

Notes on Bhagavad Gita

Chapter 18

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Based on Classes
By
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अध्याय – १८ मोक्षसंन्यासयोगः ।

The Yoga of Liberation and Renunciation

- Verse 1 - Arjun's question – what is the distinction between the renunciation and relinquishment.
- Verse 2-3 - The opinions of the other people, not Lord Krishna's
- Verses 4 - Krishna's answer starts:
- Verse 5 - One should not renounce यज्ञदानतपःकर्म - सात्त्विककर्म
- Verse 6 - One should not get attached to these actions and its material benefits.
- Verses 7-9 - Three types of renunciation.
Verse 7 – does not know importance of सात्त्विककर्म, so renounces them.
Verse 8 – knows the importance, but will not do सात्त्विककर्म
Verse 9 सात्त्विक-संन्यासः = कर्मयोगः for an unrefined person
- Verses 10-12 - Glory of कर्मयोगः named सात्त्विक-त्यागः,
- Verse 11 one can not renounce कर्म,
- Verse 12 is conclusion of Krishna's answer
संन्यासः=त्यागः=कर्मयोगः
- Verses 13-17 - ज्ञानयोगसारः with emphasis on श्रवणम् - study under a competent गुरु
- Verse 18 - Introduction to two main activities: knowing, and doing
- Verse 19 - Three factors for Knowledge, action, and doer for analysis
- Verses 20-22 - Three factors for Knowledge ज्ञानम् - सात्त्विक, राजसिक and तामसिक
- Verses 23-25 - Three factors for action कर्म - सात्त्विक, राजसिक and तामसिक
- Verses 26-28 - Three factors for doer कर्ता - सात्त्विक, राजसिक and तामसिक
- Verse 29 - Two more topics – बुद्धिः, धृतिः
- Verses 30-32 - Three factors for intellect बुद्धिः - सात्त्विक, राजसिक and तामसिक
- Verses 33-35 - Three factors for will power धृतिः - सात्त्विक, राजसिक and तामसिक
- Verse 36 - One more topic – सुखम्
- Verses 37-39 - Three factors for happiness सुखम् - सात्त्विक, राजसिक and तामसिक

- Verse 40 - Every thing in the universe has three गुणाः
- Verses 41-49 - Summary of कर्मयोगः emphasizing स्वधर्मः your inclination
- Verses 50-55 - Summary of ज्ञानयोगः
- Verses 56-62 - Summary of कर्मयोगः with emphasis on ईश्वरभक्तिः –
ईश्वरार्पणभावना with respect to action/ईश्वरप्रसादभावना with
respect to कर्मफलम्
- Verses 63-64 - Conclusion of Gita teaching.
- Verse 65 - Again summary of Karma Yoga – GOD centered life of
contribution to the society is कर्मयोगः
- Verse 66 - Again summary of Jnana yoga– A withdrawn knowledge
centered life style is – ज्ञानयोगः - अहं ब्रह्मास्ति इति
ज्ञानम्=शरणागतिः
- Verse 67 - Four qualifications needed for Gita sudy
- Verse 68 - Don't teach if they don't have four qualifications and one who
criticizes Lord Krishna. Glorification of Gita teacher
- Verse 69 - Gita teacher is the dearest to Lord
- Verse 70 - Glorification of Gita student

गीतोपदेशविषया: । Topics of the Gita teaching

Krishna's teaching method:

Chapter 1: Conversion of Arjun, the warrior to Arjun, the disciple; and conversion of Krishna, driver to Krishna आचार्य: ।

- 1) उपक्रमसंक्षेपः, उपक्रमसंग्रहः - Capsule form of teaching, a bird's eye view in the chapter 2
- 2) विस्तरः – magnification of the teaching from chapter 3-17
- 3) उपसंहारसंक्षेपः – summarization of the teaching in chapter 18.

गीतोपदेशविषया: - 9 Topics of Gita teaching			
	अध्यायाः १-६	अध्यायाः ७-१२	अध्यायाः १३-१७
साधनत्रयविचारः	कर्मयोगसाधना	उपासनायोगसाधना	ज्ञानयोगसाधना
पदत्रयविचारः	त्वम्पदविचारः (जीवस्वरूपम्)	तत्पदविचारः (ईश्वरस्वरूपम्)	असिपदविचारः (ऐक्यम्)
घटकत्रयविचारः	प्रयत्नः	प्रसादः (ईश्वरानुग्रहः, पूर्वजन्मपुण्यम्)	सद्गुणाः (सत्त्वगुणाः दैवीसंपत्)

किमर्थं अर्जुनस्य प्रश्नः । Why Arjun's question ?

Knowledge requires consistent teaching from a Guru for a length of time in the form of dialogue. It is not a material thing that can be handed over. Every statement leads to newer and newer question called अनुप्रश्नः and teacher will have to clarify and it will lead to another question. That is why we say the knowledge takes place through consistent and systematic dialogue. In spite of Krishna's teaching in the seventeen chapters Arjun manages to have a doubt and asks a last question which is a seed for the eighteenth chapter. Renunciation is the one topic bugging his mind. Everybody will get interested in संन्यासः when they have problems around. When Arjun was in forest, he never thought about संन्यासः, he wanted to get back to his kingdom. Now in the battle field his duty happens to be very unpalatable, so he wants to escape and wants justification, ideal justification is संन्यासः । He wants Krishna to endorse his escapist संन्यासः which never works. If you want to take संन्यासः solve the problem then take संन्यासः if you want to. Krishna gives new definition of संन्यासः, different from the conventional संन्यासः – monastic life style called आश्रमसंन्यासः वैधसंन्यासः । It is this संन्यासः Arjun wanted so he does not have to fight. Krishna gives कर्मयोग way of life followed by a गृहस्थः as a new definition of संन्यासः । He already talked about it in the 6th chapter –

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः । स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६-१

The monastic person is not real संन्यासी but a गृहस्थः who gives up strong रागद्वेषः to things and people around is real संन्यासी । कर्मयोगः in which रागद्वेषः is renounced is संन्यासः । This definition does not suit Arjun, so he repeatedly asked about this only, expecting Krishna will prescribe the monastic life style. Arjun once again asks question which Krishan has already answered in the 6th chapter. The question:

हे महाबाहो । O Lord with powerful arms.

संन्यासस्य तत्त्वं वेदितुम् इच्छामि । I want to know the content of the term संन्यासः । संन्यासः is derived from the root अस् – क्षेपणे to throw away अस्यति give up, संन्यासः=total and appropriate renunciation, not a partial renunciation of inconvenient things. It is very difficult to give up even little. सम् and नि are prefixes, सम्=total and appropriate, नि=in a proper manner, using proper method. When I start a duty it is done formally, so is relinquishing duty.

ऋषीकेश । ऋषीका=इन्द्रियाणि, इश=one who blesses the sense organs.

केशिनिषूदन । केशि is असुर lord killed, so he is called केशिनिषूदनः

त्यागस्य च पृथक् तत्त्वम् वेदितुम् इच्छामि । I want to know the significance of त्यागः also. त्यागः is derived from the root त्यज्=to give up. Is there a difference between संन्यासः and त्यागः or are they the same thing ? Renunciation is normally associated with action कर्म even though renunciation is associated with other things also. Renunciation of action is tougher than renunciation of other things, it is very difficult to remain quiet

न हि कश्चित् क्षणमपि जातु तिष्ठति अकर्मकृत् ... । ३-५

कर्मप्रकाराः । Five types of actions

कर्मप्रकाराः				
विहित (नित्य)	सकाम (काम्य)	निषिद्ध	प्रायश्चित	नैमित्तिक
compulsory	Optional	Prohibited	Remedial when to rectify prohibited one	Compulsory occasional

Opinion of some scholars about संन्यासः and त्यागः

काम्यानां कर्मणां न्यासम् संन्यासम् । Giving up of all karma except नित्यकर्म and नैमित्तिक is संन्यासम् सर्वकर्मफलत्यागम् त्यागम् । After giving up सकाम/निषिद्ध/प्रायश्चितकर्म doing compulsory duties नित्य/नैमित्तिककर्म without expectation of reward, acknowledgement and award, material benefit is त्यागः । I do the duties for spiritual growth. कर्म=नित्य/नैमित्तिक, फलम्=expectation of material benefit. This is the opinion of

प्राहुः कवयः विचक्षणाः । the learned people, विचक्षणाः=शास्त्रकुशलाः enlightened people, expert in शास्त्रम् ।

There is difference of opinion regarding whether spiritual seeker can give up नित्य/नैमित्तिककर्म । कर्म दोषवत् अतः त्याज्यम् । नित्य/नैमित्तिक actions, even compulsory actions should be given up because they are दोषवत् – there will be stress and strain in the mind in performing duty. Duty means stress , tension of whether if the duty will be fulfilled or not, so it should be give up. Don't give up if you have started it, but don't start new one.

This is the opinion of a group of wise people

इति एके मनीषिणः प्राहुः ।

The opinion of another group is:

यज्ञदानतपःकर्म न त्याज्यम् इति च अपरे । your duty to yourself, society you should not give up

पञ्चमहायज्ञाः you should not give up, also दानम् and तपः you should not give up.

If your duties are creating tension, find the way to neutralize the factor causing the tension. Doing your duties, attend spiritual classes this is the opinion of another group.

Both Groups agrees on definition of त्यागः = कर्मफलत्यागः

As per संन्यासः

Group 1: total कर्म renunciation = संन्यासः

Group 2: partial कर्म renunciation = संन्यासः

Now Krishna's verdict:

भरतसत्तम । सत्त = noble person. सत्तम = noblest person. Noblest person among descendent of Bharat.

निश्चयं शृणु मे तत्र त्यागे । hear my verdict regarding renunciation. There is no difference between संन्यासः and त्यागः । संन्यासः = त्यागः = संन्यासः - both are one and the same thing, this is implied verdict.

पुरुषव्याघ्र । the best of man, great man.

त्यागः त्रिविधः संप्रकीर्तितः । Renunciation is of three types

General remark before teaching about संन्यासः/त्यागः

Teaching of संन्यासः depends upon the audience, level of people.

1) ज्ञानयोग्यता । mature people, people with powerful mind. Emotional mind looks for relationships. It wants companionship, it wants to claim some people or wants to be claimed by someone. Without it the mind feels lonely. This is why most of the संन्यासी have psychological problems. So scriptures say you should not talk about संन्यासः to one whose mind is not ready

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः । योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ५-६

You can go from गृहस्थाश्रमः to संन्याश्रमः, but cannot go from संन्यासाश्रमः to गृहस्थाश्रमः ।

संन्यासः requires a type of mind, person should be ready. Manjority of the humanity is not ready, and Krishna is addressing to them. They are अशुद्धान्तःकरण people, they should remember that:

यज्ञदानतपःकर्म न त्याज्यम् एव । This is religious life style they should not avoid.

Religious life style is useful if you want to avoid drug, smoking, alcohol, etc. These disciplines Krishna calls सात्त्विक-कर्म । The three disciplines are:

यज्ञकर्म । worship of the Lord in some form or other.

दानकर्म । sharing, it is vedic value.

तपस्कर्म । austerity – करणदृष्ट्या, गुणदृष्ट्या ।

न त्याज्यम् । these three practices you should never give up.

कार्यम् एव तत् । should be done because these are the three prominent disciplines which prepare you for spiritual knowledge.

पावनानि । these three are purifiers of the mind – removal of all emotional obstacles to Vedantic study. One obstacles is the doubt whether vedanta is required or not. They say why we should study vedanta, religion is for a weak mind. On the other hand, religion is for

mature mind. If you feel it is not relevant, it is very unfortunate, it is called पापम् । मनीषिणाम् । For very intelligent people it is valid. Shankaracharya says you are allowed to renounce even these disciplines after ज्ञानयोग्यताप्राप्तिः and Krishan also agrees later सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज । अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६ Here धर्म=यज्ञदानतपःकर्माणि ।

एतानि कर्तव्यानि । one has to practice these three religious practices, how ?

सङ्गं त्यक्त्वा । don't get attached to these religious कर्म, later you have to give them up also.

You have to enter, purify and get out and then do वेदान्त श्रवणमनननिदिध्यासनम् ।

Treat them as means, not the end, साधनानि न साध्यम् ।

फलानि च त्यक्त्वा । also not for material benefit.

These three religious practices produce two types of पुण्यम्; 1) material and 2) spiritual.

Material पुण्यम् will provide you with material things – comfort. Spiritual पुण्यम् will not give you material benefits, it will give you internal benefit like अमानित्वम्, अदम्भित्वम्, अभयम् ...। Thus, spiritual practices can give you inner transformation; also it will provide you with a competent गुरुः, facility to be able to study without any obstacles; health, no traffic, etc. When you do यज्ञदानतपः you can choose which पुण्यम् you want, Lord Krishna advises you to not choose material पुण्यम् – फलानि च त्यक्त्वा । don't encash पुण्यम् for material पुण्यम्, encash for spiritual पुण्यम् ।

संन्यासः/त्यागः

दुर्लभं त्रयमेवैतद्देवानुग्रहेतुकम् । मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ - विवेकचूडामणि.

Getting these three together is matter of great luck and god's grace - human life, longing for salvation and kinship of virtuous people

इति निश्चितं मतम् उत्तमं मम । this is my considered verdict. One should utilize these three not for material pursuit, but for spiritual purpose, who will use sandal wood for burning and cooking ?

Three types of renunciations: सात्त्विक, राजसिक, तामसिक

This is from the stand point of people who are not ready. Lord deals with तामसिक first.

तामसिक renunciation: renunciation because of ignorance, does not know the significance of सात्त्विक-कर्म

नियतस्य कर्मणः संन्यासः न उपपद्यते । नियतकर्म=यज्ञदानतपः these are compulsory कर्म, one should never give them up. If you give them up, only you will be looser, not Krishan, scripture nor Guru. Some people don't know the value of them because of ignorance of their value, ignorance is caused by तमोगुणः मोहः । so

मोहात् तस्य परित्यागः । such renunciation is

तामसः परिकीर्तितः । renunciation of basic religious activates out of sheer ignorance in maintaining my spiritual health.

राजसिक renunciation – he knows the importance of सात्त्विक-कर्म, but he won't do it because of attachment to the bodily comfort रजोगुणः, does not want to take any pain.

कायाक्लेशभयात् । worry about physical discomfort, all spiritual साधनTs require physical strain, they are kept that way to get देहाभिमानत्यागः

दुःखम् इति एव यत् कर्म । notion that every action is strain, mind gives excuses,
कृत्वा राजसं त्यागम् । such misplaced renunciation of सात्त्विक-कर्म is राजसिक renunciation
सः न एव त्यागफलं लभेत् । and the person will not get any benefit of renunciation. Even if he goes
to an Ashram, there also he is not be able to study because mind is not prepared.

सात्त्विक renunciation – the person knows I am not prepared for self-knowledge. He knows I want
मोक्षः which requires self-knowledge which requires prepared mind, and prepared mind can be
obtained with purified mind through सात्त्विक-कर्म । He sees positive benefits out of strenuous
सात्त्विक-कर्म । For him pain will not appear as pain. Any means will appear as pain when sight of
the end is lost. If the sight of the end is not lost, the means will not appear as pain.
कार्यम् इति एव । I must do, I am aware of its importance. I should know the value of action.
यत् नियतं कर्म क्रियते । Increase सात्त्विक-कर्म, reduce राजसिक-कर्म, avoid तामसिक-कर्म, even in
business activity also, this should be the focus. नियतम् means spiritually elevating
activity, पञ्चमहायज्ञाः

How can सात्त्विक renunciation can be categorized as renunciation ?

