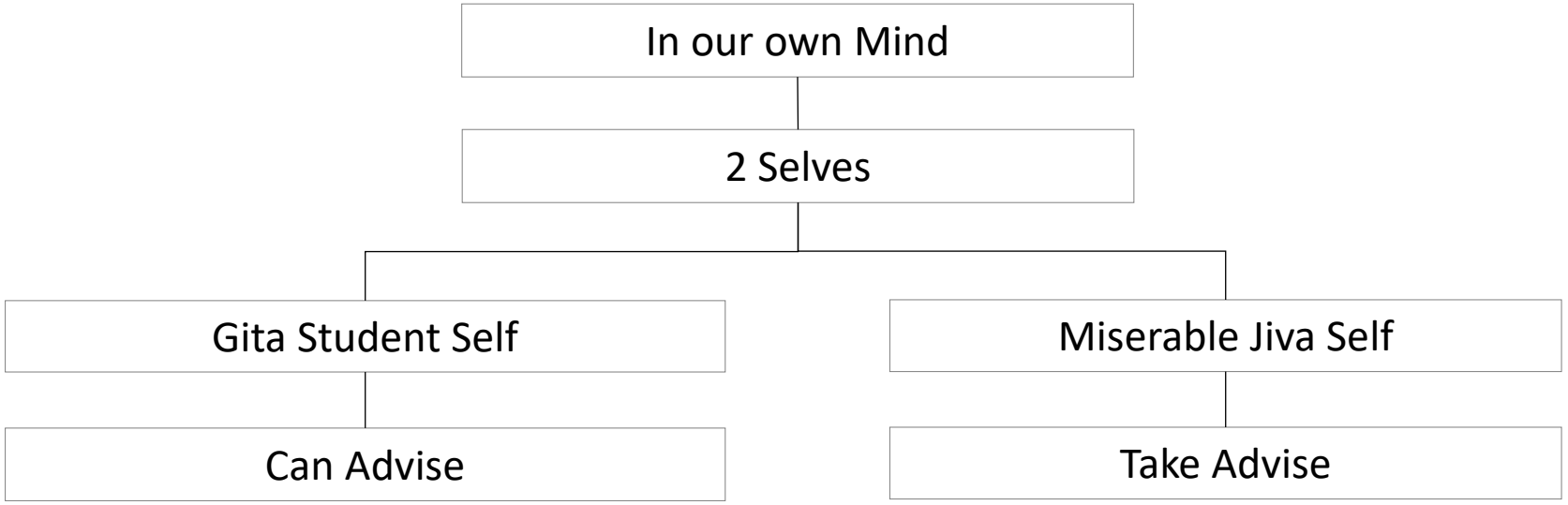
c)



d) When Unfavourable Situations arrive for others, We are Para Padesha Panditaha

e) We become Great Philosophers of life.

f)

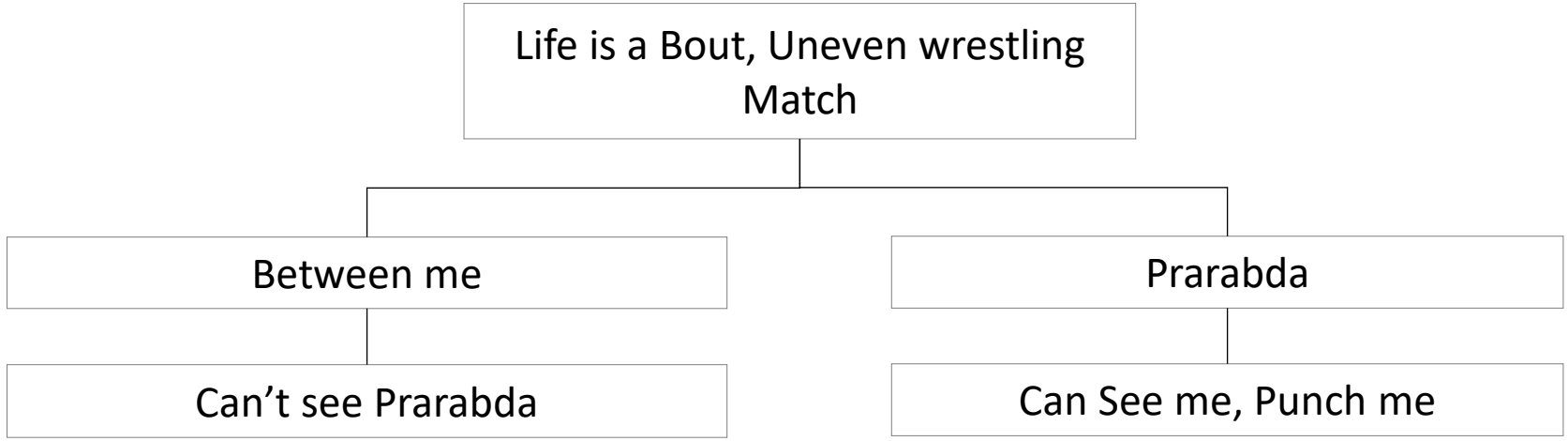


g) Sampraptaya = Arrival of Situations for myself

h) Events are Unpredictable, Uncontrollable.

i) We have Limited powers.

j)



V) Only Solution for Prarabda :

a) Raise our tolerance level (Titiksha)

VI) Gita – Chapter 2 :

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः । आगमापायिनोऽनित्या तांस्तितिक्षस्व भारत ॥ २-१४॥	mātrāsparśāstu kauntēya śītōṣṇasukhaduḥkhadāḥ | āgamāpāyinō'nityāh tāṃstitikṣasva bhārata || 2 - 14 ||

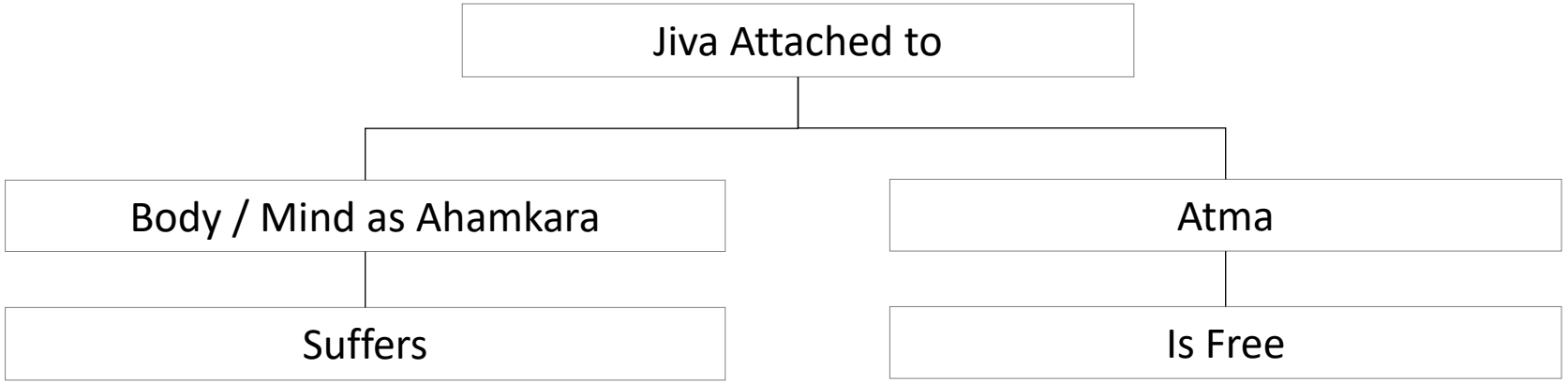
The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ । समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ २-१५॥	yaṃ hi na vyathayantyētē puruṣaṃ puruṣarṣabha | samaduḥkhasukhaṃ dhīraṃ sō'mṛtatvāya kalpatē || 2-15 ||

That firm man whom surely these afflict not, O Chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self.[Chapter 2 - Verse 15]

a) Events give Pleasure, Pain to a Jiva Residing in the Body - Mind Complex

b)



c) Most important Virtue for a Seeker is Titiksha, Tolerance, equanimity

d) Equanimity is Directly Proportional to Tolerance

e) Gita – Chapter 13 :

असक्तिरनभिष्वङ्गः
पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वम्
इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ
putradāragṛhādiṣu |
nityaṃ ca samacittatvam
iṣṭāniṣṭōpapattiṣu || 13-10||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable… [Chapter 13 - Verse 10]

- Balance of Mind through Tolerance = Karma Yoga.

f) Gita – Chapter 2 :

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

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

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

- Samatvam Yoga Uchyate = Karma Yoga.

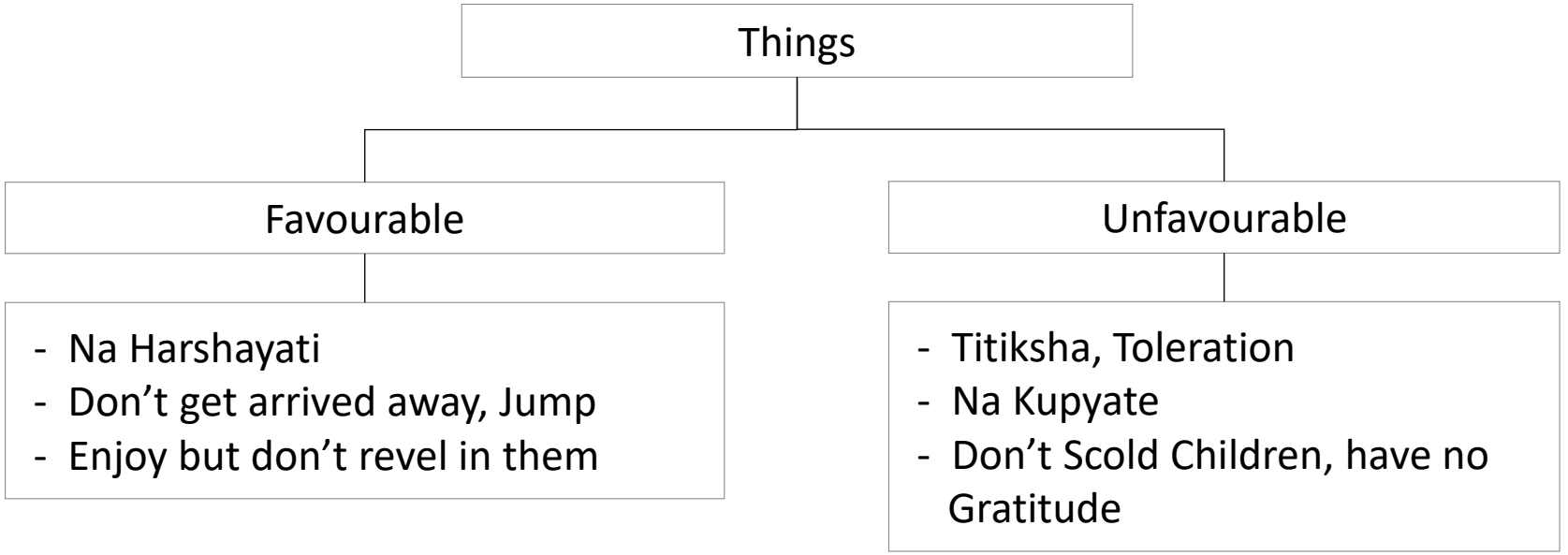
g) Gita – Chapter 2 :

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते । तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ २-५० ॥	**buddhiyuktō jahātīha** **ubhē sukṛtaduṣkṛtē |** **tasmād yōgāya yujyasva** **yōgaḥ karmasu kauśalam || 2-50 ||**

Endowed with the wisdom of evenness of mind, one casts off in this life both good deeds and evil deeds; therefore, devotee yourself to yoga. Skill in action is yoga. [Chapter 2 – Verse 50]

VII) What is Tulya Chittaha?

a)



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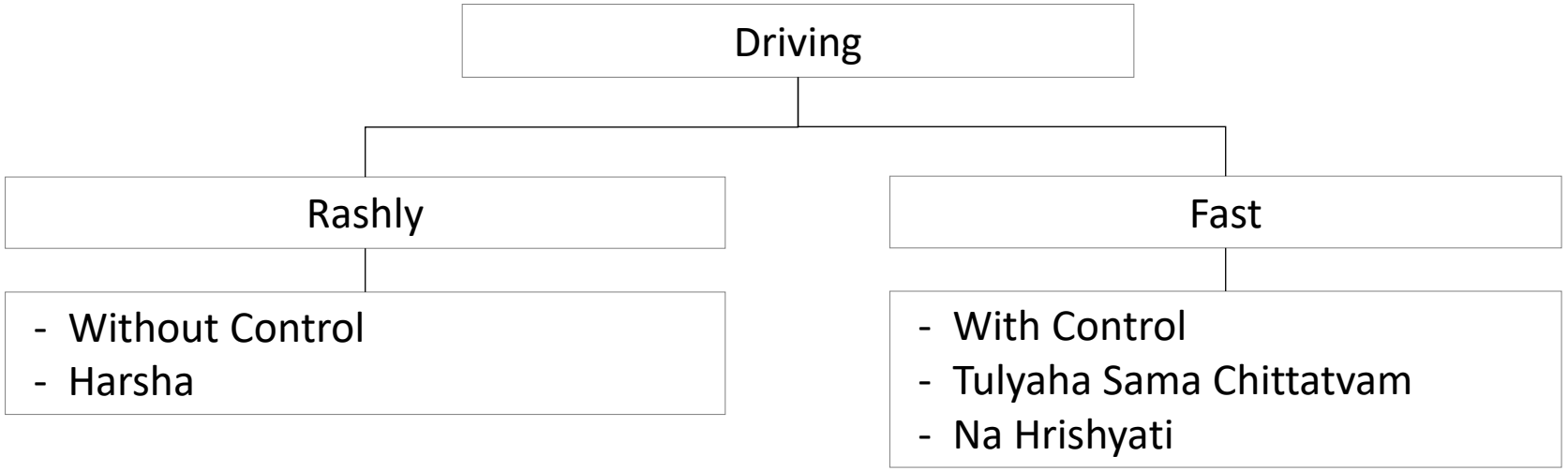


c) Na Kupyati : When I want, nobody is around me.

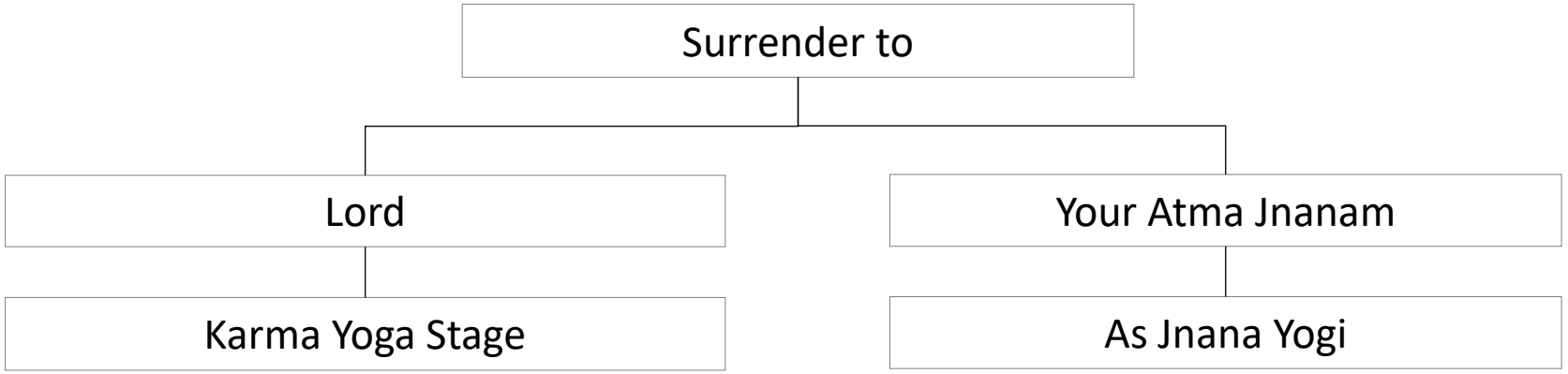
d) Getting help from others, depends on Prarabda.

e) Example : Dasharatha :

- Had 4 Sons – Gems
- No one around him when he died, Prarabda not favourable.

f) When Prarabda is favourable, Devatas will also be around.

g)



h) Other than Bhakti - No remedy for Ups and Downs of life

i) Etat Samachittatvam is Jnana Sadhana

j) No verb, all enumeration of virtues in Anvaya

VIII) Anvaya :

- Enumeration of Virtues.

a) Asaktihi

b) Putra Dhara Griha Dishu Anabishvangaha

c) Nityam

d) Ishta Nishta Upa Pattishu

e) Sama Chittatvam Cha

118) Introduction to Chapter 13 – Verse 10 Starts

किञ्च —

kiñca —

And,

119) Chapter 13 – Verse 10 :

असक्तिरनभिष्वङ्गः
पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वम्
इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

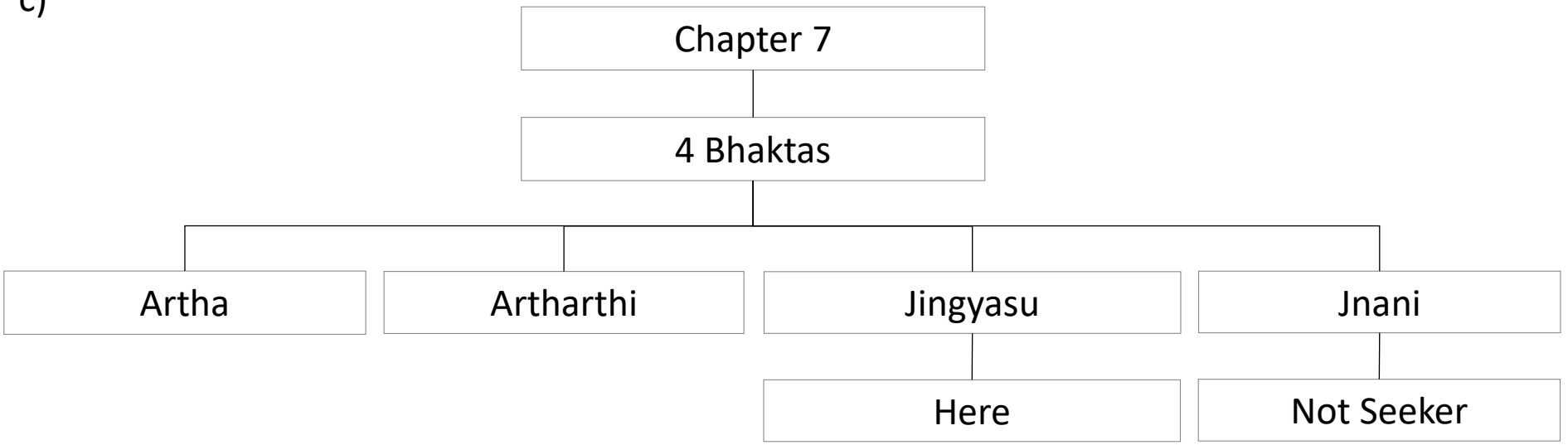
asaktiranabhiṣvaṅgaḥ
putradāragṛhādiṣu |
nityaṃ ca samacittatvam
iṣṭāniṣṭōpapattiṣu || 13-10||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable… [Chapter 13 - Verse 10]

I) a) Summary of Entire Madhyama Shatkam (Chapter 7 - Verse 12) in this verse.

