

Gita 6 Month Course Swamini Svratmavidyanadaji 2023

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Introduction

1. गीता सुगीता कर्तव्या किमन्येः शास्त्र विस्तरैः Gita sugita kartavya kim anyaih sastra-vistaraih. Gita must be studied very well - Su means very well. What is the use of other shastras if you don't know Gita?
2. Prasthanaya traya - Three Shastras to be studied for self knowledge Upanishads, Bhagavad Gita, Brahma Sutra
3. Bhagavad Gita is pleasant because of the message- close to heart, makes the lotus of the heart bloom
4. Bhagavan- 6 Bhaga Samagram- total Jnana, Vairgya, Aishwarya, Sri, Yashas, Virya(bhala),
5. Derivation - utpatti
 - a. The text that reveals the nature of Bhagavan as non separate from you is Bhagavad Gita. That teaches Brahma vidya. Brahma Vidya- not a knowledge of Brahman because all that is there is Brahman. Brahman- Limitlessly BIG- Bhagavataha Gita . Message of the Lord, pleasant like a song- passive derivation
 - b. Song of The Lord (Active derivation) Karmani Shashti, Bhagavan is the subject matter.
6. Vedanta - Veda - last portion anta Vedanam Anta - Plagiarized from Upanishad
7. Tat Tvam Asi- is explained in the Gita.

1-6 chapters explain tvam

7-12 chapters explain - tat

13-18 chapters explain Asi

8. What is tvam?

Body? Mind? Senses? Ahankara?

How to experience Bhagavan?- Just live your life Chitragupta dispenses karma

Difficulties in life= Bhagavan

9. Tat is That . But that is you

That Bhagavan is really you!

That and this is usually not used in the same sentence

Deva dutta, Somadutta, yajna dutta story

10. Brahma Vidya and Yoga Shastra

If you want to do PHD, you have to go to school, college and masters and then PHD

Similarly you need preparation- Karma yoga is Yogashastra prerequisite for Brahma Vidya

11. Yoga 3 meanings

1. Restrain
2. Discipline
3. Union

Committed lifestyle for Knowledge

12. Chanting shanti mantra creates a Dig Bandana which protects teacher and student.

13. If the goal is not clear we keep going, goal goal. The goal is

1. I have to be free of Sorrow
2. I have to be free of fear

14. The expression is when you are ready the teacher appears! In vedanta we say - when you are ready I said a teacher disappears into you as you.

Chapter -1

Teaching begins in 11 th sloka of the 2nd chapter.

Topics in chapter -1

1-11-Inspection and the accounting of the players the war

12- 20 Blowing of the conch shells by warriors on both sides

21-Arjuna asks Krishna to park the chariot in the middle

24 27 Sanjaya speaks

27 -46- Arjuna's conflict

47- Sanjaya describes Arjuna's status

Sanjaya, having the special ability to witness the war from faraway, describes the events to King Dratarashtra who is the blind King of Kauravas.

Kauravas represent the adharma and Pandavas represent the Dharma.

Arjuna asked his chariot driver Lord Krishna to park the chariot right in the middle of armies so he could inspect both sides of the armies. Krishna parks the chariot right in the middle.

Arjuna faces acute symptoms of panic attack witnessing his own kith and kin lined up in the army. He is confused, sad and sorrowful to do this fight and expresses his own logic not to fight and sits down in the chariot.

Chapter -2

Overview of chapter -2

- 1-6 Krishna tries to cheer Arjuna to fight the war
- 7-8 Arjuna becomes Krishna's sishya
- 9-10 Arjuna sits down and Krishna teaches with smiling face
- 11- Teaching begins
- 12-30 Characteristics of Atma
- 31-37- Svadharma, fame, infamy
- 38-42- Equanimity and Significance of Karma Yoga
- 43-44- beware of the flowery words that may distract
- 45- Develop Equanimity
- 46- Characteristics of Jñāni
- 47-53- Karma yoga
- 54-72- Stitaprajña

Krishna Cheers Arjuna, Arjuna surrenders as the Sishya. (1-10)

Krishna tries to cheer Arjuna to fight the war. Arjuna surrenders as sishya and admits his confusion can only be cleared by a teacher and Lord Krishna has to explain to him the real purpose of life and necessity to fight this war.

Characteristics of Atma (11-30)

Teachings begin at sloka 11 of chapter 2. Krishna explains the characteristics of Atma, the real nature of I.

1. He explains that grieving for those who need not be grieved for is not a sign of wisdom.
2. The indweller of the body is the Atma and the body undergoes changes like youth, old age etc but Atma never changes.
3. Atma is never born, never dies and weapons cannot kill it, fire cannot burn it, can never be drowned in water, air cannot dry it.
4. Atma is eternal, changeless, all pervading, stable and immovable.
5. Just like we change old clothes and put on new clothes, the indweller Atma, leaves one body and takes another based on karma.
6. One looks upon the self as a wonder. Similarly another speaks of it as a wonder and another hears it as a wonder. Still another even after hearing about self does not understand it at all which is also a wonder.

Svadharma, fame and infamy (31-37)

Krishna also explains about the importance of duty and how one should waver from one's duty. For kshatriyas, getting this kind of battle happens only by chance and so arjuna should fight. For the honored dishonor is infamy and retreating from battle is a big dishonor for a warrior.

Equanimity, Significance of Karma Yoga (38-46)

1. Fighting the battle while taking pleasure and pain, gain and loss, victory and defeat to be the same is karma yoga.
2. In this, there is no waste of effort, nor are the opposite results produced. Even very little of this karma-yoga protects one from great fear.
3. Beware of the flowery words that may distract and develop equanimity.
4. The one who knows self is always content and there is no use of a small reservoir when there is flood everywhere.

Karma yoga (47-53)

1. Karma yoga is the right action done with right attitude and accepting results with evenness of the mind as prasada.
 - a.Choice is in action only.
 - b.Never in the results thereof.
 - c.Do not think you are the actor of the results of actions.
 - d. Don't attach to inaction.
2. The evenness of mind to success and failure is called yoga .
3. Action based on desire is inferior to that performed with the right attitude.

Stitaprajña (54-72)

1. Arjuna asks Lord for description of stitaprajña- a person of firm wisdom, one whose mind abides in the self.
2. When a person gives up all the desires as they appear in the mind, happy in oneself with oneself alone, that person is said to be one of ascertained knowledge.
3. The one who is not affected by adversities, who is without yearning for pleasures and is free from longing, fear and anger is said to be a wise person.
4. The one who is unattached in all situations who neither rejoices in gaining the pleasant nor hates the unpleasant, his knowledge is well established.
5. When, like the turtle that withdraws its limbs, this person is able to completely withdraw the sense organs from their objects, his knowledge is steady.
6. For the one who does not feed the senses, the senses come back to oneself, with the longing remaining behind. When the self is known, even the longing goes away.
7. The powerful senses forcefully take the mind away from even the person who makes an effort, who sees clearly. For the one who has all the sense organs under control, the knowledge is well established.
8. In the person who dwells upon objects, an attachment is born with reference to them. From attachment is born desire and from desire, anger is born. Whereas, one whose

mind is controlled, moving in the world of objects with the sense organs that are under his or her control, is free from likes and dislikes, attains tranquility.

9. For the person whose mind is tranquil, destruction of all pain and sorrow happens. The knowledge of one whose mind is tranquil soon becomes well established.
10. For the one who is not tranquil, there is no knowledge. For the one who is not tranquil, there is no contemplation also. For the one who is not contemplative, there is no peace. For the one who has no peace, there is no happiness.
11. The mind that follows the wandering senses indeed robs the person of his knowledge, just as the wind carries away a small boat on the waters.
12. The knowledge of one whose senses are completely withdrawn (mastered) from their respective objects is steady.
13. In that which is night for all beings, the one who is wise, who has mastery over oneself is awake. That in which beings are awake, is night for the wise who sees.
14. Just as water flows into the ocean that is brimful and still, so too, the wise person into whom all objects enter gains peace, remains unchanged, whereas the desirer of objects does not gain peace.
15. Having given up all binding desires, the person who moves around, devoid of longing, without the sense of limited 'I' and 'mine' gains peace.
16. Having gained this, one is not devolved. Remaining therein, even at the end of one's life, one gains liberation.

Chapter 3

Overview

1-2 Arjuna's question why he should do the worst karma when jnana is superior.

3-7 - Bhagavan's answer - two lifestyles, Karma yoga is superior to Sannyasa if one is unprepared.

8-16- Karma yoga- Do all actions as yajña - as an offering to, entire universe is a yajña- Cosmic wheel in motion

17-19- Nothing to do, but do actions without attachment

20-26- Role model examples of Janaka and Lord Krishna himself, allow people to do what they want.

27-35- Actions are from gunas, Offer them to Ívara, don't go behind sense organs, the enemies

36-43- Problems of binding desires

1. Two lifestyles- Sannyasa yoga and Karma yoga - (the pursuit of knowledge for the renunciates and the pursuit of Karma yoga for those who pursue activity)
2. A person does not gain the state of actionlessness by non performance of actions. Sannyasa does not automatically mean moksha /liberation.