Lord Krishan says this person renounces something else, he renounces

सङ्गम् त्यक्त्वा । attachment to this action, until purification सात्त्विक-कर्म are valid, after
purification I should renounce or reduce सात्त्विक-कर्म ।

फलं च त्यक्त्वा । सात्त्विक-कर्म has spiritual benefit inner growth पुण्यफलम्. It also has material
benefit अवान्तरफलम् in terms of name and fame as by-product because of परोपकारकर्माणि
। One should not focus on material benefits, so फलम् च त्यक्त्वा । Such a renunciation is
त्यागः noble duties with understanding, very performance of these duties is फलम् । If you
are a teacher, very teaching is joy, if musician, very music is joy, etc. आस् a very कर्ता is
joy, no need to wait a future भोक्ता for joy, it is bonus if comes. Enjoying as कर्ता is
कर्मयोगः, doing for future भोक्ता is कर्मी – future फलम् is not certain. This was taught in
previous chapters -

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय । सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योगः उच्यते । २-४८
मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा । निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३-३०

This Krishna has presented as सात्त्विकसंन्यासः गौणसंन्यासः – what ever peace a monk enjoys,
कर्मयोगी enjoys because he is willing to accept the results as ईश्वरप्रसादः, so he enjoys संन्यासी
peace of mind. So, as a corollary:

सात्त्विकसंन्यासः = कर्मयोगः

सात्त्विकत्यागः = कर्मयोगः

Glory of कर्मयोगः named as सात्त्विकसंन्यासः ।

कर्मयोगी understands that he has duties in life, duty is a tax for living. He has duty to country to
pay taxes. He has duties to himself to take care of himself, so he should eat, bath, sleep, exercise,
do पूजा. He has duties to his family, children weather you like it or not, you just say I will accept.
Certain duties are pleasant and certain are unpleasant, कर्मयोगी never calls a duty pleasant or
unpleasant. If you physically do, but mental reject it will create stress in the mind. कर्मयोगी
accepts duties as part of life, even संन्यासी has duties – he will have to welcome visitors who
come to visit him, he cannot say I want privacy only.

त्यागी = सात्त्विकसंन्यासी = कर्मयोगी

न द्वेष्टि अकुशमं कर्म । he never complains about any duty, he does not hate, does not grumble, does not murmur, but just keeps on doing what has to be done.
 कुशले न अनुषज्जते । not get attached to pleasant duty, who
 सत्त्वसमाविष्टः । he has no attachment not hatred with respect to duty. The unrefined mind through
 कर्मयोगः will become refined mind. After refinement he can reduce यज्ञदानतपःकर्म ।

How do we know he has refined mind ?

- 1) The first indication of refined mind is that we will see relevance of Vedanta in our mind. Vedanta will appear to be relevant; otherwise, it will appear as intellectual gymnastic, scholarship. Unrefined mind will never see connection between self-knowledge and day to day life.
- 2) The second indication: When I see relevance, Vedant will become intelligent subject, not a dry subject and consequently Vedanta will be understood, i.e. साधनचतुष्टयसंपन्नः or योगारूढः – यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते । सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते । ६-४ Vedanta appeals more than every other thing in life. Once this refined stage of refined mind is reached, कर्म जप can be reduced, not given up. The time saved should be used for Vedanta श्रवणं मननं निदिध्यासनम् । He need not become संन्यासी, physical संन्यासः is not compulsory. When a person with detached and refined mind studies, he becomes मेधावी । for him अहं ब्रह्मास्मि is clear fact and
 छिन्नसंशयः । all his doubts are gone through मननम् and through ज्ञानयोगः he gets ज्ञानम् ।

कर्मयोगः → ज्ञानम् → मोक्षः

One cannot renounce कर्म, one can only renounce कर्मफलम् ।

One cannot renounce कर्म, even survival requires कर्म for food, body care, etc. Body will become free from कर्म at the time of death.

न हि कश्चित्क्षणमपि जातु निष्ठत्यकर्मकृत् । कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३-५
 As long I live I take oxygen from the air, food from the earth, cloth I am wearing many people have contributed, even animals, insects and plants have contributed to my survival. I have ऋणम् to pay back to the world, what I am doing in return for survival? I should be aware of the देवऋणम्, ऋषिऋणम् we are indebted to व्यासाचार्यः, Arjun who cried so Gita came, our forefathers did something to preserve it, so Krishna says
 अशेषतः कर्माणि त्यक्तुं न शक्यम् । so do कर्म
 But कर्म brings anxiety, Krishna says do the कर्म but renounce the anxiety regarding result, so यः कर्मफलत्यागी सः त्यागी इति अभिधीयते ।

कर्मफलत्यागी भव

How to renounce कर्मफलम् ? Answer by प्रसादभावना

Lord Krishna gave the method in the 2nd and the 9th chapter as:

कर्मणि एव अधिकारः ते मा फलेषु कदाचन । मा कर्मफलहितुर्भूमां ते सङ्गोऽस्त्वकर्मणि । २-४
 अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते । तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९-२२

Whatever comes take as प्रसादः because whatever भवगान् gives will contribute to my inner growth. प्रसादभावना is the only solution. He alone is त्यागी – सात्त्विकत्यागी – कर्मयोगी ।

Consequence for कर्मी

If a person refuses to become कर्मयोगी, what will be the adverse consequence for कर्मी ? All regular people of the world who do not know कर्मयोगः – ईश्वरार्पण-प्रसादभावना, very fear will make them compromise value. He does not want unfavorable situation in future. If he cannot secure future, he tends to compromise with value; कर्मी will have stress and strain. The fear will make him compromise value and will three fold results:

अनिष्टं फलम् । पापफलम् because of inevitable compromise, will result in inferior birth

इष्टं फलम् । पुण्यफलम् will result in superior birth

मिश्रं फलम् । पुण्य-पापफलम् will result in human birth.

All three result in birth or संसारः

त्रिविधं कर्मणः फलम् अत्यागीनां भवति ।

प्रेत्य । after मरणम् । also he will have upper, lower or horizontal travel

उर्ध्वं गच्छति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः । अधो गच्छति तामसाः । १४-१८

Where as the result for कर्मयोगी

संन्यासीनां न तु भवति क्वचित् । कर्म of कर्मयोगी will produce

चित्तशुद्धिः → गुरुप्राप्तिः → ज्ञानप्राप्तिः → मोक्षप्राप्तिः

Conclusion of Krishna's answer:

For unrefined person: संन्यासः = त्यागः = कर्मयोगः ।

So, for Arjun fight the महाभारतयुद्धम् as duty.

ज्ञानयोगसारः

कर्मयोगः = सात्त्विकसंन्यासः which makes me fit for ज्ञानयोगः – spiritual discipline of pursuit of ज्ञानम् which leads me to liberation. Verses 13-17 is condensed version of ज्ञानयोगः since the 18th chapter is the condensed version of the entire Gita. ज्ञानयोगः was dealt with in chapter 2-verses 12-25, chapter 4-verses 18-25, chapter 5-verses 13-21. ज्ञानयोगः means gaining knowledge of oneself – आत्मज्ञानम् । In dealing with this topic Lord Krishna has pointed out that everyone has two parts:

1) Inert part अचेन-अंश – अचित्त-अंशः and 2) sentient part, consciousness चेतन-अंशः – चित्त-अंशः

The inert part alone is visible, चेतन principle is not visible, so we don't acknowledge its presence, just a behind visible bulb there is invisible electricity. Both put together we call it a lamp. This body is alive and active because of invisible principle आत्मा-अंशः । Self knowledge requires acknowledgement of आत्मा-अंशः – आत्मा-अनात्माविवेकः ।

Then we should understand nature of consciousness:

- 1) It is not part, property or product of the body
- 2) It is an independent principle which pervades and enlivens the body, it is not limited by the boundary of the body, so it is all pervading.
- 3) It continues to survive after death of the body. The surviving consciousness is not available for the transaction, for transaction requires a medium. This consciousness principle is called आत्मा । Self knowledge is understanding that I am mixture of आत्मा and अनात्मा ।

संन्यासः = त्यागः = कर्मयोगः ।

The next stage

The next stage is gradually indentifying more and more with आत्मा part and gradually disidentify with अनात्मा part.

Why ?

We know body is not permanent part of me, like we don't identify with cloth and I we discard when it is worn out. So it is with the body, I will have to hand it over to the Lord. If I am attached to the body, I will have to suffer a lot later. Body is a gift from the Lord, I learn to own आत्मा part as myself. For that I have to practice श्रवणम् of the scriptures. The scriptures focus on imperishable you. I have to continue with मननम् and then निदिध्यासनम् which is owning up meditation. Until now I have been claiming I am a mortal identifying with the body, I was born on such and such day, I am growing, graying and I will be going. The more I think of it the more fear overwhelms me. So I have to kick the habit of claiming the mortality. I should dwell on claiming immortality nature. I have to daily practice I am consciousness principle which is not attached to the body, but I am all pervading consciousness principle. I am not body but I pervade the body. After death, I continue to survive, pervade and bless another body. I have to own up various features of आत्मा, among them the most important one is considered to be अकर्ता and so अभोक्ता feature of आत्मा ।

अकर्ता/अभोक्ता feature of आत्मा

वेदाविनाशिनं नित्यं य एनमजमव्ययम् । कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २-२१
प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः । अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते । ३-२७
तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २-२८
कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः । स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८
नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् । पश्यन् शृण्वन्स्पृशन्निघ्नन्प्रश्नन्गच्छन्स्वपन् श्वसन् ॥ ५-८

Lord Krishna has emphasized you are consciousness principle, you are not कर्ता/भोक्ता, doer experiencer of कर्म/फलम्, you are not performer/receiver. As long as I am कर्ता/भोक्ता I am संसारी । As a कर्ता I will not be totally satisfied with myself. I am not perfect कर्ता, so I will always have guilt. कर्ता constantly feels guilty, which is one of the overpowering emotion. As we grow older and older in the life, the recorded messages go on, life I failed as a parent, spouse, why I brought up my children this way or that way, if I am studying Gita, why I did not study संस्कृतम् etc. Lord alone is free from guilt, whatever he does is perfect, he is omniscient. We don't know which action is in the right direction, so Krishna says संसारः means कर्ता and so as a भोक्ता I have to reap the results of my action. As a भोक्ता I am not relaxed, I am worried which कर्मफलम् will hit me I don't know. Fate being my प्रारब्धकर्म – प्रारब्धकर्म is invisible which will tackle me I don't know. So we are living in darkness as it were. As a भोक्ता fear cannot be avoided.

कर्ता means guilt

भोक्ता produces anxiety.

Five factors for action

Our life is a series of guilt and anxiety; all other emotions are the product of these two only.

If I have to be liberated, I should not have to be कर्ता/भोक्ता । If I can own up my own nature that आत्मा अकर्ता/अभोक्ता, then I can get rid of कर्तृत्वम्/भोक्तृत्वम् । In verses 13-17 Lord Krishna points आत्मा is अकर्ता/अभोक्ता neither doer nor enjoyer. Krishna points out that all the actions are done by अनात्मा only which means आत्मा does not do anything. This अनात्मा, the inert part of individual Krishna divides into five aspects – पञ्चाकात्मकम् अनात्मा, पञ्चात्माकं प्रकृतिः, that alone does everything, आत्मा does not do.

हे महाबाहो । strong armed on
मे निगोध । know from me

पञ्च एतानि कारणानि । five factors, five accessories for action, all of them are अनात्मा
सांख्ये कृतान्ते प्रोक्तानि । सांख्ये=वेदान्ते, कृतान्ते=at the end of कर्मकाण्डम्-कृतम् immediately after
the ritualistic portion of वेदाः, पोक्तानि=enumerated, Krishna says all of them are
from उपनिषद् । there they are mentioned for:

सिद्धये । सिद्धिः=performance, implementation of

सर्वकर्मणाम् । all activities. These five factors are necessary, inevitable, they are in the form of four
कोशाः – अन्नमय, प्राणमय, मनोमय, विज्ञानमयकोशः, and दैवम् । आनन्दमयकोशः (कारणशरीरम्) is not
included since it is alive when we go to sleep. Every organ has presiding deity. All the presiding
deities put to gather is दैवम् (हिरण्यगर्भः) – without the blessing of God no organ can function. So,
four koshas and दैवम् are the five factors needed for actions.

“I” अहङ्कारः

identification with
body-mind
complex

Spiritual journey

स्थूलः शरीरम्-अन्नमय

इन्द्रियाणि-प्राणमय

मनः - मनोमय

बुद्धिः-विज्ञानमय

“I” आत्मा

Pure intellect

अहम्

बुद्धः

ब्रह्मन्

दैवम् समष्टिः

हिरण्यगर्भः

Cosmic force

अधिष्ठानम् - अन्नमयकोशः । anatomical personality

विविधाः पृथक्चेष्टाः – प्राणमयकोशः । physiological portion which are many and varied

पृथग्विधं करणं – मनोमयकोशः । mind and sense organs

कर्ता – विज्ञानमयकोशः । thinking rational deciding authority

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । तै.उ-२-५-१

दैवम् – अत्र पञ्चमम् । समष्टिः cosmic setup or environment, all the presiding deities put to gather.

शरीरवाङ्मनोभिः यत् कर्म । शरीरकर्म=कायिककर्म, वाङ्कर्म=वाचिककर्माणि oral activities – japa, parayanam, etc, मनोभिः – activities done by mind – meditation, उपासना, planning, thinking, day to day activities.

प्रारभते । done by

नरः । human being, both male and female. Animals also do lot of activities – we don't call them कर्म, but we call them चेष्टाः । Activities of animal are not deliberately thought or implemented. Their activities are programmed and they don't incur कर्मफलम्, they never incur आगामि पुण्यं or आगामि पापम् । Human beings are supposed to know the rules, what to do and what not to do.

न्याय्यं वा । न्याय्यम्=धार्मिक legitimate, legal

विपरितं वा । improper, अधार्मिक unrighteous. For all activities:

पञ्च एव तस्य हेतवः । तस्य=for that कर्म, हेतवः=contributory factors are these पञ्च=five.

Krishna's intention: All these come under अनात्मा made of matter, consciousness is not one of the factors, its presence is needed but it does not do any action. Light in a room is neither कर्ता nor भोक्ता ।

Perspective of an ignorant person अज्ञानी

The world is a mirror, what you see in front is your own personality. As I look at myself, so I look at the world.

दुर्मतिः । ignorant person, mind polluted by ignorance, wrong notion that I am अन्नमयकोशः,

प्राणमयकोशः, मनोमयकोशः, विज्ञानमयकोशः – different colored eyes are born out of that अभिमानम्, by अज्ञानाध्यासयुक्तमतिः । what does he do ?

पश्यति । looks at

केवलं आत्मानं कर्तारं पश्यति । himself as कर्ता/so भोक्ता because of strong identification with कोशाः or अनात्मा । His higher nature is केवलं शुद्धम् आत्मा – कर्तृत्व/भोक्तृत्वरहितम् आत्मा, but this person does not recognize this because of ignorance, so he has misconception.

तत्र एवं सति । but the fact is आत्मा is अकर्ता/अभोक्ता, but he sees आत्मा as कर्ता because

अकृतबुद्धित्वात् । he has not spiritually refined himself through scriptural learning which alone rectifies this wrong notion. He has not exposed himself to systematic spiritual training. He says I don't have time, he considers Vedantic study as time pass. But Vedantic study brings about self correction, a change in the way we look at the world, so change in the way you respond to life situation. Most of the complains are about simple natural situations in life because correction is not there, because of spiritual illiteracy.