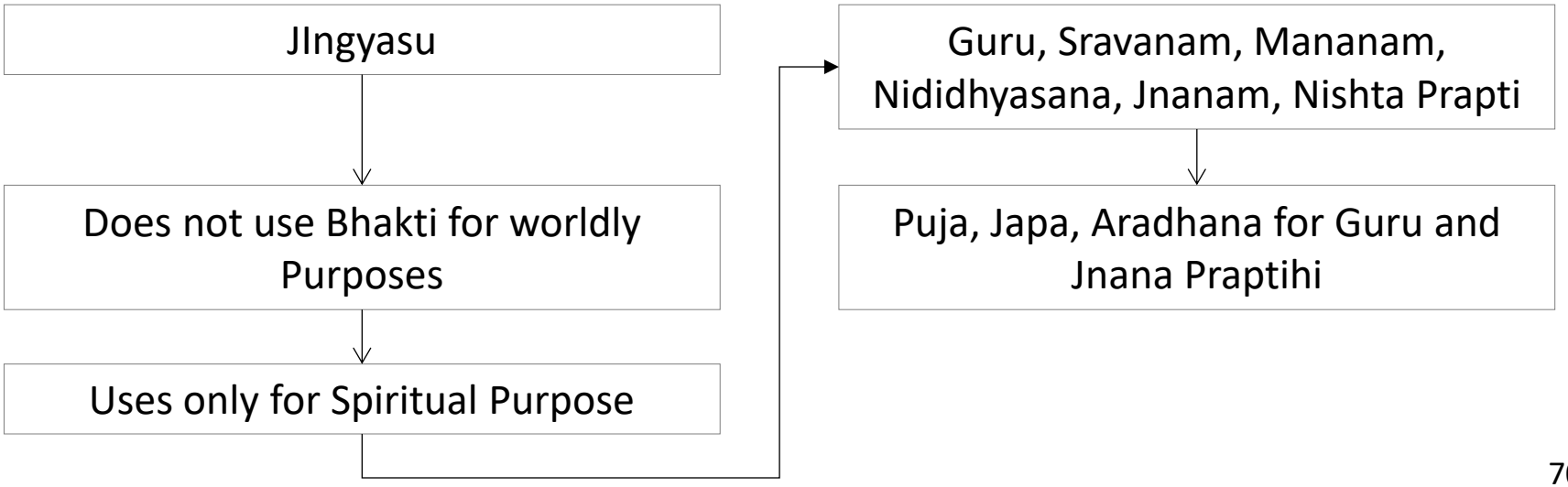
b) Bhakti Highlighted

c)



d) Virtues to be followed by Jingyasu Bhakta, Spiritual Seeker.

e)

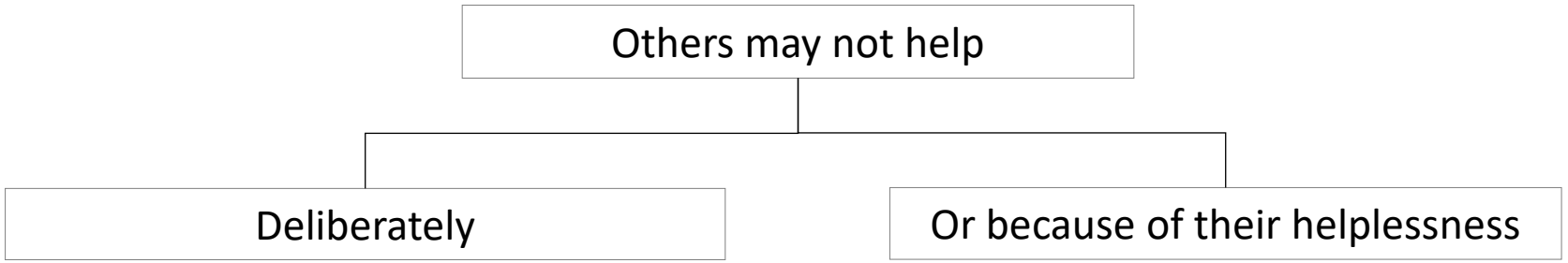


II) Mayi Cha Ananya Yogena Baktihi

a) I always feel I have support of the Lord even if whole world deserts me.

b) Inner Courage is useful.

c)



d) That Courage gives Titiksha and Balance of Mind also

e) Bhakti increases Titiksha

f) Titiksha Increases equanimity

g) Need presence of Lord in my Heart in the form of Ishta Devata Until I discover God as myself.

h) I Deserve Strength, Courage from Ishta Devata

III) What is the training ground?

a) Be alone without external Support

b) Stop Support from others

c) Get Support from God

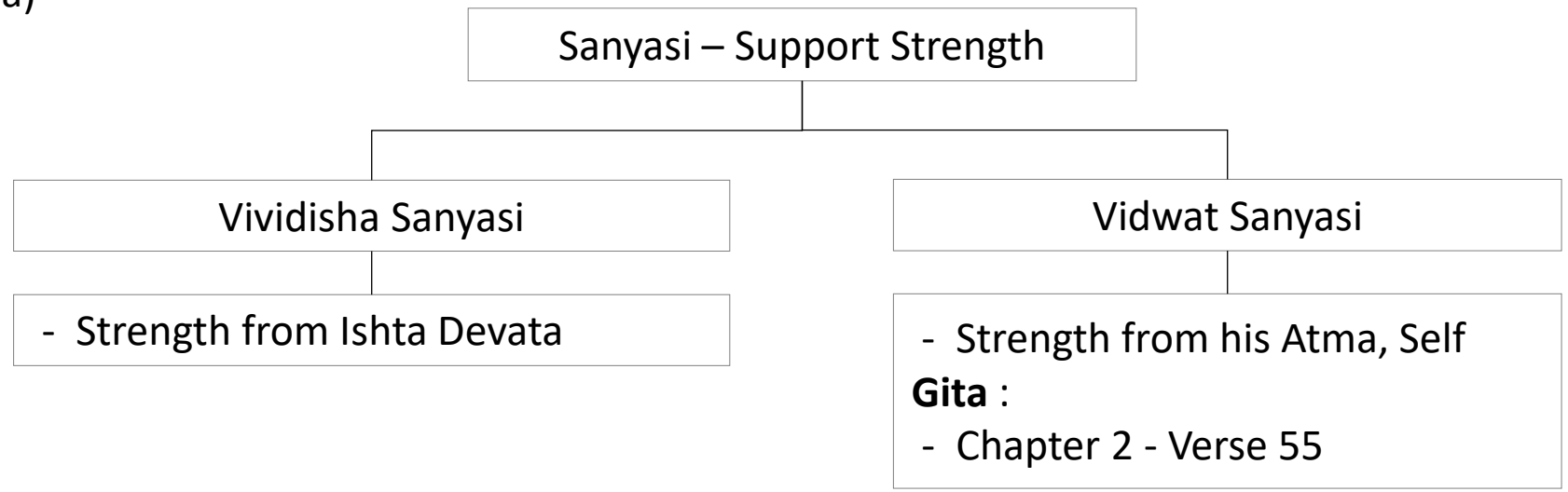
d) Convert needing Physical companion to internal dependence.

e) Go for walk alone

f) Go to some Place and alone for one week

g) Sarva Sangha Parityaga, Entire Sanyasi life is training to live without moral, emotional External Dependence.

IV) 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) This temporary Sanyasa is Vivikta Desha Sevitvam.

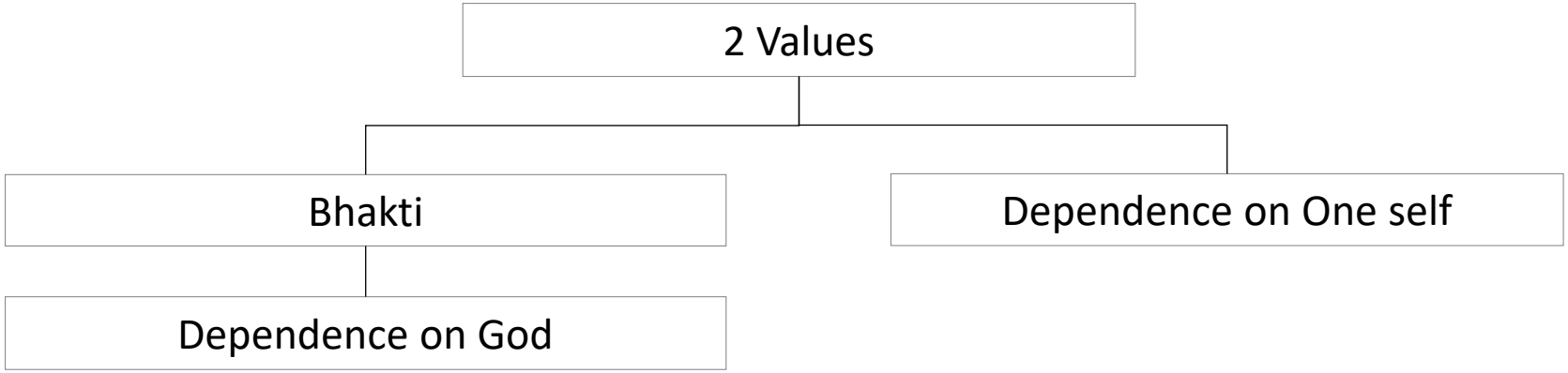
V) a) Swami Chinmayananda Sadhana Camp

b) Walk – Do Nididhyasanam of Class

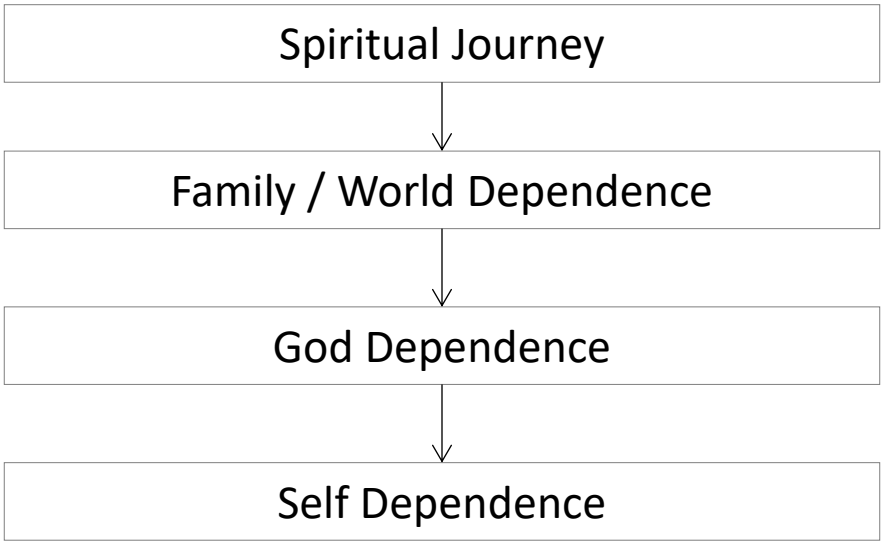
c) In Siddhabari, Can't get rid of Gossip.

d) Its an Opportunity to be Emotionally Independent

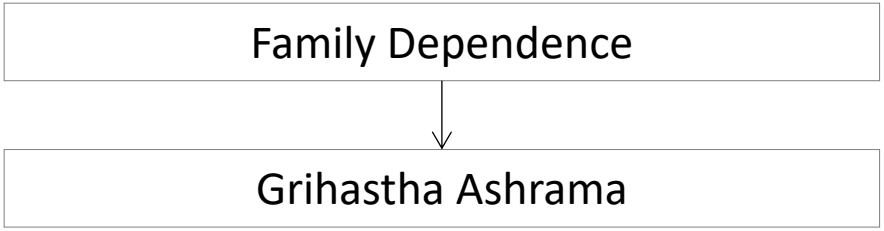
e)



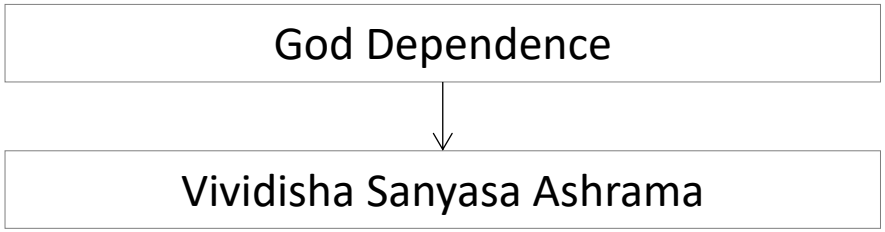
f)


Spiritual Journey
Family / World Dependence
God Dependence
Self Dependence

g)


Family Dependence
Grihastha Ashrama

h)


God Dependence
Vividisha Sanyasa Ashrama

i)

Self Dependence

↓

Vidwat Sanyasa Ashrama

Topic No. 120 to 123 :

मयि इति ॥ मयि च ईश्वरे अनन्ययोगेन—अपृथक्समाधिना "न अन्यो भगवतो वासुदेवात् परः अस्ति, अतः स एव नः गतिः" इत्येवं निश्चिता अव्य- भिचारिणी बुद्धिः अनन्ययोगः, तेन भजनं भक्तिः न व्यभिचरणशीला अव्यभि- चारिणी। सा च ज्ञानम् । विविक्तदेशसेवित्वं, विविक्तः स्वभावतः संस्कारेण वा अशुच्यादिभिः सर्पचोरव्याघ्रभयादिभिश्च रहितः, अरण्यनदीपुलिनदेवगृहादिः विविक्तो देशः, तं सेवितुं शीलं अस्य इति विविक्तदेशसेवी, तस्य भावः विविक्तदेशसेवित्वम् । विविक्ते हि देशे चित्तं प्रसीदति यतः, ततः आत्मादिभावना विविक्ते संजायते । अतः विविक्तदेशसेवित्वं ज्ञानं उच्यते । अरतिः अरमणं जनसंसदि, जनानां प्राकृतानां संस्कारशून्यानां अविनीतानां संसत् समवायः जनसंसत्; न संस्कारवतां विनीतानां संसत्, तस्याः ज्ञानोपकारित्वात् । अतः प्राकृतजनसंसदि अरतिः ज्ञानार्थत्वात् ज्ञानम् ॥

mayi ca īśvarē ananyayōgēna apr̥thaksamādhinā ‘na anyō bhagavatō vāsudēvāt paraḥ asti, ataḥ sā ēva naḥ gatiḥ’ ityēvaṁ niścitā avyabhicāriṇī buddhiḥ ananyayōgaḥ, tēna bhajanaṁ bhaktiḥ na vyabhicaraṇaśīlā avyabhicāriṇī | sā ca jn̄ānam | viviktadēśasēvitvam, viviktaḥ svabhāvataḥ saṁskārēṇa vā aśucyādibhiḥ sarpavyāghrādibhiśca rahitaḥ araṇyanadīpulinadēvagr̥hādibhirviviktō dēśaḥ, taṁ sēvituṁ śīlamasya iti viviktadēśasēvī, tadbhāvaḥ viviktadēśasēvitvam | viviktēṣu hi dēśēṣu cittaṁ prasīdati yataḥ tataḥ ātmādibhāvanā viviktē upajāyatē | ataḥ viviktadēśasēvitvaṁ jn̄ānamucyatē | aratiḥ aramaṇaṁ janasaṁsadi, janānāṁ prākr̥tānāṁ saṁskāraśūnyānām avinītānāṁ saṁsat samavāyaḥ janasaṁsat; na saṁskāravatāṁ vinītānāṁ saṁsat; tasyāḥ jn̄ānōpakārakatvāt | ataḥ prākr̥tajanasaṁsadi aratiḥ jn̄ānārthatvāt jn̄ānam || 10 ||

Devotion to Me, the Lord, ‘without attachment to aught else’ i.e. with unfailing concentration. The conviction that ‘there is none other than the Lord Vasudeva; so He alone is our refuge’ is devotion with Non-attachment to aught else. Devotion inspired by Conviction that Wavers not, is ‘unwavering devotion’. This Devotion is knowledge. ‘Solitary’ in the expression ‘resort to solitary Spots’ refers to Spots like forests, river banks, temples, etc., Naturally free from or Rendered free from unwelcome intruders like serpents, thieves, tigers and so forth. He who habitually dwells in such Sports is referred to.

In Such a pot the Mind is Peaceful and the thought of the Self, etc., is Generated. Hence habitual resort to such Sports is Styled knowledge. Aversion to Crowds of people who are unregenerate, unrefined, uncultured is what is mentioned in the text, and not the groups of cultured disciplined men; these latter Promote knowledge. Hence Aversion to uncultured crowds, which Promotes Knowledge, is called Knowledge.

120) Bashyam : Chapter 13 – Verse 10 Starts…

मयि च ईश्वरे अनन्ययोगेन—अपृथक्समाधिना "न अन्यो भगवतो वासुदेवात् परः अस्ति, अतः स एव नः गतिः" इत्येवं निश्चिता अव्य- भिचारिणी बुद्धिः अनन्ययोगः, तेन भजनं भक्तिः न व्यभिचरणशीला अव्यभि- चारिणी। सा च ज्ञानम्।

mayi ca īśvarē ananyayōgēna apṛthaksamādhinā 'na anyō bhagavatō vāsudēvāt paraḥ asti, ataḥ sā ēva naḥ gatiḥ' ityēvaṁ niścitā avyabhicāriṇī buddhiḥ ananyayōgaḥ, tēna bhajanaṁ bhaktiḥ na vyabhicaraṇaśīlā avyabhicāriṇī | sā ca jñānam |

I) a) Mayi Cha Ishvare :

- Saguna Ishta Rupa Devata.

b)



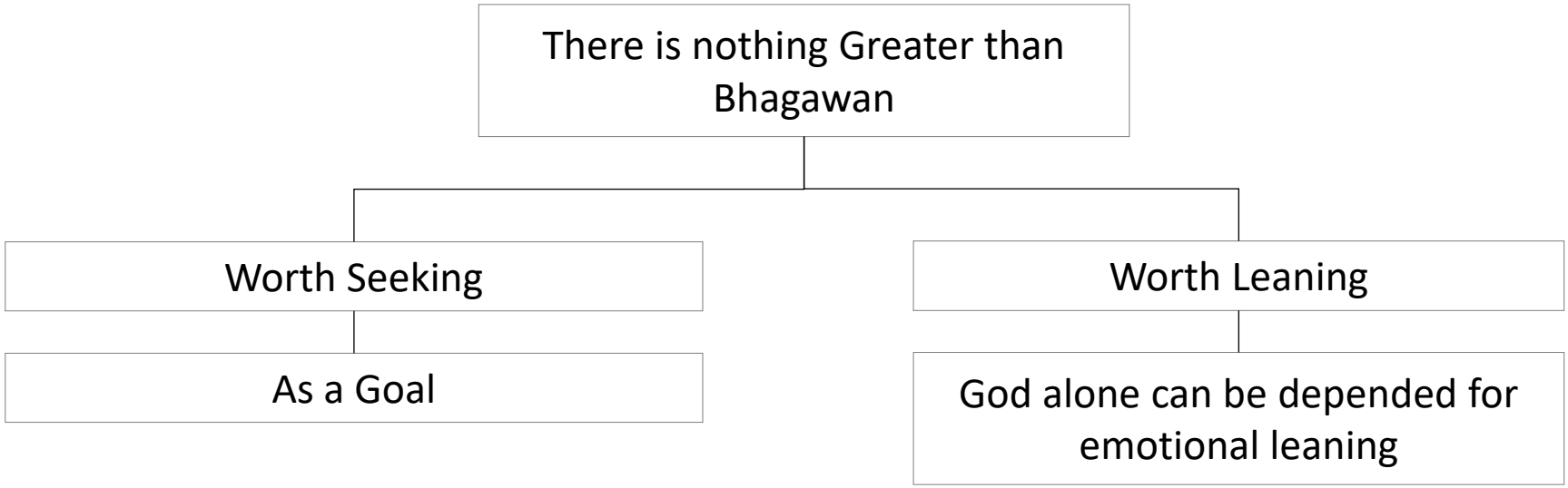
c) Ananya Yogena :

- Whole Heartedly - 100% not Partially

d)



e)



f) World is a fleeting Card board Chair

- Can be Kept for Decoration
- Can’t Sit on it

g) God is Object of my Emotional Dependence

h)



i) This is thought of Bhakta, Bhagavan alone is my Gathihi (Goal and Support)

j) We have Songs and Prayers (நீயே கதி ஈஸ்வரி)

- Veedu Malai Ponal Yenna… Tamil Bharathiar)

k) Smiling Subramanya gives me Enough Strength to Confront any Situation.

L) Shankara : Bhavani Ashtakam :

गतिस्त्वं गतिस्त्वं त्वमेका भवानी भवाब्धावपारे महादुःखभीरुः । प्रपन्नः प्रकामी प्रलोभी प्रमत्तः कुसंसारपाशप्रबद्धः सदाहम् ॥	**Gatis tvaṁ gatis tvaṁ tvam ekā Bhavāni** **Bhavābdhāv apāre mahā-duḥkha-bhīruḥ** **Prapannaḥ prakāmī pralobhī pramattaḥ** **Kusamsāra-pāśa-prabaddhaḥ sadāham**

"Mother Bhavani, I have no other refuge. You alone are my support. I am trapped in the endless cycle of worldly life, bound by desire, greed and attachment. Please protect me and free me from this bondage." [Verse 1]

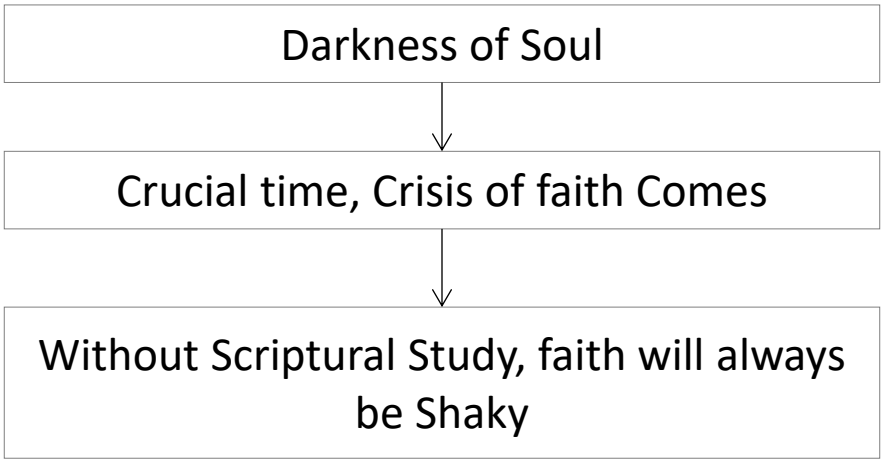
m) Hindi - Meera Bhajan :

- Mere tar Giridhar Gopala
- Only one who belongs to me, who I claim as my own is Lord Krishna
- No one else is mine

n) All this is Ananya Bhaktihi until I discover that Lord is I myself

n) This thought of Bhakta should not be a shaky one.

o)



p) Reinforced with Jnanam, Nischita Avyabicharini Bhaktihi.

q) Firm, Unflinching, Unwavering Buddhi, attitude = Ananya Yoga

r) Tena Bajanam Baktihi :

- With this attitude seeking the Lord is Baktihi

II) Avyabicharini :

a) Vyabichari = Deviating from Lord

b) Avyabichari :

- Non-deviating Bhakti of Lord
- Not going to worldly things all the time
- Jnana Sadhana

c) This is Jingyasu bhakti, later converted into Advaita Bhakti.