3. No one ever remains for even a second without performing action, because everyone is forced to perform action by the three gunas (sattva, rajas and tamas) born of prakriti.
4. If one controlling sense organs, sits with the mind remembering sense objects is deluded and is called a person of false conduct.
5. Action performed with yoga buddhi, without attachment to results of actions is far superior.
6. Do action that is to be done because action is superior to inaction. Even maintenance of your body would be impossible by inaction.
7. Don't be a burden on mother earth! Rivers are giving! Plants are giving! Rain is giving! Everything is poetry! Art and poetry, it is Isvara! Seeing it and appreciating it, is Bhakti! This is Bhakti!
8. When you have that entitlement there is no bhakti ! They both cannot coexist !
9. Gratitude is acknowledging how much we are getting from this jagat, ista kama dhuk, wish filling cow! The ishta is freedom from samsara, liberation. That will also be fulfilled by this jagat- cow. This entire universe is a cosmic wheel.
10. Carbon footprints!- Karmic footprints! Reverse with an attitude of looking at earth as Bhagavan! Avoid plastic! Not just sit and write poetry alone. In addition, do action to protect mother earth!
11. Mother Earth is my living room because I live in it! Keep it tidy!
12. One who enjoys objects given by them without offering to them in return is indeed a thief.
13. Actions are performed in various ways impelled by the gunas of prakriti, the body, mind and senses. Deluded by the I-notion, one thinks, I am the doer.
14. 3 ways of doing Karma
 - a. Karmaphalaloholic- doing just for the results of action. One end of the continuum. Try to grow out of it is karma yoga
 - b. Lokasangraha - Other end of the continuum karma done by jñani and Sannyasi done just for others. But beware, You spot it, you got it, if pain is there in your heart looking at others, address it rather than jumping into action starting a movement especially if you are not a jñani.
 - c. Path of moderation- Karma yoga in between the two extremes, ethics matters, Isvara matters, get away from Karmaphalaloholic attitude, bring in Isvara, find a place to rest your head. Let Isvara be the proxy doer. Receive results as prasada.
15. Steps of Karma yoga
 - a. Surrender all actions to Isvara
 - b. Accept the results gladly as prasada
 - c. Act with an introspective mind- Nimitta matram bhava -11 th chapter
16. Desire Management- Desire is like fire. You cannot control the mind, you manage the mind. You trick it when the desire comes. Mind and intellect has to be kept away from them like alcoholics have to stay away from alcohol after going through rehab.
17. Management hierarchy - Sense organs- Mind- intellect- Sakshi . Subtler things are more pervasive than gross things. Ice cube, water and water vapor example
18. Senses are subtler than sense objects. Mind is subtler than the senses. Buddhi (intellect) is subtler than mind (makes decisions with reasoning)

19. Sakshi is there only when there is something to witness. In sleep sakshi is not there only purusha is there.
20. The word Purusha has 2 definitions- The journey is to go from the first definition to the second. First one describes Jivaness and the second one Isvaraness. 1. Puri shete- navadvara puri- the one who dwells in a 9 hole city. 2. Sarvan pura iti - the one who is all pervasive.
21. Better to perform one's own dharma imperfectly than the well performed dharma of another. Death in one's own dharma is better. The dharma of another is fraught with fear.
22. Just as the fire is covered by clouds of smoke, just as the mirror is covered by dust and just as a fetus is covered by the womb, so too knowledge is covered by desire.

Chapter 4

1. Jñana karma sannyasa - Dress the heart in orange by cognitively letting go of the results of actions through self knowledge.
2. Cut the connection between karma and karma phala. Do action just for the sake of doing. Stop being karmaphaloholic.
3. Understand what is non action. Getting out of samsara is contingent upon knowing that I am a non actor.
4. Karma is mysterious and it is difficult to understand the way it operates.
5. Boat is going down the river, you look at the bank trees and buildings appear to be moving though you know they are not. Boat is only moving. Eyes are transferring the movement of the boat to the bank. Likewise actions of anātma are transferred to ātma.
6. 12 yagña are described. 1. Brahma jnana yagña, 2. Deva yagña 3. Indriya sanmaya yagña- sense organs offered into the fire of self discipline (This is self initiated not directed by others) 4. Vishya Bhoga -reintroduction of things that are given up with awareness. That enjoyment of the sense objects itself is made into yagña, offered to sense organs which is the fire.5. Atma samyama-both organs of action and sense organs Mind is the fire, and activities of sense organs and organs of action are offered. 6. Dravya yagña- Dana Charity 7. Tapo yagna- austerity 8. Yoga yagña 9. Svadhyaya (Memorizing Vedas) 10, Veda jnana yagna (understanding meaning of Vedas) 11. Pranayama- managing breath. 12. Fasting (niyatāhari) Ahara niyama .
7. Jnana yagña is highlighted. All other 11 are only sadanas not sadhya .They are only means not end.
8. Three things to do to learn from Guru. 1. Fall of the ahankara in front of the teacher- Prani pada. 2. Asking questions- Pari prashna 3. Doing service to run the ashram- Seva
9. Benefits of jnana 1.moha nasana - Destruction of delusions 2. Aikya darsana - seeing bhagavan everywhere Oneness. Sarvatma bhava.3. Papa nasana - dropping of karma especially papa. 4. Sarva karma nasa- including punya and prarabdha.

Chapter 5

1. Karma yoga - action done with an attitude of dedication to Isvara will lead to Jñana yoga- which is knowing the truth and self-knowledge. It is not a choice to do or not. Should I

enroll in college or a PHD program is not a choice. You have to finish college to get PHD.

2. The choice is not should I get jnana or practice karma yoga? You should get jnana. The choice is through what lifestyle. There are 2 lifestyles.
3. Two lifestyles. Grahsta and Sannyasa. Both lead to moksha. One directly, one by qualifying.
4. How to be a sanyasi while staying in grahastashrama. 1. Free of longing - kangksha 2, Free of hatred- dveshti 3. Free of pairs of opposites. (chapter 5)
5. Change reaction to response. 2 step process. Understand you are triggered and voluntarily don't respond. Understand the other person has a background just like you do that's why they are doing what they do. This gives compassion to yourself and others.
6. Proper karma yogi is almost a jnani.
7. You don't need sannyasa for moksha , you need jñana for moksha.
8. Moksha is not prarabdha! It is purushartha! You have to initiate it by your free will.
9. Move from being world dependent to Isvara dependent and then to Atma/self dependent.
10. Altar will alter you. Give up karma phala . You understand that all the things that you want based upon raga dvesa are not worth it. Live like a lotus leaf.
11. Shanti muscle will not develop in 1 day. Keep practicing, move from relative shanti to absolute shanti slowly with practice and in time.
12. Walk the I notion from body mind to atma. Move to the vantage point of knowledge. It is like looking at the trees from a plane. They look small now.
13. This is not a prom where you will be chosen. Here you have to seek the teacher.
14. Nobody is mine. No 'body' is mine!
15. Experience hunting continues even with spiritual life. I want to experience, see miracles, visit that ashram, this ashram. Ashram hopping continues.
16. Tap into the ananda... just like tapping into the groundwater. Learning By quietude, By being with oneself, By learning that I am Brahman . Ananda is phala. Sit with oneself quietly.

Chapter 6

1. Don't be product oriented. Be process oriented.
2. How long to do karma yoga? One has to outgrow it. Like dropping the crutches after getting strength.
3. Chitta shuddhi - freedom from raga and dvesa.
4. Chitta nischayam - freedom from distractions.
5. Thoughts come and go, You don't go behind them. Mind is connected to the world through thoughts. Thoughts come, but you just don't entertain them. Mind will go, you bring it back. If mind does not go it is samadhi. This is dyana.
6. Kama karma is given up. Kama is given up. Sajathiya vritti pravaha takes place. Aham, aham, sat chit ananadam - niddhidyanam. Om Namashivaya- is the vritti for saguna brahma upasana- meditation.
7. When anatma is put away then you have space for atma. Mind should dwell on atma.

8. Anatma is atma ;but atma is not anatma.
9. Dissociation from association of sorrow is yoga.
10. When the mind jumps like a frog, slips away, bring it back slowly gently like a mother who brings back the toddler.
11. Phala of Niddhidhyasana- Atma is not the body. There is an indweller in the body called Antaryami . It is the same atma in all beings- Sarvatma. This is the same as love.
12. Obstacles to dhyana-Laya- sleep and Vikshepa- projection/distraction.
13. Guadapada talks about 2 more. Kashaya -Unconscious mind bringing out stuff. Rasasvadanam- pleasant memories from the past.
14. Kashaya - 4 responses according to modern psychology- Freight- Bhaya , Flight- Escapism, Freeze- paralyzed like deer in the head light . Fawning- Trying to please the offender.
15. Do not stir the kashaya. Do not taste rasasvādam. Don't focus on the taste like a puppy, focus on the taster.
16. Remedies- Abhyasa- repetition /practice. Vairagya.
17. Pessimism and Vedanta does not go together.
18. Sravanam and karma yogi never get destroyed! Rich household where spirituality is accepted. Born to an extremely pious family . You pick up the thread where it is stopped. 41 and 41 verses.
19. You can be your best friend and you can be your worst enemy.

