

# Gita Concepts

# Invocation

Prapanna parijataya

Totra vetraika panaye

Jnana mudraya krishnaya

Gitamrita duhe namah

# Invocation

sarathyamarjunasyadau,  
kurvangitamritamdadau  
loka-trayopakaraya,  
tasmaikrishnatmanenamah

# Obeisances to the Gita

*ajñāna-nīradhir upaiti yayā viśeṣam  
bhaktiḥ parāpi bhajate paripoṣam  
uccaiḥ |*

*tattvam param sphurati durgamam apy  
ajasram*

*sādguṇya-bhṛt svaracitām praṇamāmi  
gītām ||*

# Significance of the Gita

Shruti in Smriti:

(Mahabharata, Bhishma (6th) Parva,  
Chps 25 to 42)

# **Statistical features of the Gita:**

# Different voices in the Gita

- Krishna - 575 verses
- Arjuna - 83 verses (Mostly in Chps 1 & 11 and just 28 verses in 12 other chapters).
- Sanjaya – 41 verses (Mostly in chp 1 and found also in 2,11 & 18).
- Dhritarashtra – 1 verse

# Epithets

- Arjuna > twenty other names
- Krishna > thirty-three other names.



# Rejection of horizontal relationships for vertical relationship

- Father – son: Prahlad, Haryashvas & Bahulashvas, Chatush Kumaras
- Older brother – younger brother: Ravana – Vibhishana
- Priest – host: Shukaracharya – Bali M
- Husband – wife: Yajnik Brahman Patnis, Gopis
- Family – Man: Bharata M, Raghunatha D G, Lord Chaitanya Mahaprabhu, (Lakshmana, Bharata, Prabhupada)

# Why is the Gita called a yoga-shastra?

## The word *Yoga*:

The word “yoga” - 78 times in the BG, and in 15 of the 18 chapters (except 1, 15 and 17)

Including variants like “yogi” (found 28 times) and *yukta* (found 49 times), it appears 155 times.

Thus, 20 % of Gita's verses have the word *yoga* or its related forms.

# Chp 1 Overview

1-26: Observing the armies

**1-13: Preparations for war**

**14-20: Signs of Victory**

**21-26: Krishna as Bhakta-Vatsala**

27-46: Arjuna's lamentation

**27-30: Compassion**

**31-35: Enjoyment**

**36-38: Fear of Sinful Reactions**

**39-43: Destruction of Family Traditions**

# Chp 2 Overview

**1-10: Arjuna's further doubts and surrender**

**11-30: Jnana: Fight: As the soul is eternal, compassion for the temporary body is ignorant & useless (counters Arjuna's compassion argument)**

**31-38: Karma-Kanda (1<sup>st</sup> application of atma-jnana): Fight: By doing your prescribed duties, you will enjoy (counters Arjuna's enjoyment argument)**

**39-53: Nishkama Karma yoga (2<sup>nd</sup> application of atma-jnana) Fight with detachment, then no sinful reactions (counters Arjuna's enjoyment argument)**

**54-72: Characteristics of a sthita-prajna**

# Chp 2 Overview

**C: Compassion**

**E: Enjoyment**

**D: Destruction of family traditions**

**F: Fear of sinful reactions**

**I: Indecision**

Ethical crisis: Two moral choices

**Kula dharma vs**

**Varna (Kshatriya) dharma**

# Chp 2 Overview

- 1.31 – sreyo – long-term perspective
- 1.32-35 – Detachment from this worldly and next-worldly gain
- 1.43 – Knowledge of soul-body differenc, thru knowledge of hell
- 2.6-8: Futility of material life

# Chp 2 Overview

- Stmt: Conventional or Philosophical?
- 11 & 13 are philosophical, so 12 must be philosophical.

Even if stmt is conventional, what about Krishna's eternal individuality?

If true, then impersonalism is refuted

If false, then Gita becomes useless



What is the basis of the  
continuity of our sense of identity?

- Is it biological? No, body cells change
- IS it neurological? No, neurons also change
- Is it psychological? No, what about amnesia?

What is the basis of the  
continuity of our sense of identity?

- Renunciation is not absence of ambition, but it is presence of super-ambition

# Scopes of meaning

- Universe: This particular universe
- Creation: that part of existence which is created (millions of universes)
- Existence: Totality of everything that exists – material and spiritual worlds

# Aprameya

- Literal: No, because tip of hair is a vague dimension
- Metaphorical: No, because spiritual entities also have dimensions
- Immeasurable: Indicates:
  - 1. Immeasurably small
  - 2. Cannot be the object of measurement because it is always the subject of measurement

# Pre-existence answers life's inequities

- Chance: Helpless & hopeless –  
Materialism: Divides the world into material haves and have-nots
- Capricious God: Resentful of God:  
Divides the world into material & spiritual haves and have-nots
- Past life karma: Just God, We have the key to our destiny; University

# We come from Krishna

- Not time-denotational sense:  
because we are also eternal
- Philosophical sense: Conveys our  
eternal dependence on Krishna

# If we are just our genes

- Why is there variety in behavior – even among people with identical genetic content?
- How do we have free will if everything about us is genetically determined?

# Living

- Beliefs: Orthodoxy (ortho-traditional)
- Actions: Orthopraxy
- Having no philosophy is having fool's philosophy: the unexamined philosophy of materialism that leads us inevitably to the graveyard.
- When we are sick, treatment may be optional, but suffering is compulsory



# The “amazing” verse

BV: Ascharya-vat can modify:

- Object: enam – soul
- Verb: pasyati – see
- Subject: kaschid – some people

# Levels of action

Paradharma: Spiritual responsibility

Aparadharma: Mat resp

Adharma: Mat irresp

# Standard composition of society

1 Bn

9 Kshat

90 Vaishyas

900 Shudras

# Let go & Let God... (do it)

2.35: Let go

9.22: Let God

If I don't let go, I will be frustrated

If I just let go, I will be panicky

If I let go and let god, I will be  
reassured

# Mukhya vs Gauna vritti

1. Use gauna vritti only when mukhya vritti contradicts other major repeated mukhya-vritti statements
2. Use gauna vritti far less than mukhya vritti

# Multivalent words

1. Sankhya: ~~System of phil~~; analysis of matter & spirit
2. Yoga: ~~System of phil~~; practice for gaining realization of atma
3. Karma: Action, ~~reaction, system of action-reaction, pious action~~
4. Buddhi: ~~Subtle material element~~; faculty of intelligence,

# Sankhya: 3 types

1. Bhagavat sankhya: 26 Sankhya: Devahuti-putra Kapila
- ~~2. Mayavadi Sankhya: 25 Sankhya~~
3. Materialistic Sankhya: 24 Sankhya – Atheistic Kapila

# Sankhya: 3 types

Krishna's S & Kapila's S

Different at the level of analytical content

Same at the level of ultimate purpose



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# Varna training

Karma (Competence): Purva-karma-phala

Guna (Character): Pious Samskara:

# KK vs KY

Temporary vs Eternal

Within modes vs Beyond modes

Less int vs more int

Small results (well) vs Complete results  
(river)

# Unraveling 2.47

Not being attached is not same as Not being concerned

If no result (2.47b) & no credit (2.47c), then what is our gain?

We grow in wisdom (for karma-yogis) & devotion (for bhakti-yogis)

# Definition of Preaching

**Narrow:** Speaking about Krishna to new people

**Standard:** Speaking about Krishna

**Broad:** Any activity that inspires a soul to come closer to Krishna / any activity that removes an obstacle between a soul and Krishna

# Service success

Ext: Material result of the service manifests

Int: Our relationship with Krishna flourishes

# Service success

Ext success: what the world sees: we are judged by that which is not in our control

Int success: what Krishna sees: we are judged by that which is in our ctrl

# Service success

Is ext success a reflector of int success?

(If  $A \rightarrow B$ ,

If B occurs, must A have occurred?

Only if A is the only cause of B)

Yes, if it is built on int success

No, if it is a substitute for int success



# Yoga definitions

48: Samatvam (equanimity)

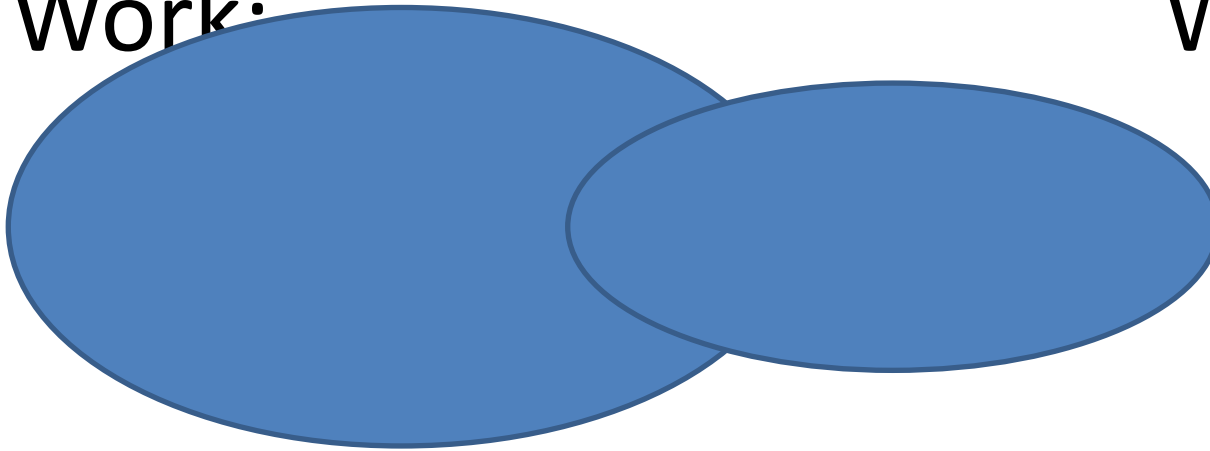
50: Karmasu Kaushalam (Art of work)

53: Samadhava acala buddhi (Int fixed in samadhi)

# Yoga defintions

Work:

Worship



# Yoga definitions

Work (Mundane) & Worship (Divine):

The places and actions are different, but the consciousness can be the same.

If work comes to worship, then even worship becomes work (mundane)

If worship comes to work, then even work becomes worship (divine)

# When does work become worship?

This world: arena of our service

The next world: goal of our service

# What is buddhi-yoga?

Stretchable term that literally means connection through intelligence,

Practically means

Chp 2: Karma-yoga (buddhi – atma-jnana)

Chp 10 (10.10), 18 (18.57): Bhakti-yoga: (Buddhi – bhagavata jnana)

# What is avaram karma?

For Krishna: karma-kanda that keeps one bound in samsara

For Arjuna: Fighting the war that brings sinful reactions

# What is kripanah?

<b>Kripanah</b>	<b>Non-spiritual human being</b>	
Money	Intelligence	Wealth
Locked in a chest	Locked in eating, sleeping, mating, defending	No use of wealth
Death wo any enjoyment	Death wo any spiritual credits	End-result

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# Answers to 4 questions

Bhaasha: That which does bhashya (describes, characterizes)

Ka bhasha (characteristic): 55

Kim prabhasheta (speech): 56-57

Kim asita (how restrain senses): 58-63

Kim vrajeta (how engages senses): 64-71

# Moha-kalila (forest of delusion)

When the int is trapped in this forest, it thinks matter can provide enjoyment to the soul.

When the int comes out of this forest, it realizes that no matter can ever provide any enjoyment to the soul.

# Sthita-prajna

Where is the prajna sthita?

If atma, then this verse refers to self-realized person

If Krishna, then this verse refers to pure devotee.

# Yogi ctrl's his senses by plan

1. Intention
2. Planning
3. Implementation

# Yogi ctrl's his senses by plan

1. Samyamaya – Ctrl of senses
2. Yukta asita mat-parah – Fixing the mind on Krishna
3. Vashe – Conquest of the senses

# Falldown sutra

Contemplation (“Let me just consider this for a moment”) ->

Attachment (“I like it”) ->

Lust (“I want it at all costs”) ->

Krodha (“Who can stop me from getting it”) ->

Sammoha (Confusion about what is good and bad) ->

Smriti Vibhrama (Forgetfulness of good & bad)->

Buddhi Nasha (Mistaking the bad to be good) ->

# Rel bet Buddhi & Smriti

Smriti = Memory: Memory of the words of guru-sadhu-shastra

Buddhi == Smriti

Mat buddhi – Product of past karma

Sp buddhi – Gift of mercy



# Internalizing of buddhi

Buddhi borrowed: Buddhi is based on our faith in guru-sadhu-shastra

Buddhi internalized: We accept those same words based on analysis, experience & realization

# Internalizing of buddhi

Shravana (Ears)

Analysis

Manana (Head)

Application (experience & realization)

Nidhidhyasana (Heart)

## 2.65

sarva duhkanam hani: Destruction of cravings  
for mat enjoyment

Duhkham kama sukhapeksha

Prasanna cetana: realization of our  
sac-cit-anand nature

# The peace that passeth all understanding

Peace of mind: absence of agitating thoughts and desires

Peace of heart: Connection of the soul with Krishna through love that offers shelter to the soul

# Three Levels

Vichara:

Achara

Prachara

# Two main motives for action

Duty

&

Desire

# Krishna's actions exemplary?

1. In Vraja, he was not a leader; As a leader in Dwarka, his actions are indeed exemplary as a kshatriya.
2. The violation of the principles of morality proves the transcendence of the Lord: not immoral, but trans-moral

# Krishna's actions exemplary?

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# Selfishness -> Selflessness

1. Selfishness: Narcissism
2. Extended selfishness: Family
3. Extended selfishness: Community, country....
4. Krishna-centeredness: divine selflessness

# Comparison

Type of worker	Knowledge	Detachment	Consciousness	Result
Karma Kandi	N	N	I am the doer	Bondage
Karma Yogi	Y	Y	The modes are acting & I am dovetailing them within the range of dharma	Liberation

## 3.30: Breakdown

vigata jvarah (feverishness / laziness) - > mi

Nirashir nirmama bhutva > mp

Sannyasya adhyatma cetasa > mg

Mayi sarvani karmani = transcendence /  
devotion

# Distractions of grihastha ashrama

1. Constant anxiety about finances
2. Ever-present opportunity for sense gratification
3. Unending social obligations

# Three kinds of study

1. Functional: what is required for our functioning
2. Systematic: Go through a book step-by-step
3. Thematic: Take one theme and understand it exhaustively

# Three kinds of study

1. Explain some Sanskrit words relevant for deepening our Gita understanding
2. Points from the purport that need elaboration
3. Additional concepts relevant to our application or preaching

# Significance of 2.61

Krishna is not just the teacher of sense control, but the object of the controlled senses

# Significance of boat-wind analogy

1. Intrinsically vulnerable situation
2. Higher force (wind) overpowers us (boat)
3. Higher force (Vedic literature) can help us (boat)



## 2.69 meaning

Day – sphere of activity

Night – sphere of inactivity

Day for s.g. = Night for sp. = Sense  
gratificatory activities

Night for s.g. = Day for sp. = Spiritual  
activities

## 2.70 significance

Kama-kami: Desirer of desires

Temptations come in from sense objects to us

Desires go out from us to sense objects

Na kama-kami: No agitations due to temptations

## 2.70 significance

Bhakti transforms our heart from a puddle to an ocean – not possible by human effort, but only by grace.

During the transformation (Sadhaka stage), what keeps us on the spiritual platform is our buddhi

After the transformation (Siddha stage), what keeps us on the spiritual platform is our priti

# Progression of msg

18.67-68: Dama (sense control – don't indulge even when desires are there)

18.70-71: Shama (mind control - don't entertain the desires themselves)

Shama happens when we lose faith in material desires, i.e, we lose faith in the internal advertising agent of Maya: the mind

## 2.70 significance

Ocean	Puddle
(when river enters) Undisturbed	(when river enters) Disrupted
Abundant inner happiness	Scant inner happiness

# Chp 3 Overview

1-10: KY is better than JY

10-16: If you are not qualified even for KY then practice KK

17-24: If you are qualified for JY, still practice KY to set example

25-29: KY-KK difference

30-35: How KY elevates

36-43: Overcome lust, the main obstacle on the path of KY

## Chp 3 Arjuna's question

In 2.49, Krishna condemns karma-kanda as compared to NKY

Arjuna thinks fighting is condemned as compared to jnana

# Chp 3 Arjuna's question

Arjuna sees two options:

1. Inactivity (Renouncing) – Buddhi
2. Activity (Fighting) – Vikarma



# Chp 3 Arjuna's question

Krishna has spoken 4 levels:

1. Jnana Y (Renounced inactivity – no fighting)
2. Nishkama KY (Renounced activity – fighting for liberation)
3. Karma-Kanda (Fruitive Activity – fighting for heaven)
4. Vikarma (Sinful Activity – Giving up fighting)

# Renunciation -> Purification

1. Intention
2. Environment
3. Engagement: link between intention & environment

# What is hypocrisy?

Hypocrisy means to accept the prestige and privileges of a position without accepting its services and sacrifices.

Be alerted, but not alarmed

Hypocrisy is when there is an intention to cheat, not when there is an intention to cultivate.