121) Bashyam : Chapter 13 – Verse 10 Continues…

विविक्तदेशसेवित्वं, विविक्तः स्वभावतः संस्कारेण वा अशुच्यादिभिः सर्पचोरव्याघ्रभयादिभिश्च रहितः, अरण्यनदीपुलिनदेवगृहादिः विविक्तो देशः, तं सेवितुं शीलं अस्य इति विविक्तदेशसेवी, तस्य भावः विविक्तदेशसेवित्वम् ।

viviktadēśasēvitvam, viviktaḥ svabhāvataḥ saṁskārēṇa vā aśucyādibhiḥ sarpavyāghrādibhiśca rahitaḥ araṇyanadīpulinadēvagṛhādibhirviviktō dēśaḥ, taṁ sēvituṁ śīlamasya iti viviktadēśasēvī, tadbhāvaḥ viviktadēśasēvitvam |

I) a) Viviktaha = Secluded, natural place which is available or artificially created set up.

b) Spiritually conducive to stay alone

c) Svabavataha = Natural

Samskarataha = Artificial

d) Free from dirt, impurities, Snakes, Tigers

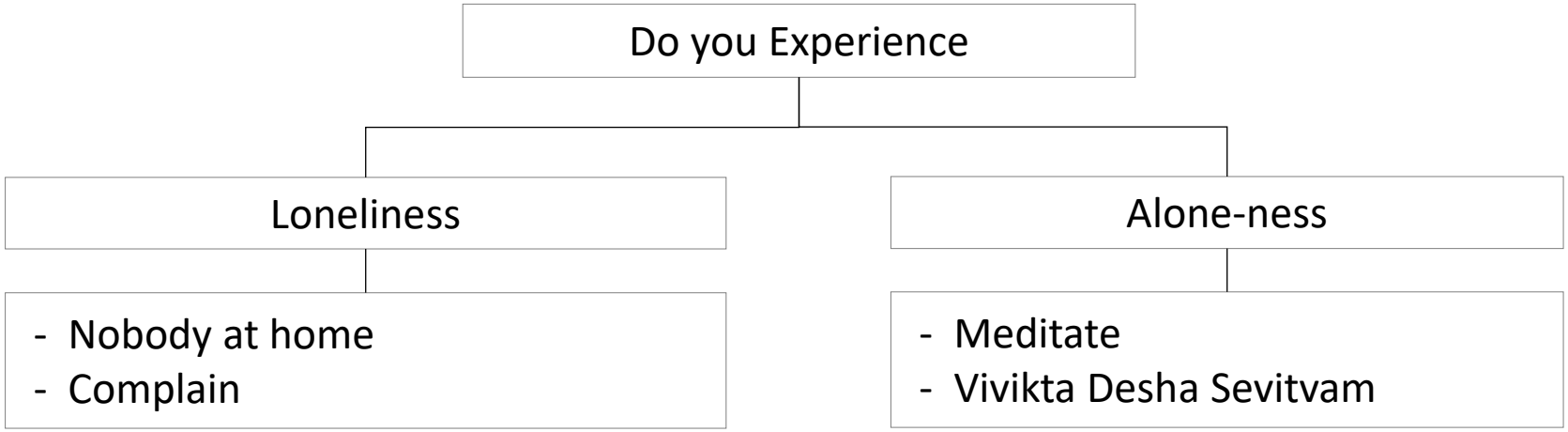
e) Clean, safe, spiritually inspiring like a puja room.

II) a) Forest, banks of river, temple = Vivikta Desha

b) Sheelam = For regular practice

c) Go to a place once a year without company for a week.

d)



Revision : Chapter 13 – Verse 10 :

- Disciplines for a Spiritual Seeker

I) a) Avyabicharini Bhakti :

- Jingyasu Bhakti

b) Vivikta Desha Sevitam :

- Seclusion once in a while to encourage Spiritual thoughts.

c) One can understand Samsara

d) Inability to confront myself = Samsara

II) a) To avoid Self confrontation, we take to escapist routes.

b) Talk on mobile, watch TV

c) We don't want to face our own Mind = Facing our Ahamkara Mind, Sakshi Bhava.

d) Being Comfortable with our Own mind is Mokshaha.

e) Mind is not a Burden

f) Ignorant Mind will always be a Burden

g) Wise Mind alone can confront itself

h) Meditation is a technique to watch your unreal Ahamkara Self

i) Shastra teaches you about your real Sakshi Self.

III) a) Ashantasya Manaha Baraha

b) Vivikta Desha Sevitvam :

- Clean Inspiring Place, Temple, Puja Room, River Bank

c) Sevitam, Sheelam, Yasya :

- Regularly go to such secluded place not once in a while, habitual visit.

d) What is the advantage of going to such a place?

122) Bashyam : Chapter 13 – Verse 10 Continues…

विविक्ते हि देशे चित्तं प्रसीदति यतः, ततः आत्मादिभावना विविक्ते संजायते । अतः विविक्तदेशसेवित्वं ज्ञानं उच्यते ।

viviktēṣu hi dēśēṣu cittaṁ prasīdati yataḥ tataḥ ātmādibhāvanā viviktē upajāyatē | ataḥ viviktadēśasēvitvaṁ jñānamucyatē |

I) a) In secluded places, where no interactions take place, it is possible - Mind can be quiet.

b) Because of withdrawal from PORT - Possessions, Obligatory duties, relations, transactions, Mind has Nivrutti, Withdrawal, Quietitude , Uparati.

c) Example :

- In a spiritual camp, away from transactions, go for a walk to reflect on teaching.

d) Naturally Mind enjoys camp, Chitta Prasada, Disturbances are down, chances of Spiritual thoughts rise.

e) Why am I born? How my parents chosen? Where I am going?

f) These are Satsanga thoughts.

g) 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 viditva 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]

h) In Quietitude, we tend to worry over our problems, Subconsciously.

i) Bavana = Satsanga thoughts surface when transactions are down.

j) Upajayate = More interest in Sravanam, Mananam, Nidhidhyasanam.

k) Vivikta Desha Uchita = Jnanam

L) Named Jnanam, Figuratively, Exaggeration.

123) Bashyam : Chapter 13 – Verse 10 Continues…

अरतिः अरमणं जनसंसदि, जनानां प्राकृतानां संस्कारशून्यानां अविनीतानां संसत् समवायः जनसंसत्; न संस्कारवतां विनीतानां संसत्, तस्याः ज्ञानोपकारित्वात् । अतः प्राकृतजनसंसदि अरतिः ज्ञानार्थत्वात् ज्ञानम् ।।

aratiḥ aramaṇaṁ janasaṁsadi, janānāṁ prākṛtānāṁ saṁskāraśūnyānām avinītānāṁ saṁsat samavāyaḥ janasaṁsat; na saṁskāravatāṁ vinītānāṁ saṁsat; tasyāḥ jñānōpakārakatvāt | ataḥ prākṛtajanasaṁsadi aratiḥ jñānārthatvāt jñānam || 10 ||

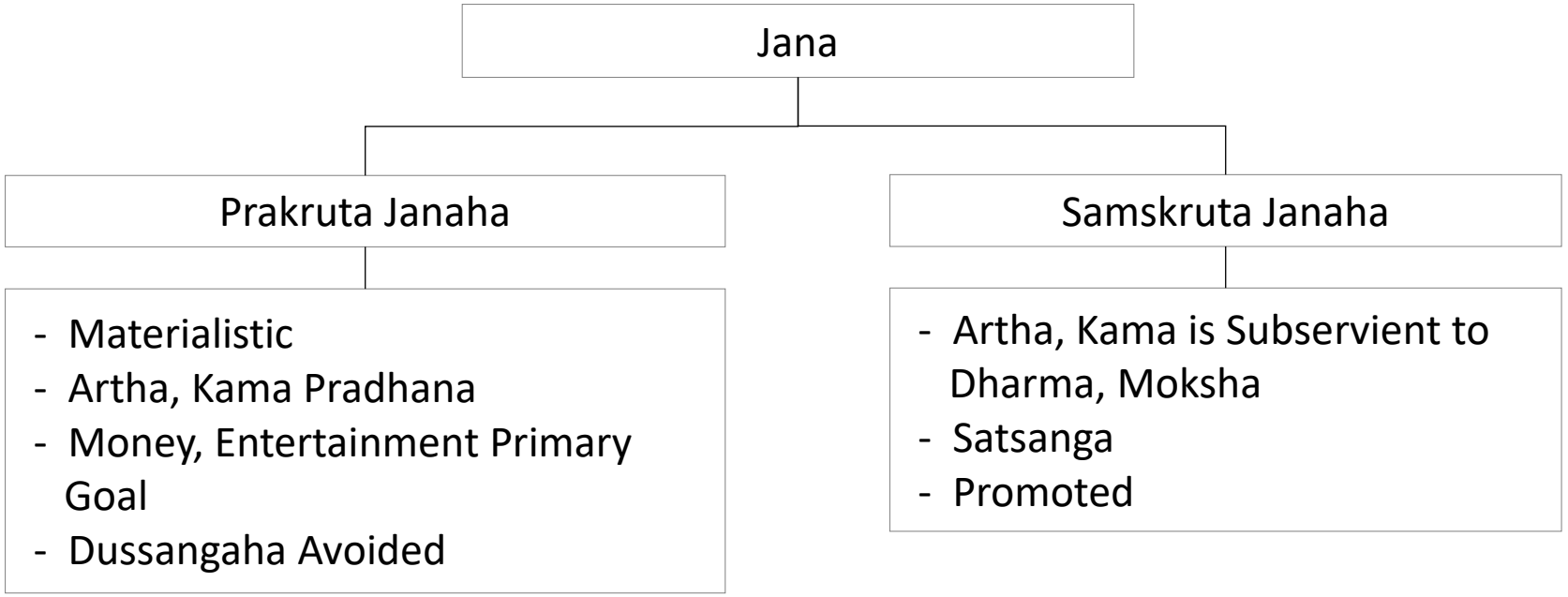
I) a) Arathi Jana Samsadi = Virtue

b) Not revelling in the company of Dusanga

c) Rathi = Revelry

d) Arathi = Non-revelry.

e)



II) Baja Govindam :

सत्सङ्गत्वे निस्सङ्गत्वं
निस्सङ्गत्वे निर्मोहत्वम् ।
निर्मोहत्वे निश्चलतत्त्वं
निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९॥
(भज गोविन्दं भज गोविन्दं ...)

Satsangatve nissangatvam
nihsangatve nirmohatvam I
Nirmohatve niscalatattvam
niscalatattve jivanmuktih II 9 II
(bhaja govindam bhaja govindam...)

Through the company of the good, there arises non-attachment; through non-attachment there arises freedom from delusion; when there is freedom from delusion, there is the immutable Reality; on experiencing immutable Reality, there comes the state of liberated in life. [Verse 9]

III) Narada Bhakti Sutra :

दुस्सङ्गः सर्वथा त्याज्यः ।

Dussaṅgaḥ sarvathā tyājyaḥ I

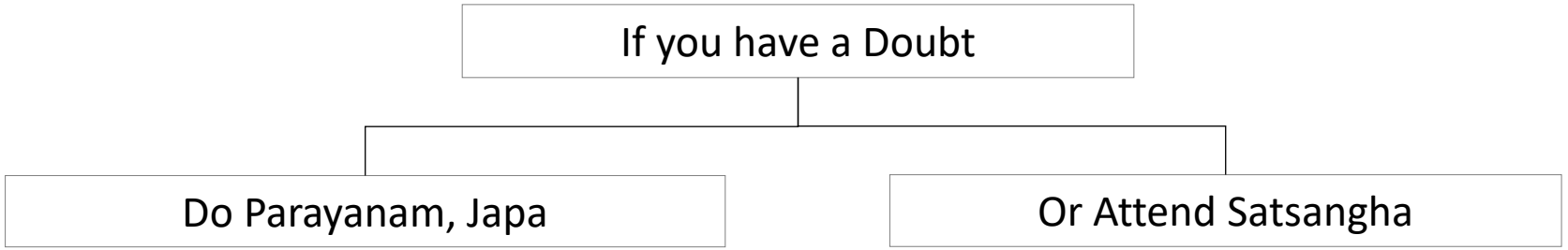
"Bad company must be completely avoided in every way."

IV) a) Avinitanam = Arrogant, without humility, without devotion, reverence.

b) Vinaya Rahitatvam

c) Avoid Dushta Janaha who are not Sat Purushaha.

d)



e) Change Japa, Parayanam to another time

f) Satsangha - 100 Times more powerful than Japa, Puja.

V)

Japa / Puja / Parayanam	Not Comparable is Satsangha
Artificial Visiri	Like Natural Mountain Breeze

VI) a) What is the spirit behind pushing one to Satsangha?

b) Satsangha promotes Jnanam, removes obstacle of Ajnanam

c) Materialism leads to Ajnanam, wasted lifestyle

d) Precious moments of one's life wasted

e) Dharma, Moksha, Satsangha - Conducive to Jnanam

f) Therefore, avoid revelry in company of materialistic people

g) Avoidance will promote Jnanam

VII) Anvaya :

a) Mayi Ananya Yogena

b) Avyabicharini Bhaktihi

c) Vivikta Desha Sevitam

d) Jana Samsadhi Arathahi Cha

e) Only enumeration of Virtues, Verb in Verse 11.

124) Introduction to Chapter 13 – Verse 11 Starts

किञ्च—
kiñca —
Moreover.

125) Chapter 13 – Verse 11 :

मयि चानन्ययोगेन
भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वम
अरतिर्जनसंसदि ॥ १३-११ ॥

mayi cānanyayōgēna
bhaktiravyabhicāriṇī |
viviktadēśasēvitvam
aratirjanasaṃsadi || 13-11 ||

Unswerving devotion unto me, by the Yoga of non-separation, resorting to solitary places, distaste for the society of men.. [Chapter 13 - Verse 11]

I) a) Most important Virtue in Verse 11

b) Previously only Moral Values highlighted - Humility, Compassion, Calmness, Karma Yoga, Bhakti, Ishvara Puja.

c) Vedanta Vichara not mentioned

d) Merely lawing moral Values will not give Moksha

e) Vedanta Vichara is Important

II) a) Adhyatma Jnana Nityatvam

b) Consistent Systematic Study of Vedantic Scriptures for a Length of Time, Under Guidance of competent Acharya is required if Moksha is the Goal.

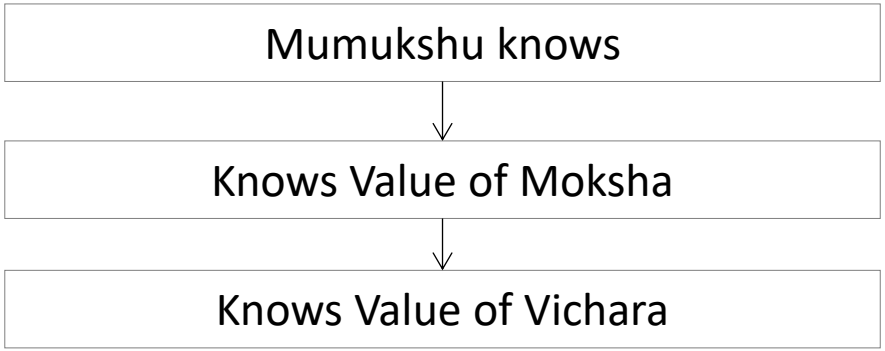
III) a) Tattwa Jnana Artha Darshanam

b) Value of Virtues you will know only when you will know Value of Jnanam.

c) Value of Jnanam you will know only when you know only when you have Moksha as the Goal.

d) Value of Moksha only if you are a Mumukshu

e)



f) Mumukshu and Vichara are most important Capping Virtues

g) More intense Mumukshutvam, more intense is Seeking

IV) a) Thirsty, look for Water around

b) If thirsty for 7 Days, will give up all other Pursuits and run for Water

c) Mumukshu has only One Goal Moksha.

V) Vivekachudamani :

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते । तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः ॥ 29 ॥	*vairāgyaṁ ca mumukṣutvaṁ tīvraṁ yasya tu vidyate |* *tasminnevārthavantaḥ syuḥ phalavantaḥ śamādayaḥ || 29||*

Calmness and other practices have their meaning and they bear fruit indeed, only in one who has an intense spirit of renunciation and yearning for liberation. [Verse 29]

VI) a) All other Virtues will Culminate in Jnanam, when 2 Virtues of Vairagyam and Mumukshutvam have become Teevram.

b) Spiritual Hunger must be intense

VII) 2nd Line :

a) Etat Jnanam iti Proktam

b) Virtues are figuratively called Jnanam as it Promotes Jnanam, leads to Jnanam.

c) Opposite of them = Figuratively called Ajnanam.

Topic No. 126 to 127 :

अध्यात्म इति ॥ अध्यात्मज्ञाननित्यत्वं आत्मादिविषयं ज्ञानं अध्यात्मज्ञानं, तस्मिन् नित्यभावः नित्यत्वम् । अमानित्वादीनां (७) ज्ञानसाधनानां भावनापरि-पाकनिमित्तं तत्त्वज्ञानं, तस्य अर्थः मोक्षः संसारोपरमः; तस्य आलोचनं तत्त्व-ज्ञानार्थदर्शनं; तत्त्वज्ञानफलालोचने हि तत्साधनानुष्ठाने प्रवृत्तिः स्यादिति। एतत् अमानित्वादितत्त्वज्ञानार्थदर्शनान्तं उक्तं ज्ञानं इति प्रोक्तं, ज्ञानार्थत्वात् । अज्ञानं यत् अतः एतस्मात् यथोक्तात् अन्यथा विपर्ययेण—मानित्वं, दम्भित्वं, हिंसा, अक्षान्तिः, अनार्जवं इत्यादि अज्ञानं विज्ञेयं परिहरणाय, संसारप्रवृत्तिकारणत्वात् इति ॥

adhyātmajñānanityatvam ātmādiviṣayaṁ jñānam adhyātmajñānam, tasmin nityabhāvaḥ nityatvam | amānitvādīnāṁ jñānasādhanānāṁ bhāvanāparipākanimittaṁ tattvajñānam, tasya arthaḥ mōkṣaḥ saṁsārōparamaḥ; tasya ālōcanaṁ tattvajñānārthadarśanam; tattvajñānaphalālōcanē hi tatsādhanānuṣṭhānē pravṛttiḥ syāditi | ētat amānitvāditattvajñānārthadarśanāntamuktaṁ jñānam iti prōktaṁ jñānārthatvāt | ajñānaṁ yat ataḥ asmāt yathōktāt anyathā viparyayēṇa | mānitvaṁ dambhitvaṁ hiṁsā akṣāntiḥ anārjavam ityādi ajñānaṁ vijñēyaṁ pariharaṇāya, saṁsārapravṛttikāraṇatvāt iti || 11 ||

'Unfailing Cultivation of Spiritual knowledge': Spiritual knowledge is that of the Self, etc; Constancy in Cultivating it. What is born of mature Meditation on the means of knowledge such as Humility, etc., (13.7 ff) Is Philosophical Knowledge. Its Content is liberation or the Cessation of Empirical life. Meditation on it is the 'Perception of the Content of Philosophical Knowledge'. Indeed, only when there is such Meditation may one Cultivate the means thereof. The group of Components from 'Humility' Upto the 'perception of the Content' is Said to be knowledge Since it Promotes knowledge. Ignorance is what is other than this group and Opposed to it, Viz., Conceit, Vanity, Violence, Impatience, Crookedness, etc. Know these to constitute ignorance in order to Avoid them; for these set empirical life in Motion.