Chapter 7

1. When the teacher teaches, the teacher will get jnana nishta. Student has to focus and be engaged in listening to get it.
2. Usually an old desire is given up and replaced with a new desire. Artha, kama pursuit is given up to become jijñāsu. Drop a few things, few preoccupations, grandchildren, spouse, rotary club etc..Desire to know Isvara is the safe desire.
3. Jnanam and vijnanam. Both mean knowledge. When used together vijnanam is extremely well ascertained knowledge.
4. Differences between Brahman and Maya (para and apara jnana)

Para (Brahman)	Apara (Maya)
Sentient (Chetana)	Insentient (Jada)
No attributes (Nirguna)	Full of attributes (Saguna)
No change (Nirvikara)	6 changes (Savikara)
Independent existence (Satyam, svatantra)	Dependent on para (Mithya)

5. No devil or evil in Hinduism. Asura is only a devotee who have gone wrong.
6. Like the gems in the mala string, string is the un sung hero, beads are apara prakriti and String is Para prakriti.
7. Apara prakriti= Para prakriti + Nama & Rūpa
8. There is no enslavement at all. So you need no one to save you.
9. How to cross the Maya samsara ocean? Bring Isvara into your life.

10. It is not about showing cheek for a second slap. It is about not getting the first slap
11. Fourfold devotees- Artha:-only when distressed . Arthārthā- Artha kama focussed
Jijñāsu- wanting to know. Jñāni- Knows Isvara as self
12. Sakāma bhakti - bhakti with desire ; Nishkama bhakti -bhakti without desire
13. Medha shakti -Ability to grasp, Ability to retain and Ability to reproduce that has been grasped and retained.
14. Human goals are hard wired for Moksha! Not just for propagation.
15. The one who departs this universe without knowing oneself is the stingiest person
16. Door is wide open but people do not see .
17. Moksha is not prarabdha... but purushartha. Prarabdha is karma based. Purushartha is will based
18. I will wait for Isvara to show me the way! Isvara will show me the guru !. Ok I will buy that argument if they say the same thing for the next meal!
19. there will be obstacles.. Deal with it. Like the river, go around the obstacles. No matter what comes, I am pursuing this - should be your wish/prayer.
20. Raga and dvesha are the main causes for these obstacles.
21. Everything is a sign. But you need to know how to read the sign.
22. Knowledge is not dependent on memory, memory is dependent on self. You need memory only if you want to teach.

Chapter 8

1. The knowledge is transmitted through Vritti- Vritti dies But Knowledge stays. That is called Akandakara Vritti. - Received in the form of a thought that self destructs itself leaving at its wake removing ignorance.
2. 3 upasana- Sampat Upasana, Ahangraha upasana and Nididhyasana
3. Sampat Upasana - voluntary adhyasa- Saligrāme Vishnum dhyayet
4. Ahangraha Upasana - Not knowing deep meaning but contemplate on 'Aham Brahmasmi as a mantra
5. Nididhyasanm- contemplate on oneness after knowing the meaning of I and Brahman
6. Omkara upasana- Brahma vachaka - association between the word and meaning,
7. Omkara upasana- Pratīka - a sound symbol pratima is a visual symbol like swastika Fills with auspiciousness the more I sound it, not just by visualizing it.
8. **AUM- Mandukya**

AUM	Individual /Vyshati	Collective/Samashti
A	Waker/Viswa	Jagat- Universe/Virat
U	Dreamer/Dreaming world/Thaijasa	Origin of jagat/Hiranyagarbha
M	Sleep/Prajñā	Pralaya/Isvara

9. Om becomes ālambana something to hold on

10. Om is powerful Gives lot of vairagya that you cannot handle. That's why we chant with a nama- Om Namashivaya like that if you are not ready . You still get the benefit
11. Moksha types in some philosophy- Sālokya- Living in the same world as Baghavan. Sāmeebiyam- Sit next to Bhagavan -stick with velcro. Sāyujyam- enter into Bhagavan - like amoeba. Sānidhyam- sitting in the lap of bhagavan. Sārupyam- part of bhagavan, looks like Bhagavan rupa, attributes in common . These are not Moksha- they are all manufactured states.
12. Work is a worship attitude. Outwardly acting but inwardly quiet. Do not skip this step . Do everything as an offering
13. Pole vault person jumps over and leaves behind the vault. Just like that you will leave yajna, dana and tapas.
14. This knowledge itself is tapas. Sravanam/mananam/niddhidhyasanam all are tapas
15. Ananya Bhakti - Bhakti that is geared towards knowing my nature
16. Not like the jam or butter that you spread on sandwich bread, Jam becomes thin. Jam is no longer existent. Brahman is not like that.

Chapter 9

1. Asuya- finding fault with other people even if they are good. That negativity is transmitted to self. So we have to cultivate anasuya ... the K is about oneness. Whatever you comment about others is also about You.
2. Karma and Jnana do not mix . They are like oil and water do not mix even in salad dressing. Karma helps you prepare for the Knowledge.
3. Ashuba - also means doubts- Premaya doubts, Pramana doubts, Pramata doubts.
4. Subham/ Mangalam . Different from The end. This is the end of endless pursuits.
5. After atma jnana you can happily pursuit money . Now you are not pursuing money for happiness. But you are happily pursuing it knowing you are the happiness !!!
6. It does not say you will 'become' that. It says You are that!
7. Jagat is not intrinsic to Bhagaavn but incidental.
8. Jagat comes out once in a while - incidental expression of Brahman. No Brhaman - no jagat. No jagat, but yes Brahman
9. Is ness - becomes an attribute . Clay pot should be potty clay, Golden chain should be chainy gold
10. I am the creator but I don't live in them . Effect is non separate from cause . But still the effect is also purnam.
11. **Spiritual discipline**

Spiritual discipline

1. **Wake up early**
2. **Make your home an ashram**
3. **Things that you don't use for 6 months throw them**
4. **Continue sravanam. 2 or 3 classes a day**

- 5. In between cooking, cleaning watching movie etc**
- 6. When you are listening to the class do not answer the phone or door bell.**
- 7. Cooking will naturally be simple**
- 8. Simpler your life is, spiritual it becomes**
- 9. It is a gift to be simple**
- 10. It is gift to be free**

12. Body is a creation; Mind is creation; Senses are created; But I am not a creation ; I is Sat chit Ananda = Isvara
13. Body is Isvara; Isvara is not the body; Mind is Isvara; Isvara is not the mind; Senses are Isvara; Isvara is not the senses.
14. I feel connected to you Lord! But the Lord will say I have no connection! That we call as karya is never away from karana
15. Jiva is Isvara; Jivatvam is mithya; Isvaratvam is mithya
16. Atma is akartha -Place a finger in fire, it will burn. Rub your back on the tree, it will hurt. But tree and fire will say they didn't do anything. Burning is fire's nature
17. Disturbance in shell giving rise to pearl Maya dsiturbs Brahman for jagat to be born.
18. Maya is Avidya - shadow side of maya in Jiva. Vidya - all Knowledge is the Isvara side of Maya.
19. Thought comes and goes in jnani head- no sangha. Jagat comes and goes - Isvara has no sangha
20. Jagat comes due to jivas karma. Cocreator.

Chapter 10

1. Glories of Bhagavan -The way to connect to Isvara is through glories. Glories is to see everything as Isvara.
2. Eka rupa, aneka rupa and arupa bhakti is highlighted
3. Ahankara is also included in bhagavan . All emotions are Bhagavan
4. Bahair prapanja and antara prapanja - Outer world is Bhagavan and inner world is also Bhagavan
5. I choose to grow , Grow bigger than annoyance, This is kshama, Accommodating everyone in the world.
6. When you tell a lie, there is conflict within. You remember you are Bhagavan! Satya bhashanam is very important.
7. Punching hand become flower mudra- This is dama
8. More difficulties means more Bhagavan- More opportunities to contemplate
9. Generally the mind wants the next thing! Untrained mind - thought after a thought jumps. Apartment, Town house, big dream house - becomes a nightmare to sell

and then downsize to condo Apartment, and then a small room, and then just a bed. Circle of life.