## 3 reasons KY > JY

1. Avoid hypocrisy
2. Maintain social order
3. Maintain your own body

# Chp 3 Overview

1-9: KY is better for you as you are not qualified for JY

10-16: If you are not qualified even for KY, then  
practice KK

17-24: If you are qualified for JY, still practice KY to set  
example

25-29: KY-KK difference

30-35: How KY elevates

36-43: Overcoming lust, the main obstacle on the path  
of KY

1.

For getting our necessities (3.13)

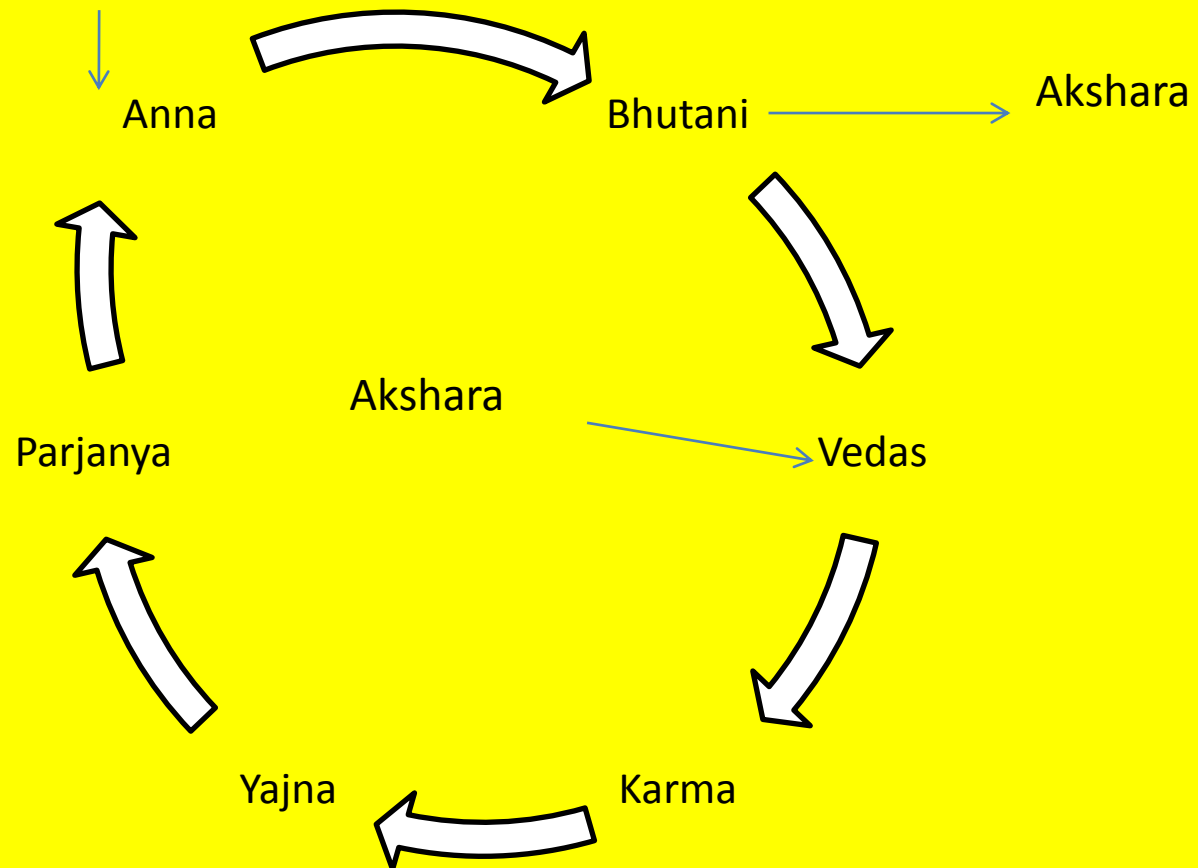
Krishna's arrangement is  
primary

Our efforts are secondary

Eg. Birds seeking grains

# The Cycle of Sacrifice

## Krishna (Akshara): Source & Goal





# How is Brahma sarva-gatam (3.16)

1. As Brahmajyoti
2. As Paramatma
3. As his energies
4. As his representatives

Wrong attitudes towards  
devotional standards (3.31)

Rejection / Resentment: The std is too high & impractical

Hopelessness: I am too fallen

Eg. Scaling a tall hurdle

# Diff bet prakriti & vasana (3.33)

Prakriti: Material nature –

Innate to our psychophysical nature &

Harmonizable with dharma

Vasana: Material desire

Superficial to our psychophysical nature &

Not harmonizable with dharma

# Middle Way (3.33)

## Regulated Expression – Karma Yoga

If we only do those things that we like to do,

1. We will get a strong sense of doership
2. We will never learn to discipline our mind & so won't develop taste for the core devotional activities

# Middle Way (3.35)

Planning?

1. Yes, because it expresses our seriousness and brings us to goodness
2. No? because we want to surrender to Krishna's will

We make plans, but we don't become attached to our plans

## How is the happiness an enemy? (3.39)

Because that so-called feeling of happiness in sense gratification locks our consciousness in matter.

Eg. Bait – fish, cheese in mousetrap – mouse

Lust is not just dangerous, but also treacherous

# Lust (3.38)

<b>Analogy</b>	<b>Species</b>	<b>Nature of covering</b>
Fire-smoke	Humans	Thin & Penetrable
Dust-mirror	Animals	Thick & tough to penetrate
Womb-child	Plants	Super-thick and penetrable only after long effort

# Mahashano Mahapapma (3.37)

**Mahapapma:**

Lust makes men into monsters and  
women into witches

**Mahashano:**

Lust devours everything, leaving nothing  
as sacred



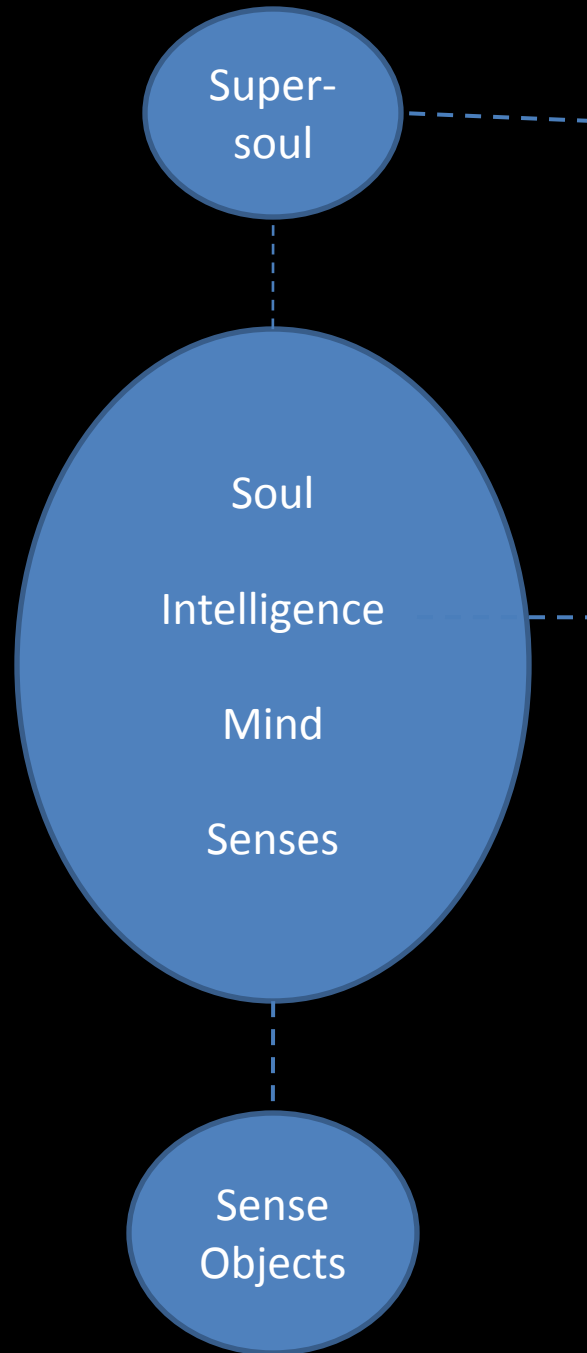
# Lust – Mahashano (3.37)

Parasite if it is in the background of our consciousness

Poison if it is in the foreground of our consciousness:

Visha >> Vishaya because:

1. Kills repeatedly
2. Kills just by contemplation without consumption



# Chp 4 Overview

1-10: Krishna teaches and establishes dharma

11-15: Krishna is the goal and creator of all paths

16-24: Karma-yoga as dharma

25-33: Achieving jnana through sacrifices

34-42: Glory of divya-jnana

# Logic

If A (non-existence of  
God)  $\rightarrow$  B (disorder)

If B  $\rightarrow$  A (XXX Wrong)

# Logic

If C (existence of God) -  
> D (evidence of  
design)

If D  $\rightarrow$  C

# Varnashrama

Provides a social structure for spiritual advancement:

Ashrama: Provides a timewise progression in one's spiritual commitment

Varna: Provides for one's material needs in the least uncomplicated and the most harmonious way according to one's psychophysical nature

## 4.10

Obstacles to understanding Krishna tattvatah:

1. Raga: This world is such a nice place. Why bother about Krishna? (Karmis)
2. Bhaya: Relationships again? No, I don't want that at all? (Jnanis)
3. Krodha: There are so many theories. Who knows which is true? Just forget the whole thing (Skeptics)

# Skeptics

Doubt is everything!

Is this stmt subject to doubt?

If no, then “doubt is not everything”, stmt is false

If yes, then this stmt is false

Endless indecision. Only solution:

Stop speculation; hear revelation



# Skepticism

Skepticism can only show that which is false; it can never show that which is true.

Become skeptical about skepticism

Before anartha-nivritti, faith = sraddha

(depends on logic etc) eg banana tree

After anartha-nivritti, faith = nishtha (based on

experience & realization, beyond logic) eg

banyan tree

# Jnana- Tapasa Puta

Purified by the austerity of knowledge

Knowledge is the fire that purifies

# How kshatriyas protect from lust

- Education: “I am not the body”
- Culture: “We don’t behave in ways that increase bodily cons.”
- Devotion: “We get facilities for experiencing higher taste.”

# How tradition continues

- Rejuvenators  
vs
- Renegades

# Difference between

- Knowing God
- Knowing about God

Difference between 3.23 & 4.11:  
text same, context totally different

	<b>3.23</b>	<b>4.11</b>
Krishna's position (mama)	Exemplar of the right path	Goal & Maker of all paths
Path (vartma)	Action done by Krishna	Various paths of dharma
Manusyah sarvasah	All common people	All seekers on all paths

# 4.11a,b

Person	Conception	Destination
Pious Materialist	God is fulfiller of my material desires	Continues in mat world
Mayavadis	Krishna's form & activities are Maya	I make their form & activities into Maya
Devotees	Krishna's form & activities are eternal	I make their form & activities into eternal

Is Krishna partial or impartial?

For a force or a principle, neutrality is the ideal.

For a person, reciprocity is the ideal.



# Various aspect of service

Arena: Vrn → New York

Form: Translation → Conflict resolution

Association: Vrajavasis -> Hippies

Object: Krishna

# Material & spiritual

Compositional sense: what is it composed of...

Applicational sense: what is it used for...

# Re-envision the battlefield as yajna

Battlefield: Yajna-sthali

Ladle / spoon: Gandiva bow

Ahuti: Kauravas

Person accepting the offering: Universal  
Form

# Different yajnas

- literal sacrifice (*nishkama-karma-yoga*),
- worship of *devatas* (*sa-kama-karma-yoga – 4.25 ab*),
- offering *atma* to *brahman* (*jnana-yoga – 4.25 cd*),
- restraining the senses (*naishthiki-brahmacaris – 4.26 ab*),
- remaining indifferent to the action of the senses (*Grihastha brahmacaris – 4.26cd*),
- restraining the senses and *pranas* (*jnana-yoga 4.27*),
- practice of severe vows (*karma, jnana-yoga, ashtanga-yoga 4.28*),
- controlling the breath (*yoga 4.29abcd*), and
- restraining eating (*yoga 4.29ef*).

# 3 fruits of yajnas

- **Impurities are removed**
- **One enjoys the fruits of yajna even in this world**
- **One attains the supreme brahman**

## 3 fruits of yajnas

- **Material existence -→ Ignorance -  
→ Sinful reaction → Mat  
existence....**

# Parampara

- **Link not just of head, but a link of hearts**
- **Piety transforms into spirituality when there is a connection to the guru and a commitment to the process**

# Two results of jnana

- **No more illusion again**
- **See all living being as in Krishna and Krishna's**



# Faith & knowledge

- Faith (Favorable curiosity) -> Knowledge -> Faith .....
- Various aspects of knowledge of KC:
  1. Some strike us as true on first hearing
  2. Some that we understand as true after contemplation and discussion
  3. Some that we realize after years of practice & purification
  4. Some we may never understand

# Faith & knowledge

- Ajna: no knowledge
- Asraddhanah: knowledge but no faith
- Samshayatamanah: knowledge + practice – filled with doubt
- Elimination vs suspension

# Guru's role

- **The guru doesn't come in between us and God, but he removes what is between us and God, ie, the wall of our own false ego.**
- **He who is his own guru has a fool as his disciple**

# Types of muktas

- **Jivan mukta vs videha mukta**
- **JG – 3 types of maha-bhagavat:**
  - 1. Gunatita and Svarupa-siddha**
  - 2. Gunatita not Svarupa-siddha**
  - 3. Not Gunatita, not Svarupa-siddha  
- sthira**

# Who is the karta?

If the soul is not the doer,

1. Whose reactions is he getting?
2. Whom are the scriptures meant for?

The soul is not the karta means the soul is not the svatantra-karta

# Who is the karta?

If a tree is cut,

Axe is the instrumental cause &  
woodcutter is the initiating cause

For actions in the world,

Prakrti is the instrumental cause

Jiva is the initiating cause

# Who is the karta?

If a criminal is jailed,

The police - the instrumental cause

the judge – the sanctioning cause

The criminal - the initiating cause

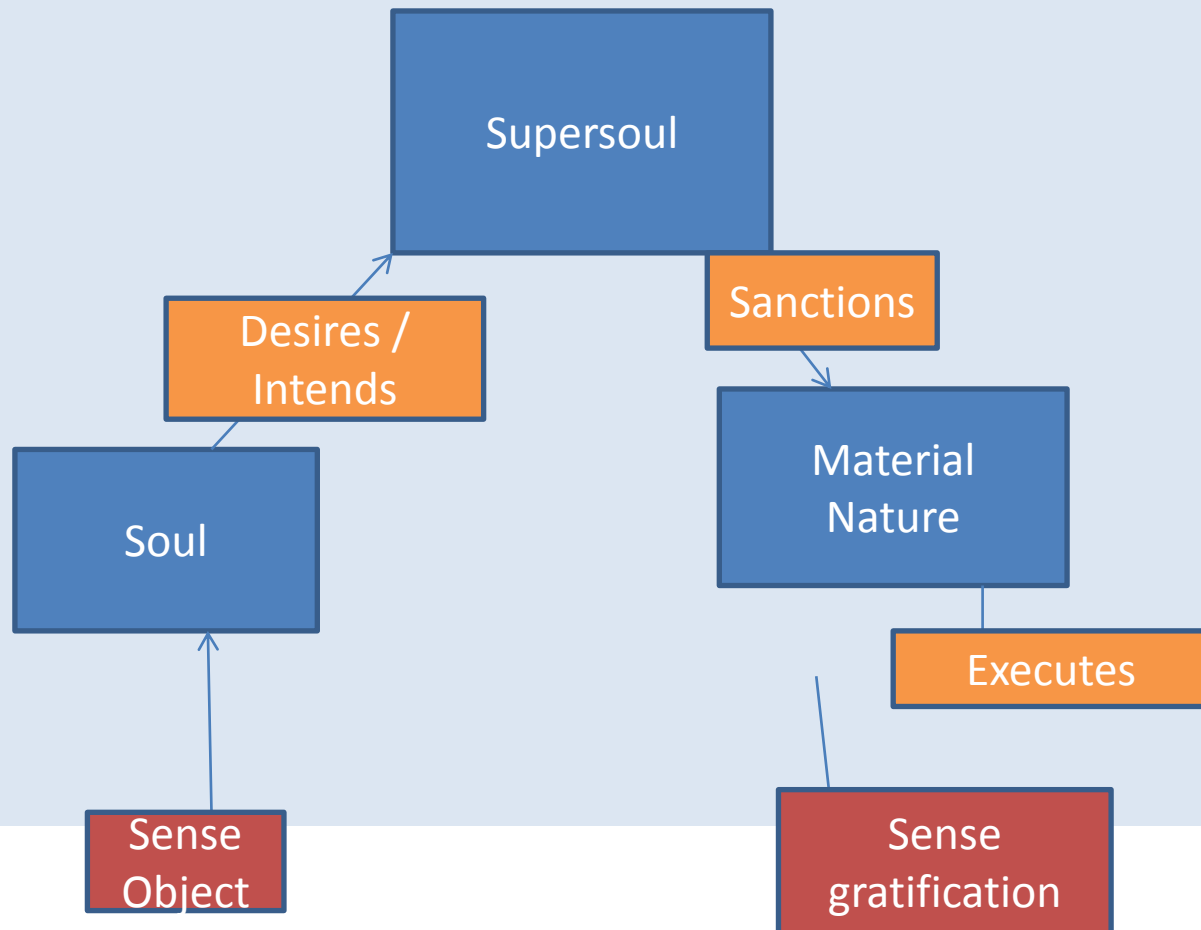
If a soul suffers,

Material nature – the instrumental cause

Supersoul – the sanctioning cause

Soul – initiating cause

# Who is the karta?





# Who is the karta?

- **When scriptures want to free us from attachment & pride, then they emphasize, “you are *not* the doer”**
- **When scriptures want us to take responsibility and initiative, then they assert, “*you* are the doer”**