126) Bashyam : Chapter 13 – Verse 11 Starts…

अध्यात्म इति ॥ अध्यात्मज्ञाननित्यत्वं आत्मादिविषयं ज्ञानं अध्यात्मज्ञानं, तस्मिन् नित्यभावः नित्यत्वम् । अमानित्वादीनां (७) ज्ञानसाधनानां भावनापरि-पाकनिमित्तं तत्त्वज्ञानं, तस्य अर्थः मोक्षः संसारोपरमः; तस्य आलोचनं तत्त्व-ज्ञानार्थदर्शनं; तत्त्वज्ञानफलालोचने हि तत्साधनानुष्ठाने प्रवृत्तिः स्यादिति ।

adhyātmajñānanityatvam ātmādiviṣayaṁ jñānam adhyātmajñānam, tasmin nityabhāvaḥ nityatvam | amānitvādīnāṁ jñānasādhanānāṁ bhāvanāparipākanimittaṁ tattvajñānam, tasya arthaḥ mōkṣaḥ saṁsārōparamaḥ; tasya ālōcanaṁ tattvajñānārthadarśanam; tattvajñānaphalālōcanē hi tatsādhanānuṣṭhānē pravṛttiḥ syāditi |

I) a) Adhyatma Jnanam :

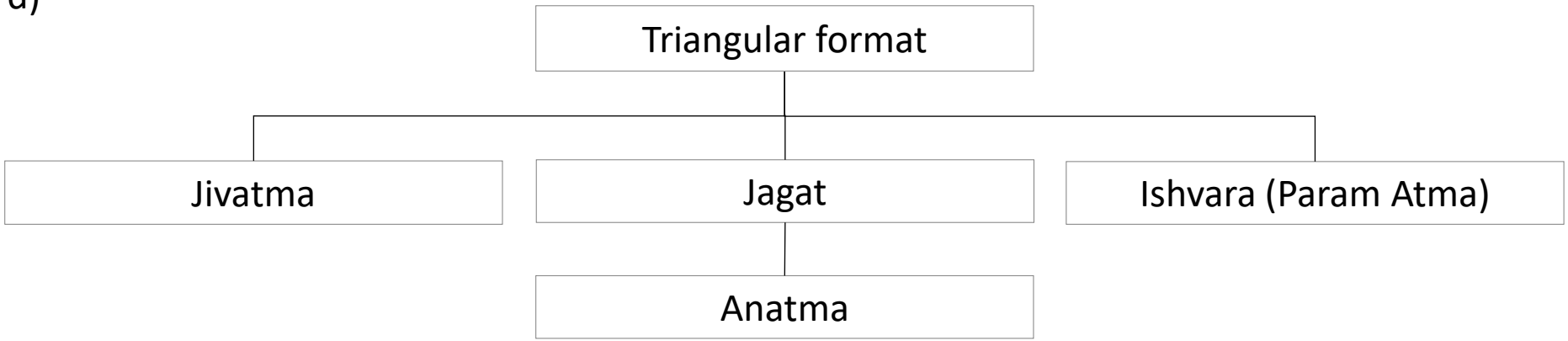
- Atmanandam Adhi Adhyatmam

b) Spiritual Knowledge = Adhyatma Jnanam

c) Knowledge of :

- Atma Jivatma / Paramatma / Anatma.

d)



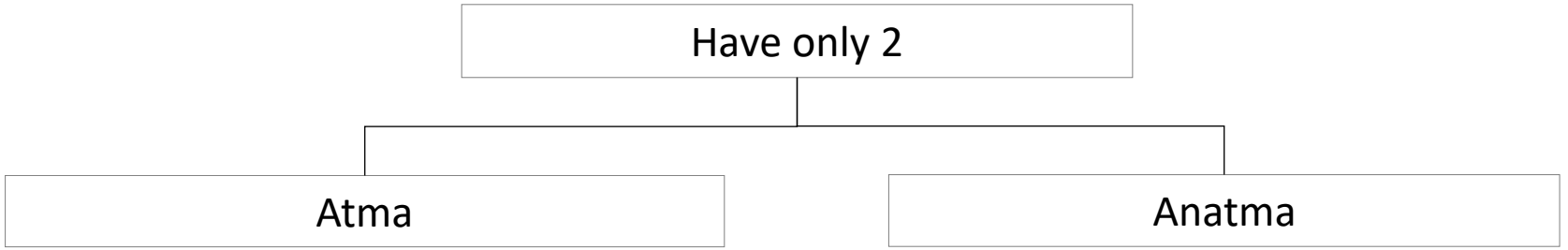
II) a) We Start with 3

b) By Mahavakyam Make them into 2

c) Jivatma / Paramatma essentially Eka Atma – Chaitanya Svarupam

d) Jagat = Anatma

e)



III) a) Without Atma, no Anatma

b) Advaita Atma called Brahman

c) Aham Brahma Asmi

IV) a)

Jivatma	Paramatma
Enclosed Chaitanyam	Unenclosed Chaitanyam

b)

Ghata Akasha	Maha Akasha

c) Both Eka Atma, Eka Akasha

d) Eka Atma Chaitanyam and Jada Anatma Prapancha

V) a) Anatma Resolved into Atma

b) Understand Anatma = Atma Karyam

c) Karyatvat, Namarupatvat, Atma Binnam

d) Anatma = Karyam, Nama Rupam, has no Separate Existence.

VI) a) Taittriya Upanishad :

b) Anatmatatva Nishchaya, Koshatva Nishchaya, Nama Rupatva Nishchaya, Mithyatva Nishchaya, Pravilapanam.

c) Anatma is resolved into Atma.

d) This Jnanam is Aikya Jnanam

e) Jivatma = Paramatma = One Atma

VII) a) Anatma = Mithya

b) This is Called Adhyatma Jnanam

c) Another Language :

- Brahma Satyam, Jagan Mithya Jivo Braheiva Na Paraha

d) Another Language :

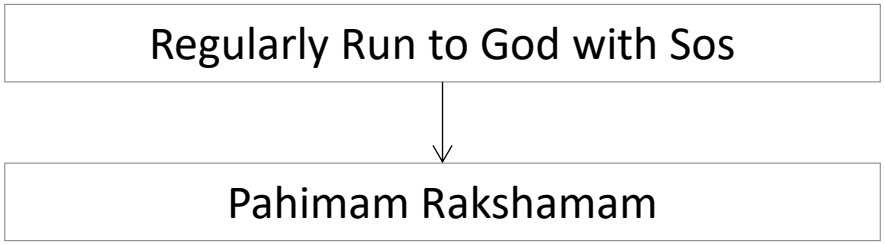
- Conversion from Triangular format to Binary format = Adhyatma Jnanam.

VIII) What is Triangular format?

a)

I am	World
Victimised	Victimiser

b)



c) This is Condition of our Mind in Triangular format

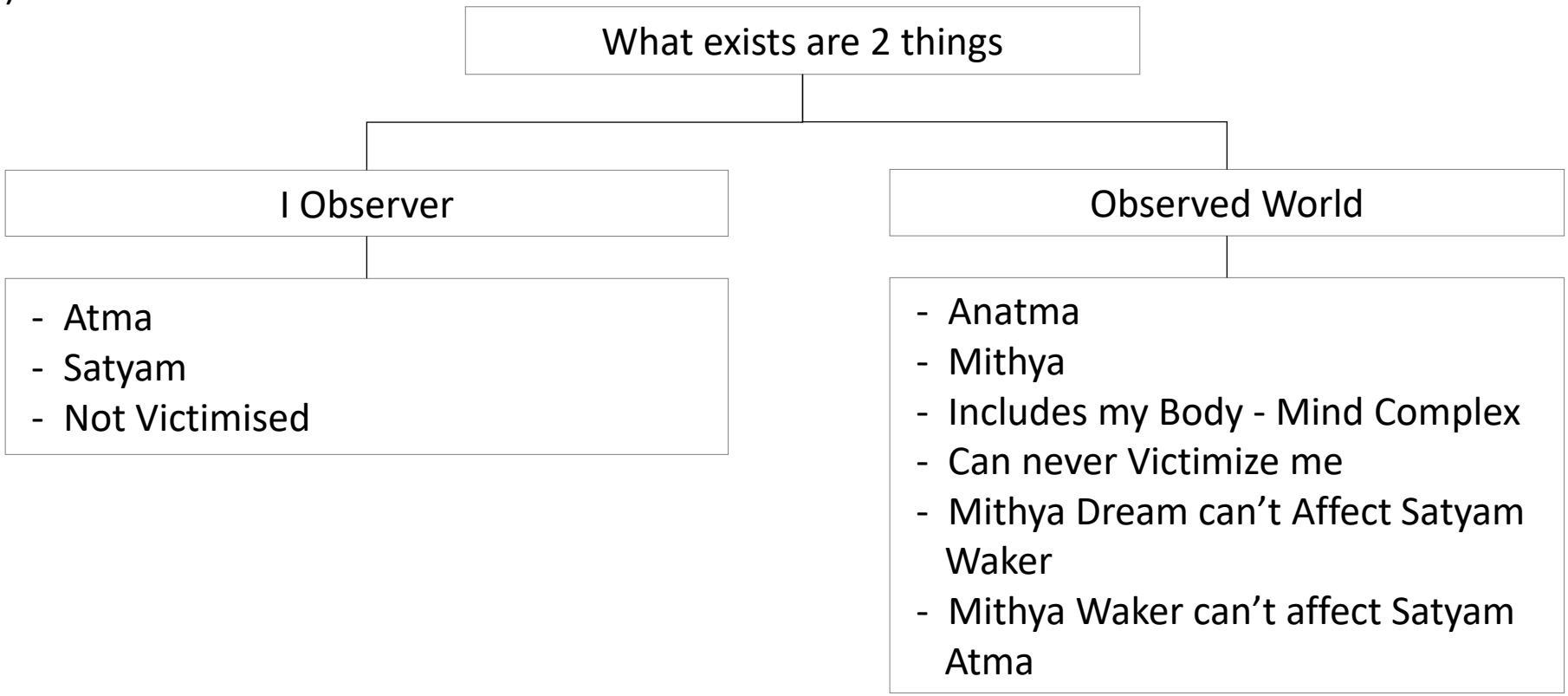
d) Samsara Bavana.

e) Require Saviour in Triangular format.

IX) What is Binary format?

a) There are no 3 things at all

b)



c) Since I am Never Victimised, No Saviour God is required.

d) Taittriya Upanishad :

हाऽवु हाऽवु हाऽवु ।	hāāāvu hāāāvu hāāāvu ।
अहमन्नमहमन्नमहमन्नम् ।	ahamannamahamannamahamannam ।
अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।	ahamannādo'''hamannādo'''hamannādaḥ ।
अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।	ahaṃ ślokakṛdahaṃ ślokakṛdahaṃ ślokakṛt ।
अहमस्मि प्रथमजा ऋता ३ स्य ।	ahamasmi prathamajā ṛtāāāsya ।
पूर्वं देवेभ्योऽमृतस्य नाआआभायि ।	pūrvaṃ devebhyo'mṛtasya nāāābhāyi ।
यो मा ददाति स इदेव मा ३ वाः ।	yo mā dadāti sa ideva māāāvāḥ ।
अहमन्नमन्नमदन्तमा ३ द्मि ।	ahamannamannamadantamāāādmi ।
अहं विश्वं भुवनमभ्यभवा ३ म् ।	ahaṃ viśvaṃ bhuvanamabhyabhavāāām ।
सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥	suvarna jyotīḥ ya evaṃ veda | ityupaniṣat || 6 ||

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

e) Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्। मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम्॥ १९॥	mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam। mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham॥ 19॥

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

f) Once I know this, Drop Victimised Jiva Bavana

g) This is called Samsara Nivritti

h) This is possible only by spiritual knowledge, Adhyatma Jnanam.

X) a) Tasmin :

- In this manner, gain Atma Jnanam.

b) Nitya Bavaha, one has to remember Brahma Bava, life long

c) Why?

- Because Jiva Bava, I have entertained in several Janmas.

d) After assimilation, Nishta, Jiva bhava will go away

e) Jiva Bava Vasana, habit, Viparita Bavana does not go away easily

f) Remain in Nidhidhyasanam throughout life, Brahma Bavana Gradually comes.

XI) Vivekachudamani = Jiva Bhava Durbalai Karanam

- Brahma Bava Prabali Karanam.

XII) a) Life long Nidhidhyasanam is Nityatvam of Brahma Bavana

b) Sravanam - Once a week OK

c) For Mananam, Nidhidhyasanam :

- Should be in Vedanta life long.

d) Step out of Vedanta, Triangular format will pounce on you

e) Nityatvam = Sakshat Karanam for Moksha

f) 19 Other virtues are indirect means for moksha, Sahakari Sadhanam, Parampara Sadhanam.

g) Atma Jnana Nityatvam :

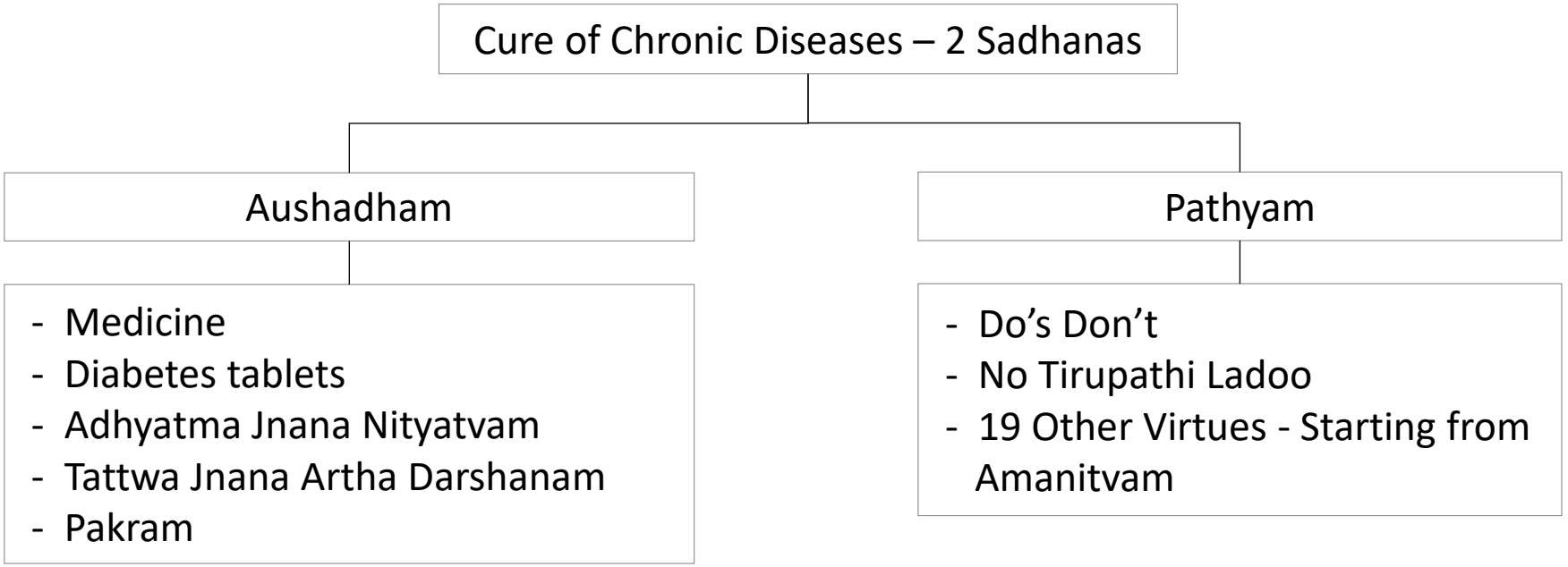
- Sakshat Sadhana.

XIII) a) Vivekachudamani :

पथ्यमौषधसेवा च क्रियते येन रोगिणा । आरोग्यसिद्धिर्दृष्टाऽस्य नान्यानुष्ठितकर्मणा ॥ 53 ॥	*pathyamauṣadhasevā ca kriyate yena rogiṇā |* *ārogyasiddhirdṛṣṭā'sya nānyānuṣṭhitakarmaṇā || 53||*

The patient who faithfully follows the right diet and takes the proper medicine alone is perceived to recover from illness; no one recovers because another undergoes the treatment. [Verse 53]

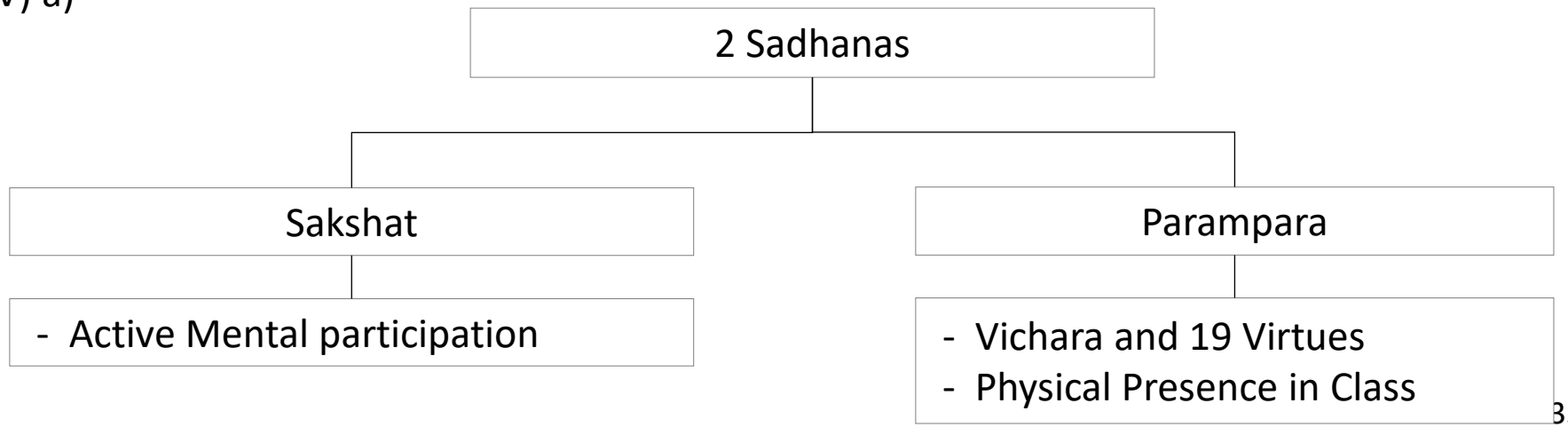
b)



c) Bavana Paripaka :

- Pathyam
- Pursuit of 19 Other Virtues.

XIV) a)



b) Same idea of Triangular format converted into Binary format

- Impact more

c) Bavana Paripakaha :

- Ripening of Spiritual Activity
- Constant Active Mentel Engagement of Atma Jnanam and 19 Virtues and Vichara.

d) Atma Jnanam does not come in a flash

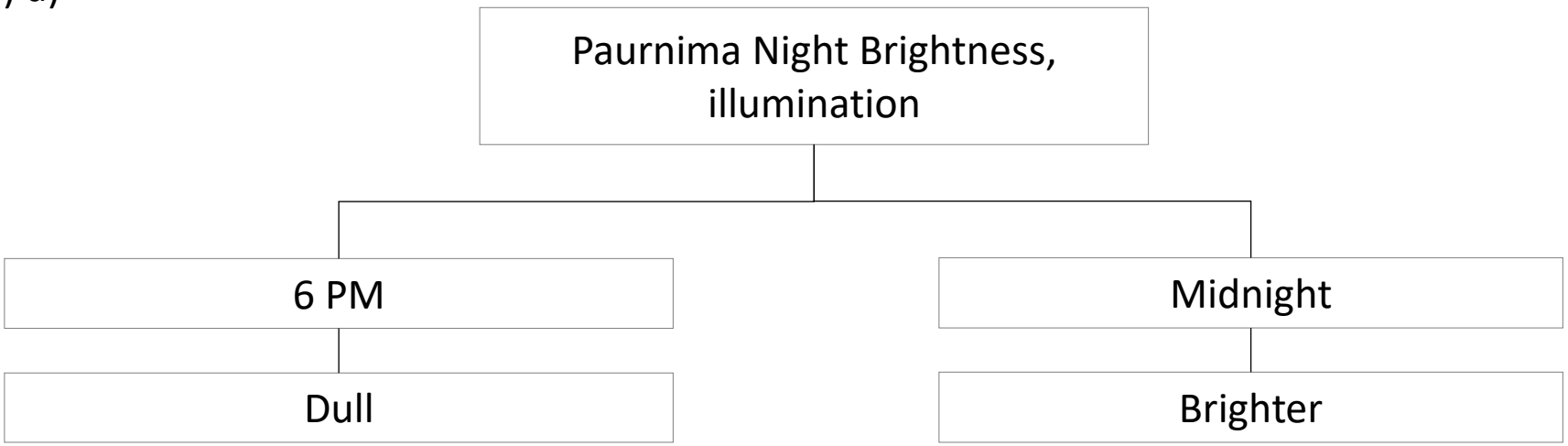
e) You are the Truth repeated 9 Times

f) Understand meaning and Purpose 9th time

g) Gradually, Statement becomes more Meaningful

h) Any Knowledge, not a flashy event, it is a Growing Clarity.