10. The desire to give is also Bhagavan - in dana
11. Sankalpa matrena- Bhagavan thinks and everything happens
12. Stage -1 God created the world, Stage -2 God is non separate from world/ world is non separate from God, Stage - 3 Where is the world? What world ?
13. The capacity to understand, knowledge, freedom from delusion, accommodation truthfulness, restrain in behavior, mastery over the ways of thinking, pleasure, pain, creation, destruction, fear, fearlessness and further not hurting, equanimity, contentment, religious discipline, charity, fame, ill fame these different dispositions of living beings are all from Bhagavan.
14. Bhagavan lists all glories one by one
15. Among the Adithyas I am Visnu, among the luminaries I am the sun, the one who has rays, among the Maruts I am Marici, among the luminaries seen at night I am the moon.
16. Among the Vedas I am the Samaveda; among the Gods I am Indra; among the means of knowing I am the mind, and of the embodied beings I am the faculty of cognition.
17. Among the Rudras, I am Sankara, I am Kubera, among the Yakshas and Raksasas, among the Vasūs I am Fire, among the snow peaked mountains I am Meru.
18. Among the commanders inc chief, I am Skanda among the water reservoirs I am the ocean.
19. Among the sages I am Bhrgu, among the words I am the single syllable Om, among the rituals I am the ritual of japa and among the mountains the Himalayas.
20. I am the sacred ficus tree among all the trees, among the celestial sages, I am Narada; among the Gandharvas I am Citaratha, and among the Siddhas I am sage Kapila.
21. Among the weapons I am Vajra; among the cows I am the wish-fulfilling cow (Kamadhenu). I am Kandarpa (Manmatha) the God of love, who is the cause for progeny. Among the poisonous snakes, I am Vasuki.
22. I am Ananta among the many headed snakes, Varuna among the Gods of water, Aryama among the and among those who enforce discipline I am Yama.
23. I am Prahlada among the asuras who are born of Diti. Among things that reckon, I am the time; among the wild animals I am the lion, and I am Garuda among the birds.
24. Among the purifier, I am Air; I am Rama among those who bear weapons; among the fish I am shark, and among the rivers I am Ganga.
25. I am indeed the beginning, the middle and the end of the creations. Among the disciplines of Knowledge, I am the Knowledge of the self of those who discuss, I am the discussion leading to truth.
26. Among the letters I am 'a' and I am the dvandva among the compounds. I am indeed the perennially eternal time. I am the giver (of Karma phala) who is all pervasive.

27. I am death that takes away everything and I am the cause of the prosperity of those yet to be. Among the feminine words I am fame, wealth, speech, memory, Intelligence, fortitude and equanimity.
28. I am the Brhatsama among the samas, Gayatri among the meters, among the months Margashirsha and among the seasons the spring.
29. I am the game of dice among the things that deceive, of the brilliant I am the brilliance. I am the victory of the victorious. I am the clarity in thinking of those who have that clarity of those whose nature is predominantly sattva, I am sattva guna. (Contemplative disposition)
30. Among the Yadavas, I am Vasudeva, among the Pandavas, I am Arjuna, among the seers I am Vyasa, and among the sages the preceptor Usana.
31. I am the discipline of those who enforce discipline. I am justice of those who want success and I am silence among the secrets of those who have knowledge. I am that knowledge.
32. I am also that which is the cause of all things. There is no mobile/sentient or immobile/insentient thing that can exist without me.
33. Whatever existent thing there is which has glory, which is endowed with any form of wealth, or that what is mighty, every one of that, may you know is born of fraction of my glory. I remain pervading this entire world with just one part of me.

Chapter 11

Summarized

Main chapter for Dvaita

Not much for advaita

It highlights the fear that is created by slight separation from God.

Arjuna forgets to include himself in all the things he saw and that is why is very afraid.

1-4 Arjuna requesting to visualize the entire divinity of Isvara

5-8 Krishna showing his thousands of forms, gives special eyes to Arjuna devoid of raga and dvesa to visualize them.

9-14 Snajaya describes what Arjuna sees the universal form of Isvara

15-44- Arjuna realizes Krishna as sarveswara and outbursts apology and prays

45-55- Progressive withdrawal of the universal form

Chapter 12

1. Karma yoga is not optional. For people who are ready for jnana yoga it means they have done it at their last birth. For a job interview, Option is not can I wear a shirt or pants. You need both.
2. Arjuna's question is assuming karma yoga and jnana yoga are equal and two paths. One is preparation for another.

3. Arjuna's question - Who is superior? Those who worship you as Saguna - Karma yogi bhakta, committed to you through actions Versus those who worship you as formless.
4. Bhagavan answers the spirit of the question, In my opinion those who are devoted to me with ultimate sraddha and perform are near to me .
5. It seems he favors karma yogi because He says what Arjuna needs to hear . Pick up the danush and fight . Bhagavan is providing the validation that he wants. You are not ready for the life of contemplation of Nirguna Brahma.
6. Having complete mastery over the group of sense organs, only those who are always equal minded and take delight in and are disposed to the welfare of all beings gain me.
7. Greater is the affliction for those whose minds are committed to what cannot be objectified, for an end which cannot be objectified, is reached with difficulty by those who are identified with the body.
8. However, those who worship me, keeping me as the ultimate end, giving up all actions unto me, meditating upon me with a commitment in which there is indeed no other for them whose minds are absorbed in me, before long, I become the liberator from the ocean of samsara that is drought with death.
9. In me alone may you place the mind, in me may you place the intellect. You may do so through the practice of yoga.
10. If you are not able to do even this, being one whose commitment is dedicating all actions to me, then with a disciplined mind give up the results of all actions.
11. The one who has no hatred for all beings, who has the disposition of a friend, who is compassionate free from possessiveness, free from doership, equal in pleasant and unpleasant situations and indeed one who is naturally accommodative, the one who is completely satisfied, who is always united, who has mastery over one's mind, whose ascertainment is firm, whose mind and intellect are resolved in me, who is my devotee is beloved to me.
12. The one because of whom people do not get disturbed and who does not get disturbed by people, and who is free from elation, intolerance, fear and anxiety, he is beloved to me.
13. The one who has no dependence is clean, able and neutral from whom fear has gone, who has completely given up all initiation of actions and who is my devotee is beloved to me.
14. The one who does not get elated, is not hostile, does not grieve, does not desire, who has completely given up good and bad karma who has devotion is beloved to me.
15. Be neutral , friendly to all , Don't get attached friendship or enmity, all opposites, Heat, cold, Gain, pain, loss, censure and praise, Honor and dishonor, don't be attached no sanga- emotional tie , disciplined in speech, satisfied by whatever he gets who has no place to call his own, whose knowledge is firm, and who has devotion is beloved to me. Every union is until separation . Understand and enjoy.

16. If there is truth to criticism, correct yourself. If it is irrelevant or malicious then give them the freedom to have their opinion.
17. Vak tapas talk little as much as needed, when to talk, what to talk and when not to say is important. Resist sharing your experience when someone is talking about their life
18. Be happy with whatever comes- yadrucha labha
19. Getting harder because of too many choices. Choices are oppressive for emotional maturity and self growth.
20. Be devoted to Isvara with full shraddha and follow dharma.

Chapter 13.

2-7 - kshetra and kshetrajna topic
 8-12 Attitudes and values
 13-19 Jneyam- 13-19
 20-24- Purusha and prakriti
 25-35 Jnana sadana and phalam

First shatka 1-6- pratama
 Second 7-12- Madhyama shatka
 13-18- carama shatka or antima shatka
 Tat tvam asi
 1-6- tvam
 7-12- Tat
 13-18- Asi

Another way to classify these chapters

1-6 topics
 Jiva svarupa
 Karma yoga
 You matter! - your karma, your free will,
 Famous verse ubaraiba... atma bhandhu, pull yourself up, use free will, given by Bhagavan , use it and do, take results as prasada.
 7-12 topics
 Isvara svarupa - chaitanya atma
 Isvara upasana- eka, aneka, arupa etc
 Isvara grace- krupa, how to tap with prayer.
 13-18 topics
 Jiva isvara aikyam- oneness
 Manner in which this oneness is assimilated or understood
 Attitudes and values As a jiva i should have to gain this onenes

The 13th chapter is very important. All these topics are mentioned.

Arjuna's question - Looks like it was not there when Adi sankara wrote the Bhashyam . It is confusing without question to understand what Bhagavan is talking about . So Bhashya is long, a bridge between tat and tvam.

Six things were asked - Grouped into 3 pairs a. Prakriti and purusha b. Kshetra and kshetrajna c. Jnana and jneyam

Prakriti , Kshetra	Purusha , Kshetranjna , jneya
Material cause , Parinami upadana karanam	Nimitta karana , intelligent cause
Inert, jada , field acted upon	sentient
That which modifies	Constant , asangha , that which is worthy of being known

Jananm stands separate in this group

Here it is values and attitudes that are needed to know the truth.

So we have only 3 to discuss, Prakrti and kshetra, Purusha and kshetranja, Jnanam.

1. Bombshell is dropped. Idam sharira. This body is the field.
2. Idam and aham get mixed up . This is never I
3. Idam - I refer to everything other than me as this.
4. Idam- Has to be lit up, Incapable of shining by itself, Brought to light by something, anatma, mithya
5. Aham- I cognition, Self evident atma , satyam
6. This body is Kshetra. 3 meanings
7. Shatat tranat - kshetra . Shata -Fall . Tranat- protects. That which protects one from falling into samsara. Fall in rebirths as other yonis . Body - human body is given for moksha. Rata kalpana in kato upanisad. Viveki is able to manage it as idam. Drive the chariot with the horses with the help of the Bhuddhi that is given over to the Lord. Body is a gift . MMM- Manushyatvam- Mumuksutvam- Mahapurusha samsraya
8. sharatvat kshetram , Ksharat- disintegrate, Akshara- does not disintegrate, Dehadahana yogyaya, Sharira- sheeramana sharira
9. Kshetrvat kshetram. Agricultural field iva . Plough, Sow seeds. Sprouts as the grain of karma phala . To be experienced, exhausted
10. Know me as kshetranjayaha. Sarva kshetra I am the knower of all. Nothing else is knowledge . Knower of all bodies . Maha Vakya . 3rd verse is maha vakya
11. Gender bender- Saha. Masculine

is there, identify that and address it with atma jnanam. You matter. You only matter. This knowledge takes care of that insecurity . Relatively addressed by surrender.