सः दुर्मतिः न पश्यति । such a spiritually illiterate person does not see the fact, what is to be seen. He is a blind person; wrong perception is as good as no perception. Their arrogance does not allow them to come to scriptures and गुरुः ।

Perspective of a wise person ज्ञानी

Wise person: one who has exposed to systematic spiritual teaching, one who defines himself into अचेतन-चेतनतत्त्वम्, one who has developed discrimination via श्रवणं मननं and also he has practiced long निदिध्यासनम् – has trained the mind to identify with the आत्मा, not the body. For him body is the means, not an end in itself. This right perception with respect to the body is freedom from अहङ्कारः, so he is कृतबुद्धिः संस्कृतबुद्धिः, spiritually refined and learned person,

यस्य अहंकृतः भावः नास्ति । for him he does not have too strong identification with the body. He does not give over importance to body, but also does not ignore it. He knows body is influenced by time and place, it will grow older in time, so as the changes take place, I have to accept not resist. He does not have अहंकृतभावः - कर्तृत्वभावना नास्ति ।

यस्य बुद्धिः न लिप्यते । If कर्तृत्वभावना is not there, भोक्तृत्वभावना will go away, his mind is not tormented by the wrong notion that अहं भोक्ता । He knows प्रारब्धकर्म has to be exhausted, for that some medium is required. It comes through various pipelines, family members, etc. It पारब्धकर्म is wonderful it is पुण्यकर्म, if terrible it is पापकर्म । It is साधना spiritual discipline to develop तितिक्षा । भगवान् has given beautiful ground for तितिक्षा, so भोक्तृत्वभावेन न लिप्यते । सः ज्ञानी ।

सः इमान् लोकान् हत्वा । these people in from of Arjun (Lord pointing to them). When punishment is the only method of remedy, ज्ञानी will not hesitate to use हिंसा also. ज्ञानी has compassion, but not misplaced compassion. When he does that अपि न हन्ति । he does not become कर्ता and is not bound by कर्मफलम् – he does not become भोक्ता also. This shift in identification is ज्ञानयोगः ।

Two main साधनाः

(१) कर्मयोगः । verses 1-2 – exercise to purify the mind.

(२) ज्ञानयोगः । verses 13-17 – whatever exercise you do to understand that you are free.

Purify, Know and Be Free

Verses 18-40: Summary of Gita in a different pattern. Lord Krishna is going to take up seven topics, each into three categories – सात्त्विक, राजसिक, तामसिक ।

All human activities can be broadly classified into two 1) knowing process, learning ज्ञानव्यवहारः and 2) doing process, doing कर्मव्यवहारः । All activities begin with knowing, once you know – जानाति - you develop either like or dislike. Once you like, you activities start to go after that object.

ज्ञानम् → रागः / द्वेषः → प्रवृत्तिः / निवृत्तिः → going after / going away

जानाति → इच्छति → यतते । knows, desires, goes after (fulfils).

The Krishna tells ज्ञानव्यवहारः involves three factors; subject, object, instrument

ज्ञानम् । knowledge, here it means everything in the world अपराविद्या except self-knowledge पराविद्या which removes desire, I find I am happy as is.

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५

All the other knowledge increases desires and determines next जन्म because person dies with unfulfilled desires. The more you know, the more you desire, the more you are push into activity, it requires money, so you have to earn, so कर्म, कर्म, कर्म No time to stand and stare. At the time of death also if you ask the person he will have unfulfilled desires.

कामान्यः मामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।

पर्याप्तकामस्य कृतान्त्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः । मु.उ-३-२-२

He who forms desires in his mind is born again through his desires here and there. But to him whose desires are fulfilled and who has realized Atman, all desires vanish, even after the death.

ज्ञेयम् । object of knowledge

परिज्ञाता । knower, subject

ज्ञानम् ज्ञेयम् परिज्ञाता त्रिविधा । triad

कर्मचोदना । performer of कर्म through knowledge – impulse for action

करणम् । instrument

कर्म । action

कर्ता । subject

त्रिविधा कर्मसंग्रहः । frame work within which all the actions take place – कर्मव्यवहारः ।

कर्मचोदना			कर्मसंग्रहः		
ज्ञानम्	ज्ञेयम्	परिज्ञाता	करणम्	कर्म	कर्ता
knowledge	object	subject	instrument	Action for object	subject

Seven topics classified into three categories:

ज्ञानं कर्म कर्ता । knowledge, action (कर्म, क्रिया) and actor (कर्ता) are

त्रिविधा एव गुणभेदतः। each are classified into three based on गुणाः - सत्त्व, रजस्, तमस्

प्रोच्यते गुणसंख्यानं । all of this is mentioned in the सांख्य philosophy based on गुणाः ।

तानि अपि शृणु यथावत् । listen to them from me duly.

ज्ञानम् ।

तामसिकज्ञानम् । The topic of knowledge here refers to self-knowledge आत्मज्ञानम् how do I understand myself, who is जीवः ? Initially when a person looks at himself, he sees only physical body, other that I don't see anything. So, I see myself as mortal body. I look at date of birth of the physical body as my date of birth, I look at parents of this body as my parents, etc, this is देहात्मबुद्धिः । This notion is enforced by scientists who also look at individual as body only. A scientist does not believe anything other than body which survives after the death of the body. So, I say there are many mortal जीवाः । Lord Krishna says this knowledge which is widely accepted is तामसज्ञानम् । This is delusion.

साजसिकज्ञानम् । He begins to study scriptures and gets doubt whether this is the only birth or I

have future births and did I have past births? Normally we don't remember the past but some do, which is rare, they are called जातिस्मराः । Also, we find child prodigy, how do we explain this phenomenon? वेदपूर्वभागः explains that I am not this body – स्थूलशरीरम् । Now I identify myself with the सूक्ष्मशरीरम् astral body-mind principle. Now I look upon myself as जीवः different from physical body, I have taken past births, and will take future births also. The body is temporary house, these parents are temporary parents, I will have another set of parents, may be animal. The body is the instrument through which the mind is expressing. I am the स्थूलशरीरम् which travels from one body to another, the same mind continues in future जन्म along with वसनाः । This knowledge that I am immortal mind which survives the death, invisibly travels from one body to another, Krishna calls राजसिकज्ञानम् । This knowledge comes from वेदपूर्वभागः, while तामसिकज्ञानम् comes from worldly books.

सात्त्विकज्ञानम् । आत्मज्ञानम्

After remaining in this knowledge, the person goes वेदान्तभागः, he improves the knowledge further. Now he knows I am neither body nor mind, but I am consciousness principle. Consciousness survives fall of body, it exists after body. This all pervading consciousness is one. I am not body and mind, but I am one अकर्ता/अभोक्ता, this is culmination of self-knowledge. The understanding that I am consciousness is सात्त्विकज्ञानम् ।

विभक्तेषु भूतेषु एकम् भावम् अव्ययम् ईक्षते । भावम्=reality चैतन्यम्, आत्मतत्त्वम्, sees one changeless निर्विकार consciousness “I” divided among many and varied bodies, see one consciousness in-between bodies. One who is this consciousness is me, that knowledge is तत् ज्ञानम् विद्धि सात्त्विकम् । Sattvik knowledge, thus you know. This अद्वैतज्ञानम् is सात्त्विकज्ञानम् and it is toughest to say that I am consciousness in this body.

राजसिकम् । Intermediate knowledge

This person is not चार्वाकः, he believes in surviving mind, so he has progressed from body to mind. He will claim I am कर्ता/भोक्ता – mind has will power so is कर्ता/भोक्ता । He thinks there are many minds, I am still in अद्वैतम् ।

यत् ज्ञानम् । this notion in which

नाना भावान् पृथक् विधान् । भावाः=जीवाः नाना=many पृथक्=distinct. He see many and distinct kinds of entities –

सर्वेषु भूतेषु वेत्ति । in all beings, behind many bodies, he sees plurality. This knowledge is तत् ज्ञानम् राजसम् । Rajasik

तामसिकम् । held by materialistic person, I am the physical body.

This person does not believe in mind, other than brain, so for him when body dies that is the end of that him. He will ask for the proof of mind, he says you have to show me for me to accept. We cannot do anything with this type of people because subtle body is not available for sense organs.

We have to go to the scriptural eye – शास्त्रचक्षुः the 6th sense. Any amount of scientific experiments will not prove existence of subtle body. Definition of Veda is it is 6th sense organ.

What is available for Veda will not be available for other sense organs. Each sense organ reveals a unique thing that is not available to other sense organs – सूक्ष्मशरीरम् is not available for sense organs. This person is called तामसिक, he wants to see something with sense organs what is not available for sense organs

यत् ज्ञानम् । the knowledge

एकस्मिन् कार्ये सक्तम् । कार्ये=स्थूलशरीरम् (effect). Identified with only one single effect - body कृत्स्नवत् । as thought that is the total “I”

अहैतुकम् । does not have any logic behind his this kind of thinking, materialistic person is the most illogical person. For him प्रत्क्षम् एव प्रमाणम् they even don't believe in their back since they don't see it.

अतत्त्वार्थवत् । so, without foundation in truth, don't have the ultimate truth

अल्पं च । and it is the meanest form of knowledge, it does not take person far.

तत् तामसम् उदाहृतम् । I am body is the तामसिकज्ञानम् ।

कर्म Action (not an object)

सात्त्विककर्म ।

नियतं कर्म सात्त्विकम् । inner growth oriented कर्माणि are called नियतकर्माणि – पञ्चमहायज्ञाः of the 3rd chapter. Scriptures prescribe certain actions exclusively for the sake of spiritual growth, inner growth, inner virtues, and inner values दैवीसंपत्त of the 16th chapter. Doing these activities mind becomes fertile for आत्मज्ञानम् crop – दैवीसंपत्त विमोक्षाय । सात्त्विककर्माणि are निष्कामकर्माणि विहितकर्माणि शोधककर्माणि they are not meant for giving any worldly material benefits. Scripture prescribes special actions for material benefits also. I contribute to the well being of various segments of society, my very living will benefit to the society and not sheer burden to the society.

संङ्गरहितम् । service type of कर्म । When doing service type of कर्म one should remember that कर्म is not an end in itself. Ultimate goal is systematic spiritual study, to learn about real nature of oneself वेदान्त श्रवणम्, मननम्, निदिध्यासनम् is compulsory for us. You serve, but you should learn to withdraw gradually and spend more time in self enquiry. Don't fall in love for कर्म, so संङ्गरहितम् not getting attached to rituals – don't die as ritualistic.

अरागद्वेषतः कृतम् । perform service without रागद्वेषः without any worldly motive. The कर्माणि are not done with motive of changing the world. Don't have any expectation of change from the world, family members. रागद्वेष oriented कर्म is सात्त्विककर्म । सात्त्विक कर्म is based on fundamental philosophy that happiness depends upon changing myself, my attitude towards world, world cannot be changed by us. A कर्मयोगी is interested in transforming himself. Problem is you, solution is you. कर्मयोगी wants to transform inwardly अरागद्वेषतः कृतम्, so

अफलप्रेप्सुना कृतम् । done without expectation of external benefits, only expectation is ज्ञानयोग्यताप्राप्तिः । कर्मयोगः brings worldly benefit as by-product, but कर्मयोगी should not aim for the by-product, so अफलप्रेप्सुना ।

यत् तत् सात्त्विकम् ।

राजसम् कर्म ।

क्रियते बहुलायासम् । कर्म which is done with tremendous stress and strain. The person may externally pretend to be calm and relaxed. Tension surfaces in the form of varieties of diseases or expressions in front of other people, he comes out as irritable person, angry person. He becomes rut with the family, family breaks up. He will not have inner relaxation to pray, spend time with family members or attend a Gita class. He has money but no peace – typical राजसिक trait. He is inner volcano,

कामेप्सुना क्रियते । by person who has materialistic desire, name fame, status, he is fighting for that status. He thinks all of this will give peace of mind – this is misconception
साङ्कारेण । done with high ego. Attached to external symbol of status and position. So he demands that status at functions also, he want to be seated in the first row. He is status conscious
तत् राजसम् उदाहृतम् ।

कर्ता Doer, Subject

सात्त्विककर्ता ।

मुक्तसंज्ञः । does कर्म as a temporary means to transcend the कर्म । कर्म is very useful up to attainment of mental purity. After चित्तशुद्धिः the कर्म is obstacle. कर्म is extrovert, you will not have time for introspection. शास्त्रिक study requires quiet mind, so कर्म is an obstacle to वेदान्तिक study after certain level. कर्म will invoke my कर्ता nature, I am doer notion is reinforced, in reality I am अकर्ता । So use कर्म for certain time, purify and then let it go – सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज । अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६
कर्मयोगी knows this fact, so he is not attached to कर्म – enter, graduate, and leave.

अनहंवादी । he does not allow his successful कर्म to get into his head. You do a noble activity, it causes tendency to create अहंकारः in me. There is tendency to enjoy that status, they will never like the status. That will again become an obstacle. Very ego and attachment to status and position will ultimately become an obstacle, so कर्मयोगी avoids अहंवादः attachment to status and position. He dedicates glory to the Lord, कर्मयोगी never claims success, he avoids ममकारः, he has got अमानित्वम् he does not care about name and fame, a vote of thanks, he is सात्त्विक कर्ता – a कर्मयोगी ।

धृति उत्साह समन्वितः । this person is enthusiastic in his action. धृतिः=will power, perseverance, he is not dampened by failure, again he will do. धृतिः=like rubber ball which when falls bounces back, while a clay ball will fall flat. उत्साहः=cheerfulness, not pessimistic, not critical, always positive and optimistic, positive attitude. You can take a vow that you will always talk about positive news, it will have a great effect on you and people around. Negative attitude is राजसिक/तामसिक attitude.

सिद्ध्यसिद्ध्योनिर्विकारः । enjoys a balanced mind, maintains poise. Whatever be the consequence of his undertaking, I cannot decide the consequence of my activity, there are enumerable uncontrollable factors. Only how I respond is in my hand. सात्त्विककर्ता has trained his mind to be in balance whatever be the consequence, positive or negative. This does not means he is emotionless, emotion should not cloud your discriminative power

निर्विकारत्वम् । How to do it ? Chapter 3rd – do action with ईश्वरार्पणभावना and कर्मफल is to be decided by the Lord, whatever भगवान् gives accept as proper and just – प्रसादभावना । This prepares him to face the world with equanimity, he is सात्त्विककर्ता he is भक्ता ।
कर्मयोगः presupposes faith in God, surrender to God.

सात्त्विककर्ता = कर्मयोगी

राजसिककर्ता । does not have attitude of सात्त्विककर्ता । For सात्त्विककर्ता success and failure are capable of teaching us valuable lesson, so we should not try to avoid failure in life,

because 1) Failures cannot be avoided, and 2) Failures need not be avoided. They are useful for learning and growing. Failure gives me opportunity to toughen yourself, कर्मयोगी is always successful because he is growing inwardly. कर्मी is attached to material success, as a कर्मी you have problem because eternal successes are not definite, so stress and strain are unavoidable for कर्मी – राजसकर्ता । because he is रागी । passionate, attached to material success, and he is

कर्मफलप्रेप्सु । values external possessions more than internal growth. He thinks possessions will determine his peace of mind. He is after name, fame, and status. He is

लुब्धः । Extremely greedy, he thinks everything must come to me, nothing must go from me, because of misconception that possession gives me security.

हिंसात्मकः । He will be a threat to society. He will avoid धर्मः will go for compromise.

अशुचिः । his thoughts are detrimental to himself. In business he will doubt every partner, jealousy, doubt comes as mind is always restless.

हर्षशोकान्वितः । his mind goes through violent ups and downs, so he becomes हिंसात्मकः he is terribly irritable person, he loses patience, he becomes a volcano.

तामसकर्ता ।

अयुक्तः । not integrated personality. His all five कोशाः work in disharmony. Decide I will think and talk, I will not impulsively use words, every word will be deliberate. Practice of this discipline is योगः, one who has practiced this is युक्तः । तामसिक is अयुक्तः it is easy to say what you want, it requires tremendous self control to practice discipline, it requires tremendous सत्त्वगुणः alertness, तामसकर्ता does not have it, so he is

प्राकृतः uncultured person, he does not filter words. He is animal man, not man-man. Convert yourself from प्राकृत to संस्कृतपुरुषः starting from sleeping and waking up, for eating also there is right time. He is direction less person; he is अयुक्तः because of अलसत्त्वम् laziness.