XV) a)



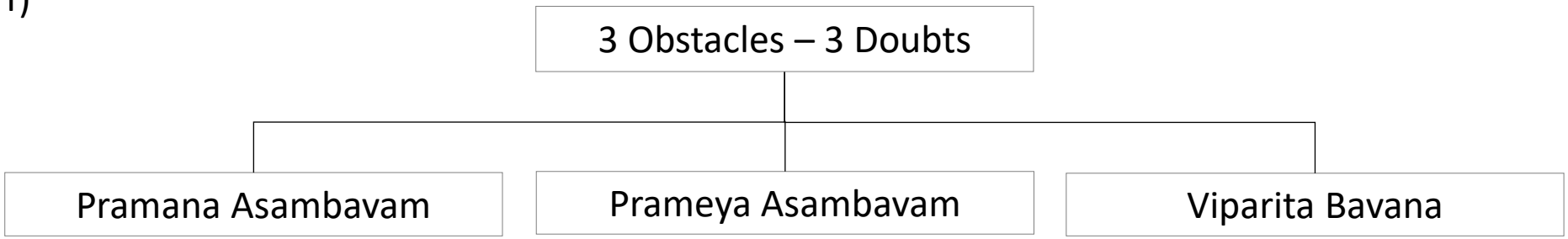
b) As Sunlight recedes, Moonlight becomes Brighter and Brighter.

c) Moonlight Does not increases, Decrease

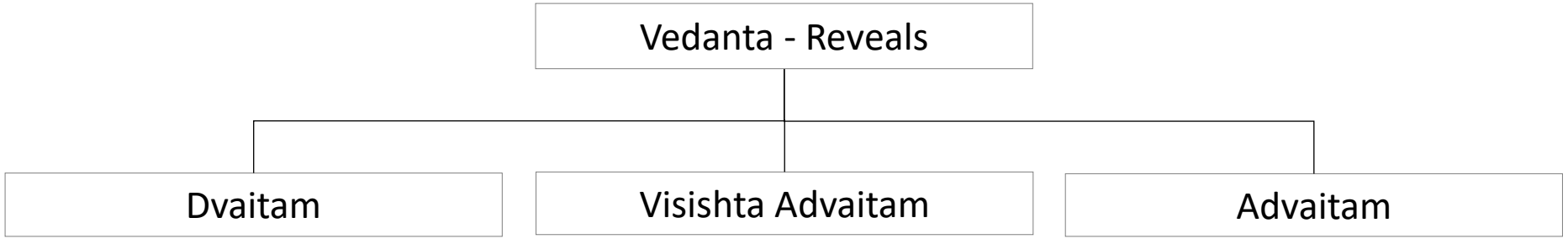
d) Obstacle is Sunlight

e) When Obstacle recedes, Moonlight becomes Seemingly brighter.

f)



g)



h) Feel all 3 Correct

i) I don’t know Prasthana Traya Saram

j) Intellectual, Interpretational Obstacles, Logical Doubts

XVI) a) I am Clear but Jiva Bava Vasana is Stronger

b) 3 Obstacles do not help me to Claim the truth of Jiva, Jagat, Ishvara.

c) I should tell from the Innermost heart, I am Turiyam Atma Brahman.

d) I am truth of Vyavaharika Triangular format Jiva, Jagat, Ishvara

e) Message received from Guru, gets revealed Gradually as and when Obstacles are Gradually receding.

f) Not Sudden Dullness to Sudden Brightness.

g) Keep on Studying, Clarity goes on Increasing, no Sudden Mystic Extraordinary experience.

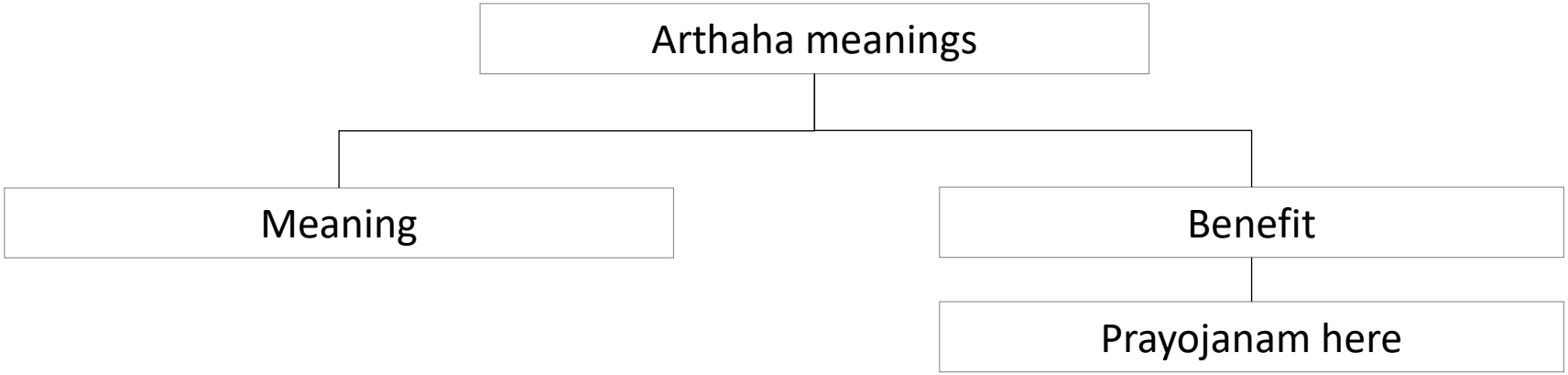
h) No Experience called Brahmatma Aikyam

i) Pramanam = Bavana Paribhasa Nimittam

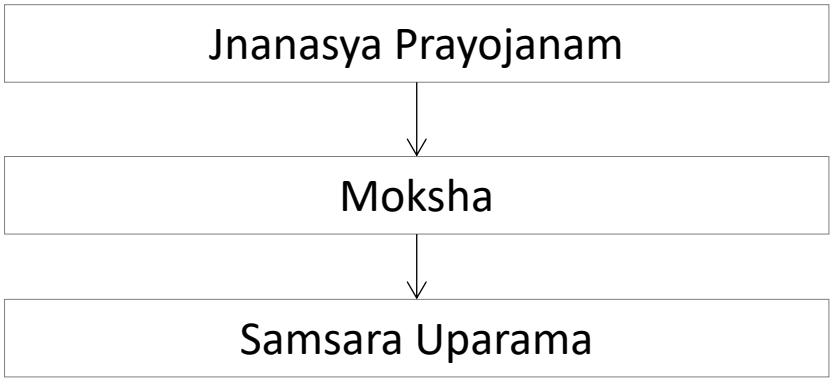
j) Growing Clarity born out of Constant engaging in the Mental Activity in the field of 20 Virtues.

k) Virtues are called Tattwa Jnanam Arthaha

L)



m)



n) Triangular format comes Down, it does not go off Suddenly

o) FIR - Reduction w.r.t Triangular format

p) Binary, Triangular format comes back and forth for Sometime

q) FIR – Reduction when entering into Triangular format is called Samsara Uparama.

r) This benefit you must Constantly think of

s) It will inspire you to attend Classes.

XVII) a) More you think of the benefits, more Serious you will be w.r.t Sadhana

b) Tattwa Jnana Artha Darshanam

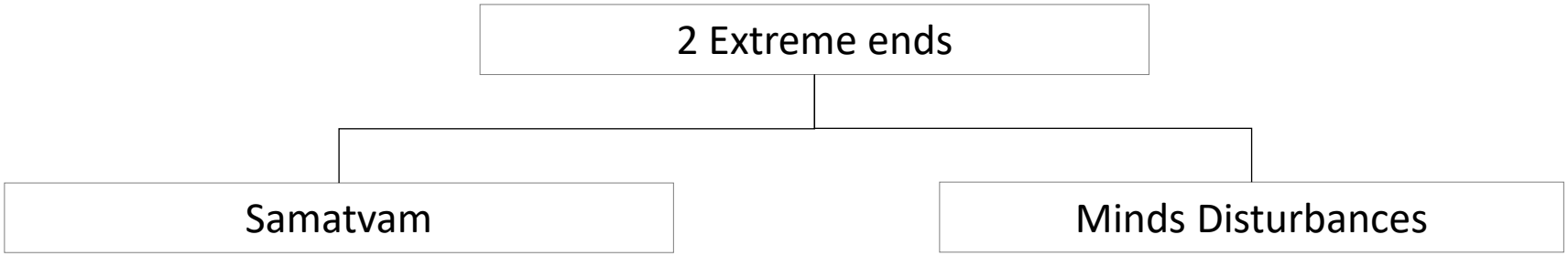
c) Phala Alochenchi

d) Only of you remember Moksha Phalam, you will become Teevra Mumukshuhu

e) Your Spiritual hunger will be intense

f) Then Search for Moksha Sadhana will be intense.

g)



h) Hungry person alone will Search for food in Pursuit of Amanitvam – Adhi Virtues.

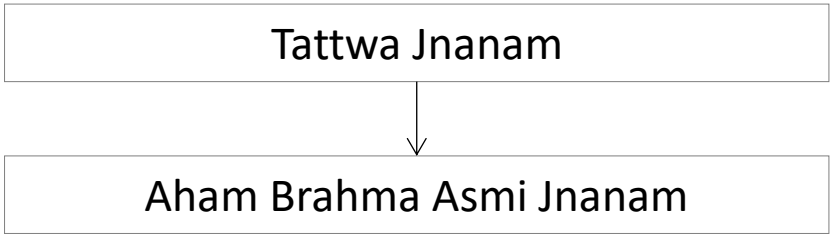
i) Commitment will become Serious

j) Teevra Mumukshutvam = Teevra Jingyasutvam.

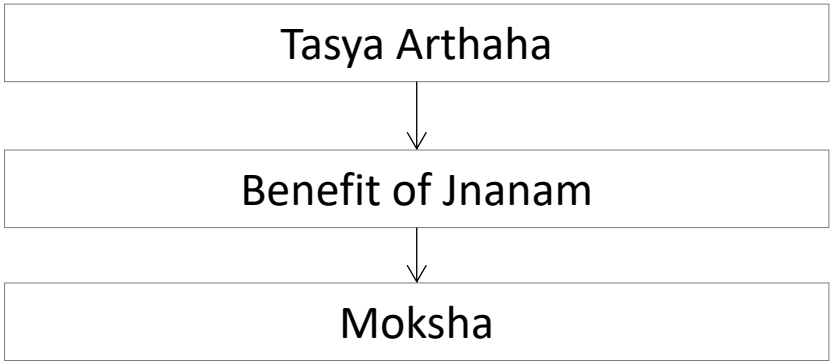
Revision : Chapter 13 – Verse 11 :

I) a) List of 20 Disciplines for Gaining Jnanam and Moksha are Mentioned from Verse 7 to 11

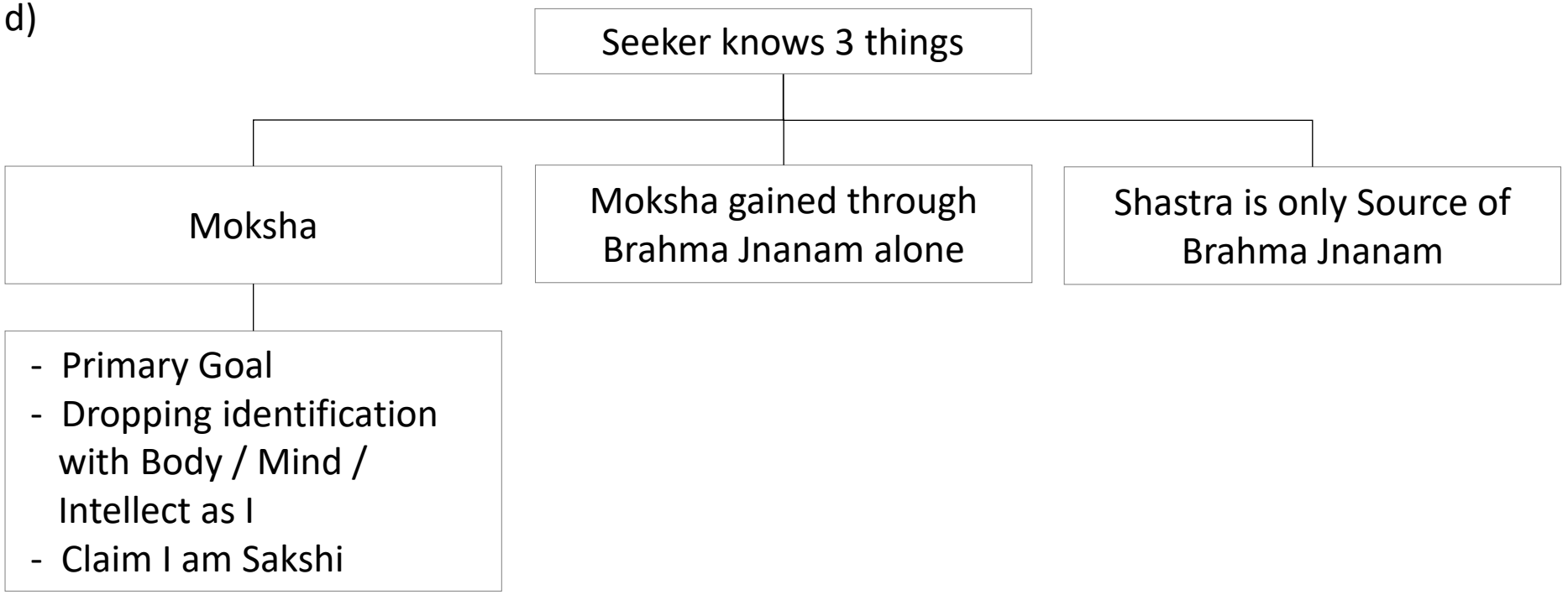
b)



c)



d)



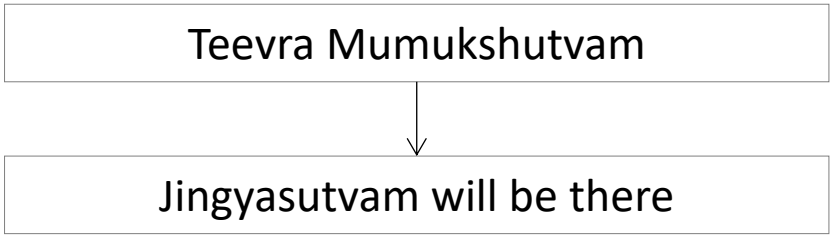
e) Then Commitment for Study increases

f) Dwell upon this fact

g) Pravrutti Syat :

- Commitment for Sravanam will be there.

h)



127) Bashyam : Chapter 13 – Verse 11 Continues…

एतत् अमानित्वादितत्त्वज्ञानार्थदर्शनान्तं उक्तं ज्ञानं इति प्रोक्तं,
ज्ञानार्थत्वात् । अज्ञानं यत् अतः एतस्मात् यथोक्तात् अन्यथा विपर्ययेण—मानित्वं,
दम्भित्वं, हिंसा, अक्षान्तिः, अनार्जवं इत्यादि अज्ञानं विज्ञेयं परिहरणाय,
संसारप्रवृत्तिकारणत्वात् इति ।।

ētat amānitvāditattvajñānārthadarśanāntamuktaṁ jñānam iti prōktaṁ
jñānārthatvāt | ajñānaṁ yat ataḥ asmāt yathōktāt anyathā viparyayēṇa | mānitvaṁ
dambhitvaṁ hiṁsā akṣāntiḥ anārjavam ityādi ajñānaṁ vijñēyaṁ pariharaṇāya,
saṁsārapravṛttikāraṇatvāt iti || 11 ||

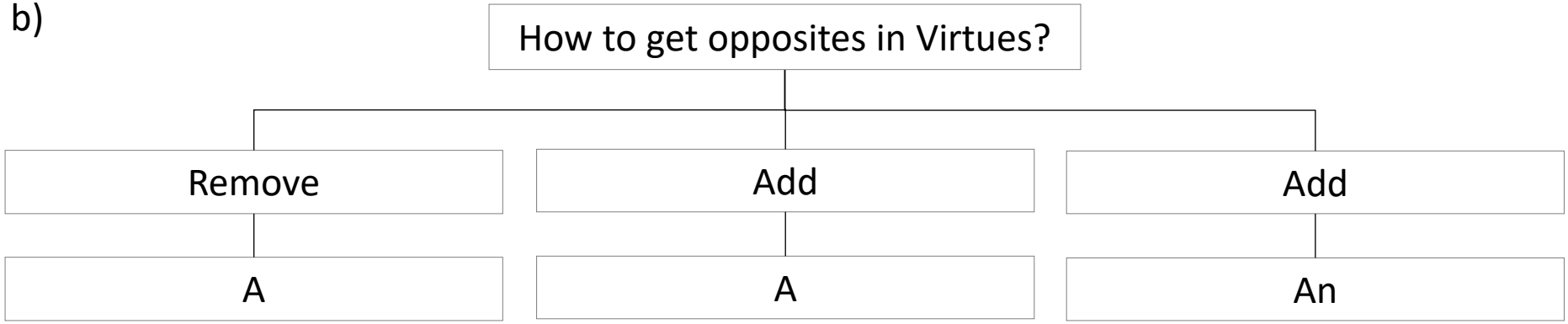
I) a) 2nd Line :

- Etadu Jnanam iti Proktam Ajnanam Yadathonyatha.

b) This 20 Virtues group is figuratively called Jnanam, Jnana Arthatvat.

II) a) Anyatha, Viparyeyena, Whatever is opposite to 20 Virtues = Ajnanam.

b)



c) Amanitvam - Manitvam - Pride, Vanity

Adambitvam - Dambitvam - Pomp, Show

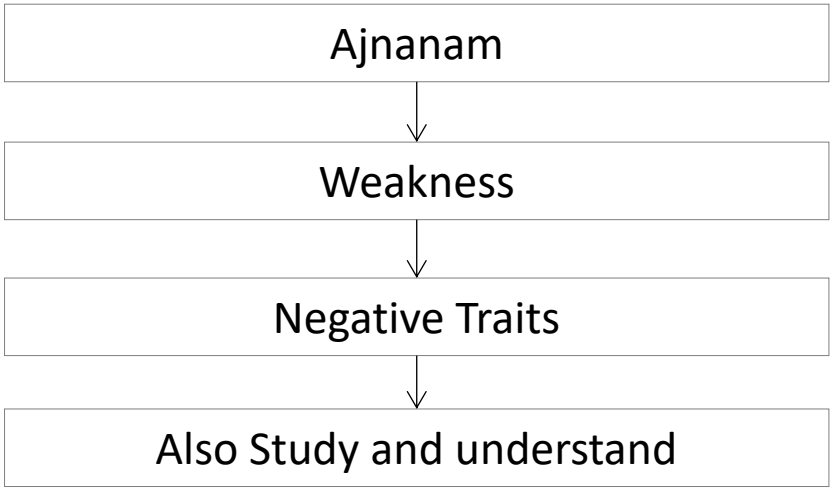
Ahimsa - Himsa, Violence

Kshanti - Akshanti - Impatience

Aarjvam - Anarjavamm - Double personality, Cunningness, Manipulation.

- This way - get opposites of 20 Virtues.

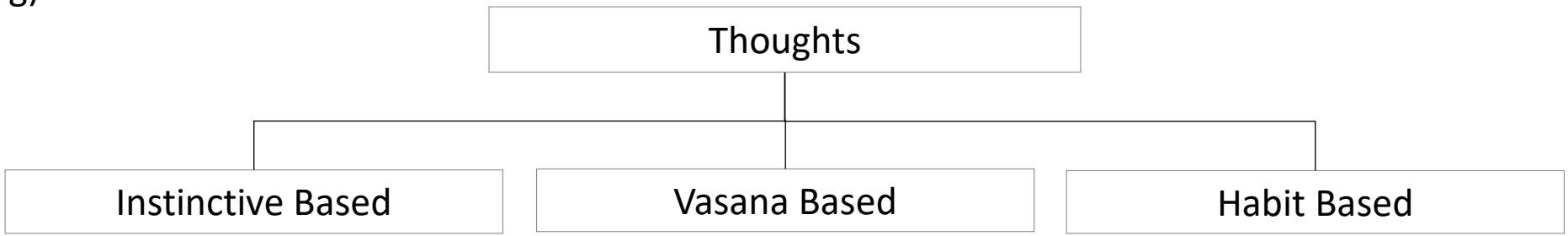
d)



e) Why? Pariharnaya

f) Avoid when they rise Instinctively

g)



h) Anything pops up in our Mind without our knowledge.

III) a) Emotional intelligence :

- Capacity to spot negative traits (Worry, Fear, Sadness, All Thoughts).

b) Emotional intelligence : Like airport security.

c) From body language, can detect a culprit

d) We must be able to spot first thought of Worry, Fear, Anxiety, Jealousy.