3. **Ahimsa** - in Action, words, thoughts. Thoughts may come

If ill thoughts come, you say hara hara, shiva shiva and Narayana Narayana to be taken away . Ahimsa is very close to atma jnana . Everyone wants not to be hurt. Learn to speak without triggering emotions. Be humble and acknowledge if you have made a mistake, learn that I could have used different words. Use them very responsibly. Don't be impulsive . Speak in a measured way . Any word that comes out becomes a blessing for others. Not only avoiding himsa, but also be a blessing by words. After a while it becomes natural. Initially one will be tripping a lot.

4. **Kshanti**- Accommodation. Anger of others is not directed at me. Sankaracharya jail story.

5. **Arjavam**. Alignment between thought, words and action. Hot mike moments!

6. **Acharya upasana**- Respect to Guru, respect to the source, worship

7. **Soucam** - cleanliness both inner and outer

8. **Sthairyam**- steadiness in the pursuit

9. **Atmavinigraha**- discipline. A spiritual routine see chapter 9 [Spiritual discipline](#)

10. **Indriyarthesu vairgyam** - nml (no more laddus) never doesn't works. Deferred gratification. Slowly grow. No push. Laddu after 2 hours of walking. You may forget it by then.

11. **Anahankara**-not having egoism, humility. Manita- at mind level. Dambita- physical level (showing off ness). Ahankara- at the speech level (vak- kara) Me
If someone calls you a thief when you have not stolen anything, the burning anger that comes .. is justified at transactional reality, But at the transcendental level you handle it with humility. Without becoming a doormat. Either walk away, or explain with dispassion, help them find the missing object.

12. **Janma mrutu jara vyadhisu dukha sodanu dharshanam** - understanding the reality of birth, death, age and disease.

13. **Asakti**- not getting attached- unstuck to dysfunctional codependent relationships

14. **Anabshisvangah putra dara gruhadhisu** - not over attachment- mamakara , be careful. Put a fullstop. Over affection. Can suffocate the other person. Mother can become smother. My son / my daughter should not be me son, me daughter

15. **Nityam Samacittatvam Iṣṭaniṣṭopapattiṣu**- no complaints with what I get , no elation no depression

16. **Mayi ananya-yogena bhaktih avyabharini**- Bhakti - undevoted devotion, ananya and avyabharini na anya . Heart may go back to artha level.. With a situation calling due to desperation, bharini- wavering, avyabharini not wavering steadily.

17. **Vivikta desa sevitvam** - Ability to enjoy less populated place to go inward, unconscious come up, it is safe to feel unsafe, it is ok, it is growing,

18 **aratih jana samsadhi**- not enjoying crowd/companion you become free, not dependent on someone

19. **Adyatma jnana nityatvam** - Always being immersed in Vedanta, even a short break if not managed properly can be dangerous.

20 **Tattva jnarth dharsanam** - that is the ultimate goal, knowing the truth

Chapter 14

Overview

1,4- intro/pritvi

5-9 three gunas , guna lakshana and how they bind

10-18- Guna linga, gathi what happens after they leave body

19, 20- How to get out of Guna

21 - question

22- Gunateeta linga

23-25 guna teeta achara

26, 27 - how to become gunateeta - Purushottama yoga intro

Sattva	Rajas	Tamas
Nirmala Binds by sukha Addiction to sukha - not able to accommodate other person / addiction to knowledge अपरा विद्या	red, desires, karma Binds by need for action Anger if obstructed	No motivation, lazy, confusion Binds by laziness
Prakasha from every orifice of person. Bright and tranquill	Tendency to grab grab -Lobha Pravritti	Aprahasa- not available for transaction
Pick up things quickly Medha sakti is predominant	non tranquillity, agitation	Apathy - no desire to do anything
	Making 5 year plans! Spiritual 5 year plan- at the end of 5 years I will have 15 Upanisads in my hand! Always wanting to do	Pramadah- negligence

	something!	
	Small things disturb them -Intense attachment spriha almost like trishna	
Dharmic actions = Sattva= Punya	Rajasik actions- longing - tension - conflict= dukha	tamasic= leads to ignorance - precursor for dukha due to confusion, delusion, greed etc

1. No one is purely any one guna, All are in combination of various proportions.
2. Giving up guna is only possible by self knowledge
3. In Vyavaharika sense, move from tamas to rajas to sattva
4. Don't eat garlic because- it is born out of blood of raghu . Increases tamas and rajas.
Can be used as medicine in ayurveda. Eating occasionally is ok as a medicine
5. Sattva pradana is done by Keeping Tamas and rajas in check
6. Rajas pradana purusha is so by helplessness of suppressing sattva
7. Tamas pradana by suppressing sattva and rajas
8. We have to work on it, Sattva temperament is already there. Some have pradana of gunas by previous samskara.This is to analyze our own progress in this journey. Not to judge others.
9. Suddenly can take over and attack. Restless or sleepy possible. Diagnose ourselves.
Watch it as sakshi. When am i growing out of tamas, grow out of rajas and then to Sattva
10. Tamasic person -prescription karma yoga
11. Rajasik person- prescription meditation and study
12. When prana leaves- Gathi . Uttama vidan reveals.
13. Sattvik people when dies, gain pure lokha (if they are born again will be born in satvik family said in 6th chapter)
14. Rajasik people when dies after enjoying certain lokhas according to their karma they are born again in rajasik family either karma yoga or karmaholic family.
15. Tamasik people die away will be born in families with poor discriminative capability.
16. Sattva - deva lokha, Will return back , Rajas- middle level lokha, Tamas- low level lokha
17. Free will is given to get out but if you didn't use, there is karma phala
18. How to get out of Guna? Gunas are doing. Not me. But due to ignorance i think i am doing it. The person of knowledge knows this through the knowledge from teachers.
19. Guna teeta lingha question - answer is similar to chapter 12 14-20. Jnani enjoys sattva guna during teaching, enjoys rajas doing activity and sleeps when tired. Jnani does not get attached to gunas . Gunas belong to prakriti. Take it and move along. Like the magician does not get tricked with magic.

20. Isvara is mayi, and does not come under the spell of guna. Oh sattva - come on, have a cup of herbal tea. Oh rajas - let me do something. Oh tamas- let me go to sleep . No lament. No dveshti . No pressure to be a certain way . No kankshati - no longing. Just enjoy

Chapter 15

7-15- Lord expressing his availability in jagat (7-11 As cetana avasta in jivas- sentient beings 12-15 How he is present in insentient matter of jagat)

1. This is a complete chapter. Upside tree with low hanging fruits which are easily objectifiable is described. Tree is not upside down. People's priorities are upside down, similar to kathopanishad where samsara tree is described.
2. Vivekachudamani- 145
बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो
रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।
अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं
नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः ॥ १४५ ॥

bījaṃ saṁsṛtibhūmijasya tu tamo dehātmadhīraṅkuro
rāgaḥ pallavamambu karma tu vapuḥ skandhoo'savaḥ śākhikāḥ |
agrāṇīndriyasamhatīśca viṣayāḥ puṣpāṇi duḥkhaṃ phalaṃ
nānākarmasamudbhavaṃ bahavidhaṃ bhoktātra jīvaḥ khagaḥ
Meaning

Of the tree of Samsara ignorance is the seed, the identification with the body is its sprout, attachment its tender leaves, work its water, the body its trunk, the vital forces its branches, the organs its twigs, the sense-objects its flowers, various miseries due to diverse works are its fruits, and the individual soul is the bird on it.

3. The bird is stuck with the notions of legacy, this is my grandfather property, keeps eating berries- bery bery sad, addicted
4. Cause- above, superior, non objectifiable, beyond logic; Effect- below, inferior, tangible, objectifiable
5. Root - Brahman not available for objectification
6. Root is invisible; Brahman is invisible
7. Foliage, fruits attract birds, humans etc. In samsara tree also desire fulfillment is the primary path.
8. Tree is subject to fell. Samsara is also subject to fell.
9. Tree is its own ecosystem with birds, creepers, parasites, mushrooms etc similar to samsara.
10. Samsara is huge and cannot be described. Easier to teach Brahman than samsara. Both has no beginning no end, no middle

11. People will discourage you from attending the course. Because, they know it is the right thing to do, and they want to do it too.
12. Asanga sastra- non involvement, through the sight of non involvement I cut it.
13. I don't wait for the autumn for the leaves to fall, because if i do, in spring they will come back.
14. Well entrenched root- sight of Vairagya cut it, letting the raga and dvesa drop.
15. Grow from material dependence to Isvara dependence!
16. Go to the root, the root is Bhagavan, Things of dependence start to drop on their own!
17. 4 Sadanas - Vairagya , Viveka, Atma Vicara with purushartha nischaya, surrender to Bhagavan with bhakti .
18. Isvara has to be discovered, Understood, Not a matter for belief
19. Stand erect and say I don't need the dependence on these finite things anymore. It is like the Illusory pot of gold at the end of a rainbow.
20. Ashram hopping is not the answer. First shopping and then ashram hopping!
21. Give up all shobana and ashobana adhyasa!
22. We need room to study. If you constantly meditate on objects- then no room to meditate on Isvara!
23. I invoke Isvara from which all names and forms have proliferated. Fifth verse describes the 4th sadana
24. Verse 6. Description of the destination, address of Bhagavan, Home of Bhagavan, where there is no sunlight, No moonlight, no candlelight dinner, not a black hole, it wwallows up time and space! In negating these sources of light you realize you cannot negate the negator. The one whos say no light is throwing the light on self! Na tatra suryo - kathopanisad mantra
25. You can negate everything except the negator! I am seeing the sun set! I give the presence of the sun set. The consciousness in me is objectifying the sun!
26. It is not dark, It is dazzlingly bright, It is my home, your home and everyone's home . You shine therefore they shine. Day and night depends on me. I say it is day. I say it is night, like Krishna wanting milk closing his eyes declaring it is night in Krishna karunamrutam.