स्तब्धः । absolutely impolite, no humility, no reverential attitude for anything.

शठः । has two motives; one is expressed, other is hidden. Split personality, hypocritical personality, it weakens the individual मायावित्त्वं वक्रता=शठः ।

नैकृतिकः । malicious, he is harmful to other people's goal, he will be an obstacle to others, hindrance to other's pursuits.

अलसः । lazy, laziness is the great enemy to spiritual growth. Laziness is inbuilt in everyone. All rituals are kept for driving away laziness तमोगुणः at body level.

विषादी । gloomy, depression. Work of active life is antidote for depression. He is embodiment of gloom and he freely distributes it to others.

दीर्घसूत्री । greatest procrastinator, he needs to be whipped up for action. Never talk about सत्त्वगुण to him, he needs to go to सजोगुण first.

Now Lord Krishna talks about two more topics:

बुद्धेः भेदम् । intelligence classifies into three – सात्त्विक/राजसिक/तामसिक

धृतेः भेदम् । perseverance, will power to sustain any pursuit until goal is accomplished. There are bound to have obstacles to any pursuit, will power is important to keep going. This will power is also three fold सात्त्विक/राजसिक/तामसिक

प्रोच्यमानम् अशेषेण । these are going to be explained by me in totality

पृथक्त्वेन । clearly, distinctively

बुद्धि:

Gita is for old people is misconception. तामसिक variety of people do not want to learn from elders, scriptures. You cannot communicate to them like रावणः केशः । If someone of this type is in our family, only thing we can do is to pray to have strength to tolerate that person.

People	Thinking pattern	What you should do
Fool	He knows not, and knows not he knows not	Don't teach him
Ignorant (अर्जुनः)	He knows not, and knows he knows not	Teach him
Asleep (हनुमानः)	He knows, and knows not he knows	Wake him up
Wise	He knows, and knows he knows	Follow him
तामसिक (रावणः केशः)	He knows not, and thinks he knows	Cannot communicate

सात्त्विकीबुद्धि:

Intelligence is given very important place, clarity regarding destination must be there in intellect. The path also must be very clear. Clarity with respect to the means and end must be clear in the mind. In कठोपनिषद् intellect is compared to driver who is informed. I should have high EQ and high IQ also, emotionally balanced and intellectually enlightened.

सा बुद्धिः सात्त्विकी । that intellect is सात्त्विकी

या वेत्ति । that knows, is will informed regarding following factors:

प्रवृत्तिम् । कर्ममार्गः what can you accomplish through a life of activity. What कर्म can achieve and what कर्म cannot achieve this clarity must be there, otherwise I will not utilize कर्म intelligently. Similarly निवृत्ति means ज्ञानमार्गः path of knowledge regarding the truth of one self, truth of goal. What कर्म can give and cannot give; what ज्ञानम् can give and can not give, one should know. Scriptures talk about two types of कर्म, one will take you more and more away from spirituality and the other will take you to spirituality.

कार्ये । what should be done.

अकार्ये । what should be avoided.

भये अभये । Every human being instinctively seeks security. Every one fills insecure. We accomplish many things but insecurity continues. Insecurity seems to be lingering through out, even in old age. We don't know the cause of insecurity and what will give us security. Therefor person, for lifelong, is grappling in darkness and experimentation.

सात्त्विक intellect knows what is the source of insecurity (अभयम्) and what is not source of security (भयम्) । Whatever is secure in itself can give one security. How can an insecure person give me security. Ever secure one can be source of security – God, ब्रह्मन् ।

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन । मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ ८-१६

Even ब्रह्माजि cannot give me security, world can never give me security. This clarity one has got is सात्त्विक intellect – भयाभयज्ञानम् ।

बन्धं मोक्षं च । बन्धम्=cause of bondage, it is almost the same is भयम् । मोक्षम्=cause of liberation.

Our misconception is dependence on external factors will give liberation, so we travel from attachment to attachment, द्वैतम् to द्वैतम् । Our aim in life is learning to reduce dependence, so learning to drop things, not to hold on to more things – crutches. No crutch, no bondage

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । कै.उ-३

Psychologically I should be able to drop attachment; there should be clarity with respect to goal.

राजसिकबुद्धिः ।

राजसिक intellect is that which is riddled with doubt, no clear knowledge about anything. There is lot of knowledge, but what will lead me to what destination there is no clear knowledge. There is confusion, doubt with respect to:

धर्मम् अधर्मं च । does and don't from spiritual angle शास्त्रिक angle. धर्म leads me to spiritual growth.

अधर्म takes me away from spiritual growth, it may give me power, status but no internal growth.

कार्यं अकार्यं च । does and don'ts from common sense point of view लौकिक angle.

अयथावत् प्रजानाति । there is half knowledge. Total knowledge is bliss, total ignorance is also bliss (e.g. in sleep), but half knowledge and half ignorance is problem. In partial light or partial darkness I don't know what the object is, so अयथावत् one knows that intellect is राजसिक

सा बुद्धिः पार्थ राजसी ।

तामसीबुद्धिः

No doubt at all, the problem is that the intellect is definite about wrong conclusion it has made.

धर्म अधर्म इति । In that wrong knowledge तामसिक intellect strongly holds on unrighteous as

righteous as Arjun had in the 1st chapter that Mahabharata war is अधर्मम् and he never had any doubt about his conclusion. He even gave lecture to Lord Krishna also. You can never correct a तामसिक person, he will never try to improve his knowledge as he is very sure about his knowledge.

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ... । मु.उ-१-२-९

They think they have right knowledge because of covered by तमोगुणाः । In each and every case he has wrong knowledge, with respect to worldly and spiritual knowledge.

सर्वार्थान् विपरीतान् च । all the subjects in the world, every objective in the world or अर्थ=पुरुषार्थ,

for every अर्थ he has confusion. अर्थ=money also, money is not at all important is a misconception, money can give peace and happiness is also a misconception.

धृतिः will power

For spiritual success clear intellect itself is not sufficient, will power is also extremely essential. Since Krishna is talking about freewill, it shows that human has will power. We are not puppet in the hands of fate – this is misconception. Our scriptures are not talking about fatalism. We do have fate, it does influence the future, but it is not the only factor. There are other factors, the most important being will power. We have capacity to deflect and change course of fate, free will can reduce impact of fate. If a disease is terminal, we cannot do anything but pray. Some

disease like blood pressure can be kept in control with medicine. Some can be completely cured with medicine. Fate consists of our कर्म which have different intensity, so fate had different intensity. Gita student believes in will power, you can choose your ultimate goal in life, you can choose मोक्ष: emotional independence from external factors for being comfortable, self knowledge is the only means आत्मज्ञानम् । आत्मज्ञानम् requires subtle, focused mind योग्यता which can be attained only by leading धार्मिक religious life style. Value of अर्थ/काम is subservient to धर्म/मोक्ष: । I have to follow spiritual life for long drawn life, not for one or two years. There is no crash program for spiritual life. I require perseverance, focus steadfastness. It will have bstacles, if I fall I should be able to get up and walk again. मोक्ष: is the goal, all activities in that direction is सात्त्विक will power.

सात्त्विकीधृतिः

धारयते । sustains spiritual साधना at the level of every sense organs.

मनःप्राणेन्द्रियक्रियाः । क्रियाः=functions. Mind, and organs of knowledge and action utilized for spiritual साधना ।

All the activities, the books you read, how you spend spare time, who he spends his spare time, etc. Every small thing is influencing my mind. Spiritual life is not something that is practiced for one hr or for a week. Every moment, every thought should be spiritual friendly, Vedanta friendly. So, मनःप्राणेन्द्रियक्रियाः धारयते regular introspection, am I going forward, backward or stagnant ? We are to study our self not others, we are never to criticize others. Write spiritual diary, I should tally and watch दैवीसंपत्/आसुरसंपत् behaviors. Whatever weakness I have may require special attention. In early morning focus on that weakness, make decision to make special attention to that weakness. If any adjustment need I have to do that. So,

अव्यभिचारिण्या । by understanding focus, without getting lost in mundane worldly pursuit, without losing site of the goal. Out whole life cannot be dedicated for recreation and making money. Spend some time spirituality at least weekly Gita classes and then allocate some time for revision. How

योगेन । अष्टाङ्गयोगेन – for focusing the mind. चित्तवृत्तिनिरोधः=directing the thought in right direction. Once thoughts are well directed, actions are also well directed. Yoga directs the thoughts, so it directs actions in the root of मोक्ष:

धारयते । मोक्षमार्गे such will power is

सा सात्त्विकी धृतिः

राजसीधृतिः ।

Has tremendous will power for material success. He either does not know about spiritual success, or does not believe in spiritual goal, or does not value spirituality. His philosophy is happiness depends on material success, for him money is God. Until cremation you need money, such they remind us. Money alone is life is very unfortunate conclusion. He does not have time for पूजा, going to temple, ध्यानम्, Gita study. This person is successful from worldly angle, they run after mirage water of worldly success. So,

धारयते । they are busy running and running for

धर्म अर्थ काम । money for five generations, entertainment world tours. धर्म he does spiritual

activities to get पुण्यम् which he wants to encash for material goal स्वर्गलोकः अर्थकाम ।
 Another purpose for पुण्यम् is to get opportunity to continue spiritual path, I should have
 good health, गुरुप्राप्तिः श्रवणप्राप्तिः । Spiritual पुण्यम् सात्त्विक person seeks, राजसिक person
 relentlessly pursues material पुण्यम् । So
 प्रसङ्गेन । with intense attachment to maintain certain standard of life, maintain position, status. He
 takes care of his tooth, hair, nails.
 फलाकाङ्क्षी । Interested only in material results of his action. He works not for spiritual goal,
 inner growth. Such person has
 सा धृतिः साजसी । We should never criticize राजसिक will power, as time goes राजसिक will power
 should subside, earn and own initially – such a life style is life style of कर्मी-
 राजसिक will power should refine more and more, कर्मी has to convert to कर्मयोगी- he does not
 want to own everything, he earns, he is ready to keep part of possession for पञ्चमहायज्ञाः which
 are part of कर्मयोगः and कर्मयोगः requires money, so requires कर्म, so राजसिक will is required. Only
 सात्त्विक person does not earn, so he cannot contribute anything to the society, he cannot do दानम्
 which is required for कर्मयोगः । One who neither earns nor owns cannot contribute to the society.
 One who earns a lot, own a little, and is willing to spend the rest of the earning for social
 upbringing requires राजसिक will power. राजसिक will power is required for चित्तशुद्धिः ।

तामसीधृतिः ।

Person frantically avoids कर्म so,
 यया स्वप्नं भयं शोकं विषादं मदं एव न विमुञ्चति ।
 स्वप्नं न मुञ्चति । day-dreaming, building castle in the air. If he has inherited property, he is
 finished. Also, if his rich parents do not derive him to work, he is finished. If I have
 inherited, I should happily work for society for चित्तशुद्धिः ।
 भयं न मुञ्चति । does not undertake anything for fear of failure. Anything we do, we have to go
 through few failures, he avoids failure.
 शोकं न मुञ्चति । he is not कर्ता, as a भोक्ता he is very active, and experiences of them bring sorrow.
 Activity is wonderful medicine for sorrow, anxiety, depression. तामसिक refuses to be
 active, so every experience will bring sorrow for him, he complains all the time, this
 तामसिक person never gives up sorrow, so
 विषादं न मुञ्चति । depression, lack of motivation, all the time in low mood – अवसन्नभावः ।
 मदं न मुञ्चति । has sensory addiction, smoking, drinking, tobacco because there is no goal in his
 life – nether material not spiritual. Human being should have some goal to work for.
 तामसिक person will argue in favor of laziness. Any addiction is so powerful that intellect
 will start supporting it, so
 दुर्मेधाः । he has perverted intellect. This intellect you cannot convince.
 सा तामसीधृतिः

सुखम् – happiness – three fold

Every human being instinctively craves for happiness. There is choice of human beings for
 the type of happiness he should choose. Intelligent person chooses right brand of happiness,

so Arjun may you listen. You can train your mind to enjoy any one of the three types of pleasures. You can develop taste for happiness, what you hated you can learn to love by practice अभ्यासेन, it is a training. Why not train for proper brand of happiness. अभ्यासात् रमते तत्र । by sheer practice and training, mind begins to revel there, enjoy it. दुःखान्तं च निगच्छति । one can see end of sorrow by reveling in any one the three happiness. Now the difference between happiness.

सात्त्विकसुखम् ।

Pure spiritual आनन्दः – happiness you can derive by following spiritual way of life, from कर्मयोगः, उपासनायोगः, ज्ञानयोगः – आनन्दः comes from inside. He does not go after external source of joy. This person knows what is unique inner आनन्दः आत्मज्ञानजन्यानन्दः विद्यानन्दः Joy born out of sheer knowledge of my nature, knowledge of the nature of the world, nature of God जीवजगतीश्वरस्वरूपज्ञानेन । It is unique form of joy which is not subject to loss, all other knowledge is subject to loss. Self knowledge increases in due course because of its clarity – न चौरहार्यं न च राज्यहार्यं न भ्रातृभाज्यं न च भारकारी ।

व्यये कृते वर्धते एव नित्यं विद्या धनं सर्वधनप्रधानम् ॥

Unlike other forms of wealth, scholarship and learning can neither be stolen by a thief nor can the Government confiscate it, It is also not divisible among brothers as a share in ancestral wealth. On the other hand the more you spend it (shared with others) the more it increases day by day. No doubt, wealth in the form of knowledge, scholarship and learning is the foremost among all forms of wealth. Knowledge based आनन्दः will be life long, peace of mind will be life long, so it is called सात्त्विकानन्दः, spiritual joy is सात्त्विकानन्दः ।

आत्मबुद्धिः । आत्मज्ञानम्, बुद्धिः=ज्ञानम् ।

प्रसादजम् । tranquility, relaxed condition, stress free state of mind, de-stressed mind is प्रसादः

result from आत्मबुद्धिः आत्मज्ञानम् mind born of self knowledge, tranquility. This tranquility generates आनन्दः, it comes from आत्मा because it's nature is joy – आत्मनः स्वरूपं is आनन्दः । आत्मानन्दः manifests in calm mind, विद्यानन्दः self knowledge is सात्त्विकानन्दः । But you have to work hard to gain it, you have to go through a long winding spiritual साधना staring with कर्मयोगः which is reduction of सकामकर्म and increase of निष्कामकर्म, then उपासना to turn external mind inward, then you have to get all values; अमानित्वम् अदम्भित्वम् – दैवीसंपत् has to be nurtured, आसुरीसंपत् has to be weeded out. It requires attention, deliberate committed life, it is an uphill task. So it will appear to be painful initially. But if you remember the goal, it will not appear painful. People go to मानसरोवरः they go through pain. They see what they are going to get at the end, that makes them forget the price they are paying initially. So,

अग्रे विषम् इव । this spiritual joy, path appears to be poison (painful) in the beginning because it involves discipline. It is because of hard work, they accomplish something. Spiritual growth is not natural, it requires effort, so appears to be painful, but

परिणामे अमृतोपमम् । In the end you enjoy life nectar अमृतम् । Once you start seeing benefit तत् सुखम् which is born out of साधनचतुष्टयसंपत्तिः and later आत्मानन्दः, that happiness is

सात्त्विकं प्रोक्तम् । declared Sattavik

राजसिकसुखम् ।

All the pleasure born out of sensory contacts; five sense organs, five sense objects because of their association. Nice smell, nice touch, sight etc. Contact born आनन्दः is संस्पर्शजभोगः ।

Certainly they are wonderful, but कृष्णा gives statutory warning that any contact is not permanent, so contact born pleasure is not permanent, it will go away. It will generate vacuum. Depression, sorrow are inevitable compulsory of राजसिकसुखम् ।

विषयेन्द्रियसंयोगात् । विषयः=object, इन्द्रियः=sense organ, संयोगः=contact. We have to work for that contact, we have to create environment where there is no disturbance, then you will have joy which is

अमृतोपमम् अग्रे । like nectar in the beginning. A time comes when that very site of that object creates nausea (too much of eating, music...). Even if you enjoy all the time, कालः brings a separation, you cannot have it forever. संयोगः is because of कालः, वियोगः is also because of कालः which will be painful, pain will be directly proportional to the pleasure of संयोगः ।

So,

परिणामे विषम् इव । it is like poison in the end

तत् सुखम् राजसं स्मृतम् । you can have sense pleasure, but keep सात्त्विक joy as a backup, also आत्मनि एव आत्मना तुष्टः – have सात्त्विकानन्दः as back up. If you totally depend on external joy, it is called संसारः it is risky proposal.