IV) a) Ajnanam Yadanyou Yatha :

b) Lack of virtues will be an obstacle to rise of knowledge, Jnana Nishta Jnana Phalam

c) No Phalam after Vedantic study means I will be an Enlightened Samsari

d) There should be alertness in spotting negative traits.

e) Example :

- Person will not announce, I am a thief and enter the house.

f) Unknowingly works and enters

V) a) Why give up negative traits?

b) Samsara Parvrutti Karnatvat

c) Everyone of them can produce, preserve, nourish Samsara Tree, inspite of Jnanam.

d) Every thought can generate Samsara.

e) Gita – Chapter 15 :

श्रीभगवानुवाच । ऊर्ध्वमूलमधःशाखम् अश्वत्थं प्राहुरव्ययम् । छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१५-१॥	**śrīBhagavānuvāca** **ūrdhvamūlam adhaḥśākham** **aśvattham prāhuravyayam |** **chandāṃsi yasya parṇāni** **yastaṃ vēda sa vēdavit || 15 - 1 ||**

The Blessed lord said : They (wise people) speak of the indestructible Asvattha tree, having its toots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]

f) Therefore, Be Alert.

VI) a) Baja Govindam :

प्राणायामं प्रत्याहारं नित्यानित्य विवेकविचारम् । जाप्यसमेतसमाधिविधानं कुर्ववधानं महदवधानम् ॥ ३० ॥ (भज गोविन्दं भज गोविन्दं...)	pranayamam pratyaharam nityanitya vivekavicaram I japyasameta-samadhividhanam kurvavadhanam mahadavadhanam II 30 II (bhaja govindam bhaja govindam...)

The control of all activities (of life's manifestations in you), the sense withdrawal (from their respective sense objects), the reflection (consisting of discrimination between the permanent and the impermanent), along with japa and the practice of reaching the total inner silence (samadhi) – these perform with care... With great care. (Seek Govinda, Seek Govinda...) [Verse 30]

b) Great Alertness is required in Life.

VII) a) Ajnanam elaborated in Chapter 16 – Of Gita as Asuri Sampath.

b) Gita – Chapter 16 :

- Verse 4 to 21

c) Deivi Sampath frees you from Samsara.

VIII) Anvaya :

- 19th Virtue

a) Adhyatma Jnana Nityatvam

b) No verb, Only Enumeration

c) 20th Virtue

- Tattwa Jnanartha Darshanam

d) Etat Jnanam iti Proktam

e) List of 20 Virtues is called Jnanam

f) Yatu Ataha Anyata Bavati Tatu Ajnanam Bavati

g) Jnanam topic Over

h) Next Jneyam – Profound Topic of Chapter 13.

Topic No. 128 to 129 :

यथोक्तेन ज्ञानेन ज्ञातव्यं किम् ? इत्याकाङ्क्षायां आह—'ज्ञेयं यत्तत्' इत्यादि (१२)। ननु यमाः नियमाश्च अमानित्वादयः । न तैः ज्ञेयं ज्ञायते । न हि अमानित्वादि कस्यचित् वस्तुनः परिच्छेदकं दृष्टम् । सर्वत्रैव च, यद्विषयं ज्ञानं, तदेव तस्य ज्ञेयस्य परिच्छेदकं दृश्यते । न हि अन्यविषयेण ज्ञानेन अन्यत् उपलभ्यते, यथा घटविषयेण ज्ञानेन अग्निः । नैषः दोषः, ज्ञाननिमित्तत्वात् ज्ञानं उच्यते इति हि अवोचाम; ज्ञानसहकारि- कारणत्वाच्च ।।

yathōktēna jñānēna jñātavyaṁ kim ityākāṅkṣāyāmāha — 'jñēyaṁ yattat' ityādi | nanu yamāḥ niyamāśca amānitvādayaḥ | na taiḥ jñēyaṁ jñāyatē | na hi amānitvādi kasyacit vastunaḥ paricchēdakaṁ dṛṣṭam | sarvatraiva ca yadviṣayaṁ jñānaṁ tadēva tasya jñēyasya paricchēdakaṁ dṛśyatē | na hi anyaviṣayēṇa jñānēna anyat upalabhyatē, yathā ghaṭaviṣayēṇa jñānēna agniḥ | naiṣa dōṣaḥ, jñānanimittatvāt jñānamucyatē iti hi avōcāma ; jñānasahakārikāraṇatv ācca —

The question what is to be known by the knowledge Started above is answered in Verses 13.12 ff. Objection : "Are not 'Humility', etc. (cf 7 to 11), Restraints and Observances? By Means of them what ought to be known cannot be known. Indeed, humility and so forth do not precisely determine any object. It is universally understood that knowledge alone determines its objective content. Knowledge of one Object does not lead to the Apprehension of what is different from it.

By the knowledge of a pot, fire is not grasped". Reply : "This is no flaw. We have already Pointed out that Humility, etc., are called Knowledge because they lead to knowledge and also because they Co-operate with the direct cause of Knowledge".

128) Introduction to Chapter 13 – Verse 12 Starts….

यथोक्तेन ज्ञानेन ज्ञातव्यं किम् ? इत्याकाङ्क्षायां आह—'ज्ञेयं यत्तत्' इत्यादि (१२)। ननु यमाः नियमाश्च अमानित्वादयः । न तैः ज्ञेयं ज्ञायते । न हि अमानित्वादि कस्यचित् वस्तुनः परिच्छेदकं दृष्टम् । सर्वत्रैव च, यद्विषयं ज्ञानं, तदेव तस्य ज्ञेयस्य परिच्छेदकं दृश्यते । न हि अन्यविषयेण ज्ञानेन अन्यत् उपलभ्यते, यथा घटविषयेण ज्ञानेन अग्निः ।

yathōktēna jñānēna jñātavyaṁ kim ityākāṅkṣāyāmāha — 'jñēyaṁ yattat' ityādi |
nanu yamāḥ niyamāśca amānitvādayaḥ | na taiḥ jñēyaṁ jñāyatē | na hi amānitvādi
kasyacit vastunaḥ paricchēdakaṁ dr̥ṣṭam | sarvatraiva ca yadviṣayaṁ jñānaṁ tadēva tasya jñēyasya
paricchēdakaṁ dr̥śyatē | na hi anyaviṣayēṇa jñānēna anyat upalabhyatē, yathā ghaṭaviṣayēṇa
jñānēna agniḥ |

I) a) Purva Pakshi :

- If 20 Virtues = Jnanam, What is object of knowledge?

b) Knowledge can't be understood independent of the Object of Knowledge.

c) Through Jnanam what is to be known? Jneyam? Prameyam

d) Kim Jnanatvyam Bavati?

II) a) Akanksha – Curiosity Arises

b) Krishna Answers in Verse 12

c) This Topic 3, Comes in the end of Verse 11

d) How Virtues called Jnanam? What do Virtues reveal?

e) If I prove a Particular Virtue it is not Converted into Jnanam

f) Practicing Ahimsa, Satyam :

- Does not give me Physics or Chemistry Jnanam

g) Virtue can't remove ignorance.

h) Example :

- What is flight time?
- By Chanting Shloka, Doing Puja wont get flight time

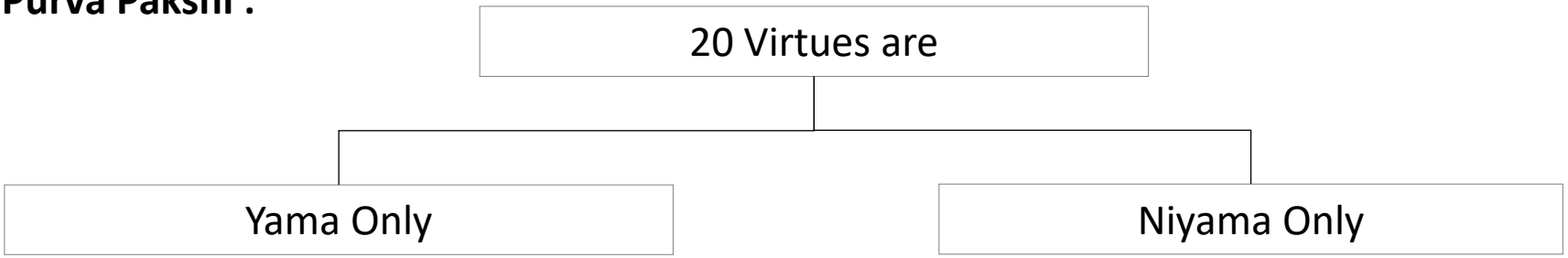
i) How Virtues are Named Jnanam?

III) Shankara :

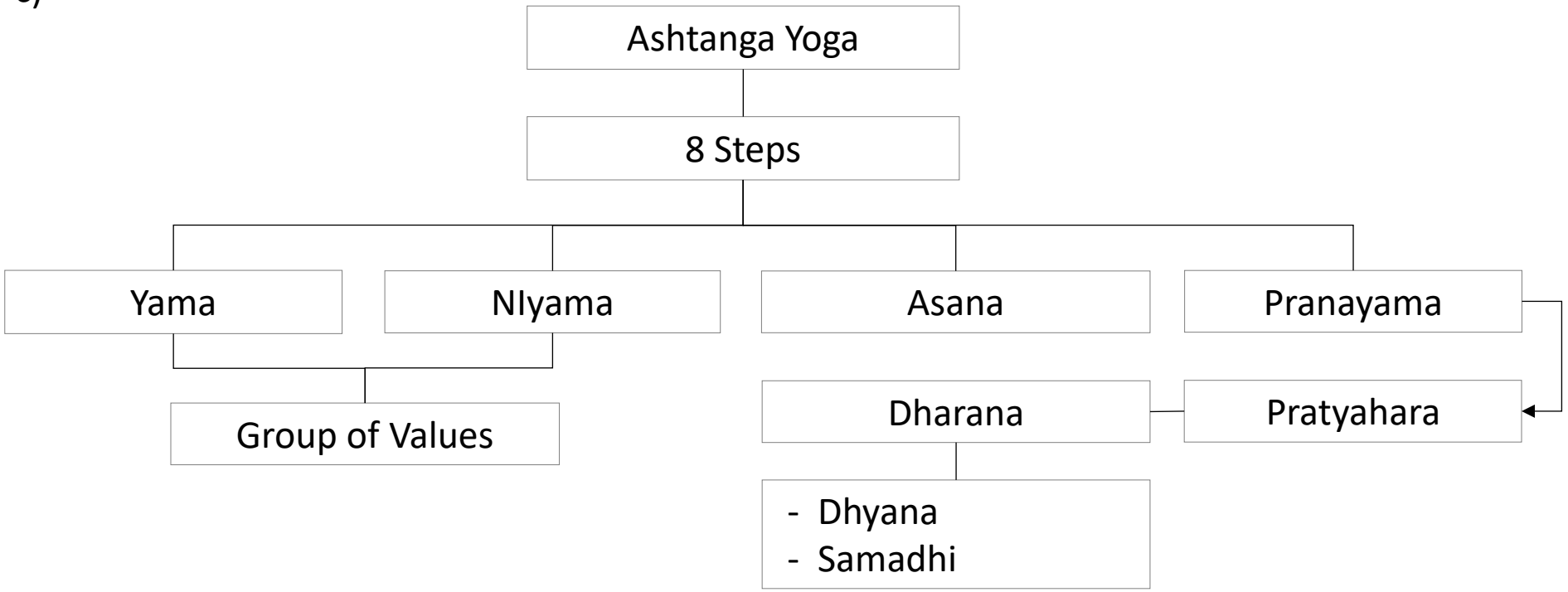
a) Virtues Indirectly help in Gaining Jnanam

- Aupacharikataya.

b) Purva Pakshi :



c)



d) Useful for Chitta Vrutti Nirodha

e) Ashtanga Yoga :

- **Gives us Power to Control and Direct our thoughts.**

f) 8 Steps to atter thought pattern.

IV) a)

5 Yamas	5 Niyamas
1. Ahimsa 2. Satyam 3. Asteyam 4. Brahmacharyam 5. Aparigraha	1. Shaucham 2. Santoshaha 3. Tapaha 4. Svadhyaya 5. Ishvara Pranidhanam

b) Yamas :

- Follow Non-violence, Possess that which Legitimately belongs to me, Avoid Possessing too much, PORT – Reduction.

c) Niyamas :

- Purity, Contentment, Moderation, Scriptural Study, Parayanam, understand meaning, Ohmkara (Patanjali's Definition of Svadhyaya), Ishvara Pranidhanam (Summary of Karma Yoga).

d) Accept whatever god gives me without Resistance

e) Where choice is Available, can remedy by effort.

IV) a) what is Indication of whether I have Accepted gods will?

b)

Mouth Says	Mind has
I Accept	Presence of Sad thoughts

- This is Indication of Non-Acceptance of gods will in our life.

c) Verbally Accept, Continue sad thoughts in the Mind

V) Gita – Chapter 2 :

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca |
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase |
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ ||2-11||

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

a) Arjuna, you are entertaining Sad thoughts in your Mind and getting wrongly attached to them = Adhyasa.

b) See yourself as Sakshi of thoughts, without Adhyasa

c) Understand your Sakshi Svarupam at all times, Waking, Dream, Sleep

d) Adhyasa-less Jivatma = Paramatma

e) Samsara = Sad thoughts

VI) Gita :

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । अहं त्वा सर्वपापेभ्या: मोक्षयिष्यामि मा शुच: ॥ १८-६६ ॥	sarvadharmān parityajya māmēkaṃ śaraṇaṃ vraja | ahaṃ tvā sarvapāpēbhyah mōkṣyayiṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

a) Avoid Sadness at any time in life by Ishvara Pranidhanam

b) This is most important Niyama

c) Pancha Yama and Pancha Niyama = 20 Virtues of Chapter 13.

VII) a) 5 Yamas and 5 Niyamas = 10 Commandments of Hinduism

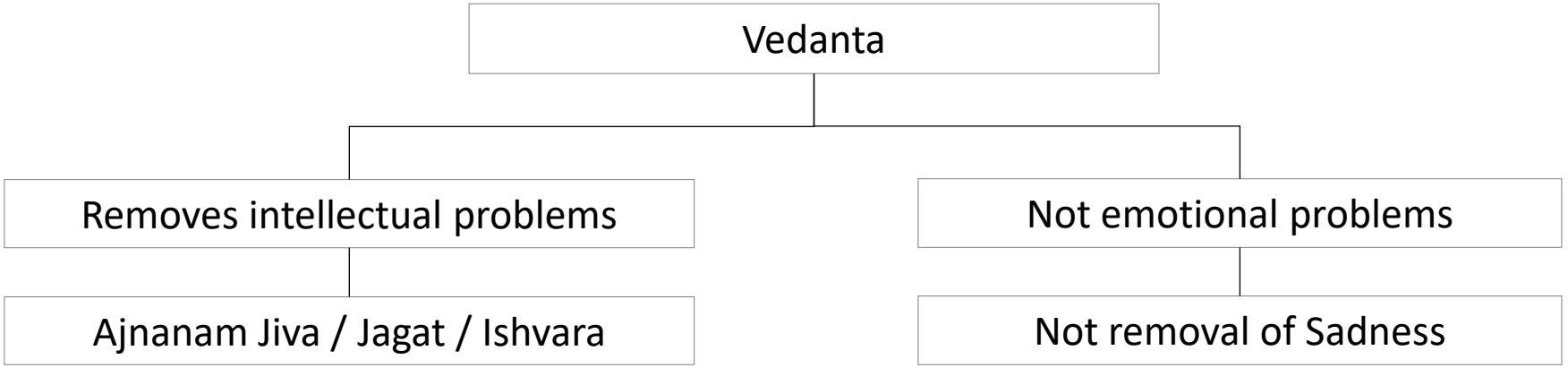
b) No need for Atma Jnanam

c) Follow 10 Commandments Sincerely, 99% of Sadness can be removed.

d) Emotional Problems can be removed by following 10 Commandments

VIII) a) Jnanam is Primarily to Remove intellectual Doubts, confusions regarding Jiva, Jagat, Ishvara.

b)



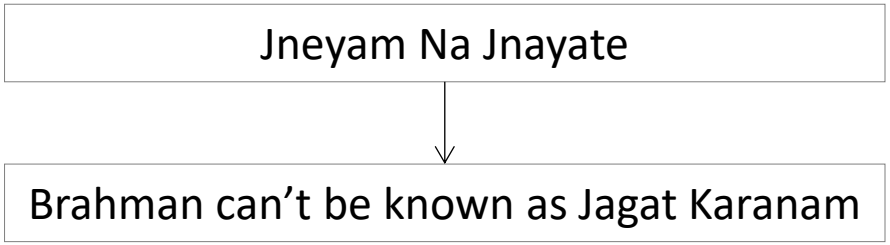
c) Emotional problems removal is by product of Vedanta

d)

Ajnanam Nivrutti	10 Commandments
- Vedanta	- Shokha Nivritti - Removal of Sadness

e) By 10 Commandments, Sorrow may go but wont know truth of Jiva, jagat, Ishvara.

f)



g) If Truth can't be known by 10 Commandments, 20 Virtues

- How can you call it Jnanam?

h) How virtues can reveal the Truth?

i) Contextual meaning of Parichedakam - is Revealor here

j) When we acquire knowledge of Brahman, through that only things are revealed.

k) Values can't reveal anything

L) Jnanam always revealed by Pramanam

m) Pramana Janya Jnanam can alone reveal the Truth

n) From Virtues, can't know the truth of creation

o) Brahman - Na Upalabyate, truth can never be known.

p) By knowing Pot, can't know fire

q) Upto this essence of Purva Pakshi

- How can virtues be called Jnanam?

129) Introduction to Chapter 13 – Verse 12 Continues….

नैषः दोषः, ज्ञाननिमित्तत्वात् ज्ञानं उच्यते इति हि अवोचाम; ज्ञानसहकारि- कारणत्वाच्च ।।

naiṣa dōṣaḥ, jñānanimittatvāt jñānamucyatē iti hi avōcāma ; jñānasahakārikāraṇatv ācca —

I) a) Virtues are Jnana Sahakari - Indirect cause, helps to gain Jnanam.

b) Explained in Verse 6 - Topic 8

c) Virtues called Jnanam as they support rise of Jnanam.

d) Example :

- Singa Kutty
- He is a Lion means he has majesty, power, strength of Lion.
- Figuratively called Lion.

e) Jnana Nimittatvat not a Dosha, Error

f) Indirectly contribute to Jnanam, support Jnanam, indirect cause, Sahakari Sadhanam.

g) Example :

Aushadam	Pathyam
Directly removes Disease	Contribute indirectly to remove disease

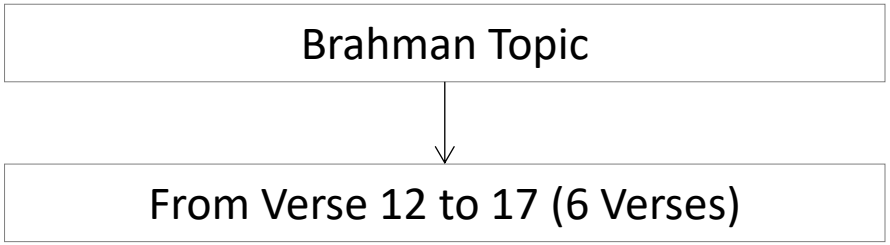
130) Chapter 13 – Verse 12 :

अध्यात्मज्ञाननित्यत्वं
तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तम्
अज्ञानं यदतोऽन्यथा ॥ १३-१२॥

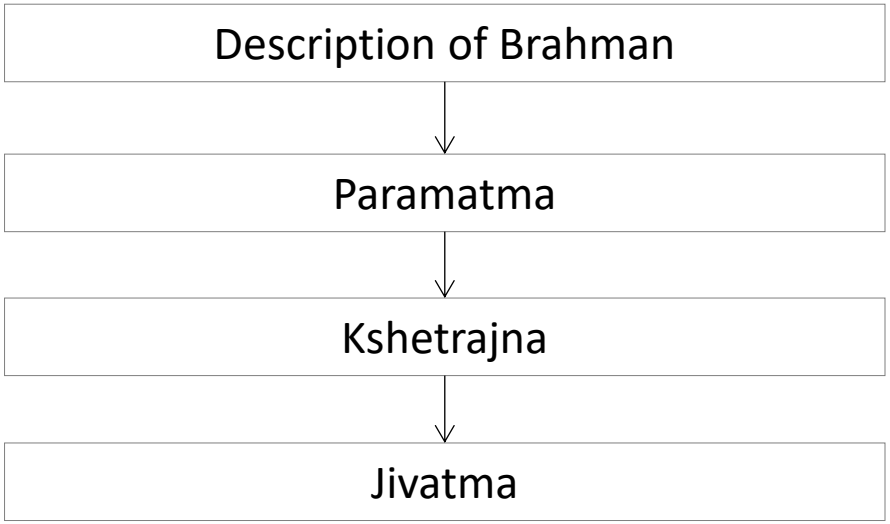
adhyātmajñānanityatvaṃ
tattvajñānārthadarśanam|
ētajjñānam iti prōktam
ajñānaṃ yadatō'nyathā ||13-12||

Constancy in Self-knowledge, perception of the end of true knowledge-this is declared to be knowledge and what is opposed to it is ignorance. [Chapter 13 - Verse 12]

I) a)



b)



c) Get Eka Atma definition here.