27. Eka sloki

किं ज्योतिस्तवभानुमानहनि मे रात्रौ प्रदीपादिकं
स्यादेवं रविदीपदर्शनविधौ किं ज्योतिराख्याहि मे ।
चक्षुस्तस्य निमीलनादिसमये किं धीर्धियो दर्शने
किं तत्राहमतो भवान्परमकं ज्योतिस्तदस्मि प्रभो ॥

Kim Jyothistava Bhaanumaanahani Me Ratrau Pradeepadikam
Shyaadevam, Ravideepadarshanavidhau Kim Jyothiraakhyahi me
Chakshuhtasya Nimeelanaadisamaye Kim Dheehrdheeyo Darshane
Kim Tatraahamatho Bhavaanparamakam Jyothihtadasmi Prabho
Meaning

By what do you see the world?

By the sun

By what do you see the world at night?
But the moon
By what do you see the world on new moon night?
By the stars
By what do you see the world when it is pitch dark?
By the mind's eyes

28. Mama eva amsa- need careful interpretation. vishitadvaita loves this . ¼ of brahman in me?Part here means that which is borrowed.
29. Mix up of prakriti and purusha. Sentience - caitanya is borrowed from Brahman. Bhagavan does not become slim after giving light to all jivas. Jiva is shining in Isvara's light all the time. But mistakes it as own and suffers. Is space inside the pot or Pot is in the space?
30. Wind carries effortlessly. Does not say oh no how will I carry?. Isvara similarly moves from body to body.
31. When jiva departs this prakriti - body mind sense departs they withdraw- Isvara withdraw, Subtle body withdraws, Then it takes on a new body .Child is born, all according to karma.
32. Gross body falls, Subtle body moving we don't see . Just like movers and packers pack your house stuff 'bed room' kitchen. The subtle body moves. Like wind carrying sandalwood fragrance . Nobody knows how it works.
33. The whole jagat is neivedya for the indweller. Akshani purusha upasana. Dakshinaksha upasana. Right eye - Visualize isvara enjoying everything.
34. Chandogya Upanishad describes this -First speech withdraws. Speech withdraws in mind. Mind withdraws in avyakta. Avyakta withdraws in purusha!
35. 4 krupa needed Isvara , shastra, guru, atma krupa
36. I have objectified the sun! What is that objectified? Awareness- Subject is awareness. Sun is Object . Then there are two. How do you reconcile?
37. The light of awareness is Bhagavan . The light of the sun is Bhagavan . The light of the moon is Bhagavan . Either straight away . Or as adhishtana devata. Eyes- Sun. Speech - fire. Mind- moon. All of them are Bhagavan
38. I am the ojas.I nourish what they eat- plants. All the food are Bhagavan .First cooking by sun. Second cooking on the stove. Third cooking in stomach agni
39. Aham Vaishvanaro- 4 kinds of food. Chew- bhakshayam. Drink- bhojyam. Sucking- choshyam. Lick- lehyam. Eating is offering
40. I am in the form of memory. Smruti. Panini sutra comes in memory- it is because of Bhagavan.
41. Knower is Bhagavan. Knowledge is Bhagavan. But Bhagavan is neither of them
42. Apohanam- Forgetfulness That is also Bhagavan . If remembrance is Bhagavan , forgetfulness is also Bhagavan. Helps in traumatic memories. Also helps between births . The omissions and commissions in this life itself are haunting. Memory loss in old age is also a blessing. So many desires!
43. Nothing else needs to be known. All you have to know is just aham. The one who is sitting in your heart.

44. Kshara purusha- manifest universe. Akshara purusha - unmanifest universe, Maya Sakti
45. As soon as manifested the clock ticks.. There is an expiry date. It is non separate from Isvara so has last name purusha
- 46.
47. Who am I ?- Uttama purusha - first person I am neither but they are non separate from me .Neither Effect, nor cause. Both are Isvara. But Isvara is neither of them, Purushottama, Paramatma . The one who pervades the whole Universe but not touched by the Universe.
48. Maha vakya- Formless, nameless chaitanya. Nithya Shuddha Mukta svabhava. Effect is non separate from cause. Because we have manifest Universe, we have to look for the cause
49. Everything is absolutely in order. Everyone's karma has to be exhausted. Coworkers, marriage, friends etc. Clusters gone in the earthquake . All in order thought very painful to accept.
50. Kutastha- atma - kutavath thishtate- like anvil it stays still. kutastah aksharah - koote thishtati - in Maya in heaps of things.
51. Here it is in 3 rd case so it means maya. Kute thishtati- weiling power. Ability to hide. Maya no one can catch her. She says catch me if you can! And runs away.
52. Isvara can exist without maya. But maya cannot exist without maya
53. Isvara can exist without name and form. But name and form cannot exist without Isvara
54. We never say Isvara is Karana and Jiva is Karya. Jiva is Isvara with complex and complaints.That's why Karana Karya prakriya has holes like an old shoe
55. You can't become Isvara in this Upadhi! The oneness is in svarupa lakshana- sat chit ananda.
56. Because we have the Universe, we bring the creator role for Isvara. Creator is an upadhi for Isvara.
57. Cause is not separate from Isvara. But Isvara is separate from the cause.

Chapter 16

2,3- Deiva sampatti

4- Asuri sampatti in short (Remaining chapter it is expanded)

5-6 Deiva sampat needed for moksha, Asuri sampat- binds you to karma

7-20- Asuri sampat

1. Chapter 16 and 17 together come at an important juncture. Chapters 13 and 15 gave a lot of maha vakya . Chapters 16 and 17 talk about mahavakya friendly lifestyle.
2. Tropical plant- shift it and plant in Himalayas- it will not grow. You need a Vedantic lifestyle to undedrstand and assimilate maha vakya.

3. Nobel prize winners may or may not have a dharmic lifestyle. But a Vedantin has to follow dharma
4. Brahmaavid Brhamaiva bhavati . Walking the talk
5. Information has to create a transformation
6. Even Rakshasa can rattle off Mandukya along with Karika
7. Parmarthanandaji says Rakshasa can be a Sakshara --- well educated A person of akshara. Then Rakshasa just becomes Sakshara
8. 20 values were just mentioned in 13 th chapter. He wanted to remind it .Presented in a novel way. Therefore 2 personalities are talked about in this chapter.
9. 2 types. Deiva and Asura. They are made so by maya - based on karma
10. 3 doors to Naraka Do not open them. 1.Kama (adharma) 2.Krodha (unmanaged anger) 3. Lobha (wanting more and more, greed). See shastra as pramana and avoid these three doors
11. Anger management steps. Initially after anger damage. Later as anger is happening one realizes. You become a witness before it happens and leave quietly
12. Asuri buddhi is mainly from insecurity. When I am Isvara it is said with world domination desire it is Asura guna.
13. Safe way to say is- nobody loves me.
14. But when insecurity comes out as hurting others, I feel good, that is a rakshasa attitude. They are usually a weakling inside
15. Dividing the world to 2 - mine and not yet mine is an asura guna
16. Unable to bend like a tree that is hollow. Unable to say sorry
17. Narcissistic personality disorder-Covered by delusions. They don't follow any rules

Chapter 17

1. Arjuna is soft hearted, he asks for the middle people, not covered in this chapter, those people who don't have access to shastra but have a lot of shraddha, what happens to them?
2. Krishna is not answering directly, instead explains different types of shraddha.
3. Values form family, genetics, environment, neighborhood.
4. Can't say only genetics Hiranyakasibhu had Praklada as son. One can be satvik in a rajasik neighborhood.
5. Watch the thoughts for they become actions, Watch the actions for they become character.
6. Once it becomes part of personality it is difficult to alter, So watch it from the beginning.
7. Present becomes tense when you keep regretting about the past and worrying about the future.
8. Classification based on gunas