तामसिकसुखम् ।

Based on philosophy that ignorance is bliss, sleep is bliss, laziness is bliss. Based on this a person keeps on being lazy and is happy – तामसिकसुखम्, so

निद्रालस्यप्रमाद उत्थम् । निद्रा=sleep, आलस्य=laziness, not working, प्रमादः=negligence, carelessness.

All of these are source of happiness for him. These people are fatalistic people. Fatalism is ideal argument which supports and promotes laziness. I have concluded that everything is pre-determined and it cannot be changed. He does not have free will at all; he thinks everything is in the hands of God. राजसिक and सात्त्विक people put effort, both believe in free will, तामसिक does not believe in free will.

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम् । व्यसनेन च मूर्खाणां निद्रया कलहेन वा ॥
the time of the wise passes by entertainment with arts and sciences, that of the foolish goes by troubles, sleep or quarrel. This happiness will make intellect dull, so

आत्मनः मोहनम् । thinking power deteriorates, it dilutes intellect

अग्रे च अनुबन्धे च । it diluted during enjoyment तामसिक pleasure and after the enjoyment also.

Such a diluting आनन्दः is तामसिकसुखम् ।

His entire life becomes a waste, they enjoy but their life is wasteful. Their life becomes equivalent to animal life. Our aim is progress from तामसिक to राजसिक to सात्त्विकसुखम् ।

When you enjoy, you enjoy धर्मानुसारिराजससुखम् them gradually move to सात्त्विकसुखम् which is आत्मज्ञानजन्यानन्दः - आत्मनि एव आत्मना तुष्टः ।

Topic	सात्त्विकम्	राजसम्	तामसम्
ज्ञानम्	I am all pervading conscious अद्वैतम् - सर्वभूतेषु एकम् अव्ययं भावम् अविभक्तं विभक्तेषु ईक्षते	I am not body, I am mind, so are others द्वैतम् - सर्वभूतेषु नानाभावान् पृथग्विधान् वेत्ति	I am body द्वैतम् - एकस्मिन् कार्ये अहैतुकम् अतत्त्व- अर्थवत् अल्पं कृत्स्नवत् सत्तं ज्ञानम्
कर्म - कार्यम्	कर्मयोगः - पञ्चमहायज्ञाः नियतं सङ्गरहितम् - अफलेप्सुना कृतम् actions for inner growth	बहुलायासाम् - कामेप्सुना वा साहङ्कारण क्रियते done with tremendous stress and strain	अनुबन्धं क्षयं हिंसां पौरुषं च अनपेक्ष्य मोहात् आरभ्यते thoughtless action
कर्ता	कर्मयोगी - ईश्वरार्पण-प्रसादभावना मुक्तसङ्गः अनहंवादी धृत्युत्साहसमन्वितः सिद्ध्यसिद्ध्योर्निर्विकारः	कर्मी रागी कर्मफलप्रेप्सु, लुब्धः हिंसात्मकः अशुचिः हर्षशोकान्वितः	अयुक्तः प्राकृतः स्तब्धः शठः नैष्कृतिकः अलसः विषादी दीर्घसूत्री Lazy
बुद्धिः	प्रवृत्तिं, निवृत्तिं कार्यम् अकार्यं भयम् अभयं बन्धं मोक्षं च वेत्ति has clarity about the goal	धर्मं अधर्मं कार्यम् अकार्यं एव अयथावत् जानाति embodiment of confusion	तमसावृता अधर्मं धर्मं इति सर्वार्थान् विपरितान् च मन्यते definite about wrong conclusion
धृतिः	अव्यभिचारिणि धृतिः - यया मनःप्राणेन्द्रियक्रियाः योगेन धारयते Unwavering firmness for inner success	फलाकाङ्क्षी धृतिः - यया धर्मकामार्थान् प्रसङ्गेन धारयते For material success	दुर्मेधाः धृतिः - यया स्वप्नं भयं शोकं विषादं मदं एव च न मुञ्चति
सुखम्	आत्मबुद्धिप्रसादजम् - अग्नेविषमिव परिणामेऽमृतोपमम् Pure spiritual happiness विद्यानन्दः	विषयेन्द्रियसंयोगात् - अग्नेऽमृतोपमम् परिणामे विषमिव All the pleasures born out of sensory contacts	निद्रालस्यप्रमोदोत्थं - अग्ने च अनुबन्धे च मोहनमात्मनः Based on philosophy that ignorance, sleep and laziness is bliss

Everything consists of three constituents - गुणाः

Anything in creation can be divided into three types. Even plants, animals consist of सात्त्विक, राजसिक, तामसिक गुणाः । Whole creation is born out of three गुणाः only. Entire material universe is made up of three गुणाः । It is born out of माया-प्रकृतिः which is made out of three गुणाः, so all products of माया has three गुणाः । The differences are because of proportions of three गुणाः, inert are तमोगुणाप्रधानाः, plants are almost like तमोगुणाः they are stationary, they have little bit more सत्त्व/रजस् । Animals have lesser तमो and have more सत्त्व/रजस्, some are intelligent like dolphins. Then you come down to humans where सत्त्व/रजस् is more dominant. The whole creation is three गुणाः in different proportion. You can do three fold classifications with anything. Lord Krishan has given seven sample topics. So,

एभिः त्रिभिः गुणैः मुक्तं सत्त्वं न अस्ति । सत्त्वम्=entity; both sentient and non-sentient. Any entity is not free from these three गुणाः, everything has three गुणाः from inert to highest human being. प्रकृतिजैः गुणैः । carried from original cause of creation called प्रकृतिः । Intermediate cause is five elements which has three गुणाः, therefore their product also have three गुणाः । Cause of five elements is माया-प्रकृतिः । This is true for all fourteen लोकाः also.

पृथिव्यां वा । भूलोकाः

दिवि देवेषु वा । upper and lower लोकाः and Gods too are consist of three गुणाः ।

त्रिभिः गुणैः मुक्तं सत्त्वम् नास्ति । every human being is governed by these three गुणाः, your every

behavior, thought, everything is governed by three गुणाः । If you can understand three गुणाः, you can guide your life appropriately. This knowledge is useful in spiritual साधना also.

Summary of कर्मयोगः in light of गुणाः ।

Two central themes of Bhagavad Gita:

- 1) प्रवृत्तिः – कर्मयोगः – contributory life style, a religious life style to purify mind for ज्ञानयोग्यताप्राप्तिः ।
- 2) निवृत्तिः – ज्ञानयोगः – कर्म will be reduced. Your body will not allow to do karma, therefore body is also kept for निवृत्ति so that we spend time for ज्ञानयोगः ।

Verses 41-49 gives summary of कर्मयोगः emphasizing स्वधर्मः we all have to contribute something to the creation. Material growth is measured in terms of what we have gained. Internal growth is measure in terms of what we have given. External growth depends on your भोगः, internal growth depends on your त्यागः – न कर्मणा न प्रजया धनेन त्यागेनेक अमृतत्वमानशुः ।

Go from भोगी → योगी → त्यागी, not भोगी → रोगी । You can not contribute in every field, you choose a field based on your aptitude and do something. Humanity is divided into four types as we have seen in the 4th chapter. There are four types of कर्म based on four types of characters: गुणब्राह्मण गुणक्षत्रिय गुणवैश्य गुणशूद्र । Division is based on character गुण not based on जाति । It is better to choose your profession based on your aptitude.

ब्राह्मणाः क्षत्रियाः विशाः शूद्राः – four types of people

कर्माणि प्रविभक्तानि । four types of fields of activity, field of service, profession I can contribute and feel fulfilled, based on aptitude.

Vedas: ब्रह्मणो मुखम् बाहुः

Individual have four organs = four groups

- 1) Head = ब्राह्मणाः – सात्त्विक activity
- 2) Hand = क्षत्रियाः – defense
- 3) Thigh = वैश्याः – support to stand
- 4) Legs = शूद्राः – to carry the individual from one place to another.

All four activities are equally sacred. Never say one profession is superior. On what bases should I choose the profession ?

- 1) Profession you love – गुण based choice.
- 2) Based on birth – hereditary profession.
- 3) Based on money – which profession pays the most.

स्वभावजैः गुणैः । स्वभावः=प्रकृतिः ।

The best norm is to go by स्वभावः । When I love what I do, I enjoy doing it. I won't care about other people's opinion. As कर्म you get कर्मफलम् from the 1st moment of your action you enjoy, so ideal choice is based on गुणाः । For many people they don't know their गुणाः, in that case go by family profession. Lean to excel in whatever you do, do not compare with other person's profession. Learn to enjoy the work rather than waiting for the result फलम् which is not in your hand, so it is risky. Promotion is not in your hand, कर्म based joy has no risk because it is in your hand.

What is Braahman work? ब्राह्मणकर्म ।

ब्रह्मकर्म स्वभावजम् । it is preservation and propagation of scriptural wealth of our tradition, our vedic tradition. Our scriptures are voluminous, you can spend life time. It is not possible for all people to spend time. Brahmans should condense them and present them to the people who don't have time. We need exclusive group of people committed to learning and teaching. Brahmans should learn, teach and practice. If my teaching and practice are incongruent, teaching will not have an impact. Brahmans should follow धर्म, then alone he can boldly ask others to follow. One who does this, his life should be simple. Only simple life will contribute to high thinking. Luxurious life is obstacle to learning. गुरुकुमल् has simple life, Brahman life means simple life, study scriptures, teach other people, and serve as model. Dharma itself will give peace, happiness, security even though luxuries are not around, luxury is not needed for happiness. Happiness had nothing to do with physical comfort. Happiness is inner state. Brahmans has to teach this through his life style. Brahman life style requires voluntary simplicity and poverty, his lifestyle is very close to संन्यासी lifestyle, for him संन्यास is very easy.

Definition of Brahman karma:

- (१) शमः । calmness of the mind, he must practice quietude.
- (२) दमः । sense control, must not indulge in excessive sense pleasures. Even as गृहस्थः he has to follow sense control.
- (३) तपः । austere life in which possessions, comfort is kept as minimum, life of अपरिग्रहः
- (४) शौचम् । purity, clean place, dress, etc. Internal purity is important. I should be extremely careful with the worlds I use.
- (५) शान्तिः । Austere life leads to simple life where comforts is minimum. He should be physically and mentally tough to withstand external discomfort.
- (६) आर्जम् । life of integrity, avoid split personality, avoid hidden motive, hidden agenda. Thought, words and actions should be in a straight line.
- (७) ज्ञानम् । knowledge of worldly sciences
- (८) विज्ञानम् । vedic knowledge. He has to dedicate entire life for a life of learning.
- (९) आस्तिक्यम् । Faith in Vedas as means of knowing spiritual world. Fivefold sense organs reveal material world. Vedas reveal spiritual world which is totally different field, it is अपौरुषेय field – a field of spirituality. One who accepts Vedas is called आस्तिकः, Brahman has to be आस्तिक and convert the world as आस्तिक । He should be model of peace and contentment without possessions.

How does he earn his lively hood ?

He should be happy with whatever he gets as a result of his teaching. Society should take care of his needs. This Brahman profession is in danger. The profession should be voluntary and you should enjoy voluntary poverty, so स्वभावजम् । It should be chosen out of love, then it will be joy.

क्षत्रियकर्म । Work of ruler, king, soldier.

- (१) शौर्यम् । courage, heroism.
- (२) तेजः । not being overpowered by strength of enemy, capacity to overpower enemy,
- (३) धृतिः । will power.
- (४) दार्ढ्यम् । capacity to take quick decision.

(५) युद्धे अपलायनम् । not running away from battlefield.

(६) दानम् । ruler has to give out grants to all the people, to artists, scientists, ब्राह्मणा । They have to promote arts, culture, etc.

(७) ईश्वरभावः । leadership quality to be in forefront.

क्षत्रधर्म । profession of क्षत्रिय

स्वभावजम् । based on his character.

वैश्यकर्म स्वभावजम् ।

(१) कृषिः । agriculture, industry

(२) गौरक्ष्यम् । cattle rearing

(३) वाणिज्यम् । commerce, economic wellbeing

शूद्रकर्म स्वभावजम् ।

(१) परिचर्या । service in which decision making is not involved

All four professions are equally sacred.

ब्रह्मकर्म	क्षत्रियकर्म	वैश्यकर्म	शूद्रकर्म
शमः दमः तपः शौचम् क्षान्तिः आर्जवम् ज्ञानम् विज्ञानम् आस्तिक्यम्	शौर्यम् तेजः धृतिः दार्ढ्यम् युद्धे अपलायनम् दानम् ईश्वरभावः	कृषिः गौरक्षा वाणिज्यम्	परिचर्यात्मकम्

Convert work into worship - कर्म into कर्मयोगः ।

You don't have to change your profession, you need to change your attitude towards the work you do. Remain in your profession, it requires you to be in profession for a long time to be an expert in it. Society may look at a certain profession as prestigious at a particular time. As society changes, value of a profession also changes. Choose a profession based on your nature and continue in it, your aim is to excel in it.

स्वे स्वे कर्मणि अभिरतः । fully dedicated, fully immersed in your profession. If you are a teacher, you learn more and more, you should know minimum ten times more what you are going to teach. Every teacher has to communicate, you learn how to communicate. You put your heart and soul into your profession, so अभिरतः, it is derived from रम=enjoying, reveling. अभिरतः । intimately enjoying, putting your heart and soul in whatever you are undertaking. Then

नरः संसिद्धिं लभते । संसिद्धिः=चित्तशुद्धिः=साधनचटुष्टयसंपत्तिः more and more interest in spiritual knowledge is indication of successful कर्मयोगः

स्वकर्मनिरतः संसिद्धिं यथा विन्दति तत् शृणु । May you listen carefully how to convert work into worship and get purification.

कर्म । your profession. If it has to convert into worship, you have to change your attitude regarding three factors:

- 1) कर्म your attitude towards your own action, learn to enjoy work.
- 2) कर्मफलम् whatever you do, it is going to produce consequences; success or failure.
- 3) ईश्वरः – कर्मफलदाता lord gives me what I deserve, not what I desire.

Most of the time there is big gap between my expectation and what I get. Remember that all

the work I do will have to go into the hands of the Lord because lord has to give कर्मफलम् ।

1) Attitude to कर्म should be healthy if I am to offer it to the lord. I should enjoy to do work. Learn to cheerfully do whatever you have to do. Learn to enjoy the work, I should try to improve quality of कर्म if I am to offer it to the lord. I should try to excel in my action because it is going to the lord. Excellence in whatever you do अर्पणभावना ।

2) Attitude to कर्मफलम् – कर्म has gone to lord's hand, whatever फलम् comes is coming from the lord's hand so it is just फलम् । Our knowledge about the laws of फलम् is very limited, so we cannot judge the फलम्, I should accept it as प्रसाद from the lord – प्रसादभावना ।

3) Attitude to God. Lord is not a located individual, but lord is all pervading.

यतः प्रवृत्तिः भूतानाम् । प्रवृत्तिः=उत्पत्तिः=source. Lord is source, look at lord as जगत् कारणम्, not a person in the world, lord is cause of the world. Cause pervades all effects just as gold pervades all ornaments. If God is कारणम्, world is the कार्यम्, God is in everything, God is everywhere. All pervasive lord cannot have a form. God is all pervading, formless

येन सर्वम् इदं ततम् । Lord is harmonizing intelligent principle चेतनतत्त्वम् pervades your body.