# Spiritual evolution of our concepts

- Sadhya: Temp -> Temp & Eternal -> only eternal -> brahman -> Bhagavan
- Sadhana: KK -> SKY -> NKY -> JY -> DY -> BY -> KB (Kevala Bhakti)

# Gita 4.18

1. Karmany akarma yah pashyed (akarma: no karmic reaction)

See in external activity, no karmic reaction

Eg. Arjuna's fighting leads to no karmic reaction

2. Akarmani ca karma yah (akarma: no external activity)

See in external inactivity, karmic reaction

Eg. Arjuna's silent meditating leads to karmic reaction

# Chp 5 Overview

1-6: KY is equal to, but easier than JY

7-16: By fixing mind on atma, K Yogi remains free from bondage

17-29: By fixing mind on Paramatma, K yogi attains liberation

27-28: AY – elaborated in chp 6

29: BY – elaborated in chp 7-12

# Four aspects of fixing consciousness

1. Intelligence: eg. student
2. Mind: eg Academic scholars of religion
3. Faith: eg. Researcher who loves his research, Shukracharya, Durvasa, Pururava
4. Goal: eg Prahlad M, Prabhupada

5.18: equal vision towards the full spectrum of everything in the three modes

1. Mg: Brahmana, gavini
  2. Mp: Hastini
  3. Mi: Shuni, Shva-pake
- Equal vision != equal reciprocation

## 20-29 describe characteristics:

1. Naturally possessed  
by siddha
2. Consciously cultivated  
by sadhaka

## 21 progression:

1. Detached from external stimuli
2. Seek happiness within
3. Concentrate on the Supreme
4. Relish imperishable happiness



## 21 analysis:

1. Duhkh-Yoni: Mat enjoyment is pregnant with misery
2. Adi-antavantah: Vishaya  
-> Trishna & Shoka

# The mind torments everyone

1. Materialists – so many desires to fulfill - endless
2. Spiritualists – so many desires to reject - end

# Brahma-nirvana

1. Mat: Life ends with death
2. Jnani: Life begins with death
3. Bhaktas: Life begins whenever we start serving Krishna

# Peace Formula (shanti mrichhati)

1. Enjoyer

2. Proprietor

3. Benefactor

Make peace with God

# Jnatva Mam

1. Bhoktaram yajna: Goal of KK & KY
2. Tapasam: goal of JY
3. Sarva loka maheshvaram: Goal of demigod worship
4. Suhrdam: Goal of AY
5. Sarva bhutanam: Goal of all

# Brahma-nirvana

2.72, 5.24, 5.25, 6.15

Nirvana: end of mat  
existence

Brahma-nirvana:  
simultaneous revival of  
spiritual existence

## 23: Two fruits of tolerance:

1. Yuktah: Connected with Krishna
2. Sukhi: Happiness at the material level in goodness

# Pascal's Wager

	God exists	Unregulated material enjoyment	Result
	Y	N	Kingdom of God
	Y	Y	Hell
	N	Y	No problem
	N	N	Lose only enjoyment that there is



# The Sandwich of Misery

Hankering

Pleasure

Lamentation

Total emotional uninvolved

# Total emotional uninvovement

- *pashyan shrinvan sprishan jighrann*
- *ashnan gacchan svapan shvasan*
- *pralapan visrijan grihnann*
- *unmishan nimishann api*
- 
- First 5: Jnanaendriya
- Next 6: Karmendriya except svapan – svasan - pranas
- Last 2: 5 secondary pranas: Ramanuja

# Chp 5 Overview

Krishna equates KY & JY as a preface to introduce By, which is a natural elevation from KY.

The troublesome phase of going from action to inaction and then returning from inaction to action is thus bypassed.

Arjuna thinks inaction (JY) is higher than action (KY). Here he says that both are equal, because both lead to the same result

By the end of the Gita, Arjuna's understanding of the ladder will be reversed with action (BY) being declared as higher than inaction (JY), because BY leads to a higher result (bhagavan) than JY (brahman)

# Sannyasis of two types

Karma S: Gives up  
action

Nitya S: Gives up  
attachment

# How inaction is difficult

1. Vachika: Loudly
2. Upanshu: Softly
3. Manasika: Mind

# How inaction is difficult

1. Sankhya = Sannyasa
2. Karma-yoga = Yoga

# Chp 6 Overview

1-9: From Aruruksha to Arudha stage

10-32: From practice to perfection in yoga

10-15: Realization of brahman

16-23: Realization of Paramatma

24-32: Realization of Bhagavan

33-37: Dealing with the mind, the main obstacle in yoga

38-45: If the mind deviates the yogi, what is his destination?

46-47: The topmost yogi fixes his mind on Krishna



## 6.1 & 6.2

- 6.1: Focus on person: Same person is sannyasi & yogi: anashritah karma phalam. Affirmative assertion
- 6.2: Focus on path: Both sannyasa & yoga require a common denominator: sannyasta sankalpo. Negative assertion

## 6.4: 3 characteristics of yogarudha

Desiring: 6.4c – sarva  
sankalpa sannyasi

Engaging: 6.4a - na  
indriyartheshu

Pursuing: 6.4b - na karmasv  
anushajjate

# Yoga Hierarchy

## **Yogaruruksha:**

Yama, Niyama, Asana, Pranyama

## **Yogarudha:**

Pratyahara, Dhyana, Dharana,  
Samadhi

## 6.5: What is Lust?

Is it an entity separate  
from us? (3.38- 40) OR

Is it just our own  
misdirected desire? (

# Mind like Manthara (6.5)

Learn from Kaikeyi's two mistakes

- Don't hear mind submissively
- If can't avoid hearing don't act without consulting somebody whom you trust more than the mind

## 6.6: What is Lust?

If we wish to disobey the mind, we must obey Krishna.

If we don't obey Krishna, we will have to obey the mind

## 6.7: Equanimity

Shita-ushna – Physical

Sukha-dukha – Mental

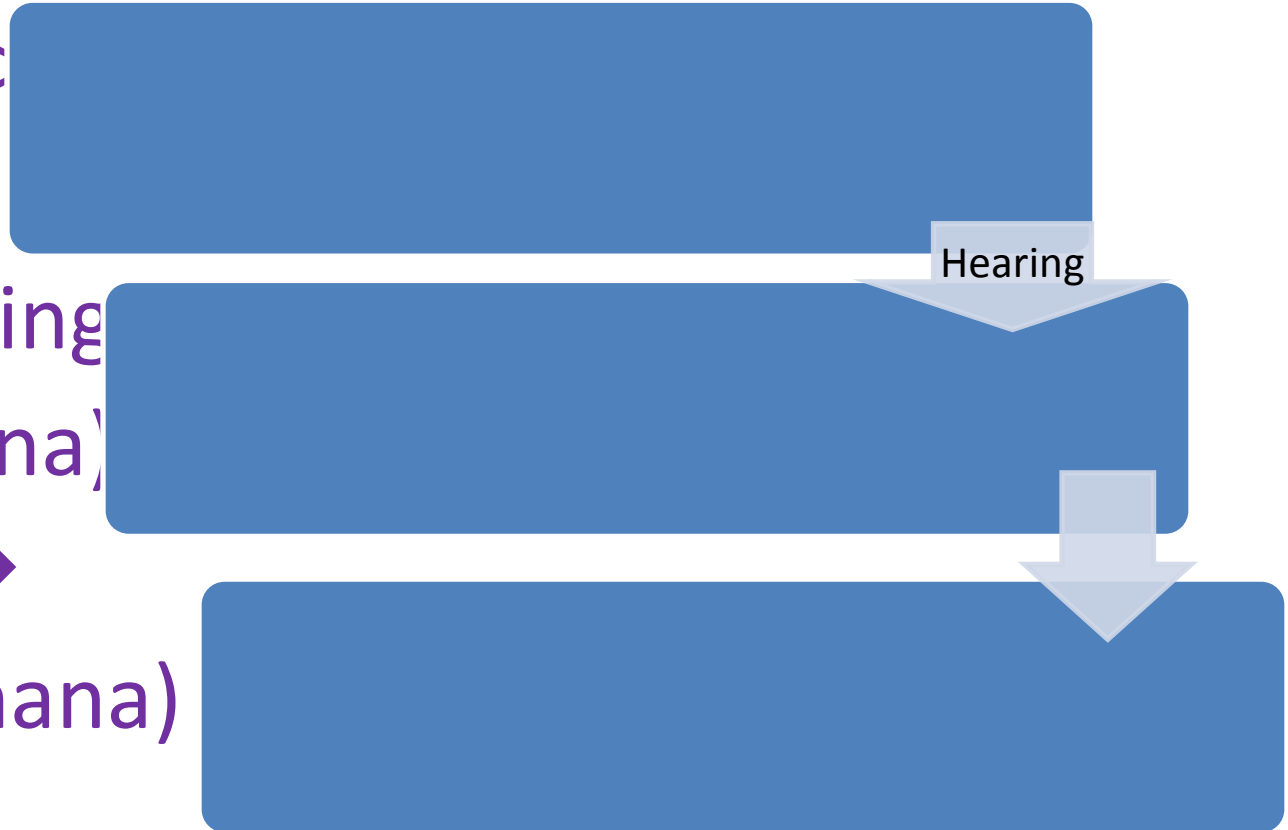
Manapamana - Egoistic

# Jnana-Vijnana

Hearing -->  
(Ears) →

Contemplating  
(Head – Jnana)

Applying ->  
(Heart - Vijnana)





# Jnana-Vijnana

1. Map -
2. Prescription
3. Recipe
4. Manual

# Two obstacles on the sp path

1. Desires – originate from the mind & entrap the karmis -
2. Doubts originate from the intelligence & entrap the jnanis

# Why apparent contradictions?

1. Scriptures originate in Experience / Vision
2. The infinite cannot be fully expressed with the concepts and the words of the finite world (concepts are mental tools & words are verbal tools)

Eg. Green is both blue & yellow – and is neither

Eg. Photon is a particle & a wave – and is neither

## 6.9: equal perception towards people

1. Suhrn – Close intimate wellwisher
2. Mitra – Formal friend
3. Ari – Enemy
4. Udasina – Neutral
5. Madhyastha – Mediator
6. Dvesha – Envious person
7. Bandhush – Brother
8. Sadhu – Virtuous
9. Papi – Vicious

# Sama-buddhi

Equal vision is for giving knowledge, not receiving knowledge

## 1. Discrimination vs Judgment

Discrimination – what is beneficial for me and for my service to Krishna

Judgment – labeling by placing oneself on a high moral pedestal

# *Ashtanga yoga*

**Physical aspect: Hatha yoga**

**Psychological aspect: Dhyana yoga**

# *Yoga & Bhakti*

**Bhaktivinoda T in Prema  
Pradipa:**

**Yoga is harmonizable with, but  
not essential to, bhakti**

# Five states in mind control

1. *Mudha* (deluded, as in sleep, laziness or dullness)
2. *Kshipta* (agitated, as in stress or mania)
3. *Vikshipta* (distracted, as in a lecture in a noisy environment),
4. *Ekagrata* (concentrated, as in a serious student revising an hour before the exam)
5. *Niroddha* (controlled, as in a devotee absorbed in samadhi, the trance of love)



# Fruits of Yama

Ahimsa: others give up their enmity to you.

Satyam: what we say will be endowed with power and will come true.

Asteya: true wealth shall come to you.

Brahmacaryam: one attains power.

Aparigraha: insight into the karmic cause of our present situation as well as the way our present actions will impact our future.

# State of focus: 6.19

Citta: Flame

Material desires: Wind

Steady focus of citta on atma:

Steady flame

# Cit vs Citta

**Cit:** Innate feature of the soul as a sat-cit-anand entity (pure, original consciousness)

**Citta:** Contaminated consciousness expressed in the material realm

# Fruits of Niyama

Shauca: detachment from the selfish, materialistic bond to one's own body as well as to the bodies of others.

Santosha: highest happiness is attained.

Tapa: impurities are removed and the perfection of the body and senses arises.

Svadhyaaya: connection with God.

Ishvara-Pranidhana: perfect samadhi.

# Samadhi

Samprajnata Samadhi:

Ekagrata (Mind focussed)

1. Savitarka S: on object

2. Savicara S: on thought

Asamprajnata S:

Nirodha (Mind stopped)

Two ways of dealing with emotions  
on the path of transcendence

Dhyana-yoga: Silence &  
stop all material  
emotions

Bhakti-yoga: Kindle  
spiritual emotions

Two ways of dealing with emotions  
on the path of transcendence

For analysis, emotions are obstacles.  
AT as Brahman is an analytical  
object

For aesthetics, emotions are  
essentials. AT as Bhagavan  
Krishna is an aesthetic object

Easier: emotions not repressed, but  
redirected

Life's greatest achievement: 6.23

Should take us beyond:

1. Hankering: 6.23ab
2. Lamenting: 6.23cd



'nirvinna-cetasa

Don't be distracted or  
dejected.

The mind may stray away,  
but let it not stay away

# Ultimate success of service

Not results at material level

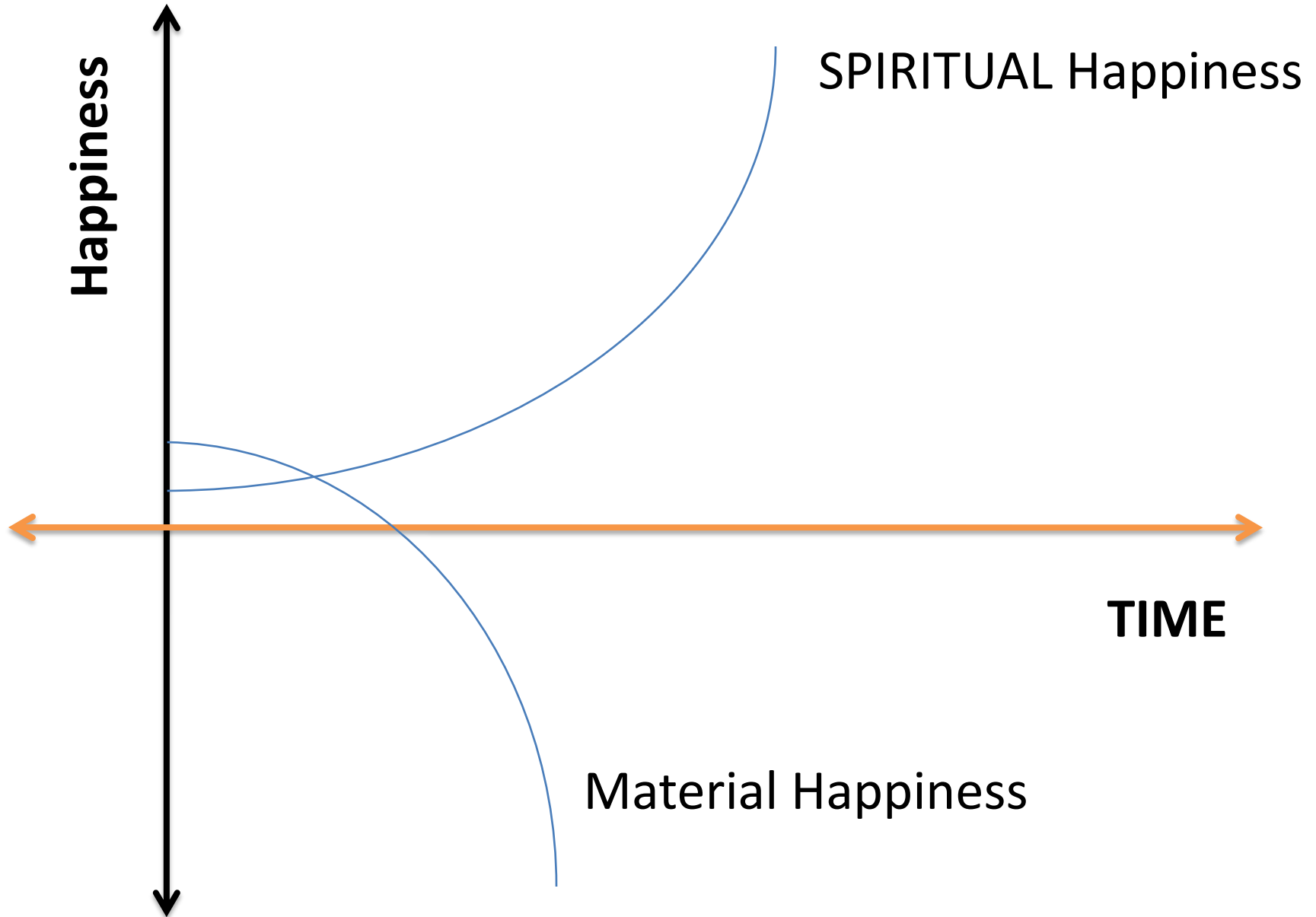
Not recognition or  
appreciation

But increase of our desire to  
serve

# 'nirvinna-cetasa

Enthusiasm	Patience	Faith	State
N	Y	N	Ignorance
Y	N	N	Passion
Y	Y	N	Goodness
Y	Y	Y	Transcendence