II) a) To create interest for this Jnanam, Krishna talks about Phalam of this Jnanam.

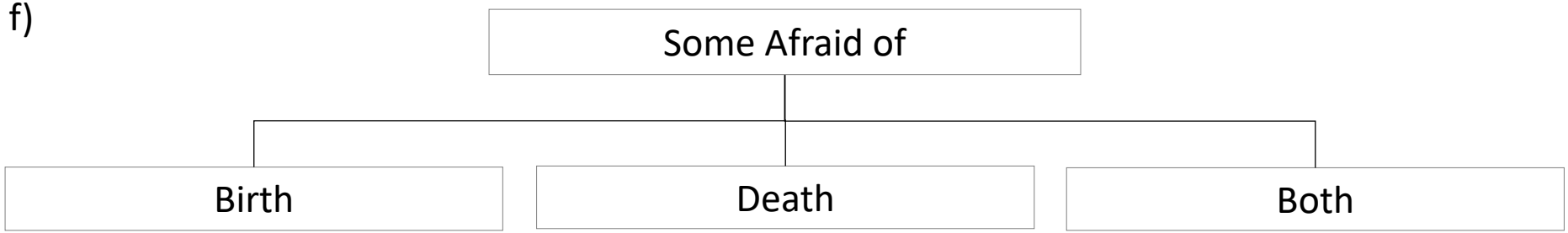
b) Yatu Jnanatva Amrutatvam Ashnute

c) Only by this Brahma Jnanam, one gets Moksha, immortality

d) Jiva - Transcends mortality.

e) Jiva gets out of fear of death and rebirth.

f)



g) Fear of Death = Samsara

h) Amrutam Ashnute - Immortality gained only by Brahma Jnanam.

i) 2nd Line :

- Anadi matparam Brahma onwards till end of Verse 17 = Definition of Brahman, Real Svarupam of Jivatma.

Topic No. 131 to 132 :

ज्ञेयं इति ।। ज्ञेयं ज्ञातव्यं तत् यत् प्रवक्ष्यामि प्रकर्षेण यथावत् वक्ष्यामि । किंफलं तत् इति प्ररोचनेन श्रोतुः अभिमुखीकरणाय आह—यत् ज्ञेयं ज्ञात्वा अमृतं अमृतत्वं अश्नुते, न पुनः म्रियते इत्यर्थः । अनादिमत् आदिः अस्य अस्तीति आदिमत् न आदिमत् अनादिमत्—किं तत् ?—परं निरतिशयं ब्रह्म 'ज्ञेयं' इति प्रकृतम् ।।

jñēyaṁ jñātavyaṁ yat tat pravakṣyāmi prakarṣēṇa yathāvat vakṣyāmi | kimphalaṁ tat iti prarōcanēna śrōtuḥ abhimukhīkaraṇāya āha — yat jñēyaṁ jñātvā amṛtam–amṛtatvam aśnutē, na punaḥ mriyatē ityarthaḥ | anādimat ādiḥ asya astīti ādimat, na ādimat anādimat; kiṁ tat? paraṁ niratiśayaṁ brahma, 'jñēyaṁ ' iti prakṛtam ||

The knowable is what ought to be known. I shall set it forth truthfully and Clearly. To rouse the attention of the listener, the fruit of such knowledge is indicated. The knowable is that by grasping which one attains immortality; there is no more death for the knower of it. That which has no origin is the Supreme, is Brahman, the theme of this discussion.

131) Bashyam : Chapter 13 – Verse 12 Starts…

ज्ञेयं इति ।। ज्ञेयं ज्ञातव्यं तत् यत् प्रवक्ष्यामि प्रकर्षेण यथावत् वक्ष्यामि । किंफलं तत् इति प्ररोचनेन श्रोतुः अभिमुखीकरणाय आह—यत् ज्ञेयं ज्ञात्वा अमृतं अमृतत्वं अश्नुते, न पुनः म्रियते इत्यर्थः ।

jñēyaṁ jñātavyaṁ yat tat pravakṣyāmi prakarṣēṇa yathāvat vakṣyāmi | kimphalaṁ tat iti prarōcanēna śrōtuḥ abhimukhīkaraṇāya āha — yat jñēyaṁ jñātvā amṛtam-amṛtatvam aśnutē, na punaḥ mriyatē ityarthaḥ |

I) a) General Jneyam = Jnanatvam only worthy thing to be known in creation.

b) Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृश्यमव्यवहार्यमग्राह्यमलक्षणम् अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥	nāntaḥprajñaṃ na bahiḥprajñaṃ nobhayataḥ prajñaṃ na prajñānaghanaṃ na prajñaṃ nāprajñam | adṛśyamavyavahāryamagrāhyamalakṣaṇam acintyamavyapadeśyamekātmapratyayasāraṃ prapañcopaśamaṃ śāntaṃ śivamadvaitaṃ caturthaṃ manyante sa ātmā sa vijñeyaḥ ‖ 7 ‖

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

c) I Shall talk about that Jnanam which makes life worthwhile, Pava Vidya.

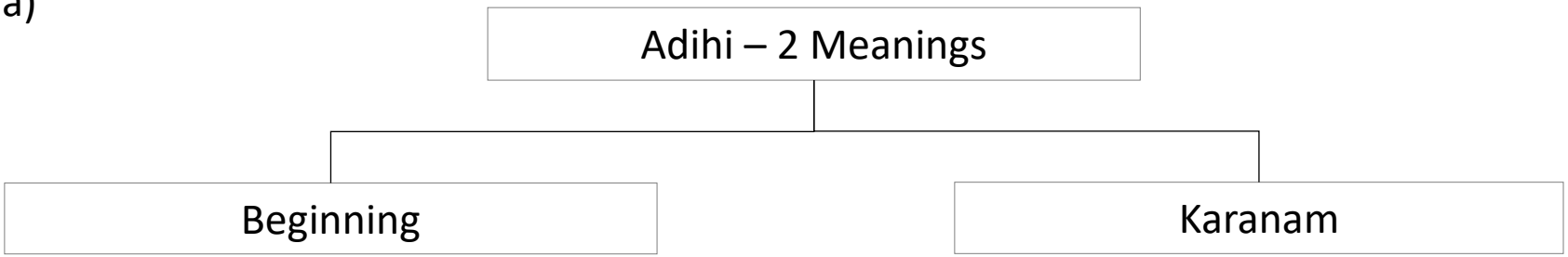
d) Prakyarshena Vakshyami :

- Appropriately, clearly, doubtlessly, I shall talk about.

e) Before Vastu Brahman, Krishna talks about Benefit of that Jnanam.

f) Kim Phala Tatu?

II) a)



b) That which does not have a cause, therefore not born, Causeless, Birthless.

c) Adhihi Asya Asti Iti Adhimatu :

- Which has cause
- Caused one
- Birthed one

d) Krishna creates interest in the mind of student, so that he can pay more attention to the teaching.

e) Example :

- Pay Rs. 1000 - Take TV in small letters, pay interest life long.

f) By gaining Brahma Jnanam, will get immortality

g) Will not die, will not be born

- No Punarapi Jananam, Maranam.

h) What is description of Brahman?

132) Bashyam : Chapter 13 – Verse 12 Continues…

अनादिमत् आदिः अस्य अस्तीति आदिमत् न आदिमत् अनादिमत्—किं तत् ?
—परं निरतिशयं ब्रह्म 'ज्ञेयं' इति प्रकृतम् ॥

**anādimat ādiḥ asya astīti ādimat, na ādimat anādimat; kiṁ tat?
paraṁ niratiśayaṁ brahma, 'jñēyaṁ ' iti prakṛtam ||**

I) a) 1st Description of Brahman :

a) Anadimatu :

b) Matu = Endowed with

c) Na Adhimatu :

- Anadimatu, that which does not have a cause

d) Hence, not endowed with Birth, Eternal

e) Brahman = Eternal Reality

f) What is eternal?

- Param Nirathishayam Brahma

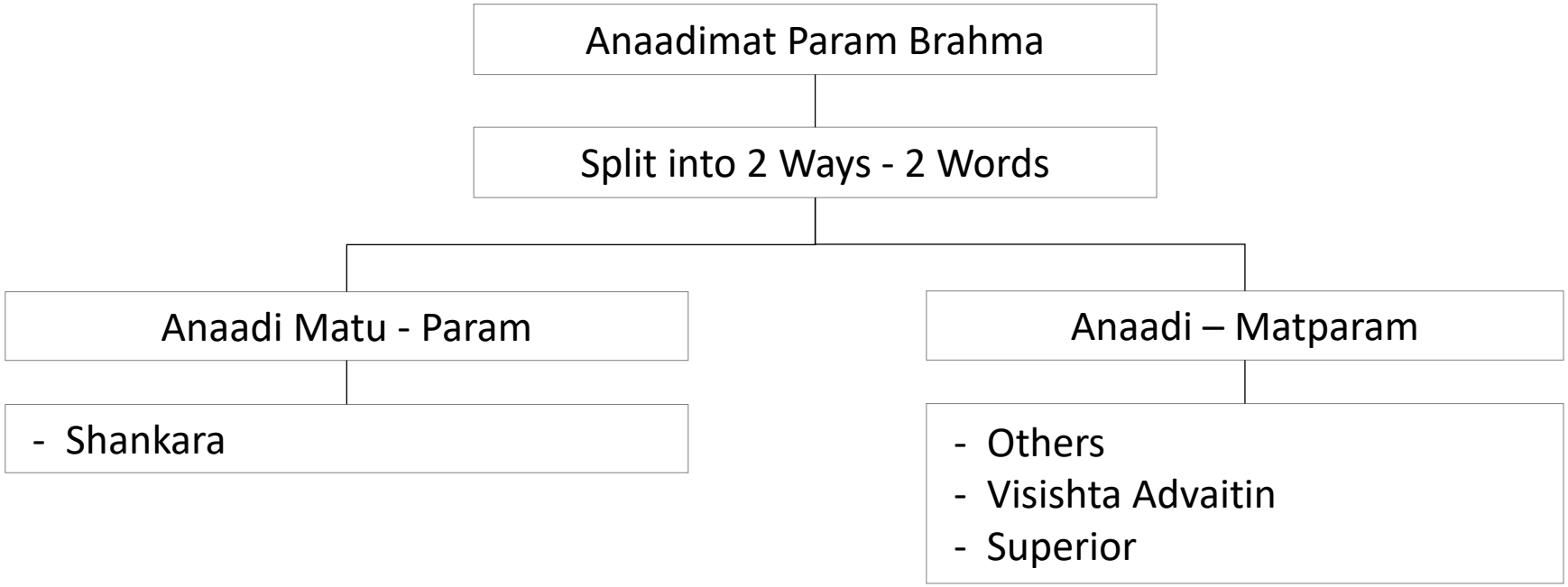
g) Not Devas - who are relatively eternal, Amaraha.

h) Absolutely eternal = Atyahtikam Brahma

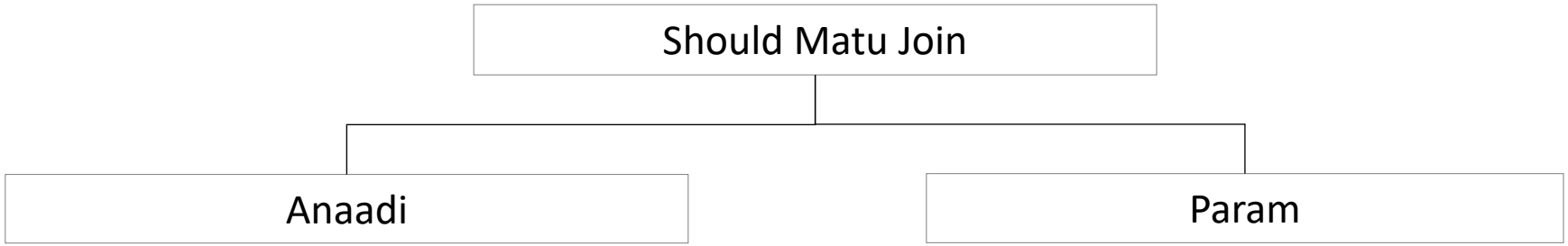
= Jneyam, Subject

i) All descriptions borrowed from Upanishad

j)



k)



L) Both Permissible, which is Superior?

m) Anaadi Matparam is Superior

n) Shankara :

- Anaadi - Matparam Logically not Superior

o) Anaadimatu Brahman is logically Correct According to Shankara

Revision : Chapter 13 - Verse 12 :

I) a) From Verse 12 - Jneyam Brahma = Kshetrajna

b) Consciousness itself as all pervading, unenclosed is called Brahman.

c) Enclosed Consciousness in a body which is behind Seeing, Hearing, Smelling, Touching, Tasting, Doing, Thinking, feeling is Consciousness.

d) It is unenclosed, free from Body - Mind Complex, in its real nature, hence called Reality, Param Atma.

e) Same Consciousness when available as enclosed Consciousness within body is called Kshetrajna, Atma, Sakshi.

f) In sleep state, when Mind dormant, Indriyas functions dormant, Reflected consciousness merges with original consciousness.

g) I am eternal consciousness always

h) I appear within a body in time

i) I am Nitya Muktaha is my Svarupam.

II) a) Jneyam = Kshetrajna = Brahman

= Thing to be known

= Not knowable then it becomes object of knowledge, Prameyam

b)

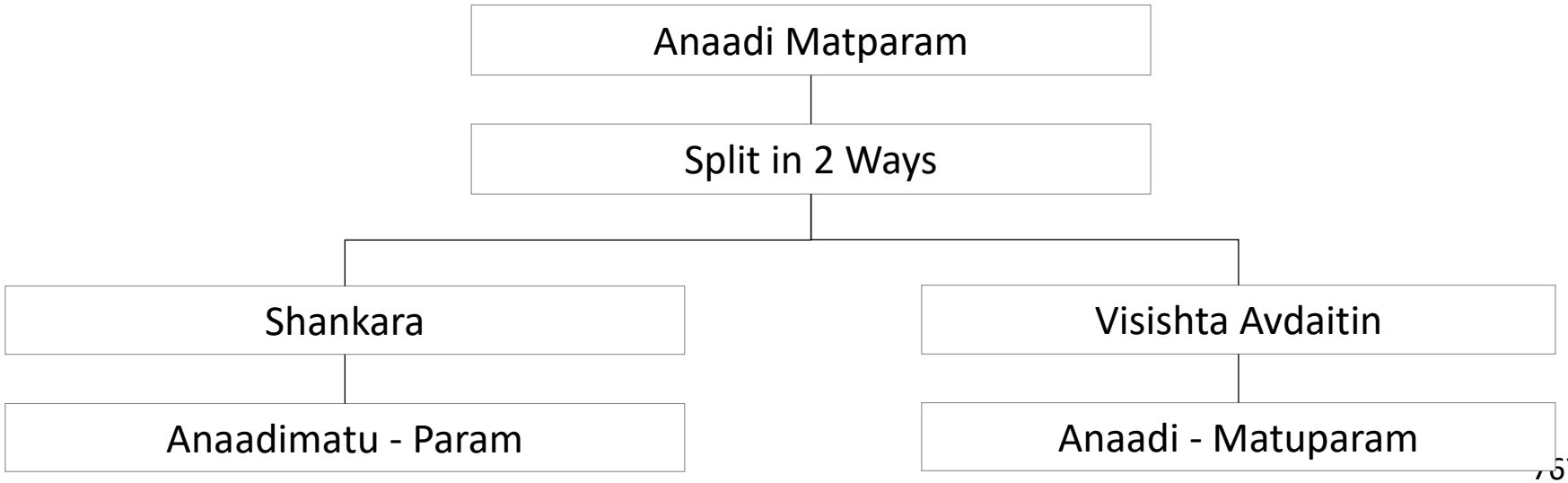
Knower	Jneyam
- Jnanata	- Knowable - Object of Knowledge - Ahata Kriya Pratyaya - Greatest thing worth knowing

c) We dedicate entire life to know Brahman = Jneyam = Brahman.

d) Rest of the description of Brahman is based on Upanishad - Teaching

III) Grammar Discussion :

a)



b) Matu = Endowed with

c) Aadhi = Beginning Entity

d) Na Adhimatu = Not a beginning entity

= Not a born entity

= Beginningless entity

e) Kim Tatu?

f) Param = Nirathi Shayam, Nirgataha, Absolutely Big, Infinite

= Jneyam

2nd Interpretation :

Topic No. 133 to 136 :

अत्र केचित् 'अनादिमत्परं' इति पदं छिन्दन्ति, बहुव्रीहिणा उक्ते अर्थे मतुपः आनर्थक्यं अनिष्टं स्यात् इति । अर्थविशेषं च दर्शयन्ति—अहं वासुदेवाख्या परा शाक्तिः यस्य तत् मत्परं इति ॥
सत्यं एवं अपुनरुक्तं स्यात्, अर्थः चेत् सम्भवति । न तु अर्थः सम्भवति, ब्रह्मणः सर्वविशेषप्रतिषेधेन एव विजिज्ञापयिषितत्वात् 'न सत्तन्नासदुच्यते' इति । विशिष्ट-शक्तिमत्त्वप्रदर्शनं, विशेषप्रतिषेधश्च, इति विप्रतिषिद्धम् । तस्मात् मतुपः बहुव्री-हिणा समानार्थत्वेऽपि प्रयोगः श्लोकपूरणार्थः ॥

atra kēcit 'anādi matparam' iti padaṁ chindanti, bahuvrīhiṇā uktē arthē matupaḥ ānarthakyam aniṣṭaṁ syāt iti | arthaviśēṣaṁ ca darśayanti — ahaṁ vāsudēvākhyā parā śaktiḥ yasya tat matparaṁ iti |
satyamēvamapunaruktaṁ syāt, arthaḥ cēt sambhavati | na tu arthaḥ sambhavati, brahmaṇaḥsarvaviśēṣapratiṣēdhēnaiva vijijñāpayiṣitatvāt 'na sattannāsaducyatē' iti | viśiṣṭaśaktimattvapradarśanaṁ viśēṣapratiṣēdhaśca iti vipratiṣiddham | tasmātmat upaḥ bahuvrīhiṇā samānārthatvē:'pi prayōgaḥ ślōkapūraṇārthaḥ ||

In this context some explain the expression 'Without a beginning, the Supreme' otherwise, breaking up the compound into Anadi and Matparam, 'treating of Me as the Supreme'. They argue that when the Sense is expressed by an adjectival Compound or Bahuvrihi, the Possessive Suffix that follows is uncalled for. The sense Yielded, according to them is: I, Vasudeva, am its (Brahman's) Pre-eminent Power. True, redundancy may be avoided were the Sense Admissible; but the latter is not the case. What is sought to be taught is Brahman by repudiating qualifications of all kinds. Vide: "it is neither the existent nor the Non-existent". This pointing to a Special power owned by it and the repudiation of all Determinations are incompatible. Therefore, the Possessive Suffix and the adjectival Compound Yield the same Sense; they are employed in the interest of Metre.