Entire material cosmos is pervaded by intelligent principle, our ईष्टदेवता is a symbol for formless energizing intelligence. You develop this awareness; a sensitive mind can sense formless thing transcending form. Whatever you do, mentally visualize as offering to formless intelligence that pervades the universe. Learn to look upon lord as order in the universe, and then the whole universe becomes a temple. For worship you don't need temple, flowers, whatever you offer is flower.

स्वकर्मणा तं अभ्यर्च्य । whatever be the office, that office is also your lord. In that office whatever you do make it an offering to lord स्वकर्मणा । The result:

सिद्धिं विन्दति मानवः । it will purify you. Whatever you get, you don't resist, but you learn from it – भोक्ता is converted into प्रमाता, he only asks what do I learn from कर्मफलम् । He derives joy from कर्म itself, not from कर्मफलम् । He learns from कर्मफलम्, he gets education. He get maximum learning from sorrowful experience. कर्मयोगी gets joy from कर्म and learns from कर्मफलम्, that learning will get संसिद्धिः चित्तशुद्धिः । Such a person is मानवः man of intelligence, a reacting mind can not learn, कर्मयोगी maintains समत्त्वम् and learns from experiences.

Your profession is better, no sin occurs if done as स्वधर्म

श्रेयान् स्वधर्मः विगुणः । When a person takes a profession, he tends to compare it with other.

Always it appears that other profession is better than what we have. Don't compare and keep on changing. Arjun is trying to change स्वधर्मः so Krishna gives strong warning, don't compare and try to change

विगुणः परधर्मात् स्वनुष्ठितात् । even if you are not that skilled, does not matter. You can learn any skill if you do it whole heartedly. There is infinite refinement.

स्वभावनियतं कर्म कुर्वन् । take to the profession in accordance to your स्वभावः or inheritance. Never be stagnant in a particular field.

किल्बिषं न आप्नोति । doing your duty even if you have to हिंसा, that violence will not create पापम् since your motive is not violence, but धर्मरक्षणम् ।

सहजम् कर्म । your धर्म is born with you

सदोषम् अपि न त्यजेत् । every job has boredom, one has to find out one own method to handle

boredom, find way for creativity. There is no growth if one does not stick to ones profession.

सर्व आरम्भाः । आरम्भः=कर्म in this context, all the actions

हि आवृताः । are covered, associated with

दोषेण । its own fault. There is no enjoyable profession. It is mind which makes profession enjoyable, so change your attitude. Vedic tradition does not ask to change setup. Vedas talk about successful change about attitude.

धूमेनाग्निरिवावृताः । they are covered with fault as fire by smoke.

Conversion of कर्मयोग way of life ज्ञानयोगः way of life

कर्मयोग will prepare the mind, but it can never give liberation, self knowledge. One should follow कर्मयोग till साधनचटुष्टयसंपत्तिः is achieved.

असक्तबुद्धिः । no attachment to setup, it has nothing to do with my joy or sorrow. कर्मयोगी is not attached to any external factor, for him world is neither a source of joy nor a source of sorrow. World cannot be depended for any joy nor can be blamed for unhappiness. Who is the cause for joy and sorrow ? It is I who is confronting the mind must be the cause of joy and sorrow. Therefore the change needed is in myself. The misunderstood I is the source of sorrow अज्ञात् अहं दुःखकारणम्, understood I is source of joy ज्ञात् अहं सुखकारणम् ।

विगतस्पृहः । not craving for new setup. स्पृहा desire is for something we don't have. This कर्मयोगी has practiced कर्मयोग and उपासनायोगः – he has meditated upon सगुण-ईश्वरः । Through ध्यानम् you get शरीरनिग्रहः then मनोनिग्रहः, so through उपासना you get self control, self mastery, self integration, self organization. So

जितात्मा । आत्मा hear means body-mind-sense complex. जित=mastery, अष्टाङ्गयोग, पूजा, पारायणम् are the disciplines for that. The misunderstood I is the source of sorrow अज्ञात् अहं दुःखकारणम्, understood I is source of joy ज्ञात् अहं सुखकारणम् ।

सर्वत्र । under all circumstances.

असक्तबुद्धिः जितात्मा विगतस्पृहः these are called साधनचटुष्टयसंपत्तिः then the next साधना ज्ञानयोग begins, so

संन्यासेन । life style of a monk designed for वेदान्तिविचारः – श्रवणम्, मननम्, निदिध्यासनम् । external संन्यास is not relevant, you are संन्यासी if you do ज्ञानयोग practice, then you will

अधिगच्छति achieve

नैष्कर्म्यसिद्धिम् । नैष्कर्म्यसिद्धिं=आत्मज्ञानम् state of knowledge. The literal meaning of state of actionlessness is not meant here. The wisdom that I am ever actionless आत्मा is called actionlessness. Mind will continue to be active, through ज्ञानयोग I discover that I am not the active body, mind, sensed but I am consciousness principle which is even actionless. I understand that: 1) conscious is not part, product or property of body, 2) It is independent entity that pervades and enlivens the body, 3) It is not limited by the boundary of the body, and 4) It survives the body. He has trained the mind to claim that I am the consciousness which blesses the body, mind via Vedanta श्रवणम्, मननम्, निदिध्यासनम्, so ज्ञानयोगेन नैष्कर्म्यसिद्धिं which is

परमाम् । the ultimate destination this person attains. Purification of mind is intermediary destination, liberation is the ultimate destination.

ज्ञानयोग consists of three stages:

- (१) श्रवणम्
- (२) मननम् । recalling what is heard, writing notes
- (३) निदिध्यासनम् । dwelling upon the teaching so that it becomes my real nature that I am not body, mind, senses, but I am consciousness transcending them. Body will go away, mortality of body is not my mortality. I have to regularly claim my real nature which requires quality time, meditation. You can temporarily become internal संन्यासी, you forget all your roles and become Vedantic teacher for yourself and dwell upon your real nature. Lord Krishna here dwells upon vedantic meditation. Krishna had dealt with the topic of निदिध्यासनम् in the 6th chapter called ध्यानयोगः/आत्मसंयमयोगः । Here Krishna is summarizes the topic of निदिध्यासनम् ।

सिद्धिं प्राप्तः । obtaining purified mind through कर्मयोगः

सः ब्रह्म आप्नोति । through ज्ञानयोग he attains ब्रह्मन् which is not different than me. Whatever I am seeking outside will never come from outside. Peace will never come from outside, outside आनन्दः is fake आनन्दः । Security will never come from outside. Happiness, security, peace are my स्वरूपम् this he attains through ज्ञानम् ।

By practicing ज्ञानयोग he gets

ज्ञाननिष्ठा । supreme stage of knowledge, spontaneity in knowledge. When difficult situation comes in life, Vedanta must be available to help you without any difficulty, just as cash is kept for effortlessly accessible in crisis. ब्रह्मप्राप्तिः and ज्ञाननिष्ठाप्राप्तिः are one and the same thing.

समासेन एव । in summary

निबोध मे । I will tell you, learn from me.

विशुद्ध्या बुद्ध्या युक्तः । May you go through श्रवणम् first. Study Vedanta thoroughly in a systematic manner. There are topics to be studied – जिवस्वरूपम्, ईश्वरस्वरूपम्, जगत्स्वसूपम्, बन्धस्वरूपम् (nature of संसारः), मोक्षस्वरूपम्, साधना method through which you go from bondage to liberation. Each topic has to be thoroughly studied. You should get doubtless knowledge about yourself, it is called doubtless intellect - विशुद्ध (doubtless) बुद्धि (intellect). It has got knowledge without doubt through श्रवणम् मननम्, then you have to assimilate (like stirring sugar in tea) निदिध्यासनम्, spend some time alone. Try to bring the knowledge to your intellect. Replace the अहङ्कार I with the साक्षी I, the higher I.

धृत्याऽऽत्मानं नियम्य च । you should feel worth for self knowledge. If mind feels something is not important, mind will go away from that subject matter. If mouth chants विष्णुशस्त्रनाम but mind thinks something else important to it, mind will run away to it and the chanting will be just mechanical. What mind values, the mind goes to it. If vedantic meditation should naturally happen, Vedanta is something I should value. So धृत्या by the will power you discover the value of vedanta and turn your mind towards it.

धृतिः । conviction to worth of vedantic meditation.

आत्मानम् । mind and sense organs.

नियम्य । turning away from worldly thoughts, then

शब्दादीन् विषयान् त्यक्त्वा । Turn the sense organs from the relevant sense objects – शब्द स्पर्श रूप

रस गन्धः may you do this at least at the time of meditation, this प्रत्याहारः of Pantajali's अष्टाङ्गयोगः ।

रागद्वेषौ व्युदस्य च । make sure you have handled रागद्वेष – mind will go to रागद्वेष, abandon them, they are responsible to drag the mind to them. So learn to transcend your रागद्वेष. This must be practiced at the time of कर्मयोग also. Don't allow your रागद्वेष to disturb you in meditation. These are preparatory steps अन्तरङ्गसाधनानि consisting of eight steps mentioned in the 6th chapter. Krishna does not maintain order: 1st अन्नमयकोश should be taken care, then प्राणमय मनोमय विज्ञानमय ।

विविक्तसेवी । choose a relatively secluded place where disturbances are minimum – एकाकी । It will be nice training to live alone. Ultimately we have come alone, we are alone when we face serious problem, in old age, at night we are alone. We have to die alone; this is an inevitable fact of life, so why don't we learn to live alone.

लघु आशी । eating in a limited measure, in moderation.

यतवाक्कायमानसः । learn to regulate organs, speech, body, mind – all of them यतम् withdrawn from external world.

वैराग्यं समुपाश्रितः । resorting to, invoking detachment at least mentally. Become संन्यासी at the time of vedantic meditation. Mentally renounce all the roles, roles cause सङ्गः, all the worldly relations are temporary and incidental, they were not there before birth and will not be there after death. Only the relation with God is there in all the births. Develop

ईश्वर गुरु शास्त्र संबन्धः । If worry about family members, भगवान् will take care of them in better way. Handover all responsibilities to the lord, everything will be better without me. – अनन्याश्रिन्त्यन्तो मां ये जनाः पर्युपासते । तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९-२२
Now you have free body, mind, intellect, so

परः । be sincerely committed to vedantic teaching

ध्यानयोग । साधना of वेदान्तिक meditation. If Vedanta is not studied, you do उपासना meditate on your ईष्टदेवता । Vedantic meditation is dwelling upon the fact that there is only one truth behind Gods, world, body-mind-complex. That truth is I सत्त्विदानन्दात्मा । I the conscious is the substratum of the body, world, and even God. Dwelling on this vedantic meditation is ध्यानयोगपरः – this is सजातियवृत्तिप्रवाहः । This is not thought-less meditation which is अष्टाङ्गयोग-meditation of पतञ्जलिः । One should be absorbed in this teaching as often as possible. O Arjun, this vedantic meditation is what you should practice after you performing your duty of महाभार war.

Weeding out of traces of आसुरीसंपत्त - दुर्वासनाक्षयः ।

During practice of vedantic meditation, emotional disturbances do happen because of traces of सासुरीसंपत्त of 16th chapter. They have to be weeded out. They are unhealthy patterns of thinking अहङ्कारः अनात्माभिमानः – strong identification with body. Body has come from पञ्चमहाभूतानि, it is a temporary gift for vedantic study. I have to return it to पञ्चमहाभूतानि at the time of death. It will be reduced to ashes. You have to protect the body, but you cannot be attached to it.

बलम् । attachment to power, holding on to power, position. You should become a guest in your own house. Give up the control to the next generation.

दर्पम् । arrogance because of accomplishment in life. If you are a self-made man, you are the most difficult man.

कामम् । desire – materialistic which are endless.

क्रोधम् । it is blocked expectation, higher the expectation, higher the irritability.

परिग्रहम् । possession – more the possession, greater the disturbance. Simple life is prescribed for a spiritual student, from dress onwards reduce your possessions.

विमुच्य निर्ममः । give up अभिमान towards possessions ममकारत्यागः ।

अपरिग्रहः = reduce possessions, निर्ममः=attitude towards the minimum possessions needed. Always be trustee even for these minimum possessions.

शान्तः । then the mind will be naturally quiet.

ब्रह्मभूयाय कल्पते । learns to dis-identity from incidental identity called अहङ्कारः and learns to identify with higher I चैतन्यम् the consciousness. When you concentrate on consciousness, you don't use the world "it" for it, but you train yourself to used the word "I".

Assimilation of wisdom निदिध्यासनम्

The word "I" describes consciousness, not the body-mind-complex. This wisdom I have to be drilled into my mind until it becomes spontaneous. Then I can boldly claim अहं ब्रह्मास्मि । When dis-identification with body is natural and identification with consciousness is spontaneous, then

ब्रह्मभूयाय कल्पते becomes fit to become one with ब्रह्मन् । Brahman means boundless, as consciousness if I claim I am all pervading, there is no aberration. भूया=भावः, ब्रह्मभूयः=ब्रह्मभावः=ब्रह्म-ऐक्यम् oneness with ब्रह्मन् । In निदिध्यासनम् alone one owns up the reaching. It alone can produce benefit of vedantic study. You need to do निदिध्यासनम् for all the time, it requires lot of time, tirelessly one has to practice निदिध्यासनम् as often as possible. When teaching is assimilated, it is called ज्ञाननिष्ठा, स्थितप्रज्ञ, आत्मनिष्ठा, ब्रह्मनिष्ठा, जीवनमुक्तिः । निष्ठा=spontaneity, abiding in one's own nature. It means the knowledge must be available effortlessly when one face problem in life. This is called freedom when one is alive. In what way जीवमुक्त is indicated in my life ?

जीवनमुक्तिफलम् ।

प्रसन्नात्मा । general quietude of mind like a calm lake, calm ocean. मनःशान्तिः is the first indication of जीवनमुक्तिः । Here आत्मा means mind. Indication of संसारः is general restlessness of mind, constant stress. General शान्तिः is an indication of मोक्षः ।

न शोचति । शोक=sorrow. He/she does not grieve. He is able to accept condition calmly. "What" to "So what" is - संसारः to मुक्तिः । ज्ञाननिष्ठः do not grieve.

न काङ्क्षति । he has a sense of fulfillment in life. I don't lack anything in life, I don't miss anything in life. It is called पूर्णत्वम् । Like Puri when you put it in oil, it runs about in oil. When it becomes fully bloomed, it becomes steady and calm. My desire is not for पूर्णत्वम्, but is out of पूर्णत्वम् । The desire if of contribution. Every ज्ञानी helplessly share, desire to give is not संसारः, but it is लीला । Desire to take is संसारः ।

समः सर्वेषु भूतेषु । Looks upon everyone objectively without prejudice, for him there is no question

of रागद्वेषः, for him subjective coloration is removed. He looks at the world as ईश्वरसृष्टिः ।
समः=रागद्वेषरहितः he looks at the world objectively.

His attitude towards God

सः परां भक्तिं लभते । ज्ञानं is not opposed to भक्तिः, ज्ञानं requires भक्तिः, Jnani's bhakti is the highest form of bhakti, so – परां भक्तिं लभते । This is अद्वैतभक्तिः, ज्ञानीभक्तिः the highest bhakti expressed in closeness. Love is indicated by closeness. As the love increases the distance decreases. In अद्वैतं alone the distance between the God and the devotee is zero.

For him FIR comes down.

F = Frequency of disturbance

I = Intensity of reaction comes down, expressed at mental, physical. Verbal level

R = Recovery period comes down, has high resilience quotient.

Summary of निदिध्यासनम् ।

जीवनमुक्तिः is gradual process, ज्ञानम् you may get quickly, but assimilation and transformation is gradual process.