# HAPPINESS CURVES



# SPIRITUAL HAPPINESS (18.37)



# MATERIAL HAPPINESS (18.38)



P: Poison

N: Nectar

# The power of saying No Impulse



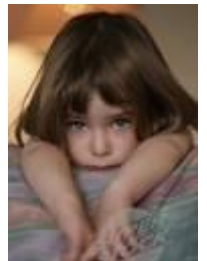
Henry David Thoreau

A man is rich in proportion to the number of things which he can afford to let alone

Grabbers



Resistors



# The power of saying NO



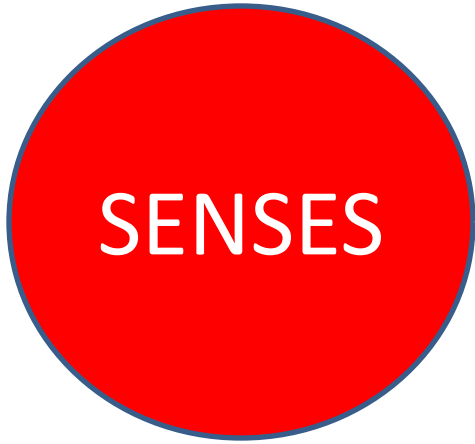
## Resistors

## Grabbers

- ◆ Less rattled and disorganized
- ◆ More able to pursue challenges
- ◆ More self-reliant & confident
- ◆ More trustworthy & dependable
- ◆ Capable of taking initiative
- ◆ Able to delay gratification in pursuit of goals

- ◆ Easily upset by frustrations
- ◆ Think “bad” or “unworthy”
- ◆ Stubborn and indecisive
- ◆ Mistrustful and resentful
- ◆ Leading to jealousy and envy
- ◆ Overreact to irritations
- ◆ Unable to put off gratification for a goal

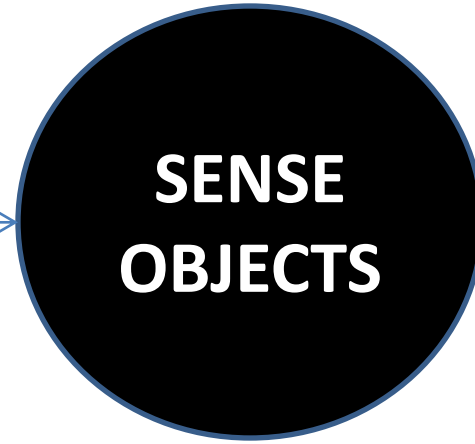
**TEMPORARY**



**Desire to enjoy**



**TEMPORARY**



**BG 5.22**

**ETERNAL**



**Desire to Serve**



**ETERNAL**



**BG 6.28**



# Progressive realization of the AT

27-28:	Brahman
29	Paramatma
30-31	Bhagavan
32	Vision towards all living beings

# Sama-darshanah

Darshana: direct sight or philosophical insight

Sama-darshanah can result from seeing soul or Supersoul or both

5.18: both visions are latent

6.29: primarily vision of Supersoul

Does 6.29 support Mayavada?

Mv's propositions are much more than oneness; that jiva, jagat and jagdisha are all products of illusions

# Krishna's role in Dhyana-yoga

6.14: mac-citto yukta asita mat-parah: Can be object (not goal) of meditation

6.15: mat-samstham adhigacchati: Attains my abode / attains my position (sp sky)

6.30: yo mam ...Culmination of dhyana-yoga: Unbreakable perception of himself (6.30ab) and relationship with himself (6.30cd)

# Pranashyati usages & meanings

2.63: falldown into mat existence

6.30: falling away from (losing connection with) Krishna

9.31: My Devotee will not fall away: fall away from devotion & Krishna

## Progression from 6.29-32

6.29: Sees all beings in the atma

6.30: Sees all beings in Me

6.31: “The all-pervading one= Me” seer is the yogi who is always situated in me

Prabhupada's purports = devotional ecstasies

That which gives us ecstasy,  
but that which gives Krishna  
ecstasy – to see the  
obstacles between him and  
the conditioned souls being  
removed

## Four describers of the mind in 6.34

Canchala: Childlike  
restlessness

Pramathi: Mad

Balavad: Strong

Drdham: Obstinate



# The mind is like a haunted house

The ghosts are our own  
misdirected desires and the  
samskaras created by them

Krishna is the ultimate  
exorcist – both externally  
and internally

## Doubts about ashtanga yoga's feasibility

6.33: Process is impractical

6.34: Mind is uncontrollable

6.35: Mind is controllable by practice & detachment

6.36: By right process, mind control and yoga (6.22 definition: freedom from misery) can be attained

## Doubts about ashtanga yoga's feasibility

In 6.35-36, Krishna doesn't endorse DY, but endorses the broad principles that underlie all yogic processes: abhyasa, vairagya and atma-samyama

8.14 sulabhah is the answer to Arjuna's 6.34: dushkara question

# Quantity and quality

Quantity forces quality when there is sincerity.

Commitment to quantity is itself an application of abhyasa and vairagya

The mind will become purified and materially de-energized: the frequency and the duration of the distractions will decrease.

During chanting the mind wanders – but around Krishna and slowly the orbit of wandering decreases till the mind becomes fixed on Krishna

# Preaching

If only encouragement without enlightenment, then it is just pep talk

If only enlightenment without encouragement, then it is too forbidding to be practical

Encouragement + Enlightenment = Empowerment

Does enj lead to realization?

Gradually, if done within  
the precincts of dharma.

Eg Pururava, Yayati

Never / rarely , if done wo  
dharma eg, Ravana, Hira..

Struggle for existence is  
minimized for transcendentalist

Shuci: It is unnecessary

Shrimat: it is  
inapplicable

## Two trajectories for deviated yogi

41: Attached to material enjoyment

42: Not sufficiently attached to Krishna



# **The art of living**

**Is to achieve a balance  
between the awkwardness  
of our body and the  
elegance of our soul**


# **Sraddhavan – 6.47, 12.2**

**Not referring to preliminary faith, but advanced faith in the (transcendence of the) personality of Krishna: Krishna is not a meditational tool to be transcended, he is the ultimate reality within transcendence (parat parah)**

# 3 types of Guidance

	Education	Restriction
<b>Authoritarian</b>	N	Y
Irresponsible	N	N
<b>Permissive</b>	Y	N
<b>Authoritative</b>	Y	Y

# Rise and fall in KC

- Akarma - Rapid elevation by KC
  - Karma - Gradual elevation by karma-kanda
  - Vikarma - Degradation due to vikarma
- 

# *Bhakti-yoga: the most complete yoga*

**BY including within itself union with God through:**

- 1. action (KY),**
- 2. introspection (JY), and**
- 3. meditation (DY),**

**For the body, intelligence, and mind all follow the heart.**

# Chp 6 Overview

1-9: From Aruruksha to Arudha stage

10-32: From practice to perfection in yoga

10-15: Realization of brahman

16-23: Realization of Paramatma

24-32: Realization of Bhagavan

33-37: Dealing with the mind, the main obstacle in yoga

38-45: If the mind deviates the yogi, what is his destination?

46-47: The topmost yogi fixes his mind on Krishna

# Chp 7 Overview

1-12: Know Krishna in full

1-3: Glory of knowledge about Krishna

4-7: Krishna is the source of everything mat and sp

8-12: Krishna pervades everything

13-25: Surrender to Krishna

13-14: Why surrender?

15: Those who don't surrender

16-19: Those who do surrender

20-25: Those who surrender to krishnetara

26-30: How the soul gets liberated by  
knowledge about Krishna

## 7.25 analysis

Yoga –Maya: just one energy  
from Krishna's perspective

Apparent implication that  
Krishna is covered



# 7.25 & 7.13 comparison

Chain of command that causes delusion:

1. Krishna
2. Maya:
3. Three modes
4. Mind
5. Conditioned soul

Functionally, mind == Maya

Ontologically, mind – is a subtle element, a computer program; Maya – conscious person acting as Krishna's agent

# God's defining attributes

Omniscience: 7.26; 4.5

Omnipresence: 11 chp –  
Universal Form

Omnipotence: 10 chp

Does God's omniscience take away our free will?

God's knowledge of the future  
is like our knowledge of  
the past: information  
without intervention

More imp than knowledge is  
the reciprocation of love

# 7.24 interpretation

Tatparya linga applied to Gita:

Upakrama (Start): Setting & 2.12

Upasamhara (End): 18.64-66, 18.73

Abhyasa (Repetition): 2.61, 3.30, 4.5-15 (9); 4.35; 5.29; 6.14-15; 6.30-31, 6.47; 7.1, 7.7, 7.14, 7.26, 7.30; 8.14; 9.11-12; 10.8, 10.12, 10.42; 11.53-54; 12.1-7; 13.11; 14.26-27; 15.16-18, 15.19; 16.18-19; 17.6-7; 18.54-55

Apurvata (Uniqueness): Krishna's repeated self-declaration of his supremacy: True or False

Consistent and insistent message of Gita is personalistic

# Mayavadi idea

0. Nirguna Brahma = Bhagavan

+ Mg -> Jagadisha (Saguna Brahma)

+ Mp -> Jiva

+ Mi -> Jagat

# How different people perceive the world

Enjoyment / Romanticize:  
karmis

Entanglement / Demonize:  
Jnanis

Engagement / Utilize: Bhaktas

# Flow within 7.1

1. Shrnu
2. Jnasyasi samagram
3. Asamshayam
4. Ashrayah
5. Yogam yunjan
6. Asakta-manah

## 7.2

1. Phenomena: Object as perceived by our senses – disconnected from Krishna
2. Numena: Object as per its inherent property independent of our sense perception - connected with Krishna (7.7-11)



## 7.2

1. Jnanam: Aishvarya Jnana –  
Chp 7 & 8
2. Vijnana: Madhurya Jnana  
– Chp 9
3. Both together – Chp 10-12

# Progression

1. Gita: God's identity
2. Bhag: God's activity
3. CC: God's mentality

# How is Gita complete

Complete Principles are given; Complete details can never be given

Tattva-Traya: jagad, jiva jagadisha (Matter, Spirit, Controller: MSC)

# Reference to soul

Gita: Clear, ontological  
entity

Abrahamic text:

Metaphorical reference to  
our non-material essence

3 glories of the knowledge Krishna is giving

7.1: Exaltedness of the destination

7.2: Breadth of the knowledge

7.3: Rarity of acquisition

## 3 glories of the knowledge Krishna is giving

7.3a: manushyanam sahareshu:

Materialists

7.3b: kashchid yatati...: Transcendentalists

7.3d: kaschin mam vetti.. Devotees

# Difficulties in different paths

JY: Intellectually difficult

AY: Physically difficult

All other paths inflate the ego

BY: Difficult for the ego

BY deflates the ego

Bhakti is difficult (eg. climbing a mountain),  
but not complex (eg. finding the way in a  
maze)

# Theories of matter

Elemental : Phenomenological properties

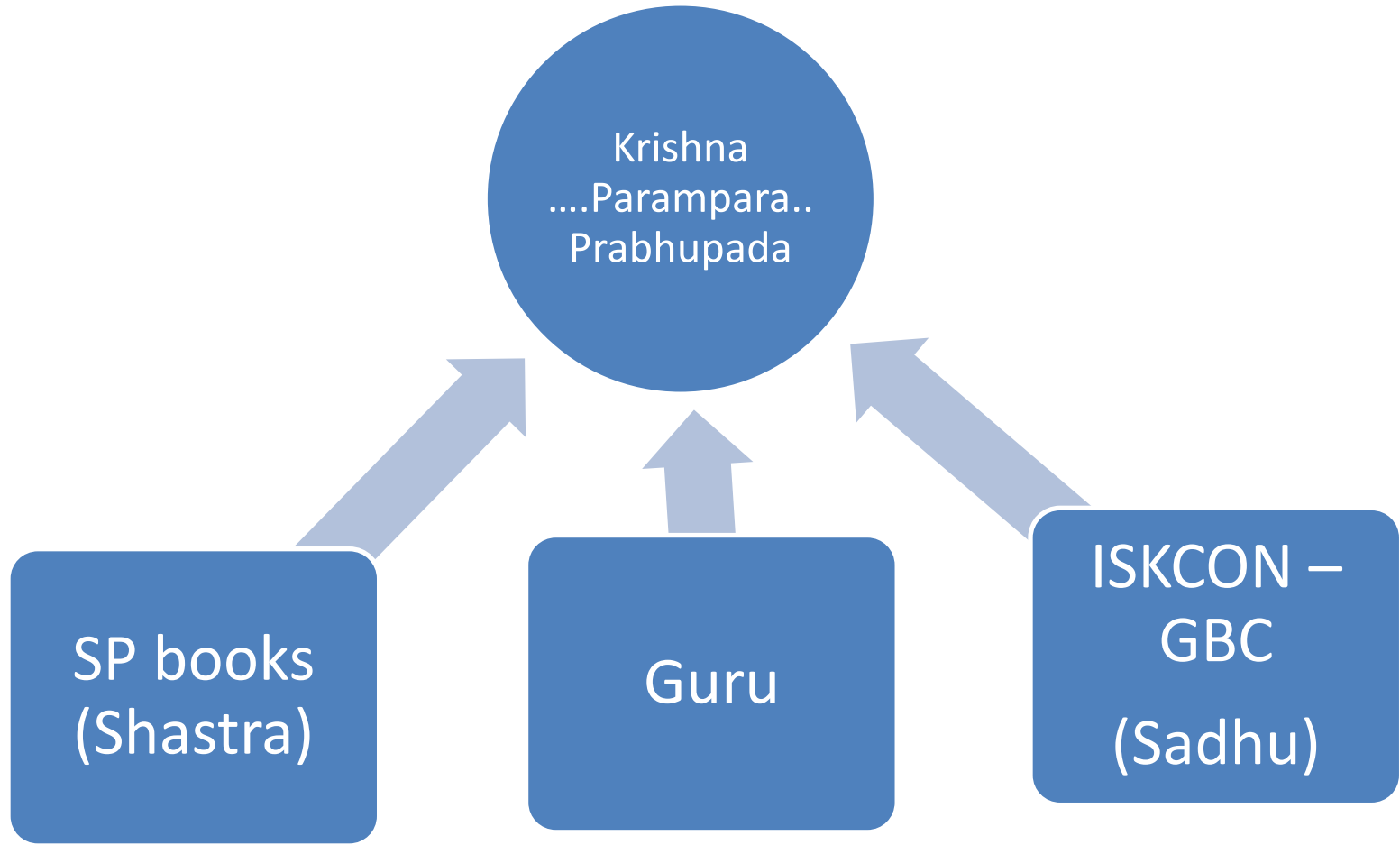
Atomic : Physical properties



# Theories of matter

Element	Sense object
Ether (kham / akasha)	Sound
Air	Touch
Fire	Form
Water	Taste
Earth	Fragrance

# Flow within 7.1



# 7 types of dev

7.16: 3 types of sakama d

7.17-19: Jnana-mishra d

7.28: Moksha-kami bhakta (JM  
or YM)

8.12: Yoga-mishra bhakta

7.1,8.14: Kevala bhakta

# Relationship of Krishna with the world

7.7ab: Transcendence

7.7cd: Immanence

# Taste of water

Makes all other tastes accessible to us

Gives tastes to all the objects that we  
consider tasty

# Ability in man

Capacity to endeavor (for spiritual advancement)

# Krishna's self-identification with matter

Chp 7: Essence of everything

Chp 10: Best of everything

Chp 15: Maintainer of everything

# Krishna's self-identification with matter

Balance profit, pleasure and religion: MB



# How mohitam nabhijanati?

Avaranatmika: Covers our true identity

Prakshematmika: Gives us a sense of false identity

# Naradhama: No interest in spirituality?

1. For patient , treatment is not a matter of interest, but of necessity
2. To offer oneself to Krishna when one becomes good-for-nothing is a very non-devotional attitude
3. We are suspended between the unknowable and the unavoidable

Mayayapahrita: Have knowledge but are deluded about the essence and purpose of knowledge

Our criticism is not of science, but of materialism appropriating science to promote its own ideology.