133) Bashyam : Chapter 13 – Verse 12 Continues…

अत्र केचित् 'अनादिमत्परं' इति पदं छिन्दन्ति, बहुव्रीहिणा उक्ते अर्थे मतुपः आनर्थक्यं अनिष्टं स्यात् इति ।

atra kēcit 'anādi matparam' iti padaṁ chindanti, bahuvrīhiṇā uktē arthē matupaḥ ānarthakyam aniṣṭaṁ syāt iti |

Visishta Advaitin commentators :

I) a) Anaadi - Matparam

b) Give legitimate logic

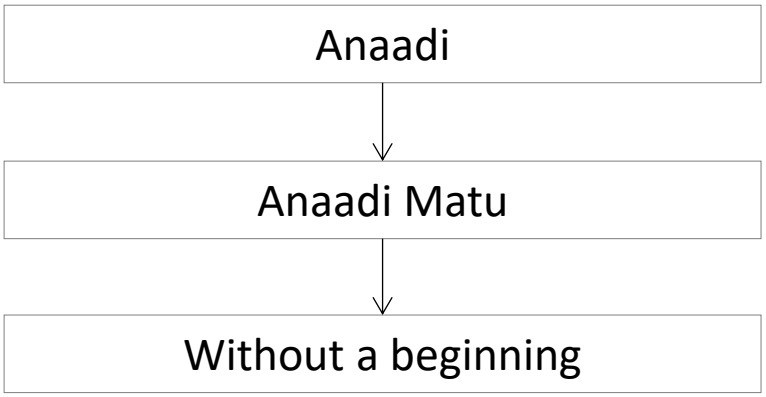
c) Anaadi Matu - Without a beginning says Shankara

- Nanj - Tat Purusha Samasa

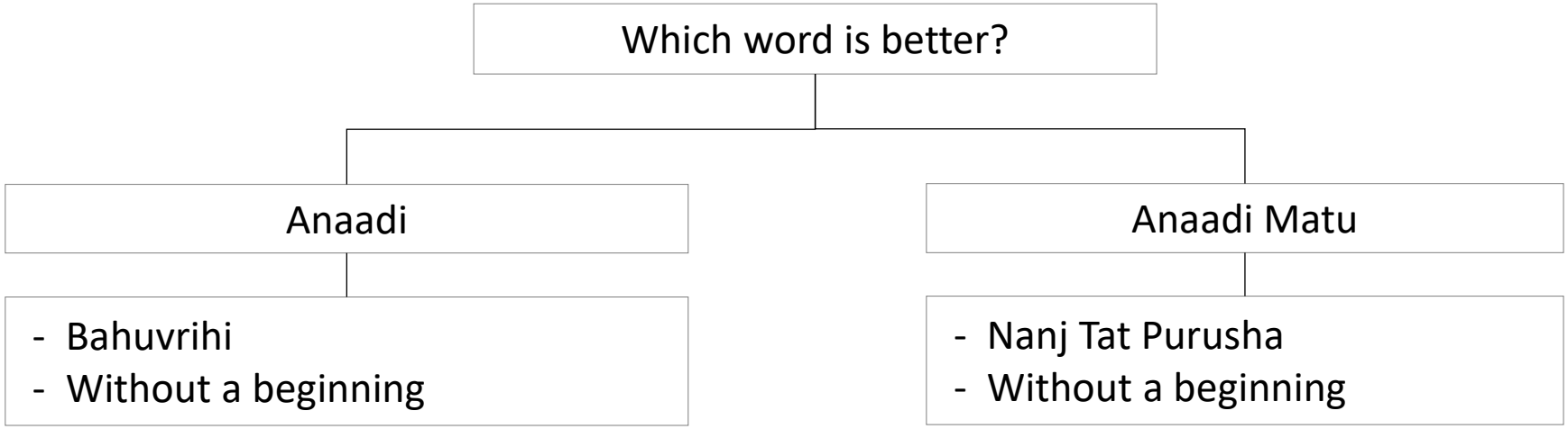
d) Visishta Advaitin :

- Bahuvri Samasa - That which does not have a beginning.

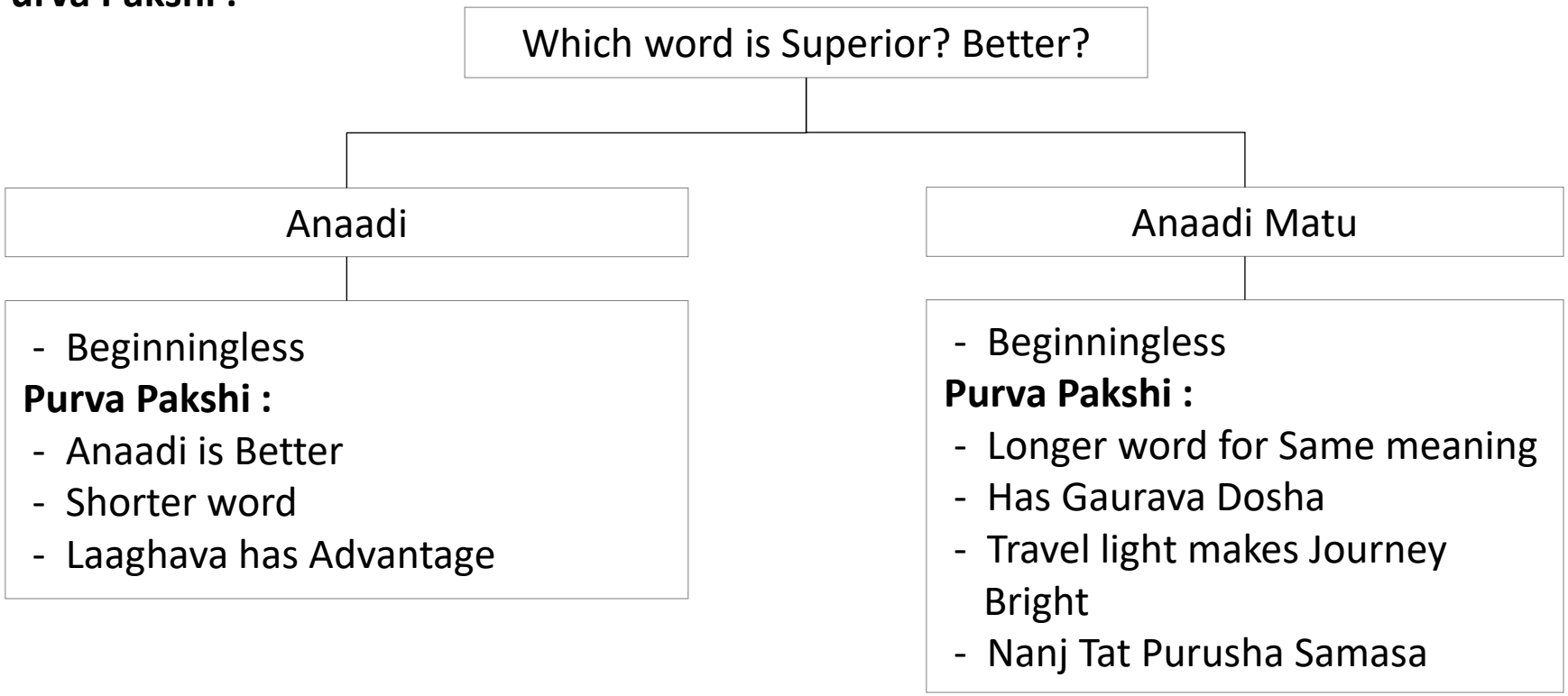
e)



f)



g) Purva Pakshi :



II) 2nd Disadvantage :

a) Saved Matu can be Added as 'Mat – Param'

b) Matu used Constructively with Param

c) Matu Paha = Using Matu as Suffix to Param

d) For Suffix Mat = Redundance Anartakyam will come.

e) Dosha No. 2 :

134) Bashyam : Chapter 13 – Verse 12 Continues…

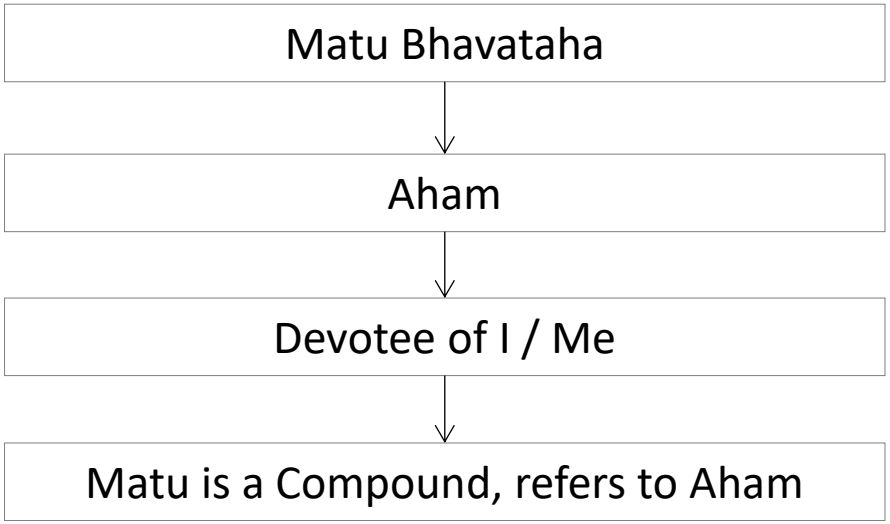
अर्थविशेषं च दर्शयन्ति—अहं वासुदेवाख्या परा शक्तिः यस्य तत् मत्परं इति ॥
arthaviśēṣaṁ ca darśayanti — ahaṁ vāsudēvākhyā parā śaktiḥ yasya tat matparaṁ iti |

I) a) Anaadi = Beginningless.

b) Matparam = Adjective to Brahman

c) Topic 3 & 4 : Purva Pakshi :

d)



e) Aham Param = Matu Param

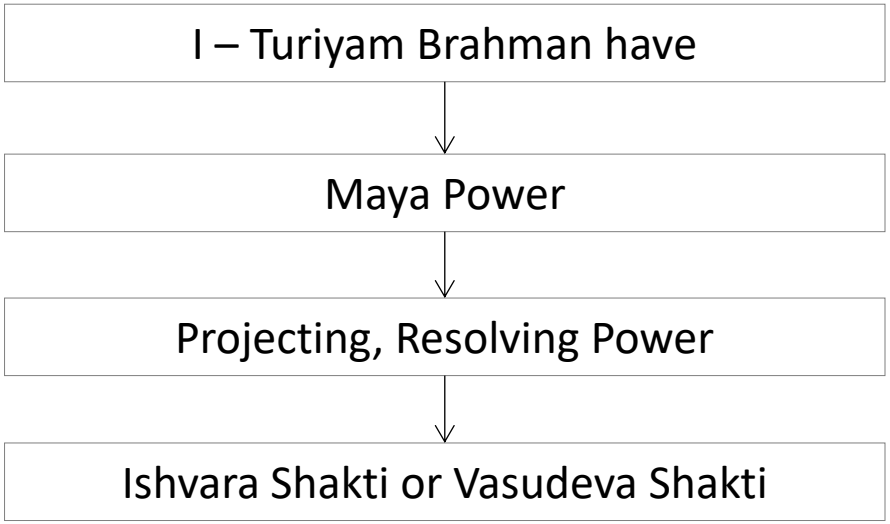
f) Higher Nature, Power of Brahman.

II) a) Visishta Advaitin :

- Brahman has no higher power.

b) Vasudevakhya Parashakti = Higher power
= Srishti, Sthithi
= Maya or Ishwara

c)



d) Purva Pakshi :

- In Shankara's interpretation, Ishwara, Maya Shakti can't be communicated, Anaadi Matu will be gone.

e) Ishwara Shakti not communicated if Anaadi Matu is taken

f) Matu will convey Ishwara Shakti if taken out from Anaadi and joined as Matu Param.

g) Purva Pakshi :

- My Interpretation is Superior.

h) Yours has a Technical Problem.

135) Bashyam : Chapter 13 – Verse 12 Continues…

सत्यं एवं अपुनरुक्तं स्यात्, अर्थः चेत् सम्भवति । न तु अर्थः सम्भवति, ब्रह्मणः सर्वविशेषप्रतिषेधेन एव विजिज्ञापयिषितत्वात् 'न सत्तन्नासदुच्यते' इति ।

satyamēvamapunaruktaṁ syāt, arthaḥ cēt sambhavati | na tu arthaḥ sambhavati, brahmaṇaḥsarvaviśēṣapratiṣēdhēnaiva vijijñāpayiṣitatvāt 'na sattannāsaducyatē' iti |

I) a) Satyam :

- Purva Pakshi - You are partially true

b) Problem will be deeper if you enquire into Matu and Anaadi

c) Using longer word, yours is shorter word

d) I have Gaurava dosha, Atrupti Dosha

e) I admit using longer word - Anaadi Matu instead of shorter Anaadi.

f) You are gaining Matu

g) In your Matam, no Punarukti Dosha of adding Matu.

II) What is the Problem?

a) You have a grammatical Advantage

b) But your meaning is not logically possible in this context

c) Your meaning does not logically fit in this context.

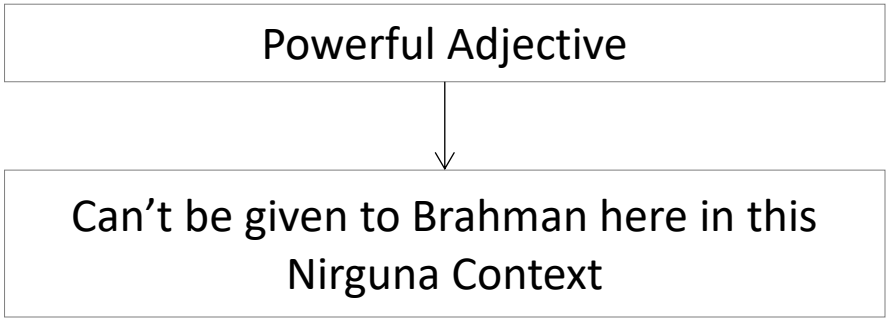
III) Why meaning not logical in Purva Pakshi Matam?

a) Mat Param is adjective to Brahman

b) Mat Param means endowed with Superior Para Vasudeva Shakti, Power.

c) Mat Param → Brahman endowed with Superior Power.

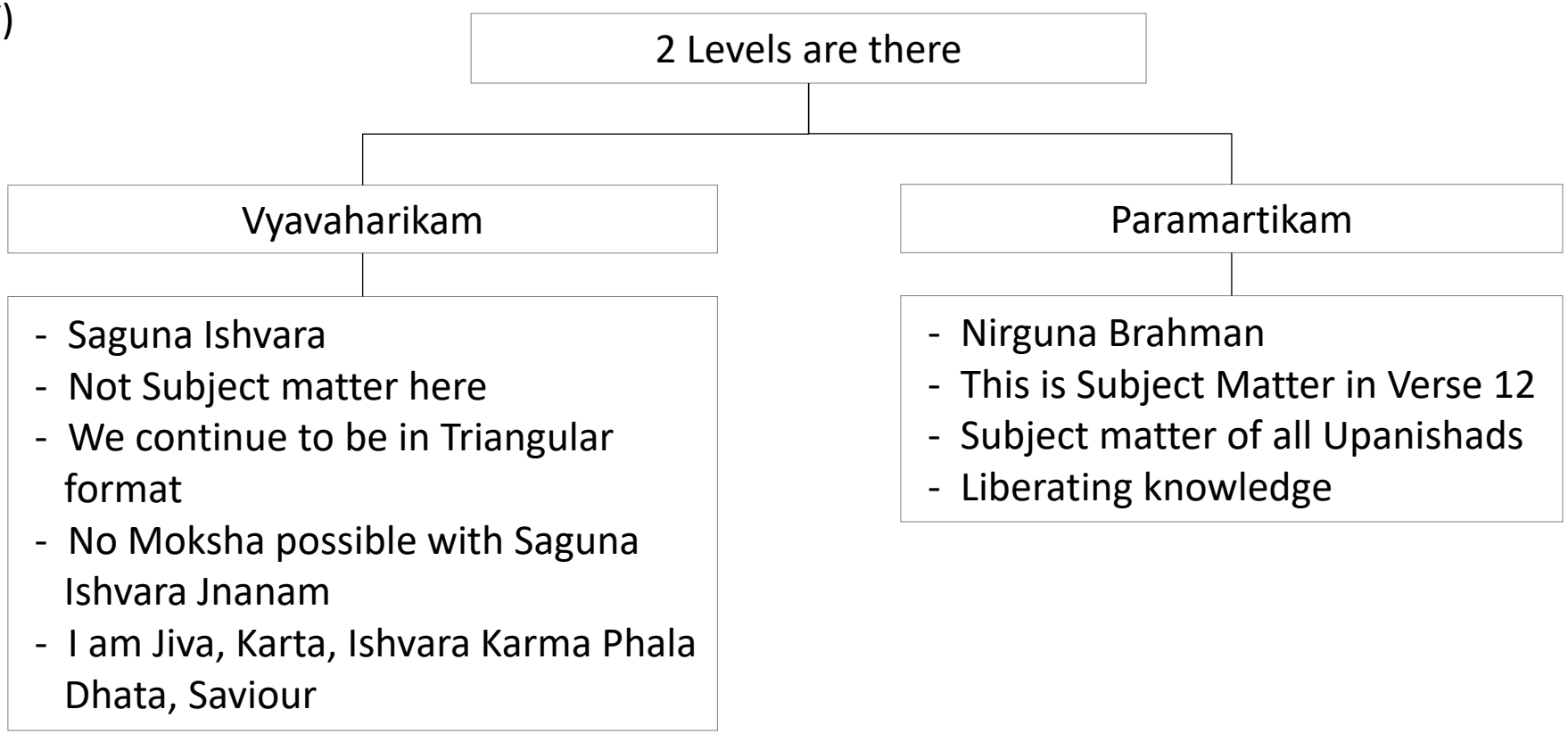
d)



e) Krishna wants to reveal Nirgunam brahman in Verse 12

f) Only Saguna Ishvara is Available at Avyavaharika Level.

IV)



V) a) Tvam Ashnute = Moksha in this verse

b) Nirguna Brahman is not powerful

c) Shakti = Attribute of Ishwara not Brahman, 3rd Pada - Mandukya

d) Brahman = Turiyam = Karya - Karanan Vilakshana Atma.

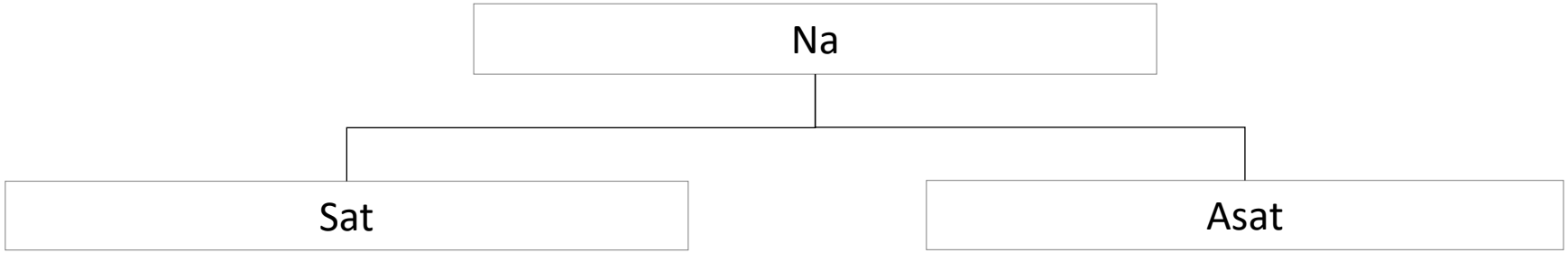
e) Visishta Advaitin :

- Keeps you in Samsara plane with words of Pradyumna, Sankarshana, Avatara, Archa Avatara.

f) Don't bring Matu as Shakti here

g) Krishna wants to negate all attributes of Brahman, wants to reveal Attribute-less Brahman.

h)



- Negates everything, Sarva Apavadaha

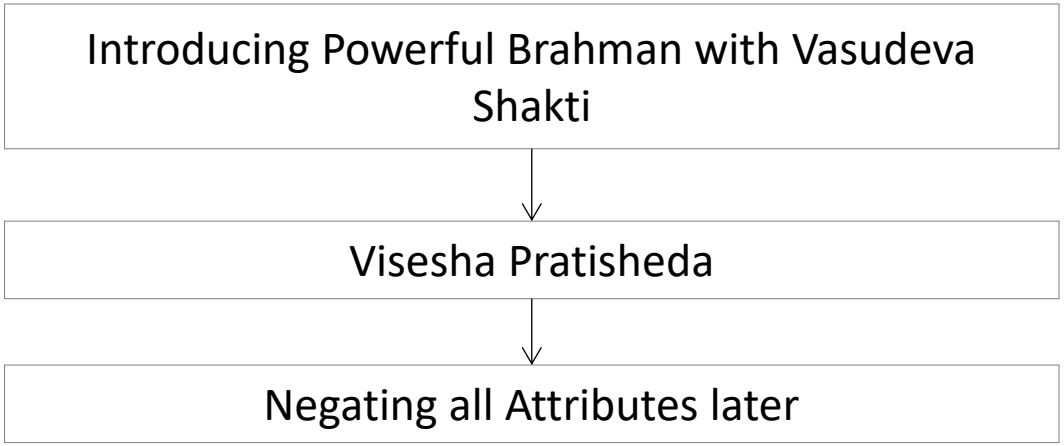
h) Shakti can’t bring in Paramartika Plane

136) Bashyam : Chapter 13 – Verse 12 Continues…

विशिष्ट-शक्तिमत्त्वप्रदर्शनं, विशेषप्रतिषेधश्च, इति विप्रतिषिद्धम् ।
तस्मात् मतुपः बहुव्री- हिणा समानार्थत्वेऽपि प्रयोगः श्लोकपूरणार्थः ।।

viśiṣṭaśaktimattvapradarśanaṁ viśēṣapratiṣēdhaśca iti vipratiṣiddham |
tasmātmat upaḥ bahuvrīhiṇā samānārthatvē:'pi prayōgaḥ ślōkapūraṇārthaḥ ||

I) a) Purva Pakshi - interpretation :



b) It will become Contradictory

c) Hence you don't bring Shakti in this context.

II) a) How do you then reply for Gaurava Dosha? Longer word used?

b) Even though we use longer word, Mat is there for sake of comparing Shloka

c) Without Mat, One word less

d) Mat for Shloka Poornartham

e) For Bala use Balakaha, for Poornarthaha, completing Shloka

f) Grammar topic over.