भक्त्या । निदिध्यासनरूपभक्तिः in the form of vedantic meditation.

माम् अभिजानाति । जानाति=ज्ञानम् gets knowledge, अभि=ज्ञानम् gets converted to निष्ठा ।

अभिजानाति=assimilates ईश्वरज्ञानम् both lower and higher nature of lord, both अपरा (सगुणस्वरूपम्) and पराप्रकृतिः (निर्गुणस्वरूपम्)

यावान् । सगुणस्वरूपम् – lower nature

तत्त्वम् । निर्गुणस्वरूपम् चैतन्यस्वरूपम् – higher nature, absolute form at which there is no difference between भक्त and ईश्वर

ततः मां तत्त्वतः ज्ञात्वा । knowing my higher nature विज्ञानम् at which level one transcends form, division, space, time. Then one can transcend mortality. सगुण means time, space, mortality.

तद् अनन्तरं मां विशते । Then he “enters” into me. There is physical travel, it figuratively called merger. It is in the form of understanding. Merger is similar to dreamer merging into waker on waking up.

Summary of कर्मयोग with emphasis on devotion भक्तिः ।

Some of the seekers may feel all this practice of assimilation is too much for me, hearing and reflecting is easier. If you consider you are unfit for ज्ञानम् don't worry, focus on karma yoga sadhana, so Krishna comes down to karma yoga with emphasis on भक्ति । Previously Krishna as emphasized स्वधर्म your effort and your action. Success of your effort depends on your effort and grace of the God – ईश्वरानुग्रहः । Effort and grace are like two wings of a bird, both are needed to fly. Krishna emphasizes attitude of devotion, ईश्वरभक्तिः without which कर्मयोग does not exist. ईश्वरशरणागतिः and ईश्वरानुग्रहः are integral part of कर्मयोगः । I can symbolize formless God in any form ईष्टदेवता this is expressed in ईश्वर-अर्पणभावना and ईश्वरप्रसादभावना । Contribution as offering to the Lord कर्मणि अर्पणभावना, and consequence of action I take as प्रसाद from God – कर्मफले प्रसादभावना । कर्मयोगी is not a ज्ञानी, he is trying to purify his mind,

there after he has to go to ज्ञानयोग, get knowledge and become ब्रह्मज्ञानी । As a कर्मयोगी he surrenders to the Lord and seeks his grace. How ?

मत् व्यपाश्रयः । first taking shelter into God. He says my ultimate source of strength and security is God. You have relations and people around, you love them, take care of them, but don't depend on them for strength and security. Learn to say भगवान् will take care of me by sending appropriate person for help. How do I know that in the old age my children will be able to come and take care of me, they may be in another country. दशरथ did not have any of his four sons with him at the time of death. Learn to draw strength from ईष्टदेवता, invoke him from your heart and return him in your heart. That is why after puja we say यथास्थानं प्रतिष्ठामि । यथास्थानम्=heart. Lord's original place is in our हृदयम् । Taking refuge in Lord means taking refuge in God's teaching, whatever instructions Lord gives I should follow. मद्ग्रन्थपाश्रय means शास्त्रव्यपाश्रय taking shelter in Gita teaching by following life style prescribed, so

सर्वकर्माणि सदा कुर्वाणः । perform लौकिक and वैदिककर्म, but offer all of them as नैवेद्यम् oblation to the Lord – ईश्वरार्पणभावनाकुर्वाणः । Then

मत् प्रसादात् । ईश्वरप्रसादात्

आप्नोति पदम् । you will reach your goal मोक्षः

शाश्वतं अव्ययं पदम् । eternal, undecaying permanent goal you will reach. You will reach it by purifying mind, then going to ज्ञानयोगम् for the ब्रह्मज्ञानम् ।

बुद्धियोगम् उपाश्रित्य । बुद्धियोगः=कर्मयोगः, it involves two important attitude भावना=बुद्धिः; as a ईश्वरार्पणभावना and as a भोक्ता प्रसादभावना । I offer my कर्म to the lord, so I love my कर्म, I do not hate it, whatever I do, I enjoy it. Arjun had a terrible duty to perform. Similarly I have duties in office, there is boss. At home also, I have duties that I may not like, but I have to do them. Don't judge your duties based on your रागद्वेष but learn to love them. Second attitude is accept the consequence of action. In life 75% is choice less, past is choice less, present is choice less and we may have choice for future, but it is also mostly choice less (old age, disease etc), so we have to learn to accept and do our best and don't react. Have समत्वबुद्धिः

सर्वकर्माणि मयि संन्यस्य । संन्यस्य=dedicating, offering, सर्वकर्माणि all the actions

चेतसा । your attitude or भावना, you must be very clear about your goal. Material person give importance to material gains when doing action, spiritual person depends on internal gain for happiness, so he keeps मोक्ष, ज्ञानम् as the goal – he keeps चित्तशुद्धिः गुरुप्राप्तिः, ज्ञानप्राप्तिः मोक्षप्राप्तिः as the goal. कर्मयोगी keeps material results as means, as byproduct and not as goal. So

मत् परः सन् मत् चित्तः सततं भव । सततम्=always, मत्चित्तः भवः=ईश्वरार्पणभावनया God is invoked, and in कर्मफलम् God is involved. As कर्ता/भोक्ता God is important me, this is ईश्वर centric lifestyle.

Such a कर्मयोगी with God centric life style, learns from every experience of life because he has relaxed mind because कर्मयोग teaches him to be समबुद्धिः – सिद्ध्यसिध्यो समो भूत्वा

Even pain has two messages; 1) Exhausting कर्म 2) educate person through experience. In the spiritual life there will be obstacles. By the grace of the Lord, these obstacles also you will overcome.

मत् प्रसादात् । by my अनुग्रहः

सर्वे दुर्गानि तरिष्यति । all obstacles you will overcome, disease, wondering mind etc – त्रिविधदुर्गानि तरिष्यति ।

अथ न श्रोष्यसि चेत् । if you do not listen to my advise because

अहङ्कारात् । ego

Summary of कर्मयोग - your nature will impel you to act, you accept it.

विनङ्क्ष्यति । you will perish, not physically but spiritually. You will not benefit of being born as human being, benefit of मोक्ष you will not get. You, Arjun is born with रजोगुणः and if you don't follow it but try to withdraw from action, you will fail even if you go to Ashram or forest. So, Arjun

यदि अहङ्कारम् आश्रित्य । If you hold onto your अहङ्कार and

न योत्स्य इति मन्यसे । if you refuse to fight out of sheer adamancy,

एषः ते व्यवसायः । this resolve of yours is

मिथ्या । will not work for you. This will be replaced by other activity. Why it will not work ?

प्रकृतिः त्वां नियोक्ष्यति । your rajasic nature will engage you, so you go by your nature. Everybody is born with स्वभावः – सत्त्व/रजो/तमोप्रधान । Whatever you pursue, let it be according to your nature because

स्वेन कर्मणा निबद्धः । everyone is bound by a particular type of activity determined by स्वभावः

स्वेन his own. ज्ञानी also has particular nature which will decide what he will do after ज्ञानम् some of them are busier than the busiest executive. Active ज्ञानी and passive ज्ञानी is decided by स्वभाव ।

कर्तुं न इच्छसि । if you don't want to do the action

मोहात् । because of delusion. Your nature will push you act, so

करिष्यसि अवशः अपि तत् । you will take to that action helplessly. Accept your nature and take life style according to your स्वभावः, do your duty, get the wisdom and be free. This is Krishna's advise.

Purity is achieved only by giving त्यागेन एव चित्तशुद्धिः त्यागेन एव मोक्षः । By any profession you contribute to the society, it is कर्म । You convert your profession into a flower and offer it to the Lord, it is then कर्मयोगः । You should not do your work as a curse, it should be done cheerfully and sincerely. The quality of your work should not be tied to the compensation. Primary purpose is worship of the lord, so be cheerful. If I have to offer my work to the Lord, which temple you should go ? No need to go to any temple, Lord's original residence is your heart, otherwise called mind. Original lord is called साक्षीचैतन्यम् । So,

हे अर्जुन ईश्वरः हृद्देशे तिष्ठति । Lord is in your heart, body is the temple देवालयः देहो प्रोक्तः । हृदयम् is the place of the lord, it is not brain but is heart. Lord resides in the heart of all people, so सर्वभूतानां हृद्देशे तिष्ठति । a criminal or a scholar, Lord is in their heart. A saint has purified heart, so Lord presence is manifested in his heart. In sinner's heart also lord is there, but is not manifested. Gold is present in both clean and dirty jewelry, it is manifested in clean but

is hidden in dirty jewelry. Lord is present in the form of साक्षीचैतन्यम् in the form of witness of presence and absence of thoughts. What does the lord do there ?
सर्वभूतानि भ्रामयन् । enlivens everyone. Lord lends consciousness to everyone's body.
भ्रामयन्=energizing, activating – श्रोतस्य श्रोत्रम्, नेत्रस्य नेत्रम्
भूतानि । शूलशरीराणि, शूक्ष्मशरीराणि which are inert by nature.
यन्त्ररीढानि एव । like dolls which have been activated by machine or battery. Lord has given
freewill which is विशेषकारणम् like driver of a car, भगवान् is the सामान्यकारणम् like patrol
in the car. He blesses us all
मायया । because of his मायाशक्तिः ।

What should you do ?

You should offer all your actions to the Lord and take support of the lord in your spiritual progress. Lord alone should give चित्तशुद्धिः in your spiritual progress. He will give spiritual पुण्यम्, he will give opportunity to study Gita, so

तम् एव शरणं गच्छ । may you take refuge in the lord residing in the heart.
सर्वभावेन । भावः=attitude, Sincerely, whole heartedly with श्रद्धा/भक्तिः । Then spiritual growth is definite, material benefit may or may not come
- नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते । स्वल्पमप्यस्य धर्मस्य त्रायते भयतो भयात् ॥ २-४०
तत् प्रसादात् । then lord will take you step by step – you will get विवेक, गुरुप्राप्तिः, opportunity for knowledge, you are in safe hand. By his grace you will reach the destination.
परा शान्तिः । abiding peace, relaxation, poise, tranquility is an indication of मोक्षः, how ? By
चित्तशुद्धिः गुरुप्राप्तिः ज्ञानप्राप्तिः मोक्षप्राप्तिः these are the various stages you will go through.

Conclusion of Gita teaching – learn and decide for yourself.

इति । the Gita teaching I have given you from chapter 2, 11th shloka to chapter 18, 62nd shloka.
Gita teaching is the सार of Vedas so,
गुह्यतरं ज्ञानम् । greatest secret
गुह्यात् । than the secret. I don't want to tell you what you should do, you are a thinking human being. You should not live by some other peoples advice since I have given you intellect and thinking power. You should use other people to learn but you should make your own decision. If I make decision for you, you will depend on me for every decision. Upto a certain age, I can go by other's advise. Listen to others input but make your own decision and face the consequences of your decision. So Krishna says my aim is to educate you, not to command you. So,
एतत् अशेषेण विमृश्य । what even I have taught, you analyze and you decide where you stand. Up to चित्तशुद्धिः karma is necessary and after that you do ज्ञानयोगः, there is no uniform advice for all. You should decide what is the role of साधना and decide which one is for you.
यथा इच्छसि । whatever you decide as appropriate course for action for you according to your need
तथा कुरु । do that way. This is the job of all adults. They should be able to decide by themselves.
Giving independence to others is appropriate education, we should be independent before

we can give advice. Healthy parenting is making children independent of parent.

Gita summary – once again.

Lord Krishna summarized कर्मयोग three times and ज्ञानयोग two times, after that he gave freedom to Arjun to decide for himself. Freedom can be used properly or not properly. Krishna thinks Arjun may decide wrongly, so once again he decides to summarize the teaching. So,

भूयः । once again

सर्वगुह्यतमं । the greatest secret

मे परमं वचः । my words, my teaching

मे इष्टः असि । because of my compassion to you, you are very dear to me

ततः । therefore

ते हितं वक्ष्यामि । I will tell you what is good for you.

Final Summary of कर्मयोगः - Verse 65

A religious way of life, a God centered way of life begins with two main साधना (1) allocating daily exclusively sometime for prayer, depending upon convenience it may be one hour, half hour or quarter hour preferably in the morning before the sun rise. Prayer twice a day is better. Prayer can be puja, parayanam, reading scripture or japa. Japa mentally done is a form of ध्यानम् । (2) Learning the meaning of the शास्त्र is the second compulsory and important साधना । Since the source of the Bhagavad Gita is Vedas, a thorough and comprehensive study is compulsory and important religious साधना । Study of the Bhagavad Gita is called स्वाध्यायः which is called ब्रह्मयज्ञः । Prayer and Gita study is beginning of religious life. Sooner or later it will bring transformation in the life, one begins to know more about oneself जीव, the world जगत्, and ईश्वर । It brings about transformation and perspective in life. One begins to know more about oneself, world and God – जीव जगत् ईश्वरः । It brings about transformation about the goal of life. When one continues prayer and study, God enters the life of that person, for him God is not distantly present in the cloud, God becomes integral part of his life. Then God is my primary companion and help in the form of ईष्टदेवता । Other people may or may not be available, the primary companion is God in the form of ईष्टदेवता । Sooner or later he discovers that God is not only companion, but is ultimate goal of life also. Previously God was not a goal at all, God was companion in achieving goals in life. Sooner or later God occupies list of my goals. Now God is not only a companion, but is one of the goals in the life. Now God as a goal is called मोक्षः, once God as मोक्षः is entered in my list, I am called spiritually religious person, I am called मुमुक्षुः । The religious person had now become a मुमुक्षुः । Still he will continue religious साधना of prayer and study, God was occupying as one of the goals in a remote place. The ranking of the God improves in the list, God climbs the ladder and after several months, years, decades, of lives God reaches top of the list, the primary goal of as मुमुक्षुः, now he has evolved from मन्दमुमुक्षुः to मध्यममुमुक्षुः, God occupies top most position. Still the मुमुक्षुः should continue prayer and study. Gradually God desire becomes stronger and stronger as it is nourished, God desire begins to eat up other desires. Slowly other worldly desires begin to appear smaller and insignificant. This is called growing out of smaller and insignificant desires. The entire list down to one goal of ईश्वरः or ईश्वरेच्छा । There is no list, there is only one goal, God as top most goal to only goal. He is now

called उत्तममुमुक्षुः who is called साधनचटुष्टयसंपन्नः or अधिकारी । कर्मयोगः had done its part, now he is ready for the next साधना of ज्ञानयोगः । Verse 65 is the repetition of last verse of chapter nine.

मन्मनाः भव । keep me, lord in your life, may you not forget the role of God

मद्भक्तः भव । may you keep devotion to me, love me as companion, as one of your goals, as top most goal, as the only goal.

मद् याजी भव । may you worship me, later you convert your life into a form of worship; indirect worship. Both direct and indirect worship should be there.

मां नमस्कुरु । may you take refuge in me for taking the challenges, failures, losses in life. May you have me as shock absorber.

माम् एव इष्यसि । you will come to me through the next stage of life – ज्ञानयोगः

सत्यम् । this is truth

ते प्रतिजाने । I am promising you transformation, try and see the change in your life.

प्रियः असि मे । you are dear to me, so I will not give you a false promise. It is reliable, believe me and start your religious life.

Religious person →

(God as companion)

spiritually religious person मन्दमुमुक्षुः →

(God is in my list of goals)

मध्यममुमुक्षुः →

(God moved to top of the list of goals)

उत्तममुमुक्षुः (साधनचटुष्टयसंपन्नः - अधिकारी) →

(God is the only goal)

Now you are ready for the second stage of life - ज्ञानयोग way of life.

Final Summary of ज्ञानयोगः - Verse 66 - शरणागतिश्लोकः

Now Lord is giving final teaching of the Gita in the form of final summary of ज्ञानयोग way of life. The word ज्ञान is not used in this verse, it is hidden, implicit in this verse. Superficially seeing this verse can be confusing by looking at simple translation.