Whether anything exists beyond matter or not is not a scientific question, but a philosophical question

Eager to push forward their theories, but unwilling to accept its natural consequences

# Those who surrencder

Arto: Gajendra

Jijnasur: Shaunakadi rishis

Artharathi: Dhruva M

Jnani: Kumaras

# Alpa-medhasa

Settle for something much lesser than the best: something temporary instead of eternal

Eg. choosing eng college with degree valid for few years

Demigod's blessings; their planets; their worshipers & demigods themselves – all are temporary

# Various transcendentalists

Kevala bhaktas: GV with prema

Pradhani-bhuta b (Bhakti >50%):

Vaikuntha in shanta-rati

Guni-bhuta bhakti (Bhakti <50%):

Brahmajyoti

Jnana Y/Dhyana Y/Karma Y: Brahmajyoti  
after they add bhakti in their sadhana

# Chp 8 Overview

1-4: Krishna's answers Arjuna's first 6 questions

5-8: Remembrance of Krishna at death – ans to 7<sup>th</sup> question

9-13: Remembrance by yoga-mishra bhakti

14-15- Remembrance by shuddha-bhakti

16-22: Remembrance by comparing natures of mat and sp worlds

23-28: Remembrance by bhakti-yoga is easier than by ashtanga yoga

# Chp 8 Overview

Understanding occurs  
when we connect:

objects (external)

Words (linking)

Concepts (internal)



# Multivalence

One word  $\leftrightarrow$  Many  
concepts eg. 6.5

One word  $\leftrightarrow$  many objects

One concept  $\leftrightarrow$  many  
words

# Three coverings of the soul

Psychophysical: body &  
mind – adhyatma

Social: other living beings -  
adhibhuta

Environmental: higher  
beings - adhidaiva

# What is brahma in 7.3?

Aksharam paramam:

If paramam comes from para, then it means transcendental. Then brahma = transcendental indestructible (soul)

If paramam refers to supreme, then it means transcendental supreme being: God

# Soul vs living entity

Living entity = soul +  
bodily coverings

# What is bhakti yoga?

It is a scientific process  
to transfer our  
desires from matter  
to Krishna

# The steps to self-realization

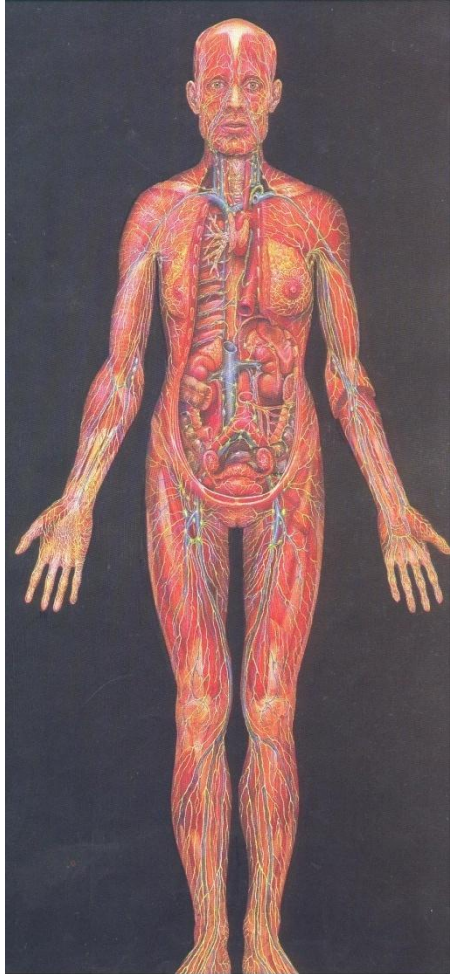
We need to think about our thoughts before we can think about the thinker of those thoughts; become conscious of the subtle body before we become conscious of the soul

# Effects of different thoughts

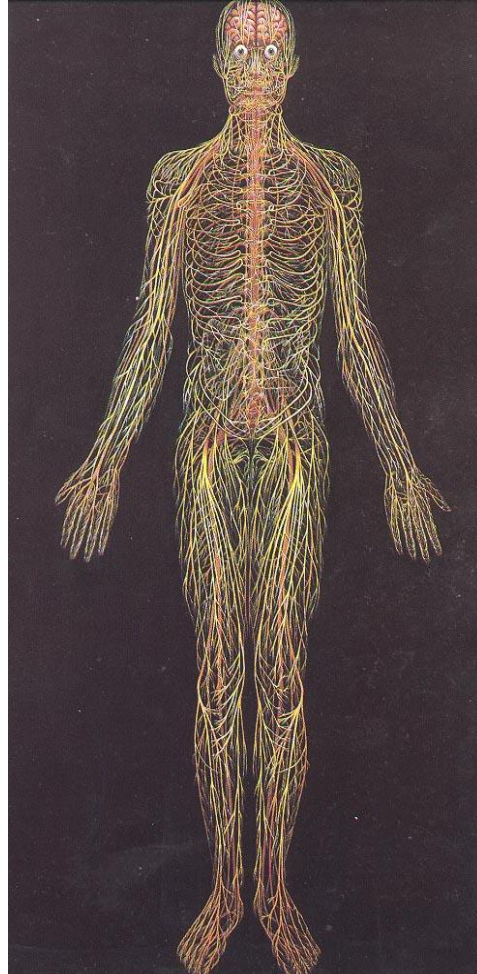
Worldly thoughts are  
impoverishing

Krishna-thoughts are  
enriching

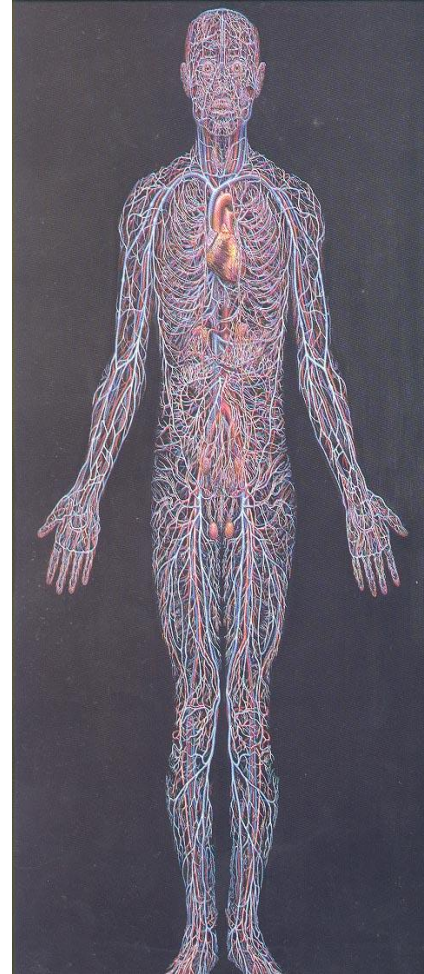
# The Human Body



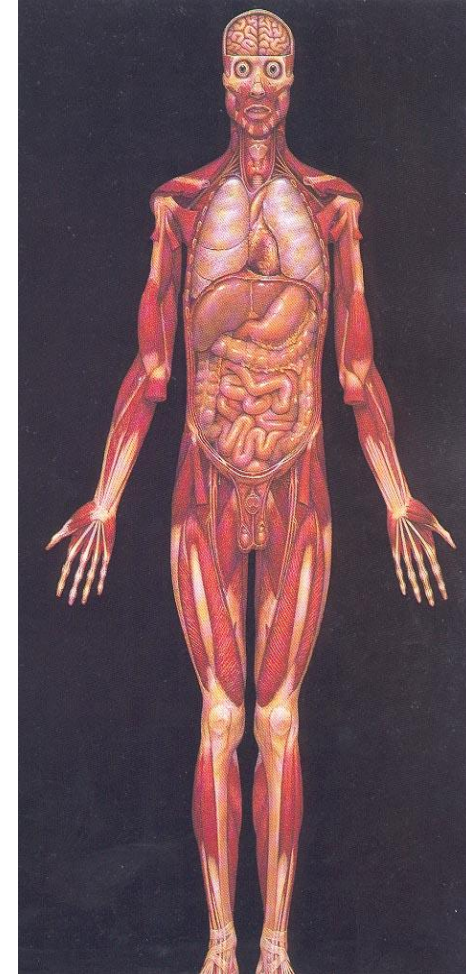
**Lymphatic**



**Nervous**



**Cardiovascular**

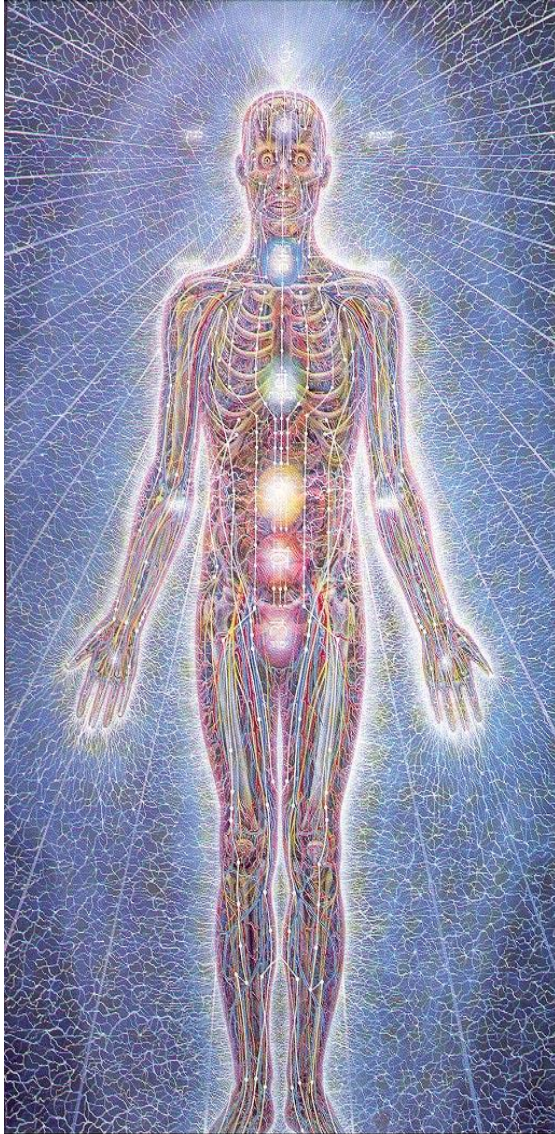


**Viscera**

Pictures from Alex Grey



# Human Energy Fields





**Satyaloka**  
(Sahasrara Chakra)



**Tapoloka**  
(Ajna Chakra)



**Janaloka**  
(Vishudha Chakra)



**Maharloka**  
(Anahata Chakra)



**Svargaloka**  
(Manipura Chakra)



Sumeru

**Bhuvanaroka & Antariksa**  
(Svadhishthana Chakra)



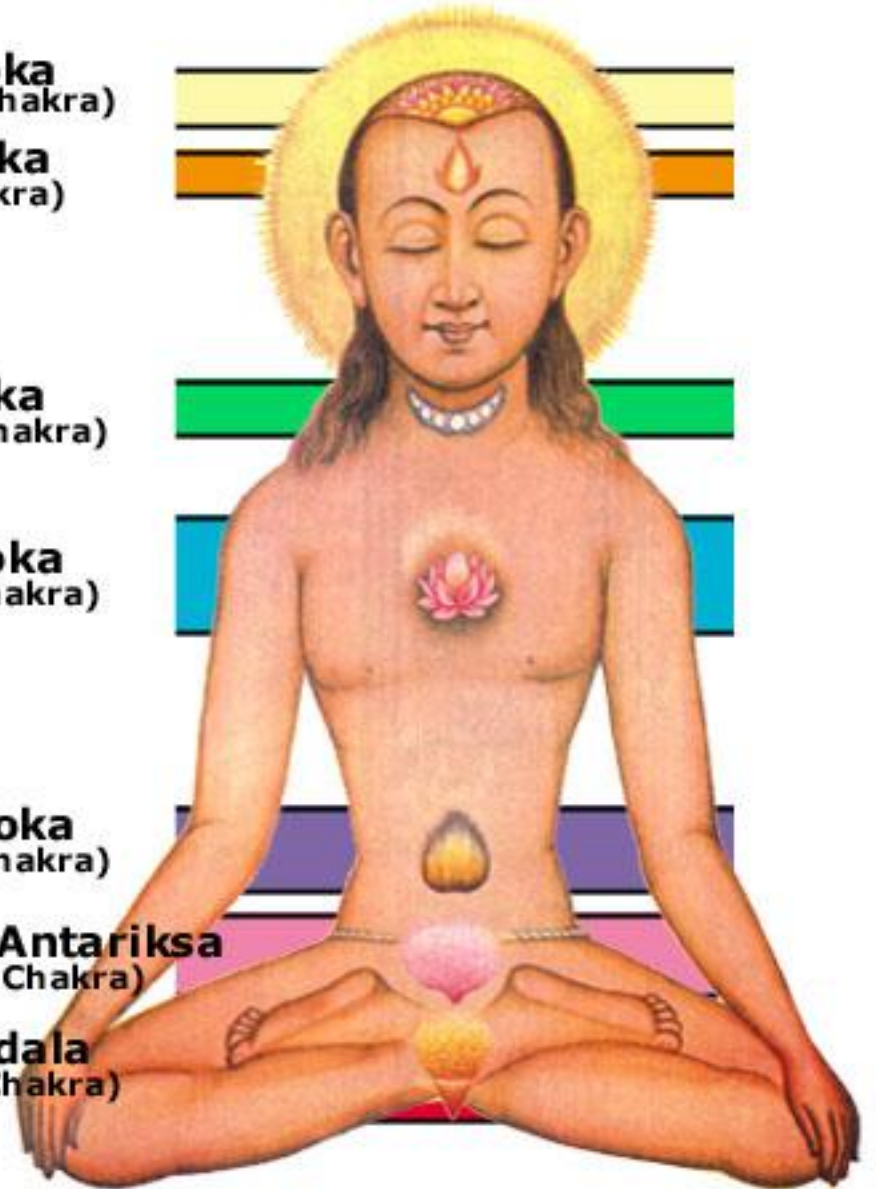
**Bhumandala**  
(Muladhara Chakra)



Ananta Sesa



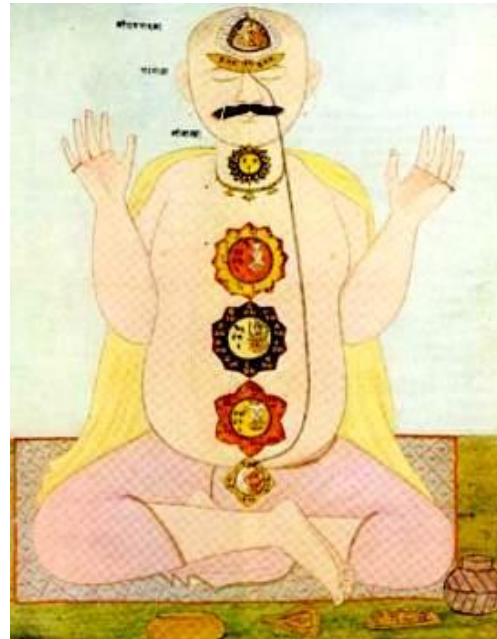
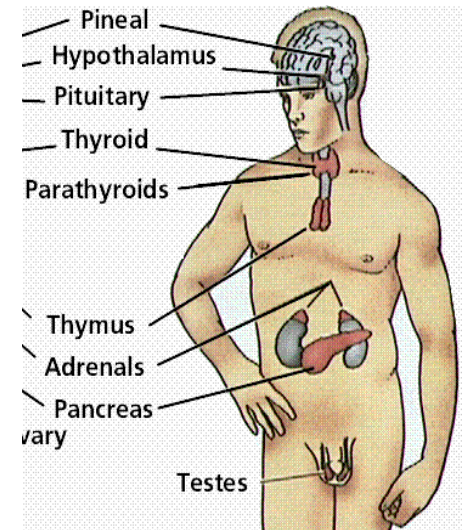
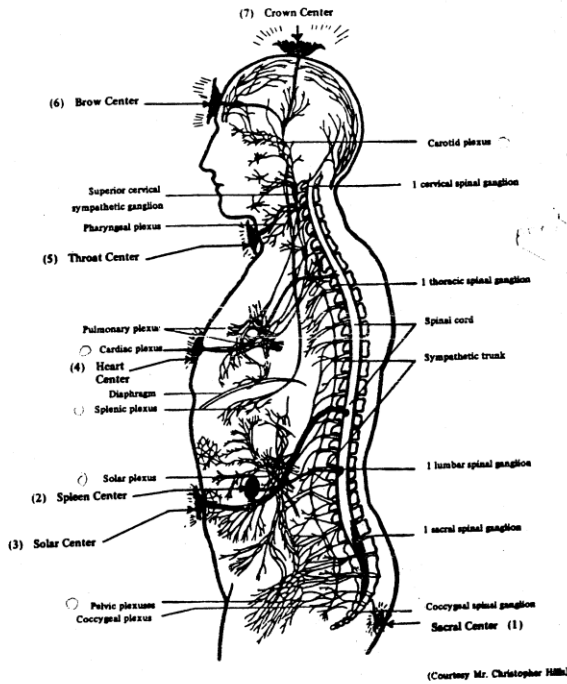
Garbhodaka Ocean