	Satvik	Rajasik	Tamasik
Worship	Stavik people choose- Indra,	Gubhera	Pretha and bhuta worship

	varuna, or Krishna, devi etc		(Different from worshipping pitru and ancestors)
Motive for worship	For piritual growth May my papa drop	For material growth matters Matter matters	Wants destruction of others
Mode of worship	Simple puja	Elaborate rituals	Self mutilating, ghora tapas
Food they love to eat	-Contributes to life -Satvik people don't eat dead things. -Eats for strength -Arogya- health and wellbeing -Make one happy - pleasant to eat priti vivardhana -Rasya- fresh -Snigdha- juicy -Sthira-sustain Body mind Complec (BMC) -Hridyah- Contribute to lightness and happiness of the BMC	Athi- too much to be applied for all the words below -Katu- Bitter(alcoholic beverages) -Lavana- salty -Ushna- Too hot temp -Too spicy -Too dry -Too much masala	-Yama yatha - yama has departed Yama is energy/vitality -Rotten foods (fridge use dot be called as leftover box) -Stayed outside overnight- pari ushitam -Ucchishtam -left over by someone after eating only exception married couple, mother and child -Amedhyam- not fit for offering to bhagavan

Yajna	<p>Yajna is done according to shastra</p> <ul style="list-style-type: none"> -Is to be performed- so i do it -Not for kanya karma -Only for antahkarana shuddhi -focussed, steady and cheerful -Mind is not crowded with lot of desires 	<p>-Dhambha yajna</p> <ul style="list-style-type: none"> -To show off -Doing it in bigscale to show off -Doing it for upward mobility 	<p>-Yajna done without mantra (You don't put dirt and paper in the fire.</p> <ul style="list-style-type: none"> -Fire itself is Bhagavan -You can do campfires for emotional relief. But don't call it yajna
Dana	<ul style="list-style-type: none"> -Give to people who cannot return to you -The one who really deserves -Not as a loan, just give. -No hidden expectation -No anger because they didn't give back. -Forget as soon as you give -Desha- pilgrim spot etc, kala- when in need, patra (eligibility) -Without expecting anything in return 	<ul style="list-style-type: none"> -Given expecting something in return -Reaping benefits now or later -Giving to political fund , asking for tender etc -Giving with a bitterness, pain in the heart, sadness 	<ul style="list-style-type: none"> -Giving at wrong place, wrong time wrong people -Giving and condescending , belittling the receiver
<p>Tapas</p> <p>Kayika- Physical</p> <p>Vachika- Vak</p> <p>Manasika- Mental</p>	<ul style="list-style-type: none"> -Yukta- said in 6 th chapter -Eating right amount, sleeping right amount, doing what to be done - person of composure is called yukta. 	<p>Satkar- I want everybody to be nice to me, serve me</p> <p>Sit in front row, want to be garlanded</p> <p>I am Puja yogyayah</p>	<p>Moudyam Deluded</p> <p>Self Mutilating tapas</p> <p>Motive with Revenge</p>

<p>Vachika- Vak</p>	<p>-No other expectation of results than and spiritual emotional mental growth. That's all they want they just want Bhagavan to bless them to come closer to bhagavan</p> <p>-Kayika Puja is also a tapas -Relationship is built with Bhagavan through puja Vak- Anudvegakaram Satyam Priyam Hitam Manas Cheerful mind Coolness- soma from moon gentleness. -Mounam- compulsion to talk is not there -Quantity and quality of words both are important</p> <p>Make a sankalpa I will only talk if there are people to listen to me Talk for 2 minutes And see what the other person is doing If they are ready to push off, let the push off</p> <ol style="list-style-type: none"> 1. Quantity control 2. Quality control 		
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	Atmavinigraha- mental mastery Bhava sam shuddhi- intention is cleaned -Interior motive to put someone down or put myself on the top is not there.		
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Chapter 18.

Classification of chapter arrangements

Gita teaching ends with chapter 17, chapter 18 is a summary for artha sphuranam.

Upakrama sangraha- summary in the beginning- chapter -2

Upasamhara sangraha - summary in the end- chapter 18

Lot of commentators remarked about the chapters arrangement

1-6-Tvam pada vicara

Who am I?

Am I a conscious actor?

Should I go to himalayas?

Should I just stay with other sometimes annoying people?

What is my connection to so-called inert and sentient beings?

Tat pada vicara 7-12

Isvara

There seems to be an order to the scheme of things?

What is this order?

How is this order manifesting?

Does this order has a name?

Is it called Isvara?

What are its GPS coordinates?

GPS- Guru Paduka stotram

Asi -13-18

Equation that says you are that!

Other classification From standpoint of Sādāna

1-6- Karma Yoga

7-12 Bhakti yoga (Upasana)

13-18- Jnana yoga

Another classification -Gatah - factors involved in spiritual growth

1-6 - Prayatna (effort) Right actions, right attitude, right relationship

7-12- Prasada (how to get the grace form Bhagavan)

13-18- Sat guna - develop the values and attitudes that are needed to get this knowledge

Arjuna's questions similarities

Arjuna's question in Chapter 3 , chapter 5 and chapter 12 are alike

Same question in camouflage like army people hide

At the end of chapter 1 and 2 he said that he wanted sannyasa. Now with an army camouflage he is asking who is dearer to you? Yogis who worship Saguna Brahman or the one who contemplate upon Nirguna Brahman (aka sannyasi)

Here in chapter 18 he asks What is the difference between tyaga and sannyasa? Tyaga of raga dvesa and or Tyaga of karma phala

1. Sannyasa and self knowledge are not one and the same. One can be sannyasi without self knowledge. One can be atma jnani and not a sannyasi. One is means and one is end
2. When you want something urgently, clarity is not there.
3. When are you ready for Sannyasa? When you no longer want it!. It does not matter whether I wear orange or pink !
4. Give up Kamyā Karma . Nisheda karma- don't do. Prayaschitta only if you do nisheda. Keep doing Nithya karma. Don't give up yajna, dana, tapa.
5. Lord introduces 3 things like a loving mother feeding the baby showing the moon, feeds the jnana.
6. All are connected to Thyaga. Thyaga are three fold . Yajna dana tapa should not be given up. Karyam has to be performed. Because you are not ready, but does not say it openly. Priyam se he says.
7. Even if the student is not ready, Swami attempts to help them and gives them an assignment. They will say go to Varanasi and bring water. The student may meet someone and get married or may start a business. Some may come back with qualification gained.
8. Do the karma, yajna, dana, tapa without the doership and see what it does for the growth.
9. If you have children, grow them up. If you have a house, you pay the bills. If you say I renounce, but if you still consume, you are creating a disturbance

Classification based on gunas

	Satvika	Rajasika	Tamasika
Tyaga	<p>-Doing what needs to be done because it has to be done.</p> <p>-But doing by giving up the phala of that karma and giving up sangha towards the karma.</p> <p>-Not affected by results of actions</p> <p>Not put off by difficult to do actions</p> <p>-akushalam karma</p> <p>-Not clinging to do good karma</p>	<p>-Body klesha means pain .</p> <p>-Out of fear of hurting the body in some way</p> <p>-It is so overwhelming, it is so difficult, I am giving up</p> <p>-self mutilation</p>	<p>-Giving up because I am not able to fulfill my desires due to some delusion</p>
Jnana	<p>Satvika</p> <p>Knowledge - atma jnana - pears through all the mithya</p> <p>Differences are wonderful.</p> <p>Through the differences see the one!</p>	<p>Rajasik Knowledge -</p> <p>Seeing everything inherently different not apparently different</p>	<p>Tamasik knowledge</p> <p>Committing to just one thing and like one's own body mind complex and say this alone is reality like a charvarika -</p>
Karma	<p>shastra determine karma, free of raga and dvesha done without attachment</p>	<p>Rajasik karma</p> <p>Opposite of Satvik, results are very important, fixation on the output, makes it</p>	<p>Tamasik karma</p> <p>Not seeing the natural set of circumstances,</p>

	to karma or karma phala	hard for person doing and others , no elasticity, -that which expects is ahankara, I notion is identified with doership, kartrutva buddhi, -cannot relax, aayasa... -exhaustion, -Role gets rolled in. -insecurity underlying makes one very rajasik	-what is my pourasham? What is my capacity? Is this the right time to do it? Himsa- injury doing without practice or beyond my capacity. -Not taking into consideration of all the things -Doing because of moha, impulsively doing
Kartha	Mukta sangha- free of attachment to karma and karma phala -Anahangvadi - free of ahankara -Druti - perseverance -Utsaha- enthusiasm -Siddha asiddha- equanimity -Learn to like what you have to do	Ragi- Raga asya asti - ragin In raga and dvesha Karma phala holic Avarice Deluded	Prakruta buddhi- bestial tendencies Uncivilized Cruel Unbending Fraudulent Procrastinator
Buddhi	Knows the difference and when to do what. What to pursue and what to give up -knows Nivrutti, pravrutti, karya ,akarya, Bhaya and abhaya, bhanda	Dharma adhama is confusing for rajasik buddhi Takes things in their own ways and act according to raga dvesa	Person is convinced what is adhama is dharma and like to argue for example, -There can be no honest business man, you have to lie to do business, keeps 2 books to pay less tax

	and moksha -Knows boundaries		
Druti (free will)	Unwavering resolve - mana, prana and indriyani, kriya together resolve is surrendered to knowledge, does not waver from being the path of disciplining.	Free will actively used for dharma, artha and kama pursuits Because of search of self approval - to get more fame, name, punya, money	Sleepy fear Sorrow Despondency intoxication Addictive behavior
Sukha	initially painful and later happiness	Instant gratification Indulgence Initially happy later painful	sleepy, alasya laziness and procrastination