सर्वधर्मान् परित्यज्य । धर्म=ethics, virtues, morals. Literal meaning of this words is give up all धर्म । But Krishna has talked about importance of धर्म, his very arrival is for promotion of धर्म by saying all of you do धर्म, सत्यं वद, धर्मं चर । Here Lord Krishna says give up all धर्म and all the people who compromise value can say I follow the central teaching of Gita in the last shloka and after reading the shloka I don't have any quilt. This is confusing. The next confusing is माम् एकम् शरणं ब्रज । you take refuge me alone only. Only Krishna is the ultimate refuge is confusing. Now Krishna devotees declare that Krishna alone is the real god, so don't worship any other god. They refuse to go to Shiva temple, Rama temple. Thus superficially reading the shloka confuses person and he misses meaning of ज्ञानयोग ।

ज्ञानयोग meaning:

सर्वधर्मान् परित्यज्य । Dharma here includes अधर्म also, so सर्व धर्म-अधर्म परित्यज्य । धर्म means all पुण्यकर्माणि, all विहितकर्माणि is called धर्म in the form of कायिक, वाचिक and मानसकर्माणि, proper bodily, verbal and mental actions – all पुण्यकर्माणि । अधर्मकर्माणि means all improper कायिक, वाचिक, मानसकर्माणि । So, सर्व means all पुण्यपापकर्माणि, meaning renounce all the actions is the literal meaning of सर्वधर्मान् परित्यज्य । Now the questions is how can an individual renounce all the actions ? Lord Krishna himself has said

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् । कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ३-५
even wise has to do eating, drinking, waking, etc. Total activity can be only given up at the time of death. Krishna is giving impossible advise, what is the significance of the statement ? Krishna assumes that you remember the teaching of the previous chapters, where is taught that all the actions belong to the BMC alone

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः । अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥ ३-२७
शरीरम् alone has got कर्म । As long as I am identified with the BMC, all the actions of the BMC will belong to me alone. This identification is called देहाभिमानः । When I have got देहाभिमानम् then all the कर्म belonging to BMC will become my कर्म । Giving up of all the actions can only be by giving up your देहाभिमान – the notion that I am the body, I am mind, देहः=BMC, अभिमान=identification, notion that I am BMC. I can give up देहाभिमान only when I know I am someone different from देह which is called देही – verses 12-25 of chapter 2. You are not body, you are not the mind, but you are देही, आत्मचैतन्यम् the consciousness principle which is अकर्ता/अभोक्ता । This is called आत्मज्ञानम्, then I give up देहाभिमान, then all the कर्म of body I give up. कर्मत्यागः = देहाभिमानत्यागः achieved by आत्मज्ञानम्, no action belongs to me, they belong to BMC. I don't have any connection to BMC, this is त्वमपदार्थज्ञानम् । So,

माम् एव शरणं ब्रज = परमात्मा ऐक्यज्ञानम् । ब्रज=approach, reach, come. मां ब्रज means approach the Lord. What is the meaning of the word lord ? ईश्वरः has three different meanings according to context.

- १) एकरूप-ईश्वरः god as personal ईश्वरः as Rama, Krishna, Ganesh; subject to arrival and departure.
- २) अनेकरूप-ईश्वरः विश्वरूप-ईश्वरः of the 11th chapter, I am all pervading God, all forms are my forms.
- ३) अरूप-ईश्वरः the real God, the highest God. This is neither एकरूप-IshvaraH nor अनेकरूप-ईश्वरः, but is पराप्रकृतिः of the 7th chapter.

माम् । Her Krishna is referring to अरूपईश्वरः निर्गुणब्रह्मन् कृष्ण-परमात्मा all pervading सत्त्विदानन्दः । So the lord says

एकम् । only one, without a second अद्वितीयं ब्रह्म, infinite formless कृष्णपरमात्मा ।

ब्रज । the very world approach is wrong word. Approach means Lord is far one, if real Lord is all-pervading where is the question reaching. The word reaching is figurative , all pervading lord cannot be reached, he is not away from me. At this moment we have false notion that lord is different from me and is far away from me. Both this difference and distance are false notions. How do you drop this false notion ? Any false notion is dropped by right knowledge that there is neither a division nor a distance. This knowledge is called जीवात्मापरमात्मा-ऐक्यम् by which I drop the idea that I have to reach to lord तत् त्वम् असि or

अहं ब्रह्मास्मि । This is gained by vedanta श्रवणं मननं निदिध्यासनम् with the help of a गुरु ।
 तद्विद्धि प्रणिपातेन परिप्रश्नेन देवया । उपदेक्ष्यन्ते ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४
 माम् एकम् शरणम् । Paramatma alone is the ultimate refuge from संसारः । He alone is beyond time
 and space; other than that anywhere you go ब्रह्मलोक, स्वर्गलोक it is a place so time will be
 there, you cannot escape time. Time alone is संसारः, it alone is responsible for birth,
 decay, disease, old age, death. Only ब्रह्मन् alone is timeless, placeless, attribute less. By
 recognizing this alone you will save yourself from संसारः, therefore शरणं ब्रज – शरणागतिः

ज्ञानफलम् Benefit of knowledge:

अहं त्वा मोक्षयिष्यामि । I will give you the फलम् for your knowledge, भगवान् is both the कर्मफलदाता
 and ज्ञानफलदाता । Bhagavaan alone will give फलम् for all sadhanas.

सर्वपापेभ्यः मोक्षयिष्यामि । I shall relive you from all पापम् । पुण्यम् will also come under पापम् ।
 पापम् is iron chain, पुण्यम् is golden chain; both are shackles. Both of them will keep you
 in संसारः, so you have to transcend both पुण्यम् and पापम् । I will relive you,
 रणागतिः=ज्ञानम् so

मा शुचः । don't worry, take refuge in me.

शरणागतिः=ज्ञानम् How ?

शङ्कराचार्य give this meaning to शरणागतिः and give following reason:

All Vedas uniformly mention that ज्ञानम् alone will give मोक्षः, where ever मोक्षफलम् is
 mentioned, ज्ञानम् is mentioned as साधना in Vedas hundreds of time. शरणागति gives मोक्ष,
 so

शरणागति=ज्ञानम् । ज्ञानेन एव मोक्षः ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे । गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २-११
 Jnani alone gets liberation, all types of कर्म will not give you liberation. They all have to
 culminate into ज्ञानम् ।

श्रेयान्द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः परंतप । सर्वं कर्माखिलं पार्थ ज्ञाने परिसमायते ॥ ४-३३

The greatest भक्त is ज्ञानीभक्तः he lone will be liberated.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् । आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ ७-१८
 Ultimate शरणागतिः is अहं ब्रह्मास्मि इति ज्ञानम्

Four qualifications for Gita study – ज्ञानम्

- (१) तपस् । religious, spiritual discipline
- (२) भक्तिः । reverence/devotion to God and गुरु
- (३) शुश्रूषा । deep interest for study of Gita. Normaly शुश्रूषा means service, but here the
 meaning is desire to listen to Gita श्रोतुम् इच्छा desire to study
- (४) अन्-असूया । a non-criticizing mind. Never approach scripture with intention to find fault
 with the scripture, you will be the loser. Have healthy attitude to scriptures श्रद्धा ।
 Scriptures are valid if you approach them with positive attitude, scriptures will reveal
 themselves to you.

Lord says don't teach Gita to who don't possess above four qualifications. So,

न वाच्यम् । don't teach

कदाचन । at any time to
अभक्ताय अपस्काय अशुश्रूषवे ।
यः च मां अभ्यसूयति । one who criticizes me. असूयति=criticizes, is jealous.

Glorifications of three types of people.

Three types of people are very dear to lord, they are:

- 1) Anyone who teaches Gita to anyone.
- 2) A Gita student
- 3) Even a casual Gita listener

Of these three the Gita teacher is the dearest to lord because he is doing the work that lord wants to do which is the preservation and propagation of सनातनधर्म ।

यः इमं परमं गुह्यं अभिधास्यति । one who teaches the greatest secret of self knowledge, it is sacred also, to

मत् भक्तेषु । to the ones who possess the four qualifications

परां भक्तिं मयि कृत्वा । doing utmost reverence to me – doing अद्वैतभक्ति, they will

माम् एव एष्यति । will reach me, will get जीवनमुक्तिः and them विदेहमुक्तिः ।

असंशयः । without doubt.

Gita teacher is the greatest - गुरुस्तुतिः

मनुष्येषु । among men

प्रियकृतमः मे । dearest person to me. The dearest कर्म for the lord is propagation of वेदिक tradition.

It is propagation of धर्म, harmony, peace. So, one who does this work is the dearest to me.

In the future also there will be no one dearest to me than the Gita teacher.

भविता न च । in future also

तस्मात् अन्यः न प्रियतरः मे । there is no one dearer to me, so you share whatever you have learned to others – स्वाध्याय प्रवचनेन च that is the only duty.

Glorification of serious student – शिष्यस्तुतिः शिष्यमहिमा

Students are divided into two categories:

- 1) qualified, serious and committed student.
- 2) Unprepared, a casual student, he has casual approach to the Gita study

Study by a qualified student Krishna calls अध्ययनम्, study by a casual student Krishna calls श्रवणम् । Both types of students are going to get great results. Higher student will get मोक्षः and casual student will get स्वर्गः ।

यः इमं अध्येष्यते । one who studies Bhagavad Gita carefully with attention

संवादं आवयोः । Gita is in the form of dialogue between Krishna and Arjuna.

धर्म्यम् । based on vedic teaching. Any teaching of Veda is called धर्म्यम् belonging to Vedic system. Krishna is reviving Vedic teaching in the form of Gita. In keeping with Vedic teaching such a dialogue who ever regularly, systematically studies and he is practicing it through fire of knowledge

ज्ञानयज्ञेन । we are kindling ज्ञानाग्निः which burns all actions ज्ञानाग्निः सर्वकर्माणि भष्मसात् कुरुते ।

We are offering our ignorance in fire of knowledge. Ignorance based confusion अहङ्कार is offered. ज्ञानाग्निः is the greatest यागः । Every student is practicing ज्ञानयज्ञः which is the greatest यागः by which every student is worshiping god, even though there is no photo of

the lord, so Krishna says
तेन ज्ञानयज्ञेन अहम् इष्टः स्याम् । I am worshiped, materials are not offered, invisible ego is offered.
The fruit for this यज्ञ is मोक्षः which is not in this verse, but we have to add. Every student
of Gita is मुक्तपुरुषः, he will get जीवनमुक्तिः and विदेहमुक्तिः ।

Casual student does not have all the qualifications and is not interested in मोक्षः at all. They are
not interested in ultimate spiritual goal but come to Gita class for worldly benefits. Such a
student has a reverence for Gita, has faith in the efficacy and validity of Gita, so he
श्रद्धावान् । has faith, and
अनसूयः च । he does not criticize, he does not have critical mind. So,
श्रृणुयात् अपि यः नरः । even if hears casually
स अपि मुक्तः । he also will be free from all काम्यकर्माणि because of such a पुण्यकर्म । Such श्रवणम्
will come under ज्ञानयोग, it will come under कर्मयोग and पुण्यकर्म and from that पुण्यकर्म he
gets rid of his पापम् and he will get
शुभाँन् लोकान् प्राप्नुयात् । he will get supreme पुण्यलोक after death
पुण्यकर्माणाम् । which are attained by doing big यागाः rituals. Same higher लोक you will get
without doing big rituals by listening to Gita, स्वर्ग is फलम् for the casual listener.

Arjun's category

पार्थ । हे पार्थ did you listen to my teaching as उत्तमाधिकारी or not ?
कश्चित् एतत् श्रुतं त्वया एकाग्रेण चेतसा । did you listen to teaching as a serious student with attention
? Did your ignorance is destroyed ? And ignorance caused conflict about to fight or not
fight get destroyed ? Did all them
अज्ञानसंमोहः प्रनष्टः । get destroyed ? A teacher wants his student to get superior फलम् मुक्तपुरुषः not
inferior फलम् of स्वर्गः । Also Krishna wants to know am I a good teacher ? So asks Arjun
are you मुक्तः or not ?

Arjun's answer नष्टः मोहः स्मृतिर्लब्धा । वचनं तव करिष्ये ।

Arjun gives crucial answer Krishna is waiting for. Arjun says
नष्टः मोहः । gone is delusion as well as ignorance. मोहः=अज्ञानम् and अध्यासः are gone. How did
they go ? They are gone by the arrival of knowledge, so
स्मृतिः लब्धा । knowledge has been gained by me. Normally स्मृतिः=memory. In this context it
means जीवात्मापरमात्मा-ऐक्यज्ञानम् । विद्यागर्वः leads to arrogance, ego and once you get it
there is no cure for it. So, Arjun it is by your grace
त्वत् प्रसादात् । in the form of systematic teaching, not by touch or glance. ज्ञानम् can be transferred
only by systematic teaching, सिद्धिः and powers can be transferred. गुरुअनुग्रहः means
teaching. त्वत्प्रसादात्=तव उपदेशात्, त्वत् बोधनात्, so
स्थितः अस्मि गतसंदेहः । I don't have any confusion, so
तव वचनं करिष्ये । I will follow your teaching. If I am अज्ञानी I have to do my duty for चित्तसुद्धिः
If I am a ज्ञानी I have to do my duty for लोकसंग्रहः । Either way you can not escape your
duty even if your duty is unpleasant duty.
वचनं तव करिष्ये । I will do my duty.

Sanjay concluded Gita

At this time both Krishna and Arjun became silent. Now Sanjay comes and concludes Gita. Now we are in front of धृतराष्ट्रः and संजयः । We are now not in the battle field.

इति । In this manner

इमम् संवादं अहम् अश्रोषम् । I heard this beautiful sacred dialogue between

वासुदेवस्य पार्थस्य च । Krishna and Arjun

महात्मनः । the glorious one, this adjective can be added to both Krishna and Arjun.

अद्भुतम् । wonder of all wonders, most wonderful.

रोमहर्षणम् । both skin feels the thrill and my hairs on head are standing – thrilling dialogue

अहं श्रुतवान् । I have heard.

व्यासप्रसादात् । because of the grace of व्यासाचार्य who blessed me with दिव्यचक्षुः ।

एतत् गुह्यं परं । supremely sacred knowledge I heard

कथयतः साक्षात् योगेश्वरात् कृष्णात् । directly from the lord of teaching.

Why did Arjun got the teaching and not Bhisma and Drona ? because he asked for it.

राजन् अहं हृष्यामि । हे धृतराष्ट्र I am extremely ecstatic, extremely happy

संस्मृत्य मुहुर्मुहुः । when I look back to the teaching, when I bring the words back again and again.

तत् संस्मृत्य संस्मृत्य । when I look back to the 11th chapter

हरेः अद्भुतं रूपम् । wonderful विश्वरूपम् of lord comes to my mind, then

महान् विस्मय मे । I am wonder struck

हृष्यामि च पुनः पुनः । I think that vision again and again and I enjoy again and again.

Gita teaching is alive even now, wherever lord Krishan is remembered and wherever Arjun is remembered

यत्र योगेश्वरः कृष्णः । wherever Krishna as a teacher of Vedant ब्रह्मविद्यागुरुः

यत्र पार्थः धनुर्धरः । where ever Arjun is there with bow symbolizing धर्मरक्षणम्, wherever person is

following स्वधर्मः, wherever Krishna and Arjun are there, then the Gita wisdom will be there, there all benefits are there.

Primary benefit is मोक्षः । Many are not interested in मोक्षः, but are interested in the worldly benefits. Lord Krishna enumerates them.

Worldly benefits of Gita study

श्रीः । wealth

विजयः । success

भूतिः । all other prosperities

नीतिः । justice or fairness

इति मे मतिः । this is my observation

ध्रुवा । not for short time but forever, permanently. So Gita is ever valid.