# The Human Chakra System

## SEVEN MAJOR CHAKRAS

THE CHAKRAS AND THE NERVOUS SYSTEM



As in Vedic Scriptures



# Chakras correlation with metabolism

<b>Sahasra</b>	<b>Hypothalamus / Pituitary</b>	<b>Control hormones: ACTH, TSH, FSH, LH &amp; PRL, STH</b>
<b>Ajna</b>	<b>Pituitary</b>	<b>Serotonin, Melatonin</b>
<b>Vishuddha</b>	<b>Thyroid/Parathyroid</b>	<b>Various</b>
<b>Anahata</b>	<b>Thymus</b>	<b>Growth Hormone, Thymosines,</b>
<b>Manipura</b>	<b>GIES, Pancreas</b>	<b>Insulin, Somatostatin</b>
<b>Swadhisthana</b>	<b>Gonads</b>	<b>Testosterone, Estrogen</b>
<b>Muladhara</b>	<b>Adrenal Glands</b>	<b>Adrenaline, Epinephrine</b>

# Yoga Ladder

Karma kanda: 2.31-2.38; 3.10-16

Karma yoga > Karma kanda: 2.40-2.53

Karma yoga: 3.17-35; 4.19-24; 5.7-12

Karma yoga > Jnana yoga: 3.1-9; 5.1-7

Dhyana yoga: 6.10-32

Dhyana yoga > karma yoga, jnana yoga: 6.46

Bhakti yoga: 7.1; 9.26-34

Bhakti yoga>>Karma kanda: 9.20-28

Bhakti yoga>>Karma yoga: 3.9; 3.30; 5.29

Bhakti yoga >>Jnana yoga: 7.19

Bhakti yoga >>Dhyana yoga: 6.30; 6.47

# Yoga Ladder

Karma kanda: 2.31-2.38; 3.10-16

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Karma yoga: 3.17-35; 4.19-24; 5.7-12

Karma yoga > Jnana yoga: 3.1-9; 5.1-7

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Dhyana yoga > karma yoga, jnana yoga: 6.46

Bhakti yoga: 7.1; 9.26-34

Bhakti yoga>>Karma kanda: 9.20-28

Bhakti yoga>>Karma yoga: 3.9; 3.30; 5.29

Bhakti yoga >>Jnana yoga: 7.19

Bhakti yoga >>Dhyana yoga: 6.30; 6.47

# Characteristics of dev ser

Uninterrupted

Undistracted

Unmotivated

# Linking the Supreme with Krishna

Parama gati = Krishna's abode – 8.21

By Bhakti you will attain me – 8.14-15

My abode is the supreme abode – 8.21

By bhakti one attains the supreme person: 8.22

So, Parama purusha = Krishna...almost  
there

Parama purusha = Krishna– 15.17-18



# Multivalence of avyakta

In 8.18-20: avyakata – unmanifested matter

In 8.21: avyakta – spirit that is not  
manifest to the material vision

# Chp 9 Overview

1-3: Developing kevala bhakti by knowledge about Krishna

4-10: Krishna's inconceivable relationship with the material world

11-19: Those who understand Krishna in various ways

11-12: Impersonalists mistake Krishna's body to be material

13-14: Kevala bhaktas

15: 3 typesa – ahangrahopasana, pratikopasana, vishvarupa-upasana

.16-19: vishvarupa-upasana

20-28: Kevala bhakti is far superior to demigod worship

29-34: Kevala bhakti elevates even the most fallen;

# Chps 7 & 9 Parallels

Glory of the knowledge

Nature of Krishna

Krishna's relationship with the  
phenomenal world

Difference between devotees and non-  
devotees

Chp 9: Deeper understanding of all

# 7.1 How Gita is guhyatama

For the envious

- The unity of the Gita's message
- The centrality and glory of Krishna's position

Will be incomprehensible

## 9.1 What is guhyatama about chp 9?

- Chp 2-3: K about soul - guhya
- Chp 7-8: K about dev ser - guhyatara
- Chp 9: K about pure dev ser - guhyatama

## 9.2 raja-vidya

- King of all knowledge
- Knowledge of the kings (rajanam vidya) – 4.1-2
- Brahmanas – ideas
- Kshatriyas – people
- Vaishyas – money / animals
- Shudras – Things

## 9.3 Shraddha enables us to overcome

- Bored: Krishna is not interesting
- Distracted: Other things are interesting
- Demoralized: I can't do this

## 9.3 Shraddha

- Svabhaviki – Previous lives
- Balena-utpadita -  
Association



## 9.4 – 9.5 contradiction?

- 9.4c – mat sthani.. –  
Paramatma (bhuta bhrn)
- 9.5a – na ca mat –  
Bhagavan (na ca bhuta  
stho)

## 9.5 mamatma?

- Soul – literal and figurative meaning
- VCT – Rahu's head = Rahu's full personhood. Sim  
Krishna's soul = Krishna's full personhood

## 9.6 Freedom within restriction

Sky limits not the movement of the air, but the area of the movement of the air

Soul has unlimited freedom within a limited framework

## 9.4-10 Rel with mw

4-6: rel with souls

7-10: rel with material energy

## 9.4-10 Rel with mw

4-6: rel with souls

7-10: rel with material energy

## 9.2 pratyakshavagamam

- Verification by experience
- Eg. Mitigation of hunger by eating

Eating	Practicing dev ser
<b>Tushti (Satisfaction)</b>	Bhakti (inner satisfaction)
Pushti (Strength)	Pareshanubhava (Experience of God – strength of conviction)
Kshut-apayo (End of hunger)	Viraktir anyatra (end of hankering)

# 9.3 Shraddha

W – weak, S – Strength

	Faith	Knowledge
<b>Kanishtha</b>	W	W
Madhyama	S – Value of association	W
Uttama	S	S – how to connect everyone with Krishna

# 9.2 pavitram

Kriyaman

Sanchita

Aprarabdha



Prarabdha



# The Four Causes of Creation

- **Material cause:** The substance from which something is created (*causa materialis / upadana karana*) eg. Marble, concrete etc
- **Formal cause:** The shape that the creation is given is the formal cause (*causa formalis*). Eg. Temple architectural plan
- **Efficient cause:** That which initiates the creation is the efficient cause (*causa efficiens / nimitta karana*). Eg. Skilled construction crew
- **Final cause:** The purpose for which it is created (*causa finalis*). Eg. Worship

# Krishna as the four causes (SB 6.9.42)

- **Material cause: As *upadana*, He is the giver of the ingredients of creation.**
- **Formal cause: As *sva-rupena pradhana-rupena*, all material forms emanate from His eternal personal spiritual form.**
- **Efficient cause: As *nimittayamana*, He is the efficient cause; his glance initiates the creation.**
- **Final cause: As *artha-vishesha*, He manifests the special necessity or purpose of every living entity.**

# 9.11

1. Jananti – Knowledge -> Liberation (4.9)
  2. Ajananti: Ignorance
  3. Avajananti: Misunderstanding
- 2 -> Continued mat existence
- 3 -> Increased bondage (9.12)

# 9.11

Manushim tanum ashritam param bhavam?

Param bhava (trans nature – entire spiritual existence) is ashrita (sheltered) in the manushim tanum (humanlike form of Krishna)

## 9.12 - VCT

Moghasha – apparent devotees who desire the spiritual world eg. Ramdas Vishwas

Mogha-karmano – karma-kandis who desire svarga

Mogha-jnanah – jnanis who desire moksha

# 9.12

A,b – no positive result

C,d – big negative result

## 9.13-14

9.13 – Int characteristics of a devotee

9.14 – Ext characteristics of a devotee

## 9.13 – Daivi Prakrti

- *Bhakti* proper is constituted of the ingress of Krishna's divine *cakti* (*svarupashakti*) in the heart of the individual soul. Rupa Goswami has explained this with the words *suddha-sattva-visesatma prema-suryamsha-samya-bhak* (Brs. 1.3.1).



## 9.14 – Drdha vratah

*Mat world:*

- 1. Sadhakas – overcome their conditionings*
- 2. Siddhas – overcome mat circumstances*

*Sp world:*

- 1. Siddhas – out of love, wanting to do maximum service eg. Radharani cooking on 100 stoves*

## 9.15 – Jnana yajna

1. Vishvarupa upasana (vishvato mukham) – mat meditational tool to reach the Absolute Truth
2. Pratika upasana (prthaktvena bahudha) – demigods as symbols of brahman
3. Ahangropasana (ekatvena) – not mayavadis because they don't offend Krishna's form

# Diff perspectives

1. Phil perspective – Mayavadis > Karmis
2. Dev perspective – Karmis > Mayavadis

Values > Value judgments

## 9.16

***Kratu*** means sacrifices mentioned in the *sruti* like the *agnistoma*.

***Yajna*** refers to sacrifices mentioned in the *smritis* like *vaishvadeva-homa*.

***Aushadham*** refers to food made from herbs.

**Svadha:** Offering to the ancestors eg. shraadh

**Iyam:** Ghee

**Hutam:** Oblation

How Krishna's position is  
revealed progressively in the Gita – more explicitly and emphatically

***4.24 – brahma; 9.16 – aham***

***Brahma = me / Krishna***

***7.19 – vasudeva sarvam iti; 9.14 – mam –  
bhutadim avyayam***

***Absolute Truth is Vasudeva = AT is me / Krishna***

***8.17-19 – Universe is created and destroyed***

***9.7-9 – all this happens under my control***

**Universal Controller is Krishna**

How Krishna's position is  
revealed progressively in the Gita – more explicitly and emphatically

***7.20-7.23 – Krishna worship >> Demigod  
worship***

***9.20-9.28 – Demigod worships is also  
ultimately meant for me, but my direct  
worship is much better***

# Semantic subtleties

Transcendental – sp world

Celestial - heaven

Terrestrial - earth

Subterranean – hell

Divya – connected with a higher reality

4.9 – divya – transcendental / divine

9.20 – divyan – celestial

# Flow from 20 to 24

20 – Demigod worshipers also worship me

21 – Dgw fall down and lose whatever they have gained

22 – Those who worship me undistractedly never lose anything

Q: Why this difference when dgw are also worshiping you?

23 – Dgw worship me but in an unauthorized way  
(What is unauthorized?)

24 – They don't know me as the supreme yajna bhotka and prabhu

25 – Different worshipers will get different destinations



## Changing historical attitudes towards demigod worship among devotees

Mahabharata – Ok, because karma kanda focus of the book eg. Drupada worships Shiva, Arjuna worships Devi

Ramanujacharya- No, it's unchastity eg. Ramanuja fasts in Kurma temple thinking it to be shiva temple

LCM – OK, if understand them as devotees eg. Composing Sivastakam and visiting Shiva temples

SP – No, it will be confusing.

# Proper nouns and common nouns

Shiva is both a proper noun (referring to the person Shiva) and a common noun (referring to the quality of auspiciousness).

As a common noun, Shiva can refer to the quality of Vishnu, who is *sarva-namavan*

So if “Shiva” is chanted as a proper noun, it will take us to shiva-loka.

But if “Shiva” is chanted as a common noun referring to Vishnu’s qualities, then it is a part of bhakti yoga that will take us BTG

# Names & conceptions

Right name, right conception – BTG

Right name, wrong conception – eg. Ramdas Bishvas (BT – pratimbimba namabhasa)

“Wrong” name, right conception – Spiritual advancement (eg. “wrong” names = Non- Vedic names in vernacular languages)

Wrong name, wrong conception – moghasha mogha-.... (9.12)

# Conceptions of demigod worshipers

1. Demigod is the Absolute Truth – pasandi
2. Demigod is one among many gods with no one as supreme – Hindu karma kandi idea
3. Demigod is a symbol of brahman – 9.15
4. Demigod is a representative and devotee of Krishna – Gopis – Katyayani

## 9.25 - Does all worship go to Krishna?

Yes, but all worshipers don't go to Krishna, as stated in 9.25

A – goodness

B – passion

C – ignorance

D – transcendence

9.19

***For those who remember me, I am  
immortality***

***For those who forget me, I am death***

## 9.27: Karma-Jnana-Mishra- Pradhani Bhuta Bhakti

Not sakama bhakti, because no material desires

Not KY because all activities are offered, not just the scripturally prescribed ones

Not JY because abundant appreciation of the Lord's personal features is present

Not Kevala bhakti because the actions are offered after performance, not before. *iti puṁsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā kriyeta bhāgavaty*: this *bhakti* of nine types after being offered to the Lord should then be performed for the Lord. (SB 7.5.24)

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## 9.27: Karma-Jnana-Mishra- Pradhani Bhuta Bhakti

Pradhani bhuta bhakti: Mixture of bhakti and other processes with bhakti > 50 %

Karma mishra radhani bhuta bhakti: Mixture of bhakti and other processes with bhakti > 50 %, other part is karma

# Glories of bhakti (Chp 9):

1. Destination: Gives eternal result (9.22)
2. Possession: Doesn't need fancy material assets (9.26)
3. Devotional Qualification: Can be performed even by those who are not pure-hearted (9.27-28)
4. Deviation: Can redeem even if the performer sins (9.30-31) – Occasional / incidental faults
5. Material qualification: Can uplift (higher than what karma-marga elevates) those who are not qualified even for karma-marga (9.32) - Inherent faults

## 9.29 – Krishna is impartially partial

Partial to devotees

Impartially allows everyone to become his devotees

A,b – Supersoul (9.9 *udasina vad-asinam*)

C,d – Bhagavan

## 9.30 – Liberal commentary - VCT

Why is dev considered saintly?

1. Ananya bhak → repent →  
dharmatma

IF he doesn't become dharmatma, still

2. Na me bhaktah pranashyati eg. Ajamila

Sinful inclination is never eternal

Devotional inclination is always eternal

## 9.30 – Conservative commentary

Why is dev considered saintly?

1. SS: Ananya bhak: doesn't go to any other deity or any other process
2. JG: Hypothetical glorification to highlight a particular glory eg. Srivas Thakur, yatra gayanti...

Antinomianism: Devotion frees one from moral behavior. Wrong.

## 9.30 – Rasika commentary

BT – BV's commentary – Gita Bhushana –  
Vidvat Ranjana

BT - VCT's commentary – Sarartha Varshini  
– Rasika Ranjana

9.30a: su-durachara - level 0 – Rasa-lila

9.30b: Ananya-bhak - level 2 – 18.66

9.31a: Dharmatma - level 1

# Chp 10 Overview

1-7: No one knows Krishna as he is the source of all

8-11: Chatur Shloki Gita (Krishna can be known only through bhakti by his grace)

12-18: Arjuna accepts Krishna's glories and desires to hear more

19-42: How to know Krishna thru his vibhutis

# Why is knowledge about Krishna valuable?

10.3 – It makes one free from all sin

10.7 – It makes one fully devoted to Krishna

Both these benefits together are mentioned in  
4.9

Aja can be Brahma also, but only Krishna is  
anadi

Anadi can be the soul also, but only Krishna is  
loka maheshvaram



# 10.8

Prabhavo – emanates – I am the source of  
Vishnu also

Pravartate – operates: laws of science, laws of  
karma, methods of sadhana

Bhava – Nature / existence & emotion

At the highest level, our emotion is our  
existence (8.6 - tad bhava-bhavitah)

# Flow of chatur shloki

10.8 – those who know I am the source of everything become enlightened (budha) and devoted to me wholeheartedly (bhava samanvitah)

10.9 – how they become devoted to me

10.10-11 – how they become budha

10 – give buddhi-yoga

11 – how Krishna gives buddhi

# Flow of chatur shloki

10.8 – Sambandha, abhidheya, prayojana

10.9 – Abhidheya, prayojana

10.10-11 – Abhidheya

# 10.9

Mac –citta – mind

Mad-gata prana – life itself / body

Bodhayatah .....- speech

Tushyanti – satisfied with current level of  
advancement

Ramanti – Delighted – madhurya rasa about  
what is going to come in the future

# Symbiotic Rel bet knowledge and devotion

10.8 – Knowledge -> devotion

10.10-11 – Devotion -> Knowledge

Bhakti is independent of jnana-yoga, but it also incorporates jnana within itself

Jnana of impersonal brahman is pratikula to bhakti

But jnana of bhagavan is anukula to bhakti

# How can we know the Gita's meaning?

1. Check the Gita's message itself - 18.66
2. Check the understanding of the original student – 10.12-14
3. Check the actions of the original student – 18.72, look at Mahabharata

# Imp of 18.66

If contradictory stmts are present in a conversation or a book, how to resolve?