10. How to get out of the three gunas? 2 step process. 1.Look from a self growth perspective . Grow from Tamas to Rajas and to Sattva. 2.Expression of one's own svadharma
11. What are my duties? Whatever I need to express in this life.
12. A job well done as a door keeper is also service .Nut and bolt story.
13. Being in peace with I have to do .Contribute to the society Duty and disposition
14. Spiritual routine- Memorize Gita, 2 slokas per day ,1 chapter per day ,Intimate teacher is Gita. Upanishad will say something and go. But we may not understand at all
15. Overcoming self sabotage is very important.Keep the Shraddha flame going
16. Maya - make her flip..Everyone has all these dispositions in different proportions. Sattva, rajas, Tamas. SRT.
17. Four typology SRT, RST, RTS and TRS- Percentages may differ.
18. Another fact of Maya is no one is able to stay without doing anything even for a second.
19. But Gita says come out of the spell of guna and stay still for jnana. You need a Judo move where you use other person's strength to fight them and defeat them. You use Maya to transcend Maya.
20. Change the attitude. I may have a different percentage of these gunas but use it with a shift in attitude and perform as an act of worship , not for results.
21. Freedom from Raga and Dvesa is the growth.
22. Surrender to Lord offer the actions and accept results as prasada
23. In the language of triguna this is becoming more and more Satvik
24. You have free will . Use Shastra script and flip Maya script.
25. You cannot imprison Sadhu .They are free and happy .They will enjoy the solitude in the prison you move from, Tamasik — Rajasik ——— Satvik . Then you get out of the jail of SRT

26. Based on guna these personalities are discussed not by birth.

SRT Brahmana	RST	RTS	TRS
<p>Shama and Dama restrain organs of actions, sense organs and mind Letting go Tapas Discipline life Listen to Internal rhythm Kshanti - accommodating Enjoy people better Giving the other person freedom to be who they are Arjavam</p> <p>Jnanam - vijnanam - fully assimilated knowledge</p> <p>Asthika buddhi - Shraddha in Vedas</p>	<p>Valour - courage sourya Tejas- commanding presence Druti-forbearance Dakshya- quick reflex to escape Not have wound in the back Perseverance- not leave the situation Danam - forms University etc Muktahasta- free hand Born leaders</p>	<p>Very good in accounting They like to save Economical Farming Good in trading and business</p>	<p>Indolence and laziness is high They get angry quickly Seva is the good way of growing They are very good in helping others</p>

27. Everyone can become more and more Satvik by changing attitude

28. Engaged in one's own karma one spiritually grow. Gains siddhi. Becomes accomplished person .Siddhi- success .Meaning is mastery over raga and dvesa. That's why Sannyasa pathway is respected . Even when they have not yet mastered but they have chosen this pathway to master is respected.One overcomes raga and dvesa. Gains jnana prapti and then gains knowledge.

29. Verse 18:46 gives the entire Gita in a capsule form- Brahmavidya -1 st line. Yogasastra -2nd line. Similar to 7:29.

30. All things within the entire universe are pervaded.

31. Law of karma is same everywhere .Jiva is not created.Jiva is anadhi. All the things - including body mind sense complexes are created - so have expiry date . The indweller of the body is not created.

32. You cannot bypass Isvara, Isvara's laws. 2 definition for Isvara- Cause for the universe and effect is non separate from the cause. Isvara is a causeless cause.

33. Isvara's presence is like wood in the table, clay in the pot, butter in the milk, oil in the seed

34. I am fit to be called as karma yogi when I appreciate and accept karma just as I accept others laws of universe like gravity.
35. Free will is given which is used to look at objectively
36. Even when karma is against me, I learn to receive it gracefully and cheerfully which is prasada buddhi.
37. If you say I can't accept .Can you accept the non acceptance?. If answer is no, continue the question at some point you will accept the non acceptance .
38. It is in psychological order .Every emotion is valid .Non acceptance is also Isvara.Then no longer becomes my non acceptance .All you say is Namaha!. Surrender
39. Idam sarvam tatam .What is, is Isvara
40. Do every action puja, Offering to Isvara. Do not multitask
41. I am too busy - then cut back. No FOMO
42. Criteria for Karma Yogi
 - Less work not too busy
 - Be Dharmik- to be done so done not for some result
 - Dedicate to Bhagavan
 - Done cheerfully. Even if you feel like faking because that is your true nature.
 - Result is already here. Growing out of R and D is the goal
 - Accept whatever result comes as Prasada buddhi -Siddhi - is antahkarana shuddhi.
 - Siddhi is the ultimate success
43. Moksha is not a self centered pursuit. Moksha is a pursuit centered in self.
44. What is the meaning of self ? Self is all. Not the self that is small. Self is God which is all.
45. No need to be codependent . I grow and other people benefit
46. Every one when moksha abhimukha doing occupation for the sake of others, Varnashrama dharma worked well .This lifestyle does not work if you focus on artha and Kama
47. If my sight is on moksha it does not matter what job I do, No upward mobility, no opportunities for growth promotion , So what does not matter. I can stay in a dead end job and focus on moksha.
48. Do what need to be done even if done improperly it is ok to do one's own svadharma . You don't acquire papa if you do according to your guna
49. Svadharma has two parts. One you are already born into - roles . Second how you express yourself in this upadhi.
50. Wet log cannot burn .Every karma is flogged. You have to deal with smoke before dealing with karma . So don't try to switch to different karma
51. Using svadharma as ladder how to grow internally
52. Jnana nishta is Abidance in jnana. Characteristics of jnani. Asakta buddhi sarvatra. Not clingy in all areas. Clinging is because of insecurity . Body buddhi is there. I become my own obstruction by Self sabotage.
53. Jitatma- Won the antahkarana self mastery
54. From whom all desires have fled- vigataspruhah
55. Naishkarmya siddhi- Accomplishment of non doing
56. Akartrutva buddhi- Non doership

57. Na karmanam- Even though I am engaged in action I am not doing anything in chapter 3:4 and look at chapter 4 also.
58. In the beginning Knowledge comes and goes . Jnana nishta means jnana stays
59. Drutyatmanam- Courage is to keep clearing things that enter the mind. Thoughts will come. Desires will come. But the mind is conscious . Just say never mind to the mind
60. Enjoy glow worms in the dark like nature's Christmas light show
61. Let the thoughts come and go. Come back to the place of Sakshi and Shake it off the thoughts just like a wet dog coming out of the water.
62. Vivikta dvesa like to remain alone
63. Eats light - What is eating light means ? Ashaneya purnaye ardham . Fill up half stomach . ¼ full it with water . Keep remaining ¼ empty for circulation . Samana vayoho sancharanam
64. Ahankara and Mamakara, When gone niddhidhyasanam happens
65. Contemplative mind means Rajas and Tamas decrease and Satvik increases
66. Ahankara first lightens up before "enlightenment"
67. Alam buddhi is a sign of spiritual growth. Alam is enough.
68. Karma yoga is the umbrella helps me from the sun of kartrutvam and rain of disappointment of results
69. Mama chittam tava chittam anu chittam bavatu should be the prayer
70. If you keep letting impulses of rajo and Tamas to act upon you, Maya will knead you like atta
71. Verse 18: 65 is similar to 9:34 Man mana- not experiencing as object. God is not an object of thought. Cannot be enclosed
72. This verse can be used as oneness mantra can be used by both those who are not ready for niddhidhyasanam as upasana and those who are ready for niddhidhyasanam
73. Sarva dharma means go beyond the karma phala of dharma - punya and adharma papa
74. Mam ekam- only one God if there is only one god, then how can I be worshipping other gods? Any god you worship goes to Isvara the only one . It does not necessarily mean Krishna only.
75. Though here Krishna says come to me, Sankara write long explanation because moksha is only from jnana, not from karma or yoga or bhakti
76. This is the last trick by Krishna. If you are not bound from the beginning then you don't need karma for chitta shuddhi, you don't need jnana for moksha. The meaning is if you know that you are me then that is moksha. Isvara krupa is overt meaning. Isvara aikyam is hidden meaning
77. Connect it to the first teaching verse 2:11. Atma and anatma .Where is the sorrow located? Not in atma. Not in anatma. So it is mithya- like a snake on rope.
78. Don't teach this knowledge to the one who does not have discipline, does not have bhakti, has no desire to listen, one who denies Bhagavan or denies oneself (abuses Bhagavan or abuses oneself)
79. At the end reassures that time is not wasted by listening to the knowledge
80. Even if you listen and did not understand then they gained lot of punya

81. Asks Arjuna .Did you listen? Has delusion about your everyday role departed? Lord knows but wants Arjuna to own up the fact that I am out of my delusion or say I need more teaching.
82. Arjuna says, Nashto mohah What is the delusion? Who I am is the delusion. I am sat chit ananda brahma. I am bhakta. I am karma yogi. In transactional reality I deal with people . All those are roles. Role does not roll in to the person
83. Scene switches to palace , Sanjaya now says, he has been listening, hidden listener, we all are hidden listeners too, and now recalls and revels in this knowledge . Yatra yogeshvara Krishna , yatra parto danur dharah. This completes the Bhagavad Gita.

Om Tat Sat.