1. Normal logic: Later stmt >> Earlier stmt
2. Irrefutable logic: Later stmt rejects the earlier stmt. This is what 18.66 does

# Bhavan – Respectful 2<sup>nd</sup> person address

2.7 – tvam

10.12 – bhavan, Also in 11.31

Purusha is highly personalist word

As object, it refers to male (contrasted with stri)

As concept, it refers to enjoyer (contrasted with prakrti)



# 10.14 - Complete acceptance?

I accept it as true

I may not understand it

I may not be apply it

# Context of Vibhuti yoga

Vedanta – radical differentiation  
between matter & spirit

Bhagavat viddhi – Sound is the way  
from matter to spirit

Tantra viddhi – Matter itself can be  
used as a way to spirit

Right- hand – Deity worship  
(Pancharatra)

# Context of Vibhuti yoga

Tantra viddhi – Matter itself can be used as a way to spirit

Right- hand – Deity worship  
(Pancharatra) – sattvika

Left- hand – Tantra – tamasic

# Context of Vibhuti yoga

1. Extraordinary material manifestations reflect spark of Krishna's glory (10.41)
2. Such manifestations naturally attract our attention and so can be used as impetuses to remember Krishna
3. Purpose is to focus on Krishna, not the specific manifestation

# Chp 11 Overview

1-4: Arjuna's request

5-8: Krishna's description of the universal form

9-14: Sanjaya's description of the UF

15-31: Arjuna's description of the UF

32-34: Krishna's inst: become my instru

35-46: Arjuna's prayers

47-55: Pure devotion alone grants all visions –  
whether of UF or of two-handed form

# Overview of Arjuna's self-described vision of the Universal Form (15-31)

15-20: Vision of the universe

20-23: Effect on the universe

23-25: Effect on Arjuna

26-30: Vision of the battlefield

31: Arjuna's Question

# **36-46: Overview of Arjuna's prayers**

36-38: Glorification

39-40: Obeisances

41-44: Apology

45-46: Request

# Chp 12 Overview

1-7: Worship of personal form >  
Impersonal brahman

8-12: Progressive stages of bhakti

13-20: Qualities that endear one  
to Krishna



# Analysis of 12.8-11 Hierarchy

## I. Internal Bhakti:

1. Smarana-atmika: Meditating on Krishna with mind (12.8)
2. Manana-atmika: Contemplating on Krishna with intelligence (12.8)
3. Abhyasa-rupa: Endeavoring to fix mind on Krishna (12.9)

## II. External bhakti:

4. Mad-artha karma: Serving Krishna with external senses even if mind is not on him (12.10)

## III. Nishkama karma yoga offered to Krishna (12.11)

# VCT's solution to the 12.12 puzzle

1. Abhyasa (12.9) < Jnana (Manana-atmika 12.8)
2. Jnana < Dhyana (Smarana-atmika 12.8)
3. Dhyana = Bhava-bhakti
4. Bhava-bhakti ---> No desire for bhukti & mukti
5. No desire = Karma-phala-tyaga
6. Tyaga → Shanti

Summary:

Abhyasa < Jnana < Dhyana ---> Tyaga ---> Shanti

# BV's solution to 12.12 puzzle:

BV: *shreyo* & *vishishyate* mean “easier to perform for the unqualified (represented by <).”

KY (12.11) < Dhyana (Meditation) < Jnana (Realized Self-knowledge) < Abhyasa (Practice of rem Krishna - 12.9)

1. Abhyasa (Sadhana bhakti)
2. Jnana
3. Dhyana
4. Karma-yoga

Thus this verse refers to the yoga ladder of Chps 1-6 which eventually leads to bhakti

# SP's solution to the 12.12 puzzle

12.12 refers back not to 12.11, but 12.10

12.10 – KY offered to Krishna

12.12 – Dhyana (AY)

12.12 – Jnana (JY)

12.11- Abhyasa (NKY)

# Chp 13 Overview

1: Arjuna's 6 questions

2-7: Kshetra & Kshetra-jna (Ans to 3<sup>rd</sup> and 4<sup>th</sup> questions)

8-12: Jnana (Ans to 5<sup>th</sup> question)

13-19: Jneya (Ans to 6<sup>th</sup> question)

20-26: Prakrti & Purusha (Ans to 1<sup>st</sup> and 2<sup>nd</sup> questions)

27-35: Jnana-chakshu

# Two ways of knowledge

Cit: original cons of the soul –  
part of sat-cit-anand

Citta: cons routed in the  
material world

# Two ways of knowledge

Vyashthi: From individual to  
Universal

Samashthi: From universal to  
individual

5 koshas: Objective levels of God's energy &  
Subjective levels of individual realization

Anna-maya

Prana-maya

Jnana-maya – Subtle body

Vijnana-maya – atma

Ananda-maya – Bhagavan &  
bhakti



# Modes of understanding ourselves and the world around us

Look

outwards, - materialism –  
pratyaksha

Inwards – psychology - anumana  
upwards - spirituality based on  
revelation –shabda

## 13.4 explained later

- (1) how the body is constituted (text 6);**
- (2) what changes the body undergoes (texts 7 and 20);**
- (3) how, when and where the body is produced (texts 6, 21 and 22);**
- (4) the identity of the knower of the field of activities (texts 14–18 and 23) and**
- (5) the influence of the knower (texts 14–18)**

# Chp 13 Jnana Chakshu Overview

27 – Everything is a combination of matter & spirit

28-29 – See everything material equally to attain liberation

30 - See that spirit is the non-doer

31 – See that all material variety originates in spiritual similarity

32 – See that the soul always remains transcendental and doesn't get entangled and doesn't act

33 – How the soul doesn't get entangled

34 – How the soul doesn't act

35 – Gaining this jnana-chakshu will grant liberation

# Chp 14 Overview

## 1-13: How the soul is conditioned by the modes

1-2: Glorification of the knowledge

3-4: How the soul contacts matter

5-9: How the modes bind the soul

10-13: Identifying the modes dominating us by their principal characteristics

## 14-18: Effect of conditioning by the modes

14-15: Long-term effect (Post-death destination)

16: Medium-term effect

17: Immediate effect

18: Direction of post-death journey

19-27: Transcending the modes

# What are the modes?

Modes are the subtle forces that shape the interaction between gross matter and consciousness through the route of subtle matter eg. route – staircase, modes – forces that push up and down

# What are the modes?

Vedic technology is supplicative vs

Modern technology is manipulative

# Virtue vs Vice

In modern times, vice is:

Intellectually rationalized

Culturally glamorized

Technologically facilitated

# How rajosas tu phalam duhkham?

## Maximizers vs Optimizers

Maximizers – Seek the best of everything – spend huge amt of time in choosing things, get better bargains than optimizers, they stay insecure that I might just have got a still better bargain if I had investigated more



# Sattvat sanjayate jnanam

Sp experience – comes & goes

Sp state – something that lasts

Just sp exp – valuable but not  
transformational

Wanting to be spiritual wo being  
religious is like wanting to be healthy  
wo taking a medicine

# Rajaso lobha eva ca

Because the craving for more never goes away, we can never be satisfied, no matter how much more we get

The way to peace is not through indulgence but through tolerance and transcendence

## 14.21 questions & their answers

22-23: kair lingah (inner characteristics)

24-25: kim acharah (outer behavior)

26-27: katham caitan (how to transcend – bhakti)

## 14.21 Observers of our thoughts

Three inalienable freedoms:

1. What we think about
2. How we look at our situation
3. How we respond to the situation

## 14.26 Transcend the mode

1. Conviction - Intellectual
2. Commitment – Emotional

Mayy arpita mano buddhir

# What are the modes?

Varna	Expertise
Brahmanas	Ideas
Kshatriyas	People
Vaishyas	Animals & Plants
Shudras	Things

# Chp 15 Overview

- 1-6: Attain Liberation by detachment (The upside-down banyan tree)
- 7-11: Otherwise bondage and transmigration
- 12-15: How Krishna assists us in our material existence and our spiritual endeavor
- 16-18: The essence of Vedanta (Tri-Shloki Gita)
- 19-20: To know Krishna means to know everything

# 15.6

No Sun - not visible to the eye

No Moon – Not conceivable by the mind

Fire – Not describable by speech

Why include electricity?

Translation has to be a balance between precision  
and relevance



## 15.12-15: Get Jnana by perceiving higher arrangement in material world

12 – Cosmological

13 – Terrestrial

14 – Physiological

15 – Spiritual

## 15.15: Resolves the theist-atheist deadlock

Theists – there is so much right in this world

Atheists – there is so much wrong in this world

The material world is not meant for a material  
purpose, but for a spiritual purpose

Atheists divorce the design from the purpose

## 15.15: How Krishna acts in the heart

Jnana – externally thru guru-sadhu-shastra

If we desire to apply that jnana,

Then Krishna gives smriti eg Dhruva

If we desire to defy that jnana

Then Krishna gives aphonana eg Pururava

# 15.15: Krishna & the Vedas

15.15c: Krishna is the goal of the Vedas

15.15d: I am the compiler and the knower of  
the Vedas

# 15.16-18: Three aspect of AT

15.16: Brahman

15.17: Paramatma – 10.41

15.18: Bhagavan

1. Krishna is not the same as the liberated purusha, but is beyond even the liberated
2. Krishna is the Purushottama and the Paramatma
3. Krishna is the highest manifestation of the AT

15.19 – sarva-vid: head, sarva-bhavana: heart

# 15.13: Description vs explanation

Describe: how

Explain: why

Instrumental view vs Realist view

Instrumental view is valid but not complete

Scientific and spiritual views are not  
contradictory but are complementary

# Chp 16 Overview

1-9: Divine and demoniac qualities

10-18: Activities of the demoniac

19-22: Consequences and causes of demoniac activities

23-24: The choice between divine and demoniac

# Chp 16 Overview

Pravrtti: Our inner inclination & the corresponding scriptural injunction that guides us for acting according to our inclination

Pravrtti – Karma marga – Gita's bhakti – dos - sankalpa

Nivrtti – Jnana marga – Bhag's bhakti - donts – vikalpa



# 16.21- Dual metaphors

Dvara – Metaphor for mentality

Lust, anger, greed (lag) – mentality that take a person to hell

Nashanam atmanah – 2.17 – atma is avinashi

Nasha represents the destruction of the spiritual inclination of the soul eg atma-ha in Isho & Bhag

# 16.19- kruran - mischievous

Prabhupada gives bhavanuvada (emotion & intention are conveyed), not arthanutvada (semantic accuracy is preserved)

Semantics & aesthetics need to be combined to gain a proper understanding

# 16.22- shreya

Freedom from, or at least regulation of, lust,  
anger and greed

These make one blind to everything except the  
object of desire: Lust – sex, greed –  
possession, anger – control

# 16.23- defiance of shastra

Na param gatim – no eternal gain

Na siddhim – no material perfection

Na sukham – no satisfaction

5.21-23 : sukha comes not by indulgence, but  
by tolerance and transcendence

# 16.23-24- instructing by contrasting

3.31-32 – sraddha

4.39-40 – sraddha

12.5-6,7 – impersonalism vs personalism

9.25 – various destinations

18.58 – KC or not KC

Gita is not so much a book of commandments  
as it is a book of choices and  
consequences (18.63 – yathecchasi tatha  
kuru)

# 16.24- Guidance for choosing

Mood – I feel like that doing that

Logic – It makes sense

Fashion– Everyone is doing it

Tradition – We have always done it

Scripture – God wants us to do it

First four are movable lighthouses, only the last is a immovable lighthouse. Make scripture the first and the last deciding factor

# 16.24- Paralyzed by possibilities

Eg, patient being told to choose among various treatments

Sim, individuals being told to choose about everything in life wo any guidance from scripture

# Chp 17 Overview

1-4: Recognize faith level from modes

5-6: Demoniac austerity

7-22: Food, sacrifice, austerity and charity in three modes

23-28: Making sacrifices transcendental by uttering “om tat sat”



# Factors that affect our behavior

Nature

Nurture

Culture

Choice

Grace

The lower the mode, the lesser our capacity to choose

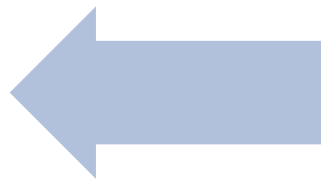
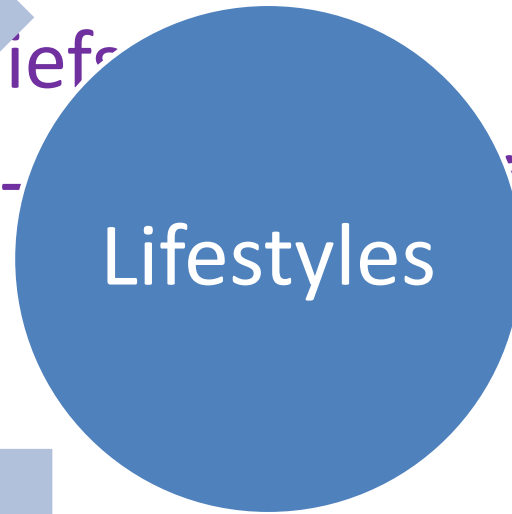
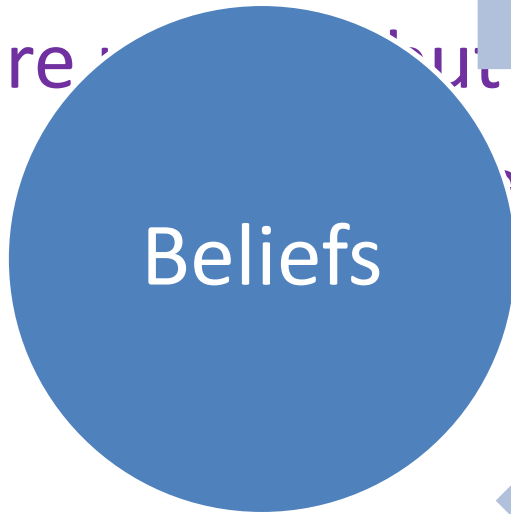
The greater the grace, the greater is our capacity to choose

# What shapes our faith?

As we live, so we believe.

We are shaped by our beliefs.

Even believers - with in



# What shapes our faith?

Mg – devas

mg – mi – Shiva

mg – mp – Brahma

mg – mg – Vishnu

Mp – Yakshas / Rakshasas

Mi – Pretan

# Varieties of ghostly beings

Bhuta – Soul + Subtle body wo gross body

Preta – soul + subtle body + transition body  
that is grosser than the subtle body and  
subtler than the gross body

Person on death -> Preta

Preta + Pinda-dana ritual is complete ->  
Pitrayana; after 11/13 days,

Preta -> Pitra

# Shiva Purana?

*shiva-shastreshu tad grahyam bhagavac-  
chastra-yogi yat*

*paramo vishnur evaikas taj jnanam moksha-  
sadhanam*

*shastranam nirnayas tv eshas tad anyan  
mohanaya hi*

*- Skanda Purana, Lord Shiva tells Karttikeya*

# 17.15

Speech can either build bridges or walls

The greatest challenge of a preacher is to earn the trust of the audience by conveying that he is their well wisher

For people, feelings are facts

2.11 – agitating statement is preceded by 2.7 – statement of faith

# 17.15: verse memorization

Doesn't burden the head

Unburdens the heart

Verses offer a ready-made template for  
remembering Krishna

# 17.16: satisfaction

Is not just a feeling that comes and goes  
arbitrarily

It is also a choice that we can make consciously



How Panchopasana elevates  
as explained by Bhaktivinoda Thakura

Shakti – shaktas – nature worshipers – scientists

Surya – Sauryas – nature would be useless wo energy

Ganesh – Ganapatyas – zoomorphism – supervising  
nature and energy is an animal-like being

Shiva – Beyond all temporary matter is eternal spirit –  
impersonalism

Vishnu – Conception of a human-like being controlling  
all of existence

Transcendental Vaishnavism – highest of all forms of  
worship

# Why shakta > Christian ?

House of the Vedas

Less cultural and conceptual barriers to cross for attaining Vishnu worship

No cultural barrier – Deity, cow, Vedas – already respected

No conceptual barrier – see these as a part of one's own tradition

# Problems with non-Vedic scriptures

Not eternal – fashioned recently

Not transcendental –

Not having sound arguments & reasonings (CC Adi 17)

Interpolations

Level of teachings not very high

(Letter to Satsvarupa, 69-10-31)

No detailed knowledge about God or his kingdom

Sambandha, Abhidheya & prayojana are not clearly described

# Why should we follow scripture wo expecting result?

Svabhava – Inner natural disposition

Svakarma – Outer natural activity

Svadharmā – Scriptural guidance for one's actions

Eg. Vaishya – svabhava – money-mindedness,  
svakarma – business – money-making

Svadharmā – scriptural regulations of how money should and shouldn't be earned

# Brahmacarya in the Gita

4.26 – bc sacrifice – offer the senses to the mind

6.14 – yogi should practice brahmcaria

8.11 – brahmacari transcendentalists attain liberation

17.14 – austerity of the body

-ve aspect – no sexual contact with women

+ve aspect – move about, live in brahman

# Brahmacarya in the Gita

Love is expressed through availability

The desire for sex makes us emotionally  
unavailable for Krishna

The pursuit of sex makes us physically  
unavailable for Krishna

# Dev suffering vs nondev suffering

Realization -

Renunciation

Devotion

Vs

Frustration

# Realization

That which is a reality, I understand it to be a reality

1. Hear from Shabda

Illusion: my misery is an exception, others' happiness is the norm

2. Experience through pratyaksha

3. Connect the experience with the hearing through anumana

1. That becomes realization



# Chp 18 Overview

1-12: Karma yoga

13-17: The Jnana of a Karma-yogi I: 5 factors of action

18-40: The Jnana of a Karma-yogi II: the modes control all activities

41-48: Karma yoga offered to Krishna

49-55: Jnana yoga with bhakti to Krishna

56-78: Bhakti yoga

# Tyaga vs Sannyasa

Two types of karma:

1. Nitya-karma: eg Sandhya vandana
2. Kamya-karma: eg. Putra-kameshti yajna

Sannyasa: Give up kamya karma (not nitya karma)

Tyaga: Do both nitya and kamya karma, but without attachment

# Bhakti synthesizes karma & jnana

	+ve	-ve	
Karma	Natural	Binding	Thesis
Jnana	Liberating	Unnatural	Antithesis
Bhakti	Natural Liberating		Synthesis

# 4 types of jnanis

1. Don't practice bhakti
2. Practice bhakti, but offend Lord's form  
(Mayavadis – 7.24,9.11)

Both these fall back

3. Practice bhakti to attain sayujya  
(Brahmavadis - 12.3-5,18.54-55)
4. Practice bhakti, and by dev association,  
attain prema

# Tyaga phala

1. Purification
2. Illumination

Misery can be an initial spur but not a sustainer for renunciation.

The only sustainers are philosophical conviction and devotional attraction

Renunciation is not lack of ambition but is super-ambition

Renounce not because what the world offers is too tough, but too little

In mat life, the pleasure is not worth the trouble

In sp life, the happiness is worth whatever trouble is required

# Chp 18 progression

Renounce not because what the world offers is too tough, but too little

In mat life, the pleasure is not worth the trouble

In sp life, the happiness is worth whatever trouble is required

# Kaya-klesha

17.5-6: Don't trouble the body unnecessarily

18.8: Don't give up duty due to fear of trouble  
for the body

Inference: Accept bodily trouble when it is  
necessary for the sake of duty



# 18.11 – Do no work?

That is also a lot of work

Self-contradictory statements eg. I don't exist

# 18.14 – Five factors of action

Adhithanam – Arena or place of action eg,  
pitch & ground

Karta – Doer eg. Player

Karanam – Senses eg. Hands, legs, eyes,

Ceshta – Endeavor eg. Practice

Daiva – Divine sanction eg. Luck,

Coincidences are God's ways of staying  
anonymous

## 18.14 – Five factors related with three factors of action

Jiva desires, Ishvara sanctions, prakrti executes

Jiva – karta

Ishvara – daiva

Prakrti – adhisthanam, karanam,

Jiva + Prakrti - chesta

# 18.17 – License for violence?

Not silence

Not violence

But transcendence

Only reference to war in the last 6 chps after 11.32-34  
– and it's an indirect reference

Sim to 5.14

18.16 = 3.27; 18.17 = 13.30

# 18.17 – License for violence?

Motivation becomes clear by jnana and pure by bhakti.

When clarity or purity present, then action brings no reaction

18.18 (6 elements) → 18.19 (3 elements)

Jnana – knowledge

**Jneya** - that which is to be known as an  
impetus for action

**Parijnata** – knower

**Karanam** - senses

Karma – action

Karta - doer

\*\*

Parijnata = Karta; karanam & jneya – matter

## 18.19- 39: analysis of action as per three modes

20-22: knowledge – first step in action

23-25: Karma – nature of action

26 -28: karta – nature of the doer / actor

30-32: buddhi – the understanding for action

33-35: dhrti – determination for action

36-39: sukha - fruit of action, that is, happiness

## 18.21: No clear understanding of the soul

Soul in Vedic context – a concrete higher-dimensional entity with its own characteristics

Soul in Abrahamic religions – metaphorical reference to our non-material essence

3 kinds of souls: physical nature is the essential nature of the creature

Humans –rational souls – potentially eternal

Animals - Sentient souls

Trees – vegetative souls



## 18.21: No clear understanding of the soul

Christians – accept soul wo reincarnation

Buddhists – accept reincarnation wo soul

# 18.22: Tamasic knowledge

Eg. The map is not the territory

Unwarranted extrapolation from warranted observations

Science studies only the primary properties (those which are measurable – length, mass, velocity) not the secondary properties (taste, smell, beauty)

# 18.20-22: Types of knowledge

Sattvic – see spirit beyond matter

Rajasic – see matter as everything

Tamasic – see a part of matter as everything

# 18.26-28: Types of doers

Sattvic – balanced, regulated interaction with matter so as to eventually go beyond matter to spirit

Rajasic – imbalanced, frantic interaction with matter

Tamasic – inability to interact properly even with matter

## 18.28: vishadi

Vishadi – Grief does nothing except sap the energy of the grieving

Lamentation is self-centered – tamasic - mind is in ctrl

Repentance is Krishna-centered – sattvic – we are in ctrl of our mind – look back to learn, not to lament

Temptation is anything that takes us away from Krishna. So as self-pity takes our thoughts away from Krishna, it also

# 4 levels in struggle with temptations

Hopeless defeat

Struggle and defeat

Struggle and success

Effortless success – eg meat-eating

How can we strengthen ourselves and how can  
we weaken the anartha

We never lose till we lose hope

# 18.22: Tamasic knowledge

To think of one thing to be everything

Eg scientism – science is the only source of knowledge

Cannot explain consciousness, cannot explain emotions and cannot explain sensory experiences and their sources in the sense objects

# Three kinds of nitis

	Means	Ends	
Brihaspati	Right	Right	
Shukarchar ya	Wrong	Right	
Kanika	Wrong	Wrong	



# Chp 18 Overview

49-55: Confidential Knowledge: From Nishkama Karma yoga to Jnana Yoga to Brahman to Bhagavan

56-60: Practice bhakti from whatever be one's present level

61-63: More Confidential Knowledge: Surrender to the Supersoul

64-66: Most Confidential Knowledge: Pure Devotional Service to Krishna

67-71: Preach or Study or Hear Gita

72-73: Arjuna's determination

74-78: Sanjaya's Ecstasy & Prediction

# Asheshena

On the spiritual path, Krishna walks  
with us, but not for us

Krishna will wait for us for as long as  
we don't start walking

# Knowledge – intelligence difference

K – know things as they are

Int – see things in their proper perspective.

To understand what is central and what is peripheral –  
to understand the purpose and priority of  
things

Gita 18.19-21: Jnana is related with perception

18.30-32: Buddhi is related with action

# 18.30: why use of 4 binaries?

Pravrtti – nivrtti: inclination

Karya – akarya: scriptural injunction

Bhaya-abaya: Emotion

Bandha-moksha: consequence

# 18.31: ayathavat

Int based on culture, tradition, emotion,  
but very little reason and very little  
scripture

# 18.30-32: buddhi

30 – sattva – correct understanding

31 – rajas – confusion

32 – tamas – opposite of correct

Popular Hinduism is a

Diluted – no serious sadhana eg chant a few times a day

Contaminated – Non-scriptural elements added to religion

# Jnana- buddhi difference

Jnana (20-22) – perception – seeing the world –  
theoretical

Buddhi (30-32) – action – choosing the right things to  
do – practical

# Jnana- buddhi-dhriti connection

sattvic jnana – 18.20 – sees spirit

Sattvic buddhi – 18.30 – tells us which actions will connect us with spirit

Sattvic dhrti – 18.33 – helps us do those actions – regulate contact with matter (33ab), sustain contact with spirit (33c)



# Buddhi as a thing and as a ability

7.4 – buddhi as a thing – present in all living beings

7.24 – abuddhayah – buddhi as an ability is lacking

18.30-32 – buddhi is referred to not so much as a thing as an ability

## 18.35 – determination in ignorance

Eg, Anxiety blurs the lines between real problems and imaginary problems – and so makes our life more miserable than what it needs to be

Tamasic dhrti doesn't allow a person to stop being anxious

## 18.33-35 – determination in the modes

Sattvic – connecting with spirit

Rajasic – controlling matter for the sake of enjoyment

Tamasic – living dysfunctionally without being able to control matter – obstinacy

Be intense, not tense – concerned but not disturbed

# Four roles of scripture

Mirror – shows where we are or how we are – self-awareness

Model – shows how we should become – conscience

Map – how we can get there – imagination / vision

Muscle – strength to move on the journey - willpower

## 18.37 – What is the poison?

It's just breaking free from our  
past conceptions about what  
is enjoyment

## 18.19- 39: analysis of action as per three modes

20-22: knowledge – first step in action

23-25: Karma – nature of action

26 -28: karta – nature of the doer / actor

30-32: buddhi – the understanding for action

33-35: dhrti – determination for action

36-39: sukha - fruit of action, that is, happiness

# 18.32: Dhrti in goodness

32a,b: regulates our connection with matter

33c,d: ensures our connection with spirit  
(yogenavabhicarinya)

# 18.33: Dhrti in passion

The purpose of service is not just to get things done, but to keep ourselves connected with Krishna. And targets, deadlines, competitions – all these are anukula if they increase our connection with Krishna

External success (book distribution, temple construction etc) should be the result of, not the substitute for, internal success (happiness in Krishna consciousness)

Obsession with recognition for service is often due to deficient inner connection with Krishna



# 18.32: sarvarthan viparitam

- To be in ignorance is bad eg. Not knowing God exists
- To be in ignorance and to claim to be in knowledge is worse eg. We have proven that matter is all that exists
- To be ... and to claim that knowledge is ignorance is worst eg. religion is the opium of the masses; God is a psychological crutch for the weak-minded
- Eg. Vena, Ravana – pious to go to hell, sinful to go to heaven

# Analysis of action

To be in ignorance is bad eg. Not knowing God exists

To be in ignorance and to claim to be in knowledge is worse eg. We have proven that matter is all that exists

To be ... and to claim that knowledge is ignorance is worst eg. religion is the opium of the masses; God is a psychological crutch for the weak-minded

Eg. Vena, Ravana – pious to go to hell, sinful to go to heaven

# 18.35 – determination in ignorance

Stubborn unwillingness to face reality;

Svapnam – daydreaming – fantasizing divorced from  
any practical action

Vision without action is a dream

Action without vision is a nightmare

Bhayam – irrational fear – phobia and paranoia

Shokam – “Grief does nothing except sap the energy  
of those who indulge in it.”

Vishadam – habitual negativity; depression

Chronic depression – mi; manic depression – mp & mi

# 18.38 – pariname visham iva

Karmic consequences

Repetition of samsara chakra

Tastelessness in our spiritual life

Sense enjoyment trips us spiritually and  
traps us materially

Mid-life crisis in a brahmachari

Committed to our services externally and  
our standards internally – no regrets

# JG – falldown by inattentive chanting

Inattentive chanting -> No inner happ -> Ext  
happ in name, fame, glory -> Ext success  
= real spiritual success -> Looking down  
at those who are not ext successful ->  
Offenses -> Falldown

Ext success – int success ?

Ext s should be a expression of int success

Ext s becomes a substitute for int s

# 18.38 – tamsic sukha

Sukham mohanam – the illusory feeling of  
pleasure that I have avoided misery

# 18.66 – dharma meanings?

1. Essential inalienable nature
2. Activities that help us return to our nature
3. i. Material dharma – varnashrama
4. ii. spiritual dharma – vaishnavism

# Daivi varnashram

Accept the social organization of va but not the  
phil of va



# Varna – class, color – human types

Brahmanas – ideas – 1

Kshatriyas – people - 9

Vaishyas – money and animals - 90

Shudras – things - 900

# 18.46

C: worship him with our work

Why?

Two reasons:

A: he is our source – like our father

B: he is our sustainer

# 18.47

Each varna is a disease that needs to be treated by its own specific treatment.

We cannot arbitrarily change the treatment

# Glory of bhakti

54-55: It takes us to the summit of spiritual realization

56: It extends down to wherever we are to raise us from up there

# Gita ref to prasad

2.64-55: It takes us to the summit of spiritual realization

18.56, 58, 62, 72, 75

# Buddhi-yoga

2.39 – how to practice yoga with buddhi

10.10 – the intelligence that will enable us to do yoga and return to Krishna

18.57 – the process by which to take shelter of Krishna

# Instructing by contrasting

3.31-32

4.39-40

9.25 –

18.58 – direct ref to KC and no KC

With Krishna, we flourish; without Krishna, we  
perish

## 18.58 - Suff comes to all, but dev transcends

Nondev – suff-> frustration

Dev – suff -> realization, renunciation, devotion

Transcending problems means not letting the problems dominate our consciousness, but becoming Krishna conscious

Dev may be perplexed but he is never discouraged

Don't tell Krishna how big our problems are; tell the problems how big Krishna is



# 18.60 – Svabhava-vada

Whatever be our conditionings, they can only  
impel, not compel

## 18.62 – Bhramayan causes to wander

Krishna is the source of all desires.

He gives us an array of desires to choose from  
and the wisdom to choose the right  
desire.

And according to the desire we choose, he  
causes us to wander

# Sustaining our determination in KC

Activities we do in KC:

1. We like to do: Gain determination
2. We don't mind doing:
3. We don't like to do: Use that determination

We are not prisoners of our past, but we are its products

An airplane is off-course 90% of the time. It is the continuous course correction that gets it to the destination

Sadhana bhakti is based on voluntary force on oneself

# Sustaining our determination in KC

Varanshrama – everybody has to face problems in mat existence, but va gives people the problems we like to face

Doing activities against our nature is necessary for surrender, but it is not sustainable

Inferiority complex – false ego frustrated (self-centered)

Humility – false ego transcended (Krishna-centered)

# Is dissatisfaction a sign of incompatibility?

The mind has a tendency to be always find some reason for dissatisfaction

Get an experience of various services and be observant about our competency and compatibility

Gradually, by Krishna's plan, we will gravitate towards a service according to our nature

# Chp 18 progression

Gradual way: Karma K, Jnana K, Moksha – 40 to 55

Rapid way : Bhakti – 56-58

If don't follow either, then lost – 59-60

## Levels of confidential knowledge in the Gita chp 18

Confidential: 18.1-55 – gradual elevation from karma to bhakti and bhagavan

More confidential: 59-62- surrender to the ctrller of mat nature

Most confidential: 64-72 – Just surr to Me

Krishna walks with us, but not for us

# 9.34 & 18.65 difference

9.34 - Emphasis is on our obligation

18.65 – emphasis is on Krishna's love and  
promise



# 9.34 & 18.65 difference

9.34 - Emphasis is on our obligation

18.65 – emphasis is on Krishna's love and  
promise

18.73

The Lord's will is my responsibility

# What is Peace?

Peace of the mind: no anxieties or troubles

Peace of the heart (param shantim): the peace that comes from loving and being loved – “the peace that passeth all understanding” (Bible)

Arjuna thought he could have only either shanti or sthana but Krishna assures that he will get both – at a higher level

Shanti – Param shantim

Sthana – Shasvatam sthana

# The scope and the limit of our free will

We are forced to act as we choose to desire

Dhyayato – contemplation

Sanga – Attraction

Kama – Obsession

Krodha – Irritation

Sammoha – Delusion

Smrti-brahma – Oblivion

Buddhi-nasha – Stupefaction

Pranashyati – Destruction

## 18.64: Why is this section conclusive?

Context is critical to comprehend content

9.1 – iti te guhyatamam – bhakti yoga

10.1 – paramam vacah – Chatu-shloki – centered on  
bhakti

14.2 – jnananam jnanam uttamam – 14.26 – bhakti as  
the means to become free from the modes

15.20 – iti guhyatamam shastram – knowledge of  
bhagavan as the highest truth and bhakti as  
the best means

## 18.64: Why is this section conclusive?

Only place where two superlatives are combined along with two declarations of affection

Guhytamam

Paramam vacah

Drdha ista – ‘I am determined to love you’

Te hitam – for your benefit

10.1 – 3 of these elements are present – paramam vacah, priyamanaya, hita-kamyaya

# 18.66: How renounce dharma?

Devs accept social structure of varanashrama as a means to express their sharanagati to Krishna

# 18.73: Pinnacle of surrender

Let thy will be done, not mine

<<<

I will do your will

Ask not “why this?” but “how now?”

Becoming an enjoyer is disempowering because it  
leaves us at the mercy of the conditions  
necessary for that enjoyment

Becoming a servant is empowering because service  
can continue in all conditions



# 18.73: Pinnacle of surrender

Krishna-Arjuna samvad starts with

1.21: Arjuna to Krishna: You do my will

18.73: I will do your will

# 18.75: Dhritarashtra's predicament

Hoping for the impossible

&

Fearing the unavoidable

# 18.78: Arjuna's Gandiva

Our determination to serve Krishna

1.46: Arjuna puts aside the bow –

Sainya niriksha yoga -1-26: Pratyaksha

Arjuna vishada yoga – 27-46: anumana

Pratyaksha and anumana erode our determination to  
serve Krishna

Shabda enhances our determination

# 18.78: Arjuna's Gandiva

Controlling the mind is difficult, but it makes life easy

Letting the mind wander is easy, but it makes life  
difficult

Controlling the mind is far easier than living with an  
uncontrolled mind

Shabda gives us the conviction that the battle to  
control the mind is a battle worth fighting:  
eternal happiness or perpetual birth and  
death – increasing inner fulfillment or lifelong  
hankering and lamenting

Gita – msg of love & hope

# Feedback

Pace of the course – slow medium fast

Any 3 Parts / points of the Gita that you best understood during the course

Any Parts of the Gita that were not properly explained or you couldn't understand

Ways in which the course served or didn't serve your needs as an aspiring brahmachari in terms of philosophical understanding and practical application

Any ways the course could be improved

Any other comments

Thank you